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Creeds

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Categories of Tawhid (Belief in the Oneness of Allah)

First question from Fatwa No. 9772

Q 1: What is the meaning of Tawhid-ul-Rububiyyah (Oneness of Allah's Lordship), Tawhid-ul-Uluhiyyah (Oneness of Worship), and Tawhid-ul-Asma' wal-Sifat (Oneness of Allah's Names and Attributes)?

A: Tawhid-ul-Rububiyyah is to believe in Allah's Omnipotence; He Alone is the Originator of creation, maintenance, life, death, etc. As for Tawhid-ul-Uluhiyyah, it is the sincerity of devotional acts e.g. Salah (Prayer), Sawm (Fast), Zakah (obligatory charity), vows and sacrificial animals.Tawhid-ul-Asma' wal-Sifat is to talk of Allah's Names and Attributes in the same manner He and His Prophet (peace be upon him) did; giving Him the same Names and Attributes He calls Himself therewith free from Tashbih (comparison), Tamthil (likening Allah's Attributes to those of His Creation), Tahrif (distortion of the meaning), or Ta`til (denial of Allah's Attributes).

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The first question of Fatwa no. 8943

Q 1: What are the types of Tawhid (monotheism) and what is the definition of each type?

A: There are three types of Tawhid: Tawhid-ul-Rububiyyah (Oneness of Allah's Lordship), Tawhid-ul-Uluhiyyah (Oneness of Worship) and Tawhid-ul-Asma' wal-Sifat (Oneness of Allah's Names and Attributes). Tawhid-ul-Rububiyyah is testifying that Allah alone is the Creator, the Sustainer, the Giver and the Taker of life, and the Controller of all affairs in the dominion of the heavens and the earth. It also means attributing Governance and Legislation only to Allah, through sending His Messengers and revelation of His Books. Allah says (what means): ﴾Surely, His is the Creation and Commandment. Blessed is Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists)!﴿ (Surah Al-A'raf, 7: 54). Tawhid-ul-Uluhiyyah is the worship of Allah alone; nothing else is to be worshipped, invoked, or sought for help. Vows and sacrificial animals must be dedicated exclusively to Him. Allah states: ﴾Say (O Muhammad صلى الله عليه وسلم): "Verily, my Salât (prayer), my sacrifice, my living, and my dying are for Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists).﴿ ﴾"He has no partner. And of this I have been commanded, and I am the first of the Muslims."﴿ (Surah Al-An'am, 6: 162-163). He also states: ﴾Therefore turn in prayer to your Lord and sacrifice (to Him only).﴿ (Surah Al-Kawthar, 108: 2). Tawhid-ul-Asma' wal-Sifat means describing Allah the way He has described Himself, and the way His Messenger (peace be upon him) described Him; and naming Allah with the Names that He has named Himself with, and His Messenger (peace be upon him) named Him with, in the Sahih (authentic) Hadiths, without Tashbih (comparison), Tamthil (likening Allah's Attributes to those of His Creation), Ta'wil (allegorical interpretation) or Ta'til (denial of Allah's Attributes).

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﴾There is nothing like Him; and He is the All-Hearer, the All-Seer.﴿ (Surah Al-Shura, 42: 11).

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Tawhid-ul-Rububiyyah (Oneness of Lordship)

(Part No. 1; Page No. 58)

Management of the Universe

The first question of Fatwa No. 9272 :

Q1: Is a person who believes that someone other than Allah is managing the universe considered a Kafir (disbeliever)?

A: Whoever believes this is considered a Kafir, because he has associated partners with Allah in His Lordship. He is even worse in disbelief than many of the Mushrikun (those who associate others with Allah in worship) who set up partners with Allah in His Divinity.

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Third question from Fatwa No. 782782

Q 3: The question states: "We have children whom we want to encourage to reflect upon Allah's creation. What holds the land that exists on the surface of water, and prevents it from falling into the water?

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They said that 'The earth consists of seven layers and there are inhabitants in each one of them'. Among the claims they presume is that: 'One of the earth's layers is hotter than Hellfire. It is where Allah places the souls of sinners and disbelievers.' They also claim that the two angels Harut and Marut are being punished under the earth. Please, tell us about their punishment! May Allah reward you with the best".

A: Firstly: There is no land on top of the waters surface for you to ask about what is preventing it from falling. Only the air and the sky are above the water. All universal elements are held by Allah's Omnipotence. Allah (Exalted be He) says: ﴾Verily, Allâh grasps the heavens and the earth lest they should move away from their places, and if they were to move away from their places, there is not one that could grasp them after Him.﴿ This constant system may be referring to a profound secret that Allah embeds in the creation and only discloses to whom He graced amongst scholars of Universal Laws and others. According to an account reported in the Sahih (authentic) Book of Hadith of Al-Bukhari on the authority of `Aly (may Allah be pleased with him) ﴾Talk to people in a manner they can understand, lest they should belie Allah and His Messenger﴿

Secondly: Allah states that the earth is composed of seven layers saying: ﴾It is Allâh Who has created seven heavens and of the earth the like thereof (i.e. seven).﴿ Exercising their knowledge, geologists state that these layers are above each other where air exists in-between.

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Every layer is inhabited by some of Allah's creation according to the following Ayah (Qur`anic verse): ﴾His Command descends between them (heavens and earth), that you may know that Allâh has power over all things﴿ Others state that the earth consists of seven layers adjacent to each other with no cavity in-between. They quote the following Hadith in support of their view: ﴾Whoever wrongly seizes a span of land, his neck will be encircled with it down seven earths on the Day of Resurrection.﴿

Thirdly: "Sijjin" is a matter of Ghayb (the Unseen) that we should refrain from asking questions about except within the scope revealed by Allah in His Book or by His Messenger (peace be upon him). Allah (Exalted be He) says: ﴾Nay! Truly, the Record (writing of the deeds) of the Fujjâr (disbelievers, polytheists, sinners, evil-doers and the wicked) is (preserved) in Sijjîn.﴿ ﴾And what will make you know what Sijjîn is?﴿ ﴾A Register inscribed.﴿ We should believe in it as it is with no further addition, otherwise, we may fall into the zone of prohibition, as Allah says: ﴾And follow not (O man i.e., say not, or do not or witness not) that of which you have no knowledge.﴿

Fourthly: Harut and Marut are two angels whom Allah sent down to test His servants. They obeyed Allah and did not do except what He has ordered them to do. Allah has the right to test His servants as He wills, with whatever He wills. None can stop His Decree or Judgment. Allah (Exalted be He) said: ﴾They followed what the Shayâtîn (devils) gave out (falsely of the magic) in the lifetime of Sulaimân (Solomon). Sulaimân did not disbelieve, but the Shayâtîn (devils) disbelieved, teaching men magic and such things that came down at Babylon to the two angels, Hârût and Mârût, but neither of these two (angels) taught anyone (such things) till they had said, "We are only for trial, so disbelieve not (by learning this magic from us)."﴿

As for the view that they were two angels but later transformed into two men, for they disobeyed Allah by committing sins, then they were denied entry into Heavens and were put to punishment by being hung from their hair, etc. These are no more than lies. Muslims should not accept these lies. Muslims should avoid reading books such as, Bada'i` Al-Zuhur fi Waqa'i` Al-Duhur, for the authors of such books are the ones who circulate these lies. Allah knows best.

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Q 4: Some people say that the Rock near Al-Masjid Al-Aqsa (the Mosque in Jerusalem), where the Prophet (peace be upon him) started his Mi`raj (Ascension to heaven), is suspended in the air by the Power of Allah. Guide us, may Allah reward you!

A: Everything is firmly settled in its normal location by permission of Allah whether it is in the heavens or on earth, including the Rock mentioned in this question. Allah (Exalted be He) says: ﴾Verily, Allâh grasps the heavens and the earth lest they should move away from their places, and if they were to move away from their places, there is not one that could grasp them after Him.﴿ Allah (Glorified be He) also says: ﴾And among His Signs is that the heaven and the earth stand by His Command.﴿ This Rock is not suspended loose in the air with nothing to support it from all directions.

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It is fixed to the side of the mountain in the natural well known way that things are affixed to each other. However, we cannot deny Allah's ability to grasp any object in a manner that it becomes loosely suspended in the air. All the creatures of Allah are controlled by His Power. It was Allah's Power that raised Mount Tur over the Children of Israel when they refused to act upon the Commandments brought by Musa (Moses, peace be upon him). Allah (Exalted be He) says: ﴾And (O Children of Israel, remember) when We took your covenant and We raised above you the Mount (saying): "Hold fast to that which We have given you, and remember that which is therein so that you may become Al-Muttaqûn (the pious - See V.2:2).﴿ Allah also says: ﴾And (remember) when We raised the mountain over them as if it had been a canopy, and they thought that it was going to fall on them. (We said): "Hold firmly to what We have given you [i.e. the Taurât (Torah)], and remember that which is therein (act on its commandments), so that you may fear Allâh and obey Him."﴿ Therefore, it is not true that the Rock located near Al-Masjid Al-Aqsa in Jerusalem is suspended in the air and is completely detached from the mountain.

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Fatwa No. 8805 :

Q: Is there an Ayah (Qur'anic verse) or Hadith which states that there are seven earths? It is a controversial issue among us. If so, in which Surah of the Qur'an or in which Hadith is this stated? May Allah reward you the best.

A: It is authentically established in the Glorious Qur'an that Allah the Exalted created seven earths, just like He created seven heavens, as Allah the Exalted says (what means): ﴾It is Allâh Who has created seven heavens and of the earth the like thereof (i.e. seven). His Command descends between them (heavens and earth), that you may know that Allâh has power over all things, and that Allâh surrounds all things in (His) Knowledge.﴿ (Al-Talaq, 65:12). It is authentically established in Hadith as well that there are seven earths, for Al-Bukhary and Muslim narrated from Sa'id ibn Zayd (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said, ﴾"Anyone who seizes a handspan of land unjustly, Allah will encircle him by it on the Day of Resurrection down seven earths."﴿ The same Hadith is also narrated in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhary and Muslim) from 'Aisha as Marfu' (a Hadith narrated from the Prophet with a connected or disconnected chain of narration).

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The first question of Fatwa no. 1542

Q: We read in some Arabic newspapers about some surgeries that are performed by doctors in Europe to change men into women and women into men. Is this true? Is this not considered as interfering in matters related to the Creator, Who Alone is responsible for creating and forming His Creation? What is the Islamic position on this?

A: No created being has the ability to change a man into a woman or a woman into a man. This is not their concern, nor is it in their power, no matter how knowledgeable they become of the matter and its properties; this is in Allah's Hands Alone. He (Exalted be He) says (what means): ﴾To Allâh belongs the kingdom of the heavens and the earth. He creates what He wills. He bestows female (offspring) upon whom He wills, and bestows male (offspring) upon whom He wills.﴿ ﴾Or He bestows both males and females, and He renders barren whom He wills. Verily, He is the All-Knower and is Able to do all things.﴿

At the beginning of the Ayah (Qur'anic verse), Allah (Glorified be He) informs us that He Alone possesses this ability, which He entirely reserved for Himself, and He concludes the Ayah by explaining the basis of this Exclusive Power: the perfection of His Knowledge and Omnipotence. However, sometimes the gender of a newborn child might be dubious and it may not be clear whether it is a boy or a girl. It may appear at first to be a girl, when it is actually a boy, or vice versa. In most cases, the ambiguity is removed and the truth is established once the child reaches puberty, and the doctors may perform surgical operations that will harmonize the individual with the reality of their masculinity or femininity; although surgery might not be required in some cases.

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So, what doctors actually do in these circumstances is that they reveal the real gender identity of the person through surgical operations; they do not change a man into a woman or a woman into a man. Therefore, it should be not understood that they are interfering in matters related to the Creator; instead they are just revealing to the people the male or female identity of what is originally created by Allah. And Allah knows best!

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The fourth question of Fatwa No. (189): Q4: What is the ruling on the belief of a person that the Murshid (spiritual guide) gave him a child, or that decrease and increase in sustenance are a result of invoking someone other than Allah?

A: Whoever believes that children are a gift from someone other than Allah, or that someone else can increase and decrease his sustenance is considered a Mushrik (one who associates others with Allah in worship), whose Shirk is even worse than that of the pre-Islamic Arabs and other disbelievers during the time of Jahiliyyah (pre-Islamic time of ignorance). When the Arabs were asked during Jahiliyyah who gave them sustenance from the heavens and the earth, brought forth the living from the dead and the dead from the living, they said, "Allah." They worshipped their false idols only because they claimed that they brought them near to Allah. Allah the Exalted states (what means): ﴿Say (O Muhammad صلى الله عليه وسلم): "Who provides for you from the sky and the earth? Or who owns hearing and sight? And who brings out the living from the dead and brings out the dead from the living? And who disposes the affairs?" They will say: "Allâh." Say: "Will you not then be afraid of Allâh's punishment (for setting up rivals in worship with Allâh)?"﴾

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Allah also says (what means): ﴿And those who take Auliyâ' (protectors, helpers, lords, gods) besides Him (say): "We worship them only that they may bring us near to Allâh." Verily, Allâh will judge between them concerning that wherein they differ. Truly, Allâh guides not him who is a liar, and a disbeliever.﴾ He also says in (what means): ﴿Who is he that can provide for you if He should withhold His provision?﴾

It is authentically established in the Sunnah that giving and withholding are only from Allah. By way of example, Al-Bukhary reported in the Chapter entitled "Dhikr after Salah" in his Sahih that Warrad, the scribe of Al-Mughirah ibn Shu'bah, said: Al-Mughirah ibn Shu'bah dictated a letter to me for Mu'awiyah informing him that the Prophet (peace be upon him) used to recite after each obligatory Salah, ﴿La ilaha illa Allah, wahdahu la shareeka lahu, lahul-mulku wa-lahul-hamdu, wa-huwa 'ala kulli shai'in qadeer, Allahumma la mani'a lima 'a'tait wa-la mu'tia lima mana't, wa-la yanfa'u dhal-jaddu minkal-jadd (There is no god but Allah, Alone with no partner, His is the Sovereignty and His is the praise, and He has power over all things. O Allah! No one can withhold what You give and no one can give what You withhold, and no one's wealth or might is of any avail to him against You).﴾ However, Allah may grant His servant offspring and increase his sustenance because of his praying to Him and turning to Him alone, as manifest in Surah Ibrahim (14), when Ibrahim (Abraham, peace be upon him) supplicated to Allah and He answered his supplication. It is also mentioned in Surah Maryam, Surah Al-Anbiya', and others that Zakariyyah supplicated to Allah and He answered his supplication. It is also authentically established that Anas (may Allah be pleased with him) said, "I heard the Messenger of Allah (peace be upon him) say, ﴿'Whoever would like to have his provision increased and his lifespan extended, let him uphold the ties of kinship.'﴾ Narrated by Al-Bukhary

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and Muslim in their two Sahih (authentic) books of Hadith. And Allah knows best.

The sixth question of Fatwa No. 9688 :

Q6: Is there any human who can provide sustenance to other creatures or protect them from harm?

A: Allah is the All-Provider, Owner of Power, the Most Strong. It is He Who answers those in despair when they call upon Him, removes evil, and repels harm. As for humans, Allah may make them only a means of providing sustenance for others and repelling harm from them. However, they can neither benefit nor harm themselves or others.

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Second question from Fatwa No. 10909

Q 2: How can Rizq (provision) be provided and determined by Allah when I can increase my daily work to attain more Rizq? How can Rizq be decreed and determined for me so that I cannot increase or decrease it?

Are there any books that clarify these issues? Please guide us.

A: Rizq is from Allah. He creates, determines, gives, bestows and provides the means for gaining it. A servant follows direct causes whether they are easy or difficult, a lot or a little. Allah predestines and provides the means out of His Mercy. Therefore, Rizq is ascribed to Allah with regard to predestining and granting a servant the causes and means to his gain.

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The Theory of Evolution

The fifth question of Fatwa No. 5167 :

Q5: There are some who claim that man was once an ape and then evolved. Is this correct, and is there any evidence to support this?

A5: This statement is false; the evidence on that is that Allah has clarified in the Qur'an the stages of Adam's creation, saying (what means): ﴾Verily, the likeness of 'Isâ (Jesus) before Allâh is the likeness of Adam. He created him from dust﴿

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Then that dust was wetted until it became sticky clay, clinging to the hands; Allah the Exalted says (what means): ﴾And indeed We created man (Adam) out of an extract of clay (water and earth).﴿ Allah also says (what means): ﴾Verily, We created them of a sticky clay.﴿ Then it turned into altered black mud; Allah the Exalted states (what means): ﴾And indeed, We created man from dried (sounding) clay of altered mud.﴿ And when it dried, it turned into clay like that of pottery; Allah the Exalted states (what means): ﴾He created man (Adam) from sounding clay like the clay of pottery.﴿ Allah then fashioned Adam into the form that He willed and then breathed into him the soul which He created for him, Allah the Exalted says (what means): ﴾And (remember) when your Lord said to the angels: "I am going to create a man (Adam) from dried (sounding) clay of altered mud.﴿ ﴾"So, when I have fashioned him completely and breathed into him (Adam) the soul which I created for him, then fall (you) down prostrating yourselves unto him."﴿ These are the stages of Adam's creation according to the Qur'an. As for the stages of creating Adam's offspring, Allah the Exalted says (what means): ﴾And indeed We created man (Adam) out of an extract of clay (water and earth).﴿ ﴾Thereafter We made him (the offspring of Adam) as a Nutfah (mixed drops of the male and female sexual discharge and lodged it) in a safe lodging (womb of the woman).﴿ ﴾Then We made the Nutfah into a clot (a piece of thick coagulated blood), then We made the clot into a little lump of flesh, then We made out of that little lump of flesh bones, then We clothed the bones with flesh, and then We brought it forth as another creation. So Blessed is Allâh, the Best of creators.﴿

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As for Adam's wife, Hawwa' (Eve), Allah the Exalted has clarified that He created her from Adam, saying (what means): ﴾O mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife [Hawwâ' (Eve)], and from them both He created many men and women﴿

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Creation of Mankind

The sixth question of Fatwa no. 2612

Q6: Do we understand from breathing the soul into the fetus after four months, that the zygote formed by the union of the male sperm and the female ovum, from which the embryo develops, is without a soul, or what?

A: For each, the sperm and the ovum, is a form of life that suits it. If they are not damaged, they will be prepared to unite with each other, with the Permission and Predestination of Allah. When this happens an embryo is formed, if Allah wills. The embryo will also has a life of its own, which suits it, during which it grows and develops through the known stages.

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When the soul is breathed into it, the embryo will start another life, with the Permission of Allah, the Most Kind, the All-Aware. No matter how much effort mankind exert, even if they are highly skilled physicians, they will never be able to learn all the secrets of pregnancy, its causes, or stages. They will only be able to learn some of its symptoms and conditions within the limits of the knowledge given to them, and through examination and experimentation. Allah (Exalted be He) says (what means): ﴾Allâh knows what every female bears, and by how much the wombs fall short (of their time or number) or exceed. Everything with Him is in (due) proportion.﴿ ﴾All-Knower of the Unseen and the seen, the Most Great, the Most High.﴿ Allah also says: ﴾Verily Allâh, with Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs.﴿

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You are the successors of Allah on earth

The first question from Fatwa no. (3014):

Q1: What is the ruling of the following phrase that is written in some books: "You (i.e. Muslims) are the successors of Allah on earth"?

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A: This phrase does not depict the correct meaning, as Allah (Exalted be He) is the Creator and Owner of everything. He has never been absent from His creation or dominion and He has never assigned a successor on earth. He only allows people to succeed each other on earth so that when a person, group or a nation perishes, Allah brings about another successor to replace them in populating the earth, for He (Exalted be He) says: ﴾And it is He Who has made you generations coming after generations, replacing each other on the earth. And He has raised you in ranks, some above others that He may try you in that which He has bestowed on you.﴿ He (Exalted be He) also says: ﴾They said: "We (Children of Israel) had suffered troubles before you came to us, and since you have come to us." He said: "It may be that your Lord will destroy your enemy and make you successors on the earth, so that He may see how you act?"﴿ Moreover, He (Exalted be He) says: ﴾And (remember) when your Lord said to the angels: "Verily, I am going to place (mankind) generations after generations on earth."﴿ This means that they are part of His creation which succeeds those who have come before them.

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Is it proper to describe air and the like as natural?

Second question from Fatwa No. 9552

Q 2: Is it permissible to describe air as natural?

A: It is permissible to describe it this way if the word 'natural' is intended to mean 'moderate'.

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Tawhid (Oneness of Allah)

(Part No. 1; Page No. 76)

Shahadah (Testifying that there is no deity but Allah)

The first, second and third questions from Fatwa no. (7887):

Q1: Why is the Islamic religion called "Islam"?

A: It is called so because whoever reverts to Islam must submit to Allah (Exalted be He) and to all rulings introduced by Him (Exalted be He) and His Messenger (peace be upon him), for Allah (Exalted be He) says: ﴾And who turns away from the religion of Ibrâhîm (Abraham) (i.e. Islâmic Monotheism) except him who befools himself.﴿ to His saying: ﴾When his Lord said to him, "Submit (i.e. be a Muslim)!" He said, "I have submitted myself (as a Muslim) to the Lord of the 'Alamîn (mankind, jinn and all that exists)."﴿ Moreover, He (Exalted be He) says: ﴾Yes, but whoever submits his face (himself) to Allâh (i.e. follows Allâh's Religion of Islâmic Monotheism) and he is a Muhsin then his reward is with his Lord (Allâh)﴿

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Q2: What is the meaning of 'Ibadah (Worship)?

A: 'Ibadah means to deify only Allah, to lower and humble oneself to Him alone, and to submit to Him by doing whatever He has commanded and refraining from whatever He has prohibited. Scholars have defined it as a comprehensive term that encompasses everything that Allah loves and pleases Him.

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Q3: Is it permissible to say, "Causes are numerous but there is only one death"?

A: Yes, it is permissible to say this expression, there is no harm in it in Sha'a-Allah (if Allah wills).

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First question from Fatwa No. 7701

Q 1: "The perfect word" is as the Messenger of both mankind and jinn (creatures created from fire), tells us in his Hadith: ﴿ Whoever says: La ilaha illa Allah, i.e. there is no deity but Allah and Muhammad is the Messenger of Allah, shall enter Paradise. ﴾ This perfect word consists of two parts: 'There is no deity'; a form of negation, and 'Except Allah', a form of affirmation. This indicates the Oneness of Allah, (Exalted be He). But where can I find the second part, which indicates the message of Muhammad (peace be upon him)? If the two parts are found in the Book of Allah and the Sunnah (whatever is reported from the Prophet, peace be upon him) where can I find them together?

A: The first pillar of Islam which includes both parts is frequently mentioned in the Glorious Qur'an. As for the first part, Allah (Exalted be He) says: ﴿Allâh! Lâ ilâha illa Huwa (none has the right to be worshipped but He), Al-Hayyul-Qayyum (the Ever Living, the One Who sustains and protects all that exists).﴾

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Allah also says: ﴿So know (O Muhammad صلى الله عليه وسلم) that, Lâ ilâha illallâh (none has the right to be worshipped but Allâh)﴾ and He also says: ﴿Such is Allâh, your Lord! Lâ ilâha illa Huwa (none has the right to be worshipped but He), the Creator of all things.﴾ As for the second part, Allah says: ﴿Muhammad (صلى الله عليه وسلم) is the Messenger of Allâh. And those who are with him are severe against disbelievers, and merciful among themselves﴾ and He also says:﴿ Muhammad (صلى الله عليه وسلم) is no more than a Messenger, and indeed (many) Messengers have passed away before him.﴾

As for the Sunnah, it is related in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) on the authority of Ibn `Umar (may Allah be pleased with them both) that the Prophet (peace be upon him) said: ﴿Islam is based on five pillars: Testifying that La ilaha illa Allah (there is no deity but Allah), performing Salah (prayers), giving Zakah (obligatory charity), performing Hajj (pilgrimage), and observing the Sawm (Fast) of Ramadan.﴾ It is also related in Sahih Muslim from `Umar (may Allah be pleased with him) that he said: ﴿While we were sitting with the Messenger of Allah (peace be upon him) one day, a man appeared before us in pure white clothes and his hair was extraordinarily black. There were no signs of travel on him and none of us recognized him. He sat with the Prophet (peace be upon him) and put his knees before the Prophet's knees and placed his palms on the Prophet's thighs and said: "O Muhammad, inform me about Al-Islam". The Messenger of Allah (peace be upon him) said: "Al-Islam is that you testify that there is none worthy of worship (in truth) but Allah and that Muhammad is the Messenger of Allah, and you establish Salah,

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pay Zakah, observe the Sawm of Ramadan, and perform Hajj if you can afford the journey". The inquirer said: "You have told the truth". `Umar ibn Al-Khattab said: "We were amazed that he would ask and then he would himself verify the truth". The inquirer then said: "Inform me about Iman (faith)". The Prophet replied: "Faith is to affirm your belief in Allah, His angels, His Books, His Prophets, the Day of Judgment, and the Divine Decree its good and evil". The inquirer said: "You have told the truth". The inquirer again said: "Inform me about Al-Ihsan (perfection of deeds)". The Prophet said: "That you worship Allah as if you are seeing Him, for though you don't see Him, verily, He sees you". The enquirer said: "Inform me about the Hour (of Doom)". The Prophet remarked: "The one who is asked about it knows no more than the questioner". The inquirer said: "Tell me about its signs". The Prophet said: "That the slave-girl will give birth to her mistress and master, that you will find barefooted, destitute goat-herds competing with one another in the construction of high buildings". The narrator said: "Then, the inquirer went on his way but I stayed with the Prophet for a long while. He then said to me": "O `Umar, do you know who the inquirer was?" I replied: "Allah and His Prophet know best". The Prophet remarked: "He was Jibril (Gabriel), he came in order to instruct you in the matters of your religion".﴿

It is related in the Two Sahih Books of Hadith from `Ubadah Ibn Al-Samit (may Allah be pleased with him) that the Messenger (peace be upon him) said: ﴾He who testifies that none has the right to be worshipped but Allah Alone Who has no partners and that Muhammad is His Servant and Messenger and that `Isa (Jesus) is Allah's Servant, Messenger, and that He bestowed him on Maryam (Mary), a Spirit created by Him, and that Paradise is a fact and Hellfire is a fact, Allah will admit him into Jannah (Paradise) regardless of the deeds he has committed."﴿ It is related in Sahih Al-Bukhari from Anas (may Allah be pleased with him) who narrated that the Prophet (peace be upon him) said: ﴾I have been commanded to fight people until they say: 'None has the right to be worshipped but Allah.' If they say so, perform Salah as we do, face our Qiblah (direction faced for Prayer towards the Ka`bah), and slaughter

in the name of Allah, as we slaughter, then their blood and property will be inviolable to us and we will not interfere with them except legally and their reckoning will be with Allah.﴿ It is related in the Two Sahih Books of Hadith on the authority of `Itban (may Allah be pleased with him) who ascribed it to the Prophet: ﴾Allah has forbidden Hellfire on those who say, "None has the right to be worshipped but Allah" only for the sake of Allah.﴿

Scholars have explained these Hadiths and the like reports to mean: Whoever utters these two testimonies of faith and commits themselves to fulfill their due rights such as; observing the acts of `Ibadah (worship), abstaining from the unlawful, and devoting themselves to Allah alone, Allah will admit them into Paradise. As for someone who dies while committing sins other than disbelief and does not repent, they are submitted to the Will of Allah. If He wills, He will forgive and admit them into Paradise regardless of how little deeds they present. Likewise, if Allah wills, He will torture them in retribution for sins, then He may admit them to Paradise. There are so many accounts reported in this regard from the Prophet (peace be upon him). Ayahs (Qur'anic verses) explain each other and likewise the accounts of Sunnah. Allah (Exalted be He) says: ﴾Verily, Allâh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills﴿ This Ayah (Qur'anic verse) is confined to those who do not repent of their acts of disbelief.

As for Allah's saying: ﴾Say: "O 'Ibâdî (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allâh: verily, Allâh forgives all sins.﴿ , it was revealed in reference to those who repent. This is according to the consensus of opinions of Muslim scholars. This is also the opinion of Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim community) amongst the Sahabah

Fatwa No. 8377

Q: I would like to raise an issue that caused a dispute between some people. It is the writing of the word "Allah" and the word "Muhammad" in an interlacing shape on top of the door of one of the Masjids (mosques) in Adlab.

Some of them said that it is not permissible to write these names in such a shape. The proof they mentioned to support their viewpoint was that in this way, Muhammad's status (peace be upon him), would be the same as Allah's which is not reasonable. Others said that writing them in such a way is permissible as Allah (Glorified and Exalted be He) places His name beside the name of His Messenger Muhammad (peace be upon him). I would like you to guide me to what is right. Thank you very much.

A: Shari`ah (Islamic law) texts join between testifying that no one is worthy of worship except Allah

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and testifying that Muhammad is the Messenger of Allah in certain places, such as in Adhan (call to Prayer), Iqamah (call to start the Prayer), in the Hadith: ﴿Islam is based on five pillars: Testifying that there is no God but Allah and that Muhammad is the Messenger of Allah...﴾ and other places. These texts point out what Mukallafun (legally competent persons) should believe in with regard to Allah and the Messenger, such as saying that there is no God but Allah and that Muhammad is the Messenger of Allah. But mixing the two words in writing was not mentioned in the Book of Allah or the Sunnah (whatever is reported from the Prophet, peace be upon him). Moreover, mixing both words in writing contains great danger as this is similar to the false creed of the Christians with regard to the trinity. They believe that the Father, Son and Holy spirit are one God. It also contains an element of the false creed of pantheism, and leads to elevating the Prophet (peace be upon him) and worshipping him along with Allah. Therefore, it is prohibited to write the Name of Allah and the name of His Messenger Muhammad (peace be upon him) by mixing the letters of the two words together. Moreover, it is also prohibited to write the words (Allah - Muhammad) next to each other on the top of the door of the Masjids or any other place because doing so may contain some delusion and misguidance with regard to the prohibitions mentioned above.

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First question from Fatwa No. 1988

Q 1: What is the essence of Islam?

A: The essence of Islam had been clearly defined in the answer given by the Messenger of Allah (peace be upon him) when Jibril (Gabriel, peace be upon him) asked him about Islam. The Messenger of Allah said: ﴾Al-Islam implies that you testify that there is none worthy of worship (in truth) but Allah and that Muhammad is the Messenger of Allah, and you establish Salah (Prayer), pay Zakah (obligatory charity), observe Sawm (Fast) in Ramadan, and perform Hajj (Pilgrimage) to Al-Bayt (the House; a name of the Ka`bah) if you are solvent enough (to bear the expense of) the journey.﴿ Islam also means to believe in Allah, His angels, Books, Messengers, the Last Day and Predestination whether good or bad. It also includes Ihsan (the perfection of Faith) which means to worship Allah as if you are seeing Him; and although you do not see Him, He sees you. The term Islam in general implies believing in all these matters of faith. This is based on the Ayah (Qur'anic verse) in which Allah (Exalted be He) says: ﴾Truly, the religion with Allâh is Islâm.﴿ The above is also based on the Hadith in which the Prophet (peace be upon him) gave answers to Jibril when he asked him about Islam, Iman (faith) and Ihsan. In this Hadith the Prophet (peace be upon him) told his Sahabah (Companions) that Jibril asked him these questions with the purpose of teaching them their religion. Thus it becomes clear that true Islam basically means to submit oneself to the orders of Allah both in secret and in public and at the same time to avoid what He has prohibited.

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The Sixth Question from Fatwa no. (4150):

Q6: What is the real meaning of Al-`Ubudiyyah (servitude)? Is it to enslave people even against the laws of Islam?

A: There are various kinds of `Ubudiyyah; (i) The general servitude of all creatures at all times; this kind of submission is confined to Allah alone, as He (Exalted be He) says: ﴾There is none in the heavens and the earth but comes unto the Most Gracious (Allâh) as a slave.﴿ ﴾Verily He knows each one of them, and has counted them a full counting.﴿ ﴾And everyone of them will come to Him alone on the Day of Resurrection (without any helper, or protector or defender).﴿ It is also related in the Hadith Qudsi (Revelation from Allah in the Prophet's words) narrated by Muslim on the authority of Abu Dhar Al-Ghifary (may Allah be pleased with him) that the Prophet (peace be upon him) said, ﴾Allah (may He be Exalted) said; "O My servants! I have forbidden injustice to Myself and I have made it Haram (prohibited) to you, so do not be unjust to one another."﴿ Likewise, it is also mentioned in the well-known supplication of the Prophet (peace be upon him): ﴾O Allah! I am Your Servant, son of Your Servant, son of Your Maidservant. My forelock is in Your Hand, Your Judgment over me is assured, and Your Decree over me is just. I ask You by every name You have taken for Yourself, taught to any of Your Creation, revealed in Your Book, or that You have taken unto Yourself in the realm of the Unseen, to make the Qur'an the life of my heart, the light of my breast, the banisher of my sorrow, and the reliever of my despondency.﴿ This is a real universal predetermined servitude according to which Allah controls His Creations as He wills and they submit to Him willingly and unwillingly. None can overturn His Judgment, He is the Most Subtle, the Well-Acquainted (with all things), who has no partners.

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(ii) Honorary servitude which Allah confers on His chosen creatures such as His Prophets, Angels, and pious people. For example, Allah says, ﴾Glorified (and Exalted) be He (Allâh) [above all that (evil) they associate with Him] Who took His slave (Muhammad صلى الله عليه و سلم) for a journey by night from Al-Masjid-al-Harâm (at Makkah) to Al-Masjid-al-Aqsâ (in Jerusalem), the neighbourhood whereof We have blessed﴿ Allah also says regarding the angels, ﴾but honoured slaves.﴿ In regard to the pious people, Allah says, ﴾And the (faithful) slaves of the Most Gracious (Allâh) are those who walk on the earth in humility and sedateness, and when the foolish address them (with bad words) they reply back with mild words of gentleness.﴿ to the end of Surah Al-Furqan. This is a real honorary type of servitude that Allah bestows upon His chosen pious servants. (iii) Man's servitude to another. This type is limited and temporary. It may be lawful, if they are captured while fighting the Muslims and defending the disbelievers. Allah entitled the victorious Muslims to take captives. Later, they may sell the captives and thus they become servants to anyone who buys them under certain rights and obligations. It may also be unlawful, in case of kidnapping free people, gaining power over them injustly, or buying any of them, as the Prophet (peace be upon him) said, ﴾Allah, Exalted be He, says: "I will contend on the Day of Resurrection against three (types of) people: One who makes a covenant in My Name and then breaks it; one who sells a free man as a slave and devours his price; and one who hires a workman and having taken full work from him, does not pay him his wages."》

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(Agreed upon by Al-Bukhari and Muslim)

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The third question of Fatwa no. 6149

Q3: Please explain the phrase: "La ilaha illa Allah Muhammad Rasul-ul-Allah (There is god except Allah, Muhammad is the Messenger of Allah)."

A: The Shahadah (Testimony of Faith) is the first of the Five Pillars of Islam. It consists of two parts, the first of which is: "La ilaha illa Allah" (There is god except Allah). This denotes that there is none worthy to be worshiped but Allah. It is both an affirmation and a negation. At the same time that "La ilaha" (There is god) negates that any act of worship should be offered to anyone but Allah, "illa Allah" (except Allah) affirms that Allah Alone, with no partner or associate, deserves all worship. We recommend that you refer to the book "Fatih-ul-Majid Sharh Kitab Al-Tawhid" written by Shaykh 'Abdul-Rahman ibn Hasan as he has expounded upon this issue in the chapter entitled "Explanation of Tawhid and the Shahadah". With regard to the second part of the Shahadah, i.e. "Muhammad Rasul-ul-Allah (Muhammad is the Messenger of Allah)"; this means that one should confess belief in the message revealed to the Prophet Muhammad (peace be upon him), submitting to it in words, deeds, and beliefs, and avoiding any words, deeds, intentions, or omissions that negate it.

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In other words, it means that one must believe in whatever the Prophet (peace be upon him) has said; obey his commands; avoid what he has declared forbidden; and that one must worship Allah only in the way ordained by Islam.

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The first question of Fatwa no. (7150):

Q1: It is well-known that Islam is revealed to provide freedom and liberty for people. The concept of liberty in Islam was correctly defined by an insightful scholar who said: It is to be a servant to Allah (Exalted be He) and a freeman to other than Him. Please briefly clarify for us the concept of `Ubudiyyah (Worship) in Islam and how the servant can be freed from his master and other relevant issues. Please also clarify the wisdom behind the fact that the Messenger (peace be upon him) took Anas as his servant and `Umar took a servant boy.

A: The meaning of worship in Islam is: "Submission to Allah (Exalted be He) by obeying His Commands, leaving what He has prohibited, abiding by His Limits, seeking His Pleasure, hoping for His Reward and fearing His Anger and Punishment." This is the true meaning of worship and it is never to be for anyone except Allah (Exalted be He). However, slavery is

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a casual matter that may occur due to many reasons related to someone's Kufr (disbelief). Therefore, Muslims could capture the disbelieving slaves during Jihad (striving in the cause of Allah), meaning, through battles held between them and the disbelievers.

A slave can be freed in many ways and these ways have been explained by scholars in books under the chapter on 'Manumission of Slaves'. Slaves may be set free as an individual's desire to draw closer to Allah (Exalted be He), as an expiation for unintentional killing or Zhihar (a man likening his wife to an unmarriageable relative) or the like. However, it is also permissible to have a servant as it was stated in the Hadith narrated on the authority of Anas and others. The wisdom behind the Prophet (peace be upon him) taking servants was to fulfill his needs and to help him with his personal requirements as well as to learn from his subtle morals and ethics, but this does not contradict the necessity of worshipping none but Allah Alone (Exalted be He).

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The first question of Fatwa no. 7559

Q1: When non-Muslims accept Islam, should they pronounce the Shahadah (Testimony of Faith) first or perform Wudu' (ablution)?

A: They should pronounce the Shahadah first and then they should ritually purify themselves to perform Salah (Prayer).

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According to the Shari'ah (Islamic law), they should perform Ghusl (ritual bath), because the Prophet (peace be upon him) ordered some of his Sahabah (Companions) to do so when they accepted Islam.

May Allah grant us success! May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Eighth and ninth questions from Fatwa No. 8897

Q 8, 9: Centers for Islamic awareness face a lot of questions posed by Muslims from many places. They require reasonable answers to give people who do not believe in the Qur'an or Sunnah (whatever is reported from the Prophet). These people are absolute rationalists who cannot be convinced except by rational answers that are compatible with their understanding. Their aim is to spread suspicion and cast doubt into the hearts of ignorant Muslims. Some of them maintain courteous relations with Muslims like the Malayan Chinese while others have power and work in politics such as the Buddhists living in Pattani. We need to refute the following:

1- Their saying: "Islam is no different to idol worship. We worship idols and prostrate to our statues in Malaysia and you (Muslims) sell your property and other valuable possessions for the sake of going to Makkah to bow, prostrate and circumambulate around the stones of Al-Ka`bah in the Sacred House. We have seen Muslim pilgrims doing so during the season of Hajj on television."

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"Stones, whether of Al-Ka`bah or of idols, are all stones even if your beliefs are different from what is apparent." These false claims are spread by atheist Malay Chinese.

2- They draw an analogy between religions and rivers, claiming that religions are like various rivers of different headstreams. They all spring from one source located in highly elevated lands and all of them flow into one ocean. They mean to say that all religions have one aim; teaching their adherents good manners and beneficial deeds that will bring them success in the world and in the Hereafter and that religions will lead people to be gathered before Allah; this is the interpretation of them all springing from one source and flowing into one ocean.

3- Meaning that whoever adheres to any religion is saved because all religions belong to Allah and will return to Him in the the end, whether it is Islam, Buddhism or Christianity. This aims at throwing doubt and suspicion among Muslims especially the young ones. May you confirm receipt of our message for we are eagerly waiting for a reply and we thank you in advance.

It is to be noted that these are the claims and ideology of Buddhist Thais. Some Thai politicians have instilled these claims into the minds of Muslim students enrolled in their governmental schools to attract them to their Buddhist and Malay Semitic beliefs.

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Shi`ah (Shi'ites) interpret the following Ayah (Qur'anic verse) ﴿and perform As-Salât (Iqâmat-as-Salât) for My Remembrance.﴾ as follows: Whoever remembers Allah in their hearts are not obligated to offer Salah (Prayer) in the exact known way. It is known that the Shi`ah offer what is known as Batini Salah (mental Salah) in which they only close their eyes for a while and imagine that they are offering Salah. They claim that Salah

should be offered in this way; believing that Batini Salah is more valid and enduring than the Salah done by the apparent body postures. They use the following Ayah as evidence: ﴿Whatever is with you, will be exhausted, and whatever is with Allâh (of good deeds) will remain.﴾ **They interpret "whatever is with you" as referring to Salah performed by apparent body postures of which nothing remains after finishing Salah. "Whatever is with Allah will remain" denotes the heart through which a person offers Salah, and the image and sound which cross their minds. According to their beliefs, a person can offer Salah once a day, either at the beginning of the day, specifically in the morning or at the end of the day at the time of Maghrib (sunset) Prayer.**

However, it is better to offer all five prayers during their stated times regardless of where they are or what they are doing, whether they are in the bathroom, having a meal, or having sexual intercourse. This is the content of the speech of the Shaykh who attended the session. May Allah guide all Muslims to do that which He loves and that which pleases Him.

A: There is a great difference between Muslims and Malahidah (atheists). Muslims worship no one but Allah and follow what is revealed in His Book, the Qur'an,

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and to His Messenger Muhammad (peace be upon him) whom He sent to Jinn (creatures created from fire) and humans, whether they are Arabs, non-Arabs, men or women. Allah ordered humans and Jinn to follow the Prophet (peace be upon him) and adhere to what was revealed to him. On the other hand, the Malahidah follow their own lusts and minds, which neither save their followers from the torture of Allah nor guide them to the deeds and sayings that please Him (Glorified and Exalted be He). Allah (Exalted be He) says: ﴿And who is more astray than one who follows his own lusts, without guidance from Allâh?﴾ Regarding their claim that all religions have one source, this is false. Islam with which Allah sent the Messengers is the true religion. Its source is Allah (Glorified be He), Who created Jinn and humans to believe in it, revealed in Books - the greatest of which is the Noble Qur'an - and sent the Messengers - the last of whom is Prophet Muhammad (peace be upon him) - to convey it. The other religions originate from the people's opinions and minds. They are fallible and none of them can be taken for granted unless it concords with the Shari`ah (Islamic law) conveyed by the Messengers (peace be upon them). After the revelation of Islam, none of the people's opinions and thoughts or any of the books revealed before the Qur'an are accepted except what concords with the Shari`ah of the Prophet (peace be upon him). Allah (Exalted be He) says: ﴿Say (O Muhammad صلى الله عليه وسلم to mankind): "If you (really) love Allâh then follow me (i.e. accept Islâmic Monotheism, follow the Qur'ân and the Sunnah), Allâh will love you and forgive you your sins.﴾ Allah (Exalted be He) also says: ﴿And this is a blessed Book (the Qur'ân) which We have sent down, so follow it and fear Allâh (i.e. do not disobey His Orders), that you may receive mercy (i.e. be saved from the torment of Hell).﴾

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Allah (Glorified and Exalted be He) says about His Prophet (peace be upon him): ﴿But no, by your Lord, they can have no Faith, until they make you (O Muhammad صلى الله عليه وسلم) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission.﴾ Allah (Exalted be He) also says: ﴿and My Mercy embraces all things. That (Mercy) I shall ordain for those who are the Muttaqûn (the pious - See V.2:2), and give Zakât; and those who believe in Our Ayât (proofs, evidence, verses, lessons, signs and revelations, etc.)﴾ ﴿Those who follow the Messenger, the Prophet who can neither read nor write (i.e. Muhammad صلى

الله عليه وسلم) whom they find written with them in the Taurât (Torah) (Deut, xviii 15) and the Injeel (Gospel) (John xiv, 16), - he commands them for Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm has ordained); and forbids them from Al-Munkar (i.e. disbelief, polytheism of all kinds, and all that Islâm has forbidden); he allows them as lawful At-Tayyibât (i.e. all good and lawful as regards things, deeds, beliefs, persons, foods), and prohibits them as unlawful Al-Khabâ'ith (i.e. all evil and unlawful as regards things, deeds, beliefs, persons and foods), he releases them from their heavy burdens (of Allâh's Covenant with the children of Israel), and from the fetters (bindings) that were upon them. So those who believe in him (Muhammad صلى الله عليه وسلم), honour him, help him, and follow the light (the Qur'ân) which has been sent down with him, it is they who will be successful.﴿ Allah (Glorified be He) then says: ﴾Say (O Muhammad صلى الله عليه وسلم): "O mankind! Verily, I am sent to you all as the Messenger of Allâh - to Whom belongs the dominion of the heavens and the earth. Lâ ilâha illa Huwa (none has the right to be worshipped but He). It is He Who gives life and causes death. So believe in Allâh and His Messenger (Muhammad صلى الله عليه وسلم), the Prophet who can neither read nor write (i.e. Muhammad صلى الله عليه وسلم), who believes in Allâh and His Words [(this Qur'ân), the Taurât (Torah) and the Injeel (Gospel) and also Allâh's Word: "Be!" - and he was, i.e. 'Isâ (Jesus) son of Maryam (Mary), عليهما السلام], and follow him so that you may be guided."﴿ There are many Ayahs (Qur'anic verses) stressing this meaning. It is related in the two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) that the Prophet (peace be upon him) said: ﴾Every prophet was sent to his nation only but I was sent to all mankind.﴿ It was related in Sahih Muslim that the Prophet (peace be upon him)

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said: ﴾By Him in whose Hand my soul is, every Jew or Christian of this Ummah (nation) who hears about me and dies not believing in me will be of the inhabitants of Hellfire.﴿ There are many texts of Hadith stressing this meaning. Accordingly, it is obligatory to advise those Malahidah, invite them to the truth and remind them of the consequences of their Kufr (disbelief). They will end up in Hellfire if they do not believe that Muhammad is the Messenger of Allah (peace be upon him) and follow what was revealed to him. May Allah reward you and grant you a good outcome!

As for claiming that they only appeal to reason, then we should use the language of reason in explaining that minds are fallible and differ from one person to another. That is why Allah's Purified Shar` (Law) does not depend on the mind as a reliable source. Rather, people should depend on what is supported by proof from the Qur'an because it is the truth after which there is no truth and because no one is more truthful than Allah (may He be Praised), Who knows the affairs of His servants. We should depend on what is authentically attributed to Allah's Messenger (peace be upon him) because he does not speak due to inclination but according to what is revealed to him. Moreover, falsehood cannot approach the Book of Allah in any way, and the Messenger (peace be upon him) is infallible regarding everything he conveys from Allah (may He be Praised). That is why Allah (Glorified and Exalted be He) orders Muslims in the Qur'an to refer to His judgment upon differences and to the Qur'an and Sunnah of His Prophet (peace be upon him). Allah (Glorified be He) says: ﴾And in whatsoever you differ, the decision thereof is with Allâh (He is the ruling Judge).﴿ Allah (Glorified and Exalted be He)

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also says: ﴾O you who believe! Obey Allâh and obey the Messenger (Muhammad صلى الله عليه وسلم), and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allâh and His Messenger (صلى الله عليه وسلم), if you believe in Allâh and in the Last Day. That is better and more suitable for final determination.﴿ Neither Allah (Exalted be He) nor His Messenger ordered Muslims to appeal to reason and seek their own rulings because of their inability to solve problems and because of the different minds of people. We ask Allah to guide us all to what pleases Him and help us to understand His Din, hold fast to it and abandon whatever contradicts it, for He is the Most Generous.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa No. 11110

Q: The good word is one of the five pillars of Islam. Did the Messenger (peace be upon him) teach us that the good word is La ilaha illa Allah Muhammad rasul Allah (there is no deity but Allah. Muhammad is the Messenger of Allah), or just La ilaha illa Allah (there is no deity but Allah)? What do the Glorious Qur'an and books of Sahih (authentic) Hadiths tell us in this regard? If the Qur'an mentions the first formula, which Surah is it in? What is the number of the Ayah (Qur'anic verse)? Likewise, if the reliable books of Hadith confirm it, where can it be found? Please, mention the book, the page, and the categorical degree of relevant Hadith? Finally, do Muslims have the right to add any word

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or sentence to any Ayah or Sahih Hadith specially if the addition is good and acceptable? What is the Shari`ah (Islamic law) ruling on this?

The answer is as follows:

A: The good word is La ilaha illa Allah as you have mentioned in the question. It is one of the foundations upon which Islam is built. Furthermore, it is the first of its pillars. The Prophet (peace be upon him) taught us this word and the other five pillars as well. He (Peace be upon him) says: (Islam is based on five pillars: Testimony that La ilaha illa Allah Muhammad rasul Allah (there is no deity but Allah. Muhammad is the Messenger of Allah); performing Salah (Prayer), giving Zakah (obligatory charity), performing Hajj (Pilgrimage), and observing Sawm (Fast) in Ramadan.) (Related by Ahmad, Al-Bukhari , Muslim , Al-Nasa'y , and Al-Tirmidhy on the authority of Ibn `Umar 'may Allah be pleased with them both'). The Prophet (peace be upon him) also says: (I have been commanded to fight people until they testify that there is no deity but Allah and I am the Messenger of Allah. If they say so, their lives and property become inviolable unless justified by law and then their reckoning will be by Allah.) (Related by the six Compilers of Hadiths 'Imams Al-Bukhari, Muslim, Abu Dawud, Al-Tirmidhy, Al-Nasa'y, and Ibn Majah')

Ibn `Abbas (may Allah be pleased with them both) related that when Allah's Messenger (Peace be upon him) sent Mu`adh to Yemen, he said to him: (You will go to the people of the Book. First of all, invite them to testify that `there is no deity but Allah'.) In another narration: (call them to believe in Tawhid (Oneness of Allah). If they accept this, then tell them that Allah has enjoined five Salahs (Prayers) in every day and night upon them. If they accept this, tell them that Allah has obliged them with paying Zakah (obligatory charity) taken from the rich and distributed among the poor. If they obey this, then avoid taking the best of their possessions. Beware of injustice, for there is no barrier between an oppressed person's Du`a' (supplication) and Allah i.e. it is definitely answered.)

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(Related by Al-Bukhari and Muslim).

Allah (Exalted be He) commands us to obey Him and act upon the Shari`ah conveyed by His Messenger Muhammad (Peace be upon him) whether it is from the Qur'an or the Sunnah (whatever is reported from the Prophet). Allah (the Exalted) says: ﴾Say (O Muhammad صلى الله عليه وسلم): "Obey Allâh and the Messenger (Muhammad صلى الله عليه وسلم)." But if they turn away, then Allâh does not like the disbelievers﴿ Allah also says:﴾ He who obeys the Messenger (Muhammad صلى الله عليه وسلم), has indeed obeyed Allâh﴿ and also says: ﴾And whatsoever the Messenger (Muhammad صلى الله عليه وسلم) gives you, take it; and whatsoever he forbids you, abstain (from it).﴿

Muslims have no right to add a ruling, a word, a sentence, or anything to the Qur'an or the Sunnah of the Prophet (Peace be upon him). This would be an act of Bid`ah (a rejected innovation in religion). It is authentically reported that the Prophet (Peace be upon him) said: ﴾Whoever brings about extraneous things to our religion, his act is rejected.﴿ In another narration: ﴾Whoever does an act for which there is no sanction from our behalf, it is to be rejected.﴿ .

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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(Part No. 1; Page No. 98)

The sixth question of Fatwa no. 5318

Q6: If a man having five wives or more dies, is he considered a Muslim for whom we can offer the Funeral Prayer after his death, although we know that Allah (Glorified be He) says (what means): (Then do you believe in a part of the Scripture and reject the rest? Then what is the recompense of those who do so among you, except disgrace in the life of this world) **?**

A: True Iman (Faith) is not established by saying, "La ilaha illa Allah (there is no deity but Allah)," unless it is said sincerely from the heart. Allah does not accept the Shahadah (Testimony of Faith) unless it is sincere. In this world, anyone who pronounces the Shahadah should be treated unconditionally as a Muslim, even if they are not sincere when saying it, because we must accept what is apparent and Allah is the One Who handles the inwardly hidden. Anyone who pronounces the Shahadah and then does something that nullifies it has committed Kufr (disbelief), like someone who deems lawful what is well-known to be unlawful in Islam despite being notified of its unlawfulness, such as: Zina (sexual intercourse outside marriage) or marriage between two Mahrams (unmarriageable relatives); or if someone nullifies it by intentionally abandoning Salah (prayer), although they have been informed of the ruling and advised of the unlawfulness of this; this is according to the most correct scholarly opinion. Another nullifier of the Shahadah is wearing a talisman, or an amulet that does not contain Qur'an, believing in its effectiveness. If it is believed that it is a means of cure or protection from the evil eye or Jinn, it is Haram (prohibited) but it does not nullify Islam. It is, however, one form of minor Shirk (associating others in worship with Allah). The Prophet (peace be upon him) said, ("Whoever wears an amulet, may Allah not fulfill it (i.e., his want) for him, and whoever wears a sea-shell, may Allah not give him peace.") There is disagreement among the scholars regarding the permissibility of wearing amulets containing Qur'anic Ayahs. However, the preponderant scholarly opinion is that it is Haram, according to the general evidences and to block the means that may lead to wearing other things.

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Among the other nullifiers of Islam is seeking help from the dead, idols, other inanimate objects, or those who are absent - Jinn or humans - or the living who are present, in matters that none can do but Allah, and the like.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

The Permanent Committee for Scholarly Research and Ifta'

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Calling upon other than Allah

(Part No. 1; Page No. 102)

Calling upon other than Allah for help

Fatwa no. 2787

Q: Is it permissible for a man who lives among a community of people who invoke help from other than Allah to perform Salah (prayer) behind them (when they lead the congregational prayers)? Is it obligatory to disassociate oneself from them? Is what they are doing count as major Shirk (associating others in worship with Allah)? Is making allies of them judged the same as making allies of true Kafirs (disbelievers)?

A: If the state of the people you are living among is as you described: they call upon other than Allah for help, such as the dead, absent or unseen beings, trees, stones, stars, and the like, they are Mushriks (those who associate others with Allah in worship) who are committing major Shirk that take them out of the Din (religion) of Islam. It is not permissible to take them as allies, as is the case with the Kafir. Performing Salah behind them is invalid. It is also not permissible to associate with them or live among them, except for those who call them back to the truth with knowledge, in the hope that they respond to them and become religiously reformed. Otherwise, it becomes obligatory to disassociate oneself from them, and to join another community of people who can be worked with to establish the fundamentals and branches of Islam, and to revive the Sunnah of the Messenger of Allah (peace be upon him).

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If it is not possible to find a proper community, then one must detach oneself from all communities, even if this causes hardships, based on what was narrated by Hudhayfah (may Allah be pleased with him) who said: ("The people used to ask the Messenger of Allah (peace be upon him) about the good, but I used to ask him about the evil lest it should afflict me. Once I said, "O Messenger of Allah! We were living in ignorance and evil then Allah bestowed upon us this goodness, so will there be evil after this goodness?" He said, "Yes." I said, "Will there be goodness after this evil?" He said, "Yes, but it will be tainted (not pure.)" I said, "What will be its taint?" He said, "A people following a way other than my way (Sunnah) and calling to a guidance other than my guidance; you would agree with some of what they do and disagree with some." I said, "Will there be evil after that goodness?" He said, “Yes, callers on the doors of Hellfire; whoever accepts their invitation to it they will throw him into it.” I said, “O Messenger of Allah! Describe them to us.” He said, “They are from our own people, speaking our language.” I said, “O Messenger of Allah! What do you command me to do if this happens in my time?” He said, “Adhere to the community of Muslims and their leader.” I said, “What if there was not a community for them or a leader? He said, “Then seclude yourself from all these communities, even if you have to bite (i.e. eat) the root of a tree until death comes to you and you are in that state.”﴾ (Agreed upon by Al-Bukhari and Muslim)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

The Permanent Committee for Scholarly Research and Ifta’

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Second question from Fatwa No. 3716

Q 2: I hear and see with my own eyes, that people say that Awliya' (pious people) have authority over people in worldly life and they also claim that they have forty forms; sometimes you see them in the form of a man, sometimes a snake, or a lion etc. They go to graveyards and sleep there, and then they set out at nightfall. People relate that they stand near them in sleep and tell them, "Go, you are cured." Is such talk true or not?

A: Awliya' have no authority over anyone; whatever Allah has given them is merely the ordinary means given to all other humans. They do not have supernatural powers; they cannot take non-human forms, like snakes, lions, monkeys or other animals. Allah has given this kind of power only to angels and Jinn (creatures created from fire). However, it is permissible to go to graveyards to visit the dead and make Du`a' for their forgiveness and mercy from Allah. But it is impermissible to go to graveyards seeking blessings or healing from their occupants, or their help in troubles or for fulfilling a need. This is an act of Al-Shirk-ul-Akbar (major form of associating others in worship with Allah), as is offering sacrifices to anyone or anything other than Allah, whether it is done at the graves of the righteous or others. What you have narrated about them opposes Shari'ah (Islamic Law); it is one of the condemned Bid`ahs (rejected innovations in religion) and `Aqa'id Shirkiyyah (creeds of associating others in worship with Allah).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa No. 4154 :

Q: The Imam of a Masjid (mosque) in one of the villages in Egypt where we live is a Sufi who follows Al-Shadhiliyyah Tariqah (Sufi order). This man teaches people to seek to draw close to Allah (Tawassul) by means of the creatures of Allah, such as the prophets and the Awliya' (pious people), and he urges them to visit shrines. He tells them it is lawful to swear by the Prophet and the Awliya', and to make Kaffarah (expiation) if they break an oath made in their name. Our group, which is one of the Islamic groups, debated with him over the errors he is committing and teaching to the people, but he remained adamant, citing Da'if (weak) and Mawdu' (fabricated) Hadiths to defend his opinion. Is it permissible to pray behind such a man (when he leads congregational prayers)? Because we have not yet finished building a Masjid; we have only collected some donations for it, but we still have not built it. We would like to know your Fatwa concerning this issue. May Allah grant us all success. In addition, he declared the great scholars of Islam, such as the Shaykh of Islam Ahmad ibn Taymiyyah and Imam Muhammad ibn 'Abdul-Wahhab (may Allah be pleased and merciful with them) as disbelievers.

A: Seeking the help of the dead and calling upon them instead of or along with Allah is considered major Shirk (associating others in worship with Allah) which takes one out of the fold of Islam, whether the one whose help is sought is a prophet or otherwise. Seeking the help of people who are absent is major Shirk as well, which also takes one out of the fold of Islam; we seek refuge in Allah from that. Salah (prayer) behind such people is not valid as they are Mushrikun (those who associate others with Allah in worship).

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As for one who seeks the help of Allah alone and only asks of Him, yet begs in the name of their status and virtue, or circumambulates their graves without believing that they have the ability to do anything, but only hoping that their lofty status in the sight of Allah be a cause for answering prayers, such a person has committed a Bid'ah (rejected innovation in religion), a sin, and one of the means leading to Shirk. I am afraid this might lead to major Shirk. May Allah help you spread Tawhid (monotheism), support the truth, and struggle against the innovators in religion.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fifth question from Fatwa No. 5553

Q 5: Is seeking the help of the Prophets, Awliya' (pious people) and good people when they are alive and after their death to lift a person's affliction, bring good and making Tawassul (supplicating to Allah through a means) by them either to fulfill a need or achieve their goals permissible or not?

A: As for seeking help of the dead, whether prophets or others, it is not permissible, rather it is an act of Al-Shirk-ul-Akbar (major form of associating others in worship with Allah). As for seeking the help of living people with whatever they can do, there is no harm in it, as Allah (Glorified be He) says in the story of Musa (Moses, peace be upon him): ﴿The man of his (own) party asked him for help against his foe﴾

But making Tawassul through living

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or dead people whether they are prophets or others or through people's honor or rights, is not permissible, rather it is a Bid`ah (rejected innovation in religion) and a means that leads to Shirk (associating others in worship with Allah).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa No. 6972

Q: There is a man who observes Sawm (fasting), Salah (Prayer) and all the other Pillars of Islam, but in spite of that he calls upon other than Allah, for he beseeches or seeks to draw close to Allah (Tawassul) by means of Awliya’ (pious people) and seeks their help, and believes that they are able to bring benefit and repel harm. Tell us, may Allah reward you with good, do their children who believe in the Oneness of Allah and associate nothing with Him inherit from them? Also, what is the ruling on them?

A: If a person observes Sawm, Salah and all the Pillars of Islam, but seeks the help of the dead, the absent ones, the angels and so on, he is considered a Mushrik (those who associate others with Allah in worship). If he is advised, but he does not accept advice and persists in this behaviour until he dies, then he has committed major Shirk that takes him out of the fold of Islam. Such people should not be washed for burial; should not have funeral prayers held for them; should not be buried in Muslim graveyards; forgiveness should not be asked for them; and their monotheist children, parents, or siblings should not inherit from them because they belong to different religions.

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The Prophet (peace be upon him) stated: (“A Muslim does not inherit from a disbeliever, nor a disbeliever from a Muslim.”) Narrated by Al-Bukhary and Muslim.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta’

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The third question of Fatwa no. 7308

Q3: Sufis claim that their seeking help from and calling upon the righteous servants of Allah is only metaphorical, and that in reality, Allah (Glorified and Exalted be He) is the One from Whom they are seeking help. How should we answer them, considering that they justify their practice by citing the Ayah (which means): ﴿You killed them not﴾ **How do you refute this claim?**

A: Firstly, Seeking help from and calling upon others besides Allah, such as the dead, absent people, idols, etc. is a form of Shirk (associating others in worship with Allah).

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Similarly, seeking help from or calling upon living people for help in matters that cannot be helped by anyone other than Allah is also a form of major Shirk which takes one out of the fold of Islam.

Secondly, It is wrong to deduce from the following Ayah: ﴿You killed them not, but Allâh killed them.﴾ the permissibility of seeking help from and calling upon others besides Allah. Certainly, this is a wrong deduction. The correct interpretation of this Ayah is as follows: During the Battle of Badr, with the great numerical superiority and predominance of the disbelievers on the battlefield, it was not you (Muhammad) who made the small handful of dust that you threw reach the eyes of the whole enemy army, but it was Allah, with His Power, Who made it reach them all and afflict their eyes. There is nothing in this Ayah that supports seeking help from others besides Allah. On the contrary, it indicates that a person should avail himself of the means to reach his goal, no matter how weak they might seem, which was represented in this case by throwing the dust while begging Allah to aid them and protect them. By Allah's Bounty and Power, the effect of this action was great. It is important to note that at the same instant the Prophet (peace be upon him) threw the dust, he was invoking Allah Alone for victory over his enemies; not the pious people.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

The Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 9272

Q2: Is seeking help from someone who is absent or dead considered an act of major Kufr (disbelief)?

A: Yes, seeking help from someone who is dead or absent is considered an act of major Shirk (associating others in worship with Allah) and doing so puts the doer outside the fold of Islam, for Allah (Glorified be He) says (what means), ﴿And whoever invokes (or worships), besides Allâh, any other ilâh (god), of whom he has no proof; then his reckoning is only with his Lord. Surely! Al-Kâfirûn (the disbelievers in Allâh and in the Oneness of Allâh, polytheists, pagans, idolaters) will not be successful.﴾ Allah (Glorified and Exalted be He) also says, ﴿Such is Allâh, your Lord; His is the kingdom. And those, whom you invoke or call upon instead of Him, own not even a Qitmîr (the thin membrane over the date-stone).﴾ ﴿If you invoke (or call upon) them, they hear not your call; and if (in case) they were to hear, they could not grant it (your request) to you. And on the Day of Resurrection, they will disown your worshipping them. And none can inform you (O Muhammad صلى الله عليه وسلم) like Him Who is the All-Knower (of everything).﴾

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

The Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa No 9582

Q: There is a severe attack against the Salafists (those following the way of the righteous predecessors); they are accused of denying and not loving Awliya' (pious people). One of the evidences their accusers cite

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to prove that seeking the help of Allah through dead people is permissible is the Hadith about the blind man who invoked Allah through the Prophet (Peace be upon him) after his death. I have been informed that this Hadith is Sahih (a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish), a fact that confuses some people deeply. I hope you enlighten us on this important issue.

A: After studying the question, the Committee's answer is as follows: The Hadith of the blind man's story is narrated by Imam Al-Tirmidhy with his Sanad (chain of narrators) on the authority of `Uthman ibn Hunayf (may Allah be pleased with him): ﴿A blind man came to the Prophet (peace be upon him) and said: I have been afflicted in my eyesight, so please pray to Allah for me. The Prophet (peace be upon him) said: If you wish, I will make Du`a' (supplication) to Allah to cure you; and if you wish, be patient and that would be better for you. The man said: Make Du`a' to Allah for me. Then, the Prophet said to him: Go and make ablution, and then say: Oh Allah, I ask You and turn to You through my Prophet Muhammad, the Prophet of mercy; O Muhammad (Ya Muhammad), I seek your Shafa`ah (intercession) with my Lord for my need, that it may be fulfilled. O Allah, accept his Shafa`ah for me.﴾ (Al-Tirmidhy said: It is a Hasan 'a Hadith whose chain of narration contains a narrator with weak exactitude, but is free from eccentricity or blemish', Sahih, and Gharib 'a Hadith with a single narrator usually at the beginning of the chain of narration' Hadith which has not been narrated except through this Sanad on the authority of Abu Ja`far Al-Khutamy) .

Assuming that this Hadith is Sahih, it does not imply that the blind man made Du`a' to the Prophet (Peace be upon him), he only made Du`a' to Allah (Exalted be He) in virtue of the Prophet (Peace be upon him) in his life and made Du`a' to Allah (Exalted be He) to accept the Shafa`ah of the Prophet (Peace be upon him) so that his need may be fulfilled.

The Hadith lends no support to the permissibility of making Du`a' to the dead.

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Abu Al-`Abbas ibn Taymiyyah (may Allah be merciful with him) studied this Hadith and gave a fine interpretation of it in his book [Qa`idah Jalilah Fi Al-Tawassul Wal Wasilah]. You may refer to it for more information.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Third question from Fatwa No. 2213: 2213

Q 3: Some of the followers of Bid`ahs (rejected innovations in religion), from among those who call upon the dead, wondered, saying: "How can you claim that the dead avail nothing, although Musa (Moses, peace be upon him) availed us and he was the reason behind reducing the daily obligatory prayers from fifty to five." Others also said: "How can you say that every Bid`ah (rejected innovation in religion) is a misguidance! Then what do you say about those who added diacritical marks and dots to the Qur'an, and it all happened after the lifetime of the Messenger of Allah (peace be upon him)?" How can we answer them?

A: Firstly: The original ruling is that the dead do not hear the call of people who call upon them and they cannot answer these calls or talk to the living, even if they were prophets.

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Their deeds have come to an end by their death, for Allah (Exalted be He) says: ﴾And those, whom you invoke or call upon instead of Him, own not even a Qitmîr (the thin membrane over the date-stone).﴿ ﴾If you invoke (or call upon) them, they hear not your call; and if (in case) they were to hear, they could not grant it (your request) to you. And on the Day of Resurrection, they will disown your worshipping them. And none can inform you (O Muhammad صلى الله عليه وسلم) like Him Who is the All-Knower (of everything).﴿ and His Saying: ﴾but you cannot make hear those who are in graves.﴿ and His Saying: ﴾And who is more astray than one who calls on (invokes) besides Allâh, such as will not answer him till the Day of Resurrection, and who are (even) unaware of their calls (invocations) to them?﴿ ﴾And when mankind are gathered (on the Day of Resurrection), they (false deities) will become their enemies and will deny their worshipping.﴿ Furthermore, the Messenger of Allah (peace be upon him) said: ﴾When a person dies, all his deeds come to an end except for three: ongoing charity, or beneficial knowledge, or a righteous son who makes Du`a' (supplication) for him.﴿ (Related by Muslim in his Sahih 'authentic' Book of Hadith). Excluded from this original ruling is only what is proved otherwise by authentic evidence, as the Kafirs (disbelievers) heard the words which the Messenger of Allah (peace be upon him) addressed to them, while their dead bodies were lying in the well after the Battle of Badr. Also, the fact that the Prophet (peace be upon him) led all the Prophets (peace be upon them) in Salah (Prayer) on the Night of Isra' (Night Journey) and his talking to the Prophets (peace be upon them) in the heavens when he was taken up into them (Mi`raj, Ascension to Heaven). Among these is also the advice that Musa (peace be upon him) gave our Prophet (peace be upon him), that he should ask Allah to lighten the duty of the Salahs (Prayers) He had enjoined upon him and his Ummah (nation). Thus, our Prophet (peace be upon him) returned and asked his Lord until they became five obligatory Salahs in every day and night.

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All these are miraculous supernatural events, and none of them fall under the original ruling so no analogy should be drawn between them and any other cases; remaining under the original ruling is stronger than being ruled out of it by analogy with supernatural events. Besides, analogy with exceptions from original principles is prohibited, especially if the reason is unknown, as is the case in this issue; for it is among the Ghayb (Unseen) matters that can only be known by Tawqif (a religious text and not personal opinion) provided by Shari'ah (Islamic Law), but as far as we know no Tawqif is authentically stated regarding this; therefore, it is obligatory to judge it according to the original principle.

Secondly: The Ummah is commanded to keep the Qur'an written and memorized; it should be read in the same way taught to them by the Messenger of Allah (peace be upon him). The Sahabah (Companions of the Prophet, may Allah be pleased with them) spoke correct Arabic for the scarcity of non-Arabs living among them, and took great care to recite the Qur'an the way it was revealed. This also continued during the time of the Rightly-Guided Caliphs; there was no fear of Lahn (Incorrect reading due to mispronunciation of letters or syntax) on their part and it was not hard for them to read the Qur'an from the Mus-haf (Arabic copy of the Qur'an) without dots or diacritical marks. But at the time of the Caliphate of 'Abdul-Malik ibn Marwan, when non-Arab Muslims increased and mixed with the Arab Muslims, fear of their committing Lahn in recital arose. It was also hard for them to read from the Mus-haf without dots or diacritical marks. Therefore, 'Abdul-Malik ibn Marwan ordered that dots and diacritical marks be put in the Mus-haf, which was done by Al-Hasan Al-Basry and Yahya ibn Ya'mur, (may Allah be merciful with them both), two of the most God-fearing, knowledgeable and trustworthy Tabi'un (Followers, the generation after the Companions of the Prophet). This was done to preserve the Qur'an and protect it from any distortion and to make it easier to be read, taught, and learnt, as authentically established by the Messenger of Allah (peace be upon him).

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Thus, it becomes clear that although both dots and diacritical marks were not used in reading the Qur'an during the lifetime of the Prophet (peace be upon him), putting them came under the general command of preserving the Glorious Qur'an, teaching it as well as learning it the same way taught by the Messenger of Allah (peace be upon him) to his Ummah, so that the message may be conveyed, Shari'ah (Islamic law) spreads and continues until Allah inherits the earth and whatever is on it. Hence, this is not a Bid'ah, because a Bid'ah is a newly-invented matter, without there being any evidence specific or general to it, or other than it. Some of those who discussed acts of Sunnah (whatever is reported from the Prophet) and Bid`ahs may call it an act serving a Shar'i (Islamically lawful) interest, but certainly not a Bid'ah; it can be called a Bid'ah (literally, an innovation) only in the linguistic sense, for having no precedence, but not in the Shar'i sense, for they fall under the general evidences that indicate the obligation of preserving the Qur'an, to completely master reading it, learning it, and teaching it. It is something akin to what 'Umar (may Allah be pleased with him) called, when he united the people for offering Tarawih (special supererogatory night Prayer in Ramadan) behind one Imam, "What a good innovation this is!" Thus, it is apparent that dots and diacritical marks are grouped under the general texts that indicate the obligation to preserve the Qur'an as it was revealed.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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(Part No. 1; Page No. 116)

First question from Fatwa No. 2017: 2017

Q: What is your ruling on an innovator in religion, who invents a Bid`ah Shirkiyyah (rejected innovation in religion which is tantamount to associating others in worship with Allah), in which he seeks help from the dead Awliya' (pious people) and prays in their shrines, hoping that they will give him their blessing. He married a woman, after her last husband divorced her; he used to have sexual intercourse with her secretly time after time, until she got pregnant from him, so he quickly contracted marriage with her after her pregnancy became obvious. This marriage was carried out without Guidance from Allah. She gave birth to a baby girl, who is two years old now, then he repented to Allah from such Bid`ahs (rejected innovations in religion) and firmly adhered to the Sunnah (whatever is reported from the Prophet, peace be upon him) and read, "Fath Al-Majid Sharh Kitab Al-Tawhid" and other books by Ahl-ul-Sunnah wal-Jama'ah (those adhering to the Sunnah and the Muslim community). He has repented for having committed Zina (illegal sexual intercourse) and other abominations. His wife is now pregnant and he is asking about what should he do? Is there any expiation for committing Zina? What should he do with his relatives who are still adhering to their Bid`ahs Shirkiyyah (rejected innovations in religion which are tantamount to associating others in worship with Allah)? Please give me your legal opinion.

A: Firstly: Undoubtedly, Shirk (associating others in worship with Allah) is the gravest of major sins and Bid`ahs introduced into religion and is one of the most hideous crimes. Zina is one of the abominations and among the gravest of major sins; whoever has committed it should rid themselves of it, shun it completely and beg forgiveness from Allah. They should repent for the crimes in which they indulged; perhaps Allah may accept their Tawbah (repentance to Allah). If the person meant in the question has already repented to Allah and begged His Forgiveness, we hope that Allah accepts his repentance, forgives him his sins, protects him in future and turns his bad deeds into good ones. But he must feel great regret, do a lot of Tawbah, beg for forgiveness and perform a lot of good deeds, for they wipe out evil ones.

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He must not follow the footsteps of Satan, for he commands people to commit vice and sin; Allah (Exalted be He) says: ﴿And those who invoke not any other ilâh (god) along with Allâh, nor kill such person as Allâh has forbidden, except for just cause, nor commit illegal sexual intercourse - and whoever does this shall receive the punishment.﴾ ﴿The torment will be doubled to him on the Day of Resurrection, and he will abide therein in disgrace;﴾ ﴿Except those who repent and believe (in Islâmic Monotheism), and do righteous deeds; for those, Allâh will change their sins into good deeds, and Allâh is Oft-Forgiving, Most Merciful.﴾ ﴿And whosoever repents and does righteous good deeds; then verily, he repents towards Allâh with true repentance.﴾ Allah (Exalted be He) also says: ﴿O you who believe! Follow not the footsteps of Shaitân (Satan). And whosoever follows the footsteps of Shaitân (Satan), then, verily, he commands Al-Fahshâ' [i.e. to commit indecency (illegal sexual intercourse)], and Al-Munkar [disbelief and polytheism (i.e. to do evil and wicked deeds; and to speak or to do what is forbidden in Islâm)].﴿ This man must praise and thank Allah for finding his way back to the right path after going astray.

Secondly: He must exert his utmost efforts to guide his kindred and the rest of his people and call them to pure Tawhid (monotheism), and make them renounce Bid`ahs and superstitions. He must awaken in them the desire to hold fast to the Qur'an and the Sunnah, and to act upon them, for preaching may prove fruitful. They may respond and make Tawbah to Allah from Shirk and the rest of their Bid`ahs. Thus, together they become one united force supporting the Call to Truth. And Allah is the One Whose help is sought.

Thirdly: If what had been done earlier by this man is the consequence of behaving like the people of Jahiliyyah (pre-Islamic time of ignorance), before the mission of the Prophet (peace be upon him), and committing what they committed, and he contracted his marriage with the previously mentioned woman during the days of his ignorance, his Tawbah for having committed these sins is considered an abandonment of Shirk and immorality and the start of a new Islamic life.

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Thus, we should acknowledge the marriage-contract that he has concluded with that woman during the days of their ignorance, if she was like him when they contracted marriage and then she repented from the Shirk and immorality she had committed; for the Prophet (peace be upon him) used to acknowledge those who embrace Islam from among the Kafirs (disbelievers) with their past marriage-contracts, contracted during Jahiliyyah, and he neither asked them about the details upon which these contracts were entered into, nor did he renew their marriage-contracts for them and he considered whatever offspring they had as their (legitimate) children. All they had to do was to follow a bad deed with a good deed and do a lot of righteous acts and avoid all the evils which Allah has prohibited.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 9336

Q1: An Imam of a Masjid (mosque) seeks help from dead people in their graves, claiming that these are the graves of Awliya' (pious people) to whom we should resort. He says that they may act as mediators between us and Allah (Exalted be He). Am I allowed to perform congregational Salah (Prayer) behind this Imam, despite the fact that I call for Tawhid (belief in the Oneness of Allah)? Could you please also clarify such questions as making vows, seeking help from other than Allah, and Tawassul (seeking to draw close to Allah) through a means.

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A: If you are sure that the Imam you mentioned seeks help from the dead or vows to them, then it is not permissible to perform Salah behind him because he is considered a Mushrik (one who associates others with Allah in His Divinity or worship); the Salah he performs individually as well as the congregational Salah that he leads is Batil (null and void). Furthermore, it is not permissible for a Muslim to perform Salah behind him, as Allah (Glorified be He) says (what means): ﴾But if they had joined in worship others with Allâh, all that they used to do would have been of no benefit to them.﴿ , ﴾And indeed it has been revealed to you (O Muhammad صلى الله عليه وسلم), as it was to those (Allâh's Messengers) before you: "If you join others in worship with Allâh, (then) surely (all) your deeds will be in vain, and you will certainly be among the losers."﴿ and ﴾Nay! But worship Allâh (Alone and none else), and be among the grateful.﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

The Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. (2871):

Q1: What is the ruling on performing Salah (Prayer) behind someone who believes that Du`a' (supplication) to the Messenger of Allah, the Awliya' (pious people), or `Aly ibn Abu Talib (may Allah be pleased with him) will be heard and responded to. Many people in Pakistan supplicate to the Messenger, `Aly, or `Abdul-Qadir Al-Jilany to seek benefits and ward off harm.

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Q3: What is the ruling on someone who believes that the Messenger of Allah, the Awliya', and shaykhs are alive or that the souls of the dead shaykhs are present and are endowed with knowledge? What is the ruling on someone who thinks that the Messenger of Allah is light and denies that he is a human being?

A: Firstly, Du`a' is one of the acts of `Ibadah (worship), and `Ibadah is the exclusive Right of Allah (Glorified and Exalted be He). Offering this to others is Shirk (associating others in worship with Allah). The Qur'an, Sunnah, and Ijma` (consensus) are in agreement that supplicating to other than Allah is Haram (prohibited). The evidence from the Qur'an for this is that Allah, (Exalted be He) says, ﴿"And invoke not besides Allâh, any such that will neither profit you nor harm you, but if (in case) you did so, you shall certainly be one of the Zâlimûn (polytheists and wrong-doers)."﴾ This Ayah (Qur'anic verse) and other similar ones explain that making Du`a' to other than Allah is Kufr (disbelief), Shirk, and deviation. As for evidence from the Sunnah, it was authentically reported in the Sunan (Hadith compilations classified by jurisprudential themes) on the authority of Al-Nu`man ibn Bashir that ﴿The Prophet (peace be upon him) said, "Du`a' is `Ibadah." and he (the Prophet) recited Allah's Words (may He be Praised): ﴿And your Lord said: "Invoke Me, [i.e. believe in My Oneness (Islâmic Monotheism) and ask Me for anything] I will respond to your (invocation).﴾ ﴾ It was also narrated by Al-Tabarany with its Sanad (chain of narrators) that ﴿During the lifetime of the Prophet (peace be upon him), there was a hypocrite who used to harm the believers. Some of them (the believers) said, "Let us ask for the help of the Messenger of Allah (peace be upon him) against this hypocrite." The Prophet (peace be upon him) said, "Do not ask me for help; ask Allah for help."﴾ In

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this Hadith it is stipulated that neither the Prophet (peace be upon him) nor others should be supplicated to for help. The Prophet himself hated people to beseech him for help, even if it was in his capacity to give help during his lifetime. He forbade it to strengthen Tawhid (monotheism), serve as a means to Sadd-ul-Dhara'i` (blocking the means) leading to Shirk, due to modesty and humility in regard to his Lord, and as a warning to the Ummah (nation) against all means to Shirk related to both statements and actions. If this was the case in relation to the Prophet (peace be upon him) and deeds he could do during his lifetime, then how could it be permissible to supplicate to the Prophet for help after his death, and ask him for help to achieve something that no one can do but Allah (Glorified and Exalted be He)? Also, if that is the case for the Prophet (peace be upon him) what must it be for others? As for Ijma`, the Ummah unanimously agrees that Du`a' is `Ibadah and that it should be performed solely for the Sake of Allah (Glorified and Exalted be He), and performing it for others is Shirk.

Secondly, hearing is one of the senses that only the living have. Once a person dies, they lose their hearing and are not able to recognize the voices of the living or hear what they say. Allah (Exalted be He) says: ﴿but you cannot make hear those who are in graves.﴾ Allah (Exalted be He) confirmed to His Messenger that those who refuse to hear his Da`wah (call to Islam) resemble the dead. Linguistically speaking, in Arabic similes, the aspect of comparison is stronger in what is being likened to than it is in what is being likened to it. Therefore, the dead are more likely not to hear or respond than the stubborn people who turned deaf ears and blind eyes to the Messenger's Da`wah, and said, "Our hearts are wrapped up." Allah (Exalted be He) says in this regard: ﴿If you invoke (or call upon) them, they hear not your call; and if (in case) they were to hear, they could not grant it (your request) to you. And on the Day of Resurrection, they will disown your worshipping them. And none can inform you (O Muhammad صلى الله عليه وسلم) like Him Who is the All-Knower (of everything).﴾

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It is related that some Kafirs (disbelievers) were killed and then thrown into Al-Qalib (Well) at the Battle of Badr. The Messenger (peace be upon him) called to them saying, "Have you found what your Lord promised you to be true? We have found what our Lord promised us to be true." The Sahabah (Companions) questioned him about calling upon those dead people, and he replied saying, "You cannot hear what I said better than they do." He (peace be upon him) was referring to those thrown in Al-Qalib. This was one of the miracles that the Prophet (peace be upon him) was endowed with by Allah and it has been established through evidence that it was an exception to the general rule.

Thirdly, the Qur'an shows that the Messenger of Allah (peace be upon him) is going to die, as Allah (Exalted be He) says: ﴿Verily you (O Muhammad صلى الله عليه وسلم) will die, and verily they (too) will die.﴾ and ﴿Everyone shall taste death.﴾ The Prophet (peace be upon him) is included in this general rule. Moreover, all the Sahabah (may Allah be pleased with them), the scholars who came after them, and the Ummah (nation) have agreed by Ijma` that the Prophet died. If it has been established that the Prophet (peace be upon him) himself cannot help anyone after his death, dead Awliya' and shaykhs also cannot help anyone a fortiori. The basic rule concerning matters of the Ghayb (Unseen) is it is known exclusively by Allah. He (Exalted be He) says: ﴿And with Him are the keys of the Ghaib (all that is hidden), none knows them but He. And He knows whatever there is in the land and in the sea; not a leaf falls, but he knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record.﴾ Allah (Exalted be He) also says:

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﴿Say: "None in the heavens and the earth knows the Ghaib (Unseen) except Allâh, nor can they perceive when they shall be resurrected."﴾ But He revealed some matters of Ghayb to the Messengers He chose, as He (Exalted be He) says: ﴿"(He Alone is) the All-Knower of the Ghaib (Unseen), and He reveals to none His Ghaib (Unseen)."﴾ ﴿Except to a Messenger (from mankind) whom He has chosen (He informs him of unseen as much as He likes), and then He makes a band of watching guards (angels) to march before him and behind him.﴾ Allah (Exalted be He) also says: ﴿Say (O Muhammad صلى الله عليه وسلم): "I am not a new thing among the Messengers (of Allâh i.e. I am not the first Messenger) nor do I know what will be done with me or with you. I only follow that which is revealed to me, and I am but a plain warner."﴾ It was authentically narrated in a long Hadith on the authority of Um Al-`Ala' that she said ﴿When `Uthman ibn Mazh`un died, we covered him with his clothes. The Messenger of Allah (peace be upon him) then came to us and I said (addressing the deceased), "O Abu Al-Sa'ib! I bear witness that Allah (may He be Glorified and Exalted) has honored you." The Messenger of Allah (peace be upon him) said, "How do you know that Allah has honored him?" I replied, "I do not know. May my father and mother be sacrificed for you, O Messenger of Allah!" The Messenger (peace be upon him) said, "As for him, the certainty from his Lord (death) has overtaken him, and I hope for good for him. By Allah! Although I am the Messenger of Allah, yet I do not know what He (Allah) will do with me." I said, "By Allah! I will never assert the piety of anyone after him."﴿ Related by Ahmad and Al-Bukhari in his Sahih [Book of Authentic Hadith], Kitab Al-Jana'iz [Book of Funerals]. In another narration from Al-Bukhari [the Prophet (peace be upon him) said,] ﴾I do not know, although I am the Messenger of Allah, what He will do with him.﴿ It is reported in many Hadith that Allah informed the Prophet (peace be upon him) of the end of some of his Sahabah (Companions), and gave them the good news that they would be admitted into Jannah (Paradise).

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In the Hadith narrated from `Umar ibn Al-Khattab (may Allah be pleased with him) related in "Sahih Muslim" he said, ﴾When Jibril (Gabriel) asked the Prophet (peace be upon him) about the Hour, he replied, "The one being asked about it does not know more than the one asking."﴿ He then just told Jibril about its signs. This signifies that he (peace be upon him) only knew what Allah informed him of the Ghayb, which He conveyed when necessary. Also, when Allah (may He be praised) informed His Prophet (peace be upon him) in Surah Al-Fath that his sins will be forgiven, it is authentically related that he (peace be upon him) said, ﴾The Prophet will enter Jannah (Paradise); and Abu Bakr will enter Jannah; and `Umar will enter Jannah; and `Uthman will enter Jannah; and `Aly will enter Jannah; and Talhah will enter Jannah; and Al-Zubayr will enter Jannah; and `Abdul-Rahman ibn `Awf will enter Jannah; and Sa`d ibn Malik will enter Jannah, and he is Ibn Abu Waqqas; and Sa`id ibn Zayd will enter Jannah; and Abu `Ubaydah ibn Al-Jarrah will enter Jannah.﴿ May Allah be pleased with them all. What has been mentioned above are all matters of the Ghayb, which Allah revealed to His Prophet.

Fourthly, describing the Messenger of Allah (peace be upon him) as a light from Allah's Light meaning that the Prophet is in himself a light from the Light of Allah is in contradiction to the Qur'an which confirms that the Prophet (peace be upon him) is a human being. If the meaning is that he (the Prophet) is considered as a light in consideration of the Wahy (Revelation) that he received and disseminated, which became a means of guidance for whoever

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Allah wills among His Creation, this is correct. We issued a Fatwa in this regard, which said that the Prophet (peace be upon him) is a light in terms of the light of his message and the guidance through which Allah guides the insight of those of His slaves that He wills. There is no doubt that the light of the message and guidance is from Allah, as He (Exalted be He) says: ﴾It is not given to any human being that Allâh should speak to him unless (it be) by Revelation, or from behind a veil, or (that) He sends a Messenger to reveal what He wills by His Leave. Verily, He is Most High, Most Wise.﴿ ﴾And thus We have sent to you (O Muhammad صلى الله عليه و سلم) Ruh (a Revelation, and a Mercy) of Our Command. You knew not what is the Book, nor what is Faith? But We have made it (this Qur'ân) a light wherewith We guide whosoever of Our slaves We will. And verily, you (O Muhammad صلى الله عليه و سلم) are indeed guiding (mankind) to the Straight Path (i.e. Allâh's Religion of Islâmic Monotheism).﴿ ﴾The Path of Allâh to Whom belongs all that is in the heavens and all that is in the earth. Verily, all matters at the end go to Allâh (for decision).﴿ This light is not acquired from the

Prophet, as is claimed by some heretics. The Prophet's body was created from flesh, blood, and bones; he was created from a father and a mother, and nothing of him existed before his birth. As for those who say that the first thing Allah created was the Prophet's light, or that Allah took a handful from the light of His Face and that this handful was Muhammad (peace be upon him), and that Allah looked at it and it turned into drops, and from each one He created a prophet or that He even created the whole creation from the Prophet's light; nothing of this or anything like it was authentically reported from the Prophet (peace be upon him) during his lifetime or afterwards ("Majmu` Al-Fatawa", Ibn Taymiyyah, p. 366, vol. 18).

Fifthly, saying that the Messenger of Allah (peace be upon him) was not a human being like us could be both true and false. We issued a Fatwa in this regard, which said that these words

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are general and could be both true and false. It is true if it was intending to confirm that the Prophet (peace be upon him) was a human being, but that he was not an ordinary human being like everyone else. Although he shared human characteristics, such as eating, drinking, getting sick, remembering, forgetting, living, dying, marrying women, and the like, he was favored with what Allah bestowed upon him. He was the one who received the Wahy from Allah, was sent to the people with good news and warnings, and was a Da`y (caller) to Allah, with His Permission and His Shining Light. This is true and has been attested to both by reality and what is written in the Qur'an. Allah (Exalted be He) says: ﴾Say (O Muhammad صلى الله عليه وسلم): "I am only a man like you. It has been revealed to me that your Ilâh (God) is One Ilâh (God - i.e. Allâh). So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord."﴿ Allah commanded the Prophet (peace be upon him) to tell his Ummah that he was a human being like them, but that Allah had chosen him to bear the burden of the Message and revealed the Shari`ah (Islamic law) of Tawhid (belief in the Oneness of Allah) and guidance to Him. Allah (Exalted be He) says, when explaining what took place between the Messengers of Allah and their people: ﴾Their Messengers said: "What! Can there be a doubt about Allâh, the Creator of the heavens and the earth? He calls you (to Monotheism and to be obedient to Allâh) that He may forgive you of your sins and give you respite for a term appointed." They said: "You are no more than human beings like us! You wish to turn us away from what our fathers used to worship. Then bring us a clear authority (i.e. a clear proof of what you say)."﴿ ﴾Their Messengers said to them: "We are no more than human beings like you, but Allâh bestows His Grace to whom He wills of His slaves. It is not ours to bring you an authority (proof) except by the Permission of Allâh. And in Allâh (Alone) let the believers put their trust.﴿ The Messengers acknowledged that they were human beings like us, but it was Allah Who

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bestowed His Message upon them, as Allah (Exalted be He) bestows what He chooses upon which of His Servants He wills, and chooses from them whoever He wills to convey the Message that brings people from the darkness to the light. This is mentioned frequently throughout the Qur'an. However, if those words are said meaning that the Prophet is not a human being at all or that he is a human being but has nothing in common with other human beings in so far as their physical characteristics are concerned, then this is false and belies the truth. It is explicit Kufr (disbelief) and is in contradiction to the clear text of the Qur'an, which confirms that all the Messengers were human beings in every respect, except in some special matters that Allah honored them with, such as the Wahy, prophethood, the Message, and the miracles.

In any event, it is not correct to describe the Prophet in this way (i.e. that he was not a human being like us) either affirmatively or negatively, unless it is supported with an explanation and clarification, as it could cause confusion and generalization. For this reason the Qur'an never confirms this without stating the favors that Allah bestowed upon His Messengers, such as is mentioned in the Ayahs (Qur'anic verses) above, and as Allah (Exalted be He) also says:﴿ Say (O Muhammad صلى الله عليه وسلم): "I am only a human being like you. It is revealed to me that your Ilâh (God) is One Ilâh (God - Allâh), therefore take Straight Path to Him (with true Faith - Islâmic Monotheism) and obedience to Him, and seek forgiveness of Him. And woe to Al-Mushrikûn (the polytheists, idolaters, disbelievers in the Oneness of Allâh).﴾ ﴿Those who give not the Zakât and they are disbelievers in the Hereafter.﴾ It is feared that declaring the Messengers to be like other human beings could degrade them or be used as a means to deny their message, it should also be feared that denying this likeness could lead to the adoption of exaggeration and exceeding of proper bounds in relation to the Messengers and to ascribing attributes to them that are only suited to Allah (Exalted be He). Therefore, it is necessary for a Muslim to be meticulous and give explanations

in order to distinguish the truth from falsehood and guidance from misguidance.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. (3068):

Q1: These days we see Muslim groups who exceed the limits in loving the dead; they supplicate to them, ask them to meet their needs, and complain to them about their distresses, believing that if they supplicate to them, they will attend their gatherings and relieve their sufferings. One of their prevailing customs is to gather at night in a dark room and supplicate to `Abdul-Qadir Al-Jilany (may Allah be pleased with him) a thousand times, believing that he had ordered them to do so and that he will, consequently, come to them and meet their needs. They draw their conclusions from the following verses of poetry, which they read with great submission, Khushu` (their hearts being attuned to the act of worship), love, and humility. Some of those verses are:

O axis of the heaven and the earth, who gives them succor,
Who floods my eyes, who gives them existence and succor.
O son of the two highest, who preserves their heritage,
O best of those known as Muhyy Al-Din.
O great provider of succor of every age and time,
The superior Waliy (pious person) of arbitration and consolidation.
The most in need of the Lord, and poor,
You who are named after the Din (religion) as Muhyy Al-Din.
Allah addressed you and you listened:
"O great provider of succor, be near to those gathering,
You are My Shining Successor in the universe;
The one who was given the great name of Muhyy Al-Din."

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Other verses read:

Whoever calls my name a thousand times in their seclusion,
with resolve and determination, forsaking their slumber,
I will hasten to answer their call.
So call: "O `Abdul-Qadir Muhyy Al-Din,
O great provider of succor, servant of the Swift Provider,
O master, come to me, O Muhyy Al-Din."

And yet other verses say:

O my master, supporter, and provider of succor, O my helper,
Be my defender and reinforcement against my enemies.
Protect my honor and take my extended hand, and help me,
For you Muhyy Al-Din are Allah's Successor,
The cavern of the grieving, shelter for confused hearts,
Refuge for the weak, and guarantor of vows,
The provider of succor for those lost at sea,
O `Abdul-Qadir, master of the slaves of the Provider.

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They read these verses and supplicate to Muhyy Al-Din `Abdul-Qadir a thousand times. Here, in the town of Nahur, there is the grave of a Waliy to whom the Muslims call with great Khushu` and humility in their gatherings, using the following verses:

O friend of Al-Nahur, support me
In my hearing, limbs, and good vision.
Extend my life, don't give me few years,
O gather of all the good, `Abdul-Qadir.
Be my refuge the day the proud are full of pride,
And from the distress of this world on another day.

There are many of these poems, and no house is free from them, even if it does not contain a Mus-haf (Arabic copy of the Qur'an). People read these poems during every celebration and party, and the religious scholars even take part in these readings, and permit them. Would you please, consider the meanings of these poems and then answer

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the following questions, supporting the answer with clear evidence from the Qur'an and the Sunnah? We would like to publish and circulate the answers among the Muslims to establish the truth and destroy falsehoods. May it be a means of guiding the people!

Q1: Is it permissible for Muslims to read such poems as acts of `Ibadah (worship) and believe in their meanings?

Q2: Is it permissible for Muslims to call to `Abdul-Qadir Al-Jilany (may Allah be pleased with him) a thousand times in a dark room with all Khushu` and humility, and ask for his presence?

Q3: What is the Islamic ruling on doing such acts?

Q4: Is it permissible for a Muslim to offer Salah (Prayer) behind someone who professes such beliefs and participates in these occasions? What are Muslims obligated to do regarding them?

A: **Firstly,** supplicating to other than Allah, such as to dead or absent people, and seeking their help to drive away grief, relieve a distress, cure a sick person, or anything similar, is Shirk (associating others in worship with Allah). This is because these Du`a' (supplications) and requests for help are acts of `Ibadah and means of drawing closer to Allah, which should be performed to Him Alone. Performing them to other than Allah is major Shirk. In addition to this, reading the supplications given in the question, or similar ones, and believing in them is major Shirk that takes the person who performs them out of the fold of Islam - and we seek refuge with Allah from this! Allah (Exalted be He) says: ﴾"And invoke not besides Allâh, any such that will neither profit you nor harm you, but if (in case) you did so, you shall certainly be one of the Zâlimûn (polytheists and wrong-doers)."﴿ ﴾And if Allâh touches you with harm, there is none who can remove it but He, and if He intends any good for you, there is none who can repel His Favour which He causes it to reach whomsoever of His slaves He wills. And He is the Oft-Forgiving, the Most Merciful.﴿

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And Allah says: ﴾And the mosques are for Allâh (Alone): so invoke not anyone along with Allâh.﴿ He (Glorified be He) also says: ﴾And whoever invokes (or worships), besides Allâh, any other ilâh (god), of whom he has no proof; then his reckoning is only with his Lord. Surely! Al-Kâfirûn (the disbelievers in Allâh and in the Oneness of Allâh, polytheists, pagans, idolaters) will not be successful.﴿ There are other Ayahs (Qur'anic verses) that show that requesting and Du`a' should be made to none but Allah. It is confirmed that the Prophet (peace be upon him) said, ﴾If you ask, ask Allah Alone; and if you need assistance, supplicate to Allah Alone for help.﴿

Secondly, it is not permissible for Muslims to call to Shaykh `Abdul-Qadir Al-Jilany or anyone else, whether they are a prophet or a pious person, or to ask him to appear, provide succor for the sorrowful, relieve distress, be blessed by his presence, or for any other reason. In fact, doing so is major Shirk. He bears no guilt for those who supplicate to him, and he neither hears them nor responds to them. As Allah (Exalted be He) says, after the Ayahs about His Lordship: ﴾Such is Allâh, your Lord; His is the kingdom. And those, whom you invoke or call upon instead of Him, own not even a Qitmîr (the thin membrane over the date-stone).﴿ ﴾If you invoke (or call upon) them, they hear not your call; and if (in case) they were to hear, they could not grant it (your request) to you. And on the Day of Resurrection, they will disown your worshipping them. And none can inform you (O Muhammad صلى الله عليه وسلم) like Him Who is the All-Knower (of everything).﴿

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Thirdly, from the above, it is clear that those who are associated with Islam and commit these acts are regarded as Mushriks (those who associate others with Allah in worship), who have committed major Shirk. This is supported by evidence from the Qur'an and the Sunnah.

Fourthly, it is consequently not correct to offer Salah behind such people, as they have left the religion of Islam.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Third and fifth questions from Fatwa No. 3321

Q 3: Is it permissible for a Muslim, while making Du`a' (supplication) to Allah, to say: "O servants of Allah's Most Beautiful Names, answer and fulfill my needs."?

A: Calling the servants of Allah's Most Beautiful Names to fulfill one's needs is Shirk (associating others in worship with Allah), for it involves calling imaginary servants beside Allah; a matter for which we know no evidence; Allah (Exalted be He) says: ﴾And who is more astray than one who calls on (invokes) besides Allâh, such as will not answer him till the Day of Resurrection, and who are (even) unaware of their calls (invocations) to them?﴿ ﴾And when mankind are gathered (on the Day of Resurrection), they (false deities) will become their enemies and will deny their worshipping.﴿ Also Allah (Exalted be He) says: ﴾And whoever invokes (or worships), besides Allâh, any other ilâh (god), of whom he has no proof; then his reckoning is only with his Lord. Surely! Al-Kâfirûn (the disbelievers in Allâh and in the Oneness of Allâh, polytheists, pagans, idolaters) will not be successful.﴿

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Also Allah (Exalted be He) says: ﴾"And invoke not besides Allâh, any such that will neither profit you nor harm you, but if (in case) you did so, you shall certainly be one of the Zâlimûn (polytheists and wrong-doers)."﴿ ﴾And if Allâh touches you with harm, there is none who can remove it but He﴿ Allah (Glorified and Exalted be He) says: ﴾And the mosques are for Allâh (Alone): so invoke not anyone along with Allâh.﴿ Allah (Exalted be He) says: ﴾'And verily, there were men among mankind who took shelter with the males among the jinn, but they (jinn) increased them (mankind) in sin and transgression.﴿ Similarly, it is authentically reported that the Prophet (peace be upon him) said: ﴾If you beg, beg of Allah Alone; and if you need assistance, beseech Allah Alone for help ...﴿ There are other Ayahs (Qur'anic verses) and Hadiths that prove that Du`a' to bring good or ward off harm must be offered to Allah Alone. Hence, offering it to anyone other than Allah is Shirk because Du`a' is an act of `Ibadah (worship).

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Q5: Is it permissible for Muslims to write spiritual names (the names of Jinn or angels), or the Most Beautiful Names of Allah, or other charms or spells that are well-known by the spiritualists, to be used for protection against the evils of the Jinn, Satan, or witchcraft?

A: Seeking help from the Jinn or angels, and calling upon them to ward off evil or bring good fortune, or for protection against the evils of the Jinn, is an act of major Shirk (associating others in worship with Allah) that takes the doer out of the Din (religion) of Islam - may Allah forbid!

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This applies whether this is done by calling upon them, or writing their names and wearing them as amulets, or washing them and then drinking the water, or other such means, if it is believed that the amulet or the washed water can bring benefit or ward off evil, regardless of Allah.

As for writing the Most Beautiful Names of Allah (Exalted be He) and wearing them as amulets, some of the Salaf (righteous predecessors) permitted this. However, others among them disapproved of it for falling under the general prohibition on amulets and the fact that wearing them is a means that may lead to wearing other things, such as amulets that involve Shirk. Also, the worn object is exposed to dirt and filth, and therefore subjects Allah's Names to being desecrated. This is the correct scholarly opinion.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 4144

Q: Can someone who worships or invokes other than Allah or offers a sacrificial animal to some shaykh, such as happens in Egypt, be excused for being ignorant or not? If they cannot be excused for being ignorant, how do you explain the story of Dhat Anwat? Please enlighten us, may Allah reward you!

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A: A Mukallaf (person meeting the conditions to be held legally accountable for their actions) cannot be excused for worshipping other than Allah, or offering sacrifices as a means of drawing closer to other than Allah, or making a vow to other than Allah, and other acts of worship that should be devoted to Allah alone. They may only be excused if they live in a non-Muslim country and Da'wah (Call to Islam) has not yet reached them. In such a case, they can be excused for not being informed and not just for being ignorant. This is supported by a Hadith recorded by Muslim on the authority of Abu Hurayrah, who said that the Messenger of Allah (may peace be upon him) said, ("By Him in Whose Hand is the soul of Muhammad, any Jew or Christian from this Ummah (nation) who hears of me, and then dies without believing in that with which I have been sent, will be among the dwellers of Hellfire.") Thus, the Prophet (peace be upon him) did not excuse anyone who had heard of him. Whoever lives in a Muslim country must have heard of the Messenger (peace be upon him), and therefore cannot be excused for not knowing about the fundamentals of Iman (Faith) due to ignorance.

As for the story of those who asked the Prophet (peace be upon him) to assign to them a Dhat Anwat (lote-tree) for them to hang their weapons on (as the disbelievers had one), those people had newly abandoned disbelief and they only requested this, but did not act on it. What they were requesting contradicted the Shari'ah (Islamic law) and, as it was denied by the Prophet (peace be upon him), they did not do it.

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The first question of Fatwa No. 4259 :

Q: What is the ruling on seeking help from the dead, such as saying, "Madad (Give me help and strength), O so-and-so!", or seeking help from the living who are absent and do not hear the one calling for their help?

A1: First: if one calls upon a dead person for help saying: "Madad (Give me help and strength), O so-and-so!", they must be advised and warned that this is Haram (prohibited); it is even an act of Shirk (associating others in worship with Allah). A person who insists on doing this is considered a Mushrik (one who associates others in worship with Allah) and a Kafir (disbeliever), because they are asking someone other than Allah to do something that no one is able to do except Allah. Thus, they have attributed to the creatures a right that solely belongs to Allah. Allah, may He be Glorified, says (what means): ﴾Verily, whosoever sets up partners (in worship) with Allâh, then Allâh has forbidden Paradise to him, and the Fire will be his abode.﴿ (Surah Al-Ma'idah, 5: 72).

Second: seeking help and strength from the living who are absent is also impermissible, because it is supplication to other than Allah and asking for what Allah alone can do. This is also considered Shirk, as Allah the Exalted says (what means): ﴾So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord.﴿ (Surah Al-Kahf, 18: 110). Calling upon the absent living is a form of worship. A person who does so should be advised. If they do not accept the advice, they are considered Mushriks outside the fold of Islam.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. (5034):

Q: Please give us your Fatwa concerning a group of people who sit in circles in Masjids (mosques) in which they observe remembrance of Allah (Exalted be He) and His Messenger. Sometimes in their Dhikr (Remembrance of Allah), they say things that are contrary to Tawhid (Oneness of Allah). An example of what they say is: "Help us, O Messenger of Allah!" They repeat these words while their leader says: "O, you (the Prophet) are the key of Allah's treasures. O you are the Ka`bah of Allah's appearance. O you are the throne of Allah's leveling and O you are the chair of Allah's descent! Suffice us, O Messenger of Allah. O Allah's beloved! You are the intended one. It is you, O Messenger of Allah," and other similar words of Shirk (associating others in worship with Allah).

A: First of all, collective Dhikr (Remembrance of Allah) like what is done in the Sufi orders is an act of Bid`ah (rejected innovation in religion). It was stated that the Messenger of Allah (peace be upon him) said: ﴾Anyone who does something in this matter of ours (the religion) that is not from it, it will be rejected.﴿ **Secondly,** Invoking others beside Allah (Exalted be He) and seeking their help to relieve distress or grief is an act of major Shirk, which is forbidden because invoking and seeking help is an act of worship that must be dedicated to Allah Alone. Therefore, dedicating one's worship to other than Allah (Exalted be He) is an act of major Shirk which makes one a disbeliever. Allah (Exalted be He) says: ﴾"And invoke not besides Allâh, any such that will neither profit you nor harm you, but if (in case) you did so, you shall certainly be one of the Zâlimûn (polytheists and wrong-doers)."﴿ ﴾And if Allâh touches you with harm, there is none who can remove it but He, and if He intends any good for you, there is none who can repel His Favour which He causes it to reach whomsoever of His slaves He wills. And He is the Oft-Forgiving, the Most Merciful.﴿

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Allah (Exalted be He) also says: ﴾And the mosques are for Allâh (Alone): so invoke not anyone along with Allâh.﴿ He (Exalted be He) says as well: ﴾And whoever invokes (or worships), besides Allâh, any other ilâh (god), of whom he has no proof; then his reckoning is only with his Lord. Surely! Al-Kâfirûn (the disbelievers in Allâh and in the Oneness of Allâh, polytheists, pagans, idolaters) will not be successful.﴿ and other Ayahs (Qur`anic verses) indicating the obligation of dedicating worship to Allah Alone. It was stated in the Hadith that the Prophet (peace be upon him) said: ﴾If you ask, ask of Allah Alone; and if you seek help, seek it from Allah Alone...﴿ He (peace be upon him) also said: ﴾Du`a' (supplication) is itself worship.﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fourth question from Fatwa No. 5476

Q 4: There is a righteous person or so we call him who lives at my residence.

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He is still alive and people honor him greatly. He has yearly banquets prepared by the rich men of the tribes for him. One person may come and say: 'O sir, you will have dinner with me' as a matter of blessing. Another says: 'O sir, you will have lunch with me.' As for the banquet, they slaughter one or two animals. About fifty or sixty people gather at the banquet and recite formulae of Dhikr (Remembrance of Allah) in the nightly banquet. The cost of the banquet may be around one hundred pounds. When the pious man leaves, the owner of the banquet follows him and gives him from twenty to fifty pounds. This happens every year by the well-to-do people. He knows that people make Du`a' (supplication) to Allah by means of his position or honor in his absence. For example, when a person who thinks highly of this man's piety, falls into distress, he says: 'O sir so and so, by your position and dignity with Allah, relieve my distress, whether it be sickness, fear of a road, or darkness at night, etc. After Du`a', the person says: 'I will give you five pounds when you cure my sickness or relieve my fear.' All this happens in the absence of this righteous man. On meeting the righteous man, a person says: 'Here is one pound.' Thereupon, the pious man says: 'Give me the five pounds you mentioned in your distress.' The distressed person wonders as this has happened in the absence of this man.

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Does this indicate the righteousness of this man? Or is it a fortuneteller's act, which is forbidden? We hope you explain this matter and identify its essence; is it an act of righteousness, or a forbidden act?

A: Firstly: Making Du`a' to others instead of Allah such as Awliya' (pious people) to remove harm, cure the sick, or secure a road is Shirk Akbar (major form of associating others in worship with Allah) that takes its doer away from the realm of Islam. Allah (Exalted be He) says: ﴾And the mosques are for Allâh (Alone): so invoke not anyone along with Allâh.﴿ He (Exalted be He) says: ﴾"And invoke not besides Allâh, any such that will neither profit you nor harm you, but if (in case) you did so, you shall certainly be one of the Zâlimûn (polytheists and wrong-doers)."﴿

Secondly: Claiming the knowledge of the unseen is an act of Kufr (disbelief). Allah (Exalted be He) says: ﴾Say: "None in the heavens and the earth knows the Ghaib (Unseen) except Allâh"﴿

Thirdly: Slaughtering for a righteous person to seek their blessing is not permissible. It is a wrongdoing that incurs curse; it is authentically reported that the Prophet (peace be upon him) said: ﴾Allah curses the one who sacrifices to anyone other than Allah...﴿ Allah (Exalted be He) also says: ﴾Say (O Muhammad صلى الله عليه وسلم): "Verily, my Salât (prayer), my sacrifice, my living, and my dying are for Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists).﴿ ﴾"He has no partner. And of this I have been commanded, and I am the first of the Muslims."﴿

In case that slaughtering is just out of good hospitality, feeding Muslim brothers, and doing well, there is no harm in doing so.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Sixth question from Fatwa No. 6009

Q 6: My father believes in the righteousness of a dead shaykh known as a Waliy (a pious person). He makes Tawassul (supplicating to Allah through a means) by this shaykh and associates him with Allah in Du`a' (supplication), for example, he says: "O Allah! O master Abdul-Salam!" What is the ruling on this, taking into account that my father performs Salah (Prayer), observes Sawm (Fast) and, pays Zakah (obligatory charity)?

A: Making Du`a' to the dead and the absent like the Prophets, Awliya' (pious people), and the like, whether alone or along with Allah, is an act of Al-Shirk-ul-Akbar (major form of associating others in worship with Allah), even if a person observes Sawm, performs Salah, and pays Zakah because Allah (Glorified be He) says: ﴿"And invoke not besides Allâh, any such that will neither profit you nor harm you, but if (in case) you did so, you shall certainly be one of the Zâlimûn (polytheists and wrong-doers)."﴾ Also Allah (Glorified be He) says: ﴿Such is Allâh, your Lord; His is the kingdom. And those, whom you invoke or call upon instead of Him, own not even a Qitmîr (the thin membrane over the date-stone).﴾ ﴿If you invoke (or call upon) them, they hear not your call; and if (in case) they were to hear, they could not grant it (your request) to you. And on the Day of Resurrection, they will disown your worshipping them. And none can inform you (O Muhammad صلى الله عليه وسلم) like Him Who is the All-Knower (of everything).﴾

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There are many Ayahs (Qur'anic verses) to this effect.

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First question of Fatwa No. 6310

Q 1: An illiterate man who testifies that, "La ilaha illa Allah, Muhammad Rasulullah (There is no diety but Allah and Muhammad (peace be upon him) is His Messenger)" but makes Tawassul (supplicating to Allah through a means) by others than Allah saying: "O Badawy, O Husayn, help me". He also offers vows to people other than Allah (Glorified and Exalted be He) and seeks blessings by touching the graves. He commits Al-Shirk-ul-Akbar (major form of associating others in worship with Allah) over and above Al-Shirk-ul-Asghar (minor form of associating others in worship with Allah). Is it permissible to call him a Kafir (disbeliever) or he is only ignorant of Tawhid (belief in the Oneness of Allah/monotheism) and should not be accused of Kufr (disbelief)? Is it permissible to perform Salah (Prayer) behind him, marry him, and eat from his sacrificed animals as he mentions the Name of Allah on it? Please reply, may Allah grant you success!

A: Making Du`a' (supplication) to anyone other than Allah is and act of Al-Shirk-ul-Akbar. Allah (Exalted be He) says: ﴾And whoever invokes (or worships), besides Allâh, any other ilâh (god), of whom he has no proof; then his reckoning is only with his Lord. Surely! Al-Kâfirûn (the disbelievers in Allâh and in the Oneness of Allâh, polytheists, pagans, idolaters) will not be successful.﴿ He (Exalted be He) says: ﴾"And invoke not besides Allâh, any such that will neither profit you nor harm you, but if (in case) you did so, you shall certainly be one of the Zâlimûn (polytheists and wrong-doers)."﴿

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Tawassul may be an act of Shirk (associating others in worship with Allah), a prohibited act, or an act of Bid`ah (rejected innovation in religion); all of these are forbidden. Seeking blessings by touching graves is also prohibited and an act of Shirk. Whoever commits an act of Shirk, the ruling should be made clear to them supported by evidence. If they make Tawbah (repentance to Allah), so praise be to Allah. If they insist on their evil practice, they are rendered Kafirs (disbelievers) and it is not permissible to perform Salah behind them, marry them, or eat from their sacrificed animals even in the case that they mention the Name of Allah on their sacrifices.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. (7366):

Q: Is there anyone other than Allah (Exalted be He) who has the ability to relieve hardship, distress or can ward off affliction? This question implies further ten questions, as many people belonging to various Madh-hab (School of jurisprudence) ask the same question.

This question is crucial but no answer is provided for it and it may lead someone to think about the different means that

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enable anyone other than Allah (Exalted be He) to remove hardship. This question has different forms and we hope that our scholars can provide us with a clear answer. For example, is it wrong if a person has some difficulty and asks someone other than Allah (Exalted be He) to remove it?

1- If there is any being other than Allah (Exalted be He) who can remove hardship, can it hear and respond to the supplicant during the supplicant's life or after their death, at a far distance that separates between them and which is only known by Allah?

2- If we assume that this being can hear from such a far distance, another question arises: Can it understand the languages of all people who are invoking it, such as English, German or any other language?

3- If the answer is in the affirmative, this means that such being understands the languages of all people on earth, which leads to another question: If millions of people speaking various languages and having various needs put forward their demands and requirements, can it hear them and respond to them at the same time, or does it need to appoint a specific time for every request successively?

4- Is this being that people invoke overtaken by slumber or sleep? If yes, people must be provided with a schedule of its rest hours unless it has the ability to hear while asleep?

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5- If there is someone who can not talk and express his needs and so supplicates with his heart, does that being respond to this heart-based supplication?

6- People face minor and major problems from the time of their birth to their death, and if Allah is the One Who resolves these problems, then there is no need to resort to anyone other than Him. However, if anyone other than Him can solve these problems, then there would be no use in resorting to Allah (Exalted be He).

7- If the other being is not able to solve all kinds of problems, then it will be said that some problems can be solved by the Lord of the Worlds and others can be solved by other than Him. Thus, the people who have needs must have a list of what is for Allah and what is for other than Him so as to avoid submitting to Allah a problem that is not for Allah and vice versa.

8- Can the one who has the ability to remove adversity from people bring it to them? Or can that being only remove it without bringing it? If the latter is true, then who is the one with the ability to bring about harm?

9- In brief, if we assume that Allah is the One Who brings about harm and there is another who removes it, what happens in case Allah wishes to bring about harm and the other wants to ward it off and each one of them insists on his position?

10- If someone wishes to ask for forgiveness for a good or a wrong-doer, then who is to be invoked?

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A: Allah (Exalted be He) is the Only One that neither slumber nor sleep overtake Him, and He Alone is the One Who hears the invocations of those who supplicate wherever they are and whatever language they speak. Moreover, He answers them in respect to their conditions, whether they are sane or insane, and He (Exalted be He) is the Only One Who can bring about benefit or harm. However, Allah (Exalted be He) empowers His servants with normal causes and supports them to do such good and He arranges all the results accordingly. For example, the doctor diagnoses a disease and prescribes medication with the Support of Allah (Exalted be He) but the cure comes only from Him. In plowing, the farmer spreads the grains and waters the land and this is done by Allah's Support, and Allah is the One Who is responsible for the results of the plowing and planting of crops and trees and of finding seeds and fruits, in addition to many other examples.

1- Therefore, none but Allah (Exalted be He) removes adversity, however Allah may allow someone to be the cause of removing it; like in the previous examples of the doctor and the plowman. The Only One who can hear the supplicant from a far distance and answer him is Allah (Exalted be He). The dead can never hear the supplication and beseeching of a person and even if they hear, they will not answer, for Allah (Exalted be He) says, ﴾Such is Allâh, your Lord; His is the kingdom. And those, whom you invoke or call upon instead of Him, own not even a Qitmîr (the thin membrane over the date-stone).﴿ ﴾If you invoke (or call upon) them, they hear not your call; and if (in case) they were to hear, they could not grant it (your request) to you. And on the Day of Resurrection, they will disown your worshipping them. And none can inform you (O Muhammad صلى الله عليه وسلم) like Him Who is the All-Knower (of everything).﴿

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2- Only Allah (Exalted be He) knows the languages of all creatures and none can hear every supplicant, understand what they say and respond to their needs.

3- If we assume that someone knows all the languages in the world - which is impossible - they will not be able to hear and fulfill the numerous needs of all the people in different places asking at the same time.

4- A human being cannot listen to all supplicants and answer their recurring needs at all times, as humans are liable to forgetfulness, negligence, weakness and sleep. The Only One Who can do this is Allah, the Ever Living, the Sustainer, the One that neither slumber nor sleep overtakes Him.

5- None can ever know the hidden needs and requirements of others except Allah (Exalted be He); hence, how it can be possible for anyone other than Him to fulfill their needs if they do not say it?

6-10 As previously mentioned, it is obvious that none can remove adversity or harm except Allah (Exalted be He) just as none can bring about welfare and goodness but Him.

He (Exalted be He) says: ﴿"And invoke not besides Allâh, any such that will neither profit you nor harm you, but if (in case) you did so, you shall certainly be one of the Zâlimûn (polytheists and wrong-doers)."﴾ ﴿And if Allâh touches you with harm, there is none who can remove it but He, and if He intends any good for you, there is none who can repel His Favour which He causes it to reach whomsoever of His slaves He wills. And He is the Oft-Forgiving, the Most Merciful.﴾

May Allah grant us Success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second and fifth questions of Fatwa no. 9027

Q3: In times of calamities and disasters, some people invoke the Messenger of Allah and the Awliya' (pious people). Also, if they are afflicted with illness, they visit the graves of the Awliya' and seek help from them. Such people claim that Allah (Exalted be He) removes affliction by virtue of the dead who are buried in these graves. They allegedly ask their help only as a means while keeping in mind that Allah (Exalted be He) has control over everything. Is such an act counted as Shirk (associating others with Allah in worship)? It is important to note that those people offer Salah (Prayer), recite Qur'an and do other good deeds.

A: What these people are doing is Shirk, similar to that practiced by the people of Jahiliyyah (pre-Islamic time of ignorance), who used to invoke and seek help from idols such as: Al-Lat, Al-'Uzza, Manat and others, which they glorified, hoping that they would bring them nearer to Allah (Exalted be He).

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They used to justify these acts saying (as the Noble Qur'an relates, what means), ﴾We worship them only that they may bring us near to Allâh.﴿ and ﴾These are our intercessors with Allâh.﴿ The Prophet (peace be upon him) stressed that Du'a' (supplication) is an act of worship that should not be made to anyone except Allah (Exalted be He). Moreover, Allah forbids making Du'a' to anyone other than Him. Allah (Exalted be He) says, ﴾"And invoke not besides Allâh, any such that will neither profit you nor harm you, but if (in case) you did so, you shall certainly be one of the Zâlimûn (polytheists and wrong-doers)."﴿ and ﴾And if Allâh touches you with harm, there is none who can remove it but He, and if He intends any good for you, there is none who can repel His Favour which He causes it to reach whomsoever of His slaves He wills. And He is the Oft-Forgiving, the Most Merciful.﴿ The Muslims are enjoined to say, ﴾You (Alone) we worship, and You (Alone) we ask for help (for each and everything).﴿ in every Rak'ah (unit) of Salah, as a constant reminder that worship should only be directed to Allah alone, and that help should be sought from Him alone; not from prophets or any other righteous people who have already passed away. You should not be deceived by the much praying, fasting and reciting of the Qur'an that these people do. Their efforts have gone astray in this worldly life, while they think that they are doing good. And because their worship is not based on pure Tawhid (monotheism), it will be gone to waste. There is a lot of proof from the Book of Allah and the Sunnah asserting that such acts are Shirk and that their deeds are rendered fruitless. For more details, you may refer to the Qur'anic Ayahs, the authentic Sunnah and the books of Ahl-ul-Sunnah (Adherents to the Sunnah). May Allah grant us all guidance.

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Q 5: Do the Awliya' (righteous people), hear the call of those who make Du`a' (supplication) to them? What is the meaning of the Saying of the Prophet (peace be upon him): ﴿By Allah, the dead hear your footsteps.﴾ **We appreciate your guidance!**

A: The basic rule states that the dead people, pious or not, do not hear people's talk. Allah (Exalted be He) says: ﴿If you invoke (or call upon) them, they hear not your call; and if (in case) they were to hear, they could not grant it (your request) to you. And on the Day of Resurrection, they will disown your worshipping them. And none can inform you (O Muhammad صلى الله عليه وسلم) like Him Who is the All-Knower (of everything).﴾ Also Allah (Glorified be He) says: ﴿but you cannot make hear those who are in graves.﴾ But Allah may make the dead hear the voice of one of His Messengers due to a particular wisdom as was the case with the dead Kafirs (disbelievers) in the Battle of Badr. Their hearing of the voice of the Messenger (peace be upon him) was to insult and reproach them and to honor His Messenger (peace be upon him). When his Sahabah (Companions of the Prophet) wondered about him talking to the dead, he (peace be upon him) said: ﴿You are not more aware of my saying than them, but they cannot reply.﴾ For a better explanation on the subject, refer to Al-Nubuwwat, Al-Tawassul Wal Wasilah, and Al-Furqan by Shaykhul-Islam Ibn Taymiyyah. These references provide sufficient information on the subject.

As for hearing the footsteps of the participants in a person's funeral after burial,

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it is a specific hearing authentically reported in the Shar`y (Islamic legal) text and confined only to such cases; it is just an exception to the general evidences stating that the dead do not hear as mentioned previously.

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The sixth question of Fatwa no. 7267

Q6: What is the ruling on those who call upon the Awliya' (pious people) and invoke their help when afflicted by some misfortune?

A: Anyone who calls upon the Awliya' (pious people) after their death or when they are absent is a Mushrik (one who associates others with Allah in His Divinity or worship), who is committing an act of major Shirk (associating others with Allah in His Divinity or in worship). Allah (may he be Exalted) says (what means): ﴿"And invoke not besides Allâh, any such that will neither profit you nor harm you, but if (in case) you did so, you shall certainly be one of the Zâlimûn (polytheists and wrong-doers)."﴾ ﴿And if Allâh touches you with harm, there is none who can remove it but He, and if He intends any good for you, there is none who can repel His Favour which He causes it to reach whomsoever of His slaves He wills. And He is the Oft-Forgiving, the Most Merciful.﴾

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The Second Question from Fatwa no. (8818):

Q2: During Ramadan, some worshippers follow each two Rak`ahs (units of Prayer) during Tarawih (special supererogatory night Prayer in Ramadan) with a Du`a' (supplication) to Allah through one of the Sahabah (Companions of the Prophet). For example, they say, "By the honor of the venerable Sahaby (Companion) so-and-so, we ask Allah to accept our Salah (Prayer) and Sawm (Fast)." I have advised them, but it was in vain. I now perform the (Tarawih) Salah by myself in a corner of the Masjid (mosque). Should I perform Salah with them or do it by myself as I am doing? Please give me a Fatwa on this and may Allah reward you with the best reward.

A: Making Du`a' to Allah through the honor or life of the Messenger of Allah, one of the Sahabah, or others is not permissible, because acts of `Ibadah (worship) are Tawqifiy (bound by a religious text and not amenable to personal opinion). Allah did not permit that to be done. What He did permit was for His Servants to supplicate to Him (Glorified be He) with His Names, Attributes, acknowledgement of His Oneness, belief in Him, and righteous deeds, but not through the honor or life of anyone. It is therefore obligatory upon every Mukallaf (person meeting the conditions to be held legally accountable for their actions) to restrict themselves to what Allah (may He be praised) ordained. Accordingly, they should realize that supplicating to Allah through the honor, life, or being of anyone is Bid`ah (rejected innovation in religion). It is authentically reported from the Messenger of Allah (peace be upon him) that he said, ﴾Anyone who does something in this matter of ours (the religion) that is not from it, it will be rejected.﴿ Authenticity agreed upon by Al-Bukhari and Muslim. He (peace be upon him) also said, ﴾Anyone who does something that we have not ordered (in worship) it will be rejected.﴿

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Related by Imam Muslim in his Sahih [Book of Authentic Hadith].

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The first question of Fatwa No. 9610 :

Q1: A person testifies that there is no god but Allah and that Muhammad is the Messenger of Allah, and offers Salah (prayer) on time, however, he invokes (calls upon) other than Allah. When that person dies, is it permissible to attend his funeral or not?

A1: Invocation is a form of worship. Thus, directing any of it to anyone or anything other than Allah is a major form of Shirk (associating others in worship with Allah) which takes one out of the fold of Islam. Allah the Exalted says (what means): ﴿And whoever invokes (or worships), besides Allâh, any other ilâh (god), of whom he has no proof; then his reckoning is only with his Lord. Surely! Al-Kâfirûn (the disbelievers in Allâh and in the Oneness of Allâh, polytheists, pagans, idolaters) will not be successful.﴾ (Surah Al-Mu'minun, 23: 117). Allah also says (what means): ﴿"And invoke not besides Allâh, any such that will neither profit you nor harm you, but if (in case) you did so, you shall certainly be one of the Zâlimûn (polytheists and wrong-doers)."﴾ (Surah Yunus, 10: 106).

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Thus, it is not permissible to offer the funeral prayer over those who do so, or attend their funeral if they die before repenting to Allah.

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Fatwa no. 6773

Q: There are many shaykhs in my country who do the following things: They play Duffs (tambourine-like instruments without bells) and go to graves where they slaughter sheep, camels, and cows, and they cook food there. Is this Haram (prohibited) or not? They have also constructed a dome outside the city where they play Duffs and drums, and shout loudly: "Help us, O our Shaykh Jilany!" They also invoke the help of other shaykhs. In addition to this, they walk among the people collecting money from them, and say that it is to visit Shaykh so-and-so and for other matters. If someone falls ill, they take them to these shaykhs who recite Ayahs (Qur'anic verses) over them, and ask them to bring a ram, a bull, a camel, or other animals. People pay them large sums of money over the year and they go to them. Are these practices prohibited according to our Din (religion)?

A: Firstly: It is not permissible to slaughter camels, cows, sheep, or anything else on graves.

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In fact, it is an act of major Shirk (associating others in worship with Allah) that puts the doer beyond the pale of Islam, if by doing so they mean to draw close to those buried in the graves, hoping for their blessing. It is only Allah Who can be drawn close to in this way. Allah (Exalted be He) says (what means): ﴿Say (O Muhammad صلى الله عليه وسلم): "Verily, my Salât (prayer), my sacrifice, my living, and my dying are for Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists).﴾ ﴿"He has no partner. And of this I have been commanded, and I am the first of the Muslims."﴾ As for playing Duffs and Drums: men are absolutely prohibited from playing Duffs, and women are only permitted to do so to announce a marriage. Playing drums is prohibited for both men and women.

Secondly: Seeking the help of the dead or absent living beings from the Jinn, angels, or humans, and supplicating to them to bring a benefit or ward off harm, are all acts of major Shirk that puts the doer beyond the pale of Islam. Allah (may he be Exalted) says (what means): ﴿"And invoke not besides Allâh, any such that will neither profit you nor harm you, but if (in case) you did so, you shall certainly be one of the Zâlimûn (polytheists and wrong-doers)."﴾ ﴿And if Allâh touches you with harm, there is none who can remove it but He, and if He intends any good for you, there is none who can repel His Favour which He causes it to reach whomsoever of His slaves He wills.﴾

Thirdly: The visiting of shaykhs of Sufi Tariqahs (orders) to their followers to collect money, is begging and eating up money unjustly. It is necessary that one who has the ability to advise them should help them and curb their wrongdoing. They also should advise the followers not to give them any money, except on legitimate basis.

Fourthly: Treating a sick person by reciting the Qur'an, Adhkar (invocations and remembrances of Allah) and Du'a' (supplications) that are authentically reported from the Prophet (peace be upon) is lawful.

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However, going to the people you mentioned for them to recite Ayahs over the sick and then order the slaughtering of rams or bulls, for example, is not permissible. In fact, this type of Ruqyah (saying supplications over the sick seeking healing) is Bid'ah (innovation in religion) and involves cheating people out of their money. Finally, it is an act of Shirk to slaughter animals for the Jinn, the dead, or others, to ward off evil or bring a benefit.

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The third question of Fatwa no. 5318

Q3: Allah (Exalted be He) says (what means): ﴿And (all) the Most Beautiful Names belong to Allâh, so call on Him by them﴾ **How can Allah be supplicated to by His Most Beautiful Names; should He be supplicated to by ten of His Names or more, or can it be just by the Name befitting the reason for the Du'a' (supplication)?**

A: It is lawful to supplicate to Allah and seek to draw close to Him by His Most Beautiful Names, as Allah (Exalted be He) says: ﴿And (all) the Most Beautiful Names belong to Allâh, so call on Him by them﴾

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Imam Ahmad reported a Hadith narrated by Ibn Mas'ud, that the Messenger of Allah (peace be upon him) said, ﴾"There is no servant who, when stricken by distress and grief, says: 'O Allah! I am Your servant, son of Your servant, son of Your maidservant; my forelock is in Your hand, Your Decree over me is forever executed and Your Judgment over me is just. I ask You by every Name belonging to You which You have named Yourself with, or revealed in Your Book, or You taught to any of Your creation, or You have preserved in the knowledge of the Unseen with You, that You make the Qur'an the spring of my heart and the light of my breast, and the dispeller of my sorrow and the remover of my distress),' but Allah, the Exalted and the Glorious, will surely remove his distress, and replace his grief with joy." He (peace be upon him) was asked, "O Messenger of Allah! Should we learn these words?" He said, "Yes, anyone who hears them should learn them."﴿

The supplicant may beseech Allah by any of His Most Beautiful Names with which He named Himself or His Messenger (peace be upon him) named Him with. It is preferable to choose the Name that best suits what is being asked for, for example: "O Helper! Help me;" "O Most Merciful! Have mercy upon me;" or "O Lord! Forgive me and have mercy upon me, verily, You are the One Who accepts Tawbah (repentance), the Most Merciful."

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The ninth question of Fatwa No. 8946 :

Q9: Does Du'a' (supplication) avert Divine Decree?

A: Allah, may He be Exalted, has ordained Du'a' and He commands us to call upon Him, saying (what means): ﴾And your Lord said: "Invoke Me, [i.e. believe in My Oneness (Islâmic Monotheism) and ask Me for anything] I will respond to your (invocation).﴿ (Surah Ghafir, 40: 60). He also says (what means): ﴾And when My slaves ask you (O Muhammad صلى الله عليه وسلم) concerning Me, then (answer them), I am indeed near (to them by My Knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor).﴿ (Surah Al-Baqarah, 2: 186). If a servant of Allah acts according to the ordained means and supplicates to Allah, this is considered part of the Divine Decree. So, it is averting a Divine Decree by Divine Will and Decree. It is authentically established that the Messenger of Allah (peace be upon him) said in a Sahih (authentic) Hadith: ﴾"A man is deprived of provision because of a sin that he commits; and nothing can avert predestination except Du'a' (supplication) and nothing increases lifespan except righteousness."﴿

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Supplicating to Allah

Fatwa No. 9766 :

Q: Is it permissible to say when seeking the help of Allah, may He be Glorified and Exalted, "O Mu‘in (Supporter)! O Lord!" or to say when asking to make easy what is difficult, "O Musahil (He who facilitates)! O Muyassir (He who makes easy)! O Lord"? What is the governing principle in this regard? And what is the ruling on a person who says so inadvertently, ignorantly, or deliberately?

A: It is permissible to say what you have mentioned, because the One referred to by the “Supporter” and “He who makes easy” is Allah, may He be Praised and Exalted, as you have declared at the end of your supplication, saying, "O Lord!", whether you said it inadvertently, ignorantly, or deliberately.

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Seeking the help of Jinn

(Part No. 1; Page No. 162)

Fatwa no. (433):

Q: What is the ruling on invoking the Jinn (creatures created from fire) against a certain person to harm them, like saying, "Take so-and-so" or "Harm them"? What is the ruling on someone who does that? I heard someone say that whoever seeks the help of the Jinn, their Salah (Prayer) and Sawm (Fast) will not be accepted. In addition, when they die, funeral prayer should not be offered for them, their funeral should not be followed and they should not be buried in the Muslim graveyards.

A: Seeking the help of the Jinn and turning to them to fulfill needs, such as asking them to harm or benefit a person, is an act of Shirk (associating others in worship with Allah). It is a kind of mutual benefiting between Jinn and mankind; the Jinn fulfill the human's needs and in return they get the human's veneration, trust, and reliance. Allah (Exalted be He) says, ﴾And on the Day when He will gather them (all) together (and say): "O you assembly of jinn! Many did you mislead of men," and their Auliyâ' (friends and helpers) amongst men will say: "Our Lord! We benefited one from the other, but now we have reached our appointed term which You did appoint for us." He will say: "The Fire be your dwelling-place, you will dwell therein forever, except as Allâh may will. Certainly your Lord is All-Wise, All-Knowing."﴿ ﴾And thus We do make the Zâlimûn (polytheists and wrong-doers) Auliyâ' (supporters and helpers) of one another (in committing crimes), because of that which they used to earn.﴿

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Allah (Exalted be He) also says, ﴾'And verily, there were men among mankind who took shelter with the males among the jinn, but they (jinn) increased them (mankind) in sin and transgression.﴿ Therefore, seeking the help of the Jinn to harm others or asking for their protection against another's evil are all acts of Shirk.

Whoever does so, their Salah and Sawm will be nullified; for Allah (Exalted be He) says, ﴾If you join others in worship with Allâh, (then) surely (all) your deeds will be in vain, and you will certainly be among the losers.﴿ Anyone who is known for doing so, funeral prayer should not be offered for them, their funeral should not be followed and they should not be buried in the Muslim graveyards.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Second and third questions from Fatwa No. 1711

Q 2: There is a Muslim who testifies that there is no deity but Allah and that Muhammad is the Messenger of Allah but when standing up or sitting down, he says: 'O Messenger of Allah', 'O Abu Al-Qasem', or 'O Shaykh `Abdul-Qadir', and such words of seeking help from people other than Allah. What is the ruling on doing so?

A: The person who invokes Allah's Messenger (peace be upon him) or other people

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such as `Abdul-Qadir Al-Jelany or Ahmad Al-Tijany when standing up or sitting down, and whoever beseeches them for help whether to bring good or ward off harm is committing an act of Al-Shirk-ul-Akbar (major form of associating others in worship with Allah). These acts were common during Jahiliyyah (pre-Islamic time of ignorance). Then, Allah sent His Messengers (peace be upon them) to get rid of Shirk (associating others in worship with Allah), save people from it, and guide them to Tawhid (Oneness of Allah, may He be Exalted) and to make them offer `Ibadah (worship) and Du`a' (supplication) to Him Alone. Assistance with issues beyond man's ordinary capacity should be sought from none but Allah (Exalted be He). Because seeking help is an act of `Ibadah and whoever offers it to anyone other than Him (Exalted be He) is considered a Mushrik (one who associates others with Allah in worship). Allah guides His servants to this and teaches them to say: ﴾You (Alone) we worship, and You (Alone) we ask for help (for each and everything).﴿ Allah also says: ﴾And the mosques are for Allâh (Alone): so invoke not anyone along with Allâh.﴿ Allah shows them that He Alone wards off harm or delivers it. He confers blessings and good upon His servants. None can prevent what He grants, nor give what He prevents. None can stop what He decrees and He is Able to do all things. Allah (Exalted be He) says: ﴾"And invoke not besides Allâh, any such that will neither profit you nor harm you, but if (in case) you did so, you shall certainly be one of the Zâlimûn (polytheists and wrong-doers)."﴿ ﴾And if Allâh touches you with harm, there is none who can remove it but He, and if He intends any good for you, there is none who can repel His Favour which He causes it to reach whomsoever of His slaves He wills. And He is the Oft-Forgiving, the Most Merciful.﴿ Allah (Exalted be He) says: ﴾Such is Allâh, your Lord; His is the kingdom. And those, whom you invoke or call upon instead of Him, own not even a Qitmîr (the thin membrane over the date-stone).﴿ ﴾If you invoke (or call upon) them, they hear not your call; and if (in case) they were to hear, they could not grant it (your request) to you. And on the Day of Resurrection, they will disown your worshipping them. And none can inform you (O Muhammad صلى الله عليه وسلم) like Him Who is the All-Knower (of everything).﴿

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Allah also says: ﴾And who is more astray than one who calls on (invokes) besides Allâh, such as will not answer him till the Day of Resurrection, and who are (even) unaware of their calls (invocations) to them?﴿ ﴾And when mankind are gathered (on the Day of Resurrection), they (false deities) will become their enemies and will deny their worshipping.﴿ and also says: ﴾And whoever invokes (or worships), besides Allâh, any other ilâh (god), of whom he has no proof; then his reckoning is only with his Lord. Surely! Al-Kâfirûn (the disbelievers in Allâh and in the Oneness of Allâh, polytheists, pagans, idolaters) will not be successful.﴾ Allah describes the invocation of anyone or anything other than Him as Kufr (disbelief) and Shirk, as mentioned in these Ayahs (Qur'anic verses); He mentioned that no one is more astray than a person who makes Du`a' to anyone other than Him (Glorified be He). It is reported ﴿that the Prophet 'peace be upon him' said to Ibn Abbas 'may Allah be pleased with them both': If you ask, ask Allah Alone; and if you seek help, seek it from Allah Alone ...﴾ He (peace be upon him) also says: ﴿Du`a' is the sincere `Ibadah.﴾

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Q3: There is a Muslim who claims to acknowledge the fundamentals of monotheism, but when he sees something falling and he does not want it to be broken or damaged, he seeks help saying, "O Messenger of Allah" or "O Shaykh Ahmad Al-Tijany!" Are his words counted as Shirk (associating others with Allah in His Divinity or in worship)? Or speaking such words incurs no guilt and the person who says them will not be regarded as a Mushrik (one who associates others with Allah in His Divinity or worship) and his deeds will not turn fruitless because of saying them?

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Please provide your legal opinion in writing and furnish it with evidence from the Book of Allah and the Sunnah of His Messenger (peace be upon him).

A: We should be fully aware that Allah (Exalted be He) Alone is the Guardian over everything, the All-Knower of everything. If a person wants to be safe when falling or fears that he or one of his relatives may be afflicted with a calamity, regardless of the conditions, he should resort to Allah (Exalted be He). This is because Allah, in whose Hand is the dominion of all things, knows the secret, and what is even more hidden. One must call upon his Lord with humility and in private and ask Him for protection from harm if he is falling, or when he is asleep, or awake, and in all other conditions. In this way evil will be removed and sorrow will be relieved. In this regard, Allah (Exalted be He) says (what means), ﴾And when My slaves ask you (O Muhammad صلى الله عليه وسلم) concerning Me, then (answer them), I am indeed near (to them by My Knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor). So let them obey Me and believe in Me, so that they may be led aright.﴿ , ﴾Invoke your Lord with humility and in secret. He likes not the aggressors.﴿ and, ﴾And your Lord said: "Invoke Me, [i.e. believe in My Oneness (Islâmic Monotheism) and ask Me for anything] I will respond to your (invocation). Verily! Those who scorn My worship [i.e. do not invoke Me, and do not believe in My Oneness, (Islâmic Monotheism)] they will surely enter Hell in humiliation!"﴿ On the other hand, if a Muslim is tempted away by Satan and he invokes other than Allah (Exalted be He) such as the prophets and other righteous people, or the Jinn and devils, to protect him or any of his relatives from an evil which he fears, he will be associating another god with Allah (Exalted be He).

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Other gods whom he hopes will bring him benefit, fears their punishment, relies upon in fulfilling his wishes and wants; such a person will end in Hell, and worst indeed is that destination. In fact, they cannot ward off harm from him, fulfill his wants or benefit him in any way. Allah (Exalted be He) says, ﴾Say: (O Muhammad صلى الله عليه وسلم to polytheists, pagans) "Call upon those whom you assert (to be associate gods) besides Allâh, they possess not even an atom's (or a small ant's) weight either in the heavens or on the earth, nor have they any share in either, nor there is for Him any supporter from among them.﴿ , ﴾Intercession with Him profits not except for him whom He permits. So much so that when fear is banished from their (angels') hearts, they (angels) say: "What is it that your Lord has said?" They say: "The truth. And He is the Most High, the Most Great."﴿ , ﴾Say

(O Muhammad صلى الله عليه و سلم): "Call upon those - besides Him - whom you pretend [to be gods like angels, 'Isâ (Jesus), 'Uzair (Ezra), and others.]. They have neither the power to remove the adversity from you nor even to shift it from you to another person."﴿ and, ﴾Is not He (better than your gods) Who responds to the distressed one, when he calls on Him, and Who removes the evil, and makes you inheritors of the earth, generations after generations? Is there any ilâh (god) with Allâh? Little is that you remember!﴿

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The fourth, fifth, sixth and seventh questions from Fatwa no. (1727):

Q4: Is it possible for a Waliy (a pious person) to help someone who is very far from him? For example, if a person lives in India while the Waliy lives in Saudi Arabia, can the Waliy offer physical help to the Indian despite being in Saudi Arabia, while the other is in India?

A: Living people whether they are Awliya' or not can help anyone who seeks their help concerning normal needs, such as providing money, interceding with someone in authority, saving someone from evil or any other need that is within the normal power of human beings. However, what is beyond human power like the example mentioned by the questioner, is not for people, but only for Allah (Exalted be He) Who has no partner. He Alone is the One Who can do anything and He is the One Who has created the natural laws of the universe; and He runs or breaches what He wills. Therefore, for Him (Allah, Alone) is the Word of Truth, to Him is the resort and He Alone can provide support. He is the All-Knower of everything, He has encompassed everything with His Mercy and Wisdom. Moreover, He is the Overall Protector of everything by His Might and Power. None can withhold what He gives, and none can give what He withholds and nothing can repel His verdict and He is able to do all things. He (Exalted be He) says: ﴾And who is more astray than one who calls on (invokes) besides Allâh, such as will not answer him till the Day of Resurrection, and who are (even) unaware of their calls (invocations) to them?﴿ ﴾And when mankind are gathered (on the Day of Resurrection), they (false deities) will become their enemies and will deny their worshipping.﴿

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He (Exalted be He) also says: ﴾Such is Allâh, your Lord; His is the kingdom. And those, whom you invoke or call upon instead of Him, own not even a Qitmîr (the thin membrane over the date-stone).﴿ ﴾If you invoke (or call upon) them, they hear not your call; and if (in case) they were to hear, they could not grant it (your request) to you. And on the Day of Resurrection, they will disown your worshipping them. And none can inform you (O Muhammad صلى الله عليه وسلم) like Him Who is the All-Knower (of everything).﴿ He (Exalted be He) teaches us in Surah Al-Fatihah to say ﴾You (Alone) we worship, and You (Alone) we ask for help (for each and everything).﴿ Moreover, the Prophet (peace be upon him) commanded us to ask Allah Alone and to seek help from Him Alone when he said: ﴾If you ask, ask Allah Alone; and if you seek help, seek it from Allah...﴿

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Q5: Can 'Aly (may Allah be pleased with him) aid anyone in times of distress?

A: 'Aly (may Allah be pleased with him) was killed and was not even aware of his killer's plot, nor was he able to protect himself from it. How, then, can it be claimed that he can ward off calamities from others after his death, when he could not ward it off himself when he was alive? A person who believes that 'Aly, or any other dead person, can bring benefit or ward off harm is a Mushrik (one who associates others with Allah in worship), because this is particular to Allah, the Exalted, alone. Whoever attributes this to anyone else out of belief in him or for seeking his help, has taken him as a god. Allah the Exalted says (what means): ﴿And if Allâh touches you with harm, there is none who can remove it but He, and if He intends any good for you, there is none who can repel His Favour which He causes it to reach whomsoever of His slaves He wills. And He is the Oft-Forgiving, the Most Merciful.﴾ (Surah Yunus, 10: 107).

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Q6: Is Al-Khadir (peace be upon him) a guardian of rivers and deserts? And does he help anyone who loses his way if he calls on him?

A: The correct scholarly opinion is that Al-Khadir (peace be upon him) had already died before the mission of the Prophet Muhammad (peace be upon him), for Allah (Exalted be He) says (what means): ﴿And We granted not to any human being immortality before you (O Muhammad صلى الله عليه وسلم): then if you die, would they live forever?﴾ Even if we assume that he remained alive until he met the Prophet Muhammad (peace be upon him), the Sunnah (whatever is reported from the Prophet) provides evidence that he must have died sometime after the death of our Prophet Muhammad (peace be upon him), as confirmed by the saying of the Prophet (peace be upon him): ﴿"Do you see this night of yours? At the end of one hundred years from now, none from those on the face of the earth today will remain."﴾ Thus, everything that applies to the dead applies to Al-Khadir; he does not hear anybody's call, does not respond to anybody's Du'a' (supplication), and does not guide anyone who loses their way. Supposing that he is still alive until today, he is absent and all that applies to other absentees applies to him. Therefore, no one should call on him or seek his help in times of adversity or prosperity.

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Q7: A pious man died in India and was buried in a town called Aghmiz.

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Is it permissible to seek his aid? Does he truly help anyone who seeks his help and turns down no one?

A: The answer to this is the same as the fifth question, as seeking help from the dead is Shirk (associating others with Allah in worship). They cannot respond to anyone's Du'a' (supplication) and they do not even hear it; and they shall disown those who call upon them and deny their worship of them. There is a great deal of evidence to support this from the Qur'an and the Sunnah, among them is the Saying of Allah the Exalted (which means): ﴾Such is Allâh, your Lord; His is the kingdom. And those, whom you invoke or call upon instead of Him, own not even a Qitmîr (the thin membrane over the date-stone).﴿ (Surah Fatir, 35: 13) ﴾If you invoke (or call upon) them, they hear not your call; and if (in case) they were to hear, they could not grant it (your request) to you. And on the Day of Resurrection, they will disown your worshipping them. And none can inform you (O Muhammad صلى الله عليه وسلم) like Him Who is the All-Knower (of everything).﴿ (Surah Fatir, 35: 14). Allah the Exalted also states (what means): ﴾And who is more astray than one who calls on (invokes) besides Allâh, such as will not answer him till the Day of Resurrection, and who are (even) unaware of their calls (invocations) to them?﴿ (Surah Al-Ahqaf, 46: 5). ﴾And when mankind are gathered (on the Day of Resurrection), they (false deities) will become their enemies and will deny their worshipping.﴿ (Surah Al-Ahqaf, 46: 6).

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The first question of Fatwa no. 2251

Q 1: Two groups holding opposing views: the first group maintains that seeking help from prophets and Awliya' (pious people) constitutes Kufr (disbelief) and Shirk (associating others with Allah in His Divinity or worship); they give evidence from Qur'an and Sunnah (whatever is reported from the Prophet) in support of their view. The second group maintains that seeking help from prophets and Awliya' is permissible because they are the chosen, sincere Servants of Allah (Exalted be He). Which of the two is correct?

A: Asking anyone other than Allah for help, to bring healing, to make it rain, to prolong one's life, or similar requests that lie in the Power of Allah Alone is a form of major Shirk (associating others with Allah in His Divinity or worship that takes a Muslim out of Islam). Likewise, seeking help from the dead or absent beings at the time of Du`a' (supplication), such as angels, Jinn or humans to bring about benefit or ward off harm, is an act of major Shirk. Allah (Exalted be He) does not forgive these acts unless sincere Tawbah (repentance to Allah) follows. Such forms of seeking help are in themselves acts of `Ibadah (worship) and means of approach; thus, they are not permissible to be offered to anyone other than Allah. Evidence in support of this ruling is the Ayah (Qur'anic verse) in which Allah (Exalted be He) teaches His Servants to say: ﴾You (Alone) we worship, and You (Alone) we ask for help (for each and everything).﴿ It means: "We worship and ask only You (Allah)." Allah (Exalted be He) also says: ﴾And your Lord has decreed that you worship none but Him.﴿ And: ﴾And they were commanded not, but that they should worship Allâh, and worship none but Him Alone (abstaining from ascribing partners to Him).﴿

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And: ﴾And the mosques are for Allâh (Alone): so invoke not anyone along with Allâh.﴿ It is authentically reported that the Prophet (peace be upon him) said to `Abdullah ibn `Abbas (may Allah be pleased with him and his father): ﴾If you ask, ask Allah; and if you seek help, seek it from Allah.﴿ Also, he (peace be upon him) said in the Hadith reported by Mu`adh: ﴾The Right of Allah due from His Servants is that they should worship Him Alone, not associating anything with Him.﴿ And: ﴾Anyone who dies while still invoking a rival (in worship or divinity) to Allah will enter Hellfire.﴿ Seeking help from anyone other than Allah is Shirk unless the help needed is within the scope of ordinary human ability which Allah (Exalted be He) has provided mankind with and enabled them to use, such as seeking help from a doctor to treat a sick person, or from people to feed the hungry, provide water to the thirsty, or give money to the poor, etc. These and similar acts are not Shirk; rather, cooperation among people in life and livelihood. Likewise, it is permissible to seek help from living people who are not present at the same place via material methods like posting, wiring, phone calls and so on.

As for the life of prophets, martyrs and Awliya', they have a special life in the Barzakh (period between death and the Resurrection) whose reality is known to none but Allah. It differs from worldly life. This shows that the view held by the first group is the correct one, namely, those who say that seeking help from anyone other than Allah is Shirk.

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Second question from Fatwa No. 4162

Q 2: A righteous scholar told us: "Awliya' (pious people) fulfill the needs of people who invoke them instead of Allah". To support his view, he quoted the following Hadith in which the Messenger of Allah (peace be upon him) said: ﴿Allah has some servants to whom people will turn for fulfilling their needs. Such are those who will be safe (from the torment) on the Day of Resurrection.﴾

A: Seeking help from a live person who is present and can fulfill a need is permissible like asking someone to lend you some money or seeking his help to restore one of your lost rights or to remove something wrong that was done to you.

However, seeking help from a dead or an absent person is an act of Shirk (Associating others in worship with Allah), because such people do not have the ability to fulfill the needs for which they are invoked. This is based on the general purpose of Allah's saying:

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﴿And the mosques are for Allâh (Alone): so invoke not anyone along with Allâh.﴾ Allah (Glorified be He) also says: ﴿"And invoke not besides Allâh, any such that will neither profit you nor harm you, but if (in case) you did so, you shall certainly be one of the Zâlimûn (polytheists and wrong-doers)."﴾ Furthermore, Allah (Glorified and Exalted be He) says: ﴿Such is Allâh, your Lord; His is the kingdom. And those, whom you invoke or call upon instead of Him, own not even a Qitmîr (the thin membrane over the date-stone).﴾ ﴿If you invoke (or call upon) them, they hear not your call; and if (in case) they were to hear, they could not grant it (your request) to you. And on the Day of Resurrection, they will disown your worshipping them. And none can inform you (O Muhammad صلى الله عليه وسلم) like Him Who is the All-Knower (of everything).﴾ There are many other Ayahs (Qur'anic verses) that deal with the same subject. Allah is the One Whose Help should be sought.

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Seeking refuge

(Part No. 1; Page No. 178)

The second question of Fatwa no. 6799

Q2: What is the ruling if a woman seeks refuge in the Name of Allah from her husband, or vice versa?

A: It is obligatory to grant refuge to the one seeking refuge in the Name of Allah, out of glorification to Allah (Exalted be He). It was reported by Abu Dawud and Al-Nasa'y with a Sahih Sanad (authentic chain of narrators), on the authority of Ibn 'Umar (may Allah be pleased with them), that the Messenger of Allah (peace be upon him) said, ("Whoever seeks refuge in the Name of Allah, grant him refuge; whoever asks in the Name of Allah, gives him; whoever invites you, responds to his invitation; and whoever does you a favor, reward him, but if you find nothing to reward him with, supplicate (to Allah) for him until you believe that you have rewarded him.") This applies in the case where the seeker of refuge is not duty-bound towards the person he is seeking refuge from. But if he is bound by some obligation to the one from whom refuge is sought, such as a debt, the right of a spouse, Qisas (just retaliation), or anything similar, he should not be granted refuge. Rather, he should fulfill the right he owes to him, unless his opponent exempts him from such a right.

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Making Vows

(Part No. 1; Page No. 180)

The second question of Fatwa No. 2251 :

Q2: I would like to ask about making vows to other than Allah the Exalted. Some claim that vows can be made only to Allah, while to any other being they are considered Kufr (disbelief) and Shirk (associating others in worship with Allah), because it is a form of worship, when dedicated to other than Allah it becomes Kufr. Another group claims that making vows to people is a righteous deed which brings reward to those who do so. What is the truth in this regard?

A: Making vows is an act of worship which is an exclusive right of Allah. It is impermissible to dedicate any share of it to other than Him. If a person makes vows to anyone else, they have dedicated a form of worship, which is an exclusive right of Allah, to other than Him. Those who dedicate any form of worship, whether vows, sacrificing animals, or anything else, to other than Allah are considered Mushriks (those who associate others with Allah in worship) and fall under the category which Allah informed us of in His Saying (which means): ﴾Verily, whosoever sets up partners (in worship) with Allâh, then Allâh has forbidden Paradise to him, and the Fire will be his abode. And for the Zâlimûn (polytheists and wrong-doers) there are no helpers.﴿ (Surah Al-Ma'idah, 5: 72).

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If any Muslim who is Mukallaf (meeting the conditions to be held legally accountable for one's actions) believes it is permissible to make vows and offer sacrifices to the dead and buried, this belief is considered major Shirk which takes one out of the fold of Islam. They are granted three days to repent and they must be constrained; either they repent or they are to be executed.

It is permissible for their sons to accept the money which they willingly give to them. It is also permissible for them, if they are poor or unable to provide for themselves, to take of their father's wealth what is sufficient for them on a reasonable basis without his knowledge. 'Aisha narrated that Hind bint 'Utbah , the wife of Abu Sufyan , complained to the Prophet (peace be upon him) that Abu Sufyan did not give her enough to take care of her needs and her children's, so he said to her: ﴾Take from his wealth on a reasonable basis, what is sufficient for you and your children.﴿

Thus, it becomes evident that the correct opinion is that of the first group which believes that no vows should be made to other than Allah. If made to other than Allah, it is considered Kufr and Shirk.

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Third question from Fatwa No. 1644

Q 3: If a father performs the five daily Salahs (Prayers) and maintains the pillars of Islam but believes that vowing and slaughtering to those buried in the graves and shrines is permissible, can his son use his money to secure his future or inherit him after his death?

A: The belief of a Mukallaf (legally competent person) that vowing or slaughtering sacrificial animals to those buried in graves is permissible, is considered Shirk (associating others in worship with Allah) which takes him out of the fold of Islam. He should be asked to repent for three days and to be kept under firm control. If he does not repent, he should be killed. With regard to the son's reception of the property of his father and inheriting from him after his death, this is based on the reality of the creed the father followed before his death. If the father dies while believing in this false creed, and no one knows for a fact that he had repented, the son is not allowed to inherit from him. This is because the Prophet (peace be upon him) said: ("A Muslim should not inherit a disbeliever, nor a disbeliever inherit a Muslim.") (Related by Al-Bukhari and Muslim).

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The third question of Fatwa no. 3863

Q3: What is the ruling on making a vow to other than Allah?

A: Making vows to other than Allah is Shirk (associating others in worship with Allah) because it involves glorification of those to whom vows are made and is an attempt to draw closer to them through that. Discharging such a vow is devoting to them an act of 'Ibadah (worship), if the thing vowed is an act of obedience, because 'Ibadah should be wholly devoted to Allah Alone, on the authority of many Qur'anic evidences, including Allah's Saying (which means): ﴿And We did not send any Messenger before you (O Muhammad صلى الله عليه وسلم) but We revealed to him (saying): Lâ ilâha illa Ana [none has the right to be worshipped but I (Allâh)], so worship Me (Alone and none else)."﴾ Accordingly, dedicating worship to other than Allah is Shirk.

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Fifth question from Fatwa No. 4042

Q5: What is the ruling on people who vow to sacrifice for anyone other than Allah, namely, for the dead. Yet, at the same time, they say, for instance, "O Lord! if my son or my daughter succeeds, I will sacrifice a sheep for you, O shaykh so and so"?

A: Making vows to anyone other than Allah is an act of Shirk (associating others in worship with Allah). Likewise, offering sacrifices to anyone other than Allah is also an act of Shirk. Allah (Glorified be He) says:

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﴾And whatever you spend for spendings (e.g., in Sadaqah - charity for Allâh's Cause) or whatever vow you make, be sure Allâh knows it all.﴿ He also says: ﴾Say (O Muhammad صلى الله عليه وسلم): "Verily, my Salât (prayer), my sacrifice, my living, and my dying are for Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists).﴿ ﴾He has no partner.﴿ The Prophet (peace be upon him) said: ﴾Allah curses the one who sacrifices to other than Allah...﴿ Making vows is included in Allah's saying: ﴾my sacrifice﴿

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Second question from Fatwa no. (4299):

Q2: Making vows for other than Allah is void. However, is it valid, for instance, to vow a sheep for Shaykh Muhyi Al-Din or `Abdul-Qadir Al-Jilany and then give the meat to the poor, claiming that the Shaykh receives the reward and so he blesses whoever made the vow? If not, is it lawful to eat the meat of these vowed sheep? Does this fall under the saying of Allah,

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﴿and that on which Allâh's Name has not been mentioned while slaughtering, (that which has been slaughtered as a sacrifice for others than Allâh)﴾ **because the vowed animal is Tahir (purified)? Can that Tahir animal be unlawful because of a void vow?**

A: First of all, vowing and slaughtering are acts of `Ibadah (worship) that should not be offered to other than Allah (Exalted be He). Whoever vows or slaughters for other than Allah commits Shirk (associating others in worship with Allah). The gravity of the sin increases if someone, in addition to vowing or slaughtering for other than Allah, believes that the dead can benefit or harm, for this is Shirk in lordship as well as Shirk in worship.

Second, vows that are made for other than Allah (Exalted be He) are void. If someone vows lawful food or vows an animal before slaughtering it, the ruling depends on the exact intention of the owner. If they slaughter the animal for the sake of other than Allah, it will be regarded as carrion that is unlawful to be eaten by its owner and anybody else. This prohibition falls under the generality of the aforementioned Ayah.

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First question from Fatwa No. 5000

Q1: What is the ruling on seeking help from the Awliya' (pious people), offering vows to them, considering them intercessors to Allah, making Tawaf (circumambulation) around their graves, seeking blessings from the stones thereof, and shading them ?

A: Seeking the Awliya's help at their graves, vowing to them or considering them intercessors to Allah and asking them to do so is Shirk Akbar (major form of associating others in worship with Allah) that drives a person away from Islam and admits them permanently into Hellfire if they die while believing in this. Making Tawaf around their graves and shading them is a prohibited Bid'ah (rejected innovation in religion), as it is a means of worshipping those buried in them instead of Allah. These acts may also become Shirk (associating others in worship with Allah) if a person does them believing that the dead will benefit them or drive harm away from them, or if they make Tawaf intending to be closer to the dead.

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Third question from Fatwa No. 9913

Q 3: Some people vow to give Sadaqah (voluntary charity) or offer a sacrifice to attain what they want; hope of recovery, others of restoring a lost right, and so on. Some devote their vows to Allah sincerely or for the sake of Allah's Love,

they offer the vow to other people. Please, advise me in this matter and clarify the correct way of offering a vow. May Allah admit you to the best of life and Hereafter.

A: Firstly: Vowing is an undesirable act for a Muslim, for it is authentically reported that the Prophet (peace be upon him) said: ﴾A vow is not a means of bringing good but a means to extract from the miserly people.﴿ But in case that someone makes a vow to do some obedience to Allah, they should fulfill it, as the Prophet (peace be upon him) says: ﴾Whoever vows that he will be obedient to Allah, should remain obedient to Him; and whoever makes a vow that he will disobey Allah, should not disobey Him.﴿ (Related by Al-Bukhari and Muslim).

Secondly: Offering vows to anyone other than Allah is Shirk-Akbar (major form of associating others in worship with Allah), for it is an act of `Ibadah (worship) and offering `Ibadah to anyone other than Allah is Shirk (associating others in worship with Allah).

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Fatwa no. 9412

Q: I am a secondary school student, and since my tender age I have seen my family in Sudan flocking to the shrines of shaykhs to rub them, seeking their blessings, and make vows by them. I have denounced such scenes within myself, but I could not declare it, because in their view I am considered a Kafir (disbeliever) and that they can poison me, and definitely can do me harm. For they claim that these people have Karamahs (extraordinary events performed at the hands of pious people) as they are Awliya' (pious people), and that most of them claimed to have seen Allah. I used to resent this inside me, until I came to know some people from Ansar Al-Sunnah Al-Muhamadiyyah; they showed me that these people's claims are only delusions and Shirk. They also taught me that these people are followers of Bid'ah (innovation in religion) and that every Bid'ah is a going astray that leads to the Fire. I also came across some books of theirs on Tawhid (Monotheism), written by Shaykh Muhammad ibn 'Abdul-Wahhab. However, I cannot afford to get them due to my straitened circumstances, so I just borrow them and return them after a short while.

I hope that you, as a father and a Da'y (caller) to the truth, will explain to me in a personal letter, your opinion on this group and send me some books, if possible, to enlighten me. And Allah is the Knower of intentions!

A: Making vows by the shrines of shaykhs is Shirk (associating others in worship with Allah), because making vows is an act of 'Ibadah (worship), and so dedicating a vow to other than Allah is a major form of Shirk. The same applies to supplicating to and seeking help from them, as these acts are intended to seek the blessings of these shaykhs.

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There is an authentic Hadith, narrated on the authority of Abu Waqid Al-Laythy, that indicates this. Shaykh Muhammad ibn 'Abdul-Wahhab (may Allah show mercy to him) also expounded on the issue in "Kitab Al-Tawhid" in the chapter: "Those who seek blessings from trees, stones, and the like, and rub shrines seeking blessings from their occupants."

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Sacrificing for anyone other than Allah

(Part No. 1; Page No. 192)

Fourth question from Fatwa No. 2450

Q 4: Some people practice the custom of sacrificing animals at the grave of a person whom they believe to be one of the Awliya' (pious people). They also assign a share of their tilth and cattle to these "so-called" Awliya' for the purpose of seeking their blessings or fending off afflictions to their children and their means of livelihood.

A: Islam prohibits the sacrificing of animals or distribution of food or fruits near graveyards. Such practices are considered acts of Al-Shirk-ul-Akbar (major form of associating others in worship with Allah) if they are done with the intention of drawing closer to the Waliy (pious person) or seeking their Shafa`ah (intercession) or for removing an affliction or other such intentions like those made by worshippers of the graves.

The Permanent Committee has previously received a similar question to this one and the answer was provided in Fatwa No.(189).

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Fatwa No. 189

Q: What is the ruling on making Sujud (Prostration) and slaughtering animals on graves?

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A: Making Sujud (Prostration) and slaughtering animals on graves are idolatrous habits and acts of Shirk Akbar (major form of associating others in worship with Allah). Sujud and slaughtering are acts of `Ibadah (worship) and `Ibadah should be exclusively confined to Allah. Thus, whoever performs any of them to anyone other than Allah commits an act of disbelief. Allah (the Exalted) says: ﴿Say (O Muhammad صلى ا لله عليه وسلم): "Verily, my Salât (prayer), my sacrifice, my living, and my dying are for Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists).﴾ ﴿"He has no partner. And of this I have been commanded, and I am the first of the Muslims."﴾ He also says: ﴿Verily, We have granted you (O Muhammad صلى الله عليه وسلم) Al-Kauthar (a river in Paradise).﴾ ﴿Therefore turn in prayer to your Lord and sacrifice (to Him only).﴾ In addition, there are so many Ayahs (Qur'anic verses) indicating that Sujud and slaughtering are acts of `Ibadah, thus performing them to anyone other than Allah is an act of Shirk Akbar. It is undoubtedly true that going to graves to make Sujud and sacrifice is an act of glorifying these graves by means of Sujud and sacrificing animals near them. This is also reported by Imam Muslim in a long Hadith concerning the prohibition of slaughtering for anyone other than Allah and cursing its doers. On the authority of `Aly Ibn Abu Talib (may Allah be pleased with him) who said: "The Messenger of Allah (peace be upon him) told me four statements": ﴿Allah curses a person who sacrifices to anyone other than Allah; Allah curses a person who curses his or her parents; Allah curses a person who shelters a heretic; Allah curses a person who changes the marks of the land.﴾ Likewise, Abu Dawud related in his Sunan (Hadith compilations classified by jurisprudential themes) on the authority of Thabit Ibn Al-Dahhak (may Allah be pleased with him) who said: ﴿A man vowed to sacrifice camels in Buwanah, he then came to the Prophet (peace be upon him) and said, "I have vowed to sacrifice camels in Buwanah." The Prophet (peace be upon him) asked: "Did the place contain any idols that were worshipped in pre-Islamic times?" They said: "No." He asked: "Was any pre-Islamic festival observed there?" They said, "No." The Messenger of Allah (peace be upon him) said: "Fulfill your vow, for an invalid vow that must not be fulfilled is that of doing an act of disobedience to Allah or vowing things over which a child of Adam has no control."﴾

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The evidences mentioned above indicate the curse incurred on those who sacrifice for anyone other than Allah. Likewise, they declare the prohibition of slaughtering animals in places containing worshipped idols, glorified graves, or customary meetings of people of the pre-Islamic period even if the doer devotes the act of slaughter to Allah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Third passage from Fatwa No. 4770

Q: What is the ruling on slaughtering an animal for a dead person who is claimed to be a Waliy (pious person) and shrines are built over his grave?

A: Slaughtering for the dead person mentioned above is a type of Shirk (associating others in worship with Allah). A person who slaughters for the sake of this Waliy is a Mushrik (one who associates others with Allah in worship) and an accursed person. The slaughtered animal is a dead animal that cannot be eaten by Muslims as Allah (the Exalted) says: ﴿Forbidden to you (for food) are: Al-Maitah (the dead animals - cattle - beast not slaughtered), blood, the flesh of swine, and that on which Allâh's Name has not been mentioned while slaughtering, (that which has been slaughtered as a sacrifice for others than Allâh, or has been slaughtered for idols) and that which has been killed by strangling, or by a violent blow, or by a headlong fall, or by the goring of horns, and that which has been (partly) eaten by a wild animal, unless you are able to slaughter it (before its death), and that which is sacrificed (slaughtered) on An-Nusub (stone-altars).﴾

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It is reported on the authority of `Aly (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said: ﴿Allah has cursed the one who sacrifices to other than Allah...﴾

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The eleventh question of Fatwa no. 5276

Q 11: The Messenger of Allah (peace be upon him) said: (Allah curses the person who offers a sacrifice to anyone other than Allah ...) **what is meant by this exactly? Especially that here in the South we are accustomed, to slaughter animals to entertain guests or as meat for the household, people say, "In the Name of Allah and upon the religion of the Messenger of Allah, this is a Sadaqah (voluntary charity) purely for the Sake of Allah. O Allah! Please grant the reward for this to me and my household" ?**

A: What is meant by this Hadith is the prohibition of offering sacrifices to the dead prophets or Awliya' (pious people), seeking their blessing; or to offer sacrifices to the Jinn (creatures created from fire), so as to please them and in return seek fulfillment of demands or to ward off their evil.

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All these acts constitute Al-Shirk-ul-Akbar (major form of associating others in worship with Allah) which will incur the Curse and Anger of Allah upon the doer. As for slaughtering an animal to entertain guests, or out of generosity towards one's family, or slaughtering sacrifices as a means of drawing closer to Allah, as an act of charity towards the dead while hoping for reward from Allah to the living and the dead, all this is permissible. Rather, it is a kind act, hoped to be rewarded by Allah; likewise are the sacrificial animals offered on the Yawm-ul-Nahr Day of Sacrifice (the 10th of Dhul-Hijjah on which pilgrims slaughter their sacrificial animals) on behalf of the dead and the living.

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The second question of Fatwa No. 5921 :

Q2: Some people from the family of the deceased drive animals which they call "Jadf" to be slaughtered at the graves and distributed over the people who are present there. They are slaughtered at 100 meters away from the grave. These animals may be sheep, camels or cows. Please advise dear Shaykh. May Allah grant you success!

A: Slaughtering (sacrificing) at graves is prohibited, and also the so-called "Jadf", because of its involving purposes of worshiping and drawing close. The Prophet (peace be upon him) said: ﴾Allah has cursed the one who slaughters (a sacrifice) to other than Allah.﴿ Narrated by Muslim.

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As for the family of the deceased preparing food for those in attendance, this is not of the Sunnah; the Sunnah is that they are to have food prepared for them, as it is authentically established that the Prophet (peace be upon him) ordered that food should be prepared for the family of Ja'far when he was killed (may Allah be pleased with him).

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The second and third questions of Fatwa no. 6208

Q: Some people have developed an annual tradition on the Day of 'Ashura' (10th of Muharram) of slaughtering over forty sheep and ewes and over ten cows at the shrines of the so-called Awliya' (pious people). Some ignorant Muslims, who have poor knowledge of the Shari'ah (Islamic law), would gather there and recite the Qur'an by these graves, claiming that they recite the Qur'an as a supplication for the dead. They then eat the sacrificed animals. We ask Your Eminence to clarify the legal opinion on this issue supported by proofs from the Qur'an and the Sunnah.

A: First: What you have mentioned in regard to slaughtering sacrifices at the shrines of Awliya' is considered Shirk (associating others in worship with Allah). Anyone who does so is cursed. This is because they are offering sacrifices to other than Allah; it is authentically narrated that the Prophet (peace be upon him) said, ﴾Allah has cursed the one who slaughters (sacrifices) to other than Allah﴿ Therefore, it is impermissible to eat from the meat of the sheep and cows slaughtered by the graves of the Awliya'.

Second: Reciting the Qur'an over the dead is Bid'ah (an innovation in religion); it is authentically narrated that

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the Prophet (peace be upon him) said, ﴾Whoever introduces anything into this matter of ours (Islam) that is not part of it, shall have it rejected.﴿ (Agreed upon its authenticity: Imams Al-Bukhari and Muslim).

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Q3: There is a grave of a Waliy (pious person) at which people offer sacrificial animals every year. They do so with the intention of saying supplication and giving charity on behalf of the dead. They even invoke the dwellers of the graves for rain. These ignorant Muslims do not know the ruling on these acts or they may know it but choose to disregard it, so please, give us your Fatwa regarding this issue.

A: All that you mentioned concerning offering sacrificial animals at the grave of the Waliy is an act of Shirk (associating others in worship with Allah). There is a detailed discussion about invoking them (other than Allah) and seeking their help for rain or anything else among similar acts of major Shirk. However, if a person asks Allah (Exalted be He) through their honor and dignity, which some people call Tawassul (supplicating to Allah through a means), then it is an act of Bid`ah (rejected innovation in religion) which is not permissible and is considered a means that leads to Shirk. However, it is permissible for a believer to ask Allah through His Most Beautiful Names and Attributes, through Tawhid (Oneness of Allah) or through the person's good deeds. It is the duty of the ruler to ask anyone who practices major Shirk to repent, otherwise they should be killed, for the Prophet (peace be upon him) said: ("If somebody (a Muslim) discards his religion, kill him.") Related by Imam Al-Bukhari in his Sahih (Authentic book of Hadith).

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Fatwa no. 6773

Q: There are many shaykhs in my country who do the following things: when someone falls sick, people take them to these shaykhs who recite Ayahs of the Qur'an over them and ask them to bring a ram, a bull, a camel, or other livestock. People pay them large sums of money throughout the year and they go to them. Are these practices prohibited according to our Din (religion)?

A: Firstly: It is not permissible to slaughter camels, cows, sheep, or anything else over the graves. This is an act of major Shirk (associating others in worship with Allah) that puts the doer beyond the pale of Islam; if by doing so they mean to draw close to those buried in the graves, hoping for their blessing. It is only Allah Who can be drawn close to in this way. Allah (Exalted be He) says (what means): ﴿Say (O Muhammad صلى الله عليه وسلم): "Verily, my Salât (prayer), my sacrifice, my living, and my dying are for Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists).﴾ ﴿"He has no partner. And of this I have been commanded, and I am the first of the Muslims."﴾

Secondly: Treating sick people by reciting over them Qur'an, Adhkar (invocations and Remembrances said at certain times on a regular basis) and Du'a' (supplications) that are authentically reported from the Prophet (peace be upon) is lawful. However, going to the people you mentioned for them to recite Ayahs over the sick and then order the slaughtering of rams or bulls, for example, is not permissible.

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In fact, this type of Ruqyah (saying supplications over the sick seeking healing) is Bid'ah (innovation in religion) and involves cheating people out of their money. Finally, it is an act of Shirk if the mentioned animals are slaughtered as a sacrifice for the Jinn, the dead, or others, to ward off evil or bring a benefit.

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Second question from Fatwa No. 7125

Q2: What is the ruling on visiting the graves of Awliya' (pious people)? When people experience drought or illness or anything similar, they offer a sheep or a chicken with the intention that Allah may send rain or cure their sick!

A: This is not permissible; it is an act of Shirk (associating others in worship with Allah), for Allah (Exalted be He) says: ﴿Say (O Muhammad صلى الله عليه وسلم): "Verily, my Salât (prayer), my sacrifice, my living, and my dying are for Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists).﴾ ﴿"He has no partner. And of this I have been commanded, and I am the first of the Muslims."﴾ He also says: ﴿Therefore turn in prayer to your Lord and sacrifice (to Him only).﴾

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It is also authentically reported that the Prophet (peace be upon him) said: ﴿Allah has cursed the one who sacrifices for other than Allah...﴾

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The third and fourth questions of Fatwa No. 7267 :

Q3: What is the ruling on a person who slaughters animals at shrines and invokes their inhabitants for help and support in bringing benefit and warding off harm?

A: Slaughtering (sacrificing) at shrines is considered major Shirk (associating others in worship with Allah). A person who does this is cursed, as is authentically established that ‘Aly (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said: 《Allah has cursed the one who slaughters (a sacrifice) to other than Allah.》

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Q 4: What is the ruling on whoever eats from this sacrifice?

A: Whoever eats from this sacrifice is sinful, as Allah (Exalted be He) says: ﴾Forbidden to you (for food) are: Al-Maitah (the dead animals - cattle - beast not slaughtered), blood, the flesh of swine, and that on which Allâh's Name has not been mentioned while slaughtering, (that which has been slaughtered as a sacrifice for others than Allâh, or has been slaughtered for idols) and that which has been killed by strangling, or by a violent blow, or by a headlong fall, or by the goring of horns, and that which has been (partly) eaten by a wild animal, unless you are able to slaughter it (before its death)﴿

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Fifth question from Fatwa No. 7350

Q 5: There are some religious figures who beat upon tambourine and drums and build Masjids (mosques) on graves. They sacrifice sheep, cows, camels, etc. for these graves and collect money from people monthly and yearly. Are they included in those meant by the Ayah (Qur'anic verse) that declares: ﴾"Those whose efforts have been wasted in this life while they thought that they were acquiring good by their deeds.﴿ **?**

A: Yes, they are included in the people meant by the Ayah, for their sacrificing for the sake of anyone other than Allah is an act of Shirk (associating others in worship with Allah). As for their beating tambourines and drums, it is a sinful and Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) act. May Allah guide them and bless them with repentance to Him (Glorified be He)

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from Shirk (associating others in worship with Allah) and other sins.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The sixth question of Fatwa No. 8071 :

Q6: Among the cures that they use in treating people is to slaughter a sheep or a chicken on a patient's chest or head; or to put some silver rings in the patient's hand, or a small piece of cloth or a handful of dust, which I think they claim it to be of the clothing or grave dust of a pious relative of theirs. What is the ruling on seeking treatment through such ways? Is it permissible to trust in what such people say?

A: It is Haram (prohibited) to sacrifice to other than Allah. The Prophet (peace be upon him) cursed those who slaughter a sacrifice to other than Allah, which is considered a form of Shirk (associating others in worship with Allah). Allah the Exalted says (what means):﴿ Say (O Muhammad صلى الله عليه وسلم): "Verily, my Salât (prayer), my sacrifice, my living, and my dying are for Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists).﴾ (Surah Al-An'am, 6: 162). ﴿"He has no partner. And of this I have been commanded, and I am the first of the Muslims."﴾ (Surah Al-An'am, 6: 163). It is authentically established that the Messenger of Allah (peace be upon him) said, ﴿"Allah has cursed the one who slaughters (a sacrifice) to other than Allah."﴾

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As for seeking treatment in the manner mentioned in the question, it is Munkar (unacceptable or disapproved of by Islamic law and Muslims of sound intellect) and is unlawful, even if the slaughtering of the animal is dedicated as a sacrifice to Allah the Exalted. It is impermissible to trust in what these people say, because they are sorcerers and impostors. It is authentically narrated that the Messenger of Allah (peace be upon him) said: ﴿"Whoever goes to a fortuneteller and asks him about something, his Salah (prayer) will not be accepted for forty nights."﴾ He (peace be upon him) also said: ﴿"Whoever goes to a soothsayer or a fortuneteller and believes what he says, has disbelieved in what was revealed to Muhammad."﴾ (peace be upon him).

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First Question from Fatwa No. 9258

Q1: My wife is affected with a physical illness called "Al-Zar." It is a type of epilepsy which is a result of our friendship with some people suffering from the same illness. When they love or befriend someone, they transfer it to them. If a person catches it, they will not be cured until one of those friends treats them. The question is: My wife wants me to offer a sacrifice to Allah to cure her from this illness. As I don't know whether this is intended for Allah or her friend, I refused. However, she mortgaged her jewelry to offer a sacrifice. Is this permissible or not? What should I do? Answer me please. May Allah reward you.

(Part No. 1; Page No. 205)

A: Offering sacrifice for anyone other than Allah is considered an act of Shirk Akbar (major form of associating others in worship with Allah). The Prophet (peace be upon him) cursed those who offered sacrifices for anyone other than Allah. So offering a sacrifice is not permissible in the case mentioned above for seeking a cure for your wife. The permissible treatment should be through lawful medication and Shar`i (Islamically lawful) Ruqyah (reciting Qur'an and saying supplications over the sick seeking healing). You should advise your wife not to offer sacrifices to anyone other than Allah and to pursue the permitted ways of treatment. May Allah grant her recovery and guidance.

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Fourth question from Fatwa No. 9879

Q4: What is the ruling on vowing or slaughtering for the Awliya' (pious people), or making Tawaf (circumambulation) around their graves? Who are the Awaliya' in the sight of Islam?

(Part No. 1; Page No. 206)

Besides, is it permissible that someone asks the Awliya', whether they are alive or dead, to make Du`a' (supplication) for them?

A: Slaughtering or vowing for sake of dead people is Shirk (associating others in worship with Allah). A Waliy is a person who obeys Allah by doing what He comands and avoiding what He prohibits even if he is not supported by Karamahs (extraordinary events performed by a pious person). It is not permissible to ask dead people, whether they are Awliya' or not, to make Du`a' to Allah for you. But a person can ask righteous people to make so for him. Making Tawaf around the graves is forbidden as this is only to be performed around the Ka'bah. A person who makes Tawaf around the graves seeking the pleasure of their dwellers commits Shirk Akbar (major form of associating others in worship with Allah). In case that they seek to draw closer to Allah by doing so, this deed is an abhorred Bid'ah (rejected innovation in religion). Muslims are not allowed to make Tawaf around or perform Salah (prayer) beside graves even if they do so for the sake of Allah.

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Six question from Fatwa No. 6949

Q 6: Some people claim that Allah's Messenger (peace be upon him) used to offer sacrifices and give Sadaqah (voluntary charity) on behalf of Khadijah. They take this as evidence allowing them to offer sacrifices at the graves and claim that they give Sadaqah on behalf of the dead. Is this permissible?

(Part No. 1; Page No. 207)

A: What the Prophet (peace be upon him) did is different from these people's deeds, because he did not offer sacrifices on the graves or for Tabarruk (seeking blessings) from pious people, rather; he sacrificed to draw closer to Allah and distributed the meat to the friends of Khadijah (may Allah be pleased with them) as a Sadaqah and to maintain ties of kinship with them.

As for those who commit Bid`ah (rejected innovation in religion), they offer sacrifices on graves to draw closer to those buried in the graves and attain their blessings, which is an act of Shirk (associating others in worship with Allah) even if they give the meat of the sacrifice in Sadaqah.

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Fatwa No. 2527 :

Q: Some religious brothers come to us in the desert and advise us that if people slaughter animals as a sacrifice to the Jinn (creatures created from fire), their Salah and Hajj will be invalid. When I heard this from them, I repented to Allah for sacrificing animals to the Jinn. I had already performed Hajj, but they tell me that my previous Hajj is invalid. Is my Hajj valid or not? If it is invalid, should I perform Hajj again.

A: Sacrificing animals to the Jinn is considered Shirk (associating others in worship with Allah). If a person who commits this dies before repenting to Allah, he will abide eternally in Hellfire.

(Part No. 1; Page No. 208)

Shirk invalidates all deeds, as Allah the Exalted says (what means): ﴾But if they had joined in worship others with Allâh, all that they used to do would have been of no benefit to them.﴿ (Surah Al-An'am, 6: 88).

You should thank Allah for guiding you to Tawbah (repentance) from this grave sin which invalidates all deeds, and you must perform Hajj again. If your Tawbah is sincere, Allah has promised to forgive those who repent and change their sins into good deeds, as He says (what means): ﴾And those who invoke not any other ilâh (god) along with Allâh, nor kill such person as Allâh has forbidden, except for just cause, nor commit illegal sexual intercourse - and whoever does this shall receive the punishment.﴿ ﴾The torment will be doubled to him on the Day of Resurrection, and he will abide therein in disgrace;﴿ ﴾Except those who repent and believe (in Islâmic Monotheism), and do righteous deeds; for those, Allâh will change their sins into good deeds, and Allâh is Oft-Forgiving, Most Merciful.﴿ (Surah Al-Furqan 25: 68-70).

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Second and Seventh questions from Fatwa No. 4246

Q 2: What is the ruling on people who adhere to the pillars of Islam but slaughter animals for the sake of Jinn (creatures created from fire)

(Part No. 1; Page No. 209)

or make Du`a' (supplication) to them to fulfill their needs? Are they excused for being ignorant of the fact that Shari`ah (Islamic law) prohibits such practices? Can they be called Mushriks (those who associate others with Allah in worship) even before the matter is explained to them?

A: It is obligatory upon those who have knowledge of true Tawhid (monotheism) and who know of those people's practices to explain to them that sacrificing animals for the sake of Jinn, prophets, angels or idols is considered an act of Al-Shirk-ul-Akbar (major form of associating others in worship with Allah) which takes them out of Islam. Likewise, making Du`a' to them to fulfill their needs constitutes an act of Al-Shirk-ul-Akbar and also takes them out of Islam. This is because both sacrificing animals and Du`a' are acts of `Ibadah (worship) which should be offered to Allah Alone. Turning these acts of `Ibadah to anyone other than Allah is a form of Al-Shirk-ul-Akbar. Allah (Exalted be He) says: ﴿Say (O Muhammad صلى الله عليه وسلم): "Verily, my Salât (prayer), my sacrifice, my living, and my dying are for Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists).﴾ ﴿"He has no partner. And of this I have been commanded, and I am the first of the Muslims."﴾ ﴿Say: "Shall I seek a lord other than Allâh, while He is the Lord of all things?"﴾ Allah also says: ﴿"And invoke not besides Allâh, any such that will neither profit you nor harm you, but if (in case) you did so, you shall certainly be one of the Zâlimûn (polytheists and wrong-doers)."﴾ ﴿And if Allâh touches you with harm, there is none who can remove it but He, and if He intends any good for you, there is none who can repel His Favour﴾ Moreover, Allah says: ﴿Therefore turn in prayer to your Lord and sacrifice (to Him only).﴾ The Prophet (peace be upon him) said: ﴿Allah has cursed the one who sacrifices to other than Allah...﴾ After becoming aware of the proofs of the Qur'an and Sunnah (whatever is reported from the Prophet) on the prohibition of such practices, in case that they persist in sacrificing animals to Jinn or making Du`a' to them to fulfill their needs; their act is tantamount to Al-Shirk-ul-Akbar for which they will not be excused. They will be called Kafirs (disbelievers).

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Q 7: Is it an act of Kufr (disbelief) if someone claims that eating from the meat of animals slaughtered by Mushriks (people who associate others with Allah in worship) is lawful on the grounds that Allah says: (So eat of that (meat) on which Allâh's Name has been pronounced (while slaughtering the animal), if you are believers in His Ayât (proofs, evidence, verses, lessons, signs, revelations, etc.).) **? They argue that the Ayah (Qur'anic verse) is self-explanatory, stick to their opinion, and do not accept anyone's advice; are they considered kafirs (disbelievers)?**

A: Whoever regards eating from the meat of animals slaughtered by Mushriks as lawful - if Allah's Name is mentioned at slaughtering - is wrong. However, they are not Kafirs, as there is a doubtful matter, but there is no proof for this view in the Ayah. The generality of the verse is specified by Ijma` (consensus) of Muslim scholars on the impermissibility of eating from the meat of animals slaughtered by Mushriks. Whoever knows about those people and can explain the matter to them should do so.

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The second question of Fatwa no. 5728

Q2: There is a group of people residing in a neighboring valley called Um Al-Safa'. At the beginning of every summer, they purchase a bull or a cow and slaughter it at Al-Safa'. This happens every year, at the beginning of summer. I see this as an act of Shirk (associating others in worship with Allah), because they slaughter this animal to those who live in the valley from Jinn and devils, and other superstitions.

(Part No. 1; Page No. 211)

They do this at the beginning of the year in one specific place. If it was done anywhere, it would not be a problem, because it would be done for Allah. What is the ruling on this practice? Is it an act of Shirk? If not, why not?

A: If the situation is as you described and they offer sacrificial animals in this valley for the Jinn, it is a major form of Shirk that takes the person who performs it out of Islam. Allah (Exalted be He) says (what means): ﴾Say (O Muhammad صلى الله عليه وسلم): "Verily, my Salât (prayer), my sacrifice, my living, and my dying are for Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists).﴿ ﴾"He has no partner. And of this I have been commanded, and I am the first of the Muslims."﴿ He also says: ﴾Therefore turn in prayer to your Lord and sacrifice (to Him only).﴿ And the Prophet (peace be upon him) said, ﴾"Allah has cursed the one who slaughters (a sacrifice) to other than Allah."﴿ (Recorded by Muslim in his Sahih [Book of Authentic Hadith])

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The fourth question of Fatwa no. 5898

Q4: There are some people who are known as Arab witch doctors. When someone who is sick, including those who are possessed by Jinn, visit those doctors, they advise them to slaughter certain kinds of chickens having specific colors; for example a black or white rooster.

(Part No. 1; Page No. 212)

The blood of this slaughtered bird, which is probably slaughtered without mentioning the Name of Allah, is then applied to the body of the sick person. What is the ruling on this practice?

A: Slaughtering a sacrifice to other than Allah (Exalted be He) is major Shirk (major form of associating others in worship with Allah), as He (Exalted be He) commands saying (what means), ﴾Say (O Muhammad صلى الله عليه وسلم): "Verily, my Salât (prayer), my sacrifice, my living, and my dying are for Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists).﴿ ﴾"He has no partner. And of this I have been commanded, and I am the first of the Muslims."﴿ Moreover, the Prophet (peace be upon him) cursed anyone who slaughters a sacrifice to other than Allah (Exalted be He). Visiting, consulting or believing such charlatans, soothsayers or anyone who practices acts of Shirk are strictly forbidden.

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Eighth question from Fatwa No. 9228

Q8: Slaughtering animals for the sake of anyone other than Allah is prohibited and Shirk (associating others in worship with Allah). What is the Shari'a (Islamic law) ruling on slaughtering animals for guests or relatives?

A: Slaughtering animals to draw closer to the person for whom the animals are slaughtered, or for the sake of bringing benefit or removing harm is Shirk. The Prophet (peace be upon him) cursed the person who slaughters for any one other than Allah.

(Part No. 1; Page No. 213)

But slaughtering in the Name of Allah in order to feed guests or relatives is permissible.

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Fatwa no. (9867):

Q: In Al-Riyadh newspaper issue no. 6411 of 01-05-1406 A.H. we read an article, of which a photocopy is included, under the title "Slaughtering on the Threshold of the New House". The editor wonders whether this belief is valid as it is a habit that some people have. The editor proceeded: I do not know where this custom of slaughtering on the threshold of a new house comes from. However, it is customary that slaughtering in this way as well as before entering is believed to be one of the most important means of fending off the evil eye, blessing the house, and avoiding harmful calamities and accidents. We believe that caution does not ward off predestination and thus, we do not know whether this belief is valid or not. Any way, this point is worthy of consideration.

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A: If this habit is practiced as a means of satisfying Jinn (creatures created from fire) and avoiding calamities and unpleasant incidents, as it appears from what was mentioned that the slaughtering takes place before entering the house and specifically on the threshold, it will be regarded not only as an unlawful habit but also as Shirk (associating others in worship with Allah).

If the slaughtering is done to entertain new neighbors, get acquainted with them, thank Allah for the grace of having a new house, show hospitality to relatives and friends on this occasion and inform them about the new house; it is a good thing and the person who does it is praised. Nevertheless, this is usually done when the owners of the house have already started living there and slaughtering is not specifically done at the threshold or the entrance.

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First question from Fatwa No. 4461

Q1: Some scholars say: "The Mushrik (one who associates others with Allah in worship) of this Ummah (nation) should be similar in status to the People of the Book with regard to the permissibility of eating the animals they slaughter and marrying their women. They justify this by saying that the Book of the Jews is the Tawrah (Torah) and their prophet is Musa (Moses) even if they are liars.

(Part No. 1; Page No. 215)

The same applies for the Christians. Their Book is the Injil (Gospel) and their prophet is 'Isa (Jesus) even if they are liars. These people claim to be the followers of their prophets but they have abandoned their religions. This is similar to the Mushriks (those who associate others with Allah in worship) of this Ummah. They claim that their Book is the Qur'an and that their Prophet is Muhammad (peace be upon him). Therefore, it is permissible to marry their women and to eat the animals they slaughter just as the same is permissible with regard to the People of the Book.

A: Whoever believes in Muhammad (peace be upon him) then associates others in worship with Allah through making Sujud (Prostration), vowing or slaughtering for any one other than Allah is not similar to the People of the Book. They are apostates who should be asked to repent for three days after pointing out the truth to them. If they do not repent, they should be killed. Their properties will go to Bayt-ul-Mal (Muslim treasury) and not to their Muslim inheritors. It is not permissible for them to marry Muslim women and the animals slaughtered by them are unlawful for Muslims. Moreover, their marriage contract to Muslim women should be anulled. The matter is different with regard to disbelievers from among the People of the Book. They inherit from each other and their marriage is valid. The animals they slaughter are lawful and they are to be invited to accept Islam. If they do not accept Islam, they have to pay Jizyah (poll tax required from non-Muslims living in an Islamic state). They should not be killed due to their disbelief.

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The first question from Fatwa no. (8659):

Q1: In our country, there are some people who visit the graves of Awliya' (pious people) and slaughter sacrificial animals with the intention of vowing for the sake of their dwellers. After that they distribute the meat of these sacrificial animals between the neighbors of the grave or the shrine they have visited. Is it lawful to eat the meat of a sacrificial animal that is slaughtered for the Waliy or does this fall under what is mentioned in the saying of Allah (Exalted be He): ﴾Forbidden to you (for food) are: Al-Maitah (the dead animals- cattle- beast not slaughtered), blood, the flesh of swine, and that on which Allâh's Name has not been mentioned while slaughtering﴿ **?**

A: If the case is as you have mentioned, then it is not permissible to eat any of this meat because it is considered as slaughtered for other than Allah and this is an act of major Shirk (associating others in worship with Allah), for Allah (Exalted be He) says: ﴾Say (O Muhammad صلى الله عليه وسلم): "Verily, my Salât (prayer), my sacrifice, my living, and my dying are for Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists).﴿ ﴾"He has no partner. And of this I have been commanded, and I am the first of the Muslims."﴿ The Prophet (peace be upon him) also said: ﴾Allah has cursed the one who sacrifices to other than Allah...﴿

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Fatwa no. 10685

Q 1: Is it permissible to eat from the meat slaughtered in commemoration of the Mawlid (the Prophet's birthday) or any other birth anniversary?

A: Sacrificing animals on the occasion of commemorating the birth of a prophet or a Waliy (pious person) to glorify them is judged as sacrificing an animal to other than Allah, and that is Shirk (associating others with Allah in His Divinity or worship). Therefore, it is not permissible to eat from these animals. It is authentically reported that the Prophet (peace be upon him) said: ﴾Allah has cursed the one who slaughters (a sacrifice) to other than Allah.﴿

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Fatwa No. 10685

Q2: What is the ruling on a person who claims to be Muslim by mouth only, saying: "I am a Muslim," while practicing Bid`ahs (rejected innovations in religion) and acts of Shirk (associating others in worship with Allah). Is this person truly a Muslim? Is it permissible to eat from their slaughtered animals?

A: Whoever utters the two testimonies of faith believing in their significance and acting accordingly, is a believing Muslim. But whoever commits acts contradictory to their significance is a Kafir (disbeliever) even if they utter them, perform salah, and observe Sawm (Fast). Thus, if a person beseeches the dead for help or sacrifices for them out of reverence and glorification, the meat of animals slaughtered by them is forbidden for us to eat.

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Fatwa No. 8264

Q: Some non-Muslims cut off the ears of some animals and set them free to roam anywhere making no use of them thereafter. Is it permissible for a Muslim to slaughter and eat these animals?

A: If the situation is as you mention and no harm results from taking them, it is permissible to take these animals and eat of them if they are slaughtered in a Shar`y (Islamic legal) way and their meat is lawful. Furthermore, taking such animals may be obligatory, if a person can take them, for it is a form of removing Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) and striving to eliminate Shirk (associating others in worship with Allah).

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Fatwa no. 200

Q: In cases where altercations occur between two or more people over any matter, the elders of the village or the chieftain comes to arbitrate between the quarrelling parties.

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After investigating the case, finding out the cause of the conflict, the wrong-doer and the wronged, the party proven to be mainly at fault is ordered to slaughter two or more animals, and the party slightly at fault to slaughter one animal; in addition to some other things they may get from the quarrelling parties. Each one of them slaughters his share of animals, as imposed on him, and then the slaughtered animals are served to those who arbitrated the case. Regardless as to whether the conflicting parties are rich or poor, they must abide by these rulings. This custom is called Burhah or 'Atamah. In most cases, people do not contact the governmental authorities there to resolve their conflicts. What I need to know is the legal ruling on these customs and whether they are permissible or not. Do those who practice this fall under the category mentioned in the Hadith: ("Allah has cursed the one who slaughters (a sacrifice) to other than Allah") **, given that the animals are slaughtered to please the leaders of the tribe? Please advise.**

A: Arbitration in conflicts in order to expose the guilty, stand for the wronged person, resolve the conflict and settle disputes by the truth which the Islamic Shari'ah (Law) has come to administer is a legitimate right by the authority of the Qur'an and the Sunnah. Allah the Exalted states (what means): (And if two parties or groups among the believers fall to fighting, then make peace between them both. But if one of them outrages against the other, then fight you (all) against the one that which outrages till it complies with the Command of Allâh. Then if it complies, then make reconciliation between them justly, and be equitable. Verily! Allâh loves those who are the equitable.) (Surah Al-Hujurat, 49: 9).

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Allah also states, (There is no good in most of their secret talks save (in) him who orders Sadaqah (charity in Allâh's Cause), or Ma'rûf (Islâmic Monotheism and all the good and righteous deeds which Allâh has ordained), or conciliation between mankind; and he who does this, seeking the good Pleasure of Allâh, We shall give him a great reward.) (Surah Al-Nisa', 4: 114).

As for the animals slaughtered by the disputing parties upon reconciliation, whether few or many, if they are slaughtered out of gratitude to Allah for ending the dispute in peace and returning to the previous condition of concord and fraternity, it is something good which Shari'ah encourages. It is implied in the general texts which urge doing good and expressing gratitude for blessings. Some of the Sahabah (Companions of the Prophet), such as Ka'b Ibn Malik, did this. It is permissible as long as it is not adopted as a custom and an obligation specifying times and conditions that should be abided by, or that it lays a financial burden, in which case it should be prohibited. As for arbitrators and peacemakers dictating on both parties unavoidable compliance, so that if one of them fails to do what they obliged him to do, it will be regarded as a shame and disgrace that may hinder reconciliation, annul arbitration, revive hostilities, and perhaps aggravate them, this will be judged as passing laws which Allah has not ordained. However, if it is done as a Ta'zir (discretionary punishment) for the aggressor or the wrong-doer, only in proportion to the wrong that he has committed, meted out as a disciplinary measure against him and also as a compensation for the victim, it is permissible according to view of the Fuqaha' (Muslim jurists) who sanction Ta'zir with money payment.

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The money paid as Ta'zir should be placed where the arbitrators see conforming to the Shari'ah, whether in Bayt-ul-Mal (Muslim treasury) or any charitable channel, without there being any obligation of giving it to the arbitrators and the people who attended the reconciliation gathering. The ruling on these slaughtered animals is not the same as the offerings slaughtered to other than Allah, whether for idols, at the graves of the righteous, or for Jinn in order to get closer to them, for them to repel harm or bring benefit. But when judged from the view point of prevention of introducing Bid'ah (innovation) into the religion and acting upon a law not ordained by Allah, it falls under the meaning of Allah's Saying: ﴿They (Jews and Christians) took their rabbis and their monks to be their lords besides Allâh (by obeying them in things which they made lawful or unlawful according to their own desires without being ordered by Allâh)﴾ (Surah Al-Tawbah, 9: 31) rather than the Hadith which states, ﴿"Allah has cursed the one who slaughters (a sacrifice) to other than Allah."﴾ However, both deeds are considered misguidance and falsehood.

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Fatwa no. 480

Q: When two tribes quarrel and it is feared that they may slay one another, a third tribe mediates between them and slaughters an animal at the home of one of them.

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They slaughter the animal and gather them together to eat and reconcile between the two disputing parties. What is the ruling on this sacrifice?

A: If there is no other purpose behind the slaughtering of this animal at the home of one of two disputing parties, than to gather them for a reconciliation and then to eat the meat together, this will be considered as one of the means to achieve a reconciliation that is enjoined by Allah (Exalted be He), when He says (what means): (The believers are nothing else than brothers (in Islâmic religion). So make reconciliation between your brothers, and fear Allâh) It will also be considered as a means to establish reunion, clear the air, and show generosity to those who attend the reconciliation gathering. Accordingly, we do not see any objection to this.

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The second question from Fatwa no. (1984):

Q2: It is customary that Arabs seek to appease each other where necessary using different ways. Sometimes, they bring a female sheep and stand at the door of the one whom they want to appease and do not enter before slaughtering it while mentioning the name of Allah (Exalted be He) over it. At other times the person who wishes to appease brings the `Aqirah (the female sheep slaughtered to appease another) to the targeted person who takes it saying "`Aqirah is forbidden" and lifts it up to the other person. Then, he slaughters

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another one to entertain the person who wished to appease him. Is it permissible to eat the meat of either of these two female sheep?

A: Slaughtering a sheep and so forth for another person with the intention of hosting and inviting this person and those who are accompanying him to eat the meat of this sacrificial animal is permissible. It is recommended in sound Hadith, for it was reported on the authority of Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said: ("...whoever believes in Allah and the Last Day should entertain his guest generously...") It was also reported on the authority of Abu Shurayh Al-Ka`by that he (peace be upon him) said: ("Whoever believes in Allah and the Last Day, should entertain his guest generously. The guest's welcome period (for which he has the right to be entertained) is one day and night and a guest is to be hosted for three days, and whatever is offered beyond that, is regarded as charity. And it is not lawful for a guest to stay with his host until he puts him in a critical position".) .

The sacrificial animal may be slaughtered for the sake of honoring and glorifying a person whether or not it is presented afterwards for eating. This is not permissible and is an act of Shirk that brings the curse of Allah (Exalted be He) because it is a form of slaughtering for other than Him. It was narrated on the authority of `Aly (may Allah be pleased with him) that he narrated: The Messenger of Allah (peace blessings be upon him) told me four things: (Allah curses anyone who sacrifices for other than Allah; Allah curses anyone who curses his parents; Allah curses anyone who shelters an innovator (in religion); and Allah curses anyone who changes the marks of the land.") Accordingly, it is not permissible to eat from

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the meat of this sacrificial animal even if the name of Allah (Exalted be He) was mentioned over it because acts are determined by Niyyah (intention) and the `Aqirah in this case, was meant for glorifying and honoring other than Allah and not just for the purpose of eating.

However, if the person presents the sheep alive and the appeaser takes it and slaughters it or another to entertain his guests, then it will be permissible for both of them to eat from it, because it is not slaughtered in glorification of the appeaser.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

The third question from Fatwa no. (4160):

Q3: What is the ruling on slaughtering an animal for guests even though Allah (Exalted be He) says: ﴾and that on which Allâh's Name has not been mentioned while slaughtering, (that which has been slaughtered as a sacrifice for others than Allâh)﴿ **?**

A: It is permissible to slaughter an animal for a guest and the name of Allah is mentioned upon slaughtering it and it is not included in the general saying of Allah (Exalted be He): ﴾and that on which Allâh's Name has not been mentioned while slaughtering, (that which has been slaughtered as a sacrifice for others than Allâh)﴿ The Ayah (Qur`anic verse) refers to what is offered for other than Allah (Exalted be He)

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like slaughtering for the dead and the like, as a means of drawing closer to them. However, slaughtering for guests aims at serving them generously; not worshipping them, for the Messenger of Allah (peace be upon him) ordered Muslims to entertain guests generously.

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Fatwa no. 9573

Q: What is the ruling on offering sacrificial meat as Sadaqah (voluntary charity) which I intend for the sake of Allah (Exalted be He) following my son's success, his escape from a car accident or any other happy occasion? Is it permissible for me to eat from this meat offered as Sadaqah? Kindly take note that I offer this Sadaqah without having made a vow or an oath by Allah. Please guide me regarding this act and advise me on the proper conduct I should follow. May Allah reward you!

A: In essence, actions are based on Niyyah (intention), which forms an essential condition for earning reward from Allah for one's good actions. Therefore, Muslims should intend by every expense they pay to draw closer to Allah (Exalted be He).

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If a lawful occasion occurs such as showing hospitality to a guest or appreciating the achievement of a child and so on, there is nothing wrong with eating from the sacrificial meat that is offered with the intention of drawing closer to Allah (Exalted be He) on such occasions.

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Second question from Fatwa No. 3535

Q 2: What is the ruling on being led in Salah (Prayer) by someone who eats the meat of animals sacrificed for other than Allah and yet claims to have pronounced the Name of Allah on them?

A: Sacrificing animals for anyone other than Allah is considered an act of Shirk (associating others in worship with Allah). In such case, the sacrificed animal is regarded as carrion even if the slaughterer has pronounced the Name of Allah on it. This ruling should be made clear to people who are not aware of it. However, Salah should not be performed behind a person who eats from such meat after recognizing its prohibition.

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Venerating someone other than Allah (Glorified be He)

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Fatwa No. 2294

Q: What is the ruling on welcoming an approaching person by standing up and kissing them?

A: Firstly: With regard to standing up for an approaching person, Ibn Taymiyyah gave a detailed reply in this regard based on Shar`y (Islamic legal) evidences. It may be proper to cite these evidences here as they are of much benefit. He (may Allah be merciful with him) said: "It was not the habit of the Salaf (righteous predecessors) at the time of the Prophet and his Rightly-Guided Caliphs to stand up whenever they saw the Prophet (peace be upon him) approaching them, unlike what many people do. Anas ibn Malik said: "No one was dearer to them i.e. the Sahabah (Companions of the Prophet), than the Prophet (peace be upon him); yet; if they saw him, they would not stand up for him, as they knew that he disliked it. But they might have stood up to welcome a person coming from travel.' As it is reported (that the Prophet (peace be upon him) stood up to welcome `Ikrimah. ) (Similarly, He said to the Ansar (Helpers, inhabitants of Madinah who supported the Prophet) when Sa`d ibn Mu`adh came: 'Stand up for your master.') Sa`d was coming to judge the Jews of Banu Qurayzhah , for they affirmed their agreement to accept his judgment. Hence, people should follow the Salaf's traditions during the lifetime of Allah's Messenger (peace be upon him), as they are the best generations. Undoubtedly, the best speech is Allah's speech

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and the best guidance is that of Muhammad (peace be upon him). No one should abandon the path of the best of creation and the best generation for any other path. Leaders should not accept the tradition of standing up for them by their peers when approaching them. As for standing up to welcome a person coming from travel, it is desirable. Similarly, in case that it is a customary act to welcome a person by standing up out of respect for them lest they should feel ignored or disrespected due to unawareness of the Sunnah, it is better to stand up for them because this spreads peace and removes hatred and grudge. As for a person who knows that the habits of people are based on the Sunnah, there will be no harm if such practice is abandoned. Indeed, this standing is different from that mentioned in the Saying of the Prophet (Peace be upon him): (Let him who likes people to stand up before him prepare his place in Hell.) This means that they stand up for him while he is sitting, not while he is approaching them. There is a difference between standing up for someone who is approaching and standing up for someone who is sitting. If you stand up for an approaching person, this implies that you are equal to him unlike when you stand up for someone who is sitting. It is reported in Sahih Muslim: ﴾When the Prophet (peace be upon him) performed prayer while he was sitting during his illness and his Sahabah were standing, he (peace be upon him) ordered them to sit down and said to them: 'Do not glorify me as the non-Arabs do with each other'.﴿ He forbade them to stand in Salah while he was sitting, so they might not be acting like the non-Arabs who used to stand up for the great people among them while they were sitting. The gist of all this is to stick to the habits and morals of the Salaf and strive as hard as one can to stick to their practices.

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In case that someone is not aware of this and people fear that abandoning this act of respect with him or her may result in harm, then it is better to go with the lesser harm than the greater one just as the better of two good deeds prevails). That is the end of the speech of Ibn Taymiyyah. What he mentioned is well explained through the story mentioned in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) about Ka`b ibn Malik when Allah accepted his Tawbah (repentance to Allah) and the Tawbah of his two companions (may Allah be pleased with them all). When Ka`b entered the Masjid (mosque), Talhah ibn `Ubaydullah stood up for him and rushed to greet and congratulate him on Tawbah. The Prophet (peace be upon him) did not object to this, which indicates the permissibility of standing up to meet an approaching person to greet them. It is also authentically reported that the Prophet: ﴾Whenever he (peace be upon him) went to his daughter Fatimah she would stand up for him and take his hand and make him sit in her place, and whenever she went to him, he would stand up for her and take her hand and make her sit in his place﴿ (Declared as Hadith Hasan 'a Hadith whose Sanad 'chain of narrators' contains a narrator with weak exactitude, but is free from eccentricity or blemish' by Al-Tirmidhy).

Secondly: As for kissing a visitor, there is a Prophetic narration that supports its permissibility. ﴾On the authority of `Aisha (may Allah be pleased with her) who said: 'Zayd ibn Harithah came to Madinah while Allah's Messenger (peace be upon him) was in my room. When he knocked on the door, Allah's Messenger (peace be upon him) stood up for him while `Uryan (wearing nothing but Izar garment worn below the waist) with his garment trailing in the ground. By Allah I have never seen him `Uryan before nor after that, then he embraced and kissed him'.﴿

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(Related by Al-Tirmidhy who declared it as Hadith Hasan). This Hadith indicates that it is permissible to kiss a visitor. Similarly, on the authority of Abu Hurayrah (may Allah be pleased with him): ﴾who said: The Prophet (peace be upon him) kissed Al-Hasan ibn `Aly, then Al-Aqra` ibn Habis said: I have ten children, but I have never kissed any of them, whereupon Allah's Messenger (may peace be upon him) said: Whoever lacks mercy i.e. in treating others, is deprived of mercy i.e. of Allah.﴿ (Related by Al-Bukhari and Muslim). This Hadith indicates the permissibility of kissing as a means to showing mercy towards children. But kissing a person when meeting in regular meetings is not permissible for narrations are related in support of this.It is sufficient to shake hands with them, for the narration related on the authority of Qatadah (may Allah be pleased with him) who said: ﴾I asked Anas: 'Was it the custom of the Sahabah of the Prophet (peace be upon him) to shake hands with one another?' He said, 'Yes.'﴿ (Related by Al-Bukhari). Likewise, on the authority of Anas (may Allah be pleased with him) who said: ﴾When the people of Yemen came, the Messenger of Allah (peace be upon him) said, 'The people of Yemen came and they were the first to introduce handshake.'﴿ (Related by Abu Dawud with an authentic Sanad). Similarly, on the authority of Al-Bara' (may Allah be pleased with him) who said: Allah's Messenger (peace be upon him) said: ﴾Whenever two Muslims meet and shake hands, their sins will be forgiven before they leave each other.﴿ (Related by

Abu Dawud , Ahmad, and Al-Tirmidhi who declared it as a Sahih Hadith 'a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish'). On the authority of Anas (may Allah be pleased with him) who said: ﴾A man asked, 'O Messenger of Allah, when a man meets his brother or friend, should he bow to him? He (peace be upon him) said, 'No.' The man further asked, 'Should he embrace and kiss him?' The Messenger of Allah (peace be upon him) replied, 'No.' The man asked again, 'Should he hold his hand and shake hands?' The Messenger of Allah (peace be upon him) replied, 'Yes.'"﴿ (Related by Al-Tirmidhy who declared it as a Hasan Hadith) [Though its Sanad is weak, for Hanzhalah Al-Sadusy is one of its narrators and he is weak according to Hadith scholars, Al-Tirmidhy might regarded it as Hasan due to the other similar Hadiths related in this regard that support it]. Ahmad, Al-Nasa'y, Al-Tirmidhi, and others have reported with an authentic Sanad on the authority of Safwan ibn `Assal: ﴾Two Jewish men asked the Prophet (peace be upon him) about the nine clear signs. When he answered them, they kissed his hands and feet and said: 'We testify that you are a Prophet' ...﴿ (Declared as Hadith Sahih by Al-Tirmidhy). Al-Tabarani also reported in a good Sanad that Anas (may Allah be pleased with him) said: ﴾The Prophet's Sahabah used to shake hands when they met each other and used to embrace each other when returning from travel.﴿ (This account is mentioned by the polymath scholar Ibn Muflih in his book: 'Al-Adab Al-Shar`iyyah 'Islamic Legal etiquettes').

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Second question of Fatwa No. 7113

Q 2: Is it permissible to bow before a Muslim brother or to take your shoes off out of glorifying him upon greeting him? This was the habit of our forefathers. Therefore, I would like you to point out the truth for us.

A: It is not permissible to bow or take your shoes off to greet others.

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Third question from Fatwa No. 5313

Q3: We joined a karate club in the USA. The coach said: "You should bow when your opponent bows to you". We refused and explained that this is against our religion. He agreed but said: "You should only gesture by your heads, for an opponent initiates a greeting by bowing and you should greet him back". What is your opinion on this?

A: It's not permissible to bow to greet a Muslim or a non-Muslim whether by the upper part of the body or with the head, because bowing is a religious act of `Ibadah (worship) and `Ibadah

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should be devoted to Allah Alone.

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Fatwa No. 2378

Q: It is reported that the Messenger (peace be upon him) came out leaning on a walking stick towards some of his Sahabah (Companions). They stood for him and he said to them: ﴿Do not stand up as non-Arabs do to show respect to one another.﴾

(A) What is the ruling on students standing up when their teachers enter the classroom?

(B) Is it permissible for people to stand up to greet and shake each others hands in meetings?

A: The best guidance is that of Muhammad (peace be upon him), and the worst matters are the Bid`ahs (rejected innovations in religion). The best generation is the generation when the Messenger (peace be upon him) lived and those who came after them as it is authentically reported from the Messenger of Allah (peace be upon him). The guidance received from the Prophet (peace be upon him) in this regard is that he forbade his Sahabah from standing up for him upon his coming. The Sahabah abstained from doing this act that the Prophet disliked. Therefore, teachers should not ask their students to stand up for them. Students should not obey their teachers in this regard.

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No human being is to be obeyed in defiance to Allah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 2123

Q: Is it permissible to stand in honor of a national anthem or flag?

A: It is not permissible for a Muslim to stand in honor of a national anthem or flag; this is a repudiated Bid'ah (innovation in religion) as it did not happen during the time of the Messenger of Allah (peace be upon him) or that of the Rightly-Guided Caliphs (may Allah be pleased with them). It also runs counter to the perfection of due, pure Tawhid (monotheism) and to the sincerity of dedicating all glorifications to Allah Alone. It is a means that can lead to Shirk (associating others in worship with Allah) and involves imitation of the Kufar (disbelievers) and their bad customs, as well as their excessive glorification of their leaders and their exaggerated ceremonies. The Prophet (peace be upon him) prohibited acting like and imitating the disbelievers.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The third question of Fatwa no. 5963

Q3: What is the ruling on saluting the flag, honoring officers, and shaving beards when in the army?

A: Saluting the flag is not permissible; it is a Bid`ah (rejected innovation in religion) and the Prophet (peace be upon him) said, ﴾Anyone who does something in this matter of ours (the religion) that is not from it, it will be rejected.﴿ Related by Al-Bukhari and Muslim. However, honoring officers, or anybody else, by paying them their due respect without being excessive is permissible.

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa No. 6894

Q: What is the ruling on those who work for the Egyptian Army as a source of their sustenance where the military rules and regulations force them to salute one another as the non-Muslims do or in a manner unlike that ordered by Allah and His Prophet. Also, they have to salute the state flag and submit to the Military laws instead of the Shari`ah (Islamic law).

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A: It is not permissible to salute the flag. Rather, you should abide by the Islamic Shari`ah and resort to it for judgment. It is not permissible for a Muslim to salute leaders and presidents like the non-Muslims do for there are some reports that prohibit imitating them and saluting leaders in such ways is a kind of extreme glorification to them.

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Ruqyah (reciting Qur'an and saying supplications over the sick seeking healing) and Amulets

(Part No. 1; Page No. 240)

Ruqyah

Second question from Fatwa No. 143

Q 2: Is it permissible for someone suffering from pain to drink the water upon which Ayahs (Qur'anic verses) were read as a form of Ruqyah?

A: Dar Al-Ifta (the House of Fatwa) has previously issued an answer to a similar question. The Fatwa goes as follows: "It is permissible to drink water from the vessel upon which some Ayahs of the Qur'an were read. This is based on the general meaning of the Ayah in which Allah (Exalted be He) says: ﴾And We send down of the Qur'ân that which is a healing and a mercy to those who believe (in Islâmic Monotheism and act on it)﴿ Thus, Qur'an heals the ailments of the hearts and bodies. This is also based on the Hadith narrated by Al-Hakim in his book entitled "Al-Mustadrak" and Ibn Majah in his Sunan (Hadith compilations classified by jurisprudential themes) on the authority of Ibn Mas`ud (may Allah be pleased with him) that the Prophet (peace be upon him) said: ﴾Stick to seeking treatment by the two cures; honey and the Qur'an.﴿ Moreover, Ibn Majah narrated on the authority of `Aly (may Allah be pleased with him) that the Prophet (peace be upon him) said: ﴾The best medicine is the Qur'an.﴿ Ibn Al-Sunny also narrated on the authority of

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Ibn `Abbas (may Allah be pleased with them both) that he said: "If a woman feels great pain during delivery, take a clean container on which you may write the following Ayahs: ﴾On the Day when they will see that (torment) with which they are promised (i.e. threatened, it will be)﴿ , ﴾The Day they see it, (it will be) as if they had not tarried (in this world) except an afternoon or a morning.﴿ and ﴾Indeed in their stories, there is a lesson for men of understanding.﴿ Then after washing it, it is given to the woman to drink from and water is sprinkled on her abdomen and face.

Ibn Al-Qayyim said in his book entitled "Zad Al-Ma`ad" (vol. 3, page, 381): (Al-Khallal said: `Abdullah ibn Ahmad narrated to me saying: "When a woman felt great pain during delivery, my father used to use a white vessel or a clean sheet on which he would write the Hadith of Ibn `Abbas (may Allah be pleased with them both): 'There is no true deity but Allah, the Most Forbearing, the Ever Kind. Praise be to Allah, the Lord of the Magnificent Throne'". ﴿All the praises and thanks be to Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists).﴾ ﴿On the Day when they will see that (torment) with which they are promised (i.e. threatened, it will be) as if they had not stayed more than an hour in a single day. (O mankind! this Qur'ân is sufficient as) a clear Message (or proclamation to save yourself from destruction).﴾ ﴿The Day they see it, (it will be) as if they had not tarried (in this world) except an afternoon or a morning.﴾ Al-Khallal said: "Abu Bakr Al-Marrudhy reported to us that a man came to Abu `Abdullah and said: O Abu `Abdullah, will you write some Qur'an for a woman who has been experiencing delivery pains for two days? He asked him to bring a wide container and saffron. I saw him writing this

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for many people". Ibn Al-Qayyim also said: "A group of the Salaf (Righteous Predecessors) are of the view that some Ayahs of the Qur'an may be written upon water for a sick person to drink. Mujahid said: 'There is no harm in writing some Ayahs of the Qur'an, washing them and then giving them to a sick person to drink'. The same is reported by Abu Qilabah". End of Ibn Al-Qayyim's quote.

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Fatwa no. 446 :

Q: Is it lawful or not to recite Surah Al-Ikhlas, Al- Mu‘awwidhatayn (Surahs Al-Falaq and Al-Nas) and Al-Fatihah for the purpose of seeking healing? Did the Messenger (peace be upon him) or the Salaf (righteous predecessors) do so? Please, enlighten us.

A: Reciting Surah Al-Ikhlas, Mu‘awwidhatayn, Al-Fatihah and other Surahs is regarded as a permissible Ruqyah (reciting Qur’an and saying supplications over the sick seeking healing) which the Messenger of Allah (peace be upon him) legislated by performing it himself and approving it for his Sahabah (Companions). Al-Bukhari and Muslim narrated in their two Sahih (authentic) Books of Hadith on the authority of Ma‘mar from Al-Zuhry from ‘Urwah that ‘Aisha (may Allah be pleased with her) said: (In his last illness, the Prophet (peace be upon him) used to blow breath (into his cupped hands) and recite Al-Mu‘awwidhatayn (Surahs Al-Falaq and Al-Nas) and then wipe over his body. But when his illness aggravated, I used to recite them over him and pass his own hand over his body for its blessing.

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Ma‘mar asked Al-Zuhry “How did he use to blow breath?” He said, “He used blow into his hands and then pass them over his face.”) Al-Bukhari narrated on the authority of Abu Sa‘id Al-Khudry (may Allah be pleased with him): (Some of the Sahabah of the Prophet (peace be upon him) came across one of the Arab tribes, but they refused to extend to them hospitality. Then the leader of that tribe was stung, so they asked (the Sahabah), “Do you have any remedy or someone who can recite supplications over the sick as a cure?” They said, “You refused to offer us hospitality, so we will not do anything until you give us something in return.” And they agreed on a flock of sheep, so one of them (the Sahabah) started reciting Umm Al-Qur’an (Surah Al-Fatihah); gathering his saliva and spitting on it (the snake-bite), and the man got cured. Then they brought the sheep, but they (the Sahabah) said, “We will not take them until we ask the Prophet (whether it is lawful).” When they asked him, he smiled and said, “How do you know that it (Surah Al-Fatihah) is a Ruqyah? Take them (the sheep) and assign a share for me.”) The first Hadith indicates that the Prophet (peace be upon him) did recite Al-Mu‘awwidhatayn over himself during his illness, while the second shows his approval of his Sahabah’s recitation of Al-Fatihah as Ruqyah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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(Part No. 1; Page No. 244)

The first question of Fatwa no. 1257

Q1: Some people write Ayahs of the Qur'an on a black board, rinse the writing and then drink the water that was used in rinsing, hoping that they will attain knowledge, earn money, enjoy health and safety and so on by virtue of this deed. Moreover, they write these Ayahs on parchments that are worn around the neck for protection. Is this act lawful or not?

A: The Prophet (peace be upon him) permitted Ruqyah (saying supplications over the sick seeking healing) using the Qur'an, the prescribed Adhkar (oft-recited invocations) and Du'a' (supplication to Allah); thus, Ruqyah is permitted as long as it is free of any Shirk (associating others with Allah in His Divinity or in worship) or meaningless words. In his Sahih (Book of Authentic Hadith), Muslim related that 'Awf ibn Malik said, (We used to perform Ruqyah (saying supplications over the sick seeking healing) in Jahiliyyah (pre-Islamic time of ignorance) and so we asked, "O Messenger of Allah! What is your opinion about that?" He said, "Show me your Ruqyahs; there is nothing wrong with Ruqyah so long as it does not involve any Shirk.")

The scholars unanimously agreed that it is permissible to use Ruqyah so long as it is in line with the conditions that are mentioned above; believing that it is merely a means that has no effect except by the Will of Allah the Exalted. As for wearing an object around the neck or tying it to a part of the body, it is forbidden and counted as Shirk when it involves anything other than the Qur'an. Imam Ahmad narrated in his Musnad that 'Imran ibn Husayn (may Allah be pleased with him) said, (The Prophet (peace be upon him) saw a man wearing a brass ring on his upper arm, so he said, "Waihaka (an expression of mercy or pain felt for those in distress)! What is this?" The man replied, "This is to protect from pain in the shoulder and the arm." He (peace be upon him) said, "Truly, it will only increase you in weakness. Cast it away from you, for if you die with it on you, you will never succeed.")

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Imam Ahmad also narrated on the authority of 'Uqbah ibn 'Amir that the Prophet (peace be upon him) said, (Whoever wears an amulet, may Allah not fulfill it (i.e., his want) for him, and whoever wears a sea-shell, may Allah not give him peace.) According to another narration also reported by Imam Ahmad the Prophet (peace be upon him) said, (Anyone who wears an amulet has committed Shirk.) Imam Ahmad and Abu Dawud also narrated that Ibn Mas'ud (may Allah be pleased with him) heard the Messenger of Allah (peace be upon him) say, (Incantations, amulets and love-charms are Shirk.)

According to the most correct scholarly view wearing an object that contains Qur'anic Ayahs is also prohibited for three reasons: **First,** the generality of the prohibition in the Hadith of the Prophet (peace be upon him) on wearing any amulets, and there is no evidence specifying otherwise. **Second,** the necessity of acting upon the principle of Sadd-ul-Dhara'i' (blocking the means leading to sins), as it may lead to wearing other objects. **Third,** what is worn is subject to being desecrated, as it is worn in the toilet, or while performing Istinja' (cleansing the private parts with water after urination or defecation), or while having sexual intercourse and so on.

As for writing a Surah or some Ayahs of the Qur'an on a board, a plate or a sheet, then rinsing them with water, saffron, or other substances and then to drink this water in the hope of obtaining blessings, being endowed with knowledge, earning money, enjoying health and safety and so on, it was not authentically established that the Prophet (peace be upon him) did this for himself or for others; nor did he permit the Muslims to do so, despite the fact that there were occasions when necessity might have warranted that.

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Furthermore, it was not authentically established, as far as we know, that one of the Companions (may Allah be pleased with them) did this or permitted it. Therefore, it is better to abandon this act and to resort to what is established in the Shari'ah. You should use Ruqyah with the Qur'an, the Beautiful Names of Allah, and the authentic Adhkar and Prophetic supplications. Moreover, there is nothing wrong with using Ruqyah that is meaningful and free of any vestige of Shirk. It is sufficient for one who wants to draw closer to Allah to use what Allah has prescribed, in the way He ordained, in the hope that Allah will forgive sins, relieve distress and grant beneficial knowledge. When people restrict themselves to what Allah (Exalted be He) has legislated, He will make it sufficient for them and they will not be in need of anything else.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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Fourth question from Fatwa No. 2392

Q 4: What is the ruling on treating the sick with the Qur'an through Ruqyah (reciting Qur'an and saying supplications over the sick seeking healing) and making amulets and charms with it?

(Part No. 1; Page No. 247)

A: Firstly: It is permissible to treat sick people with the Qur'an. It is reported in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) on the authority of Abu Sa'id Al-Khudry that he said: ﴾Some of the Sahabah (Companions of the Prophet, peace be upon him) went on a journey until they reached some of the Arab tribes (at night). They asked the latter to treat them as their guests but they refused. The chief of that tribe was then bitten by a snake (or stung by a scorpion) and they tried their best to cure him but in vain. Some of them said (to the others), 'Nothing has benefited him, will you go to the people who resided here at night, it may be that some of them might possess something (as treatment),' They went to the group of the Sahabah and said, 'Our chief has been bitten by a snake (or stung by a scorpion) and we have tried everything but he has not benefited. Have you got anything (useful)?' One of them replied, 'Yes, by Allah! I can recite a Ruqyah for him, but as you have refused to accept us as your guests, I will not recite the Ruqyah for you unless you fix us some wages for it.' They agreed to pay them a flock of sheep. One of them then went and recited (Surah al-Fatihah) ﴾All the praises and thanks be to Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists).﴿ over the chief who became as energetic as if he was released from chains, and got up and started walking, showing no signs of sickness. They paid them what they agreed to pay. Some of them (i.e. the Sahabah) then suggested to divide their earnings among themselves, but the one who performed the Ruqyah said, 'Do not divide them till we go to the Prophet (peace be upon him) and narrate the whole story to him, and wait for his order.' Therefore, they went to the Messenger of Allah (peace be upon him) and narrated the story. Allah's Messenger (peace be upon him) asked, 'How did you come to know that Surah al-Fatihah was recited as Ruqyah?' Then he added, 'You have done the right thing. Divide (what you have earned) and assign a share for me as well.' The Prophet (peace be upon him) smiled thereupon.﴿ This Hadith denotes the permissibility of the treatment with the Qur'an.

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Secondly: Having amulets that contain some parts of the Qur'an is prohibited according to the soundest viewpoint of scholars. This view point is based on the general ruling of the Hadiths that denote the prohibition of having amulets. This is to block all avenues that may lead to evil.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Fatwa no. 2734

Q: I am a preacher in Tabuk. I also lead the congregational Salahs (Prayers) and Jumu`ah (Friday) Prayer in one of the Masjids (mosques) there. I have established in it a library that contains a lot of valuable books on the Sunnah. In that same Majisd I teach Hadith, Fiqh (Islamic jurisprudence), Tawhid (monotheism), and Tafsir (exegesis of the Qur'an). I also treat the sick by way of Shar`y (Islamically lawful) Ruqyah (reciting Qur'an and saying supplications over the sick seeking healing) that was authentically reported from the Messenger of Allah (peace be upon him) in Sahih (authentic) Hadith, as the Ruqyah that he used for his family and Companions, and the Ruqyah that Jibril (Gabriel, peace be upon him) used for him. I do not use anything other than what was mentioned in the Hadith, and of course, you know that Ruqyah has been validated by the books of Sunnah. The supplications that I mostly use in performing Ruqyah are those mentioned in the books of Shaykh Al-Islam, such as "Idah Al-Dalalah fy `Umum Al-Risalah" and his other well-known books, and also the books by Ibn Al-Qayyim, such as "Zad Al-Ma`ad." I must mention that I receive a fee for doing this. I do so based on the evidence reported in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) on the authority of

(Part No. 1; Page No. 249)

Abu Sa`id Al-Khudry, about the permissibility of performing Ruqyah in return for payment, and the Hadith is well-known to Your Eminence. What makes me accept payment is to protect myself against begging from people, for I am a blind man and I have straitened family circumstances, besides I was not fortunate enough to get a job; so knowing that it is Islamically permissible and lawful, I accept payment. However, some ignorant people have objected to my doing so, without any evidence. Therefore, I hope from Allah and then Your Eminence to issue a Fatwa (legal opinion) that explains what needs to be explained, so that I can be enlightened and be more convincing to those who object, out of ignorance, to my taking a fee. But if you see that what I am doing is wrong, please advise me with what may convince me, for I oppose none of your opinions.

A: If the reality of your situation is as you mentioned that you treat the sick with the a Shar`y Ruqyah, you only treat people using what was authentically reported from the Prophet (peace be upon him), and that you keenly refer to what the eminent scholar Ibn Taymiyyah (may Allah show mercy to him) reported in his well-known books and what the eminent scholar Ibn Qayyim Al-Jawziyyah (may Allah show mercy to him) wrote in "Zad Al-Ma'ad," and other similar books of Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim community), your work is permissible and your endeavors are praiseworthy, and you will be rewarded for them, if Allah wills. There is nothing wrong with taking a fee for doing so, according to the Hadith narrated on the authority of Abu Sa`id Al-Khudry (may Allah be pleased with him) that you referred to in your question. We ask Allah to reward you for the work you mentioned, such as preaching, guiding, teaching, leading Salah in the Masjid and establishing a library there containing valuable books written by Ahl-ul-Sunnah wal-Jama`ah.

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We ask Allah to reward you with the best for the good you do to your brothers and we hope that Allah will grant you more success in doing good, and enrich you from His Bounty to keep you in no need of whatever people have. Indeed, Allah (Glorified be He) is Near and answers supplications.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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The fourth question of Fatwa no. 4086

Q 4: Is it permissible to recite Qur'an for an ill person seeking the reward of Allah (Exalted be He) or for a fee?

A: If it is intended for Ruqyah (reciting Qur'an and saying supplications over the sick seeking healing) then it is not only permissible, but it is also Mustahab (desirable) for the Prophet (peace be upon him) said: ﴾Anyone among you who can benefit their brother let them do so.﴿ Also, Ruqyah was practiced by the Prophet (peace be upon him) and his Sahabah (Companions, may Allah be pleased with them). However, it is preferred that no fee is involved, even though the Sunnah (whatever is reported from the Prophet) confirms that it is permissible to be paid a fee. If, by such recitation, a person intends to gift its reward to the sick, this should not be done because it is not confirmed as valid in the sanctified Shari'ah (Islamic law) and the Prophet (peace be upon him) warned, saying:

﴾Anyone who introduces anything into this matter of ours (Islam) that is not part of it will have it rejected.﴿ (Agreed upon by Al-Bukhari and Muslim)

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Fatwa No. 6773

Q: There are many shaykhs in my country. When a person gets sick, they go to them. The shaykhs recite some Ayahs (Qur'anic verses) and tell them that they have to bring a ram, an ox, a she-camel, or similar animals. All year long, people pay a lot of money just to go to such shaykhs. Is this permissible or not?

A: Treating a patient by Ruqyah (reciting Qur'an and saying authentically reported supplications over the sick seeking healing) is permissible. As for going to those mentioned to recite Ayahs and command a person to slaughter a ram or an ox, it is not permissible, because such Ruqyah entails Bid`ahs (rejected innovations in religion) and is considered an act of fraud. It may be an act of Shirk (associating others in worship with Allah) in case that the slaughtered animal is devoted to the Jinn (creatures created from fire), the dead, and the like to ward off evil or bring about benefit from them.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Third question from Fatwa No. 6779

Q 3: What is the ruling on writing some Ayahs (Qur'anic verses) on a sheet of paper, putting it in water, and then drinking the water? I have seen some people doing so.

A: Nothing is authentically reported from the Prophet (peace be upon him), his Rightly-Guided Caliphs, or his Sahabah (Companions, may Allah be pleased with them) in this regard. So avoiding this practice would be better. And Allah knows best.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa No. 7323 :

Q: Dear Shaykh, I married an uneducated orphan girl on Eid-ul-Fitr (the Festival of Breaking the Fast) in 1403 A.H. In the beginning of Dhul-Hijjah, she was afflicted by a psychological illness whose symptoms are crying to the extent that she sometimes screams and wails. Her father took her to his home and brought a sorcerer to treat her. He treated her with foul smelling smoke and confined her in a dark room for the entire month of Muharram. This type of treatment is called "Hajbah" (screening) and was done without my consent.

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She was cured and stayed at her father's during the months of Safar and Rabi' Al-Awwal, then returned home in the beginning of Rabi' Al-Thani. Once again she was attacked by the same illness. Now I am having her seen by a professional psychiatrist who treats her by the Qur'an and Prophetic supplications, in addition to other medications. However, her family is not convinced and wants to take her to the sorcerer again. They have even prevented me from reciting Qur'an over her when she goes into spasms, because the sorcerer told them that I am the one who caused the aggravation of her illness by reciting over her Al-Mu'awwidhatayn (Surahs Al-Falaq and Al-Nas) and Ayat-ul-Kursy (the Qur'anic Verse of the Throne, Surah Al-Baqarah, 2:255). What should I do if her father takes her to another sorcerer? Please advise as soon as possible.

A: You have done well by treating her with Qur'an and Ruqyah (Qur'an and prescribed supplications recited over the sick seeking healing). However, it is Haram (prohibited) for the stranger who treats her with Ruqyah to be alone with her (Khulwah). It is also Haram for her to expose any part of her body in front of him, or for him to put his hand on her. If you treat her yourself with Ruqyah, or one of her Mahrams (unmarriageable relatives) undertakes this, it would be best. We also advise that you take her to a hospital to be treated by a professional psychiatrist.

As for taking her to sorcerers for treatment, this is forbidden, as the Prophet (peace be upon him) stated, ("Whoever goes to a fortuneteller and asks him about something, his Salah (prayer) will not be accepted for forty nights.")

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Narrated by Muslim in his Sahih. The Prophet (peace be upon him) also stated, ("Whoever goes to a soothsayer or a fortuneteller and believes what he says, has disbelieved in what was revealed to Muhammad.") (peace be upon him). May Allah guide us to follow the truth, adhere to it and avoid sin.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The third question of Fatwa no. 7804

Q3: What is the ruling on people who recite the Qur'an on others bearing in mind that some of them call up the Jinn (creatures created from fire), make them testify, and take their promise not to harm those on whom the recitation is made?

A: Ruqyah (reciting Qur'an and saying supplications over the sick seeking healing) is permissible to be done by one Muslim for another.

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The Prophet (peace be upon him) allowed Ruqyah so long as it did not entail any Shirk (associating others in worship with Allah). However, it is impermissible to use the Jinn, make them testify, and take their promise not to harm those on whom the recitation is made.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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First question from Fatwa No. 7919

Q 1: There are some formulae of Du`a' (supplication) claimed to be for the protection against scorpions which I have tried and proved effective. The Du`a' reads: (O Allah this is the spell of scorpions and reptiles passed by the Jews and Christians. It said: What makes you cry, Allah's Messenger? He said: A reptile consigned to Hell-fire; its tail like a saw with small chest like a dinar. Jibril (Gabriel) descended on its blood. Jibril descended on its poison crying out thrice to Allah, and saying: Be admitted to Allah's Glory and written in a Preserved Tablet.) What is the ruling on this? May Allah reward you.

A: The spell you mentioned is not authentic. Only the authentic Ruqyah (reciting Qur'an and saying supplications over the sick seeking healing) is permissible. An example of this is the Ruqyah

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related in the story of Abu Sa`id Al-Khudry when he recited Surah Al-Fatihah on a (Kafir) disbeliever. Consequently, it is impermissible to use the spell mentioned, rather it must be abandoned and warned against.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa No. 8016

Q: What is the ruling on Ruqyah (reciting Qur'an and saying authentically reported supplications and forms of Remembrance of Allah over the sick seeking healing)?

A: It is permissible to recite Ruqyah with Qur'an, Dhikr (Remembrance of Allah) and Du`a' (supplication) that were reported by the Prophet (peace be upon him) for protection and cure from illnesses. One can recite Ayat-ul-Kursy (the Qur'anic Verse of the Throne, Surah Al-Baqarah, 2:255), Surah al-Fatihah, (Say, "He is Allah, [who is] One,) and Mu`awwidhatayn (Surahs Al-Falaq and Al-Nas). One can recite the saying of the Prophet (peace be upon him): ﴾O Lord of the people! Remove the difficulty and bring about healing as You are the Healer. There is no healing but Your Healing, a healing that will leave no ailment.﴿ ,

(Part No. 1; Page No. 257)

﴾O Allah! I seek Refuge with Your Perfect Words from every devil and from poisonous pests and from every evil, harmful, envious eye.﴿ and the like.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 4519 :

Q: A person named (..................) applied to the Emirate of Riyadh for a license to sell Ruqyahs (i.e., recitations for healing) and amulets containing Qur'anic Ayahs in the market. The Committee for the Propagation of Virtue and the Prevention of Vice (CPVPV) asked him to obtain a license from the Emirate. The Emirate has suggested that Your Honor issue the license after being convinced by the applicant and that you lay down the regulations and the rules which will protect the people from exploitation. We would like to know your opinion in this concern, and the possibility of granting such licenses for those who meet the laid down criteria. Please accept our best regards.

A: A Fatwa (legal opinion by a qualified Muslim scholar) has already been issued regarding the ruling on writing Qur'an or Prophetic supplications on paper or on a plate, then wiping it with water for the patient to drink as a cure.

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As far as we know, it has not been authentically established that the Prophet (peace be upon him), or his Companions (may Allah be pleased with them), or the Rightly Guided Caliphs, did this and indeed all goodness lies in following the guidance of the Prophet (peace be upon him) and that of his successors and Companions. Following is the text of the Fatwa: The Prophet (peace be upon him) permitted Ruqyah (recitation over the sick for the purposes of healing and protection) using Qur'an, Adhkar (prescribed supplications) and invocations, as long as it does not contain any phrases of Shirk (associating others in worship with Allah) or meaningless words. In his Sahih (authentic Book of Hadith), Muslim related that 'Awf bin Malik said: (We used to perform Ruqyah in Jahiliyyah (pre-Islamic time of ignorance) and so we asked, "O Messenger of Allah! What do you think about it?" He said, "Show me your Ruqyahs; there is nothing wrong with Ruqyah so long as it does not involve any Shirk.") Scholars unanimously agreed on the permissibility of Ruqyah so long as it is used in the above-mentioned manner; believing that it is merely a means that has no affect except by the Will of Allah the Exalted. As for wearing anything around the neck or tying it to other parts of the body, it is forbidden and considered Shirk if it involves anything other than the Qur'an. Imam Ahmad narrated in his Musnad that 'Imran Ibn Husayn (may Allah be pleased with him) said, (The Prophet (peace be upon him) saw a man wearing a brass ring on his arm, so he said, "Waihaka (an expression of mercy or pain felt for those in distress)! What is this?" The man replied, "This is to protect from pain in the shoulder and the arm." He (peace be upon him) said, "It will only increase you in weakness. Cast it away from you, for if you die with it on you, you will never succeed.") He also narrated from 'Uqbah ibn 'Amir that the Prophet (peace be upon him) stated, ("Whoever wears an amulet, may Allah not fulfill it (i.e., his want) for him, and whoever wears a sea-shell, may Allah not give him peace.") In another narration also reported by Imam Ahmad ("Anyone who wears an amulet has committed Shirk.") Imam Ahmad and Abu Dawud also narrated that Ibn Mas'ud (may Allah be pleased with him) said, "I heard the Messenger of Allah (peace be upon him) say,

(Part No. 1; Page No. 259)

﴾ "Incantations, amulets and love-charms are Shirk." ﴿ If a person wears Ayahs of the Qur'an, the most correct scholarly opinion is that it is also forbidden for three reasons:

First: The generality of the prohibition in the Hadiths of the Prophet (peace be upon him) on hanging any amulets, while there is no evidence specifying otherwise.

Second: Sadd-al-Dhara'i' (blocking the means leading to sins), as it might lead to wearing other objects.

Third: What is worn is subject to being disrespected, as it is worn in the toilet, or while cleansing the private parts after urination or defecation, or while engaged in sexual intercourse and so on.

As for writing a Surah or some Ayahs of the Qur'an in a plate or on paper, rinsing it with water, saffron, or others, and then drinking this water for obtaining blessing, beneficial knowledge, money, health, safety, etc., it is not authentically established that the Prophet (peace be upon him) did this for himself or others, or permitted anyone of the Muslims to do it, although conditions warranted it. It is not authentically established as far as we know that one of the Companions (may Allah be pleased with them) did this or permitted it. Thus, it is best to refrain from this and adhere to what is confirmed in Shari'ah (Islamic law), which is Ruqyah by reciting the Qur'an, the Beautiful Names of Allah, the authentic Adhkar, and Prophetic supplications whose meanings are clear and do not contain any vestige of Shirk. In order to draw nearer to Allah we must do so in the manner He has legislated, so that He will forgive our sins, relieve our troubles and grant us beneficial knowledge, and this will suffice.

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Whoever is pleased with what is legislated by Allah will be in need of nothing else. May Allah grant us success!

Accordingly, this man should not be granted the license to sell the mentioned Ruqyahs and amulets; rather he should be prevented from selling them.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fourth question from Fatwa No. 8693

Q 4: What does Shari`ah (Islamic law) prescribe as treatment for a person who is possessed by Jinn (creatures created from fire)?

A: Such a person should be treated by Ruqyah (reciting Qur'an and saying supplications over the sick seeking healing) and by repeating Dhikr (Remembrance of Allah) which have been authentically narrated from the Prophet (peace be upon him). You may refer to the book entitled Al-Kalim Al-Tayyeb by Ibn Taymiyyah, the book entitled Al-Adhkar by Al-Nawawy and the book entitled Al-Wabil Al-Sayyib by Ibn Al-Qayyim. In these books you will find things that help you in this permissible Ruqyah.

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First and second questions from Fatwa no. (9120):

Q1: Is it permissible for Muslims to use all kinds of Ruqyah (reciting Qur'an and saying supplications over the sick seeking healing)?

A: Ruqyah is permissible if it does not entail any Shirk (associating others in worship with Allah), such as using Surahs (chapters) and Ayahs (verses) from the Qur'an, or verified forms of Dhikr (remembrance of Allah). However, it is unlawful if it leads to any Shirk such as reciting the names of Jinn (creatures created from fire) or pious people over the patient and saying incomprehensible words. This is impermissible because they may contain Shirk. It is confirmed that the Prophet (peace be upon him) said, ﴾There is no harm in Ruqyah as long as it does not entail Shirk.﴿ Related by Muslim.

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Q 2: Can Muslims make Du`a' (supplication) to Allah using His Names for the cure of their illnesses?

A: It is permissible to do so due to the general saying of Allah (Exalted be He): ﴾And (all) the Most Beautiful Names belong to Allâh, so call on Him by them﴿ This is also authentically reported from the Prophet (peace be upon him). He (peace be upon him) pronounced Ruqyah (reciting Qur'an and saying supplications over the sick seeking healing) by saying: ﴾O Lord of the people! Remove the difficulty and bring about healing as You are the Healer. There is no healing but Your Healing.﴿

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First question from Fatwa No. 9440

Q 1: What is the ruling on going to Al-Sayyid (enchanter) in cases of serious disease. It should be noted that the diseased person has an incurable disease. But Al-Sayyid cured many people of this disease and they recovered with Allah's Will. We believe that it is Allah Who grants recovery. Some people objected to this but we reply that Al-Sayyid is a means to bring recovery just like a doctor. What is the view of your eminence on this?

A: It is permissible for a diseased person to be treated with permissible medicines and the Shar`y (Islamically lawful) Ruqyah (reciting Qur'an and saying supplications over the sick seeking healing). On the other hand, it is unlawful to go to soothsayers and diviners who claim the knowledge of the unseen and work with talisman and polytheistic spells even if people describe them as Al-Sayyid.

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Second question from Fatwa No. 7324

Q 2: A man fell seriously ill. He visited many doctors but they could not cure his illness. When he went to a man who is in the habit of making Tawassul (supplicating to Allah through a means) by the dead and seeking their help and blessings, Allah cured him. Is it permissible to go to such a person? This incidence happened many times to the point that people believed that such a person treats the sick through these acts of Shirk (associating others in worship with Allah), we seek refuge with Allah! What is the ruling on this?

A: It is forbidden to go to someone who practices acts of Shirk, such as making Du`a' to and seeking help from the dead for the sake of recovery from illnesses. Such a Mushrik (one who associates others with Allah in worship) is thought to be the source of healing since sometimes recovery might coincide with his Shirk practices. It might also be that the sick person is possessed by demons that tempt him to go to those Mushrik people then they stop harming him if he does.

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The first question of Fatwa no. 9645

Q1: Some of our brothers exorcise Jinn from the possessed by reciting some Ayahs from the Qur'an. But these brothers claimed that while treating a patient, Jibril (Gabriel, peace be upon him) descended from heaven and assisted them in exorcising the Jinn. This incident has resulted in dissension and conflict among the people. Please, elaborate on this matter. Does Jibril descend from heaven after the death of the Messenger of Allah (peace be upon him) to help anyone as they claimed, or for any other reason?

A: It is permissible to treat a patient touched by Jinn through reciting Qur'anic Ayahs or Surahs over him, because Ruqyah using the Qur'an (i.e., reciting Qur'an and supplications over the sick seeking healing) is prescribed by Shari'ah (Islamic law). As to the descent of Jibril for this, it has absolutely no basis in Shari'ah.

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Third question from Fatwa no. (4798):

Q3: What is the ruling on Ruqyah (reciting Qur'an and saying supplications over the sick seeking healing) and amulets with Ayahs (verses) from the Qur'an? Is it correct that if I carry with me the books of "Al-Hisn Al-Hasin", "Hirz Al-Jawshan",

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or "Al-Sab` Al-`Uqud Al-Sulaymaniyyah" they will fend off evil eye and envy as mentioned in them? People say that these books only contain Ayahs from the Qur'an such as Al-Mu`awwidhatayn (Surahs Al-Falaq and Al-Nas) and Ayat-ul-Kursy (the Qur'anic Verse of the Throne, Surah Al-Baqarah, 2:255). Can the recitation of such Ayahs benefit me even if I do not carry these books?

A: Ruqyah is permissible as long as it does not entail any Shirk (associating others in worship with Allah) or any illegal Du`a' (supplication).

On the other hand, it is impermissible to use the books of "Al-Hisn Al-Hasin", "Hirz Al-Jawshan", or "Al-Sab` Al-`Uqud Al-Sulaymaniyyah" as incantations.

At the same time, reciting Ayat-ul-Kursy when going to bed is beneficial. Similarly, the recitation of Surahs Al-Ikhlas and Al-Mu`awwidhatayn (Surahs Al-Falaq and Al-Nas) is useful.

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Effects of the evil eye

(Part No. 1; Page No. 270)

Fatwa No. 3624

Q: What is the effect of jinn (creatures created from fire) on humans or humans on jinn and the effects of the evil eye on the envied person?

A: The effect of jinn on humans and humans on jinn and the effects of the evil eye on the envied person are well-known facts. But all these things happen by Allah's Kawny (universal) Will and Decree, not by His Shar`y (legislative) Will [i.e., He wills that it should happen but He does not enjoin it and He is not pleased by such actions]. As for the effects of the envier on the envied person, it is a fact known to people. It is authentically reported that the Prophet (peace be upon him) said: ❨The effects of an evil eye is a fact; if anything would precede destiny it would be the influence of an evil eye.❩ He (peace be upon him) also said: ❨There is no Ruqyah (reciting Qur'an and supplicating over the sick seeking healing) better than that which is said as a treatment for an evil eye or (a sting of) a venomous animal.❩ There are many Hadiths in this regard. We ask Allah to protect and keep us firm on the truth.

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First question from Fatwa No. 6387

Q 1: What is the truth of `Ayn (the evil or envious eye)? Allah (Exalted be He) says: ("And from the evil of the envier when he envies.") **. Is the following Hadith Sahih (a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish):** (One-third of those who are in the graves are because of `Ayn.) **? What should someone do and say if they think that they are envied? Will it cure them if they use water with which the Hasid (envier) has washed themselves? Should they drink that water or wash themselves with?**

A: The Arabic word Al-`Ayn (literally, the eye) is derived from (`Aana - Ya`inu), and refers to when a person harms another by casting the `Ayn on him. It originally starts with admiration for something felt by the person who casts the `Ayn, then it is followed by a reaction of his evil soul towards it, seeking assistance in putting its venom into effect by eyeing the Mahsud (victim of envy). Allah commanded His Prophet Muhammad (peace be upon him) to seek refuge with Him from the Hasid, saying: ("And from the evil of the envier when he envies.") Everyone who casts a `Ayn on another is a Hasid, but not every Hasid is a person who casts a `Ayn. The subjective noun Hasid is more general in meaning than the subjective noun `Aa'in (one who casts an evil eye). Therefore, seeking refuge with Allah from the Hasid includes seeking refuge with Him from the `Aa'in, which is like an arrow darting from the soul of the Hasid or the `Aa'in towards the Mahsud; sometimes they hit them and sometimes they miss. If the arrows find the person exposed and unprotected, they will affect them, but if they find them cautious, well-armed and impenetrable by arrows, the arrows will not affect them, perhaps they may even recoil upon the one who aimed them. (Adapted from Zad Al-Ma`ad).

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There are Hadiths authentically narrated by the Prophet (peace be upon him) which affirm the effect of `Ayn, among them is the Hadith reported in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) on the authority of Lady `Aisha (may Allah be pleased with her), who said: (The Messenger of Allah 'peace be upon him' used to command me to recite Ruqyah 'Qur'an and prescribed supplications recited for purposes of healing or protection' against `Ayn.) Muslim, Ahmad and Al-Tirmidhi , who also classed the following Hadith as Sahih, narrated from Ibn 'Abbas (may Allah be pleased with them both) that the Prophet (peace be upon him) said: (`Ayn is real, and if anything were to precede destiny, it would be `Ayn. And if you 'the Hasid' are asked to take a bath 'to provide a cure for the envied', you should take a bath.) Imam Ahmad and Al-Tirmidhi , who classed the following Hadith as Sahih, narrated that Asma' bint `Umays said: ('O Messenger of Allah, the children of Banu Ja`far have been affected by the `Ayn, shall we recite Ruqyah over them?' He said, 'Yes, for if anything were to precede destiny, it would be the `Ayn.') Abu Dawud also narrated that `Aisha (may Allah be pleased with her) said: (The one who cast a `Ayn on another should be ordered to perform Wudu' 'ablution', then the Mahsoud 'victim of envy' should wash himself with it.)

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Imam Ahmad, Malik, Al-Nasa'i and Ibn Hibban narrated from Sahl ibn Hanif , who said: ﴾The Prophet, peace be upon him, set out and they traveled with him towards Makkah, until they reached the mountain pass of Al-Kharar in Al-Juhfah. There Sahl ibn Hanif bathed himself; he was a fair man in complexion with a good body and skin. 'Amir ibn Rabi'ah, a kindred of Banu 'Ady ibn Ka'b, looked at him while he was taking a bath and said, 'I have never seen the likes of what I see today, not even the skin of a virgin in a boudoir,' and immediately Sahl suffered a seizure and fell to the ground. He was brought to the Messenger of Allah, peace be upon him, and it was said, 'O Messenger of Allah, can you do anything for Sahl, for by Allah he cannot raise his head or recover consciousness.' He said, 'Do you accuse anyone with regard to him?' They said, '`Amir ibn Rabi'ah looked at him.' The Messenger of Allah, peace be upon him, summoned `Amir and spoke angrily to him, saying, 'Why would one of you kill his brother? If you see something that you like, why do you not supplicate [Allah's] blessings on it?' Then he said to him "Amir', 'Wash yourself for him.' So he washed his face, hands, forearms, knees, the end of his feet, and the inside of his Izar 'garment worn below the waist' in a vessel. Then that water was poured over him 'Sahl'; a man was pouring it over his head and back from behind. He poured out the vessel from behind him. He did that to him, then Sahl got up and joined the people and there was nothing wrong with him.﴿

The dominant majority of scholars have confirmed the risk of harm by `Ayn, on the authority of the Hadiths quoted above as well as others, and because of the corroborating actual events. As for the Hadith you have mentioned, "One-third of those who are in the graves are there because of `Ayn," we do not know of its authenticity. However, the author of Nayl Al-Awtar said that Al-Bazzar narrated from Jabir (may Allah be pleased with him), with a good Sanad (chain of narrators), that the Prophet (peace be upon him) said: ﴾Most of those who die among my Ummah 'nation' after the Decree and Predestination of Allah are by the souls 'i.e., `Ayn'.﴿

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A Muslim must fortify himself against the devils from among the evil jinn (creatures created from fire) and mankind, by having strong Iman (Faith) in Allah and by putting their trust in Him and seeking refuge with Him and beseeching Him. They should recite the Du`a's (supplications) prescribed by the Prophet (peace be upon him) for refuge and protection. They should often recite Al-Mu`awwidhatayn (Surahs Al-Falaq and Al-Nas), Surah Al-Ikhlas, Surah Al-Fatihah and Ayat-ul-Kursy (the Qur'anic Verse of the Throne, Surah Al-Baqarah, 2:255). One of the Prophetic Du`a's for refuge and protection is to say: ﴾I seek refuge in the Perfect Words of Allah from the evil of what He has created.﴿ and ﴾I seek refuge in the Perfect Words of Allah from His Wrath and Punishment, and from the evil of His slaves, and from the evil promptings of the devils and from their presence.﴿ And the Saying of Allah (Exalted be He): ﴾Allâh is sufficient for me. Lâ ilâha illa Huwa (none has the right to be worshipped but He) in Him I put my trust and He is the Lord of the Mighty Throne.﴿ And other Du`a's that are prescribed in the Shari'ah (Islamic law), for that is what is meant by the words of Ibn Al-Qayyim quoted at the beginning of this answer.

If a person thinks or suspects that someone has cast a `Ayn on him, then the `Aa'in should be ordered to wash themselves for the Mahsoud. A vessel of water should be brought to them, in which the `Aa'in should put his hand and rinse out his mouth. Then he should wash his face in the vessel, then put his left hand into the vessel and wash his right knee, then put his right hand in the vessel and wash his left knee. Then he should wash inside his garment. The water should then be poured over the head of Mahsoud, pouring it from behind in one go. Then they will be healed, by the Permission of Allah.

The second question of Fatwa no. 4393

Q2: Is it permissible to treat the harm caused by the evil (envious) eye through using the incense of alum, herbs, leaves, and the like?

A: It is not permissible to treat the harm caused by the cast of evil eye with what was mentioned, as they are not among the usual means of treatment. The meaning behind using incense may be to pacify the devils from among the Jinn and to seek their help in healing. The evil eye, however, should be treated by the lawful Ruqyah (reciting Qur'an and saying supplications over the sick seeking healing) and other prescribed supplications that are authentically reported in the Sahih (authentic) Hadith.

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Fatwa No. 11308

Q: I sometimes feel hardness in my heart and something like inconspicuous Shirk (associating others in worship with Allah) or envy, what is the remedy for this? Moreover, I used to invoke Allah with the Du'a' (supplication) that was said by the Prophet (peace be upon him): ﴿O Allah, I seek refuge with You from associating anything with You knowingly, and I seek Your forgiveness for what I know not.﴾ **I make Du`a' to Allah also to grant forgiveness and mercy to those whom I envy in order to expiate my sins towards them. Is there any other remedy that cures this dangerous malady?**

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A: You have to observe a lot of Dhikr (Remembrance of Allah), recite the glorious Qur'an, do many supererogatory acts of `Ibadah (worship) and keep the company of righteous people. You also have to be sincere to Allah in doing acts of `Ibadah and avoid Riya' (showing-off) by doing righteous deeds for the sake of Allah Alone in order to be prosperous in the hereafter. As for getting rid of envy, you have to believe that all graces and favors are gifts from Allah (Glorified and Exalted be He) and that He is the One who divides them among His servants. Allah (Exalted be He) says: ﴿It is We Who portion out between them their livelihood in this world, and We raised some of them above others in ranks, so that some may employ others in their work. But the Mercy (Paradise) of your Lord (O Muhammad صلى الله عليه و سلم) is better than the (wealth of this world) which they amass.﴾ A person should love for others what they love for themselves. The Prophet (peace be upon him) says: ﴿None of you will believe until he loves for his brother what he loves for himself.﴾ People should keep themselves away from jealousy and envy by being busy with beneficial good sayings and acts.

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Jinn Possession: Facts and Treatment

(Part No. 1; Page No. 278)

Second question from Fatwa No. 3512

Q 2: Does the following Hadith bear evidence on the dominance of Jinn (creatures created from fire) over Humans? Abu Al-Sa'ib narrated: ﴾We visited Abu Sa`id Al-Khudry in his house and while we were waiting for him (to finish his Prayer) we heard something under his bed. We looked towards the sound and found a snake. I jumped up to kill it, but he (Abu Sa`id Al-Khudry) gestured that I should sit down. I sat down and when he finished (the Prayer) he pointed to a room in the house and said: Do you see this room? I said: Yes. He said: There was a young man amongst us who was newly wed. We went with Allah's Messenger (peace be upon him) to take part in the Battle of the Trench, this young man used to ask for Allah's Messenger's (peace be upon him) permission to return to his family everyday at midday. One day, he sought permission from him and Allah's Messenger (peace be upon him) (after granting him the permission) said to him: Carry your weapons with you for I fear the tribe of Qurayzhah (may harm you). The man took his weapons and came back to find his wife standing between the two doors. He was hit by jealousy and made a dash towards her with a spear in order to stab her. She said: Keep your spear away and enter the house until you see that which has made me come out. He entered and found a big snake coiled on the bed. He darted with the spear and pierced it and then went out, but the snake quivered and attacked him and no one knew which of them died first, the snake or the young man . . .﴿ **(Related by Muslim in his Sahih (authentic) Book of Hadith 'Refer to Mishkah Al-Masabih,**

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chapter on [The lawful and the prohibited to eat]')

A: Firstly: The Hadith is Sahih (a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish) in terms of its Sanad (chain of narrators) and Matn (text).

Secondly: Adam was created from clay in human form, then his offspring propagated. Jinn were created from fire then became living beings and were divided into males and females. The Prophet (peace be upon him) was sent to both humans and Jinn, some of them believed and some disbelieved. Humans can harm Jinn with or without knowledge and Jinn can harm humans, knock them down, or kill them just as a human may harm another human. A Jinny (a creature created from fire) may harm another Jinny. Indeed, whoever denies the power of Jinn while unaware of their condition follows that of which they have no knowledge and contradicts the guidance of the Qur'an concerning their power. Allah (Exalted be He) says: ﴾He created man (Adam) from sounding clay like the clay of pottery.﴾ ﴿And the jinn: He created from a smokeless flame of fire.﴾ He also says: ﴿And indeed We created man (Adam) out of an extract of clay (water and earth).﴾ Allah addresses them in the same manner He addresses humans in His saying: ﴿Then which of the Blessings of your Lord will you both (jinn and men) deny?﴾ and His saying: ﴿O assembly of jinn and men! If you have power to pass beyond the zones of the heavens and the earth, then pass beyond (them)! But you will never be able to pass them, except with authority (from Allâh)!﴾ Allah subjugated Jinn with their different forms to His Prophet

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Sulayman (Solomon, peace be upon him). Allah (Exalted be He) says: ﴿So, We subjected to him the wind; it blew gently by his order whithersoever he willed,﴾ ﴿And also the Shayâtîn (devils) from the jinn (including) every kind of builder and diver,﴾ ﴿And also others bound in fetters.﴾ , He (Exalted be He) says: ﴿and there were jinn that worked in front of him, by the Leave of his Lord. And whosoever of them turned aside from Our Command, We shall cause him to taste of the torment of the blazing Fire.﴾ He also says: ﴿And of the Shayâtîn (devils from the jinn) were some who dived for him, and did other work besides that﴾ Allah (Exalted be He) says: ﴿And (remember) when We sent towards you (Muhammad صلى الله عليه وسلم) a group (three to ten persons) of the jinn, (quietly) listening to the Qur'ân. When they stood in the presence thereof, they said: "Listen in silence!" And when it was finished, they returned to their people, as warners.﴾ ﴿They said: "O our people! Verily, we have heard a Book (this Qur'ân) sent down after Mûsâ (Moses), confirming what came before it: it guides to the truth and to the Straight Path (i.e. Islâm).﴾ ﴿O our people! Respond (with obedience) to Allâh's Caller (i.e. Allâh's Messenger Muhammad صلى الله عليه وسلم), and believe in him (i.e. believe in that which Muhammad صلى الله عليه وسلم has brought from Allâh and follow him). He (Allâh) will forgive you of your sins, and will save you from a painful torment (i.e. Hell-fire)﴾ ﴿And whosoever does not respond to Allâh's Caller, he cannot escape on earth, and there will be no Auliyâ' (lords, helpers, supporters, protectors) for him besides Allâh (from Allâh's punishment). Those are in manifest error.﴾ He also says: ﴿And on the Day when He will gather them (all) together (and say): "O you assembly of jinn! Many did you mislead of men," and their Auliyâ' (friends and helpers) amongst men will say: "Our Lord! We benefited one from the other, but now we have reached our appointed term which You did appoint for us." He will say: "The Fire be your dwelling-place, you will dwell therein forever, except as Allâh may will. Certainly your Lord is All-Wise, All-Knowing."﴾ ﴿And thus We do make the Zâlimûn (polytheists and wrong-doers) Auliyâ' (supporters and helpers) of one another (in committing crimes), because of that which they used to earn.﴾ Read also the Ayahs (Qur'anic verses) of

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Surah Al-Jinn for it tells you all about their form, actions, and the recompense of those who believed and those who disbelieved. There is nothing strange about a Jinny hurting a human or inflicting harm on them just as a human may hurt a Jinny and inflict harm if the Jinny takes the form of an animal such as the one mentioned in the question and the Hadith related by Al-Bukhari on the authority of Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said: ﴿A strong demon of Jinn came to me yesterday suddenly, so as to spoil my Salah (Prayer), but Allah enabled me to overpower him, and so I caught him and intended to tie him to one of the pillars of the Masjid (mosque) so that all of you might see him, but I remembered the invocation of my brother Solomon: ﴿My Lord! Forgive me, and bestow upon me a kingdom such as shall not belong to any other after me﴾ so I let him go cursed.﴾ Generally, Jinn and humans are either Mu'mins (believers) or Kafirs (disbelievers), good or bad, beneficent or harmful but it is all by Allah's Will as mentioned above.

Finally: The Jinn world and forms are screened from humans. It is an area where we know nothing except what is mentioned in the Qur'an or Sunnah (whatever is reported from the Prophet). We should believe in the truth conveyed in the Qur'an and Sunnah with no doubt or denial. Similarly, we should refrain from interfering with what is unknown to us, for affirming or denying things that are unwarranted in the Qur'an or Sunnah is an act of ignorance which Allah (Exalted be He) forbids:

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﴿And follow not (O man i.e., say not, or do not or witness not) that of which you have no knowledge. Verily! The hearing, and the sight, and the heart, of each of those one will be questioned (by Allâh).﴾

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Fifth question from Fatwa No. 4306

Q 5: When a person becomes ill with hallucinations, people start to say that he is possessed by jinn (creatures created from fire). They bring a shaykh who recites the Qur'an upon him until he restores his consciousness. Is this true or not? Also is it true that chanting certain incantations can prevent a husband from being able to have sexual intercourse with his wife?

A: Firstly: Jinn is a kind of Allah's creatures which is mentioned in the Qur'an and Sunnah (whatever is reported from the Prophet). They will be held accountable for their actions on the Day of Judgment. Believers among them will enter Jannah (Paradise), and those who are Kafirs (disbelievers) will enter the Hellfire. It is true that humans may be possessed by jinn. Du`a' (supplication) and reciting Ayahs (Qur'anic verses) over the person possessed by jinn is permissible.

Secondly: Chanting incantations on the wedding night or upon conclusion of the marriage contract in order to prevent the bridegroom

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from being able to have intercourse with his wife is a kind of prohibited magic. Islam has prohibited this kind of magic and has prescribed the death penalty for anyone who practices it.

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Third question from Fatwa no. (5802):

Q3: Some people are possessed by Jinn (creatures created from fire) and are told that Asyad (masters) or shaykhs of Jinn have entered their bodies. Those Asyad and shaykhs might be disbelievers or Christians; thus, they order the possessed person to do things that contradict Shari`ah (Islamic law) such as abandoning the performance of Salah (prayer), going to the church, or doing unbearable things and if they do not obey, they torture them. What is the Shari`ah way to get rid of them?

A: Jinn entering human bodies is a reality and if the possessed person is ordered to do unlawful things; they should stick to Shari`ah and disobey the Jinn even if they are harmed. The possessed person should seek refuge with Allah (Exalted be He) from the evils of Jinn and protect themselves by reciting the Qur'an, Shari`ah incantations, and the Adhkar (forms of Remembrance of Allah) which have been established by the Prophet (peace be upon him). Amongst the ways of making Dhikr is to say the Ruqyah (reciting Qur'an and saying supplications over the sick seeking healing) with Surah Al-Fatihah, or

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Surahs of Al-Ikhlas and Al-Mu`awwidhatayn (Surahs Al-Falaq and Al-Nas); then blow into one's hands and rub the face and body therewith as far as they can reach and then to repeat this process three times. All other forms of Ruqyah with Surahs (chapters) of the Qur'an, its Ayahs (verses), and authentic Adhkar can be used while asking Allah Alone for healing and protection from devils amongst Jinn and humans. You may refer to the books of Al-Kalim Al-Tayyib by Ibn Taymiyah, Al-Wabil Al-Sayyib by Ibn Al-Qayyim, and Al-Adhkar by Al-Nawawy to know more about the different types of Ruqyah.

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The first question of Fatwa no. 6618

Q 1: A man lives in a house in the desert which he inherited from his forefathers. On the second day of Ramadan, he experienced a calamity. He claims that ever since that night, he feels stones being thrown at him from inside and outside his house.

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The lights of the house go on and off, utensils break and he feels played with, without knowing who is doing this! This went on for several days, after which he consulted his clan hoping they would be of help to him. However, they told him that it was probably some of his enemies who were doing these terrible things to him. They accompanied him back to his house and when night fell and it became dark, they witnessed everything he had told them about and believed him. After that his family urged him to leave the house.

How do you interpret this awful occurrence? What is its remedy? What is the legal ruling on this?

A: This may be a group of devils from among the Jinn who are harassing him in order to drive him away from his home, or merely to annoy him. They may be taking revenge on him for having harmed them without him being aware. In any case, he should seek refuge with Allah and fortify himself by reciting the Qur'an in the house. He should also recite Ayat-ul-Kursy (the Qur'anic Verse of the Throne, Surah Al-Baqarah, 2:255) upon lying down to sleep and seek refuge with Allah from the evil of what He has created by saying thrice, ("A'udhu bi kalimat Allaah al-taammaat min sharri ma khalaq (I seek refuge in the Perfect Words of Allah from the evil of what He has created).")

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Whenever he enters his house, he should say: ("Allahumma inni as'aluka khair al-mawlij wa khair al-makhraj. Bismillahi walajna, wa bismillah kharajna, wa 'ala Allah rabbina tawkkalna (O Allah! I ask you for the best entering and the best exiting. In the Name of Allah do we enter and in the Name of Allah do we exit, and in Allah, our Lord, we put our trust).") He should also say in the morning and in the evening (thrice): ("Bismillahi alladhi la yadurru ma' ismihi shai'un fil-ardi wa-laa fil-samaa'i wa huwa al-Samee'u al-'Aleem ("In the Name of Allah, with Whose Name nothing on the earth or in the heaven can cause harm, and He is the All-Hearing, the All-Knowing).")

In conclusion, he should keep reciting the Qur'an in the house and elsewhere, and the Adhkar (oft-recited supplications) which are prescribed by the Prophet (peace be upon him) to be said at specific times in the morning and the afternoon, at home or elsewhere. These supplications can be found in the books entitled Al- Kalim Al Tayyib by Ibn Taymiyah, Al-Wabil Al-Sayyib by Ibn Al-Qayyim, Al-Adhkar by Al-Nawawy and other books of Hadith.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa No. 6913

Q: One night, my brother who is fifteen years old, was walking in one of the valleys in the southern desert. He said that he found a strange being that looked like an animal and this animal accompanied him for approximately one kilometer. He felt great fear and his jaws stuck together. This animal kept walking with him for a while to his left, to his right, behind him, and in front of him. He said that he tried many times to perform Dhikr (Remembrance of Allah) but he could not. Moreover, he tried to do anything that might drive this strange thing away from him but he could not. Then, according to him, this being suddenly disappeared. He kept walking until he reached his house. He suffered disorders in his mental and nervous systems for two weeks. Then, he suffered epilepsy and we moved to Al-Dammam. I took him to hospital. Some of my friends told me that my brother was suffering from insanity due to seeing jinn (creatures created from fire) and that the hospital treatment would not cure him. They told me to take him to a diviner. Then, due to the state of my brother's health, I was obliged to consult someone in Al-Dammam. He claimed that he treats these kinds of illnesses. When we got there, he seated my brother before him and began to pronounce Tahlil (saying, "La ilaha illa Allah [there is no deity but Allah]") and asked Allah to bestow peace and blessings upon the Prophet (peace be upon him) in a loud voice. Then he began to mumble words in a low voice so that we could not understand what he said.

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He put water in a cup and recited Surah al-Fatihah and some words that I did not hear. Then, he gave it to the boy to drink. He gave us a certain type of gum to burn as incense to perfume my brother with. We went to this person again and he did the same thing he had done in the previous meeting. He said that we had to follow up with him for six meetings; one meeting per week, then he would record his name in order to know if he could treat him or not. He said that he observed the boy while the latter was being perfumed with incense. He also said that he could see other people in Najran, Abha, and other places. Besides, he said that he knew the status of another patient who lives in Kuwait. Moreover, he does not receive money except for what one gives to him. As for the boy, he began to recover with the Will of Allah (Glorified and Exalted be He). I, all praise be to Allah, have a firm belief and creed. I have no doubt that Allah is the only One who causes harm and brings benefit. Going to this person does not mean that I believe that he will cure my brother. I believe that no one will cure my brother except Allah (Glorified and Exalted be He) Alone. I would like you to guide me as to what I should do. Can I follow up with this person or not?

Secondly: What is the Shari`ah (Islamic law) ruling on this method of treatment made by such a person?

A: In case that the reality is what you have mentioned; your brother is thus possessed by Jinn.

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You have to treat him with Shar`y (Islamically lawful) Ruqyah (reciting Qur'an and saying supplications over the sick seeking healing) reciting Surah al-Fatihah, or ﴾Say (O Muhammad صلى الله عليه وسلم): "He is Allâh, (the) One.﴿ , or ﴾Say: "I seek refuge with (Allâh), the Lord of the daybreak,﴿ , or ﴾Say: "I seek refuge with (Allâh) the Lord of mankind,﴿ , or Ayat-ul-Kursy (the Qur'anic Verse of the Throne, Surah Al-Baqarah, 2:255) and other Ayahs (Qur'anic verses). One can also recite Dhikr and Du`a' (supplication) said by the Prophet (peace be upon him) as: ﴾O Allah! I seek Refuge with Your Perfect Words from every devil and from poisonous pests and from every evil, harmful, envious eye.﴿ and ﴾O Lord of people! Remove the difficulty and bring about healing as You are the Healer. There is no healing but Your Healing, a healing that will leave no ailment.﴿ You can go back to the book of Al-Kalim Al-Tayyib by Ibn Tayymiyah, Al-Wabil Al-Sayyib by Ibn Al-Qayyim and Al-Adhkar Al-Nawawiyyah by Al-Nawawi in order to know the Dhikr and Du'a' that best deal with the illness of your brother.

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He may recite them himself or you may recite them for him. We advise you not to go to this man again or anyone like him to treat your brother because even if he was right in reciting al-Fatihah, he secretly recited other unknown words upon the water in the cup. Then, he gave this water to your brother to drink. He might secretly have said devilish incantations and sought help from jinn. These are types of soothsaying. The Prophet (peace be upon him) forbade consulting diviners and soothsayers. The Shar`y Ruqyah is sufficient. Moreover, what he said about following up with other cases in Najran, Abha and other places denotes that he is a diviner and seeks the help of the jinn. May Allah cure your brother and keep us firm on the truth!

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The fourth question of Fatwa No. 7501 :

Q4: An epileptic woman is possessed by a female Jinn. When the Jinn is beaten, she refuses to depart from the Muslim woman's body. Is it permissible in this case to burn the Muslim woman with a firebrand so that the female jinni will leave her body?

A: It is absolutely Haram (prohibited) to use this method, because only Allah has the right to punish with fire.

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Fatwa no. 8040

Q: I am a blind man suffering from Jinn (creatures created from fire) coming every night to my house. When I open the Mus-haf (Arabic copy of the Qur'an) and put its face down, they go away. Some people told me that it is not permissible to open the Mus-haf and put it face down. Please, help me!

A: You should occupy yourself with Dhikr (Remembrance of Allah) repeatedly upon going to bed and recite Ayat-ul-Kursy (the Qur'anic verse of the Throne, Surah Al-Baqarah, 2:255), Surah Al-Ikhlas, and Al-Mu`awidhatayn (Surahs Al-Falaq and Al-Nas). You should also seek refuge with Allah's most Perfect Words from the evil of what He created three times in the morning and in the evening and say: "Bismillahil-ladhi la yadurru ma`as-mihi shai'un fil-ardi wa la fis-sama'i, wa Huwas-Sami`ul-`Alim (In the name of Allah, when Whose name is mentioned nothing on Earth or in Heaven can cause harm, and He is the Hearer, the Knower)," (three times in the morning and in the evening). If you do this, you will be safe from the evil of jinn. You should not use the Mus-haf the way you mentioned

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as this implies offending the Book of Allah and pleasing Satan. May Allah grant you well-being and protect us all from Satan.

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The third question of Fatwa no. 8122

Q3: The common cure for epilepsy here in Egypt is to go to a church, especially, the Mary Girgis Church, or to go to sorcerers and soothsayers, who are widespread in villages. Sometimes, recovery is secured. Is it permissible to do so given that the epileptic may die if he is not treated quickly? What is the lawful treatment, sanctioned by Allah, to this seizure, as there is a cure for every disease except for old age? Please, give us a detailed explanation regarding the cure.

A: It is impermissible to resort to churches, sorcerers, or soothsayers to treat epilepsy.

As for the lawful means of treatment, they are the Islamically lawful Ruqyah through reciting Qur’an

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e.g. Surah Al-Fatihah, Surah Al-Ikhlas (Qul Huwah Allahu Ahad), Al-Mu'wadhatayn (Surahs Al-Falaq and Al-Nas), and Ayat-ul-Kursy (the Qur’anic Verse of the Throne, Surah Al-Baqarah, 2:255), along with other authentic Adhkar (oft-recited invocations) and supplications reported from the Messenger (peace be upon him).

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Treatment of Psychological Disorders

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Fatwa No. 3828 :

Q: I am a Muslim woman in my twenties. I was married about a year and a half ago and thanks to Allah, I had a baby six months ago who was delivered naturally. A week after delivery, I began to suffer from severe depression which had never happened to me before. I lost interest in everything, even taking care of the baby. I went to a psychiatrist and took medication until recently, but it was of no use and I became tired of long treatment.

I ask Allah that you find an Islamically approved treatment for my distress and psychological depression, or the best remedy, so that I can return to my normal state and take care of my husband and baby, and be able to manage the affairs of the home. I heard some time ago the Hadith which states: (The water of Zamzam is for whatever it is drunk for) I hope from Allah, then you, to clarify the meaning of this Hadith. Does it apply to my psychological case, or is it only for physical diseases? If Zamzam water is useful, by the Will of Allah, in treating my case, how can I get it?

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A: Put your trust in Allah and expect good from Him. Entrust your affairs to Him and do not despair of His Mercy and Benevolence. There is no disease that Allah has created, except that He also has created its cure. You should make use of means and continue to consult health professionals. Recite Surahs Al-Ikhlas, Al-Falaq and Al-Nas three times, blowing into your hands after each recitation and wiping your face and whatever parts of your body you can. Repeat this procedure day and night and before going to sleep. Recite Surah Al-Fatihah anytime of day or night, and Ayat-ul-Kursy (the Qur'anic Verse of the Throne, Surah Al-Baqarah, 2:255) before going to sleep. This is the best Ruqyah (Qur'an and supplications recited over the sick seeking healing) to protect oneself from evil. You should also appeal to Allah with the Du'a' (Supplication) to be said at times of distress: (La ilaha illa Allah al-'Azim al-Halim, la ilaha illa Allah rabbul-'Arshi al-'Azim, la ilaha illa Allah, rabbul-Samawati wa rabbul-Ardi wa rabbul-'Arshi al-Karim (There is no god except Allah, the Almighty, the All-Forbearing. There is no god except Allah, Lord of the Mighty Throne. There is no god except Allah, Lord of the heavens, Lord of the earth, and Lord of the noble Throne).) You may also recite to heal and protect yourself the Ruqyah of the Messenger of Allah (peace be upon him), and say: (O

Allah, Lord of mankind, Remover of harm, grant healing, for You are the Healer. There is no Healer but You; grant a healing that leaves no sickness.﴿ in addition to any other Adhkar (remembrances of Allah), Ruqyahs, and supplications stated in the Books of Hadith and Al-Nawawy mentioned them in his book "Riyad Al-Saliheen" and "Al-Adhkar".

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As for what you mentioned about Zamzam water and the Prophet's statement (peace be upon him), ﴾"The water of Zamzam is for whatever it is drunk for"﴿ this was narrated by Imam Ahmad and Ibn Majah from Jabir ibn 'Abdullah from the Prophet (peace be upon him). It is a Hasan Hadith and general in application. What is more authentic than this Hadith is the statement of the Prophet (peace be upon him) about Zamzam water : ﴾"Verily, it is blessed; it is food that nourishes and a healing for sickness."﴿ Narrated by Muslim and Abu Dawud and the wording is of Abu Dawud. If you would like some Zamzam water, you can ask anyone performing Hajj from your country to bring you some.

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Amulets

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The fifth question from Fatwa no. (515):

Q5: What is the ruling on writing an Ayah (Qur'anic verse) and hanging it around any human part; the upper arm for example, or rinsing this writing with water or the like and then using this water in washing the body? Is this an act of Shirk (associating others in worship with Allah) or not and is it permissible or not?

A: The scholars of Salaf (righteous predecessors) hold different views regarding the ruling on writing an Ayah of the Qur'an and hanging it or hanging the whole Qur'an around the upper arm for protection against evil or to ward it off. Some of them are of the opinion that this is a forbidden act, as it is similar to wearing amulets which is generally prohibited by the saying of the Prophet (peace be upon him), ﴾Charms, amulets and love-potions count as Shirk.﴿ Related by Ahmad and Abu Dawud. Those who hold this view say there is no specific text that confines the ruling to wearing anything other than the Qur'an. They adopt this view out of the principle of Sadd-ul-Dhara'i` (blocking the means leading to sins).

Scholars of this view also say that these hung items are usually subject to abuse as a person most likely carries them while relieving oneself, performing Istinja' (cleansing the private parts with water after urination or defecation), having intercourse, and so on. Among those who held

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this view were `Abdullah ibn Mas`ud, his students and Ahmad ibn Hanbal according to one narration related by him which was preferred by many of his students and verified by latter scholars. On the other hand, some scholars permitted wearing amulets containing Ayahs of the Qur'an or Allah's Names and Attributes. Among those who held this view were `Abdullah ibn `Amr ibn Al-`As, Abu Ja`far Al-Baqir, and Ahmad said the same according to another narration on his authority. They restricted the prohibition of amulets to that which lead to Shirk. The first view is preponderant, since it has a stronger proof and better protects `Aqidah (creed) and it involves a precautionary act for securing Tawhid (monotheism). As to what is reported from Ibn `Amr, it shows that he aimed at encouraging his sons to memorize and write down the Qur'an on the tablets to be hung around their necks. He did not intend to use these tablets as an amulet warding off the evil and bringing good. It is not authentically established that the Prophet (peace be upon him) rinsed the Qura'nic writing with water or the like and then washed his body with this water. It was reported that Ibn `Abbas (may Allah be pleased with them both) used to write some words of the Qur'an and Dhikr (Remembrance of Allah) and advise the sick to drink the water in which these words were put. However, this is not an authentic narration. Imam Malik in his book entitled Al-Muwatta' narrated that ﴾ `Amir ibn Rabi`ah saw Sahl ibn Hunayf taking a bath and said, "I have not seen the like of what I see today, not even the skin of a maiden who has never been out of doors." Sahl fell to the ground. The people went to the Messenger of Allah (peace be upon him) and it was said, "O Messenger of Allah, can you do anything to help Sahl ibn Hunayf? By Allah, he cannot raise his head." He said, "Do you suspect anyone?" They said, "We suspect `Amir ibn Rabi`ah." The Messenger of Allah (peace be upon him) became very angry and summoned `Amir and said, "Why does anyone of you kill his brother? Why did you not say: 'May Allah bless you?' Take ghusl." `Amir washed his face, hands, elbows, knees, the end of his feet, and inside his lower garment in a vessel. Then he poured the water over him (Sahl) who got up with the people, as if there was nothing wrong with him.》

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He (peace be upon him) said in another narration, 《"The evil eye is true, so make Wudu' (ablution) for him (to wash himself with)." `Amir performed Wudu' and Sahl got up with the Messenger of Allah (peace be upon him), as if there was nothing wrong with him.》 This narration was also related by Imam Ahmad and Al-Tabarny. As a result, some scholars broaden this matter and permit writing Qur'anic Ayahs and Dhikr, rinsing them with water and using this water in washing or sprinkling over the sick. Their ruling was based on either the analogy they found in the narration of Sahl ibn Hunayf or their desire to act upon what was narrated from Ibn `Abbas even if this report is not authentic. Moreover, Ibn Taymiyyah states in part no. 12 of his book entitled Majmu` Al-Fatawa that this act is permissible as he said, "Ahmad and many others stated that this act is permissible." Ibn Al-Qayyim mentioned in the prophetic medicine section of his book Zad Al-Mi`ad that, "A group of the Salaf permitted this act such as Ibn `Abbas, Mujahid and Abu-Qilabah." In all cases, this act is not regarded as an act of Shirk.

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First and second question from Fatwa No. 992

Q 1: What is the ruling on carrying pocket-sized copies of the Mus-haf (Arabic copy of the Qur'an)

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for protection against envy or the evil eye on the grounds that they provide protection or prevent harm? What is the ruling if they are put in the car to prevent accidents? The second question is: What is the ruling on wearing an amulet which contains Ayahs (Qur'anic verses) of the Qur'an for protection against envy or the evil eye or for seeking success or recovering from illness or magic spells or other purposes? The third question is: What is the ruling on wearing gold necklaces which contain Ruqyah (a piece of paper with some Qur'anic verses and supplications written on it) for protection from harm?

A: Allah (Glorified be He) revealed the Qur'an so that people could practice its recitation as an act of `Ibadah (worship), contemplate its meaning, know its rulings and thereby act upon them. This way the Qur'an serves as an admonition and a reminder with which the hearts of the believers soften and their skins shiver with fear. It dispels ignorance, protects against misguidance, purges the souls from the filths of Shirk (associating others in worship with Allah) and wipes clean sins and shortcomings. Allah (Glorified be He) makes it a guidance and a mercy for whoever opens his heart to it or listens to it while they are heedful. Allah (Exalted be He) says: ﴾O mankind! There has come to you a good advice from your Lord (i.e. the Qur'ân, enjoining all that is good and forbidding all that is evil), and a healing for that (disease of ignorance, doubt, hypocrisy and differences) which is in your breasts, - a guidance and a mercy (explaining lawful and unlawful things) for the believers.﴿ Allah (Exalted be He) also says: ﴾Allâh has sent down the Best Statement, a Book (this Qur'ân), its parts resembling each other (in goodness and truth) (and) oft-repeated. The skins of those who fear their Lord shiver from it (when they recite it or hear it). Then their skin and their heart soften to the remembrance of Allâh. That is the guidance of Allâh. He Guides therewith whom He wills; and whomever Allâh sends astray, for him there is no guide.﴿

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Moreover, Allah (Exalted be He) says: ﴾Verily, therein is indeed a reminder for him who has a heart or gives ear while he is heedful.﴿ Allah (Glorified be He) revealed the Qur'an as a miracle and a clear-cut proof testifying to the Prophethood of Muhammad (peace be upon him) who was sent as a mercy to all mankind and to convey the Message of Islam to them. Allah (Exalted be He) says: ﴾And they say: "Why are not signs sent down to him from his Lord? Say: "The signs are only with Allâh, and I am only a plain warner."﴿ ﴾Is it not sufficient for them that We have sent down to you the Book (the Qur'ân) which is recited to them? Verily, herein is mercy and a reminder (or an admonition) for a people who believe.﴿ Allah (Exalted be He) also says: ﴾These are the Verses of the Clear Book (the Qur'ân that makes clear the legal and illegal things, laws, a guidance and a blessing).﴿ Furthermore, Allah says: ﴾These are the Verses of the Book (the Qur'ân) Al-Hakîm.﴿ In addition to many other Ayahs.

The Qur'an, this magnificent miracle, is a book which contains legal rulings and irrefutable proofs through which Allah supported His Messenger Muhammad (peace be upon him). It is authentically reported that the Messenger of Allah used to recite Ruqyah (reciting Qur'an and saying supplications over the sick seeking healing) upon himself. He used to recite the last three Surahs of the Qur'an known as Al-Mu`awidhat Al-Thalath (Surahs Al-Ikhlas, Al-Falaq and Al-Nas). It is also authentically reported that he permitted Ruqyah

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by reciting the Qur'an and saying Du`a' (supplication) as long as it does not contain any act of Shirk. He approved the Ruqyahs (supplications read over the sick for seeking healing) performed by his Sahabah (Companions) and permitted the wages they took for reciting Ruqyahs. On the authority of `Awf ibn Malik that he said: ﴾We used to practice incantation in the pre-Islamic period and we said: "O' Allah's Messenger, what is your opinion about that"? He said: "Let me know your incantation" and said: "There is no harm in the incantation as long as it's not Shirk" .﴿ (Related by Muslim in his Sahih 'authentic' Book of Hadith). Abu Sa`id Al-Khudri (may Allah be pleased with him) also narrated: ﴾Some Sahabah of the Prophet (peace be upon him) went on a journey till they reached some of the Arab tribes (at night). They asked the latter to accept them as their guests but they refused. The chief of that tribe was then bitten by a snake (or stung by a scorpion) and they tried their best to cure him but in vain. Some of them said (to the others), "Nothing has benefited him, will you go to the people who resided here at night, it may be that some of them might possess something (as treatment)." They went to the group of the Sahabah and said, "Our chief has been bitten by a snake (or stung by a scorpion) and we have tried everything but he has not benefited. Have you got anything (useful)?" One of them replied, "Yes, by Allah! I can recite a Ruqyah, but as you have refused to accept us as your guests, I will not recite the Ruqyah for you unless you fix for us some wages for it." They agreed to pay them a flock of sheep. One of them then went and recited (Surah Al-Fatihah): 'All the praises are for the Lord of the Worlds' over the chief who became well, as if he was released from a chain, and got up and started walking, showing no signs of sickness. They paid them what they had agreed to pay. Some of them (i.e. the companions) then suggested dividing their earnings among themselves, but the one who performed the recitation said, "Do not divide them till we go to the Prophet (peace be upon him) and narrate the whole story to him, and wait for his order." So, they went to Allah's Messenger (peace be upon him) and narrated the story. Allah's Messenger (peace be upon him) asked, "How did you come to know that Surah Al-Fatihah is recited as Ruqyah?" Then he added, "You have done the right thing. Divide (what you have earned) and assign a share for me as well." The Prophet (peace be upon him) smiled thereupon.﴿

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(Related by Al-Bukhari and Muslim). On the authority of `Aisha (may Allah be pleased with her) that she said: ﴾Whenever the Messenger of Allah (peace be upon him) went to bed every night, he would cup his hands together and blow over them while reciting Surah Al-Ikhlas and Mu`awidhatayn (Surahs Al-Falaq and Al-Nas). He would then rub his hands over whatever parts of his body he could reach. `Aisha said: When he fell ill, he would ask me to do it for him.﴿ (Related by Al-Bukhari). `Aisha (may Allah be pleased with her) also narrated: ﴾The Prophet (peace be upon him) used to treat some of his wives by passing his right hand over the place of ailment and used to say: "O Allah, the Lord of the people! Remove the trouble and heal the patient, for You are the Healer. No healing is of any avail but Yours; healing that will leave behind no ailment".﴿ (Related by Al-Bukhari). There are many other Hadiths to the effect that the Prophet himself performed Ruqyahs by reciting the Qur'an or saying Du`a'. It was also reported that he (peace be upon him) permitted Ruqyahs as long as it was not Shirk. However, it was not reported that he (peace be upon him) ever wore a Qur'anic amulet or put it on one of his Sahabah to protect him from envy or evil. He (peace be upon him) was also not reported to have hung anything of the sort on his clothes or taken it with him while on a journey in order to protect himself from the evil of his enemies or to seek victory over them or to facilitate his journey and such other things which are meant to provide benefit or prevent harm. Had such practices been permissible, he would not only have observed them, but also informed his Ummah (nation) about them.

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This is because Allah says: ﴾O Messenger (Muhammad صلى الله عليه وسلم)! Proclaim (the Message) which has been sent down to you from your Lord. And if you do not, then you have not conveyed His Message.﴿ Had he done any of these things, his Sahabah would have passed it down to us since they are the best to adhere to the Prophet's Sunnah (whatever is reported from the Prophet), they are very careful in conveying, clarifying and preserving Shari'ah (Islamic law). However, none of the Prophet's Sahabah were recorded to have done this, which indicates the impermissibility of carrying pocket-sized copies of the Qur'an or putting them in a car, a safe or in one's belongings for safety or protection from envy. Similarly, it is not permissible to have a Qur'anic amulet or a gold or silver necklace containing words of the Qur'an to be worn around one's neck. Such practices contradict the guidance brought by the Messenger of Allah (peace be upon him) and his Sahabah (may Allah be pleased with them all). The prohibition of these practices is implied in the general purpose of the Hadith which states: ﴾If one ties an amulet, Allah will not accomplish his affairs for him ...﴿ In another narration the Prophet stated: ﴾Whoever wears an amulet commits an act of Shirk.﴿ (These two Hadiths are related by Imam Ahmad). The prohibition is further implied in the Hadith in which the Prophet said: ﴾Spells, charms and love-potions are Shirk.﴿ Although the Prophet (peace be upon him) prohibited all types of amulets, he did not prohibit the types of Ruqyah which are free from formulas of Shirk. This view was held by `Abdullah ibn Mas`ud, `Abdullah ibn `Abbas, a group of the Sahabah and Tabi`un (Followers, the generation after the Companions of the Prophet) like Ibrahim ibn Yazid Al-Nakh`y and other disciples of `Abdullah ibn Mas`ud.

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Other scholars have maintained that it is permissible to wear amulets containing Ayahs of the Qur'an or the Names and Attributes of Allah for the purpose of seeking protection. They exclude this from the prohibition implied in the Prophet's Hadith on amulets as Shirk-free Ruqyahs were not prohibited by the Prophet. The Qur'an is the word of Allah which is one of His Attributes. There is no harm if Qur'anic amulets are designed to be put in a person's garments or hung around their neck in the belief that they bring blessings and benefit. This view is attributed to some scholars including `Abdullah ibn `Amr ibn Al-`As. However, the narration attributed to him in this regard is not authentic because Muhammad ibn Is-haq, who is notorious for Tadlis (misrepresentation), falls in the Sanad (chain of narrators) of this Hadith. Even if the authenticity of the narration was proven, no indication can be inferred on the permissibility of wearing amulets. The Hadith only indicates that `Abdullah was teaching the Qur'an to children and was writing it on tablets which he would hang around necks of younger ones. It is more likely that he did that so that they could repeat the Qur'an over and over for the sake of memorization. It does not appear that his intention was to protect them from envy or to ward off harm from them. This practice does not fall under the scope of prohibited amulets. In his book entitled 'Fath Al-Majid', Shaykh `Abd Al-Rahman ibn Hasan preferred the same view held by `Abdullah ibn Mas`ud and his disciples on the prohibition of all types of amulets whether containing Ayahs of the Qur'an or anything else. According to him this is the preponderant opinion for three reasons: **First:** There is no evidence to specify the general prohibition of all amulets. **Second:** The prohibition is preferable as it prevents wearing other objects that fall outside the scope of amulets. **Third:** There is possibility that the amulet gets spoilt while a person is wearing

it if they happen to relieve themselves or to make Istinja' (cleansing the private parts with water after urination or defecation). Allah knows best.

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	Ibrahim ibn Muhammad Al Al-Shaykh

Q 2: What is the ruling on certain people reciting Qur'an over Zamzam Water (well that sprung up under the Prophet Isma'il when he was a baby, near the Ka'bah), then giving it to someone to drink in order to be granted specific wishes or for healing?

A: It is reported that the Prophet (peace be upon him) drank from Zamzam Water, used to carry it with him, and encouraged people to drink it saying: ﴾Zamzam Water is for whatever it is drunk for.﴿ On the authority of Ibn 'Abbas: ﴾The Messenger of Allah (peace be upon him) came to the drinking place and asked for water. Al-'Abbas said, 'O Fadl! Go to your mother and bring water from her for the Messenger of Allah (peace be upon him).' The Messenger of Allah (peace be upon him) said, 'Give me water to drink.' Al-'Abbas said, 'O Messenger of Allah! People put their hands in it.' The Messenger of Allah (peace be upon him) again said, 'Give me water to drink.' So, he (peace be upon him) drank from that water and then went to Zamzam Well and there the people were offering water to the others and working at it (drawing water from the well). The Prophet (peace be upon him) said to them, 'Carry on! You are doing a good deed.' Then, he (peace be upon him) said, 'Were I not afraid that other people would compete with you (in drawing water from Zamzam), I would certainly come down to put the rope over this (i.e. his shoulder to draw water).' On saying that the Prophet (peace be upon him) pointed to his shoulder.﴿ (Related by Al-Bukhari) It is also narrated on the authority of Ibn 'Abbas that the Messenger of Allah (peace be upon him) said: ﴾Zamzam Water is for whatever it is drunk for: If you drink it for cure, Allah shall cure you; if you drink it for Hunger, Allah shall satisfy your hunger; if you drink it for thirst, Allah shall quench your thirst. It is the strong strike of Jibril (Gabriel) and the drink of Isma'il.﴿ (Related by Al-Daraqutny and Al-Hakim) Similarly, it is reported that 'Aishah (may Allah be pleased with her) ﴾used to carry Zamzam Water and said that the Messenger of Allah (peace be upon him) used to carry it.﴿ (Related by Al-Tirmidhy)

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There are other reported Hadiths on the excellence and characteristics of Zamzam Water.

Although some of these Hadiths are criticized in respect of authenticity, some scholars ranked them as Sahih (authentic). Moreover, the Sahabah (Companions of the Prophet) acted upon them and people follow them until today. In support of this view, Imam Muslim related in his Sahih (authentic) Book of Hadith that the Prophet (peace be upon him) said concerning Zamzam Water: ﴾It is blessed; it is a food that nourishes.﴿ Abu Dawud reported it with the following addition through an authentic Isnad (chain of narrators): ﴾It is a cure of illness.﴿ As to reciting Qur'an over Zamzam Water, there are no authentic reports that tell us that the Prophet (peace be upon him) recited Qur'an over it and then gave it to any of his Sahabah to drink or rub therewith for fulfilling a wish or for treatment and recovery. The Prophet (peace be upon him) had great blessings and a noble rank and was keen to bring good to his followers. Moreover, he (peace be upon him) went to Zamzam Well many times before Hijrah (the Prophet's migration to Madinah) and during his 'Umrahs (lesser pilgrimages) and Hajj to the Sacred House after Hijrah, but it has not been authentically reported that the Prophet (peace be upon him) advised any of his Sahabah to recite over Zamzam Water. Had reciting over Zamzam Water been permissible, it would have been obligatory upon him to do that, tell Muslims about it and explain it to them as there was no good but he showed it to the Muslims nor evil but he warned them against it. However, there is no objection to reciting over Zamzam seeking cure just as there is no objection to reciting over any other water. Rather, Zamzam Water should be given priority over normal water as it is a source of blessings and healing according to the cited Hadiths.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	Ibrahim ibn Muhammad Al Al-Shaykh

Third question from Fatwa no. (1545):

Q3: What is the ruling on people who write some of the Ayahs (verses) of the Qur'an and ask the sick to hang them on their heads or any other part of their bodies claiming that this is a cure while they may or may not charge for this service?

A: The proper view is that writing Ayahs of the Qur'an or any other Du`a' Ma'thur (recorded supplication) and asking the sick to hang them seeking recovery is prohibited. This is due to three reasons:

First, the generality of the Hadith which prohibit wearing amulets without any specification.

Second, Sadd-ul-Dhara'i` (blocking the means leading to sins) as it may lead to wearing amulets which contain something other than the Qur'an.

Third, these Ayahs hung as amulets may be degraded; for instance when entering the toilet and performing Istinja' (cleansing the private parts after defecation). Since it is established that writing Ayahs of the Qur'an or any other Du`a' and hanging it on the sick seeking recovery is prohibited, charging a fee for it is also prohibited.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The seventh question of Fatwa No. 2775 :

Q7: An Imam (one who leads congregational Prayer) wears amulets on which Qur’an is written and makes similar ones for others. However, he leads people in Salah (Prayer). Is it lawful to appoint such a man as an Imam and pray behind him or not?

A: Wearing amulets or other items containing Qur’anic Ayahs is Haram (prohibited) according to the more correct of two opinions held by the scholars. If amulets contain other than the Qur’an, it is even more prohibited. The levels of ruling on this differs according to the intention of the person; it can be major Shirk (major form of associating others in worship with Allah) if one thinks that they have an effect independent of Allah; and it can be minor Shirk, or a Bid‘ah (rejected innovation in religion), or a sin. In all cases, it is impermissible to make these things and you should not pray behind such persons who make them or wear them.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 2749

Q: What is your opinion regarding wearing an amulet or a Hijab (preserver) containing some Ayahs of the Qur'an?

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What I mean is: Is it permissible for a Muslim to carry a Hijab that contains some Ayahs of the Qur'an or not?

A: The Salaf (righteous predecessors) disagreed about the ruling on writing an Ayah of the Qur'an or the whole Qur'an and wearing it on the upper arm or elsewhere to protect against feared harm or to remove adversity. Some of them forbade this and judged them to be amulets that are prohibited to be worn for falling under the general prohibition in the Hadith of the Prophet (peace be upon him): ("Incantations, amulets, and love-charm are Shirk (associating others in worship with Allah).") (Reported by Ahmad and Abu Dawud) They said that there is no evidence that exempts the wearing of particular amulets that contain Qur'an. They also said that wearing amulets containing Qur'an can lead to wearing others objects that do not contain the Qur'an, so prohibiting them certainly blocks the means that may lead to wearing other things.

Thirdly, They are also of the view that the objects containing Qur'anic Ayahs may be worn at improper times like answering the call of nature, performing Istinja' (cleansing the private parts with water after urination or defecation), having sexual intercourse, and other activities, therefore, are subject to desecration. This view was adopted by 'Abdullah ibn Mas'ud and his students. It was also adopted by Ahmad ibn Hanbal, according to what was reported from him, and also many of his contemporaries favored this view and it was confirmed by the later scholars. On the other hand, some other scholars have permitted the wearing of amulets containing Qur'an or Allah's Names and Attributes, such as 'Abdullah ibn 'Amr ibn Al-'Aas, and also Abu Ja'far Al-Baqir and Imam Ahmad, according to another reported narration. They restricted the prohibition of amulets in the Hadith to those that include Shirk. However, the first scholarly opinion has the stronger argument, and is more protective to the 'Aqidah (creed) for guarding the private territories of Tawhid (monotheism) and taking precaution. Regarding what was narrated on the authority of Ibn 'Amr, he used to help his children memorize the Qur'an by writing the Ayahs on tablets and letting them wear these tablets around their necks.

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This was not done with the aim of using them as amulets to ward off harm or bring benefit.

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Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman

Fatwa no. (3040):

Q: Is it permissible to write some Ayahs (Qur'anic verses) on a piece of paper, put it in water and then drink it, or to put such paper under the pillow, or by the door of the house?

A: It is permissible to recite some Ayahs on water for the sick and ask them to drink it, for this is reported from the Prophet (peace be upon him) in Sunan Abu Dawud, Kitab Al-Tib "Chapter on Medicine". However, it is impermissible to wear amulets whether they contain Ayahs of the Qur'an or any other thing, bearing in mind that there are two kinds of amulets:

First, those that contain Ayahs from the Qur'an.

Second, those that contain things other than the Qur'an.

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Our Salaf (righteous predecessors) had two different opinions regarding amulets containing Ayahs from the Qur'an:

First, such amulets are not permissible. This is the view of Ibn Mas`ud, Ibn `Abbas, the apparent meaning of the statements of Hudhayfah, `Uqbah ibn `Amir, and Ibn `Akim. This opinion is also followed by a group of Tabi`un (Followers, the generation after the Companions of the Prophet) such as the followers of Ibn Mas`ud and Ahmad in a narration preferred by many of his followers and ascertained by later scholars. However, this opinion is based on what was narrated by Imam Ahmad, Abu Dawud, and others on the authority of Ibn Mas`ud (may Allah be pleased with him) who said: I heard the Messenger of Allah (peace be upon him) saying, (Spells, charms and love-potions are Shirk (associating others in worship with Allah).) Commenting on this, Shaykh `Abdul-Rahman ibn Hasan Aal Al-Shaykh (may Allah be merciful with him) said in Fath Al-Majid, "This is the proper opinion for three reasons which are very clear:

First, the generality of the prohibition without any specification.

Second, Sadd-ul-Dhara'i` (blocking the means leading to sins) as it may lead to wearing amulets which contain something other than the Qur'an.

Third, these Ayahs worn as amulets may be degraded; for instance when entering the toilet and performing Istinja' (cleansing the private parts after defecation)."

Second opinion: It is permissible to use amulets containing Ayahs of the Qur'an. This is the opinion of `Abdullah ibn `Amr ibn Al-`As, the apparent meaning of what has been narrated by `Aisha (may Allah be pleased with her), and the opinion followed by Abu Ja`far Al-Baqir and Ahmad according to one narration. They all regarded the previous Hadith as referring to amulets that entail Shirk.

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On the other hand, amulets containing other than the Qur'an or the Names and Attributes of Allah are Shirk due to the generality of the Hadith: (Spells, charms and love-potions are Shirk.)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family,

The first question of Fatwa No. 3189 :

Q: What is the ruling on Ruqyah (recitation over the sick for the purposes of healing and protection) and amulets?

A1: Ruqyah is permissible if it is done with Qur'an, the Most Beautiful Names of Allah, prescribed Du'a' (supplications) or what holds their meaning, provided that the person believes that these are just means and that the Only One Who has the power to harm, to benefit or to cure is Allah, may He be Glorified, based on the Hadith of the Prophet (peace be upon him) in which he stated: ❨There is nothing wrong with Ruqyah so long as it does not involve any Shirk (associating others in worship with Allah).❩ He (peace be upon him) performed Ruqyah and had it performed for him.

The prohibited Ruqyah is anything other than what we mentioned, as stated by the scholars.

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As for wearing amulets, it is impermissible, whether they contain Qur'anic Ayahs or any other inscriptions, based on the general meaning of the Hadiths mentioned in this regard.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa No. 3206

Q: What is the ruling on those who practice enchantment? I mean those who write some Ayahs (Qur'anic verses) of the Glorious Qur'an and Allah's Most Beautiful Names in amulets and sell them to people telling them they will protect them. Also, when a child is born or experiences an ailment, they write on a paper then hang it around his or her neck or give it to students claiming that it makes them smart and wise especially in our country and in Africa and some Arab countries.

A: It is unlawful to write anything other than the Qur'an and Allah's Names on a paper or on anything else to be hung around a diseased person's neck, children, or animals to gain recovery or protection from diseases, evil, or envy. Likewise, it is unlawful to give it to students to wear so that they may become smart and understand quickly etc. The Prophet (peace be upon him) called this as Shirk (associating others in worship with Allah) saying: (Whoever wears an amulet commits an act of Shirk.) Also, it is unlawful to buy such amulets or to hang them. Similarly, the money taken in return for these amulets is unlawful. It is the duty of those in charge to prevent such amulets and to punish those who write them and those who go to them; they should explain to people that the Prophet (peace be upon him) forbade these amulets and guide them to what is right, so they may stop the unlawful practices.

As for writing Ayahs of the Qur'an and Allah's Names and other authentic forms of Dhikr (Remembrance of Allah) and Du`a's (supplications), it is an issue that is disputed among scholars. Some of the early scholars viewed it as unlawful; others viewed it as permissible. The right view is that it is not permissible because the Hadiths prohibiting wearing amulets are general. Also because its impermissibility would block the means of the use of amulets of anything other than the Qur'an and will protect the Qur'an and Allah's Names from being used in what does not befit them.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Third question from Fatwa No. 4393

Q 3: Is it permissible for a sick person to wear an amulet which contains Du`a's (supplications) reported by the Prophet, some noble Ayahs (Qur`anic verses), phrases of making Tawassul (supplicating to Allah through a means) by Awliya' (pious people), Sahabah (Companions of the Prophet) and righteous people or something of the sort which contains strange non-Arabic words or

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star drawings or bears the names of the Prophet (peace be upon him) for the purpose of averting harm or bringing benefit. I also want to tell you that my mother is used to going to soothsayers who design these articles. They tell her that the whole family is bewitched but we do not obey her or believe what she says. She may mix the medicine they give her with our food and drink. She may also put the amulets in our clothes without our knowledge. When we found amulets with our names written on them, we disapproved of it but she did not care.

A: Firstly: It is forbidden for a person to wear an amulet, put it in their clothes or hang it in a house thinking that it provides benefit or prevents harm. Wearing it is an act of Shirk (associating others in worship with Allah) as it falls in the category of prohibited amulets. This prohibition is implied in the general meaning of the Hadith in which the Prophet (peace be upon him) said: ❨Spells, charms and love-potions are Shirk.❩ In another Hadith the Prophet (peace be upon him) said: ❨Whoever wears an amulet commits an act of Shirk❩ .

Secondly: We appreciate the advice you gave to your mother and your disapproval of what she did. You should keep advising and directing her and disapproving of her un-Islamic practices respectfully. May Allah guide her to make Tawbah (repentance to Allah) from these Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) acts. You are not to blame for what she does,

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but you should advise her not to do it again and keep disapproving of it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa No. 4184 :

Q: My Qur'an teacher and my mother's great-grandfather died. They used to inscribe Ayahs of the Qur'an on rings and give them to people. Before their death they urged me to continue reciting the Qur'an. I continued to do so until my Lord made me understand Tawhid (monotheism) which made me realize that they did something wrong. Can I supplicate to Allah to have mercy upon them and forgive them? Peace, mercy and blessings of Allah be upon you.

A: Writing Ayahs of the Qur'an to be worn as amulets is impermissible, as is wearing them for protection, healing, or repelling harm, according to the most correct scholarly opinion. However, you may ask for mercy and forgiveness for your teacher and grandfather, even if they used to do so, because this is not considered an act of Shirk (associating others in worship with Allah), but it is only impermissible,

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unless you are aware of anything else which they used to do that renders them disbelievers; such as calling upon the dead, seeking the support of Jinn (creatures created from fire), and such practices related to Al-Shirk-ul-Akbar (major form of associating others in worship with Allah). In this case, you should not supplicate to Allah to forgive them. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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\`Abdullah ibn Qa\`ud	\`Abdullah ibn Ghudayyan	\`Abdul-Razzaq \`Afify	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

The second question of Fatwa no. 3529

Q 2: A person wrote amulets to another in return for a fee, but the latter learned afterward that wearing amulets is impermissible in Islam. Should he pay to the writer of these amulets his fees or not?

A: It is prohibited to wear amulets whether it contains Qur'anic Ayahs (verses) or any other. Since wearing them is prohibited, then it is not permissible to receive or pay money for writing them.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The seventh question of Fatwa no. 5006

Q 7: A man wrote only some Ayahs (Qur'anic verses) on a piece of paper for a sick person and told him: "When you return home, hammer a nail into every word of these Ayahs as ﴿Alif-Lâm-Mîm. [These letters are one of the miracles of the Qur'ân and none but Allâh (Alone) knows their meanings.]﴾ ﴿This is the Book (the Qur'ân), whereof there is no doubt.﴾ **He pronounces some words upon the letter "A" (Alif) and then hammers it with a nail and so on. Then, he conceals this paper for ten or fifteen days. Is this a kind of Shirk (associating others in worship with Allah)? Is this considered a kind of amulet? Is it permissible to do so?**

A: It is not permissible to do this as it is one kind of amulets that the Prophet (peace be upon him) forbade. He (peace be upon him) said: 《 Anyone who wears an amulet, may Allah not fulfill it (i.e., his want) for him, and anyone who wears a sea-shell, may Allah not give him peace. 》 It was said in another narration: 《Anyone who wears an amulet commits an act of Shirk.》

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and his Companions.

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The second question of Fatwa No. 6724 :

Q2: Is it permissible to place a piece of cloth, leather, or something similar on the abdomen of a suckling child or an adult? This is a common practice in the southern region. Please advise me regarding this.

A: If this piece of cloth or leather is used as an amulet to bring benefit or repel harm, this is Haram (prohibited). It may even be Shirk (associating others in worship with Allah). If it is for a legitimate purpose, such as holding the navel or supporting the back of the baby, there is nothing wrong with this.

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The third question of Fatwa no. 2853

Q 3: Is it permissible to perform Salah (prayer) behind an Imam (the one who leads congregational Prayer) who writes amulets?

I must say that this man does not write these amulets for magic purposes, but for little affairs like headaches, getting newborns to nurse...etc.

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Please clarify this matter to me, especially that some scholars say that he is considered a Mushrik (one who associates others with Allah in worship), and therefore it is not permissible to perform Salah behind him.

A: It is permissible to perform Salah behind one who makes amulets with Ayahs of the Qur'an or prescribed supplications. However, he should refrain from writing these amulets as it is not permissible in Islam to wear them. If these amulets contain anything involving Shirk (associating others in worship with Allah), then it is not permissible to perform Salah behind the person who makes them. Whoever is aware of its ruling should advise such person that this is an act of Shirk.

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The eighth question of Fatwa No. 4503 :

Q8: Is it permissible to offer Salah (Prayer) while wearing amulets or not?

A: Scholars have unanimously agreed on the prohibition of wearing amulets if they contain anything other than Qur'an, but there is disagreement about when Ayahs of the Qur'an are inscribed on them. Some have permitted wearing them, while others prohibit it. However, prohibition is the more preponderant scholarly opinion, as the general meaning of Hadiths support this and it also serves to block the means that may lead to sins.

Accordingly, it is impermissible and even more a priority not to wear them during Salah.

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First question from Fatwa No. 4405

Q 1: Someone enquires about a paper that they attached to their letter. They say that this paper contains some superstitions, forms of Shirk (associating others in worship with Allah), and some Ayahs (Qur'anic verses). They mention that people rush to make copies of that paper and have false beliefs in it. The paper is sent to us in order to reveal its falsehood and publish its refutation among people in a suitable way.

A: This paper contains some Ayahs and Surahs (Qur'anic chapters). It also contains about three pages that were written by the author concerning the benefits of this paper that he called "Hijab Al-Hisn Al-Hasin" (the amulet of the complete protection) and five pages from the sayings of some of `Arifs (Sufis who reached a high degree of worship) about the benefits of this amulet and making Tawassul (supplicating to Allah through a means) that Allah avails with it through the blessings of Prophet Muhammad (peace be upon him). It also contains the Ayahs that are called Al-Sab` Al-Munjiyat (the seven rescuing verses) according to their own opinion. All that is an abhorred Bid'ah (rejected innovation in religion) for certain reasons:

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Firstly: This paper contains Du`a's (supplications) to Allah with the blessings of the Prophet (peace be upon him) in order to bring benefit to and remove harm from whomever wears it as an amulet. This is forbidden as it is an avenue that leads to Shirk.

Secondly: The claim made by the author of this paper along with some of the 'Arifin that this amulet brings benefits is just a conjecture that has no evidence. Such claim contradicts Shari`ah (Islamic law) as it is a kind of Shirk. Alleging that this paper is a complete protection is a falsehood. Allah is the only One who gives protection. There is no true evidence in the Book of Allah or in the Sunnah (whatever is reported from the Prophet, peace be upon him) that this paper is a complete protection.

Thirdly: Wearing this paper is like wearing an amulet. It is Shirk that contradicts perfect Tawakkul (putting trust in Allah) whether words from the Qur'an or other things are used. The paper in question does not contain only Qur'an but other things as well. Therefore, wearing it as an amulet is prohibited. Then, how is it that some people call it Al-Hisn Al-Hasin?

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The first question of Fatwa No. 9868 :

Q1: Is it permissible to wear a chain for self-protection, or use it for marketing commodities, or to present it to a girl as an offer of marriage?

A: First: It is impermissible to use a chain as an amulet to protect oneself or to market commodities and the hypocrisy practiced in such marketing.

Second: You may give a gold chain for instance to your fiancée as a gift, not on the basis that it brings benefit or repels harm.

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Fatwa No. 10536

Q: When a woman gives birth to a baby, she would hang a metal rod for forty days thinking that this piece of metal will protect her from Jinn (creatures created from fire). Women believe that this metal will benefit them rather than Allah Who has created them. I had a debate with my mother and wife about this. What is your advice to my mother and wife? I hope that your advice will solve this common problem among the tribes of Zefar. Thus, please advise the Muslim women who think

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that this piece of metal can bring benefit or cause harm. Advise me in this regard in detail please, so I can invite people to adhere to the right path. Likewise, a circumcised boy stays for forty days without Sawm (Fast) or Salah (Prayer) wearing that piece of metal. I need advice based on religious evidences as soon as possible. May Allah reward you with the best for the efforts you exert for Islam and Muslims.

A: Among the kinds of Al-Shirk-ul-Akbar (major form of associating others in worship with Allah) that takes a person out of the fold of Islam is the act of hanging a piece of metal by a woman during the postpartum period or by a circumcised person as a charm to bring benefit or prevent evil. Allah (Exalted be He) says: ﴾And if Allâh touches you with harm, there is none who can remove it but He, and if He intends any good for you, there is none who can repel His Favour which He causes it to reach whomsoever of His slaves He wills. And He is the Oft-Forgiving, the Most Merciful.﴿ On the authority of `Imran ibn Husayn (may Allah be pleased with him): ﴾The Prophet (peace be upon him) saw a man with a gold amulet in his hand. He then asked: What is that? He replied: A protection from weakness. The Prophet (peace be upon him) said: 'Cast it off, for verily, it would only increase your weakness and if you die wearing it, you will never succeed.'﴿ Also on the authority of `Uqbah ibn `Amir (may Allah be pleased with him) that the Prophet (peace be upon him) said in a Hadith Marfu` (a Hadith narrated from the Prophet with a connected or disconnected chain of narration): ﴾"Whoever wears an amulet to prosper, may Allah prevent his prosperity and whoever wears a mascot for good luck, may Allah debar his luck."﴿ (Both the two previous Hadiths are related by Ahmad). In another narration: ﴾Whoever wears an amulet commits an act of Shirk (associating others in worship with Allah.﴿

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Indeed, you have done well in advising your people and caring about guiding them to abandon this Bid`ah Shirkiyyah (rejected innovation in religion which is tantamount to associating others in worship with Allah); May Allah reward you with the best.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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Second and the third questions from Fatwa No. 181

Q 2: Is it permissible to eat from the meat of the animals slaughtered by those who testify that La ilaha illa Allah (there is no deity but Allah), perform Salahs (Prayers), pay Zakah (obligatory charity) and perform Hajj (Pilgrimage) but wear amulets with or without Ayahs (Qur'anic verses)?

A: If the amulets contain Qur'an or some of the Names and Attributes of Allah, then it is permissible to eat from the meat of the animals slaughtered by those who wear them. But if the amulets contain any other writing, then reference should be made to the report narrated by Ahmad and Abu Dawud on the authority of Ibn Mas`ud (may Allah be pleased with him) who said: "I heard the Messenger of Allah (peace be upon him) saying: (Spells, charms, and love-potions are acts of Shirk 'associating others in worship with Allah'".) This is a proof that such acts are forms of Shirk. The meat of animals slaughtered by those who commit these acts is impermissible to eat, for they are Mushriks (people who associate others in worship with Allah) if they believe that spells may benefit or harm them. If they believe that they are just causes and Allah is the Beneficent and the One Who can cause harm, wearing them is considered an act of Al-Shirk-ul-Asghar (minor form of associating others in worship with Allah). You may abandon sharing their food to discourage them from wearing them.

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Q3: Does wearing amulets containing Ayahs (Qur'anic verses) and other writings make someone a Kafir (disbeliever)?

A: There are two types of amulets that people wear:

The first of which contains Ayahs.

The second of which contains writing other than the Qur'an.

If they contain the Qur'an, the Salaf (righteous predecessors) had two different opinions regarding them:

The first opinion was that it was not permissible to wear them. This was the opinion of the students of Ibn Mas`ud and Ibn `Abbas. It is also the apparent meaning of the opinion of Hudhayfah, `Uqbah ibn `Amir, and `Abdullah ibn `Ukaym. It is also the opinion of a group of Tabi`un (Followers, the generation after the Companions of the Prophet), among which were the students of Ibn Mas`ud. This is also the opinion of Ahmad in a narration that was chosen by many of his students, and confirmed by recent scholars. This opinion is based on what was narrated by Imams Ahmad, Abu Dawud, and others on the authority of Ibn Mas`ud (may Allah be pleased with him) who said, "I heard the Messenger of Allah say, ﴾(Illegal) Ruqyah (saying supplications over the sick seeking healing), amulets, and love charms are Shirk (associating others in worship with Allah).﴿ Shaykh `Abdul-Rahman ibn Hasan Al Al-Shaykh (may Allah be merciful with him) mentioned in "Fath Al-Majid", "This is the correct opinion for three obvious reasons:

Firstly: Due to the generalization of the prohibition with no specification.

Secondly: Due to Sadd Al-Dhara'i` (blocking the means leading to sins), as it may lead to wearing amulets that contain something else.

Thirdly: If someone wears one of them, they will debase it, for example, by wearing it when going to the bathroom or while performing Istinja' (cleansing the private parts with water after urination or defecation), and at other such times.

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The second opinion was that it is permissible, and this is the opinion of `Abdullah ibn `Amr ibn Al-`As and it was based on what was reported on the authority of `A'ishah. It is also related to be the opinion of Abu Ja`far Al-Baqir and Ahmad in one of his narrations. They maintained that the Hadith refers to amulets that contain Shirk.

If an amulet contains writings other than the Qur'an or the Names and Attributes of Allah, it will be considered as Shirk, based on the general meaning of the Hadith, ﴾(Illegal) Ruqyahs, amulets and love charms are Shirk.﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Seventh question from Fatwa no. (4798):

Q7: Dear Shaykh, a sheet of paper was thrown onto the road, and I wanted to remove it but I checked it first to know whether it contained Qur'an. Please give me a detailed explanation for the content of that paper and tell me if it is lawful or not? The paper read: "This should be engraved in a golden ring, perfumed with aloes (wood) and ambergris and worn in a state of full purification. Then, Allah's Names "Aly 'Azhim (the Most High, the Most Great) should be mentioned

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1130 times after every obligatory Salah (Prayer) for one week starting from Fajr (Dawn) Prayer of the first Friday of the month and ending on Thursday after `Isha' (Night) Prayer. Thereupon, the Two Names should be mentioned after every obligatory Salah as much as you can. This will uncover for you wonderful and invaluable secrets that should not be enclosed to anybody, including your son, lest they are misused to harm the servants of Allah."

A: It is not permissible to do any of what is mentioned in the question or to use it as a charm or an amulet. It is impermissible to act upon it because it is an unknown engraving and may entail acts of Shirk (associating others in worship with Allah). It contains a form of Dhikr (Remembrance of Allah) that is not Shar`y (Islamically lawful) that is defined by a time and a number not established by Shari`ah (Islamic law). Moreover, the paper in question calls for saying Dhikr with two unknown names. All this is unlawful and should not be followed. Whoever takes part in this matter should stop at once by giving up these forms of Dhikr, erasing the engravings made on the ring, abandoning perfuming it with aloes and ambergris, and doing Tawbah (repentance to Allah). We ask Allah to grant us well-being and safety.

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Prostration to anyone or anything other than Allah

(Part No. 1; Page No. 334)

Second question from Fatwa No. 4400

Q: What do you think of the claim of some People that whoever commit themselves to the Message of Muhammad (peace be upon him) and face the Qiblah (direction faced for Prayer towards the Ka`bah) in Salah (Prayer) is a Muslim and even if they make Sujud (Prostration) to their shaykhs, they will not be considered Kafirs (disbelievers) or be called Mushriks (people who associate others in worship with Allah). These people even claim that Muhammad ibn `Abdul-Wahhab was wrong when he stated that those who commit polytheistic acts will be consigned to eternal punishment unless they repent. They maintain that the Mushriks among Muslims will be tortured (for a while) then will enter Jannah (Paradise). None of the followers of Muhammad i.e. Muslims will remain eternally in Hell."

A: Those who believe in the message of Muhammad (peace be upon him) and in the ordinances of shari`ah (Islamic law), and make Sujud to anyone other than Allah e.g. a Waliy (pious man), a dead person, or a shaykh are considered apostates and Mushriks even if they utter the two testimonies of faith in their Sujud because they act contradictory to their utterances. But they may be excused for their ignorance, and should not be punished until they have been informed. When the evidence is brought forth, they should be given a three-day respite to review the situation in the hope that they may do Tawbah (repentance to Allah). If they insist on offering Sujud to anyone other than Allah after being informed, they should be sentenced to death

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for apostasy, because the Prophet says: ﴾When a Muslim discards his religion, kill him.﴿ (Related by Al-Bukhai in his Sahih (authentic) Book of Hadith on the authority of Ibn `Abbas, may Allah be pleased with them both). The Information and the establishment of evidence are just to excuse them before applying the punishment not to call them Kafirs only after clarifying the matter for them. Indeed, they are called Kafirs once they make Sujud, vow, or give offerings to anyone other than Allah. Qur'an and Sunnah (whatever is reported from the Prophet) indicated that whoever dies as a Kafir (disbeliever), will not be forgiven and shall abide in Hell forever, because Allah (the Exalted) says: ﴾Verily, Allâh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills﴿ and His saying: ﴾It is not for the Mushrikûn (polytheists, idolaters, pagans, disbelievers in the Oneness of Allâh), to maintain the Mosques of Allâh (i.e. to pray and worship Allâh therein, to look after their cleanliness and their building,), while they witness against their ownselves of disbelief. The works of such are in vain and in Fire shall they abide.﴿

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Fourth question from Fatwa No. 4360 :

Q 4: Is it true that a person who testifies that Allah is the Creator and Provider,

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and that Muhammad (peace be upon him) is Allah's Messenger, and performs Salah (Prayer) is a Muslim even if they make Sujud (Prostration) to their shaykh and offer sacrifices for people other than Allah?

A: Making Sujud and sacrificing for anyone other than Allah is Shirk (associating others in worship with Allah). People who indulge in any of these practices after being aware of the ruling of doing so, are Mushriks (people who associate others with Allah in worship) and Kafirs (disbelievers). Allah will not accept any of their deeds even if they offer Sawm (Fast) and Salah. Deeds of Mushriks are rejected. Moreover, if they die in this case, Allah will not forgive them. Allah (Exalted be He) says: ﴾Verily, Allâh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills﴿ Allah also says, ﴾Verily, whosoever sets up partners (in worship) with Allâh, then Allâh has forbidden Paradise to him, and the Fire will be his abode. And for the Zâlimûn (polytheists and wrong-doers) there are no helpers.﴿ Also Allah (Exalted be He) says: ﴾But if they had joined in worship others with Allâh, all that they used to do would have been of no benefit to them.﴿ But if they return to Allah in sincere Tawbah (repentance to Allah) before death, Allah will forgive them, as Allah (may He be praised) says: ﴾Say: "O 'Ibâdî (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allâh: verily, Allâh forgives all sins.﴿ Muslim scholars unanimously agree that this Ayah (Qur'anic verse) speaks about repentant people. As for the Ayah of Surah Al-Nissa': ﴾Verily, Allâh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills﴿ , it speaks about the unrepentant people,

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namely, those who died in Kufr (disbelief) and sin. May Allah protect us from that.

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The Seventh Question of Fatwa No. 9868 :

Q7: Is it permissible to perform Ruku' (bowing) to one's parents?

A: This is impermissible and is tantamount to Shirk (associating others in worship with Allah). Ruku' is a form of worship, just like Sujud (prostration); therefore, it is impermissible to bow or prostrate before anyone other than Allah the Exalted.

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Swearing by other than Allah

(Part No. 1; Page No. 340)

Fatwa no. 436

Q: I had a discussion with a Muslim brother concerning the impermissibility of swearing by other than Allah.

In this discussion I told him that based on what I have studied, swearing by other than Allah is Shirk Asghar (minor form of associating others in worship with Allah), as Shaykh Muhammad ibn 'Abdul-Wahhab explained it in his book: Al-Shirk-ul-Asghar is to swear by other than Allah, such as when a person says, 'I have none except Allah and you', or 'I put my trust in Allah and you' ...etc. However, he said: It is permissible to swear by the Qur'an because it is one of Allah's Attributes. There are numerous opinions held by some practitioners of Ijtihad (juristic effort to infer expert legal rulings) supporting his view. We would like the Committee to issue a Fatwa regarding this matter, for we know that they depend on the Sahih Hadith (a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish), may Allah reward you!

A: Swearing by any other than Allah, such as saying: "What Allah wills and you will", "I have none except Allah and you" and so on: if the people who make such oaths glorify in their hearts the creatures that they swear by the same as they glorify Allah, this is Shirk Akbar (major form of associating others in worship with Allah). If these people are ignorant of the ruling, they should be informed; but, if they willfully persist after knowledge, then they and those already aware of the ruling are alike; they are both committing an act of major Shirk.

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The case is the same when saying, "What Allah wills and you will" or "Had it not been for Allah and you"; if they believe that what they are swearing by is a partner with Allah and that nothing takes place except by Allah's and this person's will. They should be informed of the ruling, if they are ignorant; but, if they willfully persist after knowledge, then they and those already aware of the ruling are alike; they are both committing an act of major Shirk. On the other hand, if people swear by other than Allah verbally and do not glorify whatever they swear by in their hearts, and also when they say, "What Allah wills and you will" or "Had it not been for Allah and you" out of ignorance, then they should be informed of the ruling. If they willfully persist after knowledge, then they and those already aware of the ruling are alike; they are both committing an act of minor Shirk. This does not mean that a Muslim becomes lenient towards this, for Al-Shirk-ul-Asghar is the gravest of major sins after Al-Shirk-ul-Akbar. Ibn Mas'ud (may Allah be pleased with him) said, ❨I would rather swear by Allah falsely than swear by other than Him in truth.❩ Making false oaths is one of the major sins, but Ibn Mas'ud regarded Al-Shirk-ul-Asghar as graver; the secret behind this lies in the fact that swearing entails glorifying the thing sworn by, that is the essence of the word. On the other hand, the function word "and" in the phrase, "What Allah wills and you will" indicates connection and equality between what is before and after it, whereas Allah (Glorified and Exalted be He) states (what means): ❨There is nothing like Him; and He is the All-Hearer, the All-Seer.❩ As to swearing by the Qur'an, it does not fall under the category of oaths sworn by other than Allah, because the Qur'an is the Word of Allah (Glorified and Exalted be He) and His Speech is one of His Attributes.

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The lawful oath is to swear by Allah, His Names, or His Attributes. The Prophet (peace be upon him) said, ❨"Whoever swears (an oath), should swear by Allah or else remain silent."❩ Related by Al-Bukhari on the authority of 'Umar.

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Fatwa No. 508

Q: A man wanted to purchase some goods from a merchant, so the latter gave him three different models to choose from. The man asked him to tell honestly which was the best, so the merchant said, “Honestly, this is the best one.” Neither of them intended by this to swear by honesty, they merely wanted to entrust each other with the duty of telling each other the truth. Is this considered Kufr (disbelief) and atheism?

A: If none of them intended by the word “honestly” swearing by other than Allah, but just entrusting his Muslim brother with telling him the truth, there is nothing wrong with this at all. However, they should not have used this expression which in a literal sense means swearing by honesty.

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If their intention was swearing by honesty, it is considered swearing by other than Allah, which is a form of Al-Shirk-ul-Asghar (minor form of associating others in worship with Allah), and one of the major sins. ‘Umar Ibn Al-Khattab (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said, (Whoever swears by anything other than Allah has committed Kufr (disbelief) or Shirk (associating others in worship with Allah).) He (peace be upon him) also said, (Whoever swears by honesty is not one of us (i.e. the Muslims).) Ibn Mas‘ud (may Allah be pleased with him) said, “I would rather swear by Allah falsely than swear by other than Him in truth.”

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First question from Fatwa No. 1332

Q 1: What is the ruling on swearing by anyone or anything other than Allah? Is it Shirk (associating others in worship with Allah) or not?

A1: Swearing by anyone or anything other than Allah, whether it is an angel, a prophet, a waliy (pious person) or any other creature, is forbidden. It is reported on the authority of Ibn `Umar (may Allah be pleased with them both) that the Messenger of Allah (peace be upon him)

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﴾found `Umar ibn Al-Khattab amongst the riders and he was swearing by his father. Allah's Messenger (peace be upon him) called them (saying): "Allah (may He be Glorified and Exalted) has forbidden you that you take oath by your father. Whoever wants to swear should swear by Allah or keep quiet."﴿ Ibn 'Umar reported another narration where the Prophet (peace be upon him) said: ﴾If anybody has to take an oath, he should swear only by Allah.﴿ The people of Quraysh used to swear by their fathers. The Prophet said: ﴾Do not swear by your fathers.﴿ (Related by Muslim and others). The Prophet (peace be upon him) forbade swearing by others than Allah. Prohibition means forbiddance. Moreover, it was reported that the Prophet (peace be upon him) called it Shirk. `Umar ibn Al-Khattab (may Allah be pleased with him) reported that the Prophet (peace be upon him) said: ﴾He who swears by anything other than Allah is committing an act of Shirk.﴿ (Related by Ahmad with an authentic Sanad "chain of narrators", and Al-Tirmidhy, who considered it to be Hasan "a Hadith whose chain of narration contains a narrator with weak exactitude, but is free from eccentricity or blemish", and Al-Hakim , who considered it to be a Sahih "a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish"). It was reported on the authority of Ibn `Umar that the Messenger of Allah (peace be upon him) said: ﴾He who swears by anyone other than Allah is a disbeliever or a Mushrik (one who associates others with Allah in worship).﴿ Scholars considered it to be Al-Shirk-ul-Asghar (minor form of associating others in worship with Allah) and said that this is a minor form of Al-Kufr Al-Akbar (major form of disbelief) that drives one away from Islam. Therefore, it is one of the most grievous major sins. Ibn Mas`ud (may Allah be pleased with him) said: "It would be better for me to falsely swear by Allah than to swear by anyone other than Allah." This is also backed up by what was reported by Abu Hurayrah

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that the Prophet (peace be upon him) said: ﴾Whoever amongst you swears, (mistakenly) in his oath 'By Al-Lat and Al-'Uzza, then he should say, La ilaha illa Allah 'there is no deity but Allah'. And whoever says to his companions, 'Come let me gamble' with you, then he must give something in charity (as an expiation for such a sin).﴿ (Related by Muslim and others). The Prophet (peace be upon him) commanded Muslims who swore by Al-Lat and Al-'Uzza to say La ilaha illa Allah. Swearing by anyone other than Allah contradicts the perfection of Tawhid (Oneness of Allah). Moreover, it also includes glorifying someone other than Allah with attributes that are due only to Allah as oaths. Some Hadiths that contain swearing by fathers were reported before that prohibition was revealed as it was used by Arabs in Jahiliyyah (pre-Islamic time of ignorance).

Fatwa no. (1779):

Q: What is the Islamic ruling on a person who seeks help from the Jinn (creatures created from fire) to learn the Ghayb (the unseen) by means of Darb Al-Mandal (old Egyptian form of clairvoyance), for example?

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What is the Islamic ruling on hypnosis, through which the hypnotist has power over the hypnotized person and has the ability to influence them, make them abandon a forbidden act, cure them from a psychological illness, or make them carry out their orders?

What is the Islamic ruling on saying "By so-and-so..."? Is it a type of an oath or not? Please, advise us!

A: Firstly, knowledge of the Ghayb is Allah's Province. None of His Creation, whether from among the Jinn or others, knows the Ghayb, except that which Allah reveals to whom He wills from among His Angels or Messengers. Allah (Exalted be He) says: ﴾Say: "None in the heavens and the earth knows the Ghaib (Unseen) except Allâh"﴿ Allah (Exalted be He) also says in regard to His Prophet Sulayman (Solomon, peace be upon him) and the Jinn who were subjugated to him: ﴾Then when We decreed death for him [Sulaimân (Solomon)], nothing informed them (jinn) of his death except a little worm of the earth, which kept (slowly) gnawing away at his stick. So when he fell down, the jinn saw clearly that if they had known the Unseen, they would not have stayed in the humiliating torment.﴿ And Allah (Exalted be He) says: ﴾"(He Alone is) the All-Knower of the Ghaib (Unseen), and He reveals to none His Ghaib (Unseen)."﴿ ﴾Except to a Messenger (from mankind) whom He has chosen (He informs him of unseen as much as He likes), and then He makes a band of watching guards (angels) to march before him and behind him.﴿ It is confirmed on the authority of Al-Nawwas ibn Sam`an (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said,

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﴾When Allah (may He be Exalted) wants to reveal something, He speaks through the Revelation, and the heavens begin to tremor,﴿ or he said, ﴾shake strongly, fearing Allah (may He be Glorified and Exalted). When the inhabitants of the heavens hear this, they are stunned and fall down in Sujud (prostration) to Allah. Jibril (Gabriel, peace be upon him) is the first one to raise his head and Allah tells him what He wishes to reveal. Jibril passes the angels, and each time he passes one heaven, its angels say, 'O Jibril! What does our Lord say?' He replies, 'He said the truth and He is the Most High, the Greatest.' All the angels repeat what Jibril said, until he conveys the revelation to where Allah (may He be Glorified and Exalted) has ordered him to.﴿ In the Sahih (authentic) book of Hadith, it is reported on the authority of Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said, ﴾"When Allah decrees an order in the heaven, the angels beat their wings surrendering to His Words, and it sounds like chains on rock when they do that. ﴾So much so that when fear is banished from their (angels') hearts, they (angels) say: "What is it that your Lord has said?" They say: "The truth. And He is the Most High, the Most Great."﴿ The stealthy listeners (devils) hear this, and these stealthy listeners are like this, one over the other." Sufyan, a sub-narrator, demonstrated this by holding his palm up and showed his fingers with his hand. "He (a stealthy listener) hears a word and conveys it to whoever is below him, and the one under him conveys it to the one below him, until the last of them conveys it to a sorcerer or soothsayer. Sometimes a shooting star strikes a devil before they can convey the word, and sometimes they have conveyed it before it has reached them, in which case they add a hundred lies to it. The people will then say: 'Did he (i.e. the sorcerer) not tell us this date, and such-and-such, and such-and-such?' And they believe these words that he heard from the heavens.")

It is therefore not permissible to seek help from the Jinn or any other creature to learn the Ghayb, whether through supplicating to them and flattering them, using Darb Al-Mandal, or by any other means. These actions are Shirk (associating others in worship with Allah), because they are types of `Ibadah (worship). Allah has told His Servants to devote worship to none but Him, saying: (You (Alone) we worship, and You (Alone) we ask for help (for each and everything).) It is confirmed that the Prophet (peace be upon him) said to Ibn `Abbas, (If you ask, ask Allah; and if you seek help, seek help from Allah.)

Secondly, hypnosis is a type of soothsaying, in which a hypnotist seeks the help of a Jinn and makes him overpower a hypnotized person and talk through him. The Jinn gives the hypnotized person power to do certain actions, if he agrees to obey the hypnotist and is truthful with him in return for mutual benefits. Accordingly, the Jinn causes the hypnotized person to obey the hypnotist in any actions or to give any information asked from him, if it is being honest with the hypnotist. It is therefore not permissible to utilize hypnosis or to use it to find a stolen or lost object, to cure a sick person, or to do anything through a hypnotized person. In fact, this is Shirk, due to what was previously mentioned and because it entails resorting to other than Allah in matters that are beyond those ordinarily permitted by Allah for His Creation.

Thirdly, saying: "By so-and-so..." can either be an oath, meaning: "I swear to you by so-and-so," or a type of Tawassul (supplicating to Allah through a means) through a person or by his honor. It is not permissible to use these words with either of these meanings.

As to the first, it is not permissible to swear by a person to another person, so swearing by someone to Allah (Exalted be He) is even more prohibited. In fact, the Prophet (peace be upon him) ruled that swearing by other than Allah is Shirk. He said, (Anyone who swears by other than Allah has committed Shirk.) Related by Ahmad, Abu Dawud, Al-Tirmidhy, and Al-Hakim who authenticated it.

As to the second, it is not permissible to use this because the Sahabah (Companions of the Prophet, may Allah be pleased with them) did not perform Tawassul by the Prophet (peace be upon him) or by his honor, whether during his lifetime or after his death. They did not do that, despite being the most knowledgeable of his status with Allah and honor, and of the Shari`ah (Islamic law). They faced many difficulties during the lifetime of the Prophet (peace be upon him) and even after his death, but they turned to Allah and supplicated to Him to relieve their distresses. If Tawassul by the Prophet (peace be upon him) or his honor was permissible, he would have taught it to his Sahabah himself, because he left nothing that may bring people closer to Allah without ordering it or guiding to it. The Sahabah (may Allah be pleased with them) would have also performed it, as they were keen to act on what had been made lawful for them, especially during times of distress. As there is no evidence of the Prophet's permission and guidance regarding such an act or the

Sahabah's observance of it, this shows that

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it is not permissible. What is confirmed from the Sahabah (may Allah be pleased with them) is that they performed Tawassul to Allah through the Prophet (peace be upon him) supplicating to his Lord for them, on their request, as he also did for Istisqa' (Prayer for rain) and on other occasions. When the Prophet (peace be upon him) died, `Umar (may Allah be pleased with him) said, when he went out for Salat-ul-Istisqa', ﴾"O Allah! If we were suffering from a drought, we would supplicate to You by our Prophet and you would send us water, and now we perform Tawassul to You through the uncle of our Prophet to send rain to us." And He sent rain.﴿ He meant Al-`Abbas who actually supplicated to His Lord for them; he did not make Tawassul by the honor of Al-`Abbas, because the honor of the Prophet (peace be upon him) was greater than that of his uncle's during his lifetime and remained so even after his death. If `Umar had wanted to perform Tawassul, he would have made it by the honor of the Prophet (peace be upon him) instead of his uncle's, but he did not. Furthermore, Tawassul by the honor of the prophets and any of the pious people is a means leading to Shirk, as has been shown in reality and trials. Therefore, this is forbidden to block a means leading to Shirk and to protect Tawhid (belief in the Oneness of Allah).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. (3760):

Q: Is it permissible to swear by other than Allah?

A: It is not permissible to swear by other than Allah, for the Prophet (peace be upon him) said, ﴾Truly! Allah, the Exalted, forbids you to swear by your fathers. If someone has to take an oath, they should swear by Allah or be silent.﴿ This Hadith is agreed upon (narrated by Al-Bukhari and Muslim). In another narration by Abu Dawud and Al-Nasa'y on the authority of Abu Hurayrah (may Allah be pleased with him) who narrated that the Prophet (peace be upon him) said, ﴾Do not swear by your fathers, nor by your mothers; and swear by Allah only when you are being truthful.﴿ Moreover, Abu Dawud and Al-Tirmidhy narrated with a Sahih (authentic) Isnad (chain of narrators) that the Prophet (peace be upon him) said, ﴾Anyone who swears by other than Allah has committed Kufr (disbelief) or Shirk (associating others in worship with Allah).﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 4767

Q: The Secondary Postal Institute in Riyadh noticed the following statement: (the Scout Promise): "I promise on my honor to do my best to fulfill my duty towards Allah, my Country, and the King; to help people at all times, and to obey the Scout Law." This statement is written in the Scout Handbook, which is issued by the Arabian Scouts Association. We have attached a copy of the cover, the introduction, and the page (23) containing the statement mentioned above, in the hope that you will examine them and give us a legal opinion on the validity of this Scout Oath, so that we can either approve or amend it according to the legal ruling. I would like to take this opportunity to express our gratitude and appreciation for the efforts you exert to serve Islam. May Allah guide us all to the straight path!

A: Firstly: It is Haram (prohibited) to swear by other than Allah, such as swearing by one's father or chief, or by the honor or glory of someone, or anything similar, for it is authentically reported that the Prophet (peace be upon him) said, ("Anyone who has to take an oath should swear by Allah or else remain silent.") (Agreed upon by Al-Bukhary and Muslim). He also said, ("Anyone who has to take an oath should only swear by Allah.") (Reported by Al-Nasa'y). And he (peace be upon him) said, ("Anyone who swears by other than Allah has committed Shirk (associated others in worship with Allah).")

Secondly: Muslims should not equate Allah with anything else, such as one's country, king, or chief, when making a pledge to serve them.

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They should say instead: "I vow by Allah, to do my best to fulfill my duty towards Allah Alone; and then to serve my country and help people; and to act upon the scout law, as long as it does not contradict the Law of Allah (Exalted be He)."

Thirdly: Actions must always be done in accordance with the Law of Allah (Exalted be He); therefore, it is not permissible to make a pledge to absolutely obey the laws of a certain state, sect, or a group of people.

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Second question from Fatwa No. 4876

Q 2: Is it permissible to perform Salah (Prayer) behind a person who swears by anyone other than Allah, wears amulets and follows a Sufi Shaykh?

A: Swearing by anyone other than Allah may be an act of Al-Shirk-ul-Akbar (major form of associating others in worship with Allah) or Al-Shirk-ul-Asghar (minor form of associating others in worship with Allah) depending on the intention of the person who swears. The same ruling applies to wearing amulets, it may be an act of Al-Shirk-ul-Akbar and it may be

an act of Al-Shirk-ul-Asghar. The ruling on following one of the Sufi Shaykhs differs according to the person's `Aqidah (creed). You did not clarify his `Aqidah in the question. But this Imam should be advised to abandon any deed that displeases Allah. If he accepts the advice, there is no harm, but if he insists, you should pray behind another one.

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Fatwa No. 4950

Q: Someone claims that it is permissible to swear by the Qur'an. They do not mind swearing by the Mus-haf (Arabic copy of the Qur'an). We advise them but they do not accept our advice. What is your opinion regarding this matter?

A: It is permissible to swear by Allah, His Attributes, and the Qur'an which is the Word of Allah and one of His Attributes. Therefore, it is permissible to swear by it if someone intends by swearing the Words contained therein. However, if they intend to swear by the papers of the Mus-haf and the ink, then it is not permissible, because papers and ink are created objects and it is not permissible to swear by created objects. The Prophet

(peace be upon him) said: ﴿Whoever has to take an oath should swear by Allah or remain silent. (i.e. He should not swear by other than Allah.)﴾ .

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The fourth and fifth questions of Fatwa no. (6261):

Q4-5: When there occurs a dispute between two people, some old men try to settle it down. If one of the disputers denies it has been settled, he is to swear by one of the pious shaykhs. They take the Mushaf (Arabic copy of the Qur'an) and go to the grave. Some of the swearer's relatives go with him to confirm the oath he takes. They believe that if that person does not tell the truth at the time he swears, he will be doomed. Please inform us of the Shari`ah ruling in this regard. It is also a common custom that if there arises a quarrel between people of one tribe, a person will reconcile between them. While making reconciliation, he orders one of the two parties to slaughter an animal and pay ten pounds until the other party becomes satisfied.

A: It is not permissible to swear by other than Allah because many authentic evidences have been reported prohibiting it. Swearing by a pious shaykh falls under swearing by other than Allah. Anyone in this habit should be advised and informed of its prohibition. It will be an act of major Shirk (associating others in worship with Allah)

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if anyone swears with the intention of revering that shaykh in a manner only befitting to Allah (Glorified and Exalted be He). Taking oaths at graves is an impermissible act of Bid`ah (rejected innovation in religion) and a means leading to Shirk.

There is no harm if one of the two quarreling parties agrees to slaughter an animal or pay some pounds to the other party for the sake of reconciliation.

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Fatwa no. 8999

Q: Many people here in Sudan swear by shaykhs and shrines. This may also happen inside the Shar‘y (Islamic legal) courts, because when the judge asks the defendant to swear on the Qur’an, they, without hesitation, make a false oath. However, if the judge asks them to swear by a shrine, they abstain from swearing and confess their guilt, believing that swearing by the shrine can cause harm, because in their view shrines can cause harm or benefit. What is the ruling on this act and is it permissible for a judge to ask someone to swear by a shaykh or a shrine?

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One of the scholars even gave us a Fatwa that it is permissible to swear by a shrine instead of the Qur’an. He argued that it is permissible to do so to restore the right of a wronged person if necessity called for it. To what degree is this Fatwa correct?

We hope that you will explain this with evidence, and may Allah reward you for your efforts in helping Muslims!

A: It is Haram (prohibited) to swear by a shrine or a shaykh. It is also unlawful for a judge to ask someone to swear by them, based on what is authentically reported from the Prophet (peace be upon him), who said, (“Anyone who swears by other than Allah has committed Kufr (disbelief) or Shirk (associated others with Allah in His Divinity or in worship).”) A lawful oath is to swear by Allah, or by His Beautiful Names or by His Attributes.

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The seventh question of Fatwa No. 9688

Q7: Is it permissible to swear by the Qur'an, or by other than Allah?

A: It is permissible to swear by the Qur'an, because it is the Speech of Allah; and His Speech is one of His Attributes.

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However, it is not permissible to swear by other than Allah, because the Prophet (peace be upon him) said: ﴾Whoever swears by anyone other than Allah has committed Shirk (associating others in worship with Allah).﴿

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Fear

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Second question from Fatwa no. (3942):

Q2: How can a person have strong Iman (Faith), apply the commands of Allah and fear His punishment?

A: This can be attained by reciting the Book of Allah, studying it, contemplating its meanings and rulings, studying the Sunnah (whatever is reported from the Prophet), knowing the details of Shari`ah (Islamic law) and acting upon them, and applying `Aqidah (creed) with all its deeds and sayings. A Muslim can also have strong Iman by sensing the greatness of Allah, being aware of His Oversight, and remembering the Last Day and the Day of Reckoning along with the reward, punishment, hardship, and terror that will take place on it. Moreover, a Muslim should accompany righteous people and avoid those who are evil and corrupt.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Eleventh question from Fatwa No. 6375

Q 11: If a beautiful woman calls a man to have an unlawful sexual relationship but he refuses, shall Allah give him protection with His Shade on the Day of Resurrection?

A: If a beautiful woman calls a man to commit Zina (illegal sexual intercourse outside marriage), but he refuses out of fear of Allah, he is doing a good deed and Allah will reward him generously even if this woman is not of high rank. As to the value, type and nature of this reward, it is up to Allah, for it is one of the hidden matters known to no one but Allah. It is authentically reported from Allah's Messenger (peace be upon him) that he said: ❨Seven are (the persons) whom Allah would give protection with His Shade on the Day when there would be no shade but His (i.e. on the Day of Judgment, and they are) ...❩ , he (peace be upon him) mentioned amongst them: ❨A man whom a beautiful woman of high rank seduces (for illicit relation), but he (rejects this offer by saying): "I fear Allah"...❩ .

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Fatwa No. 6303

Q: I am a teacher at a primary school.

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All praise be to Allah for what He has granted me. I am very happy and comfortable with this honorable work. But what worries me the most is that I believe in Tawhid (Oneness of Allah) and I try to fear Him as much as I can and I hope that I do not do this for Riya' (showing-off). I fear Allah and I try my best to do what pleases Him and avoid what incurs His wrath. My greatest concern now is to know what things are considered Shirk (associating others in worship with Allah) in order to avoid them.

As I have mentioned I am a teacher who is sincere in his work. But when I know that one of the supervisors who oversee the application of the educational program, the educational level of the students and other things related to the department, is coming, I feel great fear that is similar to the fear of a believer who stands before his Lord. I feel that my face turns pale. Do you think that fearing human beings who have no power or might is a kind of Shirk? Especially that these people do not fear Allah at all. My brothers, I ask you to guide me to the right way as I fear that this fear may lead me to Shirk. My regret is about to tear me up inside. To clarify further, I try to multiply my efforts when I feel that one of the supervisors is coming. Guide me to the straight path and advise me! May Allah reward you with the best!

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A: Fearing Allah is one of the best ranks of Din (religion) and one of the comprehensive kinds of `Ibadah (worship) that Allah commands human beings to offer for Him Alone. Allah (Exalted be He) says: ﴾so fear them not, but fear Me, if you are (true) believers.﴿ He (Glorified be He) promised two Gardens in Jannah (Paradise) to those who truly fear Him in His saying: ﴾But for him who fears the standing before his Lord, there will be two Gardens (i.e. in Paradise).﴿ Allah praises angels because they fear their Lord above them. Allah (Exalted be He) says: ﴾They fear their Lord above them﴿ There are many other Ayahs (Qur'anic verses) that support this meaning.

Shaykh `Abdul-Rahman ibn Hasan mentioned in his book Fath al-Majid **that fear is of three types:**

Firstly: Fearing anyone other than Allah such as idols or Taghut (false gods) and believing that they may cause harm. Allah (Exalted be He) says that the people of Hud (peace be upon him) said to him: ﴾"All that we say is that some of our gods (false deities) have seized you with evil (madness)." He said: "I call Allâh to witness and bear you witness that I am free from that which you ascribe as partners in worship,﴿ ﴾With Him (Allâh). So plot against me, all of you, and give me no respite.﴿ Allah (Exalted be He) says: ﴾Yet they try to frighten you with those (whom they worship) besides Him!﴿ This is the case of grave and idol worshippers.

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They fear their idols and try to frighten those who believe in Tawhid when they deny their behavior or ask them to worship Allah Alone. This kind of fear violates Tawhid.

Secondly: To abandon what should be done out of fear of certain people. This is prohibited and is a type of Shirk that violates the perfection of Tawhid. It is also the reason behind the revelation of the Ayah: ﴿Those (i.e. believers) unto whom the people (hypocrites) said, "Verily, the people (pagans) have gathered against you (a great army), therefore, fear them." But it (only) increased them in Faith, and they said: "Allâh (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us)."﴾ ﴿So they returned with Grace and Bounty from Allâh. No harm touched them; and they followed the good Pleasure of Allâh. And Allâh is the Owner of Great Bounty.﴾ ﴿It is only Shaitân (Satan) that suggests to you the fear of his Auliyâ' [supporters and friends (polytheists, disbelievers in the Oneness of Allâh and in His Messenger, Muhammad صلى الله عليه وسلم)]; so fear them not, but fear Me, if you are (true) believers.﴾

Thirdly: Natural fear like fearing an enemy, a beast, or other things. This is not a prohibited type of fear. Allah says, in the story of Musa (Moses, peace be upon him): ﴿So he escaped from there, looking about in a state of fear.﴾

Therefore, it is evident that fear of your supervisors is considered the third kind of fear which is the natural one. You have to be sincere in your work whether one of the supervisors is present or not. You also have to multiply your efforts in teaching students what is of benefit to them and to help making their Iman (Faith) stronger through reciting, understanding and acting upon the Qur'an, performing Salah (Prayer) on its due time and other laws of Islam.

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We ask Allah to keep us all firm on the truth and to guide us to righteous deeds.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

First question from Fatwa No. 10561

Q 1: I carefully consider Allah's punishment and warnings but my determination to do good deeds is weak. When I read the books of the Salaf (righteous predecessors), I find that the Prophet (peace be upon him) and his Sahabah (Companions) used to do all kinds of good deeds. They wept for their deficiency and placed themselves in the ranks of the disobedient in hope of forgiveness. Then, what should I do to attain Jannah (Paradise), escape hell fire, and be resurrected with the pious people?

A: Fearing Allah's punishment and warning is praised in Islam. It strengthens righteousness and causes a person to abide by Allah's commands and avoid His prohibitions. So direct your heart solely to your Lord and fear Him sincerely to increase your determination in obeying him and avoiding disobedience. Recite the Qur'an frequently with consideration and contemplation to heed His lessons and make it your way of life.

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Likewise, read the biographies of the Prophet and his Sahabah to see examples of their actions and engage in the way of good deeds.

May Allah grant us success, powerful spiritual energy and good actions.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. (5265):

Q: Would you please show the Sanad (chain of narrators) of the following Hadith and explain whether it is Sahih (authentic; that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish) or not? May Allah reward you! The Prophet (peace be upon him) said, ❨A man used to do sinful deeds, and when he was about to die, he said to his children, "After my death, burn me, crush me, and scatter the ashes into the air. By Allah! If Allah has control over me, He will show me such punishment as He has never shown to anyone else." When he died, his children did accordingly. Allah ordered the earth saying, "Collect what you hold (of his particles)." It did so, and he (the man) was standing. Allah asked (him), "What made you do what you did?" He replied, "O my Lord! I was afraid of You." So Allah forgave him.❩

A: Imam Al-Bukhari related in his Sahih (authentic) Book of Hadith, Chapter on "Fearing of Allah": I was told by `Uthman ibn Abu Shaybah that he was told by Jarir from Mansur from Rib`y on the authority of Hudhayfah that the Prophet (peace be upon him) said,

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❨There was a man among the people who lived before you who expected no good (in the Hereafter) because of his deeds. Therefore, he said to his family, "When I die, take me, burn me and throw my ashes into the sea on a windy day." They did accordingly, but Allah collected his particles and asked (him), "What made you do what you did?" He replied, "The only thing that made me do it was my fear of You." Thus, Allah forgave him.❩

Musa narrated that he was told by Mu`tamir that he was told by Ubay who was told by Qatadah that he was told by `Uqbah ibn `Abdul-Ghafir on the authority of Abu Sa`id (may Allah be pleased with him) that the Prophet (peace be upon him) said, ❨Amongst the people who were before you, there was a man whom Allah had granted wealth and children. When he was on his deathbed, he said to his children, "What type of father have I been to you?" They replied, "The best father." He said, "But he (i.e. your father) has not saved any good deeds with Allah (for the Hereafter); if he should face Allah, he will be punished. So listen, when I die, burn my body until I become charcoal and then grind me (into powder), and when there is a stormy wind, scatter me (my ashes) in it." He made them promise (to do this) and they did so. Then Allah said: "Be!" and the man appeared, standing. Allah said: "O My Servant! What made you do what you did?" He replied, "Fear of You." So Allah bestowed His Mercy upon him.❩ I narrated this to Abu `Uthman who said that he heard it before from Salman. Yet, the latter added, ❨Scatter my ashes into the sea,❩ or something like that.

Due to fearing Allah and ignorance of the generality of Allah's Power, this man

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instructed his children to do the aforementioned. As a result, Allah showed Him mercy and forgave his sins.

After mentioning this Hadith and the scholars' debate about it, Shaykh Al-Islam Ibn Taymiyyah (may

Allah be merciful with him) stated, "This man was ignorant and doubtful concerning the Power of Allah. He doubted the fact that Allah is able to restore the son of Adam if his particles are burnt and scattered and that He is able to resurrect him. His belief contradicts two basics of Iman (Faith):

First: Belief in Allah (Exalted be He), i.e. believing that He has power over all things.

Second: Belief in the Last Day, i.e. believing that Allah will resurrect the dead and call them to account. However, this man had faith in Allah and in the Last Day as a whole, he believed that Allah will reward and punish him after death. Thus, his fear of Allah's punishment for his sins was regarded as a good deed. Therefore, because of his belief in Allah and in the Last Day and this good deed Allah forgave him.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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(Part No. 1; Page No. 369)

Despair of Allah's Mercy

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The third Question of Fatwa No. 7901

Q3: There is an Ayah in the Noble Qur'an in which Allah (Glorified and Exalted be He) says (what means), ﴾Say: "O 'Ibâdî (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allâh: verily, Allâh forgives all sins.﴿ (Surah Al-Zumar, 39: 53) Some Mufassirun (exegetes of the Qur'an) said in their interpretation of this Ayah that Allah (may He be Praised and Exalted) forgives all sins including Shirk (associating others in worship with Allah). So which form of Shirk is meant here, is it the major one, or the minor one, or both?

A: Allah's Saying (which means): ﴾Say: "O 'Ibâdî (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allâh: verily, Allâh forgives all sins. Truly He is Oft-Forgiving, Most Merciful.﴿ (Surah Al-Zumar, 39: 53) is a prohibition addressed by Him to His servants against despairing of His Mercy and a sure Promise of Allah that He shall forgive all sins, whether major or minor, and even Shirk for those who repent from them. The Ayah generally applies to every possible sin for those who repent, as Allah says (what means): ﴾And verily, I am indeed forgiving to him who repents, believes (in My Oneness, and associates none in worship with Me) and does righteous good deeds, and then remains constant in doing them, (till his death).﴿ (Surah Taha, 20: 82).

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Tawakkul

(Part No. 1; Page No. 374)

Fatwa no. 598

Q: Some students of Islamic theology came across the following Hadith in their studies: ❪A Bedouin came to the Prophet (peace be upon him) and said, "Should I hobble my camel or just put my trust in Allah (have Tawakkul)?" The Prophet (peace be upon him) said to him, "Hobble your camel and put your trust in Allah."❫ **However, some people say that this Hadith is not confirmed to be true. Please inform us whether or not this Hadith is Sahih (authentic).**

A: It is recorded by Al-Tirmidhy in his Sunan (Hadith compilation classified by jurisprudential themes) on the authority of Anas (may Allah be pleased with him) who narrated: ❪A man asked, "O Messenger of Allah! Should I hobble it (my mount) and put my trust in Allah? Or should I let it go and put my trust in Allah?" He (peace be upon him) said, "Hobble it and put your trust in Allah."❫ In his commentary on the Hadith Al-Tirmidhy reported that Yahya ibn Sa'id Al-Qattan said, "In my opinion this Hadith is Munkar (rejected Hadith reported by a weak narrator whose narration conflicts with an authentic Hadith)." Al-Tirmidhy then said, "This Hadith of Anas is Gharib (a Hadith with a single narrator usually at the beginning of the chain of narration) which we only know through this narrator (Anas)." Al-Tirmidhy added, "Something of similar meaning is narrated on the authority of 'Amr ibn Umayyah Al-Damry from the Prophet (peace be upon him). Furthermore, Al-Hafizh Al-Haythamy quoted in his book: "Majma'-ul-Zawa'id wa Manba'-ul-Fawa'id," in the tenth volume under the chapter entitled, "Tie it and Rely on Allah!" - the Hadith that Al-Tirmidhy referred to. He said, "It is narrated on the authority of 'Amr ibn Umayyah who said: ❪"O Messenger of Allah! Should I release my mount and put my trust in Allah?" The Prophet (peace be upon him) said, "Rather, tie it up and put your trust in Allah."❫ Reported by Al-Tabarany through two Isnad (chains of narrators).

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One of them includes 'Amr ibn 'Abdullah ibn Umayyah Al-Damry, whom I do not know, but the other narrators are Thiqah (trustworthy). He stated also what follows in the tenth volume, under the explanation of the chapter of Tawakkul: "Tie it and Rely on Allah!":

It is narrated on the authority of 'Amr ibn Umayyah Al-Damry who said, ❪"O Messenger of Allah! Should I release my mount and put my trust in Allah?" The Messenger of Allah (peace upon him) said, "Rather, tie it up and put your trust in Allah."❫ Reported by Al-Tabarany through different chains of narrators; one of them are Rijal Al-Sahih (Narrators of Hadith compiled by Al-Bukhari and/or Muslim), except for Ya'qub ibn 'Abdullah ibn 'Amr ibn Umayyah, who is Thiqah.

Al-Suyuty, mentioned in his book: "Al-Jami' Al-Saghir" under the letter "Hamzah", the Hadith reported by Al-Tirmidhy, and he marked it as Da'if (weak).

To summarize: There are different opinions about this Hadith, but its meaning is correct, as it is confirmed in both the Qur'an and the authentic Sunnah that urge the adoption of means together with Tawakkul (putting one's trust in Allah). Therefore, anyone who adopts worldly means and depends on them alone, without relying on Allah, will be a Mushrik (one who associates others with Allah in worship); whereas those who rely on Allah without adopting available means will be judged as excessively ignorant and erroneous. What Shari'ah demands is a combination of the two.

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Fatwa no. 2798

Q: If Tawakkul (putting trust in Allah) does not mean that you should jump into a pool of water while you cannot swim, nor put yourself in danger by a physical movement without previous training, nor sit in a room full of insects without using insecticide and expose oneself to affliction of a disease, nor leave a drawer opened exposing its contents to loss, then what is the meaning of Tawakkul? We appreciate your guidance, and many thanks to you.

A: Tawakkul means that a person should put their trust in Allah (Exalted be He) Alone. It is an obligatory act and one of the tenets of Iman (faith). Allah (Exalted be He) says: ﴾and put your trust in Allâh if you are believers indeed.﴿ Tawakkul is one of the powerful moral means helping to achieve goals and fulfill purposes. However, a Muslim should combine it with other means, whether they are acts of `Ibadah (worship) like Du`a' (supplication), Salah (Prayer), Sadaqah (voluntary charity) or maintaining the ties of kinship, or other material means which Allah has predestined that their effects follow from their causes like the examples mentioned by the questioner here. We should have Tawakkul to follow the way of Allah's Messenger (peace be upon him) in this regard as he was the best person who had Tawakkul. He used to consider other appropriate material means along with his Tawakkul. So, whoever ignores the material means thinking that it is sufficient

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for them to have Tawakkul, contradict the way of Allah's Messenger (peace be upon him). This type of Tawakkul is not permissible. Rather, it is recklessness and not a Shar`y (Islamically lawful) Tawakkul.

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First question from Fatwa no. (3571):

Q: My nickname is Abdul-Qawiy. What is the ruling of Islam on this nickname? Also, is it permissible to say: "I put my trust in Allah, then in you" or: "I have hope in you brother..."?

A: It is permissible to say: "I put my trust in Allah, then in you" for Tawakkul (putting trust in Allah) is to leave one's affairs to Him and rely on Him Alone. Putting one's trust in the servants of Allah after having Tawakkul in Allah (Glorified and Exalted be He) is to authorize His servants to do the things that they can do. Allah (Exalted be He) has Mashi'ah (Will) and so do His servants but the Mashi'ah of the servants of Allah is dependent on that of Allah, who says, ﴿To whomsoever among you who wills to walk straight.﴾ ﴿And you cannot will unless (it be) that Allâh wills - the Lord of the 'Alamîn (mankind, jinn and all that exists).﴾ Allah also says, ﴿Verily, this (Verse of the Qur'ân) is an admonition, so whosoever wills, let him take a Path to his Lord (Allâh).﴾ ﴿But you cannot will, unless Allâh wills. Verily, Allâh is Ever All-Knowing, All-Wise.﴾

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Moreover, this matter is clarified by our Prophet (peace be upon him) in the following Hadith that is related by Al-Nasa'y who declared it as Sahih (authentic) on the authority of Qutaylah: ﴿A Jew came to the Prophet (peace be upon him) and said: "You make partners to Allah when you (Muslims) say: 'What Allah and you will' and 'By the Ka`bah'." Therefore, the Prophet (peace be upon him) ordered them when taking an oath to say: "By the Lord of the Ka`bah" and "What Allah wills, then what you will".﴾ He (peace be upon him) said in another Sahih Hadith: ﴿Do not say, "What Allah wills and so-and-so wills," but say: "What Allah wills then so-and-so wills".﴾ On the other hand, Abdul-Qawiy can be used as a nickname and as a name, for Al-Qawiy "the All-Strong" is one of the Names of Allah (Exalted be He).

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Eighth question from Fatwa No. 7804

Q 8: Sometimes I fear getting sick, what should I do?

A: You have to trust in Allah, rely on Him, and ask for His forgiveness, good health in the world and in the Hereafter. Likewise, perform more good deeds and avoid the causes of sickness. You may also visit doctors in public hospitals or private clinics to ask them about the symptoms you feel. May Allah help you.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The sixth question of Fatwa no. 9580

Q 6: I would like a detailed explanation so that I can correctly understand the following Hadith: ❨If only you rely on Allah with due reliance, He will provide you with sustenance as He provides birds; they go forth hungry in the morning and return satisfied in the afternoon.❩

A: This Hadith was narrated by `Umar (may Allah be pleased with him) from the Prophet (peace be upon him) who said: ❨If only you rely on Allah with due reliance, He will provide you with sustenance as He provides birds; they go forth hungry in the morning and return satisfied in the afternoon.❩ (Related by Imam Ahmad, Al-Tirmidhy, Al-Nasa'y, Ibn Majah, Ibn Hibban and Al-Hakim) Al-Tirmidhy ranked it as Hasan Sahih (a Hadith that stands at a higher level than a mere Hasan Hadith, but at a bit lower level than Sahih).

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The reality of Tawakkul (putting one's trust in Allah) is heartfelt, sincere reliance on Allah (Glorified and Exalted be He) in bringing benefit and warding off harm, whether in the affairs of this life or the Hereafter. The meaning of this Hadith is that if people, in their hearts, truly rely on Allah Alone and put all their trust in Him in bringing about benefit and warding off harm, while also adopting the helpful means, He will provide them with sustenance by the simplest of means, just as He provides birds with sustenance merely by their going out and coming back. It is a kind of endeavor that shows its fruits with little effort put forth into the pursuit. Thus, realizing Tawakkul does not contradict implementing the means that Allah (Exalted be He) has provided and the destiny, which He decreed, is based upon. This is the Constant Law of Allah in the affairs of His Creation: He has commanded mankind to adopt the means along with His Command of putting total trust in Him. The physical effort in pursuit of means is obedience to Allah (Exalted be He), whereas reliance of the heart on Allah is Iman in Him. Allah (Exalted be He) says: ❨So fear Allâh. And in Allâh let the believers put their trust.❩ Tawakkul is mentioned here together with Taqwa (fear of offending Allah), which in this context stands for the duty of acting according to the means enjoined by Allah (Exalted be He). Tawakkul without making use of the means enjoined by Allah (Exalted be He) is total incapacity, even if it is mixed with a sort of Tawakkul. People should not transform their Tawakkul into non-action, or regard their non-action as Tawakkul; rather, they should make their Tawakkul a part of the means, remembering that no end can ever be achieved unless they are all utilized.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family and Companions.

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Immoderate Religiousness

(Part No. 1; Page No. 382)

Fifth question from Fatwa No. 8946

Q 5: What is the proper religious behavior that if someone exceeds, they will be considered immoderate? What is the definition of immoderation? Likewise, what is the limit of negligence in religion?

A: The limit, which if a person exceeds is considered immoderate, is exceeding the Mashru` (Islamically lawful) means. Immoderation is to adopt the pedantic perspectives in studying issues of little importance deeply and pretentiously. The Prophet (peace be upon him) forbade this inclination saying: 《Beware of immoderate religiousness, for those before you were destroyed due to their immoderate religiousness.》 (Related by Ahmad and others with an authentic Sanad 'chain of narrators'). Negligence is to slight the commandments and prohibitions by committing acts of disobedience such as Zina (illegal sexual intercourse outside marriage), Ghibah (backbiting), Namimah (calumny), etc., or by neglecting acts of obedience such as being dutiful to someone's parents, maintaining the ties of kinship, and answering the greeting.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The third question of Fatwa no. 9808

Q 3: Who are the "Mutafayhiqun"?

A: They are those given to ostentatious, braggart speech.

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Exaggeration regarding graves and building Masjids (mosques) over them

(Part No. 1; Page No. 386)

Fatwa No. 4440

Q 1: Regarding the issue of (cursing the religion), is the person who does so judged immediately to be a Kafir (disbeliever)? Is there any distinction regarding cursing religion as religion? Does such a distinction exist when women and children curse the religion?

2- The issue of a person being excused due to ignorance, for ridiculing the beard, the Niqab (face veil), the Qamis (long shirt), or Muslims; also the issue of cursing the religion, is ignorance accepted as an excuse or not?

3- The issue of being excused due to ignorance in regard to offering `Ibadah (worship) to graves or Taghut (false gods), can people who do so be excused due to their ignorance of them?

Please enlighten us with the knowledge that Allah has bestowed upon you on these issues and also on the issue of fighting religious activity, will a person employed for that purpose be excused due to their ignorance or not?

4- The issue of establishing proof against a Muslim who offers sacrifices to anyone other than Allah, or makes Du`a' to anyone other than Allah, or supports Taghut, can an ordinary Muslim who is well-informed about such matters establish it. Are there other conditions for establishing proof?

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A: 1- To call people to Allah with wisdom, fair preaching, arguing in a mild way is an obligation enjoined by Shari'ah (Islamic law). Allah (Glorified be He) says: ﴾Invite (mankind, O Muhammad صلى الله عليه و سلم) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching, and argue with them in a way that is better. Truly, your Lord knows best who has gone astray from His Path, and He is the Best Aware of those who are guided.﴿

2- The Da'i (caller to Islam) must be well-informed about what they should command and forbid, for they may be keen on good and have the desire and love of benefiting people, yet they are ignorant, thus they make that which is lawful unlawful and that which is unlawful lawful, and think that they are rightly-guided.

3- Cursing the religion and ridiculing anything related to the Qur'an or the Sunnah (whatever is reported from the Prophet), and mocking people who are committed to them like adherence to growing a beard in a man's case and wearing Hijab (veil) in the case of women, this is tantamount to Kufr (disbelief) if it comes out of a Mukallaf (person meeting the conditions to be held legally accountable for their actions). It must be made clear to this person that this is Kufr; in case that they persist after knowing this, they are Kafirs (disbelievers). Allah (Exalted be He) says: ﴾Say: "Was it at Allâh (عز وجل), and His Ayât (proofs, evidence, verses, lessons, signs, revelations) and His Messenger (صلى الله عليه وسلم) that you were mocking?"﴿ ﴾Make no excuse; you disbelieved after you had believed.﴿

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4- Offering `Ibadah to graves and false gods is an act of Shirk (associating others in worship with Allah). The ruling in this regard must be clarified to the Mukallaf who commits this sin, either they accept it or else they are Mushriks (people who associate others with Allah in worship). If they die in a state of Shirk, they will abide in Hell forever and they will not be excused due to their ignorance after the ruling was clarified to them. The same applies to those who offer sacrifices to anyone other than Allah.

5- Changing Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) must be performed by everyone according to their means, therefore the Messenger of Allah (peace be upon him) categorized it into three degrees; he (peace be upon him) said: ﴾Whoever among you sees a Munkar, let him change it by his hand (by action), and if he cannot, then by his tongue (by speaking out), and if he cannot, then by his heart (by hating it and feeling that it is wrong), and that is the weakest of faith.﴿ Those who can change the Munkar by their hands are rulers and their deputies. The scholars express disapproval by their tongues, and those under them express disapproval by their hearts; however, some of them may be able to change the Munkar by their tongues. Allah (Glorified be He) says: ﴾Allâh burdens not a person beyond his scope.﴿ Servants of Allah should not burden themselves with what Allah has not imposed on them. It should be noted that whoever wants to change a Munkar through any of the three degrees must first examine the benefits and harms that will ensue from changing this Munkar, as well as the benefits and harms that will ensue from leaving it. What is more likely to bring benefit either by changing or leaving it should be adopted and what is more likely to avert harm either by changing or leaving it should be adopted. In the event of any conflict in benefits when either changing or leaving it, it is permissible to abandon of the least (benefit) to fulfill the highest. And in the event of any conflict in harm when either changing or leaving it, it is permissible to commit the most minor to avert the gravest and so on. If benefit and harm are equal, then bringing benefit is given priority over warding off harm.

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 8086

Q: This question is about some advice that came from Makkah, from Hajji 'Abdullah ibn Mustafa, who said, "I was sleeping when I saw the Messenger (peace be upon him) who commanded me to convey this message to all Muslims that they should believe and cooperate with one another. Anyone who reads this message should write it eight times; those who do not spread it will be punished by illness, but those who do spread it will rejoice after ten days. If any one writes to refute this, they will be punished by dying as a Kafir (disbeliever)." Is this true or is it a lie? Also, what is the ruling on people who visit the domes built over graves, bringing with them some chickens or sheep to slaughter near the shrine of a dead person, saying: "This deceased person is a saint," is this Haram (unlawful) or Halal (lawful)?

A: Firstly: This a false Ru'ya (vision) and a baseless story, and is of the same type of the fabricated vision that was once attributed to the attendant of the Prophet's grave.

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His Eminence Shaykh 'Abdul-'Aziz ibn Baz wrote a long article that was published in the local and other newspapers on this matter.

Secondly: Tawaf (Circumambulation) around graves is Haram, and if it is performed with the intention of drawing closer to the deceased occupant of the grave, this is major Shirk (major form of associating others in worship with Allah) that takes the doer outside the fold of Islam. Tawaf is an act of 'Ibadah (worship), as Allah (Exalted be He) says (what means): ﴿and circumambulate the Ancient House (the Ka'bah at Makkah).﴾ Therefore, making an act or a part of an act of worship to other than Allah is Shirk.

Thirdly: Slaughtering animals at graves is forbidden, and if it is performed with the intention of drawing closer to the occupant of the grave, this is major Shirk, as Allah (Glorified be He) says: ﴿Say (O Muhammad صلى الله عليه وسلم): "Verily, my Salât (prayer), my sacrifice, my living, and my dying are for Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists).﴾ ﴿"He has no partner. And of this I have been commanded, and I am the first of the Muslims."﴾ "Nusuk" here means "slaughtering a sacrifice." The Prophet (peace be upon him) also said, ﴿"Allah has cursed the one who slaughters (a sacrifice) to other than Allah."﴾ (Reported by Muslim in his Sahih [Book of Authentic Hadith])

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Second question from Fatwa No. 9785

Q 2: Some people visit the grave of prophet Yunus (Jonah, peace be upon him) and make Tawaf (circumambulation) around it. The grave is surrounded by a room made of aluminum and glass. There are windows through which some people throw bags of candy such as Jaklit (Iraqi candy made of wheat, fat, milk, and sugar), others throw money, and some others throw green cloth. Allah knows the secrets of people whether they mean by their actions only the sake of Allah or if they want to draw closer to Him through prophet Yunus (peace be upon him). The authority of Waqf (Endowment), in turn, confiscates these types of candy, money, and cloth. Some of the workers there distribute this candy to their relatives and friends for blessing. As for the cloth, they are sold in the form of bands 20 cm × 5 cm for half a dinar. Buyers put these bands in their hands or pockets for the sake of warding off harm or out of fear of getting hurt. As for the money, only Allah knows what they do with it. Is it permissible to eat this candy or not? May Allah reward you.

A: (A) Visiting graves for anyone other than women is Sunnah (a commendable act) because of the Prophet's saying: ﴾Visit graves for they remind you of the hereafter﴿ .

(B) It is not permissible to make Tawaf around the grave of a prophet or any other person. It is not permissible to put food whether candy or anything else at graves. The same ruling applies to cloth and money. This is considered an act of Shirk (associating others in worship with Allah) if it is meant for drawing closer to the dead whether they are prophets or not.

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(C) What you have mentioned about the grave is not correct because the graves of prophets are not known, whether it is that of Prophet Yunus or any other prophet except for the grave of Prophet Muhammad (peace be upon him) and the grave of Prophet Ibrahim (Abraham, peace be upon him) in Palestine. Whoever claims that the grave of prophet Yunus or any other prophet is known, is a liar or at least believes some liars.

(D) If the grave of Prophet Yunus or other prophets were known, it wouldn't be permissible to exceed the limits or draw closer to it by performing any of the acts of `Ibadah (worship). Also, it wouldn't be permissible to offer candy or pieces of cloth to it; take blessings from it, or ask its dweller for any worldly affairs because Allah (Glorified be He) says: ﴾And the mosques are for Allâh (Alone): so invoke not anyone along with Allâh.﴿ and He also says: ﴾And if Allâh touches you with harm, there is none who can remove it but He, and if He intends any good for you, there is none who can repel His Favour﴿

(E) Candy and other kinds of food which are served at graves have no specialty or blessing. It should be taken and distributed to the poor; because it is regarded as money whose owners abandoned it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Tenth question from Fatwa No. 5741

Q10: What is the ruling on whoever transports a Mushrik (one who associates others with Allah in worship) to shrines or to attend banquets? Are they also Mushrik? Or are they sinners who commit a sin unwillingly especially if they are ordered to do so by their father or mother and if they do not comply parents will get angry?

A: It is not permissible to transport any one who intends to visit these shrines or to attend a banquet that is prepared for that shrine. Doing so is tantamount to committing a sin as this is a kind of cooperation for evil and aggression even though those who want to go there are one's parents. The Prophet (peace be upon him) said: ﴿ There is no obedience to a creature in defiance to the Creator. ﴾

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa No. 1258

Q: If a person made a statue from useful material such as gold,

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silver, or the like and the statue represents a human being or an animal and is used as a decorative ornament. Then this person makes Tawbah (repentance) to Allah and wants to convert the statue into something lawful and beneficial by changing it into coins, jewellery or making use of it in building. Is this permissible? What is the interpretation of the word "worshipped" in the saying of the Prophet (peace be upon him) to the person who wanted to sacrifice camels as a vow at Buwanah: ﴾Did the place contain any idols worshipped in pre-Islamic times?﴿ **?**

A: It is obligatory to destroy these statues and obliterate their drawings. It is also obligatory to wipe pictures out and remove their traces. This has to be done whether they are taken for `Ibadah (worship) or used as decorative ornaments as a means of rejecting the Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) and protecting Tawhid (monotheism). As for the word "worshipped" in the Prophet's Hadith: ﴾Did the place contain any idols worshipped in pre-Islamic times?﴿ , it denotes that the idols were erected, in most cases, for `Ibadah not for possession. It is permissible to make use of the remains of destroyed statues and idols in building houses, walls and Masjids (mosques), or in making coins or jewellery and the like. Also, it is permissible to make use of the papers, boards and cars bearing images after obliterating them and effacing their traces. This is based on what was narrated by Muslim, on the authority of Abu Al-Hayaj who said that `Aly said to him: ﴾Should I not send you on the same mission as Allah's Messenger (peace be upon him) sent me? Do not leave an image without obliterating it, or a high grave without leveling it.﴿ The Prophet (peace be upon him) ordered `Aly (may Allah be pleased with him) to just obliterate the images and level the high graves.

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Also, he (peace be upon him) told `Aisha (may Allah be pleased with her) to change the curtain that was in her room into cushions after cutting them into smaller pieces and obliterating the images drawn on them. However, the Prophet (peace be upon him) did not order her to get rid of the curtain. Because the basic ruling is the permissibility of using these raw materials and the impermissibility is due to certain reasons. If the specific cause is removed, it is permissible to use the materials once more as long as they are used for a permissible purpose.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The fifth and sixth questions of Fatwa No. 3201

Q5, 6: Is it permissible for me to demolish small Masjids (mosques) that contain shrines of sheikhs, who are called Awliya' (pious people)? Also, is it permissible for me to take parts of their debris, such as the roof or the cover so that I can benefit from them?

A: First: Building Masjids on graves is Haram (prohibited), as it is authentically established that the Prophet (peace be upon him) prohibited this and cursed those who do so. If they are built on them, the Muslim rulers should demolish them by way of elimination of evil, for they were not founded on piety and righteousness.

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Likewise, if a group of Muslims have the authority and the ability, they themselves should tear it down, provided that this will not cause any Fitnah (turmoil) which cannot be overcome. At the beginning of his call to Tawhid (monotheism), the Prophet (peace be upon him) did not destroy the idols which were over and inside the Ka'bah from the start. However, when the Muslims became powerful, he demolished them on the year of the Conquest of Makkah.

Second: If they are demolished, it is permissible for you to take parts of the debris that you can make use of, as long as there is no fear of trouble or harm.

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The second question of Fatwa no. 189

Q2: What is the ruling on performing Sujud (prostration) on graves and slaughtering sacrificial animals on them?

A: Prostrating on graves and slaughtering animals on them is a pagan act that was practiced in Jahiliyyah (pre-Islamic time of ignorance) and also an act of major Shirk (major form of associating others with Allah in His Divinity or in worship), as both of them are acts of 'Ibadah (worship) and 'Ibadah must wholly be for Allah Alone.

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Anyone who performs it to other than Allah is Mushrik (one who associates others with Allah in His Divinity or worship). Allah (Exalted be He) enjoins saying (what means):﴾ Say (O Muhammad صلى الله عليه وسلم): "Verily, my Salât (prayer), my sacrifice, my living, and my dying are for Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists).﴿ ﴾"He has no partner. And of this I have been commanded, and I am the first of the Muslims."﴿ He (Exalted be He) also says: ﴾Verily, We have granted you (O Muhammad صلى الله عليه وسلم) Al-Kauthar (a river in Paradise).﴿ ﴾Therefore turn in prayer to your Lord and sacrifice (to Him only).﴿ Many other Ayahs (Qur'anic verses) also emphasize that prostrating and sacrificing are acts of 'Ibadah when dedicated to other than Allah they become acts of major Shirk. There is no doubt that visiting graves to prostrate oneself over them or to slaughter sacrifices at them is done out of glorification and veneration of them, clearly embodied and expressed through offering such worshipful acts. Muslim reported in a long Hadith, under the chapter of "Prohibition of slaughtering a sacrifice to other than Allah, the Exalted, and the cursing of its doer," on the authority of 'Aly ibn Abu Talib (may Allah be pleased with him), who narrated that the Messenger of Allah (peace be upon him) told him four words: ﴾"Allah has cursed the one who slaughters (a sacrifice) to other than Allah; Allah has cursed the one who curses his parents; Allah has cursed the one who shelters an innovator (in religion); Allah has cursed the one who changes the marks of the land."﴿ Abu Dawud also reported in his Sunan (Hadith compilations classified by jurisprudential themes), on the authority of Thabit ibn Al-Dahhak (may Allah be pleased with him), who said: ﴾"A man vowed to sacrifice camels in Bawanah during the lifetime of the Messenger of Allah (peace be upon him). So he came to the Prophet (peace be upon him) and said, 'I have vowed to sacrifice camels in Buwanah.' The Prophet (peace be upon him) asked, 'Was any of the idols of Jahiliyyah (pre-Islamic time of ignorance) worshipped there?' They said, 'No.' He asked, 'Was any of their feasts celebrated there?' They said, 'No.' The Messenger of Allah (peace be upon him) said, 'Fulfill your vow, for there is no fulfillment of a vow which involves disobedience to Allah, or with regard to a thing the son of Adam does not own.'"﴿ This shows that anyone who slaughters sacrificial animals to other than Allah will be cursed.

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It also serves to show that it is Haram (prohibited) to slaughter sacrificial animals in a place where other than Allah, such as an idol or a grave, is glorified; or in a place where the people of Jahiliyyah used to customarily assemble, even if the act is done for the Sake of Allah.

First question from Fatwa No. 1644

Q 1: I argued with people who hold the opinion that it is permissible to offer Salah (Prayer) in a graveyard and in a Masjid (mosque) where there is a grave or graves. I refuted their arguments with clear and Sahih Hadiths (Hadiths that have been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish). But they said: "Where did `Aisha perform Salah after the Prophet (peace be upon him) and others had been buried in her house? Did she perform Salah in her house or outside it? They also mentioned that the Prophet (peace be upon him) and his Sahabah (Companions) performed Salah in Al-Masjid Al-Haram (the Sacred Mosque in Makkah) though Hajar, wife of prophet Ibrahim (Abraham, peace be upon him) and some of the prophets are buried in it. Is this true or not? Also, is it true that `Aisha used to perform Salah in her house after the death of the Messenger of Allah (peace be upon him)? I would also like to know the names of some books that deal with this subject.

(Part No. 1; Page No. 399)

A: It was related in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) on the authority of `Aisha (may Allah be pleased with her) that she said that the Prophet (peace be upon him) said on his deathbed: ﴾Let the curse of Allah be upon The Jews and Christians that they have taken the graves of their prophets as places of `Ibadah (worship).﴿ `Aisha (may Allah be pleased with her) said: ﴾He warned against what they did and if it wasn't for that, he would have raised his grave above the ground but he feared that it might be taken as a Masjid.﴿ Muslim related in his Sahih on the authority of Jundub ibn `Abdullah that the Prophet (peace be upon him) said five days before his death: ﴾Beware of those who preceded you and used to take the graves of their prophets and righteous men as places of `Ibadah, you must not take graves as Masjids; I forbid you to do that.﴿ Muslim also related that the Prophet (peace be upon him) said: ﴾Do not sit on graves and do not pray towards them.﴿ , ﴾The Messenger of Allah (peace be upon him) forbade plastering of the graves, building over them, or sitting on them.﴿ He (peace be upon him) cursed Jews and Christians because they took the graves of their prophets as Masjids. The Prophet (peace be upon him) forbade taking graves as places for Salah, performing Salah on them, or building over them, in order to protect Tawhid (monotheism) and block the avenues that may lead to Shirk (associating others in worship with Allah). Therefore, we can say that it is not permissible to perform Salah in Masjids where there are graves.

As to the questions: "Where did `Aisha perform Salah after the Prophet (peace be upon him) and others had been buried in her house? Did she perform Salah in her house or outside it? "

(Part No. 1; Page No. 400)

A: `Aisha (may Allah be pleased with her) is one of those who narrated the Hadiths of the Messenger of Allah (peace upon him) regarding the prohibition of taking graves as Masjids. This is a sign for the wisdom of Allah (Glorified and Exalted be He). Therefore, we know that she did not perform Salah in the room where the graves are because doing so contradicts the Hadiths she reported from the Prophet (peace be upon him) and this does not suit her. So she performed Salah in the rest of her house.

It is clear now that the Prophet (peace be upon him) was not buried in the Masjid, but was buried in his house. When Al-Walid ibn `Abdul-Malik widened Al-Masjid Al-Nabawy (the Prophet's Mosque), he included the room where the Prophet (peace be upon him) was buried in the Masjid. Therefore, some people thought that the Prophet was buried in the Masjid. But it was not so. The Sahabah were the most knowledgeable people about Sunnah (whatever is reported from the Prophet). Thus, they did not bury the Prophet in the Masjid, but they buried him in his house so that it would not be used as a Masjid.

Moreover, there is no evidence that Hajar or any of the prophets are buried in Al-Masjid Al-Haram. Those who said this are historians whose sayings are not reliable due to lack of evidence.

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(Part No. 1; Page No. 401)

The fifth question of Fatwa no. 2450

Q5: What is the ruling on performing Sujud (prostration) on graves and slaughtering sacrificial animals on them?

A: Prostrating on graves and slaughtering animals on them is a pagan act that was practiced in Jahiliyyah (pre-Islamic time of ignorance) and also an act of major Shirk (major form of associating others with Allah in His Divinity or in worship), as both of them are acts of 'Ibadah (worship) and 'Ibadah must wholly be for Allah Alone. Anyone who performs it to other than Allah is Mushrik (one who associates others with Allah in worship). Allah (Exalted be He) enjoins saying (what means): ﴾Say (O Muhammad صلى الله عليه وسلم): "Verily, my Salât (prayer), my sacrifice, my living, and my dying are for Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists).﴿ ﴾"He has no partner. And of this I have been commanded, and I am the first of the Muslims."﴿ He (Exalted be He) also says: ﴾Verily, We have granted you (O Muhammad صلى الله عليه وسلم) Al-Kauthar (a river in Paradise).﴿ ﴾Therefore turn in prayer to your Lord and sacrifice (to Him only).﴿ Many other Ayahs (Qur'anic verses) also emphasize that prostrating and sacrificing are acts of 'Ibadah when dedicated to other than Allah they become acts of major Shirk. There is no doubt that visiting graves to prostrate oneself over them or to slaughter sacrifices at them is done out of glorification and veneration of them, clearly embodied and expressed through offering such worshipful acts. Muslim reported in a long Hadith, under the chapter of "Prohibition of slaughtering a sacrifice to other than Allah, the Exalted, and the cursing of its doer," on the authority of 'Aly ibn Abu Talib (may Allah be pleased with him), who narrated that the Messenger of Allah (peace be upon him) told him four words: ﴾"Allah has cursed the one who slaughters (a sacrifice) to other than Allah; Allah has cursed the one who curses his parents; Allah has cursed the one who shelters an innovator (in religion); Allah has cursed the one who changes the marks of the land."﴿ Abu Dawud also reported in his Sunan (Hadith compilations classified by jurisprudential themes), on the authority of Thabit ibn Al-Dahhak (may Allah be pleased with him), who said:

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﴾"A man vowed to sacrifice camels in Bawanah during the lifetime of the Messenger of Allah (peace be upon him). So he came to the Prophet (peace be upon him) and said, 'I have vowed to sacrifice camels in Buwanah.' The Prophet (peace be upon him) asked, 'Was any of the idols of Jahiliyyah (pre-Islamic time of ignorance) worshipped there?' They said, 'No.' He asked, 'Was any of their feasts celebrated there?' They said, 'No.' The Messenger of Allah (peace be upon him) said, 'Fulfill your vow, for there is no fulfillment of a vow which involves disobedience to Allah, or with regard to a thing the son of Adam does not own.'"﴿ This shows that anyone who slaughters sacrificial animals to other than Allah will be cursed. It also serves to show that it is Haram (prohibited) to slaughter sacrificial animals in a place where other than Allah, such as an idol or a grave, is glorified; or in a place where the people of Jahiliyyah used to customarily assemble, even if the act is done for the Sake of Allah.

Second question from Fatwa no. (6425):

Q2: Is it permissible to perform Salah (Prayer) in a Masjid (mosque) where one person or more are buried due to necessity as it is the only available Masjid for offering the congregational Salah and Jumu`ah (Friday) Prayer?

A: It is not permissible to perform Salah in a Masjid where one person or more are buried. This grave or graves should be dug up and moved to the public graveyard.

(Part No. 1; Page No. 403)

Consequently, you must do your best to find another Masjid to perform the congregational Salah and Jumu`ah Prayer.

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The first question of Fatwa no. 3315

Q1: What is the ruling on offering Salah (Prayer) in Masjids (mosques) that contain graves and shrines?

A: It is not permissible for a Muslim to offer Salah in Masjids built over graves. This ruling is based on the evidence that prohibits the building of places of worship over graves. Among this evidence is the Hadith reported in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) on the authority of 'Aisha (may Allah be pleased with her) who narrated that Um Salamah once told the Messenger of Allah (peace be upon him) about a church that she saw in Abyssinia (Ethiopia) and the pictures that were in it. Upon that the Prophet (peace be upon him) said, ﴾"Those are a people who, when a righteous servant or a righteous man among them dies, they build a place of worship over his grave and make such images in it. Those will be the evilest of creation in the Sight of Allah on the Day of Resurrection."﴿

(Part No. 1; Page No. 404)

Another is the Hadith reported by the Compliers of the Sunan (Hadith compilations classified by jurisprudential themes) on the authority of Ibn 'Abbas (may Allah be pleased with them) who said, ﴾"The Messenger of Allah (peace be upon him) cursed women who visit graves and those who build Masjids over them (i.e. graves) and put lights on them."﴿ It is also reported in the Two Sahih on the authority of 'Aisha (may Allah be pleased with her) that the Prophet (peace be upon him) said, ﴾"May Allah curse the Jews and the Christians; they made the graves of their prophets places of worship."﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The fourth question of Fatwa No. 4259

Q4: Is it permissible to build Masjids (mosques) on the graves of Awliya' (pious people)? Second, is it permissible to offer Salah (Prayer) in such Masjids, although there are other Masjids in the same town that contain no graves?

A: It is impermissible to build Masjids over the graves of the righteous servants of Allah.

(Part No. 1; Page No. 405)

It is also impermissible to offer Salah in such Masjids, because the Prophet (peace be upon him) said, ("May Allah curse the Jews and the Christians, for they have taken the graves of their Prophets as places of worship.") (Agreed upon its authenticity by both Imam Bukhari and Imam Muslim). The Prophet (peace be upon him) also said, ("Beware! Those who came before you used to take the graves of their Prophets and righteous people as places of worship. Do not take graves as places of worship; I forbid you to do that.") Related by Muslim in his Sahih (Book of Authentic Hadith). Muslim also reported that Jabir ibn 'Abdullah (may Allah be pleased with him) said, (The Messenger of Allah (peace be upon him) forbade plastering of graves, sitting on them, or building over them.)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The third question of Fatwa no. 4335

Q 3: Is it permissible to perform Salah (Prayer) in a Masjid (mosque) that contains a grave? Is it obligatory to kiss the entry threshold of Masjid Al-Husayn and Masjid Al-Sayyidah Zaynab, kiss their shrines, beseech Allah by them, and seek strength and support from them?

(Part No. 1; Page No. 406)

Is it permissible to travel from one place to another to commemorate the birthdays of pious people?

A: Firstly: If a Masjid is built over a grave, it is not permissible to offer Salah in it. The same applies if someone was buried in a Masjid after it was built. It is obligatory that the buried remains be moved to a public cemetery, if this is possible. This is based on the Hadiths that indicate the prohibition of praying in Masjids that contain graves.

Secondly: It is forbidden to kiss the entry threshold of Masjid Al-Husayn or Al-Sayyidah Zaynab, or any other Masjid, or to kiss shrines, as it implies submission to other than Allah and glorification of inanimate beings and the dead. This glorification is not sanctioned by Allah, and it is a means that can lead to Shirk (associating others with Allah in His Divinity or worship). The same applies to beseeching Allah in the name of their status, person, right or honor. As for seeking strength or help from them, this is an act of major Shirk (associating others with Allah in His Divinity or worship that takes the Muslim out of Islam), as Allah (Glorified be He) says (what means): ﴾And whoever invokes (or worships), besides Allâh, any other ilâh (god), of whom he has no proof; then his reckoning is only with his Lord. Surely! Al-Kâfirûn (the disbelievers in Allâh and in the Oneness of Allâh, polytheists, pagans, idolaters) will not be successful.﴿ Allah (Glorified and Exalted be He) also says: ﴾Such is Allâh, your Lord; His is the kingdom. And those, whom you invoke or call upon instead of Him, own not even a Qitmîr (the thin membrane over the date-stone).﴿ ﴾If you invoke (or call upon) them, they hear not your call; and if (in case) they were to hear, they could not grant it (your request) to you. And on the Day of Resurrection, they will disown your worshipping them. And none can inform you (O Muhammad) like Him Who is the All-Knower (of everything).﴿

Thirdly: It is not permissible to hold a celebration to commemorate the birthday of the Messenger (peace be upon him) or any other person, and certainly not to travel to attend such a commemoration.

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His Eminence, Shaykh 'Abdul 'Aziz ibn 'Abdullah ibn Baz has written in detail on this subject, stating that it is Bid'ah (innovation in religion) and such an act was neither done by the Messenger of Allah (peace be upon him), his Sahabah (Companions, may Allah be pleased with them), nor other scholars of the earliest and best three generations of Islam; and certainly all goodness lies in following them.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Fatwa No. 4521

I am writing this letter to inquire about:

Q: Offering Salah (prayer) in a Masjid (mosque) with a grave inside it. Some scholars say that it is impermissible to pray there and if there is no other Masjid in town, it is better to pray at home than in a Masjid with a grave inside it. Other scholars say that it is permissible to pray there, because the grave of the Messenger of Allah (peace be upon him) is inside his Masjid, as well as the graves of his two Companions, Abu Bakr and 'Umar. This matter seems confusing to me, so I wrote this letter to inquire about the truth. I live in the countryside of Senegal where there is only one Masjid in our town in which there are four graves.

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Three of them are outside the Masjid, but they are adjacent to its southern part, whereas the fourth is completely inside the Masjid. Please inform me of the truth supported by evidence, as I know nothing about this matter, therefore I am asking you, for Allah says in His Glorious Book (what means): (So ask the people of the Reminder, if you do not know.) **(Surah Al-Nahl, 16: 43).**

A: First: it is impermissible to build Masjids over graves, or offer Salah in a Masjid that was built over a grave or graves, as it is authentically established that Lady 'Aisha (may Allah be pleased with her) said, ("When death came upon the Messenger of Allah (peace be upon him), he started to cast a garment of his over his face, and when it made him short of breath, he would remove it from his face; while in that state he said, 'May the Curse of Allah be upon the Jews and the Christians; for they have taken the graves of their Prophets as places of worship.'" ('Aisha said), "He was warning against (doing) what they did." She also said, "Had it not been for that, his grave would have been made prominent, but he feared lest it might be taken as a place of worship.") Narrated by Al-Bukhari and Muslim. Jundub ibn 'Abdullah (may Allah be pleased with him) also narrated that he heard the Prophet (peace be upon him), five days before his death, saying, ("I, before Allah, disown having taken anyone of you as a Khalil (close friend), for Allah has taken me as a Khalil as He took Ibrahim (Abraham) as a Khalil. Were I to have taken anyone from among my Ummah (nation) as a Khalil, I would have taken Abu Bakr as a Khalil. Beware! Those who came before you used to take the graves of their Prophets and righteous people as places of worship. Do not take graves as places of worship; I forbid you to do that.") Narrated by Muslim. The Prophet (peace be upon him) forbade building Masjids over graves, and cursed those who do so, which indicates that it is one of the major sins.

(Part No. 1; Page No. 409)

Building Masjids over graves and offering Salah in them is an exceeding of the limits in religion and a means leading to Shirk (associating others with Allah in worship), we seek refuge with Allah from that; therefore, 'Aisha (may Allah be pleased with her) said, ("He was warning against (doing) what they did." She also said, "Had it not been for that, his grave would have been made prominent, but he feared lest it might be taken as a place of worship.")

Second: If the Masjid has been built over a grave, it should be demolished, because it has been established upon something other than what Allah has ordained. Maintaining the Masjid and continuing to pray in it is persistence in the sin of establishing it, also an exceeding of the limits in religion, and glorification of those upon whose grave the Masjid was built, which may lead to Shirk - we seek refuge in Allah from that. Allah the Exalted says (what means): ﴾Do not exceed the limits in your religion﴿ The Prophet (peace be upon him) also said: ((“Beware of exceeding the limits in religion, for those who came before you were destroyed because of exceeding the limits in religion.”))

If the Masjid has not been built over a grave and a dead body was buried there later, it should not be demolished; however, the body should be exhumed and buried outside in a Muslim cemetery, because burying it in the Masjid is a Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect), which can be only eliminated by removing its cause.

Third: The Prophet (peace be upon him) laid the foundation of his Masjid (Al-Masjid Al-Nabawy) on piety to Allah and His Good Pleasure.

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The Prophet (peace be upon him) was not buried there after his death, rather he was buried in the room of Lady ‘Aisha (may Allah be pleased with her). When Abu Bakr (may Allah be pleased with him) died, he was buried with him in the same room, and when ‘Umar (may Allah be pleased with him) died, he was also buried there. This room was not inside the Masjid or in the direction of its Qiblah (direction faced for Prayer towards the Ka‘bah), but to the left of the praying place, outside the Masjid. It did not become part of the Masjid when ‘Uthman (may Allah be pleased with him) enlarged Al-Masjid Al-Nabawy, but it was included after the time of the Rightly Guided Caliphs (may Allah be pleased with them). Therefore, Salah there is permissible; it is even better than a thousand Salah elsewhere, except in Al-Masjid Al-Haram which is not like those Masjids that have been established over graves or in which people were later buried, as Salah is prohibited in them.

Fourth: You are not allowed to offer obligatory Salah at home; you must perform it in congregation with some of your fellow Muslim brothers in any place other than the Masjid which was built over a grave, even if in an open area. You must establish another Masjid based upon what Allah has ordained in order to offer the Five Obligatory Daily Prayers in accordance with Shari‘ah (Islamic law) and away from what Allah has prohibited.

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Fatwa no. (4874):

Q: What is the ruling on building Masjids (mosques) over graves as well as demolishing Masjids which are built over graves?

A: It is not permissible to build Masjids over graves, for the Prophet (peace be upon him) prohibited this practice and cursed the person who does it. The prohibition encompasses both building Masjids over graves and performing Salah (prayer) in such Masjids. Masjids that are built over graves should be demolished because they are set up in a non-Shar`y (Islamically lawful) way and also leaving them as they are and performing Salah in them is a means leading to Shirk (associating others in worship with Allah).

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Fatwa No. 5093

Q: The people of our town demolished a Masjid (mosque) to rebuild it. The Masjid has been built on a shrine. When they started building, they built on top of the shrine and didn't disclude it from the Masjid. Is it permissible to donate money to this Masjid? Moreover, is it permissible to perform Salah (Prayer) there bearing in mind that the grave is in a room whose door opens from inside the Masjid?

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A: In case that the situation is as mentioned above, it is not permissible either to donate money for building this Masjid or even to help in its construction by any means. Performing salah in such a Masjid is not permissible. Rather, that Masjid should be destroyed.

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Second question from Fatwa No. 7137

Q 2: What is the ruling on a person who builds or participates in building a Masjid (mosque) on top of a dead person's grave and beside other graves? Is it an aspect of Shirk (associating others in worship with Allah) to build a Masjid in this place? What about someone whose job is to decorate or paint this Masjid? What is the ruling on the money that they get from this job especially if they are in dire need of money?

A: It is authentically narrated that Allah's Messenger (peace be upon him) said: ﴾Let there be the curse of Allah upon the Jews and the Christians for they have taken the graves of their Prophets as places of worship.﴿ It is also authentically narrated that he (peace be upon him) said: ﴾Beware of those who preceded you and used to take the graves of their prophets and righteous men as places of worship, so you must not take graves as Masjids (mosques); I forbid you to do that.﴿ Likewise, it is narrated that he (peace be upon him) forbade plastering graves, building or sitting on them.

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Accordingly, it is not permissible for a Muslim to do or help doing something which Allah forbids. So, the person who has done or participated in this deed should make Tawbah (repentance to Allah, may He be Exalted) and remove that Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) if they can. May Allah forgive and pardon such a person if they repent to Allah sincerely and do good deeds after their Tawbah!

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Fatwa no. 7210

Q: In our country, there are many graves, on some of which there are black and white stones. People build on them and argue that they do not build on the graves of men who killed many people and then were killed, but only on the graves of people who had a good reputation. I think that it is wrong to build on graves; therefore, I have decided to demolish these buildings. Is it permissible to do so? Does this deserve punishment from Allah? Please enlighten me, may Allah reward you with the best reward!

A: Building on graves is an abominable Bid‘ah (innovation in religion) that involves excessive veneration of those who are buried there. It is also a means that can lead to Shirk (associating others in worship with Allah). It is therefore obligatory on the Muslim ruler or his representative to order the removal of these buildings on graves and that they be leveled to the ground, to end this Bid‘ah and to block the means to Shirk.

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Muslim reported in his Sahih (Book of Authentic Hadith), on the authority of Abu Al-Hayyaj Hayyan ibn Hussayn, who narrated that ‘Aly (may Allah be pleased with him) said to him, ❨“Shall I send you on the same mission that the Messenger of Allah (peace be upon him) sent me? Do not leave an image without erasing it or a high grave without leveling it.”❩ It is also authentically reported that the Prophet (peace be upon him) forbade building on graves, plastering them, or sitting on them.

However, you should not do this by yourself, so that you will not get harmed without achieving their removal. You should, instead, refer this matter to a judge or the leader in your area to take the necessary actions of demolishing them and warn Muslims against this evil, as they are the ruler’s representative in such matters.

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The first question of Fatwa no. 7350

Q1: What is the Tafsir (explanation/exegesis of the meanings) of Allah’s Saying (that can be translated as): ﴿And thus We made their case known (to the people), that they might know that the Promise of Allâh is true, and that there can be no doubt about the Hour. (Remember) when they (the people of the city) disputed among themselves about their case, they said: "Construct a building over them; their Lord knows best about them;" (then) those who won their point said (most probably the disbelievers): "We verily shall build a place of worship over them."﴾ **So, what is meant by:** ﴿Construct a building over them﴾

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And: ﴿We verily shall build a place of worship over them.﴾ **We have heard from you that it is forbidden to build over graves, but is this not evidence of the permissibility of building over them?**

A: As you have heard from us, it is Haram (prohibited) to build Masjids (mosques) over graves, on the authority of the numerous evidences that indicate this ruling and due to the fact that this could be a means that would lead to the worship of their occupants besides Allah. The Ayahs (Qur’anic verses) that you mentioned do not include any evidence that permits building over graves, because they are stories about the past, in which people performed actions that were opposed and censured by the legal evidences.

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Second question from Fatwa no. (7353):

Q2: Why do some people curse Islam? What is the ruling on them especially if they are blood relatives; for instance a brother or a father? What is the ruling on the shrines of Ibrahim Al-Dusuqy, Al-Sayyid Al-Badawy, and Al-Husayn? Finally, what is the ruling on Masjids (mosques) that contain graves? Do they fall under the Hadith in which the Messenger (peace be upon him) said what means, ❪Let the curse of Allah be upon the **Jews and the Christians,** for they have taken the graves of their Prophets as places of worship❫ **?**

A: First of all, cursing Islam is an act of serious Riddah (apostasy) in case

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the person who curses claims to be a Muslim. If someone is aware that another is committing this sin, it is their duty to forbid Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) and advise them and hopefully they may accept the advice, give up Munkar, and do Tawbah (repentance to Allah). This duty is more emphasized amongst one's relatives as the Prophet (peace be upon him) said, ❪Anyone of you who sees an evil action, let him change it with his hand; and if he is not able to do this, then with his tongue; and if he is not able to do this, then with his heart; and that is the weakest of faith.❫

Second, it is not permissible to build Masjids above the graves or bury the dead in Masjids. Moreover, it is not permissible to perform Salah (Prayer) in Masjids which are built over graves for the Prophet (peace be upon him) said: ❪Verily, those who were before you used to take the graves of their prophets and righteous men as places of worship. So do not take graves as places of worship; I forbid you to do that.❫ Related by Muslim in his Sahih Book of Hadith.

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First question from Fatwa No. 8705

Q 1: In my town in south Tunisia, there is a Masjid (mosque) which has a grave in one of its corners. This grave is in a separate room where Salah (prayer) is not performed. Some families visit this grave on Thursday nights

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bringing food with them to be given as charity within the Masjid. Is this act permissible? What is the ruling on performing Salah in this Masjid? I need a definitive answer to this important question.

A: Firstly: It is not permissible to perform Salah in any Masjid that has a grave. This is because the Messenger of Allah (peace be upon him) forbade it and cursed those who take the graves as places of `Ibadah (worship).

Secondly: It is not permissible to take a Masjid, in which there is a grave, as a place to serve food and give Sadaqah (voluntary charity). This is an act of Bid`ah (rejected innovation in religion) and a means to seek the blessings of the grave's dweller. Giving Sadaqah with the purpose of drawing close to the grave's dweller is an act of Al-Shirk-ul-Akbar (major form of associating others in worship with Allah).

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First question from Fatwa No. 9686

Q 1: Is it permissible to call a person a Kafir (disbeliever) if they perform Salah (Prayer) in the graveyard seeking the blessings of the Waliy (pious person) buried there?

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A: It is prohibited to perform Salah in a place where there is a grave. If one intends to become closer or receive the pleasure of a Waliy by performing Salah there, then doing so is Shirk Akbar (major form of associating others in worship with Allah). Allah (Exalted be He) says: ﴿Say (O Muhammad صلى الله عليه وسلم): "Verily, my Salât (prayer), my sacrifice, my living, and my dying are for Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists).﴾

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Fatwa No. 10422 :

Q: In the middle of our town, there is an old cemetery which the municipal authorities removed and built a housing complex on top, and buildings for low-income people. Still there is a vast area remaining on which some benevolent people built a Masjid (mosque) to ease prayer for the people in the residence. After the Masjid was fully built, an argument started between the people of the town regarding the permissibility of performing Salah (Prayer) in it. Some supported it and some opposed it. Could you tell us the ruling on this Masjid? Should we destroy it or not? Is performing Salah there permissible or not?

A: In case that the land on which the Masjid was built is free of

graves, performing salah there is permissible otherwise the Masjid should be destroyed.

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Fatwa no. 11086

Q: Our Masjid (mosque) in Bayang, in the province of Lanao del Sur, was rebuilt after a destructive earthquake that hit the region in 1955. Its foundations and walls were destroyed, so the officials decided to rebuild it, and agreed to level the part of the earth lying to the eastern side of the Masjid, which was used previously as a graveyard. When they were bulldozing this area, they found human bones and remains, so they reburied them. Some were reburied in the western section of the Masjid inside its courtyard. Is it permissible to establish congregational prayers and Jumu'ah (Friday) Congregational Prayer in this Masjid?

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If not, is it possible to solve this issue by building a partition or a separating wall inside the western section of this Masjid where the remains are buried (to separate this section from the rest of the Masjid), as is the case in Al-Masjid Al-Nabawy (the Prophet's Mosque) in Madinah, Saudi Arabia? If the answer to this is no, can this issue be solved by building a second floor to perform the obligatory prayers there and leave the first floor open for other purposes than praying? Is it permissible to continue performing the Five Obligatory Daily Prayers in this Masjid until we find another suitable site for building a new Masjid?

A: If the current Masjid was not built on a land containing graves, the graves which were placed in its western section should be dug up and the remains should be transferred to the graveyards. If they were the remains of dead Muslims, they should be buried in Muslim graves; otherwise they should be buried in the graveyards of the disbelievers. The remains of each should be put in a separate hole and be leveled like the rest of the graves, to protect them from desecration. If it is impossible to transfer the remains from the western section, then there is no harm in separating this section with a wall from the rest of the Masjid. If the Masjid was built on a land that originally contained graves, you are obliged to search for another land, free from graves, to build a new one and keep the land of this Masjid a graveyard, as it was in the first place. As to Al-Masjid Al-Nabawy, it was not built on graves.

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The graves of the Prophet (peace be upon him) and his two Companions, Abu Bakr and 'Umar (may Allah be pleased with them), were outside the Masjid. These graves were in the house of 'Aisha (may Allah be pleased with her). When Al-Walid ibn 'Abdul-Malik expanded the Masjid, he attached the house and separated it from the Masjid by a wall that surrounds it from all sides.

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Fatwa No. 10913

Q: There is a Masjid Jami' (a large mosque where Jumu`ah [Friday] Prayers are held) in our town which has graves inside or in front of this mosque. It is true that the Prophet (peace be upon him) forbade this but he (peace be upon him) also warned against abandoning congregational Salah. What should I do? Should I abandon Jumu`ah (Friday) Prayer because of these graves or can I perform Salah there especially that we do not have another Masjid Jami' in our town?

A: It is not permissible for you to perform Jumu'ah Prayer in the Masjid where there are graves. You should do your best in searching for a Masjid where Jumu'ah Prayer is performed. You should also do your best to move the graves to public graveyards.

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In case that you can not do so, you have to search for good-doers to participate in buying a piece of land to build a Masjid where Jumu'ah Prayer can be performed.

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Fatwa No. 7095

Q: We have an old Masjid (mosque) surrounded by a very old ruined cemetery except for one grave. Inhabitants of the town want to expand the Masjid so that the graveyard will be included in it, bearing in mind that the place mentioned is the most suitable one for building a Masjid. Is it permissible or not?

A: It is prohibited to include the grave mentioned above or any part of the cemetery in the Masjid.

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Fatwa no. 1448

Q: Someone built a Masjid (Mosque) in Yemen and he made a will that his family should place his grave inside that Masjid. When he died, they buried him in the Masjid in the direction of the Qiblah (direction faced for Prayer towards the Ka'bah). The distance between the courtyard where his grave lies and the Qiblah is only one meter. Please, guide us concerning this issue.

A: This grave should be dug up and the corpse should be carried to any place far from the Masjid such as the town graveyard. Placing a grave inside the Masjid is a means leading to Shirk (associating others in worship with Allah). If the grave lies in the direction of the Qiblah, the prohibition is more serious and the act is closer to Shirk as it may lead to worshipping the occupant of the grave. This is based on what is related by Al-Bukhari and Muslim in their Two Sahih (authentic) Books of Hadith on the authority of Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) stated, (May Allah curse the Jews and the Christians for they have taken the graves of their prophets as places of worship.) Also Muslim related that the Prophet (peace be upon him) stated, (Do not sit on graves and do not pray towards them.) Moreover, Muslim related that the Prophet (peace be upon him) stated, (Beware! Those who came before you used to take the graves of their Prophets and righteous people as places of worship. Do not take graves as places of worship; I forbid you to do that.)

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First question from Fatwa No. 2909

Q 1: Some benevolent people build Masjids (mosques) at their expense and specify a space at the side or in front of these Masjids for themselves or their families to be buried in. They do so thinking that this is a means of drawing closer to Allah. Some scholars have told them that it is permissible to place a grave near the Masjid (mosque) or in front of it provided that they build a wall to separate the Masjid from the grave.

A: It is not permissible to specify an area in the Masjid to bury the person who built it at his expense or any other person, because there are substantiated evidences indicating that it is not permissible to build Masjids on the graves. It is authentically narrated in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) on the authority of `Aisha (may Allah be pleased with her) that Um Salamah told Allah's Messenger (peace be upon him) about a church which she had seen in Abyssinia (Ethiopia). She told him about the pictures which she had seen in it. He (peace be upon him) said:

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﴾When any righteous pious man dies amongst them, they build a place of worship at his grave and put these pictures in it; they are the worst creatures in the sight of Allah.﴿ Also it is narrated by Ahl-ul-Sunan (authors of Hadith compilations classified by jurisprudential themes) on the authority of Ibn `Abbas (may Allah be pleased with them both): ﴾Allah's Messenger (peace be upon him) cursed women who visit graves and those who build Masjids on them and place lights upon them.﴿ There are other Sahih Hadiths (Hadiths that have been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish) reported from Allah's Messenger (peace be upon him) stating the same.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa No 6154

Q: I always talk to my mother, father, and friends about some Bid`ahs (rejected innovations in religion) such as performing Salah (Prayer) in Masjids (mosques) built around the graves, people making Du`a' (supplication) to the dead, or other similar things. Nevertheless, they usually reply: "Scholars perform Salah in these Masjids where they see people doing so and do not comment; are you more knowledgeable?!" It is vain to try to convince those people. If one dares to try it, they say: "We found our fathers doing this, are you going to reform the universe". Again, they argue that the grand scholars perform Salah in the Masjids of Al-Husayn and Al-Sayyidah Zaynab (may Allah be pleased with them). I reply: "They (i.e. Al-Husayn and Al-Sayyidah Zaynab)

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are not in Egypt. Taking for granted that they are in Egypt, it is not permissible to make Du`a' to them instead of Allah (Glorified and Exalted be He) or to make vows to them". But the outcome is as if I were talking to stones. They call me a Kafir (disbeliever) and other names. I do not know what to do with my parents and you know their due rights. Every time my mother rebukes me, I say to her: "Al-Sayyid Al-Badawi and people like him do not possess an atom in the kingdom of Allah (Glorified and Exalted be He)". In reply she mentions that they are pious people and refers to other beliefs of Al-Shirk-ul-Akbar (major form of associating others in worship with Allah) that it is better to avoid citing here. Could you tell me what I should do? May Allah reward you.

A: Firstly: It is not permissible to build Masjids around graves. It is not permissible to offer Salah in Masjids where graves are built. It is also not permissible for a person to make Du`a' to the dead to bring about benefit or ward off harm. Making Du`a' to them and seeking help from them is an act of Kufr (disbelief) which drives its doer out of Islam. May Allah protect us.

Secondly: Actions and sayings of the people of knowledge are not Islamic legal proofs, because many of them may practice Bid`ahs. Islamic legal proofs are to be sought only from the Qur'an and the confirmed Sunnah (whatever is reported from the Prophet, peace be upon him).

Thirdly: You should continue calling your parents and friends to the truth and being firm on that. Be patient with whatever harm you face for the sake of Allah. Perhaps Allah may guide them, through you, to the truth. Later on they may be helpful to you after their enmity, ridicule, and spite against you. Be kind

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to your parents, treat them in the best manner, because Allah says: ﴾And We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship, and his weaning is in two years - give thanks to Me and to your parents. Unto Me is the final destination.﴿ ﴾But if they (both) strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not; but behave with them in the world kindly, and follow the path of him who turns to Me in repentance and in obedience. Then to Me will be your return, and I shall tell you what you used to do.﴿ May Allah help you succeed and be determined in truth. May Allah guide your parents and other people, for indeed He is Omnipotent over all things.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa No. 9224

Q: Sometimes I am entrusted with certain jobs in Al-Haram Al-Nabawy (the Prophet's Mosque), where I am to carry out my service in front of the Fence around the room of the Prophet's grave. My duty is to prevent visitors from touching and seeking the blessings of the Prophet's grave. Upon entering Al-Haram Al-Nabawy, I usually offer Tahiyyat-ul-Masjid (two-unit-Prayer to greet the mosque) and then start my work in front of the Prophet's grave. Before starting my job, I invoke blessings upon the Prophet (peace be upon him) and his two Companions (i.e. Abu-Bakr and `Umar, may Allah be pleased with them both). One of my colleagues told me that this deed is not permissible and that the Prophet (peace be upon him) has forbidden

making his grave a place of celebration. Therefore, invoking blessings upon the Prophet and his two Companions daily is impermissible. My question is what is the ruling on me doing this? May Allah grant you success and blessings!

A: It is impermissible to make the grave of the Prophet (peace be upon him) a place where people should visit daily, weekly or monthly. This act may involve making the grave a place of celebration which is forbidden. This is proved by what Abu Dawud narrated with a Hasan Sanad (a chain of narration contains a narrator with weak exactitude, but is free from eccentricity or blemish) and reliable narrators on the authority of Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said: (Do not make your houses graves, and do not make my grave a place of celebration but invoke blessings on me, for your blessings reach me wherever you may be) There are many other evidences supporting the same effect.

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Fatwa no. 2501

Q: After performing the enjoined duty of Hajj, many women travel to Madinah to visit Al-Masjid Al-Nabawy (the Prophet's Mosque) and the grave of the Messenger (peace be upon him). Is it obligatory on women to visit both Al-Masjid Al-Nabawy and the grave of the Messenger (peace be upon him), or to visit just one of them? Or it is not obligatory on them to visit either of them? Please advise us on this matter.

(Part No. 1; Page No. 429)

A: It is not obligatory on men or women to visit Al-Masjid Al-Nabawy. It is only Sunnah (a commendable act) to perform Salah there and it is permissible to undertake a special journey to do so. Visiting the grave of the Messenger (peace be upon him) is not obligatory either; it is Sunnah for those who have not traveled especially to visit the grave, as is the case with visiting any grave of any other Muslim. The visit should only be made to receive admonition, warning, and reminders of the Hereafter. The Prophet (peace be upon him) visited graves and urged people to do so for these purposes only, but not to seek blessings from them or to ask the dead to answer needs or relieve distress, as is done by many of the male and female adherents to Bid'ah (innovation in religion). However, if visiting the grave of the Prophet (peace be upon him), or that of any other person, hinges on traveling, then it not permissible to travel specifically for this purpose, based on what is authentically reported from the Prophet (peace be upon him) who said, ﴾No journey should be made except to three Masjids (mosques): This Masjid of mine (Al-Masjid Al-Nabawy in Madinah), Al-Masjid Al-Haram (the Sacred Mosque in Makkah), and Al-Masjid Al-Aqsa (Al-Aqsa Mosque in Jerusalem).﴿ Moreover, it should be borne in mind that women are not permitted to visit graves, as it is authentically reported that the Prophet (peace be upon him), ﴾cursed women who visit graves.﴿

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Fatwa no. (2506):

Q: Is it permissible for someone to travel to visit Al-Masjid Al-Nabawy (the Prophet's Noble Mosque) in Madinah while living in Makkah?

A: It is permissible for Muslims to travel to Madinah to perform Salah (Prayer) at Al-Masjid Al-Nabawy. In fact, doing so is Mustahab (recommended) as the performance of one Salah in it is better than a thousand Salahs elsewhere with the exception of Al-Masjid Al-Haram (the Sacred Mosque). However, if the questioner is in Makkah, performing Salah at Al-Masjid Al-Haram is better than traveling to perform it at Al-Masjid Al-Nabawy, because one Salah at Al-Masjid Al-Haram is equal to a hundred thousand Salahs elsewhere. Moreover, it is not permissible to travel to Madinah solely to visit the grave of the Prophet (peace be upon him) or any grave for he (peace be upon him) said in an authentic Hadith, (Do not travel on a journey except to three mosques: Al-Masjid Al-Haram, this Masjid of mine, and Al-Masjid Al-Aqsa [Al-Aqsa mosque, i.e. Jerusalem].) Related by Ahmad, Al-Bukhari, Muslim, Abu Dawud, Al-Nasa'y, and Ibn Majah.

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Third question from Fatwa No. 4230

Q: Is it permissible to intend to undertake a journey to visit the graves of prophets and righteous people

(Part No. 1; Page No. 431)

as the grave of our Prophet Muhammad (peace be upon him) and others? Is this a Shar`y (Islamically lawful) visit or not?

A: It is not permissible to undertake journeys to visit graves of the prophets, righteous people and others. Doing so is a Bid'ah (rejected innovation in religion). The evidence for this is the Hadith of the Prophet (peace be upon him): ﴾Do not undertake a journey except to three Masjids (mosques): Al-Masjid Al-Haram (the Sacred Mosque in Makkah), this Masjid of mine (the Prophet's Mosque), and Al-Masjid Al-Aqsa (the Mosque in Jerusalem). ﴿ The Prophet (peace be upon him) said: ﴾He who does any act for which there is no sanction from our behalf, it is to be rejected.﴿ Visiting graves without undertaking journeys to visit them is a Sunnah (a commendable act). The Prophet (peace be upon him) said: ﴾Visit the graves for they remind you of the hereafter.﴿ (Related by Muslim in his Sahih "authentic" Book of Hadith).

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Fatwa no. 7275

Q: I was born in 13/4/1903 A.D; I am now eighty years old, but Allah has not willed it for me yet during this lifetime to visit the Sacred Ka'bah or the Prophet's Mosque. Out of my love for the Prophet (peace be upon him), I invoke Allah's blessings upon him day and night. I see him often in my dreams and the last was today. Today I only felt that I wanted to disclose this.

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I have a simple home and I am blessed with only one daughter and her orphaned child. They live with me to take care of me. I live on a modest income and I yearn so much to visit the Messenger of Allah (peace be upon him). Should I sell this house to enjoy visiting the beloved Prophet?

A: First: We hope that your dreams be good dreams that come true.

Second: It is not permissible to travel specifically to visit the grave of the Prophet (peace be upon him). What is permissible is to visit his Masjid (mosque) and pray there; and this visit is not obligatory. It is also permissible for any Muslim visiting the Prophet's Masjid to greet him and his two Companions (Abu Bakr and Umar, may Allah be pleased with them both). However, you should not sell your dwelling house for the sake of this visit. Obeying the Prophet (peace be upon him) and adhering to his Sunnah at any time or place, in hope of being rewarded by Allah, is a means of attaing happiness and success in this world and in the Hereafter.

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Seventh question from Fatwa No. 10768

Q 7: Are pilgrims whether men or women required to visit the grave of the Prophet (peace be upon him), Al-Baqi' (the graveyard of the people of Madinah, near the Prophet's Mosque), Uhud (a Mount by which [the Battle of Uhud '3 A.H./625 A.D.'] took place between Muslims and disbelievers of Makkah), and Quba' (A town near Madinah where the Prophet [peace be upon him] established the first mosque)? Or is that for men only?

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A: Pilgrims whether men or women are not required to visit the grave of the Prophet (peace be upon him) or Al-Baqi`. One should not undertake a journey to visit graves. Moreover, it is forbidden for women to visit graves even without undertaking journeys. The Prophet (peace be upon him) said: ﴾Do not undertake a journey except to three mosques: Al-Masjid Al-Haram (the Sacred Mosque in Makkah), this Masjid of mine (the Prophet's Mosque), and al-Masjid al-Aqsa (the Mosque in Jerusalem). ﴿ (Related by Al-Bukhari and Muslim). Also: ﴾The Messenger of Allah (peace be upon him) cursed the women who visit graves﴿ It is sufficient for women to perform Salahs (Prayers) in the Prophet's Masjid and to ask Allah to confer peace and blessings upon the Prophet (peace be upon him) everywhere.

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The second question of Fatwa no. 4297

Q 2: What is the ruling of Shari'ah (Islamic law) on visiting the graves of pious people. When a man travels to the grave of a pious person, accompanied by his family and relatives, among which are women. They take a ewe with them to slaughter near the grave, then they serve food, eat, drink, and stay by the graveside for a whole day or a part of a day; sometimes until early morning. The grave is 20 km, more or less, away from the house.

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They also give some of the meat to their friends and relatives who live in another area, as a gift or Sadaqah (voluntary charity). Although people know that the Name of Allah was mentioned on slaughtering the animal, some of them say that this meat is as Haram (prohibited) to eat as pork. However, Allah (Glorified and Exalted be He) says (what means): ﴿So eat of that (meat) on which Allâh's Name has been pronounced (while slaughtering the animal)﴾ **The purpose of this journey, from its beginning to its end, is only to draw close to Allah, through visiting the grave of this pious man and supplicating there, seeking his blessings, and seeking to draw close to Allah (Tawassul) through him. When a dispute arises between two people, they take oaths at the grave of this pious man and people also hold an annual commemoration of his birthday at his grave. It is also one of our customs that, when one of us becomes sick, we go to the graves of the pious people, or if one of us becomes mentally ill or seriously ill, our relatives take us to the graves of the pious people. Sometimes the people are cured of their physical or mental illness due to the visit they pay to the graves of the righteous. What is the Islamic opinion on this? Please enlighten us, may Allah be merciful to you!**

A: First: It is not permissible to undertake a journey to visit graves, because the Prophet (peace be upon him) instructed, saying: ﴿No journey should be made except to three Masjids (mosques): This Masjid of mine (Al-Masjid Al-Nabawy in Madinah), Al-Masjid Al-Haram (the Sacred Mosque in Makkah), and Al-Masjid Al-Aqsa (Al-Aqsa Mosque in Jerusalem). ﴾

Second: Visiting graves is only lawful for men, not women. It can only be done if the grave is in the same area, i.e. can be visited without having to undertake a journey; if the purpose of the visit is to take admonition and supplicate to Allah for those buried there, if they are Muslims. The Prophet (peace be upon him) said in this regard: ﴿I had forbidden you to visit graves, but you may visit them now, for they remind you of the Hereafter.﴾

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Graves should be visited following the example of the Prophet (peace be upon him), when he visited those buried in Al-Baqi' and the martyrs of Uhud, by greeting the occupants with peace and supplicating to Allah for them.

Third: Calling upon the dead, seeking help and strength from them, offering sacrifices to them, or believing that they can bring benefit, avert harm, cure the sick, bring back absent ones, all these and their like are acts of major Shirk (associating others with Allah in His Divinity or worship) that take a person out of Islam.

Fourth: Slaughtering animals as sacrifice to Allah at graves to obtain blessings from their occupants, supplicating to Allah particularly there, staying there for a long time in the hope of attaining blessings from their occupants, performing Tawassul (seeking to draw close to Allah through lawful/unlawful means) through their honor or right, are all acts of Bid'ah (innovation in religion) and also means that can lead to major Shirk. Therefore, it is Haram (prohibited) to do any of these acts and those who do so should be advised against this.

Fifth: As for slaughtering animals specifically at graves, seeking the blessings of those buried there, it is Munkar (unacceptable or disapproved of by Islamic law) and Bid'ah; therefore, it is unlawful to eat this meat so as to block all means and ways leading to Shirk. If the sacrificial animal is slaughtered with the intention of drawing close to those buried in the grave, it is an act of major Shirk, even if the Name of Allah is mentioned on slaughtering it. This is because the action of the heart is more significant than the physical action (words) of the tongue, as it is the basis in all acts of 'Ibadah (worship).

Sixth: As for recovery of some sick people who have had contact with or been to graves, this does not provide evidence for the permissibility of these acts.

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In fact, the recovery might just have occurred coincidentally at that time, due to the Predestination of Allah. This may cause some ignorant people to think that it occurred by the aid of the pious man buried in the grave. It may also be the work of Satan, as some needs of the worshippers of idol and Jinn may be carried by Satan; therefore, this cannot be used as evidence of the permissibility of their doing so. In fact, these actions are Shirk, even if some needs are fulfilled, because the devils may be enticing these people through this into persisting in acts of Shirk. Actually, cure happened only because it coincided with the time predestined by Allah for getting cured.

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The thirteenth question of Fatwa no. 4264

Q 13: Is the report that Imam Ibn Al-Qayyim disapproved of traveling on a pilgrimage to the grave of Prophet Ibrahim (Abraham, peace be upon him) authentic? In which of his books can this statement be found? Is it permissible to travel to the grave of Prophet Ibrahim? If so, what is the evidence that supports this? Did Ibn Al-Qayyim say that Hellfire is not eternal? In which of his books can this statement be found?

A: First: it is impermissible to set out on a journey except for the three Masjids (mosques): [Al-Masjid Al-Haram (the Sacred Mosque), Al-Masjid Al-Nabawy (the Prophet's Mosque), and Al-Masjid Al-Aqsa (in Jerusalem)], as the Prophet (peace be upon him) stated: ﴾No journey should be made except to three mosques...﴿ This is the opinion held by Ibn Al-Qayyim (may Allah have mercy on him), the Shaykh of Islam Ibn Taymiyyah, and many scholars, based upon the mentioned Hadith.

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Thus, according to the more correct of the two scholarly opinions, it is impermissible to journey to the grave of the Prophet Ibrahim (peace be upon him) or to any other grave, on the authority of the mentioned Hadith.

Second: You can refer to the opinion held by Ibn Al-Qayyim about Hellfire being eternal in his book entitled "Al-Wabil Al-Sayyib", where he stated that Hellfire is eternal as did the Jumhur (dominant majority) of Ahl-ul-Sunnah wal-Jama'ah (those adhering to the Sunnah and the Muslim community).

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Fatwa no. (5339):

Q: In our country, a celebration called `Urs is held every year around the grave of a man whom people claim was one of the Awliya` (pious people). Since the purpose of such celebrations is to grant the deceased a reward, people slaughter cows and sheep and feed everyone. However, the so-called `Urs is not only an invitation to have food but a way to draw closer to Allah through Tawassul (supplicating to Allah through a means) by the deceased.

All the graves of the Awliya' are lit up with colored lamps during the celebration. Leveled graves and their surroundings are decorated with marble and cement. People, media and journalists are invited to join in the celebration. Incense sticks are lit, the birthday of the Prophet (peace be upon him) is celebrated, and people invoke Allah's peace and blessings on the Prophet loudly while standing and sitting. They chant songs of thanking and praising Allah (Exalted be He) with and without using musical instruments. People call the foregoing: Dhikr Jaliy (apparent Remembrance of Allah). They touch the graves claiming that they get blessed by doing so, and they recite the Qur'an around the graves and perform Salah (Prayer) beside them.

During this celebration both gifts and money are accepted and the latter is spent on buying courtyards, constructing houses for visitors to stay in, or building Masjids (mosques) over or above the graves. The visiting men, women, and children hope for Allah's Mercy and ask Him to grant them children and wealth, relieve their distresses, and cure their sick. The bereaved family or the organizer of the celebration calls on the visitors to give their pledge of allegiance that they will follow the tradition of the deceased. This is the main aim of the whole celebration because people believe that this pledge of allegiance leads to right guidance and they use it for making Tawassul. People undertake long distance journeys to visit the graves. Some people come from outside the country so that photos and the news of their arrival are published in newspapers, saying: "The servant of Ajmiz Al-Sharif has arrived to India... from Dhaka or Karachi..." People are called to hasten to give gifts

and money. They are also urged to accept the gifts that the organizers of the celebration give to them before leaving. Visitors usually receive gifts of flowers from the grave of the deceased, his garden, or the garden of the person who looks after the grave. Moreover, the organizers of this celebration send out printed letters to different people around the world including the people of the holy cities of Makkah and Madinah. This is something that I have personally seen. Some of these letters have been written to Bangladeshi and Pakistani Muslims in their languages and sent to them in Saudi Arabia where they live and work. The letters that I have seen were sent by a representative called Ajmiz Al-Sharif who wrote from India explaining the rituals of the celebration, i.e.

the way and time of doing (Tawaf, circumambulation around the grave) and the way and time on which the (door of Jannah; Paradise) - that is claimed to be by the end of the grave's site - is open. We seek refuge with Allah from all this. Anyway, the organizers encourage people to send gifts along with the addresses of their friends, whatever they might be, to be contacted by them. They also warn people that they will receive a divine punishment if they do not send gifts or do what they are ordered. Thus, people yield to such commands lest they should be punished thinking that they are doing good. Also, in our country there is a stream beside the grave of a pious man who passed away seven hundred years ago. This man was Da'iyah (One who calls people to Islam). His name was Shah Jalal Al-Yamany (may Allah be merciful with him) who lived in Salmat and is historically famous. However, the fish of this stream are said to be holy so when it dies people perform Funeral Prayer on it and bury it. Moreover, most of the people of this region do not eat pigeons; or rather, they are prevented from eating them for some people claim they are ascribed to that righteous man. Some people believe that the pigeons of this region are

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owned by Shah Jalal so they do not eat them. Moreover, in our country a turtle is claimed to be holy and there are some other things that are very sad. To give an example, a very strange thing happened earlier this week. A man, who follows a shaykh about whom we know nothing, announced that he will do `Urs for his shaykh. Thus, he imported 25 camels from Pakistan (camels are very rare in our country and we only read about them in stories about the desert and the Arabs). He bought thousands of cows and sheep and put them in exhibitions in the capital so that the people could see them. He marked and garlanded all those animals. The people were fascinated by this. They came to these exhibitions in huge numbers along with the full army and ran in rows in front of and behind the animals. Hundreds of thousands of common people joined this `Urs, which continued for three days. It was also attended by a large number of heads of state and high military and civilian authorities both inside and outside the government who came by car and helicopter. The guiding representative took the pledge of allegiance from them all. By Allah this abominable incident actually happened! We have never seen the like of it before. We are afraid that this is an indication that our Iman (faith) may be weak, as people always follow the way of their kings; or that our leaders reflect the level of our weak Iman. May Allah forgive us for, verily, He is the Oft-Forgiving, the Most Merciful.

People are still building new graves here and there, and inviting others to these deviated celebrations. They call them

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to spend money on such things, and encourage and warn them with false stories about the majesty and greatness of the deceased or the Waliy (pious man). Thus, cars and processions stand beside the graves and people simply throw money there or greet the deceased. Consequently, these graves have turned into sources of making money, we seek refuge with Allah from that.

Please give us a detailed Fatwa regarding all these things in the light of the Book of Allah, the Sunnah (whatever is reported from the Prophet), and the Ijma` (consensus) of the Muslim scholars, so as to clear away misconceptions. Success is only from Allah (Exalted be He). We put our trust in Allah and ask Him to protect us from bad deeds, Shirk (associating others in worship with Allah), and Bid`ah (rejected innovation in religion).

We ask Allah to help us to worship Him alone and follow the Sunnah of the Prophet (peace be upon him). May He guide the Muslims, especially those in our country, Bangladesh and in all other Muslim countries. Our Iman is weak and many of us cannot resist the temptations of this world. Please tell us about our duties concerning the religious crisis mentioned above. Your Fatwa is very important. Please answer us soon because the Kafirs (disbelievers) and Satans are very quick towards Kufr (disbelief), Shirk, and Bid`ah, while we are heedless of these dangers! May Allah forgive us all.

A: All the things mentioned in the question are undoubtedly practices of Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect), Bid`ah, and deviation. Satan inspired such practices through those who organized these sinful events. The organizers are only people who pursue money and seek to affect those with weak minds and insight to turn them away from the Straight Path of Allah to which He guided the saved sect.

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It is impermissible to celebrate the birth day of any shaykh, prophet or anyone. Slaughtering for the sake of other than Allah is impermissible; rather, it is major Shirk (associating others in worship with Allah) and any person who dies in that state will be punished eternally in Hellfire, for Allah (Exalted be He) says: ﴾Say (O Muhammad صلى الله عليه وسلم): "Verily, my Salât (prayer), my sacrifice, my living, and my dying are for Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists).﴿ ﴾He has no partner.﴿ Similarly, it is not permissible to seek blessings from the rocks or dust of graves for this is a kind of `Ibadah (worship) and offering `Ibadah to other than Allah is major Shirk. By the same token, it is impermissible to construct buildings over graves or to plaster or marble them, as the Prophet (peace be upon him) forbade all of this. Islam does not allow any form of `Ibadah to be offered at graves whether it is Salah, recitation of the Qur'an, slaughtering animals, distributing food or Tawaf. Visiting graves is only allowed for receiving admonition and making Du`a' for those who dwell therein. Islam completely prohibits making Tawassul through the dead, their honor, or their right. Rather, this is regarded as Bid`ah and is a means to Shirk. Tawassul should only be through the Names and Attributes of Allah, His Tawhid (Oneness of Allah), Iman, and all good deeds. There is a Hadith which proves that seeking blessings from graves and those who dwell therein is prohibited and is regarded as major Shirk. This Hadith is authentically related by Al-Tirmidhy and others on the authority of Abu Waqid Al-Laythy who said, ﴾We set out with the Messenger of Allah (peace be upon him) on the Battle of Hunayn when we had just left kufr for Islam. The Mushriks (those who associate others with Allah in worship) had a Sidrah (lote tree) where they would stay and hang their weapons upon. It was called Dhat Anwat. When we passed by a Sidrah, we said: "O Messenger of Allah, make for us another Dhat Anwat just like theirs." The Messenger of Allah said: Allah is the Greatest! By the One in Whose Hand is my soul, verily these are the ways of earlier nations. You have said exactly as the Children of Israel had said to Musa, ﴾Make for us an ilâh (a god) as they have âlihah (gods).﴿ ﴿

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Excessive reverence of the Messenger (peace be upon him)

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Seventh and the eighth questions from Fatwa No. 189

Q 7: Did the light that used to radiate from Prophet Muhammad's body originate from the light of Allah?

A: Allah bestowed the light of the Message of Islam and the true guidance on the Prophet (peace be upon him), wherewith Allah guides the hearts of those whom He wills of His servants. Thus, undoubtedly Allah is the source of the Message of Islam and the One Who made the Prophet a source of guidance to others. Allah (Exalted be He) says: ﴿It is not given to any human being that Allâh should speak to him unless (it be) by Revelation, or from behind a veil, or (that) He sends a Messenger to reveal what He wills by His Leave. Verily, He is Most High, Most Wise.﴾ ﴿And thus We have sent to you (O Muhammad صلى الله عليه و سلم) Ruh (a Revelation, and a Mercy) of Our Command. You knew not what is the Book, nor what is Faith? But We have made it (this Qur'ân) a light wherewith We guide whosoever of Our slaves We will. And verily, you (O Muhammad صلى الله عليه و سلم) are indeed guiding (mankind) to the Straight Path (i.e. Allâh's Religion of Islâmic Monotheism).﴾ ﴿The Path of Allâh to Whom belongs all that is in the heavens and all that is in the earth. Verily, all matters at the end go to Allâh (for decision).﴾ This light does not come from the seal of the Prophets as claimed by some atheists. The Prophet had a natural human body composed of blood, flesh and bones ...etc. He had a natural birth which happened through the natural contact between a father and a mother. He was not created before that time. No authentic report is related by the Prophet (peace be upon him) which indicates that his light was the first thing Allah created or that Allah

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grasped a handful of the light of His face out of which Prophet Muhammad was created and that when Allah looked at that handful of light, it started to sprinkle in the form of drops; out of each drop a Prophet was created or that all human beings are created from the Prophet's light (Page: 366 and following pages from the book entitled "Majmu` Al-Fatawa" vol. 18 by Ibn Taymiyyah).

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Q 8: Does the Prophet (peace be upon him) come to visit a dying person himself or is it only his image?

A: The Presence of the Prophet (peace be upon him) or any other person who died is one of the unknown and unseen things that cannot be established except with a Shar`y (Islamic legal) text. Otherwise, no one is allowed to talk about that matter. It is not authentically established by any Ayah (Qur'anic verse) or Hadith that the Prophet (peace be upon him) visited any dying person himself or by his image. People will meet him only on the Day of Resurrection and ask him to intercede with their Lord to move them from the Mawqif (Place of Stationing before the start of Reckoning on the Day of Resurrection). On the same Day, people will also ask the Prophet (peace be upon him) to intercede with Allah on their behalf regarding some other special matters that are due to him as it is authentically reported from the Prophet (peace be upon him).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Member	Member	Deputy Chairman
`Abdullah ibn Sulayman Ibn Mani`	`Abdullah ibn `Abdul-Rahman ibn Ghudayyan	`Abdul-Razzaq `Afify

(Part No. 1; Page No. 448)

Fatwa No. 642

Q: First issue: The Messenger of Allah (peace be upon him) was not a human being like us.

A: This is a too brief statement that bears truth and falsehood. If what is meant is that the Prophet (peace be upon him) was a human, but not similar to humans in all aspects; for he shared with them their common characteristics of eating, drinking, health, sickness, remembrance, forgetfulness, living, dying, marriage and so on, but he had characteristics particular to him, especially bestowed upon him by Allah such as receiving Divine Revelation and being sent to mankind as a bearer of glad tidings, a warner, a caller to Allah (by His leave), and a lamp spreading light - then this is true, and confirmed by reality and informed of by the Qur'an. Allah the Exalted says (what means): ﴿Say (O Muhammad صلى الله عليه وسلم): "I am only a man like you. It has been revealed to me that your Ilâh (God) is One Ilâh (God - i.e. Allâh). So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord."﴾ (Surah Al-Kahf, 18: 110). Allah ordered him to inform his Ummah (nation) that he was a human being just like them. However, Allah chose him to bear the responsibility of conveying the Message and revealed to him the Law of Tawhid (monotheism) and guidance. Allah the Exalted informs of the dialogues that took place between the Messengers and their nations, saying (what means): ﴿Their Messengers said: "What! Can there be a doubt about Allâh, the Creator of the heavens and the earth? He calls you (to Monotheism and to be obedient to Allâh) that He may forgive you of your sins and give you respite for a term appointed." They said: "You are no more than human beings like us! You wish to turn us away from what our fathers used to worship. Then bring us a clear authority (i.e. a clear proof of what you say)."﴾ ﴿Their Messengers said to them: "We are no more than human beings like you, but Allâh bestows His Grace to whom He wills of His slaves. It is not ours to bring you an authority (proof) except by the Permission of Allâh. And in Allâh (Alone) let the believers put their trust.﴾ (Surah Ibrahim, 14: 10-11).

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The Messengers acknowledged that they were human beings like us, but Allah favored them with the revealed Message, as Allah bestows His Grace upon whom He wills of His servants and chooses from among them Whom He pleases to guide mankind from darkness to light. There are numerous examples for this in the Qur'an.

If what is meant is that the Messenger (peace be upon him) was not human at all, or he was a human yet different from humans in all aspects, even totally different from them in all their characteristics, this is falsehood denied by reality and considered blatant Kufr (disbelief), as it contradicts what the Qur'an asserts about the humanity of the Messengers and their similarity to humans in all aspects, except the special endowments of receiving Wahy (Revelation), Prophethood, the Message, and the miracles that Allah has honored them with.

If it is meant that the Messenger is not like other humans from the aspect of knowing the Ghayb (the Unseen) or being perfect in power, this is answered in the reply to the second and the third issues.

If some other meaning is intended, those who make such statements should be explicit and clarify what they mean, so that it can be discussed properly.

In any case, it is not right to make such a statement whether in the affirmative or in the negative except with a detailed explanation, for its ambiguity and brevity. Therefore, the Qur'an did not expressly and affirmatively state that except with mentioning the characteristics especially bestowed upon the Messengers, as in the previously mentioned Ayahs.

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Allah also says (what means): ﴾Say (O Muhammad صلى الله عليه وسلم): "I am only a human being like you. It is revealed to me that your Ilâh (God) is One Ilâh (God - Allâh), therefore take Straight Path to Him (with true Faith - Islâmic Monotheism) and obedience to Him, and seek forgiveness of Him. And woe to Al-Mushrikûn (the polytheists, idolaters, disbelievers in the Oneness of Allâh).﴿ ﴾Those who give not the Zakât and they are disbelievers in the Hereafter.﴿ (Surah Fussilat, 41: 6-7).

Yet, it is feared that expressing an absolute similarity between the Messengers and others humans may detract from their status as Prophets, taking it as a pretext for denying their message. It is also feared that an absolute negation of similarity may lead to exaggeration in honoring the Messengers to the extent of attributing to them what belongs to Allah alone. Therefore, it the duty of Muslims to detail and clarify their intention, so that truth is distinguished from falsehood, and guidance from misguidance.

Second issue: The Messenger of Allah (peace be upon him) knew the Ghayb (the Unseen).

A: Allah alone possesses the knowledge of Ghayb, as He says (what means): ﴾Say: "None in the heavens and the earth knows the Ghaib (Unseen) except Allâh, nor can they perceive when they shall be resurrected."﴿ (Surah Al-Naml, 27: 65). Allah also states (what means): ﴾And with Him are the keys of the Ghaib (all that is hidden), none knows them but He. And He knows whatever there is in the land and in the sea; not a leaf falls, but he knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record.﴿ (Surah Al-An'am, 6: 59). Allah also states (what means): ﴾Verily Allâh, with Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allâh is All-Knower, All-Aware (of things).﴿ (Surah Luqman, 31: 34).

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Allah also states (what means): ﴾Say (O Muhammad صلى الله عليه وسلم): "I possess no power over benefit or harm to myself except as Allâh wills. If I had the knowledge of the Ghaib (Unseen), I should have secured for myself an abundance of wealth, and no evil should have touched me. I am but a warner, and a bringer of glad tidings unto people who believe."﴿ (Surah Al-A'raf, 7: 188). Allah also states (what means): ﴾Say (O Muhammad صلى الله عليه وسلم): "I am not a new thing among the Messengers (of Allâh i.e. I am not the first Messenger) nor do I know what will be done with me or with you. I only follow that which is revealed to me, and I am but a plain warner."﴿ (Surah Al-Ahqaf, 46: 9) Other Ayahs also indicate that Allah the Exalted alone knows the Ghayb. However, Allah may inform some of His servants, such as Messengers and angels, about certain future events, so they learn about them only as much as He has told them. Allah the Exalted says (what means): ﴾Say (O Muhammad صلى الله عليه وسلم): "I know not whether (the punishment) which you are promised is near or whether my Lord will appoint for it a distant term.﴿ ﴾"(He Alone is) the All-Knower of the

Ghaib (Unseen), and He reveals to none His Ghaib (Unseen).")﴾ ﴿Except to a Messenger (from mankind) whom He has chosen (He informs him of unseen as much as He likes), and then He makes a band of watching guards (angels) to march before him and behind him.﴾ (Surah Al-Jinn, 72: 25-27). Allah also mentions how the angels swoon upon hearing His Words and how they respond after they recover: ﴿So much so that when fear is banished from their (angels') hearts, they (angels) say: "What is it that your Lord has said?" They say: "The truth. And He is the Most High, the Most Great."﴾ (Surah Saba', 34: 23). Al-Bukhari narrated in his Sahih (authentic) Book of Hadith from 'Abdullah ibn 'Umar (may Allah be pleased with them) that the Messenger of Allah (peace be upon him) said: ﴿ The keys of the Ghayb are five, none knows them but Allah: ﴿Verily Allâh, with Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allâh is All-Knower, All-Aware (of things).﴾ (Surah Luqman, 31: 34).﴾

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Muslim related a Hadith from 'Umar ibn Al-Khattab which states that Jibril (Gabriel, peace be upon him) asked the Messenger of Allah (peace be upon him) about Islam, Iman (Faith) and Ihsan (perfection and sincerity in worship). Then, he asked him about the Hour (of Doom), so the Prophet (peace be upon him) replied: ﴿The one who is asked about it does not know more than the one who is asking, but I will tell you its portents: when the slave woman gives birth to her mistress - that is one of its portents; and when the barefoot and the naked become the chiefs of the people - that is one of its portents. (The Hour) is one of the five matters which no one knows but Allah: ﴿Verily Allâh, with Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allâh is All-Knower, All-Aware (of things).﴾ (Surah Luqman, 31: 34).﴾

It is also mentioned in a Sahih (authentic) Hadith that Umm Al-'Ala' Al-Ansariyyah, who was one of those who pledged allegiance to the Messenger of Allah (peace be upon him), narrated that 'Uthman ibn Mazh'un was chosen in the lot drawn by the Ansar (Helpers, inhabitants of Madinah who supported the Prophet) to host the Muhajirun (Emigrants from Makkah to Madinah). Umm Al-'Ala' said, " 'Uthman fell ill while he was staying with us, so I nursed him until he died. When we had shrouded him, the Prophet (peace be upon him) entered and I said, 'May Allah be merciful to you, O Abu Al-Sa'ib ! I testify that Allah has honored you.' The Prophet (peace be upon him) said:

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﴿'How do you know that Allah has honored him?' I replied, 'I do not know, let my father and my mother be sacrificed for you, O Messenger of Allah! But who else (is worthy of it if not 'Uthman)?' He said, 'As for him, by Allah, certainty (death) has come to him; by Allah I hope the best for him. By Allah, I do not know, although I am the Messenger of Allah, what shall be done with me.'"﴾ In another narration, ﴿"By Allah, I do not know, although I am the Messenger of Allah, what shall be done with him."﴾ It is narrated in the Sahih (authentic) Book of Hadith by Al-Bukhari and Muslim from Ibn 'Abbas that he said, ﴿"The Messenger of Allah (peace be upon him) was asked about the children of Mushrikun (those who associate others with Allah in worship). He (peace be upon him) replied, 'Since Allah created them, He knows best what (deeds) they would have done.'"﴾ There are numerous texts in the Qur'an and the Sunnah which refer to the same meaning. They explicitly state that the Messenger of Allah (peace be upon him) knows nothing of the Ghayb except what Allah has revealed to him.

Third issue: The Messenger of Allah (peace be upon him) was perfect in power.

A: If what is meant by "being perfect in power" is the relative perfection of the Messenger of Allah (peace be upon him) in comparison with the rest of humans, this is acknowledged. But if what is meant is absolute perfection, this is false and is an exaggeration in praising the Messenger of Allah (peace be upon him) and likening a creature to the Creator. Absolute perfection in power and the like are a characteristic of Allah alone; whereas the power of the Messenger of Allah (peace be upon him) was limited, given to him by Allah, not self-given. Thus, he varied between being strong and weak, healthy and sick. When the disbelievers asked him to bring them miracles, Allah commanded him to tell the disbelievers (what means): ﴾Signs are but with Allâh﴿ (Surah Al-An'am, 6: 109).

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Also, when the disbelievers asked the Messenger of Allah (peace be upon him) to hasten on their punishment, Allah ordered him to tell them (what means): ﴾Say: "If I had that which you are asking for impatiently (the torment), the matter would have been settled at once between me and you"﴿ (Surah Al-An'am, 6: 58), in addition to other instances which prove that he (peace be upon him) was neither absolutely perfect nor omnipotent. This is particular to Allah alone. Included among the evidence is the Sahih (authentic) Hadith which states that: ﴾He (peace be upon him) fell off his horse and one side of his body was injured, so much so that he led the people in Salah (Prayer) while sitting.﴿ There is also a Hadith which informs that the Messenger of Allah (peace be upon him) was injured during the Battle of Uhud , and also in his journey to Al-Ta'if before Hijrah (the Prophet's migration to Madinah) to call people to Tawhid (monotheism). It is narrated in Sahih Al-Bukhari on the authority of Ibn 'Abbas (may Allah be pleased with them) that the Prophet (peace be upon him) said, ﴾"The Anger of Allah has flared up against a people who bloodied the face of the Prophet of Allah."﴿ It is also narrated that Sahl ibn Sa'd inquired about the injury of the Prophet (peace be upon him) and said, ﴾"By Allah, I know who used to wash the wound of the Messenger of Allah (peace be upon him), who used to pour water on it, and how the wound was treated." He said, ' Fatimah the daughter of the Messenger of Allah (peace be upon him) would wash the wound and 'Aly would pour the water. When Fatimah saw that the water only increased the bleeding, she took a piece of coarse fabric, burned it and put it on the wound, so the bleeding stopped.'"﴿ On that day, his canine tooth was broken, his face was wounded and the helmet on his head was smashed. If he (peace be upon him) had perfect power, none of his enemies would have been able to injure his face, break his tooth, or smash his helmet on his head.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman
\`Abdullah ibn Mani\`	\`Abdullah ibn Ghudayyan	\`Abdul-Razzaq \`Afify

Fatwa No. 236

All Praise is due to Allah, and peace and blessings be upon His Messenger and upon his family. The Permanent Committee for Scholarly Research and Ifta' looked into the letter of his Excellency Minister of Justice that was submitted by the General Secretariat of the Council of Senior Scholars No. 1437, on 17-8-1392 A.H. which includes the inquiry of the Head of the Cultural Foundation in Ceylon regarding what some people do during performing Salah (prayer) in Al-Masjid Al-Hanafy in Colombo. They stand on the right side of the Masjid facing a picture of the grave of the Messenger of Allah (peace be upon him) and then they invoke peace and blessings upon him. The Head of the Cultural Foundation there asked for a legal ruling on this matter.

After the Committee studied the query, the answer was as follows:

Putting a photograph or introducing an image of the Prophet's grave (peace be upon him) in any Masjid is an abominable Bid'ah (rejected innovation in religion).

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Furthermore, staying or standing before it is also an abominable Bid'ah to which people were driven by their exaggeration in revering righteous men, and have fallen into it by exceeding the limits in honoring the prophets and messengers. The Prophet (peace be upon him) forbade exceeding the limits in religion when he said: ﴾Do not exceed the limits in your religion, for those who preceded you were destroyed due to their excessiveness in religion.﴿ Narrated by Ahmad, Al-Nasa'y, Ibn Majah and Al-Hakim. This was not practiced by the Sahabah (Companions of the Prophet) or those who followed them of the best generations (may Allah be pleased with them all), despite their having dispersed to many other countries and were far away from Madinah. Had it been a permissible act, they would have preserved this practice and never neglected it, for they loved and appreciated the Messenger of Allah (peace be upon him) more than us. Furthermore, they were the keenest of people to do good and adhere to the teachings of Islam. It is, in fact, a means leading to major Shirk (major form of associating others in worship with Allah), I seek refuge in Allah from this. So, they were cautious and guarded against falling into such evil. We, as Muslim people, should follow their footsteps by treading their path, for all good is in the following of the Salaf (righteous predecessors), and all evil is in the innovations of the Khalaf (those who succeeded). It was authentically reported in the Sahih Hadiths that the Prophet (peace be upon him) warned against taking graves as Masjids by building them (Masjids) over graves or performing Salah there. He also (peace be upon him) warned against burying the dead inside Masjids to avoid excessiveness in honoring righteous people and exceeding the limits in revering them. For this may lead to invoking them and seeking their help during calamities besides Allah. Due to this, the Prophet (peace be upon him) supplicated to His Lord not to allow his grave to be taken as an idol to be worshipped. He cursed the Jews and the Christians for taking the graves of their prophets and righteous men as Masjids to warn Muslims not to imitate them in these acts of Bid'ah (rejected innovations in religion) and idolatry.

In addition, photographing the graves of righteous men and hanging them on the walls of Masjids is like burying them in Masjids or building these Masjids over their graves.

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All these acts are means leading to pre-Islamic idolatry and worshipping others than Allah. They are devices of evil which Muslims must block to safeguard 'Aqidah Al-Tawhid (the creed of Oneness of Allah) and protect themselves from falling into the abyss of misguidance. It was narrated by Al-Bukhari and Muslim ﴿ When Um Salamah and Um Habibah (may Allah be pleased with them) told the Prophet (peace be upon him) about a church which they had seen in Abyssinia (Ethiopia) and the images that were in it, he said, "Those (people), if a righteous man among them dies, they build a place of worship over his grave and make such images in it. Those will be the most evil of creation in the Sight of Allah on the Day of Resurrection."﴾ It was also narrated by Al-Bukhari and Muslim on the authority of 'Aisha that she said: ﴿"When death came upon the Messenger of Allah (peace be upon him), he started to cast a garment of his over his face, and when it made him short of breath, he would remove it from his face; while in that state he said, 'May the Curse of Allah be upon the Jews and the Christians, for they have taken the graves of their Prophets as places of worship.'" ('Aisha said), "He was warning against (doing) what they did." She also said, "Had it not been for that, his grave would have been made prominent, but he feared lest it might be taken as a place of worship."﴾ It is also reported in Sahih Muslim that the Prophet (peace be upon him) stated: ﴿"Beware! Those who preceded you used to take the graves of their Prophets and righteous people as places of worship. Do not take graves as places of worship; I forbid you to do that."﴾ It was also narrated by Malik in his book "Al-Muwatta" that the Messenger of Allah (peace be upon him) said: ﴿"O Allah! Do not allow my grave to be made into an idol that is worshipped. The Anger of Allah has flared up against a people who took the graves of their Prophets as places of worship."﴾ Abu Dawud narrated in his Sunnan on the authority of Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) stated: ﴿"Do not make your houses graves (i.e., devoid of worship) and do not take my grave as an often-visited place (i.e., a place which you visit repeatedly). And invoke Allah's blessings upon me, for your invocation of blessings (upon me) will reach me wherever you may be."﴾ So, he (peace be upon him) ordered that we invoke Allah's blessings upon him wherever we may be and informed us that our invocation of blessings upon him will reach him no matter where we are, without needing to stand in front of his grave or having its picture hung on the wall.

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Taking these pictures and putting them in Masjids is of the abominable Bid'ahs that lead to shirk, I seek refuge in Allah from that. In conclusion, Muslim scholars should condemn these acts and the authorities should remove these grave-pictures from the Masjids to overcome enticement to evil and protect the private territories of Tawhid (monotheism).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman
`Abdullah ibn Sulayman Ibn Mani`	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify

Fatwa No. 2777

Q 1: A man says that Prophet Muhammad (peace be upon him) is a channel between the oceans of possible and necessary existence, thus he is superior to the possible beings and inferior to the Necessary Being. Appreciate your guidance.

A: Allah (Exalted be He) is the Only Necessary Being. No other being has brought Him into existence. Other beings are brought into existence by Him (Exalted be He), and their existence depends on His Will and Power. It is up to the Will of Allah (Glorified be He) to sustain the creations or cause them to perish.

The evidences derived from the Qur'an, Sunnah (whatever is reported from the Prophet) and reality confirm that our Prophet Muhammad (peace be upon him) is a human being like all other human beings that Allah created from a male and a female, then he died when his life came to an end. He was brought into existence like all other creations, but he was distinguished in that Allah (Exalted be He) selected him to convey His Message to all mankind and to be the last of His prophets (peace be upon them all). Moreover, All rational people agree that there is no channel between the necessary and the possible existence to say that Muhammad (peace be upon him) is that channel or is in it. `Aqly (reasonable) rulings are three according to the unanimous view of scholars i.e., necessary, impossible, and possible existence. So, claiming that there is a fourth rational ruling whether it is a channel or something else contrary to the implications of the textual and rational evidences is wrong.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Q2: There is a person who says, "We cannot call the Prophet Muhammad (peace be upon him) a god. Yet, we cannot claim otherwise. Thus, we should leave it up to Allah (Exalted be He) as He best knows the truth concerning him". Please, enlighten us on this.

A: He is correct in saying that we cannot call Muhammad (peace be upon him) a god, but he quickly contradicted his own words when he said that we cannot claim otherwise. Allah (Exalted be He) is the absolute One God on the evidences of 'Aql (reason) and Naql (holy transmitted texts: Qur'an and Sunnah) by unanimous scholarly consensus (Ijma'). If Muhammad (peace be upon him) cannot be a god, according to reason-based evidences and scriptural-evidences, then he must necessarily be other than Allah (Exalted be He).

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It is the necessary impossibility that he could be a god and at the same time the inherent necessity of Allah's Unique Divinity and Lordship and that He alone is worthy of all worship, based on reason and revealed scriptures.

Then his saying, "So we should leave it up to Allah (Exalted be He)..." expresses an explicit doubt shown by his unwillingness to make a distinction between Allah and His Messenger (peace be upon him), which, with its contradiction, constitutes sheer Kufr (disbelief) that opposes reality, straight reason, and authentic sacred texts. Allah, (may He be Praised and Exalted) clearly states in the Glorious Qur'an that Prophet Muhammad (peace be upon him) is a human. All Muslims unanimously agree that he was born to a father and a mother and that the following Ayah (Qur'anic verse) applies to him: ﴿O mankind! We have created you from a male and a female﴾

Permanent Committee for Scholarly Research and Ifta'

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\`Abdullah ibn Qa\`ud	\`Abdullah ibn Ghudayyan	\`Abdul-Razzaq \`Afify	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

Q 3: He says: "Possibility has two ends; the beginning and the end. But these two ends were abolished with regard to the Prophet (peace be upon him). The former intermingled with the latter until there is no difference between them. Isra' (Night Journey) was from himself to himself." Please guide us to the truth!

A: Possibility is one of three branches of `Aqly (reasonable) ruling. It means a collective mental matter. The possibility of any thing means that it can or cannot equally exist with regard to the Might of Allah (Exalted be He). There is no difference between the messengers of Allah (peace be upon them) and the rest of creatures in this point. Therefore, there are not two ends; a beginning point and an end point for what is possible. This is agreed upon among wise people.

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Therefore, we cannot say that these two ends were abolished in the case of our Prophet Muhammad (peace be upon him). Saying that the Prophet (peace be upon him) intermingled with the beginning and the end until there was no difference between him and Allah, and that the Prophet went to himself during the Isra' means union between Allah and His Prophet (peace be upon him). High Exalted is Allah above this as it is explicit Kufr (disbelief) that drives one away from the Creed of Islam. We seek protection in Allah against this saying. Moreover, this saying is contradictory as we mentioned in our answer for the second question. No one can call the Prophet a God. Moreover, no one can say that he (peace be upon him) is a different one, etc. This is an unreasonable contention to `Aql (reason), reality and Naql (transmitted texts).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions! Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Q 4: He says: "The reality in the saying of Allah (Exalted be He): ﴿Then he [Jibrîl (Gabriel)] approached and came closer,﴾ is that the Messenger of Allah (peace be upon him) is not different from Allah (Exalted be He). Therefore, you should not allege that there were two entities. The Prophet (peace be upon him) did not see but himself." Please guide us to the truth.

A: The truth is that the one who approached and came closer is Jibril (Gabriel, peace be upon him) until the Prophet (peace be upon him) saw him. This is reported authentically from the Prophet (peace be upon him). Whoever alleges that the one who approached and came closer is Allah commits a grievous mistake. Saying that there are not two entities and that Muhammad (peace be upon him) did not see, at that time, but himself is pantheism which is an explicit Kufr (disbelief) as it was mentioned.

Eventually, it becomes evident that whoever believes in what is mentioned in the questions above is at fault.

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Moreover, whoever holds this view is not a believer let alone being from Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim community). Rather, such a person is a Kafir (disbeliever) who abandons Islam even if they allege that they are Muslims.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

First question from Fatwa No. 3091

Q 1: Is our master, the Messenger of Allah (peace be upon him), the first human being created by Allah or is it Adam?

A: According to the Ijma` (consensus) of Muslims and the explicit Ayahs (Qur'anic verses), the first human being created by Allah was Adam (peace be upon him). Our Prophet (peace be upon him) is a human being and a descendant of Adam. As for the saying of some ignorant people who claim that our Prophet was the first human being created by Allah or that he was created from Allah's Light or the Throne's Light, it is false and baseless.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Thirteenth question from Fatwa No. 5782

Q 13: Is the Prophet (peace be upon him) part of Allah's Light as some people claim? Also, does he form the light of the `Arsh (Throne) of Allah (Glorified and Exalted be He)?

A: The Prophet (peace be upon him) is a light that provides the right guidance as Allah says: ﴾And verily, you (O Muhammad صلى الله عليه و سلم) are indeed guiding (mankind) to the Straight Path (i.e. Allâh's Religion of Islâmic Monotheism).﴿ and He (Exalted be He) says: ﴾O Prophet (Muhammad صلى الله عليه وسلم)! Verily, We have sent you as witness, and a bearer of glad tidings, and a warner,﴿ ﴾And as one who invites to Allâh [Islâmic Monotheism, i.e. to worship none but Allâh (Alone)] by His Leave, and as a lamp spreading light (through your instructions from the Qur'ân and the Sunnah - the legal ways of the Prophet صلى الله عليه وسلم).﴿ The Prophet's body is not made of light nor is it part of Allah's Light. He is only formed of flesh and blood as was described in the Qur'an. He was born to human parents like all humans by Allah's Will. He used to eat, drink, and care for his daily affairs. When he was blocking the rays of the sun or any other source of illumination, he had a shadow like all people (i.e. thus he is not light, for shadow follows only opaque objects). As for the saying of Allah:﴾ Indeed, there has come to you from Allâh a light (Prophet Muhammad صلى الله عليه وسلم) and a plain Book (this Qur'ân).﴿ ﴾Wherewith Allâh guides all those who seek His Good Pleasure to ways of peace﴿ The purpose meant here is the revelation by which the Prophet was sent. It has not been confirmed in the Qur'an or in the authentic Sunnah (whatever is reported from the Prophet) that the Prophet is the light of Allah's `Arsh, thus, whoever claims this is a liar.

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Fatwa No. 6534

Q: In Pakistan, scholars of the Bareilwi Sufi order believe that the Prophet (peace be upon him) did not have a shadow like ordinary human beings, which indicates that he was not of human form. Is there any Sahih Hadith (a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish) to the effect that the Prophet did not have a shadow?

A: This is a false belief and incongruous with the explicit texts of the Qur'an and Sunnah (whatever is reported from the Prophet) which affirm the human nature of the Prophet (peace be upon him) who shared the same human characteristics as the rest of mankind. He used to have a shadow just like any ordinary human being. Being honored with Prophethood does not take him out of the fold of mankind who are born through the natural contact between a father and a mother. Allah (Exalted be He) says: ﴿Say (O Muhammad صلى الله عليه وسلم): "I am only a man like you. It has been revealed to me﴾ Allah (Exalted be He) also says: ﴿Their Messengers said to them: "We are no more than human beings like you"﴾

As for the Hadith which states that the Prophet (peace be upon him) was created from the light of Allah, it has been classified as Hadith Mawdu` (fabricated Hadith).

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The second question of Fatwa No. 6756

Q2: "Had it not been for you, orbits of celestial bodies would not have been created." Is this Mawdu' (fabricated) or Da'if (weak) Hadith?

A: This Hadith was cited by Al-'Ajluny in his book entitled (Kashf Al-Khafa wa Muzil Al-Ilbas 'Amma Ishtahar Min Al-Ahadith 'Ala Alsinat Al-Nas), in which he reported that Al-Saghany said: "This Hadith is a Mawdu' (fabricated) Hadith". He added: "Yet I view that its meaning is sound, even if is not a Hadith". But, we view that this Hadith is Batil (false) in its wording and meaning, for Allah (may He be praised) has created all the creatures only to worship Him, as He (may He be praised) says (what means): ﴿And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone).﴾ In addition, there has been no Hadith from the Prophet (peace be upon him) authenticated which denotes that the creatures, celestial bodies or any others, have been created for the Prophet's sake. The Hadith was also cited by Muhammad ibn 'Aly Al-Shawkany in his book entitled (Al-Fawa'id Al-Majmu'ah fi Al-Ahadith Al-Mawdu'ah) and he reported that Al-Saghany said: "It is a Mawdu' Hadith". This opinion is supported by Allah's Statement (which means): ﴿It is Allâh Who has created seven heavens and of the earth the like thereof (i.e. seven). His Command descends between them (heavens and earth), that you may know that Allâh has power over all things, and that Allâh surrounds all things in (His) Knowledge.﴾

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Fourth question from Fatwa No. 6793

Q 4: I heard a professor saying that Prophet Muhammad (peace be upon him) was created from the Light of Allah, is this true?

A: This statement is not correct, for it opposes both Nusus (legal texts) and reality. Proof, senses, and logic indicate that he was born to a father i.e. `Abdullah ibn `Abdul-Muttalib and a mother i.e. Aminah bint Wahb and his lineage is well known.

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The first question of Fatwa no. 7325

Q: Is it true that the Prophet (peace be upon him) was created from the Light of Allah (Exalted be He)? Does this saying befit Allah's Perfection (Exalted be He)? Kindly give your Fatwa on this issue, supported by proofs from the Qur'an and Sunnah.

A: There is no proof in the Qur'an or the Sunnah that the Prophet (peace be upon him) was created from the Light of Allah. To the contrary, there is an abundance of proofs, in addition to the proof of reason and reality that he was born to a human father and mother, like all human beings, and his lineage is well-known.

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This lays bare the falsehood of the claim that the Prophet (peace be upon him) was created from the Light of Allah (Exalted be He), a claim which contradicts the Perfection of Allah (Exalted be He).

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Fatwa No. 7529

Q: Many people believe that everything was created from the light of Muhammad (peace be upon him) and that his light was created from Allah's Light. They reported that the Prophet said: "I am the light of Allah and every thing is created from my light." and "The first thing that Allah created is the light of Muhammad (peace be upon him)". Are these sayings true? They also report another saying: "I am `Arab (Arab) without the letter "`Ayn", i.e. Rab (Lord); and I am "Ahmad" without the letter "Mim", i.e. Ahad (One)". Is this true?

A: We have previously answered this question in detail in Fatwa No.2871. This is the text of the Fatwa: "If you mean by describing the Prophet (peace be upon him) as light, that he was created from Allah's Light, you contradict the Qur'an that points out that the Prophet (peace be upon him) is a human being. If you mean that he (peace be upon him) is light with regard to what he was given of Wahy (Revelation) which is guidance to those whom Allah wills, you will not be blamed as this is the truth. The committee has issued a Fatwa in this regard. It says:

(Part No. 1; Page No. 468)

'The Prophet (peace be upon him) has a light which is that of the message and guidance whereby Allah guides whom He wills of His servants. There is no doubt that the light of the message and guidance is from Allah. Allah (Exalted be He) says: ﴿It is not given to any human being that Allâh should speak to him unless (it be) by Revelation, or from behind a veil, or (that) He sends a Messenger to reveal what He wills by His Leave. Verily, He is Most High, Most Wise.﴾ ﴿And thus We have sent to you (O Muhammad صلى الله عليه وسلم) Ruh (a Revelation, and a Mercy) of Our Command. You knew not what is the Book, nor what is Faith? But We have made it (this Qur'ân) a light wherewith We guide whosoever of Our slaves We will. And verily, you (O Muhammad صلى الله عليه وسلم) are indeed guiding (mankind) to the Straight Path (i.e. Allâh's Religion of Islâmic Monotheism).﴾ ﴿The Path of Allâh to Whom belongs all that is in the heavens and all that is in the earth. Verily, all matters at the end go to Allâh (for decision).﴾ This was not derived from the seal of Awliya' (pious people) as was claimed by some of the atheists. The body of the Prophet (peace be upon him) is blood, flesh, bones, etc. He had a father and a mother. He was not created previously before his birth. There is a false report that says: 'The first thing that Allah created is the light of the Prophet (peace be upon him). Allah grasped a handful of the light of His face and that light was Muhammad (peace be upon him). He (Exalted be He) looked at it and it flowed to drops. From every single drop, Allah created a prophet or created all creatures from the light of the Prophet Muhammad (peace be upon him).' All these narrations and the like are false as it was not authentically reported from the Prophet (peace be upon him)". It becomes evident from what is mentioned in the previous Fatwa that this is a false belief. As to what is mentioned that the word `Arab (Arab) without the letter "`Ayn" is Rab (Lord) and the word "Ahmad" without the letter "Mim" is Ahad (One), are all false sayings that have no basis. The Attributes of Rububiyyah (Lordship) and Tawhid (Oneness) are for Allah (Glorified be He) Alone.

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No human being whether a messenger or any other person is to be described with these Attributes.

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Third question from Fatwa No. 9886

Q 3: Can we say that Allah created the heavens and the earth only to create the Prophet (peace be upon him)? What is the meaning of "If not for you, if not for you, He wouldn't have created the orbits"? Is this saying a Hadith? If it is, is it authentic or not? Please tell us.

A: The heavens and the earth were not created for the sake of the Prophet (peace be upon him) but were created for the reasons which Allah mentioned in the following Ayah (Qur'anic verse): ﴿It is Allâh Who has created seven heavens and of the earth the like thereof (i.e. seven). His Command descends between them (heavens and earth), that you may know that Allâh has power over all things, and that Allâh surrounds all things in (His) Knowledge.﴾ As for the Hadith you mentioned, it is a false and baseless Hadith.

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(Part No. 1; Page No. 470)

Fatwa no. (4283):

Q1: Regarding the life of the Prophet (peace be upon him), is he (peace be upon him) alive in his grave, in the worldly sense, with the return of his soul to his body, or is he alive in the sense of the life of Al-Barzakh (period between death and the Resurrection) with no legal liabilities or obligations? The Prophet (peace be upon him) said, during his final illness, "O Allah! With the highest companions (i.e. the prophets in the highest part of Paradise)." Is his body as it was when it was placed in the grave, without a soul, and his soul is in the highest part of `Illiyyun (a register inscribed, to which the angels bear witness) and it will join his body on the Day of Resurrection? Allah (Exalted be He) says: ﴿And when the souls are joined with their bodies, (the good with the good and the bad with the bad).﴾

A: Our Prophet (peace be upon him) is living in his grave the life of Al-Barzakh, so he is enjoying the blessings that Allah has prepared for him as a reward for the wonderful deeds he performed in this world. But his soul has not joined his body to be alive in the grave as it was in this world, because life in the grave is not like the life of this world, or the life in the Hereafter; it is the life of Al-Barzakh, which comes between life in this world and life in the Hereafter. We therefore know that he died, as other prophets and other people before him died. Allah (Exalted be He) says: ﴿And We granted not to any human being immortality before you (O Muhammad صلى الله عليه وسلم): then if you die, would they live forever?﴾ He also says: ﴿Whatsoever is on it (the earth) will perish.﴾ ﴿And the Face of your Lord full of Majesty and Honour will remain forever.﴾

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Furthermore, Allah says: ﴿Verily you (O Muhammad صلى الله عليه وسلم) will die, and verily they (too) will die.﴾ There are other Ayahs (Qur'anic verses) also that show that Allah took his life. We know too, that the Sahabah (Companions of the Prophet, may Allah be pleased with them all) washed his body, shrouded him, offered the Funeral Prayer for him, and buried him. If he had been alive in the worldly sense, they would not have done for him what is done for other people who die. Fatimah (may Allah be pleased with her) asked for her inheritance from her father (peace be upon him), because she was convinced that he had died, and none of the Sahabah (may Allah be pleased with them all) disputed with her on that. Instead, Abu Bakr (may Allah be pleased with him) responded to her request by saying that nothing could be inherited from the prophets. The Sahabah (may Allah be pleased with them) also unanimously agreed to choose a caliph for the Muslims to succeed the Prophet (peace be upon him). That is why Abu Bakr (may Allah be pleased with him) was appointed as the caliph. If the Prophet (peace be upon him) had been alive in a worldly sense, they would not have done that. This shows that there was Ijma` (consensus) among them that he (peace be upon him) had died. When the Fitnah (trials) and problems increased during the caliphates of `Uthman and `Aly (may Allah be pleased with them), and also before and after that, they did not go to his grave to consult him or to ask him for a way out of the Fitnahs and problems, or a way to solve them. If he (peace be upon him) had been alive in a worldly sense, they would not have neglected to consult him when they were in such dire need of someone to rescue them from the trials that surrounded them. With regard to the soul of the Prophet (peace be upon him), it is in the highest part of `Illiyyun, because he is the best of creation, and because Allah has given him Al-Wasilah, which is the most superior position in Paradise.

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(Part No. 1; Page No. 472)

Q2: Does the Prophet (peace be upon him) hear every call and supplication made at his grave? Does he hear us when we invoke blessings on him there, as it is narrated in the Hadith, "Whoever invokes Allah's blessings on me at my grave, I hear him..."? Is this Sahih (authentic), Da'if (weak) or Mawdu' (fabricated) Hadith?

A: Basically, the dead do not hear the calls or supplications of the living people, as Allah (Exalted be He) says (what means): ﴿but you cannot make hear those who are in graves.﴾ Nothing in the Qur'an, or the authentic Sunnah indicates that it is a characteristic of the Prophet (peace be upon him) to hear every invocation or call of humans. But it is reported from the Prophet (peace be upon him) that only the invoking of Allah's blessings and peace upon him reaches him, no matter where the person is, whether near his grave or away from it. It is authentically narrated on the authority of 'Aly ibn Al-Husayn ibn 'Aly (may Allah be pleased with them all) that: ﴿He saw a man coming to a gap that was near the Prophet's grave in which he entered and supplicated. 'Aly ibn Al-Husayn forbade him from doing this and said, "Shall I inform you of a Hadith which I heard from my father on the authority of my grandfather who quoted the Messenger of Allah (peace be upon him) saying: 'Do not take my grave as an often-visited place (i.e., a place which you visit repeatedly) and do not make your houses graves (i.e., devoid of worship). And invoke Allah's blessings upon me, for your greeting of peace will reach me wherever you may be.﴾ .

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As for the Hadith: ﴿Whoever invokes Allah's blessings on me at my grave, I hear him; and whoever invokes Allah's blessings on me from afar, I am informed about it﴾ it is classed as Da'if (weak) by the scholars. .

As for the Hadith narrated by Abu Dawud with Hasan Isnad (sound chain of narrators), on the authority of Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said: ﴿No one greets me with peace except that Allah restores to me my soul, so that I may return his greeting of peace.﴾ It does not explicitly declare that the Prophet (peace be upon him) hears the greetings of the Muslims who greet him with peace. He (peace be upon him) may return their greetings when the angels inform him of them. Even if we suppose that he (peace be upon him) hears the greetings of the Muslims who greet him, this does not entail that he hears other calls and invocations.

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Q 3: Is it an act of Shirk (Associating others in worship with Allah) if someone calls and makes Du`a' (supplication) to the Prophet (peace be upon him) near his grave or far from it to fulfill their needs or seek his help when calamities and misfortunes afflict them?

A: If someone makes Du`a' to the Prophet (peace be upon him) after his death to fulfill their needs or seeks his help to remove distress, they are committing an act of Al-Shirk-ul-Akbar (major form of associating others in worship with Allah) which will take them outside the fold of Islam. There is no difference whether this is done near or far away from the Prophet's grave like saying: "O Messenger of Allah! Cure me," or asking him to return an absent person, and so on, as Allah (Exalted be He) says: ﴿And the mosques are for Allâh (Alone): so invoke not anyone along with Allâh.﴾ Allah (Glorified and Exalted be He) also says: ﴿And whoever invokes (or worships), besides Allâh, any other ilâh (god), of whom he has no proof; then his reckoning is only with his Lord. Surely! Al-Kâfirûn (the disbelievers in Allâh and in the Oneness of Allâh, polytheists, pagans, idolaters) will not be successful.﴾ Furthermore, Allah (Glorified and Exalted be He) says: ﴿Such is Allâh, your Lord; His is the kingdom. And those, whom you invoke or call upon instead of Him, own not even a Qitmîr (the thin membrane over the date-stone).﴾ ﴿If you invoke (or call upon) them, they hear not your call; and if (in case) they were to hear, they could not grant it (your request) to you. And on the Day of Resurrection, they will disown your worshipping them. And none can inform you (O Muhammad صلى الله عليه وسلم) like Him Who is the All-Knower (of everything).﴾

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(Part No. 1; Page No. 474)

Q 4: Among the common formulae of greeting the Prophet when visiting his grave, "as-salatu was-salamu `alayka ya rasul Allah, i.e. Peace and blessings be upon you, O Messenger of Allah" and "Allahumma sallai `ala Muhammad wa `ala ali Muhammad, i.e. O Allah, invoke blessings upon Muhammad and his family" which of them is better? Also, does the Prophet (peace be upon him) look at a person who greets him at his grave? Is it true that the Prophet (peace be upon him) waved a hand out of his grave to greet one of his honorable Sahabah (Companions) or the pious people in return for their greetings?

A: (A) To my knowledge, no certain formula of greeting the Prophet has been authentically reported from the Prophet (peace be upon him). Thus, both the formulae mentioned above are true. However, it is better to use the first formula i.e. the indicative mood, as done when visiting all other graves for it is also invocatory in meaning. This preference is supported in the practice of Ibn `Umar (may Allah be pleased with them both) who used to say when visiting the Prophet:

(Part No. 1; Page No. 475)

(Peace be upon you, Messenger of Allah! Peace be upon you, Abu Bakr! Peace be upon you, my father!) then he would leave.

(B) It is not confirmed in the Qur'an or the authentic Sunnah (whatever is reported from the Prophet) that the Prophet (peace be upon him) may see those who visit his grave. The basic legal rule is the impossibility of sight until the evidence proves the opposite by means of the texts of the Qur'an or the Sunnah.

(C) The basic legal rule also states that the dead; a prophet or not, does not move in the grave by hands or otherwise. As for the claim that the Prophet (peace be upon him) took his hand out for a while to return greetings, it is not correct. It is a baseless illusion.

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The Third and Fifth Questions from Fatwa no. (7351):

Q3: How do I answer someone who asks where Allah is?

A: You should say that He is over His Throne, as Allah (Exalted be He) says: ﴿The Most Gracious (Allâh) rose over (Istawâ) the (Mighty) Throne (in a manner that suits His Majesty).﴾

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Q5: Is it true that the heavens and the earth were created only for the sake of Muhammad (peace be upon him)?

A: This is not true because Allah (Exalted be He) created the jinn (creatures created from fire) and mankind for the sole purpose of worshipping Him alone, without associating any partners with Him. Allah (Exalted be He) says (what means): ﴾And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone).﴿ He made all that is in the heavens and on the earth in the service of His slaves. Allah (Exalted be He) says: ﴾And has subjected to you all that is in the heavens and all that is in the earth﴿ Allah created the heavens and the earth so that His slaves may know the Perfection of His knowledge and Power, as He (Exalted be He) says: ﴾It is Allâh Who has created seven heavens and of the earth the like thereof (i.e. seven). His Command descends between them (heavens and earth), that you may know that Allâh has power over all things, and that Allâh surrounds all things in (His) Knowledge.﴿

As for the Hadith you referred to, it is Mawdu' (fabricated) and its authenticity is denied, as appraised by the scholars, among them Al-Dhahaby.

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The Second Question from Fatwa no. (2857):

Q2: Does our Prophet Muhammad (peace be upon him) see anything from behind a screen?

A: The Prophet Muhammad (peace be upon him) was a human being, just like all other humans. However, Allah (Glorified and Exalted be He) chose him to be His Messenger to all people, and informed him of exclusive knowledge during his life that He had not informed anyone else of or favored any other creature with. Allah (Exalted be He) says, ﴾Except to a Messenger (from mankind) whom He has chosen (He informs him of unseen as much as He likes), and then He makes a band of watching guards (angels) to march before him and behind him.﴿ It is also confirmed that the Prophet (peace be upon him) said to his Sahabah (Companions, may Allah be pleased with them all), ﴾Neither your Ruku` (bowing) nor your Khushu` (the heart being attuned to the act of worship) is hidden from me; surely I see you behind my back.﴿ The Prophet (peace be upon him) was basically just like all other human beings, who does not see through a screen that vision cannot penetrate, except for what is substantiated by evidence.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The third question of Fatwa no. 1727

Q 3: Was the Prophet (peace be upon him) able to make the dead hear?

(Part No. 1; Page No. 478)

A: Hearing sounds is a faculty of the living. When a person dies, he can neither hear nor grasp the speech of the living. Allah (Exalted be He) says (what means): ﴾but you cannot make hear those who are in graves.﴿ Thus, Allah emphasized to His Messenger (peace be upon him) through this Ayah that those whom he was calling to Islam were deaf to him, by likening them to the dead. In essence, "the thing-compared-to" is closer in resemblance to the aspect of comparison than "the thing-compared." Accordingly, the dead are more likely not to hear or respond than the stubborn disbelievers who turned a deaf ear to the Messenger's call (peace be upon him) and said, "Our hearts are sealed." Allah (Exalted be He) states in this regard: ﴾Such is Allâh, your Lord; His is the kingdom. And those, whom you invoke or call upon instead of Him, own not even a Qitmîr (the thin membrane over the date-stone).﴿ ﴾If you invoke (or call upon) them, they hear not your call; and if (in case) they were to hear, they could not grant it (your request) to you. And on the Day of Resurrection, they will disown your worshipping them. And none can inform you (O Muhammad صلى الله عليه وسلم) like Him Who is the All-Knower (of everything).﴿ As for the disbelievers buried in Al-Qalib (well) on the Day of Badr and their hearing of the Messenger's call when he called upon them, saying, ﴾Have you found what your Lord promised to be true? We have found what our Lord promised us to be true﴿ and the Prophet's saying to his Sahabah (Companions) who wondered at his addressing dead bodies: ﴾You do not hear what I am saying any better than they do﴿ this is a unique case that falls under the special attributes that Allah endowed the Prophet (peace be upon him) with and is an exception to the general basic rule, based on scriptural-evidence. The same applies to the deceased's hearing of the sound of the footsteps of those who attend the funeral.

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The same also applies to the Prophet's saying: ﴾"No one greets me with peace except that Allah restores to me my soul, so that I may return his greeting of peace."﴿ which is also excluded from the basic rule.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa No. 2641

Q: What is the ruling on someone who believes in the fundamental articles of faith - meaning that his creed is completely conforming with the Book of Allah and the Sunnah of His Prophet (peace be upon him), yet he thinks that the Messenger of Allah (peace be upon him) hears his voice when he invokes Allah's peace and blessings upon him at his grave? Is he regarded, while holding such a belief, a Muslim who follows the way of Ahl-ul-Sunnah wal-Jama'ah (those adhering to the Sunnah and the Muslim community) or is he an innovator in religion from among those people who follow their own whims and fancies?

A: First: It is not legislated in Islam that whenever a Muslim enters Al-Masjid Al-Nabawy (the Prophet's Mosque) to go visit the Prophet's grave and make Du'a' (supplication to Allah) near it, nor to make it an often-visited place, to which he comes repeatedly. Abu Dawud narrated a Hadith with a sound and reliable Isnad (chain of narrators) on the authority of Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) stated: ("Do not make your houses graves (i.e., devoid of worship) and do not take my grave as an often-visited place (i.e., a place which you visit repeatedly). And invoke Allah's blessings upon me, for your invocation of blessings (upon me) will reach me wherever you may be.") It is also reported by Abu Ya'la, Al-Qadi Isma'il and Al-Hafiz

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Al-Diya' Muhammad ibn 'Abd Al-Wahid Al-Maqdisy in the book entitled "Al-Ahadith Al-Mukhtarah" (Selected Hadiths): (On the authority of 'Aly ibn Al-Husayn that he once saw a man coming to a gap that was near the Prophet's grave in which he entered and supplicated. 'Aly ibn Al-Husayn forbade him from doing this and said, "Shall I inform you of a Hadith which I heard from my father on the authority of my grandfather who quoted the Messenger of Allah (peace be upon him) as saying: 'Do not take my grave as an often-visited place (i.e., a place which you visit repeatedly) and do not make your houses graves (i.e., devoid of worship). And invoke Allah's blessings upon me, for your greeting of peace will reach me wherever you may be.'") This Hadith is reported with a good Sanad (chain of narrators). The Prophet's Sahabah (Companions) were more keen to do good deeds than we are and loved the Prophet (peace be upon him) more as well. They knew best the Prophet's right upon his Ummah (nation) and the etiquettes that must be observed when visiting his grave. Yet, not one of them is on record to have frequented the Prophet's grave to supplicate there. It is only authentically reported that whenever Ibn 'Umar (may Allah be pleased with him) would come to Madinah following a journey, he would go to the Prophet's grave and say: "Peace be upon you, O Messenger of Allah! Peace be upon you, O Abu Bakr! Peace be upon you, O father!" Then he would leave. Therefore, Malik ibn Anas (may Allah have mercy on him) disliked that the people of Madinah would go to the Prophet's grave every time they entered the Masjid. He used to say: "Nothing would set right the last generation of this Ummah except that which set right its first generation."

Second: The Prophet (peace be upon him) is alive in his grave in the sense of the life of Barzakh (period between death and the Resurrection), in which he can enjoy whatever blessings and favors Allah the Exalted bestows upon him. However, his life in this sense is by no means similar to that of his life in this world. Allah (Exalted be He) says (what means): (Verily you (O Muhammad صلى الله

عليه وسلم) will die, and verily they (too) will die.﴿ ﴾Then, on the Day of Resurrection, you will be disputing before your Lord.﴿

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The Prophet's Sahabah (may Allah be pleased with them all) offered the funeral prayer for him and afterwards buried him in his grave (peace be upon him), which they would not have done had he been alive in the worldly sense. The Sahabah faced many hardships and ordeals (after his death), but they never went to his grave to consult him or seek his advice in solving their problems, although they were in dire need for it, and that clearly indicates that the Prophet's earthly life ended at his death. He died in the same manner ordinary human beings die. The Sahabah were fully aware of this fact. They appointed caliphs to succeed the Prophet (peace be upon him) and exerted themselves in conducting their worldly and religious affairs in the light of the Book of Allah and Sunnah of their Prophet (peace be upon him) without having to return to him, while in his grave, for consultation, because the dead are essentially incapable of hearing the speech of the living. However, it is narrated by Imam Ahmad and Abu Dawud with a good Isnad (chain of narrators) on the authority of Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said: ﴾"No one greets me with peace except that Allah restores to me my soul so that I may return his greeting of peace."﴿ Thus, it becomes clear to you that there is nothing wrong with what the man in question believed, based on this Hadith.

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Seeing the Messenger (peace be upon him) in a dream

(Part No. 1; Page No. 484)

The third question of Fatwa no. 5428

Q3: What is the meaning of the Hadith of the Prophet (peace be upon him): ❨"Whoever sees me in a dream will indeed see me in wakefulness..."❩ **?**

A: The meaning of the Hadith is that whoever sees the Prophet (peace be upon him) in a dream as he really looked in life, his dream will come true and he will see the fulfillment of the tidings it referred to in his actual life. Because seeing the Prophet (peace be upon him) in his real image is a true dream, as indicated by the Prophet's saying at the end of the Hadith: ❨...Satan cannot appear in my form.❩

However, the Hadith does not mean that one will see the Messenger (peace be upon him) in person in the state of wakefulness. For a further explanation of this Hadith, please refer to the book entitled "Fatah Al-Bari" by Ibn Hajar (may Allah be merciful to him), chapter of Ta'bir (The Interpretation of Dreams). Al-Bukhari also reported this Hadith, under the chapter of Ta'bir, on the authority of Anas (may Allah be pleased with him) who narrated that the Prophet (peace be upon him) said: ❨"Whoever sees me in a dream has indeed seen me, for Satan cannot appear in my form."❩ This Hadith means that whoever sees the Prophet (peace be upon him) as he looked when he lived, his dream is true, as Satan cannot assume his form. In addition, Muslim narrated in his Sahih (Book of Authentic Hadith) this Hadith with the following wording:

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❨"Whoever sees me in a dream will see me..."❩ This Hadith indicates the truthfulness of the dream and that its interpretation will be realized.

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Permanent Committee for Scholarly Research and Ifta'

Fatwa No. 9898

Q: It is related in the Sahih (authentic) Book of Hadith of Al-Bukhari on the authority of Anas (May Allah be pleased with him) that the Prophet (peace be upon him) said: ﴾Whoever sees me in his dream will see me in wakefulness, for Satan cannot take my form.﴿ **Does this mean that a person may actually see the Prophet? A hot dispute was raised among people on this topic. Some claimed that they see the Prophet (peace be upon him) in wakefulness and mentioned the previous Hadith.**

A: Allah decreed to create people from nothing to test them as to who among them will do good. Then, He causes them to die when their lifetimes are over, then He will resurrect them on the Day of Resurrection for reckoning and retribution. Allah (the Exalted) says: ﴾How can you disbelieve in Allâh? seeing that you were dead and He gave you life. Then He will give you death, then again will bring you to life (on the Day of Resurrection) and then unto Him you will return (See V.40:11)﴿

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Allah (Glorified be He) says in Surah Al-Mu'minun: ﴾After that, surely, you will die.﴿ ﴾Then (again), surely, you will be resurrected on the Day of Resurrection.﴿ Allah ordains this judgment for all Prophets and Messengers even the Prophet (peace be upon him). Allah (the Exalted) says: ﴾Verily you (O Muhammad صلى الله عليه وسلم) will die, and verily they (too) will die.﴿ ﴾Then, on the Day of Resurrection, you will be disputing before your Lord.﴿ The Prophet (peace be upon him) died after conveying the Message (of Islam). With whom Allah perfected Islam and set forth the proofs against creation. His Sahabah (Companions, may Allah be pleased with them) performed the Funeral Prayer and buried him where he died in the room of `Aisha (may Allah be pleased with her). The Rightly Guided Caliphs followed his path after his death. Events and circumstances faced them and they solved them in the light of Ijtihad (juristic effort to infer expert legal rulings), and did not refer to him. Whoever claims that they actually see him, talk to him, or hear from him before the Day of Resurrection is lying; for it is against Nusus (legal texts), reality, and the Norm of Allah regarding His creation. The Hadith does not imply that a person will actually see him in the flesh in a state of wakefulness. It may mean that they will see him on the Day of Resurrection. It may also mean that they will see the interpretation of their dream because the dream is true. Other narrations lend support to this view like the account that tells that the Prophet (peace be upon him) said:

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﴾Whoever sees me has indeed seen me ...﴿ Surely, a believer may dream of the Prophet in his true form and qualities.

For more information in this regard, refer to the remarkable interpretation of this report by his authority Ahmad ibn Hajar in his voluminous book Fath Al-Bari.

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Abu Talib

The fourth question of Fatwa no. 5293

Q: Some Hadith reported by Al-Bukhari and Muslim say that Abu Talib will be the least punished person on the Day of Resurrection. There are also other Hadith that say that the members of the Prophet's family, who did not believe in him, will be in Hellfire, and others that say that the Prophet's father will be in Hellfire. Would you please explain whether this means that they will abide eternally in Hellfire?

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A: Abu Talib is the person who will receive the least punishment on the Day of Resurrection, due to the Prophet's intercession for him for this. Thus, Allah will reduce his punishment due to the Prophet's intercession, as recorded in a Hadith by Muslim, on the authority of Ibn 'Abbas (may Allah be pleased with them) stating that the Messenger of Allah (peace be upon him) said, ("The most lightly punished of the people of Hellfire will be Abu Talib; he will be wearing a pair of shoes (of Fire) which will cause his brain to boil.") It is also reported by Muslim and others on the authority of Al-'Abbas ibn 'Abdul-Muttalib, who asked, ("O Messenger of Allah! Have you availed Abu Talib in any way, as he used to protect you and show anger for your sake?" He (peace be upon him) said, "Yes, had it not been for me, he would have been in the lowest depths of Hellfire.") In another narration, on the authority of Al-'Abbas, he said, (I said, "O Messenger of Allah! Abu Talib used to protect you and support you, has this availed him?" He (peace be upon him) said, "Yes, I found him in thick depths of Hellfire and I brought him out to a shallow part.") It is also reported by Muslim on the authority of Abu Sa'id Al-Khudry that the Messenger of Allah (peace be upon him) was once reminded of his uncle, Abu Talib, and he said, ("Perhaps my intercession will benefit him on the Day of Resurrection, and he will be placed in a shallow part of Hellfire, reaching his ankles, which will cause his brain to boil.")

All those who die as Kafirs (disbelievers) will abide in the Hellfire eternally, whether they were related to the Prophet (peace be upon him) or not, as indicated by the general meaning of Allah's Saying (which means): (But those who disbelieved (in the Oneness of Allâh - Islâmic Monotheism) and denied Our Ayât (proofs, evidence, verses, lessons, signs, revelations, etc.), they will be the dwellers of the Fire, to dwell therein forever. And worst indeed is that destination.) Besides others Ayahs that carry the same meaning.

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The first question of Fatwa no. 5656

Q1: Did Abu Talib die as a believer or a disbeliever?

A: Abu Talib ibn 'Abdul-Muttalib ibn Hashim died as a disbeliever, for Allah (Exalted be He) says to His Messenger (peace be upon him) concerning Abu Talib (what means): ﴾Verily you (O Muhammad صلى الله عليه وسلم) guide not whom you like﴿ Also, Allah (Exalted be He) warned His Messenger (peace be upon him) against asking Him to forgive Abu Talib saying: ﴾It is not (proper) for the Prophet and those who believe to ask Allâh's Forgiveness for the Mushrikûn (polytheists, idolaters, pagans, disbelievers in the Oneness of Allâh), even though they be of kin, after it has become clear to them that they are the dwellers of the Fire (because they died in a state of disbelief).﴿ It is authentically narrated in the two Sahih Books (i.e. Al-Bukhari and Muslim) that the Messenger of Allah (peace be upon him) went to his uncle Abu Talib when he was dying, but he found with him 'Abdullah ibn Abu Umayyah and Abu Jahl ('Amr ibn Hisham). The Messenger of Allah (peace be upon him) said to him:

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﴾"O my uncle! Say, 'La ilaha illa Allah (There is no god but Allah),' a word with which I can defend you before Allah". On that Abu Jahl and Abdullah ibn Abu Umayyah said, "O Abu Talib! Will you desert the religion of 'Abdul-Muttalib?" The Messenger of Allah (peace be upon him) kept repeating his proposition and the two men kept on turning him back (to disbelief) with that statement until Abu Talib said as the last thing he said to them, "I am on the religion of 'Abdul-Muttalib," and refused to say, "La ilaha illa Allah." Upon this, the Messenger of Allah (peace be upon him) said, "By Allah, I will keep on asking forgiveness for you, unless I am forbidden (by Allah) from (asking forgiveness for) you."﴿ Allah then sent down the following revelation: ﴾It is not (proper) for the Prophet and those who believe to ask Allâh's Forgiveness for the Mushrikûn (polytheists, idolaters, pagans, disbelievers in the Oneness of Allâh), even though they be of kin﴿ Allah (Exalted be He) also revealed: ﴾Verily you (O Muhammad صلى الله عليه وسلم) guide not whom you like, but Allâh guides whom He wills. And He knows best those who are the guided.﴿

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Tawassul (supplicating to Allah through a means)

(Part No. 1; Page No. 492)

Fatwa No. 315

Q: There is a grave in our village which is said to belong to one of the righteous people. A house was built over this grave and there are two people appointed to take care of it. These people inherited this mission from their fathers. They tell people: "This night, the dweller of this grave said so and so and asked for so and so. They have attracted people's hearts that live beside the grave. People believe everything that is said by these two people. Therefore, people make Tawaf (circumambulation) around the grave, sacrifice animals for its sake, etc. What is the ruling on a person who thinks that this Waliy (pious person) brings benefit or causes harm? Is it permissible to vow or sacrifice for the sake of this Waliy? What should someone do if they know that these things contradict Shari`ah (Islamic law) especially if they live with these people?

A: The guidance of the Messenger (peace be upon him) in visiting the graves is clear in Sahih Hadiths (Hadiths that have been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish). Muslim reported on his Sahih Book of Hadith that Buraydah (may Allah be pleased with him) said: (The Messenger of Allah (peace be upon him) used to teach them when they went out to the graveyard to say: 'Peace be upon the inhabitants of the graves from among believers and Muslims. Verily we will, In Sha'a-Allah (if Allah wills), join you. I beg of Allah peace for us and for you. You have preceded us.

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We ask Allah to give us and you good.') Imam Ahmad and Al-Tirmidhy related, and the latter considered it to be Hasan (a Hadith whose chain of narration contains a narrator with weak exactitude, but is free from eccentricity or blemish), on the authority of Ibn `Abbas (may Allah be pleased with them both) that he said: (The Messenger of Allah (peace be upon him) passed by the graves at Madinah. He turned his face towards them and said: 'May you be granted safety, O dwellers of the graves. May Allah forgive us and you. You have preceded us, and we are to follow.') The four Rightly-Guided Caliphs followed the example of the Prophet (peace be upon him), as did those who followed them in righteousness. If those who visit graves go there to make Du`a' (supplication) to Allah believing that this may be more beneficial in answering their Du`a' and want to use them as a means or intercessors to Allah, then these deeds are prohibited as they are not ordained by Shari`ah. Means have the same ruling as ends. Allah (Exalted be He) says: (Say: (O Muhammad صلى الله عليه وسلم to polytheists, pagans) "Call upon those whom you assert (to be associate gods) besides Allâh, they possess not even an atom's (or a small ant's) weight either in the heavens or on the earth, nor have they any share in either, nor there is for Him any supporter from among them.❩ The Ayah (Qur'anic verse) denotes that those who are called upon beside Allah are either possessors or not; if they are not possessors, then they may be partners; if they are not partners, they may be helpers; if they are not helpers, they may be intercessors without Allah's permission. All four things are false and invalid. Therefore, we can only go by the fifth thing i.e. no one

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intercedes except with Allah's permission. The saying of Allah (Exalted be He): ❨and they cannot intercede except for him with whom He is pleased.❩ proves that Allah's satisfaction and permission to the one who intercedes is a condition for Shafa`ah (intercession). Those are the two conditions for Shafa`ah. The Sahabah (Companions of the Prophet, may Allah be pleased with them) did not perform Tawassul with the Prophet (peace be upon him). They used to ask him to make Du`a' to Allah for them. Seeking the help of a living present person who is able to do so is permissible provided that he is not asked any thing that is due to Allah. This is the rule for those who are alive. On the contrary, dead people should not be asked or sought as intercessors as this is one of the avenues that lead to Shirk (associating others in worship with Allah).

As for the people who stay beside graves, they are of two kinds:

Firstly: In case that the aim of staying beside the grave is to offer `Ibadah (worship) to Allah Alone, it is still not permissible as it combines between the sin of staying beside the grave and the sin of offering `Ibadah to Allah beside the graves. This is also one of the ways that leads to Shirk that was prohibited by the Messenger of Allah (peace be upon him). As for the prohibition of staying beside graves; Al-Tirmidhy related in his book al-Jami` and considered it to be Sahih (a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish) on the authority of Waqid Al-Laythy that he said: ❨We went out with Allah's Messenger (peace be upon him) on the campaign to Hunayn and we had just abandoned Kufr (disbelief) for Islam. Mushriks (those who associate others with Allah in worship) had a Sidra (lote-tree) that they would stay there and hang their arms on, called Dhat Anwat. When we passed by a Sidra, we asked: 'O Messenger of Allah, will not you make for us another Dhat Anwat just like their Dhat Anwat?' Allah's Messenger (peace be upon him) said: 'Allah is the Most Great! Verily these are the ways of earlier nations. By the One (Allah) Who holds my soul in His Hand,

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You have said exactly as the Children of Israel said to Musa (Moses, peace be upon him): 'Make for us a god just as their gods.' He said: 'Verily you are a people who know not.' Certainly you will follow the ways of those who were before you.'❩

The Prophet (peace be upon him) told them that asking for a tree to stay beside and to hang their arms on it seeking its blessings is similar to the request of the Children of Israel when they asked Musa to make a god for them. Staying beside graves is similar to that. Al-Tirmidhy, Abu Dawud and Ibn Majah related in their Sunan (Hadith compilations classified by jurisprudential themes) that Abu Hurayrah (may Allah be pleased with him) said: ❨Do not make your houses graves, and do not make my grave a place of celebration but invoke blessings on me, for your blessings reach me wherever you may be❩ Offering `Ibadah to Allah beside graves is prohibited by the Prophet (peace be upon him). Al-Bukhari and Muslim related on the authority of Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said: ❨Let Allah destroy the Jews for they have taken the graves of their Prophets as places of worship.❩ The prohibition of using graves as Masjids (mosques) includes using them as places for offering `Ibadah to Allah or to anyone other than Allah whether it is in a Masjid or not.

Coming to the dweller of this grave and making Du`a' to him believing that they bring benefit and cause harm is an act of Al-Shirk-ul-Akbar (major form of associating others in worship with Allah). Whoever indulges in such practice is either aware of its ruling or not.

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In case that they persist in committing such grave sin though they know its ruling, they are regarded as Mushriks who are out of the fold of Islam. If he does not know the truth, he has to be shown the truth. On the other hand, in case that they accept the truth after being pointed out to him, they are not to be blamed. But in case that they insist on their views, they are regarded as Mushriks. There are many proofs for this. Allah (Exalted be He) says: ﴾Say: (O Muhammad صلى الله عليه وسلم to these Mushrikûn and Kâfirûn): "O Al-Kafirûn (disbelievers in Allâh, in His Oneness, in His Angels, in His Books, in His Messengers, in the Day of Resurrection, and in Al-Qadar)!﴿ ﴾"I worship not that which you worship,﴿ Allah (Exalted be He) says ﴾"And there is none co-equal or comparable unto Him."﴿ It is reported in a Hadith Qudsy (Revelation from Allah in the Prophet's words): ﴾If anyone does anything in which he associates anyone else with Me, I shall abandon him with one whom he associates with Allah.﴿ Moreover, it is impermissible to build a decorated house over the grave as it is a means of glorifying the person who is buried in it. The Prophet (peace be upon him) advised Aly ibn Abu Talib (may Allah be pleased with him) saying: ﴾Spare no portrait unwiped out, and leave not a high grave unleveled.﴿

It is authentically reported that: ﴾He (peace be upon him) forbade plastering graves, using them as sitting places (for people), or building over them.﴿ The duty of individual Muslims towards the foregoing is pointed out

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by the Prophet (peace be upon him) in his saying: ﴾Whoever, among you, sees something abominable should rectify it with his hand; and if he has not strength enough to do it, then he should do it with his tongue; and if he has not strength enough to do it, (even) then he should (abhor it) from his heart, and that is the least of Faith.﴿ This building should be removed if it is possible to do so. As to living among these people, one should not live among them as long as they can live in another place. Allah (Exalted be He) says: ﴾So keep your duty to Allâh and fear Him as much as you can﴿ Regarding sacrificing and vowing for the sake of a Waliy, doing so is tantamount to Al-Shirk-ul-Akbar because these acts are forms of `Ibadah and Rights of Allah that should not be dedicated to any one other than Him. Allah (Exalted be He) says: ﴾Say (O Muhammad صلى الله عليه وسلم): "Verily, my Salât (prayer), my sacrifice, my living, and my dying are for Allâh, the Lord of the ‘Alamîn (mankind, jinn and all that exists).﴿ ﴾"He has no partner. And of this I have been commanded, and I am the first of the Muslims."﴿ The Prophet (peace be upon him) says: ﴾"Whoever vows that he will be obedient to Allah, should remain obedient to Him; and whoever made a vow that he will disobey Allah, should not disobey Him."﴿ and ﴾A man vowed to slaughter camels in Buwanah and asked the Messenger of Allah (peace be upon him) about that. The Prophet (peace be upon him) said: "Did the place contain any idol worshipped in pre-Islamic times?" They (the people) said: "No." He asked: "Was any pre-Islamic festival observed there?" They replied: "No." The Prophet (peace be upon him) said:

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"Fulfil your vow, for a vow to do an act of disobedience to Allah must not be fulfilled, neither must one do something over which a human being has no control.")

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The second question from Fatwa no. (1328):

Q2: Is it permissible for a Muslim to make Tawassul (supplicate to Allah through a means) by virtue of the status of the prophets and the righteous people? I came across some opinions of scholars that Tawassul through the Awliya' (pious people) is permissible, for Du`a' (supplication) in this case is offered to Allah. However, other scholars said otherwise. What is the Shari`ah ruling on this matter?

A: A Waliy (pious person) is someone who believes in Allah, abides by His obligations and refrains from His prohibitions; the Messengers and the Prophets (peace be upon them) achieved the highest grade in this respect. Allah (Exalted be He) says, ﴾No doubt! Verily, the Auliyâ' of Allâh [i.e. those who believe in the Oneness of Allâh and fear Allâh much (abstain from all kinds of sins and evil deeds which he has forbidden), and love Allâh much (perform all kinds of good deeds which He has ordained)], no fear shall come upon them nor shall they grieve.﴿ ﴾Those who believed (in the Oneness of Allâh - Islâmic Monotheism), and used to fear Allâh much (by abstaining from evil deeds and sins and by doing righteous deeds).﴿

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Tawassul to Allah by virtue and honor of His Awliya' is of several kinds:

Firstly, when a person asks a living Waliy to supplicate to Allah for them that Allah may extend their provision, cure their diseases, or guide them to the right path. This is permissible, and some of the Sahabah (Companions of the Prophet) asked the Prophet (peace be upon him) to supplicate to Allah for rainfall and the Prophet (peace be upon that) invoked his Lord who responded to his Du`a', and subsequently rain fell heavily. The Sahabah themselves asked Al-`Abbas ibn `Abd Al-Muttalib to invoke Allah for rain during the caliphate of `Umar (may Allah be pleased with him). They called upon him to make Du`a' to Allah for rain. Al-`Abbas made Du`a' to his Lord and they all said, "Amin" after him. There were other similar incidents that took place during the lifetime of the Prophet (peace be upon him) and after. Muslims used to ask others to supplicate to Allah for them to bring benefit or ward off harm.

Secondly, asking Allah through the love of His Prophet and following his Sunnah, and also through loving His Awliya' by saying, "O, Allah, I ask you by my love for Your Prophet and my following his Sunnah, and by my love for Your Awliya' to grant me such-and-such." This is permissible because it is a Tawassul from a servant to his Lord through the good deeds he has done. It is authentically narrated in a Hadith that the people who were trapped in the cave asked Allah to save them by virtue of their righteous deeds.

Thirdly, asking Allah through the virtue and honor of His Prophets or one of His Awliya' by saying, "O, Allah, I ask You by virtue of Your Prophet or by the honor of Al-Husayn..." and this kind of Tawassul

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is not permissible. Though the honor of the Awliya' is great, especially that of Prophet Muhammed (peace be upon him), it cannot be relied on as a means of answering the Du`a'. That is why when the Sahabah suffered from drought, they did not make Tawassul to Allah for rain by virtue of the

Prophet's honor. They asked the Prophet's uncle Al-`Abbas to supplicate to Allah, although the Prophet's honor is the greatest. Moreover, it has never been narrated on the authority of any of the Sahahbah (may Allah be pleased with them) that they made Tawassul through the Prophet (peace be upon him) after his death, while they are the best of Muslim generations, who knew well his esteem and were the most loving of him.

Fourthly, a servant asking His Lord for their need swearing by one of His Awliya' or Prophets, or by their virtue saying, "O, Allah! I ask You to grant me such-and-such thing by virtue of so-and-so or by the right of Your Prophet so-and-so." This again is impermissible because just adjuring a person by the life or virtue of another is prohibited; and is even more prohibited when it comes to Allah. Furthermore, no servant of Allah, no matter how pious and obedient they are, is entitled to such status that makes others adjure Allah or beseech Him by their virtue. This opinion is supported by legal proofs, and on the basis of which the Islamic creed is protected, and is regarded a means to block the ways leading to Shirk.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The First Question from Fatwa no. (1711):

Q1: What is the ruling on a Muslim who testifies that there is no deity but Allah and that Muhammad is the Messenger of Allah, but says in their Du`a' (supplication), "O Allah! Grant me such-and-such from the good of this world and the Hereafter by the honor of the Prophet (peace be upon him)," or "By the blessings of the Messenger," or "By the sanctity of Al-Mustafa (the chosen one i.e. the Prophet)," or "By the honor of Shaykh Tijany," or "By the blessings of Shaykh `Abdul-Qadir," or "By sanctity of Shaykh Al-Sanusy"?

A: It is not permissible to perform Tawassul (supplicating to Allah through a means) to Allah by the honor, sanctity, or blessings of the Prophet (peace be upon him) or by the honor, sanctity, or blessings of any pious people. If someone says, "O Allah! I ask You by the honor, sanctity, or blessings of Your Prophet to give me wealth and children, or admit me to Paradise and to save me from the punishment of the Fire," they are not a Mushrik (one who associates others in worship with Allah) practicing Shirk (associating others in worship with Allah) that puts them beyond the pale of Islam. They are, however, doing something that is forbidden to block the means that can lead to Shirk and to distance Muslims from matters leading to Shirk. Undoubtedly, performing Tawassul by the honor of the prophets and pious people is one of the means that can lead to Shirk over time, as has been proved by reality and the human experience. There are many evidences in the Qur'an and Sunnah that authoritatively affirm that Sadd-ul-Dhara'i` (blocking the means) leading to Shirk and forbidden acts, is one of the objectives of the Shari`ah, as Allah (Exalted be He) says: ﴾And insult not those whom they (disbelievers) worship besides Allâh, lest they insult Allâh wrongfully without knowledge. Thus We have made fair-seeming to each people its own doings; then to their Lord is their return and He shall then inform them of all that they used to do.﴿

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Allah (may He be Praised), in this Ayah (Qur'anic verse), forbids Muslims from insulting the deities that the Mushriks worship other than Him, as this might lead them to insult the True Deity (Glorified be He) wrongfully, through ignorance, while defending their false gods. The Prophet (peace be upon him) forbade people from taking graves as places for worship, fearing that people might worship the graves. He (peace be upon him) also forbade Khulwah (being alone with a member of the opposite sex), women from showing their beauty to Ajanib (men lawful for them to marry), and women leaving their homes wearing perfume. Men and women have also been warned to lower their gazes. All this is to block the means that may lead to temptation and immorality. Allah (Exalted be He) says: ﴾Tell the believing men to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts). That is purer for them. Verily, Allâh is All-Aware of what they do.﴿ ﴾And tell the believing women to lower their gaze (from looking at forbidden things)﴿ It is confirmed in a Hadith that the Prophet (peace be upon him) said, ﴾Allah cursed the Jews and the Christians; they made the graves of their prophets places of worship.﴿ Performing Tawassul by someone's honor, sanctity, and the like in Du`a' is an act of `Ibadah (worship), and `Ibadah is

Tawqifiy (bound by a religious text and not amenable to personal opinion). As there is no evidence from the Qur'an, Sunnah, or the reports of the Sahabah (Companions) affirming this type of Tawassul, it is Bid`ah (rejected innovation in religion). The Prophet (peace be upon him) said,

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《Anyone who does something that we have not ordered (in worship) it will be rejected.》

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and, Companions!

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The First Question from Fatwa no. (2961):

Q1: What is the Islamic ruling on Tawassul (supplicating to Allah through a means) through prophets and Awliya' (pious people)?

A: Tawassul through prophets and Awliya' is a general term that includes many forms, each of which has its own ruling. To clarify: **Firstly:** Asking a prophet or a Waliy (pious person) while they are alive and present to supplicate to Allah is permissible. An example of this is when a Bedouin asked the Prophet (peace be upon him), when he was standing on the Minbar (pulpit) delivering Friday Khutbah (sermon), to supplicate to Allah (Exalted be He) for rain. The Prophet (peace be upon him) supplicated to his Lord (Glorified be He), Who made it rain. The next Friday, he asked the Prophet (peace be upon him) to supplicate to Allah to withhold the rain due to the harm it was causing. The Prophet (peace be upon him) supplicated to his Lord (Glorified be He) to make it rain on the hills, mountains, and so on. This is confirmed on the authority of Anas ibn Malik, who said, ﴾Once the people suffered from drought during the lifetime of the Messenger of Allah (peace be upon him). While the Prophet (peace be upon him) was delivering the Khutbah on the Minbar one Friday, a Bedouin stood up and said, 'O Messenger of Allah! The livestock are perishing and the families are hungry, supplicate to Allah for rain for us.' He (peace be upon him) raised

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his hands and we could not see any clouds in the sky. By Him in Whose Hand my soul is, he had not lowered them (his hands) before clouds started stirring like mountains. And before he had descended from the Minbar, I saw rain trickling down his beard. We had rain that day, the next day, the following day, and the days after until the next Friday. That Bedouin" or maybe he said "Someone else stood up and said, 'O Messenger of Allah! The buildings are collapsing and the livestock is drowning. Supplicate to Allah for us.' So he (peace be upon him) raised his hands and said, 'O Allah! Around us and not on us.' Whichever direction the Prophet (peace be upon him) indicated to with his hand, the clouds dispersed, until there was a hole (in the clouds) over Madinah. (The rain) continued falling over the valley of Qanah for a month and no one came from that direction without talking about the downpour."﴿ Reported by Al-Bukhary and Muslim. It is also confirmed on the authority of Anas (may Allah be pleased with him) that whenever it was a rainless year, `Umar ibn Al-Khattab (may Allah be pleased with him) used to perform Salat-ul-Istisqa' (Prayer for rain) through Al-'Abbas ibn Abdul-Muttalib, saying: ﴾"O Allah! If we were suffering from a drought, we would supplicate to You through our Prophet and You would send us rain, and now we perform Tawassul to You through the uncle of our Prophet to send us rain." And Allah sent them rain.﴿ Recorded by Al-Bukhary. This Tawassul was not being performed through anyone's honor, sanctity, or being, it was Tawassul through the Prophet's Du`a' to his Lord during his lifetime asking for rain or for averting harm, as was the Tawassul through the Du`a' of Al- `Abbas to his Lord. This is the first form of Tawassul, and it shows that `Umar and the Companions (may Allah be pleased with them), relinquished

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Tawassul through the Prophet (peace be upon him) after his death, and they asked Al- `Abbas to supplicate to Allah for them after that. The Prophet (peace be upon him) was highly respected both during his life and after his death, and he is held in a high esteem by his Lord and all believers.

Secondly: If someone performs Tawassul through the honor, sanctity, or blessings of a prophet or the honor, sanctity, being, or blessing of a pious person, saying, for example, "O Allah! I ask You through the honor of Your Prophet, his sanctity, or his blessing, to give me wealth and children, or to admit me to Paradise and save me from the punishment of the Fire," they are not a Mushrik (one who associates others in worship with Allah) practicing Shirk (associating others in worship with Allah) that puts them beyond the pale of Islam. They are, however, doing something that is forbidden to block the means to Shirk and to distance Muslims from matters leading to Shirk. Undoubtedly, performing Tawassul by the honor of the prophets and pious people is one of the means that can lead to Shirk over time, as has been proved by reality and the human experience. There are many evidences in the Qur'an and Sunnah that authoritatively affirm that Sadd-ul-Dhara'i` (blocking the means) leading to Shirk and forbidden acts, is one of the objectives of the Shari`ah, as Allah (Exalted be He) says: ﴾And insult not those whom they (disbelievers) worship besides Allâh, lest they insult Allâh wrongfully without knowledge. Thus We have made fair-seeming to each people its own doings; then to their Lord is their return and He shall then inform them of all that they used to do.﴿ Allah (may He be Praised), in this Ayah (Qur'anic verse), forbids Muslims from insulting the deities that the Mushriks worship other than Him, as this might lead them to insult the True Deity (Glorified be He)

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wrongfully, through ignorance, while defending their false gods. The Prophet (peace be upon him) forbade people from taking graves as places for worship, fearing that people might worship the graves. He (peace be upon him) also forbade Khulwah (being alone with a member of the opposite sex), women from showing their beauty to Ajanib (men lawful for them to marry), and women leaving their homes wearing perfume. Men and women have also been warned to lower their gazes. All this is to block the means that may lead to temptation and immorality. Allah (Exalted be He) says: ﴾Tell the believing men to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts). That is purer for them. Verily, Allâh is All-Aware of what they do.﴿ ﴾And tell the believing women to lower their gaze (from looking at forbidden things)﴿ It is confirmed in a Hadith that the Prophet (peace be upon him) said, ﴾Allah cursed the Jews and the Christians; they made the graves of their prophets places of worship.﴿ Performing Tawassul by someone's honor, sanctity, and the like in Du`a' was not reported from the Prophet (peace be upon him), and `Ibadah is Tawqifiy (bound by a religious text and not amenable to personal opinion). As there is no evidence from the Qur'an, Sunnah, or the reports of the Sahabah (Companions) affirming this type of Tawassul, it is Bid`ah (rejected innovation in religion). The Prophet (peace be upon him) said, ﴾Anyone who does something that we have not ordered (in worship) it will be rejected.﴿

Thirdly: Supplicating to prophets or Awliya' and seeking their help in fulfilling needs, by saying, for example, "O Messenger of Allah! Relieve my distress or cure me," or, "I seek your support, O Messenger of Allah!" or "O Husayn," or other similar expressions, is

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major Shirk that puts the person who says it beyond the pale of Islam. Allah revealed His Books and sent His Messengers to abolish and warn people against this.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Third question from fatwa no. (3207):

Q3: I found contradictory and controversial Hadith in the book: "Shifa' Al-Siqam fy Ziyarat Khayr Al-Anam" by Shaykh Taqy Al-Din Al-Subky Al-Shafi`y, in the chapter on Tawassul (supplicating to Allah through a means) through the Prophet (peace be upon him) and seeking his help and intercession, specifically between pages 160 and 178. Please advise us about this book, especially the chapter on Tawassul.

A: Visiting graves is a Sunnah (commendable act) as the Prophet (peace be upon him) encouraged it and frequently visited them himself. It is done to gain warnings and lessons, to remember death, and to supplicate to Allah to forgive and have mercy upon the dead Muslims. Among the supplications on visiting graves that are confirmed from the Prophet (peace be upon him) is: "Peace be upon you, inhabitants of the abodes of the believers and the Muslims. If Allah wills, we will join you. We ask Allah for well-being for ourselves and for you." However, people should not visit graves to supplicate to the dead or ask for their help or intercession, as this is Shirk (associating others in worship with Allah). It is also not permissible to travel far to visit graves or to travel to do so, even if it is not far. If people exceed the proper limits in visiting graves, they travel to them to supplicate to the occupants to bring them good or ward off evil, while these acts are Bid`ah (rejected innovations in religion). Among the people who exceeded the limits in revering the dead was Shaykh Taqy Al-Din Al-Subky Al-Shafi`y, in his book: "Shifa' Al-Siqam." Shaykh Muhammad ibn `Abdul-Hady answered him in his book: "Al-Sarim Al-Manky fy Al-Radd `ala Al-Subky." If you want to know more about this issue, read: "Al-Sarim Al-Manky" and: "Al-Tawassul wal-Wasilah" by Ibn Taimiyyah (may Allah be merciful with them). These two books strongly establish the truth and refute the falsehoods, and are supported by evidence and clear language.

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First question from fatwa no. (3627):

Q1: What are the rulings on the following: Using the Awliya' (pious people) as a means of healing from illnesses, visiting graves, vowing to make sacrifices to the dead, and holding annual Mawlids (celebrations of the birth days) for the Awliya'?

A: It is forbidden to regard a Waliy (pious person) as a means of healing from illnesses by saying, for example, "O Allah! Cure my patient by the honor of Waliy so-and-so." This is because it is

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a means that can lead to Shirk (associating others in worship with Allah) and an innovated form of Tawassul (supplicating to Allah through a means) that has no origin in the Shari`ah (Islamic law). In fact, it is major Shirk to say, for example, "O Imam Shafi`y, cure my patient."

It is a Sunnah (commendable act) to visit graves to be reminded of death, take warnings and lessons, and to supplicate to Allah to forgive the dead and be merciful with them. However, visiting graves to be blessed by their occupants, seeking their help to meet needs or relieve distresses is major Shirk, and takes the one who does it out of the fold of Islam - may Allah save us from this. Likewise, vowing to make sacrifices for the dead or offering sacrifices to them without vows is major Shirk. Allah (Exalted be He) says: ﴿And your Lord has decreed that you worship none but Him.﴾ Allah (Exalted be He) also says: ﴿And whoever invokes (or worships), besides Allâh, any other ilâh (god), of whom he has no proof; then his reckoning is only with his Lord. Surely! Al-Kâfirûn (the disbelievers in Allâh and in the Oneness of Allâh, polytheists, pagans, idolaters) will not be successful.﴾

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa No. 4217

Q1: Beseeching Allah (Tawassul) by virtue of one of His creatures.

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This is a confusing issue for the Ummah (nation), but most of the scholars approved it, including Imam Ahmad , the Imam of Ahl-ul-Sunnah (those adhering to the Sunnah), Ibn Qudamah , Al-Nawawy , Al-Shawkany , Ibn Hajar Al-'Asqalany , Muhammad Ibn 'Abdul-Wahhab and many other scholars. Did Shaykh Muhammad support this or not? Where does the truth lie regarding this issue with certified evidence to refute the claim that no one condemned this except Ibn Taymiyyah and Al-Albany; the only two scholars who prohibited Tawassul in the name of any of His creatures.

A: Beseeching in the name of a person, virtue, status or right of creatures, whether they are prophets or righteous people is a subject of controversy among the scholars. The scholarly opinion of the Jumhur (dominant majority of scholars) is prohibition, which is the opinion held by the Shaykh of Islam Ibn Taymiyyah and Shaykh Muhammad Ibn 'Abdul-Wahhab.

The Committee was asked a similar question to which they replied:

A Waliy (pious person) is anyone who believes in Allah and fears Him as He should be feared, and thus does what Allah ordains and abstains from what Allah has prohibited. The foremost of them are the messengers and the prophets (peace be upon them). Allah states (what means): ﴿No doubt! Verily, the Auliyâ' of Allâh [i.e. those who believe in the Oneness of Allâh and fear Allâh much (abstain from all kinds of sins and evil deeds which he has forbidden), and love Allâh much (perform all kinds of good deeds which He has ordained)], no fear shall come upon them nor shall they grieve.﴾ ﴿Those who believed (in the Oneness of Allâh - Islâmic Monotheism), and used to fear Allâh much (by abstaining from evil deeds and sins and by doing righteous deeds).﴾ (Surah Yunus, 10: 62-63).

Beseeching Allah by virtue of the Awliya' (pious servants) takes a number of forms:

First: that a person asks a living Waliy to supplicate to Allah for him so that He grants him ample sustenance, cure from sickness, guidance, success and so on.

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All this is permissible, as some of the Sahabah (Companions of the Prophet), when the rain was late in coming, asked him to invoke Allah to send them rain, so the Prophet (peace be upon him) invoked Allah to send rain, and his invocation was answered. The Sahabah also asked for rain through the Du'a' (supplication) of Al-'Abbas during the caliphate of 'Umar (may Allah be pleased with them both); they asked him to invoke Allah to send rain, so Al-'Abbas supplicated and the Sahabah said "Amen" to his supplication. There are other incidents that took place during the lifetime of the Prophet (peace be upon him) and later on of Muslims asking their Muslim brothers to supplicate to Allah for them to bring benefit or ward off harm.

Second: To call upon Allah, beseeching Him by virtue of loving His Prophet, following him and loving the Awliya', such as saying, "O Allah! I ask you by my love for your Prophet, following him and my love for your Awliya' to grant me such-and-such." This is permissible, because it is a servant beseeching from His Lord by virtue of the righteous deeds that he has done, as authentically established by the story of the three companions trapped in the cave, who asked Allah by virtue of their best deeds (to save them).

Third: To ask Allah by virtue of the status of His Prophets or one of His Awliya', saying for example, "O Allah! I ask You by virtue of the status of Your Prophet or that of Al-Husayn ", this is impermissible, because although the Awliya' have a high status in the Sight of Allah, especially our beloved Prophet Muhammad (peace be upon him), this is not the right manner or the manner prescribed by Shari'ah to have one's supplication answered. Therefore, when the Sahabah suffered from drought (after the death of the Prophet), they turned away in their invocation for rain from beseeching Allah by virtue of the status of the Prophet (peace be upon him). Instead, they beseeched Allah by means of the Du'a' (supplication) of the paternal uncle of the Prophet, Al-'Abbas , although the status and virtues of the Prophet (peace be upon him) surpass all.

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It has not been reported that the Sahabah (may Allah be pleased with them) beseeched Allah by virtue of the status of the Prophet (peace be upon him) after his death, although theirs was the best generation who knew best his right upon them and loved him the most.

Fourth: that a servant asks Allah for something, adjuring Him in the name of His Prophet or Waliy, or by the right of His Prophet or Waliy saying, "O Allah! I ask You for such-and-such, by virtue of Your Waliy or by the right of Your prophet." This is impermissible, for adjuring a creature in the name of another creature is prohibited; and it is even more prohibited when addressed to Allah, the Creator. No creature, for the mere piety and obedience he shows towards Allah, earns a right over the Creator that allows others to adjure Allah in his name or beseech Him by his virtue. This is what evidences attest to and what protects the Islamic 'Aqidah (creed) from the avenues leading to Shirk (associating others with Allah in worship).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 5156

Q 2: Some common people, upon rising from their seat, would prop themselves up on their hands and invoke, “Ya Jaah Al-Naby” or “Ya Jaah Al-Rasoul” (In the name of the Prophet’s or the Messenger’s honor, merit, virtue, status, etc.) , or “In the name of pleasing parents”.

Scholars say that whoever utters such words is a Mushrik (one who associates others with Allah in worship), because he is placing an intermediary between Allah and himself. They base their view on the Hadith of the Prophet (peace be upon him), saying, “If you ask, ask Allah; and if you seek help, seek it from Allah...”

A: Calling, “In the name of the Prophet’s or the Messenger’s honor and status” or “In the name of pleasing parents” when standing up, is a form of supplicating the Prophet or one’s parents for assistance, which is an act of Shirk Akbar (major form of associating others in worship with Allah), we seek refuge in Allah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Q 3: A dispute arose between a person and me. This person has memorized the Qur'an and has already performed Hajj to the Sacred House in Makkah. The debate went as follows: I said: Making Tawassul (supplicating to Allah through a means) by the status of the Prophet and pious people is permissible as I have read in "Al-Fawz wa Al-Najah fi Al-Hijrah ila Allah" Book. He replied: It is impermissible to make Tawassul by any creature because Allah says: ﴿And when My slaves ask you (O Muhammad صلى الله عليه وسلم) concerning Me, then (answer them), I am indeed near (to them by My Knowledge).﴾ **Allah doesn't need a mediator of any kind. Whoever makes Tawassul by Prophets or pious people is considered a Mushrik (one who associates others with Allah in worship). He also repeated, "God forbid!", many times in Moroccan dialect "what can Muhammad give you; we are the ones who help him by invoking blessings upon him." Is it Riddah (apostasy) to utter such words or not? What about the formula of beseeching Allah's help by means of the Messenger or the Prophet as I have mentioned, is it lawful?**

A: The case of the man you mentioned who rebukes people who seek help from the Prophet (peace be upon him) after his death or make Tawassul by his status saying: "what can Muhammad give you; we are the ones who help him by invoking blessings on him", is extremely indecent and improper

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for a Muslim to say. He repels and hinders people from listening to his advice or benefiting from his knowledge but he didn't commit Riddah because he did not mean to insult the Prophet (peace be upon him) or underestimate him. He only meant to make those who seek help with the Messenger (peace be upon him) to understand that after the Prophet's death, he (peace be upon him) has no power to bring good or prevent harm. But he did not use the proper wording. Of course, he did not mean to count favors over the Prophet (peace be upon him) by invoking blessings on him. He only wanted to explain that he is just a servant of Allah and His Messenger. We should admit his Message and his high status without elevating him to the status of Rububiyyah (Lordship) or Uluhiyyah (Godhood) through making Du`a' (supplication) to him and seeking his help. This is one of the powers of Allah Alone but the person mentioned in question failed to express, invite, or guide to the way of Allah in wisdom and good discourse. Taking into account that making Du`a' to the Prophet and seeking his help or any help from any Prophets or pious people are acts of Al-Shirk-ul-Akbar (major form of associating others in worship with Allah). As for making Tawassul by his status or his rights, it is not an act of Shirk (associating others in worship with Allah) but a Bid`ah (rejected innovation in religion) and one of the means which leads to Shirk that a person should abandon. What is permissible for Muslims is to seek help by Allah's Names, Attributes, Oneness, Belief in Him and by good deed which draw them closer to their Lord.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Second question from Fatwa No. 5441

Q 2: One Friday, the Imam of a Masjid (mosque) who belongs to a Sufi order delivered the Khutbah (sermon), saying: "We should not say that Allah is above us, below us, to our left, or to our right." He, further, called people to perform Tawassul (supplicating to Allah through a means) through Allah's creatures, like the Prophets and Awliya' (pious people). He learns the Qur'an from people who do not perform the obligations enjoined by Allah, destroying families, and shouting at people walking in the streets and beating them; and yet he calls them Awliya'. Do these claims represent the ideology of the unity of the universe, immanentism and other many Bid`as (rejected innovations in religion)? Is it permissible to offer Salah (Prayer) behind such an Imam or even behind his Mu'adhin (caller to Prayer)? If not, is it permissible to offer the five obligatory daily Salahs (Prayers) at home? Is it permissible to offer the Jumu`ah (Friday) Prayer in another Masjid?

A: Firstly: According to conclusive evidence, Allah is above all of His Creation. He has risen over the Throne in a way that suits His Eminence. Allah (Exalted be He) says: ﴾The Most Gracious (Allâh) rose over (Istawâ) the (Mighty) Throne (in a manner that suits His Majesty).﴿ This is the `Aqidah (creed) of Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim community) from the Sahabah (companions of the Prophet), Tabi`un (followers, the generation after the companions) and those who followed them in righteousness. We recommend reading the book "Al-`Uluw lil-`Aliyy Al-Ghaffar" (The Exaltation of the All-High and Most-Forgiving) by Muhammad ibn Ahmad ibn `Uthman ibn Qaymaz Al-Dhahabi. Thus, whoever claims that Allah is not above or below us or to our right or left has contradicted the evidences of the Qur'an and Sunnah (whatever is reported from the Prophet) as well as the consensus

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of the people of knowledge and Iman (Faith) at the time of Sahabah (may Allah be pleased with them). Consequently, the truth should be clarified to this Imam. If he insists, he is to be deemed a Kafir (disbeliever) who apostatized from Islam. Accordingly, it is impermissible to offer Salah behind him.

Secondly: Calling people to perform Tawassul through Allah's Creation, like the Prophets and Awliya', is batil (null and void). The person should be advised in this regard. We have already given a detailed answer concerning the ruling on Tawassul. The answer states: Whoever makes Tawassul to Allah in their Du`a' (Supplication) through the rank, honor or blessing of a Prophet or a pious person by saying, for example, "O Allah! By the rank of Your Prophet, his honor or blessing, grant me wealth and children or admit me into Jannah (Paradise) and save me from Hell," are not deemed Mushriks (those who associate others with Allah in worship). However, Tawassul is prohibited in order to block the means leading to Shirk (associating others in worship with Allah) and to keep Muslims away from committing actions leading to the same result. Undoubtedly, Tawassul through the rank of the Prophets and pious people is a means that will eventually lead to Shirk as is proven practically in real life. Many proofs from the Qur'an and Sunnah conclusively denote that blocking the means leading to

Shirk and sin is one of the objectives of the Shari`ah (Islamic law). For example, Allah (Exalted be He) says: ﴾And insult not those whom they (disbelievers) worship besides Allâh, lest they insult Allâh wrongfully without knowledge. Thus We have made fair-seeming to each people its own doings; then to their Lord is their return and He shall then inform them of all that they used to do.﴿ Thus, Allah (Exalted be He) has prohibited Muslims

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from insulting the deities of the Mushriks, which they offer `Ibadah (worship) to instead of Allah, though they are false deities so that they would not use this as an excuse to insult the True Lord (Glorified be He) wrongfully and without knowledge while defending their false deities. In addition, the Prophet (peace be upon him) has prohibited Muslims from taking graves as places of `Ibadah lest their dwellers are worshipped.

Other examples of blocking the means leading to sins are prohibiting Khulwah (being alone with a member of the opposite sex), forbidding women to show their adornment to non Mahrams (spouse or unmarriageable relative), applying perfume outside the house, ordering men not to look at women's adornment and ordering women to lower their gazes. Such prohibitions and orders aim at blocking the means leading to being seduced by women, which may result in committing Zina (illegal sexual intercourse outside marriage). Allah (Exalted be He) says: ﴾Tell the believing men to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts). That is purer for them. Verily, Allâh is All-Aware of what they do.﴿ ﴾And tell the believing women to lower their gaze (from looking at forbidden things)﴿ It is authentically reported that the Prophet (peace be upon him) said: ﴾Allah has cursed the Jews and the Christians, for they have taken the graves of their Prophets as places of `Ibadah.﴿ Since Tawassul through the rank, honor, etc. of someone in Du`a' is an act of `Ibadah, which is Tawqifiyyah (bound by religious text and not amenable to personal opinion), and since there is no proof taken from the Qur'an, the Sunnah of the Messenger (peace be upon him) or reported from his Sahabah which support the permissibility of this Tawassul, then it is a Bid`ah. The Prophet (peace be upon him) said: ﴾He who performs any act for which there is no sanction from our behalf, it is to be rejected.﴿

Thirdly: Those who do not perform the obligations enjoined by Allah, destroy families,

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shout at people walking in the streets and beat them, are regarded as allies of Satan. Whoever claims that they are Awliya' of Allah has lied. This matter should be clarified in addition to showing that these actions are contradictory to the Shari`ah, to which they should refer and return. They are deemed Kafirs (disbelievers) for not offering Salah. This is because the Prophet (peace be upon him) said: ﴾That which differentiates us from them (Kafirs and hypocrites) is our performance of Salah. He who abandons it becomes a Kafir.﴿

Fourthly: Salah should not be offered behind such an Imam, whether it is the Jumu`ah Prayer or the congregational ones. You should offer Salah in the nearest possible Masjid behind an Imam that you trust and are satisfied with his religion.

Fifthly: Nothing is mentioned about the Mu'adhin regarding his opposition of Islam that we may give you a ruling on offering Salah behind him.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 6384

Q1: Can a person make Tawassul (beseech Allah in the name of or by) the Qur'an and Islamic holy days, such as saying, "O Allah! I ask you by the virtue of the Day of 'Arafah" and so on?

A: It is permissible to make Tawassul by the Qur'an, because it is the Speech of Allah in word and meaning, and His Speech is one of His Attributes, so it is considered as beseeching Allah by one of His Attributes, which does not contradict with Tawhid (monotheism) or is a means to Shirk (associating others with Allah in worship). As for Tawassul by a particular day, it is impermissible, because it is Tawassul by a creature, and accordingly is a means to Shirk. This is also violative of the guidelines of Shari'ah, such as the saying of the Prophet (peace be upon him): (("Whoever does an action which is not in accordance with this matter of ours (Islam), will have it rejected.")) Narrated by Muslim in his Sahih (authentic) Book of Hadith.

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The first question of Fatwa no. 6949

Q1: Some scholars say that Tawassul (beseeching or seeking to draw close to Allah) is a matter related to Fiqh (Islamic jurisprudence) and not to 'Aqidah (creed). Is this true?

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A: In making Du'a' (supplication), to seek to draw close to Allah and beseech Him (Tawassul) in the name of the honor of the Messenger of Allah (peace be upon him), or his person, or his status, is impermissible because it is a means leading to Shirk (associating others in worship with Allah). Research on this topic was thus conducted to clarify what is right and what is wrong, which is a subject matter of 'Aqidah. However, it is permissible to seek to draw close to Allah (Exalted be He) and beseech Him by His Names and Attributes and by following His Messenger and acting upon the beliefs and laws with which he was sent.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The fourth question of Fatwa no. 8817

Q4: What is the ruling on a person who speaks words like, "In the name of or by the blessing of the Prophet, the shaykh, or the Qur'an?" Is that person considered a Mushrik (one who associates others with Allah in worship) or not?

A: First: Tawassul (beseeching Allah in the name of or by) the blessing of the Qur'an is permissible and not considered Shirk (associating others with Allah in worship).

Second: Tawassul by the blessing of creatures, such as the Prophet (peace be upon him), is a condemned Bid'ah (innovation in religion), because Tawassul is among the acts of worship that is Tawqifiy (bound by a religious text and not amenable to personal opinion). Nothing has been authentically reported in the sanctified Shari'ah that permits this for creatures, in the name of their right, their honor, or their blessing.

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It is authentically reported that the Messenger of Allah (peace be upon him) stated: ("Whoever does an action which is not in accordance with this matter of ours (Islam), will have it rejected.")

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Fatwa no. 8879

Q: What is the ruling on reading the book entitled "Dala'il Al-Khayrat" by Imam Muhammad Ibn Sulayman Al-Jazuly which contains daily Awrad (oft-recited invocations) that include beseeching and seeking to approach Allah (Tawassul) by means of the Prophet (peace be upon him) and begging him for his Shafa'ah (intercession), such as saying, "O Muhammad! O our beloved! We are beseeching your Lord in your name, so please intercede for us with the Great Lord" and also, "O Allah! We seek by his virtue his intercession for us with You; for he is the most eminent intercessor with You. We adjure You by him, as he is the greatest one to adjure You by his right. We seek to draw close to You through him, as he is the nearest means to You, descendant of the most noble origin."

A: If this book includes Tawassul by means of the Prophet (peace be upon him) and seeking his intercession with Allah to have one's requests granted, it is impermissible for you to read it, as Allah says (what means): ﴿Say: "To Allâh belongs all intercession."﴾ (Surah Al-Zumar, 39: 44).

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Allah also says: ﴿Who is he that can intercede with Him except with His Permission﴾ (Surah Al-Baqarah, 2: 255). He also says: ﴿Have they taken (others) as intercessors besides Allâh? Say: "Even if they have power over nothing whatever and have no intelligence?"﴾ (Surah Al-Zumar, 39: 43). ﴿Say: "To Allâh belongs all intercession."﴾

Adherence to reciting the Qur'an and the Adhkar (supplications) authentically reported from the Prophet (peace be upon him) is enough, so you need not read the Awrad in such books as "Dala'il Al-Khayrat" and its like. The authentic Adhkar are numerous, and they can be found in books such as "Riyad Al-Salihin" and "Al-Adhkar Al-Nawawiyyah" by Imam Al-Nawawy , "Al-Kalim Al-Tayyib" by Ibn Taimiyyah , "Al-Wabil Al-Sayyib" by Ibn Al-Qayyim (may Allah be merciful to them all), and other books written by Ahl Al-Sunnah (those adhering to the Sunnah).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa no. (9016):

Q1: Please clarify to us the difference between a believer and a Mushrik (one who associates others in worship with Allah) keeping into account that there are some people who perform Salah (prayer), Sawm (fasting), Hajj and all good deeds, but they make Tawassul (supplicating to Allah through a means) by prophets and righteous people. Is this permissible or not?

A: If a Muslim practices an act of Kufr (disbelief), such as invoking the dead to cure the sick, enlarge the provision or grant offspring, they will be out of the pale of Islam. All their deeds of Salah, Sawm and the like will be in vain if they die on this status. But if a believer commits a misdeed that is not in the degree of Kufr, like robbery or dealing in Riba (usury), their affair will be left to Allah, if He wills, He may forgive them and if He wills, He may punish them.

Accordingly, you should know that the question is somewhat vague. So, if making Tawassul means what we have mentioned, then you have known its ruling. Yet if what is meant here is Tawassul by the honor of prophets and righteous people without invoking or appealing to them, then it is an act of Bid`ah (rejected innovation in religion) and a means leading to Shirk.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The third, fourth, and sixth questions from Fatwa no. (9047):

Q3: What is your opinion regarding what Imam Ibn Taymiyyah (Shaykh Al-Islam) says in his book "Iqtida' Al-Sirat Al-Mustaqim", "There is no disagreement among scholars except in respect to taking oaths by the Prophet (peace be upon him)." There are two juristic opinions cited from the Madh-hab (School of Jurisprudence) of Imam Ahmad. It is related that Imam Ahmad said about the issue of Tawassul (supplicating to Allah by means) through the Prophet in Al-Marudhy's book, "Mansak" that taking an oath by the Prophet (peace be upon him) is valid. However, the sound view states that taking an oath by the Prophet (peace be upon him) is invalid, and thus ineffective.

Imam Ahmad also says in "Majmu' Al-Fatawa" that if we do not ask Allah by means of supplicating to them (prophets and righteous men) nor by means of our deeds, but by virtue of their personalities, that will not be a reason for answering our supplications. Therefore, we are performing Tawassul through a fruitless means. That is why we find no authentic report from the Prophet (peace be upon him) or even a narration transmitted from the Salaf (righteous predecessors) in support of this practice. However, in "Mansak", Al-Marudhy related from Imam Ahmad one supplication including Tawassul by the Prophet (peace be upon him).

A: What is reported by Shaykh Al-Islam Ibn Taymiyyah (may Allah be merciful with him) from the leading jurists in his two books on the topic is variance in wording while bearing the same meaning.

It may be interpreted as follows: leading jurists like Malik, Abu Hanifah, and Al-Shafi`y (may Allah be merciful with them) maintain that swearing by anyone other than Allah is absolutely forbidden whether the oath is taken by a prophet or not, thus this formula of oath is invalid. This is the correct opinion

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reported from Imam Ahmad (may Allah be merciful with him). This is also the opinion of Shaykh Al-Islam Ibn Taymiyyah who said: "This is the sound opinion." Another opinion of Imam Ahmad declares the permissibility of swearing by our Prophet Muhammad (peace be upon him) and thus deems the oath as valid. Some Hanbali jurists expanded this judgment to include all the prophets. The validity of this oath constitutes the grounds for the validity of adjuring Allah in the name of the Prophet (peace be upon him) or other prophets. Thus, the well-known account of the blind man who made Tawassul by means of the Prophet (peace be upon him) is understood in the light of this view. Ibn Taymiyyah states that the view that permits and validates taking oaths by the Prophet (peace be upon him) is irregular and weak. Therefore, whatever judgments originated from them i.e. the permissibility to adjure Allah by the Prophet and to make Tawassul by him, are also irregular and weak. Indeed, the opinion of Shaykh Al-Islam forms the right opinion held by the majority of scholars. In fact, it goes in conformity with the legal evidence. Finally, all success belongs to Allah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Q4: Would you please give us your opinion on the letter sent by Shaykh Sulayman ibn Sahman to Shaykh `Aly ibn `Abdullah ibn `Isa in which he refutes the claim of those who say that it is permissible to perform Tawassul (supplicate to Allah through a means), such as by the rights of prophets and pious people and to ask their help. He stated that Shaykh Al-Islam said that he knew no opinion permitting it, and that it is also not permissible to swear by our Prophet (peace be upon him), contrary to what was mentioned by Al-`Iz ibn `Abdul-Salam, due to the evaluation of the authenticity of the Hadith.

A: Shaykh Sulayman ibn Sahman quoted that Shaykh Al-Islam Ibn Taymiyyah said, "I know no juristic opinion permitting it and it is also not permissible to swear by our Prophet (peace be upon him), contrary to what was mentioned by Al-`Iz ibn `Abdul-Salam, due to the evaluation of the authenticity

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of the Hadith." This is a correct quote. (Refer to "Majmu` Al-Fatawa", vol. 1, pp. 337-347)

The Hadith referred to here is the account of the blind man who performed Tawassul for the recovery of his sight through the Prophet (peace be upon him) and sought his intercession. This Hadith is related by Al-Tirmidhy, Al-Nasa'y, and Ibn Majah, on the authority of `Uthman ibn Hunayf from the Prophet (peace be upon). It is explained by Ibn Taymiyyah (may Allah be merciful with him) that due to the evaluation of the authenticity of the Hadith, there is nothing in it that can be used in evidence to support Tawassul through the person of the Prophet (peace be upon him). In fact, it states that Tawassul was made through the Prophet's Du`a' (supplication) to his Lord to restore the blind man's sight.

The following is what was mentioned by Ibn Taymiyyah about the different narrations of the Hadith and his clarification. It was reported by Al-Tirmidhy in a Sahih (authentic) Hadith that the Prophet (peace be upon him) taught a man to supplicate by saying: ❪O Allah! I ask of You and supplicate to You through Your Prophet, Muhammad, the Prophet of mercy, O Muhammad! O Messenger of Allah! I supplicate to my Lord through you for my need to be met. O Allah! Accept his intercession on my behalf.❫ A similar Du`a' was also related by Al-Nasa'y.

Furthermore, Al-Tirmidhy and Ibn Majah related from `Uthman ibn Hunayf that, ❪A blind man came to the Prophet (peace be upon him) and said, "Make Du`a' to Allah for Him to cure me." He (peace be upon him) said, "If you want (me to), I will make Du`a' (for you), and if you want to be patient, that will be better for you." The man said, "Make Du`a' to Him." The Prophet then told him to perform Wudu' (ablution) properly, and then make the following Du`a', "O Allah! I ask of you and I turn to you through Your Prophet, Muhammad, the Prophet of mercy. O Messenger of Allah! O Muhammad! I have turned to my Lord through you for this need to be fulfilled. O Allah! Accept his intercession on my behalf."❫

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Al-Tirmidhy said that this Hadith was Hasan (a Hadith whose chain of narration contains a narrator with weak exactitude, but is free from eccentricity or blemish) and Sahih (a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish). According to another narration reported by Al-Nasa'y on the authority of `Uthman ibn Hunayf in his words, ﴾A blind man said, "O Messenger of Allah! Make Du`a' to Allah to uncover my vision for me." He (peace be upon him) said, "Go and perform Wudu', then perform two-Rak`ahs (units of Prayer), then say: 'O Allah! I ask of you and I turn to you through Your Prophet, Muhammad, the Prophet of mercy. O Muhammad! I have turned to my Lord through you to uncover my vision. O Allah! Accept his intercession on my behalf.'" When he had done this, Allah uncovered his vision.﴿

Also, **Imam Ahmad said, in his "Musnad",** "It was narrated to us by Rawh, who narrated from Shu`bah, on the authority of `Umayr ibn Yazid Al-Khatmi Al-Madini, who said that he heard from `Imarah ibn Khuzaymah ibn Thabit, who narrated on the authority of `Uthman ibn Hunayf, ﴾A blind man came to the Prophet (peace be upon him) and said, "O Prophet of Allah! Make Du`a' to Allah to cure me." He (peace be upon him) said, "If you want (me to), I will delay that, and it will be better for your Afterlife; and if you want me to I will make Du`a' for you." The man said, "Make Du`a' to Allah for me." So the Prophet told him to make Wudu', perform two-Rak`ahs, and make this Du`a': "O Allah! I ask of you and I turn to you through Your Prophet, Muhammad, the Prophet of mercy. O Muhammad! I have turned to my Lord through you for this need to be met. O Allah! Accept his intercession on my behalf."﴿ The man did this and was cured. This Hadith shows Tawassul being made through the Prophet in a Du`a'.

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Some people say that this Hadith implies absolute permissibility of Tawassul through the Prophet, whether he is alive or dead. This is claimed by those who make Tawassul through his being after his death and in his absence. They think that the Tawassul made during his lifetime by the blind man and the Sahabah (Companions) means that they can swear by him to Allah or ask Allah through the Prophet's being to fulfill their needs. They think that Tawassul through the Prophet does not require him (peace be upon him) to make a Du`a' for them nor for them to be obedient to him. It is all the same to them whether the Messenger of Allah (peace be upon him) makes a Du`a' for them or not and they all make Tawassul through him, whether they obey him or not. They think that Allah (Exalted be He) fulfills needs that are requested of Him through Tawassul, according to their claim, without the Messenger making a Du`a' to Him in the same way as he fulfilled the need of the blind man who performed Tawassul through his own Du`a' and that of the Messenger's Du`a' for him. They think that both of these are the same and that anyone who seeks Allah's Help through the Prophet is performing Tawassul in the same way as the blind man did, and that what the blind man was told to do is lawful for them. What these people are saying is false according to the law and intellect, and they are not in agreement with what Allah decreed or in conformity with what is said by others.

There are some people who say that this story established a ruling that can be expanded to similar cases that have points of comparison in the ruling, but it cannot be expanded to cases that are dissimilar. The point of difference is legally and logically clear between the case when the Prophet made a Du`a' for someone and when he did not, and it is not permissible to make either of them the same as the other.

The Prophet (peace be upon him) interceded for the blind man, this was why he said in his Du`a':

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﴾O Allah! Accept his intercession on my behalf,﴿ as He knew that the Prophet was interceding for him. As to the words: ﴾"If you want to be patient, that will be better for you." And he said, "Make

Du`a' for me") this was a request from the Prophet (peace be upon him) to supplicate to Allah for him. He (peace be upon him) told him to offer Salah (Prayer) and supplicate to Allah for himself in his Du`a' as well, saying: (O Allah! Accept his intercession on my behalf.) This shows that the meaning of his words: (O Allah! I ask of you and I turn to you through Your Prophet, Muhammad) refers to his Du`a' and intercession, and was what was also meant by `Umar when he said, "O Allah! If we were suffering from a drought, we would supplicate to You by our Prophet and You would send us rain".

The meaning of these Hadith is the same. The Prophet (peace be upon him) taught a man to make Tawassul through him during his lifetime and `Umar mentioned that they made Tawassul through the Prophet when they were afflicted by drought, and after his death they made Tawassul through someone else instead of him.

If making Tawassul through the Prophet when he was alive is the same as after his death, and it was the same whether the Messenger made Du`a' for the person performing Tawassul through him or not, the Sahabah would not have made Tawassul through other than him. Although the Messenger was the best of creation to Allah, the dearest of them to his Lord, and the nearest one to Him, they made Tawassul through someone else who was not equal to him.

Additionally, if the blind man had made Tawassul through the Messenger and the Messenger had not made Du`a' for him due to the man's status, all, or at least some of the other blind Sahabah would have done what that blind man did. But they abstained from doing so, as did others from the early generation of Muslims, from among the Muhajirun (Emigrants from Makkah to Madinah), Ansar (Helpers, inhabitants of Madinah who supported the Prophet), and those who followed them righteously; and they were more knowledgeable than us about Allah and His Messenger, and their rights and the lawful supplications which were beneficial, and which were not

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lawful or beneficial. They lived in a time of need and famine when they asked for relief from their distresses, ease from their difficulties, and for rain by any possible way, showing by what they did and what they avoided what was lawful.

This is why the jurists mention what the Sahabah did when discussing Al-Istisqa' (supplicating to Allah for rain), in this way the scholars affirm that Tawassul through the Prophet when he was alive meant asking for his Du`a' and intercession, and this is lawful. So the Sahabah used to ask the Prophet (peace be upon him) during his lifetime to make Du`a' for them. However, after his death, they did not ask, by his graveside or anywhere else, for him to make Du`a' for them, as many people now do by the graves of pious people, when they ask the dead to meet their needs or swear to Allah by them, and other matters.

May Allah grant us success! May Peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

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Q6: Will you please explain the aforementioned comment of Shaykh Al-Islam. Was his comment based on the fact that the Hadith was authentically reported on the authority of Imam Ahmad (may Allah be pleased with him) or due to the fact that it has a weakness, as is evident from the wording?

A: We explained the meaning in our answer to the third question. As for what was reported on the authority of Imam Ahmad, regarding Tawassul (supplicating to Allah) through the Prophet (peace be upon him), and in a form with weaknesses in it, there is no Sahih (authentic) narration on this, as far as we know, from Imam Ahmad (may Allah be merciful with him). Even if it was ranked as Sahih by him, it would not

serve as a proof. In fact, the correct opinion on this issue is that of other than him, and they are the Jumhur (dominant majority of scholars) of Ahl Al-Sunnah (those adhering to the Sunnah), because that is based on evidence taken from the Shari`ah (Islamic law).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Obedience in what is good

(Part No. 1; Page No. 534)

Fatwa no. (3177):

Q: Is it permissible to join an activity that requires shaving one's beard, being unable to perform some of the prescribed Salahs (Prayers) at their due times, or obeying military orders to do what Allah has forbidden?

A: It is not permissible for a Muslim to indulge in something that entails all these forbidden acts or even some of them; for this leads to disobedience to Allah and His Messenger (peace be upon him). However, if someone is under coercion, and is forced to do these things by an authoritative power, they will not be blamed. We hope that Allah will guide them to the way out and relief them, as He (may he be praised) says, ﴿And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).﴾ ﴿And He will provide him from (sources) he never could imagine.﴾ He (Exalted be He) also says, ﴿and whosoever fears Allâh and keeps his duty to Him, He will make his matter easy for him.﴾

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 7726

Q 1: The current laws in Egypt allow pharmacists to own only two pharmacies. Some pharmacists are not satisfied with this, because they would like to expand their business. Pharmacists wishing to own three or four pharmacies do so by breaching pharmacy licensing law. They agree with other pharmacists who do not own a pharmacy, or have only one, to allow them to use their names in order to open a third. In return, they pay them a sum of money every month or every year. What is the ruling on this agreement and this money? Is this perjury or a form of cooperation for relieving the hardships that people face and an escape from the restrictions of positive (man-made) laws? Please, advice us.

A: The mentioned agreement is not permissible because it involves lying, forging, cheating authorities, and violation of regulations set for the general welfare and does not contradict Shari'ah. Both parties are at risk if this agreement is revealed to authorities. Therefore, the money paid to a pharmacist every month or every year by the one who appropriates a third pharmacy through such an agreement is unlawful.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 9524

Q: The governmental system does not allow government employees to open a shop of their own. Is it permissible to open a shop under the name of another person, who is unemployed by the government, and run this shop with a power of attorney that gives me the right to all the business transactions and to bear its profit and loss? Is this permissible?

A: If that is the status quo (in your country), then you are not allowed to do that, because it involves lying to and deceiving the authorities, and using trickery to violate the regulations which they set to maintain the flow of governmental work, which was entrusted to you to serve the nation, and guard public interest against self-interest. In the case you have mentioned, self-love or the instinct or desire to promote one’s own well-being will dominate and this makes one prefer his personal interest; thus he will work harder and exert his utmost effort for its success at the expense of his work in public interest, without perceiving this.

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The eighth question from Fatwa no. (3552):

Q8: Is it permissible for a true believer to commit some minor sins to please a ruler or some people, or does he have to strictly follow the Book of Allah and the Sunnah (whatever is reported from the Prophet, peace be upon him)?

A: A believer should abandon such sins, and follow the Book of Allah and the Sunnah of His Messenger (peace be upon him). This is an established fact. They should neither obey the ruler nor anyone else in what leads to the disobedience of Allah (Glorified and Exalted be He). The Prophet (peace be upon him) said, ﴾Truly, obedience is only in what is good.﴿ He (peace be upon him) also said, ﴾ There is no obedience to a creature in matters involving disobedience to the Creator. ﴿

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Fatwa no. 2986

Q: There is a Sufi order called "Al-Shadhiliyyah". Its members do not perform Salah (prayer), nor Sawm (fasting), nor pay Zakah (obligatory charity). They have a person whom they call "Sayyiduna" (our master) and regard him as their lord who will secure them in the Hereafter and forgive them everything which they have committed in their worldly life. These people gather on Mondays and Fridays mornings and on Thursdays and Sundays evenings. My father forces me to follow this order and gets angry when he sees me praying or fasting. He often says to me, "Sayyiduna (our master) will forgive us everything and will protect us from the torment of Hellfire and we will definitely be of the people of Paradise." Of course this is a false belief, because he is a human just like them. What should I do? Please guide me! I believe that Allah is my Lord, Muhammad is Allah's Prophet and Messenger, Islam is my religion and I observe its Five Pillars. If I obey my father I will disobey my Creator Who (Exalted be He) says in the Qur'an (regarding parents what means): ﴾say not to them a word of disrespect, nor shout at them﴿ **If I disobey my father, he becomes angry with me all the time and keeps fighting with me to make me follow this order. It should be noted that I cannot afford my own living expenses and I receive no support from my family except from my mother. Please guide me to what I should do to please my Lord and avoid the anger of my father who does not believe in Salah and Sawm, or more correctly the religion of Islam.**

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A: If the situation is as you have mentioned and your father and the followers of this order do not perform Salah and believe that their so-called master or shaykh is their lord who guarantees them Paradise and forgives them all their sins, they are disbelievers. If your father orders you to follow them and forbids you to perform Salah or Sawm, you should not obey him, as the Prophet (peace be upon him) says: ﴾There should be no obedience to a creature in disobeying the Creator.﴿ You should abide by Allah's Orders and avoid His Prohibitions and treat your parents kindly in this world as Allah (Exalted be He) says (what means): ﴾And We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship, and his weaning is in two years - give thanks to Me and to your parents. Unto Me is the final destination.﴿ ﴾But if they (both) strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not; but behave with them in the world kindly, and follow the path of him who turns to Me in repentance and in obedience. Then to Me will be your return, and I shall tell you what you used to do.﴿ You should follow the way of truthful believers who believe in what Allah has revealed and His Messenger (peace be upon him) has explained, and act upon the Book of Allah and the Sunnah of His Messenger (peace be upon him). Moreover, you should endure any harm you may suffer in the Cause of Allah and stick to the pathway of those who return to Allah as that is the the best way and the best in outcome. You should also dissociate yourself from the people of this order lest they lead you astray. We hope that Allah will facilitate a means for you to earn your own living, as provision is in the Hand of Allah alone, not in the hand of your father or any other creature.

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Sixth question from Fatwa No. 5953

Q 6: What is the ruling on a father who breaks all contact with his daughter due to her wearing Hijab (veil)?

A: If the case is as mentioned, her father's reaction is not her fault and will not harm her. He should not do this as she is obeying Allah. Thus, she must not obey him in this regard, because her act of wearing Hijab is an act of obedience to Allah. Moreover, abandoning Hijab is a sin and no one is allowed to obey anyone in disobedience to the Creator. As for the father, he is sinful in his action. May Allah guide him.

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(Part No. 1; Page No. 541)

The first question from Fatwa no. (5994):

Q1: A young lady wants to wear Niqab (face veil), knowing that it is Fard (obligatory, based on a definitive text), but her parents refuse and tell her that her obedience to them is also a Fard that takes precedence over wearing Niqab. Are the parents right? Does this mean that she should abandon wearing Niqab? How could this be in accordance with the Messenger's saying, ﴾Anyone who turns away from my Sunnah is not one of my (followers).﴿ **Moreover, even though Niqab is Wajib (obligatory, based on a speculative text), it is known that Fard is the same as Wajib according to the Four Schools of Jurisprudence, except for that of Imam Malik who maintained that Wajib comes in an intermediate status between Fard and Nafilah (supererogatory). Kindly give us your Fatwa in this regard. If wearing Niqab is Fard, how can this girl abide by that obligation, while her father threatens to pull her Niqab off in public if he sees her wearing it. He takes this attitude because he thinks that wearing Niqab will jeopardize the girl's brothers.**

A: It should be known that obedience to parents is obligatory provided that what they request is reasonable and approved by the Shari`ah (Islamic law). If obedience to parents leads to committing sins, then there should be no obedience to them. It is authentically reported that the Prophet (peace be upon him) said, ﴾Truly, obedience is only in what is good.﴿ Therefore, the girl should stick to wearing the Niqab, and try to convince her parents by explaining the legal ruling, without being bothered by their threats. Furthermore, she should always seek Allah's Help and the help of the pious relatives within the family who can advise them, so that Allah may benefit them with such advice.

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Magic

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Second question from Fatwa No. 845

Q 2: Is Sihr (magic) lawful? Take into consideration that most of the Guadeloupe Island population where I live, believe in it. For example, a girl will take part of the clothing of a young man she loves and gives it to a sorcerer who casts a spell and makes the young man fall in love with her. A good sorcerer may prevent you from gambling or smoking, is this true? Can a sorcerer do these things?

A: Sihr is anything including practicing things with fine, abstruse, and causeless characters. There are different types. The ruling on approaching it differs according to the difference of types. Likewise, it differs according to its existence in reality. For example, Sihr applies to eloquence and articulacy. Thus, if it is used for clarifying the truth and refuting falsehood, it is permissible and praiseworthy, for its effect on people who hear heedfully. But if it is used in deceiving people and turning the facts upside down, it is illegal and may be tantamount to Kufr (disbelief). It affects all those who turn away from their Din (religion) and are too arrogant to hear the truth and accept it.

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It may also refer to Namimah (calumny) which is one of the major sins except if a person does it to reconcile among people. It has an effect on the souls of those who listen to it. Sihr may also indicate illusion and anything that may deceive people's eyes to make them see inanimate objects moving, and thus they are illusionary perceived against reality. For example, what the sorcerers did in front of Musa (Moses, peace be upon him) and Pharaoh (may the curse of Allah be upon him) when they threw their ropes and sticks, the audience thought that they were moving but it was not real. It was just an illusion. The ropes and sticks did not change even if people thought they saw them as moving snakes. Allah (the Exalted) says in this concern: ﴿their sticks, by their magic, appeared to him as though they moved fast.﴾ He also says: ﴿they bewitched the eyes of the people, and struck terror into them﴾ This kind of Sihr is unlawful because it deceives and manipulates minds. It may be taken as a profession to earn money and take people's money falsely. It is a kind of Al-Kufr-ul-Akbar (major form of disbelief) like the sorcery of Pharaoh's sorcerers.

Sihr may also mean seeking refuge with Jinn (creatures created from fire) and seeking their help to benefit someone, harm them, or inflict them with diseases, separation, hatred, love, terminating a spell, etc. The case mentioned in the question is of this type. It is an act of Al-Kufr-ul-Akbar due to people seeking refuge and help from people other than Allah and drawing closer to Jinn to achieve this desire. Whoever goes to a sorcerer who practices this and believes him, is considered a Kafir (disbeliever). Allah (the Exalted) says: ﴿They followed what the Shayâtîn (devils) gave out (falsely of the magic) in the lifetime of Sulaimân (Solomon). Sulaimân did not disbelieve, but the Shayâtîn (devils) disbelieved, teaching men magic and such things that came down at Babylon to the two angels, Hârût and Mârût, but neither of these two (angels) taught anyone (such things) till they had said, "We are only for trial, so disbelieve not (by learning this magic from us)." And from these (angels) people learn that by which they cause separation between man and his wife﴾ There is no effect of this type except by the Will of Allah because of Allah's saying: ﴿but they could not thus harm anyone except by Allâh's Leave.﴾ Allah knows best.

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The second question of Fatwa no. 6366

Q2: What is the difference between Sihr (witchcraft/magic) and 'Ayn (the evil /envious eye)?

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Is the evil eye real in the view of religion and has a legal ruling on? What is the remedy for both the envier and the envied if the evil eye has a real effect?

A: In the linguistic sense the word Sihr (witchcraft/magic) means: What is hidden and its means are secret. In the terminological sense, Sihr is the practice of using charms and spells, some of which afflict hearts and bodies causing the person to fall ill, sometimes to die, or cause separation between man and his wife. Allah (Exalted be He) says (what means): ﴾And from these (angels) people learn that by which they cause separation between man and his wife, but they could not thus harm anyone except by Allâh's Leave.﴿

As for the Arabic word 'Ayn (literally, the eye), it is derived from ('Aan - Ya'in), and refers to when a person harms another by casting an evil eye on him. The 'Ayn (evil eye) is real, for it is narrated in the authentic Hadith that the Prophet (peace be upon him) said: ﴾The (evil) eye is real; and if anything were to precede destiny, it would be the (evil) eye. And if you (the envier) are asked to take a bath (to provide a cure for the envied), you should take such a bath."﴿ The 'Ayn (evil eye) is forbidden the same as Sihr (witchcraft). The remedy for the envier is that upon seeing something that pleases him, one should mention Allah and invoke Allah to bless what he sees, as it is narrated that the Prophet (peace be upon him) said: ﴾If you see something that you like, why do you not supplicate (Allah's) blessings on it?﴿ He should say, "Ma sha' Allah laa quwwata illa billah." (Whatever Allah wills! There is no power except with Allah), then invoke Allah's blessings for that person. As for the envied, he should protect himself by strong faith and trust in Allah. He should also read a regular portion of the Qur'an and recite the Prophetic supplications to be said at regular times of the day. If it happens that the envied knows the person who cast an evil eye on him, he is sanctioned by Shari'ah to ask that person to wash his face, hands and the inside of his waist-wrap in a basin of water then he (the envied) should take a bath with that water.

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The Prophet (peace be upon him) said in this regard: ﴾And if you (the envier) are asked to take a bath (to provide a cure for the envied), you should take such a bath.﴿

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Fatwa no. (3384):

Q: Some Yemeni tribes believe that if an elderly lady who is stricken in years looks at any young man or woman, or even a male or female child, she will capture their soul, and if she wills, she can bring them back to life. Is this belief based on any evidence from the Book of Allah or the Sunnah of His Messenger (peace be upon him), or any of the Messenger's Sahabah (Companions of the Prophet)? Moreover, any lady accused of this will be cast out by her children or providers and will be left in the open under the scorching sun. There is a man who is said to find out if an elderly lady is really a "soul taker" or just a normal lady. Kindly answer our question. May Allah reward you!

A: We know no solid proof concerning the two kinds of men and women mentioned above

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from the sanctified Shari`ah; it is not permissible even to think of the existence of such things. Death and life are predestined by Allah (may He be Praised and Exalted), and none save Allah knows the Ghayb (the Unseen), as Allah (Glorified be He) says, ﴿Say: "None in the heavens and the earth knows the Ghaib (Unseen) except Allâh, nor can they perceive when they shall be resurrected."﴾ Assuming that anything of the kind may happen, it should be nothing more than optically illusive magic that makes people see ghosts and bodies contrary to what they really are. All of this is prohibited by the Ijma` (consensus) of Muslim scholars, and it should not be acknowledged, but rather denied and warned against. These acts are forbidden as they lead to Kufr (disbelief) and resemble the sorcery practiced by the sorcerers of the Pharaoh in the past.

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First question from Fatwa No. 6289

Q 1: What is the meaning of "Learn Sihr (magic), but do not use it," because some people say it is a weak Hadith?

A: It is illegal to learn Sihr whether to use it or protect yourself by it.

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Allah (Glorified and Exalted be He) mentions in the Qur'an that learning it is an act of Kufr (disbelief). Allah (Exalted be He) says: ﴿teaching men magic and such things that came down at Babylon to the two angels, Hârût and Mârût, but neither of these two (angels) taught anyone (such things) till they had said, “We are only for trial, so disbelieve not (by learning this magic from us).”﴾ The Prophet (peace be upon him) judged Sihr as one of the major sins and commanded us to avoid it. He said: ﴿Avoid the seven great destructive sins ...﴾ He included Sihr among them. It is related in the Sunan (Hadith compilations classified by jurisprudential themes) of Al-Nasa'y : ﴿Whoever ties a knot and blows on it has indeed committed sorcery and whoever commits sorcery has indeed committed Shirk (associating others in worship with Allah).﴾

As for the saying you mentioned, "Learn Sihr and do not use it", it is not a Hadith at all; neither a Sahih (a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish) nor a Da`if (weak) one.

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Third question from Fatwa No. 6970

Q 3: I heard someone saying: The Prophet (peace be upon him) said: "Learn Sihr (magic), but do not practice it." Is this a Hadith Sahih (a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish)?

A: To my knowledge, this is a Hadith Mawdu` (fabricated Hadith) that has not been reported from the Prophet (peace be upon him).

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First question from Fatwa No. 4804

Q 1: A woman was bewitched by a sorcerer to marry a specific man. Later, the bewitched woman became insane and the sorcerer was arrested by the civil court officials. He confessed to the crime when asked. What is the prescribed penalty for him?

A : When a sorcerer uses something that is against Islam, he should be sentenced to death for Riddah (apostasy). If it is confirmed that he killed a person by sorcery, he should be killed in retaliation. If he did not use anything that is against Islam and did not kill a soul, there is

disagreement among the jurists in this regard. According to Abu Hanifah, Malik, and Ahmad (may Allah be merciful with them all), he should be killed for Riddah; this is the sound view, because he is a Kafir (disbeliever) by his sorcery according to the Ayah (Qur'anic verse): ﴾They followed what the Shayâtîn (devils) gave out (falsely of the magic) in the lifetime of Sulaimân (Solomon). Sulaimân did not disbelieve, but the Shayâtîn (devils) disbelieved, teaching men magic﴿ It affirms the absolute Kufr (disbelief) of a sorcerer as confirmed in the report narrated in Al-Bukhari Sahih (authentic) Book of Hadith on the authority of Bajalah ibn `Abdah who said: ﴾ `Umar ibn Al-Khattab (may Allah be pleased with him) wrote: Kill every male and female sorcerer. So we killed three sorcerers﴿ Similarly, it is authentically reported that Hafsah (Mother of the Believers, may Allah be pleased with her) ﴾Ordered that one of her slave-girls to be killed for the girl had used sorcery against her.﴿ (Related by Malik in Al-Muwatta'). It is also authentically reported that Jundub said: ﴾The penalty of a sorcerer is to put him to the sword.﴿ (Related by Al-Tirmidhy who stated that the proper opinion is that this is a Hadith Mawquf 'a Hadith narrated from a Companion of the Prophet').

Thereupon, the sorcerer referred to in the question must be sentenced to death according to the sound view among the jurists. Those entrusted with vindicating the occurrence of Sihr

are the responsible authorities who run the Muslims' affairs as a means to prevent corruption and close the door of disorder.

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The third question from Fatwa no. (3598):

Q3: I have been married to a woman for three years and she has not been able to give birth until now. I want her to be examined by a doctor, but there are no female doctors available; only male doctors. Is it permissible for her to be examined by a male doctor, knowing that she has refused such thing? Furthermore, my wife is now living with her family due to some family problems and they will not let her come back to me except if I dealt with them aggressively. They are harsh and impious, and wish to separate us against our wills. If I file a lawsuit against them, they will force my wife to ask for divorce. Kindly give me your opinion in this regard. Some people advise me to go to sorcerers, and I know that going to and believing sorcerers is an act of Shirk (associating others in worship with Allah). I am really at a loss and do not know whether to go to sorcerers or not. Kindly guide me to the right decision. May Allah guide you!

A: Firstly, it is permissible for your wife to be examined by a specialized male doctor

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to know the reasons behind the delay of pregnancy when specialized female doctors are lacking, provided that there is no Khulwah (being alone with a member of the opposite sex) between her and the doctor.

Secondly, the dispute between you and her family concerning your moving her to the place of your work is to be settled in a competent court.

Thirdly, your saying that some people advised you to influence them by magic is Munkar (that which is unacceptable by Islamic law and Muslims of sound intellect), for sorcery is Haram (prohibited), whether you are practicing it, seeking help through it, or believing its practitioners. Not only that but it is also a type of major Kufr. Many proofs from Shari`ah state that practicing and learning sorcery is Kufr. Allah (Exalted be He) says, ﴾They followed what the Shayâtîn (devils) gave out (falsely of the magic) in the lifetime of Sulaimân (Solomon). Sulaimân did not disbelieve, but the Shayâtîn (devils) disbelieved, teaching men magic and such things that came down at Babylon to the two angels, Hârût and Mârût, but neither of these two (angels) taught anyone (such things) till they had said, "We are only for trial, so disbelieve not (by learning this magic from us)." And from these (angels) people learn that by which they cause separation between man and his wife﴿ and Allah knows best.

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The fourth question of Fatwa No. 7537

Q4: If one drives his enemy into madness and then that mad person commits an evil act and kills himself, or any other crime, who should be held accountable for these sins on the Day of Judgment? Is it the mad person, or his enemy who drove him mad, or the one who worked magic on him? Which of the three bears the sin? Given that the madman's enemy did not drive him mad himself, but hired a sorcerer to drive him mad.

A: Causing harm to others is forbidden; one who does so bears as much of sin as he has committed. It is also prohibited to hire a sorcerer to harm a person, and the work of that sorcerer is considered Kufr (disbelief), as Allah says (what means): ﴾but neither of these two (angels) taught anyone (such things) till they had said, "We are only for trial, so disbelieve not (by learning this magic from us)." And from these (angels) people learn that by which they cause separation between man and his wife, but they could not thus harm anyone except by Allâh's Leave.﴿ (Surah Al-Baqarah, 2: 102). You should repent to Allah and seek His forgiveness. Never again go to a sorcerer and do not harm others. Both are gravely sinful, the sorcerer and the person who hired him.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 837

Q: A man got married to a woman who loved him very much; after a period of time, she started to hate him strongly with no clear reason. It was said that this must have been by the work of magic, so some people told the husband to go to a witchdoctor who would remove the effect of magic. They told him that this would be considered as a self-defense procedure to maintain his relationship with his wife and told him that necessities make prohibited matters permissible. But the husband did not accept this and regarded it as an act of Kufr (disbelief). Is it permissible for him to resort to witchcraft to undo the witchcraft that has been done to him or should he rather surrender to his fate and endure it? Is resorting to witchcraft in this case considered self-defense or Kufr?

A: It is not permissible for you to go to a magician to undo for you the witchcraft afflicting you by using witchcraft like it, based on the general meaning of the following Hadith of the Prophet (peace be upon him): ﴾"Not of us (i.e. the Muslims): the one who sees omens or has omens seen for him; predicts the future or has the future predicted for him; performs witchcraft or has witchcrat performed for him."﴿ Narrated by Al-Tabarany on the authority of 'Imran ibn Husayn. Al-Manawy said, the Isnad (chain of narrators) of this Hadith is good. Moreover, when the Prophet (peace be upon him) was asked about Al-Nushrah (undoing a spell by means of another spell), he (peace be upon him) said: ﴾It is from the work of Satan﴿ Narrated by Imam Ahmad, and Abu Dawud with good Isnad. The word "Al-Nushrah" means treating witchcraft with witchcraft.

There are many lawful supplications and legitimate cures which stand as sufficient for removing the effect of witchcraft.

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Therefore, it is the duty of Muslims to treat themselves with the means that Allah has made permissible like Adhkar (invocations and remembrance of Allah), supplications, and lawful medication. They should also fear Allah, obey His Commands and avoid His prohibitions, as Allah says (what means): ﴾And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).﴿ May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa No. 1465

Q: If a person has a magical spell cast on him, is it permissible to go to a magician to undo this spell?

A: This is impermissible, based on what was narrated by Imam Ahmad and Abu Dawud from Jabir (may Allah be pleased with them) who said, (The Messenger of Allah (peace be upon him) was asked about Al-Nashrah (undoing a spell by means of another spell). He replied, "This is the work of the devil.") The natural remedies and the Islamically approved supplications are enough. There is no disease that Allah has sent down, except that He has also sent down its cure; some know it and others do not. The Messenger of Allah (peace be upon him) asked us to seek treatment, but he prohibited being treated with unlawful things, as he (peace be upon him) stated, (Seek treatment, but do not seek treatment with anything unlawful.)

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It is also narrated that the Prophet (peace be upon him) stated, (Allah did not place healing for my Ummah (nation) in what He has forbidden to them.)

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The first question of Fatwa no. 4393

Q 1: Is it permissible for Muslims to go to a soothsayer and consult him about their illness and the latter informs them that they are bewitched? Then the patient asks the soothsayer to break the spell, and the soothsayer pours lead over their heads with a vessel full of water and gives them the name of the person who bewitched them! Also, is it permissible for a woman to ask a soothsayer to tell her the name of her future daughter in law, or ask whether her daughter in law loves or hates her husband's family?

A: It is permissible for Muslims to visit an internist, a surgeon, or a neurologist, etc., to diagnose their cases and treat them, based on their medical knowledge, using medicines sanctioned by Shari'ah (Islamic law), because all this comes under implementation of ordinary means.

(Part No. 1; Page No. 559)

Allah has not sent down a disease without sending a cure for it; some know it and others do not. However, it is not permissible for a sick person to go to a soothsayer who claims knowledge of Ghayb (the Unseen) to diagnose their illness. It is also not permissible to believe what they say, because they are only guessing the Ghayb, or they evoke the Jinn and seek their help in getting what they want. These people are liars. Seeking the help of the Jinn is an act of Shirk Akbar (major form of associating others in worship with Allah). The Prophet (peace be upon him) stated, ﴾Whoever goes to a fortuneteller and asks him about something, their Salah (prayer) will not be accepted for forty nights.﴿ Related by Muslim. It is narrated in the Sunan (Books of Hadith) that the Prophet (peace be upon him) stated, ﴾ Whoever goes to a soothsayer or a fortuneteller and believes what he says, has disbelieved in that which was revealed to Muhammad. ﴿ (peace be upon him). Related by Al-Bazzar with a good Isnand (chain of narrators). It is not permissible to undergo what they claim to be a treatment, like pouring lead or other substances over heads, because this is one of the practices of soothsaying. Approving their actions only helps them to continue practicing soothsaying and seeking the help of the Jinn. It is also impermissible to ask a soothsayer about the name of your future daughter in law, or whether there will be harmony or hatred between the couple and between their families. This is part of the Ghayb which no one knows except Allah.

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Q4: What is the Islamically approved treatment for witchcraft? Is it permissible to use sedative-hypnotic medications, knowing that they contain narcotic substances, which are commonly used in treating patients with psychological disorders?

(Part No. 1; Page No. 560)

How should we deal with this woman - who is inflicted by witchcraft and seeks a sorcerer's treatment - after having advised her that her doing so is considered Shirk (associating others with Allah in His Divinity or worship), and after reading to her your answer, In Sha'a-Allah (if Allah wills)? Is she considered a Mushrik (one who associates others with Allah in His Divinity or worship), for she suffers, in her condition, from some sort of obsession? If you were to see her when the illness aggravates, you would think she is mad. However, but when she regains sanity, she is sage in the best sense of the word.

A: First: It is impermissible to treat witchcraft with witchcraft, rather it should be treated with Ruqyah (reciting Qur'an and supplications over the sick seeking healing); by reciting the Qur'an and the Prophetic Adhkar (invocations) for healing and by asking Allah to heal her. The books such as "Al-Kalim Al-Tayyib" by Ibn Taimiyyah, "Al-Wabil Al-Sayyib" by Ibn Al-Qayyim, "Riyad Al-Salihin" and "Al-Adhkar Al-Nawawiyyah" by Al-Nawawy (may Allah be Merciful to them) contain many useful Adhkar and supplications for this condition. It is best for you to read these books to seek guidance for yourself, your family, and loved ones.

Second: Continue to advise your mother and express disapproval of her wrong behavior, but always be polite and kind to her, as Allah states (what means): ﴾And We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship...﴿ until His Saying: ﴾But if they (both) strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not; but behave with them in the world kindly, and follow the path of him who turns to Me in repentance and in obedience...﴿

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Third: If she is considered temporarily insane when the illness is acute, perhaps she may be excused and it is hoped that Allah will forgive her for what she commits while in that state. Indeed, Allah is the Healer and the Guide to the straight path.

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Fatwa no. (6291):

Q: Firstly: In some areas of our country there are people who treat the sick with the meat of predatory beasts, birds, and animals, whether the meat is Halal (lawful) or Haram (prohibited). What is the ruling on this? Please give us a Fatwa and may Allah reward you.

Secondly: What is the ruling on consulting sorcerers, soothsayers, and astrologers?

A: Firstly: It is prohibited to eat the meat of animals that have fangs, such as lions, wolves, and tigers, or to eat the meat of birds of prey with talons, such as owls and falcons, or to eat the meat of domesticated animals, such as donkeys and mules.

(Part No. 1; Page No. 562)

It is reported on the authority of Abu Tha`labah Al-Khushany (may Allah be pleased with him) who said, ﴾The Messenger of Allah (peace be upon him) forbade the eating of every beast of prey with fangs.﴿ Related by Al-Bukhari and Muslim. Ibn `Abbas (may Allah be pleased with him) also narrated that ﴾The Prophet (peace be upon him) forbade the eating of every beast of prey with fangs and every bird with talons.﴿ These two Hadith make the general prohibition in the following Ayah (Qur'anic verse) specific: ﴾Say (O Muhammad صلى الله عليه وسلم): "I find not in that which has been revealed to me anything forbidden to be eaten by one who wishes to eat it, unless it be Maitah (a dead animal) or blood poured forth (by slaughtering or the like), or the flesh of swine (pork); for that surely is impure or impious (unlawful) meat (of an animal) which is slaughtered as a sacrifice for others than Allâh (or has been slaughtered for idols, or on which Allâh's Name has not been mentioned while slaughtering).﴿ It could also be said that these Hadith prohibited what was mentioned in them in addition to what was prohibited by Allah previously

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in the Makkan Ayahs (those revealed in Makkah). As these species of animals and birds are forbidden to be eaten, they are also forbidden to be used in treating illnesses, as are other prohibited substances. However, anything that is Halal to eat is permitted to be used in a treatment. **Secondly:** It is not permissible to consult or believe sorcerers, soothsayers, or astrologers. This is based on the Hadith in which the Prophet (peace be upon him) said, ﴾Anyone who visits a diviner and asks them about anything, their Salah (Prayer) will not be accepted for forty nights.﴿ (Related by Muslim in his Sahih [Book of Authentic Hadith]) This Hadith not only applies to diviners, but to soothsayers, astrologers, and sorcerers too. The Prophet (peace be upon him) also said, ﴾Anyone who resorts to a soothsayer and believes what they say has disbelieved in what was revealed to Muhammad.﴿ (Related by the compilers of the Sunan [Abu Dawud, Ibn Majah, Al-Tirmidhy, and Al-Nasa'y])

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The second question of Fatwa no. 10672

Q2: I am a Muslim person and I suffer from a severe illness. I went to a witchdoctor who told me the causes of my disease. He told me that he can cure my disease on condition that I slaughter a sacrifice or mix wine with a tree branch, otherwise I will die. What should I do, especially that my illness has worsened?

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A: Firstly: Regarding the stated situation, it is forbidden to go to practitioners of witchcraft or sorcerers who claim that they can diagnose diseases and learn their causes through supernatural means. The sorcerer’s command to you to slaughter a sacrifice to other than Allah is an act of Shirk Akbar (major form of associating others in worship with Allah). Also, treatment using wine is forbidden, because Allah does not put the cure for this Ummah (nation) in something that He has forbidden to them.

Secondly: It is permissible for you to treat yourself with lawful supplications and permissible medications which do not involve any prohibited practices. May Allah cure you and protect you from all harm!

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The second question of Fatwa no. 4228

Q: If we find out that someone has bewitched another person, how can we break the influence of this magic in a permissible way prescribed by Shari'ah (Islamic law)?

A: Resorting to witchcraft as a means of treatment is Haram (prohibited). In fact, it is an act of Shirk Akbar (major form of associating others in worship with Allah). Therefore, it is unlawful to undo witchcraft by using witchcraft.

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The person afflicted by witchcraft should be treated with Ruqyah (reciting Qur'an and saying supplications over the sick seeking healing) and the permissible invocations stated in the Qur'an and in the authentically reported Prophetic Hadiths.

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The second question from Fatwa no. (6285):

Q2: One of the sisters sent a question to my wife stating that when the Messenger of Allah (peace be upon him) was under a spell, it was not broken except when Jibril (Gabriel, peace be upon him) came and told him of the spell as it is authentically related. Is it then permissible for someone who is under a spell to attempt breaking it (by resorting to sorcery)? (This is the wording of the sister's question).

She also says that this is what she understood upon reading Tafsir (exegesis of the meanings of the Qur'an) of Surah Al-Falaq in Tafsir Ibn Kathir. Appreciate your clarification.

A: It is not permissible to break the spell of witchcraft by means of using a counter spell. It is incumbent upon whoever is affected by a spell to seek the cure through lawful types of treatment such as Ruqyah (reciting Qur'an and saying supplications over the sick seeking healing) and using permissible medications, for the Prophet (peace be upon him) said, ﴿Seek treatment, but do not seek treatment with things that are Haram (prohibited), for Allah has not sent down an illness without sending down its treatment.﴾

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Similarly, it is permissible for the person who is under a spell to break the spell by trying to find out where the spell is, as the Prophet (peace be upon him) did.

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The second question from Fatwa no. (9295):

A2: Many people believe that a man who is under a spell should go to a certain person to break the spell by means of amulets. Amazingly enough, the amulets sometimes work and the spell is broken; what is Your Eminence's opinion? Also, was the Messenger of Allah (peace be upon him) really affected by magic?

A: Breaking a spell by means of another spell is not permissible. It is not permissible to go to soothsayers or ask them to come to examine a person who has been affected by magic. Moreover, wearing amulets that contain certain writings is not permissible, even if they coincidently

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lead to breaking the spell. However, the person is to be treated through reciting some Surahs of the Qur'an in his presence such as Ayat-ul-Kursy, Surah Al-Ikhlas, the Mu`awwidhatayn (Surahs Al-Falaq and Al-Nas), and other Qur'anic Surahs and Ayahs. In addition to this, he is to be treated by reciting the supplications and Adhkar authentically related from the Prophet (peace be upon him), such as ﴾O Allah! Lord of mankind, remove suffering, heal, for You are the Healer. There is no Healer but You, who heals without leaving any infirmity.﴿ and ﴾In the Name of Allah, I recite over you to heal you from every thing that harms you, and from the evil of every soul, and envious eye. May Allah cure you. In the Name of Allah, I recite over you to heal you from every thing that harms you.﴿ These supplications are to be repeated three times, as it was authentically related from the Prophet (peace be upon him). We also refer you to the book of "Al-Adhkar (Remembrance of Allah)" by Al-Nawawy, "Al-Kalim Al-Taiyyib (Good Words)" by Ibn Taymiyyah, and "Al-Wabil Al-Sayyib (Goodly Words)" by Ibn Qayyim Al-Jawziyyah. There is also the Chapter on "What has been related in reference to Nushrah" in "Kitab Al-Tawhid" and "Fath Al-Majid" books. Furthermore, it is authentically related in Al-Bukhari and Muslim that the Prophet (peace be upon him) was affected by magic and that Allah cured him from it.

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(Part No. 1; Page No. 568)

The second question of Fatwa no. 3785

Q2: A sister of mine performed Hajj with my father along with some people from our country. On the Day of 'Arafah, an Iranian woman brought a silk thread and asked my sister and the women with her saying: Could any one of you who is performing Hajj for the first time tie a knot with that silk thread? The eldest woman among them, who had performed Hajj before, told them to tie the knot for her and they did. My question is: Is the Hajj of the person who tied the knot valid? The Iranian woman told them that one of her relatives is a sick man who gets cured through this tying of knots. My sister and the women with her felt shy to tell my father as he may have stopped her.

A: This is an impermissible deed. If the woman who did so had no knowledge, she would be excused due to her ignorance. But if she knew that it was impermissible for her to do so, she would be a sinner and must repent to Allah and seek His forgiveness and never do anything like this again. As for her Hajj, it is valid, if Allah wills.

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The second question of Fatwa no. (4015):

Q2: Was magic worked on the Prophet (peace be upon him) and was he affected by it?

A: The Messenger of Allah (peace be upon him) is human. Therefore, it is normal for him to be afflicted by what befalls people of worldly affairs such as diseases, pain, assault or oppression and other things that are irrelevant to his mission. Thus, it is not far-fetched that he gets afflicted by any disease or human transgression like magic, which would lead him to imagine having sexual intercourse with his wives without doing so or to think he has the ability to have sexual intercourse with his wives, without being able to do so. However, this kind of affliction can neither extend to affect receiving the revelation from Allah (may He be exalted) nor to conveying the message from His Lord to all worlds. The evidences derived from the Qur'an, Sunnah and Ijma` (consensus) of the Salaf (righteous predecessors) show the infallibility of the Prophet (peace be upon him) regarding receiving and conveying the revelation as well as the other religion-related affairs. Magic was one of the diseases that afflicted the Prophet (peace be upon him), for it was authentically reported on the authority of `Aisha (may Allah be pleased with her) that she said: ❨The Messenger of Allah (peace be upon him) was bewitched by a man from Banu Zurayq called Labid ibn Al-A`sam and as a result, he felt that he had been doing something whereas in fact he had not been doing it. (This state of affairs lasted) until one day or one night, the Messenger of Allah (peace be upon him) supplicated to Allah (to dispel its effects). He again supplicated and again and finally said: "O `Aisha! Do you know that Allah has answered me concerning what I have been asking Him? There came to me two men, one of them sat near my head and the other sat near my feet. The one who sat near my head said to the one who sat near my feet or the one who sat near my feet said to the one who sat near my head: 'What is wrong with this man (the Prophet)?' The other said: 'He is touched by magic.' He said: 'Who has done this to him?' The other said: 'It was Labid ibn Al-A`sam.' He said: 'What is the thing by which he transmitted its effect?' He said: 'By the comb and by the hair stuck to the comb and the spathe of the date-palm.' He said: 'Where is that?' He replied: 'In Dhu Arawan Well.'" She said that the Messenger of Allah (peace be upon him) went there along with some of his Companions and then said: "O `Aisha! Its water was like the infusion of henna leaves and its palms were like heads of the devils." She said, "I asked the Messenger of Allah (peace be upon him), 'Why did you not burn it?' He said: 'No, Allah has cured me and I hated to draw the attention of the people to such evil.' He gave his commands and it was buried."❩ Related by Al-Bukhari and Muslim.

Accordingly, whoever denies the occurrence of this incident contradicts the legal evidences and Ijma` of the Sahabah and Salaf, only to adhere to groundless and unreliable dubiousness and illusions. The knowledgeable Imam Ibn Al-Qayyim elaborated this matter in his book entitled Zad Al-Ma`ad, and the same was done by Al-Hafizh ibn Hajar in his book entitled Fath Al-Bary.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

(Part No. 1; Page No. 571)

Supernatural Matters: the Truth and the Falsehood

(Part No. 1; Page No. 572)

(1) Miracles of the Prophets

Fourth question from Fatwa No. 6397

Q 4: A book entitled "Tanabu'at ar-rasul" i.e. (Prophecies of the Prophet), was issued in Thailand a year ago. The book is a translation of a book issued in English entitled 'Israel and the Prophecies of the Holy Qur'an' by `Aly Akbar. The author discussed all the Hadiths of the afflictions, battles, and portents that will precede the Hour, and misinterpreted them. Indeed, his views are dangerous to Muslim youth. For example, Al-Dajjal (the Antichrist) according to his view refers to the mysteries or the Western civilization. Likewise, Gog and Magog refer to the super powerful states while `Isa (Jesus, peace be upon him) died and will not come back. By the same token, Al-Dabbah (the Beast), metaphorically designates vulgar people or modern inventions, etc. The publishers of the Thai version argue that these topics are not essential to the Muslim faith; there is no difference between those who believe them and those who deny them and they do not affect the Muslim faith. Is this true? How do we answer these people?

A: It is enjoined upon Muslims to believe in everything stated by Allah and

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His Messenger (peace be upon him) with regard to the portents of the Hour and the like. Verily, Allah (Glorified and Exalted be He) describes righteous people in the beginning of Surah (Qur'anic chapter) Al-Baqarah with their firm Iman (faith) in the unseen praising them and witnessing their guidance and success.

These matters find further support in the reports authentically narrated from the Prophet (peace be upon him) in this regard. Moreover, some of them have weighty support in the Glorious Qur'an, so we should believe in them. It is prohibited to deny anything or misinterpret the texts by rejecting their apparent significance. Whoever denies or misinterprets them has deviated away from the straight path.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

(Part No. 1; Page No. 574)

(2) Karamahs (extraordinary events) performed by Awliya' (pious people)

Fourth question from Fatwa No. 9027

Q 4: Do the Awliya' perform Karamahs? Can they change anything in the heavens or on earth? Do they intercede with Allah for others while they are in Barzakh (period between death and the Resurrection) or not?

A: Karamah is an extraordinary event which Allah (Exalted be He) bestows on a pious person as an honor to protect him against harm, benefit him, or help him defend people's rights. But a pious person cannot perform these events whenever he wishes just as the prophet could not perform miracles by himself whenever he wished. It is Allah Alone Who helps them to do all these things. Allah (Exalted be He) says: ﴾And they say: "Why are not signs sent down to him from his Lord? Say: "The signs are only with Allâh, and I am only a plain warner."﴿ Also pious people are not empowered with any superiority to change things in the heavens or on earth except for what Allah enables them just like all other humans. They can make changes in things like farming, building, trading, and such works which ordinary humans do

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with Allah's Will. In Barzakh, pious people cannot intercede for anyone whether alive or dead, as Allah (Exalted be He) says: ﴾Say: "To Allâh belongs all intercession."﴿ Allah also says: ﴾And those whom they invoke instead of Him have no power of intercession - except for those who bear witness to the truth knowingly (i.e. believed in the Oneness of Allâh, and obeyed His Orders), and they know (the facts about the Oneness of Allâh).﴿ Moreover, He says: ﴾Who is he that can intercede with Him except with His Permission﴿ Whoever believes that pious people govern the universe or that they know the Ghayb (Unseen), is a Kafir (disbeliever), as Allah (Glorified and Exalted be He) says: ﴾To Allâh belongs the dominion of the heavens and the earth and all that is therein, and He is Able to do all things.﴿ Also Allah (Glorified be He) says: ﴾Say: "None in the heavens and the earth knows the Ghaib (Unseen) except Allâh"﴿ Allah (Glorified be He) removes all ambiguity whatsoever and declares the truth in a clear-cut manner when addressing the Prophet (peace be upon him): ﴾Say (O Muhammad صلى الله عليه وسلم): "I possess no power over benefit or harm to myself except as Allâh wills. If I had the knowledge of the Ghaib (Unseen), I should have secured for myself an abundance of wealth, and no evil should have touched me. I am but a warner, and a bringer of glad tidings unto people who believe."﴿

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The fourth question of Fatwa No. 6899

Q4: Is it true what some Muslims claim that the Muslim rulers are Awliya' (pious servants) of Allah, even if they are the most wicked of the wicked?

A: This claim is not true, but evil is evil, whether one is from the first or later generations (who embraced Islam), a ruler or otherwise. And good is good, whether one is from the first or later generations. Time has nothing to do with the character of the person, his piety or immorality. The Awliya' of Allah are the people of Iman (Faith) and Taqwa (fearing Allah as He should be feared). Allah says (what means): ﴿No doubt! Verily, the Auliyâ' of Allâh [i.e. those who believe in the Oneness of Allâh and fear Allâh much (abstain from all kinds of sins and evil deeds which he has forbidden), and love Allâh much (perform all kinds of good deeds which He has ordained)], no fear shall come upon them nor shall they grieve.﴾ ﴿Those who believed (in the Oneness of Allâh - Islâmic Monotheism), and used to fear Allâh much (by abstaining from evil deeds and sins and by doing righteous deeds).﴾ (Surah Yunus, 10: 62-63).

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The second question of Fatwa no. 5566

Q 2: I read the book entitled "Al-Mughni" by Ibn Qudamah, but I was surprised to see in it such differences of opinion over a trivial issue, although the Messenger of Allah (peace be upon him) instructed us to avoid this when he said, (Those before you were destroyed

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by their asking excessive questions.) **It is true that the Messenger of Allah (peace be upon him) said, "Difference of opinion among my Ummah (nation) is a mercy", but not the way we see nowadays in the books of Fiqh (Islamic jurisprudence). Please read page 7 of book "Al-Mughni", under the title "Some of his Karamahs (wondrous acts of the pious)," I feel that I am reading a mythical Indian tale, or the legend of Aladdin in "A Thousand and One Nights". This shaykh even performed acts which the great Sahabah (Companions of the Prophet) never did, which is walking on water. These are fairy tales. How can this book be allowed to circulate under the supervision of the Presidency of the Departments of Scholarly Research, Ifta', Da'wah and Guidance? Such anecdotes might lead to Shirk (associating others in worship with Allah). Please delete this paragraph from that book.**

A: First, what you have mentioned in your question about controversy over the issues of Fiqh is not something unusual, as the Way of Allah is that He has created people different from each other in their intellectual capacities, their mentalities, their cognition of auditory evidences, and their perception of the secrets of the universe and the Laws of Allah in it. It is not surprising to see disagreements on issues related to Universe and Shari'ah sciences; this is what wisdom entails - diversity of creation and talents. You should not find fault with this. What should be strongly criticized is speaking ignorantly, erroneously or out of vain desires in support of the opinion held by the Madhhab (School of Jurisprudence) one follows. However, if a person investigates the universal and auditory evidences, that are open to Ijtihad (exercise of reason to infer expert legal rulings), with objectivity while seeking the truth, this effort is praiseworthy, whether this discretionary exercise of prudential judgment proves to be correct or not.

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If it is correct, one will receive two rewards; one for Ijtihad and another for hitting the mark. If it is wrong, one is excused and will receive only one reward for Ijtihad.

Second: what you have mentioned in your question about the Karamah of walking on the water, is neither mentioned in "Al-Mughni", nor is stated by Ibn Qudamah, but it was written in the biography of Ibn Qudamah and in the preface of the book as an introduction to the Shaykh. You have also not read the comments of Abu Tahir on the story of Karamah so that you may better understand, instead of attacking those who published the book. This is neither a myth nor a false incident; it happened to some of the Sahabah (may Allah be pleased with them), to show their honor and merit for their firm adherence to the Shari'ah.

May Allah grant us success! May Peace and blessings be upon our Prophet Muhammad, his family and Companions!

(Part No. 1; Page No. 579)

(3) Soothsaying

Fatwa no. (3261):

Q: The people in our town do not say Isti`adhah (Seeking refuge with Allah from Satan), Tasmiyah (saying, "Bismillah [In the Name of Allah]"), recite Du`a' Al-Istiftah (opening supplication when starting the Prayer), or pause where the Messenger (peace be upon him) used to pause. Many of them, especially the Khatibs (preachers) shave their beards in addition to other Bid`ahs (rejected innovations in religion) such as practicing soothsaying and issuing Batil (null and void) Fatwas to please others. We have informed them of the Hadith authentically reported from the Prophet (peace be upon him) regarding Salah (prayer) but they did not accept our advice and said: "This is what we found our fathers following". Some Imams do not follow Allah's commands in bringing up their children. Their daughters go out without wearing Hijab (veil) and without taking into consideration that their actions contradict Islam. Khatibs do not forbid Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) committed by these people on Friday. They even narrate Hadith and recite Qur'an before the Khutbah and before the Imam enters the Masjid (mosque). They also say the Adhan (call to prayer) on Friday three times which is a prevailing phenomenon in our country. Those adhering to the Sunnah

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(whatever is reported from the Prophet) have advised them.

These practices are some of the Bid`ahs that they commit, which contradict what the Prophet (peace be upon him) has been sent with.

Q: Is it permissible for a Muslim to perform Salah behind these Imams who commit acts of Bid`ah?

Is it permissible to perform Salah behind an Imam who denies the Sunnah? Some of them say Dhikr (Remembrance of Allah) collectively after every Salah in a loud voice and always recite a Hizb (a 60th portion of the Qur'an) collectively after Fajr and Maghrib prayers. They recite Qur'an in parties, weddings, graveyards, and funerals for money. They also escort the deceased to the graveyard while saying Dhikr. We hope that you can explain the ruling on these matters so that we are fully aware of our religion.

A: First: It is recommended to say Isti`adhah when starting the recitation of the Qur'an whether in Salah or not, for Allah says: ﴾So when you want to recite the Qur'ân, seek refuge with Allâh from Shaitân (Satan), the outcast (the cursed one).﴿ But it should be said subvocally like Tasmiyah. It is also recommended to say Tasmiyah subvocally before starting the recitation of Al-Fatihah when offering Salah. In addition to taking a slight pause between Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer) and the recitation of Du`a'-ul-Istiftah (opening supplication when starting the Prayer)

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and also between the end of the recitation and Ruku` (bowing). Whoever adopts this view is right and gets double reward, and whoever does not adopt it, gets one reward in case he was a Mujtahid (a scholar qualified to exercise juristic effort to infer expert legal rulings) who sought the truth but made a mistake. Salah of both of these people behind each other is permissible. There is flexibility in this matter, so it is not permissible to argue or quarrel regarding it.

Second: It is unlawful for men to shave their beards because the Prophet (peace be upon him) orders men to let their beards grow and trim their moustaches. This is also against Fitrah (natural disposition).

Third: A soothsayer is a person who claims to know the Ghayb (Unseen) or what is in the inner-selves. Most of them practice astrology or use Jinn who eavesdrop. Some of these people practice sand-reading, cup-reading and palm-reading claiming that this enables them to know the Ghayb. They are Kafirs (disbelievers) because this means that they claim to share one of Allah's Attributes, and for disbelieving in the saying of Allah (Exalted be He): ﴾Say: "None in the heavens and the earth knows the Ghaib (Unseen) except Allâh"﴿ And: ﴾"(He Alone is) the All-Knower of the Ghaib (Unseen), and He reveals to none His Ghaib (Unseen)."﴿ ﴾Except to a Messenger (from mankind) whom He has chosen (He informs him of unseen as much as He likes), and then He makes a band of watching guards (angels) to march before him and behind him.﴿ And Allah's words: ﴾And with Him are the keys of the Ghaib (all that is hidden), none knows them but He.﴿

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Whoever consults and believes a soothsayer is a Kafir. It was related by Abu Dawud on the authority of Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said: ﴾Anyone who resorts to a soothsayer and believes in what they say has disbelieved in what was revealed to Muhammad.﴿ (peace be upon him). It is also related by the four compilers of Hadith (Abu Dawud, Ibn Majah, Al-Tirmidhy and Al-Nasa'y) and by Al-Hakim who declared it Sahih (a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish) on the authority of Abu Hurayrah (may Allah pleased with him) that the Prophet (peace be upon him) said: ﴾Anyone who resorts to a diviner or a soothsayer and believes in what they say has disbelieved in what was revealed to Muhammad.﴿ (peace be upon him). In addition to numerous other Hadith declaring soothsayers, fortunetellers and whoever believes in them as Kafir. It is not permissible to perform Salah behind them and it is void, and anyone who performs Salah behind any of them, should ask Allah for forgiveness and repeat the Salah.

Fourth: Guardians should direct their family members to all that is good for them regarding their religion and worldly affairs. They should teach them the morals of Islam because they are considered their responsibility. The Messenger of Allah (peace be upon him) said: ﴾All of you are guardians and responsible for your subjects...﴿

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Imams and scholars are role models for people. Neglecting their family affairs encourages others to be negligent and exceed all limits and manners of religion. Such Imams and scholars do not guide or educate their families, and as a result their wives and daughters go out without being appropriately covered. The ruling on performing Salah behind such people is the same as the ruling on performing

Salah behind a Fasiq (someone openly and flagrantly violating Islamic law) like those who shave their beards. It is a sound Salah according to the preponderant opinion of the scholars.

Fifth: Reciting the following Ayah, ﴾Allâh sends His Salât (Graces, Honours, Blessings, Mercy) on the Prophet (Muhammad صلى الله عليه وسلم), and also His angels (ask Allâh to bless and forgive him).﴿ and narrating the Hadith which warns people against speaking during the Khutbah and ordering people to listen to the Khutbah before it even starts, is an act of Bid`ah (rejected innovation in religion). Reciting the Qur'an and saying Dhikr collectively on Friday before the Imam comes, calling two Adhans and saying some invocations collectively before the time of the actual Adhan called at Jumu`ah Prayer due time are all forms of Bid`ah which have spread in Muslim countries and many scholars do not warn people against them. All of the similar practices are Bid`ah and are against what Allah allows. We ask Allah to keep us safe and to help Ahl-ul-Sunnah (those who adhere to the Sunnah) to disapprove of these innovations, so that Muslims may return to the right path of the Prophet (peace be upon him) and his Rightly-Guided Caliphs (may Allah be pleased with them). We ask Allah to reward you for denying these Bid`ahs and others and may Allah keep you steadfast

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on the truth and help you support the Sunnah and resist Bid`ah, for He (Glorified be He) is the One Who answers the supplications.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fourth question from Fatwa No. 6496

Q 4: Some people advise those who have no children to buy a goat, for example. They suggest the color of the animal e.g. black, etc., and say: Tie it at home for such and such period. They claim that the reason they do not have children is a female Jinny (a creature created from fire) called: "Al-Tabi`ah". They claim that the presence of a goat at home will prevent that female Jinny from entering the house and by doing that, pregnancy will take place. What is the ruling on this?

A: It is not permissible to do this. It is a type of soothsaying. Indeed, it is a baseless practice to which there is no proof to support it; it is but a lie and fabrication.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The third question from Fatwa no. (6899):

Q3: Is it permissible to pray behind a learned person who claims knowledge of the Ghayb (the Unseen) by means of sand-reading? Is it permissible to eat from the meat of the animals they sacrifice or to shake hands with them?

A: Anyone who claims knowledge of the Ghayb, be it through sand-reading, reading in a certain book, astrology, or seeking the help of the Jinn and the like is considered a soothsayer. It is authentically narrated that the Messenger of Allah (peace be upon him) said, ﴾Anyone who resorts to a soothsayer and believes in what they say has disbelieved in what was revealed to Muhammad.﴿ (peace be upon him) Therefore, it is impermissible to eat from the meat of animals that they sacrifice, to consult them, to accompany them or to shake hands with them. However, it is your duty to guide, advise, and tell them that claiming knowledge of the Ghayb is Kufr (disbelief in Allah) which could take them outside the fold of Islam; may Allah guide them to perform Tawbah (repentance to Allah).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa No. 10774

Q: In Pakistan, there is a Shaykh who is apparently righteous, but Allah knows best. This Shaykh says that he knows righteous Jinn (creatures created from fire) and speaks to them through a person

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who suffered from epilepsy and then recovered. They exorcise the Jinn from epileptic people. The Shaykh says that he has a prison in which he imprisons the guilty Jinn through the help of righteous Jinn. He claims that they do not help him with worldly activities and that he is certified to teach Arabs, and that whoever wishes to learn how to deal with Jinn, should learn the following Adhkar (forms of Allah's Remembrance): 'I believe in Allah, the Ever-Great and disbelieve in Jibt (superstition) and Taghut (false gods) and grasp the most trustworthy handhold that will never break. And Allâh is All-Hearer, All-Knower'. A person should say this seven times immediately after Salah (Prayer) and before moving from their place. Then before going to bed, the person should cup his hands together and blow over them while reciting Al-Salah Al-Ibrahimiyyah (the second half of Tashahud i.e. invoking Allah's peace upon the Prophet), Surah Al-Kafirun, Surah Al-Ikhlas, Surah Al-Nas, the first five Ayahs (Qur'anic verses) of Surah Al-Baqarh, and Al-Salah Al-Ibrahimiyyah, and then rub his hands against his body. He should repeat this practice for 41 days. If the person makes a mistake, they should repeat it all over again until the 41 days are over. Upon completion, a person should go to the Shaykh who nominates a group of ten males and ten females from Jinn to stay in the person's company. He calls this group of Jinn from Makkah. The person neither sees this group nor hears their voices, but they follow his orders. However, they do not obey him in doing worldly activities like bringing or lifting something or the like. Jinn only protect him from other evil Jinn and if there is someone suffering from epilepsy, they arrest the evil Jinn possessing him. The Shaykh also says that if any of the imprisoned Jinn professes Islam, he sends them with the group of good Jinn to Makkah. If the Jinn are faithful, they are allowed to enter Makkah but if they are liars, they are denied entry, because

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there are angels at the doors of Makkah who prevent the unbelieving Jinn from entering it. What is the detailed opinion of Your eminence on this? What is the ruling on marrying a female Jinny (a creature created from fire)? Does the Ayah (Qur'anic verse): ﴿then marry (other) women of your choice﴾ refer to human women in particular? As Allah also calls the male Jinn "men", so the meaning applies to them. By the same token, would the word 'women' be applied to both humans and Jinn? May Allah reward you with the best!

A: After examining the question, the answer of the Committee is as follows: The man you have mentioned is a diviner and soothsayer. The Messenger of Allah (peace be upon him) forbade Muslims to go to, ask, or believe them even if they claim righteous behavior and devotion. It is a duty to advise such people and warn them against their acts and to make Tawbah (repentance to Allah). People should also be warned against going to, asking, or believing these diviners. According to the Prophet (peace be upon him), ❨ Whoever resorts to a diviner and asks him about anything, his Salahs (Prayers) will not be accepted for forty nights. ❩ (Related by Muslim in his Sahih 'authentic' Book of Hadith). He (peace be upon him) also says: ❨Whoever resorts to a diviner or a soothsayer and believes in what he says, they disbelieve in what was revealed to Muhammad (peace be upon him).❩ (Related by the Four Compilers of Hadith [Imams Abu Dawud, Al-Tirmidhy, Al-Nasa'y and Ibn Majah] and Al-Hakim who said: 'It is a Sahih report according to the conditions of Al-Bukhari and Muslim'). Moreover, the Prophet (peace be upon him) is quoted by `Imran to have said: ❨He is not of us: The one who sees omens or has omens seen for him; predicts or has the future predicted for him; performs magic or has magic performed for him, and the one who resorts to a diviner

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and believes in what he says, then he disbelieves in what was revealed to Muhammad (peace be upon him).❩ (Related by Al-Bazzar with a good Sanad 'chain of narrators').

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Third question from Fatwa No. 8705

Q 3: We know a man who treats sick people using a method called the Arab medicine. I will relate to you what happened to me with him: I went to him when I was ill. He took me to a dark room and started to recite some Ayahs (Qur'anic verses) and mention the names of some righteous people. After that I heard the sound of a huge bird inside the room. I heard the sound of its wings without seeing it. Then, I heard a low voice calling my name and greeting me. I did not see anything but I felt a touch on my back during the examination and felt the pains of my severe disease. Then the same voice said to me, 'Keep remembering Allah and invoke Allah's blessings upon Prophet Muhammad (peace be upon him).' After the examination, the voice said to me, 'You suffer from such-and-such and I do not have its cure. You should consult the public health physician and stay at the hospital.' Then I went to the hospital and stayed

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there and recovered by Allah's Will. This man has a vast experience in magic. There are some husbands who cannot consummate their marriage. Going to this man, he brings out some spells and throws them in front of the spellbound people who recover afterwards by Allah's Will.

The question in this regard is: Is going to this man considered an act of Shirk (associating others in worship with Allah), taking into consideration that he does not take money for this?

A: This man is a soothsayer and diviner, and the Prophet (peace be upon him) forbade Muslims from going to, consulting, or believing diviners. Muslim narrated in his Sahih (authentic) Book of Hadith that the Prophet (peace be upon him) said: ﴿Whoever visits a diviner and asks him about anything, their Salahs (Prayers) extending to forty nights will not be accepted.﴾ Also it is authentically reported that the Prophet (peace be upon him) said: ﴿Whoever visits a diviner and believes in what he says, they disbelieve in what was revealed to Muhammad (peace be upon him).﴾ There are numerous Hadiths to this effect.

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The fourth question of Fatwa no. 8924

Q: When a baby is born, the father calls one of the shaykhs to foretell the newborn's future through sings of zodiac and consult on its name. If a suggested name suits the baby's future, the shaykh will be silent, otherwise he will ask for it to be changed, and it often happens that people here end up with multiple names. It is authentically related that the Prophet (peace be upon him) ordered some offensive names to be changed; if a name is not offensive, is it permissible to change it?

A: Firstly: It is not permissible to foretell the future; it is regarded a type of soothsaying. It is also not permissible to change a name if it does not suit predictions, as this involves believing in soothsaying and what soothsayers do.

Secondly: It is permissible to change offensive names, following the example of the Prophet (peace be upon him). There is also no harm in changing them even if they are not offensive, if it is not connected with its suitability for a child's future or any other similar reason, provided that it does not lead to the loss of anyone's rights.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Fatwa No. 1779

Q: What is the ruling on a person who seeks help from Jinn (creatures created from fire) to know the Ghayb (the unseen), by means of Darb Al-Mandal (magic mirror - a sort of magical performance), for example?

What is the ruling on hypnosis through which the hypnotist possess power over the hypnotized and have the ability to dominate them and make them abandon a forbidden act, cure them from a psychological disturbance, or make them carry out theirs (the hypnotist) orders?

What is the ruling on saying "By the rank of so and so..."? Is this a sort of an oath or not? Please, advise us!

The Committee gave the following answers: Firstly: knowledge of Ghayb is attributed only to Allah (Exalted be He). None of His creation, whether Jinn or human, knows Ghayb except for what He reveals to whomever He wills from among His Angels or Messengers. Allah (Exalted be He) says: ﴾Say: "None in the heavens and the earth knows the Ghaib (Unseen) except Allâh"﴿ Allah (Exalted be He) also says about His Prophet Sulayman (Solomon, peace be upon him) and the Jinn subjugated to him: ﴾Then when We decreed death for him [Sulaimân (Solomon)], nothing informed them (jinn) of his death except a little worm of the earth, which kept (slowly) gnawing away at his stick. So when he fell down, the jinn saw clearly that if they had known the Unseen, they would not have stayed in the humiliating torment.﴿ Allah (Exalted be He) says: ﴾"(He Alone is) the All-Knower of the Ghaib (Unseen), and He reveals to none His Ghaib (Unseen)."﴿ ﴾Except to a Messenger (from mankind) whom He has chosen (He informs him of unseen as much as He likes), and then He makes a band of watching guards (angels) to march before him and behind him.﴿

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It is authentically reported that Al-Nawwas ibn Sam`an (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said: ﴾When Allah wishes to reveal something, He speaks out the Wahy (Revelation) and the heavens begin to shake, or he said: a strong tremor fearing Allah (may He be Glorified and Exalted). When the inhabitants in the heavens hear this, they get shocked and make Sujud (Prostration). Jibril (Gabriel, peace be upon him) is the first one who raises his head and Allah reveals to him what He wishes. He passes the angels. When he passes one heaven, the angels living in it say, "O Gibril, what does Our Lord say?" He replies, "He said the truth and He is the Most High, the Most Great." All the angels say the same as Jibril until he conveys the revelation to where Allah (may He be Glorified and Exalted) has ordered him.﴿ In the Sahih (authentic) book of Hadith, it is reported on the authority of Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said: ﴾When Allah decrees an order in the heaven, the angels flutter their wings indicating complete surrender to His saying, which sounds like chains being dragged on rock and the sound reaches them. ﴾So much so that when fear is banished from their (angels') hearts, they (angels) say: "What is it that your Lord has said?" They say: "The truth. And He is the Most High, the Most Great.")❩ Then the stealthy listeners (devils) hear this order, and these stealthy listeners are like this, one over the other." Sufyan (a sub-narrator) demonstrated this by holding his hand upright and separating his fingers. A stealthy listener hears a word which he conveys to that which is below him and the second conveys it to that which is below him until the last of them conveys it to a wizard or foreteller.

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Sometimes a flame (fire) may strike the devil before he can convey it, and sometimes he may convey it before the flame (fire) strikes him, whereupon the wizard adds to this word a hundred lies. The people will then say: 'Did not he (i.e. wizard) tell such-and-such a thing on such-and-such date?' Thus, that wizard is said to have told the truth because of the statement which was heard from the heavens.❩

Accordingly, it is impermissible to seek help from the Jinn or any other creature to know unseen matters, whether by making Du`a' (supplication) and drawing closer to them, by means of Darb Al-Mandal, or by any other means. These acts entail Shirk (associating others in worship with Allah) because they are acts of `Ibadah (worship). Allah has informed His servants to devote `Ibadah to none but Him, saying: ❨You (Alone) we worship, and You (Alone) we ask for help (for each and everything).❩ It is authentically reported that the Prophet (peace be upon him) said to Ibn `Abbas : ❨If you beg, beg Allah Alone; and if you need assistance, make Du`a' to Allah Alone for help.❩

Secondly: Hypnosis is a type of soothsaying through which the hypnotist seeks the help of Jinn and makes him (the Jinn) overpower the hypnotized person and talk through him. The Jinn gives the hypnotized person power to do certain actions only if he accepts to obey the hypnotist and is truthful with him in return for mutual benefits. Accordingly, Jinn causes the hypnotized person to obey the hypnotist regarding any actions or information required from him. Hence, it is impermissible to use hypnosis as a means to find the place of a stolen or lost object, for example, to cure a sick person or to do anything else

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through the hypnotized person. In fact, these acts entail Shirk because of what has been already mentioned and because it is a sort of resorting to someone other than Allah to know matters beyond the ordinary ones which Allah has permitted for His creation.

Thirdly: Saying "by the rank of so and so" can either be an oath, meaning: "I swear by the rank of so and so upon you," or a sort of Tawassul (supplicating to Allah through a means) by a person or by his rank. In both cases, this saying is impermissible. In the first case, it is impermissible to swear by a person upon another person. Accordingly, it is absolutely impermissible to swear by a person upon Allah (Exalted be He). In fact, the Prophet (peace be upon him) said that swearing by anyone other than Allah is an act of Shirk. He said: ❨He who swears by anyone besides Allah has committed an act of Shirk.❩ (Related by Ahmad, Abu Dawud, Al-Tirmidhi, and Al-Hakim who declared it as Sahih). It is impermissible in the second case because the Sahabah (Companions of the Prophet, may Allah be pleased with them) did not perform Tawassul by the Prophet (peace be upon him) or by his rank, whether during his lifetime or after his death. They were fully aware of his great status and rank and the most knowledgeable about the Shair`ah (Islamic law). They faced a lot of difficulties during the lifetime of the Prophet (peace be upon him) and even after his death. However, they resorted to Allah and made Du`a' to none but Him to relieve their distresses. If Tawassul by the Prophet (peace be upon him) or his rank was permissible, he (peace be upon him) would have taught it to his Sahabah because he left nothing that may bring a person closer to Allah but ordered people to do it and guided people to it.

Moreover, the Sahabah (may Allah be pleased with them) would have performed it since they were keen on acting according what had been made lawful for them, especially at the times of distress. Hence, since there is no proof of the Prophet's permission and guidance to such an act or the Sahabah's observance of it, then this denotes that it is impermissible. It is proven that the Sahabah (may Allah be pleased with them) used to perform Tawassul to Allah by requesting the Prophet (peace be upon him) to make Du`a' to his Lord. This happened during his lifetime in the occasion of making Du`a' for Istisqa' (requesting rain) and at other occasions. When the Prophet (peace be upon him) died, `Umar (may Allah be pleased with him) went out to Salat-ul-Istisqa' (Prayer for rain) and said: ⦅O Allah! We used to ask our Prophet to invoke You for rain, and You would bless us with rain, and now we ask his uncle to invoke You for rain. O Allah ! Bless us with rain." And so it would rain.⦆ He meant to ask Al-`Abbas to make Du`a' to His Lord. He did not mean to make Tawassul by the rank of Al-`Abbas because the rank of the Prophet (peace be upon him) is greater than his uncle's and remains the same even after his death. Hence, if `Umar had intended Tawassul, he would have performed it by the rank of the Prophet (peace be upon him) instead of his uncle's; an act which did not happen. Furthermore, Tawassul by the rank of the Prophets and pious people is a means leading to Shirk as has been proven practically in real life. Thus, this act is impermissible in order to block the means leading to Shirk and to protect the sacredness of Tawhid (monotheism).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa No. 10176

Q: I am a Muslim woman. I am an orphan as my father and mother died a long time ago. I am 31 years old. I act upon the commands of Allah and the commands of the Messenger of Allah (peace be upon him) as much as I can. I have lived with my maternal grandmother since I was born and until now. My problem is that my grandmother is a diviner or a soothsayer. She slaughters animals for people other than Allah and keeps the blood of these animals. Allah knows what she uses it for. She asks people to bring chickens in order to take their feathers. She inflames incense and puts the scales of fish and other reptiles in them. Moreover, she believes that dead people can bring benefit or cause harm. She earns her living doing this. At the time, I was not able to differentiate between what is lawful and what is unlawful. I tried to stay away from what is unlawful including receiving and welcoming those who come to visit her. But this was in vain as I know what Allah says in His Glorious Book and what is reported from the Messenger (peace be upon him) in this regard. Not only women deal with her but men as well. All my relatives believe her and are afraid to talk to her as she becomes angry with them. They said to me: "She is like your mother and she has the same rights of obedience as your parents do. Moreover, she is a very old woman and she will not live for longer than a few years." I abstained from helping her with the housework and from eating with her fearing that I may be helping her with her work. Lately, I have not been talking to her or even greeting her. I know that a person is not allowed to greet Kafirs (disbelievers). I read in one book that a person is not allowed to help these people even by giving them a piece of paper or a cup of water.

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Some of my relatives and sisters in Islam said to me: "If she gives you anything, take it and then you can throw it in the garbage and if she gives you money, take it and give it as charity." The house where I live belongs to my grandmother and she has the right to permit anyone to visit her even those who are not Mahrams (spouse or unmarriageable relatives). She says to me: "I will not forgive you and I will call you to account before Allah on the Day of Resurrection." There is no other house to live in as there are no Mahrams who fear Allah. No Muslim man has proposed to marry me as I have a dark skin and I have become old. I would like to know what I should do.

1- What is the ruling on behaving in such a way with my grandmother with regard to the housework, talking and eating with her?

2- Does she have the same rights as my parents or not, as I fear Allah's punishment in this regard?

3- Should I sever my ties with my aunts and relatives as they believe her in all that she does, though they know that this is prohibited and I have told them so? Moreover, they perform Salah, but they are Mushriks (those who associate others with Allah in worship) as they go to diviners and to the graves of Awliya' (pious people).

4- Is it permissible to eat from the animals slaughtered by men who do so for the sake of this woman if the meat is lawful?

5- Is it permissible to eat from the animal slaughtered by a Mushik who believes that Awliya' can bring benefit or cause harm and those who commit Bid`ah (rejected innovation in religion)?

6- What is the ruling on eating from the food of those who receive sustenance from my grandmother?

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7- Can I accept the presents she gives me for the sake of the Hadith of Asma' when she accepted the present of her mother even though she was not Muslim?

8- Is it permissible to marry a man who performs Salah (Prayer) but is considered a Mushrik (one who associates others with Allah in worship) for the reasons mentioned above?

9- Can anyone of my guardians who do not perform Salah be my Waliy (a legally accountable person acting for a woman seeking marriage) or not? What should I do if there is no Islamic judiciary?

Firstly: It is not permissible to work in fortunetelling and soothsaying due to the Hadiths reported in this regard.

Secondly: You are not allowed to help your grandmother in doing unlawful things but you can help her with things where there is no disobedience to Allah. Allah (Exalted be He) says concerning parents who are Kafirs: ﴾But if they (both) strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not; but behave with them in the world kindly﴿

Thirdly: It is not permissible to slaughter animals for anyone or anything other than Allah as it is Shirk (associating others in worship with Allah) and one is not allowed to eat from an animal slaughtered by one of the Mushriks.

Fourth: You are allowed to visit your relatives in order to advise them to abstain from doing unlawful things as making Du`a' to Awliya' and the like.

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Fifth: It is not permissible to eat food that was illegally gained or to accept presents from this person.

Sixth: It is not permissible for a Muslim woman to marry a Mushrik or whomever does not perform Salah. The marriage contract in this case would be invalid.

Seventh: The marriage contract of a Muslim woman is held by her Muslim Waliy. If there is no Muslim Waliy, then the legal Judge will shoulder this responsibility.

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Fatwa no. 2948

Q: Is it permissible for a fortuneteller or a soothsayer to lead people in congregational Salah (Prayer)? What is the ruling on offering Salah behind an immoral fortuneteller who claims knowledge of Ghayb (the Unseen)? There is a group of scholars in South Africa who are fortunetellers, who deceive millions of ignorant Muslims and cheat them out of their money by sorcery, soothsaying, writing talismans and using the Jinn (creatures created from fire). Some Indians and Pakistanis have some strands of hair which they claim belong to the Prophet (peace be upon him) which they use to deceive the people.

(Part No. 1; Page No. 600)

They sell this hair in the district of Lance for 30 or 100 pounds. Is this permissible? We denounce this practice, so please advise.

A: A fortuneteller or a soothsayer who claims knowledge of the Ghayb through divining, calling upon the Jinn, and the like is considered a Kafir (disbeliever), as Allah states (what means), ﴾Say: "None in the heavens and the earth knows the Ghaib (Unseen) except Allâh"﴿ (Surah Al-Naml, 27: 65). Allah also states, ﴾"(He Alone is) the All-Knower of the Ghaib (Unseen), and He reveals to none His Ghaib (Unseen)."﴿ ﴾Except to a Messenger (from mankind) whom He has chosen (He informs him of unseen as much as He likes), and then He makes a band of watching guards (angels) to march before him and behind him.﴿ (Surah Al-Jinn, 72: 26-27). He also states, ﴾Verily Allâh, with Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allâh is All-Knower, All-Aware (of things).﴿ (Surah Luqman, 31-34).

The Prophet (peace be upon him) clarified this when he said, ﴾Whoever goes to a fortuneteller and asks him about any matter, his Salah (prayer) will not be accepted for forty nights..﴿ Narrated by Muslim in his Sahih (authentic) Book of Hadith. He (peace be upon him) also stated, ﴾Whoever goes to a soothsayer and believes in what he says, has disbelieved in what was revealed to Muhammad.﴿ Narrated by Abu Dawud. He (peace be upon him) also stated, ﴾Whoever goes to a soothsayer or a fortuneteller

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and believes in what he says, has disbelieved in what was revealed to Muhammad.﴿ Narrated by the four Compilers of Hadith and Al-Hakim. He said, "It is Sahih (authentic) according to their conditions." He (peace be upon him) also stated, ﴾Not of us (i.e. the Muslims): the one who sees omens or has omens seen for him; predicts the future or has the future predicted for him; performs magic or has magic performed for him. And whoever goes to a soothsayer and believes what he says, has disbelieved in what was revealed to Muhammad.﴿ Narrated by Al-Bazzar with a good Isnad (chain of narration).

Thus, it is impermissible for those who are aware of the wickedness of such people to offer Salah behind them; their Salah behind them is invalid.

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The Third Question from Fatwa no. (3686):

Q3: Is it permissible to perform the Funeral Prayer for a soothsayer or a foreteller when they die, if they used to perform Salah (Prayer)?

A: If a soothsayer or a foreteller dies while known to be in that same state,

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and they are still involved in knowledge of the Ghayb (Unseen), it is not permissible to perform the Funeral Prayer for them, even if they performedSalah regularly. Their involvement in knowledge of the Ghayb is major Kufr (disbelief), which renders Salah and other acts of `Ibadah (worship) null and void.

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The first question from Fatwa no. (433):

Q1: What is the ruling on Tandhir (Invoking Jinn and devils against someone to do him harm) like saying, "Take so-and-so" or "Harm them"? What is the ruling on someone who does that? I heard someone say that whoever seeks the help of the Jinn, their Salah (Prayer) and Sawm (Fast) will not be accepted. In addition, when they die, funeral prayer should not be offered for them, their funeral should not be followed and they should not be buried in the Muslim graveyards.

A: Seeking the help of the Jinn and turning to them to fulfill someone's needs, such as asking them to harm or benefit a person, is an act of Shirk (associating others in worship with Allah). It is a kind of mutual benefiting between Jinn and mankind; the Jinn fulfill the human's needs and in return they get the human's veneration, trust, and reliance. Allah (Exalted be He) says, ﴾And on the Day when He will gather them (all) together (and say): "O you assembly of jinn! Many did you mislead of men," and their Auliyâ' (friends and helpers) amongst men will say: "Our Lord! We benefited one from the other, but now we have reached our appointed term which You did appoint for us." He will say: "The Fire be your dwelling-place, you will dwell therein forever, except as Allâh may will. Certainly your Lord is All-Wise, All-Knowing."﴿ ﴾And thus We do make the Zâlimûn (polytheists and wrong-doers) Auliyâ' (supporters and helpers) of one another (in committing crimes), because of that which they used to earn.﴿

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Allah (Exalted be He) also says, ﴾'And verily, there were men among mankind who took shelter with the males among the jinn, but they (jinn) increased them (mankind) in sin and transgression.﴿ Therefore, seeking the help of the Jinn to harm others or asking for their protection against another's evil are all acts of Shirk. Whoever does so, their Salah and Sawm will be nullified; for Allah (Exalted be He) says, ﴾If you join others in worship with Allâh, (then) surely (all) your deeds will be in vain, and you will certainly be among the losers.﴿ Anyone who is known for doing so, funeral prayer should not be offered for them, their funeral should not be followed and they should not be buried in the Muslim graveyards.

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Fatwa no. (10802):

Q: Please be notified that I live in Zambia where there is a Muslim claiming to use

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the Jinn. People visit him seeking treatment from their diseases by (the power of) the Jinn, is this permissible?

When I come to tell people that this is impermissible, they get angry with me. So, I hope that your Eminence would kindly answer me as soon as possible.

A: It is not permissible for this man to use Jinn. It is also not permissible for people to go to him and follow his ways whether to seek treatment or to fulfill their needs. Instead, they may resort to permissible methods of treatment such as visiting doctors and taking permissible medication. This is sufficient for them and free from the augury of soothsayers. It is authentically reported from the Messenger of Allah (peace be upon him) that he said: ﴾Anyone who visits a diviner and asks him about anything, his Salah (prayer) will not be accepted for forty nights.﴿ Related by Muslim in his Sahih (authentic book of Hadith). The four compilers of Sunan Books of Hadith along with Al-Hakim - who judged the Hadith as being authentic - narrated that the Prophet (peace be upon him) said, ﴾If anyone resorts to a diviner and believes in what he says, then he has disbelieved in what is revealed to Muhammad.﴿ This man along with his Jinn companions are considered to be soothsayers and diviners. Therefore, it is not permissible to ask or believe them.

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The First Question from Fatwa no. (1955):

Q: There was a disagreement between two people over a religious matter. One of them said that they had heard that it is not a problem if someone goes to see a doctor to treat their illness, and if they are prescribed an ointment, a syrup, cauterization, or Hijamah (cupping), they can use any one of these. They claimed that these things can be used, even if they are prescribed by a sorcerer as long as the treatment is Mubah (permissible), because deeds are judged by intentions.

The other person disagreed, as they believed that consulting those who are knowledgeable in sorcery and trickery was nothing other than Kufr (disbelief) or a means of nullifying one's good deeds, regardless of whether the treatment prescribed is Mubah or not, because the Prophet (peace be upon him) said, ﴾Anyone who resorts to a soothsayer or a diviner and believes what they say has disbelieved in what was revealed to Muhammad.﴿ **They maintained that if someone who is ill consults a soothsayer - even if they do not believe what they say - their Salah (Prayer) will not be accepted for forty days, and this means that their good deeds will also not be accepted for forty days. We urgently need a Fatwa from you to resolve this problem.**

A: Going to soothsayers and diviners and the like, and seeking their help is not permissible, and believing in what they say is an even greater sin, as the Prophet (peace be upon him) said, ﴾Anyone who visits a diviner and asks them about anything, their Salah (Prayer) will not be accepted for forty nights.﴿ Related by Muslim. It is also authentically related from the Prophet (peace be upon him) in "Sahih Muslim" on the authority of Mu`awiyah ibn Al-Hakam Al-Sulamy that he (peace be upon him) forbade going to soothsayers. It is also narrated by the compilers of the Sunan (Hadith compilations classified by jurisprudential themes) and Al-Hakim that

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the Prophet (peace be upon him) said, ﴾Anyone who resorts to a soothsayer and believes what they say has disbelieved in what was revealed to Muhammad.﴿ There are many other Hadith in this regard also.

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Fifteenth question from Fatwa No. 5953

Q 15: Some people claim that they treat the insane, establish the ties of intimacy or cause separation between spouses. It is said that they invoke Allah for the barren to provide them with offspring. They have a lot of superstitions but their actions and beliefs are free from Shirk (associating others in worship with Allah). What is the ruling on them and on the people who go to them? Could you please answer me! May Allah guide you and help us benefit from your knowledge!

A: It is not permissible to go to soothsayers, fortune-tellers, and sorcerers, ask them about unseen matter, or believe in what they say.

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It is also impermissible to act according to their opinions because it is authentically reported that the Prophet (peace be upon him) prohibited going to them or believing them.

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Thirtieth question from Fatwa No 6505

Q 30: Sometimes we lose a sum of money or gold in the house and we think it has been stolen. We go to someone called "Al-Mukhbir" i.e. the soothsayer, and explain to him what has happened. He gives us glad tidings. Sometimes, what we lost is returned and sometimes it is not. What is the ruling on going to such people?

A: It is not permissible to go to him because he is a soothsayer. It is authentically reported that the Prophet (peace be upon him) prohibited going to soothsayers and their like to ask them anything or believe in them.

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The Nineteenth Question from Fatwa no. (6914):

Q19: In your answer to my previous question no. 30, in Fatwa no. 6505, dated 19/12/1403 AH., p. 4, you stated that going to foretellers is not permissible because they are sorcerers.

I wanted to mention that the people we go to are known for their adherence to the teachings of Islam. They do not recite anything except the Qur'an and Hadith in these matters, such as those I mentioned in my question. So what is the ruling on consulting them?

A: Simply reciting the Qur'an and Hadith will not show them where a lost item is or bring it back. Anyone who consults someone who claims to know where lost items are, just by reading Qur'an and Hadith is consulting a swindling soothsayer, even if they claim to be righteous and adhering to the Din (religion). They may make an outward show of reciting the Qur'an and Hadith to mislead and deceive, but inwardly they are soothsayers and diviners.

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(Part No. 1; Page No. 609)

Fatwa No. 7173

Q: I live in a village where most of the villagers seek healing from the soothsayers who treat them by talismans, scattered letters, and some vegetarian recipes which if they are mixed, would cause a very rotten smell. They also use something called "Hujbah" where a sick person has to remain hidden for more than 40 days in a black chamber and no one is allowed to visit him. They ask people to slaughter specific offerings such as a black goat or a black ox. Most, if not all of them, believe that soothsayers are aware of those who mention bad things about them and will punish them with sickness and insanity.

They trace back the causes of some diseases to the revenge of the soothsayer. I want to tell your eminence that the issue of their confidence towards the soothsayers is unquestionable; it is fruitless to argue with them in this blind attachment.

Now, is it permissible for me to accept the invitation of these villagers and eat the meat they offer in ceremonies such as feasts and marriage ceremonies? Likewise, am I permitted to share their food and assemblies? Do the acts mentioned drive them out of Islam or they are excused for their ignorance of the rulings of religion?

A: Firstly: If this is the case, they are Kafirs (disbelievers) and whoever goes to them seeking recovery believing in their soothsaying is a Kafir (disbeliever) as well. **Secondly:** It is not permissible to accept the invitation of these people or to eat the meat of the animals they slaughter in feasts, marriage ceremonies, and the like, for they are Kafirs, and thus their slaughtered animals cannot be eaten until

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they sincerely make Tawbah (repentance to Allah).

Thirdly: It is impermissible to associate with them except to guide, advise, explain the evil of soothsaying, and warn them against going to soothsayers and believing in them.

Finally, in light of your account, it appears that both the soothsayers and those who come to and believe them are considered out of the fold of Islam, due to the evil acts you mentioned about them.

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Fatwa No. 7766

Question on visiting soothsayers.

A: It is prohibited to go to soothsayers for the sake of treatment and the like even if someone believes that the cure is from Allah Alone and visiting soothsayers is only a means. This is proved by explicit and authentic evidence reported in this regard.

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(Part No. 1; Page No. 611)

The Second, Third, Fourth, Fifth, and Seventh Questions from Fatwa no. (8071):

Q2: There is a woman here who performs all the obligatory acts of `Ibadah (worship) and also the supererogatory acts, such as Qiyam-ul-Layl (standing for optional Prayer at night), Salat-ul-Duha (supererogatory Prayer after sunrise), and fasting three days of every month. However, she goes to an Arabic woman doctor for treatment of her psychological illnesses. Is it permissible for her to go to that woman? What advice would you give her?

Q3: If this woman, who regularly performs the acts of `Ibadah, dies in this condition, what effect will going to this woman have on her deeds?

Q4: Many people come to ask a woman called: "The Absent One," about matters taking place far away from her. For example, a man goes to her in her village and asks whether his pregnant daughter, who lives in another country, has delivered yet. The woman always gives a decisive answer, whether yes or no, and never says "Allah knows best." Is it permissible to ask her questions such as this? Please advise us.

A2, 3, 4: It is Haram (prohibited) to go to soothsayers and to believe them. Accordingly, it is not permissible to visit this woman, who claims to know the Ghayb (Unseen), because she is a Kafir (disbeliever). It is not permissible to visit, ask questions of, or believe, this woman or other similar people, whether they practice medicine or not. The Prophet (peace be upon him) said, ⦅Anyone who visits a diviner and asks him about anything, their Salah (Prayer) will not be accepted for forty nights.⦆ Recorded by Muslim.

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The Prophet (peace be upon him) also said, ⦅Anyone who resorts to a soothsayer and believes in what they say has disbelieved in what was revealed to Muhammad.⦆ (peace be upon him).

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Q 5: If it happens that a patient seeks treatment from such a woman or one of those who claim to practice ancient medicine, they deem that the patient, whether cured or not, has no choice except to continue treatment with them. They decide the mode of treatment for him; they might even prevent him from seeking treatment with somebody else. If he goes without consulting them, they think they can influence him, and they threaten him with diseases or insanity. The patient may submit to their command out of fear of their doing harm to him. Do they have the influence they claim to have? Please advise, may Allah reward you.

A: No one can harm or benefit anybody except by the Will of Allah. Ibn 'Abbas (may Allah be pleased with them) narrated that the Prophet (peace be upon him) stated, (Learn that if all the people were to gather together to benefit you in some way, they would not benefit you except in something that Allah has decreed for you, and if they were to gather together to harm you in some way, they would not harm you except in something that Allah has decreed for you. The pens have been lifted and the pages have dried.) Narrated by Al-Tirmidhy who classed it as Hadith Hasan Sahih: Hasan (a Hadith whose chain of narration contains a narrator with weak exactitude, but is free from eccentricity or blemish); Sahih (a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish).

It was previously mentioned that it is impermissible to seek treatment from the likes of such a woman, or to ask them, or believe them.

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They should be denounced and reported to the rulers so that they will be punished accordingly. It is impermissible to protect or defend them, as they are extremely dangerous and deceitful to the Muslims.

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Q7: If a person tried to leave them (soothsayers), they might prevent him. So, is it permissible to give them money to avoid them? And if one is able to do without their medications and magic acts, is it permissible to salute them or should they be deserted all together?

A: Firstly: It is forbidden to give them money in return for their evil acts they do when one visits them. Yet, there is no harm in giving them money to ward off their evil.

Secondly: It is not permissible to salute them as long as they are practicing their magic acts unless they quit them and repent. Rather, they should be deserted and the matter should be referred to the responsible court, authority and emirate to prescribe the proper punishment upon them, such as killing or whatever stipulated.

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(Part No. 1; Page No. 614)

Fatwa no. 7997

Q: Allah has willed for me to write this message in which I ask for your advice and clarification with regard to an illness called epilepsy. My mother suffers from this disease. She was possessed at first by Jinn (creatures created from fire). We brought her an Imam who was able to exorcise her. Then she suffered from epilepsy for a week. Whenever we brought the Imam, she would be well. But when he left, she would return to the same suffering. Then she recovered and led a stable life for a period of time. It was not long before she suffered possession again by a female Jinny (a creature created from fire). She suffered for about the same period of time. We brought the Imam once again and he expelled the evil spirit. Then, she suffered again. We brought another Imam who exorcised her again. This continued for a period of time, whenever she would suffer, we would bring someone to treat her. Once, my mother asked me to bring the Imam who treated her the first time. This man said that he was told by the female Jinny that the room is filled with Jinn, so we moved her to another room. Unfortunately, she remained in the same condition. Then, she asked me to take her to some tombs. I did so but she remained in the same state. We took her to one of the merchants and he gave her some amulets and drugs. He asked her to wear some of the amulets, put the rest in some water before she washes her body therewith, and to take the drugs.

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There are still some Jinn in the room. I would like to know if doing this is correct or if it contradicts Shari`ah (Islamic law). Please guide me to the truth.

A: Firstly: It is not permissible to consult soothsayers and fortune-tellers. The Prophet (peace be upon him) said: ❨Anyone who visits a diviner and asks him about anything, his Salahs (Prayers) are not accepted for forty nights.❩ (Related by Imam Muslim in his Sahih 'authentic' Book of Hadith). The Prophet (peace be upon him) said: ❨If one wears an amulet, Allah will not accomplish his affairs for him and if one wears a cowrie shell, Allah will not protect him.❩ In another narration ❨Whoever wears an amulet commits an act of Shirk 'associating others in worship with Allah'.❩

Secondly: The proper opinion is that wearing amulets is impermissible.

Thirdly: Visiting graves to seek the blessings of those who are buried there is prohibited. Believing that dead people can bring benefit, cause harm, cure a diseased or insane person or anything similar is tantamount to Al-Kufr-ul-Akbar (major form of disbelief). We advise you to treat your mother through Shar`y (Islamically lawful) Ruqyah (reciting Qur'an and saying supplications over the sick seeking healing) and lawful drugs.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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(Part No. 1; Page No. 616)

Fatwa no. 9548

Q: What is the ruling on a person who removes magic spells using numbers such as: 21, 31, 137, 121, 25; he looks at these numbers in a way which he claims belong to Yunus (Jonah, peace be upon him)? It should be minded that this man does not know how to undo magic. He claims he can conjure spirits, which enables him to know the zodiac of the person before him and whether he has been bewitched. If not, he says to him, “Your zodiac is zero” after having taken the name of the bewitched person and his mother’s as well. Is this practice permissible and attributable to Yunus (peace be upon him), or is it against the Qur’an and the Sunnah and have not been reported from the Salaf (righteous predecessors)? What is the ruling on a person who goes to those who claim to remove spells using this way and believes in its validity? Please reply with evidence.

A: If the case is as you have mentioned, such a person is a soothsayer. There is no evidence that this method is attributed to Yunus (peace be upon him). This is not Islamically sanctioned and one should not consult these people, rather they must be denounced, as the Prophet (peace be upon him) stated, ❨Whoever goes to a diviner and asks him about any matter, his Salah (prayer) will not be accepted for forty nights.❩ Narrated by Muslim in his Sahih (authentic) Book of Hadith. The Prophet (peace be upon him) also stated ❨Whoever goes to a soothsayer or a diviner and believes what he says, has disbelieved in what was revealed to Muhammad.❩ Narrated by Imam Ahmad and the Four Compilers of Hadith with a Sahih (authentic) Isnad (chain of narration).

The Prophet (peace be upon him) also stated ❨Anyone who acquires any knowledge of astrology has acquired a branch of magic.

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❩ Narrated by Abu Dawud from Ibn ‘Abbas with a Sahih Isnad.

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The First Question from Fatwa no. (9807):

Q1: What is the ruling on sending a piece of clothing or a shirt to those who claim knowledge of the Ghayb (Unseen) to use in determining an ailment and prescribing suitable treatment?

A: It is Haram (prohibited) to consult those who claim knowledge of the Ghayb. It is not permissible to send to them a piece of clothing, a shirt, or anything else. It is also Haram to believe what they say, according to the Sahih (authentic) Hadith that have been reported from the Prophet (peace be upon him) in this regard.

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The First Question from Fatwa no. (10626):

Q1: Some people in our village go to a doctor for treatment. They ask him about the cause of their illnesses and he tells them that they were caused by this or that. Is this Shirk (associating others in worship with Allah)?

Please enlighten us and may Allah enlighten you!

A: Consulting a doctor who treats patients with Arabic medicine is permissible, unless that person is a soothsayer, who claims to know the Ghayb (Unseen) or seeks help from the Jinn. If this is the case, it is not permissible to go to see him or seek his treatment.

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Fatwa No. 10627

A: On the eighth of Dhul-Hijjah 1403 AH, I got married to my maternal cousin. On the first day of Ramadan 1405 AH, Allah blessed me with a boy whom I called Musa. In Sha`ban, 1406 AH my wife miscarried a fetus after the third month.

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In Rabi` Al-Awwal, 1407 AH, Allah caused my son Musa to die. After my son Musa died, my maternal aunt, who is also my mother-in-law, came to me and said that she had gone to a man who has "knowledge of the book." That man told my maternal aunt that a female devil is to blame for the death of my children, prompted by her envy and grudge of my wife. He further alleged that he could get rid of this female devil.

I did not listen to what she said. Last year, on the third day of Sha`ban, 1407 AH, Allah blessed me with a daughter whom I called Masturah, but Allah caused her to die the day she was born. My maternal aunt came again and blamed me for not going to the man she had mentioned before. She, along with my father, insisted that I should go to him. I asked them to wait a little, so that perhaps Allah would guide me to something better. Praise be to Allah, I finally decided to write this letter to you, in the hope that Allah will enable you to advise us on this matter, knowing that it is causing me constant anguish.

A: You have done well by refusing to go with your maternal aunt – your mother-in-law – to a man who claims to have "knowledge of the book," because he is a sorcerer. You have also done well by asking the people of knowledge for the right answer. You should recite Ruqyah (reciting Qur'an and saying supplications seeking healing) prescribed in Islam for yourself, your wife and the children with whom you have been blessed. Recite

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Al-Fatihah over each of them, and Al-Mu`awidhat Al-Thalath (Surahs Al-Ikhlas, Al-Falaq, and Al-Nas). After each recitation, you should blow into your palms and pass them over the face and the front of the body. You should then recite this Du`a' (supplication), ﴿O Allah! I seek Refuge with Your Perfect Words from every devil and from poisonous pests and from every evil, harmful, envious eye.﴾

We also advise you to read the following books: Al-Adhkar Al-Nawawiyyah by Imam Al-Nawawy, Al-Kalim Al-Tayyib by Ibn Taymiyyah, and Al-Wabil Al-Sayyib by Ibn Al-Qayyim, for they contain many beneficial Dhikrs (forms of Remembrance of Allah) and Shar`y (Islamically lawful) wordings of Ruqyah.

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Fatwa No. 10648

Q: How can we combine between the following two Hadiths:

1- ﴾Whoever visits a fortuneteller (`Arraf), asks him about anything, and believes in their words, their Salah (Prayer) shall not be accepted for forty days.﴿ **(Related by Muslim in his Sahih (authentic) Book of Hadith).**

2- ﴾Whoever visits a fortuneteller believing his saying has indeed disbelieved in the revelation sent down to Muhammad﴿ **(Related by Abu Dawud) .**

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Apparently, the first Hadith does not indicate the Kufr (disbelief) of those who visit fortunetellers while the other states their Kufr.

A: There is no conflict between the two Hadiths. As for the Hadith, ﴾Whoever visits a fortuneteller or a soothsayer believing his saying has indeed disbelieved in the revelation sent down to Muhammad﴿ It refers to those who ask soothsayers believing that they know the Ghayb (the Unseen), they are Kafirs, for they oppose the Qur'an as Allah says: ﴾Say: "None in the heavens and the earth knows the Ghaib (Unseen) except Allâh"﴿

As for the Hadith, ﴾Whoever visits a fortuneteller (`Arraf) and asks him about anything, their Salah shall not be accepted for forty days.﴿ (Related by Muslim). This narration does not contain the phrase: "and believes in their words".

This means that those who go to fortunetellers to ask them anything, their Salah shall not be accepted for forty nights but in case that they also believe them, they are Kafirs.

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(4) Astrology

The Sixth Question from Fatwa no. (3543):

Q6: What is the ruling on those who predict the future by the stars? For example, if someone says: "If this star is in this position, there will be heavy rain."

A: Making predictions according to the positions of stars, as explained in the question, is not permissible. If it is believed that this has an effect on the falling of rain, this is Shirk (associating others in worship with Allah) and Kufr (disbelief). But if it is believed that the One who has the effective power is Allah Alone, but He made the rain fall due to the position of the star, this is Haram (prohibited), as it is not permissible for a Muslim to either metaphorically or literally attribute characteristics of Allah to a subjugated being. This is based on the general statement of the Prophet (peace be upon him), ﴾My Ummah (nation) has four (characteristics) belonging to Jahiliyyah (pre-Islamic time of ignorance) that they have not abandoned: pride in their lineage, vilifying other peoples' lineages, seeking rain through the stars, and wailing for the dead.﴿

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Recorded by Muslim in his Sahih [Book of Authentic Hadith]. The Prophet (peace be upon him) also said to his Sahabah (Companions) one rainy morning: ﴾"Do you know what your Lord said?" They replied, "Allah and His Messenger know best." He (peace be upon him) said, "He said: 'Some of My Servants entered the morning as believers and some as unbelievers. Those who said, 'Our rainfall was due to the Blessing and Mercy of Allah,' are believers in Me and disbelievers in the stars; and those who said, 'Our rainfall was due to this and that (star) disbelieved in Me and affirmed their belief in the stars.'"﴿ Agreed upon by Al-Bukhary and Muslim on the authority of Zayd ibn Khalid Al-Juhany (may Allah be pleased with him).

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First question from Fatwa No. 10806

Q 1: Can fortunetellers tell the truth? Are they capable of knowing anything of the Ghayb (unseen)? Can magic affect a person?

(Part No. 1; Page No. 624)

A: Fortunetellers do not know the Ghayb. In fact, fortunetelling primarily depends on guessing and lying. It is, thus, prohibited, because Allah (Exalted be He) says: ﴾Say: "None in the heavens and the earth knows the Ghaib (Unseen) except Allâh"﴿ He also says: ﴾"(He Alone is) the All-Knower of the Ghaib (Unseen), and He reveals to none His Ghaib (Unseen)."﴿ ﴾Except to a Messenger (from mankind) whom He has chosen (He informs him of unseen as much as He likes)﴿ There are other Ayahs (Qur'anic verses) and Hadiths supporting this. Regarding magic, it may be a sort of false illusion, as Allah (Glorified be He) says in the story of Prophet Musa (Moses, peace be upon him) and Fir`aun (pharoah) : ﴾their sticks, by their magic, appeared to him as though they moved fast.﴿ Magic may affect a person and harm them by the predestined will of Allah. Allah (Glorified be He) says about sorcerers in Surah Al-Baqarah: ﴾And from these (angels) people learn that by which they cause separation between man and his wife, but they could not thus harm anyone except by Allâh's Leave.﴿

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(Part No. 1; Page No. 625)

Ninth question from Fatwa No. 3377

Q 9: What is the ransom that someone should offer if they happened to have talked to a stone when they were young and unaware of what is right or wrong; how could a stone hear people! What should they do after growing up and knowing the gravity of their actions? They hope for Allah's Forgiveness and Pardon and do not want to visit soothsayers and fortunetellers or prepare a meal for a stone that doesn't even have a mouth to eat.

A: Speaking, making Du`a' (supplication), or whispering to a stone is an act of Shirk (associating others in worship with Allah). Also offering a sacrifice or food to a stone is an act of Shirk. Going to the diviners and soothsayers and believing what they say about the Ghayb (the Unseen) is an act of Al-Shirk-ul-Akbar (major form of associating others in worship with Allah). A person who does any of this should give it up immediately and make Tawbah (repentance to Allah, may He be Praised). They should have sincere belief in Tawhid (Oneness of Allah) and should not make Du`a' to or seek help from anyone other than Allah. They should hope for good from no one but Allah and believe that there is no refuge from Allah except in Him. They should regret all their past sins, so that Allah will forgive them all minor and major sins including Kufr (disbelief). Then, if after their Tawbah, they show strong faith and do good deeds, Allah will substitute their sins with good deeds, as Allah (Exalted be He) says at the end of Surah Al-Furqan, about the qualities of His good servants: ﴾And those who invoke not any other ilâh (god) along with Allâh, nor kill such person as Allâh has forbidden, except for just cause, nor commit illegal sexual intercourse - and whoever does this shall receive the punishment.﴿ ﴾The torment will be doubled to him on the Day of Resurrection, and he will abide therein in disgrace;﴿ ﴾Except those who repent and believe (in Islâmic Monotheism), and do righteous deeds; for those, Allâh will change their sins into good deeds, and Allâh is Oft-Forgiving, Most Merciful.﴿

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(Part No. 1; Page No. 627)

(5) Science of arithmetic and astronomy

Third question from Fatwa No. 1591

Q 3: How can we integrate Din (religion) and science when it comes to issues that appear to be contradictory to one another? For example, we know through Din that stars were created for three reasons; beautification of the sky, missiles aimed at devils, and guiding signs. But in geography we read that they are a set of celestial bodies that have a special system in their rotation and what we see blazing and falling at night are meteors and shooting stars that exit from a certain gravitation to the gravity of the earth. Therefore, they burn and fall. The falling speed of these shooting stars is 45 miles per second.

A: It is only Allah, the All-Knower; the All-Wise, Who revealed the Glorious Qur'an and the Shari`ah (Islamic law) to His Prophet Muhammad (peace be upon him). He created the heavens and the earth and created everything and subdued it to achieve the purpose for which it was created. He knows what He gives of special characteristics and unknown things. Therefore, there is no contradiction between what Allah tells us or legislates and what He has created for His servants. All these things are compatible with each other. In other words, what Allah says is compatible with scientific facts.

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In case that someone thinks that what Allah says in the Qur'an or what His Prophet (peace be upon him) says in the authentically reported Sunnah (whatever is reported from the Prophet) contradicts reality, this is because they lack understanding and knowledge of natural sciences and Shari`ah texts. What is revealed in the Qur'an concerning stars is an example of this. Allah (Glorified be He) says: ﴿Verily We have adorned the near heaven with the stars (for beauty).﴾ ﴿And to guard against every rebellious devil.﴾ ﴿They cannot listen to the higher group (angels) for they are pelted from every side.﴾ ﴿Outcast, and theirs is a constant (or painful) torment.﴾ ﴿Except such as snatch away something by stealing, and they are pursued by a flaming fire of piercing brightness.﴾ , ﴿And indeed We have adorned the nearest heaven with lamps, and We have made such lamps (as) missiles to drive away the Shayâtîn (devils), and have prepared for them the torment of the blazing Fire.﴾ , ﴿And indeed, We have put the big stars in the heaven and We beautified it for the beholders.﴾ ﴿And We have guarded it (near heaven) from every outcast Shaitân (devil).﴾ ﴿Except him (devil) who steals the hearing then he is pursued by a clear flaming fire.﴾ , ﴿It is He Who has set the stars for you, so that you may guide your course with their help through the darkness of the land and the sea. We have (indeed) explained in detail Our Ayât (proofs, evidence, verses, lessons, signs, Revelations, etc.) for people who know.﴾ , and His saying: ﴿And landmarks (signposts during the day) and by the stars (during the night), they (mankind) guide themselves.﴾ The reports mentioned in the authentically reported Sunnah are compatible with the meaning of the texts of the Qur'an.

Whoever studies these texts will find that they are clear in pointing out some of the characteristics and benefits of the stars.

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Nothing in these texts confines the characteristics or benefits of stars to the three things mentioned above. There is nothing that denotes that meteors are confined to shooting stars by which devils are shot especially those who eavesdrop. There is no mention of other meteors whether in confirmation or negation. Whoever studies the Arabic language and knows the styles and tools thereof used for the sake of confinement can discern these styles.

If natural sciences say that there are stones and celestial bodies scattered in space, that these bodies form groups and every group falls in the range of the gravity of a certain planet, that in case these stones deviate from the range of the gravity of a certain planet and approach the gravity of another planet; they quickly fall and the friction between the surface of this meteor and other objects generates a firing flame and that this phenomena is called a shooting star. This does not contradict the texts of Islamic Shari'ah that only inform us about shooting devils with meteors of these stars. It is possible that this phenomena springs from these two things. Natural sciences do not confine meteors to what falls from planets. Moreover, there is no confinement in Shari'ah texts for meteors to what falls from planets for the sake of stoning devils.

As for the falling stars that were mentioned by the questioner, they are considered falling stars by geographers when they fall to the surface of the earth.

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They do not burn or turn into ashes. Therefore, they are not a type of flaming fire. They are falling stars. The questioner should be sure of his information and understand the affairs of his Din and that of the world. May Allah be merciful with someone who evaluate themselves rightly and do not deal with issues that are higher than their level.

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Fatwa No. 3421

Q 1: What is the ruling on relying on a calendar to determine the beginning of Ramadan?

Q 2: If the calendar shows that Sha`ban is twenty nine days, then on the twenty-ninth of Sha`ban it gets cloudy and rain falls to a degree that we cannot sight the new moon of Ramadan and we don't hear anything about it, should people begin fasting or not?

Q 3: The Messenger of Allah (peace be upon him) said: (We are an unlettered Ummah 'nation'; we do not write or calculate.) **What is meant by this Hadith?**

Q 4: The Messenger of Allah said that whoever believes what the soothsayer says is a disbeliever in what was revealed to Muhammad (peace be upon him), and Shaykh Abu Bakr Al-Jaza'iry explained that the sorcerer is someone who foretells

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the unknown future. So what is the ruling on the calendar which determines the whole year, day by day?

Q 5: The Messenger said that we should complete the month of Sha`ban thirty days when we are unable to sight the new moon of Ramadan. Should we follow that method or the calendar?

Q 6: What is the difference between the stars and the calendar as far as Tawhid (belief in the Oneness of Allah) is concerned?

Q 7: The Qur'an forbids following Taghut (false gods), then what is the ruling on the makers of calendars?

A 4: Firstly: The Council of Senior Scholars in the Kingdom of Saudi Arabia have previously discussed the question of sighting the new moon by means of calculations, and issued a decree, which reads the following: The Council of Senior Scholars considered the matter of depending upon calculations in sighting the new moon, and all the relevant evidence from the Qur'an and the Sunnah (whatever is reported from the Prophet). They reviewed the opinions of scholars in this regard, and a decision has been unanimously made pertaining to discarding the calculations of the movements of the stars in confirming the sighting of the new moon when it comes to religious issues. The Prophet (peace be upon him) said: (Start Sawm 'Fast' on seeing it 'the new moon of Ramadan', and give up Sawm on seeing it 'the new moon of Shawwal'.) He (peace be upon him) also said: (Do not begin Sawm

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until you sight it 'the new moon of Ramadan', and do not end Sawm until you see it 'the new moon of Shawwal'.) etc.

Secondly: If the twenty ninth night of Sha`ban, according to the legal sighting, was not clear, then it is not permissible to begin Sawm the next day (the thirtieth of Sha`ban), whether it becomes cloudy by the sunset of the twenty-ninth or not, based on the two Hadiths mentioned above as well as the

Prophet's saying: ﴿If the sky is overcast (and you cannot see it), complete thirty days of Sha`ban.﴾ There is also the statement of `Ammar ibn Yasir (may Allah be pleased with him): ﴿Whoever fasts the Day of Doubt (the day after the twenty-ninth of Shawwal) has disobeyed Abul-Qasim (Muhammad, peace be upon him).﴾

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Thirdly: The meaning of the Prophet's saying: ﴿We are an unlettered Ummah ; we neither write, nor know accounts.﴾ was made clear by the Prophet himself at the end of this Hadith, as he said: ﴿The month is like this and this (i.e. sometimes of twenty nine days and sometimes of thirty days).﴾ (Related by Al-Bukhari).

Fourthly: Mathematics and the study of the movements of the stars have nothing to do with soothsaying; it is not Haram (prohibited) to learn them. However, it is not permissible to rely on them in deciding on religious matters, such as Sawm , Hajj (Pilgrimage) and the like. This is not like astrology which is forbidden to pursue, and which Shaykh-ul-Islam Ahmad ibn Taymiyyah (may Allah be merciful with him) defined as the study of the positions and aspects of celestial bodies in the belief that they have an influence on the course of natural earthly occurrences. Al-Khattaby (may Allah be merciful with him) said that the study of the stars becomes forbidden when it comes to astrologers who claim knowledge of the future creations and incidents, such as the exact times of wind blowing, rainfall, price changes, and other similar matters which, they claim, can be predicted by knowing the movements of planets in their orbits, their gathering, and separation. They assume that planets have control upon the lower and hidden worlds, and that is tantamount to claiming knowledge of the Ghayb (the Unseen) which is only known by Allah.

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Fifthly: It has been mentioned above that calculations are by no means a kind of soothsaying, and that it is permissible to pursue it. Accordingly, people who apply calculations are not considered as Taghut. However, it is not right to claim that a month, whose beginning has been legally confirmed, is not due according to their calculations, or vice versa. To sum up, the opinions of those who apply calculations should not be considered in religious matters.

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First and second questions from Fatwa No. 4667

Q 1: We have read what was published by Al-Madinah Newspaper, issue No. 5402 in 4/1402 A.H. that there will be a full lunar eclipse next Saturday. It will start from 8:30 PM and the partial eclipse ends on Sunday at 12:38 PM. The moon comes out from the penumbra of the earth at 1:37 AM. The phenomenon happened exactly as the Newspaper mentioned.

A: The times of lunar and solar eclipses are known through calculation of the planets movements by which we can know whether it is full or partial. There is nothing strange regarding this because it is not of the Ghayb (the Unseen) matters

for everyone but it is not known by those who do not have the knowledge of calculating the planets movements. It is not considered a matter of Ghayb for those who have the knowledge of this science because they can figure it out through regular causes known through the study of this science. It does not contradict the fact that lunar and solar eclipses are signs of Allah by which He frightens His servants to go back to their Lord and obey Him.

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Q 2: The meteorological observatories say that the weather during the coming twenty four hours is expected to be sunny, cloudy, or accompanied by thunder storms. It might rain here or there, and there will be southern or northern winds, and so on.

A: Predicting weather conditions or forecasting winds, storms, clouds, or rainfall in some places is based upon knowledge of the universal laws of Allah. Those who are experienced in these laws make educated guesses through scientific theories and experiments, and so they only predict, informing us about what they expect; by way of guessing, not knowledge. At times they prove correct, and other times they prove wrong.

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(6) Conjuration

Fatwa no. 2161

Q: Among us are some members of a dervish order; one of them is a relative of ours. He is an illiterate man, not gifted by any agility or wit, but he drank a sip of water from the hands of the head of this order to be able to perform charlatan tricks and sorcery before the people. He can strike his stomach with every cutting weapon such as daggers, swords, pieces of wood, bullets, etc. He is neither a practicing Muslim, nor does he perform the obligatory acts of worship enjoined by Allah such as Salah (Prayer), Sawm (Fasting) and others.

Please clarify the opinion of Islam regarding this matter. What is the secret of his ability to strike himself in this manner? Please reply in writing, as this phenomenon takes place in our country and in other Arab and Muslim countries as well.

A: Allah sent Muhammad (peace be upon him) as the Final Messenger, on the authority of Qur'anic texts and Ijma' (scholarly consensus), as Allah says (what means), ﴾ Muhammad (صلى الله عليه وسلم) is not the father of any of your men, but he is the Messenger of Allâh and the last (end) of the Prophets.﴿ (Surah Al-Ahzab, 33: 40). Hadiths were reported from the Messenger of Allah (peace be upon him) by a significant number of trustworthy narrators to show that he is the Last of Prophets; and Muslims have unanimously agreed to this.

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Awliya' (supporters) are of two types: Awliya' of Allah, and Awliya' of Satan. Allah (may He be praised and Exalted) has explained in His Book and the Sunnah of His Messenger (peace be upon him) that He has Awliya' from among mankind, and that Satan also has his Awliya'. Thus, Allah distinguishes between those who serve and support Him and those who serve and support Satan, saying (what means): ﴾No doubt! Verily, the Auliyâ' of Allâh [i.e. those who believe in the Oneness of Allâh and fear Allâh much (abstain from all kinds of sins and evil deeds which he has forbidden), and love Allâh much (perform all kinds of good deeds which He has ordained)], no fear shall come upon them nor shall they grieve.﴿ ﴾Those who believed (in the Oneness of Allâh - Islâmic Monotheism), and used to fear Allâh much (by abstaining from evil deeds and sins and by doing righteous deeds).﴿ ﴾For them are glad tidings, in the life of the present world (i.e. through a righteous dream seen by the person himself or shown to others), and in the Hereafter. No change can there be in the Words of Allâh. This is indeed the supreme success.﴿ (Surah Yunus, 10: 62-64). Allah also states, ﴾Allâh is the Walî (Protector or Guardian) of those who believe. He brings them out from darkness into light. But as for those who disbelieve, their Auliyâ (supporters and helpers) are Tâghût [false deities and false leaders], they bring them out from light into darkness. Those are the dwellers of the Fire, and they will abide therein forever. (See V.2:81,82)﴿ (Surah Al-Baqarah, 2: 257). It is mentioned in the

Sahih (authentic) Hadith narrated by Al-Bukhari and others, from Abu Hurayrah (may Allah be pleased with him) from the Prophet (peace be upon him) that he stated, ﴾Allah says: "Whoever antagonizes a Waliy (sing. of Awliya') of Mine has challenged Me to fight - or I have declared war against him."﴿ The Prophet (peace be upon him) informed that if anyone declares hostility to the Awliya' of Allah, he thus declares hostility and a fighting challenge against Allah. Allah also mentions the Awliya' of Satan when He states: ﴾So when you want to recite the Qur'ân, seek refuge with Allâh from Shaitân (Satan), the outcast (the cursed one).﴿ ﴾Verily! He has no power over those who believe and put their trust only in their Lord (Allâh).﴿ ﴾His power is only over those who obey and follow him (Satan), and those who join partners with Him (Allâh i.e. those who are Mushrikûn i.e. polytheists. See Verse 6:121).﴿ (Surah Al-Nahl, 16: 98-100). Allah also says: ﴾And whoever takes Shaitân (Satan) as a Walî (protector or helper) instead of Allâh, has surely suffered a manifest loss.﴿ (Surah Al-Nisa', 4: 119).

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Allah also says: ﴾Verily, We made the Shayâtin (devils) Auliyâ' (protectors and helpers) for those who believe not.﴿ ﴾And when they commit a Fâhishah (evil deed, going round the Ka'bah in naked state, and every kind of unlawful sexual intercourse), they say: "We found our fathers doing it"﴿ until Allah's saying: ﴾surely they took the Shayâtin (devils) as Auliyâ' (protectors and helpers) instead of Allâh, and think that they are guided.﴿ (Surah Al-A'raf, 7: 27-30). Allah also says: ﴾And certainly, the Shayâtîn (devils) do inspire their friends (from mankind) to dispute with you, and if you obey them [by making Al-Maitah (a dead animal) legal by eating it], then you would indeed be Mushrikûn (polytheists); [because they (devils and their friends) made lawful to you to eat that which Allâh has made unlawful to eat and you obeyed them by considering it lawful to eat, and by doing so you worshipped them; and to worship others besides Allâh is polytheism].﴿ (Surah Al-An'am, 6: 121). Allah relates the statement of the Prophet Ibrahim (Abraham, peace be upon him) who said: ﴾"O my father! Verily I fear lest a torment from the Most Gracious (Allâh) should overtake you, so that you become a companion of Shaitân (Satan) (in the Hell-fire)." [Tafsir Al-Qurtubî]﴿ (Surah Maryam, 19: 45). Allah also says: ﴾O you who believe! Take not My enemies and your enemies (i.e. disbelievers and polytheists) as friends, showing affection towards them﴿ until Allah's saying: ﴾Verily, You, only You, are the All-Mighty, the All-Wise."﴿ (Surah Al-Mumtahanah, 60: 1-5).

It is authentically reported in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) from 'Amr Ibn Al-'As (may Allah be pleased with him) that he heard the Messenger of Allah (peace be upon him) say publicly, not in secret: ﴾Behold! The family of so-and-so (referring to one group among his relatives) are not of my Awliya' (supporters). Verily, my Wali (Protector, Supporter, and Helper) is Allah and the righteous believers.﴿

Thus, the difference between the Awliya' of the All-Merciful and the Awliya' of Satan is:

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The Awliya' of the All-Merciful are the Allah-fearing, pious believers, as Allah states: ﴾No doubt! Verily, the Auliyâ' of Allâh [i.e. those who believe in the Oneness of Allâh and fear Allâh much (abstain from all kinds of sins and evil deeds which he has forbidden), and love Allâh much (perform all kinds of good deeds which He has ordained)], no fear shall come upon them nor shall they grieve.﴿ ﴾Those who believed (in the Oneness of Allâh - Islâmic Monotheism), and used to fear Allâh much (by abstaining from evil deeds and sins and by doing righteous deeds).﴿ (Surah Yunus, 10: 62-63); whereas the latter are those who show hostility towards Allah and do not obey His Law.

Indeed, the best Awliya’ of Allah are His Messengers; Allah has manifested miracles and performed Karamahs (wonders) through His Messengers. Allah may also bring about Karamahs at the hands of His Awliya’; whereas the astounding feats performed by the Awliya’ of Satan are diabolical practices. The Shaykh of Islam Ibn Taymiyyah (may Allah have mercy on him) said, “Linguistically speaking a Mu‘jizah (miracle) refers to anything extraordinary, as defined by the precedent Imams like Imam Ahmad Ibn Hanbal and others who call it a sign, yet many of the latter Imams differentiate between them in terms of wording, attributing a Mu‘jizah (miracle) to a Prophet and a Karamah (wonder) to a Waliy. However, both of them signify something extraordinary.”

Given this, the person in question is of the Awliya’ of Satan, and his mentioned acts are satanic and deception wrought on people’s eyes. These acts are nothing real; they are illusions and deception wrought on people by the help of the devils.

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Eleventh question from Fatwa No. 8844

Q 11: A Muslim Arab doctor visited frequently by many people to whom he says: "You should know that recovery is up to Allah Alone and I am just a reason leading to recovery." He prescribes permissible medicines to them and some leaves to be soaked in water then drunk or an ointment to be applied. But I was against one of his prescriptions, as he told someone to put a piece of paper inside the skin of a donkey then to use it as an amulet to be protected from the affliction of Um Al-Sibyan (a female Jinny 'a creature created from fire'). What is your view on this? It should be noted that the piece of paper is hung only during the period of pregnancy then removed.

A: Firstly: It is not permissible to go to this man you mentioned because he is a charlatan. **Second:** It is not permissible to obey him with regard to what he said to the man i.e., to take a piece a paper then put it inside the skin of a donkey or so claiming that it protects from the affliction of Um Al-Sibyan, regardless of the period required. This is an act of Shirk (associating others in worship with Allah), as the man thinks that placing this piece of paper inside the skin of a donkey will protect him from the disease mentioned. Indeed, it is Allah (Glorified and Exalted be He) Alone Who cures diseases. Moreover, the Prophet (peace be upon him) prohibited using amulets when he said: (Whoever wears an amulet commits an act of Shirk.) Also he (peace be upon him) said about it:

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(If one ties an amulet, Allah will not accomplish his affairs for him and if one ties a cowrie shell, Allah will not protect him.) .

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The First Question from Fatwa no. (10683):

Q1: There are many followers of Sufi Tariqahs (orders) these days who perform questionable acts, such as hitting the sick with Al-Shish (a thin iron stick) to cure them, eating glass, and piercing themselves with daggers. What is the legal ruling on these acts, bearing in mind that they claim to be Allah's Awliya' (pious people) and consider such acts as Karamahs (extraordinary events performed by a pious people)?

A: These acts are charlatanry or magic, and are used as means to deceive people; they are therefore Haram (prohibited). It is obligatory on those in authority, whether they are scholars or rulers, to renounce and put an end to these things. These odd activities are not Karamahs produced by Allah (Exalted be He) through his believing Awliya' to honor them, nor are they indications of the righteousness of those who produce them. This is because the Awliya' of Allah are those who have Iman (Faith) and Taqwa (fear of Allah as He should be feared) and are known for their obedience to Allah and His Messenger. As Allah (Glorified be He) says: ﴿No doubt! Verily, the Auliyâ' of Allâh [i.e. those who believe in the Oneness of Allâh and fear Allâh much (abstain from all kinds of sins and evil deeds which he has forbidden), and love Allâh much (perform all kinds of good deeds which He has ordained)], no fear shall come upon them nor shall they grieve.﴾ ﴿Those who believed (in the Oneness of Allâh - Islâmic Monotheism), and used to fear Allâh much (by abstaining from evil deeds and sins and by doing righteous deeds).﴾

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Fatwa no. (10538):

Q: My father is suffering from a chronic disease, we tried very hard to treat him but it was in vain. When doctors failed to treat him, the family resorted to some charlatans seeking a treatment. I refused and did not let them continue on this track, for I am sure that it is forbidden. I warned them that this is Haram (prohibited), but they did not consider my warnings. They argued that I know nothing about the matter and that those charlatans are righteous people. They believe that this is religiously lawful. In fact, it was only when I was informed of the way they treat the patient when I became really against their acts. I know that their acts are baseless. Some of their ways are as follows:

One of them asked my family to bring my father's headdress. Bringing it to him, he described the disease of my father without examining him. Another charlatan also says on seeing the patient: "O So and So! You have a good horoscope" exactly in this manner. A third one orders the family of the patient to slaughter a black sheep, collect some of its hooves or horns then put them inside the slain sheep and place it in an isolated area where no one can see or reach it. The charlatan also stipulates that the slaughtered animal should be kept out of sight, claiming that the influence of the treatment will be ineffective if anyone sees the slaughtered animal specified for treatment. There are many other acts that some people believe. Therefore, I am sending my question hoping that you will clarify the ruling on this matter. I hope that Allah, the Most High, the All-Powerful renders us of those who hear the word (Good advice) and follow the best thereof. And Allah is the grantor of success.

A: It is Haram (prohibited) to go to charlatans for treatment. The ways of treatment you mentioned are charlatanic and superstitious. Their only aim is to unjustly seize people's money. You did well by disapproving of those who wanted to treat your father through charlatanry, and you fulfilled your duty of guiding and advising them. There are several authentic Hadith from the Prophet (peace be upon him)

forbidding resorting to, consulting, and believing charlatans.

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Fatwa no. 10544

Q: What is the phenomenon of conjuration, which is belief in the possibility of conjuring the spirit of a dead person through a medium? What is the attitude of Islam toward this phenomenon? Is it a true phenomenon? Please support your answer with Ayahs, Hadiths or authentic narrations.

A: This phenomenon is the known practice of using a Jinni (creature created from fire) and conjuring it by means of invocations and charms practiced by a conjurer. It is a kind of charlatanry and witchcraft, which is Islamically forbidden because it often involves Shirk (associating others with Allah in His Divinity or worship), lying, pretension of knowing the Ghayb (the Unseen) and other evils. Allah (Exalted be He) says: ﴾And verily, there were men among mankind who took shelter with the males among the jinn, but they (jinn) increased them (mankind) in sin and transgression.﴿ He (Glorified be He) also says: ﴾"O you assembly of jinn! Many did you mislead of men," and their Auliyâ' (friends and helpers) amongst men will say: "Our Lord! We benefited one from the other, but now we have reached our appointed term which You did appoint for us." He will say: "The Fire be your dwelling-place, you will dwell therein forever, except as Allâh may will. Certainly your Lord is All-Wise, All-Knowing."﴿ ﴾And thus We do make the Zâlimûn (polytheists and wrong-doers) Awliyâ' (supporters and helpers) of one another (in committing crimes), because of that which they used to earn.﴿

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Al-Bukhari related in his Sahih (authentic) Book of Hadith on the authority of Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said: ﴾When Allah decrees a matter in the heaven, the angels beat their wings in complete submission to His Words, making a sound like chains being dragged on a smooth rock; it (the order) includes them all: ﴾So much so that when fear is banished from their (angels') hearts, they (angels) say, 'What is it that your Lord has said?' They say, 'The truth. And He is the Most High, the Most Great.﴿ Then the stealthy listeners (devils) hear this, and these stealthy listeners are like this, one above the other (Sufyan - a sub-narrator - demonstrated with his hand, holding it vertically with the fingers outspread). A stealthy listener hears a word which he conveys to that which is below him and the second conveys it to that which is below him, and so on until it is cast on the tongue of a wizard or foreteller. Sometimes a burning flame may strike him before he can convey it, and sometimes he may convey it before the flame strikes him. Then he (the wizard or foreteller) adds to that word a hundred lies. The people then say, 'Did he (the wizard or foreteller) not tell that on such and such a day, such and such would happen?' Thus, he is believed because of that word which was overheard from the heaven.﴿

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(Part No. 1; Page No. 646)

Fatwa no. (5965):

Q: I read in some of the books written by Shaykh Al-Islam about talking to the dead. He said that it is Satan who comes out of the grave and talks to those who have come to him, and some other related things. Does the story of Mutarrif, which was mentioned by Ibn Al-Qayyim, belong to this category? Is there limit for talking to the dead, if in fact it is Satan who responds?

A: The souls of the dead approaching their graves on Thursday night or Friday morning, recognizing those who visit or pass them and greet them more clearly than at other times, and meeting of the living with the dead on this day are all matters that belong to the Ghayb (Unseen), which is known exclusively by Allah and therefore can only be known about through a revelation from Him to one of his prophets. Information about this has not been confirmed in a Hadith from the Prophet (peace be upon him), as far as we know. It is not sufficient to rely on dreams to learn more about this, as they are not always correct, therefore talking about them or relying on them is tantamount to conjecture over the Ghayb.

Secondly: What you read in "Zad Al-Ma`ad" by Ibn Al-Qayyim (may Allah be merciful with him) in this regard is based on what was narrated by Abu Bakr `Abdullah ibn Muhammad ibn `Ubayd ibn Abu Al-Dunia in his book "Al-Qubur (Graves)" in the chapter on: "The dead knowing about visits from the living." This includes Hadith, Athar (narrations from the Companions), and dreams that have not been authenticated. What follows is a critique of them.

Ibn Abu Al-Dunia said, "I was told by Muhammad ibn `Awn that he was told by

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Yahya ibn Yaman that he was told by `Abdullah ibn Sam`an that he was told by Zayd ibn Aslam on the authority of `A'ishah (may Allah be pleased with her) that the Messenger of Allah (peace be upon him) said, ﴾No man visits the grave of his brother and sits by him without his brother enjoying his company and responding to him (his greetings) until he rises.﴿

In the Sanad (chain of narrators) of this Hadith there is Yahya ibn Yaman, about whom Ibn Hajar said in "Al-Taqrib," "Yahya ibn Yaman Al-`Ijly Al-Kufy is a faithful worshipper who makes many mistakes, but he changed." In its Sanad there is also `Abdullah ibn Ziyad ibn Sulayman ibn Sam`an Al-Makhzumy Al-Madany about whom Ibn Hajar said in "Al-Taqrib," "He is a Matruk (a narrator whose Hadith transmission was disregarded as being unreliable). He is also accused by Abu Dawud and others of telling lies."

Ibn Abu Al-Dunia further said, "I was told by Muhammad ibn Qudamah Al-Jawhary that he was told by Ma`n ibn `Isa Al-Qazzaz that he was informed by Hisham ibn Sa`d that he was told by Zayd ibn Aslam on the authority of Abu Hurayrah (may Allah be pleased with him) that he said, ﴾When a man passes the grave of his brother whom he knew and greets him, he (the deceased) will return the greeting and know him. If he passes the grave of someone he did not know and greets him, he will return the greeting.﴿

In the Sanad of this Hadith there is Muhammad ibn Qudamah Al-Jawhary Al-Ansary Abu Ja`far Al-Baghdady about whom Ibn Hajar said in 'Al-Taqrib,' 'He is lenient.' In its Sanad there is also Hisham ibn Sa`d Al-Madany Abu `Abbad or Abu Sa`d Al-Qurashy, who is judged as Da`if (weak) by Yahya ibn Ma`in and Al-Nasa'y. Harb said, 'He did not satisfy Ahmad.' He is mentioned by Ibn `Abdul-Bar in the chapter: 'Those judged as Da`if among those who write Hadith.' Ibn Sa`d said, 'He narrated many Hadith Da`if and was a Shi`ah (Shi'ite).' Ibn Hajar

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stated in 'Al-Taqrib,' 'He is truthful but makes errors. He was accused of being a Shi`ah.'"

Ibn Abu Al-Dunia further reported, "I was told by Muhammad ibn Al-Husayn that he was told by Yahya ibn Bistam Al-Asghar that he was told by Masma` that he was told by a man from the family of `Asim Al-Jahdary that he said, "I saw `Asim Al-Jahdary in a dream, two years after his death. I said to him, 'Aren't you dead?' He said, 'I am.' I asked, 'Where are you?' He relied, 'By Allah! I am in one of the gardens of Paradise along with a group of my companions. We meet every Thursday night and Friday morning with Bakr ibn `Abdullah Al-Muzany to receive news about you.' I wondered, 'Is it your souls or your bodies that meet?' He answered, 'Impossible! The bodies have disintegrated; it is the souls that meet.' I then asked, 'Do you know that we visit you?' He said, 'Yes, we know about it on Thursday night, all of Friday, and Friday night until sunrise.' I asked, 'Why then and not all the other days?' He replied, 'Due to the merit and greatness of Friday'.""

In this Sanad there is an unknown narrator and also Yahya ibn Bistam, about whom Ibn Hajar said in "Lisan Al-Mizan," "Abu Hatim said that he was truthful." However, Ibn Hibban said that it was not lawful to narrate Hadith from him, as he was inviting people to Qadriyyah (a deviant sect that claims Allah has no power over His Creation and humans are independent of Him) and because his narration includes those who are Munkar (whose narrations conflict with authentic Hadith). Al-`Aqily said that he was one of the Da`if narrators. Abu Dawud said, "His Hadith is disregarded as being unreliable." Mu`tamir ibn Sulayman asked him, "Are you a follower of Qadriyyah?" He answered, "Yes."

However, even if the Sanad was authentic, it could not be accepted as evidence, because it is only the dream of a fallible person, and this cannot be used as evidence.

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Ibn Abu Al-Dunia further reported, "I was told by Khalid ibn Khidash that he was told by Ja`far ibn Sulayman on the authority of Abul-Tayyah that he said, 'Mutarrif would go out early in the morning, but if it was Friday he would go out at nightfall.' And he said, 'I heard Abul-Tayyah say, "I was informed that he was given a light on his whip. When he approached some graves one night, while riding his horse, he saw the occupants of the graves sitting on their graves. They said, 'This is Mutarrif, who comes (to visit us) on Friday.' He asked them, 'Do you know that it is Friday?' They replied, 'Yes! We even know what the birds say.' He said, 'What do they say?' They answered, 'They say: Peace, peace'.""

Khalid ibn Khidash is Abu Al-Haytham Al-Muhallaby. Their patron Al-Basry is judged by Ibn Hajar in "Al-Taqrib" as a truthful man who makes errors. Moreover, as this narration is about a dream, it cannot be taken as evidence to refute an established principle and the Sunnah (unchangeable law) of Allah, as the dead do not talk to the living and the living cannot hear the speech of the dead. The only exception to this would be as a miracle that was given to a prophet (peace be upon all of them). The dead also will not come out of their graves, until the Day of Resurrection. As Allah (Glorified be He) says: ﴾After that, surely, you will die.﴿ ﴾Then (again), surely, you will be resurrected on the Day of Resurrection.﴿

As for the dead returning a greeting, there is a Hadith Da`if that mentions this, which is quoted by

Shaykh Ibn `Abdul-Hady in "Al-Sarim Al-Manky." However, even if we verified the authenticity of the dream, it could not be taken as evidence

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of the acceptability of what was mentioned by Ibn Al-Qayyim, as it has been narrated from a fallible person on the authority of an unknown narrator.

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(7) Modern Inventions

Fatwa No. 8979

Q: In light of the spread of the phenomenon of ground water prospecting and well digging in primitive ways relying on what they call "Al-Murzim" or "Al-Mosmi`" i.e. those who reveal the existence of wells in a particular place. If Al-Murzim or Al-Musmi` finds a good environment, they do not ascribe the knowledge of underground water passages to themselves but refer the matter to Allah's knowledge. If they find another environment, they indicate the underground streams of water, its paths, and colors of the earth layers which the digger will encounter and suchlike Ghayb (the Unseen) matters, which cannot be assigned to proficiency and experience. People are often fascinated by their sayings when they happen. Furthermore, I do not know anyone who does not rely on the statements of Al-Murzim or Al-Musmi` and their like. Indeed, this belief is firm in the hearts of the people and even in the minds of many intellectuals. Although soothsaying and fortunetelling have been rejected in the creedal books, many continue to believe that the prohibition does not apply to Al-Murzim or Al-Musmi` as they call them.

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Therefore, we hope that your eminence will advise, guide, and clarify the ruling on this question with reference to those who die on this belief. Finally, what are the ways we can use other than Al-Musmi` or Al-Murzim and their likes?

A: If testing the earth is for discovering what is hidden in its depths by modern equipment and instruments based on experiments conducted on the layers of the earth and previous experience, it is not part of soothsaying or knowledge of Ghayb, but it is part of knowing the causes just as doctors diagnose the type of disease through modern medical equipments. Such cases are approved because they are in conformity with the laws of causality that Allah places in the universe.

Accordingly, the Muslim faith is free from danger on this point. However, if knowing the hidden treasures in the earth relies on mere suggestions independent from the cosmic reasons and scientific experiments, it is a kind of fabrication and fraud that sometimes comes true.

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First question from Fatwa No. 11137

Q 1: I have read in some books that Al-Kimya' i.e. chemistry; is a type of magic. Is this right? I also heard about a book written by Ibn Al-Qayyim, entitled:

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Butlan Al-Kimya' Min Arba`ina Wajhan. I wonder if it is unlawful to conduct experiments at schools and universities to study the elements and materials since chemistry is said to be a type of magic. I have conducted some experiments at school and found no aspect of magic therein unlike the intervention of Jinn (creatures created from fire), use of talisman, etc. Please advice.

A: The science of chemistry taught to students at schools is totally different to the alchemy that is regarded as an unlawful practice by scholars. They consider alchemy a type of magic, warn people against, and cite religious evidences in support of its invalidity. They explained that it is a deceitful practice and falsehood used by some people claiming they can turn iron into gold and copper into silver to deceive people and take their money without any right. Chemistry taught at schools nowadays is the study of the analysis of materials and the elements composing them or changing elements into substances with different characteristics via interactions and equations. Chemistry is a real science and is different from alchemy which is all about deceit and falsehood. So chemistry is not a type of magic which the texts of the Qur'an and Sunnah (whatever is reported from the Prophet) prohibit and warn against.

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Bad Omens

(Part No. 1; Page No. 656)

Fatwa no. 6335

Q: Dear Shaykh, kindly confirm the degree of authenticity or weakness of the Hadith reported from the Messenger of Allah (peace be upon him) which states, (Run away from the leper as you would run away from a lion.)

A: This is part of a Hadith narrated by Abu Hurayrah (may Allah be pleased with him) which reads, "The Messenger of Allah (peace be upon him) said: (There is no 'Adwa (contagion, disease transmission naturally by itself not by the Decree of Allah), nor is there any Tiyarah (evil omen), nor is there any Hamah (pre-Islamic superstitious belief that the bones of a dead person turn into an owl), nor is there Safar (the month of Safar was believed to bring bad luck during Jahiliyyah), and run away from the leper as you would run away from a lion.") Related by Al-Bukhari in his Sahih (authentic) Book of Hadith, Kitab Al-Tibb (Book of Medicine), under the chapter of "Leprosy".

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It was also related by Ibn Hibban with the additional phrase "nor is there Naw' (i.e., a promising star bringing rain)". It was also related by Abu Nu'aym , Book of Medicine, in the Hadith of Al-A'raj, from Abu Hurayrah (may Allah be pleased with him) with the following wording: (Keep away from the leper as one keeps away from a lion.) It was also related by Ibn Khuzaymah in Kitab Al-Tawakkul (Putting Trust in Allah), from 'Aisha (may Allah be pleased with her) with the following wording: (There is no 'Adwa (contagion, disease transmission naturally by itself not by the Decree of Allah), and if you see a leper, run away from them as you would run away from a lion.) Muslim also related the same meaning in his Sahih Book of Hadith, under the last chapters of medicine, in the Hadith of 'Amr Ibn Al-Sharid from his father that he said, (There was in the delegation of Thaqif a leper, so the Prophet (peace be upon him) sent to him saying, "We have accepted your allegiance, so you may retrun.")

The best of what has been said in explanation of what is meant by the Prophet's words, "There is no 'Adwa (contagion)" is the statement of Al-Bayhaqi, followed by that of Ibn Al-Salah, Ibn Al-Qayyim, Ibn Rajab, Ibn Muflih and others, which explains that contagiousness is not to be understood as the people of Jahiliyyah (pre-Islamic time of ignorance) used to believe, i.e., attributing the effect to the thing itself rather than to Allah Who causes it to happen and that disease is transmitted naturally by itself (not by the Will and Decree of Allah). However, Allah, by His Will, may make contact with the sick one of the causes of disease transmission; therefore, the Prophet (peace be upon him) said, ﴿Run away from the leper as you would run away from a lion.﴾ He also stated, ﴿"The sick should not be brought to the healthy (i.e., the owner of sick camels should not bring them near the healthy camels of another owner)."﴾ He informed us about plagues, ﴿"Whoever hears that it (plague) has spread in a land should not go there."﴾ As all this happens by the Decree and Predestination of Allah, the Exalted.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 10775

Q: We heard that some people believe that no one should marry or be circumcised in the month of Safar. We would like you to guide us to the truth according to Islamic Shari‘ah (Islamic law). May Allah protect you!

A: What is mentioned with regard to the prohibition of marriage or circumcision during the month of Safar is superstition. Being superstitious of months, days, birds and similar animals is not permissible. Al-Bukhari and Muslim reported on the authority of Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said: ﴿There is no ‘Adwa (contagion, disease transmission naturally by itself not by the Decree of Allah), nor is there any Tiyarah (evil omen), nor is there any Hamah (pre-Islamic superstitious belief that the bones of a dead person turn into an owl), nor is there Safar (the month of Safar was believed to bring bad luck during Jahiliyyah).﴾ Being superstitious about the month of Safar falls under forbidden pessimism that discourages from acting and is one of the acts of Jahiliyyah (pre-Islamic time of ignorance) that was annulled by Islam.

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Photography

Third question of Fatwa No. 260

Q 3: What is the ruling on Photographs taken for necessities or for decorative purposes?

A: Taking photographs of animate beings is Haram (prohibited), except for a necessity, such as photographs taken for identification cards or for passports, or taking photographs of criminals to facilitate arresting them in the case they commit crimes and run away, as well as other cases of necessity.

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Fatwa No. 1953

Q: I am the headmaster of one of the primary schools in the south of Shimran. My supervisor asked me to bring photographs of students who will be going on a journey prepared by the school and the Scouts.

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He also asked me to bring other photographs in order to display them in the school. We know that angels do not enter houses that have pictures. I am responsible for this work so I ask other people to take these photos and I pay them from the money I receive from my supervisor for this purpose. I do not take photographs myself. Who does the sin fall upon in this regard?

A: There is no doubt that taking photographs of living creatures is prohibited and one of the major sins. A grievous punishment was dedicated for doing so in the texts of the Sunnah (whatever is reported from the Prophet). It likens man to Allah in His creation of beings. Moreover, it is an avenue that leads to temptation and an excuse for Shirk (associating others in worship with Allah) in many cases. The sin includes all those who take photographs, those who ask for it, those who make others do it and whoever is the cause for that. They are all cooperating on evil. Allah forbids that in His saying: ﴿but do not help one another in sin and transgression.﴾

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Third question from Fatwa No. 1978

Q 3: A debate arose between some brothers on photography and keeping photographs and the conclusion is still undetermined. So what is the ruling on photography and keeping photographs?

A: Taking photographs of living beings, be they humans or animals, and keeping these photos, is unlawful. In fact, it is one of the major sins, for there are authentically reported Hadiths about the terrible threat and severe torment that will befall photographers and those who keep photographs. Also because taking photographs is similar to imitating Allah in creating living beings and may be a means to Shirk (associating others in worship with Allah) like honoring the photographs of great figures and righteous people, or a means for temptation like photographs of beautiful women, actors, actresses, and semi-naked women.

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(Part No. 1; Page No. 663)

First question from Fatwa No. 2036

Q 1: What is the ruling on Photography in Islam?

A: The basis is that taking pictures of anything that has a soul such as humans and animals is forbidden whether the image is stereoscopic, drawn on paper, cloth, walls, or otherwise because of the following: 1- The prohibition of taking pictures is related in the authentic Hadiths where the doer is threatened with severe punishment. 2- It is common that such an action is a means of Shirk (associating others in worship with Allah) by standing before them, submitting, drawing near and revering them in a way that is not appropriate except for Allah (may He be Exalted.). 3- They are an imitation of the creation of Allah. 4- Some of them may be a Fitnah (temptation) such as the photographs of actresses, naked women, and those who are called "Beauty Queens" etc.

Some Hadiths indicate photograph prohibition and prove that they are a major sin: - Ibn `Umar (may Allah be pleased with them both) reported that the Messenger of Allah (peace be upon him) said: ﴾Those who make images will be punished on the Day of Resurrection and it will be said to them: Breathe a soul into what you have created.﴿ (Related by Bukhari and Muslim). - `Abdullah ibn Mas`ud (may Allah be pleased with him) reported that he heard Allah's Messenger (peace be upon him) saying: ﴾The people who will receive the severest punishment from Allah in the Day of Resurrection will be the picture makers.﴿

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(Related by Bukhari and Muslim). - Abu Hurayrah (May Allah be pleased with him) reported that that he heard the Messenger of Allah (peace be upon him) saying: ﴾Allah (Exalted be He) has said: 'Who can be more unjust than he who tries to create the like of My creatures? Let them (i.e. I challenge them to) create an atom (or a small ant), a grain of wheat or a grain of barley!'﴿ (Related by Bukhari and Muslim). - `A'isha (May Allah be pleased with her) reported that: ﴾Allah's Messenger (peace be upon him) returned from a journey and I had covered a shelf with a thin cloth curtain containing pictures. No sooner did he see it than his face changed and said: 'O `Aisha! The most grievous torment on the Day of Resurrection would be for those who imitate (Allah) in the act of His creation'. She said: 'So, we turned it (i.e., the curtain) into one or two pillows'.﴿ (Related by Bukhari and Muslim). - Ibn `Abbas (May Allah be pleased with him) reported that I heard the Messenger of Allah (peace be upon him) saying: ﴾Whoever makes pictures in the world would be compelled to breathe a soul in them on the Day of Resurrection, but they will not be able to breathe soul (in them).﴿ (Related by Bukhari and Muslim). In addition to his second Hadith that the Prophet (peace be upon him) said:

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﴾Every picture maker will be in Hellfire, every picture they make will be revived by Allah to torment them in Hellfire﴿ Ibn `Abbas (may Allah be pleased with them both) said: ﴾If you must do it, make the picture of trees and inanimate objects.》 (Related by Bukhari and Muslim). The general meaning of these Hadiths indicates the prohibition of taking pictures of things which have souls. It is permissible to take pictures of inanimate objects such as trees, seas, mountains and the like as Ibn `Abbas (may Allah be pleased with them both) mentioned and none of the Sahabah (Companions of the Prophet) disagreed. And because of his opinion regarding the Hadiths of the threat "Make alive what you have created" and the Prophet's saying "A person will be commanded to breathe the soul therein and they will not be able to do so."

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Fifth question of Fatwa No. 2186

Q 5: I live abroad and want to send my photograph to my friends, family, and especially my wife. Is this permissible?

(Part No. 1; Page No. 666)

A: According to some Sahih Hadiths (Hadiths that have been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish) of the Prophet (peace be upon him), it is prohibited to take photographs of animate beings, be they humans or animals. Therefore, it is impermissible to have a picture taken of you to send to your family or your wife.

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Fourth question of Fatwa No. 2358

Q 4: Is photographing or video filming permissible? Is it permissible to watch television, especially for the news?

A: It is not permissible to take photographs of animate beings using cameras or other means of photographing machines, or to keep pictures of animate beings, except for necessity, such as photographs used in identification documents or passports.

As far as television sets are concerned, the ruling does not relate to the machine itself as much as it relates to the purposes for which it is used. If it is used in Haram (prohibited) matters, such as showing erotic songs and nude scenes, distorting facts, promoting sensuality and the like, then it is Haram. On the other hand, if it is used to promote goodness, such as showing reciters of the Qur'an, clarifying the truth, propagating virtues and preventing vices, and the like, then it is permissible. It should be taken into consideration that if television is used for both purposes, or mostly used for unlawful purposes, then it is emphatically Haram.

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Second question from Fatwa No. 3247

Q 2: We know that the Messenger (peace be upon him) cursed Al-Musawwirun but who are Al-Musawwirun? Are they the idol-makers, the photographers, or the painters? Do paintings of natural scenery fall under the prohibited category?

A: Figuration of living beings is unlawful whether it is in three-dimensional, photographic, manual, or sculptural form, due to the generality of the evidences on the prohibition of Taswir (painting, drawing, sculpture, and photography). For example, the Prophet (peace be upon him) says: ﴾The people who will receive the severest punishment from Allah will be Al-Musawwirun 'painters, drawers, sculptors, and subsequently photographers'.﴿ (Related by Al-Bukhari and Muslim). Similarly, Al-Bukhari narrated in his Sahih (authentic) book on the authority of Abu Juhayfah (may Allah be pleased with him)

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that the Prophet (peace be upon him): ﴾cursed the devourer of usury (usurer) and its clerk, and Al-Musawwirun 'painters, drawers, sculptors, and subsequently photographers'.﴿ .

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Fatwa no. (3374):

Q: We have disputed over the issue of photography which you did not mention in your letter. Does it fall under the same ruling of portraying or not? Some (scholars) have argued that it is permissible, for it is not drawing but nothing more than imaging the figure of a person without exerting any effort other than pressing the button (of the camera) to bring out a photograph identical to the figure being photographed. Some of my friends showed me a photograph of your Eminence in the Kuwaiti magazine of "Al-Mujtama`" and the Egyptian magazine of "Al-I`tisam." It was published with your Fatwa regarding the rulings of Sawm (Fast) during the blessed month of Ramadan. Is displaying your photograph in the magazine a proof of the permissibility of photography

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or was it taken without your knowledge?

Moreover, if photography is not permissible, then what is the Islamic ruling on buying the newspapers and magazines replete with pictures, although they contain important news and other useful and useless information? Please advise us in this regard.

Is it permissible to put these magazines in Al-Musalla (place for prayer) even if they are covered by a cloth or suchlike? Or should they be destroyed after reading them? What is the ruling on watching moving images on television? Is it permissible to turn on the television in Al-Musalla?

Please enlighten us in these regards, may Allah enlighten you.

A: Firstly: Photography falls under the forbidden types of image making, for its ruling is the same as portraying, making images on cloths with color paints and statue making. The difference in the means and tools of making images does not entail having a different ruling. Likewise, the disparity in terms of difficulty and easiness makes no difference. Rather, what is to be considered is the image itself, for it is prohibited regardless of the means leading to making it or the effort exerted. Having my pictures appearing with my Fatwa regarding the rulings of Sawm in Ramadan in Al-Mujtama' and Al-I'tisam magazines

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is not a proof that I permit image making, or agree to it, as I was not aware of them.

Secondly: It is permissible to buy newspapers and magazines with pictures of animate beings, only if they include important news or useful scientific issues and if the aim behind buying them is benefiting. Besides, images are secondary to the predominant i.e. information, news, etc.; the ruling is to be applied to the predominant not the subordinate. Also, it is permissible to put them in Al-Musalla on condition that the pictures are being hidden or effaced somehow so as to benefit from the articles included.

Thirdly: It is not permissible to put a television set in Al-Musalla due to the distraction that may result, as it is impermissible to watch any dissolute or uncovered images to avoid Fitnah (sedition) and any resulting bad consequences.

Eighth question from Fatwa No. 3592

Q 8: Is photography Haram (prohibited) or not?

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A: Yes, photographing soul-possessing creatures and the like is Haram. Whoever does this should repent to Allah, seek His forgiveness, regret what they are doing and never do it again.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Sixth question from Fatwa No. 4513

Q 6: Suspicions are raised about the unlawfulness of photography. May Your Eminence give a detailed answer about the following claims:

1- It is claimed that photography is not an imitation of Allah's Creation. Rather, it is the reflection of a person's shadow on a film. Man has nothing to do with shaping the picture.

2- Photography is likened to a mirror, which reflects the visual image of a person looking at it. Would it also be unlawful if the image reflected in the mirror is fixed?

3- It is claimed that whoever permits watching television, in a case where it broadcasts nothing unlawful, should permit photography as well. This is because television is the transmission of visual images moved quickly to give the viewers the illusion that they are really moving.

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4- It is claimed that if photography is prohibited, then taking photos for essential reasons, such as issuing a passport necessary for the residents of Egypt, for example, or to perform Hajj, will also be prohibited. This is because Hajj is not to be sought by unlawful means, that is, a person does not commit theft to perform Hajj, neither is he photographed to perform Hajj or to issue an identification card, or for other necessary reasons.

A: According to the Committee, it is impermissible to photograph soul-possessing creatures because of the authentic evidences reported from Allah's Messenger (peace be upon him) regarding this matter. These evidences are general and applicable to those who earn a living by photography and those who do not. In addition, it is impermissible to fashion soul-possessing creatures whether by hand, by devices in studios or by any other equipment. However, photography is permissible when necessary; for example, to issue identification cards or passports, to show pictures of suspects who may commit crimes and escape, and other necessary reasons. As for keeping soul-possessing pictures at home, this is permissible only if these pictures are assigned no importance and are not looked at with reverence. It is also permissible to carry pictures or keep them at home if they are in a passport, identification card or the like. On the other hand, it is impermissible to keep photos for reverence. The ruling on this action varies from being deemed as an act of Al-Shirk-ul-Akbar (major form of associating others in worship with Allah) to being a mere sin, according to the intention of the doer. Likewise, it is impermissible to keep photos for the sake of remembering the photographed person because

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the original ruling is the prohibition of photography and because it is impermissible to take photos or keep them except for a lawful purpose, and remembering a person is not a lawful purpose. As for the magazines including obscene pictures, they should neither be bought nor brought into houses. Impermissibility stands for causing more evils than the benefit of remembering the photographed person. In case there is no benefit, it is more prohibited. The Prophet (peace be upon him) said: ❪What is lawful is evident and what is unlawful is evident, and in between them are doubtful matters which many people do not know. So he who guards against doubtful matters keeps his religion and honor blameless, and he who indulges in doubtful matters indulges, in fact, in unlawful matters, just as a shepherd who pastures his animals round a preserve will soon pasture them in it. Beware, every king has a preserve, and the things Allah has declared unlawful are His preserves.❫ He (peace be upon him) also said: ❪Leave what causes you doubt and turn to what does not cause you doubt.❫ The Prophet (peace be upon him) said to a person who asked him about Al-Birr (righteousness): ❪Al-Birr is that about which the soul feels tranquil and the heart feels tranquil, and Al-Ithm (wrongdoing) is that which wavers in the soul and moves to and from in the breast even though people again and again have given you their legal opinion [in its favor].❫

Photography is unlike the reflection of an image in a mirror, for the image no longer exists when a person moves away from the mirror while photographs remain after a person moves away from the photographic device. Hence, photographs can represent a sort of Fitnah (temptation) to one's `Aqidah (creed) and manners because of their beauty. At the same time, they can be useful in necessary cases, such as in passports, identification cards, resident cards, driving licenses, etc.

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Moreover, photography is not just copying. In fact, it is copying produced by a device. Hence, it is an imitation of Allah's Creation through this machine's industry. In addition, the prohibition of photography is general, because it entails imitation of Allah's Creation and is dangerous for `Aqidah and manners, without considering the device used or how photography is carried out.

Regarding television, it is prohibited to watch singers, music, photos, scenes and other broadcasted sorts of evils. It is permissible, on the other hand, to watch religious lectures, commercial or political news, etc. which are not prohibited by the Shari`ah (Islamic law). If the evils outweigh the benefits brought as a result of watching television, then it is prohibited.

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Fatwa no. (5807):

Q: I have read your opinion on the prohibition of image making and I have a question in this regard. What is the ruling on the present televised images of moving objects which we watch on TV and videotapes

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and which can be kept for quite a long period of time?

A: The ruling on photographs is general and includes the kinds you mentioned in the question.

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Fourth question from Fatwa No. 6008

Q 4: Is it permissible to draw living beings on a tablecloth, dishes, carpets, and similar things?

A: It is unlawful to make Taswir (painting, drawing, sculpture, and photography) of living beings on tablecloth, dishes, carpets, etc.

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Third question from Fatwa No. 6541

Q 3: Is taking photographs of living creatures considered an act of Al-Kufr-ul-Akbar (major form of disbelief), Al-Kufr-ul-Asghar (minor form of disbelief) or a sin?

A: Taking photographs of living creatures is not an act of Al-Kufr-ul-Akbar. It is, however, one of the major sins due to the severe warning and curse upon those who take photographs. It can also lead to Shirk (associating others in worship with Allah).

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Fatwa no. (7450):

Q: We started issuing a magazine for Muslim children entitled "Arwa", a copy of which is attached to this letter. However, a reliable and trustworthy shaykh objected to the use of images in the magazine in spite of the fact that we avoided making portraits of the Prophets (peace be upon them) and the Sahabah (Companions, may Allah be pleased with them all). We send this letter asking for your Fatwa in this regard and hoping that you send us an instant reply.

A: Portraying animate beings is absolutely prohibited even if

they are not images of the Prophets (peace be upon them) or the Sahabah (may Allah be pleased with them all). Taking these images as an element of excitement and illustration do not justify its permissibility.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Sixth question from Fatwa No. 7857

Q 6: What is the ruling on using china decorated with pictures? It should be noted that it is used only when necessary.

A: The basic rule states the prohibition of Taswir (painting, drawing, sculpture, and photography) of living beings according to the evidences reported on this topic. But, if the objects containing the pictures are given menial value or torn, it is permissible to use such objects like carpets and the like.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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(Part No. 1; Page No. 678)

Third question from Fatwa No. 222

Q 3: Does the curse upon photographers include photographed people? Is there any specific evidence that denotes the curse upon photographed people?

A: There are reported evidences that denote the curse of the photographers and the threat of hellfire in the Hereafter. This also applies to those who permit themselves to be photographed. Allah (Exalted be He) says: ﴿And it has already been revealed to you in the Book (this Qur'ân) that when you hear the Verses of Allâh being denied and mocked at, then sit not with them, until they engage in a talk other than that; (but if you stayed with them) certainly in that case you would be like them.﴾ Allah (Exalted be He) says with regard to the story of Thamud: ﴿Thamûd (people) denied (their Prophet) through their transgression (by rejecting the true Faith of Islâmic Monotheism, and by following polytheism, and by committing every kind of sin).﴾ ﴿When the most wicked man among them went forth (to kill the she-camel).﴾ ﴿But the Messenger of Allâh [Sâlih عليه السلام] said to them: "Be cautious! (Fear the evil end). That is the she-camel of Allâh! (Do not harm it) and bar it not from having its drink!"﴾ ﴿Then they denied him and they killed it. So their Lord destroyed them because of their sin, and made them equal in destruction (i.e. all grades of people, rich and poor, strong and weak, etc.)!﴾ ﴿And He (Allâh) feared not the consequences thereof.﴾ `Abdul-Wahid ibn Zayd said: "I asked Al-Hasan: 'O Abu Sa'id, what about a person who did not witness the disorder of Abu Al-Muhallab, but he was satisfied with that.' He said: 'My dear! how many persons participated in killing the she-camel (of Thamud)?' I said: 'One person'. He said: 'Did not Allah destroy the whole community because of their content and encouragement of this person?'" (Related by Imam Ahmad in his book Al-Zuhd). These two verses denote that a person who approves of something is like the person who does it.

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This ruling does not apply to a person who was obliged to be photographed.

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`Abdullah ibn Mani`	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify

Fatwa no. (413):

Q: When I read the Hadith cited in the book entitled "Al-Tawhid", in the Chapter on the torment of image-makers, I found that their torment is very severe as the Prophet (peace be upon him) said: ﴾The people who will receive the severest punishment on the Day of Resurrection will be those who emulate Allah's creation.﴿ **Does this Hadith apply to today's photographers who have studios? What is the ruling on people who keep photographs of themselves, their friends or relatives as mementos not for bringing blessings, and people who keep some useful magazines like "Al-`Araby" to benefit from their sciences and knowledge, not for the photographs?**

A: The committee believes that taking photographs of living beings is not permissible according to the authentic evidences reported from the Messenger of Allah (peace be upon him) like the Hadith mentioned

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by the questioner. This ruling applies to the people who make photography their profession to earn their living or who take it as a hobby. It also applies to a person who makes images by drawing with their hand or by the camera or any other tool. Yet, it is permissible to take photos if there is a need for it, for example to obtain a citizenship or a passport, or, as in the case of taking photos of criminals, to identify them and arrest them if they commit a crime or try to flee and such necessary cases. Also there is no legal reason that prohibits keeping photographs of living beings at homes if they are given a menial value, and being trodden on by feet and so. Likewise, if the photo is in a passport or a citizenship, it is permissible to have it at home and carry it because this is necessary. On the other hand, it is not permissible to keep a photo to glorify the object in it, and the ruling on doing so varies from major Shirk (major form of associating others in worship with Allah) to a sin depending on the intention of the person who keeps the photo at home as mementos of someone. This is not permissible because the basic rule prohibits such practice. So it is not permissible to take these photographs or keep them at home except for a legal purpose and keeping a photo as mementos is not a legal purpose. As for the magazines that include indecent photos, it is not permissible to buy them or keep them at home because the evils of keeping them exceed the benefits you mentioned in case they have any. Otherwise, its prohibition will be highly stressed.

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The Prophet (peace be upon him) said: ﴾What is Halal (lawful) is clear and what is Haram (prohibited) is clear, but in between them there are doubtful matters that most people do not know about. So anyone who guards himself against these doubtful matters saves his religion and his honor. And anyone who falls into these doubtful matters is like a shepherd who grazes (his animals) near a Hima (private pasture) and is on the verge of entering it. Every king has a Hima and the Hima of Allah on the Earth is His forbidden matters.﴿ Also he (peace be upon him) said: ﴾Leave what causes you doubt and turn to what does not cause you doubt.﴿ Moreover, he (peace be upon him) said to the man who came to ask him about righteousness: ﴾Righteousness is that about which the soul feels tranquil and the heart feels tranquil, and sin is that which is abrasive to the soul and the breast even though people again and again give their legal opinion [in its favor].)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman
`Abdullah ibn Sulayman Ibn Mani`	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify

(Part No. 1; Page No. 682)

Fatwa no. (9634):

Q: Imam Ibn Al-Qayyim (may Allah be merciful with him) mentioned in his book: "Al-Jawab Al-Kafy liman Sa'ala `an Al-Dawa' Al-Shafi' (An Appropriate Response to those Inquiring about Healing Treatments)" the passion for the physical form and what it leads to among great harm to `Aqidat-ul-Tawhid (faith in the Oneness of Allah) in the soul of a believer.

What is the meaning of this "passion for the physical form"? Does it include pictures and statues of beautiful women that are hung on walls or erected on the street so that people can stand in front of them and love them as they love Allah or feel passionately about them to the point of infatuation? Or is the meaning of these physical forms the beautiful images that circulate in a person's mind of those they love and adore? If this is the case, what is the ruling on a man who throws himself onto his bed, closes his eyes, and imagines a naked woman and does with her what a man does to his wife to relieve the natural urges and desires inside him?

Is this the type of passion for the physical form that can lead to Shirk (associating others in worship with Allah) that will not be forgiven - and we take refuge in Allah from this? If that is so, can we say that it is not permissible for a husband to imagine his wife being naked, or is this also included as a passion for the physical form, even though the man has the right to see all of his wife in real life and he loves every part of her?

This is the problem that I wanted to present to Your Eminence, hoping by Allah (may He be Praised and Exalted) that you will send me a quick reply, because I am very confused by this matter, especially as it is related to `Aqidah (creed). May Allah reward you the best.

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A: The meaning of the passion for the physical form here is when someone loves it in a manner that resembles or even exceeds their love of Allah. This is supported by what Ibn Al-Qayyim said; that maybe the one who is enamored will say that being with their lover is more beloved to them than their belief in the Oneness of their Lord; as an evil lover once said:

They are sipping from my lips
....

Another evil poet said that being with his lover was more inviting to him than the Mercy of his Lord - and we take refuge in You, O Allah, from that disgrace and that condition! A poet once said:

To my heart, being with you is sweeter,
Than having the Mercy of the Majestic Creator.

Undoubtedly, this passion is one of the worst forms of Shirk, and connected with it are other immoral acts, such as Zina (illegal sexual intercourse outside marriage) and homosexuality. There is no difference whether these photos are hung on walls or in the street, or printed in newspapers and magazines. Nor does it matter whether they are alive or drawings, and also included in this are the images people conjure up of beautiful women they are not married to doing with them what will relieve their sexual desire.

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Fatwa No. 6572

Q: Due to the mistakes committed in Hajj (Pilgrimage) by Muslims in general and by those of India and Pakistan in particular, I felt it was important to write a book on the rituals of Hajj in

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Urdu. As I need more visual aids in explaining some places in the Honorable Ka`bah or explaining how to start from the Al-Hajar Al-Aswad (The Black Stone in the southeast corner of the Ka`bah from which Muslims begin circumambulation) and so on, I need to put lines and shapes. Is it permissible according to the Qur'an and Sunnah (whatever is reported from the Prophet) to use the mentioned lines and shapes for explanation?

A: It is not permissible to use drawings and shapes of things which have souls such as humans and others even if they are used to explain some sites in the Honorable Ka`bah because there is no necessity to do so and because of the general proofs of prohibition.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa No. 1726

Q: Due to the occasion of Hajj (Pilgrimage), I intend to print the picture of the dignified Ka`bah and the Masjid of the Prophet (peace be upon him) in order to be distributed among pilgrims. This may help remind them of their sacred rites during the performance of every rite as they look at their watches. I need your encouragement for this by giving me a Fatwa that permits printing the picture of Al-Ka`bah

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and the Masjid of the Prophet (peace be upon him) onto clocks and watches in order to give this fatwa to customs when importing them. May Allah not deprive us of your instructions!

A: Taking photographs of what does not have a soul; of mountains, plants, trees, seas and all inanimate objects is permissible. But something might result out of these pictures that makes them impermissible. Printing the picture of the dignified Ka`bah and the Masjid of the Prophet (peace be upon him) on watches and clocks has the same ruling of impermissibility. Ayahs (Qur'anic verses) and Names of Allah are written on the covering of al-Ka`bah and on the walls of the Masjid of the Prophet (peace be upon him). Printing the pictures of these two places on watches and clocks necessitates printing the Ayahs on them. Doing so will expose the Ayahs and the Names of Allah (Exalted be He) to contempt, as a person can have intimate marital physical relationship, enter toilets and do filthy things while wearing this watch. They may also wear it while they are in a state of major ritual impurity, etc.

As to clocks that have the pictures of the Masjid of the Prophet (peace be upon him) with regard to Ayahs and the Names of Allah written on its walls, they may also be exposed to the same insult and contempt upon intending to repair, move them from one house to another, etc.

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Printing these pictures on watches and clocks violates the purpose for which the Qur'an was revealed. The Qur'an was revealed for the purpose of understanding religion, worshipping Allah and seeking admonition, not for the sake of propaganda in order to gain money and to increase trade. This may lead to using them as amulets, seeking their blessings or desiring their protection against harm, thieves and other kinds of inflictions. Therefore, it is not permissible to print the picture of Al-Ka`bah and the Masjid of the Prophet (peace be upon him) on watches or clocks. It should be prevented from entering the Kingdom of Saudi Arabia.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman

Fatwa No. 5576

Q: I would like to know the ruling on making a model for Al-Haramayn Al-Sharifayn (the Two Sacred Mosques i.e. the Holy Mosque in Makkah and the Prophet's Mosque in Madinah) including the Sacred Ka`bah with the aim of selling them to the pilgrims and other Muslims who wish to buy them as souvenirs.

A: It is not permissible to make scale models for Al-Haramayn Al-Sharifayn

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as they may contain pictures of the people in Al-Masjid Al-Haram (the Sacred Mosque in Makkah) while making Tawaf (circumambulation around the Ka`bah) or offering Salah (Prayer) and of the people in Al-Masjid Al-Nabawy (The Prophet's Mosque), the reciters and others. Also because the green dome appears in the picture of Al-Masjid Al-Nabawy which makes some people believe in domes and the people buried in them and this may lead to Al-Shirk-ul-Akbar (major form of associating others in worship with Allah) and other evils; may Allah save us from that.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Third question from Fatwa No. 1619

Q 3: What is the ruling on putting photographs of animals or humans in a Masjid (Mosque)? Is it permissible to offer salah in such a Masjid? Is it permissible to offer salah (Prayer) wearing a garment decorated by human or animal photographs? Is it permissible to decorate an office or a bedroom with human or animal photographs?

A: It is not permissible to put human or animal photographs in Masjids (mosques). They should be removed from the Masjids where they are hung. As for those who offer Salah there,

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their Salah is valid as long as they do not offer it in front of a photograph, the sin falls on the one who put it there and those who can remove it but do not do so.

In case that someone offers Salah in a garment on which there are human or animal photographs, their Salah is valid but they are committing a sin.

It is not permissible to decorate an office or a bedroom or anywhere else with human or animal photographs.

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Third question from Fatwa No. 5436

Q 3: What is the ruling on performing Salah (Prayer) in Masjids (mosques) that have photographs of animate creatures? What is the ruling on photographs?

A: It is not permissible to take photographs of animate creatures or to hang them in Masjids and other places such as houses, due to the general proofs on the prohibition of photographs. Al-Bukhari and Muslim relate in the Two Sahih (authentic) Books of Hadith and Al-Nasa'y on the authority of `Abdullah ibn `Umar (May Allah be pleased with him) that the Messenger of Allah (peace be upon them both) said:

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﴾Those who take pictures will be punished on the Day of Resurrection and it will be said to them: Breathe a soul into what you have created.﴿ Similarly, Al-Tirmidhy related from Jabir ibn `Abdullah (may Allah be pleased with them both) that ﴾The Messenger of Allah (peace be upon him) did not allow hanging pictures in homes and forbade people doing that.﴿ Also, it is related in Sahih Muslim on the authority of `Aly (may Allah be pleased with him) that the Prophet (peace be upon him) said: ﴾Spare no pictures unwiped out, and leave not a high grave unleveled.﴿

As for offering Salah in a Masjid (mosque) where photos are hung, it is valid and the people who are responsible for the Masjid should be advised until they remove these photos.

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Second question from Fatwa No. 3079

Q 2: What is your opinion on possessing magazines that contain photographs? Are they included in the prohibited kinds of photographs?

A : The possession of magazines which contain photographs is permissible, if the possession is for the purpose that they contain useful knowledge. Those who possess them should

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distort the photographs included with ink or suchlike. If possession is for the photographs themselves, it is not permissible.

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The third question from Fatwa no. (9348):

Q3: What is the ruling on keeping daily newspapers and magazines which include pictures and taking them to the Masjid (Mosque) to read them?

A: It is permissible to have them if the pictures included are effaced. It would be better for you to recite Qur'an in the Masjid to benefit yourself and act as an exemplar of virtue to others.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The fourth question from Fatwa no. (9349):

Q4: The Messenger of Allah (peace be upon him) said, (Angels do not enter a house in which there is a picture, a statute or a dog.) **Does this Hadith include the pictures inside books, even if there is no picture on the cover?**

A: Yes, it is included in the general meaning of the Hadith even if the picture is not on the cover. On the other hand, if the face is effaced or removed, then it is not included in the Hadith.

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Fatwa No. 8041

Q: I am a student in the first year of the secondary stage. I have loved drawing since an early age. My love for drawing was unimaginable. Later on, I discovered that drawing incurs the wrath of Allah, but I could not stop being very attached to it. Drawing is not my only problem. I also love sculpturing and I sculpture faces. I have tried many times to abandon drawing and sculpturing. But Satan would incite me to do so.

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I would like you to guide me to the way that will help me abandon drawing and sculpturing.

A: Taking photographs and making sculptures of living beings that have souls is prohibited. The Prophet (peace be upon him) cursed those who draw pictures and said: (Verily, they would be the most grievously tormented people on the Day of Resurrection.)

We advise you to spend your leisure time in what is of benefit to you like reading, trading and other useful things that turn you away from illicit acts.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. (5068):

Q1: Is art prohibited absolutely or for a specific time?

A: Art, such as sculpture and photography of beings with a soul, is absolutely Haram (prohibited) at any time, except when it is a case of necessity, such as taking a photo for a passport or an ID card, or taking photos of suspects to identify them, or for exams or employment, or other similar cases in which photos prevent

deception and maintain security. So taking photos is permissible if there is a real need for it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Q2: What is the Islamic ruling on erecting statues for several purposes?

A: Erecting statues for whatever purpose is Haram (prohibited); whether to memorialize kings, leaders, dignitaries, or reformers, or to celebrate symbols of wisdom or bravery such as the Sphinx, or for any other purpose. This prohibition is based on the general authentic Hadith on this topic. Besides, it may be a means leading to Shirk (associating others in worship with Allah) as was the case with the people of Nuh (Noah, peace be upon him).

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Q 3: What is the ruling on erecting statues and what is known as "Unknown Soldier Monument"?

A: Erecting statues of prominent figures who played a role in developing the country in the scientific, economic, and political fields and what is called "Unknown Soldier Monument" is an act of Jahiliyyah (pre-Islamic time of ignorance). It is a form of exaggeration, as we find them holding commemoration parties around these statues and putting flowers to honor them. This is similar to the times of idolatry and a means that leads to Al-Shirk-ul-Akbar (major form of associating others in worship with Allah), we seek refuge with Allah from that. Such traditions should be put to an end to preserve the belief of Tawhid (Oneness of Allah), to prevent extravagance for no use, and to avoid imitating the Kafirs (disbelievers) in their customs and traditions which lead only to serious evils.

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\`Abdullah ibn Qa\`ud	\`Abdullah ibn Ghudayyan	\`Abdul-Razzaq \`Afify	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

Q4: What is the Islamic position on sculpture, classical paintings, and abstract art?

A: Making images of beings with a soul is Haram (prohibited), whether it is in the form of a sculpture or a painting on a wall, cloth, or paper, or embroidery. There is also no distinction whether a picture is created with a paintbrush, a pen, or any other drawing instrument. Likewise, it makes no difference whether it is an imitation of an original figure or imaginary, or it is smaller, bigger, more beautiful, or uglier than the original. It is even prohibited to draw the skeleton of a being with a soul. The determinant of the prohibition is whether it is of a being with a soul, even if the picture is done from the imagination, like those of the ancient Pharaohs, leaders and soldiers of the Crusades, and the pictures of `Isa (Jesus) and Maryam (Mary) that are found in churches and other places. This is according to the general meaning of the texts, because it is emulating Allah's Creation, and to block the means to Shirk (associating others in worship with Allah).

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Q 5: What is the attitude of artists towards the Hadiths that denote the prohibitition of picture making?

A: They may deny these Hadiths. But they are authentically reported in the books of Sunnah (whatever is reported from the Prophet). They may also figuratively interpret them or allege that they are specific for certain time. They may also confine prohibition to certain types of picturing. But there is no way to do so as these Hadiths are clear and numerous. They may think that new requirements necessitate legalizing this. But facts prove that artists have no real need that require legalizing it except art, satisfying their whims and desires, a way to gain money and the like, which are not considered to be sufficient to legalize it.

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This is because there are many texts that prohibit it. Moreover, it is also an avenue that leads to the most grievous sins.

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The Third Question from Fatwa no. (2151):

Q3: What is the ruling on the photos I take for myself or with my friends?

A: Taking photographs of living beings, whether they are human beings or animals, or keeping these photographs is Haram (prohibited). In fact, it is one of the major sins, due to what is related in the Sahih (authentic) Hadith of the terrible threat and severe punishment for the Musawwir (those who make pictures, photographs, and statues) and those who keep pictures. Moreover, taking photographs is emulating Allah's Creation and photographs of important figures or righteous people may become a means to Shirk (associating others in worship with Allah) and photographs of beautiful women, actors, actresses, and naked women may become a means to Fitnah (temptation).

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First question from Fatwa No. 2296

Q 1: What is the ruling on taking photographs for the whole family and others for the sake of remembrance and amusement only?

A: Photographing living beings is prohibited and one of the major sins whether a photographer considers it to be their job or not and whether it is a drawing, photograph or sculpture. Keeping these photographs, pictures or sculptures for remembrance or any other purpose will not change its ruling as there are many Hadiths reported in this regard. These Hadiths are general for all kinds of Taswir (drawing, photographing and sculpturing). Nothing is exempted from this ruling except what is necessarily required.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. (4636):

Q: I want to describe to you something that people have adopted as a recent custom. Since around 1390 A.H. approximately, people have become accustomed to arranging wedding ceremonies, during which they take the bride and the bridegroom home in a procession and then take many photos of them and their families. These photos are then distributed among the relatives

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and friends as gifts. Weddings are now seen as incomplete without this custom, except by less than one percent of the population, although it is refuted by sound reason. What is the religious opinion on this? Please advise us - and may Allah enlighten you - through broadcasts, in newspapers, or "Da`wah (calling to Islam) Magazine." However, if you answer me through the magazine, please cite irrefutable evidence, whether of its prohibition or permissibility. May Allah protect you.

A: What you mentioned regarding taking photos of the bride, the bridegroom, and their families during wedding ceremonies is Haram (prohibited) and is one of the bad wedding customs. This is so, because taking pictures of beings with a soul is absolutely Haram and a major sin. The basic ruling concerning making pictures of beings with souls, such as human beings and animals, is that it is Haram, whether the pictures are three-dimensional; drawings on paper, material, walls, or anywhere else; or photographs, as based on a Sahih (authentic) Hadith related from the Messenger of Allah (peace be upon him). He prohibited it, cursed those who do so and then threatened them with a painful torment. As pictures can be a means to Shirk (associating others in worship with Allah), he did this to safeguard people from standing before them, submitting to them, trying to draw near to them, and extolling them in a manner that befits only Allah (Exalted be He). It was also prevented as it amounts to imitating Allah's Creation; and due to the Fitnah (temptation) that some pictures, such as those of actresses, semi-naked women, beauty queens, and the like contain.

Among the Hadith that show that taking pictures is prohibited and indicate that it is a major sin is the Hadith reported on the authority of Ibn `Umar (may Allah be pleased with them both), who said that the Messenger of Allah (peace be upon him) said,

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《Those who make these pictures will be punished on the Day of Resurrection and it will be said to them, 'Give life to what you created.'》 Recorded by Al-Bukhary and Muslim. There is also the Hadith narrated by `Abdullah ibn Mas`ud (may Allah be pleased with him) who said that he heard the Messenger of Allah (peace be upon him) say, 《The people who will receive the severest punishment on the Day of Resurrection will be those who made pictures.》 Recorded by Al-Bukhary and Muslim. There is also the Hadith reported by Abu Hurayrah (may Allah be pleased with him) who said that he heard the Messenger of Allah (peace be upon him) saying, 《Allah (may He be Exalted) said: "Who is worse than someone who tries to create a creation like Mine? Let them create an atom, a grain of wheat, or a grain of barley."》 Reported by Al-Bukhary and Muslim. And the Hadith reported by

`A'ishah (may Allah be pleased with her) who said, (The Messenger of Allah (peace be upon him) came to me after a journey, and I had screened my alcove with a curtain on which there were pictures. When the Messenger of Allah (peace be upon him) saw it, the color of his face changed (due to anger) and he said, 'O `A'ishah! The people who will receive the severest punishment on the Day of Resurrection will be those who imitate Allah's Creation.' So we tore it up and we made a cushion or two cushions from it.) Recorded by Al-Bukhary and Muslim. (The alcove that was screened by the curtain was an arched opening in the wall.) There is also a Hadith narrated by Ibn `Abbas (may Allah be pleased with them both) who said that he heard the Messenger of Allah (peace be upon him) saying, (Anyone who makes pictures in this world will be assigned to breathe a soul into them on the Day of Resurrection, but will not be able to breathe.) Recorded by Al-Bukhary and Muslim. There is yet another Hadith reported by him that the Messenger of Allah (peace be upon him) said, (Every image-maker will be in the Fire. Every picture that they made will be given a soul and will torment them in Hell.)

Ibn `Abbas (may Allah be pleased with them both) added, (If you must do it, make pictures of trees and that which has no soul.) Recorded by Al-Bukhary and Muslim. And there is another Hadith reported by Abu Juhayfah who said about the Prophet (peace be upon him) that (He cursed those who accept Riba (usury), those who give it, and he cursed the image-makers.) Recorded by Imam Al-Bukhary in his Sahih [Book of Authentic Hadith]).

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The general meaning of these Hadith is that making pictures of anything that has a soul is absolutely prohibited. However, it is permissible to make pictures of objects without a soul, such as trees, the sea, mountains, and the like, as mentioned by Ibn `Abbas (may Allah be pleased with them both), and it is not known that any of the Sahabah (Companions) refuted what he said. This is understood from the following phrase that was mentioned in the Hadith of the threat to (Give life to what you created.) And also these words in the Hadith: (Will be assigned to breathe a soul into them on the Day of Resurrection, but will not be able to breathe.)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Second question of Fatwa No. 7903

Q 2: What is the ruling on pictures found in newspapers and Islamic magazines? Is it permissible to possess and keep the photos taken for memories without hanging them on the wall?

A: It is not permissible to keep the photos taken for memories, but they should be wiped out, for the Prophet (peace be upon him) said to `Aly (may Allah be pleased with him): ﴾Spare no portrait unwiped out, and leave not a high grave unleveled.﴿ (Related by Imam Muslim in his Sahih 'authentic' Book of Hadith). As for the pictures found in a book, a magazine, or a newspaper which you need to keep, you could just wipe out and deform them.

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Fatwa No. 3377

Q: The secret letter of the capital police chief, No. 2598 C2) dated (14 / 12 / 1398 AH) - a copy sent as an attachment- based on the secret letter of the prison director of Makkah No. (1834 MK /23) in (10/12/1398 AH) stating: The director of Makkah prisons has a lot of troubles and problems in women prison. Especially when matching the prisoners names with the bench warrants because it is difficult for him to know who is written in the bench warrant as a result of impersonation. He wants to photograph them and send the photographs with the bench warrant to end these problems and troubles. He wants to photograph all of them and put their photographs in the bench warrant to identify them easily.

A: Taking photo of animate creatures is prohibited, especially,

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of women because their bodies are unlawful to appear. Rather, they should be covered, for they are seductive to men. It is authentically reported that the Prophet (peace be upon him) said: ﴾Allah (Exalted be He) has said: 'Who can be more unjust than he who tries to create the like of My creatures? Let them (i.e. I challenge them to) create an atom (or a small ant), a grain of wheat or a grain of barley!'﴿ It is also authentically reported that the Prophet (peace be upon him) said: ﴾The most grievous torment on the Day of Resurrection will be for those who imitate (Allah) in the act of His creation.﴿ In addition to other Hadiths that prohibit photography, curse photographers, and command Muslims to distort photos.

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Eighth question of Fatwa No. 2922

Q 8: Some scholars in Britain permit taking photos of Muslims offering Salah (Prayer) in congregation and of children reciting the Qur'an. They think that these pictures may impress non-Muslims and encourage them to know about Islam and Muslims when they are published in the newspapers and magazines.

A: Photographing animate beings is Haram (prohibited), whether they are humans or animals, and whether the pictures are of those who perform Salah, recite Qur'an or any other. This is based on Sahih Hadiths (Hadiths that have been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish) reported in this regard.

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Also it is not permissible to publish photos of Muslims who perform Salah, Wudu' (ablution), or recite Qur'an in the newspapers and magazines aiming at propagating Islam and encouraging others to know about Islam and profess it. This is because using unlawful means to propagate Islam is not permissible. There are so many lawful means to propagate Islam and they should not be replaced by other means which Allah prohibits. The spread of photography in the Muslim world does not justify its permissibility. In fact, this is a Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) according to authentic evidences and should be rejected pursuant to the authentic evidences.

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Fatwa no. (4380):

Q: There are some issues causing me a great deal of anxiety, one of which is the issue of pictures on paper money that we have been afflicted with and which we bring into the Masjids (Mosques) in our pockets. Does our bringing them into the Masjids cause the angels to leave? Would this make it Haram (prohibited) to bring it in?

Is it considered among the humiliated things, as menial images do not prevent the angels from entering houses?

A: The pictures on money are not under your control. You have no choice but to own money.

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Thus, keep it in your house or carry it with you so as to make use of it in buying, selling, presenting gifts, giving charity, paying off debts and other legal purposes; there is no harm even though this money is not menial because of its value. Rather, there is no blame on you due to the necessity imposed.

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First question of Fatwa No. 6127

Q 1: Is it permissible for a Muslim to offer Salah (prayer) in a house where the walls are covered with pictures of human beings or animals?

Q 2: Is it permissible for a Muslim to offer Salah with a garment embellished with pictures of animals?

A 1: Photographing an animate being is Haram (prohibited), and keeping their pictures hung on the wall and the like is also Haram. Offering Salah in a place containing such pictures is not permissible, except in the case of necessity. The same ruling applies to praying in garments embellished and decorated with pictures of animals, though the Salah is valid, it is a sin if the person knows the Shar`y (Islamic legal) ruling. It is authentically reported from the Prophet (peace be upon him) that: (when he saw a curtain in `Aisha's house that was decorated with pictures of animates, he got angry and tore it into pieces. He said that those who make such pictures would be punished on the Day of Resurrection and it will be said to them: Breathe a soul into what you have created.)

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(Related by Muslim who graded it as a Sahih Hadith 'a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish').

A 2: The ruling on photographing animate beings has been mentioned before. As to the Salah of whoever prays in a garment decorated with pictures of animate beings, it is impermissible, though it is valid as has been mentioned as well.

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Fatwa No. 3059

Q: What is the ruling on hanging pictures on walls, especially the pictures of prominent people such as kings, scholars and righteous people as souls are inclined to glorify them?

A: Photographing or drawing pictures of living beings that have souls and hanging them on walls is prohibited whether they are materialized or not and whether they are of kings, scholars, righteous people or others. This is because of the general meaning of the authentic Hadiths reported from the Prophet (peace be upon him) in this regard.

The Prophet (peace be upon him) said to Aly (may Allah be pleased with him): (Spare no portrait unwiped out, and leave not a high grave unleveled.) (Related by Muslim in his Sahih 'authentic' Book of Hadith).

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The third question of Fatwa no. 2961

Q3: What is the ruling of Islam on hanging pictures on walls or house walls?

A: Taking or making pictures of beings with souls and hanging these pictures on the walls is prohibited. This has been confirmed by the Sahih Hadith (a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish). The Prophet (peace be upon him) said: ("The people who will be the most severely punished on the Day of Resurrection will be the image-makers.") Related by Al-Bukhari and Muslim. He (peace be upon him) said to 'Aly (may Allah be pleased with him), ("Do not leave an image without obliterating it, or a raised grave without leveling it.") Related by Muslim.

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First question from Fatwa No. 6301

Q 1: I found a picture of my wife's older brother-in-law in a small frame, which she has been keeping in her bag for a few months. Is it permissible for her to keep this picture? I am angry at her but she claims to consider him as her own brother. What is the ruling on this? May Allah bless you!

A: Photographing soul-possessing creatures is Haram (prohibited) and a major sin. Accordingly, neither your wife nor anyone else has the right to keep such pictures. In addition, considering her brother-in-law as her own brother does not permit her to keep forbidden pictures. Being her brother-in-law does not make him a Mahram (an unmarriageable relative) to her and does not permit her to keep his picture or the picture of any other person.

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Fourth question from Fatwa No. 4679

Q 4: Is it permissible to keep the photographs of children,

whether they are of half the body or the whole body, in an album and not for the sake of hanging them on walls? Guide us regarding this please!

A: It is impermissible to keep pictures even if not hung on walls or kept in other places unless they are necessary for an identification card, passport, money or for other essential reasons. This is because the Prophet (peace be upon him) said to `Aly (may Allah be pleased with him): ﴾Do not leave a picture without obliterating it﴿ .

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The Fourth Question from Fatwa no. (4763):

Q4: Is it permissible for a Muslim to sell statues and make it their profession as a way to earn a living?

A: It is not permissible for a Muslim to sell statues or trade in them, according to what is related in the Sahih (authentic) Hadith on the absolute prohibition of making images of beings with a soul and making statues. Keeping images is unlawful, as is, without a doubt, trading

in them, merchandising them, encouraging the making of them, and setting them up in homes, clubs, and other places.

In the light of this prohibition, it is clear that any gains made from making or selling statues are Haram. It is therefore not permissible for a Muslim to earn a living from this and if they do, they should dispose of the money they earned and perform Tawbah (repentance) to Allah (Exalted be He). May Allah accept their Tawbah, as Allah (Exalted be He) says: ﴿And verily, I am indeed forgiving to him who repents, believes (in My Oneness, and associates none in worship with Me) and does righteous good deeds, and then remains constant in doing them, (till his death).﴾

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First question of Fatwa No. 6402

Q 1: My father (may Allah guide him) makes his living by taking photographs. Is the money earned from this job Haram (prohibited) or Halal (lawful). And what is meant by the Hadith: (Allah curses Al-Musawwirin (painters, drawers, sculptors, and subsequently photographers)?)

A: Picturing animate beings is Haram as well as earning a living from it. If the money earned from taking photos is Haram, then making use of it is also Haram. However, if it is mixed with other money and it is difficult to separate between them, there is no harm in making use of it according to the preponderant opinion of scholars.

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The third question from Fatwa no. (4126):

Q: There is a Muslim who owns a camera but Allah has guided him to know the truth regarding the ruling on photography. Is it lawful to get rid of it by selling it, for it is still new and they need its price to manage their life?

A: Picturing any animate being is altogether Haram (prohibited) unless for necessary purposes such as for passports. Therefore, selling the camera to another person who will use it in unlawful picturing is Haram. Whereas, selling it to a person who uses it in picturing animate beings for urgent purposes is permissible.

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Fatwa No. 2044

Q: Is it permissible to depict the Sahabah (Companions of the Prophet, peace be upon him)? We perform plays and we stopped showing one of them in order to know the ruling in this regard.

A: Depicting any of the Sahabah of the Prophet (peace be upon him) is prohibited as this makes them liable and an easy target for contempt and insult. It may appear to contain some benefits but it will lead to great harm. In such a case; when harms outweigh benefits, the ruling is impermissibility. The Council of Senior Scholars issued a decision that prohibits this.

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Fatwa no. 6435

Q: Your Eminence, I know that your time is precious, but I have to relate my problem to you in detail, so your Fatwa (legal opinion issued by a qualified Muslim scholar) will be compatible with my actual situation, because, as far as I know, explaining the problem is as important as the Fatwa itself. In brief, I am a graduate from the Faculty of Applied Arts in Cairo. I used to work as an artist to earn my living; drawing pictures on papyrus. This type of paper is expensive, even without drawings,

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and even more expensive with drawings. I used to draw pharaonic pictures of men, women, and birds. I used to live like so many Muslims, not knowing anything about Islam, except its name. I did not perform any of the Islamic acts of `Ibadah (worship), such as Salat (Prayer) or any other type of worship. But Allah (may He Glorified and Exalted) favored me with guidance and commitment to the Din (religion) and enabled me to follow its Shari`ah (Islamic law). I hope that I will obtain Allah's Pardon from the Fire, enjoy His Mercy, and be among those who will be admitted to Paradise. I started to change my lifestyle, in accordance with the Shari`ah of Allah (Glorified and Exalted be He), as I did not know the ruling of Islam on Taswir (painting, drawing, sculpture, and photography). In the wave of detentions that swept Egypt, I was arrested just like any bearded young man was. I was arrested on 4/9/1981 at the Masjid (mosque) in my village during Jumu`ah (Friday) Prayer and sent to prison until 20/1/1983 - all praise be to Allah in all cases. What is important is that while I was in prison, I learned from knowledgeable brothers that Taswir is Haram (prohibited), and consequently, the money that I earned from Taswir was Haram, and that I would have to change my work when I was released from prison. All praise be to Allah, I am now working as a calligrapher, writing signs and other such things. However, I am now asking for a Fatwa, because I have some papyrus that I bought, which is worth around 800 Egyptian Pounds, that has pictures on it, and I paid for the paint to draw those pictures. I did this before I knew the Islamic ruling on Taswir, as I did this before I was arrested. I used to sell the pictures to European tourists, who were non-Muslims, but I still own some of these pictures now, as I was arrested before

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selling them. Following my release from prison, I am in dire need of money to repay the money my family borrowed to support me while I was in prison and also to pay the original cost of the paper. I support a family of four brothers, but I cannot save money from my current work and I have also made the intention to marry from the money I earn through this work. Should I sell these pictures and use the money, as I mentioned to Your Eminence, or would this money be Haram, because it would be gained from the selling of Haram pictures? It should be borne in mind that I sell these pictures to foreigners.

A: It is obligatory on you to erase the pictures of beings with a soul that you have, as you cannot benefit from them at all. As to the sheets of paper themselves, you may benefit from them by selling them or drawing on them - but not living beings with souls. We hope that Allah will accept your Tawbah (repentance to Him) and compensate you. Allah (Glorified and Exalted be He) says: ﴿And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).﴾ ﴿And He will provide him from (sources) he never could imagine.﴾ It is authentically reported that the Prophet (peace be upon him) said, ﴿"Anyone who leaves something for Allah, Allah will replace it with something better."﴾ .

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Fatwa No. 5350 :

Q: The phenomenon of selling embalmed animals and birds has recently appeared. We hope that your honor will give us the legal opinion regarding the ruling on owning embalmed animals and birds? What is the ruling on selling these figures? Is there a difference between what is prohibited and what is lawful to own alive and after embalmment? What should a Muhtasib (i.e. a public official entrusted with keeping order), do regarding this phenomenon?

A: Owning embalmed birds and animals, whether lawful or unlawful to own if alive, is a waste of money and a type of extravagance because of the cost of embalmment. Allah has forbidden extravagance and wastefulness. Likewise, the Prophet (peace be upon him) forbade wasting money. This also encourages owning birds and other animate creatures to hang or place in the home, which is prohibited. It is not permissible to sell them or own them. The Muhtasib should explain to people that this kind of transaction is prohibited and should take the necessary measures to put an end to this trend in markets.

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First question from Fatwa No. 4998

Q 1: There are many stuffed birds such as pigeons and hawks that are sold as gifts and decorative ornaments. These birds are from the creations of Allah and they have not been changed. We would like to know the ruling on keeping them at home.

A: This is not a type of picture making or resembling the creation of Allah that is prohibited in the Hadiths, but keeping these stuffed birds as antiques at home is a waste of money and lavishness if their meat is lawful. It is also destroying a useful animal such as a hawk, without gaining any legal benefits. Moreover, stuffing costs are high and this is a type of lavishness. This may also be considered as having statues and the like in houses. Therefore, having stuffed birds is prohibited.

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Fatwa No. 1452

Q: People have to include a personal photograph in Identification Cards, Family Records, Driving Licenses, Social Insurance papers, Exam Forms in schools and universities, Passports and the like. Is it permissible to take photographs for this purpose? If it is not permissible, what should the employee do in his job? Should he leave it?

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A: Photography is Haram (prohibited) according to the Sahih Hadiths (Hadiths that have been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish) reported from Allah's Messenger (peace be upon him) where he cursed Al-Musawwirun (painters, drawers, sculptors, and subsequently photographers) and mentioned that they will receive the severest punishment on the day of judgment. This is because photography is a means leading to Shirk (associating others in worship with Allah) and it is similar to imitating Allah's Creation. As for someone obliged to include a photo in Family Record, Passport, Exam Form or in Residence Papers or the like, it is permissible for them to do so based on the degree of necessity. Therefore, taking photographs is permissible in case of necessity and in case of someone whose work cannot be accomplished without use of photographs and such usage is for a public interest that cannot be otherwise achieved. Allah (Glorified and Exalted be He) says: ﴿while He has explained to you in detail what is forbidden to you, except under compulsion of necessity﴾

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Fatwa no. 1377

Q: A man did not have an Identification Card issued for him, because he heard that pictures are Haram (prohibited). Is it permissible for him to be photographed for an Identification Card because he is in dire need of it?

A: The basic principle regarding photography as well as carrying and keeping pictures is that they are Haram because the Prophet (peace be upon him) cursed image-makers. However, if a person is obliged to have an Identification Card to use in their worldly affairs, such as moving from an organization to another, or getting a new job, etc., and all of it depends on being photographed, it is permissible, for only a necessary purpose.

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Fatwa No. 2595

Q: Is the photo of a woman's face in a passport or other documents considered as `Awrah (private parts of the body that must be covered in public) or not? In case that a woman refuses to photograph her face, is it permissible for her to appoint someone else to perform Hajj (Pilgrimage)

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on her behalf ? What are the conditions of the Muslim woman's attire according to the Qur'an and the Sunnah?

A: It is not permissible for a woman to put a photograph of her face in a passport or any other documents because it is `Awrah. The woman's photo in a passport and other documents may tempt others who see it. However, if she is unable to travel to perform Hajj except in this way, then she is permitted to do that, and it is not permissible for her to appoint someone else to perform Hajj on her behalf.

The whole body of a woman is `Awrah according to the evidences derived from the Qur'an and the Sunnah, so she is obliged to cover her whole body before any one except her Mahrams (spouse or unmarriageable relatives), for Allah (Exalted be He) says: ﴾and not to reveal their adornment except to their husbands, or their fathers, or their husband's fathers﴿ He (Glorified be He) also says: ﴾And when you ask (his wives) for anything you want, ask them from behind a screen: that is purer for your hearts and for their hearts.﴿

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(Part No. 1; Page No. 720)

The fifth question from Fatwa no. (2742):

Q5: We have been informed by some Muslims that pictures are Haram (prohibited), and that angels do not enter a house where there are pictures. Is this true? Do these prohibited pictures refer to the three-dimensional images of humans and animals or do they include all pictures such as those in the ID card or on paper money? If the prohibition is general, how can we remove all images from the house? Please, enlighten us! May Allah reward you good.

A: Yes, all images of animate beings whether humans or animals are prohibited, whether they are three-dimensional pictures, drawings, or paintings on paper or cloth, or even photos. Angels do no enter a house where there are pictures, according to the general meaning of authentic Hadith. Yet, picturing is permitted only in necessary cases such as taking pictures of criminals and suspects to arrest them or pictures for passports and ID cards. Moreover, we hope that such pictures will not prevent angels from entering a house due to the necessity of keeping and carrying them. It is Allah alone Who is sought for help. Also, we think that pictures with menial value like those on bed covers or pillows do not prevent angels from entering houses. Among the Hadith mentioned in this regard, the saying of the Prophet (peace be upon him): ❪Those who make these pictures will be punished on the Day of Resurrection and it will be said to them, "Give life to what you created."❫ (Related by Al-Bukhari)

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It was also narrated on the authority of Abu Juhayfah (may Allah be pleased with him) that the Prophet (peace be upon him) ❪has cursed the one who consumes (takes) Riba (usury) and the one who pays it, and cursed the image-maker.❫

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Fatwa no. (3208):

Q: I have a photocopier and I am often given ID cards, car licenses, and other documents with photographs on them to photocopy. In the light of the Hadith that prohibit the making of images, is it sinful for me to make photocopies of the photographs on IDs and similar documents, taking into account that I am being employed to make photocopies? Please inform me of the legal ruling on photocopying photographs or part of them, mentioning the relevant evidence.

A: Making images of beings with souls, such as human beings, animals, birds, and the like, is Haram (prohibited), whether the image is 3D or 2D, full-length or portrait. Likewise, copying images is also Haram, unless it is a necessity, such as for issuing a passport

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or citizenship. It is not permissible for a Muslim to make a living from making images.

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Fatwa no. (3703):

Q: Looking through "Sahih Al-Bukhari", I read the following words from the Messenger (peace be upon him), (Every Musawwir (those who make pictures, photographs, and statues) will be in the Fire.) **I have worked as a photographer for 18 years, taking photos of people, animals, and other living beings. I am now working in the photography department of a munitions factory and take the photographs that are required by the factory for its publications and other reasons. Since I came across this Hadith I have been feeling very afraid, so I hope that Your Eminence will give me a Fatwa on this matter. Please bear in mind that I have been earning my living from photography for 18 years and that is still my source of income.**

A: Firstly: Taking photographs of beings with a soul, whether they are people or animals is Haram (prohibited), unless it is an obligatory necessity, such as the photographs used for ID cards or on a passport for someone who has to travel, or photographs of criminals

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or people involved in incidents that endanger security, so they can be identified and arrested when this is required.

Secondly: There are many Halal (lawful) ways to earn money and it is incumbent on Muslims to choose ways that are far from what Allah declared as Haram and avoid the doubtful. May Allah make things easy for you and for us and lead us all to the way of guidance and righteousness. As for what is in the past, we hope that Allah will forgive you for this and we advise you to perform sincere Tawbah (repentance) to Allah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa No. 4885

Q: We have a photocopier. Is it permissible to photocopy identification cards and documents that bear photographs and the like?

A: The ruling on picture making of living beings that have souls is prohibition. It was reported on the authority of `Aisha (may Allah be pleased with her) that the Prophet (peace be upon him) said: ﴿The most grievous torment on the Day of Resurrection will be for those who imitate (Allah) in the act of His creation.﴾ (Related by Al-Bukhari and Muslim). It was reported also on the authority of Ibn `Abbas that he said: "I heard the Messenger of Allah (peace be upon him) saying: ﴿Every picture maker will be in Hellfire, every picture he made will be revived by Allah and will torment him in Hellfire."﴾

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Photographing for living beings that have souls whether human beings or animals is prohibited because it is an attempt to resemble the creation of Allah. But it is permissible, out of necessity, to take photographs for identification cards, passports and for suspects. Otherwise, photographing is not permissible.

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Major sins

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Fatwa No. 1759

Q: Ibn Hazm said that Mu'mins (believers) will be given their Record in their right hands, and Kafirs (disbelievers) will be given their Record in their left hands, and Mu'mins who committed major sins will be given their Record from behind their back. Kindly give us your Fatwa in this regard.

A: Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim community) are of the opinion that whoever dies as a Mu'min, will be given their Record in their right hands, regardless of committing major sins. And whoever dies as a Kafir - may Allah protect us - will be given their Record in their left hand or from behind their back in a way that represents their suffering and reluctance to take what is given to them. This is proven by evidences derived from Qur'an and Sunnah (whatever is reported from the Prophet), as they do not mention, as far as taking the Record is concerned, but a true believer, and a Kafir regardless of the type and degree of his Kufr (disbelief). Allah (Exalted be He) says: ﴾But whosoever is given his Record behind his back,﴿ ﴾He will invoke (for his) destruction,﴿ These Ayahs (Qur'anic verses) talk about Kafirs whose Kufr takes them out of Islam. Allah (Exalted be He) tells at the end of these Ayahs that such persons do not believe in the Hereafter: ﴾Verily, he thought that he would never come back (to Us)!﴿ i.e return to His Lord for reckoning and

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punishment or reward. There is no contradiction between Allah's saying in a certain Ayah (Qur'anic verse) that the Kafir will be given his Record from behind his back and in another with his left hand, for it is possible to combine between them by taking the Record of his deeds with his left hand and from behind his back at the same time as mentioned before. So, one of the two Ayahs shows the limb with which the Kafir takes his Record, and the other shows the way with which this Record is taken. As for what you mentioned concerning Ibn Hazm and his saying that believers who committed major sins will be given their Record from behind their back, this is a true quotation, but Ibn Hazm's opinion itself is untrue. The proper opinion in this regard is what has been mentioned, and that is the opinion of Ahl-ul-Sunnah wal-Jama`ah.

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The third question from Fatwa no. (2235):

Q3: Allah (Exalted be He) says: ﴾The fornicatress and the fornicator, flog each of them with a hundred stripes.﴿ **He (Exalted be He) also says:** ﴾And those who accuse chaste women, and produce not four witnesses, flog them with eighty stripes﴿ **Also says:** ﴾And (as for) the male thief and the female thief, cut off (from the wrist joint) their (right) hands as a recompense for that which they committed, a punishment by way of example from Allâh. And Allâh is All-Powerful, All-Wise.﴿

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What is Allah's ruling on the Day of Resurrection on those who commit these major sins and die without repenting or being subject to the above-mentioned punishments?

A: The `Aqidah (Creed) of Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim community) in this regard is that any Muslim who dies persisting on committing one of the major sins like Zina (illegal sexual intercourse outside marriage), Qadhf (falsely accusing a chaste person of illegal sexual intercourse outside marriage) or theft, will be left to the Will of Allah (may he be Exalted), if He wills, He will forgive them and if He wills, He will torture them for the major sin on which they died. Yet, their final resort will be in Jannah (Paradise), for Allah (may He be Exalted and Praised) says: ﴾Verily, Allâh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills﴿ There are also Sahih (authentic) and Mutawatir (Hadith reported by a significant number of narrators throughout the Isnad, whose agreement upon a lie is impossible) indicating that sinners who believe in the Oneness of Allah will be taken out of Hell-fire, in addition to the Hadith reported on the authority of `Ubadah ibn Al-Samit (may Allah be pleased with him) who narrated: ﴾We were sitting with the Prophet (peace be upon him) and he said: "Will you give me your pledge of allegiance not to worship anything along with Allah, not to commit Zina or to steal? Then, he read the Ayah from Surah Al-Nisa',﴿ (i.e. the mentioned Ayah). Sufyan - the sub-narrator - added (in his narration) that: He recited the Ayah: ﴾Whoever among you fulfills his pledge, will receive his reward from Allah; and whoever commits any of those sins and receives the legal punishment (in this life), his punishment will be an expiation for that sin; and whoever commits any of those sins and Allah screens him, then it is up to Allah to punish or forgive him.﴿

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Fatwa no. 4850

Q: Is it lawful to call a person who commits Zina (sexual intercourse outside marriage) or drinks intoxicants a "Kafir (disbeliever)"?

A: Whoever drinks intoxicants or commits Zina should not be called a "Kafir" according to Ahl-ul-Sunnah wal-Jama'ah (those adhering to the Sunnah and the Muslim community). He is as much of a believer as he has of Iman (faith/belief) and as much of a lecher as he has committed of sin. As to the saying of the Prophet (peace be upon him): ("A committer of Zina (sexual intercourse outside marriage), when he commits Zina, does not commit it while he is a believer; and he does not drink Khamr (intoxicant), when he drinks it, while he is a believer...") it negates having perfect Iman, yet it does not negate having Iman.

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It is authentically reported that the Prophet (peace be upon him) said on the authority of Abu Dhar as related by Al-Bukhari: ("No servant (of Allah) says, 'La ilaha illa Allah (there is no deity but Allah)' then dies in this state, except that he will enter Paradise." I said, "Even if he committed illegal sexual intercourse, and even if he committed theft?" He replied, "Even if he committed illegal sexual intercourse (Zina), and even if he committed theft." I repeated, "Even if he committed illegal sexual intercourse, and even if he committed theft?" He replied, "Even if he committed illegal sexual intercourse, and even if he committed theft," I repeated again, "Even if he committed illegal sexual intercourse, and even if he committed theft?" He replied, "Even if he committed illegal sexual intercourse, and even if he committed theft, in spite of Abu Dhar.) When Abu Dhar narrated this Hadith, he used to say, "In spite of Abu Dhar." Abu 'Abdullah said, "This is at the time of death or before it, if one repents and regrets and says: La ilaha illa Allah (there is no deity but Allah), his sins will be forgiven." Thus, such a person embraces belief in both: promises of reward and threats of punishment, and acts according to them without denying any of them. On the other hand, anyone who deems it lawful to commit Zina, theft, drink intoxicants, or any other prohibitions, unanimously agreed to be forbidden, is considered a Kafir according to the view of Ahl-ul-Sunnah wal-Jama'ah.

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The Seventh Question from Fatwa no. (5383):

Q7: Will a believer abide eternally in the Fire? And what happens if they believe in Allah, His Angels, etc., but do not perform Salah (Prayer)?

A: A believer will not remain in the Fire eternally. If someone dies having committed major sins, other than Shirk (associating others in worship with Allah), without having performed Tawbah (repentance to Allah) for them, it will be left to the Will of Allah to decide. If Allah so wills, they may be punished or forgiven, but their final destination will be to Paradise. Allah (Exalted be He) says: ﴾Verily, Allâh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills﴿ Anyone who abandons Salah is a Kafir (disbeliever) and is committing a major act of Kufr (disbelief), on account of which they will abide eternally in the Fire with the other Kafirs.

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The Third Question from Fatwa no. (5401):

Q3: What is the ruling on a habitual drinker who died not having performed Tawbah (repentance to Allah) for their sin after being advised and warned about it? Is it obligatory on us to bury them in a Muslim graveyard? Also, what is the ruling on someone who deliberately kills themselves?

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A: If a Muslim dies persisting in a major sin, such as drinking alcohol, Riba (usury), Zina (illegal sexual intercourse outside marriage), stealing, or similar sins, or if they commit suicide, according to Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim community), they are considered to be a believer due to their Iman (Faith), but their major sin renders them a Fasiq (someone openly and flagrantly violating Islamic law). The matter will be left for Allah to decide, if He so wills, He may forgive them, and if He so wills, He may punish them according to their sins. The body of the deceased should be washed, shrouded, and buried in the Muslim graveyard after offering the Funeral Prayer for them, as this major sin does not make this unlawful, as Allah (Glorified be He) says: ﴾Verily, Allâh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills﴿ Moreover, what is reported in the Mutawatir Hadith (Hadith reported by a significant number of narrators throughout the chain of narration, whose agreement upon a lie is impossible) from the Prophet (peace be upon him) is that the disobedient believers will be taken out of the Fire on the Day of Resurrection.

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The Third Question from Fatwa no. (5634):

Q3: Will a soldier, who kills others while defending the country following a dispute with another country, be admitted to Jannah (Paradise)?

A: Yes, they will be admitted to Jannah, if they die as a Muslim. However, if a Muslim has committed

(Part No. 1; Page No. 733)

major sins, other than Shirk (associating others in worship with Allah), and dies without performing Tawbah (repentance to Allah), their affair will be left to the Will of Allah (Glorified be He). This is the view held by Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim community) based on the Qur'anic Ayah (verse) in which Allah (Glorified and Exalted be He) says: ﴾Verily, Allâh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills﴿

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Fatwa No. 6207

Q: Some of my father's acquaintances told me that he killed some people at a time when stealing and corruption prevailed. My father died while I was young. Since knowing this, I am confused regarding what I should do to make up for what my father did. He died without performing Hajj but I offered it on his behalf. It is worth mentioning that he did not have any children other than me. What shall I do? Shall I feed a needy person for every victim my father killed? I swear by Allah that freeing a slave is beyond my means. What shall I do regarding Sawm (fast), which he never observed? May you guide me! May Allah reward you with the best!

(Part No. 1; Page No. 734)

A: If a Muslim dies after deliberately killing a person or persons, then he has committed a major sin other than Shirk (associating others in worship with Allah). He is left to the Will of Allah Who forgives or tortures him according to His Will. Allah (Exalted be He) says: ﴿Verily, Allâh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills﴾ Then on the Day of Judgment, there will be a sort of settlement between him and his victim regarding misdeeds and good deeds. You only have to ask Allah to forgive your father and be merciful with him. You can also give Sadaqah (voluntary charity) on his behalf so that Allah may have mercy on him and pardon him.

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Fifth question from Fatwa No. 6396

Q 5: What is the ruling on a person who does not perform any obligatory acts of `Ibadah (worship) like Salah (Prayer) even though he is well? He used to do good deeds and avoid evil ones. He says: "Allah is Forgiving and Merciful. I do no evil deeds and I love doing good." However, some people also perform Salah and do righteous deeds, but commit sins such as Zina (illegal sexual intercourse outside marriage), Riba (usury) and drinking Khamr (alcohol or any other intoxicant). What is the ruling on doing so?

(Part No. 1; Page No. 735)

A: Firstly: Abandoning Salah is an act of Al-Kufr-ul-Akbar (major form of disbelief) even if one does not deny its obligation. This is the most proper viewpoint of scholars. The Prophet (peace be upon him) said: ﴿That which differentiates us from the Kafirs (disbelievers) and hypocrites is our performance of Salah. He who abandons it, becomes a Kafir (disbeliever).﴾ There are other Hadiths of the same meaning.

Secondly: Committing Zina, dealing in Riba and drinking Khamr are from the major sins that do not render a Muslim a Kafir as long as he does not regard them as lawful. But committing these sins puts a person in a great danger. If someone dies as persisting on committing major sins, they are under Allah's Will. If He wills to forgive them, He will forgive them. Allah may also punish them according to their sins and then admit them to Jannah (Paradise). Allah (Exalted be He) says: ﴿Verily, Allâh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills﴾

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The fifth question of Fatwa No. (6614):

Q5: Was Adam (peace be upon him) driven out of the Garden, and is his progeny to bear the burden of his sin?

A: Allah (Exalted be He) informed us that He caused Adam (peace be upon him) to descend from the Garden after he disobeyed, and then Allah forgave him. He also informed us that He would send the scriptures, prophets, and messengers. Thus, whoever obeys, Paradise will be his abode and whoever disobeys, Hellfire will be his abode. Allah (Exalted be He) says (what means): ﴾We said: "Get down all of you from this place (the Paradise), then whenever there comes to you Guidance from Me, and whoever follows My Guidance, there shall be no fear on them, nor shall they grieve.﴿ ﴾But those who disbelieve and belie Our Ayât (proofs, evidence, verses, lessons, signs, revelations, etc.) - such are the dwellers of the Fire. They shall abide therein forever.﴿

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The Third Question from Fatwa no. (7122):

Q3: What is the ruling on those who commit major sins, such as murder, theft, Zina (illegal sexual intercourse outside marriage), and the like, while living in a country that enforces laws other than the Islamic Shari`ah? Please provide us with authentic evidence.

(Part No. 1; Page No. 737)

A: Those people who are Mushriks (those who associate others with Allah in worship) and are committing major Shirk (associating others in worship with Allah) when they die, will abide in the Fire eternally. However, if they perform Tawbah (repentance) from their sins and from Shirk, and do righteous deeds, Allah will forgive them and will substitute their sins with good deeds. Allah (Exalted be He) says: ﴿And those who invoke not any other ilâh (god) along with Allâh, nor kill such person as Allâh has forbidden, except for just cause, nor commit illegal sexual intercourse - and whoever does this shall receive the punishment.﴾ ﴿The torment will be doubled to him on the Day of Resurrection, and he will abide therein in disgrace;﴾ ﴿Except those who repent and believe (in Islâmic Monotheism), and do righteous deeds; for those, Allâh will change their sins into good deeds, and Allâh is Oft-Forgiving, Most Merciful.﴾ Allah also says: ﴿Say: "O 'Ibâdî (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allâh: verily, Allâh forgives all sins. Truly He is Oft-Forgiving, Most Merciful.﴾ ﴿"And turn in repentance and in obedience with true Faith (Islâmic Monotheism) to your Lord and submit to Him (in Islâm) before the torment comes upon you, (and) then you will not be helped.﴾ The Ayahs (Qur'anic verses) continue until Allah (Glorified be He) says: ﴿And Allâh will deliver those who are the Muttaqûn (the pious - See V.2:2) to their places of success (Paradise). Evil shall touch them not, nor shall they grieve.﴾ He (may he be Exalted) also says: ﴿Say to those who have disbelieved, if they cease (from disbelief), their past will be forgiven. But if they return (thereto), then the examples of those (punished) before them have already preceded (as a warning).﴾ It is also confirmed that the Prophet (peace be upon him) said: ﴿Islam voids what was before it (previous misdeeds).﴾ However, those

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who commit sins other than Shirk after embracing Islam, according to the correct opinion, i.e. that of Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim community), they are believers according to the level of their Iman (belief) and Fasiqs (those openly and flagrantly violating Islamic law) according to the amount of major sins, other than Shirk, that they have committed. However, if they die while practicing these sins, without repentance, according to Ahl-ul-Sunnah wal-Jama`ah, the matter will be entrusted to Allah, Who may either pardon and forgive them due to their Iman, if He so wills, or punish them due to their sins, if He so wills. Allah (Exalted be He) says: ﴿Verily, Allâh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills﴾ He (Exalted be He) also says: ﴿And (there are) others who have acknowledged their sins, they have mixed a deed that was righteous with another that was evil. Perhaps Allâh will turn unto them in forgiveness. Surely, Allâh is Oft-Forgiving, Most Merciful.﴿ It is reported on the authority of Abu Dhar (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said, ﴾"Someone came to me from my Lord and informed me" - or he said, "Gave me the good news that if any of my Ummah (nation) die while not associating anything in worship with Allah, they will enter Paradise." I asked, "Even if they had committed Zina and theft?" He replied, "Even if they had committed Zina and theft."﴿ Reported by Al-Bukhary, Muslim, and others.

The Hadith relating to Shafa`ah (intercession) that have been ranked as Sahih (authentic) and Mutawatir (a Hadith reported by a significant number of narrators throughout the chain of narration, whose agreement upon a lie is impossible) give detailed evidence on the subject. You can refer to them in "Sahih Al-Bukhary," "Sahih Muslim," and other books of the Sunnah (whatever is reported from the Prophet). This applies if a Muslim dies without performing Tawbah, but if they do perform it, Allah enjoined upon Himself to forgive them as has been shown in

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the texts quoted above and other texts.

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Fatwa no. 8742

Q: A Hadith was mentioned in the book entitled "Al-Kaba'ir" (Major Sins) by Shaykh Ibn 'Abdul-Wahab which reads: "Whoever says, 'I am a believer' is in fact a Kafir (disbeliever). Whoever says, 'I will be in Paradise' will be in Hellfire" or something to that meaning, without Takhrij (referencing) or Ta'lil (logical and methodical reasoning). Please advise regarding the authenticity and explanation of this Hadith.

A: This was not authentically confirmed to be a Hadith of the Prophet (peace be upon him), but was narrated as an Athar (narration from the Companions) attributed to 'Umar Ibn Al-Khattab (may Allah be pleased with him). Ibn Kathir mentioned it in his interpretation of the Ayah saying (what means): ﴾Have you not seen those (Jews and Christians) who claim sanctity for themselves. Nay, but Allâh sanctifies whom He wills, and they will not be dealt with injustice even equal to the extent of a scalish thread in the long slit of a date-stone.﴿ (Surah Al-Nisa', 4: 49). He said, "Imam Ahmad reported on the authority of Al-Mu'tamir, from his father, from Nu'aym ibn Abu Hind, from 'Umar Ibn Al-Khattab (may Allah be pleased with him) that he said: 'Whoever says, 'I am a believer', is in fact a Kafir. Whoever says, 'I am knowledgeable', is in fact ignorant. Whoever says, 'I will be in Paradise', will be (end up) in Hellfire.'"

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Its narrators are trustworthy; it was narrated also by Ibn Mardawayh, from Musa Ibn 'Ubaydah, from Talhah Ibn 'Ubaydullah Ibn Kurayz, from 'Umar that he said, "The thing I fear most for you is self-opinion; whoever says, 'I am a believer', is in fact a Kafir; whoever says, 'I am knowledgeable', is in fact ignorant; whoever says, 'I will be in Paradise', will be (end up) in Hellfire.' Nevertheless, its chain of narration includes Musa Ibn 'Ubaydah Ibn Nashit Al-Rabadhy, who is a weak narrator; Imam Ahmad said about him, "Reporting on his authority is unacceptable." He also said, "Hadiths reported by him are Munkar (rejected for being reported by a weak narrator whose narration conflicts with an authentic Hadith)." Yahya Ibn Ma'in and Ibn Al-Madini ranked him as weak. This concludes Ibn Kathir's commentary.

Moreover, the mentioned narration of Ahmad has a missing narrator in its chain of transmission, because Na'im did not directly hear from 'Umar (may Allah be pleased with him). However, the mentioned Athar, if it is true, refers to whoever says so by way of self-praise and overweening estimate of one's own deeds; and the falsity and infringement on the knowledge of Ghayb (the Unseen) in stating, "I will be in Paradise" although Allah the Exalted says (what means): ﴾Say: "None in the heavens and the earth knows the Ghaib (Unseen) except Allâh"﴿ Surah Al-Naml, 27: 65). He also states: ﴾"(He Alone is) the All-Knower of the Ghaib (Unseen), and He reveals to none His Ghaib (Unseen)."﴿ ﴾Except to a Messenger (from mankind) whom He has chosen (He informs him of unseen as much as He likes), and then He makes a band of watching guards (angels) to march before him and behind him.﴿ (Surah Al-Jinn, 72: 26-27).

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We recommend that you refer to the second volume of the book entitled 'Kashf Al-Khafa' wa Muzil

Al-Iltibas ‘amma Ishtahara min Al-Ahadith ‘ala Alsinat Al-Nas” by Al-‘Ajluny, so that you learn more about this issue.

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The fourth question of Fatwa No. (9452):

Q4: Is it true that my father's illness is a sign of Allah's love for him, as the Prophet (peace be upon hum) stated: (When Allah loves a servant, He tries him (by affliction).) **However, my father did not use to offer Salah (prayer) before his illness and it is known that sickness expiates sins.**

Is it true that working in banks is unlawful? What is the legal decision when a person is compelled to do so, because there is no other work available?

A: First: We have already issued Fatwa No. 4961 regarding working in a bank that deals in Riba (usury or interest). It states that if the bank does not deal in interest bearing transactions, the salary or the bonus an employee receives for work is Halal (lawful), for earning it through lawful work.

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On the other hand, if the bank deals in Riba, the salary or the bonus an employee receives for work is Haram (unlawful), because of their cooperating with the owners of these Riba-based banks in sin and transgression. Allah says (what means): (Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression.) It is also narrated that: (The Messenger of Allah (peace be upon him) cursed the one who consumes (takes) Riba (usury or interest), the one who pays it, the one who writes it down and the two who witness it. He (peace be upon him) said, "They are all equal.") Related by Muslim.

Second: If a believer is afflicted with an illness, or any other kind of hardship, this will help expiate some of their sins, because the Prophet (peace be upon him) stated: (No calamity befalls a Muslim but that Allah expiates some of his sins because of it, even though it were the prick he receives from a thorn.) Related by Ahmad, Al-Bukhari, and Muslim. It is also reported that the Prophet (peace be upon him) said: ("Verily, the greatness of reward is with the greatness of trial. And indeed, when Allah loves a people, He tries them (by affliction). Whoever is content (with Allah's Decree) will win His Good Pleasure, but whoever is discontent (with Allah's Decree) will earn His Wrath.") Related by Al-Tirmidhy. This is for the believers. As for the disbelievers, sickness is a kind of worldly accelerated punishment. According to the more correct of the two opinions held by the scholars, a person who abandons Salah is considered a Kafir (disbeliever).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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(Part No. 1; Page No. 743)

Fatwa No. 11398

Q: An Imam (the one who leads congregational Prayer) delivered Jumu'ah (Friday) speech on 10/6/1408 A.H. He admonished people and reminded them of Jannah (Paradise) and what Allah (Exalted be He) prepared of blessings therein. At the end of his speech, he swore that whoever shaves his beard or lets his garment down will not enter Jannah. We would like you to guide us to the truth in this regard. Is this true or false?

A: Shaving the beard and letting clothes down are prohibited acts. Whoever does so is disobedient to Allah. If such a person dies as persisting on doing so without making Tawbah (repentance to Allah), his affairs will be with Allah. He may punish him according to his sins and then admit him to Jannah and He may forgive him out of His Bounty and Generosity. The speaker who swore that a person who shaves his beard and who lets his clothes down will not enter Jannah committed a mistake in his oath and contradicted the view of Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim community) concerning the ruling of a disobedient person if they die without making Tawbah to Allah. We ask Allah to guide him.

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Major Shirk

(Part No. 1; Page No. 746)

The First Question from Fatwa no. 1653

Q 1: What is the difference between major Shirk (associating others with Allah in His Divinity or worship that takes the Muslim out of Islam) and minor Shirk (associating other partners with Allah that is not tantamount to taking the Muslim out of Islam) in terms of their definitions and rulings?

A: Major Shirk is: (i) Regarding anything equal to Allah, in terms of His Names and Attributes, such as by calling them by the Names or the Attributes of Allah. Allah (Exalted be He) says: ﴿And (all) the Most Beautiful Names belong to Allâh, so call on Him by them, and leave the company of those who belie or deny (or utter impious speech against) His Names. They will be requited for what they used to do.﴾ The forms of heresy in relation to Allah's Names include naming others by His Personal Names and Attributes.

(ii) Regarding others as equal to Allah (Exalted be He) in terms of `Ibadah (worship) and humbling oneself to other than Him, such as: the sun, the moon, a prophet, an angel, or a pious person. Trying to get closer to them through performing Salah (Prayer), seeking succor in times of adversity or suffering, seeking help in bringing benefit; supplicating to the dead or absent beings to relief distress or to meet requests, and other such acts that are the province of Allah (Glorified be He). Practicing any of these acts or similar to them is worshipping other than Allah, and is considered to be Shirk. Allah (Exalted be He) says: ﴿Say (O Muhammad صلى الله عليه وسلم): "I am only a man like you. It has been revealed to me that your Ilâh (God) is One Ilâh (God - i.e. Allâh). So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord."﴾

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There are many similar Ayahs (Qur'anic verses) on Tawhid-ul-Ibadah (Oneness of Worship).

(iii) Regarding anything as being equal to Allah in terms of their legislation, accepting the laws and judgments of other than Allah, agreeing with their rulings on the lawful and prohibited, out of reverence and veneration, and resorting to them in judging and resolving the disputes. Add to this believing that a law other than that of Allah is effective in litigation or deeming what is permissible, even if it is not regarded as a religion. In this concern, Allah (Exalted be He) talks about the Jews and the Christians: ﴾They (Jews and Christians) took their rabbis and their monks to be their lords besides Allâh (by obeying them in things which they made lawful or unlawful according to their own desires without being ordered by Allâh), and (they also took as their Lord) Messiah, son of Maryam (Mary), while they (Jews and Christians) were commanded [in the Taurât (Torah) and the Injeel (Gospel)] to worship none but One Ilâh (God - Allâh) Lâ ilâha illa Huwa (none has the right to be worshipped but He). Praise and glory be to Him (far above is He) from having the partners they associate (with Him)."﴿ There are similar Ayahs and Hadiths on the grave sin of agreeing with laws other than the Laws of Allah or abandoning the Law of Allah in favor of positive law or tribal customs, or the like. These are the three types of major Shirk and if anyone commits any of them, they will be an apostate who is taken outside the Din (religion) of Islam. If this happens, they will not be able to have Janazah (Funeral) Prayer performed for them if they die, nor will they be buried in the Muslim graveyard, Muslims will not be able to inherit from them - instead their property will be given to Bayt-ul-Mal (Muslim public treasury) - nor will Muslims be able to eat meat from animals they slaughter. The ruling on them is that they should be executed by the Muslim ruler, unless they perform Tawbah (repentance to Allah) before they are executed. If they do this, their Tawbah will be accepted, they will not be executed, and they will be treated as a Muslim again.

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As for minor Shirk, this refers to all that is prohibited by the Shari`ah (Islamic law) to block the means that may lead to major Shirk and these are described as Shirk in the religious texts. This includes swearing by other than Allah, as this is seen as a way leading to major Shirk. Therefore, the Prophet (peace be upon him) forbade swearing by other than Allah. It was authentically reported that he (peace be upon him) said: ﴾Allah forbids you to swear by your fathers. Anyone who has to take an oath should swear by Allah or be silent.﴿ In fact, the Prophet (peace be upon him) called it an act of Shirk. Ibn `Umar (may Allah be pleased with them both) narrated that the Prophet (peace be upon him) said: ﴾Anyone who swears by other than Allah has committed Shirk.﴿ (Related by Ahmad, Al-Tirmidhy, and Al-Hakim with a good Isnad (chain of narrators)) Swearing by other than Allah involves exceeding the proper bounds in revering other than Allah, and the result of this could lead a person to major Shirk.

Other examples of minor Shirk include common expressions used by many Muslims, such as: "Ma sha' Allah wa shi'ta (What Allah wills and you will)," "Lawla Allah wa anta... (But for Allah and you...)," and similar sayings. The Prophet (peace be upon him) prohibited these sayings and guided those who say them to say instead: "Ma sha' Allah wahdahu (What Allah Alone wills)" or "Ma sha' Allah, thumma shi'ta (What Allah wills, and then you will)." This is a way to block the means to major Shirk and the belief that other than Allah shares with Him the will to determine the occurrences and events of the universe. Other prohibited sayings are: "Tawakaltu `ala Allah wa `alayka (I rely on Allah and on you)" and "Lawla siyahu ad-dik or al-bat, la suriqa al-mata` (But for the crowing of the cock or the (quacking of the) duck, the property would have been stolen)." Another example is Riya' (showing-off), such as when performing acts of `Ibadah by elongating Salah sometimes so it will be seen

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by people or raising the voice when reciting the Qur'an or performing Dhikr (Remembrance of Allah) to be heard and praised by people. It was related by Imam Ahmad, with a Sanad (chain of narrators) that is Hasan (it contains a narrator with weak exactitude, but is free from eccentricity or blemish) on the authority of Mahmud ibn Labid (may Allah be pleased with him) who narrated that the Messenger of Allah (peace be upon him) said: ﴾What I fear most for my Ummah (nation) is the minor Shirk of Riya'.﴿ If someone never performs acts of worship without Riya' and otherwise does not perform

Salah, Sawm (Fasting), Dhikr, nor recite the Qur'an, they are committing major Shirk and are one of the hypocrites about whom Allah says: ﴾Verily, the hypocrites seek to deceive Allâh, but it is He Who deceives them. And when they stand up for As-Salât (the prayer), they stand with laziness and to be seen of men, and they do not remember Allâh but little.﴿ ﴾(They are) swaying between this and that, belonging neither to these nor to those﴿ up to where Allah says: ﴾Verily, the hypocrites will be in the lowest depth (grade) of the Fire; no helper will you find for them.﴿ ﴾Except those who repent (from hypocrisy), do righteous good deeds, hold fast to Allâh, and purify their religion for Allâh (by worshipping none but Allâh, and do good for Allâh's sake only, not to show off), then they will be with the believers. And Allâh will grant the believers a great reward.﴿ He then confirmed this in a Hadith Qudsy (Revelation from Allah in the Prophet's words): ﴾I am so self-sufficient that I am in no need of having an associate. Thus he who does an action for someone else's sake as well as Mine will have that action renounced by Me to him whom he associated with Me.﴿ (Related by Muslim in his Sahih [Book of Authentic Hadith])

Committing an act of minor Shirk does not take a person out of Islam, but it is regarded as the second most major sin, next to major Shirk. That is why `Abdullah ibn Mas`ud said,

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"Lying when swearing by Allah is better to me than someone honestly swearing by other than Him." Consequently, the ruling on someone who commits minor Shirk is that they are treated like a Muslim; their family inherit from them and they inherit from their family according to what is laid down in the Shari`ah; if they die, Muslims will perform the Janazah Prayer for them and bury them in the Muslim graveyard; and Muslims will also eat the meat from an animal they slaughter, and so on, according to the other Islamic rulings. They will not stay eternally in the Fire if they do go into it, just like any sinner who committed a major sin, according to Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim community) and contrary to the views of the Kawarij (a deviant Islamic sect claiming that those who commit major sins are disbelievers) and Mu`tazilah (a separatist Islamic sect claiming that those who commit major sins are in a state between belief and disbelief).

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The First, Second, and Third Questions from Fatwa no. (2229):

Q1: What is the Tafsir (explanation/exegesis of the meanings of the Qur'an) of the Ayah (Qur'anic verse) in which Allah (Exalted be He) says: ﴾And do not marry Al-Mushrikât (idolatresses, etc.) till they believe (worship Allâh Alone).﴿ **?**

A: The Tafsir of the Ayah: ﴾And do not marry Al-Mushrikât (idolatresses, etc.) till they believe (worship Allâh Alone).﴿ is that Allah (Exalted be He) is forbidding His Believing Servants from marrying women who are Mushriks (those who associate others with Allah in worship), with the exception of the women of the People of the Book; the Jews and Christians. This is supported by the Ayah in which Allah (Exalted be He) says: ﴾Made lawful to you this day are At-Tayyibât [all kinds of Halâl (lawful) foods, which Allâh has made lawful (meat of slaughtered eatable animals, milk products, fats, vegetables and fruits)]. The food (slaughtered cattle, eatable animals) of the people of the Scripture (Jews and Christians) is lawful to you and yours is lawful to them. (Lawful to you in marriage) are chaste women from the believers and chaste women from those who were given the Scripture (Jews and Christians) before your time when you have given their due Mahr (bridal-money given by the husband to his wife at the time of marriage), desiring chastity (i.e. taking them in legal wedlock) not committing illegal sexual intercourse, nor taking them as girl-friends.﴿

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In this Ayah from Surah Al-Ma'idah, Allah makes it lawful to marry free chaste Jewish or Christian women. This shows that they are not included among the Mushriks mentioned in the Ayah from Surah Al-Baqarah and that the People of the Book are not included with the Mushriks in the Ayah: ﴾Those who disbelieve from among the people of the Scripture (Jews and Christians) and Al-Mushrikûn, were not going to leave (their disbelief) until there came to them clear evidence.﴿ Nor in the Ayah: ﴾Verily, those who believe (in Allâh and in His Messenger Muhammad صلى الله عليه وسلم), and those who are Jews, and the Sabians, and the Christians, and the Majûs, and those who worship others besides Allâh, truly, Allâh will judge between them on the Day of Resurrection.﴿ It is also correct to say that women of the People of the Book are included in the general prohibition of marrying Mushrik women, in Surah Al-Baqarah, but that the Ayah in Surah Al-Ma'idah excludes them from this general prohibition.

There is no contradiction between the two Ayahs if explained either way. The Ayah of prohibition is confined to a specific category of Kafirs (disbelievers) while the Ayah of permission is confined to another category of them. This is the view of the majority of the Sahabah (Companions of the Prophet, may Allah be pleased with them), although there is not an Ijma` (consensus) on this point. Ibn Jarir stated in his Tafsir that there was Ijma` among the Sahabah that this was permissible, and he judged the narration about `Umar (may Allah be pleased with him)

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reprimanding Talhah ibn `Ubaydullah for marrying a Jewish women and Hudhayfah ibn Al-Yaman for marrying a Christian woman to be Da`if (weak) and refuted. He did so according to the Sanad (chain of transmission) and because they conflicted with other reports that were stronger. Ibn Jarir also mentioned the aversion of `Umar and his son `Abdullah (may Allah be pleased with them both) to this practice, because they feared that Muslims would be excessive in marrying women from the People of the Book, following in imitation of the examples of Hudhayfah, Talhah, and `Uthman (may Allah be pleased with them). They also feared that Muslims would turn away from marrying Muslim women, and in doing so, would violate the Prophet's advice to marry religious Muslim women. Undoubtedly, a Muslim woman is better than a woman from the People of the Book in terms of religion.

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Q2: Is the Shirk (associating others in worship with Allah) mentioned in the glorious Ayah include the Muslims who follow some sufi orders such as Al-Tijaniyyah, and Al-Qadiriyyah. Or those who wear amulets, whether Ayahs of the Qur'an are inscribed on them or not. Or those who embrace Islam but practice some idolatrous traditions?

A: The Shirk mentioned in the Ayah includes whoever seeks the help of anyone other than Allah e.g. the Jinn (creatures created from fire), the dead, or absent people. It also expands to those who have some idolatrous traditions like those of Jahiliyyah (pre-Islamic time of ignorance) e.g. seeking to draw close to other than Allah by making vows and offering sacrifices to other than Allah. Additionally, they beseech them for help, rub their bodies against their graves, and circumambulate around them in hope of their bringing benefit to them or warding off harm. Whoever commits these act falls under the general meaning of the Mushrik men and women mentioned in the Ayah. It is not lawful to allow them to marry believing women until they embrace true, pure Iman (Faith) and repent of the mentioned polytheistic heresies and their like that nullify faith.

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Likewise, a believer should not marry any of their women who practice heresies and polytheistic acts until they quit doing them and repent of their sins.

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Fatwa No. 4229

Q: One of the idol worshippers met us and said: "Allah has sent His Prophet (peace be upon him) to all people as a bringer of good tidings and a warner. Allah ordered him to prevent idol worshipping. But He left Al-Hajar Al-Aswad (The Black Stone in the southeast corner of the Ka`bah from which Muslims begin circumambulation) in the corner of Ka`bah to be kissed and visited and that people may perform Du`a' (supplication to Allah) there. Why did He leave Al-Hajar Al-Aswad? He did so because those who offer `Ibadah (worship) to idols do not intend idols with `Ibadah. But they offer `Ibadah to idols to be a means between Allah (Glorified and Exalted be He) and them." He added: "If this is so, then Al-Hajar Al-Aswad and the idols are similar." Therefore, I sent you this question in order to know your answer that I may be guided and guide others.

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A: `Ibadah is to obey Allah, carry out His commands, abstain from what He prohibits, obey the commands of the prophet (peace be upon him), follow his example in what he did of good deeds, regard as lawful what He considers to be lawful and to regard as unlawful what He decreed to be unlawful. This should be out of hope for His reward and out of fear of His punishment. Allah says: ﴿They (Jews and Christians) took their rabbis and their monks to be their lords besides Allâh (by obeying them in things which they made lawful or unlawful according to their own desires without being ordered by Allâh), and (they also took as their Lord) Messiah, son of Maryam (Mary), while they (Jews and Christians) were commanded [in the Taurât (Torah) and the Injeel (Gospel)] to worship none but One Ilâh (God - Allâh) Lâ ilâha illa Huwa (none has the right to be worshipped but He). Praise and glory be to Him (far above is He) from having the partners they associate (with Him)."﴾ It was authentically reported that the Prophet (peace be upon him) kissed and touched Al-Hajar Al-Aswad during his Tawaf (circumambulation around the Ka`bah) out of obedience to Allah. The Sahabah (Companions of the Prophet) followed the example of the Prophet (peace be upon him) in this regard out of obedience to Allah in carrying out the rites. They did not do so to glorify Al-Hajar Al-Aswad without legislation from Allah. Therefore, `Umar ibn Al-Khattab (may Allah be pleased with him) said his famous saying: "By Allah I know that you are but a stone that brings no benefit and causes no harm. Had it not been that I saw the Messenger of Allah (peace be upon him) kissing you, I would not have kissed you." Consequently, kissing and touching Al-Hajar Al-Aswad in Tawaf is one of the rites of Hajj (Pilgrimage) and an act of `Ibadah, and likewise Tawaf whether in Hajj or 'Umrah (lesser pilgrimage) and directing one's face towards Ka`bah in Salah (Prayer) and Du`a'. A person is not allowed to turn their face or back towards Ka`bah while urinating or defecating. All these are acts of `Ibadah and obedience to Allah (Exalted be He) by following His command and abstaining from what He prohibits. Muslims do not do this by their own free will. Moreover, the Sujud (Prostration) of the angels to Adam (peace be upon him) was an act of `Ibadah to Allah and obedience to His command to do so.

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The angels did not do so as an act of `Ibadah to Adam. When Iblis (Satan) refused to make Sujud for Adam, Allah was angry and cursed him. All these acts of `Ibadah were not to use Al-Hajar Al-Aswad, Ka`bah and Adam (peace be upon him) as a means to drive us closer to Allah in position. They are all but to obey Allah in His legislation and to follow His commands. This is different from the `Ibadah of Kafirs (disbelievers) to idols. They do so out of their free will in order to satiate their desires without guidance from Allah. However, Allah prohibits doing so for them and threatens them with painful chastisement for it. He (Exalted be He) sent His messengers to get rid of these idols and to fight those who offer `Ibadah to anyone other than Allah to bring them closer to Allah in position. Thus, how can we compare what Allah commands to what He prohibits! How far is the relationship between this and that. It is similar to one thing and its opposite.

Exalted is your Lord, the Lord of might, above what they describe. Peace be upon the Messengers. Praise is to The Lord of the worlds.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 4357

Q: I had previously asked you about the ruling on the validity of praying behind an Imam (leader of congregational Prayer) who commits Shirk (associating others with Allah in worship) while claiming to be a Muslim, such as those who offer sacrifices to Awliya' (pious people), invoke them, make vows to them, circumambulate around their graves, set out to visit them and so on.

We are frequently asked about this issue during our travels to some Muslim countries, and it was repeatedly posed by Ansar (Supporters) of Sunnah in Sudan when we went there earlier this year. You recommended that we send you this question in writing, to be viewed by the Ifta' Committee and the answer be discussed in detail and then published. Again, I am reminding Your Honor, and waiting for your written reply in detail. May Allah reward you the best for your efforts.

A: If a person makes vows or offers sacrifices to other than Allah; or invokes other than Allah for something beyond normal means, such as healing the sick or having progeny; or invokes people who are absent to relieve a distress, or someone dead to repel harm; or circumambulates graves; or set out on a special journey to them; or seeks the help of idols and similar objects, they are considered Mushriks (those who associate others with Allah in worship), guilty of major Shirk. Their own Salah (prayer) is invalid. Thus, it is not permissible to appoint such a person as an Imam to lead others in prayer or to pray behind him for his committing of Shirk.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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(Part No. 1; Page No. 758)

Fatwa no. (6140):

Q: I teach Arabic in the public high school of Kerala and I try, with the Help of Allah, to be a faithful servant of the true Din (religion) of Islam. It is with great sadness and hope that I am informing Your Eminence that there is a dispute among our scholars regarding the meaning of these Words of Allah (may he be Exalted): ﴾And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone).﴿ **One group says that Allah created the Jinn (creatures created from fire) and humans to worship Him Alone and not to worship other than Him. Accordingly, if someone worships other than Allah, they will be ruined and deserve His Punishment eternally.**

The other group says that it means that Allah created the Jinn and humans to worship Him Alone. Accordingly, if someone does anything other than worshipping Allah, they will be ruined and deserve His Punishment eternally. Bearing in mind that both of these views have lengthy explanations behind them, please explain to us which view is true and most correct.

A: Allah created all creatures to worship Him Alone, associating no other in worship with Him. It is therefore only impermissible to worship other than Him or associate others in worship with Him. However, being occupied with other matters that do not conflict with worshipping Allah Alone or associating no partners in worship with Him, such as being occupied with trade, industrial or agricultural activities, this is not objectionable. Therefore, the first view is correct and that the second view is a false one that has not been adopted by any of the scholars. We advise you to refer to the Tafsir (explanation/exegesis of the meanings) of Allah's Words: ﴾And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone).﴿

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You could refer to the Tafsirs of Ibn Jarir Al-Tabary, Ibn Kathir, and other Mufassirs (exegetes of the Qur'an) known for their adherence to the Sunnah (whatever is reported from the Prophet).

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Fatwa No. 7901

Q: I was in Madinah and went to visit Al-Masjid Al-Nabawy (the Prophet's Mosque). I stood before the grave of the Prophet (peace be upon him) and greeted him. I, then, invoked peace upon him from the booklet of a person standing there. The book includes no statements entailing Shirk (associating others in worship with Allah), but Allah knows best. We seek refuge in Allah from this! It includes statements of praise of the Messenger (peace be upon him), his family and Sahabah (Companions). It is the blue booklet currently circulating in the market. While reading in the book, I began to cry for I was sincerely praising the Prophet (peace be upon him) and invoking peace upon him. I once read in a book, which I do not recall the name of, that when visiting the grave of the Messenger (peace be upon him), one should stand before the grave and greet the Messenger (peace be upon him) with reverence and sound faith

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as if they are standing before him while he was still alive. I also heard a Hadith which means that Allah returns the soul of His Messenger (peace be upon him) to his body to return the greeting of whoever greets him. I felt nothing strange in what I did. However, a few days after this visit, I attended a religious lecture in Al-Masjid Al-Nabawy in which the lecturing shaykh warned against committing sinful deeds - as is stated in a Madh-hab (school of jurisprudence) - when visiting Al-Masjid Al-Nabawy. The shaykh added that visitors have to turn their backs to the grave and direct their faces towards the Qiblah (direction faced for Prayer towards the Ka`bah).

The shaykh warned against raising the hands in Du`a' (supplication) while standing at the grave and asking for the intermediation of the Messenger (peace be upon him). He even warned against other deeds which entail Al-Shirk-ul-Akbar or Al-Shirk-ul-Asghar (major or minor form of associating others in worship with Allah). At this point, I began to recall what I did on that day lest I might have committed something unlawful - may Allah save us. Since then, Satan has been bewildering me regarding what I did. I only invoked peace upon the Messenger (peace be upon him) and praised him. I was even standing with my left side towards the grave, casting a look at it from time to time. After the invocation of peace, I surprisingly found myself crying. I do not know why, was it because of the Muslims' status after the Prophet (peace be upon him) or because of my love for him? My mind was wavering with many thoughts and emotions while invoking peace upon him. May Your Eminence answer the following questions:

1- Did any of my actions entail Al-Shirk-ul-Akbar or Al-Shirk-ul-Asghar - may Allah save us?

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2- What are the deeds entailing Al-Shirk-ul-Akbar and Al-Shirk-ul-Asghar? May you illustrate with examples of each?

3- Allah (Glorified and Exalted be He) says in the following Ayah (Qur'anic verse):

Bismillah Al-Rahman, Al-Rahim (In the Name of Allah, the Most Gracious, the Most Merciful) ﴾Say: "O 'Ibâdî (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allâh: verily, Allâh forgives all sins.﴿ Allah is Most Truthful. Some Mufassirs (exegetes of the Qur'an) state that Allah (Glorified and Exalted be He) forgives all sins, including Shirk. Does the intended Shirk refer to Al-Shirk-ul-Asghar or Al-Shirk-ul-Akbar or to both of them?

A: Firstly: It is permissible to invoke peace upon Allah's Messenger (peace be upon him) while facing his grave. It is a good sign to cry while doing this only if you were crying due to your love for the Messenger (peace be upon him) and your noble feelings towards him and the wavering thoughts that filled your heart and mind did not entail Shrik. For example, you were just thinking of his being engaged in Da`wah (calling to Islam) and Jihad (fighting in the Cause of Allah), enduring hardships for the sake of making truth supreme, and other non-extremist thoughts.

As for Du`a' and raising the hands, they should be made while facing the Qiblah. In addition, Du`a' has to be for Allah Alone and should not be sought at the grave.

Secondly: Al-Shirk-ul-Akbar takes a person beyond the fold of Islam - may Allah save us. Examples are seeking help from the Messenger (peace be upon him) or from other dead persons,

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making vows to anyone other than Allah, sacrificing for anyone other than Allah, making Sujud before anyone other than Allah, etc.

On the other hand, Al-Shirk-ul-Asghar is the greatest major sin. However, it does not take a person out of the fold of Islam. Examples are committing mild Riya' (showing-off), swearing by anyone other than Allah, addressing a person saying, for example, "what Allah and you will" or "I put my trust on Allah and on you".

Thirdly: Allah (Exalted be He) says: ﴾Say: "O 'Ibâdî (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allâh: verily, Allâh forgives all sins. Truly He is Oft-Forgiving, Most Merciful.﴿ In this Ayah, Allah prohibits His servants from despairing of His Mercy and assuredly promises them that He forgives all sins, whether major or minor. He even forgives acts entailing Shirk if the doer repents from them. Thus, the Ayah is general as it signifies the forgiveness of any sin if the doer repents from it. Allah (Exalted be He) says: ﴾And verily, I am indeed forgiving to him who repents, believes (in My Oneness, and associates none in worship with Me) and does righteous good deeds, and then remains constant in doing them, (till his death).﴿

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The third question of Fatwa No. (8943):

Q3: What are the aspects of Shirk in words or deeds in Muslim communities?

A: Aspects of Shirk (associating others in worship with Allah) in Muslim Communities are many, for example: 1- Invoking or seeking help from other than Allah in something no one can do except Allah.2- Making vows to other than Allah.3- Offering sacrifices to other than Allah.4- Swearing oaths by other than Allah.5- Building Masjids (Mosques) over graves and offering Salah (prayer) there, despite the prohibition to do so. Allah (Exalted be He) says (what means):﴾ Say (O Muhammad صلى الله عليه وسلم): "Verily, my Salât (prayer), my sacrifice, my living, and my dying are for Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists).﴿ ﴾"He has no partner. And of this I have been commanded, and I am the first of the Muslims."﴿ Allah taught Muslims to say in each Rak`ah (unit of Prayer): ﴾You (Alone) we worship, and You (Alone) we ask for help (for each and everything).﴿ The Prophet (peace be upon him) stated: ﴾Allah has cursed the one who sacrifices to other than Allah.﴿ He also stated: ﴾If you beg, beg of Allah; and if you seek help, seek it from Allah.﴿ And he said: ﴾May Allah curse the Jews and the Christians, for they have taken the graves of their Prophets as places of worship.﴿ The Prophet (peace be upon him) also warns, saying: ﴾Beware! Those who came before you used to take the graves of their Prophets and righteous people as places of worship. You must not take graves as places of worship; I forbid you to do that.﴿ He also said: ﴾Whoever swears by anyone (anything) other than Allah has committed Shirk.﴿

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in addition to other polytheistic practices.

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Fatwa no. 9260

Q: There has been much controversy among the Islamic groups in Egypt about one of the issues related to Iman (Faith), which is the ruling on violating the Islamic 'Aqidah (creed) and abandoning part of the Shari'ah (Islamic law) due to ignorance. It has even reached the extent of creating hostility among the brothers; many debates and researches were made by both parties: those who excuse by reason of ignorance and those who do not. Some of them say that people can be excused regarding the branches of faith, but not its fundamentals; others say that people can be excused in both the branches and the fundamentals of faith; whereas others say that the evidence is already established. Those who excuse by reason of ignorance call the people to Islam and do not judge them as disbelievers until Da'wah (Call to Islam) reaches them. If they refuse this guidance, they are then considered disbelievers. On the other hand, those who do not excuse by reason of ignorance judge them as disbelievers for committing acts of Kufr (disbelief), and declare people to be disbelievers, outside Islam, for committing acts of Shirk (associating others in worship with Allah) and provide evidence for their beliefs.

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I am confused between both parties, which one should I follow? Each of them accuses the other of Ibtida' (heresy) and each party thinks they are right and the other is wrong. I have no idea who is right and who is wrong. This problem has spread among the Muslims as a result of disagreement on this issue. Who is right and who is wrong? I want to follow the truth which the Messenger of Allah (peace be upon him) and his Sahabah (Companions, may Allah be pleased with them all) followed.

A: A Mukallaf (person meeting the conditions to be held legally accountable for their actions) cannot be excused for worshipping other than Allah, or offering sacrifices as a means of drawing closer to other than Allah, or making a vow to other than Allah, and other acts of worship that should be devoted to Allah alone. They may only be excused if they live in a non-Muslim country and Da'wah (Call to Islam) has not yet reached them. In such a case, they can be excused for not being informed and not just for being ignorant. This is supported by a Hadith recorded by Muslim on the authority of Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said, (("By Him in Whose Hand is the soul of Muhammad, any Jew or Christian from this Ummah (nation) who hears of me, and then dies without believing in that with which I have been sent, will be among the dwellers of Hellfire.")) Thus, the Prophet (peace be upon him) did not excuse anyone who had heard of him. Whoever lives in a Muslim country must have heard of the Messenger (peace be upon him), and therefore cannot be excused for not knowing about the fundamentals of Iman (Faith) due to ignorance.

As for the story of those who asked the Prophet (peace be upon him) to assign to them a Dhat Anwat (lote-tree) for them to hang their weapons on (as the disbelievers had one), those people had newly abandoned disbelief and they only requested this, but did not act on it.

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What they were requesting contradicted the Shari‘ah (Islamic law), and the Prophet's reply to them indicated that if they had done what they asked for, it would have been an act of Kufr (disbelief).

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Minor Shirk

The First Question from Fatwa no. (3419):

Q1: Al-Fudayl ibn `Iyad (may Allah be merciful with him) said, "Refraining from doing a deed because of people is Riya' (showing-off) and doing a deed because of them is Shirk (associating others in worship with Allah)." Many of my Muslim brothers and I sometimes feel obliged to refrain from some supererogatory acts of `Ibadah (worship), fearing Fitnah (trials) to ourselves, being beaten, or being insulted; or that our Muslim brothers in general will be subjected to Fitnah by the government tightening its grip around them. By Allah! I ask you, have we, as a consequence, fallen into Riya' and if this is the case, what is the way out?

A: The second part of the statement of Al-Fudayl, namely, that doing a deed because of people is Shirk, is absolutely true, as the evidence from the Qur'an and Sunnah shows the obligation of sincerity in `Ibadah that should be for Allah Alone and the prohibition of Riya', called Al-Shirk-ul-Asghar (minor form of associating others in worship with Allah) by the Prophet (peace be upon him). He declared it as being the thing he fears most for his Ummah.

As for the first part of what he (Al-Fudayl) said; that refraining from doing a deed because of people is Riya', this is not absolute and it needs some elaboration as it depends on the intention. The Prophet (peace be upon him) said, ﴿Actions are but by intention, and every man shall have that which he intended.﴾ Special care should be taken over making sure deeds are in conformity with the Shari`ah, as the Prophet (peace be upon him) said, ﴿Anyone who does something that we have not ordered (in worship) it will be rejected.﴾ Therefore, if it happens that

due to a person's situation they refrain from certain deeds, which are not obligatory on them, through fear of contingent harm, this will not be considered as Riya'. Instead, it belongs to Al-Siyasah Al-Shar`iyyah (Shari`ah-oriented politics). The same applies to refraining from performing some Nafilah (supererogatory) acts of `Ibadah in front of people, fearing to be praised in a manner that may lead to harm or through fear of Fitnah. However, the obligatory acts of `Ibadah cannot be forsaken, unless for a valid Shar`y (lawful) reason.

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The First Question from Fatwa no. (4058):

Q1: How can a Muslim be sure that their deeds are performed with the required sincerity for Allah (Exalted be He), to avoid them reproaching themselves too much? Doing this persistently can lead to invoking the evil insinuations that Islam prohibits. In his treatises, Imam Ibn Rajab recognized different conditions in relation to this issue. He said: "This is a subtle form of Riya' (showing-off) that is only recognized by those who are protected by Allah." Is it then obligatory on us to stop reading about issues that make us upset and confused, and if so, what is the substitute? Is paying careful attention to obedience crucial for preserving sincerity?

A: Muslims should do their utmost to comply with Allah's Commands and to avoid

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his Prohibitions, hoping for His Reward and fearing His Punishment. If they are in doubt regarding any of their religious affairs, they should seek the help of knowledgeable scholars, because Allah (Exalted be He) says: ﴾So ask the people of the Reminder, if you do not know.﴿ No one but Allah (Glorified and Exalted be He) knows whether deeds will be accepted or not. Therefore, Muslims should strive hard to perfect their deeds and have good thoughts about their Lord, asking Him to accept their deeds and forgive their sins. Allah (Exalted be He) says: ﴾certainly We shall not make the reward of anyone who does his (righteous) deeds in the most perfect manner to be lost.﴿

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The second question of Fatwa No. (6910):

Q2: Some Muslims I know jokingly utter some phrases which the monotheistic creed clearly states that they involve Shirk (associating others in worship with Allah), such as saying "By my mother's head" or "Praise be to Allah and to master Dawud." Are they held accountable for the literal meaning of their utterances?

A: It is not permissible to swear oaths by other than Allah such as saying, "By my mother's head".

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Likewise, it is not permissible to place Allah at par with others by saying, "Praise be to Allah and to master Dawud"; this is a form of Shirk. One should say, "Praise be to Allah alone" or "Praise be to Allah ...then to whomever." Allah (Exalted be He) says (what means): ﴾So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord.﴿ ﴾When a man said to the Prophet (peace be upon him), "Whatever Allah wills and you will." He said, "Have you made me an equal to Allah! It is whatever Allah alone wills."﴿ Related by Al-Nasa'y.

The Hadith shows that it is a kind of Shirk, because the function word "and" indicates connection and equality between what is before and after it. It is improper to equate the created with the Creator in anything related to Divinity or Lordship, or the least thing. This preserves Tawhid (monotheism) and blocks the paths of uttering polytheistic words, same as the paths to polytheistic actions are blocked by the Prophet's statement: ﴾May Allah curse the Jews and the Christians, for they have taken the graves of their Prophets as places for worship.﴿ By the same token, the Prophet (peace be upon him) prohibited plastering graves and building over them. It is authentically reported that the Prophet (peace be upon him) stated: ﴾Do not say, "What Allah wills and so-and-so wills," but say, "What Allah wills, then what so-and-so wills."﴿

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This indicates the permissibility of this formula, and the former indicates the perfect faith declared in saying, "Whatever Allah alone wills".

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Third question from Fatwa No. 8189

Q 3: What is the ruling on expressing pride in being knowledgeable to others?

A: It is not permissible to do so. Seeking, publishing and debating about knowledge should be for the sake of Allah Alone.

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Fatwa No. 8855

Q: Someone wants to learn and work according to what they learn and teach others. They fear that this may lead them to Riya' (showing-off). Thus, they abstain from teaching others. However, they remember the Hadith of the Prophet (peace be upon him) where he threatens those who conceal knowledge.

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What should they do? What should a person do in order to differentiate between what is done for the sake of Allah and what is done for fame and ostentation? How can a person get rid of Riya'? What should someone do to be sincere in their deeds?

A: You should be sincere to Allah in seeking, applying, spreading and teaching knowledge. You have to do so for the sake of Allah Alone and the Hereafter. Do not do so for the sake of praise and commendation. Do not make worldly affairs, gaining dignity and honorable positions your great concern. Doing so means that you seek worldly affairs through the deeds that should be dedicated for the Hereafter. It also means that religion becomes a means to reach worldly benefits. This is what brings punishment. But if you intend nothing except Allah in your knowledge and your work, and worldly affairs are inevitably achieved, then this will not affect your sincerity to Allah. It is, in this case, the same as booty for those who fight in the cause of Allah. The booty is permitted for the fighters and does not affect their sincerity in fighting in the cause of Allah even if it decreases the reward of their fight.

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Intention

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The fourth question of Fatwa no. 3769

Q4: I donated some money to a charitable project out of embarrassment and fear of my boss, but if I had the choice, I would not have donated a penny. Will I be fully rewarded for this deed just as if I have done it out of free will? Please, clarify this point and cite the evidence.

A: If the case is as you mentioned, then you will not be rewarded for donating this sum, as it was not in the Cause of Allah, but out of fear of your boss. It is authentically reported that the Prophet (peace be upon) said: ﴿Actions are only according to intentions, and every person shall have but that which he intended...﴾

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The third question of Fatwa no. 7289

Q3: If a person does a good deed not out of the intention of being rewarded, as they were ignorant of Thawab (reward from Allah), will they still get a recompense for their good deeds?

A: As long as the person intends by doing this deed to draw closer to Allah and it is in conformity with the Shari'ah, they will have the reward that Allah has promised for such a deed, even if they are ignorant of the reward.

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Tawaghit

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The eleventh question of Fatwa No. (5741):

Q11: Is one who judges by other than Allah's revealed Law considered a Muslim, or a disbeliever, guilty of major Kufr (major disbelief)? What about the acceptance of their deeds?

A: Allah (Exalted be He) says (what means): ﴿And whosoever does not judge by what Allâh has revealed, such are the Kâfirûn (i.e. disbelievers of a lesser degree as they do not act on Allâh's Laws).﴾ Allah says: ﴿And whosoever does not judge by that which Allâh has revealed, such are the Zâlimûn (polytheists and wrong-doers - of a lesser degree).﴾ Allah also says: ﴿And whosoever does not judge by what Allâh has revealed (then) such (people) are the Fâsiqûn [the rebellious i.e. disobedient (of a lesser degree) to Allâh].﴾ If those mentioned in these Ayahs deem that as lawful and permissible, they will be guilty of major disbelief, major wrong and major disobedience, which takes them out of the fold of Islam. If they do so for a bribe or any other purpose, while believing in the prohibition of doing so, they are sinful, and are considered disbelievers, guilty of minor disbelief; wrongdoers, guilty of minor wrong; and disobedient, guilty of minor disobedience, yet that does not take them out of Islam, according to the exegetes of the Qur'an in their interpretation of the previously mentioned Ayahs.

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The Third Question from Fatwa no. (6310):

Q3: What is the ruling on someone who says: "La ilaha illa Allah (there is no deity but Allah)," supplicates to none other than Allah (Glorified and Exalted be He), and only has Tawakkul (trust in Allah Alone), but they seek judgment from other than Allah and His Messenger (peace be upon him)? They invite people to join certain groups and reject others, and claim that the Din (religion) is in the heart and in observing Salah (Prayer), Sawm (Fasting), Zakah, and Hajj, and in loving people. They say that there must be unity between the Jews, Christians, and Muslims, and treats Muslims the same as Christians, and they say that the only distinction should be whether people are Egyptian or not. What is the ruling on someone who appeals to man-made law for legal rulings, when they know that this is invalid, but do not oppose it or try to work to stop it? And what is the ruling on someone who befriends a Mushrik (one who associates others with Allah in worship) and lives with them, knowing that Ibn Taymiyyah (may Allah have mercy on him) stated, "Anyone who sharpens a pencil for them (Mushriks) or gives them a sheet of paper will be one of them." This person claims that they detest them in their heart, but what is seen of the way they treat them contradicts what they claim. What is the ruling on this person?

A: It is obligatory to appeal to the Qur'an and the Sunnah of the Prophet (peace be upon him) for legal rulings in case of disputes. Allah (Exalted be He) says: ﴿(And) if you differ in anything amongst yourselves, refer it to Allâh and His Messenger (صلى الله عليه وسلم), if you believe in Allâh and in the Last Day. That is better and more suitable for final determination.﴾ Allah (may He Be Exalted) also says: ﴿But no, by your Lord, they can have no Faith, until they make you (O Muhammad صلى الله عليه وسلم) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission.﴾

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Therefore, reference should always be made to the Book of Allah and to the Sunnah of the Prophet (peace be upon him) in disputes. If someone prefers to seek judgments from sources other than these, they are a Kafir (disbeliever). If they resort to man-made laws due to their greed for wealth or prestige, they will be committing sin and Fisq (flagrant violation of Islamic law), although it does not take them outside the fold of Iman (Faith).

It is prohibited to live with a Mushrik, show affection to them, or befriend them. It is permissible to treat them well and give them Sadaqah (voluntary charity), unless they are fighting Islam, as Allah (Exalted be He) says: ﴿Allâh does not forbid you to deal justly and kindly with those who fought not against you on account of religion nor drove you out of your homes. Verily, Allâh loves those who deal with equity.﴾ It has been authentically reported that the Messenger (peace be upon him) ordered Asma' bint Abu Bakr to maintain good relations with her Mushrik mother. (This Hadith was reported by the Two Shaykhs [Al-Bukhari and Muslim])

As for the words of Shaykh Al-Islam Ibn Taymiyyah and others, this is related to those who are fighting Islam and not the Mu`ahads (non-Muslims in a temporary covenant with Muslims) and other similar people. As to someone who does not differentiate between the Jews, Christians, and other non-Muslims, and Muslims, except on the basis of nationality and judges them all as being the same, they are a Kafir.

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Third question from Fatwa No. 8008

Q 3: What is the meaning of Al-Taghut in general? We would also like to know the interpretation of Ibn Kathir concerning the Ayah (Qur'anic verse) mentioned in Surah Al-Nisa': ﴿Have you not seen those (hypocrites) who claim that they believe in that which has been sent down to you, and that which was sent down before you, and they wish to go for judgement (in their disputes) to the Tâghût (false judges) while they have been ordered to reject them. But Shaitân (Satan) wishes to lead them far astray.﴾ **We would like to know two things:**

Firstly: What is the meaning of Al-Taghut in general? Is what is said by Ibn Kathir: "The Taghut of every people are those whom they refer to in judgment beside Allah," included in this meaning? Does the word Taghut comprise rulers and those who refer to them in judgment when they do not judge according to the Shar` (Law) of Allah according to the interpretation of Ibn Kathir?

Secondly: What is the meaning of His saying: ﴿They wish to go for judgement (in their disputes) to﴾ **? Some of them said that the "wish" here is a hidden act that nobody knows. Therefore, we cannot judge with Kufr (disbelief) for whoever goes for judgment (outside the Shar` of Allah) except after realizing his inner intention which is inconceivable. Others said that the "wish" here means an explicit doing derived from the Hadith of the Prophet (peace be upon him) that means content and continuity in seeking judgment in this way. Which one is true?**

A: Firstly: The general meaning of Taghut is what is worshipped instead of Allah. This `Ibadah (worship) may be Salah (Prayer), Sawm (Fast), vowing, resorting to for removing harm or bringing benefit,

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or referring to him in judgment instead of Qur'an and Sunnah (whatever is reported from the Prophet) or any other thing that should be dedicated to Allah Alone.

The Taghut in the Ayah means all what is referred to for judgment besides the Qur'an and Sunnah out of man-made laws, systems, inherited customs and habits or what is thought by chieftains, leaders and soothsayers.

Therefore, we know that systems made to be referred to for judgment are included in the meaning of Taghut. Those who are worshipped besides Allah though they were not satisfied with that as prophets and righteous people will be excluded from the meaning of Taghut. Taghut is whoever calls and incites people to do so from among the jinn and mankind.

Secondly: What is meant by "wish" in the saying of Allah (Exalted be He): ﴿They wish to go for judgement (in their disputes) to the Tâghût (false judges)﴾ is what is accompanied by signs and indications that prove the intention. This is affirmed by the next Ayah: ﴿And when it is said to them: "Come to what Allâh has sent down and to the Messenger (Muhammad صلى الله عليه وسلم)," you

(Muhammad صلى الله عليه وسلم) see the hypocrites turn away from you (Muhammad صلى الله عليه وسلم) with aversion.﴾ This is also affirmed by the cause behind the revelation of the Ayah that was mentioned by Ibn Kathir and others in interpreting this Ayah. Continuity in doing anything means approval. Thus, these things remove the problematic saying that "wsih" is a hidden meaning

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that cannot be judged except after knowing the intention of the doer which is inconceivable.

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Fifth question of Fatwa No. 5966

Q 5: When can we single someone out as Taghut?

A: Someone can be declared as Taghut (false god) in case that they call to Shirk (associating others in worship with Allah), to offer `Ibadah (worship) to them, claim knowing matters of Ghayb (Unseen), or judge according to anything other than what Allah has revealed and the like. Ibn Al-Qayyim (may Allah be merciful with him) said: Taghut is anything in which a servant exceeds the limits whether in the field of `Ibadah, following, or obedience.

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The Third Question from Fatwa no. (9013):

Q3: Is Prophet `Isa (Jesus, peace be upon him) ibn Maryam (Mary) considered as Taghut (a false god), because he is worshipped beside Allah?

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A: Not all of those who are worshiped besides Allah are considered as Taghut, they are only considered so if they are pleased with it or invite others to worship them. `Isa ibn Maryam (peace be upon him) was not happy to be worshipped; he renounced it and invited people to worship Allah Alone. Allah (Exalted be He) says: ﴾Surely, they have disbelieved who say: "Allâh is the Messiah ['Isâ (Jesus)], son of Maryam (Mary)." But the Messiah ['Isâ (Jesus)] said: "O Children of Israel! Worship Allâh, my Lord and your Lord." Verily, whosoever sets up partners (in worship) with Allâh, then Allâh has forbidden Paradise to him, and the Fire will be his abode. And for the Zâlimûn (polytheists and wrong-doers) there are no helpers.﴿ He (Exalted be He) also says: ﴾And (remember) when Allâh will say (on the Day of Resurrection): "O 'Isâ (Jesus), son of Maryam (Mary)! Did you say unto men: 'Worship me and my mother as two gods besides Allâh?' " He will say: "Glory be to You! It was not for me to say what I had no right (to say). Had I said such a thing, You would surely have known it. You know what is in my inner-self though I do not know what is in Yours; truly, You, only You, are the All-Knower of all that is hidden (and unseen).﴿ ﴾"Never did I say to them aught except what You (Allâh) did command me to say: 'Worship Allâh, my Lord and your Lord.' And I was a witness over them while I dwelt amongst them, but when You took me up, You were the Watcher over them; and You are a Witness to all things. (This is a great admonition and warning to the Christians of the whole world).﴿ There are also many other Ayahs (Qur'anic verses) and Hadith to the same effect.

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The Third Question from Fatwa no. (5236):

Q3: We live in a country controlled by a non-Muslim government that applies man-made laws. Is it permissible for us to pursue lawsuits in their courts?

A: It is not permissible for a Muslim to pursue a lawsuit under a non-Muslim government, as Allah (Exalted be He) says: ﴾And whosoever does not judge by what Allâh has revealed, such are the Kâfirûn (i.e. disbelievers of a lesser degree as they do not act on Allâh's Laws).﴿ This is clear and all praise is due to Allah.

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Fatwa no. (6216):

Q: Please explain the ruling on two people who, for example, if they are disputing, resort to the tribal rules, and each of them appoints a "Mi`dal," as they call him, and they choose one of the tribal chieftains to judge between them. They then sit in front of him and state their complaints against the other. If it is a simple dispute, the guilty party is ordered to slaughter an animal for the other party. If it is a major dispute, the guilty party is ordered to be given "Al-Janbiyyah;" this used to mean that they were beaten

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on their head with a sharp tool until they bleed, nowadays it involves the guilty party paying an amount of Dirhams as a fine. They call this practice a reconciliation, and it is common among the tribes-people. They also call it Al-Madh-hab (the doctrine), and if someone does not accept their judgment, they call them "Qati` Al-Madh-hab (a dissenter from the doctrine)." Dear shaykh, what is the legal ruling on this?

A: It is obligatory on Muslims to resolve their disputes in courts that apply the Shari`ah (Islamic law), not tribal rules or man-made laws. In fact, what you have mentioned is not really reconciliation; it is judging according to tribal principles and rules. That is why they call it "Al-Madh-hab" and call whoever refutes its judgment as a "Qati` Al-Madh-hab." Their calling this practice peace-making does not change what it actually is; it is still resorting to the judgment of other than Allah in resolving disputes. The penalties that they order, i.e. slaughtering an animal or being beaten on the head with a sharp tool until they bleed, are not Shar`y (lawful) rulings.

The tribal chieftains should not judge between people in this way, and Muslims should not turn to them to resolve their disputes if they depart from the Shari`ah. Today, praise be to Allah, judges resolve disputes according to the Qur'an and Sunnah of the Messenger of Allah (peace be upon him). They resolve problems in conformity with the Law of Allah (Exalted be He), so there is no excuse for anybody to turn to

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other laws that contradict the Shari`ah to resolve their disputes, especially as there are Muslim scholars appointed to judge by the Law of Allah (Glorified be He).

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Fatwa No. 7796

Q 1: It may have come to your knowledge that our government is a secular one that does not pay attention to religion. It governs the country with a constitution prepared by both Muslims and Christians. The question is: Can we call it an Islamic government or a Kafir (non-Islamic) one?

A: If such a government rules according to something other than what is revealed by Allah, then it is not an Islamic government.

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Q 2: Are the Muslims who take part in preparing this constitution sinful?

A: If some articles in the constitution contradict Islam, it is impermissible to take part in preparing it. If not, there is nothing wrong with that.

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Q3: Is it permissible for a Muslim to vote in elections? If yes, is it permissible for them to vote for Kuffar (disbelievers)?

A: It is impermissible for Muslims to vote for Kuffar, as this may lead to exalt their status and boost their power and authority, resulting in them having ascendancy over Muslims. Allah (Glorified be He) says (what means): ﴿And never will Allâh grant to the disbelievers a way (to triumph) over the believers.﴾ .

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Q 4: Is it Haram (prohibited) for a Muslim and a Christian to cooperate in political and social fields?

A: It is permissible for a Muslim to cooperate with a Christian in whatever does not contradict with Islamic laws.

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The third question of Fatwa No. (7802):

Q3: Could you please give us the legal ruling regarding some Muslims who take oaths in the Name of Allah to respect man-made laws, even though these laws contradict the Shari'ah (Islamic law)?

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Is this among the forbidden acts? As the policy of some legislative councils stipulates that a member must take such an oath when they are appointed to an official position. Please, explain the legal ruling on this?

A: It is impermissible without taking an oath; how will it be, then, when one takes an oath by Allah to do so! No doubt, the sin will be greater with an oath taken.

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The fourth question of Fatwa no. 6361

Q 4: What is the ruling on invoking Allah against a ruler who does not judge according to Allah's revealed Law?

A: You should supplicate to Allah to guide him and grant him success, and bring about through him reformation among his people, so that he rules them by Allah's revealed Law.

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The first and second questions of Fatwa no. 3532

Q 1: We are preoccupied with some issues, including studying law at the Faculty of Law. The Muslims strongly disagree on this issue. I ask that Allah (may He be Praised and Exalted) guide you to clarify this issue for us, which includes:

(1) The ruling on studying positive (man-made) laws.

(2) The ruling on working as an attorney or a judge.

A: If the person who wants to study man-made laws possesses the intellectual and academic capacity to distinguish truth from falsehood and is guarded by his Islam against deviation from truth and attraction towards falsehood, and his intention for studying them is to compare the laws of Islam with man-made laws in order to show the advantages of the former and Islam's encompassment of all that people need to correct their worldly and religious affairs, standing as entirely sufficient, and by way of upholding truth and negating falsehood, and to refute the claims of the uprightness, perfection and sufficiency of man-made laws - if this is the case, it is permissible to study them. Otherwise, it is impermissible and one must dispense with it by studying Islamic rulings derived from the Qur'an and the authentic Sunnah, treading the path followed by the eminent Muslim scholars and the Salaf (righteous predecessors) in studying them and deducing from them.

Second: If working as an attorney or a judge is a means to establish truth, refute falsehood, returning rights to their owners and helping the oppressed, it is permissible as it is a form of cooperation in righteousness and piety.

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Otherwise, it is impermissible, because it involves cooperation in sin and transgression. Allah the Exalted says (what means), ﴾Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression.﴿ (Surah Al-Ma'idah, 5: 2).

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Fatwa no. (3712): Q: I am a second year Faculty of Law student, so I have now spent two years studying in the faculty. I would like to know whether I should leave, because it does not resort to the Shari`ah (Islamic law) for rulings, but to positive law? Is it permissible to work as a prosecutor investigating cases on the basis of man-made laws? Is working as a professor in the faculty Haram (prohibited)? Is practicing law for a living Haram?

A: Firstly: Studying positive law is permissible for someone who is endowed with sufficient intellectual and academic ability to distinguish between truth and falsehood, and they are not vulnerable, due to their strong Islamic faith, to become deviated from the truth and deceived by falsehood.

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Also, if the intention of studying such a field is to compare Islamic and positive law to explain the superiority of Islamic law; the comprehensiveness of its laws to meet all human needs in their lives and Din (religion); its sufficiency to enforce the truth, deny falsehood, and refute the claims of the validity, comprehensiveness, and sufficiency claimed of positive laws by those enamored by them; if this is the intention, go ahead and study it, as this is permissible. Otherwise, it is not permitted to study these laws and you should, instead, satisfy yourself with studying Islamic law, as taken from the Qur'an and authentic Sunnah (whatever is reported from the Prophet), in the manner it was studied and derived from the sources by the eminent Muslim scholars and Salaf (righteous predecessors).

Secondly: If practicing law leads to the legal enforcement of justice and denial of falsehood, returning rights to those deserving them and supporting those who are wronged, it will be permissible, as it will involve cooperation in righteousness and piety. Otherwise, it will not be permissible, as it will involve cooperation in sin and transgression. Allah (Exalted be He) says: ﴿Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression.﴾

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Acts commensurate with Kufr

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Ruling on Cursing Allah

Fatwa no. 3481

I am a Muslim lady living in Denmark with my Muslim husband, and we have three children - praise be to Allah! To maintain my privacy, I will give my name as M.M.M. In a moment of violent anger, I insulted the Being of Allah, the Most High, the Omnipotent. Since then, my husband has refused to talk to me. He claims that I am an apostate, and that Allah has nullified my marriage contract; prohibited him from eating meat from any animal I may sacrifice, me from inheriting, anyone from performing the Funeral Prayer for me, my dead body from being washed, shrouded, and buried, and so my body will be left to tempt stray dogs; and my wealth can be plundered by Muslims. I am feeling the deepest regret for what I did, as this is the first time in my life to do such thing. I am cultured and knowledgeable person - praise be to Allah! - and I know that what I did was detestable. I was advised to write to you concerning my Tawbah (repentance to Allah). Can I perform Tawbah? And is it permissible for my husband to take me back after what happened, and how should this be done? May Allah set right your conditions!

A: There is no doubt that cursing the Being of Allah (Glorified be He) is an act of Riddah (apostasy) that takes the one who does it out of the fold of Islam. This is agreed by the Ijma` (consensus) of the Muslim scholars, and deserves the punishment of death, if there

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is no Tawbah from it, as the Prophet (peace be upon him) said, ("The blood of a Muslim is not lawful, except for one of three: a [married] fornicator, a soul for a soul, and someone who leaves their Din (religion) and separates from the Jama`ah (Muslim community).")

As you have performed Tawbah, regretted what you did, and resolved not to say such a thing again, your Tawbah is valid. Your husband can have relations with you and your situation with him after your Tawbah should be as it wasbefore you did what you did. This is because the Sahabah (Companions, may Allah be pleased with them) acknowledged the marriages of apostates after they returned to Islam, and they did not separate them from their wives or ask them to renew their marriage contracts; and in them we have a good example to follow.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family,

The sixth question of Fatwa No. 9842 :

Q 6: Among the widespread major sins common in our country is blasphemy. What is the legal decision on that? Will a wife of the wrongdoer be divorced even if he denies committing the sin? Please, give us a fatwa, may Allah reward you!

A: Blasphemy is one of the major sins. It is apostasy from Islam. Whoever does that should haste to repent, seek forgiveness

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and do a lot of good deeds. If they sincerely repent to Allah, Allah will forgive them and their wives will be back again to them in marriage.

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Types of Riddah

The second and third questions of Fatwa no. 7150

Q 2: It is said that Riddah (apostasy) may be committed either by words or actions. I hope that you briefly clarify for me the verbal, practical and doctrinal forms of Riddah.

A: Riddah is reverting to Kufr (disbelief) after accepting Islam. It may be by word, action, erroneous belief or doubt. Consequently, whoever associates other partners with Allah; denies His Lordship, His Oneness, one of His Attributes or some of His Books or Messengers; curses Allah or His Messenger; denies any of the consensually forbidden things or renders them lawful; denies one of the Five Pillars of Islam or doubts their obligation; doubts Resurrection, the truthfulness of Muhammad (peace be upon him) or any of the Prophets or prostrates to an idol, a planet or the like, has disbelieved and apostatized from Islam. Please read the chapters discussing Riddah in the books of Fiqh (Islamic jurisprudence), as scholars have elaborated on this topic.

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Based on the above explanation, you can understand the verbal, practical, and doctrinal forms of Riddah.

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Q3: It is said that verbal Riddah (apostasy) takes place by uttering words to that effect such as cursing one's religion. It is also said that one who apostatizes in word through such cursing or the like annuls whatever good deeds that preceded that apostasy like Salah (prayer), Sawm (fasting), Zakah (obligatory charity), etc, or a vow that was made. Is that person obliged to make up for what was missed or what was annulled because of Riddah or not? If the answer is in the affirmative, should he make up for missed days of fasting consecutively or not?

A: Types of Riddah were pointed out earlier; and it is not a condition for it to occur that the Murtad (apostate) says, "I apostatize from Islam." But if he says so, his statement will be counted as one type of Riddah. The Murtad who returns to Islam is not required to make up for what he missed during his apostasy of Salah, Sawm, Zakah, etc. Moreover, he will not lose the righteous deeds he had done before committing apostasy if he returns to Islam and dies as a believer. Allah (Exalted be He) makes the loss of righteous deeds in this case dependent upon the person dying as a disbeliever. Allah (Exalted be He) says (what means): ﴾Verily, those who disbelieve, and die while they are disbelievers﴿ He also says: ﴾And whosoever of you turns back from his religion and dies as a disbeliever, then his deeds will be lost in this life and in the Hereafter﴿

As for the vow made at the time a person was a Muslim (before committing apostasy), it continues to be binding as long as it involves an obedience to Allah.

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A person should fulfill this vow after returning to Islam. He should also fulfill the rights of Allah and the rights of servants that he owed before committing apostasy, for they remain binding.

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Nullifiers of Islam

Fatwa no. (3782):

Q: After establishing the five Pillars mentioned in the Hadith, is there anything other than Shirk (associating others in worship with Allah) that can render someone a Kafir (disbeliever)?

A: Islam means to testify that there is no deity but Allah and that Muhammad is the Messenger of Allah, to establish Salah (Prayer), to give Zakah, to perform the Sawm (Fast) of Ramadan, and to perform Hajj to the Ka`bah if one is able to do so.

Iman (Faith) means to believe in Allah, His Angels, His Books, His Messengers, the Last Day, and predestination, both good and evil.

Ihsan (the perfection of Faith) means to worship Allah as if you can see Him; and if you cannot see Him, know He can see you.

Islam is related to the apparent acts, while Iman is related to

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the hidden ones. Islam and Iman are inseparable; Islam is not correct without Iman nor is Iman without Islam.

There are many Mukaffirat (deeds or words that can render a person a Kafir [disbeliever]) that are called the nullifiers of Islam. The gravest of which is Shirk, and it includes deeds such as supplicating to the dead and seeking help from them, and supplicating to idols, trees, stars, and the like. This is because when the Prophet (peace be upon him) was asked, ("Which is the gravest sin?" He (peace be upon him) replied, "To associate another with Allah, when it was He Who created you.") Reported by Al-Bukhary and Muslim.

Other examples of Mukaffirat are cursing Allah and His Messenger, and mocking Islam, such as by denying religious matters that are well established to be Wajib (obligatory) like Salah and Zakah, and denying religious matters well established to be Haram (prohibited) like Zina (illegal sexual intercourse outside marriage) and stealing.

Shaykh Al-Islam, Muhammad ibn `Abdul-Wahhab (may Allah be merciful with him) identified ten Mukaffirat. They are listed in the compilation: "Al-Tawhid (Monotheism)," (p. 271) and published in a separate booklet. If you want to increase your knowledge on this issue, refer to the chapters on the ruling on apostates in the books on Fiqh (Islamic jurisprudence).

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Blasphemy

The second question of Fatwa No. 3419 :

Q 2: I am living in a house where a man resides with me. He shaves his beard from time to time, lies, and blasphemes. To sum up, he is suffering some signs of hypocrisy, may Allah protect us! It happened that he blasphemed by cursing the religion seven or eight times in ten minutes. Is it permissible to greet him with the salutation of Islam while I hate him? Should I greet him back when he greets me? Please, tell the legal decision?

A: According to the legal texts of the Qur'an and Sunnah, and the consensus of opinions, blasphemy - Allah forbid - is an act of open disbelief. Allah says: ﴿"Was it at Allâh (عز وجل), and His Ayât (proofs, evidence, verses, lessons, signs, revelations) and His Messenger (صلى الله عليه وسلم) that you were mocking?"﴾ ﴿Make no excuse; you disbelieved after you had believed.﴾ There are other similar declarations in this regard. That person should be advised and rebuked; if he responds positively and accepts the advice, praise be to Allah. But if not, it is not permissible to greet blasphemers or respond to their greeting or invitation. They should be deserted fully until they repent; otherwise, they shall be sentenced to death as judged by Allah. The Prophet says: ﴿If a Muslim discards his religion, kill him.﴾ Related by Al-Bukhari in his Sahih (book of sound Hadiths)

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on the authority of Ibn `Abbas (may Allah be pleased with them both). It is admittedly true that a Muslim who curses Islam and discards the religion, is apostate.

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Cursing Qur'anic Ayahs and authentic Hadiths

Fatwa no. 3255

Q: The questioner's father works as a public servant in the Egyptian government. He accepts bribes and curses Qur'anic Ayahs and Hadiths. If the Ayahs speaking of Hijab (veil) are mentioned before him, he says: "Abandon this extremism!" Sometimes he performs Salah (prayer) in the Masjid (mosque), sometimes in other places. He may also combine the prayers at one time. As for the questioner's mother, she does not pray at all, but his sisters pray. Is he permitted to live with them? What is the ruling on eating and living off the money earned by this father? Please, give us your legal opinion.

A: Cursing Qur'anic Ayahs and authentic Hadiths is an act of Kufr (disbelief) that puts the doer outside the pale of Islam. Abandoning Salah intentionally is also an act of Kufr. As for accepting bribes, it is one of the major sins. **Firstly: You have to advise your parents to offer the Five Obligatory Daily Prayers at their prescribed times.**

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You also have to advise your father to refrain from cursing in general and cursing the Qur'an and Hadiths in particular. He should also stop scorning Hijab and abstain from accepting bribes. If your father accepts your advice, thank Allah! If not, you have to continue advising your parents and treating them kindly, perhaps Allah makes you a cause of their guidance. However, you should not associate with them in a way that may spoil your faith. You should never ill-treat them; rather you should accompany them in this worldly life with due kindness and respect. You also have to keep advising your sisters lest they should be tempted away from the right path as a consequence of living in close association with your parents. **Secondly:** If all the earnings of your father are ill-gotten, you should not eat from what he earns. But if his income is a mixture of lawful and unlawful gains, you are permitted to eat from it, according to the soundest scholarly opinion in this regard. If you can do without it, it will be better for you. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa No. 5628

Q: What is the legal decision concerning the following categories of people in terms of belief and disbelief?

1- Who says that he does not believe in the Noble Qur'an or in a verse of it.

(Part No. 2; Page No. 15)

2- A person who says that he believes his mind only.

3- A person who says to another, 'You committed apostasy' by going out with a girl displaying her charm.

4- A person who says: 'I am in no need for such-and-such Tafsir (explanation/exegesis of the meanings of the Qur'an).

5- A person who acts as Imam for his family in Friday Prayer at home and delivers a sermon claiming that he offers Friday Prayer at home. Is his Prayer valid?

6 - A person who says to another, 'Why do you not let the sideburns grow instead of the beard?' Does he scorn the Sunnah? The Prophet (peace be upon him) says: ﴾Let the beards grow.﴿

7- If a person committing the previous sins is persistent and denies to repent, does he become a disbeliever for his rejection to the Qur'an and Sunnah?

A: First: A person who says that he does not believe in the Noble Qur'an or in a verse thereof or that he believes only his mind regardless of the Shari`ah, should be told that this saying is an act of disbelief. If he persists in saying it, he is apostate from Islam. The Muslim rulers shall invite him to repent; otherwise, he should be executed, for the belief in the Qur'an is an article of faith. Denying one Ayah of the Qur'an is similar to denying the whole Qur'an. The person who believes his mind only to the rejection of Shari`ah is considered a disbeliever in the Noble Qur'an and the Messenger (peace be upon him).

(Part No. 2; Page No. 16)

Second: Going out with a girl displaying her charm is not an act of disbelief; it is a sin, for it is a means to illicit relations. A person who goes out with the girl displaying her charms should be advised. May Allah guide him.

Third: The books of Tafsir are numerous. Some of them should not be read while some are reliable references to understand the Qur'an such as those written by Ibn Jarir Al-Tabari and Ibn Kathir. To give the true legal decision concerning this point, the relevant Tafisr denied by the person should be specified.

Fourth: The person who leads his family in Friday Prayer at home, should repeat it as Zuhr Prayer. The Friday Prayer they offer at home is invalid, for it is obligatory for men to offer Friday Prayer with their Muslim brothers in the Masjid (mosque). As for women, they do not have to offer Friday Prayer at the Masjid but they should offer it as Zuhr Prayer. In case they pray at the Masjid, it will be sufficient for them instead of Zuhr Prayer.

Fifth: As for shaving the beard, we have issued a Fatwa in this regard as follows: Shaving the beard is unlawful, according to the report narrated by Ahmad, Al-Bukhari, Muslim, and others, on the authority of Ibn `Umar (may Allah be pleased with them both) that the Prophet (peace be upon him) said: ﴾Do the opposite of what the pagans do. Keep the beards and cut the moustaches short.﴿ Similarly, it is narrated by Ahmad, Muslim, on the authority of Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said: ﴾Trim closely the mustache, and grow beard, and thus act against the fire-worshippers.﴿ Persisting in shaving the beard is a major sin. A person who shaves the beard should be advised and warned against this, especially if he is occupying a religious leadership position.

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Consequently, if the person who shaves his beard is an imam for people in congregational Prayer and refuses to accept advice on this, he has to be dismissed if possible with no Fitnah (Division among Muslims) in consequence. Otherwise, it is obligatory to pray behind other righteous men if possible as a way of correcting the one shaving his beard if no Fitnah will follow. If it is difficult to do so, then it is permissible to pray behind the imam shaving his beard to help the congregational Prayer to continue. If praying behind another imam will cause Fitnah, a person may pray behind a beardless imam to avoid Fitnah thus opting for the lesser of the two evils.

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The fourth question of Fatwa no. 9407

Q4: Some people do not practice Islam at all. They do not recite Qur'an or even know one Ayah of it. They do not offer Salah (prayer) nor pay Zakah (obligatory charity). They even curse the religion and the Messenger of Allah (peace be upon him). What is worse is that they curse Allah, daily, yet still claim to be Muslims who testify that there is no deity except Allah and that Muhammad is His Messenger. Is it permissible to eat the meat of their slaughtered animals, even though in our society there are so many of such people.

A: First of all: Abandonment of Salah and denying its obligation is an act of Kufr (disbelief) according to Ijma' (consensus) of scholars. Similarly, the abandonment of Salah due to laziness and carelessness is also an act of Kufr according to the more preponderant of the two opinions held by the scholars.

(Part No. 2; Page No. 18)

Second: Cursing Allah and His Messenger as well as cursing the religion is major Kufr (disbelief) and an act of Riddah (apostasy) from Islam. Thus, whoever does this should be urged to repent. If the person refuses to do so, it is obligatory on the ruler to inflict capital punishment; based upon the statement of the Prophet (peace be upon him): ﴾Whoever (a Muslim) changes his religion, execute him.﴿ Narrated by Al-Bukhari in his Sahih (Book of Authentic Hadith).

Third: It is impermissible to eat from the slaughtered meat of apostates until they repent. If they sincerely repent, the meat of the animals which they slaughter thereafter becomes lawful to eat from. The same also applies to other disbelievers, except for the People of the Book. Even if an apostate testifies that there is no deity except Allah and Muhammad is His Messenger, the Testimony of Faith will be of no benefit to the one who says it while committing that which nullifies Islam according to the Ijma' (consensus) of Muslim scholars.

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Words and phrases that take a person out of Islam

Fatwa no. 7549

Q: What is the ruling on someone who testifies: "La ilaha illa Allah (there is no deity but Allah) and Muhammad is the Messenger of Allah," performs Salah (Prayer) and all the other religious obligations, but, when they are angry or in a discussion with a certain person, they say some words that I am ashamed to mention or say, except in this type of situation that necessitates me to do so to

(Part No. 2; Page No. 19)

explain the situation. The things that are said are such as: "Damn your Lord's Religion" and other similar phrases. Is someone who says such things obliged to perform Ghusl (a ritual bath) and are their deed nullified? Please explain this matter to us.

A: What you mentioned about the person saying: "Damn your Lord's Religion," this takes them out of Islam. It is obligatory that they should be advised and guided with wisdom, good advice, and the best arguments, so Allah may guide them and they will stop saying such things in the future. They should be advised to perform Tawbah (repentance to Allah) for what has happened in the past, as Tawbah, if accepted, would result in the forgiveness of the sins they committed. Allah (Exalted be He) says: ﴾Say: "O 'Ibâdî (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allâh: verily, Allâh forgives all sins. Truly He is Oft-Forgiving, Most Merciful.﴿ Scholars have agreed by Ijma` (consensus) that this Ayah (Qur'anic verse) is concerned with those who perform Tawbah. Allah (Exalted be He) also says: ﴾And verily, I am indeed forgiving to him who repents, believes (in My Oneness, and associates none in worship with Me) and does righteous good deeds, and then remains constant in doing them, (till his death).﴿

There are many evidences in the Qur'an and Sunnah on the legitimacy of Tawbah.

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The fifth question of Fatwa no. 9220

Q5: What is the legal ruling on a man who takes hold of a Mus-haf (Qur’an-book) and starts tearing it page by page despite being fully aware that it is a Mu-shaf, and despite being warned by another man standing beside him that it was a Mus-haf? Moreover, what is the ruling on a man who extinguishes a cigarette on the Mushaf?

A: By doing so, they are both judged to be disbelievers, for insulting and desecrating the Book of Allah (Exalted be He). Their behavior comes under the same ruling as the mockers of its authority. Allah, the Exalted, says (what means): ﴾Say: "Was it at Allâh (عز وجل), and His Ayât (proofs, evidence, verses, lessons, signs, revelations) and His Messenger (صلى الله عليه وسلم) that you were mocking?"﴿ ﴾Make no excuse; you disbelieved after you had believed.﴿

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The fourth question of Fatwa no. 7503

Q4: Kindly, cite all the cases whereby a person is judged to be a Kafir (disbeliever), outside the Din (religion) of Islam. What is the ruling on a person judged as such? Please, give a brief account on Riddah (apostasy), the lower degree of Kufr (disbelief) and love and hate of such a person for Allah's Sake.

A: The Mukafirat (Crimes, the perpetration of which make one a disbeliever) that place a person outside Islam are many, among them are the following:

(Part No. 2; Page No. 21)

1- To deny the Ma'lum min ad-din biddarurah (the inevitably well-known basic principles of the religion) or the fact that they are obligatory acts of worship, such as denying that Salah (prayer), Zakah (obligatory charity), Sawm (fast), Hajj or the like are Divinely ordained duties, 2- To deem lawful that which is inevitably well-known to be prohibited in Islam such as Zina (premarital sexual intercourse and/or adultery), drinking Khamr (intoxicant), premeditated unjust murder, impiety towards parents and the like, 3- To revile Allah, His Messenger, the religion of Islam, angels or the like. However, for a comprehensive list of such cases, please refer to the chapter of the Ruling on Apostate in the books of Fiqh (Islamic jurisprudence).

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The Second question of Fatwa No. 7353

Q2: What is the legal decision regarding those who commit blasphemy? What if they are first degree of kinship such as the father or the brother? What is the Islamic ruling on shrines like Ibrahim Al-Dusuqi , Al-Sayyid Al-Badawi, Al-Husayn, etc. What about the Masjids (mosques) built around these graves? Do they fall under the Prophet's Hadith, ﴾Allah curses the Jews and the Christians, for they have taken the graves of their Prophets as places of worship.﴿ **?**

(Part No. 2; Page No. 22)

A: First: Blasphemy is an act of apostasy if a blasphemer is a Muslim. It is the duty of whoever knows that to forbid the Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) and advise them for they hopefully may accept the advice, stop doing Munkar, and repent to Allah. This duty is most needed with regard to one's relatives, for the Prophet says: ﴾Whoever among you sees something abominable, should rectify it with their hands; and if they have not strength enough to do it, then they should do it with their tongues; and if they have not strength enough to do it, (even) then they should (abhor it) from their heart, and that is the last degree of Faith.﴿ **Secondly,** it is impermissible to build mosques around graves or to bury the dead therein. It is not permissible to perform Salah (Prayer) in these Masjids because of the Prophet's saying: ﴾Indeed, those who preceded you used to take the graves of their prophets and righteous men as places of worship, then beware of that for you must not take graves as masjids (mosques); I forbid you to do that.﴿ Related by Muslim in his Sahih (Book of sound Hadiths).

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Fatwa no. 4440 : (1)

The issue of (cursing religion): Can we immediately judge a person who curses religion to be a Kafir (disbeliever)? What is the ruling on women and children who curse religion?

(Part No. 2; Page No. 23)

(2)

The issue of (excuse for ignorance): about ridiculing the beard, the Niqab (face veil), the Qamis (long shirt), or the Muslims; also the issue of cursing religion: Can people be excused for being ignorant if they commit these things?

(3)

The issue of (excuse for ignorance): about matters related to worshiping graves or Taghut (false gods). Can the people who worship graves and Taghut be excused for being ignorant in this regard? We would like you to guide us to the truth on this issue and also on the issue of (fighting religious activity): Are those who are employed for that purpose excused for being ignorant in this regard?

(4)

The process of argumentation against a Muslim who offers sacrifices to other than Allah, or invokes other than Allah, or helps tyrants: Can any Muslim who has knowledge about these issues argue against those who do such things? Are there any other conditions for establishing evidence against them?

A: Firstly: Inviting others to the Way of Allah must be done with wisdom, good admonition, arguing with them in the best constructive way. This is an obligation enjoined by Shari'ah (Islamic law). Allah (Exalted be He) says (what means): ﴿Invite (mankind, O Muhammad صلى الله عليه و سلم) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching, and argue with them in a way that is better. Truly, your Lord knows best who has gone astray from His Path, and He is the Best Aware of those who are guided.﴾

Secondly: Those who call to the Way of Allah have to be acquainted with what they enjoin and what they forbid. They may have the determination and wish to do good and to bring benefit to people. However, they may be ignorant, and therefore prohibit for people what is lawful and make lawful what is prohibited and believe that they are following the true guidance.

(Part No. 2; Page No. 24)

Thirdly: Cursing religion, mocking anything in the Qur'an or the Sunnah, or ridiculing people committed to the Islamic code of behavior for their adherence to growing a beard in case of men and wearing a Hijab (veil) in case of women is Kufr (disbelief) if they are done by a Mukallaf (person meeting the conditions to be held legally accountable for their actions). It should be pointed out to them that committing these acts is showing disbelief. If they insist on doing so after being informed of the ruling, then they are disbelievers. Allah (Exalted be He) says: ﴿Say: "Was it at Allâh (عز وجل), and His Ayât (proofs, evidence, verses, lessons, signs, revelations) and His Messenger (صلى الله عليه

وسلم) that you were mocking?") ﴿Make no excuse; you disbelieved after you had believed.﴾

Fourthly: Worshipping graves and Taghut (false gods) is Shirk (associating others in worship with Allah). The Mukallafs who do these things should be told the ruling. If they do not accept it, they will be considered Mushriks (those who associate others with Allah in His Divinity or worship). If they die in that state of Shirk, they will be kept permanently in the Hellfire. They will not be excused for being ignorant after the ruling is pointed out for them, and likewise anyone who slaughters a sacrifice to other than Allah.

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Mocking Hijab

The second question of Fatwa no. 4127

Q 2: What is the ruling on someone who mocks a Muslim woman wearing the proper Islamic Hijab (veil)

(Part No. 2; Page No. 25)

or describes her as being a ghost or a moving tent and other such insulting words?

A: Anyone who mocks a Muslim man or woman for adhering to the Shari'ah (Islamic law) is a Kafir (disbeliever). This is regardless of whether they are making fun of a Muslim woman wearing the proper Islamic Hijab or any other matter of the Shari'ah. 'Abdullah ibn 'Umar (may Allah be pleased with them both) narrated: (During the campaign of Tabuk a man said in an assembly, 'I have never seen anyone like these Qur'an readers of ours. They have the biggest bellies, the most lying tongues and they are the most cowardly when encountering the enemy.' Another man said, 'You are lying, and you are a hypocrite. I will most certainly tell the Messenger of Allah (peace be upon him) [what you have said].' The news was reported to the Messenger of Allah (peace be upon him), then the Qur'an was revealed (concerning this incident). 'Abdullah ibn 'Umar said, 'I saw him (that man) hanging onto the saddle of the she-camel of the Messenger of Allah, (peace be upon him), stumbling over the stones while saying, 'O Messenger of Allah, we were just jesting and playing.' The Messenger of Allah (peace be upon him) was reciting the Qur'anic Ayah (verse): (Was it at Allâh (Exalted and Sublime), and His Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) and His Messenger (peace be upon him) that you were mocking?) (Make no excuse; you have disbelieved after you had believed. If We pardon some of you, We will punish others amongst you because they were Mujrimûn (disbelievers, polytheists, sinners, criminals.))) Thus, ridiculing the believers is equated with ridiculing Allah, His Signs and His Messenger.

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Cursing Time

The Third Question of Fatwa no. 5432

Q3: ❪Do not curse time, as I am Time; I turn around...❫ **Is this a Hadith? If so, is this its authentic text? What does it mean?**

A: Al-Bukhari and Muslim related on the authority of Abu Hurayrah (may Allah be pleased with him), that the Prophet (peace be upon him) said, ❪"Allah (may He be Exalted) says: 'The son of Adam hurts Me by cursing time, as I am Time. I turn around the night and day.'"❫ In another narration, ❪"Do not curse time, as Allah is Time."❫

When explaining the meaning of this Hadith, Al-Baghawy (may Allah be merciful with him) stated, "The Arabs were in the habit of defaming and cursing time when disasters and calamities occurred. They used to say: 'Time has struck us' or 'Time has destroyed us.' As they ascribed all calamities that befell them to time, they cursed what they thought had caused them, but they were in fact cursing Allah (Glorified and Exalted be He) as He is the One Who actually caused them to happen. Therefore, they were forbidden to curse time in this manner."

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The ruling on women who are clothed yet naked!

The second question of Fatwa no. 8487

Q2: Is it permissible to consider scantily-dressed women as Kafirs (disbelievers), for the Prophet (peace be upon him) said about them: ﴿They will not enter Jannah (Paradise) or even smell its fragrance...﴾ **?**

A: If the woman believes that this is lawful, after being advised and informed of the ruling, she is considered a Kafir (disbeliever). If the woman does not deem this lawful, she is not considered a Kafir, but she is committing one of the major sins which she must quit and repent to Allah for it, so that He may forgive her. If she dies before Tawbah (repentance to Allah), she, like the rest of sinners, falls under the Will of Allah (either to punish or pardon her), as Allah (Glorified and Exalted be He) says: ﴿Verily, Allâh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills﴾ (Surah Al-Nisa', 4:48).

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(Part No. 2; Page No. 28)

Rendering Haram Halal and Halal Haram

Fatwa no. (2204):

Q: A dispute has arisen between our Muslim brothers in Turkey, regarding the Hadith that states, "Whoever renders Haram (the prohibited) to be Halal (lawful) and Halal to be Haram has become a Kafir (disbeliever)." If a person renders Haram as Halal or vice versa, will they be considered as a Kafir or a sinner? What does the word "Kafara (become a Kafir)" mean in the Hadith or is there no difference between its meaning and the meaning of the word "Kafir"? We hope that Your Eminence will give us a convincing answer regarding this Hadith.

A: Firstly, we do not know the basis of this Hadith and none of the well-known Imams (compilers of Hadith) related it, whether by a Sanad (chain of narrators) that is considered Sahih (authentic) or Da`if (weak). In this case, it is not to be relied or acted upon. **Secondly,** if a Muslim contradicts a ruling that is established by an explicit text from the Qur'an or the Sunnah (whatever is reported from the Prophet) that cannot be subject to Ta'wil (interpretation) or Ijtihad (juristic effort to infer expert legal rulings) or contradicts an established and decisive Ijma` (consensus) ruling, the correct ruling should be clarified to them. If they accept this, then praise is due to Allah, if not and they insist on changing Allah's Ruling after it has been clarified and the evidence given to them, they are to be deemed a Kafir and treated as an apostate from the Din (religion) of Islam. An example of such case is to deny the five obligatory daily Salah (Prayers) or any one of them or the obligation of Sawm, Zakah, or Hajj; or to falsely interpret the texts of the Qur'an and the Sunnah related to these obligations, or regard the Ijma` of the Ummah (nation) as insignificant.

(Part No. 2; Page No. 29)

A contradiction of a ruling that has been established by controversial proof or is subject to various interpretations through Ta'wil or contradictory rulings is a contradiction in a matter that is subject to Ijtihad. In this case, the person cannot to be deemed a Kafir, they will be excused if their opinion is wrong and rewarded for their Ijtihad; if their opinion is correct, they will be praised and given a double reward; one for their Ijtihad and the other for being correct. One example of this is denying or confirming the obligation for a Ma'mum (person being led by an Imam in Prayer) to recite Surah Al-Fatihah. Another example is refuting the ruling on a bereaved family preparing food and inviting people to eat, claiming, for example, that this is Mustahab (desirable), Mubah (permissible), or Makruh (reprehensible), but not Haram. In such cases, it is not permissible to deem the person a Kafir and refuse to be led in Salah by them, refuse marriage relations with them, or prohibit the eating of meat from their sacrificed animal. It is, in fact, obligatory to advise them with evidence from the Shari`ah (Islamic law), because they are a Muslim and enjoy the same rights as all Muslims. Disputes in such matters are in subsidiary matters that are open to Ijtihad. Similar incidents took place during the lifetime of the Sahabah (Companions of the Prophet, may Allah be pleased with them) and the Imams of the Salaf (righteous predecessors). They neither deemed each other as

Kafir nor turned their backs on each other.

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(Part No. 2; Page No. 30)

Judging the People of the Book who rejected the Message of Muhammad (peace be upon him) to be disbelievers

The third question of Fatwa no. 9438

Q3: The Glorious Qur'an explicitly declares the People of the Book to be disbelievers except for those among them who have believed in the Message of Muhammad (peace be upon him) (i.e. the Qur'an). The Jews claimed that 'Uzair (Ezra) is the son of Allah, whereas the Christians claimed that Jesus Christ is the son of Allah, on account of which the Qur'an has explicitly declared them to be disbelievers, stating (what means): ﴾Surely, disbelievers are those who said: "Allâh is the third of the three (in a Trinity)."﴿

In spite of the above-mentioned decisive textual evidence, some scholars claim that the People of the Book are not disbelievers and are to be called the "People of the Book" and nothing more. Please, enlighten us on this issue.

A: Those who hold such a view are disbelievers, for they deny the explicit texts in the Qur'an and Sunnah judging the People of the Book to be disbelievers. Allah (Exalted be He) says (what means): ﴾O people of the Scripture! (Jews and Christians): "Why do you disbelieve in the Ayât of Allâh, [the Verses about Prophet Muhammad صلى الله عليه وسلم present in the Taurât (Torah) and the Injeel (Gospel)] while you (yourselves) bear witness (to their truth)."﴿ ... to the end of the relevant Ayahs from (Surah Al-'Imran).He also says: ﴾Surely, in disbelief are they who say that Allâh is the Messiah, son of Maryam (Mary).﴿ ... to the end of the relevant Ayahs from (Surah Al-Ma'idah).Allah, moreover, says: ﴾Surely, disbelievers are those who said: "Allâh is the third of the three (in a Trinity)."﴿

(Part No. 2; Page No. 31)

(Surah Al-Ma'idah).Allah also says: ﴾And the Jews say: 'Uzair (Ezra) is the son of Allâh, and the Christians say: Messiah is the son of Allâh. That is their saying with their mouths, resembling the saying of those who disbelieved aforetime. Allâh's Curse be on them, how they are deluded away from the truth!﴿ ... and other relevant Ayahs from (Surah Al-Tawbah).Allah (Exalted be He) also says: ﴾Those who disbelieve from among the people of the Scripture (Jews and Christians) and Al-Mushrikûn, were not going to leave (their disbelief) until there came to them clear evidence.﴿ (Surah Al-Bayyinah).Allah, moreover, says: ﴾Fight against those who (1) believe not in Allâh, (2) nor in the Last Day, (3) nor forbid that which has been forbidden by Allâh and His Messenger Muhammad (صلى الله عليه وسلم) (4) and those who acknowledge not the religion of truth (i.e. Islâm) among the people of the Scripture (Jews and Christians), until they pay the Jizyah with willing submission, and feel themselves subdued.﴿ In addition to many other Ayahs in the Qur'an to the same effect.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family,

Fatwa no. 2175

Q: In our town, Pattani, which lies in the south of Thailand, big problems have been caused by the issue of the bereaved family making food for the condolers.

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I hope, Your Eminence, will clarify this issue and the following issues:

The rules of religious obligations are classified into: Wajib (obligatory), Mandub (commendable), Ja'iz (permissible), Makruh (reprehensible) and Mahdhur (prohibited).

What is the ruling on a person who denies one of the mentioned rules by saying instead that:

1- The obligatory is rather commendable, permissible, reprehensible or prohibited;

2- The commendable is rather obligatory, permissible, reprehensible or prohibited;

3- The permissible is rather obligatory, commendable, reprehensible or prohibited;

4- The reprehensible is rather obligatory, commendable, permissible or prohibited;

5- The prohibited is rather obligatory, commendable, permissible or reprehensible.

For instance, the knowledgeable scholars said, "It is Makruh that people should be entertained with food served by the family of the deceased, because this is legitimate only in the time of happiness, not sorrow; it is a loathsome Bid'ah (innovation in religion)."

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They also said, "It is Makruh to serve food on the first, second and third days, until a week passes." They also said, "The four Imams (Abu Hanifah, Malik, Al-Shafi'y, and Ahmad) are agreed that it is Makruh that the family of the deceased should make food for the people to gather and eat," and similar scholarly opinions. However, in our town, Pattani, most of the scholars stated the opposite of the previously mentioned; some of them said it is Sunnah; others said it is permissible; and a few of them said it is obligatory. Hajj 'Abdullah Al-Haj Muhammad Salih, 'Abdul-Rahman Jafakiya and I hold the same opinion of the former knowledgeable scholars. Thus, because of this issue they accuse one another of Kufr (disbelief), they do not eat from one another's sacrificed animals; nor do they marry from one another's families. I wish Your Eminence would send us a written Fatwa so that we can print and distribute it freely among all the people, In sha'a-Allah (if Allah wills).

A: First: the authentic Sunnah indicates that the family of the deceased are not the ones who should make food, but it is their Muslim brothers who should make food for them as a form of support and showing condolences, as they might be too grieved to think of food. Abu Dawud narrated in his Sunan (Hadith compilations classified by jurisprudential themes), from 'Abdullah ibn Ja'far that he said, "When the death of Ja'far (may Allah be pleased with him) was announced, the Messenger of Allah (peace be upon him) said, 《Make food for the family of Ja'far, for there has come to them what is preoccupying them﴿ Narrated by Ahmad, Abu Dawud,

Al-Tirmidhi and Ibn Majah. Al-Tirmidhi classed it as Hasan (a Hadith whose chain of narration contains a narrator with weak exactitude, but is free from eccentricity or blemish). As for making food by the bereaved family for the people, and adopting this as a custom, is a thing that was never known to be done by the Prophet (peace be upon him) or the Rightly-Guided Caliphs; rather it is a Bid'ah that must renounced, as it adds more burden to the bereaved family, and involves imitation of the people of Jahihiliyyah (pre-Islamic time of ignorance) and turning away from the Sunnah of the Prophet (peace be upon him) and the Rightly-Guided Caliphs (may Allah be pleased with them). Imam Ahmad narrated from Jarir Ibn 'Abdullah Al-Bajaly that the Sahabah (Companions of the Prophet, may Allah be pleased with them) considered gathering at the bereaved family home after burial and their cooking food to them a form of wailing (over the dead). It is also impermissible to slaughter an animal by the grave, at the time of death, or when the corpse is taken out of the house, according to the Hadith narrated by Ahmad and Abu Dawud, on the authority of Anas (may Allah be pleased with him), that the Prophet (peace be upon him) said, ﴾There is no slaughtering (at the grave) in Islam.﴿ **Second:** If a Muslim contradicts an explicit textual ruling or injunction of the Qur'an or the Sunnah, which is not open to interpretation or Ijtihad (juristic effort to infer expert legal rulings), or go against the absolute established Ijma' (consensus) of the Ummah, the correct ruling should be pointed out to them. If they accept it, thank Allah! But if they insist on changing the Ruling of Allah, even after clarifying the ruling to them and establishing evidence, they would be declared as Kafirs (disbelievers) and treated as apostates from Islam, such as those who deny the Five Obligatory Daily Prayers or one of them, or the duty of Sawm (fasting), Zakah or Hajj, and allegorically interpret their respective textual-evidences from the Qur'an and the Sunnah, not giving importance to the unanimous consensus of the Ummah.

However, if a Muslim contradicts a ruling established by controversial evidence, or open to different interpretations and opposite rulings, it is regarded as a difference in opinion over a discretionary issue subject to Ijtihad. In this case, the contradictor is not considered a Kafir, but will be excused if their opinion is wrong and will be rewarded for Ijtihad. If their opinion is right, they will be given due credit and will have two rewards: one for Ijtihad and one for being right. Examples of this include those who deny the obligation of reciting Al-Fatihah by the Ma'mum (a person being led by an Imam in Prayer) in opposition to those who confirm it; and those who contradict the ruling on the bereaved family making food and inviting people to it and judge such an act to be Mustahab (desirable), Mubah (permissible), or Makruh (reprehensible) but not Haram (unlawful or forbidden). Such people should not be declared as Kafirs, or people abstain from offering Salah behind them, or prohibit marriage from their families or eating from their sacrificed animals. They should be advised and reminded of the precepts of Shari'ah, because they are Muslim brothers who have the same right as the rest of the Muslims. Controversy over such issues is considered as a difference in opinion over a subsidiary speculative issue open to Ijtihad, and it took place in the era of the Sahabah (may Allah be pleased with them) and the Imams of the Salaf (righteous predecessors). However, they did not declare one other to be disbelievers or stopped socializing with one another.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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(Part No. 2; Page No. 37)

Q4: Among the Masjids (mosques) built by religious organizations are some belonging to Muslim sects like those who call for the arbitration or exercise of human reason in judging the Prophetic Hadiths and hence deny thousands of authentic Hadiths. Or sects that divert the Names of Allah and His Attributes from their original meaning. They circulate the wicked phrase, "The Salaf (Predecessors) are Ahkam (more precise and nearest to the truth) and the Khalaf (Successors) are more knowledgeable." They also promulgate among the public a phrase that states, "Allah is there, everywhere." Is it permissible to offer Salah (prayer) in one of these Masjids behind an Imam (the one who leads congregational Prayer) from these sects?

What if the Imam of one of these Masjids recants this, should I demand from him to declare himself no longer affiliated to such sects or his saying so is deemed sufficient?

A: Those who deny the sound Hadiths authentically reported from the Prophet (peace be upon him) and reject their meanings, are wrongful sinners; but declaring them to be disbelievers, is a matter of detail.

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As for those who give an allegorical interpretation to the Qur'anic texts and Hadiths speaking of Allah's Names and Attributes and divert them from their original meaning, claiming that the Salaf are more precise and nearer to the truth but the Khalaf are more knowledgeable, are wrongful. Indeed, the Salaf are more knowledgeable, more understanding of the Qur'an and the Sunnah of the Prophet (peace be upon him), and their Madh-hab (School of Jurisprudence) is more perfect and just than the Khalaf.

As for those who say: "Allah Himself, in Person, is present everywhere," they are wrongful disbelieving immanentists. Whoever says that Allah is there, everywhere, with His knowledge not Essence, is correct. Whoever exceeds the limits, denies all the sound Hadiths authentically reported from the Prophet (peace be upon him) and only believes in the Qur'an, is judged to be a Kafir (disbeliever) and should not be appointed as an Imam to lead the Muslims in prayer. Salah offered behind such an Imam is invalid. Also, those who transgress in their interpretation of Allah's Names and Attributes, and the Resurrection and go as far as asserting pantheism or Allah's existence only in minds, not outside them, or assume that the Resurrection is spiritual, not physical, they are judged to be disbelievers and it is impermissible to pray behind them. But, those who repent sincerely from among them, we should accept their repentence, leaving their inward conviction and feelings to Allah.

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Abandoning the Practical Pillars of Islam is Riddah

The First Question of Fatwa no. 1727

Q1: If someone testifies that there is no deity but Allah and that Muhammad is His Messenger, but does not observe the four Pillars of Islam, i.e. Salah (Prayer), Zakah (obligatory charity), Sawm (Fasting), and Hajj, and the other acts prescribed by the Islamic Shari`ah, do they deserve the intercession of the Prophet (peace be upon him) on the Day of Resurrection to escape the punishment of Hellfire, even for a limited time?

A: Anyone who bears witness that there is no deity but Allah and that Muhammad is the Messenger of Allah, but abstains from performing Salah, Zakah, Sawm, and Hajj, denying the obligation of these four Pillars, or any one of them after being told about them, is regarded as a Murtad (apostate) from Islam. They should be asked to perform Tawbah (repentance to Allah). So, if they perform Tawbah, it will be accepted. They will then be among those receiving the intercession of the Prophet on the Day of Resurrection, if they die as a believer. If they insist on denying the Pillars, the ruler should execute them due to their Kufr (disbelief) and Riddah (apostasy). Then, neither the Prophet nor any other will intercede for them on the Day of Resurrection. However, if someone abstains from Salah due to laziness and indifference, they are a Kafir (disbeliever) and their Kufr (disbelief) takes them out of Islam, according to the most correct opinion of the scholars. This ruling is most worthy of application if someone abstains from the other Pillars of Islam, such as Zakah, Sawm, and Hajj. Therefore, they will not be qualified to receive the intercession of the Prophet (peace be upon him) or any one else, if they die in this state. There are some scholars, however, who maintain that a person does not become apostate by the mere abstaining from

performing the practical Pillars. They hold the view that such a person will receive intercession even if they commit a major sin, providing that they die as a believer.

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Mockery of the beard is a great Munkar that is tantamount to apostasy!

Fatwa no. 2196

Q: Growing a beard is one of the Sunnahs of the Prophet (peace be upon him). However, many Muslims shave it, others pluck it, others trim it and others even deny its being an act of Sunnah. Others say that it is an act of Sunnah which is rewardable if observed and not punishable if abandoned. Some foolish people say that if there had been any good in growing one's beard, it would not have grown in the place of pubic hair. What is the ruling of Islam on each of these people and their different viewpoints? What is the ruling on one who denies one of the Prophet's acts of Sunnah?

A: The Sahih (authentic) Sunnah of the Messenger of Allah (peace be upon him) indicates that it is obligatory to leave the beard as it is and let it grow long and that it is prohibited to cut or shave it. It is narrated in the Two Sahih (authentic) Books of Hadith (Al-Bukhari and Muslim) on the authority of Ibn 'Umar (may Allah be pleased with them both) that the Prophet (peace be upon him) said:

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("Cut the moustache and let the beard grow; be different from the Mushriks (those who associate others with Allah in His Divinity or worship).") It is also narrated in Sahih Muslim on the authority of Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said: ("Trim the moustache and let the beard grow; be different from the Magians.") These two and other Hadiths narrated to the same effect clearly indicate the obligation of both letting and keeping the beard growing and the prohibition to cut or shave it as mentioned earlier. It would be a violation of the authentic Hadiths to mistakenly claim that if men grow their beard, they will be rewarded for it, but they will not be punished if they do not. The reason is that the "imperative mood" in any of the Prophet's Hadiths basically signals an obligation while the "prohibitive mood" basically signals a prohibition. Therefore, no one is allowed to hold an opinion that contradicts the apparent meaning of the authentic Hadiths unless there is circumstantial evidence to warrant otherwise. No such circumstantial evidence is known to exist in the Hadiths mentioned above.

As for the Hadith narrated by Al-Tirmidhy on the authority of Abu Hurayrah (may Allah be pleased with him) that: (The Prophet (peace be upon him) used to trim the length and width of his beard.) , this is a Batil (false) Hadith which is not known to have been authentically narrated from the Messenger of Allah (peace be upon him) as its Sanad (chain of narrators) includes a narrator who is notorious for lying.

As for making a mockery of the beard and likening the hair growing on one's beard to pubic hair it is a great Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect), the perpetration of which entails Riddah (apostasy) from Islam.

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Mocking anything approved by the Qur'an or the Sunnah of the Prophet (peace be upon him) is considered an act of Kufr (disbelief) and Riddah (apostasy) from Islam. Allah (Glorified and Exalted be He) says (what means): ﴾Say: "Was it at Allâh (عز وجل), and His Ayât (proofs, evidence, verses, lessons, signs, revelations) and His Messenger (صلى الله عليه وسلم) that you were mocking?"﴿ ﴾Make no excuse; you disbelieved after you had believed.﴿

May Allah grant us and all Muslims true guidance, success and protection from misleading temptations!

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 5044

Q: What is the ruling on a person who scorns one of the Sunnan (traditions) of the Prophet Muhammad (peace be upon him)? For example, a person who scorns the beard or bearded people and mockingly call them, "O bearded". We hope your eminence will explain to us the ruling on the person who says so.

A: Scorning the beard is an act greatly disapproved of by Islamic law. If the person who says, "O bearded" intends to scorn the Sunnah, it is considered Kufr (disbelief). If he says it just to specify the person he is calling, it is not considered Kufr (disbelief).

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However, he should not use these words to refer to him, because Allah (Exalted be He) says: ﴿Say: "Was it at Allâh (عز وجل), and His Ayât (proofs, evidence, verses, lessons, signs, revelations) and His Messenger (صلى الله عليه وسلم) that you were mocking?"﴾ ﴿Make no excuse; you disbelieved after you had believed.﴾

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Abandoning Salah and mocking Islam or the Sunnah

Fatwa no. 5703

Q: What is the ruling on a person who abandons Salah (prayer), does not observe Sawm (fasting) during Ramadan and makes a mockery of religious obligations and Sunnah such as growing a beard and shortening one's garment (for men: to avoid the trailing of garment on the ground out of pride)? Please, clarify how to deal with such a person whether he is a brother, a father, or a friend?

A: The person who intentionally abandons Salah may do so either out of negligence or out of denying its obligation. If he denies its obligation, he is a Kafir (disbeliever) by scholarly consensus. If he abandons Salah out of being negligent, he is regarded as a Kafir, according to the more correct of the two scholarly opinions, based on the saying of the Prophet (peace be upon him): (The covenant between us and them is Salah, whoever abandons it has disbelieved.) Reported by Ahmad and the Compilers of the Sunnan with a sound Isnad (chain of narrators)

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on the authority of Buraydah Ibn Al-Husayb. The Prophet (peace be upon him) also said: (What is between a person and committing Shirk (associating partners with Allah) and Kufr (disbelief) is abandoning Salah.) Reported by Imam Muslim in his Sahih (Book of Authentic Hadith). There are many proofs in this regard.

Anyone who makes a mockery of the religion of Islam and the authentically reported Sunnah of the Messenger of Allah (peace be upon him) like growing a beard, or that men shorten their garments to the ankles or to halfway down their shin while knowing that they are authentically reported is a Kafir. Moreover, anyone who ridicules a Muslim and scorns them just because they are religiously-committed to Islam is a Kafir. Allah (Exalted be He) says: (Say: "Was it at Allâh (عز وجل), and His Ayât (proofs, evidence, verses, lessons, signs, revelations) and His Messenger (صلى الله عليه وسلم) that you were mocking?") (Make no excuse; you disbelieved after you had believed.)

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Apostasy renders good deeds worthless if no repentance follows

Fatwa no. 7658

Q: The year before last, I intended to perform Qiran Hajj (combining Hajj and 'Umrah simultaneously). Once I reached the Sacred House of Allah (the Ka'bah), I performed 'Umrah (lesser pilgrimage) and Tawaf-ul-Qudum (circumambulation around the Ka'bah on arrival in Makkah) at the same time. I had never visited the Ka'bah before then. A day after this, I performed 'Umrah on behalf of my dead mother. Since I had a lot of time before leaving to Mina on the Day of Tarwiyah (8th of Dhul-Hijjah), the people whom I stayed with advised me to start Tahalul (removal of the ritual state for Hajj and 'Umrah) and I did. On going to Mina, I assumed the state of Ihram (ritual state for Hajj and 'Umrah) anew and offered two Rak'ahs (units of Prayer) with the intention of Ihram for Hajj only in Masjid (mosque of) Tan'im. I then changed my intention from Qiran Hajj (combining Hajj and 'Umrah simultaneously) to Tamattu' Hajj (combining Hajj and 'Umrah with a break in between). Is there anything wrong with my Hajj even though I slaughtered a Hady (sacrificial animal offered by pilgrims)? Is the Umrah I performed on behalf of my mother valid or is it impermissible to perform two Umrahs during the same Hajj season? Does any sin a pilgrim may commit after Hajj nullify his Hajj, given that to err is human?

A: First: The Hajj you have offered is Tamattu' Hajj (combining Hajj and 'Umrah with a break in between) and you did well when you removed the ritual state for 'Umrah.

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Second: The 'Umrah which you performed on behalf of your mother after doing 'Umrah for yourself is valid if you did it after removing the ritual state of 'Umrah by shaving or cutting your hair after Tawaf (circumambulation around the Ka`bah) and Sa'y (going between Safa and Marwah during Hajj) **Third:** Sins do not nullify good deeds as long as the person does not commit an act of major Kufr (disbelief). As for those who mix the righteous deed they make with another that is evil, their sins will detract from their good deeds, unless they repent or Allah pardons them. As for Riddah (apostasy) from Islam - may Allah forbid it! - it renders all good deeds worthless if the person dies as an apostate. But if a person sincerely repents for committing apostasy, their past good deeds will not be nullified, out of the Grace and Mercy of Allah. Allah (Exalted be He) says: ﴾And whosoever of you turns back from his religion and dies as a disbeliever, then his deeds will be lost in this life and in the Hereafter, and they will be the dwellers of the Fire. They will abide therein forever.﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Has Proof from Allah been established against the people of this time?

The fifth question of Fatwa no. 6310

Q5: Allah (Exalted be He) says (what means): ﴾And We never punish until We have sent a Messenger (to give warning).﴿ **Has Proof from Allah been established against the people of the present time, leaving them no excuse for disbelief, or it still has not been established and scholars have to establish it?**

A: If the Da'wah (Call to Islam) reaches anyone among the people living at this time, Proof from Allah has been established against them (leaving them no excuse for disbelief and entailing punishment). Anyone who has not yet been informed of the Da'wah, proof cannot be established against them, as was the case with all past times. And it remains the duty of scholars to convey and explain Islam as far as they can.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The ruling on assisting those who apostatized

Fatwa no. 7712

I received a question from one of the employees in the identity card department stating that the people who newly embrace Islam sometimes need to change their names especially if their meaning contradict Islamic beliefs.

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It sometimes happens that some of them apostatize from Islam. This requires the re-changing of their names again to the previous ones before Islam. There are many Islamic and non-Islamic rulings that are dependent upon these changes like inheritance, marriage and personal status. Now, since the person asking this question works in the Civil Affairs Department, Identity Card Branch, will he be committing a sin if he changes the names of such persons? Does his work count as support to them in their Riddah (apostasy)? Moreover, he receives commands from his supervisors to do so. What is the ruling on this issue?

A: If you are aware that the person who wants to change his name is leaving Islam and reverting to disbelief, you should not offer him any kind of help even though your supervisor orders you to do so. Allah (Exalted be He) says (what means): ﴾Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression.﴿ This is also based on the fact that: ﴾The Messenger of Allah (peace be upon him) cursed the one who consumes (takes) Riba (usury/interest), the one who pays it, the one who writes it down and the two who witness it. He (peace be upon him) said, "They are all equal."﴿ Reported by Muslim in his Sahih. If the one who helps in Riba-based dealings is cursed, then how about one who helps in recording Kufr (disbelief) and facilitates the needs of those who commit Riddah. The Prophet (peace be upon him) said: ﴾Obedience is only in Ma'ruf (that which is judged as good, beneficial, or fitting by Islamic law and Muslims of sound intellect).﴿

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﴾There should be no obedience to any created being if it involves disobedience to the Creator.﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The seventh question of Fatwa no. 6899

Q: A person who is a Muslim on both his mother’s and father’s side of the family, but refuses to pray or fast, and refrains from other acts of worship? Is it permissible to treat him like Muslims; to eat with him and so on?

A: If the state of this person is, as you mentioned; he refuses to pray, fast, or do other rituals of Islam, he will be considered a Kafir (disbeliever), which will put him beyond the pale of Islam, according to the more correct of the two scholarly views. He should be asked to repent to Allah for three days. If he repents, all praise and thanks are due to Allah. Otherwise, the Muslim ruler must apply the ruling of Shari'ah i.e. executing the apostate. Also, it is not permissible for a Muslim to be intimate with or visit the apostate except for advising, sermonizing, and guiding him, perhaps he will repent to Allah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Prohibition of telling blasphemous or bawdy jokes

The third question of Fatwa no. 6592

Q 3: Some people speak words that are tantamount to Kufr (disbelief) or Fisq (flagrant violation of Islamic law) and justify it by saying: I am just joking. Are such people pardoned for doing so if they are only joking?

A: It is strictly prohibited to tell blasphemous or bawdy jokes. Allah (Exalted be He) says: ﴿If you ask them (about this), they declare: "We were only talking idly and joking." Say: "Was it at Allâh (Exalted and Sublime), and His Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) and His Messenger (peace be upon him) that you were mocking?"﴾ ﴿Make no excuse; you have disbelieved after you had believed ...﴾ Those who behave as such should make Tawbah (repentance to Allah) of it and ask Allah for forgiveness in the hope that Allah may pardon them.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Are Muslims to be excused for ignorantly performing acts of Kufr and Shirk?

The first question of Fatwa no. 9257

Q1: Is the person who ignorantly commits any act of Kufr (disbelief) or Shirk (associating others in worship with Allah) considered a Kafir (disbeliever)? Can they be excused because of their ignorance? Please, provide us with evidence.

A: A Mukallaf (person meeting the conditions to be held legally accountable for their actions) cannot be excused for worshipping other than Allah, or offering sacrifices as a means of drawing closer to other than Allah, or making a vow to other than Allah, and other acts of worship that should be devoted to Allah alone. They may only be excused if they live in a non-Muslim country and Da'wah (Call to Islam) has not yet reached them. In such a case, they can be excused for not being informed and not just for being ignorant. This is supported by a Hadith recorded by Muslim on the authority of Abu Hurairah that the Messenger of Allah (peace be upon him) stated, ﴾By Him in Whose Hand is the soul of Muhammad, any Jew or Christian from this Ummah (nation) who hears of me, and then dies without believing in that with which I have been sent, will be among the dwellers of Hellfire.﴿

Thus, the Prophet (peace be upon him) did not excuse anyone who had heard of him. Whoever lives in a Muslim country must have heard of the Messenger (peace be upon him), and therefore cannot be excused for not knowing about the fundamentals of Iman (Faith) due to ignorance.

As for the story of those who asked the Prophet (peace be upon him) to assign to them a Dhat Anwat (lote-tree) for them to hang their weapons on (as the disbelievers had one), those people had newly abandoned disbelief and they only requested this, but did not act on it.

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What they were requesting contradicted the Shari'ah (Islamic law), and the Prophet's reply to them indicated that if they had done what they asked for, it would have been an act of Kufr (disbelief).

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Is denial the only type of Kufr that takes a person out of Islam? What other types of Kufr take a person out of Islam?

The second and third questions of Fatwa no. 9104

Q2: They interpret Kufr (disbelief) that takes a person out of Islam as denial only, whereas a person who abandons Salah (prayer) out of negligence is not a denier of its obligation. Or is there another type of Kufr that takes a person out of Islam without involving denial?

A: Confining the Kufr that takes a person out of Islam to denial only is incorrect. If a Muslim denies a discretionary ruling based on Ijtihad (juristic effort to infer expert legal rulings) concerning which the jurists have differed, it is not considered Kufr. Rather, the person who does so is excused because of continued controversy over it. Those who deliberately abandon some of the Pillars of Islam while they are able to perform them may be judged as disbelievers, like abstaining from pronouncing the Two Testimonies of Faith, in spite of capability, and also abandoning the Five Obligatory Daily Prayers on purpose out of negligence, not out of denial of their obligation.

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Q3: Some scholars consider a person who abandons Salah (Prayer) as committing Kufr 'Amaly (disbelief in actions), and Kufr 'Amaly does not put one beyond the pale of Islam except in exceptional cases like cursing Allah (Exalted be He) and similar acts. Is a person abandoning Salah considered an exception? If so, why is he considered an exception?

A: Not all the types of Kufr 'Amaly (disbelief in actions) do not put one beyond the pale of Islam. Some types of Kufr 'Amaly do put one beyond the pale of Islam, namely, the acts that indicate scorn and disdain for religion, like treading on the Qur'an, cursing one of Allah's Messengers while knowing he is a Messenger, ascribing a son to Allah, prostrating oneself before other than Allah, offering a sacrifice to other than Allah, and abandoning the Obligatory Prayers out of laziness, based on the saying of the Prophet (peace be upon him): ﴿The covenant between us and them is Salah, whoever abandons it has disbelieved.﴾ Narrated by Imam Ahmad, and the Compilers of Sunan with a Sahih Isnad on the authority of Buraydah ibn Husaib (may Allah be pleased with him). The Prophet (peace be upon him) also said: ﴿What is between a person and committing Shirk (associating partners with Allah) and Kufr (disbelief) is abandoning Salah.﴾ Narrated by Muslim in his Sahih book on the authority of Jabir ibn 'Abdullah Al-Ansari (may Allah be pleased with them).

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The fourth question of Fatwa no. 2151

Q4: Many of our colleagues do not offer Salah (Prayer).

Perhaps they used to offer Salah regularly before leaving their homeland, but as soon as they indulged in the American life style, they abandoned Salah and Sawm (Fast) and forgot Islam. Some other colleagues and I advised them and called them to pray, but they did not respond. Are we absolved of liability before Allah, especially that we live with them in the same accommodation?

A: If the case is as you have mentioned, you are free from liability and there is nothing wrong with living with them in case of necessity. You should keep advising them and call them to adhere to the Islamic obligations with wisdom and good instruction, and debate with them in the best and most constructive way. May Allah make you the cause of their guidance, thus both of you attain a great reward, while yours will be multiplied, In sha'a-Allah (if Allah wills).

May Allah keep you firm and give you strength, support, patience and confidence of heavenly recompense! Truly, He is All-Hearer and answers prayers! May Allah guide the rest of your colleagues to His Straight Path!

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The third question of Fatwa no. 3535

Q3: What is the ruling on offering Salah (prayer) behind a clean-shaven Imam (the one who leads congregational Prayer) who also mocks bearded men and orders them to shave their beard off?

A: It is not permissible to mock a bearded man as he grows his beard in compliance with the command of the Prophet (peace be upon him) thereof. Moreover, the mocker should be advised and instructed

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that mocking people who grow their beards is a great sin whose doer is feared to be committing an act of Riddah (apostasy) from Islam. Allah (Exalted be He) says (what means): ﴿Say: "Was it at Allâh (عز وجل), and His Ayât (proofs, evidence, verses, lessons, signs, revelations) and His Messenger (صلى الله عليه وسلم) that you were mocking?"﴾ ﴿Make no excuse; you disbelieved after you had believed.﴾

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The Third Question of Fatwa no. 6280

Q3: What is the ruling on those who refute some of the Sahih (authentic) Hadith related in the Two Sahih Books of Hadith (Al-Bukhari and Muslim), such as the Hadith about the punishment and bliss in the grave, the Mi`raj (Ascension to Heaven), Sihr (sorcery), Shafa`ah (intercession), and getting out of the Fire? What is the ruling on performing Salah (Prayer) behind them and exchanging greetings with them or is it better to disassociate from them?

A: The scholars of Hadith should discuss the Riwayah (the study of the text of a Hadith and how to apply it) and Dirayah (the study of the principles set to verify whether a Hadith is acceptable or not in terms of text and chain of narrators) of these Hadith with them to explain their authenticity and meanings. If they insist on refuting them after this, or distorting the texts away from their true meanings, according to their own desires and false opinions, they are to be considered as Fasiqs (those openly and flagrantly violating Islamic law). In this case, they should be isolated and not associated with to avoid their evil, except for those who contact them to advise and guide them. As for performing Salah behind them, the ruling on this is that it is the same as performing it behind a Fasiq, but to be on the safe side, it is better not to perform Salah behind them, because some scholars consider them to be Kafirs (disbelievers).

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Allying oneself with disbelievers

Fatwa no. 6833

Q: What is the opinion of the knowledgeable scholars on a man who contradicts decisive texts from the Qur'an and authentic Hadith? Upon receiving advice and admonition, he says: "There is nothing wrong with what I do." If he judges among people, he gives false judgments contradicting the Qur'an and Hadith. This ruler rarely performs Salah (Prayer) or Sawm (Fast). Moreover, he allies himself with disbelievers, wicked people and followers of corrupted creeds. He permits what has been forbidden by Allah, like vowing to other than Allah, drinking alcohol, dealing in Riba (usury/interest), taking bribes, dishonest and illegal transactions. He also mocks the religiously committed sincere scholars. He says that they are crazy people. Moreover, he seeks to be a ruler by rallying people around him, through lavish spending on them.

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People are inclined in his favor because he brings them benefits such as acquitting criminals, jailing their opponents and punishing innocent people. After winning, he makes illegal intercession with judges to acquit criminals and punish innocent people. He lavishes his money on evil things. People come to congratulate him, singing and beating drums. Is supporting or allying oneself with such a person permissible or prohibited in the purified Shari‘ah? Is this man still judged to be a Muslim or outside the pale of Islam? Guide us to the truth! May Allah grant you the best reward in the everlasting abode. I am submitting this question to spread your answer on it all over Pakistan. Therefore, we beg for a speedy answer from your eminence.

A: If the reality is as you mentioned, then the person in question who has such a character is a Kafir (disbeliever), whose Kufr (disbelief) has cast him outside the pale of Islam. It is unlawful to support or ally oneself with him. It is the duty of the people qualified to advise and instruct others to admonish and guide him to the truth and establish against him the Evidence from Allah. If he persists in his aberration, the Muslim ruler should inflict on him the punishment laid down by Shari‘ah.

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Can a person testifying to the Oneness of Allah be a disbeliever!

The first question of Fatwa no. 6460

Q1: Can a person be a disbeliever in spite of verbally saying: "La ilaha illa Allah" (There is no god but Allah)?

A: A person can be a disbeliever in the Sight of Allah in spite of saying, "There is no god but Allah", as the hypocrites who say it only by tongue, but their hearts have not believed in it, such as 'Abdullah ibn Ubay ibn Salul and suchlike.

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The second question of Fatwa no. 9456

Q2: What is the ruling of Islam on offering Salah (prayer) behind an Imam (the one who leads congregational Prayer) who denies some of the Prophet's Hadith such as the Hadith stating that magic was cast on the Prophet (peace be upon him) or the one prophesying the descent of Jesus Christ (peace be upon him) near the end of time?

A: The one who denies the Hadiths authentically reported from the Prophet (peace be upon him), such as the two Hadiths referred to above, is a liar and may be judged either to be a Fasiq (someone openly and flagrantly violating Islamic law) or a Kafir (disbeliever), according to that person's state.

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Is it permissible to profess disbelief under coercion? What is the ruling on a person whose Ijtihad (exercise of reasoning) led him to deny one of the basic truths of the religion?

The eighth and tenth questions of Fatwa no. 9272

Q8: Does coercion by threat or use of force justify one to profess Kufr (disbelief)?

A: It is permissible to profess Kufr if actually forced into it, while the heart of the coerced Muslim rests secure with firm faith, based on the general meaning of the Qur'anic Ayah saying (what means): ﴾Whoever disbelieved in Allâh after his belief, except him who is forced thereto and whose heart is at rest with Faith; but such as open their breasts to disbelief, on them is wrath from Allâh, and theirs will be a great torment.﴿

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Q10: Some contemporary religious youths say that most or all those who fall into Shirk (associating others in worship with Allah) in the Muslim world today are not Mushriks (one who associates others with Allah in worship).

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They defend them saying that they are either noble scholars who, through Ijtihad (juristic effort to infer expert legal rulings), come up with views like the permissibility of Istighathah (beseeching help) from other than Allah, as did Al-Suyuty , Al-Nabahany, and others. Those great scholars will get a double reward if their view is correct and a single reward if their view is wrong. As for ordinary imitating people, they have done the best they can.

A: The people who are excused in the case of mistaken inference, are the Mujtahids (scholars qualified to exercise juristic effort to infer expert legal rulings) in speculative discretionary issues only, and not people who reach erroneous views on issues authentically established by clear scriptural texts, or well known basic principles of the religion.

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Ruling on studying philosophy and theories that mock Allah's Ayahs

The Sixth Question of Fatwa no. 9406

Q6: Is it permissible to study philosophy, logic, and theories that mock Allah's Ayahs (Qur'anic verses)? Is it permissible to attend places that offer these studies or is it included in this Ayah: ﴿And it has already been revealed to you in the Book (this Qur'ân) that when you hear the Verses of Allâh being denied and mocked at, then sit not with them, until they engage in a talk other than that; (but if you stayed with them) certainly in that case you would be like them.﴾

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A: If a person is knowledgeable enough and confident in themselves to the extent that they are not afraid that reading these subjects or sitting with their adherents will cause a Fitnah (trial) to their religion, and that their intention in studying these subjects is to refute the falsehoods included in them, they are permitted to study them. Otherwise, it is Haram (prohibited) for them to study them or to mix with those who teach them, to avoid the falsehoods, their adherents, and the Fitnah.

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Al-Wala' Wal-Bara'

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Ruling on employing a disbeliever

The first question of Fatwa no. 9607

Is it permissible for a Muslim to employ a non-Muslim as a servant or driver? What if this employer has no religion?

A: It is not permissible for a Muslim to employ a Kafir (non-Muslim) as a servant, driver, or anything else in the Arabian Peninsula. This is because the Messenger (peace be upon him) commanded that the Mushriks (those who associate others with Allah in His Divinity or worship) should be driven out of the Arabian Peninsula. Thus, if you do so you will be bringing in people that Allah ordered to be kept away; you will trust those that Allah judged as treacherous. Hence, employing non-Muslims involves many evils.

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The eighth question of Fatwa no. 4246

Q8: What is the meaning of Allah's Saying (translated as): ﴾Take not as friends the people who incurred the Wrath of Allâh (i.e. the Jews).﴿ **What is the meaning of aligning or allying oneself with them? Does it involve visiting, speaking and joking with them?**

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A: Allah (Exalted be He) forbids believers to establish with the Jews and other disbelievers an alliance of friendship, love, solidarity and support. Moreover, believers are forbidden to take disbelievers as retinue of advisors, consultants or helpers even if they are not Muharibs (those at war with Muslims). Allah (Exalted be He) says, ﴾You (O Muhammad صلى الله عليه وسلم) will not find any people who believe in Allâh and the Last Day, making friendship with those who oppose Allâh and His Messenger (Muhammad صلى الله عليه وسلم), even though they were their fathers or their sons or their brothers or their kindred (people). For such He has written Faith in their hearts, and strengthened them with Rûh (proofs, light and true guidance) from Himself.﴿ He also says, ﴾O you who believe! Take not as (your) Bitânah (advisors, consultants, protectors, helpers, friends) those outside your religion (pagans, Jews, Christians, and hypocrites) since they will not fail to do their best to corrupt you. They desire to harm you severely. Hatred has already appeared from their mouths, but what their breasts conceal is far worse. Indeed We have made plain to you the Ayât (proofs, evidence, verses) if you understand.﴿ ﴾Lo! You are the ones who love them but they love you not﴿ ﴾But if you remain patient and become Al-Muttaqûn [the pious - See V.2:2], not the least harm will their cunning do to you. Surely, Allâh surrounds all that they do.﴿ In addition, there are many similar texts from the Qur'an and Sunnah that promote the same meaning. However, Allah (Exalted be He) does not forbid the believers from repaying kindness shown by non-combatant disbelievers with kindness, or exchange of lawful benefits with them, such as purchase and sale, or to accept from them presents or gifts. Allah (Exalted be He) says, ﴾Allâh does not forbid you to deal justly and kindly with those who fought not against you on account of religion nor drove you out of your homes. Verily, Allâh loves those who deal with equity.﴿ ﴾It is only as regards those who fought against you on account of religion, and have driven you out of your homes, and helped to drive you out, that Allâh forbids you to befriend them. And whosoever will befriend them, then such are the Zâlimûn (wrong-doers - those who disobey Allâh).﴿

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Obligations towards non-Muslim co-workers

The Second Question from Fatwa no. (9355):

Q2: There are non-Muslims working with us in our company, who are Sikhs, Hindus, and Christians. What are our obligations to each other and how should we treat them, without becoming friends?

A: You should invite them to Islam, enjoin Ma`ruf (that which is judged as good, beneficial, or fitting by Islamic law and Muslims of sound intellect) on them, and forbid them from Munkar (that which is unacceptable or disapproved of). You should return kindness with kindness, and gently attract them to Islam with good deeds. You should do this while disliking their Kufr (disbelief) and misguidance.

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The ruling on intermingling and having friendly relationships with disbelievers

Fatwa no. 10523

Q: The nature of work requires the intermingling between Muslim and non-Muslim workers. Sometimes we find Muslims and non-Muslims staying in the same room which makes it inevitable for them to eat, drink and mix together. We feel that some of the Muslims living like this take it as something normal and behave carelessly about it, and we sense in others, through their kind treatment and noble behavior towards non-Muslims, their sincere desire to attract them to embrace Islam. I hope this issue be submitted to his Eminence Shaykh ‘Abdul-‘Aziz ibn ‘Abdullah ibn Baz **to give us the relevant ruling. May Allah grant us all success in serving Islam and Muslims.**

A: It is impermissible to have a friendly relationship with non-Muslims or to mingle with them in a manner that may tempt (mislead) a Muslim away from Islam. However, eating with them, mixing with them and treating them kindly in such a manner that may attract them to Islam are unobjectionable as long as there is no fear of Fitnah (temptation) and intimacy is avoided.

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When does Hijrah (a believer's migration to an Islamic land) become necessary?

Fatwa no. 1177

Q: What is the ruling on a person who worships Allah Alone and associates nothing with Him in worship, yet he is living with communities of disbelievers and is unable to openly declare his Islam, or clarify its objectives, or leave the non-Muslim country where he lives?

A: If the situation is as you have mentioned, then this person is excused for being incapable of leaving the non-Muslim land and fleeing with his religion to a place where he can publicly profess Islam, propagate it and clarify its objectives to others. May Allah pardon his incapacity. However, he should exploit the opportunity of living in a non-Muslim land in calling non-Muslims to embrace Islam secretly. It may be that Allah arranges for him those who will both respond to his call and be a means of support to him. He should also try his best to migrate from this non-Muslim land to a Muslim land whenever the opportunity presents itself. This helps in increasing the number of Muslims and he will be able to share practicing the rites of Islam with them.

On the other hand, Muslims who are able to migrate to Muslim countries, yet prefer to live suppressed or servile in non-believers' countries at the compromise of their religion are doing wrong to themselves, to their religion and to Muslims on the whole. They are threatened to end up abiding in Hellfire.

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What an evil destination! Allah (Exalted be He) says (what means): ﴿Verily! As for those whom the angels take (in death) while they are wronging themselves (as they stayed among the disbelievers even though emigration was obligatory for them), they (angels) say (to them): "In what (condition) were you?" They reply: "We were weak and oppressed on the earth." They (angels) say: "Was not the earth of Allâh spacious enough for you to emigrate therein?" Such men will find their abode in Hell - What an evil destination!﴾ ﴿Except the weak ones among men, women and children who cannot devise a plan, nor are they able to direct their way.﴾ ﴿These are they whom Allâh is likely to forgive them, and Allâh is Ever Oft-Pardoning, Oft-Forgiving.﴾

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Fatwa no. 10684

Q: What is the separating line between Kufr (disbelief) and Islam? What about a person who utters the Two Testimonies of Faith, and then commits actions that contradict them, is he a Muslim, despite his Salah (prayer) and way of life?

A: The separating line between Kufr (disbelief) and Islam is uttering the Two Testimonies of Faith with truthfulness and sincerity and acting accordingly. Whoever fulfills this, is a Muslim and a believer. As for those who show hypocrisy and do not believe, or are insincere, they are not believers.

As for those who utter them but act against them e.g. seek the help of the dead in times of hardship and ease, prefer positive (man-made) laws to Allah's revealed Law, or ridicule the Qur'an or the authentic Sunnah, they are disbelievers even if they utter the Two Testimonies of Faith, offer Salah and fast.

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Loyalties to disbelievers that take one out of Islam

The fifth question of Fatwa no. 6901

Q5: What are the boundary lines of loyalties which when transgressed turn the doer into a Kafir (disbeliever), outside the pale of Islam? We hear that anyone who eats or sits with a Mushrik (one who associates others with Allah in His Divinity or worship), or uses the light of their lamps, or sharpens for them a pencil, or fills their inkwell is a Mushrik like them. We often deal with Jews and Christians because of citizenship and coexistence in one place. What are then the limits of loyalties which when transgressed renders the doer of the act a disbeliever? What are the books that deal with this matter in detail? Are loyalties to Allah and Muslims from the fundamental requirements of testifying that there is no deity but Allah?

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A: Loyalties to disbelievers that render a Muslim a disbeliever is loving and supporting them against Muslims, but they do not include dealing with them justly, associating with them to call them to Islam, attending their meetings and traveling to their land for clarifying and spreading Islam.

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Fatwa no. (2540)

Q: If you please, our dear Shaykh! I entered into a discussion with my Muslim brothers regarding some matter in the religion of Islam, namely: Some Muslims in Ghana venerate the holidays of the Jews and the Christians, and leave their holidays to the extent that when the time of a festival of the Jews or the Christians comes, they suspend the Islamic schools on the occasion of such a festival, and they do not suspend the Islamic schools during the festivals of Muslims. Their justification for this is: If you follow the Jews and the Christians regarding their holidays, they will enter into the religion of Islam. Could you please, dear Shaykh, explain to us whether their actions spring from the religion of Islam or not?

A: First: The Sunnah (action following the example of the Prophet) is to display the rites of Islam among Muslims. On the other hand, abandoning this contradicts the guidance of the Messenger (peace be upon him). It was authentically reported that

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the Prophet said: ❨You must follow my Sunnah and that of the Rightly-Guided Caliphs. Stick to it and hold fast to it...❩ The Hadith.

Second: It is not permissible for a Muslim to join the Kafirs (non-Muslims) in their festivals and to express joy and happiness on these occasions, or to take the day off work, whether the occasion is religious or secular, because this is a kind of imitating the Enemies of Allah, which is forbidden, and a kind of co-operating with them in falsehood. It was authentically reported that the Messenger of Allah (peace be upon him) said: ❨"Anyone who imitates a people is one of them."❩ Allah (Glorified and Exalted be He) says: ❨Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression. And fear Allâh. Verily, Allâh is Severe in punishment.❩ We advise you to refer to the book entitled [Iqtida' Al-Sirat-ul-Mustaqim] by Shaykh-ul-Islam Ibn Taymiyyah (may Allah be merciful to him), since it is very useful in this regard.

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Ruling on taking part in the disbelievers' festivals and celebrations

The Second Question of Fatwa no. 5124

Q2: Is it permissible for a Muslim to attend the cremation of a deceased Buddhist, if they are invited?

A: It is not permissible for a Muslim to attend a Buddhist cremation, whether they are invited to it or not, because by sharing in their rejected rituals and making them happy, it appears as if we are sanctioning what they are doing.

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Imitating the Jews and Christians in their weekends

The third question of Fatwa no. 3326

What is the ruling on a school owner who appoints its weekends on both Saturdays and Sundays, and allows studying on both Thursdays and Fridays? Is it permissible for him to lead Muslims in Salah (Prayer) or not?

(Part No. 2; Page No. 75)

A: It is not permissible to allocate either Saturdays or Sundays or both of them as weekends, since this implies imitating the Jews and Christians. For, the Jews have their weekends on Saturdays, whereas Christians have their weekends on Sundays, out of a sense of honoring them (these two days). It was authentically reported from Ibn `Umar (may Allah be pleased with him and his father) that the Prophet (peace be upon him) said: (I was asked to fight people with the sword closely before the Day of Judgment so that Allah Alone is worshipped. My sustenance has been made under the shadow of my spear; and whoever disobeys me shall be humiliated. He who copies any people is one of them.) Related by Ahmad, Abu Ya`la, Al-Tabarany, Ibn Abu Shaybah, and `Abd ibn Humayd. Shaykh-ul-Islam Ibn Taymiyah stated: Its Sanad (chain of narrators) is good. This Hadith implies the prohibition of imitating other than the Muslim community. Accordingly, it is forbidden in general to imitate the Jews and Christians in anything, including having weekends on Saturdays, like the Jews, or on Sundays, like Christians. There is nothing wrong in this person's leading Muslims in Salah, provided he has no impediment other than what has been mentioned. Yet he should be advised and warned against imitating Allah's enemies regarding their holidays and suchlike.

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The ruling on attending Christians’ Festivities

The third and fourth questions of Fatwa no. 9254

Q: What is the legal ruling on entertaining some Christian clergymen on the occasion of the Argentinean national celebrations that are held in their churches such as Independence Day, and participating in the Christian Arab celebrations such as Easter?

A: It is not permissible for Muslims to hold such celebrations, or attend them, or participate in them with the Christians, for such participation is a form of helping the occurrence of sin and transgression, whereas Allah has forbidden them.

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Fatwa no. 8848

Q: Is it permissible for a Muslim to join the Christians in their celebrations, such as Christmas that is held at the end of December? Some people who claim knowledge sit with Christians in their feast gatherings and say that it is permissible. Is their opinion true or false? Is there any legal evidence for the permissibility of doing so?

(Part No. 2; Page No. 77)

A: It is not permissible to join the Christians in their celebrations, even if those who claim knowledge join them, because this increases their numbers and is a kind of support to them in sin and transgression. Allah (Exalted be He) says (what means): ﴾Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression.﴿

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The First Question of Fatwa no. 6397

Q1: What is the ruling on Muslim's taking part in the celebrations held by the Buddhists for their dead, such as:

A. Attending cremations

B. Donations for these celebrations when not attending

C. Giving black flowers to the bereaved family

D. Wearing a black ribbon around the arm or the neck

E. Visiting the homes of the bereaved relatives to offer condolences

(Part No. 2; Page No. 78)

A: It is not permissible to do any of the things mentioned. In fact, doing them is Haram (prohibited), as it is sharing in their disbelief and helping them in what is not permissible in Islam.

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Participation with non-Muslims in places of worship

Fatwa No. 2234

Q 1: Is it legally valid for the followers of different religions to share one place of worship?

Q 2: Is it valid for the followers of different religions to practice their worship in one place with reserved sections for ceremonial purposes?

Q 3: What is the Islamic viewpoint concerning the free intermixing between men and women in gatherings where religious matters are discussed?

Q 4: Is it Islamically permissible that a non-Muslim builds and runs a ceremonial building like a mosque?

Q 5: Is it permissible for a Muslim to spend his money on building Masjids?

Q 6: Is it Islamically permissible for a non-Muslim to finance Islamic projects like Masjids and schools?

A: First: it is unanimously agreed upon that the Islamic Shari`ah was revealed to both jinn and mankind. Whoever claims that the Jews and the Christians are following the path of truth, whether from among them or not, is contradicting the Qur'an, Sunnah of the Prophet (peace be upon him), and the general consensus of the Muslim Ummah. If they claim so while being Muslims, they will be apostatizing from Islam. Allah (Exalted be He) says, ﴿this Qur'ân has been revealed to me that I may therewith warn you and whomsoever it may reach.﴾ Allah (may he be Exalted) also says, ﴿And We have not sent you (O Muhammad صلى الله عليه وسلم) except as a giver of glad tidings and a warner to all mankind﴾ In yet another place Allah (Exalted be He) says, ﴿Blessed be He Who sent down the criterion (of right and wrong, i.e. this Qur'ân) to His slave (Muhammad صلى الله عليه وسلم) that he may be a warner to the 'Alamîn (mankind and jinn).﴾ In a further place Allah (Exalted be He) says, ﴿And whoever seeks a religion other than Islâm, it will never be accepted of him, and in the Hereafter he will be one of the losers.﴾ Allah (Exalted be He) also says, ﴿And (remember) when We sent towards you (Muhammad صلى ا لله عليه وسلم) a group (three to ten persons) of the jinn, (quietly) listening to the Qur'ân. When they stood in the presence thereof, they said: "Listen in silence!" And when it was finished, they returned to their people, as warners.﴾ ﴿They said: "O our people! Verily, we have heard a Book (this Qur'ân) sent down after Mûsâ (Moses), confirming what came before it: it guides to the truth and to the Straight Path (i.e. Islâm).﴾ ﴿O our people! Respond (with obedience) to Allâh's Caller (i.e. Allâh's Messenger Muhammad صلى الله عليه وسلم), and believe in him (i.e. believe in that which Muhammad صلى الله عليه وسلم has brought from Allâh and follow him). He (Allâh) will forgive you of your sins, and will save you from a painful torment (i.e. Hell-fire)﴾ ﴿And whosoever does not respond to Allâh's Caller, he cannot escape on earth, and there will be no Auliyâ' (lords, helpers, supporters, protectors) for him besides Allâh (from Allâh's punishment). Those are in manifest error.﴾

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Allah (Exalted be He) also says, ﴾Say (O Muhammad صلى الله عليه وسلم): "O mankind! Verily, I am sent to you all as the Messenger of Allâh﴿ Allah (Exalted be He) says, ﴾Verily, those who disbelieve (in the religion of Islâm, the Qur'ân and Prophet Muhammad صلى الله عليه وسلم) from among the people of the Scripture (Jews and Christians) and Al-Mushrikûn will abide in the Fire of Hell. They are the worst of creatures.﴿ It is related in the two books of Sahih that the Prophet (peace be upon him) said, ﴾Every prophet used to be sent to his nation only but I have been sent to all mankind.﴿ It is also related in Sahih Muslim that the Prophet (peace be upon him) said, ﴾By Him in whose Hand my soul is, every Jew or Christian of this Ummah (nation) who hears about me and dies unbelieving in me will be of the inhabitants of Hellfire.﴿

Second: Muslims are obliged to build a separate Masjid (mosque) if they can afford it. If they cannot afford it, they may offer acts of worship in any place even if they were to share a building with followers of other religions.

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Allah (Exalted be He) says, ﴾So keep your duty to Allâh and fear Him as much as you can﴿

Third: Free intermixing between men and women is a serious sin. His Eminence Mufti Muhammad ibn Ibrahim (may Allah have mercy on him) issued the following fatwa in this regard: **Free intermixing between men and women may take place in any of the following three cases: First:** Permissible intermixing between men and women unmarriageable to each other; this is definitely permissible. **Second:** Prohibited intermixing between men and women marriageable to each other. **Third:** Free intermixing between men and women marriageable to them in coeducational institutions, shops, offices, hospitals, parties, and the like. A person may think that such intermixing does not lead the two sexes getting sexually aroused. Further elaboration of this case may be generally and thoroughly presented:- Generally speaking, the inclinations of the two sexes towards each other is an inbred characteristic of their human nature. Thus, if such intermixing occurs, the evil consequence of illicit sexual relations

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may take place, for man is naturally prone to desires and pleasures. Moreover, the devil prompts human souls to commit acts of obscenity and indecency to fall prey to lustful desires. Thoroughly speaking, the Shari`ah is built upon the objectives' means. Since women are known to be the natural partners with whom men can gratify their sexual desires, the Islamic Shari`ah has blocked all avenues inviting men and women to violate the rules of legal propriety. This can be manifestly proven through the following proofs of the Qur'an and the Sunnah: **As to the textual proofs of the Qur'an, six proofs may be cited in support of this opinion: First: Allah (Exalted be He) says,** ﴾And she, in whose house he was, sought to seduce him (to do an evil act), and she closed the doors and said: "Come on, O you." He said: "I seek refuge in Allâh (or Allâh forbid)! Truly, he (your husband) is my master! He made my living in a great comfort! (So I will never betray him). Verily, the Zâlimûn (wrong and evil-doers) will never be successful."﴿ This signifies that when the wife of the Great (i.e. vizier) was alone with Prophet Yusuf (Joseph (peace be upon him)), she declared her desire to have sexual relations with him. But it was Allah's mercy that saved Yusuf from yielding to her desire. Allah (Exalted be He) says: ﴾So his Lord answered his invocation and turned away from him their plot. Verily, He is the All-Hearer, the All-Knower.﴿ Thus, if men and women are given the freedom of intermixing with each other, they will do their best to win the hearts of each other in an unlawful way.

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Second: Allah orders men and women to lower their gaze. Allah (Exalted be He) says, ﴾Tell the believing men to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts). That is purer for them. Verily, Allâh is All-Aware of what they do.﴿ ﴾And tell the believing women to lower their gaze (from looking at forbidden things)﴿ **These two Qur'anic verses** signify that Allah orders the believing men and women to lower their gaze. The imperative mode expressed by the verb 'say' in the two verses entails the obligation that both men and women shall lower their gaze. Allah further explains that lowering the gaze is purer for them. Only an accidental glance is remitted. Al-Hakim narrated in his Al-Mustadrak on the authority of `Aly (may Allah be pleased with him) that the Prophet (may peace be upon him) said to him, ﴾O `Aly, do not let a second look follow the first. The first look is allowed to you but not the second.﴿ Al-Hakim said, 'It is a Sahih (authentic) Hadith in conformity with the conditions of Muslim and both Al-Bukhari and Muslim did not record it.' In his commentary entitled "Al-Talkhis", Al-Dhahaby affirmed Al-Hakim's judgment. Many other Hadiths are narrated to the same effect. Allah commands us to lower the gaze, for looking at non-Mahram women is an act of Zina (adultery). According to the report of Abu Hurayrah (may Allah be pleased with him), the Prophet (peace be upon him) said, ﴾The Zina (adultery) of the eye is the (lustful) look, the Zina of the ears is the listening (to voluptuous talk), the Zina of the tongue is

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(the licentious) speech, the Zina of the hand is the (lustful) grip, the Zina of the feet is the walking (to the place where one intends to commit Zina)﴿ Recorded by both Al-Bukhari and Muslim but the mentioned wording is that of Muslim. The Prophet termed the lustful look "Zina" because it gives sexual pleasure in the unlawful way of enjoying looking at the charms of a woman which virtually leads man to commit the illicit relation of adultery with her. Since evil consequences are expected to occur as a result of lustful looks, prohibition is affirmatively set in cases of free intermixing between men and women. Such free intermixing not only leads to enjoying the charms of women but also to what is worse. **Third:** All the preceding proofs vindicating that a woman's body should be covered. If a woman displays any of her charms, this may encourage others to look at her and consequently all means are sought for winning her heart. **Fourth:** Allah (Exalted be He) says, ﴾And let them not stamp their feet so as to reveal what they hide of their adornment.﴿ **This verse signifies that** Allah prohibits women from stamping their feet which is a naturally permissible act lest men should hear the anklets worn by the women

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and their sexual desire may be aroused. By the same token, free gatherings of both sexes are forbidden to prevent the expected corruption. **Fifth:** Allah (Exalted be He) says, ﴾Allâh knows the fraud of the eyes, and all that the breasts conceal.﴿ According to Ibn `Abbas and others, "It signifies a man who enters upon occupants of a house where there is a beautiful woman. He seizes the opportunity of the family being heedless and starts staring at her. When they notice him, he starts to lower his gaze. He repeats this many times. Allah knows that he wishes to see her private parts and if he has the opportunity, he will commit adultery with her." **Clearly,** 'fraudulent' is the description Allah gives to the eye that steals glances at women that they are prohibited to look at. Thus, free intermixing would be an even more grievous sin. **Sixth:** Allah orders women to stay at their houses. Allah (Exalted be He) says, ﴾And stay in your houses, and do not display yourselves like that of the times of ignorance﴿ **Here,** Allah orders the chaste wives of the Prophet (peace be upon him) to keep themselves to their houses. This Qur'anic verse is addressed to all Muslim women based on the juristic percept: 'Address directed to present people includes all other absent people unless there is evidence to specify it', which is not there. Since women are allowed to leave their houses

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only under necessity, it is evident that intermixing with men is prohibited. Nowadays, Muslim women have torn apart the garment of bashfulness; displaying their charms and showing their adornment before foreign men in a shameful absence of religious jealousy on the part of their husbands and guardians. **As for the proofs of Sunnah, it is enough to cite ten proofs in this regard:** 1- Imam Ahmad narrated in his Musnad on the authority of Um Humayd, the wife of Abu Humayd Al-Sa`idy (may Allah be pleased with her) that she went to the Prophet (peace be upon him) and said, "O Messenger of Allah! I enjoy praying more when you are leading the Salah (Prayer)." The Prophet replied, ﴾I understand that you enjoy praying more when I am leading the Salah. It is, however, better for you to offer Salah in your private room than even in your house. It is better for you to pray inside your house than in the courtyard of your house. It is better to offer Salah in your house than offering it in the neighborhood Masjid. It is better for you to pray in the neighborhood Masjid than in my Masjid.﴿ The narrator added: "Upon her order, a Masjid (mosque) was constructed for her in the farthest and darkest corner of her house, and she continued to pray there until she died." Ibn Khuzaymah narrated in his Sahih on the authority of `Abdullah ibn Mas`ud (may Allah be pleased with him) that the Prophet (peace be upon him) said, ﴾The most beloved Salah to Allah of a woman

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is one that she performs in the darkest spot of her home.﴿ Other Hadith are narrated to the same effect, which indicate that it is better for a woman to offer Salah at home. Since it is preferable for her to offer Salah at home even more than the Masjid of the Prophet or with the Prophet himself, then prohibition of free intermixing with men becomes a natural corollary. 2- Muslim, Al-Tirmidhy and others narrated on the authority of Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said, ﴾The best of the men's rows (in prayers) is the first row and the worst is the last; but the best of the women's row is the last and the worst is the first.﴿ Al-Tirmidhy classified it as a Sahih (authentic) Hadith. The Messenger of Allah (peace be upon him) orders that women should be separated from men when going to pray at a Masjid. He describes the first row of women in Salah as 'the worst' and the last as 'the best'. Unlike the first row, the last row is kept away from mixing with men and then from getting infatuated with them due to seeing and hearing their speech.

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On the contrary, the last row of men is described as the worst in case there are women praying with them at the Masjid. For the last row misses the chance of getting closer to the Imam in Salah as they may become attracted to women and spoil their Salah. Since these courses of action are expected to take place during observing acts of worship which are naturally practiced without intermixing, then free intermixing is definitely forbidden. 3- Muslim narrated in his Sahih on the authority of Zaynab, the wife of `Abdullah ibn Mas`ud (may Allah be pleased with her) that she said, "The Messenger of Allah said to us: ﴾When any one of you (i.e. women) comes to the Masjid, she should not use perfume.﴿ According to Abu Dawud in his Sunan, Imam Ahmad, and Al-Shafi`y in their books of Hadith, it is reported on the authority of Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said, ﴾Do not prevent the female servants of Allah from visiting the Masjids (mosques) of Allah, but they may go out (to the mosque) without wearing perfume.﴿ Ibn Daqiq Al-`Eid said, "This indicates that it is prohibited for a woman to wear perfume upon going to Masjid as it may stimulate

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mutual sexual desire. The prohibition is also applied to wearing beautiful clothes and jewelry that affect men greatly. Al-Hafizh ibn Hajar said, "Intermixing with men is also prohibited." Al-Khattaby states in Ma`alim Al-Sunan: "The Arabic word 'Tafal' means 'foul-smelling'. It is said, 'imra'atun tafilah' (woman not wearing perfume)."

4- Usamah ibn Zayd (may Allah be pleased with him) also narrated that the Prophet (peace be upon him) said, ﴾I have not left after me any cause of trial more injurious to men than the lure of women.﴿ Narrated by Al-Bukhari and Muslim. The Prophet describes women as being a cause of lure and trial that may befall men; thus how can we facilitate the way to the occurrence of this trial?! It is forbidden.5. Abu Sa`id Al-Khudry (may Allah be pleased with him) also narrated that Prophet (peace be upon him) said, ﴾The life of the world is sweet and green (alluring). Allah makes you generations succeeding one another so that He may try you in respect of your actions. So beware of the beguilements of the world and of women. The first trial of Banu Isra'il was through women.﴿ Narrated by Muslim.

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Evidently, the Prophet (may peace be upon him) commands men to be aware of the beguilements of women. The imperative mode of the verb 'itaqu' (beware) indicates the obligatory rule; but this obligation cannot be fulfilled in the case of intermixing. 6- Abu Dawud narrated in his Sunan and Al-Bukhari in his book entitled 'Al-Kuna' on the authority of Hamzah ibn Abu Usayd Al-Ansary from his father (may Allah be pleased with him) that ﴾He heard the Messenger of Allah (peace be upon him) say when he was coming out of the mosque, and men and women were mingling in the road: Draw back, for you must not walk in the middle of the road; keep to the sides of the road. Then, women kept so close to the wall that their garments were rubbing against it.﴿ This is the narration of Abu Dawud. Ibn Al-Athir states in "Al-Nihayah fi Gharib Al-Hadith": 'Yahquqna Al-Tariq' is to walk in the middle of the road. **Evidently,** the Prophet (peace be upon him) forbids women from walking in the middle of the road to prevent the means of sexual enticement, thus intermixing is generally prohibited.7. According to the report of Abu Dawud Al-Tayalisy in his Sunan and other collectors of Hadith, Nafi` reported from `Umar (may Allah be pleased with them both) that when the Messenger of Allah (peace be upon him) built the Masjid, he assigned a door for women and said, ﴾"None of the men should enter through this door."﴿ Al-Bukhari also narrated in "Al-Tarikh Al-Kabir" on the authority of Ibn `Umar (may Allah be pleased with them both) from

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`Umar (may Allah be pleased with him) that the Prophet (peace be upon him) said, ﴾Do not enter the Masjid (Mosque) from women's door﴿ The Prophet (peace be upon him) forbids intermixing between men and women even at the doors of Masjids. He also forbids men from entering the Masjids through the women's doors so that all avenues leading to intermixing are closed. Clearly, prohibition of intermixing becomes more emphatic in other cases. 8- Al-Bukhari narrated in his Sahih on the authority of Um Salamah (may Allah be pleased with her) who said, ❨Whenever Allah's Messenger (peace be upon him) finished his prayers, the women would get up and he (peace be upon him) would stay on for a while in his place before getting up.❩ **According to another narration in the Sahih of Al-Bukhari,** "When the Messenger of Allah finished his prayers, women would go back to their houses before he left the Masjid." In a third narration, "When women finished their prayers, they would rise and leave while the Prophet (peace be upon him) and men prayed with him would stay on for a while. When the Prophet (peace be upon him) rose, they would rise with him." Clearly, the Prophet inhibited the practical gathering of men and women even at the pure places of worship, thus prohibiting this act in other places is most worthy of prohibition.

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9- Al-Tabarany narrated in Al-Mu`jam Al-Kabir on the authority of Ma`qil ibn Yasar (may Allah be pleased with him) that the Prophet (peace be upon him) said, ❨It is better for one of you to be pierced by a steel pin in the head than to touch a foreign woman unlawful to touch.❩ Al-Haythamy judged this Hadith in Majma` Al-Zawa'id stating, 'It is narrated by the reliable and trustworthy narrators approved by Al-Bukhari and Muslim.' According to Al-Mundhiry in "Al-Targhib wa Al-Tarhib", 'Its narrators are reliable and trustworthy." 10- Al-Tabarany also narrated on the authority of Abu Umamah (may Allah be pleased with him) that the Prophet (peace be upon him) said, ❨It is better for a man to rub his shoulder against a pig covered with filth than to rub it against a shoulder of a non-Mahram woman unlawful for him to touch.❩ **Evidently,** the Prophet (peace be upon him) forbids a man from touching a woman if he is not a Mahram (spouse or unmarriageable relative), as it leads to evil consequences. Free intermixing is forbidden for the same reason. A careful look at the previous discussion makes it clear that intermixing between men and women is conducive to Fitnah (enticement and temptation). Exceptions are only made under necessity

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like intermixing of men and women at the two Holy Masjids in Makkah and Madinah. We pray Allah to guide the stray Muslims, increase the guidance of the faithful among them, grant success to their rulers to enjoin right and forbid wrong, and punish the guilty. He is All-Hearer, Ever Near and Responsive. End of quote.

Fourth: A non-Muslim is allowed to build a Masjid for Muslims but it is obligatory that the Masjid is run by a Muslim. If this is not possible, the Masjid may be run by the one who built it even if he was a Kafir (disbeliever).

Fifth: It is desirable for a Muslim to spend some of his money on the construction of Masjids and other charitable projects. This provides a means of getting closer to Allah provided that the money he spends is not of the obligatory Zakah, for Zakah should be distributed only to the legal eight avenues specified.

Sixth: Non-Muslims are allowed to finance Islamic projects like building masjids or schools, if no harm is expected to take place against Muslims from this.

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Dealing with a Dhimmy

The Ninth Question of Fatwa no. 2677

Q9: What is ideal way to deal with a Dhimmy? Should they be dealt with in the normal way?

A: The ideal way for Muslims when dealing with a Dhimmy is to honor the agreement made with them according to the Ayahs (Qur'anic verses) and Hadith that command the fulfillment of agreements and dealing kindly and justly with them. Allah (Exalted be He) says: ﴾Allâh does not forbid you to deal justly and kindly with those who fought not against you on account of religion nor drove you out of your homes. Verily, Allâh loves those who deal with equity.﴿ Generally, we should talk politely to and treat kindly with them, except in what the Shari`ah (Islamic law) prohibits, such as initiating greetings with them, or allowing them to marry Muslim women or inherit from a Muslim, and other similar matters. For more details on the subject, please refer to "Ahkam Ahl Al-Dhimmah" by Ibn Qayyim Al-Jawziyyah (may Allah be merciful with him) and what the scholars have said on this matter.

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What is the ruling on visiting relatives who love disbelievers?

First question of Fatwa No. 6541

Q 1: Is it permissible to visit relatives who love disbelievers?

A: It is permissible to visit such relatives on condition that the person visiting them advises and instructs them to stop their love of disbelievers. To do so, one is encouraged to make clear to them the meaning of the principle of Al-Wala' wal-Bara' (loyalty to Muslims and disassociation from non-Muslims for Allah's Sake) so that they might be aware of what is lawful and what is prohibited thereof and that they might give up this evil deed. Moreover, for the sake of complying with the principle of enjoining good and forbidding wrong, which is stressed even more in the case of relatives as it will be a means of both keeping good ties with relatives and propagation of the Shari`ah, such a visit might even be obligatory. However, it is impermissible to visit such relatives in the case that such a condition is not met.

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Exchanging visits between Muslims and Non-Muslims

The third question of Fatwa no. 8097

Q3: In the area where we work there are some Arab Christians who sometimes invite us to visit them. Is it permissible for us to visit them and invite them to visit us?

A: If your intention of visiting is to advise and invite them to Islam, then inviting to Islam is a noble aim. Therefore, your invitation and visit at their houses is a means to realize this noble objective; the means are judged the same as their objectives.

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The ruling on spending the night in the house of a Mushrik (one who associates others with Allah in worship)

The ninth question of Fatwa No. 5741

Q 8: Is it permissible to spend the night in the house of a Mushrik from among those who glorify shrines and sacrifice for other than Allah?

A: It is not permissible to spend the night in the house of a Mushrik from among those who glorify shrines and sacrifice for anyone other than Allah.

(Part No. 2; Page No. 97)

This is because he may call the Muslim to his Shirk (associating others in worship with Allah) and disbelief. However, one is allowed to do so if he is obliged to do so or if there is a benefit from spending the night there as calling him to Allah and guiding him to the truth in order that Allah may guide him to accept the truth.

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Trade Partnerships with Non-Muslims

Fatwa no. 5855

Q: We live in Australia, a country that clearly admits its secular identity that secures freedom of religion and atheism; nevertheless, the broadcast media, whether television or radio, is clothed in the garb of Judo-Christian values. A simple observer can easily see this. The proportion of Muslims to other inhabitants of the country is one to thirty two. We, as Muslims, sometimes have to go to their centers, their places of worship, and attend funerals of friends or officials, and similar cases needed due to work conditions and responsibilities. Sometimes, a non-Muslim may come to our houses and eat with us. Sometimes, they ask us to allow them to see inside our Masjids (mosques) and enter them.

(Part No. 2; Page No. 98)

(Of course, while respecting the Islamic relevant etiquette, like their taking off their shoes or wearing head scarves by women). So what is the ruling of Shari'ah (Islamic law) on the following:

1- Entering a non-Muslim's house.

2- Attending their religious ceremonies.

3- Entering into trade partnership with them.

4- Entertaining them.

5- Their coming to our places of worship.

6- May they deliver speeches in our Masjids?

7- May they deliver a speech in our celebrations in the lecture room outside the Masjid?

8- Is it permissible for us to meet them (Jews or Christians) in general gatherings organized by the Australian state or any of the governmental institutions where each party delivers a speech on religious issues like (Peace in Religions), (Mercy in Religions), (The Meaning of Worship in Religions) etc.?

A:

First: It is permissible to go to the non-Muslims' houses to reconcile their hearts, advise, and guide them and for similar good purposes, but not out of closeness and alliance.

(Part No. 2; Page No. 99)

Second: It is not permissible to attend the non-Muslims' religious ceremonies because this is an implicit recognition, acceptance, and reverence of their rites. Also, attending their religious rites and ceremonies helps them appear larger in number.

Third: It is permissible to enter into a partnership with non-Muslims in lawful business, if the Muslim is sure he will not be cheated, or get involved in unlawful dealings like Riba (usury or interest), gambling, or Gharar sale (aleatory sale involving risk and uncertainty), or similar unlawful transactions. However avoiding entering into a business partnership with the non-Muslims is better and more preferable for a Muslim to avoid suspicion and risk.

Fourth: It is permissible to allow the non-Muslims to visit our houses provided there is no temptation and the sanctity of the family is protected. As this may reconcile their hearts and make them receive guidance and advice. Perhaps, they may see in Muslims' hospitality and kindness to their guests as well as the Islamic manners of visiting how tolerant Islam is and consequently, accept the advice and may profess Islam eventually. Allah (Exalted be He) says (what means): ﴿Allâh does not forbid you to deal justly and kindly with those who fought not against you on account of religion nor drove you out of your homes. Verily, Allâh loves those who deal with equity.﴾ ﴿It is only as regards those who fought against you on account of religion, and have driven you out of your homes, and helped to drive you out, that Allâh forbids you to befriend them. And whosoever will befriend them, then such are the Zâlimûn (wrong-doers - those who disobey Allâh).﴾

Fifth: Non-Muslims should not enter Al-Masjid Al-Haram (The Sacred Mosque in Makkah) nor the Sanctuary of Makkah.

(Part No. 2; Page No. 100)

Also, it is not permissible for Muslims to allow them to enter it. However, it is permissible for Muslims to allow non-Muslims entry into other places of worship to listen to sermons and lectures on Islam. Perhaps Allah will develop intimacy between us and them, soften their hearts, and guide them to repentance. Indeed, Allah is Most Forgiving, Most Merciful.

Sixth and seventh: It is not permissible to allow them to deliver speeches or give lectures in the Masjids (mosques) because they may raise doubts about Islam, show their disbelief in Allah, or try to gain prestige in the eyes of the attendees which may cause great mischief and corruption. Likewise, it is not permissible to allow them to deliver speeches or lectures in our gatherings and Islamic celebrations for the same reasons previously mentioned.

Eighth: It is permissible to meet non-Muslims in public places established by the state for public debates, seminars, lectures on religious issues provided that the Muslim scholars elaborate on the 'Aqidah (creed), pillars and manners of Islam removing the doubts raised and refuting the false defaming views that may be voiced against Islam by some attendees professing other faiths. This way they will be defending the Truth. As for Muslims who are feared to be tempted away from their religion, either because of their ignorance, or their frail faith, or their lack of knowledge about Islam, it is not permissible for them to attend these gatherings to protect them from the bad influence of the suspicions and doubts raised by opponents of Islam.

(Part No. 2; Page No. 101)

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Dealing with Christian neighbors

Tenth question of Fatwa No. 8691

Q 10: How should I deal with my Christian neighbors or classmates? Should I visit and congratulate them on their religious occasions?

A: It is permissible to treat Christian people who are at close proximity to you, neighbors or classmates, gently and help them do lawful things. It is also permissible to visit them with the intention of calling them to the way of Allah, so that Allah may guide them to Islam. However, joining their festivals or congratulating them on such occasions is impermissible. Allah, (Glorified be He) says, ﴿Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression.﴾ Joining their festivals, as well as taking them as intimate friends, is regarded a form of forbidden alliance.

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The Ruling on giving Non-Muslims citizenships in Muslim Countries

First question from Fatwa No. 6495

Q 1: What is the ruling on granting the nationality of a Muslim country to a non-Muslim?

A: It is permissible to grant a non-Muslim the nationality of a Muslim country provided that the danger of Fitnah (sedition) is secured and that his good intentions are sensed. However, he is not allowed to reside in Arabia unless he embraces Islam. This is based on the Prophet's command to expel the non-Muslims from the Arabian Peninsula

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Could verbal or practical coercion be a justification to renounce Islam?

The eighth and twelfth questions of Fatwa no. 9272

Q 8: Does verbal or practical coercion justify professing Kufr (disbelief)?

A: If coercion is actually existent, then the apparent declaration of disbelief is tolerated on condition that a person's heart is assured of faith, Allah (Exalted be He): ﴾Whoever disbelieved in Allâh after his belief, except him who is forced thereto and whose heart is at rest with Faith; but such as open their breasts to disbelief, on them is wrath from Allâh, and theirs will be a great torment.﴿

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Q12: Is it permissible for Muslims to work in non-Muslim countries and can we relate this to the work that Prophet Yusuf (Joseph, peace be upon him) was doing?

A: It is permissible for Muslims to work in non-Muslim countries if they feel safe in themselves from Fitnah (temptation) in their Din (religion), they are able to guard themselves with their knowledge, they want to reform and benefit others in addition to themselves, and they do not support falsehood; and Prophet Yusuf (peace be upon him) was one of those people. Otherwise, it is not permissible.

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A Muslim eating the food of the People of the Book

Fatwa No. 3262

Q 1: Some of my Christian colleagues invite me for meals in their homes. Is it permissible to eat if the food served is Halal (lawful)?

A 1: Yes, it is permissible to eat from the food served by your Christian colleague, whether in his or another person's home, provided that the food itself is not prohibited or its status is unknown. The principle regarding things is that they are permissible until it is proven otherwise. So, being a Christian does not prohibit his food, because Allah has made the food of the People of the Book lawful to us.

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Q 2: Is it permissible to give them books containing Qur'anic Ayahs which prove the Oneness of Allah? Given that these books are written in Arabic and translated into English.

A: Yes, it is permissible to give them books containing Ayahs of the Qur'an to prove the rulings, such as Tawhid (monotheism) and others, whether these books are in Arabic or translated. You are even praised

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for doing so, because giving or lending them such books is considered a form of notification and Da'wah (calling to Islam). You will be rewarded if you do it sincerely.

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Q 3: Sometimes, the prescribed time for performing Salah comes while I am in the house of a non-Muslim. I spread my carpet and perform Salah before them. Is the Salah performed in their houses valid?

A: Yes, your Salah is valid. May Allah make you more keen on obeying Him, especially by offering the five obligatory prayers in their due times. You should be keen on observing Salah congregationally in Masjids (mosques) as much as you can.May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Q 4: They asked me to go to the church with them , but I refused until I ask about the ruling on this first. Is it permissible to go with them to the church to show that Islam is a tolerant, sociable religion, and so that there can be a chance to call them to Islam? Given that they are Protestant Christians. As they claim, there is neither Sujud (prostration) nor Ruku' (bowing) in their Salah (Prayer). It is impossible for me to embrace Christianity, by the permission of Allah.

A: It is impermissible to go with them to the church just to show tolerance. However, if it is a means to call them to Islam, and you do not share their rituals or are affected by their 'Aqidah (creed), customs, and traditions, it is permissible.

(Part No. 2; Page No. 116)

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Ruling on non-Muslims entering Masjids and Muslims entering non-Muslim places of worship

Fatwa no. (6876):

Q1: What is the ruling on non-Muslims entering a Masjid (mosque) or Musalla (a place for Prayer), whether to attend the Salah (Prayer) or to listen to a lecture?

A: When we answered Fatwa no.2922,we stated that it is Haram (prohibited) for Muslims to let any Kafir (disbeliever) enter Al-Masjid Al-Haram (the Sacred Mosque in Makkah) or any part of the Sanctuary, because Allah (Exalted be He) says: ﴿O you who believe (in Allâh's Oneness and in His Messenger Muhammad صلى الله عليه وسلم)! Verily, the Mushrikûn (polytheists, pagans, idolaters, disbelievers in the Oneness of Allâh, and in the Message of Muhammad صلى الله عليه وسلم) are Najasun (impure). So let them not come near Al-Masjidal-Harâm (at Makkah) after this year﴾ Some Fuqaha' (Muslim jurists) say that it is permissible to let non-Muslims enter other Masjids, because there is no evidence prohibiting this.

(Part No. 2; Page No. 117)

Other Fuqaha' deem it as impermissible, on the basis of Qiyas (analogy) with Al-Masjid Al-Haram. The correct opinion is that it is permissible for a religious benefit and if necessity calls for it; for example, to hear something that may encourage them to embrace Islam or to meet their need to drink water in the Masjid.

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Q2: Is it permissible for a Muslim to enter a church to know of their prayers or listen to a lecture?

A: A Muslim is not allowed to enter the places of worship of disbelievers as this leads to increasing their number. It was reported by Al-Bayhaqy with a sound chain of transmitters on the authority of `Umar (may Allah be pleased with him) who said: "...and do not enter upon Mushrikun (those who associate others with Allah in worship) in their churches or temples as the wrath of Allah descends upon them." But if there is a legal benefit underlying the act or you do so for the sake of inviting them to Allah, there will be no blame on you.

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The ruling on having one temple for the three religions (Judaism, Christianity and Islam)

Fifteenth question of Fatwa No. 6364

Q15: Is it permissible to have one temple for Judaism, Christianity, and Islam?

A: It is not permissible to have one place of worship that gathers the three religions. This is because this place will not be established on piety, but will be established on Shirk (associating others in worship with Allah) and worshipping people other than Allah. There is no sound religion except Islam. Allah (Exalted be He) says: ﴿And whoever seeks a religion other than Islâm, it will never be accepted of him, and in the Hereafter he will be one of the losers.﴾

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The ruling on a Muslim who wears a cross and when this leads to disbelief

Fatwa No. 2245

Q: A dispute arose among us over the judgment on a Muslim who wears a cross pendant, which is a symbol of Christianity. Some maintain that such a person is a disbeliever with no need to discuss his reasons for wearing it. Others maintain that such a person should not be judged a disbeliever until he has been discussed and it has been made clear to him that wearing a cross is Haram for a Muslim and that it is a symbol of Christianity. If he still insists on wearing it, he will be regarded as a disbeliever.

A: This matter and the like must be detailed and made clear. This person should be informed of the ruling on wearing the cross and that it is a symbol of Christianity. Moreover, he should be informed that wearing a cross is an indication of being satisfied with and belonging to the Christians and their beliefs. If he insists on the act, he will be regarded as a disbeliever. Allah (Glorified and Exalted be He) says, ﴿And if any amongst you takes them as Auliyâ', then surely he is one of them. Verily, Allâh guides not those people who are the Zâlimûn (polytheists and wrong-doers and unjust).﴾ When the word "Zâlimûn" is mentioned in the Qur'an without specification, it denotes Al-Shirk-ul-Akbar (major form of associating others in worship with Allah).

Additionally, wearing a cross is an acknowledgement of the Christian dogma of the crucifixion of `Isa (Jesus) (peace be upon him), which Allah (Glorified and Exalted be He) refutes in His Glorious Book, saying, ﴿but they killed him not, nor crucified him, but it appeared so to them [the resemblance of 'Isâ (Jesus) was put over another man (and they killed that man)]﴾ (Surah Al-Nisa', 4:157)

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Fourth question of Fatwa No. 443

Q4: Is it permissible for a Muslim to be generous to non-Muslim companions by offering them foods and drinks that are prohibited by Islam upon Muslims? What is the ruling on this especially when a Muslim visits his non-Muslim companion?

(Part No. 2; Page No. 122)

A: Islam is the religion of tolerance and ease; it is also the religion of justice. Generosity to companions is one of the morals of Islam. But if the companion is a non-Muslim, then the ruling differs according to the intention of the Muslim who offers, and what is being offered. If the intention is legal; coming closer to him to invite him to Islam and save him from Kufr (disbelief) and misguidance, then this is considered a noble aim. One of the established rules of Shari'ah is that the means have the same ruling as the end result. If the end is obligatory, then means is obligatory, and if the end is prohibited, the means will also be prohibited. If there is no legal intention behind being generous to that person and there is no harm of abandoning him upon one's religion, soul, family, and money, then being generous to him is not permissible. If one may be harmed due to not being generous to them, then it is permissible. However, offering them illegal foods and drinks prohibited by Allah as swine flesh and wine is not permissible. Otherwise, this will be an obedience to them in defiance to Allah and giving priority to their desires over the rights of Allah. A Muslim should adhere to His religion and not help others in evil and transgression. Being adherent to one's religion in non-Muslim countries has great effects. By doing so, one will be a Da`i (caller to Islam) by his sayings and deeds.

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(Part No. 2; Page No. 123)

The Ruling on the Call to Rapprochement between Religions

Second question of Fatwa no. 7807

Q 2: Is the call for rapprochement between religions (Islam - Christianity - Judaism) a legitimate one? Is it permissible for a Muslim believer to support it? I heard that this is done by some scholars in Al-Azhar and other Islamic institutions. Is the call for rapprochement between Ahl-ul-Sunnah wal-Jama'ah (Those who adhere to the Sunnah and the Muslim community) and the Shiites, Druze, Isma'ilis, Alaouites and such sects useful for Muslims? Is reconciliation between them possible, although all of these sects entail Shirk (associating others with Allah in worship), offense to the Messenger of Allah (peace be upon him), and hostility towards Islam and Ahl-ul-Sunnah wal-Jama'ah? Is this rapprochement permissible according to Shari'ah?

A: First: the roots of Iman (faith) which Allah has revealed to His Messengers in the Holy Books: Tawrah (Torah), Injil (Gospel), Zabur (Psalms), and the Qur'an; and which the Messengers Ibrahim (Abraham), Musa (Moses), 'Isa (Jesus), and other Messengers (peace be upon them) called to, are all the same. The former ones of them told the latter about them; and the latter confirmed what the former said, even if they differed in the branches, each according to the circumstances of their own era and the benefit of the people at their time. This is the wisdom and mercy of Allah, as He says, ﴿The Messenger (Muhammad صلى الله عليه وسلم) believes in what has been sent down to him from his Lord, and (so do) the believers. Each one believes in Allâh, His Angels, His Books, and His Messengers. (They say), "We make no distinction between one another of His Messengers" - and they say, "We hear, and we obey. (We seek) Your Forgiveness, our Lord, and to You is the return (of all)."﴾ (Surah Al-Baqarah, 2: 285).

(Part No. 2; Page No. 124)

Allah also says, ﴿And those who believe in Allâh and His Messengers and make no distinction between any of them (Messengers), We shall give them their rewards; and Allâh is Ever Oft-Forgiving, Most Merciful.﴾ (Surah Al-Nisa', 4: 152). Allah also says, ﴿And (remember) when Allâh took the Covenant of the Prophets, saying: "Take whatever I gave you from the Book and Hikmah (understanding of the Laws of Allâh), and afterwards there will come to you a Messenger (Muhammad صلى الله عليه وسلم) confirming what is with you; you must, then, believe in him and help him." Allâh said: "Do you agree (to it) and will you take up My Covenant (which I conclude with you)?" They said: "We agree." He said: "Then bear witness; and I am with you among the witnesses (for this)."﴾ ﴿Then whoever turns away after this, they are the Fâsiqûn (rebellious: those who turn away from Allâh's Obedience).﴾ ﴿Do they seek other than the religion of Allâh (the true Islâmic Monotheism - worshipping none but Allâh Alone), while to Him submitted all creatures in the heavens and the earth, willingly or unwillingly. And to Him shall they all be returned.﴾ (Surah Al-'Imran, 3: 81-83). Allah also says, ﴿Say (O Muhammad صلى الله عليه وسلم): "We believe in Allâh and in what has been sent down to us, and what was sent down to Ibrâhîm (Abraham), Ismâ'îl (Ishmael), Ishâq (Isaac), Ya'qûb (Jacob) and Al-Asbât [the offspring of the twelve sons of Ya'qûb (Jacob)] and what was given to Mûsâ (Moses), 'Isâ (Jesus) and the Prophets from their Lord. We make no distinction between one another among them and to Him (Allâh) we have submitted (in Islâm)."﴿ ﴾And whoever seeks a religion other than Islâm, it will never be accepted of him, and in the Hereafter he will be one of the losers.﴿ (Surah Al-'Imran, 3: 84-85). After mentioning Ibrahim's call for Tawhid (monotheism) and the Messengers who were contemporary with him, Allah says, ﴾They are those whom We gave the Book, Al-Hukm (understanding of the religious laws), and Prophethood. But if these disbelieve therein (the Book, Al-Hukm and Prophethood), then, indeed We have entrusted it to a people (such as the Companions of Prophet Muhammad صلى الله عليه وسلم) who are not disbelievers therein.﴿ ﴾They are those whom Allâh had guided. So follow their guidance. Say: "No reward I ask of you for this (the Qur'ân). It is only a reminder for the 'Alamîn (mankind and jinn)."﴿ (Surah Al-An'am, 6: 89-90).

(Part No. 2; Page No. 125)

Allah also says, ﴾Verily, among mankind who have the best claim to Ibrâhîm (Abraham) are those who followed him, and this Prophet (Muhammad صلى الله عليه وسلم) and those who have believed (Muslims). And Allâh is the Walî (Protector and Helper) of the believers.﴿ (Surah Al-'Imran, 3: 68). Allah also says, ﴾Then, We have sent the revelation to you (O Muhammad صلى الله عليه و سلم saying): "Follow the religion of Ibrâhîm (Abraham) Hanif (Islâmic Monotheism - to worship none but Allâh) and he was not of the Mushrikûn (polytheists, idolaters and disbelievers).﴿ (Surah Al-Nahk, 16: 123). He also says, ﴾And (remember) when 'Isâ (Jesus), son of Maryam (Mary), said: "O Children of Israel! I am the Messenger of Allâh unto you, confirming the Taurât [(Torah) which came] before me, and giving glad tidings of a Messenger to come after me, whose name shall be Ahmad.﴿ (Surah Al-Saff, 61: 6). He also says, ﴾And We have sent down to you (O Muhammad صلى الله عليه وسلم) the Book (this Qur'ân) in truth, confirming the Scripture that came before it and Muhaymin (trustworthy in highness and a witness) over it (old Scriptures). So judge among them by what Allâh has revealed, and follow not their vain desires, diverging away from the truth that has come to you. To each among you, We have prescribed a law and a clear way.﴿ (Surah Al-Ma'idah, 5: 48). It is authentically reported that the Prophet (peace be upon him) said, ﴾I am the nearest of all the people to 'Isa ibn Maryam (Jesus, son of Mary) in this world and in the hereafter. All the prophets are paternal brothers; they have different mothers, but their religion is the same.﴿ Narrated by Al-Bukhari. **Second,** The Jews and the Christians changed the words from their (right) places and carried out commands other than those given to them. Thus, they changed the principles of their religions and the rulings of Allah, such as the claim made by the Jews that 'Uzayr is the son of Allah. They claim that Allah got tired

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from creating the heavens, the earth, and what is in between in six days, so He rested on Saturday. They also claim that they crucified 'Isa (peace be upon him) and killed him. They consider hunting on Saturday legal, while Allah prohibits them from doing so. They also abrogated the Had (prescribed penalty) of Zina (adultery) for a married person. They said, ﴾Truly, Allâh is poor and we are rich!﴿ They also said, ﴾Allâh's Hand is tied up (i.e. He does not give and spend of His Bounty).﴿ in addition to other verbal and practical distortions made on purpose in following their own desires. The Christians also claim that 'Isa (peace be upon him) is the son of Allah, and that he is another God besides Allah. They believe the Jews in their claim that they crucified and killed him. Each of them (i.e. the Jews and the Christians) claim that they are the children of Allah and His loved ones. They disbelieve in Muhammad (peace be upon him) and envy him, although they are supposed to believe and support him, in addition to other aspects of disgrace and discrepancies among them. Allah has told us a lot of their lies and distortions of the creeds and legislations that were revealed to them. He exposed them, and replied to them in the Qur'an saying, ﴾Then woe to those who write the Book with their own hands and then say, "This is from Allâh," to purchase with it a little price! Woe to them for what their hands have written and woe to them for that they earn thereby.﴿ ﴾And they (Jews) say, "The Fire (i.e. Hell-fire on the Day of Resurrection) shall not touch us but for a few numbered days." Say (O Muhammad صلى الله عليه وسلم to them): "Have you taken a covenant from Allâh, so that Allâh will not break His Covenant? Or is it that you say of Allâh what you know not?"﴿ (Surah Al-Baqarah, 2: 79-80).

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Allah also says, ﴾And they say, "None shall enter Paradise unless he be a Jew or a Christian." These are their own desires. Say (O Muhammad صلى الله عليه وسلم), "Produce your proof if you are truthful."﴿ (Surah Al-Baqarah, 2: 111). Allah also says, ﴾And they say, "Be Jews or Christians, then you will be guided." Say (to them O Muhammad صلى الله عليه وسلم), "Nay, (we follow) only the religion of Ibrâhîm (Abraham), Hanîfa [Islâmic Monotheism, i.e. to worship none but Allâh (Alone)], and he was not of Al-Mushrikûn (those who worshipped others along with Allâh - see V.2:105)."﴿ ﴾Say (O Muslims), "We believe in Allâh and that which has been sent down to us and that which has been sent down to Ibrâhîm (Abraham), Ismâ'îl (Ishmael), Ishâq (Isaac), Ya'qûb (Jacob), and to Al-Asbât [the offspring of the twelve sons of Ya'qûb (Jacob)], and that which has been given to Mûsâ (Moses) and 'Isâ (Jesus), and that which has been given to the Prophets from their Lord. We make no distinction between any of them, and to Him we have submitted (in Islâm)."﴿ (Surah Al-Baqarah, 2: 135-136). Allah also says, ﴾And verily, among them is a party who distort the Book with their tongues (as they read), so that you may think it is from the Book, but it is not from the Book, and they say: "This is from Allâh," but it is not from Allâh; and they speak a lie against Allâh while they know it.﴿ (Surah Al-'Imran, 3: 78). Allah also says, ﴾Because of their breaking the covenant, and of their rejecting the Ayât (proofs, evidence, verses, lessons, signs, revelations, etc.) of Allâh, and of their killing the Prophets unjustly, and of their saying: "Our hearts are wrapped (with coverings, i.e. we do not understand what the Messengers say)" - nay, Allâh has set a seal upon their hearts because of their disbelief, so they believe not but a little.﴿ ﴾And because of their (Jews) disbelief and uttering against Maryam (Mary عليها السلام) a grave false charge (that she has committed illegal sexual intercourse);﴿ ﴾And because of their saying (in boast), "We killed Messiah 'Isâ (Jesus), son of Maryam (Mary), the Messenger of Allâh," - but they killed him not, nor crucified him, but it appeared so to them [the resemblance of 'Isâ (Jesus) was put over another man (and they killed that man)], and those who differ therein are full of doubts. They have no (certain) knowledge, they follow nothing but conjecture. For surely; they killed him not [i.e. 'Isâ (Jesus), son of Maryam (Mary) عليها السلام]:﴿ ﴾But Allâh raised him ['Isâ (Jesus)] up (with his body and soul) unto Himself (and he عليه السلام is in the heavens). And Allâh is Ever All-Powerful, All-Wise.﴿ (Surah Al-Nisa', 4: 155-158).

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Allah also says, ﴾And (both) the Jews and the Christians say: "We are the children of Allâh and His loved ones." Say: "Why then does He punish you for your sins?" Nay, you are but human beings of those He has created﴿ (Surah Al-Ma'idah, 5: 18). Allah also says, ﴾And the Jews say: 'Uzair (Ezra) is the son of Allâh, and the Christians say: Messiah is the son of Allâh. That is their saying with their mouths, resembling the saying of those who disbelieved aforetime. Allâh's Curse be on them, how they are deluded away from the truth!﴿ ﴾They (Jews and Christians) took their rabbis and their monks to be their lords besides Allâh (by obeying them in things which they made lawful or unlawful according to their own desires without being ordered by Allâh), and (they also took as their Lord) Messiah, son of Maryam (Mary)﴿ (Surah Al-Tawbah, 9: 30-31). Allah also says, ﴾Many of the people of the Scripture (Jews and Christians) wish that if they could turn you away as disbelievers after you have believed, out of envy from their ownselves, even after the truth (that Muhammad صلى الله عليه وسلم is Allâh's Messenger) has become manifest unto them.﴿ (Surah Al-Baqarah, 2: 109). There are countless examples of their distortion, contradictions, and disgrace. We only intend to mention some examples of their status as an answer to the question. **Third,** according to what has been mentioned above, it is evident that the origin of religions legislated by Allah for the people is one, which needs no rapprochement. It is also evident that the Jews and the Christians have distorted what was revealed to them from Allah, until their religions became false,

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Kufr (disbelief) and misguidance. Thus, Allah sent them His Messenger Muhammad (peace be upon him) as well as to all the nations so that he would reveal the truth that they had concealed, correct the 'Aqidahs (creeds) and rulings they had distorted, and guide them to the right path. Allah says, ﴾O people of the Scripture (Jews and Christians)! Now has come to you Our Messenger (Muhammad صلى الله عليه وسلم) explaining to you much of that which you used to hide from the Scripture and pass over (i.e. leaving out without explaining) much. Indeed, there has come to you from Allâh a light (Prophet Muhammad صلى الله عليه وسلم) and a plain Book (this Qur'ân).﴿ ﴾Wherewith Allâh guides all those who seek His Good Pleasure to ways of peace, and He brings them out of darkness by His Will unto light and guides them to the Straight Way (Islâmic Monotheism).﴿ (Surah Al-Ma'idah, 5: 15-16). He also says, ﴾O people of the Scripture (Jews and Christians)! Now has come to you Our Messenger (Muhammad صلى الله عليه وسلم) making (things) clear unto you, after a break in (the series of) Messengers, lest you say: "There came unto us no bringer of glad tidings and no warner." But now has come unto you a bringer of glad tidings and a warner. And Allâh is Able to do all things.﴿ (Surah Al-Ma'idah, 5: 19). However, they turned away from him out of injustice and envy after knew the truth. Allah says, ﴾Many of the people of the Scripture (Jews and Christians) wish that if they could turn you away as disbelievers after you have believed, out of envy from their ownselves, even after the truth (that Muhammad صلى الله عليه وسلم is Allâh's Messenger) has become manifest unto them.﴿ (Surah Al-Baqarah, 2: 109). He also says, ﴾And when there came to them (the Jews), a Book (this Qur'ân) from Allâh confirming what is with them [the Taurât (Torah) and the Injeel (Gospel)], although aforetime they had invoked Allâh (for coming of Muhammad صلى الله عليه وسلم) in order to gain victory over those who disbelieved, then when there came to them that which they had recognised, they disbelieved in it. So let the Curse of Allâh be on the disbelievers.﴿ (Surah Al-Baqarah, 2: 89).

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He also says,﴾ And when there came to them a Messenger from Allâh (i.e. Muhammad صلى الله عليه وسلم) confirming what was with them, a party of those who were given the Scripture threw away the Book of Allâh behind their backs as if they did not know!﴿ (Surah Al-Baqarah, 2: 101). He also says, ﴾Those who disbelieve from among the people of the Scripture (Jews and Christians) and Al-Mushrikûn, were not going to leave (their disbelief) until there came to them clear evidence.﴿ ﴾A Messenger (Muhammad صلى الله عليه وسلم) from Allâh, reciting (the Qur'ân) purified pages [purified from Al-Bâtil (falsehood)].﴿ (Surah Al-Bayyinah, 98: 1-2). How can a sane person who knows about their insistence on falsehood and their extreme injustice in spite of their knowledge, and out of envy and following desires, how can anyone hope for rapprochement between them and the true Muslims? Allah says, ﴿Do you (faithful believers) covet that they will believe in your religion inspite of the fact that a party of them (Jewish rabbis) used to hear the Word of Allâh [the Taurât (Torah)], then they used to change it knowingly after they understood it?﴾ (Surah Al-Baqarah, 2: 75). He also says, ﴿Verily, We have sent you (O Muhammad صلى الله عليه وسلم) with the truth (Islâm), a bringer of glad tidings (for those who believe in what you brought, that they will enter Paradise) and a warner (for those who disbelieve in what you brought, that they will enter the Hell-fire). And you will not be asked about the dwellers of the blazing Fire.﴾ ﴿Never will the Jews nor the Christians be pleased with you (O Muhammad صلى الله عليه وسلم) till you follow their religion. Say: "Verily, the Guidance of Allâh (i.e. Islâmic Monotheism) that is the (only) Guidance. And if you (O Muhammad صلى الله عليه وسلم) were to follow their (Jews and Christians) desires after what you have received of Knowledge (i.e. the Qur'ân), then you would have against Allâh neither any Walî (protector or guardian) nor any helper.﴾ (Surah Al-Baqarah, 2: 119-120). Allah also says, ﴿How shall Allâh guide a people who disbelieved after their belief and after they bore witness that the Messenger (Muhammad صلى الله عليه وسلم) is true and after clear proofs had come unto them? And Allâh guides not the people who are Zâlimûn (polytheists and wrong-doers).﴾ (Surah Al-'Imran, 3: 86).

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If they are not considered more evil and hostile to Allah and to the believers than Mushrikun (those who associate others with Allah in worship), they are at least equal to them. Allah says to His Messengers about the Mushrikun, ﴿So (O Muhammad صلى الله عليه وسلم) obey you not the deniers [(of Islâmic Monotheism - those who belie the Verses of Allâh), the Oneness of Allâh, and the Messengership of Muhammad صلى الله عليه وسلم]﴾ ﴿They wish that you should compromise (in religion out of courtesy) with them: so they (too) would compromise with you.﴾ (Surah Al-Qalam, 68: 8-9). He also says, ﴿Say: (O Muhammad صلى الله عليه وسلم to these Mushrikûn and Kâfirûn): "O Al-Kafirûn (disbelievers in Allâh, in His Oneness, in His Angels, in His Books, in His Messengers, in the Day of Resurrection, and in Al-Qadar)!﴾ ﴿"I worship not that which you worship,﴾ ﴿"Nor will you worship that which I worship.﴾ ﴿"And I shall not worship that which you are worshipping.﴾ ﴿"Nor will you worship that which I worship.﴾ ﴿"To you be your religion, and to me my religion (Islâmic Monotheism)."﴾ (Surah Al-Kafirun, 109: 1-6). A person who thinks of compromising between Islam, Christianity, and Judaism is like a person who tries to match two contradictory things; truth and falsehood; Kufr and Iman.

Fourth, if a person calls to declare a truce or a peace treaty between these sects in order to spare the blood of people, avoid wars, enable people to earn their living, maintain the earth, call to the truth, and guide people to justice,

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it will be a great and noble purpose. However, the truth should be protected, and this should not be done at the expense of Muslims. The participants may adulate the Mushrikun and give up some of the rulings ordained by Allah or some of their dignity. On the contrary, they should keep their self-respect and stick to the Qur'an and the Sunnah of their Prophet (peace be upon him), in obedience to the way of the Qur'an and following the Messenger (peace be upon him). Allah says, ﴿But if they incline to peace, you also incline to it, and (put your) trust in Allâh. Verily, He is the All-Hearer, the All-Knower.﴾ (Surah Al-Anfal, 8: 61). Allah also says, ﴿So be not weak and ask not for peace (from the enemies of Islâm) while you are having the upper hand. Allâh is with you, and He will never decrease the reward of your good deeds.﴾ (Surah Muhammad, 47: 35). The Prophet (peace be upon him) applied this practically when he concluded a peace treaty with Quraysh in the year of Al-Hudaybiyyah, with the Jews in Madinah before the Battle of the Trench and the Battle of Khaybar, and with the Christians of Rome in the Battle of Tabuk. This had the greatest impact and the most wonderful results; peace spread, lives were saved, the truth prevailed in the world, people embraced Islam in crowds, and everyone began to work for the benefit of this world and the Hereafter. Thus, the result was prosperity, power, and the spread of Islam and peace.

History and reality are the strongest proof of this for the impartial and sane people who are free from fanaticism and sophistry. Therein is indeed a reminder for those who have a heart or listen heedfully. Allah is the One Who guides to the straight path. He is Sufficient for us, and He is the Best Disposer of affairs.

Fifth, Druze, Alaouites, Isma'ilis and those who follow them such as Babists and Baha'is have manipulated the religious texts; legislated for themselves what Allah has not permitted for them; and imitated the Jews and the Christians in their distortions out of following the desire imitating the first leader of Fitnah (trial): `Abdullah ibn Sab' Al-Himyary, the head of Ibtida' (heresy), misguidance, and spreading conflict among the Muslims. His evil spread widely; many sects were deceived by him, so they turned to Kufr after having embraced Islam; and controversy spread among Muslims. Thus, the call for rapprochement between such sects and the Muslims is useless and futile, as they resemble the Jews and the Christians in their misguidance, Kufr, envy towards the Muslims and conspiring against them, even if their ways and intentions are different. Thus, they apply the same policy of the Jews and the Christians with the Muslims. For some reason, a group of Egyptian Azhari scholars attempted to make this rapprochement with the Iranian, Rafidi scholars of Qum after the Second World War.

Some of the sincere great scholars were deceived by this call, as their hearts were too pure and they were inexperienced in life. So, they issued a magazine called "Al-Taqrib". However, the truth was uncovered soon after, and this call ended in failure. This is not strange, as the inclinations are different, the ideas are distinct, and the 'Aqidahs are contrasting. There is no way to reconcile the contraries.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Takfir

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Ruling on Takfir of a Muslim for committing a sin

The First Question of Fatwa no. 5003

Q1: What is the ruling on Takfir (declaring a Muslim as a disbeliever)? In Egypt, there is a group that declare Muslims as Kafirs (disbelievers) for committing sins other than Shirk (associating others in worship with Allah). Can committing minor or major sins render someone a Kafir despite their declaration of the Shahadah (Testimony of Faith)?

A: Major sins differ with respect to the gravity of the offence; some of them are Shirk and others are not. Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim community) do not declare Muslims to be Kafirs if they commit sins other than Shirk, such as killing, drinking alcohol, Zina (illegal sexual intercourse outside marriage), theft, consuming orphans' property, slandering chaste Muslim women, and consuming Riba (usury), and other major sins. In these cases, the ruler should carry out the penalty prescribed for the sin they commit, such as Qisas (just retaliation), Had (prescribed punishment), or Ta`zir (discretionary punishment). The person should perform Tawbah (repentance to Allah) and seek forgiveness. However, if the major sin is such as seeking the help of other than

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Allah, for example, making Du`a' (supplications) to the dead to relieve distresses, or making vows to and slaughtering for the dead, these and similar acts are all major sins and acts of Kufr (disbelief). It is obligatory that this should be explained to those who commit them and they should be given the evidences. If they perform Tawbah after the explanation, this will be accepted; otherwise the ruler should execute them for Riddah (apostasy).

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Ruling on the denial of a Muslim's Iman

The Sixth Question from Fatwa no. (7233):

Q6: What is the ruling on denying a Muslim's Iman (Faith)?

A: This is not permissible, in fact it is Haram (prohibited), because of what was narrated on the authority of Ibn `Umar (may Allah be pleased with them both) who reported that the Messenger of Allah (peace be upon him) said, ❪If a man says to his brother (in Islam), "O you Kafir (disbeliever)!" one of them will deserve the title. Either the person addressed is so or, if not, it (the title of Kafir) will revert to him (the speaker).❫ Agreed upon by Al-Bukhary and Muslim. It also was reported on the authority of Abu Dhar (may Allah be pleased with him) that he heard the Messenger of Allah (peace be upon him)

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saying, ❪Anyone who accuses a person of Kufr (disbelief) or says, "O enemy of Allah," and they are not so, it (the accusation) will revert to them (the accuser).❫ Agreed upon by Al-Bukhary and Muslim.

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The ruling on accusing a Muslim with Kufr (disbelief)

Fatwa No. 9232

Q: A Muslim man said to his brother in Islam: "You are a disbeliever," though the accused person performs the five obligatory prayers and observes Sawm (fast). What is the ruling in this regard? Also, what is the remedy for continuous forgetfulness?

A: It is not permissible for a Muslim to accuse his brother in Islam of disbelief, if he is not so. He should repent to Allah and seek his forgiveness from this sin. Moreover, he has to ask the accused person to pardon him. The Prophet (peace be upon him) forbade this in many authentic Hadiths.

As to the remedy of forgetfulness and the slowness of memorization, you have to fear Allah (Glorified and Exalted be He), continue studying and repeating what you memorize and ask Allah to support you with that.

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We ask Allah to grant us all success in achieving what we want.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Committing acts of disblief

Fifth question of Fatwa No. 4446

Q 5: Is it permissible to declare a person as a Kafir (disbeliever) before advising him regarding the blasphemous act he commits?

A: If such a sinful person has committed an act of Kufr (disbelief), his fellow should tell him that he has practiced an act of Kufr and advise him kindly. If the person does not abandon his acts of Kufr, the rulings of Kafirs (disbelievers) should be applied to them. Then, the threat of eternal punishment of hellfire promised to those who die as disbelievers awaits them. It is the duty of every Muslim to keep calm and refrain from reckless declaration of people as disbelievers until the evident truth is revealed.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Declaring specific and unspecific people as Kafirs (disbelievers)

Second question of Fatwa No. 6109

Q 2: Do religious scholars have the right to declare someone to be a Kafir (disbeliever)?

A: It is permissible to describe unspecified people as Kafir (disbelievers) based on their actions. Therefore, it is not wrong to describe any one who seeks help from people other than Allah for something which can only be sought from Him as Kafir. This includes beseeching a prophet or Waliy (pious person) to cure one's self or one's children.

On the other hand, certain people may be declared as Kafir, when they deny a matter which is Ma`lum minad-din biddarurah (well-established religious matter); such as Salah (Prayer), Zakah (obligatory charity), or Sawm (Fast). In such cases, the person in question should be informed of the ruling and called to repent. If they do not repent, the ruler is obliged to execute them for their disbelief. If Takfir (declaring as Kafir) of certain persons for a religious reason had not been allowed, al-Had (prescribed penalty) of Riddah (apostasy) would have not be applicable.

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When is it permissible to declare a person as Kafir?

The second question of Fatwa No. 5226

Q 2: When is it permissible to declare a person a Kafir (disbeliever) and when is it impermissible? What type of Kufr (disbelief) is mentioned in Allah's statement, ﴿And whosoever does not judge by what Allâh has revealed, such are the Kâfirûn (i.e. disbelievers of a lesser degree as they do not act on Allâh's Laws).﴾ **?**

A 2: You should explain to us the issues you find confusing in order to give you the ruling regarding declaring someone a disbeliever.

Regarding the type of Kufr in Allah's statement, ﴿And whosoever does not judge by what Allâh has revealed, such are the Kâfirûn (i.e. disbelievers of a lesser degree as they do not act on Allâh's Laws).﴾ it is a major disbelief. In his Tafsir (exegesis of the meanings of the Qur'an), Al-Qurtuby said that Ibn `Abbas (may Allah be pleased with them) and Mujahid (may Allah have mercy on him) said, "Whoever does not rule according to what Allah has revealed, contradicting the Qur'an and denying the statements of the Messenger of Allah (peace be upon him) is a Kafir (disbeliever)."

However, if someone rules according to other than what Allah has revealed because of bribes, enmity toward the convicted, being a relative to or having ties of friendship with the plaintiff...etc., while knowing that they are disobeying Allah, they do not commit major disbelief. They are just disobedient.

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They commit an act of lesser Kufr, injustice, and Fisq (corruption) without deliberately being a doctrinal Kafir, unjust, or Fasiq (someone openly and flagrantly violating Islamic law; corrupt).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Ruling on not regarding a disbeliever as a Kafir

The Second Question from Fatwa no. (6201):

Q2: We would like to know what the ruling is on a person who does not regard someone who is a disbeliever as a Kafir (disbeliever).

A: It is obligatory to believe in the Kufr (disbelief) of anyone who is confirmed to be a Kafir. The ruler is the one who should apply the Had (the prescribed penalty) for apostasy if they do not perform Tawbah (repentance). Anyone who does not regard someone as a Kafir whose Kufr has been confirmed, is also deemed as a Kafir, unless they have grounds for doubting the Kufr, in which case they must reveal this.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Describing Jews and Christians as disbelievers

Second question of Fatwa No. 4252

Q 2: Is it permissible for a Muslim to describe Christians or Jews as Kafirs (disbelievers)?

A: It is permissible for a Muslim to describe the Christians or Jews as Kafirs based on the description they were given in the Qur'an. Whoever ponders the related Qur'anic Ayahs becomes aware of this fact. Allah (Exalted be He) says, ﴿Verily, those who disbelieve (in the religion of Islâm, the Qur'ân and Prophet Muhammad صلى الله عليه وسلم) from among the people of the Scripture (Jews and Christians) and Al-Mushrikûn will abide in the Fire of Hell. They are the worst of creatures.﴾ According to the above Ayah, the people of the Scripture are the Jews and the Christians.

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The Second Question of Fatwa no. 4319

Q2: Is it permissible to call Christians as Kafirs (disbelievers)?

A: Yes, it is permissible to call and describe Jews and Christians

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as Kafirs. We can do this as Allah Himself does so, as He (Exalted be He) says: ﴿Those who disbelieve from among the people of the Scripture (Jews and Christians) and Al-Mushrikûn, were not going to leave (their disbelief) until there came to them clear evidence.﴾ The People of the Book are the Jews and the Christians. He also says: ﴿Surely, in disbelief are they who say that Allâh is the Messiah, son of Maryam (Mary).﴾ And Allah says: ﴿Surely, disbelievers are those who said: "Allâh is the third of the three (in a Trinity)."﴾ In addition to the other Ayahs (Qur'anic verses) and Hadith that refer to their Kufr (disbelief).

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Muslims should not judge others to be absolutely Hell dwellers

Fifth question of Fatwa No. 6397

Q5: One of the educated Buddhist young women recently embraced Islam after a comprehensive study that lasted for seven years. She is active in the field of Da`wah (calling to Islam).

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She was one of the causes behind the conversion of some men and women to Islam. In one of her rounds with some of the new converts to Islam for the sake of spreading and calling to Islam, she was asked by a Buddhist: "How can you say that non-Muslims will enter Hellfire when we do not know anything about Islam until now. Will our fathers be in Hellfire? How is it their fault, if Muslims did not convey the true religion to them?" This sister in Islam called us and wants a conclusive answer for the issue raised by this man who entered Islam after that meeting.

A: Muslims do not say that non-Muslims will be in Hellfire unless they reject the message of Islam and Qur'an after it has been conveyed to them by the callers of Islam through their many languages. Allah (Exalted be He) says: ﴾this Qur'ân has been revealed to me that I may therewith warn you and whomsoever it may reach.﴿ Allah also says: ﴾And We never punish until We have sent a Messenger (to give warning).﴿ Those who receive the Da`wah and insist on their disbelief will be among the dwellers of Hellfire. This is according to what is mentioned in the previous two Ayahs. The Prophet (peace be upon him) says: " ﴾By Him in whose Hand my soul is, every Jew or Christian of this Ummah (nation) who hears about me and dies unbelieving in me will be of the inhabitants of Hellfire.﴿ This Hadith is reported by Muslim in his Sahih. There are many Ayahs and Hadiths that confirm this meaning.

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As for those whom the Da`wah of Islam did not reach in an excusable way that proves the truthfulness of Islam, their affairs will be up to Allah (Exalted be He). The soundest viewpoint of scholars in this regard is that Allah will put them to trial on the Day of Judgment. Whoever obeys Him will be admitted to paradise, and whoever disobeys Him will be admitted to Hellfire. Al-Hafizh ibn Kathir (may Allah be merciful with him) has pointed out this point in his interpretation of the saying of Allah (Exalted be He): ﴾And We never punish until We have sent a Messenger (to give warning).﴿ This issue was also discussed by Ibn Al-Qayyim (may Allah be merciful with him) in his book "Tariq al-Hijratayn" under the title "Tabaqat Al-Mukallafin" (Classes of Legally Competent Persons." For more information in this regard, we advise you to read these two books.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Can a Muslim's ignorance of creed be excused?

Fatwa No. 11043

Q: In our country, the worship of graves is rampant;

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there are many advocates who claim that the worshippers of graves among Muslims will be excused for their ignorance. Therefore, there is nothing wrong with establishing marriage relationships with them, being led by them in congregational Salah (Prayer). Briefly, they should be treated as Muslims. Moreover, these advocates denounce any one who describes grave worshippers as disbelievers and label them as innovators. They claim that your Eminence excuse grave worshippers for their ignorance and that you approve a memorandum prepared by a person called Al-Ghubashy, in which he seeks excuses for the grave worshippers due to their ignorance. Would you please send us a clear-cut statement showing the cases in which someone can be excused for their ignorance? Kindly, provide a list of some related references that can be consulted on this particular question. Many thanks for your efforts!

A: Excusing someone due to ignorance of some religious issues depends on the way he was informed, the clarity of the issue in question, and the varying levels of understanding.

When someone beseeches the dead to relieve their distress or ward off evil, they should be informed that their actions are considered Shirk. If, after making this point clear to them and showing them counter evidence in fulfillment of the duty of Da`wah, they persist, they will be regarded as Mushriks (those who associate others with Allah in worship) who should be treated as Kafirs in terms of worldly affairs. Moreover, they will deserve the painful punishment in the Hereafter, if they die under this fasle beliefs. Allah (Exalted be He) says, ﴾Messengers as bearers of good news as well as of warning in order that mankind should have no plea against Allâh after the (coming of) Messengers. And Allâh is Ever All-Powerful, All-Wise.﴿ Allah also says,

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﴾And We never punish until We have sent a Messenger (to give warning).﴿ He further says, ﴾this Qur'ân has been revealed to me that I may therewith warn you and whomsoever it may reach.﴿ It is authentically reported on the authority of Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said, ﴾By Him in Whose hand is the soul of Muhammad, any Jew or Christian amongst this Ummah (nation) who hears about me but does not affirm his belief in that with which I have been sent and dies in this state (of disbelief), he shall be but one of the inhabitants of Hellfire.﴿ Narrated by Muslim. There are many other Ayahs and Hadiths showing the obligation of clarifying issues and establishing the evidence before blaming those involved in disobedience. Whoever lives in a country where Da`wah (calling to Islam) to Islam is well known along with other calls to religions and does not seek the truth and believe therein is the same as the person to whom Da`wah reaches but persists in disbelief. The general intent of the above mentioned Hadith narrated by Abu Hurayrah (may Allah be pleased with him) stands as a proof of this view. Additionally, the story of the People of Musa (Moses) affirms this view as well. It narrates that Al-Samiry misguided the people to worship the calf. At that time Harun was appointed a deputy of Musa who had gone in fulfillment of Allah's appointment to him. When Harun reproached them for worshipping the calf, the people said, "We will never cease being devoted to the calf until Musa returns to us." They preferred responding to the caller of Shirk than to the caller of Tawhid (monotheism). Therefore, their act was inexcusable because

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of the presence of the call of Tawhid and the recentness of Musa's Da`wah.

Here is another example that strengthens this view. Allah relates the discussion between Satan and the dwellers of the Hellfire. Satan lets them down and denies their act as Allah (Exalted be He) says, ﴿And Shaitân (Satan) will say when the matter has been decided: "Verily, Allâh promised you a promise of truth. And I too promised you, but I betrayed you. I had no authority over you except that I called you, and you responded to me. So blame me not, but blame yourselves. I cannot help you, nor can you help me. I deny your former act in associating me (Satan) as a partner with Allâh (by obeying me in the life of the world). Verily, there is a painful torment for the Zâlimûn (polytheists and wrong-doers)."﴾ They were not excused for trusting Satan's promise and following the Shirk that he tricked them into, despite the fact that he confuses the truth with falsehood and makes Shirk attractive to them, because this occurred at the same time as Allah's promise to them of great reward for those who fulfill their covenant with Allah by following the straight path and adhering to Shari`ah.

In the countries where Islam has spread, we find its people are divided into two groups taking different ways. One group calls to different Bid`ahs (rejected innovations in religion) that lead to Shirk and other misdeeds. They confuse people and attract them to their Bid`ahs by any possible means including narrating unauthentic Hadith and strange stories in interesting ways. The other group calls to the truth and guidance, providing evidence from the Qur'an and Sunnah and exposing the falsehood of the opposing group.

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Although they are less in number, the clarification and knowledge provided by this group are enough to establish the evidence. What matters is presenting the truth supported by evidence irrespective of the number of its proponents. Therefore, wise people who may happen to live in these countries will be able to find the truth by referring to its people, while being serious in this pursuit and keeping away from bias and tribalism. Those who are not deluded by the wealth of the rich or by the power of the leaders; those whose thinking is not perverted and whose reasoning has not been impaired will be the farthest from those described by Allah (Exalted be He) in the Qur'an: ﴿Verily, Allâh has cursed the disbelievers, and has prepared for them a flaming Fire (Hell).﴾ ﴿Wherein they will abide for ever, and they will find neither a Walî (a protector) nor a helper.﴾ ﴿On the Day when their faces will be turned over in the Fire, they will say: "Oh, would that we had obeyed Allâh and obeyed the Messenger (Muhammad صلى الله عليه وسلم)."﴾ ﴿And they will say: "Our Lord! Verily, we obeyed our chiefs and our great ones, and they misled us from the (Right) Way.﴾ ﴿"Our Lord! Give them double torment and curse them with a mighty curse!"﴾

On the other hand, whoever lives in a non-Islamic country and does not hear about the Prophet (peace be upon him), the Qur'an or Islam takes the same ruling as that of Ahl Al-Fatrah (everyone to whom Da`wah has not reached in an uncorrupted manner). It is obligatory for Muslim scholars to inform them of the Islamic Shari`ah in its totality; leaving no excuse of ignorance for them and acquitting themselves from the guilt of hiding knowledge in the sight of Allah. On the Day of Resurrection, such people will be judged as those who do not meet the conditions to be held legally accountable for their actions, due to insanity or immaturity. With regard to the subtle rulings of Shari`ah in terms of implication or the contradiction of supporting evidence, they cannot be held as good criteria for judging people as believers or disbelievers. Rather, it will be a matter of exerting effort to reach the correct view; meanwhile those who miss the right judgment are to be excused while those who hit the truth are to be rewarded.

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As far as such kinds of questions are concerned, people are of varying degrees in terms of their level of understanding, knowledge of the Arabic language, and the scope of reading the literature on Shari`ah (the Qur'an and Sunnah) including abrogating and abrogated texts, authentic and weak narrations and the like.

Therefore, it is impermissible for the adherents of Tawhid (monotheism), who hold that the worshippers of graves are disbelievers, to call their fellow monotheists as Kafirs (disbelievers) while they are uncertain of the judgment before establishing proofs and clarification on them. Their uncertainty in issuing such a judgment is justified; they deem it necessary to establish evidence and make things clear to the grave worshippers before finally declaring them disbelievers. On the other hand, the case of the Jews, the Christians, the communists and their likes is crystal-clear; there is no room for doubtfulness of their disbelief and the disbelief of whoever declines to call them disbelievers. May Allah grant us success, set right the affairs of all Muslims, bestow on them good understanding of the religion, protect us and them from the evils within ourselves and from our misdeeds and from saying anything about Allah and His Messenger (peace be upon him) without knowledge. He is the One Who is Capable of doing so.

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The necessity of using accurate expressions and being careful of ambiguous terms

(Part No. 2; Page No. 154)

The use of the phrase, 'Islamic Customs and Traditions'

Third question of Fatwa No. 282

Q3: Some phrases are used in Muslim societies to distinguish these societies' way of life as following the Islamic teachings. For example, it is said, 'In conformity with Islamic customs and traditions, we adopt so and so.' Contemporary scholars have different views on the permissibility of using this phrase. Some maintain that it is impermissible to use this phrase because Islam is different from customs and traditions. They protracted discussions on reasons of prohibition until they claimed that it is an extraneous phrase that found its way into our life at the hands of the enemies of Islam. Others argue that there is no harm in using this phrase, for it indicates the Muslim's submission to the commandments of His Lord (Glorified and Exalted be He) and that of the Messenger (peace and blessings be upon him) regardless of any other commandments. Indeed, this is the essence of worship according to the scholar's definition of the traditions in religious books. Please, present a careful argument of the legal decision in this regard;

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whether we can use this phrase or not?

A: Islam is different from customs and traditions; it is Allah's Revelation to His Messengers and for which Allah revealed His Divine Books. If Muslims act upon Islamic teachings, these teachings will be part of their identity. All Muslims know that Islam is not a system derived from habits and traditions. This knowledge is a must for Muslims to have perfect faith in Allah, His Messengers and the rest of the basic rules of the Islamic Shari`ah. But it becomes common on the radio, newspapers, and magazines to use phrases like the one mentioned in the question: (In conformity with Islamic customs and traditions). Ordinary people use this phrase with good intentions to convey their surrender to the teachings and ruling principles of Islam. They are praised for this good intention but still they should use expressions of clear implication to convey the meaning they have without implying that Islam is a group of customs and traditions that Muslims inherited from their earlier ancestors. So, instead of using this phrase commonly used to mean that Muslim societies follow specific teachings, it should be said, 'In conformity with the Shari`ah of Islam and its just judgments'. A Muslim's good intention is not sufficient; a Muslim should combine good intention with the use of accurate and clear expressions. Therefore, it is not permissible for a Muslim to use this phrase and similar phrases which wrongly imply that the Islamic Shari'ah is about a group of customs and traditions. The good intentions of a person does not exclude him from the liabilities of using misleading words which convey such

mistakes, especially when it is possible for him to use other words to protect his tongue from uttering anything that is wrong and avoid criticism and vagueness.

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Concluding letters with "May you last forever"

The third question of Fatwa No. 5609

Q 3: What is the ruling on concluding letters and petitions with the phrase "May you last forever"?

A 3: It is a reprehensible act, for immortality belongs to Allah (Praised be He) alone and creatures do not live forever.

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The third question of Fatwa no. 7887

Q3: Is it permissible to say: "There is one death, but it has several causes"?

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A: Yes, it is permissible to say this expression and there is no harm in it, In Shaa'-Allah (if Allah wills).

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Addressing someone as: "O Sayyid!"

The Fourth Question from Fatwa no. 7717

Q4: Is it permissible to say to a police or armed forces officer: "Yes, Sayyid (master)!"?

A: It is permissible to say the "Yes," but it is not permissible to say the "Sayyid." When some of Sahabah (Companions) said to the Prophet (peace be upon him), "You are our Master," he (peace be upon him) said, ("The Master is Allah, the Blessed and Exalted.") (Related by Abu Dawud with a Sahih [authentic] Sanad [chain of narrators])

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Showing lack of respect to Allah

The Second Question of Fatwa no. 9234

Q2: I am a teacher at a night secondary school. When I read: "Al-Tawhid (Monotheism)," there was a phrase that I was uncertain about and have no knowledge. Would you please tell me how accurate it is and whether it is suitable for the status of Allah, the Lord of the Worlds? It is mentioned in "Al-Tawhid" by Muhammad Qutb, a book we study in the second grade of the secondary school, p. 23, line 17: "When the Messenger is sent by Allah, he says, 'O people! Worship Allah as you have no other deity but Him.' This is what was said by all Allah's Messengers to their people. The Messenger is calling to return the usurped authority to Allah, the True Owner, the Only Lawgiver for the people, Who determines the lawful and the prohibited, the permissible and the impermissible." In the third grade book written by the same author, p. 82 in the last three lines, he mentions the meaning of La ilaha illa Allah (there is no deity but Allah) saying: "Returning the usurped authority, by which people subjugate others, to Allah (may He be Praised and Exalted), the Lord of all." He was then silent and did not describe it by its permissibility or lack of it. Please, advise me.

A: We cannot see any harm in what you have mentioned regarding the meaning, but the style is not respectful to Allah, because no one is able to overwhelm Him (Glorified be He) to take His Right. He is the Subduer over His Servants.

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It is the Mushriks (those who associate others with Allah in worship) and those who rule with other than what Allah revealed who trespass on the Rights of Allah and His Rule and disobey His Shari`ah (laws).

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Calling a deceased "Al-Marhum" (The person upon whom Allah's mercy is bestowed) and "Al-Maghfur Lahu" (The Forgiven)

Fatwa No. 8217

Q : I often hear people say some words about which I would like to know the Islamic viewpoint. For example, when a person dies some people say "Al-Marhum." And if the person is of a high rank, they say, "Al-Maghfur Lahu such and such." Have they looked into Al-Lawh Al-Mahfuzh (The Preserved Tablet) to know that someone is forgiven or has been granted Allah's Mercy? This is why I am inquiring about this issue. Allah (May He be Exalted) stated in His Glorious Book: ﴾(And remember) when Allâh took a covenant from those who were given the Scripture (Jews and Christians) to make it (the news of the coming of Prophet Muhammad صلى الله عليه وسلم and the religious knowledge) known and clear to mankind, and not to hide it﴿ **I would appreciate your guidance in this matter.**

A: Confirming Allah's Mercy or Forgiveness (Glorified be He) for a deceased person is of the Ghayb (unseen) affairs which no one knows except Allah (Exalted be He), and those informed by Allah

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from amongst His angels, messengers, or prophets. Thus, it is impermissible for anyone other than those previously mentioned to declare that Allah has bestowed forgiveness or mercy upon a deceased person unless there is a clear text from the infallible one (Prophet Muhammad, peace be upon him). Otherwise, this will be mere guessing about the unseen. Allah (Exalted be He) stated: ﴾Say: "None in the heavens and the earth knows the Ghaib (Unseen) except Allâh"﴿ [Surah Al-Naml, 27:65] and ﴾"(He Alone is) the All-Knower of the Ghaib (Unseen), and He reveals to none His Ghaib (Unseen)."﴿ ﴾Except to a Messenger (from mankind) whom He has chosen (He informs him of unseen as much as He likes)﴿ [Surah Al-Jinn, 72:26-27]. However, it is permissible to hope for Allah's Mercy, Forgiveness, and entering Jannah (Paradise) for a Muslim. We should invoke Allah's Mercy and Forgiveness for a deceased Muslim instead of declaring it as a fact. Allah (May He be Exalted) stated: ﴾Verily, Allâh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills﴿ [Surah Al-Nisa, 4:48, 116] and it is narrated in Sahih Al-Bukhari on the authority of Kharijah ibn Zayd ibn Thabit that ﴾Um Al-`Alaa' - an Ansari woman who had pledged allegiance to the Prophet (peace be upon him) - told him that: `Uthman ibn Mazh`un was assigned to us when the Ansar drew lots to distribute the Immigrants (to dwell) among themselves. He became ill and we looked after (nursed) him till he died, then we shrouded him in his clothes. The Messenger of Allah (peace be upon him) came to us, and I (addressing the dead body) said, "May Allah's Mercy be on you, O Abu Al-Sa'ib! I testify that Allah has honoured you." The Prophet (peace be upon him) said, 'How do you know that?' I replied, 'I do not know, by Allah.' He said, 'As for him, death has come to him and I wish him all good from Allah. By Allah, though I am the Messenger of Allah, I neither know what will happen to me nor to you.'" Um Al-'Ala said, "By Allah, I will never attest the righteousness of anyone after that.﴿

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Allah's Messenger (peace be upon him) also stated: ﴾By Allah, though I am the Messenger of Allah, I do not know what will happen to me.﴿ This was before the revelation of Allah's statement (Exalted be He): ﴾Verily, We have given you (O Muhammad صلى الله عليه وسلم) a manifest victory.﴿ ﴾That Allâh may forgive you your sins of the past and the future﴿ [Surah Al-Fath, 48:1-2] and before Allah (Exalted be He) had informed him (peace be upon him) that he would be of the inhabitants of Jannah (Paradise).

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Attributing blessings to nature

The first question of Fatwa no. 8886

Q1: A bottled water company wrote a strange sentence on a roadside advertising billboard. It says: "There are still some gifts granted by nature in our world," and beside it is a picture of flowing water from somewhere. I told them that this is not permissible according to the Shari`ah (Islamic Law), because it is Allah (Glorified and Exalted be He) Who gives us the gift of water, and not nature as the communists say - may Allah destroy them. And what is this nature that they claim has the ability to give water or prevent it? However, they argued that the words are metaphoric, in the same way as you would say: "The prince built the city." So what is ruling

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on this sentence? Please, explain this to us, as people see this by day and night, and some of them might think that there is nothing wrong with it, and this may be dangerous for their `Aqidah (creed). May Allah (Glorified and Exalted be He) help Muslims understand their religion well, and have a correct `Aqidah in which there is no doubt.

A: It is not permissible to say this sentence: "There are still some natural gifts in our world," or to write it, even if it is claimed to be metaphorical, because it causes confusion. It makes the heart content with what atheists believe in, as there are many Kafirs (disbelievers) who still deny the existence of Allah, and attribute all incidents, good and evil, to other than Him. Therefore, Muslims should protect their tongues and pens to safeguard themselves from using slogans and expressions used frequently by the atheists in their speech, and to be inwardly and outwardly safe from traces of Shirk (associating others in worship with Allah). It is obligatory on them to accept your advice, and not to be reluctant in correcting their mistake. They should not make excuses to justify their attitude. The truth has more right to be followed, and as the predecessors "Beware of what you have to apologize for."

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Ruling on saying: "Allah knows" or "Allah forbid!"

The First Question from Fatwa no. (10751):

Q1: What is the Islamic ruling in your opinion on saying these phrases: "Allah knows that...," "Allah forbid!" "Allah's Will," and "Allah and His Messenger know best"?

A: There is no harm in saying "Allah knows that..." if the person is saying the truth. There is also no harm in saying "Allah forbid!" if it is said to seek the removal of something that is causing harm. Saying "Allah's Will" is also permissible if it is intended to attribute anything that befalls a person, whether it is illness, poverty, or the like, to Allah's Universal Will and Predestination. As for saying "Allah and His Messenger know best," this was permissible during the lifetime of the Messenger (peace be upon him), but after his death, we should say "Allah knows best," because the Messenger (peace be upon him) does not know what is happening after his death.

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Protecting your limbs from committing sins

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Most Sinful: The Eye or the Mouth

Third question of Fatwa No. 4971

Q 3: What is the most sinful; the eye or the mouth?

A: The sins committed by peoples mouths may be more grievous than the sins committed by their eyes. A person may commit Shirk (associating others in worship with Allah), which is the ever grievous sin whereby Allah is disobeyed, with the person's tongue. Moreover, one may also say with his tongue what he does not know with regard to Allah and other major sins. It was authentically reported that the Messenger of Allah (peace be upon him) ﴾was asked about indulgence which will admit a man to Hell (Fire) and he answered: The tongue and the genitals.﴿ Therefore, we come to know that the mouth is more grievous than the eye.

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Only Allah knows the Ghayb

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Whether the Messenger had knowledge of the Ghayb

The First and Sixth Questions from Fatwa no. (189):

Q1: Did the Prophet (peace be upon him) know the Ghayb (Unseen) in the same way he knew about what was happening in the present?

A: The basic rule concerning matters related to the Ghayb is that they are known only to Allah. He (Exalted be He) says: ﴿And with Him are the keys of the Ghaib (all that is hidden), none knows them but He. And He knows whatever there is in the land and in the sea; not a leaf falls, but he knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record.﴾ Allah (Exalted be He) also says: ﴿Say: "None in the heavens and the earth knows the Ghaib (Unseen) except Allâh, nor can they perceive when they shall be resurrected."﴾ However, Allah (Exalted be He) informed those He chose from among His Messengers of some matters related to the Ghayb. Allah (Exalted be He) says: ﴿"(He Alone is) the All-Knower of the Ghaib (Unseen), and He reveals to none His Ghaib (Unseen)."﴾ ﴿Except to a Messenger (from mankind) whom He has chosen (He informs him of unseen as much as He likes), and then He makes a band of watching guards (angels) to march before him and behind him.﴾ Allah (Exalted be He) also says:

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﴿Say (O Muhammad صلى الله عليه وسلم): "I am not a new thing among the Messengers (of Allâh i.e. I am not the first Messenger) nor do I know what will be done with me or with you. I only follow that which is revealed to me, and I am but a plain warner."﴾ It is confirmed in a long Hadith reported on the authority of ﴿ Um Al-`Ala' that she said, "When `Uthman ibn Mazh`un died, we covered him with his clothes. The Messenger of Allah (peace be upon him) then came to us and I said (addressing the deceased), 'O Abu Al-Sa'ib! I bear witness that Allah (may He be Glorified and Exalted) has honored you.' The Messenger of Allah (peace be upon him) said, 'How do you know that Allah has honored him?' I replied, 'I do not know. May my father and mother be sacrificed for you, O Messenger of Allah!' The Messenger (peace be upon him) said, 'As for him, the certainly from his Lord (death) has overtaken him, and I hope all good for him. By Allah! Although I am the Messenger of Allah, yet I do not know what He (Allah) will do with me.' I said, 'By Allah! I will never assert the piety of anyone after him.'"﴾ Related by Ahmad and Al-Bukhary in his Sahih [Book of Authentic

Hadith], Kitab Al-Jana'iz [Book of Funerals]. In another narration from Al-Bukhary [the Prophet (peace be upon him) said,] ﴾I do not know, although I am the Messenger of Allah, what He will do with him.﴿

It is reported in many Hadith that Allah informed the Prophet (peace be upon him) of the end of some of his Sahabah (Companions), and gave them the good news that they would be admitted into Jannah (Paradise). It is also reported on the authority of `Umar ibn Al-Khattab (may Allah be pleased with him) in Al-Bukhary and Muslim that Jibril (Gabriel) asked the Prophet (peace be upon him) about the Hour, and he replied, ﴾The one being asked about it does not know more than the one asking.﴿

He then just told Jibril about its signs. This signifies that he (peace be upon him) only knew what Allah informed him of the Ghayb, which He conveyed when necessary.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Q 6: Categories of the Ghayb (the Unseen); did Prophet Muhammad (peace be upon him) know Al-ghayb? Was his knowledge in this regard comprehensive or partial?

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A: There are categories of Ghayb that no one knows except Allah whether he is an angel who is near Allah or a messenger, like determining the time when the creatures will be raised before Allah for reckoning. Nobody knows the time of the Day of Judgment. Allah (Exalted be He) says: ﴿They ask you about the Hour (Day of Resurrection): "When will be its appointed time?" Say: "The knowledge thereof is with my Lord (Alone). None can reveal its time but He. Heavy is its burden through the heavens and the earth. It shall not come upon you except all of a sudden." They ask you as if you have a good knowledge of it. Say: "The knowledge thereof is with Allâh (Alone), but most of mankind know not."﴾ Allah (Exalted be He) also says: ﴿People ask you concerning the Hour, say: "The knowledge of it is with Allâh only. What do you know? It may be that the Hour is near!"﴾ and: ﴿They ask you (O Muhammad صلى الله عليه وسلم) about the Hour - when will be its appointed time?﴾ ﴿You have no knowledge to say anything about it.﴾ ﴿To your Lord belongs (the knowledge of) the term thereof?﴾ ﴿You (O Muhammad صلى الله عليه وسلم) are only a warner for those who fear it,﴾ Al-Bukhari and Muslim reported in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) the long well-known Hadith: ﴿Jabriel asked the Prophet (peace be upon him) about the Hour and he (peace be upon him) replied: The one who is asked about it is no better informed than the inquirer.﴾ Then the Prophet (peace be upon him) told him about its signs.

Allah (Exalted be He) informed his Prophet about some of the matters of Ghayb that would happen in the future, and therefore these matters became a miracle for the Prophet and one of the signs that Allah gave his Messenger (peace be upon him). This aspect is included in the saying of Allah (Exalted be He): ﴿"(He Alone is) the All-Knower of the Ghaib (Unseen), and He reveals to none His Ghaib (Unseen)."﴾ ﴿Except to a Messenger (from mankind) whom He has chosen (He informs him of unseen as much as He likes)﴾ , and in His saying: ﴿Nor will Allâh disclose to you the secrets of the Ghaib (unseen), but Allâh chooses of His Messengers whom He wills.﴾

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Therefore, it becomes evident that the Prophet (peace be upon him) was not comprehensively acquainted with the Ghayb. He knew some matters of the Ghayb that Allah informed him of. The Prophet (peace be upon him) in this regard was like his fellow prophets. We are only using this example to clarify our point.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Allah Alone knows what is in the wombs

First question of Fatwa No. 1552

Q 1: In the Al-`Arabi Magazine, issue No. 205, dated December 1975, p.45, a question and answer article states that the man is the one who determines the gender of a fetus. What is the legal decision on this? Does any being other than Allah know Ghayb (the Unseen)?

A: First: It is Allah Alone (Glorified and Exalted be He) Who fashions fetuses in wombs as He wills; males or females, complete or defective, etc. None but Allah (Exalted be He) can do this. Allah (Exalted be He) says: ﴿He it is Who shapes you in the wombs as He wills. Lâ ilâha illa Huwa (none has the right to be worshipped but He), the All-Mighty, the All-Wise.﴾

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Also Allah (Exalted be He) says: ﴿To Allâh belongs the kingdom of the heavens and the earth. He creates what He wills. He bestows female (offspring) upon whom He wills, and bestows male (offspring) upon whom He wills.﴾ ﴿Or He bestows both males and females, and He renders barren whom He wills. Verily, He is the All-Knower and is Able to do all things.﴾ Allah (Exalted be He) says that He Alone has the kingdom of heaven and earth and creates whatever He wills. He shapes fetuses in wombs and makes them males or females, complete or defective, beautiful or ugly etc. None can do this but Allah Who has no partner. The claim that husbands, doctors, or philosophers can determine the gender of a fetus, is sheer falsehood. What a husband can do, is to be keen on having sexual intercourse at a time when fertilization is more likely to happen with hope that the wife will become pregnant. This hope may be achieved if Allah wills. But it may not be achieved either due to any prevention, e.g. abnormal level of pus cells in the semen, sterility, or any other affliction as Allah may will. The law of causality is only effective if Allah wills it not by itself. In fact, fertilization is a natural act taken as a means to pregnancy but a person can only make but the outcome, the planning, and the determination remain with Allah's Will Alone. Whoever examines people's statements and deeds finds their vain exaggeration, false claims, and lies in words and actions due to their ignorance and excessive exaggeration of the findings of

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modern sciences exceeding the limits of reliance on reasons. A wise person would distinguish between compelling things that take place by Allah's Will Alone and things divinely determined to take place at man's hand.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Five keys to the Ghayb

The Fifth Question of Fatwa no. 4910

Q5: Allah (Exalted be He) says in His Book: ﴾Verily Allâh, with Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allâh is All-Knower, All-Aware (of things).﴿ **This Ayah (Qur'anic verse) contains these Words of Allah's:** ﴾and knows that which is in the wombs.﴿ **My friend and I had a long discussion about this Ayah. He told me that modern science and the doctors can now know what is inside women's wombs; whether they are carrying a boy or a girl, through ultrasound. I told him that Allah (Glorified be He) says:** ﴾and knows that which is in the wombs.﴿ **Does the Ayah mean that science has not discovered what is inside the wombs or there is another Tafsir (explanation/exegesis of the meanings of the Qur'an) for the Ayah?**

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A: It is authentically reported in the Sahih (authentic) Hadith that the five keys to the Ghayb (Unseen) are only known to Allah, and they are mentioned in this Ayah, which is the subject of this question. It is related by Al-Bukhari on the authority of `Abdullah ibn `Umar (may Allah be pleased by them) that the Messenger of Allah (peace be upon him) said, ﴾There are five keys to the Ghayb and they are known only to Allah:﴿ ﴾Verily Allâh, with Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allâh is All-Knower, All-Aware (of things).﴿ In another narration on the authority of Ibn `Umar (may Allah be pleased with them) who said that the Messenger of Allah (peace be upon him) said, ﴾There are five keys to the Ghayb and then recited: ﴾Verily Allâh, with Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs.﴿ ﴿ (Related by Imam Ahmad on the authority of Ibn `Umar and Ibn Mas`ud with the same meaning). This Hadith was also related with another chain of narration that supports the meaning of the Ayah. The meaning of the Ayah is that Allah (Exalted be He) Alone possesses the knowledge of the Hour, so no one is able to disclose its time but Him. Neither a close Angel nor a sent prophet knows its time, although Allah has given them knowledge of its signs, and none other than Allah knows when and where the rain will fall. The experts may know roughly when and where it will come when the signs exist and the causes are known, mixed with a bit of conjecture, and sometimes they are wrong. Allah (Glorified be He) has distinguished Himself with the knowledge of what is in the wombs, regarding the genesis of the fetus or lack of it, its growth, the length of time it takes to reach term or miscarriage, its survival or death, its soundness or whether an illness will affect it unexpectedly.

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All this He knows without acquiring knowledge from any other source or depending upon symptoms or tests. He knows what it will be before it is born and before the presence of the causal factors. The One who created the causal factors has knowledge that is never wrong and it is always of what actually happens in reality. He is Allah (may He be Praised). Human beings may know some of the condition of what is in the wombs, e.g. whether it will be a boy or a girl, its health and sickness, the nearness of the delivery time or potential for miscarriage before term, but these things are known through having Allah's Help to discover the reasons for them. They can only discover them through means such as ultrasound, not by their own knowledge nor without the presence of the causal factors after Allah has commanded the Angel to fashion the fetus. However, they do not have a comprehensive picture of everything that is happening in a womb; they only know the general conditions and with a probability of error. No one knows what they will acquire tomorrow in relation to matters relating to the Din (religion) or worldly affairs; this again is knowledge that is exclusive to Allah. People may anticipate their acquisitions or losses in general terms. This gives them hope and courage to continue, or makes them fearful to continue depending upon the signs and surrounding circumstances, but all of this is not sure knowledge. Also, no one knows where they will die; on land or sea, in their own country or elsewhere. The knowledge of that is owned by Allah Alone, because He (Glorified be He) has full knowledge that encompasses all matters, whether they are public, unseen, apparent or hidden.

To sum up, Allah's Knowledge comes from Himself and is not obtained from others. It does not depend on causal factors or tests; He knows what is and what will be. His Knowledge is not contaminated with ambiguity. It does not make errors and it encompasses all

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creatures in detail, great and small, unlike that of others. May Allah help us all!

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The second question of Fatwa No. 5113

Q 2: When we tell our brothers that it is only Allah Who has knowledge of the Ghayb (Unseen) and that no messenger or angel knows it, they say that the Messenger of Allah (peace be upon him) knew the Ghayb and that the Qur'an which he was sent with is Ghayb. They take Allah's statement: ﴿"(He Alone is) the All-Knower of the Ghaib (Unseen), and He reveals to none His Ghaib (Unseen)."﴾ ﴿Except to a Messenger (from mankind) whom He has chosen (He informs him of unseen as much as He likes)﴾ **as evidence. They also claim that the Messenger (peace be upon him) was among those whom Allah chose to inform of the Ghayb. What is Your Honor's opinion? Is it permissible to say that the Messenger knew the Ghayb based on the previous Ayah? We hope that Your Honor will respond to this question.**

A: The knowledge of the Ghayb belongs to Allah (Exalted be He) Alone, for His statement, ﴿Say: "None in the heavens and the earth knows the Ghaib (Unseen) except Allâh"﴾ and: ﴿Say (O Muhammad صلى الله عليه وسلم): "I possess no power over benefit or harm to myself except as Allâh wills. If I had the knowledge of the Ghaib (Unseen), I should have secured for myself an abundance of wealth, and no evil should have touched me.﴾

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Allah (Glorified be He) informs whoever He wills among His servants such as, angels, prophets and messengers of whatever He wills of the Ghayb. Allah (Exalted be He) states: ﴿"(He Alone is) the All-Knower of the Ghaib (Unseen), and He reveals to none His Ghaib (Unseen)."﴾ ﴿Except to a Messenger (from mankind) whom He has chosen (He informs him of unseen as much as He likes), and then He makes a band of watching guards (angels) to march before him and behind him.﴾ This includes the revelations and the Qur'an which Allah has sent down to His Messenger Muhammad (peace be upon him). Likewise, with regard to all His prophets and messengers, their knowledge of Ghayb was from Allah and not from themselves. These Ayahs do not indicate that Allah (Exalted be He) informed them of all things unseen, rather He gave them access to what He willed of the Ghayb.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Causes of disagreement among scholars

Third question of Fatwa No. 7443

Q 3: Why did the four Imams disagree on some legal matters? Did the Messenger of Allah (peace be upon him) know that these Imams would come after him?

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A: We do not know whether the Messenger of Allah (peace be upon him) knew that the four Imams would come after him or not. This is because the Prophet (peace be upon him) did not know the Ghayb (the unseen), but knew only what Allah informed him. The causes behind dispute among scholars are many. One of the reasons is that not every one of them encompasses all knowledge. One of them may be acquainted with what is unknown to the other. One may also derive something from the texts through his understanding which was not derived by others in the absence of clear evidence. Ibn Taymiyyah (may Allah be Merciful with him) has pointed out this point in his book Raf' Al-Malam. If you return to this book, you will find the issue in detail.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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What is the legal ruling on consulting soothsayers who claim the knowledge of the Unseen?

Fourth question of Fatwa No. 3552

Q 4: What is the legal ruling on consulting soothsayers who claim knowledge of Ghayb (the Unseen)? What about those who hold back from taking action against them?

A: Knowledge of the Ghayb is exclusive to Allah Alone. Whoever claims to possess it is certainly assuming the acquisition of a Divine attribute that Allah (Glorified and Exalted be He) Alone possesses, and is making himself a rival with Allah. However, Allah may reveal as much as He wills of the Ghayb to

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whom of His Messengers He has chosen. Allah (Exalted be He) says: ﴾And with Him are the keys of the Ghaib (all that is hidden), none knows them but He.﴿ Allah (Exalted be He) also says: ﴾Say: "None in the heavens and the earth knows the Ghaib (Unseen) except Allâh"﴿ Allah (Exalted be He) also says: ﴾"(He Alone is) the All-Knower of the Ghaib (Unseen), and He reveals to none His Ghaib (Unseen)."﴿ ﴾Except to a Messenger (from mankind) whom He has chosen (He informs him of unseen as much as He likes), and then He makes a band of watching guards (angels) to march before him and behind him.﴿ These Qur'anic Ayahs (verses) indicate that Allah (Exalted be He) Alone possesses the knowledge of the Ghayb (Unseen). Exceptions are made for the messengers of Allah to whom He had revealed some knowledge of Ghayb through Divine revelation. Serving as a clear-cut proof of their Prophethood. This knowledge was bestowed upon them by way of miracle. Soothsayers, fortune-tellers, palmists, shell-diviners and the like who claim the knowledge of the Ghayb are not granted such knowledge, since they are not among Allah's chosen messengers. These categories of people are Kafirs (disbelievers), for they invent falsehood about Allah through their false intuition, guesswork, and fabricated lies.

It is thus forbidden to go to such disbelieving people. Action should also be taken against them as well as those who visit them. It is the due responsibility of scholars to elucidate the truth of those people to all Muslims to fulfill the pledge, escape the blame, and guide the Muslim Ummah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and companions!

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Claiming the knowledge of the Unseen

First question of Fatwa no. 8071

Q 1: We have a woman whom people call "the Unseen claimer", if this is due to her claiming the knowledge of the Unseen, then what is the ruling?

A: Claiming the knowledge of the unseen is Kufr (disbelief). Allah (Exalted be He) says: ﴾Say: "None in the heavens and the earth knows the Ghaib (Unseen) except Allâh"﴿ This woman must change her name to something more acceptable, such as Fatimah, `Aishah, and the like until she is no longer known for claiming the Unseen. Moreover, she should repent sincerely to Allah for claiming the knowledge of the Unseen and practicing forbidden soothsaying and fortune-telling. However, if this woman refuses to repent, then the matter is up to the ruler to punish her and warn people of her deeds and of believing her.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family and Companions.

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No one knows the time of the Hour (the Day of Judgment) except Allah

Second question of Fatwa No. 7350

Q 2: We heard some scholars say that there is a narration that says: "After more than fourteen centuries, there will be the time of the Hour." Is this narration true? Taking into consideration that about fourteen centuries have passed and nothing has happened.

A: No one knows exactly the time of the Hour except Allah (Exalted be He). There is no authentic Hadith that denotes the authenticity of what is mentioned by those whom you have mentioned in the question.

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Does a Waliy know Ghayb (The Unseen)?

The first question of Fatwa No. 3502

Q 1: Allah (Exalted be He) states: ﴿"(He Alone is) the All-Knower of the Ghaib (Unseen), and He reveals to none His Ghaib (Unseen)."﴾ ﴿Except to a Messenger (from mankind) whom He has chosen (He informs him of unseen as much as He likes)﴾ **Can a Waliy of the messenger's Ummah (community) succeed him in knowing the Ghayb (Unseen)?**

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A: Allah (Glorified be He) has decreed that the knowledge of the Ghayb is exclusively His, for He states: ﴿Say: "None in the heavens and the earth knows the Ghaib (Unseen) except Allâh"﴾ He has not excluded any one except his messengers (from mankind) whom He has chosen, at that time. He (Exalted be He) informs him (the messenger) of whatever He wishes of the Ghayb. Allah (Exalted be He) states: ﴿"(He Alone is) the All-Knower of the Ghaib (Unseen), and He reveals to none His Ghaib (Unseen)."﴾ ﴿Except to a Messenger (from mankind) whom He has chosen (He informs him of unseen as much as He likes), and then He makes a band of watching guards (angels) to march before him and behind him.﴾

Therefore, whoever claims amongst the communities of prophets and messengers to know Ghayb, is a liar.

Moreover, whoever claims that any of the Awliya' (pious people) or righteous who follow the creed and teachings of messengers has knowledge of Ghayb, will be a liar in error. This violates the Qur'an and what has been authentically reported from the Prophet (peace be upon him) in Hadiths which indicate that Allah Alone has knowledge of the Ghayb.

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Everything on earth will perish

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The Jinn and death

The Fifth Question of Fatwa no. (3534):

Q5: Students ask embarrassing questions to which I cannot give convincing answers. One of these questions was: "Do the Jinn (creatures created from fire) die and get buried like humans?" another was "Are they included in the Hadith in which the Messenger (peace be upon him) said, ﴿The ages of my Ummah (nation) are between sixty and seventy.﴾ **"?**

A: Indeed, the Jinn die in the same way as humans do, due to the general meaning of these Words of Allah (Exalted be He): ﴿Everyone shall taste death.﴾ As for assessing the ages of the Jinn, it appears that they are included in the Hadith mentioned above, because they are part of the Ummah to which the message of Prophet Muhammad (peace be upon him) is sent, according to the general meaning of these Words of Allah:﴿ And (remember) when We sent towards you (Muhammad صلى الله عليه وسلم) a group (three to ten persons) of the jinn, (quietly) listening to the Qur'ân. When they stood in the presence thereof, they said: "Listen in silence!" And when it was finished, they returned to their people, as warners.﴾ ﴿They said: "O our people! Verily, we have heard a Book (this Qur'ân) sent down after Mûsâ (Moses), confirming what came before it: it guides to the truth and to the Straight Path (i.e. Islâm).﴾ ﴿O our people! Respond (with obedience) to Allâh's Caller (i.e. Allâh's Messenger Muhammad صلى الله عليه وسلم), and believe in him (i.e. believe in that which Muhammad صلى الله عليه وسلم has brought from Allâh and follow him). He (Allâh) will forgive you of your sins, and will save you from a painful torment (i.e. Hell-fire)﴾ ﴿And whosoever does not respond to Allâh's Caller, he cannot escape on earth, and there will be no Auliyâ' (lords, helpers, supporters, protectors) for him besides Allâh (from Allâh's punishment). Those are in manifest error.﴾

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Allah (Exalted be He) also says: ﴿Say (O Muhammad صلى الله عليه وسلم): "It has been revealed to me that a group (from three to ten in number) of jinn listened (to this Qur'ân). They said: 'Verily, we have heard a wonderful Recitation (this Qur'ân)!﴾ ﴿'It guides to the Right Path, and we have believed therein, and we shall never join (in worship) anything with our Lord (Allâh).﴾

Do the angels entrusted to a person die at his death?

First question of Fatwa No. 41

Q 1: When a man dies, what happens to the angels entrusted with recording his deeds during his life (i.e. Raqib and `Atid); do they die?

A: Indeed, the angels lives and affairs are of the unseen matters that cannot be revealed

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except through authentically reported narrations. We have no religious texts about the death or life of the angles or what happens to them after the death of the humans. They are appointed to record the deeds, good or evil. Allah Alone knows these unseen affairs of angels. Besides, the answer to this question is unrelated to the issues of `Aqidah (creed) that a Muslim needs to know. No acts of worship are based upon knowing the answer of such a question and asking about it is not the concern of believers. Therefore, we advise the questioner not to ask about things that do not concern him and to ask instead, as much as he wishes, about things that will benefit him and Muslims in this world and in the Hereafter.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Seeing Allah in the life of this world

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Can humans see Allah during their life of this world?

The first question of Fatwa No. 2450

Q 1: When the Messenger of Allah (peace be upon him) was taken on the Night Journey to Bayt Al-Maqdis (Jerusalem) then ascended to the seven heavens to the Sidrah (Lote Tree), as mentioned in Tafsir Al-Sawy `ala Al-Jalalayn, did he see Allah (Glorified and Exalted be He) during this Night Journey?

A: According to the belief of Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim community) which is based on texts of the Shari`ah, Muhammad (peace be upon him) did not see his Lord. When the Prophet (peace be upon him) was asked about this he replied: ﴾I saw Light.﴿ and in another narration: ﴾Light, how could I see Him.﴿ Related by Muslim in his Sahih (authentic) book. The Prophet (peace be upon him) also stated: ﴾None of you shall see his Lord until he dies.﴿ Related by Muslim.

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Second question of Fatwa No. 1619

Q 2: Is it possible to see Allah in this world overtly?

A: This issue is one of the issues that are based upon Tawqif (bound by a religious text and not amenable to personal opinion). No one is allowed to allege it without an authentic proof that can be cited as evidence.

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The Qur'an denotes that Musa (Moses) did not see his Lord. When Musa asked his Lord to see Him, He (Exalted be He) answered him saying: ﴾You cannot see Me﴿ The authentic Sunnah denoted that the Prophet Muhammad (peace be upon him) did not see his Lord with his eyes. It was reported in the Sahih of Muslim that Masruq said: ﴾I was resting (at the house of) `Aisha when she said: O Abu 'Aisha, there are three things, and he who affirms even one of them has fabricated the greatest lie against Allah. I asked what they were. She said: He who presumes that Muhammad (peace be upon him) saw his Lord (with his ocular vision) has fabricated the greatest lie against Allah. I was reclining but then sat up and said: O Mother of Believers, wait and do not be hasteful. Has Allah (may He be Exalted) not said: ﴾And indeed he (Muhammad صلى الله عليه وسلم) saw him [Jibrîl (Gabriel)] in the clear horizon (towards the east).﴿ and ﴾And indeed he (Muhammad صلى الله عليه وسلم) saw him [Jibrîl (Gabriel)] at a second descent (i.e. another time).﴿ She said: I was the first of this Ummah to ask Allah's Messenger (peace be upon him) about it. And he said: Verily he is Gabriel. I have never seen him in his original form in which he was created except on those two occasions (to which these verses refer). I saw him descending from the heaven and filling (the space) between the sky and the earth with the greatness of his bodily structure. She asked: Have you not heard Allah saying: ﴾No vision can grasp Him, but He grasps all vision. He is Al-Latîf (the Most Subtle and Courteous), Well-Acquainted with all things.﴿ She (i.e. 'Aisha) further asked: Have you not heard that, verily, Allah says: ﴾It is not given to any human being that Allâh should speak to him unless (it be) by Revelation, or from behind a veil, or (that) He sends a Messenger﴿ until His saying: ﴾Verily, He is Most High, Most Wise.﴿ ...﴿

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It was reported in Sahih Muslim on the authority of Abu Dhar that he asked the Prophet (peace be upon him): "Did you see your Lord?" He said: ﴾"I saw Light."﴿ In another narration, the Prophet said: ﴾"Light, how could I see Him."﴿ It was reported also in Sahih Muslim that the Prophet (peace be upon him) said: ﴾"None of you shall see his Lord until he dies."﴿

Sheikh-ul-Islam Ibn Taymiyyah said: "The Imams of Muslims have agreed that no believer is liable to see Allah with his eyes in this world. They did not disagree except in the case of the Prophet (peace be upon him). However, the majority of scholars agreed that the Prophet (peace be upon him) did not see Him with his eyes in this world. Authentic narrations reported from the Prophet (peace be upon him), the Companions and the Imams of Muslims have confirmed this viewpoint.

It was not authentically reported that Ibn `Abbas, Imam Ahmad and the like said that the Prophet (peace be upon him) saw his Lord with his eyes. What was authentically reported from them was the sight in general or confining the sight to that of the heart. There is nothing in the Hadiths of Mi'raj (Ascension to the heavens) that denotes that he saw Allah with his eyes. The Prophet (peace be upon him) said: ﴾"My Lord has come to me in the most-handsome shape I have ever seen."﴿

This Hadith was reported by Al-Tirmidhy and others. This Hadith was reported when the Prophet (peace be upon him) was in Madinah. This Hadith was interpreted that the Prophet (peace be upon him) saw his Lord in a dream.

There is also the Hadith of Um Al-Tufayl, the Hadith of Ibn `Abbas and others that contain seeing Allah. These Hadiths were reported from the Prophet (peace be upon him) while he was in Madinah just as they were explained by other Hadiths.

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The Mi`raj (Ascension to Heaven) was at Makkah as Allah (Exalted be He) says: ﴾Glorified (and Exalted) be He (Allâh) [above all that (evil) they associate with Him] Who took His slave (Muhammad صلى الله عليه و سلم) for a journey by night from Al-Masjid-al-Harâm (at Makkah) to Al-Masjid-al-Aqsâ (in Jerusalem)﴿ Allah also said to Musa: ﴾You cannot see Me﴿ Seeing Allah is greater than revealing a book from the heavens. Allah (Exalted be He) says: ﴾The people of the Scripture (Jews) ask you to cause a book to descend upon them from heaven. Indeed, they asked Mûsâ (Moses) for even greater than that, when they said: "Show us Allâh in public,"﴿ Whoever alleges that he saw his Lord, it is as if he alleges that he is better than Musa ibn `Imran. This allegation is greater in evil than the allegation of those who falsely allege that Allah has revealed a book from the heaven upon them. The Companions, predecessors and Imams of Muslims believe that Allah will be seen in the Hereafter only and no one will see Him in this world except in a dream. Hearts in this case will find spiritual unveilings and sights that suit their status. Some people may have strong spiritual unveilings to the extent that they think that they saw their Lord with their eyes. But this is not true. Hearts unveilings or spiritual unveilings occur according the degree of the servant's belief in his Lord.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Did the Messenger of Allah (peace be upon him) see His Lord on the night of Isra'?

Twenty fourth question of Fatwa No. 5611

Q 24: Did Muhammad see His Lord (Exalted be He) on the night of Isra' (Night Journey)?

A: Our Prophet (peace be upon him) did not see His Lord in the worldly life according the most correct opinion of the scholars in this regard, but he did see Jibril (Gabriel) in his true form standing in the horizon. This is what is meant by the saying of Allah (Exalted be He): ﴾He has been taught (this Qur'ân) by one mighty in power [Jibrîl (Gabriel)]﴿ ﴾One free from any defect in body and mind then he (Jibrîl - Gabriel in his real shape as created by Allah) rose and became stable.﴿ ﴾While he [Jibrîl (Gabriel)] was in the highest part of the horizon, (Tafsir Ibn Kathir)﴿ ﴾Then he [Jibrîl (Gabriel)] approached and came closer,﴿ ﴾And was at a distance of two bows' length or (even) nearer.﴿ ﴾So (Allâh) revealed to His slave [Muhammad صلى الله عليه وسلم through Jibrîl (Gabriel) عليه السلام] whatever He revealed.﴿ ﴾The (Prophet's) heart lied not in what he (Muhammad صلى الله عليه وسلم) saw.﴿ ﴾Will you then dispute with him (Muhammad صلى الله عليه وسلم) about what he saw [during the Mi'râj: (Ascent of the Prophet صلى الله عليه وسلم to the seven heavens)]﴿ ﴾And indeed he (Muhammad صلى الله عليه وسلم) saw him [Jibrîl (Gabriel)] at a second descent (i.e. another time).﴿ ﴾Near Sidrat-ul-Muntaha (a lote-tree of the utmost boundary over the seventh heaven beyond which none can pass).﴿ ﴾Near it is the Paradise of Abode.﴿ ﴾When that covered the lote-tree which did cover it!﴿ ﴾The sight (of Prophet Muhammad صلى الله عليه وسلم) turned not aside (right or left), nor it transgressed beyond the limit (ordained for it).﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Curing obsession and inner thoughts

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Curing obsession and Satan's plots

Fatwa No. 6506

Q: I am a Muslim youth who has recently adopted the religious acts and behaviors. I suffer from many setbacks due to insinuating whispers of Satan, and the more I get rid of one, the more I become a victim of another. After I managed to take one step forward in my faith, I realized how I am better than others in matters of adhering to religious teachings. However, I began to suddenly feel that they precede me in their commitment and obedience to Allah. Moreover, I found myself going all the way back in terms of my adherence to religious duties which I strived hard to maintain. Truly, I resist my insinuating self and such devilish whispers by all possible means, but to my agony, no one feels the inward pain that tears me apart, or even knows all the false thoughts that Satan tempts me with. This kind of relentless obsession stays with me in every step, and everywhere; in the Masjid (mosque), in the street, even at home and school. Is there anyone whom Allah might make him a reason for helping me against this obsession?

A: We advise you to get rid of these obsessions as much as you can and

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recite Qur'an more frequently, do good deeds, turn to Allah and seek refuge in Him, supplicate to Him in du`a', hoping that He may ward off these whispers and save you from the traps of Satan, and make you steadfast in adhering to the Truth. The fate of all creatures of Allah, humans and Jinn, is in His hand, and He directs them as He wills. Furthermore, I warn you against self-admiration and showing off after doing acts of worship or good deeds and behaving in a religious manner, for you should not compare what you do to that of whoever is inferior to you in terms of obedience. This may make you think highly of yourself, and it may be a means leading to deceleration in offering good deeds, and discourge your will to do good deeds. However, you should look to those who are more superior than you in terms of adhering to the Book of Allah, and the Sunnah of His Messenger (peace be upon him), and their steadfastness in that regard. In this way, you will be keen to do good deeds more frequently, seek the forgiveness and mercy of Allah, and aspire to the highest ranks and enduring bless in the Hereafter. May Allah make you steadfast in following the Truth, and guide you to the right path, and ward off these whispers.

Also we advise you to read the book entitled Talbis Iblis by Abu Al-Farag ibn Al-Gawzy, for he detailed this issue in this book, may Allah make this book beneficial to you!

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The Treatment of Riya' (Showing-off)

Twelfth question of Fatwa No. 8691

Q 12: I intend to pray, fast, recite the Qur'an and strive hard to implement the obligations of the Qur'an and Sunnah, but sometimes I feel I am doing this to gain people's admiration, so I quit doing some good deeds out of fear. How can I get rid of this feeling?

A: You have to carry out the rituals of Islam in obedience to Allah's orders and seeking reward from Him. Do not pay attention to the obsessions which tell you that your deeds are considered Riya', and try to overcome this feeling as much as you can.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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First question of Fatwa No. 7349

Q 1: I am a nineteen-year-old man. Praise be to Allah, I offer Salah (Prayer) congregationally at the Masjid (mosque), even Fajr (Dawn) Prayer. Sometimes, I pronounce the Adhan (call to Prayer), and I have memorized six parts of the Qur'an. However, there is something which bothers me; when I sit alone

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in my room, or when I sleep, I imagine that I have traveled to London and committed Zina (illegal sexual intercourse outside marriage) there with immoral girls. Am I considered to be a sinner?

This does not affect me to the extent of masturbation, except rarely. However, I am afraid that the Hadith which implies that if a person's Salah does not prohibit them from committing evil, Allah will not accept them, applies to me.

A: First: A Muslim is not accountable for obsessions and self-talk, as it is authentically reported that the Messenger of Allah (peace be upon him) said: ﴾Allah forgave my people the evil promptings which arise within their hearts, as long as they do not speak about them or act upon them.﴿ **Second:** Masturbation is Haram (prohibited).

Third: The Hadith you have mentioned is Da'if (weak), but its meaning is attributed to some of the Sahabah (Companions of the Prophet) and Tabi'un (Followers) may Allah be pleased with them. As long as you do not commit sins, please do not bother yourself with such obsessions.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Treatment of the Whispering of Satan while Offering Salah (Prayer)

Twelfth and thirteenth questions of Fatwa No. 7484

Q 12: How can I get rid of the whispering of Satan during Salah?

A: Do not follow the whispering of Satan in Salah, but ignore it and busy yourself with contemplating the Qur'an you are reciting and the greatness of Allah while pronouncing Takbir (saying: "Allahu Akbar [Allah is the Greatest]"), Tasbih (saying: "Subhan Allah [Glory be to Allah]") and Tahmid (saying: "Alhamdu lillah [All praise is due to Allah]") while standing, bowing, prostrating, sitting to pronounce Tashahhud (sitting to invoke Allah's peace upon the Prophet) and all the sayings and deeds of Salah. You should seek refuge with Allah from Satan three times while spitting to your left side.May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Q 13: When I do a good deed, I find a devilish insinuation for fame and being praised by people. However, I remember Allah quickly and seek refuge with Him from Riya' (showing-off) until this insinuation goes away. Does Allah hold me accountable for such involuntary insinuations? Is this due to lack of Iman (faith)? What shall I do?

A: If the case is as you have mentioned; that you have insinuations, dismiss them as soon as possible, and seek refuge with Allah from them and from the evil of Satan, we hope that Allah

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forgives you, has mercy upon you, grants us all sincerity in words, and protect us from the deception and whispers of Satan.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa No. 7654

Q: I hope you will read my letter in its entirety so that you can understand my following inquiries: When is a person considered as an apostate - we seek refuge in Allah (from this)? My question may appear strange, but it confuses me a lot. Sometimes I have insinuations that give me a feeling that some of my actions denote apostasy, I seek refuge in Allah (from this). I would like to inform you that my heart is at rest with Iman (Faith), Praise be to Allah, but as I have mentioned I have doubts regarding every act I do even before I do it. For example, if I speak with one or more persons; before uttering a word, I have doubts that what I will say may be a statement of Kufr (disbelief), I seek refuge in Allah. Thus, I become hesitant and begin to stutter. Sometimes, I continue to talk and do not have the chance to reconsider whether to utter a word or not; I find myself making statements involuntarily without intending Kufr, I seek refuge in Allah.

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Thereafter, I am attacked by thoughts as to whether or not I have become an apostate because of this. Some of the things that reinforce my insinuations are that people I talk to always stare at me expecting me to continue (talking). I find this a very weak excuse and so my doubts keep growing. In spite of this, I feel I will never abandon this religion, regardless of the punishment that might be inflicted upon me; but I cannot understand what happens to me while I am talking. It is such an odd and painful feeling that I sometimes cannot sleep. When I try to ignore it, I cannot, and the thoughts return. Should I bathe as one does upon first embracing Islam. Will my prayers not be valid unless I bathe? Will all my previous good deeds be nullified like an apostate person? Should I perform Hajj again, for instance? Also, I sometimes feel angry and stressed when I find myself directed toward certain thoughts - I cannot mention them - but quickly I manage to control myself and try to get rid of these thoughts. Is this considered Kufr, I seek refuge in Allah?

I would also like to say that I read a Hadith that implies that if a Muslim charges his Muslim brother with Kufr, it will fall upon one of them. Does this mean that when a Muslim charges another with Kufr, he himself is a Kafir (disbeliever), i.e. an apostate? What if I feel that someone is Kafir without declaring it? Is believing in superstitions - such as believing in the

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unluckiness of the number 13 or believing in a bad omen from throwing nails on the ground - considered Kufr, given that the one who does this is a Muslim and believes in what Muhammad (peace be upon him) has come with? And if the person repents from this and no longer believes in them (superstitions), will his case be the same as one who enters Islam? In other words, should he or she bathe? A further question: Are doubts and insinuations in oneself considered a sin no matter how far they have gone? Given that I sometimes spend a long time trying to ward them (insinuations) off, I will not elaborate any further. To sum up, When is a person considered apostate?

I do not want to ask how an apostate be recognized, rather I would like to know how apostasy can be recognized in oneself? I seek refuge in Allah (from this). Does an apostate take the same ruling as a Kafir with regard to bathing when entering Islam, even if he has had sexual intercourse or a wet dream during the period of apostasy? One more question: Hajj is an obligation that is performed once in lifetime, except in case of apostasy (I seek refuge in Allah from this), are there other cases where a Muslim is obliged to perform Hajj again?

A: First: There are many reasons that make one's religion null and void. They are explained by scholars in their discussion of the ruling on an apostate. If someone leaves Islam and then re-embraces it, their good deeds performed while being a Muslim will not be annulled. For Allah (Exalted be He) states: ﴾And whosoever of you turns back from his religion and dies as a disbeliever, then his deeds will be lost in this life and in the Hereafter, and they will be the dwellers of the Fire. They will abide therein forever.﴿

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Thus, Allah (Glorified be He) stipulates that one must die as a disbeliever in order for one's deeds to be rendered fruitless. **Second:** A Muslim will not be punished for such Satanic psychological notions and insinuations that do not nullify one's religion, especially if he has sound beliefs, for the Prophet (peace be upon him) states: ﴾Allah has forgiven for my Ummah (Community) the evil thoughts that occur to their minds.﴿ Related by Imams Al-Bukhari and Muslim. **Third:** You should ward off these evil insinuations and seek refuge in Allah from them. You should also say: I believe in Allah and His Messengers. Maintain remembrance of Allah, recite Qur'an and be among righteous people. Furthermore, you should visit a psychiatrist, fear Allah as much as you can, and turn to Him for all that inflicts you. You should supplicate to Allah to relieve you from hardship. Allah (Exalted be He) states: ﴾And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).﴿ ﴾And He will provide him from (sources) he never could imagine. And whosoever puts his trust in Allâh, then He will suffice him. Verily, Allâh will accomplish his purpose. Indeed Allâh has set a measure for all things.﴿ We ask Allah to grant you a speedy recovery.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fifth question of Fatwa No. 7811

Q 5: Is there any authentic Du`a' (supplication) reported from the Prophet (peace be upon him) regarding people who suffer from devilish whisperings, obsessions, and impatience?

A: Such people should mention Allah frequently and seek refuge with Him from Satan. Al-Bukhari, Muslim and others narrated on the authority of Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said: ❪Satan comes to one of you and says, 'Who created so-and-so? 'till he says, 'Who has created your Lord?' So, when he inspires such a question, one should seek refuge with Allah and give up such thoughts.❫ In another version narrated by Muslim: ❪"So, when he inspires such a question, say: 'I truly believe in Allah'".❫ Muslim also narrated on the authority of `Uthman ibn Abu Al-`As (may Allah be pleased with him) who went to the Prophet (peace be upon him) and said: ❪O Messenger of Allah, Satan confounds my prayer. He (peace be upon him) said: That is a devil called Khanzab. When you feel his illusory acts, spit thrice at your left and seek refuge with Allah from the devil thrice. `Uthman said: When I did that, Allah dispelled from me what I felt.❫

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and companions!

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Devilish Whispering

Fatwa No. 8440

Q: I have some Christian friends and I have invited them to profess Islam. They agreed to profess Islam provided that I answer their questions. They admit that Allah (Exalted be He) is the Creator of heavens, earth, and whatever is between them and the Creator of everything. Their questions are: What is Allah composed of? How is He composed? Who created Him?

When they asked me these questions, I was embarrassed as I could not answer their questions. I left them and did not meet them again.

I hope you will give me a Fatwa on this issue. What is the reply I may adopt to answer their questions without feeling embarrassment? May Allah reward you with the best!

A: These questions are whispers which the devil sends to his followers of humans and others to lead them astray from the Straight Path. Allah (may He be Praised and Exalted) is the First with no being before Him, the Last with no being after Him, the One with no peer, no father

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and no son, and there is not any equivalent to Him. It is authentically reported in Sahih Muslim and other books of Hadith, on the authority of Abu Hurayrah (may Allah be pleased with him) that Allah's Messenger (peace be upon him) said: ("People will keep on asking you about knowledge, until they say this, 'Allah created us, who, then, created Allah?' Abu Hurayrah, who was taking hold of the hand of a man, said, 'Allah and His Messenger told the truth, two persons asked me this question and this is the third one.'") In another narration, he said, Allah's Messenger (peace be upon him) said: (They (the people) will constantly ask you, Abu Hurayrah, (about different things pertaining to religion) until they would say: Well, there is Allah, but after all who created Allah? Abu Hurayrah said: Once I was in the Masjid (mosque) when some Bedouins came there and said: O Abu Hurayrah: Well, there is Allah, but who created Allah? He said: I took hold of the pebbles in my fist and flung at them and remarked: Go away! Go away! My friend (the Prophet) told the truth.)

In addition, it is narrated in the two Sahih (authentic) Books (Al-Bukhari and Muslim) that Allah's Messenger (peace be upon him) said: (The Devil comes to one of you and says, 'Who created so-and-so?' till he says, 'Who created your Lord?' So, when he inspires such a question, one should seek refuge with Allah and give up such thoughts.) In another narration the Prophet (peace be upon him) said: ("People will keep on asking until it is said: 'Allah created the creation, who, then, created Allah?' Whoever encounters anything like that, let him say, 'I believe in Allah.'")

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Also Abu Dawud narrated the late narration and also narrated that the Prophet (peace be upon him) said: ﴾When they face that, let them say: "Allah is One; Allah is the Self-Sufficient Master; He has not begotten and He has not been begotten; and no one is equal to Him." Then, one should spit three times on his left side and seek refuge in Allah from the devil.﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The path to sincerity

First question of Fatwa No. 8894

Q: These days, I live, not knowing what to do in order to be sincere to Allah; as achieving sincerity to Allah is not an easy matter. It is one of the obligatory acts; one of the Companions used to say, "How rare sincerity is!" What should one do to be sincere to Allah so that gaining knowledge and attaining the highest degrees and ranks will be solely for the sake of Allah? What should one do

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in order to offer Salah (Prayer) while feeling the greatness of Allah (may He be Praised and Exalted). After I perform Salah, I do not feel that I have been standing before the Compeller of the heavens and the earth. I am afraid that I get angry when seeing evil out of zeal and not for the sake of Allah. This does not mean that I do good deeds to show off or to gain a good reputation. I would like Your Excellency to clarify this matter to me. I have discussed it with one of my fellow Muslim brothers. He told me that actions may not involve showing off and the intention to acquire reputation, yet still they lack sincerity. They may be done just because the person wants to do them. Sawm or Qiyam-ul-Layl (standing for optional Prayer at night), for example, may not be regarded for the sake of Allah, if the doer does not bring to his mind this objective while doing them.

A: You need to put much effort in order to attain the degree of full submission to Allah, by your heart and soul. Always make Allah's Pleasure and His reward the main objective behind your actions. Have a constant reminder of your meeting with Allah and the Hereafter. Fend off Satan's insinuations and plots, for he wants to keep you in constant trouble and fill you with doubts.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Satan's Insinuations

The second question of Fatwa No. 9306

Q 2: I suffer from doubt and insinuations in my Salah (Prayers) and Sawm (Fasting). I always have this feeling, and sometimes I doubt Allah's existence and that Salah is worthless, etc. Are such insinuations a physical or psychological disease or a bad habit? Am I committing a sin? What will my condition be on the Day of Resurrection when I am brought to account before Allah? Is there a remedy in Islam for these doubts and insinuations?

A: Such doubts and insinuations are from Satan. You should ingnore and pay no attention to them. Seek refuge in Allah from Satan and frequently say, "I believe in Allah and His messengers." This is the advice of the Prophet (peace be upon him) for whoever experiences such insinuations.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The Saved Sect

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Ruling on political parties

The First, Second, and Third Questions of Fatwa no. 1674

Q1: What is the ruling on political and religious parties, such as the Hizb-ul-Tahrir and the Ikhwan-ul-Muslimin (the Muslim Brotherhood)?

A: It is not permissible for Muslims to divide into separate religious groups and parties, with members cursing and fighting each other. Allah not only forbids such factionalism, but censures those who introduce or follow them and threatens them with grievous punishment. Both Allah and His Messenger (peace be upon him) renounced this practice. Allah (Exalted be He) says: ﴿And hold fast, all of you together, to the Rope of Allâh (i.e. this Qur'ân), and be not divided among yourselves﴾ And Allah (Exalted be He) also says: ﴿And be not as those who divided and differed among themselves after the clear proofs had come to them. It is they for whom there is an awful torment.﴾ He (Exalted be He) also says: ﴿Verily, those who divide their religion and break up into sects (all kinds of religious sects), you (O Muhammad صلى الله عليه وسلم) have no concern in them in the least. Their affair is only with Allâh, Who then will tell them what they used to do.﴾ ﴿Whoever brings a good deed (Islâmic Monotheism and deeds of obedience to Allâh and His Messenger صلى الله عليه وسلم) shall have ten times the like thereof to his credit, and whoever brings an evil deed (polytheism, disbelief, hypocrisy, and deeds of disobedience to Allâh and His Messenger صلى الله عليه وسلم) shall have only the recompense of the like thereof, and they will not be wronged.﴾

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It is authentically reported that the Prophet (peace be upon him) said, ("Do not become Kafirs (disbelievers) after me, striking the necks (cutting the throats) of each other.") There are many Ayahs and Hadith that condemn factionalism in the Din (religious).

There is no harm, however, if the Muslim ruler organizes the Muslims and apportions activities to them to enable him to manage the duties he is responsible for, in terms of both the religious and worldly affairs of the Muslim community. In fact it is obligatory on every Muslim ruler to appoint people to different positions to carry out the various matters related to daily life and the Din (religion). So he may appoint a group to work in the field of the science of Hadith, its transmission, recording and differentiating between the Sahih (authentic) and Da`if (weak) narrations, etc. He may also appoint another group to understand, record, and teach the texts of the Hadith, and a third group may be appointed to understand the grammar, vocabulary, and expressions used in the Arabic language, and to reveal its secrets. A fourth group may also be trained for Jihad (fighting in the Cause of Allah), defending the Muslim lands, achieving Islamic conquests, and overcoming the obstacles to the dissemination of Islam. A fifth group may be appointed in industrial and agricultural production, and trade, and so on.

These are considered to be the necessities of life, without which no nation can survive. Islam will only be protected and disseminated in this way; by everyone holding fast onto the Qur'an and the guidance of the Messenger of Allah (peace be upon him), his Rightly-Guided Caliphs, and the Salaf (righteous predecessors). Muslim groups should all unite with one goal, to co-operate for the success of Islam, to defend its frontiers, and effect all means that will lead to a happy and easy life. They should all

gather under the banner of Islam; following Allah's Straight Path and avoiding the paths of misguided and doomed sects. Allah (Exalted be He) says: ﴾"And verily, this (i.e. Allâh's Commandments mentioned in the above two Verses 151 and 152) is My Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path. This He has ordained for you that you may become Al-Muttaqûn (the pious - see V.2:2)."﴿

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Q 3: Which is better; to work for the benefit of Islam through politics or through calling people to work according to the example of the Prophet (peace be upon him)?

A: It is your duty to work for Islam through calling the people to the Book of Allah and the Sunnah of the Prophet (peace be upon him) according to the methodology with which Allah guided and commanded the Prophet (peace be upon him) saying:﴿ Invite (mankind, O Muhammad صلى الله عليه و سلم) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching, and argue with them in a way that is better.﴾ And His saying: ﴿Say (O Muhammad صلى الله عليه و سلم): "This is my way; I invite unto Allâh (i.e. to the Oneness of Allâh - Islâmic Monotheism) with sure knowledge, I and whosoever follows me (also must invite others to Allâh i.e. to the Oneness of Allâh - Islâmic Monotheism with sure knowledge). And Glorified and Exalted be Allâh (above all that they associate as partners with Him). And I am not of the Mushrikûn (polytheists, pagans, idolaters and disbelievers in the Oneness of Allâh; those who worship others along with Allâh or set up rivals or partners to Allâh)."﴾ The Prophet (peace be upon him) explained the way of Da`wah (calling to Islam) to Allah by his sayings, dictations and actions, when he said: ﴿Whoever, among you, sees something abominable should rectify it with his hand; and if he has not strength enough to do it, then he should do it with his tongue; and if he has not strength enough to do it, (even) then he should (abhor it) by his heart, and that is the least degree of Iman (Faith).﴾ Related by Ahmad, Muslim and the Compilers of the Sunan (Hadith compilations classified by jurisprudential themes). He (peace be upon him) said to Mu`adh when he dispatched him to Yemen :

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﴿You will soon find yourself in a community of the People of the Book, so first call them to testify that there is no god but Allah, and that I (Muhammad) am the Messenger of Allah; and if they accept this, tell them that Allah has enjoined upon them five Prayers during the day and night; and if they accept it, tell them that Allah has made Zakah obligatory upon them that it should be collected from the rich and distributed among the poor; and if they agree to it, do not pick up (as a share of Zakah) the best of their wealth. Beware of the supplication of the oppressed for there is no barrier between it and Allah.﴾ Related by Ahmad, Al-Bukhari, Muslim and the Compilers of the Sunan (Hadith compilations classified by jurisprudential themes). In the Hadith narrated on the authority of Sahl ibn Sa`d (may Allah be pleased with him) the Prophet (peace be upon him) said to `Aly (may Allah be pleased with him) when he gave him the command banner on the Day of Khaybar: ﴿Advance cautiously until you reach their open places; thereafter, invite them to Islam and inform them what is obligatory upon them from the Rights of Allah, for, by Allah, if Allah guides even one person through you that is better for you than possessing a whole lot of red camels.﴾ Related by Al-Bukhari and Muslim.

The Prophet (peace be upon him) sent to the kings of the neighboring kingdoms to call them to Islam and command them to worship Allah Alone. He mentioned in his dictations to the people of the Book: ﴿O people of the Scripture (Jews and Christians)! Come to a word that is just between us and you, that we worship none but Allâh (Alone), and that we associate no partners with Him, and that none of us shall take others as lords besides Allâh.﴾

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He promised them with double reward if they respond to his call and warned them against the bad end of their sins and the sins of their nations if they refused. Moreover, He (peace be upon him) called to Islam by his actions. He was a perfect example in Tawhid (belief in the Oneness of Allah) and worship. He was at the highest moral standards through his biography and in dealing with the people where he was never upset or vengeful for himself but he used to get angry if the boundaries of Allah were violated. He was as Allah described him in His Glorious Book: ﴿for the believers (he صلى الله عليه وسلم is) full of pity, kind, and merciful.﴾ And in His saying: ﴿And Verily, you (O Muhammad صلى الله عليه وسلم) are on an exalted (standard of) character.﴾ Along with other examples of his explanation to the methodology of Da`wah by sayings, dictations and actions. This is the policy of the guided, wise and merciful call depicted by the Prophet (peace be upon him). The Du`ah (callers to Islam) of the Islamic groups should follow its way; the way of wisdom and good preaching and arguing in a better way and to address everyone by their status and address each one with what they understand, perhaps Allah grants victory to His religion through them. He may direct their arrows to the chests of their enemies not to their brethren for He is the One Who responds to supplication.

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Q4: Is it permissible to stand for a minute of silence in memory of

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the martyrs? Whenever specific social events start here, the people stand for a minute of silence to mourn or honor the martyrs.

A: Some people do stand in silence for a while in memory of the martyrs or dignitaries or as a way of honoring and mourning them. This is considered as Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) and Bid`ah (rejected innovation in religion), as it was not done during the lifetime of the Prophet (peace be upon him), his Sahabah (Companions), or the Salaf (righteous predecessors), nor does this conform to the proprieties of Tawhid (monotheism) and sincere glorification of Allah Alone. In fact, some Muslims who lack knowledge of their religion imitate the disbelieving originators of this Bid`ah and follow their ugly habits and exaggeration in honoring their rulers and celebrities, whether they are alive or dead. The Prophet (peace be upon him) prohibited imitation of the disbelievers.

Among the rights that are known in Islam are supplicating to Allah for deceased Muslims, giving Sadaqah (voluntary charity) on their behalf, mentioning their virtues, and refraining from mentioning their evils. There are many other proprieties that Islam has clarified and urged Muslims to observe with their fellow Muslims, whether they are alive or dead; standing silently in memory of the martyrs or well-known personalities is not among them. Actually, the basic principles of Islam reject such a ritual.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Who is the prosperous one in the sight of Allah

Third question of Fatwa No. 4889

Q 3: Who is the prosperous one in the sight of Allah?

A: The prosperous one is he who adheres to the religion of Islam with regard to its creed and applies it in his sayings and deeds according to the Qur'an and the Sunnah of the Prophet (peace be upon him). This person also follows the example of the righteous predecessors from among the Companions and those who followed them in righteousness.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The path to Paradise

Fatwa No. 5623

Q: I have read about many ways that attempt to change the current conditions of the Muslim Ummah. In fact, each one depends on proofs that support it. However, my limited knowledge renders me unable to distinguish the way that best suits our age in which we have strayed far from Islam. Religion has turned into mere rituals and ceremonies which pleases neither Allah nor His Messenger.

A: The only way to Paradise is the way followed by Prophet Muhammad (peace be upon him) and those who followed in his footsteps. Whoever sticks to this way will be saved and whoever deviates from it will be doomed.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and companions!

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The great honor and pride to be a Muslim

The second question of Fatwa no. 5845

Q2: Is a Muslim or a believer prohibited to say, “I am a patriot”? Is one prohibited to express an opinion on internal or external politics?

A: The true great honor, the true source of pride and high status lie in belonging to Islam, in supporting it and striving to make the Word of Allah supreme. Let a Muslim better say, “I am a Muslim,” for this is more exalting in rank and honor. Only through Islam and brotherhood-in-faith will Muslims be brought together. Nationality-based bias is a means of destruction and disunion of the Muslim community when it is meant to boast about one’s own nationality versus Muslim brothers of other nationalities. However, if by doing so one only intends to identify one’s nationality of birth as opposed to any other nationality, this will be unobjectionable.

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It is noteworthy that his Eminence Chairman Shaykh ‘Abdul-‘Aziz Ibn Baz composed a treatise on nationalism, which is to be consulted.

Furthermore, expressing one’s opinion on internal or external politics of the nation is not prohibited so long as it is for the public interest of Islam and Muslims and does not stir turmoil that may incur disunion, failure, defeat and ruin.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Advice for youth

The seventh question of Fatwa no. 8973

Q 7: What is the position of Islam towards the youth? What is your advice to them during this critical period in their life?

A: Muslim youth should hold fast to the Rope of Allah and adhere to the Qur’an and the Sunnah of the Prophet (peace be upon him) and also invite others to the Way of Allah. They should not side with their own view of things, even though the truth is on the other side. Rather, they should follow the truth wherever it may be, for truth is the worthiest to be followed. In general, the youth must take the Prophet Muhammad (peace be upon him) as their ideal and mould their life according to the life and example of the Prophet (peace be upon him): his acts, his noble manners, his good repute and his calling to the Way of Allah. Allah (Exalted be He) says (what means): ﴿Indeed in the Messenger of Allâh (Muhammad) you have a good example to follow﴾

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The difference between Tariqah and Shari'ah

The first question of Fatwa no. 6648

Q1: What is the difference between the Shari'ah (law) and the Tariqah (way, path, method, order)?

A: Shari'ah is the body of Laws which Allah revealed in His Books with which He sent His Messengers to mankind for them to follow as the way of worshipping Allah and drawing close to Him, pursuant to the orders, advice, and direction of their Messengers (peace be upon them all) to them.

The approved Tariqah is the one adhering to this, i.e. the one conforming to the Law of Allah which He revealed to the last of His Messengers, Muhammad (peace be upon him). Allah says (what means): ﴾And verily, this (i.e. Allâh's Commandments mentioned in the above two Verses 151 and 152) is My Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path.﴿ It is also the one conforming to the saying of the Prophet (peace be upon him): ﴾My Ummah (nation) will split into seventy-three sects, all of which will be in Hellfire except one." It was asked, "Which will it be, O Messenger of Allah?"

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He said, "Those who follow the very same (path) that I and my Companions follow."﴿ This is the one within the Shari'ah, whereas any other Tariqah, such as Sufi Tariqahs (Orders): Al-Tijaniyyah, Al-Naqshbandiyyah, and Al-Qadiriyyah, are all invented ways introduced into the religion that should be abandoned and should not be espoused as the path to Allah (Exalted be He).

May Allah grant us success! Peace and blessings be upon our Prophet Muhammad, his family, and companions!

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The splitting of this Ummah into seventy-three sects

Fatwa no. 830

Q: I read a Hadith mentioned by the Shaykh of Islam, Muhammad Ibn 'Abdul-Wahab, in his book entitled "Mukhtasar Sirat Al-Rasul" (The Abridged Biography of the Prophet), which states: (This Ummah (nation) will split into seventy-three sects, all of them will be in Hellfire except one.) **I would like a clarification of this issue about which Imam Muhammad Ibn 'Abdul-Wahab said in his previously mentioned book: "This is one of the most crucial issues. Whoever understands it has well comprehended the religion, and whoever applies it is a true Muslim. May Allah, the Most Generous, grant us its understanding and the ability to apply it."**

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I would also like to know the answer to the following questions, which revolve around the previously mentioned Hadith: 1- Who is the saved sect referred to in the Hadith? 2- Do sects like: Shi'ah (Shi'ites), Al-Shafi'iyah (Shafi'is), Al-Hanifiyah (Hanafis), Al-Tijaniyyah (Tijanis) and others fall under the seventy-two sects referred to by the Messenger of Allah (peace be upon him) as dwellers of Hellfire? If all these sects are going to be in Hellfire except one, why are they permitted to visit the Sacred House of Allah (i.e. the Ka'bah)? Was the great Imam wrong, or have you deviated from the right path?

A: First, what Imam Shaykh Muhammad Ibn 'Abdul-Wahab (may Allah have mercy on him) mentioned in "Mukhtasar Al-Sirah" is part of a Sahih (authentic) and well-known Hadith, narrated by the Compilers of Sunan (Hadith compilations classified by jurisprudential themes) and Musnads (Hadith compilations according to complete chains of narration), such as Abu Dawud, Al-Nasa'y, Al-Tirmidhy and others with different wordings, including: ("The Jews split into seventy-one sects, all of which are in Hellfire except one; the Christians split into seventy-two sects, all of which are in Hellfire except one; and this Ummah will split into seventy-three sects, all of which are in Hellfire except one.")

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According to another narration, ("...will split into seventy-three denominations.") In another narration, (They said, "O Messenger of Allah! Who is the saved sect?" He (peace be upon him) said, "Those who follow the very same that I and my Companions follow today.") In another narration, he (peace be upon him) said, ("It is Al-Jama'ah (the group that remains adhering to that which the Prophet (peace be upon him) and his Companions followed); the Hand of Allah is over (the hands of) Al-Jama'ah.")

Second, The Messenger of Allah (peace be upon him) informed his Sahabah (Companions) of the characteristics of Al-Firqah Al-Najiyah (the Saved Sect) in various narrations of the previously mentioned Hadith; as an answer to their question, "Who is the saved sect?" He said, (("Those who follow the very same that I and my Companions follow today.")) According to another narration he said, (("It is Al-Jama'ah; the Hand of Allah is over (the hands of) Al-Jama'ah.")) He (peace be upon him) described the saved sect as those who adhere steadfastly in their beliefs, words, deeds and manners to the way of the Prophet Muhammad (peace be upon him) and his Companions (may Allah be pleased with him). They act upon the teachings of the Qur'an and the Sunnah regarding what they should and should not do. They abide by the way of the Muslim Jama'ah (main body or group), who are the Sahabah (may Allah be pleased with them) who followed only the Prophet (peace be upon him) who never spoke of his own desire; it was only Revelations revealed to him.

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Thus, all those who follow the Qur'an, the instructions of the Sunnah, verbal or practical, and the Ijma' (consensus) of the Ummah, and are not deceived by fallacious opinions, misleading desires, or false interpretations which are violative of the fundamentals of Shari'ah (Islamic Law) and are rejected by the Arabic language - the mother tongue of the Prophet (peace be upon him) in which the Qur'an was revealed - all those who do so are part of the saved sect, of Ahl-ul-Sunnah wal-Jama'ah (those adhering to the Sunnah and the Muslim main body).

Third, as for those who take their own vain desires as their god and contradict the Qur'an and the authentic Sunnah in favor of their own opinion or that of their leader out of zealotry and fanaticism; or interpret the texts of the Qur'an and the Sunnah in a manner that does not concur with the Arabic language or the fundamentals of the Islamic Shari'ah; and thus dissent from the main group of Muslims, they will be among the seventy-two sects which the Messenger of Allah (peace be upon him) stated will all be in Hellfire. The distinguishing sign of these sects is deviation from the Qur'an, the Sunnah and Ijma', without being based on an interpretation that corresponds to the language of the Qur'an and the fundamentals of Shari'ah to be taken as an excuse for error.

Fourth, the issue which Imam Shaykh Muhammad Ibn 'Abdul-Wahab stated as one of the most crucial issues which when understood one has fully comprehended Islam and when acted upon one become a true Muslim - is what has been already clarified in the second part of the answer regarding the distinguishing characteristics of the saved sect given by the Prophet (peace be upon him), and the fact that the other sects are the opposite of them. Whoever distinguishes between the saved sect and the doomed sect according to the criterion of the Prophet (peace be upon him), and understands the difference between them based on the interpretation of the Prophet (peace be upon him), has in fact comprehended religion and can distinguish between those one should adhere to their group and those that should be fled from as one would flee from a lion.

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Whoever applies this correct understanding and adheres to the group who is upon right guidance and follow the truth are true Muslims, for the description of the saved sect matches them whether in their correct knowledge of the truth, beliefs, words or actions. There is no doubt that this is one of the most crucial issues that has broad benefit. May Allah have mercy on Imam, Shaykh Muhammad Ibn 'Abdul-Wahab; he was a man of deep insight and thorough understanding of the religious texts and their aims, as he emphasized what is essential for the Muslims to know about their religion sometimes implicitly as he did here, and sometimes explicitly as he did in many of his books.

Fifth, the Messenger of Allah (peace be upon him) did not assign descriptive titles or names for the seventy-two sects attributing themselves to Islam by which they can be known, rather he specified that their distinguishing sign is departure from the Qur'an, the Sunnah, and the Ijma' of the Rightly-Guided Caliphs and the rest of the Sahabah (may Allah be pleased with them all), out of pursuing assumptions and inclinations, and speaking of Allah without knowledge and out of favoritism for leaders, other than the Messenger of Allah (peace be upon him), for whose sake they show allegiance or enmity. On the other hand, the Messenger of Allah (peace be upon him) made the emblem of the saved sect their adherence to the Qur'an and the Sunnah, and the Muslim main body, giving superiority to this over their personal perceptions, assumptions and inclinations. For their inclinations are pursuant to the Islamic Shari'ah (law); on that base they show allegiance or enmity.

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Therefore, whoever adopts a criterion for judging the sects other than that of the Messenger of Allah (peace be upon him) in order to distinguish the saved sect from those who are doomed, is speaking without knowledge and is judging ignorantly and thus wrong themselves and misjudge the sects ascribed to Islam. Whoever refers to the statements of the Messenger of Allah (peace be upon him) to distinguish the saved sect from those who are doomed, will be just in their judgment and will realize that the sects of the Ummah vary in their degrees; some of them are more keen on following and submitting to the Shari'ah, and are the furthest of all people from Ibtida' (heresy) in religion and distortion of religious texts by additions or deletions. These are the people most likely to have the bliss of being among the saved sect. However, some of the scholars of Hadith and scholars of Islamic jurisprudence, who are qualified to practice Ijtihad (juristic effort to infer expert legal rulings) and are truly keen on fully adhering to the Shari'ah, may interpret some texts incorrectly, so they are excused for their error in issues open to Ijtihad. Some others of them may deny certain texts of Shari'ah, either for having newly accepted Islam, or for being raised at distant regions of the Muslim world, so they were not correctly informed about the matters which they deny. Some others of them may commit a sin or introduce a Bid'ah (innovation in religion) which do not take them outside the fold of Islam. They are considered as much of obedient believers as they show of obedience to Allah; and as much of sinners as they commit of sins and heresies. They fall under the Will of Allah; He may punish them if He so wills, and He may forgive them if He so wills. Allah says (what means): ﴿Verily, Allâh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills﴾ (Surah Al-Nisa', 4: 48). He also states, ﴿And (there are) others who have acknowledged their sins, they have mixed a deed that was righteous with another that was evil. Perhaps Allâh will turn unto them in forgiveness.﴾ (Surah Al-Tawbah, 9: 102).

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All these are not considered Kuffar (disbelievers) for their wrong interpretations or denial, rather they are excused and fall under the category of the saved sect, although they are less in status than the first party. However, there are some who deny the inevitably well-known basic principles of the religion, even after being correctly informed about them, and follow their own vain desires instead of the guidance of Allah, or interpret some of the texts of Shari'ah in a far-fetched manner, thereby contradicting the dominant majority of Muslims who preceded them. After the truth is clarified to them, and textual evidence is established against them through debates, they have not changed their minds. Those are considered Kuffar and apostates from Islam, even if they claim to be Muslims and exert efforts in calling to Islam according to their own creed and way, such as Al-Qadayaniyyah Al-Ahmadiyyah who denied that Muhammad (peace be upon him) was the last of prophets. They claim that Ghulam Ahmad Al-Qadyany was a prophet and a messenger of Allah, or that he was 'Isa ibn Maryam (Jesus, son of Mary, peace be upon them), or that the soul of Muhammad or 'Isa was reincarnated in him, so he assumed the status of a prophet.

Sixth, Ahl-ul-Sunnah wal-Jama'ah have solid fundamentals established by evidence (from the Qur'an and Sunnah) on which they build the branches, and refer to when trying to infer partial issues and when applying religious rulings on themselves and on others. One of these fundamentals is that Iman (faith) expressed in words, deeds and beliefs, increases by performing acts of obedience to Allah and decreases by committing sin. The more a Muslim performs acts of obedience, the more their Iman will increase.

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The less they obey or the more they commit sins that do not cause them to fall into blatant Kufr (disbelief), the more their Iman will decrease. Iman according to them is of different degrees, and the saved sect has various ranks, one above another, according to evidence and the words or deeds which they have earned. **Another one of these fundamentals of Iman** is that they do not declare any particular person or sect from the people of the Qiblah (i.e., Muslims in general) as Kafir (disbeliever), but refrain from this as much as possible, for the Prophet (peace be upon him) reproved Usamah Ibn Zayd Ibn Harithah for killing a Kafir after he had said, "La ilaha illa Allah (there is no deity but Allah)". He did not accept Usamah's excuse that the man only said it to take refuge in it and protect himself, and he (peace be upon him) admonished him saying, ﴾Did you split his heart open to know whether or not he has said it?﴿ i.e. whether or not he said it sincerely from the bottom of his heart. The only exception is when a person commits an act of blatant Kufr, such as denying the inevitably well-known basic truths of the religion, or contradicting a decisive Ijma' (consensus) of the Ummah, or interpreting clear-cut texts which are not subject to interpretation, and does not recant this even after being correctly informed of it.

The Imam of Da'wah (Call to Islam), Shaykh Muhammad Ibn 'Abdul-Wahab (may Allah have mercy on him) adhered to the way of Ahl-ul-Sunnah wal-Jama'ah and followed their fundamentals. He did not declare anyone or any sect from the people of the Qiblah as Kafir for committing a sin, or giving an allegorical interpretation, or introducing a Bid'ah, unless there was well-established evidence of their Kufr after enlightenment and clarification.

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The Saudi government, may Allah protect and support it, follows the same way in its presidency and treatment of its citizens and in its attitude towards the Muslims in other countries, especially those who come to the Sacred House of Allah to perform Hajj or 'Umrah. It thinks well of Muslims, considers all of them its brothers in faith, cooperates with them in what will give them support, guard their rights and retrieve their usurped possession. It welcomes those who visit its country, and graciously facilitate for pilgrims the performance of Hajj rituals. This is a thing discerned from its news, its affairs and the effort and money spent for the sake of the common good of Muslims and to offer comfortable accommodation for the pilgrims to the Sacred House of Allah (the Ka'bah).

Thus, the Saudi government allows the different Muslim sects to visit the Sacred House of Allah without investigating their hidden beliefs, acting upon the principle of judging by the apparent without exploring the inside of each person, and leaving "the inwardly hidden" to Allah, Who alone knows it. Nevertheless, if the Saudi government becomes absolutely certain of the Kufr (disbelief) of a particular person or sect, such as Al-Qadayaniyyah, and this is affirmed by the investigative Muslim scholars in the Islamic world, it cannot help but forbid those whose Kufr and apostasy are proved from performing Hajj and 'Umrah, in order to protect the Ka'bah from being approached by those in whose hearts there is evil, obeying Allah's Saying (which means), ﴾O you who believe (in Allâh's Oneness and in His Messenger Muhammad صلى الله عليه وسلم)! Verily, the Mushrikûn (polytheists, pagans, idolaters, disbelievers in the Oneness of Allâh, and in the Message of Muhammad صلى الله عليه وسلم) are Najasun (impure). So let them not come near Al-Masjidal-Harâm (at Makkah) after this year﴿ (Surah Al-Tawbah, 9: 28).

(Part No. 2; Page No. 229)

Allah also says, ﴾and sanctify My House for those who circumambulate it, and those who stand up (for prayer), and those who bow (submit themselves with humility and obedience to Allâh), and make prostration (in prayer);"❩ (Surah Al-Hajj, 22: 26).

From the abovementioned, we can conclude the gravity of the issue pointed to by the Imam of Da'wah in his era, Shaykh Muhammad Ibn 'Abdul-Wahab and was inquired about in the question. It also becomes clear that he (may Allah have mercy on him) followed the straight path, for he adhered to the established fundamentals of Ahl-ul-Sunnah wal-Jama'ah. Moreover, the Saudi government has not deviated from the right path in its treatment of Muslims all over the world; rather it has adhered to the principles of Ahl-ul-Sunnah wal-Jama'ah as did the Imam. Thus, it judges the Muslims based on what is apparent, and does not examine their hearts, so it is lenient with those whose reality is hidden, and strict with those whose crimes are discovered and insist on apostasy, even after successive debates and clarifications.

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The technical definition of Ahl Al-Sunnah wal Jama'ah

The second question of Fatwa no. 4143

Q2: What is the definition of the term "Ahl Al-Sunnah wal Jama'ah"? Are the scholars of the Barelwi school of thought in India considered from Ahl Al-Sunnah wal Jama'ah?

A: Ahl Al-Sunnah wal Jama'ah are the Muslims who follow the very same way which Prophet Muhammad ibn Abdullah (peace be upon him) and his Companions (may Allah be pleased with them all) followed.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The third question of Fatwa no. 4246

Q3: What is meant by the Hadith of the Prophet (peace be upon him) concerning the Ummah (nation) in which he said: ❨... all of them will be in Hellfire except one (sect).❩ **Which one? Will the other seventy-two sects abide in Hellfire forever as is the ruling on the Mushrik (one who associates others with Allah in His Divinity or worship)?**

(Part No. 2; Page No. 231)

When we say "the Ummah of the Prophet (peace be upon him)," does that refer to those who follow him and those who do not follow him?

A: The Ummah meant in this Hadith is Ummah Al-Ijabah (the Ummah which has accepted the Prophet's Call to Islam) and it will divide into seventy-three sects: seventy-two of them are deviant sects that introduced Bid'ahs (innovations into the religion) that do not put them beyond the pale of Islam. They will be punished in Hellfire for their deviation and invented practices except those whom Allah pardons and forgives. Their end will be in Paradise. The one saved sect will be Ahl-ul-Sunnah wal-Jama'ah (those adhering to the Sunnah and the Muslim main body) who abided by the Sunnah of the Prophet (peace be upon him) and remained adhering to the very same way of the Prophet (peace be upon him) and his Companions (may Allah be pleased with them) in all affairs. The Prophet (peace be upon him) said about them: ❨A group among my Ummah will continue to follow the truth and to be victorious, and they will not be harmed by those who forsake them or oppose them, until the Command of Allah comes to pass.❩ As to those whom their Bid'ahs put them beyond the pale of Islam, they fall under Ummah Al-Da'wah (the Ummah which is called to Islam) and not among the Ummah which accepted Islam; they will be punished by dwelling in Hellfire forever, which is the preponderant scholarly opinion. Another opinion holds that that the meant Ummah in this Hadith is Ummah Al-Da'wah, which includes each and everyone to whom the Prophet (peace be upon him) was sent: those who believed as well as those who disbelieved him. Consequently, the one excluded is Ummah Al-Ijabah, which exclusively refers to those who truly believed in the Prophet (peace be upon him) and remained so until they died, and it is the meant "saved sect" from Hellfire, either to be rescued from it without being punished at all or after being punished and then they will be admitted to Paradise.

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As for the other seventy-two sects, excluding the one saved sect, they are all disbelievers who will abide in Hellfire forever.

Thus, it becomes clear that "Ummah Al-Da'wah" is a more general and inclusive term than "Ummah Al-Ijabah" who accepted Da'wah (the Call to Islam) and believed in Allah and in His Messenger. Anyone who accepted Islam and became one of Ummah Al-Ijabah is also one of Ummah Al-Da'wah, but not everyone in Ummah Al-Da'wah (i.e., not everyone who is called to Islam) is also one of Ummah Al-Ijabah (i.e., accepted Islam and became one of the Muslim Ummah).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

The Third Question from Fatwa no. (4360):

Q3: In a Hadith the Messenger of Allah (peace be upon him) is reported to have said, (My Ummah (nation) will split into seventy-three sects...) **Will all the members of these sects be admitted into Jannah (Paradise) and none of them dwell eternally in Hell or not?**

A: It was authentically reported that the Messenger of Allah (peace be upon him) said, ("The Jews split into seventy-one sects and the Christians split into seventy-two sects. This Ummah will split into seventy-three sects, all of which will be in the Fire, except one." They asked, "Which one, O Messenger of Allah?" He (peace be upon him) answered, "Anyone who follows what I and my Sahabah (Companions) are following today.") This Hadith shows which group

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will be successful, and it will be the one that holds fast onto the Shari`ah (Islamic law) in their words, deeds, and beliefs. Anyone who dies in this condition will definitely be admitted into Jannah.

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The third question of Fatwa no. 6229

Q3: Please tell us the characteristics of the Saved Sect; who are they, what is their methodology and what is their country if there is any mention of it in the Hadith of the Messenger of Allah (peace be upon him) or in the statements of scholars?

A: The Saved Sect is the one that follows in the footsteps of the Prophet (peace be upon him) and his Companions as defined by the Prophet (peace be upon him). Their methodology is following the Qur'an and Sunnah as well as other rules based upon them. However, they are not located exclusively in a given country.

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The second question of Fatwa no. 6800

Q2: How can we explain the emergence of the present religious sects, where each sect has its own way of Da'wah (calling to Islam) and each one of them wants to be on top. Do they or some of them come under the Hadith of the Prophet (peace be upon him): (My Ummah (nation) will split into seventy-three sects, all of which will be in Hellfire except one...) **? How can we reconcile between the following groups: Al-Ikhwan Al-Muslimun (Muslim Brotherhood), Salafiyyah (those following the way of the righteous predecessors), Al-Khalafiyyah, Al-Takfir Wal-Hijrah, Al-Tabligh and Sufism ...etc.**

A: The Din (Religion) of Allah is one and the way to Him is one, so whoever embraces and applies the religion of Islam and follows the very same way which the Messenger of Allah (peace be upon him) followed, they are the ones in the right.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa no. 7278

Q 1: There is a Hadith that I learned a long time ago, on which I strictly act. The Hadith reads as follows: ﴾My Ummah (nation) will split into seventy-three sects, all of them will be in Hellfire except one (sect); those who are upon what I and my Companions are upon..﴿ **I have always known the Hadith to be as such.**

(Part No. 2; Page No. 235)

However, while reading a book I came across this Hadith, but with the following addition: “it is recorded in another narration: all of them will be in Paradise except one (sect).” I swear by Allah that the latter narration drove me into confusion. Which is true: all of them will enter Hellfire except one sect, or all of them will enter Paradise except one sect?

A: It is authentically established according to all narrations of the Hadith that: ﴾all of them will be in Hellfire except one (sect).﴿ The narration including: “all of them will be in Paradise except one sect” is baseless.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The duty of a Muslim is to follow the teachings of the Qur'an and Sunnah

The first question of Fatwa no. 4161

Q1: Should every Muslim join an Islamic group that has an Amir (leader), although this may lead to division and conflict among Muslims, as Allah says (what means): ﴾and do not dispute (with one another) lest you lose courage﴿ **?**

(Part No. 2; Page No. 236)

A: The duty of every Muslim is to adhere to what came in the Book of Allah and the Sunnah of His Messenger (peace be upon him) in words, deeds, and beliefs. A Muslim should also love and hate, show allegiance and enmity for the sake of Allah. And as far as ability goes, a Muslim should care to be the closest of all people to the truth.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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No taking sides to one group over another

The second question of Fatwa no. 4093

Q 2: I am a university student who lives in a vortex of beliefs and ideologies, and amid groups each claiming to be superior and doing its best to gain more supporters like: the Muslim Brotherhood group; The Tabligh (Conveying) group, who enjoins its adherents to go out for 40 days or 4 months; Ansar Al-Sunnah group; and Al-Islah (Reform) group founded by Abdul-Hamid bin Badis. Therefore, I wish that you direct us to the right path which will lead us to happiness and will spare Islam all the effects of external currents which invade us while we are unaware.

(Part No. 2; Page No. 237)

A: You should abide by the truth attested to by valid evidence without bias to a particular group. However, the group worthier of being cooperated with is the one adhering to the true creed adhered to by the Imams of Salaf (righteous predecessors), committing themselves to act upon the Qur'an and the Sunnah of the Messenger of Allah (peace be upon him) and abandoning all Bid'ahs (innovations in religion) and superstitions.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The Islamic group closest to the Truth

The first question of Fatwa no. 6250

Q1: In the Islamic world today there are many groups and Sufi Tariqahs (orders), such as Al-Tabligh (a group calling to Islam), Al-Ikhwan-ul-Muslimin (the Muslim Brotherhood), Sunnis and Shiites. Which is the group that truly applies the Book of Allah and the Sunnah of His Messenger (peace be upon him)?

A: The closest of all Islamic groups to the Truth and the keenest to apply it: Ahl-ul-Sunnah wal-Jama'ah (those adhering to the Sunnah and the Muslim main body): they are Ahl Al-Hadith (the people of Hadith), Jama't Ansar Al-Sunnah (Protectors of Sunnah Group) and then the Muslim Brotherhood.

(Part No. 2; Page No. 238)

In general, each of these groups and others as well involves right and wrong. You should cooperate with them in their correct views, and avoid the mistakes they made, and always offer one another mutual advice and help in the cause of righteousness and piety.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The fourth question of Fatwa no. 6280

Q4: There are many Islamic groups nowadays such as: Al-Ikhwan-ul-Muslimin (the Muslim Brotherhood), Jama‘t Al-Tabligh, Jama‘t Ansar Al-Sunnah Al-Muhammadiyyah, Al-Jam‘iyyah Al-Shar‘iyyah, Al-Salafiyyn and those who are called Al-Takfir Wal-Hijrah. All these groups and others exist in Egypt. What should the attitude of a Muslim towards these groups be? Does the Hadith narrated by Hudhayfah (may Allah be pleased with him) in which the Prophet (peace be upon him) advised him saying: (“Then seclude yourself from all these sects, even if you have to bite (i.e. eat) the root of a tree until death comes to you and you are in that state.”) **apply to them? This Hadith was reported by Muslim in his Sahih.**

A: Each of these groups involves right and wrong, truth and falsehood, and some of them are closer to truth, rightness and goodness and are more useful to people than others.

(Part No. 2; Page No. 239)

Therefore, you have to cooperate with all of them with regard to what they have of truth. You also have to advise them in what you know to be wrong. Moreover, you should leave that which causes you doubt and turn to that which causes you no doubt.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 7122

Q1: Nowadays, there are many groups and sects, each claim to be Al-Firqah Al-Najiyah (the saved sect). But we do not know which group is really following the Truth, so that we may join it. We hope you will tell us which group is the best and the most correct so that we can follow it. Please support your argument with evidence.

A: All these groups are included in Al-Firqah Al-Najiyah (the saved sect) except those who commit one of the Mukafirat (Crimes, the perpetration of which make one a disbeliever) violative of the Fundamentals of Faith. Yet, these groups differ in the degree of strength or weakness of their reliability according to their knowledge and practice of the truth or their misunderstanding of evidences and mistakes therein. The most rightly-guided of these groups is the group that best understands and acts upon the evidences (from the Qur'an and the Sunnah). Therefore, you have to examine their viewpoints and follow the one closest to the truth and the most abiding by its rules, yet do not underestimate the views of their other Muslim brothers, for this may drive you to reject what they have of truth. Rather, you should follow the truth wherever it may be, even if it comes to you through those you differ with on some issues. For truth is the conductor of a believer, and decisive evidence from the Qur'an and Sunnah is the criterion for distinguishing truth from falsehood.

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The Salaf are Ahl Al-Sunnah wal-Jama'ah

The second question of Fatwa no. 6149

Q2: What is the explanation of the word "Salaf" and who are "Al-Salafiyun"? Could you give me an abstract of "Al-'Aqidah Al-Wasitiyyah" book? What is the interpretation of the first five Ayahs of Surah Al-Kahf?

A: "Salaf" are Ahl Al-Sunnah wal-Jama'ah (those adhering to the Sunnah and the Muslim main body) who are the followers of the Prophet Muhammad (peace be upon him) such as the Sahabah (Companions of the Prophet, may Allah be pleased with them) and those who follow in their footsteps until the Day of Resurrection. When the Prophet (peace be upon him) was asked about Al-Firqah Al-Najiyah (the Saved Sect), he said: ﴾"Those who follow the very same that I and my Companions follow today."﴿

As for the meaning of first five Ayahs of Surah Al-Kahf (translated as follows): ﴾All the praises and thanks be to Allâh, Who has sent down to His slave (Muhammad صلى الله عليه وسلم) the Book (the Qur'ân), and has not placed therein any crookedness.﴿ ﴾(He has made it) straight to give warning (to the disbelievers) of a severe punishment from Him, and to give glad tidings to the believers (in the Oneness of Allâh - Islâmic Monotheism), who do righteous deeds, that they shall have a fair reward (i.e. Paradise).﴿ ﴾They shall abide therein for ever.﴿ ﴾And to warn those (Jews, Christians, and pagans) who say, "Allâh has begotten a son (or offspring or children)."﴿ ﴾No knowledge have they of such a thing, nor had their fathers. Mighty is the word that comes out of their mouths [i.e. He begot sons and daughters]. They utter nothing but a lie.﴿

(Part No. 2; Page No. 241)

Allah praises Himself for being the One God, the Self-Sufficient Master and Sustainer of all, Who has no peer or partner whether in the Attributes of His Exaltedness and Perfection, or in His Kingdom and Sovereignty, or in His endless blessings and favors, whether material or spiritual, which He showers upon His creatures. The best and the most exalted of His Favors is sending His Prophet Muhammad (peace be upon him) to the Worlds as a mercy and a bounty from Him, and revealing to him the Qur'an, a Book of straight guidance ﴾and has not placed therein any crookedness.﴿ There is no inconsistency, contradiction, or confusion in that Book; rather its Ayahs support one another and confirm one another. By which Allah guides those who follow His Guidance to the ways of peace and warn with it against His instant or deferred severe Punishment to be meted out to those who deviate from His Way, disobey His Commands and transgress the Boundaries He set. ﴾and gives glad tidings to the believers (in the Oneness of Allâh and His Messenger, Muhammad صلى الله عليه و سلم)﴿ They are those who describe Allah with the Attributes of Perfection and exalt Him far above all, far above having a partner, a wife or a son; they do pious actions, and they do not cross the Boundaries of Allah's Law - those are given the glad tidings of a great reward, rapid victory in this world and eternal bliss in the Hereafter: ﴾They shall abide therein for ever.﴿ They will not pass away from it and it will not pass away from them; an endless bounty. Allah then warns against His severe Punishment awaiting those who disparage Him out of transgression and enmity when they say, "Allah has taken a son (children or offspring)." They have no knowledge of such a thing, nor had their fathers; it is merely the old inherited ignorance in which the latter generations imitated the former ones out of utter stupidity and lack of insight. ﴿Mighty is the word that comes out of their mouths [i.e. He begot sons and daughters].﴾ How severely atrocious and blasphemous is that word which comes out of their mouths without having any scientific foundations for it is deeply-rooted in their hearts; what they say is sheer falsehood and lies.

(Part No. 2; Page No. 242)

As for "Al-'Aqidah Al-Wasitiyyah" book, it is a great book comprising the explanation of the 'Aqidah (creed) of Ahl Al-Sunnah wal-Jama'ah with proofs from the Qur'an and the Sunnah. We advise you to believe in its content and to call to that.

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The second question of Fatwa no. 1361

Q2: What is "Al-Salafiyah" (Salafism)? What do you think of it?

A: Al-Salafiyah (Salafism) is a term derived from the word "Salaf", which refers to the righteous predecessors of the first three generations of Muslims which include the Sahabah (Companions of the Prophet), Tabi'un (Followers, the generation after the Companions of the Prophet) and Tabi' Al-Tabi'un (Successors, the generation after the Tabi'un). The Messenger of Allah attested to their righteousness when he said: ("The best of people are my generation (or my century), then those who come after them, then those who come after them. Then there will come a people whose testimony will precede their oath and their oath will precede their testimony.") Narrated by Al-Bukhari, Muslim and Imam Ahmad in his Musnad.

(Part No. 2; Page No. 243)

The word "Salafiyun" (Salafis) is the plural of "Salafi", derived from "Salaf" that has the above-mentioned meaning. It refers to those following the way of the Salaf (righteous predecessors) of the early Muslim generation in their adherence to the Qur'an and the Sunnah and calling people to believe and act upon them, and thereby became known as "Ahl-ul-Sunnah wal-Jama'ah (those adhering to the Sunnah and the Muslim main body)".

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The duty of a Muslim in Jahili (irreligious) societies

The seventh question of Fatwa no. 4250

Q7: What is the duty of a faithful Muslim who lives in a Jahili (irreligious) society where no religious scholars or Islamic movements exist? He cannot compare between the existing religious groups to know which is adhering to the Qur'an and the Sunnah and which is not. So what is the role of a Muslim feeling such helplessness while living in a wolfish world?

A: A Muslim should learn from religious matters what enable him to have sure knowledge of the religion of Islam and invite others as well to goodness, as far as ability allows. It is not obligatory on a Muslim to seek what is beyond his capability of knowledge, based on the general evidences indicative of the easiness of Shari'ah (Islamic law), including Allah's Saying (which means):

(Part No. 2; Page No. 244)

﴿Allâh does not want to place you in difficulty﴾ Allah (Glorified be He) also says: ﴿So keep your duty to Allâh and fear Him as much as you can﴾ The duty of a Muslim is to cooperate with the nearest he can reach of knowledgeable people to do good. If he does not find any, it becomes obligatory for him to migrate to another country where he can cooperate with other Muslims to learn his religion and practice its rituals, if he has the means to do so.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The fourth question of Fatwa no. 9785

Q4: What advice can you give me when I am living in this age teeming with heresies, atheism, corruption and forsaking of prayers? May Allah reward you with the best reward!

A: We advise you to fear Allah as He should be feared and we give you the same piece of advice that the Prophet (peace be upon him) gave to Hudhayfah Ibn Al-Yaman. It was authentically reported that Hudhayfah (may Allah be pleased with him) said:

(Part No. 2; Page No. 245)

❪"The people used to ask the Messenger of Allah (peace be upon him) about the good, but I used to ask him about the evil lest it should afflict me. Once I said, "O Messenger of Allah! We were living in ignorance and evil then Allah bestowed upon us this goodness, so will there be evil after this goodness?" He said, "Yes". I said, "Will there be goodness after this evil?" He said, "Yes, but it will be tainted (not pure.)" I said, "What will be its taint?" He said, "A people following a way other than my way (Sunnah) and calling to a guidance other than my guidance; you would agree with some of what they do and disagree with some." I said, "Will there be evil after that goodness?" He said, "Yes, callers on the doors of Hellfire; whoever accepts their invitation to it they will throw into it." I said, "O Messenger of Allah! Describe them to us." He said, "They are from our own people, speaking our language." I said, "O Messenger of Allah! What do you command me to do if this happens in my time?" He said, "Adhere to the main group of Muslims and their leader." I said, "What if there was not a main group for them or a leader? He said, "Then seclude yourself from all these sects, even if you have to bite (i.e. eat) the root of a tree until death comes to you and you are in that state."❫ Agreed upon by Al-Bukhari and Muslim.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The way to realize Muslim unity

The fifth question of Fatwa no. 6356

Q5: How can we realize Muslim unity within the Islamic world of today when there are daily crimes committed by Muslims against their Muslim brothers?

(Part No. 2; Page No. 246)

For example, there is daily news about the inner struggle taking place inside the Palestine Liberation Organization, the problems between Iraq and Iran, in addition to other conflicts in the rest of our disunited Arab Ummah (nation) which agreed not to agree on anything.

A: Muslim unity can be realized by adhering to the principles which realized unity during the lifetime of the Prophet (peace be upon him). These principles are adhering to the correct ‘Aqidah (creed), sincere Iman (belief), acting on the teachings of the Qur’an and the Sunnah of our Prophet Muhammad (peace be upon him), calling to Islam and enduring hardships for its sake.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta’

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Regarding the Hadith: “Verily, Allah sends for this Ummah at the head of every hundred years the one who renews for it its religion.”

Fatwa no. 8687

Q: I heard a Hadith in which the Messenger of Allah (peace be upon him) stated: (“Verily, Allah sends for this Ummah (nation) at the head of every hundred years the one who reforms for it the matters of its religion.”) **I have some inquires regarding this Hadith.**

A- What are the Sanad (chain of narrators) and the correct Matn (text) of this Hadith? Who among the Companions narrated it?

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B- What are the characteristics of the meant reformers, if it is possible?

C- What is the meaning of (reforming the matters of religion) when the Prophet (peace be upon him) left us on absolute clear guidance?

D- How can we know these reformers?

E- Is it true that these reformers are raised at the end of the twelfth year of every Hijri (lunar) century?

A: First: The above Hadith is narrated by Abu Dawud in his Sunan on the authority of Sulayman ibn Dawud Al-Mahri who said: ‘Abdullah ibn Wahb informed me on the authority of Sa‘id ibn Ayyoub from Sharahil ibn Yazid Al-Mu‘afiry from Abu ‘Alqamah from Abu Hurayrah that the Messenger of Allah (peace be upon him) said: (“Verily, Allah sends for this Ummah (nation) at the head of every hundred years the one who renews for it its religion.”)

Second: This is a Sahih (authentic) Hadith whose narrators are all Thiqat (reliable and trustworthy).

Third and Fourth: The meaning of the Prophet's statement: (renews for it its religion) is that whenever many Muslims start to deviate from the straight path of the Din (religion) of Islam perfected and chosen by Allah for His servants to complete His Favor upon them, He will raise among them one or several scholars who have profound knowledge of Islam to teach people the Qur’an and authentic Sunnah of the Prophet (peace be upon him).

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These scholars will warn Muslims from falling into acts of Bid‘ah (innovations) and newly-invented practices introduced into the religion and will guide them back to the straight path of the Qur’an and the Sunnah of the Prophet (peace be upon him). Therefore, this is described as a “renewal” as regards the Ummah and not as regards religion itself that was ordained and perfected by Allah. Change, decline and deviation may only happen time after time to the Ummah, whereas Islam shall remain guarded by the divinely guarded Book of Allah (the Qur’an) and the Sunnah of His Messenger (peace be upon him). Allah (Exalted be He) says (what means): (Verily, We, it is We Who have sent down the Dhikr (i.e. the Qur’ân) and surely, We will guard it (from corruption).)

Fifth: There is nothing in the Hadith to indicate that these reformers will be raised at the head of the twelfth year of every century. The Hadith only indicates that they will be raised by the Will and Wisdom of Allah at the head of every hundred years, according to the Hijri (lunar) calendar, as it was the only one Muslims used at that time. It is out of Allah's Grace and Mercy towards His servants to raise among them these reformers so that no person should have an excuse after conveying and clarifying the message of Islam to them.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and companions!

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Meaning of the Hadith: "Islam started as a stranger..."

Fatwa no. 7377

Q: I hope your eminence will explain the meaning of the following Hadith of Allah's Messenger (peace be upon him): ❨Islam started as a stranger (gharib) and it will return a stranger as it has started.❩ **Does this Hadith mean that Islam will restore its glory, supremacy and power achieved at the time of the Prophet (peace be upon him) or the opposite? Considering the following Hadith of Allah's Messenger (peace be upon him):** ❨The best of people are my generation (or my century), then those who come after them, then those who come after them.❩ **The apparent meaning of the previous Hadith indicates that the best century is the one in which the noble Messenger (peace be upon him) lived. No other generation will be as good as it was.**

Yet, the first Hadith: "Islam started as a stranger..." indicates through the words: "as it has started" at its end that Islam will return as it was before during the time of the Prophet (peace be upon him), and mutual love and affection will prevail among all Muslims once more. But the current situation of the Muslims is different from that. Muslims fight one another and there are divisions among them. Their rulers oppress religious people. The whole society mocks religious people and fights them. The Western countries invade Muslim countries through their destructive cultures and ideologies that do not fit Muslim societies. Many Muslim women adopt their revealing clothing styles and go out displaying their beauty and charms. I hope you will explain this in detail. I appreciate your advice. May Allah reward and help you.

A: The meaning of the Hadith: is that Islam first started as a lone stranger when the Messenger of Allah (peace be upon him) began calling people to embrace it. They did not respond to him, except one, then another.

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Therefore, at that time it was a stranger, because the individuals who embraced it lived like strangers among people for being few and weak in contrast to the great numbers and strength of their enemies who persecuted the Muslims until some of them had to immigrate to Abyssinia (Ethiopia) to be able to worship Allah and to escape oppression, tyranny and torture. The Messenger of Allah himself (peace be upon him) had to immigrate at Allah's Command to Madinah, after he endured intense persecution, in the hope that Allah would support him with believers who would back him in his Call to Islam and with them achieve its victory. Allah fulfilled his hopes, gave might to His soldiers and granted victory to His Messenger. The first Islamic state was established and Islam spread, with the Help of Allah, all over the world. Allah (Exalted be He) made the word of those who disbelieved the lowest, and His Word the highest. Truly, Allah is Exalted in Might and Wisdom. All honor and glory belong to Him, to His Messenger, and to the believers. This glory continued for a long time then division and weakness started to appear among Muslims. Weakness and failure gradually increased among them until Islam returned a stranger as it has started. But this time it is not lonesome because Muslims are few in number. In fact, Muslims are many in number, but they do not adhere to their religion or to the Book of their Lord, and have deviated from the teachings of the Messenger of Allah (peace be upon him), except those whom Allah wills. They became preoccupied with their own selves and the pursuit of worldly life. They compete with one another for its sake as those who came before them competed. They fight one another over rule and legacy. So, the enemies of Islam found a way in to the Muslims. They occupied their lands, subdued their people and they inflicted horrible torture upon them. This way Islam returned to its initial state of solitude.

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Some scholars - including Shaykh Muhammad Rashid Rida - maintain that this Hadith includes a favorable sign that Islam will be victorious again after its second period of strangeness, inferring this from the parallel drawn in the Prophet's saying: ﴾...and it will return a stranger as it has started.﴿ Just as Islam spread and Muslims became powerful after its first period of strangeness and solitude, it will become victorious and prevalent again after its second period of strangeness and solitude.

For further explanation, we enclose the interpretation of Al-Shatiby of this Hadith from the book titled "Al-I'tisam" accompanied by a commentary of Shaykh Muhammad Rashid Rida. They explain the second view which is the stronger one. Also, authentic Hadiths on the emergence of Al-Mahdy and the descent of 'Isa (Jesus, peace be upon him) at the end of time, confirm the spread of Islam and the return of power and glory to the Muslims, and the defeat of disbelief and disbelievers. .

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The fifteenth question of Fatwa no. 9414

Q15: What is the meaning of the Hadith of the Prophet (peace be upon him):

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❨I asked of my Lord, the Glorified and Exalted, three things; He granted me two, but refused me one. I asked my Lord not to destroy us by that with which He destroyed the nations before us and He granted me this; I asked my Lord, the Glorified and Exalted, not to make an enemy from outside us triumph over us, and He granted me this; and I asked my Lord not to cover us with confusion (make us break) into warring sects, but He refused me this.❩ **?**

A: This Hadith was reported by Al-Tirmidhy who said: it is Hasan Sahih (good authentic Hadith). It was also reported by Al-Nasa'y and this is the wording of Al-Nasa'y. It was also reported by Muslim on the authority of Thawban (may Allah be pleased with him). The Hadith means that the Prophet (peace be upon him) asked three things of His Lord (Exalted be He) for his Ummah:

The first: He asked his Lord not to destroy his Ummah (nation) with what He destroyed the past nations such as drowning, hurricanes, earthquakes, stones rained down from the sky and other forms of mighty punishments. **The second:** He asked his Lord not to allow an enemy from outside them to triumph over them and violate their community, land and authority. **The third:** He asked his Lord not to cover his Ummah with confusion in party strife; "Al-labs" is confusion and opinion divergence, "Shi'a" is the plural of "Shi'ah" which is a sect, party, group. The prophet (peace be upon him) informed that his Lord granted him the first two requests and did not grant him the third one for a wisdom that He (may He be Blessed and Exalted) only knows.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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One of the merits of this Ummah is standing as witness over all nations

The first question of Fatwa no. 9818

Q 1: Is it one of the merits of this Ummah (nation) that it will bear witness over all nations on the Day of Resurrection?

A: Yes, it is.

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The first question of Fatwa no. 9027

Q 1: Some people claim that Ibn Taymiyyah does not belong to Ahl-ul-Sunnah wal-Jama'ah (those adhering to the Sunnah and the Muslim community). They further claim that he is astray and leading people astray. The same was adopted by Ibn Hajar (Al-Haythami) and other scholars. Is such a claim truthful or not?

A: Undoubtedly, Shaykh Ahmad Ibn 'Abdul-Halim Ibn Taymiyyah is one of the Imams of Ahl-ul-Sunnah wal-Jama'ah who called people to the truth and to the right path, through whom Allah supported the Sunnah and subdued the people of Bid'ah (innovation in religion) and perversity. Thus, whoever judges Ibn Taymiyyah to be otherwise is the real heretic, who is astray and is leading people astray. The realities of things have become obscured to these people that they deem truth to be falsehood and falsehood to be truth.

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The truth is only known by those people whom Allah has enlightened, when they read the books of Ibn Taymiyyah and those of his opponents and compare his biographay with theirs, which stand as the best witness and judge between the two parties.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The third question of Fatwa no. 6477

Q3: Some people told me that there is a thing called "Wahabiyyah", but I explained to them that there is no such thing called "Wahabiyyah"; that this is merely a name given by those who claim to be Ashraf (Muslim descendants from the Prophet's family) to turn people away from the reformative call. Yet, one of them retorted saying that Shaykh Muhammad Ibn 'Abdul-Wahhab (may Allah be merciful to him) was indeed a religious reformer, but he deviated from the right path at the end of his life, for he denied some of the authentic Hadiths of the Prophet (peace be upon him) because they did not agree with his viewpoints. What is your answer on that?

A: Shaykh Muhammad Ibn 'Abdul-Wahhab (may Allah be Merciful with him) was indeed one of the great callers to Salafiyyah (following the way of the righteous predecessors), and to the sound 'Aqidah (creed) and the morally correct, upright method. His books abound with these aspects.

The above-mentioned claim made by an antagonist to the Shaykh's call:

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that he deviated from the truth at the end of his life by denying authentic Hadiths that did not agree with his own views is a lie fabricated against him. To the day he died, the Shaykh remained one of the strongest adherents to the Sunnah, and retained his deep veneration for it and kept calling people to it, may Allah be merciful to him.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Wahhabism

The second question of Fatwa no. 9450

Q 2: What is Wahhabism?

A: Wahhbism is the term which the enemies of Shaykh Muhammad Ibn ‘Abdul-Wahab (may Allah be merciful to him) gave to his call to purify Tawhid (monotheism) from all forms of Shirk (associating others in worship with Allah) and to renounce all the ways except that of Muhammad Ibn ‘Abdullah (peace be upon him). Their intention was to alienate people from his call and obstruct it. However, the call was not affected in the least. On the contrary, it spread further in the world, and attracted more the interest of people whom Allah has guided to seek to learn more about the nature of this call and its purposes, and the evidences from the Qur’an and the authentic Sunnah it relies on.

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So, people became more attached to it and began calling other people to it, all praise and thanks to Allah.

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The second question of Fatwa no. 3207

Q2: What is your opinion on the two books "Minhaj Al-Sunnah" and "Sharh Hadith Al-Nuzul" written by the Shaykh of Islam, Ibn Taymiyyah (may Allah be merciful to him)?

A: These two books are among the best books available today. They provide authentic information, evidence, good presentation and are very powerful in terms of supporting truth, refuting falsehood and correctness and authenticity of 'Aqidah (creed). As far as we know, "Minhaj Al-Sunnah" topped the list of the books that refute Rafidah (a Shi'ah group denying the caliphates of Abu Bakr Al-Siddiq and 'Umar ibn Al-Khattab and making accusations against them and many other Companions of the Prophet). Similarly, "Sharh Hadith Al-Nuzul" best explains the Hadith that speaks of Allah's Descent to the Lowest Heaven [in a manner that befits Him].

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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Books on 'Aqidah which the Committee recommends reading

The first question of Fatwa no. 3863

Q1: What are the useful books for understanding 'Aqidah (creed)?

A: Books that are useful for understanding 'Aqidah and similar topics vary according to the readers' understanding, cultures, and educational levels. Thus, each person seeking to read in this field should ask the advice of scholars who are aware of their status, aptitude and assimilation of knowledge.

Among the useful books on 'Aqidah in general: "Al-'Aqidah Al-Wasitiyyah" and the commentaries written on it; "Sharh Al-'Aqidah Al-Tahawiyyah"; "Kitab Al-Tawhid" by Shaykh Muhammad ibn 'Abdul-Wahhab and its commentaries "Sharh Al-Majid" and "Taysir Al-'Aziz Al-Hamid"; "Kashf Al-Shubuhat and "Thalathat Al-Usul" both written by Shaykh Muhammad ibn 'Abdul-Wahhab; "Al-Tadmuriyyah" and "Al-Hamawiyyah" by the Shaykh of Islam Ibn Taymiyyah; the book titled "Al-Tawhid" by Ibn Khuzaymah and "Al-Qasidah Al-Nuniyyah" and its commentary.

It is worth mentioning that the greatest and noblest of all books is the Glorious Qur'an. The Qur'an is the best embodiment of the true 'Aqidah and it shows the falsity of anything that contradicts it. We recommend its frequent recitation and contemplation of its meanings. Indeed, the Qur'an includes guidance, enlightenment, a call to doing all that is good and a warning against every evil. Allah (Exalted be He) says (what means): ﴾Verily, this Qur'ân guides to that which is most just and right﴿ .

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The fifth question of Fatwa no. 6902

Q5: I want to adopt a suitable methodology to study 'Aqidah (creed), especially after I have learned about the Pillars of Islam, such as Salah (Prayer) and Sawm (Fast). I thank Allah for I also studied the books of "Tawhid" (Monotheism) by Shaykh Muhammad ibn 'Abdul-Wahhab and "Al-Wasitiyyah" by the Shaykh of Islam Ibn Taymiyyah. Would you recommend a proper methodology that would help me pursue a serious study?

A: May Allah increase your deep insight and knowledge! We recommend reading the books of the Salaf (righteous predecessors) on 'Aqidah, among which are what you have already mentioned in your question in addition to the explanatory books: "Sharh Al-'Aqidah Al-Wasitiyyah", "Sharh Al-'Aqidah Al-Tahawiyyah", the commentary on the book of Al-Tawhid titled "Fath Al-Majid" by Shaykh 'Abdul-Rahman ibn Hasan and "Taysir Al-'Aziz Al-Hamid" by Shaykh Sulayman ibn 'Abdullah, the two books of "Al-Hamawiyyah" and "Al-Tadmuriyyah" by Shaykh Al-Islam Ibn Taymiyyah, and the book of "Al-Tawhid" by Ibn Khuzaymah.

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Furthermore, we advise you to focus more on the Qur'an by reciting it and contemplating its meanings than any other book, because it is the most truthful, the most useful and the noblest of all books.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The fourth question of Fatwa no. 7443

Q 4: What are the useful books that Muslims should read to understand their religion?

A: You should read the Noble Qur'an; the books of Sunnah such as: Sahih Al-Bukhary, Sahih Muslim and the four Sunan (Hadith compilations classified by jurisprudential themes: Abu Dawud, Ibn Majah, Al-Tirmidhy and Al-Nasa'y); and books of ‘Aqidah (creed) such as “Kitab Al-Tawhid” (Book of Monotheism), “Fath Al-Majid” and “Zad Al-Mi‘ad” by ibn Al-Qayyim, in addition to “Al-‘Aqidah Al-Wasitiyyah”, “Sharh Al-Tahawiyyah” and such books written by Sunni scholars.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The twelfth question of Fatwa no. 8150

Q12: Please, inform us of the useful Islamic books that we may refer to in matters related to 'Aqidah (Islamic creed), Fiqh (Islamic jurisprudence), and authentic books of Sirah (biography of the Prophet).

A: You should first refer to the Holy Qur'an and the books of Sunnah like the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) and the Sunan (Hadith compilations by Abu Dawud, Al-Tirmidhy, Al-Nasa'y and Ibn Majah). In the area of Tawhid (monotheism), you may refer to "Sharh Al-Tahawiyyah" and "Fath Al-Majid Sharh Kitab Al-Tawhid". In the area of Sirah and Fiqh, you may refer to "Zad Al-Mi'ad Fi Hady Khayr Al-'Ibad". We also recommend you to read the books of the Shaykh of Islam Ahmad ibn Taymiyyah and his disciple Ibn Al-Qayyim.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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The fourth question of Fatwa no. 8943

Q 4: What is the best book on Tawhid (monotheism) and 'Aqidah (creed) and how can a person get that?

A: The greatest and best book to clarify the sound 'Aqidah (creed) is the Glorious Book of Allah, the Qur'an, then the Hadith of His Messenger (peace be upon him). The following is a list of some of the most beneficial books on this subject:

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Fathul-Majid, Al-'Aqidah Al-Wasitiyyah, Al-'Uluw Lil-'Aliy Al-Ghaffar, Al-Tawassul wal-Wasilah, Al-Sawa'iq Al-Mursalah Abridged, Tathir Al-I'tiqad and Sharh Al-Tahawiyyah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Adhering to the Sunnah

The fourth question of Fatwa no. 8973

Q4: Recently, I have grown my beard, began to offer the obligatory Salah (Prayer) and adhered to Sunnah. In our village, people consider those who adhere to Sunnah as extremists. When I try to convince them, they say, "Ruined are Al-Mutanatti'un (extremists, exaggerators)". Who are the Mutanatti'un? Is adhering to the Sunnah a kind of extremism?

A: I thank Allah (Exalted be He) that He has guided you to the Truth and I thank Him that He has helped you act according to it. Explain to those who oppose you that Islam is easy and Tanatu' in religion means affectation and exaggeration in practicing of religion by exceeding what Allah has ordained. You do not exceed the limits; you have only adhered to what Allah has ordained.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Sufism

(Part No. 2; Page No. 264)

The dome on the grave of the Prophet (peace be upon him) is no pretext!

The first question of Fatwa no. 6258

Q 1: What is the reality of Sufism? Does it comprise both good and bad aspects? Is Sufism completely independent from Fiqh (Islamic jurisprudence)?

I hope Your Eminence will discuss the Sufi concept of "Al-Hadrah Al-Nabawiyyah" (seeking the presence of the Prophet). Is it a proper practice?

We have in Sudan some Sufi men who take the dome built on the grave of the Prophet (peace be upon him) as evidence for the permissibility of building domes on graves. What is the Islamic ruling on this?

What is the reality of the Sufi concepts of Ghawth (spiritual helper), Qutb (spiritual pole) and Rijal Al-Kawn (Men of the Universe)?

A: First: You may consult the books "Madarij Al-Salikin" by Ibn Qayyim

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Al-Jawziyyah and the book "Hadhihi Hiya Al-Sufiyyah" (Such is Sufism) by Abdur-Rahman Al-Wakil, for information on Sufi-related inquiries. **Second:** The dome built on the grave of the Prophet (peace be upon him) should not be used as a pretext for building domes on the graves of Awliya' (pious people) and the righteous, for neither the Prophet (peace be upon him) made a will that a dome should be built on his grave, nor was it built by his Companions, or the Tabi'un (Followers, the generation after the Companions of the Prophet) or the rightly-guided Imams who lived during the first centuries of Islam whose virtue and excellence are attested to by the Prophet (peace be upon him). Rather, it was built by the people of Bid'ahs (innovations in religion). Moreover, the Prophet (peace be upon him) is authentically reported to have said: ("Whoever introduces anything into this matter of ours (Islam) that is not part of it, will have it rejected.") Moreover, 'Aly (may Allah be pleased with him) is authentically reported to have said to Abu Al-Hayyaj: ("Shall I not send you on the same mission as the Messenger of Allah (peace be upon him) sent me? Do not leave any image without erasing it or any high grave without leveling it.") Recorded by Muslim. Consequently, since neither the Prophet (peace be upon him) nor the rightly-guided Imams are reported to have built a dome on his grave, - in fact, the Prophet (peace be upon him) is reported to have enjoined the contrary - a Muslim should not take the dome built by people of Bid'ah on the grave of the Prophet (peace be upon him) as an ideal to be imitated.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The sixth question of Fatwa No. 6899

Q 6: The Problem of Sufism: What does it mean and what is the attitude of Islam toward it? I mean the Tijany and Qadiry Sufi orders, as well as the Shiites. These sects are centralized

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in Nigeria. For example, the Tijaniyyah Sufi order has a sort of Salah (prayer) called Bakriyyah that starts with: "O Allah, convey Your blessings on our master Muhammad, the Opener of what is closed... as much as his great rank and high esteem." This invocation is superior to Al-Salah Al-Ibrahimiyyah (The invocation pronounced in the second part of Tashahhud). We have read this (invocation) in their book titled "Jawahir Al-Ma`any" (The Jewels of Meanings) Part 1, page 136. Is this correct?

A: It is said that Sufism is ascribed to Ahl Al-Suffah (at the time of the Prophet) who was a poor group of Sahabah (may Allah be pleased with them) that used to take shelter in Al-Suffah (a section inside the Prophet's Masjid during the Prophet's time). However, this is incorrect. Linguistically, the verb is derived from Al-Suffah is "Suffa" (by stressing the letter "f"). It is also said that the word is taken from the word "Safwah" (purism), meaning to have a pure heart and deeds; but this is incorrect as well, for the word taken from "Safwah" would then be "Safawy". More of a concern are their Bid`ahs (rejected innovations in religion) and corrupt beleifs. It is also said that the word is taken from Arabic "Suf" (wool) which the Sufis used to wear, and this is the most probable meaning that truly describes them and is linguistically correct. .

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Tariqahs (Sufi orders), Awrad (litanies) and Adhkar (remembrances of Allah)

Fatwa No. **7140**

Q: What is the ruling on the Sufi orders and the litanies they recite before the Fajr (Dawn) Prayer and after the Maghrib (Sunset) Prayer? What is the ruling on one who claims to have watched and greeted the Prophet (peace be upon him) saying: Peace be upon you! O light of eyes and relief of souls?!

A: Tariqahs (religious orders) and Awrad (litanies) are considered acts of Bid`ah (rejected innovation in religion) like the famous religious orders of Al-Tijaniyyah and Al-Kattaniyyah. Only litanies that conform with the Qur'an and authentic Sunnah of the Prophet are allowed to be recited.

As to the false claim that some people entered upon Al-Kattani and saw the Prophet (peace be upon him) sitting beside him and then he said: Peace be upon you! O light of eyes and relief of souls, etc. The Prophet (peace be upon him) cannot be seen after his death by anyone. Similarly, he will not leave his grave until the Day of Resurrection. Allah (Glorified be He) says: ﴾After that, surely, you will die.﴿ ﴾Then (again), surely, you will be resurrected on the Day of Resurrection.﴿ The Prophet (peace be upon him) also said:

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﴾I will be the first one to emerge from the earth on the Day of Resurrection.﴿

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Fifth question of Fatwa No. 6433

Q 5: What is the ruling of Islam on the Sufi orders that exist today?

A: Working according to Bid`ahs (rejected innovations in religion) prevails in most of the Sufi orders. We advise you to follow the guidance of the Prophet (peace be upon him) and his Companions with regard to acts of worship and other things. You can read, the book written by `Abdul Rahman Al-Wakil (may Allah be Merciful with him) entitled Hadhhi Hiya Al-Sufiyyah (This is Sufism) in this regard.

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First question of Fatwa No. 9406

Q 1: What is the religious opinion on the prevailing Sufism of today?

A: First: It is wrong to say: the religious opinion on...? What should be said is: What is the Islamic ruling on...? **Second:** Usually those who are called Sufis nowadays commit acts of Bid`ahs (rejected innovation in religion) that leads to Shirk (associating others in worship with Allah) as well as other kinds of Bid`ah, such as saying "Madad ya sayyid (Help, O Master)", and call upon the qutubs ("holy men"), and recite dhikr in unison using names of Allah which He does not call Himself by like saying "Hu, Hu (He, He)" and "Ah, Ah (a contraction of the word 'Allah')". Whoever reads their books will be aware of many of their Bid`ahs that lead to Shirk, and other acts of Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect).

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Sufism mostly involves Bid`ahs (rejected innovations in religion)

First question of Fatwa No. 9848

Q 1: Are the Sufi orders such as Al-Shadhiliyyah and Al-Rifa`iyyah following the right way, or are they people of division and misguidance? Is it permissible to join any of these orders?

A: All the orders of Sufism mostly involve Bid`ahs and deviate from

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the Shari`ah. Therefore, you should stay away from these orders. .

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Fourth and fifth questions of Fatwa No. 2612

Q 4: What is the meaning of this saying said by Sufis: "So-and-so is the owner of time and one of those who disposes of people's affairs"? What is the ruling on a person who believes in this saying? Is it permissible to perform Salah as a Ma'mum (a person being led by an Imam in Prayer) behind this person who holds these views?

A: So-and-so is the owner of the time... etc. means, there is a person who disposes the affairs of mankind by driving away their hardships, rescuing them from distress and bringing them what they want of benefits. He who holds these views is a Mushrik who associates others with Allah in Lordship and disposing of the affairs of mankind. Performing Salah behind such a person is impermissible. Such a person should also not take the lead of Muslims. He should not be an Imam in Salah because of his sheer Kufr (disbelief) and Shirk (associating others with Allah in worship). This kind of Shirk is worse than the Shirk of Jahiliyyah (pre-Islamic time of ignorance). Allah (Exalted be He) says: ﴾Say (O Muhammad صلى الله عليه وسلم): "Who provides for you from the sky and the earth? Or who owns hearing and sight? And who brings out the living from the dead and brings out the dead from the living? And who disposes the affairs?" They will say: "Allâh." Say: "Will you not then be afraid of Allâh's punishment (for setting up rivals in worship with Allâh)?"﴿ ﴾Such is Allâh, your Lord in truth. So after the truth, what else can there be, save error? How then are you turned away?﴿

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There are many other Ayahs (verses) that confirm this meaning.

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Q 5: Can a person reach the degree of receiving revelation directly from Allah while they are neither a prophet nor a messenger?

A: No human can receive revelation directly from Allah whether news or legislation except the prophets and messengers (peace be upon them), else it will be a true vision which is only seen by a pious person or someone sees it about another during sleep. It is part of forty six parts of revelation. As for true insight, it is a kind of inspiration like `Umar ibn Al-Khattab (may Allah be pleased with him) was. However, nightly visions and insight which were given to people other than prophets (peace be upon them) are not considered a basis of legislation and should not be taken for granted. Dreams and insight are mixed up with true and false ones. So they are not dependable except if they are seen by messengers and prophets (peace be upon them). Therefore, the Prophet (peace be upon him) did not depend upon them even if they were of `Umar (may Allah be pleased with him), but he depended on what has been received from revelation.

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Dancing and singing of Sufis

The fourth and fifth questions of Fatwa no. 3544

Q 4: What is the ruling on the dancing, singing, and swaying of Sufis during what they call circles of Dhikr (Remembrance of Allah)?

A: The best of speech is the Book of Allah and the best of guidance is the guidance of Muhammad (peace be upon him). The most evil of things are those which have been newly invented (in religion). Allah has completed the religion (Islam) for His Servants regarding the code of actions, words and beliefs. He (Exalted be He) says: ﴾This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islâm as your religion.﴿ The Messenger of Allah (peace be upon him) clarified the matters of this religion through his sayings, deeds, and confirmations. Moreover, his Sahabah (Companions, may Allah be pleased with them) reported all the Prophet's sayings, deeds and approvals. The religion is perfect in terms of its rules, explanations, and transmitted reports. As for Dhikr, it is like any other act of 'Ibadah (worship), bound by religious texts from the Qur'an and the Sunnah and not amenable to personal opinion. Whoever singles out certain acts of worship to be performed at fixed times and in a special way, is required to provide the evidence. As to what is mentioned in the question, it is groundless and baseless in Shari'ah (Islamic law). It is authentically reported that the Prophet (peace be upon him) said: ﴾Anyone who introduces anything into this matter of ours (Islam) that is not part of it will have it rejected.﴿ Accordingly, what is mentioned in the question is included under rejected actions.

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Q 5: Did the Prophet (peace be upon him) know the Qur'an before it was revealed upon him as alleged by Sufis?

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A: The Qur'an is the word of Allah with its letters and meanings. The first thing revealed from the Qur'an upon the Prophet (peace be upon him) was "Iqra'" (read). The Qur'an was revealed in portions for about twenty three years. Allah pointed out that the Prophet (peace be upon him) did not know the Qur'an before being revealed upon him. Allah (Exalted be He) says: ﴾And thus We have sent to you (O Muhammad صلى الله عليه و سلم) Ruh (a Revelation, and a Mercy) of Our Command. You knew not what is the Book, nor what is Faith.﴿ Therefore, we realize that what is alleged by Sufis that the Messenger of Allah (peace be upon him) was acquainted with the Qur'an before it was revealed is an invalid saying. This is the saying of a person who has no knowledge. This is similar to the saying held by them and others that the Prophet (peace be upon him) was acquainted with Ghayb (the unseen). This is falsehood, Kufr (disbelief) and misguidance as Ghayb is known only by Allah (Glorified and Exalted be He). Allah (Exalted be He) says: ﴾Say: "None in the heavens and the earth knows the Ghaib (Unseen) except Allâh"﴿

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Q 6: Is it true that a person can see the Prophet (peace be upon him) while they are awake as claimed by the Sufis?

A: Though the Prophet (peace be upon him) is dead, he is alive in his grave in the sense of the Barzakh life (period between death and the Resurrection). This life is known to none but Allah alone. The claim that a person who is awake can see the Prophet is not true, as there exists no proof to support it. It is authentically reported that the Messenger of Allah will be the first person to emerge from earth on the Day of Resurrection. This clearly indicates that the Prophet, like all other dead people, will rise from his grave only on the Day of Resurrection. This fact is expressed in the Qur'anic Ayah (verse) which reads:

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﴾Verily you (O Muhammad صلى الله عليه وسلم) will die, and verily they (too) will die.﴿ Allah (Glorified and Exalted be He) also says: ﴾After that, surely, you will die.﴿ ﴾Then (again), surely, you will be resurrected on the Day of Resurrection.﴿ These Ayahs indicate that the dead will rise from their graves only on the Day of Resurrection.

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Fatwa no. 3560

Q: The shaykhs of Sufi Tariqahs (orders) are found in some countries; they give pledges to their disciples, and those who take the pledge should never break it. They decide on nights for congregational Dhikr (Remembrance of Allah) with specific names, such as: Allah, Hayy (Ever-Living), Qayyum (the One who sustains and protects everything), or Ah in the form of circles or lines, standing or sitting. They sway to the right and left, and a group of them chant praising the Messenger of Allah (peace be upon him) and the rest of the prophets and righteous people, usually accompanied with drums, tambourines and Mizmar. Some of the attendees pay money known as Nuqtah. Sometimes, there are no tambourines, Mazamir or Nuqtah.

The chanters say, "O, Hussayn! Help us! O, Sayyidah

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Zaynab! Help us! O, Badawy! Help us! O, my grandfather, the Messenger of Allah! Help us! O, Awliya' (pious people) of Allah! Help us!"

Some people make a vow to sacrifice a sheep, pay money and so on to Badawy, Al-Husayn, Al-Sayyidah Zaynab or others. A ram might be slaughtered by the shrine of the shaykh whom the vow is made to and the money put in the box at the shrine. Are such deeds permissible or prohibited? Please advise, may Allah reward you of the best.

A: First, the Muslim men and women used to pledge allegiance to the Messenger of Allah (peace be upon him) on accepting Islam, whether 'Aqidah (creed), sayings or deeds. Allah (Exalted be He) ordered them to obey him in everything he tells them of Qur'an and Hadiths authentically reported to him. He associated obedience to the Messenger (peace be upon him) with obedience to Allah; He even considered obeying the Messenger part of obedience to Allah in many Ayahs of the Qur'an. Allah the Exalted says, ﴾And whoso obey Allâh and the Messenger (Muhammad صلى الله عليه وسلم), then they will be in the company of those on whom Allâh has bestowed His Grace, of the Prophets, the Siddiqûn (those followers of the Prophets who were first and foremost to believe in them, like Abu Bakr As-Siddîq (رضي الله عنه), the martyrs, and the righteous. And how excellent these companions are!﴿ (Surah Al-Nisa', 4: 69). He also says, ﴾He who obeys the Messenger (Muhammad صلى الله عليه وسلم), has indeed obeyed Allâh, but he who turns away, then we have not sent you (O Muhammad صلى الله عليه وسلم) as a watcher over them.﴿ (Surah Al-Nisa', 4: 80). He also says, ﴾And obey Allâh and the Messenger (Muhammad صلى الله عليه وسلم), and beware (of even coming near to drinking or gambling or Al-Ansâb, or Al-Azlâm, etc.) and fear Allâh. Then if you turn away, you should know that it is Our Messenger's duty to convey (the Message) in the clearest way.﴿ (Surah Al-Ma'idah, 5: 92). Allah (Exalted be He) considered following him in what he conveyed to them of the Qur'an and the Sunnah a sign of

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loving Allah and a reason for which He loves them and forgives their sins, as He says, ﴾Say (O Muhammad صلى الله عليه وسلم to mankind): "If you (really) love Allâh then follow me (i.e. accept

Islâmic Monotheism, follow the Qur'ân and the Sunnah), Allâh will love you and forgive you your sins. And Allâh is Oft-Forgiving, Most Merciful."﴿ ﴾Say (O Muhammad صلى الله عليه وسلم): "Obey Allâh and the Messenger (Muhammad صلى الله عليه وسلم)." But if they turn away, then Allâh does not like the disbelievers.﴿ (Surah Al-'Imran, 3: 31-32). It is not authentically reported from the Prophet (peace be upon him) that he pledged allegiance to one of his Sahabah (Companions), neither the Rightly-Guided Caliphs nor anybody else, in the way done by the shaykhs of Sufi Tariqahs; by taking the pledge from their disciples to call Allah with certain names such as "Allah", "Hayy" and "Qayyum", and committing to this portion recited with consistency every day and night. They are not allowed to mention any other names of Allah except with the permission of the shaykh; otherwise they would be disobedient and disrespectful to him. It is feared that the servants of the Names of Allah might harm a person who does so for transgressing the limits. In addition, each one of the shaykhs of Sufi Tariqahs is keen on spreading conflict between his disciples and the disciples of other shaykhs, until they have divided religion into different sects; each one of them calling to his own Bid'ah (rejected innovation in religion) and warning his disciples against following the shaykhs of other Sufi Tariqahs or pledging allegiance to them. Such commitments, Allah has sent down no authority for, and were not ordained by the Messenger of Allah (peace be upon him). Thus, they represent the saying of Allah, ﴾Verily, those who divide their religion and break up into sects (all kinds of religious sects), you (O Muhammad صلى الله عليه وسلم) have no concern in them in the least. Their affair is only with Allâh, Who then will tell them what they used to do.﴿ (Surah Al-An'am, 6: 159).

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The Prophet (peace be upon him) is not reported to have mentioned Allah with a specific name such as "Hayy", "Qayyum", "Haqq" or "Allah". He did not order us to mention Allah this way, or recite this consistently every night and day. It is also not reported that he warned the believers from showing loyalty to each other, but he ordered them to do so. Allah praises them for this when He says, ﴾The believers, men and women, are Auliyâ' (helpers, supporters, friends, protectors) of one another; they enjoin (on the people) Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid (people) from Al-Munkar (i.e. polytheism and disbelief of all kinds, and all that Islâm has forbidden); they perform As-Salât (Iqâmat-as-Salât), and give the Zakât, and obey Allâh and His Messenger. Allâh will have His Mercy on them. Surely Allâh is All-Mighty, All-Wise.﴿ (Surah Al-Tawbah, 9: 71). It is authentically reported that the Prophet (peace be upon him) said, ﴾"None of you will believe until they love for their brother what they love for themselves."﴿ Narrated by Al-Bukhari and Muslim. It is also authentically reported that the Prophet (peace be upon him) said, ﴾Beware of suspicion, for suspicion is the worst of false tales. Do not look for each other's faults; do not spy; do not be jealous of one another; do not desert (cut your relation with) one another; and do not hate one another. O, Allah's slaves! Be brothers (as Allah has ordered you!)﴿ Narrated by Al-Bukhari and Muslim.

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Second, the Prophet (peace be upon him) told us the merits of gathering to recite, study, and meditate the Qur'an, as he (peace be upon him) said, ﴾Any group of people that assemble in one of the Houses of Allah to study the Qur'an, tranquility will descend upon them, mercy will cover them, angels will surround them and Allah will make mention of them to those (the angels) in His proximity﴿ Narrated by Muslim. He showed this practically, as he sometimes used to recite the Qur'an when some of his Sahabah (may Allah be pleased with them) were visiting him, so that they hear him and learn how to recite Qur'an in a proper way. Sometimes, he used to ask one of his Sahabah to recite the Qur'an in front of him, as he liked to listen to it from others. It is also authentically reported that he (peace be upon him) said to 'Abdullah ibn Mas'ud (may Allah be pleased with him), ❨"Recite [the Qur'an] to me." He replied, "How can I recite to you while you are the one to whom the Qur'an was revealed?" He (peace be upon him) said, "I like to listen to it from others." He recited to him Surah Al-Nisa', until he reached the part in which Allah says, ❨How (will it be) then, when We bring from each nation a witness and We bring you (O Muhammad صلى الله عليه وسلم) as a witness against these people?❩ At that moment, he (peace be upon him), said, "Hold on!" and he shed tears.❩ Narrated by Al-Bukhari. He (peace be upon him) also used to select suitable times for preaching to them, so that they do not get bored. He used to sit with them in the Masjid (mosque) or anywhere else to teach them the fundamentals of their religion, and sometimes he used to ask them questions so that they interact with him, until he attracts their attention

and they become anxious to know the answer. Only then, he tells them the answer, so that they fully comprehend it. It is authentically reported in the narrations of Al-Bukhari and others, from Abu Waqid Al-Laythy (may Allah be pleased with him) ❨that the Messenger of Allah (peace be upon him) was sitting in the Masjid along with some people when three people came; two of them stepped forward to the direction of the Messenger (peace be upon him) and one of them went away. One of them stood by the side of the Messenger (peace be upon him) and found a space in the circle where he sat down; the other sat behind the circle; and the third one went away. When the Messenger of Allah (peace be upon him) finished his speech, he said, "Shall I inform you about these three persons? One of them sought refuge with Allah, so Allah gave him refuge; the second one felt shy, so Allah showed kindness to his shyness (and so he was accommodated in that meeting); and the last one turned away, so Allah turned away (His attention) from him.❩ It is authentically reported in the narrations of Al-Bukhari and others, from Ibn `Umar (may Allah be pleased with him) that the Prophet (peace be upon him) said, ❨"There is a tree whose leaves do not fall; it resembles a believer. What is it?" `Abdullah said, "I thought to myself that it is a palm tree." Then, people said, "O, Messenger of Allah! Tell us what it is." He (peace be upon him) said, "It is a palm tree."❩ There are other practical instances which show that their meetings with the Prophet (peace be upon him) were dedicated to teaching, preaching and reciting the Qur'an in a contemplative way. It is not known

that he (peace be upon him) used to dedicate special days and nights of the week to gather with his Sahabah to remember Allah collectively with one of His Names, while they are standing or sitting in circles or in rows; tottering around like drunken people; or swaying like dancers out of ecstasy at the melodies, the voices of singers, and the sounds of drums, Duffs (tambourine-like instruments without bells) and flutes. Thus, it becomes evident that what the Sufis do nowadays is an innovated Bid'ah and abhorred misguidance, as the Prophet (peace be upon him) says, ❨If a person innovates things in our affairs for which there is no valid (reason), these are to be rejected.❩ Agreed upon.

Third, saying: "O, Sayyidna Al-Husayn! Help me! O, Sayyidah Zaynab! Help me! O, Badawy, the shaykh of Arabs! Help me! O, Messenger of Allah! Help me! O, Awliya' (pious people) of Allah! Help me!" and such abominable sayings. This is considered Shirk Akbar (major form of associating others in worship with Allah) which takes a person out of Islam, we seek refuge with Allah from that, because it entails asking the dead for benefit, support, and repelling harm. What is meant by help here is support and aid. Thus, the meaning of "O, Sayyid Badawy! Help me! O, Sayyidah Zaynab! Help me!, etc., is to ask them to bring benefit and remove harm. This is Shirk. Allah (Exalted be He) said after pointing out to His servants His disposing and subduing of the universe: ❨Such is Allâh, your Lord; His is the kingdom. And those, whom you invoke or call upon instead of Him, own not even a

Qitmîr (the thin membrane over the date-stone).﴿ ﴾If you invoke (or call upon) them, they hear not your call; and if (in case) they were to hear, they could not grant it (your request) to you. And on the Day of Resurrection, they will disown your worshipping them. And none can inform you (O Muhammad صلى الله عليه وسلم) like Him Who is the All-Knower (of everything).﴿

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Allah considered invoking others to be Shirk. He (Glorified be He) says: ﴾And who is more astray than one who calls on (invokes) besides Allâh, such as will not answer him till the Day of Resurrection, and who are (even) unaware of their calls (invocations) to them?﴿ ﴾And when mankind are gathered (on the Day of Resurrection), they (false deities) will become their enemies and will deny their worshipping.﴿ Allah (Glorified be He) tells us that those who are invoked beside Him from among the prophets and righteous people are unaware of the invocations of those who invoke them and they do not answer their invocations. Moreover, they will be their enemies on the Day of Judgment and they will deny the worship of those who worshipped them beside Allah. Allah says: ﴾Do they attribute as partners to Allâh those who created nothing but they themselves are created?﴿ ﴾No help can they give them, nor can they help themselves.﴿ ﴾And if you call them to guidance, they follow you not. It is the same for you whether you call them or you keep silent.﴿ ﴾Verily, those whom you call upon besides Allâh are slaves like you. So call upon them and let them answer you if you are truthful.﴿ He also says: ﴾And whoever invokes (or worships), besides Allâh, any other ilâh (god), of whom he has no proof; then his reckoning is only with his Lord. Surely! Al-Kâfirûn (the disbelievers in Allâh and in the Oneness of Allâh, polytheists, pagans, idolaters) will not be successful.﴿ Allah tells us that whoever invokes others instead of Him as the dead and the like will not prosper due to their disbelief and their invoking people other than Allah.

Fourthly: Vowing to sacrifice livestock and spending money in all aspects of goodness are acts of worship. This is because Allah (Exalted be He) praises those who fulfill their vows and promises them rewards and recompenses.

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Allah (Exalted be He) says: ﴾They (are those who) fulfil (their) vows﴿ and ﴾And whatever you spend for spendings (e.g., in Sadaqah - charity for Allâh's Cause) or whatever vow you make, be sure Allâh knows it all.﴿ Therefore, whoever vows to obey Allah should fulfill their vow, and whoever intends to sacrifice for anyone other than Allah is a Mushrik (one who associates others with Allah in worship). It is not permissible for them to fulfill this vow. Moreover, they have to repent from all the types of Shirk. Allah (Exalted be He) says: ﴾Say (O Muhammad صلى الله عليه وسلم): "Verily, my Salât (prayer), my sacrifice, my living, and my dying are for Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists).﴿ ﴾"He has no partner. And of this I have been commanded, and I am the first of the Muslims."﴿ and ﴾Verily, We have granted you (O Muhammad صلى الله عليه وسلم) Al-Kauthar (a river in Paradise).﴿ ﴾Therefore turn in prayer to your Lord and sacrifice (to Him only).﴿

Therefore, A Muslim should follow the Qur'an and the guidance of the Messenger of Allah (peace be upon him) and worship Allah (Exalted be He) with what He legislates. A Muslim also has to be sincere in Du'a' and in all acts of worship as vowing, putting trust in Allah and returning to Him in adversity and prosperity.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Does Islam tolerate the Sufi Orders e.g. Al-Shadhiliyyah ?

First question from Fatwa No. 4297

Q1: What is the Islamic viewpoint on the existence of Tariqahs (Sufi orders) like Al-Shadhiliyyah and Al-Khalwatiyyah, etc.? If they are tolerated, what is the evidence in support of them? What is the meaning of Allah's saying: ﴾"And verily, this (i.e. Allâh's Commandments mentioned in the above two Verses 151 and 152) is My Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path. This He has ordained for you that you may become Al-Muttaqûn (the pious - see V.2:2)."﴿ **? Also, what is the interpretation of His Saying:** ﴾And upon Allâh is the responsibility to explain the Straight Path. But there are ways that turn aside (such as Paganism, Judaism and Christianity). And had He willed, He would have guided you all (mankind).﴿ **What are the ways that turn aside? What is the Straight Path of Allah? What is the interpretation of the Saying of the Messenger (peace be upon him) in the Hadith narrated by Ibn Mas`ud:** ﴾He (peace be upon him) drew a line and said: This is the way of guidance. Then, he (peace be upon him) drew other lines; on the right and the left and said: These are ways on each one of them there is a devil who calls to it.﴿ **?**

A: The Tariqahs (Sufi orders) you mentioned are not recognized in Islam nor are

the likes of it. The only recognized way in Islam is that mentioned in the two Ayahs (Qur'anic Verses) and in the Hadith you mentioned. These orders find some repulsive implication in the Saying of the Prophet (peace be upon him): ﴾ The Jews were split up into seventy-one or seventy-two sects; and the Christians were split up into seventy one or seventy-two sects; and my community will be split up into seventy-three sects. All will enter Hell-fire except one sect. It was said: 'Which sect is it, Allah's Messenger?' He said, 'The sect that follows what I and my Companions are following today'﴿ .

Also the Prophet (peace be upon him) said: ﴾A group of my people will remain victorious (on the right path), and those who desert or oppose them shall not be able to do them any harm until Allah's Command is executed (i. e. Resurrection is established) while they are in this position.﴿ Taking the right path lies in following the Noble Qur'an and the authentic Prophetic Sunnah. This is Allah's Way. Indeed, it is the Straight Path and the clear Straight line as mentioned in the Hadith of Ibn Mas`ud. It is also the way followed by the Companions of Allah's Messenger (peace be upon him), their followers of the Salaf (righteous predecessors) and those who followed their way. Other Tariqahs (Sufi orders) and sects are the paths mentioned in the Saying of Allah (may He be Exalted and Praised): ﴾and follow not (other) paths, for they will separate you away from His Path.﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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First question from Fatwa No. 5156

Q 1: What is the opinion of your Eminence on the current widespread Tariqahs (Sufi orders) like Al-Naqshabandiyyah, Al-Qadiriyyah. In our land in the far Maghrib, Sufi orders like Al-Jilaniyyah Al-Tijaniyyah, Al-Harqawiyyah, Al-Wazzaniyyah, Al-Dilaniyyah, Al-Nasiriyyah, Al-`Alawiyyah, Al-Kattaniyyah, and many others exist. They recite almost the same Wird (practice of repeating the Name of Allah, and a set of invocations assigned to the Murid by his shaykh or deputy as a liturgy of communion). In the morning and evening Wird, they recite prayers of forgiveness a hundred times and invoke Allah's peace and blessings upon the Prophet a hundred times using any formula of Dhikr. They also recite 'la Ilaha Illa Allah' (there is no deity but Allah) a hundred times. They perform Salah (Prayer) on time as it is an essential requirement for reception of Wird. Some Scholars of Al-Ikhwan Al-Muslimun (Muslim Brotherhood) say: "Any one who follows any of the Sufi orders is a Mubtadi' (one who introduces a rejected innovation in religion) and a Mushrik (polytheist) as no Sufi orders existed during the time of the Prophet and his Sahabah (Companions). Please, give an elaborate answer on this issue, for ascribing people to polytheism is seriously dangerous; polytheists are denied Paradise and consigned to hellfire.

A: The Shaykhs of Sufi Tariqahs (orders) are well-known for their ascetic practices and devoutness. However, superstitions and Bid`ahs (rejected innovations in religion) creep into their rituals and ceremonial practices like the Bid'ah of repeated mentioning of the proper Name of Allah and His Attributes saying (Allah - Hayy (Ever-Living)- Qayyum (Self-Subsisting)) or referring to Allah with the pronoun 'He'

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or referring to Him through repeated meaningless words like 'Ah'. Anthems, bows, dances, clapping, and other theatrical movements and pauses in rhyming tunes are performed during Dhikr (Remembrance of Allah). Affected chanting of Sufi hymns is synchronized with music and beats of the drum known as Al-Baz (a kind of small percussion instrument with a membrane stretched tightly over both ends). None of these innovated rituals is known to have been practiced by the Prophet (peace be upon him), or the Rightly Guided Caliphs or any of the Prophet's Sahabah (Companions).

Al-`Irbad ibn Sariyah (may Allah be pleased with him) narrated: (The Prophet (peace be upon him) delivered a very eloquent sermon to his Companions, on account of which eyes shed tears and hearts were filled with awe. A man said, "O, Prophet of Allah! It seems as if it is a farewell sermon, so advise us." He (peace be upon him) said, "I enjoin you to fear Allah and to listen and obey even if an Abyssinian slave is appointed as your leader. Those among you who shall live after me, will see much discord, so hold fast to my Sunnah and the examples of the Rightly-Guided Caliphs who will come after me. Adhere to them and hold to them fast. Beware of novelties (in religion), as every novelty is an innovation, and every innovation is misguidance.") Narrated by Abu Dawud and Al-Tirmidhi who classified it as Hasan (a Hadith whose chain of narration contains a narrator with weak exactitude, but is free from eccentricity or blemish) and Sahih (a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish)

Though the Wird they recite consists of formulas of legal dhikr e.g. seeking forgiveness and invoking peace and blessings on the Prophet, the Prophet was not recorded to have recommended such types of Dhikr to be repeated in the morning or in the evening.

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Likewise, the Prophet did not assign a specific portion of Dhikr for these times nor did he make it a means of seeking nearness to Allah through a pledge conveyed from a shaykh to the Murid (the disciple). Consequently, it would be an act of Bid`ah to commit oneself to these Adhkar while seeking to attain nearness to Allah. The Prophet (peace be upon him) is reported to have said: ❪Whoever introduces things extraneous to our affair i.e. religion, his act is rejected.❫ Narrated by Al-Bukhari and Muslim. In another version narrated by Muslim: ❪Whoever introduces in our matter i.e. religion, something that does not belong to it, will be rejected.❫ It is, however, a praiseworthy act to recite authentic formulas of Dhikr which the Prophet recommended to be repeated for a specific number of times or during a certain time of the day. For example, the Prophet (peace be upon him) is reported to have said: ❪"There is no deity but Allah alone, Who has no partner. His is the Dominion and Praise, and He is Able to do every thing.' Whoever says the above formula a Hundred times, receives the reward of freeing ten slaves, a hundred good deeds are recorded for him and a hundred bad deeds are wiped out and he has gained refuge from the devil that day until evening and none shall come with anything better except someone who has done more.❫ Narrated by Al-Bukhari and Muslim. The Prophet (peace be upon him) is further reported to have said: ❪"Whoever says, Subhana'llah wa bi-hamdihi (Glory and Praise are due to Allah) one hundred times during a day will have his wrong actions forgiven, even if they are as abundant as the foam on the sea."❫ Narrated by Al-Bukhari and Muslim. There is nothing wrong with a person committing themself to the time and the specific number of repetition of these formulas but without reciting them in an innovated manner like swaying, dancing, or clapping their hands.

Some Sufis are further misguided into beseeching the dead and absent people to

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relieve their distresses, help them stand up, etc. These practices are considered acts of Al-Shirk-ul-Akbar (major form of associating others in worship with Allah). We ask Allah to grant us safety and protection.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and companions!Permanent Committee for Scholarly Research and 'Ifta

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Is the dead body of a Waliy (pious person) raised to heaven after his death?

First question from Fatwa No. 7781

Q 1: It is said that when a Waliy dies and is buried in a grave, the angels come to take his body out and raise it to heaven. Is this statement true?

A: No, it is not true. Rather, the soul is raised to heaven and its doors will be opened if the soul belongs to a believer, but will be closed if the soul belongs to a disbeliever, in which case, it will be thrown back to earth.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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First, second, fourth and fifth questions from Fatwa No. 948

Q 1: Some Sufis say that Dhikr (Remembrance of Allah) is better than the obligatory Salah. Allah says: ﴿and the remembering (praising) of (you by) Allâh (in front of the angels) is greater﴾ **Is Dhikr of Allah better than Salah as they say?**

A: Allah orders us to offer Dhikr. Allah (Exalted be He) says: ﴿O you who believe! Remember Allâh with much remembrance.﴾ ﴿And glorify His Praises morning and afternoon [the early morning (Fajr) and 'Asr prayers].﴾ He (Exalted be He) points out that hearts receive tranquility and rest by remembering Him. He says: ﴿verily, in the remembrance of Allâh do hearts find rest.﴾ The Prophet (peace be upon him) mentioned that he who remembers Allah in private and his eyes shed tears is among the seven people whom Allah will give protection by his shade on the Day when there will be no shade except with Him. The prophet (peace be upon him) also pointed out the similitude of he who remembers his Lord and he who does not remember Him as like that of the living and the dead. The life and tranquility of the hearts and the rest and purity of the souls are in the Dhikr of Allah. Also, its reward will be great with Allah.

There is no doubt that Salah contains the best kinds of Dhikr such as reciting Qur'an,

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Takbir (saying: "Allahu Akbar [Allah is the Greatest]"), Tahlil (saying: "La ilaha illa Allah [There is no god except Allah]"), Tasbih (saying: "Subhan Allah [Glory be to Allah]"), Tahmid (saying: "Alhamdu lillah [All praise is due to Allah]") and the Shahadatayn (two Testimonys of Faith). The preference of the words of Allah over the words of His servants is similar to the preference of Allah over mankind. The best words said by the Messenger of Allah (peace be upon him) and the prophets before him is "There is no deity but Allah". All these Adhkar (remembrance of Allah) are included in Salah. Salah also contains Ruku` (bowing) and prostration. The closest a servant comes to his Lord is while he is prostrating himself. Therefore, saying that Dhikr outside Salah is better than Salah is like saying that something is better than itself. It may also as giving preference to something over what is better than that which is invalid.

The meaning of the saying of Allah (Exalted be He): ﴿and perform As-Salât (Iqamât-as-Salât). Verily, As-Salât (the prayer) prevents from Al-Fahshâ' (i.e. great sins of every kind, unlawful sexual intercourse) and Al-Munkar (i.e. disbelief, polytheism, and every kind of evil wicked deed) and the remembering (praising) of (you by) Allâh (in front of the angels) is greater indeed [than your remembering (praising) of Allâh in prayers].﴾ is the obligatory Salahs in their due times as they were prescribed by Allah and pointed out by the Messenger of Allah (peace be upon him) through his sayings and deeds. If Muslims perform Salah as it was prescribed, it will prevent them from committing evil sins and Allah will protect them by its virtue, from doing undesirable things. Allah's mentioning of them when they offer Dhikr is greater in reward and estimation. Allah (Exalted be He) says: ﴿Therefore remember Me (by praying, glorifying), I will remember you﴾ Ibn Jarir chose this meaning in his exegesis of the Qur'an. A group of interpreters of the Qur'an agreed with him relying on what was said by many of the Companions and the second generation of the Muslim Ummah (nation) in this regard.May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Q 2: Some Sufis say that the permission granted by one of their sheikhs to his disciple is done by saying: "O Follower, I permit you to recite in His rememberance 'La Ilaha Illa Allah' (There is no deity except Allah) 140 times reported through chains of transmission to the Prophet (peace be upon him), then to Jibril (Gabriel) and then to Allah (May He be Exalted)". Is this saying valid or not? Is this permission authentically reported from the Prophet (peace be upon him) or is it an act of Bid`ah (rejected innovation in religion)?

A 2: Remembrance of Allah (May He be Praised) is to recite His Book and authentic remembrance formulas reported from the Prophet (peace be upon him); whether by Tasbih (Saying Subhan Allah [Glory is due to Allah]), Tahmid (saying Al-Hamdullilah [Praise is due to Allah]), Takbir (Saying Allah Akbar [Allah is Most Great]) or Tahlil (Saying La Ilaha Illa Allah [There is no deity except Allah]), as has been ordained by Allah and recommended by His Messenger (may peace be upon him). Therefore, whoever claims among Sufi sheikhs or their followers that any of Allah's Names has a servant, or that the prescribed Remembrance of Allah is forbidden unless formerly permitted by the sheikh, will be ascribing a lie to Allah, His Messenger and Islam. This is because there is no proof in Allah's Book or the Sunnah of the Prophet (peace be upon him) indicating any of this. Thus, such Sufi claims are acts of Bid`ah (rejected innovations in religion). The Messenger of Allah (peace be upon him) said: ﴾Whoever introduces something into this affairs of ours it is to be rejected.﴿ Allah is the One sought for help.

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Q 4: Is there any harm if a Muslim follows the Tariqah (Sufi order) ascribed to shaykh `Abdul-Qadir or Abu Al-Hasan Al-Shadhly? Is it a Sunnah (a commendable act) or a Bid`ah (rejected innovation in religion)?

A: It is narrated by Abu Dawud and other Compilers of the Sunan on the authority of

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Al-`Irbad Ibn Sariyah who said: (One day the Messenger of Allah (peace be upon him) led us in prayer, then turned to us delivering a very eloquent sermon, on account of which eyes shed tears and hearts were filled with awe. A man said: "O, Prophet of Allah! It seems as if it is a farewell sermon, so advise us." He (peace be upon him) said, "I enjoin you to fear Allah and to listen and obey even if an Abyssinian slave is appointed as your leader. Those among you who shall live after me, will see much discord, so hold fast to my Sunnah and the examples of the Rightly-Guided Caliphs who will come after me. But beware of novelties, for every novelty is an innovation, and every innovation is an error, and those who are led astray by their acts would enter the Hell-fire.) .

Allah's Messenger (peace be upon him) mentioned that great disorder where many orders, sects, and rejected innovations would appear among the Muslims. He also enjoined the Muslims to adhere to Allah's Book (the Qur'an) and stick to his Sunnah and hold fast to it. He warned the Muslims against division, disagreement, and religious innovations because they are misleading and delusive, thus deviating people from Allah's Way. So the Prophet (peace be upon him) advised the Muslims with what Allah (Glorified be He) advises His servants in His Saying: (And hold fast, all of you together, to the Rope of Allâh (i.e. this Qur'ân), and be not divided among yourselves) Also Allah says: ("And verily, this (i.e. Allâh's Commandments mentioned in the above two Verses 151 and 152) is My Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path. This He has ordained for you that you may become Al-Muttaqûn (the pious - see V.2:2).") So we enjoin you to follow the same advice of Allah and His Messenger that is, to follow the way of Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim community) and we warn you against the rejected innovations of the people following Tariqahs (Sufi orders).

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We warn you against insincere mysticism, innovated and impermissible supplications, and invocations involving Shirk (associating others in worship with Allah) or Istighathah (Seeking succor) from anyone other than Allah. We warn you against mentioning just Allah's Names (without invoking Allah) or meaningless words like 'Ah' which are not among Allah's Names, invoking Allah with shaykhs, and believing that shaykhs know what is in the hearts. We also warn you against the collective remembrance of Allah where a group of people raise their voice with words at a time and form circles of whirling and singing people. Such practices are not mentioned in Allah's Book (the Qur'an) nor in the Sunnah of His Messenger (peace be upon him).May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and companions!

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Q 5: In Tanzania we prepare a banquet to be held in a special location in our town where we gather and say: "This banquet is offered by the founder of Qadiriyyah Tariqah (Sufi order)." Is this act regarded as Bid`ah (innovation in religion) or does it comply with the Sunnah of the Prophet (peace be upon him)? We do not visit the Masjids (mosques), unless we make this banquet and recite the birth narrative of the Prophet (peace be upon him). Is there anything wrong in doing these things?

A: During the lifetime of the Prophet (peace be upon him), the Sahabah (Companions of the Prophet), and Salaf (Righteous Predecessors), banquets were not prepared for honoring any of the late righteous men. None of the Sahabah or Salaf celebrated the Mawlid (the Prophet's birthday) either during the lifetime of the Prophet (peace be upon him) or after his death. They never prepared food to commemorate the Prophet's death. Celebrating the birth of the Prophet (peace be upon him), or that of righteous people, caliphs, outstanding personalities, Shaykh `Abdul-Qadir or others, by reciting eulogies or even worse claiming that the soul of the Prophet (peace be upon him) attends the celebration, are all considered reprehensible Bid`ahs.

Showing respect to the Prophet (peace be upon him) can be manifested by following his way; Allah (Exalted be He) says: ﴾Say (O Muhammad to mankind): "If you (really) love Allâh then follow me (i.e. accept Islâmic Monotheism, follow the Qur'ân and the Sunnah), Allâh will love you and forgive you your sins. And Allâh is Oft-Forgiving, Most Merciful."﴿ Also, love for the righteous people can be shown through following their path while conforming with the guidance and Sunnah of the Prophet (peace be upon him).

Therefore, Muslims should adhere to the Sunnah of their Prophet (peace be upon him) and the path of the Rightly-Guided Caliphs and be wary of excessive veneration of pious people and over-praising them. The Prophet (peace be upon him) said: ﴾Do not exaggerate in praising me as the Christians over-praised the son of Mary, for I am only His Slave. So, call me Allah's Slave and Messenger.﴿ (Related by Al-Bukhari in his Sahih) The Prophet (peace be upon him) further said: ﴾Do not exceed the limits in your religion for those who preceded you have been destroyed due to their excessiveness.﴿

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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Invocating Allah with the single pronoun formula

Fourth question from Fatwa No. 3867

Q 4: Is it permissible to invoke Allah saying "O Ho" i.e. refering to Allah with He meaning: "He is Allah"?

A: Single pronouns refer to the speaker, the addressee or the absent. They are not names of Allah in the lingual or the Shar`i meaning because He does not name Himself by it. So, invoking Him with them is nomination, calling and mentioning Him with anything other than His names which is not permissible. It is considered a deviation in His names by calling Him names that He does not call Himself and it is not a permissible supplication. Allah (Glorified be He) forbids that saying: ﴾And (all) the Most Beautiful Names belong to Allâh, so call on Him by them, and leave the company of those who belie or deny (or utter impious speech against) His Names. They will be requited for what they used to do.﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!Permanent Committee for Scholarly Research and 'Ifta

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Fatwa no. 6571

Q: I came from North Africa to work here in the KSA. I ask Your Eminence to enlighten me. I am a Sufi; one of my shaykhs has ordered me to glorify Allah after Subh and Maghrib prayers. The group of this shaykh form circles of Dhikr (remembrance of Allah) that begin after Isha' prayer. In such circles they do the following: they start saying Allah's greatest Name, i.e. Allah, prolonging and accenting it along with some other utterances of Dhikr. Afterwards, we stand up on the rooftop and chant the word "Allah" till its letters fade away to merely become "Ah Ah". I, like some friends of mine, became charmed with it. People used to call us the Kittah party. Kindly, guide me, is Dhikr in such a manner correct that I may go on doing it or I had better abandon it? People claim that there is no mention of this Kittah in the Qur'an or Sunnah.

A: It is impermissible to follow the way of the Shaykh you mentioned above or to glorify Allah in such a manner, for this is one of the Bid'ahs (innovations) introduced into the religion. Rather, you are to say utterances of Dhikr authentically reported from the Prophet (peace be upon him) after performing the Five Obligatory Daily Prayers and during other times as mentioned in the books of Hadith. Allah, may He be Exalted, says (what means):﴿ Indeed in the Messenger of Allâh (Muhammad صلى الله عليه وسلم) you have a good example to follow for him who hopes for (the Meeting with) Allâh and the Last Day﴾

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Such prescribed Dhikr can be found in the book "'Umdatul-Hadith" by Shaykh 'Abdul-Ghany Ibn 'Abdul-Wahid Al-Maqdisy, "Muntaqa Al-Akhbar" by Ibn Taymiyyah and "Bulugh Al-Maram" by Al-Hafizh Ibn Hajar (may Allah be merciful to them all).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa No. 7170

Q: I live near the Egyptian-Sudanese borders. There are many Sufi orders that have gone astray and led people astray there. Some people delay slaughtering their sacrificial animals three days after `Eid-ul-Adha (the Festival of the Sacrifice), so the Sufi people may eat from them when they come to perform their empty rituals. People think by doing so they are doing something religious. Is their sacrifice valid? Or is it mere meat as stated in the Hadith?

A: Indeed, you told the truth about the deviation and innovations of the Sufi orders. The animals that some people slaughter three days after `Eid-ul-Adha (the Festival of the Sacrifice) are not sacrificial animals, for the deadline to offer the sacrificial animals is the fourth day of `Eid-ul-Adha. In fact, the meat of the animals slaughtered in this manner is mere meat offered to guests

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to honor them and cooperate with them in spreading rejected innovations which is considered as cooperation in sin and transgression.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fourth question from Fatwa No. 6898

Q 4: Is the way of Dhikr (remembrance of Allah) prevailing now among the people of the Sufi orders right or wrong? Is it reported in the Sunnah? Supposing that it is reported in the Sunnah, what is the supporting evidence, because it is the cause of many conflicts among people?

A: Making Dhikr by the Sufis in one voice while swaying is an act of Bid`ah. It is authentically reported that the Prophet (peace be upon him) said: ﴾Who innovates something which is not in harmony with the principles of our religion, that thing is rejected.﴿ Related by Al-Bukhari and Muslim. The Prophet (peace be upon him) also said: ﴾He who does any act for which there is no sanction from our behalf, that is to be rejected.﴿ Related by Imam Muslim in his Sahih (authentic) book of Hadith. It is sufficient for a Muslim to follow the Prophet (peace be upon him) in terms of his words and deeds.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa No. 7583

Q: A questioner states that there are three religious groups in his country, namely: (1) Izalat Al-Bida` wa Iqamah Al-Sunnah (Bid`ah Elimination and Sunnah Establishment), (2) Sufi orders, and (3) Al-Qadiriyyah (Sufi order). He asks that you shed light on these three groups and clarify their position with respect to the Noble Qur'an and the honorable Sunnah of the Prophet.

A: First: Whoever calls to (adherence to) Allah's Book (May He be Exalted) and to what is authentically reported from the Messenger of Allah (peace be upon him), acts accordingly, denies whatsoever opposes them, tries to remove innovated acts of Bid`ah, cooperates with and befriends the people of Sunnah, refutes the people of Bid`ah, and rejects their innovations in Islam with sure knowledge and upon clear proof, will be of Ahl Al-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim community).

Second: Sufi orders are many, including Al-Tijaniyyah, Al-Qadiriyyah, Al-Khalwatiyyah, etc. Yet, none of the above Sufi orders is completely void of Bid`ah acts, even though they may differ in the degree of Bid`ah. Some of them have many Bid`ahs and others have few.

Third: The Shiites have more than twenty sects. You can read about them in Al-Milal wa Al-Nihal, by Al-Shahristany; Al-Fisal fi Al-Milal wa Al-Nihal, by Ibn Hazm; Al-Farq bayn Al-Firaq, by Al-Bughdady; Mukhtasar Kitab Al-A'immah Al-Ithna `Ashriyyah; and Minhaj Al-Sunnah,

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by Ibn Taymiyyah. You will find in these books adequate information about these sects and their position with respect to Islam.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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First question of Fatwa No. 9811

Q 1: What is your opinion concerning these things written in the attached paper: "Hizb Al-Aman", "Raqam 2", "Salah Al-Nuqtah" and "Salah Al-Lahutiyyah"?

A: What has been mentioned in the attached paper with your question; Hizb Al-Aman, Salah Al-Nuqtah, and the Salah Al-Lahutiyyah etc. are kinds of Sufi Bid`ahs (rejected innovations in religion) and doing them is not permissible.

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Offering Congregational Salah with Sufis

The ninth question of Fatwa no. 6250

Q 9: In the suburb where I live there is a Masjid (mosque) with a Zawiyah (corner, prayer room) reserved to a Tariqah (Sufi order). Is it permissible to pray in it?

A: Do not pray with these Sufis in their Zawiyah, and beware of keeping company with them and mixing with them, lest you should be influenced by their acts. You are advised to offer Salah (Prayer) in a Masjid where the congregation is keen to follow the Sunnah and adheres to it.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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Twelfth question from Fatwa No. 9450

Q 12: How can Sufi Shaykhs see the Prophet (peace be upon him) in wakefulness?

A: No one can see the Prophet (peace be upon him) after his death in wakefulness, but this can happen in a dream. So, whoever sees the Prophet (peace be upon him) in a dream, then he really sees him, for Satan cannot appear in his form as reported in many Sahih (authentic) Hadiths from the Prophet (peace be upon him).

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As for what some Sufis claim that they see the Prophet (peace be upon him) while they are awake, that is utterly groundless batil (null and void).

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Second question from Fatwa No. 9529

Q 2: Praise be to Allah, I like to follow the example of the Messenger (peace be upon him) and the Salaf (the pious predecessors). I attended some Sufi sessions just to know what is happening there and I was astonished by the movements and the dances which are not in conformity with human reverence, shyness and dignity, to say the least. They interpret static things and focus their worship around torturing themselves by several means. Most of their worship depends on Dhikr (Remembrance of Allah). They frequently mention the names of the pious people and believe in them more than they believe in Allah and His Messenger. They have some views, most of which attack the pious Salaf who adhere to the Sunnah of the Prophet (peace be upon him). However, they have some views which are in conformity with the Sunnah as understood by the Salaf. I sat with them

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more than once trying to figure out the secrets of this world. Most of the people are of the first social class; professors, doctors, engineers, employees, ordinary people and a lot of youth.

Am I committing a sin by sitting with them despite what I have mentioned? I wish you could clarify the matter of Sufi Orders and their dogmas, specially now that they've became organized in bodies and organizations recognized by the state.

A: It is well known about all Sufi orders and sects that they mention Allah through Bid`ah (rejected innovation in religion). They mention, dance, sway and totter right and left, up and down. They call Allah during their Dhikr (Remembrance of Allah) with names unlike the names He set for Himself or set by the Prophet (peace be upon him) such as "He, He, He", "Ah, Ah" or mention Him by name such as "Allah, Allah, Allah, Allah". They call Him by "Mentioning by the heart" like the Naqshabandi Order does. They mention Him in congregation in one voice, call the dead and the absent saying: "Give us help, O Abu Al-`Abbas", "give us help, O Dusuqy". These are acts of Shirk (associating others in worship with Allah) which take a person out of Islam. They also believe that their Shaykhs have hidden knowledge through which they know the Ghayb (Unseen). They have secrets by which they act beyond the regular causes. We advise you to read the book entitled "This is Sufisim" by Shaykh `Abdul-Rahman

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Al-Wakil to know more about their Bid`ahs and sit with the people whom you know that they hold firm to the Qur'an, the Sunnah and those who reject Bid`ah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The Sects

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The View of Muslims on Sufi Orders

Second question from Fatwa No. 9772

Q 2: There are at present many Sufi orders such as the Sufi orders of Al-Shadhiliyyah, Al-Ibrahimiyyah, Al-Qadianiyyah, etc. What is the view of Islam on these Firaq (Sufi orders)? What is our duty as Muslims towards these orders and the ideas promulgated by their followers which defame Islam?

A: We accept their deeds that go in agreement with Allah's Book (the Qur'an) and the Sunnah of His Messenger (peace be upon him) and refuse their deeds that differ from the Qur'an and the Sunnah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his Family, and Companions!

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Al-Burhamiyyah Tariqah (order)

(Part No. 2; Page No. 308)

Fatwa no. 4911

Q: We trust Your Eminence and have confidence in your Fatwa; therefore, we wish that Your Eminence will read this book carefully and give us a legal opinion about it, bearing in mind that the book is distributed to a wide range of people who worship Allah through the regularly said supplications and utterances of Dhikr (remembrance of Allah) cited in this book. We want to know whether it is permissible to worship Allah through what is cited in it or not?

A: It is impermissible to worship Allah through what is cited in this book - i.e. Awrad Al-Burhamiyyah Tariqah (Invocations of Al-Burhamiyyah Order). To clarify, it involves reciting the Qur'an for the dead, or more correctly for specific dead people, more likely for the purpose of seeking their blessings, as in the openings dedicated to the so-called "Ahlul-Silsilah" (people of spiritual lineage). The latter practice involves the Bid'ah of reciting such openings for Ahlul-Silsilah as an inauguration of the regular supplications. Moreover, the main Dhikr recited after Fajr (Dawn) Salah and after 'Asr (Afternoon) Salah is a Bid'ah because of specifying a certain time for such a Dhikr, limiting the utterances of Basmalah (saying, "Bismillah Al-Rahman, Al-Rahim [In the Name of Allah, the Most Gracious, the Most Merciful]") to one hundred times and limiting the utterances of the phrase "O Everlasting" to one hundred times. Actually, the Prophet (peace be upon him) is not reported to have specified a certain time or number for such utterances, or to have drawn closer to Allah through repeating the mere Basmalah nor to have glorified Allah by just saying "O Everlasting" as merely as such.

Furthermore, the book includes beseeching Allah in the name of the Throne, the Chair or the prophetic light under the title of sanctified fortification and seeking of help.

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Besides, Al-Hizb Al-Kabir or (The Grand Invocation) includes newly-invented utterances of Dhikr and supplications. Al-Hizb also includes beseeching Allah by the separate letters at the beginning of some Surahs and by meaningless non-Arabic names such as: Kad Kad, Kardad Kardad, Kardah Kardah, Baha Baha Baha, Bahia Bahia Bahia and Bahiat Bahiat Bahiat. In addition, the prayer of Ibn Mashish includes words disapproved of by Islamic law as those describing the Prophet (peace be upon him) as the one to whom everything is entrusted, according to his claims, without the intermediary (the Prophet) the one seeking intermediation will be gone. Other condemned expressions of Ibn Mashish can also be found in his supplications, "Deliver me from the marshes of Tawhid (monotheism) and let me sink in the depths of the sea of pantheism so that I might see, touch or feel nothing but it ... "

Moreover, it includes Tawassul (seeking to draw close to Allah and beseeching Him) in the name of the Prophet (peace be upon him), his family, Al-shafi'y, Al-Badawy and Al-Rifa'y and seeking help from other than Allah, under a poem entitled "Tawassul". To summarize, it is full of polytheistic heresies, and opens a gateway to Shirk and superstitions. Accordingly, it is impermissible to worship Allah through the supplications cited in this book. A Muslim should worship Allah only through what the Prophet (peace be upon him) is authentically reported to have worshipped Allah with, such as reciting the Qur'an, and the Adhkar (invocations and remembrance) and supplications authentically reported from him.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Al-Qadianiyyah order

(Part No. 2; Page No. 312)

The third question of Fatwa no. 1615

Q 3: What is the ruling on this new faith and its followers, I mean Al-Ahmadiyyah faith? Callers to this faith warn against memorizing any Ayahs from the Qur'an or the Names of Allah and prohibit invoking blessings upon the Prophet (peace be upon him). Where and when did this faith originate? What is the ruling on those who avoid it?

A: The Pakistani government, the Muslim World League in Makkah and the Organization of Islamic Conference held in the League in 1394 A.H. issued a declaration that this (Qadiani) sect is outside the fold of Islam. The Conference published a report on the origin of this sect, when and how it was founded, and many other details disclosing its reality.

In conclusion, it is a sect claiming that the Indian leader Mirza Ghulam Ahmad (born in the thirteenth century) was a prophet who received revelation and that anyone who disbelieves in him is not considered a true Muslim. Allah (Exalted be He) states in His Book that our Prophet Muhammad (peace be upon him) is the Seal (Last) of the Prophets. Muslim scholars are unanimously agreed upon this. Whosoever claims that after him there is a prophet receiving revelation

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from Allah (Glorified and Exalted be He) commits an act of Kufr (disbelief). This is because such a person goes against the Ijma' (consensus) of the Islamic Ummah (nation) and denies what is stated in the Qur'an and the authentic Hadith reported from the Prophet (peace be upon him) which affirm that Muhammad (peace be upon him) is the Last of all prophets.

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Fatwa No. 4317

Q: I hope you can explain the ruling on the Sufi order called Al-Qadyaniyyah and their alleged prophet Ghulam Ahmad Al-Qadyany. I ask you kindly to send me any books related to this order as I am very interested in studying it.

A: The Prophethood ended with Muhammad (peace be upon him), and there is no prophet after him. This is authentically proved by the Qur'an and the Sunnah, and whoever claims otherwise, or claims Prophethood, then he is a liar. Foremost among those people is Ghulam Ahmad Al-Qadayany whose claim of Prophethood is nothing but falsehood, and so what his followers claim in this regard is also falsehood.

In the light of the above, the Council of Senior Scholars issued a decree regarding Al-Qadyaniyyah as a Kafir (disbelieving) sect for their claims.

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The difference between the Muslims and Al-Ahmadiyyin

Third question from Fatwa No. 8536

Q 3: What is the difference between the Muslims and Al-Ahmadiyyin ?

A: The difference between them is that Muslims are people who worship Allah Alone, follow His Messenger Muhammad (peace and blessings be upon him), and believe that Muhammad is the last of all prophets. But Al-Ahmadiyyin, followers of Mirza Ghulam Ahmad, are disbelievers and are not Muslims. They claim that Mirza Ghulam Ahmad is a prophet after Muhammad (peace be upon him). Whoever adopts this faith is a disbeliever according to all Muslim scholars. Allah (may He be praised) says: ﴿Muhammad (صلى الله عليه وسلم) is not the father of any of your men, but he is the Messenger of Allâh and the last (end) of the Prophets.﴾ In addition, it is authentically reported that Allah's Messenger (peace be upon him) said: ﴿I am the seal of prophets and there is no prophet after me.﴾

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Al-Tijaniyyah

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The Wird of Al-Tijaniyyah Order

Fatwa No. 117

Q: Mr. Eisa Gibril wants to know about the revelation sent down to Prophet Muhammad (peace be upon him). He also asked about the Wird (portion of Qur'an recited with consistency) recited by the followers of Al-Tijaniyyah order; is it authentic or not? He hears that many Islamic Schools are against this wird. However, followers of Al-Tijaniyyah order recite it regularly after Maghrib (Sunset) Prayer. Usually they spread out a piece of white cloth in the mosque, sit around it, and recite, 'La ilaha illa Allah' (There is no deity but Allah) and two other supplications a hundred times. Mr. Eisa Gibril would like you to explain the Truth about these practices.

A: The Islamic Shari`ah enjoins Muslims to perform Dhikr (Remembrance of Allah) and encourages it greatly. The Shari`ah explains that Dhikr revives souls and relieves hearts. Allah (Exalted be He) says: ﴾O you who believe! Remember Allâh with much remembrance.﴿ ﴾And glorify His Praises morning and afternoon [the early morning (Fajr) and 'Asr prayers].﴿ Allah also says: ﴾Those who believed (in the Oneness of Allâh - Islâmic Monotheism), and whose hearts find rest in the remembrance of Allâh: verily, in the remembrance of Allâh do hearts find rest.﴿

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Also the Prophet (peace be upon him) said: ﴾The similitude of one who remembers his Lord and one who does not remember Him, is like that of the living and the dead.﴿ Narrated by Al-Bukhari. Just as the Qur'an and Sunnah encourage Muslims to perform Dhikr (Remembrance of Allah) in general, they explain in detail the proper way of performing Dhikr. For example, the Qur'an explains that Dhikr (Remembrance of Allah) may be done by the hearts e.g. when a Muslim glorifies, reveres, and fears Allah in hope and fear without loud words in the morning and evening. Also the Qur'an explains that Salah (Prayer) is the best type of Dhikr (Remembrance of Allah). Allah (may He be Exalted says): ﴾Guard strictly (five obligatory) As-Salawât (the prayers) especially the middle Salât (i.e. the best prayer - 'Asr). And stand before Allâh with obedience [and do not speak to others during the Salât (prayers)].﴿ ﴾And if you fear (an enemy), perform Salât (pray) on foot or riding. And when you are in safety, offer the Salât (prayer) in the manner He has taught you, which you knew not (before).﴿ Allah says also: ﴾When you have finished As-Salât (the congregational prayer), remember Allâh standing, sitting down, and (lying down) on your sides, but when you are free from danger, perform As-Salât (Iqamat-as-Salât).﴿ Dhikr (Remembrance of Allah) in Prayer is represented in recitation of the Qur'an, Takbir (saying: "Allahu Akbar [Allah is the Greatest]"), Tahlil (saying: "La ilaha illa Allah [There is no deity but Allah]"), Tasbih (saying: "Subhan Allah [Glory be to Allah]"), Tahmid (saying: "Al-Hamdu lillah" [Praise be to Allah]") and invoking Allah, as Allah (Exalted be He) says: ﴾And remember your Lord within yourself, humbly and with fear and without loudness in words in the mornings, and in the afternoons and be not of those who are neglectful.﴿

Similarly, the Sunnah, whether the sayings or the actions of the Prophet (peace be upon him), explains the types of authentic Adhkar (Supplications), when and how they are recited. For example, there are certain formulae of Adhkar for morning, evening, times of adversity and afflictions, before sleeping and

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after awakening, for travel and return from journeys, etc. So the Sunnah specifies the words of the supplications, and the manner of reciting them. As in the Hadith, the seven people who will be in Allah's Shade when there will be no shade except His, include: ﴾a person who remembers Allah in privacy and his eyes shed tears.﴿ Therefore, whoever follows the Qur'an and Sunnah with regard to which, when, and how Dhikr (Remembrance of Allah) is performed, will be following the guidance of Allah (Exalted be He) and His Messenger (peace be upon him) and thus deserves Allah's Reward. On the other hand, whoever changes or innovates with regard to the Adhkar (Supplications) or even recites them in a manner Allah's Messenger (peace be upon him) did not adopt, will be committing Bid`ah (rejected innovation in religion). For example, whoever specifies or generalizes a manner for reciting Adhkar and this manner was not adopted at the time of Allah's Messenger (peace be upon him), the time of his Companions, nor the time of the early three good generations, will be innovating in religion that which Allah does not enjoin and will be deprived from Allah's Reward. They will be among those whose efforts have been wasted in this life while they thought that they were acquiring good by their deeds! Such rejected innovations in religion include the practices of followers of Sufi orders like followers of Al-Tijaniyyah order. They spread out a piece of white cloth then sit around it in the Masjid (mosque) after Maghrib (Sunset) Prayer, and recite, 'La ilaha illa Allah' (There is no deity but Allah) and some other supplications. Here, Dhikr (Remembrance of Allah) is permissible and the words 'La ilaha illa Allah' (There is no deity but Allah) are the best words said by the Prophets and one of the best supplications. However, spreading out the white piece of cloth, sitting around it, specifying the time after Maghrib (Sunset) Prayer for recitation, are Bid`ahs (rejected innovations in religion). They have initiated this practice which neither Allah nor His Messenger ever mentioned. Therefore, the best of deeds are those done according to the Qur'an and Sunnah and the worst are those that are innovated. The Prophet (peace be upon him) says: ﴾Hold fast to my Sunnah and that of the Rightly-Guided Caliphs. Stick to them and hold fast to them. Avoid novelties, for every novelty is an innovation.﴿ He also says:

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﴾Whoever introduces to our affair i.e. religion, things extraneous to it, his act is rejected.﴿ Also Bid`ahs (rejected innovations in religion) related to remembrance of Allah include some people's sitting before or after Fajr (Dawn) Prayer or after `Isha' (Night) Prayer to worship Allah through innovated supplications. Some recite supplications in very unaccepted manners. They seem to be playing or acting than to be reciting Dhikr (Remembrance of Allah). Examples of this include some people's repetitive recitation of words like "hu" and "ah" which are not Names of Allah at all. In Arabic, the first word "hu" refers to the third person pronoun "he" while the second is an interjection said to express sudden physical pain. So using these words to perform dhikr is an abominable rejected innovation.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Third question from Fatwa No. 2139

Q 3: Is it permissible to read utterances of Dhikr and supplications of the Tijaniyyah order on a regular basis and worship Allah through them or not?

A: The Tijaniyyah Tariqah (Sufi order) is an abominable Bid`ah (rejected innovation in religion) which contradicts the guidance and Sunnah of the Messenger of Allah (peace be upon him). Some of these utterances lead to Shirk (associating others in worship with Allah) and takes whoever believes in it out of Islam, may Allah protect us. Thus, it is impermissible to worship Allah through these utterances, for Dhikrs, like other acts of worship, are bound by religious texts derived from the Qur'an and the authentic Sunnah of the Prophet (peace be upon him). Therefore, you should refer to reciting the Qur'an, and other kinds of Dhikrs and du`a' cited in the books of

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Sunnah, such as Riyadh al-Saliheen by Al-Nawawi, Al-Kalim Al-Tayyib by Ibn Taimiyah, Al-Wabel Al-Sayyib by Ibn Al-Qayyim, Al-Adhkar by Al-Nawawi, and other reliable books of Hadith.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fifth question from Fatwa No. 2392

Q 5: What is the ruling on utterances of dhikr and supplications said on a regular basis by Walis and the Pious such as those adopted by Al-Qadianiyyah, Al-Tijaniyyah and other Sufi orders? Is it permissible to recite such utterances regularly? What is the ruling on the Sufi Book entitled Dala'il Al-Khayrat?

A: First: The Qur'an and the Sunnah contain the permissible Adhkar (mentioning Allah). Some scholars collected these Adhkar such as; Al-Nawawy in his book Al-Adhkar, Ibn Al-Sunny in his book `Amal Al-Yawm Wal Laylah, and Ibn Al-Qayyim in his book Al-Wabil Al-Sayyib. The books of Sunnah contain specific chapters about supplications and you should refer to them.

Second: Pious people are the close ones to Allah who follow His Shari`ah by saying, acting and believing. As for the stray sects such as Tijaniyyah, they are not from Allah's close ones; they are from Satan's followers. We advise you to read the book entitled

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Al-Furqan Bayn Awliya' Al-Rahman wa Awliya' Al-Shaytan, and the book entitled Iqtida' Al-Sirat Al-Mustaqim Li Mukhalafat Ashab Al-Jahim, written by Ibn Taymiyyah.

Third: According to what is mentioned above, it is not permissible for Muslims to recite such utterances regularly. Muslims have to adhere only to the permissible Adhkar cited in the Qur'an and the Sunnah.

Fourth: As for the Sufi Book entitled Dala'il Al-Khayrat, we advise you not to read it because it contains a lot of Bid`ahs (rejected innovation in religion) and polytheistic matters. The Adhkar which are cited in the Qur'an and the Sunnah are sufficient.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 5292

Q: I hope that your esteemed committee will read the poem submitted to you. This poem is a versified Du'a' (supplication) and is recited after Khatmah (completing of one reading of the whole Qur'an). I request for a Fatwa regarding this issue, for I find no one in my country who can give me convincing proof. Would you please give your legal ruling on the permissibility of this Du'a'?

A: First of all, it is not permissible to recite any poem after Khatmah. This applies to the poem in question as well as any other.

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There is nothing reported from the Prophet (peace be upon him) or the Rightly-Guided Caliphs (may Allah be pleased with them) sanctioning this act. Therefore, this practice is considered Bid'ah (innovation in Islam). It was authentically reported that the Prophet (peace be upon him) stated, ❪"Anyone who introduces anything into this matter of ours (Islam) that is not part of it will have it rejected."❫ According to another wording, ❪"Anyone who does an action which is not in accordance with this matter of ours (Islam) will have it rejected."❫

Secondly, We have previously issued a Fatwa no. 5042 regarding the ruling on reciting Du'a' after Khatmah which reads: The Du'a' after Khatmah, which is attributed to Shaykh-ul-Islam Ibn Taymiyyah is not authentic as far as we know. This Du'a' is commonly attributed to Ibn Taymiyyah and we think there is no harm in reciting it. Since there is no proof specifying a certain Du'a', there is nothing wrong with reciting any other Du'a'.

Thirdly, the poem you mentioned involves seeking help, support and protection from other than Allah (Exalted be He) regarding things that only Allah can do. To name but a few, it reads:

We call upon you for help and in your name we beseech; O refuge of the fearful.

O most trustworthy handhold to whom I resort; when the distress befalls as you are my protector.

Hasten your succor. You are the One who brings prompt relief.
You, who possess all glory, inherited

Another example is:

O Ahmad Al-Tijany! O succor to the hearts! Do you not see the distresses befalling us?

All these utterances are major Shirk (associating others with Allah in His Divinity or worship) and lead to eternal abiding in Hellfire if one dies without repenting.

Moreover, the poem involves acts of Bid'ah; such as Tawassul (beseeching Allah) in the name of or by virtue of the status of the Prophet or any other person, pious or not. You must ask Allah for forgiveness and repent to Him. It is Him who says in His Book, ﴿And verily, I am indeed forgiving to him who repents, believes (in My Oneness, and associates none in worship with Me) and does righteous good deeds, and then remains constant in doing them, (till his death).﴾ and ﴿And those who invoke not any other ilâh (god) along with Allâh﴾ ﴿then verily, he repents towards Allâh with true repentance.﴾

Fourthly, Ahmad Al-Tijany and adherents to his Tariqah (Sufi order) are the worst perpetrators of Ghulu (exaggeration/extremism), acts of Kufr (disbelief), Ibtida' (heresy) in religion and deviation from the right by committing acts that are not sanctioned by Allah or His Messenger (peace be upon him). The Permanent Committee previously published examples of Bid'ah and misguidance practiced by these people. We hope these will be beneficial for you and be a reason for your guidance to the path of the saved sect of Ahl-ul-Sunnah wal-Jama'ah (those adhering to the Sunnah and the Muslim main body) whose attributes are expressed in the following Hadith, ﴿"My Ummah (nation based on one creed) will split into seventy-three sects, all of which will be in Hellfire except one." It was asked, "Which will it be, O Messenger of Allah?" He said, "Those who follow the very same (path) that I and my Sahabah (Companions) follow today."﴾

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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Al-Tijaniyyah Tariqah (Sufi order) is one of the most disbelieving and misguided Tariqahs

Seventh question from Fatwa No. 5553

Q 7: What is your opinion concerning Al-Tijaniyyah Tariqah and seeing the Prophet (peace be upon him) in wakefulness?

A: Al-Tijaniyyah Tariqah is one of the most disbelieving, misguided and innovative Tariqahs. The Permanent committee has been asked before regarding this Tariqah, and wrote a research paper detailing a lot of their Bid`ahs (rejected innovation in religion) and falsehoods.

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As for the claim of some Sufis that they see the Prophet (peace be upon him) while they are awake, this is absolutely baseless,

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and Batil (null and void). The Prophet will be seen on the Day of Resurrection when the dead emerge from their graves. It is authentically reported that he (peace be upon him) said: ﴾I will be the first one to emerge from the earth on the Day of Resurrection.﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa No. (2089):

Q: Scholars have expressed conflicting views on offering Salah while being led by imams who adhere to Bid`ah (rejected innovations in religion) or who follow Tariqahs (Sufi orders), especially the followers of Al-Tijaniyyah order. Perusing the treatise composed by Sheikh `Abdul-Rahman Ibn Yusuf Al-Ifriqy (may Allah show mercy to him), who was later the chairman of Darul-Hadith in Madinah, entitled "Al-Anwarul-Rahmaniyyah fi Hidayat Al-Firqah Al-Tijaniyyah", I came to know that the followers of this order, may Allah guide them to the right path, hold false beliefs. I also learnt that they are closer to Shirk and error than to faith, belief in the Qur'an and following the Sunnah of the Prophet (peace be upon him). Consequently, is it permissible to offer Salah while being led by an imam who is a follower of Al-Tijaniyyah order? If your answer is in the negative, is a Muslim permitted to perform Salah with his family at home when all the imams of the Masjids (mosques) in his town adhere to Bid'ah? Furthermore,

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is it permissible to offer a second congregational Salah in the same Masjid after the one that is led by the imam who adheres to Bid'ah and the followers of Al-Tijaniyyah order finishes? My concern is that this might lead to confusion and disunity among the Muslims.

A: Al-Tijaniyyah sect is one of the most disbelieving and erroneous sects. Moreover, they are one of the most straying sects who innovate in religion things for which Allah (Exalted be He) has given no permission. Therefore, it is impermissible to offer Salah while being led by an imam who follows this order. Furthermore, a Muslim has to seek an imam who does not follow Al-Tijaniyyah or any other order that adheres to Bid'ah whose acts of worship and deeds are not characterized by following the example of Muhammad Ibn Abdullah (peace be upon him). However, if there are no imams except those who adhere to Bid'ah, a Muslim is to perform his own congregational Salah in any Masjid whenever one feels safe from trials and from being harmed by such people. If he lives in a country where the people who adhere to Bid'ah are dominant, he should offer congregational Salah with his family or at any place where he feels safe and he has to emigrate, if at all possible, to a place where the Sunnah is established and where Bid'ahs are confronted.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The issue of a mosque controlled by Tijanis

Fatwa No. 2931

Q: There is a village with a relatively large population. It has a spacious Masjid (Mosque) where a group of righteous people offers the five congregational Salahs, for it is the only Masjid in the village. Despite its being able to accommodate a large number of people, it is always vacant as not all villagers maintain the congregational Salah there, except for few righteous people. This dedicated group has seceded from the villagers and admonished them about their Bid`ah (rejected innovation in religion), to say nothing of their differences and negligence in performing their religious obligations incompletely and incorrectly. These villagers adhere to the Tijaniyyah Sufi order. The small (righteous) group has decided to abandon congregational Salah behind the Imam of the village, who is not qualified to lead because he adheres to the villagers' corrupt Tijany creed and encourages their well-known polytheistic gatherings wherein they go beyond the boundaries by deifying the Prophet (peace be upon him). As a result, the new group decided to build a Masjid that is not far from the first one where they can teach their followers the principles of Tawhid (Oneness of Allah), sound `Aqidah (creed), and warn them against Bid`ah and superstitions. Many young men among the Tijanys have now joined the new group which the villagers accuse of being mavericks. They claim that the new Masjid is "Masjid Dirar" (established by way of harm), even though the group has a Shaykh who graduated from Al-Zaytunah (University) and specialized in Maliky Fiqh (Malik's School of Jurisprudence). What is the ruling on this

newly established Masjid? Can it be branded as "Masjid Dirar"? What is the ruling on resisting the Tijanys? What degree of Iman (Faith) do they have? Is it permissible for a student of knowledge to try and rectify this deviant Tijany sect from within their Masjid, while keeping away from the other group that follows the Truth to avoid Fitnah (temptation/trial/sedition) resulting from the establishment of the new Masjid? Should a student of knowledge stand with the minority righteous party and leave the others?

A: First: If the situation is as mentioned - that is, the only Masjid in the village is controlled by followers of the Tijaniyyah Sufi order who practice Bid`ah and superstitions, and that the righteous group has resisted their acts, but they have not responded; resulting in the righteous group leaving to establish a Masjid to offer prayers in ...etc. Then, this Masjid is not Dirar. **Second:** Refuting the superstitions and Bid`ah of the Tijanys is an obligation on the knowledgeable people of Ahl Al-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim community). As for the degree of their Iman, and the ruling on what they have innovated of Bid`ah and superstitions; the Permanent Committee has prepared a written response regarding this issue. .

Third: Whoever has knowledge and feels that they will accept their advice may associate with them and

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counsel them, hoping they will accept the advice and refrain from their Bid`ah, or at least some of their deviant practices. Otherwise, they (advisor) should shun them (the Tijanys).

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Fatwa No. 3087

Q: In our village, there is an Imam who follows Al-Tijaniyyah Tariqah (Sufi order). The followers of this Tariqah receive the wird (sequence of devotional phrases to be repeated at certain times) from the Muqaddam (representative of the order). It is to be pronounced in a loud voice inside the Masjid (Mosque) while sitting in a circle, in the middle of which there is a white cloth. This wird is called Al-Hilalah and it is repeated everyday after Fajr (morning) and `Asr (afternoon) prayers. There is another wird called Al-Wazhifah, which is to be said after `Asr (afternoon) prayer on Friday. This wird ends by saying Alhamdu lillah [All praise is due to Allah] and other forms of Dhikr (Remembrance of Allah).

After preparing for the burial of one of its followers who has died, they put the deceased in the middle of a circle and recite Al-Wazhifah over them. They say while carrying them to the grave, "La ilaha illa Allah (there is no deity but Allah)" in a very loud voice.

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They place the deceased in the grave while saying Salat-ul-Fatih (Remembrance from the Tijaniyyah order). This Imam collects money from the poor and the rich people and gives them to the shaykh at his Zawiyah (Sufi lodge). He praises Shaykh Ahmad Al-Tijany with those who praise him by swaying and tottering. In addition, he goes around the grave of Sidi Al-Hajj in Admasin and supplicates to him to fulfill people's needs. He also gives Fadwat-ul-Ikhals, a type of redemption which is said to save its giver from sins on the Day of Resurrection. The Imams are entitled to grant it only to the followers of the Tariqah. It usually costs 800 Algerian Dinar or more to obtain it. Is it permissible for such person to lead the Salah? Is a congregational Salah that he leads valid?

A: Al-Tijaniyyah order is one of the worst sects in terms of deviation and misguidance and propagation of Bid`ahs (rejected innovations in religion) which are sanctioned neither by Allah (Glorified be He) nor by His Messenger. It is not permissible to pray behind an Imam who follows this Tariqah for Salah behind him is invalid.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Third question from Fatwa No. 4150

Q 3: What is the ruling on reciting the utterances said on a regular basis by Al-Tijaniyyah and Al-Qadiriyyah Tariqahs (Sufi orders)? And what is the ruling on whoever recites them till death? Is it permissible to perform Salah (Prayer) behind such a person and is it permissible to offer the funeral prayer for them after their death? Appreciate your guidance, may Allah guide you!

A: The utterances said on a regular basis by Al-Tijaniyyah and Al-Qadiriyyah is full of superstitions and Bid`ahs (rejected innovation in religion) that lead to Shirk (associating others in worship with Allah), such as seeking help from people other than Allah and the kinds of Dhikr that are not derived from the Qur'an or the Sunnah of the Prophet (peace be upon him). Therefore, it is not permissible to supplicate to Allah through these utterances, offer Salah behind people who worship Allah through them, or perform the funeral prayer for them after their death. As for their end, this is up to Allah who knows the secrets and that which is yet more hidden.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Second question from Fatwa No. 2229

Q 2: Does the Shirk (associating others in worship with Allah) mentioned in the Ayah (Qur'anic verse) ﴾And do not marry Al-Mushrikât (idolatresses, etc.) till they believe (worship Allâh Alone).﴿ **include those who follow some Tariqahs (Sufi orders) such as, Al-Tijaniyyah, Al-Qadiriyyah, those who wear amulets containing Ayahs from the Qur'an, and Muslims who follow idolatry traditions?**

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A: Shirk mentioned in this Ayah includes those who seek the help of jinn, the dead and the absent instead of Allah and those who wear amulets containing anything other than the Qur'an seeking its benefit and recovery from illness. It also involves those who have idolatry traditions similar to those of the people of Jahiliyyah (pre-Islamic time of ignorance). Such traditions include drawing close to people other than Allah through vowing, offering sacrifices, supplication, rubbing and circumambulating the graves as a means of seeking benefit or warding off harm. Whoever does so is included in the general meaning of the Ayah. Therefore, It is not permissible to establish marriage relationships with them until they sincerely believe and repent from all the Bid`ahs (rejected innovation in religion) and from the acts that nullify faith.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The Sixth Question of Fatwa no. 6460

Q6: What is the ruling on the Wird (sayings recited with consistency) of the Tijaniyyah, Qadiriyyah, and other Sufi Tariqahs (orders)?

A: Their Wirds are full of the Bid`ah (rejected innovations in religion) and innovated Dhikr (Remembrances of Allah) like other Sufi orders. It is better for Muslims to take Wird for themselves

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from the Qur'an and remember Allah with Dhikr reported from the Prophet (peace be upon him).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The so-called Salat Al-Fatih

The fifth question of Fatwa No. (7519):

Q 5: The Al-Tijaniyyah sect has their own supplication called Salat Al-Fatih, which they consider to be better than reciting the Qur'an. Is this true? Moreover, on Friday before Maghrib (Sunset) Salah and after Subh (Dawn) Salah, they circle around a piece of cloth on which, they claim, the Prophet (peace be upon him) and Ahmad Al-Tijani sit. During such times they recite the supplication called Salat Al-Fatih. Please, provide evidence and clarify if this practice is proper.

A: All their claims are false. Moreover, their deeds are null and void and are considered to be Bid'ahs (rejected innovation in religion).

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The Qadiriyyah Order

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Exaggeration of the Qadiriyyah

Fatwa no. 1304

Q: The questioner would like to be given a general idea about the Qadiriyyah Tariqah (Sufi order). He read one of the Qadiriyyah books: "Al-Fiyudat Al-Rabbaniyyah fi Al-Ma'athir wa Al-Awrad Al-Qadiriyyah", and saw a poem including some of the claims and feats performed by the shaykh of this Tariqah. He asks if what is said in this poem is true or untrue. The questioner sent the poem along with his question to ask for a general Fatwa (legal opinion issued by a qualified Muslim scholar) on it.

A: The poem that was sent by the questioner shows that the one who wrote it was ignorant, as the things that he ascribes to himself are Kufr (disbelief) and misguidance. He claims that all the scholars' knowledge has been derived from his knowledge and is part of him. He also claims that the Servants' behavior is according to what he legislates for them and that he would be able to close the Fire due to his greatness, except for a prior pledge taken from the Prophet. He says he can help those of his Murid (students) who are loyal to him and save them from ordeals, protect them in this world and in the Hereafter, secure them from fear, and be with them at the Mizan (the Scales for weighing deeds) on the Day of Resurrection.

These are false claims, and could only be said by someone who is ignorant and does not know his own ability.

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Comprehensive knowledge is possessed by Allah Alone, as are the matters related to the Hereafter, and He Alone has control over them; not an angel, a prophet, or a pious person. Allah commanded His Messenger, who was the best of His Creation, to recite to the Ummah (nation) His Words: ﴾Say (O Muhammad صلى الله عليه وسلم): "I possess no power over benefit or harm to myself except as Allâh wills. If I had the knowledge of the Ghaib (Unseen), I should have secured for myself an abundance of wealth, and no evil should have touched me. I am but a warner, and a bringer of glad tidings unto people who believe."﴿ And He (Exalted be He) says: ﴾Say: "It is not in my power to cause you harm, or to bring you to the Right Path."﴿ ﴾Say (O Muhammad صلى الله عليه وسلم): "None can protect me from Allâh's punishment (if I were to disobey Him), nor can I find refuge except in Him.)

The Prophet (peace be upon him) told those closest to him to save themselves and their children from Allah's Punishment through having Iman (Faith) in Him (Glorified be He) and by acting according to His Shari`ah (laws). He also told them that Allah is not in need of them and that Adam, Nuh (Noah), Ibrahim (Abraham) and `Isa (Jesus) will be saying on the Day of Resurrection, "Myself, myself!" So how can a shaykh of the Qadiriyyah Tariqah or anyone else created by Allah save their followers, protect those who are loyal to them, and come with them when their deeds are being weighed on the Day of Resurrection? And how could he close the gates of Hell by his greatness? This is a manifest fabrication and clear Kufr regarding the Shari`ah of the Lord of the Worlds.

The author of this poem has been excessive in his exaggeration and has overstepped the boundaries of the senses,

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the intellect, and the Shari`ah, when he claims that he was in the light of Muhammad before the existence of creation, and that he witnessed the meeting of friends, i.e. when Jibril (Gabriel) met with Muhammad (peace be upon them both); he was with Nuh (peace be upon him) in the ark and witnessed the flood; he was with Ibrahim (peace be upon him) when he was thrown to the fire and saw how the fire cooled due to his Du`a' (supplication); he was with Isma`il (Ishmael) and that the ram was only sent except by his generosity; he was with Ya`qub (Jacob, peace be upon him) when his sight was taken away and that his eyes were only cured with his spit; he was the one who settled Idris (Enoch, peace be upon him) in Jannah (Paradise); he was with Musa (Moses, peace be upon him) when he talked to his Lord and that Musa's stick was taken from his stick; he was with `Isa (peace be upon him) in the cradle; and that it was he who gave Dawud (David) his beautiful voice for recitation. He also makes even more obscene claims than these, as he claims that he is Allah in three verses of his poem, the clearest of which is:

I am the one, the only, and the great one in himself,
I am the describer and the described; the shaykh of the Tariqah.

May Allah be Exalted and Glorified from this great exceeding of the bounds; is there anything worse than this sheer Kufr? May Allah protect us from it!

Dear questioner, may Allah turn you away from this evil you heard and make you feel no need to study the detailed history and biography of Al-Qadiriyyah, and what is in this poem by the shaykh of this Tariqah in terms of falsehood, Kufr, and exaggeration. Exert yourself instead to learn the truth from the Book of Allah

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(Exalted be He), the Sunnah of His Prophet (peace be upon him), and the explanations of the Salaf (pious predecessors) from among the Sahabah (Companions) and their followers of the Qur'an and the Sahih (authentic) Sunnah. We believe that Shaykh `Abdul-Qadir Al-Jilany, to whom this Tariqah is ascribed, is as innocent of what is in this poem as the wolf was innocent of the blood of Yaqub's son. His followers tell many lies about him and ascribe to him that which he is innocent of.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

The ruling on reading the merits and virtues of Shaykh Abdul-Qadir

Tenth question from Fatwa No. 3323

Q 10: What is the ruling concerning gathering one's neighbors to read the virtues of Shaykh Abdul-Qadir, believing that this leads to the love of Awliya (pious people), then offering a feast honoring the guests acting upon the Hadith which reads: ("He who believes in Allah and the Last Day should show hospitality to his guest.") **What is the ruling on that? Is it Haram (prohibited) or Makruh (reprehensible) or Sunnah (a commendable act as done by the Prophet)?**

A: Love of the Awliya' of Allah and honoring a guest are among the most outstanding virtues of Shari`ah and exhorted by the Qur'an and the Sunnah. However, taking the reading of the virtues of Shaykh Abdul-Qadir or someone else as a means for the love of Awliya' and providing a feast as a habit

is a Bid`ah (rejected innovation in religion) which leads to excessive esteeming of Abdul-Qadir and the likes. It could eventually lead people to ask him for help, and seek closeness to Allah through his honor which is legally prohibited. This may be Shirk (associating others in worship with Allah) as in the case of seeking his help instead of Allah. It may also be a means leading to Shirk like supplicating to Allah by the Shaykh's honor. Moreover, the biographies of those Awliya' contain falsehoods and lies which may lead to excessiveness in praising them. What would be better than that would be to gather people to recite the Qur'an and ponder the meaning of its Ayahs, and reading the Sahih (authentic) Hadiths to know the religious rulings and take lessons from them.

May Allah grant success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The Naqshabandiyyah Order

(Part No. 2; Page No. 360)

Fatwa no. 3934

Q: I am seeking knowledge and Iman (Faith) that may please Allah and His Messenger (peace be upon him). Which Islamic books would you advise me to read to strengthen me, especially nowadays when there are many books that contain doubtful matters and falsehoods about the Din (religion)?

Secondly: What is the ruling, in your understanding, on the Sufi Tariqahs (orders) in general, and the Naqshabandi Tariqah in particular?

A: Firstly: You should devote your attention to the Qur'an, reciting it regularly and contemplating its meanings, as the Qur'an is the root of all that is good. You should then attend to the Sunnah of the Prophet (peace be upon him). We recommend the following books on Tawhid (monotheism): "Sharh Al-`Aqidah Al-Tahawiyyah", "Tat-hir Al-I`tiqad" by Al-San`any, "Al-Tawhid" by Ibn Khuzaymah, "Mukhtasar Al-Sawa`iq Al-Mursalah" by Al-Mawsly, "Kashf Al-Shubuhat" and "Al-Tawhid" by Shaykh Muhammad ibn `Abdul-Wahab, "Al-`Aqidah Al-Wasitiyyah" by Ibn Taymiyyah, along with its commentaries, and also his two books: "Al-Hamawiyyah" and "Al-Tadmuriyyah." In the area of Fiqh (Islamic jurisprudence) you can read: "Al-Muhadhab" by Abu Is-haq Al-Shirazy,

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"Zad Al-Ma`ad" and "I`lam Al-Muwaqqi`in" by Ibn Qayyim Al-Jawziyyah, and "`Umdat Al-Fiqh" by Al-Muwaffaq ibn Qudamah. In the field of Hadith, you can read: "Sahih Al-Bukhari", "Sahih Muslim", "Riyad Al-Salihin", "Muntaqa Al-Akhbar", and "Bulugh Al-Maram." In the field of admonitions, you can read: "Al-Da' wa Al-Dawa'" by Ibn Qayyim Al-Jawziyyah, which is known also as "Al-Jawab Al-Kafy liman Sa'ala `an Al-Dawa' Al-Shafy", "Al-Adab Al-Shar'iyyah" by Ibn Muflih, and "Al-Wabil Al-Sayyib" by Ibn Al-Qayyim. **Secondly:** There is a lot of Bid`ah (rejected innovation in religion) practiced among the Sufi Tariqahs, such as holding Dhikr (Remembrance of Allah) circles and gatherings in rows, in which they all repeat the Name of Allah together, saying, "Allah, Allah," one of His Attributes saying, "Hayy (Ever-Living), Hayy," or "Qayyum (Self-Subsisting), Qayyum," referring to Him through the pronoun "Huwa (He), Huwa," or repeating meaningless sounds, such as "Ah, Ah." They also repeat other formulas of Dhikr in which they beseech help from other than Allah, seek support of the dead, such as Al-Badawy, Al-Shadhily, Al-Jilany, and others. Their books contain a lot of Bid`ah and scattered evil, especially Al-Naqshabandiyyah. In their daily Wird (sayings recited with consistency), they repeat the Name of Allah in their hearts, without moving their lips. The Murids (students) evoke their shaykh and his Wird, believing that this will be a means of saving them on the Day of Resurrection. These practices are all abominable acts of Bid`ah; none of these forms of Dhikr were reported

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from the Prophet (peace be upon him) in what was sent to him in the Qur'an and the Sunnah. It is, however, authentically narrated that the Prophet (peace be upon him) said, ("Anyone who does something that we have not ordered (in worship), it will be rejected.") The Prophet also said, ("Anyone who introduces something in this matter of our (the religion) that is not from it, it will be rejected.")

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Al-Habriyyah

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The second question of Fatwa No. (3545):

Q: What is the Shari`ah ruling on the two Tariqahs (Sufi orders) that are prevalent in Algeria called Al-Habriyyun. They were named after their grand Sheikh Al-Habry, who is beloved by them. They believe that they alone are on the right path while other Muslims are in error. Is this Tariqah truthful?

A: The only sound and truthful order is that which was introduced by the Prophet (peace be upon him) and followed by his Companions. Thus, the one who follows his example will be on the right path. However, any order that was innovated after the Prophet (peace be upn him) are to be referred to the Shari`ah. In this way they will be authorized if they are in line with the Sunnah. Otherwise, they will be rejected. Allah (Glorified and Exalted be He) said: ﴿"And verily, this (i.e. Allâh's Commandments mentioned in the above two Verses 151 and 152) is My Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path. This He has ordained for you that you may become Al-Muttaqûn (the pious - see V.2:2)."﴾

Furthermore, you are advised to recite the Qur'an very often and read books of Tafsir (exegesis of the meanings of the Qur'an) especially those composed by Ibn Jarir and Ibn Kathir (may Allah show mercy to both of them). You are also advised to read the Sunnah and its exegesis, especially the Two Sahih (authentic) Books of Hadith (i.e. Sahih of Al-Bukhari and Sahih of Muslim) as well as the four books of Sunan

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along with other books of Hadith such as "Muntaqa Al-Akhbar", "Bulughul-Maram", "Riadul-Salihin" and "Zadul-Ma'ad fi Hady Khayrul-'Ibad" by the knowledgeable scholar Ibn Al-Qayyim (may Allah show mercy to him).

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The Kharijites

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Third question from Fatwa No. 4297

Q 3: What is the meaning of the Hadith of the Messenger of Allah (peace be upon him) ﴿During the last days, some young foolish people who will say the best words will appear. Their faith will not go beyond their throats (i.e. they will have no faith) and will go out from (leave) Islam as an arrow when launched from a bow. So, wherever you find them, kill them, for whoever kills them shall be rewarded on the Day of Resurrection.﴾ **Who is meant by this Hadith? Which time is the Messenger (peace be upon him) referring to in this Hadith?**

A: In this Hadith, the Prophet (peace be upon him) refers to the Kharijites. This is because they go to extremes in religion and declare Muslims to be disbelievers because of the sins they commit, which do not nullify faith. They appeared at the time of `Aly ibn Abu Talib (may Allah be pleased with him) and disputed with him. He invited them to the truth and debated with them. Many of them returned to the truth while others were reluctant to accept it. When the Kharijites attacked the Muslims, `Aly (may Allah be pleased with him) fought them. The rulers who came after him also fought the Kharijites in application of the Hadith mentioned above, as well as another Hadith bearing the same meaning. The followers of the early Kharijites still exist until now. The ruling is general concerning whoever adopts

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their creed anywhere, at any time.

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Al-Ibadiyyah is one of the stray sects

Fifth question from Fatwa No. 6935

Q 5: Is Al-Ibadiyyah regarded as one of the stray sects of Kharijites, and is it permissible to pray behind them?

A: Al-Ibadiyyah is one of the stray sects because of their aggression and rebellion against `Uthman ibn `Affan and `Aly (may Allah be pleased with them both), and it is not permissible to pray behind them.

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The Shiites

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What is the ruling on eating the meat of animals slaughtered by the people who invoke Al-Hasan, Al-Husayn and `Ali at times of adversity?

Fatwa No. 1661

Q: The person asking this question along with a group of people live at the northern borders close to the Iraqi centers. There is a Shiite community belonging to the Ja`fari school of thought. Some people refuse to eat the meat of animals sacrificed by these Ja`fari people. Others eat from it. We wonder if it is lawful to eat this meat or not taking into consideration that they invoke `Ali, Al-Hasan, Al-Husayn, and their leaders in times of adversity or prosperity.

A: If the situation is as the questioner mentioned that the Shiites of the Ja`fari sect invoke `Ali, Al-Hassan, Al-Husayn, and their leaders, they are committing an act of Shirk (associating others in worship with Allah) and thus they are apostates. Therefore, it is unlawful to eat from the meat of the animals they sacrifice, for it is considered meat of dead animals even if they mention Allah's Name when slaughtering them.

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First question from Fatwa No. 3008

Q 1: We are from a tribe living on the northern borders (of Saudi Arabia), and we mix with tribes from Iraq . Those people are idolatrous Shiites who worship shrines and call them Al-Hasan, Al-Husayn and `Aly. When one of them stands up he says: O `Aly, O Husayn. Some people from our tribe have intermarried with them and mix with them in all circumstances. We have tried to teach them but they do not listen. I do not have enough knowledge to teach them but I hate what they do, and I do not mix with them. I have heard that we cannot eat the meat of their sacrificed animals, but some people eat their meat and do not care. Could you please clarify this matter for us?

A: If the situation is as you have mentioned, and those people call `Aly, Al-Hasan and Al-Husayn, and the like, then they are committing major Shirk (associating others in worship with Allah), which takes them out of Islam. It is not permissible to allow them to marry Muslim women, and it is not permissible for us to marry their women, or to eat the meat of their sacrificed animals. Allah (Exalted be He) says: ﴿And do not marry Al-Mushrikât (idolatresses, etc.) till they believe (worship Allâh Alone). And indeed a slave woman who believes is better than a (free) Mushrikah (idolatress), even though she pleases you. And give not (your daughters) in marriage to Al-Mushrikûn till they believe (in Allâh Alone) and verily, a believing slave is better than a (free) Mushrik (idolater), even though he pleases you. Those (Al-Mushrikûn) invite you to the Fire, but Allâh invites (you) to Paradise and Forgiveness by His Leave, and makes His Ayât (proofs, evidence, verses, lessons, signs, revelations, etc.) clear to mankind that they may remember.﴾

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The first question of Fatwa No. 7308

Q 1: What is the Shiite `Aqidah (creed)? Please clarify as much as possible.

A 1: Shiites have numerous sects, some are extremists and others are not. Hence, we recommend you read books written by scholars about their sects and the `Aqidah (creed) of each. These books include Maqalat Al-Islamiyyin, by Abu Al-Hassan Al-Ash`ary; Minhaj Al-Sunnah, by Shaykh Al-Islam Ibn Taymiyyah; Al-Farq bayn Al-Firaq, by Abdul-Qadir Al-Baghdady; Al-Milal wal Nihal, by Al-Shahristany; Al-Fisal fi Al-Milal wa Al-Nihal, by Ibn Hazm; and Mukhtasar Kitab Al-A'immah Al-Ithna `Ashriyyah, and the like. Here you will get adequate information about their creeds.

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Fifth question from Fatwa No. 8187

Q 5: Are all the present Shiites Kafirs (disbelievers) or just their Imams?

A: Shiites nowadays have many sects. For more clarification on this issue, refer to the contemporary books written on deviant sects, and you could also read Mukhtasar Al-Tuhfah Al-Ithna `Ashriyyah and Al-Khutut Al-`Aridah by Muhibb Al-Din

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Al-Khateeb, Minhaj Al-Sunnah by Ibn Taymiyyah, and its abridged version, Al-Muntaqa by Al-Dhahaby.

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The difference between Sunnis and Shiites

The first question of Fatwa No. 8852

Q 1: Please clarify the differences between Sunnis and Shiites. Which of them is the closest to the Sunnah?

A 1: The differences between Ahl Al-Sunnah wa Al-Jama`ah (Those adhering to the Sunnah and The Muslim Community) and the Shiites are major regarding Tawhid (Oneness of Allah), Prophecy, Imamah (leadership or governance) and more. There are many books in this regard, including Minhaj Al-Sunnah by Shaykh Al-Islam Ibn Taymiyyah, Al-Milal wal-Nihal by Al-Shahristany, Al-Fisal by Ibn Hazm, Al-Khutut Al-`Aridah by Muhib Al-Din Al-Khatib, and Mukhtasar Al-Tuhfa Al-Ithna Ashariyyah. You can read about this issue in the above mentioned books.

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The ruling on the statement "`Aly is ranked as a prophet and Jibril (Gabriel) (peace be upon him) was mistaken."

Fatwa No. 8564

Q: What is the ruling on Shiites especially those who say that `Aly is ranked as a prophet and that Jibril (Gabriel) (peace be upon him) mistakenly descended to the Prophet Muhammad?

A: Shiites have been divided into many sects. Whoever among them says that `Aly (may Allah be pleased with him) is ranked as a prophet and that Jibril (Gabriel) (peace be upon him) mistakenly descended to the Prophet Muhammad (peace be upon him) counts as Kafir (disbeliever).

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Second question from Fatwa No. 9247 :

Q 2: What is the ruling on the followers of Al-Imamiyyah Al-Ithna `Ashriyyah (the Twelve Imami Shi'ites), which is one of the Rafidi sects (Shiitic sects which openly reject the legitimacy of the Caliphs before `Aly ibn Abu Talib)? Is there a difference between the scholars of any deviant Muslim sect and its mere followers regarding being deemed as Kaffirs (disbelievers) or Fasiqs (those who openly and flagrantly violate Islamic law)?

A: Any person who follows one of the leaders of Kufr (disbelief) and misguidance and supports their chiefs and masters in oppression and enmity will receive their same ruling, that is, being deemed among the Kaffirs and Fasiqs.

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Allah (Exalted be He) says: ﴾People ask you concerning the Hour﴿ until the Ayah in which Allah says: ﴾And they will say: "Our Lord! Verily, we obeyed our chiefs and our great ones, and they misled us from the (Right) Way.﴿ ﴾"Our Lord! Give them double torment and curse them with a mighty curse!"﴿ You can also refer to the following Ayahs: Ayahs 165, 166 and 167 of Surah Al-Baqarah, Ayahs 37, 38 and 39 of Surah Al-A`raf, Ayahs 21 and 22 of Surah Ibrahim, Ayahs 28 and 29 of Surah Al-Furqan, Ayahs 62, 63 and 64 of Surah Al-Qasas, Ayahs 31, 32 and 33 of Surah Saba', Ayahs 20-36 of Surah Al-Saffat, Ayahs 47-50 of Surah Ghafir, and many other proofs from the Qur'an and the Sunnah. In addition, the Prophet (peace be upon him) fought against the Mushrik (one who associate others with Allah in worship) leaders and followers. Likewise, the Sahabah (Companions of the Prophet) followed in his footsteps and did not differentiate between leaders and mere followers.

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The third question of Fatwa No. (9420):

Q 3: Is Imamite Shia an Islamic sect? Who is the founder? In fact, the Shi`ah claim their sect is traceable back to `Aly (may Allah honor

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his face). However, if the sect of Shiites is not Islamic, in what way will it be non-Islamic? I hope Your Eminence graciously gives me a detailed account provided with valid evidence of the Shiite sect and their beliefs along with highlighting some innovative Islamic sects.

A: The fundamentals and secondary elements of the Shia are Bid'ahs (rejected innovations in religion). You are advised to consult the books "Al-Khututul-'Aridah", "Al-Tuhfa Al-Ithna 'Ashariyyah Abridged" and "Minhajul-Sunnah" by Sheikhu-Islam for an account of many of their Bid'ahs.

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Fatwa No. 11461

Q: It is common in Nigeria that Muslim youth express their love of Ayatollah Khomeini and support for the Iranian Islamic Revolution. These youth think that in today's Muslim world, there is no state that applies Allah's Rulings except Iran and that there is no true Muslim leader except Ayatollah Khomeini. Now these views have started to spread widely in Nigeria. Therefore, we would like you to provide us with a sufficient explanation of the truth of the Iranian Shiites, the leader of their state Ayatollah Khomeini, and what he calls people to?

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Allah Willing, we will translate this explanation into Hausa, our mother tongue, and into English so that we may get rid of these views, for every month the Republic of Iran sends many books to the Muslims of Nigeria. We appreciate your advice. May Allah reward you well and bless you!

A: As to the claim that in today's Muslim world Iran is the only state that abides by Allah's rules and that there is no true Muslim leader but Ayatollah Khomeini, it is sheer falsehood and a lie. The reality of Iran and their creed and the ideas of their leader are witness to this. For example, the Twelvers Imamite Shiah report from their imams that the codex of the Qur'an collected by `Uthman ibn `Affan (may Allah be pleased with him) at the hands of the Companions who had memorized it, was falsified, perverted, and altered. They claim that some of the Qur'an's words and sentences were substituted and some Ayahs (Qur'anic verses) and Surahs were omitted. For more information in this regard, refer to, "Fasl Al-Khitab Fi Tahrif Kitab Rab Al-Arbab" a book by Husayn ibn Muhammad Taqy Al-Nury Al-Tabrasy. In this book the writer claims that the Qur'an was perverted. Also you may refer to the books of other writers who defend the Shiites like "Minhaj Al-Karamah" by Ibn Al-Mutahar. They also overlook the source books of authentic Sunnah like the two Sahih (authentic) books of Al-Bukhari and Muslim. They do not consider them source books for them to derive evidences of legal rulings of `Aqidah (creed) and Fiqh (Islamic jurisprudence) thereof. They do not even depend on them in interpreting and explaining the Qur'an. In fact, they have fabricated books on Hadith and established unsound rules in this concern.

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They depend on these fabricated books to distinguish the authentic from the weak reports. Moreover, among their basic fundamentals for deriving the judgments is the statements of the twelve infallible imams they claim. How can they then have the knowledge of the Qur'an, the authentic Sunnah, and the rules and judgments of Shari`ah to lead the Iranian nation according to the rules of Shari`ah? How then can they claim that there is no true Muslim leader except Ayatollah Khomeini who once stated, "An imam has a praised position, a high status, and a universal caliphate to rule even the atoms of universe. It is one of the basic principles of our school that our imams are endowed with ranks that no honorable angel or a sent prophet can reach. (Refer to "Al-Hukumah Al-Islamiyyah" under the title: "Al-Wilayah Al-Takwiniyyah", p.52:

This is nothing but explicit fabrication and obvious falsehood. We advise you to refer to "Mukhtasar

Al-Tohfah Al-Ethna `Ashriyah" by the polymath Mahmoud Shukri Al-Alousy, "Al-Khutout Al-`Aridah"; a treatise by Muhibudin Al-Khatib, "Minhaj Al-Sunnah Al-Nabawiyah Fi Naqd Kalam Al-Shi`ah Wa Al-Qadariyah" by Shaykh Ahmad ibn `Abdul-Halim ibn Taymiyyah, and "Al-Muntaqa Min Minhaj Al-Sunnah" by Al-Dhahaby .

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Al-Bohara

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Fatwa No. 2289

Q 1: The chief scholar of Al-Bohara urges his followers to prostrate before him each time they visit him. Was this a practice in the lifetime of the Messenger of Allah (peace be upon him) or the Rightly Guided Caliphs? A recent photo has been published of a man prostrating to the Chief scholar of Bohara in the well-known Pakistani newspaper "Man" on 6/10/1977. Find attached a photocopy of the issue.

A 1: Prostration is one of the acts of worship which Allah has ordained His Servants to offer exclusively for Him, and a means by which a servant can draw closer to Allah alone. Allah (Glorified be He) stated: ﴿And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): "Worship Allâh (Alone), and avoid (or keep away from) Tâghût (all false deities i.e. do not worship Tâghût besides Allâh)."﴾ ; ﴿And We did not send any Messenger before you (O Muhammad صلى الله عليه وسلم) but We revealed to him (saying): Lâ ilâha illa Ana [none has the right to be worshipped but I (Allâh)], so worship Me (Alone and none else)."﴾ and ﴿And from among His Signs are the night and the day, and the sun and the moon. Prostrate yourselves not to the sun nor to the moon, but prostrate yourselves to Allâh Who created them, if you (really) worship Him.﴾ Thus, Allah (Glorified be He) has forbidden His servants to prostrate themselves either to the sun or the moon, which are merely two of His created Signs and

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do not deserve either prostration or any other act of worship. Allah (Glorified be He) has ordained that He be singled out in worship as the Creator of the sun and the moon and all creation. Thus, it is incorrect to prostrate to other than Allah. He (Glorified be He) stated: ﴿Do you then wonder at this recitation (the Qur'ân)?﴾ ﴿And you laugh at it and weep not,﴾ ﴿Wasting your (precious) lifetime in pastime and amusements (singing, etc.).﴾ ﴿So fall you down in prostration to Allâh and worship Him (Alone).﴾ In these Ayahs, Allah ordains His servants to prostrate themselves to Him Alone, then He generalizes His order by commanding His Servants to turn to Him Alone with all acts of worship. Therefore, if the case of the Bohara is as mentioned in the question; prostration to their chief as an act of worship deifying him besides Allah, then what he has done of ordering them (Bohara) to prostrate themselves to him and his acceptance of this behavior renders him a Taghut (a false god) calling to a personality cult. Consequently, both parties, the followers (Bohara) and the followed (Bohara chief) are Kafir (disbelievers) in Allah and Islam. We seek refuge in Allah from this.

Q 2: It is a tradition for women to kiss the hands and feet of the leader of their sect. They even kiss the hands and feet of each one of his family members. Is it permissible in Islam for women to touch the hands of these non-Mahram men?

A: Firstly, what you have mentioned in regards to women who belong to Al-Buhara and kiss the hands and feet of their leader and each of his family members, is impermissible. There is no report affirming that this act was done to the Prophet (peace be upon him) or any of the Rightly-Guided Caliphs. The reason behind the impermissibility of this act is the excessive reverence it involves of a person which may be a means leading to Shirk (associating others in worship with Allah).

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Secondly, it is impermissible for a man to shake hands with or touch the body of a non-Mahram woman because it is one of the causes of fitnah (temptation) and a means to committing more harmful deeds including Zina (illegal sexual intercourse outside marriage). It was authentically reported from `Aishah that she (may Allah be pleased with her) said, ﴾The Messenger of Allah (peace be upon him) would test the believing women who emigrated to him with the Ayah that reads, ﴾O Prophet! When believing women come to you to give you the Bai'ah (pledge)﴿ ... ﴾Oft-Forgiving, Most Merciful.﴿ `Urawah (the sub-narrator) said that `Aishah maintained, "So whoever of the believing women agreed to these conditions, the Messenger of Allah (peace be upon him) would say to her, 'I have accepted your Bai'âh by words.' By Allah, his hand never touched the hand of any woman when accepting their Bai'âh; he accepted their Bai'âh by saying 'I have accepted your Bai'âh on this basis.'"﴿ Although there was a good reason for shaking hands, the Messenger of Allah (peace be upon him) who is infallible accepted the women's Bai'âh by words only not by shaking hands with them. Therefore, other Muslims should do likewise and avoid shaking hands with non-Mahram women. It is forbidden for the leader in question and his family members to let women kiss their hands and feet. It was authentically reported that the Prophet (peace be upon him) said, ﴾I do not shake hands with women.﴿ Also, Allah

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(Glorified and Exalted be He) says,﴾ Indeed in the Messenger of Allâh (Muhammad صلى الله عليه وسلم) you have a good example to follow﴿ (Surah Al-Ahzab, 33:21)May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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Q 3: The grand scholar of Buhara claims to be the overall controller of the soul and faith - meaning, religious beliefs - on behalf of his followers.

A: If it is true that the grand scholar of Buhrah claims to be as such, his claim is false. However, his claim denotes one of two possible meanings, both of which are false. First, by claiming that he is the controller of the souls and faith he might mean that the hearts and souls are controlled by him so that he directs them wherever he likes either guiding them to faith or leading them astray. This is an attribute of Allah only. Allah, (Glorified be He) said: ﴾And whomsoever Allâh wills to guide, He opens his breast to Islâm; and whomsoever He wills to send astray, He makes his breast closed and constricted, as if he is climbing up to the sky. Thus Allâh puts the wrath on those who believe not.﴿ Allah also said: ﴾He whom Allâh guides, he is the rightly guided; but he whom He sends astray, for him you will find no Walî (guiding friend) to lead him (to the right Path).﴿ There are also many other verses saying that controlling the hearts; either guiding them or leading them astray is up to Allah (Exalted be He) alone and not to any one else. Moreover, the Prophet (peace be upon him) is authentically reported to have said: ﴾The hearts of the slaves are between two fingers of the Most Beneficent. He turns them to any (direction) He likes.﴿

At one time, the Prophet (peace be upon him) ws terrified and he supplicated

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Allah saying: ﴾O Turner of the hearts, fix my heart steady on Your religion.﴿ Second, by claiming that he is the controller of the souls and faith on behalf of his followers, he might mean that his faith spares theirs, by virtue of which they will be rewarded and saved from punishment even if they do misdeeds and commit sins and crimes. However, this notion runs counter to Qur'anic facts like those stated in the saying of Allah (Exalted be He): ﴾He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned.﴿ Allah also said: ﴾Every person is a pledge for that which he has earned.﴿ To the same effect, Allah said: ﴾Every person is a pledge for what he has earned,﴿ ﴾Except those on the Right, (i.e. the pious true believers of Islâmic Monotheism).﴿ ﴾In Gardens (Paradise) they will ask one another,﴿ ﴾About Al-Mujrimûn (polytheists, criminals, disbelievers), (And they will say to them):﴿ ﴾"What has caused you to enter Hell?"﴿ Furthermore, Allah (Exalted be He) said: ﴾whosoever works evil, will have the recompense thereof, and he will not find any protector or helper besides Allâh.﴿ ﴾And whoever does righteous good deeds, male or female, and is a (true) believer [in the Oneness of Allâh (Muslim)], such will enter Paradise and not the least injustice, even to the size of a speck on the back of a date-stone, will be done to them.﴿ Moreover, Allah (Exalted be He) said: ﴾And that man can have nothing but what he does (good or bad).﴿ By the same token, Allah said: ﴾And no bearer of burdens shall bear another's burden; and if one heavily laden calls another to (bear) his load, nothing of it will be lifted even though he be near of kin.﴿ There are also many other verses indicating that

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every person will be rewarded for his own deeds whether or not they are good or bad. In this regard, it is authentically reported that ﴿when Allah revealed the verse: ﴿And warn your tribe (O Muhammad صلى الله عليه وسلم) of near kindred.﴾ Allah's Messenger (peace be upon him) got up and said, "O people of Quraysh (or similar words)! Buy (save) yourselves (from Hellfire) as I cannot save you from the punishment of Allah (may He be Exalted); O `Abbas Ibn `Abdul-Muttalib! I cannot save you from Allah's Punishment, O Safiyyah, the Aunt of Allah's Messenger! I cannot save you from Allah's Punishment; O Fatimah bint Muhammad! Ask me anything from my wealth, but I cannot save you from Allah's Punishment.﴾

The Permanent Committee for Scholarly Research and Ifta

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Q4: The leader of Al-Buhrah, India, claims that he owns all the Waqf (endowments) properties and he will not be called to account for all the Sadaqah (voluntary charity). He was claimed to be Allah on earth, by the late scholar, Tahir Sayf Al-Din, during a case in the High Court of Bombay, who said that he has complete power over his followers.

A: What was mentioned in the question, regarding the claims of the leader of Al-Buhrah, that he owns all the Waqf properties, that he will not be called to account for all the Sadaqah, and that he is Allah on earth, all these are false claims, whether they were made by him or by others. As for the first claim, Waqf properties are not owned, but what is owned is the benefit of their produce and this should be given to those for whom the Waqf was made

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and not elsewhere. So the leader of Al-Buhrah does not own any Waqf properties or any of their produce, unless there has been a Waqf dedicated to him, if he has a right to it.

As for the second claim, that he will not be held accountable; everyone will be held accountable for all their actions, including the distribution of Sadaqah, according to the Book of Allah, the Sunnah (whatever is reported from the Prophet), and the Ijma` (consensus) of the Muslim scholars.

As for the third claim that he is Allah on earth, this is a sheer Kufr. Anyone who claims this is a false god, deifying themselves and asking to be worshiped, which is Batil (null and void). The nullity of this matter is necessarily known to all Muslims.

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Q 5: He claims that he has the right to announce repudiation and social boycott from those who object to these deeds.

A: If these are the traits of the senior scholar in Buharah as is mentioned in the question, then he is not permitted to announce repudiation from those who object to what he commits of kinds of Shirk (associating others in worship with Allah). He should accept their advice and give up appointing himself as a deity and being described with attributes that are Allah's alone as Al-Uluhiyyah (Allah's Exclusive Right to be worshipped) and possession of hearts and souls. He should also stop asking his followers to worship him and to exaggerate in supplicating and surrendering to him and to members of his family. Moreover, those who object to what he commits of Shirk should repudiate him and his misguidance if he does not accept their advice by following the Qur'an and the Sunnah of the Prophet Muhammad (peace be upon him). They should also repudiate his followers and all those who are similar to them of Taghuts (false gods) and their worshippers.

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Allah (Exalted be He) says: ﴾And hold fast, all of you together, to the Rope of Allâh (i.e. this Qur'ân)﴿ , ﴾Indeed in the Messenger of Allâh (Muhammad صلى الله عليه وسلم) you have a good example to follow for him who hopes for (the Meeting with) Allâh and the Last Day, and remembers Allâh much.﴿ , ﴾And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): "Worship Allâh (Alone), and avoid (or keep away from) Tâghût (all false deities i.e. do not worship Tâghût besides Allâh)."﴿ , ﴾Those who avoid At-Tâghût (false deities) by not worshipping them and turn to Allâh (in repentance), for them are glad tidings; so announce the good news to My slaves -﴿ ﴾Those who listen to the Word [good advice Lâ ilâha illallâh - (none has the right to be worshipped but Allâh) and Islâmic Monotheism] and follow the best thereof (i.e. worship Allâh Alone, repent to Him and avoid Tâghût) those are (the ones) whom Allâh has guided and those are men of understanding.﴿ , ﴾Indeed there has been an excellent example for you in Ibrâhîm (Abraham) and those with him, when they said to their people: "Verily, we are free from you and whatever you worship besides Allâh: we have rejected you, and there has started between us and you hostility and hatred for ever until you believe in Allâh Alone"﴿ to His saying: ﴾Certainly, there has been in them an excellent example for you to follow - for those who look forward to (the Meeting with) Allâh and the Last Day. And whosoever turns away, then verily, Allâh is Rich (Free of all needs), Worthy of all Praise.﴿

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Q6: Does Islam permit persecution on a religious basis? Al-Buharah are Muslims who believe in all the teachings of Islam and the Qur'an. All Muslims should believe in the Qur'an.

A: Islam does not permit persecution against true Muslims who are truthful in their faith and in following the Qur'an and the guidance of the Messenger of Allah (peace be upon him. Moreover, doing so is prohibited and may be considered Kufr (disbelief). If the reality of the senior Buharah scholar and his followers is as what you have mentioned in your questions, then they are disbelievers who do not believe in the principles of Islam or the guidance of the Qur'an and the Sunnah of the Prophet (peace be upon him). It is not unlikely for them to persecute those who are truthful in their belief in Allah, His Book, His Messenger (peace be upon him) and the Sunnah of the Messenger of Allah. Disbelievers in every nation used to persecute the messengers of Allah sent to guide them.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The Isma`ili Sect

(Part No. 2; Page No. 392)

Fatwa No. 5508

Q: What is the view of Sunni scholars regarding the Isma`ili and Agha Khani sects who live in many places and most of them live in the north of Pakistan. Following are some of their views that explain their doctrine.

1- The word of Faith: 'I testify that there is no deity but Allah, Muhammad is the Messenger of Allah, and `Ali, the Commander of Believers, is Allah.' The Isma`ilis and Agha khans say these words are the word of Shahadat Al-Tawhid i.e. the testimony of belief in monotheism, and the true word of Islam.

2- The Imam: They believe that Agha Khan Shah Karim is their imam (religious leader) who has dominion over everything; the earth, the heavens, and what is in and between them. They even believe he is the supreme ruler of the whole world.

3- The Shari`ah: They do not believe in the truth of Islamic Shari`ah. In fact, they believe that Agha Khan is the embodiment and the true tongue of the Qur'an. They also believe that he is the "Ka`bah" and "Al-Bait-al-Ma'mur" (i.e. Allah's House in the seventh heaven) and the one to be followed and no one else. Their books say that the word "Allah" mentioned in the Qur'an is the apparent term used to refer to Imam Agha Khan.

4- Salah (Prayer): They do not believe that the Five Prayers are obligatory. Only three formulae of supplication are required instead.

5- The Masjid (mosque): They take a place of worship called Jama`at khanah instead of mosques.

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6- Zakah (obligatory charity): They deny that Zakah is obligatory. They instead allocate 10% of their wealth to the Agha Khan calling it as "dushond" or "Mal-Al-Wajibat i.e. money for religious obligations".

7- Sawm (Fast): They deny that it is obligatory to fast the month of Ramadan.

8- They do not believe that Hajj is obligatory, rather they believe that their belief in Agha Khan is itself Hajj.

9- Salam (Islamic greeting): Instead of the Islamic formula of greeting, they invented a special greeting. When one of them meets another, he says, "`Ali madad" (May `Ali help you!). The other replies, "Mawla `Ali madad" i.e., (`Ali is a sufficient master for help!)

This is a brief note about their sayings and the `Aqidahs (creeds) they adopt. Now I would like to ask few questions.

1- Are the Isma`ilis considered a Muslim sect or a disbelieving one? 2- Is it permissible to offer Funeral Prayer for their dead people? 3- Is it permissible to bury them in the Muslims' graves? 4- Is it permissible to intermarry with them? 5- Is the meat of their sacrificed animals lawful for Muslims? 6- Should they be treated like Muslims?

In the Name of Allah, the Great, we ask you to answer our request for Fatwa to dispel the doubts in many Muslims' minds. In the past, the followers of this sect used to hide their false `Aqidah (creed), therefore the early Muslim shaykhs called them Al-Batinayyah (those who hide their real faith). Nowadays, they overtly call people to their false `Aqidah (creed) to lead Muslims astray in matters related to `Aqidah (creed) and for some other purposes we do not yet know.

A: First: The belief that Allah is incarnated in `Ali or in any other being is sheer disbelief that excludes a person from Islam. Likewise, the belief that any being other than Allah (Glorified be He) can control the heavens and earth, is disbelief as well. Allah (Exalted be He) says: ﴾Indeed your Lord is Allâh, Who created the heavens and the earth in Six Days, and then He rose over (Istawâ) the Throne (really in a manner that suits His Majesty). He brings the night as a cover over the day, seeking it rapidly, and (He created) the sun, the moon, the stars subjected to His Command. Surely, His is the Creation and Commandment. Blessed is Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists)!﴿

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Second: Whoever believes that there is anything to be followed other than the Shari`ah revealed to Prophet Muhammad (peace be upon him), is a disbeliever and excluded from Islam. The Shari`ah of Islam is the Qur'an revealed by Allah to Muhammad as Allah (Exalted be He) says: ﴾And (it is) a Qur'ân which We have divided (into parts), in order that you might recite it to men at intervals. And We have revealed it by stages (in 23 years).﴿ The Shari`ah includes the Sunnah which explains the Qur'an as Allah (Exalted be He) says: ﴾And We have not sent down the Book (the Qur'an) to you (O Muhammad صلى الله عليه و سلم), except that you may explain clearly unto them those things in which they differ, and (as) a guidance and a mercy for a folk who believe.﴿ **Third:** Whoever denies any of the Pillars of Islam or any of the well-established religious matters, is a Kafir (a disbeliever) and a renegade.

Fourth: If the followers of this sect are as you mentioned in the question, it is not permissible for Muslims to pray for their dead or bury them in Muslims' graves. Also, it is not permissible to intermarry with them, eat from their sacrificed animals, or even treat them like Muslims.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The Bareilwi order

(Part No. 2; Page No. 396)

Fatwa No. 3090 :

Q: In Pakistan, there is an order known as the Bareilwi or the order of Nawary, as named after its current leader Nawari. I ask Your Eminence about the ruling of Shari`ah (Islamic law) on this order, its beliefs and the validity of offering Salah (Prayer) behind one of its members. May your answer relieve many confused hearts that are unaware of the truth! I again remind you of some of their common myths and beliefs, which are:

1- Believing that the Messenger (peace be upon him) is alive

2- Believing that the Messenger (peace be upon him) knows the Ghayb (unseen) and is present, especially after the Jumu`ah (Friday) Prayer

3- Believing that the Messenger (peace be upon him) has the right of giving intercession in advance

4- Believing in the Awliya' (pious people) and the dead at whose graves they offer Salah and ask for help

5- Building domes and lighting the graves

6- Repeating their famous supplication: O Muhammad, the Messenger (peace be upon him)

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7- Getting angry with anyone who says Ta'min (saying: "Amin" after reciting Surah Al-Fatihah) aloud and raise their hands in Salah and considering them as belonging to the Wahhabi order

8- Finding it extremely strange that people use Miswak (tooth-cleansing stick) before offering Salah

9- Kissing the fingers during Wudu' (ablution) and Adhan (call to Prayer) as well as after Salah

10- Their Imam always recites the following Ayah (Qur'anic verse) after Salah: ﴿Allâh sends His Salât (Graces, Honours, Blessings, Mercy) on the Prophet (Muhammad صلى الله عليه وسلم), and also His angels (ask Allâh to bless and forgive him).﴾ Consequently, the Ma'mums (persons being led by the Imam in Prayer) invoke Allah to send peace upon the Prophet collectively and loudly.

11- Gathering in circles after the Jumu`ah Prayer and engaging in loud singing and praise

12- Serving many kinds of food, including desserts, inside the Masjid (mosque) after ending the recitation of the whole Glorious Qur'an during Tarawih (special supererogatory night Prayer in Ramadan)

13- Building Masjids and being too preoccupied with decorating them in addition to writing on the Mihrab: O Muhammad

14- Considering themselves the followers of the Sunnah and true `Aqidah (creed) and deeming those who do not follow their order as wrong

15- What is the ruling of Shari`ah (Islamic law) on offering Salah behind the members of this order?

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It is worth mentioning that I am a medical school student, living in Karachi near a Masjid subject to the supervision of the Bareilwi order.

A: It is impermissible to offer Salah behind an Imam who adopts such beliefs. If the Ma'mum knows that the Imam adopts these beliefs, then the Salah of the former will not be valid. Most of these beliefs entail Kufr (disbelief) and Bid`ah (rejected innovations in religion). They also contradict Tawhid (belief in the Oneness of Allah), which Allah revealed to His Messengers and in His Books, and are incongruous with the plain texts of the Qur'an. For example, Allah (Glorified be He) says: ﴾Verily you (O Muhammad صلى الله عليه وسلم) will die, and verily they (too) will die.﴿ Allah also says: ﴾And the mosques are for Allâh (Alone): so invoke not anyone along with Allâh.﴿ Hence, Muslims are required to reject their Bid`ah in a kind way. If they agree, then praise is due to Allah. If not, they should leave the company of those people and offer Salah in the Masjids of Ahl-ul-Sunnah (those adhering to the Sunnah). Khalil Al-Rahman (Prophet Ibrahim - peace be upon him) is a good example of such a case as is clear from the following Ayah: ﴾"And I shall turn away from you and from those whom you invoke besides Allâh. And I shall call upon my Lord and I hope that I shall not be unblest in my invocation to my Lord."﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and 'Ifta

Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

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Druze

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Fatwa No. 1800

All praise is due to Allah and peace and blessings be upon His Prophet, upon his family and Companions.

To proceed:

The Permanent Committee for Scholarly Research and Ifta' have studied the letter sent by His Excellency the Deputy-Interior Minister to his Eminence the General Chairman No. 2/5400 on 15/5/1397 A.H. The Committee also read the two brochures attached to his letter detailing two alleged debates: The first was held between a durzi student who is studying in Al-Azhar and someone that he claimed to be the Grand Shaykh of Al-Azhar called Mustafa Al-Rafi`y. The second was held between a person who ascribed himself (according to the letter) to Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim community) called Shaykh Al-Haq Al-Husayny and a durzi professor called Abu Hasan Hany Zaydan. According to the request of His Excellency to study this letter, the response comes as follows:

Firstly: An abstract about the doctrine of the Druze **which unveils their reality.**

Secondly: A brief explanation about the two debates explaining their illusion and misconception.

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First: An abstract about the Druze doctrine

Druze are a secret sect of the Batini Qarmatians who entertain camouflaging their religious convictions to deceive non-Durzi people. Sometimes, they pretend to be religious, ascetic, pious and show false religious jealousy. They also feign love of Rafidah, Sufism and Al Al-Bayt (Members of the Prophet's extended family). They claim that they are reformers who reconcile between people and gather them aiming to deceive them with regards to their religion. They continue doing so until they become strong and receive support from a ruler, they then show their reality, declare their dogmas and reveal their intentions. At this time, they will be the callers to evil, corruption and a destructive means to religions, dogmas and ethics.

This fact is very clear for those who know their history and biography from the first day `Abdullah ibn Saba' Al-Himyary, the Jew, laid down their foundations and established their principles. They inherited these principles from each other and applied them well till the present time.

Although Druze is a sect from the Batini Qarmatians, they have their own manifestations related to their genealogy, the time in which they appeared and the circumstances which helped them emerge.

Following is the summary of it all, in addition to the examples and the judgment of scholars regarding them:

1- Druze are ascribed to Durzy, who is:

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Abu `Abdullah Muhammad ibn Isma`il Al-Durzy. His name may be related as `Abdullah Al-Durzy or Durzy ibn Muhammad. It is said that Muhammad ibn Isma`il Al-Durzy is Tishtakin or Hishtakin Al-Durzy. It is said that they are ascribed to Tayruz, a Persian country. Al-Zabidy wrote in Al-Taj that the correct form is Darzy taken from the children of Darzah who are low people and tailors.

2- Muhammad ibn Isma`il Al-Durzy appeared during the reign of Al-Hakim Bi-Amrih Abu `Aly Al-Mansur ibn Al-`Aziz, one of the `Abidy kings who ruled Egypt for two hundred years and falsely claimed that they were from Al-ul-Bayt and that they are from the offspring of Fatimah (may Allah be pleased with her).

At first, Muhammad ibn Isma`il Al-Durzy was a member of Al-Isma`iliyyah Al-Batiniyyah sect which claims to be from the followers of Muhammad ibn Isma`il ibn Ja`far Al-Sadiq, then he rebelled against them and contacted Al-Hakim Al-`Abidy who agreed to his claim of godhood and called people to worship him alone.

This man claimed that Allah was incarnated in `Aly and the spirit of `Aly passed to his offspring one by one until it reached Al-Hakim and Al-Hakim authorized him to conduct the affairs of Egypt to make people follow him in his call. When his matter was disclosed, Muslims rebelled against him in Egypt and killed some of his followers. When they tried to kill him, he escaped and took shelter with Al-Hakim who gave him money and commanded him to go to Al-Sham (The Levant) to spread his call there. He went to Al-Sham and settled in the valley of Taymullah ibn Tha`labah western Damascus, where

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he called people to deify their ruler and spread the principles of Druze there and distributed money to them and they responded to him.

Another Persian person names Hamzah Ibn `Ali Ibn Ahmad Al-Hakimy Al-Durzycalled to deifying their ruler. This man was from the leaders of Al-Batinayyah (Batini). He came into contact with the men of the secret call from among the followers of Al-Hakim. He called for deifying him secretly until he became one of the pillars then he claimed that he is the messenger of Al-Hakim, who agreed to this. When Al-Hakim passed away his son `Aly, nicknamed, Al-Dhahir took over to reinforce Allah's religion and free himself from the call to deify his father. This call was fought in Egypt and Hamzah escaped to Al-Sham (The Levant) and was followed by some of his followers and settled in the district which was later called Jabal Al-Druz (the Druze Mountain) in Syria.

The principles of Druze are as follows:

(A) Incarnation: They believe that Allah was incarnated in `Aly (may Allah be pleased with him) then in his offspring after him one by one until He was incarnated in Al-Hakim Al-`Abidy Abu `Aly Al-Mansur ibn Al-`Aziz. Godhood is incarnated in him. They also believe in the return of the Al-Hakim and that he disappears and appears. (B) Taqiyyah (hidden intention): They do not reveal their reality except to their followers and do not reveal their secrets except to those whom they trust of their followers. (C) Infallibility of Imams: They believe that their imams are infallible from

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sin and fault. Moreover, they deify them and worship them instead of Allah as they did with Al-Hakim. (D) Claiming the knowledge of the unseen: They claim that the Shar`i texts have inward meanings which are really meant. Based on this principle, they have built their manipulation and deviation to the Shar`i texts, instructions and prohibitions. As for their manipulation of the legal reports, they denied the Perfect Attributes of Allah, the Hereafter, Reckoning therein, Paradise and Hellfire and replaced them with reincarnation i.e. the transfer of the spirit of the dead to another body at the time of its creation to live therein in bliss or in misery. They say: "eternal time, everlasting world, wombs beget and earth swallows." Furthermore, they deny the existence of Angels and Messengers and follow philosophers who follow Aristotle in his principles or theories. As for their manipulation of the texts of obligations such as commands and prohibitions, they deviated from their real meaning and said: The meaning of Salah is to know their secrets and not to perform the five daily Salahs day and night. Sawm (Fasting) is to conceal their secrets and not to abstain from things which nullify fasting from dawn to sunset. Hajj is to visit their holy Shaykhs who made lawful

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the Shameful sins (illegal sexual intercourse, etc.) whether committed openly or secretly such as marrying one's mother, daughters and other manipulations of the texts and denying what has been related therein of Allah's Shari`ah that He imposed on His servants. Therefore, Abu Hamid Al-Ghazaly said concerning them: What is apparent of their doctrine is like Rafidah (a Shi`ah group denying the caliphates of Abu Bakr Al-Siddiq and `Umar ibn Al-Khattab and making accusations against them and many other Companions of the Prophet) and what is hidden is sheer Kufr (disbelief). They resemble Ikhwan Al-Safa in their doctrines, actions and style. (E) They hold the belief of Darwinism: They say that nature generates life while death emerges due to the halt of the instinct heat such as the extinction of an oil lamp when the oil runs out except for those who are killed in accidents. (F) Hypocrisy and lying in the call: They feign love to Al-ul-Bayt before the people whom they want to call to their beliefs. If they respond to them, they call them to the doctrine of Rafidah and show them the Sahabahs' (Companions) defects. When they accept this, they show the defects of `Aly and curse him. When they accept that, they show the defects of the prophets. They say that prophets have secrets that are contrary to what they called their nations to and that they (prophet) were clever as they laid down legal laws for their nations to achieve worldly benefits and interests etc.

The ruling on them

Shaykhul Islam Ibn Taymiyyah (may Allah be merciful with him) was asked about the ruling on Druze and Al-Nusayriyyah and his answer comes as follows:

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Druze and Nusayriyyah are Kafirs (disbelievers) according to the Ijma` (consensus) of all Muslims. It is not permissible to eat from their slaughtered animals or marry their women. Moreover, they reject the obligation of the Jizyah (poll tax required from non-Muslims living in an Islamic state), so they are apostates not Muslims, Jews or Christians. They also reject the obligation of observing the daily five Salah, the fasting of Ramadan, performing Hajj or prohibiting what Allah and His Messenger have prohibited such as carrion (flesh of dead animals), wine and the like. They are Kafirs according to the Ijma` of all Muslims even if they pronounce the two Shahadahs (testification of faith).As for As for Al-Nusayriyyah, they are the followers of Abu Shuhayb Muhammad ibn Nusair. He was one of the excessive people who claimed that `Aly is a God and used to recite the following chant:

I testify that there no deity but
Haydarah Al-Anza` (the bold) Al-Batin (the strong fat)
there is no screen on him but
Muhammad the truthful and trustworthy
no way to him but through
Salman Owner of Power, the Most Strong

As for Druze, they are the followers of Hashtakin Al-Durzy who was one of the freed slaves of Al-`Abidy, one of the rulers of Batini Egypt. Al-`Abidy sent Hishtakin to the people of the valley of Taymullah ibn Tha`labah. He called them to the godhood of the ruler whom they call Al-Bari Al-Ghulam and used to swear by him. They are related to Al-Isma`iliyyah sect who believe that Muhammad ibn Isma`il abrogated the Shari`ah of Muhammad ibn `Abdullah. Their Kufr is more than that of excessive people. They believe in the oldness of the world and deny resurrection, the obligations of Islam and its prohibitions. They are from the Batini Qarmatians whose Kufr is more than that of the Jews, the Christians and the Arab Idolaters. Their aim is to be philosophers

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such as Aristotle, and his suchlike or Magi. Their doctrine is composed of theories of philosophers and the doctrine of Magi, but they feign their belonging to the Shiite, Allah knows best.

Shaykh Al-Islam Ibn Taymiyyah (may Allah be merciful with him) said to refute the suspicion of Druze:

All Muslims are in agreement that those people are Kafirs and whoever has doubt concerning this fact is also a Kafir like them. They are not like the people of the Book nor polytheists, but they are straying Kafirs whose food is not allowed to be eaten and their women may be taken in captivity. Their money should be taken because they are apostates and their repentance may not be accepted but they should be killed wherever they are and be cursed as they were described. It is not permissible to appoint them as guards on the gates. Moreover, their scholars or so called reformers should be killed so as not to mislead others. It is prohibited to sleep with them in their houses, accompany them, walk with them or escort their dead people. It is prohibited for the Muslim ruler to ignore establishing the penalty prescribed by Allah to these people. All help is from Allah and on Him we shall rely!

Unveiling the lie, fraud and guile found in the first debate:

1- In the beginning of the first debate, it is mentioned that it took place between a Durzy student in Al-Azhar, Shaykh Shawqy Hamadah and the great grand Imam of Al-Azhar, Shaykh Mustafa Al-Rafi`y whom he called later the great grand Shaykh of Al-Azhar.

This matter contains confusion, ambiguity, lying and false claims. As for the confusion and ambiguity,

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Imam Al-Azhar is the one who leads people in the five obligatory daily prayers in Al-Jami` Al-Azhar (Al-Azhar Mosque), in which he may deliver the Friday Khtbah (sermon). This Imam is officially affiliated to the Ministry of Waqf. On the other hand, the great grand Shaykh does not lead the people in Salah nor deliver the Friday Khutbah. He is responsible for the education in Al-Azhar University, and is superior than the one who leads people in Salah. As to the lie, the person called Mustafa Al-Rafi`y has not been known to be the grand Shaykh of Al-Azhar at any time. History is the witness against these allegation and the strongest evidence that the writer of this review does not substantiate his claim, so this debate is fabricated. This is not strange, as the Druze related to Batini are characterized by fabrication, lying and concealing facts.

2- Al-Durzy said to the alleged Shaykh Mustafa Al-Rafi`y: What is your opinion about the Druze?

Then, Shaykh Rafi`y said: With regard to the habits, customs and morals of Druze, they are Muslims. However, with regard to their religion, they are not Muslims.

Such an answer could not be issued by a Muslim knowing the principles and rules of Islam well and who knows the doctrines of Druze, their actions and conditions, so how can we imagine that it was issued by the Grand Shaykh of Al-Azhar. The principles of Islam and the history of

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Druze prove that the Druze are not Muslims whether outwardly or inwardly. When they have a chance, they expose and express their atheism and Kufr, violate Muslims' blood, honor and money as well as making mischief in the land as done in the time of Al-Hakim Al-`Abidy, one of the `Abidy rulers in Egypt. When crisis strikes them and they find no way out, they conceal their intentions, become religious and show themselves as reformers as a matter of hypocrisy and Kufr. This is their condition with Muslims. In spite of this, the durzy student disapproved of the answer of whom he called The Grand Shaykh of Al-Azhar.

2- **He (the Durzy student) said: What is the reason?**

The alleged Shaykh answered: Because they worship Al-Hakim. The Durzy student was so angry and accused the Shaykh of being in error, which means that he denies the existence of the true God. This is a clear sign of the Kufr of the Druze and their ill-beliefs. Then he said: The one who says that we deify a ruler is wrong. We only believe that no deity is worthy of worship but Allah and He is the One to be worshipped, He neither begets nor was begotten and there is none co-equal or comparable to Him.

It is well known in our doctrine that there is nothing like Him. He is beyond realization, description, free from sitting, standing, sleep, and laziness, is not a soul and is only One. We also believe that

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Allah (Exalted be He) will show Himself to the people in the Hereafter to prove the truthfulness of believing in Him and set the proof against them because they failed to perceive Him or reach His Essence with their minds. Looking at Him is similar to looking at one's face in the mirror. O Shaykh, do you not see yourself when you look at the mirror. The Shaykh said: Yes. The Durzy student said: That image is free from the human characteristics which does not eat, drink or perceive. We do believe that when you look at the mirror, you see the image of Allah the exalted over all attributes.

The historical and scientific reality prove that the Druze worship the rulers and deify them and Al-Hakim Al-`Abidy assumes godhood, and his retinue used to call people to worship him. Therefore, the durzy student is a liar in denying this. Afterwards, there was confusion and mixing in his speech, as he mentioned matters of Kufr in his reply and denial saying: He who says that we deify a ruler is wrong without defining the ruler. However, this matter is concerned with their worship and deification of Al-Hakim Al-`Abidy who ruled Egypt. He denied all attributes of Allah and compared Him to an image in the mirror when he said: Looking at Him is similar to looking at one's image in the mirror. Then he added: O Grand Shaykh, as you look at

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the mirror and see your image without its characteristics, we see Allah, the Exalted free from human characteristics. Through this likening, he made Him nonentity without existence.

The Shaykh said: what do you think about metempsychosis?

The student said: We believe in reincarnation which is an old philosophical principle that existed before the Fatimides and Islam as it was established since the early beginning. Many of the old excessive philosophers held this principle. So, it is not strange that the Druze believe in reincarnation but what is strange is that Muslims deny it while the Glorious Qur'an proves it.

Then, to substantiate his view, he cited the following Ayahs: ﴾How can you disbelieve in Allâh? seeing that you were dead and He gave you life. Then He will give you death, then again will bring you to life (on the Day of Resurrection) and then unto Him you will return (See V.40:11)﴿ and: ﴾Thereof (the earth) We created you, and into it We shall return you, and from it We shall bring you out once again.﴿ He also cited what he claimed to be reported from the Prophet (peace be upon him): "I am still passing from the backbones of believing men to the wombs of the believing women until this day...etc". The Durzy student acknowledged that the Druze believe in reincarnation which means the transition of a soul after death to another body at its creation. It is known that whoever believes in

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this principle does not believe in the Day of Resurrection which is stated clearly in the Qur'an, Sunnah and consensus. They do not believe in Reckoning or retribution of Paradise or Hell. They also interpret the texts of Resurrection by the departure of their Imam such as the return of Al-Hakim and his appearance after disappearance. They say that if the soul became pure by avoiding whims, knowledge and worship, it goes back to its original place and is perfected by death and getting rid of the limits and restrictions of the body. As to the straying souls which turn away from seeking guidance from the infallible imams, they will suffer by hanging in bodies through metempsychosis whenever they leave a body they go into another one. To support this view, they cited the saying of Allah: ﴾As often as their skins are roasted through, We shall change them for other skins that they may taste the punishment.﴿

No doubt that their interpretation of the Resurrection by the appearance of their Imam is a distortion of the meaning which is set in the Arabic language in which the Qur'an was revealed and contradicts the frequented clear Ayahs and texts which prove the Resurrection, Reckoning and retribution in Paradise or Hell.

Therefore, their interpretation is a clear aberration and sheer Kufr. Their belief in reincarnation as stated above is just a mere lie and baseless speculation

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which does not depend on reason or Naql (transmitted texts) – when used in opposition of the Qur'an. Their claim that the Qur'an indicates this is a lie and fraud because the meaning of the saying of Allah (Exalted be He): ﴾How can you disbelieve in Allâh? seeing that you were dead and He gave you life.﴿ is as follows: You were dead before Allah shaped you in the wombs and blew the soul into you. Allah (Exalted be He) revived you by blowing the soul into you then caused you to die by taking away your souls after the end of your lifetime in the world then will give you life on the Day of Resurrection for Reckoning and retribution. This is the clear meaning of the Ayah in the Arabic language by which it was revealed and was explained by the clear sound Sunnah. It does not contain proof that if the soul comes out from a person at death, it will go to another body to live again in this world. The same goes for Tafsir (explanation of the meanings of the Qur'an) of the Ayah which reads: ﴾Thereof (the earth) We created you, and into it We shall return you, and from it We shall bring you out once again.﴿ The meaning is: We have created you from the earth as you were living in this world and to the earth you shall return to be burried after your death. We shall give you life at the time of Resurrection. Interpreting those Ayahs with what they have claimed to be reincarnation is interpretation by whims and distortion to the meaning of the Arabic meaning of Ayahs and contrary to the clear meaning of the Qur'an and the frequent reported sound Hadiths about their meaning and the consensus of the scholars.

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As for the Hadith which they mentioned, it is not recorded in any of the known Hadith books. The existence of unbelieving ancestors in some periods is proof against their lie. The Prophet (peace be upon him) did not pass in the backbones of the believing fathers and the wombs of the believing women in every class of his forefathers. Some of them were believers such as Ibrahim (Abraham) and Isma`il (Ishmael) while others were disbelievers. Therefore, this is a fabricated Hadith. As for Allah's saying: ﴾As often as their skins are roasted through, We shall change them for other skins that they may taste the punishment.﴿ It is a clear statement concerning the disbelieving people of Hell and that their torment will be continual in it on the Day of Resurrection. It does not indicate that if the soul leaves the body by death, it would pass into another body in order for it to be confinement and torment for it. This interpretation is a kind of distortion and manipulation of the texts of the Qur'an.

The Durzi concluded the dialogue with the confession of the alleged Shaykh Al-Rafi`y that the Druze is the best Islamic sect of all. No doubt that this confession is delusive because it is issued by an invented Shaykh.

If it is destined that a real Shaykh has this debate with a Durzy student, this would not prove the truthfulness of this result. How many people have rights but are helpless to gain it in dialogue and argument because of the little knowledge they have, so their submission does not indicate the validity of

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the doctrine of the one who argues with them and does not indicate the truthfulness of what they claim.

Clarification of lie, fraud and guile in the second debate:

The brochure containes another debate between a person who claims to be a Sunni scholar called Shaykh Al-Haq Al-Husayny who acts as the head of oriental studies in one the colleges and a Durzi professor called Shaykh Abu Hasan Zaydan. This debate is set of questions asked by the so-called Sunni to the Durzy who answers them. This debate comes in an archaic style and weak structure in regard to the Arabic language. The meanings were ambiguous and not unedited. This indicates that it is fabricated and did not happen or that it took place between two people who do not have much knowledge. Therefore, Its results are not counted. Here are its details:

The alleged Sunni said:

Q 1: What is your religion?

A: The Durzy answered: Our religion is Islam.

It is mentioned above in pages 2 - 4 that they are not Muslims and that their Kufr is greater than that of the Jews and Christian etc. The evidences on their Kufr will be included in the Durzy's answers and his explanation to the doctrine of Druze regarding the pillars of Islam.

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Q 2: What is your doctrine?

A: Our doctrine is to declare the Oneness of Allah (Exalted be He) and acknowledge the message of the Prophet (peace be upon him) and this is one of Taqiyyah's doctrine in Islam.

The Durzy confessed in his answer to the second question that the doctrine of Druze is Taqiyyah (concealing the intention). He was truthful of what he confessed against his people. It is known that Taqiyyah means equivocation, deception, tergiversation and hypocrisy in belief, saying and deeds. The Durzy used it in his answer and explained that the doctrine of Druze is to declare the Oneness of Allah (Exalted be He) and acknowledge the message of the Prophet but their God whom they worshipped was Al-Hakim Al-`Abidy, the king of Egypt. The Messenger they believe in is the messenger of Al-Hakim whom he chose as a caller for him such as Hamzah ibn `Aly ibn Ahmad Al-Farisy Al-Hakimy Al-Durzy whom Al-Hakim Al-Fatimy called Rasul Allah. This style in answer is the clearest explanation and the truthful application of tergiversation and hypocrisy included in Taqiyyah.

Q 3: Are you Sunnis or Shiites?

A: Neither Sunnis nor Shiites but one of the sects which the Prophet (peace be upon him) referred to by his saying: "My Ummah (nation) will be divided after me into seventy three sects."

The Durzy outlined his answer to the third question as he stated that Druze are not Sunnis or Shiites. He did not reveal the reality of his group but

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he made the matter ambiguous when he said: They are one of the sects to which the Prophet referred by saying: "My nation will become divided after me into seventy three sects". He gathered between making a mistake in the language, distorting the Hadith and a guile on the questioner by not determining the answer for him. As well as lying in his saying that they are not Shiites while they are from the Batini Qarmatians who are one of the most wicked sects of extremist Shiites .

Q 4: Do you offer Salah in its due times?

A: Yes, we pray because Salah is obligatory upon every believer and it brings the servant closer to his Creator.

Q 5: How do you perform Salah?

A: When we offer Salah for the Muslim dead, we direct ourselves to face of the Qiblah (direction faced for Prayer towards the Ka`bah) but the regular Salah is a Dhikr (Remembrance of Allah) session.

There is generalizing and answering inefficiency in the fourth and the fifth questions. It is meant at first to enable the Durzy to sum up the answer, and secondly to escape from the answer and distort the meaning of Salah. He did so when he said: We offer Salah because Salah is obligatory and because it brings the servants closer to their Lord. Thirdly, he altered the meaning of Salah when he said: We offer Salah for the deceased and face the Qiblah. He also made a mistake when he interpreted the regular Salah with a Dhikr (Remembrance of Allah) session which necessitates denial of the five daily prayers in the way which was explained by the Prophet (peace be upon him) and denial of his claim stated in the answer to the first question that their religion is Islam.

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Q 6: Do you bow down during Salah?

A: Bowing down is supererogatory.

Q 7: Do you prostrate during Salah?

A: We prostrate in the position of prostration because it is obligatory in order to draw near to Allah and seek His Help.

There is also generalizing and inefficiency in the sixth and seventh questions. The Durzy denied that bowing down is obligatory and mentioned that it is supererogatory. As for prostration, he admitted that it is obligatory but he summed it up this way as if there is a collusion between the questioner and the one who is questioned or as if they were one person. This contradicts his saying in the answer to the first question: our religion is Islam because Salah in Islam is not Dhikr (Remembrance of Allah) but it is the five daily prayers in the established known way. He deviates from the Qur'an, the Sunnah and the consensus.

Q 8: Do you fast in Ramadan?

A: Some people especially the Shaykhs observe Sawm (Fast) but in our custom apparent fasting is supererogatory. As for the real Sawm, it is maintenance for oneself against unlawful things. In this case, it is obligatory forever and not during certain times because we believe that there is no benefit

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from the apparent Sawm while contradicting what Allah and His Messenger prohibit.

In his answer to the eighth question, the Durzy denied the obligation of Sawm in Ramadan when he said that the apparent Sawm is supererogatory. He interpreted real Sawm by safeguarding oneself against prohibitions and this denial to the religious established rule and distortion of the texts. This leads to freeing Mukallafs (person meeting the conditions to be held legally accountable for their actions) from the Islamic rites which were made obligatory by Allah and His Messenger. It is sheer Kufr and apostasy according to the Qur'an, the Sunnah and Ijma`. It also contradicts their claim that Islam is their religion.

Q 9: Do you perform Hajj?

A: Hajj in our custom is supererogatory too due to the following Ayah: ﴿And Hajj (pilgrimage to Makkah) to the House (Ka‘bah) is a duty that mankind owes to Allâh, those who can afford the expenses (for one’s conveyance, provision and residence)﴾ The phrase (Who can afford the expenses) is an excuse for those who cannot perform Hajj.

In his answer to the ninth question, the Durzy did the same when he denied Hajj as he denied Sawm of Ramadan. He said that Hajj in their custom is supererogatory. So he denied its obligation and this is Kufr because it is denial of what has been established in religion. Then he camouflaged the matter by citing an expressed Ayah confirming the obligation of Hajj upon one who can afford it. The inability expressed in the Ayah is for the person who is unable by himself or by his proxy.

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This also contradicts his first allegation in answering the first question that the religion of the Druze is Islam.

Q 10: Did any of you go to Makkah to perform Hajj?

A: Yes, many of us have visited Makkah Al-Mukarramah and Al-Madinah Al-Munawwarah.

There is summery and inefficiency in the tenth question which paved a way out for him to deviate. If the questioned person gives a general answer, it may be interpreted as a regular journey to Makkah, like any other journey to another country for self-entertainment. He said: Many of us have visited Makkah and Al-Madinah Al-Munawwarah. This is the religion of Al-Qaramitian Batini because their way is obscurity and use of Taqiyyah as mentioned above.

Q 11: How do you offer Salah for the dead?

A: Our Salah for the dead is according to the Sunni Shafi`y Madh-hab (School of Jurisprudence). To suffice you the burden of heavy searching, take this book issued from the sheikhdom of the dignified `Aql which is the highest reference of our doctrine. Through this book you shall know the reality of our doctrinal rites in offering Salah for the dead, Marriage contracts, Inheritance after death and so on.

After studying the book, the questioner turned to the person being questioned and said to him: You are truly Muslims.

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The answer to this question (the eleventh) is full of lies and contradiction. He stated with conviction in the answer to the third question that Druze are not of Ahl-ul-Sunnah wal-Jama`ah (Those adhering to the Sunnah and Muslim community). Though, here proved that they offer Salah Al-Janazah (the Funeral Prayer) according to the Shafi`y Madh-hab and Shafi`y is one of Ahl-ul-Sunnah wal-Jama`ah. Then how is their Funeral Prayer performed according to his Madh-hab (School of Jurisprudence). Then he deviated from the answer and referred to an ambiguous book which he did not determine to allow people to know his truthfulness that their Salah over the dead is according to the Sunni Shafi`y Madh-hab (School of Jurisprudence). The Durzy mentioned that the alleged Sunni scholar said after studying the book: You are truly Muslims. This confession in such an alleged debate has no consideration but it is just camouflage, publicity and lie regarding the Druze doctrine.

If the doctrine of Druze is in conformity with Islam, he would have showed it and mentioned the name of the book in order that people could know the truth but he feared that the matter might have been revealed, so he concealed the name as this is his way and the way of his people. We seek refuge with Allah from him.

Q 12: What is your way of distributing the inheritance?

A: Our way of distributing the inheritance is in conformity with the legal ruling of inheritance unless the deceased left a will. However, if he left a will, the distribution of the inheritance will be according to this will because the will is an obligatory matter which we should apply acting upon the following Ayahs: ﴿Allâh commands you as regards your children's (inheritance): to the male, a portion equal to that of two females﴾

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and: ﴿after the payment of legacies he may have bequeathed or debts.﴾

Q 13: What is your methodology for writing a will?

A: The methodology of writing a will is as follows: Every man has the right to bequeath their properties to whom they will whether near or far.

Q 14: The doctrine of Sunnah prevents bequeathing to an heir, so why do you do that?

A: We bequeath to heirs acting upon the following Ayah: ﴿It is prescribed for you, when death approaches any of you, if he leaves wealth, that he makes a bequest to parents and next of kin﴾ This Ayah clearly indicates that writing a will is permissible for the heirs and non-heirs and so we do.

Al-Durzy mentioned in his answer to questions No. 12,13 and 14 that they distribute inheritance according to the legal rulings of inheritance, but he did not illustrate what it is and restricted it to cases in which there is no will. If there is a will they may give the non-heir or the heir all their money and even if it is against the Shari`ah,

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the will shall be distributed according to the will and this contradicts the texts of Islamic Shari`ah that there is no will for heirs. Muslims are in agreement regarding this ruling and this indicates his lie regarding the answer of the first question that the religion of Druze is Islam.

The Ayah that reads: ﴿Allâh commands you as regards your children's (inheritance): to the male, a portion equal to that of two females﴿ along with the succeeding Ayahs indicate the legal proportions of inheritance and the details of the heirs' shares. It is a command from Allah to abide by the limits which Allah prescribed for every heir. He leaves us no choice regarding to whom we set a will of those mentioned in the Ayahs and no choice in the amount which we should set for each one of them. He explaines the types of heirs and proportions of each one and orders us to act upon this. He (Exalted be He) explains that we should distribute the inheritance among them after fulfilling the deceased's debts and executing his will in the amount of one third to a non-heir as the Prophet (peace be upon him) explained. The deduction of the Durzy from the two Ayahs is full of summary, galvanoplasty and confusion concerning the meaning of the will in the distribution of inheritance and the will which should be executed before distribution. He overlooked the Sunnah which should be followed in confining the will. He also overlooked the consensus of Muslims regarding this and this is the way followed by the innovators who use generalization and camouflage to trick those who argue with him through decorating falsehood to him. Accordingly, their distortion of the Qur'an and its meaning and their contradiction to the Prophet's sayings and actions, the consensus of the Companions and those who followed them in order to satisfy their whims and to be in conformity with those they follow becomes crystal clear.

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Q 15: Do you believe in polygamy?

A: No, polygamy in our doctrine is not permissible acting upon the following Ayahs: ﴾And We have created you in pairs (male and female, tall and short, good and bad, etc.).﴿ ﴾And of everything We have created pairs﴿ ﴾but if you fear that you shall not be able to deal justly (with them), then only one﴿

and you shall not be able to deal justly with women even if you are keen to do that. But we think that it is not possible to be just to two wives, but it is permissible to marry only one wife.

In his answer to the fifteenth question, the Durzy denied what has been known from the established rule of religion as permissible which is the permissibility of polygamy. He tried to prove his allegation by something that isn't proof, so he stated the following Ayahs as proofs: ﴾And We have created you in pairs (male and female, tall and short, good and bad, etc.).﴿ and: ﴾And of everything We have created pairs﴿ It is well known that the two Ayahs talk about Allah's cosmic phenomena in creating things. His wisdom decreed to create in every pair of the living animals and plants a male and a female and in every pair for pollination, offspring, settlement of life and achieving the benefits and interests. The two Ayahs do not talk about polygamy at all, so taking them as proof on preventing polygamy is distortion to the meaning of Qur'an.

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As for Allah's saying: ﴾but if you fear that you shall not be able to deal justly (with them), then only one or (the slaves) that your right hands possess.﴿ it is clearly mentioned in the beginning of this Ayah the permissibility of polygamy when making sure that injustice will not take place when dealing with them in livelihood and expenses which is possible. As for Allah's saying: ﴾You will never be able to do perfect justice between wives even if it is your ardent desire, so do not incline too much (to one of them by giving her more of your time and provision) so as to leave the other hanging (i.e. neither divorced nor married).﴿ it aims at negating the possibility of fulfilling justice in love and psychological inclination and does not mean the negation of fulfilling justice in housing and expenses. The Prophet (peace be upon him) explained this through sayings and actions. He married many wives and set justice between them in livelihood and expenses and said: (O Allah, this is my division concerning what I possess, so do not blame me concerning what You possess and I do not.)

The Sahabah (Companions of the Prophet) agreed on the permissibility of polygamy and acted accordingly while they are Arabs, the Qur'an was revealed in their tongue and more understanding than the Durzy and suchlike who follow their whims in interpreting the Qur'an in order to follow the Christians, atheists and to satisfy women according to their view.

The Durzy distorted the meaning of the fourth Ayah which reads:

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(You will never be able to do perfect justice between wives even if it is your ardent desire) as he included in it that which is not a part of it.

Q 16: Is divorce applicable in your doctrine?

A: Yes, divorce is applicable in case of the proper reasons. As for the one who divorces for impermissible reasons or without consent between him and his divorced wife, he has to give her half of his property. If she is the cause of divorce due to committing a bad deed, she has to pay half of her property to the husband.

In his answer to the sixteenth question, the Durzy confessed that divorce is permissible for proper reasons and concealed these reasons applying the principle of Taqiyyah in order not to disclose the doctrine of Druze as this is their way of speech with those who oppose them. He also added to it a great calamity and a legislation which was not revealed from Allah when he obliged the husband to give half of what he owns to his wife if he divorces her without a permissible reason or without consent. As well as when he obliged her to give him half of her property if she is the reason of divorce due to committing a bad deed. This is contrary to what Islam has legislated for the rights of spouses at divorce and contrary to his answer to the first question that their religion is Islam.

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Q 17: We hear that you believe in reincarnation on which basis do you establish this?

A: Yes, we believe in it. Reincarnation is based on two evidences: First: Naql (transmitted texts). Second: `Aql (reason). The Naql is Allah's saying: (How can you disbelieve in Allâh? seeing that you were dead and He gave you life. Then He will give you death, then again will bring you to life (on the Day of Resurrection) and then unto Him you will return (See V.40:11)) We interpret this and other Ayahs according to this doctrine. As for the `Aql, it is as follows: Since Allah is just with His creation, why did He make great differences of richness, poverty, happiness and unhappiness and good and bad between them? As long as people are created again in this world, our established belief that Allah (Glorified be He) is of absolute justice and from the previous Ayah, we believe in reincarnation.

The Durzy mentioned in his answer to question No. 17 and its proofs from Naql and `Aql according to the Druze thought. It is stated in the illustration about the meaning of reincarnation along with discussing their transmitted proofs in the fourth paragraph of the first debate. We have explained that believing in this is a mere lie and speculation. The details of resurrection and retribution on the Day of Resurrection, explaining its types and how it works are aural matters concerning which there is no room for mentalities.

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As for what they set as `Aql proof and what they said concerning the Justice, wisdom of Allah and the difference in people's behaviors, ethicity, actions and their sustenance and that due to His completeness of justice, Allah rewards every person with what they have done. He does so through recreating them in the world to fulfill retribution to every soul which makes the soul of those who died pass into another body in the world to be miserable by being there. It is said there is no indication in what has been mentioned to prove the return of the soul after death to another body in the world but it is just a mere speculation. The detail of retribution and how it will be applied is mentioned in the Qur'an and the explicit sound Sunnah which will be in another day after the end of the world i.e. the Day of Resurrection and Allah may set some of the retribution to His servants in the world as He wishes not as set by Druze in reincarnation.

Q 18: Do you think that `Umar, Abu Bakr and `Uthman are more entitled to be caliphs than `Aly or `Aly is more entitled?

A: This something is only known to Allah (Exalted be He) but we believe that lifetime is limited acting upon the following Ayah: ﴿And Allâh grants respite to none when his appointed time (death) comes.﴾ Whereas Abu Bakr, `Umar and `Uthman died in `Aly's lifetime, and if `Aly assumed caliphate after the Prophet's death, then Abu Bakr, `Umar and `Uthman would die in his lifetime which leaves no room for them to accomplish their mission to the nation. Therefore, Allah decreed

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that each one of them should have accomplished his mission to serve the nation with Allah's estimation.

The Durzy answered this question No. 18 indirectly when he said: Allah knows the best. He adhered to the principle of Taqiyyah as his people always do in concealing their real doctrine to strangers and then philosophized the delay of `Aly's caliphate after the caliphate of the three caliphs. He mentioned that Allah knew that the three would die before `Aly, so He made them assume the caliphate before him to accomplish their missions. If `Aly assumed the caliphate before them, they would not have taken it because they would die before him. Therefore, Allah destined that caliphate would be as the known arrangement. This philosophy is an indirect answer to the question which he was asked to explain the legal ruling, instead he explained what he thinks to be the cosmic arrangement. However, his answer is against their creed concerning the Rightly-Guided Caliphs (may Allah be pleased with them) because they curse the first three caliphs and deify `Aly. The answer is full of turning away, tergiversation and applying to the principle of Taqiyyah. It is understood from his saying that assuming the caliphate by the three caliphs before `Aly was not because of their excellence over him but because of a predestined matter and this is unlike the doctrine of Ahl Al-Sunnah.

Q 19: Do you give preference to Abu Bakr, `Umar, `Uthman and `Aly according to their order in assuming caliphate?

A: Yes, but in the same time we do not prefer them in rank

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to any. We believe that `Aly is superior to them according to the saying of the Prophet (peace be upon him) in his Khutbah (sermon) on the day of the Farewell Hajj: Whoever his master is I, `Aly is his master. O Allah! Love him who loves `Aly, and be the enemy of the enemy of `Aly...

The Durzy contradicted himself in the answer to this question No. 19 and ignored the merit of the three Righlty-Guided Caliphs; Abu Bakr, `Umar and `Uthman. He said: Yes. i.e. We give preference to the four Caliphs according to their order in the caliphate, then he said: We do not prefer them in excellence to anyone. This is an explicit statement that they do not prefer them to anyone of the creature. Afterwards, he added that `Aly is superior in rank than each one of them (may Allah be pleased with them all), despite the sound Hadiths which state that `Aly said that Abu Bakr and `Umar are better than him (may Allah be pleased with them all). Another proof is the Ijma` of the whole Ummah (nation) that Abu Bakr and `Umar are better than him. Moreover, the majority believe that `Uthman is better that `Aly (may Allah be pleased with them both). To substantiate his view, he cited the following Hadith: ﴾Whoever his master is I, `Aly is his master. O Allah! Love him who loves `Aly, and be the enemy of the enemy of `Aly...﴿

Shaykh Al-Islam Ibn Taymiyyah refuted their view saying:

As for the Hadith: ﴾Whoever his master is I, `Aly is his master. O Allah! Love him who loves `Aly...﴿ it is not found in any of the main sources of Hadith except in Al-Tirmidhy. However, it does not have except ﴾Whoever his master is I, `Aly is his master.﴿ As for that addition, it is not part of the Hadith. When Imam Ahmad was asked about it, he said: A Kufi addition. No doubt that this addition

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is a mere lie due to some reasons: **(A)** Truth does not support anyone but the Prophet (peace be upon him). If `Aly was so, he should be followed in all that he had said. It is well known that `Aly was opposed by the Sahabah and his followers in matters where texts support those who oppose him such as the pregnant woman whose husband dies during her pregnancy.

As for saying: O Allah, support those who helped him etc. it contradicts reality because some people fought with him in Siffin battle and were not victorious. Other groups were not among his supporters, but they did not fail such as Sa`d who conquered Iraq. Likewise, the army of Mu`awiyah and Banu Umayyah who conquered many of the disbelieving countries and Allah granted them victory while they were fighting against `Aly.

On the other hand, his saying: "O Allah! Love him who loves `Aly, and be the enemy of the enemy of `Aly..." contradicts one of Islam's principles, for the Qur'an shows that believers are brothers although they fight and oppress one another. As for his saying: ﴾Whoever's master I am, `Aly is his master﴿ some scholars of Hadith such as Al-Bukhari and others refuted it, while some graded it to be a Hasan (a Hadith whose chain of narration contains a narrator with weak exactitude, but is free from eccentricity or blemish). If the Prophet (peace be upon him) said so, he did not mean special loyalty but he meant a common one which is the loyalty of faith to the believers and loyalty is the opposite of disloyalty. No doubt that it is a must to be loyal to the believers unlike the view of the Nawasib (Shiite).

Q 20: It is clear from what has been mentioned earlier that everything you believe in is supported by an Ayah of the Qur'an or based upon a Hadith.

A: We do not act according to opinion and Qiyas (reasoning) but according to what we have been ordered.

The question No. 20 and its answer acknowledging

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that Druze build their doctrine on an Ayah or a Hadith should not be taken into account due to what has been mentioned above that this is a fabricated debate. Assuming that it is a reality, not all Muslim debaters represent Ahl Al-Sunnah. As for the Durzy's allegation that Druze do not act according to opinion or Qiyas it false claim refuted by reality which is proof to their atheism, following their whims and using tergiversation. His answer is based on Taqiyyah as he said: "We act according to what we have been told to do" in order to hide the commander whether he is Al-Hakim Bi Amrih and the rest of the infallible Imams in their claims or others. No wonder, Taqiyyah is their basic principle and they do their best to apply it. May Allah grant us success!

May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Transmigration of souls

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Movement of a soul from one person to another

Third and fifth questions from Fatwa No. 5167 :

Our philosophy teacher told us that the soul moves from one person to another. Is this correct? If this is correct, then how can the soul of one person be called to account and punished then moved to another person who will also be brought to account because of the deeds of the same soul?

A: It is not true that the soul moves from one person to another as is claimed by this philosophy teacher. This is based on the following Ayah (Qur'anic verse) in which Allah (Exalted be He) says: (And (remember) when your Lord brought forth from the Children of Adam, from their loins, their seed (or from Adam's loin his offspring) and made them testify as to themselves (saying): "Am I not your Lord?" They said: "Yes! We testify," lest you should say on the Day of Resurrection: "Verily, we have been unaware of this.") Regarding the interpretation of this Ayah, Malik related in his Muwatta' that `Umar Ibn Al-Khattab (may Allah be pleased with him) was asked about the interpretation of this Ayah (And (remember) when your Lord brought forth from the Children of Adam, from their loins, their seed (or from Adam's loin his offspring) and made them testify as to themselves (saying): "Am I not your Lord?" They said: "Yes! We testify," lest you should say on the Day of Resurrection: "Verily, we have been unaware of this.") `Umar

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(may Allah be pleased with him) said: I heard the Messenger of Allah (peace be upon him) being asked about it (the same Ayah) and he (peace be upon him) answered: (Allah created Adam, then passed His right hand over his (Adam) back, and brought forth from it his offspring, saying: I have these for Jannah (Paradise) and these will do the deeds of those who go to Jannah. He (Allah) then passed His hand over his (Adam) back and brought forth from it his offspring, saying: I have created these for Hell, and they will do the deeds of those who go to Hell.)

Accordingly, Ibn `Abdul-Bar said: This Hadith was authentically reported from the Prophet (peace be upon him) in different authentic narrations on the authority of `Umar Ibn Al-Khattab (may Allah be pleased with him), `Abdullah ibn Mas`ud, `Aly ibn Abu Tablib, and Abu Hurayrah (may Allah be pleased with all of them) and many others. Ahl-ul-Sunnah wal-Jama`ah (those adhering to the

Sunnah and the Muslim community) have unanimously agreed on this opinion, saying: Claiming that the soul moves from one person to another is the claim of those who believe in the transmigration of souls. They are extreme disbelievers and their claim is mere falsehood.

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Q 5: Some people claim that long ago humans were apes, and then later evolved into the current form. Is this true? Is there evidence for this?

A: This claim is not true. The evidence is found in the Quran' where Allah desribes the stages of Adam's creation, as He states, ﴾Verily, the likeness of 'Isâ (Jesus) before Allâh is the likeness of Adam. He created him from dust﴿ (Surah Al-'Imran, 3: 59).

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This dust was sprinkled with water, until it became sticky clay, as Allah states, ﴾And indeed We created man (Adam) out of an extract of clay (water and earth).﴿ (Surah Al-Mu'minun, 23: 12). Allah also states, ﴾Verily, We created them of a sticky clay.﴿ (Surah Al-Saffat, 37: 11). Then, it turned into altered mud, as Allah says, ﴾And indeed, We created man from dried (sounding) clay of altered mud.﴿ (Surah Al-Hijr, 15: 26). When it dried, it became clay which resembles that of pottery, as Allah states, ﴾He created man (Adam) from sounding clay like the clay of pottery.﴿ (Surah Al-Rahman, 55: 14). Allah fashioned him as he pleased and breathed into him of His soul, and Allah stated, ﴾And (remember) when your Lord said to the angels: "I am going to create a man (Adam) from dried (sounding) clay of altered mud.﴿ ﴾"So, when I have fashioned him completely and breathed into him (Adam) the soul which I created for him, then fall (you) down prostrating yourselves unto him."﴿ (Surah Al-Hijr, 15: 28-29). These are the stages of Adam's creation as mentioned in the Qur'an. Regarding the stages of creating Adam's progeny, Allah states, ﴾And indeed We created man (Adam) out of an extract of clay (water and earth).﴿ ﴾Thereafter We made him (the offspring of Adam) as a Nutfah (mixed drops of the male and female sexual discharge and lodged it) in a safe lodging (womb of the woman).﴿ ﴾Then We made the Nutfah into a clot (a piece of thick coagulated blood), then We made the clot into a little lump of flesh, then We made out of that little lump of flesh bones, then We clothed the bones with flesh, and then We brought it forth as another creation. So Blessed is Allâh, the Best of creators.﴿ (Surah Al-Mu'minun, 23: 12-14).

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As for Adam's wife, Hawwa' (Eve), Allah (Exalted be He) informs us that He created her from him, as He states, ﴾O mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife [Hawwâ' (Eve)], and from them both He created many men and women﴿ (Surah Al-Nisa', 4: 1).

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Masonry

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First question of Fatwa No. 893

Q 1: a) What is the ruling on a man who bequeathed to be buried in a coffin?

b) A Muslim who was a Mason died. The Islamic Funeral Prayer was observed for him followed by the rites of masonry. What is the Islamic ruling on this dead person and on those who performed these rites or allowed them to be performed?

c) What is Masonry? What is the Islamic ruling regarding it?

A: a) Placing the deceased in a coffin was an unknown practice at the time of the Messenger of Allah (peace be upon him) or the time of the Sahabah (the Companions of the Prophet - may Allah be pleased with them). It is better for Muslims to follow the path of the Prophet and his Companions. Hence, it is reprehensible to place the deceased in a coffin, whether the ground is hard, soft, or wet. If the deceased left a will to be placed in a coffin, those wills should not be carried out. According to the Shafi`y School, it is permissible to bury the dead in coffins, if the burial ground is soft or wet. Consequently, the above mentioned bequest should not be carried out except in such cases.

(b and c) Masonry is a secret political society whose goal is to put an end to all religions and good morals and replace them with man-made laws

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and non-religious systems. It strives to provoke ongoing revolutions and replace one regime with another, under the cover of calling for freedom of thought, opinion, and belief. This is supported by what was announced by one of them in the Students' Conference held in 1865 A.D. in the city of Liège which is considered to be one of the centers of masonry. He stated, "Man must prevail over God and declare war on Him. He should demolish the heavens and tear them apart like paper." In the Masonic Grand Lodge (1922/ p. 98), it is stated, "We shall strengthen the liberty of conscience through all powers we have and declare war on the real enemy of man, which is religion."

Moreover, the Masons say, "Masonry takes the human soul as its object of worship." It is reported in Minutes of the World Masonic Conference, 1903 A.D., p. 102, "It is not enough for us to prevail over the religious people and their places of worship, rather our basic goal is to wipe them out of existence." They also say, "Masonry will replace religion and its Lodges will replace the places of worship ..." There are many other statements that reveal their adamant enmity and uncompromising war against religions. The Freemasons are one of the most ancient secret societies which still exist.

However, their origins are still unknown to many people and even to many of their members, because the plots of their leaders are very secret and hidden and they are very keen to conceal their plots and aims.

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Therefore most of their affairs are conducted verbally, with no written record. When they want to write an idea or announce it to the public, it is first subjected to the scrutiny of Masonic censors who decide whether it may be released or not. The foundations of Freemasonry were based on theories taken from several sources, mostly from Jewish traditions. This is supported by the fact that Jewish ideas and teachings were taken as the basis for founding the Grand Lodge in 1717 A.D. with its principles and symbols. The Masons still venerate the Jew Hiram and the temple he built, from which they take the design of the Masonic lodges in the world. The greatest Masonic leaders are Jews who form the backbone of the Masonic movement. They are the ones who represent Jewish organizations in Masonic lodges. Thanks to them, Masonry spread and masons can cooperate throughout the world. They are the driving force behind masonry. The Jewish elite are leading different secret cells, running their affairs and directing them secretly as they wish. This is supported by a report in the Masonic Acacia Magazine (1908, issue no. 66) which says that there is no Masonic lodge that is free of the Jews. Indeed, all Jews do not follow one way or another exclusively, rather there are only principles for them to follow. This is also the case with the Masons. Therefore, the Jewish synagogues are our successor and we find great number of the Jews among the Freemasons.

This is also supported by what is stated in the Masonic records

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that, "The Jews are certain that the best means of destroying the faiths is Freemasonry. The history of the Masons is similar to that of the Jews in terms of belief. Their symbol is the six-pointed Star of David. The Jews and Freemasons both consider themselves to be the spiritual sons of the builders of the Temple of Solomon. The Freemasonry which distorts other religions opens the door to boost Judaism and its followers. The Jews took advantage of people's simple-mindedness and good intentions, and infiltrated masonry and reached high positions within it, thus they breathed a Jewish spirit into the Masonic lodges and subjugated them to their own aims.

One of the clearest indications of their intense desire to conceal their plots to destroy religions and provoke political revolutions is what it says in the Protocols of the Elders of Zion, "We will concentrate these cells under a single leadership known to us alone. This leadership will be composed of our scholars and these cells will have special representatives, so that the true location of our leadership will be concealed. This leadership alone will have the right to decide who will speak, and to draw up the plans of the day. In these cells we will plan to lay traps for all the socialists and evolutionary classes of society. Most of the secret political plans are known to us and we will decide when to implement them. But the agents of the secret police will be members of these cells. When the conspiracies start throughout the world,

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it will mean that one of our most dedicated agents will be at the head of these conspiracies and of course we will be the only people to direct the Masonic plots. We are the only people who know how to direct them and we know the ultimate goal of each action, whilst the Gentiles – non-Jews – are ignorant of most of these things related to the Masons, and they can not see the immediate results of what they are doing. And there is other evidence which points to the strong connection between the Jews and the Masons, and the cooperation between the two parties in revolutionary conspiracies and stirring up destructive movements. Even though Freemasonry outwardly appears to be a call to freedom of belief, tolerance, and social reform in general, in fact it is really a call for permissiveness and destructive factors which cause social disintegration and the loosening of bonds between nations and destruction of religion, morals, and the spread of mischief.

Therefore, any Muslim who joins a Masonic group, knows the true nature of Freemasonry and its secrets, and carries out its rituals and is keen to do so is a Kafir (disbeliever) who should be asked to repent. If he repents, all will be well and good, otherwise he is to be killed. If he dies naturally in that state, he will be recompensed as a Kafir. Whoever joins the Freemasons not knowing what they really are, or knowing nothing about their plots against Islam and Muslims, and their spreading evil and the evil that they are planning against everyone who tries to bring people together and reform nations, but joins them in their general activities

and talks that do not apparently contradict Islam, is not a Kafir. Rather he is excused in general because of their concealing their true nature from him, and because he does not share their basic beliefs or aims. The Prophet (peace be upon him) said, ﴾Acts are judged by intentions, and every person will have only what he has intended.﴿ But he must declare his disavowal of them when he finds out what they really are, and he must tell people about their real nature and strive to disclose their secrets and plots against the Muslims, so that this will lay bare their hidden nature and frustrate their efforts.

A Muslim should keep company with good people who will cooperate with him in his religious and worldly affairs. He should have insight when choosing close friends so that he can be safe from being tempted by these apparently attractive ideas and the evil consequences of honeyed words. Thus, he will not fall into the traps of the people of Shirk, which they set up to ensnare the naive, followers of whims and desires, and the weak-minded.

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Al-Mahdiyyah

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Second question of Fatwa No. 5235

Q 2: There is a Sufi Order called "Al-Ansar" (the followers of Al-Mahdy) which is widespread in Western Sudan. The supporters of this order are millions of common people. Al-Mahdy said in his publications: "The Prophet (peace be upon him) used to walk before my army and give me glad tidings of victory." What is your opinion about these superstitions and deceipt?

A: Firstly: The claim that this man is Al-Mahdy and that the Prophet (peace be upon him) used to walk before his army and give him glad tidings of triumph is an open lie and contradiction to the Shari'ah and the realities agreed upon among Muslims. This is because the Prophet (peace be upon him) will not come out of his grave except on the Day of Resurrection. Allah (may He be praised) says: ﴾After that, surely, you will die.﴿ ﴾Then (again), surely, you will be resurrected on the Day of Resurrection.﴿ and His saying: ﴾Verily you (O Muhammad صلى الله عليه وسلم) will die, and verily they (too) will die.﴿ ﴾Then, on the Day of Resurrection, you will be disputing before your Lord.﴿ The Prophet (peace be upon him) said: ﴾I will be the first one to emerge from the earth on the Day of Resurrection.﴿ **Secondly:** There are many writings on the Awaited Mahdy.

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The most comprehensive and the closest to the truth in these writings is what was written by the previous vice president of the Islamic university Shaykh Abdul-Muhhsin Al-'Abbad.

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Bid`ahs

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Meaning of good and bad Bid`ah

The third question of Fatwa no. 948

Q 3: Scholars hold different opinions concerning Bid`ah (innovation in religion); some of them say that there is a good Bid`ah and a bad one. Is this true?

A: Bid`ah: It can be defined as all things invented or acts done for which there is no precedent. It can be either related to the dealings and affairs of worldly life, such as inventing planes, cars, trains; and electrical devices, cooking utensils, air conditioners used for warming and cooling; and even war machines such as bombs, submarines, tanks, and other objects made to serve people in this world. Such things in themselves are permissible and there is no sin in inventing them. As to the purpose of its invention and use; if it is used in beneficial matters, then it is good; and if it is meant for evil purposes, such as sabotaging, destruction and corruption on earth, then it is evil and blight.

Bid`ah can also be in religion. It may fall under `Aqidah (creed), or `Ibadah (worship), whether in actions or words; such as denying Predestination,

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building Masjids (mosques) and shrines over graves, reciting the Qur'an over the dead, and celebrating the Mawlid (birthdays) to commemorate dead or renowned people, seeking the help of anyone other than Allah, and circumambulating around the shrines. All these acts and their likes are deviation from the right, because the Prophet (peace be upon him) said: ﴾Beware of newly-invented matters (in religion), for every newly-invented matter is a Bid'ah, and every Bid'ah is a Dalalah (deviation from the right).﴿ Nonetheless, some of these are acts of major Shirk (associating others with Allah in His Divinity or worship) which takes a person out of Islam, such as seeking help from a source other than Allah in things that only Allah is able to do, slaughtering sacrificial animals and vowing to other than Allah (Exalted be He), and other acts of worship which belong to Allah. Others may lead to Shirk, such as beseeching Allah by virtue of the status of righteous people, swearing by anything other than Allah, and the prohibited utterance: "What Allah wills and you will". It is worthy to mention that as far as acts of worship are concerned, Bid`ahs are not classed under the Five Rulings on Actions into (Wajib [obligatory], Mustahab [desirable], Mubah [permissible], Makruh [reprehensible] and Haram [prohibited]) as some people have claimed, for the general meaning of the Hadith which says: 《Every Bid'ah is a Dalalah (deviation from the right).》

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The meaning of "Newly Invented Things"

The first question of Fatwa No. 2139

Q 1: What are the "Newly Invented Matters" (mentioned in a Hadith)?

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A 1: The Hadith of the Prophet (peace be upon him): ﴾Beware of newly invented things (in religion)﴿ includes all things which people have introduced into the Islamic religion. They are the acts of Bid`ah (rejected innovation in religion) in creed, worship, and all things that are neither mentioned in the Qur'an nor in the authentically reported Sunnah of the Messenger of Allah (peace be upon him); however, people have taken them as religious rites in worshipping Allah. They claim that it is valid to do this but it is not. Rather, these acts are rejected innovations such as invoking the righteous dead or absent people beside Allah; taking graves as Masjids (mosques) and circumambulating them; seeking the help of the dead, claiming that they are intermediaries to Allah in fulfilling needs and relieving distress; taking birthdays of the prophets and righteous people as festivals in which they offer what they call sacrifices that are only dedicated to the night, day, or the month of the birthday, and a host of other acts of Bid`ah and superstitions that are neither revealed by Allah nor authentically reported in the Sunnah of the Messenger of Allah (peace be upon him). In light of this, it becomes clear that some of these innovations are acts of Shirk (associating others in worship with Allah), such as seeking the help of the dead and vowing to them. However, other acts, such as building and establishing Masjids on graves, are Bid`ah but not Shirk, unless they exceed reasonable limits that may render them Shirk.

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Fatwa no. 2467

Q: Please comment on the Hadith mentioned below, as it is controversial among the students of knowledge. I would like you to explain it in writing, so that they can all read the explanation and correct this misconception. The Hadith states:

Jabir ibn `Abdullah (may Allah be pleased with him) narrated that ﴾Whenever Allah's Messenger (peace be upon him) delivered a Khutbah (sermon), his eyes would become red, his tone loud, and his anger increased as if he were warning against an attacking army, saying: "The enemy is about to strike in the morning and is advancing against you in the evening." He would also say: "The last Hour and I have been sent like these two"; he would join his forefinger and middle finger; and would further say: "The best of speech is embodied in the Book of Allah, and the best of guidance is that given by Muhammad (peace be upon him). The most evil affairs are novelties; and every Bid'ah leads to misguidance." Then, he would say: "I should be dearer to Muslims than themselves. If a person leaves behind property, it will be for their families. If a person dies while in debt or leaves children (in need), the responsibility (of paying their debt and bringing up their children) lies on me."﴿ **Narrated by Muslim. It is mentioned in the Hadith that** ﴾every Bid`ah leads to misguidance.﴿ **I oppose Bid'ah, and I refute it with the authentic Sunnah. Thus, I am asking that you explain this Hadith in order to clarify the linguistic and the Shar'i definition of Bid'ah, so that I might not renounce something which is not a Bid'ah.**

Some Fuqaha' (Muslim jurists) said that there are five rulings on Bid`ah. Is there any evidence for this? They claim that it may be Wajib (obligatory), Mubah (permissible), Makruh (reprehensible), Mandub (commendable), or Haram (prohibited). Please, your honor, explain this in detail, as the students of knowledge have greatly disagreed on the meaning of "every Bid'ah leads to misguidance". They say that the word "every" makes it all-inclusive, unless it is followed by

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an exception. Abu Dawud and Al-Tirmidhy also narrated a lengthy Hadith in which a part of it reads, ﴾Hold fast to my Sunnah and the examples of the Rightly-Guided Caliphs who will come after me. Adhere to them and hold to them fast. Avoid novelties (in religion), for every novelty is a Bid'ah, and every Bid'ah leads to misguidance.﴿ **It is narrated in the exact wording: "every novelty is a Bid`ah". I hope Your honor that you will settle this problematic issue for me, which no one else has been able to.**

A: First, this Shari'ah is fully established by Allah, and needs no human to complete it, as Allah states, ﴾This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islâm as your religion.﴿ (Surah Al-Ma'idah, 5: 3). **Second,** the fundamental rule on the acts of 'Ibadah (worship) is that it is Tawqifiyyah (bound by a religious text and not subject to personal opinion). Whoever claims that an 'Ibadah is legitimate should provide evidence to support it; otherwise, it is rejected. It is authentically reported that the Messenger of Allah (peace be upon him) stated, ﴾Whoever introduces something into this affair of ours which is not of, it will be rejected.﴿ In another narration, ﴿Whoever performs any act which is not in accordance with our command, it is to be rejected.﴾ **Third,** as for the meaning of Bid'ah (rejected innovation in religion), linguistically it means creating something new, with no previous example to follow; while in Shari'ah it means innovating a form of verbal, practical, or credal 'Ibadah which is not legislated by Allah (may He be Praised and Exalted). Every Bid'ah leads to misguidance, according to what the Prophet (peace be upon him) stated.

Fourth, as for dividing Bid'ah in religion into five categories, this is groundless in Shari'ah. We recommend that you refer to the book entitled "Al-I'tisam" by Al-Shatibi, where he speaks about Bida' in an incomparable way; "Al-Sunan wal-Mubtada'at", "Al-Ibda' fi Madarr Al-Ibtida'", and "Tanbih Al-Ghafilin" by Al-Nahhas; "Zad Al-Mi'ad" by the great scholar Ibn Al-Qayyim, and "Iqtida' Al-Sirat Al-Mustaqim" by the Sheikh of Islam Ibn Taymiyyah. **Fifth,** the word "every" does not denote exclusion, but inclusion as stated in the science of Usul-ul-Fiqh (principles of Islamic jurisprudence).

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Fatwa No. 2577

Q: I want a detailed explanation of the Hadith that reads: (Every novelty is a bid`ah and every bid`ah is an act of error and every error shall be consigned to Hellfire.)

I hope that you will give me a detailed explanation of the meaning derived from this statement as well as other related topics such as

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modern inventions such as airplanes and loudspeakers in addition to other similar inventions that we use. Moreover, is it a Bid'ah to print or write down the Glorious Qur'an?

A: First, scholars divided innovations into two categories: religious and worldly. An innovation in religion (Bid'ah) means to innovate an act of worship not enacted by Allah (may He be Exalted and Glorified). This division is indicated in the above-mentioned Hadith as well as other topic-related Hadith.

Concerning the worldly innovations, those from among them that are more likely to bring about benefit than cause harm are permissible. Otherwise, they are prohibited. To the latter category belongs newly invented destructive weapons and vehicles.

Second, making use of airplanes, loudspeakers, and other newly invented ordinary machinery that do not entail any legal restriction is not objectionable on the condition that they do not inflict injustice on any one; they do not support any Bid'ah or Munkar (that which is unacceptable or disapproved by Islamic law and Muslims of sound intellect) and are not included in Hadith that warns against Bid'ahs.

Third, printing and writing down the Qur'an is a means of safekeeping, learning, and teaching it. As means have the same ruling of ends, it is legally permitted and so is not a prohibited Bid'ah. In other words, Allah (Exalted be He) undertook safekeeping the Glorious Qur'an and such methods are means to this end.

Fourth, your are advised to consult such books as "Tanbihul-Ghafilin" by Al-Nahhas,

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"Al-I'tisam" by Al-Shatiby, "Al-Sunan wal-Mubtada'at", and "Al-Ibda' fi Madarr Al-Ibtida'".

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Not all Bid`ahs (rejected innovation in religion) are equal in evil

First question of Fatwa No. 3227

Q1: What is the ruling on a person who persists in committing Bid`ahs (rejected innovations in religion) like reciting Qur'an over the dead before and after burial, slaughtering a sheep to prepare food for the attendees of the funeral, reciting the supplication of Al-Qadiriyyah order "O Allah, for the sake of Ahmad's honor, facilitate our mission!", burning incense in their gatherings, reciting Tahlil (saying: "La ilaha illa Allah [There is no god except Allah]") while walking in the funeral procession and Talqin (encouraging someone dying to say: "La ilaha illa Allah") at the grave?

Some scholars say that people who commit these Bid`ahs are disbelievers, as they do not abide by the Prophet's warning against Bid`ahs. Other scholars view that those people are sinners, but are not taken out of Islam.

A: Bid`ahs are not all equal in evil. Some Bid`ahs represent sins that are lesser than Kufr (disbelief). For example reciting the Qur'an over the dead before or after

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their burial and slaughtering a sheep to prepare food for the attendees of the funeral are Bid`ahs. Reciting Tahlil while walking in the funeral procession and Talqin of the dead person at the grave are Bid`ahs. Sitting in circles and making collective remembrance of Allah and burning incense are Bid`ahs. All these deeds are Bid`ahs initiated by people. It is not authentically reported from the Prophet (peace be upon him) that he did or said or even accepted these deeds. Also, it is not authentically reported that the Sahabah (Companions) (may Allah be pleased with them) or the Salaf (Righteous Predecessors) (may Allah be merciful to them) have done such Bid`ahs. These Bid`ahs are sins and persistence in committing them turns them into major sins but they do not reach the degree of Kufr (disbelief). Committing these Bid`ahs will be considered as Kufr, if the person persists in committing them to make people act upon them instead of the Shari`ah, to lead people astray, or to drive them away from Allah's Straight Path. Such a person who intentionally innovates in religion what Allah has not made lawful is a Kafir (a disbeliever) because he deems it lawful to violate Allah's Shari`ah by invoking the dead and seeking their help instead of Allah. So whoever seeks help from dead people like `Abdul-Qadir Al-Jilany, Ahmad Al-Tijany and others to bring benefit, avert harm, or alleviate suffering or so, is committing Shirk (associating others in worship with Allah) and Kufr (disbelief). It is like the Shirk and Kufr practiced by the disbelievers of the early Jahiliyyah (pre-Islamic time of ignorance). The Prophet (peace be upon him) used to call them to Tawhid (belief in the Oneness of Allah) and fought against those who resisted it and persisted in Shirk. After describing Himself with the attributes of Lordship, Allah (Exalted be He) says about this, ﴾Such is Allâh, your Lord; His is the kingdom. And those, whom you invoke or call upon instead of Him, own not even a Qitmîr (the thin membrane over the date-stone).﴿ ﴾If you invoke (or call upon) them, they hear not your call; and if (in case) they were to hear, they could not grant it (your request) to you. And on the Day of Resurrection, they will disown your worshipping them. And none can inform you (O Muhammad صلى الله عليه وسلم) like Him Who is the All-Knower (of everything).﴿

Some Bid`ahs may lead to Shirk like when some Sufis supplicate to Allah saying, "Make it easy for us to reach our goal for the sake of Ahmad's honor," or circumambulation around the shrines of pious people as a means of drawing closer to Allah. A person who goes around the shrine of a Waliy (pious person) commits an act of Al-Shirk Al-Akbar (major form of associating others in worship with Allah). The same applies to traveling to visit the graves of pious people.

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Seventh question of Fatwa No. 3230

Q7: We would like you to explain the meaning and types of Bid`ah (rejected innovation in religion) in detail for us.

A: Bid'ah is an act of worship that was not legislated by Allah such as celebrating the birth of the Prophet (peace be upon him), Isra' (Night Journey), and Mi`raj (Ascension to Heaven) and the raising of the Mu'adhin's (caller to Prayer) voice in offering peace and blessings upon the Prophet (peace be upon him) after pronoucing Adhan (call to prayer) and the like. A group of scholars have compiled books that point out Bid'ah and its types as: 1-Al-Sunan wa Al-Mubtada'at (Sunan and rejected innovations in religion) by Shaykh Muhammad Ahmad `Abdul-Salam Al-Hawamdy.

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2- Al-Ibda' fi Madar Al-Ibtida' (The masterpiece about the harms of innovation in religion) by Shaykh `Aly Mahfuzh.

Both scholars are Egyptian. There were two other books written a long time ago. They are Bida' wa Al-Nahi 'Anha (Bid'ahs and the commands that prohibits them) by Imam Muhammad ibn Waddah and Al-'Itisam by Al-Shatiby.

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Sixth question from Fatwa No. 6719

Q 6: The Messenger of Allah (peace be upon him) said: ﴾Whoever introduces in our matter i.e. religion, things extraneous to it, will be rejected.﴿ **Does Allah reject all acts of a Mubtadi` (one who introduces rejected innovations in religion) or only the acts of the Bid`ah?**

A: Some Bid`ahs are incongruous with the fundamental articles of Islam. Others are related to the descriptive manner of acts of worship. A third type of Bid`ah involves the introduction of unsanctioned practices. The Mubtadi` of the first category, will have not only his act of Bid`ah, but all his other acts rejected by Allah as well. Allah (Exalted be He) says: ﴾And We shall turn to whatever deeds they (disbelievers, polytheists, sinners) did, and We shall make such deeds as scattered floating particles of dust.﴿ However, only the act of Bid`ah will be rejected if it is related to the descriptive manner of acts of worship like the proper manner of Takbir (saying: "Allahu Akbar [Allah is the Greatest]"), Dhikr (Remembrance of Allah) or collective pronouncement of Talbiyah (devotional expressions chanted at certain times during Hajj and `Umrah). The same holds true if the Bid`ah introduced is not known to have been sanctioned by Islam

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like celebrating the Prophet's Mawlid (Birthday). It is narrated in the two books of Sahih (authentic Hadith books of Al-Bukhari and Muslim) that the Prophet (peace be upon him) said: ﴾Whoever introduces in our matter i.e. religion, things extraneous to it, will be rejected.﴿

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The second question of Fatwa no. 7721

Q 2: How many types of Bid'ah (innovation in religion) are there? Is every Bid'ah misguidance? If yes, are the diacritical marks used in the writing of the Qur'an, such as Dammah (a small curl-like diacritic standing for the short vowel /u/), Fathah (a small diagonal line placed above a letter to stand for the short vowel /a/), Kasrah (a small diagonal line placed below a letter to stand for the short vowel /i/), Sukun (a circle-shaped diacritic placed above a letter with no vowel), Nuqtah (dots and diereses placed above and below Arabic letters to distinguish between them) or Nabrah (a carrier on which the letter Hamzah is placed in cases of Kasr) an act of Bid'ah, as the Qur'an was written during the lifetime of the Messenger of Allah (peace be upon him) without any diacritical marks? Is the writing of these marks an act of Bid'ah? Is this Bid'ah misguidance?

A: Bid'ah (i.e., invented or newly introduced thing) is divided into Bid'ah in religion and ordinary Bid'ah. The ordinary Bid'ah includes all newly manufactured products and inventions. The basic rule regarding ordinary Bid'ah is permissibility unless otherwise stipulated by Shar'y (Islamic legal) evidence.

As for Bid'ah in religion: It includes anything that is innovated and contradicts

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Allah's Legislation, such as offering collective Dhikr (Remembrance of Allah) in unison, acts of Bid'ah in birthday celebrations, midnight worship in Sha'ban and the twenty seventh of Rajab, the mourning ceremony held forty days after the death of a person, recitation of the Qur'an for the dead in front of the grave, etc. However, there are no classifications of Bid'ahs in religion with regard to its ruling. In general, every Bid'ah in religion is misguidance, for it is authentically reported from the Prophet (peace be upon him) that he stated: ﴾Anyone who introduces anything into this matter of ours (Islam) that is not part of it will have it rejected.﴿ (Related by Al-Bukhari and Muslim) In another narration it is reported that he stated: ﴾Anyone who does an action which is not in accordance with this matter of ours (Islam) will have it rejected.﴿ (Related by Muslim) There is another narration on the authority of Al-'Irbad ibn Sariyah (may Allah be pleased with him) who said: ﴾One day the Messenger of Allah (peace be upon him) led us in Salah (Prayer) then he faced us and gave us an earnest exhortation that caused our eyes to flow with tears and our hearts to tremble. Someone said, 'O Messenger of Allah! It is like a farewell exhortation, so what do you advise us with.' He said, 'I advise you to fear Allah, and to listen and obey, even if it is an Ethiopian slave (appointed as a ruler over you), because whosoever among you shall live after me shall see much difference. So, I urge you to adhere to my Sunnah (way) and the Sunnah of the righteous, Rightly-guided Caliphs, hold fast to it and bite onto it with your molars (i.e. cling firmly to it). Beware of newly-invented matters (in religion), for every newly-invented matter is a Bid'ah, and every Bid'ah is a Dalalah (deviation from the right).'﴿ (Related by Ahmad, Abu Dawud, Al-Tirmidhy and Ibn Majah)

Regarding the dots and diacritical marks used in the Qur'an, they are not considered Bid'ah, even though they did not exist during the lifetime of the Prophet (peace be upon him). This is regarded as a Maslahah Mursalah (matter of public benefit) denoted by Shar'y evidence enjoining the duty of preserving the Qur'an in general.

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We recommend you to read "Al-I'tisam", a book written by Al-Shatiby who discussed this issue at length.

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First question of Fatwa No. 9608

Q1: Some of my colleagues said: "Bid'ah (rejected innovation in religion) falls into two categories. The first is a good one and a person can work accordingly. The second is the evil one." I believe that this division is invalid relying on the Hadith that says: ❨The most evil of affairs are novelties; every novelty is a Bid'ah (rejected innovation in religion); every Bid'ah is misguidance; and every misguidance is in Hellfire.❩ **What is the viewpoint of jurists and Imams of Islam concerning this point in light of the Qur'an and the Sunnah?**

A: This explanation is not valid because of the general meaning of the saying of the Prophet (peace be upon him): ❨The most evil affairs are their novelties; and every innovation is an error.❩ This Hadith was reported by Muslim in his Sahih. There are many Hadiths in this topic that denote the same meaning.

We advise you to read the following books: "Al-Bida' Wa Al-Hawadith" By Al-Tartushy, "Bida' Wa Al-Nahi 'Anha" by Ibn Waddah, "Tanbih Al-Ghafilin" by Ibn Al-Nahhas, "Al-Ibda' fi Madar Al-Ibtida'" by `Aly Mahfwzh,

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"Iqtida' Al-Sirat Al-Mustaqim Mukhalaft Ashab Al-Jahim" by Ibn Taymiyyah and "Zad Al-Ma'ad Fi Hady Khayr Al-'Ibad" by Imam Ibn Al-Qayyim (may Allah be Merciful with him).

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Fatwa No. 8740

In Damascus, at one of its Masjids (mosques), after every obligatory Salah, a person is entrusted with reciting loudly Ayat-ul-Kursy (the Qur'anic Verse of the Throne, Surah Al-Baqarah, 2:255), Surah Al-Ikhlas (112) and Mu`awwidhatayn (Surahs Al-Falaq and Al-Nas). Once this person finishes the recitation, every one who offered Salah re-recites Ayat-ul-Kursy and the Mu`awwidhatayn altogether.

Is the Prophet (peace be upon him) reported to have done so, or is it a Bid'ah (rejected innovation in religion)?

Knowing that the Prophet (peace be upon him) is authentically reported to have recited Ayat-ul-Kursy and the Mu`awwidhatayn after Salah, should I do as they do and do this regularly?

Is it permissible for a person who is offering obligatory Salah to recite Ayat-ul-Kursy or other verses loudly with the intention of teaching those who do not know how to recite Ayat-ul-Kursy and the Mu`awwidhatayn?

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A: It is impermissible for a certain person who is offering Salah or for all of those offering Salah to recite the above-mentioned verses after the Salah loudly; not even with the intention of teaching. Rather, it is a Bid'ah as the Prophet (peace be upon him) is not authentically reported to have ever done so. Moreover, the Prophet (peace be upon him) is authentically reported to have said: ﴾If somebody innovates something which is not in harmony with the principles of our religion, that thing is rejected.﴿ Recorded by Al-Bukhari and Muslim. Consequently, you should not behave according to their Bid'ah. Rather, you are to deny it and try to make clear the truth of what they do as much as possible with wisdom and good instruction. Allah (Exalted be He) said: ﴾Invite (mankind, O Muhammad صلى الله عليه و سلم) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching, and argue with them in a way that is better.﴿ Furthermore, the Prophet (peace be upon) is authentically reported to have said: ﴾Whoever among you sees something abominable should rectify it with his hand; and if he has not strength enough to do it, then he should do it with his tongue; and if he has not strength enough to do it, (even) then he should (abhor it) from his heart, and that is the least of faith.﴿

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Q 2: I would like Your Eminence to explain the two Hadiths of the Prophet (peace be upon him), in detail: ﴾Whoever innovates anything in this matter of ours (Islam) which is not a part of it will have it rejected﴿ **and** ﴾Whoever introduces some good practice in Islam which is followed after him (by people) will be assured of reward like one who follows it (until the Day of the Resurrection)..."﴿

A: The first Hadith means that when someone introduces a Bid`ah (rejected innovation in religion) to be counterpart to what Allah has legislated, it will not be accepted and he will be a sinner. You may refer to the examples mentioned in the answer of the first question: reciting Ayat-ul-Kursy (the Qur'anic Verse of the Throne, Surah Al-Baqarah, 2:255) out loud after praying the five obligatory Prayers, adding the formula, "ash-hadu anna `Aliyyan waliyyul-lah (I bear witness that `Aly is the chosen of Allah) to the Adhan, and what some Mu'adhins (callers to Prayer) do when they invoke Allah's peace and blessings upon the Prophet

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after calling the Adhan. However, doing so subvocally is an act of Sunnah.

As for the Hadith, ﴾He who introduces some good practice in Islam, there is a reward for him for this (act of goodness)..."﴿ it means that whoever acts according to an authentic Sunnah which people have abandoned, will get the reward of reviving it. If he preaches and reminds people of it, people will start practicing it again, thanks to him. This is confirmed by the Hadith narrated by Muslim in his Sahih (authentic) book, on the authority of Abu `Amr Jarir ibn `Abdullah (may Allah be pleased with him) who said, ﴾We were with the Messenger of Allah (peace be upon him) shortly after dawn when there came to him some people clad in woolen rags, or covered with sleeveless blankets; and with swords hanging down from their necks. Most of them rather, all of them, belonged to the Mudar tribe. The face of the Messenger of Allah (peace be upon him) changed when he saw that they were starving. Then he went into his house and came out; then commanded Bilal (may Allah be pleased with him) to say Adhan (call to prayers). So he called Adhan and established Iqamah. The Prophet (peace be upon him) led the Salah. Then he delivered a Khutbah (sermon) saying, ﴾O mankind! Be dutiful to your Lord, Who created you from a single person (Adam)﴿ to His saying ﴾Surely, Allâh is Ever an All-Watcher over you.﴿ He also recited the Ayah which is in Surah Al-Hashr, ﴾O you who believe! Fear Allâh and keep your duty to Him. And let every person look to what he has sent forth for the morrow, and fear Allâh.﴿ "A man can give in charity Dinars, Dirhams, clothes, measure-fulls of wheat and measure-fulls of dates ..." until he said, "(Give in charity) even if it is half a date." Then a man of the Ansar came with a bag which was too heavy to carry. Thereafter, the people came successively (with charity) until I saw two heaps of food and clothes. I noticed that the face of Messenger of Allah (peace be upon him) was glowing like that of the bright moon or glittering gold. Then he (peace be upon him) said, "Whoever introduces a good practice in Islam, there is for him its reward and the reward of those who act upon it after him without anything being diminished from their rewards. Whoever introduces an evil practice in Islam, will shoulder its sin and the sins of all those who will act upon it, without decreasing their burden."﴿

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Deeds are to be in agreement with the Qur'an and the Sunnah

Second question from Fatwa No. 5078

Q 2: What is the ruling on a man who introduces acts or things for which there is no precedent in Islam, and he deems them praiseworthy claiming that he has done nothing related to Bid`ah?

A: The deeds of this man are to be judged according to the Book of Allah and the Sunnah of His Messenger (peace be upon him). Whatever goes in accordance with them is correct and permissible, otherwise it is rejected and should be abandoned. However, you did not mention any of said person's deeds so that we may know whether it is Bid`ah or an act of Sunnah.

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We advice you to read the book entitled Al-I`tisam by Al-Shatiby, for it has a thorough explanation concerning all that is related to Bid`ah; its kinds, rulings, examples. Also we refer you to the books entitled Al-Sunnan wal Mubtad`at, Al-Ibda` fi Madar Al-Ibtida`, Al-Bida` wal Hawadith, Tanbih Al Ghafilin by Ibn Al-Nahas, and other books which differentiate between acts of Bid`ah and that of Sunnah.

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Fatwa No. 4272

Q: First:

We live in a village called Bakur in Abu Teeg town, Assiut Governorate. We live in worry due to the innovation of new matters that are far from religion. We would like a decisive answer for the things that have been innovated to avoid indulging in them, to apply the principles of Islam with deep insight and to reject the innovated matters. What are the books that point out these matters for us? May Allah guide you and us to goodness and guidance!

Second:

We are young men who are keen to know our religion in spite of what we find of obstinacy and stubbornness of our fathers who have become busy with material life and neglect their religion. What are the recommended books that are free from religious innovations, and what are the means to help guide us to the truth? Moreover, our parents deprived us of our allowance due to our religious behavior..

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They do so because we deny their ignorance and innovation in religion. We would like you to give us a list of useful books so that we can buy some of them and worship Allah with deep insight and knowledge. Are there weak and fabricated Hadiths? How can we know these kinds of Hadiths especially if they are circulated among some Imams?

Third:

What is the reality of the Tariqahs (Sufi orders) we have like Al-Shadhiliyyah , Al-Ahmadiyyah , Al-Sa'diyyah , Al-Burhaniyyah and the like? How can we refute their allegations? What books are considered to be decisive in this regard? Are they following the truth as they claim?

Fourth:

We find that some Imams follow a juristic school that is different from others. Differences among them usually end in quarrel that leads some of the worshippers to give up prayer. We would like a decisive answer in this regard. Can we follow only one of these juristic schools? How can we bring about agreement between these juristic schools in order to restore order?

Fifth:

Some of them may insult the Qur'an by interpreting some Ayahs (verses) according to their desires and whims in order to mislead people. They interpret, for example, Allah's saying in Surah Al-'Imran: ﴾Those who remember Allâh (always, and in prayers) standing, sitting, and lying down on their sides﴿ as those who offer Dhikr (Remembrance of Allah) while dancing and swaying to their left and right sides humming unknown words and saying: "Alla Hayy" and other things.

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Moreover, they permit birth control, women's singing and praising the Messenger of Allah by using musical instruments. We would like you to guide us to the truth in matters of our religion in order to refute the claims of those who innovate in matters of their religion.

A: Firstly: You did not mention the Bid'ahs you want to ask us about in order to answer you. We would like to bring to your attention a great rule concerning acts of worship. The basis of all acts of worship is that you should not do them unless there is evidence that denotes them. A person should not say that this worship is legal according to its origin, number, or manner except with legal proof for it. A person who innovates in matters of religion anything that was not legislated by Allah, it will be rejected. The Prophet (peace be upon him) said: ﴾"He who does any act for which there is no sanction from our behalf, it is to be rejected."﴿ In another narration: ﴾"He who innovates things in our affairs for which there is no valid (reason) (commits sin) and these are to be rejected."﴿

Second: We advise you to learn, understand and recite the Qur'an as much as you can. Moreover, you have to work according to it and to call people to it. You also have to learn from the Sunnah of the Messenger of Allah (peace be upon him) what is indispensable such as Sahih Al-Bukhari, Sahih Muslim and other books of Sunnah. You also have to ask people of knowledge about ambiguous matters. Third: Al-Shadhiliyyah, Al-Ahmadiyyah, Al-Sa'diyyah, Al-Burhaniyyah and the like of other Tariqahs are misguiding sects that a Muslim should not follow. A Muslim should follow the example of the Prophet (peace be upon him), his successors,

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companions who followed his example and those who followed his Sunnah after them. The Prophet (peace be upon him) said: ﴾A group of people from my Ummah will remain victorious (and on the right path), and those who desert or oppose them shall not be able to do them any harm until Allah's Command is executed (i. e. Resurrection is established).﴿ He (peace be upon him) said: ﴾The best people are those living in my generation, and then those who will follow them, and then those who will follow the latter.﴿ The Prophet (peace be upon him) said: ﴾The Jews were split up into seventy-one sects; and the Christians were split up into seventy-two sects; and my community will be split up into seventy-three sects, all of which are in the Fire except one. Upon that the companions said: who is that sect? the Prophet (peace be upon him) said: The one that follows my Sunnah and that of my companions.﴿ If you want to refute their allegations, then you have to be acquainted with the details of their creeds, Bid'ahs, and suspicious matters. Then, you can judge them according to the Qur'an and the Sunnah. You may also be in need of certain books compiled in this regard such as "Al-Sunan Wa Al-Mubtada'at", "Masra' Al-Tasawwf" by Abdul-Rahman Al-Wakil, "Al-'Itisam" by Al-Shatiby, "Al-Ibda' fi Madar Al-Ibtida'" by `Aly Mahfouzh, "Ighathat Al-Lahfan Min Maka'id Al-Shaytan" by Ibn Al-Qayyim and other books like these.

Fourth: The differences in juristic viewpoints among the Imams of the four Madh-habs (Schools of Jurisprudence) are due to several reasons; a Hadith may be considered sound by some while others consider it to be weak. Moreover, one of them might be acquainted with a Hadith that the other does not have knowledge of and other reasons that lead to these differences. Therefore, a Muslim should think well of those Imams.

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Every one of the four Imams is a Mujtahid (a scholar qualified to exercise juristic effort to infer expert legal rulings) in what he issued of juristic rulings seeking to reach the truth. Consequently, if he is correct in his Ijtihad (juristic effort to infer expert legal rulings), then he will receive two rewards; one for his Ijtihad and the other for his being right. But if he commits a mistake in his Ijtihad, he will still receive one reward for his Ijtihad and his mistake will be forgiven. As for imitating those Imams, a person is not permitted to imitate them if they can derive the ruling through its evidence. But if he cannot derive the ruling through evidence, then a person is permitted to imitate whichever imam he considers be the most authentic. This difference in secondary matters should not mean that a person is to abstain from performing Salah behind each other. They should still do so. The Companions of the Prophet (peace be upon him) used to disagree in secondary matters and still perform Salah behind each other, and likewise the second generation of the Muslim Ummah and those who followed them in righteousness.

Fifth: The soundest way for interpreting the Qur'an is to interpret the Qur'an with the Qur'an, the Sunnah of the Messenger of Allah (peace be upon him), and the sayings of the Companions and those who followed them in righteousness. One should also be acquainted with linguistic styles and the purposes of legislations. As for the interpretation you have mentioned in Allah's saying: ﴾Those who remember Allâh (always, and in prayers) standing, sitting, and lying down on their sides﴿ and that some people interpreted it by dancing, Dhikr (remembrance of Allah) and humming unknown words, swaying right and left saying "Alla Hayy" and so on are all illicit sayings and interpretations that have no basis.

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We advise you to read the Tafsir (explanation of the meanings of the Qur'an) by Ibn Jarir, Ibn Kathir, Al-Baghawy and the like in interpreting the Ayah mentioned above and what is similar to it in order to know the truth from the sayings of reliable and truthful interpreters.

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Ways of Denouncing Innovational Acts

Eighth question of Fatwa No. 4250

Q 8: Some people prefer to avoid discussing subjects related to innovational acts or acts of Sunnah. According to them, discussing these matters may lead parties to fall into troubles that may further develop into clashes with the audience who are ignorant of the Prophet's Sunnah. Consequently, Fitnah (hostile divisions) arises due to people's rejection of the acts of Sunnah which contradict their desires. Is it true that a person who purifies `Aqidah (Islamic creed) from Bid'ahs is a troublemaker? Or is this nickname applied to a person who violates the norms of Shari'ah?

A: The Islamic Da`iyah (caller) should be both knowledgeable and wise enough when enjoining right or forbidding wrong. He should also balance between the public interests of people, giving precedence to the preponderant interest over the preponderated one. Likewise, the least harm is endured to prevent what is worst. Similarly, whenever conflicts arise between interests and harms and the interest is proven to be given precedence,

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it prevails. But if averting harm is proven more important than bringing about an interest, the interest is forsaken. In light of these rules, the proper behavior of inviting people to enjoin good and forbid evil should be fairly and wisely decided. Allah (Exalted be He) says: ﴾Invite (mankind, O Muhammad صلى الله عليه و سلم) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching, and argue with them in a way that is better.﴿ If one adopts such behavior, no trouble will follow.

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Bid`ah related to the recitation of the Qur'an

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Specifying some Surahs of the Qur'an as the "Saving Surahs"

The First Question of Fatwa no. 1260

Q1: Some students of Dar Al-Hadith in Madinah came to me and gave me a booklet called: "The Saving Surahs" including Surahs Al-Kahf, Al-Sajdah, Yasin, Fussilat, Al-Dukhan, Al-Waqi`ah, Al-Hashr, and Al-Mulk. They said that they have distributed many copies in Makkah, Madinah, and other places. Is there any evidence that they can be given this name and description?

A: All Surahs (chapters) and Ayahs (verses) of the Qur'an are healing for the diseases of the heart, guidance, and a mercy for the believers. They save those who adhere to them and are guided by them from Kufr (disbelief), misguidance, and painful torture. The Prophet (peace be upon him) clarified this through his words, deeds, and approval of the permissibility of Ruqyah (reciting Qur'an and saying supplications over the sick seeking healing). It has never been authentically reported that the Prophet (peace be upon him) gave a special name or described these eight Surahs as the Saving Surahs, but it is confirmed that he used to seek refuge with Allah by reciting the three Mu`awwidhat (three protective Surahs): ﴿Say (O Muhammad صلى الله عليه وسلم): "He is Allâh, (the) One.﴾ and ﴿Say: "I seek refuge with (Allâh), the Lord of the daybreak,﴾ and ﴿Say: "I seek refuge with (Allâh) the Lord of mankind,﴾ He used to recite them three times before going to bed, and he would breathe into his hands after each time and wipe his face and

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what he could reach of his body. Ruqyah was also performed by Abu Sa`id, who recited Surah Al-Fatihah over the leader of a non-Muslim tribe who was stung. The man recovered quickly, by the Permission of Allah. The Prophet (peace be upon him) approved what Abu Sa`id did. He (peace be upon him) established that if someone recites Ayat-ul-Kursy (the Qur'anic Verse of the Throne, Surah Al-Baqarah, 2:255) before going to sleep, Satan will not approach them during that night. So whoever confines the "Saving Surahs" to Surahs mentioned in the question is an ignorant innovator in the Din (religion). Likewise, whoever gathers them in this way, separates from the other Surahs of the Qur'an, hoping to be blessed, saved, and protected by this, has done wrong and rebelled against the order of the `Uthmany Mus-haf (Arabic version of the Qur'an), which was agreed upon by Ijma` (a consensus) of the Sahabah (Companions, may Allah be pleased with them). They have also renounced most of the Qur'an and specified for certain Surahs what was not specified by the Messenger of Allah (peace be upon him) nor any of his Sahabah.

Therefore, it is obligatory to forbid this act. Similarly, all printed copies should be destroyed to repudiate and remove this evildoing.

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Gathering for reciting the Qur'an

The first question of Fatwa No. 3861

Q 1: What is your opinion (may Allah safeguard you) of a man who gathers a number of people in his house to recite some verses of the Qur'an, supplicate Allah (Exalted be He) for themselves and for all Muslims, eat food that he prepared beforehand then depart?

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At the same time, the person who invites, distributes separate parts of the Qur'an to his guests so that once each person finishes his part, having thus finished the whole Qur'an, one of them supplicates Allah (Exalted be He) for themselves and for all the Muslims. By doing so, they consider that they have recited the whole Qur'an seeking the blessing thereof.

A: First, gathering to recite and learn the Qur'an by having someone to recite while others listen to it, mutually studying and trying to understand the meanings of it, is permissible. It is even an act of worship, beloved and rewarded greatly by Allah (Exalted be He). It is recorded by Muslim in his Sahih and Abu Dawud on the authority of Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said: ﴾Any group of people that assemble in one of the Houses of Allah to study the Qur'an, tranquillity will descend upon them, mercy will engulf them, angels will surround them and Allah will make mention of them to those (the angels) in His proximity.﴿ Moreover, supplicating Allah (Exalted be He) after reciting the entire Qur'an is also permissible on condition that it is not done on a regular basis and that there is no specific formula of supplication as if it is a recurrent Sunnah. In fact, the Companions (may Allah be pleased with them), not the Prophet (peace be upon him), are reported to have done so. Likewise, inviting those who attend the recitation to eat is also not objectionable as long as it is not made a regular custom specifically after recitation. **Second,** reciting the part of the Qur'an assigned to them, each of those attending such a gathering may not necessarily be considered to have recited the whole Qur'an. Moreover, seeking blessings in this way is defective, for recitation of the Qur'an should be meant to draw closer to Allah (Exalted be He), memorizing, reflecting on, understanding

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the meanings of the Qur'an, while seeking reward and training one's tongue to recite it as well as many other benefits.

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Third question of Fatwa No. 4994

Q 3: Some Moroccans are accustomed to reciting the Qur'an collectively after Fajr (Dawn) Prayer and Maghrib (Sunset) Prayer. Is this an act of Bid'ah (rejected innovation in religion)?

A: Indeed, the regular custom of reciting Qur'an collectively after Fajr (Dawn) Prayer and Maghrib (Sunset) Prayer or after any other prayer is an act of Bid`ah. Likewise, it is an act of Bid`ah to say Du`a' (supplication to Allah) collectively after ending the prayer. It would, however, be a righteous act if a person recites the Qur'an alone or sits with an assembly of people who study and comtemplate the meanings of the Qur'an. The Prophet (peace be upon him) said: ﴿Any group of people that assemble in one of the Houses of Allah to study the Qur'an, tranquillity will descend upon them, mercy will engulf them, angels will surround them, and Allah will make mention of them to those (the angels) in His proximity.﴾

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The eleventh question of Fatwa no. 6364

Q 11: What is the ruling on reciting the Qur'an collectively and in unison on Friday before the Imam enters the masjid?

A: This is impermissible, and confining this to Friday before the Imam's entry is introducing a Bid'ah (rejected innovation in religion).

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The permissibility of gathering people to recite the Qur'an for a particular person

The first question of Fatwa no. 9697

Q 1: Is it permissible for anyone to gather people and ask them to recite the Qur'an for him on a certain occasion? For instance, that person wants to change his career and wants to get blessings in his new job.

A: Allah revealed the Qur'an, so that people would recite it as a form of 'Ibadah (worship) and apply its rulings. It is a miracle which proves the prophethood of Muhammad (peace be upon him). As for the practice that you are inquiring about,

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it is not legislated by Allah.

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The ruling on reciting Surah Al-Fatihah after offering Witr after 'Isha' Prayer

Fatwa no. 7012

Q: Please, your honor, give me a Fatwa on reciting Surah Al-Fatihah after the 'Isha' (Night) Prayer, i.e. after the Witr (Prayer with an odd number of units) for a non-specific number of times such as a hundred times, more or less, without specifying a certain time. I always recite the Qur'an hoping for more rewards from Allah. Is this considered a Bid'ah (rejected innovation in religion) given that after reciting Al-Fatihah, I ask Allah for forgiveness and guidance. May Allah guide you to serve Islam and the Muslims.

A: The Qur'an is the word of Allah (Exalted be He); the superiority of Allah's words over the words of people is similar to the superiority of Allah over people. The reward of reciting the Qur'an is great, which no one can measure except Allah. No one should dedicate a special Surah or Ayah to be recited at a particular time or for a particular purpose, except what was mentioned by the Messenger of Allah (peace be upon him).

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For instance, Surah Al-Fatihah for Ruqyah (reciting Qur'an and supplications for the sick to be cured) and in each Rak'ah (unit of Prayer); Ayat-ul-Kursy (the Qur'anic Verse of the Throne, Surah Al-Baqarah, 2:255) when going to bed so that one is protected from Satan; and Al-Mu'awwidhat (Surahs Al-Ikhlas, Al-Falaq and Al-Nas) ﴿Say (O Muhammad صلى الله عليه وسلم): "He is Allâh, (the) One.﴾ , ﴿Say: "I seek refuge with (Allâh), the Lord of the daybreak,﴾ and ﴿Say: "I seek refuge with (Allâh) the Lord of mankind,﴾ for Ruqyah.

A person also should not commit themselves to recite a certain Surah or Ayah for a specific number of times, unless this is authentically reported from the Prophet (peace be upon him). This is a form of 'Ibadah, so it should be Tawqifiyyah (bound by a religious text and not subject to personal opinion).

Thus, it becomes evident that reciting Surah Al-Fatihah, especially at night after the Witr is considered a Bid'ah, even if it is not for a specific number of times, as this was not authentically reported from the Prophet (peace be upon him) or from the Rightly-Guided Caliphs (may Allah be pleased with them). It is best to recite the Qur'an without restricting oneself to Al-Fatihah or to the time of night after Witr. Rather, one should read any portion of the Qur'an, without specifying a certain number or a certain time, except what was mentioned in Shari'ah, as previously mentioned.

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The Ruling on reciting Surah Al-Fatihah (the opening chapter of the Qur'an) during school's morning assembly

Fatwa No. 8777

Some girls' schools ask us about the ruling on girls' reciting Surah Al-Fatihah aloud at the school's morning assembly. Being a matter of importance, kindly inform us of the ruling so we can circulate it among the schools.

A: It is an act of Bid`ah (rejected innovation in religion) that school boys and girls recite Surah Al-Fatiha during the school's morning assembly. The Prophet is reported to have said: ﴾Whoever does an act extraneous to ours (religious acts), his act is rejected.﴿ Narrated by Al-Bukhari and Muslim.

However, there is no harm if various topics are recited and broadcast alternatively including Al-Fatihah i.e. some Qur'anic Ayahs (verses), some authentic Hadiths, some proverbs or wisdom, Islamic songs or anthems, etc.

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Gathering people to recite the Qur'an with the intention of gaining more of Allah's provision

Fatwa No. 4028

Q: In Uganda, when someone wants to supplicate Allah to bestow more provisions on him, he invites some learned people who come to him each carrying a Mushaf. They then start reciting; one of them recites Surah Yasin as it is the heart of the Qur'an, another recites Surah Al-Kahf and a third recites Surah Al-Waqi'ah, Al-Rahman, Al-Dukhan, Al-Ma'arij, Al-Qalam, Al-Mulk, Muhammad, Al-Fath or some other Surahs. However, they do not recite any verses of Surah Al-Baqarah and Surah Al-Nisa'. Is this Islamic? If not, please tell us about the correct Islamic behavior with evidence.

A: Reciting the Qur'an and reflecting on its meanings is one of the best deeds that draw a person close to Allah. Moreover, supplicating to Allah and resorting to Him to grant success to do more good, for provisions and for gaining other kinds of bounties is a permissible act of worship. However, reciting the Qur'an in the manner you have just described in your question, i.e. distributing certain Surahs to a number of persons so that each of them recites his respective Surah after which they supplicate Allah to bestow more provisions or the like, is a Bid'ah (rejected innovation in religion). In fact, neither the Prophet (peace be upon him), any of his Companions nor the imams of Salaf (righteous predecessors) (may Allah show mercy to them) is reported to have commanded or done so. Undoubtedly, all good is in following the way of the Salaf, and all evil is in the innovations of the Khalaf (later generations of Muslims). Moreover, the Prophet (peace be upon him) is authentically reported to have said:

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﴾If somebody innovates something which is not in harmony with the principles of our religion, that thing is rejected.﴿

However, supplicating to Allah at any time, in both good and bad circumstances is permissible. It is legally recommendable and urged that a person supplicates to Allah during Sujud (prostration) while offering Salah, at predawn and while one is concluding the Salah before saying the Taslim (salutation of peace ending the Prayer). In this regard, the Prophet (peace be upon him) is authentically reported to have said: ﴾Our Lord descends every night to the world sky when the last third portion of the night begins. He says: Is there any supplicant to answer him? Is there any seeker for My Favor to give him? Is there any seeker for forgiveness to forgive him?﴿ Recorded by Al-Bukhari and Muslim. It is also authentically reported on the authority of Ibn `Abbas (may Allah be pleased with both of them) that the Prophet (peace be upon him) said: ﴾So far as Ruku` is concerned, extol in it the Great and Glorious Lord, and while prostrating yourselves be earnest in supplication, for it is fitting that your supplications should be answered.﴿ Recorded by Ahmad, Muslim, Al-Nasa'y, and Abu Dawud. Moreover, it is authentically reported on the authority of Abu Hurayrah (may Allah be pleased with him) that the Prophet (may peace be upon him) said: ﴾The nearest a servant comes to his Lord is when he is prostrating himself, so make supplication (in this state).﴿ Recorded by Muslim, Abu Dawud, and Al-Nasa'y. Furthermore, it is recorded in the Two Sahih (authentic) Books of Hadith (i.e. those composed by Al-Bukhari and Muslim) on the authority of Ibn Mas`ud (may Allah be pleased with him) that the Prophet (peace be upon him) said to him when teaching him Tashahhud (sitting to invoke Allah's peace upon the Prophet): ﴾Then, let him choose from supplication what he loves best and let him supplicate (with it)﴿

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Preparing Banquets for Completing the Recitation of the Qur'an

Fourth question of Fatwa No. 4029

Q 4: Is it permissible to prepare banquets upon completing the recitation of the Qur'an?

A: It is permissible to prepare banquets for wedding occasions. It is authentically reported that the Prophet (peace be upon him) said to `Abd Al-Rahman ibn `Awf when the latter told him of his marriage: ﴾Prepare a banquet even if with one sheep.﴿ The Prophet himself used to prepare banquets for such occasions.

As to the banquet of completing the Qur'an, the Prophet (peace be upon him) and the Rightly Guided Caliphs (may Allah be pleased with them) are not known to have prepared any banquets for such an occasion. Had they practiced this custom, it would have been handed down to us like all other rulings of Shari`ah. Consequently, this practice is considered an act of Bid`ah (rejected innovation in religion). It is authentically reported that the Prophet (peace be upon him) said: ﴾Whoever introduces things extraneous to our matter i.e. religion, will have it rejected.﴿ The Prophet also says: ﴾Whoever practices acts extraneous to ours, his act is rejected.﴿

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Ruling on Distributing food and drink following Khatmah

Fatwa no. 2740

Dear scholars, what is the ruling on the following question:

Did the Prophet (peace be upon him), any of his Sahabah (Companions, may Allah be pleased with them), the Tabi`un (Followers, the generation after the Companions of the Prophet), their successors, or the Salaf (righteous predecessors) distribute food, drinks, or desserts following Khatmah (completing of one reading of the whole Qur'an) during Qiyam-ul-Layl (standing for optional Prayer at night) in Ramadan?

If this was an established custom that was practiced during the time of the early generations of Islam, please tell us the book, page number, volume, and edition that proves this. If this is not confirmed, please give us evidence to show whether or not this is permissible, knowing that this is done as a duty believing that the food, drinks, and desserts will bring blessings.

A: As far as we know, it is not authentically related that the Prophet (peace be upon him), any of his Sahabah, the Tabi`un, or the Imams of the Salaf distributed food, drinks, or desserts following Khatmah of the Qur'an during Qiyam-ul-Layl in Ramadan and made this a duty. This practice is Bid`ah (a rejected innovation in religion) that has been introduced into the Din (religion), because it is done following an act of `Ibadah (worship) and done due to it at that specific time. Every Bid`ah in the Din is a misguidance, as it implies an accusation that the Shari`ah (Islamic law)

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is imperfect. Allah (Exalted be He) says: ﴾This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islâm as your religion.﴿ It is authentically narrated on the authority of Al-`Irbad ibn Sariyah (may Allah be pleased with him) who said, ﴾The Prophet (peace be upon him) gave us a speech that made the hearts afraid and eyes shed tears. We said, "O Messenger of Allah! It was as if this was a farewell speech; so advise us." He (peace be upon him) said, "I advise you to have Tawqa (fearing Allah as He should be feared), to listen and obey, even if a slave is appointed as your leader. Those of you who live after me will see much discord, so hold onto my Sunnah (way) and the Sunnah of the Rightly-Guided Caliphs after me; adhere to this and hold onto it with your molars. Beware of newly introduced matters (in religion), as every newly introduced matter is Bid`ah, and every Bid`ah is misguidance."﴿

It is also authentically narrated on the authority of Malik ibn Anas (may Allah have mercy on him) who said, "Anyone who introduces something into the Din that is not from it has claimed that Muhammad betrayed the Message." And Allah (Exalted be He) says: ﴾This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islâm as your religion.﴿ Any matter that was not part of the Din cannot be part of the Din today.

There is no harm, however, if these things occur occasionally, without being a duty.

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The ruling on writing Ayahs on a paper and putting it in water then drinking it to facilitate memorizing Qur'an

The third question of Fatwa No. 4998

Q 3: Some people of different nationalities in Al-Masjid Al-Nabawy (The Prophet's Mosque) write down Ayahs on a paper, put it in water, and then drink it to facilitate memorizing Qur'an. They claim that this helps them to easily memorize the Qur'an; however, we do not know whether this is an act of Bid`ah (rejected innovation in religion) or not? What is the Islamic ruling on this?

A 3: This act is an act of Bid`ah. It has neither been reported from the Prophet (peace be upon him), nor from his Companions (may Allah be pleased with them) according to our knowledge.

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Hand washing after the recitation of Qur'an

Fourth question of Fatwa No. 9410 :

After reciting the Glorious Qur'an, is it permissible to go directly to the bathroom or should we wash our hands first before entering the bathroom? It is worth mentioning that the water drained from the washbowl and the bathroom is carried off into the same sewer.

A: It is not legally required to wash hands after reciting the Qur'an, or in the washbowl or the bathroom.

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Bid`ahs committed in Salah

(Part No. 2; Page No. 494)

Fatwa No. 10736

Q: Some people put their hands on their heads after the Taslim (salutation of peace ending the Prayer), claiming it to be an act of Sunnah (a commendable act).

A: It is not an act of Sunnah to put the hand on head after Taslim. In fact, this is a Bid`ah (rejected innovation in religion). It is authentically reported that the Prophet (peace be upon him) said: ﴾Whoever innovates something in our affairs, which is not in harmony with the principles of our religion, that thing is rejected.﴿

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First and fifth questions of Fatwa no. 5316

Q 1: What is the ruling of Islam on Tarawih (special supererogatory night Prayer in Ramadan)? How should it be offered? There is much controversy about this issue; some Imams (those who lead congregational Prayer) start it by saying "Rise for Qiyam (stand for optional Prayer at night), may Allah reward you!", and then offer two Rak'ahs (units of Prayer), after which they say, "O, Allah! Send Your peace and blessings upon Prophet Muhammad" in a loud voice. When the Imam says this, all the Ma'mums (persons being led by an Imam in Prayer) repeat it after him. In the second two Rak'ahs, he reads Surahs Al-Ikhlas

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and Al-Mu`awwidhatayn (Surahs Al-Falaq and Al-Nas) in a loud voice, and the Ma'mums also repeat it after him. On finishing Tarawih, he does the same thing three times. If a person tells them that this act was not reported, they reply that it is a good deed and a good Bid'ah (innovation in religion). Is there anything called a good Bid'ah in Islam? What is your view on this? How should this Salah be offered? May Allah reward you with the best.

A: Saying: "Rise for Qiyam (standing for optional Prayer at night), may Allah reward you!"; the saying of the Imam: "O, Allah! Send Your peace and blessings upon Prophet Muhammad" in a loud voice; repeating this by the Ma'mums; and reciting Surahs Al-Ikhlas and Al-Mu'awwidhatayn in a loud voice after offering two Rak'ahs, are all Bid'ah. It is authentically reported that the Prophet (peace be upon him) said, ﴾If a person innovates things in our affairs for which there is no valid (reason), these are to be rejected.﴿ He (peace be upon him) used to say in the Friday Khutbah (sermon): ﴾The best of speech is embodied in the Book of Allah, and the best of the guidance is the guidance given by Muhammad (peace be upon him). The most evil affairs are novelties; and every Bid'ah leads to misguidance.﴿ Narrated by Muslim in his Sahih (authentic) Book of Hadith. Thus, it is evident that every Bid'ah leads to misguidance, as the Prophet (peace be upon him) said. There is nothing in Islam called a good Bid'ah.May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Q 5: What is the ruling of Islam on reciting Qur'an before the Jumu`ah (Friday) Prayer using microphones? When a person objects to this act as not related in the Sunnah, they accuse him of preventing the recitation of the Qur'an. What about the Ibtihalat (religious hymns)

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heard on microphones shortly before the Adhan (call to Prayer) of the Fajr (Dawn) Prayer? When objecting to this baseless act, it is said that it is a good deed aiming at awakening the people for the Fajr Prayer.

A: There is no evidence supporting that such acts were committed during the lifetime of the Messenger (peace be upon him) or any of his Sahabah (Companions). The same goes for the Ibtihalat heard before the Fajr Prayer through microphones. These two acts are Bid`ah (rejected innovation in religion) and every Bid`ah leads to misguidance. It is authentically reported that the Prophet (peace be upon him) said: ﴾Whoever innovates something in our affairs, which is not in harmony with the principles of our religion, that thing is to be rejected.﴿

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Ruling on supererogatory Salah offered on the last Wednesday of Safar

The fourth question of Fatwa no. 1619

Q 4: Some of the scholars in our country claim that in Islam there is a Nafilah (supererogatory Prayer) offered on the last Wednesday of the month of Safar, at the time of Salat-ul-Duha (supererogatory Prayer before noon). This Salah consists of four Rak'ahs (units of Prayer) with one Taslim (salutation of peace ending the Prayer). In each Rak'ah a person should recite Surah Al-Fatihah

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and Surah Al-Kawthar seventeen times, Surah Al-Ikhlas fifty times and Al-Mu'awwidhatayn (Surahs Al-Falaq and Al-Nas) one time each. This is done in each Rak'ah, then one says Taslim after which it is prescribed to recite ﴾And Allâh has full power and control over His Affairs, but most of men know not.﴿ **360 times, and Jawharat-ul-Kamal (a special Sufi formula) three times, and to finish by saying, "Glorified be your Lord, the Lord of Honor and Power! Exalted is He from all that they ascribe to Him! And peace be on the Messengers! And all the praises and thanks be to Allah, Lord of the Worlds." Moreover, they should give some bread to the poor as a charity. They say that this Ayah is especially recited for warding off the calamities which come down on the last Wednesday of the month of Safar. They say that every year, 320,000 calamities come down, and all of them come down on the last Wednesday of Safar. Therefore, that day is regarded the most difficult day of the entire year. But whoever offers this Salah in the above mentioned manner, Allah will protect him by His Bounty from all the calamities that come down on that day. They, as well as those who could not offer it such as boys will benefit from this Salah. Is this permissible or not?**

A: There is no evidence to support the mentioned Nafilah in the Qur'an or in Sunnah. We have no proof that any one among the Salaf (righteous predecessors) of this Ummah (nation based on one creed) or the righteous people of the later generations performed this Nafilah. Rather, it is a reprehensible Bid'ah (innovation in religion). It was authentically reported that the Messenger of Allah (peace be upon him) said: ﴾Anyone who does an action which is not in accordance with this matter of ours (Islam) will have it rejected.﴿ He (peace be upon him) further said: ﴾Anyone who introduces something into this matter of ours (Islam) that is not part of it will have it rejected.﴿

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Whoever attributes this Salah and other things related to it to the Prophet (peace be upon him) or to any of the Sahabah (may Allah be pleased with them) is fabricating serious lies, and Allah will punish them the same as liars in the manner they deserve.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

Ruling on Bid`ah in "Al-Du`a' Al-Mustajab"

The Fourth Question of Fatwa no. 7011

Q4: Is the book "Al-Du`a' Al-Mustajab (Answered Supplication)" by Ahmad `Abdul-Jawwad a reliable reference? I read in it, "There are twelve Rak`ahs (units of Prayer) during the day or night and the Tashahhud (sitting to invoke Allah's peace upon the Prophet) should be performed between each pair. While sitting for the final Tashahhud, praise Allah (Glorified and Exalted be He) and invoke Allah's Peace and Blessings upon the Prophet (peace be upon him). While in Sujud (prostration), Surah Al-Fatihah should be recited seven times, Ayat-ul-Kursy (the Qur'anic Verse of the Throne, Surah Al-Baqarah, 2:255) seven times, and the phrase: "La ilaha illa Allah wahdahu la sharika lahu... (There is no deity but Allah Alone and He has no partner...)" should be recited ten times. This Du`a' (supplication) should then be recited: "O Allah! I ask you by the glory of Your Throne, by the utmost mercy of Your Book, and by Your Greatest Name, Your Highest Glory, and Your Perfect Words," and then ask Allah for whatever you need. After this, raise your head and say the Taslim (salutation of peace ending the Prayer)." (Related by Al-Hakim on the authority of Ibn Mas`ud [may Allah be pleased with him]). Is this a Sahih (authentic) Hadith?

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There is a Hadith that the Prophet (peace be upon him) forbade `Aly from reciting the Qur'an during a Rak`ah (bowing) or Sujud.

A: Do not depend on this book, as it contains many Da`if (weak) and Mawdu` (fabricated) Hadith, one of them being the one you mentioned in your question that you read about the twelve Rak`ah in Salah (Prayer) in the manner mentioned. This is Bid`ah due to the lack of authentic report from the Prophet (peace be upon him) in this regard. It is, however, authentically reported that the Prophet (peace be upon him) said, ("Anyone who introduces something in this matter of ours (the religion) that is not from it, it will be rejected.") He also prohibited the reciting of the Qur'an while in Sujud, as you mentioned in the question.

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Pronouncing additional words before or after Adhan

Fatwa No. 709

Q: We notice that when Fajr Prayer time is due, and prior to the Adhan (call to Prayer), some Mu'adhins (callers to Prayer) on the mosque's minaret pronounce some words like: "Pray" or "Prayer" two or three times; afterwards, they begin pronouncing the Adhan. Is their act valid? Or should they be reprimanded?

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A: It is well known that Islam is based on adherence rather than innovation. This is supported by the Prophet's statement (peace be upon him): (Whoever introduces a practice into this affair of ours that is not of it, it is to be rejected.) According to another narration: (If anybody introduces a practice which is not religiously authenticated, it is to be rejected.) He also stated: (Beware of novelties (in religion) for every novelty is a Bid`ah (rejected innovation).) As we know, the legislated Adhan consists of seventeen words in Fajr Prayer and fifteen in other prayers.

Therefore, any addition to what is authentically proven, before or after Adhan, is considered a repudiated act of Bid`ah, and whoever practices it should be reprimanded. The words of the Adhan are much more eloquent and inspiring. They are also more effective in awakening worshippers than such words. How powerful and effective when a Mu'adhin proclaims: "Hay `Ala Al-Salah" (Come for prayer) twice and "Hay `Ala Al-Falah" (Come to success) twice after reminding of Allah's Might and Esteem. Accordingly, if a Mu'adhin pronounces such additional words like "Pray", or "Prayer" while pronouncing the Adhan, he should be confronted in order to protect what is sound from what is a baseless act of Bid`ah and innovation.

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First question of Fatwa No. 9696

Q1: Even though Pakistan, our country, is a Muslim state, some Imams insist on saying: "Peace and blessings of Allah be upon you, O Messenger of Allah, and beloved to Allah" before they say the Adhan (call to Prayer). They never stop doing so. I pray behind those Imams. Is my Salah (Prayer) behind them valid or not? What should I do? What is the ruling on these Imams?

A: Firstly, invoking Allah's peace and blessings upon the Messenger before and after the Adhan and saying it aloud after or during the Adhan is one of the innovated Bid`ahs in religion. It is authentically reported from the Prophet (peace be upon him) that he said, ﴾He who innovates things in our affairs for which there is no valid (reason) (commits sin) and these are to be rejected.﴿ Narrated by Al-Bukhari and Muslim. According to another narration, ﴾Anyone who does an act for which there is no sanction on our part, will have it rejected.﴿ Narrated by Muslim. **Secondly,** whoever commits a Bid`ah, approves of it or does not change it while being able to do so, is a sinner.

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The Ruling on Reciting Qur'an before the Arrival of the Imam on Friday

Sixth question of Fatwa no. 2775

Q 6: Is it permissible for a person to recite Qur'an in the Masjid (mosque) on Friday before the arrival of the Imam (the person who leads congregational Salah)? Is this one of the polite manners of Jumu'ah (Friday) Prayer, or a denounced Bid'ah (rejected innovation in religion)?

A: There is no evidence on the legitimacy of a person reciting Qur'an on Friday before the arrival of the Imam while people listen to him, and when the Imam arrives, that person stops recitation. The original rule concerning the acts of 'Ibadah (worship) is that they are Tawqifiyyah (bound by a religious text and not amenable to personal opinion). The Prophet (peace be upon him) said, ﴾If a person does any act for which there is no sanction from our behalf, that is to be rejected.﴿ Narrated by Muslim in his Sahih (authentic) Book of Hadith.

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The ruling on rubbing oneself against the walls of the Masjids (mosques) at Al-Rahmah Mountain in `Arafah

Fatwa No. 3019

Q: In the area of Al-Rahmah Mountain in `Arafah there are three adjacent Masjids (mosques) with their Mihrabs without ceilings. The pilgrims go to these Masjids to rub themselves against their walls and Mihrabs. Someimes, they put money at the Mihrabs. They offer two Rak`ahs at each one of these Masjids. Sometimes they perform Salah at these Masjids at times when prayer is prohibited. Also men and women mingle in crowds there. The pilgrims do all these acts during the days immediately preceding the ninth day of Dhul-Hijjah. We hope that Your Eminence will inform us of the legal ruling on these acts, may Allah reward you with best reward!

A: First: `Arafah is a place where one of the rituals of Hajj is to be performed according to Allah's orders. This ritual is staying at `Arafah on the ninth day of Dhul-Hijjah and the night of `Eid-ul-Adha (the Festival of the Sacrifice). However, it is not a place for people to dwell in. So there is no need for building Masjids at its well-known mountain (Al-Rahmah Mountain). Masjid Namirah is located at that area where the Prophet (peace be upon him) offered the Zuhr and `Asr Prayers in the Farewell Pilgrimage. So, pilgrims may pray in it when they come to stay at `Arafah. In that Masjid, people may offer Zhuhr and `Asr Prayers on that day. Also, we do not know that the Salaf (righteous predecessors) built Masjids

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in the area known as Al-Rahmah Mountain. Therefore, building one Masjid or more there is an act of Bid`ah (rejected innovation in religion). Likewise, offering two Rak`ahs (units of Prayer) or more at these Masjids is another act of Bid`ah as well as offering Salah at the times when optional Prayer is prohibited. **Second:** Going to these Masjids, rubbing one's self against their walls and Mihrabs to attain blessings is Bid`ah. It is similar to the acts of Shirk (associating others in worship with Allah) which the disbelievers used to do in the Pre-Islamic period to attain blessings from their idols. So, it is the duty of the rulers and officials to destroy these Masjids to block the means leading to this evil. This way the pilgrims will not find any reason to go to that mountain to receive blessings or perform Salah there.

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Ruling on performing Tawaf around a Masjid seven times after completion of its building

The Third Question of Fatwa no. 9813

Q3: When people in the north of our country build a Masjid (mosque), they perform Tawaf (circumambulation) seven times around it on the day they inaugurate it. Is this an act of Bid`ah (rejected innovation in religion) or not? What is the evidence?

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A: Performing Tawaf around a Masjid seven times is an abominable act of Bid`ah, whether this is done on the opening day or any other day. Tawaf is only lawful when performed around the Ka`bah (in Makkah) and nowhere else. Therefore, performing it seven times around any place other than the Ka`bah is equating it to the Ka`bah and this has not been permitted by Allah. The Prophet (peace be upon him) built Masjid Quba' and Al-Masjid Al-Nabawy (the Prophet's Mosque) in Madinah, and the Sahabah (Companions of the Prophet, may Allah be pleased with them) also built Masjids in many Muslim countries, but it is not known that any of them performed Tawaf around the Masjids they built seven times, or more or less times than that. They only made the seven rounds of Tawaf around the Ka`bah during Hajj and `Umrah for Allah (Glorified be He) and to worship Him; and all good lies in following their examples.

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Bid'ahs introduced in Sawm

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Ruling on observing Sawm on certain days in Rajab

The first question of Fatwa no. 2608

Q 1: There are days on which we voluntarily observe Sawm (Fasting) in Rajab. Should these days be in the beginning, middle, or end of the month?

A: No specific Hadiths were authentically reported about the merit of Sawm in Rajab, except that which was related by Al-Nasa'y and Abu Dawud, and ranked as Sahih (authentic) by Ibn Khuzaymah, on the authority of Usamah who said: (I asked, 'O Messenger of Allah! I have not seen you fast in a month as much as you fast in Sha'ban.' He (peace be upon him) said, 'This is a month between Rajab and Ramadan which people overlook. It is a month in which deeds are raised to the Lord of the Worlds, and I love that my deeds be raised while I am fasting.') General Hadiths were mentioned about encouraging Sawm for three days of every month; Sawm on the White Days

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which are the 13th, 14th, and 15th of every Hijri (lunar) month; Sawm in the Sacred Months; and Sawn every Monday and Thursday. The same applies to the month of Rajab. If you are keen on choosing some days to fast, you can fast on the White Days, or on Mondays and Thursdays. Otherwise, the matter is open for choice to fast at any other time. As for dedicating certain days in Rajab to Sawm, we do not know of any basis for it in Shari'ah (Islamic law).

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Sawm during Rajab and Sha‘ban

The third question of Fatwa no. 5169

Q 3: I know people who always perform Sawm (Fast) in Rajab and Sha‘ban and connect them to Ramadan without breaking fast. Is there any Hadith regarding this practice? If there is any, kindly provide the text?

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A: It is not authentically reported that the Prophet (peace be upon him) or any of the Sahabah (Companions of the Prophet, may Allah be pleased with them) used to fast the entire month of Rajab or Sha‘ban. It is not authentically reported that the Prophet (peace be upon him) observed Sawm for a complete month except Ramadan. It was authentically reported that ‘Aishah (may Allah be pleased with her) said: ﴾The Messenger of Allah (peace be upon him) used to observe Sawm until we thought that he would always fast, and he would stop fasting until we thought he would not fast. I never saw the Messenger of Allah (peace be upon him) fast any month in full apart from Ramadan, and I never saw him fasting in any month more than in Sha‘ban.﴿ (Related by Al-Bukhari and Muslim) Moreover, Ibn ‘Abbas (may Allah be pleased with them) reported saying: ﴾The Prophet (peace be upon him) never fasted any month in full apart from Ramadan, and he used to fast until one would say, ‘By Allah, he will always fast,’ and he would stop fasting until one would say, ‘By Allah, he will not fast.’﴿ (Related by Al-Bukhari and Muslim) Based on this, fasting the entire months of Rajab and Sha‘ban voluntarily goes against the conduct and Sunnah of the Prophet (peace be upon him). Moreover, this act counts as Bid‘ah (innovation in religion); the Prophet (peace be upon him) is reported to have said: ﴾Anyone who introduces anything into this matter of ours (Islam) that is not part of it will have it rejected.﴿ (Related by Al-Bukhari and Muslim)

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Bid`ahs (rejected innovations in religion) of Hajj

(Part No. 2; Page No. 512)

Custodians of the Ka'bah have no worldly or religious superiority compared to other people

First question of fatwa no. 1239

Q1: One of my friends said that Banu Shaybah are the custodians of Al-Ka`bah and that no one can open the door of Al-Ka`bah even if he has the keys unless he is one of them. He told me that a person who is not from Banu Shaybah took the keys and tried to open the door, but the door would not open until they brought a baby from Banu Shaybah and placed his hand on the key. Is this true?

A: Banu Shaybah are the custodians of Al-Ka`bah. It is not true that the door of Al-Ka`bah will not open if any one other than Banu Shaybah tries to open it. What is mentioned about someone other than Banu Shaybah who tried to open the door but failed to do so until they brought a baby from Banu Shaybah who put his hand on the key and the door was opened is not true. This is an open lie that contradicts natural norms appointed by Allah as making results dependent upon causes. He who alleges other than that contradicts the norm according to which Allah disposes the affairs of the universe. It was not authentically reported that Banu Shaybah have worldly or religious superiority. Only that the Prophet (peace be upon him) gave them the keys of

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Al-Ka`bah and appointed them as its custodians. But this does not mean that they violate natural norms.

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Setting aside a certain bed until a pilgrim comes back to use it

First question of Fatwa No. 5954

Q 1: In our country, the family of a pilgrim sets aside for him a bed or a sofa. They cover it with clean and perfumed coverlets and place money and bottles of perfume around it. They prevent people from using it telling them that they cannot sit on it until the pilgrim returns from Hajj and use it first. After the pilgrim uses it, others may then sit on it. I hope that you can inform us about this practice. Many thanks to you, may Allah benefit Muslims with your knowledge!

A: The actions mentioned above done by the family of a person intending to perform Hajj is a Bid`ah (rejected innovation in religion). Setting aside a bed, washing it, covering and perfuming it and preventing people from sitting on it till the pilgrim returns from Hajj to be the first to sit on it, are acts of Bid`ah and instituting in religion that which Allah has not ordained. Allah (Exalted be He) says: ﴾Or have they partners (with Allâh — false gods) who have instituted for them a religion which Allâh has not ordained?﴿

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It is authentically reported that the Prophet (peace be upon him) said: ﴾He who innovates something which is not in harmony with the principles of our religion, that thing is rejected.﴿ Related by Al-Bukhari and Muslim. The Prophet (peace be upon him) also said: ﴾He who does any act for which there is no sanction from our behalf, that is to be rejected.﴿ Related by Muslim .

Accordingly, those who do what you have mentioned must stop as it is a Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) act and they should make tawbah (repentance to Allah) of all that they have done in the past.

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Ruling on changing names after Hajj

The ninth question of Fatwa no. 3323 :

Q: What is the ruling on a person changing their name like most of the Indonesian pilgrims do? Indonesians are used to changing their names when they go to Makkah or Madinah. Is this an act of Sunnah or not?

A: The Prophet (peace be upon him) used to change the bad names to good ones. If the pilgrims of Indonesia are changing their names for this purpose, not for finishing the rituals of Hajj or their visit to Al-Masjid Al-Nabawy (the Prophet's Mosque in Madinah) to offer Salah (Prayer) therein, then this is permissible.

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On the other hand, if they are changing their names because they are in Makkah or Madinah or for finishing the rituals of Hajj, for example, then this is a Bid'ah (innovation in religion) and not an act of Sunnah.

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Bid`ah (rejected innovation in religion) of Du`a' (supplication)

(Part No. 2; Page No. 518)

Assigning someone to recite the daily Wird (portion of Qur'an recited with consistency) of the morning and the evening

Fourth question of Fatwa no. 2252

Q 4: When some Muslim brothers set out on a journey or to perform 'Umrah, they ask one of them to recite the Wird (portion recited with consistency) of the morning and the evening reported from the Messenger of Allah (peace be upon him), while the rest of the group listen to him. What is the ruling on this?

A: The Messenger of Allah (peace be upon him) used to say certain forms of Dhikr (Remembrance of Allah) and Du'a' (supplication) through which he supplicated to Allah every night and day in private. His Sahabah (Companions) heard them and learned them from him, and they used to supplicate to Allah through them every night and day, each one in private, following the example of the Messenger of Allah (peace be upon him). As far as we know, it was not authentically reported that he (peace be upon him) or his Sahabah (may Allah be pleased with them) used to say these Adhkar (Remembrances of Allah) and Du'a's collectively, where all of them read simultaneously, or one of them read and the others listened. A Muslim should follow the example of the Messenger of Allah (peace be upon him) and his Sahabah (may Allah be pleased with them) in their Dhikr, Du'a' and all what he (peace be upon him) has ordained.

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All goodness lies in following him, and all evil lies in contradicting him and taking this as a regular habit and a Bid'ah (rejected innovation in religion). The Prophet (peace be upon him) said, 《If a person innovates things in our affairs for which there is no valid reason, these are to be rejected.》 Agreed upon its authenticity. He (peace be upon him) also said, 《Avoid novelties, for every novelty is a Bid'ah, and every Bid'ah leads to misguidance.》 The authentically reported Adhkar and Du'a's of the morning and the evening include what was narrated by Ibn 'Umar (may Allah be pleased with him), that he said, 《"The Prophet (peace be upon him) never missed saying these supplications in the morning and in the evening: O Allah! I ask You for safety in my religion, my worldly affairs, my family and my property. O Allah! Conceal my faults and keep me safe from the things I fear. O Allah! Protect me from before me and from behind me, from my right and from my left, and from above me. I seek refuge in Your Grandeur from being taken by surprise from below me (i.e., being swallowed up by the earth).”❫ Related by Al-Nasa'iy and Ibn Majah, and ranked as Sahih (authentic) by Al-Hakim. Abu Hurayrah (may Allah be pleased with him) also narrated that ❪the Messenger of Allah (peace be upon him) used to say in the morning: "O Allah, by Your leave we have reached the morning and by Your leave we have reached the evening; by Your leave we live and by Your leave we shall die; and unto You is our resurrection." He used to say the same in the evening except for "...and unto You is our destiny."❫

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Related by the four Compilers of Hadith (Abu Dawud, Al-Nasa'y, Al-Tirmidhy, and Ibn Majah).

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Making Dhikr (Remembrance of Allah) collectively and reciting the entire Qur'an together in one voice

Fatwa No. 2913

Q: What is the ruling on making Dhikr (Remembrance of Allah) collectively at a time as done by the followers of Sufi orders in Al-Hadrah (A Sufi session of Dhikr) or as called in Morocco, Al-`Imarah, and the collective recitation of the Qur'an at a time in Masjids (mosques), houses and celebrations.

A: Making collective Dhikr (Remembrance of Allah), reciting the entire Qur'an together in Al-Hadrah (Sufi session of Dhikr) and reciting the entire Qur'an at a time in the Masjids (mosques), houses, celebrations, and funerals, all have no origin in the Shari`ah. The Sahabah (Companions) (may Allah be pleased with them) were the best followers of the Shari`ah. However, it has not been reported that they did any of these things. The same applies to the pious ancestors among the early Muslim generations. In fact, all goodness lies in following the guidance of Allah's Messenger (peace be upon him). It is authentically reported that the Prophet (peace be upon him) said,

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﴾Whoever does any act for which there is no sanction on our part will have it rejected.﴿ He also said, ﴾He who innovates things in our affairs for which there is no valid (reason) (commits sin) and these are to be rejected.﴿

Since these practices are not authentically reported from Allah's Messenger (peace be upon him) or any of the Sahabah (may Allah be pleased with them), they are considered Bid`ahs (rejected innovations in religion). According to the Hadith mentioned above, these practices will be rejected for their doers. Similarly, taking wages for being involved in such Bid`ahs is rejected.

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Swaying while saying Dhikr

Second question of Fatwa No. 3232

Q 2: Some people in Egypt and its rural areas say Dhikr (remembrance of Allah) collectively while swaying. Does this act have an origin in Islam?

A: This act has no origin in Islam. Rather, it is a Bid`ah (rejected innovation in religion), which contradicts the Shari`ah (Islamic law). Consequently, it should be rejected whenever possible. This is because the Prophet (peace be upon him) said: ﴾Whoever innovates something in our affairs, which is not in harmony with the principles of our religion, that thing is to be rejected.﴿

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The Hadith is related by Al-Bukhari and Muslim on the authority of `A'ishah (may Allah be pleased with her). There are other Sahih Hadiths (a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish) supporting the same meaning.

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Talking of the Khatib (preacher) and the listener during the Khutbah (sermon)

Second question of Fatwa No. 3246

Q 2: We saw an Imam in Al-Bulaydah who, while standing above the pulpit, said to the worshippers: "Say that there is no deity but Allah". Therefore, people pronounced Tahlil (saying: "La ilaha illa Allah [There is no god except Allah]") and Takbir (saying: "Allahu Akbar [Allah is the Greatest]"). Is it right for the Imam to say that? Is it right for the followers to pronounce Tahlil? What is the meaning of the Hadith that says: "If you (even) ask your companion to be quiet on Friday while the Imam is delivering the sermon, you have in fact talked irrelevance." We would like an answer for this questions.

A: First: If the Khatib intends by saying to the listeners: "Say that Allah is One," to guide them to what is obligatory upon them concerning Tawhid-ul-Uluhiyyah (Oneness of Worship), Tawhid-ul-Rububiyyah (Oneness of Allah's Lordship) and Tawhid-ul-Asma' wal-Sifat (Oneness of Allah's Names and Attributes), he will not be blamed even if they misunderstood him and pronounced Tahlil and Takbir in loud voices. But they have committed a mistake due to their misunderstanding and in raising their voices.

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Moreover, he has to advise and point out to them what he had actually intended so that they won't do this again. If by saying this, he intended to make them answer him with Tahlil and Takbir in loud voices, then he has committed a mistake and Bid'ah as well as the people. This is because it was not reported that the Prophet (peace be upon him) or one of the rightly guided caliphs said this in one of their Khutbahs, and likewise those who listened to them. The Khatib used to ask any of those who were present in the mosque about a certain thing such as what has happened between the Prophet (peace be upon him) and Sulayk. When he entered the Masjid (mosque) while the Prophet (peace be upon him) was delivering Khutbah, Sulayk sat down without performing Tahiyyat-ul-Masjid (two-unit-Prayer to greet the mosque). The Prophet (peace be upon him) asked him to pray two rak'ahs. Another incident was when a Bedouin complained to the Prophet (peace be upon him) because of drought. He asked the Prophet to supplicate to Allah to send rain from the sky. The Prophet (peace be upon him) supplicated to Allah, the rain fell and kept raining until the man asked the Prophet (peace be upon him) in the following Friday Khutbah to ask Allah to stop the rain. Therefore, the Prophet (peace be upon him) supplicated to Allah to send rain to places that would make use of it without causing harm to anyone. Once, `Umar asked `Uthman concerning his not coming earlier to Jumu`ah (Friday) Prayer. `Umar said: "What is this hour (for attending the prayer)?" `Uthman said: "I did no more but performed ablution only." `Umar said: "Just ablution!" (may Allah be pleased with them both).

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It was authentically reported that the Prophet (peace be upon him) said: ❨"He who innovates things in our affairs for which there is no valid (reason) (commits sin) and these are to be rejected."❩ He also said: ❨"He who did any act for which there is no sanction from our behalf, that is to be rejected.")) **Secondly:** The Hadith you have mentioned is reported by Al-Bukhari, Muslim and the compilers of the Sunan. It means that if you talk to the person sitting beside you while the Imam is delivering the Khutbh even by advising him or enjoining good and forbidding evil even by saying: "Stop talking" or "Listen to Khutbah", you will be committing a mistake and doing what should not be done. You have to talk to the Khatib in order to advise him to stop committing evil and to do what is good. Otherwise, people who are present in the Masjid will indulge in noise and turmoil. There is no blame to hint to a person who commits a mistake to stop doing so.

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(Part No. 2; Page No. 525)

First question of fatwa no. 4600

Q 1: What is the Islamic ruling on the following: Invoking peace and blessings upon the Prophet aloud after the congregational Salah (Prayers), making Du`a' (supplication) collectively after offering Salah, reciting a Hizb (a 60th portion of the Qur'an) collectively, singing in different styles, and praying behind a blind Imam who sometimes makes mistakes in recitation?

A: Firstly, invoking peace and blessing upon the Prophet (peace be upon him) is greatly rewarded and enjoined by Allah (Exalted be He) in the Glorious Qur'an. Additionally, the Prophet (peace be upon him) encourages Muslims to conduct this practice as it entails double reward based on the Prophet's (peace be upon him) Hadith, (If anyone invokes blessings on me once, Allah will bless him ten times.) Muslims are prescribed to invoke peace and blessings upon the Prophet when his name is mentioned, after reciting Tashahhud (sitting to invoke Allah's peace upon the Prophet) in Salah, during delivering Khutbah (sermon) on Friday, marriage, and the like. We know of no proof showing that the Prophet (peace be upon him), the Sahabah (may Allah be pleased with them), or the leading scholars of Salaf (Righteous Predecessors) including Malik, Abu Hanifah, Al-Layth ibn Sa`d, Al-Shafi`y, Al-Awza`y and Ahmad (may Allah be merciful with them) ever invoked peace and blessings upon the Prophet aloud after finishing Salah collectively. The best a Muslim can do is to follow the guidance of the Prophet, the Rightly-Guided Caliphs, and the Sahabah (may Allah be pleased with them). It was authentically reported that the Prophet (peace be upon him) said, (Whoever innovates something in this matter of ours that is not part of it, will have it rejected.)

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Secondly, Du`a' is an act of worship. Yet, it was not authentically reported that the Prophet (peace be upon him), the Rightly-Guided Caliphs, or the rest of the Sahabah (may Allah be pleased with them) made Du`a' collectively after Salah. Based on this, gathering after Salah to make Du`a' collectively counts as Bid`ah. It was authentically reported that the Prophet (peace be upon him) said, (Whoever innovates something in this matter of ours that is not part of it, will have it rejected.) According to another narration, (Whoever does an action which is not in accordance with this matter of ours [Islam], will have it rejected.)

Thirdly, With regard to reciting the Qur'an collectively, it is unlawful if the people who attend the gathering recite together. This practice is not authentically traced back to the Prophet (peace be upon him) or any of the Sahabah (may Allah be pleased with them). Yet, if someone in the gathering recites and the rest listen to him, or if each one in the gathering recites individually without keeping a collective rhythm, or trying to synchronize with others in the start, end, and pauses made during recitation, there will be nothing wrong with the recitation. It was authentically reported that the Prophet (peace be upon him) said, (Whenever people gather in one of the houses of Allah, reciting the Book of Allah and studying it together, tranquility will descend upon them; mercy will encompass them, the angels will surround them, and Allah will mention them to those who are with Him.) Narrated by Muslim. It was authentically reported from `Abdullah ibn Mas`ud (may Allah be pleased with him) that he said, ﴾The Prophet (peace be upon him) said to me, "Recite (of the Quran) to me." I said, 'Shall I recite it to you although it has been revealed to you?!' He said, 'I like to hear (the Qur'an) from others.' So I recited Surah Al-Nisa' until I reached ﴾How (will it be) then, when We bring from each nation a witness and We bring you (O Muhammad صلى الله عليه وسلم) as a witness against these people?﴿ Then, he said, "Stop!" Behold, his eyes were shedding tears then.'﴿

Narrated by Al-Bukhari and Muslim.

Fourth, Offering a congregational Salah behind a blind Imam is permissible. It might even be better if he is more versed in the Qur'an than any of the people led by him. This is based on the general application of the Hadith of the Prophet (peace be upon him), ﴾Whoever is most versed in Allah's Book should act as Imam for the people...﴿ If the said Imam makes mistakes in recitation, the Salah will be acceptable if the mistakes involve Lahn (incorrect recitation due to mispronunciation of letters or syntax) that does not change the meaning. However, appointing an Imam who is free from such mistakes is preferred. If the Lahn in Surah Al-Fatihah changes the meaning, the Salah led by this Imam will be Batil (null and void), because of the Lahn not because of his blindness. Examples of Lahn include pronouncing the vowel mark fatha (a) as a kasrah (i) in the word 'Iyyaka' (this will make it a pronoun referring to a female instead of male) or as dammah (u) in the word 'an`amta (this will make it a first person pronoun whereas it is a second person pronoun). If the mistakes are due to poor memorization, appointing another person who has memorized the Qur'an better is recommended.

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Reciting Al-Fatihah after Du`a' (supplication)

Third question of Fatwa No. 5881

Q 3: Did the Prophet (peace be upon him) recite Al-Fatihah after Du`a' (supplication)?

A: It is not reported that the Prophet (peace be upon him) used to recite Al-Fatihah after du`a', as far as we know. So, this is an act of Bid`ah (rejected innovation in religion).

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Fourth question of Fatwa No. 6260

Q 4: In Ramadan We find people in some Masjids (mosques) who invoke Allah's peace and blessings upon the Prophet, the Rightly-Guided Caliphs, the Mothers of the Believers, and the Ten Sahabah (Companions) given the glad tidings of entering Jannah (Paradise) loudly in congregation. They do this following each two Rak`ahs (units of Prayer) of Tarawih (special supererogatory night Prayer in Ramadan) in a specific order known to them. What is the ruling on this? How many Rak`ahs are there in Tarawih prayer? When is it performed? Is it performed on the night of the first or the second day of Ramadan? What is the ruling on some Imams reciting half an Ayah, one, or two short Ayahs in Tarawih and Maghrib prayer especially in Ramadan?

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A: Dhikr (Remembrance of Allah) and invoking Allah's peace and blessings upon the Prophet in congregation after Fard (obligatory) or Nafilah (supererogatory) prayer, or following each two Rak`ahs of Tarawih is Bid`ah (rejected innovation in religion). It has been authentically reported that the Prophet (peace be upon him) said, ﴾Whoever innovates anything in this matter of ours (Islam) which is not a part of it will have it rejected.﴿

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Seventh question of Fatwa No. 6682

Q 7: What is the ruling on those who make Dhikr (Remembrance of Allah) in unison and raise their voices while jumping and swaying from side to side?

A: It is not permissible to do this, for this way is Bid`ah (rejected innovation in religion). The Prophet (peace be upon him) said: ﴾He who innovates things in our affairs for which there is no valid (reason) (commits sin) and these are to be rejected.﴿

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(Part No. 2; Page No. 530)

Fatwa No. 7515

Q: Some brothers in Pakistan claim that they are Salafi Muslims (those acting upon the views of Salaf [righteous predecessors]) but they always hold sessions for Dhikr (Remembrance of Allah) on Thursdays after the `Asr (afternoon) Prayers. They think the time after `Asr Prayer is a suitable time, if not the most suitable time, for Dhikr. As to the manner in which they perform Dhikr (Remembrance of Allah), it is as follows: One of them sits in front of the group and starts saying "Allah" in a loud voice. Other people repeat after him in a lower voice. Then he says, "Subhan Allah" (Glory be to Allah) or "Al-Hamdu-lillah" (Praise be to Allah), and so on, and they repeat after him. These brothers think that in this way they are purifying their souls. They quote some of the Hadiths that encourage holding sessions of Dhikr to justify this practice. What is the ruling on them?

A: If the case is as you have mentioned, these people are not Salafis. Their practice does not belong to Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim community) either. In fact they are committing Bid`ah (rejected innovation in religion). Dhikr in the manner you have mentioned is not authentically reported from the Prophet (peace be upon him) or the Sahabah (Companions) (may Allah be pleased with them). The Prophet (peace be upon him)

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said, ﴾He who innovates things in our affairs for which there is no valid (reason) (commits sin) and these are to be rejected.﴿ Narrated by Al-Bukhari and Mulsim.

As for the Hadith that encourages sitting in sessions of Dhikr (Remembrance of Allah), they refer to joining sessions of religious knowledge.

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Repetition of the phrase (Ya Latif)

The fifth question of Fatwa No. 7987

Q 5: There is a group of people in our Masjid (Mosque) who always repeat the phrase "Ya Latif" (O Most Kind and Gentle) 122 times after reciting Allah's Noble Names. Is this valid?

A 5: This is impermissible, because this has not been reported from the Prophet (peace be upon him), who stated in an authentic Hadith: ﴾Whoever introduces any practice into this affair of ours that is not of it, it is to be rejected.﴿ and in another narration: ﴾Whoever performs an action not in accordance with our command, it is to be rejected.﴿ .

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Desirability of observing the legal means of Dhikr

Third question of Fatwa No. 7821 :

Q 3: What is the ruling on saying any formula of Dhikr (remembrance of Allah) in a specific number of times? How can it be impermissible while there are the two following Hadith: ﴾If anyone invokes blessings on me once on Friday, Allah will bless them ten times, and whoever invokes blessings on me ten times, Allah will bless them one hundred times﴿ **and** ﴾Whoever says: 'There is none worthy of worship (in truth) but Allah. He is alone, Who has no partner. To Him belongs the sovereignty and to Him praise is due. He gives life and causes death and He is Potent over everything,' a hundred times every day, they will get the reward of emancipating one thousand persons from the progeny of Isma`il (Ishmael)﴿ **?**

A: A. It is desirable to say the formulae of Dhikr for a specific number of times, if this is stated in the Shari`ah (Islamic law). Regarding the formulae of Dhikr for which there is no mention of a specific number of times, it is permissible to say them without being bound by a specific number. Accordingly, this permissibility does not contradict the authenticity of the Hadiths mentioned above. The first is related by Muslim as follows: ﴾"If anyone invokes blessings on me once, Allah will bless them ten times."﴿ This includes Friday as well as all the other days. In the second Hadith, Allah's Messenger (peace be upon him) said: ﴾"Whoever says: 'There is none worthy of worship (in truth) but Allah. He is alone, Who has no partner. To Him belongs the sovereignty and to Him praise is due. He is Potent over everything,' a hundred times every day, they will get the reward of emancipating ten slaves, and there are recorded a hundred good deeds to their credit and a hundred evil deeds are blotted out from their scroll, and that will be a safeguard for them against Satan on that day until evening. No one will obtain better than this except one who has done more than this (who utters these words more than one hundred times and does more good acts).﴿

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Related by Al-Bukhari and Muslim on the authority of Abu Hurayrah (may Allah be pleased with him). Muslim added in his narration: ﴾Any person who says: "Glorified be Allah and praise is due to Him" one hundred times a day, their sins will be obliterated, even if they are equal to the extent of the foam of the sea.﴿ It is related in the two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) on the authority of Abu Ayyub Al-Ansary that the Prophet (peace be upon him) said: ﴾Whoever says: 'There is no deity but Allah. He is alone, Who has no partner. To Him belongs the sovereignty and to Him praise is due. He is Potent over everything,' ten times, they are like a person who emancipates four slaves from the progeny of Isma`il.﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Making Dhikr (Remembrance of Allah) by only uttering the Shahadah (Testimony of Faith)

Second question of Fatwa No. 8141

Q 2: Is it permissible to make Dhikr by uttering La ilaha illa Allah (there is no deity but Allah) in addition to Muhammad is the Messenger of Allah? And what is the ruling on making Dhikr by these words on a regular basis?

A: Bearing witness to the Oneness of Allah, and to the Prophethood of Muhammad (peace be upon him)

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is obligatory and without which one cannot be called a Muslim. Moreover, making Dhikr with La ilaha illa Allah only is greatly rewarded, because Shari`ah states so, and it is the best kind of Dhikr ever said by the Prophet (peace be upon him) and the prophets before him.

However, taking Shahadah as Wird and repeating it on a regular basis has no evidence in the texts of the Qur'an or the Sunnah. All goodness is to be found in following what is authentically reported, restricting your Dhikr to it, and offering many blessings upon the Prophet (peace be upon him) at all times.

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The second question of Fatwa No. 7136

Q 2: Before someone is buried, much attention is paid to washing their body, and before they are taken to the grave, people offer Du`a' (supplication) for them. When they reach the grave, people conduct the Funeral Prayer. After this, people offer Du`a' again for the dead and then the body is placed into the grave. The earth is heaped on the grave till the body is covered completely, water is splattered on it, a Surah of the Qur'an is recited, and people make another Du`a' for the third time.

A 2: Offering Du`a' for the dead when washing or enshrouding them

is permissible, for Du`a' benefits the dead. However, if it is offered in unison along with raising the hands, this is an act of Bid`ah (rejected innovation in religion) that has no evidence in Shari`ah. Offering Du`a' for the dead after burial individually and in congregation is permissible. It is authentically reported that the Prophet (peace be upon him) stood by the grave of a dead person after burial and supplicated: ﴿Ask Allah's forgiveness for your brother and beg steadfastness for him, for he will now be questioned﴾ .

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Fatwa No. 6917

Q: We are a group of Muslim immigrants who work in France. We were gathered on Taqwa (fearing Allah as He should be feared) and following the Sunnah of the Prophet Muhammad (peace be upon him). We, by Allah's Will, managed to assign a hall to perform the Five Obligatory Daily Prayers. We chose an Imam, may Allah help him with this burden. In addition, we arranged to hold sessions on preaching and guidance from time to time. However, this group has started to gradually break up because

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each one of us says after Taslim (salutation of peace ending the Prayer), "Subhan Allah [Glory be to Allah]" thirty-three times, "Alhamdu lillah [All praise is due to Allah]" thirty-three times, and Allahu Akbar [Allah is the Greatest]" thirty-three times," as an implementation of the Prophet's Hadith narrated by Abu Hurayrah, (The poor people went to the Messenger of Allah (peace be upon him) and said, "The wealthy have obtained the highest ranks and lasting bliss. They perform Salah (Prayer) as we perform Salah, and they observe Sawm (Fasting) as we observe Sawm, but they have more wealth with which they perform Hajj and `Umrah, and give Sadaqah (voluntary charity)." He (peace be upon him) said, "Shall I tell you something that if you act upon it you will catch up with those who are ahead of you, and you will get ahead of those who are behind you? No one will be better than you, except those who do as you do. Say, "Subhan Allah (Glory be to Allah)," "Alhamdu lillah (All praise is due to Allah)," and "Allahu Akbar (Allah is the Greatest)" thirty-three times after every Salah.") Each one of us says the formula mentioned in the Hadith subvocally. After that we recite Al-Fatihah and Al-Salah Al-Ibrahimiyyah (the second part of Tashahhud) in congregation and end our gathering by reciting, "Glorified be your Lord, the Lord of Honor and Power! (He is free) from what they attribute unto Him! And peace be on the Messengers! And all the praise and thanks be to Allâh, Lord of the 'Alamîn (mankind, jinns and all that exists)." Some of the fellow brothers dissociated themselves from this practice. They said that it is a Bid`ah (rejected innovation in religion), which we will bear its sin and the sin of those who follow us until the Day of Resurrection. Please give us a Fatwa regarding this matter. Is the recitation of Al-Fatihah, Al-Salah Al-Ibrahimiyyah, and the last three Ayahs of Surah Al-Saffat (180-182) in congregation good or is it a Bid`ah? Those fellow men do not perform Salah with us anymore until we abandon this practice.

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There should be a Fatwa to end this disagreement. In case we are wrong, we will abstain from it and ask Allah to forgive us but in case we are right, we invoke Allah to guide those fellow brothers. We hope there will be no cause for disagreements, which destroy and shatter Muslims' unity.

A: It is not permissible to recite Al-Fatihah and Al-Salah Al-Ibrahimiyyah, and end the gathering with reciting the last three Ayahs of Surah Al-Saffat because it is Bid`ah. This is not reported from the Prophet (peace be upon him).

Those who have abandoned performing Salah with you because of this Bid`ah, should not have done so. Rather, they should offer Salah with you to fulfill the obligation of congregational prayer along with advising you in a good way. May Allah set right the conditions of us all!

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The ruling on reciting Surah Al-Fatihah for the soul of a dead person or for any other purpose

Eighth question of Fatwa No. 8946

Q8: Some people may say, "Let's recite Al-Fatihah for the soul of so-and-so!" or "Let's recite Al-Fatihah for Allah to make such-and-such work easy for us!" People then start reciting Al-Fatihah. Besides, a person may say, "Let's recite Al-Fatihah" after he finishes reciting the Qur'an. The listeners then start reciting Al-Fatihah. Also it is a habit of some people to recite Al-Fatihah as a betrothal ceremony. What is the ruling on all these deeds?

A: Reciting Al-Fatihah by the listeners after invoking Allah, reciting the Qur'an or as a betrothal ceremony is a Bid`ah (rejected innovation in religion). None of these deeds is authentically reported from the Prophet (peace be upon him) or any of his Sahabah (Companions) (may Allah be pleased with them). In fact, it is authentically reported that the Prophet (peace be upon him) said, (Whoever does any act for which there is no sanction on our part, will have it rejected.)

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The ruling on reciting Surah Al-Fatihah (the opening chapter of the Qur'an) after offering Salah (Prayer) individually or in congregation

The second question of Fatwa No. 9509

Q 2: Is it an act of Sunnah or is it permissible to recite Surah Al-Fatihah after performing the obligatory Salah individually or in congregation? Appreciate your guidance, may Allah reward you!

A: It is not a an act of Sunnah to recite Surah Al-Fatihah after performing the obligatory Salah whether individually or in congregation.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Eighth question of Fatwa No. 9572

Q 8: We have some prevailing customs that after Du`a' (supplication), the Imam recites Surah Al-Fatihah, and raises his hands with the Ma'mums (those being led by an Imam in Prayer), and one of them recites Al-Fatihah. Upon finishing his recitation, they all say 'Ameen' while placing their hands over their faces.

A: It is not permissible to recite Al-Fatihah after du`a', because this was neither reported

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from the Prophet (peace be upon him), nor the Rightly-Guided Caliphs. All goodness is to be found in following the guidance of the Prophet (peace be upon him), and that of his caliphs.

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The ruling on reciting selected lines of poetry after the Jum`ah (Friday) Prayer

First question of Fatwa No. 9953

Q 1: After every Friday Prayer, people in our country recite the following lines of poetry. Is this permissible? These lines read:

O Lord, I deserve not in Paradise to dwell
Nor can I endure the fire of Hell
So may you my repentance accept and my sins obliterate
For indeed You forgive sins, no matter how great.

A: A Muslim is allowed to make Du`a' (supplication) and to beseech Allah humbly at any time and in all circumstances. Allah (Exalted be He) stated: ﴿And your Lord said: "Invoke Me, [i.e. believe in My Oneness (Islâmic Monotheism) and ask Me for anything] I will respond to your (invocation).﴾ Allah also says: ﴿And when My slaves ask you (O Muhammad صلى الله عليه وسلم) concerning Me, then (answer them), I am indeed near (to them by My Knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor).﴾ The Prophet (peace be upon him) stated:

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﴿Du`a' is the very core of worship﴾ However, chanting these lines of poetry after Friday Prayer is not an act of Sunnah. Rather, it is a forbidden act of Bid`ah (rejected innovation in religion). It is authentically confirmed that the Prophet (peace be upon him) stated: ﴿Whoever introduces any practice into this affair of ours that is not of it, it is to be rejected.﴾

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Reciting Qur'an before Adhan

Fourth question of Fatwa No. 9908

Q 4: At the time of Fajr prayer, Qur'an, and some supplications are recited and then Adhan (call to Prayer) is pronounced. Is this an act of Sunnah or not? What is the ruling on it?

A: Persistence in doing what is mentioned, i.e. reciting Qur'an and some supplications before the Adhan of Fajr Prayer is not an act of Sunnah but rather an act of Bid`ah (rejected innovation in religion).

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First question of fatwa no. 6417

Q 1: We live in a small village whose people adhere to the Sunnah from a long time ago. This is from the virtue of Allah, and then the efforts of our ancestors (may Allah be merciful with them). I accompanied some of them, and Allah made them a reason for my guidance. I tried my best, praise be to Allah, to spread the Sunnah in the country, and work for Daw`ah (call to Allah) to the utmost of my ability. I lead people in Salah (prayer) since 1977, and after the incidents that have happened in Egypt recently, the ministry of Waqfs (Endowments) sent a Khatib (preacher) to the Masjid (mosque) of our village. At the beginning, this Khatib convinced us that he would pursue the same Manhaj (methodology) we adopt, and after he became firmly established in the Masjid, he began propagating the idea of putting a radio in the Masjid for people to listen to the recitation of the Qur'an before the Jumu`ah (Friday) Prayer, as is done in other Masjids in Egypt. Of course, there were many ignorant followers who agreed with him, and they put a radio connected to a loudspeakers before Salah. I personally tried to prevent him from this act.

I even exposed him to the evidences stating the impermissibility of reciting the Qur'an loudly where people offer their Salah, and that such a deed is nothing but reviving a Bid`ah (rejected innovation in religion) and nullifying an act of Sunnah. He responded by arguing that if this was prohibited, then why is it widespread in all Masjids of Egypt? The matter has gone so far that they placed the body of a dead person in the bier right in front of the people before Jumu`ah Prayer, and after finishing it, we offered Funeral Prayer for him. I tried to prevent him from doing this before

Jumu`ah (Friday) Prayer due to the impermissibility of such a deed, but he refused and said that this is the opinion of Imam Malik who sees that it as a lesson for the living. I told him that Imam Malik regarded offering Funeral prayer in all Masjids as Makruh (reprehensible). However, he remained deaf to my opinion, and was apparently convinced of his own. The path for newly invented Bid`ahs has been paved by the coming of this Khatib, and there will be more of such Bid`ahs. I am really perplexed and do not know what to do, especially that there are those who want to adhere to the Sunnah, and shun the way to Bid`ah. It should be taken into consideration that this is the only Masjid in the village, and I am thinking of deserting this Masjid, and offering Salah in one of the Sunni Masjids in Alexandria. However, if I do that, more kinds of Bid`ahs will find their way, and those willing to adhere to the Sunnah will be without help, not to mention their inability to offer Salah in other Sunni Masjids due to their scarcity in the rural areas and the countryside.

A: Firstly: It is not permissible to put a radio or the like to listen to the recitation of the Qur'an loudly in the Masjid on Friday before the Imam ascends the pulpit. **Secondly:** It is permissible to offer the Funeral Prayer in a Masjid according to the most preponderant opinion of scholars which is supported by the sound evidences. However, the body of the dead person should not be placed in front of the people until the obligatory prayer is finished, then the bier is to be put between them and the Qiblah (direction faced for Prayer towards the Ka`bah) to offer the Funeral Prayer.

Thirdly: You should not desert Salah with the said Imam for the matters you have mentioned, and you are entitled to keep advising him, and explaining to him what is in accordance with the Sunnah

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supporting what you say with sound evidences from the Qur'an and the Sunnah, and with wisdom, good preaching, and in a way that is best. May Allah guide him to respond to your advise.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Mawlid

(Part No. 3; Page No. 6)

The first question of Fatwa no. 7136

Q1: Celebrating the Mawlid (the Prophet's birthday): a meeting is held in commemoration of that occasion in which people talk about the life of the Messenger (peace be upon him), offer prayer, mention the qualities of the Messenger (peace be upon him), and invoke Allah's blessings on him. They recite an invocation of blessings upon the Prophet (peace be upon him) by heart (they stand, stretching their arms, and recite an invocation of blessings upon him by heart).

A: Holding a celebration to commemorate the birth of the Prophet (peace be upon him) is impermissible, for being a Bid'ah (innovation in religion) that was never done by the Prophet (peace be upon him), the Rightly-guided Caliphs, or any of the scholars of the best three generations.

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Fatwa no. 43

Q: Some people believe that it is obligatory to invoke peace and blessings upon the Prophet (peace be upon him) once in their lifetime and anything that exceeds this is Mustahab (desirable).

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A: Invoking Allah’s peace and blessings upon the Prophet is Fard (obligatory, based on a definitive text), for Allah’s Command in His Saying (Exalted be He): ﴾O you who believe! Send your Salât on (ask Allâh to bless) him (Muhammad صلى الله عليه وسلم), and (you should) greet (salute) him with the Islâmic way of greeting (salutation i.e. As-Salâmu ‘Alaikum).﴿ The basic principle concerning the imperative mood is that it denotes obligation or duty. Since the command in the Ayah does not denote repetition, obligation (to do this) must be once in a lifetime and recurrence is desirable, based on the Hadiths mentioned in this regard indicating the desirability of doing so (i.e., invoking peace and blessings upon the Prophet), except at the places specified by Hadiths as being obligatory therein.

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Q2: If paying salutation is Bid'ah (innovation in religion), can we prevent people from invoking Allah's peace and blessings upon the honorable Prophet (peace be upon him)?

A: Invoking Allah's peace and blessings upon our Prophet and his fellow Prophets is not Bid'ah as was mentioned by the questioner. They are lawful acts as evident from the previously stated proofs. No one is permitted to prevent people from invoking peace and blessings upon the Prophet (peace be upon him) unless they perform it in a way that did not occur at the time of the Salaf (righteous predecessors) from among the Sahabah (Companions of the Prophet) and those who followed them in righteousness. In such case they should be asked to stop doing it in this manner such as saying it loudly after pronouncing Adhan (call to prayer) by the Mu'adhin (caller to Prayer) or repeating it in congregation at certain times. What is disapproved of is the manner of invoking peace and blessings upon the Prophet (peace be upon him), which was not reported to be done by our righteous predecessors. Doing it in such a manner is the condemned Bid'ah, not the invocation of peace and blessings itself.

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Q3: Did the Sahabah (Companions of the Prophet, may Allah be pleased with them) forbid the people from standing to greet the Prophet (peace be upon him)?

A: It was never the habit of the Sahabah (may Allah be pleased with them) to stand up when greeting the Prophet (peace be upon him), when visiting his grave, or at any other time. Neither was it their habit to go to his grave to stand before it and greet him whenever they entered Al-Masjid Al-Nabawy (the Prophet's Mosque). However, it is reported on the authority of Ibn 'Umar (may Allah be pleased with them) that, whenever he returned from a journey, he used to go to Al-Masjid Al-Nabawy, and after he had performed Salah (Prayer) there he would stand before the grave of the Prophet (peace be upon him) to greet him with peace.

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Q 4, 5: Did the Sahabah (Companions of the Prophet) used to stand when greeting the Prophet (peace be upon him)? When is it permissible to greet the Prophet (peace be upon him) while standing? If greeting him while standing is permissible at the blessed Rawdah (the area between the Prophet’s pulpit and grave), why it is not permissible if a person is away from it?

A: Standing in an upright position beside the grave of the Prophet (peace be upon him) when greeting him with peace is not for the sake of paying salutation to measure against it the necessity of standing up when greeting him at any other place. Standing up in this case is merely remaining in the same posture that one ended in at arriving at the grave, walking on foot. It does not indicate assuming a standing position for it. This is the case when visiting any other grave. One greets the inhabitants of the grave while standing, if one arrives there on foot, and not for the sake of paying salutation.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 2362

Q: There is a widely-circulated tradition observed by common Muslim people in our country and some of the upper class as well. They hold an annul remembrance gathering to commemorate the Mawlid (birthday) of the Prophet (peace be upon him). Someone starts the gathering by reciting some Ayahs of the Noble Qur'an while sitting and then some scholars speak about the birth of the Prophet (peace be upon him) until the end when they tell people to stand up in reverence of Ahmad (one of the names of the Prophet, peace be upon him). They believe that the Prophet (peace be upon him) is not like humans, for - they believe, he is created from Allah's own Light! That he is present everywhere, seeing everything! That he is everywhere witnessing festivals of his birthday and listening to what they say. They stand up and chant:

O Prophet, peace be upon you!

O Prophet, peace be upon you!

O Messenger, peace be upon you!

O beloved, peace be upon you!

Allah's Blessings be upon you!

Was this present wide-spread custom practiced at the time of the Sahabah (Companions of the Prophet) and their Tabi'un (Followers, the generation after the Companions of the Prophet) or not?

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Is remembering the Prophet (peace be upon him) using these words and paying him reverence when mentioning his birth something good or bad? Sunnah or Bid'ah (innovation in religion)? Right or Shirk (associating others in worship with Allah)? Please, elaborate on the topic by citing examples of the practices of the Sahabah and their Tabi'un (may Allah be pleased with them all).

A: First: Holding a celebration to commemorate the Mawlid (the Prophet's birthday) is a Bid'ah that goes against the guidance of the Prophet (peace be upon him) and the Rightly-guided Caliphs and the Sahabah (Companions), may Allah be pleased with them all. It is authentically reported that the Prophet (peace be upon him) said: ﴾Whoever does an action which is not in accordance with this matter of ours (Islam), will have it rejected.﴿ His eminence Shaykh Abdul Aziz Bin Abdullah ibn Baz issued a detailed Fatwa concerning the ruling on celebrating the birthday of the Prophet (peace be upon him).

Second: The belief that the Messenger (peace be upon him) is not like humans and that he is created from Allah's own Light is untrue. It contradicts the Ayahs (Qur'anic verses) which declare his humanity and distinguish him from mankind with receiving revelation, saying (what means): ﴿Say (O Muhammad صلى الله عليه وسلم): "I am only a man like you. It has been revealed to me that your Ilâh (God) is One Ilâh (God - i.e. Allâh). So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord."﴾ Humans are created beings, as Allah (Exalted be He) says: ﴿O mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife [Hawwâ' (Eve)], and from them both He created many men and women﴾ Allah (Exalted be He) also says: ﴿O mankind! If you are in doubt about the Resurrection, then verily, We have created you (i.e. Adam) from dust, then from a Nutfah (mixed drops of male and female sexual discharge i.e. the offspring of Adam)﴾ Allah (Exalted be He) further says: ﴿Verily, We have sent you as witness, and a bearer of glad tidings, and a warner﴾ ﴿And as one who invites to Allâh [Islâmic Monotheism, i.e. to worship none but Allâh (Alone)] by His Leave, and as a lamp spreading light (through your instructions from the Qur'ân and the Sunnah - the legal ways of the Prophet صلى الله عليه وسلم).﴾

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As to Allah (Glorified and Exalted be He), He is the First, with no beginning, as Allah informs, saying: ﴿He is the First (nothing is before Him) and the Last (nothing is after Him), the Most High (nothing is above Him) and the Most Near (nothing is nearer than Him). And He is the All-Knower of every thing.﴾ Allah calls His Prophet Muhammad "a light" and "a lamp spreading light" for the guidance and the light with which Allah sent him and through which Allah guides those who accept the Prophet's Da'wah (Call to Islam). Allah (Exalted be He) says: ﴿Indeed, there has come to you from Allâh a light (Prophet Muhammad صلى الله عليه وسلم) and a plain Book (this Qur'ân).﴾

Third: Claiming that the Prophet (peace be upon him) is everywhere present and seeing, and that he attends in person every gathering celebrating his birth and is hearing people's speech, is falsehood.

Fourth: As to invoking the Prophet (peace be upon him), calling upon him for help, seeking strength, support or triumph from him, these are all acts of Shirk-Akbar (major form of associating others in worship with Allah) and impermissible to adopt whether with the Prophet (peace be upon him) or any other being. Allah (Exalted be He) says: ﴿And the mosques are for Allâh (Alone): so invoke not anyone along with Allâh.﴾ Also Allah (Glorified and Exalted be He) says: ﴿And whoever invokes (or worships), besides Allâh, any other ilâh (god), of whom he has no proof; then his reckoning is only with his Lord. Surely! Al-Kâfirûn (the disbelievers in Allâh and in the Oneness of Allâh, polytheists, pagans, idolaters) will not be successful.﴾

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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(Part No. 3; Page No. 12)

Fatwa no. 1122

Q: Some People recite the birth story of the Prophet (peace be upon him) and Surah Yasin and Surah Al-Fatihah, dedicating them to those who were martyred in the Battle of Badr on the 17th day of Ramadan. They gather in the Hanafi Masjid and supplicate to Allah for their sake. They also recite the birth story of the Prophet (peace be upon him), Surah Yasin and Surah Al-Fatihah then make supplication. Is doing so sanctioned by Shari'ah (Islamic law) or not? Please, show us the truth about this matter with citing evidence! May Allah reward you!

A: Texts of Shari'ah denote the sublimity of the status of our Prophet Muhammad (peace be upon him) and his lofty position. He is the Khalil (close friend) of Allah and His most beloved one. He is the last of Allah's Messengers and the best of all His creatures. They also indicate that none will truly believe until his love for Muhammad (peace be upon him) is superior to his love for himself, parents, children and all mankind. There is no other Shari' (law) except that with which he was sent and he conveyed to his Ummah (nation). Allah did not take his soul except after religion was completed and the grace of Allah upon His servants was perfected.

Texts of Shari'ah also point out the virtue of the martyrs of the Battle of Badr and others. The Prophet (peace be upon him) lived many years after the Battle of Badr, yet it was never reported that the Prophet (peace be upon him) related his birth story on the 17th day of Ramadan whether in congregation or alone. Moreover, he (peace be upon him) never recited Surah Yasin and Surah Al-Fatihah for the martyrs of the Battle of Badr or others, either on the 17th day of Ramadan or other days. He did not do that alone or in congregation.

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It was not authentically reported that the Prophet (peace be upon him) or any of his Companions did that. If it was legislated by the Prophet (peace be upon him), it would have been reported to us and it would have been acted upon during the lifetime of the Companions, for the Prophet (peace be upon him) did not leave anything whatsoever good except that he guided us to it. Moreover, the basis in all acts of worship is their being Tawqifiy (bound by a religious text and not amenable to personal opinion) authentically reported from the Prophet (peace be upon him). The Prophet (peace be upon him) used to visit the graves - including the graves of martyrs - and supplicate to Allah for them. It was not authentically reported that the Prophet (peace be upon him) recited his birth story or Surah Yasin or any other Ayahs of the Qur'an upon visiting the graves.

As it was not reported that the Prophet (peace be upon him) or any of his Companions did so, then this denotes that reciting the birth story of the Prophet (peace be upon him) or Surah Yasin or Surah Al-Fatihah for the martyrs of the Battle of Badr on the 17th day of Ramadan is itself a Bid'ah. Specifying a certain day for doing so is another Bid'ah. Gathering to practice a Bid'ah is piling wrong upon wrong, for it also counts as a Bid'ah. Therefore, the whole case is a whole heap of wrong invented practices. Also, gathering to do so and then making supplication after it, is also a Bid'ah. Therefore, a Muslim should search for what was authentically reported from the Prophet (peace be upon him) and work accordingly as there is no legislation except that which he (peace be upon him) laid down. All acts of worship invented by people and introduced into the religion, which were not ordained by Allah or His Messenger, are Bid'ahs. The Prophet (peace be upon him) said: ("Whoever introduces anything into this matter of ours (Islam) that is not part of it, will have it rejected.") .

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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(Part No. 3; Page No. 14)

Fatwa no. 4244

Q: Muslim brothers, I want you to enlighten me and answer a question that worries me a great deal about the beloved and chosen Messenger of Allah, Muhammad, may peace and blessings be upon him, his family and Companions. Muslim brothers, I heard some Shaykhs in the Mawlid (the Prophet's birthday) ceremonies saying that if it were not for Muhammad (peace be upon him), the heavens and the earth would not have been created, and that Allah created him (the Prophet) before Adam (peace be upon him) by thousands of years. They also say that Allah (may He be Exalted and Glorified) has created the sun from the light of the Prophet's forehead, the stars from the light of his teeth and many other similar things which I cannot recall. I also hear that "La ilaha illa Allah, Muhammad Rasul-ul Allah" (There is no deity but Allah and Muhammad is the Messenger of Allah) is written on the gate of Jannah (Paradise). I have asked some scholars about these sayings, some confirmed them, but others did not, which has put me in confusion; which of the two parties should I believe? I feel afraid and always distracted. I remember when I went this year, on the occasion of the Prophet's birth, to Dar Al-Qur'an in Amman to celebrate this blessed night. Shaykh Hazim Abu Ghazalah was narrating part of the Prophet's biography (peace be upon him), saying that whenever he visits the grave of the Prophet (peace be upon him) he approaches the iron window surrounding it, pretending to remove dust, but he in fact distracts the attention of guards to seek blessings. He added that one of his friends once brought him some dust from the grave of the Prophet (peace be upon him) and that the smell of this dust is more fragrant than perfume.

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As I heard this story, I remembered an incident that happened to me ten years ago when I went with some friends to visit Al-Qiyamah Church. The purpose of the visit was to have fun and flirt with foreign Christian women there, may Allah forgive us all. There, in that church, we met one of the monks who offered us some perfume and told us it was the water with which Al-Masih (Jesus, peace be upon him) was baptized. I do not know what made me link between these two incidents in my mind, but I really suffered. Back to the Shaykh, he then started celebrating with the attendees by standing, jumping and bending in irregular movements to the extent that Allah's Words, which they were reciting, were hardly heard from them. I did not like this scene, so I left. But doubts started to afflict me whether I did right or wrong. The same incident was repeated on Laylat-ul-Qadr (the Night of Decree) and all other religious ceremonies. I beseech you by Allah to guide me as I am suffering a great deal. I would also like to ask Your Eminence: Am I or any Muslim permitted to see the grave of the Prophet (peace be upon him) from the window? I was lucky enough to visit it and stand by the window. I wished I were a butterfly to be able to draw closer to his grave, not for any other reason but to be closer to him (peace be upon him). I believe that the grave is made of dust and that Allah (Glorified and Exalted be He) and his Messenger are in the heart of every believer. I

wish I can visit the Sacred Land just to watch the grave of the Prophet (peace be upon him), the Holy Rawdah (the area between the Prophet's pulpit and grave)

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and the Sacred Ka'bah, but I cannot afford the journey, and Allah burdens not a person beyond their capability.

A: First: Celebrating the birth of the Messenger (peace be upon him) is an act of Bid'ah (innovation in religion) that was neither observed by him (peace be upon him) nor by any of the Rightly-Guided Caliphs nor his Sahabah (Companions of the Prophet, may Allah be pleased with them). It is authentically reported that the Prophet (peace be upon him) said: ⦅Anyone who does an action which is not in accordance with this matter of ours (Islam) will have it rejected.⦆

Second: What some people claim that the heavens and the earth were only created for the sake of the Messenger (peace be upon him) and that he was created before Adam...etc, all these claims are false. Even though he is the Sayyid (one who excels others in goodness) among all the messengers and the best of all creatures, it is impermissible to describe him by something that was not authentically revealed by Allah or reported by His Messenger (peace be upon him) or his Sahabah (may Allah be pleased with them).

Third: When a Muslim visits the Messenger (peace be upon him), they should come to the grave and greet the Messenger (peace be upon him) and his two Sahabah, Abu Bakr and 'Umar (may Allah be pleased with them). They should neither stay after that to make Du'a' (supplication), nor hold the window for Tabarruk (seeking blessings), for this is an act of Bid'ah.

Fourth: The claim that someone has brought you dust from the grave of the Messenger (peace be upon him) is a false claim, because none can ever take any dust from his grave. And if someone were ever to do this, it would be impermissible to seek blessings from it, for this act has no base of legitimacy in Shari'ah (Islamic law). Besides, this act has not been done by the Sahabah who were the most knowledgeable

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of the Prophet (peace be upon him) and his Sunnah, and loved him more than anyone who came after them. They are also an excellent example for us to follow. We ask Allah to grant you and us knowledge and righteousness!

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Deputy Chairman	Chairman
`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first, second, and third questions of Fatwa no. 2747

Q1: The people here hold an eleven-day celebration in commemoration of the Mawlid (the Prophet’s birthday) in Rabi‘ Al-Awwal. They gather the Muslims together and do acts that express joy until the day of the event. However, some scholars say that there is no good in this. I would, therefore, like to ask you what the ruling on this is; do you do in your country anything in celebration of his birthday?

Q2: What is the ruling on rejoicing at the occasion of celebrating the Mawlid in this month?

A: Celebrating the birth of the Prophet (peace be upon him) is Bid‘ah (innovation in religion). It is authentically reported that the Messenger of Allah (peace be upon him) said, (“Whoever introduces anything into this matter of ours (Islam) that is not part of it, will have it rejected.”) According to another narration, he (peace be upon him) said, (“Whoever does an action which is not in accordance with this matter of ours (Islam), will have it rejected.”) The Messenger (peace be upon him) did not celebrate his birthday, nor did he order others to do so, nor did he see one celebrating it and remained silent about it. Also, the Rightly-Guided Caliphs and the Salaf (righteous predecessors) during the first and best three centuries of Islam never celebrated Mawlid; it was invented and introduced after their time.

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It is worth mentioning that Shaykh ‘Abdul-‘Aziz ibn ‘Abdullah ibn Baz wrote a detailed answer on this subject.

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Q3: In our country, when a Muslim dies, people supplicate to Allah to have mercy upon that dead Muslim on the same day of death, then after seven days, and then after forty days, repeating it thrice. Some scholars have said that in their country when a Muslim dies and is placed into the grave, people just say, "May peace and blessings be upon the noble the Prophet," and then they return home, without any Du'a' (supplication). They just supplicate to Allah for the dead while offering Funeral Prayer. We want to know what invocatory practices of Sunnah should we follow for the dead Muslims?

A: First, dedicating the first day or the first seven days after death, or the fortieth day to supplicate to Allah for the dead is an act which has no base in the Qur'an or the Sunnah. This was not a practice of the Sahabah (Companions of the Prophet, may Allah be pleased with them) either or any other among the Salaf (righteous predecessors); it is a Bid'ah (innovation in religion). It is authentically reported that the Messenger of Allah (peace be upon him) stated, (("Whoever does an action which is not in accordance with this matter of ours (Islam), will have it rejected.")) In another narration, (("Whoever introduces anything into this matter of ours (Islam) that is not part of it, will have it rejected."))

Second, when placing the deceased in the grave one should recite what was reported from Ibn 'Umar (may Allah be pleased with him), who said: (("Whenever the Prophet (peace be upon him) would place a dead body in the grave, he used to say: In the Name of Allah, and according to the religion of the Messenger of Allah.")) It is also narrated that he added, (("and following the Sunnah of the Messenger of Allah (peace be upon him).")) Al-Tirmidhy said, "This Hadith is Hasan (a Hadith whose chain of narration contains a narrator with weak exactitude, but is free from eccentricity or blemish) and Gharib (a Hadith with a single narrator usually at the beginning of the chain of narration)."

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Third, It is also Mustahab (advisable) to stand by the grave after burial and ask Allah to grant the deceased forgiveness and steadfastness, as the Prophet (peace be upon him) ordered us to do. As for invoking Allah's blessings upon the Prophet (peace be upon him) when placing the dead body in the grave, this is a baseless act.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa no. 3257

Q 1: What is the ruling on celebrating the Mawlid (the Prophet's birthday) in Rabi' Al-Awwal as a tribute to the Prophet (peace be upon him)?

A: Paying tribute to the Prophet (peace be upon him) and respecting him should be expressed by belief in all that was revealed to him from Allah; following his Shari'ah (Islamic law) in beliefs, words, deeds and manners; and by shunning Bid'ah (innovation in religion). Among the newly-invented practices introduced into the religion is celebrating the Mawlid.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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(Part No. 3; Page No. 24)

The eleventh question of Fatwa no. 3323

Q11: What is the ruling on celebrating the Mawlid (the Prophet's birthday) and the night of Isra' (Night Journey) and Mi'raj (Ascension to Heaven) with the purpose of calling to Islam and showing the rites of Islam as is done in Indonesia?

A: The Prophet (peace be upon him) called to Islam through words, deeds and Jihad (striving in the Cause of Allah). Although he was the most knowledgeable in the ways of Da'wah (Call to Allah) and how to spread Islam and show its rites, the Prophet (peace be upon him) did not ever celebrate his birthday or the night of Isra' and Mi'raj while he was the most aware and appreciative of the value of these days. His Sahabah (Companions, may Allah be pleased with them) and the honored Imams of Islam among Ahl-ul-Sunnah wal-Jama'ah (those adhering to the Sunnah and the Muslim main body) followed the very same way and guidance of the Prophet (peace be upon him) and they never celebrated this day or any other great event to call to or spread Islam. The source of this act are those who introduce Bid'ahs (innovations) into the religion and exceed the proper limits in it such as Rafidah (a Shi'ah group denying the caliphates of Abu Bakr Al-Siddiq and 'Umar ibn Al-Khattab and making accusations against them and many other Companions of the Prophet), the other sects of Shiites and many others who are not well-instructed in the purified Shari'ah. Therefore, celebrating these events is a rejected Bid'ah as it opposes the guidance of the Prophet (peace be upon him), the Rightly-Guided Caliphs and the Imams of Salaf (righteous predecessors) who witnessed the best three centuries of Islam. It is authentically reported that the Prophet (peace be upon him) said: ("Whoever introduces anything into this matter of ours (Islam) that is not part of it, will have it rejected.") and ("Whoever does an action which is not in accordance with this matter of ours (Islam), will have it rejected.") He further stated:

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(Beware of newly-invented matters, for every invented matter is a Bid'ah (innovation in religion) and every Bid'ah is a going astray...)

May Allah grant us success! May Peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The eleventh question of Fatwa no. 4091

Q 11: What is your opinion - may Allah keep you as a pillar supporting the Islamic Ummah (nation based on one creed) - on schools and factories taking holidays, or giving Khutbah (sermons), lectures, etc., as we do here in Africa on the occasion of the Mawlid (the Prophet's birthday)?

A: Celebrating Mawlid and taking holidays on this occasion is a Bid`ah (innovation in religion), as neither the Prophet (peace be upon him) nor his Sahabah (Companions, may Allah be pleased with them) did this. The Prophet (peace be upon him) said: ﴾Anyone who introduces anything into this matter of ours (Islam) that is not part of it will have it rejected.﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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(Part No. 3; Page No. 26)

Fatwa no. 3783

Q: Dear Chairman and members of the Fatwa Committee, there are some villages here in Jordan, particularly in my village of Kharja, where they continually read the birth story of the Messenger Muhammad (peace be upon him) in the following manner:

1. A group of men, which sometimes also includes some women, read the birth story of the Prophet (peace be upon him). In this story are claims such as: "Anyone whose name is Muhammad will be called by a summoner from Allah on the Day of Resurrection, and it will be said to them: Enter Paradise in honor of Muhammad (peace be upon him)," and "Anyone who invokes blessings upon Muhammad (peace be upon him) thousand times, Allah will prohibit the Fire from touching their body," and "When 'Abdullah, the father of Muhammad (peace be upon him), married Aminah one hundred women in Makkah died, because they had not married 'Abdullah." Also, when the narrator reaches the part relating the Prophet's mother giving birth to him, everyone stands up; and when they read the part about his birth, they recite it, to show respect for Muhammad (peace be upon him). There are even more exaggerated acts performed in a birthday commemoration called Mawlid Al-'Arawy.

2. They put some barley in the middle of the gathering and burn incense. After the recitation, everyone takes a small amount of the barley, over which the birth story of the Prophet (peace be upon him) is recited, to be used in treating any illness.

3. During the celebrations, some women utter Zagharid (trilling cries of joy) by the door of the room where the birth story of the Prophet (peace be upon him) is being told, to express their happiness at the recitation, in front of the men. No one objects to any of this, except me.

(Part No. 3; Page No. 27)

I, on my part, have objected and denounced their acts, for I have heard many of your Fatwas (legal opinions issued by a qualified Muslim scholar) on the radio, but they do not listen to me.

A: Firstly: It is permissible and encouraged to read the Sirah (the Prophet's biography) to learn the rites and acts of 'Ibadah (worship) that the Prophet (peace be upon him) used to perform, in words and deeds, and learn about his noble manners. However, gathering regularly, at a certain time, to specifically relate the story of the Prophet's birth is a detestable Bid'ah (innovation in religion) that neither took place during the lifetime of the Prophet (peace be upon him) nor that of the first three generations of Islam, which the Prophet (peace be upon him) attested to their being the best of all. It is authentically reported that he (peace be upon him) said: 《Anyone who does an action which is not in accordance with this matter of ours (Islam) will have it rejected.》 The Prophet (peace be upon him) also said: 《Anyone who introduces anything into this matter of ours (Islam) that is not part of it will have it rejected.》 Regarding the part you mentioned from the story that is read by them, about the reward in the afterlife and the death of a hundred women in Makkah upon the marriage between

‘Abdullah and Aminah, because they could not marry him, neither of these are confirmed historically nor are they authentically reported from the Prophet (peace be upon him). Even if they were confirmed historically, this could not be used as evidence for the lawfulness of celebrating Al-Mawlid Al-Nabawy (the Prophet's birthday).

Secondly: Putting barley or anything else in the middle of a gathering, burning incense, and then distributing the barley, hoping to obtain blessings from the recitation of the story of the Prophet's birth over it, seeking healing through it and believing in its blessing, are condemned Bid‘ah and a corruption of the ‘Aqidah (creed).

Thirdly: Women expressing their happiness at the recitation of the story of the Prophet's birth by uttering Zagharid

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and their mixing with the men is Munkar (unacceptable or disapproved of by Islamic law and Muslims of sound intellect) and constitutes a source of a Fitnah (temptation) that may lead to immorality - may Allah save us from this!

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 4683

Q1: What is the ruling on celebrating Al-Mawlid Al-Nabawy (the Prophet’s birthday)? Is it true that the Prophet (peace be upon him) attends it in person?

A: Honoring the Prophet (peace be upon him) can be achieved by believing in his message and acting according to the Law revealed by Allah through him, whereas celebrating his birthday is an act of Bid‘ah (innovation in religion). It is authentically reported that the Prophet (peace be upon him) said: ﴾Anyone who introduces anything into this matter of ours (Islam) that is not part of it will have it rejected.﴿ It is not authentically proven that the Prophet (peace be upon him) attends anywhere after his death. The basic rule is the non-occurrence of that. Accordingly, we should abide by this fact until otherwise is proven.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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(Part No. 3; Page No. 29)

Fatwa no. 4755

Q: I ask your legal opinion on the practices of a group of Muslim people, who, on the 12th of Rabi' Al-Awwal of every year, on wedding occasions, and when naming newborn babies, read and venerate a book entitled, "Al-Mawlid Al-Nabawy" by Shaykh Muhammad 'Uthman Al-Mirghany. The book is a biography of the Prophet (peace be upon him). The writer of the book claims that the Prophet (peace be upon him) attends in person when that book is being recited. The book consists of two chapters.

The first chapter is read by the leader of the group while he is standing.

The second chapter contains formulae of invoking Allah through anonymous persons. It reads: "O Allah, we invoke you in their name and by their families to speed up our triumph and relief." We do not know to whom the pronouns in this invocation refer, for this invocation is the first line in this chapter. I ask your Eminence to give the legal opinion on this practice. Is it permissible to offer Salah (Prayer) behind such people? I told them that it is wrong to overestimate this book to such an extent. There is no harm in reading it individually to know about the Prophet's biography, but not in the way they do. I hope the answer will be broadcasted repeatedly for many days so many people can hear it. May Allah keep you for the service of Islam and Muslims!

A: Celebrating the Mawlid (birthday) of the Prophet (peace be upon him) in Rabi' Al-Awwal or other times, is a prohibited Bid'ah (innovation in religion). Similarly, reciting the Prophet's biography on his birthday anniversary, on wedding occasions, childbirth and naming, offering an 'Aqiqah (sacrifice for a newborn) on the seventh day after the birth, or any other occasion, are unauthorized acts for which there is nothing authentically reported from the Prophet (peace be upon him),

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any of his Companions, or the righteous Imams of the first and best three generations (may Allah be pleased with them all). These acts are Bid'ahs. In fact, it is authentically reported that the Prophet (peace be upon him) said: ("Whoever introduces anything into this matter of ours (Islam) that is not part of it, will have it rejected.")

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The thirteenth question of Fatwa no. 5005

Q 13: Is it permissible to gather on the 12th of Rabi‘ Al-Awwal to commemorate the Mawlid (the Prophet’s birthday)?

A: Celebrating the Mawlid is an act of Bid‘ah (innovation in religion). The Prophet (peace be upon him) neither celebrated it nor ordered it to be celebrated. The Sahabah (Companions of the Prophet), who were the keenest to honor and follow the Messenger (peace be upon him) and his Sunnah, did not celebrate it either. Indeed, all goodness lies in following the very way and guidance of the Prophet (peace be upon him) for he said: ﴾Anyone who introduces anything into this matter of ours (Islam) that is not part of it will have it rejected.﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta’

Member	Chairman
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(Part No. 3; Page No. 31)

The first question of Fatwa no. 5591

Q 1: What is the ruling on preaching and giving sermons on the day of Mawlid (the Prophet's birth)?

A: Propagation of virtue and prevention of vice, teaching people the rules of their religion and preaching them to soften their hearts are lawful at anytime, for the general stated commands to do so, without limiting to specific times. Allah (Exalted be He) says (what means): ﴾Let there arise out of you a group of people inviting to all that is good (Islâm), enjoining Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do) and forbidding Al-Munkar (polytheism and disbelief and all that Islâm has forbidden). And it is they who are the successful.﴿ Allah (Glorified be He) also says: ﴾Invite (mankind, O Muhammad) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching, and argue with them in a way that is better.﴿ Furthermore, Allah (Glorified be He) illustrates the manners of the hypocrites and the way the Du`ah (callers to Islam) should deal with them, saying: ﴾And when it is said to them: "Come to what Allâh has sent down and to the Messenger (Muhammad)," you (Muhammad) see the hypocrites turn away from you (Muhammad) with aversion.﴿ ﴾How then, when a catastrophe befalls them because of what their hands have sent forth, they come to you swearing by Allâh, "We meant no more than goodwill and conciliation!"﴿ ﴾They (hypocrites) are those of whom Allâh knows what is in their hearts; so turn aside from them (do not punish them) but admonish them, and speak to them an effective word (i.e. to believe in Allâh, worship Him, obey Him, and be afraid of Him) to reach their innerselves.﴿ In addition to many other Ayahs carrying this meaning.

Allah does not lay any restrictions concerning the time of preaching to people. However, preaching and guiding is more necessary on certain occasions such as the Friday Khutbah (sermon), and the two 'Eid Khutbahs, for doing so was authentically reported from the Prophet (peace be upon him). It is also necessary upon seeing wrong or evil actions being committed, because the Prophet (peace be upon him) said: ﴾

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Anyone among you who sees an evil action, let him change it with his hand (by taking action); if he cannot, then with his tongue (by speaking out); and if he cannot, then with his heart (by hating it and feeling that it is wrong).﴿ The day of the Mawlid should not be singled out with any act of worship, preaching, or reading the birth story of the Prophet (peace be upon him), since the Prophet (peace be upon him) himself did not do that, nor commanded doing it. Moreover, if there was any special benefit in singling out that day, the Prophet (peace be upon him) would have been the first to do and command it, but he did not. This is evidence that singling out this day with any kind of preaching, reading the story of his birth, or any special act of worship is a mere Bid'ah (innovation in religion). It is authentically reported that the Prophet (peace be upon him) said: ﴾Anyone who introduces anything into this matter of ours (Islam) that is not part of it will have it rejected.﴿ According to another narration: ﴾Anyone who does an action which is not in accordance with this matter of ours

(Islam) will have it rejected.﴾ Moreover, it is not reported that the Sahabah (Companions of the Prophet) themselves, who are the most knowledgeable and the keenest to follow the Sunnah, ever did that, may Allah be pleased with them all!

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 5723

Q: We would like to know the exact birth date of the Prophet (peace be upon him). We plan to hold a Qur'an-competition, to sacrifice a sheep and to deliver lessons about the Messenger of Allah (peace be upon him) for this occasion. We would like to know if this program is Islamically permissible or not?

(Part No. 3; Page No. 33)

A: Firstly, the Prophet (peace be upon him) was born on Rabi' Al-Awwal, in the year of the Elephant (571 A.D.) as was recorded by Muhammad ibn Ishaq and other biographers in the books of Sirah (the Prophet's biography).

Secondly, it is a prohibited Bid'ah (innovation in religion) to hold a celebration on the night of the birth anniversary of the Prophet (peace be upon him), run Qur'an-competitions, sacrifice sheep and deliver speeches about the Prophet (peace be upon him) on this occasion. The Prophet (peace be upon him) is the most aware of his status and the proper manner of venerating him. He is the most knowledgeable of the Shar' (Law) of Allah. It was not authentically reported that the Prophet (peace be upon him) celebrated his birthday, or the birthday of one of his previous fellow Prophets (peace be upon them), or the birthday of one of his Sahabah (Companions of the Prophet, may Allah be pleased with them). It was authentically reported that the Prophet (peace be upon him) said: ﴾Anyone who introduces anything into this matter of ours (Islam) that is not part of it will have it rejected.﴿ In another narration: ﴾Anyone who does an action which is not in accordance with this matter of ours (Islam) will have it rejected.﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second and fifth questions of Fatwa no. 5782

Q2: In our country, there is a book entitled “Burdat Al-Madih” (A deviant eulogy composed in praise of the Prophet) used in making supplication. What is the ruling on this book? Will I be rewarded for reading it? Does this reading reach the Prophet (peace be upon him) as some people claim or not?

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A: Instead, you should better read the Glorious Qur’an as often as you can and the Adhkar (invocations and Remembrances said at certain times on a regular basis) that are authentically reported from the Prophet (peace be upon him), which will make you abandon reading this poem book and its like. Reading this type of books and its like as an act of worship counts as Bid‘ah (innovation in religion). It is authentically reported that the Prophet (peace be upon him) said: (“Whoever introduces anything into this matter of ours (Islam) that is not part of it, will have it rejected.”) In another narration: (“Whoever does an action which is not in accordance with this matter of ours (Islam), will have it rejected.”) Accordingly, reading such a book will earn you no thawab (reward from Allah). On the contrary, for some of its verses involve phrases of major Shirk (associating others in worship with Allah) such as the poet’s saying: “O noblest of all creatures! I have none except you to whom I may resort when serious afflictions will befall me”

until his saying: “If you will not take my hand when my destined time should come, my feet will certainly slip. For this world’s good and ill but rely on your munificence. And from your knowledge is the knowledge of the Pen and Tablet.”

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Q5: What is the ruling on people gathering to celebrate the Mawlid (the Prophet's birthday) and their claiming that he (peace be upon him) attends these gatherings? Are these gatherings sanctioned by Shari'ah? What should we do on the day of the Prophet's anniversary? What is the exact date of his birth? Is he (peace be upon him) alive now in his grave?

A: People gathering to celebrate the night of the Prophet's birthday and reading his biography is not lawful. This is a newly-invented Bid'ah (innovation in religion). Claiming that the Prophet (peace be upon him) attends their gatherings is a lie. However, the Prophet (peace be upon him) is alive - the life of Barzakh (period between death and the Resurrection) in his grave, enjoying the delights of Jannah (Paradise). This life is not like his worldly life, for he has died and has been washed and enshrouded.

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Also, people have offered Funeral Prayer over him and he has been buried like other dead people. The Prophet (peace be upon him) will be the first to be resurrected from his grave on the Day of Resurrection. Allah (Exalted be He) addresses the Prophet (peace be upon him) saying (what means): ﴾Verily you (O Muhammad صلى الله عليه وسلم) will die, and verily they (too) will die.﴿ ﴾Then, on the Day of Resurrection, you will be disputing before your Lord.﴿ He (Glorified be He) also says: ﴾After that, surely, you will die.﴿ ﴾Then (again), surely, you will be resurrected on the Day of Resurrection.﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa no. 6257

Q1: Is it an act of Sunnah to stand up while verses of glorification are recited at celebrations held to commemorate the Mawlid (the Prophet's birthday)?

A: Celebrating the Mawlid and holding ceremonies on this occasion is a newly-invented Bid'ah (innovation in religion) which was not ordained by the Prophet (peace be upon him), either in practice or in words. His Sahabah (Companions, may Allah be pleased with them) did not celebrate the Mawlid, although they valued him the most. It was authentically reported that the Prophet (peace be upon him) stated, ❪"Whoever does an action which is not in accordance with this matter of ours (Islam), will have it rejected."❫ In another narration, ❪"Whoever introduces anything into this matter of ours (Islam) that is not part of it, will have it rejected."❫

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Certainly, all goodness lies in following the Prophet (peace be upon him) and the guidance of the Rightly-Guided Caliphs, and all evil lies in shunning their way.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 6378

Q: You requested of me to describe the kinds of Bid'ah (innovation in religion) that take place in Masjids (Mosques) when celebrating the Mawlid (the Prophet's birthday). They are many, may Allah grant us help! These newly-invented matters are like holding ceremonies, where voices are raised, without paying regard to worshippers offering Salah (Prayer) or Qur'an reciters. This is in addition to chanting a poem after performing Salah. Once the Imam utters Takbir (saying: "Allahu Akbar [Allah is the Greatest]"), the chanter says:

O Allah! Send peace and blessings upon my beloved Muhammad

The people then repeat together after him. The chanter then says: "O Allah! By the honor of Muhammad (peace be upon him), make our affairs easy." This poem is recited for almost seven minutes. If anyone of Ahl-ul-Sunnah (Adherents to Sunnah) asks them to abandon this Bid'ah, they accuse him of being a Wahhaby who denies asking Allah to send peace and blessings upon the Prophet (peace be upon him). Among these acts of Bid'ah is that people, after finishing Fajr (Dawn) Prayer, meet each other and invoke Allah one after another.

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This happens in a Masjid called Al-Quby, in Harat Medinah. They also bury whoever they venerate inside the Masjid, probably in the direction of the Qiblah (Ka'bah-direction faced for Prayer). In addition to many other Bid'ahs, may Allah guide us to whatever pleases him! Amen!

A: First: All that you have mentioned in your question are newly-invented practices introduced into Islam, which are not permissible to be done. It is authentically reported that the Prophet (peace be upon him) said: ❪Anyone who introduces anything into this matter of ours (Islam) that is not part of it will have it rejected.❫ **Second:** It is not permissible to bury the dead in Masjids for the Prophet (peace be upon him) warned saying: ❪May Allah curse the Jews and the Christians; they have taken the graves of their prophets as places of worship.❫ (Agreed upon its authenticity)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 6524

Q: Is it permissible to attend celebrations that involve Bid'ahs (innovations in religion) like celebrating the Mawlid (the Prophet's birthday), the night of Mi'raj (Ascension to Heaven), and the 15th night of Sha'ban, especially if the person believes that they are not permissible and intends to explain the truth for people?

A: First: Celebrating these days is not permissible. In fact, it is a condemned Bid'ah (innovation in religion).

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Second: It is permissible to attend these celebrations only to object to them and explain the truth about them to other people and instruct them that celebrating such events are Bid'ahs, which are not permissible to be done, especially if the person has good rhetorical skills and is unlikely to be influenced by their views. As to attending these celebrations for watching, having fun, or out of curiosity, it is not permissible. It involves partaking in Munkar (that which is unacceptable or disapproved of by Islamic law) and increase of the numbers of people participating in such Bid'ahs, and thus propagates them.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 6759

Q2: People here celebrate the Mawlid (the Prophet's birthday). Students beat tambourines and elders gather in Masjids (mosques) reciting Qur'an and reading the Sirah (the Prophet's biography). Is doing so sanctioned by religion? Some governments have officially announced the Mawlid as a paid holiday. Is this sanctioned by religion? Please tell me. The Prophet (peace be upon him) urged us to follow the Sunnah and warned us against committing Bid'ahs (innovations in religion). Some Muslims neither celebrate this occasion nor go to Masjids on this honorable day. Are they considered to be from Ahl Al-Sunnah (those adhering to the Sunnah)? Or, are they considered to be deniers of the Prophet's honor? What is the ruling on this issue?

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A: Doing so is not from the religion of Islam, but it is a Bid'ah. Those who do so should be guided and advised that Masjids should be populated with Salah (prayer), studying religion, reciting the Qur'an and other acts prescribed by Shari'ah (Islamic law) for populating Masjids and filling them with life without specially dedicating any of them for commemorating the Mawlid (the Prophet's birthday).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 7360

Q 3: Is it Halal (lawful) or Haram (prohibited) to celebrate the Mawlid (the Prophet's birthday)?

A: Celebrating the birthday of the Prophet (peace be upon him), or of any other person, is a Bid`ah (innovation in religion). It is authentically reported that the Prophet (peace be upon him) stated: ﴾Anyone who introduces anything into this matter of ours (Islam) that is not part of it will have it rejected.﴿

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Fatwa No. 9102

Q: We have a knowledgeable Shaykh who says in gatherings: "Remember all our dead", yet the Prophet's birthday (peace be upon him) is a Bid`ah (rejected innovation in religion). And the Messenger of Allah (peace be upon him) said: "Have good mention of your dead". Is this an authentic Hadith from the Prophet? What is the ruling on these gatherings?

A: First: What is mentioned is not the text of the Hadith. It was narrated by Abu Dawud, Al-Tirmidhy, Al-Hakim and Al-Bayhaqy on the authority of Ibn `Umar (may Allah be pleased with them both) that the Prophet (peace be upon him) said: ﴾Make mention of the virtues of your dead, and refrain from (mentioning) their evils.﴿ but this Hadith is not Sahih (authentic) because it includes `Imran Ibn Anas Al-Makky in its Sanad (chain of narrators), whose narration is classified by Al-Bukhari as Munkar (a weak narration that conflicts with an authentic Hadith). Al-`Aqily also said that Al-Makky's Hadith has no corroborating evidence. **Second:** Assuming that this Hadith is authentic, it neither refers to the birthday of the Prophet (peace be upon him) nor to celebrating or gathering on that day. Rather, the indication is to remember the goodness and virtue of him in addition to other Muslims at any time, everywhere and without specification, except for what has been stipulated by Shari`ah. This is a prescribed right of all Muslims in general, and for the Prophet (peace be upon him) in particular, when his name is pronounced in the Adhan (call to Prayer) and Iqamah (call to start the Prayer), Tashahhud (sitting to invoke Allah's peace upon the Prophet) in prayer, in Friday Khutbahs (sermons) and such like, provided that there should be no appointment of a specific day, night or gathering. Neither the Rightly Guided Caliphs nor any of the Sahabah (Prophet's Companions)

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(may Allah be pleased with them) did this, given that they were better in knowing and understanding the Shari`ah and its objectives, more keen to act accordingly and to fulfill the rights of the Messenger (peace be upon him) than us. The best guidance is their guidance. Therefore, celebrating birthdays is a Bid`ah in religion as it goes against the guidance of the Messenger of Allah (peace be upon him) and his Sahabah (may Allah be pleased upon them).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and companions!

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Fatwa No. 9126

Q: We are a group of people who memorize the Qur'an; we meet every year on the day of the Mawlid (the Prophet's birthday) in the shrine of a Waliy (a pious person), where an annual celebration is held, in which children are circumcised and people offer Sadaqah (voluntary charity) to students, whether in the form of money or supplies. After the people go away, the students collect the money, each according to their standard and generosity, and hold an auction to sell the items given to them as Sadaqah. For instance, one of them asks the others, "What have you put in this piece of cloth?" They reply, "We have put health, wealth, obedience of children, etc." Thus, this old piece of cloth is sold for many times its original price. This money is used to buy animals to be sacrificed in the shrine. The students stay in the shrine for a week, reciting the Qur'an many times every night,

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and offering Salah inside the shrine, given that the shrine is inside the chamber, and the chamber is inside the graveyard. What is the ruling on such a deed? Is it a means to become closer to Allah or is it groundless in Shari`ah? Please advise, may Allah reward you!

A: First, Muhammad (peace be upon him) is our beloved Prophet; the most pre-eminent among the descendants of Adam; the last of prophets; the Messenger sent to all the people; and the first one to make Shafa`ah (intercession) on the Day of Judgment. However, celebrating his Mawlid is a Bid`ah (rejected innovation in religion), as neither he (peace be upon him) nor the Rightly-Guided Caliphs or the rest of his Sahabah (Companions) did it, although they were the people who knew his Shari`ah the most, the believers who loved him most, and they were keen on following and honoring him. If celebrating the Mawlid had been permissible, they would have done it. This was not authentically reported from him (peace be upon him) or from them; it is considered an innovated Bid'ah. It was authentically reported that he (peace be upon him) said, ❨If a person innovates things in our affairs for which there is no valid reason, these are to be rejected.❩ Narrated by Al-Bukhari and Muslim. Doing this in the shrine of a righteous person makes this Bid`ah even more rejected and exceeding the limits in honoring the righteous people, which is considered evident falsehood.

Second, circumcision for children is an act of Sunnah recommended by Fitrah (natural disposition); and Sadaqah itself extinguishes (the fire of) sin just as water extinguishes fire. Both are ordained and recommended by Shari`ah. However, doing this in an annual celebration at

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the shrine of a righteous person and sacrificing animals there is a Bid`ah related to Shirk (associating others with Allah in worship) and Jahiliyyah (pre-Islamic time of ignorance), as it entails making the shrine a place of festivity and offering Qurbans (Oblations) for it, seeking blessing as it seems from the facts that circumcision is annually done there, money is given as Sadaqah, and animals are sacrificed there. It is reported from Thabit ibn Al-Dahhak (may Allah be pleased with him) that he said, ❨A man made a vow to slaughter camels in Bawanah, so he asked the Prophet (peace be upon him), who in return asked him, "Did that place contain any idols worshipped in the time of Jahiliyyah?" People said, "No." He asked, "Was any pre-Islamic festival observed there?" They said, "No." The Prophet (peace be upon him) said, "Fulfill your vow, for a vow to do an act of disobedience to Allah is the one that must not be fulfilled, nor that over which a human being has no control.) Narrated by Abu Dawud.

Third, what the students do, staying for a week by the shrine, reciting the Qur'an many times every night, is another Bid`ah. Reciting Qur'an for the dead by the graves is another rejected Bid`ah.

Fourth, their Salah inside the shrine in the chamber built in the graveyard is invalid, as it entails turning the graves into places of `Ibadah (worship), which the Messenger of Allah (peace be upon him) cursed. Thus, it is evident that the deeds you mentioned are a series of Bid`ahs which lead to Shirk and abominable acts. A person who sees such acts should renounce and change them

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with their hand; if they are not able to do this, they should change it orally; if they are not able to do this, they should renounce it with the heart; and that is the least that should be done. It is authentically reported that the Prophet (peace be upon him) said, ("Whoever, among you, sees something abominable should rectify it with the hand; if they are not able to do this, they should do it orally; and if they are not able to do this, they should renounce it with the heart; and that is the least that could be done.") Narrated by Ahmad , Muslim , Abu Dawud , Al-Nasa'y , Al-Tirmidhy and Ibn Majah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Second question of Fatwa No. 9688

Q 2: Is it permissible to participate in celebrations of Al-Mi`raj (Ascension to Heaven)?

A: It is not permissible to celebrate or participate in the celebrations of the Mawlid (the Prophet's birth day) or the event of Mi`raj (Ascension to Heaven). This is an act of Bid`ah (rejected innovation in religion). It is authentically reported that the Prophet (peace be upon him) said: ﴾Whoever introduces something into this affair of ours (Islam) that is not of it, it is to be rejected.﴿

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Fatwa no. 8760

Q: "To our honorable master, Muhammad (peace be upon him) we recite Surah Al-Fatihah." (Seven times)

"To the honorable source of succor of this time, his helpers, and all the Awliya' (pious people) of Allah (may Allah be pleased with them all), we recite Surah Al-Fatihah." (Seven times)

"O Allah! O One! O Only! O Wajid (One that gives existence to others)! O Generous! Send blessings and peace upon our master, Muhammad, and upon the family of our master Muhammad, in every glimpse of an eye and breath, in the number equal to his information, abundant graces, and assistance."

"O Allah! In as much as befits You, send peace and blessings upon our master, lord, intercessor, beloved, and delight of our eyes, Muhammad (peace be upon him) as much as befits him. O Allah! We ask You through his right to immerse us in the ocean of Al-Wahdah (a deviant Sufi concept of uniting with or joining with Allah), so we cannot see, hear, be, live, move, or be at peace, except through it, and bestow on us Your Perfect Forgiveness, O Allah! Your Perfect Bounty, O Allah! Your Perfect Knowledge, O Allah! Your Perfect Love, O Allah! and Your Perfect Satisfaction, O Allah! Send peace and blessings upon him, his family, and Sahabah (Companions) as much as is surrounded by Your Knowledge and as is enumerated in Your Book by Your Mercy. O Most Merciful! Praise be to Allah, the Lord of the Worlds." (One hundred times)

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O Allah! Bless what You have created, this country, O Allah, and this diligence, O Allah!" (Seven times)

O Allah! Through the right of Your Greatest Name, through the honor of our master Muhammad (peace be upon him) and through the blessing of the source of succor of this time, his helpers, and all others Awliya', O Allah! O Allah! O Allah! (may Allah be pleased with them all). (Three times)

Convey our call to the whole world and make it deeply effective. (Three times)

You are Omnipotent over all things and is Capable of answering. (Three times)

So flee to Allah (from His Torment to His Mercy - Islamic Monotheism)! (Seven times)

And say: "Truth (i.e. Islâmic Monotheism or this Qur'ân or Jihâd against polytheists) has come and Bâtil (falsehood, i.e. Satan or polytheism) has vanished. Surely Bâtil is ever bound to vanish." (Three times)

Al-Fatihah

Those were the Wahidiyyah prayers that are used to enlighten and purify hearts and to gain a better knowledge of Allah (may He Glorified and Exalted) and His Messenger (peace be upon him).

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The manner of performing the Wahidiyyah prayers:

First:

Make a sincere intention to perform it for the Sake of Allah (Exalted be He) and none other. When performing them do so with the greatest care and effort as if you are actually in the Presence of Allah (Glorified and Exalted be He) and His Messenger (peace be upon him), and observe both outward and inward etiquette, reverence, honoring, glorification, and pure deep love.

Second:

When performing these Wahidiyyah prayers for the first time, say them the number of times indicated above or more during a sitting every day and night, during your free time in the morning, evening, or other times, for 40 days. The period may be shortened to 7 days if the number of times mentioned is multiplied by ten; so 7 times becomes 70 times, a 100 times becomes 1,000 times, and 3 times becomes 30 times. If a session is missed, this should be made up for. After the 7 or 40 days are over, this should be observed on a regular daily basis in your spare time and it is better if it can be said more than the number of times mentioned above, as they are the minimum. The number you perform should be within your ability. Those who perform this in their spare time on a regular daily basis may decrease or increase the total number of times of some or all the supplications. Beginners and others are encouraged to perform them in congregation as this is better. Women who are menstruating or in their postpartum period should not recite Al-Fatihah or the other Qur'anic Ayahs (verses), while performing this; the intention will suffice.

Third:

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If someone cannot perfect or recite all these prayers, they should recite as much as they can, repeating them in order to reach the total number of times, and to achieve the approximate time of about 30 minutes or until the other people in the congregation finish, if they are being performed in congregation. Otherwise you may content yourself with repeating: "O my Master! O Messenger of Allah!" for the abovementioned period of time. Anyone who cannot perfect this or is not able to even recite a part of this, may use the time with the greatest care and effort to repeat the phrases or spend this time as if they are actually in the Presence of Allah (Glorified and Exalted be He) and His Messenger (peace be upon him), observing both outward and inward etiquette, reverence, honoring, glorification, and pure deep love. Important note: Those who perform the Wahidiyyah prayer are strongly recommended to exert serious attention and their best efforts and energy to train their hearts to be, in all circumstances, times, and places, perpetually for Allah and by Allah, for His Messenger and by His Messenger, and for the source of succor and by the source of succor, giving each their due right and giving priority according to importance then benefit. This means that you should never be heedless of them. What is meant by the phrase "for Allah," is that you should intend that all outward and inward actions are in accordance with the Shari`ah (Islamic law), i.e. pleasing to Allah and His Messenger (peace be upon him), whether they are Wajib (obligatory), Sunnah (commendable), or Mubah (permissible), and that `Ibadah (worship) should be performed with the intention that it is performed for Allah (Exalted be He) and no other, not even for yourself. Allah (Exalted be He) said: ﴿And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone).﴾ He also said, ﴿And they were commanded not, but that they should worship Allâh, and worship none but Him Alone (abstaining from ascribing partners to Him)﴾

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In the same regard, the Prophet (peace be upon him) said, ﴿Actions are but by intentions.﴾ The Shari`ah obligates performing deeds for the Sake of Allah (Exalted be He). What is meant by "by Allah" is that outward and inward actions should be witnessed as being done due to the Might and Power of Allah, i.e. according to: "There is neither might nor power except with Allah!" Allah (Exalted be He) said, ﴿"While Allâh has created you and what you make!"﴾ Allah also said, ﴿And you cannot will unless (it be) that Allâh wills - the Lord of the 'Alamîn (mankind, jinn and all that exists).﴾ The truth witnesses that all deeds are by Allah, therefore, if anyone claims that they have the power to perform their own deeds, they will have committed Shirk (associating others with Allah in His Divinity or worship) associating themselves with Allah, the Self-Subsisting. The phrase "for the Messenger" means having an intention equal to the one mentioned related to "for Allah," which means that the Messenger (peace be upon him) is to be followed. In other words, the intention behind deeds should always be in accordance with the Shari`ah, sins should not be performed with the intention to perform `Ibadah for Allah (Exalted be He) and his Messenger (peace be upon him). Allah (Exalted be He) said, ﴿We sent no Messenger, but to be obeyed by Allâh's Leave.﴾ The phrase "by the Messenger" means witnessing that actions are intended to please Allah (Exalted be He) and His Messenger (peace be upon him) and that apparent and hidden bounties of this world or the Afterlife come from the teachings and intercession of the Prophet (peace be upon him). Allah (Exalted be He) said, ﴿and you were on the brink of a pit of Fire, and He saved you from it.﴾ And He is the origin of all that exists and all links between a Servant, their Lord, and the one sent as a mercy for mankind. Allah (Exalted be He) said, ﴿And We have sent you (O Muhammad صلى الله عليه وسلم): not but as a mercy for the 'Alamîn (mankind, jinn and all that exists).﴾

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The phrase "for Allah and by Allah, for His Messenger and by His Messenger" is the prerequisite of the Shahadah (Testimony of Faith), i.e. "I bear witness that there is no deity but Allah, and Muhammad is the Messenger of Allah." The phrase "giving each their due right" means fulfilling the rights that are between us and Allah (Glorified and Exalted be He), His Messenger (peace be upon him), and all other people and creatures, whether they are Wajib, Sunnah, or Mubah. "Giving priority according to importance then benefit" means that the priority of fulfilling rights that cannot be given on an equal basis is to be given to the one that is most important. However, if the rights are equally important, the one that is most beneficial is to be given the priority; with the most important benefit being according to Allah (Glorified and Exalted be He) and His Messenger (peace be upon him) and for all people and creatures, regardless of whether it is a religious, worldly, or Afterlife benefit.

A: What are called the Wahidiyyah prayers along with things that have been mentioned include lies, a great deal of Bid`ah (innovations in religion), Shirk, and exceeding proper limits in regard to the Messenger (peace be upon him). From among the lies is the claim in the last line that the Prophet (peace be upon him) is the origin of all that exists. Although the Prophet (peace be upon him) was the best of all creatures and the best of all prophets (peace be upon them), he was not the origin of all that exists nor was the creation created for him. He was born to two parents, like any other human being, except for `Eisa ibn Mariam (Jesus the son of Mary) who had no father. Allah created all creatures to worship Him Alone. Allah (Exalted be He) said, ﴿And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone).﴾ From among the Bid`ah is reciting Surah Al-Fatihah seven times for the Prophet (peace be upon him),

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seven times for the "source of succor of this time," and seven times for the Awliya' of Allah, as this was not authentically reported from the Prophet (peace be upon him). He said, ﴿Anyone who introduces something in this matter of ours (the religion) that is not from it, it will be rejected.﴾ (Related by Al-Bukhari and Muslim) There is also Shirk, as they recite it for the one they call the "source of succor of this time" and his helpers. Another act of Bid`ah is invoking Allah's Blessings upon the Prophet (peace be upon him) with every glimpse of the eye and breath and in a number equal to his information, abundant graces, and assistance and stipulating that it should be said 100 times. Another abominable Bid`ah is what is written on p.7. They say: "O Allah! We ask you through his right to immerse us in the depths of Wahdah (Sufi belief that Allah is the only Existent in reality, all else is transitory) so we cannot see, hear, find anything, feel, move, or live except through it." This is the saying of Wahdat-ul-Wujud, They perform Tawassul (supplicating to Allah in the name of the Prophet) to immerse them in the depths of it, so they disappear from being, and cannot see, hear, or feel, except this Wahdah. This is clear Kufr (disbelief) and deviance. Acts of Bid`ah that lead to Shirk are included in their calling upon the Messenger of Allah (peace be upon him) to notice and save them and asking him to look at them in such a manner as to lead them to Allah (Exalted be He) and to take their hand. Through these words and poetry that contain Shirk, they try to draw close to Allah to end their suffering and separation and relieve their difficulties and distresses. How impossible it would be to obtain

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grapes from thistles or extract honey from a colocynth! It is abominable Bid`ah to encourage those who perform the Wahidiyyah prayers for the first time to say them for a specific number of times for 40 days, which can be shortened to 7 days if they multiply the number of times they perform it. And then, after the 7 or 40 days that they should say it on a regular daily basis in the morning and the evening, and that they have to make up for any times that they miss, and other matters that they stipulate, which were not permitted by Allah and they are thereby imitating the Shari`ah of Allah (may You be Glorified, O our Lord!) This is great calumny and every sane, mature person can see how Satan has obscured matters to them, which has led them to commit Shirk. It is also clear that the evil of their deeds has been embellished for them, so they have adopted them as acts of `Ibadah to draw close to Allah and through this they gain strength after weakness, unity after being separated, and glory after being humiliated. Satan has totally overpowered them and encouraged them to invite others to perform the Shirk and falsehood that they perform, hoping to reach the truth through falsehood and guidance and through a misguided path. How impossible! Glory be to You (O Allah)! This is awful fabrication!

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Third question from Fatwa No. 1774

Q 3: Is it permissible to distribute the food offered in fulfillment of a vow made for Awliya' (pious people) and righteous people? And is it permissible to make this a celebration, and is it permissible to raise flags during such celebrations?

A: First: Making a vow is an act of worship as Allah praises whoever fulfills it, and He (Exalted be He) promises its doer with good reward. Allah (Exalted be He) says: ﴾They (are those who) fulfil (their) vows﴿ He says also: ﴾And whatever you spend for spendings (e.g., in Sadaqah - charity for Allâh's Cause) or whatever vow you make, be sure Allâh knows it all.﴿ It is reported also on the authority of `Aisha (may Allah be pleased with her) that the Prophet (peace be upon him) said: ﴾Whoever vows that he will be obedient to Allah, should remain obedient to Him; and whoever makes a vow that he will disobey Allah, should not disobey Him.﴿ Since making a vow to do acts of obedience is a kind of worship, it should be directed sincerely to Allah Alone. Therefore, directing it to anyone other than Him whether to a prophet, Waliy, Jinn, idol, or any other creature is an act of Shirk (associating others in worship with Allah). Accordingly, the meat of the animals sacrificed as a vow for anyone other than Allah is regarded as prohibited carrion in terms of eating and distributing it to people even if the Name of Allah is mentioned during the slaughtering, because mentioning the Name of Allah has nothing to do with making it lawful. It should be thrown away or fed to animals. If the food vowed for Awlyia' and the righteous people is other than the meat of the slaughtered animals, such as bread, dates, chickpeas, sweets, and other things, it is permissible to eat it.

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However, it should not be distributed to people because that would entail propagating innovation and cooperating in spreading it, taking part in the manifestation of Shirk and approving it. But it is the same as the ruling of property where the owners have forsaken it and left it to whoever wants to take it, so whoever takes any of it, there is no sin on him. **Second:** It is not permissible to celebrate the day of the death of prophets and the righteous people, or commemorate them with raising flags, putting lamps, candles on their graves, building domes, Masjids (mosques) on them, or clothing them, and the like. All these are acts of Bid'ah (rejected innovation in religion) and a means leading to Shirk. The Prophet (peace be upon him) never did that concerning his preceding prophets and the righteous people who lived before him, and neither did the Sahabah (may Allah be pleased with them) with the grave of the Prophet himself (peace be upon him). The Muslim Imams of the first and best three centuries never illegally commemorated the memory of any of the Awliya', the righteous, the kings, or rulers. All goodness is to be found in following the guidance of the Prophet (peace be upon him), and that of the Rightly-Guided Caliphs, and whoever followed their path. And as such, all evil is in following the innovator and believing in what they introduced in religion. Allah (Exalted be He) says: ﴾Indeed in the Messenger of Allâh (Muhammad صلى الله عليه وسلم) you have a good example to follow for him who hopes for (the Meeting with) Allâh and the Last Day, and remembers Allâh much.﴿ It is authentically reported that the Messenger of Allah (peace be upon him) said: ﴾May Allah curse the Jews and the Christians, for they have taken the graves of their Prophets as places of worship.》

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Related by Al-Bukhari and Muslim. It is also authentically narrated that he (peace be upon him) said: 《Beware of those who preceded you and used to take the graves of their prophets and righteous men as places of worship, you must not take graves as mosques; I forbid you to do that.》 Moreover, it is reported that the Prophet prohibited plastering graves, sitting or building upon them, and that he (peace be upon him) said: 《The best speech is that embodied in the Book of Allah, and the best guidance is the guidance given by Muhammad. The most evil affairs are their innovations; and every innovation is an error.》 Related by Muslim in his Sahih (authentic) Book of Hadith. Furthermore, on the authority of Al-`Irbad ibn Sariyah (may Allah be pleased with him) that he said: 《The Prophet (peace be upon him) delivered a very eloquent Khutbah on account of which eyes shed tears and hearts were full of tears. We said: O Messenger of Allah, this is as if it were a parting advice. So advise us. He (peace be upon him) said: I admonish you to fear Allah, to listen and obey even if an Abyssinian slave is appointed as your leader. Because whosoever among you shall live after me, will see much discord. So hold fast to my Sunnah and the examples of the Rightly-Guided Caliphs who will come after me. Adhere to them and hold fast to them. Beware of new things (in religion) because every Bid`ah is a misguidance.》 Related by Abu Dawud and Al-Tirmidhy who graded it as Hasan and Sahih Hadith.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Bid`ahs Related to Certain Nights and Days

(Part No. 3; Page No. 58)

Second question of Fatwa No. 167

Q 2: What is the ruling on celebrating Laylat-ul-Qadr (the Night of Decree), the twenty-seventh night of Ramadan?

A: The best guidance is the guidance of Muhammad (peace be upon him) and the worst practice is the introduction of new practices in Islam. The practice of the Prophet (peace be upon him) during Ramadan was to offer many acts of worship like Salah (Prayer), recitation of the Qur'an, Sadaqah (voluntary charity), and to perform other good deeds. Over the first twenty nights of Ramadan, the Prophet (peace be upon him) might sleep or offer Optional Night Prayer. But when the last ten nights of Ramadan began, he (peace be upon him) would awaken his family, tie his lower garment (i.e., avoid sleeping with his wives), and devote himself entirely to worship at night. Also the Prophet (peace be upon him) encouraged believers to offer Optional Night Prayer in Ramadan and on Laylat-ul-Qadr. He (peace be upon him) says: ❨Whoever observes the Prayer at night during Ramadan, out of faith and seeking reward from Allah, his previous sins will be forgiven.❩ ❨And whoever performs Salah (prayer) on Laylat Al-Qadr (the Night of Decree) during Ramadan out of faith and seeking reward from Allah, his previous sins will be forgiven.❩ Narrated by Al-Bukhari and Muslim.

The Prophet (peace be upon him) explains that Laylat-ul-Qadr is in the last ten nights of Ramadan, and specifically on one of the odd numbered nights. He (peace be upon him) said: ❨Search for it (Laylat-ul-Qadr) in the odd nights of the last ten nights of Ramadan.❩ Narrated by Ahmad in the Musnad and Al-Tirmidhy. The Hadith reads: ❨Seek the night of Al-Qadr in the last nine, seven, five, three nights, or in the last night of Ramadan.❩ After narrating this Hadith, Al-Tirmidhy said, "It is a Hasan Sahih Hadith. In addition, the Prophet (peace be upon him) taught `Aisha (may Allah be pleased with her)

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the invocation she should say on Laylat-ul-Qadr (the Night of Decree). Ahmad narrated in the Musnad on the authority of `Aisha (may Allah be pleased with her) : ❨O Prophet of Allah, what should I say on the Night of Decree? The Messenger said: Say: "Allahumma Innaka `Afowun Tuhibbu Al-`Afwa Fa`fu `Ani i.e. (O Allah, You are Most Forgiving, and You love forgiveness; so forgive me."❩ This Hadith is also narrated by Al-Nasa'iy, Ibn Majah, and Al-Tirmidhy. After narrating it, Al-Tirmidhy said, it is a Hasan Sahih Hadith. This is the practice of the Messenger (peace be upon him) in Ramadan and in Laylat-ul-Qadr. As to the celebration of the twenty-seventh night of Ramadan as Laylat-ul-

Qadr, it is against the the guidance of Allah's Messenger (peace be upon him), for he did not celebrate Laylat-ul-Qadr. Hence celebrating it is considered as Bid`ah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 9761

Q 2: What is the ruling on celebrating the twenty-seventh night of Ramadan in particular?

A: Celebrating the twenty-seventh night of Ramadan in particular is a Bid`ah. It is authentically reported that the Prophet (peace be upon him) said: ﴾Anyone who introduces anything into this matter of ours (Islam) that is not part of it will have it rejected.﴿ (Related by Al-Bukhari and Muslim)

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The manner legislated by Islam is to spend this night in `Ibadah (worship), give Sadaqah (voluntary charity) and the like, as done during the rest of the last ten nights of Ramadan.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Sixth question from Fatwa No. 4990

Q 6: Is it permissible to prepare food and meat during Laylat-ul-Qadr (the Night of Decree) and the Night of Mi`raj (Ascension to Heaven) to be sent to the Masjid (Mosque) so that the Imam could make Du`a' (supplication) upon it hoping that the reward may reach the dead as is the custom?

A: It is not permissible to specify a certain event such as Laylat-ul-Qadr and the Night of Mi`raj for preparing the food to be sent to the Masjid so that the Imam could make Du`a' upon it hoping that the reward may reach the dead. This is an act of Bid`ah (rejected innovation in religion) that should be abandoned. Muslims should not specify a certain occasion or time to offer a sacrifice except in `Eid-ul-Adha (the Festival of the Sacrifice) and Hady (sacrificial animal offered by pilgrims). The best for Muslims is to follow the guidance of the Prophet (peace be upon him).

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 884

Q 2: Some scholars say that many Hadiths were narrated about the merit of spending the night of mid-Sha'ban in Salah (Prayer) and its day in Sawm (Fasting). Are these Hadiths Sahih (authentic) or not? If there are Sahih Hadiths, please explain them to us in detail. If not, please advise, may Allah reward you!

A: Many Sahih Hadiths were narrated about the merit of Sawm in Sha'ban, but without making mention of a specific day. For example, there is a Hadith in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) which states that 'Aishah (may Allah be pleased with her) said: ﴾I did not see the Messenger of Allah (peace be upon him) completing the fast of a month, but that of Ramadan. I did not see him fasting more in any other month than in Sha'ban. He used to fast the whole month of Sha'ban except for few days.﴿ In the Hadith narrated by Usamah ibn Zayd, he said to the Prophet (peace be upon him): ﴾"I have not seen you fast in a month as much as you fast in Sha'ban." He (peace be upon him) said, "This is a month between Rajab and Ramadan which people overlook. It is a month in which deeds are raised to the Lord of the Worlds, and I love that my deeds be raised while I am fasting."﴿ (Narrated by Imam Ahmad and Al-Nasa'y)

There is no Sahih Hadith which states that the Prophet (peace be upon him) used to observe Sawm on a certain day, or days in Sha'ban. There are only some Da'if (weak) Hadiths about spending the night of mid-Sha'ban in Salah and the day in Sawm, including the one narrated by Ibn Majah in his Sunan (Hadith compilations classified by jurisprudential themes) in which the Prophet (peace be upon him) said: ﴾When it is the night of mid-Sha'ban, you should spend its night in Salah and its day in Sawm, for Allah (may He be Exalted) descends on it at sunset to the nearest heaven and says,

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'Is there anyone who seeks forgiveness that I may forgive them? Is there anyone who asks for sustenance that I may provide for them? Is there any afflicted person that I may relieve them?' and so on and on, until the break of dawn.﴿ Ibn Hibban ranked some Hadiths narrated in regard to the merit of spending the night of mid-Sha'ban in Salah as Sahih, including the one reported in his Sahih, from 'Aishah who said: ﴾I missed the Messenger of Allah (peace be upon him) during one night, so I went out to search for him, and I found him in Al-Baqi'. He (peace be upon him) said (to her), 'Did you fear being wronged by Allah and His Messenger?' She said, 'O Messenger of Allah! I thought that you had gone to one of your wives.' He (peace be upon him) said, 'Verily, Allah (may He be Glorified and Exalted) descends on the night of mid-Sha'ban to the nearest heaven, and He forgives a number of people which exceeds the number of the sheep owned by Kalb (a tribe known for their sheep).'﴿ Al-Bukhari and others ranked this Hadith as Da'if (weak); most scholars say that the Hadiths narrated about the merit of the night of the middle of Sha'ban and Sawm on its day are Da'if. Ibn Hibban is known among the scholars of Hadith for not being strict in ranking Hadiths as Sahih.

Overall, according to the expert scholars who verify Hadith, there is no Hadith ranked as Sahih among those narrated about the merits of spending the night of the middle of Sha'ban in Salah and the day in Sawm. Thus, they negated the merits of spending the night in Salah and the day in Sawm, and considered this a Bid'ah (innovation in religion). But a group of worshippers glorified this night, relying on the Da'if Hadiths narrated about it, and people followed them as they thought highly of them. Some of them, out of excessive glorification paid to the night of mid-Sha'ban, even reached to the extent of saying that it is the blessed night on which the Qur'an was sent down, and every matter of ordainment is decreed.

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They considered it the Tafsir (explanation/exegesis of the meanings) of Allah's Statement: ﴾We sent it (this Qur'ân) down on a blessed night. Verily, We are ever warning [mankind that Our Torment will reach those who disbelieve in Our Oneness of Lordship and in Our Oneness of worship].﴿ ﴾Therein (that night) is decreed every matter of ordainments.﴿ This is blatant error, and a distortion of the meaning of the Qur'an. What is meant by the blessed night in the Ayah is Laylat-ul-Qadr (the Night of Decree), as Allah states: ﴾Verily, We have sent it (this Qur'ân) down in the night of Al-Qadr (Decree)﴿ which is in Ramadan, based on the Hadiths reported in this regard, and because Allah says: ﴾The month of Ramadan in which was revealed the Qur'ân, a guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong).﴿

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The first, second and fifth questions of Fatwa no. 2222

Q 1: In some Masjids (mosques), people gather on the eve of the 15th of Sha'ban to recite Surah Ya-Sin three times and read books about the Mawlid (the Prophet's birth).

A: This is a Bid'ah (innovation in religion). It was authentically reported that the Messenger of Allah (peace be upon him) said: ﴾Anyone who introduces anything into this matter of ours (our religion) that is not part of it will have it rejected.﴿ He (peace be upon him) said in another Hadith:

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﴾Beware of newly-introduced matters (in religion), for every newly-introduced matter is a Bid'ah (innovation in religion) and every Bid'ah is a Dalalah (deviation from the right).﴿

All acts of 'Ibadah (worship) are based on commands, prohibitions and pursuance of the example of the Prophet (peace be upon him). This act was not commanded to be done or actually done by the Prophet (peace be upon him). It was also not done by the Rightly-Guided Caliphs, the Sahabah (Companions of the Prophet) or the Tabi'un (Followers, the generation after the Companions of the Prophet).

According to another narration, the Prophet (peace be upon him) said: ﴾Anyone who does an action which is not in accordance with this matter of ours (our religion) will have it rejected.﴿ This act was not done in accordance with the religion of the Prophet (peace be upon him). Therefore, it should be rejected as it is included within what is rejected by Allah and His Messenger (peace be upon him). Allah (Exalted be He) says: ﴾Or have they partners (with Allâh - false gods) who have instituted for them a religion which Allâh has not ordained?﴿ This is one of the acts invented by ignorant people without guidance from Allah. Shaykh Abdul 'Aziz ibn 'Abdullah ibn Baz wrote a treatise concerning the ruling on celebrating the night before the fifteenth of Sha'ban and the Night of Isra' (Night Journey) and Mi'raj (Ascension to Heaven).

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Q 2: They also gather in Masjids (mosques) on the eve of the 17th of Ramadan and on Mawlid (the Prophet's birth day) to recite Surah Ya-Sin. Is this permissible?

A: The answer to this question is the same as that to the first one. Based on the evidence mentioned above, these practices are prohibited.

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Q 5: Is it permissible for the Imam to perform Du`a' (supplication to Allah) after performing the prescribed prayer while all the people are still present?

A: Acts of worship are Tawqifiy (bound by a religious text and not amenable to personal opinion). Therefore, it is not legally permitted to say that this act of worship is permissible with regard to its origin, number, manner or place without legal evidence for saying so. We do not know any Sunnah of the Prophet (peace be upon him) where he did this, either from his sayings, doings or what gains his consent. All blessings are in following his guidance. The guidance of the Prophet (peace be upon him) is established with authentic proofs that denote what he (peace be upon him) did after Taslim (salutation of peace ending the Prayer). The successors, the Companions of the Prophet and those who followed them in righteousness followed his example in this regard. Whoever innovates other than the guidance of the Messenger of Allah (peace be upon him), his acts will be rejected. The Prophet (peace be upon him) said:

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("He who did any act for which there is no sanction from our behalf, that is to be rejected.") The Imam who makes Du`a' (supplication to Allah) after Taslim and the followers pronounce Ta'min (saying: "Amin") after his Du`a' should be asked to bring evidence that proves his deeds. Otherwise, his acts will be rejected.

Therefore, we will give an outline about the guidance of the Prophet (peace be upon him) after Taslim. When the Prophet (peace be upon him) pronounced Taslim, he used to ask Allah for forgiveness three times and say: ("O Allah, You are the Grantor of security, and security comes from You. You are Blessing, O You Who have majesty and nobility)!") Al-Awza'y was asked about the manner of the Prophet's asking for forgiveness. He answered: "He said: 'I seek the forgiveness of Allah. I seek the forgiveness of Allah.'" This is the narration of Muslim, Al-Tirmidhy and Al-Nasa'iy. But Al-Nasa'iy said that the Prophet (peace be upon him) used to say upon finishing his prayer, and then mentioned the Hadith. In the narration reported by Abu Dawud: ("After finishing his prayer, the Messenger of Allah (peace be upon him) used to ask Allah for forgiveness three times and say: O Allah! You are Peace.") In the narration reported by Abu Dawud and Al-Nasa'iy on the authority of `Aisha (may Allah be pleased with her) the Prophet (peace be upon him) said: ("When the Messenger of Allah (peace be upon him) pronounced salutation, he used to say: O Allah: You are peace, and peace comes from You, blessed are You, Possessor of Glory and Honour.") Al-Bukhari and Muslim reported on the authority of Warrad the scriber of the servant of Al-Mughirah ibn Shu`bah that he said that Al-Mughirah ibn Shu`bah dictated to me a letter to Mu`awiyah that (When the Messenger of Allah (peace be upon him) finished the prayer and pronounced salutation he uttered (this supplication): There is none worthy of worship (in truth) but Allah. He is alone, Who has no partner. To Him belongs the sovereignty and to Him praise is due and He is Potent over everything. O Allah! no one can withhold what You gives, or give what You withholdes, and the riches cannot avail a wealthy person with You.)

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Muslim reported in his Sahih on the authority of `Abdullah ibn Al-Zubayr (may Allah be pleased with them both) that the Prophet (peace be upon him) said: ﴾He used to say at the end of every prayer after pronouncing salutation (these words): There is none worthy of worship (in truth) but Allah. He is alone. There is no partner with Him. Sovereignty belongs to Him and He is Potent over everything. There is no might or power except with Allah. There is none worthy of worship (in truth) but Allah and we do not worship but Him alone. To Him belong all bounties, to Him belongs all Grace, and to Him is worthy praise accorded. There is none worthy of worship (in truth) but Allah, to Whom we are sincere in devotion, even though the unbelievers should disapprove it. He added: The Prophet (peace be upon him) used to say so after pronouncing salutation at the end of every prayer.﴿ In another narration reported also by Muslim that the Prophet (peace be upon him) said: ﴾"He who recites after every prayer: Subhan-Allah (Allah is free from imperfection) thirty-three times; Al-hamdu lillah (praise be to Allah) thirty-three times; Allahu Akbar (Allah is Greatest) thirty-three times; and completes a hundred with: La ilaha illallahu, wahdahu la sharika lahu, lahul-mulku wa lahul-hamdu, wa Huwa `ala kulli shai'in Qadir (there is no true god except Allah. He is One and He has no partner with Him. His is the sovereignty and His is the praise, and He is Omnipotent), will have all his sins pardoned even if they may be as the foam on the surface of the sea."﴿ He who wants to know more supplications should read supplications in the comprehensive books like Jami` Al-'Ousoul, Majm` Al-Zawa'd, Al-Matalib Al-`Aliyah Bi Zawa'd Al-Masanid Al-Thamaniyah and others.

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The first question of Fatwa no. 7929

Q 1: My question is about the 15th night of Sha`ban. Does the following Ayah (Qur'anic verse) in Surah Al-Dukhan, saying:** ﴿Therein (that night) is decreed every matter of ordainments﴾ **refer to the 15th night of Sha`ban or Laylat-ul-Qadr (the Night of Decree), the 27th night of Ramadan? Is it Mustahab (desirable) during this night to offer `Ibadah (worship), engage in Dhikr (remembrance of Allah), Qiyam-ul-Layl (optional Prayer at night), recite Qur'an and fast the 14th of Sha`ban?

A: First, the authentic explanation reported about the night mentioned in the Ayah is that it is Laylat-ul-Qadr, not the 15th night of Sha`ban. **Second,** it is not Mustahab to offer special `Ibadah on the 15th night of Sha`ban. Rather, it is as ordinary as any other night, and offering special `Ibadah on it is a Bid`ah (innovation in religion).

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Fatwa no. 9760

Q: My father, when he was alive, instructed me to give in Sadaqah (voluntary charity) as much as I can on the eve of the 15th of Sha'ban every year. I carried out his will up until now, but some people reproach me for this act. Is this Sadaqah given on the eve of 15th of Sha'ban permissible according to my father's will or not? Please enlighten us, may Allah reward you!

A: Specifying this Sadaqah for the 15th of Sha'ban every year is an impermissible act of Bid'ah (innovation in religion), even if this is the will of your father. You have to fulfill this Sadaqah, but without restricting it to 15th of Sha'ban; rather, you may give this Sadaqah annually during any month and it is preferably Ramadan.

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Second question of Fatwa No. 10803

Q: On the 10th of Muharram, some people prepare a lot of food for their families and Khatibs (preachers) constantly clarify the religious and worldly virtues of this day.

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What is the ruling on this? Some people also say that from experience, preparing a lot of food on this day leads to blessing in their money.

A: What is valid is to fast the 10th of Muharram, together with the 9th or 11th. If a Khatib (preacher) or a tutor encourages people to do this and clarifies the virtue of it (the day), this is definitely good. Whereas preparing food for one's family on this day with the intention of being a stipulation of Shari`ah, is Bid`ah (rejected innovation in religion). All the Hadiths mentioned with regard to the virtue of preparing food for one's family on this day are not authentic.

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The first question of Fatwa no. 7465

Q 1: What is the ruling on sacrificing an animal at a specific date and time every year? Many people believe that slaughtering on the 27th of Rajab, 6th of Safar, 15th of Shawwal and 10th of Muharram draw them close to Allah and is an act of 'Ibadah (worship). Are these acts valid? Are they acts of Sunnah or Bid'ah (innovation in religion) that contradicts Islam and its doer will not be rewarded for them?

A: All acts of 'Ibadah that draw a Muslim close to Allah are Tawqifiy (bound by a religious text and not amenable to personal opinion).

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There is no textual proof from the Qur'an or the authentic Sunnah that dictate a particular sacrifice on the mentioned days of these months. The Sahabah (Companions of the Prophet - may Allah be pleased with them) did not do so either and therefore, this is Bid'ah. It is authentically reported that the Prophet (peace be upon him) said: ﴾Anyone who introduces anything into this matter of ours (Islam) that is not part of it will have it rejected.﴿ (Related by Al-Bukhari and Muslim)

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Bid'ahs introduced in 'Eids

(Part No. 3; Page No. 82)

The first question of Fatwa no. 5738

Q 1: Is it permissible to celebrate religious 'Eids (festivals) such as the Mawlid (the Prophet's birthday) and the 15th night of Sha'ban etc., according to the occasion?

A: (a) It is not permissible to celebrate innovated 'Eids.

(b) The Sunnah approves only two 'Eids in Islam, i.e. 'Eid-ul-Adha (the Festival of the Sacrifice) and 'Eid-ul-Fitr (the Festival of Breaking the Fast). During these two days, it is permissible for Muslims to rejoice and show happiness, and do the rituals that Allah (Glorified be He) has ordained during them such as Salat-ul-'Eid (the Festival Prayer) and the like. But it is unlawful to practice any Haram (prohibited) matters.

(c) It is not permissible to celebrate the birth of the Prophet (peace be upon him) or that of any other person, because the Messenger of Allah (peace be upon him) did not celebrate his birthday nor did he enjoin Muslims to do so. Likewise, the Sahabah (Companions of the Prophet, may Allah be pleased with them) did not celebrate the birth of the Prophet (peace be upon him) and neither did the Salaf (righteous predecessors) in the three best generations. Indeed, all goodness lies in following their way.

(d) Celebrating the 15th night of Sha'ban is a Bid'ah (innovation in religion) and so is the celebration of the twenty-seventh night of Rajab which some people

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call the Night of Isra' (Night Journey) and Mi'raj (Ascension to Heaven) as mentioned in part (c). Allah is the One sought for help.

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Fatwa no. 2008

Q: Some of our Muslim brethren hold birthday parties for themselves and their children, what is the ruling on such festivals?

A: The basic principle regarding acts of `Ibadah (worship) is that they are Tawqifiy (bound by a religious text and not amenable to personal opinion), and as such, no one is allowed to worship Allah in a way other than which He ordained, because the Prophet (peace be upon him) said in the Sahih (authentic) Hadith: ﴾Anyone who introduces anything into this matter of ours (Islam) that is not part of it will have it rejected.﴿ He (peace be upon him) also said: ﴾Anyone who does an action which is not in accordance with this matter of ours (Islam) will have it rejected.﴿ Birthday parties are an act of Bid`ah (innovation in religion) that should not be done for any person, regardless of their rank or role in life. The most honorable of all creation and the best of all Messengers (peace be upon them), i.e. Muhammad ibn `Abdullah (peace be upon him) was never reported to have held a festival for the day he was born, or even instructed his Ummah (nation based on one creed) to celebrate it. Similarly, the best of this Ummah after its Prophet (peace be upon him) are the Rightly-Guided Caliphs and the Sahabah (Companions of the Prophet), but none of them is reported to have made a festival for the Prophet's birthday, or for any of them (may Allah be pleased with them), and all goodness is to be found in following their path

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and patterning oneself after the teachings of the Prophet (peace be upon him). Moreover, such Bid`ah pave the way to imitate Jews, Christians and other Kafirs (non-Muslims) in terms of their newly invented festivals. Allah is the One sought for help!

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The second question of Fatwa no. 5289

Q 2: My son is now living with his mother who celebrates his birthday every year. This involves having a party that includes food and lighting a number of candles equal to the age of my son; every candle representing a year of his life. The child has to blow all these candles and then the party starts. What is the ruling on this?

A: It is not permissible to have a birthday party for anyone, as it constitutes a Bid`ah (innovation in religion). It is authentically reported that the Messenger (peace be upon him) said: ﴾Anyone who introduces anything into this matter of ours (Islam) that is not part of it will have it rejected.﴿ This is also done in imitation of the Kafirs, and the Prophet (peace be upon him) said: ﴾Anyone who imitates a people is one of them.﴿

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Fatwa No. 11104

Q: Here in South Africa, when a boy or girl reaches twenty one years of age, people celebrate, recite Qur'an and cook various dishes of food. They also gather and give the twenty-one- year old boy or girl a key. Are these acts permissible in Islam? What is the ruling on such acts in Islam?

A: What you have mentioned of celebrating and reciting Qur'an upon reaching twenty-one or twenty-two years old has no basis in Shari`ah, rather, it is a Bid`ah (rejected innovation in religion) and imitation of the Christians (in your country). It is authentically reported on the authority of `Aishah (may Allah be pleased with her) that the Prophet (peace be upon him) said: ❪If anybody introduces a practice which is not authenticated by me, it is to be rejected.❫ [Related by Muslim and Ahmad in Al-Musnad. It was also related by Abu Dawud on the authority of Ibn `Umar (may Allah be pleased with both of them both) that the Prophet (peace be upon him) said: ❪Whoever copies a group of people, will be one of them (i.e. will have the same punishment that they will have)❫ .

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The fifth question of Fatwa no. 7912

Q 5: On which day do Muslims celebrate Mother's Day and

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is it true that it was a special day for Fatimah Al-Zahra', the Prophet's daughter (may Allah be pleased with her)?

A: It is not permissible to celebrate what is called "Mother's Day" or any other innovated celebration, because the Prophet (peace be upon him) said: ﴾Anyone who does an action which is not in accordance with this matter of ours (Islam) will have it rejected.﴿ The Prophet (peace be upon him) did not celebrate Mother's Day, and neither did any of his Sahabah (may Allah be pleased with them) nor the Salaf (righteous predecessors). It is a Bid`ah (innovation in religion) performed in imitation of the Kafirs (disbelievers).

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Fatwa No. 9403

Q: I am an Imam in one of the Masjids (mosques) in Jeddah. I delivered a Khutbah (serrmon) concerning the mission of the Messenger of Allah (peace be upon him) and I mentioned that celebrating the Mawlid (the Prophet's birthday) is a Bid`ah (rejected innovation in religion). The following week, the Khutbah was about the Masjids (mosques). I talked about maintaining Masjids and carpeting them. I based my argument and viewpoint upon the Qur'an and the Sunnah of the Messenger of Allah. After finishing the prayer, one of the worshippers came and said to me: "Shaykh, you said last week that celebrating the Mawlid of the Prophet (peace be upon him) is a Bid`ah. Can I ask you a question?"

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I said: "Yes, you can. I will answer your question to the best of my knowledge." He said: "What is the legal ruling on celebrating the Mawlid of the Prophet (peace be upon him), children' birthdays, Mother's Day, the week of the tree, the week of the traffic, the national day of the kingdom and the week of the Masjids? Are all these festivals Bid`ahs? Why do you oppose celebrating the Mawlid of the Prophet (peace be upon him) though he is the best out of all the creatures and he is the worthiest of glorification and veneration, and at the same time permit other celebrations? Moreover, you, Saudis, encourage these festivals."

I pointed out to him that what is meant by the week of Masjids is to urge Muslims to maintain and take care of them. He said to me: "Look at the streets, you will find Ayahs of the Qur'an written on paper and clothes torn by wind thrown in streets and in unclean places. Is that permissible, especially in the week of Masjids?" He gave me a piece of cloth and said: "Look Shaykh at this piece of cloth wherein is the saying of Allah: ﴾The Mosques of Allâh shall be maintained only by those who believe in Allâh and the Last Day﴿ This piece of cloth is thrown in the garden and upon which rubbish is thrown. To Allah we belong and unto Him is our return." These are the words of this person. I took this piece of cloth and washed it, and then I burnt it.

He added: "Shaykh, I do not want anything, but to make you; Khatibs (preachers)

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and those whose words reach people talk. But you Saudi Khatibs do not talk. If the government says that this is unlawful, you will say that it is unlawful, and if it says that this is lawful, you will say that it is lawful. You are the first one to tell me that this is good and doing so encourages Muslims to do good. I will not accept your saying except with a legal Fatwa from senior scholars. You should not forget, Shaykh, that he who is silent with regard to spreading the truth is similar to a mute devil."

Therefore, I would like to have a detailed legal Fatwa with regard to the festivals mentioned above along with mentioning the proof for every subject. May Allah protect you!

A: Firstly: `Eid (festival) means in Arabic what Ya'ud (comes again) of gatherings on a habitual manner. It may come again in a year, a month, or a week. Therefore, the word 'Eid means a day that comes again as `Eid-ul-Fitr (the Festival of Breaking the Fast) or Friday, the gathering on that day and what is done of acts or worship and habits on that day.

Secondly: Anything that is meant to worship Allah, seek to be closer to Him to get reward through doing so or any thing meant to be similar to disbelievers and the like is a Bid'ah that is included in the saying of the Prophet (peace be upon him): ("He who innovates things in our affairs for which there is no valid (reason) (commits sin) and these are to be rejected.") This Hadith was reported by Al-Bukhari and Muslim. Celebrating the Prophet's Mawlid, Mother's Day, and National Day fall into this category.

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The first one includes an act of worship that was not legislated by Allah. Moreover, it contains similarity to Christians and other disbelievers. The second and the third are prohibited as it is imitating disbelievers. Whatever is in the interest of the Ummah (nation) and arranging its affairs as the week of the trafic, arranging the times of studying, holding meetings with employees to arrange work and the like are not acts of worship, they are of the innovated habits that are not included in the saying of the Prophet (peace be upon him): ("He who innovates things in our affairs for which there is no valid (reason) (commits sin) and these are to be rejected.") Then, there will be no blame in doing so.

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Forms of Bid`ah

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Fatwa No. 1208

Q: I heard a pilgrim saying that when any pigeon of Madinah is about to die, it flies to Makkah and soars above the Ka`bah as a farewell to it, then it dies after flying a few miles away. Is this true or not? Appreciate your guidance.

A: There is nothing special about the pigeons of Madinah or that of Makkah. They are not different from any other pigeons, except in the fact that it is impermissible to hunt or disturb them when one is in Ihram (ritual state for Hajj and `Umrah) so long as a person is within the Haram (sanctuary) of Makkah or that of Madinah. If one goes outside the limits of the Haram, then it is permissible to hunt them for those who are not in a state of Ihram. This is based on the general meaning of the saying of Allah (Exalted be He): ﴾O you who believe! Kill not the game while you are in a state of Ihrâm [for Hajj or 'Umrah (pilgrimage)]﴿ and the general meaning of the saying of the Prophet (peace be upon him) said: ﴾Allah has made Makkah a sanctuary and fighting in it has not been made lawful for anybody before me or after me, except for one hour of one day [i.e., on the day of the Conquest of Makkah]. Its thorns shall not be cut, its trees shall not be chopped down, and its games shall not be disturbed...﴿ Related by Al-Bukhari. He (peace be upon him) further said: ﴾Ibrahim made Makkah a sanctuary and I have made

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Madinah a sanctuary, the area between its two tracts of black stones. Its trees should not be cut down and its game should not be hunted.﴿ Related by Muslim.

So, whoever claims that the pigeons of Madinah fly to Makkah when the time of their death approaches and fly over the Ka`bah is an ignorant person who claims a groundless and baseless thing. No one knows when any creature will die except Allah (Exalted be He) Who says: ﴾and no person knows in what land he will die.﴿ Bidding farewell to the Ka`bah is only done by doing Tawaf-ul-Wada` (circumambulation around the Ka`bah on leaving Makkah) when a person has performed Hajj or `Umrah. The claim that pigeons know when they will die and that they bid the Ka`bah farewell by flying over it is a false claim, which no one would dare say but an ignorant person who fabricates lies against Allah and His slaves. And Allah is the One Whose help is sought.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family

Second question of Fatwa No. 7753

Q 2: What is the ruling on taking off shoes upon greeting anyone, for some scholars see that this is permissible citing Allah's saying in Surah Ta-Ha: (So take off your shoes) **Is this true?**

A: It is not permissible to take off shoes upon greeting as far as texts of the Qur'an and Sunnah are concerned. Moreover, the ruling of taking off shoes in the law revealed to Musa (Moses, peace be upon him) was abrogated by the Shari`ah (Islamic law) revealed to Muhammad (peace be upon him), as all Muslims are allowed to offer Salah (prayer) in shoes.

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The second question of Fatwa No. 9418

Q 2: Is it permissible to offer Salah (Prayer) behind an Imam who makes amulets for others? Also, in times of drought, he tells people to buy a ram or a cow and slaughter it for the children to eat to make the rain fall. Is it permissible to offer Salah behind an Imam who makes vows and slaughters animals for the sake of other than Allah (Exalted be He)?

A: Firstly: It is permissible to offer Salah behind an Imam who makes amulets containing Ayahs from the Qur'an and lawful supplications. However, they should not write them, because it is not permissible to wear those; if the amulets contain matters of Shirk (associating others in worship with Allah) it is not permissible to pray behind someone who writes this. It is obligatory for someone who is knowledgeable to clarify to them that this is Shirk. Vowing and slaughtering for the sake of other than Allah is also Shirk, as Allah

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(Glorified be He) says: ❪And whatever you spend for spendings (e.g., in Sadaqah - charity for Allâh's Cause) or whatever vow you make, be sure Allâh knows it all❫ and❪ Say (O Muhammad صلى الله عليه وسلم): "Verily, my Salât (prayer), my sacrifice, my living, and my dying are for Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists).❫ ❪He has no partner.❫ The Prophet (peace be upon him) said, ❪"Allah cursed anyone who slaughtered (a sacrificial animal) for other than Him."❫ And vowing is included in these Words of Allah: ❪my sacrifice❫ .

Secondly: It has not been confirmed that the Prophet (peace be upon him) told anyone to buy a ram or a cow and then to slaughter it for children to eat during times of drought to make the rain fall. It is permissible to perform Salat-ul-Istisqa' (Prayer for rain) and Du`a' (supplications), to seek Allah's Forgiveness, and to give Sadaqah (voluntary charity) to the poor. Therefore, these are acts of Bid`ah (rejected innovations in religion) that have no basis in the Shari`ah (Islamic law). It has been authentically reported that the Prophet (peace be upon him) said, ❪"Anyone who introduces something in this matter of ours (the religion) that is not from it, it will be rejected."❫

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First question of Fatwa No. 9554

Q 1: In Egypt, there is a spring in Sinai said to be the same spring at which Allah enjoined prophet Ayyub to

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strike the ground with his foot when he was afflicted with disease then Allah (Exalted be He) cured him. A woman in our neighborhood was afflicted with disease and wanted to go to the spring to strike the ground with her foot just as Ayyub, Allah's prophet, (peace be upon him) did. Is it permissible for her to wash with the water of this spring to be cured? Or would it be Shirk (associating others in worship with Allah) and Isti`anah (Seeking help) from things other than Allah?

A: This story is not true. The place where Ayyub washed his body is unknown. So it is not permissible for her to go to the spring known as Ayyub's spring.

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The second question of Fatwa No. 5802

Q 2: A sheikh told me that one of the sheikhs who had passed appeared to his father and to another man in a vision, and told his father to build a shrine for him. So he did, and his dead body was found intact and unaltered. It is known that these shrines are frequented by the people, and this might lead them to Shirk (associating others with Allah in worship) as stated by Ibn Taymiyyah. People circumambulate these shrines and supplicate to Allah through them. Some Sufis told me that if a shaykh dies without performing a Karamah (an extraordinary event performed by a pious person), he appears to one of the leaders in a vision and orders him to build a shrine for him. This is impermissible in Shari`ah according to the opinion of

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the Salaf (righteous predecessors). Is the one that appears in the vision the sheikh or Satan? Can we believe in this and carry out this order?

A: This is not a vision, but a dream, and dreams are induced by Satan, as they contradict Shari`ah. Building structures and domes over graves is one of the major sins and a means leading to Shirk. It was authentically reported from Abu Al-Hayyaj that he said, "`Aly said to me: (May I send you on the same mission that Allah's Messenger (peace be upon him) sent me on? Erase every image, and level every raised grave.") Narrated by Muslim. We should carry out what was authentically reported from the Prophet (peace be upon him). It is Haram (prohibited) to act upon such a dream.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The seventh question of Fatwa No. 6639

Q 7: Some people leave their trusts and possessions by the graves of pious people, thinking that the dead will guard them and that they will not be stolen, rifled, or taken.

A: Believing that the dead can guard what is put

by their graves is open Kufr (disbelief) and also involves Shirk (associating others in the Lordship of Allah) that merits, for those who die while still doing this, eternity in the Fire. It is, therefore, not permissible to leave trusts or other possessions by graves for them to be guarded or blessed.

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The fourth question of Fatwa no. 3596

Q 4: What is the ruling on banquets held annually in the honor of Awliya' (pious people)? In our country, there are banquets for which people pay a lot of money, and naive people believe that this is obligatory upon them.

A: It is not permissible to make banquets in the name of Awliya', because this is a Bid`ah (innovation in religion). It is authentically reported that the Messenger of Allah (peace be upon him) said: ﴾Anyone who does an action which is not in accordance with this matter of ours (Islam) will have it rejected.﴿ Similarly, it is not permissible for Muslims to attend such banquets as it is a kind of cooperation in sin and transgression. Allah (Glorified and Exalted be He) forbade that, saying: ﴾But do not help one another in sin and transgression.﴿

The same can be said when the aim of such banquets is to draw closer to Awliya' for healing the sick or gaining their Shafa`ah (intercession) on the Day of Resurrection, or seeking their support

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for the living who offer such banquets. These are acts of major Shirk (associating others with Allah in His Divinity or worship that takes the Muslim out of Islam) because they amount to worshipping them.

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The first question of Fatwa No. 8821

Q 1: If someone loses something and says: ﴾Verily, (Allâh) is Able to bring him back (to life)!﴿ 200 times, will what was lost be returned or not?

A: This is not confirmed in the Book of Allah or the Sahih (authentic) Sunnah of the Prophet (peace be upon him) and it is not an ordinary reason for lost items to be returned; instead it is using the Qur'an for something other than what was revealed for. Doing this involves limiting the recitation to a certain number of times, which is a Tawqifiy (bound by a religious text and not amenable to personal opinion) matter that cannot be determined by the mind. Therefore, this is Bid`ah (a rejected innovation in religion). It is authentically reported that the Prophet (peace be upon him) said, ﴾"Anyone who introduces something in this matter of ours (the religion) that is not from it, it will be rejected."﴿ Related by Al-Bukhari and Muslim.

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The fifth question of Fatwa No. 6542

Q 5: What is the degree of authenticity of the people's saying: " `Aly, may Allah honor his face" ?

A: There is no basis (i.e. from the Book or Sunnah) for specifying this saying to `Aly (may Allah be pleased with him). Rather, it is of the excessive reverence of Shiites for him.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The fourth question of Fatwa No. 9123

Q 4: The Egyptians claim that the head of Al-Husayn is buried in Egypt, and the Iraqis have a Masjid (mosque) that they call Al-Mashhad Al-Husayny. I do not know how true that is. Where is the grave of Al-Husayn, according to the preponderant opinion?

A: Al-Husayn (may Allah be pleased with him) was killed in Iraq in Muharram, 61 A.H. and his body was buried in Iraq. As for the claim that his head was taken to Egypt and buried there, we do not know of any basis for this, but it was denied by some of the scholars. There is no harm if you do not know the answer to this question; what is prescribed for you and for other Muslims is to be pleased with him and with all the

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Sahabah (Companions of the Prophet, may Allah be pleased with them).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa No. 9478

Q 2: I was told that in Algeria, there are people known for their holding graves in veneration. They adopt false beliefs with regard to graves like performing Tawaf (circumambulation) around them three times in their cars thinking this will avert any harm from the passengers. Also, a man among them recites an invocation on the stone placed under the dead person's head saying, 'You so-and-so when asked the following questions...' - then, he mentions the questions and adds, 'If asked these questions, answer them in the following manner and do not lose answer lest you should be one of the losers. If you answer, I guarantee Paradise for you and you will be rightly guided etc.

What is the ruling on these deeds? Is it permissible to pray behind them or deal with them when necessary?

A: Their deeds which you have mentioned are Bid`ahs (rejected innovations in religion)

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and their circumambulating the grave is an abominable act and Shirk (associating others in worship with Allah).

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The first and second questions of Fatwa No. 5845

Q 1: I am a Muslim, as are my parents and grandparents. I believe in Islam in my heart, Iman (Faith), and deeds, and behave in accordance with the teachings of Islam, except that which I have no knowledge of. I have two Muslim friends; one of them follows the Al-`Uluwiyyah Tariqah (Sufi order), which is named after Shaykh Ibn `Ulwah Al-Mustaghny. He established a number of Sufi Zawiya (lodges) that are all called Masjid Al-Zuhd. I have other friends following the Hamdawah Tariqah, and they play with fire and practice magic. Other friends of mine follow the `Issawah Tariqah and they tame snakes, practice magic, and sell amulets to protect the people from snakes and from being harmed by the Jinn (creatures created from fire), etc. Another of my brothers is a fighter in the National Liberation Front and another has joined the Muslim Scouts. Which of these Tariqahs is the most correct? Will the followers of these paths be rewarded or called to account due to their practices, and what is the evidence for that? Please guide me to the truth, as I cannot decide which path is correct and which is wrong, maybe because I am not well-versed in Fiqh (Islamic jurisprudence). Is there any good in these superstitions; if they are really superstitions?

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A: The sound path is the path of Islam, which was revealed in the Qur'an and clarified by the Messenger of Allah, Muhammad (peace be upon him). This way necessitates belief in Allah, His Angels, Books, Messengers, the Last Day, and the Divine Decree, whether good or bad, sweet or bitter. It also entails a declaration of the Shahadah (Testimony of Faith), testifying to Tawhid (the Oneness of Allah) and to the Message of Allah's Messenger (peace be upon him) to all the people, establishing Salah (Prayer), paying Zakah (obligatory charity), Sawm (Fasting) in Ramadan, and performing Hajj to the Ka`bah (in Makkah). Islam requires enjoining what is good and forbidding what is evil, striving to support Islam, being patient on experiencing hardship while protecting and spreading it, adhering to the Muslim community, loving and hating for the Sake of Allah, and other teachings revealed through the Qur'an and the Sunnah.

Anyone who follows the path of Islam will have adopted the correct path, and anyone who agrees with some of the teachings of Islam and disagrees with others will have done good for being in accord with these teachings and have done evil for opposing them.

As for practicing magic, and writing and wearing amulets, none of these are permissible.

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Q 2: What is the ruling in a funeral on carrying a bier and reciting the Al-Burdah poem, written by Al-Busiry, and eating food prepared by the bereaved family?

A: Reciting the Al-Burdah poem or anything else, whether it is from the Qur'an or Nashid (Islamic songs), during a funeral procession is Bid`ah (a rejected innovation in religion). This is forbidden, due to the narration in which the Prophet (peace be upon him) said:

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《"Anyone who introduces something in this matter of ours (the religion) that is not from it, it will be rejected."》 In another narration: 《"Anyone who does something that we have not ordered it will be rejected."》

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Bid`ah of a man called the servant of the Prophet's room and others like him

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Fatwa No. 999

Q: The questioner said that they had received a paper which said that Shaykh Ahmad, the servant of the Prophet's room, saw the Prophet (peace be upon him) in a dream. He said that he told him about the increase of corruption in the world and that every Friday, 160,000 people from the Ummah (Muslim nation) die, who are following something other than Islam. He also told him about some of the signs of the Hour, which is near, and asked him to give this advice to the people. He said that those who believed this message and made an effort to spread it would be granted many favors, and threatened those who denied, hid, or did not tell people what he saw in his Ru'ya (vision).

A: It is possible for a Muslim to see the Prophet (peace be upon him) in a dream in the form and shape that Allah created him. This would be a true Ru'ya, because Satan cannot imitate him, according to what the Prophet (peace be upon him) said, 《"Anyone who sees me in a dream has in fact seen me, as Satan cannot appear in my form."》 (Related by Imam Ahmad and Al-Bukhari from Anas). However, some people have lied and falsely claimed that they have seen the Prophet (peace be upon him) in the form that Allah created him, but from what we have been told, they saw someone else in their dreams whose description was different from that of

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the Prophet (peace be upon him). Satan had made them believe it was the Prophet (peace be upon him), but it was not, so the Ru'ya was false.

The Ru'ya that has been attributed to Shaykh Ahmad, the servant of the Prophet's room, unless it is falsely attributed to him, and this is what it appears to be, that an unknown person is calling himself Shaykh Ahmad and claiming to have seen this Ru'ya. Shaykh Ahmad, the servant of the Prophet's room, died a long time ago. According to his family and those closest to him, when they were asked about this, they denied the attribution of this Ru'ya to him, and they are the people who knew him best. If the Ru'ya is proven to be attributed to him, it is either a lie that he told about the Prophet (peace be upon him) or it was a confused dream and a deceptive trick played by Satan, not a true dream. The evidence that indicates that this is a lie, fabrication, or trick, is that it includes some aspects that contradict with reality and the Shari`ah (Islamic law) brought by the Messenger of Allah (peace be upon him).

As for its contradiction with reality, this has been claimed and distributed many times, years after the man's death, even though his family and those close to him denied it when they were asked about it.

As for its contradiction with the Islamic Shari`ah, this includes the following matters:

Firstly: It gives information about a specific number of people from the Ummah who die,

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who are following other than Islam, between one Friday and the next, this is one of the matters of the Ghayb (Unseen) that no human being knows. This is only known to Allah and those of His Messengers to whom He sent the Wahy (Revelation) during their lifetimes. The Wahy ended on the death of the Prophet (peace be upon him), as Allah (Exalted be He) says: ﴾Say: "None in the heavens and the earth knows the Ghaib (Unseen) except Allâh"﴿ He also says: ﴾"(He Alone is) the All-Knower of the Ghaib (Unseen), and He reveals to none His Ghaib (Unseen)."﴿ ﴾Except to a Messenger (from mankind) whom He has chosen (He informs him of unseen as much as He likes), and then He makes a band of watching guards (angels) to march before him and behind him.﴿ He also says: ﴾Muhammad (صلى الله عليه وسلم) is not the father of any of your men, but he is the Messenger of Allâh and the last (end) of the Prophets.﴿

Secondly: It reports that the Prophet (peace be upon him) said, "I am so ashamed of the hateful deeds performed by the people, that I cannot face my Lord or the angels." This is a despicable false statement, because the Prophet (peace be upon him) does not know the condition of his Ummah after his death; in fact he even did not know about it during his lifetime, unless he saw it, it was told to him by someone else, or it was revealed to him by Allah. Ibn `Abbas (may Allah be pleased with them both) reported that the Prophet (peace be upon him) gave a Khutbah (sermon) in which he said, ﴾"You will be resurrected barefoot, naked, and uncircumcised." Then he recited: ﴾As We began the first creation, We shall repeat it. (It is) a promise binding upon Us. Truly, We shall do it.﴿ Then he said, "Some people from my Ummah will be brought to the left, so I will say, 'O Lord! These are my people.' It will be said to me,

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'You do not know what they brought about after you.' So I will say what the righteous man said: ﴾And I was a witness over them while I dwelt amongst them, but when You took me up, You were the Watcher over them; and You are a Witness to all things. (This is a great admonition and warning to the Christians of the whole world).﴿ It will be said to me, 'They became apostates until their ends from the time you left them.'"﴿ Related by Al-Bukhari. Even if he did know the condition of his Ummah after his death, he would not be harmed, ashamed, or affected by their many sins. It is authentically reported in the Hadith of Shafa`ah (intercession) that when matters intensify the people who are standing on the Day of Judgment, whether they are Muslims or Kafirs (disbelievers), will ask the prophets to intercede for them one after the other. They will all excuse themselves from interceding with Allah for them, until they come to Prophet Muhammad (peace be upon him). They will ask him to intercede for them with Allah, and he will agree to do so, and they will not be denied this due to their numerous sins or their Kufr (disbelief). He will not be ashamed of this, in fact he will go and perform Sujud (prostration) below the Throne, praise his Lord, and laud Him for His Praiseworthy Actions, until Allah will tell him to raise his head and intercede for the people. After this will be the Reckoning and the Rewards. Nothing will prevent him from meeting his Lord or facing the angels, and he is not shamed at all.

Thirdly: It tells of a great reward that will come from this message for those who distribute it from one place to another or to different countries, and specifies what the reward for

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these efforts will be is specifying matters of the Ghayb, which are only known to Allah. The Wahy came to an end on the death of the Seal of the Prophets (peace be upon him), therefore claiming knowledge of this is false. However, it is claimed by this Shaykh Ahmad in his false advice that, "Anyone who writes this and sends it from one country to another and from one place to another, will have a palace built for them in Jannah (Paradise)." He also said, "If a poor person writes it, they will be made rich by Allah; if an indebted person writes it, their debt will be discharged by Allah; and if a sinner writes it, they will be forgiven by Allah, along with their parents." This is all lies, as is the strong threat of what will happen to those who do not write it and send it to others, as it specifies that they will be denied the Shafa`ah of the Prophet (peace be upon him), and their faces will be darkened in this world and in the Hereafter. He even said, "Those who do not write it and spread it among the people will be deprived of my Shafa`ah on the Day of Resurrection," and, "Those Servants of Allah who do not write it, will have their faces darkened in this world and in the Hereafter." This is also a lie and knowledge of the Ghayb, which is only known by Allah. Saying this after Wahy has ended is foretelling the Ghayb and a lie, as is these words: "Anyone who believes in this will be saved from the punishment of the Fire and anyone who denies it is a Kafir." This is also falsehood, as belying a Ru'ya seen by anyone other than a prophet is not considered to be Kufr, according to the Ijma' (consensus) of the Muslims.

Fourthly: It mentions specific things that he threatened people with to encourage them to copy this advice,

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and spread it amongst the people. He wants people to do the work and believe what is in it, hoping for the reward that he specifies. The message also includes a prohibition against neglecting to forward it and a warning that those who withhold it will be afflicted by the great threats they were warned of, such as the deprivation of the Shafa`ah and darkening of their faces.

Fifthly: There is no proportionality between these deeds and their consequences, and that is proof of the fabrication and lies, in addition to the other matters. It is obligatory for Muslims to beware of this alleged advice and they should try hard to eliminate it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa No. 3919

Q: We always receive anonymous letters urging us to pay Sadaqah (voluntary charity) as the end of the world is imminent. I wonder: Is the payment of Sadaqah the only thing that protects us from the punishment in the Hereafter; or can it delay the Resurrection Day? Recently, we have received an unsealed letter written in French, from the Republic of Senegal with no sign indicating its issuing authority. In this letter it is written that the Imam of Al-Madinah Al-Munawwarah, Shaykh Ahmad, saw

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the Messenger of Allah (peace be upon him) in a dream after reciting the Noble Qur'an on Friday morning in Al-Masjid Al-Nabawy (the Prophet's Mosque). He claims that the Prophet (peace be upon him) told him that six thousand people had died that week and none of them entered Jannah (Paradise). This is because the rich do not pay Zakah or Sadaqah to those who deserve it; women do not obey their husbands and children are not dutiful to their parents; Muslims do not mention Allah often nor do they perform Hajj. The Prophet also, allegedly, added that the hour has approached, gates of forgiveness are closed, and the world has come to an end; therefore it is strongly recommended that we regularly fast on Mondays for one month and recite the Qur'an for it will eventually disappear. The sign of its disappearance is the appearance of a star different from the other stars and that the sun will stay in the middle of the sky. The letter further recommends whoever reads it to pass the message on to others. As a reward, Allah will provide them from sources they can never imagine. If the person is in debt, Allah will make it easy for him to repay it and on the Day of Judgment he will be in Jannah (Paradise) with the Prophet (peace be upon him). It also promises whoever passes this message on with peace of mind and fearlessness from death, if they are truthful. The letter also stresses that Jannah cannot be attained without effort, labor and obedience to Allah and His Messenger (peace be upon him). It warns whoever does not pass on this message against a life of poverty and indebtedness, and their dying as hypocrites and being close to the people of the Hellfire.We believe that entering Jannah and our worldly provision are due to Allah's (Exalted be He) Bounty and Mercy. We believe that He may punish us in this worldly life and the Hereafter by His Justice. It is not due to our beauty, wealth or children that Allah provides for us and shows us mercy. It is rather through our fear of Allah that induces obedience to Him and urges us to recite

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the Qur'an. Comprehending the meanings of the Qur'an is what makes us hope for His Mercy in this worldly life and the Hereafter. Allah says, ﴾O you who believe! Endure and be more patient (than your enemy), and guard your territory by stationing army units permanently at the places from where the enemy can attack you, and fear Allâh, so that you may be successful.﴿ He also says: ﴾This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islâm as your religion.﴿

Materials of this nature could divert willing non-Muslims from embracing Islam, not to mention our inappropriate attitudes towards them which contradict Islamic humane teachings. At present, some Muslim countries lack the application of the true spirit of Islam, which non-Islamic countries unknowingly apply.

A: There is no Imam in Al-Madinah Al-Munawarah called Shaykh Ahmad. It is a principality and there is a government that runs all its administrative affairs. The current Imam of Al-Masjid Al-Nabawy is Shaykh `Abdul-`Aziz ibn Salih. We do not know any Imam of Al-Masjid Al-Nabawy called Shaykh Ahmad. The report stated in this letter is fake. Shaykh `Abdul-`Aziz ibn `Abdullah ibn Baz wrote an article discrediting it.

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Fatwa No. 5730

Q: I received a message from a unanimous person on my Saudi mobile phone number in Al-Madinah Al-Munawarah. You will find it attached with my letter. As you see, this message includes four Ayahs of the Qur'an, the Book that falsehood cannot come to it from before it or behind it, and this has been mentioned in the introduction. The sender clarifies various, great and fantastical benefits that will be achieved for whoever prints and distributes the message within four days. He has quoted examples of welfare achieved by the people who have printed the message and other examples of distresses inflicted on others who have neglected it.

I know that we should maintain the Noble Qur'an and act according to it anyhow, but what worries me is the method by which the sender has sent this message, illustrating the tremendous welfare that will be earned for whoever distributes the message, and the great evil that will befall whoever neglects it. I know that good and evil are in the Hand of Allah (i.e. by His Will), and that nothing shall ever happen to us except what Allah has ordained for us. I also remember something happened several years ago when people distributed a similar message claiming it was from Shaykh Ahmad, one of the guards of the Masjid (Mosque) of the Messenger of Allah (peace be upon him). At the time, Your Eminence explained the truth in newspapers and clarified the ruling on this issue. This is why I am sending this letter to Your Eminence, hoping that you will inform me of the ruling. May Allah reward you

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the best of rewards on behalf of Islam and Muslims!

A: Identifying the immediate or deferred reward or punishment of writing or reciting Ayahs of the Qur'an is of the matters in which knowledge is entitled to Allah Alone, as it is among the secrets of the unseen that Allah has taken unto Himself. Therefore, it is impermissible for any one to talk about this except by Allah's ordinance and revelation (in this regard) to His Messenger (peace be upon him). Furthermore, nothing in the Book of Allah or the Sunnah of His Messenger (peace be upon him) concerning the Ayahs stated in the question encourages the writing or distribution of them, not even by identifying the worldly or the hereafter reward of protection, wealth, easing affairs or relieving distresses for whoever sends or distributes them. There is no mention to any threats of punishment of death, poverty, infliction with harm or disease and the like for whoever refrains from writing the Ayahs. Accordingly, whoever stipulates a reward for writing or distributing them within a specific time, will be guessing the unseen and saying about Allah what they do not know. Considering Allah's (Glorified be He) forbiddance to this by saying: ﴾And follow not (O man i.e., say not, or do not or witness not) that of which you have no knowledge. Verily! The hearing, and the sight, and the heart, of each of those one will be questioned (by Allâh).﴿ and ﴾Say (O Muhammad صلى الله عليه وسلم): "(But) the things that my Lord has indeed forbidden are Al-Fawâhish (great evil sins and every kind of unlawful sexual intercourse) whether committed openly or secretly, sins (of all kinds), unrighteous oppression, joining partners (in worship) with Allâh for which He has given no authority, and saying things about Allâh of which you have no knowledge."﴿ So you should know that calling to such leaflet and identifying the reward or punishment for it, is an abominable act. Whoever does this deserves Allah's Punishment (may He be Exalted and Glorified), as well as the punishment of rulers to prevent innovating what Allah has not permitted in religion and restraining whoever intends to do the same.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The return of the soul in the Worldly life

(Part No. 3; Page No. 126)

Fatwa No. 4495

Q: I would like to tell Your Eminence that I have read the book entitled Al-Qawl Al-Jaly fi Hukm Al-Tawassul bel-Naby wa Al-Waly by Al-Salafi Muhammad ibn Ahmad ibn Muhammad ibn `Abdul-Salam Khadir. This book was corrected, and some comments were added to it by Shaykh Isma`il Al-Ansary, and it was printed by the press of Presidency of the Departments of Scholarly Research, Ifta', Da`wah and Guidance in the Kingdom of Saudi Arabia. On the twelfth page I found the following narration: What is reported by Ibn Abu Al-Dunia with his Sanad on the authority of Thabit on the authority of Anas who said: We visited a man from Al-Ansar, and he was sick and unable to move, so we did not leave till he died, we covered his body with some of his clothes. He then said: I unveiled his face, and we did not leave until we ate with him. Kindly, what is your opinion regarding this? Is it possible to return the soul by seeking the help of one of the `Awliya'? I hope you explain this issue in the light of texts of the Qur'an and Sunnah, may Allah (Glorified and Exalted be He) guide and bless you and us with good, and make the Hereafter better for you than this Worldly life!

A: Firstly: This story is utterly baseless, for which we know not any evidence. Supposing its validity, it could be said that the act of death that happened was not real as far as these people

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are concerned, and that his soul was not really captured, such as in the case of those suffering heart failure. In this case the soul of the patient is not captured, rather he enters a state of stillness followed by movement of the body once more, and here people think that his soul returned to him contrary to the reality that it was not really captured.

Secondly: Returning a person's soul to his body after it has been captured is only possible by the Power of Allah (Glorified and Exalted be He), but proving it took place needs evidence.

Thirdly: The Qur'an contains some evidence indicating the return of souls to some creatures, for a particular wisdom known to Allah (Exalted be He). Allah (Exalted be He) says concerning the murdered person from the Children of Israel which reads: ﴾And (remember) when you killed a man and fell into dispute among yourselves as to the crime. But Allâh brought forth that which you were hiding.﴿ ﴾So We said: "Strike him (the dead man) with a piece of it (the cow)." Thus Allâh brings the dead to life﴿ Similarly, concerning the returning of the soul of `Uzair and his donkey after one hundred years of their death. He (Exalted be He) said: ﴾Or like the one who passed by a town while it had tumbled over its roofs. He said: "Oh! How will Allâh ever bring it to life after its death?" So Allâh caused him to die for a hundred years, then raised him up (again). He said: "How long did you remain (dead)?" He (the man) said: "(Perhaps) I remained (dead) a day or part of a day". He said: "Nay, you have remained (dead) for a hundred years, look at your food and your drink, they show no change; and look at your donkey! And thus We have made of you a sign for the people. Look at the bones, how We bring them together and clothe them with flesh". When this was clearly shown to him, he said, "I know (now) that Allâh is Able to do all things."﴿ Also His returning of the souls of

the birds in His saying: ﴾And (remember) when Ibrâhîm (Abraham) said, "My Lord! Show me how You give life to the dead." He (Allâh) said: "Do you not believe?" He [Ibrâhîm (Abraham)] said: "Yes (I believe), but to be stronger in Faith." He said: "Take four birds, then cause them to incline towards you (then slaughter them, cut them into pieces), and then put a portion of them on every hill, and call them, they will come to you in haste. And know that Allâh is All-Mighty, All-Wise."﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Trials (Fitnah)

Fatwa No. 8856

Q: What is the meaning of Mudillat Al-Fitan (deluding trials), and what is the meaning of the statement 'this Fitnah is from Allah to His servant'?

A: First, Mudillat Al-Fitan signify the trials which may befall a person and cause him to deviate from Al-Sirat-ul-Mustaqim (the Straight Path). Examples of these Fitnah include doubtful matters that mislead and turn the person away from the truth; evil callers who mix truth with falsehood and attract the attention of weak-willed persons through their eloquence; and illness or poverty of which the person feels despondant and impatient, making him discontent with the Divine Decree. It may also be the wealth by which many people are enticed and trapped by Satan as a means to avert them from the straight path. In addition, there are many other things that delude the Muslim and divert the disbeliever from guidance.

Second, from the outside a matter may seem to be Fitnah and misfortune such as poverty, illness and being overpowered by one's enemies. However, it turns out to be a gift and grace because it makes the person repent to Allah (Exalted be He) and brings them many forms of goodness.

Thus, this misfortune may lead them to ease and happiness after having been discontent with life. Muslims should be patient and resort to Allah to relieve their distress and He will make their situation filled with ease.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa No. 5775

Q 2: Is the Hadith that says: "There will come a day when Muslims will gain victory over the Jews. The stone behind which a Jew may hide, will speak and call the believer to go and kill the Jew hiding behind it." true?

A: It was reported that Ibn `Umar (may Allah be pleased with them both) said: "I heard the Messenger of Allah (peace be upon him) saying: ("You (i.e. Muslims) will fight against the Jews and you will gain victory over them. The stones will (betray them) saying: 'O 'Abdullah (i.e. slave of Allah)! There is a Jew hiding behind me; so kill him.' ") This Hadith was reported by Al-Bukhari. It was also reported on the authority of Ibn `Umar (may Allah be pleased with them both) that the Messenger of Allah (peace be upon him) said: ("The Jews will fight against you and you will gain victory upon them, till the stone says: 'O Muslim! There is a Jew hiding behind me; so kill him.'") This Hadith was repoted by Ahmad and Al-Tirmidhy who said that it its a good and sound Hadith. Ibn `Umar (may Allah be pleased with them both) said that he heard

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the Messenger of Allah (peace be upon him) saying: ("The Antichrist will pass by this salty barren area i.e. Madinah, in a passage of a canal. Most of those who will come out to him will be women so that a man will return to his intimate wife, mother, daughter, sister or aunt to tie them up for fear that they might go out to him. Then, Allah will afflict him with Muslims who kill him and his followers and the Jews will hide behind a tree or a rock and the rock or the tree will say to the Muslim: There is a Jew behind me, come and kill him!") This Hadith was reported by Ahmad in his Musnad. It was also reported by Ibn Majah on the authority of Abu Umamah Al-Bahily who said that the Prophet (peace be upon him) said this Hadith about Al-Masih-ul-Dajjal (the Antichrist).

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The second question of Fatwa No. 6667

Q 2: What is the meaning of the word "Fitnah" which the Prophet (peace be upon him) mentioned in this Hadith: On the authority of `Abdullah ibn `Umar that he heard Allah's Messenger (peace be upon him) turning his face towards the east and saying: ❪Behold, Fitnah will appear from this side where the horns of Satan will appear.❫ **?**

A: The meaning of the word "Fitnah" here is Kufr (disbelief). It is reported in the narration of Muslim, on the authority of Abu Hurayrah (may Allah be pleased with him) that Allah's Messenger (peace be upon him) said: ❪The summit of Fitnah (disbelief)

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is towards the East❫ He said, 'The words "The summit of disbelief" mean that the worst form of Kufr (disbelief) will appear in the east.'

It is also reported that Al-Qady `Iyad said: 'It is said, "the east" refers to Persia, because most disbelief will appear in that land. He refuted this view by saying that the rest of the Hadith explains that they are Ahl Al-Wabar (rural bedouins). But the people of Persia are not rural Bedouins. It is said, it refers to Najd, the residence of the tribe of Rabi`ah and Mudar, because they are in the east, according to the Prophet's saying in the Hadith narrated by Ibn `Umar when he (peace be upon him) said: ❪O Allah! Bestow Your blessings on our Yemen and our Sham (north)! The people said, "O Messenger of Allah! And also on our Najd." Whereupon, the Prophet (peace be upon him) said: There (in Najd) is the place of earthquakes and plague and from there the horns of Satan will come out.❫ and in the other Hadith when he said: ❪O Allah, use Your Force against Mudar ❫ The people of the east from Mudar were disobeying him at that time. He also invoked Allah against Mudar in many Hadiths. Hudhayfah said, " Mudar does not leave a servant of Allah unless they torture and kill him.` Also, Hudhayfah said to them when they entered to kill `Uthman and occupied his room and house, 'The oppressors of Mudar do not leave a servant believing in Allah but they torture and kill him.' It is reported that this refers to what happened in Iraq in the very beginning of the extreme sedition like the day of the Battle of the Camel, Siffin, and Harura', and the seditions of Banu Umayyah, the emergence of the callers of Banu Al-`Abbas when the earth was shocked in hostility and sedition. All

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these seditions took place in the East of Najd and Iraq. It is reported in the Hadith of Kharijites: "A group of people will arise from the East..." The word Kufr is used to mean ingratitude for Allah's blessings. It is also said, this word is used to mean disbelief and that its summit will be the Antichrist. Because the Antichrist will appear in the East.

Discussing the Prophet's statement: ❪Where the two horns of Satan emerge, at the residence of the tribes of Rabi`ah and Mudar," Al-Nawawy in his commentary on Muslim book states, ❫ "As to the phrase: 'the two horns of Satan' it refers to Satan's two temples. It is also said that it refers to his two groups with which he tempts to delude people. It is said, 'they are Satan's two allies of the unbelievers.' The point is the east will take up more of Satan's temptation and disbelief because in the other Hadith: ❪The summit of Kufr (disbelief) is in the east.❫ This was during the time of the

Prophet (peace be upon him) when he said this Hadith. It will happen when the Antichrist emerges in the East. The East will then be the first place for extreme seditions to take place and the rebellion of disbelievers and extremely aggressive and strong Turks.'"

It is apparent that this Hadith is about the East in general, the far, near, and Middle East. This also applies to the sedition of Musaylimah and the apostates from Rabi`ah, Mudar, and other tribes in the Arabian Peninsula.

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Time of Fitnah

The first question of Fatwa No. 7703

Q: Is is this the time meant by the Hadith of the Prophet in which one of the Sahabah (Companions of the Prophet) asked the Messenger (peace be upon him), "What should I do when Fitnah (trial) and division increases?" He (peace be upon him) replied, "Detach yourself from the people, and sit in your house"? In the "Sahih (Book of Authentic Hadith)", in "Kitab Al-Fitan (Book on Trials)", under: "What will happen if there is no Caliph", there is a Hadith that says that the Prophet (peace be upon him) told the people to detach themselves from others when calamities strike, and he said, "Even if you have to bite (i.e. eat) tree roots." Please explain this Hadith and the scholars' opinions on it.

A: In the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) and elsewhere, with following wording from Al-Bukhari, it is reported on the authority of Abu Idris Al-Khawlany that he heard Hudhayfah ibn Al-Yaman say, ﴾People used to ask the Messenger of Allah (peace be upon him) about the good, but I used to ask him about evil, fearing that I would fall into it. I said, "O Messenger of Allah! We were in living in ignorance and evil, and then Allah brought us this good. Will this good turn to evil?" He said, "Yes." I asked, "Will there be a good after that evil?" He said, "Yes, but in it there will be Dakhan (i.e. hidden evil)." I asked, "What will the Dakhan be?" He said, "People will follow a Sunnah (whatever is reported from the Prophet) other than mine and be guided by other than my guidance. You will approve some of their actions and disapprove others." I asked, "Will there be evil after this good?" He said, "Yes. There will be invitations from the gates of Hell, and those who respond to them will be thrown into it." I said, "O Messenger of Allah! Describe them for us." He said, "Yes, they will be people with the same complexion as ours and speaking our language." I said, "O Messenger of Allah! What would you tell me to do if I find myself there?"

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He said, "You should stay with the Muslim community and its leader." I said, "And if there is no community and no leader?" He said, "Detach yourself from all these groups, even if you have to bite (i.e. eat) tree roots until death comes to you and you are in this state."﴿

The time does not refer to this specific time, in fact, it is general and refers to any time and place, from the time of the Sahabah (Companions of the Prophet, may Allah be pleased with them), the Time of Fitnah and the rebellion against `Uthman (may Allah be pleased with him).

The meaning of detaching from the people at the time of division is mentioned by Al-Hafizh Ibn Hajar (may Allah be merciful with him) in Fath Al-Bary as narrated from Al-Tabary, who said, "When the people do not have an Imam (ruler) and split into sects, do not follow any of these groups. Detach yourselves from all of them if you can, through fear of falling into evil. When there is a group that is following the Truth, you should join them, help to increase their number, and cooperate with them in truth, because this group and this situation is the group of Muslims for that person in that place."

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family,

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Signs of the Hour

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The second question of Fatwa No. 5253

Q 2: Would you please explain the Signs of the Hour and tell us how we can protect ourselves from them and what we should do if we witness these Fitnahs (tribulations)? May Allah reward you with the best!

A: There are many Signs of the Hour, and some of them are included the answer that the Prophet (peace be upon him) gave to Jibril (Gabriel, peace be upon him) when he asked him about the Signs of the Hour: (("When a slave gives birth to her master. When the black camel herders compete in (the construction of) tall buildings.")) The signs also include: The appearance of Al-Masih Al-Dajjal (the Antichrist), the descent of `Isa ibn Maryam (Jesus son of Mary, peace be upon him) from the heavens, the rising of the sun from the west, the emergence of the Beast, the abundance of money to the extent that if someone is given a lot of money, they will not be satisfied, and the spread of Fitnah from which no Arab house will escape.

You should read the book entitled Al-Nihayah by Ibn Kathir (may Allah have mercy upon him). This book explains many of the Signs of the Hour and contains many lessons and examples. It also explains how you can protect yourself from the Fitnah.

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The first, second and fourth questions of Fatwa No. 9818

Q 1: Is it from the virtues of this Ummah (nation) that they will testify against all nations on the Day of Judgment?

A: Yes.

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Q 2: Will the sun rise from the west and at the time repentance of a disobedient person will not be accepted or the belief of a disbeliever as the gate of repentance will be closed?

A: Yes.

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Q 4: Is removal of trustworthiness and belief from the hearts one of the Signs of the Hour (the Day of Judgment)?

A: Yes.

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The fourth question of Fatwa No. 2021

Q 4: What is the most authentic book that deals with the signs of the Day of Judgment and the battles?

A: The most authentic books in this regard that come after the Qur'an are:

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Sahih Al-Bukhari, Sahih Muslim, Sunan Abu Dawud, Sunan Al-Nasa'iy, Jami` Al-Tirmidhy, and Sunan Ibn Majah. The most comprehensive books in this regard are Al-Nihayah that was written by Ibn Kathir and Ithaf al-Jama`ah fi Akhbar al-Fitan wa al-Malahim wa Ashrat al-Sa`ah that was written by Shaykh Hammud Ibn `Abdullah Al-Tuwijry.

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(1) Al-Mahdy

The eleventh question of Fatwa No. 1615

Q 11: What is reported from the Prophet (peace be upon) regarding the appearance of the Awaited Mahdy and the descent of `Eisa (Jesus, peace be upon him)?

A: As for Al-Mahdy, many Hadiths were reported which indicate that he will preside over this Ummah (community). You should refer to the Sunan (Hadith compilations classified by jurisprudential themes) of Abu Dawud and Ibn Majah, and other books of Sunnah, as these Hadiths are mentioned there. There is no Sahih (authentic) Hadith specifying what era he will appear in. As for the descent of `Eisa (peace be upon him), you should refer to the book entitled Al-Tasrih fi ma Tawatara fi Nuzul Al-Masih and the Tafsir (explanation of the meanings of the Qur'an) of Ibn Kathir to

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Allah's statement, ﴿But Allâh raised him ['Isâ (Jesus)] up (with his body and soul) unto Himself (and he عليه السلام is in the heavens).﴾ (Surah Al-Nisa', 4: 158).As far as we know, there is no Sahih Hadith which specifies the time of his descent. The only piece of information is that he descends after Al-Masih-ul-Dajjal (the Antichrist).

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Fatwa No. 2844

Q: I would like to know the validity of the existence of Al-Mahdy who will appear on earth. Is there any authentic Hadiths about him? May Allah reward you!

A: There are many Hadiths that indicate the emergence of Al-Mahdy. They were reported in many ways of transmission. A group of scholars said that these Hadiths are morally Mutawatir (a Hadith reported by a significant number of narrators throughout the chain of narration, whose agreement upon a lie is impossible) as Abu Al-Hasan Al-Ajurry who is one of the scholars of the fourth century, Al-Safariny in his book Lawami` Al-Anwar Al-Bahiyyah and Al-Shawkany in a booklet that he called Al-Tawdih Fi Tawatur Ahadith Al-Mahdy Wa Al-Dajjal Wa Al-Masih. There are other famous signs mentioned in other Hadiths.

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The most important of which is: ﴾"He will spread justice on earth after it was full of injustice and oppression."﴿ No one is permitted to assert that so-and-so is Al-Mahdy until other required signs that were pointed out by the Prophet (peace be upon him) in sound Hadiths become well-known. The most important of these signs is that: ﴾"He will spread justice on earth..."﴿

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The first question of Fatwa No. 7664

Q 1: Who is Al-Mahdy and what are the Signs of the Hour?

A: Al-Mahdy is a man from Ahl-ul-Bayt (members of the Prophet's extended Muslim family), who will appear before the descent of `Eisa (Jesus, peace be upon him) to call to Islam. Through Al-Mahdy, Allah will re-establish the evidences and guide many people. If you want to increase your knowledge on this topic, read what was written by Ibn Kathir (may Allah be pleased with him) in his book Al-Nihayah.

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(2) Al-Masih-ul-Dajjal (the Antichrist)

Fatwa No. 1758

Q: We heard about the story of Fitnah (trial) of Al-Masih-ul-Dajjal (the Antichrist), that he will command the sky to rain and the earth to produce and bring out its treasures, and kill a man and revive him again. Our teachers say that what Al-Dajjal will do will not be real, they will be illusions by which he will delude people. Appreciate your guidance may Allah guide you!

A: It is authentically reported from the Prophet (peace be upon him) that Al-Masih Al-Dajjal will appear at the end of time and will command the sky to rain, so it will, and command the earth to bring forth vegetation, so it will. He will kill a Mu'min (believer) and order him to come back to life, so he will. Afterwards, Al-Dajjal will tell the man: "I am your lord", the man will reply: "You have told a lie, you are the One-Eyed Liar of whom the Messenger of Allah (peace be upon him) told us. By Allah I have only become more certain of you (i.e. your identity)". Al-Dajjal will then want to kill him, but he will not be permitted to do so. He (Al-Dajjal) will also claim deism. The Prophet (peace be upon him) has clarified three signs indicating his lie in claiming deism. The first of which is that he is one-eyed (blind in his right eye) and Allah (Exalted be He) is not one-eyed. The second is that the word Kafir (disbeliever) is written between his eyes, and this word will be read by every literate and illiterate believer. The third is that he will be seen in the worldly life, while Allah (Exalted be He) will only be seen in the Hereafter.

This is denoted in the Hadith narrated on the authority of Al-Nawwas ibn Sam`an (may Allah be pleased with him) in Sahih Muslim in the Chapter on Mentioning the Afflictions of Al-Dajjal regarding the saying of the Prophet (peace be upon him): ❨"He will come to some people and call them, and they will believe in him and respond to him. Then he will command the sky to rain, and the earth to bring forth vegetation."❩

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The Prophet (may peace be upon him) also said: ❨Then he will call a man brimming with youth, and will strike him with a sword and cut him in two pieces, then (he will move the pieces apart from one another) the distance between an archer and his target. Then he will call him, and he (the man) will come forward smiling, his face beaming with joy.❩ And in other narration by Muslim on the authority of Abu Sa`id Al-Khudry (may Allah be pleased with him) ❨A person being the best of men or the best amongst men, will go out to him (Al-Dajjal) and say, "I bear witness that you are the Dajjal (the Antichrist) of whom the Messenger of Allah (peace be upon him) told us." Al-Dajjal will say, "What do you think if I kill the man then bring him back to life, will you have any doubts (in me)? They will say, "No." So, he will kill him then bring him back to life. The man (the believer) will thereafter say, "By Allah, I have never been more certain about you than I am now. Al-Dajjal will then want to kill him (again) but he will not be permitted to do so.❩ Muslim also narrated: ❨Al-Dajjal will have water and fire with him. His fire will clearly look like water and his water will clearly look like blazing fire, so do not destroy yourselves.❳ This last Hadith is the one indicating artifice (Qumrah), but the rest of the events will be a real fact that Allah will bring about at the hands of Al-Dajjal together with the evidence of his lie in claiming deism, as a Fitnah (Trial) through which good and evil will be distinguished. Muslim (may Allah have mercy upon him) said: Abu Khaythamah Zuhayr ibn Harb told us on the authority of Al-Walid ibn Muslim on the authority of `Abdul-Rahman ibn Yazid ibn Jabir on the authority of Yahya ibn Jabir Al-Ta'iy, The judge of Homs on the authority of `Abdul-Rahman ibn Jubayr on the authority of his father Jubayr ibn Nufayr Al-Hadramy that he heard Al-Nawwas ibn Sam`an Al-Kilaby.

Also, Muhammad ibn Mahran Al-Razy told me by the same sanad (chain of narrators) regarding the narration of Al-Nawwas ibn Sam`an that: ❲He (Al-Dajjal) will come to some people and call them, and they will believe in and respond to him. Then he will command the sky to rain, and the earth to bring forth vegetation, and their cattle will come back to them in the evening, with their humps very high, and their udders full of milk, and their flanks stretched. Then he will come to another group of people and call them, but they will reject him. So he will leave them and they will be stricken with famine, with none of their wealth in their hands.❳ In the Hadith also: ❲He will call a man who is brimming with youth, and will strike him with a sword and cut him in two, then (he will put the pieces apart from one another) the distance of an archer from his target. Then he will call him, and the young man will come forward smiling, with his face beaming with joy.❳ ...etc.

In another narration by Muslim on the authority of Abu Sa`id Al-Khudry: ❲A person being the best of men or the best amongst men, will go out to him (Al-Dajjal) and say, "I bear witness that you are the Dajjaal (the Antichrist) of whom the Messenger of Allah (peace be upon him) told us." Al-Dajjal will say, "What do you think if I kill the man then bring him back to life, will you have any doubts (in me)? They will say, "No." So, he will kill him then bring him back to life. The man (the believer) will thereafter say, "By Allah, I have never been more clear-sighted than I am now. Al-Dajjal will then want to kill him (again) but he will not be permitted to do so.❳ Kitab Al-Fitan (Book of Trials), Al-Masih-ul-Dajjal (the Antichrist) Chapter, Part 18

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The second question of Fatwa No. 3381

Q 2: Are there any Hadith mentioning the appearance of Al-Masih-ul-Dajjal (the Antichrist)? Are these Hadith ranked as Sahih (a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish), Hasan (a Hadith whose chain of narration contains a narrator with weak exactitude, but is free from eccentricity or blemish), or Da`if (a Hadith that fails to reach the status of Hasan, due to a weakness in the chain of narration or one of the narrators)?

A: There are Hadith that are Sahih and Mutawatir (Hadith reported by a significant number of narrators throughout the chain of narration, whose agreement upon a lie is impossible) about the appearance of Al-Masih-ul-Dajjal. His appearance is one of the Signs of the Hour. For more information on this subject, you should refer to Hadith books such as, the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim), Jami` Al-'Usul, and other reliable books of Hadith.

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Fatwa no. 4957

Q: Will Al-Masih-ul-Dajjal (the Antichrist) appear, because - from what I have read - some scholars have confirmed this while others deny it?

A: Yes, Al-Masih-ul-Dajjal will appear. There are clear Sahih (authentic) and Mutawatir (Hadith reported by a significant number of narrators throughout the chain of narration, whose agreement upon a lie is impossible) Hadiths that have affirmed this. Imam Al-Bukhari (may Allah be merciful to him) has a chapter in his Sahih Book of Hadith dedicated to "References to Al-Masih-ul-Dajjal" that includes ten Hadiths about him. These Hadiths were explained by Al-Hafizh ibn Hajar (may Allah be merciful to him) in his book:

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"Fath Al-Bary". You may refer to that book or any other books of Sunan (Hadith compilations classified by jurisprudential themes) that elaborate on this issue.

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The third question of Fatwa No. 7114

Q 3: Al-Masih-ul-Dajjal (the Antichrist) is mentioned in many Hadiths, what is the meaning of Al-Masih-ul-Dajjal (the Antichrist)? Does he exist now or not? Where does he lives? What is meant by being one-eyed as the Prophet (peace be upon him) mentioned? Is he actually one-eyed or is it a metaphor? Please explain this matter to us, may Allah reward you with Paradise!

A: The word Al-Dajjal is derived from the Arabic verb "dajal" meaning "to lie" to demonstrate his lying as he will claim lordship which is one of the gravest lies. Al-Masih Al-Dajjal (The Antichrist) exists now and he is actually one-eyed, for the basic ruling states that the literal meaning takes precedence over other possible meanings, unless the opposite is proved. The appearance of Al-Masih Al-Dajjal is authentically reported in the Sahih (a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish) and Mutawatir (A Hadith reported by a significant number of narrators throughout the chain of narration, whose agreement upon a lie is impossible) Hadiths reported from the Prophet (peace be upon him).

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The ninth question of Fatwa No. 8097

Q 9: Will Al-Masih-ul-Dajjal (the Antichrist) be sent to everyone, alive or dead, or just to those who will be living at the time of his emergence? Will dead people be resurrected during his time?

A: Al-Masih-ul-Dajjal will appear to those living only. Dead people will not be resurrected except on the Day of Judgment. Allah (Exalted be He) says: ﴿After that, surely, you will die.﴾ ﴿Then (again), surely, you will be resurrected on the Day of Resurrection.﴾

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Ya'juj and Ma'juj

The third question of Fatwa No. 845

Q 3: Who are Ya'juj and Ma'juj (Gog and Magog), which continent do they possibly live in, and are they on the earth?

A: Ya'juj and Ma'juj are from Bani Adam (human beings, descendents from Prophet Adam, peace be upon him) from the line of Yafith ibn Nuh (peace be upon him). They live in Asia, in northern China.

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They live on earth, like other human beings, they have great strength and boldness, and they used to spread mischief on earth. Allah (Exalted be He) says, when describing the journey of Dhul-Qarnayn to the Far East and the reforms he made during this journey: ﴾Then he followed another way,﴿ ﴾Until, when he came to the rising place of the sun, he found it rising on a people for whom We (Allâh) had provided no shelter against the sun.﴿ ﴾So (it was)! And We knew all about him (Dhul-Qarnain).﴿ ﴾Then he followed (another) way,﴿ ﴾Until, when he reached between two mountains, he found, before (near) them (those two mountains), a people who scarcely understood a word.﴿ ﴾They said: "O Dhul-Qarnain! Verily Ya'jûj and Ma'jûj (Gog and Magog) are doing great mischief in the land. Shall we then pay you a tribute in order that you might erect a barrier between us and them?"﴿ ﴾He said: "That (wealth, authority and power) in which my Lord had established me is better (than your tribute). So help me with strength (of men), I will erect between you and them a barrier.﴿ ﴾"Give me pieces (blocks) of iron;" then, when he had filled up the gap between the two mountain-cliffs, he said: "Blow;" then when he had made them (red as) fire, he said: "Bring me molten copper to pour over them."﴿ ﴾So they [Ya'jûj and Ma'jûj (Gog and Magog)] could not scale it or dig through it.﴿ ﴾(Dhul-Qarnain) said: "This is a mercy from my Lord, but when the Promise of my Lord comes, He shall level it down to the ground. And the Promise of my Lord is ever true."﴿ ﴾And on that Day [i.e. the Day Ya'jûj and Ma'jûj (Gog and Magog) will come out], We shall leave them to surge like waves on one another; and the Trumpet will be blown, and We shall collect them (the creatures) all together.﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Mani`	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify

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The second question of Fatwa No. 6951

Q 2: Are Ya'juj and Ma'juj (Gog and Magog), that were mentioned in the Qur'an, on this Earth or are they in another world? Are they human beings or not?

A: They are human beings from the sons of Adam, the father of mankind (peace be upon him). They are living on this earth in the Furthest East. Allah (Exalted be He) says about Dhul-Qarnayn: ﴾Then he followed another way,﴿ ﴾Until, when he came to the rising place of the sun, he found it rising on a people for whom We (Allâh) had provided no shelter against the sun.﴿ ﴾So (it was)! And We knew all about him (Dhul-Qarnain).﴿ ﴾Then he followed (another) way,﴿ ﴾Until, when he reached between two mountains, he found, before (near) them (those two mountains), a people who scarcely understood a word.﴿ ﴾They said: "O Dhul-Qarnain! Verily Ya'jûj and Ma'jûj (Gog and Magog) are doing great mischief in the land. Shall we then pay you a tribute in order that you might erect a barrier between us and them?"﴿ ﴾He said: "That (wealth, authority and power) in which my Lord had established me is better (than your tribute). So help me with strength (of men), I will erect between you and them a barrier.﴿ ﴾"Give me pieces (blocks) of iron;" then, when he had filled up the gap between the two mountain-cliffs, he said: "Blow;" then when he had made them (red as) fire, he said: "Bring me molten copper to pour over them."﴿ ﴾So they [Ya'jûj and Ma'jûj (Gog and Magog)] could not scale it or dig through it.﴿ ﴾(Dhul-Qarnain) said: "This is a mercy from my Lord, but when the Promise of my Lord comes, He shall level it down to the ground. And the Promise of my Lord is ever true."﴿ ﴾And on that Day [i.e. the Day Ya'jûj and Ma'jûj (Gog and Magog) will come out], We shall leave them to surge like waves on one another; and the Trumpet will be blown, and We shall collect them (the creatures) all together.﴿

Dhul-Qarnayn and those who passed by them from the east or the west are all human beings. For more information, you can read the story of Dhul-Qarnayn in Surah al-Kahf

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and its interpretation in Tafsir Al-Tabary, Ibn Kathir, Al-Baghawy and other reliable books of exegesis in order to understand the story and to find a detailed answer for your question.

It was authentically narrated that the Prophet (peace be upon him) said: ﴾"Allah will say (on the Day of Resurrection): 'O Adam.' Adam will reply: 'Labbaik wa Sa`daik', and all the good is in Your Hand.' Allah will say: 'Bring out the people of the fire.' Adam will say: 'O Allah! How many are the people of the Fire?' Allah will reply: 'From every one thousand, take out nine-hundred-and ninety-nine.' At that time children will become hairy headed, every pregnant female will have a miscarriage, and one will see mankind as drunken, yet they will not be drunken, but dreadful will be the Wrath of Allah. The companions of the Prophet (peace be upon him) asked: 'O Allah's Messenger! Who is that (excepted) one?' He said: 'Rejoice with glad tidings; one person will be from you and one-thousand will be from Gog and Magog ...'"﴿ This Hadith was reported by Al-Bukhari and Muslim.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Tawhid-ul-Asma' wal-Sifat (Oneness of Allah's Names and Attributes)

(Part No. 3; Page No. 154)

Al-Asma' (Allah's Names)

Fatwa No. 11109

Q 1: ﴾Blessed be the Name of your Lord (Allâh)﴿ That is, Allah, the Great and Exalted, glorifies and praises His Divine Essence whose blessings are abundant. My question now is: The Name of the Lord is Allah. The word "Allah" itself is a proper Name representing the Divine Essence. Some exegetes say that Name of the Lord is itself the same as the Divine Essence. This is a fatal mistake and Kufr (disbelief). I hope you will explain things.

Q 2: ﴾Then glorify with praises the Name of your Lord, the Most Great.﴿ That is, O you Muhammad, glorify your Lord and raise Him far above all that the polytheists ascribe to Him of imperfect attributes and so. My second question is the same as question No. 1.

Q 3: ﴾Glorify the Name of your Lord, the Most High,﴿ That is, O Muhammad (peace be upon him) glorify your Lord, Who is the Most High and Grand and raise Him far above all imperfect attributes and defects ascribed to Him by sinners and things befit Him not.

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The third question is the same as questions No. 1 and 2.

Q 4: ﴾Read! In the Name of your Lord Who has created (all that exists).﴿ i.e. O Muhammad (peace be upon him) start reading the Qur'an in the Name of your Lord seeking His help, for He created all the creatures etc. The question here is, how can he start reading with or seek help from the Name of the Lord while it is a mere Name of Allah's Divine Essence? I hope you will explain things to me.

Q 5: In the sentence "Allah said", why does the word "Allah" stand for the subject with the declensional ending of damma (the subject mark in Arabic) - as taught in schools - while the word "Allah" is a mere reference to not an embodiment of the Divinely Sacred Essence?

Q 6: Victory is ascribed to the word "Allah" which is a mere Name of the Divine Essence:

﴾And on that Day, the believers (i.e. Muslims) will rejoice (at the victory given by Allâh to the Romans against the Persians) —﴿ ﴾With the help of Allâh.﴿ **What does the word "Allah" stand for? Why do we append the word "Name" to the word "Allah" and say "Allah's Name"? I hope you will explain things to me.**

A 1: The word "ism (اسم)(Name)" mentioned in the following Ayah (Qur'anic verse): ﴾Blessed be the Name of your Lord (Allâh)﴿ refers to the Name of Allah and His

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Most Beautiful Names. Allah and His Messenger (peace be upon him) used these Names to refer to the Essence of Allah. Lafdh Al-Jalalh (Allah) and Allah's other Names denote the Essence of Allah Who has Exalted Attributes. Thus, glorifying Allah or any of His Most Beautiful Names is an act of glorifying the Divine Essence with the Perfect Attributes. It is not a glorification of the name itself or its letters. In fact, it means glorifying and praising the word "Allah" and its denotation, i.e. the Divine Essence with its Attributes. The same applies to other Names of Allah reported in the Qur'an and Sunnah. These Names are not themselves the Divine Essence rather they denote the Divine Essence. Consequently, glorification in the first place is for the Divine Essence and all the names that stand for it come after that, whether it is the word "Allah" or any other Name.

A 2: The same applies to the interpretation of the following Ayah (Qur'anic verse): ﴾Then glorify with praises the Name of your Lord, the Most Great.﴿ Glorification here is not for the word "Name" or its letters. In fact, it is for the Divine Essence in the first place and what may represent it like the word "Allah". The word "Allah" or "Lord" are not themselves the Divine Essence (Glorified and Exalted be He).

A 3: The same is applied to the interpretation of the following Ayah (Qur'anic verse): ﴾Glorify the Name of your Lord, the Most High,﴿ Glorification here is also of the Divine Essence of the Lord in the first place and the word Lord refers to the Divine Essence of the Lord (Glorified be He).

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A 4: The same is applied to the interpretation of the following Ayah (Qur'anic verse): ﴾Read! In the Name of your Lord Who has created (all that exists).﴿ Seeking help is not from the word "Name" or its letters. In fact, help is sought from the denotation of the word "Lord", as it represents the Divine Essence of the Most High and Exalted Lord. So help to start reading is sought from the Divine Essence of the Lord (Glorified be He) and after that from what may stand for it like the word "Lord".

A 5: The inflectional marks may appear with the word "Allah" , for it can be written and pronounced. But its denotation cannot be parsed because it is not a word. In fact it is the Divine Essence of Allah. We seek the help of this Essence to read or do anything. It is this Essence Who has created everything and created man. It is this Essence Who has taught (the writing) by the pen and taught man that which he knew not. But the Name or its letters, and not the Essence, did not create anything or teach man that which he knew not. Names like "Allah" and "the Lord" and their letters do not refer to the Essence meant, for what is meant is the Divine Essence of the Lord Who has Exalted Attributes.

A 6: "Victory" is ascribed to the word "Allah" because it denotes the Divine Essence Who has Exalted Attributes. It is this Essence not its Name that brings victory. The word "Allah" is used to denote the Divine Essence but it is not itself the Divine Essence.

From everything mentioned above, we gather that we offer Salat (Prayer) and other acts of worship to the Truth for which words like "Allah" and "Lord" stand for but not for the words themselves.

The words "Lord" or "Allah" are used to refer to the Divine Essence of the Lord or the Divine Essence of Allah. So Allah's Most Beautiful Names do not represent themselves. In fact, they stand for The Supreme Creator, i.e. God, the Only Being worthy of worship. It is He that rewards mankind for their deeds.

We enjoin you to read the books of the learned Shaykh Ahmad ibn `Abdul-Halim ibn Taymiyyah in the topic of the Name and Its Meaning. He (may Allah be merciful to him) explained all this at length.

May Allah grant us success! May peace and blessing be upon our Prophet Muhammad, his family, and Companions!

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Difference between the Names and Attributes of Allah

(Part No. 3; Page No. 160)

The fourth question of Fatwa No. 8942

Q 4: What is the difference between Names and Attributes of Allah (Exalted be He)?

A: The Names of Allah (Exalted be He) are those names that refer to Allah's Dhat (divine essence) and also refer to one of His perfect Attributes; such as Al-Qadir (the All-Powerful), Al-`Alim (the All-Knowing), Al-Hakim (the Most Wise), As-Sami` (the All-Hearing), and Al-Basir (the All-Seeing). These Names refer to Allah Himself (Exalted be He) and to His qualities of knowledge, wisdom, hearing and sight. His Attributes are perfect characteristics with which He is described; such as knowledge, wisdom, hearing and sight. His Names refer to two things, while His Attributes refer to one thing only. It is said that a Name includes the Attribute while the Attribute implies the Name. We must believe in all the Attributes that have been designated to Allah (Exalted be He), which He made known through Himself or through the Prophet (peace be upon him) in a manner that befits Him. We should also believe that He does not resemble any of His creation in any of His Attributes, just as He does not resemble them in His Essence. Allah (Exalted be He) says,﴾ Say (O Muhammad صلى الله عليه وسلم): "He is Allâh, (the) One.﴿ ﴾"Allâh-us-Samad (السيد الذي يصمد إليه في الحاجات) [Allâh the Self-Sufficient Master, Whom all creatures need, (He neither eats nor drinks)].﴿ ﴾"He begets not, nor was He begotten.﴿ ﴾"And there is none co-equal or comparable unto Him."﴿ He (Glorified be He) also says, ﴾There is nothing like Him; and He is the All-Hearer, the All-Seer.﴿

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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Permissibility of calling one by a name which Allah has called himself

(Part No. 3; Page No. 162)

Fatwa No. 8911

Q: I am pleased to direct this humble letter to your honor, as I am addressing one of the most prominent personalities in the Islamic world. I hope that you will be patient enough to read my letter. May Allah grant you the best of rewards!

Dhul-Jalali wal-Ikram (The Possessor of Majesty and Honor) is one of the Most Beautiful Names of Allah, which denotes honoring and glorifying Him above all things. I read a letter sent from your honor to the Saudi King, wherein you began by saying, "Your Majesty The King". Do you not agree with me that Majesty is particular to Allah Alone, and that "Al-Malik" (The King) is one of His Most Beautiful Names which is impermissible to name anyone else after, regardless of whom that person is?" Please clarify this issue, so that Muslims do not commit a sin by glorifying people using the attributes which Allah has reserved for Himself alone. The only exceptions are "Ra'ouf" (Compassionate) and "Rahim" (Merciful), the two attributes of Prophet Muhammad (peace be upon him).

Coincidentally, while I was reading "The Arabic Magazine", issue no. 89, I came across a letter of gratitude sent by Mr. Muhammad Al-Nuaysir, the Office Manager of the Saudi King's bureau. It was addressed to those in charge of

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the magazine. He started his letter with, "His Majesty, the King, may Allah protect him, received your letter which included issues of the magazine...)" Do you agree with me regarding the ruling on saying: His Majesty the King?

A: Many names are shared between Allah and His creatures in structure and connotation. They are accorded to Allah in a meaning particular to Him which befits His Majesty; and attributed to creatures in a manner befitting them. For instance, it is said that Allah is Most-Forbearing; and Ibrahim (peace be upon him) was forbearing as well, but not in the same way as Allah. Allah is Compassionate and Merciful; and Muhammad (peace be upon him) was compassionate and merciful also, but not in the same way as Allah. Allah is Majestic, Generous, and the Possessor of Majesty and Honor; and all prophets were majestic and generous, but not in the same manner as each other or as Allah. Allah is Alive, and many of His creatures are alive, but not in the same way. Allah, Jibril, and the righteous believers are the Supporters of the Messenger Muhammad (peace be upon him); however, Jibril and the righteous believers do not possess the same power as Allah in protecting and supporting the Messenger (peace be upon him). There are numerous examples mentioned in the Qur'an and authentically reported in the Sunnah. This does not entail likening a creature to the Creator in name, attributes, or manner of being addressed.

The evidences related to this indicate the difference between the perfection of Allah in His Names and Attributes and that of creatures which is limited in a manner befitting them.

You can refer to the Qur'an and the Sunnah of the Prophet (peace be upon him). If you ponder over this issue for a while, the matter will become clear to you, by the Power of Allah. You can refer also to what was mentioned by the Shaykh of Islam Ibn Taymiyyah (may Allah be merciful with him) in the beginning of the thesis entitled Al-Tadmuriyyah, as he has spoken in detail about this issue.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Translation of the Names of Allah

(Part No. 3; Page No. 166)

Fatwa No. 8115

Q: I would like to ask you a question on which scholars have different opinions. We know from the Qur'an and the Sunnah of the Messenger (peace be upon him) that Allah's Attributes are Divinely revealed. Thus, we should stick to those He has proven for Himself, deny what He denied for Himself, and refrain from talking about what He did not mention in the the Qur'an or by His Prophet (peace be upon him). Is it permissible to call Allah in other Names such as "Khoda" in Persian, "Khodai" in Pashto, "God" in English, ...etc? Does whoever mentions Allah with other Names not established in the Qur'an or Sunnah become an atheist for He (may He be exalted) says, ﴾and leave the company of those who belie or deny (or utter impious speech against) His Names.﴿ **Some scholars say that these Names are permissible, and support their view with the Name of Jibril (Gabril). They also say that Allah's Name in Hebrew is "El" and since it is permissible to translate the Name in Hebrew, it is permissible to be translated to other languages. Is it permissible to translate the Names of Allah from Arabic to other languages? Please, guide us, may Allah reward you!**

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A: It is permissible to translate the Names of Allah for those who do not know the Arabic language, if the translator has good knowledge of both languages. Likewise, it is permissible to translate the meanings of the Qur'an and the Hadiths of the Prophet (peace be upon him) for others to learn about Islam.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Al-Sifat (the Attributes of Allah)

(Part No. 3; Page No. 170)

The twelfth question of Fatwa No. 5741

Q 12: I read in the book of Tawdih Al-`Aqidah Al-Mufidah Fi `Ilm Al-Tawhid, that is a commentary by Shaykh Husayn Abdul-Rahim on Al-Mazidah that was written by Ahmad Al-Dardir. It is the second part of the course of the fourth year in the prepatory stage in Al-Azhar institutes. This fourth edition was verified also by Musa Ahmad, V. 4, on 1363 A.H, 1963 A.D. In this book, I read that the Attributes of Allah (Exalted be He) are twenty Attributes in the saying of a certain group as Al-Raziyah. In another saying Imam Al-Ash`ary and those who adopted his views said that the Attributes of Allah are thirteen Attributes. What is agreed upon according to this book is seven Attributes that are the Attributes of Al-Ma'any (the meanings). We would like to know what is incumbent upon us with regard to the Attributes of Allah and their number if they are seven, thirteen or twenty. If they are twenty Attributes, what is the meaning of His being Potent and Living. Are these books proper for studying the sound creed? I doubt such books, because the author of Al-Mazidah is Ash'ary. I would like to follow the example of Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim community). I do not like to imitate Al-Asha`irah or others. Guide me to a book that talks about the Attributes of Allah according to the creed of Ahl-ul-Sunnah (those adhering to the Sunnah)!

A: `Aqidah of Ahl-ul-Sunnah wal-Jama`ah is that Allah is described with the Attributes of Perfection.

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Moreover, Allah should be described with what He described Himself with in the Qur'an and what His Messenger (peace be upon him) described Him without Tahrif (distortion of the meaning), Ta`til (denial of Allah's Attributes), Takyif (questioning Allah's Attributes or Tamthil (likening Allah's Attributes to those of His Creation) according to His saying: ﴾There is nothing like Him; and He is the All-Hearer, the All-Seer.﴿ Saying that they are twenty, seven or thirteen has no basis and contradicts the Qur'an, Sunnah and consensus of Muslim Ummah (nation). The book you have mentioned is not reliable. You can read the book called Al-'Aqidah Al-Wasitiyyah by Ibn Taymiyyah with the commentary of Muhammad Khalil Al-Harras. You can also read Al-Tadmuriyah and Al-Hamawiyah both written by Shaykh Al-Isalm Ibn Taymiyyah. These three books have pointed out the creed of Ahl-ul-Sunnah (those adhering to the Sunnah) concerning the Names and Attributes of Allah and refuted the allegations of their opponents.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Kufr in Allah's Attributes

(Part No. 3; Page No. 174)

The third and fourth questions of Fatwa No. 9272

Q 3 and 4: What is meant by Kufr (disbelief) in the Attributes of Allah and is there a difference between a hard-line scholar and an allegorical interpreter in this matter?

A: Firstly: Kufr in the Attributes of Allah (Exalted be He) means either denying the established Attributes after being informed of the evidences or disbelieving in the Attributes by distorting their meanings without having excusable grounds for doubt.

Secondly: If someone persists in contradicting the truth, after it has been clarified and evidences given, they are a Kafir (disbeliever) who has no excuse to be so. However, if they contradict it and they have excusable grounds, they will be mistaken but excused, and they will be rewarded for their Ijtihad (juristic effort to infer expert legal rulings).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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(Part No. 3; Page No. 175)

The Attribute of Allah's Advancing

(Part No. 3; Page No. 176)

The first question of Fatwa No. 5957

Q 1: It is well known that Ta'wil (allegorical interpretation) is one of the controversial issues among the Salaf (righteous predecessors) and the Khalaf (successors). We advocate the view of the Salaf. I was asked about the Hadith mentioned by Shaykh Nasir Al-Din Al-Albany when verifying the book entitled Al-Jami` al-Saghir wa Ziyadattuh written by Al-Hafiz Al-Suyuty. The Hadith reads, ﴾Last night, my Lord came to me in the most handsome shape and said to me: O Muhammad! Do you know about what the chiefs angels on high differ? I said: No. He put His hand between my shoulders until I felt the coldness of his hand in my chest. Consequently, I had knowledge of everything on earth and heaven...﴿ **It is related by Al-Tirmidhy and Ahmad from Ibn `Abbas. Now, what is the meaning of "coming"? Should it be interpreted literally as Allah came in a manner that befits Him? Should we apply Ta'wil to it as is done by Al-Asha`irah school of thought in our country?**

A: The action of "coming" narrated in this Hadith is literally interpreted. Allah comes in a manner befitting His Majesty which is not similar to that of His creatures. We do not make Ta'wil of this action to be the coming of His mercy or an angel. Rather, we affirm the interpretation of following the Ayah given by the Salaf. Allah says, ﴾Do they then wait for anything other than that the angels should come to them, or that your Lord (Allâh) should come, or that some of the Signs of your Lord should come (i.e. portents of the Hour e.g., rising of the sun from the west)!﴿

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This is done with no Tamthil (likening Allah's Attributes to those of His creatures), Ta'wil, tashbih "anthropomorphic literalism" or Ta`til (denial of Allah's Attributes) of the following Ayah. Allah (may He be Exlated) says, ﴾There is nothing like Him; and He is the All-Hearer, the All-Seer.﴿ and ﴾"Allâh-us-Samad (السيد الذي يصمد إليه في الحاجات) [Allâh the Self-Sufficient Master, Whom all creatures need, (He neither eats nor drinks)].﴿ ﴾"He begets not, nor was He begotten.﴿ ﴾"And there is none co-equal or comparable unto Him."﴿

May Allah grant us success! May Peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

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Will and Predestination

(Part No. 3; Page No. 180)

The ninth question of Fatwa No. 4476

Q 9: We know that 'Ibadah (worship) is determined by the Will of Allah; were it not for this Will, no one would have performed `Ibadah. Sin is determined by the Will of Allah as well; but for this Will, no one would have sinned. Although Allah is never unjust , why does He reward those who worship Him, although they were destined to do so? Why does He torture sinners, although they were destined to do so?

A: The principle in this is that Allah (Glorified and Exalted be He) is the Disposer of the affairs of His Creatures; He cannot be questioned as to what He does, while they will be questioned. To Allah belongs the creation and the command. A person has free will, but it is relative to the Will of Allah, as Allah stated, ﴾To whomsoever among you who wills to walk straight.﴿ and: ﴾And you cannot will unless (it be) that Allâh wills - the Lord of the 'Alamîn (mankind, jinn and all that exists).﴿ Allah has made clear the path of goodness and commanded us to follow it, and avoid the path of evil. He gave every person a mind to differentiate between good and evil. It is the person who chooses which way to follow, as Allah stated ﴾Verily, We showed him the way, whether he be grateful or ungrateful.﴿

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Allah also stated ﴾And shown him the two ways (good and evil)?﴿ Goodness which befalls a person comes from Allah, whereas any evil which afflicts a person comes from themselves, as Allah says, ﴾Whatever of good reaches you, is from Allâh, but whatever of evil befalls you, is from yourself.﴿

In conclusion, `Ibadah performed by a person, for which they are rewarded, is a gift from Allah to that person, which is performed by their own free will. Sins committed by a person are also committed by their own free will, and Allah's punishment for them is the result of their own deeds, as they were the one who did it. Allah has thus treated them fairly. Everything is done by a person according to the Will and the Predestination of Allah. There is wisdom behind it all. Allah made this clear in His statement ﴾"Wheresoever you may be, death will overtake you even if you are in fortresses built up strong and high!" And if some good reaches them, they say, "This is from Allâh," but if some evil befalls them, they say, "This is from you (O Muhammad صلى الله عليه وسلم)." Say: "All things are from Allâh,"﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Fatwa No. 8841

Q: I would like Your Eminence to explain the meaning of this sentence, "The commentator stated that there is alternatively relative relation between the Divine Legal Will and the Divine Predestined Universal Will..." (Fath Al-Majid, p. 15). May Allah reward you with the best!

A: The Divine Will is absolutely general, as it includes both the religious decrees of Allah's Will along with the predestined matters.

As for the Legal Will, it is definitely particular; thus every obedient person acts upon the two wills; the Divine Legal Will and the Predestined Will, whereas a disbeliever is not subject to the divinely prescribed will in his acts, due to his disobedience to Shari`ah i.e. the embodiment of the Divine Legal Will.

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The first and second questions of Fatwa No. 6872

Q 1: Can any Ummah (nation), however powerful, destroy another if Allah does not will it?

A: No Ummah, however powerful, can destroy another, except if Allah wills it. Indeed, nothing occurs in the universe without His Permission and Will.

Allah says in the Qur'an: ﴿But you cannot will, unless Allâh wills. Verily, Allâh is Ever All-Knowing, All-Wise.﴾ Allah (Exalted be He) also says: ﴿And you cannot will unless (it be) that Allâh wills - the Lord of the 'Alamîn (mankind, jinn and all that exists).﴾

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Q 2: Is a person sinful when ascribing one of Allah's Attributes (Exalted be He) to another person whether old or young?

A: No one has the right to describe a creature with an attribute that is only entitled to Allah, such as the Creator, All-Provider, the Doer of whatsoever He wills and the like. Whereas there is no harm in describing a person's attributes that are shared among Allah and His creatures, such as the All-Hearer, All-Seer, All-Mighty and All-Powerful, provided that there must be belief that Allah's Attributes (Exalted be He) do not resemble those of His creatures in essence or meaning, even though they bear the same term and meaning. Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim community), who are the Sahabah (Companions) of the Prophet (peace be upon him), and their followers have a consensus that arguing the Attributes is like arguing the Self (of Allah). Allah's Self (Exalted be He) is true but it is not similar to others. His Attributes are proven to Him in a way that befits Him and does not resemble any of His creation.

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The Attribute of Descent

(Part No. 3; Page No. 186)

The second question of Fatwa No. 1643

Q 2: I had a discussion with a person educated in modern sciences. He was a teacher at the university of Abidjan, Ivory Coast. He said: ﴾"Your Lord descends during the last part of every night to the lowest heaven."﴿ **I told him that there is no doubt about that and I completed the Hadith for him. He said: "If this is true, then it means that your Lord does not rise over the throne as mentioned in the Qur'an:** ﴾The Most Gracious (Allâh) rose over (Istawâ) the (Mighty) Throne (in a manner that suits His Majesty).﴿ **The last part of the night exists continuously on the earth according to the rotation of the earth around itself with Allah's Might until the Day of Judgment." Then I stopped talking.**

A: There is no contradiction between the descent of Allah (Exalted be He) to the first heaven in the last third of every night in different areas and His Istiwa' (Allah's rising over the Throne in a manner that befits Him). He (Exalted be He) is not similar to His creation in any of His Attributes. He can descent as He wills in a way that suits His Majesty during the third part of the night to every country.

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Doing so does not contradict His Loftiness and His Istiwa'. We do not know the manner of His Descent or the manner of His Istiwa'. This is exclusively for Him alone. As to creatures, it is impossible for them to descend at a place and be in another place at the same time. But Allah (Exalted be He) is above all things Potent. No one is to be compared or measured to Allah. Allah (Glorified and Exalted be He) says: ﴾So put not forward similitudes for Allâh (as there is nothing similar to Him, nor He resembles anything).﴿ , ﴾There is nothing like Him; and He is the All-Hearer, the All-Seer.﴿ It becomes clear from what we have mentioned that there is no contradiction between His descent and His Istiwa' and that the difference of countries have no effect in this point.

May Allah guide you and us to what pleases Him and grant us understanding and realization of the truth. He is the answerer of invocations!

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The Attribute of Al-Wujud

(Part No. 3; Page No. 190)

The third question of Fatwa No. 6245

Q 3: I have not found the name "Al-Mawjud" (the existent) among Allah's Names and Attributes, but I have found the Name "Al-Wajid" (One that gives existence to others). I know linguistically, in Arabic, that a Mawjud (existent being) requires a Mujid (another derivative that also means a being that gives existence), as there has to be a being that performs every action. However it is impossible that Allah has a Mujid. I also noticed that Al-Wajid has the same meaning as Al-Khaliq (the Creator) and that Al-Mawjud has the same meaning as Al-Makhluq (the created). As there is a Mujid for every Mawjud and there is a Khaliq for every Makhluq, am I therefore permitted to describe Allah with the Attribute of Al-Mawjud?

A: The Wujud (existence) of Allah is a well-established religious matter by necessity, and it is one of Allah's Attributes according to the Muslim Ijma` (consensus). In fact, no rational person denies this; even the Mushriks (those who associate others with Allah in worship) do not dispute this. Only a Dahri atheist (one who believes all matter is eternal and denies the Day of Resurrection) would deny it. Confirmation of the Wujud of Allah does not necessitate Him having a Mujid, because there are two kinds of Wujud:

Firstly: Al-Wujud al-Dhati (existence in being), which refers to an inherent existence in a being, rather than an acquired one from elsewhere. This type of Wujud applies to Allah (Glorified be He) and it is one of His Attributes, as His Wujud had nothing before or after it, as is indicated in the following Ayah (Qur'anic verse): ﴾He is the First (nothing is before Him) and the Last (nothing is after Him), the Most High (nothing is above Him) and the Most Near (nothing is nearer than Him). And He is the All-Knower of every thing.﴿

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Secondly: Al-Wujud al-Hadith, which means that a being comes into existence after being nonexistent. In this case, there must be a Mujid to bring it into existence, and that is its creator; Allah (Glorified be He). Allah (Exalted be He) says: ﴾Allâh is the Creator of all things, and He is the Wakîl (Trustee, Disposer of affairs, Guardian) over all things.﴿ ﴾To Him belong the keys of the heavens and the earth.﴿ Allah (Exalted be He) also says: ﴾Were they created by nothing? Or were they themselves the creators?﴿ ﴾Or did they create the heavens and the earth?﴿ Accordingly, Allah (Exalted be He) may be described as Mawjud and this term may be used in reference to Him. It may be said that Allah is Mawjud (Exists) as an Attribute, but it cannot be said that He is Al-Wajud (the Existent) as a Name.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The fourth question of Fatwa No. 6915

Q 4: In my previous letter I inquired about the meaning of "Al-Mawjud i.e. the Existent Being, as an attribute of Allah not about the noun i.e. existence. Indeed, I am sure that Allah is the Necessarily Existent Being (He exists independently through Himself and His existence is necessary for the existence of all other things). He was before, is now, and will be forever as substantiated by both the text and reason. Whoever denies or doubts this fact is regarded as an atheist. I was astonished to find that the answer focuses on proving the existence of Allah.

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Realizing this misunderstanding, I thought of a broader presentation of the question this time for the sake of clarity. It is known that none can attempt a perfect description of Allah more than Allah Himself. Allah (Exalted be He) says: ﴾Do you know better or does Allâh﴿ Likewise, no one can describe Allah better than the Prophet (peace be upon him): ﴾Nor does he speak of (his own) desire.﴿ ﴾It is only a Revelation revealed.﴿ All believers must refer to Allah according to how He and His Prophet have described Him. While the Attribute of Al-Wajid (the Existent Creator) is included among Allah's Most Beautiful Names, the interchangeable term of Al-Mawjud (the Existent Being), a term which traditionally refers to Allah's existence and is not included among Allah's Names or Attributes. However, this former term (i.e. Al-Mawjud) is not the only term indicating the existence of Allah. His existence can be inferred by reference to Him by any of His Attributes authentically reported in the Prophet's Hadith. The very moment I accept Islam and witness that Allah is the Ever-Living God or Al-Awwal (The First, The One Whose existence is with no beginning) and Al-Akhir (The Last, The One Whose existence is with no end), this constitutes an acknowledgement of Allah's eternal existence. To quote your answer to the letter: "There are two kinds of Al-Wujud (existence): (i) The self-existence that stands independent of any other being or cause; it is confined to the existence of Allah Alone..."

You divided the existence into two categories with no reference to the term Al-Mawjud

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meant by the question. Then, you went on saying: "...Therefore, Allah can be described as being Al-Mawjud (the Existent Being). It should be known that this is an Attribute and not a Name. This is the point of my question: The Prophet (peace be upon him) described Allah in one of his noble Hadiths as Al-Wajid, not Al-Mawjud, which shows that the latter word is not necessarily indicating the existence of Allah. Likewise, we find among Allah's Attributes "Al-Khaliq (the Creator) is most identical in meaning with the Attribute of Al-Wajid. The word Al-Mawjud (the existent being) like Al-Makhluq (the created being) are the accusative of awjada i.e. to cause to exist and khalaqa i.e. to create, namely, someone else is the subject i.e. the doer of the action. Therefore, how can I express the existence of Allah using the term Al-Mawjud; a word that refers to the existence after

nonexistence. Please, give us the legal decision? May Allah reward you!

A: First: The word Al-Wajid is neither a Name nor an Attribute of Allah. The Hadith in which Allah is referred to as Al-Wajid is not authentic.

Second: We divided Al-Wujud into two categories because you mentioned in your question that the term Mawjud necessitates a Muwjid (who causes to exist), which is incorrect. The term Al-Mawjud falls under two categories: Mawjud Lidhatih (the Necessarily Existent Being) that neither needs a cause to bring about its existence nor resembles

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the nature of a created being. The other category is Al-Mawjud Al-Hadith (things that exist by the law of causality). Thus, it is the second category of Wujud (i.e. Al-Mawjud Al-Hadith) which stands in need of an agent to cause its existence. Now, you can realize that we understood your first question and that it was you who misunderstood the answer. May Allah guide us all to better understanding of religion.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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(Part No. 3; Page No. 195)

The Attribute of Harwalah

(Part No. 3; Page No. 196)

Fatwa No. 6932

Q: Is "Harwalah (hurried walking)" an Attribute ascribed to Allah?

A: Yes, Harwalah is an attribute ascribed to Allah in a manner that befits Him. Allah says in the Hadith Qudsy (Revelation from Allah in the Prophet's words), ﴾When a servant draws near Me by the span of a hand. I draw near him by the length of a cubit and when he draws near Me by the length of a cubit, I draw near him by the length of a fathom and when he draws near Me walking I draw close to him hurriedly.﴿ Related by Al-Bukhari and Muslim.

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(Part No. 3; Page No. 197)

Describing Allah as "the Planning Reason"

(Part No. 3; Page No. 198)

The first question of Fatwa No. 3207

Q 1: Does a person who describes Allah (Glorified be He) as the Planning Reason to get across to people commit an act of disbelief?

A: If the fact is as mentioned; describing Allah (Glorified be He) as the Planning Reason to make things easier for people to understand is wrong. That is because of the fact that the names and attributes of Allah are divinely revealed. Neither Allah nor the Prophet (peace be upon him) refer to Himself as the Planning Reason. Nevertheless, this person cannot be regarded a Kafir due to his good intention. It is enough for a person who wants to explain these matters to others to describe Allah with the attributes of perfection. For instance, this person should show that Allah's knowledge encompasses every thing and that it is Allah Who possesses infinite wisdom, evaluates and manages the affairs of His creation. Thus, there will be no need for using names and attributes unsanctioned by Him. Moreover, referring to Allah as the Planning Reason is imitating the saying of ten minds held by the philosophers.

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(Part No. 3; Page No. 199)

The attribute of Istiwa' (Allah's rising over the Throne in a manner that befits Him)

(Part No. 3; Page No. 200)

The first question of Fatwa No. 3535

Q 1: What is the ruling on offering Salah (prayer) behind someone who says that Allah is in the Heavens and on Earth as a means to free Allah from the attribute of space and place?

A: According to the `Aqidah (creed) of Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim community), Allah (may He be Praised and Exalted) Himself is High above His creation. He established Himself above the Throne in a way that suits His sublimity and Majesty. This is affirmed in Allah's saying: ﴾The Most Gracious (Allâh) rose over (Istawâ) the (Mighty) Throne (in a manner that suits His Majesty).﴿ and His saying: ﴾And He is the Most High, the Most Great.﴿ and His saying ﴾And He is the Irresistible, (Supreme) above His slaves﴿ and Allah said regarding prophet `Isa (Jesus) ibn Maryam (son of Mary) ﴾But Allâh raised him ['Isâ (Jesus)] up (with his body and soul) unto Himself (and he عليه السلام is in the heavens).﴿ and He (Glorified and Exalted be He) is the only God in heaven and earth, as He (Exalted be He) says: ﴾It is He (Allâh) Who is the only Ilâh (God to be worshipped) in the heaven and the only Ilâh (God to be worshipped) on the earth.﴿ He knows all about His creatures, as He (Exalted be He) says: ﴾And He is with you (by His Knowledge) wheresoever you may be.﴿ Thus, whosoever

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thinks that Allah (Glorified and Exalted be He) is with his dhat (Essence) on Earth, they are going against the Qur'an, Sunnah, Ijma` (consensus), and following the Madh-hab of Hulul (pantheism) that proclaims that Allah is present everywhere. The sound legal ruling should be explained to whomever says this, and in case they stick to their opinion, not out of ignorance, rather obstinacy, then they are Kafirs (disbelievers) and Salah behind them is not permissible.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa No. 5275

Q 2: Confirming the Loftiness of Allah as in the Hadith of the slave girl. Is it a sound and clear Hadith? Imam Al-Ghazaly said: "Allah is where he was before He created space and time." We would like you to point out this matter for us.

A: The Hadith where the Prophet (peace be upon him) asked the slave girl: ("Where is Allah." She replied: "In the heaven." Then he (peace be upon him) said to her master: "Release her for she is a believer.") is a Sahih Hadith (a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish). It is proof that confirms the loftiness of Allah and that He is above His creations not intermingling with them. This fact is also proven by the Qur'an, authentic Hadiths reported from the Prophet (peace be upon him), the consensus of the Companions (may Allah be pleased with them)

and the Imams from among the Salaf (righteous predecessors) (may Allah be merciful with them) many years before the birth of Shayhk Al-Ghazaly. Therefore, the opinon of Al-Ghazaly or those who followed him will not be taken into consideration. We should believe in what was mentioned in the Qur'an, Sunnah and the consensus of the Companions and the Imams of Salaf. We advise you to read Al-`Aqidah Al-Wasitiyyah by Ibn Taymiyah, Ijima` Al-Juyush Al-Islamiyyah by Ibn Al-Qayyim and Al-`Ulu Lil`aly Al-Ghaffar by Al-Dhahabiy. In these books, you will find the truth and their proofs.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The third question of Fatwa No. 7405

Q 3: It is said that Allah is over His Throne and that the Throne is above the Kursiy (Chair) that is above the heavens and the earth, and we live on the earth. It is also said that Allah is closer to us than our jugular veins. What is the proper way for us to worship our Lord so we can enter Paradise?

A: Firstly: It is obligatory to believe that Allah (Exalted be He) is over His Throne. Allah (Exalted be He) says: ﴾The Most Gracious (Allâh) rose over (Istawâ) the (Mighty) Throne (in a manner that suits His Majesty).﴿ It must also be believed that He is closer to us than our jugular veins, as He (Exalted be He) says: ﴾And indeed We have created man, and We know what his ownself whispers to him. And We are nearer to him than his jugular vein (by Our Knowledge).﴿

Therefore, according to His Knowledge and His Angels, He (Exalted be He) is over His Throne and far above mixing with His Creatures.

Secondly: If a Servant worships Allah in a sound manner, this is accepted by and satisfying to Allah, and it is a way to enter Paradise, with Allah's Bounty. Worship should be performed sincerely for the Sake of Allah, seeking to please Him, and in conformity in appearance with that which was obligated by Allah in His Book and clarified by His Messenger (peace be upon him).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa No. 6648

Q 2: Where are the Throne and the Chair? Are they above the earth or under it or upon it?

A: According to Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim community), the Throne and the Chair are above the Heavens. The Heavens are above the earth and around it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The Attribute of Laughing

(Part No. 3; Page No. 206)

Second question from Fatwa No. 5733

Q 2: What is the meaning of the Saying of the Prophet (peace be upon him): ﴾Allah laughs at two men, one of them kills the other and both will enter Paradise﴿ **Narrated by Al-Bukhari and Muslim ?**

A: The Hadith reads: ﴾Allah laughs at two men; one of them kills the other but they both enter Paradise. One of them fights in the way of Allah, and becomes a martyr. Then, Allah guides the Killer who fights in the way of Allah, the Almighty and Exalted, and becomes a martyr.﴿ This Hadith proves that Allah has the Attribute of Laughing yet in a way that befits His Magnificence and Greatness. He is like no other being. Allah (Glorified be He) says: ﴾There is nothing like Him; and He is the All-Hearer, the All-Seer.﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The Qur'an is the word of Allah

Fatwa No. 4106

Q: I recently heard an Imam (the one who leads congregational Prayer) in a Masjid (mosque) mentioning the merits of the Qur'an. He said that the Qur'an was created by Allah. That is what he said. However, during my study of Tawhid (monotheism), I learned that the Mutazilites were those who claimed that the Qur'an is created; whereas Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim community) refuted their claims, as they believe that the Qur'an is not created, but is the actual speech of Allah which was revealed by Him to Muhammad (peace be upon him). I do not know whether the shaykh had another intention when he made this statement. What is your opinion regarding this statement of the Imam of the Masjid? Please advise.

A: If the case is as you have mentioned, that you think the Qur'an is the actual words of Allah which were revealed by Him to Prophet Muhammad (peace be upon him), whereas the Imam of the Masjid said that the Qur'an was created by Allah, your `Aqidah (creed) is correct, and is consistent with the opinion of Ahl-ul-Sunnah wal-Jama`ah. As for the opinion of the Imam, that the Qur'an was created by Allah, it is false, as it contradicts the texts of the Qur'an, the Sunnah and the way the Salaf (righteous predecessors) understood it. You should advise him, as this might have been

an unintentional slip of tongue, and he merely needs to be corrected. If you discover in your conversation with him that he really believes that Qur'an is created, and insists on his opinion, you should guide him to the truth if you can. Otherwise, you can give him the book entitled Al-`Aqidah Al-Wasitiyyah by Ibn Taymiyah (may Allah have mercy on him), Al-Tadmuriyyah also by him, and Sharh Al-Tahawiyyah by Shaykh Ibn Abul-`Izz (may Allah have mercy on him). You can inform him about these books so that he can be introduced to the correct `Aqidah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The third question of Fatwa No. 6525

Q 3: How was the Qur'an revealed? Is it the very Word of Allah or only a revelation to the Messenger who expressed it in human words? If the Qur'an is truly the Word of Allah, does Allah speak like humans? If Allah speaks like humans, then we are worshipping a being that speaks like us?

A: The Qur'an is the very Word of Allah both in letter and meaning. Allah, the Lord of the Worlds, spoke it and Gabriel (peace be upon him) heard it from Allah and then revealed it to Muhammad (peace be upon them both) without changing or altering a word of it. Allah (Exalted be He) says: ﴿And truly, this (the Qur'ân) is a revelation from the Lord of the 'Alamîn (mankind, jinn and all that exists),﴾ ﴿Which the trustworthy Rûh [Jibrîl (Gabriel)] has brought down﴾ ﴿Upon your heart (O Muhammad صلى الله عليه وسلم) that you may be (one) of the warners,﴾ ﴿In the plain Arabic language.﴾

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Allah (Exalted be He) took it upon Himself to preserve the Qur'an and to entrust it to the heart of Muhammad (peace be upon him) along with its explanation. Allah (Exalted be He) says: ﴿Verily, We, it is We Who have sent down the Dhikr (i.e. the Qur'ân) and surely, We will guard it (from corruption)﴾ Allah also says:﴿ Move not your tongue concerning (the Qur'ân, O Muhammad صلى الله عليه وسلم) to make haste therewith.﴾ ﴿It is for Us to collect it and to give you (O Muhammad صلى الله عليه وسلم) the ability to recite it (the Qur'ân).﴾ ﴿And when We have recited it to you [O Muhammad صلى الله عليه وسلم through Jibrîl (Gabriel)], then follow its (the Qur'an's) recital.﴾ ﴿Then it is for Us (Allâh) to make it clear (to you).﴾

Allah's Speech is different from the speech of humans, Jinn and angels. The qualities and manner of Allah's Speech are specific to Allah (may He be Praised). Allah Alone knows the truth about these qualities. He is not similar to any of His Creation in anything. Allah (Glorified be He) says: ﴿There is nothing like Him; and He is the All-Hearer, the All-Seer.﴾ Just as His Essence is different from all other essences, His Attributes are different from the attributes of all other beings. Exalted is Allah and High above what the sinners claim.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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(Part No. 3; Page No. 211)

Saying: "Exalted is He Whose Eyes do not sleep"

(Part No. 3; Page No. 212)

Fatwa No. 7635

Q: There are young men here who swear by the words: "Exalted is He whose Eyes do not sleep". Is this a permissible oath? These young men join between the Attribute of not being liable to sleep with the Eye of the Creator (Glorified and Exalted be He). Allah did not tell us that. All that is mentioned in the Qur'an is His saying: ﴿Neither slumber nor sleep overtakes Him.﴾

A: Saying: "Exalted is He whose Eyes do not sleep" or "By Allah whose Eyes do not sleep" is permissible. It is an Attribute of perfection. Allah says in the Qur'an: ﴿in order that you may be brought up under My Eye.﴾ According to the Qur'an, Allah is neither overtaken by drowsiness nor sleep. It was reported in the authentic Sunnah that Allah does not sleep and He is not liable to sleep. Moreover, the saying: "Exalted is He whose Eyes do not sleep," is not an oath.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Warding off the argument of Hulul (indwelling)

(Part No. 3; Page No. 214)

Fatwa No. 4715

Q: What is the meaning of the following Speech of Allah mentioned in Hadith Qudsy (Revelation from Allah in the Prophet's words): ﴿If I love him, I become his sense of hearing with which he hears, his sense of sight with which he sees, his hand with which he grips, and his leg with which he walks.﴾ **?**

A: If Muslims fulfill what is prescribed for them, do their best in drawing nearer to Allah (Exalted be He) by performing and maintaining Nawafil (supererogatory acts of worship), Allah will love and support them in all that they do. That is, when they hear, their hearing will be directed by Allah in a way that they will not hear anything but good; not accept but truth; and falsity will be displaced of their way. Whereas as they see by their eyes or feel by their hearts, Allah will enlighten their sight, thus becoming guidance and clear vision from Allah. Accordingly they will be able to distinguish between Truth and Falsehood. Such that as they seize, they will seize by Allah's Power, in a manner that their seizure

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will be drawn from Allah with the aim of supporting truth. And when they move, their movements will be in obeying Allah to seek knowledge or strive in the cause of Allah and the like. In short, all their explicit and implicit acts will be directed by Allah's Guidance and Support.

So, it is clear that there is no indication in the Hadith to Hulul (indwelling; pantheism) or the unity of Allah in His creatures. This is also shown at the end of a Hadith Qudsy, in which Allah (Exalted be He) says: ﴿If he asks me, I will give him, and if he seeks My refuge, I will surely grant it to him.﴾ and in some other narrations: ﴿I become his sense of hearing with which he hears, and his sense of sight with which he sees.﴾ etc. This is an indication of the purpose in the beginning of the Hadith, in addition to a declaration to a questioner and a questionee, a refugee and a protector, and a support-seeker and a supporter. This Hadith is parallel to another Hadith Qudsi in which Allah (Exalted be He) says: ﴿My servant, I was ill but you did not visit Me!﴾ ...etc. In each Hadith, the end explains its beginning. But, people of whims who follow Mutashabihat (Qur'anic verses and Hadith texts whose meanings are not clear or not completely agreed upon) and abandon the clearly decided ones, use these to go astray.

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The first question of Fatwa No. 5213

Q 1: How do we refute those who claim that Allah is everywhere (Exalted be He)? What is the ruling on a person who claims this?

A: First, the 'Aqidah (creed) of Ahl-ul-Sunnah wal-Jama'ah (those adhering to the Sunnah and the Muslim community) entails that Allah (Exalted be He) Himself is above His Throne; He is not inside the world, but a separate entity from it. He is omniscient, and nothing is hidden from Him on earth or the heavens, as Allah says, ﴿Indeed, your Lord is Allâh, Who created the heavens and the earth in Six Days, and then He rose over (Istawâ) the Throne (really in a manner that suits His Majesty).﴾ Allah also says, ﴿The Most Gracious (Allâh) rose over (Istawâ) the (Mighty) Throne (in a manner that suits His Majesty).﴾ Allah also says, ﴿Then He (Istawâ) rose over the Throne (in a manner that suits His Majesty). The Most Gracious (Allâh)! Ask Him (O Prophet Muhammad صلى الله عليه وسلم , concerning His Qualities: His rising over His Throne, His creations, etc.), as He is Al-Khabîr (The All-Knower of everything i.e. Allâh).﴾ Allah also says, ﴿Allâh it is He Who has created the heavens and the earth, and all that is between them in six Days. Then He rose over (Istawâ) the Throne (in a manner that suits His Majesty).﴾ Allah also says, ﴿And He it is Who has created the heavens and the earth in six Days and His Throne was on the water﴾ The evidence on His being above His creatures is that the Qur'an descended (was revealed) from Him; descent can only be downwards, as Allah says, ﴿And We have sent down to you (O Muhammad صلى الله عليه وسلم) the Book (this Qur'ân) in truth, confirming the Scripture that came before it and Muhaymin (trustworthy in highness and a witness) over it (old Scriptures).﴾

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Allah also says, ﴿Hâ-Mîm. [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings].﴾ ﴿The revelation of the Book (this Qur'ân) is from Allâh, the All-Mighty, the All-Knower.﴾ Allah also says, ﴿Hâ-Mîm. [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings].﴾ ﴿A revelation from (Allâh), the Most Gracious, the Most Merciful.﴾ There are many other Ayahs which attribute Highness to Allah (Exalted be He). In the Hadith reported by Mu`awiyah ibn Al-Hakam Al-Sulami he said, ﴿I had a slave-girl who used to tend the sheep by Uhud and Al-Guwwaniyyah. I went there one day and I found that a wolf had eaten one of the sheep. I am an ordinary human being who gets angry, so I hit her. She went to complain to the Messenger of Allah (peace be upon him), so I felt irritated about it, and I asked him, "O, Messenger of Allah! Shall I set her free?" He said, "Bring her to me." He asked her, "Where is Allah?" She said, "In the heavens." He asked her, "Who am I?" She said, "You are the Messenger of Allah." He said to me, "Set her free, for she is a Mu'minah (believer)."﴾ Related by Muslim , Abu Dawud , Al-Nasa'iy and others. It is mentioned in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim), in the Hadith narrated from Abu Sa`id Al-Khudriy (may Allah be pleased with him) that he said, "The Messenger of Allah (peace be upon him) said, ﴿Do you not trust me though I am the trustworthy man of the One in the Heavens, and I receive the news of Heaven (i.e. Divine

Revelation) both in the morning and in the evening?﴿ "

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Second, a person who believes that Allah is everywhere is in fact a believer in Hulul (indwelling). Such people are answered with the previously mentioned evidences, that Allah is in the heavens, above the Throne, separate from His creatures. If they comply with the Ijma' (consensus) of the Qur'an and the Sunnah, it will be fine. Otherwise, they are considered Kafirs (disbelievers) and apostates.

As for Allah's saying, ﴾And He is with you (by His Knowledge) wheresoever you may be.﴿ , this means that according to Ahl-ul-Sunnah wal-Jama`ah He is omniscient and aware of their conditions. As for Allah's saying, ﴾And He is Allâh (to be worshipped Alone) in the heavens and on the earth; He knows what you conceal and what you reveal, and He knows what you earn (good or bad). (See V.43:84)﴿ , it means that Allah is the One Who is worshipped by the people in the heavens and the people of the Earth. As for Allah's saying, ﴾It is He (Allâh) Who is the only Ilâh (God to be worshipped) in the heaven and the only Ilâh (God to be worshipped) on the earth.﴿ , it means that Allah (Exalted be He) is the Ilah (god) of the people of the heavens and the people of the earth; and that there is no one who truly deserves to be worshipped but Him. This is how the Ayahs and the Hadiths narrated regarding this issue relate, according to the people who follow the truth.

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Al-Asha`iri School

(Part No. 3; Page No. 220)

The seventh question of Fatwa No. 6606

Q 7: If people adhering to Al-Asha`iri school die before Tawhid-ul-Asma' wal-Sifat (Oneness of Allah's Names and Attributes) reaches them, for they had never heard of or understood this Tawhid and no one warned them of Al-Asha`iri school so that they can deny it. They admit Tawhid-ul-Rububiyyah (Oneness of Allah's Lordship) and Tawhid-ul-Uluhiyyah (Oneness of Worship). What is the ruling on them and are they excused or not?

A: The followers of Al-Asha`iri school are not disbelievers, rather they erred in Ta'wil (allegorical interpretation) of some Allah's attributes. Therefore, their affair rests with Allah (may He be Praised and Exalted).

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The third question of Fatwa No. 10909

Q 3: Some people repudiate the ascription of the book of [Al-Ibanah] to Abu Al-Hasan Al-Ash`ari. They argue that it is not of his literary heritage. Has any Muslim scholar adopted this view? What are the evidences I may use to refute this view? Finally, I hope your eminence will recommend some books for me that will help me call people to Allah

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in light of the guidance of the Qur'an and Sunnah of the Prophet (peace be upon him).

A: It has been widely believed among religious scholars in the present and past that the book of [Al-Ibanah] is written by Abu Al-Hasan Al-Ash`ari. Some of his followers adopted his views while other scholars disagreed with him in some of his views in Al-Ibanah and even criticized him. However, they did not deny the fact that the book was written by him. The basic rule is to accept the widely established and well known ascription of this book to Abu Al-Hasan. If the person who denies this has proof to support his view, let them bring it forth so that we may examine it.

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The twelfth question of Fatwa No. 4264

Q12: With regard to Imam Al-Nawawy, some people say: "He is Ash`ary concerning the Names and Attributes of Allah." Is it correct to say so? What is the evidence for this? Is it permissible to talk about scholars in such a way? Others said that he has written a book called Bustan Al-`Arifin in which he followed the Sufi example. Is this correct?

A: He committed mistakes with regard to the Attributes of Allah. He followed the example of those who allegorically interpreted the Attributes of Allah. Therefore, he is not to be imitated in this aspect. One should adhere to the saying of Ahl-ul-Sunnah (those adhering to the Sunnah); confirming the Attributes and Names of Allah as they were mentioned in the Qur'an and the authentic Sunnah. One should believe in these Attributes in a way that befits the Majesty of Allah

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(Exalted be He) without Tahrif (distortion of the meaning), Ta`til (denial of Allah's Attributes), Takyif (questioning Allah's Attributes) or Tamthil (likening Allah's Attributes to those of His Creation). This means to work according to Allah's saying: ﴿There is nothing like Him; and He is the All-Hearer, the All-Seer.﴾ and other Ayahs (verses) of the same meaning.

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Accusing Ibn Taymiyyah of Tajsim

(Part No. 3; Page No. 224)

Fatwa No. 6911

Q: I am almost 16 years old, everybody is impressed with my personality, because of my profuse knowledge of religion and sciences. I was very religious, until I joined a Sufi group led by a shaykh called, Muhammad `Eid Al-Husayny. In few months, I was one of his students, I would rather say one of his servants for I used to wipe my face with his hands, kiss them, and help him wear his shoes. I even used to race with others to help the shaykh wear his shoes. At the same time, I read books written by Shaykh Al-Islam Ibn Taymiyyah, for I used to hear the shaykh insulting him, declaring him as a Kafir (disbeliever), and one of Al-Mushabihah (anthropomorphist: those who liken Allah's Attributes to those of His creation). When reading his books I found contradiction between what is mentioned in them and what the shaykh was saying. However, I tried to convince myself that these books were fabricated as the shaykh says. He also says that Wahhabism is a dissident Islamic group just like Al-Mushabbihah Kharijites and the Mu`tazilites. I also used to debate with a Salafi group (those following the way of the righteous predecessors) and support my views with the Hadiths which the shaykh narrates to us, but then I would discover that they are Hadith Mawdu`(fabricated). They used to tell me that I would soon abandon this shaykh, if Allah guides me to the truth.

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I stayed with this shaykh for about six months leading a Sufi life replete with acts of Shirk (associating others in worship with Allah). Every lesson, the Shaykh narrate to us the miracles of his masters, the 'Awliya' (pious people) and his own such as the knowledge of Al Ghayb (the unseen) which he speaks of indirectly but a word to a wise man is enough. I used to believe everything he said. My friends used to bring Sahih Hadiths (a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish) that contradict his views. However, I used to tell them that the shaykh must be more knowledgeable than them.

On the 15 Sha`ban, 1401, the shaykh said that everyone who trusted him should imitate him without objection. He said that the Sahabah (Companions of the Prophet) used to obey the orders of Allah and His Messenger and used to say, "We hear, and we obey. (We seek) Your Forgiveness, our Lord, and to You is the return (of all)." When he said this, I felt relieved even though I was sweating badly that night from heat. Since then, I started doubting him. After two days I traveled to Madinah and then to Makkah Al-Mukarramah to perform `Umrah. There, I met a Saudi man called `Abdul-`Aziz Al-Salih Al-Tawiyan from Buraydah. I informed him about my story. He brought me books refuting

Sufism in addition to books written by Shaykh Al-Islam Ibn Taymiyyah. My doubts increased, therefore I left him after he had made me deviate from the Straight Path, may Allah keep him in misguidance - May Allah forgive him. Taking into consideration that when

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I talked to some of his followers, they accused me of being mad. Now, a debate is taking place between me and one of the shaykh's followers without his knowledge. I want to refute the claims of a dear friend who is at the same time a follower of the shaykh, which are as follows:

1- Please, explain the Prophet's saying, (Whenever someone greets me, Allah returns the soul to my body (in the grave) and I return his greeting.)

2- The follower of the shaykh accused Ibn Taymiyyah of being an anthropomorphist. Please, clarify this point.

3- The last point is regarding the Awliya'. Thanks to Allah, I have knowledge regarding these matter but it is limited in comparison to yours. May Allah keep you to protect Islam and Muslims!

A: The claims of this person that Shaykh Al-Islam Ibn Taymiyyah (may Allah be merciful to him) was an anthropomorphist is false. The shaykh believed in Allah, His Names, and Attributes which is the same `Aqidah (creed) of the Salaf (Righteous Predecessors). He described Allah in the same manner which Allah describes Himself or what His Messenger (peace be upon him) describes Him with without Tahrif (distortion of the meaning), Ta`til (denial of Allah's Attributes), Takyif (questioning Allah's Attributes), or Tamthil (likening Allah's Attributes to those of His Creation). This is clear in his books such as Al-`Aqidah Al-Wasitiyyah and Al-Risalah Al-Tadmuriyah, etc. However, those who follow Bid`ah (rejected innovation in religion) such as; the Jahmiyyah, and the Mu`tazilite accuse whoever ascribes the Attributes to Allah in a manner that befits him of being an anthropomorphist. Also, Al-Asha`irah

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accuse whoever contradict their view of the interpretation of Allah's Attributes, of being an anthropomorphist. There are no texts that negate or affirm anthropomorphism, and therefore, a Muslim should not negate or affirm it, because the Attributes are Tawqifiy (bound by a religious text and not amenable to personal opinion)

As for the Hadith narrated by Abu Hurayrah (may Allah be pleased with him) and related by Abu Dawud: (Whenever greets me, Allah returns my soul (to my body in the grave) and I return his greeting.) , we have previously issued Fatwa No. 4383 regarding this Hadith, as follows:

Q: Is the Prophet (peace be upon him) alive in his grave in the worldly sense after his soul is restored to his body? Or is he alive in his grave in the sense of the life of Al-Barzakh (period between death and the Resurrection) during which he is not held legally accountable for his actions? The Prophet (peace be upon him) said when he had the fatal illness: (O Allah, join me with the highest company.) **Does this indicate that his body is placed now in the grave without his soul while his soul is placed in the highest part of `Illiyyun and it will join his body on the Day of Resurrection? Allah (Exalted be He) says:** (And when the souls are joined with their bodies, (the good with the good and the bad with the bad).)

A: Our Prophet (peace be upon him) is alive in his grave in the sense of the life of Al-Barzakh, so he enjoys the blessings that Allah has prepared for him as a reward for his great deeds that he did in this world. However, his soul does not join his body in the grave as it was in this world as life in the grave is not like the life of this world, or the life in the Hereafter.

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Rather, it is the life of Al-Barzakh which comes in between his life in this world and his life in the Hereafter. Hence we know that he died as other Prophets and other people before him died. Allah (Exalted be He) says, ﴿And We granted not to any human being immortality before you (O Muhammad صلى الله عليه وسلم): then if you die, would they live forever?﴾ , ﴿Whatsoever is on it (the earth) will perish.﴾ ﴿And the Face of your Lord full of Majesty and Honour will remain forever.﴾ and ﴿Verily you (O Muhammad صلى الله عليه وسلم) will die, and verily they (too) will die.﴾ There are other Ayahs indicating that Allah caused him to die. Moreover, the Sahabah (Companions of the Prophet - may Allah be pleased with them all) washed and shrouded his body, offered the funeral prayer and buried him. If he had been alive in the worldly sense, they would not have done the same things that are done with other people who die.

Fatimah (may Allah be pleased with her) asked for her inheritance from her father (peace be upon him) because she was convinced that he had died, and no one among the Sahabah (may Allah be pleased with them all) differed with her concerning that. Rather, Abu Bakr responded to her request by saying that nothing could be inherited from the prophets.

The Sahabah unanimously agreed to choose a caliph for the Muslims to succeed the Prophet (peace be upon him). That is why Abu Bakr (may Allah be pleased with him) was appointed as caliph. If the Prophet (peace be upon him) had been alive in a worldly sense, they would not have done that. These are all indications that there was a consensus among them that he (peace be upon him) died.

During the sedition and the turmoil during the caliphate of `Uthman and `Aly

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(may Allah be pleased with them both), they did not go to his grave to consult him or ask him for a way out of their problems, seditions, or the way to solve them. Likewise, they did not go to him before that or after it. If he (peace be upon him) had been alive in a worldly sense, they would not have overlooked consulting him when they were in such great need of someone to save them from the trials that surrounded them.

With regard to the soul of the Prophet (peace be upon him), it is in the highest part of `Illiyyun, because he is the best of creation, and because Allah has given him Al-Wasilah which is the most superior degree in Paradise.

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Q: Does the Prophet (peace be upon him) hear a person when he invokes or calls at his grave or when a person invokes Allah's peace upon him as narrated in the Hadith: "Whoever invokes Allah's peace upon me I will hear him..." Is this Hadith authentic, weak, or ascribed falsely to Allah's Messenger (peace be upon him)?

A: The basic rule states that dead people do not hear humans' calling or invoking, Allah (Exalted be He) says: ﴾but you cannot make hear those who are in graves.﴿ Nothing in the Qur'an or the authentic Sunnah states that the Prophet hears all invocations or calls to confirm this special characteristic for him. It is only authentically reported that he (peace be upon him) hears a person's invoking Allah's peace and blessings upon the Prophet (peace be upon him) no matter how far or close the person may be from the Prophet's grave. It is the same in either case according to the Hadith reported on the authority of `Aly ibn Al-Husayn Ibn `Aly (may Allah be pleased with them) that he saw a man who used to go to an opening at the grave

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of the Prophet (peace be upon him) then enter through it and invoke Allah. `Aly then forbade him from doing so and said, 'Should I relate to you a Hadith I heard from Allah's Messenger (peace be upon him)? He (peace be upon him) said: ﴾Do not make my grave a place of celebration and do not make your houses graves, but invoke blessings on me, for your blessings reach me wherever you may be﴿

As to the Hadith: ﴾ Whoever invokes Allah's Peace upon me at my grave I will hear him and whoever invokes Allah's Peace upon me afar It will be related to me, ﴿ it is considered a Da`if (weak) Hadith by religious scholars. Ibn Taymiyyah said that this Hadith is ascribed falsely to Al-A`mash according to the general consensus of Hadith scholars. As to the Hadith narrated by Abu Dawud with a Hasan Isnad (chain of narration) on the authority of Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said: ﴾Whenever someone greets me, Allah returns the soul to my body (in the grave) and I return his greeting,﴿ it does not say that the Prophet (peace be upon him) hears the person's invocation. In fact, it says he (peace be upon him) may reply the greeting when angels tell him of the person who greets him. Supposing that the Prophet (peace be upon him) hears the Muslim's invocation, this does not mean we may call or invoke him.

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Q: Is it a polytheistic act to call and seek help from the Prophet (peace be upon him) during hard times, whether near or far from his grave?

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A: Calling upon or seeking help from the Prophet (peace be upon him) after his death to fulfill needs and remove troubles is a form of the major Shirk (associating others in worship with Allah) that puts a person out of the pale of Islam. This is regardless of the person being near or far from the Prophet's grave. One Example of this Shirk is saying, "O Messenger of Allah! I seek your help for healing or returning the absent one, etc." Allah (Exalted be He) says, ﴾And the mosques are for Allâh (Alone): so invoke not anyone along with Allâh.﴿ Allah also says: ﴾And whoever invokes (or worships), besides Allâh, any other ilâh (god), of whom he has no proof; then his reckoning is only with his Lord. Surely! Al-Kâfirûn (the disbelievers in Allâh and in the Oneness of Allâh, polytheists, pagans, idolaters) will not be successful.﴿ He (Exalted be He) further says, ﴾Such is Allâh, your Lord; His is the kingdom. And those, whom you invoke or call upon instead of Him, own not even a Qitmîr (the thin membrane over the date-stone).﴿ ﴾If you invoke (or call upon) them, they hear not your call; and if (in case) they were to hear, they could not grant it (your request) to you. And on the Day of Resurrection, they will disown your worshipping them. And none can inform you (O Muhammad صلى الله عليه وسلم) like Him Who is the All-Knower (of everything).﴿

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Q: What are the best greetings to be given when standing in front of the Prophet's grave? I mean, is it better to say: "Peace and blessings be upon you, O Messenger of Allah," or to say in the form of a request: "O Allah! Send peace and blessings upon Muhammad and upon the family of Muhammad"? Does the Prophet (peace be upon him) look at those who are greeting him by his grave? Did the Prophet's hand come out of his grave to return the greeting of one of the great Sahabah (Companions) or Awliya' (pious people)?

A: (a) As far as we know, no specific wording has been authentically reported from the Prophet (peace be upon him) to be used when greeting him by his grave. It is, therefore, permissible to say:

"Peace and blessings be upon you, O Messenger of Allah," as this is in the form of a request and it is established. It is also permissible to greet him using Al-Salah Al-Ibrahimiyyah (the second part of Tashahhud), and say: "O Allah! Send peace and blessings upon Muhammad..." However, it is better to greet him using the same form of greeting as is used when visiting other graves. This is because Ibn `Umar (may Allah be pleased with them) used to say, when visiting the grave of the Prophet (peace be upon him): "Peace be upon you, O Messenger of Allah; peace be upon you, O Abu Bakr, and peace be upon you father," then he would leave.

(b) It is not confirmed in a book or a Sahih (authentic) Sunnah (whatever was reported from the Prophet) that he (peace be upon him) sees those who visit his grave. The basic ruling is that he (peace be upon him) does not see them, until it is authentically proven otherwise by evidence from the Qur'an or the Sunnah.

(c) The basic ruling is that the dead, whether they are prophets or anyone else, do not move in their graves by stretching out their hands or doing anything else. Accordingly, saying that the Prophet's hand came out to return the greeting of some of his visitors is not true and a groundless fantasy.

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Allegorical interpretation of the Attributes of Allah

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The first question of Fatwa no. 5082

Q 1: We learned at school that the doctrine of Ahl-ul-Sunnah wal-Jama`ah (adherents to the Sunnah and the Muslim mainstream) concerning the Names and Attributes of Allah is to believe in them without Tahrif (distortion of the meaning), Ta'til (denial of Allah's Attributes), Takyif (descriptive designation of the Attribute), or Tamthil (likening Allah's Attributes to those of His creatures). We knew that we must not allegorically interpret the texts that contain these Attributes. But we have come to meet some people who told us that there are two schools of thought in the creed of Ahl-ul-Sunnah wal-Jama`ah. The first school is that of Ibn Taymiyyah and his students (may Allah be merciful to them). The second school is that of Al-Asha`irah. What we learned at school was the views held by Ibn Taymiyyah and his students. The rest of Ahl-ul-Sunnah wal-Jama`ah; Al-Asha`irah, Al-Matrudiyyah and others had no objection as to giving allegorical interpretation to the Names and Attributes of Allah as long as this will not lead to contradiction with decisive Shar'y (Islamic legal) texts. They based their argument on some views attributed to Ibn Al-Jawzy (may Allah be merciful to him) and some other scholars in this regard. Even Ahmad ibn Hanbal, the Imam of Ahl-ul-Sunnah (adherents to the Sunnah), had allegorically interpreted some Attributes of Allah such as those mentioned in sayings attributed to the Prophet (peace be upon him) such as: (The hearts of the children of Adam are between two Fingers of The Most Merciful...) And: (The Black Stone is Allah's Right Hand on earth.) And those Attributes mentioned by Allah (Exalted be He) in His saying: (And He is with you (by His Knowledge) wheresoever you may be.) and so on.

The question that arises here is: Is it Islamically correct to divide Ahl-ul-Sunnah wal-Jama'ah into two schools in such a way? Ahl-ul-Sunnah wal-Jama`ah into two sects this way?

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What is your opinion concerning the allegorical interpretation of the Attributes of Allah when there is no contradiction with decisive Shar'y texts? What would be the position of the scholars who allegorically interpreted the Attributes, like Ibn Hajar, Al-Nawawy, Ibn Al-Jawzy and others? Should we still consider them to be from among the Imams of Ahl-ul-Sunnah wal-Jama`ah? Or we should regard that they were mistaken in their interpretation, or they deliberately deviated? It is well-known that Al-Asha`irah allegorically interpreted all the Attributes of Allah except the seven Attributes of Al-

Ma`any (meanings). But, if one of the scholars allegorically interprets two or three of these Attributes, should we consider him to belong to Al-Ash'ariah?

A: Firstly: The claim that Imam Ahmad had allegorically interpreted some of the Attributes of Allah as those mentioned in the Hadith: ﴾The hearts of the Servants (of Allah) are between two Fingers of The Most Merciful...﴿ And the Hadith: ﴾The Black Stone is Allah's Right Hand on earth﴿ etc., is not true. Ahmad ibn Taymiyyah said: "What is transmitted through Abu Hamid Al-Ghazaly from a Hanbaly scholar who stated that Ahmad made allegorical interpretation only in three texts: 'The Black Stone is Allah's Right Hand on earth', 'The hearts of the children of Adam are between two Fingers of The Most Merciful', and 'I find the Relief given by the Most Merciful from the direction of Yemen' is a false narration ascribed to Imam Ahmad. This was neither transmitted from him through a sound Isnad (chain of narrators) nor did any of his students report that from him. This Hanbaly who was quoted by Abu Hamid is unknown. His knowledge about what he narrated and the proof as to whether he was truthful in his narration can not be ascertained." Majmu' Al-Fatawa: vol. 5, p.398.

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The explanation for this issue is that Ta'wil has three meanings: First: It is the told meanings of a thing when realized and brought into reality, as in the Saying of Allah about Yusuf (peace be upon him): ﴾This is the interpretation of my dream aforetime!﴿ It means: here it is materialized and turned into concrete reality. Obviously, this is not what is meant by the texts as mentioned in the question. **Second:** Second: It is the skipping of the explicit meaning of a statement and following an allegorical tenor due to a semantic indication. This is the most appropriate opinion of scholars of Kalam (a discipline that searches for answers to creedal issues using logic) and scholars of Usul-ul-Fiqh (principles of Islamic jurisprudence). Yet, this meaning of Ta'wil does not apply to the aforementioned texts, whose explicit meaning is actually intended and can not be overlooked. We shall elaborate on this in our explanation of the third meaning of Ta'wil. **Third:** Ta'wil means explaining the direct meanings of the words according to their explicit denotation that first come to the mind of a listener who is well-versed in the Arabic language. This is indeed what is intended in the texts above. The phrase: "The Black Stone is Allah's Right Hand on earth" does not mean in fact that the Black Stone is one of Allah's Attributes and that it is really His Right Hand so that we should overlook its explicit meaning to an allegorical one. The explicit meaning here means that the Black Stone is as the Right Hand of Allah. This becomes clear when we look at the rest of the narration which says: "Whoever touches it will be as if he shakes hands with Allah and whoever kisses it will be as if he kisses the Right Hand of Allah.." Through reading the entire narration, one realizes that the explicit meaning is intended. This view is adopted by the Imams of Salaf (righteous predecessors), like Imam Ahmad and others.

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Ta'wil here means the explication of the meaning and it does not mean turning away from the explicit meaning to an allegorical one, as it was alleged by some later scholars. In addition, the above texts are not part of the authentic Hadith of the Prophet (peace be upon him). They are mere Athar (narrations from the Companions) reported from Ibn `Abbas (may Allah be pleased with him). Likewise, the explicit meaning of the Hadith: ﴾The hearts of the Servants (of Allah) are between two Fingers of The Most Merciful﴿ signifies neither contact nor adjacency. It solely intends to prove that the Most Merciful has fingers, just as men have hearts. The sentence as a whole underlines the perfection of Allah's Might and His complete disposal of His servants' affairs. When it is said that someone is in the hand of the king, does it mean that the king is physically holding him in his hand? Of course not. It simply means that he is under his control or in his presence. It does not also necessitate a physical contact with or adjacency to the hands of the king. It rather means that there is a person and there is a king who has two hands and who is capable of disposing of this person's affairs without contact or adjacency. The same thing is applicable to the Saying of Allah (Exalted be He): ﴾in Whose Hand is the dominion﴿ And: ﴾Floating under Our Eyes﴿ and other similar Ayahs (Qur'anic verses). **Secondly:** Dividing Ahl-ul-Sunnah wal-Jama`ah into two schools in such a way is not Islamically right. The Sahabah (Companions of the Prophet, may Allah be pleased with them) had formed one nation in their `Aqidah (creed) and in their polity until the era of the caliphate of `Uthman (may Allah be pleased with him). Then, signs of political differences began to appear, without touching the `Aqidah. When 'Uthman was killed and a group of people pledged allegiance to `Aly and another group pledged allegiance to Mu`awiyah (may Allah be pleased with them), political wars erupted among them.

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A group of people seceded from them who were called Kharijites. This group did not differ from the Muslims with regard to the six principles of Iman (faith/belief) or the five pillars of Islam. However, they differed with them only with regard to the question of the caliphate, judging as a Kafir (disbeliever) whoever commits major sins, ruling out the wiping over the feet in Wudu' (ablution) and some other non-creedal matters. Then, an extremist group among the supporters of `Aly `Aly excessively adored him to the point that some of them associated him with Allah (Exalted be He). This group was called Shiites. Kharijites and Shiites had split into many sub-sects. Later on, towards the end of the era of the Sahabah (may Allah be pleased with them), a sect branched off from the Muslim mainstream and denied divine predestination. Hence they were called Qadariyyah. After them came Al-Ja`d ibn Dirham who was the first to deny the Attributes of Allah and to make allegorical interpretation of the Ayahs and Hadiths, slipping far away from their intended meanings. But he was killed by Khalid Al-Qasry. Al-Jahm ibn Safwan followed Al-Ja`d in denying the Attributes of Allah and making allegorical interpretations of the texts that include them. He became famous due to this interpretative trend of which he was a pioneer. Those who followed his method were called Jahmiyyah (a deviant Islamic sect denying some of the Attributes of Allah, claiming they are ascribed to people and cannot be ascribed to Allah). Then appeared Mu`tazilah (a deviant Islamic sect claiming that those who commit major sins are in a state between belief and disbelief) who followed the example of Jahmiyyah in their allegorical interpretation of the texts that include the Attributes of Allah, arguing that this would raise Allah high above the literal meaning of these texts. Moreover, they followed Al-Qadariyyah in denying divine predestination and called it 'justice'. They also followed the Kharijites in rising against rulers and called it 'enjoining good'. They held many other controversial doctrines. Following this path, Abu Al-Hasan `Aly ibn Isma`il Al-Ash`ary was educated in their school and championed their doctrines. Then, Allah (Exalted be He) guided him to the truth and he definitively relinquished the doctrines of Al-Mutazilah and followed the way of Ahl-ul-Sunnah wal-Jama`ah. He (may Allah be merciful to him) exerted great efforts in refuting the allegations of those who contested the doctrines of Ahl-ul-Sunnah wal-Jama`ah concerning the fundamentals of Islam. However, he remained a partisan to some of the doctrines of Al-Mutazilah such as the allegorical interpretation of the texts that dealt with some of the Attributes of Allah. He was also influenced by the doctrines of Jahm ibn Safwan regarding the authority over men's actions.

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He believed in fatalism and called it 'man's earns'. Many other disputable doctrines are evident in his book "Al-Ibanah", which he had authored short time prior to his death, also in the writings of his students who were well-aware of his thought, and in what Ibn Taymiyyah wrote about him (may Allah be merciful to them all). Therefore, we come to know that Ahl-ul-Sunnah wal-Jama`ah are those Muslims who held fast to the Qur'an and the Sunnah of the Prophet (peace be upon him) as the basis of their `Aqidah and rest of the fundamentals of Islam. They never attempted to contravene any of the teachings of these two sources on account that they do not agree with their perception and personal views. They held firmly to the example of the Sahabah (may Allah be pleased with them) with regard to tenets of the Iman and pillars of Islam. Therefore, they became Imams of guidance, luminaries of truth and staunch advocates to goodness and prosperity like Al-Hasan Al-Basry, Sa`id ibn Al-Musayib, Mujahid, Abu Hanifah, Malik, Al-Shafi`iy, Al-Awza`iy, Ahmad, Ishaq, Al-Bukhari and those who followed their way in matters of `Aqidah and Istidlal (reasoning by methods other than the recognized sources). As for those who contradicted them in issues pertaining to the fundamentals of Islam, they would retain of the Sunnah as much as they have followed the traditions of the Sahabah (may Allah be pleased with them) and the Imams of guidance. They would also bear a share of Bid`ah (innovation in religion) and errors in as much as they contradicted them thereof, whether little or much. The nearest of those Imams to the path of Ahl-ul-Sunnah wal-Jama`ah was Abu Al-Hasan Al-Ash`ary and those who followed his way in matters of `Aqidah and Istidlal. Based on the above, it becomes obvious that Ahl-ul-Sunnah wal-Jama`ah did not branch off to two schools; they had always formed one school, which was supported and promoted by whoever followed their example. Ibn Taymiyyah was one of those who dedicated their entire lives to this noble cause, though he was not the pioneer of this way.

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He was a follower to the way of the Imams of guidance from among the Sahabah. Those who came after these Imams, of the scholars of the first three centuries of Islam - whom the Prophet (peace be upon him) highly praised and testified to their uprightness - as well as Ibn Taymiyyah's counterparts, they fervently supported the example of those who ensued him from among those who belonged to Ahl-ul-Sunnah wal-Jama`ah like Abu Al-Hasan Al-Ash`ary and his students after he had abandoned the Mu'tazilah doctrines and returned to the way of Ahl-ul-Sunnah, except in a few issues. Therefore, he was the nearest scholar in these sects to the mainstream of Ahl-ul-Sunnah wal-Jama`ah. **Thirdly:** Those among Al-Asha`irah and others who allegorically interpreted texts that deal with the Names and Attributes of Allah did so because they erroneously assumed them to be in contradiction to logic-based evidence and some of the Shar`y texts. But the matter is completely different, as there is nothing in these texts that contradicted sound reason and Shar`y texts. In their collectively, the Shar`y texts dealing with the Names and Attributes of Allah support each other in confirming the Names and Attributes of Allah and elevating Him high above resemblance to any of His creatures. **Fourthly:** We consider Abu Bakr Al-Baqillany, Al-Bayhaqiy, Abu Al-Faraj ibn Al-Jawzy, Abu Zakarya Al-Nawawy, Ibn Hajr and their like who allegorically interpreted some of the Attributes of Allah or those who consigned the reality of their meanings to Allah as grand Muslim scholars who were of great help to the Muslim Ummah (nation based on one creed). We ask Allah (Exalted be He) to bestow His Mercy upon them and to reward them well for all that they did for us. They represented Ahl-ul-Sunnah in the respects they followed the Sahabah (Companions of the Prophet, may Allah be pleased with them) and the Imams of the Salaf from the first three centuries of Islam, whom the Prophet (peace be upon him) highly praised and testified to their uprightness. At the same time, we deem them erroneous in their allegorical interpretation of the texts that dealt with the Attributes of Allah and in their contradiction to the views of the Salaf and the Imams of the Sunnah (may Allah be merciful to them), whether by applying Ta'wil to all or part of the Attributes of the Divine Essence

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and the Attributes of Action.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

The first question of Fatwa No. 7034

Q 1: I am confused about the issue of Allah's Names and Attributes in the Islamic `Aqidah (creed) due to the arguments I read in the "Al-Mujtama`" magazine between Shaykh Al-Fawzan and Shaykh Al-Sabuny, and from their responses to each other. May Allah reward you well! I would like to know Allah's Names and Attributes, what the disagreements on this issue are, and the opinion of Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim community).

A: Firstly: We recommend that you read the books that the Salaf (righteous predecessors) wrote about Tawhid-ul-Asma' wal-Sifat (Oneness of Allah's Names and Attributes) to learn Allah's Names and Attributes and all that should be believed about Tawhid (belief in the Oneness of Allah/monotheism). For example, you can read Mukhtasar Al-Sawa`iq Al-Mursalah `Ala Al-Jahmiyyah wal-Mu`ttilah and Ijtima` Al-Juyush Al-Islamiyyah, which are both written by Ibn Al-Qayyim, also Al-`Aqidah Al-Wasitiyyah and Al-Sunnah by `Abdullah, the son of Imam Ahmad ibn Hanbal. This is because the Salaf were more knowledgeable about the Din (religion) than the later generations; they had stronger evidences and were more rightly guided. They also expressed themselves clearly and did not distort words from their proper usages. May Allah guide you to discern the Truth and the Straight Path, and to be sincere in your words and deeds, and obedience to Allah and His Messenger. If you combine this with your studying and learning, this will be the strongest reason for you reaching the truth and to be confident of it; this will help to remove your confusion and refute the falsehood. Also, increase your recitation of the Qur'an, as it is the foundation and the Sunnah is its illustration.

Secondly: The differences in opinion between the Salaf and their followers concerning Allah's Names and Attributes and those who came after them, was that the Salaf and their followers did not interpret the texts of the Qur'an and the Sunnah that gave Allah's Names. They did not deviate from their actual meaning, which suited Allah's Majesty (may He be Praised and Exalted). They attested to the actuality of them without Takyif (questioning Allah's Attributes), Tashbih (comparing Allah to any of His Creation), Ta'wil (allegorical interpretation), or Ta`til (denial of Allah's Attributes). However, the later generations have interpreted the texts of the Qur'an and the Sunnah that are related to Allah's Names and Attributes allegorically, or some of them. For example, Allah (Exalted be He) says: ﴾The Most Gracious (Allâh) rose over (Istawâ) the (Mighty) Throne (in a manner that suits His Majesty).﴿ The Salaf said that the Tafsir (explanation) of this Ayah (Qur'anic verse) is that Allah (Exalted be He) rose by Himself and He is over the Throne in a manner that suits His Majesty. They did not look into how Allah rose Himself over the Throne. The later generations, on the other hand, interpreted the Ayah by saying that Allah has taken over the Throne and what goes along with it, and acquired supremacy as a result. They deny the fact that Allah rose over the Throne in reality. According to their view, Allah (Exalted be He) is not above or below the world or in any part of it; in fact they claim that He is everywhere. Highly Exalted is Allah above their claims! Another example is the following Ayah, in which Allah (Exalted be He) says:

﴾Nay, both His Hands are widely outstretched.﴿ The Salaf said that this Ayah means that Allah has real Hands, but in a manner that befits Him and they said that as they were "outstretched" this attested to His Absolute Generosity. The later generations claim that the meaning of the "Hand" is generosity, liberality, and giving, and that Allah has no hands. The correct opinion is without doubt that of the Salaf and their followers, who confirmed the real meanings of the texts, without Takyif, Tamthil (likening Allah's Attributes to those of His Creation), Ta'wil, or Ta`til. This is because the basic ruling is the exact meaning should be taken and, as there is no evidence to the contrary, the opinion of the Salaf is the correct one.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa No. 7916 :

Q 2: What is ruling on Ta'wil (allegorical interpretation) based on one's inclination?

A: This is Haram (prohibited) and may be considered a sin and Kufr (disbelief).

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Iman (Faith)

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The fifth question of Fatwa No. 7503

Q 5: What are the articles of faith a Muslim needs to know to be a true Muslim?

A: As intellectual faculties, leisure times, life engagements, facilities and difficulties of learning vary from person to another; some Muslims are obliged to do what others are not obliged to do. The least obligation required of a Muslim is to believe in Allah, His angels, His Books, His Messengers, the Last Day, and to believe in Predestination; either good or bad. These articles of faith must be understood as a whole. A Muslim is also required to pronounce the Sahadah (Testimony of Faith: saying i.e. there is no deity but Allah and that Muhammad is the Messenger of Allah"). They are also required to perform the prescribed Salah (Prayer) and pay Zakah due on well-off Muslims, fast the month of Ramadan, and perform Hajj to the Sacred House in Makkah for whosoever can afford it. Then, they should be conscious of the trials that may befall them so that they may do good and shun evil. They should also avoid committing all the acts that Allah has declared to be forbidden for His servants. They should recite the Qur'an regularly and read some books by the Salaf (righteous predecessors) like Sharh Al-Tahawiyyah written by Ibn Abu Al-`Izz and Zad Al-Ma`ad by

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Ibn Al-Qayyim, and other similar books that may increase their knowledge.

May Allah grant us success! May peace and blessings be upon our Prophet, his family, and companions!

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The first question of Fatwa No. 8008

Q 1: Discussing the issue of Al-Uluhiyyah (Allah's Exclusive Right to be worshipped) and the implications of La ilaha illa Allah (there is no deity but Allah), we come upon many books written by some Imams of Salaf (righteous predecessors) on the issue including Fath Al-Majid Sharh Kitab Al-Tawhid and Majmu`at Al-Tawhid by Muhammad ibn `Abdul-Wahhab and Shaykh Al-Islam Ahmad ibn `Abdul-Halim ibn Taymiyyah respectively. Likewise, the book entitled "Ma`rij Al-Qabul fi Sharh Sullam Al-Wusul" by Shaykh Hafizh Hakamy, etc. First: The author of Fath Al-Majid cited the statement of Muhammad ibn `Abdul-Wahhab (may Allah be merciful with him) concerning the meaning of "La ilaha illa Allah." He states that it does not suffice to only utter Shahadah, rather the person should have knowledge about it. Along with the utterance, they must have knowledge about and act upon it. Moreover, they must disbelieve in whatever is worshipped beside Allah. This is based on the Hadith narrated by Muslim (may Allah be merciful with him) ﴾"Whoever professes that there is no deity but Allah and denies everything worshipped other than Allah, their property and blood became inviolable..."﴿

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Related by Muslim. Meanwhile, the author of the book entitled "Wulatun la Qudah" focuses on the concept of uttering Shahadah neglecting what has been mentioned by Shaykh al-Islam and others (may Allah be merciful with them). Similarly, whoever studies the statements of the Salaf on faith that it should be in both words and deeds, becomes confused when reading the claims of the contemporary scholars that faith is a mere declaration not deeds.

Also, the person feels confused when reading the statments of the Salaf concerning the three articles of faith. They state that faith should be declared by the tongue, practiced by the limbs, and believed by the heart. Having known what we mentioned above, please enlighten us regarding the correct view.

A: The sound view is the statement of Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim community). Iman must be uttered by the tongue, practiced by the limbs, and believed by the heart. Utterance of the tongue alone gives the right of applying the religious apparent rulings; washing, shrouding, and burying the dead in the Muslim cemeteries so long as there is nothing that renders him a disbeliever. With regard to Shahadah, it implies that none has the right to be worshiped except Allah. The mere declaration of faith is not enough; the heart, the tongue, and the practices have to be performed to have true faith. Allah says, ﴾That is because Allâh — He is the Truth (the only True God of all that exists, Who has no partners or rivals with Him), and what they (the polytheists) invoke besides Him, it is Bâtil (falsehood).﴿ (Refer to Surah al-Hajj). He (Glorified be He) further says, ﴾And they were commanded not, but that they should worship Allâh, and worship none but Him Alone (abstaining from ascribing partners to Him)﴿

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The second and fourth questions of Fatwa No. 8943

Q 2: What are the fundamental articles of faith a Muslim is required to believe in?

A: The fundamental articles of faith include believing in Allah, His angels, His Books, His Messengers, the Last Day, and believing in Predestination; either good or bad in the same manner clarified in the Qur'an and Sunnah of the prophet (peace be upon him). This should be accompanied by observance of the five pillars of Islam. These pillars involve testifying that there is no God but Allah and that Muhammad is the Messenger of Allah, performing Salah (Prayer), paying Zakah, observing the Sawm (Fasting) of Ramadan, and performing Hajj to the Sacred House in Makkah. It is also mandatory to believe in Allah as the only One worthy of worship. This is the meaning implied in the Shahadah (Testimony of Faith) which states that there is no true deity but Allah. Allah (Exalted be He) says in Surah Al-Hajj: ﴾and what they (the polytheists) invoke besides Him, it is Bâtil (falsehood).﴿ It is also a fundamental article of faith to believe in the sublime Names and lofty Attributes of Allah as mentioned in the Qur'an and the authentic Sunnah of the Prophet (peace be upon him). These Names and Attributes should be explained

in a manner that befits Allah. Allah (Glorified be He) says: ﴾There is nothing like Him; and He is the All-Hearer, the All-Seer.﴿

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Q 4: What is the best book on Tawhid (Monotheism) and Islamic faith and how can I get it?

A: The greatest books that clarify the true Islamic belief are the Qur'an and the books of Hadith. Other books dealing with this issue are Fath Al-Majid, Al-`Aqidah Al-Wasitiyyah, Al-`Uluww Lil `Aly Al-Ghaffar, Al-Tawassul Wa Al-Wasilah, Mukhtasar Al-Sawa`iq Al-Mursalah, Tat-hir Al-I`tiqad, and Sharh Al-Tahawiyyah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and companions!

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Fatwa No. 4323

Q: First: In light of the proverb, "Wisdom is taught through men's eloquence", I ask you to advise me how to strengthen my Iman (Faith).

Second: I want to acquire knowledge of religion but as this kind of knowledge is not well cared for in Algeria;

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only a few Muslim brothers are keen on acquiring it. May Allah reward them.

Third: I am working as a builder. The people working with me are not good Muslims. They talk about silly and obscene subjects.

Fourth: I have a friend whose Iman is weak. He usually speaks ill of our pious brothers. I feel uncomfortable because of him. I need your advice in this regard.

A: First: We advise you to recite and listen to the Qur'an regularly attempting to contemplate its meanings as much as you can. If you find difficulty in understanding any Qur'anic Ayah (verse), you may refer to scholars in your country or you may ask the scholars of Sunnah. We also advise you to constantly remember Allah using the authentic formulas of Dhikr (remembrance of Allah) like saying ' La Ilaha Illa Allah (there is no deity but Allah), Subhan Allah Wa Al-Hamdu Lillah Wa La Ilaha Illa Allah Wa Allahu Akbar (May Allah be Exalted, praise be to Allah, there is no deity but Allah, Allah is the Greatest). You may also refer to books such as Al-Kalim Al-Tayyib, by Ibn Taymiyyah, Al-Wabil Al-Sayyib by Ibn Al-Qayyim, Riyad Al-Salihin and Al-Adhkar Al-Nawawiyyah by Al-Nawawy. Faith increases and hearts find rest in the remembrance of Allah. Allah (Exalted be He) says: ﴿verily, in the remembrance of Allâh do hearts find rest.﴾ You should observe the five pillars of Islam while hoping for the mercy of Allah and putting your trust

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in Him with regard to all affairs. Allah (Exalted be He) says: ﴿The believers are only those who, when Allâh is mentioned, feel a fear in their hearts and when His Verses (this Qur'ân) are recited unto them, they (i.e. the Verses) increase their Faith; and they put their trust in their Lord (Alone);﴾ ﴿Who perform As-Salât (Iqâmat-as-Salât) and spend out of that We have provided them.﴾ ﴿It is they who are the believers in truth. For them are grades of dignity with their Lord, and Forgiveness and a generous provision (Paradise).﴾ **Second:** Islamic books are available in public libraries and book shops everywhere in the Muslim world. They are available upon request. We advise you to refer to scholars of Shari`ah who will guide you to borrow or buy the kind of books that may benefit you. You should ask scholars about matters which you find difficult to understand. We do not mind answering any question you may ask concerning matters of the Islamic Shari`ah. We ask Allah to make us steadfast upon the truth. Allah alone is the One Whose help is sought. **Third and Fourth:** You should keep company of righteous people who may provide you with beneficial knowledge that will be helpful to you in performing acts of obedience. You should avoid evil company who may affect your morals, deject your enthusiasm, weaken your resolution in performing the rites of your religion or fulfilling your family role and who may tarnish your reputation. The Prophet (peace be upon him) advised his Ummah to keep company of righteous people and warned them against evil company. He set the following

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noble parable in this regard saying: ﴾The similitude of good company and that of bad company is that of the owner of musk and of the one blowing bellows, as for the owner of musk, you would buy from, or he would offer you free of charge, or you would smell its pleasant odour, and so far as one who blows the bellows is concerned, he would either burn your clothes or you shall have to smell its repugnant smell.﴿ Narrated by Al-Bukhari on the authority of Abu Musa (may Allah be pleased with him).

May Allah grant us success! May peace and blessings be upon our Prophet, his family, and companions!

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The second question of Fatwa No. 10561

Q 2: It is admittedly true that faith increases and decreases. However, I suffer from weakness of faith and harshness of the heart. How can I strengthen my faith and soften my heart, and submit my limbs humbly to Allah amidst the world's temptations? Dear Shaykh! Kindly elaborate on this matter. May Allah reward you!

A: Faith indeed increases if a person obeys Allah and decreases if they disobey Him. So, you should be keen to preserve offering the obligatory prayers in congregation, pay Zakah willingly as a means to expiate sins,

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be merciful to the poor and the needy. You should keep company of pious and righteous people who may prove helpful to you in applying the rulings of Shari`ah and guide you to attain happiness in life and in the Hereafter. You should avoid innovators and sinners lest they should beguile you into temptations and weaken your enthusiastic nature of benevolence. Do as many voluntary acts of goodness as you are able to, resort to Allah, and ask him to grant you success. Once you do this, Allah will increase your faith, reward you for the pious deeds you might have missed, grant you more favors and hold you firm on the straight path of Islam.

May Allah grant us success! May peace and blessings be upon our Prophet, his family, and companions!

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The seventh question of Fatwa No. 9206

Q 7: When I was in secondary school, I strongly adhered to the true religious behavior. However, I feel now after joining university that my faith decreases. I seek your advice concerning this matter. May I ask you to send me a tape tackling `Aqidah (creed) and the issues of Kufr (disbelief) and hypocrisy in particular?

A: You should recite, ponder, and act upon the Ayahs of Qur'an and Sunnah of the Prophet (peace be upon him). Additionally, you should refer to the statements of the reliable people of knowledge in `Aqidah and Fiqh (jurisprudence) and do more good deeds.

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Similarly, befriend pious people and avoid evil ones and evil deeds. Also, you can frequently remember Allah and ask His forgiveness to ward off Satan's whispers. You may reconsider your previous sins, if you were a wrongdoer, you should hasten to make tawbah (repentance to Allah) and asking forgiveness after regreting what you have done, giving it up immediately and determining not to repeat it in future.

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Hadiths of the Prophets

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The fifth question of Fatwa No. 7289

Q 5: In light of being honored with faculties of reason and natural disposition, do humans stand in need of Prophets? If 'yes', why are the prophets human beings?

A: Indeed, humankind are in dire need for the messengers, as human beings minds differ greatly in reason. Moreover, they are unable to recognize - independently - the words and deeds that please or displease Allah (Glorified be He). It was for this reason that Allah sent forth His Messengers starting with Nuh (Noah) (peace be upon him) up to Muhammad, the seal of Prophets. Muhammad was sent to the whole of mankind with a perfect and comprehensive religion that will remain effective and valid to the Last Day.

We advise you to recite the Qur'an regularly and to contemplate its meanings, especially when reciting Ayahs (verses) on stories of the Prophets; how they conveyed the messages and served the purposes for which they were sent. These purposes are defined in the Qur'anic Ayah (verse) in which Allah (Glorified and Exalted be He) says: ﴿And We did not send any Messenger before you (O Muhammad صلى الله عليه وسلم) but We revealed to him (saying): Lâ ilâha illa Ana [none has the right to be worshipped but I (Allâh)], so worship Me (Alone and none else).''﴾ Sending a Messenger in a human form is more convincing in establishing proofs. Since mankind and Messengers belong to the same race, they can understand each other. People can ask them questions about matters of concern and Messengers can give them answers

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that they comprehend. Allah (Glorified and Exalted be He) says: ﴿And nothing prevented men from believing when the guidance came to them, except that they said: "Has Allâh sent a man as (His) Messenger?"﴾ ﴿Say: "If there were on the earth, angels walking about in peace and security, We should certainly have sent down for them from the heaven an angel as a Messenger."﴾ Allah says also: ﴿And We sent not a Messenger except with the language of his people, in order that he might make (the Message) clear for them.﴾

May Allah grant us success! May peace and blessings be upon our Prophet, his family, and companions!

Permanent Committee for Scholarly Research and Ifta'

The first and second questions of Fatwa No. 8381

Q 1: What is the wisdom behind sending the prophets and messengers over sporadic periods of time? Why were they not sent in the same time period?

A: Allah (Exalted be He) is All-Wise, thus He sent His prophets and messengers over periods of time. He chose them and sent them whenever people were in need of them to guide whoever had gone astray and save them from Shirk (associating others in worship with Allah) and mischief spreading among them. Nevertheless, some prophets and messengers were sent within the same interval of time, such as Dawud (David) and Sulayman (Solomon), Ibrahim (Abraham), Lut (Lot), Musa (Moses) and Harun (Aaron).May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Q 2: Who was the prophet and messenger sent before the last Messenger; our Prophet Muhammad (peace be upon him)?

A: He was Jesus (`Isa), the son of Mariam (peace be upon him). It was authentically reported that the Prophet (peace be upon him) said, (I am the nearest of all the people to the son of Mary (i.e. Jesus) for there has been no prophet between me and him.)

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The sixth question of Fatwa No. 1000

Q 6: I would like to inquire about making distinctions between the messengers of Allah and who has the highest position (in the sight of Allah)?

A: We should believe in the mission of any messenger that has been authentically reported in the Qur'an or Sunnah to have had a mission. Whoever believes in some of them and disbelieves in others is considered a Kafir (disbeliever), for Allah's Saying (Exalted be He): ﴾The Messenger (Muhammad صلى الله عليه وسلم) believes in what has been sent down to him from his Lord, and (so do) the believers. Each one believes in Allâh, His Angels, His Books, and His Messengers. (They say), "We make no distinction between one another of His Messengers"﴿ (Surah Al-Baqarah.)

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And: ﴾Verily, those who disbelieve in Allâh and His Messengers and wish to make distinction between Allâh and His Messengers (by believing in Allâh and disbelieving in His Messengers) saying, "We believe in some but reject others," and wish to adopt a way in between.﴿ ﴾They are in truth disbelievers. And We have prepared for the disbelievers a humiliating torment.﴿ ﴾And those who believe in Allâh and His Messengers and make no distinction between any of them (Messengers), We shall give them their rewards; and Allâh is Ever Oft-Forgiving, Most Merciful.﴿

However, making distinction between messengers in rank, position, merits and levels is true according to the Qur'an. Allah (Exalted be He) says: ﴾Those Messengers! We preferred some of them to others; to some of them Allâh spoke (directly); others He raised to degrees (of honour)﴿ The best among them are Ulu Al-`Azm (Messengers of inflexible purpose); Nuh (Noah), Ibrahim (Abraham), Musa (Moses), Eissa (Jesus) and Muhammad (peace be upon them). The best of these five are Ibrahim and Muhammad for being honored with Al-Khillah (friendship) which is the perfection of love. The best of messengers ever is the last of the prophets, Muhammad (peace be upon him) for the Hadith which states: ﴾I shall be pre-eminent amongst the descendants of Adam on the Day of Resurrection; the first one to emerge from his grave and I will be the first intercessor and the first whose intercession will be accepted (by Allah).﴿ Related by Muslim in his Sahih and Abu Dawud in his Sunan. He also said: ﴾I am the leader of Messengers without boasting and I am the last of Prophets

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without boasting.﴿ Related by Al-Darimy in his Sunan. There is a third Hadith in this regard which states: ﴾Amongst the prophets I will have the largest number of followers on the Day of Resurrection, and I will be the first to knock on the door of Paradise.﴿ Narrated by Muslim in his Sahih. Besides, there are Hadiths regarding his designation to the great intercession and his willingness to ask for it after all the other prophets refuse to do so, and to save people from the horror of this situation by his intercession for their sake. There are other Hadiths with respect to his precedence, besides the consensus of the Ummah (Islamic nation) on this. Yet, a Muslim should be courteous with the prophets and refrain from involving in arguments about preference among the prophets except in the case of learning, guidance and the like, lest this should lead to undesirable arguments and boasting, which may lead to debasing any of the prophets. Al-Bukhari and Muslim related on the authority of Abu Hurayrah that he said: ❨A Muslim and a Jew quarreled, the Jew said: "By Him Who has preferred Musa (Moses), over all people." The Muslim at that time raised his hand and slapped the Jew who thereupon said to the Muslim: "You vicious! and over Muhammad too (peace be upon him)."

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The Jew then went to the Prophet (peace be upon him) to complain from the Muslim. The Prophet (peace be upon him) said: "Do not give me superiority over Prophets..."❩ So, the Prophet (peace be upon him) has forbidden involvement in comparing between him and the prophets, lest this should lead to bad consequences, even though preference among them is authentically reported in the Qur'an and Sunnah as well as identifying the best of them is well-established in clear texts.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The tenth question of Fatwa No. 6290

Q 10: Some people, including heretics, claim that the prophets and messengers might have made mistakes like all humans, they are liable to err e.g. Cain, the son of Adam, murdered his brother Abel, when the two angels came to David (Dawud), he listened to the first and did not listen to what the second had to say, the story of Yunus (John) when the whale swallowed him, and the story of the Messenger with Zayd ibn Harithah. They say that he concealed something which he should have declared openly. Similarly,

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he once said to some of his companions, "You know better about your worldly affairs," after giving advice that proved harmful, thus he made a mistake in this regard. His account with the blind man as referred to in the Ayah: ﴿(The Prophet صلى الله عليه وسلم) frowned and turned away.﴾ ﴿Because there came to him the blind man (i.e. 'Abdullâh bin Umm-Maktûm, who came to the Prophet صلى الله عليه وسلم while he was preaching to one or some of the Quraish chiefs).﴾ **Did the prophets and messengers really make mistakes? How can we respond to the sinners who say these things?**

A: Yes, the prophets and messengers might have made some mistakes, but Allah did not approve of their mistakes. Rather, He pointed out their mistakes as a Mercy to them and their nations, forgave their mistakes, and accepted their repentance as a Grace and Mercy, for Allah is Oft-Forgiving, Most Merciful. This will be clear to anyone who reads the Ayahs of the Qur'an in which the matters raised in the question are discussed. Moreover, Allah did not reject the declaration of the Prophet regarding the wings of the fly that carry the disease and remedy. Rather, this Hadith is true due to Allah's approval of it. With regard to the sons of Adam, even though they were not prophets, Allah explained how evil the misdeed he unjustly committed against his brother was! Moreover, our Prophet Muhammad (peace be upon him) showed the outcome of this act, as he said, ﴿Whenever a person is murdered unjustly, there is a share from the burden of the crime on the first son of Adam for he was the first to commit a murder.﴾

May Allah grant us success! May Peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

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The tenth question of Fatwa no. 5611

Q 10: How many Prophets and Messengers (peace be upon them) were there?

A: No one knows their number except Allah, because Allah (Exalted be He) says: ﴾And, indeed We have sent Messengers before you (O Muhammad صلى الله عليه وسلم): of some of them We have related to you their story. And of some We have not related to you their story﴿ Those who are known are those who are mentioned in the Qur'an or authentically reported in the Sunnah.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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The third question of Fatwa No. 8257

Q 3: It is well known that all the prophets have died. However, during the journey of Isra' (Night Journey) and Mi`raj (Ascension to Heaven), the Messenger of Allah (peace be upon him) saw a prophet in each heaven and led them in Salah (Prayer). Does this imply that Awliya' (pious people) are also raised to heaven? A few days ago, I read in a book, the title of which I forget, that the bodies of messengers are still intact and do not decay after death. I mean that these bodies are not eaten by worms as is the case with other bodies. What is your opinion?

A: Regardless of being a Waliy or not, if a person dies, the body does not ascend to heaven, but is kept on Earth. However, the soul is raised to heaven if it was that of a believer. Allah (Exalted be He) says, ﴾Thereof (the earth) We created you, and into it We shall return you, and from it We shall bring you out once again.﴿ Moreover, apart from the prophets, all the bodies decay and are eaten by the worms. It was authentically reported from Aws ibn Aws (may Allah be pleased with him) that the Prophet said, ﴾Among the most excellent of your days is Friday; on it Adam was created, on it he died, on it the Last Trumpet will be blown, and on it the Shout will be made, so invoke more blessings on me that day, for your blessings will be submitted to me. The people asked: Messenger of Allah, how can it be that our blessings will be submitted to you while your body is decayed? He replied: Allah, the Exalted, has prohibited the earth from consuming the bodies of prophets.﴿ Related by Abu Dawud and Al-Nisa'iy.

You should be aware of the fact that Issa (Jesus) the son of Mariam (peace be upon him) did not die, rather he was raised to heaven and will descend at the end of time and then die. This fact is stated by Hadith Mutawatir (a Hadith reported by a significant number of narrators throughout the chain of narration, whose agreement upon a lie is impossible).

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Fatwa no. 4054

Q: Dear brother, Shaykh `Abdul-`Aziz ibn Baz, I am a director and scenario writer for cinema and theatre, I recently thought of producing a new movie entitled (A Man from Babel), which is about the life story of Prophet Ibrahim (Abraham, peace be upon him). After reading the book written by Tunisian writers and other nationals, I wrote the scenario and the script for the movie. Then, I heard in the Saudi Educational Centre in Tunisia that the Deputy Minister of Information is visiting Tunisia to attend a meeting held by the Arab Broadcasting Corporation, so I welcomed him.

A: It is not permissible to act the messengers and the prophets, which will be necessary to film their stories. Thus, it is not permissible to do so, as it would result in much wrong. A decree was issued by the Council of Senior Scholars in Saudi Arabia about this issue which included the prohibition of this matter.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 4723

Q: what is the ruling on taking on acting roles as prophets (peace be upon them), the Sahabah (Companions of the Prophet), and the Tabi`un (Followers, the generation after the Companions of the Prophet)?

A: First: What is customary in plays is considered as amusement and an embellishment of speech and actions to attract the attention and hearts of the audience and to overpower their feelings. While doing this the actors twist words of those they are portraying, misrepresent them, or make additions to them. All this is not befitting to the actor when they are playing the role of an ordinary person, let alone when in the role of the prophets, their companions and successors. This is especially so when it relates to what they said in terms of Da`wah (calling to Islam) and the message of religion, and how they performed `Ibadah (worship) and struggled to perform the obligations and gain support for Islam. **Second:** Those who work in the field of acting are not likely to investigate the truth and do not possess good Islamic morals. And there are those who are daringly foolhardy and are not concerned about sliding into what is not appropriate, as long as this entices people, earns them money, and they appear successful in the eyes of huge audiences. If they appear on the screen in roles playing the Sahabah or other righteous people, this may lead the audience to mock and deride them, and it may undermine their honor and the respect in which they are held.

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Third: If an actor was to play the role of a Kafir (disbeliever), such as Pharaoh, Abu Jahl, or other disbelievers, alongside other actors in the roles of believers, such as Prophet Musa (Moses) or Muhammad (peace be upon them), and those who followed them, those playing the Kafirs would say words of Kufr (disbelief), hurl curses and insults at the prophets; accuse them of lying, sorcery, and madness; discredit the visions of the prophets and those who follow them; and they would shock people with the evil and slanderous accusations that Pharaoh and Abu Jahl hurled at the prophets and those who followed them. They would not be telling a story of the disbelievers, but they would actually be saying these words of Kufr and misguidance themselves, if not adding other words of their own that may make the situation more ugly, and increase ignorance and false accusations. The crime of acting is grievous and its affliction severe. It may lead to disbelief and corruption in society, and a lack of respect being shown towards the prophets and the pious people. **Fourth:** Reality has disproved the claims that dramatic presentations of the events that took place between Muslims and disbelievers provide an effective and successful means of communicating the message of the prophets and Da`wah. Even if this was true the evil from this prevails over the good and the benefits, and in this case it is obligatory to prevent it and eradicate any thoughts of it. **Fifth:** There are many avenues available to communicate and disseminate the message of Islam, and perform Da`wah. They have been depicted through the examples of prophets with their people, and have proved to be successful and brought fruits for

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Islam and honor to the Muslims; Islamic history attests to this. Accordingly, we must follow this Straight Path, the path of those whom Allah has favored from among the prophets, the steadfast affirmers of truth, and the righteous people, and suffice ourselves with this rather than indulging in the games and gratification of desires of acting, as this is preferable in terms of seriousness and superiority. And to Allah is all matters and He is the Highest Judge.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa No. 11324

Q: A debate took place between me and a Christian man. He surprised me by saying that there is an Ayah in the Qur'an in which Allah says, ﴾Bad statements are for bad people (or bad women for bad men) and bad people for bad statements (or bad men for bad women). Good statements are for good people (or good women for good men) and good people for good statements (or good men for good women)﴿ **and another Ayah in which Allah says,** ﴾O my Lord! Verily, my son is of my family! And certainly, Your Promise is true﴿ **and,** ﴾O Nûh (Noah)! Surely, he is not of your family; verily, his work is unrighteous﴿ **Allah says in another Ayah,**

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﴾Allâh sets forth an example for those who disbelieve: the wife of Nûh (Noah) and the wife of Lût (Lot). They were under two of our righteous slaves, but they both betrayed them (their husbands by rejecting their doctrine). So they [Nûh (Noah) and Lût (Lot) عليهما السلام] availed them (their respective wives) not against Allâh and it was said: "Enter the Fire along with those who enter!"﴿ ﴾And Allâh has set forth an example for those who believe: the wife of Fir'aun (Pharaoh), when she said: "My Lord! Build for me a home with You in Paradise"﴿ **As he claims, there is contradiction between these Ayahs. How can Allah (Exalted be He) say,** ﴾Good statements are for good people (or good women for good men)﴿ **although the wives of the prophets of Allah, Nuh and Lut were evil, and on the other hand, the wife of Pharaoh was a good woman? As I do not have a convincing answer, please advise me about this. May Allah reward you of the best!**

A: First, Allah (Exalted be He) says, ﴾Bad statements are for bad people (or bad women for bad men) and bad people for bad statements (or bad men for bad women). Good statements are for good people (or good women for good men) and good people for good statements (or good men for good women): such (good people) are innocent of (every) bad statement which they say; for them is Forgiveness, and Rizqun Karîm (generous provision i.e. Paradise).﴿ This Ayah comes after the Ayahs which were revealed on the occasion of slander to confirm the innocence of `Aishah (may Allah be pleased with her) of the guilt that she was falsely charged with by `Abdullah ibn Ubayy ibn Salul, the chief of hypocrites, and in order to show her inherent chastity which was intensified by her relation to the Messenger of Allah (peace be upon him). **The Ayah has two interpretations: first,** that evil words and deeds befit evil people, and good words

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and deeds befit good people whose souls and manners are refined. **Second,** evil men and women befit each other; while pure, chaste men and women befit each other. Both interpretations befit the meaning of the Ayah, which is the innocence of `Aishah (may Allah be pleased with her) of the guilt that she was falsely charged with by 'Abdullah ibn Ubayy ibn Salul of committing adultery, in addition to those who were deceived by him. **Second,** Allah (Exalted be He) said, ﴾And Nûh (Noah) called upon his Lord and said, "O my Lord! Verily, my son is of my family! And certainly, Your Promise is true, and You are the Most Just of the judges."﴿ ﴾He said: "O Nûh (Noah)! Surely, he is not of your family; verily, his work is unrighteous, so ask not of Me that of which you have no knowledge! I admonish you lest you should be one of the ignorant."﴿ These two Ayahs mean that Allah (Exalted be He) says about Prophet Nuh (Noah, peace be upon him) that he had asked Him to fulfill His promise to save his son, as he had understood this from Allah's saying, ﴾Embark therein, of each kind two (male and female), and your family? except him against whom the Word has already gone forth? and those who believe.﴿ (Surah Hud, 11: 40).

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He then said, ﴾O my Lord! Verily, my son is of my family!﴿ You had promised me to save my family, and Your promise is true and cannot be broken, and You are ﴾the Most Just of the judges.﴿ ﴾He said: "O Nûh (Noah)! Surely, he is not of your family"﴿ whom I promised you to save, for I have promised you I would save of your people only those who have believed. The evidence is the exception mentioned in Allah's saying, ﴾except him against whom the Word has already gone forth?﴿ Thus, Allah admonished him for this inquiry by saying, ﴾O Nûh (Noah)! Surely, he is not of your family﴿ He explained this by saying, ﴾verily, his work is unrighteous﴿ as he disbelieved in his father Nuh (peace be upon him) and disobeyed him. Thus, he was not considered one of his family from the perspective of religion, although he was his real son. Ibn `Abbas and other people of the Salaf (righteous predecessors, may Allah be pleased with them) said, "No prophet's wife has ever committed Zina (illegal sexual intercourse outside marriage). This is the truth, as Allah is too jealous to let a prophet's wife commit Zina. That is why Allah became angry with those who accused `Aishah, the Prophet's wife, of committing Zina; they were blamed for this and she was declared innocent through Ayahs of Qur'an that will be recited until the Day of Judgment. **Third,** Allah says, ﴾Allâh sets forth an example for those who disbelieve﴿ in Surah Al-Tahrim after admonishing the Prophet's wives, especially `Aishah and Hafsah (may Allah be pleased with them) for what they committed which does not befit their kind treatment to the Prophet (peace be upon him). He made a vow not to have intercourse with them for a whole month. Allah (Exalted be He) admonished them for the mistakes they had done to him (peace be upon him);

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He threatened them with divorce and being replaced by better wives. Surah Al-Tahrim was concluded by two examples set for disbelieving women: the wife of Nuh and the wife of Lut, and two examples of righteous women: Asia, Pharaoh's wife, and Maryam (Mary) the daughter of `Imran. This is to prove that Allah is a Just Judge who knows no prejudice; every person is a pledge for what they have earned. Allah urges people to observe Taqwa (fearing Allah as He should be feared), and to be afraid of the Day when they will return to Allah; when no father can avail anything for his son, nor a son avail anything for his father; when a man shall flee from his siblings, parents, wife and children, as everyone on that day will have enough to make him careless of others; when no bearer of burden (sins) shall bear the burden (sins) of another; and if one heavily laden calls another to (bear) their load, nothing of it will be lifted even though they are near of kin; when no Shafa'ah (intercession) shall avail, except the one for whom Allah has given permission and whose word is acceptable to Him. Thus, Allah made it clear that the wives of Nuh and Lut were disbelievers, and they were married to two noble Messengers of Allah. Nuh's wife betrayed him by guiding the disbelievers to those who followed her husband; and Lut's wife betrayed her husband by guiding the disbelievers to his guests [so that they commit sodomy with them]. They used to do so out of betrayal and to keep the people away from following them. The righteousness of their husbands was of no avail to them, and it did not save them from Allah's punishment; both of them were told to enter Hellfire as a due punishment for their Kufr (disbelief) and betrayal. Their betrayal was not Zina; rather Nuh's wife guided the disbelievers to those who followed her husband; and Lut's wife guided the disbelievers to her husband's guests. Allah (Exalted be He) would not let a prophet's

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wife commit Zina. Ibn `Abbas (may Allah be pleased with them both) said about the interpretation of Allah's saying, ﴿but they both betrayed them (their husbands by rejecting their doctrine).﴾ that they did not commit Zina. He added, "Never did a prophet's wife commit Zina; their betrayal was in religion." `Ikrimah , Sa'id ibn Jubayr , Al-Dahhak and others held the same opinion. Allah set an example to those who believed in Asia, the wife of Pharoah who was the most powerful tyrant of his age, to prove that living with disbelievers, if there is a necessity to do so, will not harm the believers, as long as they stick to their religion. On the other hand, the righteousness of prophets Nuh and Lut was of no avail to their disbelieving wives, as Allah says, ﴿Let not the believers take the disbelievers as Auliyâ' (supporters, helpers) instead of the believers, and whoever does that will never be helped by Allâh in any way, except if you indeed fear a danger from them.﴾ Thus, Pharoah's disbelief and tyranny did not harm his wife, as Allah is a Just Judge who does not call for account anyone for another's faults; He protected her, answered her Du'a' (supplication), built her a palace in Jannah (Paradise) and saved her from the intrigue of Pharoah and the rest of the unjust people. According to the interpretation of the previously mentioned Ayahs, Nuh's son was not an illegitimate child; `Aishah (may Allah be pleased with her) was declared innocent in the Qur'an of the crime she was falsely charged with by the chief of hypocrites and the believers who were misled by him; Nuh and Lut's wives did not commit Zina, but were disbelievers, as each of them told the disbelievers

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bad things about their husbands so that people would not follow them; marriage between believers and disbelievers was Mubah (permissible) in the previous Shari'ahs; Allah saved Pharoah's wife from his intrigue and protected her from the unjust people. Thus, it becomes clear that the mentioned Ayahs agree with and support, not contradict, each other.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa No. 6893

Q: Did Allah reveal anything to any of His creatures other than His Prophets?

A: We do not know that Allah revealed legislation to any one other than His prophets and messengers (peace be upon them).

But as to inspiration, Allah inspired Um Musa and the bees. Allah (Exalted be He) says: ﴾And We inspired the mother of Mûsâ (Moses): (telling): "Suckle him [Mûsâ (Moses)], but when you fear for him, then cast him into the river and fear not, nor grieve. Verily, We shall bring him back to you, and shall make him one of (Our) Messengers." [Tafsir Al-Qurtubi]﴿ and ﴾And your Lord inspired the bees, saying: "Take you habitations in the mountains and in the trees and in what they erect.﴿

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first messenger

The seventh question of Fatwa No. 6147

Q 7: Allah sent 313 messengers; the first of them was Nuh (Noah) and the last was Muhammad. Was there a messenger sent before Nuh?

A: Prophet Nuh was the first messenger sent to the people on earth after Adam. This is based on the long Hadith of intercession narrated in the Two Sahihs. ﴾The believers went to Nuh and said to him: You are the first Messenger that Allah has sent on earth, so can you intercede for us...﴿

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa No. 7701

Q 2: Is it from the articles of faith to believe that Adam was the first prophet as was pointed out by Allah's saying in the Qur'an: ﴾Then Adam received from his Lord Words. And his Lord pardoned him (accepted his repentance).﴿ **What are the clear proofs of the prophethood of Adam?**

A: The first messenger to be sent was Nuh (Noah) as was mentioned in the Hadith of the intercession reported in the the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim).

As to Adam, it was said that he was a prophet, and therefore he was the first prophet. This is proved by the Ayah (verse) stated in the question and by the saying of Allah (Exalted be He): ﴾And indeed We made a covenant with Adam before, but he forgot, and We found on his part no firm will-power.﴿ There are many Ayahs that denote Allah's inspiration to him. However, we do not have an explicit and authentic proof that confirms that he is a messenger (peace be upon him).

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Ibrahim (peace be upon him)

Fatwa No. 7786

Q: I would like to benefit from the knowledge of Your Eminence to clear my heart, Allah (may He be Exalted and Glorified) says: ﴿So ask the people of the Reminder, if you do not know.﴾ **Allah (Exalted be He), is the Protector of the Truth and Rightness, and to Him is the resort and return. After I studied various branches of Islamic religion, such as sciences of Hadiths and Qur'an, I became certain that the person who threw Prophet Ibrahim (Abraham) (peace be upon him and our prophet) in fire was not Al-Namrud who - as known and mentioned in exegesis and history books of Islamic scholars - reigned the earth at the time . Rather, he was thrown in by his own people, because whenever the incident is mentioned in the Great Qur'an to which Falsehood cannot come from before or behind, there is a declaration that this incident took place with his people and father, as they were idol worshipers. And that Ibrahim (peace be upon him and our Prophet) kept preventing them to do so till he broke their idols into pieces. Consequently, they punished him by throwing him into the fire. Allah (Exalted be He) says:** ﴿They said: "Build for him a building (it is said that the building was like a furnace) and throw him into the blazing fire!"﴾ **in addition to other Ayahs. The people who approved and implemented this punishment after discussing it with him were his people according to the context, in addition to the fact that the reference of pronouns to them**

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declare that this incident took place with his people not with Al-Namrud. It is right that the incident stated in Allah's saying (Exalted be He): ﴿Have you not looked at him who disputed with Ibrâhîm (Abraham)﴾ **indicates its occurrence with Al-Namrud not with Ibrahim's people, even though it is historically known that Al-Namrud was not from the people of Ibrahim (peace be upon him). In light of the unquestionable Qur'anic context, as well as books of history, exegesis and weak Hadiths, I have become worried and confused. I have checked books of exegesis, but never found a solution to this dilemma.**

Therefore, I hope that Your Eminence will relieve my worries by answering this question according to authentic Hadiths and opinions of great scholars in this regard. Appreciate your guidance, may Allah reward you!

A: Allah (Exalted be He) says in Surah Al-Baqarah the story of the man who disputed with Ibrahim about his Lord (Allah), and ends with Ibrahim's triumph over him and refutation of his suspicious argument. Allah (Exalted be He) says: ﴿So the disbeliever was utterly defeated. And Allâh guides not the people, who are Zâlimûn (wrong-doers.).﴾ However, Allah (Glorified be He) does not mention that Ibrahim was hurt or warned of any harm by the man in this story.

In Surahs of Al-An`am, Al-Anbiya', Al-Shu`ara' and Al-`Ankabut

Allah (Exalted be He) states the Da`wah (call to religion) of Ibrahim Al-Khalil (The close servant to Allah) to his father and people for Oneness of Allah, resisting their worship of other than Allah. Ibrahim (peace be upon him) also broke their idols and argued with his people, who consequently threw him into the fire, but Allah rescued him. Allah (Exalted be He) says: ﴾They said: "Burn him and help your âlihah (gods), if you will be doing."﴿ ﴾We (Allâh) said: "O fire! Be you coolness and safety for Ibrâhîm (Abraham)!"﴿ ﴾And they wanted to harm him, but We made them the worst losers.﴿ ﴾And We rescued him and Lût (Lot) to the land which We have blessed for the 'Alamîn (mankind and jinn).﴿ Accordingly, this means that Ibrahim's people threw him into the fire, but Allah (Exalted be He) foiled their plot and made their efforts vain, as He rescued His Khalil (A Close Servant to Allah) Ibrahim (peace be upon him) from their destruction. So, there is no dilemma or doubt regarding this. What is intended here is to clarify that Ibrahim (peace be upon him) conveyed the message plainly, and established proof against the Kafirun (disbelievers), and that he was befallen by this great affliction and endured it all for the sake of Allah. Therefore, Allah saved him from the fire and warded off the plot of the Kafirun. This was not to happen except by Allah's Bounty and Mercy. Thus, do not push yourself too hard, rather think of what is more important. May Allah increase your knowledge and keenness in religion, and may He guide us to beneficial knowledge and righteous acts and make you and us beneficial to all Muslims.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The sixth question of Fatwa No. 4804

Q 6: Was the father of Ibrahim (Abraham) Al-Khalil (The Close Servant) (peace be upon him) called Azar or Azaar? Is it derived, as some people claim, from a past tensed verb meaning "committed a sin" - that is to say, disobeying Ibrahim (Abraham) Al-Khalil, or from the noun "wizr" (sin)? Which of them is correct?

A: Azar is a Persian name of the father of Ibrahim (peace be upon him) according to the most authentic scholars' opinions. Linguistically, "Azar" is an Apposition to the word "father" or an Explanatory Apposition, not a past tense verb derived from "wizr" (sin), for the past tense of "wizr" is "wazara", a triliteral verb meaning "to commit (a sin); to bear." Whereas "azar" is a quadriiteral word and was not the name of an idol that was worshiped by the people of Ibrahim and his father, because this would be contradicting the context of Ibrahim's speech (peace be upon him) to his father and to the idols mentioned in the same Ayah in detail afterward, including planets, the moon and the sun.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The grave of Isma`il (Ishmael) (peace be upon him)

The third question of Fatwa No. 4333

Q 3: It is mentioned in the books of the biographies of the Prophet that Isma`il (peace be upon him) was buried in Al-Hatim in Makkah Al-Mukramah. If the grave is in Al-Hatim, how is it permissible to offer Salah (Prayer) there?

A: The claim that Isma`il (peace be upon him) was buried in Al-Hatim is incorrect and totally unreliable .

May Allah grant us success! May Peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Joseph (Peace be upon him)

The second question of Fatwa No. 9308

Q 2: Does the word Asbat (Descendants of Jacob) mentioned in the Qur'an include Prophet Joseph's brothers who threw him into the bottom of a well? If they were Prophets, how could their course of action with Joseph be justified? Or did they plot against him before they were chosen for prophethood?

A: Joseph (peace be upon him) and his brothers are the sons of Ya`qub (Jacob) - also known as Israel - (peace be upon him).

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In the Qur'an, the word "Al-Asbat" refers to the grandchildren of Ya`qub and his twelve sons, only of whom Joseph (peace be upon him) was a Prophet. This is the most authentic view which Ibn Kathir adopted in his book entitled Al-Bidayah, (P. 215-216, Vol. 1). In light of this view, the possibility of Joseph's brothers scheming against him after deceiving their father into agreeing to let Joseph accompany them cannot be ruled out.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and companions!

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Al-Khadir (peace be upon him)

The sixth question of Fatwa No. 1727

Q 6: Is Al-Khadir (peace be upon him) a guardian of the rivers and deserts and does he help those who get lost if they call him?

A: According to the correct opinions of the scholars, Al-Khadir (peace be upon him) died before Allah sent the Wahy (Revelation) to His Prophet Muhammad (peace be upon him), as Allah (Exalted be He) says: (And We granted not to any human being immortality before you (O Muhammad صلى الله عليه وسلم): then if you die, would they live forever?) However, if it is assumed that Al-Khidr stayed alive until the time of the Prophet (peace be upon him), the Sunnah indicates that if he were alive then, he would have certainly died shortly after the death of our Prophet Muhammad (peace be upon him). It is authentically reported that the Prophet (peace be upon him) said, ("Have you seen this night of yours? At the end of one hundred years, there will be no one on the surface of the earth from those who are on it today.") He is therefore regarded as a dead person, who cannot hear anyone calling him, respond to the Du`a' (supplications) of those supplicating to him, or guide anyone who gets lost and asks for his help. But if we did suppose that he is still alive today, he would be deemed as being absent, and his position would be like that of other people who are absent. It would not be permissible to supplicate to him or ask him for help, whether in the times of distress or prosperity, due to the general meaning of this Ayah: (so invoke not anyone along with Allâh.) There are many other Ayahs with the same meaning.

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The first and second questions of Fatwa No. 5513

Q 1: Is Al-Khadir (peace be upon him) still alive as is claimed?

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A: The most authentic of the two opinions of scholars is that of the Jumhur (dominant majority of scholars) who said that Al-Khadir (peace be upon him) has died. This is based on the general rule in the saying of Allah (Exalted be He): ﴾And We granted not to any human being immortality before you (O Muhammad صلى الله عليه وسلم)﴿ It was reported that Ibn `Umar said that the Prophet (peace be upon him) prayed one of the `Isha' (Night) prayers in his last days and after finishing it with Taslim, he stood up and said: ﴾Do you realize (the importance of) this night? Nobody present on the surface of the earth tonight would be living after the completion of one hundred years from this night. Ibn `Umar said: People did not understand these words of the Messenger of Allah (may peace be upon him) which had been uttered pertaining to one hundred years. Allah's Messenger (may peace be upon him) in fact meant (by these words) that on that day none from amongst those who had been living upon the earth (from amongst his Companions) would survive (after one hundred years) and that would be the end of that generation.﴿ This Hadith was reported by Muslim. This is the dominant basis in Allah's laws upon mankind. Therefore, we have to stick to this basis as long as there is no evidence that proves that Al-Khadir (peace be upon him) is exempted from that rule.

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Q 2: Is Al-Khadir a prophet or a righteous man?

A: The correct opinion is that Al-Khadir (peace be upon him) is a prophet. This is based on his story with Musa (peace be upon him) narrated in Surah Al-Kahf (The Cave). Allah (Exalted be He) states that Al-Khadir scuttled the boat owned by poor fishermen, killed an apparently innocent boy, and built a wall for two orphan boys in a village whose people refused to feed them. After much criticism on the part of Musa, Al-Khadir explained the reasons for what he had done.

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The story ended with Al-Khadir's declaration that all he had done was revealed to him by Allah, as Allah (Exalted be He) informs in the Qur'an: ﴿And I did them not of my own accord. That is the interpretation of those (things) over which you (Moses) could not hold patience.﴾

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Fatwa No. 6001

Q: In several Islamic countries many Muslims, as well as Sufi leaders think that Al-Khadir, the man Allah directed Prophet Musa (Moses) (peace be upon him) to seek knowledge from, is still alive until today. They think that he wanders throughout the world, takes on different forms, has no shadow and is accompanied by Prophet Elias (peace be upon him). Common Muslims think that if Al-Khadir visits and invokes for them, they will get rich at once. But if he gets angry with them, they will be poor after being rich and sick after being healthy. Among their deviant beliefs, I seek refuge with Allah (Exalted be He), is that Al-Khadir may come in the guise of a beggar or a sick person with pus dripping from his body. If someone drives him away, it will be a sign of misfortune and suffering for him. However, if he is welcomed and given medicine, he will vanish leaving no trace and it will be a sign of good fortune for his hosts.

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Is Al-Khadir, who is famous for his encounters with Prophet Musa (peace be upon him), still alive at present? Is he a prophet? Does the authentic Prophetic Hadith clearly state the reality of Al-Khadir?

A: Al-Khadir is one of the prophets of Allah (peace be upon him). According to the correct view, he died just like every other human being dies. He does not wander throughout the world, taking on different forms or constituting a reason for someone's poverty or wealth. The following is the detailed Fatwa previously issued in this regard.

According to the preponderant view held by the Jumhur (dominant majority of scholars), Al-Khadir died. This conclusion can be implied from the apparent meaning of the Ayah, ﴾And We granted not to any human being immortality before you (O Muhammad صلى الله عليه وسلم): then if you die﴿ Moreover, it was authentically reported from Ibn `Umar, who said, ﴾The Messenger of Allah (peace be upon him) led us in `Isha' (Night) Prayer one night towards the end of his life, then he stood up and said, "Do you see this night of yours? One hundred years from now not one of those who are on the face of the earth now will stay alive." Ibn `Umar said, "People were frightened and kept discussing the statement of the Messenger of Allah (peace be upon him) in an attempt to understand its meaning. I understood that the Prophet (peace be upon him) predicted that none of the people living on earth at that time would be alive one hundred years later.﴿ (Narrated by Muslim) Additionally, the general rule is that all the sons of

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Adam are going to die. As far as we know, there is no evidence affirming that Al-Khadir (peace be upon him) is an exception. Therefore, we should accept this until the contrary is proved through an authentic proof.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

`Isa (Jesus, peace be upon him)

Fatwa no. 7647

Q: An Egyptian doctor working in Britain told me that Maryam (Mary, peace be upon her), the daughter of `Imran got married to a man after she gave birth to `Isa and that she bore this man two children. Is this true? If it is true, what is the evidence from the Holy Qur'an or the Sunnah (whatever is reported from the Prophet). Since that Egyptian doctor was unable to bring any evidence, please explain this issue.

A: There is nothing in the Qur'an nor in the Sunnah of the Prophet (peace be upon him) to indicate that Maryam, the daughter of `Imran, got married after `Isa (peace be upon him) was born. There is also no evidence to the effect that she bore any children other than `Isa (peace be upon him).

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Before she gave birth to `Isa, she was not known to have been touched by a man or to have been unchaste. Allah (Exalted be He) says:﴿ And mention in the Book (the Qur'ân, O Muhammad صلى الله عليه وسلم the story of) Maryam (Mary), when she withdrew in seclusion from her family to a place facing east.﴾ ﴿She placed a screen (to screen herself) from them; then We sent to her Our Ruh [angel Jibrîl (Gabriel)], and he appeared before her in the form of a man in all respects.﴾ ﴿She said: "Verily! I seek refuge with the Most Gracious (Allâh) from you, if you do fear Allâh."﴾ ﴿(The angel) said: "I am only a messenger from your Lord, (to announce) to you the gift of a righteous son."﴾ ﴿She said: "How can I have a son, when no man has touched me, nor am I unchaste?"﴾ Allah (may he be Exalted) has confirmed her truthfulness.

Thus, It becomes clear that the claim that Maryam, the daughter of `Imran got married or bore children other than `Isa (peace be upon him) is groundless.

May Allah grant us success! May peace and blessings be upon our Prophet, his family, and companions!

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Fatwa no. 2190

Q: We were informed that a translation of the Qur'an by Muhammad Asad would be published soon in Dublin, Ireland. This translation will be distributed here. A committee, from among Indian Muslim Professors, has been formed to publish this translation. Muhammad Asad alleges in his translation that prophet 'Eisa (Jesus) died and that

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the Muslims' belief in his return is not true. In the light of this allegation, I would like to ask the following questions:

1- What is the status of prophet `Eisa according to the Qur'an and the authentic Sunnah?

A: Allah (Exalted be He) created His prophet 'Eisa from a mother only. Allah (Exalted be He) says: ﴾And mention in the Book (the Qur'ân, O Muhammad صلى الله عليه وسلم the story of) Maryam (Mary), when she withdrew in seclusion from her family to a place facing east.﴿ ﴾She placed a screen (to screen herself) from them; then We sent to her Our Ruh [angel Jibrîl (Gabriel)], and he appeared before her in the form of a man in all respects.﴿ ﴾She said: "Verily! I seek refuge with the Most Gracious (Allâh) from you, if you do fear Allâh."﴿ ﴾(The angel) said: "I am only a messenger from your Lord, (to announce) to you the gift of a righteous son."﴿ ﴾She said: "How can I have a son, when no man has touched me, nor am I unchaste?"﴿ ﴾He said: "So (it will be), your Lord said: 'That is easy for Me (Allâh): And (We wish) to appoint him as a sign to mankind and a mercy from Us (Allâh), and it is a matter (already) decreed, (by Allâh).' "﴿ ﴾So she conceived him, and she withdrew with him to a far place (i.e. Bethlehem valley about 4-6 miles from Jerusalem).﴿ ﴾And the pains of childbirth drove her to the trunk of a date-palm. She said: "Would that I had died before this, and had been forgotten and out of sight!"﴿ ﴾Then [the babe 'Isâ (Jesus) or Jibrîl (Gabriel)] cried unto her from below her, saying: "Grieve not: your Lord has provided a water stream under you.﴿ ﴾"And shake the trunk of date-palm towards you, it will let fall fresh ripe-dates upon you."﴿ ﴾"So eat and drink and be glad. And if you see any human being, say: 'Verily! I have vowed a fast unto the Most Gracious (Allâh) so I shall not speak to any human being this day.'"﴿ ﴾Then she brought him (the baby) to her people, carrying him.﴿

This indicates that 'Eisa was born from his mother Maryam only, without a father by the Will and Word of Allah. He had no father, and therefore he is a sign for mankind. However, the Jews accused Maryam of committing adultery.

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Therefore, Allah made her son 'Isa pronounce her innocence while he was still in the cradle. Allah (Exalted be He) says: ﴾They said: "O Mary! Indeed you have brought a thing Fariyy (a mighty thing).﴿ ﴾"O sister (i.e. the like) of Hârûn (Aaron)! Your father was not a man who used to commit adultery, nor your mother was an unchaste woman."﴿ ﴾Then she pointed to him. They said: "How can we talk to one who is a child in the cradle?"﴿ ﴾"He ['Isâ (Jesus)] said: "Verily I am a slave of Allâh, He has given me the Scripture and made me a Prophet;"﴿ ﴾"And He has made me blessed wheresoever I be, and has enjoined on me Salât (prayer), and Zakât, as long as I live."﴿ ﴾"And dutiful to my mother, and made me not arrogant, unblest.﴿ ﴾"And Salâm (peace) be upon me the day I was born, and the day I die, and the day I shall be raised alive!"﴿ ﴾Such is 'Isâ (Jesus), son of Maryam (Mary). (It is) a statement of truth, about which they doubt (or dispute).﴿ ﴾It befits not (the Majesty of) Allâh that He should beget a son [this refers to the slander of Christians against Allâh, by saying that 'Isâ (Jesus) is the son of Allâh]. Glorified (and Exalted) be He (above all that they associate with Him). When He decrees a thing, He only says to it: "Be!"﴿

Therefore, Allah exonerates him with this miracle, from being an illegitimate child and holding Himself high above having a son. Thus, 'Eisa is not the son of Allah. Maryam said that no human being had sexual intercourse with her. Allah confirmed her saying and ascribed her son to her more than once in the Qur'an. Had 'Eisa had a father, Allah would have ascribed him to his father as this is the law of Allah in His words. This confirms that 'Eisa was born from a mother only and that he is the prophet and messenger of Allah as is established in the previous and other Ayahs.May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Q2: What is the ruling on a person who claims that `Eisa (Jesus) is dead?

A: It has been confirmed by evidence from the Qur'an and the Sahih (authentic) Sunnah that `Eisa ibn Maryam (Jesus son of Mary, peace be upon them) was not killed nor is he dead. In fact, Allah raised him up to the heavens alive and he

will descend at the end of time, as a just judge for this Ummah (nation). Therefore, anyone who claims that `Eisa ibn Maryam is dead and will not descend at the end of time, has contradicted the Book of Allah and the Sunnah of the Prophet Muhammad (peace be upon him), and committed a grave mistake. The ruling is that they have committed Kufr (disbelief) if, after the matter has been explained to them and they have been given the evidences, they continue to belie Allah and His Messenger.

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3- Is there any evidence in support of the idea that `Eisa (Jesus) promulgated Christianity to the people of India, Afghanistan, Sind, and Iran?

A: The basic rule in this regard is the Qur'an and the authentically reported Sunnah of Allah's Messenger (peace be upon him), not reason. To know about this issue, there should be a revelation about it. We cannot trust history books, because they are not transmitted through connected chains of narrations by reliable narrators. Therefore, history books include many falsifications. There does not exist any support in the Qur'an for the claim that `Eisa (Jesus (peace be upon him)) promulgated his religion in the above-mentioned countries. As far as we know, it is not authentically reported that Allah's Messenger (peace be upon him) said any Hadith supporting this claim. However, it is authentically reported that Allah sent `Eisa (Jesus) to the children of Israel and that he conveyed His Lord's Message. It is commonly believed that Christianity was threatened by the Jews after Allah raised Christ (Son of Mary) to Him. But for the Roman Rule, Christianity would not have spread. This is a historical issue that does not entail any religious consequences.

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4- Why was the translation mentioned above published in a Muslim country taking into account that Muhammad Asad - to my knowledge - is living in the Kingdom of Morocco?

I find nothing in the Qur'an or the Sunnah to support the issues mentioned in it. I hope that your Fatwa will back me to refute these matters and prevent the publication of this translation here.

A: The translation referred to contains fatal errors and flagrant false beliefs. As a result, the Constitutional Council of the Muslim World League in Makkah issued a decree banning the print and publication of this translation.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and companions!

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The first question of Fatwa no. 9087

Q 1: Ayahs were presented (Qur'anic verses) by a church as evidence that `Eisa (Jesus-peace be upon him) is the son of Allah. Their evidence is that when Allah was Alone, He (Exalted be He) stated:** ﴾Verily, I am Allâh! Lâ ilâha illa Ana (none has the right to be worshipped but I)﴿ **in the singular; but when He created `Eisa (peace be upon him), the style used in some Ayahs changed to the plural, as in the Ayahs: ﴾Verily, We, it is We Who have sent down the Dhikr (i.e. the Qur'ân)﴿ **and** ﴾Verily, We it is Who give life and cause death﴿

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They said that Allah spoke in the plural; meaning Allah, `Eisa (peace be upon him) and the holy spirit. We were privileged to have Sheikh `Abdul-Rahman ibn `Uwayn and Sheikh `Ali ibn Fahd ibn Ghayth amongst us during that period, and they advised us to write to your honor .

A: The variation in style used in the Qur'an, and the fact that Allah sometimes speaks of Himself in the singular and sometimes in a manner that could be used in the plural or the singular as a form of respect, does not prove that `Eisa (peace be upon him) is the son of Allah; or that Uluhiyyah (Divinity), which is an exclusive right to Allah, could be attributed to him. This is for a number of reasons:

Firstly: The variation in styles used in the Qur'an, both singular and plural, occurs with reference to events that took place thousands of years before the creation of `Eisa (peace be upon him) and his mother Maryam (Mary). Their existence has no affect on the variation in styles, but this is due to another reason which may be explained in Allah's statement: ﴾And indeed, We created man from dried (sounding) clay of altered mud.﴿ ﴾And the jinn, We created aforetime from the smokeless flame of fire.﴿ He also stated: ﴾And (remember) when We said to the angels: "Prostrate yourselves unto Adam." So they prostrated themselves except Iblîs (Satan). He was one of the jinn; he disobeyed the Command of his Lord. Will you then take him (Iblîs) and his offspring as protectors and helpers rather than Me while they are enemies to you?﴿

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The style used varied before `Eisa and his mother (peace be upon them both) existed. Allah (Exalted be He) stated: ﴾Verily, We did send down the Taurât (Torah) [to Mûsâ (Moses)], therein was guidance and light﴿ until He stated: ﴾Verily, We did send down the Taurât (Torah) [to Mûsâ (Moses)], therein was guidance and light, by which the Prophets, who submitted themselves to Allâh's Will, judged for the Jews. And the rabbis and the priests [too judged for the Jews by the Taurât (Torah) after those Prophets], for to them was entrusted the protection of Allâh's Book, and they were witnesses thereto. Therefore fear not men but fear Me (O Jews) and sell not My Verses for a miserable price. And whosoever does not judge by what Allâh has revealed, such are the Kâfirûn (i.e. disbelievers ? of a lesser degree as they do not act on Allâh's Laws).﴿ ﴾And We ordained therein for them: "Life for life﴿ until He stated: ﴾And in their footsteps, We sent 'Isâ (Jesus), son of

Maryam (Mary), confirming the Taurât (Torah) that had come before him, and We gave him the Injeel (Gospel)﴾ until His stated: ﴿And We have sent down to you (O Muhammad صلى الله عليه وسلم) the Book (this Qur'ân) in truth, confirming the Scripture that came before it and Muhaymin (trustworthy in highness and a witness) over it (old Scriptures).﴾ He also stated: ﴿Verily, We sent Nûh (Noah) to his people﴾ Moreover, Allah mentions His Khalil Ibrahim (Abraham- peace be upon him): ﴿So when he had turned away from them and from those whom they worshipped besides Allâh, We gave him Ishâq (Isaac) and Ya'qûb (Jacob), and each one of them We made a Prophet.﴾ ﴿And We gave them of Our Mercy (a good provision in plenty), and We granted them honour on the tongues (of all the nations, i.e. everybody remembers them with a good praise).﴾ Allah mentions His Kalim (the one to whom Allah spoke directly) Musa (Moses- peace be upon him) ﴿and made him draw near to Us for a talk with him [Mûsâ (Moses)].﴾ ﴿And We granted him his brother Hârûn (Aaron), (also) a Prophet, out of Our Mercy.﴾ and also stated: ﴿Verily, We have sent the revelation to you (O Muhammad صلى الله عليه وسلم) as We sent the revelation to Nûh (Noah) and the Prophets after him﴾ and: ﴿And she who guarded her chastity [Virgin Maryam (Mary)]: We breathed into (the sleeves of) her (shirt or garment) [through Our Rûh - Jibrîl (Gabriel)], and We made her and her son ['Isâ (Jesus)] a sign for Al-'Alamîn (the mankind and jinn).﴾

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and: ﴿(Remember) when Allâh will say (on the Day of Resurrection). "O 'Isâ (Jesus), son of Maryam (Mary)! Remember My Favour to you and to your mother﴾ There are other verses in which the style is used interchangeably from singular to plural or vice versa regarding the creation of `Eisa, when Allah addressed him, and before he was created. Based on this, it becomes clear that the style did not change after the creation of `Eisa (peace be upon him) ; proving that he is the son of Allah, or shares in His Uluhiyyah (Divinity), but for another purpose indicated in the second reason.

Secondly: Everyone who is well versed in the Arabic language and its styles knows that the first pronoun Ana (I) is used in the singular when speaking of oneself, while the first person plural Nahnu (we) is used to refer to two or more. However, it may be used by an individual of high standing, or professing to be, to denote his greatness. This is a figure of speech and the context allows the reader or listener understand what is meant. Whoever disagrees with this is either ignorant and does not know what he is talking about, or he is stubborn and wants to twist the meaning of the words and follow his whims and desires. Allah will establish and make apparent the truth by His Words, however much the sinners detest it. This will be explained further in the third reason.

Thirdly: The Qur'an is a Book the verses of which are perfected (in every sphere of knowledge), and then explained in detail from One (Allah),

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Who is All-Wise and Well-Acquainted (with all things). Falsehood cannot come to it from before it or behind it, (it is) sent down by the All Wise, Worthy of all praise (Allah). Parts of it explain and confirm other parts. Allah (Exalted be He) stated: ﴿And they say: "The Most Gracious (Allâh) has begotten a son (or offspring or children) [as the Jews say: 'Uzair (Ezra) is the son of Allâh, and the Christians say that He has begotten a son ['Isâ (Jesus) عليه السلام], and the pagan Arabs say that He has begotten daughters (angels and others.)]."﴾ ﴿Indeed you have brought forth (said) a terrible evil thing.﴾ ﴿Whereby the heavens are almost torn, and the earth is split asunder, and the mountains fall in ruins,﴾ ﴿That they ascribe a son (or offspring or children) to the Most Gracious (Allâh).﴾ ﴿But it is not suitable for (the Majesty of) the Most Gracious (Allâh) that He should beget a son (or offspring or children).﴿ ﴾There is none in the heavens and the earth but comes unto the Most Gracious (Allâh) as a slave.﴿ and He stated: ﴾Say (O Muhammad صلى الله عليه وسلم): "He is Allâh, (the) One.﴿ ﴾"Allâh-us-Samad (السيد الذي يصمد إليه في الحاجات) [Allâh the Self-Sufficient Master, Whom all creatures need, (He neither eats nor drinks)].﴿ ﴾"He begets not, nor was He begotten.﴿ ﴾"And there is none co-equal or comparable unto Him."﴿ and: ﴾Verily, the likeness of ʻIsâ (Jesus) before Allâh is the likeness of Adam. He created him from dust, then (He) said to him: "Be!" - and he was.﴿ So whoever believes in the Qur'an must reconcile between its Ayahs. Likewise, whoever quotes from the Qur'an must be fair in his citation and should not do so while turning away from other Ayahs, or unjustly mixing the truth with falsehood in order to promote the latter as their Jewish predecessors did. Allah rejected their false claim in His statement: ﴾Then do you believe in a part of the Scripture and reject the rest? Then what is the recompense of those who do so among you, except disgrace in the life of this world, and on the Day of Resurrection they shall be consigned to the most grievous torment. And Allâh is not unaware of what you do.﴿

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Accordingly, those who take the Ayahs of the Qur'an as evidences must clearly proclaim that `Eisa (peace be upon him) is not the son of Allah, and does not share in His divinity, as well as affirm the Oneness of Allah (Exalted be He) based on the aforemntioned Ayahs and His statement: ﴾Surely, they have disbelieved who say: "Allâh is the Messiah [ʻIsâ (Jesus)], son of Maryam (Mary)." But the Messiah [ʻIsâ (Jesus)] said: "O Children of Israel! Worship Allâh, my Lord and your Lord." Verily, whosoever sets up partners (in worship) with Allâh, then Allâh has forbidden Paradise to him, and the Fire will be his abode. And for the Zâlimûn (polytheists and wrong-doers) there are no helpers.﴿ ﴾Surely, disbelievers are those who said: "Allâh is the third of the three (in a Trinity)."﴿ The Qur'an is replete with similar Ayahs. Otherwise, they should stop such manipulation of words, because that will only incur mockery and derision from wise people.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 262

Q: Is `Eisa (Jesus, peace be upon him) alive or dead according to the viewpoint of the Holy Qur'an and Sunnah?

A: Scholars of Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim community) hold the view that `Eisa (peace be upon him) is still alive, and that Allah (Exalted be He) raised him to heaven from where he will descend

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at the end of time to rule the earth with the Shari`ah (Islamic law) of Prophet Muhammad (peace be upon him). He will preach the same true guidance brought by Prophet Muhammad (peace be upon him). This view is supported by textual evidence of the Qur'an and authentic Hadiths. Refuting the slanderous lie of the Jews, Allah (Exalted be He) says: ﴾And because of their saying (in boast), "We killed Messiah 'Isâ (Jesus), son of Maryam (Mary), the Messenger of Allâh," - but they killed him not, nor crucified him, but it appeared so to them [the resemblance of 'Isâ (Jesus) was put over another man (and they killed that man)], and those who differ therein are full of doubts. They have no (certain) knowledge, they follow nothing but conjecture. For surely; they killed him not [i.e. 'Isâ (Jesus), son of Maryam (Mary) عليهما السلام]:﴿ ﴾But Allâh raised him ['Isâ (Jesus)] up (with his body and soul) unto Himself (and he عليه السلام is in the heavens). And Allâh is Ever All-Powerful, All-Wise.﴿ In this Ayah (verse), Allah (Glorified be He) not only blames the Jews for their false claim of killing or crucifying `Eisa (peace be upon him) but also confirms the fact that He raised him alive unto Himself as a mercy and honor to him. This act of ascension is seen as one of the wondrous miracles of Allah (Exalted be He) which He bestows upon whomever He wills of His Messengers. `Eisa, son of Maryam (Mary, peace be upon her) worked many such wondrous miracles from his birth till his ascension. The meaning stated in the Qur'anic Ayah which reads: ﴾But Allâh raised him ['Isâ (Jesus)] up (with his body and soul) unto Himself (and he عليه السلام is in the heavens).﴿ necessitates that He raised the body and soul of `Eisa which refutes the Jews' alleged claim that they crucified and killed him. This is because it is the body that essentially suffers the pain of death. Moreover, believing that only the soul of `Eisa was raised lends support to the claim of the crucfixion. Furthermore, the fact that Allah (Exalted be He) raised the body and soul of `Eisa accords with the nature of His Might, Honor, and the support that He gives to any of His Messengers as He wills. This reason is implied in the concluding words of the above Ayah which reads: ﴾And Allâh is Ever All-Powerful, All-Wise.﴿ Allah (may He be Exaled) also says: ﴾And there is none of the people of the Scripture (Jews and Christians) but must believe in him ['Isâ (Jesus), son of Maryam (Mary), as only a Messenger of Allâh and a human being] before his ['Isâ (Jesus) عليه السلام) or a Jew's or a Christian's] death (at the time of the appearance of the angel of death). And on the Day of Resurrection, he ['Isâ (Jesus)] will be a witness against them.﴿ In this Ayah (verse), Allah (Glorified be He) states that

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all the People of the Scripture will believe in `Eisa before he (`Eisa) dies. This will take place when `Eisa descends from heaven at the end of time. He will rule with the Islamic Shari'ah and call people to embrace Islam as will be discussed later. This is the most preferable interpretation of the Ayah. The context of the Ayah speaks of the stand of the Jews towards `Eisa and their evil plotting against him that reveals the eternal truth of the promise of Allah (Exalted be He) to help His servants and defeat His enemies. Thus, the third person pronoun in the two Arabic words "bihi", meaning, in him and "mawtihi," meaning, his death refers to `Eisa in conformity with the context. It has been authentically reported on the authority of Abu Hurayrah that the Prophet (peace be upon him) said: ﴾By Him in Whose Hands my soul is, surely (Jesus,) the son of Mary will soon descend amongst you and will judge mankind justly (as a Just Ruler); he will break the Cross, kill the swine, and abolish the Jizya (a tax taken from the non-Muslims, who are under the protection of the Muslim government). Wealth will pour forth to such an extent that no one will accept it. Abu Hurayrah added, "If you wish, you can recite (this verse of the Holy Book): ﴾And there is none of the people of the Scripture (Jews and Christians) but must believe in him ['Isâ (Jesus), son of Maryam (Mary), as only a Messenger of Allâh and a human being] before his ['Isâ (Jesus) عليه السلام) or a Jew's or a Christian's] death (at the time of the appearance of the angel of death).﴿ ﴿

In another narration on the authority of Abu Hurayrah, the Prophet (peace be upon him) said: ﴾How will you be when the son of Mariam (Mary) (`Eisa (Jesus) descends amongst you and your imam is amongst you (you are lead by the legislation of Allah and the Qur'an) or ( he (`Eisa) will judge people by the Law of the Qur'an and not by the law of Gospel.)﴿ It is authentically reported that Jabir ibn `Abdullah heard the Prophet (peace be upon him) saying: ﴾A group of my Ummah will not cease fighting for the Truth prevailing i.e. over their enemies, till the Day of Resurrection. He said: 'Eisa son of Mary (peace be upon him) would then descend and their (Muslims') commander would invite him to come and lead them in prayer, but he would say, 'No; you are to lead one another.' This is an honour from Allah for this Ummah.﴿ The Hadiths cited above indicate that `Eisa will descend from heaven at the end of time when he will rule the earth with the Shari`ah of our Prophet Muhammad (peace be upon him). At that time a man from Prophet Muhammad's Ummah (nation) will lead the Muslims in Salah (Prayer) and will conduct the affairs of the Muslims. It should be noted that there is no contradiction between the second coming of `Eisa and Prophet Muhammad being the seal of the Prophets.

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The reason is that `Eisa will not bring a new message other than Islam, as he is coming back for the scecond time. Judgment belongs to Allah (Exalted be He) Who does whatever He wills, passes whatever judgment He wishes, and no one can avoid His judgment. Allah is the All-Wise, the Mighty.

Whoever claims that `Eisa (peace be upon him) was killed or crucified is a Kafir (disbeliever) as in doing so he will be opposing the explicit texts of the Qur'an and the authentic Hadiths narrated from the Prophet (peace be upon him). Moreover, whoever claims that Allah caused `Eisa to die then raised him unto Himself when the Jews plotted to crucify him, will also be opposing the opinion that is held by the vast majority of Muslim scholars and will be deviating from the straight path. This claim comes from misinterpreting the Arabic word "mutawaffika" mentioned in the Ayah as meaning "cause you to die" instead of properly interpreting it as "make you sleep." Allah (Exalted be He) says: ﴾And (remember) when Allâh said: "O 'Isâ (Jesus)! I will take you and raise you to Myself and clear you [of the forged statement that 'Isâ (Jesus) is Allâh's son] of those who disbelieve﴿ Holding the view that Allah (Exalted be He) caused `Eisa to die before He raised him unto Himself also opposes the authentic view held by the Salaf (righteous predecessors) that Allah (Exalted be He) seized `Eisa from the earth and raised him alive to heaven after rescuing him from the conspiracy concocted by the disbelieving Jews. The view of the Salaf reconciles the various texts of the Qur'an and authentic Sunnah which confirm that `Eisa was raised alive to heaven, will come back to earth at the end of time, and that all the People of the Scripture will believe in him. The report attributed to Ibn `Abbas that he interpreted the word "mutawaffika" as meaning "cause you to die" is not authentic because its Isnad (chain of narrators) is broken. It was narrated by `Aly ibn Abu Talhah from Ibn `Abbas. However, Aly neither heard nor saw Ibn `Abbas. He narrated from him through a connection. Similarly, the narration attributed to Wahb ibn Munabbih Al-Yamany that

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the word "mutawaffika" means "cause you to die" is not authentic because it was narrated by Ibn Ishaq who is notorious for Tadlis (misrepresentation). Its Isnad also contains an unknown narrator. Interpreting "wafah" as "death" is no more than one of the many possible meanings that the word "mutawaffika" can convey. As a result of the various connotations of the word, it became subject to different interpretations. Some interpreted "mutawaffika" as "qabiduka" meaning: "I'm seizing you from the earth and will raise you alive unto Myself." Others interpreted it as "munimuka" meaning: "I will make you sleep then I will raise you unto Myself." Others interpreted it in the context that Allah (Exalted be He) will raise `Eisa alive to heaven then will cause him to die thereafter. This last interpretation is based on the fact that the conjunction "wa" (and) in the Ayah does not entail chronological order but merely combinative arrangement. When there occurs such divergent interpretations over a Qur'anic Ayah, only the view that agrees with the apparent meanings of other textual evidence must be adopted so that various evidence can be reconciled and allegorical Ayahs can be explained in the context of other conclusive Ayahs. This stand is adopted by those who are well-grounded in knowledge. Others seek to spread Fitnah (sedition) through misinterpreting allegorical Ayahs. The same applies to the difference over whether the pronoun in the word "mawtihi, meaning, death" refers to `Eisa or all the People of the Scripture. The Ayah reads: ﴾And there is none of the people of the Scripture (Jews and Christians) but must believe in him ['Isâ (Jesus), son of Maryam (Mary), as only a Messenger of Allâh and a human being] before his ['Isâ (Jesus) عليه السلام) or a Jew's or a Christian's] death (at the time of the appearance of the angel of death).﴿ Noting the context and the authentic hadiths on the descent of `Eisa at the end of time and the fact that all people will believe in him, including the People of the Scripture, serves as a key factor in determining the proper meaning of the Ayah and reconciling the various evidence reported in this regard. Interpreting this Ayah apart from other contextual evidence claiming that the pronoun in the word "mawtihi, meaning, death" refers to the People of the Scripture, constitutes an open deviation from the apparent meaning, the context of speech, and the various authentic Hadiths in this regard. Whoever holds this view is following the ambiguous meaning of the revealed texts and denying to judge them in the light of decisive texts

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seeking sedition and disputes. The Divine Threat is against those whose hearts are given to error. Allah (Exalted be He) says: ﴾It is He Who has sent down to you (Muhammad صلى الله عليه وسلم) the Book (this Qur'ân). In it are Verses that are entirely clear, they are the foundations of the Book [and those are the Verses of Al-Ahkâm (commandments), Al-Fara'id (obligatory duties) and Al-Hudud (legal laws for the punishment of thieves, adulterers)]; and others not entirely clear. So as for those in whose hearts there is a deviation (from the truth) they follow that which is not entirely clear thereof, seeking Al-Fitnah (polytheism and trials), and seeking for its hidden meanings, but none knows its hidden meanings save Allâh. And those who are firmly grounded in knowledge say: "We believe in it; the whole of it (clear and unclear Verses) are from our Lord." And none receive admonition except men of understanding. (Tafsir At-Tabarî).﴿ Those who adopt the view of the death of `Eisa before his ascension to heaven and after the Jews plotted to kill him, should admit one of two facts: either they should acknowledge the second coming of `Eisa at the end of time as substantiated by authentic Hadiths; in which case they will be asked to prove that he had a natural death and was given life afterwards, and became lifeless again when the Jews plotted against him, and again was brought to life after the ascension and will finally die following his descent to earth and will again be raised from the dead on the Day of Resurrection. This view is not correct and lacks evidence to support it. Allah (Exalted be He) says: ﴾How can you disbelieve in Allâh? seeing that you were dead and He gave you life. Then He will give you death, then again will bring you to life (on the Day of Resurrection) and then unto Him you will return (See V.40:11)﴿ Allah (Exalted be He) also says: ﴾They will say: "Our Lord! You have made us to die twice (i.e. we were dead in the loins of our fathers and dead after our life in this world), and You have given us life twice (i.e. life when we were born and life when we are Resurrected)! Now we confess our sins, then is there any way to get out (of the Fire)?" (Tafsir Al-Qurtubi,)﴿ However, if they deny that `Eisa will return a second time to the earth after his ascension, they will be objecting to the authentic Hadiths accepted by Muslim scholars that explicitly attest to his second coming and his invitation of people to follow the truth with which he will rule. He will also kill the swine and break the Cross. There is no way out of these two suppositions but to hold the view adopted by

the scholars of Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim community) that confirms the fact that Allah (Exalted be He) delivered `Eisa from the plots of the Jews, raised him to heaven alive with body and soul, and will cause him to descend to the earth at the end of time as a just ruler.

May Allah grant us success! May peace and blessings be upon our Prophet, his family, and companions.

Permanent Committee for Scholarly Research and Ifta

Member	Member	Deputy Chairman
`Abdullah ibn Mani`	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify

Fatwa no. 1621

Q1: Is `Eisa ibn Maryam (Jesus, son of Mary) alive or dead? What is the evidence from the Qur'an or the Sunnah in this regard?

Q2: If `Eisa is alive or dead, where is he now and what is the evidence from the Qur'an and the Sunnah?

A: `Eisa ibn Maryam (peace be upon him) is alive; he has not died yet and the Jews neither killed nor crucified him, although it appeared so to them. In fact, Allah raised him up to the heavens, both his body and soul, and he is now in the heavens. The evidence for this is the following Ayah (Qur'anic verse) in which Allah (Exalted be He) refutes the falsehood of the Jews: ﴾And because of their saying (in boast), "We killed Messiah 'Isâ (Jesus), son of Maryam (Mary), the Messenger of Allâh," - but they killed him not, nor crucified him, but it appeared so to them [the resemblance of 'Isâ (Jesus) was put over another man (and they killed that man)], and those who differ therein are full of doubts. They have no (certain) knowledge, they follow nothing but conjecture. For surely; they killed him not [i.e. 'Isâ (Jesus), son of Maryam (Mary) عليهما السلام]:﴿ ﴾But Allâh raised him ['Isâ (Jesus)] up (with his body and soul) unto Himself (and he عليه السلام is in the heavens). And Allâh is Ever All-Powerful, All-Wise.﴿

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So Allah (Glorified be He) refutes the Jews' claim of having killed and crucified `Eisa and says that He raised `Eisa up to Him. He (may he be Praised) did this out of mercy and to honor him. The ascension of `Eisa is one of the signs that Allah grants to whomever He wills of His Messengers, and He granted many of them to `Eisa ibn Maryam (peace be upon him). The word "But" that is used in is Ayah: ﴾But Allâh raised him ['Isâ (Jesus)] up (with his body and soul) unto Himself (and he عليه السلام is in the heavens).﴿ shows that Allah (Glorified be He) raised `Eisa (peace be upon him) with his body and soul in order to refute the claims of the Jews regarding the crucifixion and death of `Eisa. This is because crucifixion is inflicted upon the body, and if it was only his soul that was raised, it would not have refuted their claim of having crucified him. Using the name of `Eisa (peace be upon him) confirms that it is both his body and soul that are being referred to; it cannot be used to just refer to his body alone or his soul unless there is evidence, and there is no evidence in this case. In addition to this, the raising of both his body and soul shows the Perfect Glory of Allah, His Wisdom, Honor, and Support of whomever He wills from among His Messengers, as is mentioned at the end of this Ayah: ﴾And Allâh is Ever All-Powerful, All-Wise.﴿ This issue will be discussed in more detail in the answer to the third question, if Allah (Exalted be He) wills.

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Q 3-4: Supposing that Prophet `Eisa (Jesus) (peace be upon him) is alive now, will he descend at the end of time and rule over people according to the religion of Muhammad (peace be upon him)? If so, what is your proof and how can we refute those who claim this statement is invalid?

A: Yes, Prophet `Eisa, the Son of Maryam (Mary), will come down to the earth again at the end of time.

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He will rule according to the Shari`ah of Prophet Muhammad (peace be upon him), break the cross, kill the pigs, abolish Jizyah (poll tax required from non-Muslims living in an Islamic state) and will not accept any religion except Islam. Moreover, before his death, all the people of the Book (the Jews and Christians) will believe in him after his descent at the end of time. Allah (Exalted be He) says, ﴿And there is none of the people of the Scripture (Jews and Christians) but must believe in him ['Isâ (Jesus), son of Maryam (Mary), as only a Messenger of Allâh and a human being] before his ['Isâ (Jesus) عليه السلام) or a Jew's or a Christian's] death (at the time of the appearance of the angel of death). And on the Day of Resurrection, he ['Isâ (Jesus)] will be a witness against them.﴾ Allah (Exalted be He) states that all the People of the Book (the Jews and Christians) will believe in `Eisa, the son of Maryam, before his death and after coming down to justly rule over people and call to Islam as will be shown in the Hadith of his descent. This Ayah and the previous one are to show the attitude of the Jews towards `Eisa (peace be upon him) and the established way of Allah (Exalted be He) to save him and to spoil the evil plots of his enemies (the Jews). Moreover, it was authentically reported through many chains of narrators that reach the degree of Tawatur (reporting by a significant number of narrators throughout the chain of narration, whose agreement upon a lie is impossible) that Allah (Exalted be He) raised `Eisa to heaven and that he will descend at the end of time to rule justly and kill Al-Masih Al-Dajjal (the Antichrist). Shaykh-ul-Islam Ibn Taymiyyah mentioned the Hadiths related to the descent of `Eisa at the end of time through many chains of narrators and then said, (These are Hadith Mutawatir from the Messenger of Allah (peace be upon him) related by Abu Hurayrah

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Ibn Mas`ud, `Uthman ibn Abu Al-`As, Abu Umamh, Al-Nawwas ibn Sam`an, `Abdullah ibn `Amr ibn Al-`As, Mujammi` ibn Jariyah, and Hudhayfah ibn Usayd (may Allah be pleased with them) provide evidence of how and where he will descend.

Among these Hadith is a report related by Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said, ﴿By the One in Whose hand is my soul, soon the Son of Maryam will descend among you as a just judge. He will break the cross, kill the pigs and abolish the Jizyah, and money will become abundant until no one will accept it. Abu Hurayrah said, 'If you wish, recite the following Ayah: ﴿And there is none of the people of the Scripture (Jews and Christians) but must believe in him ['Isâ (Jesus), son of Maryam (Mary), as only a Messenger of Allâh and a human being] before his ['Isâ (Jesus) عليه السلام) or a Jew's or a Christian's] death (at the time of the appearance of the angel of death).﴾ (Surah Al-Nisa', 4:159)﴾ Also, he reported that the Prophet (peace be upon him) said, ﴾How will you be when the Son of Maryam descends amongst you and your imam is amongst you (i.e. your are led by the legislation of Allah and the Qur'an) or (he (`Eisa) will judge people by the law of the Qur'an and not by the law of Gospel)﴿ It was also authentically narrated that Jabir ibn `Abdullah (may Allah be pleased with them) heard the Prophet (peace be upon him) saying, ﴾A group of my Ummah will not cease fighting for the Truth and will prevail until the Day of Resurrection. He said: `Eisa, the Son of Maryam, (peace be upon him) would then descend and their (Muslims') commander would invite him to come and lead them in Salah, but he would say, 'No, some amongst you are commanders over the others.' This is an honor that Allah shows to this Ummah.﴿ Therefore, these Hadith prove that `Eisa will undoubtedly come down at the end of time, rule according to the Shari`ah of Prophet Muhammad (peace be upon him) and lead this Ummah in Salah. His descent does not contradict the fact that Prophet Muhammad (peace be upon him) is the last prophet; for `Eisa will not come with a new Shari`ah.

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The decision is only for Allah Who does what He wills and ordains what He intends. No one can overrule His Judgment; He is the All-Mighty, the All-Wise.

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Q 5: As Muhammad (peace be upon him) is the best of Prophets, why was he not raised to the heavens instead of 'Eisa (Jesus, peace be upon him), if the latter was actually raised? Why is 'Eisa in particular, among all the prophets, the one who was raised? Please give reason for this.

A: Allah (Exalted be He) encompasses everything with His Mercy and Knowledge, and He surrounds all things in His Power. He has profound wisdom, powerful will and omnipotence; He chose from the people prophets and Messengers who were sent as bearers of glad tidings and warners; He raised some of them above others in degree; and He granted each of them the privileges He wanted, out of His benevolence and mercy. He honored Ibrahim (Abraham, peace be upon him) and Muhammad (peace be upon him) with His friendship; and gave each prophet the signs and miracles which befit their eras, and by which the evidence is established on their people, out of His wisdom and justice; there is no stopping His Judgment, and He is the Almighty, the All-Wise, the Most Subtle and the Acquainted. Not every privilege in itself is a reason for preference, as 'Eisa was privileged with being raised to the heavens alive according to the will and wisdom of Allah, not for being better than the other Messengers such as Ibrahim, Muhammad, Musa (Moses) and Nuh (peace be upon them). They were given other privileges which entail their preference over him. The reference in this matter is Allah who disposes the affairs as He wants; He cannot be questioned as to what He does, as He is Omniscient and All-Wise.

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Moreover, asking about this has nothing to do with deeds or 'Aqidah (creed), but it rather afflicts a person with confusion and doubts. A believer should take all the affairs related to Allah for granted, and exert effort in the affairs related to people, whether in 'Aqidah or in deeds. This is the method of prophets and Messengers, and the way of the Rightly-Guided Caliphs and the guided Salaf (righteous predecessors) of the Ummah (nation).May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Q 6: Why was 'Eisa ibn Maryam (Jesus son of Mary) called Al-Masih (Christ)?

A: 'Eisa is called Al-Masih because any sick person who he wiped over (masaha) would be healed by the Will of Allah. Some of the Salaf (righteous predecessors) said that he was called Masih because of his travel for the sake of calling people to religion. According to those two sayings, Masih means the present participle of the verb Masaha. It was said that he was called Masih because he had no sole in his feet. It was also said that he was called so because he was wiped with blessings or purified from the sins, and therefore he was blessed. According to these last two sayings, Masih is the passive participle of the verb Masaha. The first two sayings are the most authentic. Allah knows the best.

In any case, no creed or deed is dependent upon adopting any of these sayings. Therefore, learning these matters is minor or useless.May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Q 7: This question includes Ayahs (Qur'anic verses) which the Qadianis quote as evidence for their opinion. They say that `Eisa (Jesus) is dead and buried. I hope you will explain these Ayahs and refute their claims. In the first Ayah Allah (Exalted be He) says: ﴾The Messiah ['Isâ (Jesus)], son of Maryam (Mary), was no more than a Messenger; many were the Messengers that passed away before him. His mother [Maryam (Mary)] was a Siddîqah [i.e. she believed in the Words of Allâh and His Books (see Verse 66:12)]. They both used to eat food (as any other human being, while Allâh does not eat).﴿

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A: The wisdom behind this Ayah is refuting the claims of those who say, as in the Qur'an: ﴾Surely, in disbelief are they who say that Allâh is the Messiah﴿ and: ﴾Allâh is the third of the three (in a Trinity).﴿ It also refutes the Saying of those who claim that `Eisa is the son of Allah. It explains that the Christ `Eisa (Jesus - peace be upon him) is not a lord or a god. In fact it proves that he is a mere Messenger whom Allah honored with this Message. He is like all the Messengers who were sent before him. He had a limited life span. This Ayah, however, does not say when he will die. Other evidences from the Qur'an and the Sunnah explain that `Eisa (Jesus) was raised alive to Allah and that he (peace be upon him) will descend and judge justly among the people, then he will die at the end of time. Allah says that `Eisa (Jeusu) and his mother Mary (peace be upon them both) used to eat food. This indicates that they were not gods because they were in need of food to stay alive. But Allah (Exalted be He) is the Self-sufficient One with Absolute Might. All other beings need Him and He is not in need of any of them. The meaning of this Ayah is explained by the preceding and succeeding Ayahs, as mentioned previously. This Ayah is preceded by Allah's saying: ﴾Surely, in disbelief are they who say that Allâh is the Messiah, son of Maryam (Mary).﴿ and: ﴾Surely, disbelievers are those who said: "Allâh is the third of the three (in a Trinity)."﴿ After these Ayahs, some Ayahs follow prohibiting exaggeration in religious matters, denying worship of anything other than Allah, cursing whoever worships anyone other than Allah and whoever accepts this without denying it. Also the following Ayah from Surah Al-An`am explains this:

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﴾Say (O Muhammad صلى الله عليه وسلم): "Shall I take as a Walî (Helper, Protector, Lord or God) any other than Allâh, the Creator of the heavens and the earth? And it is He Who feeds but is not fed."﴿

The second Ayah: Allah (Exalted be He) says: ﴾And We never sent before you (O Muhammad صلى الله عليه وسلم) any of the Messengers but verily, they ate food and walked in the markets.﴿

A: The wisdom behind this Ayah is refuting the claims of those who deny the Message of Muhammad (peace be upon him) saying that a Messenger should be an angel not a human being. Allah refutes their claim explaining that He (Exalted be He) selects Messengers from among humans. They eat food and walk in the markets just like other humans. The Ayah, however, does not say anything about the lifespan of `Eisa (Jesus - peace be upon him). Other Ayahs and Hadiths state that Allah raised `Eisa alive. They also state that he will descend at the end of time, judge among people and then die as we have mentioned before.

The third Ayah is the saying of Allah (Exalted be He): ﴾And We did not create them (the Messengers, with) bodies that ate not food, nor were they immortals.﴿

A: There is nothing in this Ayah that says `Eisa (Jesus- peace be upon him) died as a result of the conspiracies of the Jews to kill and crucify him. In fact, this Ayah explains that prophets and messengers including `Eisa are ordinary humans

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who eat food like other humans. It also indicates that they do not live eternally in worldly life. This is the belief of Ahl-ul-Sunnah (those adhering to the Sunnah), for `Eisa, like other Messengers, will die. But the Qur'an and Sunnah explain that he will die after his descent from heaven and after he judges justly among people, breaks the cross, and kills the swine, as we mentioned previously.

The fourth Ayah is the saying of Allah (Exalted be He): ﴾and you will not find any change in the Way of Allâh.﴿

A: Even though this Ayah is general in meaning, it has some exceptions. Allah provided His Messengers with signs and miracles to prove to their nations that their Messages were true. Such miracles include (Moses) Musa's parting the sea into twelve dry paths by a simple strike of his staff, and `Eisa's curing those born blind, those suffering from leprosy, and bringing to life those who were dead by Allah's will. Allah's raising `Eisa (Jesus, peace be upon him) alive to Him, keeping him alive for centuries and making him descend later on, are similar exceptions for the general laws of nature. The same applies to other miracles by which Allah supports His Messengers. This is nothing strange.

The fifth Ayah is the saying of Allah (Exalted be He): ﴾He ['Isâ (Jesus)] was not more than a slave. We granted Our Favour to him, and We made him an example for the Children of Israel (i.e. his creation without a father).﴿

A: This Ayah proves that `Eisa (Jesus- peace be upon him) is a servant to Allah, and that Allah

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blessed him with the Message and that he is not a lord or a god. This Ayah is a sign that indicates Allah's perfect might. `Eisa is an ideal to be followed in doing good and seeking guidance. This Ayah, however, is similar to the first Ayah and does not say anything about the life span of `Eisa (peace be upon him). In fact, other religious texts speak about this as we have mentioned previously.

The sixth Ayah is the saying of Allah (Exalted be He): ﴾Say (O Muhammad صلى الله عليه وسلم): "Who then has the least power against Allâh, if He were to destroy the Messiah, son of Maryam (Mary), his mother, and all those who are on the earth together?"﴿

A: The beginning of this Ayah reads: ﴾Surely, in disbelief are they who say that Allâh is the Messiah, son of Maryam (Mary)﴿ So, the saying of Allah (Exalted be He):﴾ Say (O Muhammad صلى الله عليه وسلم): "Who then has the least power against Allâh﴿ refutes the claim of those who say that `Eisa (Jesus- peace be upon him) is a god. The Ayah explains that `Eisa and his mother are merely two weak servants of Allah like any of the other beings that Allah has created. Allah could destroy `Eisa, his mother, and all the creation on earth together, were it His will to destroy them. However, He did not make them all perish at the same time. In fact He predestined them to perish at specific times according to His Wisdom. So, His Wisdom required that `Eisa stay alive when the Jews conspired against him, and after He raised him up till the moment when he descends to judge among people according to the Shari`ah of Muhammad (peace be upon him) and then dies, as we mentioned previously.

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The seventh Ayah is the saying of Allah (Exalted be He): ﴿And We made the son of Maryam (Mary) and his mother as a sign, and We gave them refuge on high ground, a place of rest, security and flowing streams.﴾

A: Mary's pregnancy of `Eisa (may Allah be pleased with them both) which is contrary to the laws of nature, is one of the clear signs that confirm the Perfect Might of Allah (Exalted be He). Allah provided them with shelter on high fertile ground where there was much water and they felt stability. This happened in Jerusalem in Palestine as a Mercy from Allah to both of them and a favor upon them both. This was in Palestine and not in Pakistan. This happened more than five hundred years before our Prophet Muhammad (peace be upon him) was born, not twelve centuries after the Hijrah (Prophet's migration to Madinah). Whoever considers that the high ground is a place in Pakistan or that the son of Mary means Ghulam Ahmad, misinterprets the meaning of the Ayah and ascribes falsely to Allah what He does not say and fabricates historical facts.

The eighth Ayah is the saying of Allah (Exalted be He): ﴿And (remember) when Allâh said: "O ‘Isâ (Jesus)! I will take you and raise you to Myself and clear you [of the forged statement that ‘Isâ (Jesus) is Allâh’s son] of those who disbelieve, and I will make those who follow you (Monotheists, who worship none but Allâh) superior to those who disbelieve [in the Oneness of Allâh, or disbelieve in some of His Messengers, e.g. Muhammad صلى الله عليه وسلم, ‘Isâ (Jesus), Mûsâ (Moses), etc., or in His Holy Books, e.g. the Taurât (Torah), the Injeel (Gospel), the Qur’ân]﴾

A: The Qadianis take this Ayah as evidence of the death of `Eisa (peace be upon him) because they interpret `Eisa's sleeping as death! This is contrary to

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the authentic interpretations of the Salaf (righteous predecessors) who said that Allah took His Messenger `Eisa alive from earth and raised him to Him. Allah thus saved him from those who disbelieved. In addition, other religious texts from the Qur'an and the authentic Sunnah indicate that `Eisa was raised alive, and that he will descend at the end of time, and that people of the Scriptures and others will all believe in him when he descends. As to what is reported from Ibn `Abbas (may Allah be pleased with them both) of interpreting `Eisa's sleeping in the Ayah as his death, it is not an authentic narration because its Sanad (chain of narrations) is disconnected. It is reported by `Aly ibn Abu Talhah from Ibn `Abbas. However, `Aly did not hear from or see Ibn `Abbas. Also what it is reported from Wahb ibn Munabbih Al-Yamany of interpreting `Eisa's sleeping as his death, is not an authentic narration. Because it is reported by Muhammad ibn Is-haq from unspecified narrators from Wahb ibn Munabbih and Ibn Is-haq is Mudallis (a narrator who provides misleading information about his shaykh or the chain of narration). Besides, the chain of narrators include an unknown narrator. This interpretation is no more than a possible meaning of Mutawafik which is interpreted differently. It is interpreted as Allah took `Eisa from earth with his body and soul then raised him to Him alive. It is also interpreted as Allah made `Eisa sleep, raised him and that `Eisa will die after his descent at the end of time. The word "and" in the Ayah "I will make you sleep and raise you..." does not mean sleeping and raising will happen in order. In fact, it only means both of them will happen to one person. Usually when we have different views on an Ayah, we opt for the view which agrees with the surface meanings of other evidences, to reconcile between evidences and to accept the Muhkam (clearly decided Qur'anic verses) and refuse the Mutashabih (Qur'anic verses whose meanings are not clear or not completely agreed upon). This is the habit of firmly grounded scholars not those in whose hearts there is deviation (from the Truth). The latter follow the Ayahs that are not entirely clear, seeking Fitnah (polytheism and trials, etc.), and seeking their hidden meanings. May Allah protect us from them.

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The ninth Ayah is the saying of Allah (Exalted be He): ﴾And I was a witness over them while I dwelt amongst them, but when You took me up, You were the Watcher over them﴿

A: Taking this Ayah as evidence of the death of `Eisa (peace be upon him) before being raised to heaven or before his descent at the end of time, is based on interpreting `Eisa's sleeping as death. We mentioned this when speaking about the eighth Ayah. We also mentioned that this interpretation is wrong and contrary to the interpretation of the Salaf (righteous predecessors) who combine the authentic evidences from the Qur'an and the Sunnah.

The tenth Ayah is the saying of Allah (Exalted be He): ﴾And He has made me blessed wheresoever I be, and has enjoined on me Salât (prayer), and Zakât, as long as I live.﴿

A: In this Ayah Allah (Exalted be He) reports the speech of `Eisa (peace be upon him) while he was in the cradle. This explains that Allah enjoined `Eisa to devote Salah (prayer), Zakah (obligatory charity) to Allah as long as he is alive. It is not about `Eisa's life span or when he will die. The previous evidences indicate this meaning. General religious texts should be reconciled with detailed religious texts. Evidences should not be used out of context. We should not seek the Mutashabih (Qur'anic verses whose meanings are not clear or not completely agreed upon). All these evidences are from Allah and they explain and bear one another out.

The eleventh Ayah is the saying of Allah (Exalted be He): ﴾"And Salâm (peace) be upon me the day I was born, and the day I die, and the day I shall be raised alive!"﴿

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A: Like the previous Ayah, this Ayah confirms that Allah will grant `Eisa peace and safety in all cases. It does not speak about his life span or the time when he will die. So, it is incumbent upon us to refer to the other texts which explain this as mentioned previously.

The twelfth Ayah is the saying of Allah (Exalted be He): ﴾Those whom they (Al-Mushrikûn) invoke besides Allâh have not created anything, but are themselves created.﴿ ﴾(They are) dead, not alive﴿

A: Allah revealed this Ayah to refute the belief of those who worship people other than Him, such as angels, `Uzair, `Eisa, Lat, `Uzza, and Manat. This Ayah explains that these beings cannot create anything even a small insect. In fact, they are all creatures whose Lord is Allah. They die and do not live eternally. But the other evidences indicate that `Eisa (peace be upon him) is alive. He will descend one day to judge among people according to the Islamic Shari`ah brought by Muhammad (peace be upon him) and then he will die.

The thirteenth Ayah is the saying of Allah (Exalted be He): ﴾Say (O Muslims), "We believe in Allâh and that which has been sent down to us and that which has been sent down to Ibrâhîm (Abraham), Ismâ'îl (Ishmael), Ishâq (Isaac), Ya'qûb (Jacob), and to Al-Asbât [the offspring of the twelve sons of Ya'qûb (Jacob)], and that which has been given to Mûsâ (Moses) and 'Isâ (Jesus), and that which has been given to the Prophets from their Lord. We make no distinction between any of them, and to Him we have submitted (in Islâm)."﴿

A: In this Ayah, Allah commands mankind to believe in all the prophets,

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and all that has been revealed to them. Allah (Exalted be He) explains that He does not make any distinction between the necessity of believing in all prophets and all that has been revealed to them. Also this Ayah is a refutation of the sayings of the Jews and the Christians who said: "Be Jews or Christians [so] you will be guided". Allah refutes their sayings by addressing the Prophet Muhammad (peace be upon him) saying: ﴿Say (to them O Muhammad صلى الله عليه وسلم), "Nay, (we follow) only the religion of Ibrâhîm (Abraham), Hanîfa [Islâmic Monotheism, i.e. to worship none but Allâh (Alone)], and he was not of Al-Mushrikûn (those who worshipped others along with Allâh - see V.2:105)."﴾ This means that Allah does not make distinction between prophets in matters of life and death as the context of the Ayahs does not imply this. In fact, the Ayahs confirm what we have mentioned. Besides, the Messengers did not call people to otherwise. To suggest that the Ayah means otherwise is twisting the meaning of the Ayah. Even if we say that the meaning of this Ayah: ﴿We make no distinction between any of them﴾ is general and applies to the life and death of prophets, hard evidences in reality and religious texts explain that there is difference between prophets in their lives and deaths, the time and place of their lives and deaths, the span of their lives, and so on. Therefore, `Eisa's life span, the place where he lived, and his death are one of the issues in which Allah made him distinct compared to his brother prophets according to previous texts.

The fourteenth Ayah is the saying of Allah (Exalted be He): ﴿That was a nation who has passed away. They shall receive the reward of what they earned and you of what you earn. And you will not be asked of what they used to do.﴾

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A: This Ayah means that every human being will be judged according to his deeds not others' deeds and that other people will not be held responsible for his deeds as Allah (Exalted be He) says: ﴿Every person is a pledge for that which he has earned.﴾ and: ﴿and no bearer of burdens shall bear the burden of another.﴾ So, a human has to do their best in doing good deeds and avoiding evil ones. In addition, they should not depend on others to boast about them or to be safe from torture in Doomsday whether by drawing closer to them or glorifying them in life.

Even if `Eisa (peace be upon him) is one of the past nations, he is distinct in being raised to heaven and staying alive then descending at the end of time, according to evidences from the Qur'an and Sunnah as we mentioned previously. One of the basic principles in Islamic Shari`ah is that particular texts limit general texts and this applies to these texts at hand.

The fifteenth Ayah is the saying of Allah (Exalted be He): ﴿For surely; they killed him not [i.e. 'Isâ (Jesus), son of Maryam (Mary) عليهما السلام]:﴾ ﴿But Allâh raised him ['Isâ (Jesus)] up (with his body and soul) unto Himself (and he عليه السلام is in the heavens). And Allâh is Ever All-Powerful, All-Wise.﴾

The sixteenth Ayah is the saying of Allah (Exalted be He): ﴿And there is none of the people of the Scripture (Jews and Christians) but must believe in him ['Isâ (Jesus), son of Maryam (Mary), as only a Messenger of Allâh and a human being] before his ['Isâ (Jesus) عليه السلام) or a Jew's or a Christian's] death (at the time of the appearance of the angel of death). And on the Day of Resurrection, he ['Isâ (Jesus)] will be a witness against them.﴾

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A: We have spoken about these two Ayahs previously when we discussed the first, second, third and fourth Ayahs. Generally, to conform their claim that `Eisa (peace be upon him) is dead and buried, the Qadianis depend on the following: 1- General Ayahs where the general meaning is limited by particular Ayahs and Hadiths that confirm Eisa's being raised alive to heaven and staying alive there till he descends at the end of time to judge among people according to the law of the Qur'an. The Qadianis accept the general meaning of Ayahs even if this meaning is limited by other evidences, and this is totally wrong. This contradicts the rules and basic Islamic principles. 2- General Ayahs explained by other religious texts that must be considered. However, the Qadianis accept these Ayah's general meaning just to confirm the false views they hold regardless of Muhkam (clearly decided Qur'anic verses, mostly concerning legal rulings) that explain them. This is the habit of those in whose hearts there is deviation (from the Truth) and hypocrisy and those who follow only evidences that are not entirely clear from the Qur'an and Sunnah, seeking Fitnah (polytheism and trials, etc.), and seeking their hidden meanings that confirm their own purposes. 3- Sayings which are falsely ascribed to the Salaf (righteous predecessors). We explained this when discussing the eighth Ayah which reads: ﴾And (remember) when Allâh said: "O 'Isâ (Jesus)! I will take you and raise you to Myself﴿

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Those Qadianis prefer these sayings as they confirm their own false views. Through these sayings, they delude ignorant people. They do not examine the Isnad (chain of narration) of these sayings either out of their ignorance or out of a desire to misrepresent and deceive people and spread false views. Their goal is only to spread Fitnah (polytheism and trials, etc.) as Allah (Exalted be He) says: ﴾It is He Who has sent down to you (Muhammad صلى الله عليه وسلم) the Book (this Qur'ân). In it are Verses that are entirely clear, they are the foundations of the Book [and those are the Verses of Al-Ahkâm (commandments), Al-Fara'id (obligatory duties) and Al-Hudud (legal laws for the punishment of thieves, adulterers)]; and others not entirely clear. So as for those in whose hearts there is a deviation (from the truth) they follow that which is not entirely clear thereof, seeking Al-Fitnah (polytheism and trials), and seeking for its hidden meanings, but none knows its hidden meanings save Allâh. And those who are firmly grounded in knowledge say: "We believe in it; the whole of it (clear and unclear Verses) are from our Lord." And none receive admonition except men of understanding. (Tafsir At-Tabarî).﴿ Also Al-Bukhari and others narrated on the authority of `Aishah (may Allah be pleased with her) that she said: ﴾Allah's Messenger (peace be upon him) recited the Ayah: ﴾It is He Who has sent down to you (Muhammad صلى الله عليه وسلم) the Book (this Qur'ân). In it are Verses that are entirely clear, they are the foundations of the Book [and those are the Verses of Al-Ahkâm (commandments), Al-Fara'id (obligatory duties) and Al-Hudud (legal laws for the punishment of thieves, adulterers)]; and others not entirely clear. So as for those in whose hearts there is a deviation (from the truth) they follow that which is not entirely clear thereof, seeking Al-Fitnah (polytheism and trials), and seeking for its hidden meanings, but none knows its hidden meanings save Allâh.﴿ till Allah's saying: ﴾men of understanding﴿ Then she said that Allah's Messenger (peace be upon him) said: If you see those who follow thereof that is not entirely clear, then they are those whom Allah has named [as having deviation (from the Truth)]. So, beware of them.﴿ From all this it becomes clear to the person asking these questions that he should refer to the previously explained Ayahs to understand the rest of the similar Ayahs.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and 'Ifta

Member	Member	Deputy Chairman	Chairman

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Fatwa no. 2741

Q 1: I want to know the ruling on an Imam (the one who leads congregational Prayer) of a Masjid Jami' (a large mosque wherein Jumu'ah [Friday] Prayers are held) who forgot to deliver the second Friday Khutbah (sermon). He did not remember nor did any of the Ma'mums (persons being led by an Imam in Prayer) remind him until people left the Masjid. However, in the Khutbah of the next Friday he delivered a second Khutbah. What should he do? Or what is required from him?

2- There are two Hadiths concerning the descent of 'Isa (Jesus, peace be upon him) reported on the authority of Abu Hurayrah (may Allah be pleased with him) who said that he heard the Messenger of Allah (peace be upon him) saying: ﴾The son of Maryam (Mary) is about to descend among you as a just ruler.﴿ **Also, it is reported on the authority of Ka'b Al-Ahbar that the Prophet (peace be upon him) said:** ﴾How can an Ummah (nation) perish, having me in its first age and 'Isa (Jesus) in its last (age)?﴿ **Also, it is reported on the authority of 'Imarah ibn Ghuzziyyah from Muhammad ibn 'Abdullah ibn 'Amr ibn 'Uthman that Fatimah bint Husayn ibn 'Ali told him that Fatimah, the daughter of the Messenger of Allah (peace be upon him), said:** ﴾The Messenger of Allah (peace be upon him) entered while I was with **'Aishah** and he told me something secretly, so I wept. Then, he told me another thing secretly, so I laughed. **'Aishah** asked me about that. I said, 'You have hurried in asking about that? I would not inform you of a secret of the Messenger of Allah.' Upon that, she left me. After the death of the Messenger of Allah (peace be upon him) **'Aishah** asked Fatimah and she replied, 'Yes, he said to me confidentially: Jibril (Gabriel) used to recite the whole Qur'an with me once every year but he recited it twice this year. Moreover, there is not a Prophet but his age would be half the age of the Prophet who preceded him. The age of my brother, 'Isa, was one hundred and twenty years and I am now sixty years old and I think that I am going to die this year.'﴿ **Dear respected Shaykh, please illustrate these Hadiths which we are perplexed about.**

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Are they authentically reported from the Prophet (peace be upon him)? Will 'Isa's descent be in the manner claimed by Ahmadiyyah or not?

A: First, the majority of scholars are of the opinion that the Khutbah is a condition of the validity of Jumu'ah (Friday) Prayer based on Allah's Saying: ﴾come to the remembrance of Allâh [Jumu'ah religious talk (Khutbah) and Salât (prayer)]﴿ Scholars said that "remembrance of Allah" in the Ayah (Qur'anic verse) refers to the Khutbah and consequently it is obligatory to go to it. In addition, the Prophet (peace be upon him) performed it along with Jumu'ah Prayer. He (peace be upon him) said: ﴾Pray as you have seen me praying.﴿ Accordingly, it is obligatory to offer it along with Jumu'ah Prayer as done by the Prophet (peace be upon him).

Some scholars including Al-Hasan and Ibn Al-Magshun maintained that the Khutbah is not a condition of the validity of Jumu'ah Prayer, because it is not meant by "remembrance of Allah" mentioned in the Ayah and it is not a form of Salah. Consequently, according to them, Khutbah is not required by the Ayah or the Hadith, but it is merely an act the Prophet (peace be upon him) persisted in doing. Therefore, it is an act of Sunnah and Jumu'ah is not nullified by omitting it.

However, some of the scholars who maintained that the Khutbah is obligatory did not include the second Khutbah in this ruling. Among them is Malik, Al-Awza'y, Ishaq, Abu Thawr, Ibn Al-Mundhir and As-hab-ul-Ra'y (scholars, especially the Hanafys, who exercised personal reasoning to reach judgments in the absence of clear texts). For them it is sufficient to deliver one Khutbah. Seeing as there is a difference among the scholars concerning delivering Jumu'ah Khutbah, apart from the great difference concerning the second Khubah, your Jumu'ah Prayer while forgetting the second Khutbah is valid according to many Imams of Fiqh (Islamic jurisprudence). It is obligatory on the Ma'mums to remind the Imam at once if he forgets the second Khutbah before commencing Salah. It is expected from anyone who is aware of the Sunnah of the Prophet that he should not leave the Khutbah in general except out of forgetfulness.

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Secondly, it is authentically reported on the authority of 'Urwah from 'Aishah (may Allah be pleased with her) that she said: (The Prophet (peace be upon him) called Fatimah (may Allah be pleased with her) during his fatal illness and told her something secretly and she wept. Then he called her again and told her something secretly and she laughed. When we asked her about that, she said, 'The Prophet (peace be upon him) first told me secretly that he would die in the course of the illness during which he died, so I wept. Then he told me secretly that I would be the first of his family to follow him, so I laughed.') (Related by Al-Bukhari and Muslim) Also, it is authentically reported on the authority of Masrwq from 'Aishah (may Allah be pleased with her) who said: (Once Fatimah came walking and her gait resembled that of the Prophet (peace be upon him). The Prophet (peace be upon him) said, 'Welcome, O my daughter!' Then he made her sit on his right or on his left side, and then he told her a secret and she started weeping. I asked her, 'Why are you weeping?' He again told her a secret and she started laughing. I said, 'I never saw happiness so close to sadness as I have just seen today.' I asked her what the Prophet (peace be upon him) had told her. She said, 'I would never disclose the secret of the Messenger of Allah (peace be upon him).' When the Prophet (peace be upon him) died, I asked her about it. She replied, 'He (peace be upon him) confided in me, saying: Every year Jibril (Gabriel) used to recite the Qur'an with me one time every year, but this year he has done so twice. I think this portends my death, and you will be the first of my family to follow me.' So I wept. Then he said, 'Do you not like to be the mistress of all the ladies of Paradise (or the mistress of all the lady believers)?' So I laughed because of that.) (Related by Al-Bukhari and Muslim)

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Further, it is reported on the authority of 'Aishah bint Talhah from 'Aishah, the Mother of the Believers (may Allah be pleased with her), that she said: (I have never seen anyone more like the Messenger of Allah (peace be upon him) in good appearance, manners and uprightness, in her way of standing and sitting, than Fatimah, the daughter of the Messenger of Allah (peace be upon him).' 'Aishah said, 'When she came to visit the Prophet (peace be upon him), he would get up to (welcome) her, kiss her and make her sit where he was sitting; and when the Prophet (peace be upon him) went to visit her, she would get up to (welcome) him, kiss him, and make him sit where she was sitting. When the Prophet (peace be upon him) fell ill, Fatimah entered, came hurriedly to him and kissed him. Then, she raised her head and wept. Again she hurriedly bent over him, then raised her head and laughed. I said, 'I thought she was the wisest of us but she is like other women.' When the Messenger of Allah (peace be upon him) died I said to her, 'Do you remember when you came hurriedly to the Prophet (peace be upon him), then you raised your head and wept. After that you came to him and raised your head and laughed. What made you do so?' She (Fatimah) said, 'I would then disclose his secret. He (peace be upon him) told me that he was going to die in the course of his illness. Therefore, I wept. Then he told me that I am the first of his family to follow him. Upon that I laughed.'❫ (Related by Al-Tirmidhy and other scholars) There are other Hadiths reported with regard to the death of the Prophet (peace be upon him) through other chains of narration on the authority of 'Aishah and other Sahabah (Companions of the Prophet).

As for the Hadith you mentioned, it is reported on the authority of 'Imarah ibn Ghuzziyyah from Muhammad ibn 'Abdullah ibn 'Amr ibn 'Uthman from his mother Fatimah bint Husayn ibn 'Ali

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from Fatimah Al-Zahra' (may Allah be pleased with her) and it is not Sahih (authentic). This is because the narration of Fatimah bint Husayn from her grandmother Fatima Al-Zahra' is a Mursal narration (a Hadith with no Companion of the Prophet in the chain of narration). In addition, scholar differed concerning validation and invalidation of the narrations of Muhammad ibn 'Abdullah ibn 'Amr. Al-Haythamy mentioned in "Majma' Al-Zawa'id" on the authority of 'Aishah that she used to say: ❪The Messenger of Allah (peace be upon him) said to Fatimah in his illness in the course of which he died: 'Jibril (Gabriel) used to recite the whole Qur'an with me once every year but he recited it twice this year.' And he (peace be upon him) told her that he (Jibril) informed him that every Prophet would live for half the age of the Prophet who preceded him. He told her that 'Isa, son of Maryam, lived for one hundred and twenty years: 'I think that I am going to die at the end of the sixtieth year.' This made her weep.❫ Al-Haythamy then said, "The Hadith is reported by Al-Tabarany with a weak Isnad (chain of narration) and also Al-Bazzar reported a part of it and there is some weakness in the narrators of Al-Bazzar."

By this the perplexity is removed because the addition with regards to the age of 'Isa is refuted.

Thirdly, the issues of 'Isa's being raised up to heaven alive with his body and soul, his descent at the end of time, his being a rightful judge and that he breaks the cross and kills the pig, etc., all of this is stated by Hadiths but he has not descended until now. Qadiani Ahmadiyyah claimed things about 'Isa (peace be upon him)

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but all of them are falsehood and slander.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa No. 2982

Q: There are authentic Hadith regarding the return of Prophet `Eisa (peace be upon him). Are these Hadith ranked as Hadith-ul-Ahad (Hadith which at some point in the chain has only a single narrator)? Is there explicit text in the Qur'an about the return of `Eisa, the Son of Maryam, (peace be upon him)? If he comes back, will he be a prophet or a messenger? I appreciate it if you recommend some useful books to provide further details on this issue.

A: First of all, there are authentic Hadith confirming the descent of Prophet `Eisa, the Son of Maryam, (peace be upon him) who was raised to heaven alive. Regardless of being Hadith-ul-Ahad or Hadith Mutawatir (a Hadith reported by a significant number of narrators throughout the chain of narration, whose agreement upon a lie is impossible), there is nothing wrong with taking them as evidence.

Secondly, there are Qur'anic texts indicating that `Eisa was raised to heaven alive and that he will come down as a prophet and a messenger because he was a prophet before his ascent. However, he will not call to his Shari`ah; rather, he will call to the Islamic principles conveyed by all the prophets and messengers and to the branches conveyed by the Seal of

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the Messengers, Muhammad (peace be upon him). Thus, there will not be a new message or prophecy that abrogates the last message of Prophet Muhammad (peace be upon him).

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

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Fatwa No. 4745

Q: Is the prophet 'Eisa (peace be upon him) still alive until now? Did he die as other prophets? What motivates me to ask this question is that one of the scholars in Kenya issued a Fatwa that says that 'Eisa (peace be upon him) died as the rest of all prophets. He has also mentioned many proofs such as Surah Al-'Imran: 144 and Surah Al-Anbiya': 34. He also used as evidence Sahih Al-Bukhari: vol. 3, p. 79 concerning the exegesis of Allah's saying: ﴿I will take you﴾ **The Mufti (Islamic scholar qualified to issue legal opinions) also said that this is the opinion of Imam Malik (may Allah be Merciful with him) in his book Majma' Al-Bihar Al-Anwar. He also referred to the book Nazharat Fi Al-Qur'an, by Muhammad Al-Ghazaly, p.37-44. The Mufti said that the Qur'an denies only**

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the murder and the crucifixion of 'Eisa. Moreover, Qadianism also adhered to this Fatwa from the time it was issued as it was the case in Kenya and its neighboring counties. Furthermore, I am worried about this Fatwa because I believe that 'Eisa is still alive and that he will descend at the end of the time. Guide me to the truth! May Allah reward you well!

A: Proofs from the Qur'an and the Sunnah confirm that 'Eisa (peace be upon him) was not murdered or crucified, and did not die as well. He is still alive until the present time. Allah has raised him to the heavens. He will descend at the end of the time to break the cross, kill swine, and call people to the truth. People, even Jews and Christains, will believe in him when he descends. Allah (Exalted be He) says: ﴿but they killed him not, nor crucified him, but it appeared so to them [the resemblance of 'Isâ (Jesus) was put over another man (and they killed that man)]﴾ to ﴿But Allâh raised him ['Isâ (Jesus)] up (with his body and soul) unto Himself (and he عليه السلام is in the heavens). And Allâh is Ever All-Powerful, All-Wise.﴾ ﴿And there is none of the people of the Scripture (Jews and Christians) but must believe in him ['Isâ (Jesus), son of Maryam (Mary), as only a Messenger of Allâh and a human being] before his ['Isâ (Jesus) عليه السلام) or a Jew's or a Christian's] death (at the time of the appearance of the angel of death). And on the Day of Resurrection, he ['Isâ (Jesus)] will be a witness against them.﴾

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and 'Ifta

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

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Fatwa no. 6263

Q: I am a Muslim girl who believes that Allah saved `Eisa (Jesus, peace be upon him) from crucifixion and raised him up to Him casting the likeness of Jesus on one of his disciples who was then crucified instead. I also believe that `Eisa will return once again before the Day of Resurrection to kill the Antichrist. A few days ago, I read a book entitled, 'Comparative Religion and Orientalism', by Ahmad Shalaby, a professor of Islamic History, Cairo University. The book states that `Eisa was not lifted up to the Heavens, instead, he disappeared from the sight of his enemies, died, and was buried like any ordinary person. The professor added, 'the Hadith referring to the descent of `Eisa (peace be upon him) to kill Al-Masih Ad-Dajjal at the end of time, are Hadith-ul-Ahad (a Hadith which at some point in the chain has only a single narrator) which is not accepted in matters of `Aqidah.

I was shocked when I read that this is the opinion of some of our great scholars such as, Shaykh Al-Maraghy, Shaykh Shaltut, Sayyid Qutb, and others. I am confused. What is the meaning of 'Hadith-ul-Ahad'? Are they not accepted - as stated by the professor - in matters of `Aqidah even if they were reported in the Two Sahih Books of Al-Bukhari and Muslim?

What is the Islamic `Aqidah concerning the Messiah (peace be upon him)? I would like to thank you for your efforts in serving Da`wah (calling to Islam)

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A: First: Hadith is divided into Hadith Mutawatir and Hadith-ul-Ahad. Hadith Mutawatir is a hadith reported by a significant number of narrators throughout the chain of narration whose agreement upon a lie is impossible. The narrators must base their narration on sense perception, i.e. something heard or seen. Hadith-ul-Ahad is that which lacks any of these conditions. Hadith Mutawatir acts as a proof in matters related to `Aqidah and subsidiary matters exactly like the Qur'an. According to the majority of scholars, Hadith-ul-Ahad acts as a proof in subsidiary matters. Likewise, according to the preponderant view among the scholars, it is reliable in matters related to `Aqidah. Moreover, whoever maintains that it is not reliable in doctrinal matters has fallen into a contradiction when citing this very category of Hadiths in support of their doctrinal and principal matters. They have even resorted to a weak narration to back their opinions.

Second: According to the doctrine of the Salaf whom the Prophet (peace be upon him) described as the best generation, `Eisa (peace be upon him) was not killed or crucified, nor did he die. On the contrary, Allah raised him body and soul into heaven. He will descend at the end of time, and will break the cross, kill the swine, and call people to believe in the Message of Muhammad (peace be upon him). They will all believe in him, even the Jews and the Christians as indicated in the Qur'an and the authentic Sunnah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 6426

Q: Is it a necessity to believe in the following matters in Islam or not:

1. The body of `Eisa (Jesus), the son of Maryam (Mary), (peace be upon him) was raised to the heavens.

2. `Eisa ibn Maryam (peace be upon him) was born to a mother but he had no human father.

3. Jihad (fighting/striving in the Cause of Allah) in Dar-ul-Harb (enemy territory) means attacking to seize power and get non-Muslims to enter the religion of Islam?

A: It is obligatory to have belief in the following:

Firstly: `Eisa ibn Maryam (peace be upon him) was raised alive, in both body and soul, to the heavens. He is not yet dead; he was not killed by the Jews nor crucified, but it appeared so to them as it was someone to them who resembled him, so the Jews claimed that they killed and crucified him. The Christians agreed with their false claim, out of their ignorance. Allah (Exalted be He) says: ﴿Because of their breaking the covenant, and of their rejecting the Ayât (proofs, evidence, verses, lessons, signs, revelations, etc.) of Allâh, and of their killing the Prophets unjustly, and of their saying: "Our hearts are wrapped (with coverings, i.e. we do not understand what the Messengers say)" - nay, Allâh has set a seal upon their hearts because of their disbelief, so they believe not but a little.﴾ ﴿And because of their (Jews) disbelief and uttering against Maryam (Mary عليهما السلام) a grave false charge (that she has committed illegal sexual intercourse);﴾ ﴿And because of their saying (in boast), "We killed Messiah 'Isâ (Jesus), son of Maryam (Mary), the Messenger of Allâh," - but they killed him not, nor crucified him, but it appeared so to them [the resemblance of 'Isâ (Jesus) was put over another man (and they killed that man)], and those who differ therein are full of doubts. They have no (certain) knowledge, they follow nothing but conjecture. For surely; they killed him not [i.e. 'Isâ (Jesus), son of Maryam (Mary) عليهما السلام]:﴾ ﴿But Allâh raised him ['Isâ (Jesus)] up (with his body and soul) unto Himself (and he عليه السلام is in the heavens). And Allâh is Ever All-Powerful, All-Wise.﴾

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Secondly: `Eisa ibn Maryam is not Allah's son nor did he have a human father, or any other. Allah commanded His Angel Messenger, Jibril (Gabriel, peace be upon him) to breathe His Ruh into Maryam, and she became pregnant with `Eisa (peace be upon him). Allah (Exalted be He) says: ﴿And mention in the Book (the Qur'ân, O Muhammad صلى الله عليه وسلم the story of) Maryam (Mary), when she withdrew in seclusion from her family to a place facing east.﴾ **Thirdly:** Allah (Exalted be He) made Jihad lawful to spread Islam, to eliminate the obstacles to Da`wah (calling to Islam), and to deter anyone who may want to assault or cause harm to the Du`ah (callers to Allah). It was to remove Fitnah (sedition) and enable security and peace to prevail, the Word of Allah to be supreme, Kufr (disbelief) to be the inferior, and people to enter in Allah's Din (religion, Islam) in crowds. Allah (Exalted be He) says: ﴿And fight them until there is no more Fitnah (disbelief and polytheism, i.e. worshipping others besides Allâh) and the religion (worship) will all be for Allâh Alone [in the whole of the world]. But if they cease (worshipping others besides Allâh), then certainly, Allâh is All-Seer of what they do.﴾ and: ﴿and fight against the Mushrikûn (polytheists, pagans, idolaters, disbelievers in the Oneness of Allâh) collectively as they fight against you collectively. But know that Allâh is with those who are Al-Muttaqûn (the pious).﴾ He (Exalted be He) also says: ﴿He it is Who has sent His Messenger (Muhammad صلى الله عليه وسلم) with guidance and the religion of truth (Islâm), that He may make it (Islâm) superior to all religions. And All-Sufficient is Allâh as a Witness.﴾

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From this it can be seen that Jihad was legislated to take people out of the darkness into the light and let them accept Islam in crowds. It was also to remove Fitnah and protect Islam.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 11419

Q: A friend of mine sent me a pamphlet and I have enclosed a copy of it. Would you please answer the following questions:

The preacher that was mentioned says that the Qur'an clearly refers to the Injil (Gospel) and the Christians. In the Qur'an, it is mentioned that the Injil includes guidance and light (Surah Al-Ma'idah, 5:46); that the Injil is a guidance for all mankind (Surah Al `Imran, 3:34); that the Jews and the Christians read Divine Books (Surah Al-Baqarah, 2:113); that Christians should be judged according to the Injil (Surah Al-Ma'idah, 5:47); and that if Muhammad has any doubts regarding the Qur'an, he should refer to the People of the Book

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(the Jews and the Christians) (Surah Yunus, 10:95). It is never mentioned in the Qur'an that the Injil had been distorted or that it is not trustworthy. If the Injil had been distorted, as many Muslims claim, it would not have been mentioned in the Qur'an that the Christians are People of the Book and that they read a Divine Book. If the Injil had been distorted or lifted to the heaven, as many Muslims claim, the Qur'an would not have advised the Christians to refer to the Injil as a judge, as it would not make sense for the Qur'an to tell the Christians to refer to an Injil that was distorted or lifted to the heaven. If the Injil had been distorted, the Qur'an would not have advised Muhammad to refer to the People of the Book. Did Muhammad ever have any doubts concerning the Qur'an?

A: The Qur'an clearly refers to the Injil and the Christians, and mentions that the Injil includes guidance and light, and that it was revealed as a guidance for all humans (Surah Al `Imran, 3: 34).

Allah mentions the Injil in the Qur'an and asks its people to judge according to what was revealed by Allah in it, to believe in the good news Allah sent of the mission of Muhammad (peace be upon him), and the obligation of believing in it. Allah even took a strong covenant from every prophet to believe in all the Messengers that He sent after him. It was therefore made obligatory on `Eisa (Jesus, peace be upon him) and his Ummah (nation) to believe in Muhammad (peace be upon him) when he was sent, as his Message was general, for all people, as Allah says: ﴿And We have sent down to you (O Muhammad صلى الله عليه وسلم) the Book (this Qur'ân) in truth, confirming the Scripture that came before it and Muhaymin (trustworthy in highness and a witness) over it (old Scriptures). So judge among them by what Allâh has revealed, and follow not their vain desires﴾ (Surah Al-Ma'idah, 5:48)

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Allah tells us that He revealed the Qur'an to confirm the previous Divine Books and prevail over them; it confirms what Allah wants to confirm and abrogates what He wants to abrogate. Allah praises those who believed in it from the People of the Book, whether they were Jews or Christians, and He censures those who did not believe in it, broke the covenant, and disobeyed the commands of their Lord. Allah says: ﴿And had the people of the Scripture (Jews and Christians) believed, it would have been better for them; among them are some who have faith, but most of them are Al-Fâsiqûn (disobedient to Allâh and rebellious against Allâh's Command).﴾ ﴿They will do you no harm, barring a trifling annoyance; and if they fight against you, they will show you their backs, and they will not be helped.﴿ (Surah Al `Imran, 3:110-111), until He says: ﴾Not all of them are alike; a party of the people of the Scripture stand for the right, they recite the Verses of Allâh during the hours of the night, prostrating themselves in prayer.﴿ ﴾They believe in Allâh and the Last Day; they enjoin Al-Ma'rûf (Islâmic Monotheism, and following Prophet Muhammad صلى الله عليه وسلم) and forbid Al-Munkar (polytheism, disbelief and opposing Prophet Muhammad صلى الله عليه وسلم); and they hasten in (all) good works; and they are among the righteous.﴿ ﴾And whatever good they do, nothing will be rejected of them; for Allâh knows well those who are Al-Muttaqûn (the pious - See V.2:2).﴿ (Surah Al `Imran, 3:113-115) Allah (Exalted be He) also says: ﴾and you will find the nearest in love to the believers (Muslims) those who say: "We are Christians." That is because amongst them are priests and monks, and they are not proud.﴿ ﴾And when they (who call themselves Christians) listen to what has been sent down to the Messenger (Muhammad صلى الله عليه وسلم), you see their eyes overflowing with tears because of the truth they have recognised. They say: "Our Lord! We believe; so write us down among the witnesses.﴿ ﴾"And why should we not believe in Allâh and in that which has come to us of the truth (Islâmic Monotheism)? And we wish that our Lord will admit us (in Paradise on the Day of Resurrection) along with the righteous people (Prophet Muhammad صلى الله عليه وسلم and his Companions رضي الله عنهم)."﴿ ﴾So because of what they said, Allâh rewarded them Gardens under which rivers flow (in Paradise), they will abide therein forever. Such is the reward of Al-Muhsinûn (the good-doers).﴿ (Surah Al-Ma'idah, 5:82-85)

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Allah (Exalted be He) also says: ﴾Fight against those who (1) believe not in Allâh, (2) nor in the Last Day, (3) nor forbid that which has been forbidden by Allâh and His Messenger Muhammad (صلى الله عليه وسلم) (4) and those who acknowledge not the religion of truth (i.e. Islâm) among the people of the Scripture (Jews and Christians), until they pay the Jizyah with willing submission, and feel themselves subdued.﴿ (Surah Al-Tawbah, 9:29), until He says: ﴾They (Jews and Christians) took their rabbis and their monks to be their lords besides Allâh (by obeying them in things which they made lawful or unlawful according to their own desires without being ordered by Allâh), and (they also took as their Lord) Messiah, son of Maryam (Mary), while they (Jews and Christians) were commanded [in the Taurât (Torah) and the Injeel (Gospel)] to worship none but One Ilâh (God - Allâh) Lâ ilâha illa Huwa (none has the right to be worshipped but He). Praise and glory be to Him (far above is He) from having the partners they associate (with Him)."﴿ (Surah Al-Tawbah, 9:31) This is in addition to other Ayahs (Qur'anic verses) that were revealed praising those who believed in Prophet Muhammad (peace be upon him) and censuring those who disbelieved in him.

The Injil that Allah (Exalted be He) revealed to `Isa (peace be upon him), was the one in which there was the good news of the Message of Muhammad (peace be upon him). The Christians do not believe in him, however, you looked for evidence in the Qur'an, which was revealed to him by Allah, and still believed the claims made by the Jews that they crucified `Eisa ibn Maryam and killed him. You claim that this was written in the Injil, so Allah declares you to be liars, as He did the Jews by saying in the Qur'an: ﴾And because of their saying (in boast), "We killed Messiah 'Isâ (Jesus), son of Maryam (Mary), the Messenger of Allâh," - but they killed him not, nor crucified him, but it appeared so to them [the resemblance of 'Isâ (Jesus) was put over another man (and they killed that man)]﴿ (Surah Al-Nisa', 4:157) You claim that `Eisa ibn Maryam is the son of Allah (may He be Exalted from having children) and He declares you to be Kafirs (disbelievers) when He says:

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﴾Surely, in disbelief are they who say that Allâh is the Messiah, son of Maryam (Mary).﴿ (Surah Al-Ma'idah, 5:17) You also claimed that he is a deity with Allah, and so He declares you to be Kafirs when He says: ﴾Surely, disbelievers are those who said: "Allâh is the third of the three (in a Trinity)." But there is no Ilâh (god) (none who has the right to be worshipped) but One Ilâh (God -Allâh). And if they cease not from what they say, verily, a painful torment will befall on the disbelievers among them.﴿ (Surah Al-Ma'idah, 5:73) You claimed that eating pork is Halal (lawful), and you worshipped Allah through monasticism, although this was not mentioned in the Injil; this is a religion, other than that which Allah revealed or declared lawful. After these claims and others that you fabricated, you claim that the Injil has not been distorted, that you have not hidden or added anything to it, and then you try to use the Qur'an to prove your claims and innovations. In doing so, you pay attention to the Mutashabihat (Qur'anic verses whose meanings are not clear or not completely agreed upon) and you avoid the clear Ayahs, seeking to create Fitnah (trouble), twisting their words, and defaming the Din (religion). Allah says: ﴾O people of the Scripture (Jews and Christians)! Now has come to you Our Messenger (Muhammad صلى الله عليه وسلم) explaining to you much of that which you used to hide from the Scripture and pass over (i.e. leaving out without explaining) much.﴿ (Surah Al-Ma'idah, 5:15), until the last Ayah in which Allah says: ﴾O people of the Scripture (Jews and Christians)! Now has come to you Our Messenger (Muhammad صلى الله عليه وسلم) making (things) clear unto you, after a break in (the series of) Messengers, lest you say: "There came unto us no bringer of glad tidings and no warner."﴿ (Surah Al-Ma'idah, 5:19) Allah also says: ﴾O people of the Scripture (Christians)! Do not exceed the limits in your religion﴿ (Surah Al-Nisa', 4:171), until He says: ﴾The Messiah will never be proud to reject to be a slave to Allâh﴿ (Surah Al-Nisa', 4:172). If you do not do this, you will be

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among those about whom Allah says: ﴾Verily, those who disbelieve in Allâh and His Messengers and wish to make distinction between Allâh and His Messengers (by believing in Allâh and disbelieving in His Messengers) saying, "We believe in some but reject others," and wish to adopt a way in between.﴿ ﴾They are in truth disbelievers. And We have prepared for the disbelievers a humiliating torment.﴿ (Surah Al-Nisa', 4:150-151)

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Q2: Allah says in the Qur'an that the Jews and the Christians recite the Divine Books (Surah Al-Baqarah, 2:113)

A: The question refers to the following Ayah (Qur'anic verse) in which Allah (Exalted be He) says: ﴿The Jews said that the Christians follow nothing (i.e. are not on the right religion); and the Christians said that the Jews follow nothing (i.e. are not on the right religion); though they both recite the Scripture. Like unto their word, said (the pagans) who know not. Allâh will judge between them on the Day of Resurrection about that wherein they have been differing.﴾

In this Ayah, Allah (Exalted be He) reprimands the two groups, the Jews and the Christians, due to their stubborn and aggressive refusal to believe in the last Book that had been revealed. Allah reprimands the Jews for disbelieving in the message conveyed by `Eisa (Jesus, peace be upon him) and the laws that he brought. They did that, even though they recite their Book, the Tawrah (Torah), and that includes the covenant Allah took from them to believe in `Eisa and the laws that he would bring from Allah. Allah also reprimands the Christians for disbelieving in Musa (Moses, peace be upon him), even though they recite their Book, the Injil (Gospel), and that includes confirmation of the Tawrah that was revealed to Musa, except for a small part that Allah ordered `Eisa to make lawful for them. This does not mean

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that they had to establish the distortions made to the Tawrah and the Injil or to hide what the Jews and the Christians did in concealing texts from the Books that were revealed to their prophets. Allah mentions this in the Qur'an, and He also wrote Ayahs that resemble some of their texts, to show their false claims and what they concealed from the people. All that they took out of their Books, distorted, and concealed should be brought together, so what they believed from some of the Books and disbelieved in others can be revealed. Both Books, the Tawrah and the Injil, were revealed from Allah, as was the Qur'an, and each of them confirmed the others, and all the prophets brought good news about those who would succeed them and believed in each other. It is therefore obligatory to believe in all the prophets and in all that was revealed to them from Allah (Exalted be He). Anyone who believes in some of them and disbelieves in others is a disbeliever in all of them. This is supported by the following Ayahs: ﴿Verily, those who disbelieve in Allâh and His Messengers and wish to make distinction between Allâh and His Messengers (by believing in Allâh and disbelieving in His Messengers) saying, "We believe in some but reject others," and wish to adopt a way in between.﴾ ﴿They are in truth disbelievers. And We have prepared for the disbelievers a humiliating torment.﴾ ﴿And those who believe in Allâh and His Messengers and make no distinction between any of them (Messengers), We shall give them their rewards; and Allâh is Ever Oft-Forgiving, Most Merciful.﴾ These Ayahs are general, and apply to the Jews, the Christians, and others. Allah (Exalted be He) says: ﴿O people of the Scripture (Jews and Christians)! Now has come to you Our Messenger (Muhammad صلى الله عليه وسلم) explaining to you much of that which you used to hide from the Scripture and pass over (i.e. leaving out without explaining) much. Indeed, there has come to you from Allâh a light (Prophet Muhammad صلى الله عليه وسلم) and a plain Book (this Qur'ân).﴾ ﴿Wherewith Allâh guides all those who seek His Good Pleasure to ways of peace, and He brings them out of darkness by His Will unto light and guides them to the Straight Way (Islâmic Monotheism).﴾

up to: ﴾And (remember) when Mûsâ (Moses) said to his people﴿ These Ayahs are also general and refer to the Jews and the Christians. Allah (Exalted be He) also says: ﴾Fight against those who (1) believe not in Allâh, (2) nor in the Last Day, (3) nor forbid that which has been forbidden by Allâh and His Messenger Muhammad (4) (صلى الله عليه وسلم) and those who acknowledge not the religion of truth (i.e. Islâm) among the people of the Scripture (Jews and Christians), until they pay the Jizyah with willing submission, and feel themselves subdued.﴿ up to: ﴾O you who believe! Verily, there are many of the (Jewish) rabbis and the (Christian) monks﴿ These Ayahs once again are general and apply to the Jews and the Christians also. Allah (Exalted be He) again says: ﴾Do you (faithful believers) covet that they will believe in your religion inspite of the fact that a party of them (Jewish rabbis) used to hear the Word of Allâh [the Taurât (Torah)], then they used to change it knowingly after they understood it?﴿ These Ayahs and many others, before and after them, show the scandals that were committed by the Jews. Allah (Exalted be He) also says about them: ﴾They (the Jews, Quraish pagans, idolaters) did not estimate Allâh with an estimation due to Him when they said: "Nothing did Allâh send down to any human being (by revelation)." Say (O Muhammad صلى الله عليه وسلم): "Who then sent down the Book which Mûsâ (Moses) brought, a light and a guidance to mankind which you (the Jews) have made into (separate) papersheets, disclosing (some of it) and concealing much.﴿ There are other Ayahs with similar meanings that were revealed about

the Christians that show, for example, that they concealed the glad tidings of the message of Muhammad (peace be upon him). Allah (Exalted be He) says in His Repudiation of the Christians: ﴾Surely, in disbelief are they who say that Allâh is the Messiah, son of Maryam (Mary).﴿ up to: ﴾Those among the Children of Israel who disbelieved were cursed﴿ And Allah (Exalted be He) says about the Jews and the Christians: ﴾And the people of the Scripture (Jews and Christians) differed not until after there came to them clear evidence (i.e. Prophet Muhammad صلى الله عليه وسلم and whatever was revealed to him).﴿ up to: ﴾Verily, those who disbelieve﴿ After clarifying this matter, it is not permissible to claim that the Qur'an praises the Jews or the Christians who have not believed in it after its revelation. Similarly, we cannot claim that the Qur'an praises the distorted Tawrah or the distorted Injil. False distortions are many, e.g. `Eisa as a son of and another deity with Allh, the false claim of `Eisa's crucifixion, or murder by the Jews, and their concealment of the Prophethood and mission of Muhammad. If these examples do not indicate distortion, concealment, interpolation, or reductions that have been made to their texts, what else can we call what those two groups did with Books revealed to their prophets?

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Q 3: It is mentioned in the Qur'an that the Injil (Gospel) is the book to which Christians should arbitrate according to Ayah (47) of Surah Al-Ma'idah.

A 3: The questioner here refers to the Ayah saying: ﴾Let the people of the Injeel (Gospel) judge by what Allâh has revealed therein. And whosoever does not judge by what Allâh has revealed (then) such (people) are the Fâsiqûn [the rebellious i.e. disobedient (of a lesser degree)] to Allâh.﴿ and this

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Ayah does not establish evidence to the claims of the Christians, because the subject matter here is that the Injil is the one that was revealed by Allah to `Eisa (Jesus) the son of Maryam (Mary) (peace be upon him), not the tampered one that mentions that `Eisa is the son of Allah, a god, crucified before his ascension to heaven, nor mentions glad tidings of the advent of Muhammad (peace be upon him) as a Messenger of Allah. Considering this Ayah: ﴾And We have sent down to you (O Muhammad صلى الله عليه وسلم) the Book (this Qur'ân) in truth, confirming the Scripture that came before it and Muhaymin (trustworthy in highness and a witness) over it (old Scriptures).﴿ This indicates that the preceding books of scriptures of Ibrahim (Abraham) and Musa (Moses), the Zabur (Book revealed to Prophet Dawud [David]), and the Injil and the Tawrah (Torah) should not be used in adjudication except for what has been authenticated, not abrogated by the Qur'an, for Allah's saying (may be He Exalted) in this Ayah: ﴾confirming the Scripture that came before it and Muhaymin (trustworthy in highness and a witness) over it (old Scriptures).﴿ It has also been proven in paragraphs (1 and 4) that both the Jews and the Christians have tampered with the books of their prophets. So we should understand the Ayahs together not individually, so that the meaning may be properly interpreted. However, those who seek deviation and deception whose hearts have been given to error, who are occupied with debate and dispute, do not take the context of these Ayahs into account or understand them separately, because ﴾They (the disbelievers, the Jews and the Christians) want to extinguish Allâh's Light (with which Muhammad صلى الله عليه وسلم has been sent - Islâmic Monotheism) with their mouths, but Allâh will not allow except that His Light should be perfected even though the Kâfirûn (disbelievers) hate (it).﴿

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Q 4: The Qur'an informs us that had Prophet Muhammad (peace be upon him) had any doubts regarding the Qur'an, then he was to consult the People of the Scripture among the Jews and the Christians as stated in Surah Yunus (10/95):

A 4: The questioner refers to Allah's statement, ﴿So if you (O Muhammad صلى الله عليه وسلم) are in doubt concerning that which We have revealed unto you, [i.e. that your name is written in the Taurât (Torah) and the Injeel (Gospel)], then ask those who are reading the Book [the Taurât (Torah) and the Injeel (Gospel)] before you.﴾ The Ayah lends them no support, for the conditional sentence does not necessitate the true existence of the condition. Thus, the result clause may be conditional upon an impossible condition, for example Allah stated: ﴿And that was Our Proof which We gave Ibrâhîm (Abraham) against his people. We raise whom We will in degrees. Certainly your Lord is All-Wise, All-Knowing.﴾ until His statement: ﴿This is the Guidance of Allâh with which He guides whomsoever He wills of His slaves. But if they had joined in worship others with Allâh, all that they used to do would have been of no benefit to them.﴾ Thus, Allah informs us that had the prophets associated others in worship with Allah {an impossible condition}, all their good deeds would be rendered void. Indeed, they all died Muslims, and were all infallible. It is due to their infallibility that Allah stated,﴿ And indeed it has been revealed to you (O Muhammad صلى الله عليه وسلم), as it was to those (Allâh's Messengers) before you: "If you join others in worship with Allâh, (then) surely (all) your deeds will be in vain, and you will certainly be among the losers."﴾ ﴿Nay! But worship Allâh (Alone and none else), and be among the grateful.﴾ The Prophet (peace be upon him) never had any doubt, or asked any of the People of the Scripture, for he understood that the underlying message revealed does not require the question to

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eliminate any doubts, but to confirm that if the disbelievers turned deaf to your call, the people of the Scripture should have evidences in support of your mission, as Allah stated: ﴿Say: "Sufficient as a witness between me and you is Allâh, and those too who have knowledge of the Scripture (such as 'Abdullâh bin Salâm and other Jews and Christians who embraced Islâm)."﴾ Allah also stated: ﴿Say: "Tell me! If this (Qur'ân) is from Allâh and you deny it, and a witness from among the Children of Israel ('Abdullâh bin Salâm رضي الله عنه) testifies that [this Qur'ân is from Allâh (like the Taurât (Torah)], and he believed (embraced Islâm) while you are too proud (to believe)." Verily, Allâh guides not the people who are Zâlimûn (polytheists, disbelievers and wrong-doers).﴾ Also Allah stated: ﴿Is it not a sign to them that the learned scholars (like 'Abdullâh bin Salâm رضي الله عنه who embraced Islâm) of the Children of Israel knew it (as true)?﴾ Indeed, there are so many Ayahs indicating the textual evidences with the People of the Scripture in support of the Mission of Prophet Muhammad (peace be upon him) against the obstinate disbelievers who rejected the call to the Oneness of Allah, and the fact that all Messengers sent to humans were humans, for this is Allah's Wise Way as stated in the opening of Surah Yunus: ﴿Is it a wonder for mankind that We have sent Our Revelation to a man from among themselves (i.e. Prophet Muhammad صلى الله عليه وسلم) (saying): "Warn mankind (of the coming torment in Hell), and give good news to those who believe (in the Oneness of Allâh and in His Prophet Muhammad صلى الله عليه وسلم) that they shall have with their Lord the rewards of their good deeds?"﴾

Understanding the above exegesis of the relevant Ayahs juxtaposed to other similar Ayahs giving details and decisive explanation to each other will specify the meaning of relevant allegorical Ayah . Understanding these Ayahs provides the answer to the doubts posed by the Christian American missionary.

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It contains a full response to the suspicions and doubts he raised in the beginning of his speech.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Third question of Fatwa no. 6257

Q 3: Is it true that 'Eisa (Jesus, peace be upon him) is still alive in the third heaven? Was he not crucified? Will he return to earth once again? Will he return as a prophet or as an ordinary person?

A: 'Eisa (peace be upon him) was neither crucified nor killed, as Allah says, ﴿but they killed him not, nor crucified him, but it appeared so to them [the resemblance of 'Isâ (Jesus) was put over another man (and they killed that man)]﴾ (Surah Al-Nisa', 4: 157). He was raised alive to heaven, body and soul, as Allah says, ﴿But Allâh raised him ['Isâ (Jesus)] up (with his body and soul) unto Himself (and he عليه السلام is in the heavens).﴾ (Surah Al-Nisa', 4: 158). He is going to descend at the end of time as a just ruler to break the crucifix, kill the pig, and rule according to the Shari'ah of Muhammad (peace be upon him).

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Answering allegations about some prophets

and issues related to `Aqidah

Fatwa no. 1883

Q1: It is claimed that `Eisa (Jesus, peace be upon him) had a father, and believing that he was born without a father is not part of the Islamic `Aqidah (creed).

A: The claim that `Eisa (peace be upon him) had a father contradicts the text of the Qur'an, which states that `Eisa's mother had kept her virginity and that she had never been touched by a man, as Allah says: ﴾(Remember) when the angels said: "O Maryam (Mary)! Verily, Allâh gives you the glad tidings of a Word ["Be!" - and he was! i.e. 'Isâ (Jesus) the son of Maryam (Mary)] from Him, his name will be the Messiah 'Isâ (Jesus), the son of Maryam (Mary), held in honour in this world and in the Hereafter, and will be one of those who are near to Allâh."﴿ ﴾"He will speak to the people in the cradle and in manhood, and he will be one of the righteous."﴿ ﴾She said: "O my Lord! How shall I have a son when no man has touched me." He said: "So (it will be) for Allâh creates what He wills. When He has decreed something, He says to it only: "Be!" - and it is.﴿ (Surah Al `Imran, 3:45-47)

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Allah (Exalted be He) also says:﴾ And mention in the Book (the Qur'ân, O Muhammad صلى الله عليه وسلم the story of) Maryam (Mary), when she withdrew in seclusion from her family to a place facing east.﴿ ﴾She placed a screen (to screen herself) from them; then We sent to her Our Ruh [angel Jibrîl (Gabriel)], and he appeared before her in the form of a man in all respects.﴿ ﴾She said: "Verily! I seek refuge with the Most Gracious (Allâh) from you, if you do fear Allâh."﴿ ﴾(The angel) said: "I am only a messenger from your Lord, (to announce) to you the gift of a righteous son."﴿ ﴾She said: "How can I have a son, when no man has touched me, nor am I unchaste?"﴿ ﴾He said: "So (it will be), your Lord said: 'That is easy for Me (Allâh): And (We wish) to appoint him as a sign to mankind and a mercy from Us (Allâh), and it is a matter (already) decreed, (by Allâh).' "﴿ ﴾So she conceived him, and she withdrew with him to a far place (i.e. Bethlehem valley about 4-6 miles from Jerusalem).﴿ (Surah Maryam, 19:16-22) And Allah (Exalted be He) also says: ﴾And Maryam (Mary), the daughter of 'Imrân who guarded her chastity. And We breathed into (the sleeve of her shirt or her garment) through Our Rûh [i.e. Jibrîl (Gabriel)], and she testified to the truth of the Words of her Lord [i.e. believed in the Words of Allâh: "Be!" - and he was; that is 'Isâ (Jesus), son of Maryam (Mary) as a Messenger of Allâh], and (also believed in) His Scriptures, and she was of the Qânitûn (i.e. obedient to Allâh).﴿ (Surah Al-Tahrim, 66:12) These Ayahs (Qur'anic verses) establish her virginity, her innocence of Zina (illegal sexual intercourse outside marriage), and confirm that she was never touched by a man and that `Eisa (peace be upon him) is the Word and Sign of Allah that was sent to Maryam. They show that her pregnancy was initiated by Jibril (Gabriel) blowing into her, by the Permission and Order of Allah. Anyone who denies this, and claims that `Eisa had both a father and a mother, is a Kafir (disbeliever) and disbelieves in the Ayahs revealed by Allah. They are either accusing Maryam of Zina, as the Jews did, or claiming that `Eisa (peace be upon him) is the son of

Allah, as the Christians do.

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Q 2: He denied that `Eisa (Jesus) (peace be upon him) talked to people while he was in the cradle.

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He cited as evidence passages from the Injil (Gospel) of Luke that confirm that 'Eisa was twelve years old at that time.

A: The Qur'an declares that 'Eisa (peace be upon him) talked to people when he was in the cradle. It is not logically acceptable that a person who is twelve years old is still in the cradle. This saying contradicts natural laws and human habits. Allah (Exalted be He) says: ﴿He will speak to the people in the cradle and in manhood﴾ If his exoneration of his mother from the crime of adultery alleged by the Jews was when he reached 12 years old, then this would not be a miracle or evidence for the innocence of his mother. He who reaches twelve years old is able to articulate an answer and respond to questioners. When they disapproved Maryam's gesture to him in order to refute their allegations, Allah (Exalted be He) said: ﴿Then she pointed to him. They said: "How can we talk to one who is a child in the cradle?"﴾ ﴿"He ['Isâ (Jesus)] said: "Verily I am a slave of Allâh, He has given me the Scripture and made me a Prophet;"﴾ ﴿And He has made me blessed wheresoever I be﴾

He who denies that 'Eisa' (peace be upon him) talked in the cradle and alleges that he did not speak except after he reached the normal age of talking is a disbeliever who denies the Qur'an. Moreover, holding this view means accusing Maryam's honor after she was exonerated by Allah in the clear Ayahs of the Qur'an.

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Q 3: He misinterpreted the verses declaring that the Israelites murdered their prophets and rejected them under the claim that they were just attempts to kill but no crime took place?

A: Allah explicitly states in the Qur'an that the Jews killed the prophets unjustly. Allah does not mention - even in one verse - any evidence explicitly or implicitly in support of the claim that the Jews only attempted to kill their prophets or only injured them without actually killing them. Allah stated: ﴾And they were covered with humiliation and misery, and they drew on themselves the Wrath of Allâh. That was because they used to disbelieve the Ayât (proofs, evidence, verses, lessons, signs, revelations etc.) of Allâh and killed the Prophets wrongfully. That was because they disobeyed and used to transgress the bounds (in their disobedience to Allâh, i.e. commit crimes and sins).﴿ Allah also stated: ﴾Verily! Those who disbelieve in the Ayât (proofs, evidence, verses, lessons, signs, revelations, etc.) of Allâh and kill the Prophets without right, and kill those men who order just dealings, ... then announce to them a painful torment.﴿ also : ﴾Indignity is put over them wherever they may be, except when under a covenant (of protection) from Allâh, and from men; they have drawn on themselves the Wrath of Allâh, and destruction is put over them. This is because they disbelieved in the Ayât (proofs, evidence, verses, lessons, signs, revelations, etc.) of Allâh and killed the Prophets without right. This is because they disobeyed (Allâh) and used to﴿ He (May He be Exalted) further stated, ﴾Because of their breaking the covenant, and of their rejecting the Ayât (proofs, evidence, verses, lessons, signs, revelations, etc.) of Allâh, and of their killing the Prophets unjustly﴿ Therefore, whoever interprets the killings mentioned in these Ayahs to mean

mere injuries or attempts to kill is wrongful and distorting the Book of Allah unjustly to defend the claims of his 'brothers' among the Jews . He thus chooses disbelief and rejects faith.

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Q 4: Can you tell us about the claim that `Eisa (Jesus, peace be upon him) was crucified but did not die on the Cross.

A: Allah (Exalted be He) spoke about the claim of the Jews that they killed `Eisa (peace be upon him), the son of Maryam (Mary, peace be upon her). Allah (Exalted be He) refuted this alleged claim stating explicitly that `Eisa was neither killed nor crucified. Allah (Exalted be He) says: ﴾And because of their saying (in boast), "We killed Messiah 'Isâ (Jesus), son of Maryam (Mary), the Messenger of Allâh," - but they killed him not, nor crucified him, but it appeared so to them [the resemblance of 'Isâ (Jesus) was put over another man (and they killed that man)], and those who differ therein are full of doubts. They have no (certain) knowledge, they follow nothing but conjecture. For surely; they killed him not [i.e. 'Isâ (Jesus), son of Maryam (Mary) عليهما السلام]:﴿ ﴾But Allâh raised him ['Isâ (Jesus)] up (with his body and soul) unto Himself (and he عليه السلام is in the heavens). And Allâh is Ever All-Powerful, All-Wise.﴿ Whoever claims that `Eisa (peace be upon him) was crucified or killed is a Kafir as he will be opposing the explicit texts of the Qur'an.

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Q 5: He claims that there is no evidence on the doctrine of Qada' wa Qadr (the Predestination) in the Qur'an.

A 5: The belief of Ahl Al-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim community) in this regard is that Allah is aware of all things and He predestined every thing in Al-Lawh-ul-Mahfuzh (the Preserved Tablet).

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Likewise, they believe that all things decreed by Allah will inevitably happen. Allah (Exalted be He) stated: ﴿Verily, Allâh is the All-Knower of everything.﴾ He also stated: ﴿Verily they are in doubt concerning the Meeting with their Lord? (i.e. Resurrection after their death, and their return to their Lord). Verily! He it is Who is surrounding all things!﴾ and ﴿No calamity befalls on the earth or in yourselves but it is inscribed in the Book of Decrees (Al-Lauh Al-Mahfûz) before We bring it into existence. Verily, that is easy for Allâh.﴾ ﴿In order that you may not grieve at the things that you fail to get, nor rejoice over that which has been given to you. And Allâh likes not prideful boasters.﴾

Also they believe that Allah's will encompasses and is applicable to everything, for He is Omnipotent over all things. Allah (Exalted be He) stated: ﴿But you cannot will, unless Allâh wills. Verily, Allâh is Ever All-Knowing, All-Wise.﴾ Allah also stated: ﴿And you cannot will unless (it be) that Allâh wills - the Lord of the 'Alamîn (mankind, jinn and all that exists).﴾ Allah also stated: ﴿And whomsoever Allâh wills to guide, He opens his breast to Islâm; and whomsoever He wills to send astray, He makes his breast closed and constricted, as if he is climbing up to the sky. Thus Allâh puts the wrath on those who believe not.﴾ Similarly, Allah confirms: ﴿Allâh is the Creator of all things, and He is the Wakîl (Trustee, Disposer of affairs, Guardian) over all things.﴾ ﴿To Him belong the keys of the heavens and the earth.﴾ He also informs us: ﴿Verily, We have created all things with Qadar (Divine Preordainments of all things before their creation as written in the Book of Decrees Al-Lauh Al-Mahfûz).﴾

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He also stated: ﴿"While Allâh has created you and what you make!"﴾ ﴿Certainly, Allâh has power over all things.﴾ There are similar Ayahs that speak of the Divine perfect knowledge, comprehension, and predestination of all events in a Book preserved over His Throne. They also tell of Allah's Inevitable Will and All-Embracing Power. Moreover, many authentic Hadiths provide a crystal-clear explanation of this point leaving no doubt whatsoever. It is authentically narrated that when Jibril (Gabriel, peace be upon him) asked the Prophet (peace be upon him) about Faith, he said: ﴿To believe in Allah, His Angels, His Books, His Messengers, the Day of Resurrection, and to believe in the Devine Destiny whether good or bad.﴾ In the end of this account, the Prophet says: ﴿This is Gabriel. He came to teach you (matters of) your religion﴾ Therefore, whoever doubts or denies predestination is contradicting the agreed upon texts of the Islamic Shari'ah, dissenting from the creed of Ahl Al-Sunnah wal-Jama`ah and is following the footsteps of heretic and deviant people. They twist Allah's words from their true meanings in pursuit of their whims and desires manipulating the allegorical

Ayahs without referring to the decisively clear ones and Hadiths. Thus, they are accurately described in Allah's statement: ﴾So as for those in whose hearts there is a deviation (from the truth) they follow that which is not entirely clear thereof, seeking Al-Fitnah (polytheism and trials), and seeking for its hidden meanings﴿

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Q 6: He interprets the raising of Al-Tur Mount over the Children of Israel to mean that they

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were at the foot of the mount, not that the mount rose over them as if it were a canopy?

A 6: Allah (Exalted be He) informs us in some Qur'anic Ayahs (verses) that He raised Al-Tur Mount over the Children of Israel to the point that it looked like a canopy. They even thought it was going to fall upon them. Allah (Exalted be He) stated: ﴾And (remember) when We raised the mountain over them as if it had been a canopy, and they thought that it was going to fall on them. (We said): "Hold firmly to what We have given you [i.e. the Taurât (Torah)], and remember that which is therein (act on its commandments), so that you may fear Allâh and obey Him."﴿ Allah also stated: ﴾And (O Children of Israel, remember) when We took your covenant and We raised above you the Mount (saying): "Hold fast to that which We have given you, and remember that which is therein so that you may become Al-Muttaqûn (the pious - See V.2:2).﴿ In another verse, Allah stated: ﴾And for their covenant, We raised over them the Mount﴿

These various Ayahs confirm one another and affirm that Allah caused the mount to actually rise over the heads of the Children of Israel. This understanding is further strengthened when all the Ayahs are studied in conjunction with one another. There is no clear or hidden indication that warrants further interpretation of these Ayahs. Moreover, the threat of punishment if they refused to hold firmly to the Mosaic law and their feeling that the mount was going to fall upon them provide clear-cut proof that Allah removed the mount from its place and raised it in the way mentioned in the Ayahs. These Ayahs cannot be interpreted otherwise. Whoever interprets the act of raising in the sense that the Children of Israel were at the foot of the mount has interpolated this in Allah's Ayahs and has taken them out of context. Such unwarranted interpretation constitutes

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deviation from the proper methodology of truth, and regression to falsehood. We seek refuge in Allah from this.

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Q7: What is the ruling on he who denies that Ibrahim (Abraham) (peace be upon him) was thrown in the fire and says that his enemies conspired against him to do that but Allah disclosed their consipracies?

A: Legal texts prove that the enemies of Ibrahim (peace be upon him) conspired to harm him. Allah (Exalted be He) told us that they said: ﴿Build for him a building (it is said that the building was like a furnace) and throw him into the blazing fire!﴾ and ﴿Burn him and help your âlihah (gods), if you will be doing.﴾ Allah's saying: ﴿We (Allâh) said: "O fire! Be you coolness and safety for Ibrâhîm (Abraham)!"﴾ denotes that they carried out their conspiracies against Ibrahim (peace be upon him) by throwing him in the fire. But Allah (Glorified be He) made it cool and safe for Ibrahim. The authentic Sunnah of the Prophet (peace be upon him) proves this fact in detail. Anyone who denies that Ibrahim (peace be upon him) was thrown into the fire and allegorically interpreted texts mentioned in this regard saying that they meant only conspiracy and machination is a disbeliever as they belie the Qur'an and the authentic Sunnah. Moreover, they say what they do not know about Allah and disbelieve the Ayahs (verses) of the Qur'an and Sunnah of the Prophet (peace be upon him). They also contradict a common knowledge of Islam upon which the Ummah (nation) consensually agreed.

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Q: Surah Al-Kahf, 18:18 reads as follows: (And you would have thought them awake, whereas they were asleep. And We turned them on their right and on their left sides, and their dog stretching forth his two forelegs at the entrance [of the Cave or in the space near to the entrance of the Cave (as a guard at the gate)].) **Some people say that it means that Christians will rise up after falling behind, leading to the beginning of the colonial era, and that they will be accustomed to rearing dogs.**

A: The Qur'an was revealed in the Arabic language and through this we can understand its purpose and the explanation of its meanings. The context is telling us the story of the People of the Cave, and the wording, and the reason behind the revelation of the verses indicate that it is narrating the historical truth about a group of people from the Children of Israel. They were sincere believers in Allah Alone, who worshipped only Him. They were, therefore, persecuted by the Kafirs (disbelievers) among their people, as they were a weak minority. There are also other meanings that this story indicates to those who read it including that it was revealed regarding a previous group of believers. So those who interpret it to mean that Christian people will rise have not taken note of the conditions, and have obstinately followed their own desires, belying their Lord and attributing false claims and conjecture to the Qur'an, historical facts, and Allah's Words without knowledge.

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Q 9: In his interpretation of verse (32) of Surah Al-Kahf where Allah stated: ﴾These! For them will be 'Adn (Eden) Paradise (everlasting Gardens); wherein rivers flow underneath them; therein they will be adorned with bracelets of gold, and they will wear green garments of fine and thick silk. They will recline therein on raised thrones. How good is the reward, and what an excellent Murtafaq (dwelling, resting place.)!﴿

he said that this Ayah is a prophecy of the triumph of the Arabs over Persians and Romans, and the civilization these two empires enjoyed.

A: This Ayah describes the reward that Allah prepared in the Hereafter for those who have sincere Iman (Faith) and perform righteous deeds, ﴾Verily as for those who believed and did righteous deeds, certainly We shall not make the reward of anyone who does his (righteous) deeds in the most perfect manner to be lost.﴿ ﴾These! For them will be 'Adn (Eden) Paradise (everlasting Gardens)﴿ This comes after describing the retribution of the wrong-doers who disbelieve and cause mischief and corruption in the earth: ﴾Verily, We have prepared for the Zâlimûn (polytheists and wrong-doers) a Fire whose walls will be surrounding them (disbelievers in the Oneness of Allâh). And if they ask for help (relief, water), they will be granted water like boiling oil, that will scald their faces. Terrible is the drink, and an evil Murtafaq (dwelling, resting place.)!﴿ As for the interpretation you mentioned in your question, which is the triumph of the Arabs over Persians and Romans, and enjoying the worldly pleasures of their lands; this is taking words out of their context and is similar to the interpretation of Al-Batinayyah who deny the reward and retribution and the Day of Judgment.

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Q10: What is the ruling on a person who denies the Hadd (prescribed penalty) of stoning to death arguing that the Prophet (peace be upon him) only applied this Hadd before the revelation of Surah Al-Nur

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following the ruling of the Tawrah (Torah) in this regard, but when Surah Al-Nur was revealed, he did not apply this Hadd again?

A: It is proven by words and action that the penalty of adulterer whether a man or a woman in Shari'ah (Islamic law) is stoning to death.

As for action, the Messenger of Allah (peace be upon him) stoned Ma'iz, Al-Ghamidiyyah and two Jews because they had illegal sexual intercourse while they were Muhsans (someone in a state of fortification against illicit sexual intercourse outside marriage by virtue of valid current or previous marriage).

As for words, it is authentically reported on the authority of `Ubadah ibn Al-Samit (may Allah be pleased with him) that the Prophet (peace be upon him) said: (Receive (teaching) from me, receive (teaching) from me. Allah has ordained a way for those (women). When an unmarried male commits adultery with an unmarried female (they should receive) one hundred lashes and banishment for one year. And in the case of a married male committing adultery with a married female, they shall receive one hundred lashes and be stoned to death.) It is authentically reported that Abu Hurayrah and Zayd ibn Khalid (may Allah be pleased with them) said: ("While we were with the Prophet (peace be upon him), a man stood up and said (to the Prophet peace be upon him): 'I beseech you by Allah, that you should judge us according to Allah's Laws.' Then, the man's opponent who was wiser than him, got up saying (to the Messenger of Allah): 'Judge us according to Allah's Law and kindly allow me (to speak).' The Prophet (peace be upon him) said: 'Speak.' He said: 'My son was a laborer working for this man and he committed illegal sexual intercourse with his wife, and I gave one-hundred sheep and a slave as ransom for my son's sin. Then, I asked some learned men about this case and they informed me that my son should receive one hundred lashes and be exiled for one year, and the man's wife should be stoned to death.' The Prophet (peace be upon him) said: 'By Him in Whose Hand my soul is, I will judge you according to the Laws of Allah. Your one hundred sheep and the slave are to be returned to you, and your son has to receive one hundred lashes and be exiled for one year. O Unais! Go to the wife of this man, and if she confesses, then stone her to death.' Unais went to her and she confessed. He then stoned her to death.") Agreed upon by Imams Al-Bukhari and Muslim.

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Acting upon this ruling was authentically reported at the era of the Rightly-Guided Caliphs without any dispute. This proves that this Hadd was not abrogated, but it is a consensually agreed upon ruling before the emergence of Kharijites and Mu'tazilites. Therefore, the contradiction of those who contradicted this ruling was no more than a violation of the texts and Ijma` (consensus). It was authentically reported on the authority of Ibn `Abbas (may Allah be pleased with him) that `Umar ibn

Al-Khattab (may Allah be pleased with him) said: (“I fear the elapse of a long time for people, until someone may say, ‘We do not find the punishment of stoning in the Book of Allah.’ Thus, they go astray by abandoning an ordinance that Allah has revealed. Verily, stoning is a right, in the Book of Allah, over whoever commits adultery and is already married, if evidence is established, or there is pregnancy or confession.”) This Hadith is agreed upon by Imams Al-Bukhari and Muslim.

It was authentically reported that `Aly (may Allah be pleased with him) said when he stoned a woman to death on Friday: "I stoned her to death according to the Sunnah of the Messenger of Allah (peace be upon him)." He said in another narration: "...and I flogged her according to the Qur'an." He said that in response to those who blamed him for gathering two Hadds; the flogging and stoning to death of the woman.

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Q 11: He interprets the word of "Al-Shayatin" in the Qur'anic Ayah (verse): ﴾And of the Shayâtîn (devils from the jinn) were some who dived for him, and did other work besides that﴿ **and in the Ayah:** ﴾And also the Shayâtîn (devils) from the jinn (including) every kind of builder and diver,﴿ **to mean non-Muslims and evil people.**

A: First: Al-Shayatin is a term that is generally used to refer to rebellious

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devils from among the jinn or mankind. Allah (Exalted be He) stated: ﴾And so We have appointed for every Prophet enemies - Shayâtîn (devils) among mankind and jinn, inspiring one another with adorned speech as a delusion (or by way of deception). If your Lord had so willed, they would not have done it﴿ However, the Shayatin i.e. devils subjected to Prophet Sulayman (Solomon, peace be upon him) and mentioned in verses of Surah Al-Anbiya' and Surah Sad are of the jinn. Some of them dived for Sulayman, some were employed in the construction of buildings, while others were bound together in shackles. In support of this opinion, the Ayah of Surah Saba' informs us: ﴾And to Solomon (We subjected) the wind, its morning (stride from sunrise till midnoon) was a month's (journey), and its afternoon (stride from the midday decline of the sun to sunset) was a month's (journey i.e. in one day he could travel two months' (journey). And We caused a fount of (molten) brass to flow for him, and there were jinn that worked in front of him, by the Leave of his Lord. And whosoever of them turned aside from Our Command, We shall cause him to taste of the torment of the blazing Fire.﴿ ﴾They worked for him as he desired, (making) high rooms, images, basins as large as reservoirs, and (cooking) cauldrons fixed (in their places). "Work you, O family of Dâwûd (David), with thanks!" But few of My slaves are grateful.﴿ ﴾Then when We decreed death for him [Sulaimân (Solomon)], nothing informed them (jinn) of his death except a little worm of the earth, which kept (slowly) gnawing away at his stick. So when he fell down, the jinn saw clearly that if they had known the Unseen, they would not have stayed in the humiliating torment.﴿ In Surah Al-Naml Allah (Exalted be He) states that the demons from among the jinn were appointed in the service of Prophet Sulayman. In this regard, Allah makes reference to Prophet Sulayman as he was conversing with his chiefs over bringing the throne of the Queen of Sheba, Bilqis: ﴾He said: "O chiefs! Which of you can bring me her throne before they come to me surrendering themselves in obedience?"﴿ ﴾A 'Ifrît (strong one) from the jinn said: "I will bring it to you before you rise from your place (council). And verily, I am indeed strong, and trustworthy for such work."﴿

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Second: In answer to Solomon's supplication, Allah favored Prophet Sulayman with miraculous signs like subduing the Jinn, making the iron pliable for him, causing a fount of molten brass to flow for his service, making the wind and birds subservient, and teaching him the language of birds. Allah stated: ﴾"My Lord! Forgive me, and bestow upon me a kingdom such as shall not belong to any other after me: Verily, You are the Bestower."﴿ ﴾So, We subjected to him the wind; it blew gently by his order whithersoever he willed,﴿ ﴾And also the Shayâtîn (devils) from the jinn (including) every kind of builder and diver,) Had the word "Shayatin" mentioned in the above Ayahs meant non-Muslims and evil people, this would not have been regarded as a favor bestowed upon Prophet Sulayman (peace be upon him).

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Q 12: Allah stated in Surah Saba': (Then when We decreed death for him [Sulaimân (Solomon)], nothing informed them (jinn) of his death except a little worm of the earth which kept (slowly) gnawing away at his stick.) He considers "Dabbat Al-Arad" (i.e. worm, ant, or any creature of the earth in English) a reference to Rahb`am, the son of Solomon, who during his reign the kingdom of Solomon became weak. Likewise, the word "Minsa'ah" (i.e. stick) - he claims - figuratively refers to Solomon's power?

A 12: The Qur'an is revealed in the language of Arabs through which the intended meanings of Ayahs are understood. The term "Dabbah" is never figuratively used in Arabic to refer to a certain man as an indication of his weakness. Similarly, the stick is not used to refer to power. However, 'Dabbah" is commonly used to refer to any creature who walks on the earth or to the quadrupeds. Additionally, there is no evidence allowing it to be used metaphorically to refer to a certain person like Rahb`am, the son of Solomon,

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as mentioned in the question. The same is true with regard to the stick. It cannot be interpreted as power, because this is regarded as distortion of the meaning of the Qur'an. Moreover, this interpretation goes against the meaning of the following Ayah in which Allah stated: (So when he fell down, the jinn saw clearly that if they had known the Unseen, they would not have stayed in the humiliating torment.) Thus, whoever gives this interpretation is a heretic who distorts and misinterprets the meaning of the Book of Allah with no proof to support his claims.

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Q 13: Some people maintain that the reference to Jinn in Surah Al-Ahqaf and Surah Al-Jinn and their listening to the recitation of the Qur'an should be interpreted as a reference to the Jews and Christians. They argued that the Prophet (peace be upon him) was a human being who should have been sent to his fellow humans; the Jinn were not included in the recipients of the Deen. Please comment on this idea.

A: There is evidence affirming that the Message of the Prophet (peace be upon him) is intended for both Jinn and human beings. Allah (May He be Exalted) says,﴿ That he or it (Muhammad صلى الله عليه وسلم or the Qur’ân) may give warning to him who is living (a healthy minded - the believer), and that Word (charge) may be justified against the disbelievers (dead, as they reject the warnings).﴾ Since the Jinn are living and healthy-minded, this Ayah also applies to them. Allah (May He be Exalted) says, ﴿it (the Qur’ân) is no less than a Reminder and an advice unto the ‘Alamîn (men and jinn).﴾ As shown in the above Ayah, the word '`Alamin' includes human beings and Jinn. Allah (May He be Exalted) says, ﴿And We have sent you (O Muhammad صلى الله عليه وسلم): not but as a mercy for the ‘Alamîn (mankind, jinn and all that exists).﴾ Furthermore, it is the same as the previous Ayah. He (May He be Exalted) also says, ﴿Say (O Muhammad صلى الله عليه وسلم): "What thing is the most great in witness?" Say: "Allâh (the Most Great!) is Witness between me and you; this Qur’ân has been revealed to me that I may therewith warn you and whomsoever it may reach.﴾

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The Jinn are among those whom the message of Muhammad (peace be upon him) reached. Allah (May He be Exalted) says, ﴿Blessed be He Who sent down the criterion (of right and wrong, i.e. this Qur’ân) to His slave (Muhammad صلى الله عليه وسلم) that he may be a warner to the ‘Alamîn (mankind and jinn).﴾ Having shown the creation of mankind and Jinn, and the origin from which they are created, and the many favors given to them, Allah (may He be praised) reproaches both the Jinn and mankind in the Qur'an, which represents the Shari`ah of Muhammad (peace be upon him) and his Ummah, for their ingratitude. He (may He be praised) says, ﴿Then which of the Blessings of your Lord will you both (jinn and men) deny?﴾ This Ayah is repeated many times after mentioning the favors given to both mankind and Jinn. Moreover, Allah (Exalted be He) shows the types of reward that mankind and the Jinn will receive if they are grateful to Allah (Exalted be He) through abiding by Tawhid and obedience. Also, Allah (Exalted be He) warns both mankind and the Jinn of the consequences of showing ingratitude for these favors.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Universality of the Message of Islam

The first question of Fatwa no. 6356

Q 1: Is the Message of Islam in Saudi Arabia restricted to the people living in Saudi Arabia and not expanded to other Muslim countries? Was this the case in the era of our noble Prophet Muhammad ibn `Abdullah (peace be upon him)?

A: The Message of Islam in Saudi Arabia is not restricted to it. The callers to the Way of Allah (Exalted be He) must perform their duty of Da`wah (calling to Islam) and guidance in Saudi Arabia as well as other countries in all continents of the world according to their abilities. Moreover, the Saudi officials in charge of Da`wah activities invite many Muslim scholars at the expense of the Kingdom of Saudi Arabia to perform the duties of teaching, preaching, and guidance in Saudi Arabia and other countries around the world. The need for this also increases in the Hajj season to discharge the duties of Da`wah and guidance, as far as possible, towards the huge crowds of pilgrims.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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First question from Fatwa no. 5828

Q1: Did the Prophet (peace be upon him) say that there would be other religions after him other than the religion of Islam?

A: The Prophet (peace be upon him) did not say that, but he said: ﴿There will be no prophet after me﴾ Allah (Exalted be He) says: ﴿Muhammad (صلى الله عليه وسلم) is not the father of any of your men, but he is the Messenger of Allâh and the last (end) of the Prophets. And Allâh is Ever All-Aware of everything.﴾ The Prophet (peace be upon him) warned his Ummah (nation) against what people innovate of matters that contradict his religion. The Prophet (peace be upon him) said: ﴿He who innovates things in our affairs for which there is no valid (reason) (commits sin) and these are to be rejected.﴾ This Hadith is agreed upon by Al-Bukhari and Muslim.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The First Question from Fatwa no. 9651

Q1: We have seen many disparities in some of the books we have read. We have read in some books that `Aly ibn Abu Talib was the Messenger of Allah, other books tell us that Muhammad (peace be upon him) was the Messenger of Allah with no mention of `Aly.

A: Anyone who says that `Aly ibn Abu Talib (may Allah be pleased with him)

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was the Messenger of Allah is a Kafir (disbeliever). The Truth should be explained to them, with evidence, and they should be guided to understand that Muhammad ibn `Abdullah (peace be upon him) was the Messenger of Allah, not `Aly. If they persist in their belief, they should be killed by the Muslim ruler, due to their apostasy from Islam and denial that Muhammad ibn `Abdullah was the Messenger, not `Aly. If they perform Tawbah (repentance to Allah) - Al-Hamdu lillah (All praise is for Allah).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Member	Deputy Chairman	Chairman
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The Third Question of Fatwa no. 3089

Q3: What are the merits that Allah (Glorified be He) gave to His Messenger Muhammad (peace be upon him), preferring him over other messengers?

A: Allah preferred His Servant and Messenger Muhammad (peace be upon him) over other messengers and creatures through many virtues that He gave him. Allah took him as a Khalil (intimate friend), as He also did Ibrahim (Abraham). Allah sent him to all people, but the previous messengers (peace be upon them) were just sent to their people. Allah (Exalted be He) says: ﴾Say (O Muhammad صلى الله عليه وسلم): "O mankind! Verily, I am sent to you all as the Messenger of Allâh﴿ and ﴾And (remember) when Allâh took the Covenant of the Prophets, saying: "Take whatever I gave you from the Book and Hikmah (understanding of the Laws of Allâh), and afterwards there will come to you a Messenger (Muhammad صلى الله عليه وسلم) confirming what is with you; you must, then, believe in him and help him." Allâh said: "Do you agree (to it) and will you take up My Covenant (which I conclude with you)?" They said: "We agree." He said: "Then bear witness; and I am with you among the witnesses (for this)."﴿

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Allah (Exalted be He) also honored and singled him out by permitting him the great intercession. There are many other well-known virtues and merits that Allah gave him that are mentioned in the books that were compiled on this subject, such as "Al-Khasa'is" by Al-Suyuty.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Qa`ud	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa No. 7343

Q : We often hear and read that the five obligatory prayers were enjoined upon the Prophet (peace be upon him) without a mediator after he was taken up to the heavens on the night of Mi`raj (Ascension to Heaven). What confuses me is whether Allah (Glorified and Exalted be He) spoke to Muhammad (peace be upon him) verbally, and as such, it will be another grace bestowed on our Prophet that only Prophet Musa (Moses, peace be upon him) shares. Kindly, give us your Fatwa on this issue, supported by proof from the Sunnah. May Allah reward you greatly!

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A: Yes, all the Hadith on Al-Mi`raj affirm that Allah (Exalted be He) spoke to Prophet Muhammad (peace be upon him). Subsequently, it is known that he (peace be upon him) is Kalim-ul-Allah (the one who spoke with Allah) in the same way as Musa.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 5848

Q2: Did Allah send a messenger to the Jinn (creatures created from fire) before Prophet Muhammad (peace be upon him); were they created before humans; and what are their laws?

A: Allah has sent Muhammad (peace be upon him) to all human beings and the Jinn. Allah (Exalted be He) says: ﴿And We have not sent you (O Muhammad صلى الله عليه وسلم) except as a giver of glad tidings and a warner to all mankind﴾ also: ﴿Say (O Muhammad صلى الله عليه وسلم): "What thing is the most great in witness?" Say: "Allâh (the Most Great!) is Witness between me and you; this Qur'ân has been revealed to me that I may therewith warn you and whomsoever it may reach.﴾ and: ﴿And (remember) when We sent towards you (Muhammad صلى الله عليه وسلم) a group (three to ten persons) of the jinn, (quietly) listening to the Qur'ân. When they stood in the presence thereof, they said: "Listen in silence!" And when it was finished, they returned to their people, as warners.﴾ ﴿They said: "O our people! Verily, we have heard a Book (this Qur'ân) sent down after Mûsâ (Moses), confirming what came before it: it guides to the truth and to the Straight Path (i.e. Islâm).﴾ ﴿O our people! Respond (with obedience) to Allâh's Caller (i.e. Allâh's Messenger Muhammad صلى الله عليه وسلم), and believe in him (i.e. believe in that which Muhammad صلى الله عليه وسلم has brought from Allâh and follow him). He (Allâh) will forgive you of your sins, and will save you from a painful torment (i.e. Hell-fire)﴾ ﴿And whosoever does not respond to Allâh's Caller, he cannot escape on earth, and there will be no Auliyâ' (lords, helpers, supporters, protectors) for him besides Allâh (from Allâh's punishment). Those are in manifest error.﴾

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Allah (Exalted be He) also says: ﴿Say (O Muhammad صلى الله عليه وسلم): "It has been revealed to me that a group (from three to ten in number) of jinn listened (to this Qur'ân). They said: 'Verily, we have heard a wonderful Recitation (this Qur'ân)!﴾ ﴿'It guides to the Right Path, and we have believed therein, and we shall never join (in worship) anything with our Lord (Allâh).﴾

All these Ayahs (Qur'anic verses) and others of the same meaning show that the message of the Prophet (peace be upon him) is general, for all humans and the Jinn, and that the laws that apply to the Jinn is the Islamic Shari`ah (Islamic laws). As to whether they were created before mankind or after them, it has no effect in relation to their obligations under the Shari'ah. We do not know whether a messenger was sent to them before Prophet Muhammad (peace be upon him).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Member	Member	Deputy Chairman	Chairman

The second question of Fatwa no. 2231

Q 2: Has it been authentically reported that the Messenger of Allah (peace be upon him) met the Jinn (creatures created from fire)?

A: Yes, this has been confirmed in an authentic Hadith. The Prophet (peace be upon him) told the Sahabah (his Companions) about this meeting and showed them the traces left by the Jinn. You may refer to the Tafsir (Qur'an Exegesis) of

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Ibn Kathir (may Allah be merciful to him) regarding the saying of Allah (Exalted be He) in Surah Al-Ahqaf, ﴾And (remember) when We sent towards you (Muhammad صلى الله عليه وسلم) a group (three to ten persons) of the jinn, (quietly) listening to the Qur'ân.﴿ as well as Surah Al-Rahman and Surah Al-Jinn. In the Tafsir you will find an elaborate answer to your question.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first and second questions of Fatwa no. 3089

Q 1 and 2: Was the Messenger of Allah (peace be upon him) awake or asleep during the Isra' (Night Journey) and Mi`raj (Ascension to Heaven) and did he actually see Allah (Exalted be He)?

A: According to Shar`y (Islamic legal) evidence, the Messenger of Allah (peace be upon him) was awake during both the Isra' and Mi`raj. He (peace be upon him) did not actually see his Lord with the eyes, which is the opinion maintained by the Jumhur (dominant majority) of Ahl-ul-Sunnah wal-Jama`ah (adherents to the Sunnah and the Muslim mainstream).

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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The third question of Fatwa no. 4143

Q3: Was the Mi'raj (Ascension to Heaven) of the Messenger of Allah (peace be upon him) from Al-Masjid Al-Aqsa (the Aqsa Mosque in Jerusalem) to the heaven by body and soul or just by soul, and what is the evidence?

A: The opinion of Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim community) is that the Prophet (peace be upon him) performed the Isra' (Night Journey) from Al-Masjid Al-Haram (the Sacred Mosque in Makkah) to Al-Masjid Al-Aqsa by body and soul, as Allah says: ﴾Glorified (and Exalted) be He (Allâh) [above all that (evil) they associate with Him] Who took His slave (Muhammad صلى الله عليه و سلم) for a journey by night from Al-Masjid-al-Harâm (at Makkah) to Al-Masjid-al-Aqsâ (in Jerusalem)﴿ The words "His slave" refer to both his body and soul and this was how he ascended from Al-Masjid Al-Aqsa to the heaven, by body and soul. This is also confirmed by many of the Hadith that were mentioned by Ibn Kathir and others in their Tafsirs (explanations of the meanings of the Qur'an) of the Ayah (Qur'anic verse).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa No. 6257

Q 2: Was the Mi`raj (Ascension to Heaven) of the Prophet (peace be upon him) merely a vision or a truth? In other words, was the Prophet (peace be upon him) taken for a journey by night spiritually or physically?

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A: The Prophet (peace be upon him) was taken for a journey by night while awake, meaning, both spiritually and physically, from Al-Masjid Al-Haram to Bayt Al-Maqdis (Jerusalem). Moreover, he was made to ascend on the same night from Bayt Al-Maqdis to the seventh Heaven while he was awake, meaning, both spiritually and physically. Such is the belief of Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim community). Allah (Exalted be He) said: ﴿Glorified (and Exalted) be He (Allâh) [above all that (evil) they associate with Him] Who took His slave (Muhammad صلى الله عليه و سلم) for a journey by night from Al-Masjid-al-Harâm (at Makkah) to Al-Masjid-al-Aqsâ (in Jerusalem), the neighbourhood whereof We have blessed, in order that We might show him (Muhammad صلى الله عليه و سلم) of Our Ayât (proofs, evidence, lessons, signs, etc.). Verily, He is the All-Hearer, the All-Seer.﴾ The Arabic word ""Abdihi" (English: His slave) must denote both soul and body. Therefore, no alternative meaning should be adopted unless it can be substantiated with evidence. Allah (Exalted be He) also said: ﴿And We made not the vision which we showed you (O Muhammad as an actual eye-witness and not as a dream on the night of Al-Isrâ') but a trial for mankind﴾ Undoubtedly, a vision in the sense of a dream is not likely to be a trial. In fact, an ordinary man might dream of traveling around the world, flying in the air or ascending to the heavens and if he tells others about this, they will not think of denying it. Hence, it is an eye-vision. Allah (Exalted be He) said: ﴿And indeed he (Muhammad صلى الله عليه وسلم) saw him [Jibrîl (Gabriel)] at a second descent (i.e. another time).﴾ ﴿Near Sidrat-ul-Muntaha (a lote-tree of the utmost boundary over the seventh heaven beyond which none can pass).﴾ ﴿Near it is the Paradise of Abode.﴾ ﴿When that covered the lote-tree which did cover it!﴾ ﴿The sight (of Prophet Muhammad صلى الله عليه وسلم) turned not aside (right or left), nor it transgressed beyond the limit (ordained for it).﴾ ﴿Indeed he (Muhammad صلى الله عليه وسلم) did see of the Greatest Signs, of his Lord (Allâh).﴾

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

The Permanent Committee for Scholarly Research and Ifta

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa No. 5179

Q 1: Is there a Qur'anic text that confirms the incident of Prophet Muhammad's (peace be upon him) Mi`raj (ascension to heaven)?

A: There is a Qur'anic text which clearly indicates that Prophet Muhammad (peace be upon him) ascended to the seventh heaven during the well-known incident of Isra' (Night Journey) and Mi`raj (Ascension to Heaven) when he travelled from Al-Masjid Al-Haram (the Holy Mosque in Makkah) to Al-Aqsa Mosque (the Holy Mosque in Palestine). He saw the angel Jibril (archangel Gabriel, peace be upon him) near Sidrat-ul-Muntaha (a lote-tree of the utmost boundary over the seventh heaven beyond which none can pass). Allah (Exalted be He) says, ﴿Will you then dispute with him (Muhammad صلى الله عليه وسلم) about what he saw [during the Mi'râj: (Ascent of the Prophet صلى الله عليه وسلم to the seven heavens)]﴾ ﴿And indeed he (Muhammad صلى الله عليه وسلم) saw him [Jibrîl (Gabriel)] at a second descent (i.e. another time).﴾ ﴿Near Sidrat-ul-Muntaha (a lote-tree of the utmost boundary over the seventh heaven beyond which none can pass).﴾ ﴿Near it is the Paradise of Abode.﴾ ﴿When that covered the lote-tree which did cover it!﴾ ﴿The sight (of Prophet Muhammad صلى الله عليه وسلم) turned not aside (right or left), nor it transgressed beyond the limit (ordained for it).﴾ ﴿Indeed he (Muhammad صلى الله عليه وسلم) did see of the Greatest Signs, of his Lord (Allâh).﴾ Both Sidrat-ul-Muntaha and Paradise of Abode are located in the seventh heaven.

Authentic Hadith provide a detailed account of the incident of Isra' and Mi`raj which has been briefly mentioned in the Qur'an. Allah (Exalted be He) says, ﴿And We have also sent down unto you (O Muhammad صلى الله عليه و سلم) the Dhikr [reminder and the advice (i.e. the Qur'ân)], that you may explain clearly to men what is sent down to them, and that they may give thought.﴾ You may refer to the Two Sahihs of Al-Bukhari and Muslim as well as other compilations of the Sunnah for further explanation on that incident.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The Third Question of Fatwa no. 9202

Q3: In the Hadith it is stated that during the Isra' (Night Journey) the Messenger of Allah (peace be upon him) saw some of the inhabitants of Hell who had committed sins. How could he do that if the Day of Resurrection and the Judgment have not yet arrived?

A: This is a truth that has to be believed; as it is not permissible to go into matters that are specific to Allah (Exalted be He).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa No. 6959

Q 2: Was the Prophet (peace be upon him) liable to forgetfulness?

A: Yes, the Prophet (peace be upon him) was liable to forgetfulness. However, Allah (Exalted be He) alerted him when the matter was related to the Shari`ah. It was narrated in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) on the authority of Ibn Mas`ud (may Allah be pleased with him) who reported Allah's Messenger as saying, ﴾I am a human being like you and liable to forget like you, so if I forget remind me.﴿ when he unintentionally missed some of the acts of `Asr Prayer.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

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The Messengers' Da`wah to Allah

(Part No. 3; Page No. 378)

Fatwa no. 3778

Q: It is obligatory on every Muslim to perform Da`wah (calling to Islam) and invite their neglectful brothers, who are preoccupied with amusements and worldly pleasures, back to the Din (religion). Here in Algeria we organize campaigns to go and invite the people to the Masjid (mosque) to remind them, as Allah says: ﴿Therefore remind (men) in case the reminder profits (them).﴾ **(Surah Al-A`la, 87:9), to help to stop their negligence, by the Permission of Allah. However, some shaykhs in Algeria say that it is Haram (prohibited) to let people who are not in a state of Taharah (ritual purification) enter the Masjid. We would like to ask Your Eminence whether this claim is true or not. Please advise as soon as possible.**

A: Da`wah to Allah is the way of the Messengers of Allah, the last of whom was Muhammad (peace be upon him), as Allah (may he be Glorified and Exalted) says:﴿ Say (O Muhammad صلى الله عليه وسلم): "This is my way; I invite unto Allâh (i.e. to the Oneness of Allâh - Islâmic Monotheism) with sure knowledge, I and whosoever follows me (also must invite others to Allâh i.e. to the Oneness of Allâh - Islâmic Monotheism with sure knowledge). And Glorified and Exalted be Allâh (above all that they associate as partners with Him). And I am not of the Mushrikûn (polytheists, pagans, idolaters and disbelievers in the Oneness of Allâh; those who worship others along with Allâh or set up rivals or partners to Allâh)."﴾ (Surah Yusuf, 12:108). Da`wah can be directed towards an individual or groups in a Masjids, clubs, universities, schools, or other places where people gather. Da`wah is a general term and it can be directed to Kafirs (disbelievers), Fasiqs (those openly and flagrantly violating Islamic law), and Mu'mins (believers).

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A Kafir may repent of their Kufr (disbelief), a Fasiq may relinquish their disobedience; and a Mu'min may increase their Iman (Faith) and insight. It is not a problem if a non-Muslim enters a Masjid, if this achieves a Shar'y (Islamic legal) benefit, such as the hope that they might accept Islam if they hear a religious lecture or attend a Halaqah (learning circle). It is authentically reported from the Prophet (peace be upon him) that he ordered Thumamah ibn Athal Al-Hanafy to be tied in one of the columns of Al-Masjid Al-Nabawy (the Prophet's Masjid), even though he was a Kafir, and he was guided by Allah to accept Islam.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

The Second Question from Fatwa no. 9457

Q2: Is Da`wah (calling to Islam) Tawqifiyah (bounded by a religious text and not amenable to personal opinion) and what determines its success?

A: Da`wah is Tawqifiyah in that the Da`y (caller to Islam) should follow the Manhaj (methodology) that Allah guided to. The Da`y to Allah should perform their Da`wah with wisdom and good exhortation. They should approach discussions on issues subject to Ijtihad (juristic effort to infer expert legal rulings) in the best manner, in order to reach the truth, and not with the aim of refuting the arguments of others or showing bigotry in their opinions. Allah (Exalted be He) says: ﴿Invite (mankind, O Muhammad صلى الله عليه و سلم) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching, and argue with them in a way that is better.﴾

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If a Da`y is able to change detestable situations by themselves, they should do so, but if they cannot, they should speak out against them, but if they cannot do that, then they should hate it in their heart, as this is the weakest form of Iman (faith). This is a collective duty, which if it is done by some, the responsibility for it will be removed from the others, but it is incumbent on those who are able to do so.

In relation to its success, this is determined by Allah and it is He Who determines who will perform the obligation of Da`wah successfully and it is He Who will open their heart to it and prepare them to do it through His Bounty and Mercy.

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The fourth and fifth questions of Fatwa no. 9406

Q 4: Some people go to cafes and clubs on the pretext of calling people to Allah. Is it Islamically permissible to go to places where vice reigns, with the intention of spreading Islamic teachings among people who are obviously reluctant to abide by them?

A: In this case, if it is likely that there will be a good response on the part of the attendants, one should sit with them to guide them to the truth and advise them. Doing so fulfills the duty of conveying the Message of Islam and thus, leaving them no excuse of ignorance.

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This is in the same manner as the Messenger (peace be upon him) used to frequent the gatherings of Mushriks (those who associate others with Allah in His Divinity or worship) to call them to Allah. If such people respond to the call positively, all praise be to Allah; otherwise, one should keep away from them so as to avoid their evil.

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Q 5: If I make a certain object; for example, a cup, can I say that I 'created' a cup? Or is it considered as interference with the matters related to Allah's Names and Attributes?

A: You should not use the word 'create' because the act of creation is attributed to Allah (May He be Exalted) alone Who says, ﴾Allâh is the Creator of all things﴿ Rather, you are advised to use 'made' and preferably add 'by the Power, Might, and Will of Allah.'

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The first question of Fatwa No. 1557

Q 1: A Christian couple came to me and showed interest to embrace Islam, I requested them to perform Ghusl (ritual bath), to pronounce Shahadah (Testimony of Faith) in consent, and to get circumcised. Is what I did correct? Please provide in writing the statements of Salaf (Righteous Predecessors) in this regard and the procedures the new converts are advised to follow at the time of the Prophet (peace be upon him).

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A: The Messenger of Allah (peace be upon him) used to call the disbelievers to Islam by asking them to testify that there is no deity but Allah and that Muhammad is the Messenger of Allah. If they accepted this, the Prophet (peace be upon him) would ask them to apply the rest of the tenets of Shari`ah depending on the circumstances and the importance of these tenets. Among the reports mentioned in this regard is the one narrated by Al-Bukhari and Muslim from Ibn `Abbas (may Allah be pleased with them) ﴾that when the Messenger of Allah (peace and blessings be upon him) sent Mu`adh to Yemen (as governor) the Prophet said to him, "You will reach a community of the People of the Book, the very first thing to which you should call them is to testify that there is god but Allah.﴿ Another wording is, ﴾First call them to Tawhid (monotheism), and if they accept this, then tell them that Allah has enjoined upon them five prayers during the day and the night. If they accept it, then tell them that Allah has made Zakah obligatory on them; it should be collected from the rich and distributed among the poor. If they agree to it, do not take (as a share of Zakah) the best of their wealth. Beware of the supplication of the oppressed for there is no barrier between him and Allah.﴿ Moreover, it was narrated by Al-Bukhari and Muslim from Sahl ibn Sa`d Al-Sa`idy ﴾The Prophet (peace be upon him) said to `Aly (may Allah be pleased with him) when he handed him the banner on the day of Khaybar, "Go to them patiently and calmly until you enter the land. Then, invite them to Islam, and inform them of what has been enjoined upon them; by Allah, if He gives guidance to somebody through you, it is better for you than possessing red (precious) camels."﴿ Another wording is, ﴾Invite them to testify that none has the right to be worshipped but Allah, and that Muhammad (peace be upon him) is the Messenger of Allah.﴿

The Salaf disputed over the necessity of Ghusl for new Muslim converts.

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Among the scholars who believed it was obligatory were Malik, Ahmad, and Abu Thawr (may Allah be merciful with them) because of the report related by Abu Dawud and Al-Nasa'y from Qays ibn `Asim (may Allah be pleased with him), who said, ﴾I came to the Prophet (peace be upon him) with the intention of embracing Islam. He commanded me to perform Ghusl with water (boiled with) the leaves of the lote-tree.﴿ Using the verb "commanded' implies the obligation of this act.

On the other hand, Al-Shafi`y and some Hanbaly scholars stated that this act is Mustahab (desirable) unless the new Muslim convert becomes Junub (in a state of major ritual impurity) shortly before converting to Islam, in which case they are obliged to perform Ghusl. Abu Hanifah stated that a new

Muslim convert is not obliged to perform Ghusl in all cases. Therefore, the couple mentioned above may perform Ghusl on the basis the cited Hadith, as well as other similar Hadith.

With regard to circumcision, it is obligatory for men but only recommended for women. However, it could be delayed until Islam is firmly established in their hearts, lest it should induce their aversion to Islam.

On the basis of the above-mentioned points, all that you required the couple to do who newly converted to Islam is correct.

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Fatwa No. 1588

Q: Two non-Muslims wanted to embrace Islam and asked a Muslim person to take them to the Masjid (Mosque) to perform the Jumu`ah (Friday) Prayer and to give two copies of the English interpretation of the Glorious Qur'an for them. He informed them that they will be circumcised and will pronounce Shahadah (Testimony of Faith) in front of a Judge. They prepared themselves and one of them mentioned that he was circumcised and was asking about the procedures he should follow.

A: The Messenger of Allah used to order those who wanted to embrace Islam to testify that none has the right to be worshipped except Allah and that Muhammad is His Messenger, and if they respond he would invite them to the rest of the Islamic Laws. Al-Bukhari and Muslim (may Allah be merciful to them) related on the authority of Ibn `Abbas (may Allah be pleased with him) that (when the Messenger of Allah (peace be upon him) sent Mu`adh to Yemen (as governor), he told him: You will come upon People of the Book (Jews and Christians), the first thing you should invite them to is to testify that none has the right to be worshipped except Allah) and in another narration (call them to Tawhid (Monotheism)) and in a third narration: (invite them to testify that none has the right to be worshipped but Allah, and that I am His Messenger. If they obey you, inform them that Allah had ordained for them five prayers each day and night. If they obey you, tell them that Allah has made it obligatory on them to pay Zakah

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which will be taken from the rich among them and given to the poor among them. If they obey you in that, avoid taking the best of their possessions, and be afraid of the curse of an oppressed person because there is no screen between his invocation and Allah.) It is also related by Al-Bukhari and Muslim on the authority of Sahl ibn Sa`d Al-Sa`idy that the Prophet (peace be upon him) said to `Aly (may Allah be pleased with him) when he gave him the banner on the Day of Khaybar (Advance cautiously until you reach their open places; thereafter, invite them to Islam and inform them what is obligatory for them from the Rights of Allah, for, by Allah, if Allah guides even one person through you that is better for you than possessing a whole lot of red camels.) and in another narration: (Invite them to testify that none has the right to be worshipped but Allah, and that Muhammad (peace be upon him) is the Messenger of Allah.)

It is related by Abu Dawud and Al-Nasa'y on the authority of Qays ibn `Asim a Hadith that indicates the legality of performing Ghusl (ritual bath) for whoever wants to embrace Islam. Those two people should perform ghusl, testify that none has the right to be worshipped except Allah and that Muhammad is His Messenger. They should also be taken to the Masjid after performing the ritual bath, and appear before an Islamic (Shari`ah) Court to attest their conversion to Islam. With regard to circumcision, it is obligatory for men and an act of Sunnah for women. It is permissible for whoever wants to embrace Islam to delay

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circumcision until he believes with all his heart.

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The first question of Fatwa No. 5377

Q 1: How should we deal with a French man who, accompanied by a Muslim woman, came to announce his conversion to Islam? The woman says she brought him to the Masjid (mosque) so that he may convert to Islam and consequently marry him. She does not observe Salah or wear the veil. Rather, she is staying here alone away from her family. However, the man stresses the fact that he wants to convert to Islam out of complete conviction. What are we to do with both of them bearing in mind that they have been married for one or two years, and have children, during which time the man was not yet a Muslim? Is his conversion to Islam acceptable? Is Istibra' (to make sure a woman is clear of pregnancy before having intercourse) applicable to their case? How can we rectify their marriage; there is no close or far relative or Wali (legally accountable person acting for a woman seeking marriage) for the woman here in France. What is the ruling on the undoubtedly illegitimate children they have?

A: First, you must tell him that you are very pleased with his conversion to Islam and that this is the greatest duty he has ever fulfilled and the greatest bounty he should ever rejoice at. **Second,** you should explain the pillars of Islam to him, the principles of faith, the true meaning of

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the Two Testimonies of Faith and the meaning of belief in the Last Day, fate, and Divine Decree. Likewise, you are to explain to him that the belief held by Christians concerning 'Eisa (Jesus) is false, and that he should believe that 'Eisa, as all the other messengers, is the servant and messenger of Allah; not the son of Allah (how high He is above the claims of the Christians). Moreover, he should be taught that Muhammad (peace be upon him) is the last prophet, whose mission, universal in nature, is to all jinn, mankind, Arabs and non-Arabs. These points are also to be made clear to the woman, who is required to announce her conversion to Islam anew, for abandoning Salah is an act of disbelief. **Third,** if there is neither a close or far relative Waliy for the woman, the head of the Islamic Center in France is to be the Waliy of the marriage contract as he is the substitute Waliy in such cases. The Prophet (peace be upon him) said: ﴾If there is a dispute, the sultan (man in authority) is the guardian of one who has none.﴿ Undoubtedly, the head of the center has the authority in such a case because of the absence of Muslim judges there. **Fourth,** there is no need for Istibra' since his previous contact with her was through lawful marriage. Moreover, the children will be affiliated to him as in the case of an invalid marriage in which knowledge about the prohibition of sexual intercourse is an object of obscurity.

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The third and fourth questions of Fatwa no. 6348

Q3: Does a new Muslim have to perform the obligations that are prescribed for Muslims in the period between being convinced about Islam and officially declaring it?

A: When someone accepts Islam, they are obligated to gradually learn what is legislated for them, according to their ability, and to act upon this from the time they are convinced about Islam.

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Q4: Is it permissible for a new Muslim to recite Surah Al-Fatihah and some Ayahs (Qur'anic verses) instead of the obligatory Tasbihs (glorifications of Allah) and Du`a' (supplications) that are obligatory in Salah (Prayer) or is there anything else that can be said instead, because this is difficult at the beginning?

A: A new Muslim should recite the Qur'an and Dhikr (Remembrance of Allah) in the correct places during Salah as soon as they can, as Allah says: ﴿Allâh burdens not a person beyond his scope.﴾ However, they should not recite Surah Al-Fatihah while in Ruku` (bowing) or Sujud (prostration) instead of Tasbih.

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Fatwa no. 7212

Q: People who embrace Islam in Europe are given written certificates

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by the Islamic institutions to prove that they are Muslims. Such certificates had never been given to Muslims throughout the history of Islam. Is not the witnessing of two just Muslims and the testimony of the new Muslim himself sufficient? Is not this written certificate a Bid'ah (rejected innovation in religion)?

A: A Muslim does not need such a certificate to prove his faith before Allah; however, it may be required by people to settle some matters. Thus, a person is required to state their religion on their identity card, passport, family records, and birth certificate. They sometimes might not be able to prove that they are Muslims, as when one travels to a country where he knows no one, or if a person dies abroad. In this case, a person is identified by their passport, identity card, or these other certificates, as it is usually too difficult to prove [that a person is a Muslim] in such cases.

Thus, there is no harm in this certificate. Although it is an innovation, it is not a Bid'ah related to religion; the prohibited Bid'ah is only that related to religion, as the Prophet (peace be upon him) stated, ﴾Whoever introduces a practice into this affair of ours that is not of it, it is to be rejected.﴿ He thus clarified that the rejected Bida's are those innovated in matters of religion.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Matters related to the Sahabah

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Fatwa no. 1466

Q: Many Turkish Muslims continually revile Mu`awiyyah and his son Yazid. Are they correct in doing this or not?

A: Regarding Mu`awiyyah (may Allah be pleased with him), he was one of the Prophet's Sahabah (Companions) and one of the scribes who wrote down the Revelation. The Sahabah (may Allah be pleased with them) were the best Mu'mins (believers). There are many reported prohibitions against reviling or cursing them. It is authentically reported in the two "Sahih (Books of Authentic Hadith)" that the Prophet (peace be upon him) said, ("The best people are my generation, then those who follow them, and then those who follow them.") It is also authentically reported that he (peace be upon him) said, ("Do not curse my Sahabah, because if any of you spent gold equal to (Mount) Uhud (in Allah's Cause), it would not be equal to a Mud (a dry measure of half bushel, 543 grams) or even a half Mud of one of them.")

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It has been related with a good Sanad (chain of narrators) concerning Mu`awiyyah that the Prophet (peace be upon him) said, ("O Allah! Teach him (the knowledge of) the Book, reckoning, and protect him from an evil punishment.") This was mentioned by Shaykh-ul-Islam Ibn Taymiyyah (may Allah be merciful with him).

As this is known, the basic `Aqidah (creed) of Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim community) with regard to the Sahabah of the Messenger of Allah (peace be upon him) includes the following: Firstly: Anyone cursing a Sahaby (Companion) of the Prophet (peace be upon him), whether Mu`awiyyah or another (may Allah be pleased with them), deserves a severe punishment. This is agreed upon by Muslim scholars, but they differ whether they should be killed or receive a less severe penalty. Secondly: The hearts and tongues of Ahl-ul-Sunnah wal-Jama`ah are free of any hatred towards the Sahabah, as Allah (Exalted be He) says: (And those who came after them say: "Our Lord! Forgive us and our brethren who have preceded us in Faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful.) Thirdly: Ahl-ul-Sunnah wal-Jama`ah believe that some of the Athar (narrations from the Companions) that are reported concerning their shortcomings are lies, others have been exposed to additions, subtractions, and alterations in their texts. The fact is that the Sahabah are excused if these narrations are true, as they were Mujtahids (scholars qualified to exercise juristic effort to infer expert legal rulings), who, if they were correct in their Ijtihad (juristic effort to infer expert legal rulings) will receive two rewards, and if they were wrong they will be rewarded for their Ijtihad and forgiven for their mistakes. Ahl-ul-Sunnah wal-Jama`ah do not believe that the Sahabah were infallible as far as major and minor sins are concerned, rather they were liable to commit sins and will be held accountable for them, but due to their preceding good deeds and virtues they will be forgiven for things that later generations will not. During the Reckoning, some of their sins will be erased in a way that will not happen for those after them. It has been authentically reported from the Messenger of Allah (peace be upon him) that they were the best generation, and that a Mud or half a Mud given in charity by them is better than a mountain of gold given by others, as was explained previously. If any of the Sahabah committed a sin, they may have performed Tawbah (repentance to Allah) from it, performed good deeds that erased it, and they will be forgiven due to their preceding merits, through the intercession of Muhammad (peace be upon him), as they were the most deserving to receive it, or they may have been inflicted with a disaster in this world that expiated their sins. This is in regard to the sins that they actually committed, so what will be the case when it comes to matters of Ijtihad? If they were correct they will receive two rewards, and if they got it wrong they will be rewarded for their Ijtihad and forgiven for their mistakes. But the degree of abhorrence that will be felt regarding any of their sins will be minimal next to their virtues and merits, from their belief in Allah and His Messenger, their Jihad (fighting/striving in the Cause of Allah), their Hijrah (migration) with and support of the Prophet (peace be upon him), and their beneficial knowledge and good deeds. Fourthly: Ahl-ul-Sunnah wal-Jama`ah speaks moderately about matters related to the Sahabah;

they refrain from talking about the disputes that occurred among them, and do not say that one group is infallible and another is sinful, other than in relation to those who made innovations in the religion, such as the Shi`ah (Shi'ites) and Khawarij (separatist group that believes committing a major sin amounts to disbelief). They exceeded the limits in opposite extremes in terms of infallibity and sins. Between them they produced the Bid`ah (innovations in religion) that was cursed by the Salaf (righteous predecessors), and they declared them to be Fasiqs (those flagrantly violating Islamic law) and Kafirs (disbelievers), except for a few, in the same way Khawarij regarded both `Aly and `Uthman as Kafirs and deemed it lawful to fight them. They were the group about which the Prophet said, ❨"In time a group will secede from the Muslims and the group that is nearer to the Truth will kill them."❩ They were the group that killed `Aly after they had deserted him and declared all those who followed him as Kafirs. The Prophet (peace be upon him) said with regard to Al-Hasan ibn `Aly: ❨"This son of mine is a Sayyid (i.e. a noble) and may Allah make peace between two big groups of Muslims through him."❩ And indeed, he did reconcile between the followers of `Aly and Mu`awiyyah, which shows that he did what Allah and His Messenger loved, and that the two groups were not like the Khawarij, whom the Messenger of Allah commanded to be fought. This was why `Aly was happy to fight the Khawarij, and was grieved and pained about the Battles of Siffin and Al-Jamal. The two groups have therefore to be freed from the charge of Kufr and Allah should be supplicated to be merciful with their dead, as this matter is agreed upon. All those who belonged to those two groups were Mu'mins (believers) and the Qur'an attests to the fact that those who fought were believers, and it did not take them out of Islam. Allah (Exalted be He) says: ﴿And if two parties or groups among the believers fall to fighting, then make peace between them both.﴾ The Hadith that states that if two caliphs fought and one of them is cursed, is false and fabricated, as it is not reported by any of the Hadith scholars. Mu`awiyyah did not claim the caliphate for himself and the Ba`yah (pledge of allegiance) was not made to him when he was fighting against `Aly. He did not fight `Aly because he considered himself to be the rightful caliph or that he thought he deserved to be. Neither he nor his supporters wanted to initiate a fight with `Aly, it was only when `Aly told them to swear allegiance and obedience to him, so there would not be two caliphs, that they refused their obedience. It was then that `Aly had no alternative but to fight them, to force them to obey him and maintain the Muslim community, as Mu`awiyyah and his supporters were saying that this was not obligatory on them until `Uthman's (may Allah be pleased with him) rights had been taken from those in `Aly's army who had rebelled and killed him. As for Yazid ibn Mu`awiyyah, the people differed concerning him, and they split into three groups, two extreme and one moderate. One of them was that he was one of the Muslim rulers, who did good deeds and bad ones. He was not born until the caliphate of `Uthman (may Allah be pleased with him). He was not a Kafir, but it was due to him that the death of Husayn occurred, and what happened to the people of Al-Harrah. He was not a Sahaby, nor was he one of the `Awliya (pious people). This is the view held by Shaykh-ul-Islam Ibn Taymiyyah (may Allah be merciful with him), the general opinion of most of the intelligent

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and knowledge people, and the view of Ahl-ul-Sunnah wal-Jama`ah. As for cursing him, people are equally split on this into three groups: One that cursed him, another that loved him, and a third that neither cursed nor loved him. Shaykh-ul-Islam Ibn Taymiyyah (may Allah be merciful with him) said, "This is what was reported from Imam Ahmad, his fair-minded followers, and others from the Muslim community. This moderate opinion is based on the fact that his Fisq (flagrant violation of Islamic law) was not established in a way that makes cursing him permissible, or that the specified Fasiq (one flagrantly violating Islamic law) is not entitled to be cursed, whether due to a prohibition or out of respect. It has been authentically reported in "Sahih Al-Bukhari", on the authority of `Umar - in the story about `Abdullah ibn Himar, who regularly drank Khamr (intoxicants) and was whipped for it by the Messenger of Allah (peace be upon him) - that when some of the Sahabah cursed him, the Prophet (peace be upon him) said, ﴾"Do not curse him, as he loves Allah and His Messenger."﴿ He (peace be upon him) also said, ﴾"Cursing a Mu'min is like killing them."﴿ (Agreed upon by Muslim and Al-Bukhari). These texts, as the other that include warnings are general, such as those concerning consuming orphans' wealth unlawfully, Zina (sexual intercourse outside marriage), and theft, are not to be taken as proof that the person concerned will be one of the dwellers in the Fire, due to the possibility of the absence of binding conditions for a predominating reason. This reason may be due to Tawbah (repentance to Allah), good deeds, expiating circumstances, an accepted intercession, or any other cause for expiation of sins. All the above reasons make it prohibited to curse him, but as for not loving Yazid, because he did not perform the good deeds that necessitate loving him, and accordingly, he was one of the Muslim rulers,

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but loving this type of person is not lawful, because he performed actions that testified to his Fisq and injustice and these are evident from his biography and in the matters related to Husayn and the people of Al-Harrah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

The eleventh question of Fatwa no. 189

Q11: How to deal with someone who curses the three Sahabah?

A: The Sahabah (Companions) of the Prophet (peace be upon him) were the best generation of this Ummah (nation), and Allah (Exalted be He) praises them in His Book saying: ﴾And the foremost to embrace Islâm of the Muhâjirûn (those who migrated from Makkah to Al-Madinah) and the Ansâr (the citizens of Al-Madinah who helped and gave aid to the Muhâjirûn) and also those who followed them exactly (in Faith). Allâh is well-pleased with them as they are well-pleased with Him. He has prepared for them Gardens under which rivers flow (Paradise), to dwell therein forever. That is the supreme success.﴿ and ﴾Indeed, Allâh was pleased with the believers when they gave the Bai'ah (pledge) to you (O Muhammad صلى الله عليه وسلم) under the tree: He knew what was in their hearts, and He sent down As-Sakînah (calmness and tranquillity) upon them, and He rewarded them with a near victory.﴿ There are many other Ayahs (Qur'anic verses) in which Allah praises the Sahabah and promises them Jannah (Paradise). Abu Bakr, `Umar, `Uthman, and `Aly were among the first to embrace Islam and among those who gave Bay`ah (the pledge of allegiance) to the Prophet (peace be upon him) under the tree. The Prophet (peace be upon him) gave himself the Bay`ah

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on behalf of `Uthman, as he was absent. This was a testimonial to his trust in `Uthman, and a stronger Bay`ah than those the others gave to him (peace be upon him). The Prophet praised them in many Hadith, in general and in particular, especially Abu Bakr, `Umar, `Uthman, and `Aly. He gave them the good news of Jannah, along with a group of his Sahabah, and he warned against cursing them when he said, ﴾"Do not curse my Sahabah, because if any of you spent gold equal to (Mount) Uhud (in Allah's Cause), it would not be equal to a Mud (a dry measure of half bushel, 543 grams) or even a half Mud of one of them."﴿ (Related by Muslim in his "Sahih [Book of Authentic Hadith] on the authority of Abu Hurayrah and Abu Sa`id Al-Khudry). So anyone who curses or reviles the Sahabah of the Prophet (peace be upon him), especially one of the three: Abu Bakr, `Umar, and `Uthman, who were mentioned in the question, has contradicted the Book of Allah and the Sunnah of the Messenger. They will be faced with their vilification and they will be deprived of the forgiveness that Allah promised those who came after them and asked forgiveness for them and supplicated to Allah not to let there be any malice in His Heart against the believers. They should be advised against their vilification of these three Companions and others like them, and their attention should be drawn to their virtues, status, and their honest stances in Islam. If they perform Tawbah (repentance to Allah), they are brothers in Islam, but if they persist in cursing them, they should be prevented from doing so by utilizing the Islamic legal policy of changing the detestable by the possible means. Those who are unable to change it by their hands or tongues should despise it in their heart, and this is the weakest form of Iman (belief), as was authentically reported in a Sahih (a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish) Hadith.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

The Fourth Question from Fatwa no. 7150

Q4: In a Sahih (authentic) Hadith, it was reported that the Messenger of Allah (peace be upon him) said, ("When two Muslims fight (meet) each other with their swords, both the killer and the one killed will go to the Fire." They said, "That is for the killer, but what about the one who was killed?" He (peace be upon him) replied, "He had the intention to kill his companion.") **How can we apply this Hadith to the Great Fitnah (Trial) that took place in the time of the Rightly-Guided Caliphs?**

A: The view of Ahl-ul-Sunnah wal-Jama'ah (those adhering to the Sunnah and the Muslim community) is to refrain from speaking about the disagreement between the Sahabah (Companions of the Prophet) and ask Allah to be pleased with them all. The belief is that they were all Mujtahids (scholars qualified to exercise juristic effort to infer expert legal rulings) in what they did; those who were right will have two rewards and those who were wrong will have one, and the wrong will be forgiven. The Hadith that was mentioned refers to the Muslims who fight each other due to injustice and enmity, not a disagreement due to Ijtihad (juristic effort to infer expert legal rulings).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The fourth question of Fatwa no. 9247

Q 4: Is it possible that all the Sahabah (Companions of the Prophet) were ignorant of an issue related to the Qur'an, or a word mentioned therein?

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A: It is impossible that all the Sahabah were ignorant of an issue in the Qur'an related to Shari'ah or were wrong about it, as this contradicts the texts of the Qur'an and the Sunnah which indicate the infallibility of the Ummah (community) in their Ijma' (consensus).

However, some of them may have been unaware of one of the rulings of the Qur'an or may have committed a mistake about it and told it to others. As for their Ijma' on an error, this is impossible.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The fourth question of Fatwa no. 9450

Q 4: Who are the people who were given the glad tidings of entering Jannah (Paradise)?

A: Those who were given the glad tidings of entering Jannah were many amongst the Sahabah (Companions of the Prophet), including the first ten, who were: Abu Bakr , 'Umar , 'Uthman, 'Ali , Talhah , Al-Zubayr , Sa'd ibn Abu Waqqas , Abu 'Ubaydah ibn Al-Jarrah , Said ibn Zayd and 'Abdul-Rahman ibn 'Awf.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The First Question, paragraph (d), of Fatwa no. 3627

Q1: Why was `Aly ibn Abu Talib given the Laqab (title of honor): "may Allah honor his face"?

A: This Laqab (title of honor) given to `Aly ibn Abu Talib "may Allah honor his face" and applying it to him in particular is one of the exaggerations of the Shi`ah (Shiites) in regard to him. It is claimed that he was given this Laqab because he had never seen the Awrah (private parts of the body that must be covered in public) of anyone, or because he had never made Sujud (prostration) to an idol. These things are not peculiar to him, as they are also shared by the other Sahabah (Companions of the Prophet) who were born during the time of Islam.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 5004

Q 2: Who are the three people who remained behind and did not join the Messenger of Allah (peace be upon him)?

A: They were Ka`b ibn Malik Al-Sulamy, Mararah ibn Al-Rabi' Al-'Amiri and Hilal ibn Umayyah Al-Waqifi. All of them were Ansar (Helpers, residents of Madinah who supported the Prophet). Their remaining behind does not mean that they refused to participate in the Battle of Tabuk, but that they did not make false excuses as the hypocrites did; rather, they were honest, so the judgement on them was delayed until Allah revealed that their Tawbah (repentance) was accepted in the Ayah in which He stated, ﴿And (He did forgive also) the three [who did not join the Tabûk expedition whose case was deferred (by the Prophet (صلى الله عليه وسلم)] (for Allâh's Decision) till for them the earth, vast as it is, was straitened and their ownselves were straitened to them, and they perceived that there is no fleeing from Allâh, and no refuge but with Him. Then, He forgave them (accepted their repentance), that they might beg for His pardon [repent (unto Him)] Verily, Allâh is the One Who forgives and accepts repentance, Most Merciful.﴾ (Surah Al-Tawbah, 9: 118).

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 6363

Q 2: The Prophet (peace be upon him) said, (The Caliphate will remain after me for thirty years, then it will change into a cruel monarchy.) **Thus, Mu`awiyah (may Allah be pleased with him) said after thirty years had passed, "I am the first of the kings." (Extracted from the treatise written by Abu Zayd Al-Qayrawany, vol. 1, p. 96). What is the interpretation of this Hadith?**

A: This Hadith was related by Imam Ahmad in "Al-Musnad", Al-Hakim in "Al-Mustadrak", Abu Ya'ly in "Al-Musnad", ibn Hibban in his Sahih (authentic) Book of Hadith, and Al-Tirmidhy in his "Sunan". This Hadith was explained by

Al-Hafizh in "Al-Fath". He said, "What is meant by the Caliphate is that which follows the model of prophethood, while Mu`awiyah and those who followed him followed the model of kings, even if they were called Caliphs."

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Things related to the People of the Book

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Islam's attitude towards the People of the Book

Fatwa No. 1412

Q: Allah (Exalted be He) says: ﴿And whoever seeks a religion other than Islâm, it will never be accepted of him﴾ Allah also says: ﴿Truly, the religion with Allâh is Islâm.﴾ Allah also says: ﴿Not all of them are alike; a party of the people of the Scripture stand for the right, they recite the Verses of Allâh during the hours of the night﴾ and ﴿Verily, you will find the strongest among men﴾ Due to working and dealing with Christians as some of them are my co-workers, sometimes we discuss certain issues such as whether Islam acknowledges Christianity or not. What is Islam's attitude towards Christians? They cite the Ayahs (verses) mentioned above and other ayahs like them to prove their views concerning many issues. I mentioned these Ayahs only as an example.

Therefore, I hope that our eminent scholars will give us a sufficient, detailed, and persuasive answer as well as evidence for it.

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Are any of these Ayahs abrogated? Christians claim that some of these Ayahs contradict each other. My diligence to protect Islam and Muslims urge me to write this letter to you.

A: The origin of the doctrines with which prophets and messengers were sent is one. Allah revealed scriptures that contained these doctrines to them. Those who preceded others recommended that their followers believe and support those who will come after them of the messengers and prophets, and those who came after recommend that their followers believe in those who were sent before. All that was revealed to the messengers and prophets is called Islam. Allah (Exalted be He) says: ﴿And (remember) when Allâh took the Covenant of the Prophets, saying: "Take whatever I gave you from the Book and Hikmah (understanding of the Laws of Allâh), and afterwards there will come to you a Messenger (Muhammad صلى الله عليه وسلم) confirming what is with you; you must, then, believe in him and help him." Allâh said: "Do you agree (to it) and will you take up My Covenant (which I conclude with you)?" They said: "We agree." He said: "Then bear witness; and I am with you among the witnesses (for this)."﴾ ﴿Then whoever turns away after this, they are the Fâsiqûn (rebellious: those who turn away from Allâh's Obedience).﴾ ﴿Do they seek other than the religion of Allâh (the true Islâmic Monotheism - worshipping none but Allâh Alone), while to Him submitted all creatures in the heavens and the earth, willingly or unwillingly. And to Him shall they all be returned.﴿ ﴾Say (O Muhammad صلى الله عليه وسلم): "We believe in Allâh and in what has been sent down to us, and what was sent down to Ibrâhîm (Abraham), Ismâ'îl (Ishmael), Ishâq (Isaac), Ya'qûb (Jacob) and Al-Asbât [the offspring of the twelve sons of Ya'qûb (Jacob)] and what was given to Mûsâ (Moses), 'Isâ (Jesus) and the Prophets from their Lord. We make no distinction between one another among them and to Him (Allâh) we have submitted (in Islâm)."﴿ ﴾And whoever seeks a religion other than Islâm, it will never be accepted of him, and in the Hereafter he will be one of the losers.﴿ and ﴾The Messenger (Muhammad صلى الله عليه وسلم) believes in what has been sent down to him from his Lord, and (so do) the believers. Each one believes in Allâh, His Angels, His Books, and His Messengers. (They say), "We make no distinction between one another of His Messengers"﴿

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Allah also says: ﴾And in their footsteps, We sent 'Isâ (Jesus), son of Maryam (Mary), confirming the Taurât (Torah) that had come before him, and We gave him the Injeel (Gospel), in which was guidance and light and confirmation of the Taurât (Torah) that had come before it, a guidance and an admonition for Al-Muttaqûn (the pious - See V.2:2).﴿ to ﴾And We have sent down to you (O Muhammad صلى الله عليه وسلم) the Book (this Qur'ân) in truth, confirming the Scripture that came before it and Muhaymin (trustworthy in highness and a witness) over it (old Scriptures).﴿ He also says: ﴾O people of the Scripture (Jews and Christians)! Now has come to you Our Messenger (Muhammad صلى الله عليه وسلم) explaining to you much of that which you used to hide from the Scripture and pass over (i.e. leaving out without explaining) much. Indeed, there has come to you from Allâh a light (Prophet Muhammad صلى الله عليه وسلم) and a plain Book (this Qur'ân).﴿ ﴾Wherewith Allâh guides all those who seek His Good Pleasure to ways of peace, and He brings them out of darkness by His Will unto light and guides them to the Straight Way (Islâmic Monotheism).﴿ , ﴾O people of the Scripture (Jews and Christians)! Now has come to you Our Messenger (Muhammad صلى الله عليه وسلم) making (things) clear unto you, after a break in (the series of) Messengers, lest you say: "There came unto us no bringer of glad tidings and no warner." But now has come unto you a bringer of glad tidings and a warner. And Allâh is Able to do all things.﴿ , ﴾And (remember) when 'Isâ (Jesus), son of Maryam (Mary), said: "O Children of Israel! I am the Messenger of Allâh unto you, confirming the Taurât [(Torah) which came] before me, and giving glad tidings of a Messenger to come after me, whose name shall be Ahmad. But when he (Ahmad i.e. Muhammad صلى الله عليه وسلم) came to them with clear proofs, they said: "This is plain magic."﴿ and ﴾And We did not send any Messenger before you (O Muhammad صلى الله عليه وسلم) but We revealed to him (saying): Lâ ilâha illa Ana [none has the right to be worshipped but I (Allâh)], so worship Me (Alone and none else)."﴿

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There are also many Ayahs that denote in general and in particular the unity of the bases of legislation that were brought by prophets with regard to dedicating acts of worship to Allah alone, believing in Him, His angels, Books, and messengers, and believing in the last day and predestination. One should also believe that they have to perform Salah (prayer), Zakah, and fasting. Allah (Exalted be He) says in reporting the Du'a' (supplication to Allah) of His prophet Ibrahim (Abraham): ﴾O our Lord! I have made some of my offspring to dwell in an uncultivable valley by Your Sacred House (the Ka'bah at Makkah) in order, O our Lord, that they may perform As-Salât (Iqâmat-as-Salât).﴿ to His saying ﴾O my Lord! Make me one who performs As-Salât (Iqâmat-as-Salât), and (also) from my offspring﴿ Allah (Exalted be He) says: ﴾And mention in the Book (the Qur'ân) Ismâ'îl (Ishmael). Verily he was true to what he promised, and he was a Messenger, (and) a Prophet.﴿ ﴾And he used to enjoin on his family and his people As-Salât (the prayers) and the Zakât and his Lord was pleased with him.﴿ and ﴾And We revealed to Mûsâ (Moses) and his brother (saying): "Provide dwellings for your people in Egypt, and make your dwellings as places for your worship, and perform As-Salât (Iqâmat-as-Salât)﴿ Allah says also about His prophet Zakariyya (Zechariah): ﴾Then the angels called him, while he was standing in prayer in Al-Mihrâb (a praying place or a private room), (saying): "Allâh gives you glad tidings of Yahya (John)﴿ He (Exalted be He) says about `Eisa (Jesus): ﴾"He ['Isâ (Jesus)] said: "Verily I am a slave of Allâh, He has given me the Scripture and made me a Prophet;"﴿ ﴾"And He has made me blessed wheresoever I be, and has enjoined on me Salât (prayer), and Zakât, as long as I live."﴿ Allah (Exalted be He) also says:

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﴾O you who believe! Observing As-Saum (the fasting) is prescribed for you as it was prescribed for those before you, that you may become Al-Muttaqûn (the pious - See V.2: 2).﴿ But these religions and legislations have differed with regard to their ways of application and details of their branches. Allah (Exalted be He) says: ﴾To each among you, We have prescribed a law and a clear way.﴿

The Prophet (peace be upon him) said: ﴾Prophets are brothers in faith, their religion is one, but they have different mothers.﴿

Therefore, He who believes in the origin of religions according to what was revealed to prophets and messengers of Allah will gain Allah's satisfaction and pleasure and will be among those who will prosper and be happy. They are also those whom Allah praises in His Book. They are also praised by the Prophet Muhammad (peace be upon him) in his Sunnah. However, those who believe in some of these religions and disbelieve in others are true disbelievers on the whole because each of these religions accept the others as being true. Their punishment in the hereafter will be: ﴾and prepared Hell for them — and worst indeed is that destination.﴿ Those were the people whom Allah dispraised in the Qur'an and His Messenger (peace be upon him) dispraised in his Sunnah. Allah (Exalted be He) says: ﴾Verily, those who disbelieve in Allâh and His Messengers and wish to make distinction between Allâh and His Messengers (by believing in Allâh and disbelieving in His Messengers) saying, "We believe in some but reject others," and wish to adopt a way in between.﴿ ﴾They are in truth disbelievers. And We have prepared for the disbelievers a humiliating torment.﴿ ﴾And those who believe in Allâh and His Messengers and make no distinction between any of them (Messengers), We shall give them their rewards; and Allâh is Ever Oft-Forgiving, Most Merciful.﴿

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Therefore, Allah (Exalted be He) told us that the People of the Book from among the Jews and the Christians are not equal in His judgment. He (Exalted be He) praised a group of the Jews and a group of the Christians and blamed other groups from both sides. He (Exalted be He) praised those who followed His commands from among the Jews and the Christians by His saying: ﴾Say (O Muslims), "We believe in Allâh and that which has been sent down to us and that which has been sent down to Ibrâhîm (Abraham), Ismâ'îl (Ishmael), Ishâq (Isaac), Ya'qûb (Jacob), and to Al-Asbât [the offspring of the twelve sons of Ya'qûb (Jacob)], and that which has been given to Mûsâ (Moses) and 'Isâ (Jesus), and that which has been given to the Prophets from their Lord. We make no distinction between any of them, and to Him we have submitted (in Islâm)."﴿ He also praised others in His saying: ﴾And there are, certainly, among the people of the Scripture (Jews and Christians), those who believe in Allâh and in that which has been revealed to you, and in that which has been revealed to them, humbling themselves before Allâh. They do not sell the Verses of Allâh for a little price, for them is a reward with their Lord. Surely, Allâh is Swift in account.﴾ From among those were Christians whom Allah praised by saying: ﴿Verily, you will find the strongest among men in enmity to the believers (Muslims) the Jews and those who are Al-Mushrikûn, and you will find the nearest in love to the believers (Muslims) those who say: "We are Christians." That is because amongst them are priests and monks, and they are not proud.﴾ ﴿And when they (who call themselves Christians) listen to what has been sent down to the Messenger (Muhammad صلى الله عليه وسلم), you see their eyes overflowing with tears because of the truth they have recognised. They say: "Our Lord! We believe; so write us down among the witnesses.﴾ ﴿"And why should we not believe in Allâh and in that which has come to us of the truth (Islâmic Monotheism)? And we wish that our Lord will admit us (in Paradise on the Day of Resurrection) along with the righteous people (Prophet Muhammad صلى الله عليه وسلم and his Companions رضي الله عنهم)."﴾ ﴿So because of what they said, Allâh rewarded them Gardens under which rivers flow (in Paradise), they will abide therein forever. Such is the reward of Al-Muhsinûn (the good-doers).﴾

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Allah also praised a group from the People of the Book; Jews and Christians by His saying: ﴿a party of the people of the Scripture stand for the right, they recite the Verses of Allâh during the hours of the night, prostrating themselves in prayer.﴾ ﴿They believe in Allâh and the Last Day; they enjoin Al-Ma‘rûf (Islâmic Monotheism, and following Prophet Muhammad صلى الله عليه وسلم) and forbid Al-Munkar (polytheism, disbelief and opposing Prophet Muhammad صلى الله عليه وسلم); and they hasten in (all) good works; and they are among the righteous.﴾ ﴿And whatever good they do, nothing will be rejected of them; for Allâh knows well those who are Al-Muttaqûn (the pious - See V.2:2).﴾

Allah (Exalted be He) dispraised from among the Jews and Christians those who were hypocrites or those who believed in some of the messengers and disbelieved in others and concealed the truth after it had become evident. Moreover, they distorted the words of Allah from their proper context and fabricated lies against Allah with regard to the basis and branches of religion. They also violated pacts and covenants they pledged. Allah (Exalted be He) says: ﴿Do you (faithful believers) covet that they will believe in your religion inspite of the fact that a party of them (Jewish rabbis) used to hear the Word of Allâh [the Taurât (Torah)], then they used to change it knowingly after they understood it?﴾ ﴿And when they (Jews) meet those who believe (Muslims), they say, "We believe", but when they meet one another in private, they say, "Shall you (Jews) tell them (Muslims) what Allâh has revealed to you [Jews, about the description and the qualities of Prophet Muhammad صلى الله عليه وسلم, that which are written in the Taurât (Torah)], that they (Muslims) may argue with you (Jews) about it before your Lord?" Have you (Jews) then no understanding?﴾ ﴿Know they (Jews) not that Allâh knows what they conceal and what they reveal?﴾ ﴿And there are among them (Jews) unlettered people, who know not the Book, but they trust upon false desires and they but guess.﴾ ﴿Then woe to those who write the Book with their own hands and then say, "This is from Allâh," to purchase with it a little price! Woe to them for what their hands have written and woe to them for that they earn thereby.﴾

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Allah (Exalted be He) says: ﴿(And remember) when Allâh took a covenant from those who were given the Scripture (Jews and Christians) to make it (the news of the coming of Prophet Muhammad صلى الله عليه وسلم and the religious knowledge) known and clear to mankind, and not to hide it, but they threw it away behind their backs, and purchased with it some miserable gain! And indeed worst is that which they bought.﴿ and ﴾Indeed Allâh took the covenant from the Children of Israel (Jews), and We appointed twelve leaders among them. And Allâh said: "I am with you if you perform As-Salât (Iqâmat-as-Salât) and give Zakât and believe in My Messengers; honour and assist them, and lend a good loan to Allâh, verily, I will expiate your sins and admit you to Gardens under which rivers flow (in Paradise). But if any of you after this, disbelieved, he has indeed gone astray from the Straight Path."﴿ ﴾So, because of their breach of their covenant, We cursed them and made their hearts grow hard. They change the words from their (right) places and have abandoned a good part of the Message that was sent to them. And you will not cease to discover deceit in them, except a few of them. But forgive them and overlook (their misdeeds). Verily, Allâh loves Al-Muhsinûn (good-doers - See V.2:112).﴿ ﴾And from those who call themselves Christians, We took their covenant, but they have abandoned a good part of the Message that was sent to them. So We planted amongst them enmity and hatred till the Day of Resurrection (when they discarded Allâh's Book, disobeyed Allâh's Messengers and His Orders and transgressed beyond bounds in Allâh's disobedience); and Allâh will inform them of what they used to do.﴿

Allah also dispraised those who said that Allah had taken a son and those who worshipped their rabbis and monks as lords beside Allah. Therefore, He refuted their falsehood. Allah (Exalted be He) says: ﴾And the Jews say: 'Uzair (Ezra) is the son of Allâh, and the Christians say: Messiah is the son of Allâh. That is their saying with their mouths, resembling the saying of those who disbelieved aforetime. Allâh's Curse be on them, how they are deluded away from the truth!﴿ ﴾They (Jews and Christians) took their rabbis and their monks to be their lords besides Allâh (by obeying them in things which they made lawful or unlawful according to their own desires without being ordered by Allâh), and (they also took as their Lord) Messiah, son of Maryam (Mary), while they (Jews and Christians) were commanded [in the Taurât (Torah) and the Injeel (Gospel)] to worship none but One Ilâh (God - Allâh) Lâ ilâha illa Huwa (none has the right to be worshipped but He). Praise and glory be to Him (far above is He) from having the partners they associate (with Him)."﴿

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Allah censured those who alleged that, despite their disbelief, paradise was their right and that no one would enter it except them. Allah (Exalted be He) points out their false claims and determined the true dwellers of Paradise. Allah (Exalted be He) says: ﴾And they say, "None shall enter Paradise unless he be a Jew or a Christian." These are their own desires. Say (O Muhammad صلى الله عليه وسلم), "Produce your proof if you are truthful."﴿ ﴾Yes, but whoever submits his face (himself) to Allâh (i.e. follows Allâh's Religion of Islâmic Monotheism) and he is a Muhsin then his reward is with his Lord (Allâh), on such shall be no fear, nor shall they grieve. [See Tafsir Ibn Kathîr].﴿

Allah also censured those who killed prophets and righteous people without due right and said that their hearts were covered with a barrier. Moreover, they slandered Maryam (Mary) and said that they murdered `Eisa ibn Maryam (Jesus son of Mary). They dealt in usury and devoured people's property illicitly. They also said that Allah was a third of three (belief in the trinity). Allah (Exalted be He) considered all of them to be disbelievers, refuted their false allegations and threatened them with painful chastisement. There are many other Ayahs in which Allah praises a group of Jews and Christians. These Ayahs state their good attributes that made them worthy of Allah's praise and Paradise. At the same time, there are many Ayahs in which Allah dispraises another group from among both sides and describes them with traits that

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make them worthy of Allah's wrath and painful chastisement.

Therefore, it is evident that Islam is just in dealing with Jews and Christians. There is no contradiction between the texts of the Qur'an and the Sunnah in dealing with them with regard to praising and censuring them. Those whom Allah praises were different to those whom Allah censures.

Those who follow the Messenger, the unlettered prophet, whom they find written in what they have of the Tawrah (Torah) and the Injil (Gospel), who enjoins upon them what is right and forbids what is evil and makes lawful for them the good things and prohibits the evil and relieves them of their burden and the shackles which were upon them out of obedience to Allah's saying: ﴿O you who believe! Believe in Allâh, and His Messenger (Muhammad صلى الله عليه وسلم), and the Book (the Qur'ân) which He has sent down to His Messenger, and the Scripture which He sent down to those before (him)﴾ will be included in Allah's Mercy. Moreover, they are worthier of Allah's praise and they will be the prosperous ones.

As for those who disbelieved in all the messengers or believed in some of them and disbelieved in others and distorted what was revealed to them in the Tawrah and the Injil, they are those whom Allah censures and they are those who are worthy of punishment. They will be the dwellers of hellfire abiding therein forever.

Consequently, there is no contradiction between the texts that praise them and acknowledges their virtues and honorable status and the texts that censure others for evil conduct, corrupt creed, distortion, and obliteration of what was revealed to them from their Lord or

imitating those who did so from among their rabbis and monks without evidence and guidance. There are no abrogated texts in what were mentioned above because there is no contradiction among them. Moreover, these texts support each other.

For more information, one can return to the Qur'an and the Sunnah of the Messenger of Allah (peace be upon him). He who contemplates the Ayahs of the Qur'an and the authentic Hadiths of the Prophet (peace be upon him), reads reliable books of history and relinquishes fanaticism and whims will find the truth and will be guided to the straight path.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The fourteenth question of Fatwa no. 6505

Q14: What is the ruling of Islam on the Jews and the Christians, for example, to whom the message of Prophet Muhammad (peace be upon him) has been conveyed; so they know about it but they do not follow it and follow their own religions instead?

A: They are deemed to be Kafirs (disbelievers) and should be treated as such regarding the rulings in this world and the Hereafter. It will be of no avail to them to adhere to their religions with their Kufr (disbelief) in the Revelation that was sent to our Prophet Muhammad (peace be upon him).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 6991

Q: Islam abrogates the Divine Religions that were revealed before it, as Allah says in the Qur'an: ﴾And whoever seeks a religion other than Islâm, it will never be accepted of him, and in the Hereafter he will be one of the losers.﴿ **The Kufr (disbelief) of the People of the Book, the Jews and the Christians, is explained in many Ayahs (Qur'anic verses). Why then does Islam not deal with them as Kafirs (disbelievers), instead it allows them to remain following their religions, which have been proved to be distorted and fabricated? And why does it permit Muslims to marry the women of the People of the Book and eat their food? Can the present day Christians be called the People of the Book, and does the same ruling apply to them?**

A: Firstly: The basis of the Din (religion) that all the prophets conveyed was the same, it was Islam. Allah (Exalted be He) says: ﴾Truly, the religion with Allâh is Islâm.﴿ As for its subsidiary matters, the laws, this is where they differ and where Naskh (abrogation) is applicable. Allah (Exalted be He) says: ﴾To each among you, We have prescribed a law and a clear way.﴿ It is authentically reported on the authority of Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said, ﴾"I am the closest person to `Eisa (Jesus), the son of Maryam (Mary), in this world and in the Hereafter. All the prophets are brothers, although their mothers were different, their religion is one."﴿ (Related by Ahmad, Al-Bukhari, Muslim, Abu Dawud, and others, and this narration is by Al-Bukhari). It is only the subsidiary matters that are subject to Naskh, not the bases, as Allah (Exalted be He) says: ﴾And who turns away from the religion of Ibrâhîm (Abraham) (i.e. Islâmic Monotheism) except him who befools himself? Truly, We chose him in this world and verily, in the Hereafter he will be among the righteous.﴿ ﴾When his Lord said to him, "Submit (i.e. be a Muslim)!" He said, "I have submitted myself (as a Muslim) to the Lord of the 'Alamîn (mankind, jinn and all that exists)."﴿ ﴾And this (submission to Allâh, Islâm) was enjoined by Ibrâhîm (Abraham) upon his sons and by Ya'qûb (Jacob) (saying), "O my sons! Allâh has chosen for you the (true) religion, then die not except in the Faith of Islâm (as Muslims - Islâmic Monotheism)."﴿ ﴾Or were you witnesses when death approached Ya'qûb (Jacob)? When he said unto his sons, "What will you worship after me?" They said, "We shall worship your Ilâh (God - Allâh), the Ilâh (God) of your fathers, Ibrâhîm (Abraham), Ismâ'îl (Ishmael), Ishâq (Isaac), One Ilâh (God), and to Him we submit (in Islâm)."﴿

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Secondly: Allah permits Muslims to eat the food of the people who were given the Book, and this refers to their slaughtered meat, as evidenced in the following Ayah from Surah Al-Ma'idah: ﴾The food (slaughtered cattle, eatable animals) of the people of the Scripture (Jews and Christians) is lawful to you and yours is lawful to them. (Lawful to you in marriage) are chaste women from the believers and chaste women from those who were given the Scripture (Jews and Christians) before your time when you have given their due Mahr (bridal-money given by the husband to his wife at the time of marriage), desiring chastity (i.e. taking them in legal wedlock) not committing illegal sexual intercourse, nor taking them as girl-friends.﴿ Islam also permits Muslims to marry the women of the People of the Book if they are free and chaste, whether they are Jews or Christians, although Allah (Exalted be He) describes the Jews and the Christians in the same Surah as Kafir. He (Exalted be He) says: ﴾Surely, in disbelief are they who say that Allâh is the Messiah, son of Maryam (Mary).﴿ He (Exalted be He) also says: ﴾And (both) the Jews and the Christians say: "We are the children of Allâh and His loved ones."﴿ Allah also says: ﴾And the Jews say: 'Uzair (Ezra) is the son of Allâh, and the Christians say: Messiah is the son of Allâh. That is their saying with their mouths, resembling the saying of those who disbelieved aforetime. Allâh's Curse be on them, how they are deluded away from the truth!﴿ ﴾They (Jews and Christians) took their rabbis and their monks to be their lords besides Allâh (by obeying them in things which they made lawful or unlawful according to their own desires without being ordered by Allâh), and (they also took as their Lord) Messiah, son of Maryam (Mary), while they (Jews and Christians) were commanded [in the Taurât (Torah) and the Injeel (Gospel)] to worship none but One Ilâh (God - Allâh) Lâ ilâha illa Huwa (none has the right to be worshipped but He). Praise and glory be to Him (far above is He) from having the partners they associate (with Him)."﴿ ﴾They (the disbelievers, the Jews and the Christians) want to extinguish Allâh's Light (with which Muhammad صلى الله عليه وسلم has been sent - Islâmic Monotheism) with their mouths, but Allâh will not allow except that His Light should be perfected even though the Kâfirûn (disbelievers) hate (it)﴿ ﴾ It is He Who has sent His Messenger (Muhammad صلى الله عليه وسلم) with guidance and the religion of truth (Islâm), to make it superior over all religions even though the Mushrikûn (polytheists, pagans, idolaters, disbelievers in the Oneness of Allâh) hate (it).﴿

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Allah (Exalted be He) says: ﴾Surely, disbelievers are those who said: "Allâh is the third of the three (in a Trinity)."﴿ There are also other similar Ayahs in the same Surah. **Thirdly:** Allah specifies the Jews and the Christians when He gives Muslims the permission to eat their slaughtered meat, to marry their free and chaste women, and also to take the Jizyah (poll tax required from non-Muslims living in an Islamic state) from them, saying: ﴾Fight against those who (1) believe not in Allâh, (2) nor in the Last Day, (3) nor forbid that which has been forbidden by Allâh and His Messenger Muhammad (4) (صلى ا لله عليه وسلم) and those who acknowledge not the religion of truth (i.e. Islâm) among the people of the Scripture (Jews and Christians), until they pay the Jizyah with willing submission, and feel themselves subdued.﴿ He specified them for this, because they are the People of the Books that were previously revealed and they are therefore closer to the Muslims than the other Kafir. This was why the Muslims rejoiced at their victory against the Persians after their earlier defeat, and Allah acknowledges the Muslims' happiness on this event by saying:

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﴾The Romans have been defeated.﴿ ﴾In the nearest land (Syria, Iraq, Jordan, and Palestine), and they, after their defeat, will be victorious.﴿ ﴾Within three to nine years. The decision of the matter, before and after (these events) is only with Allâh, (before the defeat of the Romans by the Persians, and after the defeat of the Persians by the Romans). And on that Day, the believers (i.e. Muslims) will rejoice (at the victory given by Allâh to the Romans against the Persians) -﴿ ﴾With the help of Allâh. He helps whom He wills, and He is the All-Mighty, the Most Merciful.﴿ ﴾(It is) a Promise of Allâh (i.e. Allâh will give victory to the Romans against the Persians), and Allâh fails not in His Promise, but most of men know not.﴿ However, Allah (Praised be He) neither permits them to persist in their Kufr of Him nor approves of the distortions they have made to His Books and their denial of the Message of His Prophet Muhammad (peace be upon him). Allah permits the Muslims to refrain from fighting them or taking them as captives, if they willingly submit to paying the Jizyah, unlike the other Kafir. And this is the opinion of the Jumhur (the dominant majority of scholars).

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The Fourth Question from Fatwa no. 9643

Q4: Is the current religion followed by the Christians correct or distorted and what is the evidence for this from the Qur'an and the Sunnah?

A: The Christians have distorted Christianity from the original religion revealed to their prophet, `Eisa (Jesus, peace be upon him). The evidences for this are their claims that `Eisa is the son of Allah and

that they say that Allah is one of three. Allah refuted these claims and, due to them, deemed the Christians to be disbelievers. Allah (Exalted be He) says: ﴾And (remember) when Allâh will say (on the Day of Resurrection): "O 'Isâ (Jesus), son of Maryam (Mary)! Did you say unto men: 'Worship me and my mother as two gods besides Allâh?' " He will say: "Glory be to You! It was not for me to say what I had no right (to say). Had I said such a thing, You would surely have known it. You know what is in my inner-self though I do not know what is in Yours; truly, You, only You, are the All-Knower of all that is hidden (and unseen).﴿ ﴾Never did I say to them aught except what You (Allâh) did command me to say: 'Worship Allâh, my Lord and your Lord.'﴿ There are other Ayahs (Qur'anic verses) with the same meaning.

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Who are the People of the Book?

Fifth question from Fatwa No. 7150

Q 5: Who are the People of the Book nowadays?

The Christians (the crusaders) believe in the Trinity, so they associate others with Allah in worship. The same applies to the Jews who killed the prophets and fought Prophet Muhammad (peace be upon him), they also claimed that they are Allah's beloved people and said: The hand of Allah is chained.

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Please enlighten us, may Allah give you the best reward!

A: The People of The Book are the Jews and Christians, even if they were Mushriks at the time of the revelation of the Qur'an to the Prophet Muhammad (peace be upon him). Aspects of their Shirk are stated by Allah (Glorified be He). The Christians deified Christ (peace be upon him) and worshipped him along with Allah. Allah (Exalted be He) says: ﴿Surely, in disbelief are they who say that Allâh is the Messiah, son of Maryam (Mary).﴾ Likewise, Allah states that all the people of the Book have taken their scholars and monks as lords besides Him and that the Jews said that `Uzair (Ezra) is the son of Allah. Allah (Exalted be He) says: ﴿And the Jews say: 'Uzair (Ezra) is the son of Allâh, and the Christians say: Messiah is the son of Allâh. That is their saying with their mouths, resembling the saying of those who disbelieved aforetime. Allâh's Curse be on them, how they are deluded away from the truth!﴾ and ﴿Say (O Muhammad صلى الله عليه وسلم): "O people of the Scripture (Jews and Christians): Come to a word that is just between us and you, that we worship none but Allâh (Alone), and that we associate no partners with Him, and that none of us shall take others as lords besides Allâh. Then, if they turn away, say: "Bear witness that we are Muslims."﴾ Moreover, the Christian belief of the Trinity is stated and forbidden by Allah as He (Exalted be He) says: ﴿O people of the Scripture (Christians)! Do not exceed the limits in your religion﴾ until His saying: ﴿Say not: "Three (trinity)!" Cease! (it is) better for you. For Allâh is (the only) One Ilâh (God)﴾

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There are many other Ayahs denoting their Shirk and disbelief at the time of Wahy (Revelation). Allah has named them the People of the Book in different occurrences in Qur'an.

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Dealing with neighbors from the People of the Book

The Tenth Question from Fatwa no. 5176

Q10: Our neighbors are Christians; how should we deal with them? If they give us gifts, should we accept them? Is it permissible for us to appear with faces or other parts of body uncovered in front of them? Is it permissible for us to buy goods from Christians?

A: Treat kindly those who are kind to you, even if they are Christians. If they give you a permissible gift, return it with something similar. The Prophet (peace be upon him) accepted a gift from the Christian Roman Emperor and gifts from the Jews. Allah (Exalted be He) says: ﴾Allâh does not forbid you to deal justly and kindly with those who fought not against you on account of religion nor drove you out of your homes. Verily, Allâh loves those who deal with equity.﴿ ﴾It is only as regards those who fought against you on account of religion, and have driven you out of your homes, and helped to drive you out, that Allâh forbids you to befriend them. And whosoever will befriend them, then such are the Zâlimûn (wrong-doers - those who disobey Allâh).﴿

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According to the soundest opinion of scholars, it is permissible for a Muslim woman to appear in front of Christian women in the same way you appear in front of Muslim women, with your face uncovered and dressed up in nice clothes. It is also permissible to buy lawful goods from Christians.

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Asking forgiveness for the disbelievers

First question from Fatwa No. 10615

Q 1: A Muslim man renounced Islam and died in this state, can we declare him to be a disbeliever? What is the ruling on apostates in Islam? Is it permissible to ask Allah's forgiveness for them such as to say: O Allah! forgive him?

A: Whoever renounces Islam is declared to be Kafir (disbeliever). He is requested for three days to repent. If he repents, it is good, otherwise, he is killed. In addition, it is not permissible to ask Allah to forgive him if he dies in this state for

Allah (Exalted be He) says: ﴾It is not (proper) for the Prophet and those who believe to ask Allâh's Forgiveness for the Mushrikûn (polytheists, idolaters, pagans, disbelievers in the Oneness of Allâh), even though they be of kin, after it has become clear to them that they are the dwellers of the Fire (because they died in a state of disbelief).﴿

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Fatwa no. 11248

Q: I have grandparents who died in Shirk (disbelief); is it permissible to ask Allah's Forgiveness for them?

A: It is impermissible for a Muslim to invoke Allah's Forgiveness for their grandparents or others, if they died in Shirk, for Allah (Exalted be He) says: ﴾It is not (proper) for the Prophet and those who believe to ask Allâh's Forgiveness for the Mushrikûn (polytheists, idolaters, pagans, disbelievers in the Oneness of Allâh), even though they be of kin, after it has become clear to them that they are the dwellers of the Fire (because they died in a state of disbelief).﴿

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Disregarding customs and traditions of the People of the Book

Second question from Fatwa No. 2301

Q 2: Does Islam permit Muslims to imitate the non-Islamic customs and traditions of the West in terms of the type of clothes they wear or the marriage weddings they hold? Is it permissible for the bridegroom to enter upon other non-Mahram (marriageable) women while in the company of a foreign or Arab photographer?

A: Muslims, whether men or women, should adhere to their distinctive Islamic code of ethics and should follow the proper Islamic manner in matters related to their joys and sorrows, clothing, food and drink and all other affairs of life. Muslim women are forbidden to imitate Kafir (disbelieving) women in wearing skin tight clothes that barely cover their private parts or wearing transparent apparels that describe their private parts or short clothes that leave their breasts, arms, necks, head, and face uncovered. Muslims are also forbidden to imitate the disbelievers' manner of eating with the left hand or joining meals with non-Mahram women during which men may have fun and enjoy themselves with others' wives. Muslims are not permitted to imitate the disbelievers' manner of holding wedding parties during which the groom enters upon his bride

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in the company of a photographer who takes different position photos of the women sitting with the bride. In addition to the resulting prohibition of photographing animate beings, this act provides a chance for photographers to see the beautiful adornments women are supposed to hide from the eyes of men. It also provides a chance for the prohibited intermixing of men and women. The Islamic Shari`ah forbids such customs and traditions and forbids Muslim men and women from imitating the disbelievers. Muslims are obliged to adhere to their religion and to follow the proper Islamic code of life. The Prophet (peace be upon him) left no good act but recommended us to do it and no evil act but warned us from doing it. Based on the Prophet's order, we are forbidden from copying the customs and traditions of the disbelievers. Unless the Prophet's order is obeyed, Fitnah (sedition) and wide corruption will spread on earth.

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The First and Second Questions of Fatwa no. 4566

Q1 and 2: What is the forbidden imitation? Does it refer to actions that are specific to the Kafirs (disbelievers) or to those that are widespread and done by both Muslims and Kafirs, even though they originated in non-Muslim lands, such as wearing suits and pants? If a Muslim of upright character does this, are they considered as just a Fasiq (someone openly and flagrantly violating Islamic law), if their uprightness

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does not also change in imitation? What is the ruling on wearing suits, the way it is done now by most Muslims and Kafirs? Is this imitation of the Kafirs - if in fact it is imitating them - to the level of being Haram (forbidden) or Makruh (reprehensible)? If pants show the shape of the `Awrah (private parts of the body that must be covered in public), is this an additional Makruh that takes it to the level of being Haram or just disapproved of? Which part of the `Awrah is referred to when talking about it being shown by the pants, is it the private parts, the thighs, or both? If we wear loose trousers to avoid showing the `Awrah - both the private parts and thighs - is this also Makruh? What is the ruling on wearing tight or completely fitted pants that show all the lines of the body?

A: What is meant by the forbidden imitation of Kafirs is resembling them in customs that are exclusively theirs or in what they have innovated in the Din (religion) in terms of beliefs and acts of worship, such as imitating them by shaving the beard and wearing belts; celebrating the festivals and holidays that they have adopted; exceeding the proper bounds in regard to righteous people by seeking their help, circumambulating their graves, and slaughtering animals for them; ringing bells; wearing crosses around the neck, putting them up in houses, or having a cross tattooed on the arm to glorify it; and believing in the Christian `Aqidah (creed). The ruling on these imitations differ, as it could be equal to Kufr (disbelief), if it involves imitating them by seeking help from the occupants of graves, seeking blessings from a cross,

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and taking it as a symbol. It could just be to the level of Haram, if it involves imitating them by shaving the beard and congratulating them on their feasts, although taking this type of imitation lightly could lead to Kufr - and we seek refuge in Allah from that!

With regard to wearing pants, suits, and so on, the basic principle regarding clothing is that all types of clothing are permissible, because this is a matter related to customs, and Allah (Exalted be He) says: ﴿Say (O Muhammad صلى الله عليه وسلم): "Who has forbidden the adornment with clothes given by Allâh, which He has produced for His slaves, and At-Taiyyibât [all kinds of Halâl (lawful) things] of food?"﴾ An exception is made when there is Shar`y (Islamic legal) evidence that something is Haram or Makruh, such as silk for men or clothing that shows the `Awrah, because it is thin and the color of the skin can be seen under it, or because it is tight and in this way shows the shape of the `Awrah, and showing it is not permissible. Similarly, clothing that is worn exclusively by the Kafirs is not permitted for men or for women, because the Prophet (peace be upon him) forbade imitating them. Also, it is not permitted for men to wear women's clothing or women to wear men's clothing, because the Prophet (peace be upon him) forbade men from imitating women and women from imitating men. Wearing what are called shirts and pants is not exclusive to the Kafirs, they are worn by both Muslims and Kafirs in many countries. However, some people do not like to wear such things in some countries, because they are not used to them and it is contrary to their customary dress, even though they are customary among other Muslims. But if a Muslim is in a country where the people are not accustomed to their clothing, it is better for them

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not to wear it when praying, in public gatherings, or in the street.

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The Third Question of Fatwa no. 1559

Q3: The justification that is given for letting the beard grow and offering Salah (Prayer) in footwear, and other matters, is to be different from Jews, Christians, and the Magians. So should we abandon rulings like these, if those people do these things?

A: The best conduct is that of Muhammad (peace be upon him) and one of the things that he did was to let his beard grow; he also ordered for this to be done. In doing this he (peace be upon him) was obeying Allah's Orders for him to follow the example of the previous Messengers, such as Harun (Aaron, peace be upon him and all the Messengers and prophets), as Harun used to have a beard. Allah (Exalted be He) says: ﴿They are those whom Allâh had guided. So follow their guidance.﴾

As for the justification that the Prophet (peace be upon him) mentioned, it was to show the Jews' disobedience of the prophets and Messengers before him, and he forbade imitation of them by ordering Muslims to behave contrary to them. This does not mean

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that if the `Illah (effective cause) given for a ruling does not exist that the ruling should no longer be applied. By Muslims letting their beards grow, they were following the tradition of the Messengers and the Seal of the Messengers, Muhammad (peace be upon him), whom Allah sent to all human beings and the Jinn (creatures made from fire).

As to performing Salah wearing footwear, they (the Jews) do not do this due to what Allah said to Musa (Moses): ﴿So take off your shoes; you are in the sacred valley, Tuwa.﴾ It has been established that the laws of the previous nations apply to us, unless they have been replaced or abrogated by our Shari`ah. In this case, this was abrogated by the Messenger (peace be upon him) offering Salah wearing shoes and permitting this if the shoes are Tahirah (ritually clean). If the Jews do not offer their prayers wearing footwear, they are contradicting the conduct of the Messenger (peace be upon him), and he was also their Messenger, as Allah (Exalted be He) says: ﴿And We have not sent you (O Muhammad صلى الله عليه وسلم) except as a giver of glad tidings and a warner to all mankind﴾ However, if they do perform their prayers in footwear, they are following the tradition of the Prophet (peace be upon him) and we should not abandon his Sunnah (whatever is reported from the Prophet) if they apply one of the rulings that our Prophet (peace be upon him) stipulated for us.

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The Second Question of Fatwa no. 6821

Q2: Sometimes I write to Christian organizations in Lebanon, Egypt, France, Switzerland, Spain, and other countries, and they send me some of their publications with a few questions about them. So just for fun or to get information, I send them my answers to their questions. Is this permissible?

A: If you are ordering their publications and answering their questions, as you say, for fun, this is not permissible. However, if your intention is to refute them, show up their shortcomings, expose the reality, and explain the truth, there is no harm in doing this.

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Reading the Bible

The Second Question of Fatwa no. 8852

Q2: What is the ruling on reading the Bible?

A: The Divine Books revealed before the Qur'an now include many distortions, alterations, and omissions, as Allah says in the Qur'an. Therefore, it is not permissible for Muslims to read any of these Books unless they have deep-rooted knowledge of the Din (religion) and want to explain the distortions and inconsistencies in these books.

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Greeting Christians during their feasts

Fatwa no. 11168

Q: What is the ruling on greeting Christians during their feasts? I have a maternal uncle who exchanges greetings with his Christian neighbor when either of them has a wedding, a feast, or any other occasion? Is it permissible for a Muslim

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to greet a Christian and vice versa on the occasions of festivals and wedding parties? Please give me a Fatwa (legal opinion issued by a qualified Muslim scholar), may Allah reward you with the best.

A: It is not permissible for a Muslim to greet Christians during their festivals, since this implies cooperation in sin, from which we are forbidden. Allah (Exalted be He) says: ﴾but do not help one another in sin and transgression.﴿ This also implies endearment to them, seeking their affection, and expressing that we are content with them and their rites, which is not permissible. Rather, it is Wajib (obligatory) to display enmity and hatred towards them, since they oppose Allah (Glorified and Exalted be He), associate others with Him, and claim that He (Glorified be He) has a wife and a child. Allah (Exalted be He) says: ﴾You (O Muhammad صلى الله عليه وسلم) will not find any people who believe in Allâh and the Last Day, making friendship with those who oppose Allâh and His Messenger (Muhammad صلى الله عليه وسلم), even though they were their fathers or their sons or their brothers or their kindred (people). For such He has written Faith in their hearts, and strengthened them with Rûh (proofs, light and true guidance) from Himself.﴿ And: ﴾Indeed there has been an excellent example for you in Ibrâhîm (Abraham) and those with him, when they said to their people: "Verily, we are free from you and whatever you worship besides Allâh: we have rejected you, and there has started between us and you hostility and hatred for ever until you believe in Allâh Alone"﴿

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Deeming someone to be a Christian or a Jew

The Second Question of Fatwa no. 3418

Q2: What makes a person Jew or Christian, is it by performing their deeds or studying their knowledge?

A: A person becomes a Jew if they believe in the beliefs of the Jews and act upon them. Likewise, they become a Christian if they believe in the beliefs of the Christians and act upon them. Just studying their knowledge, beliefs, and practices to understand the falsehoods and refute them, does not make someone a Jew or a Christian.

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Fatwa No. 7266

Q: What do you think about crosses printed on carpets in some Masjids (mosques)? A carpet spread in the Masjid may contain drawings of two crossing swords, a small palm tree and some crosses. How can a person offer Salah (Prayer) on these carpets?

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A: Making crosses is Haram (prohibited) whether they are three-dimensional, engravings, or mere drawings. It makes no difference whether these are drawn on walls, carpets, etc. It is not permissible to have crosses in Masjids (mosques), houses or educational buildings like schools, institutes and so on. Also, it is not permissible to keep crosses; they should be destroyed, removed, or changed either by breaking or distorting them. It is not permissible to sell or pray on carpets containing shapes of crosses.

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Punishment in the Grave

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Fatwa no. 1979

Q: I learned from some Muslim scholars that a dead person comes to life in the grave, answers the questions of the angels, and is punished if they had shown Kufr (disbelief) and deviation from Islam during their lifetime. As a Muslim who believes in the principles of Islam, I found no evidence in the Qur'an on the punishment or the questioning in the grave. Allah says, ﴾(It will be said to the pious believers of Islamic Monotheism): "O (you) the one in (complete) rest and satisfaction!﴿ ﴾"Come back to your Lord well-pleased (yourself) and well-pleasing (unto Him)!﴿ ﴾"Enter you then among My (honoured) slaves,﴿ ﴾"And enter you My Paradise!"﴿ **(Surah Al-Fajr, 89: 27-30). According to my understanding, a soul returns to its Lord after it comes out of the body; it does not remain with the body in the grave to live in bliss. Allah also says,** ﴾They will say: "Our Lord! You have made us to die twice (i.e. we were dead in the loins of our fathers and dead after our life in this world), and You have given us life twice (i.e. life when we were born and life when we are Resurrected)!﴿ **(Surah Ghafir, 40: 11). This Ayah also entails that death occurs twice, once at the time before creation, and once again at the time of death. I also perceive that life occurs twice, once in the mother's womb and the other time at Resurrection. There is no reference in the Ayah to the punishment in the grave, as Allah says,** ﴾They will say: "Woe to us! Who has raised us up from our place of sleep."﴿ **(Surah Yassin, 36: 52). This entails**

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that the disbelievers were asleep in the grave, which contradicts the idea of punishment. In the end, Your Eminence, I would like a satisfactory answer to my inquiry as you have always done.

A: First, the evidence on the rulings of Shari'ah are established through the Qur'an as well as the authentically established Sunnah reported from the Messenger of Allah (peace be upon him), whether in the form of verbal expression, actions or approval, as Allah orders us in general to apply what has reached us of the texts of the Qur'an and the Sunnah. Allah says, ﴾And whatsoever the Messenger (Muhammad صلى الله عليه وسلم) gives you, take it; and whatsoever he forbids you, abstain (from it).﴿ (Surah Al-Hashr, 59: 7). The Messenger of Allah (peace be upon him) never spoke out of his own desire, but according to the Wahy (Revelation) revealed to him by Allah, as Allah says, ﴾Nor does he speak of (his own) desire.﴿ ﴾It is only a Revelation revealed.﴿ ﴾He has been taught (this Qur'ân) by one mighty in power [Jibrîl (Gabriel)]﴿ (Surah Al-Najm, 53: 3-5). Following him (peace be upon him) in what was revealed to him is a sign of Iman (Faith) in Allah and loving Him, and eventually leads to being loved and forgiven by Allah, as Allah says,﴾ Say (O Muhammad صلى الله عليه وسلم to mankind): "If you (really) love Allâh then follow me (i.e. accept Islâmic Monotheism, follow the Qur'ân and the Sunnah), Allâh will love you and forgive you your sins. And Allâh is Oft-Forgiving, Most Merciful."﴿ (Surah Al-'Imran, 3: 31). Allah orders us to obey the Messenger of Allah (peace be upon him), and clarifies that this obedience is part of the obedience to Allah, as He says, ﴾Say (O Muhammad صلى الله عليه وسلم): "Obey Allâh and the Messenger (Muhammad صلى الله عليه وسلم)." But if they turn away, then Allâh does not like the disbelievers.﴿ (Surah Al-'Imran, 3: 32). He also says, ﴾O you who believe! Obey Allâh and obey the Messenger (Muhammad صلى الله عليه وسلم), and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allâh and His Messenger (صلى الله عليه وسلم), if you believe in Allâh and in the Last Day. That is better and more suitable for final determination.﴿ (Surah Al-Nisa', 4: 59).

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He also says, ﴾He who obeys the Messenger (Muhammad صلى الله عليه وسلم), has indeed obeyed Allâh, but he who turns away, then we have not sent you (O Muhammad صلى الله عليه وسلم) as a watcher over them.﴿ (Surah Al-Nisa', 4: 80). There are many other Ayahs in the Qur'an which order us to obey the Messenger of Allah (peace be upon him), follow him and apply what was authentically reported from him, as it is considered proof by which the rulings are confirmed, whether in 'Aqidah (creed) or practice. The Qur'an is also proof by which the rulings are confirmed, whether explicitly or implicitly, according to the rules of the Arabic language and the way the Arabs comprehend it. **Second,** the punishment of the disbelievers in their graves is reasonably possible and the Qur'an provides evidence in this regard where Allah says, ﴾while an evil torment encompassed Fir'aun's (Pharaoh) people.﴿ ﴾The Fire, they are exposed to it, morning and afternoon. And on the Day when the Hour will be established (it will be said to the angels): "Cause Fir'aun's (Pharaoh) people to enter the severest torment!"﴿ (Surah Ghafir, 40: 45-46). This is clear proof of the punishment in the grave by fire, as there is neither morning nor evening on the Day of Judgment. His saying in the end of the Ayah, ﴾And on the Day when the Hour will be established (it will be said to the angels): "Cause Fir'aun's (Pharaoh) people to enter the severest torment!"﴿ refers to a lesser punishment before the Day of Resurrection, which is the punishment in the grave. Pharaoh, his family, and other disbelievers are in the same rank according to the ruling and the justice of Allah. This is also referred to in Allah's saying, ﴾So leave them alone till they meet their Day, in which they will sink into a fainting (with horror).﴿ ﴾The Day when their plotting shall not avail them at all nor will they be helped (i.e. they will receive their torment in Hell).﴿ ﴾And verily, for those who do wrong, there is another punishment (i.e. the torment in this world and in their graves) before this; but most of them know not. (Tafsir At-Tabarî).﴿ (Surah Al-Tur, 52: 45-47).

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This proves that the disbelievers receive minor punishment before the Day of Resurrection, which can be generally applied to what afflicts them in their lifetime and in their graves before being resurrected to receive the major punishment. It is authentically reported from the Prophet (peace be upon him) that he ﴾used to seek refuge from the punishment in the grave in his Salah (Prayer) and ordered his Sahabah (Companions) to do the same.﴿ It is also authentically reported that ﴾after he (peace be upon him) offered Salat-ul-Kusuf (Prayer on a solar eclipse), he gave a Khutbah (sermon) to the people asking them to seek refuge with Allah from the punishment in the grave.﴿ He also sought refuge with Allah from the punishment in the grave three times in Baqi' Al-Gharqad when he (peace be upon him) was putting one of his Sahabah in the Lahd (a crevice on the side of a grave facing the direction faced for Prayer). If the punishment in the grave had not been authentically reported, the Prophet (peace be upon him) would not have sought refuge from it or asked the Sahabah to do so. He (peace be upon him) clarified that Allah's saying, ❨Allâh will keep firm those who believe, with the word that stands firm in this world (i.e. they will keep on worshipping Allâh Alone and none else), and in the Hereafter. And Allâh will cause to go astray those who are Zâlimûn (polytheists and wrong-doers), and Allâh does what He wills.❩ (Surah Ibrahim, 14: 27) includes both supporting a believer and letting a disbeliever down when each of them are questioned in the grave; a believer is guided to the correct answers

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and enjoy bliss in their graves, whereas a disbeliever hesitates and is punished in the grave. This is going to be mentioned later in the Hadith reported from Al-Bara' ibn 'Azib (may Allah be pleased with him). The evidence on the punishment in the grave also includes what was mentioned in the two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim), from Ibn `Abbas (may Allah be pleased with him) that ❨the Prophet (peace be upon him) once passed by two graves, and said, "They (the inhabitants of those graves) are being punished, and it is for minor things. One of them never saved himself from being soiled with his urine, while the other was used to slandering people." He then took a green leaf of a date-palm tree, split it into two pieces, and fixed one on each grave. He then said, "I hope that their punishment may be lessened until they (the leaves) become dry."❩ There are many narrations reported recurrently from the Messenger of Allah (peace be upon him) which prove that the dead are questioned in their graves, and either blessed or punished, according to their 'Aqidah and deeds. This is undoubted; no disagreement was ever reported from the Sahabah (may Allah be pleased with them) on this. Thus, Ahl-ul-Sunnah wal-Jama'ah (those adhering to the Sunnah and the Muslim community) declared its authenticity. One of the narrations about this is what was narrated by Imam Ahmad in his Musnad, Abu Dawud in his Sunan, and Al-Hakim and Abu 'Uwanah Al-Isfirayini in their Sahih books of Hadith, from Al-Bara' ibn `Azib (may Allah be pleased with him) that he said, ❨We were attending a funeral in Baqi' Al-Gharqad when the Messenger of Allah (peace be upon him) came and sat with us. We remained silent while he (peace be upon him) was digging the grave, until he said, "I seek refuge with Allah from the punishment in the grave." He repeated it three times, and then he said,

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"When a believer is about to depart this world and move on to the Hereafter, there comes down to them from heaven angels with white faces like the sun, and they sit around them as far as the eye can see. They bring with them shrouds and perfumes from Jannah (Paradise). Then, the Angel of Death comes and sits by their head, and he says, 'O good soul! Come forth to forgiveness from Allah and His pleasure.' Thus, the soul comes out easily like a drop of water from the the mouth of a water skin. When he seizes it, they do not leave it in his hand for an instant before they take it and put it in that shroud with that perfume, and there comes from it a fragrance like the finest musk in the world. Then, they ascend to heaven. Whenever they pass by any group of angels, they inquire, 'Who is this good soul?' They say, 'It is so and so, the son of so and so', calling them by the best names by which they were known in the world, until they reach the nearest heaven. They ask for it to be opened to them; it is opened; and (the soul) is welcomed and accompanied to the next heaven by those who are closest to Allah, until they reach the seventh heaven. Allah then says: 'Record the book of My slave in 'Illiyyun (in the seventh heaven), and return them to Earth, for from it I created them; to it I will return them; and from it I will bring them forth once again.' The soul is returned to the body, and two angels come who make the person sit up and they ask them, 'Who is your Lord?' They say, 'Allah.' They ask, 'What is your religion?' They say, 'My religion is Islam.' They ask, 'Who is this man who was sent among you?' They say, 'He is the Messenger of Allah.' They ask, 'What did you do?'

They say, 'I read the Book of Allah and I believed in it.' Then a voice calls out from heaven, 'My slave has spoken the truth,

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so prepare for them a bed in Jannah; clothe them from Jannah; and open for them a gate to Jannah.' Then there comes to them some of its fragrance, and the grave is made wide, as far as they can see. Then there comes a man with a handsome face, elegant clothes and a good fragrance, who says, 'Receive the glad tidings that will bring you joy this day.' They say, 'Who are you? Your face is one which brings glad tidings.' He says, 'I am your righteous deeds.' They say, 'O Lord, hasten the Hour so that I may return to my family and my wealth.' On the other hand, when a disbeliever is about to depart this world and move to the Hereafter, angels come down to them from heaven with black faces, bringing sackcloth, and they sit around them as far as the eye can see. Then the Angel of Death comes and sits by their head, and he says, 'O evil soul, come forth to the wrath and anger of Allah.' Then the soul disperses inside the body, and comes out cutting the veins and nerves, like a skewer passing through wet wool. When he seizes it, they do not leave it in his hand for an instant before they take it and put it in that sackcloth, and there comes from it a stench like the foulest stench of a dead body on the face of the earth. Then they ascend to heaven. Whenever they pass by any group of angels, they inquire, 'Who is this evil soul?' and they say, 'It is so and so, the son of so and so', calling them by the worst names by which they were known in the world, until they reach the nearest heaven. They ask for it to be opened to them, but it is not opened." Then the Messenger of Allah (peace be upon him) recited Allah's saying, ﴾for them the gates of heaven will not be opened, and they will not enter Paradise until the camel goes through the eye of the needle (which is impossible).﴿ (Surah Al-A'raf, 7: 40). Allah (may He be Glorified and Exalted) then says, 'Record

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the book of My slave in Sijjin in the lowest earth, and return them to the earth, for from it I created them; to it I will return them; and from it I will bring them forth once again.' So the soul is cast down." Then, he (peace be upon him) recited Allah's saying, ﴾and whoever assigns partners to Allâh, it is as if he had fallen from the sky, and the birds had snatched him, or the wind had thrown him to a far off place.﴿ (Surah Al-Hajj, 22: 31). Then the soul is returned to the body, and two angels come who make that person stand and they ask them, 'Who is your Lord?' They say, 'Oh, oh, I don't know.' They ask, 'Who is that man who was sent among you?' They say, 'Oh, oh, I don't know.' A voice calls out from heaven, 'Prepare for them a bed in Hellfire and open for them a gate to Hellfire.' There comes to them some of its heat and hot winds, and the grave is constricted until their ribs are squeezed. Then, there comes to them a man with an ugly face, shabby clothes, and a foul stench, who says, 'Receive the bad news, for this is the day that you were promised.' They inquire, 'Who are you? Your face is one which forebodes evil.' He says, 'I am your evil deeds.' They say, 'O Lord! Do not let the Hour come.'"﴿

Third, it is not impossible that the angels question the dead in their graves and that the dead answer them or fail to do so, according to their deeds in life. It is not unlikely

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according to the great Power of Allah and the wonders of the natural laws of the universe that the believers are blessed in their graves and the disbelievers punished therein. A person who examines the universe carefully will discover the prevalence and perfection of the Will of Allah, and the originality of His creation. It becomes easy for a person to believe in the authentic texts narrated about questioning the dead, their bliss, or punishment. It is authentically reported that Allah (Exalted be He) returns the soul to the dead body after it is buried, so that they lead a life of the Barzakh (period between death and the Resurrection). This life enables them to hear the questions, answer them if they can, and make them feel bliss or punishment. Hadiths were previously mentioned about this. Allah has His own ways in managing the affairs, which cannot be understood by our weak minds; we just have to acknowledge that it is possible, even if we cannot explain them and realize their reality and causes. If a person is unable to do anything or to understand it, they should think of themselves as inadequate, not question the knowledge, wisdom, and power of their Lord. The Ayahs mentioned in the question do not contradict questioning the dead and their bliss or punishment in the graves. As for Allah's saying, ﴾(It will be said to the pious believers of Islamic Monotheism): "O (you) the one in (complete) rest and satisfaction!﴿ ﴾"Come back to your Lord well-pleased (yourself) and well-pleasing (unto Him)!﴿ ﴾"Enter you then among My (honoured) slaves,﴿ ﴾"And enter you My Paradise!"﴿ it is

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addressed to people at the Day of Resurrection, not when the soul comes out of the body in this world, as Allah mentioned in the same Surah, ﴾Nay! When the earth is ground to powder.﴿ ﴾And your Lord comes with the angels in rows.﴿ ﴾And Hell will be brought near that Day. On that Day will man remember, but how will that remembrance (then) avail him?﴿ (Surah Al-Fajr, 89: 21-23), until He says, ﴾(It will be said to the pious believers of Islamic Monotheism): "O (you) the one in (complete) rest and satisfaction!﴿ The questioning and the bliss or punishment in the grave takes place after the burial of the dead and before resurrection on the Day of Judgment. As for Allah's saying, ﴾They will say: "Our Lord! You have made us to die twice (i.e. we were dead in the loins of our fathers and dead after our life in this world), and You have given us life twice (i.e. life when we were born and life when we are Resurrected)! Now we confess our sins"﴿ it is a notification made by Allah of the saying of the disbelievers while they are in Hellfire; they were dead before their soul was blown into them; then they came to life when Allah blew their soul into them until their life came to an end; then they became dead again as their life came to an end until the blowing of the Trumpet on the Day of Resurrection; and then they come to life again on the Day of Resurrection. Thus, they live twice and die twice. Their death while in the grave is not an obstacle to their being questioned, ability to answer, bliss or punishment. Allah returns their souls to them in a way that enables them to hear the questions and answer them, feel the bliss or the punishment, as previously mentioned in the Hadith narrated by Al-Bara'. This life is not one of the two lives

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mentioned in the Ayah, but it is a special life called life of Barzakh, the reality of which is known only by Allah. As for Allah's saying, ﴾They will say: "Woe to us! Who has raised us up from our place of sleep."﴿ what is meant by their place of sleep is their graves in which they were dead, not asleep. Their death does not hinder them from hearing the angels, feeling the bliss or the punishment according to their 'Aqidah and deeds, according to the previously mentioned Hadith narrated by Al-Bara' ibn `Azib (may Allah be pleased with him). It is not necessary to mention questioning the dead, their bliss or punishment in their graves in every situation; it is enough to do so in some Ayahs or Sahih Hadiths.

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Second question from Fatwa No. 9886

Q 2: After death and burial, does a person see the Prophet (peace be upon him) in the grave? Shall he be asked, 'what do you say about this man (the Prophet)' even if many people may die simultaneously; how are they all asked at the same time? What is the language used in questioning; the mother tongue, Arabic, or Syriac?

A: When the person dies and people bury him in the grave, two angels come to ask him about his Lord,

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his prophet, and his religion. The angels will speak to him in a language that he understands. The believers will answer while the disbelievers will not. Even if many people die at the same time, the angels will ask them. There is nothing strange about this because angels are unlike humans. It is not authentically reported that the dead person sees the Prophet (peace be upon him) in the grave as far as we know.

For further information in this regard and other relevant issues, refer to the books Al-`Aqidah Al-Wasitiyyah by Shaykhul-Islam Ibn Taymiyyah, and Al-Usoul Al-Thalathah by Shaykhul-Islam Muhammad ibn `Abdul-Wahhab.

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Third question from Fatwa No. 8864

Q 3: What is the evidence from the Qur'an and the Sunnah showing that certain things can protect people from the punishment in the grave? Are there any Du`a' (supplications) said on a daily basis to protect us from the punishment in the grave? I read a Hadith that recommends reciting Surah Al-Mulk on a daily basis; how many times and when should it be recited? Thank you.

A: Fulfilling the obligations which Allah has ordained upon His servants, refraining from what He has prohibited, repentance and seeking forgiveness frequently, good acts of worship, and seeking refuge with

Allah are all acts that may protect from the punishment in the grave. Allah says, ﴾O you who believe! Fear Allâh (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared. [Obey Him, be thankful to Him, and remember Him always], and die not except in a state of Islâm [as Muslims (with complete submission to Allâh)].﴿ Before ending Salah, the Prophet (peace be upon him) used to seek Allah's refuge from four things among which was the punishment in the grave. He ordered his Sahabah (Companions) to follow his example. There are no authentic Hadiths that recommend the recitation of Surah Al-Mulk as protection from punishment in the grave.

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Third question from Fatwa No. 1333

Q 3: Ibn `Abbas narrated: (The Prophet (peace be upon him) once passed by two graves and said: "These two persons are being tortured not for a major sin (to avoid). One of them never saved himself from being soiled with his urine, while the other used to go about with calumnies (to make enmity between friends)." The Prophet (peace be upon him) then took a green leaf of a date-palm tree, split it into two (pieces) and fixed one on each grave. They said, "O Allah's Messenger (peace be upon him)! Why have you done so?" He replied: "I hope that their punishment might be lessened till these (the pieces of the leaf) become dry.") **Collected by Al-Bukhari. Is it permissible for us to follow the example of the Prophet (peace be upon him) in putting other similar green plants on the grave or planting an ever green tree over it for the purpose mentioned in the Hadith?**

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A: Placing a green leaf of a date-palm tree over the two graves hoping that Allah will lighten the punishment of the occupants of these graves is an individual incident confined to the Prophet alone. This was not a regular practice of the Prophet, but was only done twice or thrice according to the number of incidents. The Prophet's Sahabah (Companions), being the earnest of men to follow the Prophet's line of conduct and to benefit their fellow Muslims, are not known to have performed this practice. An exception to this is the report narrated from Buraydah Al-Aslamy who asked for two palm leaves to be placed in his grave after his death. No one among the Sahabah is known to have approved of Buraydah's line of conduct.

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People of Barzakh (period between death and the Resurrection)

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Seventh question from Fatwa No. 6522

Q 7: Is the Hadith stating that the dead see and speak to each other authentic?

A: We know of no reliable report from the Prophet (peace be upon him) concerning this issue.

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Resurrection on Judgment Day

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Tenth question from Fatwa No. 189

Q 10: How shall people be resurrected from their graves on Judgment Day? How will prophets, Aqtab, and Abdal be raised from the dead? Who will be the first to have clothes?

A: On the Judgment Day, Allah will raise people from death out of the coccyx. People then will grow from these coccyges at the same time just as plants grow from seeds and palm trees from date seeds. Then, they will come out of their graves barefooted, naked, and uncircumcised running scared as if they were locusts spreading or scattered moths. They will not lose the way to the land of gathering. In fact, they will be the most familiar with it and run towards it as if they were racing towards a specific point. On Doomsday, Prophet Muhammad (peace be upon him) will be the first to rise from the dead and the first to regain consciousness after the swoon. But the first to be clothed after resurrection will be Prophet Ibrahim (Abraham) (peace be upon him), the friend of the Most Merciful. On that day, horrible events will take place, thus all prophets will say, 'Myself! Myself.' People who recite Surahs Al-Qamar, Al-Ma`arij, Al-Qari`ah, and similar Surahs telling of the Doomsday's events understand this very well. It is authentically reported by Al-Bukhari and Muslim that the Prophet (peace be upon him) said: (You will be assembled on Doomsday barefooted, naked, and uncircumcised. Then he recited: (As We began the first creation, We shall repeat it. (It is) a promise binding upon Us. Truly, We shall do it.) So the first person to be clothed on Doomsday

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is Prophet Ibrahim (Abraham). Some people of my Companions will be driven (by the angels) to the left side (and taken to Hell) whereupon I will say, 'O Lord, my Companions!' Then, it will be said, 'They have reverted since you left them.' Then, I will say like the pious slave (Jesus) said: (Never did I say to them aught except what You (Allâh) did command me to say: 'Worship Allâh, my Lord and your Lord.' And I was a witness over them while I dwelt amongst them) (the All-Wise)) Narrated by Al-Bukhari, chapter Bad' al-Khalq i.e. Beginning of Creation. It is reported in Al-Bukhari and Muslim that the Prophet (peace be upon him) said: (On the Day of Resurrection all the people will fall unconscious and I will be the first to be raised form the dead..) It is also reported in these two books that the Prophet (peace be upon him) said: ('People will be struck unconscious on the Day of Resurrection and I will be the first to regain consciousness...) Refer to the concise examination of this Hadith in "Sharh Al-Tahawiyyah" by ibn Abu al-`Ezz when commenting on Al-Tahawi's statement on people's situation on the Judgment Day.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family,

Seventh question from Fatwa No. 3594

Q 7: Allah (Exalted be He) says, ﴾And the Trumpet will be blown, and all who are in the heavens and all who are on the earth will swoon away, except him whom Allâh wills. Then it will be blown a second time, and behold they will be standing, looking on (waiting).﴿

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How long is the time between the two instances of blowing? Who will be exempt from death between these two instances?

A: The interval between the two instances of blowing is a matter of the ghayb (Unseen) which cannot be estimated by reason or by practicing Ijtihad (juristic effort to infer expert legal rulings). It can be decided only through narrations from the Prophet (peace be upon him). There is no authentic Hadith regarding this matter. It is narrated by Al-Bukhari and others that the Prophet (peace be upon him) said, ﴾Between the two instances of blowing of the Trumpet there will be forty. The people said, "O Abu Hurayrah! Forty days?" He replied, "I am not sure." They asked, "Forty years?" He replied, "I am not sure." They asked, "Forty months?" He replied, "I am not sure. There is no part of a man which will not decay except a single bone at the base of the coccyx, from which he will be re-created on the Day of Resurrection."﴿ He just said 'forty' but it was not clear whether he meant forty years, months, or days. No one knows who will be exempt from death between the two instances of blowing except Allah (Exalted be He).

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Fatwa No. 7304

Q: While reciting the Qur'an, I came across the noble Ayah: ﴾Do they not look at the camels, how they are created?﴿ ﴾And at the heaven, how it is raised?﴿

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What is the wisdom behind the mention of camels before other things? What are the traits that distinguish these species of animals from other animals? We know that Allah raises the mighty heavens without supporting pillars. What then, is so peculiar about this animal?

A: These Qur'anic Ayahs (verses) have been mentioned after the following Ayahs: ﴾Has there come to you the narration of the overwhelming (i.e. the Day of Resurrection)?﴿ It indicates the resurrection that will take place on the Day of Judgment. These Ayahs also confirm Allah's ability to resurrect creation after death and call them into account for their actions. One who is capable of creating camels in this amazing fashion, raising heavens without visible pillars, placing stake-like mountains which are firmly set in earth, so that it may not shake under the feet of creation, and spreading out the earth so that it becomes fit for life is indeed capable of raising mankind and all other living beings from the dead.

The mention of camels precedes other created things, for they have been made subservient to mankind who mount them for great distances in the desert and load them with heavy burdens to remote places which they cannot reach except with great hardship. In addition to their ability to live off a small amount of food and to resist thirst, camels are naturally docile animals easily mounted by the old and the young. As camels sit down and rise easily, people ride them and carry great burdens on their backs, etc. The marvelous creation of a camel's bones enables it to carry

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heavy burdens. The marvelous length of its neck helps it rise and walk smoothly carrying heavy burdens. Camels also have hooves that help them walk smoothly in regions where other hoofed animals may falter. There are many wonders in the creation of camels which people have yet to discover. Praised be Allah, Who creates camels in such a distinctive manner and made them strong and great, yet tractable to His servants and a means of bringing benefit to them.

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Reckoning on the Day of Resurrection

Fatwa No. 2224

Q: I read in a Hadith narrated on the authority of Abu Sa`id Al-Khudry (may Allah be pleased with him) that the Prophet (peace be upon him) said, ﴾When the believers pass safely over (the bridge across) Hell, they will be stopped at a bridge between Hell and Jannah (Paradise) where they will retaliate each other for the injustices done in the world, and when they are purified of all their sins, they will be admitted into Jannah ...﴿ **What is the general meaning of this Hadith?**

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How can the phrase "the believers pass safely over (the bridge across) Hell" be understood in light of Allah's saying, ﴾There is not one of you but will pass over it (Hell): this is with your Lord; a Decree which must be accomplished.﴿ **Would you please explain the Hadith and Ayah? May Allah reward you the best in this world and the blessings of the Hereafter!**

A: When all the believers pass over Sirat (the bridge over the Fire), those who still owe rights to other believers will be held in a place between Jannah and Hell and denied access to Jannah until retribution is carried out; the wronged shall be credited extra good deeds which will be taken from the wrong doers. After the accounts are settled and the wrong doers are cleared from all liabilities, they will be admitted into Jannah. As to those who are free from injustices, they will not be held for reckoning. This view is based on the apparent meaning of this Hadith as well as other reports showing that some believers will be admitted into Jannah without reckoning or experiencing torment.

As for Allah's saying, ﴾There is not one of you but will pass over it (Hell): this is with your Lord; a Decree which must be accomplished.﴿ it shows that all people, Muslims and non-Muslims, will pass over Hell through passing over the Sirat established over it. However, among them are those who pass quickly, who crawl across, who are saved from Hell and finally those who fall into it. The believers will be saved from Hell while the Kafirs (disbelievers) will be made to dwell in it as Allah says in the following Ayah, ﴾Then We shall save those who used to fear Allâh and were dutiful to Him. And We shall leave the Zâlimûn (polytheists and wrongdoers) therein (humbled) to their knees (in Hell).﴿

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Allah (Exalted be He) makes this reward obligatory on Himself and a decree which must be accomplished. No one can ward off His decree or change His judgment.

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The Fifth Question of Fatwa no. 6167

Q5: Will those people who are deaf and mute be called to account on the Day of Resurrection, whether they are Muslims, from the People of the Book, or Kafirs (disbelievers)?

A: Yes, they will be called to account, as they are Mukallafs (those meeting the conditions to be held legally accountable for their actions), according to their intellectual ability. This is not unusual now, as schools have been built for children who are deaf and mute to improve their education.

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Entering Jannah is by the bounty of Allah, not by good deeds

Second question from Fatwa No. 1353

Q 2: It has been narrated in a Hadith that no one will enter Jannah (Paradise) by the virtue of their deeds; rather due to the bounty of Allah (Exalted be He). I appreciate if you discuss the different views regarding this matter.

A: It is not only good deeds that bring about happiness; deeds are only a factor. This is indicated by Allah's saying, ﴾enter you Paradise, because of that (the good) which you used to do (in the world).﴿ As for the Prophet's (peace be upon him) saying, ﴾No one of you will enter Paradise by virtue of his deeds,﴿ it means that Jannah cannot be the corresponding reward for one's good deeds. In other words, deeds, however great they may be, are not enough price for entering Jannah. Rather, doing good deeds should be accompanied by Allah's forgiveness and mercy in order to qualify for entering Jannah. Allah obliterates all sins by His Forgiveness, grants all that is good by His Mercy, and doubles the reward by His Grace.

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Reward and punishment for deeds

Third question from Fatwa No. 9087

Q 3: The Holy Qur'an always mentions Ayahs (verses) on reward and punishment coupled with mention of the Day of Judgment. For example, Allah says: ﴿on the Day of Resurrection they shall be consigned to the most grievous torment.﴾ **Allah also says:** ﴿Then (again), surely, you will be resurrected on the Day of Resurrection.﴾ **and other noble Ayahs speaking of the Day of Judgment. Now, is there any Ayah indicating that reckoning starts the moment a person is buried?**

A3: Reward and punishment are not always mentioned in contexts related to the Day of Judgment. Allah may hasten the punishment of some of His servants before death and may delay the punishment of others till the Day of Judgment. Allah (Exalted be He) says: ﴿Whosoever desires the life of the world and its glitter, to them We shall pay in full (the wages of) their deeds therein, and they will have no diminution therein.﴾ ﴿They are those for whom there is nothing in the Hereafter but Fire, and vain are the deeds they did therein. And of no effect is that which they used to do.﴾ Allah also says: ﴿Whoever desires the quick-passing (transitory enjoyment of this world), We readily grant him what We will for whom We like. Then, afterwards, We have appointed for him Hell; he will burn therein disgraced and rejected (- far away from Allâh's Mercy).﴾ In a further place Allah tells of His

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help of Musa (Moses, peace be upon him) against the disbelievers among his people: ﴿So Allâh saved him from the evils that they plotted (against him), while an evil torment encompassed Fir'aun's (Pharaoh) people.﴾ ﴿The Fire, they are exposed to it, morning and afternoon. And on the Day when the Hour will be established (it will be said to the angels): "Cause Fir'aun's (Pharaoh) people to enter the severest torment!"﴾ These and other similar Qur'anic Ayahs denote that Allah may hasten the punishment of some people in this life or delay it until the Day of Judgment and may punish some in their graves like the case of the people of Pharaoh.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and companions!

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Giving the Muslims' sins to the Jews and Christians

The Second Question of Fatwa no. 2718

Q2: Burdening the Jews and Christians with the Muslims' sins on the Day of Resurrection contradicts Allah's saying: ﴾nor will you be requited anything except that which you used to do.﴿ **and other similar Ayahs (Qur'anic verses) in the Qur'an. I hope that Your Eminence will remove this confusion?**

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A: In regard to the Prophet saying: ﴾"He will forgive them for Muslims and put them on the Jews and the Christians."﴿ The narrator of this report doubted the exact wording of the Hadith, thus his report may not be taken as a base for judgment in the presence of doubt. Moreover, it contradicts the evident meaning from the Qur'an. However, if it was authentically reported from the Prophet (peace be upon him), he only said what was true and it is obligatory to accept it in agreement with the other evidences. In that case, it would be understood that it refers to the Jews and Christians who caused Muslims to commit sins, thus these sins are forgiven for Muslims and the burden is placed upon the seducers. Allah says: ﴾They may bear their own burdens in full on the Day of Resurrection, and also of the burdens of those whom they misled without knowledge.﴿ The Prophet also says: ﴾"Those who invite others to follow the misguidance that they follow, will carry the same sins as those committed by those who follow them, without their own sins being reduced at all."﴿ There are also other Hadiths in this regard.

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Destiny of angels on the Day of Resurrection

First question from Fatwa No. 8466

Q 1: We believe that Allah (Exalted be He) admits whoever believes in Him among Al-Thaqalan (Human and Jinn)

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to Jannah (Paradise), as He admits whoever disbelieves in Him among them to Hellfire. So, what about angels?

A 1: Allah (Glorified be He) informs us that angels are ﴿honoured slaves﴾ ﴿They speak not until He has spoken, and they act on His Command.﴾ Therefore, they are honored and favored by Allah and are under His Command and at His Disposal. Some of which are entrusted with the dwellers of Jannah, others are entrusted with the dwellers of Hellfire, some carry the Throne, and others surround it. But, Allah knows best the details of the duties of the rest of angels.

May Allah grant us success and peace! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Shafa`ah of the Prophet - a fact affirmed by the Qur'an

(Part No. 3; Page No. 472)

The sixth question of Fatwa no. 9184

Q 6: How will the Prophet (peace be upon him) intercede for his Ummah (nation based on one creed) with his Lord on the Day of Resurrection? How will the Sahabah (Companions of the Prophet), righteous people, and angels intercede for sinners? The Hadith saying: ﴾My Shafa`ah (intercession) will be for those among my Ummah who have committed major sins.﴿ **Is it Sahih (authentic)? What does it mean, if it is Sahih?**

A: The Shafa`ah of the Prophet (peace be upon him) and the righteous people on the Day of Resurrection is affirmed in the Qur'an. Many Sahih Hadiths reported in the Sunnah explain what is mentioned in the Qur'an. From among these Hadiths is the one mentioned in the question above. There are many types of Shafa`ah. Shaykh `Abdul-Rahman ibn Hasan (may Allah be merciful to him) said in his book Fath Al-Majid: "Ibn Al-Qayyim mentioned that Shafa`ah is of six types: The first, the Great Shafa`ah which the Messengers of inflexible purpose will be reluctant to undertake until the Prophet (peace be upon him) accepts it, saying: 'I am the one for it.' This is when people shall resort to the prophets (peace be upon them) to intercede for them with Allah to relieve them from their distress in this situation. This kind of Shafa`ah is special for Prophet Muhammad (peace be upon him) alone; allowed to none but him.

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The second is the Shafa`ah of the Prophet (peace be upon him) for the people of Paradise to enter it. Abu Hurayrah mentioned this type of Shafa`ah in a long Hadith reported by Al-Bukhari and Muslim. The third is the Shafa`ah of the Prophet (peace be upon him) for some sinners among his Ummah who deserve punishment in Hellfire for their sins. He (peace be upon him) will intercede with Allah for them not to enter it. The fourth is the Shafa`ah of the Prophet for the sinners from among the people of Tawhid (belief in the Oneness of Allah/ monotheism) who will be punished in Hellfire because of their sins. There are many Hadiths ranked as Mutawatir (reported by a significant number of narrators throughout the chain of narration, whose agreement upon a lie is impossible) that are reported in this regard. The Sahabah and all Ahl-ul-Sunnah (adherents to the Sunnah) unanimously agreed upon them and declared those who deny them to be Mubtadi`s (people who introduce innovations in religion), decried their act and described them as deviants from the true path. The fifth is the Shafa`ah of the Prophet (peace be upon him) for some people of Paradise that Allah may increase their reward and elevate their status. These are undisputable types of Shafa`ah that are dedicated to sincere monotheists who have not associated any protectors or intercessors with Allah.

Allah says: ﴾And warn therewith (the Qur'ân) those who fear that they will be gathered before their Lord, when there will be neither a protector nor an intercessor for them besides Him﴿ The sixth is the Shafa`ah of the Prophet (peace be upon him) for some of his relatives who died as Kafirs and entered Hellfire that Allah may alleviate their torment. This kind of Shafa`ah is for Abu Talib alone."

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The second question of Fatwa no. 7077

Q 2: If a one-year-old child dies, will it intercede for its parents and grandparents in the Hereafter?

A: A child will intercede for its parents, but no one other than Allah knows whether it will intercede for its grandparents or not.

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Fatwa no. 8800

Q: There are people who brand some Salafis (righteous predecessors) as Kafirs (disbelievers), like Shah Walyullah Dahlawy, Shah `Abdul-Qadir, Shaykh `Abdul-Qadir Jilany and others whose number reaches thirty three righteous people and scholars. They claim that Imam Ahmad Ibn Hanbal is a Mushrik, because he believes in Hawd (Prophet's lake in Paradise), Shafa`ah (intercession), Munkar and Nakir (the two angels who test the faith of the dead in their graves), the torment of the grave, the angel of death, the seizing of souls, the return of the soul to the body in the grave, and that the dead will be questioned about their Iman (faith) and Tawhid (monotheism).

Moreover, there are others who brand Ibn Taymiyyah as a disbeliever because he writes: "There are reported many Athars (narrations from the Companions) to the effect that the dead person can recognize his family and that he is aware of their life affairs. There are also other Athars to the effect that the dead can see and feel the presence of the people around the grave. They rejoice if something good is done but feel sad if something evil is done. The souls of the dead also assemble together and those of higher ranks descend to visit those of lower ranks."

Should these two Imams be regarded as Kafirs because of the statements attributed to them knowing that these statements are based on authentically reported Athars? Please, give me an adequate and elaborate explanation. May Allah reward you.

Both Imam Ahmad Ibn Hanbal and Imam Ahmad Ibn `Abdul-Halim Ibn Taymiyyah are great scholars of Islam who are well-known for their virtue. The books they composed attest to this fact. They belong to the Imams of Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim community).

Belief in the Hawd, Shafa`ah, and torment and blessings of the grave are true matters which have not only been proved by authentic evidence from the Shari`ah but have also gained the consensus of Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim community).

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The First Question of Fatwa no. 6747

Q1: What is the ruling of Islam on a person who refutes the Hadith of Shafa`ah (intercession) related by Al-Bukhari in his "Sahih (Book of Authentic Hadith)" and says also that there are fabricated Hadith in "Sahih Al-Bukhari"?

A: "Sahih Al-Bukhari" is accepted by the scholars of the Muslim Ummah (nation). In fact, its Hadiths are a reliable source for confirming rulings and stand as evidence against those who oppose the Shari`ah (Islamic law). Anyone who says that it includes fabricated Hadith is ignorant, mistaken, and contradicts the Ijma` (consensus) of the Ummah (nation). Likewise, anyone who refutes the Hadith of the Shafa`ah that are reported by Al-Bukhari in his "Sahih" and the books of the other Hadith compilers, is contradicting Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim community) and the Salaf (righteous predecessors), and following the deviated and misguided people.

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Death of the disobedient amongst the inmates of Hellfire

(Part No. 3; Page No. 478)

First question from Fatwa No. 9886

Q 1: Will Allah cause the disobedient people of this Ummah (Nation) to suffer real death, if they enter Hellfire? What is the meaning of "They will never taste death therein"? Has this been mentioned in a Hadith?

A 1: (a) Neither Kuffar (disbelievers) nor Mu'mins (believers) or the disobedient among believers will die after their first death when their time comes in the Worldly life, whether it is real death or unreal death like sleeping. Yet, some people amongst the disobedient believers will be afflicted by Fire because of their sins, they will die in Hellfire till they become charred, they will be granted intercession, according to a Hadith narrated by Abu Sa`id Al-Khudry who said that the Messenger of Allah (peace be upon him) said: ﴾The inmates of the Fire are those who are doomed to it, and verily they will neither die nor live in it. But the people whom the Fire will afflict (temporarily) on account of their sins, or so said (the narrator): on account of their misdeeds. He (Allah) will cause them to die such that as they are turned into charcoal, they would be granted intercession, brought in groups, and spread around the rivers of Paradise and then it will be said: "O inmates of Paradise, pour water over them;" then they will sprout forth like the sprouting of seed in the silt carried by flood. A man among the people said: (It appears) as if the Messenger of Allah lived in the steppe.﴿ [Narrated by Muslim in his Sahih (Authentic Book of Hadith)]

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(b) The phrase ﴾They will never taste death therein﴿ is part of an Ayah in Surah Al-Dukhan that is included in a group of Ayahs describing the delights of the pious people. Allah (Glorified be He) says: ﴾Verily, the Muttaqûn (the pious. See V.2:2), will be in place of Security (Paradise).﴿ ﴾Among Gardens and Springs,﴿ ﴾Dressed in fine silk and (also) in thick silk, facing each other,﴿ ﴾So (it will be). And We shall marry them to Hûr (fair female) with wide, lovely eyes.﴿ ﴾They will call therein for every kind of fruit in peace and security;﴿ ﴾They will never taste death therein except the first death (of this world), and He will save them from the torment of the blazing Fire,﴿ ﴾As a Bounty from your Lord! That will be the supreme success!﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Admitting an illegitimate child into Paradise

(Part No. 3; Page No. 482)

The Second Question of Fatwa no. 5123

Q2: Will an illegitimate child be admitted to Paradise, if they are pious or not, because they are perceived as an objectionable seed?

A: They will be admitted to Paradise, if they die as a Muslim. Being illegitimate has no effect on this, because it was not the result of their own actions; it was caused by other people. Allah (Exalted be He) says: ﴿and no bearer of burdens shall bear the burden of another.﴾ Also, due to the generality of these Words of His (Exalted be He): ﴿Every person is a pledge for that which he has earned.﴾ And: ﴿Verily, those who believe (in Islâmic Monotheism) and do righteous good deeds, for them are Gardens of Delight (Paradise).﴾ In addition to other Ayahs (Qur'anic verses) with the same meaning. As to what is reportedly related from the Prophet (peace be upon him): "The child born from Zina (sexual intercourse outside marriage) will not enter Paradise," this is not an authentic narration. It is ranked by Al-Hafizh ibn Al-Jawzy in his book "Al-Mawdu`at (Fabricated Hadith)" as one of the Hadith that are falsely ascribed to the Prophet (peace be upon him).

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Nineteenth question from Fatwa No. 5611

Q 19: It is said that an illegitimate child is considered Najis (impure) and therefore cannot be admitted into Jannah (Paradise). Is this true?

A: If the child dies as a Muslim, he can be admitted to Jannah, even though he is an illegitimate child. Moreover, he is not regarded as Najis. The sin of an adulterer or fornicator shall be shouldered by the person who committed the sin not by their child(ren) who may be born as a result of this crime. Allah (Exalted be He) says, ﴿and no bearer of burdens shall bear the burden of another.﴾ With regard to whether he is Najis or not, the Prophet (peace be upon him) said, ﴿A Muslim is not Najis (in essence).﴾

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Hellfire

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Fourteen, fifteenth, and sixteenth questions from Fatwa No. 1883

Q 14: What is the ruling on claiming that Hellfire will eventually cease to exist and that the blessings of Jannah (Paradise) are nothing but metaphors?

Q 15: What is the ruling on claiming that Kafirs (disbelievers) will not abide in Hellfire eternally?

A: There are many proofs from the Qur'an and the Sunnah indicating that Hellfire will never cease to exist and that the Kafirs will abide in Hellfire eternally. Allah says, ﴾This, because you took the revelations of Allâh (this Qur'ân) in mockery, and the life of the world deceived you. So this Day, they shall not be taken out from there (Hell), nor shall they be returned to the worldly life, (so that they repent to Allâh, and beg His Pardon for their sins).﴿ ﴾Surely! Those who disbelieved in Our Ayât (proofs, evidence, verses, lessons, signs, revelations, etc.), We shall burn them in Fire. As often as their skins are roasted through, We shall change them for other skins that they may taste the punishment.﴿ ﴾And he whom Allâh guides, he is led aright; but he whom He sends astray, for such you will find no Auliyâ' (helpers and protectors), besides Him, and We shall gather them together on the Day of Resurrection on their faces, blind, dumb and deaf; their abode will be Hell; whenever it abates, We shall increase for them the fierceness of the Fire.﴿ ﴾That is their recompense, because they denied Our Ayât (proofs, evidence, verses, lessons, signs, revelations, etc.) and said: "When we are bones and fragments, shall we really be raised up as a new creation?"﴿ ﴾But those who disbelieved (in the Oneness of Allâh - Islâmic Monotheism) and denied Our Ayât (proofs, evidence, verses, lessons, signs, revelations, etc.), they will be the dwellers of the Fire, to dwell therein forever. And worst indeed is that destination.﴿

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﴾and whosoever disobeys Allâh and His Messenger, then verily, for him is the Fire of Hell, he shall dwell therein forever.﴿ ﴾Verily, the Mujrimûn (criminals, sinners, disbelievers) will be in the torment of Hell to abide therein forever.﴿ ﴾(The torment) will not be lightened for them, and they will be plunged into destruction with deep regrets, sorrows and in despair therein.﴿ ﴾We wronged them not, but they were the Zâlimûn (polytheists, wrong-doers).﴿ ﴾And they will cry: "O Malik (Keeper of Hell)! Let your Lord make an end of us." He will say: "Verily, you shall abide forever."﴿ ﴾Indeed We have brought the truth (Muhammad صلى الله عليه و سلم with the Qur'ân) to you, but most of you have a hatred for the truth.﴿ ﴾And of mankind are some who take (for worship) others besides Allâh as rivals (to Allâh). They love them as they love Allâh. But those who believe, love Allâh more (than anything else). If only, those who do wrong could see, when they will see the torment, that all power belongs to Allâh and that Allâh is Severe in punishment.﴿ to His saying ﴾Thus Allâh will show them their deeds as regrets for them. And they will never get out of the Fire.﴿ ﴾Verily, those who belie Our Ayât (proofs, evidence, verses, lessons, signs, revelations) and treat them with arrogance, for them the gates of heaven will not be opened, and they will not enter Paradise until the camel goes through the eye of the needle (which is impossible). Thus do We recompense the Mujrimûn (criminals, polytheists and sinners).﴿ ﴾Theirs will be a bed of Hell (Fire), and over them coverings (of Hell-fire). Thus do We recompense the Zâlimûn (polytheists and wrong-doers).﴿ ﴾But those who disbelieve (in the Oneness of Allâh - Islâmic Monotheism), for them will be the Fire of Hell. Neither will it have a complete killing effect on them so that they die, nor shall its torment be lightened for them. Thus do We requite every disbeliever!﴿ ﴾Therein they will cry: "Our Lord! Bring us out, we shall do righteous good deeds, not (the evil deeds) that we used to do." (Allâh will reply): "Did We not give you lives long enough, so that whosoever would receive admonition could receive it? And the warner came to you. So taste you (the evil of your deeds). For the Zâlimûn (polytheists and wrong-doers) there is no helper."﴿

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﴾Truly, Hell is a place of ambush -﴿ ﴾A dwelling place for the Tâghûn (those who transgress the boundary limits set by Allâh like polytheists, disbelievers in the Oneness of Allâh, hyprocrites, sinners, criminals),﴿ to His saying ﴾So taste you (the results of your evil actions). No increase shall We give you, except in torment.﴿ In addition, there are many other Ayahs which indicate that the Kafirs will abide in Hell for eternity and will never come out; it will never cease to exist. Taken all together, the implication of these proofs are stronger than the assumption that it is metaphoric.

With regard to Jannah (Paradise), it is the abode of reward on the Day of Resurrection for those who believed and did righteous deeds. In it there are whatever delights people may desire and what no eye has ever seen, no ear has ever heard of, and what nobody could ever have imagined. Those who enter Jannah will enjoy real pleasures in both the physical and spiritual sense; they will live in it forever. It will never cease to exist and they will never leave it; their joy will never come to an end, and they will have nothing to disturb their joy. This view is supported by definitive texts as well as the consensus of the scholars and believers. Allah says, ﴾The description of the Paradise which the Muttaqûn (the pious - See V.2:2) have been promised: Underneath it rivers flow, its provision is eternal and so is its shade; this is the end (final destination) of the Muttaqûn (the pious - See V.2:2), and the end (final destination) of the disbelievers is Fire. (See Verse 47:15)﴿ ﴾"Truly! The Muttaqûn (the pious - See V.2:2) will be amidst Gardens and water-springs (Paradise).﴿ ﴾"(It will be said to them): 'Enter therein (Paradise), in peace and security.'﴿ ﴾"And We shall remove from their breasts any deep feeling of bitterness (that they may have). (So they will be like) brothers facing each other on thrones.﴿ ﴾"No sense of fatigue shall touch them, nor shall they (ever) be asked to leave it."﴿

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Allah also says, ﴾This is a Reminder. And verily, for the Muttaqûn (the pious - See V.2:2) is a good final return (Paradise),﴿ ﴾'Adn (Eden) Paradise (everlasting Gardens), whose doors will be opened for them.﴿ ﴾Therein they will recline; therein they will call for fruits in abundance and drinks;﴿ ﴾And beside them will be Qâsirât-at-Tarf [chaste females (wives) restraining their glances (desiring none except their husbands)], (and) of equal ages.﴿ ﴾This it is what you (Al-Muttaqûn - the pious - see

V.2:2) are promised for the Day of Reckoning!﴿ ﴾(It will be said to them)! Verily, this is Our Provision which will never finish.﴿ ﴾Friends on that Day will be foes one to another except Al-Muttaqûn (the pious. See V.2:2).﴿ ﴾(It will be said to the true believers of Islâmic Monotheism): My worshippers! No fear shall be on you this Day, nor shall you grieve,﴿ ﴾(You) who believed in Our Ayât (proofs, verses, lessons, signs, revelations, etc.) and were Muslims (i.e. who submit totally to Allâh's Will, and believe in the Oneness of Allâh - Islâmic Monotheism).﴿ ﴾Enter Paradise, you and your wives, in happiness.﴿ ﴾Trays of gold and cups will be passed round them; (there will be) therein all that inner-selves could desire, and all that eyes could delight in and you will abide therein forever.﴿ ﴾This is the Paradise which you have been made to inherit because of your deeds which you used to do (in the life of the world).﴿ ﴾Therein for you will be fruits in plenty, of which you will eat (as you desire).﴿ And says: ﴾And those who are blessed, they will be in Paradise, abiding therein for all the time that the heavens and the earth endure, except as your Lord wills: a gift without an end.﴿ i.e. except the period which they will not spend in Jannah before entering it. This is why Allah concludes the Ayah saying, ﴾a gift without an end.﴿ This is to confirm the eternity of its pleasures which its dwellers will enjoy, unlike those who are mentioned in Surah Al-Dukhan. Allah says, ﴾Verily, the Muttaqûn (the pious. See V.2:2), will be in place of Security (Paradise).﴿ ﴾Among Gardens and Springs,﴿ ﴾Dressed in fine silk and (also) in thick silk, facing each other,﴿ ﴾So (it will be). And We shall marry them to Hûr (fair female) with wide, lovely eyes.﴿ ﴾They will call therein for every kind of fruit in peace and security;﴿ ﴾They will never taste death therein except the first death (of this world), and He will save them from the torment of the blazing Fire,﴿ ﴾As a Bounty from your Lord! That will be the supreme success!﴿

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He excepted the first death to show that they will have eternal life and will never die. This exception may be meant to show the generality of Allah's Will and that it comes to pass over everything. Those who will enter Jannah and those who will enter Hellfire will abide there forever by His Will, Choice, Favor, and Justice; there is nothing mandatory for Him, High Exalted is Allah above this.

It has been authentically reported that the Prophet (peace be upon him) said, ﴾It will be said to the people of Paradise: You are to live healthfully and never get sick, to live and never die, to enjoy youth and never grow old, and to enjoy bliss and never feel miserable.﴿ Narrated by Muslim. It is also reported that he (peace be upon him) said, ﴾Death will be brought on the Day of Resurrection in the form of a good white ram.﴿ ... ﴾then the command will be given for slaughtering it, and it will then be said, 'O people of Jannah, there is an everlasting life for you and no death; O people of Hellfire, there is an everlasting life and there is no death!﴿ Narrated by Muslim in his Sahih. In many Ayahs Allah confirms that both Jannah and Hell are eternal and will last forever, and that the believers will abide in Jannah forever and the disbelievers will abide in Hell forever. This is also proven by the Sunnah of the Prophet (peace be upon him) which provides many details that leave no room for any doubt or a possible metaphoric connotation of these clear texts.

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Whoever doubts this fact or misinterprets the clear texts - is following whims and desires and displace words from their right places; therefore they are considered disbelievers.

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Q 16: In his last book that recently published: "Al-Nar Mustashfa (Hell is a Hospital)", he talks about Hell as if it is a hospital. He says that Allah's Mercy in the Hereafter will include the Kafirs (disbelievers). The writer says that interpreting the words "Child of Adam (humans)" in the Hadith from the Messenger of Allah (peace be upon him) in which he said, ﴾When a Child of Adam dies, their deeds come to an end, except three: Sadaqah Jariyah (ongoing charity), beneficial knowledge, or a pious child who prays for them (for the deceased).﴿ **in reference to the Muslims only shows limited understanding and is unjust.**

A: The Fire will be a temporary punishment for those Mu'mins (believers) who enter it due to having committed sins. As to the Kafirs, it will be an eternal punishment for them that they will not be able to leave. This is substantiated by the evidences given previously in the answers to Questions nos. 14 and 15. Therefore, likening the Fire to a hospital is wrong, because the Fire is a place of punishment for those who enter it, whereas a hospital is a place of mercy. Those who are ill enter hospitals to be looked after, to be fed healthy food, and to be treated in the hope that they will recover; they do not go into a hospital to be punished or tortured, rather to benefit from the treatments they offer and be cured.

As to the meaning of the words "Child of Adam" in the Hadith quoted in the question, it refers to those who die as Muslims, not those who die as Kafirs, according to the evidences that show that the good deeds of someone who dies

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as a Kafir will be erased, and they will not be rewarded for them in the Hereafter. In fact, they will only receive good things during their worldly life. Allah (Exalted be He) says: ﴾Surely, those who reject Faith (disbelieve in Allâh and in Muhammad صلى الله عليه وسلم) as being Allâh's Messenger and in all that which he صلى الله عليه وسلم has brought from Allâh), neither their properties, nor their offspring will avail them aught against Allâh. They are the dwellers of the Fire, therein they will abide. (Tafsir At-Tabarî).﴿ ﴾The likeness of what they spend in this world is the likeness of a wind which is extremely cold; it struck the harvest of a people who did wrong against themselves and destroyed it, (i.e. the good deed of a person is only accepted if he is a monotheist and believes in all the Prophets of Allâh, including the Christ عليه السلام and Muhammad صلى الله عليه وسلم). Allâh wronged them not, but they wronged themselves.﴿ Allah (Exalted be He) also says: ﴾If then they answer you not, know then that it [the Revelation (this Qur'ân)] is sent down with the Knowledge of Allâh and that Lâ ilâha illa Huwa: (none has the right to be worshipped but He)! Will you then be Muslims (those who submit in Islâm)?﴿ ﴾Whosoever desires the life of the world and its glitter, to them We shall pay in full (the wages of) their deeds therein, and they will have no diminution therein.﴿ ﴾They are those for whom there is nothing in the Hereafter but Fire, and vain are the deeds they did therein. And of no effect is that which they used to do.﴿ And He (Exalted be He) says: ﴾The parable of those who disbelieved in their Lord is that their works are as ashes, on which the wind blows furiously on a stormy day; they shall not be able to get aught of what they have earned. That is the straying, far away (from the Right Path).﴿ And: ﴾On the Day when those who disbelieve (in the Oneness of Allâh - Islâmic Monotheism) will be exposed to the Fire (it will be said): "You received your good things in the life of the world, and you took your pleasure therein. Now this Day you shall be recompensed with a torment of humiliation, because you were arrogant in the land without a right, and because you used to rebel against Allâh's Command (disobey Allâh).﴿ Also: ﴾And We shall turn to whatever deeds they (disbelievers, polytheists, sinners) did, and We shall make such deeds as scattered floating particles of dust.﴿

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This involves no injustice or oppression, because it is the individual who wronged themselves through their Kufr (disbelief), which erased their deeds, as stated by Allah, the Most-Just and the Most-Fair. This is not limited understanding, but enlightened insight and adherence to the clear guidance of the Shari`ah (Islamic law).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Second question from Fatwa No. 9424

Q 2: Is it true that the fire we use in cooking is the smoke of the fire of Hell (may Allah protect us from it)?

A: This is not true. Yet, the Prophet (peace be upon him) said, (When it is intensely hot, then wait until it cools down before you pray, for intense heat is from the intensity of the heat of Hell.) (Narrated by Al-Bukhari, Muslim and the Compilers of the Sunan (Abu Dawud, Ibn Majah, Al-Tirmidhy and Al-Nasa'y)). Moreover, the Prophet (peace be upon him) said,

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(“This (worldly) fire of yours which you use is one of seventy parts of the Hell.” They said, “O Messenger of Allah! It (the fire of this world) would have been sufficient (as a punishment).” He said, “It (Hellfire) is made to surpass (worldly fire) by sixty-nine parts, each of them is as hot.”) (Narrated by Al-Bukhari).

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The Destiny of Ahl-ul-Fatrah

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Fifth question from Fatwa no. 6397

Q 5: A young intellectual Buddhist lady has recently embraced Islam after seven years of extensive research, and she is now performing Da'wah (calling to Islam). Some men and women embraced Islam thanks to her Da'wah. During one of her trips to introduce Islam in a distant area, a Budhist asked her, "How can you, Muslims, be certain that non-Muslims will go to Hellfire, although we in this region have never heard about Islam before? Are our parents going to go to Hellfire? How is it their fault if you, Muslims, have not conveyed the true religion to us?" This lady called us and asked us to provide a satisfactory answer to that man's inquiry, given that he has embraced Islam after this meeting.

A: Muslims should not judge others to be inhabitants of Hellfire, except in one case, if the Qur'an and its interpretation has reached them from the Du'ah (callers to Islam) in the formers' language, as Allah says, ﴾this Qur'ân has been revealed to me that I may therewith warn you and whomsoever it may reach.﴿ (Surah Al-An'am, 6: 19). Allah also says, ﴾And We never punish until We have sent a Messenger (to give warning).﴿ (Surah Al-Isra', 17: 15).

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Those to whom Da'wah has reached yet they insist on Kufr (disbelief) are going to go to Hellfire, according to the two previously mentioned Ayahs, and according to the saying of the Prophet (peace be upon him), ﴾By Him in whose Hand my soul is, every Jew or Christian of this Ummah (nation) who hears about me and dies unbelieving in me will be of the inhabitants of Hellfire.﴿ Related by Muslim in his Sahih (authentic) Book of Hadith. There are many Ayahs and Hadiths which reinforce this meaning.

As for those to whom Da'wah has not reached in an uncorrupted manner, they are left to the Will of Allah. The most authentic opinion of the scholars about them is that they are tested on the Day of Judgment; those who obey will enter Jannah, while those who disobey will enter Hellfire. This was implied by Al-Hafizh ibn Kathir (may Allah be merciful with him) in his interpretation of Allah's saying, ﴾And We never punish until We have sent a Messenger (to give warning).﴿ and Ibn Al-Qayyim (may Allah be merciful with him) in his book entitled "Tariq Al-Hijratayn" under the title "Ranks of legally competent people". You should refer to those books for more information.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Fatwa no. 6465

Q: Two people differed over the final destiny of Ahl-Al-Fatrah (people whom the message of Islam has not reached). While one holds the view that they will be saved from the Fire, the other thinks that they will not.

A: Those who refused to embrace Islam after its message was conveyed to them, whether in the period before or during the time of the Prophet (peace be upon him) are treated as Kafirs (disbelievers). As for those to whom the message of Islam has not reached, they will be held to account on the Day of Resurrection. This view is supported by authentic Hadiths narrated from the Messenger of Allah (peace be upon him).

May Allah grant us success and may the peace and blessings be upon our Prophet Muhammad, his family, and companions.

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Anyone who changes Allah's Religion

The First Question of Fatwa no. 6342

Q: Is it reported in any Hadith that the Messenger of Allah (peace be upon him) saw, during his Salah (Prayer), `Amr ibn Luhay turning from side to side in Hellfire, because he was the one who brought the worship of statues into the Ka`bah or into the Arabian Peninsula? Is this Hadith considered to be Sahih (a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish), and if so, can it be used as evidence that it is not hateful to perform Salah in front of electric, oil, or gas heaters?

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Please advise us of the Truth and may Allah (Exalted be He) make you and us from those who listen to good words and follow the good in them! O Allah! Make us from the people of understanding who apply the Book and the Sunnah to themselves and their families. Truly, You are the All-Hearing, the Knowing, the One Who is Close and responds to Du`a' (supplications).

A: It is related in "Sahih Al-Bukhari" on the authority of Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said, «"I saw `Amr ibn `Amir Al-Khuza`y dragging his intestines in the Fire; he was the first one to release animals (for the idols)."»

It is also reported in "Sahih Al-Bukhari" on the authority of `Aisha (may Allah be pleased with her) that the Messenger of Allah (peace be upon him) said, «"I saw Hell destroying itself and I saw `Amr dragging his intestines, and he was the first one to release animals (for the idols)."» There is no evidence in the Hadith that suggests the validity of facing fire or anything such as electric and oil heaters. Similarly, they do not convey that the Prophet saw the man while performing Salah.

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Non-Muslim Children

Eighth question from Fatwa No. 6542

Q 8: What is the fate of the non-Muslim children on the Day of Resurrection?

A: The preponderant view is that Allah will test them with some commands on the Day of Resurrection; whoever is obedient on that day will enter Jannah (Paradise) and whoever disobeys will enter Hell. This explains the Hadith in which the Prophet (peace be upon him) said, (Allah knows best what sort of deeds they would have done) to answer a question regarding the fate of these children.

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Fourth question from Fatwa No. 7790

Q: O Shaykh, it is said that when a baby is born, it will be written on his forehead that he is wretched or blessed. What is the ruling on those who die young before experiencing happiness or misery?

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A: This baby will be dealt with in this world as his family. If he is born to a Muslim family, then his body will be washed and the funeral prayer will be performed for him. Moreover, he will be with his family in the hereafter. But if he is born to a non-Muslim family, he will be considered as one of them in this world. Therefore, his body will not be washed and the funeral prayer will not performed for him. The Prophet (peace be upon him) said about the children of the disbelievers who died: "They are from them." In the hereafter, their affairs will be with Allah. The Prophet (peace be upon him) said when he was asked about the children of the disbelievers: ﴾Allah knows what sort of deeds they would have done.﴿

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Creation and destiny of Iblis (Satan)

(Part No. 3; Page No. 504)

The third question of Fatwa no. 511

Q 3: Is Iblis a jinn or a fallen angel? If he is a jinn, what is the point of the exception made in the Qur'anic Ayah (verse) which reads: ﴾So the angels prostrated themselves, all of them:﴿ ﴾except Iblîs (Satan)﴿

A: It is well-known that angels belong to a category of beings whom Allah (Exalted be He) has created from light. They never disobey the commands they receive from Allah. However, Allah (Exalted be He) mentions Iblis in the Qur'an that he was from the jinn. Allah (Exalted be He) says: ﴾And (remember) when We said to the angels: "Prostrate yourselves unto Adam." So they prostrated themselves except Iblîs (Satan). He was one of the jinn; he disobeyed the Command of his Lord.﴿ Justifying his refusal to prostrate himself to Adam, according to the Qur'anic text, Iblis addresses Allah may He be Exalted) saying: ﴾You created me from fire, and him You created from clay.﴿ As for excepting Iblis from the general class of angels in the Ayah which reads: ﴾So the angels prostrated themselves, all of them:﴿ ﴾except Iblîs (Satan)﴿ the Arabic word illa (i.e. except), which ordinarily means except and is used as indicating Isthithna'(exception), is sometimes used to indicate Istithna' Munqati`(an exception where the thing excluded is not of the same type as the thing that was mentioned before the word illa). It is grammatically correct in Arabic to say:" ja' al-qawmu illa himaran", the meaning of which is that "all the people came except a donkey"; the people and the donkey belonging to two different classes. It is exactly in this sense that the word illa (except) is used here; the angels and Iblis belonged to two different classes. However, some scholars are of the view that Iblis originally belonged to the category of angels, but incurred the eternal curse of Allah (Exalted be He) when he disobeyed

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His command and persisted in rebellion.

May Allah grant us success and peace and blessings be upon our Prophet Muhammad, his family and companions.

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Fatwa No. 2331

Q 1: It is reported on the authority of Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said: ﴾Allah created Adam in his shape, sixty cubits (about 30 meters) in length.﴿ **Is this Hadith Sahih (authentic)?**

A 1: The text of the Hadith is: ﴾Allah created Adam in his image of sixty cubits in length, then He told him, 'Go and greet this group - they were a group of angels sitting - and listen to their salutation, for it will be the salutation of you and your offspring. He then went (to them) and said: "Peace be upon you!" They (the angels) said: "Peace and Mercy of Allah be upon you." So they added: "Mercy of Allah." Thus, whoever enters Jannah (Paradise), will be in the shape of Adam, being sixty cubits tall, yet people continued to diminish (in size) up to this day.﴿ [Narrated by Imam Ahmad, Al-Bukhari, and Muslim].

This Hadith is Sahih (a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish), and there is no eccentricity in its Matn (text of a Hadith), as it has two meanings;

First: Allah did not create Adam small or short like the children amongst his offspring. Adam did not grow in size and height till he became sixty cubits, but from the beginning Allah created Adam in his final shape, i.e. sixty cubits tall.

Second: the pronoun "his" in ﴾in his image﴿ refers to Allah, according to another authentic narration, saying: ﴾in the image of Al-Rahman [the Most Gracious].﴿ This is the verbal meaning, but this does not entail Tashbih (comparison), for Allah has called Himself names and attributes with which His creatures are named and described, but this does not require resemblance. This goes for "image" - Adam being created in Allah's Image does not require alikeness to Him. Using the same name for two things does not entail alikeness of the Characteristics of Allah and His creatures. Allah (Exalted be He) says: ﴾There is nothing like Him; and He is the All-Hearer, the All-Seer.﴿

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Q 2: Abu Hurayrah (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said, (The best day on which the sun rises is Friday. On this day **Adam** was created, on this day he entered Paradise and on this day he was expelled from it, and on it the Hour will be established.) **(Sahih Muslim). Is this Hadith authentic?**

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A: This is an authentic Hadith; it is narrated by Imam Ahmad in his Musnad, Muslim in his Sahih and by Al-Tirmidhy in his Sunan. It is not strange that Allah makes a day or any of His creatures special, or to honor any of His creatures in the manner that He wills. Allah has favored the Day of `Arafah (9th of Dhul-Hijjah) and the Day of Sacrifice (10th of Dhul-Hijjah) above all other days of the year.

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Q3: Was Satan an angel before Allah (Exalted be He) ordered him to prostrate in front of Adam (peace be upon him)?

A: Scholars have differed as to whether Iblis (Satan) was an angel or a Jinn. Some scholars have said that he was an angel who was created from fire and that Allah created other angels from light. They argue that if Satan had not been an angel, he would not have been commanded to prostrate and then Allah would not have denounced him for his refusal to prostrate to Adam. Grammatically, if something is excluded from a group, it means that it is of the same type as the group a thing is excluded therefrom. Allah (Exalted be He) says: ﴾And (remember) when We said to the angels: "Prostrate yourselves unto Adam." So they prostrated themselves except Iblîs (Satan).﴿ As Iblis was excluded from the angels, this indicates that he was one of them.

However, other scholars said that Iblis was not an angel; he was a Jinn, as Allah (Exalted be He) says:

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﴾And (remember) when We said to the angels: "Prostrate yourselves unto Adam." So they prostrated themselves except Iblîs (Satan). He was one of the jinn; he disobeyed the Command of his Lord.﴿ In addition to this, Iblis was created from fire and the angels from light and he has offspring that reproduce, whereas angels do not reproduce or have the ability to choose. Ibn Jarir Al-Tabary held the first view. He refuted the second view saying that as some angels were created from light and some of them were created from fire, Iblis could have been one of the angels that were created from fire. He also said that there is no evidence as to whether the angels created from fire reproduce or not. In addition, when Allah says about him: ﴾except Iblîs (Satan). He was one of the jinn﴿ this indicates that he was an angel from the tribe that were called the Jinn. It is also said that Iblis was described as one of Jinn that was unseen, just as Allah describes other angels when He (Exalted be He) says: ﴾And they have invented a kinship between Him and the jinn﴿ because they are unseen beings. This is according to the view that says that Iblis was included in Allah's Order to the angels to prostrate to Adam, because he was among them at the time. Anyway, as no scientific benefit will be derived from this matter disputing it is of no value.

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Fatwa no. 7815

Q: Is Iblis (Satan) one of the Jinn (creatures created from fire) or one of the angels?

A: Iblis is one of the Jinn, not the angels, as Allah says, ﴾And (remember) when We said to the angels: "Prostrate yourselves unto Adam." So they prostrated themselves except Iblîs (Satan). He was one of the jinn﴿ (Surah Al-Kahf, 18: 50). Allah also says, ﴾He created man (Adam) from sounding clay like the clay of pottery.﴿ ﴾And the jinn: He created from a smokeless flame of fire.﴿ (Surah Al-Rahman, 55: 14-15). The Prophet (peace be upon him) said, ﴾The angels were created out of light; Iblis was created out of a spark of fire; and Adam was created as he has been defined (in the Qur'an) for you.﴿ Narrated by Muslim. Al-Hasan Al-Basry said that Iblis had never been an angel; he is the father of Jinn just as Adam is the father of human beings. Narrated by Ibn Jarir with an authentic Isnad (chain of narration). However, Iblis disobeyed the orders, as he was with the angels and imitated them in their 'Ibadah (worship), so he was included in the address directed to them and disobeyed Allah's order of Sujud (Prostration).

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Third question from Fatwa no. 6304

Q 3: What is the punishment of Satan? Will he enter Hellfire just like a Muslim person who has never performed any of the obligations imposed by Allah, or is Hellfire divided into ranks like Jannah (Paradise)?

A: The punishment of Satan and his followers is Hellfire, as Allah declares this in the Qur'an saying, ﴾(Allâh) said: "The Truth is - and the Truth I say -﴿ ﴾That I will fill Hell with you [Iblîs (Satan)] and those of them (mankind) that follow you, together."﴿ (Surah Sad, 38: 84-85). Hellfire is divided into ranks, just like Jannah. The scholars declared this in Allah's saying, ﴾Verily, the hypocrites will be in the lowest depth (grade) of the Fire; no helper will you find for them.﴿ (Surah Al-Nisa', 4: 145). Allah also says, ﴾Is then one who follows (seeks) the good Pleasure of Allâh (by not taking illegally a part of the booty) like the one who draws on himself the Wrath of Allâh (by taking a part of the booty illegally - Ghulul)? - his abode is Hell, and worst, indeed is that destination!﴿ ﴾They are in varying grades with Allâh, and Allâh is All-Seer of what they do.﴿ (Surah Al-'Imran, 3: 162-163).

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Belief in the Divine Decree

Meaning of Divine Decree

First question from Fatwa no. 4088

Q 1: What is the meaning of the Divine Decree in complete detail?

A: Divine Decree means that all things are known to Allah (Exalted be He) before their existence and that He writes them (in Al-Lawh Al-Mahfuzh - the Preserved Tablet). He, then, gives existence to what He wills and creates what He wills. There are four ranks of Divine Decree, all of which a person should believe in. A person is not a true believer in Divine Decree unless they believe in its four ranks. It is authentically reported that the Prophet (peace be upon him) answered Jibril (Gabriel) when the latter asked him about Iman (belief) by saying: ﴾To believe in Allah, His Angels, His Books, His Messengers, the Day of Resurrection, and to believe in the Devine Decree whether good or bad.﴿ Related by Muslim in his Sahih. It is authentically reported on the authority of `Ubadah ibn Al-Samit that the Prophet (peace be upon him) said: ﴾You will not find the taste of Iman until you believe in Devine Decree; and know that what has passed you by was not going to befall you; and that what has befallen you was not going to pass you by.﴿ Shaykh al-Islam Ibn Taymiyyah (may Allah be merciful with him) explained the meaning of the Hadith mentioned above in Al-`Aqidah Al-Wasitiyyah, which we recommend you to refer to and study.

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(Part No. 3; Page No. 513)

Fatwa no 5382

Q: What is the meaning of the following Ayahs (Qur'anic verses): ﴾To whomsoever among you who wills to walk straight.﴿ ﴾And you cannot will unless (it be) that Allâh wills - the Lord of the 'Alamîn (mankind, jinn and all that exists).﴿ ﴾So whosoever will (let him read it), and receive admonition (from it)!﴿ ﴾And they will not receive admonition unless Allâh wills; He (Allâh) is the One, deserving that mankind should be afraid of, and should be dutiful to Him, and should not take any Ilâh (god) along with Him, and He is the One Who forgives (sins).﴿ **? I heard some scholars say that the meaning of these Ayahs is that Allah (Glorified be He) granted humans volition and then left them to make their own choices as they wished. And that He did not single out a favor or blessing for those who believe nor single out disgrace for those who disbelieve. Is this in conformity with the view of Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim community)? What is the meaning of these Words of Allah:** ﴾and your Lord treats no one with injustice.﴿ **and other Ayahs that show that Allah does not treat any of His Servants unjustly? I heard some scholars interpret these Ayahs as meaning that Allah (Glorified be He) is Just and would not make anyone a Kafir (disbeliever) and then punish them due to their Kufr (disbelief), but that it is humans that initiate the Kufr and then Allah increases them in it, but He does not mislead people. Is this meaning and Tafsir (explanation/exegesis) of injustice, which is denied from Allah, true? I read what Ibn Hazm Al-Zhahiry wrote in his book "Al-Milal wa Al-Nihal" regarding Predestination, does what he wrote reflect the view of Ahl-ul-Sunnah wal-Jama`ah or the Jabriyyah School of Thought (those who hold the view that humans have no choice)?**

A: Firstly: A Muslim has to believe in Predestination, whether it is good or bad.

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We issued Fatwa no. 4088 regarding the meaning of Predestination, and this is what it said: "What is the meaning of Predestination in detail? It means that Allah (may He be Praised and Exalted) has knowledge of everything before it existed, and that He wrote it down. He willed what was to happen to everything, and He created what He wanted to create. There are the four levels of Predestination that have to be believed, and a Servant will not be a true Mu'min (believer) in Predestination until they believe in these levels as they were authentically reported from the Prophet (peace be upon him) when he answered Jibril (Gabriel) after he asked him about Iman (Faith) saying: ﴾'To believe in Allah, His Angels, His Books, His Messengers, the Day of Resurrection, and to believe in Predestination, whether it is good or bad.'﴿ (Related by Muslim in his "Sahih [Book of Authentic Hadith]") It is also authentically reported from the Prophet (peace be upon him) in the Hadith, which was narrated on the authority of `Ubadah ibn Al-Samit, that he (peace be upon him) said, ﴾'You will not have the taste of Iman until you believe in the Predestination, and know that what has happened to you was not going to miss you and that what has missed you was not going to happen to you.'﴿ Shaykh-ul-Islam Ibn Taymiyyah (may Allah be merciful with him) clarified the meaning of this in his book: 'Al-`Aqidah Al-Wasitiyyah', which we advise you to read and memorize." In another Fatwa, no.

4513, regarding the meaning of predestination and free will, the following was written: "Humans have free will and are predestined, but the universe is just predestined, because Allah (Glorified be He) gave them minds, hearing, sight, and volition. By these, they know what is good and bad, what will benefit and harm, and they choose what suits them. In this way, they are responsible regarding the commands and prohibitions that they were given, and have the right to be rewarded for obeying Allah and His Messenger and punished for disobeying Allah and His Messenger. In regard to being predestined, this occurs because humans cannot escape, due to their words and deeds,

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the Predestination and the Will of Allah (Glorified be He), Who says: ﴿No calamity befalls on the earth or in yourselves but it is inscribed in the Book of Decrees (Al-Lauh Al-Mahfûz) before We bring it into existence. Verily, that is easy for Allâh.﴾ And: ﴿To whomsoever among you who wills to walk straight.﴾ ﴿And you cannot will unless (it be) that Allâh wills - the Lord of the 'Alamîn (mankind, jinn and all that exists).﴾ He (Glorified be He) also says: ﴿He it is Who enables you to travel through land and sea﴾ There are many Ayahs (Qur'anic verses) and sound Hadith that indicate what we have mentioned, for those who reflect on the Qur'an and the Sunnah." **Secondly:** The Tafsir of the Ayahs mentioned in the question, and others with the same meaning, show that everything is running according to Allah's Predestination and Will. It is His Will that determines everything, not His Servants', and nothing occurs but what He wanted for them and what He did not want to happen will not happen. This was illustrated in the Fatwa. What we have mentioned is the view of Ahl-ul-Sunnah wal-Jama`ah, and what was mentioned in the question about denying the Predestination contradicts the view they hold. **Thirdly:** The evidence from the Qur'an and the Sunnah that indicates Allah's dissociation from Him being unjust with His Servants is a middle view in between those of the Qadariyyah and the Jabriyyah. Every unjust and ugly deed performed by humans cannot be attributed to Allah (Exalted be He) as injustice and ugliness in the view of Qadariyyah, who hold the view of Predestination and those who deny Predestination, are rejected, as this is Tamthil (likening Allah's Attributes to those of His Creation), which cannot be ascribed to Allah (may be Exalted above all that). Allah (Exalted be He) says: ﴿So put not forward similitudes for Allâh (as there is nothing similar to Him, nor He resembles anything).﴾ And: ﴿There is nothing like Him; and He is the All-Hearer, the All-Seer.﴾

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Fourthly: From what is mentioned above, the view of Ahl-ul-Sunnah wal-Jama`ah in this concern is clear and other views are void. We advise you to read: "Shifa' Al-`Alil fi Masa'l Al-Qada' wa Al-Qadar wa Al-Hikmah wa Al-Ta`lil" by Ibn Al-Qayyim (may Allah be merciful with him), as it is very beneficial.

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Do humans have free will or are their actions predestined?

The Third Question of Fatwa no. 4513

Q3: Could you please tell me briefly about predestination and free will?

A: Humans have free will and are predestined, but the universe is just predestined, because Allah (Glorified be He) gave them minds, hearing, sight, and volition. By these, they know what is good and bad, what will benefit and harm, and they choose what suits them. In this way, they are responsible regarding

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the commands and prohibitions that they were given, and have the right to be rewarded for obeying Allah and His Messenger and punished for disobeying Allah and His Messenger. In regard to being predestined, this occurs because humans cannot escape, due to their words and deeds, the Divine Decree and the Will of Allah (Glorified be He), Who says: ﴾No calamity befalls on the earth or in yourselves but it is inscribed in the Book of Decrees (Al-Lauh Al-Mahfûz) before We bring it into existence. Verily, that is easy for Allâh.﴿ He (Glorified be He) also says: ﴾To whomsoever among you who wills to walk straight.﴿ ﴾And you cannot will unless (it be) that Allâh wills - the Lord of the 'Alamîn (mankind, jinn and all that exists).﴿ And: ﴾He it is Who enables you to travel through land and sea﴿ There are many Ayahs (Qur'anic verses) and sound Hadith that indicate what we have mentioned, for those who reflect on the Qur'an and the Sunnah.

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Fatwa No. 4657

Q: This question deals with whether man has free choice or if they are compelled. Please, explain this issue in light of the Qur'an and Sunnah.

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A: Firstly, it is well-established that the Mercy and Knowledge of Allah encompass everything. Everything that will happen until the Day of Judgment is written in Al-Lawh-ul-Mahfuzh (the Preserved Tablet). He has all encompassing Will and authoritative Power. All the affairs lie in His Hands, and none can prevent what He has granted; none can give what He has prevented and none can prevent what He has decreed for He is Omnipotent. The Qur'an and Sunnah affirm these things in numerous texts and Ayahs which are known to the people of knowledge. Among these Ayahs are the following in which Allah says, ﴾Verily, Allâh is the All-Knower of everything.﴿ , ﴾Allâh is the Creator of all things﴿ , ﴾Verily, We have created all things with Qadar (Divine Preordainments of all things before their creation as written in the Book of Decrees Al-Lauh Al-Mahfûz).﴿ , ﴾But you cannot will, unless Allâh wills. Verily, Allâh is Ever All-Knowing, All-Wise.﴿ , ﴾Allâh blots out what He wills and confirms (what He wills). And with Him is the Mother of the Book (Al-Lauh Al-Mahfûz)﴿ , ﴾No calamity befalls on the earth or in yourselves but it is inscribed in the Book of Decrees (Al-Lauh Al-Mahfûz) before We bring it into existence. Verily, that is easy for Allâh.﴿ , ﴾And had your Lord willed, those on earth would have believed, all of them together. So, will you (O Muhammad صلى الله عليه وسلم) then compel mankind, until they become believers.﴿ and ﴾And if We had willed, surely We would have given every person his guidance﴿

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Moreover, there are many authentic reports in the Sunnah affirming this issue, among which is the Hadith that the Prophet (peace be upon him) urged the Sahabah (Companions) to mention after finishing Salah (Prayer); he said, ﴾La ilaha illa Allah, wahdahu la sharika lah, lahul-mulku wa-lahul-hamdu, wa-huwa `ala kulli shay'in qadir, Allahumma la mani`a lima a`tayt wa-la mu`tiya lima mana`t, wa-la yanfa`u dhal-jaddi minkal-jadd (None has the right to be worshipped except Allah (alone) Who has no partner, to Him belong all sovereignty and praise and He is Omnipotent over all things. O Allah! None can prevent what You have granted and none can grant what You have willed to prevent, and the riches cannot avail a wealthy person with You.")﴿ Also, there is the Hadith narrated by `Umar (may Allah be pleased with him) in which Jibril (Gabriel) asked the Messenger of Allah (peace be upon him) about Iman. the Prophet (peace be upon him) answered saying, ﴾Iman (faith) implies that you affirm your faith in Allah, in His angels, in His Books, in His Prophets, in the Day of Judgment, and you affirm your faith in the Divine Decree about good and evil.﴿ Therefore, these texts and others like them denote that Allah (Exalted be He) has perfect Knowledge about what has happened and what is going to happen; that He decrees all the affairs of His creation and that He has absolute Will; what He wills happens and what He does not will does not happen.

Secondly, it was authentically established that Allah is the All-Wise in His creation, His command

and His legislation. Allah is the Most-Merciful to His servants as He sends the messengers to inform their respective Ummahs (nations) about the Books revealed and laws ordained by Allah. Out of His mercy and bounty, no person is charged with more than their capacity. Examples of this mercy include the exemption of the insane people from accountability until they regain their sanity; the minors until they attain puberty; those who are asleep until they wake up; those who forgot until they remember, those who lack the ability to do something until they are able to do it; those to whom the message of Islam did not reach until it reaches them.

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Based on Shari`ah and sound logic, there is a big difference between the movement of two persons: one is going upstairs and the other is falling down from a roof, for example. The first one may be advised to go to a good destination and avoid an evil one. Meanwhile, the other one may not be given that advice. Another example is the difference between the movement resulting from the shivering of a sick person and the usual movement of a healthy one. Knowing that shivering is involuntary, such a person should not be enjoined to do or not do anything concerning his shivering. Rather, people should feel sorry for him and help him get treatment. On the contrary, the movement of a healthy person can be appreciated if performed in the course of the lawful acts of worship, but forbidden if done in an unlawful manner during worship, or in the course of committing injustice and transgression. Therefore, the fact that no person is charged with what is beyond his capacity and the differentiation in legislation and reward between the two cases mentioned above and their like stand as proof that there is free will and choice in the case of the Mukallafs (persons meeting the conditions to be held legally accountable for their actions), but not in the case of those who are not so.

Moreover, Allah (Exalted be He) is the Judge, Just, High, All-Wise, Kind, Bestower of Good. He does not oppress anyone to the extent of an atom's weight. He multiplies good deed and forgives sins. There are explicit transmitted texts and actions affirming all these attributes of Allah. Owing to His perfect Wisdom and Mercy and His vast forgiveness, it is impossible for Allah to make His servants accountable without granting them the ability and the free will and volition of what they take and what they leave. Also, it is impossible for Him - due to His just Judgment and vast Wisdom - to punish His servants for an act to which they are compelled and forced.

Hence, belief in the firm and just Divine Decree and the predestination of Allah is

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among the established pillars of Iman to which we must adhere to and accept. Also, it stands as evidence that a Mukallaf has free choice and the ability to do what is required by Shari`ah and sound logic. There is no way out except by abiding to it. If man is capable of realizing the secret of this issue through his intellect, he should thank Allah for granting him success. Meanwhile, if he fails due to his limited mind and comprehension, he should rely on Allah. Since He is the Highest, Omnipotent, All-Aware and All-Wise, Allah cannot be blamed for His predestination, legislation, and reward. Exalted is your Lord, the Lord of might, above what they describe. Peace be upon the Messengers. Praise is to the Lord of the worlds. Man should not engage in thinking about this issue lest he should get confused and commit sins. He should be voluntarily convinced of the Prophet's answer given to the Sahabah (may Allah be pleased with them) when they raised such issues. They said to the Prophet, shall we rely (on this fact and give up work)? He (peace be upon him) replied, ﴾Do perform good deeds, for everyone is facilitated in that for which he has been created.﴿

Al-Bukhari narrated through several chains of narrators from Abu `Abdul-Rahman Al-Sulamy from `Aly ibn Abu Talib (may Allah be pleased with him) who said ﴾We were in the company of the Prophet (peace be upon him) in a funeral procession at Baqi`-ul-Gharqad. He said, "There is none of you but has his place written for him in Jannah or in Hell-Fire." They said, "O Allah's Messenger! Shall we rely (on this fact and give up work)?" He said, "Carry on doing (good deeds), for every body will find it easy to do (what will lead him to his destined place)." Then he recited ﴾As for him who gives (in charity) and keeps his duty to Allâh and fears Him,﴿ ﴾And believes in Al-Husnâ.﴿ ﴾We will make smooth for him the path of ease (goodness).﴿

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up to His saying, ﴾We will make smooth for him the path for evil.﴿) (Also narrated by Muslim and the Compilers of the Sunan (Abu Dawud, Ibn Majah, Al-Tirmidhy and Al-Nasa'y))

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Allah's guidance for the servant to Iman

Fatwa No. 8070

Q: Does Allah guide a person to Iman (Faith) initially, or do they have to choose Iman first and then Allah guides and supports them? Does Allah make some of His servants choose Kufr (disbelief), or does the servant choose Kufr and then Allah forsakes them as a result? Does Allah know in His eternal Knowledge that some people among His creation will choose guidance willingly and so He wrote them among those whom He guided before creating them, and that others will choose misguidance willingly and therefore He wrote them among those He let go astray? Or is it a matter of estimation, taking into consideration that Allah (Exalted be He) is Just, All-Wise, the All-Knower and does whatever He wills?

A: Allah (Exalted be He) has sent the messengers as givers of glad tidings, and warners, and sent down the Books

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so that mankind would have no plea against Allah after sending the messengers. Allah guides whomever He wills among His servants to Iman by His Grace and Bounty. On the other hand, He does not guide others to Iman due to His Wisdom and Justice. Allah says, ﴾Allâh calls to the Home of Peace (i.e. Paradise, by accepting Allâh's religion of Islâmic Monotheism and by doing righteous good deeds and abstaining from polytheism and evil deeds) and guides whom He wills to the Straight Path.﴿ Allah knows before He created people that there will be believers among them who will enter Jannah and disbelievers who will enter Hellfire.

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Wishing for Death

The third question of Fatwa no. 6354

Q 3: I am a young man suffering from a very bad psychological condition. I used to always wish for death so that I might find rest. Is this permissible? What can I do? I have weak Iman (faith) and my family and everyone is blaming me for my wish to die.

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A: It is not lawful for you to wish for death, because of the general prohibition given by the Prophet (peace be upon him) in the Hadith: ﴾No one of you should wish for death because of a calamity which has befallen them. However, if it is unavoidable to wish, let them say, 'O Allah, keep me alive as long as life is better for me and make me die when death is better for me.'﴿

We advise you to repent to Allah and ask for His Forgiveness. We also recommend doing a lot of good deeds, fulfilling religious obligations, befriending righteous people, keeping company with them, and avoiding bad company. We hope that Allah will cure you and guide your heart to the truth.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Fatwa No. 6334

Q: The noble Hadith mentions: ﴾Every child is born on Fitrah (natural disposition; or true faith of Islam to worship none but Allah), then his parents make him a Jew, a Christian or a Magian﴿ **Another Hadith says:** ﴾his provision, deeds, and whether he will be wretched or blessed is written.﴿ **I would like a detailed explanation and clarification. What is the difference between the two Hadiths?**

A: First: The Hadith: ﴾Every child is born on Fitrah (natural disposition; or true faith of Islam to worship none but Allah) till his tongue expresses him (i.e. express his creed), thus his parents make him a Jew or a Christian or a Magian.﴿ [related by Al-Bayhaqy and Al-Tabarany in Al-Mu`jam Al-Kabir].

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It was also related by Imam Muslim in another wording, saying: ﴾Every child is born by his mother on Fitrah but his parents convert him to Judaism, to Christianity, or to Magianism﴿ , and Al-Bukhari as follows: ﴾Every child is born on Fitrah, then his parents make him a Jew, a Christian, or a Magian just as the animal produces its baby with perfect limbs. Do you see any deficiency in its shape?﴿ This means that every person is naturally disposed to believe in Islam but it has to be taught by actions. Therefore, whoever is predestined by Allah to enjoy happiness, Allah will subject someone who will teach them the way of guidance, and thus it will be paved for them, and whoever is predestined to be of the wretched, Allah will subject to them someone who changes their innate and dispirit them just like what is mentioned regarding the parents converting their son to Judaism, Christianity or Magianism. **Second:** It is reported in the two Sahihs (authentic books of Hadith) on the authority of `Abdullah ibn Mas`ud (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said: ﴾The creation of a human being is put together in the womb of the mother for forty days, then he becomes a clot of thick blood for a similar period, then a piece of flesh for a similar period. Then, Allah sends an angel who breathes a soul into him, and is commanded to write four things, their livelihood, death, deeds, and whether they will be blessed or wretched. So, by Allah, besides Whom there is no other Deity, a man amongst you would perform the deeds of the inmates of Paradise (good deeds) till there is only one cubit between him and Paradise then what has been predestined for him dictates his behavior and he starts committing the deeds of the inmates of Hellfire (evil deeds) till he dies and enters Hellfire. And similarly, a man amongst you would perform the deeds of the inmates of Hellfire (evil deeds) till there is only one cubit between him and Hellfire, then what has been predestined for him directs his behavior, and he starts doing the deeds of the inmates of Paradise (good deeds) till he dies and enters Paradise﴿ .

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Writing wretchedness and happiness means that they are already decreed because of Allah's Eternal Knowledge. It also means that the endings (of people) are prescribed by Allah. **Third:** Considering the meaning of the first and second Hadiths in light of the question, it becomes clear that there is no contradiction between them. This is because man is naturally disposed for doing good. If a person is from those who are destined to enjoy happiness as prescribed by Allah, He will grant them someone to lead them to the way of goodness, but if they are from those who are destined to wretchedness as prescribed by Allah, He will appoint for them someone who dissuades them from the way of goodness and accompanies them in the way of evil till they end up wickedly. Many texts mention the predestined decree of happiness and wretchedness. It is mentioned in the Two Sahihs (authentic books of Hadith, i.e. Al-Bukhari and Muslim) on the authority of `Aly (may Allah be pleased with him) that the Prophet (peace be upon him) said: (Every created soul has been predestined to be placed either in Paradise or in Hellfire, it is also determined for them whether they will be among the blessed or wretched. A man said, "O Allah's Messenger! Should we not depend on what has been written for us and abandon deeds, seeing as whoever amongst us is blessed will do the deeds of a blessed person and whoever amongst us is wretched, will do the deeds of a wretched person?" The Prophet (peace be upon him) said, "Work! For the good deeds are made easy for the blessed, and bad deeds are made easy for the wretched." Then he recited the Ayahs: ﴾As for him who gives (in charity) and keeps his duty to Allâh and fears Him,﴿ ﴾And believes in Al-Husnâ.﴿) This Hadith indicates that happiness and wretchedness have been already predestined and decreed

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according to their deeds. So if someone is destined to do certain deeds, such deeds will be made easy for them, as deeds are the cause of happiness or wretchedness.

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Dissatisfaction with fate

The third question of Fatwa no. 6356

Q 3: What is ruling on Muslims who possess abundant wealth and others who are in dire need of money?

Allah (Exalted be He) says: ﴾Is it they who would portion out the Mercy of your Lord? It is We Who portion out between them their livelihood in this world, and We raised some of them above others in ranks, so that some may employ others in their work. But the Mercy (Paradise) of your Lord (O Muhammad صلى ا لله عليه و سلم) is better than the (wealth of this world) which they amass.﴿ The rich are grateful for the blessings which Allah (Exalted be He) bestows upon them and become worthy of His mercy and bounty, if they earn their wealth through lawful means and pay the due share of Zakah that is liable on it. On the contrary, they are ungrateful for the blessings of Allah (Exalted be He) and deserving of His punishment if they acquire their wealth through unlawful means or if they refuse to pay the amount of Zakah due on it. Allah (Exalted be He) says: ﴾And (remember) when your Lord proclaimed: "If you give thanks (by accepting Faith and worshipping none but Allâh), I will give you more (of My Blessings); but if you are thankless (i.e. disbelievers), verily My punishment is indeed severe."﴿

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Those who are less fortunate due to the fact that they are incapable of earning or the fact that Allah (Exalted be He), as a kind of test based on His wisdom and justice, did not provide them with well-off means, should endure patiently expecting His reward. They should also seek all lawful means of earning, each according to his ability. Moreover, Allah (Glorified be He) has assigned them a share in the wealth of the rich which is paid in the form of Zakah or Sadaqah (voluntary charity). Muslim rulers are also asked to support them and to be merciful when fulfilling their needs for the sake of strengthening the bonds of brotherhood and showing thankfulness for the blessings of Allah (Exalted be He), who shows greater mercy to His servants than they do to their own selves. A person will be insulting himself and will be deviating from the Shari`ah - which encourages striving for lawful earning, showing self-esteem and warns against idleness and shameful begging - if they humble themselves by standing at the doors of the rich begging for some of their wealth or their leftovers food. Allah (Exalted be He) is never unjust to any of His servants. He is Wise, Just and Generous to His servants and He disposes of all affairs through His will and wisdom. Allah (Exalted be He) says: ﴾Say (O Muhammad صلى الله عليه وسلم): "O Allâh! Possessor of the kingdom, You give the kingdom to whom You will, and You take the kingdom from whom You will, and You endue with honour whom You will, and You humiliate whom You will. In Your Hand is the good. Verily, You are Able to do all things.﴿

May Allah grant us success and peace and blessings be upon our Prophet Muhammad, his family, and companions.

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The Sixth Question of Fatwa no. 8052

Q6: A man broke his fast in Ramadan after seeing that Allah (Glorified and Exalted be He) had granted a blessing to someone who did not work hard, but not to him, even though he was a hard worker. He came to his senses later and regretted what he had done. What should he do and what is the ruling on the day he missed?

A: If the situation is as you described, what this man did was clearly misguided, because he was resentful about Allah's Divine Decree and was accusing Allah of being unjust, whereas Allah (Glorified be He) is All-Knowing and All-Wise. Allah does not wrong even an atom of His Creation. He may grant a sinner enticing blessings and may withhold His Rewards from an obedient Servant to multiply their rewards on the Day of Resurrection, through His Grace and Favor. This man has to perform Tawbah (repentance to Allah), seek His Forgiveness, regret what he did and intend never to do it again. He just has to make up for the missed day, if he did so without having sexual intercourse. If he broke his fast and also had intercourse, he has to make up for the missed day and offer the expiation of freeing a believing slave. If he cannot do that, he should fast two successive months, and if he cannot do that, he should feed sixty needy people 30 Sa` (1 Sa` = 2.172 kg) of the ordinary food of that country, 1.5 Sa` for each needy person.

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Fatwa no. 8844

Q: What is the ruling on a woman who is worried about not getting pregnant? She sometimes resorts to crying and thinking too much to the extent that she renounces worldly pleasures. What is your advice to her?

A: This woman should neither feel worried nor cry about not being pregnant. This is because the natural readiness of men and women to give birth to boys only or to girls only or to both sexes and also the possibility that they might not give birth to children at all are all attributed to Allah's Will (Glorified and Exalted be He). Allah (Exalted be He) says: ﴾To Allâh belongs the kingdom of the heavens and the earth. He creates what He wills. He bestows female (offspring) upon whom He wills, and bestows male (offspring) upon whom He wills.﴿ ﴾Or He bestows both males and females, and He renders barren whom He wills. Verily, He is the All-Knower and is Able to do all things.﴿ Thus, Allah (Glorified and Exalted be He) is All-Knowledgeable of everyone who will be granted whatever He wills regarding offspring and is All-Able to grant everyone what has been decreed for them. This woman should follow the good example of Prophets Yahya ibn Zakariyyah and `Eisa ibn Maryam (peace be upon them), who both had no children. Hence, she should be content with Allah's decree and beseech Him to fulfill her need. Indeed, Allah is All-Wise and the Omnipotent.

There is no harm, if she counsels female specialists or male ones in case there are no female doctors. Maybe they can find a treatment of some of the symptoms preventing pregnancy.

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Likewise, her husband should counsel a specialist because he may be the reason for this delay of pregnancy.

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Not regretting the past

The Fourth Question of Fatwa no. 6574

Q4: What can protect me from regret when I see that all my friends have graduated? I want to let you know that everyone around me, such as my father, mother, siblings, and my husband left the matter for me to decide; they were afraid that I would blame them for the consequences, as I used to suffer from a psychological illness that made my nature changeable. I am afraid that the day will come when I can no longer bear my marital life and will run away.

As for my husband, what are the Islamic obligations on me regarding the way I treat him and my home? What is Halal (permissible) and Haram (prohibited) regarding the rights of spouses? Things have become very confusing as people have permitted some matters and prohibited others without knowledge. My siblings have some knowledge of the Din (religion) and are religious, but I am embarrassed to ask them about this, and I

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cannot forget about this matter of my studies. I hope that you can help me find an answer that will protect me from making a mistake and sinning. May Allah reward you with the best, if He so wills. I would like you to send me some books on the Islamic treatment of psychological illnesses, about Islamic family life, how to contribute to and participate in an Islamic society, and how I can keep performing Salah (Prayer), Sawm (Fasting) regularly and protecting myself at all times from anything that might harm me. I should mention here that I am a decent woman and have some knowledge of the Din - praise be to Allah. I hope you can help me and may Allah grant you all that is good.

A: Firstly: It is obligatory if a Muslim chooses something which they think is good, but the matter turns out not to be as they expected, that they should not despair and feel sorry about the past. Instead, they should praise Allah for what happened to them and refer all matters to Allah (may He be Praised and Exalted), Who arranges them with wisdom and benefits known only to Him. Sometimes, He shows them and sometimes He conceals them as a test. Allah (Exalted be He) says: ﴾but give glad tidings to As-Sâbirûn (the patient).﴿ ﴾Who, when afflicted with calamity, say: "Truly! To Allâh we belong and truly, to Him we shall return."﴿ ﴾They are those on whom are the Salawât (i.e. who are blessed and will be forgiven) from their Lord, and (they are those who) receive His Mercy, and it is they who are the guided ones.﴿ **Secondly:** It is legislated that you should live with your husband and treat him well,

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and do for him what other wives do for their husbands. Allah (Exalted be He) says: ﴾And they (women) have rights (over their husbands as regards living expenses) similar (to those of their husbands) over them (as regards obedience and respect) to what is reasonable, but men have a degree (of responsibility) over them.﴿ You should co-operate with him in what is good and Taqwa (fearing Allah as He should be feared), as much as you can. If it is easy for you, you should read the biographies of some of the female Sahabah (Companions of the Prophet) and see what they did for their husbands; this will benefit you greatly. **Thirdly:** You have to adhere to the Book of Allah (Glorified be He) and the Sunnah (whatever is reported from the Prophet). You should have a permanently close connection with the Book of Allah (may He be Praised), reciting it, contemplating it, understanding it, and living according to it, because it contains security and safety. Allah (Exalted be He) says: ﴾Then if there comes to you guidance from Me, then whoever follows My Guidance he shall neither go astray, nor shall be distressed.﴿ ﴾"But whosoever turns away from My Reminder (i.e. neither believes in this Qur'ân nor acts on its teachings.) verily, for him is a life of hardship, and We shall raise him up blind on the Day of Resurrection."﴿ ﴾He will say: "O my Lord! Why have you raised me up blind, while I had sight (before)."﴿ ﴾(Allâh) will say: "Like this: Our Ayât (proofs, evidence, verses, lessons, signs, revelations, etc.) came unto you, but you disregarded them (i.e. you left them, did not think deeply in them, and you turned away from them), and so this Day, you will be neglected (in the Hell-fire, away from Allâh's Mercy)."﴿ ﴾And thus do We requite him who transgresses beyond bounds [i.e. commits the great sins and disobeys his Lord (Allâh) and believes not in His Messengers, and His revealed Books, like this Qur'an], and believes not in the Ayât (proofs, evidence, verses, lessons, signs, revelations, etc.) of his Lord; and the torment of the Hereafter is far more severe and more lasting.﴿ Allah (Exalted be He) also says: ﴾Verily, this Qur'ân guides to that which is most just and right﴿ And: ﴾(This is) a Book (the Qur'ân) which We have sent down to you, full of blessings, that they may ponder over its Verses, and that men of understanding may remember.﴿ **Fourthly:** As your father, mother, husband, and siblings left the matter (of your studies) to you, we advise you to entrust this to Allah and ask Him to help you, give you success, and

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to open your heart to what is most beloved to Him. Then act according to what your heart is open to, such as whether to study or not. **Fifthly:** We advise you, after paying attention to the Book of Allah and the Sunnah of the His Messenger (peace be upon him), to read the following books: "Kashf Talbis Iblis" by Ibn Al-Jawzy, "Husn Al-'Uswah fy Ahkam Al-Niswah" by Siddiq ibn Hasan, "Nida' ila Al-Jins Al-Latif" by Muhammad Rashid Rida, "Al-Jawab Al-Kafy liman Sa'ala `an Al-Dawa' Al-Shafy" by Ibn Al-Qayyim, and other books like these, as they will be of great benefit, especially for you.

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The First Question of Fatwa no. 6667

Q1: As Allah asks the Muslim to believe in Predestination, whether it is good or bad, are people permitted to consult doctors for treatment if they are ill, because that illness was predestined for them?

A: Seeking ways to treat an illness or to make a living, and other similar activities are not contrary to the belief in Predestination, because it is Allah (Glorified be He) Who decides destiny and it is also Him Who orders us to seek the means.

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Matters are facilitated according to what they have been created for, as is related in the Sahih (authentic) Hadith. Therefore, it is permissible to take lawful medication as this is also part of Allah's Predestination. As `Umar (may Allah be pleased with) said, when he prevented people from entering a land that had the plague, "We escape from Allah's Predestination to Allah's Predestination."

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The Third Question of Fatwa no. 8592

Q3: I have suffered from angina pectoris and internal bleeding since I was a young boy.

1.

Will I be rewarded by Allah for this, as it has prevented me from enjoying my youth and health?

2.

Most days I perform Salah (Prayer) with Tayammum (dry ablution), because I cannot take baths. Is this permissible?

3.

Can I teach students the Qur'an when I am not Tahir (ritually pure)?

A: Firstly: If you are patient with what you have been afflicted with, Allah will reward you, but if you are anxious about it and not patient, you will be deprived of Allah's Reward. **Secondly:** If the situation is as you described, and that you cannot take baths, it is permissible for you to perform Tayammum to remove Janabah (major ritual impurity related to sexual discharge). **Thirdly:** If you are not able to use water for purification from

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minor impurities, it is permissible for you to perform Tayammum and recite the Qur'an or teach it.

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Suicide

Fatwa no. 10914

Q: For more than a year I have been suffering from the stress of a horrible mental conflict which ended up with me contemplating suicide. Even though I have the courage to do it, I fear that I may incur the displeasure of Allah (Exalted be He) if my life ended in this way.

There is a variety of reasons, both related to this life and the Hereafter. Since my early childhood I have been a sort of 'ill-fated' person, if I may use the term. After finishing intermediate school, the financial conditions of my family meant that I could not complete my university studies like the rest of my brothers, sisters, and all my friends. Six years ago I packed up my luggage and left Egypt hoping that Allah (Exalted be He) would make it up for me. Amazingly enough,

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after six years of hard work, I could not even save enough money to get married. I used to endure it patiently knowing that Allah (Exalted be He) is on the side of those who are patient. However, I could not stand being patient any longer. I started to experience a state of mental break-down. I was no longer able to endure my own shadow moving with me wherever I went. I used to restrain myself from treading the path of Satan who would prompt me to commit immoral acts. Now I feel I am not the person I used to be. I fear that Satan may tempt me to commit theft or adultery. I have always hoped to die after a blameless life. Therefore, I would rather commit suicide than do an act that is displeasing to Allah (Exalted be He). Is it permissible for me to do that? Allah (Glorified be He) knows best that I intend to do this for His sake. Please guide me. May Allah reward and protect you and guide your steps. May His peace, mercy and blessings be upon you. I hope that your reply will be in accordance with the teachings of the Qur'an and Sunnah (whatever is reported from the Prophet).

A: It is not permissible for you to attempt suicide because it is Islamically prohibited and is considered one of the major sins. Allah (Exalted be He) says: ﴾And do not kill yourselves (nor kill one another). Surely, Allâh is Most Merciful to you.﴿ It has been authentically narrated that the Prophet (peace be upon him) said:

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﴾Verily your blood, your property, and your honour are as sacred and inviolable.﴿ The Prophet (peace be upon him) also said: ﴾"He who kills himself with something, will be tormented with it on the Day of Resurrection."﴿ This Hadith is agreed upon (narrated by Al-Bukhari and Muslim)

You should know that your preferring to die while not committing an act that displeases Allah (Exalted be He) is an evil insinuation that is prompted by Satan. You should seek refuge with Allah (Glorified and Exalted be He) from Satan and supplicate to Him repeatedly so that He may protect you from these evil insinuations. You should be keen on performing acts of worship which bring you closer to Allah (Exalted be He). You should also avoid violating the prohibitions that He declared and keep yourself aloof from evil company. You should bear with patience whatever befalls you so that perhaps Allah (Exalted be He) will guide you to the path of truth and protect you from following the path of delusion. May Allah guide us all towards that which is loving and pleasing to Him.

May Allah grant us success and peace and blessings be upon our Prophet Muhammad, his family and companions.

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Permissibility of saying: By chance, I met so and so

Second and third questions from Fatwa no. 4800

Q 2, 3: Is it permissible to use the phrase "by chance", such as saying, "I went to the market and met so-and-so by chance"?

Is this phrase "by chance" Haram (prohibited) or does it entail Shirk (associating others in worship with Allah)? What should I say instead of this? Please, advise me, may Allah reward you with the best!

A: It is neither Haram to say, "I met so-and-so by chance" nor does it entail Shirk because what the speaker means is that they met that person without a prior plan to meet and without intending to do so. Hence, there is nothing wrong with using this phrase.

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The Qur'an and its sciences

(Part No. 4; Page No. 6)

The Qur'an is the Word of Allah

The fourth question of Fatwa no. 3239

Q4: In the Glorious Qur'an we read (what means): ﴾Mûsâ (Moses) said: "Verily, I seek refuge in my Lord and your Lord﴿ **We also read:** ﴾And Fir'aun (Pharaoh) said: "O Hâmân! Build me a tower﴿ **We also read many other quotations throughout the Glorious Qur'an. How then can they be a part of the Qur'an, the ancient Words of Allah?**

A: Words refer to both wording and meaning. They may also refer to only one of them based on contextual evidence. However, one who quotes words directly, literally, and without changing the meaning is only a reporter. In such a case, words are ascribed to the one who spoke them. But if the reporter, while maintaining the meaning, quoted the words liberally; the wording is said to be his own while the meaning is said to belong to the one who spoke them. To the latter category belongs those occurrences in the Qur'an narrating the history of past nations, as the one in which Allah (Exalted be He) says: ﴾Mûsâ (Moses) said: "Verily I seek refuge in my Lord and your Lord from every arrogant who believes not in the Day of Reckoning!"﴿

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To the same category also belongs Allah's Statement: ﴾And Fir'aun (Pharaoh) said: "O Hâmân! Build me a tower that I may arrive at the ways -﴿ The abovementioned two Ayahs are called Qur'an and ascribed to Allah's Words in terms of wording and phrasing, for being worded and phrased by Allah, not Musa (peace be upon him) or Pharaoh. They are in that sense Allah's not those of Musa or Pharaoh. They are ascribed to Musa or Pharaoh as far as the meaning is concerned. They are a paraphrasing of their actual uttered words. In any case, both the wording and the meaning are eternally known by Allah Who ordered they be recorded in Al-Lawh-ul-Mahfuzh (the Preserved Tablet). Later, Musa and Pharaoh uttered these words in their language the same as written in Al-Lawh-ul-Mahfuzh. Then Allah related their words in His own wording and phrasing in the time of our Prophet Muhammad (peace be upon him), and they were ascribed to them (i.e., Musa and Pharaoh who spoke them) respectively.

As for describing the Words of Allah as "ancient": neither the Sahabah (Companions of the Prophet) nor the Imams of Salaf (righteous predecessors) are reported to have described Allah's Words as ancient. In fact, Ahl-ul-Sunnah wal-Jama'ah (those adhering to the Sunnah and the Muslim main body) in the time of the (Creation-of-Qur'an) Trial maintained that the Qur'an is the uncreated Word of Allah while their opponents described it as created. Thus, describing Allah's Words as "ancient" is a novel term. If we were to assume that, we would say that Allah's Words are ancient as to type and new as to events. Actually, Allah (Exalted be He) still speaks and will continue to speak as He wills forever. On the Day of Resurrection, He will address believers and nonbelievers as He wills, as authentically reported in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) on the authority of 'Ady Ibn Hatim (may Allah be pleased with him) that the Prophet (peace be upon him) said:

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(There will be none among you but his Lord will speak to him, and there will be no interpreter between him and Allah...) There are also many other Hadith to the same effect.

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Fatwa no. 6137

Q: A friend of mine raises doubts regarding the authenticity of the Mus-hafs (written copies of the Qur'an) we have nowadays. He claims that they contain interpolations and, according to him, there was a scribe who refused to hand the manuscript (copy) of the Qur'an that he had to 'Uthman Ibn 'Affan (may Allah be pleased with him) which was in Yemen. My friend went on elaborating his claims and told me about the book from which he derived the information upon which he bases his argument. I became angry and refused to give ear to his claim any longer. Therefore, I wrote to you requesting your Fatwa on this issue and information on how the Qur'an was transmitted, for I face such situations for being a member in Tabligh and Da'wah (a group calling to Islam).

A: The Qur'an is Allah's Word which Jibril (Gabriel, peace be upon him) received from Allah and recited

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to Muhammad (peace be upon him), who in turn listened and learned it carefully from Jibril exactly as spoken by Allah (Glorified and Exalted be He). Moreover, Allah (Exalted be He) caused Muhammad (peace be upon him) to memorize it by heart. Allah (Exalted be He) says (what means): ﴿Move not your tongue concerning (the Qur'ân, O Muhammad صلى الله عليه وسلم) to make haste therewith.﴾ ﴿It is for Us to collect it and to give you (O Muhammad صلى الله عليه وسلم) the ability to recite it (the Qur'ân).﴾ ﴿And when We have recited it to you [O Muhammad صلى الله عليه وسلم through Jibrîl (Gabriel)], then follow its (the Qur'an's) recital.﴾ ﴿Then it is for Us (Allâh) to make it clear (to you).﴾ In his Tafsir (exegesis of the Qur'an), Ibn Jarir (may Allah be merciful with him) said, "The exegetes of the Qur'an differed regarding the reason why it was said to the Prophet (peace be upon him): ﴿Move not your tongue concerning (the Qur'ân, O Muhammad صلى الله عليه وسلم) to make haste therewith.﴾ Some of them view that it was said to him because once any part of the Qur'an was revealed to the Prophet (peace be upon him), he would hasten to memorize it out of deep love for it. Hence, he was ordered not to hasten and recite the revelation to memorize it for Allah will engrave it on his memory.

Other exegetes view that it was said to him because he was always reciting the Qur'an for fear that he might forget it, whereupon he was ordered not to move his tongue hastily reciting the Qur'an, for Allah would collect it in his chest, and He would make it easy for him to recite it (in the same way that it was revealed to him). And because Allah would make him recite the Qur'an, he shall not forget it. Allah (Exalted be He) says: ﴿Verily, We, it is We Who have sent down the Dhikr (i.e. the Qur'ân) and surely, We will guard it (from corruption).﴾ Accordingly, Allah safeguarded the Qur'an for Muslims. The Qur'an was, therefore, transmitted from the Prophet (peace be upon him) to his Companions, who committed it to memory and writing; who in turn transmitted it to future generations fresh and pure, without any distortion or interpolation in it. It was compiled into a single book by Abu Bakr Al-Siddiq (may Allah be pleased with him) during his caliphate under the supervision of Zayd Ibn Thabit (may Allah be pleased with him). Then it was complied by 'Uthman during his caliphate according to one Harf (way of reciting), so that the Ummah (nation) would not disagree therein.

Thus, whoever claims that the Qur'an is not divinely-guarded and preserved or has been exposed to any additions or deletions is astray and is leading others astray. Such a person is to be asked to repent, and if he does, he will avert punishment. Otherwise, authorities must impose capital punishment for apostasy, as his claim contradicts the Statement of Allah (Glorified and Exalted be He): ﴿Verily, We, it is We Who have sent down the Dhikr (i.e. the Qur'ân) and surely, We will guard it (from corruption).﴾ It also conflicts with the Ijma' (unanimous consensus) of the Ummah that the Qur'an is divinely-safeguarded. On this basis, Muslim scholars have denounced the Batiniyyah Shia claim that the Qur'an Muslims have today is flawed and that it is they who have its preserved version. Indeed, this is one of the worst of all lies!

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The third question of Fatwa no. 6793

Q3: I heard some scholars ask: Which is better, the Qur’an or ‘Eisa ibn Maryam (Jesus, son of Mary, peace be upon them)?

A: The Qur’an is the Speech of Allah; it was not created, whereas ‘Eisa (peace be upon him) is a human being who was given birth to by Maryam the daughter of ‘Imran (peace be upon them). Thus, the Qur’an is better.

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The fourth question of Fatwa no. 7482

Q4: Is the Qur'an words or a Du'a' (supplication), as some people say?

A: The Qur'an is the Word of Allah. Jibril (Gabriel, peace be upon him) heard it from Allah, the Lord of the Worlds, then revealed it to Muhammad (peace be upon him) and recited it for him. However, it does also contain some invocations, such as: ❪(They say): "Our Lord! Let not our hearts deviate (from the truth) after You have guided us, and grant us mercy from You. Truly, You are the Bestower."❫ This invocation is also an Ayah (Qur'anic verse) from the Words of Allah (Exalted be He).

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The eighth question of Fatwa no. 9450

Q: Is the Qur'an written in the Mus-haf (Qur'an-book) that we have today the very same words that were revealed by Allah (Glorified be He), or is there another text besides that which is written nowadays in the Mus-haf?

A: The written copy of the Qur'an that we have today is the Speech of Allah (Glorified and Exalted be He);

He indeed spoke it, Jibril (Gabriel, peace be upon him) heard it from Him, and brought it down upon the Prophet Muhammad (peace be upon him) who recited it to the people and asked that it be recorded. Thus, the Sahabah (Companions of the Prophet, may Allah be pleased with them) wrote it down, and the Salaf (righteous predecessors) transmitted it until it reached us.

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The inimitability of the Qur'an

The fifth question of Fatwa no. 6193

Q5: What challenge has Allah made to those doubting that the Qur'an was revealed to the Messenger of Allah (peace be upon him)?

A: Allah has challenged them to produce the like of the Qur'an, or ten Surahs (chapters) of the Qur'an, or even just one Surah, but they failed. Allah (Exalted be He) says (what means): ﴿Say: "If the mankind and the jinn were together to produce the like of this Qur'ân, they could not produce the like thereof, even if they helped one another."﴾ He also says: ﴿Or they say, "He (Prophet Muhammad صلى الله عليه و سلم) forged it (the Qur'an)." Say: "Bring you then ten forged Sûrahs (chapters) like unto it, and call whomsoever you can, other than Allâh (to your help), if you speak the truth!"﴾

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Allah (Exalted be He) also says: ﴿Or do they say: "He (Muhammad صلى الله عليه وسلم) has forged it?" Say: "Bring then a Sûrah (chapter) like unto it, and call upon whomsoever you can besides Allâh, if you are truthful!"﴾

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Compiling the Qur'an into a single book and its ordering

(Part No. 4; Page No. 16)

The second question of Fatwa no. 2376

Q: Who was it who named the Surahs (chapters) of the Qur'an? Was it the Messenger of Allah (peace be upon him)? And why?

A: We do not know of a text that was authentically reported from the Messenger of Allah (peace be upon him) about the naming of all the Surahs. But the names of some of the Surahs are reported in Sahih (authentic) Hadith, such as Surahs Al-Baqarah and Al-'Imran. As to the names of the other Surahs, it appears most likely that they were named by the Sahabah (Companions, may Allah be pleased with them).

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Fatwa no. 3132

Q: A person led the people in the 'Isha' (Night) Prayer and recited after Al-Fatihah Surah Al-Masad in the first Rak'ah (unit of Prayer), then Surah Al-Fil in the second Rak'ah. What is the ruling on this? May Allah reward you the best!

(Part No. 4; Page No. 17)

I heard from some instructors in religion that it is impermissible to recite the Surahs out of their order in the Mus-haf (written copy of the Qur'an).

A: There is no harm in this. However, it is much better to observe the order of the Mus-haf in Salah, that is, to recite a Surah in the second Rak'ah which sequentially comes after the Surah recited in the first Rak'ah.

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The fifth question of Fatwa no. 4497

Q5: I heard some people say that the Surahs of the Qur'an should be arranged according to the order of their revelation, and that it was arranged in its present order by Abu Bakr (may Allah be pleased with him). Is it permissible to arrange the Surahs of the Qur'an according to their order of revelation? What is the ruling on the current order?

A: The order of Surahs and Ayahs of the Qur'an should be kept as it is now; no one should tamper with this order. The Sahabah (Companions of the Prophet) learned the order of the Ayahs from the Messenger of Allah (peace be upon him) and there was consensus among them. The arrangement of the Ayahs was made by literal instruction of the Messenger of Allah (peace be upon him), whereas the arrangement of the Surahs was by the Ijtihad (juristic effort to infer expert legal rulings) of the Sahabah (may Allah be pleased with them). Our advice is to learn the Qur'an, recite it, contemplate it, act upon it and call people to believe in it, as it is in its present order.

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Moreover, we must keenly apply the Sunnah of the Messenger of Allah (peace be upon him), for it is the second Wahy (Revelation) that explains that which underlies the meanings of Allah's Words.

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The first question of Fatwa no. 4735

Q1: When I was printing a copy of Juz' 'Amma (the last 30th of the Qur'an), which has footnotes giving the meanings of the difficult words, I noticed that the Surahs were arranged in reverse order, starting with Surah Al-Nas and ending with Surah 'Amma.

Please advise if this order is permissible and whether the order of the Qur'anic Surahs is Tawqifiy (bound by a religious text and not amenable to personal opinion) or not?

May Allah reward you with the best!

A: It is obligatory that the order of Surahs should be as they are in the 'Uthmany script of the Mus-haf (written copy of the Qur'an). Consequently, the last Juz' should start with Surah 'Amma (Al-Naba') and end with Surah Al-Nas.

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The first question of Fatwa no. 4909

Q1: Is it permissible to recite the Surahs of the Qur’an in an order other than that of the Mus-haf (written copy of the Qur’an), such as if to recite Surah Al-Falaq before Surah Al-Nas or something like that?

A: It is better to recite the Surahs in the order of the ‘Uthmany script of the Mus-haf starting with Al-Fatihah, Al-Baqarah, ‘Al-‘Imran, and ending with Surah Al-Nas. Consequently, reciting Surah Al-Falaq before Surah Al-Nas is in agreement with the order of the ‘Uthmany script of the Mus-haf, not the contrary. However, reciting Surah Al-Nas, Surah Al-Falaq and then Surah Al-Ikhlas with the purpose of learning is unobjectionable.

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Diversity of the Qira'at of the Qur'an

(Part No. 4; Page No. 22)

The third question of Fatwa no. 1977

Q3: It is said that the various Qira'at (recitation styles) of the Qur'an may lead to difference in the meanings of the Qur'an, such as Ayah (13) in Surah Al-Isra', saying: ﴿وَنُخْرِجُ لَهُ يَوْمَ الْقِيَامَةِ كِتَابًا يَلْقَاهُ مَنْشُورًا [(meanings of which are translated as:) And on the Day of Resurrection, We shall bring out for him a book which he will find wide open].﴾ **?**

A: It is authentically reported from the Prophet (peace be upon him) that the Qur'an was Divinely revealed in seven approved ways of recitation (Ahruf, sing. Harf) i.e. seven Arab accents and dialects with the aim of facilitating recitation, as a mercy from Allah (Exalted be He) to mankind. The recitations of the Qur'an have been transmitted by Tawatur (a significant number of narrators whose agreement upon a lie is impossible) and the reality of the Qur'an confirms this. All the Qira'at (recitation styles) of the Qur'an were a revelation from Allah, the All-Wise, Worthy of all Praise. Therefore, the diversity of Qira'at are not due to distortion, alteration, or ambiguity in the meanings of the Qur'an. They do not imply contradiction or confusion in the intended objectives. Rather, they confirm and explain one another. Certain meanings according to some Qira'at may differ, yet this difference aims at achieving a goal in the Shari'ah (Islamic law) or providing a benefit for people, while remaining consistent in meaning, agreeing in objectives, forming a part of one complete, perfectly accurate legislation body, without the slightest blemish of conflict or contradiction among them.

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For example, according to the reported Qira'at of the Ayah cited by the questioner: ﴿وَكُلَّ إِنْسَانٍ أَلْزَمْنَاهُ طَائِرَهُ فِي عُنُقِهِ وَنُخْرِجُ لَهُ يَوْمَ الْقِيَامَةِ كِتَابًا يَلْقَاهُ مَنْشُورًا﴾ first: if when reading the word (ونخرج) ["Wa nukhriju"] the letter "ن" (Nun) is pronounced with Damm (vowel point that sounds like "u") and the letter "ر" (Ra') is pronounced with Kasr (vowel point that sounds like "i"); and when reading (يلقاه) ["Yalqah"] the letter "ي" (Ya') is pronounced with Fath (vowel point that sounds like "a"), with the letter "ق" (Qaf) de-emphasized, the meaning will be: on the Day of Resurrection We shall bring out for every person a record i.e. the record of their good and bad deeds, which they will receive spread open. The blessed people will take their records with their right hands while the wretched will take theirs with their left hands. Second: if when reading ﴿يَلْقَاهُ مَنْشُورًا﴾ the letter "ي" (Ya') is pronounced with Damm (vowel point that sounds like "u") with the letter "ق" (Qaf) emphasized:

"Yulaqqahu manshura" the meaning will be: on the Day of Resurrection We shall bring out for every person their record of deeds, which they will be given spread open. So, the two Qira'at convey the same meaning in the end, because in either case, received or been given, humans will take the records of their deeds.

Similarly, Allah says: ﴿فِي قُلُوبِهِمْ مَرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا وَلَهُمْ عَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْذِبُونَ [(meanings of which are translated as:) In their hearts is a disease (of doubt and hypocrisy) and Allâh has increased their disease. A painful torment is theirs because they used to tell lies]﴾ If when reading (يكذبون) ["Yakdhibun"] the letter "ي" (Ya') is pronounced with Fath ("a"), the letter "ك" (Kaf) has Sukun on it (vowelless), and the letter "ذ" (Dhal) is pronounced with Kasr ("i"), the meaning will be: Tell lies about Allah and the believers. The word (يكذبون) may also be recited: "Yukadh-dhibun", where the letter "ي" (Ya') is pronounced with Damm ("u"), the letter "ك" (Kaf) with Fath ("a") and the letter "ذ" (Dhal) with Shaddah (double consonant), in that case the meaning will be: Belie the Messengers regarding their revealed messages.

It is apparent that the meanings of the two Qira'at are congruous with each other; each of them shows a characteristic of the hypocrites. The first described them with telling lies about Allah (Exalted be He), His Messengers, and people; whereas the second described them with belying the Messengers as regards the Divine Law and the Truth that was revealed to them. So, both are true, for the hypocrites combine both telling lies about and belying Messengers.

Consequently, it becomes clear that the diversity of the Qira'at of the Qur'an is divinely meant for a Divine Wisdom. The diversity of Qira'at is not a production of human perversion or alterations and it does not result in error, contradiction, or disorder. Rather, in all cases, the meanings of these recitations are consistent and agreeing in their ends.

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The first question of Fatwa no. 2638

Q1: What is the place of articulation of the letter "ض" (Dad)? What is the characteristic voice of this sound when uttered from its correct place of articulation? Some people in Pakistan and India mispronounce the letter "ض" (Dad) in Surah Al-Fatihah, in the part saying: (وَلَا الضَّالِّينَ) "Wala Ad-Daleen" as follows: [Walaghdaal-Daleen] or [Walad dwal-leen]; they pronounce it like the letter "د" (Dal). Others pronounce it like the letter "ظ" (Za'). The difference between these letters is clear when each of these letters is uttered from its proper place of articulation.

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The first group gave a legal decision to the effect that it is not permissible to offer Salah behind whoever mispronounces this letter in the manner used by the second group or at the least the reward will not be complete. I would like Your Eminence to show the proper way of articulating the letter "ض" and the difference between it and the letter "ظ". Please elaborate on the issue and judge the dispute between the two mentioned groups.

Q: First: The letter "ض" is articulated from the right or the left edge of the tongue following the place of articulating the letter "ي" (Ya') and before the articulation point of the letter "ل" (Lam). The letter "ل" is articulated from the nearest part of the sides of the tongue (nearest to the mouth) and the end of its tip with the upper teeth on the opposite side. The sound of the letter "ض" is nearly between the sound of the letter "د" pronounced emphatically and the letter "ظ". It is wrong to pronounce the letter "ض" as mentioned in the question.

Second:

Whoever is able to correctly pronounce the letter "ض", from the correct place of its articulation, should do so. Whoever fails to correct his pronunciation of the letter "ض" or any other letter is excused and his Salah is valid. However, he may only lead in prayer those who pronounce like or less than him. Mispronouncing the letters "ض" and "ظ" is more excusable than any other letter, because the articulation points of "ض" and "ظ" are close to each other and it is difficult to differentiate between their pronunciation, as stated by a group of religious scholars including, Al-Hafiz Ibn Kathir in his interpretation of Surah Al-Fatihah.

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The third question of Fatwa no. 7339

Q3: Is it permissible to recite the Qur’an during Salah (Prayer) in the Warsh style of recitation, taking into consideration that we usually recite in the Hafs style on the authority of ‘Asim ?

A: The Warsh style of recitation on the authority of Nafi’ is sound and authentic in itself, according to the scholars of Qira’at (recitation styles of the Qur’an), but reciting in a way that the people are not familiar with, such as the Hafs style, may confuse them; it is therefore preferable not to do this. However, if the person who is reciting according to it is praying alone, they can use it, because the possible confusion is excluded.

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The third question of Fatwa no. 4161

Q3: I read in the Qur'an the Ayah: (إن رحمت الله قريب [(meanings of which are translated as:) Surely, Allâh's Mercy is (ever) near to the good-doers].) **transliterated in English as: "Inna Rahmata Allahi Qaribun" (Surah Al-A'raf, 7: 56) where the letter "ت" (Ta') is open although it should be a consonant, as written in standard modern Arabic. What is the ruling on this?**

A: This style of its writing is according to the 'Uthmany calligraphy; as to the Ta', it is not a consonant, but an open Ta' (ت).

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Reciting the Qur'an and dividing it into portions for reading

The fifth question of Fatwa no. 968

Q5: Which is better to do during the daytime of the blessed month of Ramadan: to recite the Qur'an or offer voluntary Salah (Prayer)?

A: Chief among the teachings of the Prophet (peace be upon him) in the month of Ramadan is that he used to offer much of the forms of 'Ibadah (worship). Jibril (Gabriel, peace be upon him) used to meet him every night of Ramadan to revise the Qur'an with him. The Messenger of Allah (peace be upon him) was the most generous of all people and in the month of Ramadan, when Jibril used to meet him, he was even more generous than the freely flowing wind, sent with rain and welfare. Thus, his generosity would peak in Ramadan. He would give much Sadaqah (voluntary charity), beneficences, recite the Qur'an, offer Salah, recite Dhikr (Remembrance of Allah) and observe I'tikaf (seclusion for worship in a Masjid). Such was the Prophet's code of conduct in this month. As for giving preference to reading the Qur'an over offering voluntary Salah, this is something that differs according to the conditions of people, which is to be determined only by Allah (Glorified and Exalted be He), Who encompasses everything.

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The seventh question of Fatwa no. 687

Q7: It is known that Surah Al-Ikhlas is equal in reward and merits to one-third of the Qur'an. If a person recites it three or four times, will they gain merits equal to the merit of reciting the entire Glorious Qur'an?

A: Allah's Bounties are of limitless generosity. If it is confirmed that the Hadith means that Surah Al-Ikhlas is equal in reward and merits to one-third of the Qur'an, then a person who recites it thrice will have the reward of reciting the entire Qur'an. Muslims should remember their Lord, recite the Qur'an as much as they can, do good as much as possible; hoping for Allah's rewards and the best recompense.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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(Part No. 4; Page No. 29)

The fourth question of Fatwa no. 829

Q4: If reciting Surah Al-Ikhlas three times is equal in reward to reciting the whole Qur'an, would a Muslim be committing a sin if they give up reciting the whole Qur'an sufficing with this Surah?

A: It is authentically reported that the Messenger of Allah (peace be upon him) said: ("Religion is sincerity (Nasihah)" and he repeated this sentence three times. It was asked, "To whom, O Messenger of Allah?" He said, "To Allah, to His Book, to His Messenger, to the leaders of the Muslims and to the common Muslim.") Sincerity to Allah's Book (Exalted be He) can be achieved by reciting it and contemplating the meaning of its Ayahs, by following its advice and abiding by its rules through obeying its commands and avoiding its prohibitions. There is no doubt that reciting only Surah Al-Ikhlas rather than the entire Qur'an does not conform to having sincerity to Allah's Book. Also, sincerity to oneself cannot be attained by people doing this as they deprive themselves of the benefits to be gained from reading the whole Qur'an such as earning the reward of reading, increasing one's Iman (faith), knowing Halal and Haram rulings (what is lawful and what is prohibited), knowing what is obligatory, supererogatory or reprehensible, in addition to acquiring the good manners and morals preached in the Qur'an. Depravation of such great virtues of reading the whole Qur'an must be a strong deterrent to every Muslim not to forsake reading the Book of Allah. It must be noted that although the Messenger of Allah (peace be upon him) knew well the virtue and reward of reading Surah Al-Ikhlas, and stated that it is equal to one-third of the Qur'an, and was most desirous of earning a generous reward from Allah, nevertheless he never restricted himself to reciting this Surah alone and used to recite the whole Book of Allah.

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Allah (Exalted be He) says: (Indeed in the Messenger of Allâh (Muhammad صلى الله عليه وسلم) you have a good example to follow)

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`Abdullah ibn Mani`	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify

The second question of Fatwa no. 2450

Q2: Is it permissible to divide the Qur'an into certain portions for recitation; I feel that this is a kind of altering the Words of Allah (Exalted be He). This practice is common in some parts of western Arab countries. Again, is it permissible?

A: We do not know of any evidence authorizing dividing the Qur'an into the 60 Hizbs (portions) listed on the margins of Mus-hafs (written copies of the Qur'an) people have nowadays. What is reported from the Sahabah (Companions of the Prophet) in this regard is only the Hadith narrated on the authority of Aws Ibn Hudhayfah who said: ﴾I asked the Companions of the Messenger of Allah (peace be upon him): How do you divide the Qur'an for daily recitation? They said: (We divide it into the following portions:) three Surahs, five Surahs, eleven Surahs, thirteen Surahs and then the portion of Al-Mufassal (from Surah Qaf (50) up to the end of the Qur'an).

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The three Surahs are: Al-Baqarah, 'Al-'Imran and Al-Nisa'. The five Surahs: Al-Ma'idah, Al-An'am, Al-A'raf, Al-Anfal and Al-Tawbah. The seven Surahs: Yunus, Hud, Yusuf, Al-Ra'd, Ibrahim, Al-Hijr and Al-Nahl. The nine Surahs: Al-Isra', Al-Kahf, Mariam, Taha, Al-Anbia', Al-Hajj, Al-Mu'minun, Al-Nur and Al-Furqan. The eleven Surahs: Al-Shu'ara', Al-Naml, Al-Qasas, Al-'Ankabut, Al-Rum, Luqman, Al-Sajdah, Al-Ahzab, Saba', Fatir and Yasin. The thirteen Surahs: Al-Saffat, Sad, Al-Zumar, Ghafir, Fussilat, Al-Shura, Al-Zukhruf, Al-Dukhan, Al-Jathiyah, Al-Ahqaf, Muhammad, Al-Fath and Al-Hujurat. And the Surahs of Al-Mufassal starting with Surah Qaf (and ending with Surah Al-Nas).﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

The Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 4963

Q2: Which is better, reciting the Qur'an or dedicating oneself to Tasbih (saying: "Subhan Allah [Glory be to Allah]"), Tahlil (saying: "La ilaha illa Allah [There is no god except Allah]"), Istighfar (seeking forgiveness from Allah) and Du'a' (supplication) between the Adhan (call to Prayer) and Iqamah (call to stand for Prayer) in the Fajr (Dawn) and the Maghrib (Sunset) Prayers? Please advise.

A: Reciting the Qur'an is better, unless there is a text which indicates the preferability of another Dhikr (Remembrance of Allah); such as Tasbih, Tahmid, Takbir and Tahlil at certain positions in Salah (Prayer) for which there is textual-evidence from the Sunnah, and also after Salah, for which there is evidence of permissibility. The basic rule is that any Dhikr prescribed by Shari'ah (Islamic law) to be said at a particular time or place has priority over any other one. It is even forbidden to recite the Qur'an at certain positions in Salah, while other Adhkar (invocations and Remembrances said at certain times) are specified in it, such as Tasbih during Ruku' (Bowing) and Sujud (Prostration).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The seventh question of Fatwa no. 5519

Q7: If a Muslim is accustomed to reciting the Qur'an at certain times, such as after Fajr (Dawn) Prayer or on Fridays, should they recite a Hizb (a 60th portion of the Qur'an), a quarter of a Hizb, a specific number of Ayahs (Qur'anic verses), maybe 30 or 50, or whatever they can recite from the Qur'an?

A: Muslims should recite of the Qur'an as much as they can, without committing themselves to a specific number of Surahs (chapters) or Ayahs. They should try to recite the Qur'an daily, if this is possible, as there is great goodness and reward in this.

They should also try to contemplate and reflect upon the Ayahs they recite, to benefit from the Words of their Lord (Glorified be He).

May Allah grant us success! Peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The thirteenth question of Fatwa no. 5828

Q13: Which is better in the Sight of Allah (Glorified and Exalted be He): to recite the Qur'an, perform Nawafil (supererogatory acts of worship), or make Du'a' (supplication)?

A: Reciting the Qur'an, performing supererogatory acts of worship, and making Du'a' are all highly virtuous acts. In fact, Du'a' is the essence of worship. Yet, the preference and priorities of these acts differ according to conditions, times, reasons and requirements. We recommend that you increase your recitation of the Qur'an, performance of supererogatory acts of worship and Du'a' as much as you can, along with being devoted to Allah and showing honesty and sincerity in action. All of this will definitely earn you all the good and a generous reward from Allah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The ninth question of Fatwa no. 8809

Q9: What is the ruling on preferring some reciters of Qur’an to others and recording the recitation on tapes and selling them?

A: It is permissible to prefer some reciters to others due to their excellence in recitation and mastery of its rules. It is also permissible to record the recitation on tapes and sell them.

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Permanent Committee for Scholarly Research and Ifta’

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The second question of Fatwa no. 9097

Q2: Can the scholars of the Qur’an develop to a level where they can discover things that are not permitted; I mean from the aspect of the Din (religion) not economics?

A: Scholars can achieve spiritual progress by reciting and contemplating the Qur’an, so that their knowledge expands and they gain a deep understanding of Allah’s Shar‘ (Law); its set of rules and beliefs. Their position will thus be elevated, with Allah’s Bounty and Mercy. Allah may also grant them insight and their Ru’ya (vision) may come true, but they can never know the Ghayb (the Unseen), as Allah (Exalted be He) says (what means): ﴾"(He Alone is) the All-Knower of the Ghaib (Unseen), and He reveals to none His Ghaib (Unseen)."﴿ ﴾Except to a Messenger (from mankind) whom He has chosen (He informs him of unseen as much as He likes), and then He makes a band of watching guards (angels) to march before him and behind him.﴿

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta’

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The third question of Fatwa no. 9770

Q3: Which is better, reciting the Qur'an from the Mus-haf (written copy of the Qur'an) or from memory?

A: The better of the two is that which is of more benefit to you and more helpful in making your heart humble and submissive.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

The Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 11249

Q: Is it permissible to recite the Qur'an while riding an animal e.g. a camel, a horse, a donkey, or while driving a car? Please, enlighten us.

A: It is permissible for a Muslim to recite the Qur'an while riding an animal, a car, or on a plane.

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It is authentically reported that the Prophet (peace be upon him) offered Salah (Prayer) while riding his mount. Further support to this ruling is indicated in Allah's Saying (which means): ﴾Verily! In the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding.﴿ ﴾Those who remember Allâh (always, and in prayers) standing, sitting, and lying down on their sides﴿ The word "remember" includes reading the Qur'an and other forms of Dhikr (Remembrance of Allah).

May Allah grant us success! May Peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Beautifying the voice when reciting the Qur'an

The second question of Fatwa no. 829

Q2: What is the ruling on beautifying the voice when reciting the Qur'an or the Adhan (call to Prayer)?

A: If beautifying the voice when reciting them does not reach to the level of singing them, this is permissible.

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Ibn Al-Qayyim (may Allah be merciful to him) said, "The Prophet (peace be upon him) liked a beautiful voice calling the Adhan and reciting the Qur'an and would listen to it. It is authentically reported that he (peace be upon him) said, ("Allah does not listen to anything as He listens to a Prophet with a beautiful voice reciting the Qur'an out loud.") (Agreed upon by Al-Bukhari and Muslim). He (peace be upon him) also said, ("Beautify the Qur'an with your voices.") (Related by Ahmad and the Compliers of the Sunan [Hadith compilations classified by jurisprudential themes], except Al-Tirmidhy; also by Ibn Hibban and Al-Hakim on the authority of Al-Bara' with the following addition related by Al-Hakim, ("for a beautiful voice increases the Qur'an in beauty.") "

Some scholars are of the opinion that:

Meaning of Taghanny ('making the voice beautiful when reciting'): is to recite the Qur'an properly in a beautiful, modulated, raised voice in accordance with what Abu Musa said to the Prophet (peace be upon him), "Had I known that you were listening to my recitation, I would have embellished it for you." However, reciting them in a melodious and musical rhythm is not permissible. Ibn Qudamah (may Allah be merciful with him) said in "Al-Mughny": " Abu 'Abdullah hated melodious recitations and said that it is Bid'ah (innovation in religion)."

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He further stated, "The opinion expressed by Ahmad should be understood in the context of exaggerating the recitation and turning diacritical marks into letters or lengthening short vowels."

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman
`Abdullah ibn Mani`	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify

The sixth question of Fatwa no. 9328

Q 6: A person who constantly reads the Qur'an - by the help Allah gives and to Him is all praise - and most of the time he finishes a Khatmah (completing of one reading of the whole Qur'an) every one or two weeks. But if he is going to complete the reading of the entire Qur'an on Tuesday or Wednesday, he stops at Al-Mu'awwidhatayn (Surahs Al-Falaq and Al-Nas) and starts a fresh reading of the Qur'an from Surah Al-Fatihah. Then after the Maghrib (Sunset) Prayer on Thursday he resumes his past unfinished reading from Al-Mu'awwidhatayn in order to have the reward of completing the reading of the entire Qur'an on Friday night.

In brief, is this an act of Bid'ah (innovation in religion) to delay completion of the entire Qur'an until Thursday or Friday? Should he make Du'a' (supplication) the moment he finishes reading? Is it better if he makes Du'a' during the day or in the evening?

Please inform me of what is best. May Allah grant you a good reward in this life and in the Hereafter.

A: According to the Sunnah of the Prophet (peace be upon him), he should complete the reading of the Qur'an to the last Surah. He should not delay the reading of Al-Mu'awwidhatayn (Surahs Al-Falaq and Al-Nas) until Friday or any other day. He should finish the reading of the entire Qur'an upon reaching Al-Mu'awwidhatayn. Moreover, it is also commendable that he makes Du'a' by starting with celebrating the praises of Allah (Exalted be He) and invoking Allah's peace and blessings upon Prophet Muhammad (peace be upon him) thus, following the example of the Salaf (righteous predecessors). After that, he can start a fresh reading of the entire Qur'an from Surah Al-Fatihah and so on.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Reciting the Qur'an out loud

Fatwa no. 2584

Q: Is it permissible to recite Surah Ya-Sin out loud in the Masjid (mosque)?

A: It is not permissible for anyone to raise their voice and recite anything from the Qur'an in the Masjid, whether Surah Ya-Sin or any other Surah, and whether or not this is during Salah (Prayer). It is authentically reported that the Prophet (peace be upon him) came out while the people were performing Salah

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and reciting Qur'an out loud, and he (peace be upon him) said, ("O people! Each one of you is talking privately to your Lord, so do not raise your voices above the others' when reciting.") This is because it may disturb and annoy other people.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The second question of Fatwa no. 3570

Q 2: Is it permissible to recite the Qur'an loudly in the Masjid (mosque) through loudspeakers before the Fajr (Dawn) Prayer, Jumu'ah (Friday) Prayer, or any other Salah (Prayer), when there are people offering Sunnah (supererogatory) Salahs or Tahiyyat-ul-Masjid (two-unit-Prayer to greet the mosque)?

A: The Qur'an is the Words of Allah (Glorified and Exalted be He), and reciting it is a purely physical 'Ibadah (worship). Anyone who listens to a Qur'an recitation is rewarded, but if raising the voice for the recitation entails any harm, it is necessary to lower the voice until all harm is avoided. Regarding the part of the question about specifying the time before Salah to recite the Qur'an loudly in the Masjid, we do not know of any basis in the Shari'ah (Islamic law)

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that supports this being practiced regularly at that time.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The third question of Fatwa no. 4010

Q 3: What is the Islamic ruling on reciting the Qur'an before the Fajr (Dawn) Prayer?

A: The basic ruling on reciting the Qur'an is that it is lawful, whether before or after the Fajr Prayer. However, it is obligatory on anyone who reads the Qur'an in a Masjid (mosque) to lower their voice to respect those around them and not disturb those who are performing Salah (Prayer) or reciting the Qur'an.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 7784

Q: During Tarawih (special supererogatory night Prayer in Ramadan), some Imams (those who lead congregational Prayer) recite the Qur'an through loudspeakers that are used for pronouncing the Adhan (call to Prayer).

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There are lots of discussions and arguments over this. Some people say that it is not permissible, as it may harm people outside the Masjid to hear this, such as those who are sleeping, ill, or anything similar. As our town is very quiet, unlike other towns, the Imam could use the low-level amplifier in the courtyard of the Masjid to benefit those who are offering Salah inside it from the recitation, without disturbing anyone outside. Others say that it is permissible to use loudspeakers that are used to call the Adhan, as this will benefit everyone who hears the recitation, both near or far, regardless as to whether some people may be harmed. We hope that the committee chairman will issue a Fatwa (legal opinion) that benefits those seeking the truth.

May Allah guide you to what pleases Him!

A: If the matter is as described in the question, there is nothing wrong with reciting the Qur'an through the loudspeaker for a group of listeners according to need, as long as it does not disturb those performing Salah (Prayer) or reading the Qur'an, because the Qur'an should be recited for people to listen to.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
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The fourth question of Fatwa no. 9414

Q 4: I notice that most people recite the Qur'an before the Jumu'ah (Friday) Prayer. Is this preferable? What is the ruling on a person who wants to perform Nawafil (supererogatory) Salah (Prayer) and Tasbih (saying: "Subhan Allah [Glory be to Allah]") instead?

A: The best form of Dhikr (Remembrance of Allah) is reciting the Qur'an. Allah (Exalted be He) orders us to recite it, contemplate it, and act according to it. However, if a person engages in Salah (Prayer) or any other form of Dhikr, there is no harm in that, as these are all good deeds. Those who recite the Qur'an among other worshippers must not raise their voices, so that they will not distract others who are offering Salah or reciting the Qur'an.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
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Respecting the Qur'an

(Part No. 4; Page No. 46)

(1) Hanging Ayahs on walls

Fatwa no. 2078

Q: A person named 'Abdullah Muhammad has samples of wall hangings on which Ayahs (Qur'anic verses) are written with pictures of Al-Masjid Al-Nabawy (the Prophet's Mosque), Al-Ka'bah, and Al-Masjid Al-Aqsa to attract the people to them. This has been going on for two years and can now be found in many homes. This person claims that customs has confiscated these wall hangings according to the instructions of the religious supervisor. Glory to Allah! Why are the obscene pictures that are flooding the markets permitted entry while disallowing the entry of such wall hangings? I think this is due to the prevalence of corruption, aspersion and misrepresentation of affairs. That is why I would like your eminent committee to examine these samples and issue a Fatwa on this matter. May Allah protect and guard you!

A: Firstly, Allah (Exalted be He) has revealed the Qur'an as admonition and a healing for the ills of the hearts, and as guidance and mercy for the believers, and also to be a proof against mankind (leaving no excuse for disbelief). The Qur'an is the source of light and insight to those whom Allah has opened their hearts to it, who recite it, worship Allah through it, contemplate its meanings, learn from it the laws of belief, acts of worship and Islamic dealings, and adhere to it in all affairs.

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The Qur'an has not been revealed to be hung on walls as decoration, or to be used as amulets and periapts in homes, stores, etc. for protection from fire, theft and similar beliefs held by some common people, especially those who follow Bid'ahs (innovations in religion), and they are many now. Thus, if a person uses the Qur'an for what it was revealed, then they are standing upon clear evidence from their Lord, following guidance, and have insight. On the other hand, if a person writes Ayahs on tapestries, for example, to be used as wall decorations or amulets to protect the household, the furniture, or any other belongings, then they have used the Qur'an, its Ayahs, or Surahs in a way other than the correct way and have deviated from the Straight Path. Moreover, they have invented and introduced into the religion acts which were neither permitted by Allah nor His

Messenger (peace be upon him) in his sayings or actions. This was not practiced by the Rightly-Guided Caliphs, the rest of the Sahabah (Companions of the Prophet - may Allah be pleased with them), and the Imams of guidance during the first three Muslim generations which the Prophet (peace be upon him) described as the best of all generations. Furthermore, owners of such tapestries may subject the Ayahs or Surahs to humiliation, for example, if they are moved to another house and are piled among other furniture, or thrown away if they become worn out. All of this is impermissible. Muslims must preserve the Qur'an and its Ayahs, safeguard its sanctity, and do not subject it to any possible desecration. **Secondly,** the Committee examined the three tapestry wall hangings and found that on one of them there is written the Basmalah (Bismillah Al-Rahman, Al-Rahim [In the Name of Allah, the Most Gracious, the Most Merciful]) and the following two Ayahs (saying what means): ﴿so turn your face in the direction of Al-Masjid-al-Harâm (at Makkah).﴾

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and: ﴿My Lord! Grant me the power and ability that I may be grateful for Your Favours which You have bestowed on me and on my parents, and that I may do righteous good deeds that will please You, and admit me by Your Mercy among Your righteous slaves.﴾ It also includes the picture of Al-Ka'bah and of men and women performing Tawaf (circumambulation around Al-Ka'bah). The second tapestry bears the Basmalah, Surah Al-Fatihah, Du'a' (supplication), the Name of Allah, the names of Muhammad (peace be upon him) and the Rightly-Guided Caliphs (may Allah be pleased with them) opposite to the Name of Allah in addition to the picture of Al-Masjid Al-Aqsa. Based upon these findings, it is impermissible to hang these tapestries in homes, schools, clubs, stores, etc., for decoration or as a source of blessings. The following are the reasons for this impermissibility: **(1)** Using the Qur'an for purposes other than those for which it has been revealed, namely, to give guidance and good instruction, to worship Allah through reciting it, etc. **(2)** Contradicting the way of the Prophet (peace be upon him) and the Rightly-Guided Caliphs (may Allah be pleased with them), who never did this. Indeed, all goodness lies in following their way and shunning Bid'ah. **(3)** Blocking the means leading to Shirk (associating others with Allah in His Divinity or worship) and destroying any of its instruments, such as using amulets or preservers, even if they include Qur'an. This is based on the generality of the prohibition contained in the Hadith on wearing any amulets.

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Definitely, hanging these tapestries and their like can lead to using them as amulets to protect the place where they are hung as is proven by actual behavior of people. **(4)** Using the Qur'an to promote the sale of these tapestries and make the maximum possible profit out of them. They are practically worthless, but when Ayahs or Surahs are written on them, their prices will soar. The Qur'an has not been revealed to be a means for promoting sales and increasing prices. It should be kept far aloof and away from such purposes. **(5)** Exposing the Ayahs and Surahs to humiliation in case of moving from one house to another, for example, as they are thrown in with the different types of stored furniture or even thrown away when they become worn out. **In general,** it is safer for Muslims whether as regards their beliefs or their religious rulings to block the means leading to evil and follow the Imams of guidance of the first generations, which the Prophet (peace be upon him) described as the finest generations. This is definitely better than inventing Bid'ahs, which the consequences of their evils can never be measured. **Thirdly,** it is impermissible to attract people to the good through Bid'ahs leading to Shirk and exposing the Qur'an to possible irreverence. Certainly, using wall hangings with Qur'an is a means for commercial promotion that increases the price of marketable goods. A person calling to the good has other lawful and successful means to use in their propagation.

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Fourthly, the fact that these tapestries have been around for sometime and are increasingly being seen in stores signifies the weakness and indifference to committing Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) on the part of the people who buy or sell them. The same fact also serves as evidence of people's ignorance of Munkar and not of the permissibility of these tapestries. Actually, many people follow Bid'ahs and many others defend them. There is neither might nor power except with Allah! Owning these tapestries is, thus, a Munkar which Muslims scholars must cooperate to denounce and stop their import or use. As for the customs religious supervisor who was guided to confiscate the tapestries, he did his job and may Allah reward him for this! He is a good example for others to follow in rejecting the widely spread Munkars according to his knowledge and capacity. His deed does not render him a person who spreads corruption, aspersions and misrepresents our affairs. In fact, he served the Ummah (nation) well and should be thanked for this and for fulfilling his duty in accordance to the rulings of Shari'ah (Islamic law) and the proper guidelines of his agency.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

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(2) Writing Ayahs on compass clocks

Fatwa no. 1683

Chairman Permanent Committee for Scholarly Research and Ifta' has viewed the question submitted to the President General, from his Highness, Prince Mashary ibn 'Abdul-'Aziz, in his capacity as the Board Chairman of "Al-Sa'adah Trade and Contracting Ltd. Company", concerning the compass clocks that are to be imported into the country, as they think it is a religious service which will help Muslims know the correct direction of the Ka'bah.

Having examined the compass clocks and the Ayahs written on them, such as "Bismillah Al-Rahman Al-Rahim" (In the Name of Allah, the Most Gracious, the Most Merciful) and Ayat-ul-Kursy (the Qur'anic Verse of the Throne, Surah Al-Baqarah, 2:255), and the phrases written on it, such as "Allahu Akbar" (Allah is the Greatest) and "La ilaha illa Allah Muhammad Rasulullah" (There is no deity but Allah and Muhammad is the Messenger of Allah), the Committee answered as follows:

Allah revealed the Qur'an for people to recite it as a form of 'Ibadah (worship), contemplate its meanings, know its rulings and apply them. Thus, it is an admonition and warning to people causing their skins to shiver from it, and then it softens their hearts, cures their chests from ignorance and misguidance, and purifies their souls of doubt and sin. Allah made it guidance and mercy for those who open their hearts and listen heedfully. Allah says (what means): ﴿O mankind! There has come to you a good advice from your Lord (i.e. the Qur'ân, enjoining all that is good and forbidding all that is evil), and a healing for that (disease of ignorance, doubt, hypocrisy and differences) which is in your breasts, - a guidance and a mercy (explaining lawful and unlawful things) for the believers.﴾ (Surah Yunus, 10: 57).

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He also states, ﴿Allâh has sent down the Best Statement, a Book (this Qur'ân), its parts resembling each other (in goodness and truth) (and) oft-repeated. The skins of those who fear their Lord shiver from it (when they recite it or hear it). Then their skin and their heart soften to the remembrance of Allâh. That is the guidance of Allâh. He Guides therewith whom He wills; and whomever Allâh sends astray, for him there is no guide.﴾ (Surah Al-Zumar, 39: 23). He also states, ﴿Verily, therein is indeed a reminder for him who has a heart or gives ear while he is heedful.﴾ (Surah Qaf, 50: 37). Allah (Exalted be He) sent the Qur'an as a miracle to His Messenger Muhammad (peace be upon him), which is a clear sign that He is a Messenger from Allah, as a mercy and a proof to all mankind. Allah states, ﴿And they say: "Why are not signs sent down to him from his Lord? Say: "The signs are only with Allâh, and I am only a plain warner."﴾ ﴿Is it not sufficient for them that We have sent down to you the Book (the Qur'ân) which is recited to them? Verily, herein is mercy and a reminder (or an admonition) for a people who believe.﴾ (Surah Al-'Ankabut, 29: 50-51). He also states, ﴿These are the Verses of the Clear Book (the Qur'ân that makes clear the legal and illegal things, laws, a guidance and a blessing).﴿ (Surah Al-Shu'ara', 26: 2). He also states, ﴾These are the Verses of the Book (the Qur'ân) Al-Hakîm.﴿ (Surah Luqman, 31: 2), in addition to other Ayahs. Thus, the Qur'an is a Book of guidance, legislation, admonition, lessons, clarification of rulings, and stands as a superb sign, a great miracle and conclusive evidence by which Allah supported His Messenger (peace be upon him).

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Allah (Exalted be He) did not reveal the Qur'an for people to write a word or an Ayah of it on clocks as a means of decoration, or to attract buyers and boost sales, or to be worn as protection along with indicating directions. Writing one or more Ayahs of the Qur'an on clocks is considered a deviation from the original purpose of the Qur'an and using it in a sacrilegious manner by exposing it to what is unbefitting of its stature, like dirt, filth, entering the bathroom while carrying it and so on. This is contrary to the way of the Messenger of Allah (peace be upon him), his Sahabah (Companions, may Allah be pleased with them) and the Salaf (righteous predecessors). One who believes in the Qur'an and the Sunnah of the Prophet (peace be upon him), and desires goodness, should seek blessings and success in religious as well as worldly affairs from Allah (Exalted be He) by reciting the Qur'an and applying it in acts of worship and everyday dealings, so that Allah may bestow blessings on them, reward them generously, protect them in all situations, and facilitate all their affairs.

The same ruling applies to writing the phrases "Allahu Akbar" and "La ilaha illa Allah Muhammad Rasulullah", which are written inside the frame of the compass clock. As the Shar' (Divine Law) dictates, these phrases are intended to glorify, exalt and praise Allah, a means of declaring one's Islam, a sign of Iman (Faith), and a pronouncement which renders the blood and wealth of a person inviolable. They are not intended to be written on appliances, clocks, or machines which indicate directions; using them in such a manner is a deviation from their original purpose which may lead to abusing them.

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It is known that clocks are used for an intended purpose which has nothing to do with writing these Ayahs or Adhkar (invocations and Remembrances of Allah) on them. The real purpose of writing this is to attract buyers and boost sales. It might eventually lead to Tabarruk (seeking blessings) from them and taking them as amulets for protection from harm.

Based on all the above, we have therefore decided to prohibit importing these clocks since they include the abovementioned writings.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Writing Ayahs on hangings

Fatwa no. 1706

Q: Due to the great development achieved in the field of informational communication through prints, posters, hangings, radio and television broadcasting, we are now seeking Allah's Help in producing certain patterns in the plastic factory that we manage to contribute in reminding people of the Words of Allah (Exalted be He). Allah (Exalted be He) granted us success in producing patterns for hanging objects that bear some Ayahs of the Qur'an, the Most Beautiful Names of Allah and some Hadiths.

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Moreover, the plastic hanging objects that I am referring to cannot be used for anything other than a reminder to people. Their nature makes them unusable with regard to drinking and eating because they are covered with a silver layer and painted colors that make using them for eating and drinking impossible. Moreover, they cannot be hung around a person's neck or worn on their hand. They also cannot be treated with negligence. They have an outer rough layer and their letters are pointed. These things make its owner hang them in an honorable and protected place.

We have found the Christians very well-versed in the field of publishing, edification and information. They propagate what they want of thoughts and beliefs by using modern means. The most important of these means are: posters and hangings that are stuck on placards in the streets, buses and public and private places. They mean, by doing so, to constantly remind people by repeating that before their eyes everywhere in order to implant these concepts into people's minds. These concepts are not more than crusading ideas, atheistic thoughts and corrupted morals. We seek Allah's Protection against all these evils. Unfortunately, they convince people to believe in these corrupted beliefs and atheistic thoughts through using these modern and powerful means. Muslims are more worthy of reminding people with the Words of Allah (may He be Exalted and Glorified) and the Sunnah of His Messenger (peace be upon him) through using these powerful and modern means in edification and information.

Allah has guided me to make my products bear the Words of Allah (Exalted be He) and

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the Sunnah of His Messenger (peace be upon him) in order to make them appear continuously in honorable places raised before people's eyes. This will help in reminding people with what Allah has ordained for them. Allah says (what means): ﴾But warn by the Qur'an; him who fears My Threat.﴿ Therefore, I exert my utmost efforts in raising Allah's Words high above and spreading Islamic thought in order to help it gain victory over all other thoughts. Allah alone is the one who grants success.

A: Allah (Exalted be He) has revealed the Qur'an as an admonition, warning and healing for what is in the hearts of Shirk (associating others with Allah in His Divinity or worship) and deviation from the truth. Allah has also made it a guidance for people in their worship and dealings. Moreover, Allah bestows His Mercy upon the believers who recite it as it should be recited, abide by it and work accordingly in all affairs. Allah (Exalted be He) says (what means): ﴿O mankind! There has come to you a good advice from your Lord (i.e. the Qur'ân, enjoining all that is good and forbidding all that is evil), and a healing for that (disease of ignorance, doubt, hypocrisy and differences) which is in your breasts, - a guidance and a mercy (explaining lawful and unlawful things) for the believers.﴾ , ﴿And We send down of the Qur'ân that which is a healing and a mercy to those who believe (in Islâmic Monotheism and act on it), and it increases the Zâlimûn (polytheists and wrong-doers) nothing but loss.﴾ and ﴿Say: "It is for those who believe, a guide and a healing. And as for those who disbelieve, there is heaviness (deafness) in their ears, and it (the Qur'ân) is blindness for them. They are those who are called from a place far away (so they neither listen nor understand)."﴾ Moreover, authentic Prophetic Hadiths came as an interpretation of the Qur'an, a guidance for people and an elaboration of the rulings.

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Therefore, people use them as guidance in understanding the Book of Allah and contemplating its Ayahs. Allah (Exalted be He) says:﴿ And We have also sent down unto you (O Muhammad صلى الله عليه و سلم) the Dhikr [reminder and the advice (i.e. the Qur'ân)], that you may explain clearly to men what is sent down to them, and that they may give thought.﴾ and ﴿Surely, We have sent down to you (O Muhammad صلى ا لله عليه وسلم) the Book (this Qur'ân) in truth that you might judge between men by that which Allâh has shown you (i.e. has taught you through Divine Revelation), so be not a pleader for the treacherous.﴾ Allah (Exalted be He) has named Himself with the Most Beautiful Names in order to make His servants aware of His Attributes. Therefore, they have to believe in these Names and in what they denote of Perfection and Majesty. They also have to praise Allah with the most beautiful commendation and to supplicate to Him with these Names in prosperity and adversity out of fear and hope. They have to realize these Names in their beliefs and actions and keep them in letter and spirit. They should not distort them or deviate in their meanings. Allah says: ﴿And (all) the Most Beautiful Names belong to Allâh, so call on Him by them, and leave the company of those who belie or deny (or utter impious speech against) His Names. They will be requited for what they used to do.﴾ The Prophet (peace be upon him) said: ﴿Allah has ninety-nine Names, whoever learns them will enter Paradise.﴾ The word "learns" means to realize them in beliefs, sayings and actions and to keep their sacredness and meanings.

Allah has ordered us to inform and convey the message of Islam.

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The Prophet (peace be upon him) conveyed and clarified the message by words and deeds. He used to deliver speeches to his Companions (may Allah be pleased with them) and constantly admonished and reminded them. Moreover, he (peace be upon him) sent letters to kings and rulers to call them to Islam. He used to visit disbelievers in their assemblies and meetings to convey to them the Din (religion) of Islam.

It was not reported that the Prophet (peace be upon him) ever wrote an Ayah, Hadith, or any of Allah's Names on signboards or plates in order to be hung on walls or ways for the sake of decoration or Tabarruk (seeking blessings), or as a means of reminding, informing, warning or admonition. The Rightly-Guided Caliphs and the rest of the Companions (may Allah be pleased with them) followed the example of the Prophet (peace be upon him) in this regard. Imams from among the righteous predecessors whom the Prophet (peace be upon him) testified to be the ever best generations that will come after him followed the example of the Messenger (peace be upon him) and the Companions. Therefore, they did not write any part of the Qur'an, Hadiths or the Most Beautiful Names of Allah on signboards, plates or pieces of cloth in order to hang them on walls for the sake of decoration or admonition. They did not do so even after the dissemination of Islam, the spread of Islamic culture in other countries, the multitude of books that were issued and the facility of the various means of information. They did not do this though they were more knowledgeable of Islam and its purposes and keener to spread and propagate it. Had it been lawful to do so, the Prophet (peace be upon him) would have pointed it out for us and the Companions and the Imams of guidance would have also worked accordingly.

Therefore, writing anything from the Qur'an, the Sunnah of the Prophet (peace be upon him)

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or the most Beautiful Names of Allah on signboards, plates and the like for the sake of decoration, or remembrance and admonition is not permissible. Moreover, if these means are used for the sake of promoting trade and goods to entice people to buy them in order to increase one's profits and wealth, this will be a deviation from the honorable purposes of the Qur'an and the Sunnah. Doing so will contradict the teachings of Allah's Messenger (peace be upon him) and the exemplary conduct of the Companions and the Imams of the Salaf (may Allah be pleased with them). Moreover, this may expose them to insult with the passage of the days, especially when moving from one house or place to another or when they are carried or touched by a person who is Junub (in a state of major ritual impurity) or a menstruating woman.

Moreover, Muslims must well realize the holiness of the Qur'an and venerate it the way it should be venerated. They must keep their goals before their eyes and consider the Qur'an and the Sunnah as a lighthouse with which they seek guidance. Therefore, let those who violate the purposes of Islamic legislation beware, lest trial strike them or a painful punishment. Anyone who believes in the Qur'an, the Most Beautiful Names of Allah, and the Hadiths of the Prophet (peace be upon him) should seek guidance and blessings of Allah through reciting, reflecting and understanding His Glorious Book. They have to know the interpretation of the Qur'an through reading the Sunnah of the Prophet (peace be upon him) and to work accordingly in worship and life dealings. If they do so, Allah will bestow on them material and spiritual blessings out of His Bounty, reward them generously and protect them in all affairs. All these things cannot be sought in violation to the guidance of the Qur'an and the Sunnah of the Prophet (peace be upon him) by hanging such objects on walls and the like.

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Moreover, we should not imitate the disbelievers from among Christians and others in anything that contradicts the Law of Allah (Glorified and Exalted be He).

For the above-mentioned reasons, the Permanent Committee for Scholarly Research and Ifta' holds the view that it is not permissible to give access for such plates to Saudi Arabia. It believes that a Muslim is not allowed to manufacture such plates. The Permanent Committee prohibits such things for the sake of protecting the sanctity of the Qur'an, the Sunnah of the Messenger of Allah (peace be upon him) and the Most Beautiful Names and Attributes of Allah (Glorified and Exalted be He).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

(4) The ruling on entering the toilet with Mus-haf

The second question of Fatwa no. 2245

Q 2: We carry the Mus-haf (Qur’an-book) in our pockets and we may enter the toilet with it. What is the ruling on that? Please, advise us.

A: Carrying the Mus-haf in the pocket is permissible, but it is not permissible for anyone to enter the bathroom while carrying it. One must put the Mus-haf in a proper place, as a sign of glorifying and venerating the Book of Allah.

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If a person is obliged to enter the bathroom while carrying it, fearing that it might be stolen if left outside, it is permissible for him to enter the bathroom with it out of necessity.

May Allah grant us success! May Peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta’

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The fifth question of Fatwa no. 10806

Q 5: I entered the toilet forgetting that the Holy Mus-haf (Qur'an-book) was in my pocket, what is the ruling on that?

A: If the case is as mentioned, that you forgot, there is no sin on you.

May Allah grant us success! May Peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

(5) Reciting Qur'an for non-Muslims

The fifth question of Fatwa no. 2217

Q 5: Is it permissible to invite Christians to read the translation of the meanings of the Holy Qur'an, hoping that Allah may guide them to Islam, while they are in a state of ritual impurity?

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A: Da'wah (calling) to Allah is the way of messengers, Allah (Exalted be He) states (what means): ﴾Say (O Muhammad صلى الله عليه و سلم): "This is my way; I invite unto Allâh (i.e. to the Oneness of Allâh - Islâmic Monotheism) with sure knowledge, I and whosoever follows me (also must invite others to Allâh i.e. to the Oneness of Allâh - Islâmic Monotheism with sure knowledge). And Glorified and Exalted be Allâh (above all that they associate as partners with Him). And I am not of the Mushrikûn (polytheists, pagans, idolaters and disbelievers in the Oneness of Allâh; those who worship others along with Allâh or set up rivals or partners to Allâh)."﴿ Thus, Muslims can give Christians copies of the translation of the meanings of the Holy Qur'an, for this is considered a form of Da'wah to Allah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Chairman
`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

(6) Translation of the meanings of the Qur'an

The third question from Fatwa no. 2233

Q 3: What is the ruling on giving the translation of the meanings of the Qur'an in another language - if it is proper to say this - to non-Muslims?

A: It is permissible to give a translation of the meanings of the Noble Qur'an to non-Muslims for the sake of conveying the message and calling to Islam (Da'wah), in addition to circulating the Qur'an translations in different languages.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

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(7) Taking the Mus-haf to countries where it may be desecrated

Fatwa no. 2358

Q: Is it permissible to carry the Mus-haf (written copy of the Qur'an) when traveling to non-Muslim countries?

A: The issue of Muslims taking the Mus-haf to non-Muslim countries is controversial among the Fuqaha' (Muslim jurists). Some maintain that it is permissible, while others forbid it, because the Prophet (peace be upon him) forbade carrying the Qur'an into non-Muslim countries, fearing that it could be desecrated, distorted, or misused to misinform and confuse Muslims. It was related by Al-Bukhari and Muslim on the authority of Ibn 'Umar (may Allah be pleased with them), (The Messenger of Allah (peace be upon him) forbade traveling with the Qur'an to the land of the enemy.) Muslim also related on the authority of 'Abdullah ibn 'Umar (may Allah be pleased with them) that (The Messenger of Allah (peace be upon him) used to forbid traveling with the Qur'an to the land of the enemy, lest it should fall into the hands of the enemy.) He also narrated that the Messenger of Allah (peace be upon him) said, ("Do not travel with the Qur'an, for I do not feel secure that the enemy will not get hold of it.") Others said that it is permissible to take the Qur'an to their territory to convey the Message of Islam, and thus establish the evidence that leaves them utterly without excuse,

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and for Muslims there to be able to learn and understand the rulings of the Qur'an when needed, if they are able to protect it due to their strength, authority, or covenants and pacts, that ensure its protection and thus allow the Muslims there to use it to convey the Message of Islam, and memorize and study it. The validity of this view is supported by the reason for prohibition stated at the end of the Hadith that forbids traveling with the Qur'an to their lands. This latter view is the preponderant, as benefit can be derived and achieved as long as the factor that may cause the harm feared by the Prophet (peace be upon him) to happen is absent.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 3497

Q: I am responsible for the post office of Al-Mawsem. The immigrants and others living in this town sometimes come to deliver letters containing a medium-sized Mus-haf (written copy of the Qur'an) to send to non-Arab countries. Is it permissible to deliver the Mus-haf to these countries whose people are non-Muslims taking into consideration the Hadith narrated in the Two Sahihs (authentic) books of Al-Bukhari and Muslim on the authority of Ibn 'Umar (may Allah be pleased with both of them) who said, ﴾The Messenger of Allah (peace be upon him) forbade **traveling with the Qur'an to the land of the enemy.** ﴿

A: If the recipient is Muslim, there is nothing wrong with sending the Mus-haf to him in his country whether it is Arab or not,

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and whether its people are Muslim or not, as the Mus-haf is not delivered to non-Muslims, so there is no chance of its being disdained. On the other hand, if the country where the recipient lives is involved in war against the Muslims, or there is a chance that the Mus-haf may be taken by a non-Muslim from the recipient or from the postman, you should apply the said Hadith and sending it should be prevented.

May Allah grant us success! May Peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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(8) Writing Ayahs on discardable items such as newspapers, medical prescriptions and the like

Fatwa no. 2779

The Permanent Committee for Scholarly Research and Ifta' has read the question submitted to His Excellency, Chairman President, from the Minister of Health, Husayn Al-Jaza'iry, which was referred to the Committee by the General Secretariat of the Council of Senior Scholars by the number 1455/2 on 15 Rajab 1399 A.H.

The question is: The Ministry received a letter which carries the number 346 G on 16 Jumada Thani, 1399 A.H. from the Islamic Awareness Department Manager in the Ministry of Hajj

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and Religious Endowments, which notifies that on every medical prescription there is written Basmalah (saying, "Bismillah Al-Rahman, Al-Rahim [In the Name of Allah, the Most Gracious, the Most Merciful]"). As these papers are bound to be thrown away, and in order to protect the Name of Allah, the Islamic Awareness Department Manager asked the Ministry not to write the Basmalah on the prescription notebook paper. We think that this matter is not restricted to the mentioned prescriptions, but it includes all the Names of Allah, Ayahs and Hadiths written in newspapers and magazines, in addition to all the publications issued by the government which are bound to be thrown away as well. It is known that these papers might reach the hands of children, who might play with them and throw them in places whose purity is not guaranteed; they might even end up discarded in a dump. Medical prescriptions might be less liable to be thrown in the garbage than newspapers and magazines, as they are kept by pharmacists after selling the medications; they might even be burnt when they no longer have any use. We would like your honor to issue a Fatwa to preserve the Names of Allah, the Qur'an and the guidance of the Prophet (peace be upon him), so as to be taken as a general rule. We would like it also to be published in the mass media so that it might be of greater benefit.

A: Basmalah is written on the header of each medical prescription sheet, as there are many evidences on the merit of writing it.

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The Messenger of Allah (peace be upon him) used to write it in the beginning of his letters. His honor, Shaykh Muhammad ibn Ibrahim (may Allah be merciful to him) issued the following Fatwa regarding the permissibility of writing it in the beginning of books and letters: "Writing Basmalah at the beginning of scholarly books and letters is permissible as the Messenger of Allah (peace be upon him) used to do so in the letters he sent. The Caliphs and the Sahabah (Companions of the Prophet) did the same, and people followed them until today. Allah (Exalted be He) urges us to do this in the Qur'an, saying (what means), ﴿and made them stick to the word of piety (i.e. none has the right to be worshipped but Allâh)﴿ (Surah Al-Fat-h, 48: 26). Al-Zuhry said, "It is Bismillah Al-Rahman Al-Rahim, as the Kuffar (disbelievers) used to acknowledge it." The Messenger of Allah (peace be upon him) also urged on writing it, as recorded by 'Abdul-Qadir Al-Rahawy in "Al-Arba'in" from the Hadith Marfu' (a Hadith narrated from the Prophet with a connected or disconnected chain of narration) on the authority of Abu Hurayrah, stating, ﴾Any important matter that is not started by "Bismillah Al-Rahman Al-Rahim" is cut off (from blessing).﴿ Narrated also by Al-Khatib in his compilation with a slight variation.

Anything bearing Basmalah should be honored, as well as any excerpts from the Qur'an or the Sunnah, as Allah states, ﴾and whoever honours the sacred things of Allâh, then that is better for him with his Lord.﴿ (Surah Al-Hajj, 22: 30). The sacred things of Allah represent His Commands and Laws; among the things He commands is honoring the Qur'an and the Sunnah of His Messenger (peace be upon him). The phrase "Bismillah Al-Rahman Al-Rahim" is part of an Ayah in Surah Al-Naml, according to the Ijma' (consensus) of scholars.

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Allah also states, ﴾and whosoever honours the Symbols of Allâh, then it is truly from the piety of the hearts.﴿ (Surah Al-Hajj, 22: 32). The Sha'a'ir of Allah involves anything which Allah has ordered and informed us about, including the Qur'an and the Sunnah. Because they must be honored, it is permissible to burn them when necessary, as 'Uthman (may Allah be pleased with him) made the Ummah (nation) adhere to a single written copy of the Qur'an (the Master Copy of the Qur'an compiled by Abu Bakr. Uthman transcribed many copies of it according to a certain order of the Surahs and a certain way of recitation) and burned any other written record of the Qur'an. The Sahabah (Companions of the Prophet, may Allah be pleased with them) agreed with him on this; it was a unanimous consensus among them. If a person sees anyone who commits an act of abuse, they should denounce this, as the Prophet (peace be upon him) stated, ﴾Whoever among you sees something evil, let him change it with his hand (by taking action); if he cannot, then with his tongue (by speaking out); and if he cannot, then with his heart (by hating it and feeling that it is wrong) and that is the weakest of Iman (Faith).﴿

We shall act accordingly In sha'a-Allah (if Allah wills).

As for the fact that some papers on which Basmalah is written are thrown away in some inappropriate places, there is no blame on the one who wrote them, but the sin is incurred by the one who discarded or desecrated them.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 11018

All praise be to Allah alone, and peace and blessings be upon the last of all Prophets.

The Permanent Committee for Scholarly Research and Ifta' read a letter that was sent to His Eminence, the General Secretary, from the director of the airport customs department in Madinah through the Centre of Da'wah and Guidance in Madinah, and was forwarded to the committee by the Department of Scholarly Research and Ifta' bearing the date 21/1/1408, letter no. 237. The following is the text of the question:

A letter was received from the general director of the customs department at the Islamic port of Jeddah, no. 1191/7913 in 2/12/1407, regarding some refrigerators that were found in Al-Masjid Al-Nabawy (the Prophet's Mosque in Madinah), which had the Name of Allah written on them in German: "Gott". The general director asked us to inform Your Eminence of the matter so that we could obtain your opinion on this matter to take any necessary actions. May Allah help you do what serves the Din (religion) and country.

After studying the question, the Committee for Ifta' gave the following answer:

A: There is no offense in this; because writing the Name of Allah on a refrigerator will not make it subject to sacrilege, and perhaps it is written to indicate that water has been provided in these refrigerators for people to drink, by way of charity, to please Allah (Exalted be He).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 204

Q: Some passages of the Qur'an are written on dairy cartons like the passage which reads (what means): ﴾pure milk; palatable to the drinkers.﴿ **These cartons are eventually thrown into the garbage after they are used. Could you please tell me whether or not it is permissible to place them on dairy cartons or throw them into the garbage after use, so that I can caution the sellers of milk products?**

May Allah protect you.

The Committee for Ifta' gave the following answer:

These people borrow words from the Holy Qur'an or the Hadith without truly intending to quote Qur'an or Hadith; therefore, they do not add the phrase "Almighty Allah says", or "The Prophet, peace be upon him, said." Sellers just excerpt these passages and put them on their products merely because they like it and find it suitable to advertise the purpose for which these products are used. Thus, they depart in their writings from being Qur'an or Hadith. This is called "adaptation" and is known among rhetoricians as borrowing some words from the Qur'an or Hadith, not by way of copying, and transforming the speech into prose or poetry. Therefore, they are not judged the same as Qur'an and its special rulings are not applicable to them, such as the prohibition of carrying or touching the Qur'an by one in a state of impurity, or the prohibition of reciting it by one in a state of Janabah (major ritual impurity related to sexual discharge).

However, it is not proper for a Muslim to excerpt any passages from the Qur'an or Hadith for lowly purposes, or to make them into headlines, or a means of publicity for a product or an industry, or any lowly act, for the desecration involved in excerption for such purposes. It is unlawful to throw the sheets, cans and pots on which these passages are written in a dirty place or use them in a contemptible way. If the passages written and used this way are Qur'an, it will be even more grievous. If a person intends by throwing the object bearing words from the Qur'an to desecrate it or shows no care for their holiness while throwing it in filth, such person will be committing an act of Kufr (disbelief).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Mani`	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	Ibrahim ibn Muhammad Al Al-Shaykh

Fatwa no. 1614

First, Praise be to Allah alone and peace and blessings be upon the one after whom there is no Prophet (Prophet Muhammad). Second,

The Permanent Committee for Scholarly Research and Ifta' has looked into the question that has been sent to His Eminence the President from the General Manager of Customs, which has been passed to them by the General Secretariat of the Council of Senior Scholars.

The question is: Various (prayer) rugs of different sizes are being imported by some dealers and brought to the customs; some of the employees are inquiring about the permissibility of allowing the importing of these rugs which have the Name of Allah or His Messenger (peace be upon him) on them. As shown in the attached sample, these rugs are designed to be hung on the walls and not to be put on the floor.

After the Committee discussed the question, they replied as follows:

It is impermissible to facilitate importing such rugs on which the Name of Allah or that of His Messenger, Muhammad (peace be upon him), has been written due to the desecration that may result from using them for floor coverings and praying on them. Not all people who have such rugs will be committed to hanging them on walls (as tapestry). Accordingly, it is necessary to apply the rule established by Shari'ah, which stipulates: Blocking the means that lead to violation of sanctities.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 1871

Q: What is the ruling on selling wall hangings with Ayat-ul-Kursy (the Qur'anic Verse of the Throne, Surah Al-Baqarah, 2:255) written on them, as they are hung in rooms to honor and show pride in the Qur'an? Is it Haram (prohibited) to sell these in the markets and import them into Saudi Arabia?

A: The Qur'an was revealed to stand as a Proof from Allah leaving no excuse for mankind to disbelieve, and to be the Constitution,

and the way of life for all Muslims, for them to consider as lawful that which it declares to be lawful and consider as forbidden that which it declares to be forbidden, act according to the Ayahs of precise rulings, believe in the Ayahs whose meanings are implicit, memorize it by heart, write it down on manuscripts, leather, tablets, and other materials, to refer to it and recite whenever needed. This was the understanding of the early Muslims and what they did. As for what is happening these days, regarding writing portions of the Qur'an in a decorative style on boards or leather and hanging them in houses, cars, and so on, this was not done by the Salaf (pious predecessors). This may be more of a source of evils, than a mere expression of the intention of those who write or hang them to honor and show pride in the Qur'an, for it may cause the people to neglect the real objectives for which the Qur'an was revealed. It is preferable for Muslims to leave these things and distance themselves from dealing in them, even though they are basically Halal (lawful), fearing that if they are used frequently, they could divert people's attention away from the real objectives of the Qur'an.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
\`Abdullah ibn Qa\`ud	\`Abdullah ibn Ghudayyan	\`Abdul-Razzaq \`Afify	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

The first question of Fatwa no. 6901

Q 1: What is the ruling on wrapping belongings or goods in paper from books

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or sheets of paper containing Surahs (Qur'anic chapters) and Ayahs (Qur'anic verses) from the Noble Qur'an and the Purified Sunnah (whatever is reported from the Prophet)? When someone saw such an act and expressed disapproval of it, its doer said that there was no harm in doing so and kept on doing it claiming there was no available alternative. Although most of the people in our town are literate, this is a common practice. What is the ruling on doing this? Is it incumbent on me to fix my eyes on the ground while walking in the street to collect all these papers containing Qur'anic Surahs and Ayahs, regardless of the people who make fun of me? What is my duty to stop this abominable act that is spreading nowadays?

A: Firstly: It is not permissible for a Muslim to put their belongings or goods or wrap them in paper from books which contain Qur'anic Surahs and Ayahs or Prophetic Hadith. It is equally impermissible to throw these papers in the streets or dirty places, for this constitutes an act of desecration and humiliation of the Qur'an, Hadith, and Dhikr (Remembrance of Allah) and a violation of their sanctity. Claiming that there is no available alternative is lame and is easily refuted with proofs from actual life, as there are various means of covering goods that make it easy to avoid using paper containing Qur'an, Hadith, or any mention of Allah. Using such papers is the result of negligence and weakness of faith. **Secondly:** It is enough to move beyond sin and blame that you advise the people to abandon using such papers in a menial way and to warn them against throwing them in trash cans, in the streets, and in similar places.

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You are not obliged to do what is beyond your ability such as collecting all the papers thrown in the streets, but you can remove what comes your way without any hardship.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
\`Abdullah ibn Qa\`ud	\`Abdullah ibn Ghudayyan	\`Abdul-Razzaq \`Afify	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

(9) The ruling on throwing newspapers in the trash

Fatwa no. 1283

Q: Some newspapers carrying the Basmalah ("Bismillah Al-Rahman, Al-Rahim [In the Name of Allah, the Most Gracious, the Most Merciful]") are thrown in streets and used for cleaning. What is the ruling on such acts?

A: Writing the Basmalah is permissible at the beginning of scholarly books or messages. The Messenger of Allah (peace be upon him), the Rightly-Guided Caliphs, and the Sahabah (Companions of the Prophet) used to begin their correspondence with it. The conduct of people at present is no different. Therefore, it is obligatory to glorify and preserve it. At the same time, it is abominable and sinful to slight it, for it is an Ayah of the Book of Allah and part of the Ayah in Surah Al-Naml. Accordingly, it is not permissible to use such newspapers for cleaning,

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to throw them in the trash, or to wrap things in them.

May Allah grant us success! May Peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
\`Abdullah ibn Ghudayyan	\`Abdul-Razzaq \`Afify	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

Fatwa no. 3407

Q: I have many old discarded newspapers that I have read. Is it permissible to give them to the cleaner or the bread seller to make use of if they need them?

A: It is not permissible to give old newspapers to a cleaner to wrap clothes in or to a bread seller to use to wrap bread, because they usually include Islamic articles that contain Qur’anic Ayahs (verses) and Hadith of the Prophet (peace be upon him), written alongside many of Allah’s Names. Therefore using newspapers in these ways would be showing contempt for the Qur’an, Hadith, and Allah’s Names, so they must be saved, burned, or buried in a pure place.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta’

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 3916

Q: Is it permissible to burn a newspaper after reading it? Is it permissible to burn the worn out pages of the Mus-haf (written copy of the Qur'an) that are found in the streets?

A: Yes, it is permissible to burn newspapers, for they might contain some Ayahs of the Qur'an or a prophetic Hadith and similar texts which must be respected and venerated. Likewise, it is permissible to burn the worn-out pages of the Mus-haf, so that it will not be desecrated or mishandled and to preserve its sanctity. Likewise, you could protect it against sacrilege by burying it in pure earth.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The third question of Fatwa no. 9354

Q 3: What is the ruling on using newspapers like a tablecloth on the floor and in wrapping things then throwing them into the trash, as some pages of the newspaper contain Ayahs from the Book of Allah? These newspapers containing the printed Ayahs are circulated among people with different faiths, so how can these Ayahs be preserved?

A: It is not permissible to use newspapers in the manner mentioned or to throw them into the trash.

This is because they contain Qur'anic Ayahs, Prophetic Hadith, and Names of Allah which should not be treated disrespectfully. The ones needed should be kept in a proper place, but if they are not needed, they should be consigned to fire or buried in a separate area away from dirt and from the passage of people.

May Allah grant us success! May Peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 9798

Q: The owners of many companies and paper factories import wastepaper from foreign countries to make new paper out of it. This wastepaper comes in steamers to the port of Calcutta then to the factory storehouses. Copies of the Holy Qur'an, Books of Hadith, and some parts of them that are usable or unusable were found along with the imported wastepaper.

Muslims have told the non-Muslim owners of these companies and factories that using wastepaper containing copies of the Qur'an or Hadith and so on is a desecration of Islamic books. They say that all companies and factories should secure full respect for Islamic books and deal with them in the way dictated by Shari'ah (Islamic law). They persistently request the government to ban the import of wastepaper and to prevent taking it out of the port into the country if it has already reached there.

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The government neither banned the import of wastepaper nor prevented taking it out of the port into the country lest the concerned companies should suffer a big loss that may result in their permanent closure. The government of India seeks to comfort Muslims by showing respect to their Din (religion) but at the same time it does not want to force a constraint against another party. The government requests that your Excellency issue a Fatwa on this matter mentioning all the detailed evidence and proof so that fairness and justice are guaranteed.

Please write a detailed answer on the stated matter supported with proof and evidence from Islamic books. Please quote the names of the books on which your answer is based and the page numbers concerned to be presented to Muslims and their scholars.

What should be done with holy paper containing words from the Qur'an or Hadith?

Is it permissible for Muslims to put them in factory machines in a most respectful way so that chemicals change their shape and they become like cotton to be used afterwards to make new paper?

If we bury the holy paper mentioned above in graves or deep in the ground, there remains the risk of children digging them out and reselling them in the market. The same applies if we place them in a lake or a sea. The previously-mentioned incidents are known to the police.

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Please help us with this issue. Give us a detailed answer based on Shari'ah, so that we can submit your answer to the judicial authorities in our government. May Allah reward you with the best in this world and in the Hereafter.

A: First, paper on which the Holy Qur'an is written should be preserved because the Qur'an is the Word of Allah, the Lord of all existence, thus, dishonoring such paper or making them liable to sacrilege is Haram (prohibited). **Second,** it is not permissible to allow non-Muslims to touch the

Glorious Book, meaning, the Qur'an. **Third,** it is permissible for Muslims to remove the writing of the Qur'an from torn paper and worn-out Mushafs (written copies of the Qur'an) either by burning or burying them in a clean, pure place. This should be done out of veneration for the Qur'an and to guard it against abuse and insult. The issue of reusing paper that contains text from the Qur'an was previously presented to the Council of Senior Scholars in its twenty-sixth session and a decree was unanimously issued to prohibit this practice. The following is the text of the answer sent to his Excellency, the minister of Hajj and Religious Endowments in the Kingdom of Saudi Arabia: **First,** what you have done with the paper, meaning, crushing, burning, and burying it in a pure place is good work and conforms to what has been stated by Muslim scholars following the example of the Rightly-Guided Caliph, 'Uthman Ibn 'Affan (may Allah be pleased with him). **Second,** the council refuses the request of Al-Ghadir factory

because this will result in desecration and abuse of the Words of Allah (Exalted be He) written on the paper. **Third,** the books of honorable Hadith and especially those parts that contain something from the Qur'an or the words of the Prophet (peace be upon him), should also be preserved against sacrilege either by burning them or burying them in a pure land that is out of reach of children.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul- `Aziz ibn `Abdullah ibn Baz

Quoting Qur'anic Ayahs in life situations

The first question of Fatwa no. 3114

Q 1: What is the ruling on quoting Qur'anic Ayahs when one encounters any of the worldly affairs? A person may say in time of oppression (what means): ﴾push them to do evil﴿ **(Surah Maryam)**

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when meeting a friend: ﴾Then you came here according to the fixed term which I ordained (for you), O Mûsâ (Moses)!﴿

or when food is served: ﴾Eat and drink at ease for that which you have sent on before you in days past!﴿

There are other Ayahs used in every day life affairs as well.

A: It is better to avoid using such words in this manner by way of exalting the Glorious Qur'an and holding it in utmost reverence, and guarding it against anything that is inappropriate.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The fourth question of Fatwa no. 6252

Q 4: Is it permissible to use Qur'anic Ayahs (verses) in joking among friends? Examples: (1) ﴾(It will be said): "Seize him and fetter him;﴿ **(2)** ﴾And other faces, that Day, will be dust-stained.﴿ **(3)** ﴾The mark of them (i.e. of their Faith) is on their faces (foreheads)﴿

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A: It is not permissible to use Ayahs of the Holy Qur'an for jokes. However, it is permissible to use oft-repeated expressions that are not intended to quote any Ayah or phrase of the Qur'an.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Deputy Chairman	Chairman
`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The sixth question of Fatwa no. 8691

Q 6: What is the ruling on naming movies after Qur'anic Ayahs (verses), such as (the Ayahs saying what means): ﴾Verily, your Lord is Ever Watchful (over them).﴿ ﴾and be dutiful and good to parents﴿ ﴾By the night when it darkens (and stand still).﴿ **? What is the ruling on religious and national songs and post-classical Arabic poetry?**

A: It is not permissible to name movies after Qur'anic Ayahs, because this is considered a slight to the Qur'an and a deception to the people.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

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Fatwa no. 5959

All praise be to Allah alone, and peace and blessings be upon His Messenger, and his family and Companions.

The Permanent Committee for Scholarly Research and Ifta' read the question submitted by Dr. Nizar ibn Muhammad Futayh to His Eminence Chairman with reference no. 1007, dated 10/5/1403 A.H., which reads as follows: "The specialist hospital has a great internal communication system that enables the person who is on a call to put the caller on hold to take an incoming call for a long or a short time, according to the need, and return to the waiting caller. While they are on hold, the first caller can listen to some suitable recorded material. We would like to use some religious material, such as portions of Qur'an or Hadith, to fill this time. However, as this time is likely to be interrupted with discussions about worldly matters, which may include both serious and trivial matters depending on the position and circumstances of the speakers, we thought it proper to consult Your Eminence before we introduce any religious material."

The committee reply is as follows: Firstly: It is not permissible to cut off a caller or put them on hold, as it causes harm to them, unless there is a good reason for doing so, such as if the caller insults the receiver of the call and this cannot be stopped

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other than by ending the call, or if an emergency or something occurs that necessitates putting the call on hold or ending it. **Secondly:** The Qur'an is the Word of Allah and it should be respected and guarded against all things that do not befit it, such as being mixed with trivial matters or joking, either before or after the recitation, or using it for entertainment or something to fill empty time, as you mentioned above. The foremost intention behind reciting the Qur'an should be to worship Allah and draw closer to Him, whilst contemplating its meanings and learning lessons from it, not just for entertainment, fun, and filling empty time. Similarly, it is not permissible to mix the Hadith of the Prophet (peace be upon him) with trivial matters and banter. They should be paid attention to and guarded against anything that does not befit them, and should be used with the intention of understanding the rulings of Shari'ah (Islamic law) through them to act upon them.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

(Part No. 4; Page No. 86)

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Incorrect recitation of the Noble Qur'an

(Part No. 4; Page No. 88)

Fatwa no. 511

Q: What is the ruling on the inability to properly pronounce the letter "ض" (Dad) from its place of articulation, while reciting the Qur'an? People have differed over this; some hold the view that the one who cannot pronounce it may replace it with the letter "ظ" (Dha'), others say that it may be replaced with the letter "د" (Dal). Please clarify the issue for us.

A: A person who is incapable of pronouncing the letter "ض" (Dad) properly, from its place of articulation, should train his tongue as best as he can in order to pronounce it correctly. If he fails after exerting effort to pronounce it properly, he is excused and he may pronounce it in the way he can; and he is not required to replace it specifically with the letter "ظ" (Dha') or "د" (Dal), for Allah (Exalted be He) says (what means): ﴾Allâh burdens not a person beyond his scope.﴿ ﴾and has not laid upon you in religion any hardship﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman
`Abdullah ibn Mani`	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify

(Part No. 4; Page No. 89)

The first question of Fatwa no. 5948

Q 1: I am a Yemeni living in Saudi Arabia for more than ten years now. My parents are dead and I love reciting the Noble Qur'an. I often recite Qur'an in the Masjid (Mosque), but there are some Ayahs which I cannot pronounce properly, for I have never been to schools. Is it permissible for me to recite the Noble Qur'an in this incorrect manner? Am I committing a sin this way or not? I hope you will clarify this issue.

A: You have to try to correct your recitation through learning how to recite the Qur'an by any accredited reciter. Also, you must frequently revise what you have mastered (of recitation) in the Masjid or other places. If you exert your effort in this regard, Allah will make it easy for you. For it is authentically reported that the Messenger of Allah (peace be upon him) said: ﴾The one who is proficient in the Qur'an (i.e. masterfully recites and perfectly memorizes it) will be with the noble, dutiful scribes (angels); and the one who recites the Qur'an and falters in it, and finds it difficult for him, will have a double reward.﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 9550

Q: While a man was reciting the Qur'an, he committed some errors in recitation. Another man who was praying beside him and was engaged in Tashahhud (a recitation in the sitting position in the second/last unit of Prayer) corrected the man's recitation. Is there sin on the reciter? Is the Salah (Prayer) of the one who corrected him valid? Please give us your Fatwa along with the related proof.

A: First, There is no sin if the reciter is a beginner in learning the Qur'an by heart, who encounters difficulty while attempting a proper recitation of the Qur'an. On the contrary, he will be rewarded for his efforts. The Prophet (peace be upon him) said: ❨The one who is proficient in the Qur'an (i.e. masterfully recites and perfectly memorizes it) will be with the noble, dutiful scribes (angels); and the one who recites the Qur'an and falters in it, and finds it difficult for him, will have a double reward.❩ Narrated by Al-Bukhari and Muslim. **Second,** the Salah of the person who corrected the man who was reciting the Qur'an - other than his Imam - is valid and he is excused for correcting the man (while praying) for his ignorance of the relevant ruling.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 9566

Q 2: How can I learn Tajwid-ul-Qur'an (the art of properly reciting the Qur'an) and in which book can I find the rules of Tajwid? I heard your program:"Rihab Al-Qur'an" and bought the book "Hidayat Al-Mustafid", but I could not understand it, because it was not clear. I used to study in an Islamic school in Djibouti.

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Could you suggest a solution? I am not educated and I come from a country occupied by Ethiopia. Could you send me a cassette recording of the Qur'an?

A: You can achieve learning of the proper recitation of the Qur'an by studying the rules of Tajwid from the book: "Kitab Al-Hidayah" and other books, on condition that you get taught by a skilled teacher of Qur'anic recitation. You should also practice Tajwid often and you can get help in that respect by listening to the Qur'an programs that are broadcast by the Holy Qur'an Radio - Saudi Arabia.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

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Memorization of the Qur'an

(Part No. 4; Page No. 94)

The fourteenth question of Fatwa no. 6292

Q 14: I read the Qur'an but I cannot memorize it, do I still get rewarded for it?

A: Whoever reads the Qur'an, reflects upon its meanings, and acts in accordance to it, is rewarded even if they do not memorize it. It is narrated in the Hadith on the authority of 'Aishah (may Allah be pleased with her) that the Prophet (peace be upon him) said: ﴾The one who is proficient in the Qur'an (i.e. masterfully recites and perfectly memorizes it) will be with the noble, dutiful scribes (angels); and the one who recites the Qur'an and falters in it, and finds it difficult for him, will have a double reward.﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The third question of Fatwa no. 7349

Q 3: How can I maintain my memorization of the Qur'an?

A: Among the means of maintaining the Qur'an memorized by heart is to repeat it over and over again and recite it frequently, also to show truthfulness, sincerity, and a real desire to memorize, understand, and contemplate it, and make Du'a' (supplication) to Allah (may He be Exlated) to be granted success. One should also avoid committing sins and should make Tawbah (repentance to Allah) for past misdeeds.

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Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
\`Abdullah ibn Qa\`ud	\`Abdullah ibn Ghudayyan	\`Abdul-Razzaq \`Afify	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

The seventh question of Fatwa no. 7731

Q 7: What is the ruling on someone who reads the Qur'an frequently but cannot memorize it due to memory weakness? Also, what is the ruling on someone who memorized the Qur'an and then forgot it, like those who memorize it just to pass an exam? Is this sinful?

A: Anyone who reads the Qur'an frequently but cannot memorize it due to weakness of memory will be rewarded for the reading and excused for not being able to memorize it, as Allah (Exalted be He) says (what means), ﴾So keep your duty to Allâh and fear Him as much as you can﴿ Muslims who memorize the Qur'an - just to pass an exam for example - and then forget it have done themselves wrong and missed a great benefit.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 11469

Q 2: When I was young, I memorized five Juz's (a Juz' equals a 30th of the Qur'an) twice and forgot them later. I am trying very hard to memorize them again at an old age, but in spite of reading the Qur'an frequently from the Mus-haf (written copy of the Qur'an), I feel incapable and I fear Allah's Saying in Surah Ta-Ha, Ayah (126), (which means) ﴾(Allâh) will say: "Like this: Our Ayât (proofs, evidence, verses, lessons, signs, revelations, etc.) came unto you, but you disregarded them (i.e. you left them, did not think deeply in them, and you turned away from them), and so this Day, you will be neglected (in the Hell-fire, away from Allâh's Mercy)."﴿ **Does the Ayah mentioned here refer to the Ayahs (verses) of the Qur'an or the Ayahs (signs) of Allah in the universe?**

A: Disregard here means: to neglect acting upon them.

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(Part No. 4; Page No. 97)

Forgetting the memorized Qur'an

(Part No. 4; Page No. 98)

The sixth question of Fatwa no. 5168

Q 6: A person memorized five Juz's (a Juz' equals a 30th of the Qur'an), then because of his heavy work load, he did not revise the portions he memorized for a very long period of time until he forgot all that he had memorized. What is the ruling on such a person? Did he commit a sin by doing so? Are there any Hadiths that issue stern warnings for people like him?

A: Such a person should be advised and encouraged to relearn the Qur'an, perhaps he may restore his past knowledge of the whole Qur'an, recite it, ponder on its meanings, and act according to its teachings. He should also be warned against the negative result of excessively indulging in worldly affairs that keep him away from learning his religion. However, the Hadith that warns against memorizing then forgetting the Qur'an is Da'if (weak).

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The first question of Fatwa no. 5169

Q 1: What is the ruling on someone who has memorized the whole Qur'an by heart and then was made to forget it? Would this entail punishment or not?

A: The Qur'an is the Word of Allah, the best of speech, and the Book of all laws.

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Moreover, reciting it is an act of 'Ibadah (worship) that softens the hearts and humbles the souls, in addition to its other endless benefits. Therefore, the Prophet (peace be upon him) ordered Muslims to recite the Qur'an regularly, lest it be forgotten, saying to them, ﴾Recite the Qur'an regularly. By Him in Whose Hand my soul is! It is faster in slipping the memory than a camel from its ropes.﴿ It is not appropriate for a Muslim who has memorized the Qur'an to neglect reciting and constantly and regularly reviewing what they have memorized of it. Rather, they should specify a daily Wird (portion of Qur'an recited with consistency) that will help retain it in memory. This way they will not forget it, in the hope that they be rewarded, and attain benefit from its rulings in beliefs and actions. However, anyone who memorizes parts of the Qur'an and forgets them later due to being busy or out of negligence is not a sinner. In fact, there is no authentic Hadith from the Prophet (peace be upon him) about the punishment of those who forget the Qur'an they have memorized.

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The second question of Fatwa no. 9455

Q 2: I am 23 years old. When I was 12, I joined a Qur'an school and memorized the whole Qur'an,

(Part No. 4; Page No. 100)

but I have forgotten most of it now, apart from around four Juz's (a Juz' equals a 30th of the Qur'an) . Have I committed a sin in this? I am now trying to memorize it again, but I am finding it difficult. What should I do, should I memorize it all again and will I be called to account for what I have forgotten?

A: We advise you to memorize it again, and recite it regularly and act according to it. We hope that Allah will grant you and us help and success. There is no sin in this - In sha'a-Allah (if Allah wills) - because the Hadith regarding the punishment for those who forgot some of the memorized Qur'an are all Da'if (weak).

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Abandoning the Qur'an

The third question of Fatwa no. 6561

Q 3: What is the ruling on reciting the Qur'an; is it Wajib (obligatory) or Mustahab (desirable)? When we asked about the ruling on this, some said that it is not obligatory; meaning that it is good if it is recited, but if not, there is no sin. Taking this opinion for granted, many people may forsake reading the Qur'an? What is the ruling on abandoning the Qur'an and what is the reward for reciting it?

(Part No. 4; Page No. 101)

A: The ordained obligation of every Muslim is to keep the duty of reciting the Qur'an and do it as often as possible, according to ability, in obedience to the Divine Call (saying what means): ﴿Recite (O Muhammad صلى الله عليه وسلم) what has been revealed to you of the Book (the Qur'ân)﴾ Allah (Exalted be He) also says:﴿ And recite what has been revealed to you (O Muhammad صلى الله عليه وسلم) of the Book (the Qur'ân) of your Lord (i.e. recite it, understand and follow its teachings and act on its orders and preach it to men).﴾ Allah (Exalted be He) mentions the declaration that His Prophet Muhammad (peace be upon him) promulgated: ﴿And I am commanded to be from among the Muslims (those who submit to Allâh in Islâm).﴾ ﴿And that I should recite the Qur'ân﴾ The Prophet (peace be upon him) also said: ﴿Read the Qur'an, for it will come on the Day of Resurrection as an intercessor for its companions.﴾ Related by Muslim in his Sahih. Thus, a Muslim should neither abandon the Holy Qur'an nor cease to recite it, and must keep away from any of the forms of abandoning the Qur'an that were stated by the exegetes in their interpretation of the desertion of the Qur'an: for example, Ibn Kathir (may Allah be merciful with him) states in his Tafsir (explanation/exegesis of the meanings of the Qur'an) that Allah (Exalted be He) relates the words of His Messenger Muhammad (peace be upon him) who said: ﴿O my Lord! Verily, my people deserted this Qur'ân (neither listened to it, nor acted on its laws and teachings).﴾ for the Mushriks (those who associate others with Allah in His Divinity or worship) neither heard nor responded to the Qur'an. Allah also says: ﴿And those who disbelieve say: "Listen not to this Qur'ân, and make noise in the midst of its (recitation)"﴾ Whenever the Qur'an was recited to them, they would make noise and talk about any other subject to avoid hearing it; this is a form of abandoning it.

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Refusing to have belief in it is a form of abandonment; holding back from contemplating, understanding, and acting upon it; and obeying its commands and avoiding its prohibitions, are all forms of abandonment. Likewise, turning away from it to other things, for example, poetry, vain talk, singing, and playing are all forms of abandonment.

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The third question of Fatwa no. 7108

Q 3: We often listen to the recitation of the Qur'an while driving the car or sitting at home. However, we need to listen to something else, for example, to the news or to read the newspaper. We switch off the radio as it is not possible to listen to the Qur'an and do such things simultaneously. Is switching off the radio in order to listen to the news or read the newspaper a form of forsaking the remembrance of Allah? Please, advise us.

A: There is no offense in listening to the news and reading newspapers at certain times instead of listening to the Holy Qur'an Radio, as everything has its due time. Listening to the news and so on is not judged to be a form of abandoning the Qur'an as long as one dedicates some other time to reciting the Qur'an or listening to it.

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The third question of Fatwa no. 7175

Q 3: A man who has studied the Qur'an, but allows a year to pass without reciting it, what is the ruling on his abandonment of the Qur'an?

A: He must not do this and it is the duty of whoever is in connection with this man from the people of knowledge to advise him, and clarify to him the virtue of reciting Qur'an, contemplating its meanings and receiving admonition from it. Hopefully this way he may accept the advice and regain interest in reciting it.

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Fatwa no. 8844

Q: What is the ruling on reciting the Qur'an; is it Wajib (obligatory) or Mustahab (desirable)? And what is the ruling on someone who abandons reciting it; is this Haram (prohibited) or Makruh (reprehensible)?

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A: Firstly: Allah sent down the Qur'an for us to believe in, learn, recite, contemplate, and act according to it. We should judge by it and always refer to it. We should seek healing through it from the sicknesses and impurities of the heart, and benefit ourselves from the other wisdoms divinely intended by revealing it.

People may abandon the Qur'an by disbelieving in it, not listening or paying attention to it. Others may believe in it, but do not study it. Others may study it, but do not recite it. Others may recite it, but do not ponder it. Others may ponder it, but do not act according to it, so they do not consider what it declares lawful as lawful or what it declares prohibited as prohibited, or judge by it, or refer to it, or seek relief from diseases of the heart and body from it. Thus, the gravity of the abandonment of the Qur'an is proportionate to how far people remove themselves away from it, as previously explained.

A servant must always be mindful of Allah and try to benefit from the Qur'an as far as possible, in all domains, as they will lose good according to their degree of abandonment of the Qur'an. As for reciting the Qur'an, it is prescribed and it is advisable to do it as often as possible and finish Khatmah (completing of one reading of the whole Qur'an) once a month, but this is not Wajib.

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(Part No. 4; Page No. 105)

Reciting or touching the Qur'an by a person who is in a state of minor or major ritual impurity

(Part No. 4; Page No. 106)

1-Recitation of the Qur'an by a person who is in a state of major ritual impurity

The fourth question of Fatwa no. 2217

Q 4: Yesterday we were discussing whether it is permissible for a person who is ritually impure to recite the Qur'an from memory or from books containing some Qur'anic Ayahs (verses), for Allah (Glorified be He) says (what means): ﴾Which (that Book with Allâh) none can touch but the purified (i.e. the angels).﴿ **What is the ruling on this issue?**

A: Any Muslim who wants to touch the Mus-haf (written copy of the Qur'an) should be pure from major or minor ritual impurity.

Minor ritual impurity involves all acts that necessitate performing Wudu' (ablution). Major ritual impurity involves all acts that necessitate performing Ghusl (ritual bath). This is based on the general ruling implied in the Qur'anic Ayah (verse) which says: ﴾Which (that Book with Allâh) none can touch but the purified (i.e. the angels).﴿ 'Amr Ibn Hazm also narrated that the Prophet (peace be upon him) said: ﴾No one should touch the Qur'an except one who is pure.﴿ However, it is important to note that the person who is in a state of minor ritual impurity is allowed to recite the Qur'an from memory.

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This is not the case with the person who is Junub (in a state of major ritual impurity). Such a person is not allowed to recite the Qur'an by heart or from the text.

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The fourth question of Fatwa no. 3204

Q 4: Is it permissible for Muslims to recite the Qur’an from memory when they are Junub (in a state of major ritual impurity) or to perform Tayammum (dry ablution)?

A: The dominant majority of scholars hold the view that it is not permissible for the Muslim to read the Qur’an while in a state of major impurity, even if they were to recite it from memory, without touching the Mus-haf (written copy of the Qur’an). Ahmad and Compilers of Sunan (Hadith compilations classified by jurisprudential themes) narrated on the authority of ‘Aly (may Allah be please with him) who reported: ﴾Nothing prevented the Prophet (peace be upon him) from reciting the Qur’an, except Janabah (major ritual impurity related to sexual discharge).﴿ Al-Hafizh Ibn Hajar

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classified the Isnad (chain of narrators) as good. If they do not find water or are incapable of using it due to illness, they are permitted to perform Tayammum.

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The third question of Fatwa no. 9620

Q 3: As we know the Noble Qur'an is sanctified, such that none should touch it but the purified, what about carrying Qur'an tapes by men or women who are in a state of Janabah (major ritual impurity related to sexual discharge) or woman in menses?

A: There is no sin in carrying Qur'an tapes by someone who is in a state of Janabah and the like.

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(2) Recitation of the Qur'an by the menstruating woman

Fatwa no. 3713

Q: What is the ruling on a menstruating woman touching the Mus-haf (written copy of the Qur'an) and reciting from it? Also, what is the ruling on her entering the Masjid (mosque)? Is it permissible for her to stay there for any purpose?

A: First, it is not permissible for a menstruating woman to touch the Mus-haf according to the opinion of the Jumhur (dominant majority of scholars), for Allah (Exalted be He) says (what means): ﴾Which (that Book with Allâh) none can touch but the purified (i.e. the angels).﴿ The Prophet (peace be upon him) said in the letter which he sent to 'Amr ibn Hazm : ﴾"None should touch the Qur'an except one who is pure."﴿ However, women are permitted to recite the Qur'an without touching it during their menstrual and post natal periods according to the more correct of the two scholarly opinions. There is no authentic Hadith reported from the Prophet (peace be upon him) prohibiting this.

Second, it is not permissible for a menstruating woman or one who is Junub (in a state of major ritual impurity) to sit or stay in a Masjid. This is according to the Jumhur, for 'Aishah (may Allah be pleased with her) said: ﴾The Messenger of Allah (peace be upon him) came and saw that the doors of the houses of his Sahabah (Companions) were opened facing the Masjid (and leading into it). He said: Turn the direction of (the doors of) these houses from the Masjid. Then the Prophet (peace be upon him) entered (the houses or the Masjid), and the people did not take any step in this regard hoping that some concession might be revealed. He (peace be upon him) again came out to them and said: Turn the direction of (the doors of) these houses from the Masjid; I do not make the Masjid lawful for a menstruating woman or one who is Junub (in a state of major ritual impurity).﴿ (Related by Abu Dawud)

This Hadith gives a general prohibition regarding menstruating women and Junub sitting in the Masjid, and passing through it. However, it was made specific by the Saying of Allah: ﴾O you who believe! Approach not As-Salât (the prayer) when you are in a drunken state until you know (the meaning) of what you utter, nor when you are in a state of Janâba, (i.e. in a state of sexual impurity and have not yet taken a bath) except when travelling on the road (without enough water, or just passing through a mosque), till you wash your whole body.﴿ The meaning of the Ayah is as follows: O believers, do not approach Masjids when you are drunk, nor when you are Junub until you perform ritual bathing. However, if you enter them with the intention of just passing by or crossing, it is permissible to do so. The menstruating woman comes under the same ruling as one who is Junub. This exception is also substantiated by what was reported by Sa'id ibn Mansur in his Sunan on the authority of Jabir ibn 'Abdullah (may Allah be pleased with them) who said: ﴾We used to just cross through the Masjid while being Junub.) Also, Ibn Al-Mundhir reported on the authority of Zayd ibn Aslam that he said: The Sahabah of the Prophet (peace be upon him) used to walk in the Masjid while being Junub.

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The second question of Fatwa no. 9402

I heard on the "Nur 'Ala Al-Darb" program that a menstruating woman is permitted to study the I'rab (desinential inflection) of the Qur'an. I teach Muslim women Tajwid (Art of properly reciting the Qur'an) and some of them come to me from remote places and their time is limited. Am I permitted to teach them Tajwid and correct their pronunciation or recite some Ayahs (Qur'anic verses) to them while having menstruation? Are the women who are menstruating permitted to learn from me or should they wait until they are purified after their menstruation? Please give us a Fatwa (legal opinion) on this and may Allah reward you. Please note that I personally read the books of Tafsir (exegesis of the meanings of the Qur'an) that have been divided into sections when I am menstruating, is this permissible or should I be on the safe side and not do it?

A: You are permitted to recite the Qur'an during your menstruation and teach menstruating women proper recitation and Tajwid, without touching the Mus-haf (written copy of the Qur'an). A menstruating woman is permitted to touch the books of Tafsir to recognize the Ayahs (Qur'anic verses) from them, according to the more correct of the two scholarly opinions.

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(2) Recitation of the Qur'an by a person who is in state of minor impurity

The second question of Fatwa no. 557

Q 2: Is it permissible for someone who has performed Istijmar (cleansing the private parts with hard material after urination or defecation) after using the toilet to recite or hold the Qur'an, as happens in schools when there is no water. In such a case, after leaving the toilet, the teacher starts the Qur'an class. Is it sufficient for a teacher to perform Istijmar, or Wudu' (ablution) in that case is a must, even if there is hardship in doing so?

A: It is permissible for whoever performs Istijmar without having Wudu' to recite the Qur'an as long as they are not Junub (in a state of major ritual impurity) whether students or teachers, yet their recitation while having Wudu' is preferable. But touching the Mus-haf (written copy of the Qur'an) is not permissible except for a person who is purified from both major and minor impurities according to the opinion of Jumhur (dominant majority of scholars), who have deduced it from Allah's Saying (which means): ﴾Which (that Book with Allâh) none can touch but the purified (i.e. the angels).﴿ They have also based it on the letter that was sent by the Prophet (peace be upon him) to 'Amr ibn Hazm in which he said: ﴾"No one should touch the Qur'an except one who is pure."﴿ However, it is permissible to carry it on a hanger, as this is not counted as touching. This opinion is adopted by the Hanbalys (followers of the juristic school of Ahmad ibn Hanbal), Abu Hanifah, Al-Hassan Al-Basry and others. If someone, who is in a state of major or minor impurity, needs to touch the Qur'an while there is no water available for purification, they are permitted to perform Tayammum (dry ablution) and touch it.

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The second question of Fatwa no. 1777

Q 2: Is it sinful to recite the Qur'an without Taharah (ritual purification), if there is no water or clean dust?

A: If you are in the state that you mentioned, it is permissible to recite the Qur'an without Taharah (ritual purification), under the general principle in Allah's Saying (which means): ﴿So keep your duty to Allâh and fear Him as much as you can﴾ Similarly, Allah (Exalted be He) says: ﴿and has not laid upon you in religion any hardship﴾

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The third question of Fatwa no. 4588

Q 3: Is it permissible to recite the Qur'an without having Wudu' (ablution)? What is the evidence for that? Is there any controversy on this issue? If there is, what is the soundest scholarly opinion?

A: A Muslim is allowed to recite the Qur'an while in a state of minor ritual impurity without touching the Mus-haf (written copy of the Qur'an). There is no controversy among scholars over this matter.

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This is because nothing has been stated in Shari'ah (Islamic law) that prevents doing so, for permissibility is the original ruling in this act. But reciting it after having performed Wudu' (ablution) is better.

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The twenty-eighth question of Fatwa no. 6505

Q 28: Is it permissible to recite the Qur'an without performing Wudu' (ablution) but not while being Junub (in a state of major ritual impurity)? Also, is it permissible to recite it while facing a direction other than that of the Qiblah (direction faced for Prayer towards the Ka'bah)?

A: It is permissible for a Muslim to recite the Qur'an as long as they are not Junub, even if they have not performed Wudu' or are not facing the Qiblah. However, the Mus-haf (written copy of the Qur'an) should not be touched except by someone in the state of Taharah (ritual purification) from major and minor ritual impurities.

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(4) Recitation of the Qur'an by one who suffers from enuresis

The second question of Fatwa no. 6984

Q 2: My heart finds rest in the recitation of the Qur'an. Is it permissible for me to recite the Qur'an from the Mushaf (written copy of the Qur'an) knowing that I suffer from uncontrolled enuresis?

A: There is no blame on you if while you are in such a state you recite the Qur'an and hold the Mushaf. There is no blame on you also in Salah (Prayer), if that is your condition. However, you should make Istinja' (cleansing the private parts with water after urination or defecation) and perform Wudu' (ablution) after the prescribed time of each Salah becomes due. After that, there is no harm if drops of urine are released involuntarily. You should not forget to sprinkle some water on the soiled part of your body or clothes before Salah. Your Salah is valid even if involuntary releases of urine occur during it. Allah (Exalted be He) says (what means): ﴾Allâh burdens not a person beyond his scope.﴿ Allah (Glorified be He) also says: ﴾and has not laid upon you in religion any hardship﴿

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Returning Salam while reciting the Qur'an

(Part No. 4; Page No. 118)

The ninth question of Fatwa no. 8501

Q 9: Is it permissible for a Muslim reciting the Qur'an to interrupt the recitation to return the Salam (Islamic greeting of peace) paid by another Muslim passing by?

A: A Muslim should return the Salam and then continue the recitation, so as to combine the two virtuous deeds.

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The eighth question of Fatwa no. 9328

Q 8: If a Muslim enters the Masjid (Mosque) and offers Tahiyyat-ul-Masjid (two-unit-Prayer to greet the mosque), should they then greet the person sitting to their right or left who is engaged in reciting the Qur'an? A Muslim fears disturbing the reciters by greeting them and thus committing a sin. Yet if they are not greeted, they may harbor ill feelings. The Prophet (peace be upon him) commanded, saying, ("Spread Salam (Islamic greeting of peace) among you") **as related in the Hadith.**

The reciter may not know that the person has not greeted them out of fear of distracting them. So which is better; to greet the reciter at once or wait until the Iqamah (call to start the Prayer) is pronounced?

May Allah reward you the best of this world and the Hereafter, and may He give you long life. Amen!

A: The Sunnah practice (whatever is reported from the Prophet) is to greet the reciter at once, according to what is mentioned in authentic Hadith establishing the lawfulness of greeting and shaking hands with Muslims upon meeting them.

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First question from Fatwa no. 9490

Q 1: One day, a man was sitting in the first row reciting the Qur'an in the Masjid (Mosque) at the time of Zhuhr (Noon) Prayer. Another person entered the Masjid, stood beside the reciter, and offered Tahiyyat-ul-Masjid (two-unit-Prayer to greet the mosque). When he finished praying, he greeted the reciter and wanted to shake hands with him. But the reciter reluctantly extended his hand to the man standing at his left without even looking at him and went on with the recitation. Immediately after, the reciter stood up and announced loudly in the Masjid that it is not permissible to greet

or shake hands with the one reciting Qur'an whether in the Masjid or elsewhere, and he kept repeating that.

Would your Eminence please, clarify this matter to us as soon as possible. It is equally important to announce the ruling on this matter in the media for people to know with certainty and neither make lawful that which is forbidden nor forbid that which is lawful. May Allah protect you!

A: It is permissible to greet with Salam (Islamic greeting of peace) a person reciting the Qur'an and it is obligatory for them to return the greeting, since there is no proof from Shari'ah (Islamic law) prohibiting this. The basic rule derived from the general proofs supports the lawfulness of initiating and returning the greeting of Salam; unless there is proof specifying otherwise.

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Calling the Qur'an "A scientific system"

The fourth question of Fatwa no. 4488

Q 4: A person delivered an excellent and exciting sermon on woman's rights and obligations in the perspective of Shari'ah. While delivering his sermon, he referred to the Qur'an saying, "It is the first scientific system...". Is the Qur'an a system or Shari'ah?

A: It is better to describe the Qur'an in the manner mentioned in the Book of Allah denoting that it is a Shari'ah (law), a course of life, a remembrance, and exhortation. Although it contains the regulation of religious and life matters for Muslims, we know of no basis in the Book or the Sunnah affirming that the Qur'an is "a system." Accordingly, it is better and safer to use the names affirmed by Allah (Exalted be He) and His Messenger (peace be upon him) when referring to the Qur'an. Moreover, it is not the first system as mentioned by the said Imam; for several revealed books preceded the Qur'an and imparted the guidance of Allah (Exalted be He) to humanity, like the Tawrah (Torah) and the Injil (Gospel). But the Qur'an is the noblest, greatest and most perfect of all Sacred Books. Allah (Exalted be He) says: ﴾And We have sent down to you the Book (the Qur'an) as an exposition of everything, a guidance, a mercy, and glad tidings for those who have submitted themselves (to Allâh as Muslims).﴿

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Ruling on Qur'an memorization competitions

The fifth question of Fatwa no. 6498

Q 5: What is the ruling on receiving a prize in a Qur'an memorization competition? Is it permissible to organize a Qur'an memorization competition for women and appoint a committee of men to judge the winner or is this Bid'ah (innovation in religion) that could lead to Fitnah (temptation)? Is it permissible in the first place to hold a competition in this regard?

A: (1) There is no offense in this and no difference between men and women in this regard.

(2) There is no offense, but the women must not be soft in their speech, because Allah (Glorified and Exalted be He) commands, saying (what means): ﴿O wives of the Prophet! You are not like any other women. If you keep your duty (to Allâh), then be not soft in speech, lest he in whose heart is a disease (of hypocrisy, or evil desire for adultery) should be moved with desire, but speak in an honourable manner.﴾ They must also wear the proper Islamic Hijab (veil), and the competition must not involve any Khulwah (being alone with a member of the opposite sex) with non-Mahram (not a spouse or an unmarriageable relative).

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(Part No. 4; Page No. 127)

Receiving fees for reciting the Qur'an

(Part No. 4; Page No. 128)

The fifth question of Fatwa no. 189

Q 5: Is it permissible for a person who has memorized the Qur'an to lead people in Salah (Prayer) or recite the Qur'an for the dead in return for a certain amount of money paid in advance?

A: Reciting the Qur'an is one of the best acts of worship. Acts of worship should be sincerely devoted to Allah alone. A person should not intend, by these acts, to gain worldly benefits or prestige. They should devote them to Allah out of hope for His Reward and fear of His Punishment. Allah (Exalted be He) says (what means): ﴾So worship Allâh (Alone) by doing religious deeds sincerely for Allâh's sake only.﴿ ﴾Surely the religion (i.e. the worship and the obedience) is for Allâh only.﴿ (Surah Al-Zumar, 39: 2-3)He also says: ﴾And they were commanded not, but that they should worship Allâh, and worship none but Him Alone (abstaining from ascribing partners to Him)﴿ (Surah Al-Bayinah, 98: 5)It was reported that 'Umar Ibn Al-Khattab (may Allah be pleased with him) heard the Messenger of Allah (peace be upon him) saying: ﴾"Actions depend upon intentions, and every person shall have but that which they have intended. So whoever emigrated for the sake of Allah and His Messenger, his emigration is for the sake of Allah and His Messenger, and whoever emigrated for the sake of some worldly gain or a woman to marry, his emigration is for the purpose that he intended."﴿ (Related by Al-Bukhari and Muslim) Therefore, it is not permissible for a reciter of the Qur'an to receive fees for reciting the Qur'an whether in advance or afterwards and whether it is done in Salah or for a dead person.

(Part No. 4; Page No. 129)

Therefore, no one from among the scholars has permitted hiring someone to recite the Qur'an. Imams and Mu'adhins (callers to Prayer) are not included in this ruling because they may receive fees or salaries from Bayt-ul-Mal (Muslim treasury). They do not receive pay for the sake of recitation or leading Salah, but they receive it in return for devoting their time and efforts to perform this collective duty, and likewise the caliph or the ruler of Muslims who receives pay for devoting himself and his time to the affairs of the state. 'Umar (may Allah be pleased with him) used to give the Mujahidin (strivers in the Cause of Allah) and those who have truthful stances in support of Islam from Bayt-ul-Mal, according to their precedence in embracing Islam and the benefits they brought to the Muslim Ummah (nation). Moreover, what is worthy of being mentioned here is that Allah (Exalted be He) has prescribed a portion of Zakah (obligatory charity) to be given to those who dedicate their time to collect it even if they are rich. This is because they perform a collective Islamic duty that is prescribed upon the whole Ummah. Therefore, they are given this portion whether they are rich or poor for the sake of dedicating their time and being busy with such mission.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family,

The first question of Fatwa no. 4160

Q 1: What is the ruling on the pay received by those who teach the Book of Allah?

(Part No. 4; Page No. 130)

A: There is nothing wrong with the pay received by Qur’an teachers, based on the general meaning of the Hadith of the Prophet (peace be upon him): (“The most lawful thing for which you receive payment is the Book of Allah.”)

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The first question of Fatwa no. 4264

Q 1: Is it permissible to pay fees in order to learn the Qur’an; keeping in mind that the teacher will not teach without receiving the fees?

A: Yes, it is permissible to teach the Qur’an in return for fees according to the more correct of the two scholarly opinions, based on the general meaning of the Hadith of the Prophet (peace be upon him): (“The most lawful thing for which you receive payment is the Book of Allah.”) (Related by Al-Bukhari) Moreover, necessity sometimes may dictate so.

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The third question of Fatwa no. 8862

Q 3: What is the explanation of the Prophetic Hadith: ("Recite the Qur'an but do not make it a livelihood.") **Is it permissible to recite the Qur'an for a fee as some Egyptian reciters do?**

A: The Messenger of Allah (peace be upon him) commanded that we should recite the Qur'an and ponder its meanings as a kind of Dhikr (Remembrance of Allah) and an act of worship hoping for the reward of Allah and fearing His punishment. One should understand its rulings, act upon them and learn from its lessons. However, the Prophet (peace be upon him) forbade taking a fee in return for reciting the Qur'an or making a living through its recitation.

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The first question of Fatwa no. 1268

Q 1: People who memorize the Qur'an here in Morocco recite it for the purpose of earning money. Whenever a banquet is prepared for them, they come to recite the Qur'an without showing any form of respect or knowledge of the rules of Tajwid (Art of properly reciting the Qur'an). While they are reciting the Qur'an, the others start whispering to each other and talking about side issues. There is a method of recitation used by them called "Tahzanit", in which they distort the pronunciation of the words and cause headaches as people's ears cannot bear it when they halt at pause-sites.

(Part No. 4; Page No. 132)

Although they have memorized the Qur'an, unfortunately they neither understand it nor guide people through it. They simply memorize it.

Their primary concern when they attend a banquet is the fees and the Sadaqah (voluntary charity) given to them by people. Then, they begin to supplicate to Allah to have mercy upon them and their dead parents, and to grant success to those who have given them Sadaqah. They divide the money among themselves, and no poor or needy person gets anything out of it. What is the ruling of the Islamic Shari'ah on the Sadaqah that they collect and distribute among themselves, and their method of recitation?

I have found in a book a Hadith ascribed to the Prophet (peace be upon him) that he said: ("Whoever uses the Qur'an to earn money, shall come on the Day of the Resurrection with their face all bones (having no flesh).") **Is this Hadith Sahih (authentic) or not? What is the meaning of the Ayah saying (what means):** (Say: "No reward do I ask of you for this (that which I have brought from my Lord and its preaching)) **(Surah Sad, 38: 86)?**

A: Firstly, reciting Qur'an is purely a form of 'Ibadah (worship) through which one can draw closer to Allah. The original ruling on such pure forms of 'Ibadah is that they should be done by a Muslim with the sincere intention of seeking to please Allah and be rewarded by Him, not with the intention of receiving reward or praise from one of Allah's creations.

(Part No. 4; Page No. 133)

Thus, it was never reported that the Salaf (righteous predecessors) hired someone to recite the Qur'an in parties or banquets. No one of the Imams of the Salaf permitted this or gave a Rukhsah (concession) for doing so. None of them ever took fees in return for reciting Qur'an, whether in weddings or funerals. They used to recite the Qur'an seeking reward from Allah. The Prophet (peace be upon him) asked those who recite the Qur'an to ask Allah by it, and warned them against asking other people for anything. In his Sunan (Hadith compilations classified by jurisprudential themes), Al-Tirmidhy narrated from 'Imran ibn Husayn that he once passed by a man reciting the Qur'an, who then started begging from people. 'Imran exclaimed saying, "Inna Lillahi wa inna ilyahi raji'un [Truly to Allah we belong and truly to Him we shall return]", and then said, "I heard the Messenger of Allah (peace be upon him) say, ("Whoever recites the Qur'an, should ask from Allah by it, for there will come a people who will recite the Qur'an and ask from people by it.") As for taking fees in return for teaching Qur'an, performing Ruqyah (reciting Qur'an and saying supplications over the sick seeking healing) with it, and such things which benefit others, Sahih (authentic) Hadiths prove that it is permissible, such as the Hadith of Abu Sa'id who took a herd of sheep offered to him in return for reciting Surah Al-Fatihah over a sick person who got healed, and the Hadith of Sahl about what the Prophet (peace be upon him) did when he united a man and a woman in marriage provided that he teaches her what he had memorized of the Qur'an. It can be gathered from this that if a person takes fees in return for the Qur'an recitation itself, or hires a group of people to recite the Qur'an, they contradict the Ijma' (consensus) of the Salaf (may Allah be pleased with them).

Secondly, the Qur'an is the Word of Allah, and its superiority over the speech of people is like the superiority of Allah over His creatures. It is the best way to remember Allah.

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A person who recites Qur'an should be humble in recitation, feeling Khushu' (the heart being attuned to the act of worship), contemplating its meanings as much as possible, not engaging in anything else at the same time, without affectation or speaking gutturally, or raising one's voice more than necessary. A person who attends a place where Qur'an is being recited should listen carefully and contemplate the meanings, not preoccupy themselves by talking, or distract the person reciting Qur'an or other people, as Allah says (what means), ﴾And recite the Qur'ân (aloud) in a slow, (pleasant tone and) style.﴿ (Surah Al-Muzzammil, 73: 4). He also says, ﴾So, when the Qur'ân is recited, listen to it, and be silent that you may receive mercy. [i.e. during the compulsory congregational prayers when the Imâm (of a mosque) is leading the prayer (except Sûrat Al-Fâtihah), and also when he is delivering the Friday-prayer Khutbah]. (Tafsir At-Tabari).﴿ ﴾And remember your Lord within yourself, humbly and with fear and without loudness in words in the mornings, and in the afternoons and be not of those who are neglectful.﴿ (Surah Al-A'raf, 7: 204-205). Thirdly, people vary in their understanding and intellectual capacities; each Mukallaf (person meeting the conditions to be held legally accountable for their actions) should comprehend the religion and the rulings of Shari'ah as much as their understanding and time enables them, so that they may apply them and guide others to them. The first thing that should be understood and cared about is the Qur'an. If a person fails to understand it on their own, they should seek the help of Allah, then the scholars, as much as possible. After that, they are not to be blamed, as Allah (Exalted be He) does not burden a person beyond their scope. Failing to understand the Qur'an does not hinder a person from reciting it, provided they have exerted all possible efforts, as it is authentically reported from the Messenger of Allah (peace be upon him) that he said, ﴾"The one who is proficient in the Qur'an (i.e. masterfully recites and perfectly memorizes it) will be with the noble, dutiful scribes (angels); and the one who recites the Qur'an and falters in it, and finds it difficult for him, will have a double reward."﴿

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Fourth, it is permissible for a poor person to take Sadaqah to cover their needs and the needs of their families. It is also permissible to invoke Allah to reward those who gave them Sadaqah. However, taking fees in return for reciting Qur'an, giving a sermon, or asking the blessing and Du'a' (supplication) of someone is impermissible. This was not the way of the Muslims in the first three generations of Islam which the Prophet (peace be upon him) testified to be the best of generations. Fifth, the meaning of Allah's Saying, ﴾Say: "No reward do I ask of you for this (that which I have brought from my Lord and its preaching)﴿ is that Allah has commanded His Prophet Muhammad (peace be upon him) to tell his people that he does not want anything in return for delivering the Wahy (Revelation) revealed to him by Allah and inviting them to pure Tawhid (monotheism) and the other rulings of Islam. He should only fulfill his duty of conveying and clarifying the Wahy to the Ummah in obedience to the Orders of Allah, seeking reward only from Him, and to eliminate any illusions that might have existed inside the Mushriks (those who associate others with Allah in His Divinity or worship) that he (peace be upon him) might be calling them to follow him in obeying Allah's revealed Law to achieve for himself worldly gains or authority over them. He thus clarified to them that his Call to the truth is purely for the sake of Allah, like all the Messengers (peace be upon them), who do not ask the people for anything in return for their Call.

It has already been mentioned in the first paragraph of the answer the Hadith of 'Imran ibn Husayn warning against earning money through reciting the Qur'an and asking people by it, but as for your question about the punishment awaiting the doer on the Day of Judgment, that the flesh of their faces will fall, this is a threat addressed to anyone who begs of people while they are not needy and do not have an excuse, whether by reciting the Qur'an or not. It was related from 'Abdullah ibn 'Umar (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said, ("Beggary remains in one of you (i.e. one keeps practicing beggary) until he meets Allah (on the Day of Resurrection) and not a shred of flesh is on his face.") In another narration, ("A man keeps on begging of people until he comes on the Day of Resurrection and not a shred of flesh is on his face.") (Agreed upon by Al-Bukhari and Muslim) It is also related from Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said, ("Anyone who begs the money of people to increase their own, it is as if they are asking for live coals, so let them ask for little or much.") (Narrated by Muslim). The Hadith mentioned in the first paragraph applies to whoever begs using the Qur'an if they are poor. However, if they are rich, all the previously mentioned Hadiths apply to them. As for the wording of the Hadith you mentioned in the question, its authenticity is not known.

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(Part No. 4; Page No. 137)

What should be done with a torn copy of the Qur’an or a copy that contains typographical errors?

(Part No. 4; Page No. 138)

The sixth question of Fatwa no. 968

Q 6: I have a copy of the Noble Qur’an that has torn pages. What should I do with it; should I bury it somewhere in the ground?

A: You may either bury it in the land of a Masjid (mosque) or burn it after the manner of ‘Uthman (may Allah be pleased with him).

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Fatwa no. 4660

Q: How can the torn pages of the Mushaf (copy of the Qur'an) and books containing Qur'anic Ayahs (verses) be safeguarded?

A: Any torn pages of the Mushaf, books and pages carrying Qur'anic Ayahs are to be buried in some good place far away from paths and walkways, as well as those places where rubbish and filth are disposed of. Another option would be to burn them in order to safeguard and protect them from any kind of desecration and defilement.

(Part No. 4; Page No. 139)

'Uthman (may Allah be pleased with him) is reported to have done the second option.

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The sixth question of Fatwa no. 6252

Q 6: Is it better to burn or bury Mus-hafs (written copies of the Qur'an) in the ground if they have typographical mistakes in them? Is a Mus-haf considered to be incorrect if the Surahs (Qur'anic chapters) are not in the correct order?

A: Firstly: It is obligatory to correct any misprint, if this is possible, to preserve the Qur'an and prevent money being wasted. However, if it is not possible to correct the mistakes, the publication should be stopped and all available copies should be destroyed either by burning or burying.

Secondly: If the Surahs in a Mus-haf are arranged out of their correct order, this is wrong, and it is Haram (prohibited).

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What should be done with a torn copy of the Qur'an or a copy that contains typographical errors:

(Part No. 4; Page No. 140)

The fifth question of Fatwa no. 8381

Q 5: I found a Mus-haf (written copy of the Qur'an) containing misprints related to the ordering of the Surahs (Qur'anic chapters), for they are not arranged in the correct order. Is it permissible to recite the Qur'an from it? If it is impermissible, what do you advise me to do? Should I burn it? Or where should I place it?

A: You should burn it or bury it in a pure place that is remote from paths and walkways and keep it out of reach of any dirt.

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Fatwa no. 176

Q: Is it permissible to burn worn-out Mus-hafs (written copies of the Qur’an) or copies containing misprints and bury them?

A: If the Mus-haf papers become worn out or torn due to frequent reading, for example, or become no longer usable and legible, or are found to contain unrectifiable misprints, it is permissible to burry them (Mus-hafs) without burning, or burn and bury them away from dirt and footpaths so as to preserve them from desecration as well as preserve the Qur’an from any confusion or distortion resulting from the spread of copies containing misprints.

(Part No. 4; Page No. 141)

It is authentically reported in Sahih Al-Bukhari, under the chapter titled “Compiling the Qur’an”, that ‘Uthman Ibn ‘Affan (may Allah be pleased with him) ordered four of the best reciters among the Sahabah (Companions of the Prophet) to transcribe several copies of the Mus-haf (manuscript of the Qur’an), which was compiled by the command of Abu-Bakr (may Allah be pleased with them). When they finished ‘Uthman sent a copy of the transcribed Mus-haf to every territory. He also ordered any other written record of the Qur’an be burnt, and no one among the Sahabah objected, except for what was narrated that Ibn Mas‘ud did. Yet, Ibn Mas‘ud objected to confining people to the Mus-haf that was sent by ‘Uthman to the territories, not to the burning process.

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The sixth question of Fatwa no. 9850

Q 6: What should best be done with copies of the Holy Qur'an or religious books that have become worn out or no longer usable, should they be burned or buried?

A: Any paper that is torn or worn out from the Mus-haf (written copy of the Qur'an) as well as books

(Part No. 4; Page No. 142)

containing Qur'anic Ayahs or prophetic Hadith, there is nothing wrong with burying them in pure earth or burning them.

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(Part No. 4; Page No. 143)

Reciting the Qur’an

(Part No. 4; Page No. 144)

Reciting the Qur’an while listening to a recording

The first question of Fatwa no. 3924

Q 1: Every morning, I recite the Qur’an in a place where there is a cassette player playing the Qur’an. Is this permissible? Please advise us, may Allah reward you!

A: Yes, you are permitted to recite the Qur’an there as long as the recorded voice does not disturb your recitation or contemplation of what you are reading.

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Reciting the Qur'an in a non-sitting position

The second question of Fatwa no. 7720

Q 2: Is it permissible for a person who is reclining, standing, or walking to recite the Glorious Qur'an?

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A: Yes, it is permissible, for permissibility is the original ruling in this act and there is no evidence indicating prohibition; this is supported by the description that Allah gives to the people endowed with understanding in the following Ayah (which means): ﴾Those who remember Allâh (always, and in prayers) standing, sitting, and lying down on their sides﴿ and certainly reciting the Qur'an is a form of Dhikr (Remembrance of Allah).

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Reading the Qur'an for purposes other than recitation such as training for Da'wah work

The first question of Fatwa no. 8925

Q 1: There is an Islamic institute nearby a Masjid (mosque). One of the institute students comes daily to this Masjid at the time of 'Isha' (Night) Prayer to read a Juz' (a 30th part of the Qur'an). His aim is training the students for Da'wah (calling to Islam) and preparing them to face an audience. Is committing to this reading a Bid'ah (innovation in religion)?

A: If the case is as mentioned; the student reads the Qur'an to train others for Da'wah and prepare them to face an audience, then adhering to this act is not Bid'ah.

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It is similar to the semesters of the academic years in universities and institutes with certain education schedules for students and teachers to organize the study.

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Reciting the Qur’an during the time when it is impermissible to offer supererogatory Salah

Fatwa no. 6914

Q: What is the ruling on reciting the Qur’an during the times when voluntary prayers are prohibited (i.e. at sunrise and sunset) as stated in the Hadith of the Prophet (peace be upon him)?

A: It is permissible to recite the Qur’an during the prohibited times stated in the question, because no prohibition is given as regards it (i.e., the prohibition is confined to the performance of voluntary prayers) and permissibility is the original ruling in reciting Qur’an. The Islamic Shari'ah (law) encourages reading the Qur’an at any time so that the rulings and teachings of Shari'ah are firmly implanted.

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(Part No. 4; Page No. 147)

Congregational recitation of the Qur’an

The fourth question of Fatwa no. 3302

Q 4: What is the ruling on reciting the Qur’an collectively in the Masjid (mosque)?

A: This question is somewhat brief and needs to be more detailed. If what is meant is that they recite it all together, in unison, pausing and stopping at the same time, then this is not permissible in Islam and at the very least it is Makruh (reprehensible), because it is not reported from the Prophet (peace be upon him) or his Sahabah (Companions). However, if this is done for the purpose of teaching, we hope that there is nothing wrong with it. Moreover, if what is meant is that the people gather to recite Qur’an in order to memorize and learn it, and each one recites while the others listen, or each one reads to himself – not in unison with the others – then this is permissible because it was reported that the Messenger of Allah (peace be upon him) said: ❨No group of people gathers in one of the houses of Allah to recite the Book of Allah and study it together, but tranquility descends upon them, the angels surround them, mercy comes down upon them, and Allah mentions them to those who are with Him.❩ (Related by Muslim)

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The first question of Fatwa no. 4394

Q 1: What is the religious ruling on reciting the Qur'an collectively? Please, support your answer with evidence from the Qur'an and Sunnah.

A: Reciting the Qur'an is 'Ibadah (an act of worship) and one of the best means to draw closer to Allah (Exalted be He). The original principle in recitation is that it should be according to the way the Prophet (peace be upon him) or his Companions (may Allah be pleased with them) recited it. It was not authentically reported from him or any of his Companions that they recited collectively but each one of them would recite individually or one of them would recite and the others would listen. It is authentically reported that the Prophet (peace be upon him) said: ("Keep to my Sunnah (way) and to the Sunnah of the Rightly-Guided Caliphs after me.") He also said: ("Whoever introduces anything into this matter of ours (Islam) that is not part of it, will have it rejected.") In another narration ("Whoever does an action which is not in accordance with this matter of ours (Islam), will have it rejected.")

It is reported that the Prophet (peace be upon him) commanded 'Abdullah ibn Mas'ud (may Allah be pleased with him) to recite the Qur'an to him, thereupon, he said: ("O Messenger of Allah! Shall I recite the Qur'an to you when it has been revealed to you?" He said, "I like to hear it from others.")

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Swaying while reciting the Qur'an

Saying certain words when listening to the Qur'an

Fatwa no. 3303

Q: What is the ruling on saying: "Sadaqa Allah-ul-Azhim (Allah, the Most Great, has spoken the Truth)" when finishing reciting the Qur'an?

A: Saying "Sadaqa Allah-ul-Azhim" when finishing a recitation of the Qur'an is Bid'ah (innovation in religion).

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Neither the Prophet (peace be upon him), the Rightly-Guided Caliphs, the other Sahabah (Companions, may Allah be pleased with them), or the Imams of the Salaf (righteous predecessors, may Allah be merciful to them) ever said this, even though they recited the Qur'an regularly, cared about it, and were knowledgeable of its rules. Therefore, saying these words regularly after finishing reading the Qur'an is Bid'ah. The Prophet (peace be upon him) is authentically reported to have said, «"Whoever introduces anything into this matter of ours (Islam) that is not part of it, will have it rejected."» (Related by Al-Bukhari and Muslim). He also said, «"Whoever does an action which is not in accordance with this matter of ours (Islam), will have it rejected."» (Related by Muslim)

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The third question of Fatwa no. 4310

Q 3: What is the ruling on saying: “Sadaqa Allah-ul-Azhim (Allah, the Most Great, has spoken the Truth)” upon finishing recitation of the Qur’an?

A: In themselves these words, when said, are true. However, mentioning them constantly upon finishing reciting the Qur’an is an act of Bid‘ah (innovation in religion), because it did not happen during the lifetime of the Prophet (peace be upon him) or that of the Rightly-Guided Caliphs, as far as we know, despite their constant recitation of the Qur’an. It is authentically reported that the Prophet (peace be upon him) said: (“Whoever does an action which is not in accordance with this matter of ours (Islam), will have it rejected.”)

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According to another narration: (“Whoever introduces anything into this matter of ours (Islam) that is not part of it, will have it rejected.”)

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The eleventh question of Fatwa no. 7306

Q 11: I have heard in some episodes of "Nur wa Hidayah" by Shaykh Aly Al-Tantawy that saying "Sadaqa Allah-ul-Azhim" (Allah, the Most Great, has spoken the Truth) after finishing recitation of the Glorious Qur'an is a Bid'ah (innovation in religion). If this is true, what should one say after finishing recitation? If it is permissible to say that, can a reciter also say "Sadaqa Allah-ul-Azhim wa Sadaqa Rasuluh Al-Karim" (Allah, the Most Great, has spoken the Truth and His honorable Messenger has spoken the truth)? Are these sayings reported from the Prophet (peace be upon him)?

A: Using words such as "Sadaqa Allah-ul-Azhim" to conclude the Qur'an recitation with is a Bid'ah. This is because it was not authentically reported that the Prophet (peace be upon him) ever said them after he finished reciting the Qur'an. Had it been lawful to conclude the recitation with these words, the Prophet (peace be upon him) would have said them after it. Moreover, the Prophet (peace be upon him) is authentically reported to have said: ("Whoever introduces anything into this matter of ours (Islam) that is not part of it, will have it rejected.") (Related by Al-Bukhari and Muslim)

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The ruling on kissing the Mus-haf

The twelfth question of Fatwa no. 4172

Q 12: I have noticed something that people do which I have never seen or heard about before, which is kissing the Mus-haf (written copy of the Qur'an), just like two brothers kiss each other.

A: As far as we know kissing the Qur'an is baseless in Shari'ah (Islamic law).

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The third question of Fatwa no. 8852

Q 3: What is the ruling on kissing the Qur'an?

A: There is no evidence that we know of which establishes the permissibility of kissing the Qur'an; it was revealed to be recited, reflected upon, honored and practiced accordingly.

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The fourth question of Fatwa no. 9228

Q 4: Some Muslims kiss and wipe their faces with the Mushaf (copy of the Qur’an) before starting to recite from it. Is there any evidence in the Shari‘ah to support the permissibility of this act? Please enlighten me.

A: This practice has no origin in the sanctified Shari‘ah (law) of Islam.

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Woman’s reciting the Qur’an out loud

The fifth question of Fatwa no. 3863

Q 5: What is the ruling on hearing recorded Holy Qur’an recitation by women?

A: It is permissible for men and women to listen to each others’ recitation, provided that it does not lead to Fitnah (temptation).

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The sixth question of Fatwa no. 2634

Q 6: Is it permissible for women to recite the Holy Qur'an audibly - like men - in the Fajr (Dawn), Maghrib (Sunset) and 'Isha' (Night) Prayers? Is there a different ruling for them according to which women should offer Sirri Salah (Prayer with subvocal recitation)?

A: If a woman is at home alone, or with her Mahrams (spouse or unmarriageable relatives), or with other women, it is permissible for her to recite audibly. The same applies if she is the Imam (congregational prayer leader) of a group of women praying in her house, unattended by anybody else. However, if she offers Salah while there are Ajanib (i.e., non-Mahrams, men lawful for her to marry), who might hear her voice, it is best not to recite out loud.

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The fourth question of Fatwa no. 4909

Q 4: Is it permissible for a Muslim woman to recite the Qur'an audibly in her house after seeking her husband's permission? What manners of reciting the Holy Qur'an, such as lowering the voice, proper dress code, purity of the place and other conditions should the woman follow?

A: Yes, it is permissible unless she intentionally recites loudly in a sweet voice

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to the extent that non-Mahrams (males other than a spouse or unmarriageable relatives) outside her house can hear her, lest they should be infatuated by her sweet voice.

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Fatwa no. 5413

Q: What is the ruling on organizing Qur'an recitation competitions for women attended by a male audience?

A: Women are not allowed to recite Qur'an in the presence of (non-Mahram) men for fear of them becoming attracted to them. In essence, Shari'ah dictates blocking all means leading to things forbidden.

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The ruling on listening to the Qur'an on the radio

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The ninth question of Fatwa no. 189

Q 9: What is the ruling on listening to the Qur'an on the radio?

A: The radio is an instrument which in itself has no special ruling; the ruling is on the material broadcasted through it. If the radio broadcasts Qur'an; clarifies the Laws of Allah; preaches to people with heart-softening sermons; conveys authentic news by which people know the status of other people and countries in the world, so that they become more aware and can adopt a correct stance towards their friends and enemies; conveys commercial news by which the people know what benefits them in life; or other benefits, in such cases, listening to the radio will be a good thing, or even sometimes Wajib (obligatory).

However, if the radio broadcasts immoral songs or false news whose core is reversing the truth and deceiving people, and their outward appearance is fussiness and arousing emotions by announcing falsehood, and such vices, it will be a falsity which does not befit the Muslims to listen to or be silent about.

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The only exception is that if a person who listens to the false news and opinions is one of those who have consciousness so that they can reveal the falsehood and protect the Ummah (nation) from the danger of being deceived by florid, phony talk.

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Translating the meanings of the Qur'an

(Part No. 4; Page No. 162)

Fatwa no. 833

Q: What is the ruling on translating the meanings of the Qur'an or some of its Ayahs (Qur'anic verses) into a foreign language to spread Islam in non-Islamic countries? Does this contradict Shari'ah?

A: It is impossible to translate the intended meanings of the Qur'an as a whole or even partially. Literal translation of the Qur'an is not even permissible as it will distort its meanings. A person may translate whatever meanings they can understand, rules they may deduce, etiquette and ethics they may learn, etc., into foreign languages, such as English, French, Persian or any other language to spread these understood meanings and call people to abide by them. It will be like explaining the Qur'an in Arabic, provided that the person in question has the required qualifications to do so and is capable of communicating the rulings and morals contained therein accurately. Therefore, whoever lacks these conditions and lacks the means and resources to help understand the Qur'an should not embark on this endeavor, lest they should distort the Words of Allah or pervert their meanings, thus defeating their purpose.

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The second question of Fatwa no. 1601

Q 2: Is it permissible to translate the meanings of the Holy Qur'an into French for example, so that non-Muslims may read it, knowing that Allah (Exalted be He) says (what means): ﴿That (this) is indeed an honourable recitation (the Noble Qur'ân).﴾ ﴿In a Book well-guarded (with Allâh in the heaven i.e. Al-Lauh Al-Mahfûz).﴾ ﴿Which (that Book with Allâh) none can touch but the purified (i.e. the angels).﴾ **Also, on the cover of these translated copies are written the Ayahs (Qur'anic verses), saying (what means):** ﴿And to Allâh belongs all that is in the heavens and all that is in the earth. And Allâh is Ever Encompassing all things.﴾ ﴿They ask your legal instruction concerning women, say: "Allâh instructs you"﴾

A: No one can give a translation to the meanings of the Holy Qur'an that matches it in terms of precision of expression, magnificence of style, beauty of sentence structure, or accuracy of composition. It is also impossible to reflect the inimitability of the Qur'an, or convey all the intended goals behind its rules, principles, ethics and morals. Likewise, it is not possible to clarify the lessons of wisdom and primary and secondary meanings that are deduced from its perfect eloquence and power of words.

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Anyone who tries to do so is like one trying to climb to the sky or to fly in the air on his own without wings or a plane.

The people of knowledge can express what they understand of the meanings of the Qur'an in other languages, according to their capacity, to help those who speak these languages to understand the guidance of the Qur'an, the rulings that they have succeeded to deduce from it and the lessons and teachings that they have learnt. However, the explanation they give in a non-Arabic language is not considered to be the Qur'an nor does it acquire its status in any of its aspects; it is only equivalent to the books of Tafsir (explanation/exegesis of the meanings of the Qur'an) in Arabic in trying to convey the meanings to the minds and help understand the moral lessons and deduction of rulings. These books of Tafsir can never be called "Qur'an" or treated as such. Accordingly, the Junub (one in a state of major ritual impurity) as well as the non-Muslims are allowed to touch translated copies of the Qur'an in the same way that they are allowed to touch Arabic books of Tafsir.

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The fourth question of Fatwa no. 1997

Q 4: Is it obligatory to keep a book containing the French translation of the Qur'an? Is it permissible to read from the translations of the Qur'an?

A: Translating the meanings of the Qur'an is just an explanation to it and is not the Qur'an according to the Ijma' (consensus) of Muslim scholars.

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Consequently, the rulings pertaining to the Qur'an do not apply to it. Accordingly, it is not permissible to recite the translated version nor an interpretation in Salah (prayer); Al-Fatihah (the opening chapter of the Qur'an) and all the other Surahs are equal in this ruling. A person should learn the portion of the Qur'an they need for worship such as Al-Fatihah in Arabic. Those who have not memorized Al-Fatihah in Arabic should instead utter Tahmid (saying: "Alhamdu lillah [All praise is due to Allah]"), Takbir (saying: "Allahu Akbar [Allah is the Greatest]") and Tahlil (saying: "La ilaha illa Allah [There is no god except Allah]") when they stand in prayer until they learn the Fatihah in Arabic.

It is not permissible for them to worship Allah by reading the translation of the Qur'an and its interpretation but they may read and study these translations to understand from them the Islamic rulings. They may also read the books of Hadith translated to their language to know from them the principles of Islam. They may also choose the doctrinal books that convey the creed of the Salaf (righteous predecessors): the Sahabah (Companions of the Prophet) and the first three Muslim generations to whose goodness and justice the Prophet (peace be upon him) testified. They should do their best to learn the Arabic language to be able to understand the texts of the Qur'an and the Sunnah in the language they were revealed.

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Translation of the meanings of the Holy Qur'an only signifies translation of its meanings:

Fatwa no. 2792

Q: I read an article in Al-'Araby magazine, issue no. 237, published in Sha'ban 1398 A.H. The article was about one of the Qur'anic studies which offered a new presentation of opposing viewpoints. This article was written by Prof. Muhammad Ahmad Khalaf Allah.

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I hope that you read the above mentioned article, especially the one about the translation of the Qur'an, by which he intended, according to what he said, literal translation. What is your opinion about the reasons he has stated in his article as a justification for translating the Qur'an?

Please enlighten us, may Allah reward you well and make you from among those who defend His Law and the Sunnah of His Prophet Muhammad (peace be upon him).

A: It is evident from the article written by the Professor mentioned above that he means to translate the meanings of the Qur'an into many other languages. Translating the meanings of the Qur'an is permissible if the person translating has a sound understanding of the meanings of the Qur'an and good knowledge of the language into which he is translating in order to render the exact meanings into the target language. Doing so is one of the duties of conveying the Message of Islam to those who do not know the Arabic language.

Shaykh Al-Islam Ahmad Ibn Taymiyyah (may Allah be pleased with him) said: "Talking to people in their languages is not Makruh (disliked) if there is a need for it and the meanings are correct such as talking to non-Arabs like Romans, Persians and Turks in their languages and their customs. This is permissible and good if there is a need for it. Imams disliked doing so if there is no need for it. Therefore, the Prophet (peace be upon him) said to the mother of Khalid ibn Sa'id ibn Al-'As when she was a little girl born in Abyssinia (Ethiopia): ("O Um Khalid, this is Sana.") The word "Sana" is an Abyssinian word which means good. The Prophet (peace be upon him) said that to her as the Abyssinian language was her mother tongue because her father was one of those who immigrated to that land. Therefore, we have to translate the meanings of the Qur'an and the Hadith to those who are in need of understanding them through translation. Muslims are also permitted to read what they need from the books of other nations and learn their language to translate into Arabic.

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The Prophet (peace be upon him) asked Zayd Ibn Thabit to learn the language of the Jews in order to read and write for him what he wants as he did not trust the Jews to do that." But the transliteration of the Qur'an is not permissible.

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The first question of Fatwa no. 2882

Q: Some people in our country translate the Qur'an into different languages and hold them (translated copies of Qur'an) without having Wudu' (ablution): is this act valid or not? Is it possible to translate the Qur'an?

A: Yes, it is permissible to translate the meanings of the Qur'an into foreign languages, just as it is permissible to interpret its meanings in Arabic. This will be a clarification of the meanings as understood by the translator. Therefore, a translated version of the Qur'an is not Qur'an. Accordingly, it is permissible for a person, without having Wudu' (ablution), to touch a translated version of the meanings of the Holy Qur'an or an Arabic book giving explanation and exegesis of meanings of the Qur'an.

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Tafsir (Exegesis of the Meanings of the Qur'an)

(Part No. 4; Page No. 170)

An introductory to Tafsir

Fatwa no. 11627

Q : What is meant by Al-Muhkam (clearly decided Qur'anic verses, mostly concerning legal rulings) and Al-Mutashabih (Qur'anic verses whose meanings are not entirely clear)? There is opposition raised by some people that if the Qur'an is an explanation of each and every thing and if it is guidance to all mankind and Jinn, how can this be reconciled with the Saying of Allah (which means): ﴾but none knows its hidden meanings save Allâh. And those who are firmly grounded in knowledge﴿ **What is meant by "those who are firmly grounded in knowledge"? What is the difference between Ta'wil (interpretation) of the Qur'an and Tafsir (explanation/exegesis of the meanings of the Qur'an)?**

A: First, Al-Muhkam is used to refer to perfection and accuracy, and as such, perfecting speech means being accurate and clear in terms of its meaning, whereby truth becomes distinct from falsehood, and the right path becomes distinct from the wrong path. In this context, all the Ayahs of the Qur'an are perfect; they are all crystal-clear, causing no confusion to anyone, as Allah (Exalted be He) says (what means): ﴾(This is) a Book, the Verses whereof are perfected (in every sphere of knowledge), and then explained in detail from One (Allâh), Who is All-Wise, Well-Acquainted (with all things).﴿ He (Glorified be He) also says: ﴾These are the Verses of the Book (the Qur'ân) Al-Hakîm.﴿

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Second, Mutashabih (i.e. resembling or similar) is used to refer to speech when it carries similar harmonious meanings whereby the commands given therein confirm one another. It does not enjoin a certain command in one location and prohibits it in another. The stories it relates are all believable and harmonious. If it confirms the occurrence of an event in one location, it does not negate it in another. In this context, the entire Qur'an is similar from the perspective that its parts are not in contradiction or confusion with one another, as Allah (Exalted be He) says: ﴾Do they not then consider the Qur'ân carefully? Had it been from other than Allâh, they would surely have found therein many a contradiction.﴿ Allah (Exalted be He) says: ﴾Allâh has sent down the Best Statement, a Book (this Qur'ân), its parts resembling each other (in goodness and truth) (and) oft-repeated.﴿ In this context, Mutashabih (resembling, similar) does not negate the general meaning of Muhkam (perfect, exact, accurate). Each part of the Holy Qur'an integrates with the other and confirms it without any taint of contradiction among them. **Third,** the particular meaning of similarity occurs when a thing resembles another in one aspect but differs from it in another. In the Glorious Qur'an, there are some Ayahs that in this sense are termed Mutashabihat (i.e., similar Ayahs yet not entirely clear independently). They carry implications that agree with the Muhkamat (clear-cut Qur'anic Ayahs) in certain regards and differ from them in others, thus their intended meaning become unclear to people. But anyone who refers to the self-explanatory clear-cut Ayahs to understand in their light such similar yet not entirely clear Ayahs, will clearly perceive their intended meanings, and will be guided to the right path.

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On the other hand, any scholar who understands the Mutashabihat alone without referring to the self-explanatory clear-cut Ayahs, will fall into error and deviate from the right path as the Christians did in their claim that Allah (Exalted be He) has a son. Allah (Exalted be He) states about 'Eisa (Jesus, peace be upon him) that he is the son of Maryam (Mary, may Allah be pleased with her), and that he was (no more than) a Messenger of Allah and His Word which He bestowed upon Maryam and a Ruh (spirit) created by Him. Despite this, the Christians have abandoned recourse to the Statements of Allah (Exalted be He) concerning 'Eisa (peace be upon him): ﴿He ['Isâ (Jesus)] was not more than a slave. We granted Our Favour to him﴾ and: ﴿Verily, the likeness of 'Isâ (Jesus) before Allâh is the likeness of Adam. He created him from dust, then (He) said to him: "Be!" - and he was.﴾ and Allah's Saying: ﴿Say (O Muhammad صلى الله عليه وسلم): "He is Allâh, (the) One.﴾ ﴿"Allâh-us-Samad (السيد الذي يصمد إليه في الحاجات) [Allâh the Self-Sufficient Master, Whom all creatures need, (He neither eats nor drinks)].﴾ ﴿"He begets not, nor was He begotten.﴾ ﴿"And there is none co-equal or comparable unto Him."﴾ This particular meaning of similar and clear-cut Ayahs and the different stands people hold towards them is pointed out in the Saying of Allah (Exalted be He), ﴿It is He Who has sent down to you (Muhammad صلى الله عليه وسلم) the Book (this Qur'ân). In it are Verses that are entirely clear, they are the foundations of the Book [and those are the Verses of Al-Ahkâm (commandments), Al-Fara'id (obligatory duties) and Al-Hudud (legal laws for the punishment of thieves, adulterers)]; and others not entirely clear. So as for those in whose hearts there is a deviation (from the truth) they follow that which is not entirely clear thereof, seeking Al-Fitnah (polytheism and trials), and seeking for its hidden meanings, but none knows its hidden meanings save Allâh. And those who are firmly grounded in knowledge say: "We believe in it; the whole of it (clear and unclear Verses) are from our Lord." And none receive admonition except men of understanding. (Tafsir At-Tabarî).﴾ Thus, it becomes clearly evident that the Qur'an is an explanation of each and every thing and that it is guidance and mercy, and bears glad tidings to the Muslims.

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It also becomes clear that the texts of the Holy Qur'an are harmonious, without a taint of contradiction about them. "Those who are firmly grounded in knowledge" are those who seek the truth. They explain the similar but not entirely clear Ayahs in the light of the self-explanatory clear-cut Ayahs. Thus, any air of misunderstanding on similar Ayahs is eliminated. "As for those in whose hearts there is a deviation from the truth" they are the obstinate who stubbornly adhere to their opinion and follow their whims and caprices. They explain and interpret the similar but not entirely clear Ayahs without having recourse to the self-explanatory clear-cut Ayahs with the aim of sowing the seeds of doubt and skepticism in the hearts of the believers. As for the difference between Ta'wil (interpretation) of the Holy Qur'an and its Tafsir (exegesis): interpretation may refer to giving an explanation to its meanings in words clarifying what is intended, even if by resorting to the clear-cut Ayahs. Therefore, it is correct that a reader pause at the word "knowledge" in the Saying of Allah (Exalted be He): ﴿but none knows its hidden meanings save Allâh. And those who are firmly grounded in knowledge﴾ Those who are firmly grounded in knowledge know the Qur'anic Ayahs that are not entirely clear and their meanings by having recourse to the clear-cut Ayahs. Thus, they are joined through the conjunction "and" in the Saying of Allah (Exalted be He): ﴾And those who are firmly grounded in knowledge﴿ to the Word "Allah." Moreover, Ta'wil of the Qur'an may also mean the actualization and realization of its words, as Allah (Exalted be He) says: ﴾Await they just for the final fullfilment of the event? On the Day the event is finally fulfilled (i.e. the Day of Resurrection), those who neglected it before will say: "Verily, the Messengers of our Lord did come with the truth﴿ The same applies to the Saying of Allah (Exalted be He) concerning the story of Yusuf (Joseph)

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when his parents and brothers bowed to him: ﴾O my father! This is the interpretation of my dream aforetime!﴿ He explained their bowing as the realization of his dream which came true. Also known to those who are firmly grounded in knowledge is the interpretation of the Attributes of Allah which He mentioned in the Holy Qur'an such as Istiwa' (Allah's rising over the Throne in a manner that befits Him) in His saying: ﴾The Most Gracious (Allâh) rose over (Istawâ) the (Mighty) Throne (in a manner that suits His Majesty).﴿ and His coming with angels in rows in His saying: ﴾And your Lord comes with the angels in rows.﴿ The meaning of "Istawa" and "comes with the angels in rows" is known to scholars firmly grounded in religious knowledge. As for how He rises over the Throne or how He will come with the angels in rows, it is only known to Allah (Exalted be He). Thus, it is correct to pause on the Word "Allah" when reciting the following Ayah: ﴾but none knows its hidden meanings save Allâh.﴿ Both pauses are correct as each conveys a certain true meaning. Another example of Ta'wil when used to signify that something comes true or is fulfilled, is the Hadith authentically narrated on the authority of 'Aishah (may Allah be pleased with her) that the Prophet (peace be upon him) used to say while bowing and prostrating: ﴾Glory be to You, O Allah, our Lord, and praise be to You, O Allah, forgive me﴿ interpreting the Ayah of

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the Qur'an that says: ﴾So glorify the Praises of your Lord, and ask His Forgiveness.﴿ Ta'wil in the context of 'Aishah's words means actual fulfillment of the words. However, as far as the Qur'an and other legal texts are concerned, it may mean that a scholar prefers a more probable opinion to a less probable one because there is proof that supports the first. This is a term used by many jurists and scholars of the principles of jurisprudence and is the one applied by the late interpreters of the texts speaking of the Attributes of Allah (Exalted be He). Shaykh-ul-Islam Ibn Taymiyyah criticized this at the end of the fifth rule in his book At-Tadmuriyyah. For more details, refer to this book.

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The second question of Fatwa no. 5086

Q 2: Is it permissible or even acceptable for someone to state their personal contemplations on the Qur'an or what scholars call "Lata'if Al-Tafsir (Subtleties of Qur'an Interpretation)",

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although they are not based on any Hadith Mawquf (a Hadith narrated from a Companion of the Prophet) or Hadith Marfu' (a Hadith narrated from the Prophet with a connected or disconnected chain of narration)?

A: It is permissible for a scholar to interpret the meanings of the Qur'an based on their knowledge of the Arabic Language and general rulings of Shari'ah (Islamic law), relying in this on Ayahs (Qur'anic verses) explaining each other, the interpretation given by the authentic Sunnah to the Qur'an, and that of the eminent Salaf (righteous predecessors).

However, interpreting the Qur'an based on personal opinions and inclinations is Haram (prohibited), as it was narrated on the authority of Ibn Jarir and others that the Messenger of Allah (peace be upon him) said, ("Anyone who interprets the Qur'an according to their own opinion, let them take their place in Hellfire.")

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The sixth question of Fatwa no. 7720

Q 6: Is it permissible to explain the evidence that is contained in some noble Ayahs (Qur'anic verses) without mentioning the text of the Ayahs?

A: It is permissible to explain the Ayahs and state their meanings without reading their text if the interpreter is trustworthy, reliable, and knowledgeable of the Tafsir (explanation/exegesis of the meanings) of the Ayahs according to the methodology of Ahl-ul-Sunnah wal-Jama'ah (those adhering to the Sunnah and the Muslim main body).

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The second question of Fatwa no. 2872

Q 2: In some Ayahs (Qur'anic verses) Allah refers to Himself in the first-person plural pronoun "نحن" (Nahnu: We) and in others Allah refers to Himself in the third-person singular pronoun "هو" (Huwa: He), what is meant by this?

A: It is a matter of different styles of the Arabic language. In the Arabic language a single person may refer to himself in the first-person plural pronoun "نحن" (Nahnu: We) to magnify himself, or may refer to himself in the first-person singular pronoun "أنا" (Ana: I), or in the third-person singular pronoun "هو" (Huwa: He). All these three styles are used in the Qur'an, for Allah addresses the Arabs in their language in the same way they speak it. As for the Christians' claim that the Ayah (which means): ﴾Verily, We, it is We Who have sent down the Dhikr (i.e. the Qur'ân)﴿ and similar Ayahs imply Trinity, it is a false allegation, whose falsity is exposed and denounced by many Ayahs and Hadiths and the Ijma' (consensus) of Muslim Scholars.

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Among such Ayahs are Allah's Saying: ﴾And your Ilâh (God) is One Ilâh (God - Allâh), Lâ ilâha illa Huwa (there is none who has the right to be worshipped but He), the Most Gracious, the Most Merciful.﴿ And His Saying (Exalted be He): ﴾Say (O Muhammad): "He is Allâh, (the) One.﴿ ﴾Allâh-us-Samad [Allâh the Self-Sufficient Master, Whom all creatures need, (He neither eats nor drinks)]..."﴿ There are many Ayahs carrying this meaning.

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The seventh question of Fatwa no. 2677

Q 7: Which is the best book of Tafsir (explanation/exegesis of the meanings of the Qur'an) among the old and contemporary explanatory books?

A: Judging which is best among the books of Tafisr depends on the capability and capacity of the reader. Anyway, the best books among all are the Tafsir of Ibn Jarir Al-Tabary and Ibn Kathir and other books of Tafsir that adopt the Athar (Narrations from the Companions) approach of Tafsir, as they are simpler in expression, clearer in understanding and conveying the meanings of Qur'an, closer to the Truth, more clarifying to the objectives of Shari'ah, citing the relevant authentic Hadiths and Athars,

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and resorting to Muhkamat (clearly decided Qur'anic verses) for interpreting Mutashabihat (Qur'anic verses whose meanings are not entirely clear).

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The first question of Fatwa no. 6395

Q 1: I wish to know the meanings of the following Ayahs (Qur’anic verses) such as: "حم- ألم- ألمص- حم- عسق" (Ha-Mim - Alif-Lam-Mim - Alif-Lam-Mim-Sad - `Ayn-Sin-Qaf). Is the correct pronunciation of the last is "ع" (‘Ayn), as our teachers have told us? Are these Ayahs among the miracles with which Allah challenged the eloquent tongues of Quraish and is it true that none but Allah knows their meanings?

A: Scholars hold different opinions regarding this matter but the preponderant scholarly opinion - and Allah knows best - is that such letters are mentioned at the beginning of Surahs (Qur’anic chapters) as a sign of the inimitability of the Qur’an. Although it is composed from these very same separate letters with which people speak, still they are incapable of producing anything even remotely similar. This is the opinion adopted by Ibn Taymiyyah (may Allah be merciful to him), and approved by Abu Al-Hajjaj Al-Mizzy (may Allah be merciful to him).

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The third question of Fatwa no. 9247

Q 3: What is the ruling on scientific books of Tafsir (exegesis of the meanings of the Qur'an)?

A: No reference should be made to any books of Tafsir which contain invalid interpretations like interpreting the Qur'anic Ayah (verse) saying (what means): ﴿Have not those who disbelieve known that the heavens and the earth were joined together as one united piece, then We parted them? And We have made from water every living thing.﴾ as meaning that the earth used to be part of the sun and due to the speedy rotation of the sun on its axis, the earth detached from it. Some time later, the surface of the earth cooled down while the interior part remained hot. The earth then joined the nine planets of the known solar system orbiting the sun. Scientific books of Tafsir which support such theories are not reliable.

The same holds true of other books of Tafsir whose authors prove the theory of the earth's rotation based on deduction from the Qur'anic Ayah which states: ﴿And you will see the mountains and think them solid, but they shall pass away as the passing away of the clouds.﴾ These kinds of Tafsir change the words of the Qur'an out of their natural context in an attempt to subject them to so-called "scientific theories" which are no more than hypothetical assumptions and speculative suppositions.

Falling under the same category are all such books of Tafsir which depend on introducing novel theories

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which are not known to have an origin in the Qur'an or Sunnah (whatever is reported from the Prophet) or in the opinions of the Salaf (righteous predecessors) of the Islamic Ummah (nation). The obvious reason is that the authors of these books invent inadvertent fallacies against Allah (Exalted be He).

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The first question of Fatwa no. 9841

Q 1: When a person reading the Qur'an comes across an Ayah that requires performing Sujud-ul-Tilawah (Prostration of Recitation) must they be in a state of Taharah (ritual purification)? Is it required that both the reciter and the listener should face the Qiblah (direction faced for Prayer towards the Ka'bah) when performing Sujud-ul-Tilawah? Does each Ayah in the Qur'an containing a Sajdah (prostration) require that we should perform prostration or do some require prostration while others do not? What are the Sajdahs in the Qur'an which require performing Sujud-ul-Tilawah?

A: First, we have already issued Fatwa no.(1500)about Sujud-ul-Tilawah, which states: Some scholars believe that Sujud-ul-Tilawah is a form of Salah (Prayer). Accordingly, it is required that the person be in a state of Taharah, facing the Qiblah, and should say Takbir (saying: "Allahu Akbar [Allah is the Greatest]") when sitting down for Sujud and when rising from it, and offer Taslim (salutation of peace ending the Prayer). Other scholars believe that Sujud-ul-Tilawah is an act of worship but not a form of Salah. Accordingly, it is not required to perform Taharah or face the Qiblah. The latter opinion is the preponderant because there is no evidence supporting the obligation of performing Taharah and facing the Qiblah.

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However, it is preferable to face the Qiblah and to be in a state of Taharah - whenever possible - in order to avoid the scholars' disagreement.

Second, there are fourteen Sajdahs in the Glorious Qur'an where Sujud-ul-Tilawah is required: the end of Surah Al-A'raf, Surah Al-Ra'd, Surah Al-Nahl, Surah Al-Isra', Surah Maryam, two Sajdahs in Surah Al-Hajj, Surah Al-Furqan, Surah Al-Naml, Surah Al-Sajdah, Surah Sad, Surah Fussilat, Surah Al-Najm, Surah Al-Inshiqaq, and Surah Al-'Alaq.

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Tafsir of Surah Al-Fatihah

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The third question of Fatwa no. 5433

Q 3: I heard of a Hadith in which the Prophet (may peace be upon him) said to a boy in the Masjid (Mosque): "I will teach you a word which Allah will give you benefit from." When the Prophet (peace be upon him) finished Salah (prayer), the boy said to him: "You said that you would teach me a word after you leave the Masjid." The Prophet (peace be upon him) said to him: "Yes. It is Al-Fatihah (the opening chapter of the Qur'an); it is Al-Sab'-ul-Mathany (Seven Oft-repeated Ayahs)." Is this Hadith authentic?

A: The Hadith is Sahih (authentic) and its text is as follows: It is narrated on the authority of Abu Sa'id ibn Al-Mu'alla (may Allah be pleased with him) that he said: ﴾While I was praying, the Prophet (peace be upon him) passed by me and called me, but I did not go to him until I had finished Salah (prayer). Then, I went to him, and he asked, "What prevented you from coming to me?" I said, "I was praying." He said, "Did Allah not say: ﴾O you who believe! Answer Allâh (by obeying Him) and (His) Messenger when he (صلى الله عليه وسلم) calls you to that which will give you life﴿ " Then he said, "Shall I tell you of the greatest Surah in the Qur'an before I leave the Masjid?" When the Prophet (peace be upon him) was about to leave the Masjid, I reminded him. He said: " ﴾All the praises and thanks be to Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists).﴿ (i.e. Surah Al-Fatihah) It is Al-Sab'-ul-Mathany (Seven Oft-repeated Ayahs) and the Grand Qur'an which has been given to me."﴿

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(Related by Al-Bukhari and others)

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The fifth question of Fatwa no. 6304

Q 5: We read in Surah Al-Fatihah (what means): ﴾Guide us to the Straight Way.﴿ ﴾The Way of those on whom You have bestowed Your Grace , not (the way) of those who earned Your Anger (i.e. those who knew the Truth, but did not follow it) nor of those who went astray (i.e. those who did not follow the Truth out of ignorance and error).﴿ **Amen. I would like to know what is meant by "Al-Sirat-al-Mustaqim" [literally 'the Straight Way'] and who are those whom Allah (Exalted be He) guided to follow this Sirat? Also, what is the meaning of "Amen"?**

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A: Al-Sirat-al-Mustaqim means the clear path in which there is no crookedness. Accordingly, it is interpreted as referring to the Qur'an, Islam, or the Prophet (peace be upon him). All these views are true. Anyone who follows the Prophet (peace be upon him) follows Islam, and who, in turn, must follow the Qur'an. As for "those on whom Allah has bestowed His grace," Ibn Kathir stated in his Tafsir (exegesis of the meanings of the Qur'an) that Al-Dahhak reported from Ibn 'Abbas that it meant: "The path of those upon whom You (Allah) have bestowed the blessing of obeying and worshiping You from the angels, the Prophets, the Siddiqin (the truly faithful), the martyrs, and the righteous." This is similar to the Saying of Allah (Exalted be He) in another Ayah: ﴾And whoso obey Allâh and the Messenger (Muhammad صلى الله عليه وسلم), then they will be in the company of those on whom Allâh has bestowed His Grace, of the Prophets, the Siddiqûn (those followers of the Prophets who were first and foremost to believe in them, like Abu Bakr As-Siddîq (رضي الله عنه), the martyrs, and the righteous. And how excellent these companions are!﴿ Finally, the word "Amen" means "O Allah! Answer my supplication."

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The sixth question of Fatwa no. 9644

Q 6: Is it permissible to write the Basmalah (i.e. In the Name of Allah, the Most Gracious, the Most Merciful) at the beginning of any writings?

A: It is prescribed by the Sunnah to write it at the beginning of any important writings,

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because the Prophet (peace be upon him) used to begin his letters with it. It is also reported that the Prophet (peace be upon him) said: ("Any important matter that is not started by 'Bismillah' (In the Name of Allah) is maimed (i.e. severed from blessing).")

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Fatwa no. 5658

Q: A man in Pakistan named Muhammad Amin claims that Surah Al-Fatihah (the opening chapter of the Qur'an) includes only two rulings. The first ruling ends with Allah's saying (what means): ﴾and You (Alone) we ask for help (for each and everything).﴿ **The second, ends with Allah's saying:** ﴾nor of those who went astray.﴿ **The first contains the explanation of Tawhid (Monotheism) and the second contains the affirmation of imitation. Has this interpretation been confirmed by the Prophet (peace be upon him), his followers, or their successors? What book contains this exegesis? If the second part proves juristic imitation, was the Prophet (peace be upon him) - Allah forbid - following imitation? Is it permissible to interpret the Qur'an by analogy? Is a person who interprets the Qur'an according to his own opinion and reasoning, insisting on using his personal opinion in interpretation, a Muslim or not?**

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Please, answer me in light of the Qur'an and Sunnah. May Allah reward you.

A: First: Not only does Surah Al-Fatihah contain many rulings but it also sums up all the rulings stated in the Qur'an and thus it is called Umm-ul-Qur'an (the Mother of the Qur'an). The Prophet (peace be upon him) also called it by the name that Allah had given it: the Grand Qur'an, as related by Al-Bukhari on the authority of Abu Sa'id ibn Al-Mu'alla (may Allah be pleased with him) who said: ﴾While I was praying, the Prophet (peace be upon him) passed by me and called me, but I did not go to him until I had finished the prayer. Then, I went to him, and he asked, "What prevented you from coming to me?" I said, "I was praying." He said, "Did Allah not say: ﴾O you who believe! Answer Allâh (by obeying Him) and (His) Messenger﴿ " Then he said, "Shall I tell you of the greatest Surah in the Qur'an before I leave the Masjid?" When the Prophet (peace be upon him) was about to leave the Masjid, I reminded him. He said: " ﴾All the praises and thanks be to Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists).﴿ (i.e. Surah Al-Fatihah). It is Al-Sab'-ul-Mathany (Seven Oft-repeated Ayahs) and the Grand Qur'an which has been given to me."﴿ It is also related by Al-Bukhari on the authority of Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said: ﴾Umm-ul-Qur'an (the Mother of the Qur'an: Surah Al-Fatihah), is the Seven Oft-repeated Ayahs and the Grand Qur'an.﴿ However numerous are the rulings contained in the Qur'an they are principally divided into three main divisions as stated in the Hadith Qudsy (Revelation from Allah in the Prophet's words):

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(i) One is an absolute exclusive right belonging to Allah alone dictated in the first three Ayahs and includes Tawhid-ul-Rububiyyah (Oneness of Allah's Lordship) and Tawhid-ul-Asma' wal-Sifat (Oneness of Allah's Names and Attributes) (ii) The second is an exclusive right of any worshipper of Allah in the Ayahs saying: ﴾Guide us to the Straight Way.﴿ ﴾The Way of those on whom You have bestowed Your Grace , not (the way) of those who earned Your Anger (i.e. those who knew the Truth, but did not follow it) nor of those who went astray (i.e. those who did not follow the Truth out of ignorance and error).﴿ (iii) The third combines the Right of Allah and those of His servants in the Ayah saying: ﴾You (Alone) we worship, and You (Alone) we ask for help (for each and everything).﴿ Both are called Tawhid-ul-'Ibadah (Oneness of Worship). The evidence for this is the Hadith reported by Ahmad, Muslim, and the Compilers of Sunan (Abu Dawud, Al-Tirmidhy, Al-Nasa'y and Ibn Majah) on the authority of Abu Hurayrah that the Prophet (peace be upon him) said: ﴾Allah, Glory be to Him, says, "I have divided the Salah (Prayer) between Myself and My servant, into two halves, and My servant shall have what he has asked for." When the servant says: ﴾All the praises and thanks be to Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists).﴿ Allah, Glory be to Him, says, "My servant has thanked Me." When he says: ﴾The Most Gracious, the Most Merciful.﴿ Allah, Glory be to Him, says, "My servant has praised Me." When he says: ﴾The Only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e. the Day of Resurrection)﴿ Allah says, "My servant has glorified Me." When he says: ﴾You (Alone) we worship, and You (Alone) we ask for help (for each and everything).﴿ Allah says, "This is between Me and My servant and My servant shall have what he asks for." When he says: ﴾Guide us to the Straight Way.﴿ ﴾The Way of those on whom You have bestowed Your Grace , not (the way) of those who earned Your Anger (i.e. those who knew the Truth, but did not follow it) nor of those who went astray (i.e. those who did not follow the Truth out of ignorance and error).﴿ Allah says, "(All) this is for My servant and My servant shall have what he has asked for."﴿ Thus, it becomes evident that the man is right in saying that from the beginning of Surah Al-Fatihah until

the Ayah: ﴾You (Alone) we worship, and You (Alone) we ask for help (for each and everything).﴿ is about Tawhid (monotheism). **Second:** His claim that the rest of the Surah proves the legitimacy of imitation is not true. Such inference has no evidence to support it, for nothing - to our knowledge - was reported from the Prophet (peace be upon him), or any of his Companions or their followers to that effect. Moreover, citing these Ayahs in support of imitation is a kind of manipulation of the meaning intended and baseless ascription of false claims to Allah without knowledge. The Ayahs only teach servants how to supplicate the Lord and seek His Guidance to the Straight Path. They guide people to believe in Him by words and deeds, and avoid the path of those who incurred the Wrath of Allah; those who, after knowing the truth, have deviated deliberately from the Right Path like the Jews. Similarly, they should avoid the way of those who have strayed from truth and their sights were blind to follow it such as the Christians. Thus, using these Ayahs to prove imitation is an interpretation by mere opinion and setting allegations against Allah without knowledge which is Haram (prohibited). Allah (Exalted be He) says: ﴾Say (O Muhammad صلى الله عليه وسلم): "(But) the things that my Lord has indeed forbidden are Al-Fawâhish (great evil sins and every kind of unlawful sexual intercourse) whether committed openly or secretly, sins (of all kinds), unrighteous oppression, joining partners (in worship) with Allâh for which He has given no authority, and saying things about Allâh of which you have no knowledge."﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Tafsir of Surah Al-Baqarah

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The second question of Fatwa no. 1733

Q 2: I have read a book entitled: [Jam‘ Al-Fawa’id Min Jami‘ Al-Usul wa Majma‘ Al-Zawa’id]. In the second volume of the book, chapter on [Merits of Qur’anic Surahs], I came across the following: " Al-Bahily (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said: ﴾Read the Qur'an, for it will come on the Day of Resurrection as an intercessor for its companions. Read Al-Zahrawayn (i.e. Surah Al-Baqarah and Al-‘Imran)…until the part saying: **Mu‘awiyah said:** I heard that ‘Al-Batalah’ means the sorcerers.﴿ **He then said: “Another narration adds the following: Any servant who recites it in one Rak‘ah then prostrates and asks Allah for anything, Allah will give it to him. It almost delves into the whole of religion.” What do think of this addition?**

A: This addition is mentioned by Ibn Al-Athir in [Jami‘ Al-Usul (vol. 8, p. 470)] but we do not know its source. The commentator on Jami‘ Al-Usul said, “I did not find this addition in Sahih Muslim. It seems to be one of the additions of Al-Humaydy himself.”

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The sixth question of Fatwa no. 5167

Q 6: Allah (Exalted be He) says (what means): ﴾And (remember) when your Lord said to the angels: "Verily, I am going to place (mankind) generations after generations on earth." They said: "Will You place therein those who will make mischief therein and shed blood, - while we glorify You with praises and thanks and sanctify You." He (Allâh) said: "I know that which you do not know."﴿

How did the angels know that these successive (mankind) generations would spread mischief on earth though no one knows the Ghayb (Unseen) but Allah?

A: Perhaps the angels knew that humans would make mischief and shed blood through knowledge imparted to them by Allah or by their understanding of the human nature, for Allah (Exalted be He) told them that He was creating this type of creature from sounding clay like the clay of pottery. They might have also deduced this through knowing that humans would resolve the grievances of people and deter them from committing sins or transgressing prohibitions. It was also said that the angels knew this from the deeds of other creatures that had existed on earth before Adam (peace be upon him).

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The first question from Fatwa no. 6450

Q 1: I wish to know the Tafsir (explanation/exegesis of the meanings) of the Ayah (saying what means): (and buy [get (تاخذ اجرا)] not with My Verses [the Taurât (Torah) and the Injeel (Gospel)] a small price (i.e. getting a small gain by selling My Verses)) **Kindly give me a detailed explanation for it.**

A: In his commentary on this part of the Ayah, Ibn Kathir (may Allah be merciful to him) said: "Do not substitute faith in My Revelations and belief in My Messengers with the life of this world and its lusts which are but little and bound to end." He further said: "It is related in Sunan Abu Dawud on the authority of Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said, ("Anyone who acquires knowledge of things by which Allah's Good Pleasure is sought, but acquires it only to attain some worldly gain, will not smell the fragrance of Jannah (Paradise) on the Day of Resurrection.")

As for teaching religious knowledge in return for pay: if it is an individual religious obligation (i.e. Fard 'Ayn), it is not permissible to receive pay for it, but they can take from Bayt-ul-Mal (Muslim treasury) what suffices them and their dependents. Yet if there is nothing in Bayt-ul-Mal for them and teaching prevents them from earning their living, it is no longer considered an individually binding obligation and consequently it becomes permissible for them to take a fee for it according to the opinion of Imam Malik, Al-Shafi'y, Ahmad, and the Jumhur (dominant majority of scholars). It is also related in Sahih Al-Bukhari on the authority of Abu Sa'id, the story of a man stung (by a scorpion who was cured with Qur'an recitation, and paid the reciter) that the Prophet (peace be upon him) said, "The most lawful thing for which you receive payment is the Book of Allah."

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He (peace be upon him) also said in the account of the woman who offered herself in marriage, ("I have married her to you for what you know of the Qur'an (by heart).")

As for the Hadith narrated on the authority of 'Ubadah Ibn Al-Samit that he taught a man from among Ahl-ul-Suffah (poor emigrant Muslims who lived in the Mosque and were devoted to learning) some parts of the Qur'an and in return the man gave him a bow as a present. He informed the Messenger of Allah (peace be upon him) who said, ("If you wish that a collar of Fire be made to encircle your neck, accept it.") Related by Abu Dawud who narrated a similar Hadith on the authority of Ubay Ibn Ka'b and classed it as Hadith Marfu' (a Hadith narrated from the Prophet with a connected or disconnected chain of narration). If the Sanad (chain of narrators) is sound, many scholars such as Abu 'Umar ibn 'Abd Al-Bar believe that after agreeing to teach for the Sake of Allah, it becomes inappropriate to prefer the bow to the Reward from Allah. However, had 'Ubadah agreed from the beginning to teach for wages, it would have been lawful, as was the cases in the Hadith of the stung man and the Hadith narrated on the authority of Sahl about the betrothed woman. And Allah knows best.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family,

Fatwa no. 6889

Q: Abu Hurayrah narrated that the Prophet (peace be upon him) said: ﴾"It was said **to the Children of Israel,** 'Enter the gate (of Jerusalem) in prostration (or bowing with humility) and say: Hitatun [Forgive (O Allah) our sins].' (Al-Baqarah, 2: 58) But they distorted and changed (what was asked of them). They entered creeping on their buttocks, and saying, 'Hitatun (adding:) a grain in a barley ear.'"﴿ **Narrated in the Sahih (authentic) Book of Hadith of Al-Bukhari, vol. 2, sec.** ﴾And (remember) when We said: "Enter this town (Jerusalem)"﴿ **p. 643. In his book entitled "Qasas Al-Qur'an" (Qur'an Narratives), vol. 2, p. 17, Muhammad Hifzh Al-Rahman states, "It is understood from Al-Bukhari's narration that the Children of Israel entered through the gate of Bayt-ul-Maqdis (Jerusalem) while creeping upon their buttocks. But the arrogant are not known to walk in such a fashion. They were thus likened only as a laughing stock of the people. However, the correct interpretation of the Ayah is found in Abdullah Ibn Mas'ud's exegesis of the Qur'an. He states, 'The Children of Israel walked into the town in the manner of swaggering braggarts who strut and waddle in their steps while moving their buttocks and arrogantly swinging their chests right and left.'" This is the interpretation given in "Qasas Al-Qur'an" by Huhammad Hifz Al-Rahman. Which of the two interpretations is correct: the one given by Al-Bukhari or that of Abdullah Ibn Mas'ud ? Please give a decisive opinion based upon the Qur'an and the Sunnah. May Allah grant you good reward.**

A: Allah (Exalted be He) ordered the Children of Israel to enter through the gate of Bayt-ul-Maqdis (Jerusalem) while thankfully humbling themselves to Him and praying to Him to forgive their sins, and to say (as He commanded them), "Hitatun [Forgive (O Allah) our sins]."

Allah (Exalted be He) promised to forgive their sins and pardon their misdeeds if they obey His Order, which they did not. Instead of obeying Allah's Order, they changed it in word and action by entering through the gate while creeping on their buttocks and saying, "Hitatun: a grain in a barley ear." Thus, tampering with Allah's order, they held it in mockery and twisted it in word and action instead of showing humble submission to Him and expressing gratitude for His Blessings. Allah, therefore, sent His punishment on the wrong-doers among them and thus meted out on them a just recompense, proportionate to their evil crimes, because of their twisting of His Orders and repelling against His obedience. This has been stated in the Hadith narrated by Abu Hurayrah from the Prophet (may peace be upon him) in explanation of the two Ayahs saying (what means): ﴾And (remember) when We said: "Enter this town (Jerusalem) and eat bountifully therein with pleasure and delight wherever you wish, and enter the gate in prostration (or bowing with humility) and say: 'Forgive us,' and We shall forgive you your sins and shall increase (reward) for the good-doers."﴿ ﴾But those who did wrong changed the word from that which had been told to them for another, so We sent upon the wrong-doers Rijz (a punishment) from the heaven because of their rebelling against Allâh's obedience. (Tafsir At-Tabarî).﴿ The correct interpretation of the two Ayahs should be understood in light of the Hadith of the Prophet (peace be upon him). In addition to their ridicule and mockery, the Children of Israel behaved arrogantly and rebelled against obeying Allah. It is, therefore, erroneous to interpret their behavior as mere arrogance and haughtiness.

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The first question of Fatwa no. 5566

Q 1: Borrowing the Tafsir (exegesis of the meanings of the Qur'an) of Ibn Kathir from a friend, I began to read it starting with Surah Al-Baqarah. Thus, please before answering my question, refer to the commentary on Ayah (60) of Surah Al-Baqarah: Did the twelve springs mentioned in the Ayah gush forth during the departure of the Israelites during the forty years of wandering or after the conquest of Bayt-ul-Maqdis (Jerusalem)? In fact, it is indefinite in the exegesis whether it happened during their departure before the conquest of Bayt-ul-Maqdis or afterwards. Other likely opinion suggests that the stone meant in the Ayah refers to a stone taken from Mount Tur in Sinai and carried by the Israelites. Then, wherever they reside, Musa (Moses, peace be upon him) would strike it with his stick (to bring them water).

A: Allah (Exalted be He) says (what means): ﴾And (remember) when Mûsâ (Moses) asked for water for his people, We said: "Strike the stone with your stick." Then gushed forth therefrom twelve springs. Each (group of) people knew its own place for water. "Eat and drink of that which Allâh has provided and do not act corruptly, making mischief on the earth."﴿ When Musa (peace be upon him) asked Allah (Exalted be He) for water, Allah enjoined Musa to strike the stone with his staff. When Musa did, twelve springs, equal to the number of tribes, gushed forth from the stone, so the twelve tribes might not shove and jostle against one other to get water. It was a miracle that Allah backed Musa with, out of Grace and Mercy for Musa (peace be upon him) and those with him of the Israelites. Indeed, this is the decisive point and the milestone of the story to remind the Israelites of Allah's Blessings and Grace. However, Allah (Glorified be He) did not tell us the details of the relevant stone.

Had there been any benefit in it, Allah, the All-Knowing, the All-Wise, would have explained it, for the Creating Lord is never forgetful. As far as we know, no Hadith was reported on the details of this stone; had there been any benefit in mentioning details, Allah would have revealed them to His Messenger (peace be upon him) who would have conveyed them to people to enjoy Allah's Mercy. In his interpretation of this Ayah, Ibn Kathir reported on the authority of Al-Thawry, from Abu Sa'id, from 'Ikrimah that Ibn 'Abbas (may Allah be pleased with them) said: (Musa's striking of the stone took place during the time of Wandering, water gushed out of twelve springs; for each tribe a spring to drink thereof. A similar report was also narrated from Mujahid.

Generally speaking, it is better for a Muslim to be content with information revealed by Allah or authentically reported in the Sunnah and to avoid the weak and unreliable reports.

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Tafsir of Surah Al-'Imran

The second question of Fatwa no. 1542 Q 2: What is the Tafsir (explanation/exegesis) of the Ayah (meanings of which are translated as): ﴾He it is Who shapes you in the wombs as He wills. Lâ ilâha illa Huwa (none has the right to be worshipped but He), the All-Mighty, the All-Wise.﴿ **?**

A: (In the preceding Ayahs) Allah (Exalted be He) describes Himself as being the One God, with no peer or partner, the Ever-Living Who never dies and the One Who sustains and protects all His creatures who cannot have any existence and their affairs cannot prosper and become upright without Allah's Disposition, whereas Allah stands All-Rich, absolutely free of want, having no need of any of them. Allah is also the All-Knowing of everything, for nothing whatsoever on the earth or in the heavens is hidden from Him. (In the mentioned Ayah) He (Exalted be He) gives evidence for this by declaring that He alone creates people in the wombs of their mothers as He wills and according to the shape and state that He wants; males or females, handsome or ugly, wretched or happy. There is no deity but He, the Possessor of Glory and the absolutely perfect overruling Power. He also has the Perfect Wisdom in all that He legislates, creates, judges and predestines, as His creation of 'Eisa (Jesus, peace be upon him) and His Will that his mother should conceive him without a father as a sign to mankind testifying to the absolute perfection of Allah's Knowledge, Might and extensive Wisdom, just as He created Adam from dust and said unto him: "Be!" so he was according to what Allah willed. Therefore, these creatures have no right to be worshipped beside Allah, for worship is the exclusive Right of Allah, the Lord of the worlds, Who has no partner. There is no deity but He, the Omnipotent, Who cannot be defeated and nothing whatsoever escapes Him.

He is the All-Wise in His disposing of affairs, in His creation and in His legislation. This also refutes the allegations of the Christians who allege that 'Eisa is the son of Allah, because Allah is He who fashioned him in the womb of his mother Maryam. Therefore, how can he be Allah's son or a deity with him! Glorified and High is Allah above the great falsehood that they say!

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The fourth question of Fatwa no. 6238

Q 4: During the lifetime of the Messenger (peace be upon him), Mubahalah (the occasion when two contending parties mutually invoke Allah's Curse on the lying party) took place between him and the Christians upon which the following Ayah (Qur'anic verse) was revealed (saying what means): ﴾Then whoever disputes with you concerning him ['Isâ (Jesus)] after (all this) knowledge that has come to you [i.e. 'Isâ (Jesus) being a slave of Allâh, and having no share in Divinity], say: (O Muhammad صلى الله عليه وسلم) "Come, let us call our sons and your sons﴿ **Is this event exclusive to the Prophet (peace be upon him)? If not, should Mubahalah only be used with the Christians?**

A: Mubahalah is not exclusive to the event that took place between the Messenger (peace be upon him) and the Christians. In fact, its ruling is general and it can be used by the Prophet (peace be upon him) and his Ummah (nation) with Christians and non-Christians. This is because the basic rule of legislation is generality.

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The event of Mubahalah that the Prophet (peace be upon him) called to during his lifetime against the Christians of Najran, is an actual application of the meaning of the Ayah that does not signify that the ruling is exclusive to that event only.

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Fatwa no. 2537

Q: Does the second of the two following Ayahs (Qur’anic verses) abrogate the first (meanings of which are translated as): ﴾O you who believe! Fear Allâh (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared. [Obey Him, be thankful to Him, and remember Him always], and die not except in a state of Islâm [as Muslims (with complete submission to Allâh)].﴿

﴾So keep your duty to Allâh and fear Him as much as you can; listen and obey, and spend in charity; that is better for yourselves. And whosoever is saved from his own covetousness, then they are the successful ones.﴿

A: The Mufassirs (exegetes of the Qur’an) among the Sahabah (Companions of the Prophet) and others held different views about whether the first Ayah is abrogated or Muhkamah (clearly decided Qur’anic verse, mostly concerning legal rulings). Ibn ‘Abbas and his followers hold that it is Muhkamah and explained the part of the Ayah (saying what means) ﴾as He should be feared. [Obey Him, be thankful to Him, and remember Him always]﴿ as follows: The believers should duly strive in the Cause of Allah (Exalted be He),

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fear the blame of no one except Allah (Exalted be He) and stand out firmly for justice, even though it be against themselves, their parents or their children.

On the other hand, Sa‘id ibn Jubayr Abu Al-‘Aliyah, Al-Rabi‘ ibn Anas, Qatadah, Muqatil ibn Hayan, Zayd ibn Aslam, Al-Suddy and others held that this Ayah is abrogated by the following Ayah in which Allah (Exalted be He) says (what means), ﴾So keep your duty to Allâh and fear Him as much as you can﴿

The preponderant view is that it is not abrogated. Rather, the meaning of fearing Allah (Exalted be He) as He should be feared is no different from what is indicated in the other Ayah that says, ﴾So keep your duty to Allâh and fear Him as much as you can﴿

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The fourth question of Fatwa no. 6150

Q 4: What is the Tafsir (explanation/exegesis) of the part of the Ayah in Surah Al-'Imran (3:125) saying, "الملائكة المسومين" (meanings of which are translated as): "...angels having marks (of distinction)"?

A: Ibn Jarir, Ibn Kathir and many other Mufassirs (exegetes of the Qur'an) explained the meaning of this phrase. Ibn Jarir stated that the word "Musawwimin" (i.e. having marks of distinction) can be recited in two different styles:

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(i) one in the passive voice, by pronouncing the letter "و" (Waw) with Fath (vowel point that sounds like "a") (ii) and the other in the active voice, by pronouncing the letter "و" (Waw) with Kasr (vowel point that sounds like "i"). He advocated the second Qira'ah (recitation style), saying, "The more correct of the two Qira'at (recitation styles) is the one in which the letter "و" (Waw) is pronounced with Kasr (i.e. the one in the active voice). This is based on reports related from the Sahabah (Companions of the Prophet), particularly the Mufassirs among them, and the Tabi'un (Followers, the generation after the Companions of the Prophet) that it was the angels who distinguished themselves, without ascribing their having these marks of distinction either to Allah (Exalted be He) or any of His creation."

After mentioning some of the views describing the distinguished marks of the angels, Ibn Jarir stated that Abu Ja'far said that these reports from the Messenger of Allah (peace be upon him) and others affirm the validity of this recitation. Examples of these reports include the Prophet's saying to his Sahabah: ﴾Mark yourselves (with battle clothes) as the angels marked themselves﴿ and the saying of Abu Usayd that the angels engaged in the battle were wearing yellow turbans trailing on their shoulders. Accordingly, the marks of distinction were made by the angels themselves as previously stated.

We recommend that you refer to the interpretations of this Ayah given by Ibn Jarir and Ibn Kathir for more details.

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The fifth question of Fatwa no. 4272

Q 5: Some people have the audacity to misinterpret the Book of Allah, giving meanings to the Ayahs according to their whims to mislead people. For example, regarding Allah's Saying (Exalted be He) in Surah Al-'Imran (which means): ﴾Those who remember Allâh (always, and in prayers) standing, sitting, and lying down on their sides﴿ **some people interpret it as dancing in remembrance of Allah, mumbling meaningless words and swinging to the right and to the left while saying, "Allah is Ever-living, Allah is Ever-living" and such like. These people render birth control, singing by women, (hyperbolic) eulogy of the Messenger of Allah (peace be upon him) and using musical instruments in doing this, as permissible. For this, we would like you to enlighten us about our religious affairs, help us to rightly understand them and answer back Mubtadi's (those who introduce innovations in religion) as well as recommend useful references.**

A: The soundest method for interpreting the Holy Qur'an is to interpret it using the Qur'an itself, the Sunnah of the Messenger (peace be upon him), the statements of the Sahabah (Companions of the Prophet) and those who rightly followed them. This can also be achieved by resorting to language styles and techniques and Shari'ah objectives. As for the interpretation you mentioned regarding Allah's Saying (Exalted be He): ﴾Those who remember Allâh (always, and in prayers) standing, sitting, and lying down on their sides﴿ and that some interpret it by dancing in the remembrance of Allah, mumbling meaningless words and swinging to the left and the right while saying, "Allah is Ever-living", is a false interpretation that absolutely has no basis in the Shari'ah. We recommend you to read the interpretation of the Ayah mentioned above and the like from books of Tafsir (explanation/exegesis of the meanings of the Qur'an) by Ibn Jarir Al-Tabary, Ibn Kathir, Al-Baghawy and the like, to recognize the Truth from trusted exegetes.

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The second question of Fatwa no. 7929

Q 2: What is the Tafsir (explanation/exegesis) of the glorious Ayah (meanings of which are translated as), ﴿and rejoice for the sake of those who have not yet joined them, but are left behind (not yet martyred)﴾

A: In his interpretation of this Ayah, Ibn Kathir (may Allah be merciful to him) said, "It indicates that the martyrs who were killed in the Cause of Allah are alive, with Allah, delighted because of the bounty and happiness they are enjoying. They are also awaiting their brethren, who will die in the Cause of Allah after them, for they will be meeting them soon. These martyrs do not have fear about the future or sorrow for what they left behind. We ask Allah to grant us Jannah (Paradise)." Muhammad ibn Is-haq said, ﴿They rejoice﴾ means they are pleased for getting together with those who fought and were killed like them in the Cause of Allah and will share with them the bounties which He bestowed upon them. Al-Suddy said, "A book is to be brought to a martyr in which is written that so-and-so will join you on such-and-such a day, and thus he rejoices at this news like the people of this world rejoice at the arrival of their absent beloved ones."

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Sa'id ibn Jubayr said, "When they (martyrs) enter Jannah and see the honorary status of martyrs, they will say, 'If our brothers who are in worldly life could but know this high status we have known so that when they join a battle, they would fight until they are martyred and thus receive the same bounties bestowed upon us.'" The Messenger of Allah (peace be upon him) was informed of their high status and Allah (Exalted be He) informed them that He revealed to their Prophet (peace be upon him) an Ayah describing their status and the blessings they receive; so they rejoiced in that. This is the meaning of Allah's Saying, ﴿and rejoice for the sake of those who have not yet joined them, but are left behind (not yet martyred)﴾

It has been recorded in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) on the authority of Anas the story of Ma'unah Well telling of the seventy Sahabah (Companions) from the Ansar who were murdered all in one morning. Anas narrated that the Messenger of Allah (peace be upon him) used to supplicate to Allah in Qunut (supplication said after bowing while standing in Prayer) against those who killed them. Anas said, "Some Qur'anic Ayahs were revealed concerning them, but were later abrogated:'Convey to our people that we met Allah and He was pleased with us and made us pleased.'"

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Tafsir of Surah Al-Ma'idah

(Part No. 4; Page No. 212)

Fatwa no. 2290

Q: I would like you to explain Ayahs no. 115-119 from Surah Al-Ma'idah. When was this question addressed to 'Eisa (Jesus, peace be upon him) by Allah (Exalted be He)? Was it during his lifetime or will it be on the Day of Judgment? I would like you to explain these Ayahs for me and to respond in writing.

A: Firstly: Exegetes of the Qur'an have differed concerning the time of this question being asked to 'Eisa (peace be upon him). Ibn Jarir and the exegetes who supported his view said that this question was asked in this world when he was raised to heaven. He used two things as evidence: **The first:** the context is in the past tense. **The second:** His saying "Tu'azibhum" (punish them) and "In taghfir lahum" (if You forgive them). **The second opinion:** This question will be asked to 'Eisa (Jesus), son of Maryam (Mary), on the Day of Judgment in the presence of those who worshipped him and his mother beside Allah. Allah (Exalted be He) says (what means): ﴾"O 'Isâ (Jesus), son of Maryam (Mary)! Did you say unto men: 'Worship me and my mother as two gods besides Allâh?'"﴿ This is the viewpoint of Ibn Kathir and the exegetes who followed his opinion. Moreover, in light of these two interpretations the meaning to be understood from Allah's Saying about 'Eisa (what means): ﴾when You took me up, You were the Watcher over them﴿ will differ accordingly.

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If we assume that this question was in this world, then 'Eisa's saying "Tawafaytany" (took me up) means took me through raising me to the heavens. But the meaning of this word according to the second view is death. **Secondly:** As for the interpretation of these Ayahs, you can refer to Ibn Jarir, Ibn Kathir and others.

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The third and fifth questions of Fatwa no. 9407

Q 3: What is the Tafsir (explanation/exegesis) of this Ayah (meanings of which are translated as), ﴾If then it gets known that these two had been guilty of sin﴿ **until the part,** ﴾for then indeed we should be of the wrong-doers.﴿ **? (Surah Al-Ma'idah, 5: 107)**

A: This Ayah is a completion of the previous one which deals with the ruling on a non-Muslim being a witness on a will during travel. The meaning of this Ayah is that if it becomes clear that the two custodians (witnesses) of a will were evidently found to have committed treachery or perjury, then two of the nearest rightful inheritors of the deceased should stand for witness in their place, and swear that their testimony that they have cheated is more truthful than the testimony that they have offered. Thus, a judgment is passed in favor of the heirs. You can refer to a detailed explanation in the books of Tafsir of Ibn Jarir, Al-Baghawy and Ibn Kathir (may Allah be merciful with all of them).

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Q 5: What is explanation of Allah's Statement (meanings of which are translated as), ﴾And seek the means of approach to Him﴿ **? (Surah Al-Ma'idah, 5: 35)**

A: Allah (Exalted be He) states (what means), ﴾O you who believe! Do your duty to Allâh and fear Him. And seek the means of approach to Him, and strive hard in His Cause (as much as you can), so that you may be successful.﴿ Allah orders the believers to have Taqwa (fearing Allah as He should be feared), and seek the means of approach and nearness to Him through acts of obedience and Jihad (striving in the Cause of Allah) against the Kafirs (disbelievers) so as to raise high the Word of Allah, in the hope of winning Paradise.

Al-Khazin (may Allah have mercy on him) states in his Tafsir: Obligations are confined to two types, with no third: abandoning what is prohibited, which is referred to in Allah's Statement, ﴾Do your duty to Allâh and fear Him.﴿ and drawing near to Allah through acts of obedience, which is referred to in Allah's Statement, ﴾And seek the means of approach to Him﴿ Wasilah is derived from "Wasl" which is to seek to draw closer to and approach. It is also said that Wasilah denotes love, and accordingly means to seek the love of Allah (Glorified and Exalted be He). Thus, it is clear that what is meant by Allah's Statement, ﴾And seek the means of approach to Him﴿ is drawing close to Allah through the acts of obedience He has legislated for us, such as Salah (Prayer), Sawm (fasting), Sadaqah (voluntary charity), forms of Dhikr (Remembrance of Allah) and so on.

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Tafsir of Surah Al-An'am

(Part No. 4; Page No. 216)

Fatwa no. 6612

Q: Who is the father of Prophet Ibrahim (Abraham - peace be upon him)? I heard some scholars say that Azar is not the biological father of Prophet Ibrahim but his paternal uncle. Those scholars take as evidence the following Hadith in which the Messenger (peace be upon him) said: ﴾"I was born of the best and noblest lineage after lineage, and nothing of the fornication of Jahiliyyah (pre-Islamic time of ignorance) touched my birth."﴿ **They have based on this Hadith their claim that Azar is not the father of Prophet Ibrahim; arguing that since Ibrahim is one of the Messenger's grandparents, then his father can never be a Kafir (disbeliever). Consequently, they believe that Azar is not the biological father of Prophet Ibrahim. I, along with some other students, also heard another scholar claiming that Azar is the biological father of Prophet Ibrahim, taking as evidence the following Qur'anic Ayah (which means):** ﴾And (remember) when Ibrâhîm (Abraham) said to his father Azar﴿ **. I hope you can provide a clear explanation of this matter so we can be assured, for we are students.**

A: The correct opinion is that of the latter scholar; that is, Azar being the father of Ibrahim. This is based on the following Ayah in which Allah (Exalted be He) says (what means): ﴾And (remember) when Ibrâhîm (Abraham) said to his father Azar: "Do you take idols as âlihah (gods)?﴿ This Ayah serves as conclusive and explicit textual-evidence that does not require any Ijtihad (juristic effort to infer expert legal rulings).

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This same opinion is preferred by Imams Ibn Jarir and Ibn Kathir. As for the quoted Hadith, Al-Suyuty reported in "Al-Jami' Al-Saghir" on the authority of 'Aly (may Allah be pleased with him) that the Prophet (peace be upon him) said: ﴾"I was born from a legal marriage, not out of fornication, from (the descendants) of Adam until my parents gave birth to me. Nothing of the fornication of the Jahiliyyah befell me."﴿ Related by Al-Tabarany in "Al-Awsat" and Ibn 'Adiyy. About this Hadith, Al-Haythamy said: Its Isnad (chain of narrators) includes Muhammad ibn Ja'far ibn Muhammad about whom there is some weakness but whose narration was authenticated by Al-Hakim. The rest of the narrators are Thiqah (trustworthy).

Thus, the Hadith signifies the purity of the lineage of the Prophet (peace be upon him), without referring to whether his grandparents were disbelievers or Muslims. The disbelief of Azar does not mean that his marriage is considered to be fornication (i.e. illegal). Hence, even if we suppose that the cited Hadith is Sahih (a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish), it does not entail that just because Azar was a

Kafir, his marriage is deemed to be illegal.

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The tenth question of Fatwa no. 6292

Q 10: In the Name of Allah, the Most Gracious, the Most Merciful: Allah says (what means): ﴾And unto those who are Jews, We forbade every (animal) with undivided hoof, and We forbade them the fat of the ox and the sheep except what adheres to their backs or their entrails, or is mixed up with a bone.﴿ **What is the meaning of this Ayah?**

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A: In his commentary, Ibn Jarir (may Allah be merciful to him) said: Allah (Glorified be He) states what means: We forbade the Jews from eating the meat of every animal or bird with uncloven hooves e.g. camels, ostriches, ducks, and geese. As to His Saying: ﴾and We forbade them the fat of the ox and the sheep﴿ Allah (Exalted be He) informs that He forbade to the Jews the fats of oxen and sheep except the fat that clings to their backs, in their entrails, or is mixed with the bones. Any fats other than those that were made exceptions in the Qur'an were declared unlawful for the Jews.

As to the part of the Ayah in which Allah (Exalted be He) says (what means): ﴾except what adheres to their backs﴿ it means that only the fats of animal's sides or those adhering to their backs were allowed for them.

As to Allah's Saying: ﴾their entrails﴿ , it refers to the intestines of the animals. As to the part in which Allah (Exalted be He) says: ﴾or is mixed up with a bone﴿ , it means the fat that is mixed with bones was also lawful for them.

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The second question of Fatwa no. 4933

Q 2: What is the explanation of Allah's Saying (meanings of which are translated as), ﴿And verily, this (i.e. Allâh's Commandments mentioned in the above two Verses 151 and 152) is My Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path.﴾

A: Allah (Exalted be He) stated the principles of Islam in the two Ayahs (Qur'anic verses) preceding this one, saying (what means), ﴿Say (O Muhammad صلى الله عليه وسلم): "Come, I will recite what your Lord has prohibited you from: Join not anything in worship with Him; be good and dutiful to your parents; kill not your children because of poverty - We provide sustenance for you and for them; come not near to Al-Fawâhish (shameful sins, illegal sexual intercourse) whether committed openly or secretly; and kill not anyone whom Allâh has forbidden, except for a just cause (according to Islâmic law). This He has commanded you that you may understand.﴾ ﴿"And come not near to the orphan's property, except to improve it, until he (or she) attains the age of full strength; and give full measure and full weight with justice. We burden not any person, but that which he can bear. And whenever you give your word (i.e. judge between men or give evidence), say the truth even if a near relative is concerned, and fulfil the Covenant of Allâh. This He commands you, that you may remember.﴾ Allah (Exalted be He) then orders to follow the above principles in His saying, ﴿And verily, this (i.e. Allâh's Commandments mentioned in the above two Verses 151 and 152) is My Straight Path, so follow it﴾ He forbids following any way which differs from His Path. In addition, He clarifies that if they follow any path other than His Straight Path and divinely ordained guidance, they will be veered away and will miss the right path. The Messenger of Allah (peace be upon him) explained this Ayah in the Hadith narrated by Imam Ahmad and Al-Hakim on the authority of Ibn Mas'ud (may Allah be pleased with him) who said:

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﴿The Messenger of Allah (peace be upon him) drew a line with his hand and then said, "This is the Straight Path of Allah." He then drew lines to its right and to its left and said: "These are other paths, on every path of them there is a devil inviting (people) to it." He then recited (what means): ﴿And verily, this (i.e. Allâh's Commandments mentioned in the above two Verses 151 and 152) is My Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path.﴾ ﴾ Al-Hakim classed this Hadith as Sahih (a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish) but Al-Bukhari and Muslim did not report it. It was also narrated by Al-Nasa'y and Al-Tirmidhy on the authority of Al-Nawwas ibn Sam'an (may Allah be pleased with him). Al-Tirmidhy classed this Hadith as Hassan Gharib (a good Hadith that is strange to come from this chain of narration).

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Tafsir of Surah Al-Tawbah

(Part No. 4; Page No. 222)

The twelfth question of Fatwa no. 3810

Q 12: Why is not the Basmalah (i.e. "Bismillah Al-Rahman, Al-Rahim [In the Name of Allah, the Most Gracious, the Most Merciful]") written at the beginning of Surah Al-Tawbah?

A: The reason behind this is reported by Ahmad and the Compilers of the Sunan (Hadith compilations by Abu Dawud, Al-Tirmidhy, Al-Nasa'y and Ibn Majah) on the authority of ibn 'Abbas (may Allah be pleased with him) who said: ﴿I asked 'Uthman ibn 'Affan, saying, "What made you put Al-Anfal which is one of the Mathani (Surahs containing less than one hundred Ayahs), next to Bara'ah (Al-Tawbah), which is one of the Mi'in (Surahs containing one hundred Ayahs), without writing the line 'Bismillah Al-Rahman Al-Rahim' in between them and you put it with the rest of Al-Sab' Al-Tiwal (the long seven Surahs)? What made you do so?" 'Uthman said, "There was a time when the Surahs that have a large number of Ayahs were revealed to the Messenger of Allah (peace be upon him) who used to call his scribes upon their revelation and tell them, 'Put these Ayahs in the Surah where such-and-such is mentioned.' And when an Ayah was revealed to him, he (peace be upon him) would also say, 'Put this Ayah in the Surah where such-and-such is mentioned.' Al-Anfal was one of the first Surahs that were revealed in Madinah, whereas Bara'ah (Al-Tawbah) was among the last revealed of the Qur'an. Its content was similar to that of Al-Anfal, therefore I thought that it was part of it. Moreover, the Messenger of Allah (peace be upon him) died without clarifying for us whether it was indeed part of it; therefore, I put them next to one another, and I did not write the line 'Bismillah Al-Rahman Al-Rahim' between them, and I put it (Al-Tawbah) among Al-Sab' Al-Tiwal."﴾

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The second question of Fatwa no. 4009

Q 2: Why Surah Al-Tawbah does not start with Basmalah (saying, "Bismillah Al-Rahman, Al-Rahim [In the Name of Allah, the Most Gracious, the Most Merciful]")?

A: Different opinions are held for the reason why there is no Basmalah in the beginning of this Surah. Al-Nasa'y reported that Ibn 'Abbas said: I asked Uthman (may Allah be pleased with him), saying (("What made you put Al-Anfal which is one of the Mathani (Surahs containing less than one hundred Ayahs), next to Bara'ah (Al-Tawbah), which is one of the Mi'in (Surahs containing one hundred Ayahs), without writing the line 'Bismillah Al-Rahman Al-Rahim' in between them and you put it with the rest of Al-Sab' Al-Tiwal (the long seven Surahs)? What made you do so?" 'Uthman (may Allah be pleased with him) replied, "There was a time when the Surahs that have a large number of Ayahs were revealed to the Messenger of Allah (peace be upon him) who used to call his scribes upon their revelation and tell them, 'Put these Ayahs in the Surah where such-and-such is mentioned.' And when an Ayah was revealed to him, he (peace be upon him) would also say, 'Put this Ayah in the Surah where such-and-such is mentioned.' Al-Anfal was one of the first Surahs that were revealed in Madinah, whereas Bara'ah (Al-Tawbah) was among the last revealed of the Qur'an. Its content was similar to that of Al-Anfal, therefore I thought that it was part of it. Moreover, the Messenger of Allah (peace be upon him) died without clarifying for us whether it was indeed part of it; therefore, I put them next to one another, and I did not write the line 'Bismillah Al-Rahman Al-Rahim' between them, and I put it (Al-Tawbah) among Al-Sab' Al-Tiwal."))

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It was also reported by Abu 'Isa Al-Tirmidhy who classified it as Hasan (a Hadith whose chain of narration contains a narrator with weak exactitude, but is free from eccentricity or blemish.)

'Abdullah Ibn 'Abbas (may Allah be pleased with them both) said: I asked 'Aly Ibn Abu Talib (may Allah be pleased with him), "Why is not the Basmalah written in the beginning of Surah Bara'ah?" He replied, "Because 'Bismillah Al-Rahman Al-Rahim [In the Name of Allah, the Most Gracious, the Most Merciful]' grants security, whereas Bara'ah was sent down with the command of fighting (the Mushrikin: those who associate others with Allah in His Divinity or worship), with no (longer) security (treaty)." Another narration is reported from Al-Mubarrid to the same effect. Al-Mubarrid remarks: "Basmalah was not written between the two Surahs because 'Bismillah Al-Rahman Al-Rahim' is mercy, whereas Surah Bara'ah was revealed denoting Allah's Wrath (upon the hypocrites and disbelievers). The same view is attributed to Sufyan. Sufyan Ibn 'Uyaynah states: "Bismillah Al-Rahman Al-Rahim [In the Name of Allah, the Most Gracious, the Most Merciful]' is not written in the beginning of this Surah, because Tasmiyah (saying, 'Bismillah [In the Name of Allah]') is mercy and mercy is safety. This Surah was revealed regarding the hypocrites, with the command of fighting, and hypocrites should not be granted security."

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The correct view, however, is that Basmalah was not written because angel Jibril (Gabriel, peace be upon him) was not commissioned with revealing it in this Surah. This view is held by Al-Qushayry.

The above elaboration is adapted from Tafsir Al-Qurtuby for the beginning of Surah Bara'ah (Al-Tawbah). For further elaboration, you may refer to Tafsir Ibn Kathir for Surah Bara'ah.

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The fourth question of Fatwa no. 8885

Q 4: Every Surah of the Holy Qur'an starts with "Bismillah Al-Rahman, Al-Rahim [In the Name of Allah, the Most Gracious, the Most Merciful]" except Surah Al-Tawbah. Why? What is the occasion of the revelation of this Surah?

A: The reason for not writing 'Bismillah Al-Rahman Al-Rahim' in the beginning of Surah Al-Tawbah, is that the Sahabah (Companions of the Prophet) (may Allah be pleased with them) did not write it in the beginning of this Surah in Al-Mus-haf Al-Imam (the Master Copy of the Qur'an), directed in this regard by Amir Al-Mu'minin (The Commander of the Believers) 'Uthman Ibn 'Affan (may Allah be pleased with him) as was narrated by Al-Tirmidhy in Al-Sunnan according to his Sanad (chain of narrators) on the authority of Ibn 'Abbas (may Allah be pleased with them) who said: I asked 'Uthman ibn 'Affan : ("What made you put Al-Anfal which is one of the Mathani (Surahs containing less than one hundred Ayahs), next to Bara'ah (Al-Tawbah), which is one of the Mi'in (Surahs containing one hundred Ayahs), without writing the line 'Bismillah Al-Rahman Al-Rahim' in between them and you put it with the rest of Al-Sab' Al-Tiwal (the long seven Surahs)?

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What made you do so?" 'Uthman replied, "There was a time when the Surahs that have a large number of Ayahs were revealed to the Messenger of Allah (peace be upon him) who used to call his scribes upon their revelation and tell them, 'Put these Ayahs in the Surah where such-and-such is mentioned.' And when an Ayah was revealed to him, he (peace be upon him) would also say, 'Put this Ayah in the Surah where such-and-such is mentioned.' Al-Anfal was one of the first Surahs that were revealed in Madinah, whereas Bara'ah (Al-Tawbah) was among the last revealed of the Qur'an. Its content was similar to that of Al-Anfal, therefore I thought that it was part of it. Moreover, the Messenger of Allah (peace be upon him) died without clarifying for us whether it was indeed part of it; therefore, I put them next to one another, and I did not write the line 'Bismillah Al-Rahman Al-Rahim' between them, and I put it (Al-Tawbah) among Al-Sab' Al-Tiwal.")

The occasion of its revelation was mentioned by Ibn Kathir in his exegesis. He said that the first part of this Surah was revealed to the Messenger of Allah (peace be upon him) when he returned from the Battle of Tabuk in the season of Hajj (Pilgrimage to Makkah). The Mushrikin (those who associate others with Allah in His Divinity or worship) went to perform Hajj, as was their custom, offering Tawaf (circumambulation) around the Ka'bah naked; thus, he (peace be upon him) hated the idea of mingling with them (while they were in this state). He then sent Abu Bakr Al-Siddiq (may Allah be pleased with him) as a commander over the delegation of Hajj that year to guide and help Muslims to accomplish the Hajj ceremonies, and to inform the Mushrikin that this would be the last year for them to perform Hajj and to proclaim to people (what means), (Freedom from (all) obligations (is declared) from Allâh and His Messenger (صلى الله عليه وسلم))

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The Surah was also revealed to talk about the hypocrites; exposing them and uncovering their deceit.

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The third and fourth questions of Fatwa no. 8941

Q 3: Every Surah of the Qur'an starts with Bismillah (In the Name of Allah) except Surah Al-Tawbah, why?

A: The reason why the Basmalah (saying, "Bismillah Al-Rahman, Al-Rahim [In the Name of Allah, the Most Gracious, the Most Merciful]") was not mentioned in the beginning of Surah Al-Tawbah is reported by Ahmad, Abu Dawud, Al-Nasa'y, and Al-Tirmidhy through many chains of narration on the authority of Ibn 'Abbas (may Allah be pleased with him) who said: ﴾I asked 'Uthman ibn 'Affan: "What made you put Al-Anfal which is one of the Mathani (Surahs containing less than one hundred Ayahs), next to Bara'ah (Al-Tawbah), which is one of the Mi'in (Surahs containing one hundred Ayahs), without writing the line 'Bismillah Al-Rahman Al-Rahim' in between them and you put it with the rest of Al-Sab' Al-Tiwal (the long seven Surahs)? What made you do so?" 'Uthman replied: "There was a time when the Surahs that have a large number of Ayahs were revealed to the Messenger of Allah (peace be upon him) who used to call his scribes upon their revelation and tell them, 'Put these Ayahs in the Surah where such-and-such is mentioned.' And when an Ayah was revealed to him, he (peace be upon him) would also say, 'Put this Ayah in the Surah where such-and-such is mentioned.' Al-Anfal was one of the first Surahs that were revealed in Madinah, whereas Bara'ah (Al-Tawbah) was among the last revealed of the Qur'an. Its content was similar to that of Al-Anfal, therefore I thought that it was part of it. Moreover, the Messenger of Allah (peace be upon him) died without clarifying for us whether it was indeed part of it; therefore, I put them next to one another, and I did not write the line 'Bismillah Al-Rahman Al-Rahim' between them, and I put it (Al-Tawbah) among Al-Sab' Al-Tiwal."﴿

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Q 4: What is the occasion and reason behind the revelation of Surah Al-Tawbah?

A: Surah Bara’ah (Al-Tawbah) was not revealed all at one time; rather it was revealed in portions over time intervals for many reasons. The first part of it was revealed after the Prophet (peace be upon him) had returned from the Battle of Tabuk and intended to perform Hajj. He was told that the Mushrikin (those who associate others with Allah in His Divinity or worship) would visit the Ka‘bah during Hajj that year, as was their custom, offering Tawaf (circumambulation) around the Ka‘bah naked. Therefore, he disliked joining them. He appointed Abu Bakr (may Allah be pleased with him) as the leader of the mission of Hajj that year to guide and help Muslims perform the Hajj rites, and to inform the Mushrikin that this would be the last year for them to perform Hajj and to proclaim to people (what means): ﴿Freedom from (all) obligations (is declared) from Allâh and His Messenger (صلى الله عليه وسلم)﴾ When Abu Bakr set off for Makkah, the Prophet (peace be upon him) ordered ‘Aly ibn Abu Talib to join him to convey the message on behalf of the Prophet (peace be upon him), as ‘Aly was one of the Prophet’s relatives.

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(Part No. 4; Page No. 229)

The first question of Fatwa no. 7918

1: Allah (Exalted be He) says in Surah Al-Tawbah: ﴿وَأَذَانٌ مِنَ اللَّهِ وَرَسُولِهِ إِلَى النَّاسِ يَوْمَ الْحَجِّ الْأَكْبَرِ أَنَّ اللَّهَ بَرِيءٌ مِنَ الْمُشْرِكِينَ وَرَسُولُهُ فَإِنْ تُبْتُمْ فَهُوَ خَيْرٌ لَكُمْ [(meanings of which are translated as:) And a declaration from Allâh and His Messenger to mankind on the greatest day (the 10th of Dhul-Hijjah - the 12th month of Islâmic calendar) that Allâh is free from (all) obligations to the Mushrikûn (See V.2:105) and so is His Messenger. So if you (Mushrikûn) repent, it is better for you].﴾ **Kindly provide us with an exegesis for this noble Ayah (Qur'anic verse), by explaining how Arabic grammarians analyze it, stating their analysis if possible. This is important information for everyone who is not well-versed in Arabic grammar, as I have just started learning it. Please give us your Fatwa, and may Allah reward you.**

A: When Allah (Exalted be He) says (what means): ﴿And a declaration from Allâh and His Messenger﴾ He means that this is a notification and a preface warning to the people: ﴿on the greatest day (the 10th of Dhul-Hijjah - the 12th month of Islâmic calendar)﴾ refers to the Day of Nahr (Sacrifice, 10th of Dhul-Hijjah, when pilgrims slaughter their sacrificial animals), which is the best, greatest, and most prominent day of Hajj, during which many rituals are performed, such as throwing pebbles at the stone pillar of 'Aqabah, slaughtering the sacrificial animals, shaving the head, and performing Tawaf Al-Ifadah (final obligatory circumambulation around the Ka'bah in Hajj), along with other worshipful acts such as Dhikr (Remembrance of Allah), Takbir (saying: "Allahu Akbar [Allah is the Greatest]"), and other acts.

When Allah says (what means): ﴿أَنَّ اللَّهَ بَرِيءٌ مِنَ الْمُشْرِكِينَ [that Allâh is free from (all) obligations to the Mushrikûn]﴾ He is addressing Prophet Muhammad (peace be upon him) and ordering him to warn the people and notify them that Allah is free from all obligations to Mushriks (one who associates others with Allah in His Divinity or worship), and that the Messenger is also free from any obligation to them. The word "ورسوله" (His Messenger) in the same Ayah is unquestionably in the subjective case (Marfu' with Damah) according to the transmitted recitation of all the reciters of Qur'an; it is conjoined with the implied pronoun "He" in the verb "بريء" (free from), that refers to Allah (Exalted be He).

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This is the Tafsir (explanation/exegesis of the meanings of the Qur'an) given by Ibn Kathir for the Ayah as well as many other Mufassirs (exegete of the Qur'an).

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Tafsir of Surah Hud

(Part No. 4; Page No. 232)

Fatwa no. 6246

Q: There is a person who explains the intended meaning of the Ayah (Qur'anic verse) saying (what means): ﴾Here are my daughters (i.e. the women of the nation), they are purer for you (if you marry them lawfully).﴿ **that Prophet Lut (peace be upon him) meant to invite them to commit fornication - Zina (sexual intercourse outside marriage) - with his real daughters. Moreover, he claims that the interpretation given by the exegetes of the Qur'an to this Ayah: that Lut (peace be upon him) meant all the believing women, since he is like a father to them all, and that he meant lawful marriage, contradicts the apparent meaning of the Ayah. He justifies his opinion by saying that Zina compared to sodomy is closer to instinct and is a lesser perversion. Consequently, applying the famous juristic rule of averting the greater of the two evils i.e., sodomy, allows committing the lesser i.e., Zina. What is your opinion regarding this interpretation and what is the ruling on that person?**

A: What is intended by the Ayah saying (what means), ﴾Here are my daughters (i.e. the women of the nation), they are purer for you (if you marry them lawfully).﴿ is to urge those Kafirs (disbelievers) to marry women and have lawful sexual relations with them, whether those women were Lut's real daughters or the women of his people, since they were considered like his own daughters, for being sent as a Messenger to them. The Ayah further urges the Kafirs to avoid sodomy and sexual assault on Lut's guests. In general, no permission is granted to commit Zina whether with Lut's daughters or with the women of his people, since it is one of the major sins according to all of Allah's Divine Laws.

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Allah's Prophet would never allow something that Allah prohibited. Anyone who claims that Lut (peace be upon him) permitted Zina, when compared to sodomy, is gravely mistaken.

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Tafsir of Surah Yusuf

(Part No. 4; Page No. 236)

Fatwa no. 5285

Q: Having read the Tafsir of Ibn Kathir and that of Al-Jalalayn (books on exegesis of the meanings of the Qur'an), I found it stated in the interpretation of Surah Yusuf that the brothers of Yusuf sold him. However, a large group of Muslims, holding a different view, maintain that the brothers of Yusuf did not sell him.

Please clarify this issue and recommend a reliable source dealing with this story. Many thanks for your efforts and may Allah preserve you for the service of the religion and Muslims.

A: The correct Tafsir (explanation/exegesis of the meanings) of this Ayah is that the caravan of travelers, not Yusuf's brothers, found Yusuf in the well and sold him. This is understood from the context and the apparent meaning of the story. This is the view of Qatadah and others. Among the Mufassirs (exegete of the Qur'an) who also hold this view are Al-Qurtuby, Ibn Al-Jawzay, Ibn Kathir, Ibn Jarir and others.

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The first question of Fatwa no. 4488

Q 1: On his return from Egypt after paying a visit to his son, the Imam said that he met some Egyptian scholars who aroused his attention to certain views that he was wrong about. For example, Allah's Saying in Surah Yusuf (Joseph) which means: ﴾And indeed she did desire him, and he would have inclined to her desire﴿ **He used to think that the Ayah speaks of the natural intention to have sexual desire that is normal between a man and woman. However, the scholars of Egypt explained that the meaning intended does not refer to sexual desire. What is the authenticity of this opinion taking into account that the Ayahs indicate that what is meant is sexual desire, otherwise why would Allah say (what means): "...had he not seen the evidence of his Lord..."?**

A: The soundest opinion among the scholars states that the inclination on the part of Yusuf (peace and blessings be upon him and our Prophet) is the natural sexual desire a human feels when exposed to a sensual stimulant. However, Allah protected him from sin as He says (what means): ﴾Thus it was, that We might turn away from him evil and illegal sexual intercourse. Surely, he was one of Our chosen (guided) slaves.﴿ It is not permissible to depart from the apparent meaning of the Ayah in preference of a hidden meaning unless there is evidence to support it. As far as we know, there is no evidence necessitating a departure from the apparent meaning of the Ayah. It is well-known that the mere inclination to commit a sin incurs no harm if a Muslim refrains from committing it.

In fact, a rewardable good deed will be recorded for the Muslim who avoids doing an unlawful deed for the sake of Allah, as stated by the Messenger of Allah (peace be upon him).

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Tafsir of Surah Al-Hijr

The third question of Fatwa no. 4683

Q 3: What are Al-Sab'-ul-Mathany (Seven Oft-repeated Verses) in the Glorious Qur'an?

A: The Seven Oft-recited Verses mentioned in Allah's Saying (which means): ﴾And indeed, We have bestowed upon you seven of Al-Mathâni (seven repeatedly recited Verses), (i.e. Sûrat Al-Fâtihah) and the Grand Qur'ân.﴿ are Surah Al-Fatihah. It is reported by Al-Bukhari on the authority of Abu Sa'id ibn Al-Mu'alla that he said: ﴾While I was praying, the Prophet (peace be upon him) passed by me and called me, but I did not go to him until I had finished the prayer. Then, I went to him, and he asked, "What prevented you from coming to me?" I said, "I was praying." He said, "Did Allah not say: ﴾Answer Allâh (by obeying Him) and (His) Messenger when he (صلى الله عليه وسلم) calls you﴿ " Then he said, "Shall I tell you of the greatest Surah in the Qur'an before I leave the Masjid?" When the Prophet (peace be upon him) was about to leave the Masjid, I reminded him. He said: "Al-Hamdu-Lillahi Rabbi-l-'Alamin [i.e. All praise and thanks are Allâh's, the Lord of the 'Alamîn (mankind, jinn, and all that exists)] (i.e. Surah Al-Fatihah) It is Al-Sab'-ul-Mathany (Seven Oft-repeated Ayahs) and the Grand Qur'an which has been given to me."﴿

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Tafsir of Surah Al-Nahl

(Part No. 4; Page No. 242)

Fatwa no. 4436

Q: A debate has been held on the explanation of the following Ayah (meanings of which are translated as): ﴿So ask the people of the Reminder, if you do not know.﴾ **Some people believe that this Ayah is general and applicable to both religious and worldly affairs, while others believe that it only applies to religious affairs; the obligatory and supererogatory affairs of religion.**

Could you please explain this matter? May Allah reward you the best!

A: Dhikr can refer to the Qur'an, as in Allah's Saying (which means): ﴿Verily, We, it is We Who have sent down the Dhikr (i.e. the Qur'ân) and surely, We will guard it (from corruption).﴾ Allah (Exalted be He) also says: ﴿And We have also sent down unto you (O Muhammad صلى الله عليه و سلم) the Dhikr [reminder and the advice (i.e. the Qur'ân)], that you may explain clearly to men what is sent down to them﴾ Dhikr also refers to Al-Lawh-ul-Mahfuzh (the Preserved Tablet) as in the following Ayah: ﴿And indeed We have written in Az-Zabûr [i.e. all the revealed Holy Books - the Taurât (Torah), the Injeel (Gospel), the Psalms, the Qur'ân,] after (We have already written in) Al-Lauh Al-Mahfûz (the Book that is in the heaven with Allâh), that My righteous slaves shall inherit the land (i.e. the land of Paradise).﴾ Al-Zabur refers to the Divine Books, while Dhikr refers to Al-Lawh-ul-Mahfuzh. Thus, in the Divinely Ordained Law and Destiny it is decreed that the righteous people will be victorious in this world and in the Hereafter. They will enjoy happiness in this worldly life and be admitted into Jannah (Paradise) in the Hereafter.

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Furthermore, Dhikr can refer to honor and sublimity, people's remembrance of their Lord and Allah's remembrance of them, in addition to other meanings that become manifest to whoever recites the Ayahs of the Qur'an and studies the Arabic language. As to Allah's Saying: ﴿And We sent not (as Our Messengers) before you (O Muhammad صلى الله عليه و سلم) any but men, whom We sent revelation, (to preach and invite mankind to believe in the Oneness of Allâh). So ask the people of the Reminder, if you do not know.﴾ ﴿With clear signs and Books (We sent the Messengers).﴾ (Surah Al-Nahl, 16: 43-44) and His Saying: ﴿And We sent not before you (O Muhammad صلى الله عليه وسلم) but men to whom We revealed. So ask the people of the Reminder, if you do not know.﴾ ﴿And We did not create them (the Messengers, with) bodies that ate not food, nor were they immortals.﴾ ﴿Then We fulfilled to them the promise. So We saved them and those whom We willed, but We destroyed Al-Musrifûn (i.e. disbelievers in Allah, in His Messengers, extravagants, transgressors of Allâh's limits by committing crimes, oppressions, polytheism and sins).﴾ (Surah Al-Anbiya', 21: 7-9)

The Dhikr mentioned in both these Ayahs refers to the Sacred Books that were revealed to the Messengers preceding Prophet Muhammad (peace be upon him).

Thus, those who know the Dhikr or the people of the Dhikr (the People of Scripture, Reminder) denote the people to whose messengers Sacred Books were revealed, such as the Jews and the Christians. Those who are ordered to ask them are the Mushriks (those who associate others with Allah in His Divinity or worship) from among the Ummah (nation) of Prophet Muhammad (peace be upon him), who denied the prophethood of Muhammad (peace be upon him) merely because he was a human being, for they believed that the Messengers should be from among the angels only. The Jews and Christians who knew the Scriptures should clarify to them the fact that the messengers who preceded the Prophet (peace be upon him) were all human beings; not angels. Although these two Ayahs were revealed concerning the Mushriks who were ordered to ask the people of the earlier Divine Books about their messengers to know that they were also humans, the order is also addressed to any person who does not know something that maybe of benefit to them.

That person should ask the people who have knowledge about what they do not know. This will definitely benefit them and raise their status with regard to their religion and worldly life. Hence, one should ask about the religious affairs first, then their worldly needs, which are related to religion. Any Mukallaf (person meeting the conditions to be held legally accountable for their actions) is commanded to work for the benefit of their religion and worldly life.

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Tafsir of Surah Al-Isra'

Fatwa no. 493

Q: Someone found in a Masjid (mosque) a Copy of the Qur'an in which Surah Al-Isra' is called by a name other than its known name. It is called: Surah Bani Israel. He is asking about the validity of this name.

A: Calling Surah Al-Isra' by Surah Bani Israel is valid and scholars approved of it.

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The first question of Fatwa no. 7380

Q 1: My question is about the Tafsir (explanation/exegesis) of the Ayah in Surah Al-Isra' (meanings of which are translated as): (So, when the promise came for the first of the two, We sent against you slaves of Ours given to terrible warfare.) **Is this Ayah meant for Muslim believers only, or is the meaning general? Did it happen, or not?**

A: Allah (Exalted be He) has declared to the Children of Israel in the Scripture (Torah) revealed to them that they will twice spread mischief on the earth, tyrannize over it, and oppress people. In the first of the two times of their spreading corruption, Allah (Exalted be He) will punish them by sending against them soldiers from among His creatures, of great military might, supplies and force who will defeat them, take over the country they ruled and walk into the inside of their homes, as a kind of punishment for their tyranny.

This is a just decisive Judgment from Allah (Exalted be He), with wisdom behind it, till the time when the Children of Israel repent and return to Him (Glorified be He), He will make them triumphant over their enemy once again and they will retrieve from them the reigns of the country. He (Exalted be He) will reinforce them with wealth and children and make them more numerous than their enemies as a reward for their repentance and goodness, out of mercy from Allah (Exalted be He). Truly, when people do good, it is for the benefit of their own selves and when they commit evil, it is only against their own selves. But when the second promise comes to pass, and the second of the two times of their spreading corruption occurs, showing tyranny and abusive exercise of power, Allah (Exalted be He) will send against them once again soldiers to afflict them with the worst of punishment and to enter the Masjid (mosque) of Jerusalem as they did the first time, and destroy everything that Allah (Exalted be He) willed to be destroyed as exact recompense for their tyranny and mischief on earth, and out of Justice and Wisdom of Allah (Exalted be He) Who says (what means): (Whosoever does righteous good deed, it is for (the benefit of) his ownself; and whosoever does evil, it is against his ownself. And your Lord is not at all unjust to (His) slaves.) Allah (Glorified be He) then tells them that if they (the Children of Israel) return to mischief and corruption, He will once again punish them in a way fitting their crime. For more details and benefit, we advise you to read the Tafsir of Ibn Kathir (may Allah be merciful with him) concerning the above-mentioned Ayahs from Surah Al-Isra'.

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The second question of Fatwa no. 6395

Q 2: Which town does Allah refer to in the Qur'anic Ayah (verse) of Surah Al-Isra' saying (what means): ﴿And there is not a town (population) but We shall destroy it before the Day of Resurrection, or punish it with a severe torment. That is written in the Book (of Our Decrees)﴾ **? Does the Ayah refer to the past or the present generations or is it a general reference to all generations?**

A: The Ayah applies to all past, present and future generations who wrong themselves to a point that brings about their destruction. The modifier of the word "town" is omitted as a kind of ellipsis. Thus the Ayah means "And there is not an 'evil' town". This interpretation finds further support in another Qur'anic Ayah (which means): ﴿And We never punish until We have sent a Messenger (to give warning).﴾ Another evidence is found in the Qur'anic Ayah (which means): ﴿How many a town (community) given to wrong-doing, have We destroyed﴾ After informing of past destroyed nations, Allah (Exalted be He) declares that such a fate is not far from similar evildoers: ﴿and they are not ever far from the Zâlimûn (polytheists, evil-doers).﴾

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Tafsir of Surah Al-Kahf

(Part No. 4; Page No. 250)

Fatwa no. 4932

Q: We noticed in the book entitled "Awdah Al-Tafasir" by Ibn Al-Khatib a strange opinion concerning the interpretation of Surah Al-Kahf, Ayah no. 21, (meanings of which are translated as): (And thus We made their case known (to the people), that they might know that the Promise of Allâh is true, and that there can be no doubt about the Hour. (Remember) when they (the people of the city) disputed among themselves about their case, they said: "Construct a building over them; their Lord knows best about them;" (then) those who won their point said (most probably the disbelievers): "We verily shall build a place of worship over them.") **We would like to know the validity of what was written by the author in his commentary on the part of the Ayah that says:** (We verily shall build a place of worship over them.)

A: Al-Hafizh Ibn Kathir (may Allah be merciful to him) giving his Tafsir (explanation/exegesis) of Allah's Saying (which means): ((then) those who won their point said (most probably the disbelievers): "We verily shall build a place of worship over them.")

He said that Ibn Jarir mentioned two views regarding those who said this:

The first: They were the Muslims among them. **The second:** They were the Mushrikin (those who associate others with Allah in His Divinity or worship) among them. And Allah knows best.

What is evident in this regard is that those who said so were the people vested with power and authority among them. But whether they are to be praised or not for doing so is controversial, because the Prophet (peace be upon him) said:

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("May the Curse of Allah be upon the Jews and the Christians for they have taken the graves of their Prophets as places of worship."' ('Aishah said), "He was warning against (doing) what they did.") End of quote.

The correct view is that they are dispraised for doing so, because it was authentically reported on the authority of 'Aishah (may Allah be pleased with her) that the Prophet (peace be upon him) said: ("May Allah curse the Jews and the Christians for they have taken the graves of their Prophets as places of worship.") It was reported in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) on the authority of 'Aishah (may Allah be pleased with her) that when Um Habibah and Um Salamah (may Allah be pleased with them) told the Prophet (peace be upon him) about a church they saw in Abyssinia (Ethiopia) and the pictures it contained, the Prophet (peace be upon him) said: ("When a pious person among those people dies, they build a place of worship on his grave, and then make such images in it. Those will be the most evil of creation in the Sight of Allah on the Day of Resurrection.") It was reported also in Sahih Muslim on the authority of Jundub Ibn 'Abdullah Al-Bajaly (may Allah be pleased with him) that the Prophet (peace be upon him) said: ("Beware! Those who preceded you used to take the graves of their Prophets and righteous people as places of worship. Do not take graves as places of worship; I forbid you to do that.") Many other Hadiths have been narrated to that effect.

Thus, it becomes evident to the questioner - through the previously stated evidence - that what was said by Ibn Al-Khatib in his Tafsir "Awdah Al-Masalik" concerning the permissibility of building Masjids over the graves is a grave mistake as it contradicts the authentic stated Hadiths. Moreover, it also contradicts what is consensually agreed upon by Ahl-ul-Sunnah wal-Jama'ah (those adhering to the Sunnah and the Muslim main body) from the Companions of the Prophet (peace be upon him) and those who followed them in righteousness concerning building Masjids over the graves. Doing so means imitating Jews, Christians and those who followed their example.

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Moreover, this is one of the means that may lead to major Shirk (associating others with Allah in His Divinity or worship).

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The eighth question of Fatwa no. 9880

Q 8: What is the correct Tafsir (explanation/exegesis) of Allah's Statement (meanings of which are translated as), ﴾And say: "The truth is from your Lord." Then whosoever wills, let him believe; and whosoever wills, let him disbelieve.﴿ **? (Surah Al-Kafh, 18: 29)**

A: The correct Tafsir is that Allah (Exalted is His Majesty) is commanding His Prophet Muhammad (peace be upon him) to inform those whose hearts are made heedless of the remembrance of Allah and who follow their desires that this Qur'an which he (peace be upon him) is reciting to them is the truth revealed by their Lord; in Whose Hand is success and failure, guidance or misguidance. Allah guides whom He wills to the right path, and so they believe; and He allows to stray whom He wills, and so they disbelieve. The Prophet (peace be upon him) has no control of this, and would never for the sake of pleasing disbelievers drive away any of those who have followed the truth and have believed in Allah and that which was revealed to him. So, they have the choice to believe, if they so will; or to disbelieve, if they so will. If they choose to disbelieve, Allah has prepared for them a Fire whose walls will be surrounding them for their disbelief. If they choose to believe and obey, they will attain what Allah (Exalted be He) has promised those who obey Him.

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This does not mean that Allah sanctions either Kufr (disbelief) or Iman (belief), for people to choose, as they please; rather it is a threat and a warning. The evidence of this is the threatening with severe punishment addressed to the disbelievers at the end of this Ayah, and the glad tidings of Jannah (Paradise) given to the believers in the next two Ayahs.

You can refer to the Tafsir of Imam Ibn Jarir Al-Tabary (may Allah be merciful to him) of this Ayah and the next two Ayahs of Surah Al-Kahf, or the Tafsir of Ibn Kathir, as they contain sufficient information.

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Fatwa no. 1349

Q: The person asking this question faces a problem when he recites Surah Al-Kahf. He says that he recites the Qur'an from Surah Al-Fatihah to the end of Surah Al-Isra' while feeling absolutely fine, but once he starts reciting Surah Al-Kahf, he feels ill and loses consciousness. He only recovers consciousness a few hours later. When he comes to himself, he recites from Surah Maryam (Mary) to Surah Al-Nas. He only feels ill when he recites Surah Al-Kahf; therefore, he has stopped reciting it for three years. He is now asking if he is sinful for not reciting it? Or is it permissible for him to leave it? Finally, how can he solve this problem?

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A: The Qur'an is the Word of Allah wherein there is guidance, light and healing for the ills of the hearts. Whoever recites it sincerely, ponder its Ayahs, and acts according to its laws, Allah will grant them deep insight in religion, certainty of faith and will avert from them the deceit of the devils. The Prophet (peace be upon him) used to protect himself before going to sleep by reciting these three Surahs: Surah Al-Ikhlas, ﴿Say (O Muhammad صلى الله عليه وسلم): "He is Allâh, (the) One.﴾ and Surah Al-Falaq, ﴿Say: "I seek refuge with (Allâh), the Lord of the daybreak,﴾ and Surah An-Nas, ﴿Say: "I seek refuge with (Allâh) the Lord of mankind,﴾ He used to recite them three times, blow into his palms after each time, and then rub his hands against his face and any other parts he could reach of his body. He enjoined his followers to recite Ayat-ul-Kursy (the Qur'anic Verse of the Throne, Surah Al-Baqarah, 2:255) before going to bed as protection from Satan until morning. The Prophet (peace be upon him) also approved of the deed of the Companion who recited Al-Fatihah as a Ruqyah (supplications recited over the sick seeking healing) to cure a leading figure of the disbelievers who had been bit by a snake and was cured thereby. He enjoined his followers to use the Qur'an in general as a Ruqyah, for the Qur'an brings all good things, blessings, and healing. "Goodness can never bring evil," as said the Prophet (peace be upon him); rather a person may bring evil upon himself through insincerity or misapplication.

Consequently, the questioner's complaint of feeling ill or losing consciousness while reciting Surah Al-Kahf is either true or merely an illusion. If it is an illusion, he should fear Allah and forget these illusions. If it is true, then it may be incitement from the evil Jinn or from Satan to stop the person from reciting the whole Qur'an or a particular Surah, making him suffer when reciting it. If the person avoids reciting this Surah, the devil proves triumphant, thus reaching his goal. He will go further in tempting him until he gains full control over him and makes him a brother of the devils, whom the devils plunge deeper into error, and they never stop.

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To rescue oneself from this evil, the person should seek refuge with Allah from the accursed Satan with deep sincerity, true supplication, making recourse to Allah to protect him from the devils. This way the person becomes a pious servant not a brother of devils. Allah guides us to this in His Saying (which means): ﴿And if an evil whisper comes to you from Shaitân (Satan), then seek refuge with

Allâh. Verily, He is All-Hearer, All-Knower.﴿ ﴾Verily, those who are Al-Muttaqûn (the pious - see V.2:2), when an evil thought comes to them from Shaitân (Satan), they remember (Allâh), and (indeed) they then see (aright).﴿ ﴾But (as for) their brothers (the devils) they (i.e. the devils) plunge them deeper into error, and they never stop short.﴿

Our advice to the questioner, is to seek refuge with Allah from Satan when you start reciting the Qur'an in general along with having sincerity of faith, humbleness of heart, and recourse to Allah. You should not abandon reciting Surah Al-Kahf or any other Surah to escape suffering. The neglect of the frailty, the fears and illusions which Satan casts into your heart will frustrate him and thwart his evil tricks. Have glad tidings, for Allah will be with you as Allah is always with those who are pious and those who are good-doers.

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Tafsir of Surah Maryam (Mary)

The second question of Fatwa no. 7918

Q 2: What is the Tafsir (explanation/exegesis) of Allah's Saying (meanings of which are translated as): ﴾There is not one of you but will pass over it (Hell): this is with your Lord; a Decree which must be accomplished.﴿ **? (Surah Maryam, 19: 71)**

A: The passing mentioned in the noble Ayah refers to crossing the Sirat (the bridge set over the Fire). Many Hadiths and Athar (narrations from the Companions) prove that this bridge will be set over Hell and people will pass across it; their crossing it will depend upon their deeds.

For more benefit, you can refer to [Tafsir Ibn Kathir].

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The thirteenth question of Fatwa no. 9414

Q 13: What is the explanation of the following Qur’anic Ayah (meanings of which are translated as): ﴿There is not one of you but will pass over it (Hell): this is with your Lord; a Decree which must be accomplished.﴾

(Part No. 4; Page No. 259)

A: In the above-mentioned Ayah, Allah clearly states that both the pious and the impious shall cross into Hellfire. Allah will then save His pious servants who refrained from Shirk (associating others with Allah in His Divinity or worship). It is narrated in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) on the authority of Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said: ﴿“There is no one among the believers who suffers the death of three of his children who will be touched by the Fire, except for the non-fulfillment of the Oath.”﴾ ‘Fulfillment of the Oath’ referred to in this Hadith is explained in Allah’s Saying in Surah Mariam (which means): ﴿So by your Lord, surely, We shall gather them together, and (also) the Shayâtîn (devils) (with them), then We shall bring them round Hell on their knees.﴾ ﴿Then indeed We shall drag out from every sect all those who were worst in obstinate rebellion against the Most Gracious (Allâh).﴾ until His Saying: ﴿There is not one of you but will pass over it (Hell): this is with your Lord; a Decree which must be accomplished.﴾

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The first question of Fatwa no. 3164

Q 1: What is the explanation of Allah's Saying (meanings of which are translated as), ﴾There is not one of you but will pass over it (Hell): this is with your Lord; a Decree which must be accomplished.﴿ ﴾Then We shall save those who used to fear Allâh﴿

A: Allah (Exalted be He) explains to His servants that all people; whether pious or impious, shall pass over the Sirat (the bridge) that is set across Hellfire.

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It is out of Divine Justice, Wisdom, Grace and Mercy that Allah has prescribed this passage and made it binding upon Himself; therefore, this is a matter already decreed and inevitable. Allah (Exalted be He) then saves from Hellfire whoever has feared Him in worldly life and did the divinely ordained acts of obedience and avoided all the forbidden sinful acts and wrong deeds. As to the wrongdoers, they will be left in Hellfire, crammed together, humbled to their knees, as an exact recompense because they denied and mocked the Ayahs of Allah (Exalted be He).

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Tafsir of Surah Al-Mu'minun

The third question of Fatwa no. 4395

Q 3: What is the explanation of Allah's Saying (meanings of which are translated as): ﴾And He protects (all), while against Whom there is no protector, (i.e. if Allâh saves anyone none can punish or harm him, and if Allâh punishes or harms anyone none can save him)﴿

A: It means that Allah (Exalted be He) helps and relieves those who beseech His Help against any creature that intends to do them harm. On the other hand, if Allah wills to punish or afflicts anyone, none of His creatures can prevent, protect or save that person from the harm or punishment willed by Allah. In a similar Ayah Allah says (what means): ﴾And if Allâh touches you with harm, there is none who can remove it but He, and if He intends any good for you, there is none who can repel His Favour which He causes it to reach whomsoever of His slaves He wills. And He is the Oft-Forgiving, the Most Merciful.﴿

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Tafsir of Surah Al-Nur

The first question, paragraph (c) of Fatwa no. 9811

Q 1(c): Some people claim that the Messenger of Allah (peace be upon him) knew that 'Aishah was innocent of the slander she was accused of before the Wahy (Revelation). Is this true?

A: The Prophet (peace be upon him) did not know that 'Aishah (may Allah be pleased with her) was innocent before the Wahy came down to him. If he had known her innocence, he would not have been confused, and would not have consulted his Sahabah (Companions), males and females.

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The fourth question of Fatwa no. 6167

Q 4: It was narrated by Imam Ahmad on the authority of Um Salamah (may Allah be pleased with her) that she said: ﴾The Messenger of Allah (peace be upon him) came to her, while her brother, **Abdullah ibn Abu 'Umaiyyah,** was with her and there was an effeminate in the house, who was saying, "O **'Abdullah,** if Allah should make you conquer **Ta'if,** then take the daughter of Ghailan (in marriage) as (she is so fat that) she shows four folds of flesh when facing you, and eight when she turns her back. Upon hearing him, the Prophet (peace be upon him) said: These (effeminate men) should never enter upon you (O women!).")﴿

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This was mentioned in the Tafsir (explanation/exegesis of the meanings of the Qur'an) of Ibn Kathir volume 2, Surah Al-Nour, p.258. I would like to know what is meant by "she shows four folds of flesh when facing you, and eight when she turns her back"?

A: This means that the woman they mentioned was fat, and due to her obesity, she had four folds of flesh on her stomach. Thus, if anyone saw her coming, he would see four folds on her stomach, and if she went away, he would see from behind the end parts of the four folds on her right side, and another four on the left side, and by that the total amount of folds that would be seen amount to eight.

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The second question of Fatwa no. 4802

Q 2: What is the explanation of the part of the Qur'anic Ayah (the meanings of which are translated as): "... or old male servants who lack vigor..."

A: "Old male servants who lack vigor" include all male attendants considered to be part of the domestic unit, employed to perform household duties like preparing food and the like, who are not known to develop any sexual excitement in the presence of women nor are charmed upon seeing women's adornment or beauty due to suffering from sexual impotence, mental retardation, imbecility or extreme old age that they have no interest in or desire for women; falling under this are also similar cases of males who have no physical desire for some reason.

Since fear of arousal of sexual temptations on their part is secured, women are allowed in front of these categories of men to show the adornment lawful for them to reveal in front of their Mahrams (spouses or unmarriageable relatives) mentioned in the Ayah. Women are also allowed to show their adornment in the presence of other Muslim women and little children who have not yet reached or developed maturity to understand or be aware of the private aspects of women and be stimulated by them.

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Tafsir of Surah Al-Furqan

(Part No. 4; Page No. 268)

Fatwa no. 8763

Q: Who are the servants or slaves of the Most Merciful intended in Ayah (63) of Surah Al-Furqan? If a person delivers a religious speech quoted from books in a school assembly, will he be rewarded? Indeed, he delivers his speech sincerely without showing off or ostentation but still afraid lest he should be of the first three persons thrown into Hell.

A: First: The servants and slaves of the Most Merciful (Gracious) are the Muslims who believe in the Oneness of Allah and abide by the Islamic Shari'ah (Law). Their characteristics are stated at the end of Surah Al-Furqan starting from Allah's saying (which means): ﴾And the (faithful) slaves of the Most Gracious (Allâh) are those who walk on the earth in humility and sedateness﴿ Their description continues till Allah says: ﴾Those will be rewarded with the highest place (in Paradise) because of their patience. Therein they shall be met with greetings and the word of peace and respect.﴿ ﴾Abiding therein - excellent it is as an abode, and as a place to rest in.﴿

Second:

It is recommended to select a good word of advice from any book and deliver it as a sermon in schools or meetings to advise and teach people.

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This is a good deed, if sincerely devoted to Allah (Exalted be He). Thus, he will not be one of the three persons forewarned of Hell in the Hadith.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Tafsir of Surah Al-Qasas

(Part No. 4; Page No. 272)

The first question of Fatwa no. 9878

Q 1: What is the Tafsir (explanation/exegesis) of Allah's Saying (the meanings of which are translated as): ﴾but Allâh guides whom He wills.﴿

A: It means that it is Allah, Who guides whomever He wills to goodness, rather than any of His servants, even Prophets, whose mission is only to give guidance through instruction and conveyance of the Message to people as Allah says addressing His Prophet (peace be upon him): ﴾Verily you (O Muhammad صلى الله عليه وسلم) guide not whom you like, but Allâh guides whom He wills.﴿ That is Allah's Guidance which is the true success in finding, attaining and accepting the Truth; whereas conveying guidance and directing humanity to the right path are referred to at the end of Surah Al-Shura in Allah's Saying : ﴾And verily, you (O Muhammad صلى الله عليه و سلم) are indeed guiding (mankind) to the Straight Path (i.e. Allâh's Religion of Islâmic Monotheism).﴿

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Fatwa no. 8556

Q: What is the explanation of the noble Ayah (the meanings of which are translated as): ﴾My Lord! truly, I am in need of whatever good that You bestow on me!﴿

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May Allah reward you the best!

A: This Ayah means that when Musa (Moses, peace be upon him) helped the two women in watering their flocks and they went home, he returned to the shade and was in need, so he supplicated to his Lord to fulfill his needs, saying: ﴾My Lord! truly, I am in need of whatever good that You bestow on me!﴿ He asked Allah to provide him with sustenance and provision. Therefore, Allah made all his affairs easy. One of the two women came to him and said: "My father invites you to reward you for having fed our flock for us..."

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Tafsir of Surah Al-'Ankabut

The second question of Fatwa no. 9136

Q 2: Allah (Exalted be He) says in Surah Al-'Ankabut (what means): ﴾but verily, the frailest (weakest) of houses is the spider's house — if they but knew.﴿ **What is the explanation of this? Please enlighten us, may Allah enlighten you and guide you!**

A: This is part of an Ayah in which Allah (Exalted be He) sets forth an example for the Mushrikin (those who associate others with Allah in His Divinity or worship) who worship idols besides or instead of Allah, which they invoke, adhere to and beseech their help in distresses. Thus, Allah (Exalted be He) has clarified that adherence to these frail idols is like holding on to a weak and feeble spider's house, and that such idols will avail nothing to whoever seeks their support.

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Tafsir of Surah Al-Rum

(Part No. 4; Page No. 278)

The fourth question of Fatwa no. 145

Q 4: What is the wisdom behind the difference in complexion colors of the servants of Allah (Exalted be He): red, white, black and so on?

A: The difference in the complexions of the servants of Allah, whether white, black, yellow or other colors is one of the Signs of Allah (may He be Blessed and Exalted) Who says (what means): ﴾And among His Signs is the creation of the heavens and the earth, and the difference of your languages and colours. Verily, in that are indeed signs for men of sound knowledge.﴿ This variation in complexion colors from white, to black or red and in the shapes of creatures, also involves inherent difference between them. This difference is not the product of environment, or one's parents. Thus, there must be a doer behind all this planning, and who could it be other than Almighty Allah (Exalted be He)?

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Tafsir of Surah Al-Ahzab

(Part No. 4; Page No. 280)

Fatwa no. 7517

Q: Allah (may He be Blessed and Exalted) commands saying (what means), ﴾So ask the people of the Reminder, if you do not know.﴿ **Therefore, we would like you to explain according to the best exegesis, the Saying of Allah (which means),** ﴾Muhammad (صلى الله عليه وسلم) is not the father of any of your men﴿

A: In his interpretation of this Ayah, Ibn Kathir (may Allah be merciful to him) commented, saying, "Regarding the Saying of Allah (Exalted be He): ﴾Muhammad (صلى الله عليه وسلم) is not the father of any of your men﴿ After the revelation of this Ayah, it was forbidden to say Zayd, the son of Muhammad; meaning, although the Prophet (peace be upon him) had adopted Zayd, he was not his father. None of the sons of the Prophet (peace be upon him) lived until they reached the age of puberty. The Prophet (peace be upon him and his family) had three boys Al-Qasim, Al-Tayib and Al-Tahir born to him from Khadijah (may Allah be pleased with her). They all died while they were still young. He (peace be upon him) had Ibrahim born to him from Mariyah Al-Qibtiyyah, and this baby also died in infancy. In addition, the Prophet (peace be upon him) had four daughters from Khadijah : Zaynab, Ruqayyah Um Kulthum, and Fatimah (may Allah be pleased with them all).

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Three of them died during the Prophet's (peace be upon him) lifetime. However, Fatimah (may Allah be pleased with her) died six months after the death of the Prophet. The saying of Allah (Exalted be He), ﴾but he is the Messenger of Allâh and the last (end) of the Prophets. And Allâh is Ever All-Aware of everything.﴿ is similar to His saying, ﴾Allâh knows best with whom to place His Message.﴿ Thus, this Ayah (Al-Ahzab, 33:40) is a clear textual-evidence that there will be no Prophet after Prophet Muhammad (peace be upon him) and with all the more reason no other Messenger. This is because the status of a Messenger is more specific than that of a Prophet, meaning, every Messenger is a Prophet but not every Prophet is a Messenger. This was reported in Hadith Mutawatir (Hadith reported by a significant number of narrators throughout the chain of narration, whose agreement upon a lie is impossible) from the Messenger of Allah (peace be upon him) which were narrated by a group of his Companions (may Allah be pleased with them). Imam Ahmad reported on the authority of Abu 'Amir Al-Azdy from Zuhayr ibn Muhammad from 'Abdullah ibn Muhammad ibn 'Aqil from Al-Tufayl ibn Ubayy ibn Ka'b from his father that the Prophet (peace be upon him) said, ﴾"My similitude, compared to the other Prophets, is that of a man who has built a house beautifully and excellently, except for the place of one brick. Thus, people began to go about it and wonder at its beauty, but say, ‘Would that this brick be put in its place!’ So I am, compared to the other Prophets, the placing of that brick.’”) This Hadith was also reported by Al-Tirmidhy from Bindar on the authority of Abu ‘Amir Al-‘Uqady. He classed this Hadith as Hasan Sahih. Al-Tirmidhy also narrated many Hadith on the same topic.

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You can also refer to Tafsir Ibn Jarir, Al-Qurtuby, and others, if you require further elaboration.

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Tafsir of Surah Ya-Sin

(Part No. 4; Page No. 284)

Fatwa no. 11456

Q: Was it authentically reported in the Sunnah (whatever is reported from the Prophet) that Surahs Ya-sin, Al-Dukhan, Al-Waqi'ah and Al-Mulk should be recited on a daily basis?

A: We know of no basis in the Sunnah that affirms that these Surahs should be recited daily. Rather, it is prescribed for a Muslim to often recite the Qur'an as a whole.

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The fourth question of Fatwa no. 4802

Q 4: Allah (Exalted be He) says (what means): ﴿That he or it (Muhammad صلى الله عليه وسلم or the Qur'ân) may give warning to him who is living (a healthy minded - the believer), and that Word (charge) may be justified against the disbelievers (dead, as they reject the warnings).﴾ **I would like you to explain this Ayah in detail.**

A: Allah (Exalted be He) says (what means):﴿ And We have not taught him (Muhammad صلى الله عليه وسلم) poetry, nor is it suitable for him. This is only a Reminder and a plain Qur'ân.﴾ ﴿That he or it (Muhammad صلى الله عليه وسلم or the Qur'ân) may give warning to him who is living (a healthy minded - the believer), and that Word (charge) may be justified against the disbelievers (dead, as they reject the warnings).﴾

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These two Ayahs mean that the disbelievers accused the Prophet (peace be upon him) of being a poet and claimed that the Qur'an was poetry.

Allah (Exalted be He) refuted their allegations by stating that He did not teach poetry to His Prophet or inspire him with it. He (Glorified be He) stated that it is not befitting for the Prophet (peace be upon him) to be a mere poet because he is the truthful, the trustworthy and the Imam (leader) of those who are guided to the truth. He brought forth truth, light and guidance for his Ummah (nation). As for poets, they roam in every valley and are followed by deviants; except for those who believe and work righteousness. Therefore, there is a great difference between the Prophet (peace be upon him) and poets in their morals and character. Then, Allah (Exalted be He) pointed out that what He revealed to him was not poetry. Moreover, the Qur'an is completely different from poetry with regard to its style, composition, meaning, guidance and lessons. The Qur'an is a reminder, light, happiness, and guidance for those who listen to it with the ear of their hearts. Allah (Glorified be He) states: ﴿This is only a Reminder and a plain Qur'ân.﴾ ﴿That he or it (Muhammad صلى الله عليه وسلم or the Qur'ân) may give warning to him who is living (a healthy minded - the believer)﴾ This Ayah means that the Prophet (peace be upon him) warns with the Qur'an all those living from among mankind and Jinn. Moreover, he warns against the consequences of rejecting belief, so that the Word, meaning punishment, may be justified against those who disbelieve in Allah, His Messenger and what is revealed in the Qur'an.

In these two Ayahs, Allah refuted the allegations of disbelievers who said that the Prophet (peace be upon him) was a poet and the Qur'an was poetry.

Moreover, Allah describes in these two Ayahs the high rank of His Prophet (peace be upon him),

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the lofty status of the Qur'an and the universality of the message of the Prophet (peace be upon him) that addresses mankind and Jinn.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Tafsir of Surah Al-Saffat - The Wisdom behind Allah's Command to Ibrahim to sacrifice his son

(Part No. 4; Page No. 287)

Tafsir of Surah Al-Saffat

(Part No. 4; Page No. 288)

The third question of Fatwa no. 10806

Q 3: What was the wisdom behind Allah's Command to Ibrahim (Abraham, peace be upon him) to sacrifice his son Isma'il (Ishmael, peace be upon him)?

A: The command to sacrifice was a trial and a test of the sincerity of Ibrahim's worship of and love for his Lord. It was also to raise his status if he did what he was ordered, which he (peace be upon him) did. Allah says (what means), ﴾And (remember) when the Lord of Ibrâhîm (Abraham) (i.e., Allâh) tried him with (certain) Commands, which he fulfilled. He (Allâh) said (to him), "Verily, I am going to make you an Imâm (a leader) for mankind (to follow you)."﴿ (Surah Al-Baqarah, 2:124)

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Tafsir of Surah Al-Saffat - Who was the son to be sacrificed by Ibrahim

Fatwa no. 4797

Q: A married man embraced Islam in the year 1974 and he wants to know who was the son whom Allah asked His Prophet Ibrahim (Abraham, peace be upon him) to slaughter as a sacrifice?

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Was it his son Isma'il (Ishmael) or Is-haq (Isaac) (peace be upon them)?

A: The Norm of Allah is that He tests His slaves to distinguish the wicked from the good; to raise the degree of whoever He wants from His Prophets and Awliya' (pious people); and to purify the believers and destroy the disbelievers. Among those who were tried by Allah was Prophet Ibrahim (peace be upon him), who was the perfect epitome of compliance in all the trials that Allah put him through, as Allah says (what means), ﴾And (remember) when the Lord of Ibrâhîm (Abraham) [i.e., Allâh] tried him with (certain) Commands, which he fulfilled. He (Allâh) said (to him), "Verily, I am going to make you an Imâm (a leader) for mankind (to follow you)." [Ibrâhîm (Abraham)] said, "And of my offspring (to make leaders)." (Allâh) said, "My Covenant (Prophethood) includes not Zâlimûn (polytheists and wrong-doers)."﴿ (Surah Al-Baqarah, 2: 124). He praises him saying, ﴾And of Ibrâhîm (Abraham) who fulfilled (or conveyed) all that (Allâh ordered him to do or convey):﴿ (Surah Al-Najm, 53: 37).

Among the trials that befell Ibrahim is that he saw in a Ru'ya (true dream) that he was slaughtering his son. As the dreams of Prophets are always true, Ibrahim (peace be upon him) decided to realize this Ru'yah in obedience to the Command of Allah and out of loyalty to Him. When he told this to his son, he obeyed him. When they submitted themselves to Allah, and Ibrahim did everything he could and prepared to slaughter his son, Allah honored him and his son; saved the boy who was going to be slaughtered and ransomed him with a huge ram; eternalized the mention of His Prophet forever; gave him the glad tidings of Is-haq (Isaac, peace be upon him), a Prophet from among the righteous; and blessed him and Is-haq (peace be upon them). Allah says, ﴾And he said (after his rescue from the fire): "Verily, I am going to my Lord. He will guide me!"﴿ ﴾"My Lord! Grant me (offspring) from the righteous."﴿ ﴾So We gave him the glad tidings of a forbearing boy.﴿ ﴾And, when he (his son) was old enough to walk with him, he said: "O my son! I have seen in a dream that I am slaughtering you (offering you in sacrifice to Allâh). So look what you think!" He said: "O my father! Do that which you are commanded, Inshâ' Allâh (if Allâh wills), you shall find me of As-Sâbirûn (the patient)."﴿ ﴾Then, when they had both submitted themselves (to the Will of Allâh), and he had laid him prostrate on his forehead (or on the side of his forehead for slaughtering);﴿ ﴾We called out to him: "O Abraham!﴿ ﴾You have fulfilled the dream!" Verily thus do We reward the Muhsinûn (good-doers - See 2:112).﴿ ﴾Verily, that indeed was a manifest trial.﴿ ﴾And We ransomed him with a great sacrifice (i.e. كبش - a ram);﴿ ﴾And We left for him (a goodly remembrance) among the later generations.﴿ ﴾"Salâm (peace) be upon Ibrâhîm (Abraham)!"﴿ ﴾Thus indeed do We reward the Muhsinûn (good-doers - See V.2:112).﴿ ﴾Verily, he was one of Our believing slaves.﴿ ﴾And We gave him the glad tidings of Ishâq (Isaac) - a Prophet from the righteous.﴿ ﴾We blessed him and Ishâq (Isaac). And of their progeny are (some) that do right, and some that plainly wrong themselves.﴿

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(Surah Al-Saffat, 37: 99-113). That is the essence of the story of the son of Ibrahim (peace be upon him), who was to be offered as a sacrifice. But Ibrahim had two sons: Isma'il (Ishmael) and Is-haq (Isaac). Which of the two sons was the one who was going to be sacrificed: Isma'il or Is-haq (peace be upon them)? There is no explicit definitive text that designates and names that son and closes controversy; therefore, the historians and the scholars of Tafsir (exegesis of the meanings of the Qur'an) disagreed about it. Some of them said that he was Isma'il, as he is the son who was born after his father left his country and traveled to the Levant (the region covering Syria, Lebanon, Jordan, and Palestine); he was his only son at that time; he was the one living in Makkah where the incident took place; and he was described by Allah as patient and forbearing. In addition, the sacrifice tale began by giving the glad tidings of a forbearing child, and ended by the glad tidings of Is-haq. This entails that he must be another child, other than the one in the beginning of the tale, who is most probably Isma'il, according to the previously mentioned evidence.

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Many scholars of religion and history claim that he is Is-haq, because he is the one who came as glad tidings to Ibrahim and Sarah after Ibrahim forsook his father and his country, as related in Surahs Maryam, Hud, Al-Hijr and Al-Dhariyat. Thus, he is the referent of the forbearing child who was given as glad tidings in Surah Al-Saffat, and he is the one who was going to be slaughtered.

This matter is not a problem, as it is a matter of discretion which is not essential to know. If a person is ignorant of this, it will not affect their 'Aqidah (creed) or their practical lives. Whoever of the two sons of Ibrahim was the one who was going to be sacrificed, in him and his father lies the lesson of wisdom to be learnt from this tale and the model they represent of enduring affliction and giving precedence to obeying Allah over anything else, even if it entails sacrificing the dearest of all things to a person, even if it be one's self. This does not belittle the rank of the other child who was not to be offered as a sacrifice same as it does not belittle any of the Prophets and Messengers who did not experience such a trial. Such an advantage indicates merit, but it does not indicate superiority.

Some researchers have tackled this issue only out of curiosity and love of researching. As previously mentioned, there is no explicit definitive text about this issue; therefore, they disagreed, whether out of good intention and exercise of human reasoning or out of evil intention and mere fanaticism.

The more correct opinion is that he is Isma'il as previously mentioned, because the apparent meaning of the Ayahs of the Qur'an indicate so,

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especially the previously mentioned Ayahs of Surah Al-Saffat.

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Tafsir of Surah Sad

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Fatwa no. 3400

Q: Khalid Ibn Mukhallad narrated on the authority of Mughirah Ibn ‘Abdul-Rahman from Abu Al-Zinad from Al-A'raj from Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said: “Sulayman (Solomon, peace be upon him), the son of Dawud (David, peace be upon him), said: ﴾‘Tonight I will go around to seventy women each of whom will conceive a knight who will fight in the Cause of Allah. His companion said to him, ‘If Allah wills.’ But he (Sulayman) did not say so; therefore, none of them got pregnant except for one who gave birth to a half-formed child. The Prophet (peace be upon him) said: “Had he said it (i.e. ‘If Allah wills’) (he would have begotten sons and) they would all have fought in the Cause of Allah.”﴿ **Shu‘ayb and Ibn Abu Al-Zinad said: “They were ninety. This is the more correct.” (Sahih Al-Bukhari) Section of Prophets, vol., 1, part 13, p., 486, Al-Dalhi edition.** ﴾and remember Our slave Dâwûd (David), endued with power. Verily, he was ever oft-returning in all matters and in repentance (toward Allâh).﴿

This Hadith has been reported through many narrations. Its Isnad (chain of narrators) is authentic. The number of Sulayman’s wives is disputed (sixty, seventy, ninety-nine or one hundred). There is no doubt about the authenticity of this Hadith in terms of its chain of narrators. However, the content of the Hadith is blatantly incongruous with sound reason. It is obvious that the narrator misunderstood what the Prophet (peace be upon him) wanted to say. The Prophet (peace be upon him) was merely quoting some Jewish superstitions, which the narrator mistakenly reported as a true story.

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If this was a true story, it would necessitate that Prophet Sulayman would spend the whole night having uninterrupted intercourse with his wives, which does not sound logical.

A: First, Hadith Mudtarib is a category of Hadith which is reported through different chains of narrators with equal degree of strength and it is not possible to give preponderance to any particular narration. If some of these narrations are stronger than others or are able to be reconciled with one another, then the Hadith will no longer be classified as Mudtarib. Accordingly, the different number of Prophet Sulayman’s wives in the aforesaid Hadith can not be considered an example of Idtirab for which the Hadith may be rejected. There are two reasons for this: (221/) **The narration in which the number of wives is reported to be ninety is the preponderant one. Al-Bukhari**

narrated in his Sahih (Authentic Hadith Book) that Shu'ayb and Abu Al-Zinad said: “They were ninety. This is the more correct.” (222 /) It is possible to reconcile these different narrations. This is the view held by Ibn Hajar (may Allah have mercy upon him) while commenting on this Hadith. He stated: [The different number of wives (sixty, seventy, ninety, ninety-nine, one hundred) can be reconciled in the sense that the wives were sixty free women and the rest were concubines or vice versa. Seventy denotes the immense number of wives. Ninety and one hundred; they were less than one hundred and more than ninety.

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Those who say that they were ninety wives, did not add the extra nine and those who say they were one hundred added them to the ninety. That is why hesitancy occurred in the narration of Ja'far.] **Second,** the allegation that the content of this Hadith is incongruous with sound reason is void. This is because it is based on the corrupt analogy of estimating the varying degrees of people's health, bodily strength, sexual ability, and rapid or slow ejaculation. Reality proves that this varies from one person to another. Moreover, prophets were endowed with great physical strength and sexual ability, yet they were the chastest of men and were more capable of exercising self-restraint. Miraculously, prophets were endowed with chastity and the ability to guard their private parts from illicit intercourse despite the inherent nature of great sexual potency. It was easy for a prophet to have intercourse with as many as ten women in one hour and as many as one hundred in ten hours or less. They were given the ability to produce seminal discharge in five minutes or less. While commenting on this Hadith Ibn Hajar (may Allah have mercy on him) could infer the following:

"The Hadith indicates that the prophets were favored with healthy bodies, great sexual potency and virility despite being occupied with worshipping Allah (Exalted be He). Prophet Muhammad (peace be upon him) was a marvelous example in this regard.

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Despite being devotedly engaged in the worship of Allah (Exalted be He), calling mankind to accept Islam and living off small amounts of food and drink which naturally weaken sexual desire, he used to visit all his eleven wives in one round during the day and night and would perform one Ghusl (ritual bath). This has been previously discussed in the chapter on Ghusl. It is also said: 'The sexual desire of one who fears Allah is stronger than one who does not, because the latter fails to guard his chastity.'" **Third,** it is an established fact that Prophet Muhammad (peace be upon him) was the most earnest of men in counseling his Ummah (nation) and was endowed with the power of speech, composed of brief but profound words, together with the perfect ability to express himself clearly, tersely, and eloquently. He would not deceive his nation through speaking ambiguous words nor would he, on account of stammering, fail to clarify his speech. The narrator, being an Arab to the core, could not have been ignorant of what the Prophet (peace be upon him) had explicitly stated about Prophet Sulayman (peace be upon him) in that he would go around to seventy women each of whom would conceive a child who would be a warrior fighting in the Cause of Allah but that Sulayman did not say: 'If Allah wills' which our Prophet Muhammad (peace be upon him) confirmed by saying: ﴿“Had he said it (i.e., 'If Allah wills'), they would have strived in the Cause of Allah and he would not have broken his oath.”﴾ Whoever claims that the Prophet (peace be upon him) was just quoting a false Jewish superstition and that the narrator mistakenly thought that the Prophet (peace be upon him) was stating a true story, will be following his vain desires and false whims and will be twisting the meaning of the Hadith out of its natural context and will be maligning the character of the Sahaby (Companion of the Prophet) who narrated the Hadith and making false claims about the Messenger of Allah (peace be upon him).

This is because he follows his erroneous imagination in claiming that the Hadith contradicts reason.

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Tafsir of Surah Sad - The story of Dawud (David, peace be upon him) with the wife of his commander -

The first question of Fatwa no. 8257

Q 1: I read in "Tafsir Al-Jalalayn" the interpretation given for Ayahs 20 to 25 of Surah Sad about the story of Prophet Dawud (David, peace be upon him) when he was in his prayer chamber...etc. Of course you know the story and what has been mentioned in Tafsir Al-Jalalayn that Prophet Dawud (peace be upon him) despite having ninety nine wives, loved his friend's wife and married her. I believe that this is an Israelite claim, and surely this is not the meaning intended in the Ayah, as it signifies a trial and a test for Prophet Dawud (peace be upon him) regarding the preciseness of his judgment, when he listened to someone without listening to the other and this was his mistake (peace be upon him). I hope that you further clarify for me the meaning of this Ayah. If what is mentioned in Tafsir Al-Jalalayn is not true, why do we not take action against this? May Allah reward you the best on our behalf.

A: What many exegetes say about the story of Dawud (peace be upon him) that he fell in love with his army commander's wife is not true.

Shaykh Al-Shanqity (may Allah be merciful to him) points out in "Adwa' Al-Bayan Fi Tafsir Al-Qur'an" that all that is mentioned about Prophet Dawud (peace be upon him) which certainly does not befit his status (as a prophet) is attributed to Israelite narrations (reported from the Jews), that are untrustworthy and unreliable. Also, what has allegedly been reported from the Prophet (peace be upon him) in this regard is not authentic either. Therefore, we recommend the book mentioned above: "Adwa' Al-Bayan Fi Tafsir Al-Qur'an", as it includes further details about this matter.

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Tafsir of Surah Fussilat - The number of the days of creating the Heavens and Earth -

Tafsir of Surah Fussilat

The first question of Fatwa no. 7994

Q 1: Allah (Glorified and Exalted be He) says in His Noble Book (what means): ﴾Allâh it is He Who has created the heavens and the earth, and all that is between them in six Days.﴿ **[Surah Al-Sajdah]. Many Ayahs resembling this one are mentioned in the Qur'an. However, Allah (may He be Blessed and Exalted) says in another Ayah (what means):** ﴾Say (O Muhammad صلى الله عليه وسلم): "Do you verily disbelieve in Him Who created the earth in two Days? And you set up rivals (in worship) with Him? That is the Lord of the 'Alamîn (mankind, jinn and all that exists).﴿ ﴾He placed therein (i.e. the earth) firm mountains from above it, and He blessed it, and measured therein its sustenance (for its dwellers) in four Days equal (i.e. all these four days were equal in the length of time) for all those who ask (about its creation).﴿ ﴾Then He rose over (Istawâ) towards the heaven when it was smoke, and said to it and to the earth: "Come both of you willingly or unwillingly." They both said: "We come willingly."﴿ ﴾Then He completed and finished from their creation (as) seven heavens in two Days and He made in each heaven its affair. And We adorned the nearest (lowest) heaven with lamps (stars) to be an adornment as well as to guard (from the devils by using them as missiles against the devils). Such is the Decree of Him the All-Mighty, the All-Knower.﴿ **[Surah Fussilat]. What is the relationship between the first and second Ayahs regarding the creation of the Heavens and the Earth in six days and in eight days?**

A: There is no mention of eight days in the above-quoted Ayahs from Surah Fussilat; rather they are six days only. If you think over this, everything will be clear for you In Sha'a-Allah (if Allah wills).

We also recommend you read Tafsir Ibn Kathir in this regard to clear any ambiguity in your mind about this.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Tafsir of Surah Al-Dukhan

The first question of Fatwa no. 9893

Q 1: What is the authenticity of the following Hadith: ("Whoever recites Surah Al-Dukhan in the evening, seventy thousand angels will ask forgiveness for him until the morning".)

A: This Hadith is narrated by Al-Tirmidhy on the authority of Abu Hurayrah from the Prophet (peace be upon him). It has been classified as Da'if (weak). Jalal Al-Din Al-Suyuty classified it as Da'if in his Hadith compilation entitled "Al-Gami' Al-Saghir". Ibn Al-Jawzy also referred to it in his book entitled "Al-Mawdu'at" [Fabricated Hadith]. The Sanad (chain of narrators) include 'Umar Ibn Rashid Ibn Shajarah whom Imam Ahmad Ibn Hanbal, Yahia Ibn Ma'in, Abu Dawud and others have ranked as a weak narrator.

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The fifth question of Fatwa no. 1777

Q 5: What is Al-Zaqqum Tree?

A: Allah mentions Al-Zaqqum Tree in Surah Al-Dukhan when He (Exalted be He) says (what means), ﴾Verily, the tree of Zaqqûm﴿ ﴾Will be the food of the sinners.﴿ He also says in Surah Al-Isra’, ﴾and (likewise) the accursed tree (Zaqqûm, mentioned) in the Qur’ân.﴿ In Surat Al-Saffat, Allah says, ﴾Is that (Paradise) better entertainment or the tree of Zaqqûm (a horrible tree in Hell)?﴿ ﴾Truly We have made it (as) a trail for the Zâlimûn (polytheists, disbelievers, wrong-doers).﴿ ﴾Verily, it is a tree that springs out of the bottom of Hell-fire,﴿ ﴾The shoots of its fruit-stalks are like the heads of Shayâtîn (devils);﴿

Al-Hafizh Ibn Kathir (may Allah be merciful to him) said in his interpretation of Ayah (60) in Surah Al-Isra’, “The accursed tree is Al-Zaqqum Tree. The Messenger of Allah (peace be upon him) related that he saw (in his Night Journey) Paradise, Hellfire, and Al-Zaqqum Tree but his people belied him to the extent that Abu Jahl (may Allah curse him) gave his orders to bring dates and butter and kept eating from them while telling others, ‘Eat from that! We do not know any Zaqqum other than that.’ This account is narrated by Ibn ‘Abbas, Masruq, Abu Malik, Al-Hasan Al-Basry, and others.”

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Moreover, knowledge of the Tree in itself does not entail any physical obligation. Rather, it is incumbent on every Muslim to believe in what Allah has said about it in the Qur’an and what has been authentically reported from the Messenger of Allah (peace be upon him) in this regard.

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Fatwa no. 2122

Q: Allah (Exalted be He) says (what means): ﴾Hâ-Mîm.﴿ ﴾By the manifest Book (i.e. this Qur'ân that makes things clear).﴿ ﴾We sent it (this Qur'ân) down on a blessed night. Verily, We are ever warning.﴿ **I have read in "Tafsir Al-Jalalayn" by Jalal Al-Din Al-Mahally and Jalal Al-Din Al-Suyuty the interpretation of Allah's Words:** ﴾We sent it (this Qur'ân) down on a blessed night﴿ **explaining that the Ayah (Qur'anic verse) refers to either Laylat-ul-Qadr (the Night of Decree) or the middle night of Sha'ban, when the Qur'an was sent down from the Mother of the Book (i.e. Al-Lawh Al-Mahfuz) in the seventh heaven to the nearest (lowest) heaven. I inquired about this matter and asked many shaykhs who told me that it denotes Laylat-ul-Qadr in Ramadan. Kindly provide us with a clear explanation of this Ayah, may Allah protect you.**

A: Allah (Exalted is His Majesty) swears by His Glorious Book - the miracle and the inexcusable evidence He revealed to Muhammad (peace be upon him) to support his Message - that He sent down

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the Glorious Qur'an in a blessed night full of bounties, namely, Laylat-ul-Qadr. Allah says: ﴾Verily, We have sent it (this Qur'ân) down in the night of Al-Qadr (Decree).﴿ ﴾And what will make you know what the night of Al-Qadr (Decree) is?﴿ ﴾The night of Al-Qadr (Decree) is better than a thousand months (i.e. worshipping Allâh in that night is better than worshipping Him a thousand months)...﴿ to the end of the Surah. This Night was in the month of Ramadan, because Allah (Exalted be He) says: ﴾The month of Ramadan in which was revealed the Qur'ân, a guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong).﴿ Anyone who claims that it is the middle night of Sha'ban is mistaken, as they have contradicted the Qur'an and the authentically reported Prophetic Hadith which have specified the month and mentioned it by name. Moreover, those who claim it is the middle night of Sha'ban have no dependable proof from the Qur'an or Sunnah (whatever is reported from the Prophet) supporting their claim. In addition, this is not a reasoning or speculative issue open to debate nor is built on logic-based evidence, rather it is aurally communicated depending on what is said in the Qur'an and authentically reported in the Sunnah. Allah (Glorified be He) then shows the Justice of His Law and His All-Embracing Mercy towards His servants when He says: ﴾Verily, We are ever warning.﴿ Meaning that Allah shall send messengers to convey His Laws and guide mankind to their Lord. They shall warn them against the end of disobeying His Commands and neglecting His Prohibitions. All this in order to establish Divine Justice, leaving no excuse to mankind after messengers, who are sent out of Allah's Mercy towards His servants. Allah (Exalted be He) says: ﴾Messengers as bearers of good news as well as of warning in order that mankind should have no plea against Allâh after the (coming of) Messengers. And Allâh is Ever All-Powerful, All-Wise.﴿ He also says: ﴾This is because your Lord would not destroy the (populations of) towns for their wrong-doing (i.e. associating others in worship along with Allâh) while their people were unaware (so the Messengers were sent).﴿

He (Exalted be He) says: ﴾Whoever goes right, then he goes right only for the benefit of his ownself. And whoever goes astray, then he goes astray to his own loss. No one laden with burdens can bear another's burden. And We never punish until We have sent a Messenger (to give warning).﴿

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Tafsir of Surah Al-Najm

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Fatwa no. 1546

Q: The following text was mentioned in "Mukhtasar Sirat Al-Rasul" (The Abridged Biography of the Prophet): "The Prophet (peace be upon him) recited Surah Al-Najm in their presence, and when he reached Allah's Saying (which means), (Have you then considered Al-Lât, and Al-'Uzzâ (two idols of the pagan Arabs)) (And Manât (another idol of the pagan Arabs), the other third?) **(Surah Al-Najm, 53: 19-20), Satan threw into his recitation the words: 'These are the exalted Gharaniq (Cranes), whose intercession is hoped for.' They (the disbelievers) thought that the Prophet (peace be upon him) really said it, and they rejoiced greatly." Is this tale true? If yes, does Satan have the power to cast into his recitation the aforesaid words? Please advise, and many thanks to you!**

A: The tale of Gharaniq was mentioned by many scholars of Tafsir (explanation of the meanings of the Qur'an) in their interpretation of Allah's Saying (the meanings of which are translated as), (Never did We send a Messenger or a Prophet before you but when he did recite the revelation or narrated or spoke, Shaitân (Satan) threw (some falsehood) in it.) (Surah Al-Hajj, 22: 52), and in the Tafsir of Allah's Saying, (Have you then considered Al-Lât, and Al-'Uzzâ (two idols of the pagan Arabs)) (And Manât (another idol of the pagan Arabs), the other third?) It was narrated through many chains of narration with different wordings.

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However, all of them are Mursal (with no Companion of the Prophet in the chain of narration), and were never reported through authentic chains of narration, as mentioned by Al-Hafizh ibn Kathir (may Allah be merciful to him) in his Tafsir. After he mentioned this tale through all its chains of narration, he said, "However, all of them are Mursal and disconnected."

Ibn Khuzaymah said that this tale was fabricated by the Zanadiqah (Heretics); it was also denied by Abu Bakr ibn Al-'Araby, Al-Qadi 'Iyad and others, who disapproved of both its Sanad (chain of narrators) and Matn (the text). As for the Sanad, it is due to the above-mentioned reasons. As for the Matn, it is due to what was stated by Ibn Al-'Araby that when Allah (Exalted be He) sends the Angel to His Messenger, He instills in him (His Messenger) the knowledge that it is the Angel who sends down Wahy (Revelation) to him; Satan can never put on his lips words, which throw him into confusion, and so he recites them as Qur'an. As there is Ijma' (unanimous consensus) on the infallibility of the Messenger of Allah (peace be upon him) and the impossibility of his committing Shirk (associating others with Allah in His Divinity or worship), he could not have said these words by mistake, or thinking that they were Qur'an. He could not have preferred pleasing his people over pleasing his Lord, which made him wish that Allah would not reveal anything to him that might displease them. Moreover, the evidence used to prove the authenticity of this tale, which is inferred from Allah's saying, ﴿Verily, they were about to tempt you away from that which We have revealed (the Qur'ân) unto you (O Muhammad صلى الله عليه و سلم), to fabricate something other than it against Us﴾ (Surah Al-Isra', 17: 73) certainly does not prove its authenticity. Rather, it proves the innocence of the Prophet (peace be upon him) of the accusation of reciting these polytheistic words, as the Ayah indicates denial and negation, not affirmation.

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It is also evident that Satan merely threw some falsehood into his recitation, but he did put such polytheistic words on his tongue nor inspired these words inside him, which he actually recited, read, or uttered, whether inattentively, by mistake or on purpose, until Jibril (Gabriel) came and corrected him, and he (peace be upon him) grieved over what happened. It was not also proven that the Ayah was revealed to console the Messenger of Allah (peace be upon him) for what he was afflicted with according to this tale, to prop up such an interpretation with all the errors that it contains.

The Jumhur (dominant majority) of Ahl-ul-Sunnah (those adhering to the Sunnah) agreed with Ibn Al-'Araby on what he said. They stated that the meaning of the Ayah is: Never did Allah send a Messenger or a Prophet before you (O Muhammad) but when he did recite the revelation or narrated or spoke, a devil from among mankind or jinn would throw during his recitation or speech some false words spoken by that devil and heard by the attendants. Or the devil would whisper evil thoughts to the Kafirs (disbelievers) and hypocrites who thought them to be part of the Wahy, while they are not so. Allah then abolishes whatever words, whisperings or deception which Satan throws in and completely eliminates them, to establish the truth by His Words, for the Perfection of His Knowledge and Profound Wisdom. This is the Way of Allah with His Messengers, Prophets and their enemies, to fulfill the purpose of trying and testing mankind, so that the wicked is distinguished from the good; so that the Kafirs and hypocrites who are to be destroyed through their following the falsehood that Satan casts may be destroyed after a clear evidence, and the people of unwavering faith, whose hearts rest secure in Iman (belief), who are guided to the Straight Path, may live after clear evidence.

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Thus, it becomes clear through the previously mentioned that the tale of Gharaniq is false. Satan does not have the power to thrust some falsehood into the mouth of the Prophet (peace be upon him) which he then recites or utters. Satan might have thrown some false words while the Prophet (peace be upon him) was reciting; words which were uttered by Satan and heard by the attendants, or Satan might have whispered some evil inspirations in the soul of the disbelievers and hypocrites, which they thought them to be part of the Wahy, while they are not. Allah then abolishes such Satanic sayings, eliminates misconception and establishes His revelations. It also becomes clear that the opinion of Shaykh Muhammad ibn 'Abdul-Wahab (may Allah be merciful to him) is the same of the Jumhur (dominant majority) of scholars, which holds that Satan has thrown some falsehood or evil whispering during recitation, but certainly not on the tongue of the Prophet (peace be upon him), or in his soul, or in the souls of the true believers. It was only in the ears of Kafirs, or inside their souls, which they thought to be part of the Qur'an. The wisdom of Allah entails that He destroys falsehood and establishes His revelations, so that the truth triumphs out of His Mercy to the people. Allah is All-Knowledgeable, All-Wise. The scholars of Islam are unanimously agreed on the infallibility of Messengers in all and everything that they convey from Allah (Glorified and Exalted be He) to mankind.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family

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Tafsir of Surah Al-Rahman

(Part No. 4; Page No. 318)

The sixth question of Fatwa no. 7458

Q 6: Is it true that we will, In sha'a-Allah (if Allah wills), hear our Lord reciting Surah Al-Rahman for us in Jannah (Paradise)?

A: As far as we know, this is not true.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The eighth question of Fatwa no. 6898

Q 8: What is the Tafsir (explanation/exegesis) of the Saying of Allah (the meanings of which are translated as): ⁽(He is) the Lord of the two easts (places of sunrise during early summer and early winter) and the Lord of the two wests (places of sunset during early summer and early winter).⁾ **and:** ⁽Lord of the east and the west⁾ **and:** ⁽the Lord of all the [three hundred and sixty-five (365)] points of sunrise and sunset in the east and the west⁾

A: The two easts and the two wests in the first Ayah (Qur'anic verse) refer to the places of sunrise and sunset both south and north of the Equator.

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The east and the west in the second Ayah refer to the eastern and western hemispheres where the sun moves, rising and setting throughout the four seasons of the year. Last, the third Ayah refers to all points of sunrise and sunset that occur everyday in the east and the west. Accordingly, all the texts perfectly agree and complement one another.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Tafsir of Surah Al-Hadid

(Part No. 4; Page No. 322)

Fatwa no. 5961

Q: Allah (Exalted be He) says (what means): ﴾Then, We sent after them Our Messengers, and We sent 'Isâ (Jesus) - son of Maryam (Mary), and gave him the Injeel (Gospel). And We ordained in the hearts of those who followed him compassion and mercy. But the monasticism which they invented for themselves, We did not prescribe for them, but (they sought it) only to please Allâh therewith, but they did not observe it with the right observance. So We gave those among them who believed their (due) reward; but many of them are Fâsiqûn (rebellious, disobedient to Allâh).﴿ **What is the Bid'ah (innovation in religion) meant in the noble Ayah, which they invented, and what is the rule of its observance? What about a person who made it obligatory on himself to make Istighfar (seeking forgiveness from Allah), Tahmid (saying: "Alhamdu lillah [All praise is due to Allah]"), and Salat a hundred times each morning and evening, yet was not able to maintain this afterwards?**

A: First: The meant Bid'ah in this Ayah is monasticism. It is about devoting one's entire time to worship of Allah and abandoning people altogether to draw closer to Him, seeking to please Him (Exalted be He) through exaggeration in worship. This seclusion is usually accompanied with staying at mountains, churches, cells, hermitages, and the like. Allah did not enjoin the Christians to observe this Bid'ah i.e. monasticism, which He neither ordained for them nor legislated. In fact, they themselves invented it out of their desire to please Allah, as they claimed, similar to the Mubtadi's (those who introduce innovations in religion) from among this Ummah (nation) who followed their path and introduced into religion invented practices, which Allah neither sanctioned nor ordained.

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Like their assembling and engaging in Dhikr (Remembrance of Allah) standing in rows or forming circles, whirling and swaying right and left, up and down, with loud shrieks and wailing uttered by the so-called Magadhib (possessed people). These Bid'ahs also include the celebration of the Mawlid (birthday) of the Prophet (peace be upon him) and other pious people out of seeking Allah's reward by showing reverence to Prophets and righteous people through these celebrations, and their like that Allah never enjoined on His servants.

Second: Those who invented this monasticism did not abide by it; with the passage of time they could not continue to act upon the devotional worship they invented to get closer to Allah. Allah (may He be Exalted and Glorified) reproached them for inventing in religion things unauthorized by Him and for their failure to abide by what they had vowed to do to draw closer to Him (Exalted be He). Had they abandoned these invented acts of worship out of refusal for Bid'ah and return to truth, they would have won Allah's rewards. Third: The person who enjoins on himself permissible but non-obligatory acts of worship and offers it in the way prescribed by Islam, abiding by the proper time and number, whether in an unlimited or limited manner, is doing good and it is not considered an act of Bid'ah, for the act of worship is originally permissible and he offers it the way it should be offered. An example for this is 'Abduallah ibn Amr ibn Al-'As's offering Tahajjud (optional late night Prayer) and fasting a day and breaking fast a day and maintaining this till he (may Allah be pleased with) weakened. When advised to make things easier for himself, he used to say: "I would not abandon an act of worship I used to offer

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during the lifetime of the Prophet (peace be upon him)." A person who maintains offering optional acts of worship, having been legislated by Allah, which he has obligated himself to perform, is doing good. Similarly, there is no blame if the person abandons some of the optional acts of worship out of weakness and avails himself of the Rukhsah (concession). However, a person who abandons voluntary acts out of laziness or neglect, has acted contrary to what is duly proper. As for a person who enjoins on himself acts that Allah has not, in the first place, legislated or ordained e.g. celebrating the birthday of the Prophet, the beginning of a new Hijri year, and the birthdays of righteous people, etc., then such a person is committing Bid'ah. By the same token, a person who observes the acts of worship which Allah has originally ordained yet does not perform them in the way that Allah has ordained is committing an abominable Bid'ah as well, for he is offering the act in a way that Allah did not prescribe for His servants. Examples of these Bid'ahs include people's gathering to make Dhikr (Remembrance of Allah) at a certain time in one loud voice etc. Allah did not enjoin Dhikr to be offered in this way. The Prophet (peace be upon him) did not make Dhikr in this way and did not tell his Companions (may Allah be pleased with them) to do it this way. Had this way of making Dhikr been good, Allah would have enjoined us to perform Dhikr accordingly, His Messenger would have followed it and taught it to his Companions (may Allah be pleased with them). Moreover, had the Companions followed these ways, they would have been reported to us through authentic narrations. This proves that this way of performing Dhikr is an invented Bid'ah that must be avoided. Now, it becomes clear from all this that it is not permissible for a person to make it obligatory on himself to recite for example Istighfar (seeking forgiveness from Allah) or Tahmid (saying: "Alhamdu lillah [All praise is due to Allah]") a specific number of times or dedicate a specific time for this. In fact, the person should perform Dhikr at all times as long as it is authentically reported and for any number of times at any time, because the Prophet (peace be upon him) did not confine performing Dhikr to a hundred times only or in the morning or evening specifically.

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A person who abandons any invented practices in Dhikr out of adherence to the way of the Prophet (peace be upon him) in drawing closer to Allah through what has been authentically reported from him (peace be upon him), without specifying a certain time or number will be rewarded by Allah. As regards the Adhkar (invocations and Remembrances said at certain times on a regular basis) that should be done in a specific way, at a specific time, and for a specific number of times, they should be recited as prescribed.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Tafsir of Surah Al-Mujadilah

(Part No. 4; Page No. 328)

Fatwa no. 1851

Q: Would you please explain to us the following Ayah (the meanings of which are translated as): ﴾You (O Muhammad صلى الله عليه وسلم) will not find any people who believe in Allâh and the Last Day, making friendship with those who oppose Allâh and His Messenger (Muhammad صلى الله عليه وسلم)﴿ **till the end of the Surah. Some people have the trend of accusing one another of being Kuffar (disbelievers), even their parents, brothers or sisters, and even if the people they are accusing perform Salah (Prayer). So please clarify to us the meaning of this Ayah.**

A: Allah (Exalted is His Majesty) informs His Messenger Muhammad (peace be upon him) that he will never find among those who believe in Allah and the Last Day, devote their hearts to Allah and submit themselves to Him by obeying His orders and avoiding His prohibitions, people who carry any love for those who oppose Allah and His Messenger, and deviate from the guidance and light that was revealed by Allah to the Prophet (peace be upon him). The hearts of such believers that have true and sincere Iman (faith) will never love those Kuffar (disbelievers) even if they are their closest relatives such as parents, brothers, sisters, children or kin. This truly reflects a very beautiful praise of Allah for the people who are truthful to Him and to His Messenger; those who follow the guidance and light of Allah (Exalted be He). This also urges them to keep that faith and to deepen it, and encourages other people to follow their way, pattern of devotion and sincere Iman.

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The Surah also warns believers against the deeds of the hypocrites; those who befriended the people who incurred the Wrath of Allâh (i.e. the Jews), while they kept on falsely swearing to the Messenger of Allah (peace be upon him) to please him by saying: ﴾When the hypocrites come to you (O Muhammad صلى الله عليه وسلم), they say: "We bear witness that you are indeed the Messenger of Allâh." Allâh knows that you are indeed His Messenger, and Allâh bears witness that the hypocrites are liars indeed.﴿

Thus, this phrase includes praising the true believers for their Bara' (disassociation) from the Kuffar (disbelievers) as well as warning them against loving and befriending them (the Kuffar) and prohibiting this, as mentioned in the Words of Allah (which means): ﴾Let not the believers take the disbelievers as Auliyâ' (supporters, helpers) instead of the believers, and whoever does that will never be helped by Allâh in any way, except if you indeed fear a danger from them.》 and His Saying (Exalted be He): 《O you who believe! Take not as Auliyâ' (supporters and helpers) your fathers and your brothers if they prefer disbelief to Belief. And whoever of you does so, then he is one of the Zâlimûn (wrong-doers).》 《Say: If your fathers, your sons, your brothers, your wives, your kindred, the wealth that you have gained, the commerce in which you fear a decline, and the dwellings in which you delight are dearer to you than Allâh and His Messenger, and striving hard and fighting in His Cause, then wait until Allâh brings about His Decision (torment). And Allâh guides not the people who are Al-Fâsiqûn (the rebellious, disobedient to Allâh).》 and Allah (Exalted be He) says: 《Indeed there has been an excellent example for you in Ibrâhîm (Abraham) and those with him, when they said to their people: "Verily, we are free from you and whatever you worship besides Allâh: we have rejected you, and there has started between us and you hostility and hatred for ever until you believe in Allâh Alone" - except the saying of Ibrâhîm (Abraham) to his father: "Verily, I will ask forgiveness (from Allâh) for you, but I have no power to do anything for you before Allâh." Our Lord! In You (Alone) we put our trust, and to You (Alone) we turn in repentance, and to You (Alone) is (our) final Return.》

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There are other Ayahs in the Qur'an and texts of the Sunnah that prohibit taking the Jews and the Christians as Auliya' (allies/confidants/protectors/supporters), as well as other Kuffar (disbelievers). These texts warn against aligning oneself with those amongst the People of the Book and other Kuffar who have incurred the Wrath of Allah by taking the Religion of Allah (Exalted be He) as mockery and fun.

It is a declaration by Allah for the rule governing the actions of the heart which must not manifest love and fondness towards the Kuffar, but must show Bara', hatred, and aversion of the evil straying deeds they are committing. As for worldly dealings with them that include sale, purchase and other mutual interests, they are subject to legal policy and economic aspects. Thus, if we are living in peace with the Kuffar, it is permissible to exchange utilities with them in the form of sale, lease and rent as well as accepting their gifts and donations and repaying them with kindness and beneficence in order to establish justice and uphold good ethics. This is on the condition that this act does not contradict any rule of Shari'ah (Islamic law). Allah (Exalted be He) says: 《Allâh does not forbid you to deal justly and kindly with those who fought not against you on account of religion nor drove you out of your homes. Verily, Allâh loves those who deal with equity.》

However, if we are in a state of war with the Kuffar and they assault us, then it is impermissible for us to associate with them in any worldly transactions; the same applies to taking them as brothers or friends. Allah (May He be Exalted) says: 《It is only as regards those who fought against you on account of religion, and have driven you out of your homes, and helped to drive you out, that Allâh forbids you to befriend them. And whosoever will befriend them, then such are the Zâlimûn (wrong-doers - those who disobey Allâh).》

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The Prophet (peace be upon him) practically clarified this point in times of both peace and war with the Jews of Al-Madinah and Khaybar, and the Christians as well as other Kuffar. Allah (Exalted be He) then clarifies (in the following phrase of the same Ayah) the reason why such faithful believers cannot carry love for the Kuffar, saying: 《For such He has written Faith in their hearts, and strengthened them with Rûh (proofs, light and true guidance) from Himself.》 Those who have been truthful to Allah (Exalted be He) and His Messenger are the ones whom Allah has implanted and established Iman in their hearts and souls. He has supported them with His proof, guidance and light.

Accordingly, they have befriended His righteous servants, feuded with His enemies, and followed the religion ordained by Allah for mankind, so they deserved the reward promised by Allah (Exalted be He) (in the last part of the Ayah) in His words: ﴾And He will admit them to Gardens (Paradise) under which rivers flow to dwell therein forever. Allâh is pleased with them, and they with Him.﴿ which means that: He will bestow His Blessings and Favors upon them and admit them to Jannah (Paradises) with rivers running underneath and eternal delights, which no eye has ever seen, no ear has ever heard and no human heart has ever perceived. These sincere, pure people will enjoy the everlasting delights of Jannah, for these delights will never perish, and these people will never be made to leave Jannah. Allah (Exalted be He) will be pleased with them because of their true Iman, righteous deeds, satisfaction with His judgment, laws and reward, and their praising Him as He deserved to be praised. Then Allah (Exalted be He) ends the Surah by: ﴾They are the Party of Allâh. Verily, it is the Party of Allâh that will be the successful.﴿ declaring them to be His soldiers who have sought His love by obeying Him.

Therefore, Allah (Exalted be He) has granted them His Support and bestowed His Favors and Grace upon them in the worldly life and the Hereafter. Hence, they will be the true winners of the Blessings of Allah (Exalted be He), rather than those who seek to deceive Him and His Messenger and align themselves with the Kuffar. Accordingly, the following is to be understood: **First,** whoever loves the kuffar, befriends and allies with them at the expense of one's religion, is a Kafir (disbeliever) who has committed an act of disbelief that takes a person out of Islam. **Second,** whoever hates them inside and yet exchanges utilities with them such as sale, purchase, lease or rent within the limits of the Islamic law, legislated by Allah (Exalted be He), will bear no sin. **Third,** whoever hates them for the sake of Allah (Exalted be He) (for their Shirk, disbelief, enmity, sinning, transgression against Allah, etc.) but mingles with them, lives among them for a worldly interest preferring this to living among Muslims in their lands, will be a sinner, for this entails increasing their population and cooperating with them rather than with the Muslims. They will also be subject to Fitan (temptations/trials/seditions). They will deprive themselves of joining the Muslims in performing the rituals of Islam and taking part in their events. Similarly, they will be deprived of the blessing of exchanging advice and counseling other Muslims in order to achieve the power and renaissance of the Islamic Ummah (nation) leading it to happiness in the worldly life and the Hereafter. However, there will be no sin, if those Muslims who are living among the Kuffar are scholars who have the ability to shield themselves against Fitnah (temptation) and seek the Help and Support of Allah (Exalted be He) to call to Islam among non-Muslims.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Tafsir of Surah Al-Mulk

The sixth question of Fatwa no. 9604

Q 6: Surah Al-Mulk: Bismillah Al-Rahman, Al-Rahim (In the Name of Allah, the Most Gracious, the Most Merciful: ﴿Blessed be He in Whose Hand is the dominion; and He is Able to do all things.﴾ **Does reciting this Surah every night intercede for the person who recites it after death?**

A: This was stated in a Hadith narrated by Abu Dawud in his Sunan (Hadith compilation classified by jurisprudential themes) with the following text; 'Amr Ibn Marzuq narrated to us, on the authority of Shu'bah, on the authority of Qatadah, on the authority of 'Abbas Al-Jushamy, on the authority of Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said: ﴾A Surah in the Qur'an consisting of thirty Ayahs (Qur'anic verses) will intercede for its reciter till they will be forgiven. (It is): ﴿Blessed be He in Whose Hand is the dominion﴾ ﴿ Al-Mundhiry said in his Mukhtasar (Brief explanation): The Hadith was related by Al-Nasa'y and Ibn Majah , and Al-Tirmidhy said: It is Hadith Hassan but includes weakness in its Sanad (chain of narrators) .

Accordingly, this Surah will hopefully intercede for whoever believes in this, consistently recites it

seeking the Good Pleasure of Allah (Exalted be He), learns from its lessons of wisdom, receives admonition and acts according to its rules.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Tafsir of Surah Nuh (Noah)

(Part No. 4; Page No. 338)

The first question of Fatwa no. 5771

Q 1: Is the moon located between the heavens or under the lowest heaven? If it is between the heavens, how can humans travel to the surface of the moon?

A: It is probable that the moon is between the heavens, or beneath the lowest heaven. There is no evidence that confirms either one of these two probabilities. Moreover, Allah's Statement (which means): ﴾And has made the moon a light therein﴿ does not include evidence that determines whether its place is in between them. The propositional phrase "Fihin" (therein) may refer to the word "Nura" (light). Therefore, the meaning would be that Allah has made the moon a light in the heavens, so its light is there the same as it is in the earth. It does not necessarily mean that the moon exists between the heavens. Consequently, if it is not between the heavens, it will be easy to reach it by modern inventions.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Tafsir of some Qur'anic Ayahs

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Fatwa no. 389

Q 1: What is the evidence on the permissibility of pronouncing the Basmalah (saying, "Bismillah Al-Rahman, Al-Rahim [In the Name of Allah, the Most Gracious, the Most Merciful]") secretly in the Jahri Salah (Prayer recited out loud). Moreover, the Bismillah is written at the beginning of every Surah in the Qur'an, including Surah Al-Fatihah which consists of seven Ayahs, only six of them are read out loud, whereas "Bismillah Al-Rahman, Al-Rahim" is uttered quietly?

A: The scholars who hold the view of uttering "Bismillah Al-Rahman, Al-Rahim" secretly in Jahri Salah, based their opinion on the consideration that it is not an Ayah in each Surah; rather, it is an independent Ayah in the Qur'an that was placed there to separate the Surahs. However, it is part of an Ayah in Surah Al-Naml. They said that it should be pronounced quietly in Jahri Salah to distinguish it from the Ayahs of the Surah being recited. Reciting it in Salah whilst pronouncing it quietly in Jahri Salah is a way of combining the evidence which apparently indicate not to recite it in Salah and the Hadiths that denote pronouncing it before reciting the Surah in Salah such as the Hadith narrated on the authority of 'Aishah (may Allah be pleased with her) who said: ﴾The Messenger of Allah (peace be upon him) used to commence Salah with Takbir (saying Allahu-Akbar - Allah is the Greatest) and the recitation of "Al-Hamdu lillahi Rabbi Al-'Alamin" [Praise be to Allah, the Lord of the Universe - i.e. Surat Al-Fatihah].﴿ and the Hadith narrated on the authority of Anas (may Allah be pleased with him) who said:

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﴾I offered Salah behind the Prophet (peace be upon him), Abu Bakr, Umar, and 'Uthman and they used to commence their Salah with "Al-Hamdu lillahi Rabbi Al-'Alamin" [Praise be to Allah, the Lord of the Universe - i.e. Surat Al-Fatihah].﴿ According to the narration of Muslim: ﴾And they did not recite Bismillah ir-Rahman-ir-Rahim 'In the Name of Allah, the Most Merciful, the Ever-Merciful' (loudly)﴿ These Hadiths were taken as evidence on abandoning reciting it aloud, but not abandoning reciting it completely so as to combine these Hadiths with the others which indicate reciting Basmalah in every Salah. Considering Surah Al-Fatihah to consist of only six Ayahs is wrong, according to the Ijma' (consensus) of scholars. Those who consider Basmalah as an Ayah from every Surah, regard it as an Ayah of Al-Fatihah and the Ayahs after it as six Ayahs. While those who do not consider it to be an Ayah from Al-Fatihah, deem ﴾The Way of those on whom You have bestowed Your Grace﴿ to be an Ayah and the remaining sentence to the end of Al-Fatihah as an Ayah. As such

Q 2: What is the Tafsir (explanation/exegesis) of Allah’s Saying (the meanings of which are translated as), ﴿Indeed whosoever purifies himself (by avoiding polytheism and accepting Islâmic Monotheism) shall achieve success,﴾ ﴿And remembers (glorifies) the Name of his Lord (worships none but Allâh), and prays (five compulsory prayers and Nawâfil - additional prayers).﴾ mentioned in Surah Al-A‘la?

A: Indeed they shall win Jannah (Paradise) and the Good Pleasure of Allah (Exalted be He) those who purify themselves from Kufr (disbelief), all other sins, and evil morals through belief in Islamic Shari‘ah (Law) and doing acts of obedience, which generally include paying Zakah (obligatory charity) and maintaining ties of kinship, in addition to giving in charity, spending money in good charitable causes.

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They remain mindful of the Name of Allah, the Lord and the Bestower of Bounties, mentioning Allah’s Name and making Dhikr (Remembrance of Allah) with the utmost veneration, glorification, fear, and full acknowledgement of His Right. All of this leads a servant of Allah to offer the Five Obligatory Daily Prayers at their due times in congregation in one of the Houses of Allah (i.e. mosques), the Two ‘Eid Prayers, and the rest of the Nafilahs (supererogatory) prayers. Moreover, since Allah (Exalted be He) has not specified certain acts in the Ayah (Qur’anic verse), this means that all the previously-mentioned acts of obedience and whatever is similar to them are included, although some acts take precedence over others. Thus, the Ayah is referring to a wide range of righteous acts since Allah (Exalted be He) mentions them generally.

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`Abdullah ibn Sulayman Ibn Mani`	`Abdullah ibn `Abdul-Rahman ibn Ghudayyan	`Abdul-Razzaq `Afify

Q 3: What is the Tafsir (explanation/exegesis) of Allah's Saying (the meanings of which are translated as), ﴾In houses (mosques) which Allâh has ordered to be raised (to be cleaned, and to be honoured), in them His Name is remembered [i.e. Adhan, Iqamah, Salât (prayers), invocations, recitation of the Qur'ân etc.]. Therein glorify Him (Allah) in the mornings and in the afternoons or the evenings,﴿ **?**

A: The word "houses" in this Ayah (Qur'anic verse) means Masjids (mosques) and the prepositional phrase "in houses" is related to Allah's saying in the previous Ayah: ﴾lit﴿ , or describe the word "lamp". Thus, the meaning is: Allah is the Light of the heavens and the earth. The parable of His Light is as if there were a niche and within it a lamp, the lamp is in a pure crystal glass, lit by an olive oil tree in the Masjids which Allah has ordered people to build, honor, and protect from idle talk, false speech, loud voices, and all that does not befit its stature. Then, Allah (Exalted be He) orders people to mention His Name in these Masjids by heart and tongue, reciting the Adhkar (invocations and Remembrances said at certain times on a regular basis) authentically reported from the Prophet (peace be upon him), unlike those who follow some Tariqahs (Sufi orders) and repeat invented forms of Dhikr (Remembrance of Allah) whose phrases and way of reciting are of their own creation.

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In these Masjids, Muslims glorify Allah, pray, acquire religious knowledge, recite the Qur'an, and say all the Adhkar prescribed by Islam in the morning and the evening, at any time of day, whether early in the morning or late at night. Those are the Muslims who made a just estimate of Allah, such as is due to Him, so they are not diverted by worldly matters such as trade or sale from remaining mindful of Allah and remembering Him with their hearts, tongues, and the physical action of their bodies. They fear Allah (Exalted be He), keep a constant watch over the consequences of their deeds, and dread the horrors of the Day of Resurrection; the Day when hearts and eyes will fearfully turn about; when every nursing mother will forget her nursling, and every pregnant woman will drop her pregnancy, and when you shall see mankind as in a drunken state, yet they will not be drunken, but the Torment of Allah is severe. Later in the Ayahs, Allah (Exalted be He) mentions that He will reward such people according to the best of their deeds; they shall receive their reward in full, without reckoning, out of His Grace, as an appropriate recompense for their sincerity and for selling themselves only to their Lord, the Bestower of Graces, and the Owner of Great Bounty.

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Q 4: What is the Tafsir (explanation/exegesis) of Allah's Saying (the meanings of which are translated as), ﴿And who are more unjust than those who forbid that Allâh's Name be glorified and mentioned much (i.e. prayers and invocations, etc.) in Allâh's mosques and strive for their ruin? ﴾ **?**

A: Scholars are of two opinions regarding those who are being referred to in the Ayah (Qur'anic verse):

The First Opinion: They are the Christians, Bukhtu Nassar (Nebuchadnezzar) or both of them. The Ayah means that no one dares to attack and violate the Sanctities of Allah's Religion and no one is fearless of Allah more than the Christians and Bukhtu Nassar, who forbade the people from worshiping Allah in

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Bayt Al-Maqdis (Jerusalem), from establishing prayers, and from studying, and frequenting it. Those unjust people sought to ruin Bayt Al-Maqdis and threw dirt in it to repel people from visiting it and performing acts of worship there. All this was due to their severe enmity toward the Jews. This opinion was adopted by Ibn Jarir Al-Tabary, as the previous and following Ayahs talk about the Jews and the Christians and their mutual enmity.

The Second Opinion: The Ayah was revealed regarding the Mushriks (those who associate others with Allah in His Divinity or worship) of Makkah who refused in the year of Al-Hudaybiyyah to allow the Messenger of Allah (peace be upon him) and his Sahabah (Companions) to enter Al-Masjid Al-Haram (the Sacred Mosque in Makkah). Thus, the Ayah means that no one dares to attack and violate the Sanctities of Allah (Exalted be He) more than the Mushriks of Makkah and anyone who supports them, as they forbade the Messenger of Allah (peace be upon him) and his Sahabah during the year of Al-Hudaybiyyah from entering Al-Masjid Al-Haram. They did so out of pride and haughtiness and due to their desire to destroy it. If at all possible they wished to ruin it by performing their pagan worship and preventing any act of worshipping Allah alone, such as Salah (prayer), Tawaf (circumambulation around the Ka'bah), Hajj, and 'Umrah (lesser pilgrimage). Preventing those who deserve most to enter Al-Masjid Al-Haram, who are most entitled to perform their rituals and acts of worship, and are the best caretakers of it, is a far greater form of destruction than just knocking it down. It implied halting all the lawful rituals that are offered in the greatest and the first mosque appointed for mankind on earth, even though this is the aim of building it. This opinion is adopted by Ibn Kathir who found supporting proofs in the reasons of the Ayah's revelation and in the Words of Allah (Exalted be He), ﴿And why should not Allâh punish them while they hinder (men) from Al-Masjid-Al-Harâm, and they are not its guardians? None can be its guardians except Al-Muttaqûn (the pious - See V.2:2), but most of them know not.﴾

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Allah (Exalted be He) also says, ﴿It is not for the Mushrikûn (polytheists, idolaters, pagans, disbelievers in the Oneness of Allâh), to maintain the Mosques of Allâh (i.e. to pray and worship Allâh therein, to look after their cleanliness and their building,), while they witness against their ownselves of disbelief. The works of such are in vain and in Fire shall they abide.﴿ ﴾The Mosques of Allâh shall be maintained only by those who believe in Allâh and the Last Day, perform As-Salât (Iqâmat-as-Salât), and give Zakât and fear none but Allâh. It is they who are on true guidance.﴿ There is further proof cited by Ibn Kathir to support this opinion. However, the meaning of the Ayah is general, since consideration is given to the generality of the wording, not to the specific occurrence that resulted in the revelation of the Ayah. It thus stands as stern censure and severe threatening to whoever prevents anyone from entering any of the Islamic places of worship and performing there the acts of worship that have been ordained by Allah (Exalted be He).

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Q 5: What are Al-Sab'-ul-Mathany (the Oft-Repeated Seven)? Why are they given this name?

A: It is reported that Al-Sab'-ul-Mathany are the seven long Surahs: Al-Baqarah, Al-'Imran, Al-Nisa', Al-Ma'idah, Al-An'am, Al-A'raf, and Yunus, or Al-Anfal and Al-Tawabah, according to the scholars who consider both Al-Anfal and Al-Tawabah one Surah, and replace Surah Yunus by these two Surahs. It is also reported that Al-Sab'-ul-Mathany refers to Surah Al-Fatihah which consists of seven Ayahs (Qur'anic verses), without Al-Basmalah (Bismillah Al-Rahman, Al-Rahim i.e. In the Name of Allah, the Most Gracious, the Most Merciful), according to the more correct of the two scholarly opinions. Ibn Jarir and Ibn Kathir upheld this opinion, for the report of Al-Bukhari that the Prophet (peace be upon him) said to Abu Sa'id ibn Al-Mu'ala

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regarding the merit of Al-Fatihah: ("It is Al-Sab'-ul-Mathany and the Grand Qur'an.") Similarly, Imam Al-Bukhari reported on the authority of Abu Hurayrah that the Prophet (peace be upon him) said: ("Umm-ul-Qur'an (the Mother of the Qur'an: Surah Al-Fatihah), is Al-Sab'-ul-Mathany and the Grand Qur'an.") The seven Ayahs of Surah Al-Fatihah are called "Al-Mathany", because they are repeatedly recited, meaning they are recited in every Rak'ah (unit of Prayer), whether the Salah (prayer) is obligatory or supererogatory.

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Q 6: What is the Tafsir (explanation/exegesis) of Allah’s Saying (the meanings of which are translated as), ﴾Read! In the Name of your Lord Who has created (all that exists).﴿ ﴾He has created man from a clot (a piece of thick coagulated blood).﴿ ﴾Read! And your Lord is the Most Generous.﴿ ﴾Who has taught (the writing) by the pen.﴿ ﴾He has taught man that which he knew not.﴿ **?**

A: These Ayahs (Qur’anic verses) are the first Ayahs revealed to the Messenger of Allah (peace be upon him) while in Hira’ Cave marking the beginning of Wahy (Revelation) to the Prophet (peace be upon him). In these Ayahs, Allah (Exalted be He) commands Prophet Muhammad to read! To read starting by mentioning the Name of his Lord or to seek help, to be able to read, by mentioning the Name of the Lord, the Giver of all Good, Who bestowed upon him all blessings and created all things. He is the Creator of Adam’s offspring from a clot, a lump of congealed blood, produced from a Nutfah (mixed drops of male and female sexual discharge), which then develops into a little lump of flesh, then into bones, until the completion of man’s creation. Thus, Allah praises Himself for He Alone is the Creator of everything. He then mentions man’s creation in particular out of honor for humanity, reminding them of the blessing of writing and learning abilities bestowed on them. Then, Allah enjoins Prophet Muhammad (peace be upon him) once more to read emphasizing the paramount importance of reading (knowledge) and urging Muslims to care about it. Again, Allah (Glorified be He) praises Himself, for He is the Lord and King of everything.

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He Alone is the All-Generous, the All-Munificent, Who blessed the unlettered Prophet, Muhammad (peace be upon him), with Prophethood, proclamation of Allah’s Message, and the Miraculous Qur’an. Out of His Perfect Generosity and Grace, Allah has enabled man to write with the pen, teaching humanity countless things that were unknown to them. But for Allah’s Grace and blessing, humanity would not have known all these fields of knowledge. Thus, Blessed is Allah, the Best of creators, Whose Mercy embraces everything and He is the most Wise Judge.

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Q 7: What is the Tafsir (explanation/exegesis) of the following Ayah (Qur'anic verse) of Surah Al-Naml (the meanings of which are translated as), ﴾"Verily it is from Sulaimân (Solomon), and verily, it (reads): In the Name of Allâh, the Most Gracious, the Most Merciful:﴿ ﴾"Be you not exalted against me, but come to me as Muslims (true believers who submit to Allâh with full submission).' "﴿ **?**

A: Sulayman (peace be upon him) wrote a message and sent it to Bilqis (the Queen of Saba (or Sheba) in Yemen, who ruled during the lifetime of Prophet Sulayman. She and her people were sun worshippers) and to her people with a hoopoe. He ordered the hoopoe to throw the message to them and observe their reaction. The hoopoe reached their land and threw the message to Bilqis in which was written: ﴾In the Name of Allâh, the Most Gracious, the Most Merciful.﴿ ﴾"Be you not exalted against me, but come to me as Muslims (true believers who submit to Allâh with full submission).' "﴿ She was so filled with awe and wonder by the impressing message thrown that she summoned the dignitaries of her people to discuss it. She told them of the great, honorable, and sublime message sent informing them of the sender. She then read it: ﴾"Verily it is from Sulaimân (Solomon), and verily, it (reads): In the Name of Allâh, the Most Gracious, the Most Merciful:﴿ ﴾"Be you not exalted against me, but come to me as Muslims (true believers who submit to Allâh with full submission).' "﴿

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That is, do not be haughty or arrogant but willingly come in obedience and submission to Allah alone in deep and sincere belief in His Oneness.

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Tafsir of Surah Al-'Adiyat

(Part No. 4; Page No. 350)

Fatwa no.8247

Q1: What is the Tafsir (explanation/exegesis) of Allah's Saying (the meanings of which are translated as), ﴾By the (steeds) that run, with panting.﴿ ﴾Striking sparks of fire (by their hooves).﴿ ﴾And scouring to the raid at dawn.﴿ ﴾By the (steeds) that run﴿ **? Kindly, answer me, may Allah reward you with good!**

A: ﴾By the (steeds) that run, with panting.﴿ , it means that Allah swears by the fast horses running very quickly and panting i.e. breathing rapidly and loudly in short gasps after exertion.

﴾Striking sparks of fire (by their hooves).﴿ , it means that when the horses' hoofs strike against the stones, they cause sparks of fire to fly out.

﴾And scouring to the raid at dawn.﴿ , it means that horses are used to wage raids against enemies in early morning, striving in the Cause of Allah, to help make His Religion triumphant.

Generally, the Ayahs declare that Allah (Exalted be He) swears by the fast galloping horses, running so fast until their gasping, panting breath is audible, their hoofs striking against stones while waging raids against enemies in the morning until sparks of fire is seen flying out.

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As to Jawab Al-Qasam (the complement to the oath), it is in Allah's Saying (which means): ﴾Verily, man (disbeliever) is ungrateful to his Lord.﴿

In this concern, we advise you to read some of the famous books of Tafsir (exegesis of the meanings of the Qur'an) such as Ibn Kathir, Al-Baghawy, and Al-Jalalayn.

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Sunnah

(1) Usul 'Ilm Al-Hadith (Principles of the Science of Hadith)

The fourth question of Fatwa no. 3618

Q 4: What are the books of Hadith? What is meant by Matn of Hadith and Usul 'Ilm Al-Hadith? Who is Amir Al-Mu'minin in Hadith (a title given to a person who has extensive knowledge of most Hadith such that only a few Hadith escape his cognition)?

A: The books of Hadith are the books which compile the Hadith of the Prophet (peace be upon him), such as Sahih Al-Bukhari, Sahih Muslim, Sunan Abu Dawud, Sunan Al-Nasa'y, Musnad Imam Ahmad, Muwatta' Malik, etc. Matn of Hadith refers to the verbal expressions, actions and approvals of the Prophet (peace be upon him). Usul Al-Hadith (Principles of the Science of Hadith) refers to the science of examining the features that distinguish the Sahih (a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish) and Hasan (a Hadith whose chain of narration contains a narrator with weak exactitude, but is free from eccentricity or blemish) Hadith from the Da'if (a Hadith that fails to reach the status of Hasan, due to a weakness in the chain of narration or one of the narrators) and Mawdu' (fabricated) ones and show their levels. It is also called Mustalah Al-Hadith (Hadith Terminology). The following are examples of the books of Usul Al-Hadith: Muqaddimah by Ibn Al-Salah, Alfiyyah al-Hadith by Al-'Iraqy, Al-Taqrib by Al-Nawawy, Nukhbat Al-Fikr by Ibn Hajar, etc.

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The second and third questions of Fatwa no. 8163

Q 2 and 3: How can we identify the Da'if (weak) Hadith that are attributed to the Messenger of Allah (peace be upon him)? Are there sixty-four Da'if Hadith attributed to the Prophet (peace be upon him) in "Sahih Al-Bukhari" and "Sahih Muslim", and if so, how can we recognize them?

A: Hadith can be known whether they are Da'if (a Hadith that fails to reach the status of Hasan due to a weakness in the chain of narration or one of the narrators) or Sahih (a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish) through studying the science of Hadith terminology, knowing the Sanad (chains of narrators) of Hadith, and studying the narrators through the processes of Jarh (criticism of Hadith narrators) and Ta'dil (validating the uprightness of Hadith narrators). The Hadith scholars left us a wealth of information about the science of Hadith that can help in this regard. As for the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim), the Ummah (nation) has unanimously approved them and consider them as the second source of legislation, after the Book of Allah (Glorified and Exalted be He).

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Q 3: What is the meaning of Mursal Hadith? It was reported that the Prophet (peace be upon him) said: (O Asmaa', when a woman reaches the age of menstruation, nothing should be seen of her except this and this) **pointing to the face and hands. Is this Hadith Mursal or Da‘if (weak)? Was this Hadith stated before or after the revelation of the Ayah (Qur’anic verses) of Hijab (veil)?**

A: Hadith Mursal is a Hadith with no Companion of the Prophet in its chain of narration. As for the above-mentionedHadith of Asmaa’, it is a weak Hadith.

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The seventh question of Fatwa no. 8150

Q 7: In some of the Islamic books we read sometimes the author mentions a Hadith and its narrator without indicating its degree of authenticity. How far should we accept the Hadith in this case? What is the easiest way to learn the sciences of Hadith?

A: Firstly: If a Hadith is narrated by Al-Bukhari or Muslim and they ascribed it to the Prophet (peace be upon him), then it is a sound Hadith. This is because the Ummah (nation) has unanimously approved their Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim). Secondly: If a Hadith is stated in other books of Hadith such as Sunan (Hadith compilations classified by jurisprudential themes), Musnads (Hadith compilations classified according to complete chains of narration) or Mu'jams (Hadith compilations arranged alphabetically), scholars do mention its degree of authenticity, soundness, or weakness. You will find these classifications in the reference books on Hadith. Thirdly: The easiest way to learn the sciences of Hadith is to learn it from well-versed scholars. You have to begin with concise books on Hadith terminology and the books that discuss the chain of transmitters as the book of Nukhbat Al-Fikr and its commentary, and the book of Alfiyat Al-'Iraqy and its commentary.

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(2) Hadith Qudsy

Fatwa no.11304

Q: What are the Hadith Qudsy? Why they are called so?

A: The term Hadith Qudsy refers to Revelations from Allah in the Prophet's words. Such Revelations were sent to the Prophet through the angel Jibril (Gabriel, peace be upon him) or by direct inspiration in wakefulness or sleep. They are given that name, deriving from the word "Al-Quds" (sanctitude, holiness, sacredness), for the quality of being pure and holy, as they are ascribed to Allah (Exalted be He), the Pure and Holy, Free from imperfection or blemish.

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(3) Sunnah

The fifth question of Fatwa no. 9450 Q: How many categories of Sunnah are there?

A: Sunnah can be classified into three categories:

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(1) verbal sayings, (2) actions, (3) or approvals made by the Prophet (peace be upon him). There is a fourth category, which is related to his moral and physical characteristics (peace be upon him).

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Fatwa no.8723

Q: How obligatory is it for a Muslim to abide by the Sunnah? As an Egyptian, I hear from the scholars here in Egypt that the Sunnah in general includes the sayings and actions of the Messenger of Allah (peace be upon him). If I perform them, I shall gain reward from Allah; if I do not, I shall not be deprived of the reward nor be committing a sin. That is why I am writing to you, as I find great discrepancy between what I have learnt in Egypt and the books and articles I read here in Makkah written by many scholars.

Secondly, please give me the titles of some books which deal with this issue so that I can buy them. Please enlighten me, may Allah enlighten you.

A: First, according to the Hadith scholars, the Sunnah refers to everything that was authentically reported from the Prophet (peace be upon him), whether they are sayings, actions, approvals or moral and physical attributes.

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According to the scholars of Usul-ul-Fiqh (principles of Islamic jurisprudence), they clarify the difference between Sunnah and the other sources: the Qur'an, Ijma' (consensus), Qiyas (analogy) and Athar (narrations from the Companions). According to Fuqaha' (Muslim jurists), the Sunnah refers to whatever is commended by Shari'ah without an obligation to do it; those who do it are rewarded, while those who do not are not punished, such as Salat-ul-Duha (supererogatory Prayer after sunrise), offering two or four Rak'ahs (units of Prayer) before the Zhuhr (Noon) Prayer, Sawm (fasting) on the Day of 'Ashura' (10th of Muharram) and on three days every month, and so on. In this sense, Sunnah is a degree between a Fard (obligation) and a Mubah (permissible). It is also used to refer to the linguistic meaning of the word, which is "the way". This is its general meaning and there is no contradiction between its other meanings; rather the difference between them arises from the diversity of the branches of sciences studying Sunnah and the terms used by the scholars in each branch.

Second, you can refer to the definition of the Qur'an, Sunnah, Hadith and Athar in the books on the sciences of Hadith and Usul-ul-Fiqh, in addition to the chapters on optional Salah and Sawm and similar books of Fiqh (Islamic jurisprudence).

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Fatwa no.10842: **Q: Is Sunnah part of Wahy (Revelation) or not?**

A: Sunnah (whatever is reported from the Prophet) is Wahy from Allah (Exalted be He) to His Messenger (peace be upon him) but in the wording of the Messenger of Allah (peace be upon him). It is authentically reported that the Prophet (peace be upon him) said: ("Verily, I have been granted the Qur'an and the like of it with it (i.e. the Sunnah).")

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(4) The Mutawatir and Ahad Hadith

Fatwa no. 4696

Q: Why do we accept a Hadith narrated by a single woman although in testimonies in ordinary cases we act upon the Saying of Allah (which means), ﴾And if there are not two men (available), then a man and two women, such as you agree for witnesses, so that if one of them (two women) errs, the other can remind her.﴿ **In the Science of Hadith verification is all the more a prerequisite, and there are many Hadith in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) narrated by 'Aishah. Is it, then, reasonable to accept the Jarh (criticism of Hadith narrators) that Ibn Hajar made on a single male narrator while not considering the Saying of Allah (Exalted be He),** ﴾so that if one of them (two women) errs, the other can remind her.﴿

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We ask Allah to guide you to a satisfying answer, for this question occurs to me a lot but I do not discuss it with anybody.

A: First, the correct opinion is that acceptance of a narration of Hadith does not depend on the number of its narrators; rather one narrator, whether a man or a woman, is sufficient, provided that this narrator is 'Adl Dabit (having an upright character and retentive memory), while the chain of narrators is connected and is free from Shudhudh (contradictions with more reliable sources) and from any vitiating defects. This is based on the fact that the Prophet (peace be upon him) sent only one envoy to convey his message such as: Mu'adh ibn Jabal to Yemen, Dihyah Al-Kalby with a letter to Heraclius, and 'Aly ibn Abu Talib to Makkah in the ninth year of Hijrah to address the people during Hajj saying: No Mushrik (one who associates others with Allah in His Divinity or worship) is permitted to perform Hajj after this year, and nobody is permitted to perform Tawaf (circumambulation around the Ka'bah) while naked. Moreover, Allah (Exalted be He) has ordered the wives of the Prophet (peace be upon him) to deliver the Ayahs which were recited in their houses, saying, ﴾And remember (O you the members of the Prophet's family, the Graces of your Lord), that which is recited in your houses of the Verses of Allâh and Al-Hikmah (i.e. Prophet's Sunnah - legal ways, so give your thanks to Allâh and glorify His Praises for this Qur'ân and the Sunnah). Verily, Allâh is Ever Most Courteous, Well-Acquainted with all things.﴿ Were it not for the fact that Allah (Exalted be He) accepts their transmission of the Qur'an and Sunnah, He would have not ordered them to convey the message. Sometimes, one of the Prophet's wives would narrate the Hadith with another one; at other times she narrated the Hadith individually. This is clear for whoever traces the Hadith narrations reported on their authority. No one ever criticized the Prophet's wives on account of their solitary narrations or the other sub-narrators who reported from them either during the Prophet's lifetime or during the time of his Sahabah (Companions) (may Allah be pleased with them). Crediting their narrations is established through the Qur'an, the Prophet's (peace be upon him) approval, and the Ijma' (consensus) of the Sahabah (may Allah be pleased with them).

This state of affairs continued during the first three Muslim generations which the Prophet (peace be upon him) described as the best generations. The Sahabah (may Allah be pleased with them) and those who came after them agreed on accepting the narration of a woman whether it is narrated individually or in collaboration with other narrators, as is the case with men, so long as the conditions for acceptance of Hadith narration are met.

Second, the narration of Hadith and bearing witness are not two issues that are similar in all aspects. They are different in some aspects; through a narration of Hadith the narrator or others provide knowledge about a general matter. A narration is not presented in a court, while bearing witness relates to specific cases that involve a defendant and a plaintiff. These cases are most probably presented in courts. The approval of a narration of Hadith, as previously mentioned, does not stipulate a certain number of narrators, which is not the case with testimonies. The testimony of four men is stipulated for the implementation of the Hadd (ordained punishment for violating Allah's Law) of Zina (sexual intercourse outside marriage) and Qadhf (falsely accusing a chaste person of involvement in prohibited sexual relations), two men in case of premeditated murder, one man and two women are sufficient in financial matters, and the testimony of one woman might be sufficient as in the testimony of a wet nurse to verify suckling. Since testimony concerns only the two parties involved in it, meaning, the one testified to and the one testified against, and cannot influence a third party unless that party is closely related to either of them, a testimony will not be accepted when its bearer is a relative or an enemy of either of the two parties involved or if his integrity is questioned. On the other hand, in the case of narration it is sufficient that the narrator be 'Adl Dabit; whether a man or a woman, a single person or more than one. Furthermore, enmity between people may lead to perjury, but this is not the case with the narration of the Hadith from the Prophet (peace be upon him). Ibn Al-Qayyim showed the differences between testimony and narration of Hadith, in the first volume of Bada'i'Al-Fawa'id (Some Beneficial Thoughts).

He stated that a ruling attached to a given narration concerns the narrator as well as all other Muslims throughout time, while a testimony is confined to a defendant and a plaintiff; its impact does not exceed these two except in the case of their subordinates. Since it is likely that the appointed witness bears enmity, has a personal interest, or is accused of something that discredits their testimony, a further specification of the number and gender of witnesses is required. Thus, we avoid conflict of interest due to the witness's kinship, enmity, and suspicion. None of these are stipulated in narration of Hadith whose rulings are addressed generally to all and not specifically; therefore, the number and gender of narrators are not specified. The narration of Hadith only requires a high probability of the integrity of the narrator, represented in uprightness that prevents lying, and vigilance that prevents confusion and forgetfulness. Since women have a lack in reason and religion which make them lack the proper prerequisites for giving testimony, a woman's testimony is strengthened by another woman for this prevents her from forgetfulness and making mistakes [this is due to the distinctive biological phases of women's life: menstruation, pregnancy, pre-and post-conception, post-delivery, menopause that may affect their mood and state of mind and sometimes make them open to lack of concentration, confusion and forgetfulness besides the marked sex differences observed in the structure and functioning of the brains of males and females. Ed.]. Third, those who criticized the narrators of the Hadith, the Sirah (the Prophet's Biography), and history were a group of eminent Hadith scholars who are known for their deep insight. They were contemporary with those whom they criticized. They judged them according to what they knew about them and did not differentiate between a man and a woman in the methodology of their criticism. Neither were discriminated against in terms of the rules of Jarh and Ta'dil (validating the uprightness of Hadith narrators). The later scholars who were not contemporary with those narrators such as Ibn

Hajar Al-'Asqalany (may Allah be merciful to him) only transmitted the sayings of the Imams who lived during their time, verified the attribution of narrations to them, and gave preference to some of these narrations over others if they were contradictory.

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He was not entitled to make any Jarh or Ta'dil of these narrators as he did not belong to the same era in which they lived.

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The third question of Fatwa no. 5082

Q 3: Some people hold that Hadith-ul-Ahad (a Hadith which at some point in the chain has only a single narrator) cannot be used as evidence in issues related to 'Aqidah (creed), as they include supposition and 'Aqidah cannot be established on supposition. They attribute this opinion to two of the Four Imams (Imams Abu Hanifah, Malik, Al-Shafi'y, and Ahmad). What is your comment on this subject?

A: The Hadith-ul-Ahad that are Sahih (a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish) can be used with certitude if they are supported by other evidence, otherwise they will indicate probability. In either case, this type of Hadith must be referred to in establishing creedal issues and all other Islamic legal rulings. There is a lot of evidence to support this view, as that stated by Abu Muhammad 'Aly ibn Hazm in a research study on the Sunnah, in the book entitled, "Al-Ihkam fy Usul Al-Ahkam (Perfection of the Fundamentals of Judgments)" and by Abu 'Abdullah ibn Qayyim Al-Jawziyyah in: "Al-Sawa'iq Al-Mursalah 'ala Al-Jahmiyyah wa Al-Mu'attilah". Among the evidence cited is the fact that the Prophet (peace be upon him) sent individual delegates with his letters to rulers such as Khosrau and Caesar, to invite them to Islam, to both its 'Aqidah (creed) and Shar'iah (law).

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Had those delegates not been sufficient to establish evidence, for being individuals, the Messenger (peace be upon him) would not have sent his letters with just one of them, instead he would have sent them with a number of delegates to reach the level of Tawatur (a significant number of narrators whose agreement upon a lie is impossible). This would have established the evidence required by those who claim that Hadith-ul-Ahad must not be taken as proof in creedal issues. Among the delegates that the Prophet (peace be upon him) sent was Mu'adh, whom the Prophet (peace be upon him) also sent to Yemen as the governor and as a Da'y (caller) to Islam, to both its 'Aqidah and Shar'iah. So, the evidence for this is derived from the letters that were sent with individuals and other examples taken from similar actions of the Prophet (peace be upon him). If you would like to further investigate and study the evidence, you can refer to the above-mentioned two books for more information.

With regard to attributing the above claim to two of the Four Imams, this has no basis. The views of the Four Imams concerning the use of Hadith-ul-Ahad as evidence are well-known and attested to.

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Fatwa no. 6263

Q: I am a young Muslim woman who was brought up according to the following beliefs: Allah saved 'Eisa (Jesus, peace be upon him) from crucifixion and raised him up into the heavens after He made one of his disciples look like him and this man was crucified instead. I also learned that 'Eisa (peace be upon him) will return to earth before the Day of Resurrection to kill Al-Masih-ul-Dajjal (the Antichrist, may the Curse of Allah be upon him).

However, a few days ago I read in a book entitled Muqarinat-ul-Adyan wa Al-Istishraq (Comparative Religions and Orientalism) by Ahmad Shalaby, professor of Islamic history in Cairo University that 'Eisa was not raised up into heaven, and he just disappeared from his enemies, died an ordinary death somewhere, and was buried like any other person. Not only that, but he went on to say that the Prophet's Hadith speaking of 'Eisa's descent from heaven at the end of time to kill Al-Masih-ul-Dajjal, are Ahad Hadiths which do not qualify to be taken as evidence in creedal fundamentals as the issue at hand. Even more confusing was his claim that this is the opinion of some of our eminent scholars, such as Shaykh Al-Maraghy, Shaykh Shaltut, Sayyid Qutb and others. In fact, I felt concerned and unable to ascertain the truth. My question is: What is meant by Hadith-ul-Ahad? Is it true that it should not be taken as evidence in creedal issues as the professor claimed, even if such Hadiths are authentically narrated in the Two Sahih (authentic) Books of Hadith: Al-Bukhari and Muslim?

A: Hadith are divided into Mutawatir and 'Ahad. The Mutawatir refer to the Hadith that were reported by a significant number of narrators, whose agreement upon a lie is impossible, and also precludes the possibility of their ever committing lying about such personalities, and the last Sahaby (Companion of the Prophet) in their Sanad (chain of narrators) should state that he narrated it through either having personally heard, seen or the like. The 'Ahad is any Hadith which lacks any of the above conditions. The Mutawatir is taken as evidence in matters pertaining to 'Aqidah (creed) and subsidiary matters, as in case of the Qur'an. On the other hand, the 'Ahad is taken as evidence in subsidiary matters by Ijma' (consensus of scholars) and is taken as evidence in creedal matters according to the more correct of the two opinions held by the scholars.

It was reported from Imam Ibn 'Abdul-Bar and Al-Khatib Al-Baghdadi that it is taken as evidence in matters related to 'Aqidah and subsidiary matters. Anyone who argues that Hadith-ul-Ahad should not be quoted as evidence in creedal matters, in fact his actions contradict his words, for he has taken it as evidence in creedal issues and in fundamentals as well, even the Da'if (weak) among them.

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(5) The Mawquf and the Mursal Hadith

The first question of Fatwa no. 7355

Q 1: What is the meaning of the following two terms that I find in Hadith books: Mawquf and Mursal?

A: (1) Hadith Mawquf is the own statement of a Companion of the Prophet who did not ascribe it to the Prophet (peace be upon him). (2) According to Hadith scholars, Hadith Mursal is a Hadith with no Companion of the Prophet in the chain of narration.

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(6) Using Da'if Hadith in inference rules

The sixth question of Fatwa no. 6398

Q 6: There are so many Hadith in the books of Sunnah that have sound meanings and give acceptable interpretation of the Ayahs (Qur'anic verses) yet they are Da'if (weak). Can these Da'if Hadith be cited in religious lectures and Khutbahs (sermons)?

A: In Khutbahs, exhortations, and religious lectures, Muslims should only cite Hadith which are authentically reported from the Prophet (peace be upon him). This is what is prescribed by Shari'ah (Islamic law).

We do not need to cite Da'if Hadith because the Glorious Ayahs (Qur'anic verses) and authentic Hadith are fully sufficient and adequate; praise be to Allah for that. However, according to most of the Imams (scholars) of Hadith, it is permissible to mention the Da'if Hadith if Maslahah Shar'iyyah (Islamically lawful interest) requires it. In such a case the Da'if Hadith can only be mentioned in Sighat Al-Tamrid (uncertainty mood: using passive voice or other form to imply the Hadith narration is weak) like saying: It has been told or mentioned that the Prophet (peace be upon him)... etc.

As for the Hadith that scholars state they are Hadith Mawdu' (fabricated Hadith); teachers, preaches, etc. are not allowed to cite them except to clarify to people that they are fabricated.

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The fourth question of Fatwa no. 5158

Q 4: Is it permissible to act on the basis of Hadith Da'if (a Hadith that fails to reach the status of Hasan i.e., Good Hadith due to a weakness in the chain of narration or one of the narrators)?

A: It is permissible to act on the basis of a weak Hadith if it is not very weak and there are relevant reports that support it, or if it agrees with the authentically established rules of Shari'ah (Islamic law). Moreover, it should not contradict sound Hadith. In this case it will be judged as Hasan Li Ghayrih (A Hadith is judged Good by virtue of another Hadith when its weakness is so slight that it can be raised through another chain to the level of the Good Hadith). This category of Hadith can be taken as evidence in the opinion of scholars.

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The third question of Fatwa no. 9105

Q3: Is it true that Hadith Da'if (a Hadith that fails to reach the status of Hasan i.e., Good Hadith due to a weakness in the chain of narration or one of the narrators) cannot be accepted as evidence except in supererogatory acts of worship? Should they be disregarded altogether in religious rulings?

A: Firstly: A weak Hadith can be used as evidence in support of supererogatory acts if it is not very weak and the acts are wholly righteous. Moreover, it can only be cited as evidence in determining the details of these acts. **Secondly:** the weak Hadith can be used in establishing rulings if it is supported by another sound Hadith that bears the same meaning, or there exists numerous narrations to the extent that it becomes well-known.

In this case it will fall under the fourth category of the Hadith accepted as evidence which is Al-Hasan Li Ghayrih (A Hadith is judged Good by virtue of another Hadith when its weakness is so slight that it can be raised through another chain to the level of the Good Hadith).

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(7) 'Ilm Tabaqat-ul-Ruwah

The second question of Fatwa no. 6384

Q 2: Are the Hadith related by Al-Bayhaqy, Al-Tabary, and Al-Daraqutny considered reliable? What is meant by 'Ilm Tabaqat-ul-Ruwah (the science of the classification of Hadith narrators)?

A: If the Hadith is related by any of the above-quoted names of authors in their books, provided that its Sanad (chain of narrators) is correct, and it is not Shadh (narrated by a trustworthy narrator, which is not in line with the narration of another more trustworthy narrator in terms of wording, chain of narrators, or both) and it is free of any 'Illah Qadihah (vitiating defect), then it is accepted. Otherwise, it is rejected. As for the science of Tabaqat-ul-Ruwah (classification of Hadith narrators in groups based on age, contemporariness, and receiving Hadith from a specific shaykh): the term "Tabaqat" according to the scholars of Hadith terminology means a group of narrators who have the same age and have acquired Hadith knowledge from the same shaykhs. This 'Ilm (science) examines the conditions of the narrators while considering their classification according to their ages and acquisition of Hadith from shaykhs. Among the books written on this subject is "Al-Tabaqat" by Imam Muhammad ibn Sa'd, the student and scribe of Al-Waqidy.

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(8) Continuity of chains of transmission from the Prophet until the present time

The sixth question of Fatwa no. 3816

Q 6: Can any of the present scholars trace back their chain of narration to the Prophet (peace be upon him) or to the main books of the great Hadith scholars? May you give us their names and addresses to seek Hadith knowledge from them?

A: There are some scholars whose chains of narration are traced back to the books of Sunnah, but they are worthless because of the long chain and the anonymity of many narrators which makes it impossible to verify their reliability and accuracy.

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The second question of Fatwa no. 3189

Q 2: What is the rank of Ibn Ishaq ibn Yasar among the Muhaddithin (Hadith scholars)? Is he trustworthy or not?

A: In his book entitled "Taqrib Al-Tahdhib", Al-Hafizh ibn Hajar Al-‘Asqalany said, "Muhammad ibn Ishaq ibn Yasar Abu Bakr Al-Muttaliby Al-Madany, lived in Iraq, and narrated Hadiths of Maghazy (Conquests). He was honest, but in his late days he was known for fabricating Hadiths.

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He was also accused of being a Shi‘i (Shiite) and a Qadary (Fatalist). He was one of the youngest among the fifth generation (Tabaqah) of narrators. He died in the year 150, and it was also said that he died later."

His biography was narrated in the book entitled "Tahdhib Al-Tahdhib". You can refer to it if you like for more information.

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The eleventh question of Fatwa no. 3810

Q 11: After citing some Hadith, the phrase "Rawahu Al-Shaykhan" (Related by the two Shaykhs) comes at the end; who are the two Shaykhs?

A: The phrase "Rawahu Al-Shaykhan" refers to Muhammad ibn Isma'il Al-Bukhari, who compiled the most authentic collection of Hadith entitled [Sahih Al-Bukhari] and Muslim ibn Al-Hajjaj Al-Naysabury, who compiled [Sahih Muslim], the most authentic book of Hadith after that of Al-Bukhari.

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The third question of Fatwa no. 6265

Q 3: Some people claim that the Sahih (Authentic Hadith Book) of Al-Bukhari includes some Da'if (weak) Hadith, although we told them that all Muslims unanimously agree to its authenticity, could you please show the right opinion?

A: This claim is untrue, for all the Hadith in Sahih Al-Bukhari that are Musnad (a Hadith with a sound chain of narration) and Muttasil (a Hadith with a continuous chain of narration to a Companion of the Prophet or Follower; the generation after the Prophet's Companions) are authentic. As for Mu'allaq (a Hadith missing a link in the chain of narration, reported directly from the Prophet), they contain some sound and some weak Hadith.

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The tenth question of Fatwa no. 9668 Q 10: What are the books of the Sunnah and what are the books of 'Aqidah (creed)?

A: First, the books of the Sunnah are as follows: Sahih Al-Bukhari, Sahih Muslim, Sunan Abu Dawud, Sunan Al-Nasa'y, Sunan Al-Tirmidhy, Sunan Ibn Majah, Muwatta' Malik, Musnad Ahmad, and Sunan Al-Darimy. **Second, the books of 'Aqidah are as follows:** Zad Al-Ma'ad fi Hadi Khayr Al-'Ibad by Ibn Al-Qayyim, Al-Qa'idah Al-Jalilah, Al-Iman (Faith),

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and Minhaj Al-Sunnah by Shaykh-ul-Islam Ibn Taymiyyah in addition to Ighathat Al-Lahfan, Al-Qasida Al-Nuniah, and I'lam al-Muwaqi'in by Ibn Al-Qayyim.

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Glimpses of the Sirah (the Prophet's biography)

May peace and blessings of Allah be upon Prophet Muhammad

Sirah of the Messenger of Allah (peace be upon him)

The third question of Fatwa no. 4087

Q 3: What should I do to learn the Sirah of the honorable Prophet Muhammad (peace be upon him)?

A: The Sirah of the Prophet (peace be upon him) can be learned from the Holy Qur'an where Allah (Glorified be He) describes His Messenger, saying (what means): ﴾And Verily, you (O Muhammad صلى الله عليه وسلم) are on an exalted (standard of) character.﴿ 'Aishah the wife of the Prophet (may Allah be pleased with her) also described him, saying: ﴾"His character was the Qur'an."﴿ You can read in the purified Sunnah what the Hadith scholars have reported about the life of the Prophet (peace be upon him) as well as his moral and physical attributes and what was also reported by historians like Ibn Hisham in his book "Al-Sirah", Ibn Kathir in his book "Al-Bidayah Wa Al-Nihayah", Ibn Al-Qayyim in his book "Zad Al-Ma'ad Fi Hady Khayr Al-'Ibad" and others. There are other books such as "Mukhtasar Al-Sirah Al-Nabawiyah" by Shaykh Muhammad Ibn 'Abdul-Wahhab and his son 'Abdullah (may Allah be Merciful with them). If you read these books, you will know In sha'a-Allah (if Allah wills) the Sirah and the morals of the Prophet (peace be upon him).

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(Part No. 4; Page No. 377)

Anonymous claim of possessing the letter sent by the Messenger to Heracules!

Fatwa no. 1411

Q: Mr. M. M. Zaman from Bangladesh says that an Arab lady who lives in London claims that she has a letter stamped by the seal of the Prophet (peace be upon him) that was sent to Heracules. The Committee studied the following questions included in the letter of Mr. M. M. Zaman: 1- How can we verify for sure whether or not that letter belongs to the Prophet (peace be upon him)? 2- How did the Prophet sign the letter though he (peace be upon him) was illiterate? 3- How did this Arab lady get this letter? Did she inherit it or attain it in any other way?

A: It is not permissible to ascribe any word or act to anyone unless there is certain or near certain indication that such a word or an act really belongs to them. This is all the more serious when it comes to Messengers (peace be upon them all) for ascribing a religious affair to them is tantamount to ascribing the same to Allah (Exalted be He) and declaring that it is a part of Shari'ah (Islamic law) that should be followed. Allah (Exalted be He) says (what means): ﴾And follow not (O man i.e., say not, or do not or witness not) that of which you have no knowledge. Verily! The hearing, and the sight, and the heart, of each of those one will be questioned (by Allâh).﴿ And He (Exalted be He) says:

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﴾Then who does more wrong than one who invents a lie against Allâh, to lead mankind astray without knowledge. Certainly, Allâh guides not the people who are Zâlimûn (polytheists and wrong-doers).﴿ Moreover, it is authentically reported that the Prophet (peace be upon him) said: ((“Ascribing falsehood to me is not like ascribing falsehood to anyone else. Whoever tells a lie against me intentionally, let him take his place in Hellfire.”)) (Related by Al-Bukhari and Muslim and this is the wording of Muslim).

Consequently, on the basis of this rule the claim made by the concerned Arab lady that the letter she has is the very same letter that the Prophet (peace be upon him) sent to Heracules is a false claim because it is based on guessing and conjecture. This is emphasized for the following reasons: Firstly: There is a long period of more than fourteen centuries between today and the time of writing that letter. During this period great events and fierce wars took place between Christians and Muslims provoked by religious enmity and doctrinal conflict between the two sides; such circumstances make it difficult for the original copy of the letter to survive. Secondly: The people of Heracules shouted boisterously and their voices raised loudly when he finished reading the letter of the Prophet (peace be upon him) as a sign of their discontent and denial of what they heard. They fled like zebras and turned to the palace's doors when Heracules called them to believe in our Prophet Muhammad (peace be upon him) as they hated to do so and were fanatical about their false religion. However, Heracules was cautious and had expected this reaction; he closed the doors and tightened the siege so that his people could not go out.

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He then ordered that they should be brought back to him, and preferred to remain Christian to maintain his sovereignty, and told them that he was just testing their devotion to their religion and that he was pleased by their firm adherence to their religion. Such religious enmity and doctrinal conflict must have incited them to destroy that letter either at the time of Heracules or after his death, once they had a chance to get rid of the letter that aroused their anger and revoked their ‘Aqidah (creed) lest someone should come at anytime who might raise the issue again and call to belief in its content. Thirdly: nothing is known about the uprightness, honesty, and eligibility of the anonymous mentioned lady for such a matter. Nobody knows anything about the different successive generations of people through whom the letter was passed on until it reached us; such doubt and suspicion invalidate ascribing this letter to the Prophet (peace be upon him) and claiming that it is the original one sent by him to Heracules. These are the requisites of the rule that must be followed in ascribing words and deeds to people. Whoever craves more information and verification can show this letter to experts in handwriting comparison and identification. They may also show it to experts in manuscript analysis or in leather parchments for determining its age and to compare between the letter in question and earlier verified manuscripts, to learn for sure the truth or falsity of such an ascription.

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Nevertheless, time estimation, handwriting comparison and manuscript analysis are matters that are subject to guessing and errors. Moreover, the handwriting on this letter cannot be verified unless it is known who was the Sahaby (Companion of the Prophet) that wrote it down for the Prophet (peace be upon him) and what his handwriting looked like, but how can we find this out today? It is thus impossible to identify the handwriting on this letter. Fourthly: It is mentioned that the word “Muhammad” is written in the seal that is stamped on that letter while it is well-known that the seal of the Prophet (peace be upon him contained three words: “Muhammad Rasul Allah” [lit. Muhammad, the Messenger of Allah]. This ascertains that the letter in question is forged and absolutely baseless. In addition, the content of the letter that was sent by the Prophet to Heracules has been, beyond all doubts, conveyed correctly by trustworthy Muslim scholars. Therefore, we are not in any need for a doubted letter which evidence indicates that it is more likely to be a lie than a reality. Moreover, approving such a letter and considering it may open the door to evil, for someone’s soul may tempt him to forge a letter and seal imitating the handwriting and seal of the letter in question.

We must not pay attention to this letter and we should not regard it as a vestige. We should be satisfied with the authentic texts and Hadith that are related by trustworthy scholars that Allah has enriched us with. This will block the means to evil and forgery of letters and messages. It will protect the Din (Religion) of Allah against abusers and liars.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta’

Fatwa no. 3474

Q: I want to learn about the life of the Messenger Muhammad (peace be upon him). When was he born? How long did he live? When did he die? How many women did he marry? What was the Du'a' (supplication) he used to say before going to sleep?

A: The Prophet (peace be upon him) was born on Monday, 12th of Rabi' Al-Awwal, in the Year of the Elephant (approximately 570 A.C.). He (peace be upon him) lived for sixty-three years and spent fifty-three years of his life in Makkah and ten years in Madinah. He died in Madinah on Monday, 12th of Rabi' Al-Awwal, 11 A.H.

He married eleven wives: Khadijah bint Khuwaylid, Sawdah bint Zam'ah, 'Aishah bint Abu Bakr Al-Siddiq, Hafsah bint 'Umar ibn Al-Khattab, Zaynab bint Khuzaymah, Umm Salamah Hind bint Abu Umayyah,

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Zaynab bint Jahsh, Juwayriyah bint Al-Harith Al-Mustalqiyah, Umm Habibah Ramlah bint Abu Sufyan, Safiyyah bint Huyay ibn Akhtab, and Maymunah bint Al-Harith Al-Hilaliyah (may Allah be pleased with them all). Two of the Prophet's wives died during his lifetime: Khadijah and Zaynab bint Khuzaymah (may Allah be pleased with them both). When he died, he left nine wives behind (may Allah be pleased with them all).

There are many Prophetic Du'a' and Adhkar (invocations and Remembrances said at certain times on a regular basis) to be said before going to sleep. For example, Al-Bukhari and Muslim related on the authority of Al-Bara' ibn 'Azib (may Allah be pleased with them) that the Messenger of Allah (peace be upon him) said: ﴾When you go to your bed perform Wudu' (ablution) as you do for Salah (Prayer), then lie down on your right side and say: 'Allahumma aslamtu nafsi ilaika, wa fauwadtu amri ilaika, wa alja'tu zahri ilaika, raghbatan wa rahbatan ilaika. La malja'a wa la manja minka illa ilaika. Amantu bikitabik al-ladhi anzalta wa nabiyik al-ladhi arsalta [O Allah! I surrender myself to You, and I entrust my affairs to You, and I totally rely on You, in hope and fear of You. Verily, there is no refuge nor safe haven from You except with You. O Allah! I believe in Your Book (the Holy Qur'an) which You have revealed and in Your Prophet (Muhammad) whom You have sent.]' If you die (on that night), you will die on Fitrah (pure innate nature, i.e. on the religion of Islam). Let these be the last (words) that you speak (before sleep).﴿

Furthermore, Hudhayfah (may Allah be pleased with him) reported that whenever the Prophet (peace be upon him) went to bed, he used to say: ﴾Bismika amut wa ahyaa [In Your Name I live and die].﴿ Whenever he woke up, he used to say: ﴾Al-hamdu lil-Lahi al-ladhi ahyana ba`da ma amatana, wailahi an-nushur [All praise be to Allah Who has given us life after He made us die (sleep) and unto Him is the Resurrection.]﴿ According to another narration: ﴾Allahumma bismika amut wa ahyaa [O Allah! It is in Your Name that I live and die].﴿

If you want to learn more supplications, you can refer to the books of "Al-Adhkar Al-Nawawiyyah"

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by Al-Nawawy and "Al-Wabil Al-Sayb" by Ibn Al-Qayyim.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The Advice of the Messenger (peace be upon him)

The eighth question of Fatwa no. 5634

Q: What advice did the Messenger of Allah (peace be upon him) give his Sahabah (Companions) before his death?

A: It was authentically reported that the Prophet (peace be upon him) delivered a Khutbah (sermon) at the end of his life on the Day of 'Arafah during the Farewell Hajj, in which he said: ("I am leaving with you that which if you stick to you will never go astray: the Book of Allah.") In another narration stated by Al-Hakim in his Sahih, the Prophet (peace be upon him) said: ("The Book of Allah and my Sunnah.") It was also authentically reported that he (peace be upon him) ordered his Ummah (nation) to observe Salah, treat slaves kindly, and get the Mushriks (those who associate others with Allah in His Divinity or worship), the Jews and the Christians out of the Arab Peninsula. Five nights before his death, the Prophet (peace be upon him) said: ("Allah has taken me as a Khalil (close friend) as He took Ibrahim (Abraham) as a Khalil. Were I to have taken anyone from among my Ummah (nation) as a Khalil, I would have taken Abu Bakr as a Khalil. Beware! Those who came before you used to take the graves of their Prophets and righteous people as places of worship. Do not take graves as places of worship; I forbid you to do that.")

Related by Muslim in his Sahih on the authority of Jundub ibn 'Abdullah (may Allah be pleased with him).

We recommend you to refer to Al-Bidayah by Al-Hafizh ibn Kathir (may Allah be merciful to him), which talks about the death of the Prophet (peace be upon him) and his advice.

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The Seal of Prophethood

Fatwa no. 9835

Q: I have a brother who uses the above illustrated picture on top of which the author of the drawing wrote: This is an illustration of the shape of the Seal of Prophethood - referring to the above picture - which was between the shoulders of the Prophet (peace be upon him). Among its attributes as reported by Al-Tirmidhy is that whoever makes ablution and looks at it at the time of Fajr (Dawn) Prayer, Allah (Exalted be He) will protect him until the time of Maghrib (Sunset) Prayer; and whoever looks at it at the time of Maghrib, Allah (Exalted be He) will protect him until the Fajr Prayer. Likewise, anyone who looks at it at the beginning of the month, Allah (Exalted be He) will protect him until its end, and whoever looks at it at the beginning of the year, Allah (Exalted be He) will protect him until its end from all kinds of calamities and afflictions. Similarly, whoever looks at it when traveling, his journey will be blessed and secure, and if he dies this year, he will die as a believer. Then he said: I write this down and I hope from Allah that whoever looks at it will be endowed with sincere love and and Iman (faith).

Whoever looks at it even once, will be protected from whatever he hates until he dies. Is this a lawful act, Mustahab (desirable) for Muslims? Or is it no more than a Bid'ah (innovation in religion) which my brother must abandon?

A: Drawing the picture you mentioned in the question and the writting on top of it are unlawful. Al-Zurqany reported in "Sharah Al-Mawahib Al-Laduniyah" on the authority of Al-Hakim Al-Tirmidhy concerning the Seal of Prophethood that it is like a pigeon's egg written inside it, "Allah is One and has no partner", and on its surface "You are triumphant wherever you go". It was also reported by Abu Nu'aym who said that this is not an authentic Hadith, and it was also said in Al-Mawrid that it is a Batil (false) Hadith. Therefore, it is clear that making or using the said picture is not permissible, and whoever draws it should refrain from doing so and repent to Allah (Exalted be He) for what he did. The true description of the Seal of Prophethood between the shoulders of the Prophet (peace be upon him) was authentically narrated in Sahih Muslim on the authority of Jabir ibn Samurah under the Chapter on the Seal of Prophethood in which he said: ("I saw the Seal on the back of the Messenger of Allah (peace be upon him), as if it were a pigeon's egg.")

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The Prophet's (peace be upon him) sleeping on a mat

The first question of Fatwa no. 5488

Q 1: Did the Prophet (peace be upon him) always use to sleep on mats placed on the ground or did he sometimes sleep in raised places such as beds? If a person sleeps on mats to imitate the example of the Prophet (peace be upon him), will he be rewarded?

A: Imam Ibn Al-Qayyim (may Allah be Merciful to him) said in his book Zad Al-Ma'ad: "The Prophet (peace be upon him) used to sleep sometimes on a mattress (made of leather stuffed with palm fibers), sometimes on a leather rug, sometimes on a palm mat, sometimes on the ground, sometimes on a bed woven of fronds, and sometimes on a black cloth."

Therefore, it appears that the Prophet (peace be upon him) used to sometimes sleep on mats. Whoever sleeps on mats intending to follow the example of the Prophet (peace be upon him) is expected to receive good. Allah (Glorified be He) enjoined us to follow the example of the Prophet (peace be upon him) by His Saying (which means): ﴾Indeed in the Messenger of Allâh (Muhammad صلى الله عليه وسلم) you have a good example to follow﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Poverty and wealth in the life of the Prophet (peace be upon him)

Fatwa no. 9184

Q 2: There is a Hadith, I believe it is authentic, that relates: (“ **Al-Hasan ibn ‘Ali** once took a date from the dates given in charity and put it in his mouth. Thereupon, the Prophet (peace be upon him) interjected, ‘Kakh! Kakh!’ to make him expel it.”)

According to another Hadith narrated by Abu Hurayrah, (“The Prophet (peace be upon him) went out at noon and then Abu Bakr came, so he asked, “What has brought you out, O Abu Bakr?” He replied, “Nothing brought me out other than hunger.” The Prophet (peace be upon him) said to him, “Me too; nothing brought me out other than that.” Then ‘Umar came, and he said the same to him as he had said to Abu Bakr, and he answered him with his same first answer. The Messenger of Allah (peace be upon him) set off with his Sahabah (Companions), Abu Bakr and `Umar, to the house of one of the Ansar (Helpers, inhabitants of Madinah who supported the Prophet), and knocked on his door. The Ansari offered them hospitality, slaughtered a sheep for them, and offered them food. He then went to his orchard and cut some dates and brought them for them. When they had eaten and were satisfied, he (peace be upon him) said, ‘By Allah! You will be asked about this blessing on that Day (of Resurrection).”) **I think this Hadith is also authentic. Similarly, a third Hadith states:** (“The Prophet (peace and blessings of Allaah be upon him) died, his shield left in pledge with a Jew for thirty Sa‘s (1 Sa‘ = 2.172 kg) of barely.”)

Q 3, 4: I think the third Hadith is also authentic but Allah knows best. Now, do these Hadith conflict with the Ayahs of Surah Al-Duha (93) where Allah says (what means):

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(And verily, your Lord will give you (all good) so that you shall be well-pleased.) **and:** (And He found you poor and made you rich (self-sufficient with self-contentment)?) **Was this a kind of ascetic life led by the Prophet (peace be upon him) and his Sahabah (Companions, may Allah be pleased with them)? Or was it only at the beginning of Islam, but when Allah granted victory to the Prophet (peace be upon him), he became rich?**

I also recall the Hadith telling that when one of the Sahabah died while indebted, the Prophet (peace be upon him) would not offer Funeral Prayer for him saying: (“Offer Salah (i.e. the Funeral Prayer) for your companion.”) **However, when Allah helped the Prophet (peace be upon him) to gain victory (on his expeditions), he said:** (“I am closer to the believers than themselves, so whoever of them dies leaving debt or children, I am the one responsible to repay the debt and look after the children...”) **Is this report true? What is the truth about the austere life of the Prophet (peace be upon him) and his Companions?**

I also recall the following Hadith narrated by ‘Umar ibn Al-Khattab who said: (“I came to the Messenger of Allah (peace be upon him) while he was lying on a mat. I sat down, so he drew close over him his lower garment. He had nothing else over him, and the mat had left its imprint on his side. I gazed with my eyes into the closet of the Messenger of Allah (peace be upon him) and I only found a handful of barley about one Sa' and an equal amount of mimosa leaves in the corner of the room, and untanned leather hanged, so my tears preceded me. He said, 'What makes you cry, O Ibn Al-Khattab?' I said, 'O Prophet of Allah! Why should I not cry when this mat has left its imprint on your side and this is your closet I see nothing inside it except what I see; and there, Ceasar and Chosroes, living in luxury, and you are the Messenger of Allah, His chosen one, and that is your closet!' He said, 'O Ibn Al-Khattab! Would it not please you that we have the Hereafter, and they have worldly life?' I said, 'Yes.'"﴾

Was all this out of austerity, renunciation of worldly pleasures and seeking the Hereafter? Or was this only at the beginning of Islam and when money was abundant and Muslims became wealthy by the Grace and Favor of Allah upon them things became better as explained?

Do these Hadith - if they are authentic - contradict Surah Al-Duha? Indeed, I do not think so. Please, answer us. May Allah reward you!

A: There is no contradiction between the Hadith you mentioned and Surah Al-Duha, for two reasons:

First: The Prophet (peace be upon him) was poor but Allah enriched him as stated in Surah Al-Duha.

Second: However great were the material good and other blessings that Allah bestowed upon the Prophet (peace be upon him) until he was fully contented and well-pleased, still his responsibility towards his Ummah (nation) and their public as well as their private interest was greater. Therefore, what he (peace be upon him) used to give or spend in this cause was more than what he received. His generous hand (peace be upon him) used to give with no fear of poverty, as a Bedouin once described him for his people while praising his generosity. Among his noble acts were his repaying the debts of those who died in debt and his undertaking full responsibility of looking after and spending on their families. It is authentically reported that the Prophet (peace be upon him) said: ﴾"I am closer to the believers than themselves, so if one of the believers dies in debt, I am responsible for the repayment of his debt, but if he leaves wealth, it will belong to his heirs."﴾ Related by Ahmad, Al-Bukhari, and Muslim. The Prophet (peace be upon him) said: ﴾"Any believer who dies leaving property, his paternal relatives will inherit him, whoever they are. But if he leaves debt or children, let them (i.e. creditors and children) come to me (i.e. that I may pay the debt and provide for the children), for I am his (i.e. the deceased's) Maula (guardian, supporter, patron)."﴾ Reported by Al-Bukhari. So his lack of money was not due to poverty but due to generosity.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Manners of the Prophet (peace be upon him)

The fourth question of Fatwa no. 9071

Q 4: What was the life of the Prophet (peace be upon him) like at home? What were his manners?

A: The manners of the Prophet (peace be upon him) were that of the Qur'an as 'Aishah (may Allah be pleased with her) described him, deriving her portrayal of his character from Allah's Saying (which means): ﴾And Verily, you (O Muhammad صلى الله عليه وسلم) are on an exalted (standard of) character.﴿ The Prophet (peace be upon him) dealt mildly and gently with his family. He used to help them in performing household duties until the prescribed time of Salah (Prayer) was due. We advise you to read the Qur'an and the books of Hadith and Sirah (the Prophet's biography) to learn more information. We also advise you not to ask questions about things that you can learn by yourself.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 8808

Q 1: It is well-known that the first man to embrace Islam was Abu Bakr Al-Siddiq (may Allah be pleased with him).

However, we found it written in the third part of "Suwar min Hayat Al-Sahabah" [Glimpses of the Lives of the Prophet's Companions], a textbook for the third grade of middle school students, that the first man to embrace Islam was Zayd ibn Harithah ibn Sharahil. Please tell us which of these two men was the first to embrace Islam and may Allah reward you!

A: The correct opinion is that the first to embrace Islam from the men was Abu Bakr (may Allah be pleased with him), from the women was Khadijah, from the boys was 'Aly, and from the slaves were Zayd ibn Harithah and Bilal.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The Battle of Tabuk

The first question of Fatwa no. 6899

Q 1: Did the Muslims and the Mushriks (those who associate others with Allah in His Divinity or worship) duel in the Battle of Tabuk ?

A: No duel took place between the Muslims and the Romans in the Battle of Tabuk; the Prophet (peace be upon him) made a peace treaty with the King of Ailah and the people of Jirba and Adhruh provided that they pay the Jizyah (poll tax required from non-Muslims living in an Islamic state), and a covenant was written to them in which he (peace be upon him) clarified their rights and their duties.

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You can refer to what was reported by Ibn Kathir (may Allah be merciful to him) about this issue in the fifth volume of his book “Al-Bidayah wal-Nihayah”, in addition to what was recorded by the scholars of Sirah (the Prophet's biography), in order to know this issue in detail.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Abu Bakr (may Allah be pleased with him)

Third question of Fatwa no. 7066

Q 3: Is it true what was reported about Abu Bakr Al-Siddiq that he said, "I wish I were a tree cut down by the axe of a woodcutter"?

A: As far as we know it was not authentically reported that Abu Bakr (may Allah be pleased with him) said so; but Ahmad related in "Al-Zuhd", on the authority of Abu 'Imran Al-Jawny that Abu Bakr Al-Siddiq said, "I wish I were a hair on the body of a believer." This Athar (narration from a Companion) is not true either, because Abu 'Imran Al-Jawny never met Abu Bakr Al-Siddiq. He also related from Al-Hasan that he said, "Abu Bakr said, 'By Allah, I wish I were this tree, being eaten and cut down.'"

This Athar is not true either, because Al-Hasan never met Abu Bakr Al-Siddiq.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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'Umar Ibn Al-Khattab (may Allah be pleased with him)

The fourth question of Fatwa no. 7066

Q 4: Is it true what was reported about 'Umar ibn Al-Khattab (may Allah be pleased with him) that he said, "If it is said that all the people will be admitted into Paradise except for one person, I would think that I am that person."

A: As far as we know it was not authentically reported that 'Umar (may Allah be pleased with him) said these words. Saying so does not agree with the strong Iman (belief) 'Umar had, and his expectation of good and hope of his Lord.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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A false story ascribed to 'Aly (may Allah be pleased with him)

The first question of Fatwa no. 7666

Q1: I hear some people telling a story that I have never read in a book nor heard from a scholar. The story is that the Messenger (peace be upon him) sent 'Aly ibn Abu Talib (may Allah be pleased with him) somewhere. On his journey, 'Aly saw some strange things. Among them was a woman he tried to catch up with, but he could not; a fat camel in a barren land; a thin camel in a fertile land; and many others. When he returned, 'Aly asked the Messenger (peace be upon him) about these things and the Prophet replied, "The thin camel was the miserly, the fat camel was the generous, and the woman was worldly life." Please advise us whether this is a Hadith or a story?

A: We know nothing about the story you mentioned, and it is most likely fabricated.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Mothers of the Believers (may Allah be pleased with them)

The second question of Fatwa no. 3315

Q 2: Who are the Mothers of the Believers? How many are they?

A: There are nine, and they are as follows: 'Aishah, Hafsah, Um Salamah, Um Habibah bint Abu Sufyan, Juwayriyah bint Al-Harith, Sawdah bint Zam'ah, Zaynab bint Jahsh, Safiyyah bint Huyay and Maymunah bint Al-Harith.

These are the wives of the Prophet (peace be upon him) whom he left after his death. However, among the Mothers of the Believers is also Khadijah bint Khuwaylid (may Allah be pleased with her) who gave birth to most of the Prophet's children, and she died during his lifetime and before the Hijrah (the Prophet's migration to Madinah).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Hadith about Fatimah (may Allah be pleased with her)

Fatwa no. 1606

Q: What is the authenticity of the Hadith that says, "Anyone who pleases Fatimah has pleased me, and anyone who displeases her has displeased me"?

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A: We have not found any Hadith with this wording, but Al-Bukhari related in his Sahih (Book of Authentic Hadith), with a Sanad (chain of narrators) on the authority of Al-Miswar ibn Makhramah, that the Messenger of Allah (peace be upon him) said, ﴿Fatimah is part of me, anyone who angers her has angered me.﴾

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The Sahabah (Companions of the Prophet)

The first question of Fatwa no. 5401

Q 1: Is it permissible upon mentioning the name of one of the Sahabah (Companions) to say: "Peace and blessings be upon him" instead of: "May Allah be pleased with him"?

A: It is permissible to say, "Peace be upon him" upon mentioning a Sahaby (Companion of the Prophet) or some other person, for Imam Al-Bukhari reported in his Sahih (Book of Authentic Hadith), under the chapter on "Sending peace and blessings on other than the Prophet (peace be upon him)" and Allah's Saying (which means): ﴿and invoke Allâh for them. Verily, your invocations are a source of security for them﴾ on the authority of the following chain of narration starting by Sulayman ibn Harb who narrated it from Shu'bah, from 'Amr ibn Murrah, from Ibn Abu Awfa, who said, ﴾"Whenever a man brought his Sadaqah (i.e., Zakah; obligatory charity) to the Prophet (peace be upon him), he used to say, 'O Allah! Send Your Peace and Blessings on him.' Once my father brought his Sadaqah to him, and he said, 'O Allah! Send Your Peace and Blessings on the family of Abu Awfa.'"﴿

However, it should not be taken as a catchphrase for some people, nor should it be used for the Sahabah or anyone else on a regular basis. As the Prophet (peace be upon him) said this for some people when they paid their Zakah or for other reasons, such as their knowledge or virtue, but he did not do it as a habit. It is better to say, "May Allah be pleased with him" when a Sahaby's name is mentioned (may Allah be pleased with them all).

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The man whom the Messenger of Allah killed

The fourth question of Fatwa no. 7666

Q 4: The Messenger of Allah (peace be upon him) killed a man during the course of his battles. Will the man he (peace be upon him) killed carry more sins than those who were killed by other than the Messenger?

A: It is related in a Hadith that the Prophet (peace be upon him) said, ("The people who will be punished the most on the Day of Resurrection will be: a man who was killed by a prophet or who killed a prophet, one who leads others to follow misguidance, and a man who mutilates (the dead).") (Related by Imam Ahmad on the authority of Ibn Mas'ud)

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Hadith inquired about

(Part No. 4; Page No. 400)

Neither harm nor reciprocal harming

The first question of Fatwa no. 9770

Q 1: What is the meaning of the Prophet’s saying: (“There should be neither harming nor reciprocating harm.”) **? I would like an explanation for this Hadith and the benefits that can be derived from it.**

The Prophet (peace be upon him) forbade the Mukallaf (person meeting the conditions to be held legally accountable for their actions) to cause harm to himself or to others. This Hadith denotes that one is not permitted to transgress against others or against himself. Though there is controversy concerning the authenticity of this Hadith, it is transmitted through chains of narration that support each other. There are other relevant narrations that have the same meaning. These aspects elevate this Hadith to the rank of Hasan Li Ghayrih (A Hadith is judged Good by virtue of another Hadith when its weakness is so slight that it can be raised through another chain to the level of the Good Hadith). Therefore, it can be cited as evidence.

We advise you to refer to the book “Jami‘ Al-‘Ulum Wa Al-Hikam” by Ibn Rajab in his commentary on this Hadith.

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Allah has pardoned the acts of my Ummah done mistakenly or out of forgetfulness

The fifth question of Fatwa no. 4246

Q 5: What is the meaning of the Hadith in which the Prophet (peace be upon him) said: ﴿Allah has pardoned my Ummah (nation based on one creed) what they commit by mistake, out of forgetfulness, or out of compulsion.﴾ **?**

A: The above-mentioned Hadith is reported by Ibn Majah on the authority of Abu Dhar Al-Ghifary (may Allah be pleased with him) from the Prophet (peace be upon him). Moreover, it was narrated by Al-Tabarany in his book "Al-Kabir" and by Al-Hakim in his book "Al-Mustadrak" on the authority of Ibn 'Abbas (may Allah be pleased with them) from the Prophet (peace be upon him). Al-Hakim stated that it is Sahih (a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish) according to the conditions stipulated by Al-Bukhari and Muslim. Abu Hatim stated that it is not authentically transmitted from the Prophet (peace be upon him) and his statement was reported by Al-Hafizh Ibn Hajar in his book "Bulugh Al-Maram (Attainment of the Objective)." Through a weak Sanad (chain of narrators), Al-Tabarany related this Hadith in "Al-Kabir" from Thawban (may Allah be pleased with him), the freed slave of the Prophet (peace be upon him). Moreover, Al-Haythamy pointed out in his book "Majma' Al-Zawa'id" that the words "by mistake" and "forgetfulness" in this Hadith are the opposites of "intentionally" and "remembrance" respectively. The meaning of the Hadith is that Allah (Exalted be He) has honored the followers of Muhammad (peace be upon him) for the sake of His Prophet Muhammad by pardoning whoever among them commits a forbidden act or abandons an obligation mistakenly or out of forgetfulness. In other words, anyone who does so will not be a sinner in the Sight of Allah (Exalted be He).

Making up for obligations that are done mistakenly or neglected because of forgetfulness or the required atonement for committing forbidden acts, vary according to the detailed evidence of each case. The person may need to apply some rulings such as paying Diyah (blood money) and offering Kaffarah (expiation) in the case of involuntary manslaughter. Also, they may need to make up for the acts they have forgotten or misdone such as performing Sujud-ul-Sahw (Prostration of Forgetfulness) and making up for forgotten Salah (Prayer).

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The same applies to the required compensation or Kaffarah for hunting in Al-Haram (Sanctuary of Makkah). On the other hand, there are situations where they do not need to do anything. Examples of these situations include the non-obligation of making up for Sawm (Fasting) if a Mukallaf (person meeting the conditions to be held legally accountable for their actions) breaks their fast out of forgetfulness, and making Kaffarah if one breaks their oath out of forgetfulness.

Also, if the person under duress has no choice but to do the wrong act they are forced to do, they will be excused. They are not considered to be sinful when driven by compulsion to do this forbidden act so long as one's heart remains secure in faith, condemning the forbidden act one is forced to commit and not deeming it lawful. However, the case is not the same if a Muslim is forced to kill someone else, for they will be sinful if they do so. It will be judged as sacrificing others to save oneself, which involves incurring major harm.

When a Muslim is forced to abandon an obligation, they will not be considered sinful. However, they remain responsible for performing this obligation once the impediment is removed, as entailed by the related legal evidence.

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Speaking a word of justice to an oppressive ruler

The seventh question of Fatwa no. 8502

Q 7: The best Jihad (striving in the Cause of Allah) is (to speak) a word of justice to an oppressive ruler. What is meant by this Hadith? When should it be applied?

A: It means that confronting an oppressive ruler with the truth either verbally or in writing or by any other means is the best kind of Jihad.

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Al-Manawy said in his commentary on Al-Jami' Al-Saghir, "This is because the injustice of a ruler affects a multitude of people, which when held back, spreads benefit to a great number of people, unlike killing the Kafir (disbeliever)."

Moreover, it is a discharge of the obligation of advising rulers in all times which is demanded of any person who is qualified to do that by having the required knowledge, forbearance and patience.

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My Ummah is shown mercy

The first and second questions of Fatwa no. 6363

Q 1: The Prophet (peace be upon him) said, ("This Ummah (nation) of mine is an Ummah that is shown mercy. They will not be punished in the Hereafter; their punishment in this world will be trials and earthquakes.") **Narrated by Abu Dawud in his Sunan (Hadith compilations classified by jurisprudential themes) under the Chapter entitled "Trials". What is the interpretation of this Hadith?**

A: This Hadith includes in its Sanad (chain of narrators) 'Abdul-Rahman ibn 'Abdullah ibn 'Utbah ibn Mas'ud Al-Hudhaly Al-Mas'udy Al-Kufy. Al-Mundhiry said that Al-Bukhary cited him, and more than one person questioned his trustworthiness. Al-'Aqily said that he changed in his latest days,

and became known for inconsistency in his reporting of Hadith. Ibn Hibban said that there was confusion in his narrations of Hadith (i.e. he made mistakes and changed wording) that the right could not be distinguished, and therefore they deserve to be rejected.

In addition, the Matn (text of the Hadith) is unacceptable, irregular and contradictory with the Sahih (authentic) Hadiths which prove that many among the Ummah of Muhammad (peace be upon him) shall be punished in the Hereafter, such as the long Hadith of Shafa'ah (intercession) and others.

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Q: The Prophet (peace be upon him) said: ("The Caliphate will extend to thirty years after me, then it will be an oppressing reign.") Therefore, after the passing of the thirty years, Mu'awiyah (may Allah be pleased with him) said, "I am the first king!" Quoted from (Risalit Abu Zayd Al-Qairawany, v. 1, p. 96). What is the meaning of this Hadith?

A: This Hadith is related by Imam Ahmad in his Musnad, Al-Hakim in his Mustadrak, Abu Ya'la in his Musnad, Ibn Hibban in his Sahih and Al-Tirmidhy in his Sunan. The meaning of this Hadith is explained by Al-Hafizh in his book Fath Al-Bary who said that the caliphate meant by the Prophet (peace be upon him) is the caliphate on the way of Prophethood. As to Mu'awiyah and those who came after him, they were on the way of kings, even if they were called caliphs.

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Explanation of the Hadith saying that women were created from a crooked rib

Fifth question from Fatwa no. 7673

Q 5: What is the explanation of the Hadith in which the Messenger (peace be upon him) said: (Women are created from a rib, and the most crooked portion of the rib is its upper portion.) **? What is meant by this crookedness?**

A: It means that women definitely have some crookedness or shortcomings in their characters just like a rib. If a person wants to perfect his wife, he will only end up divorcing her. Hence, husbands should resort to patience, discard some of their wives' natural crookedness and constantly advise and guide them.

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Meaning of the Hadith: "O Allah! Make me live a poor one!"

The eighth question of Fatwa no. 7849

Q 8: What is the meaning of the Hadith of the Prophet (peace be upon him): (“O Allah! Make me live a poor one. Make me die a poor one. And gather me (on Resurrection Day) among the group of the poor.”) **?**

A: The Hadith mentioned above is Da‘if (weak). If we suppose that it is an authentic Hadith, then it means a request to Allah to make him lead a modest life away from the causes of Fitnah (temptation).

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Richness mostly produces arrogance, and leads to falling into temptations and sins. And Allah knows best.

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The fourth, fifth and seventh questions of Fatwa no. 9580

Q 4: What is the degree of authenticity of the following Hadith: "A time will come upon people when their sole concern will be their stomach (food), their sole joy will be drink, their sole aim will be women, and their sole religion will be their Dirhams and Dinars (money). These will be the evilest of creatures and they will have no share in the Hereafter." Or words said by the Prophet (peace be upon him) to that effect?

A: Basically, what you have mentioned is not a Hadith, as it is evident to us, and that after our reviewing and perusing the books written in this regard. Very likely it is Mawdu' (fabricated) Hadith.

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Q 5: I came across a Hadith quoted in a magazine, and I want to know its authenticity, and if there is truly a Hadith with this wording. It is said to be a Hadith Qudsy (Revelation from Allah in the Prophet's words) and the following is its text: ("I, mankind and Jinn are in a great serious state. I create, but others than Me are worshipped; I give, but others than Me are thanked!")

A: This Hadith was stated in the book Al-Ithafat Al-Sunniyah on the authority of Mu'adh (may Allah be pleased with him) that the Prophet (peace be upon him) said: ("Allah (may He be Blessed and Exalted) says: 'I, mankind and Jinn are in a great serious state. I create, but others than Me are worshipped! I give, but others than Me are thanked!'")

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Q 7: Would you please clarify for us how the difference of opinion among the Imams (initiators of Schools of Jurisprudence) can be a mercy?

A: It was narrated from Ibn 'Abbas (may Allah be pleased with him) that the Prophet (peace be upon him) said, ("Whatever is given to you of the Book of Allah, acting upon it is a must. No one has an excuse for abandoning it...") until the part in which he stated: ("Difference of opinion among my Sahabah (Companions) is a mercy to you.") Narrated by Al-Bayhaqy in "Al-Madkhal" with a disconnected Sanad (chain of narrators). It was also related by Al-Tabarany and Al-Dailamy, and there is some weakness in it, in books such as "Kashf Al-Khafa'". Thus, it is clear that this Hadith is not Sahih (authentic). Allah (Exalted be He) says (what means): (but they will not cease to disagree.) (Except him on whom your Lord has bestowed His Mercy (the follower of truth)) (Surah Hud, 11: 118-119).

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Useless knowledge, harmless ignorance, and the story about copying the book of Daniel

Fatwa no. 9882

Q 1: The Prophet (peace be upon him) entered the Masjid (mosque) and saw a group of people gathered around a man. He (peace be upon him) asked, "Who is this?" The people said, "O Messenger of Allah! He is a knowledgeable man."

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The Prophet (peace be upon him) said, "What do you mean by knowledgeable?" They said, "He is the most knowledgeable person about Arabic lineages, Arabic language, poetry, and the matters over which the Arabs differ." He (peace be upon him) said, "This is knowledge that will bring no benefit and ignorance of it will bring no harm." Or however the Prophet (peace be upon him) actually said it. My question is: Does this Hadith mean that it is objectionable that people study such things as Arabic, poetry, and the like, just for their own sake or is there another meaning to it? Can the apparent meaning of this Hadith lead to a misunderstanding and are there other Hadith that contradict this one?

A: There are many Hadith that vilify poetry, some of which are Sahih (Hadith transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish) and others that are not. An example of one Sahih Hadith is related by Imam Ahmad, Al-Bukhari, Muslim, and Ahl-ul-Sunan (authors of Hadith compilations classified by jurisprudential themes) on the authority of Abu Hurayrah (may Allah be pleased with him) who reported that the Prophet (peace be upon him) said, ﴾"It is better that the inside of a person be filled with pus until it is consumed, than it be filled with poetry."﴿ Nevertheless, some of the Sahabah (Companions of the Prophet, may Allah be pleased with them) were poets, the most famous of which was Hassan (may Allah be pleased with him). The Prophet (peace be upon him) approved of his poetry, and in fact even ordered him to defend him through it. Thus, Hassan used to lash the Mushriks (those who associate others with Allah in His Divinity or worship) with his poetry. Imam Ahmad and Abu Dawud related on the authority of Ibn 'Abbas (may Allah be pleased with them) that the Prophet (peace be upon him) said, ﴾"In some of eloquence is magic and some of poetry has wisdom."﴿ From this it is clear that not all poetry is vilified, in fact it is only regarded so if it is dissolute, refutes the truth, supports falsehood, includes lies, and the like and is to be regarded as good if it is otherwise. Poetry is a type of speech and the basic ruling on speech is that it is Mubah (permissible),

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unless it includes something that makes it not so. You can refer to the introduction of: "Dala'il Al-I'jaz" by 'Abdul-Qahir Al-Jirjany.

Regarding lineage, there are many Hadith encouraging learning about lineage, some of which are Sahih and others that are not. The Prophet (peace be upon him) was knowledgeable about Arabic lineage, as were his Sahabah. Studying lineage is a requisite to maintaining the ties of kinship, fulfilling inheritance rights, paying Diyah (blood money), etc. However, it is objectionable to study lineage just to boast of descent, practice partisanship, or support falsehood. The Hadith that was mentioned in the question is quoted in: "Al-Bayan wal-Ta'rif fy Ma'rifat Asbab Wurud Al-Hadith" by Ibn Hamzah Al-Hasany, who said: [This is knowledge that will bring no benefit and ignorance of it will bring no harm] Related by Al-Daylamy on the authority of Ibn ‘Abbas and Abu Hurayrah (may Allah be pleased with them). As for the occasion related to this Hadith, it is reported in: "Al-Jami‘" on the authority of Baqiyyah, on the authority of Ibn Jurayj, on the authority of ‘Ata’, on the authority of Ibn ‘Abbas and Abu Hurayrah that: ﴾The Prophet (peace be upon him) entered the Masjid (mosque) and saw a group of people gathered around a man. He (peace be upon him) asked, “Who is this?” The people said, “O Messenger of Allah! He is a knowledgeable man.” The Prophet (peace be upon him) said, “What do you mean by knowledgeable?” They said, “He is the most knowledgeable person about Arabic lineages, Arabic language, poetry, and the matters over which the Arabs differ.” He (peace be upon him) said, “This is knowledge that will bring no benefit and ignorance of it will bring no harm.”﴿

The Sanad (chain of narrators) of this Hadith is Da‘if (weak), because one of the narrators: Baqiyyah ibn Al-Walid was a Mudallis (a Hadith narrator who provides misleading information about his shaykh or the chain of narration) and used "on the authority of..." often when relating Hadith, and the Matn (text of the Hadith) is Munkar (conflicts with an authentic Hadith).

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Q 2: A man once came to 'Umar (may Allah be pleased with him), so he asked him, "Are you so-and-so, the son of so-and-so?" The man said, "Yes." So 'Umar beat him with a stick. The man asked, "What have I done, O Amir Al-Mu'minun (Commander of the Believers)?" So 'Umar recited (what means): "In the Name of Allah, the Most Gracious, the Most Merciful. ﴿Alif-Lâm-Râ. [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings]. These are the Verses of the Clear Book (the Qur'ân that makes clear the legal and illegal things, laws, a guidance and a blessing).﴾ ﴿Verily, We have sent it down as an Arabic Qur'ân in order that you may understand﴾ ﴿ We relate unto you (Muhammad صلى الله عليه و سلم)﴾ **up to:** ﴿among those who knew nothing about it (the Qur'ân).﴾ **'Umar recited these Ayahs (Qur'anic verses) three times and beat the man three times. The man asked, "What have I done?" 'Umar said, "You copied the books of Daniel." The man said, "Tell me what to do and I shall do it." 'Umar said, "Go and erase it, and do not read it nor let anyone read it. If I hear that you have read it or anyone else has read it, I will punish you severely again." He added, "I once copied a book belonging to the People of the Book and went to the Messenger of Allah (peace be upon him) saying, 'I copied this book to increase our knowledge.' The Prophet (peace be upon him) became angry and called for congregational Salah (prayer), and gave a Khutbah (sermon) saying, 'O people! I have been given Jawami' Al-Kalim (the most concise expressions carrying the widest meanings) and they were gathered and made concise for me. I have brought them to you pure white (without any distortion), so do not be confused (about them) or tempted by those who are confused.' He (peace be upon him) said to 'Umar, 'Do not ask them (the People of the Book) about something about which they would tell you the truth but you would belie them, or they would tell you lies and you believe them. By Him in Whose Hand my soul is, if Musa (Moses) were alive, he could not but follow me.'"**

Another Hadith reported by Ibn Mas'ud has the same meaning, in which the Prophet (peace be upon him) added:

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"If it is inevitable for you to ask them (the People of the Book), then examine (what they tell you) and take what agrees with the Book of Allah and disregard what contradicts it."

Is there a contradiction between these two Hadith and the Hadith: "Narrate from the Children of Israel, as there is no sin in this"?

These Hadith are quoted in volume three of: "Hayat Al-Sahabah: Fadl Al-'Ilm" (Lives of the Companions: The Excellence of Knowledge).

A: It may appear that what is related in this regard is contradictory. However, Ibn Kathir explained this in the introduction of his Tafsir (exegesis of the meanings of the Qur'an) and gave a clarification to it, saying, "But these Israelite narrations (reported from the Jews) were just mentioned as quotes, not to be taken as evidence. They are divided into three categories: **The first:** Narrations we become certain of their authenticity through the evidence that we have in our hands that testifies to their truthfulness. Such narrations are authentic. **The second:** Narrations we become certain of their falsity through the evidence that we have, which contradicts them. **The third:** Narrations which do not fall under either of the two previous categories, which we should neither believe in them nor belie them, but it is permissible to relate them for the above-mentioned reasons. In fact, there is no benefit to the Din (religion) in most of these narrations."

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Fitnah

The first question of Fatwa no. 7703

Q 1: Is this the time referred to in the Hadith in which one of the Sahabah (Companions of the Prophet) asked the Messenger (peace be upon him) saying: "What should I do when Fitnah (trial, sedition) and division increase?" He (peace be upon him) replied, "Detach yourself from the people, and sit in your house"? In the Sahih (Book of Authentic Hadith), Kitab Al-Fitan (Book on Trials), under the Chapter (What will happen if there is no Caliph), there is a Hadith that signifies that the Prophet (peace be upon him) told the people to detach themselves from others when calamities strike, and he said, "Even if you have to bite (eat) the root of a tree." Please explain this Hadith and the scholars' opinions on it.

A: In the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) and elsewhere, with the following wording from Al-Bukhari, it is reported on the authority of Abu Idris Al-Khawlany that he heard Hudhayfah ibn Al-Yaman say: ("People used to ask the Messenger of Allah (peace be upon him) about the good, but I used to ask him about the evil lest it should afflict me. Once I said, "O Messenger of Allah! We were living in ignorance and evil, then Allah bestowed upon us this goodness (i.e. Islam), so will there be evil after this goodness?" He said, "Yes". I said, "Will there be goodness after that evil?" He said, "Yes, but in it there will be Dakhan (blemish, impurity)." I said, "What will its Dakhan be?" He said, "A people following a way other than my way (Sunnah) and calling to a guidance other than my guidance; you will approve of some of their actions and disapprove of others." I said, "Will there be evil after that goodness?" He said, "Yes, callers on the doors of Hellfire; whoever accepts their invitation to it they will throw into it." I said, "O Messenger of Allah! Describe them to us." He said, "They are from our own people, speaking our language." I said, "O Messenger of Allah! What do you command me to do if this happens in my time?" He said, "Adhere to the Jama'ah (main body or group) of Muslims and their Imam (leader)." I said, "What if there was not a main group for them or a leader? He said, "Then detach yourself from all these sects, even if you have to bite (eat) the root of a tree until death comes to you while you are in that state.")

The time does not refer to this particular period we are living in; in fact, it is general and refers to any time and place, from the time of the Fitnah and rebellion against 'Uthman (may Allah be pleased with him) at the time of the Sahabah (may Allaah be pleased with them all), onwards.

The meaning of withdrawal from people at the time of division is mentioned by Al-Hafizh ibn Hajar (may Allah be merciful to him) in "Al-Fath", where he quoted Al-Tabary who said, "When the people do not have an Imam and split into sects, do not follow any of these groups. Detach yourselves from all of them if you can, lest one fall into evil. And when one finds a group truly following the Straight Path, you should join them, help increase their numbers, and cooperate with them in truth, because in that case this group constitutes the Jama‘ah of the Muslims for that person in that place.”

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Meaning of "Solitude of Islam" and "The best of generations is my generation"

The eighth question of Fatwa no. 8540

Q 8: What is the meaning of the Hadith which states: "Islam began as a stranger (few people believing in it) and it will eventually go back to being a stranger as it began (few people adhering to it)?" Also, what is the meaning of the Hadith which states:"The best of generations is my generation?"

A: The meaning of ("Islam began as a stranger (few people believing in it)...") it was first a stranger because those who first embraced it became like strangers, for the Prophet (peace be upon him) called people to Islam in secret, so Abu Bakr Al-Siddiq (may Allah be pleased with him), his wife Khadijah and his freed slave Zayd believed in him. Then, he (peace be upon him) began to call to Islam those whom he trusted. Some people believed in him, until Islam spread, strangeness and solitude ended, and people embraced it in masses. As the end of the world approaches, Islam will become a stranger again, to the extent that there might be only one Muslim in a whole tribe.

The meaning of ("The best of generations is my generation...") is that the era in which the Messenger (peace be upon him) was sent was the best of eras. The Arabic word "Qarn" meaning "generation" is derived from the root "Iqtiran" which denotes "association" because people of one generation are similarly associated in age and conditions of life.

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Questions about the authenticity of some Hadith

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Authenticity and meaning of the Hadith about seeking forgiveness for a sin

Fatwa no. 5550

Q: I read a Hadith in a book called: "Riyad Al-Salihin" by Abu Zakariyya Yahya ibn Sharaf Al-Nawawy Al-Dimishqy, on page 305, no. 6/392, chapter of "Al-Raja'" (Hope). The Hadith was reported on the authority of Abu Hurayrah (may Allah be pleased with him) who said that that the Prophet (peace be upon him), relating from His Lord (may He be Blessed and Exalted), said: (A servant committed a sin and said, "O Allah! Forgive me my sin," and He (may He be Blessed and Exalted) said, "My servant has committed a sin, but he knew that he has a Lord Who forgives sin and punishes for sin." Then he sinned again and said, "O my Lord! Forgive me my sin," and He (may He be Blessed and Exalted) said, "My servant has committed a sin, but he knew that he has a Lord Who forgives sin and punishes for sin." Then he sinned again and said, "O my Lord! Forgive me my sin," and He (may He be Blessed and Exalted) said, "My servant has committed a sin, but he knew that he has a Lord Who forgives sin and punishes for sin. Do what you want, for I have forgiven you.") **(Agreed upon by Al-Bukhari and Muslim). Would Your Eminence please give us information about the authenticity of this Hadith and its explanation?**

A: This Hadith Qudsy (revelation from Allah in the Prophet's words) that was reported by Abu Hurayrah (may Allah be pleased with him) as follows: "A servant committed a sin

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and said..." is Sahih (a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish), and it was related by Imam Al-Bukhari in his book: "Al-Sahih Al-Musnad" and also by Imam Muslim in his "Sahih". Imam Muslim said that 'Abdul-A'la ibn Hammad narrated from Hammad ibn Salamah, on the authority of Ishaq ibn 'Abdullah ibn Abu Talhah, on the authority of 'Abdul-Rahman ibn Abu 'Amrah, on the authority of Abu Hurayrah (may Allah be pleased with him), that the Prophet (peace be upon him) said, relating from His Lord (Glorified and Exalted be He): (A servant committed a sin and said, "O Allah! Forgive me my sin," and He (may He be Blessed and Exalted) said, "My servant has committed a sin, but he knew that he has a Lord Who forgives sin and punishes for sin." Then he sinned again and said, "O my Lord! Forgive me my sin," and He (may He be Blessed and Exalted) said, "My servant has committed a sin, but he knew that he has a Lord Who forgives sin and punishes for sin." Then he sinned again and said, "O my Lord! Forgive me my sin," and He (may He be Blessed and Exalted) said, "My servant has committed a sin, but he knew that he has a Lord Who forgives sin and punishes for sin. Do what you want, for I have forgiven you.")

In another narration, Al-Bukhari said that Ahmad ibn Ishaq narrated from 'Amr ibn 'Asim, who narrated from Hammam, who narrated from Ishaq ibn 'Abdullah, that he heard 'Abdur-Rahman ibn Abu 'Amrah saying that he heard Abu Hurayrah saying that he heard the Prophet (peace be upon him) saying: ("A servant committed a sin and said, 'My Lord, I have sinned; forgive me.' His Lord said: 'Has My servant known that he has a Lord Who forgives sin and punishes for it? I have forgiven My servant.' Then as much time passed as Allah willed, then he committed a sin and said, 'My Lord, I have sinned; forgive me.' His Lord said: 'Has My servant known that he has a Lord Who forgives sin and punishes for it? I have forgiven My servant.' Then as much time passed as Allah willed, then he committed a sin and said, 'My Lord, I have sinned; forgive me.' His Lord said: 'Has My servant known that he has a Lord Who forgives sin and punishes for it? I have forgiven My servant,' - three times - 'Let him do what he likes.'")

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This Hadith is related in "Kitab Al-Tawhid (Book of Monotheism)".

There is no ambiguity in the meaning of this Hadith, it means that as long as a servant asks for forgiveness with regret and repentance when they commit a sin, and they are determined not to sin again, Allah will forgive them. It should not be understood from His Saying: "Let him do what he likes" that it is permissible to commit misdeeds and sins, but that Allah will forgive a sin if the sinner repents and asks for forgiveness.

Furthermore, Al-Hafizh said in "Al-Fath": Ibn Battal commented on this Hadith, saying: A person who persists in committing sins is left to the Will of Allah (Exalted be He). If Allah wills, He will punish them; and if He wills, He will forgive them giving superiority to the good deed they have done, which is: the belief that they have a Lord, a Creator, Who can punish and forgive them, and their seeking forgiveness from Him bespeaks this belief. This is supported by Allah's Saying (which means): (Whoever brings a good deed (Islâmic Monotheism and deeds of obedience to Allâh and His Messenger صلى الله عليه وسلم) shall have ten times the like thereof to his credit) Indeed, no good deed is greater than Tawhid (belief in the Oneness of Allah)!

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The eighth question of Fatwa no. 8225

Q 8: The Messenger of Allah (peace be upon him) said: "One who dies without knowing the Imam of his age, will die the death of one belonging to Jahiliyyah (pre-Islamic time of ignorance)," and "One who dies without having bound himself by an oath of allegiance (to an Amir), will die the death of one belonging to Jahiliyyah." What is meant by this Hadith in the context of our own time, and how can we understand and apply it?

A: Concerning the first Hadith we doubt its authenticity by this wording. The second Hadith is related by Imam Muslim in his Sahih on the authority of Nafi' (may Allah be pleased with him) who narrated that when they deposed Yazid and unanimously declared their allegiance to Ibn Muti', Ibn 'Umar (may Allah be pleased with him) came to him. 'Abdullah ibn Muti' said: Place a cushion for Abu 'Abdul-Rahman , but 'Abdullah ibn 'Umar said to him: I have not come to sit with you, but to tell you that I heard the Messenger of Allah (peace be upon him) saying: ("One who withdraws his hand from obedience (to the Amir) will meet Allah on the Day of Resurrection having no excuse, and one who dies without having bound himself by an oath of allegiance (to an Amir) will die the death of one belonging to Jahiliyyah (will die as a pagan).")

The Hadith means that it is not permissible to rebel against the ruler unless he commits open Kufr (disbelief), as narrated in the authentic Hadith. Moreover, the Ummah (nation) must choose a just ruler to take good care of their affairs and preserve their rights.

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The second question of Fatwa no. 9840

Q 2: Is the following Hadith that was related from the Messenger of Allah (peace be upon him) Sahih (authentic): ("There is no monasticism in Islam.") **?**

A: This Hadith is Sahih.

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The third question of Fatwa no. 9893

Q 3: What is the degree of authenticity of this Hadith: (“A man said, ‘O Messenger of Allah! Where is my father?’ He replied, ‘In the Fire.” When he turned away, he (peace be upon him) called him back and said, ‘Truly, my father and your father are in the Fire.’”) **and this Hadith:** (“Anyone who enters the marketplace and says upon entering: ‘I testify that there is no deity except Allah Alone and He has no partner, to Him belongs all sovereignty and praise, and He is over all things Omnipotent,’ will have a million good deeds written for them”) **?**

A: The first Hadith is Sahih (a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish) and it was related by Muslim in his Sahih (Book of Authentic Hadith). As for the second Hadith, Ibn Al-Qayyim commented on it saying: "This Hadith is Ma‘lul (a Hadith that appears to be sound, but thorough research reveals a disparaging factor in the chain of narrators or the text) according to the leading Hadith scholars," and Ibn Abu Hatim said that he asked his father about it and he said:

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"This Hadith is Munkar (rejected Hadith reported by a weak narrator whose narration conflicts with an authentic Hadith) and more than one of the eminent Hadith scholars ranked it as Da‘if (weak)."

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The second question of Fatwa no. 8378

Q2: (“Three things should not be refused: milk, cushions, and incense.”) **Is this an authentically related Hadith from the Prophet (peace be upon him)?**

A: This Hadith is related by Al-Tirmidhy in his Sunan (Hadith compilations classified by jurisprudential themes) on the authority of Ibn ‘Umar (may Allah be pleased with them), who narrated that the Messenger of Allah (peace be upon him) said, (“Three things should not be refused: cushions, Dahn (perfumed oil), and milk.”) Al-Tirmidhy commented on this Hadith saying, "This Hadith is Gharib (a Hadith with a single narrator usually at the beginning of the chain of narration)," while Al-Suyuty, in his "Al-Jami‘ Al-Saghir", indicated that it is Hasan (a Hadith whose chain of narration contains a narrator with weak exactitude, but is free from eccentricity or blemish) and have a good Sanad (chain of narrators).

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Fatwa no. 8687

Q: I heard a Hadith in which the Messenger of Allah (peace be upon him) stated: (“Verily, Allah sends for this Ummah (nation) at the head of every hundred years the one who reforms for it the matters of its religion.”) **Now, I have some questions:**

(a) What is the Sanad (chain of narrators), the authentic Matn (text), and the companion narrator of this Hadith?

(b) Specify the pious reformers if possible.

(c) What is the meaning of the religious reform this Hadith refers to if the Prophet (peace be upon him) left us on the right way?

(e) How can we know such pious reformers?

(f) Is it true that these reformers emerge in the twelfth year at the head of every Hijri (lunar) century?

A: First: This Hadith is narrated by Abu Dawud in his Sunan on the authority of Sulayman ibn Dawud Al-Mahry who said: ‘Abdullah ibn Wahb informed me on the authority of Sa‘id ibn Ayyub from Sharahil ibn Yazid Al-Mu‘afiry from Abu ‘Alqamah who reported on the authority of Abu Hurayrah that the Messenger of Allah (peace be upon him) said: (“Verily, Allah sends for this Ummah (nation) at the head of every hundred years the one who renews for it its religion.”) . **Second:** This is a Sahih (authentic) Hadith whose narrators are all Thiqah (reliable and trustworthy). **Third and fourth:** The Prophet’s saying: (...who renews for it its religion i.e. Islam.) means that whenever people deviate from the true way of religion set and perfected by Allah, Allah sends for them one or several religious scholars

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who are deeply aware of the truth of Islam to guide people wisely to follow the Qur’an and the authentic Sunnah of the Prophet (peace be upon him). Similarly, they save people from and warn them against Bid‘ah (innovation in religion). They thus lead people away from deviation to the Straight Path of the Qur’an and the Sunnah of His Messenger (peace be upon him). Such religious renewal or reform pertains to people’s religious behavior not to the perfect Divine religion. Therefore, deterioration, deviation and weakness may afflict the Muslims time after time, but not the religion, Islam, which is Divinely predestined to safety and preservation by the Divine Promise to safeguard the Book of Allah and the Sunnah of the Prophet (peace be upon him). Allah (Exalted be He) says (what means): (Verily, We, it is We Who have sent down the Dhikr (i.e. the Qur’ân) and surely, We will guard it (from corruption).) **Fifth:** Nothing has been reported to the effect that the religious reformers will appear in the twelfth year of every century. In fact, the Hadith only state that they appear according to Allah’s Will and Wisdom at the head of every hundred years of the Hijri calendar, as the lunar calendar was the one known to Muslims at that time. Such appearance of those inspiring religious leaders is out of Allah’s Grace and Mercy to His servants to convey the truth and set the inexcusable evidence that cuts off all false pretexts.

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The third question of Fatwa no. 5414

Q 3: (("Woe to the Arabs from an evil that has approached.")) **Is this a Sahih (authentic) Hadith?**

A: (("Woe to the Arabs from an evil that has approached.")) This sentence is part of a Hadith related by Al-Bukhari in his Sahih (authentic) Book of Hadith, Kitab Al-Fitan (Book of Trials), Chapter on (the Prophet's statement: "Woe to the Arabs from an evil that has approached." The Hadith is as follows: It was narrated on the authority of Malik ibn Isma'il from Ibn 'Uyaynah from Al-Zuhry from 'Urwah from Zaynab bint Um Salamah from Um Habibah from Zaynab bint Jahsh (may Allah be pleased with her) that she said: ((The Prophet (peace be upon him) got up from his sleep with a flushed red face and was saying, "La ilaha illa Allah (there is no deity but Allah). Woe to the Arabs from an evil that has approached! Today a hole this big has been opened in the barrier of Ya'juj and Ma'juj (Gog and Magog)" (Sufyan made a circle with his thumb and forefinger to illustrate this). It was asked, "Shall we be destroyed even though there are righteous people among us?" He said, "Yes, if evil becomes widespread."))

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The ninth question of Fatwa no. 6290

Q 9: A Hadith is mentioned in "Jawahir Al-Bukhari" which states that the Messenger of Allah (peace be upon him) said, ﴾"If a housefly falls into the drink of any of you, let him dip it (entirely into the drink) and then throw it away, for in one of its wings there is a disease and in the other there is a cure (antidote for it)."﴿ **Narrated by Abu Hurayrah (may Allah be pleased with him).**

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It is known that flies carry disease only; how can there be a cure for disease in one of its wings? It is claimed that this contradicts 'Aql (reason). Is this Hadith Sahih (authentic)? How can we answer such claims?

A: The Sanad (chain of narrators) of this Hadith is Sahih, narrated by Al-Bukhari, and there is other narrations that support it on the authority of Abu Sa'id, reported by Al-Nasa'y and Ibn Majah, and on the authority of Anas ibn Malik reported by Al-Bazzar. Its Matn (text of the Hadith) does not contradict reason, which cannot judge whether or not the two wings of a fly carry cure or disease, or one of them carries disease and the other the cure for the disease. This can only be known either through test or analysis of the substance of two wings of the fly and carrying experiments, or through Wahy (Revelation) to the infallible Messenger (peace be upon him). Nothing has been proven through experimentation and analysis so far, so that one can claim that it agrees or contradicts the Hadith. This is just due to natural human disgust at such an idea. As for the Messenger of Allah (peace be upon him), he did not know about this through experimentation or analysis, as he was unlettered and lived in an illiterate nation who knew nothing about all this. He (peace be upon him) was informed of this through Wahy from Allah (Exalted be He) Who created everything and perfectly knows their characteristics, as Allah says (what means), ﴾Should not He Who has created know? And He is the Most Kind and Courteous (to His slaves), All-Aware (of everything).﴿ (Surah Al-Mulk, 67: 14). Since the Sanad of the Hadith is confirmed to be correct, and it was revealed by Allah, the All-Knower of everything to the honest, truthful Prophet (peace be upon him), we should acknowledge the authenticity of the Hadith, and the claim that it contradicts reason is merely based on conjecture and guessing at the Ghayb (the Unseen).

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Thus, it should be discarded, so that truth becomes manifest to all and falsehood vanishes, as falsehood is ever bound to vanish.

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The fourth, fifth and six question of Fatwa no. 2158 Q4: ﴾“One who lives in the desert becomes rough.”﴿ **Is this an authentically reported Hadith?**

A: It was mentioned in the book entitled “Kunuz Al-Haqa’iq Fi Hadith Khayr Al-Khala’iq”, footnote “Al-Jami‘ Al-Saghir”, vol. 2, p.97., with the following wording: ﴾“One who lives in the desert becomes rough and one who pursues the game becomes heedless (of worship).”﴿ (Reported by Al-Tabarany). It was reported also in Al-Jami‘ Al-Saghir with the commentary of Kunuz Al-Haqa’iq, vol. 2, p. 112, having the following wording: ﴾“One who lives in the desert becomes rough.”﴿ It was reported by Imam Ahmad on the authority of Al-Bara’ and Al-Suyuty said that it is Hasan (a Hadith whose chain of narration contains a narrator with weak exactitude, but is free from eccentricity or blemish.). It was reported with the wording: ﴾“One who lives in the desert becomes rough; one who pursues the game becomes heedless (of worship); and one who comes to the gates of the sultan falls into Fitnah (temptation).”﴿ He also stated that Al-Tabarany reported it in his book Al-Kabir on the authority of Ibn ‘Abbas and said that it is Hadith Hasan. Abu Dawud said: Musaddad reported on the authority of Yahya from Sufyan from Abu Musa from Wahb Ibn Munabbih who reported on the authority of Ibn ‘Abbas that the Prophet (peace be upon him) said - the narrator Sufyan remarked: I only know of it as a Hadith reported from the Prophet (peace be upon him) - who said: ﴾“One who lives in the desert becomes rough; one who pursues the game becomes heedless (of worship); and one who comes to the gates of the sultan falls into Fitnah (temptation).”﴿

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Q 5: ("Two types of people if they are righteous, people will be righteous; and if they are corrupt, people will be corrupt...") **Is this an authentic Hadith or is it 'Umar's speech?**

A: This was narrated by Abu Nu'aym in [Al-Hilyah] on the authority of Ibn 'Abbas, and was mentioned by Al-Suyuty in [Al-Jami' Al-Saghir] with the following wording: ("Two types of people if they are righteous, people will be righteous; and if they are corrupt, people will be corrupt: scholars and rulers.") Al-Suyuty indicated its weakness, and Al-Manawy stated in his commentary on [Al-Jami' Al-Saghir] on the authority of Al-Hafizh Al-'Iraqy that it is Da'if (weak). The knowledgeable Shaykh Nasir Al-Din Al-Albany also stated in the book [Silsilat Al-Ahadith Al-Da'ifah] that it is Hadith Mawdu' (fabricated Hadith) because it includes Muhammad Ibn Ziyad Al-Yashkury in its Isnad (chain of narrators), who is classified as a "liar". The same was said by Ahmad and Ibn Mu'in .

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Q 6: "By the One in Whose Hand is my soul! You will die just as you sleep, and you will be resurrected just as you wake up. Truly, it is then Jannah (Paradise) forever or Hellfire forever." Is this attributed to the Prophet (peace be upon him)? What is its degree of authenticity?

A: We do not know of any source that attributes that quote to the Prophet (peace be upon him); rather it is attributed to Qass ibn Sa'idah.

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The first question of Fatwa no. 5881

Q 1: Are the following Hadiths Sahih (authentic)?

(A): ("Angels do not enter a house in which there is a dog or a picture.")

(B) "Accursed! Accursed!" It was said, "Who are they, O Messenger of Allah?" He said, "The player of Duff (a tambourine-like instrument without bells) and the listener to the reed pipe."

A: (A): The Hadith: ("Angels do not enter a house in which there is a dog or a picture.") is Sahih, narrated by Imam Ahmad, Al-Bukhari, Muslim, Al-Tirmidhy, Al-Nasa'y and Ibn Majah.

(B): Playing the Duff to announce marriage is permissible for women only, whereas playing and listening to musical instruments and such forms of amusement is prohibited, based on the evidence in the Shari'ah prohibiting it.

As for the Hadith which states, "Accursed! Accursed!...", it is baseless as far as we know.

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The ninth question of Fatwa no. 5176

Q 9: What is the degree of authenticity of the following Hadith: ("The (optional) Salah (Prayer) at day is to be offered two Rak'ahs by two Rak'ahs.") **?**

A: This Hadith is related by Ahmad in his Musnad, Abu Dawud, Al-Nasa'y, Al-Tirmidhy, and Ibn Majah in their Sunan (Hadith compilations classified by jurisprudential themes), on the authority of Ibn 'Umar (may Allah be pleased with them both) in the following wording: ("The (optional) Salah (Prayer) at night and day is to be offered two Rak'ahs by two Rak'ahs." [i.e., two Rak'ahs at a time; saying Taslim (salutation of peace ending the Prayer) after each two Rak'ahs]) Al-Haythamy said that this is an authentic Hadith whose narrators are all Thiqah (trustworthy). The saying of Al-Daraqutny that the word "day" is added to the narrations of the Hadith, and that there is a Wahm (illusion) on the part of Al-Barqy is wrong, because he is a Thiqah (trustworthy) and the addition of the Thiqah narrator should be accepted.

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The fifth question of Fatwa no. 6357

Q 5: "Islam began as a stranger and shall return as a stranger as it began, so Tuba (meaning Paradise or a tree in Paradise) is to the strangers." It was asked, "Who are the strangers, O Messenger of Allah?" He replied, "Those who reform people after they become corrupt." Is this Hadith Sahih (authentic) or Da'if (weak)?

A: This Hadith was originally reported in [Sahih Muslim], from Abu Hurayrah (may Allah be pleased with him) who narrated that the Messenger of Allah (peace be upon him) said, ❨"Islam began as a stranger and shall return as a stranger as it began, so Tuba (meaning Paradise or is the name of a tree in Paradise) is to the (likewise) strangers."❩

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The extra phrase "It was asked: Who are the strangers?...etc." was related by Imam Ahmad in his Musnad, from 'Abdullah ibn Mas'ud (may Allah be pleased with him) who narrated that the Messenger of Allah (peace be upon him) said, ❨"Islam began as a stranger and shall return as a stranger as it began, so Tuba is to the strangers." It was asked, "Who are the strangers?" He replied, "The forsakers of kindred (for the sake of Islam)."❩ 1/398. He related also from 'Abdullah ibn 'Amr (may Allah be pleased with him) that he said, "One day while we were sitting with the Messenger of Allah (peace be upon him), he said, ❨'Tuba (a tree in Paradise) is to the strangers.' We asked, 'Who are the strangers, O Messenger of Allah?' He said, 'A few righteous people among many corrupted people; those who oppose them are more than those who obey them.'"❩ Hadith / 177.

He also related from 'Abdul-Rahman ibn Sanah that he heard the Messenger of Allah (peace be upon him) say, ❨"Islam began as a stranger and shall return as a stranger as it began, so Tuba is to the strangers." It was asked, "O Messenger of Allah, who are the strangers?" He replied, "Those who reform when people go wrong."❩ Thus, it is clear that this Hadith is Sahih.

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Fatwa no. 8820

Q 1: In the book entitled: "Iqtida' Al-Sirat Al-Mustaqim li-Mukhalafat Ashab Al-Jahim (Following the Straight Path)" p. 296, there is a Hadith which states: ("Never do the deeds of a people go bad except that they start to decorate their Masjids (mosques).") **What is the authenticity of this Hadith?**

A: This Hadith is related by Ibn Majah on the authority of Ibn 'Umar who narrated it from the Prophet (peace be upon him). It is Da'if (weak) Hadith, because its Sanad (chain of narrators) includes Jubarah ibn Al-Mughallis, who was classed as a weak narrator.

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Q2: There is a Hadith in: "Iqtida' Al-Sirat Al-Mustaqim li-Mukhalafat Ashab Al-Jahim (Following the Straight Path)" (p. 200), related by Muslim, stating: ("There will be in (the tribe of) Thaqif a liar and a Mubir (destructive tyrant).") **The liar was Al-Mukhtar Al-Thaqafy, who sided with Husayn. There was also Al-Hajjaj who turned away from 'Aly and his people, and was a "Mubir". What exactly does it mean that he was a "Mubir"?**

A: A Mubir is someone who sheds blood, attacks people, and oppresses them. Al-Hajjaj ibn Yusuf Al-Thaqafy was one of them.

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Q 3: It is related in (Mukhtasar Sahih Muslim) by Al-Hafiz Al-Mundhiry (may Allah be merciful to him) p. 281 Hadith no. 1059, on the authority of Zayd ibn Khalid Al-Juhany that the Prophet (peace be upon him) said: (“Shall I not tell you who is the best of witnesses? The one who gives his testimony before he is asked for it.”) **So, how can we reconcile this Hadith with the other which says:** (“There will come after you, people who will give testimony without being asked to testify.”) **Al-Bukhari Part 52, Chapter 9?**

(Part No. 4; Page No. 432)

This Hadith is also related in Sahih Muslim, Sunan Al-Tirmidhy, Sunan Ibn Majah, Musnad Ahmad and Muwatta’ Malik. It is also mentioned in the book entitled Muftah Kunuz Al-Sunnah.

A: The Hadith censuring the rashness to deliver testimony before being asked to do so refers to those who belittle the matter of testimony; those who do not seek to tell the truth therein and do not care about it due to their lack of Iman (Faith) and fear of Allah. However, the Hadith praising those who deliver the testimony before being asked refers to those who must deliver it and they did before being asked to affirm the truth lest it should be lost especially when there is no other witness but them. For more details, refer to the books entitled Fath Al-Bary and Fath Al-Majid.

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The second question of Fatwa no. 4964

Q 2: I heard a Hadith ascribed to the Messenger of Allah (peace be upon him), but I do not know whether it is authentic or not. I want to know its origin and in which books of Hadith it was mentioned. (The Messenger of Allah (peace be upon him) was asked, "Can the believer be a thief?" He said, "Yes." He was asked, "Can the believer be a fornicator?" He said, "Yes." He was asked, "Can the believer be a liar?" He said, "No, no, no.")

According to another version, "Can the believer be a miser?" He said, "Yes." He was asked, "Can the believer be a coward?" He said, "Yes." He was asked, "Can the believer be a liar?" He said, "No, no, no." Appreciate your guidance, may Allah reward you the best!

A: This Hadith was related by Al-Mundhiry in the chapter on "Encouragement to honesty and warning against lying" in his book entitled Al-Targhib wa Al-Tarhib, part 4, as follows: On the authority of Safwan ibn Sulaym that he said: (The Messenger of Allah (peace be upon him) was asked, "Can the believer be a coward?" He said, "Yes." He was asked, "Can the believer be a miser?" He said, "Yes." He was asked, "Can the believer be a liar?" He said, "No.") Related by Malik as Mursal (a Hadith with no Companion of the Prophet in the chain of narration). Al-Mundhiry said that it is a Hadith Mursal. The Mursal category falls under the section of Da'if (weak) Hadith.

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The sixth question of Fatwa no. 4029

Q 6: What is the degree of the following Hadith in terms of authenticity and reliability: ﴾“Among the servants of Allah are some whom people turn to in their need, these will be the secure (servants) on the Day of Resurrection.”﴿

A: Al-Suyuty mentions in his book: "Al-Jami‘ Al-Saghir" that Al-Tabarany narrated this Hadith in "Al-Mu‘jam Al-Kabir" on the authority of Ibn ‘Umar (may Allah be pleased with them) as follows:

(Part No. 4; Page No. 434)

﴾“Among the servants of Allah are some whom He has singled out for fulfilling the needs of people, whom people turn to in their need. These will be the secure (servants) from the Punishment of Allah.”﴿ As-Suyuty indicated that this report is Hasan (a Hadith whose chain of narration contains a narrator with weak exactitude, but is free from eccentricity or blemish.). Al-Manawy stated in "Faydh Al-Qadir" that the wording of the narration of Al-Tabarany contains the words: “Among the creatures of Allah are some whom He has created” instead of the words: “Among the servants of Allah are some whom He has singled out for...” He reported that Al-Haythamy said: “The Sanad (chain of narrations) of the Hadith includes a narrator classified as Da‘if (weak) by the Jumhur (dominant majority) of Hadith critics. Moreover, Ahmed ibn Tarek, who reported this narration from the weak narrator, is unknown to me; but the rest of them are Rijal Al-Sahih (narrators of Hadith compiled by Al-Bukhari and/or Muslim).” It is thus weak in terms of transmission rules. Taking for granted that it is authentic, the lesson meant is the merit of fulfilling people’s needs; whether by giving money, teaching knowledge, giving guidance, or lending a helping hand to people who are in need. It must be noted that this can only be done by the living and not the dead people. The Hadith indicates the permissibility of seeking help from living people to meet needs and avert harm, as an admitted means while putting one’s trust in Allah alone. The Hadith does not contain any evidence for permissibility of seeking help from the dead or resorting to them to fulfill needs and remove suffering, based on the texts declaring the act of seeking help from the dead to be Shirk (associating others with Allah in His Divinity or worship).

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Fatwa no. 585

Q: My question is about the degree of authenticity of the following two transmitted sayings, which are commonly said by people:

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First: What is ascribed to the Messenger of Allah (peace be upon him) that he said after returning from one of his battles: (“We have returned from the lesser Jihad (striving in the Cause of Allah) to the greater Jihad (the inward spiritual struggle).”) **Second: What is also ascribed to him that he (peace be upon him) said:** (“Whoever learns the language of some people, will be safe against their deception.”)

A: As for the first Hadith reporting that the Messenger of Allah (peace be upon him) said after returning from one of his battles: (“We have returned from the lesser Jihad (striving in the Cause of Allah) to the greater Jihad (i.e., Jihad against oneself).” They asked, “What is the greater Jihad? He replied, “The struggle against one’s heart.”) This Hadith is related by Al-Ghazaly in Kitab Sharh ‘Aja’ib Al-Qulub (The Explanation of the Wonders of the Heart), Chapter on “Bayan Shawahid Al-Naql Min Arbab Al-Basa’ir wa Shawahid Al-Shar‘” in his book entitled Ihya’ ‘Ulum Al-Din to prove that the best way to overcome diseases of the heart is to abandon forbidden desires. Al-‘Iraqy also mentioned in his book entitled “Al-Moghny ‘an Haml Al-Asfar Fi Al-Asfar Fi Takhrig Ma Fi Al-Ihya’ Min Al Akhbar”, that the said Hadith: (“We have returned from the lesser Jihad (striving in the Cause of Allah) to the greater Jihad”) is related by Al-Bayhaqy in Kitab Al-Zuhd (Book of Renunciation of Worldly Pursuits) on the authority of Jabir and said that the Isnad (chain of narrators) of this Hadith is Da‘if (weak). Al-Minawy also said in his book “Faid Al-Qadir fi Sharh Al-Jami‘ Al-Saghir” after relating the Hadith that it is also narrated on the authority of Jabir by Al-Bayhaqy in Kitab Al-Zuhd which is a small volume, and said that it has a weak Isnad. This view was also held by Al-‘Iraqy.

It is also reported by Al-Suyuty in his book “Al-Durar Al-Muntathera” on the authority of Ibn Hajar that he said in his book “Tasdid Al-Qaws” in his commentary on this Hadith:

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“That it is a popular phrase said by Ibrahim ibn Abu ‘Abla, in the book entitled Al-Kuna by Al-Nasa’y.”

As for the second Hadith: Whoever learns the language of some people, will be safe against their deception, it is not mentioned in any Hadith books that we reviewed, and it might be traced to one of Al-Salaf (righteous predecessors). However, it bears a true and reasonable meaning, for anyone who learns the language of different people, will surely know what they are talking about, and thus be protected against their deception.

Furthermore, the implication that such Hadith entails concerning learning foreign languages is valid and permissible. It is worth mentioning that the Prophet (peace be upon him) commanded Zayd ibn Thabit to learn the language of the Jews to be a trustworthy interpreter between him (the Prophet) and the Jews.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family,

Fatwa no. 5876

Q: Can you please clarify who said the following words, for some of our teachers say it is a Hadith, while others attributes them to one of the Sahabah (Companions of the Prophet): (“Teach your sons swimming, archery and horsemanship.”) **I hope that you will send us the correct answer with citing its sound Sanad (chain of narrators), and may Allah reward you with good!**

(Part No. 4; Page No. 437)

A: This Hadith is related by Al-Bayhaqy on the authority of Ibn ‘Umar (may Allah be pleased with them) from the Prophet (peace be upon him), with the following wording: (“Teach your sons swimming and archery, and teach woman how to spin.”)

It is also related by Al-Daylamy in: "Musnad Al-Firdaws" on the authority of Jabir who narrated it from the Prophet (peace be upon him) with the following wording: (“Teach your sons archery, for it is a means of defeating the enemy.”) The Sanad includes ‘Abdullah ibn ‘Ubaydah who is stated by Al-Dhahaby in his book "Al-Du‘afa’ (Weak Narrators)" and he said: He is Da‘if (weak) narrator, but more than one scholar consider him to be Thiqah (trustworthy). The Sanad also includes Mundhir ibn Ziyad, concerning whom Al-Daraqutny said, “He is Matruk (a narrator whose Hadith transmission was discarded due to unreliability).” This Hadith is also reported by Ibn Mandah in: "Al-Ma‘rifah", Abu Musa in: "Al-Dhayl", and Al-Daylamy in: "Musnad Al-Firdaws" on the authority of Bakr ibn ‘Abdullah ibn Al-Rabi‘ Al-Ansary from the Prophet (peace be upon him), with the following wording: (“Teach your sons swimming and archery! How excellent entertainment for woman in her house is the spin! And if your parents call you, answer to your mother (first).”)

The Sanad of this narration includes Salim ibn ‘Amr Al-Ansary concerning whom Al-Dhahaby said in: "Al-Mizan", "‘Aly ibn ‘Ayyash reported a false narration from him" and he quoted this Hadith.

However, learning archery is lawful as indicated by many Sahih Hadith (a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish). It also falls under the general meaning of the Ayah saying (what means): (And make ready against them all you can of power)

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(Part No. 4; Page No. 438)

The second question of Fatwa no. 11005

Q 2: What is the degree of authenticity of this Hadith: (“The most hated of lawful things to Allah is divorce.”) **Some people class it as Da'if (weak) and say it is Hadith Mursal (a Hadith with no Companion of the Prophet in the chain of narration)? They also question the Matn (text of a Hadith) and ask how can Allah make something that He hates lawful, when nothing can compel Allah?**

A: It is reported in "Mukhtasar Al-Sunan" by Abu Dawud on the authority of Muharib ibn Dithar on the authority of Ibn 'Umar (may Allah be pleased with them) that the Prophet (peace be upon him) said, (“The most hated of lawful things to Allah (may He be Exalted) is divorce.”) Al-Mundhiry said, "It was related by Ibn Majah and the majority of scholars consider it to be a Hadith Mursal (a Hadith with no Companion of the Prophet in the chain of narration) but it is Gharib (a Hadith with a single narrator usually at the beginning of the chain of narration)." Al-Bayhaqy said, "It is related by Ibn Abu Shaybah on the authority of 'Abdullah ibn 'Umar as Mawsul (a Hadith with a connected chain of narrators), but I do not think that he memorized it accurately."

In another narration, on the authority of Muharib ibn Dithar, who narrated that the Messenger of Allah (peace be upon him) said, (“There is never a thing that Allah has permitted more hateful to Him than divorce.”) "This narration is Mursal."

Furthermore, Ibn Al-Qayyim said, "It is related by Al-Daraqutny from the Hadith on the authority of Mu'adh ibn Jabal (may Allah be pleased with him), who narrated that the Prophet (peace be upon him) said, (“There is never a thing that Allah has permitted more hateful to Him than divorce.”) The Sanad (chain of narrators) includes Humayd ibn Malik who is a Da'if (weak) narrator."

Al-Manawy related in: "Fayd Al-Qadir" that Ibn Hajar said, "The preponderant opinion of

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Abu Hatim and Al-Daraqutny is that the following Hadith is Mursal: (‘The most hated of lawful things to Allah is divorce.’) "

Ibn Al-Jawzy mentioned the Hadith in: "Al-'Ilal" with the same Sanad of Abu Dawud and Ibn Majah, but he ranked it as Da'if, due to the presence of 'Ubaydullah Al-Wassafy. Yahya said, "He is not dependable," while Al-Nasa'y said, "His Hadith transmission is discarded (due to unreliability)." Abu Dawud (may Allah be merciful to him) reported the Hadith with a Sahih (authentic) connected Sanad on the authority of Ma'ruf ibn Wasil, on the authority of Muharib ibn Dithar, on the authority of Ibn 'Umar, who narrated it from the Prophet (peace be upon him). This Sanad does not include 'Ubaydullah ibn Al-Walid Al-Wassafy, whom Ibn Al-Jawzy stated as the cause of judging the Hadith to be defective. Consequently, this Hadith is judged to be sound based on the Muttasil narration and not the Mursal; however, the Mursal narration in that case supports the Muttasil and does not impair it. As for the Matn, there is nothing unacceptable about it, for permitting divorce but at the same time hating that it should happen are not incompatible. Allah (Glorified be He), the All-Wise and All-Knowledgeable, makes divorce lawful to His Servants when it becomes necessary, and hates it for them when it is unnecessary. Similar to that is also the Hadith where the Prophet (peace be upon him) said, (“The parts of land dearest to Allah are its mosques, and the parts of land most hateful to Allah are its markets.”) (Related by Imam Muslim in his Sahih [Book of Authentic Hadith])

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Fatwa no. 6353

Q1: The Messenger of Allah (peace be upon him) said, (("Anyone who prays forty Salahs (Prayers) in my Masjid (mosque) without missing any of the obligatory Salahs will have all their past sins forgiven by Allah."))

2. The Messenger of Allah (peace be upon him) said, (("Anyone who prays forty days in my Masjid without missing any of the obligatory Salahs will be as released from their sins as when their mother gave birth to them.")) **Are the texts of these two Hadith Sahih (authentic)?**

A: The Hadith are Da'if (weak) and Mudtarib (a Hadith with disagreement over a transmitter or the text) due to disagreement in the Matn (texts of the Hadith) and Sanad (chains of narrators).

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The first question of Fatwa no. 4927

Q 6: There is a Hadith in Sahih Al-Jami' which says: ("Every Du'a' (supplication) is held back until one sends blessings upon the Prophet (peace be upon him).") **Is the Du'a' meant here the one which is made during Salah (Prayer) or the usual supplications outside Salah?**

A: This Hadith is not Sahih (authentic) as the author of Al-Jami' Al-Saghir emphasized its weakness.

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(Part No. 4; Page No. 441)

The fourth question of Fatwa no. 3014

Q 4: Please inform us of the degree of authenticity of the following Hadith:

A - ﴾ Allah loves the chaste poor man who strives to maintain his children ﴿ .

B - ﴾ Allah loves the chaste who abstains from begging people and hates the vulgar, importunate beggar ﴿ .

C - ﴾ Richness does not lie in having many possessions, but true richness is contentment of the soul ﴿ .

D - ﴾ Whoever has married has fulfilled half of his religion; therefore, let him fear Allah regarding the other half ﴿ .

E - ﴾ Verily, a glance (at unlawful things) is one of the poisoned arrows of Iblis (Satan); whoever refrains from it out of fear of Allah (Exalted be He), He will bestow upon him belief whose sweetness he will find in his heart ﴿ .

A: Hadith no. (A): Related by Ibn Majah on the authority of 'Imran Ibn Husayn from the Prophet (may peace be upon) in the following wording: ﴾Allah loves His believing poor servant who abstains from begging people and strives to maintain his children﴿ . The Sanad (chain of narrators) of this Hadith includes Hammad Ibn 'Isa Al-Juhany concerning whom Al-Dhahaby said: "Scholars ranked him as a weak narrator." It also includes Musa ibn 'Ubidah Al-Randy concerning whom the same is declared by Al-Dhahaby in his book Al-Kashshaf, and in his book Al-Du'afa' Imam Ahmad is quoted to have said: "It is not valid to report on his authority." The Sanad of this Hadith also includes Al-Qasim ibn Mahran who never met 'Imran ibn Husayn. Moreover, Al-Hafizh Al-'Iraqy said concerning this Hadith: "Its Sanad is weak", Al-Sakhawy said: "But it has some corroborating reports" and Al-Suyuty indicated in his book Al-Jami' Al-Saghir that the Hadith is Hasan (a Hadith whose chain of narration contains a narrator with weak exactitude, but is free from eccentricity or blemish).

(Part No. 4; Page No. 442)

Hadith no. (B): Related by Al-Bazzar on the authority of Abu Hurayrah that the Prophet (peace be upon him) said: ﴾A servant (of Allah) will not have Iman (faith) until their neighbors are safe from their evils. And whoever believes in Allah and the Last Day should speak good (words) or else keep silent. Verily, Allah loves the one full of Haya (modesty, humility, chastity, purity, piety), the meek, the one who abstains from asking; and hates the vulgar, the dissolute, the importunate beggar.﴿ . Al-Haythamy said in Majma' Al-Zawa'id after quoting the Hadith: "Its Sanad includes Muhammad ibn Kathir who is a very weak narrator." Al-Haythamy mentioned the narration of Al-Tabarany for the same Hadith on the authority of Ibn Mas'ud (may Allah be pleased with him), then he said: " Sawwar ibn Mus'ab is included in its Sanad and he is a Matruk (a narrator whose Hadith transmission was discarded due to unreliability)." However, the first and second sentences of this Hadith are reported in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim).

Hadith no. (C): Related by Al-Bukhari, Muslim, Abu Dawud, Al-Nasa'y, and Al-Tirmidhy on the authority of Abu Hurayrah (may Allah be pleased with him) as a Hadith Marfu' (a Hadith narrated from the Prophet with a connected or disconnected chain of narration) in this wording: ﴾Richness is not in having many possessions, but true richness is contentment of the soul.﴿

Hadith no. (D): Related by Ibn Al-Jawzy in his book Al-'Ilal on the authority of Anas (may Allah be pleased with him) as a Hadith Marfu' and he commented saying: "It is not authentic." The Hadith is also related by Al-Tabarany in his three Mu'jams (Hadith compilations) on the authority of Anas as a Hadith Marfu' in this wording: ﴾Whoever marries has completed half of Iman and should fear Allah regarding the remaining half.﴿ Al-Hafizh Al-'Iraqy said: "Its Sanad is weak". The same Hadith is related by Al-Hakim in Al-Mustadrak on the authority of Anas (may Allah be pleased with him) in this wording: ﴾Whoever Allah blesses with a righteous wife, He has helped him fulfill half of his religion, so let him fear Allah regarding the remaining half.﴿ Al-Suyuty indicated in his book Al-Jami' Al-Saghir that it is a Hadith Sahih (a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish).

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Hadith no. (E): Related by Al-Tabarany according to his Sanad on the authority of 'Abdullah ibn Mas'ud (may Allah be pleased with him) that the Prophet (peace be upon him) said: ﴾Verily, a glance (at unlawful things) is one of the poisoned arrows of Iblis (Satan); whoever refrains from it out of fear of Me, I will replace it for him with belief whose sweetness he will find in his heart.﴿

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The first and second questions of Fatwa no. 2370

Q 1: What is the degree of authenticity of the following Hadith, (“When you see a man regularly frequenting the Masjid (mosque), testify that he is a believer.”) ?

A: This Hadith was narrated by Imam Ahmad, Al-Tirmidhy, Ibn Majah, Ibn Khuzaymah, Ibn Hibban, Al-Hakim and Al-Bayhaqy from Abu Sa‘id Al-Khudry from the Prophet (peace be upon). Al-Tirmidhy declared that it is Hadith Hasan Gharib (a good Hadith that is strange to come from this chain of narration). Al-Hakim declared that it is an authentic Egyptian narration. Al-Dhahaby traced its reporters and found that they include Darraj ibn Sam‘an who frequently narrated Hadith Munkar (rejected Hadith reported by a weak narrator whose narration conflicts with an authentic Hadith). Mughaltay, in the book entitled Sharh Sunan Ibn Majah declared that this Hadith is Da‘if (weak). In his book Al-Jami‘ Al-Saghir, Al-Suyuty indicated that it is Sahih (authentic). Imam Ahmad stated that any Hadith reported by Darraj is Munkar.

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At one place Al-Daraqutny said: Darraj is ranked as Da‘if (weak), and at another: Darraj is Matruk (a narrator whose Hadith transmission was discarded due to unreliability). Furthermore, his narration from Abu Al-Haytham makes him of even weaker reliability than his narration from others.

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Q 2: What is the degree of authenticity of the Hadith reported about passing the palms over one's face after making Du'a' (supplication) whether in Qunut (supplication said after bowing while standing in Prayer) or other times, or about blowing on them then passing them over one's entire body or part of it upon listening to a supplicatory Ayah (Qur'anic verse) or raising one's hands while invoking Allah? I would like your opinion on the permissibility of doing this.

A: First: According to the narration by Ibn Majah: (“When you invoke Allah raise the palms and not the backs of your hands upwards. Upon finishing your invocation, rub your palms against your face.”) Related by Ibn Majah on the authority of Ibn ‘Abbas (may Allah be pleased with them). Al-Suyuty mentioned this Hadith in "Al-Jami‘ Al-Saghir" and indicated that it is Hasan (a Hadith whose chain of narration contains a narrator with weak exactitude, but is free from eccentricity or blemish.). However, Ibn Al-Jawzy said, "It is not a sound Hadith as its Sanad (chain of narrators) includes Salih ibn Hassan who is Matruk (a narrator whose Hadith transmission was discarded due to unreliability)." Moreover, Ibn Hibban said, "He (Salih Ibn Hassan) owned singers and used to listen to them and report fabricated Hadith ascribed falsely to reliable narrators." In addition, Ahmad, Ibn Ma‘in, Abu Dawud, Abu Hatim, and Al-Daraqutny all ranked him as Da‘if (weak) narrator. Al-Bukhari said, "Hadith reported by him are Munkar (rejected Hadith reported by a weak narrator whose narration conflicts with an authentic Hadith)." Abu Nu‘aym Al-Asbahany said, "The Hadith he reports are Munkar (rejected) and Matruk (discarded due to unreliability)." **Second:** The wording of the same Hadith according to Al-Tirmidhy is as follows: Abu Musa Muhammad ibn Al-Muthanna and Ibrahim ibn Ya‘qub and other narrators reported to us that Hammad Ibn ‘Isa Al-Juhany reported to them, on the authority of Handhalah ibn Abu Sufyan Al-Jamhi, on the authority of Salim ibn ‘Abdullah, on the authority of his father (‘Abdullah), on the authority of ‘Umar ibn Al-Khattab (may Allah be pleased with him) that he said: (“Whenever the Messenger of Allah (peace be upon him) raised his hands in supplication, he would not lower them until he had passed them over his face.”)

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According to the narration of Muhammad ibn Al-Muthanna: "...he would not put his hands back down until he had passed them over his face." Abu ‘Isa (Al-Tirmihy) said, "This Hadith is Sahih Gharib (an authentic Hadith with a single narrator usually at the beginning of the chain of narration) and we know of it only through the narration of Hammad ibn ‘Isa. He was the only narrator to report this Hadith and he narrated few Hadith. Moreover, Handhalah ibn Abu Sufyan is considered by Yahya ibn Sa‘id Al-Qattan as Thiqah (trustworthy) narrator." But the Sanad (chain of narrtion) of the Hadith he narrated includes Hammad ibn ‘Isa who is a weak narrator, and he was the only narrator of this Hadith as Al-Tirmidhy mentioned. In conclusion, Du‘a' (supplication) is a permissible act of worship yet there is no authentic evidence about the permissibility of passing the palms over the face after Du‘a' because all the existing narrations about passing the palms over the face after Du‘a' are weak narrations. Consequently, it is not permissible to pass the palms over the face after Du‘a'.

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Fatwa no. 4210

Q: I have read at the end of the book of Tafsir (explanation of the meanings of the Qur'an) by Ibn Kathir a reported supplication for memorizing Qur'an and driving away forgetfulness - briefing the Sanad (chain of narrators) - on the authority of Ibn 'Abbas, who narrated that 'Aly Ibn Abu Talib said, "O Messenger of Allah! The Qur'an is slipping from my heart (i.e. my memory)." The Prophet (peace be upon him) said, "Shall I not teach you words that Allah will benefit you with, and benefit with them anyone whom you teach them to." He said, "Yes, let my father and mother be sacrificed for you." The Prophet (peace be upon him) said, "Pray on the eve of Friday four Rak'ahs (units of prayer). Recite Al-Fatihah and Ya-Sin in the first Rak'ah; Al-Fatihah and (Ha -Mim) Al-Dukhan in the second Rak'ah; Al-Fatihah and (Alif, Lam, Mim, Tanzil) Al-Sajdah in the third; and Al-Fatihah and Tabarak Al-Mufassal in the fourth. When you finish the Tashahhud (a recitation in the sitting position in the second/last unit of Prayer), praise and extol Allah and then invoke Allah's blessings upon the prophets, then seek forgiveness for the believers, and after that say:

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(O Allah have mercy upon me by helping me abandon sins as long as You keep me alive, and relieve me from engaging in what does not concern me. Bestow on me the blessing of seeking all that makes me gain Your Contentment. O Allah! Originator of the heavens and the earth, Possessor of Majesty, Honor and Glory that can never be attained. I ask You, O Allah, O Most Merciful One, in the Name of Your Majesty and the Light of Your Face to oblige my heart to memorize Your Book in the way You have taught me, and bless me with reciting it in the way that makes You pleased with me. I ask You to enlighten with this Book my sight and make my tongue flow with it; relieve by it my heart, expand by it my chest, employ my body in serving it, and give me strength and support to do that as only You can help me do good and no one can grant success but You). The Prophet (peace be upon him) continued, "Do this three, five or seven Fridays and you will memorize it by Allah's Leave. This (supplication) never failed a believer." After seven Fridays, 'Aly came to the Prophet (peace be upon him) and told him that he had memorized the Qur'an and the Hadith. Upon that the Prophet (peace be upon him) said, "A believer, by the Lord of the Ka'bah (the Sacred house)! Teach (this to others) Abu Al-Hassan, teach Abu Al-Hassan." That was the text mentioned by Al-Tabarany, I hope that your Eminence will answer my following questions: 1- Is this Hadith Sahih (authentic) or Da'if (weak)?

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2- Is it permissible to act according to a Da'if, Mursal (a Hadith with no Companion of the Prophet in the chain of narration), Mu'allaq (a Hadith missing a link in the chain of narration, reported directly from the Prophet) or other kinds of Hadith in acts of worship, as is the case with this Hadith, which is Da'if; especially when related to the worship of Salah (prayer) and its great virtue? 3- Will this not affect 'Aqidah (creed)?

A: First, Ibn Kathir said regarding this Hadith: It is obvious that this Hadith is strange, or even rejected. End of quote. None of the narrations that we have for this Hadith proves it to be authentic. Second, Hadith that cannot be taken as evidence are not relied on in Tashri‘ (Islamic Legislation), and we recommend you to refer to Mustalah Al-Hadith (Hadith Terminology) specially, [Muqadimah Ibn Salah], [Nukhbat Al-Fikr] by Ibn Hajar and his explanation [Nuzhah Al-Nazhar] as well, so that you can learn in detail the Hadith which can or cannot be quoted as evidence. Third, there is no objection to saying this supplication, for it is a good one and does not include any words violative of Shari‘ah (Islamic law). However, you should not perform the mentioned Salah (prayer) to say this supplication because there is no evidence of its validity. As for supplication, there is no harm if a person says whatever supplication they like as long as it does not contain any unlawful words; even it is not authentically reported from the Prophet (peace be upon him). It is authentically reported in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) that the Prophet (peace be upon him) taught his Companions the Tashahhud, then he said: ❪“Then choose whatever supplication you love best and supplicate.”❫ In other narration, he (may peace be upon him) said: ❪“Then he may choose any invocation that he likes.”❫

It is also reported in the Sahih (Authentic book of Hadith) that the Prophet (peace be upon him) said: ❪“The nearest a servant can be to his Lord is when he is prostrating, so supplicate to Allah much (while in that posture).”❫ However, he (peace be upon him) has not specified a certain supplication. There are many Hadith narrated in this regard .

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and companions!

Permanent Committee for Scholarly Research and Ifta’

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Fatwa no. 8712

Q: It is mentioned in the book entitled Qasas Al-Anbiya' (Stories of the Prophets) by Ibn Kathir that there is a prophet whose name was Hanzhalah ibn Safwan. Though, it is well known that many books were published in this field without mentioning the name of this prophet. Could you enlighten us in this regard? Could you also tell us about any book in which we may find the name of this prophet? Could you also inform us about the first black slave who will be admitted to Paradise whom Al-Hafizh ibn Kathir referred to in the same mentioned book (Qasas Al-Anbiay'), Part 1, p. 239, Chapter on Ashab Al-Ras (the People of Ras), the volume issued by Misr publishing house.

A: Regarding what has been mentioned that Allah (Glorified be He) has sent a prophet whose name was Hanzhalah ibn Safwan

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and his people killed him was transmitted by Ibn Kathir on the authority of Al-Suhaily in his book entitled Al-Bidayah. Neither Al-Suhaily nor Ibn Kathir mentioned the Sanad (chain of narrators) of this narration or ascribed it to anyone. So, this narration is not reliable.

As for the Hadith that reads: "The first among people to enter Paradise on the Day of Resurrection will be the black slave", it is not Sahih (authentic) according to our knowledge. Ibn Kathir mentioned it in his book Al-Bidayah, and said: It is Mursal (a Hadith with no Companion of the Prophet in the chain of narration) because Muhammad ibn Ka'b Al-Qurazhy did not live at the time of the Prophet (peace be upon him).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The fifth question of Fatwa no. 5682

Q 5: The Messenger of Allah (peace be upon him) said, ﴾"Desire is forgiven for a person as long as he does not act upon it or speak of it."﴿ **(Narrated by Abu Nu'aym) The Prophet (peace be upon him) also said,** ﴾"You must keep to 'La ilaha illa Allah (there is no deity but Allah)' and seeking forgiveness from Allah, for Iblis (Satan) said, 'I destroy people by sins, and they destroy me by (their saying), 'La ilaha illa Allah,' and seeking forgiveness. When I saw this, I destroyed them by (seducing them into following their) inclinations and desires, while they think that they are guided aright.'"﴿ **(Narrated by Abu Ya'la from Abu Bakr). How can these two statements cited in the Hadith be reconciled: "Desire is forgiven" and "I destroyed them by inclinations and desires"?**

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A: With regard to the first Hadith, we know nothing about its authenticity. The well-known Hadith in this regard is the one narrated by Al-Bukhari and Muslim (may Allah be merciful to them) in the Two Sahih (authentic) Books of Hadith from Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said, ﴾"Allah has pardoned my Ummah (nation) for whatever they speak in their minds, as long as they do not act upon it or speak of it."﴿

As for the second Hadith, in his book entitled Al-Jami' Al-Saghir, Al-Suyuty attributed it to Abu Ya'la and declared that it is Da'if (weak) Hadith. The inclinations and desires in this Hadith refer to Bid'ahs (innovations in religion).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad his family and Companions!

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The second question of Fatwa no. 9880

Q 2: What is the degree of authenticity of the following Hadith: ("When the ears of any of you buzz, let him remember me, invoke blessings upon me and say: May Allah remember whoever remembers me.") ?

A: This Hadith is not authentically reported from the Prophet (peace be upon him). So, it is a Da'if (weak) one.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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(Part No. 4; Page No. 451)

Fatwa no. 9899

Q: I attached a copy of a leaflet that was distributed in a Masjid (mosque) in Riyadh to the letter sent to your Eminence. This leaflet contains a Hadith related by Imam Ahmad ibn Hanbal (may Allah be merciful to him). I read the Hadith during my stay in the Masjid. Some attendants asked me about its degree of authenticity, so I searched for it in the narrations of Khalid ibn Al-Walid in Musnad Ahmad and others, and I could not find this Hadith. So, I found doubts in myself regarding this Hadith. Could you kindly tell us about the degree of authenticity of this Hadith, may Allah reward you with the best reward! The Hadith reads as follows: It is reported on the authority of Khalid ibn Al-Walid (may Allah be pleased with him) that he said: A Bedouin came to the Messenger (peace be upon him) and said: O Messenger of Allah, I came to ask you about what may enrich me in this world and in the Hereafter. The Messenger (peace be upon him) said: Ask whatever you like. He said: I want to be the most knowledgeable of mankind. The Prophet (peace be upon him) said: Fear Allah and you will be the most knowledgeable of mankind. He said: I want to be the richest of mankind. The Prophet (peace be upon him) said: Be content and you will be the richest of mankind. He said: I want to be the most just of mankind. The Prophet (peace be upon him) said: Like for the people what you like for yourself and you will be the most just of mankind. He said: I like to be the best of mankind. The Prophet (peace be upon him) said: Be beneficial to mankind and you will be the best of mankind. He said: I like to be the closest of people to Allah. The Prophet (peace be upon him) said: Mention Allah frequently and you will be the closest of people to Allah. He said: I like to have perfect Iman (Faith). The Prophet (peace be upon him) said: Be of good morals and your faith will become perfect.

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He said: I like to be of the good-doers. The Prophet (peace be upon him) said: Worship Allah as if you see Him; if you cannot see Him, surely He sees you. He said: I like to be of the obedient. The Prophet (peace be upon him) said: Perform the duties enjoined by Allah and you will be of the obedient. He said: I like to meet Allah pure of sin. The Prophet (peace be upon him) said: Bathe yourself for purification after Janabah (major ritual impurity) and you will meet Allah pure of sin. He said: I like to be gathered on the Day of Resurrection in the light. He said: Do not do wrong to yourself or to anyone else and you will be gathered on the Day of Resurrection in the light. He said: I like that Allah would show mercy to me on the Day of Resurrection. The Prophet (peace be upon him) said: Show mercy to yourself and show mercy to Allah's servants and your Lord will show mercy to you on the Day of Resurrection. He said: I like that my sins decrease. The Prophet (peace be upon him) said: Seek forgiveness frequently and your sins will decrease. He said: I like to be the most honorable of mankind. The Prophet (peace be upon him) said: Do not complain to people about anything of your concerns and you will be the most honorable of mankind. He said: I like to be the strongest of mankind. The Prophet (peace be upon him) said: Rely on Allah and you will be the strongest of

mankind. He said: I like that Allah would expand my livelihood. He said: Keep yourself always pure and Allah will expand your livelihood. He said: I like to be one of those who are beloved by Allah and His Messenger. The Prophet (peace be upon him) said: Love what Allah and His Prophet love and you will be one of their beloved ones. He said: I like to be secured from the Wrath of Allah. The Prophet (peace be upon him) said: Do not be angry at any of Allah's creatures and you will be secured from the Wrath of Allah on the Day of Resurrection. He said: I like that my supplications be answered. The Prophet (peace be upon him) said: Avoid eating that which is unlawful and your supplication will be answered. He said: I like not to be put to shame by my Lord on the Day of Resurrection. The Prophet (peace be upon him) said: Guard your private parts from Zina (premarital sexual intercourse and/or adultery) in order not to be put to shame by your Lord on the Day of Resurrection.

He said: I like that my Lord would keep my sins secret on the Day of Resurrection. The Prophet (peace be upon him) said: Keep the sins of your brothers secret and Allah will keep yours secret on the Day of Resurrection. He said: What saves from sins? The Prophet (peace be upon him) said: Tears, submission and sickness. He said: Which good deed is greatest in the Sight of Allah (Exalted be He)? The Prophet (peace be upon him) said: Good manners, humility and patience in trials. He said: Which bad deed is greatest in the Sight of Allah (Exalted be He)? The Prophet (peace be upon him) said: Bad manners and miserliness holding sway. He said: What appeases the Anger of the Lord in this world and in the Hereafter? The Prophet (peace be upon him) said: Secret charity and maintaining the ties of kinship. He said: What puts off the fire of Hell on the Day of Resurrection? The Prophet (peace be upon him) said: Showing patience in this world when faced with trials and calamities. Imam Al-Mustaghfiry said: I have not seen a Hadith more inclusive and illustrative of the merits of religion than this Hadith. Related by Imam Ahmad ibn Hanbal.

A: The author of the book entitled Kanz Al-'Ummal mentioned in Part 16 that he found this Hadith in the own handwriting of Shaykh Shams Al-Din ibn Al-Qammah in one of his compilations on the authority of Abu Al-'Abbas Al-Mustaghfiry. He said: I traveled to Egypt seeking knowledge from Imam Abu Hamid Al-Misry. I solicited from him a Hadith narrated by Khalid ibn Al-Walid and he commanded me to fast a year. When I came back to learn the Hadith from him, he told me the Sanad (chain of narrators) of the Hadith on the authority of his Shaykhs tracing the chain back to Khalid ibn Al-Walid, who said: A man came to the Prophet (peace be upon him) and said: I am going to ask you about things related to this world and the Hereafter. The Messenger of Allah (peace be upon him) said: Ask whatever you like...

Accordingly, it becomes evident to you that this Hadith is not Sahih (authentic) because of the unknown narrators in its chain of narration.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Fatwa no. 705

Q: Would you please tell us the degree of authenticity of the following Hadith:

The first one: ("Whoever performs Hajj to the House (the Ka'bah) without visiting me (i.e. my grave) has shunned me.")

The second: ("Whoever visits me after I die, it is as if he visited me when I was still alive.")

The third one: ("Whoever visits me in Madinah, hopeful of Allah's reward, I will be an intercessor and a witness for him on the Day of Resurrection.") These Hadith were cited in some books and triggered heated debates among people; for and against.

A: The first Hadith was narrated by Ibn 'Ady and Al-Daraqutny on the authority of 'Abdullah ibn 'Umar from the Prophet (peace be upon him) with the following wording: ("Whoever performs Hajj to the House without visiting me has shunned me.") This Hadith is Da'if (weak); it is even judged as Hadith Mawdu' (fabricated). This is because its Sanad (chain of narrators) includes Muhammad ibn Al-Nu'man ibn Shibl Al-Bahily who narrated it from his father, and both of them are very weak narrators. Al-Daraqutny stated that this Hadith is blemished due

to Ibn Al-Nu'man, not Al-Nu'man. Moreover, this Hadith was narrated by Al-Bazzar through a Sanad including Ibrahim Al-Ghifary who is judged to be Da'if. It was related by Al-Bayhaqy from 'Umar through an unknown Sanad.

The second Hadith was narrated by Al-Daraqutny on the authority of a man from the family of Hatib from Hatib from the Prophet (peace be upon him) with this wording through the Sanad including the anonymous man. Moreover, it was narrated by Abu Ya'la in his Musnad, and by Ibn 'Aday in his book entitled "Al-Kamil" through a Sanad including Hafs ibn Abu Dawud who reported Da'if (weak) Hadith.

The third Hadith was narrated by Ibn Abu Al-Dunya on the authority of Anas ibn Malik from the Prophet (peace be upon him) with this wording through a Sanad including Sulayman ibn Zayd Al-Ka'by, whose Hadith is weak. It was also narrated by Abu Dawud Al-Tayalisy from 'Umar through a Sanad which includes an unknown narrator.

Moreover, authentic Hadith have been reported that urge Muslims to visit the graves in general to take lessons, receive admonition and invoke Allah (Exalted be He) for the dead. All the Hadith about visiting the grave of the Prophet (peace be upon him) in particular are Da'if (weak); rather, it is said they are Mawdu' (fabricated). So, whoever wants to visit the graves or to visit the grave of the Messenger (peace be upon him) in the Islamically lawful manner to learn lessons of wisdom, receive admonition and supplicate to Allah for the dead, invoke peace and blessings upon the Prophet and invoke Allah's pleasure upon the Prophet's two Companions (Abu Bakr and 'Umar), their visit will be lawful and will hopefully be rewarded so long as it is not associated with traveling solely for that purpose. On the other hand, setting out purposely to visit the Prophet's grave is regarded as a Bid'ah (innovation in religion) which is not authentically established by any text and was not done by the

Salaf (righteous predecessors).

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Rather, there are reports that ban this act, among which is the following one in which the Prophet (peace be upon him) said, ("No journey should be made except to three Masjids (mosques): Al-Masjid Al-Haram (the Sacred Mosque in Makkah), this Masjid of mine (the Prophet's Mosque in Madinah), and Al-Masjid Al-Aqsa (the Aqsa Mosque in Jerusalem).") (Narrated by Al-Bukhari and Muslim)

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Dawud said, "He did not memorize Hadiths accurately." Al-Sajy said, "He is a weak narrator endowed with juristic reasoning." Mus'ab Al-Zubayry said, "He used to give Fatwas but was weak at Hadith narration." In his book Al-Talkhis Al-Habir, Ibn Hajar said, "Some narrators misreported this Hadith and mixed the chains of narration up. But some scholars supported it." It is further said that Abu Al-Walid Al-Bajy versified this report:

If a lover suffers love and dies,
he is truly a martyr, fellows
As reported from the reliable narrators
On the great authority of 'Ibn 'Abbas

Thus, it becomes evident through the above-mentioned clear Jarh (criticism of Hadith narrators) made on Suwayd regarding his failing to recognize the Hadiths he actually related after his loss of sight and his Tadlis, the fact that he did not clearly state in his narration that he heard the Hadith from earlier narrators, his lying and reporting Hadith Munkar (rejected Hadith reported by a weak narrator whose narration conflicts with an authentic Hadith), are all sufficient reasons to judge this Hadith as unauthentic through all the chains of narrators that reported it. We also said that this Hadith is proven unauthentic via narration by Ya'qub ibn 'Isa and Al-Zubayr ibn Bakkar, for both Ya'qub and 'Abdul-Malik ibn Al-Majishun are weak narrators. Moreover, Ibn Qayyim Al-Jawziyyah, Ibn Ma'in, Al-Hakim, and others considered the Matn (text of a Hadith) unacceptable. Abu 'Abdullah ibn Al-Qayyim said, "The disapproved content of this report is sufficient to reject it."

A2: As stated in the answer to the first part of the question:

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it is clear that the Hadith is not Sahih (authentic), for all the chains of narrators who reported it are weak and its Matn is rejected. With regards to those who print this Hadith on the sheets of calendars in Um Al-Qura (Makkah), it is possible that they might have quoted it without knowing that it is a weak Hadith. Perhaps if they know of its weakness, they will exclude it to save themselves from ascribing lies to the Prophet (peace be upon him) and deceiving people to block all possible means to evil. People need those who will protect them from evil not those who tempt them into it.

A3: The questioner's saying that publishing this Hadith exposes people to Fitnah (temptation) and encourages them to do evil and commit abominable acts, is true. Reality proves this. So this should be changed as far as one can, for the Prophet (peace be upon him) said: (“Whoever among you sees something evil, let him change it with his hand (by taking action); if he cannot, then with his tongue (by speaking out); and if he cannot, then with his heart (by hating it and feeling that it is wrong) and that is the weakest of Iman (Faith).”) Narrated by Ahmad, Muslim, and the Compilers of Sunan from Abu Sa'id Al-Khudriy (may Allah be pleased with him).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman
`Abdullah ibn Mani`	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify

(Part No. 4; Page No. 460)

Fatwa no. 5773 Q: Seiko Watch Corporation of Al-Huseiny and Partners distribute annual calendars for free as a means of propagating their products. To summarize, on the calendar paper showing the date of Muharram 23rd 1403 the following Hadith is written in bold print: Among the sayings of the Honorable Prophet: ((“Whoever falls passionately in love but keeps chaste and hides love, will die as a martyr.”)) **This Hadith seems unauthentic; and Allah knows best. Allah (Exalted be He) says (what means):** ﴾but over all those endowed with knowledge is the All-Knowing (Allâh).﴿ **I wrote to Your Eminence in order to be acquitted of blame before Allah (Exalted be He) bearing in mind the severe threat for those who ascribe false statements to the Messenger (peace be upon him). In fact, calendars, newspapers, publications and booklets should be carefully revised with regard to the authenticity of the Ayahs and Hadith they quote. May Allah guide us all to all that He likes and all that pleases Him! I also hope that Your Eminence would advise whoever it may concern to do what you deem fitting and good in this regard.**

A: The above-mentioned Hadith is reported by Al-Khatib under the autobiography of ‘Atiyyah Ibn Al-Fadl in the following wording: ((“Whoever falls passionately in love but keeps chaste and then dies, will die as a martyr.”)) Its Sanad (chain of narrators) includes Ahmad Ibn Muhammad Ibn Masruq, who was listed among the weak narrators by Al-Dhahaby in his book "Al-Du‘afa’" (Weak Narrators).

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He commented, "He is judged to be unreliable by Al-Daraqutny." The Sanad also includes Suwayd Ibn Sa‘id Al-Daqqaq whose narration of Hadith is rejected. Although Muslim recorded Hadith on his authority in the Mutaba‘at [Da‘if (weak) Hadith based on authentic Hadith], Suwayd is judged by Imam Ahmad to be, "Matruk (a narrator whose Hadith transmission was discarded due to unreliability)." Its Sanad also includes Abu Yahya Al-Qattat, who is judged to be Da‘if by more than one scholar.

He is also accused by Ibn Hibban to have committed serious mistakes due to a very weak memory that he was categorized among the unreliable narrators. Furthermore, the Hadith is recorded by Al-Khatib also under the autobiography of ‘Uthman Al-Marwazy with the following wording, "Whoever falls passionately in love but keeps chaste and hides love and then dies, will die as a martyr." Its Sanad includes Suwayd Ibn Sa‘id, about whom Ibn Ma‘in said, "If I had a horse and a spear, I would fight against him." Moreover, Ibn Al-Jawzy said, "The Sanad of the Hadith relies heavily on him and is, therefore, unauthentic." Moreover, the Hadith is also recorded by Al-Hakim through many Sanads (chains of narrators), the most reliable of which is the one we have just dealt with. In addition, Ibn Al-Qayyim judged both the latter and former narrations of the Hadith to be fabricated.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

The Permanent Committee for Scholarly Research and Ifta’

Fatwa no. 7902

Q: May I submit the following question, hoping to receive an answer: The Messenger of Allah (peace be upon him) said, "We are ordered to leave them be with their religions." Is this Hadith authentically reported from the Messenger of Allah (peace be upon him), and if so, what is the degree of its authenticity?

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Can we apply its ruling nowadays, or has it been abrogated by another one? I would like to know if this Hadith is authentic or fabricated. Kindly, clarify this.

A: We do not know of any Hadith reported from the Prophet (peace be upon him) with the following wording: "We are ordered to leave them be with their religions", or even with the meaning of this. This Hadith is contrary to the teachings of the Book of Allah and the authentic Sunnah which incites people to convey the Law of Allah, and strive against those who do not respond.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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First question from Fatwa no. 9604

Q 1: The following is the text of a Hadith ascribed to the Messenger (peace be upon him) in which he is reported to have said, "O 'Aly do not sleep until you have done five things: 1-Reading the entire Qur'an. 2-Giving four thousand Dirhams in charity. 3-Visiting the Ka'bah. 4-Preserving your place in Paradise. 5-Placating your opponent."

'Aly (may Allah honor his face) said, "How can I do that, O Messenger of Allah?" The Messenger (peace be upon him) said, "Do you not know, O 'Aly, that if you recite 'Qul huwa Allaahu ahad' (i.e. Surah Al-Ikhlas) three times, it is as if you have recited the entire Qur'an.

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And that if you recite Surah Al-Fatihah four times, it is as if you have given four thousand Dirhams in charity? And that if you say: La ilaha illa-Allah wahdahu la sharika lah lahul-mulk walahul-hamd yuhyi wa yumit wa-huwa 'alakully shay'in qadir (There is no god but Allah Alone with no partner or associate. His is the Dominion and to Him be praise, He gives life and death and He is over all things wholly capable) ten times, it is as if you have visited the Ka'bah? And that if you say: La hawla wala quwwata illa Billah Al-'Aly Al-'Azhim (There is no power nor might except with Allah, The Most High, The Supreme) ten times, you will preserve your place in paradise? And if you say: Astaghfiru Allaha Al-'Azhim Al-Ladhi lailaha illa Huwa Al-Hay Al-Qayyum wa atubu ilayh (I seek forgiveness of Allah, the Almighty, beside Whom there is no god, the Ever-Living, the Self-Subsisting and Supporter of all, and I repent to Him) ten times, you will have placated your opponent?" O Eminent Shaykh! Please clarify the Sanad (chain of narrators) of this Hadith and tell us whether it is an authentic Hadith or not.

A: This Hadith has no basis; rather it is one of the fabricated reports and lies made up by some of the Shiites as has been pointed out by the Imams of Hadith.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Deputy Chairman	Chairman
`Abdul-Razzaq `Afify	`Abdul- `Aziz ibn `Abdullah ibn Baz

Fatwa no. 9562

Q: In an article in one of the daily newspapers issued in the United Arab Emirates, the writer mentioned that the Messenger of Allah (peace be upon him) said: "Contracts are binding on both parties except a contract which makes what is lawful to be unlawful or makes what is unlawful to be lawful."

Since what I have already memorized is: "Muslims, contract parties, are bound by the legal conditions they agree to except a condition...", or "Believers, contract parties, are bound by the legal conditions they agree to..." as related in the other narration, I searched for this Hadith in the books of Hadith which I have but I did not find it.

Could you please tell us the degree of authenticity of this Hadith in the wording mentioned by the writer?

A: We do not know a Hadith ascribed to the Messenger of Allah (peace be upon him) in which he said: "Contracts are binding for both parties ..." Rather, this is what some scholars understood from Islamic legal texts, such as the Saying of Allah (which means): ﴾O you who believe! Eat not up your property among yourselves unjustly except it be a trade amongst you, by mutual consent.﴿ and His saying: ﴾O you who believe! Fulfil (your) obligations.﴿

So he expressed his own understanding in these words which you have quoted.

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The fourth and fifth questions of Fatwa no. 9580

Q 4: What is the degree of authenticity of the following Hadith: "A time will come upon people when their sole concern will be their stomach (food), their sole joy will be drink, their sole aim will be women, and their sole religion will be their Dirhams and Dinars (money). These will be the evilest of creatures and they will have no share in the Hereafter." Or words said by the Prophet (peace be upon him) to that effect?

A: Basically, what you have mentioned is not a Hadith, as it is evident to us, and that is after our reviewing and perusing the books written in this regard. Very likely it is Mawdu' (fabricated) Hadith.

Q 5: I came across a Hadith quoted in a magazine, and I want to know its authenticity, and if there is truly a Hadith with this wording. It is said to be a Hadith Qudsy (Revelation from Allah in the Prophet's words) and the following is its text: (I, mankind, and Jinn are in a great serious state. I create, but others than Me are worshipped; I give, but others than Me are thanked!)

A: This Hadith was stated in the book entitled Al-Ithafat Al-Sunniyah on the authority of Mu'adh (may Allah be pleased with him) that the Prophet (peace be upon him) said: ("Allah (may He be Blessed and Exalted) says: 'I, mankind and Jinn are in a great serious state. I create, but others than Me are worshipped! I give, but others than Me are thanked!'")

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The third question of Fatwa no. 5729

Q3: What is the degree of authenticity of the following reports: "Love of one's country is part of Iman (Faith)," "Cleanliness is part of Iman," "Saving is half of subsistence," and "Economy is half of subsistence," and are they Hadith or just sayings?

A: The phrases you mentioned are not Hadith reported from the Prophet (peace be upon him); they are just sayings that people have become accustomed to using.

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The seventh question of Fatwa no. 2768

Q7: The following are two Hadiths attributed to the Messenger of Allah (peace be upon him): “Do not make water the end of your meal” and “We judge by what is apparent and Allah judges what is inwardly hidden.” We looked for them in the reference books of the Sirah (the Prophet’s biography) and the Sunnah (whatever is reported from the Prophet), but could not find them. Please advise us regarding their authenticity.

A: Firstly: Hadith: “Do not make water the end of your meal”, we could not find it after looking in the most likely references and it appears to be Mawdu‘ (fabricated Hadith). **Secondly: Hadith:** “We judge by what is apparent and Allah judges what is inwardly hidden”, was mentioned in: "Kashf Al-Khafa’ wa-Muzil Al-Ilbas ‘amma Ishtahara min Al-Ahadith ‘ala Alsinat Al-Nas", with the following wording:

“I have been ordered to judge by the apparent and Allah judges the inward.” Al-‘Iraqy asserted that there is no basis to this report with this wording, as did Al-Mizzy and others, but the meaning is given in many Hadith. You can refer to "Kashf Al-Khafa'" for further elaboration. There is a famous Hadith on the authority of Umm Salamah related in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) that indicates this meaning.

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Q8: Is this a Hadith or just a saying of one of the Sahabah (Companions of the Prophet): “Teach your sons swimming, archery, and horsemanship”?

A: We have not found this Hadith with these words, but some parts of it have corroborating reports showing that there is some basis to it, as mentioned in "Kashf Al-Khafa'" by Al-‘Ajluny and "Al-Jami‘ Al-Saghir" by Al-Suyuty.

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The sixth question of Fatwa no. 8938

Q 6: The Messenger of Allah (peace be upon him) said: "If you shake hands with the Christians purify yourselves." So should we wash our hands after shaking hands with them or perform Wudu' (ablution) the way we do before offering Salah (Prayer)? Please give us a clear and convincing answer, because we live among non-Muslims. There is neither Might nor Power save with Allah!

(Part No. 4; Page No. 468)

A: This Hadith is not Sahih (authentic). It came in the book "Al-Fawa'id Al-Majmu'ah" as follows: ("Anyone who shakes hands with a Jew or a Christian should perform Wudu' and wash their hands.") It was related by Ibn 'Ady on the authority of Ibn 'Abbas (may Allah be pleased with them) attributed to the Prophet (peace be upon him) as a Hadith Marfu' (a Hadith narrated from the Prophet with a connected or disconnected chain of narration). He commented saying, "It is not authentic." The Sanad (chain of narrators) includes Ibrahim ibn Hani', who is an unknown narrator who used to narrate fabricated reports. Al-Kinany mentioned it in: "Tanzih Al-Shari'ah", and said, "It is not authentic."

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Fatwa no. 8689

Q: My question is regarding the authenticity of the following Hadith: It was narrated that the Prophet (peace be upon him) said: (Those who neglect Salah (prayer), will be punished by Allah with fifteen punishments: six of the punishments are in the worldly life, three at the time of death, three in the grave and three on resurrection. The six that afflict the person in the worldly life:1- Allah takes away blessings from their age. 2- Allah erases the signs of piety from their face. 3- They will not receive reward from Allah for any good act they do.

4- Their supplication will not be uplifted to heaven. 5- They will be detested by all creatures in the worldly life. 6- They will have no share in the supplications of righteous people.

The three that afflict them at the time of death: 1- They die humiliated. 2-They die hungry. 3- They die thirsty, even if they drink the water of all seas.

The three that afflict them in the grave: 1- Allah tightens their graves and presses them till their ribs smash. 2- Allah sets fire with embers in their grave. 3- Allah empowers a great snake called "Al-Shuja' Al-Aqra'" to strike them for abandoning Subh (Dawn) Prayer from morning time till noon, and for missing Zhuhr (Noon) Prayer from noon time till afternoon and so on... so that every time it (the snake) strikes them, they sink seventy yards under the earth.

Finally, the three that afflict them on the Day of Resurrection: 1- Allah will authorize one to drag them in Hellfire on their faces.

2- Allah will look at them with anger at the time of Judgement so much so that the flesh of their face will fall down. 3- Allah (Exalted be He) will punish them severely and no one will be able to help them, then Allah will order them to be thrown in Hellfire; the worst place for settlement.)

A: This Hadith is Batil (False), Al-Hafizh Ibn Hajar said in [Al-Lisan]: This Hadith was fabricated by Muhammad Ibn 'Aly Ibn Al-'Abbas Al-Baghdady Al-'Attar, who claimed that Abu-Bakr ibn Ziyad Al-Naysabury reported it on the authority of Al-Rabi' on the authority of Al-Shafi'y on the authority of Malik on the authority of Summy on the authority of Abu-Salih on the authority of Abu Hurayrah (may Allah be pleased with him) who narrated it from the Prophet (peace be upon him): (Those who neglect Salah (prayer), will be punished by Allah with fifteen punishments...), this Hadith is clearly false; it is among the Hadiths (fabricated by) the Sufis. This was also the opinion of Al-Dhahaby in [Al-Mizan].

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Fatwa no. 1754

Q: 'Aly ibn Abu Talib (may Allah be pleased with him) said to the Messenger of Allah (peace be upon him), "Ask your Lord on our behalf from what thing He created you?" The Prophet (peace be upon him) asked Allah, saying, "O my Lord! From what did You create me?" Allah (may He be Exalted and Glorified) replied, "I created you from the light of My Face.

I divided the light of My Face into three portions; from one portion I created you, from the second I created your wives and from the third I created the ones who love you from among your Ummah (nation)." Please explain the degree of authenticity of this Hadith.

A: This Hadith is falsely attributed to the Prophet (peace be upon him), and has no basis in the accredited books of Hadith.

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Fatwa no. 2637

Q: There is a Hadith reported in Sahih Al-Jami' Al-Saghir by Al-Suyuty, verified by Muhammad Nasir Al-Din Al-Albany, v. 6, p. 292, Hadith no. 35-2-7814, on the authority of Ibn 'Abbas and it is graded as Sahih (a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish) Hadith.

Kindly, give us your opinion in terms of its Sanad (chain of narrators), and Matn (text of a Hadith). Assuming that it is a valid Hadith, is it in accordance with the Qur'an and the authentic Sunnah? When I read it, I had some doubts regarding the meaning it implies as well as its wording due to the following: Firstly: Singling out Al-'Abbas with this Hadith and all its narrations are reported on his authority. Secondly: It contains what means that Allah will forgive all sins "past and present, intentional and unintentional, minor and major".

Thirdly: It says that one may offer Salat-ul-Tasabih (Prayer of glorification) once a day, if they cannot, then once a week, a month, a year, or once in a lifetime.

A: There is no proof that this Hadith can be attributed to the Prophet (peace be upon him), rather it is Munkar (rejected Hadith reported by a weak narrator whose narration conflicts with an authentic Hadith). Some scholars classified it under the category of Mawdu'at (fabricated Hadiths), and the meaning it implies has no basis in the Book or the Sunnah. This Hadith is known as the Hadith of Salat-ul-Tasabih (Prayer of glorification).

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Fatwa no. 2808

Q: I heard a Hadith Qudsy (Revelation from Allah in the Prophet's words) repeated by some people, which states, "O My servant! Obey me and you will be a divine servant who orders a thing to be and it will be." Is this Hadith Sahih (authentic) or not?

A: This Hadith is not found in any of the books of Sunnah. Its meaning also shows that it is Mawdu' (fabricated Hadith), as it equals between a weak human being and the Creator, and makes them partners! Indeed, High Exalted is Allah above having a partner in His Dominion.

Believing in this is considered Kufr (disbelief) and Shirk (associating others with Allah in His Divinity or worship), as Allah (Exalted be He) is the One Who orders anything to be and it will be, as He says (what means), ﴿Verily, His Command, when He intends a thing, is only that He says to it, "Be!" - and it is!﴾

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Fatwa no. 7586

Q: I read a Hadith Qudsy (Revelation from Allah in the Prophet's words) in the book entitled "Minhaj Al-Salihin min Ahadith wa Sunnat Khatam Al-Anbia' wa Al-Mursalin" by 'Iz Al-Din Bulayq. It is mentioned under the chapter on Divine Hadith and it is as follows: ("Allah (may He be Glorified and Exalted) revealed to Dawud (David): By My Glory! No servant seeks protection with Me, instead of My creatures, I know that from his intention, and the heavens and whatever is in them and the earths and whatever is in them conspire against him, but I shall give him from that a way out. And no servant seeks protection with a creature, instead of Me, I know that from his intention, but I will cut all means of heaven from between his hands and settle air beneath his feet (i.e., no earth to stand on). And no servant obeys Me, but I shall give him before he asks Me, answer him before He calls on Me and forgive him before he seek forgiveness from Me.") **Related by Tammam, Ibn 'Asakir and Al-Daylamy on the authority of 'Abdul-Rahman ibn Ka'b from his father.**

According to what is mentioned in the introduction of this book, the author claims that he does not relate controversial Hadiths and he excludes Da'if (weak) and Mawdu' (fabricated) Hadiths.

So, we considered it a reliable book but after a while I read in the book entitled "Silsilat Al-Ahadith Al-Da'ifah wa Al-Mawdu'ah" by Al-Albany that this Hadith is Mawdu'. Therefore, I would like to know the degree of authenticity of this Hadith? Can we narrate it or not? What is your opinion on the book entitled "Minhaj Al-Salihin", is it a reliable book of Hadith? Also, what is your opinion on the book entitled "Silsilat Al-Ahadith Al-Da'ifah wa Al-Mawdu'ah" by Al-Albany? Appreciate your guidance, may Allah reward you!

A: The Hadith you mentioned is Mawdu' (fabricated) as Shaykh Muhammad Nasir Al-Albany pointed out because its Sanad (chain of narrators) includes Yusuf ibn Al-Safar who was known for fabricating Hadiths. Hence, it is clear that "Minhaj Al-Salihin" includes sound and unsound Hadiths, so it is not a reliable book of Hadith. As for the book "Silsilat Al-Ahadith Al-Da'ifah wa Al-Mawdu'ah", its author was encyclopedic in the science of Hadith, skilled in analyzing and verifying whether they were sound or weak but sometimes he had some mistakes.

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The first question of Fatwa no. 8707

Q 1: I heard a Hadith which states, “Anyone who makes a blind person cry, I will not intercede for them [on the Day of Judgment].”

(Part No. 4; Page No. 475)

A: This Hadith - as far as we know - is baseless.

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Fatwa no. 8224

Q: I read in the magazine entitled "Qafilat Al-Zayt", issue no. 120 of Dhul-Hijjah, 1404 A.H., under the title Banu Sa'd, Banu Al-Harith, Thaqif and Banu Malik. In page 28 of the magazine, I read an article which states, quoting Shaykh Zayid ibn Ahmad ibn Muhammad Al-Harithy, the judge of Banu Malik, that when the delegates came to the Prophet (peace be upon him), including the delegation of Banu Al-Harith, or Al-Azd, presided by Suwayd ibn Harithah, and they approached the Prophet (peace be upon him), he asked them, "Who are the people?" Their leader, Suwayd, said, "We are a group of believers." He (peace be upon him) said, "For every saying is a reality. What is the reality of your Iman (belief)?" Suwayd said, "Fifteen traits: ten of which your messengers asked us to believe in (i.e. the pillars of Iman and Islam), and five traits we acquired in the time of our Jahiliyyah (pre-Islamic time of ignorance). We are still sticking to them unless you dislike any of them (and so ask us to quit it)." The Prophet (peace be upon him) said, "What are these five traits?" Suwayd said, "Steadfastness when meeting the enemy, not taking pleasure in the enemies' misfortune, patience at the time of affliction, contentment with bitter destiny, and thankfulness at the time of prosperity."

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He (peace be upon him) said, "How an excellent five (traits) indeed! I shall tell you another five (traits) so that you return from me with twenty: do not gather what you will not eat; do not build what you will not live in; do not compete over a thing which tomorrow you shall leave; and fear Allah to whom you shall return; and desire that which you are heading to and in which you shall eternally dwell." When the people went away, the Prophet (peace be upon him) said, "Wise learned men who are almost, by their knowledge, like prophets."

Please find attached a copy of the above-mentioned magazine.

Please advise about the authenticity of the above Hadith, is it a Hadith authentically reported from the Prophet (peace be upon him), and that is its actual text and wording? Many thanks in advance, and may Allah reward you and guide you.

A: The conversation mentioned in this tale which took place between Suwayd, the head of the delegation, and the Prophet (peace be upon him), and the saying of the Prophet, "Wise learned men who are almost, by their knowledge, like prophets" was mentioned by Ibn Kathir in his book "Al-Bidayah wal-Nihayah", vol. 5, p. 106, when he related the arrival of the delegation of Al-Azd to the Messenger of Allah (peace be upon him). Its beginning was also mentioned by Ibn Hajar in his book entitled "Al-Isabah", in the biography of Suwayd Al-Azdy, on the authority of 'Alqamah ibn Yazid ibn Suwayd Al-Azdy, from his father, from his grandfather Suwayd Al-Azdy. 'Alqamah is unknown,

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so he cannot be taken as an authority, for what was stated by Ibn Hajar in his book "Lisan Al-Mizan": "'Alqamah ibn Yazid ibn Suwayd on the authority of his father, on the authority of his grandfather, is unknown, and he told a rejected narration which cannot be taken as an authority." Thus, this narration is not true.

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Fatwa no. 8050

Q: The Prophet (peace be upon him) is reported to have said: "When Allah, the Most Exalted, created Jibril (Gabriel, peace be upon him) in the best shape, and made for him six hundred wings, the length of each wing as what lies between the east and the west, he (Jibril) looked at himself and said, 'O my Lord! Have you created anything having a better shape than me?' Allah, the Most Exalted, said, 'No.' So Jibril stood and prayed two Rak'ahs in thankfulness to Allah, the Most Exalted, standing in each Rak'ah for twenty thousand years. On finishing the prayer, Allah, the Most Exalted, said, 'O Jibril! You have indeed worshipped Me as I ought to be worshipped. And none shall ever worship Me the way you have worshipped Me. But at the end of time there shall come an honorable, beloved Prophet, called 'Muhammad', whose nation will be weak and sinful. They will pray two Rak'ahs with forgetfulness and deficiency in short time, while busy with thoughts and having great sins. But My Majesty and My Might their prayer is more beloved to Me than yours. For their prayer is by My Command and you prayed without My Command.

Jibril said, 'O Lord! What have You given them in return for their worship.' Allah, the Most Exalted, said, 'I gave them the Paradise of Abode.' He sought permission from his Lord to see it, and Allah, the Most Exalted, granted him permission. Jibril came, spread all his wings and then flied. Every time he spread two wings, he crossed a distance of three thousands years; and every time he folded them, he crossed a similar distance. He flied like this for three hundred years, but he grew incapable and came down in the shade of a tree. He then prostrated to Allah, the Most Exalted, and said in his prostration, 'O my Lord! Have I reached half of it, or one-third of it, or one-fourth of it?' Allah, the Most Exalted, said, 'O Jibril! Were you to fly for three hundred thousands years and were I to give you strength like your strength, and wings like you wings, and you flied the like of what you have flied, you would not reach one-tenth of what I have given to the nation of Muhammad in return for two Rak'ahs of their prayer.'" End of quote

Following is another Hadith:

It is recorded on the authority of 'Aly Ibn Abu Talib (may Allah be pleased with him) that he asked the Prophet (peace be upon him) about the excellence of performing Tarawih (special supererogatory night Prayer in Ramadan) whereupon he said, "He who performs the Tarawih on the eve of the first night, becomes as cleansed of sins as when his mother gave birth to him. He who performs the Tarawih on the second night, his sins and the sins of his parents shall be forgiven if they were believers. He who performs the Tarawih on the third night, an angel proclaims from beneath the Throne: 'Your deed was devoted to Allah, i.e. it has been accepted by Allah, and your past sins have been pardoned.' He who performs the Tarawih on the fourth night obtains a reward equal to that of having read the Glorious Quran, the Injil (Gospel), the Tawrah (Torah) and the Zabur (Psalms). He who performs the Tarawih on the fifth night is given the reward for one who performs Salah in Al-Masjid Al-Haram, the Madinah Masjid (mosque) and Al-Aqsa Masjid. For one who performs the Tarawih on the sixth night is the reward of having circumambulated Al-Bait Al-Ma'mur (the Oft-frequented House), and all rocks and trees will seek forgiveness on his behalf.

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He who performs the Tarawih on the seventh night, will be rewarded as if he had aided Musa (Moses, peace be upon him) in his conflict with Pharoah and Haman. The reward for performing the Tarawih on the eighth night is the same as that given to Ibrahim (Abraham, peace be upon him). He who performs the Tarawih on the ninth night will be rewarded as if he had worshipped Allah like the Prophet (peace be upon him) did. He who performs the Tarawih on the tenth night is endowed with the good provisions of this world and the Hereafter. He who performs the Tarawih on the eleventh night will meet his Lord on the day he dies as cleansed of sins as he was when his mother gave birth to him. He who performs the Tarawih on the twelfth night will come on the Day of Resurrection a happy and fortunate person, as radiant as the moon is on the fourteenth of the lunar month. He who performs the Tarawih on the thirteenth night will stand secure from fear on the Day of Resurrection. All the angels shall come to witness the Salah of one who performs the Tarawih on the fourteenth night and, therefore, Allah will not judge him on the Day of Resurrection. The angels carrying the Throne and the Chair shall invoke benedictions on one who performs the Tarawih on the fifteenth night. The one who performs the Tarawih on the sixteenth night receives acquittal, granting him immunity from the Hellfire and entitling him to enter Paradise. The one who performs the Tarawih on the seventeenth night receives the reward given to the Prophets. The one who performs the Tarawih on the eighteenth night an angel will give him these good tidings: ‘O Servant of Allah! Allah is pleased with you, your mother and your father!’ To one who performs the Tarawih on the nineteenth night, the highest degree of Paradise will be granted. He who performs the Tarawih on the twentieth night will be awarded the rank of the martyrs and the righteous. A pavilion of light will be made ready in Paradise and presented to him who performs the Tarawih on the twenty-first night. The one who performs Tarawih on the twenty-second night will arrive duly freed from sorrow and worry on the Day of Ressurection. For one who performs the Tarawih on the twenty-third night Allah will build them a city in Paradise. One who performs the Tarawih on the twenty-fourth night will have twenty-four supplications granted. Allah will relieve the person who performs the Tarawih on the twenty-fifth night from punishment of the grave.

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One who performs the Tarawih on the twenty-sixth night, will be given a reward equal to that of forty years of worship. The rewards for one who performs the Tarawih on the twenty-seventh night is that he will cross Sirat (the bridge over the Fire) like swift lightning on the Day of Resurrection. The status in Paradise of one who performs the Tarawih on the twenty-eighth night shall be raised by one thousand degrees. The one who performs the Tarawih on the twenty-ninth night will be granted by Allah the reward of one thousand accepted pilgrimages. To one who performs the Tarawih on the thirtieth night Allah will say, ‘O My servant! Eat from the fruits of Paradise, bathe with the water of Salsabil and drink the Kawthar water! I am your Lord and you are My servant!’”

Sir, I have read such things in books authored by such people who say with their own tongues that which has nothing to do with our Sunnah, err and even disbelieve - we seek refuge with Allah. They also advise and direct people indulged in sins like those who withdraw (after their whisper) and whisper into the hearts of mankind - we seek Allah’s refuge from the evils within ourselves, from our misdeeds and from afflicting our hearts

with trials. I borrowed a book entitled "Durratul-Nasihin" by a person who I think has not the least knowledge of religion called 'Uthman Ibn Hasan Ibn Ahmad Al-Khubry. The author says he belongs to the great city of Constantinople. The following is included in his introduction to the book, "In this book I took great care aided by the Benefactor Lord. I excerpted from the Qur'an, in accordance with the order thereof, verses dealing with the description of Paradise and Hellfire. I also quoted some Hadith and tales about those who commit the act committed by the People of Lut that were so obscene and filthy, shedding light on

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their position in this world as well as in the Hereafter and whether their punishment is stoning to death, drawing analogy with the punishment of male and female adulterers. Nevertheless, I wish that intelligent and great scholars correct my mistakes and omissions ...etc."

Sir, I found myself obliged to write to you out of fear of Allah (Glorified and Exalted be He). In fact, I have once quoted a Hadith from the book aiming at - Allah knows - endearing Salah to some of my brothers and friends. May Allah guide you, me, and them to that which pleases Him. I have quoted to you the Hadith in their exact text as stated in the book "Duratul-Nasihin" which I have just referred to; it also contains other Hadith attributed to the Prophet (peace be upon him). I hope Your Eminence will enlighten me about it and tell me whether I am sinful for doing so. May Allah make you happy in this world and the Hereafter and grant you the rank of martyrs and the righteous. May Allah reward you for helping me, and for serving Islam and Muslims.

A: Both Hadiths are baseless. They are fabricated and attributed falsely to the Prophet (peace be upon him).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Sixth, seventh, eighth and ninth questions of Fatwa no. 7811

Q 6: It is narrated that the Messenger of Allah (peace be upon him) once saw a high-domed building, so he asked his Sahabah (Companions) about its owner, and they told him. Then when the man who built it wanted to greet the Messenger of Allah (peace be upon him), he turned away from him. The man asked the Sahabah (may Allah be pleased with them) for the reason, and they told him that this was because he built that dome. So, he went and demolished it. Upon doing that, the Prophet (peace be upon him) exchanged salutations with him when he saw him again. What is the degree of authenticity of the Hadith holding this meaning?

A: This Hadith is related by Abu Dawud and Ibn Majah with a difference in the wording. Its Sanad (chain of narrators) in Sunan Ibn Majah contains 'Eisa ibn 'Abd Al-'Ala ibn Abu Farwa whose reliability is unknown. Its Sanad in both Sunan of Ibn Majah and Abu Dawud also contains Abu Talhah Al-Asady and accordingly this Hadith is judged as Da'if (weak).

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Q 7: The Prophet (peace be upon him) said, "Whoever builds a house will be asked to carry it on the Day of Resurrection," or as said by the Prophet (peace be upon him). What is the degree of authenticity of this Hadith?

A: This Hadith was narrated by Al-Tabarany in his book entitled Al-Kabir, and by Abu Nu'aym in his book entitled Al-Hilyah on the authority of Ibn Mas'ud (may Allah be pleased with him) with the wording, ("Whoever constructs a building exceeding their need will be ordered to carry it over their neck on the Day of Resurrection.") Al-Dhahaby narrated it in

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his book Al-Mizan and declared that it is Hadith Munkar (rejected Hadith reported by a weak narrator whose narration conflicts with an authentic Hadith). Moreover, Al-Hafizh Al-'Iraqy stated that its Sanad (chain of narrators) involves discontinuity and weakness.

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Q 8: The Messenger of Allah (peace be upon him) said, ❪"If a Muslim builds a building that is higher than seven cubits ..."❫ or as said by the Prophet (peace be upon him). What is the degree of authenticity of this Hadith?

A: This Hadith was narrated by Al-Tabarany in his book entitled Al-Kabir on the authority of Anas (may Allah be pleased with him) with the wording, ❪"Anyone who builds a building that is higher than ten cubits, a caller from heaven will call upon them, saying, 'O enemy of Allah! Where do you want (to reach)?'"❫ and with the wording, ❪"If a Muslim man builds a building that reaches seven or nine cubits high, a caller from heaven will call upon him (saying): 'Where (higher) are you going, O you most wicked person!'"❫ Its Sanad (chain of narrators) includes Al-Rabi' ibn Sulayman Al-Himyary. Moreover, it was mentioned by Al-Dhahaby in his book entitled Dhayl Al-Du'afa' (a book written specifically about weak narrators).

These Hadith can not stand as evidence for banning high buildings. However, in his Sahih (Authentic Hadith book), Muslim narrated on the authority of 'Umar ibn Al-Khattab (may Allah be pleased with him) that the Prophet (peace be upon him) said in an answer to Jibril (Gabriel, peace be upon him) when he asked him about the signs of the Last Hour, ❪...when you see the barefooted, naked, destitute shepherds vying with one another in constructing lofty buildings.❫ This Hadith is ranked as Sahih (a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish); it dispraises vying in the construction of towering buildings. Scholars held that it means the buildings that are built for the sake of showing off, pomposity and lavishness. Their view is supported by the connotations of "affectation" and "contention" which the word "vying" conveys (in the Hadith).

However, constructing many high buildings to serve as public facilities or housing units

to provide housing for the needy and governmental employees, or for rent is allowed.

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Q 9: The Prophet (peace be upon him) said: ("The scholars are the heirs of the Prophets if they do not seek the satisfaction of the sultan.") **and:** ("The scholars are the heirs of the Prophets if they do not seek worldly pursuits.") **What is the degree of authenticity of these two Hadith?**

A: This Hadith is reported by Al-Hasan ibn Sufyan in his Musnad on the authority of Makhlad ibn Malik from Ibrahim ibn Rustum from 'Umar Al-'Abdy from Isma'il ibn Sami' from Anas ibn Malik with the following wording: ("The scholars are the trustees of the Prophets as long as they do not associate with the sultan or engage in worldly life. If they do, they have betrayed the Messengers, so avoid them.") Related by Al-'Aqily on the authority of Al-Hasan ibn Sufyan from Anas (may Allah be pleased with him) from the Prophet (peace be upon him).

Moreover, this Hadith was mentioned by Al-'Ajluny in his book entitled "Kashf Al-Khafa' Wa Muzil Al-Iltibas" with the same wording and said that according to the narration reported by Al-Hakim: "Detach yourselves from them".

The Sanad (chain of narrations) of this Hadith includes Ibrahim ibn Rustum, about whom Abu Hatim said: He was not trustworthy in his narration, and a follower of As-hab-ul-Ra'y (those who exercised personal reasoning to reach judgments in the absence of clear texts). He was also known for his knowledge in Fiqh (Islamic jurisprudence) and devoted worship.

'Uthman Al-Darimy asked Yahya ibn Ma'in about Ibrahim ibn Rustum and he replied that he is Thiqah (trustworthy).

Ibn 'Udayy also said that the Hadith reported by Ibrahim ibn Rustum were Munkar (rejected Hadith reported by a weak narrator whose narration conflicts with an authentic Hadith). Furthermore, Al-Daraqutny said: He is well known, but not trustworthy in the narrations he reported from Qays ibn Al-Rabi'.

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Al-'Aqily said: He is Khurasany who always overlaps in terms of Sanad and Matn (text) of Hadiths, and cited evidence supporting his opinion. He was also mentioned by ibn Hibban in his book entitled Al-Thiqat, and said that he comitted many mistakes. The Sanad of this Hadith also includes 'Umar ibn Hafs Abu Hafs Al-'Abdy Al-Basry, about whom Imam Ahmad said: We abandoned his reported Hadiths and declared him a Da'if (weak) narrator. Zakariyya Al-Sajy also said that his Hadith is rejected. Yahya ibn Ma'in said also that Abu Hafs Al-'Abdy is not reliable, while Murrah said that Abu Hafs is not trustworthy. The same was said also by 'Aly Ibn 'Abdullah Al-Madiny and seconded by Abu Zur'ah Al-Razy who said that Abu Hafs Al-'Abdy is an insubstantial narrator, and that he did not know of any well-versed narrators who reported on his authority. Muslim ibn Al-Hajjaj also said that Abu Hafs 'Umar ibn Hafs is a Da'if narrator and Ahmad ibn Shu'ayb Al-Nasa'y said that 'Umar ibn Hafs Abu Hafs Al-'Abdy is not trustworthy. It is also said by Muhammad ibn Sa'd that 'Umar ibn Hafs Al-'Abdy was a Da'if narrator; they initially recorded Hadiths upon his authority, then they abandoned him.

Al-Bukhari said: 'Umar ibn Hafs Abu Hafs Al-'Abdy is not trustworthy and he died in 198 A.H. or in 200 A.H.. Ibn Al-Jawzy said: This Hadith is Mawdu' (fabricated Hadith), because Ibrahim is not well known, whereas Al-'Abdy said: Matruk (a narrator whose Hadith transmission was discarded due to unreliability).

Due to the weakness of the Hadith, the existence of corroborating reports for it do not make it eligible to be classified as Hasan Li Ghayrih (A Hadith judged Good by virtue of another Hadith when its weakness is so slight that it can be raised through another chain to the level of the Good Hadith).

However, assuming that it is acceptable, it blames the corrupt scholars who follow rulers seeking to gain their favor, attain high rank, prestige, wealth, and all possible worldly gains; therefore, they do not resist their evil, rather they help them in their injustice and disobeying the Shari'ah by consenting to what they do. These are the real bad counselors and the source of evil.

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Unlike scholars who spare no effort to give them beneficial advice, guide them to the Truth to act upon it, and incite them to propagate virtue and prevent vice. These are the good and truthful counselors who are indispensable for rulers and just ruling, so as to achieve the welfare of the Ummah (nation) and preside over the people under the guidance of Islam.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The first question of Fatwa no. 181

Q 1: I was confused after reading some Hadith in the books of Sunan (Hadith compilations classified by jurisprudential themes). It is related that Abu Dawud narrated that the Messenger of Allah (peace be upon him) said, (“Verily, every building is a misfortune for its owner, except what is essential to protect from heat, cold, beasts of prey, and the like).”) **In another narration related by Al-Tabarany with a good Sanad (chain of narrators), he narrated that the Prophet (peace be upon him said,** (“If Allah wills evil for His servant, He makes adobes and mud abundant for them, so that they may indulge in building.”) **He also related that the Prophet (peace be upon him) said,** (“If Allah wants to disgrace a servant, He makes them spend their money on building.”) **Moreover, there is another narration that says,** (“Whoever constructs a building exceeding their need will be ordered to carry it on the Day of Resurrection.”) **Al-Daraqutny and Al-Hakim related that the Prophet (peace be upon him) said,** (“Whatever expenses a servant spends (in the Cause of Allah), Allah is the One to replace it and indeed Allah is the Guarantor, except what is spent on (constructing) buildings or (committing) sin.”) **It is also related by Al-Tirmidhy that he (peace be upon him) said,** (“A man is rewarded for whatever expenses he spends (in the Cause of Allah) except what he spends on ‘dust’ - or the narrator said: ‘on buildings.’”) **Al-Tirmidhy further related that the Prophet (peace be upon him) said,** (“All spending is in the Cause of Allah except constructing buildings, for there is no good (reward) in it.”) **In addition, it is related by**

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Abu Dawud and others that (“Once **Al-‘Abbas** built a dome and the Prophet (peace be upon him) ordered him to knock it down. So he asked if he can give its price in charity, but the Prophet (peace be upon him) said, ‘No, just knock it down.’”) **It is also related by Abu Dawud and Ibn Majah that** (“The Messenger of Allah (peace be upon him) passed by a dome built on the door of a man from **Al-Ansar,** and said, ‘What is this?’ It was said, ‘A dome built by so-and-so.’ The Messenger of Allah (peace be upon him) said, ‘Anything like that will be evil for its owner on the Day of Resurrection.’ The man from Al-Ansar was informed of that and he knocked it down. Later, the Prophet (peace be upon him) passed by one afternoon but did not see it, so he asked about it and was told that the man had knocked it down once he heard what he had said. So he (peace be upon him) said, ‘May Allah be merciful to him! May Allah be merciful to him.’”) **In a narration by Ibn Abu Al-Dunya on the authority of ‘Amir Ibn ‘Ammar who narrated that the Prophet (peace be upon him) said,** (“If a man raises his building higher than seven cubits, a caller will call upon him (saying): ‘O you most evil person! Where to?’”) **.**

A: In the beginning, we will show the degree of authenticity of all the Hadith you have mentioned, and then we will give you the correct opinion regarding this issue. Let us start by the degree of authenticity of every Hadith:

1. The Hadith: (“Verily, every building is a misfortune for its owner...”) is related by Abu Dawud on the authority of Anas. Al-Munawy cited in his book "Fayd Al-Qadir" the words of Ibn Hajar who said,

"All its narrators are trustworthy with the exception of the narrator from Anas, who is Abu Talhah Al-Asady, for he is an unknown narrator, and corroborating reports can be found in what was related by Al-Tabarany."

2. The Hadith: ﴾“If Allah wills evil for His servant, He makes adobes and mud abundant for them, so that they may indulge in building”﴿ is related by Al-Tabarany with a good Sanad just as you have mentioned, while Al-Suyuty indicated in his book "Al-Jami‘ Al-Saghir" that it is Da‘if (weak). Al-Munawy cited the words of Al-Haythamy who said: "All its narrators are Rijal Al-Sahih (narrators of Hadith compiled by Al-Bukhari and/or Muslim)

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except Shaykh Al-Bukhari (other than the famous Hadith compiler) but no one considered his Hadith to be Da‘if." Al-Mundhiry said: "Al-Tabarany related it in all his three books of Hadith with a good Sanad." Al-Munawy said: "A group of scholars said it was related by Abu Dawud on the authority of ‘Aishah." Al-‘Iraqy said: "Its Sanad is good."

3. The Hadith: "If Allah wants to disgrace a servant..." Al-Suyuty said in "Al-Jami‘ Al-Saghir": "It was related by Al-Baghawy and Al-Bayhaqy in "Shu‘ab Al-Iman" on the authority of Muhammad Ibn Bashir Al-Ansary who did not narrate any other Hadith. It was also related by Ibn ‘Ady in his book "Al-Kamil" on the authority of Anas, and Al-Suyuty indicated that it is Da‘if." Al-Munawy commented on the narration of Muhammad Ibn Bashir citing the words of Al-Haythamy who said: "It was related from him by his son Yahya, in case it was an authentic narration." The Sanad includes Salamah Ibn Shurayh about whom Al-Dhahaby said: "He is an unknown narrator." Al-Munawy commented on the narration of Ibn ‘Ady on the authority of Anas while discussing the biography of Zakariyya Al-Misry Al-Waqqad, saying: "He is known for fabricating Hadith, and is considered a liar by Salih Jazarah and others." Al-Haythamy cited the words of Al-Tabarany who said: "The Sanad includes some narrators that I do not know."

4. The Hadith: ﴾“Whoever constructs a building exceeding their need...”﴿ was deemed by Al-Suyuty in "Al-Jami‘ Al-Saghir" as Da‘if, while Al-Munawy said in "Al-Mizan": "This is Hadith Munkar (rejected Hadith reported by a weak narrator whose narration conflicts with an authentic Hadith)." Al-Hafizh Al-‘Iraqy said: "Its Sanad chain is weak and disconnected."

5. The Hadith: ﴾“Whatever expenses a servant spends (in the Cause of Allah)...”﴿ is related by Al-Daraqutny and Al-Hakim. But its Sanad includes ‘Abdul-Hamid Ibn Hasan Al-Hilaly whose Hadith are considered Da‘if by a group of scholars.

6. The Hadith: ﴾“A man is rewarded for whatever expenses they spend...”﴿ Al-Suyuty ascribed it in his book "Al-Jami‘ Al-Saghir" to Al-Tirmidhy who reported it on the authority of Khabbab

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Al-Suyuty indicated it to be authentic, while Al-Munawy did not pass any judgment on him. A Hadith carrying its meaning was narrated by Al-Bukhari and Muslim on the authority of Khabbab as Hadith Mawquf (a Hadith narrated from a Companion of the Prophet) with the following wording: ﴾“A Muslim is rewarded (in the Hereafter) for whatever they spend (in the Cause of Allah) except for something that they spend on this dust.”﴿ It is considered to be Hadith Marfu‘ (a Hadith narrated from the Prophet with a connected or disconnected chain of narration), since the like of this cannot be said by way of personal opinion.

7. The Hadith: ﴾“All spending is in the Cause of Allah...”﴿ is related by Al-Tirmidhy on the authority of Anas, and Al-Suyuty indicated that it is Hasan (a Hadith whose chain of narration contains a narrator with weak exactitude, but is free from eccentricity or blemish). After reporting it in the book

In the Name of Allah, the Most Merciful, the Most Compassionate

All praise is due to Allah and peace and blessings be upon the Messenger of Allah, his family and Companions.

We have formerly finished the first section of the Fatwas of the Permanent Committee for Scholarly Research and Ifta' on `Aqidah (creed) and Tafsir (exegesis of the meanings of the Qur'an). By the help of Allah (Glorified be He) the first section was published, so Praise be to Allah Who made this easy for us to achieve. Now we are starting to publish the second section (Fiqh i.e. 'Islamic jurisprudence'). Fatwas which relate to Taharah (ritual purification) have been revised by his Eminence Shaykh Abdul `Aziz ibn `Abdullah ibn Baz, his Eminence Shaykh `Abdul-Razzaq `Afify, and his Eminence Shaykh `Abdullah ibn `Abdul-Rahman ibn Ghuddayyan, may Allah facilitate revising the rest of the Fatwas.

I would like to remind the reader about the method of the Committee that I have referred to earlier in the introduction. It is to choose the opinion which is supported by proof without being restricted to a specific Madh-hab (School of Jurisprudence) or scholar. Only few scholars attribute rulings to their proofs and many of scholars of Madh-habs (Schools of Jurisprudence) try to exercise Ta'wil (allegorical interpretation) to find evidence for the opinions of their schools. The Committee clarified its method while answering the third question from Fatwa No.9580This is the text of the answer: "The Committee gives Fatwas according to apparent legal proofs whether they conform to Al-Madhahib Al-Arba`ah (the famous Four Juristic Schools i.e. Hanafy, Maliky, Shafi`y, and Hanbaly) or with one of them and does not restrict itself to a specific Madhhab."

Undoubtedly, truth which is based on the Qur'an, Sunnah, and whatever proof is ascribed to them should be demonstrated.

With regard to the order of Fatwas, the organization of the book of Mukhtasar Al-Muqni` was followed, as I have mentioned before. However, this was done only in a general manner because organizing Fatwas differs from writing

books. Fatwas are answers to questions. One single question may have different points and it might be difficult to compile each partial answer with others similar to it. However, Fatwas of this kind are placed in the closest suitable spot. One Fatwa may be published in more than one place if it includes more than one subject such as Taharah and Salah (Prayer), Taharah and Sawm (Fasting), etc. The majority of books of Fiqh include the issue of using gold rings in the chapter of vessels but we included it in the chapter of ornamentation taking into consideration the purpose of using them. Issues of different subjects were sometimes compiled in one place considering a relation between them and to make things easy for the reader. For example, everything that relates to hair was placed together so that issues of shaving, dyeing, Wasl (adding to one's hair), plucking, etc., were compiled with Sunan-ul-Fitrah (human innate norms) though the chapter of ornamentation befits some of them. However, the relationship that combines them all i.e. they all change the normal condition of hair was considered. These are some of the reasons why different books on the same subject are written in different ways. The important goal is to produce the material so that people avail from it and it can be easily used.

May Allah guide us all to do righteous deeds! May He reward all scholars who gave the Fatwas and people who compiled or helped to compile them with the best reward! May He benefit all those who read the Fatwas! Really He is The Generous, The Bountiful.

And the close of our request will be: Al-Hamdu Lillahi Rabb-il-`Alamin [All praise and thanks are Allah's, the Lord of 'Alamin (mankind, jinn and all that exists)].

May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Ahmad `Abdul-Razzaq Al-Duwayyish

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Al-Wajib and Al-Mandub

The first question of Fatwa no. 590

Q: What is the difference between Wajib, Mandub, Mustahab, and Sunnah?

A: All Praise is due to Allah Alone. Peace and blessings be upon His Messenger, his family, and Companions! **To proceed:** These terms differ according to the following terminology: (i) One who performs a Wajib act is rewarded; however, if one neglects such act, punishment is incurred. (ii) Mandub, Mustahab, and Sunnah are similar, if not synonymous. Technically, they refer to a category of acts that if performed, one is rewarded but if neglected, there is no punishment.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Sulayman Ibn Mani`	`Abdullah ibn `Abdul-Rahman ibn Ghudayyan	`Abdul-Razzaq `Afify

The third question of Fatwa no. 6315

Q: People in our country differentiate between Sunnah (supererogatory act of worship following the example of the Prophet) and Fard (obligatory). They say that Allah's punishment takes place only when someone leaves the acts that are relevant to Fard or stressed Sunnah. However, I believe that anything which Muhammad (peace be upon him) has done or clarified to his Ummah is an obligation. Accordingly, those who do not do this are considered to be hateful of what Muhammad has come with. Growing the beard for example, has been ordained by Muhammad (peace be upon him), is it authentically proven that he shaved it? Does shaving it imply a sign of hatred to what Muhammad (peace be upon him) has come with? Does

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whoever does this fall under the same Ayah?

A: All Praise be to Allah Alone and peace and blessings be upon His Messenger, his family and Companions. To proceed: Obligation is what a person is rewarded for doing and punished for abandoning. Sunnah or (the desirable acts) is what a person is rewarded for doing but not punished for abandoning. It is not a must that whoever leaves an act of Sunnah is considered to hate it. As for shaving the beard or having it cut, it is prohibited, for the Prophet (peace be upon him) said: (Trim closely the moustache, and let the beard grow to be unlike the disbelievers.) This does not necessarily imply hating what the Messenger (peace be upon him) came with. The same ruling applies to those who are undutiful to their parents or who commit Zina (illegal sexual intercourse outside marriage), for they are considered sinners not haters of what the Messenger (peace be upon him) has came with. Sins have many other reasons other than hatred for the Prophet (peace be upon him). This is why sinners are not deemed as Kaffirs (disbelievers) when they commit sin according to the opinion of Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim community) unlike the Khawarij.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Forbiddance

The fifth question of Fatwa no. 8241

Q: In reference to the Prophet's (peace be upon him) Hadith ﴿When I command you to do anything, do as much of it as is within your capability; when I forbid you to do anything, stay away from it,﴾ **is it true that there are levels of Nahy (forbiddance) indicating how serious it is to do or not do something, including Nahy Tahrim (forbidding something due to its close proximity to Haram (unlawful)), Nahy Takrim (forbidding something for the sake of perfection of character) Nahy Tanzih (forbidding something despite its close proximity to Halal (lawful)), Nahy Nadb (forbiddance denoting recommendation not to do something but no strict prohibition) and the like? Another example is the Hadith narrated in Sahih Al-Jami` to the effect that** ﴿The Prophet (peace be upon him) forbade combing the hair everyday (unless urgently needed).﴾ **Does the forbiddance imply prohibition or is it just discouraging it?**

A: Praise be to Allah Alone and peace and blessings be upon His Messenger, his family and Companions. In principle, Nahy (forbiddance) implies prohibition unless otherwise indicated by contextual evidence. There is nothing called Nahy Nadb. If there is contextual evidence denoting that Nahy is meant for disapproval rather than absolute forbiddance, it will thus be termed Karahat-ul-Tanazih (disapproving something which is not prohibited). With regard to the Hadith mentioned above, its meaning is sound and it was narrated in a different wording by Al-Tirmidhy from `Abdullah ibn Mughaffal (may Allah be pleased with him) who said, ﴿The Messenger of Allah (peace be upon him) forbade combing the hair, cleaning it and embellishing it, except on every other day (unless urgently needed).﴾ He classified the Hadith as Hasan (a Hadith whose chain of narration contains a narrator with weak exactitude, but is free from eccentricity or blemish.) and Sahih (a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 4221 Q: At times, a prohibitive statement merely indicates undesirability and an imperative statement may only indicate desirability. How is the intended meaning determined? For example, many religious texts express the prohibition of building, sitting, writing, treading, or leaning against graves. However, Imam Ahmad maintains that these acts are only undesirable (refer to Zad Al-Mustaqna`, Chapter on Funerals). Similarly, menstruating and unmarried women's attendance at the religious celebration of the two Feasts is only desirable according to the commentator of Sharh `Umdat Al-Ahkam, not obligatory.

A: All Praise is due to Allah Alone. Peace and blessings be upon His Messenger, his family, and Companions! To commence: The standard of judging these statements are sought in the contexts related to commandments and prohibitions. If no presumptive evidence exists to turn the imperative into desirable or the prohibitory into merely undesirable, then the basic rule is that imperative statements indicate obligation and prohibitory statements denote the unlawful.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Al-Makruh

The second question of Fatwa no. 8133

Q: What is the definition of Al-Makruh (the Reprehensible)?

A: All Praise is due to Allah and peace be upon his Prophet, his family, and Companions. To proceed: Al-Makruh is defined as an act that if abstained from, one is rewarded. However, if such an act is done no punishment is incurred.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The meaning of condition

The first question of Fatwa no. 245

Q: Could you kindly explain the following definition of Al-Shart, i.e. condition: A proposition on which another proposition depends; thus, if it is not present the dependent proposition does not exist, but if it is fulfilled, the dependent may and may not follow?

A: All Praise is due to Allah. Peace and blessings be upon His Messenger, his family, and Companions. To commence: Condition is defined as a proposition on which another proposition depends; thus if it is not present the dependent proposition does not exist, but if it is fulfilled, the dependent may and may not follow. For example, Salah (Prayer) is conditional on Islam, thus if a person is a non-Muslim, his Salah will be invalid even if he performs Salah. However, if the condition is fulfilled, it does not necessitate the existence of a dependent matter, i.e. being a Muslim does not necessitate the validity of Salah. For example, the due time is a condition of Salah, thus if the time is due, the competent worshipper is obliged to perform it. However, one may not perform it, because of an excuse or one may be exempted from this obligation; here the condition (due time) is existent but the dependant (Prayer) is not present.

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Rulings are taken from both the Qur'an and Sunnah

The third question of Fatwa no. 8006

Q: What is the ruling on portraying animate beings? Undoubtedly, the answer will be that it is Haram (forbidden) and is impermissible for Muslims, but I have failed to convince my teacher (art teacher) of this. I told him that the Messenger of Allah (peace be upon him) said: ﴾The most severely tormented people on the Day of Resurrection will be the image makers.﴿ **I also told him that Allah (may He be Exalted and Praised) mentioned regarding the image maker : Blow the life into it (the image). I also advised him that if he likes to paint, he should paint trees, houses, or books ...etc. provided that these drawings do not depict animate beings. However, he, may Allah guide him, was not convinced and asked me to provide him with evidence from the Noble Qur'an. I told him that the Noble Qur'an and the Prophetic Sunnah both complement each other, and that Sunnah is what our Prophet (peace be upon him) has come with. I also told him that the Scholars are the heirs of the Prophets... etc, I hope that you will answer these questions so that I can reply to him in this regard, as he told me that he only accepts evidence from the Noble Qur'an. May Allah guide us all to that pleases Him. Amen, O Allah, Lord of the great throne.**

A: Praise be to Allah Alone, and peace and blessings be upon His Messenger, his family and companions. To commence, Islamic juristic rulings are taken from both the Qur'an

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the authentic Sunnah of the Prophet (peace be upon him) for Allah (Exalted be He) states: ﴾Say: "Obey Allâh and obey the Messenger﴿ and He states: ﴾but if you turn away, he (Messenger Muhammad صلى الله عليه وسلم) is only responsible for the duty placed on him (i.e. to convey Allâh's Message) and you for that placed on you. If you obey him, you shall be on the right guidance. The Messenger's duty is only to convey (the message) in a clear way (i.e. to preach in a plain way)."﴿ as well as: ﴾Say (O Muhammad صلى الله عليه وسلم to mankind): "If you (really) love Allâh then follow me (i.e. accept Islâmic Monotheism, follow the Qur'ân and the Sunnah), Allâh will love you﴿ and He states: ﴾But no, by your Lord, they can have no Faith, until they make you (O Muhammad صلى الله عليه وسلم) judge in all disputes between them﴿ Also Allah states: ﴾He who obeys the Messenger (Muhammad صلى الله عليه وسلم), has indeed obeyed Allâh﴿ and: ﴾And whoever contradicts and opposes the Messenger (Muhammad صلى الله عليه وسلم) after the right path has been shown clearly to him, and follows other than the believers' way, We shall keep him in the path he has chosen, and burn him in Hell - what an evil destination!﴿ In addition to: ﴾Nor does he speak of (his own) desire.﴿ ﴾It is only a Revelation revealed.﴿ and He states: ﴾And We have also sent down unto you (O Muhammad صلى الله عليه و سلم) the Dhikr [reminder and the advice (i.e. the Qur'ân)], that you may explain clearly to men what is sent down to them﴿ In addition: ﴾And whatsoever the Messenger (Muhammad صلى الله عليه وسلم) gives you, take it; and whatsoever he forbids you, abstain (from it).﴾ And there are other Ayahs indicating the obligation of acting according to the authentic Hadiths of the Prophet (peace be upon him). There are a lot of authentic Hadiths that prohibit portraying animate beings and warn image makers of the most grievous torment on the Day of Resurrection. Among these Hadiths, the Prophet (peace be upon him) stated: ﴾the most grievously tormented people on the Day of Resurrection would be the painters of pictures.﴿ Agreed upon Hadith. It is narrated in Sahih Al-Bukhari on the authority of Abu Juhayfah (may Allah be pleased with him) ﴾That the Prophet (peace be upon him) cursed the one who accepts Riba (Usury) and the one who gives it.﴿ Moreover, he cursed painters of pictures. Actually, there are many reported Hadiths implying this meaning. We ask Allah to guide your teacher to the right path and wisdom.

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Logic-based evidence and textual evidence

Fatwa no. 8803

Q: There are logic-based evidences and textual evidences proving that Allah is the Creator of the universe, humans and life. How can we differentiate between both kinds of evidence in proving that Allah is the Creator?

A: All praise is due to Allah Alone, and peace and blessings be upon His Messenger, his family, and Companions! Logic-based evidence refers to the evidence deduced by reason about an issue needing proof, such as using the creation of the heavens, the earth and the humans as evidence for the existence of the Creator (Glorified be He) and the fact that He is All-Knowing, All-Powerful, and Wise.

Textual evidence refers to the evidence taken from the Qur'an, the Sunnah or the scholars' Ijma` (consensus).

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The Authority of Singular Reports

The first question of Fatwa no. 9377

Q: What about a person who denies the punishment in the grave, because the reports in this regard are Hadith-ul-Ahad (Hadiths which at some point in the chain have only a single narrator) which -they hold- can never be taken as basis for beliefs? They do not judge reports in terms of authenticity, acceptability, and weakness, but in terms of the numerous chains of transmission; whether it is a singular report or recurrently reported at each generation of narrators. Upon finding out that a certain report is singular, they reject it. How does one respond to this?

A: All Praise is due to Allah Alone. Peace and blessings be upon His Messenger, his family, and Companions. To commence, if a singular report is authentically reported from Allah's Messenger (peace be upon him), it is a credited proof according to the consensus of Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim community), whether on issues of worship or creed. Whoever denies the authority of Hadith-ul-Ahad after establishing the evidence against him is a disbeliever. For further explanation in this regard, refer to the book entitled Al-Sawa`iq, by Ibn Al-Qayyim or its abridged version by Al-Mawsily.

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Some of the means of issuing rulings are the consensus of scholars and proper analogical deduction

The fourth and fifth questions of Fatwa no. 7701

Q 4: The Prophet (peace be upon him) said: ﴾I left among you two things, the book of Allah and my Sunnah, as long as you go by them you will not be mislead.﴿ **Is there any means for issuing rulings in Shari'ah (Islamic law) other than these two sources?**

A: All praise be to Allah Alone and peace and blessings be upon His Messenger, his family and Companions. **To commence,** the rulings of Shari`ah are based upon texts from the Qur'an, the Sunnah of the Messenger of Allah (peace be upon him), consensus of scholars and proper analogical deduction. If a Muslim can not derive the rulings from these sources, then they have to follow whom they deem to be reliable from among the scholars. Allah (Exalted be He) says: ﴾So ask the people of the Reminder, if you do not know.﴿

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Q 5: Is it permissible in these days to practice Ijtihad (juristic effort to infer expert legal rulings)?

A: All praise be to Allah Alone and peace and blessings be upon His Messenger, his family and Companions. **To commence,** practicing Ijtihad is still opened before people of knowledge and belief who have deep insight and understanding for the Qur'an, the Sunnah of the Messenger of Allah (peace be upon him) and the sayings of those who preceded us from among the Companions of the Prophet (peace be upon him) and those who followed them in righteousness from among scholars. Whoever can not do so should ask the people of knowledge as was mentioned earlier.

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The sixth question of Fatwa no. 9636

Q: Consensus of opinions is one of the basic sources of legislation in Islam next only to the Glorious Qur'an and the Sunnah. Do the decisions of the Islamic Fiqh Academy in Makkah form a consensus of Muslim scholars?

A: All Praise is due to Allah. May peace and blessings be upon His Messenger, his family, and Companions. **To commence,** it does not form a consensus of opinion, and the same applies to other similar organizations.

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(Part No. 5; Page No. 16)

Ijtihad

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Permissibility of practicing Ijtihad by whoever is qualified for it

The fifth question of Fatwa no. 2171

Q: Is it permissible for a person to practice Ijtihad (juristic effort to infer expert legal rulings) in the Islamic rulings? Are there certain conditions for a Mujtahid (a scholar qualified to exercise Ijtihad)? Is it permissible for any person to give an opinion without being aware of the clear evidence supporting it? How authentic is the following Hadith: (The most daring to give Fatwa (recklessly) is the most daring to enter the Hellfire.) **or the Hadith that means the same as this?**

A: All praise is due to Allah Alone and peace and blessings be upon His Messenger, his family, and Companions! The door to Ijtihad in the rulings pertaining to Shari`ah (Islamic law) is open for any qualified person provided that they know the sources they need to use as reference - the Ayahs (Qur'anic verses) and Hadith, and have the ability to understand them and use them as supporting evidence. In addition, a Mujtahid should have knowledge of the grade of the Hadith they use as evidence and of the issues on which Ijma` (consensus) has taken place so as not to clash with the Muslims' Ijma` in the rulings they issue. Moreover, they should be familiar with the Arabic language to understand the meanings of the texts and, thus, can use them as proof and deduce conclusions from them. A person is not allowed to give their opinion on a religious issue without knowledge. They should seek guidance from Shari`ah (Islamic law), then from the scholars' opinions and follow their way of examining and using evidence to deduce conclusions. Only then, can a Mujtahid give a Fatwa based on their conviction and to benefit their religion.

As for the following Hadith: (The most daring to give Fatwa (recklessly) is the most daring to enter the Hellfire) it is related by Imam

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`Abdullah ibn `Abdul-Rahman Al-Darimy in his Sunan on the authority of `Ubaydullah ibn Abu Ja`far Al-Masry as a Hadith Mursal (a Hadith with no Companion of the Prophet in the chain of narration), because `Ubaydullah is a Tabi`y (follower, the generation after the Companions of the Prophet) and not a Sahaby (Companion).

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The fifth question of Fatwa no. 7701 Q: Is the door of Ijtihad now closed or is it still open?

A: All Praise is due to Allah Alone and peace and blessings be upon His Messenger, his family, and Companions. To commence, employing Ijtihad (juristic effort to infer expert legal rulings) is still possible for all those possessing vast knowledge, faith, and deep insight into the Qur'an, the Sunnah of Allah's Messenger (peace be upon him), the statements of Salaf (righteous predecessors), the Companions of the Prophet (peace be upon him) and all faithful scholars who follow them. Those lacking such qualifications should refer to religious scholars to seek legal advice, as stated by the religious schoalrs.

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Misjudgment in Ijtihad

The second question of Fatwa no. 9907

Q: There are issues concerning a person who does not know certain religious rulings. They may commit constant errors due to their ignorance. However, after a lapse of some time, they get to know the abiding religious rulings concerning some of these issues. Is a person to be held accountable for some of their previous deeds for which they did not know the religious rulings concerning them. Is there a specific repentance from sins which are committed out of ignorance, after knowing the religious ruling?

A: All praise is due to Allah, and peace and blessings be upon His Messenger, his family and Companions! **To commence:** There is no harm in doing so, if the matter in question is one of those needing Ijtihad; about which scholars hold different views, and the error committed is not due to whims and caprices, as well as the said person not deviating from the different opinions of scholars. They should not repent from doing so. However, this person should follow the truth if he or she is one of those who are well versed in religious knowledge, otherwise he or she should ask people of knowledge before embarking upon an issue of which the religious ruling is vague or unknown to him or her. Allah (Glorified be He) says: ﴾So ask the people of the Reminder, if you do not know.﴿

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4221

Differences among scholars

The first question of Fatwa no. 4221

Q: What is the wisdom behind the differences among scholars in rulings though there are proofs for their permissibility, such as differing concerning the permissibility of performing the Funeral Prayer for the absentee? Abu Hanifah and Malik said that this kind of prayer is not permissible. Al-Shafi`y and Ahmad considered it to be permissible. Moreover, the Hadith that was reported by Abu Hurayrah and Jabir confirmed what was said by Al-Shafi`y and Ahmad.

A: All praise is due to Allah Alone and peace and blessings be upon His Messenger, his family and Companions. **To commence:** Differences among Imams of jurisprudence may be due to their differences in understanding Hadiths, their being unaware of them, dispute in giving preponderance to one of the Hadiths over the other in case of contradiction, dispute concerning the abrogation of the texts or for any other reasons. For more information, you can read the book entitled Raf` Al-Malam `An Al-A'imah Al-A`lam by Shaykh Al-Islam Ahmad ibn Taymiyyah (may Allah be merciful with him). You will find in this book that which will satisfy your needs.

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The sixth question of Fatwa no. 3897 Q: What is the correct view regarding the different schools of understanding among the four leading Imams?

A: All Praise is due to Allah Alone and peace and blessings be upon His Messenger, his family, and Companions. **To commence:** The juristic differences among the four Imams is based on the difference of their evaluation and degrees of knowledge and understanding. However, whoever is correct will have their reward doubled and whoever errs will have a single reward. Their mistakes are forgiven and the same applies to other Muslim scholars such as Al-Awza`y, Sufyan Al-Thawry, Is-haq ibn Rahawayh and their likes.

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The second question of Fatwa no. 5566

Q: I have read Al-Mughny by Ibn Qudamah. I was astonished when perusing the various juristic views over an insignificant issue though the Prophet (peace be upon him) warned us against delving into trivial matters in his statement: ("Those before you were destroyed due to their excessive questioning.") **The Messenger (peace be upon him) stated: "Differences of opinion between my followers is a mercy." But this does not mean the differences we see now in books of jurisprudence.**

A: All Praise is due to Allah Alone and peace and blessings be upon our Prophet Muhammad, his family, and Companions. **To commence:** The difference of views on issues of jurisprudence is not strange, it is one of the nature upon which people were created. People differ in

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their awareness, reasoning, understanding of revealed texts and the secrets of the universe. It is no wonder then to have divergent juristic views on religious or universal issues. In fact, this difference is the natural outcome of their differences in wisdom and talents. So you should not reject it. In fact, what is rejected is the practice of some people who opine ignorantly, or impartially in favor of a certain juristic school they belong to. But those who examine textual and rational evidence, and employ Ijtihad objectively in pursuit of Truth, are praised for this effort. If they are right, their reward is doubled; one for practicing Ijtihad and the other for arriving at what is correct. If they err, they will be forgiven and granted a single reward for putting forth the effort of Ijtihad according to the statement of Allah's Messenger (peace be upon him).

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Fatwa no. 4875

Q: What are the causes of disagreement in legal opinions among Imams Malik, Al-Shafi'y and Ahmad ibn Hanbal (may Allah be Merciful with them)?

A: All praise is due to Allah Alone and peace and blessings be upon His Messenger, his family and Companions. To commence, there are many causes behind the differences among the Four Imams (Imams Abu Hanifah, Malik, Al-Shafi`y and Ahmad) of jurisprudence and others. Many books have been compiled in this regard as Raf` Al-Malam `An Al-A'imah Al-A`lam by

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Ibn Taymiyyah, Al-Tamhid Fi Takhrij Al-Furu` `Ala Al-Usul by Abdul-Rahim Al-Asnawy, Al-Insaf Fi Bayan Asbab Al-Ikhtilaf by Waliu-llah Al-Dahlawy, Asbab Ikhtilaf Al-Fuqaha' by `Aly Al-Khafif, Al-Insaf Fi Al-Tanbih `Ala Al-Asbab Allaty Awjabat Al-Khilaf by Abdullah ibn Sayyid and Bidayat Al-Mujtahid by Ibn Rushd. He mentioned places of agreement in certain issues and then mentioned places of disagreement. He, then, pointed out the origin of disagreement. We will mention some of these causes for you: 1- A word may be homonymous, i.e. it has two or more different meanings as in Allah's saying: ﴾And divorced women shall wait (as regards their marriage) for three menstrual periods﴿ The word Qur' is a homonymous word that means the period of menstruation and the period of purity after the end of menstruation. Some of the scholars said that the divorced women should count the waiting period according to the periods of purity and others said that she has to count it according to the periods of menstruation. The two groups have proofs that support their sayings. 2- The contradiction among proofs: Jurists may disagree in giving preponderance to one of the proofs over the other when it becomes difficult to combine between them as the Hadith that prohibits a person from performing supererogatory prayer after `Asr (Afternoon) Prayer until sunset and the Hadith that prohibits the person who enters a Masjid (mosque) from sitting before performing two Rak`ahs for the salutation of the Masjid. Jurists have disagreed concerning applying the rulings of these two Hadiths upon he who enters a Masjid in a time when it is not permissible to perform Salah. Some of them gave preponderance to the Hadiths that prohibits performing Salah and some of them gave preponderance to the Hadith that asks one to perform two Rak`ahs for the salutation of the Masjid. Hadiths may also reach some of them while others do not know it. They may also disagree concerning the abrogation of the Hadith. Fatwa is not a room for detailing such issue. Therefore, we advise you to read the books mentioned above to make use of them

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if you are a knowledge seeker.

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The fourth question of Fatwa no. 4272 Q: We see scholars adopting different views of jurisprudence. Mostly, the issue ends in a dispute among them causing some of those who perform Salah to abandon it. We want a comprehensive answer regarding this subject. Should we follow one school of jurisprudence? How do we reconcile between the views of schools of jurisprudence in order to settle the matter?

A: All Praise is due to Allah and peace and blessings be upon His Messenger, his family, and Companions. **To commence:** Juristic differences in the detailed issues may occur among the Four Juristic Schools due to certain causes, i.e. some jurists may classify certain reports as reliable; whereas others may regard it as weak, some may know of a Hadith while others may be unaware of it, etc. A Muslim should think well of them all. Each of them is a Mujtahid (a scholar qualified to exercise juristic effort to infer expert legal rulings) regarding the issues of jurisprudence as long as he seeks the truth. If he is correct, he shall have two rewards; a reward for his effort and another for being correct. If he is wrong, he shall have the reward of effort and his fault is forgiven. As for the practical adoption of those Four Imams,

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whoever is able to follow the truth through evidences, should do so. If he is unable to do so, he should follow the trustworthy scholars as much as he can. This difference in juristic branches should not lead to abandonment of performing Salah behind one another, but they should perform Salah behind one another. The Companions (may Allah be pleased with them) differed on various issues, but they used to perform Salah behind one another as did the Followers and those who followed them in righteousness good.

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Taqlid

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The fourth and fifth questions of Fatwa no. 4476

Q: What is the ruling on a person who strictly follows the Ijtihad (juristic effort to infer expert legal rulings) of Imam Malik, and not sticking to the exact ruling based on the Qur'an and Sunnah?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions. **To proceed:** Imam Malik (may Allah be merciful to him) is one of the Imams (initiators of a School of Jurisprudence) in religious knowledge, but at the same time he is a human who sometimes errs and at other times is correct, and his words may be accepted or rejected. So, his opinions conforming to the truth are accepted and those contradicting it are rejected. Furthermore, if a person has the necessary religious knowledge to understand the ruling directly from the Qur'an and the Sunnah, then they are not permitted to adhere to Taqlid (strictly following a specific School of Jurisprudence), and if not and they got confused concerning a matter of their religion, they are entitled to ask the most reliable scholars of their country and apply their opinion. Imam Malik and other scholars are alike in this regard.

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Q: The Prophet (peace be upon him) invited people to one religion. However, we find that there are four Schools of Jurisprudence led by the Four Grand Jurists: Malik, Al-Shafi`y, Abu Hanifah and Ahmad, what is the underlying cause for this disunion?

A: Praise be to Allah Alone. Peace and blessings be upon our Prophet Muhammad, his family, and companions. **To commence:** The source of Islamic Law is the Qur'an, while the Sunnah explains the text of the Qur'an. As for the four Imams, they were endowed with deep juristic insight and understanding, each according to his capacity. Each of them had disciples who conveyed the principles of their schools and helped the establishment of these four juristic schools. It should be clear that they are Mujtahids (scholars qualified to exercise juristic effort to infer legal decisions) and are liable to err. However, as a Mujtahid, if he arrives at the right decision, he will get double reward and if he errs in a case, he will be rewarded for the sincere effort and

his mistake will be forgiven.

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The fourth question of Fatwa no. 4172

Q: What is the ruling on abiding by the four Madh-habs (Schools of Jurisprudence), and following their views in all cases at all times?

A: Praise be to Allah Alone, and peace and blessings be upon His Messenger, his family, and companions. **To commence:** Firstly: The four Madh-habs are attributed to the four Imams: Imam Abu Hanifah, Imam Malik, Imam Al-Shafi`y and Imam Ahmad. The Hanafy Madh-hab for instance, is attributed to Abu Hanifah and the same goes for the rest of the Madh-habs.

Secondly: These Imams have inferred Fiqh (Islamic Jurisprudence) from the Qur'an and the Sunnah, and they were Mujtahids (Mujtahid is a scholar that is qualified to exercise juristic effort to infer expert legal rulings) in this regard. When a Mujtahid is right in his inference, he is rewarded twice; the first for his trial to infer the legal ruling and the second for his correct inference. On the other hand, when a Mujtahid is wrong in his inference, he is rewarded only once for his trial to infer the legal ruling and he will be excused for his mistakes. Thirdly: Those who are capable of inferring rulings from the Qur'an and Sunnah, like the early scholars, should do this, but they are not permitted to follow what they believe is not right, rather what they believe is right. They are also permitted to follow someone else in case they can not infer a certain ruling and when there is a need to do this. Fourth: Those who do not have the ability to infer are permitted to follow whom they

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feel assured to follow. In case they do not feel so, they should ask till they become convinced. Fifth: According to what has been mentioned above, it is clear that not all (Madh-habs) opinions are to be followed in all cases at all times, for they might have mistakes. Right opinions and inferences that are based on established evidence are the ones to be followed without doubt.

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The second question of Fatwa no. 11296 Q: What is the meaning and forms of Taqlid along with the legal ruling on each type?

A: All Praise is due to Allah Alone and peace and blessings be upon our Prophet Muhammad, his family, and Companions. **To commence:** A- Scholars of Usul-ul-Fiqh (principles of Islamic jurisprudence) have many definitions of Taqlid (following the views of a specific jurist or School of Jurisprudence). Some scholars defined Taqlid as following a person's religious view without knowing the evidence upon which it is based. Some other scholars said that Taqlid means the acceptance of a person's religious view with no evidence. Abu Al-Ma`aly Al-Juwayny defined Taqlid as following a person's view without evidence or knowledge. All these definitions are similar to each other. Scholars of Usul-ul-Fiqh debated the issue according to their logical discussions. But here we wish to clarify the meaning of Taqlid. B- As regard to the kinds of Taqlid and the ruling on each category, it is as follows:

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1- According to the juristic consensus of scholars, it is not permissible for a person qualified to employ his own Ijtihad to follow Taqlid after being sure of the truth found in the authentic Hadith. 2- It is impermissible for a person qualified to exercise Ijtihad to follow Taqlid before arriving at the judgment of the detailed juristic issue. This is the view of Al-Shafi`y, Ahmad, and a group of scholars (may Allah be merciful to them). It is the preferable opinion, for the person here is capable of reaching the legal ruling on his own . Hence, it becomes incumbent upon him to employ Ijtihad to find the rulings of Shari`ah. Allah (Exalted be He) states: ﴾So keep your duty to Allâh and fear Him as much as you can﴿ Furthermore, it is authentically reported that the Prophet (peace be upon him) stated: ﴾When I command you to do anything, do it as much as possible for you.﴿ 3- If a person is not qualified to exercise Ijtihad because of his inability to examine evidence and infer judgments, then it is permissible for him to practice Taqlid, as Allah (Exalted be He) says: ﴾Allâh burdens not a person beyond his scope.﴿ In addition Allah (Glorified be He) states: ﴾So ask the people of the Reminder, if you do not know.﴿ There are many other religious texts indicating the removal of hardship to relieve servants from confusion and false ascription of rulings to Allah ignorantly. 4- Following ancestors and leaders in matters violating the Islamic Shari`ah is unlawful according to Ijma` (consensus) of Muslim scholars. There are many religious texts of the Qur'an and the Sunnah that dispraise this kind of Taqlid. Allah (Exalted be He) states: ﴾When it is said to them: "Follow what Allâh has sent down." They say: "Nay! We shall follow what we found our fathers following." (Would they do that!) even though their fathers did not understand anything nor were they guided?﴿ Allah also says: ﴾But no, by your Lord, they can have no Faith, until they make you (O Muhammad صلى الله عليه وسلم) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission.﴿

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He (Exalted be He) states: ﴾It is not for a believer, man or woman, when Allâh and His Messenger have decreed a matter that they should have any option in their decision.﴿ Similarly, Allah says: ﴾And let those who oppose the Messenger's (Muhammad صلى الله عليه وسلم) commandment (i.e. his Sunnah - legal ways, orders, acts of worship, statements) (among the sects) beware, lest some Fitnah (disbelief, trials, afflictions, earthquakes, killing, overpowered by a tyrant) should befall them or a painful torment be inflicted on them.﴿ Allah (Exalted be He) also advises: ﴾Say (O Muhammad صلى الله عليه وسلم to mankind): "If you (really) love Allâh then follow me (i.e. accept Islâmic Monotheism, follow the Qur'ân and the Sunnah), Allâh will love you and forgive you your sins.﴿ In like manner, Allah warns: ﴾Verily, Allâh has cursed the disbelievers, and has prepared for them a flaming Fire (Hell).﴿ ﴾Wherein they will abide for ever, and they will find neither a Walî (a protector) nor a helper.﴿ ﴾On the Day when their faces will be turned over in the Fire, they will say: "Oh, would that we had obeyed Allâh and obeyed the Messenger (Muhammad صلى الله عليه وسلم)."﴿ ﴾And they will say: "Our Lord! Verily, we obeyed our chiefs and our great ones, and they misled us from the (Right) Way.﴿ ﴾"Our Lord! Give them double torment and curse them with a mighty curse!"﴿

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Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Q 3: What is the ruling on those who say that Taqlid (strictly following a specific School of Jurisprudence) is Kufr (disbelief), Fisq (openly and flagrantly violating Islamic law), and Shirk (associating others in worship with Allah), and attribute Kufr (disbelief in Allah) and misguidance to the Four Imams (Imams Abu Hanifah, Malik, Al-Shafi`y, and Ahmad)? It should be taken into account that they claim that this opinion is adopted by scholars of Saudi Arabia and Kuwait.

A: All praise is due to Allah and peace and blessings be upon His Messenger, his family and Companions. **To commence:**

A- Not every Taqlid is blatant Kufr, Fisq or Shirk; rather there are some details pertaining to this matter, which should be known from the answer to the second question mentioned earlier.

B- None of the Four Imams called people to follow his Madh-hab (School of Jurisprudence), or obliged anyone else to act in accordance with it or with a specific Madh-hab. They used to call people to follow the Qur'an and the Sunnah, interpret Islamic texts,

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set up the basic principles and discuss minor issues according to general guidelines. They also used to issue Fatwas concerning what people asked them about and substantiated their Fatwas with evidence from the Qur'an and the Sunnah. However, they did not oblige any of their students or anyone else to follow their views. They criticized those who did so and said that their opinions should be cast aside if they went against an authentic Hadith. One of them said: If the Hadith is Sahih then this is my Madh-hab. Therefore, it is not obligatory upon everyone to follow a particular Madh-hab, a person should do their best to learn the truth for themself if possible. They should seek the help of Allah in doing so, then rely on the legacy that the earlier Muslim scholars left behind for those who came after them, through which they made it easier to understand and apply the texts. Whoever can not derive rulings and deduce them from the texts for a reason that prevents them from doing so, should ask trustworthy scholars for whatever rulings of Shari`ah (Islamic law) they need, for Allah (Exalted be He) says: ﴿So ask the people of the Reminder, if you do not know.﴾ So, a person should do their best to ask someone who they trusts among those who are well known for their knowledge, virtue, piety and righteousness. Accordingly, it becomes well known that the Four Imams are innocent of the charges with which they were accused and that which is attributed to them in terms of Kufr and misguidance is nothing but falsehood and deception.

Moreover, none of the scholars in Saudi Arabia, whether in Makkah, Madinah, or any other part of the Saudi Kingdom dispraises any Imam of Fiqh i.e. Malik, Abu Hanifah, Al-Al-Shafi`y Ahamd ibn Hanbal, or any other Muslim jurist. On the contrary, they are known for holding such Imams in reverence, and acknowledging their grace and high positions and they have a firm precedence in spreading Islamic Shari`ah, preserving and learning its texts, rules and explaining that to Muslims and possessing patience in defending it against all doubts raised by Kafirs (disbelievers), innovators,

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and liars. May Allah reward them for Islam and Muslims with the best reward!

Furthermore, the honorable and venerable status held by scholars of the Saudi Arabian Kingdom towards the Four Imams is substantiated by teaching their Madh-habs and books in the Sacred Masjids (mosques) in Makkah and Madinah, as well as in other Masjids of the Saudi Arabian Kingdom and its universities. The Kingdom has given much priority to publishing many books that contain their opinions and distributing them in all countries with Muslims living in it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 5560

Q: I am a student at the Teachers Institute in Ha'il. The teacher of religion told us that we can not follow the ways of the Four Imams (Imams Abu Hanifah, Malik, Al-Shafi`y, and Ahmad) with regard to Salah (Prayer), Wudu' (ablution), Sawm (fast) and other obligations. The teacher meant that we could not combine between the ways followed by the Four Imams in Shari`ah (Islamic law). I hope you can clarify for us if this saying is true or false. Are there any books that tackle this problem?

A: All praise be to Allah Alone and peace and blessings be upon His Messenger, his family

and Companions. **To proceed:**

A Muslim is not required to combine between the ways followed by the four Madh-habs (Schools of Jurisprudence) in his deeds. If he is able to derive the rulings from their proofs, then he has to follow what appears to him to be the truth. If he can not do that, then he has to follow one of the reliable Imams. Allah (Exalted be He) says: ﴾So keep your duty to Allâh and fear Him as much as you can﴿ and ﴾So ask the people of the Reminder, if you do not know.﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 2815 Q: Some people think that it is an obligation for a Muslim to follow one of the four known Madh-habs (Schools of Islamic Jurisprudence) in order to properly fulfill their acts of worship and manage their daily affairs. However, these Madh-habs do not include the Madh-hab of the Imamate Shiites nor Zaydiyyah Shiites. Does your Eminence absolutely agree with this opinion and forbid following the Madh-hab of the Twelfth Imamate Shiites for instance?

A: Praise be to Allah Alone, and peace and blessings be upon His Messenger, his family, and Companions. **To commence:**

Muslims have to follow what is prescribed by Allah and His Messenger if they can infer rulings by themselves, if not, they should ask the people of knowledge

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about any religious issue that is difficult for them to understand. They should also seek to ask the most knowledgeable among the scholars verbally or in writing.

It is impermissible for a Muslim to follow the Madh-habs of both Imamate Shiites or Zaydiyyah Shiites and similar Madh-habs followed by the people of Bid`ahs (rejected innovation in religion) like the Khawarij, the Mu`tazilahs, the Jahmiyyahs and others. However, following any of the four known Islamic Juristic Schools is permissible, provided that there is no fanaticism to the Madh-hab that a person belongs to, nor opposition to established evidence merely for the sake of supporting this Madh-hab.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and companions!

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The first question of Fatwa no. 9783 Q: Is it permissible for a person to combine between the ways followed by the four known Madh-habs (schools of jurisprudence) and act in accordance to them instead of adopting the Madh-hab being followed where they live?

A: All praise is due to Allah Alone and peace and blessings be upon His Messenger, his family, and Companions. **To proceed:**

Muslims are obliged to follow the Qur'an and the Sunnah in addition to other established proofs deduced from both of them in case they are scholars. If not, they should follow the most trustworthy scholars.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Member	Chairman
`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

The third question of Fatwa no. 2573

Q: Some people strictly follow and urge others to follow the Madh-hab (School of Jurisprudence) of Imam Malik. He argues that:

a- We are not qualified to examine evidence and know the authentic and the weak. Therefore, it is necessary to follow one madh-hab until we become qualified to practice this juristic reasoning.

b- Most differences among the four late Imams were raised due to the different fundamental principles they applied. Thus, it is necessary to know the principles each one employs in order to judge their views. The supporters of taqlid accuse their opponents of lacking knowledge and claim that if one reads more and deeply on jurisprudence, one will back the view of following one of the Four Grand Imams.

A: All Praise is due to Allah Alone and peace and blessings be upon His Messenger, his family, and Companions. **To commence:**

People differ in preparedness, knowledge, reasoning, and background;

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some are intelligent and others are simple, some are well educated and others are illiterate. Then, whoever is qualified with preparedness, sound reasoning, and the sufficient knowledge to infer legal judgments from textual proofs concerning all or some juristic issues - is obliged to employ Ijtihad (juristic effort to infer expert legal rulings). Such a person should not follow other scholars regarding the evidence he perceives and believes in. If he fails to resolve an issue, he can ask the people of knowledge about the proof or the problematic matters concerning this evidence. Allah (Exalted be He) says: ﴾So ask the people of the Reminder, if you do not know.﴿ Thus, Allah advises all to seek the evidence when problems arise. Allah also commands Muslims to cooperate in righteousness and piety, as He states: ﴾Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety)﴿ Undoubtedly, helping each other to reach legal decisions of proofs and understand their implications is implied in the verse. This was the conduct of the Sahabah (Companions of the Prophet -may Allah be pleased with them). They would ask each other about what they had heard from the Prophet (peace be upon him) and occasionally about the meanings of the evidence they could not understand.

As for unlettered and educated people who are not qualified to arrive at legal decisions through the evidence, they must ask the religious scholars who are knowledgeable in Shari`ah. Allah (Exalted be He) states: ﴾So ask the people of the Reminder, if you do not know.﴿ This is a well-established tradition followed by people throughout generations. On the other hand, if some regard themselves as Mujtahids (a scholar qualified to exercise juristic effort to infer expert legal rulings), they should follow the path of Ijtihad, become versed in the sciences required for Ijtihad and train themselves on juristic examination and research. They should imitate the late scholars and make use of the wealth of information they left until Allah favors them with

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being able to infer the rulings from the proofs. Thus, they can employ Ijtihad in some issues.

For more information on Ijtihad and Taqlid (strictly following a specific School of Jurisprudence), refer to the books written by the great scholar Ibn Al-Qayyim including his book entitled A`lam Al-Muwaqi`een and other relevant books.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 5166

Q: What are the reasons for us to hold fast to the sayings and Madh-habs (School of Jurisprudence) of the four Imams (Imams Abu Hanifah, Malik, Al-Shafi`y, and Ahmad)? What is the relation between the Madh-habs and the Messenger (peace be upon him)? Did the Prophet (peace be upon him) know that these Imams will come after him? Will Allah ask the Ummah (nation) on the Day of Judgment about the Four Madh-habs and those who followed them? Should we select and follow one of these Madh-habs? What is the ruling on a person who does not follow one of these Madh-habs?

A: All praise is due to Allah Alone and peace and blessings be upon His Messenger, his family and Companions. **To commence:** Firstly: the reason behind following the four Madh-habs is that they are based upon the sources of legislation i.e. the Qur'an, Sunnah,

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Ijma` (consensus), Qiyas (analogy) and other proofs.

Secondly: The relation between the Sunnah of the Messenger of Allah and the Four Imams is that the Sunnah is one of the sources of legislation they depend upon. Therefore, the Four Imams are followers of the Sunnah of the Messenger (peace be upon him). Thirdly: The Prophet (peace be upon him) did not know that they will come after him because this is from the Ghayb (Unseen) that is for Allah (Exalted be He) Alone. The Prophet (peace be upon him) did not know the Ghayb except for what Allah informed him with. Allah (Exalted be He) says: ﴾Say: "None in the heavens and the earth knows the Ghaib (Unseen) except Allâh, nor can they perceive when they shall be resurrected."﴿ and ﴾"(He Alone is) the All-Knower of the Ghaib (Unseen), and He reveals to none His Ghaib (Unseen)."﴿ ﴾Except to a Messenger (from mankind) whom He has chosen (He informs him of unseen as much as He likes), and then He makes a band of watching guards (angels) to march before him and behind him.﴿ Fourthly: A Muslim should learn the affairs of his religion and ask scholars about things that appear ambiguous to him. Allah (Exalted be He) says: ﴾So ask the people of the Reminder, if you do not know.﴿ Allah (Glorified and Exalted be He) will not ask people on the Day of Judgment about the Four Madh-habs or those who followed them. The inquiry will be about following the Shari`ah of Allah and obeying His messengers. Allah (Exalted be He) says: ﴾So, by your Lord (O Muhammad صلى الله عليه و سلم), We shall certainly call all of them to account.﴿ ﴾For all that they used to do.﴿ and ﴾And (remember) the Day (Allâh) will call to them, and say: "What answer gave you to the Messengers?"﴿ Fifth: The Four Madh-habs are: the Madh-hab of Abu Hanifah,

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Madh-hab of Malik ibn Anas, Madh-hab of Muhammad ibn Idris Al-Shafi'y and Madh-hab of Ahmad ibn Hanbal (may Allah be pleased with them). Every one of them derived rulings according to his understanding of the Qur'an, the Sunnah, Ijma' (consensus) and Qiyas (analogy). Qiyas happens through comparing one issue to another that has a ruling from Qur'an, Sunnah or Ijma' if these issues are similar with regard to their cause without great discrepancy between them. Moreover, these Imams are Mujtahids (scholars qualified to exercise juristic effort to infer expert legal rulings). If a Mujtahid is right in his Ijtihad, he will receive two rewards; one for his Ijtihad and the other for his being right. But if he makes a mistake in his Ijtihad, he still receives one reward for his Ijtihad. His mistake will be forgiven. What they have derived of rulings should be examined according to the sources of legislation. If the derived rulings depend upon legal proofs, they will be accepted, and if they do not rely on legal proofs, then they will be rejected. Anyone's sayings are liable to be accepted or rejected except for that of the Prophet Muhammad (peace be upon him). Whoever can derive rulings from their proofs has to do so. But whoever can not do so should ask scholars about whatever appears ambiguous to them. Therefore, one should know that Madh-habs are to be followed only when they rely on legal proofs that were not contradicted by more authentic ones. Therefore, one should not depend upon a certain Madh-hab or work accordingly regardless of the legal proofs it depends upon. A person is not required to follow a certain Madh-hab. If the person is a scholar, then he should follow the evidence. Otherwise, he has to ask scholars.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The sixth question of Fatwa no. 3323

Q: Why is it obligatory on every Muslim to follow one of the four Madh-habs (Schools of Jurisprudence), although the Imams of those Madh-habs base their opinions on proofs from the Qur'an and Sunnah (whatever is reported from the Prophet)? Is it permissible for any contemporary Muslim to derive a juristic ruling according to what is mentioned in the Qur'an and Sunnah without referring to any of the juristic books, as a way of obeying the command in the following Ayah: ﴿ And so judge (you O Muhammad صلى الله عليه وسلم) among them by what Allâh has revealed﴾ **and the statement in the following Ayah:** ﴿Is it not sufficient for them that We have sent down to you the Book (the Qur'ân) which is recited to them?﴾ **? If your answer is in the affirmative, it is stated in the booklet entitled Tanwir Al-Qulub that "The Muslim who refuses to follow any of them (the four Madh-habs) and decides to adhere just to the Qur'an and Sunnah, claiming to fully understand the rulings they include, their views are not to be accepted. They are mistaken and misguided, and will misguide others, especially at a time when violations and false claims spread. People who do so put themselves in a position of competing with Imams while being much more inferior to them in knowledge, uprightness, and awareness."**

A: All praise is due to Allah Alone and peace and blessings be upon the Messenger, his family, and Companions. **To proceed:**

Any Muslim who is qualified enough to deduce rulings from the Qur'an and Sunnah and is capable of depending on the juristic references of earlier Muslim scholars may do so, may depend on their rulings in settling disputes, and may give Fatwas (legal opinions issued by a qualified Muslim scholar) based on them to anyone who asks. However, a Muslim who is not qualified to do this has to ask contemporary trustworthy scholars, or read the books of trusted scholars to find the required ruling and apply it. This can be done without being confined to asking or reading the works of one of the four Imams. Moreover, people seek the views of the four Imams in particular due to their good reputation and accuracy, the fact that they are well known, and the simplicity of their books.

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Anyone who says that the seekers of knowledge should only follow the example of the four Imams is mistaken, holding a rigid opinion, ill-thinking of them, and is limiting a vast matter. Similarly, anyone who confines following scholars to only the four famous Madh-habs is mistaken and is limiting a vast matter without proof. Moreover, an unlearned person will not make any distinction between any of the four Imams and others such as Al-Layth ibn Sa`d, Al-Awza`y, and other jurists.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 2961 Q: What is the ruling on a Muslim who adheres to just one Madh-hab (School of Jurisprudence) rejecting all others?

A: All praise is due to Allah Alone and peace and blessings be upon His Messenger, his family, and Companions. **To Proceed:**

If a Muslim is qualified enough to know the proofs and deduce rulings from them, it becomes obligatory for them to follow the proofs and it is not permissible for them to follow any other contradictory opinion. Adhering to a certain Madh-hab is seen in this case as abominable fanaticism. However, if a Muslim does not know the proofs or how to deduce rulings from them, it is permissible for them to follow the example of a trustworthy Imam (initiator of a School of Jurisprudence). They can apply their famous views without refusing to recognize those of other Imams or rejecting them, otherwise, this will be considered

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fanaticism.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The third question of Fatwa no. 4522

Q: Where I live, people are of two groups regarding their acts of `Ibadah (worship); those applying the Prophetic Hadiths and those following the Maliki School of jurisprudence. Some Muslims from the first group raise their hands upon performing Ruku` (bowing) and upon rising from it, they use a Hadith that supports this practice. On the other hand, Muslims from the other group do not do it and say that Imam Malik (may Allah be pleased with him) did not do it either, and that no one knows better than the Imam of Dar Al-Hijrah (Madinah). What is your opinion in this regard?

A: All praise is due to Allah Alone and peace and blessings be upon His Messenger, his family, and Companions.

It is the duty of every Muslim to seek the legal rulings from the reliable Shari`ah (Islamic law) sources, adopted from the Qur'an, Sunnah (whatever is reported from the Prophet), Ijma` (consensus), and whatever is based on them such as Qiyas (analogy) and the like. If a Muslim is not qualified enough to search and exert that effort, they should ask trustworthy scholars and seek to follow them without being biased to a certain Mujtahid (a scholar qualified to exercise juristic effort to infer expert legal rulings). Authentic proofs from the Sunnah support the legality of raising the hands upon saying Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer), performing Ruku`, rising from Ruku`, and rising for the third Rak`ah (unit of Prayer).

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It is not permissible to contradict the Sunnah on the basis of someone's opinion.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The third question of Fatwa no. 2872

Q: There are four Madh-habs (Schools of Jurisprudence) in Islam. What criteria do I apply in selecting to follow one of them? Can I follow more than one school of Jurisprudence?

A: All Praise is due to Allah Alone and peace and blessings be upon His Messenger, his family, and his Companions. **To proceed:**

The basic rule states that it is incumbent upon every Muslim to follow the Book of Allah and the Sunnah of His Messenger (peace be upon him). A Muslim should seek scholars' views whether he follows one of the Four Schools of Jurisprudence or not. One is not obliged to follow a paticular school, if one is able to research legal judgments on one's own or by choosing a view from the scholars of Jurisprudence; provided that one is qualified to choose with no obstacle that may hinder the process of deduction. However, if one is not qualified, one should follow the scholars one trusts. Regarding the Four Schools of jurisprudence, each one of them is related to an Imam for whom it was named after. Each Imam is known for his juristic discretion and reasoning to infer legal judgment

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of the Qur'an and the Sunnah, and people of knowledge followed his school. Juristic fanaticism is impermissible; it is obligatory to follow the evidence regardless as to whether it conforms with a specific school or not.

The Committee has issued a Fatwa concerning the Four Juristic Schools.

It is then clear that the four juristic schools follow the Prophet (peace be upon him) but the Prophet did not follow them rather he was a follower of the revelation, i.e. Shari`ah, sent down to him from Allah. These scholars and all other jurists extract their knowledge from this source. A Muslim is called a Haneef, because they follow the moderate way of Abraham (Ibrahim), the same way of our Prophet Muhammad (peace be upon him) and all Prophets regardless of juristic affiliation; whether a Hanafy, a Maliky, a Shafi`y, a Hanbaly, or a follower of other scholars.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

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Fatwa

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Who is qualified to issue Fatwa?

The third question of Fatwa no. 4400 Q: Those who do not memorize six thousand Hadiths are not permitted to say that something is Halal (Lawful) or Haram (Prohibited). It is enough for them to just observe their Wudu' and Salah (Prayer).

A: All Praise is due to Allah Alone, and peace and blessings be upon His Messenger, his family, and Companions. **To commence:**

Whoever learns about any of the issues of Islamic Shari`ah (juriprudence), is able to support them with evidence, and is confident about their correctness, he/she must convey and clarify these issues to others when there is a need for this, even if this person does not memorize the number of Hadiths mentioned in the question. It is authentically reported that the Prophet (peace be upon him) stated: ((“May Allah brighten (the face of) a person who hears something from us (me) and conveys it as heard ; for perhaps the informed person shall comprehend it more than the one who heard.”)) Narrated by Ahmad, Al-Tirmidhy, and Ibn Hibban on the authority of Ibn Mas`ud (may Allah be pleased with him). In another narration, the Prophet (peace be upon him) stated: ((“May Allah brighten (the face of) a person who hears a Hadith from us (me) and memorizes it to convey it to others; for perhaps a receptor of knowledge is more knowledgeable than a transmitter, and perhaps a transmitter (of knowledge), is not versed in knowledge.”)) Narrated by Al-Tirmidhy and Al-Diyya' on the authority of Zayd ibn Thabit (may Allah be pleased with him). Moreover, the Prophet (peace be upon him) also stated: (Convey (my sayings) to people even if it is a single verse.)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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(Part No. 5; Page No. 49)

The first question of Fatwa no. 4798

Q: I am a female teacher of religion, graduated from Al-Kuliyyah Al-Mutawassitah; Islamic Studies Department. I have read some books of Fiqh (Islamic jurisprudence). My question is: What is the Ruling if I answer religious questions of students according to my knowledge i.e. by using Qiyas (analogy) and Ijtihad (juristic effort to infer expert legal rulings), without getting into rulings of Halal (lawful) and Haram (unlawful)?

A: All praise is due to Allah Alone and peace and blessings be upon His Messenger, his family, and Companions. **To commence:**

You have to refer to books and try hard to find an answer, then you are allowed to give the answer that you think is most probably the correct one and there is no blame on you in doing so. But in case you are not sure of the correct answer, you have to inform them of this and promise them that you will try to find out about it. Then you can answer them after checking more sources or asking scholars to guide you to the correct answer which is based on proofs from Shari`ah (Islamic law).

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The first question of Fatwa no. 9184 Q: Is the book Al-Mustadrak, which is written by Al-Hakim Al-Naysabury on the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim), more reliable with regard to the correctness of Sanad (chain of narrators) than the four Sunan of Abu Dawud, Al-Nasa'iy, Al-Tirmidhy, and Ibn Majah or vice versa? Which is more correct with regard to Sanad: Musnad

Imam Ahmad or Al-Mustadrak? Is the Muwatta' by Imam Malik more correct with regard to Sanad than the four Sunan and Al-Mustadrak? Or are they equal? Is it permissible for Muslims to follow a Hadith stated in any of the classified and reliable books of Hadith if proven to be Sahih (a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish)? Or should they present it to be examined by scholars first? How can we do this?

A: All praise is due to Allah Alone and peace and blessings be upon His Messenger, his family, and Companions. **To commence:** Firstly, we recommend you to refer to the beginning of Muqaddimat Ibn Al-Salah on the sciences of Hadith, the first part of Fath Al-Mughith - which is a commentary on Alfiyyat Al-`Iraqy on the sciences of Hadith - or the first part of Al-Taqrib by Al-Suyuty which is a commentary on Al-Tadrib by Al-Nawaway. These references will enable you to know the classification of the quoted Hadith books and the superiority of each of them to the other. This will definitely be more useful to you.

Secondly, whoever is qualified to perform Ijtihad (juristic effort to infer expert legal rulings) and has scientific ability and power to deduce religious rulings from legal evidence, is permitted to refer to the texts of the Qur'an and Sunnah to understand religious rulings in addition to referring to the Imams' opinions on relevant issues. This will help them gain accurate understanding and know the truth without contradicting unanimity. Otherwise, they should refer to scholars and seek their guidance in knowing the religious rulings they need.

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Issuing a Fatwa without knowledge

The fifth question of Fatwa no. 8097

Q: Sometimes, I am asked about religious matters, and when I am not sure of the answer, I reply saying: "I think the answer is so and so". Is it permissible to answer this way?

A: All Praise is due to Allah Alone, and peace and blessings be upon His Messenger, his family, and Companions. **To commence:**

It is impermissible for a Muslim to issue a Fatwa without knowledge for Allah (Exalted be He) states: ﴾And follow not (O man i.e., say not, or do not or witness not) that of which you have no knowledge.﴿ and He (Exalted be He) states: ﴾Say (O Muhammad صلى الله عليه وسلم): "(But) the things that my Lord has indeed forbidden are Al-Fawâhish (great evil sins and every kind of unlawful sexual intercourse) whether committed openly or secretly, sins (of all kinds), unrighteous oppression, joining partners (in worship) with Allâh for which He has given no authority, and saying things about Allâh of which you have no knowledge."﴿ Consequently, you should say, "Allah knows best" or "I do not know" if you are not certain of the correct answers to the questions that you are asked, for this is safer for your religion and honor according to religious ethics.

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Seeking the legal advise from a scholar who permits Riba

The seventh question of Fatwa no. 4269 Q: What is the legal ruling regarding a scholar who permits Riba (usury) saying: "Like any forbidden matter, Riba may be permitted in case of necessity?" If he repents, should we accept his views thereafter?

A: All Praise is due to Allah Alone and peace and blessings be upon His Messenger, his family, and Companions. **To commence:**

According to the Qur'an, the Sunnah, and Ijma` (consensus), Riba is unlawful. If this Sheykh retracts his statement and repents to Allah, then the gate of repentance is open and Allah accepts whoever turns to Him sincerely. Afterwards, there is no harm to act upon his correct views.

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Is it appropriate for one seeking an Islamic ruling to request the evidence upon which it is based?

The fifth question of Fatwa no. 6440

Q: Should one seeking a legal decision ask the scholar for the evidence of the issue in question? Should they check the ruling's authenticity through other scholars, or just follow it? Are they not considered blind followers if they just accept Fatwas as merely imitating is prohibited?

A: All Praise is due to Allah Alone and peace and blessings be upon His Messenger, his family, and Companions. **To commence:**

If the inquirer is a student who is capable of understanding the evidence, they should ask and discuss the evidence with the scholar to be reassured and become well-acquainted with the ruling and the evidence; otherwise, they should seek the answer only.

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(Part No. 5; Page No. 54)

Madh-habs (Schools of Jurisprudence)

Fatwa no. 1212

Q: A detailed report is needed about the four Madh-habs i.e. Hanafy, Shafi`y, Maliky, and Hanbaly, their status, and the Prophet's stance on them. A dispute arouse between the questioner and a group of aged people when they said that they were Hanbaly and the questioner said that he was Hanafy because Allah (Exalted be He) says: ﴾Say (O Muhammad صلى الله عليه وسلم): "Truly, my Lord has guided me to a Straight Path, a right religion, the religion of Ibrâhîm (Abraham), Hanîfa [i.e. the true Islâmic Monotheism - to believe in One God (Allâh i.e. to worship none but Allâh, Alone)] and he was not of Al-Mushrikûn (See V.2:105)."﴿

A: All Praise is due to Allah and peace and blessings be upon His Messenger Muhammad, his family, and Companions. **To commence:**

The Hanafy Madh-hab is attributed to Abu Hanifah Al-Nu`man ibn Thabit Al-Kufy. The Maliky Madh-hab is attributed to Malik ibn Anas Al-Asbahy Al-Madany. The Shafi`y Madh-hab is attributed to Muhammad ibn Idris Al-Shafi`y Al-Qurashiy. The Hanbaly Madh-hab is attributed to Ahmad ibn Muhammad ibn Hanbal. All four jurists lived after the epoch of the Messenger of Allah (peace be upon him). They were amongst the best people of their times (may Allah be pleased with them). They applied Ijtihad (juristic effort to infer expert legal rulings) to deduce rulings from the Qur'an, the Hadith of the Prophet (peace be upon him), and the Ijma` (consensus) of the Sahabah (Companions of the Prophet, may Allah be pleased with them all). These four jurists demonstrated the truth to people. Their sayings were conveyed to us, spread amongst Muslims in all countries, and they were followed by many succeeding scholars who had confidence in them, trusted them with regard to their Din (religion), and agreed with them as to the Usul (principles) they depended on.

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Thus, sayings and opinions of the founders of the four Madh-habs were renowned amongst people through different succeeding scholars. Many Muslims who imitated them and acted according to what they knew of their sayings, and are attributed to the scholar that they imitated though they should still ask contemporary scholars that they trust to understand the truth and its proofs.

It should be clear now that it is the founders of the Madh-habs who follow the way of the Messenger (peace be upon him) and not vice versa. The Shari`ah (Islamic law) that the Messenger conveyed from Allah is the original source that is referred to by all scholars (may Allah be pleased with them). On the other hand, every Muslim is called Hanify because of their compliance with lenient Hanifiyyah (true religion) which is the religion of prophet Ibrahim (Abraham, peace be upon him) and our prophet Muhammad (peace be upon him).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 1591 Q: How did the four Madh-habs (Schools of Jurisprudence) come to existence? And how did the Four Imams allow Ijtihad for themselves and prohibit it for others? What is the evidence on the permissibility of following only one of the Four Madh-habs?

A: All Praise is due to Allah Alone and peace and blessings be upon His Messenger, his family and Companions. **To proceed:**

There are a lot of jurists who practiced Ijtihad, especially in the first three generations which the Messenger (peace be upon him) described to be the best of all generations. The most famous ones were four jurists: Abu Hanifah Al-Nu`man ibn Thabit in Iraq,

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Abu `Abdullah Malik ibn Anas Al-Asbahy in Al-Madinah Al-Munawwarah, Abu `Abdullah Muhammad ibn Edris Al-Sharfi`y Al-Qurashy, the scholar of Quraysh and source of pride in Baghdad, then Egypt and Abu `Abdullah Ahmad ibn Muhammad ibn Hanbal Al-Shaibany, Imam of scholars of Hadith, the highest example and best Faqih in Iraq during his lifetime.

There are many reasons behind their being well known, such as: The spread of their Madh-habs in the country where they were either brought up or traveled to according to Allah's will. As in the case of Abu Hanifah and Ahmad (may Allah be merciful with them) in Iraq, Malik in Madinah, and Al-Shari`y in Makkah and Egypt. Another reason may be the role played by their disciples and everyone who followed their Madh-hab, and acted upon their opinions and Ijtihad in spreading their Madh-hab either in their home countries or in the countries they traveled to. Such disciples include Muhammad ibn Al-Hasan and Abu Yusif in Iraq, Ibn Al-Qasim and Ash-hab in Egypt. Sahnoon in Morocco, Al-Rabi` ibn Sulayman in Egypt, and the disciples of Imam Ahmad in Al-Sham (The Levant) and Iraq and other countries. These reasons may also include the ruler's adoption of the opinions of a particular Madh-hab, following its scholars, and putting them in positions pertaining to judicial authorities and Ifta', and opening schools for teaching their Madh-hab and providing them with honorable means of life through allocated endowments and a means of life.

None of the Four Imams called people to follow their Madh-hab (School of Jurisprudence), or obliged anyone else to act in accordance with it or with a specific Madh-hab. They used to call people to follow the Qur'an and the Sunnah, interpret Islamic texts, set up the basic principles and discuss minor issues according to general guidelines. They also used to issue Fatwas concerning what people asked them about and substantiated their Fatwas with evidence from the Qur'an and Sunnah. However, they did not oblige any of their students or anyone else to follow their views. They criticized those who did so and said that their opinions should be cast aside if they went against an authentic Hadith. One of them said: If the Hadith is Sahih then this is

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my Madh-hab. May Allah have mercy on them all!

Therefore, it is not obligatory upon everyone to follow a particular Madh-hab, one should do his best to learn the truth for himself if possible. He should seek the help of Allah in doing so, then rely on the legacy that the earlier Muslim scholars left behind for those who came after them, through which they made it easier to understand and apply the texts. Whoever can not derive rulings and deduce them from the texts for any reason that prevents him from doing so, should ask trustworthy scholars for whatever rulings of Shari`ah (Islamic law) they need, for Allah (Exalted be He) says: ﴾So ask the people of the Reminder, if you do not know.﴿ So, one should do his best to ask one whom he trusts among those who are well known for their knowledge, virtue, piety and righteousness.

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Fatwa no. 7595

Q: A question on the Four Leading Jurists: Al-Shafi`y, Abu Hanifah, Malik, and Ibn Hanbal.

First:

What is the position of those scholars? Are they scholars or Imams?

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Second:

What is the role they played to serve the teachings of Islam?

Third:

Are they worthy of respect for their broad knowledge on the Islamic Creed?

Fourth:

If a person follows any of them as regards their deeds or views, shall he be deviating from the Straight Path.

Fifth:

They sometimes have different views on some issues, what does this mean?

Sixth:

What do you say about a person who curses them and their views?

A: All Praise is due to Allah Alone and peace and blessings be upon His Messenegr, his family, and Companions. **To commence:** First: As for Abu Hanifah (80-150 A.H.), his full name is Al-Nu`man ibn Thabit Al-Taymi. He was a freed slave of Banu Taym-ullah ibn Tha`labah. As for Malik (93-179 A.H), his full name is Malik ibn Anas ibn Malik ibn Abu `Amer Al-Himyary Al-Asbahy. As for Al-Shafi`y (150-204 A.H.), his full name is Muhammad ibn Idris ibn Al-`Abas ibn `Uthman ibn Shafi` Al-Qurashy Al-Muttaliby. As for Ibn Hanbal (164-241 A.H.), his full name is Ahmad ibn Muhammad ibn Hanbal ibn Hilal ibn Asad Al-Shaybany, Abu Abdullah, Al-Mirwazy, Al-Baghdady. Those noble figures were born in Muslim lands and lived during the best generations, namely, the first three good generations described by the Prophet (peace be upon him) as the best generations. They acquired religious knowledge

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early in their lives studying the Qur'an, the Sunnah, and the biographies of the Rightly-Guided Caliphs and the rest of the Companions (may Allah be pleased with them). Similarly, they studied the history of the pious ancestors whether those living during their time or those who preceded them. They were the students of the great early scholars doing their utmost effort to acquire knowledge until they became prominent scholars occupying the position of the inheritors of prophets in terms of knowledge and call to Islam. They were grand Imams who guided and advised Muslims enjoining the right and forbidding the wrong.

Second: It is then apparent that they have done Islam a good service through their study of religious sciences and through their understanding of religious judgments in basic ruling principles and detailed issues inferring legal decision out of the pure sources of the Qur'an and Sunnah. Thus, the whole Muslims availed of the illuminating teachings they left in religious and worldly issues. The Muslims at their times could achieve aspects of renaissance in cultural, scientific, and moral aspects and then life prospered. They were truly good examples of the best people to be raised up for mankind. They were faithful believers who enjoined the right and forbade the wrong through their wisdom, good instruction, and best argument. May Allah have Mercy on their souls and reward them best for their service of Islam and Muslims. Third: Allah granted them knowledge and guidance for all people, citizens or rulers. They offered advice and guidance for all. Therefore, they deserve to be held in veneration and respect. They should be placed in the high ranks which Allah conferred on them. They should have their due honor and get their credit. Whoever is not grateful for them is not in fact grateful to Allah. We hope Allah will have even more rewards for them in store. We invoke Allah to reward them best

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for serving Muslims through explaining the correct issues of `Aqidah (Creed) and rulings and for the great legacy and useful knowledge they left behind. Fourth: Those great jurists and other guiding Imams of vast knowledge, good understanding, deep insight, and full awareness on the objectives of Shari`ah, were not infallible. In fact, they are humans and their opinions may be right or wrong; they themselves admitted this and did not abstain from declaring it openly to people. They used to explain to people that their views are human; may be accepted or rejected. They told them that only the Qur'an and Sunnah of Prophet Muhammad (peace be upon him) should be taken for granted. They thus declared the Truth and established justice. Consequently, other people than the four jurists, in the past or present, who are blessed with clear-sightedness, vast knowledge of evidence of Shari`ah, aware of the objectives of Shari`ah, and capable of inferring rulings from evidence, have to exercise Ijtihad to infer the legal judgments from the legal evidence. Then, it will be incumbent upon them to act upon the decisions they reach through inference and it will also be impermissible for them to practice Taqlid (following the opinion of another person). Rather they may depend on the jurisprudential legacy and useful knowledge of the four grand Imams, hoping that Allah will guide them to the Truth and right views. As for the person who cannot do so, he may act upon the views of any of the four grand Imams and the likes without bias. We have issued a Fatwa on this regard that reads: "Whoever is qualified enough to infer rulings from the Qur'an and Sunnah even with the help of the juristic legacy

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of the early Muslim jurists, he may do so and act upon the rulings he reaches through inference and settle disputes and give Fatwas accordingly. But whoever is not qualified enough to do so may ask the trustworthy scholars or read the religious books written by trustworthy scholars to know the rulings and act upon them without confining himself to asking or referring to a specific jurist of the four grand Imams. Most people usually refer to those four Imams for their fame and for the widespread circulation and simplicity of their books. Whoever forces a learner to follow the views of a specific jurist of the four jurists is wrongful; he thus does not trust the faculties of learners and restricts the broad scope of freedom with no evidence. An ordinary person does not busy himself with the difference of views among the four grand Imams or other jurists like Al-Layth ibn Sa`d, Al-Awza`y, and other jurists. Fifth: Peoples' physical minds and senses are limited and their instincts, interests, readiness, and intellectual faculties are diverse. Therefore, Allah (Exalted be He) sent prophets (peace be upon them) to guide people, give them glad tidings, and warn them. Allah thus excludes all potential excuses after sending prophets. However, difference of views on religious issues may occur among religious scholars either because some scholars know the evidence of the Qur'an and Sunnah while others do not. Difference of views among scholars may also be attributed to their difference in understanding the evidence. It may also rise due to the conflict of evidence in the sight of scholars, or due to their difference in giving priority to a specific evidence over the other, or due to some other reasons. This realm of study has been widely discussed in voluminous works on

the causes of Juristic difference. Among the great scholars who studied this issue Imam Ahmad ibn `Abdul-Halim ibn Taymiyyah in his book, Raf` Al-Malam `An Al-A'imah Al-A`lam. For further explanation on this issue, refer to it and to other books written on Juristic difference in the present and past. Sixth: After knowing the great favor, high rank, and the sincere efforts those four grand Imams did to serve Islam and the entire Muslim nation, we have to remember that no great figure escapes criticism. Even prophets and messengers, regardless of their sincerity of faith, high ranks, uprightness, and mercy, they could not escape the harm afflicted upon them from their own peoples, as the Arab saying tells: 'Torrents destruct high places first'. Whoever offends the four grand Imams, is indeed offending and wronging himself exposing it to punishment, sooner or later. Allah is always there to punish aggressors. All Might and Power are Allah's Alone.

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Fatwa no. 12548

Q: I read a book which has been written in Arabic in which the author says that the attitude of the Imams of the four Madh-habs (Schools of Jurisprudence) in Islam Abu Hanifah , Ahmad , Malik ,

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and Al-Shafi`y and others is the same as that of Paul in Christianity, as they distract people from truth and direct them according to their personal dispositions despite the availability of evidence reported by the Prophet (peace be upon him). The author sees that the four Imams have come with their opinions after the prophetic narrations. What is the reply to this? The author also says that whoever imitates and follows them is Kafir (disbeliever) for going after them and abandoning what the Prophet (peace be upon him) has said.

A: All Praise is due to Allah Alone and peace and blessings be upon His Messenger, his family, and Companions! **To proceed:**

First: The Imams of the Four Madh-habs: Abu Hanifah, Malik, Al-Shafi`y and Ahmad ibn Hanbal are the best amongst people of knowledge, they are the followers of the Prophet (peace be upon him) as well as being amongst the people of Ijtihad (juristic effort to infer expert legal rulings) and deduction of rulings of Shari`ah (Islamic Law) from their detailed proofs. What this author says that they (the Imams) distract people from truth and direct them according to their individual inclinations is a villainous lie, and whoever follows and imitates them is not Kafir, as it is permissible for those who do not know the rulings to follow any of the Four Madh-habs. Besides, we have issued a Fatwa (legal opinion issued by a qualified Muslim scholar) regarding the four Madh-habs stating: There were a lot of jurists who practiced Ijtihad, especially in the three generations which the Messenger (peace be upon him) attested to be the best ones. The most famous among which were four: Abu Hanifah Al-Nu`man ibn Thabit in Iraq, Abu Abdullah Malik ibn Anas Al-Asbahy in Al-Madinah Al-Munawwarah, Abu Abdullah Muhammad ibn Idris Al-Shafi`y Al-Qurashy, the scholar of Quraysh and the source of its pride and Abu Abdullah Ahmad ibn Hanbal Al-Shaybany, the chief of the people of Hadiths and their exemplar and the Jurist of the people of Iraq in his time.

There are many reasons for their fame, among which are the wide spread of their Madh-habs in the country where they have been raised or traveled to like Abu Hanifah and Ahmad (May

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Allah be merciful with them) in Iraq, Malik in Madinah and Al-Shafi`y in Makkah and Egypt. Another reason for their fame is the effort of their sedulous students, and others who adopted their Madh-habs and established over their basic principles and their Ijtihad in Da`wah (calling to Islam) in their countries or where they traveled like Muhammad ibn Al-Hassan and Abu Yusuf in Iraq, as well as Ibn Al-Qasim and Ash-hab in Egypt and Sahnun in Morocco and Al-Rabi` ibn Solayman in Egypt. In addition to the students of Imam Ahmad in Al-Sham (The Levant) and Iraq. Among the reasons also are that governments used to follow one of these Imam's Madh-hab, employed its scholars in several posts such as adjudication. Governments also established schools for them, provided them with endowments and other (sources of provision). Nevertheless, none of them ever called people to follow their madh-hab, nor were they fanatic in following it, or even obliged anyone else to act in accordance with it or with any other madh-hab. However, they used to call people to follow the Qur'an and Sunnah, explaining religious texts, clarifying the basic rulings of Islam and deducing the subsidiary issues according to the general guidelines, and issuing Fatwas (legal opinions issued by a qualified Muslim scholar) regarding what people asked about, without forcing any of their students or anyone else to follow their opinions. Rather, they criticized those who did that and said that such forcing should be cast aside if they went beyond the limits of Sahih (authentic) Hadith. One of them even said: "If the Hadith is Sahih then this is my Madh-hab."

It is not obligatory for anyone to follow a particular Madh-hab; rather we should strive to learn the truth if possible seeking the help of Allah then to rely on the legacy of knowledge that the earlier Muslim scholars left behind for those who came after them to make it easier for us to understand and apply the religious texts. Whoever cannot deduce rulings from the texts for some reason should ask trustworthy scholars about whatever rulings of Shari`ah they need. Allah (Exalted be He) says: ﴾So ask the people of the Reminder, if you do not know.﴿

Moreover, they should ask trustworthy scholars who are well-known for their piety and righteousness.

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Taharah (ritual purification)

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Water

The first question of Fatwa no. 4849

Q: What is the preponderant opinion on the issue of water? Please clarify the issue in detail.

A: All Praise is due to Allah Alone and peace and blessings be upon His Messenger, his family and Companions. **To commence:**

The basic ruling on water is that it is Tahir (ritually pure). If its color, taste, or odor changes due to being mixed with a Najasah (ritual impurity), it will be considered to be Najis (ritually impure), whether the amount is small or large. However, if the Najasah does not alter it, it will be considered as Tahir, but if there is only very little water, it is preferable not to use it for purification, as a precaution and to escape the difference of opinion of the scholars over this. This is based on the Hadith Marfu` (a Hadith narrated from the Prophet with a connected or disconnected chain of narration) narrated by Abu Hurayrah who said that the Prophet said: ("If a dog licks a utensil belonging to any one of you, it (the contents) should be thrown away...")

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The first question of Fatwa no. 1641

Q: What is the legal ruling on performing Ghusl (ritual bath) in standing water for someone who is Junub (in a state of major ritual impurity)? It should be noted that there are many ponds in desert places where water remains standing for a long period without

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being changed except by rain water in summer or autumn. There are also some ponds in Masjids (mosques). What is the ruling on the prohibition mentioned in Hadith: ("None of you should wash in standing water while he is Junub (in a state of ritual impurity after sexual intercourse).") **? What is the ruling on a person who does what is prohibited? Moreover, villagers used to come to these ponds and reveal some parts of their bodies above the knees.**

A: All Praise is due to Allah Alone and peace and blessings be upon His Messenger, his family and Companions. **To commence:** Firstly: It is not permissible for the Junub to perform Ghusl in standing water. It was reported by Muslim on the authority of Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said: ("None of you should wash in standing water while he is Junub (in a state of ritual impurity after sexual intercourse)." Abu Hurayrah was asked how it was to be done; he said: "It was to be taken out in handfuls.")

Secondly: If water is equal to two Qullas (what is equivalent to about 95.62 liters) or more without any change in its color, taste or odor because of performing Ghusl due to major ritual impurity, then it is permissible to perform Wudu' (ablution) or Ghusl in it. This water will be suitable for purification from major or minor ritual impurities or for removing filth from the body, clothes or a place. If water changes by being mixed with impure things, then it is not suitable for purification at all according to the consensus of scholars. If water changes through continuous Ghusl for purification from major ritual impurities, then using it for purification is controversial among scholars. Therefore, it should not be used for purification in order to avoid controversial matters. If water is lesser in quantity than two Qullas and a Junub performs Ghusl in it, it can not be used for purification from minor or major ritual impurities or for purifying the body, clothes or a place if the water changes due to filth that was upon his body. If the taste, color or odor of the water do not change with filth, then using it in purification is controversial. It is preferable to abstain from using it in purification as long as it is easy to use a different one.

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Thirdly: It is not permissible to perform Ghusl in ponds in deserts or Masjids as is done by some people. Those who do such things should be advised and recommended to give it up. If they follow the advice, it will be good. Otherwise, the ruler should punish them with what is suitable to make them refrain from it. Fourth: Covering one's private parts while one is alone is one of the morals of Islam and one of the requirements of modesty. Covering one's private parts in the presence of anyone other than his wife or slave girl is an obligation. Looking at another's private parts is prohibited except for a wife or a slave girl unless it is necessary to do so. It was reported by Muslim and others on the authority of Abu Sa`id Al-Khudry (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said: (“A man should not look at the private parts of another man; and a woman should not look at the private parts of another woman; and a man should not lie down with another man while naked under one cloth; and a woman should not lie down with another woman while naked under one cloth.”) He who sees any person who uncovers his private parts should advise and blame him for doing so. If he does not accept the advice, the ruler should punish him.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Types of water

The second question of Fatwa no. 5896

Q: Some people perform ablution from a pool of water that forms after rain falls. We noticed worms in the water after drinking, so these worms are a sign that the water remains stagnant for a long period in the pool. Is it permissible to use it in ablution?

A: All Praise is due to Allah Alone and peace be upon His Messenger, his family, and Companions. **To proceed:**

If no impurity affects the taste, smell, or color of the water, there is no harm in the worms generated therein. Since this cannot be prevented, it is overlooked so as not to create a hardship. Thus, ablution is permissible from this water.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 6401

Q: What is the ruling on performing ablution with leftover water from containers that has turned red?

A: All Praise is due to Allah Alone and peace and blessings be upon His Messenger, his family

and companions. **To commence:**

It is permissible to use this water, if what caused the water's color to change is not impure.

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The third question of Fatwa no. 7344

Q: Is it permissible to use the rainwater gathered in artificial ponds for purposes of Istinja' (cleansing the private parts with water after urination or defecation), Ghusl (ceremonial bath) and Wudu' (ablution)? Children swim in this pond and most likely urinate in it. Would the Prophet's statement, (When water is more than two pitchers, impurity will not affect it) **be applicable to this case?**

A: All Praise is due to Allah Alone and peace and blessings be upon His Messenger, his family, and companions. **To commence:**

Water is pure in itself and can be used to purify unless its color, taste, or smell is changed by Najasah (ceremonial impurity).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and his Companions!

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The sixth question of Fatwa no. 7757

Q: Using sun heated water and solar heaters

A: All Praise is due to Allah Alone and peace and blessings be upon His Messenger, his family and Companions. **To commence:**

We do not know of any authentic evidence that prohibits the use of water heated by the sun.

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Fatwa no. 7604

Q: Is it permissible to perform Wudu` (ablution) using sea water? If I am by the sea and have fresh water available, should I perform Wudu` with the fresh water or sea water? Some people say that it is not permissible to perform Wudu` with sea water unless it is a necessity, but others say that it is not permissible at all. Please advise and may Allah preserve you!

A: All praise is due to Allah Alone and peace and blessings be upon His Messenger, his family and Companions. **To commence:**

It is permissible to perform Wudu` using sea water, as the Prophet (peace be upon him) said, ("Its water is ritually pure and its dead are lawful.") There is no difference in this, whether you have

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fresh water available to perform Wudu' with or not.

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Fatwa no. 11108 Q: I live in a mountainous region in Southern Yemen where many abominable acts are committed. It is known that this area suffers scarce rain according to the Will of Allah (Exalted be He). Only very few people offer Salah in the Masjid (mosque); and they even perform Wudu' (ablution) with contaminated water in a small tank beside the Masjid even though its color and taste have changed. They refuse to listen to any advice of not performing Wudu' with this water and even insist on the correctness of their deed. The problem is worsened by the fact that the man in charge of the Masjid supports them because he is illiterate. May your Eminence give a Fatwa on this problem, which is prevalent in our region! I hope you can send my people a message through me that may convince them and urge them to stop their wrong actions, for offering Salah without Wudu' is definitely invalid. May your message save a whole village from this wrongdoing and make its inhabitants perform Wudu' in their houses if Allah wills.

You will be honored for bringing these illiterate people out of their ignorance. May Allah grant us success and may He (the Most High and the Omnipotent) guide them to Al-Sirat-ul-Mustaqim (the Straight Path).

A: All praise is due to Allah Alone and peace and blessings be upon His Messenger, his family and Companions. **To commence:**

This question is general and needs elaboration. If the water changes because of some impurity which falls into it, then it is to be regarded as impure and it is impermissible to use for purification from major or minor ritual impurity or for washing clothes. On the other hand, if water changes because something pure falls into it or out of remaining in its place for a long time, then it is permissible to use it for Wudu', Ghusl (ritual bath) or for getting rid of any impurity.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 10972

Q: We have been in a place with a well for more than four months, but the water is not suitable for drinking and it is colored. We have not been drinking it as it tastes salty. My question is: Is it permissible to use this water for Wudu' (ablution) and Salah (Prayer) or not? We have been using it for Wudu', even though it has an odor sometimes and when it is cold it is white, but we cannot find any substitute? May Allah reward you!

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A: All Praise is due to Allah Alone and peace and blessings be upon His Messenger, his family and Companions. **To commence:**

If the inherent nature of the water in the well remains unchanged, it will be considered to be Tahir (ritually pure) and can be used for Wudu'. It does not matter how long it has been in this place or that it tastes salty.

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Fatwa no. 9389

Q: Kindly, be informed that we have assumed responsibility for administrating, maintaining, and operating the swimming pool of the Jeddah Municipality. This communal facility is frequently visited at different times by many Muslims who face dificulties when performing Wudu' (ablution) for a number of reasons: First: The shortage of water. Second: Insufficient Wudu' stations for perhaps 600 persons or more. They all swim in the pool and want to perform Wudu' at the same time. Therefore, is it acceptable to use this water for Taharah (ceremonial purification) of Salah? In brief, there are two swimming pools; one has 2340 cubic meters (585000 gallons) of water and the other has

1955 cubic meters (490000 gallons) of water. About 10000 - 15000 gallons are added daily to compensate for the water lost due to evaporaton, filtering, and sanitizing. Moreover, the pools are sanitized daily with stabilizing products such as chlorine to provide protection against bacteria and others microbes. The said amount of water in the pools is very pure in natural color, smell, and taste of the water. Would you please give us your legal opinion regarding this issue? This will make it easier for those visiting the pool to manage the affairs related to Salah which we are keen to perform at the due time.

A: All Praise is due to Allah Alone and peace and blessings be upon His Messenger, his family, and companions. **To commence:**

If the case is as mentioned; the pool has such a pure amount of natural water in color, smell, and taste supplied daily with fresh water and free from any tinge of Najasah, then the water is suitable for Wudu' and ghusl of Salah and other religious obligations requiring Wudu' or Ghusl.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Sewage water

Fatwa no. 2468

Q: What is the ruling on using sewage water to perform Wudu' (ablution) or Ghusl (ritual bath) after it has been treated?

A: All Praise is due to Allah Alone and peace and blessings be upon His Messenger, his family, and companions. **To commence:**

The Council of Senior Scholars has studied this matter before in the Kingdom of Saudi Arabia and issued a desision regarding it to the following content: The council has read the study that was made on this matter by the Permanent Committee for Scholarly Research and Ifta'. The council has also read the letter of his Excellency, the Minister of Agriculture and Water No. 1 / 1299 on 30/05/1398 A. H. After studying and discussing the matter; the following was decreed:

According to what has been mentioned by scholars. Large amounts of water which has been changed by Najasah (impurity), becomes Tahir (pure) if this change happens either on its own, by adding Tahir water to it, by the passage of time, by the effects of the sun or wind, etc. as a ruling is terminated

when its `Illah (effective cause) is no longer existant.

The Council is of the view that such impure water can be considered Tahir after refining it fully in a way through which it regains its first original nature with no change in its taste, color, or smell. This is because impure water can be purified by various means. Usage of modern technical ways of purification is guaranteed in this regard as many tangible mediums are utilized to insure that water is free from all impurities. Specialized experts whom no one can doubt their work and experience are witnesses to this.

Such water, after being purified, can be used to remove major and minor ritual impurity. It can also be drunk but if doing so will harm a person's health, it should be abandoned to avoid harm, not because the water is impure.

If possible, it is preferred not to drink from such water to protect health, avoid harm, and to be far above doing something that people naturally detest and regard filthy.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

3022

Fatwa no. 3022 Q: Our organization signed a contract to build a residential development in Al-Jubayl, which would also include a sewage treatment plant. We planned to maybe use the treated sewage water to irrigate cultivated land, after purifying it from contaminants. In view of the possibility that farmers' clothing may be soiled by drops or spray from this water during the irrigation process, we thought it necessary to write to ask you whether this water is Tahir (ritually pure) and whether Salah (Prayer) can be performed in clothing soiled in this way. Please accept our best regards.

A: All Praise is due to Allah Alone and peace and blessings be upon His Messenger, his family and Companions. **To commence:**

If there is a large amount of this water and it has become void of the Najasah (ritual impurity) in terms of its taste, color, and smell, it would be Tahir. It would therefore, not make any clothing, body parts, and places that were affected by it Najis (ritually impure). If water still has some or all of the characteristics of Najasah, any parts of the body, clothing, or places affected by it will also become Najis.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 3159

Q: Nowadays, drain water in some countries is recycled and reused in homes. Can it be considered ritually pure?

A: All Praise is due to Allah Alone and peace and blessings be upon His Messenger, his family and Companions. **To commence:**

The basic rule concerning water is that it is pure. Drain water is Najis (ceremonially impure) due to the human waste mixed with it such as urine and feces. If the water is recycled and purified of the Najasah (ceremonial impurity), so that there is no trace of the smell, taste, or color of Najasah, it becomes ceremonially pure. Otherwise, it is considered Najis if the remains of Najasah still exist.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 4431 Q: Some places in Saudi Arabia and in other countries recycle sewage water and reuse it to irrigate land and so on. Sewage water purification plants vary in their capabilities to filter impurities,

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and also in the types of companies which supervise these stations in Jeddah and Riyadh, for instance. After recycling the drain water which we are asking about, it becomes so pure that it is impossible to detect the difference between it and regular drinking water. Is this water pure? Can we use it in performing Wudu' (ablution), washing our clothes and body, removing Najasah (ritual impurity) with it, and drink it?

A: All praise be to Allah Alone, and peace and blessings be upon the Messenger of Allah, his family and Companions. To proceed:

If the reality is as you mentioned, that the sewage water becomes pure after recycling and purification so that the color, smell and taste of Najasah that contaminated it is removed, then it is Tahur (pure and purifying) and does not defile anything it touches. It is permissible to use in irrigation, cleaning one's body, place, clothes, performing Wudu' and Ghusl (ritual bath) following major ritual impurity, etc. It is also permissible to drink, unless it is proven that it is harmful to the health. In this case, it should be avoided to protect oneself from harm, not due to being Najis (ritually impure).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Istinja'

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The second question of Fatwa no. 4446

Q: Is it permissible for a man to urinate in the bathroom (where they perform Wudu'-ablution)?

A: All Praise is due to Allah Alone and peace and blessings be upon His Messenger, his family, and Companions. **To commence:**

Yes, it is permissible, but they should be careful of the urine drops. A person should wash it with pure water, if they wish to perform Wudu' (ablution) in the same place.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The eleventh question of Fatwa no. 8691

Q: What is the ruling on performing Wudu' (ablution) in the bathroom? Is it valid if there is a screen between the toilet (place of Najas; ritual impurity) and the water tap?

A: All Praise is due to Allah Alone and peace and blessings be upon His Messenger, his family, and Companions. **To commence:**

If there is a screen between the water tap and the place of Najas (toilet), so that the floor is purified, there is no harm in performing Wudu' and Istinja' (cleansing the private parts with water after urination or defecation) in the same place.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 7039 Q: Is it permissible to not separate the toilet from the bathroom? If a Muslim is taking a bath in that bathroom, will it be fully and validly sufficient for them to be purified, since bathrooms are not always clean? Please give us your answer.

A: All Praise is due to Allah Alone and peace and blessings be upon His Messenger, his family, and Companions. **To commence:**

It is better to keep the place where you take a bath separate from where you relieve yourself, to avoid any suspicion of Najasah (ritual impurity). Yet, if a Junub (in a state of major ritual impurity) or a menstruating woman is taking Ghusl (ritual bath) in a bathroom that is not separated from the toilet, their Ghusl is valid and they should beware of any impure sprinkles or drops.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 1978 Q: Is it permissible to use western style toilets?

A: All Praise is due to Allah Alone and peace and blessings be upon His Messenger, his family, and Companions. **To commence:**

It is permissible to use any toilets

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but try to protect your bodies and clothes from Najasah (ritual impurity) when relieving yourselves. After finishing, you should follow the Islamic way either by performing Istijmar (cleansing the private parts with hard material after urination or defecation) or Istinja' (cleansing the private parts with water after urination or defecation) and it is better to do both. Istijmar becomes sufficient if it is done with a purified object - even if paper - provided that it is done three times or more, as the Prophet (peace be upon him) said: ﴾Save yourselves from (being spoiled with) urine, for that is the main cause of punishment in the grave.﴿ The Prophet (peace be upon him) also forbade Istijmar with less than three stones. If three were not enough, more should be used, but it is better to use an odd number, as the Prophet (peace be upon him) said: ﴾Anyone who performs Istijmar should do it with an odd number (of stones).﴿

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Urinating while standing

The first question of Fatwa no. 2001

Q: Is it Halal (lawful) or Haram (prohibited) to urinate while standing?

A: All Praise is due to Allah Alone and peace and blessings be upon His Messenger, his family and Companions. **To commence:**

It is not Haram to urinate while standing, but it is a Sunnah to urinate while sitting, as `Aishah (may Allah be pleased with her) said, ("If anyone tells you that the Prophet (peace be upon him) used to urinate while standing up, do not believe him, for the Prophet always used to urinate while sitting".) Narrated by Al-Tirmidhy who commented that this Hadith is the most authentic one in this regard, as this entails modesty and caution of being soiled with urine.

It was narrated from `Umar, `Aly, Ibn `Umar and Zayd ibn Thabit (may Allah be pleased with them all) that there is a Rukhsah (concession) in urinating while standing, as Al-Bukhari and Muslim narrated from Hudhayfah (may Allah be pleased with him), from the Prophet (peace be upon him) that (He came to the dumping ground belonging to some tribe, and urinated while standing.) This does not conflict with the Hadith of `Aishah (may Allah be pleased with her). The Prophet (peace be upon him) might have done this because he was in a place where he could not sit, or in order to show that urinating while standing is not Haram. However, the basic rule concerning this is what was mentioned by `Aishah (may Allah be pleased with her), that the Prophet (peace be upon him) used to urinate while sitting. It is a Sunnah (commendable act), not a Wajib (obligatory).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa no. 4213 Q: Is it permissible for a man to urinate while standing up in a place where no one can see him?

A: All Praise is due to Allah Alone and peace and blessings be upon His Messenger, his family and Companions. **To commence:**

The basic rule is to urinate while sitting in order to follow the example of the Prophet (peace be upon him). Al-Nasa'iy, Al-Tirmidhy and Ibn Majah reported that `Aishah (may Allah be pleased with her) said: ("If anyone tells you that the Prophet (peace be upon him) used to urinate while standing up, do not believe him, for the Prophet used to urinate while sitting".) Al-Tirmidhy said that this Hadith is the best and most authentic one in this regard. However, if one is obliged to urinate while standing up, then it is permissible. Ahmad, Al-Bukhari, Muslim and the Compilers of the Sunan (Hadith compilations classified by jurisprudential themes) reported that Hudhayfah (may Allah be pleased with him) said: ("The Prophet (peace be upon him) reached the dump of some people where he urinated while he was standing. I stepped aside but he said to me: 'Come near!' Then I approached him till I reached his heels. He (peace be upon him) performed ablution and wiped over his socks.") If one urinates while standing up without any need for doing so, he will not be blamed, but will contradict the best manner

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and the recurrent behavior of the Prophet (peace be upon him). Consequently, we can reconcile between the two Hadiths. Moreover, the Hadith reported by `Aishah (may Allah be pleased with her) may be interpreted according to her knowledge and that she did not know what Hudhayfah (may Allah be pleased with him) knew.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Jerking urine

The second question of Fatwa no. 6382 Q: How can a person get rid of the habit of jerking his penis?

A: All Praise is due to Allah Alone and peace and blessings be upon His Messenger, his family, and Companions. **To commence:**

It is by being aware of the harms and bad effects of such a habit. Jerking the penis causes enuresis and the exposure of one's body and clothes to impurities. This should be a deterring reason for giving up this bad habit.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Mentioning Allah in the bathroom

Entering the bathroom with something bearing Allah's Name

The second question of Fatwa no. 1900 Q: What is the ruling on mentioning Allah's Name or saying Tahlil ("La ilaha illa Allah [There is no god except Allah]") in the bathrooms? Is it obligatory to say the Shahadah (Testimony of Faith) when pouring water over their body while performing Ghusl (ritual bath) following Janabah (major ritual impurity related to sexual discharge)?

A: All Praise is due to Allah Alone and peace and blessings be upon His Messenger, his family and Companions. **To commence:**

It is Makruh (reprehensible) to mention Allah's Name or say Tahlil in the bathroom and it is not lawful to say the Shahadah while pouring water over the body during Ghusl following Janabah. However, it is a Sunnah (a commendable act) for those entering the bathroom or a place to relieve themselves to seek refuge with Allah from evil and evildoers before entering, and to say after leaving: "I ask You (O Allah!) for forgiveness," and when leaving after taking the Ghusl following Janabah to say: "I bear witness that there is no deity except Allah Alone, without partner, and I bear witness that Muhammad is His Servant and Messenger. O Allah! Make me of those who return to You often in repentance and those who remain pure." This is what has been authentically reported from the Prophet (peace be upon him).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 1607 Q: Is it permissible for a Muslim to mention Allah (Glorified and Exalted be He) while in the bathroom or should they stop any mention of Him upon entering?

A: All Praise is due to Allah Alone and peace and blessings be upon His Messenger, his family, and Companions. **To commence:**

One of the Islamic etiquettes of entering the bathroom is to mention Allah before entering by saying: "O Allah! I seek refuge with You from evil and evildoers," and then not to mention Him after entering. In fact, they should stop any mention of Him once they enter.

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The eighth question of Fatwa no. 4255

Q: What is the ruling on mentioning Allah in the bathroom and what is the ruling on entering the bathroom with an object on which one of Allah's Names is engraved? Is it permissible to perform Wudu' (ablution) in this place?

A: All Praise be to Allah Alone and peace and blessings be upon His Messenger, his family, and Companions. **To commence:**

It is Makruh (reprehensible) for a Muslim to mention Allah in the bathroom, but it is Mustahab (desirable) to say, "O Allah! I seek refuge with You from evil and evildoers" before entering and "I ask You (O Allah!) for forgiveness" after leaving. Similarly, it is Makruh to

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take an object on which Allah or one of His Names is written or engraved into the bathroom and it is also Makruh to perform Wudu' there, unless there is a necessity.

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The eleventh question of Fatwa no. 4448

Q: Is it permissible to say Tasmiyah (saying, "Bismillah [In the Name of Allah]"), Tasbih (saying: "Subhan Allah [Glory be to Allah]"), Tahmid (saying: "Alhamdu lillah [All praise is due to Allah]"), and Takbir (saying: "Allahu Akbar [Allah is the Greatest]") inside the bathroom while performing Wudu' (ablution)?

A: All Praise be to Allah Alone and peace and blessings be upon His Messenger, his family and Companions. **To commence:**

It is Makruh (reprehensible) for a Muslim to mention Allah out loud while in a bathroom with a toilet in it, to show respect for Him. However, it is lawful to say Tasmiyah upon performing Wudu' - in fact this is obligatory - and also Dhikr (Remembrance of Allah), according to a group of the scholars.

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The first question of Fatwa no. 6915 Q: I read that it is not permissible to enter a toilet while carrying a Mus-haf (Arabic copy of the Qur'an). Does this ruling also apply to tapes on which the Qur'an is recorded? Is it permissible to enter a toilet carrying Islamic books or other books that contain the name of Allah?

A: All praise be to Allah Alone and peace and blessings be upon His Messenger, his family and Companions. **To commence:**

It is not permissible to carry a Mus-haf while entering a toilet. It is reprehensible to accompany tapes where the Qur'an is recorded and other Islamic books that bear the Name of Allah while relieving yourself if there is no need for that. But if it is necessary to do so, then doing so will not be reprehensible.

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The sixth question of Fatwa no. 6497 Q: Is it permissible to enter the toilet while wearing a necklace with the name of Allah or the Prophet or some Ayahs (Qur'anic verses) on it?

A: All Praise is due to Allah Alone and peace and blessings be upon His Messenger, his family, and Companions. **To commence:**

Doing so is Makruh (reprehensible). However, there is a Rukhsah (concession) in case of fearing loss

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that a person may enter the toilet while wearing such a necklace so as to preserve it.

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Facing the Qiblah when answering the call of nature

Fatwa no. 4480

Q: I ask about the ruling concerning facing the Qiblah (direction faced for Prayer towards the Ka`bah) or turning one's back towards it while relieving oneself, inside a building or out in the open. What is the ruling on buildings that are currently being used and in which there are toilets that face the Qiblah or have the Qiblah behind them? It is worth mentioning that this cannot be changed except by destroying the bathroom completely or partially to make the changes. If we have designs and the buildings have not been built yet, and some of the toilets face towards the Qiblah or have the Qiblah behind them, is it obligatory to change them or does it not matter?

A: All Praise is due to Allah Alone and peace and blessings be upon His Messenger, his family and Companions. **Firstly,** according to the soundest opinion of scholars, it is Haram (prohibited) to face the Qiblah or turn one's back towards it while urinating or defecating out in the open. However, it is permissible inside buildings or where there is a screen between oneself and the Ka`bah, and that screen is close in front of the person facing the Qiblah or close behind if one's back is towards the Qiblah, such as a saddle, a tree, a mountain and so on. Most of the scholars have adopted this opinion because it was authentically reported on the authority of Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said: ﴾When any one amongst you squats for answering the call of nature, he should neither turn his face towards the Qibla nor turn his back towards it. ﴿ Related by Ahmad and Muslim. It was also reported by Abu Ayyub Al-Ansary that the Prophet (peace be upon him) said: ﴾When you go to defecate, do not face towards the Qiblah or turn your back towards it, rather face towards the east or the west.﴿ Related by Al-Bukhari and Muslim. Moreover, it was authentically reported on the authority of Ibn `Umar (may Allah be pleased with them both) that he said: ﴾I went up to Hafsah's house and saw the Prophet (peace be upon him) answering the call of nature facing Syria with his back towards the Ka`bah.﴿ Related by Al-Bukhari, Muslim, Abu Dawud, Al-Tirmidhy, Ibn Majah, Al-Nasa'iy, and Al-Darimy. It was related by Abu Dawud and Al-Hakim that Marwan Al-Asfar said: ﴾I saw Ibn `Umar (may Allah be pleased with them both) making his camel kneel facing towards the Qiblah and urinating in that direction. I said, "O Abu `Abdul-Rahman! Is that not forbidden?" He said, "It is only forbidden to do that out in the open, but if there is something between you and the Qiblah that conceals you, there is nothing wrong with it."﴿ Abu Dawud gave no comment on it and Al-Hafizh ibn Hajar said in Fat-h Al-Bary that its Sanad (chain of narrators) is Hasan (a Hadith whose chain of narration contains a narrator with weak exactitude, but is free from eccentricity or blemish). It was related by Ahmad, Abu Dawud, Al-Tirmidhy, and Ibn Majah on the authority of Jabir ibn `Abdullah (may Allah be pleased with them both) that he said:

(“The Prophet (peace be upon him) has forbidden us to face the Qiblah when urinating. Then I saw him facing it one year before his death.”) This is the opinion of a number of scholars who have sought to reconcile the evidence by interpreting the Hadith reported by Abu Hurayrah and similar reports as referring to cases of relieving oneself out in the open without any screen, and the Hadith reported by Jabir ibn `Abdullah and Ibn `Umar (may Allah be pleased with them) as referring to cases when one is inside a building or there is a screen between oneself and the Qiblah. Accordingly, it is known that it is permissible to face the Qiblah or turn one’s back towards it when relieving oneself

in any kind of building.

Secondly, if the designs of the buildings have not been put into effect yet and the toilets in the designs are facing towards the Qiblah or have their backs towards it, then it is preferable to alter these designs so that when relieving oneself a person will not face the Qiblah nor turn their backs towards it. This will help to avoid an area of scholarly dispute. Nevertheless, if the designs cannot be altered, there is no sin involved because of the Hadith mentioned above

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Istinja' and Istijmar

The second question of Fatwa no. 2243 Q: A man whose Wudu' (ablution) becomes nullified because of urination, but he can not be totally cleared from urine, as after performing Istijmar (cleansing the private parts with solid material after urination or defecation), one or two drops drip, which makes him wait about 10 minutes to perform Wudu'. Sometimes while traveling in a mail car, he faces a difficult and embarrassing situation when he goes to relieve himself. The driver does not allow him to stay for a while after urination. What should he do in this case? Is it sufficient for him to perform Istinja' (cleansing the private parts with water after urination or defecation) after he thinks the dripping has stopped, or what should he do?

A: All Praise be to Allah Alone and peace and blessings be upon His Messenger, his family, and Companions.

What this man feels after relieving himself and according to what is mentioned in the question may be just an urge. In this case, this feeling must be disregarded. It also can be urine. In this case, he should repeat Istinja' or he can just perform Istijmar then Wudu'.

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The first and fourth questions of Fatwa no. 6970 Q 1: What is the ruling if a person performs Wudu' (ablution) before Istinja' (cleansing the private parts with water after urination or defecation)?

A: All Praise is due to Allah Alone and peace and blessings be upon His Messenger, his family, and Companions.

In case of doing exactly as mentioned in the question, this Wudu' is not valid. This is because one of the conditions of the validity of Wudu' is that it should be preceded by Istinja' or Istijmar (cleansing the private parts with hard material after urination or defecation) according to the most proper one of two opinions of scholars.

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Q 4: Our teacher told us that performing Istinja' (cleansing the private parts with water after urination or defecation) after breaking wind is reprehensible. This means that if one breaks wind after performing Wudu' (ablution), it will be reprehensible for him to perform Istinja'. Is this saying correct?

A: All Praise be to Allah Alone and peace and blessings be upon His Messenger, his family and Companions.

It is reprehensible to perform Istinja' because of breaking wind. Doing so is considered to be extreme. Breaking wind violates Wudu' according to the consensus of Muslims. Washing the private parts is called Istinja' and wiping them with stones and the like is called Istijmar (cleansing the private parts with hard material after urination or defecation).

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The fourth question of Fatwa no. 7466 Q: Is it necessary to perform Istinja' (cleansing the private parts with water after urination or defecation) every time one wants to perform Wudu' (ablution)?

A: All Praise is due to Allah Alone and peace and blessings be upon His Messenger, his family, and Companions.

Istinja' is not necessary each time a person wants to perform wudu'. It is essential after passing urine or stool at which time one must clean his private parts before performing wudu' for prayer.

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Fatwa no. 10196

Q: Sometimes viscid and whitish fluid is discharged from the glans, then one may perform Tayamum (dry ablution) to retain purity. However, when it is time for Salah (Prayer), a person performs Tayamum again for Salah, is his Salah valid or not?

A: All Praise is due to Allah and peace and blessings be upon His Messenger, his family, and Companions. **To commence:**

After examining the issue, the Committee answer comes as follows: It is obligatory upon those who discharge any fluid from the genitals to wash it with water and then perform ablution. If water is unavailable, three stones or more may be used to clean oneself. Afterwards, performing Tayamum is necessary when the time of Salah is due.

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul- `Aziz ibn `Abdullah ibn Baz

Fatwa no. 11882

Q: One of my relatives works as a teacher in a primary school located in a desert area. He teaches religious subjects including the Glorious Qur'an. Students answer the call of nature in the desert without performing Istinja' (cleansing the private parts with water after urination or defecation) because the school administration does not allow them to use the toilets for two reasons:

1-

The lack of water in the area.

2-

The students' misuse of toilets.

When it is time for Zhuhr (Noon) Prayer, students perform Wudu' (ablution) in the assigned places; washing their hands and completing Wudu' in the order prescribed without Istinja'. I would like to know the ruling regarding reciting the Qur'an and performing Salah in such a state?

A: All Praise is due to Allah Alone and peace and blessings be upon His Messenger, his family, and Companions. **To commence:**

Istinja' or Istijmar (cleansing the private parts with hard material after urination or defecation) is a must after passing urine or stool. Without it, the Wudu' and Salah are invalid.

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The first question of Fatwa no. 4588

Q: Should a Muslim make Istinja' (cleansing the private parts with water after urination or defecation) after waking up or passing wind, before performing Wudu' (ablution) or is performing Wudu' enough? Please substantiate your answer with proof, may Allah reward you best!

A: All Praise is due to Allah Alone and peace and blessings be upon His Messenger, his family and Companions. **To commence:**

Whoever wakes up without having discharged any urine, feces, Madhy (pre-seminal fluid), Wadiy (a thick white secretion discharged by some men after urination), or Maniy (spermatic fluid) only has to perform Wudu', not Istinja' before performing Salah (Prayer). The same applies to whoever passes wind.

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The first and second questions of Fatwa no. 7371

Q 1: Is Istinja' (cleansing the private parts with water after urination or defecation) part of performing Wudu' (ablution) for Salah (Prayer) or is it obligatory only upon defecation? I would like to know this point in detail as it appears to me that Istinja is not a part of Wudu'. Can I begin with washing my face and then complete making Wudu' after getting up in the morning without performing Istinja' because I slept in a state of minor ritual purity? This means that I will wash my face in the morning and complete making Wudu' without going to the toilet.

A: All Praise be to Allah Alone and peace and blessings be upon His Messenger, his family and Companions. **To commence:**

Istinja' should be performed before Wudu' through washing the traces of what comes out of the private parts whether urine, excrete or the like. Istinja' is not part of Wudu' as Wudu' begins with washing hands up to the wristbone and Madmadah (rinsing the mouth) and ends with washing feet. He who gets up without urinating or defecating can perform Wudu' by washing his hands up to the wristbone, rinsing his mouth, inhaling and exhaling water nasally, washing his face and hands up to the elbows, wiping over his head along with his ears and washing his feet up to the anklebone. He is not required to perform Istinja'.

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Q 2: Does breaking wind silently or with noise nullify Wudu` (ablution)? Does it make Istinja' (cleansing the private parts with water) a necessity or it is sufficient to perform regular Wudu` (ablution) that entails Istinshaq (inhaling and exhaling water nasally), Madmadah (rinsing the mouth), and washing the face etc., to the end of Wudu' without washing the private parts?

A: All Praise be to Allah Alone and peace and blessings be upon His Messenger, his family and Companions. **To commence:**

Breaking wind silently or with noise nullifies Wudu` according to the Ijma` (consensus) of scholars.

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It is obligatory on anyone who does this to perform Wudu` - and this is explained in the answer to the first question - if they want to perform Salah (Prayer). It is not required to perform Istinja' on breaking wind.

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Q 3: After performing Istinja' (cleansing the private parts with water after urination or defecation) and wudu' (ablution), I sometimes feel some drops of urine secrete and so I repeat the wudu' once or maybe twice. After the urine has come out, I wait for five minutes until I am sure that it has stopped, but after I finish wudu', I feel a few more drops of urine. I am trying to solve this problem so that I will have no doubts at all. If a few drops of urine taint my clothes, am I obliged to wash them? If this happens, does it invalidate my Salah (Prayer)? Sometimes, I wash my trousers, for I am not sure whether there are any drops of urine on them or not.

A: All Praise be to Allah Alone and peace and blessings be upon His Messenger, his family, and his Companions.

If you are certain that some drops of urine have come out, then you must clean yourself again and repeat your wudu' for each Salah. You have to wash off any urine that has got onto your clothes. However, if there is some doubt, you do not have to do this. You should not pay attention to doubts, lest you fall prey to Satan's whispers.

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The tenth question of Fatwa no. 2922

Q: In Britain, we use tissue paper when performing Istinja' (cleansing the private parts with water after urination or defecation). Do we have to use water after using tissues?

A: All Praise be to Allah Alone and peace and blessings be upon His Messenger, his family, and Companions.

It is permissible to use tissue paper and the like for Istijmar (cleansing the private parts with hard material after urination or defecation), and that is good enough as long as they clean the area properly. It is preferable to use an odd number of these papers, for example, three sheets, or three stones, and so on. However, one should not wipe less than three times. After that, it is not essential to use water but it is an act of the Sunnah.

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Sunan-ul-Fitrah (Islamic practices of personal hygiene)

(Part No. 5; Page No. 109)

Miswak

The third question of Fatwa no. 2432

Q: I hear some people say that using a Miswak (tooth-cleansing stick) inside Masjids (Mosques) is impermissible. Is this true?

A: All Praise be to Allah Alone and peace and blessings be upon His Messenger, his family, and Companions. Using Miswak is an act of Sunnah. Although it is a recommended act, it becomes necessary when performing wudu', reciting the Qur'an, and when the smell of a person's mouth changes. It is permissible to use Miswak both inside and outside Masjids, as there are no texts that indicate otherwise. The general meaning of Hadith lends support to the use of Miswak: ﴾Were it not for the fear that it might be hard for my Ummah (nation), I would have ordered them to use Miswak for every Salah.﴿ However, a person should not use it excessively till it causes them to vomit while they are inside the Masjid lest the Masjid should become unclean.

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The third question of Fatwa no. 687

Q: A man forgot to use Miswak (tooth-cleansing stick) before Salah (Prayer). Is it permissible to use it during it?

A: All Praise be to Allah Alone and peace and blessings be upon His Messenger, his family, and Companions.

It is not permissible for a person to use Miswak during Salah whether he did not use it intentionally or forgetfully beforehand. However, it is permissible to use Miswak before Takbir (saying: "Allahu Akbar [Allah is the Greatest]" upon starting the Prayer).

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The first question of Fatwa no. 8363

Q: Is it permissible to use a Miswak (tooth-cleansing stick) while fasting in Ramadan?

A: All Praise be to Allah Alone and peace and blessings be upon His Messenger, his family, and Companions.

It is permissible for a fasting person to use Miswak during the day in Ramadan. It is related by Al-Tirmidhy on the authority of `Amir ibn Rabi`ah (may Allah be pleased with him) who said: ﴾I saw the Prophet (peace be upon him) cleaning his teeth with Miswak countless times while he was fasting.﴿ Al-Tirmidhy ranked this Hadith as Hasan (a Hadith whose chain of narration contains a narrator with weak exactitude, but is free from eccentricity or blemish).

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The third question of Fatwa no. 5545

Q: Is it permissible to use a toothbrush along with Miswak (tooth-cleansing stick)? It should be noted that it is not being used as an alternative for a Miswak.

A: All Praise be to Allah Alone and peace and blessings be upon His Messenger, his family, and Companions.

Yes, it is permissible to use a toothbrush.

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Circumcision

The first question of Fatwa no. 8378

Q: Is it permissible to circumcise a boy before the seventh day after his birth? Some hospitals circumcise babies before the seventh day. A person told me that it is Haram (prohibited) to perform circumcision before the seventh day and Makruh (reprehensible) after it.

A: All Praise be to Allah Alone and peace and blessings be upon His Messenger, his family, and Companions.

Circumcision is an act of Sunnah. Performing circumcision before the seventh day is neither prohibited nor reprehensible. It is also not prohibited or reprehensible to be performed after the seventh day.The matter is flexible and the baby's interest should be taken into consideration. The Prophet (peace be upon him) said: ﴾Five acts are of Al-Fitrah (natural disposition): Circumcision, shaving pubic hair, trimming moustaches, clipping nails, and depilating armpit hair.﴿ Reported by Al-Bukhari and Muslim.

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The fourth question of Fatwa no. 2137

Q: Is it only obligatory for males to be circumcised?

A: All Praise be to Allah Alone and peace and blessings be upon His Messenger, his family, and Companions.

Circumcision is one of Sunan-ul-Fitrah (Islamic practices of personal hygiene). It is for males and females. However, it is obligatory for males and a desirable practice for women.

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The second question of Fatwa no. 8644

Q: When some people wish to circumcise their sons, they announce it and gather the people so that they will collect money for them. We know that circumcision is a Sunnah, but what about collecting money for this purpose? Is it permissible or not?

A: All Praise be to Allah Alone and peace and blessings be upon His Messenger, his family and Companions.

Circumcision is one of Sunan-ul-Fitrah (Islamic practices of personal hygiene) which the Prophet (peace be upon him) guided us to perform. However, the custom of collecting money for this purpose is a Bid`ah (rejected innovation in religion).

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The twelfth question of Fatwa no. 9174

Q: Some people used to celebrate the circumcision of children on the occasion of the Mawlid (the Prophet's birthday) offering sacrifices and inviting other families. After the circumcision, they offer money to the circumcised child. Is there a special way to celebrate the circumcision?

A: All praise be to Allah Alone, and peace and blessings be upon the Messenger of Allah, his family and Companions. **First,** circumcision is one of Sunan-ul-Fitrah (Islamic practices of personal hygiene) instructed to by the Prophet (peace be upon him).

Second, in Islam there is no celebration for circumcision. Moreover, to circumcise children on the Prophet's birthday along with celebrating it is an act of Bid`ah (innovation in religion). The Messenger of Allah (peace be upon him) is reported to have said: ﴿Anyone who introduces anything into this matter of ours (Islam) that is not part of it will have it rejected.﴾ (Related by Al-Bukhari and Muslim)

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Fatwa no. 8438

Q: I have been reading about Islam for a long time and I have been discussing it with many Muslims. Some of my Turkish friends say that

circumcision is one of the prerequisites of embracing Islam! I can not believe this for I have never heard or read of it before. Maybe circumcision is a habit that is practiced only in Turkey. I would like to get the correct information regarding this matter from you. Please kindly reply in German because I do not have good command of English.

A: All Praise is due to Allah Alone and peace and blessings be upon His Messenger, his family, and Companions.

Circumcision is one of Sunan-ul-Fitrah (Islamic practices of personal hygiene). It is Mashru` (Islamically acceptable) for all Muslims but it is not a prerequisite for embracing Islam.

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The eighth question of Fatwa no. 5512

Q: If a person embraces Islam as an adult, when they are over forty, and it is difficult for them to be circumcised, can they neglect this Sunnah (commendable act)?

A: All praise is due to Allah Alone and peace and blessings be upon His Messenger, his family and Companions.

If circumcision after accepting Islam is too difficult, due to age, there is no problem if a man does not do it. It should not be insisted on, through fear that it may be the reason for him not entering

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Islam.

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Fatwa no. 9413

Q: Is circumcision a prerequisite in Islam?

A: All Praise be to Allah Alone and peace and blessings be upon His Messenger, his family and Companions.

Circumcision is one of Sunan-ul-Fitrah (Islamic practices of personal hygiene) for both men and women. Du`ah (callers to Islam) should refrain from discussing circumcision when calling Kafirs (disbelievers) to Islam, if the idea is repulsive to them as Islam and `Ibadah (worship) are accepted from an uncircumcised person. After Islam settles in their hearts, they will realize why circumcision has been legislated.

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Fatwa no. 7211

Q: Some students come to study in the Islamic University of Madinah after embracing Islam, and some of them are old. They come to the university uncircumcised and some people want them to be circumcised. Is circumcision a necessity for them and is it permissible at that age?

A: All praise be to Allah Alone and peace and blessings be upon His Messenger, his family and Companions.

Circumcision is not a necessity, but it is an act of Sunnah (commendable act) according to the majority of the scholars. It is also a Sunnah for those mentioned, if they will not be exposed to any harm.

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Fatwa no. 6087

Q: If a man or a woman embraces Islam after reaching thirty or forty years of age, should they be circumcised? Is it permissible for the uncircumcised man to be an Imam (the one who leads congregational prayer)?

A: All Praise be to Allah Alone and peace and blessings be upon His Messenger, his family and Companions.

Circumcision is one of Sunan-ul-Fitrah (Islamic practices of personal hygiene) for both men and women. If a person does not do it after they grow up, they are not to be blamed. As for the uncircumcised man, he can be an Imam in Salah (Prayer).

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Fatwa no. 7211

Q: I have a cousin who is almost 27 years old and is not circumcised till now because he is retarded and cannot distinguish between things. Will I be committing a sin if I leave him without circumcision?

A: All praise be to Allah Alone and peace and blessings be upon His Messenger, his family and Companions.

If the person mentioned is insane as you said and as it was said by the Chairman of Committee for the Propagation of Virtue and the Prevention of Vice (CPVPV) circumcising him may lead to calamity between him and his cousin, there will be no blame upon his cousin to leave him uncircumcised. He is not a sinner in any case.

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The second question of Fatwa no. 536

Q: What is the ruling on the circumcision of girls? Is it Mustahab (desirable) or Makruh (reprehensible)?

A: All Praise be to Allah Alone and peace and blessings be upon His Messenger, his family and Companions.

Female circumcision is desirably recommended, as the Prophet (peace be upon him) stated: ﴾Five practices are characteristics of the Fitrah (natural disposition), and he mentioned circumcision as one of them﴿ Al-Khallal narrated from Shaddad ibn Aws (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) stated: ﴾Circumcision is a Sunnah (commendable act) for men, and by doing it, women are honored.﴿

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The tenth question of Fatwa no. 2613

Q: I heard the Khatib (preacher) of the Masjid (mosque) saying in a Khutbah (sermon) that Allah's Messenger (peace be upon him) made female circumcision lawful. However, our wives have not been circumcised. Is it right or wrong to abandon female circumcision?

A: All praise is due to Allah Alone and peace and blessings be upon His Messenger, his family, and Companions.

Circumcision is an honor for women; and it involves removing only a part of the clitoris without going to extremes in cutting it

because the Prophet (peace be upon him) has forbidden going to extremes in circumcision. In addition, circumcision is one of the characteristics of Fitrah (natural disposition), for it is authentically reported that the Prophet (peace be upon him) said: ﴿Five practices are characteristics of the Fitrah: Circumcision, shaving the pubic hair, cutting the moustache short, clipping the nails, and depilating the hair of the armpits.﴾ Related by Al-Bukhari and Muslim. This Hadith is general and addresses both men and women.

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The fourth question of Fatwa no. 6687

Q: Is circumcising women considered an act of Sunnah (a commendable act) or a bad habit? I read in one magazine that all forms of circumcising women represent a bad habit which is harmful to health and may sometimes lead to sterility. Is this true?

A: All Praise is due to Allah Alone and peace and blessings be upon His Messenger, his family, and Companions.

Circumcising women is Sunnah. It is not a bad habit and it is not harmful if it is done in a reasonable way. It may only harm if it is done with exaggeration.

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The second question of Fatwa no. 9216

Q: What is the ruling on female circumcision? Is it permissible to pierce women's ears or Makruh (reprehensible), and if it is Makruh, is that to give a warning or to forbid it?

A: All Praise be to Allah Alone and peace and blessings be upon His Messenger, his family and Companions.

Circumcision is regarded as an honor for women. As to piercing the ear of women, there is no harm in doing it due to their need to dress up and wear earrings.

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Fatwa no. 9134

Q: A man circumcised his eleven-day-old child after his death, as the baby died before being circumcised. He did so out of his strong desire not to commit a sin. Given that he did that out of ignorance, what is the ruling on it? Does he have to pay Kaffarah (expiation)? Please advise, may Allah reward you!

A: All Praise be to Allah Alone and peace and blessings be upon His Messenger, his family and Companions.

If the case is as mentioned, he has not committed a sin because he was ignorant. However, he should not do that again after any child's death.

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The eighth question of Fatwa no. 9527

Q: I read in 28/02/1405 A.H. about a child who was born circumcised in Al-Zahir hospital in Makkah. What is your opinion regarding that? I know that no one is born circumcised except the prophets. However, our Prophet is the seal of the Prophets and our religion is the last Divine Religion.

A: All Praise is due to Allah Alone and peace and belssings be upon His Messenger, his family, and Companions. **To proceed:**

This may happen to other than the prophets because it is not

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a characteristic of prophets.

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The first and second questions of Fatwa no. 2392

Q 1: What is the ruling on female circumcision and celebrating this with dancing, rejoicing and celebration?

A: All Praise is due to Allah Alone and peace and blessings be upon His Messenger, his family, and Companions.

Female circumcision is lawful and is an honor to women. As to celebrating it with dancing and rejoicing, we know of no basis for this in the purified Shari`ah (Islamic law). However, expressing happiness about this act is lawfully required, because circumcision is one of the permitted acts. Allah (Glorified be He) says: ﴾Say: "In the Bounty of Allâh, and in His Mercy (i.e. Islâm and the Qur'ân); - therein let them rejoice." That is better than what (the wealth) they amass.﴿ Circumcision is a bounty and mercy from Allah, and there is no harm in preparing food on this occasion out of thankfulness to Allah.

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Q 2: What is the preferable and suitable time for circumcising children; babyhood or after they reach puberty?

A: All Praise be to Allah Alone and peace and blessings be upon His Messenger, his family and Companions.

There in no defined time for circumcision in Shari`ah according to our knowledge in this regard.

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Being young, circumcision will be easier and preferable for the child. Therefore, there is no blame upon circumcising a baby at that time.

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Shaving the pubic hair

The sixth question of Fatwa no. 5091

Q: Is it valid to perform Salah while having long pubic hair?

A: All Praise is due to Allah Alone and peace and blessings be upon His Messenger, his family, and Companions. **To commence:**

It is permissible to pray even if the pubic hair is long but it should not be left unshaved for more than forty days. This is according to the report that prohibits leaving pubic hair unshaved for more than forty days.

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The third question of Fatwa no. 6127

Q: Is the Salah (Prayer) of a person who does not shave his pubic hair for more than a month accepted?

A: All Praise be to Allah Alone and peace and blessings be upon His Messenger, his family and Companions.

Shaving the pubic hair is one of Sunan-ul-Fitrah (Islamic practices of personal hygiene). It should not be left without shaving for more than forty days, as there is a Hadith authentically reported regarding this. However, this has nothing to do with the validity of Salah. Claming so is out of ignorance of the rulings of Shari`ah.

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The third question of Fatwa no. 11346

Q: After my father became old and unable to take care of his personal cleanliness, I helped him by cutting his moustache and shaving his pubic hair. To do this I have to look at his `Awrah (private parts of the body that must be covered in public), as this is essential. Am I sinful for this, because I heard that if anyone sees their parent's `Awrah, they should fast for two months, is this true?

A: All Praise be to Allah Alone and peace and blessings be upon His Messenger, his family and Companions.

There is nothing wrong with shaving your father's pubic hair if he is unable to do this for himself. With regard to what you heard about fasting for two months, this is untrue.

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The fourth question of Fatwa no. 5007

Q: Should women shave their pubic hair after each menstruation?

A: All Praise be to Allah Alone and peace and blessings be upon His Messenger, his family and Companions.

Removing pubic hair, whether by plucking, use of Nawrah (a substance used as a depilatory), shaving, or cutting, is one of the Sunan-ul-Fitrah (Islamic practices of personal hygiene) that is encouraged in Islam and desirable. However, it has not been limited to be done after menstruation.

It is related by Ahmad, Al-Bukhari, Muslim, and the Ashab-ul-Sunan (authors of Hadith compilations classified by jurisprudential themes) that the Messenger of Allah (peace be upon him) said, ("There are five practices of the Fitrah (natural disposition): Shaving pubic hair, circumcision, trimming moustaches, removing underarm hair, and cutting nails.") Also it is authentically reported on the authority of Anas (may Allah be pleased with him) that he said, (The Prophet (peace be upon him) told us not to leave trimming moustaches, cutting nails, removing hair from the armpits, and shaving pubic hair for more than forty days.) Related by Muslim and Ibn Majah. It was also related by Ahmad, Al-Tirmidhy, Al-Nasa'iy and Abu Dawud, who narrated it with the following wordings: "The Messenger of Allah (peace be upon him) specified the time for us."

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Trimming the moustache and shaving the beard

(Part No. 5; Page No. 130)

The first question of Fatwa no. 1954

Q: We would like to ask about the proper shape of the moustache according to Islam, as we heard from some honorable scholars that it is a Bid`ah (rejected innovation in religion) to shave it off completely, and that it is considered deformation of one's hair. In his book Zad Al-Ma`ad, Ibn Al-Qayyim (may Allah be merciful with him) said that cutting all of the moustache is better than trimming the part which exceeds the lips. Which of the two opinions is better and stronger?

A: All Praise be to Allah Alone and may peace and blessings be upon His Messenger, his family and Companions!

It is authentically reported in the two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim), on the authority of Ibn `Umar (may Allah be pleased with them both) that the Prophet (peace be upon him) stated, ﴾Be unlike the Mushriks (polytheists); grow the beards and cut the moustaches short.﴿

It is reported in Sahih Muslim on the authority of Anas (may Allah be pleased with him) that he said, ﴾The Prophet (peace be upon him) told us to cut the moustaches short, clip the nails, remove the hair under the armpits and shave the pubic hair at least every forty days.﴿

It is also reported in Sahih Muslim on the authority of Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) stated, ﴾Trim the moustaches and grow the beards, in order to unlike the Magians.﴿

Al-Tirmidhy narrated the Hadith of Zayd ibn Arqam where he said that the Messenger of Allah (peace be upon him) stated, ﴾Whoever does not trim his moustache is not one of us (i.e. the Muslims).﴿ He said it is Sahih (a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish).

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The third question of Fatwa no. 2193

Q: It is reported in many Hadiths ❨Trim closely the mustache, and let the beard grow.❩ **Also, there are reports for clipping fingernails, plucking hair under the armpits, and shaving pubic hair. Is there any difference between shaving and trimming? Some people only trim the lower half of the mustache, is this the trimming meant in such reports or should the whole mustache be shaved? Please inform me of the manner that should be followed regarding shaving the mustache. As for letting the beard grow, this is well established and it means that it should be left completely.**

A: All Praise is due to Allah Alone and peace and blessings be upon His Messenger, his family and Companions.

Authentic Hadiths narrated from the Messenger of Allah (peace be upon him) signify the validity of trimming the mustache, clipping nails, plucking the hair under the armpits, and shaving pubic hair. Some of these Hadith are: ❨Trim closely the moustache, and let the beard grow to be unlike the disbelievers.❩ Related by Al-Bukhari and Muslim. The Prophet (peace be upon him) also said: ❨Trim closely the moustache, and grow the beard, and be unlike the fire-worshippers.❩ According to some narrations: ❨Trim closely the moustache.❩ Since trimming stands for excessive cutting, a person may either clip the mustache closely until the upper lip appears or trim it because the Hadith permitted both. However, letting the two edges of the mustache grow

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is not permitted. The Sunnah (whatever is reported from the Prophet) on this is either to clip the mustache completely or trim it completely.

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The eighth question of Fatwa no. 7293

Q: Is a man sinful if he shaves his moustache and leaves his beard? What is the Sunnah of the Messenger in this regard?

A: All Praise be to Allah Alone and peace and blessings be upon His Messenger, his family and Companions.

The Sunnah (supererogatory act of worship following the example of the Prophet) is to trim the moustache not to shave it as the Prophet (peace be upon him) stated: ﴾Trim closely the moustache, and let the beard grow to be unlike the disbelievers.﴿ Agreed upon Hadith. However, there will be no sin upon him if he shaves it. Whereas it is obligatory to grow the beard for his statement (peace be upon him): ﴾Trim closely the moustache, and let the beard grow to be unlike the disbelievers﴿ .

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The first question of Fatwa no. 327

Q: What is the ruling on letting the beard grow in Islam? Is there any sin upon a person who shaves it?

A: All Praise be to Allah Alone and peace and blessings be upon His Messenger, his family and Companions. It was authentically reported that the Prophet (peace be upon him) said: ("Trim closely the moustache, and grow beard, and thus act against the fire-worshippers.") Related by Ahmad and Muslim. The Prophet (peace be upon him) said: ("Do the opposite of what the pagans do. Keep the beards and cut the moustaches short.") Related by Ahmad, Al-Bukhari and Muslim. The most authentic saying is that the command in these two Hadiths indicates obligation as this is the basic rule. Moreover, there are certain indications that confirm the obligation in these two Hadiths. Therefore, whoever shaves his beard commits a sin and according to the consensus of Muslims violates the upright nature.

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The fourth question of Fatwa no. 667 Q: What is the ruling on shaving a beard entirely or partly?

A: All Praise be to Allah Alone and peace and blessings be upon His Messenger, his family and Companions.

Shaving the beard is Haram (prohibited) according to what is related in the clear Sahih (authentic) Hadith

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and traditions and general texts that prohibit imitation of the Kafir (disbelievers). Among those Hadith is one related by Ibn `Umar who reported that the Prophet (peace be upon him) said, ("Differ from the Mushriks (those who associate others with Allah in His Divinity or worship); keep beards and cut moustaches short.") Another narration states: ("Cut moustaches short and let beards grow.") There are also many other Hadith with the same meaning. Keeping a beard means leaving it in its natural state, letting it grow, retaining it, and letting it become abundant, neither shaving it, plucking it, nor trimming any part of it. Ibn Hazm said that it was Ijma` (consensus) that trimming the moustache and letting the beard grow is obligatory, supporting his view with a number of Hadith. Among them was the Hadith reported by Ibn `Umar (may Allah be pleased with them) that we just quoted and the Hadith reported by Zayd ibn Arqam who said that the Prophet (peace be upon him) said, ("Anyone who does not remove any of his moustache is not one of us.") The Hadith was ranked as Sahih (a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish) by Al-Tirmidhy. The author of Al-Furu` stated, "The structure of this Hadith according to our School of Fiqh - the Hanbaly School - indicates it is Haram (prohibited)." Shaykh Al-Islam Ibn Taymiyyah (may Allah be merciful with him) said, "Based on the Qur'an, Sunnah, and Ijma`, differing from Kafir is enjoined. It is prohibited to imitate them altogether, as imitating their outward appearance can lead to imitation of their conduct and reprehensible deeds, or even their `Aqidahs (creeds). It leads to inner love and loyalty, and inner love leads to imitation of outward appearances." It is also recorded by Al-Tirmidhy that the Messenger of Allah (peace be upon him) said, ("Anyone who imitates other than us is not one of us. Do not imitate the Jews or the Christians...") Another narration of the Hadith has this wording: ("Anyone who imitates a people is one of them.") Related by Imam Ahmad. `Umar ibn Al-Khattab refuted the testimony of those who pluck their beards. Imam

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Ibn `Abdul-Bar stated in his book Al-Tamhid, "It is Haram to shave the beard; it is only done by effeminate men, meaning those imitating women." Also, (The Prophet (peace be upon him) had a very hairy beard.) Related by Muslim on the authority of Jabir. Another narration describes him as having: (A thick beard.) And another as having: (A bushy beard.) The meaning of them all is the same and it is not permissible to remove any of the beard, due to the general evidence prohibiting it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family,

The second question of Fatwa no. 836

Q: Is abandoning the Sunnah of growing a beard equal to major sins like adultery and sodomy?

A: All Praise is due to Allah and peace and blessings be upon His Messenger, his family, and Companions.

It is religiously obligatory to let the beard grow, because the Prophet (peace be upon him) said: ("Trim moustaches and let the beard grow") The imperative sentence indicates the obligation while inductively necessitates the prohibition of the opposite, meaning, shaving the beard. Thus, it is impermissible to shave the beard. A person who commits this act is sinful and should be put to disciplinary punishment if he knows about the ruling. Similarly, if he does not know the ruling and then comes to know about it but he overlooks it persistently, he will be blameworthy. The general principle ruling states that Ta`zir (discretionary punishment) is submitted to the discretion of the legal authorities according to the circumstancial and occasional evidence, places, conditions, and people.

The penalty for illegal sexual relations, i.e. fornication and adultery, is legally prescribed. The adulterer and adulteress shall be stoned to death.

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Fornicators must be flogged a hundred lashes and exiled for a year. The Qur'an and the verbal and practical Sunnah explicitly prove this penalty. Indeed, adultery is one of the major sins whereas shaving beards, while a crime, is not equal to adultery. If a person insists on doing so after having knowledge about the ruling, it will be one of the major sins. The punishment of sodomy is death.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 1405

Q: We are all keen to follow our Prophet Muhammad (peace be upon him) as he has ordained us to grow the beard, my question is: Did the Messenger (peace be upon him) shorten or trim his beard like most of the bearded men are seen doing?

A: All Praise be to Allah Alone and peace and blessings be upon Messenger, his family and Companions.

The Sunnah (supererogatory act of worship following the example of the Prophet) of the Messenger of Allah (peace be upon him) in this regard is stipulated both in speech and action, for it is authentically reported that the Messenger of Allah (peace be upon him) commanded to let the beard grow and become thick. It was narrated by Al-Bukhari, Muslim and others on the authority of `Abdullah ibn `Umar (may Allah be pleased with them both) that he said: The Messenger of Allah (peace be upon him) stated: ﴾Trim closely the mustache, and let the beard grow.﴿ In another narration: ﴾Be unlike the disbelievers, let the beards grow and shorten the moustaches.﴿

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It was also related by Muslim on the authority of Abu Hurayrah (may Allah be pleased with him) that he said: The Messenger of Allah (peace be upon him) stated: ﴾Trim closely the moustache, and grow the beard, be unlike the Magis (fire-worshippers).﴿

What is meant by letting the beard grow is leaving it and not trimming it, so that it grows thick. This is his verbal guidance (peace be upon him). As for his actions, there is no authentic report that he (peace be upon him) cut any part of his beard. As for the Hadith related by Al-Tirmidhy on the authority of `Amru ibn Shu`ayb from his father from his grandfather ﴾That the Messenger of Allah (peace be upon him) used to trim from the length and the width of his beard.﴿ Al-Tirmidhy said about it: This Hadith is Gharib (a Hadith with a single narrator usually at the beginning of the chain of narration). The Sanad (chain of narrators) of this Hadith includes `Umar ibn Harun and he is classed as Matruk (his narration is rejected) as Al-Hafizh ibn Hajar said in Al-Taqrib. Hence, it is known that this Hadith is not Sahih and cannot be used as evidence to oppose the Sahih Hadiths indicating the obligation to leave the beard and let it grow. Whereas, what some people do, of shaving the beard or trimming something from its thickness and length, is impermissible because it goes against the conduct of the Messenger (peace be upon him) and his command to let the beard grow. The command denotes obligation unless otherwise directed, and we know of no other directive.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and companions!

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The first question of Fatwa no. 1583

Q: Is it true that a man who shaves his beard is cursed and his Salah (Prayer) is invalid? What is the evidence on this?

A: All Praise be to Allah Alone and may peace and blessings be upon His Messenger, his family and Companions!

Letting the beard grow is a Wajib (obligatory), as the Prophet (peace be upon him) ordered Muslims to do so, and the original rule about the imperative mode is that it denotes obligation. Shaving the beard is Haram (prohibited), as it entails imitating the Kafirs (disbelievers) and disobedience to the order of the Prophet (peace be upon him), who has prohibited us from doing so and asked us to be contrary to them. It is reported on the authority of Ibn `Umar (may Allah be pleased with them both) that the Prophet (peace be upon him) said, (Do the opposite of what the Mushriks (polytheists) do; grow the beards and cut the moustaches short.) Narrated by Ahmad, Al-Bukhari and Muslim. It is also reported from Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said, (Trim the moustache, and grow the beard, to do the opposite of what the Magians do.) Narrated by Ahmad and Muslim. It was never reported from the Prophet (peace be upon him) in a Sahih (authentic) Hadith that he shaved any part of his beard. However, growing the beard is not a prerequisite for the validity of Salah. If a person shaves his beard and offers Salah, his Salah will not be invalidated, but he is considered a sinner for abandoning a deed which was ordained by the Messenger of Allah (peace be upon him) and opposing his way. As for cursing him by the Prophet (peace be upon him), this was not authentically reported.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 1640

Q: Is it permissible to perform Salah (Prayer) behind a Khatib (preacher) who shaves his beard? We appreciate your guidance, may Allah reward you!

A: All Praise be to Allah Alone and peace and blessings be upon His Messenger, his family and Companions.

Shaving one's beard is prohibited. This is because of what was reported by Ahmad, Al-Bukhari and Muslim on the authority of Ibn `Umar (may Allah be pleased with them all) that the Prophet (peace be upon him) said: ﴾"Do the opposite of what the pagans do. Grow the beards and trim the moustaches."﴿ Ahmad and Mulim reported also on the authority of Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said: ﴾"Trim closely the moustache, and grow the beard, and thus act against the fire-worshippers."﴿ Persisting in shaving one's beard is one of the major sins. Therefore, we have to advise and blame the person who shaves it. He who shaves it will be worthier of advice and recommendation if he is in a leading religious position. If the person who shaves his beard is a mosque leader and refuses the advice, then you have to dismiss him if it is easy to do so without causing disturbances. Otherwise, whoever can perform Salah behind another righteous person should do so in order to deter this person. If it is not easy to perform Salah behind another person, then performing Salah behind this person is permissible for fulfilling the interest of the community. If performing Salah behind another person who is righteous may lead to disturbances, then it will be permissible to perform Salah behind this person who shaves his beard in order to avoid disturbances and to commit the lesser of the two evils.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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2139

The forth question of Fatwa no. 2139

Q: Is it an act of Sunnah or only desirable to have a beard and trim the moustache?

A: All Praise is due to Allah Alone and peace and blessings be upon His Messenger, his family, and Companions.

It is obligatory to leave the beard grow long, for the Prophet (peace be upon him) ordered Muslims to do so. Shaving the beard is unlawful, because the Prophet (peace be upon him) forbade shaving it and ordered Muslims to act unlike the polytheists in this regard. As a rule, the imperative sentence indicates obligation and the prohibitory sentence expresses prohibition. Indeed, trimming or clipping the moustache is one of Sunan-ul-Fitrah (Islamic practices of personal hygiene). It is not permissible for a Muslim to let his moustache grow long, because the Prophet (peace be upon him) says: (“Whoever does not trim his moustache is not one of us.”) The general meanings of the Hadiths also enjoin Muslims to trim the moustache.

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Fatwa no. 2196

Q: Letting the beard grow is a Sunnah, following the example of the Prophet (peace be upon him). Many people shave, pluck, or trim their beards, others repudiate it, and some hold the view that it is an act of Sunnah (a commendable act), so if anyone lets their beard grow they will be rewarded, but those who do not will not be punished. Some foolish people

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say that if there is good in growing a beard pubic hair would not grow there, may Allah shame them! What is the ruling on these different views and what is the ruling on someone who denies a Sunnah of the Prophet (peace be upon him)?

A: All Praise is due to Allah Alone and peace and blessings be upon His Messenger, his family, and Companions.

The authentic Sunnah of the Messenger of Allah (peace be upon him) indicates that it is Wajib (obligatory) to let the beard grow long and that it is Haram (prohibited) to shave or trim it. It is recorded in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) on the authority of Ibn `Umar (may Allah be pleased with them) that the Prophet (peace be upon him) said, ("Trim the moustache and let the beard grow to differ from the Mushriks (those who associate others with Allah in His Divinity or worship).") It is recorded in Sahih Muslim on the authority of Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said, ("Cut the moustache and let the beard grow to differ from the Magians.") These two Hadith, and others that have the same meaning, clearly show the obligation of both letting a beard grow long and the prohibition of cutting or shaving it, as was mentioned above. Anyone who claims that letting the beard grow is Sunnah (a commendable act) and that anyone who grows one will be rewarded and those who do not will not be punished, are mistaken, as they have contradicted the Hadith Sahih (authentic). The basic ruling regarding commands [in the Prophet's Hadith. trans.] is that they are Wajib and the prohibitions are Haram. It is therefore not permissible for anyone to hold an opinion that contradicts the apparent meaning of Hadith Sahih, unless there is supporting evidence to warrant otherwise. There is no such evidence in regard to the Hadith mentioned above.

As for the Hadith that was related by Al-Tirmidhy on the authority of Abu Hurayrah (may Allah be pleased with him) that (The Prophet (peace be upon him) used to remove some of the length and the width of his beard) , this is a Batil (null and void) Hadith that is not known to have been authentically narrated from the Messenger of Allah (peace be upon him). Its Sanad (chain of narrators) includes a narrator who is accused of lying.

Additionally, deriding beards and comparing them to pubic hair is a great Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect), and obligates that

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the person doing so be declared an apostate from Islam. This is because mocking anything that is indicated by the Book of Allah or the Sunnah of His Messenger Muhammad (peace be upon him) is considered an act of Kufr (disbelief) and Riddah (apostasy) from Islam, as Allah (Glorified and Exalted be He) says: ﴿Say: "Was it at Allâh (عز وجل), and His Ayât (proofs, evidence, verses, lessons, signs, revelations) and His Messenger (صلى الله عليه وسلم) that you were mocking?"﴾ ﴿Make no excuse; you disbelieved after you had believed.﴾ We ask Allah to grant us, you, and all Muslims, true guidance, success, and protection from misleading Fitnah (trial).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 2258

Q: I heard that letting the beard grow is Wajib (obligatory), is this true? If so, please explain the reason for this, taking into consideration that I read in one book that this is done to be different from the Kafirs (disbelievers). However, many Kafirs these days let their beards grow, so I am not convinced by this reason. I hope that you will clarify the reasons to me, and if possible answer in English, because I do not know Arabic.

A: All Praise be to Allah Alone and peace and blessings be upon His Messenger, his family

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and Companions.

Yes, letting the beard grow is Wajib and shaving it is Haram (prohibited), due to what is related by Imam Ahmad, Al-Bukhari, Muslim, and others on the authority of Ibn `Umar (may Allah be pleased with them) that the Prophet (peace be upon him) said, ("Differ from the Mushriks (those who associate others with Allah in His Divinity or worship), grow the beard and cut off the moustache.") It is also related by Ahmad and Muslim on the authority of Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said, ("Cut the moustache and let the beard grow to differ from the Magians.") Insisting on shaving the beard is a major sin, this should be repudiated and anyone who does it should be advised, especially if they hold a high position in religious affairs.

Differing from the Magians and other Mushriks does not mean to differ from them in everything, even things that are correct and in conformity with Fitrah (natural disposition) and good morals. It means to differ from them in what they have deviated from the Truth, and in what is correct, and outside the true Fitrah and righteous morals. One of the ways in which the Magians and other Mushriks and Kafirs (disbelievers) differ from the Truth and what is in conformity with the true Fitrah is in their shaving of their beards, which is in contradiction with the Sunnah of the prophets and Messengers. Therefore, it is Wajib upon us to differ from them by letting our beards grow and removing our moustaches, following the guidance of prophets and Messengers, and acting in accordance with Fitrah in this. It has been authentically narrated from the Prophet (peace be upon him) that he said, ("There are ten practices of the Fitrah (natural disposition): Trimming moustaches, letting beards grow, using a Miswak (tooth-stick), Istinshaq (inhaling and exhaling water nasally), cutting nails, washing the knuckles, removing underarm hair, shaving pubic hair, and cleaning the private parts with water.") Related by Ahmad, Muslim, and the Four Compilers

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of Hadith (Imams Abu Dawud, Al-Tirmidhy, Al-Nasa'iy and Ibn Majah) on the authority of `Aishah (may Allah be pleased with her). However, if it is destined for the Kafirs to let their beards grow, this does not make it permissible for Muslims to shave theirs. As was mentioned above, it is not meant to differ them in everything, but just in matters in which they deviate from the Truth and contradict the pure Fitrah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

The sixth question of Fatwa no. 2294

Q: Some men have hair on their cheeks. Is it permissible for them to shave it?

A: Praise be to Allah Alone and may peace and blessings be upon His Messenger, his family and Companions!

The hair on the cheeks is part of the beard, and thus it must not be shaved or cut, as the Prophet (peace be upon him) stated, ﴿Trim the moustache and let the beard grow to be contradictory to the Mushriks (polytheists).﴾ Among those who included the hair on the cheeks in their definitions of what constitutes the beard are the author of Al-Qamus and the author of Al-Lisan.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Member	Chairman
`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

(Part No. 5; Page No. 145)

Fatwa no. 3021

Q: I am a Multazim (practicing Muslim); I wear a beard and I own a barbershop as this has been my vocation since I was small and I do not have any other occupation by which I could earn a living. During my work, I shave my customers' beards, is this sinful? What is the ruling on this? I also use hairdryers to style their hair. What is the ruling on this?

A: All Praise is due to Allah Alone and peace and blessings be upon His Messenger, his family, and Companions. Firstly: It is Haram (prohibited) for a Muslim to shave his beard, due to evidence from the Hadith Sahih (a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish) that show that it is Haram to shave their own beard or that of someone else. It is forbidden to shave someone else's beard, because this entails cooperating in sin, which is prohibited according to Allah's saying: ﴿but do not help one another in sin and transgression.﴾ Secondly: It is permissible for you to comb, style, and apply oils and perfume to men's hair, but it is not permissible for you to do this for the women who are non-Mahrams (not a spouse or an unmarriageable relative) to you.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 3151

Q: I am a Muslim young man. I would like to grow my beard, but my father opposes me strongly. I read in Sahih Muslim that growing the beard is one of Sunan-ul-Fitrah (Islamic practices of personal hygiene). In the explanation of Imam Al-Nawawy he said, "There are some Makruh (reprehensible) matters concerning the beard, such as shaving it, dyeing it in black, and plucking white hairs out of it." However, he did not make it clear whether this reprehensibility is considered a prohibition or just a preference. Should I grow the beard, or obey my parents? Please advise, may Allah reward you!

A: Praise be to Allah Alone, and may peace and blessings be upon His Messenger, his family and Companions!

Shaving one's beard is Haram (prohibited); it should not be done for the sake of a father or a chief, as obedience should be only in Ma`ruf (that which is judged as good, beneficial, or fitting by Islamic law and Muslims of sound intellect). The Prophet (peace be upon him) stated, ﴾There is no obedience due to any creature in matters involving Allah's disobedience.﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The tenth question of Fatwa no. 3303

Q: What is the ruling on declaring someone who shaves his beard a Fasiq (someone openly and flagrantly violating Islamic law)?

A: All Praise is due to Allah Alone and peace and blessings be upon His Messenger, his family,

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and Companions.

What you said is correct, especially for those who insist on shaving their beards. However, declaring them as such before advising and clarifying the ruling concerning this is against the policy of Da`wah (calling) to the good and forbidding the abominable, as this turns them away from hearing the explanation. In order to help people to accept advice and guidance, a Da`y (caller to Islam) should give it in a gentle way. If the person does not accept the advice and insists on doing this sin, it is not prohibited to declare them a Fasiq.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 4988

Q: I am a Muslim seeking to know the truth about shaving the beard and moustache. I have asked a number of Muslim scholars who live here in Mombasa but I was not fully convinced with what they said. I once asked Shaykh Nasir Al-Khamis but he refused to declare shaving the beard Haram (prohibited) and said: "Nowadays, the Jews and Christians let their beards grow and shave their moustaches. It is our duty as Muslims to disagree with them - to follow the Prophetic Hadith - by shaving our beards and letting our moustaches grow". I rejected this opinion because it implied that the words of the Prophet (peace be upon him) were only suitable during a specific period of time. Later,

I went to Shaykh Ibrahim Khalil who used to work as the principal of Falah Schools in Mombasa, and he told me directly that shaving the beard and letting the moustache grow is Haram. Kindly give us your detailed Fatwa regarding this matter - both in Arabic and English - and signed in your name to present to people as proof. Most of the Muslims and scholars here in Mombasa and all over Kenya shave their beards and it is very hard for me to prove them wrong alone, if they are.

A: All Praise be to Allah Alone and peace and blessings be upon the Messenger, his family, and Companions. Firstly: It is related that the Prophet (peace be upon him) said, ﴾Trim closely the moustaches and let the beards grow; (and thus) be different from the Magi. ﴿ Related by Ahmad and Muslim. The Messenger of Allah (peace be upon him) said, ﴾Act differently from the Mushriks (those who associate others with Allah in worship). Let the beards grow and trim the moustaches.﴿ Related by Al-Bukhari and Muslim. The sound opinion is that the command generally denotes an obligation, especially in the presence of supporting proofs like these two Hadiths. Anyone who shaves their beard has erred, contradicted the Fitrah (natural disposition), and committed a sin, according to the consensus of Muslim scholars. May Allah grant us success!

Secondly: Letting the beard grow is an act pertaining to the Fitrah, as mentioned above. Moreover, it is one of the teachings of the previous prophets' laws as well as that of Prophet Muhammad (peace be upon him) whose Shari`ah (Islamic law) is general to all people and is binding until the Day of Resurrection. Allah (Exalted be He) narrates in the Qur'an an incident involving Prophet Musa (Moses) and his brother Harun (Aaron) (peace be upon them) with the People of Israel who worshipped the calf, saying, ﴾And Hârûn (Aaron) indeed had said to them beforehand: "O my people! You are being tried in this, and verily, your Lord is (Allâh) the Most Gracious, so follow me and obey my order."﴿ ﴾They said: "We will not stop worshipping it (i.e. the calf), until Mûsâ (Moses) returns to us."﴿ ﴾[Mûsâ (Moses)] said: "O Hârûn (Aaron)! What prevented you when you saw them going astray;﴿ ﴾"That you followed me not (according to my advice to you)? Have you then disobeyed my order?"﴿ ﴾He [Hârûn (Aaron)] said: "O son of my mother! Seize (me) not by my beard, nor by my head! Verily, I feared lest you should say: 'You have caused a division among the Children of Israel, and you have not respected my word!' "﴿

This denotes that letting the beard grow was part of the teachings of Musa and Harun (peace be upon them both). In addition, Prophet `Isa (peace be upon him) confirmed the teachings of the Torah that was revealed before him. Thus, letting the beard grow was also included in `Isa's teachings. These were all messengers sent to the People of Israel (the Jews and Christians). When the Jews and Christians neglected the practice of letting their beards grow, they were wrong. They were similarly wrong when they abandoned Tawhid (belief in the Oneness of Allah/ monotheism), deviated from the teachings of their prophets, and broke their covenant entailing to believe in our Prophet Muhammad (peace be upon him). Anyone among the Jews and Christians who obeys the command of all previous Divine laws by letting their beard grow, Muslims cannot act differently from them, as they have adhered to the Truth. Likewise, if they attest Tawhid and believe in our Prophet Muhammad (peace be upon him), Muslims cannot disagree with that. Rather, they should support, encourage, and help them in piety and righteousness.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The sixth question of Fatwa no. 5316

Q: What is the ruling on shaving the beard, as people hold different views regarding this matter? Some disprove of it, and say that the Din (religion) is in the heart and not in the physical appearance, while others shave their beard - and there are many of these, including scholars, whom the public follow. If you say to them that it is not permissible to shave the beard, the shaykhs tell you to shave it and say that you are not more knowledgeable than them. If you question these shaykhs who shave, they minimize it saying that it is removing something, not adding it.

A: All Praise be to Allah Alone and peace and blessings be upon His Messenger, his family, and Companions.

It is Wajib (obligatory) to let the beard grow and shaving it is Haram (prohibited). Scholars who shave their beards cannot be used as evidence for its permissibility.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 6106

Q: I have been religiously committed for three or four years and all praise is due to Allah for this blessing. Allah (Glorified and Exalted be He) has guided me and I have let my beard grow with two of my brothers. Some of my family members have followed in our footsteps regarding this supererogatory Sunnah. At home, we have been able to create an Islamic atmosphere and all the sisters in the house

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have been convinced that they should put on the legal Islamic dress after they used to display their charms. Whenever we know of a ruling in the Qur'an or the Sunnah, we try to adhere to it as much as possible. I, along with my brothers, have joined some Muslim youth and enjoyed our religious gatherings. I have a deep love for the Masjid (mosque), which has also been my main concern. Suddenly, this year, my brother and cousin were arrested and accused of stirring up sectarian hatred in Egypt. Since then, the attitude of our family members and neighbors towards us has changed. People think that anyone who has a beard wants to kill people and shed their blood, but we, as Muslims, have no desire whatsoever to kill people whom our Lord has forbidden us to kill. My parents and family have started urging me to shave my beard but I have refused. My father traveled to Saudi Arabia and I am insisting on not shaving my beard because I know that shaving it is Haram (prohibited). The four Fuqaha' (Muslim jurists) unanimously agree that it is Haram or Makruh (reprehensible) to shave the beard. My family members have reluctantly consented to my desire but they fear that I might be arrested like my brother and cousin. I am totally convinced that nothing shall ever happen to me except what Allah has ordained for me and that shaving my beard will not change what Allah (Exalted be He) has predestined. My mother says that my father is angry with me though I do not feel his anger whenever he talks to me. I am afraid to do anything that goes against what the Messenger (peace be upon him) said and at the same time I am afraid to commit a sin by disobeying my parents

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and insisting on keeping my beard. What shall I do?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions! Firstly, may Allah reward you the best for following the tradition of the Messenger of Allah (peace be upon him) and for calling your family to do likewise as an act of enjoining good and forbidding evil. May Allah reward your family for answering your call and for cooperating with you in righteousness and piety! May Allah keep us all firm in His religion and help us avoid the apparent and hidden trials!

Secondly, shaving the beard is Haram, and letting it grow is obligatory, as you know. Obedience to the Creator takes precedence over obedience to any created being, even the closest of relatives. There can be no obedience to any created being if it involves disobedience to the Creator, and obedience to any other created being should only be with regard to what is good. What you describe of your parents being angry and upset because you are letting your beard grow is only because of their love for you and fear that what has happened to others may befall you as well. Nevertheless, what happened to others was, in most cases, because of provocation on their part, not just because they let their beards grow; it also happens to clean-shaven persons. You must be steadfast in your adherence to the truth, and continue to let your beard grow in obedience to Allah and in order to earn His pleasure, even if His creatures will be angry. You must also avoid any sources of trouble, and put your trust in Allah, hoping that He will provide a way out of your distress. Allah (Exalted be He) says (what means): ﴿And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).﴾ ﴿And He will provide him from (sources) he never could imagine. And whosoever puts his trust in Allâh, then He will suffice him. Verily, Allâh will accomplish his purpose. Indeed Allâh has set a measure for all things.﴾

Allah also says: ﴿and whosoever fears Allâh and keeps his duty to Him, He will make his matter easy for him.﴾ ﴿That is the Command of Allâh, which He has sent down to you; and whosoever fears Allâh and keeps his duty to Him, He will expiate from him his sins, and will enlarge his reward.﴾ We advise you to be dutiful to your parents and to apologize to them kindly and politely for denying their request.

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The seventh question of Fatwa no. 3716

Q: Did the Prophet (peace be upon him) ever shave his hair and beard?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

It is authentically reported that the Prophet (peace be upon him) shaved his hair in Tahalul (removal of the ritual state for Hajj and ‘Umrah) in his Farewell Hajj. However, it has never been reported that he shaved his beard for any rituals or otherwise. In fact, it is authentically reported that he grew his beard and never removed any part from it.

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Fatwa no. 3832

Q: I am a student. I am twenty five years old. I have a thick beard. I tried to marry many times. I get engaged to many young women. But all of them refuse my offer because my beard is too thick. My family tried to convince me to shave it but I refused. However, I am not satisfied with this state and I would like to marry. A long time has passed to try to get engaged to those whose fathers I know. Some of those whom I deemed to be reliable told me that getting married is an obligation and growing your beard is a Sunnah. He told me that I have to cut short my beard in order to remove the bigger of the two harms and to do what is obligatory. What is the ruling of Islam on this saying? Some of my friends said that shaving or shortening the beard after growing it is not permissible.

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

Growing your beard is an obligation and shaving it is prohibited. Persisting in shaving it is one of the major sins. The refusal of those whom you tried to get engaged to is not an excuse to shave your beard. There are many other women who are ready to accept you as a husband. There will be no good in these women who refuse to marry you because of you growing your beard. It appears that you have narrowed your circle of search, and therefore you have encountered what you hate.

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If you search more, you will find the woman whom you will accept, and who will accept you, In sha'a-Allah (if Allah wills). Allah (Exalted be He) says (what means): ﴿And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).﴾ ﴿And He will provide him from (sources) he never could imagine. And whosoever puts his trust in Allâh, then He will suffice him.﴾ We ask Allah to make easy for you all your affairs, grant you success and keep you firm on the truth.

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Fatwa no. 4155

Q: It is widely held among the Muslim young men who are Multazim (practicing their religion) that it is Haram (prohibited) to shave the beard. Is this true? If so, which is more Wajib (obligatory), to obey parents who are ordering that the beard should be shaved or to let it grow? Is it permissible for a barber to shave the beards of other men, bearing in mind that if he does not do it they will go to someone else, or is it not permissible at all?

A: All praise is due to Allah Alone, and peace and blessings be upon His Messenger, his family, and Companions. Firstly: Shaving the beard is Haram.

Secondly: It is not permissible for a son to obey his parents if they order him to shave his beard, as this is obedience that involves disobeying Allah. It is authentically reported that the Prophet (peace be upon him) said, ("There is no obedience to the created in disobedience to

the Creator.") Allah (Glorified be He) says: (and whosoever fears Allâh and keeps his duty to Him, He will make his matter easy for him.) Thirdly: It is not permissible for Muslims to shave their own beards or shave other men's beards, nor to practice a job that involves shaving beards, because this is cooperating in sin and transgression. Allah (Glorified and Exalted be He) forbade this saying: (Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression.)

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The first question of Fatwa no. 4255

Q: We know that shaving the beard is Haram (Prohibited) as declared by scholars, but there are some obstacles that hinder me from growing a beard. My family prevents me from letting my beard grow and I can not support myself because I am still a high school student whose parents pay all my expenditures. I can not even work to provide for myself. I quarrel with them every day about growing my beard to the extent that they are about to kick me out of the house. Please answer me as soon as possible.

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions. Shaving the beard is Haram as you know and your parents' anger and their kicking you out of the house is not an excuse to shave it. Allah (Glorified be He) states (what means): ﴾And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).﴿ ﴾And He will provide him from (sources) he never could imagine. And whosoever puts his trust in Allâh, then He will suffice him. Verily, Allâh will accomplish his purpose. Indeed Allâh has set a measure for all things.﴿ We advise you to treat your parents well and guide them to goodness, and to tell them that the Messenger (peace be upon him) is the one who commanded us to let the beard grow and trim the moustache; therefore it is impermissible for a Muslim to oppose the Prophet's command to please any one, for Allah (Exalted be He) states: ﴾And let those who oppose the Messenger's (Muhammad صلى الله عليه وسلم) commandment (i.e. his Sunnah - legal ways, orders, acts of worship, statements) (among the sects) beware, lest some Fitnah (disbelief, trials, afflictions, earthquakes, killing, overpowered by a tyrant) should befall them or a painful torment be inflicted on them.﴿

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The second question of Fatwa no. 4259

Q: Is it permissible for a bearded Muslim brother to disobey his parents if they ask him to shave his beard off? Is it permissible to shave it off because the ruling authority in a given country persecutes those who adhere to their Din (religion) and the Sunnah of their Prophet (peace be upon him)?

A: All praise is due to Allah Alone, and peace and blessings be upon His Messenger, his family, and Companions.

Firstly: It is not permissible for a man to shave his beard off if his parents ask him to do so, as shaving it off is Haram (prohibited). A Muslim should not obey anyone in something that involves disobedience to Allah.

Secondly: If a man is forced to shave his beard off, because if he lets his beard grow this may result in him getting killed, one of his body parts will be cut off, he will lose the use of one of his senses, such as hearing or sight, or anything else like that, then it will be permissible.

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The fifth question of Fatwa no. 4666

Q: Is it permissible for me to shave my cheeks and leave my beard? Is it permissible to shave when I am observing Sawm (Fasting) if it causes bleeding from the part being shaved, whether it is the head, the pubic region, or other parts of the body?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

It is not permissible to shave the cheeks, because this hair is part of the beard. It is permissible for a man to shave his head, pubic region, and the like, during Ramadan and when observing Sawm at other times, even if it leads to bleeding. In fact, shaving pubic hair is part of Sunan-ul-Fitrah (Islamic practices of personal hygiene).

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First, second, and fourth question of Fatwa no. 4762

Q: Will Allah (may He be Praised, Glorified and Exalted) penalize those who shave their beards and punish them for disobeying the Messenger (peace be upon him) as he said: ﴾"Do the opposite of what the Mushriks (those who associate others with Allah in His Divinity or worship) do; keep the beards and cut the moustaches short."﴿ **? Is growing a beard a precondition for perfect Iman (Faith) so that Allah (Exalted be He) will punish those who shave them according to this authentic Hadith. Does a person who shaves his beard have to make Tawbah (repentance to Allah) and then keep his beard after receiving your answer In Sha'a-Allah (if Allah wills)? Or is this something optional and whoever observes it will be rewarded while whoever abandons it will not be punished?**

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

Shaving the beard is Haram (prohibited) and it contradicts the perfection of Al-Iman-ul-Wajib (Fundamental Faith). Whoever shaves his beard deserves Ta'zir (discretionary punishment) in this world and chastisement on the Day of Resurrection if he dies without making Tawbah. However, if he makes sincere Tawbah and lets his beard grow, Allah (Exalted be He) will accept his Tawbah and forgive him as He (Exalted be He) says: ﴾And verily, I am indeed forgiving to him who repents, believes (in My Oneness, and associates none in worship with Me) and does righteous good deeds, and then remains constant in doing them, (till his death).﴿ However, if he persists in shaving it until he dies, he is liable to be punished. Nevertheless, dying in a state of Iman; he will be judged according to the Will of Allah (Exalted be He), either to pardon or punish him.

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Q 2: Is shaving the beard one of the violations that brought down destruction on the people of Lut? Allah (Exalted be He) has informed us in His Book of the cause of their punishment. The Messenger (peace be upon him) also said: ("Whoever you find committing the offence of the people of Lut (i.e. sodomy), execute the doer and the one to whom it is done.") **However, nothing indicates that shaving the beard was a cause of their destruction.**

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A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

Allah (Exalted be He) punished the People of Lut because they belied His Prophet Lut and committed sodomy. They abandoned their wives whom Allah (Exalted be He) created for them, and indulged in this perversion as explicitly stated in their story mentioned in the Qur'an. There is no mention about the matter of the beard being a cause of destruction in the Book of Allah or the Sunnah of the Prophet (peace be upon him).

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Q4: Does the following Ayah (Qur’anic verse) saying (what means): ﴾and indeed I will order them to change the nature created by Allâh.﴿ refer to shaving the beard?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

Yes, shaving the beard is included in the general meaning of what Allah (Exalted be He) mentioned in His Book about Satan’s enticement of many people to change the creation of Allah, for shaving it changes the nature He created. The Prophet (peace be upon him) enjoined Muslims to let their beards grow and to trim their moustaches.

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The second question of Fatwa no. 6290

Q: Many scholars have contributed much to Islam; they have illuminated the way for the Muslims and sacrificed themselves for their sake. They still sacrifice endlessly for the sake of the Muslims. They have carried the banner of Tawhid (monotheism). However, they shave their beards, such as Sayyid Qutb and Al-Ghazaly, the author of "Fiqh Al-Sirah".

Do you think they have no idea about these Hadiths where the Messenger of Allah (peace be upon him) ordered us to grow the beard and trim the moustache? Could they have committed a sin?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions!

All humans err, even the scholars, as the Prophet (peace be upon him) stated, ("All sons of Adam oft sin, and the best of those who commit sin are those who oft repent.") They are not infallible. The scholars you mentioned knew the Hadiths about forbidding shaving the beard and commanding the trimming of the moustache. However, they contradicted these texts, whether to follow their desire, out of Ta'wil (allegorical interpretation), or for other reasons. In any case, they are sinners for shaving their beards, and righteous for the deeds they committed of spreading knowledge and supporting the truth. Thus, they are considered among those who have mixed a good deed with a sinful one. May Allah forgive us and them.

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The first question of Fatwa no. 8668

Q: I read in a book entitled: "Majmu'at Risa'il Al-Shaykh Muhammad Al-Hamid" a Hadith on the authority of Abu Hurayrah (may Allah be pleased with him) that is related by Al-Bazzar: ("The Mushriks (those who associate others with Allah in His Divinity or worship) let their moustaches grow and cut their beards off. So, do the opposite of what they do; let the beards grow and trim the moustaches.") **Muslim also related on the authority of Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said:**

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("Do the opposite of what the Magians do,") **because they used to cut their beards and let their moustaches grow long. My question is that many men today cut both their beards and their moustaches. Do they thus differ from the Magians by cutting both the beard and the moustache without exception, or does this involve imitating the Magians? Please advise me and may Allah bless you!**

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

If the reality is as you mentioned, they are imitating them in what they do that is the same as them, but not in what they differ from them. It is obligatory on every Muslim to differ from the Magians and the Mushriks in every way, so they should let their beards grow and cut their moustache short in accordance with the Sahih (authentic) Hadith that order Muslims to grow their beards and trim their moustaches. Among them is one Hadith that reports that the Prophet (peace be upon him) said, ("Trim the moustache and let the beard grow; do the opposite of what the Magians do.") (Related by Imam Muslim in his "Sahih [Book of Authentic Hadith])

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The second question of Fatwa no. 9202

Q: what is the position of Islam regarding the beard? I have heard two Hadith from the Messenger of Allah (peace be upon him) on this matter that mean:

a. First: ("Trim the moustache and let the beard grow.")

b. The second means that anyone who shaves his beard will be like shaving my heart (i.e. the Prophet's heart). Did any of the Messenger's followers shave his beard?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

It is obligatory to let the beard grow and trim the moustache, as it is authentically reported that the Prophet (peace be upon him) ordered this. As for the Hadith you mentioned: [Anyone who shaves his beard will be like shaving my heart], we do not know any authentic source for this Hadith.

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Dyeing hair

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The second question of Fatwa no. 327

Q: What is the ruling on dyeing the beard black, is it a sin? What is the difference between shaving the beard and dyeing it black?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

Changing the color of the hair on the head or beard from gray using henna (a plant that produces a reddish-orange dye), Katam (a plant from Yemen that produces a reddish-black dye), or anything similar, is permissible, in fact it is Mustahab (desirable). However, changing grey hair to black is not permitted. This ruling is substantiated by many Hadith Sahih (a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish) reported from the Prophet (peace be upon him). It is narrated on the authority of Jabir ibn 'Abdullah (may Allah be pleased with them) that he said, (Abu Quhafah was brought to the Messenger of Allah (peace be upon him) on the day of the Conquest of Makkah and his (Abu Quhafah's) head was as white as Thaghamah (a plant whose leaves and flowers are intensely white). The Messenger of Allah (peace be upon him) said, "Take him to one of his wives to change it (the white hair) with something, but avoid black.") (Related by Ahmad, Muslim, Abu Dawud, Al-Nasa'y, and Ibn Majah). According to another narration related by Imam Ahmad, the Prophet (peace be upon him) said, ("If only you settled the Shaykh in his home, we would have come to him ourselves as a token of honor to Abu Bakr.") When this man embraced Islam, his beard and hair were looking as white as Thaghamah. So, the Messenger of Allah (peace be upon him) said, ("Change these (the white hair and beard), but avoid black.") He (peace be upon him) also said, ("The best things you can change this gray hair with are henna and Katam.") (Related by Ahmad, Abu Dawud, Al-Nasa'y, Al-Tirmidhy, and Ibn Majah. Al-Tirmidhy classed it as Sahih [authentic]). The difference between shaving the beard and dyeing it black is that both of them are forbidden, but shaving it is more emphatically prohibited than dyeing it black.

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Fatwa no. 1640

Q: Is it permissible to dye a beard black?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

It is not permitted for a man to dye his beard black because of the Hadiths which command us to avoid that and forbid us to do it. Abu Dawud reported on the authority of Jabir Ibn 'Abdullah that he said: ("Abu Quhafah was brought on the day of the Conquest of Makkah, and his head and beard were looking as white as Thughamah (a plant whose leaves and flowers are intensely white). The Messenger of Allah (peace be upon him) said: 'Change this (white hair), but avoid black.'") (Related by Muslim, Al-Nasa'y and Ibn Majah). Ahmad, Abu Dawud and Al-Nasa'y also related on the authority of Ibn 'Abbas (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said: ("There will be a people at the end of time who will dye their hair black like the crops of pigeons; they will not even smell the fragrance of Paradise.") But it is Mustahab (desirable) to change grey or white hair by dyeing it to another color, but to avoid black, because of the above-quoted Hadith reported by Jabir.

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Fatwa no. 1839

Q: My question is one that is frequently asked by many people, it is: What is permissible and Haram (prohibited) in relation to dyeing the beard black?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

It is permissible to dye the hair with henna (a plant that produces a reddish-orange dye) or any other substance that will give it a reddish or yellowish color, because of the Hadith that says, ﴾The Prophet (peace be upon him) used to dye (his hair) with Sufra (saffron).﴿ It is also related by Muslim that Abu Bakr applied henna and Katam (a plant from Yemen that produces a reddish-black dye) and that 'Umar used henna. Additionally, the Prophet (peace be upon him) said, ﴾"The best things you can change this gray hair with are henna and Katam."﴿ (Related by Imam Ahmad, Abu Dawud, Al-Nasa'y and Al-Tirmidhy, who classed it as Sahih [authentic]). The Prophet (peace be upon him) also said, ﴾"The Jews and the Christians do not dye (their gray hair), so do the opposite of what they do."﴿ (Related by Al-Bukhari, Muslim, and the compilers of the Sunan (Abu Dawud, Ibn Majah, Al-Tirmidhy and Al-Nasa'y). It is not permissible to dye gray hair black, because when Abu Bakr came

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to the Prophet (peace be upon him) with his father, Abu Quhafah, whose hair and beard looked as white as Thughamah (a plant whose leaves and flowers are intensely white), the Messenger of Allah (peace be upon him) said to Abu Bakr, ﴾"Change this (gray hair) with something, but avoid black."﴿ (Related by Muslim)

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The first question of Fatwa no. 9407 I have seen some people using a substance to change the color of hair into red or black, or to make curly hair straight. Is it permissible for a Muslim to use such substances? Are the youth and elderly people equal in this regard?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

It is permissible to change hair color into another color, but to avoid black. Likewise, it is permissible to use cosmetics to soften curly hair. The youth and elderly people are equal in this regard provided that no harm is expected and that the substance used is pure and lawful. However, it is impermissible for both men and women to change the color of their hair into black, as the Prophet (peace be upon him) said: ("Change this (gray hair) with something, but avoid black.")

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The second question of Fatwa no. 8701

Q: What is the ruling on dyeing the hair with henna or any other substance during the menstrual period?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

There is no difference between dyeing the hair during the days in between menstrual periods or any other time.

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The eighth question of Fatwa no. 8942

Q: What is the ruling on applying henna on the hair as a treatment for hair loss and not with the aim of changing the color of the hair?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

It is absolutely permissible.

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(Part No. 5; Page No. 170)

Plucking armpit hair

(Part No. 5; Page No. 171)

The first question of Fatwa no. 3184

Q: Is it permissible to shave the armpit hair using a razor?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

Yes, it is permissible, because what is required is to remove the armpit hair, whether by plucking, shaving or some other method. However, plucking is better if it is easy to do so, because the Prophet (peace be upon him) said: ("Five (practices) correspond to the Fitrah (natural disposition): circumcision, removing the pubic hair, trimming the moustache, clipping the nails, and plucking the armpit hair.") (Agreed upon by Al-Bukhari and Muslim)

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The first question of Fatwa no. 7970

Q: Is it permissible for a man to use a depilatory cream to remove armpit and pubic hair?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

Yes, it is permissible to use depilatory cream for removing armpit and pubic hair.

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(Part No. 5; Page No. 172)

Clipping the nails

(Part No. 5; Page No. 173)

The sixth question of Fatwa no. 6375 Q: What is the ruling on the men and women who let their nails grow long and what is the wisdom behind its prohibition, if it is in fact prohibited?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

Cutting the nails is from Sunan-ul-Fitrah (Islamic practices of personal hygiene), as the Prophet (peace be upon him) said, ("Five (practices) correspond to the Fitrah (natural disposition): circumcision, removing the pubic hair, trimming the moustache, clipping the nails, and plucking the armpit hair.") (Related by Al-Bukhari and Muslim). According to another Hadith, ten practices are part of the natural disposition of humans, including cutting the nails. Anas (may Allah be pleased with him) said, ("The Messenger of Allah (peace be upon him) prescribed a time limit for us to cut our moustaches, clip our nails, shave our pubic hair and pluck our armpit hair: we should not leave them longer than forty days.") (Related by Ahmad, Muslim, and Al-Nasa'y; this the wording of Ahmad and Al-Nasa'y). Therefore, anyone who does not clip their nails is going against Sunan-ul-Fitrah. The wisdom behind this is cleanliness and hygiene, because dirt may gather under the nails. It also serves the purpose of making us different from those among the Kuffar (disbelievers) who allow their nails to grow long, and from animals that have claws and talons.

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Fatwa no. 11236

Q: Is it true that it is Haram (prohibited) to throw nails away after cutting them? Is it also true that on the Day of Resurrection these nails will be picked up by edges of the eyelids?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

Islam prescribes cutting the nails, because removing them is one of the characteristics inherent in the Fitrah (natural disposition) and there is no harm in throwing them away. As to what people say, that throwing them away is Haram and that on the Day of Resurrection they will be picked up by edges of the eyelids, this is untrue and we do not know on what basis it is said.

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Shaving the head

The fifth question of Fatwa no. 667

Q: What is the ruling on someone who lets some of their hair grow long but shaves part of their head?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

It was related by Abu Dawud on the authority of 'Abdullah ibn 'Umar (may Allah be pleased with him) that: ﴾The Messenger of Allah (peace be upon him) forbade Al-Qaza' (shaving part of the hair on the head and leaving another part unshaved), and said, "Shave all of it or leave all of it."﴿ The author of [Sharh Al-Iqna'] said, "Al-Qaza' includes shaving parts on the side of the head, shaving the middle and leaving the sides - as most Christians do - shaving the sides and leaving the middle - as many foolish people do - or shaving the front and leaving the back." Imam Ahmad was asked about shaving the back of the head, and he said, "That is what the Magians do, and whoever imitates a people is one of them." Accordingly, it is known that it is not permissible to let some parts of the hair grow longer than others.

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Fatwa no. 10585 Q: I am asking about the Islamic ruling on shaving or cutting hair. Is this permissible and which is preferable? What is the ruling on someone who shaves his hair and forces his friend to shave his hair; and if he does not do it, he accuses him of lack of religious commitment and disobedience? Is shaving specific to the Arabs or not and does this increase or decrease one's Iman (faith)? What is the ruling on someone who judges those who do not shave their hair as being out of Islam? We would like a ruling from Allah and then from you about these things from the Qur'an and the Sunnah.

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

It is permissible for a man to shave his head or cut his hair, both of these are Mubah (permissible). It is a customary matter and no one should coerce others into shaving or leaving their hair. Shaving or cutting hair has no effect on increasing or decreasing Iman. Anyone who judges someone who has shaved his head as being out of Islam is ignorant and mistaken, and the ruling is not specific to the Arabs, it applies to Arabs and non-Arabs.

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(Part No. 5; Page No. 178)

Women shaving and cutting their hair short

(Part No. 5; Page No. 179)

The third question of Fatwa no. 1332

Q: What is the ruling on women shaving their heads and their eyebrows?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

It is not permissible for a woman to shave her hair, unless there is a necessity for this, according to what was related by Al-Tirmidhy and Al-Nasa'y on the authority of 'Aly (may Allah be pleased with him) who said: ("The Messenger of Allah (peace be upon him) forbade women from shaving their heads.") Also it was related by Al-Khallal according to his Isnad (chain of narrators) on the authority of Qatadah, on the authority of 'Ikrimah, who said, ("The Messenger of Allah (peace be upon him) forbade women from shaving their heads.") Al-Hasan said, "It is Muthlah (a distortion)," and Al-Athram said, "I heard Abu Abdullah being asked about a woman who is unable to look after or treat her hair, and whether she could act according to the Hadith of Maymunah. He asked, "Why should she act according to it?" It was said, "Because she is unable to oil it or do what will remedy it, and it has infestation." He said, "If there is a necessity for this, I hope that there will be nothing wrong with that."

As for cutting the eyebrows, shaping them by trimming the edges, shaving, or plucking them for beautification, as some women do today, this is Haram (prohibited), as it involves altering Allah's Creation, and following Satan's allurement of mankind into sin and his orders for them to change Allah's Creation, Allah (Exalted be He) says (what means): ﴾Verily! Allâh forgives not (the sin of) setting up partners (in worship) with Him, but He forgives whom He wills sins other than that, and whoever sets up partners in worship with Allâh, has indeed strayed far away.﴿ ﴾They (all those who worship others than Allâh) invoke nothing but female deities besides Him (Allâh), and they invoke nothing but Shaitân (Satan), a persistent rebel!﴿ ﴾Allâh cursed him. And he [Shaitân (Satan)] said: "I will take an appointed portion of your slaves.﴿ ﴾Verily, I will mislead them, and surely, I will arouse in them false desires; and certainly, I will order them to slit the ears of cattle, and indeed I will order them to change the nature created by Allâh." And whoever takes Shaitân (Satan) as a Walî (protector or helper) instead of Allâh, has surely suffered a manifest loss.﴿

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It is also reported in the "Sahih (Book of Authentic Hadith)" that Ibn Mas'ud (may Allah be pleased with him) said, ("Allah has cursed the women who practice tattooing and the women who have themselves tattooed, the women who pluck their eyebrows and the women who have their eyebrows plucked, and the women who file their teeth for the purpose of beautification; changing Allah's Creation." Then he said, "Why should I not curse those whom the Messenger of Allah (peace be upon him) cursed and is (confirmed) in the Book of Allah: ﴾And whatsoever the Messenger (Muhammad صلى الله عليه وسلم) gives you, take it; and whatsoever he forbids you, abstain (from it).﴿ ﴿

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Fatwa no. 8067

Q: What is the ruling on shaving the head at times other than Hajj and 'Umrah (minor pilgrimage)?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions. **Firstly:** It is not permissible for women to shave their head; they just have to shorten their hair (a fingertip length) during Hajj. **Secondly:** It is permissible for men to shave their head, as there is no evidence prohibiting it; this means that the basic ruling on this is that it is Mubah (permissible).

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As for shaving the head or shortening hair during Hajj and 'Umrah, this is one of the obligatory rituals.

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Fatwa no. 1221

Q: What is the ruling on the haircut favored by some women, whereby they cut the hair across their foreheads ("bangs" or "fringe") and allow some strands of hair to hang down?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

If the purpose of this haircut is to resemble Kafir (disbelieving) and atheist women, then it is Haram (prohibited), because imitation of non-Muslims is Haram, as the Prophet (peace be upon him) said, ("Whoever imitates a people is one of them.") However, if the purpose is not imitation and it is only a modern trend among women, considered as grooming, then a woman can adorn herself in this way for her husband and appear like this in front of her friends so that she may look and feel good among them. We do not see anything wrong with this.

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The second question of Fatwa no. 2922

Q: What is the ruling on women cutting their hair for a necessity? For example, in Britain, women cut their hair short, because it is difficult for them to wash long hair in the cold weather.

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

If the situation is as you mentioned, it is permissible for women to cut their hair short, just by as much as is necessary. However, it is not permissible to cut it short in imitation of the disbelieving women, as the Prophet (peace be upon him) said, ﴾"Whoever imitates a people is one of them."﴿

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The first question of Fatwa no. 6259

Q: My wife is suffering from severe hair loss and she was advised to cut her hair short to reduce this loss. Is this permissible?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

If the matter is as you mentioned, it is permissible for her to cut her hair, because this will protect her from harm.

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The second question of Fatwa no. 5007

Q: Is it permissible in Shari'ah (Islamic law) for women to have their hair cut?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

It is not permissible for women to cut or shave their eyebrows or the hair of their head, unless there is a necessity, such as to treat a head or eyebrow injury that cannot be treated without cutting part or all of their hair. It then becomes permissible to the extent necessary. It is however obligatory for women to pluck, depilate, or use other means to remove facial and body hair, with the exception of the hair on their heads and eyebrows.

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(Part No. 5; Page No. 184)

Women's hairstyles

(Part No. 5; Page No. 185)

The fourth question of Fatwa no. 123

Q: What is the ruling on hairstyles, such as having forelocks, rolling the hair like a turban, or letting it down in two locks?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions!

It is impermissible for women to pile up their hair on the top of their head because the Prophet (peace be upon him) warned against this, saying: ("There are two types of the people of Hellfire whom I have not seen yet: men having whips like the tails of cows, with which they beat the people, and women who are clothed yet naked, swaying and causing others to sway (i.e. seduced and seducing), over their heads are what look like the humps of camels, tilted to one side. They will not enter Paradise or even smell its fragrance.") (Related by Ahmad and Muslim). The same ruling of impermissibility applies to gathering their hair and rolling it around the head like men's turban, because it involves imitation of men. On the other hand, there is no sin if a woman ties her hair in one lock or more and lets it down, whether braided or not, as long as it is concealed from non-Mahram (not a spouse or an unmarriageable relative).

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The third question of Fatwa no. 1456

Q: What is the ruling on a woman having a side parting and putting her hair in a plait, with the sole intention of making herself beautiful in the eyes of her husband or having a nice appearance?

A: All praise is due to Allah Alone and peace and blessings be upon the Messenger of Allah, his family, and Companions.

Parting the hair on the side involves imitating the female Kafirs (disbelievers) and it is authentically reported from the Prophet (peace be upon him) that imitation of Kafirs is Haram (prohibited). On the other hand, putting the hair in one or more plaits or letting it hang down the back, whether it is braided or not, is permissible as long as it is covered (i.e. in front of men other than woman's husband and unmarriageable relatives).

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The second question of Fatwa no. 2296

Q: What is the ruling on having one braid? I was told that having one braid is not permissible.

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

Gathering the hair and letting it hang down the back is permissible for a woman whether she braids it into one braid or more, or she lets it hang down without braiding it. There is nothing reported that prohibits doing so.

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The first question of Fatwa no. 13043

Q: Is it permissible to comb the hair during the first ten days of the month of Muharram?

A: All praise be to Allah Alone, and peace and blessings be upon the Messenger of Allah, his family and Companions.

It is permissible to comb the hair on the Day of 'Ashura' (10th of Muharram), and during the days preceding it in the month of Muharram, as on any other day.

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(Part No. 5; Page No. 188)

Wearing kohl

(Part No. 5; Page No. 189)

The second question of Fatwa no. 3598

Q: Is it permissible for men to wear kohl or not?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

Yes, it is permissible for men to do so, as the Prophet (peace be upon him) used to wear it when going to sleep.

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(Part No. 5; Page No. 190)

Adding false hair, Nams (removing hair from the eyebrows), and related practices

(Part No. 5; Page No. 191)

The second question of Fatwa no. 1332

Q: What is the ruling on women who wear wigs to appear attractive to their husbands?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

Both husband and wife should make themselves attractive to each other, in ways that endear them to each other, so as to strengthen their relationship, but this has to be within the bounds permitted by the Shari'ah (Islamic law), and not by doing things that it has prohibited. The wearing of wigs started among non-Muslim women, who were so well-known for wearing them and adorning themselves with them, until this became one of their distinguishing features. If a woman wears a wig and adorns herself with it, even if she does this for her husband, she is imitating the Kafir (disbelieving) women in doing so, which the Prophet (peace be upon him) forbade, saying, ("Whoever imitates a people is one of them.") Wigs also come under the ruling on hair extensions, which is even stronger in its prohibition, as the Prophet (peace be upon him) forbade this practice and cursed those who do it.

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The second question of Fatwa no. 4298

Q: A lot of men wear wigs like women for the sake of ornament. What is the ruling in this regard?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

It is not permissible for men to wear wigs for the sake of ornament, and neither are women.

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The second question of Fatwa no. 430

Q: The Prophet (peace be upon him) said, ("Allah has cursed the woman who adds false hair and the woman who gets false hair added to her own.") **Does this prohibition include the material that some female students wear in the shape of a rose, or similar, for adornment, or the white material that they hang from their necks down to their chests? I have some daughters who are students, and I am afraid of them falling into sin.**

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

As for the Hadith mentioned above, it is related by Al-Bukhari, Muslim, and others. It is referring to adding hair to a woman's hair that is not her own, and to the women who ask for this to be done and those who do it for them. One of the wisdoms behind this prohibition is that such an act is regarded as a false adornment that might be used deceptively in relation to marriage and other matters. It is related on the authority of Mu'awiyyah in "Sahih Al-Bukhari" that the Prophet (peace be upon him) called it a falsehood. If the meaning of the Hadith and the wisdom behind the prohibition of adding false hair is known, then it becomes evident that the Hadith does not include the roses that the students attach to their braids or the white material that they hang round their necks.

This is so, as long as they are not doing it in imitation of non-Muslim women; there is no problem in doing it in this case, as the basic ruling is for permissibility. However, anyone who wears such things for adornment should conceal them from non-Mahrams (not a spouse or an unmarriageable relative), and if this is something that is a particular trait of the disbelievers, it is Haram (prohibited) due to the prohibition of imitating them.

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The tenth question of Fatwa no. 9850

Q: What is the ruling on adding false hair to woman's hair?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

It is Haram (prohibited) for a woman to add false hair to her own, or any other material that can be used in this respect, for there are proofs reported to this effect.

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The first question of Fatwa no. 4962

Q: What is the ruling on women removing body hair and, if it is permissible, who is allowed to do this for them?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

It is permissible for women to remove all their body hair, except their eyebrows and the hair on their heads. It is not permissible for them to remove these in total, or anything from the eyebrows, whether by shaving or other means. Women can remove hair other than this by themselves, or their husbands or one of their Mahrams (spouse or unmarriageable relatives) may do it for them - from the parts of the body that they are permitted to see. Another woman may also do it, from the parts of the body that she is permitted to see also.

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The fourth question of Fatwa no. 6093

Q: What is the ruling on removing facial hair? I particularly mean the mustache region, if there is long or somewhat short hair. Is it permissible to remove such hair or does it fall under the ruling of Nams (removing hair from the eyebrows)? What is the ruling on removing the hair of one's legs and arms?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

It is permissible for women to remove the hair of the mustache, the thighs, legs and arms.

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This is not similar to plucking the hair of the eyebrows that are forbidden to remove.

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The eighth question of Fatwa no. 10896

Q: What is the definition of Al-Nams? Is it permissible for women to remove the hair of their cheek, mustache, legs and hands? What is the ruling if the hair is thick and causes the dissatisfaction of her husband?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

Al-Nams means to pluck some of the hair of the eyebrows which is impermissible. The Messenger of Allah (peace be upon him) cursed those who pluck their eyebrows and those who have their eyebrows plucked. A woman is allowed to remove any hair she might have on her cheek, mustache, legs and hands.

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Fatwa no. 13437

Q: There is a young woman at the beginning of her life who has very thick eyebrows that make her look ugly, so she was forced to shave some of the hair in between her eyebrows and thin the rest to make herself look acceptable to her husband. They would both like to have the advice of someone who is knowledgeable in matters related to the Shari‘ah (Islamic law), especially as this affects many people. Should this young woman continue to do this or not?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

It is not permissible to shave the eyebrows or thin them, because this is the Nams (removing hair from the eyebrows) that the Prophet (peace be upon him) cursed the women who do it or ask someone to do it for them. It is obligatory on you to make Tawbah (repentance to Allah) and seek His Forgiveness for what is past and be careful not to repeat it in the future.

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The first question of Fatwa no. 8701

Q: What is the ruling on plucking hair from between the eyebrows?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

It is permissible to pluck this hair, because it is not part of the eyebrows.

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Fatwa no. 5979

Q: Is it permissible to shave chest hair or not?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

It is permissible to remove it with whatever can remove it, as long as this does not cause harm to the body.

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The second question of Fatwa no. 12592

Q: My mother told us that at the time of her ignorance and before the prevalence of knowledge she put a tattoo-like (but not a full tattoo) on the lower part of her chin. She was ignorant of the ruling on this; she did not know whether this is Halal (lawful) or Haram (prohibited). Only today we heard that whoever puts a tattoo is cursed. Please guide us on this issue; may Allah (Exalted be He) reward you with the best.

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

It is Haram to put tattoo on any part of the body whether it is full or not. Your mother must remove this tattoo if doing so will not cause her any harm. She should also make Tawbah (repentance to Allah) and Istighfar (seeking forgiveness from Allah) for what she has done in the past.

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The seventh question of Fatwa no. 5912

Q: What is the ruling on tattoos? Does having a tattoo represent an impediment to someone performing the obligatory Hajj?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

Tattoos on the body are Haram (prohibited), as it was authentically reported that:

(Part No. 5; Page No. 199)

❪"The Prophet (peace be upon him) cursed the woman who adds false hair and the woman who gets false hair added to her own; and the woman who tattoos and the woman who has herself tattooed."❫ Tattoo can be applied to cheeks, lips, or any other part of the body, and can be blue, green, or black. However, tattoos are not an impediment to performing Hajj.

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Description of Wudu' and its obligatory parts

The second question of Fatwa no. 6969

Q: Are the following Hadith and Ayah (Qur'anic verse) in conformity with each other? The Messenger of Allah (peace be upon him) said, ("The adornment of the believer (in Paradise) will reach as far as the Wudu' (ablution water) reaches (from their body), so whoever can expand this should do so.") **Allah says (what means):** (When you intend to offer As-Salât (the prayer), wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to ankles.) **?**

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

This Hadith is in conformity with the Ayah in which Allah says: (O you who believe! When you intend to offer As-Salât (the prayer), wash your faces) as the Hadith clarifies the Ayah and urges Muslims to perfect their Wudu' (ablution) and observe all its rules. With regard to the part of the Hadith: ("...so whoever can expand the light of their forehead should do so,") and in another narration: ("...the light of their hands and feet,") the preponderant view is that these words included in the Hadith belong to Abu Hurayrah (may Allah be pleased with him).

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The third and twentieth questions of Fatwa no. 5611

Q: Is there any harm in washing the legs up to the knees and the arms up to the armpits [during Wudu' (ablution)]?

All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

Washing arms up to the armpits during Wudu' is exceeding the proper limits of the Din (religion), as is washing the legs up to the knees. What is prescribed by Islam is to wash the arms up to the elbows and the feet up to the ankles.

Q: Is there any harm in performing Wudu', drinking, or urinating while standing?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

A Muslim may perform Wudu' in whatever position is easy for them, sitting or standing, likewise they can drink standing or sitting, but it is preferable to drink sitting. It is the same for urinating, standing if necessary, as long as no one can see their 'Awrah (private parts of the body that must be covered in public) and there is no fear that the urine will splash them. However, urinating sitting is preferable, because this was the regular practice of the Prophet (peace be upon him).

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The fourth question of Fatwa no. 11636

Q: Should we say anything before performing Wudu' (ablution) or is it enough to have the intention? Is it desirable to recite Surah Al-Qadr: ﴾Verily, We have sent it (this Qur'ân) down in the night of Al-Qadr (Decree).﴿ **after Wudu'?**

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

It is prescribed to say Basmallah (saying, "Bismillah Al-Rahman, Al-Rahim [In the Name of Allah, the Most Gracious, the Most Merciful]") before performing Wudu'. It is enough to have the intention in the heart; and it is impermissible to verbally utter your intention of performing Wudu' because this is a Bid'ah (innovation in religion). As far as we know, there is no proof supporting the recitation of the Surah Al-Qadr: ﴾Verily, We have sent it (this Qur'ân) down in the night of Al-Qadr (Decree).﴿ after Wudu'. It is however, permissible to say the following Du'a' (supplication) after Wudu': ["I testify that there is no deity but Allah and I testify that Muhammad is His servant and Messenger. O Allah! Make me of those who are constantly repentant and of those who purify themselves"].

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The fourth question of Fatwa no. 7757

Q: What is the ruling on someone who performs Wudu' (ablution), but does not mention the Name of Allah?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

It is obligatory to utter Tasmiyah (saying, "Bismillah [In the Name of Allah]") at the time of performing Wudu', but if anyone performs it without mentioning the Name of Allah, through forgetfulness or ignorance of the legal ruling, their ablution is still valid. However, if anyone omits it deliberately, their Wudu' is invalid, according to more correct of the two scholarly opinions, based on the Hadith of the Prophet (peace be upon him):

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("No Wudu' (is valid) for the one who has not mentioned the Name of Allah upon it.") (Related by Ahmad, Abu Dawud, and Ibn Majah through many chains of narrators, supporting one another)

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The first question of Fatwa no. 7769

Q: I would like to ask you about this Hadith; the Messenger of Allah (peace be upon him) said, (“No Wudu’ [ablution] (is valid) for the one who has not mentioned the Name of Allah at the beginning of it.”) **Is this Hadith Sahih (a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish), and if so, does it mean that if someone forgets to mention Allah’s Name at the beginning of Wudu’ they have to repeat it again?**

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions. **Firstly:** The wording of the Hadith is as follows: (“No Salah [Prayer] (is valid) for the one who does not have Wudu’; and no Wudu’ (is valid) for the one who has not mentioned the Name of Allah upon it.”) (Related by Ahmad, Abu Dawud, Ibn Majah, and Al-Hakim) In "Bulugh Al-Maram", Ibn Hajar quoted Imam Ahmad who said: “Nothing of this has been authenticated to be acted upon.” Al-Suyuty also mentioned this Hadith in "Al-Jami‘ Al-Saghir" and indicated it to be Sahih due to the multiple Sanads (chain of narrators) through which it was reported.

Secondly: Assuming this Hadith to be Sahih, then, if anyone forgets to mention Allah’s Name when performing Wudu’ or does so through ignorance, the ruling on their Wudu’ is that it is valid.

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The third question of Fatwa no. 2588

Q: Is there a certain Du'a' (supplication) authentically transmitted to be said during performing Wudu' (ablution) or not?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

There is no Du'a' that is authentically reported from the Prophet (peace be upon him) which he said while performing Wudu', or while washing or wiping any part of his body. The Du'a' that are mentioned in this regard are baseless Bid'ah (innovation in religion). What is known to be lawful by the authority of Shari'ah (Islamic law) is Tasmiyah (saying, "Bismillah [In the Name of Allah]") at the beginning of Wudu' and after finishing one should pronounce the Two Shahadahs (Testimonies of Faith: I testify that there is no deity but Allah and I testify that Muhammad is His servant and Messenger), and supplicate, saying: ("O Allah! Make me of those who are constantly repentant and of those who purify themselves.")

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(Part No. 5; Page No. 206)

The fourth question of Fatwa no. 3377

Q: What is the Du'a' (supplication) to be said while performing Wudu' (ablution)?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

There is no Du'a' that is authentically reported from the Prophet (peace be upon him) to be said during Wudu'. The invocations that some people say while they are ritually washing parts of their bodies are Bid'ah (innovation in religion), such as when some people say while washing their faces: "O Allah! Whiten my face on the Day when faces will be blackened," or they say when washing their hands: "O Allah! Give me my Book (of deeds) in my right hand and do not give me my Book in my left hand," and other Du'a' that are said during performing Wudu' of the different parts of their body. It is however, lawful for a Muslim when having Wudu' to say Tasmiyah ("Bismillah [In the Name of Allah]") at the beginning of Wudu', in accordance with the Hadith: ❨"No Wudu' (is valid) for the one who has not mentioned the Name of Allah upon it."❩ On finishing Wudu', they should say: ❨"I bear witness that there is no deity except Allah Alone, without partner, and I bear witness that Muhammad is His servant and Messenger. O Allah! Make me of those who are constantly repentant and of those who purify themselves."❩

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 8891

Q: Is it obligatory, when combing the beard from underneath with wet fingers during Wudu' (ablution), to let the water reach the skin underneath the beard?

(Part No. 5; Page No. 207)

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

It is Wajib (obligatory) to wash the outside of a thick beard, but not the inside or the skin underneath it, but it is lawful to comb it from underneath with wet fingers. Al-Nawawy (may Allah be merciful to him) said, "There is no disagreement among the scholars that it is obligatory to wash a thick beard, but it is not obligatory to wash the inside or the skin underneath it by agreement. This is the opinion of the dominant majority of scholars from among the Sahabah (Companions of the Prophet), the Tabi'un (Followers, the generation after the Companions), and those who came after them." Ibn Rushd said, "This is a matter concerning which I do not know of any disagreement." On the other hand, it is obligatory to wash the inside and outside of a light beard if the skin can be seen from underneath it.

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Fatwa no. 6757

Q: During Wudu' (ablution), should we start by washing the face then perform Madmadah (rinsing the mouth) and Istinshaq (inhaling and exhaling water nasally) or the other way round? I am asking as I was told that there has been a discussion regarding this matter, with one saying that washing the face comes first while the other says Madmadah and Istinshaq come first.

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

It is better, when performing Wudu', to start with Madmadah

and Istinshaq before washing the face, as the Prophet (peace be upon him) did so. There is also Ijma' (consensus) among the scholars that it is Mustahab (desirable) to delay washing the face, until after them; but if one washes the face before them, their Wudu' is valid.

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Third question of Fatwa no. 8365

Q: Does making Wudu' (ablution) without driving the finger in one's mouth during Madmadah (rinsing the mouth) render one's Wudu' invalid? Is it an authentically reported Hadith that the Prophet (peace be upon him) used to drive his finger in his mouth during Wudu'?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

Wudu' is valid without inserting one's finger in one's mouth when rinsing it. The report mentioned in this regard was narrated by Imam Ahmad with a weak Sanad (chain of narrators).

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The first question of Fatwa no. 13405

Q: I woke up late for the Fajr (Dawn) Prayer and quickly performed Wudu' (ablution) and hurried to the Masjid (mosque) to join the congregational Salah (prayer). However, in the second Rak'ah (unit of Prayer), I remembered that I did not make Istinshaq (inhaling and exhaling water nasally). What is the ruling on my Salah?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

Istinshaq is an obligatory part of Wudu' because it is authentically reported that the Prophet (peace be upon him) did Istinshaq and ordered Muslims to do it, by saying: ﴾"The person performing Wudu' should exhale water nasally."﴿ He also said: ﴾"The person performing Wudu' should inhale water nasally."﴿ Accordingly, if a person does not make Istinshaq, then their Wudu' is invalid. You should repeat your Wudu' and offer the above mentioned Salah again.

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The first question of Fatwa no. 5176

Q: Ibn Al-Qayyim (may Allah be merciful to him) said that there are no Hadith reported at all that the Prophet (peace be upon him) limited wiping to just part of his head (while performing Wudu' [ablution]). In fact, it is reported that the Prophet (peace be upon him) wiped the front of his head and part of his turban.

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It is also narrated that he (peace be upon him) used to wipe his head with his hands, moving them backwards and forwards. My question is: Is it permissible for women to intentionally cover their hair at the time of Wudu' so that they can do as the Prophet (peace be upon him) did and wipe the front of their head and part of their veil, considering it to be like a turban, or would that be considered as Bid'ah (innovation in religion), because they intentionally cover their head to wipe over their veil? If this is not permissible, how can women wipe backwards and forwards over their long hair and should they wipe over it all or just a part of it? I said at the beginning of my question that this is the opinion of Ibn Al-Qayyim (may Allah be merciful with him). What is your response to this question? May Allah grant you success!

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

It is authentically reported in many Hadith Sahih (authentic Hadith) that the Prophet (peace be upon him) used to wipe over all his hair during Wudu', beginning from the front of the head to the back and then to the front again, and this is the basic ruling and is in fact the explanation of the Words of Allah (Exalted be He): ﴾rub (by passing wet hands over) your heads﴿ It is also authentically related that he wiped over his turban during Wudu' as was related by Ahmad and Al-Bukhari, on the authority of 'Amr ibn Umayyah Al-Damary, who said, (("I saw the Prophet (peace be upon him) wiping over his turban and his Khuffs (leather socks).")) It is also related by Ahmad, Muslim, Al-Nasa'y, and Al-Tirmidhy, on the authority of Bilal (may Allah be pleased with him) who said, (("The Messenger of Allah (peace be upon him) wiped over Khuffs and head cover.")) It is authentically narrated that he (peace be upon him) (("Wiped the forepart of his head, and over the turban and Khuffs.")) This was related by Muslim on the authority of

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Al-Mughirah ibn Shu'bah (may Allah be pleased with him). Therefore, it is permissible to wipe in these three ways, if someone puts on a turban and Khuffs when they are in Taharah (a state of ritual purity), for one day and one night for someone who is resident, and for three days and nights for someone on a journey, as confirmed by the Sunnah of the Prophet (peace be upon him). However, it has not been reported that the Prophet (peace be upon him) uncovered his head and then put on a turban during Wudu' to allow himself to wipe over it, teach this to his Sahabah (Companions, may Allah be pleased with them), and make it permissible for his Ummah (nation). Therefore, it is not permissible to uncover the head to then allow oneself to cover it again during Wudu' in order to wipe over a turban or a head cover.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 6634

Q: What is the ruling on whoever does not wipe the whole head with water while making Wudu' (ablution)? Is their Wudu' valid?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

It is obligatory to wipe the entire head with water while making Wudu' for Allah (Exalted be He) says (what means): ﴿rub (by passing wet hands over) your heads﴾ Moreover, it is related by Al-Bukhari and Muslim on the authority of 'Abdullah ibn Zayd ibn 'Asim (may Allah be pleased with them both) regarding the manner of making Wudu' that he, 'Abdullah, said:

(Part No. 5; Page No. 212)

(("The Messenger of Allah (peace be upon him) wiped his head; passing his (wet) hands from the front of the head to the back and then to the front again.")) According to another narration from Al-Bukhari and Muslim: (("He started with the front of his head to the back of his head and vice versa (beginning from the front and taking his hands to the back of his head up to the nape of the neck and then brought them to the front again from where he had started)."))

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The fourth question of Fatwa no. 9256

Q: If someone has a thick bushy head of hair that stands about 5cm or more off their head, so when they wipe over their head with water during Wudu' (ablution) the water does not reach their skin, is their Wudu' valid or what should they do?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

The Wudu' is valid, even if the water that is wiped does not reach the head skin.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The fifth question of Fatwa no. 11255

Q: How many times should the head be wiped over during Wudu' (ablution)? If someone performs Wudu' in their home and then goes to the Masjid (mosque), but when they get there they remember that they did not wipe their head, what should they do?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

It is obligatory to wipe over the head once during Wudu'. Anyone who performs Wudu' and forgets to wipe their head is obligated to repeat their Wudu' if a long-time gap intervenes, because continuity is obligatory. However, if they remember during the Wudu', they should wipe their head and then wash their feet again.

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The first question of Fatwa no. 9299

Q: Our (Muslim) brothers in the Republic of Mali differ regarding wiping the ears while performing Wudu' (ablution); some of them say that it is not authentically confirmed that the Prophet (peace be upon him) wiped his ears during Wudu'?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

It is authentically reported that the Prophet (peace be upon him) wiped his head and ears during Wudu'. It is reported that Ibn 'Abbas (may Allah be pleased with them) said, ("The Prophet (peace be upon him) wiped over his head, and his ears from both inside and outside.")

(Related by Al-Tirmidhy who ranked it as Sahih [authentic]) Al-Nasa'iy also related, ("He wiped his head, and the inside of his ears with his index fingers and the outside of them with his thumbs.") (Ranked as Sahih [authentic] by Ibn Khuzaymah). Abu Dawud and Al-Tahawy related, on the authority of Miqdad ibn Ma'dy Karib, ("During his Wudu', the Messenger of Allah (peace be upon him) wiped his head, his ears both inside and outside, and put his finger in his ear canals.") Al-Hafizh, Ibn Hajar said, "Its Sanad (chain of narration) is good." We do not know of any disagreement regarding the permissibility of wiping the ears, but the disagreement is whether they are part of the head or not, and whether wiping them is Wajib (obligatory) or Sunnah (commendable).

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The first question of Fatwa no. 13142

Q: A man had performed Wudu' (ablution) and then put on Khuffs (leather socks). He wiped over his Khuffs, but it was after the elapse of the permissible time for wiping over them (i.e. three days and nights for a traveler and one day and night for a resident). He remebered ten minutes after the Wudu' parts had already dried but before he offered the Salah (Prayer). Should he repeat the whole Wudu' or just wash his feet? May Allah reward you with the best!

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A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

If the situation is as you mentioned, it is obligatory upon the man you mentioned to repeat his Wudu', because continuity in Wudu' is obligatory.

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The first question of Fatwa no. 9429

Q: If I break wind after making Wudu' (ablution), is it obligatory on me to wash my behind before I perform Wudu' once again? Also, is it obligatory to wash one's behind after getting up from sleep?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

If the reality is as you mentioned, it is not obligatory nor is it Sunnah (a supererogatory act following the example of the Prophet) to wash your behind before performing Wudu' again if you break wind. The same ruling applies to getting up from sleep.

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The first question of Fatwa no. 6522

Q: What is the ruling on performing Wudu' (ablution) with usurped water or offering Salah (Prayer) in an usurped garment? What is the difference between this and performing Hajj (pilgrimage to Makkah) with ill-gotten money?

A: All praise is due to Allah Alone, and peace and blessings be upon the Messenger of Allah, his family, and Companions.

Usurpation is Haram (prohibited) by the Ijma' (consensus) of Muslims because it is one form of oppression and oppression is darkness on the Day of Resurrection. Whoever usurps water and makes Wudu' with it, or a garment and performs Salah with it, or money and uses it to perform Hajj; their Wudu', Salah, and Hajj are valid according to the more correct of the two opinions of scholars. But it is a must that whoever has committed any of these wrongs repents to Allah for it.

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The first question from Fatwa no. 4511

Q: I work as a fishmonger and this leads to fish scales sticking to my hands and elsewhere. Since the scales are transparent and it is difficult to see them with the naked eye when they are attached to the hands or elsewhere, water is prevented from reaching the limbs that should be washed during Wudu’ (ablution). It is worth mentioning that I go to work at about nine o'clock in the morning and work until just before noon; and it is hard for me to keep Wudu’ during this long period.

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I try to remove the scales from the limbs that should be washed during Wudu’, but this takes a lot of time - about ten minutes - in addition to the difficulty of discerning the skin-like scales with the naked eye. I truly try hard to remove the scales but after finishing Salah (prayer), I find other scales still attached to my hands. I even wear kitchen gloves, which are somewhat thicker than the surgical gloves that are not strong enough to endure this hard work. However, the kitchen gloves give the sensation that the fingers are placed in frozen water and are almost frozen, and this consequently hinders the progress of work. What shall I do?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

If the case is as mentioned, then you have to remove the fish scales from your hands when performing Wudu’. Your Wudu’ is invalid with a barrier, such as the fish scales and the like, that prevent water from reaching the skin.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The fourth question of Fatwa no. 6193

Q: It is reported that the Prophet (peace be upon him) said that Wudu' (ablution) is not valid if there is paste, nail polish, or mud on the fingers.

However, I saw some women putting henna on their hands and feet - and this is a paste - and they perform Salah (Prayer) with it. Is this permissible, bearing in mind that when they are forbidden to do it they say that it is Tahir (ritually pure)?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

There is no Hadith reported that carries these words, as far as we know. What remains on the hand and feet from henna is just its color, and this does not have any effect on Wudu', as this has no thickness as paste, nail polish, or mud do. These things have a thickness that prevents water from reaching the skin. Therefore, it is not permissible to perform Wudu' if these things remain, because they prevent water from reaching the skin. However, if the henna is a thick substance on the hands or feet which prevents water from reaching the skin, it should be removed in the same way paste and the like should.

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The sixteenth question of Fatwa no. 6504

Q: We heard some scholars saying that it is permissible for a woman to perform Wudu’ (ablution) without removing nail polish. What is your opinion on this?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

If the nail polish is impermeable, the Wudu’ will not be valid, unless the nail polish is removed before performing Wudu’.

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If it is permeable, as is the case with henna, the Wudu’ will be valid.

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The first question of Fatwa no. 7734

Q: A man offered Maghrib (Sunset) Prayer, and then discovered after finishing praying that on his foot there was a fluid that prevents water from reaching the skin when performing Wudu’ (ablution), such as wax. Is the Salah (prayer) of that person valid, if he learned that there was something on his foot during Wudu’ but he saw it only after Salah?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

He should remove what prevents water from reaching the skin, and then repeat Wudu' and Salah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 8684

A man who works in painting furniture uses a solution of alcohol and a gummy substance which causes the formation of layers of it on his hands that prevent water from reaching the skin when performing Wudu' (ablution). What is the ruling on the Wudu' of this man and offering Salah (Prayer) behind him?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

If the case is as you mentioned, that a substance leaves a thick layer on some parts of that man's body which must be washed (in Wudu') preventing water from reaching the skin, his Wudu' and the Salah he offers with this Wudu' are both invalid and he must not be followed as an Imam (the one who leads congregational Prayer).

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The fourth question of Fatwa no. 7523

Q: After having performed Salah (prayer), someone discovered that there was an impervious substance, such as wax, that prevented water reaching the skin of two body parts that are required to be washed in Wudu' (ablution). What should he do? Should Wudu' be performed again due to cutting the nails?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

All the obligatory body parts of Wudu' must be washed in compliance to the Command of Allah (which means): ﴿O you who believe! When you intend to offer As-Salât (the prayer), wash your faces and your hands (forearms) up to the elbows﴾

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This is also substantiated by the action of the Prophet (peace be upon him) and the clarification given in authentic Hadith concerning the necessity of washing the obligatory body parts of Wudu'. Accordingly, if a person finds after performing Salah that there is an impervious substance that prevents water from reaching the skin of the parts of the body necessarily washed in Wudu' or some of them, he is obliged to remove this barrier and perform Wudu' and Salah again. With regard to cutting the nails, it is neither essential nor preferable to perform Wudu' again.

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The first question of Fatwa no. 12137

Q: We frequently receive questions about paint that covers parts of the body required to be washed during Wudu'. There are many people, and especially those who work as painters, whose bodies are exposed to paint that cannot be removed, except by using chemical substances. They say that using chemicals, such as thinner, continually affects the skin. Is the Salah (prayer) of these people valid if they perform Wudu', knowing that these paints prevent water from reaching the skin or is it obligatory to

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remove anything that prevents water from reaching the skin for each obligatory Salah, in spite of difficulty? I hope that you will issue a Fatwa (legal opinion issued by a qualified Muslim scholar) on this matter, in response to this letter and may Allah protect you!

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

It is obligatory for water to reach the skin of a Muslim performing Wudu' and they must remove anything that prevents water from reaching the skin. Maybe painters and others could wear protective clothing to prevent paint from getting on their hands.

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The second question of Fatwa no. 9637

Q: Does using henna during menstruation affect the validity of Ghusl (ritual bath)?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

Using henna does not affect Ghusl or Wudu' (ablution), as it does not have the density or thickness which prevents water from reaching the skin. However, if it is a thick solution, it should be removed before Ghusl so that it does not prevent the water.

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Fatwa no. 4677

Q: I am a 33-year-old lady who is married with children. My question is that I have been suffering from Waswasah (insinuating or obsessive thoughts) for five or six years. This condition preoccupies me while performing Wudu' (ablution) so that I can not proceed with it. I spend one hour and a half performing Wudu' for every obligatory Salah (Prayer) because I always think I have not completed it. The same happens with regard to Ghusl (ritual bath), I spend three hours and yet I think I have not been purified. It also takes me three hours to have a normal shower. This obsession also deprived me from wearing nice clothes. I have been treated in a mental hospital at Taif and by Dr. Muhammad 'Irfan In Jeddah. I hope that your Eminence will consider my situation and guide me to what will help me repel this obsession. Moreover, I did not fast some days of Ramadan since my childhood and I can not count these days; what should I do regarding them? Please answer my questions, may Allah grant you success.

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions. First, you have to continue the treatment at the mental health hospital and with psychiatrists, may Allah cure you.

You also have to seek the help of Allah (Exalted be He), ask Him to grant you recovery, recite Ayat-ul-Kursy (the Qur'anic Verse of the Throne, Surah Al-Baqarah, 2:255) whenever you go to bed, and say: "Bismillahi al-ladhi la yadurru ma'a Is-mihi shai'un fil-ardi wa la fil-sama'i, wa Huwa-al-Sami'-ul-'Alim [In the Name of Allah with Whose Name there is protection against every kind of harm in the earth or in the heavens, and He is the All-Hearing, the All-Knowing]" three times in the morning and three times in the evening. You also have to do Ruqyah (reciting Qur'an and saying supplications over the sick seeking healing) for yourself by reciting Surahs (Qur'anic chapters) of Al-Ikhlas and Mu'awwidhatayn (Surahs Al-Falaq and Al-Nas) three times blowing into your hands after each time and rubbing every part of your body that you can reach when you go to bed. It is related by Al-Bukhari in his Sahih (authentic) Book of Hadith and the authors of Sunan (Hadith compilations classified by jurisprudential themes) on the authority of 'Aishah (may Allah be pleased with her) that: ﴾Whenever the Prophet (peace be upon him) went to bed, he used to cup his hands together and blow over them after reciting Surah Al-Ikhlas, Surah Al-Falaq and Surah Al-Nas, and then rub his hands over whatever parts of his body he was able to reach, starting with his head, face and the front of his body. He used to do that three times.﴿ You should also make Du'a' (supplication) to Allah to remove the malady you have, and say: "Adhhib il-ba's Rabb al-naas, ashfi, anta Al-Shaafi, laa shifaa'an illa shifaa'uka shifaa'an laa yughaadir saqaman" [O Lord of the people! Remove the harm and bring about healing as You are the Healer. There is no healing but Your Healing, a healing that will leave no ailment]. You have to repeat this three times. Moreover, you should say the Du'a' for Removing Distress, by saying: "La ilaha ill-Allaah Al-'Azim, Al-Halim, La ilaha ill-Allaah Rabb-ul-'arsh al-'azim, La ilaha ill-Allaah Rabb-ul-samawati wa Rabb-ul-ardi wa Rabb-ul-'arshi al-azhim (None has the right to be worshipped but Allah, the All-Mighty, the Most Forbearing. None has the right to be worshipped but Allah, the Lord of the Mighty Throne. None has the right to be worshipped but Allah, the Lord of the heavens, the Lord of the earth and the Lord of the Honourable Throne)". Once you finish Wudu' or Ghusl either after menstruation or Janabah (major ritual impurity related to sexual discharge), be sure you have been purified, ignore the obsession, and do not stay for long in the bathroom for the obsessive thoughts you are suffering from come from Satan

and if you follow what has been mentioned above, these thoughts will stop by the Permission of Allah (Exalted be He).

Second, If you did not fast some days of Ramadan when you were a young adult and you do not know how many days these are, you should fast for a number of days until you think you have most probably made up the days. As for days you had not fasted before you attained puberty, you do not have to make them up. May Allah grant you recovery. Finally, it is important to mention that both males and females attain puberty when they are of fifteen years of age or produce Maniy (spermatic fluid) out of passion either in wakefulness or sleep, or when course hair emerges around the vulva or the penis. Females can also be said to have attained puberty when they start menstruating.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first and second questions of Fatwa no. 4849

Q: What is the preponderant opinion regarding the water that will be used for Wudu' (ablution) and what is the remedy for Waswasah (insinuating or obsessive thoughts instigated by Satan) about Taharah (ritual impurity)? A friend of mine is so anxious, to the point where he would take off clothes that had been splashed by drops of water in the bathroom during Wudu' and eventually he stopped performing Salah (Prayer). I have advised him and he has started praying again, but he has asked me how he can overcome these doubts.

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

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Firstly: The basic ruling on water is that it is Tahir (ritually pure). If its color, taste, or odor changes, due to being mixed with a Najasah (ritual impurity), it will be considered to be Najis (ritually impure), whether the amount is small or large. However, if the Najasah does not alter it, it will be considered as Tahir, but if there is only very little water, it is preferable not to use it for purification, as a precaution and to escape the difference of opinion of the scholars over this. This is based on the Hadith Marfu' (a Hadith narrated from the Prophet with a connected or disconnected chain of narration) narrated by Abu Hurayrah : ("If a dog licks a utensil belonging to any one of you, it (the contents) should be spilled out.")

Secondly: The remedy for Waswasah is to make Dhikr (Remembrance of Allah) often, asking Allah for protection from it and refusing to surrender to it. It is obligatory for him to ignore these insinuating thoughts. If he performs Wudu' or Ghusl (ritual bath) and he doubts whether he has washed his head or not, for example, he should not pay attention to that doubt. Instead, he should act as if he has washed it and likewise in all his actions; he should refuse to act upon his doubts because they are from Satan. He should also perform Isti'adhah (seeking refuge with Allah from Satan) frequently.

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The ninth question of Fatwa no. 5006

Q: I have a lot of wind in my stomach, perhaps gases. This causes difficulty for me to complete Wudu' (ablution). For example, when I am in the process of performing Wudu', I feel something slight and fear breaking my Wudu'. So, I stop performing Wudu' and perform it again.

This also happens while performing Salah (prayer), as I feel something without detecting an odor. Please advise me.

A: All praise is due to Allah Alone, and peace and blessings be upon His Messenger, his family and Companions.

These are just Waswasah (insinuating or obsessive thoughts) which Satan instigates to spoil the acts of worship done by a Muslim. The Muslim should not pay any attention to them and should not stop Salah or perform Wudu' again unless he hears a sound or detects an odor. This is based on what was related by Imam Muslim on the authority of Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said: ("If any one of you feels something in his stomach, and he is not sure whether anything came out or not, let him not leave the Masjid (mosque) unless he hears a sound or detects an odor.") The basic principle we find in the Hadith is that we must be certain that the minor ritual impurity occurred. Where the person has a minimum of doubt, their purity remains valid because what is certain is not overruled by what is doubtful.

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The nineteenth question of Fatwa no. 8864

Q: After I urinate (pass water), some drops of urine remain in the penis which makes me stay in the toilet for about a quarter of an hour to clean myself properly. This is of course is very tiring and exhausting for me. After that, I perform Wudu' (ablution) for prayer. To seek treatment from this case I have been to several doctors, taken several tests and various medications, but in vain.

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After I clean the remaining drops of urine, I perform Wudu' and go to pray, but during the prayer I feel as though there are still drops of urine in the penis that need to come out. Of course, this is giving me trouble and causing me embarrassment, especially when I pray in congregation and then discover drops of urine which did not come out when I was sitting in the bathroom, so I have to repeat my prayer, or I doubt that my prayer was valid. Please help me with a clear Fatwa (legal opinion) in this regard.

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

If you have performed Wudu', your basic state is Taharah (state of purity), so do not pay attention to these doubts and Waswasah (insinuating or obsessive thoughts), because they come from Satan. Yes, if you are truly certain that something has come out after you have done Wudu', in this case Wudu' becomes nullified and you should perform it again. As regards your feeling during prayer that there is some urine left in the penis, you have to keep your mind off this thought and act according to the basic state of Taharah in which you are. There is no need to examine yourself after this, for this reinforces the doubt and Waswasah you have. May Allah keep you safe from that.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and companions!

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The seventh question of Fatwa no. 19616

Q: What should a Muslim do if he suffers from Waswasah (insinuating or obsessive thoughts instigated by Satan) that almost led him to the verge of committing Shirk (associating others with Allah in His Divinity or worship)?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

This person must ward off these insinuating thoughts as much as lies in his power by busying himself with contemplating on the Qur'an, thinking of Allah's Magnificence and so on. He should also recite the supplications (for refuge and protection) that are reported in authentic Hadith such as, "I believe in Allah and His Messengers..." and he should also seek refuge with Allah (Exalted be He) from the accursed Satan.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The third question of Fatwa no. 5612

Q: There is a lot of controversy over some issues related to Wudu’ (ablution). Some say that when the person wants to perform Wudu’, he should first wash both his hands three times. Others say that he should wash each hand separately three times; from the fingers to the elbows. I would like to know which way is preferable.

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

The person performing Wudu' should start by washing both his hands together three times, from the wrist to the fingertips.

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However, washing the arms up to the elbows comes after washing the face. The person washes his right arm up to the elbow three times, then washes the left arm also from the fingertips to the elbow three times, each arm separately. If the person washes each arm once, it will be sufficient. This is because it is Fard (obligatory, based on a definitive text) to wash it once, whereas washing each arm a second and a third time is Sunnah (supererogatory act of worship following the example of the Prophet).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The third question from Fatwa no. 12191

Q: What is the ruling on someone who forgets to perform an obligatory act of Wudu' (ablution)?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

Anyone who is performing Wudu' should be keen on performing it perfectly, observing the correct order and preserving the continuity of steps, after the example of the Prophet (peace be upon him). It is related on the authority of Humran, the freed slave of 'Uthman, who said: ❨ 'Uthman Ibn 'Affan called for water to perform Wudu'. He poured water from the vessel over his hands and washed them three times. Then he put his right hand in the ablution water, rinsed his mouth and sniffed water in and out his nose. Then he washed his face three times, then his arms up to the elbows three times. Then he wiped over his head, then he washed each foot three times. After that, he said: "I saw the Prophet (peace be upon him) performing Wudu' the way I did and he said, 'Whoever performs Wudu' as I have done it

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then offers two Rak'ahs (units of prayer) during which he does not think of anything else, Allah will forgive him his past sins.'"❩ (Agreed upon by Al-Bukhari and Muslim) Consequently, anyone who forgets one of the above-mentioned obligatory acts of Wudu', such as washing the face or hands, their Wudu' is invalidated.

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Fatwa no. 11936

Q: What are the Mustahab (desirable) acts of Wudu' (ablution)?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

The Shar'y (Islamically prescribed) way for a Muslim to perform Wudu' is to pour water from a vessel over the hands three times, then to put the right hand into the vessel and rinse the mouth and sniff water in and out the nose three times, then to wash the face three times, then the hands up to the elbows three times, then to wipe over the head and ears once, and then to wash the feet including the heels three times. It is also sufficient if the person washes these body parts once or twice (instead of three times). After finishing Wudu', the following words should be said: "I bear witness that there is no deity except Allah Alone, without partner, and I bear witness that Muhammad is His servant and Messenger. O Allah! Make me of those who are constantly repentant and of those who purify themselves."

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The third question from Fatwa no. 6320

Q: What is the ruling on someone who remembers - or doubts - after performing Wudu' (ablution) that he has forgotten one of its obligatory acts?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

Anyone who knows for certain that they have forgotten to wash one of the parts of the body necessarily washed in Wudu', which remained untouched by water, must perform Wudu' again; while if they doubt after finishing Wudu' whether or not they washed one of the required parts, their doubt does not count.

Q: What is the ruling on someone who performs Wudu' by washing each of the obligatory parts of the body only once so as to catch up with the congregational prayer?

A: If someone washes the obligatory parts of Wudu' only once, their Wudu' is valid. There are many authentic Hadith that support this.

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The first question of Fatwa no. 7123

Q: I heard a scholar saying that making any addition in Wudu' (ablution) is impermissible. For example, washing the arms beyond the elbows or washing each organ more than three times is not permissible. This opinion confused me.

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

Wudu' (ablution) is an act of worship and acts of worship are Tawqifiy (bound by the relevant religious text and not amenable to personal opinion) which we cannot know unless they are reported in the Shari'ah (Islamic law). Therefore, it is incumbent upon the Muslim to act only upon what is authentically reported in the Shari'ah. Whoever adds to what has been authentically reported from the Prophet (peace be upon him) as regards the number of washes or wipes for each part of the body required to be washed in Wudu' or exceeds the limit in washing or wiping the organ is doing something wrong by exceeding the proper limit and adding to what Allah and His Messenger (peace be upon him) enjoined. Nevertheless, his Wudu' is valid but not perfect. To perfect Wudu', a person should not make any addition to the Wudu' prescribed by the Prophet (peace be upon him). It is obligatory for a person performing ablution to let the water reach all the parts of the body that are necessary to be washed. If a handful of water was not enough to wash each part, the person may take more water until the part of the body has been washed completely.

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The first question of Fatwa no. 6970

What is the ruling on a person who washes his hands, face, arms, and feet i.e. performs Wudu' (ablution), before cleansing his private parts after urination or defecation;

(Part No. 5; Page No. 234)

and then after ablution he cleanses his private parts?

All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

In the case mentioned, his Wudu' will be invalid, because the validity of Wudu' is conditional upon performing beforehand Istinja' (cleansing the private parts with water) or Istijmar (cleansing the private parts with a hard material) after urination or defecation. This is according to the more correct of the two opinions held by scholars.

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The first question of Fatwa no. 9202

Q: Particles of food remain between the teeth after eating. If we perform Wudu' (ablution) or Ghusl (ritual bath) and we cannot remove them, is our Wudu' or Ghusl valid?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

Your Wudu' or Ghusl is valid even if there are some food particles left between your teeth. However, it is better to remove them.

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The twelfth question of Fatwa no. 6259

Q: The 'Awrah (private parts of the body that must be covered in public) of males is from the navel to the knees. Is it permissible to perform Wudu' (ablution) while naked or wearing short underpants that do not cover the knees?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

In the above-mentioned case Wudu' is valid, because uncovering the private parts or wearing short underpants does not invalidate it. However, it is Haram (prohibited) for him to uncover his private parts in front of anyone except his wife.

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The second question of Fatwa no. 9233

Q: Is it permissible to wipe the neck while performing Wudu' (ablution)?

(Part No. 5; Page No. 236)

Is such a practice mentioned in the Qur'an and the Sunnah (whatever is reported from the Prophet, peace be upon him)?

A: All praise be to Allah alone and peace and blessings be upon the Messenger, his family, and Companions.

It was not mentioned in the Qur'an or the Sunnah that wiping the neck is one of the obligatory or supererogatory acts of Wudu'. Consequently, it is not permissible to wipe it.

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First, second, third, and seventh questions of Fatwa no. 3225

Q: If a man passes urine and then performs Wudu' (ablution), are the drops that fall on him purified? Should he wipe them with a wet hand?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

Urine is Najis (ritually impure). If the drops that fall on him are urine, it is obligatory to wash the spots where they fell on the body or clothes, and wiping them with water is not sufficient. The same applies if they were water drops poured over the urine.

Q: During Wudu', is it sufficient to pour water over each limb once and rub the rest of it? Is it permissible to wash each limb only once during Wudu' and then to pray?

(Part No. 5; Page No. 237)

A: It is sufficient for anyone performing Wudu' to pour water over every part of the body required to be washed in Wudu', provided that water covers the whole part. Furthermore, washing the part for the second and third times are Sunnah (supererogatory act of worship following the example of the Prophet). However, if someone washes each part once without making sure that it is fully covered with water, their Wudu' is invalid, even if they rub the rest of the part with water.

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Q: If a person performs Wudu’ (ablution) in the open air, and the fresh air dries the parts of the body that he washed first, such as the face and other parts before he completes Wudu’, should he repeat ablution?

A: Such Wudu’ is sufficient for him. Thus, he is neither obliged nor recommended to repeat it.

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Q: Is the pubic area one of the parts washed in Wudu' (ablution)?

A: The pubic area is not one of the parts of the body that needs to be washed during Wudu'. It is also not one of the parts that should be washed during Istinja' (cleansing the private parts with water after urination or defecation). But if any impurity reaches it while answering the call of nature, it should be washed.

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Fatwa no. 5602

Q: Please advise and give us a Fatwa (legal opinion) concerning the following:

First:

(Part No. 5; Page No. 238)

Is it permissible to perform Wudu' (ablution) and Ghusl (ritual bath) in the bathroom, given that there are faucets available outside the bathroom?

Second:

What is the ruling on wiping over leather socks? Can it be performed while a person is wearing shoes, or just over the socks? Please advise, and many thanks to you.

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions! First, if one is able to perform Wudu' outside the bathroom, it is better, while taking care to pronounce Tasmiyah (saying, "Bismillah [In the Name of Allah]") in the beginning. Otherwise, a person may perform Wudu' inside the bathroom while protecting themselves from being soiled with Najasah (ritual impurity).

Second, a person who performs Wudu' can wipe over the socks only or the shoes only, if they cover the heels and do not reveal the skin. If they do not cover the heels, they may wipe over them if they are worn over socks that cover the heels and then to wipe over the visible areas of the socks, over the parts required to be washed in Wudu'. They may offer Salah (Prayer) while wearing them, but if they had wiped over both and taken off one of them, they should take off the other. If they had wiped over the socks only, there is no harm in removing the shoes and wearing the socks up to the maximum limit for wiping expires; a day and a night for a resident, and three days and nights for a traveler, if they had put them on while in a state of Taharah (ritual purity). This time is calculated starting from wiping after the occurrence of ceremonial impurity.

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The third question of Fatwa no. 8594

Q: It is said that abstaining from drying or wiping off the water after finishing Wudu' (ablution) with a cloth, tissues, or the like, is a Sunnah (supererogatory act of worship following the example of the Prophet), as it is also after washing the hands before starting to eat with the hand. Is this so?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

Abstaining from drying the hands or wiping the water off them after Wudu' or before or after eating is not a Sunnah. In fact the matter here is open, and you may wipe or leave them wet as you please.

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The third question of Fatwa no. 6019

Q: What should someone do if he urinates then jerks his penis and drops of urine flow out? Sometimes these drops flow out one minute or more after finishing urination. Sometimes this happens unwillingly upon finishing Wudu' (ablution). What should he do? Can he ignore these drops if they persist even though he washes his penis several times?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

(Part No. 5; Page No. 240)

A person should not jerk his penis after urination (to void the urine). If it happens that drops of urine come out after making Wudu', he should perform Wudu' again and wash the place soiled with Najasah (ritual impurity).

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The first question of Fatwa no. 1318

Q: A person was once performing Wudu' (ablution) when another directed his attention to a dry spot on his foot. In another time, his attention was drawn to a similar dry spot. Consequently, he doubted the validity of all his previous Wudu'. This person is inquiring about the Salahs (Prayers) he performed with Wudu' or Ghusl (ritual bath) the correctness of which he doubts. Should he repeat these prayers or what should he do?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

Drawing the attention of the inquirer once or twice to a dry spot on his foot to which water has not reached while performing Wudu' does not mean that all his other past Taharah (ritual purification) is judged to be invalid. This is because the basic principle is that he performed valid Wudu' and validity cannot be nullified by doubts. The same applies to his Ghusl following major ritual impurity.

We, thus, advise the inquirer - may Allah grant him success - to set doubts aside and pay attention to nothing but irrefutable facts. Accordingly, his previous Taharah is valid and the prayers he performed with it are also valid.

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Chapter on wiping over the Khuffs (leather socks)

Q: Is it permissible to wipe over the socks when it is too cold without taking them off for a day and a night?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

It is permissible to wipe over the socks if they are thick enough that they do not reveal the skin and cover the parts required to be washed during Wudu' (ablution). A resident is permitted to wipe over the socks for a night and day, while a traveler is permitted to do so for three days and nights. This time is calculated starting from wiping after the occurrence of ceremonial impurity. The basic principle is taken from the Hadith narrated by Muslim on the authority of 'Aly (may Allah be pleased with him) that the Prophet (peace be upon him) said, ("For a traveler three days and their nights, and for a resident a day and a night.") It was also narrated by Ahmad and others, and Al-Tirmidhy classed it as Sahih (authentic) that the Prophet (peace be upon him) ("...wiped over the socks and the shoes.") There is no harm in wearing two or more socks after being in a total state of Taharah (ritual purification), based on the general meaning of the Hadiths.

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Fatwa no. 1946

Q: Is it permissible to wipe over socks?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

Fuqaha' (Muslim jurists) have held different views on the issue of wiping over socks in Wudu' (ablution); some prohibit it while others permit it. However, the correct opinion is that it is permissible to wipe over socks if they are worn after Taharah (ritual purification) and cover the foot and heel for a day and a night for a non-traveler and three days for a traveler. Other conditions of wiping that are reported in sound Hadiths should also be fulfilled. It is authentically reported on the authority of Al-Mughirah ibn Shu'bah (may Allah be pleased with him): ("The Messenger of Allah (peace be upon him) performed ablution and wiped over his socks and shoes.") (Related by Ahmad, Abu Dawud, At-Tirmidhy and Ibn Majah. Al-Tirmidhy said: "It is a Hasan (good) Sahih (authentic) Hadith"). Many Companions adhered to this act. Abu Dawud said: 'Aly ibn Abu Talib, 'Abdullah ibn Mas'ud, Al-Bara' ibn 'Azib, Anas ibn Malik, Abu Umamah, Sahl ibn Sa'd, and 'Amr ibn Hurayth wiped over their socks. This act was also reported on the authority of 'Umar ibn Al-Khattab and Ibn 'Abbas (may Allah be pleased with them). It is the view of a group of scholars.

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Fatwa no. 5840

Q: I suffer pain in my toes from the water used during Wudu' (ablution) which causes strong itching between my toes so much so that they become injured. If I stop using water for a day, the pain and itching reduces. I would like you to advise me about my Wudu', is it permissible for me to perform Wudu' without washing my feet or not, or by wiping over my socks?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

If the reality is as you mentioned, put socks on when you are in a state of full Taharah (ritual purity), then you may wipe over your socks in each Wudu' for one day and night if you are residing and three days if you are travelling, unless you become Junub (in a state of major ritual impurity). If you become Junub, it is obligatory on you to perform a compete Ghusl (ritual bath) of the whole body, along with your feet.

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Fatwa no. 12716

Q: Is it necessary to run wet fingers through the beard during each Wudu' (ablution)?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

You should run wet fingers through the beard during each Wudu' if it is thick.

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Q: I used to wipe over the socks while not in a state of Taharah (ritual purity) when I put them on, for being ignorant of the ruling on this. What is the ruling on my Salah (Prayer) during that time?

A: You must repeat the previous Salahs which you performed after wiping over the socks while not in a state of Taharah (when you put them on).

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The fifth question of Fatwa no. 5512

Q: What is the ruling on wiping over socks that are transparent or have holes in them?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

It is permissible to wipe over them in Wudu’ (ablution) instead of washing the feet if they are put on while in a state of Taharah (ritual purity), unless the holes are bigger than is ordinarily acceptable, or the socks are so transparent that the feet are almost bare and reveal the color of skin beneath them.

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The first question of Fatwa no. 9271

Q: What is the ruling on washing the right leg and then putting on socks before washing the left one?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

Wiping the socks in this case is not permitted because the person dressed the first leg before the completion of Taharah (ritual purification).

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The fourth question of Fatwa no. 9439

Q: Should socks be of a certain thickness to be wiped over during Wudu' (ablution) or not?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

It is obligatory that the socks should be thick and not show what is under them.

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Wiping over the splint

The first question of Fatwa no. 7782

Q: There was a question presented to the program of "Nour 'Ala Al-Darb" about the legal ruling on a wounded person who fears that the wound might not be healed if washed. Should he wipe over the splint or perform Tayammum (dry ablution with clean earth)? The answer was that he should wipe over the splint and also perform Tayammum so as to avoid an area of scholarly difference. Are we obliged to follow these different opinions arising from the existence of multiple proofs on the same issue, or follow a different understanding that should have given instead an answer closer to the spirit of Shari'ah (Islamic law)?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

The answer you heard is debatable and the correct opinion is that wiping (over the splint) is sufficient and dispenses with the need to perform Tayammum.

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The second question of Fatwa no. 10725

Q: I have boils on my legs and the treatment requires that I wrap them with plaster, so that water does not reach them during Wudu' (ablution).

(Part No. 5; Page No. 249)

What is the ruling on Wudu' in that case?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

Your Wudu' is valid whether you wipe over the plaster or pass water over it.

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The third question of Fatwa no. 7526

Q: If, after becoming Tahir (ritually pure) for offering the Fajr (Dawn) Prayer, I cover my feet with socks, is it permissible to wipe over socks when performing Wudu' for the other four daily Salahs (Prayers)? I have a pain in one of my feet and water harms it; is it permissible for me to wipe over them both during Wudu'? I am an Imam (the one who leads congregational Prayer) and I may face questions about this, so please give me a detailed answer about this.

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

If the reality is as you mentioned, that water harms your foot, you are permitted to perform Wudu' and wash the foot that is not harmed by water and then perform Tayammum (dry ablution with clean earth) for the other foot. Then put socks on and afterwards you can wipe over them for one day and night if you are resident, and three days and nights if you are on a journey.

(Part No. 5; Page No. 250)

The socks should be thick and should cover the area that is washed during Wudu'. If the socks are thin or do not cover all the area that is washed during Wudu', you are not permitted to wipe over them.

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Wiping over the turban

The second question of Fatwa no. 6252

Q: Is it permissible for a person who has no legal excuse, i.e. injury, disease, and so on, and prefers to wipe over his turban to wipe over it?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

It is permissible for the person who performs Wudu' to wipe over the apparent parts of his head and hair, and then complete the wiping over his turban if he wore the turban while in a state of Taharah (ritual purity). A non-traveler may do this for one day and night while a traveler may do it for three days and nights, like the case of wiping over Khuffs (leather socks). This is because the Prophet (peace be upon him) did this.

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The first question of Fatwa no. 4963

Q: If a person wipes over Khuffs (leather socks) during Wudu' (ablution) for the Subh (Dawn), Zhuhr (Noon), and 'Asr (Afternoon) prayers and then takes them off; does this invalidate the Wudu' or not? Please, support the answer with the relevant evidence, as some unwarrantably claim that Wudu' is not invalidated!

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

As there is no Nas (Islamic text from the Qur'an or the Sunnah) explicitly stated about this matter, it is open for Ijtihad (juristic effort to infer expert legal rulings).

(Part No. 5; Page No. 252)

Therefore, scholars have different views in this regard. According to Al-Nakh'y, Al-Zuhry, Makhul, Al-Awza'y, Ishaq, Al-Shafi'y, and Ahmad in one of their opinions, "The Wudu' is invalidated; for when invalidity befalls some parts, its rule expands to the rest of parts similar to the case of ritual impurity."

According to Abu Hanifah and the other opinion of Ash-Shafi'y and Ahmad, "It is sufficient for a person to wash his feet (after taking off Kuffs)." They argue that praying without washing the feet in such case means that prayer is offered with unwashed feet or the Khuffs unwiped over.

According to Ibrahim Al-Nakh'y, "Wudu' is not invalidated by taking Khuffs off. Likewise, a person is not obliged to wash the feet. Thus, prayer is offered without new Wudu' and without washing the feet." Ibn Hazm and a group of scholars held the same view, because the ruling principle is that the person is ritually pure, and no ritual impurity happened to invalidates his Wudu', and the ruling principle is that the original state remains effective until evidence proves the opposite. However, the first view holding that Wudu' is invalidated is preferable and safer.

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Chapter on the nullifiers of Wudu' (ablution)

Fatwa no. 5935

Q: Sometimes I feel while I am washing my feet or directly or shortly after performing Wudu' something coming out through the urethra in the form of drops. Then I look and I may find traces of one or more drops and I may find nothing at all. This happens because I have no control over my urethra. Some doctors told me that this is something normal that afflicts young people and will end after I get married, while other doctors have different opinions. I cannot get rid of this and I am concerned in the first place with the ruling on Salah (prayer) and how this problem can be handled according to Shari'ah. I frequently repeat Wudu' but I am not pleased with this. I write to you hoping that you understand what I suffer from. What should I do if this happens after Wudu'? What is the ruling on my underwear? Please give me a decisive answer.

A: All praise is due to Allah Alone, and peace and blessings be upon His Messenger, his family, and Companions.

Purity is half of Iman (Faith). If after performing Taharh (ritual purification) a Muslim feels that something has come out and becomes certain of (minor) ritual impurity (passing wind, urine or stools), then he should repeat Wudu' and wash the defiled part of his body and clothes. However, if he is not certain, he should not pay attention to this and his Salah (Prayer) will be valid based on what is reported in the two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) on the authority of 'Abdullah ibn Zayd (may Allah be pleased with him) that he said: (The Prophet (peace be upon him) was asked about the man who imagines to have let out something during Salah (prayer).

He (peace be upon him) said, "He should not leave (prayer) unless he hears a sound or smells an odor (of passing wind).")

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Permanent Committee for Scholarly Research and Ifta'

Fatwa no. 10450

Q: When does passing wind become a nullifier of Wudu' (ablution)? Is it by hearing a sound, detecting a smell, and feeling something, or only by hearing a sound or detecting a smell, excluding the feeling condition? Please explain this matter to me, may Allah grant you success, for I am confused.

A: All praise is due to Allah Alone, and peace and blessings be upon His Messenger, his family, and Companions.

What you have mentioned nullifies Wudu' if a person becomes sure that something has come out of them either by hearing a sound, detecting a smell, or other things ascertaining the passing out of (minor) ritual impurity (wind, urine or stool), because when the Prophet (peace be upon him) was asked about a man who gets the feeling of passing wind while in Salah (prayer), he said: ﴾"He should not leave (prayer) until he hears a sound or detects a smell (of passing wind)."﴿ (Agreed upon by Al-Bukhari and Muslim)

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The second question of Fatwa no. 10542

Q: If a person performs Wudu' (ablution) and hears his stomach rumble, but does not pass wind from his back passage, what is the ruling on this? Does he still have to perform Wudu' or does this nullify it?

A: All praise is due to Allah Alone, and peace and blessings be upon His Messenger, his family and Companions.

If a person has Wudu' and hears the sound of wind or gas inside his stomach, this does not nullify his Wudu' if he does not pass anything, because the Prophet (peace be upon him) said: ("If any one of you feels something in his stomach, and is not sure whether something came out of him or not, he should not leave the Masjid (mosque) unless he hears a sound or detects an odor.") (Related by Muslim in his Sahih (authentic) Book of Hadith)

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The second question of Fatwa no. 11269

Q: Should a person perform Istinja' (cleansing the private parts with water after urination or defecation) or Istijmar (cleansing the private parts with hard material after urination or defecation) after breaking wind? Does it invalidate Wudu' (ablution)? What is the religious ruling on a person who smells a bad odor after performing Wudu'? Is their Salah (prayer) valid? Some people say that it is valid, because breaking wind does not invalidate Wudu'. Kindly enlighten me, may Allah reward you!

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

Breaking wind invalidates Wudu'. However, it does not necessitate Istinja' or Istijmar. Whoever offers Salah (prayer) after breaking wind, must perform Wudu' and repeat Salah, as their Salah is invalid.

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The second question of Fatwa no. 7371

Q: Does breaking wind nullify Wudu'? Should a person perform Istinja' (cleansing the private parts with water after urination or defecation) after it? Or is it sufficient to perform regular Wudu' without washing the urethra and anus?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

Breaking wind is one of the nullifiers of Wudu', according to the Ijma' (consensus) of scholars. Whoever does so should perform Wudu', when they want to offer Salah (prayer).

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After breaking wind, it is not obligatory to perform Istinja', which is to wash the urethra and anus.

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The second question of Fatwa no. 8322

Q: At times, a white colored fluid is emitted from me, sometimes while I am praying. Should I interrupt Salah (prayer) and repeat my Wudu' (ablution) or should I continue praying? Is this fluid considered Najis (ritually impure) and I have to take a bath or do I have to purify myself only? Since it flows outside the body, should I change my clothes? Is this fluid harmful to me as it is discharged from me before and after menstruation? Sometimes it is discharged on continuous days and at anytime. This happens sometimes after I take a bath on Friday and on my way to the Masjid (Mosque). Should I enter the Masjid to offer Salah or only listen to the Khutbah (sermon) without praying? Please advice me regarding this white fluid.

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

This fluid is considered Najis and it comes under the same ruling as urine. Therefore, you should make Wudu' after performing Istinja' (cleansing the private parts with water after urination or defecation).

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You do not have to perform Ghusl (ritual bath), if it is discharged without having sexual thoughts or desires. You should wash the parts of your body and clothes on which the fluid besmeared. There is nothing wrong with entering the Masjid (mosque) and hearing the Khutbah, but you are not allowed to join the congregational prayer until you perform Istinja' and Wudu' prescribed for prayer and wash the parts of your body and clothes soiled with it. We ask Allah to keep you and us safe and sound from every kind of harm.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The twelfth and thirteenth questions of Fatwa no. 7044

Q: Does emission of wind from a woman's front passage invalidate Wudu'?

Q: A woman passes wind from her front passage when she bows and prostrates herself during Salah (prayer). This happens especially when she prostrates, and when she assumes the sitting position between the two Sajdahs (prostrations) to recite Tashahhud (a recitation in the sitting position in the second/last unit of Prayer) and all those surrounding her hear the sound. Does this invalidate the Salah offered by that woman? Sometimes, the wind she passes is so faint and cannot be heard, does this invalidates both Wudu' and Salah?

A: All praise is due to Allah Alone, and peace and blessings be upon His Messenger, his family, and Companions.

Passing wind from the front passage does not invalidate Wudu'.

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Fatwa no. 1205

Q: After kissing, foreplay, or touching one's wife, he finds some wetness discharged in his underpants from his member following erection. Does this affect the Taharah (ritual purification) and the validity of Sawm (fasting)?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

The inquirer did not define whether the fluid discharged as a result of foreplay was Maniy (spermatic fluid) or not. He only mentioned that he finds wetness in his underpants. It seems that he finds Madhy (pre-seminal fluid) not semen. Madhy is Najis (ritually impure) and necessitates washing the penis and testicles. Likewise, if the fluid affected his clothing, the defiled parts of it must be washed. Then, the Islamically prescribed Wudu' (ablution) must be performed after washing the penis and testicles. As to the effect of this fluid on Sawm, according to the soundest scholarly opinions, it does not invalidate fasting nor require Ghusl (ritual bath).

However, if the discharged fluid was Maniy, he must perform Ghusl. It also invalidates fasting. Although this fluid is originally pure, it is repulsive. It is prescribed to wash off the contaminated spots on clothes and underpants. The person observing Sawm must take precautions abandoning whatever arouses his sexual desire.

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The second question of Fatwa no. 2461

Q: Does bleeding invalidate the Salah (Prayer)?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

We do not know of any Islamic legal evidence signifying that bleeding from any part of the body other than the vagina invalidates Wudu’ (ablution). The basic ruling is that it does not invalidate Wudu’. Acts of ‘Ibadah (worship) are Tawqifiy (bound by a religious text and not amenable to personal opinion), so no one is permitted to say that a certain act is an ordained ‘Ibadah, prescribed by Islam unless he has evidence. However, some scholars are of the view that excessive bleeding from any place other than the vagina invalidates Wudu’. Accordingly, it would be better in such a case that a person makes Wudu’ as a sort of precaution and to escape scholarly disagreement, because the Prophet (peace be upon him) said: (“Leave that which causes you doubt and turn to that which does not cause you doubt.”)

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The eighth question of Fatwa no. 9040

Q: The bitter-tasting liquid that may regurgitate into the mouth after drinking or eating but is a little quantity that does not fill the mouth or may come up the throat then flows back. Does it invalidate Wudu' (ablution)?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

No, it can neither break nor invalidate Wudu'.

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The first question of Fatwa no. 3030

Q: Some people may fall asleep while engaged in Dhikr (Remembrance of Allah) in the Masjid (mosque) using Misbahah (counting beads).Do they have to perform Wudu' (ablution) before the next Salah (Prayer)?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

Deep sleep is a probable nullifier of Wudu', so whoever falls into a deep sleep in a Masjid or elsewhere, has to repeat his Wudu', whether he slept while standing, sitting, or lying down, and whether he was performing Dhikr using beads or not. If the person does not go into deep sleep i.e. has a mere gentle slumber during which he does not lose consciousness, he does not have to repeat Wudu' based on the authentic Hadiths reported from the Prophet (peace be upon him) in this regard.

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Fatwa no. 12885

Q: What is the religious ruling on those who sleep during the Friday Sermon until Iqamah (call to start the Prayer) awakens them?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

Light naps that do not cause a loss of consciousness do not invalidate Wudu' (ablution). It is authentically reported that the Prophet (peace be upon him) used to delay 'Isha' (Night) Prayer on some occasions, until the heads of the Sahabah (Companions of the Prophet) would nod off, then they would pray without performing Wudu' again.

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The sixth question of Fatwa no. 6320

Q: What is the ruling if a person touches his penis while drying himself after taking a bath?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

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The Wudu' (ablution) is invalidated, if the person touches his penis with no barrier, because of the general meaning of the Hadith of the Prophet (peace be upon him): ("Whoever touches his penis, should perform Wudu".)

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The second question of Fatwa no. 6990

Q: Scholars differ regarding whether Wudu' (ablution) is nullified by touching the penis. Those who say that it is not nullified support their opinion with the Hadith that says: (("It is just a part of you.")) **What is the preponderant opinion?**

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

The preponderant scholarly opinion on this issue is the one adopted by the Jumhur (dominant majority of scholars), which holds that Wudu' is nullified by touching the penis, because the Hadith that says: (("It is just a part of you")) is Da'if (weak); it is not strong enough to contradict the Sahih (authentic) Hadith that indicates that if someone touches his penis he must perform Wudu'. The basic ruling is that the imperative in these Hadith denotes obligation or duty. However, even if the abovementioned Hadith is assumed to be not Da'if, it is abrogated by the Hadith that states: (("Whoever touches his penis, should perform Wudu'."))

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The fifth question of Fatwa no. 10447

Q: If I touch my baby's private parts while changing his clothes, does this nullify my Wudu' (ablution)?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions. Touching the private parts directly without barrier nullifies Wudu', regardless of the age of the person touched, for it is authentically narrated that the Prophet (peace be upon him) said, (("Whoever touches his genitals, should perform Wudu'.")) Therefore, touching the genitals of another come under the same ruling as touching one's own genitals.

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The fourth question of Fatwa no. 13462

Q: Does touching or scratching the genitals nullify a person's Wudu' (ablution) even if from above the clothes and this does not stir sexual desire?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

Touching the private parts (frontal or anal) while uncovered, nullifies Wudu' (ablution) even if this does not stir sexual desire.

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But if the touch is from behind a barrier, Wudu' is not nullified.

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The first question of Fatwa no. 1405

Q: A person can not avoid giving and taking things from his wife all day long; if the person touches the hand of his wife after Wudu' (ablution), is his Wudu' nullified?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

The scholars disputed the case of a man who touches a woman directly, whether his Wudu' is nullified or not. The preponderant opinion is that it does not nullify Wudu' whether he touches her lustfully or not, for the Messenger of Allah (peace be upon him) used to kiss some of his wives without performing Wudu' after that. It is also a matter of common action that would impose difficulty if Wudu' was necessitated in this case; besides if it did nullify Wudu', the Prophet (peace be upon him) would have explained.

As for Allah's saying in Surah Al-Nisa' and Al-Ma'idah: ﴾or you have been in contact with women (by sexual relations)﴿ The meaning refers to Jima' (conjugal intercourse), according to the more correct of the two opinions held by the scholars.

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The second question of Fatwa no. 4497

Q: In Ayah (6) of Surah Al-Ma'idah, Allah (Exalted be He) states: ﴿أَوْ لَامَسْتُمُ النِّسَاءَ﴾ [whose meanings can be translated as: "or you have touched women"]. Does touching here mean shaking hands and the like ? Or does it mean having sexual intercourse? It is worth mentioning in this regard that the dominant majority of our scholars follow the Shafi'y Madh-hab (School of Jurisprudence).

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

What is meant by "Mulamasah" (touching) in the Ayah is private association, interpreted by Ibn 'Abbas as Jima' (conjugal intercourse). The same view was reported from 'Ali, Ubay ibn Ka'b, Mujahid, Tawus, Al-Hassan, 'Ubayd ibn 'Umayr, Sa'id ibn Al-Jubayr, Al-Shu'by, Qatadah, and Muqatil ibn Hayaan. On the other hand, Ibn Mas'ud (may Allah be pleased with him) and another group said: (This refers to the touching itself of any part of her body), they opine that this act nullifies Wudu' (ablution). However, the first opinion is more correct, because of what is authentically reported that the Prophet (peace be upon him) kissed some of his wives then prayed without performing Wudu' after that. Also, the basic principle is the validity of Taharah (ritual purity), which cannot be annulled except through a nullifier stipulated by Islamic legal evidence.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and companions!

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The second question of Fatwa no. 4603

Q: Is Wudu' (ablution) nullified by touching or shaking hands with a non-Mahram woman (not a spouse or an unmarriageable relative), an act which is already Haram (prohibited)? We have read in the books of Fiqh (Islamic jurisprudence) Hadiths which unconditionally indicate that touching women does not nullify Wudu'. Is this generalization restricted to touching Mahram women only (i.e. spouse or unmarriageable relative)?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

According to the soundest opinion of the scholars, touching women or shaking hands with them does not nullify Wudu' at all, whether these women are non-Mahram, one's wife, or an unmarriageable female relative. This is because the basic rule is Istis-hab (presumption of continuity) of Wudu' until proven nullified by a legal evidence. The nullification of Wudu' because of the stated reason has not been authentically reported in any Sahih Hadith (a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish).

As for touching women stated in the following Qur'anic Ayah (which means): ﴾O you who believe! When you intend to offer As-Salât (the prayer), wash your faces and your hands (forearms)﴿ until the part saying: ﴾But if you are ill or on a journey, or any of you comes after answering the call of nature, or you have been in contact with women (i.e. sexual intercourse), and you find no water, then perform Tayammum with clean earth and rub therewith your faces and hands.﴿ (Surah Al-Ma'idah, 5:6) [in which case Wudu' is necessitated], it refers to Jima' (conjugal intercourse), according to the soundest opinion of scholars.

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The first question of Fatwa no. 9513

Q: It is reported in an authentic Hadith that 'Aishah, the Mother of the Believers (may Allah be pleased with her), said that the Messenger of Allah (peace be upon him) got up at times in a state of Janabah (major ritual impurity). It is also reported that he (peace be upon him) kissed one of his wives after performing Wudu' (ablution) then he offered Salah (prayer) and this took place during the month of Ramadan. My question is: How may the Prophet (peace be upon him) get up at the morning in a state of Janabah when he had to lead the Muslims in the congregational Prayer at dawn? Does the Hadith indicate that he (peace be upon him) had intercourse after offering Fajr (Dawn) Prayer? Does kissing one's wife nullify Wudu'? Some scholars say that it is one of the nullifiers of Wudu', although the Prophet (peace be upon him) kissed his wives after performing Wudu' then offered Salah without repeating Wudu'? What is the ruling in this regard, may Allah reward you!

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions. **First,** the Prophet (peace be upon him) had intercourse with one of his wives at night, and sometimes he did not take Ghusl (ritual bath) at night, and when he woke up he used to make Ghusl before dawn to offer Fajr (Dawn) Prayer. **Second,** according to the most preponderant opinion of the scholars, kissing one's wife does not nullify Wudu' even if the person feels pleasure as long as he does not ejaculate. Moreover, kissing one's wife does not nullify Sawm (Fast).

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Fatwa no. 10368

Q: Sometimes, while performing Wudu' (ablution) many thoughts cross the mind which are irrelevant to Salah (Prayer) or Wudu', such as men thinking about women while performing Wudu'. What is the religious ruling on this? Is Wudu' nullified by this?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

Thinking about conjugal relations has no impact on the validity of Wudu' as long as there is no emission of Maniy (spermatic fluid) or Madhy (thin white viscid fluid secreted when having sexual thoughts or desire). Mere thinking is not one of the nullifiers of Wudu'.

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The fifth question of Fatwa no. 6541

Q: Does looking at naked men and women or at one’s own ‘Awrah (private parts) invalidate Wudu’ (ablution)?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

The mere looking at naked men and women does not invalidate Wudu’, neither does the mere looking at one’s own ‘Awrah, as there is no evidence supporting this.

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The fifth Question of Fatwa no. 8693

Q: Is it permissible for medicine students to dissect cadavers? Does this make it obligatory to perform Wudu' (ablution) or Ghusl (full ritual bath)?

A: All praise be to Allah Alone, and peace and blessings be upon the Messenger of Allah, his family and Companions!

Following is a statement of the Decree no. 47, dated 20/8/1396 A.H. issued by the Council of Senior Scholars regarding the ruling on dissection: "All praise be to Allah Alone, and peace and blessings be upon the Messenger of Allah, his family and Companion!

In its 9th session held in Al-Ta'if in the month of Sha`ban, 1396 A.H., the Council of Senior Scholars has examined the letter no. kh/2/3231 of His Excellency the Minister of Justice, based on the letter of the under secretary of the Ministry of Foreign Affairs, no. 313446/2/1/34 dated 6/1/1395 A.H., attached by a copy of the note of the Malaysian Embassy in Jeddah including an inquiry about the opinion of the Kingdom of Saudi Arabia regarding performing a medical operation on the cadaver of a Muslim for medical purposes.

Moreover, the Council reviewed the research conducted on this subject by the Permanent Committee

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for Scholarly Research and Ifta', which decided that the subject in question has three types: **First:** Dissection for confirming a criminal case. **Second:** Dissection for checking whether death is caused by any epidemic diseases so that the necessary future protective precautions may be taken. Third: Dissection for educational purposes, i.e. learning or teaching.

After exchanging opinions, thorough discussion and studying the above-referred-to research submitted by the Committee, the Council decided the following:

With regard to the first and second types: the Council deems them permissible as they are extremely advantageous to the fields of security, justice and protecting the community from epidemic diseases. In fact, the great common interest secured by doing so heavily outweighs the evil of violating the dignity of a dead person. Hence, the Council unanimously agrees on the permissibility of dissecting cadavers for these two purposes, whether they are of inviolable persons or not.

As for the third type, which is dissection for educational purposes, it should be known that the Shari`ah (Islamic law) has the objectives of realizing and broadening the scope of public interests and averting and narrowing the scope of evils, permissibility of committing the lesser of the two evils to avoid the greater one, and adopting the interest that is of more likely benefit in case two interests conflict. Since dissecting animal corpses did not prove to be a substitute of dissecting dead human body dissection of which proved to be so advantageous to scientific development in different fields of medicine, the Council deems it permissible to dissect dead human bodies

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in general. However, the Shari`ah seeks to safeguard the dignity of a Muslim while dead as well as while alive. In this regard, it is related by Ahmad, Abu Dawud and Ibn Majah on the authority of `Aishah (may Allah be pleased with her) that the Prophet (peace be upon him) said: Breaking a dead man's bone is like breaking it when he is alive.﴿ However, dissection involves humiliation of the dignity of a dead Muslim bearing in mind that there is no genuine necessity for doing so since it is possible to find cadavers of violable dead persons. Therefore, the Council views that it should be restricted to the cadavers of violable people and that cadavers of inviolable people should be spared, in view of the abovementioned facts."

Second: Dissection does not make it obligatory to perform Wudu' or Ghusl.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The third question of Fatwa no. 557

Q: Is it necessary to perform Wudu' (ablution) after eating camel meat and why?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

Anyone who eats camel meat must perform Wudu', whether the Salah (Prayer) to be offered is obligatory or supererogatory. This is based on the answer the Prophet (peace be upon him) gave: ﴿When he (peace be upon him) was asked if Wudu' should be performed after eating camel meat, he said, "Yes." And when he was asked if Wudu' should be performed after eating lamb or goat's meat, he said, "If you wish."﴾ (Related by

Imam Muslim in his "Sahih [Book of Authentic Hadith]"). Also, Ibn Al-Qayyim (may Allah be merciful to him) said, concerning the wisdom behind this ruling, "Camels are well-known for having long-standing grudges and harboring desires for revenge against those who harm them, even over a long period of time. It was mentioned that humans acquire the character of what they eat, so Wudu' was ordained for those who eat camel meat to remove what may ensue from the grudges and spite." It is obligatory on our part to show total submission to Allah regarding all the rulings of Shari'ah (Islamic law), even if we fail to unveil the wisdom behind them, and Allah knows best.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Sulayman Al-Mani`	`Abdul-Razzaq `Afify	Ibrahim ibn Muhammad Al Al-Shaykh

Fatwa no. 1163

Q: What is your opinion regarding eating camel meat? Does it nullify Wudu' (ablution) or not? Kindly give us your Fatwa supported by proofs. May Allah reward you.

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

Eating camel meat whether raw or well cooked is among the nullifiers of Wudu'. This is the opinion of Jabir ibn Samurah, one of the Sahabah (Companions) of the Messenger (peace be upon him), Muhammad ibn Ishak, Yahia ibn Yahia, Imam Ahmad, ibn al-Munzir and other scholars. They all depend on what was narrated by Ahmad and Abu Dawud on the authority of Al-Bara' ibn 'Azib that he said, ﴾"The Messenger of Allah (peace be upon him) was asked about performing Wudu' (ablution) after eating camel meat and he (peace be upon him) said, 'Perform Wudu' after eating it,' and when he was asked about

sheep meat (mutton), he said, 'Do not perform Wudu' after eating it.'"﴿ Imam Ahmad also reported on the authority of Usayd ibn Hudayr that the Messenger of Allah (peace be upon him) said, ﴾"Perform Wudu' after eating camel meat and do not perform Wudu' after eating sheep meat."﴿

So, the Prophet (peace be upon him) commanded performing Wudu' after eating camel meat, and the basic principle in all commands is obligation unless there is an indication to suggest otherwise. Furthermore, the basic rule concerning Wudu' as far as legal evidence is concerned, is referring to the Islamically prescribed Wudu', customary in Shari'ah (Islamic law), which Allah has made obligatory for performing Salah (Prayer), unless there is other legal evidence that suggests otherwise. We do not know of any legal evidence that says that this matter is not obligatory, or that it is Mandub (commendable). Also, there is no legal evidence that changes Wudu' from its Islamic legal meaning to its linguistic one and thus replaces just washing the hands and performing Madmadah (rinsing the mouth) for Wudu' after eating camel meat. Therefore, the Islamically prescribed Wudu' is required after eating camel meat.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Sulayman Al-Mani`	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The fourth question of Fatwa no. 8143

Q: Why do we have to perform Wudu' (ablution) after eating camel meat?

Why can we offer Salah (Prayer) in a sheep yard, but not in that of camels?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

Such matters should be referred to the Purified Shar' (Law), according to which we must act, even if we do not understand the wisdom behind (the rules).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 11257

Q: We have heard about a disagreement regarding the fat, entrails, and intestines of camels. Some say that the same ruling on camel meat applies to them as there is no proof of their exception. Others say that the Hadith only mentions the meat of camels and no Wudu' (ablution) is required after eating their fat and entrails. What is the correct opinion regarding this? Moreover, does the newly-born camel that was slaughtered before suckling come under the same ruling as camel meat or rather under its entrails and intestines?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

Wudu' is only invalidated by eating the meat, based on what is stated in the authentic Hadith in which the Prophet (peace be upon him) said: ﴿"Perform Wudu' after eating camel meat."﴾ The same ruling applies to the newly-born camel, even before suckling because of the generality of the Hadith.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Deputy Chairman	Chairman
`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 10676

Q: What is the ruling on drinking camel milk after performing Wudu' (ablution)? Many Hadith about this issue were stated in the Musnad (Hadith compilation) of Imam Ahmad and the Musnad of Ibn Majah. You can refer to Al-Fath Al-Rabany, Part 2, p. 94-95.

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

Drinking camel milk does not invalidate Wudu', according to the more correct of the two scholarly opinions.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Chairman
`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

The third question of Fatwa no. 9584

Q: Does cow meat come under the same ruling as camel meat?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

In regards to nullification of Wudu' (ablution) by eating camel meat, cow meat does not take the same ruling of camel meat.

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This ruling exclusively pertains to camel meat, and is not inclusive of the meat of other animals.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 4279

Q: Soon after I have performed Istinja' (cleansing the private parts with water) after urination, I feel some small drops of urine being emitted. What I do then is to change my underwear, although this is difficult to do each time I urinate. Would you please advise me as to what I am obligated to do, and may Allah reward you!

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, his family and Companions.

If the reality is as you mentioned, and you know that these drops of urine are emitted a short while after you have urinated, after which they stop, it is obligatory on you not to perform Istinja' or Istijmar (cleansing the private parts with hard material after urination or defecation) until these drops have stopped. However, if they come out a long time after urination, you will have to repeat your Istinja' and Wudu' and wash the part of your clothing that has been soiled with urine. However, you should not do so based upon doubt, because Satan may delude you into believing that some drops of urine have leaked out, when this is not the case.

In such a situation, you should not perform Istinja' again unless you are certain that some drops of urine have leaked. To reduce your doubts, you are permitted to sprinkle some water around your penis after finishing Wudu'.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The third question of Fatwa no. 4900

Q: I often feel drops of some fluid being emitted from my penis after performing Wudu' (ablution) or during Salah (Prayer), but I am not sure whether it is urine or something else. Does this invalidate my Wudu' and Salah? When I get that feeling, should I stop my Salah and repeat it or not?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

If the reality is as you mentioned, you should not stop your Salah because of this, based on what the Prophet (peace be upon him) said when some people complained to him about the case of a man who thought he felt something while in Salah. The Prophet (peace be upon him) said, ("He should not leave (prayer) unless he hears a sound or smells an odor.") (Authenticity agreed upon by Al-Bukhari and Muslim). This is from Satan, who wants to spoil your Wudu' and Salah, so you should not pay any attention to it, unless you are sure that something has come out of you, as indicated in the Hadith mentioned above. In this case, you have to repeat your Wudu' and Salah, if you know that you let out something during Salah, whether you were the Imam (the one who leads congregational Prayer), praying alone, or Ma'mum (a person being led by an Imam in Prayer).

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The third question of Fatwa no. 6895

Q: If I perform Wudu' (ablution) and then offer Maghrib (Sunset) Prayer and after a while the prescribed time of 'Isha' (Night) Prayer becomes due and I want to offer 'Isha' with the same Wudu' I did for Maghrib Prayer, but I am not sure whether or not I invalidated my Wudu', what should I do?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

If you entertain doubts of Hadath (ritual impurity invalidating ablution) after having performed Taharah (ritual purification), cast doubts away and act based upon your state of Taharah, because certainty is not overruled by doubt.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 8732

Q: Does doubt count for anything in case of a person having Wudu' (ablution) yet is not sure whether or not he passed urine, feces or broke wind due to the long period he stayed ritually pure?

Or should he overlook doubts, since the original state is purity unless he is certain of having invalidated his Wudu' and vice versa?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

If a person performs Wudu' and then doubts whether or not he had invalidated Wudu', his doubts count for nothing and his Wudu' is still valid. If a person is ritually impure and then doubts whether or not he performed Wudu', he is still impure and the doubt is of no effect, because certainty cannot be removed by doubt and the ruling principle is that the original state remains in effect until the occurrence of that which overrules it is established. It is reported that a man complained to the Messenger of Allah (peace be upon him) that he imagined that he felt something during Salah (prayer), so the Prophet (peace be upon him) said: ("He should not leave (prayer) unless he hears a sound or smells an odor.") (Related by the compilers of Sunan except Al-Tirmidhy). It is also reported that the Prophet (peace be upon him) said: ("If any one of you feels something in his stomach, and is not sure whether something came out of him or not, he should not leave the Masjid (to renew his ablution) unless he hears a sound or smells an odor.") (Related by Muslim and At-Tirmidhy)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 7789

Q: After finishing Wudu' (ablution), I feel that something is coming out of me, like urine. So I go once again to perform Wudu' and Istinja' (cleansing the private parts with water after urination or defecation).

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I then go to perform Salah (prayer) in the Masjid (mosque) or at home. When I begin performing Salah, I feel the same thing again, so I doubt the validity of my Salah. Is it obligatory on me to perform this Salah again if I have this feeling, or should I perform Kaffarah (expiation) for it? Please advise us and may Allah reward you!

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

If you have performed Wudu', the basic rule is that you are Tahir (ritually pure), and this is based upon certitude. You should not, therefore, pay any attention to what contradicts this ruling by doubts and suspicions that something may have been emitted that would nullify your Wudu', because these doubts and suspicions are insinuations from Satan. However, if you are sure that something has been emitted that nullifies your Wudu', then you have to perform Wudu' again, regardless of whether this was before or during Salah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 7632

Q: What should someone do if they wake up, make Wudu' (ablution), offer Salah (Prayer), then go back to bed but find something causing doubts of having urinated on bed. What should be done, given that they prayed in their night wear, but it is just a doubt?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

The original state is Taharah (purity), and no consideration should be given to contingent doubt.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 8885

Q: While a man performs Salah (Prayer), his penis becomes erect discharging nothing. Is his Wudu’ (ablution) nullified? If so, should he interrupt or end his Salah, in case he has not yet completed it?

A: All praise is due to Allah Alone and peace and blessings be upon His Messenger, his family and Companions. To continue, penis erection does not nullify Wudu’ unless there is seminal discharge. Having an erection is not one of the nullifiers of Wudu’. Therefore, his Salah is valid and should be completed.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta’

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The fourth question of Fatwa no. 3236

Q: Is it permissible for a person to touch the Mus-haf (written copy of the Qur'an) or offer Salah (prayer) if it happened that they looked at their 'Awrah (private parts) while performing Wudu' (ablution)?

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A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

Yes, it is permissible. Looking at the 'Awrah is not one of the nullifiers of Wudu'.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 11198 Q: What is the ruling on washing some parts of the body with soap, having a hair cut, or trimming the nails after performing Wudu' (ablution)?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

If a person performs Wudu' and then washes some parts of their body, have their hair cut, or trim their nails, this does not invalidate Wudu'.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 10792 Q: Does trimming the nails invalidate Wudu' (ablution)?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

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Trimming the nails does not invalidate Wudu'.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul- `Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 3623 Q: What is the Islamic ruling on those who smoke cigarettes and when they come to the Masjid (mosque) they merely rinse their mouths with little water without performing Wudu' (ablution) again, under the pretext that they had already performed Wudu' before smoking. We know that cigarettes are of the foul things which invalidate Wudu', but we do not have enough evidence on this.

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

Smoking is Haram (prohibited). Those who are afflicted with the evil habit of smoking should cleanse their mouths when going to the Masjid to remove the foul odor, so that others will not be harmed or offended. However, smoking does not invalidate Wudu'.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The seventeenth question of Fatwa no. 6505

Q: I performed Wudu' (ablution) for Salah (prayer), then I held a baby that stained my clothes with urine. I washed the spot stained with urine and offered Salah without repeating Wudu'. Is my prayer valid?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

Your Salah is valid, because the urine of the baby that fell on your clothes does not invalidate Wudu', and all you have to do is to wash the part stained with it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The third question of Fatwa no. 7726 Q: I work in a pharmacy where perfumes are also sold. My hands touch these perfumes while dealing with the perfume tester bottles tried by the buyers who want to check the quality of the perfume they buy. Is my Wudu' (ablution) invalidated by these perfumes? Please advise, may Allah reward you!

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

Wudu' is not invalidated when the hands or other parts get perfume on them.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 10552

Q: Does looking at women with or without lust invalidate Wudu' (ablution)?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

Wudu' is not invalidated just by looking at women, with or without lust.

Q: Sometimes, when I go on an outing with my family in the car, my wife's clothes get so wetted with urine or the like of one of the young children so much so that she needs to change her clothes, and it coincides with the time due for Salah (Prayer), such as the Maghrib (Sunset) or 'Asr (Afternoon) Prayers, yet it is not possible for her to change her clothes. Is it permissible for her to delay the Salah until she returns home and is Wudu' invalidated if the body or clothes are soiled with Najasah (ritual impurity)?

A: Wudu' is not invalidated if a person's clothes get soiled with Najasah due to contact with young children (when changing them), after their clothes get wet with urine or anything similar. It is obligatory that the soiled parts of the body or clothes should be washed, and then Salah can be offered in them. It is not permissible to delay the Salah until a later time.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

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Chapter on Ghusl (ritual bath)

(Part No. 5; Page No. 290)

The fifth question of Fatwa no. 6109 Q: What makes Ghusl (ritual bath) obligatory for a Muslim? How is Ghusl performed? Is it a must that no waste water from Ghusl should touch the clean water which is being used for Ghusl? What is the ruling if they touch each other; can a person proceed with Ghusl?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

Amongst things which make it obligatory for a Muslim to make Ghusl is the emission of Maniy (sperm/vaginal secretions) during sleep; penetration of the glans penis into the vulva, even without ejaculating; and ejaculating Maniy in wakefulness accompanied by a feeling of pleasure, even without having sexual intercourse. Menstruation and postpartum period also make it obligatory on women to perform Ghusl once the bleeding stops. Besides, in case a spray of waste water from the Ghusl mixes with clean water which is being used for Ghusl; a person may proceed making Ghusl from it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The thirteenth question of Fatwa no. 7580

Q: One of my friends told me that he notices that his underpants are damp when he gets up in the morning. Is it permissible for him to perform Wudu' (ablution) and offer Salah (prayer) or should he perform Ghusl (ritual bath) every day? Some people say it is happening due to cold weather, but he said it happens both during the summer and winter.

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A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

He is not required to perform Ghusl from Janabah (major ritual impurity related to sexual discharge) unless he is sure that it is Maniy (spermatic fluid). If it is not, he should perform Istinja' (cleanse the private parts with water) and the Islamically prescribed Wudu' (ablution), and wash the soiled part of his clothing.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The seventh question of Fatwa no. 6320

Q: What is the ruling on a person who wakes up and then doubts that he had a wet dream but when he examines his underwear, he does not find Maniy (spermatic fluid)?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

The basic rule is that no Ghusl (ritual bath following major ritual impurity) is required of him (unless there is a clear evidence to prove that it is required), because what is certain cannot be overruled by what is doubtful.

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The second question of Fatwa no. 13595

Q: A woman often doubts at night that she is in a state of Janabah (major ritual impurity related to sexual discharge) without being touched by her husband. She sometimes even has that doubt while she is awake.

(Part No. 5; Page No. 292)

She is so confused.

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

A woman who doubts that she is Junub (in a state of major ritual impurity) does not have to perform Ghusl (ritual bath following major ritual impurity) just for doubt, because the basic state of a person is not being Junub and because the basic principle is that Ghusl is not required of a person (unless there is a clear evidence to prove that it is required).

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The fourth question of Fatwa no. 6663 Q: I discharge Maniy (spermatic fluid) while and after urinating without having any sexual desire. Should I perform Ghusl (ritual bath)? Is this discharge considered Najis (ritually impure) or not?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

The discharge that comes out of you with urine without having sexual desire is Wadiy (a thick white secretion discharged after urination), which is Najis like urine. However, you do not have to perform Ghusl, but you have to wash the place soiled with it.

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Fatwa no. 9650

Q: If a man has sexual intercourse with his wife, and their clothes and bed become soiled with discharge, what is the ruling on this? Does the husband have to perform Ghusl (ritual bath following major ritual impurity) after every intercourse?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions! First: the clothes and bed linens should be washed of the discharge emitted on them, as it includes vaginal secretion mixed with semen.

Second, if a man's glans penetrates a woman's vulva, they should perform Ghusl, even if he does not ejaculate. The husband can perform Ghusl once after having sexual intercourse twice or more, with one or more wives. It was authentically reported from Anas (may Allah be pleased with him) that the Prophet (peace be upon him) ﴾used to go around to all his wives and do one Ghusl.﴿ Narrated by Muslim and the Compilers of Sunan (Abu Dawud, Al-Tirmidhy, Al-Nasa'iy and Ibn Majah). Another narration by Ahmad and Al-Nasa'iy states, ﴾...on one night and do a single Ghusl.﴿

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The fifth question of Fatwa no. 8143

Q: Does the penetration of the glans penis into the vulva without sexual pleasure, necessitate Ghusl (ritual bath following major ritual impurity) or not?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

Yes, Ghusl becomes obligatory on both man and wife because of the reported evidence in this regard. Among them is what is reported by Ahmad, Muslim, and At-Tirmidhy on the authority of ‘Aishah (may Allah be pleased with her) that the Messenger of Allah (peace be upon him) said: (“When he (husband) sits between her four sides (arms and legs) and the one circumcised part touches the other (the penis penetrates into the vulva), Ghusl becomes obligatory.”) It is also related in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) on the authority of Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said: (“When he (husband) sits between her four sides (arms and legs) and has intercourse with her, Ghusl becomes obligatory.” The narration of Muslim adds: “Even if he does not ejaculate.”)

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Fatwa no. 11063

Q: What is the ruling on a husband sleeping with his wife in one bed and fondling her with desire, without having sexual intercourse or semen discharges, should he perform Ghusl (ritual bath) in this case?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

If a man sleeps with his wife and touches her with desire but neither penile penetration into the vulva nor ejaculation takes place, Ghusl (ritual bath) is not required of him.

(Part No. 5; Page No. 295)

Q: I hope that you will explain to us the difference between Major and Minor Ritual Impurity. Also, if a person has a sexual dream and discharges one or two drops of Maniy (spermatic fluid), is it permissible for him to remove it with water instead of performing Ghusl (ritual bath) following major ritual impurity?

A: Minor Ritual Impurity is that which nullifies Wudu' (ablution) only, like sleeping, urination, eating camel meat and such like, whereas Major Ritual Impurity is that which necessitates performing Ghusl, like when Maniy is emitted in spurts accompanied with feelings of pleasure, and when the tip of the penis penetrates into the vulva. In case a man has a sexual dream and sees Maniy, even if one drop, it is obligatory on him to perform Ghusl.

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Fatwa no. 13089

Q: Are there certain Ayahs (Qur'anic verses) that should be recited for refuge and protection on contracting marriage or newborn naming? Please, give me a full detailed answer. Also, are there certain Ayahs to be recited when taking a Ghusl (ritual bath) following Janabah (major ritual impurity related to sexual discharge)?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions. First: It is Mustahab (desirable) that a marriage contract be preceded by the sermon narrated by Ibn Mas'ud (may Allah be pleased with him) regarding which he said: (The Messenger of Allah (peace be upon him) taught us to say the Tashahhud (Testification of faith) when in need of something (in the following form): Ina al-hamda li-Allaahi nasta'inahu wa nastaghfiruhu, wa na'udhu bihi min shururi anfusinaa wa sayi'ati a'malinaa. Man yahdih Allaahu falaa mudilla lahu wa man yudlil falaa haadiya lahu. Wa ashhadu an la ilaha illa-Allaah wa ashhadu anna Muhammadan 'abduhu wa rasuluhu [Verily, all praise is to Allah, we seek His help and His forgiveness. We seek refuge with Allah from the evils of our own souls and from our bad deeds. Whomsoever Allah guides will never be led astray, and whomsoever Allah leaves astray, no one can guide. I bear witness that there is no god but Allah, and I bear witness that Muhammad is His slave and Messenger]. Thereafter, one should recite the following three Ayahs (saying what means): (O you who believe! Fear Allâh (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared. [Obey Him, be thankful to Him, and remember Him always], and die not except in a state of Islâm [as Muslims (with complete submission to Allâh)].) Allah (may He be Exalted) said: (O mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife [Hawwâ (Eve)], and from them both He created many men and women; and fear Allâh through Whom you demand (your mutual rights), and (do not cut the relations of) the wombs (kinship). Surely, Allâh is Ever an All-Watcher over you.) Allah (may He be Exalted) said: (O you who believe! Keep your duty to Allâh and fear Him, and speak (always) the truth.) (He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allâh and His Messenger (صلى الله عليه وسلم), he has indeed achieved a great achievement (i.e. he will be saved from the Hell-fire and will be admitted to Paradise).)) Related by Al-Tirmidhy. It is also related by Abu Dawud, Al-Nasa'iy, Al-Hakim and Al-Bayhaqy.

Second: It is Sunnah (a commendable act following the example of the Prophet) that you give a newborn baby a good name on the seventh day of birth. It is also Sunnah that you slaughter as 'Aqiqah (sacrifice for a newborn) two equal ewes for a male newborn and a ewe for a female newborn preferably on the seventh day of birth. This is supported by the Hadith related by Abu Dawud, Al-Nasa'iy, Ibn Majah and Al-Tirmidhy on the authority of Samurah

(may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said: ("Every child is in pledge for his 'Aqiqah which should be slaughtered on his behalf on the seventh day of birth, his head should be shaved and he should be named.”) The Hadith is classed by Al-Tirmidhy as Hasan (a Hadith whose Sanad contains a narrator with weak exactitude, but is free from eccentricity or blemish) and Sahih (a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish). Third: It is prescribed before taking Ghusl following major ritual impurity to say Tasmiyah ("Bismillah [In the Name of Allah]"), then to perform Istinja’ (cleansing the private parts with water after urination or defecation) and Wudu’ (ablution) like that performed for Salah (prayer). Then one should take Ghusl to purify themselves from Janabah (major ritual impurity related to sexual discharge) and then say after finishing, “I bear witness that there is no god except Allah Alone, without associate, and I bear witness that Muhammad is His servant and Messenger. O Allah! Make me of those who are constantly repentant and of those who purify themselves.” The latter utterance of Dhikr (Remembrance of Allah) should be said after each Wudu’ and obligatory Ghusl. However, there are no certain Ayahs to be recited on giving a newborn a name or on taking a Ghusl after being in a state of major ritual impurity.

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The twelfth question of Fatwa no. 19896

Q: If a woman discharges a liquid without sexual intercourse or a sexual dream, should she perform Ghusl (ritual bath following major ritual impurity)? Do women have the same secretions as men; Maniy (sperm/vaginal fluids), Madhy (thin white viscid fluid secreted when having sexual thoughts or desire), and Wadiy (a thick white secretion discharged after urination)? Or does she have to perform Ghusl regardless of the kind of discharges that come out of her?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

If Maniy comes out from a woman with feelings of sexual excitement and pleasure, she is required to make Ghusl even if she does not have sexual intercourse or a sexual dream.

(Part No. 5; Page No. 298)

If Madhy comes out of her, she has to wash her private parts, and if Wadiy comes out of her, it is subject to the same rulings as urine and she has to wash it away. So the secretions of a woman fall into the same categories as those secreted by a man, and she is obliged to perform Wudu' (ablution) if she wants to perform the acts of worship that necessitate Taharah (ritual purification), such as Salah (prayer) and others.

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The fifth question of Fatwa no. 9345

Q: Is someone who is Junub (in a state of major ritual impurity) allowed to sleep without performing Wudu’ (ablution)?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

There is no sin if one who is Junub sleeps in this state without performing Wudu’. Yet, it is preferable to perform Wudu’ before going to bed because the Prophet (peace be upon him) did that and commanded to do so.

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Fatwa no. 2550

Q: Someone told me if a Muslim has conjugal intercourse, it is obligatory that he should urinate before performing Ghusl (ritual bath); otherwise he will remain Junub (in a state of major ritual impurity). This is because there will still be some Maniy (spermatic fluid) in his penis that can only removed by urination. What is your opinion on this?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

The Ghusl is valid without the urination. However, if a man urinates after performing Ghusl and some Maniy comes out along with the urine or alone, but without desire, it is not required to perform Ghusl again. It is sufficient just to perform Istinja' (cleansing the private parts with water after urination or defecation) and the Islamically prescribed Wudu' (ablution).

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The second question from Fatwa no. 13466

Q: If a man has a wet dream after offering Fajr (Dawn) Prayer during Ramadan, should he perform Ghusl (ritual bath following major ritual impurity) immediately, although there is plenty of time to sleep and rest, since there is no Salah (prayer) due? Please answer us, may Allah reward and protect you!

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

(Part No. 5; Page No. 300)

It is not Wajib (obligatory) on anyone who has a wet dream after offering Fajr Prayer to perform Ghusl until before the time of Zhuhr (Noon) Prayer.

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`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 13498 Q: If a man has sexual intercourse with his wife and after performing Ghusl (ritual bath) following major ritual impurity, Maniy (spermatic fluid) is discharged with urine. Should he repeat the Ghusl?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

Anyone who performs Ghusl following major ritual impurity and discharges Maniy afterwards, his Ghusl is sufficient and there is no need to repeat it. However, it is obligatory to perform Istinja' (cleansing the private parts with water after urination or defecation) and Wudu' (ablution).

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9836

The second question of Fatwa no. 9836

Q: What is the ruling on discharging Maniy (spermatic fluid) upon looking at a woman lustfully? Should one perform Ghusl (ritual bath following major ritual impurity)?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

If the case is as you mention, you should perform Ghusl.

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The second question of Fatwa no. 8817

Q 2: I am married. Once I slept and had a sexual dream. I saw in the dream that I had intercourse. When I woke up, I took a bath and washed my private parts, then slept with my wife and had intercourse. Am I sinful?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions! If the reality is as you mentioned, you are not sinful for having a sexual dream. You should perform Ghusl (ritual bath following major ritual impurity). You should also perform Ghusl after having intercourse with your wife. There is no harm if you delay performing Ghusl until you have intercourse with your wife and then perform one Ghusl for both the sexual dream and intercourse.

(Part No. 5; Page No. 302)

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The second question of Fatwa no. 11115

Q 2: I had a sexual dream two days after performing an operation, but I did not perform Ghusl (ritual bath following major ritual impurity) lest I should be harmed. I did not consult the doctor about this matter. I took some pebbles from the hospital yard and performed Istijmar (cleansing the private parts with a hard material) with them. I was able to perform Wudu' (ablution) and at the same time performed Tayammum (dry ablution) in place of Ghusl. I kept doing this for two days and then took a bath. However, I continued performing Wudu' and Tayammum because the water did not reach my whole body. Was I right in what I did? Should I repeat Salah I performed during this period?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

It is impermissible not to wash your whole body after having a sexual dream. Rather, you should have performed Ghusl and avoided the operated part of your body, which you feared might be harmed. Thus, you have to repeat the Salah you performed before having Ghusl and you are allowed to perform Tayammum on the operated part of your body that which water has not reached because of the operation.

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The first question of Fatwa no. 11112

Q: What is the ruling on discharging one drop of Maniy (spermatic fluid) out of sexual desire? Does this count as a state of Janabah (major ritual impurity related to sexual discharge) that requires performing Ghusl (ritual bath) or just the ordinary Wudu' (ablution), bearing in mind that no sexual intercourse took place?

A: All praise be to Allah alone and peace and blessings be upon the Messenger, his family, and Companions.

If Maniy is discharged in a spurt out of desire, Ghusl is required, even if the discharged is one drop and without having sexual intercourse. It is not sufficient to perform Wudu' in such a case, but it becomes necessary to perform Ghusl.

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Fatwa no. 12102 Q: I am a sixteen years old youth who is about to attain puberty. Every morning or every other morning, I wake up at the time of Fajr (Dawn) Prayer to find I have had a wet dream, like sexually mature men. I go to the Masjid (mosque), perform Wudu' (ablution), and pray without performing Ghusl (ritual bath following major ritual impurity), either because there is usually no time, or because of the cold weather. I am not sure if my Salah (prayer) is accepted while I am in this state.

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Is it permissible to offer Salah while in this state without performing Ghusl? What can I do to stop having these wet dreams? Please answer me as soon as possible, may Allah guide you to all that is good.

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

Having a wet dream accompanied by discharging Maniy (spermatic fluid) obligates performing Ghusl, even if it happens repeatedly. It is not sufficient just to perform Wudu' after having a wet dream in order to pray; it is obligatory to perform a complete bathing of the whole body. Consequently, anyone who prays without performing Ghusl has to repeat the prayer.

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Fatwa no. 13138

Q: If I have a wet dream while traveling and there is water but there is no place to perform Ghusl (ritual bath following major ritual impurity), what should I do regarding Salah?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

You should make Ghusl if you discharge Maniy (spermatic fluid) in a wet dream. Having no place to perform Ghusl is not an excuse, as you can ask one of your friends to screen you with a mantle, for example, so that you can make Ghusl.

(Part No. 5; Page No. 305)

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The second question of Fatwa no. 13124

Q: Sometimes I may have wet dreams at night. However, the cold is severe as well known. So I go to school without performing Ghusl (complete ritual bath) and then I recite Qur'an and offer Fajr (Dawn) and Zhuhr (Noon) Prayers while I am Najis (ritually impure), is there any sin on me regarding what I have mentioned?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

You must perform Ghusl after having a wet dream if you see Maniy (spermatic fluid) and you can heat water. You must make up for the Salah (prayer) performed without taking Ghusl. It is not permissible for you to touch the Mus-haf (copy of the Qur'an) while you are Junub (in a state of major ritual impurity) or to recite the Qur'an before Ghusl.

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The second question of Fatwa no. 9891

Q: Is it obligatory upon a person who had a wet dream to perform Ghusl (ritual bath) following Janabah (major ritual impurity related to sexual discharge)? How can he do this Ghusl?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

Such a person is obliged to do Ghusl if the ejaculation of semen takes place as a result of wet dreaming. With regard to how to do Ghusl, it would be sufficient if he makes water reach all parts of his body. Yet, it is preferable that he should wash his private parts and anywhere else that the impurity had reached, perform complete Wudu' (ablution), run wet fingers through the hair, making sure that water reaches the root and then pour three scoops of water over his head and over the rest of his body.

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The second and third questions of Fatwa no. 8541

Q: I had a sexual dream that left my underpants wet. When I got up for Fajr (Dawn) Prayer, I just washed the traces of Maniy (spermatic fluid), performed Wudu’ (ablution), offered the Fajr Prayer, and recited the Qur’an. When the daytime arrived, I began to doubt the rightness of what I did, so I performed Ghusl (ritual bath) from Janabah (major ritual impurity related to sexual discharge) and repeated my Salah (Prayer) again. What is the ruling on this?

(Part No. 5; Page No. 307)

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

If the reality is as you mentioned, and you noticed traces of Maniy when you woke up from sleep, it is wrong to delay Ghusl, and offer Salah and recite the Qur’an while you are Junub (in a state of major ritual impurity). You, therefore, have to repent to Allah (Exalted be He) for what you did and not to repeat it ever again. Since you took Ghusl and redid the Salah which you offered before taking Ghusl, you do not need to do anything else.

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Q: I woke up before I ejaculated during a wet dream, then I suppressed the Maniy (spermatic fluid) so it would not come on my clothes. After that I let the discharge out in the toilet. Am I obliged to make Ghusl (ritual bath) or do I just have to perform Wudu' (ablution) to be able to offer Salah (Prayer) and recite the Qur'an?

A: You have to make Ghusl whether you discharged the Maniy on your clothes or in the toilet, because the ruling of making Ghusl after wet dreams is dependent on the discharge of Maniy. The Prophet (peace be upon him) said: (("Water (Ghusl) is only for water (emission of Maniy).")) Also, he (peace be upon him) answered Um Sulaym (may Allah be pleased with her) when she asked him saying: (("Verily, Allah is not shy of (informing of) the truth. Does a woman have to do Ghusl if she has a wet dream?" He (peace be upon him) said, "Yes, if she sees the water (i.e. discharge).")) .

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The second question of Fatwa no. 8459

Q: Everyday when I wake up I find some fluid which means I am in a state of Janabah (major ritual impurity related to sexual discharge). What should I do?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

If it is Maniy (spermatic fluid), you have to make Ghusl (ritual bath following major ritual impurity), although spermatic fluid itself is not Najis (impure), according to the more correct of the two opinions held by the scholars. However, if it is Madhy (thin white viscid fluid secreted when having sexual thoughts or desire), then you have to wash your penis, testicles and the parts of your body and clothes which the fluid besmeared, but you are not required to make Ghusl.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 7770

Q: Several months ago, I got married to my cousin. Because of our intense love towards each other we often sleep while we are naked and hugging. I would like to know in which of the following cases, when we sleep together, that I can offer Fajr (Dawn) Prayer without making Ghusl (ritual bath):

(1)

The sexual organs do not touch each other;

(2)

The sexual organs only touch each other;

(3)

The sexual organs touch each other and one or both of us ejaculate Madhy (thin white viscid fluid secreted when having sexual thoughts or desire).

I hope that your Eminence could provide me with a detailed answer to the above-mentioned questions.

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I express my warm thanks and appreciation to you. May Allah protect you!

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

If the situation is as you have mentioned, you do not have to make Ghusl in the first case. Also, in the second case you do not have to make Ghusl as long as the glans of your penis does not penetrate the vulva. Otherwise, you have to make Ghusl. The ruling for the third case is like that of the second case, but the man must wash his penis and testicles for the discharge of Madhy and the woman has to wash her vagina if she also discharged Madhy.

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The second and third questions of Fatwa no. 8780

Q: Sometimes I have a flow of Maniy (spermatic fluid) while defecating without my penis being erect. Should I perform Ghusl (ritual bath)?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

If the case is as you mentioned, you do not have to perform Ghusl. Ghusl is obligatory when Maniy is discharged out of sexual desire.

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Q: If a person wakes up and finds fluid, is it obligatory to make Ghusl (ritual bath) following sexual dreaming, even though he did not see himself with someone in the dream?

A: If what he finds is Maniy (spermatic fluid), he has to make Ghusl whether or not he has seen someone in the dream.

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The second question of Fatwa no. 8891

Q: What is the ruling on the yellow discharge flowing from a virgin or a married woman's vagina without having a sexual dream? Does she have to perform Ghusl (ritual bath following major ritual impurity)?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

If this discharge is Madhy (thin white viscid fluid secreted when having sexual thoughts or desire), she does not have to perform Ghusl. If it is Maniy (vaginal secretion), and it is discharged out of desire or after a sexual dream, she should perform Ghusl.

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The third question of Fatwa no. 9847

Q: Is it obligatory upon a woman to make Ghusl (ritual bath) if she discharges Maniy (vaginal secretion) out of sexual desire but without having intercourse?

A: All praise is due to Allah Alone and peace and blessings be upon our Prophet Muhammad, his family and Companions.

If a woman discharges Maniy (vaginal secretion) with feelings of pleasure, she has to make Ghusl.

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The first question of Fatwa no. 3377

Q: What should a woman do if she dreamt that she had sex with a man?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

There is no sin on man if he sees in his dream that he is having sexual intercourse with a woman or on woman if she sees in her dream a man having intercourse with her. This is because they are not held accountable before Allah (Exalted be He) for what they experience during sleep because it is something out of their hand to prevent. Allah (Exalted be He) does not charge a soul beyond its capacity. It is also authentically reported that the Prophet (peace be upon him) said: ("The Pen is lifted (is stopped from recording the deeds) of three: a sleeper until he awakes, a child until he attains puberty and a lunatic until he regains reason.") Related by Ahmad, Abu Dawud, Al-Nasa'iy, and Al-Hakim who said: the hadith is in accordance with the conditions of Al-Bukhari and Muslim. However, it is obligatory upon the person who has such a dream to take Ghusl (ritual bath) if Maniy (sperm/vaginal secretions) is discharged.

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

The fourth question of Fatwa no. 2309

Q: Is it permissible for a person to sleep while Junub (in a state of major ritual impurity)?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

It is permissible for a person to sleep while Junub, yet it is preferable and more appropriate before going to sleep following Janabah (major ritual impurity related to sexual discharge) to wash one’s private parts and perform Wudu’ (ablution) like that performed for Salah (prayer). This is supported by the Hadith reported by the Six Hadith Compilers (Al-Bukhari, Muslim, Abu Dawud, Al-Tirmidhy, Al-Nasa’iy, and Ibn Majah) on the authority of ‘Aishah (may Allah be pleased with her) that she said: ❨“When the Prophet (peace be upon him) wanted to sleep while he was Junub, he would wash his private parts and perform Wudu’ like that for Salah.”❩

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The third question of Fatwa no. 4503

Q: Is it permissible for a husband to make Ghusl (ritual bath) with his wife?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions. It is permissible for the husband to take Ghusl after Janabah (major ritual impurity related to sexual discharge) with his wife from the same vessel. This ruling is substantiated by a Hadith narrated by Ibn 'Abbas (may Allah be pleased with them both) who said: «"The Messenger of Allah (peace be upon him) used to bathe with the water left over from Maymunah." » (Related by Ahmad and Muslim). Ibn 'Abbas (may Allah be pleased with him) reported from Maymunah (may Allah be pleased with her) that she said: «"The Messenger of Allah (peace be upon him) performed Wudu' (ablution) with the water left over from her Ghusl after major ritual impurity."» (Related by Ahmad, Ibn Majah). Ibn 'Abbas (may Allah be pleased with them both) also said: «"One of the wives of the Prophet (peace be upon him) took a bath from a large bowl. The Prophet (peace be upon him) wanted to perform Wudu' (ablution) or take a bath from it. She said to him, 'O Messenger of Allah! Verily, I was Junub (in a state of major ritual impurity).' The Messenger of Allah (peace be upon him) said, 'Verily, water does not become Junub (i.e. ritually impure).'"» (Related by Ahmad, Abu Dawud, Al-Nasa'iy and Al-Tirmidhy who classed it as Hasan (Good) Sahih (authentic) Hadith) Abu Dawud, and Al-Nasa'iy reported the Hadith of the man who was in the company of the Prophet (peace be upon him) and said: «"The Messenger of Allah (peace be upon him) forbade that woman should bathe with the water left over from man, and man with the water left over from woman. They should both scoop the water together."» Al-Hafiz ibn Hajar stated in his book "Fatah Al-Bari" that this Hadith is narrated by Abu Dawud and Al-Nasa'iy and its Isnad (chain of narrators) is authentic.

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Moreover, Al-Bukhari and Muslim reported on the authority of Um Salamah (may Allah be pleased with her) that she said: «"The Prophet (peace be upon him) and I used to take Ghusl from one vessel after Janabah (major ritual impurity related to sexual discharge)."» Also, they reported that 'Aishah (may Allah be pleased with her) said: «"The Messenger of Allah (peace be upon him) and I used to take Ghusl after Janabah from one vessel and we would take turns scooping the water out of it."» (Agreed upon by Al-Bukhari and Muslim) According to another wording reported by Al-Nasa'iy: «"...from one vessel out of which we scooped the water together."» According to the narration of Muslim, the Hadith reads: «...from one vessel placed between me and him. He would hasten and take before me until I would say, "Leave some for me, leave some for me."» According to the wording of Al-Nasa'iy, the Hadith reads: «...from one vessel and he would hasten to take before me and I would hasten to take before him until he would say, "Leave some for me!" and I would say, "Leave some for me!"»

Accordingly, it is clear from the above-mentioned Hadiths that it is permissible for a husband and his wife to make Ghusl together from the same container of water. Also, there is nothing wrong if one of the spouses makes Ghusl or performs Wudu' with the water left over from the other spouse. However, it is better not to do so as long as other water is available so as to reconcile all the Hadiths stated in this regard.

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The fifth question of Fatwa no. 9881

Q: Should the woman perform Ghusl (ritual bath) if she inserts her finger into her vagina while making Istinja’ (cleansing the private parts with water after urination or defecation), applying

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ointment, or inserting a pessary; or if a female doctor inserts a diagnostic instrument or her finger during medical examination? And if this happens during the daytime in Ramadan, should she break her Sawm (Fast) and make up for it later?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

In any of the above-mentioned cases, the woman does not have to perform Ghusl (ritual bath) because of Janabah (major ritual impurity related to sexual discharge) nor does it invalidate her Sawm.

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 11029

Q: Can soap be used during Ghusl (ritual bath) following Janabah (major ritual impurity related to sexual discharge) and why?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

Ghusl following major ritual impurity must be performed using water; it is not obligatory to use during it a cleansing substance like soap or similar products, which is what is established by the Sunnah (whatever is reported from the Prophet, peace be upon him). However if soap or similar cleansing agents is used, there is nothing wrong with that.

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The sixth question of Fatwa no. 6471

Q: A man had conjugal intercourse, after which he went to defecate. In the process of Taharah (ritual purification) should he begin first with the Istinja' (cleansing the private parts with water) required to be performed after answering the call of nature or with that required after sexual intercourse?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

It is sufficient to perform one Istinja' for both his defecation and having sexual intercourse and then make Ghusl (ritual bath) to cleanse himself after sexual intercourse.

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The third question of Fatwa no. 4481

Q: Should a midwife perform Ghusl (ritual bath) after childbirth assistance or is Wudu' (ablution) sufficient?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

Neither Ghusl nor Wudu' is required of a midwife as a result of her assisting a pregnant woman during delivery. She must only wash off the Najasah (impurities) - as blood or the like - that may have soiled parts of her body and clothing, when she wants to perform Salah (Prayer). However, her Wudu' will be invalidated in case she touches the vulva of the pregnant woman during delivery.

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\`Abdullah ibn Qa\`ud	\`Abdullah ibn Ghudayyan	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

The first question of Fatwa no. 6149

Q: Is it obligatory to perform Ghusl (ritual bath) after sincere Tawbah (repentance to Allah)? Are there supplications reported from the Prophet (peace be upon him) to be said during these times?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

No Ghusl is required after sincere Tawbah from sins, because the basic principle is that it is not prescribed by Shari'ah (Islamic law), and we do not know of any evidence stipulating the contrary, unless it is Tawbah after renouncing Kufr (disbelief). In such a case, it is prescribed for whoever converts to Islam to perform Ghusl, because the Prophet (peace be upon him) commanded Qays Ibn 'Asim to do this when he converted to Islam. Related by Imam Ahmad, Abu Dawud, Al-Tirmidhy, and Al-Nasa'iy and it was classed as Sahih (authentic) by Ibn Al-Sakan.

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 1822

Q: Is Ghusl (ritual bath) required of a person who washes the body of a dead person?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

Imam Ahmad and the Compilers of Sunnan (Abu Dawud, Al-Tirmidhy, Al-Nasa'iy and Ibn Majah) reported from several chains of narration that the Messenger of Allah (peace be upon him) said: ("Anyone who washes a dead body should perform Ghusl (ritual bath).")

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Though all chains of narration of this Hadith have been subject to scholarly dispute, it is sometimes relied upon as evidence of the desirability to perform Ghusl after washing the dead. However, it is not obligatory on the one who washed the body of a dead person to perform Ghusl, because the Hadith mentioned has been classified as Da'if (weak). It is, however, desirable for a person who washes the body of a dead person to perform Ghusl. This is supported by the Hadith reported by Abu Dawud and classified as Sahih (authentic) by Ibn Khuzaymah on the authority of 'Aishah (may Allah be pleased with her) that she said: ("The Prophet (peace be upon him) would take a bath because of four things: Janabah (major ritual impurity), on Friday, for cupping and after washing a dead body.")

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The seventh question of Fatwa no. 4679

Q: Is it permissible for a man and his wife after having conjugal intercourse to touch anything before taking Ghusl (ritual bath)? In such a case, does whatever they touch become Najis (impure)?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

Yes, it is permissible for someone who is Junub (in a state of major ritual impurity), whether man or woman, to touch different things like clothes, plates, pots, etc before taking Ghusl (ritual bath). A Junub person is not Najis and so nothing is defiled by their touch. This is supported by the authentic Hadith which is reported on the authority of Abu Hurayrah (may Allah be pleased with him) that: (“The Prophet (peace be upon him) once met him on one of the paths of Madinah while he was Junub (in a state of major ritual impurity), so he slipped away to take a bath.

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The Prophet of Allah (peace be upon him) searched for him and when he came, he asked him, ‘Where have you been, O Abu Hurayrah?’ Abu Hurayrah replied, ‘O Messenger of Allah, you met me when I was Junub, so I disliked sitting in your company before taking a bath.’ The Messenger of Allah (peace be upon him) said, ‘Subhan Allah (Glorified be Allah)! A believer never becomes Najis (impure).’”)

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Fatwa no. 13540

Q: Is the semen from which man is created pure or not? If it is not impure what is the wisdom behind Ghusl (ritual bath following major ritual impurity)? Is it prohibited to delay Ghusl until the morning in winter for fear of the cold weather?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

The sound opinion is that semen is pure. When it is ejaculated in spurts from a person lustfully through sexual intercourse or a wet dream, Ghusl is compulsory. It is permissible to delay it until morning. A person should take Ghusl to offer Fajr (Dawn) Prayer in its due time. It is not permissible to delay it until the prayer due time is over.

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul- `Aziz ibn `Abdullah ibn Baz

Fatwa no. 1191

Q: Is there a difference between men's and women's Ghusl (ritual bath) following major ritual impurity? Does a woman need to loosen her hair to wash it, or it is sufficient for her to pour three handfuls of water on her hair as narrated in the Hadith? What is the difference between the Ghusl of Janabah (major ritual impurity related to sexual discharge) and that of menstruation?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

There is no difference between men and women in terms of the way Ghusl is performed, and neither of them needs to loose his / her hair to wash it, rather it is sufficient to pour three handfuls of water on the head, then to pour the water over the whole body, for the Hadith narrated on the authority of Um Salamah (may Allah be pleased with her) that she told the Prophet (peace be upon him): ﴾"I am a woman who tightly braids her hair, should I undo it to take Ghusl after Janabah?" He (peace be upon him) said, "No, It is enough for you to pour three handfuls of water over your head and then all over yourself. That will purify you."﴿ (Narrated by Muslim). If there are Sidr (lotus jujube: an important source of natural dyes), or Henna (A reddish-orange dyestuff prepared from the dried and ground leaves of this plant, used as a cosmetic dye), or similar substances on the woman's or man's hair that prevent water from reaching the scalp, it should be removed. However, if these dyes are lightly applied to the hair that they do not prevent water from reaching the scalp, then there is no need to remove them.

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Scholars have controversial opinions whether a woman should loosen her hair during the Ghusl taken after menstruation ceases or not. However, the most correct opinion is that it is not obligatory for a woman to loosen her hair. This opinion is supported by some versions of the Hadith of Um Salamah reported in Sahih Muslim that she said to the Prophet (peace be upon him): ﴾"I am a woman who tightly braids her hair, should I undo it to take Ghusl after Janabah or (completion of) menstruation?" He (peace be upon him) said, "No, it is enough for you to pour three handfuls of water over your head and then all over yourself. That will purify you."﴿ This version is evidence that a woman is not obliged to loosen her hair while taking Ghusl from menstruation or Janabah. Nevertheless, it is better for her to loosen it while performing Ghusl after menstruation as a precautional procedure to avoid the difference of opinions among the scholars and reconcile the evidence.

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The fourth question of Fatwa no. 264

Q: A person who is Junub (in a state of major ritual impurity) went down a stream, a well, or the sea with the intention of bathing himself following Janabah (major ritual impurity related to sexual discharge). Will doing so be sufficient for him?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

Doing so will be sufficient for him if there is much water, enough to hold two pitchers (equivalent to about 95.62 liters) or more. It was reported that Ibn 'Umar said, "I heard the Messenger of Allah (peace be upon him) when he was asked about desert water frequented by beasts of prey and animals, he (peace be upon him) said:

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("When there is enough water to fill two pitchers (equivalent to about 95.62 liters), it carries no impurity.") This Hadith was reported by the Five Compilers of Hadith (Imams Ahmad, Abu Dawud, Al-Tirmidhy, Al-Nasa'iy and Ibn Majah). According to the wording of the narration reported by Ibn Majah and Ahmad: ("Nothing defiles it.")

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`Abdullah ibn Sulayman Al-Mani`	`Abdul-Razzaq `Afify	Ibrahim ibn Muhammad Al Al-Shaykh

The twelfth and the fifteenth questions from Fatwa no. 5512

Q: There is a Muslim brother who is in such an unhealthy state that he discharges Maniy (spermatic fluid) many times on a daily basis with or without sexual excitement. It may also take place in the Masjid (mosque). What is the ruling on such a case?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

In case one discharges Maniy out of sexual excitement, he should leave the Masjid, if it takes place while inside it, and then take a Ghusl (ritual bath) to cleanse himself from Janabah (major ritual impurity related to sexual discharge). However, in case Maniy is discharged not due to sexual excitement, neither leaving the Masjid nor taking a Ghusl is required. This person will have to perform Wudu' (ablution) at the time of every Salah (prayer) after performing Istinja' (cleansing the private parts with water) and to protect the Masjid from being contaminated by the fluid he discharges while in it.

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Q: Does the woman who has long, unbraided hair come under the same ruling as the woman who has braided hair when performing Ghusl (ritual bath) following major ritual impurity, or does she have to wash all of her hair?

A: A woman who is Junub (in a state of major ritual impurity) or who has finished her menstrual period must wash all of her body and hair with water, with the intention of Taharah (ritual purification), whether her hair is long or short, braided or unbraided.

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The fourth question of Fatwa no. 3225

Q: Would it be acceptable for a person who performs Ghusl (ritual bath) following Janabah (major ritual impurity related to sexual discharge) if he makes the water reach all parts of his body without rubbing it?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

Neither Wudu' (ablution) nor Ghusl necessitates rubbing the whole body or the parts that must be washed, according to the more correct of the two views held by the scholars. So, it would be sufficient for a person who is Junub (in a state of major ritual impurity) to make the water reach all parts of their body. In case of performing Wudu', the water should reach all the parts required to be washed during Wudu'. Yet, while doing Ghusl, the person should wash his private parts and anywhere else that the impurity had reached, perform complete Wudu', and then pour water over the rest of his body.

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It should be noted that neither one who is Junub is Najas (impure) nor Janabah is Najasah (impurity). In this regard, it is authentically reported that the Prophet (peace be upon him) said: (("A believer never becomes Najis (impure)."))

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The first question of Fatwa no. 13420

Q: There is a dutiful husband whose wife does not properly perform Ghusl (ritual bath) after Janabah (major ritual impurity related to sexual discharge). She just lets water pour down her body but no water reaches her head. Is there any sin on the husband if he continues to have intercourse with her?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

It is the duty of that husband to advise his wife and show her the proper method of performing Ghusl from Janabah and that she should pour water over her head even if her hair is tied up. It is authentically reported from the Prophet (peace be upon him) in the Hadith narrated by Um Salamah (may Allah be pleased with her) that she said: ("O Messenger of Allah, I am a woman who keeps her hair tightly braided, should I undo it to take Ghusl after Janabah?" He (peace be upon him) said, "No, it is enough for you to pour three handfuls of water over your head and then all over yourself. That will purify you.") (Related by Imam Muslim in his Sahih [Authentic Hadith Book])

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The second question of Fatwa no. 5211

Q: Is Ghusl (ritual bath) enough to remove Janabah (major ritual impurity related to sexual discharge) or is Wudu' (ablution) also necessary? Is it necessary to use soap in washing the body or not? What is the ruling if there is no soap available?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

Using water to remove major ritual impurity is enough. The adequate Ghusl is to have the intention to remove ritual impurity, utter Tasmiyah (saying, "Bismillah [In the Name of Allah]"), and pour water over the entire body once. The perfect Ghusl is to have the intention, utter Tasmiyah, wash the hands, then the private parts and anywhere else that is contaminated with impurity and perform Wudu' as if a person is going to pray. Then, pour water three times over the head, and pour water over the entire body moving the hands to wash the body. Wash the right side first then the left side. Finally, wash the feet in another place, following the example of the Prophet (peace be upon him). Using soap or other cleansing agents is not required, water alone is sufficient.

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The third question of Fatwa no. 8801

Q: After taking Ghusl (ritual bath following major ritual impurity), and while I was still wet, I discovered that part of my body was not touched by the shower water. Is it sufficient to pour water on this part instead of repeating Ghusl?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

If you find that water has not reached some part of your body and you washed it before your body dries, your Ghusl is valid in this case.

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The second question of Fatwa no. 4213

Q: Does taking Ghusl (ritual bath following major ritual impurity) exempt a person from Wudu' (ablution), given that the person intends to offer Salah (Prayer) after Ghusl, or should they perform Wudu' besides Ghusl?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

Yes, Ghusl is enough; it makes up for Wudu' if a person intends to do both. They can offer Salah as long as they do not invalidate their Wudu'. If they intend to perform Ghusl only, it does not make up for Wudu', according to the most correct opinion of scholars. It was authentically reported from the Prophet (peace be upon him) that he said, ("Actions depend upon intentions,

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and every person shall have but that which they have intended.") However, it is better for a person who is Junub (in a state of major ritual impurity) to begin with washing their private parts, performing Wudu', and then performing Ghusl by pouring water all over their body, following the example of the Prophet (peace be upon him).

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The tenth question of Fatwa no. 5612

Q: What kind of water is preferable to use when performing Ghusl (ritual bath) due to Janabah (major ritual impurity related to sexual discharge), hot or cold water? What about a person who cannot use cold water?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

A Muslim can use cold or hot water as suits them best. This issue is very flexible and the Religion of Allah is easiness. Allah (Exalted be He) says (what means): ﴾Allâh intends for you ease, and He does not want to make things difficult for you.﴿

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The fourteenth question of Fatwa no. 8859

Q: What is the ruling on reciting the Qur'an while being in a state of Janabah (major ritual impurity related to sexual discharge), whether from memory or from the Mus-haf (copy of the Qur'an)? What is the ruling on passing through the Masjid (mosque) for a person who is in a state of major ritual impurity?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

It is impermissible for a person who is Junub (in a state of major ritual impurity) to recite the Qur'an before performing Ghusl (ritual bath following major ritual impurity), whether from the Mus-haf or from memory. Moreover, they are not allowed to read from the Mus-haf unless they are in a state of full Taharah (ritual purification), whether from major or minor ritual impurity.

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The fifth question of Fatwa no. 6522

Q: Is taking Ghusl (ritual bath) following major ritual impurity compensatory for Ghusl on Friday or after menstruation or postpartum period?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

In case it is obligatory for a person to have more than one Ghusl, only one Ghusl is sufficient for all states if they intend to eliminate the reasons necessitating Ghusl and thus be able to perform Salah (prayer) and other acts of worship necessitating Taharah (ritual purification), such as Tawaf (circumambulation around the Ka‘bah). This is because the Prophet (peace be upon him) said: (“Actions depend upon intentions, and every person shall have but that which they have intended.”

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) (Agreed upon by Al-Bukhari and Muslim). In fact, the objective behind taking Ghusl on Friday is already met by taking Ghusl because of major ritual impurity on the same day.

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Chapter on Tayammum

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The third question of Fatwa no. 7559

Q: What is the ruling on Tayammum (dry ablution with clean earth)?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

If a Muslim cannot find water (to perform ablution), cannot use water, or risks being physically harmed if they use water, performing Tayammum becomes Wajib (obligatory).

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Fatwa no. 1180

Q: We are a group of Bedouins living in the desert and the nearest available source of water is fifty kilometers away. We carry water on our vehicles for our families to use and our camels and cattle to drink. Is it obligatory on us to perform Wudu' (ablution) and Ghusl (ritual bath) following major ritual impurity, although some houses are inhabited by ten or more people? Is it permissible for us to perform Tayammum (dry ablution with clean earth) instead? Please, answer us.

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

Allah (Exalted be He) has made it obligatory to perform Wudu' and Ghusl when water is available, and He also made it obligatory to perform Tayammum when water is not available or when it is difficult to use due to an illness or the like. Allah (Exalted be He) says (what means), ﴾O you who believe! When you intend to offer As-Salât (the prayer), wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to ankles. If you are in a state of Janâba (i.e. after a sexual discharge), purify yourselves (bathe your whole body). But if you are ill or on a journey, or any of you comes after answering the call of nature, or you have been in contact with women (i.e. sexual intercourse), and you find no water, then perform Tayammum with clean earth and rub therewith your faces and hands.﴿

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Since you obtain water for camels and cattle, then water is available. Consequently, performing Wudu' and Ghusl is obligatory on you. Living in the desert with the nearest water source fifty kilometers away is not a valid excuse to perform Tayammum, as long as you can get water on your vehicles for the camels and cattle. Allah knows best.

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Fatwa no. 2045

Q: I live in the desert and the nearest water source is around eighty kilometers away. People here have to water their cattle no matter how far water is. Is it permissible for us to perform Tayammum (dry ablution with clean earth) in case water is far or near?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

If you already bring water to where you live to water your cattle, it becomes impermissible for you to perform Tayammum,

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for the water is available, even if you bring it for your cattle from a far place.

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Fatwa no. 3196

Q: We have some Bedouin nomads who constantly travel to bring water from a place more than eighty kilometers away from their home. What is the religious ruling regarding them? Are they permitted to shorten Salah (Prayer), and to break their Sawm (Fast) in Ramadan during this travel? Actually, they find difficulty in maintaining Salah and Sawm especially when they go to bring water, as it takes twenty-four hours to do this, then they rest for two or three days before making another journey to the same place. Lastly, is it permissible for them to do Tayammum (dry ablution with clean earth) in this case?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

Concerning those who travel long distances to bring water, it is permissible for them to shorten Salah and not to observe Sawm during their travel for the distance mentioned in the question. As for Wudu' (ablution), they can perform it using the water they brought for themselves and their cattle. If the amount of water they bring is sometimes so little that they fear the shortage of water will harm them or their cattle, then they are allowed to perform Tayammum in this case.

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Fatwa no. 3943

Q: We live in the desert and it is our habit to move from one place to the other. We are ten families and three of us have tank trucks for fetching the water for everybody as well as for the cattle and camels. Is it permissible for us to perform Tayammum (dry ablution with clean earth) instead of Wudu’ (ablution)? The distance to the nearest source of water varies according to where we are.

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

If water is available, it is obligatory to use it in purifying yourselves, whether in performing Wudu’ or Ghusl (ritual bath). However, Tayammum becomes permissible when water is unavailable such as when it is far away or difficult to obtain before the time of Salah (prayer).

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(Part No. 5; Page No. 335)

The third question of Fatwa no. 4373

Q: Is it unconditionally permissible to perform Tayammum (dry ablution with clean earth) while traveling even when water is available?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

It is impermissible for a traveler to perform Tayammum unless they are sick and will be physically harmed by using water, cannot use water, or cannot find water. Allah (Exalted be He) says (what means): ﴾O you who believe! Approach not As-Salât (the prayer) when you are in a drunken state until you know (the meaning) of what you utter, nor when you are in a state of Janâba ,(i.e. in a state of sexual impurity and have not yet taken a bath) except when travelling on the road (without enough water, or just passing through a mosque), till you wash your whole body. And if you are ill, or on a journey, or one of you comes after answering the call of nature, or you have been in contact with women (by sexual relations) and you find no water, perform Tayammum with clean earth and rub therewith your faces and hands (Tayammum). Truly, Allâh is Ever Oft-Pardoning, Oft-Forgiving.﴿ (Surah Al-Nisa', 4:43)

Allah (Exalted be He) also says: ﴾O you who believe! When you intend to offer As-Salât (the prayer), wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to ankles. If you are in a state of Janâba (i.e. after a sexual discharge), purify yourselves (bathe your whole body). But if you are ill or on a journey, or any of you comes from the Ghâ'it (toilet), or you have been in contact with women (i.e. sexual intercourse), and you find no water, then perform Tayammum with clean earth and rub therewith your faces and hands. Allâh does not want to place you in difficulty, but He wants to purify you, and to complete His Favour to you that you may be thankful.﴿ (Surah Al-Ma'idah, 5:6).Thus, Allah (Glorified be He) has stipulated that purification with water (Wudu' and Ghusl) is to be substituted by purification with clean earth (Tayammum) in case there is no water. This is because it is authentically reported that the Prophet (peace be upon him) said: ﴾"The whole earth has been made for us a Masjid (place of worship), and its soil has been made for us a purifier in case we cannot find water."﴿

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(Related by Muslim). However, it is permissible for the sick, who cannot use water by themselves or even with the help of others or will be physically harmed by using it because of their illness, to perform Tayammum even if water is available. This is because Allah (Exalted be He) says: ﴾So keep your duty to Allâh and fear Him as much as you can﴿

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Permanent Committee for Scholarly Research and Ifta'

Fatwa no. 4887

Q: I live in the desert and possess cattle, sheep and camels. These animals are supplied with water through the tank vehicles we have. We have different models of vehicles, the biggest of which are water tank trucks in addition to GMC and Chevrolet models. In case some of us have not performed Wudu' (ablution) or Ghusl (ritual bath) for Salah (Prayer), what is the religious ruling? Also, if we are a company of three persons and only two of the three performed Wudu', can the third person join the prayer for it to be congregational? What is the amount of water, which when present, negates the validity of performing Tayammum (dry ablution with clean earth)? Please enlighten us, may Allah reward you with the best and grant you protection!

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

The Permanent Committee issued a Fatwa on the necessity to use water for Wudu' (ablution) if available. This is based on the Qur'anic Ayah (verse) in which Allah (Exalted be He) says (what means): ﴾O you who believe! When you intend to offer As-Salât (the prayer), wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to ankles. If you are in a state of Janâba (i.e. after a sexual discharge), purify yourselves (bathe your whole body). But if you are ill or on a journey, or any of you comes after answering the call of nature, or you have been in contact with women (i.e. sexual intercourse), and you find no water, then perform Tayammum with clean earth and rub therewith your faces and hands.﴿

Taharah (ritual purification) is essentially performed by means of water. In the absence of water, or when it is found but is barely enough for nutrition purposes, or feeding cattle, Tayammum can be performed for Salah, out of Allah's mercy towards His servants and to make things easy for them. If, however, the water tanks mentioned are located in a nearby place, or vehicles for transporting water are available, or one can bring water before the time for Salah ends, then Tayammum becomes invalid and Salah should be repeated if it is performed after Tayammum. Two persons are enough for prayer to be congregational. This is based on the Hadith in which the Prophet (peace be upon him) told Malik ibn Al-Huwayrith and his companion: ﴾"When the time for prayer comes, announce the Adhan (call to Prayer), then the Iqamah (call to start the Prayer) and let the oldest of you lead you in prayer."﴿ (Agreed upon by Al-Bukhari and Muslim). This is the wording reported by Muslim.

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The thirteenth question of Fatwa no. 5019

Q: Is it permissible to perform Tayammum (dry ablution with clean earth) when unable to find sufficient water in the desert to perform Wudu' (ablution)?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

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The available water should be used as purification for the parts it can suffice to wash, and then make Tayammum for the remaining parts, for Allah (Exalted be He) says (what means): ﴾So keep your duty to Allâh and fear Him as much as you can﴿ The Prophet (peace be upon him) said: ﴾"When I command you to do something, do as much of it as you can."﴿ (Agreed upon by Al-Bukhari and Muslim)

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The fourth question of Fatwa no. 8290

Q: What should a person do if they wake up in the morning and find themselves in a state of Janabah (major ritual impurity related to sexual discharge), while the water they have is not sufficient for taking Ghusl (ritual bath) but only for Wudu’ (ablution), and it is time for Salah (Prayer)?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

If a person who is in a state of Janabah does not find enough water to perform Ghusl (ritual bath), they should perform Wudu’ with the little water they have, and then perform Tayammum (dry ablution with clean earth) to remove Janabah, if there is little time left, so that they do not delay Salah beyond its due time.

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The first question of Fatwa no. 5921

Q: Are women also obliged to perform Tayammum (dry ablution with clean earth) to offer Salah (Prayer) when there is no water, or is it specific to men?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

The basic principle in the rulings of Shari'ah (Islamic Law) is that they apply for both men and women, except where an exception is mentioned, for Allah (Exalted be He) says (what means), ﴾O you who believe! When you intend to offer As-Salât (the prayer), wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to ankles. If you are in a state of Janâba (i.e. after a sexual discharge), purify yourselves (bathe your whole body). But if you are ill or on a journey, or any of you comes after answering the call of nature, or you have been in contact with women (i.e. sexual intercourse), and you find no water, then perform Tayammum with clean earth and rub therewith your faces and hands. Allâh does not want to place you in difficulty, but He wants to purify you, and to complete His Favour to you that you may be thankful.﴿ (Surah Al-Ma'idah, 5: 6). The order of Tayammum stated in the Ayah is general for both men and women. They have the same ruling in this regard; therefore, Tayammum is prescribed for women and men alike, according to the Ijma' (consensus) of scholars.

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The fifth question of Fatwa no. 8482

Q: In a case where someone comes to the Masjid (mosque) after Iqamah (call to start the Prayer) has already been called, is it permissible for them to perform Tayammum (dry ablution with clean earth) to catch the congregational Salah (prayer)?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

It is not permissible to perform Tayammum (instead of Wudu’) to catch the congregational Salah. Taharah (ritual purification) with water must be performed, even if doing so will result in missing the prayer in congregation.

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The second question of Fatwa no. 12354

Q: My mother is incapacitated and aged. Living in a cold region, she cannot perform Wudu' (ablution) especially for offering Fajr (Dawn) Prayer. Is it permissible for her to perform Tayammum (dry ablution with clean earth), bearing in mind that she deems her Salah (prayer) defective when she performs Tayammum and, therefore, repeats it after sunrise?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

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Water must be used for Taharah (ritual purification) in winter if there is the ability to heat water, in which case Tayammum is invalid.

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Fatwa no. 11504 Q: We live in the desert and I love reciting the Qur’an. However, sometimes and due to the lack of water, I put the Mus-haf (copy of the Qur’an) on the ground, and perform Tayammum (dry ablution with clean earth) before touching it. Is it permissible for a person who has made Tayammum to touch the Qur’an, or not? Please enlighten us, may Allah enlighten you and reward you with good.

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

If a Muslim cannot use or find water, they are permitted to make Tayammum and then to touch the Mus-haf.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 12797

Q: During the school day and before the Zhuhr (Noon) Prayer, water was cut off in the Masjid (mosque). We knew for sure that there was water in the school but behind one of the locked doors, which is opened only at the end of the school day. We also knew that there was water outside school in a nearby place, what is the ruling on Tayammum (dry ablution with clean earth) in this case, taking into consideration that the school day ends before 'Asr (Afternoon) Prayer by almost one hour and half? Would you kindly tell us the legal opinion on this? May Allah reward you!

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

Tayammum is not valid in the presence of water at a nearby place. You may delay Salah (prayer) beyond the beginning of its time and wait for water as long as there is time left and the time for Salah is not over yet.

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The first question of Fatwa no. 11767

Q: Is it permissible for a person in a state of Janabah (major ritual impurity related to sexual discharge), who has a valid excuse - an illness or an injury - that prevents him from using water in taking Ghusl (ritual bath) to attend the congregational Salah (prayer) in the Masjid (mosque)?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

If there is an excuse preventing the usage of water for Taharah (ritual purification) from major or minor impurity, then a person is permitted to perform Tayammum (dry ablution with clean earth) and to pray in congregation in the Masjid (mosque).

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The second question of Fatwa no. 11291

Q: In case I am traveling, and the time of Zhuhr (Noon) Prayer came, and I had no water to perform Wudu' (ablution), and a distance of two or three hours is to be covered to reach the nearest town before the time of Zhuhr Prayer is over, can I perform Tayammum (dry ablution with clean earth) and offer Salah (Prayer), or must I wait until I reach the town?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

If the prescribed time for Salah is due, a Mukallaf (person meeting the conditions to be held legally accountable for their actions) must search for water to perform Wudu'. However, if they do not find water, they should perform Tayamum and then offer Salah. They must not wait until they reach the next town, unless they are traveling continuously and halting may delay them. In that case, they may delay Salah to the end of its prescribed time.

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The ninth question of Fatwa no. 6420

Q: Since travelers are permitted to shorten Salah (Prayers) and perform Tayammum (dry ablution with clean earth), are they also permitted to perform one Tayammum for the Five Obligatory Daily Prayers or should they perform Tayammum for every prayer?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

It is sufficient for them to perform Tayammum once for offering more than one obligatory Salah or supererogatory ones as long as they remain in a state of Taharah (ritual purification) [have not invalidated Tayammum] and cannot find water. This is according to the more correct of the two opinions held by the scholars.

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The second question of Fatwa no. 7756

Q: A man with a swollen hand had a wet dream during his sleep. What should he do if he is unable to take Ghusl (ritual bath following major ritual impurity)?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

When a person is unable to use water or is harmed by using it due to an illness, he is allowed to perform Tayammum (dry ablution with clean earth) when major and minor ritual impurity take place. This ruling applies to a person who has a wet dream while sleeping if he is unable to use water or is harmed by using it.

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If it is possible for him to wash some parts of his body and apply Tayammum to the others depending on his case and capability, he should do so, for Allah (Exalted be He) says (what means): ﴾So keep your duty to Allâh and fear Him as much as you can﴿ The Prophet (peace be upon him) said: ﴾"When I command you to do something, do as much of it as you can."﴿

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Fatwa no. 10951 Q: What is the extent of sickness that permits a person to perform Tayammum (dry ablution with clean earth), even if water is available?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

The extent of any sickness in which it is permissible for a person to perform Tayammum, is if using water may aggravate the sickness or delay the process of the healing of wounds.

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The first question of Fatwa no. 9397

Q: What should people do if it is so cold that water freezes in pots etc., when they are in a state of major or minor ritual impurity, and water affects them badly and may cause them to contract a fever?

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A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

People in such circumstances are permitted to perform Tayammum (dry ablution with clean earth), for Allah (Exalted be He) says (what means): ﴾But if you are ill or on a journey, or any of you comes after answering the call of nature, or you have been in contact with women (i.e. sexual intercourse), and you find no water, then perform Tayammum with clean earth and rub therewith your faces and hands.﴿ But in case that they are able to heat water, it is obligatory for them to use it to remove their state of major or minor ritual impurity. Allah (Glorified and Exalted be He) says: ﴾So keep your duty to Allâh and fear Him as much as you can﴿

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Fatwa no. 12095

Q: I am a bedridden patient and I cannot move. How can I perform Taharah (ritual purification) to offer Salah (Prayer)? How can I offer Salah itself?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions! First: as for Taharah, Muslims should purify themselves with water. If they cannot use it due to an illness or so, they should perform Tayammum (dry ablution with clean earth). If they cannot do it, they are exempted from the duty of Taharah, and they should offer Salah in their current state, as Allah (Exalted be He) says (what means),

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﴾So keep your duty to Allâh and fear Him as much as you can﴿ (Surah Al-Taghabun, 64: 16). He also says, ﴾and has not laid upon you in religion any hardship﴿ (Surah Al-Hajj, 22: 78). As for the urine or feces discharged, it is enough to perform Istijmar (cleansing the private parts with hard material after urination or defecation) with a stone, dry clod of clay or clean wipes for three times or more until the area is clean.

Second: as for Salah, a patient should offer Salah while standing up. If they cannot do it, they should offer it while sitting. If they cannot do it, they should offer it while lying on their side, as was authentically reported from ‘Imran ibn Husayn that the Prophet (peace be upon him) said, ﴾“Offer Salah while standing; if you cannot, then while sitting; and if you cannot then while lying on your side.”﴿ Allah also says, ﴾So keep your duty to Allâh and fear Him as much as you can﴿

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The second question of Fatwa no. 11359 Q: We live among our relatives who are nomads. We noticed that they perform Tayammum (dry ablution with clean earth) instead of using water without any excuses. What is the ruling in this case?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

It is not permissible to perform Tayammum as long as water is available and one can use it.

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Performing Tayammum in this case cannot take the place of Wudu’ (ablution) or Ghusl (ritual bath).

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The third question of Fatwa no. 8592 Q: Since I was very young, I have been suffering from angina pectoris and internal bleeding;

a-

Will I be rewarded by Allah for being deprived of my youth and good health?

b-

In most cases I perform Tayamum (dry ablution with clean earth) to perform Salah (prayer) because I cannot take a Ghusl (ritual bath). Is this permissible for me?

c-

May I teach youngsters the Qur'an while being ritually impure?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions. First: Reward is contingent upon your patience: if you patiently endure the illness you suffer from, you will be rewarded by Allah. But if you rage and show impatience, you will be deprived of reward.

Second: If the case is as you mentioned, that you cannot take a Ghusl, it is permissible for you to perform Tayammum to cleanse yourself from Janabah (major ritual impurity related to sexual discharge). Third: If you are unable to use water for Taharah (ritual purification) after occurrence of ritual impurity invalidating ablution, Tayammum will be sufficient for you to remove the state of impurity and thus be permitted to touch the Mus-haf (copy of the Qur'an). You may also teach the Qur'an even if you are in a state of minor ritual impurity. However, a person who is Junub (in a state of major ritual impurity) may not touch the Mus-haf, recite the Qur'an or teach it to students until they take a Ghusl.

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The sixth question of Fatwa no. 6522 Q: Does one Tayammum (dry ablution with clean earth) suffice instead of both: Ghusl (ritual bath) and Wudu’ (ablution)? Or should a person perform Tayammum twice?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

Only one Tayammum is sufficient for all major and minor impurities if the intention is made for that.

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Fatwa no. 2852 Q: Is it permissible for a traveler who stays for three or six days or even for one year to shorten Salah (Prayers)? Is it permissible to perform Tayammum (dry ablution with clean earth) using stones?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions. **Firstly:** Travelers who intend to stay in any country for

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more than four days should not shorten Salah. But if they intend to stay less than four days, then they are permitted to shorten Salah.

Secondly: If they need to perform Tayammum, they have to perform it with clean earth. Allah (Exalted be He) says (what means): ﴿perform Tayammum with clean earth and rub therewith your faces and hands (Tayammum).﴾ It means the clean dust of the earth as the Prophet (peace be upon him) said: ﴾“The whole earth has been made for us a Masjid (place of worship), and its soil has been made for us a purifier in case we cannot find water.”﴿ (Related by Muslim)

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The second question of Fatwa no. 3534 Q: Is it valid to perform Tayammum (dry ablution with clean earth) by holding a stone as big as an egg and rubbing it over one's hands and face?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

The basic ruling is that Tayammum should be done with pure earth whose dust particles cling to the hands, based on Allah's Saying (which means): ﴿then perform Tayammum with clean earth and rub therewith your faces and hands.﴾

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So, none of it when used can effectuate rubbing unless it has dust particles that cling to the hands.

Moreover, Al-Shafi'y related in his Musnad (Hadith compilation) on the authority of 'Aly (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said: ("I was given what no other Prophet of Allah before me was given: dust is made for me a purifier ...") (Related by Ahmad). Had materials other than dust been purifying, the Prophet (peace be upon him) would have mentioned it among the bounties that Allah (Exalted be He) granted him. However, if someone is in a place where there is no dust; it will suffice them to make Tayammum with available sand and the like. As for the stone mentioned in the question, using it will not be sufficient for Tayammum.

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The second question of Fatwa no. 5081

Q: I live in a house where there is no dust, and sometimes there is no one to bring me dust. Is it permissible to perform Tayammum (dry ablution with clean earth) using the carpet?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

You must perform Tayammum with clean dust if there is no water or if it is difficult to use, as Allah (Exalted be He) says (what means), ﴾then perform Tayammum with clean earth and rub therewith your faces and hands.﴿

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In case you cannot find dust, it will be sufficient for you to perform Tayammum to strike the clean earth, however it be, even if it has no dust on it, as Allah (Exalted be He) says, ﴾So keep your duty to Allâh and fear Him as much as you can﴿

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Fatwa no. 11502 Q: My father is around seventy or eighty years old and he is suffering from several illnesses, such as:

asthma, diabetes, and inflammation of the spinal nerves and joints, and he has been bedridden, unable to get out of his bed, for three years now. My question now is:

1.

If he tries to perform Sawm (fasting), he has to break it after half a day as he cannot continue. What should he do during the Sawm of Ramadan?

2.

he can not perform Wudu' (ablution) in the required manner, as he can not sit or stand to do it. What should he do if he wants to perform Salah (Prayer)?

3.

His clothes are never free from Najasah (ritual impurity), such as drops of urine or traces of feces, because he is sometimes doubly incontinent. I hope you that you will reply to my questions.

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A: All Praise is due to Allah Alone and peace and blessings be upon our Prophet Muhammad, his family, and Companions. Firstly: If your father is unable to perform the Sawm due to his old age or an incurable disease, it is permissible for him to break his Sawm. He should feed a needy person half a Sa` (1 Sa` = 2.172 kg) of wheat, dried dates, rice, or any type of food that is common in your country, for every day that he does not fast during Ramadan.

Secondly: If your father is unable to perform Wudu' by himself or with the help of another person, he can perform Tayammum (dry ablution) with pure earth. Thirdly: If your father is unable to control his urination or change his ritually impure clothing, he should perform Salah as he is able to, removing the Najasah and performing Tayammum for each Salah. If he can wash the Najasah from his clothes by himself or with the help of another person or change his clothing for those that are Tahir (ritually pure) at the time of Salah, this will be required, as Allah (Glorified and Exalted be He) says: ﴾So keep your duty to Allâh and fear Him as much as you can﴿

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The fourth question of Fatwa no. 9223 Q: Should a person who performs Tayammum (dry ablution with clean earth) wipe his hands and arms reaching his elbows or just his wrists? How many prayers can be offered after performing Tayammum, and how many times must a person strike the ground?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

A person who performs Tayammum should wipe the back of each palm with the other, starting from the tips of the fingers to the joint connecting the palm to the forearm; the wrist joint is included in the wiping but not up to the elbows. Furthermore, he is allowed to perform Salah (prayer) with his Tayammum as long as there is no water, and he has not nullified his Wudu' (ablution) in any way. It is preferable in Tayammum that a person strikes the ground once with his hands, then wipe with them his face and palms, due to what is authentically narrated on the authority of 'Ammar (may Allah be pleased with him) that the Prophet (peace be upon him) said, ("It would have been sufficient for you to strike the ground with your hands, then to wipe with them your face and (the back of your) palms.")

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The first question of Fatwa no. 4548 Q: The time of Zhuhr (Noon) Prayer was due when I was at a place where there was no water, so I offered Zhuhr Prayer after performing Tayammum (dry ablution with clean earth). After Salah, I was sure that my Tayammum had not been invalidated until the time of 'Asr (Afternoon) Prayer was due, so I offered Salah without performing Tayammum again. Is the second Salah valid or not? Should I perform Tayammum after the time of each prayer is due?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

The sound view of scholars is that Tayammum is not invalidated by the end of the prayer time for which a person performed Tayammum; rather it is invalidated when water is present or by the occurrence of any of the nullifiers of Wudu' (ablution).

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The second question of Fatwa no. 13045 Q: If I entered into a state of major or minor ritual impurity but I did not have water, so I performed Tayammum (dry ablution with clean earth), then water became available while I was still ritually pure due to Tayammum. Is Tayammum nullified in that case?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

The basic principle in Taharah (ritual purification) is that it must be performed using water. If there is no water or one cannot use it, Tayammum using clean earth is performed instead of it. However, if water is found, Taharah by Tayammum is nullified.

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The first question of Fatwa no. 13036 Q: A ninety year old crippled woman experiences great hardship when performing Wudu' (ablution) and Ghusl (full ritual bath), especially in times of severe cold. Since the place of Wudu' is far, is she permitted to perform either Tayammum (dry ablution with clean earth) for every Salah (prayer) or combine Salahs with one Wudu'?

A: All praise be to Allah Alone, and peace and blessings be upon the Messenger of Allah, his family and Companions. To proceed:

If the case is as mentioned, this woman should try to perform Wudu' as her ability allows, even by having water brought to her place if possible. However, if she is not able to do this by herself or with the help of others, it is permissible for her to perform Tayammum, for Allah (may He be Exalted and Glorified) says (what means): ﴾So keep your duty to Allâh and fear Him as much as you can﴿ As for urination and defecation, it is sufficient for her to perform Istijmar (cleansing the private parts with solid material after urination or defecation) with a substance that can remove the dirt and cleanse the area such as stones, dry clots of clay or clean tissues. The cleansing process should be performed at least thrice for each of the front and back passages. If three times are not enough, the process should be repeated until the private parts become clean. Also, she is permitted to combine both Zhuhr (Noon) and 'Asr (Afternoon) Prayers at the due time of either one. The same can be done in Maghrib (Sunset) and 'Isha' (Evening) Prayers, as she falls under the same ruling as one who is ill.

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The first question of Fatwa no. 296 Q: A person performed Wudu' (ablution), and because of a wound in his hand that should not be exposed to water, he performed Tayammum (dry ablution with clean earth) for that area. It happened that he once forgot to do Tayamum for the wounded area, but during Salah (Prayer) he remembered, so he performed Tayammum without interrupting the Salah and continued praying. What is the ruling on this Salah? Is it valid or not?

A: All praise be to Allah Alone, and peace and blessings be upon the Messenger of Allah, his family and Companions. To proceed:

If one of the body parts required to be washed in Wudu' sustains a wound that must not be washed or wiped with water, as this may worsen the wound or slow the healing, the person should perform Tayammum. If they perform Wudu' and leave the place of the wound, then begin to offer Salah, and remember during Salah that they have not performed Tayammum, they should perform it and restart the Salah, as the part offered before Tayammum is invalid, including Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer). Accordingly, the commencement of their Salah itself is originally invalid, as Taharah (ritual purification) is a prerequisite for the validity of Salah.

Leaving one of the body parts required to be washed during Wudu' or even an area of it unwashed invalidates Wudu'. When the Prophet (peace be upon him) saw a man on whose foot there was a shiny spot as tiny as a coin, which water has not reached, he (peace be upon him) ordered him to repeat Wudu'.

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When washing and wiping become impossible, as in the case of the questioner, Tayammum should be performed, for Allah (Exalted be He) says (what means): ﴾And if you are ill, or on a journey, or one of you comes after answering the call of nature, or you have been in contact with women (by sexual relations) and you find no water, perform Tayammum with clean earth﴿ Another evidence is the tale of the wounded man related by Abu Dawud on the authority of Jabir that the Prophet (peace be upon him) said: ﴾It would have been sufficient for him to perform Tayammum, wrap or tighten (Musa doubted the exact wording) a piece of cloth around his wound, wipe over it and wash the rest of his body.﴿ Finally, in case the questioner did not repeat that Salah, he should repeat it.

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\`Abdullah ibn Sulayman Ibn Mani\`	\`Abdullah ibn Ghudayyan	\`Abdul-Razzaq \`Afify

Fatwa no. 13028

Q: One day at about two O'clock in the afternoon, my mother had an acute nosebleed as a result of a blow. Her nose continued to bleed until half past four. She was taken to the hospital and injected with a nutritive solution.

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The solution ran out at about 5:10 pm, a time when she wanted to offer the 'Asr (Afternoon) Prayer. When the syringe was taken away, she could not make Wudu' (ablution) due to severe complications which made her unable to move her head or even talk. There was no dust in the hospital with which she could make Tayammum (dry ablution with clean earth), and also a restriction against bringing in dust. A sick woman at the hospital suggested that we change her blood stained clothes, then to fold up a carpet on which mother would strike her hands for Tayammum. After she did so, she offered 'Asr Prayer. Is her Salah valid? When it was time for Maghrib (Sunset) Prayer, she was able to go to the bathroom and perform Wudu'. She passed her wet hands three times over her face because there was a medical bandage tied around the nose and the surrounding area. She prayed while assuming a sitting position for a number of days. I used to help her perform Wudu' as she was unable to move her head in any direction. Please enlighten us may Allah benefit you.

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions. First: the act that your mother performed of hitting the carpet for Tayammum is valid due to the unavailability of clean earth.

Second: passing her hands over the face bandage is also valid. Third: there is nothing wrong with helping your mother perform Wudu'. Fourth: there is nothing wrong with her praying while in a sitting position as she is incapable of standing.

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The fourth question of Fatwa no. 4373

Q: Is it permissible to offer more than one obligatory Salah (prayer) with one Tayammum (dry ablution with clean earth) if nothing occurred to invalidate it?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

A person who, for a valid excuse justifying performing Tayammum, performs Tayammum to offer one obligatory Salah is entitled to offer another obligatory Salah as long as the valid excuse is still in effect and his Tayammum is not invalidated by one of the nullifiers of Taharah (ritual purification) with water (i.e. Wudu' and Ghusl). This is because Tayammum is a substitute for Taharah with water. Allah (Exalted be He) says (what means): ﴾but He wants to purify you﴿ Moreover, the Prophet (peace be upon him) said: (("The whole earth has been made for me a Masjid (place of worship) and a Tahur (purifier)."))

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Fatwa no. 11683

Q: Is it permissible to offer more than one Salah (prayer) with a single Tayammum (dry ablution with clean earth)?

I could not find water and when the time for Salah was due, I performed Tayammum and offered Salah, then a congregational Salah was held, so I prayed along with them a second time after Tayammum. Is my last Salah valid?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

Your Salah is valid, because Tayammum, like water, removes Hadath (ritual impurity invalidating ablution), according to the soundest view of scholars.

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(Part No. 5; Page No. 362)

Chapter on removing Najasah

(Part No. 5; Page No. 363)

The first and eighth questions of Fatwa no. 3225

Q: If while answering the call of nature, urine splashes out, then the person returns to perform Wudu’ (ablution), are the areas over which the urine splashed pure, or must one wet the hand with water and wipe them clean?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

Urine is Najis (impure). If a person is soiled with splashes of urine, they should wash the parts of their body or clothes that got soiled with them. It is not sufficient for purification just to wipe them with water. The same applies to the splashes of water that are scattered when pouring water over the urine.

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Q: What is the ruling on a small amount of Najasah (impurity); for example a drop of blood that is similar, in size, to a grain of pearl millet?

A: Nasajah - whether a small or large amount - excluding blood, pus and matter, is not excused. With regard to blood, pus and matter, a small amount of them is excused, if they come out of any part of the body other than the private parts. This is because to avoid a small amount of them will impose difficulty. Allah (Exalted be He) says (what means): ﴾and has not laid upon you in religion any hardship﴿ And: ﴾Allâh intends for you ease, and He does not want to make things difficult for you.﴿

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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The second question of Fatwa no. 2989

Q: Many people use accessories in their homes. If a child, regardless of age, urinates on the rug, will pouring water over the soiled spot purify it and remove Najasah (impurity)? Given that the rug may be large, or it may be a fitted carpet, or there may be large pieces of furniture on it etc.

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

If the child who urinated on the rug is a boy who is not yet eating solid food, it is sufficient to sprinkle water over the area soiled with urine to purify it, until it is thoroughly pervaded by water; it does not have to be wrung or washed. If it is a boy who is eating solid food, or a girl, whether she is eating solid food or not yet, it must be purified by washing, in which case it is sufficient to pour water over the area soiled with Najasah; it is not necessary to remove the rug or wring it out; this is like impurity on the ground, because it is authentically reported in the two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim), from Anas (may Allah be pleased with him) that ﴾A Bedouin urinated in the Masjid (mosque), so the Prophet (peace be upon him) ordered that a bucket of water be poured over his urine.﴿

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The first question of Fatwa no. 4125

Q: Is it sufficient to wipe off the Najasah (impurity) that may fall on furniture or carpets three times with a sponge, or what should a Muslim do?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

It is not sufficient to just wipe off the Najasah that falls on the domestic items mentioned above; rather, abundant water must be poured over it until it overrides the urine or similar impurity that fell on it. In addition, if the Najasah is solid, it must be removed.

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The third question of Fatwa no. 2217

Q: When we move from one apartment to another - all or most of them with carpeted floors - is it permissible to pray on them regardless of the alcohol that might have been spilled or scattered on them, for not knowing who were the previous tenants, Muslims or non-Muslims?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

Taharah (purity) is the basic state of things. No object or place is to be judged Najis (impure) unless we find evidence that it is,

and we are certain that one of the dictated kinds of Najasah (impurity) is present in that exact place. Without these two conditions, a Muslim can pray anywhere and his Salah (prayer) is valid.

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`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 7835

Q: While performing Wudu' (ablution), should we wash our feet three times like our faces and hands? When we walk, we step on all types of impurities and washing the feet three times is not enough. Some people tell us that washing them more than that exceeds the number stipulated by the Sunnah (whatever is reported from the Prophet). If we wash our feet three times but there is still traces of dirt, is our Wudu' valid? Please tell us the ruling on this matter, may Allah protect you.

A: All praise be to Allah alone and peace and blessings be upon the Messenger, his family, and Companions.

You must wash any wet impurity off your feet before starting to do Wudu', then you can perform Wudu' if you are ritually impure. You should not wash any organ of Wudu' more than three times Member with the exception of the head and ears, for the Sunnah is to wipe them only once.

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The fourth question of Fatwa no. 9040

Q: What is the ruling if someone urinates or defecates, performs Istijmar (cleansing the private parts with hard material after urination or defecation), then they sweat, does this sweat make clothes Najis (impure)?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

Istijmar must effectuate complete purification of the genital area; once the area is perfectly cleansed from urine or feces, then any perspiration from this area will not defile the clothes touching it, because through performance of this purification process the place is judged to be Tahir (pure).

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Fatwa no. 12747

Q: I need time after urination until it is completed, because drops of urine come out after urinating, so that I can perform Istijmar properly. My question is: If I leave the toilet and wait for the rest of urine, only a few drops, to come out, should I take caution not to let any of these drops touch my body?

(Part No. 5; Page No. 368)

Or in my case the urine that may soil my body or clothes should be overlooked and need not be washed off, taking into consideration that this happens every time I pass urine? Could you kindly give me the legal ruling? Many thanks to you!

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

If drops of urine come out after urination and soil your body or clothes, you must wash the soiled parts, because urine is Najis (impure) and you must perform Istinja’ (cleansing the private parts with water after urination or defecation) again.

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 627

Q: A mother, after giving birth to a baby boy or girl, hardly leaves her baby and always carries it. It usually happens that the baby urinates. This urine soils her clothes. What should she do in this case? Does the ruling on baby boys differ from the ruling on baby girls in this regard, especially from birth until they reach two years or more? The question is mainly on Taharah (ritual purification), Salah (prayer) and the hardship of changing clothes every time.

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

The urine of a baby boy should be sprinkled with water as long as he does not yet eat solid food. But if he is nourished on solid food, the clothes or anything that are soiled with his urine must be washed. Clothes or anything soiled with the urine of a baby girl should be washed whether she eats solid food or not yet.

The ruling principle in this regard is the Hadith reported by Al-Bukhari, Muslim, Abu Dawud and others. Following is the wording of the Hadith as reported by Abu Dawud in his Sunan according to his Sanad (chain of narrators) on the authority of ﴾Um Qays bint Mihsan that she brought her little son who has not yet eaten solid food to the Messenger of Allah (peace be upon him). The Messenger of Allah (peace be upon him) sat him on his lap, and he urinated on his garment, so he called for some water and poured it (over the soiled area), but did not wash it.﴿ Abu Dawud and Ibn Majah reported that the Prophet (peace be upon him) said: ﴾The urine of a baby girl should be washed and the urine of a baby boy should be sprinkled over with water.﴿ In another narration reported by Abu Dawud: ﴾The urine of a baby girl should be washed and the urine of a baby boy should be sprinkled over with water as long as he has not yet eaten solid food.﴿

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`Abdullah ibn Sulayman Ibn Mani`	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify

Fatwa no. 2536

Q: I am a father of young children who often urinate and soil their parents' clothes.

(Part No. 5; Page No. 370)

I, for example, want to perform Hajj or 'Umrah. What is the ruling on the special clothing of Ihram (ritual state for Hajj and 'Umrah), the only garment I then have, if soiled with the urine of my baby - bearing in mind that urine is Najis (impure) and that I cannot wash Ihram clothes at the time when I am in a state of Ihram? My wife is more likely to be exposed to the urine of her baby. However, both of us find it difficult to wash our clothes as we are in a state of Ihram. What should we do? May Allah reward you with the best!

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

The Sunnah contains Hadiths indicating the rulings on the urine of a baby boy or girl: ﴾Um Qays bint Mihsan narrated that she brought her little son who has not yet eaten solid food to the Messenger of Allah (peace be upon him). The Messenger of Allah (peace be upon him) sat him on his lap, and he urinated on his garment, so he called for some water and poured it (over the soiled area), but did not wash it.﴿ Related by the the Six Hadith Compilers (Al-Bukhari, Muslim, Abu Dawud, Al-Tirmidhy, Al-Nasa'iy, and Ibn Majah).

It is also related on the authority of 'Aly ibn Abu Talib (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said: ﴾The urine of a baby boy should be sprinkled over with water and the urine of a baby girl should be washed.﴿ Qatadah commented, "This (rule) applies as long as they have not yet eaten solid food; once they start to eat solid food, then it must be washed in both cases." Related by Ahmad and Al-Tirmidhy who classed it as Hadith Hasan (a Hadith whose chain of narration contains a narrator with weak exactitude, but is free from eccentricity or blemish).

Accordingly, you must wash off the urine that splashes onto you from a baby girl or boy who has started eating solid food. In case it is the urine of a baby boy who has not yet eaten solid food, it will be sufficient to sprinkle water over his urine and there will be no need to wash or wring out the garment. The same applies to Ihram clothes; it should be washed if soiled with the urine of a baby girl or that of a baby boy who has started eating solid food, and can only be sprinkled with water if soiled with the urine of a baby boy who has not yet started to eat solid food.

(Part No. 5; Page No. 371)

Moreover, if you have no clothes other than the Ihram wear, you can sprinkle water over it if soiled with the urine of a baby boy who has not yet started to eat solid food. You will have to wash the part of your clothing that gets soiled with the urine of a baby girl or boy who has started to eat solid food but in a secure place that protects you from uncovering your 'Awrah (private parts of the body that must be covered in public) in front of other people, unless it be your wife.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

The third question of Fatwa no. 4514

Q: What is the ruling when a baby urinates on the person carrying it while offering Salah (Prayer)?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

This person must stop the Salah, and wash off the urine if the baby is old enough to eat solid food (not only nursing). If the baby does not yet eat solid food, one can thoroughly sprinkle water over the part of the clothes wetted by the baby’s urine, then begin the Salah once again.

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The first question of Fatwa no. 6382

Q: In a case where a child enters, for instance, the sitting room while their garment or pants have some wetness, and they sit on a bed or on their father's lap; what is the ruling on such wetness?

(Part No. 5; Page No. 372)

I was confused until I felt extreme difficulty and there is neither might nor strength but in Allah! As the days go by, the sitting room and guest room is no longer useable for sitting in or performing Salah (Prayer) because of our child's wet clothes. What is the ruling on something like this, i.e. the condition of the child or the sitting room?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

In the case where someone touches a child who is wet because of Najasah (impurity), if such wetness leaves a damp trace, and the child is a young girl or a boy who is old enough to eat solid foods; then they should wash the parts of the body and clothes that got soiled along with the place that got wetted. But if the child is a young boy who has not yet eaten solid foods, some water should be sprinkled over the place of impurity, for it is authentically reported on the authority of Aby Al-Samh (may Allah be pleased with him), the servant of the Messenger of Allah (peace be upon him), that the Prophet (peace be upon him) said: ("The urine of a baby girl should be washed and the urine of a baby boy should be sprinkled over with water.") (Related by Abu Dawud, Al-Nasa'iy and Ibn Majah). However, in a case where there is no wetness, the original state of the body and place is Taharah (purity) which cannot be overruled unless there is substantial Najasah.

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The third question of Fatwa no. 8540

Q: If a garment or part of it gets wet with the urine of a baby girl, then it is placed on a seat for example, will this seat become Najis (impure)? If so, how should we purify it?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

If a garment becomes wet with the urine of a baby girl, and then it is placed urine-wetted on a seat, then it will defile the thing over which it is placed, and it must be purified by washing it with water. However, if the garment is not wet, then it will not defile the thing over which it is placed.

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The fourth question of Fatwa no. 5310

Q: Some Muslims come to the Masjid (mosque) to offer Salah (Prayer) while their clothes are stained with blood. When they are advised to remove the blood, they reply that it is the blood of a sacrificial animal whose meat is Halal (lawful) and its blood does not invalidate Salah. Is this statement true or not? Is it permissible to offer Salah when a person's skin or clothes have been stained with blood or not?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

Taharah (purity) as well as permissibility are the basic rule of things. Nothing should be declared Haram (forbidden) or Najis (impure) unless there is evidence for it. There is no absolute correlation between what is forbidden and what is impure; everything impure is forbidden, but not everything forbidden is impure.

(Part No. 5; Page No. 374)

The Noble Qur'an indicates that prohibition of blood is absolute as well as conditionally restricted, and the absolute can be interpreted through the restricting condition. Allah (Exalted be He) says (what means): ﴿Forbidden to you (for food) are: Al-Maitah (the dead animals - cattle - beast not slaughtered), blood﴾ and ﴿Say (O Muhammad صلى الله عليه وسلم): "I find not in that which has been revealed to me anything forbidden to be eaten by one who wishes to eat it, unless it be Maitah (a dead animal) or blood﴾ The prohibition of blood in the first Ayah is absolute, whereas in the second Ayah it is conditional upon being "Masfuh [poured forth blood]." Al-Qurtuby said: "The scholars are unanimously in agreement that blood is forbidden and Najis. It must not be eaten or benefited from." He also said, "Allah (may He be Exalted and Glorified) here states (in Surah Al-Baqarah and Al-Ma'idah) the absolute prohibition of blood and restricts this prohibition in Surah Al-An'am by using the phrase ﴿poured forth﴾

The scholars have unanimously agreed on interpreting the absolute prohibition stated here (in Surah Al-Baqarah) using the restricted prohibition. In other words, the blood stated here - in Surah Al-Baqarah - means the blood which is poured forth. Because the blood mixed with the meat is not forbidden according to the Ijma' (consensus of the scholars), as is the case with the liver and spleen, consensually agreed on." Through this we learn that blood in between the meat that may stain the skin or the clothing of person is not Najis, because it is not 'poured forth blood.' But it is more appropriate for Muslims to clean themselves from this dirtiness and to avoid accusation of being repulsive or having stains of Najis blood, which is the poured forth blood (Masfuh). It is worth mentioning here that scholars are of the view that a small amount of poured forth blood is excused.

(Part No. 5; Page No. 375)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

The fourth question of Fatwa no. 6386

Q: Is the blood of animals that are lawful to be eaten according to Islamic law, such as sheep and cows, Najis (impure)?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

The Masfuh (spilled, poured forth) blood of slaughtered animals whose meat is lawful to be eaten like sheep and cows is Najis (impure); whereas, the blood remaining in the veins and meat of the slaughtered animal is Tahir (pure).

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Fatwa no. 1629

Q: After my wife delivered a baby, one of my friends paid me a visit but he refrained from entering my house claiming that when a woman is in postpartum period, it is not permissible for anyone to eat from the food she makes with her hands. He considers her physically and practically impure, a matter that makes me doubt my living. Could you kindly tell us the answer? As far as I know, women in postpartum period are forbidden to offer Salah (prayer), observe Sawm (fast), or recite the Qur'an.

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

(Part No. 5; Page No. 376)

A woman does not become Najis (impure) due to menstruation or puerperium, nor does it become prohibited to eat with her or to be intimate with her, but without having vaginal intercourse with her. It is also Makruh (reprehensible) to intimately touch the part of her body between the navel and the knee, because of the Hadith related by Muslim on the authority of Anas (may Allah be pleased with him) that the Jews used to abandon eating with their wives during their menses, upon this the Prophet (peace be upon him) said: ("Do everything except having conjugal intercourse.")

Moreover, Al-Bukhari and Muslim reported on the authority of 'Aishah (may Allah be pleased with her) that she said: ("During my menses, the Messenger (peace be upon him) used to ask me to wear an Izar (garment worn below the waist), and then he would fondle me.") In conclusion, the prohibition of Salah, Sawm, and reading the Qur'an during menstruation and puerperium has no bearing on eating with her or eating from the food she prepares.

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The second question of Fatwa no. 6354

Q: We have a Christian maid. Is it permissible for us to let her wash our clothes?Would they be pure in this case and can we wear them or not? Should we accept the presents that she brings us when she returns from travel?

(Part No. 5; Page No. 377)

A: All praise be to Allah Alone, and peace and blessings be upon the Last of the Prophets. **To proceed:**

It is permissible for you to wear the clothes she washes and irons. However, you should invite her to Islam, may Allah guide her at your hands. There is nothing wrong with accepting the gifts she offers you as long as they are lawful for which you should thank her. But if she refuses to embrace Islam, you should replace her with a Muslim maid, especially in Arabia, because the Prophet (peace be upon him) recommended that the Kuffar (disbelievers) should be expelled from there. The Hadith mentioned in this regard involves the Jews, Christians and other sorts of Kafirs (non-Muslims).

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The seventh question of Fatwa no. 4679

Is it permissible for a woman and her husband after having conjugal intercourse to touch anything before taking Ghusl (ritual bath)? In such a case, does whatever they touch become Najis (impure)?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

Yes, it is permissible for someone who is Junub (in a state of major ritual impurity), whether man or woman, to touch different things like clothes, plates, pots, etc before taking Ghusl (ritual bath). A Junub person is not Najis and so nothing is defiled by their touch. The same is true of menstruating and postpartum women. Their body and sweat are Tahir (pure).

(Part No. 5; Page No. 378)

The things which they touch with their hands also remain pure. Only the discharged blood is Najis (impure).

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The second question of Fatwa no. 9009

Q 1: Is it permissible to wash the head using camel urine and to offer Salah (Prayer) with it on the head?

Q 2: Is it permissible to wash the head using sheep urine and to offer Salah with it on the head?

Q 3: Is it permissible to perform Salah in sheep pens?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions. First: The urine of animals whose meat is permissible to eat is Tahir (pure) and if it is used on the body for some purpose, there is nothing wrong with praying while having it on.

Second: it is permissible to offer Salah in sheep pens, because some authentically reported Hadiths indicate this.

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The fourth question of Fatwa no. 5566

Q: Please explain to me the following Hadith: The Prophet (peace be upon him) was asked about the pools between Makkah and Madinah which were frequented by beasts of prey, dogs and donkeys as to whether such pools can be used for Taharah (ritual purification) or not, so he (peace be upon him) said: ("To them belongs what they have carried (of water) in their stomachs and the remnant is for us a purification.") (Related by Ibn Majah)

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions. **Firstly:** The phrase: "and the remnant is for us a purification" is mistated and the original wording of it is: "and that which remains is for us a purification". **Secondly:** The Hadith means that the drinking of these animals from the water of such pools does not prohibit using the remaining water after the animals have drunk from it. It is permissible to use such water for drinking, performing Wudu' (ablution), taking Ghusl (ritual bath) following Janabah (major ritual impurity related to sexual discharge), and removing Najasah (impurity) from clothes, the body, and floor. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The thirteenth question of Fatwa no. 8052

Q: What is the majority ruling on water left over by mules, donkeys, beasts and birds of preys?

(Part No. 5; Page No. 380)

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

The preponderant opinion is that water left over by mules, domestic donkeys, beasts of preys such as wolves, tigers and lions, and birds of prey such as hawks and kites is Tahir (pure). That is what Abu Muhammad ibn Qudamah (may Allah be merciful to him) verified in [Al-Mughny], and it is the opinion supported by Shar'y (Islamic legal) evidence.

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The second question of Fatwa no. 6386

Q: Are stains of Maniy (spermatic fluid) on clothes considered as Najasah (impurity)?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

Maniy is intrinsically Tahir (pure). We do not know of any evidence denoting its impurity.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The third question of Fatwa no. 11560

Q: I woke up to find that I had a wet dream, would this make my garments impure?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

Discharge of Maniy (spermatic fluid) as a result of having a wet dream and similar causes does not defile the clothes on the person who experiences a wet dream, even if it falls on them, because Maniy is intrinsically Tahir (pure). However, it is prescribed that the spotted parts of the clothes should be washed with water to maintain purity and remove uncleanness.

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The second question of Fatwa no. 4262

Q: What is the difference between Maniy (sperm/vaginal secretions) and Madhiy (thin white viscid fluid secreted when having sexual thoughts or desire)? Which of them necessitates taking Ghusl (ritual bath)?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions. **Firstly,** the difference between Maniy and Madhiy is that Maniy in the case of men is a thick white fluid, and in the case of women it is thin and yellow. Madhiy, on the other hand, is a thin, white, sticky fluid that is emitted when engaging in foreplay, thinking of or desiring intercourse, or because of a look and the like. Madhiy is emitted by men and women alike.

Secondly, Maniy necessitates Ghusl, while Madhiy necessitates washing the penis and testicles,

performing Wudu' (ablution) like that performed for Salah (prayer), in addition to washing it off from the body and clothes.

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The third question of Fatwa no. 3135

Q: There is no shyness in matters of religion. I am a man who frequently discharges Madhy (thin white viscid fluid secreted when having sexual thoughts or desire). When I perform Wudu' (ablution), I wash the parts I think were soiled with Madhy. However, I suspect that there might be other places which are not clean yet. Is my Salah (Prayer) valid, if I just suspect, but I am not sure? Does Madhy have the same ruling as urine; if a person does not protect himself from it, he thereby incurs sin and deserves punishment?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

The basic state of the body and clothes is Taharah (purity), whereas contingent doubt counts for nothing. If you wash the place you think is soiled with Madhy, you can offer Salah and there is no sin upon you. As for Madhy itself, it is Najis (impure). If you discharge Madhy, you should wash your whole penis and testicles, and sprinkle water over the part of your body and clothes that were soiled with Madhy, as the Prophet (peace be upon him) ordered 'Aly to wash his penis and testicles, perform Wudu' after discharging Madhy, and sprinkle water over the soiled parts of his clothes.

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The fifth question of Fatwa no. 8540

Q: What are the Wadiy and Madhy discharges? How can a person purify himself from them? Do they occur during sleep?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

The Wadiy is mostly discharged after urination. It is a white thick fluid that resembles the Maniy (spermatic fluid) in thickness, but differs from it in turbidity, and it is odorless. Madhy is a white, tenuous, viscous fluid that is discharged when engaging in foreplay, thinking of or desiring intercourse, or because of a look and the like, at the abatement of desire. A person may not feel the discharge come out, but it is discharged at the onset of sexual desire. It is experienced by both men and women. Both fluids (Madhy and Wadiy) are Najis (impure) and invalidate Wudu' (ablution). Therefore, when such secretions are discharged, the soiled parts (of body and clothes) must be purified with water and the person must perform Wudu'. Discharge of Madhy also necessitates washing the whole penis and testicles with water.

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The seventh question of Fatwa no. 8863

Q: if the clothes of doctors get soiled during a delivery or get blood on them, is it permissible for them to offer Salah (Prayer) in these clothes? It should be noted that it is difficult for them to change their clothes for each Salah due to the requirements of their work.

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

They should have some clean clothes with them to change into to perform Salah in. This is not difficult to do.

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The first question of Fatwa no. 5866

Q: What is the ruling on the secretions that come out of the vagina? Do they have the same ruling of Wadiy (a thick white secretion discharged after urination)?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

They come under the same ruling as urine. Therefore, a woman who experiences such discharge must perform Istinja' (cleansing the private parts with water after urination or defecation), then the Islamically prescribed Wudu' (ablution), and then wash the part of her body or clothes soiled with the discharge.

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Fatwa no. 3153

Q: I read the Indonesian Viletta magazine issued in Feb.11, 1980. This magazine receives news from The Islamic World Magazine issued in Jumadah 12, 1399 A.H. from Makkah. I read that some of the cleaning agents are made from lard such as the soap called Camay and Palmolive and a toothpaste called Colgate. This is a rampant issue in all corners of Indonesia. People have discussed the truthfulness of this and the ruling on this issue a lot. Therefore, I would like to pose to you the following questions:

(1)

Does this news have an authentic source?

(2)

Is it obligatory on us as soon as we hear such news, without ascertaining the truth, to give up using these products and wash vessels seven times, using in one of them pure dust - as is the case with removing major impurity in Shafy Madh-hab (School of Jurisprudence) followed by most of the Indonesian people? Should we perform again all the Salahs (prayers) we did while using such impure things?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions. Firstly: We have not received any reliable information that some of the cleaning materials are made from lard such as

Camay and Palmolive soaps or Colgate toothpaste. We have only heard rumors about them.

Secondly: The basic rule is the purity of these things. Therefore, we are permitted to use them until we receive truthful information from reliable sources that they are made of lard or the like of impure things that are prohibited to use, then they become unlawful to use. But if the news is no more than a rumor that has not been verified, then it is not obligatory to avoid using them. Thirdly: Anyone who becomes certain that cleaning agents are mixed with lard must avoid using them, and must wash whatever things became impure through using them. As for prayers offered during the time of using these cleaning agents, one is not required to perform them again, according to the soundest opinion of scholars in this regard.

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(Part No. 5; Page No. 387)

Ruling on menstruation and postpartum periods

(Part No. 5; Page No. 388)

Duration of the menstrual period

Fatwa no. 2176

Q: Usually my monthly period lasts for nine or ten days. After I become pure and start doing the house chores, I bleed once more but intermittently, which confuses me. Therefore, I would like to know the exact duration of the menstrual period. If it comes back after elapse of the time stated in Shari'ah that a period may last, is it permissible for me to fast, pray, and go to the Haram to make 'Umrah (Lesser pilgrimage)? Is it permissible for me to use pills to stop my menstrual period during the month of Ramadan. Is this permissible or Haram (prohibited)?

A: All praise is due to Allah Alone, and peace and blessings be upon His Messenger, his family and Companions. First: The duration of your menstrual period is the length of time your period usually lasts, which in your case is nine or ten days. When the bleeding ceases after these nine or ten days, you should take Ghusl (ritual bath) and then you can pray, fast, or circumambulate the Ka'bah during Hajj or 'Umrah, or do any supererogatory acts of worship. It will also be lawful for your husband to have intercourse with you. The bleeding that returns after elapse of the usual duration of your period due to your engagement in household chores or for any reason is not menstrual blood, rather it is due to some sickness or a kind of abnormal non-menstrual vaginal bleeding, which does not prevent you from Salah (prayer), Sawm (fasting), Tawaf (circumambulation around the Ka'bah) or other acts of worship. You should wash it off like any other kind of Najasah (impurity) and perform Wudu' (ablution) for every Salah. Then, you can offer Salah, Tawaf and recite the Qur'an.

Second: It is permissible for you to use pills to stop the monthly period during Ramadan, if it is not harmful to your health, does not cause sterility or a disorder in the monthly period because sometimes pills may lead to continuous bleeding. Otherwise, it is Haram (unlawful) to use them.

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In this regard you are enjoined to refer to experts and trustworthy doctors.

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The first question of Fatwa no. 8844

Q: A woman whose menstruation sometimes lasts for five days, sometimes six days, sometimes four days, and sometimes three days; is it permissible for her to observe Sawm (Fast) and Salah (Prayer) in case that her bleeding stops after only two days or should she wait until the end of the usual period of her menstruation? Guide us on this please. May Allah reward you with the best.

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

In case a woman bleeds for one day or a few days then the bleeding stops and she sees that she is pure, she should perform Ghusl (ritual bath); then start observing Salah and Sawm. She should not wait for any specific number of days after seeing that she is in a state of purity. Since she is pure, Salah is obligatory for her, contrary to the menstruating woman who should not offer Salah or observe Sawm during the days of her menstruation. Once she is pure she should perform Ghusl (ritual bath); start offering Salah and observing Sawm. When the bleeding returns, she should stop performing Salah and Sawm so long as she is menstruating and so on.

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Menstrual disorder

The sixth question of Fatwa no. 6908

Q: A woman may notice a flow of blood at the usual time of her menstruation, then the blood stops and she gets completely purified from her menstruation for two days, then she notices that blood starts to flow again. Is the blood she notices on the first two days deemed menstrual blood? Should she offer Salah (Prayer) then?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

The blood she noticed on these two days, at menstruation time, is menstrual blood. She should wait during them for it is impermissible to offer Salah on these days. As for the other two days on which she saw that she was in a state of purity, Salah must be observed during them after taking Ghusl (ritual bath). As for the last two days on which the bleeding returned, she should stop offering Salah, because it is menstrual blood.

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The yellow and brown discharge

The third question of Fatwa no. 11607

Q: Sometimes I have light-colored yellowish discharges at times other than menstruation and I stop offering Salah (Prayer) because of them. However, sometimes I overlook these discharges and offer Salah. What is the ruling on this action?

(Part No. 5; Page No. 391)

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

The yellow or brown discharge women find after the end of their period is not menstrual blood. They have to offer Salah, observe Sawm (fast) and it is lawful for their husbands to have intercourse with them. This is based on the report narrated by Al-Bukhari in his Sahih and by Abu Dawud in his Sunnan on the authority of the well-known Sahabayyah (early Muslim women who lived at the time of the Prophet), Um 'Atiyyah (may Allah be pleased with her) who said: ("We used not to regard the yellow or brown discharge after purification as being anything that mattered.") (This is the wording reported by Abu Dawud)

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The fourth question of Fatwa no. 278

Q: A breastfeeding woman stopped bleeding three months after giving birth. After that, she used to have slight nocturnal bleeding which would stop in the daytime. After she fasted two days, she started bleeding again. Then she had her regular monthly menstrual bleeding. Is her Sawm (Fast) during those two days, when she had nocturnal bleeding, valid?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

If the situation is as you have mentioned, that she had this kind of bleeding

during the night only, then her Sawm is valid during these two days. Neither her nocturnal bleeding during these two nights nor the return of bleeding have any effect on the validity of her Sawm during these two days.

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Menstruation of pregnant women

The third question of Fatwa no. 7278

Q: Does a pregnant woman menstruate or not? I have read a Hadtih that was narrated by 'Aishah (may Allah be pleased with her) stating that the pregnant woman does not menstruate. However, I found another Hadith, that was also narrated by 'Aishah in which she said, "If the pregnant woman sees blood, she must leave Salah (prayer)", which opinion is the stronger?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

The Fuqaha' (Muslim jurists) have differed as to whether a pregnant woman menstruates or not. However, the more correct of the two opinions is that she does not menstruate during her pregnancy. This is because Allah (Exalted be He) has made the 'Iddah (woman's prescribed waiting period after divorce or widowhood) of a divorced woman the passing of three consecutive menstruating periods to ensure that she is not pregnant. Thus, if the normal state had been the menstruation of the pregnant woman, Allah would not have stipulated menstruation as a waiting period to verify that there is no pregnancy.

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The first question of Fatwa no. 10653

Q: A pregnant woman experiences non-menstrual bleeding during the noble month of Ramadan. In spite of that she continues to offer Salah (Prayer) and observe Sawm (Fast), is this right?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

The blood that a pregnant woman discharges is not menstrual; rather it is irregular non-menstrual vaginal bleeding. Thus, this woman has to perform Wudu' after the start of the due time of every Salah and offer Salah. It is also permissible for her husband to have conjugal intercourse with her. She should fast Ramadan and not make it up later.

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What is permissible and impermissible for a menstruating woman

The second question of Fatwa no. 1545

Q: We would like to know more about the opinions concerning the woman's Sawm (Fast) and Salah (Prayer) during menstruation.

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We heard some legal evidence in this regard, and we want to know the most correct of them.

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

When a woman has her menstrual period, she must stop offering Salah and observing Sawm until she is purified, then she should make up for the days in which she broke her Sawm in Ramadan, but she does not need to make up for the prayers she missed, based on what is reported by Al-Bukhari and others regarding the clarification which the Prophet (peace be upon him) gave about the lack women have in religion, for he (peace be upon him) said: ("Is it not true that when she menstruates, she neither offers Salah nor observes Sawm?") Supporting evidence is also found in the Hadith reported by Al-Bukhari, Muslim and others on the authority of Mu'adhah that she asked 'Aishah (may Allah be pleased with her) saying: ("Why is that a menstruating woman has to make up for the missed days of Sawm (fast), but not for the missed Salah (prayers)?" 'Aishah (may Allah be pleased with her) said, "Are you a Harori (from Harowraa village where Khawarij lived: some sects of Khawarij obliged women to make up for missed Salah during menstruation period)?" She said, "No, I am not. I am just asking." 'Aishah said, "When we experienced this (menstruation) (at the time of the Prophet, peace be upon him), we were commanded to make up for the fasts but we were not commanded to make up for the prayers.")

This is out of the Mercy and Kindness of Allah (Exalted be He) towards women, for Salah has to be performed five times a day, while menstruation happens once every month; therefore, Allah exempted women from the obligation of praying and making up for the missed prayers due to the hardship that this would impose. However, as Sawm is prescribed only once a year (during the month of Ramadan), Allah exempted women from fasting during their menstrual periods and commanded them to make up for the missed days of Sawm after these periods are over to achieve the Islamic legal benefit of this.

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Fatwa no. 3684

Q: Is it permissible for a menstruating woman to offer Salah (Prayer)? Is it permissible for a person to have conjugal intercourse with his wife on the night of 'Eid-ul-Adha (the Festival of the Sacrifice) and that of Laylat-ul-Qadr (the Night of Decree)? When is it unlawful for a Muslim husband to have intercourse with his wife?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions. Firstly: It is not permissible for a menstruating woman to offer Salah as long as she is menstruating. A menstruating woman is exempted from the duty of offering Salah and she is not required to make up for the Salah she missed after the end of menstruation. Once the menstruation period ends, the woman has to perform Ghusl (ritual bath) and offer the duly current Salah.

Secondly: It is forbidden for a husband to have intercourse with his wife in the vagina during her menstrual period but he may be intimate with her elsewhere. It is lawful for him to have intercourse with his wife on the night of Laylat-ul-Qadr or 'Eid-ul-Adha. But it becomes unlawful for him if he assumes Ihram (ritual state) for Hajj, unless after his Tahalul (removal of the ritual state) for Hajj by throwing pebbles at the stone pillar of Al-'Aqabah on the day of 'Eid-ul-Adha, Tawaf-ul-Ifadah (final obligatory circumambulation around the Ka'bah in Hajj), Sa'y (going between Safa and Marwah during Hajj), and by shaving or cutting hair; or after his Tahalul (removal of the ritual state) for 'Umrah by performing Tawaf, Sa'y, shaving or cutting the hair. The same ruling applies if his wife has assumed Ihram for Hajj or 'Umrah, even if the husband himself is not in the state of Ihram.

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The second question of Fatwa no. 3377

Q: What should a woman do when she has her monthly period and she is unable to offer Salah (Prayer)?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

A woman is exempted from offering Salah during her menstrual period. In fact it is prohibited for her to offer Salah during menstrual days and she is not required to make up for the Salah she missed after she is purified from menses out of Allah's Mercy and Grace, to make things easy for women. It is authentically reported that the Prophet (peace be upon him) addressed women saying: ("Is it not true that when she menstruates, she neither offers Salah (Prayer) nor observes Sawm (Fast)?" The women said, "Yes." He said, "This is the lack in her religion.") (Agreed upon by Al-Bukhari and Muslim). It is also authentically reported that Mu'adhah asked 'Aishah (may Allah be pleased with her) saying: ("Why is that a menstruating woman has to make up for the missed days of Sawm (fast), but not for the missed Salah (prayers)?" 'Aishah (may Allah be pleased with her) asked, "Are you a Harori (from Harowraa village where Khawarij lived: some sects of Khawarij obliged women to make up for missed Salah during menstruation period)?" She said, "No, I am not. I am just asking." 'Aishah said, "When we experienced this (menstruation) (at the time of the Prophet, peace be upon him), we were commanded to make up for the fasts but we were not commanded to make up for the prayers.") Related by Al-Bukhari, Muslim and the Compilers of Sunnan (Abu Dawud, Al-Tirmidhy, Al-Nasa'iy and Ibn Majah).

(Part No. 5; Page No. 397)

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The third question of Fatwa no. 2443

Q: What is the wisdom behind making up for Sawm (Fasts) and not for Salah (Prayers) missed during menstruation?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions. First: It is the obvious duty of every Muslim to obey the Commands of Allah and avoid all that which He has forbidden; whether or not they perceive the wisdom behind the command or prohibition, while believing that Allah does not command or prohibit anything but for the own good of His servants. All the Laws of Allah (Exalted be He) have wisdom behind them, only known to Him, of which He reveals to His servants what He wills, for believers to increase thereby in Iman (faith); or keeps the wisdom behind them hidden, for believers to increase in submission to His Commands, and obey out of faith in Him.

Second: It is known that there are Five Obligatory Daily Prayers enjoined to be performed during the day and night, which will be difficult for a menstruating woman to make up for. On the other hand, Sawm is due once a year and menstruation may last for a day or two only. Indeed, truthful are the Words of Allah, Almighty, Who says (what means): ﴿Allâh wishes to lighten (the burden) for you; and man was created weak (cannot be patient to leave sexual intercourse with woman).﴾

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The fourth question of Fatwa no. 6948

Q: Is it permissible for a menstruating woman to enter the Masjid (mosque)? What is the evidence for this?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

A menstruating woman is not permitted to enter the Masjid, except by way of passing by or crossing through it, if she needs to, like the case of a person who is junub (in a state of major ritual impurity), for Allah (Exalted be He) says (what means): ﴾O you who believe! Approach not As-Salât (the prayer) when you are in a drunken state until you know (the meaning) of what you utter, nor when you are in a state of Janâba, (i.e. in a state of sexual impurity and have not yet taken a bath) except when travelling on the road (without enough water, or just passing through a mosque), till you wash your whole body.﴿

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Fatwa no. 1844

Q: A person had sexual intercourse with his wife during her menstruation or after menstruation or postpartum period but before she performed Ghusl (complete ritual bath) out of ignorance of the ruling, should he pay Kaffarah (expiation)? If so, how much is it? If the wife gets pregnant from this intercourse, will the child be illegitimate?

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A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

Having sexual intercourse with a menstruating woman in her vagina is Haram (prohibited) because Allah says (what means): ﴾They ask you concerning menstruation. Say: that is an Adha (a harmful thing for a husband to have a sexual intercourse with his wife while she is having her menses), therefore keep away from women during menses and go not unto them till they are purified (from menses and have taken a bath).﴿ He who does so should seek Allah's forgiveness, repent to Him, and give a Dinar (old Arab coin that equals 2.975 grams of gold) or half a Dinar in charity as expiation for what he committed. It is reported by Ahmad and the Compilers of Sunan with good Isnad (chain of narrators) on the authority of Ibn 'Abbas (may Allah be pleased with them) that the Messenger of Allah (peace be upon him) said: ﴾"He who has conjugal intercourse with his wife while she is menstruating should give a Dinar or half a Dinar in charity."﴿ So, whichever one you give in charity, it will suffice you. The Dinar is 4/7 of the Saudi pound. For example, if the Saudi pound equals 70 Riyals, you should pay 20 Riyals or 40 Riyals to the poor. It is not permissible for the husband to have sexual intercourse with his wife after purity - cessation of menstrual blood flow - but before performing Ghusl, for Allah (Exalted be He) says: ﴾therefore keep away from women during menses and go not unto them till they are purified (from menses and have taken a bath). And when they have purified themselves, then go in unto them as Allâh has ordained for you (go in unto them in any manner as long as it is in their vagina).﴿ Allah (Glorified be He) does not permit having conjugal intercourse with menstruating women until the menstrual blood ceases to flow and they purify themselves through Ghusl. Any husband who has sexual intercourse with his wife before she takes Ghusl, will be a sinner and must pay expiation. If the wife gets pregnant due to having intercourse with her while she is menstruating or after menstrual blood ceases to flow but before she takes Ghusl, her child must not be called illegitimate, but it is a legal child.

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The fifth question of Fatwa no. 1216

Q: Is it permissible for women to use medication that prevents menstruation during Ramadan?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

It is permissible for women to use medication to prevent menstruation during Ramadan in the case that trustworthy experts amongst physicians and the like ascertain that doing so neither harms woman’s health nor has a bad effect on pregnancy organs. However, it is better that women do not use such medications. Allah has given women a Rukhsah (concession) not to observe Sawm (Fast) when they have their menstrual period in Ramadan, and has prescribed for them to make up the missed days of fasting, and has chosen this for them as religion.

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The third question of Fatwa no. 1367

Q: What is the ruling on women using pills that prevent menstruation during Ramadan or Hajj to be able to do the acts of worship?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

We know of no objection to this act as long as it is intended for the said purpose and results in no harm to her health. Allah knows best.

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The second question of Fatwa no. 6259

Q: My wife has not had her monthly period for over five months, and she is not pregnant according to tests and medical examinations. The doctor has prescribed pills for her so that she can have her period. Can she take these pills?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

It is permissible for her to take the pills as long as the doctor affirms that they do not have effects that are more harmful than or equal to the benefit of taking them.

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The first question of Fatwa no. 4794

Q: In the present time, women use contraceptives such as pills and the loop. Physicians give women two tablets before having contraceptive pills or loop in order to make sure that there is no pregnancy. In this case, women bleed for two days if she is not pregnant. Does this blood that comes out on certain days have the same ruling as menstruation with regard to giving up Salah (Prayer), Sawm (Fast) and conjugal intercourse? Moreover, the time of this blood is not the regular time of menstruation. Menstruation time may increase due to using such means and can reach three weeks in certain cases. Some women bleed for three weeks. Blood stops for only one week per month. This blood has the same characteristics of menstrual blood and also the blood that comes out after taking these two tablets to ensure that a woman is not pregnant. What is the ruling on the time of bleeding that may reach three weeks? Is it the same as menstruation or should she commit to the time of her period before using these contraceptives whether it is seven or ten days?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

If the blood that comes out after taking these two tablets is the menstrual blood that is distinguishable and known to women, then it is menstruation that obliges women to stop observing Salah and Sawm. Otherwise, it is not considered to be menstrual blood that prohibits Sawm, Salah, or conjugal intercourse. This is because this blood comes out due to taking these tablets.

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The third question of Fatwa no. 9423

Q: Is it permissible for me to apply henna to my hands and hair during the time of my menstrual period?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

It is permissible for you, for the basic principle in this regard is permissibility since there is no Shar'y (Islamic legal) text to the effect of prohibition.

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Istihadah

The second question of Fatwa no. 6495

Q: What is the ruling on the blood that comes out of a woman outside the menstrual or post-partum period? Should she make up later for the days in which she experiences such blood during the daytime of Ramadan?

A: All praise be to Allah Alone, and peace and blessings be upon the Messenger of Allah, his family and Companions.

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If the blood referred to above comes out of her during the daytime in Ramadan and it is not menstrual blood or postpartum blood, she is obliged to observe Sawm (Fasting) and Salah (Prayer). She must not stop observing Sawm or Salah, and she does not need to make up later for the days in which she observed Sawm and Salah while having Istihadah (abnormal vaginal bleeding outside the menstrual or post-partum period).

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Fatwa no. 10891

Q: My wife and I wanted to perform Hajj. So, I bought pills for her to delay menstruation until the end of Hajj, and the pills worked. We ended the rites of Hajj and she did not have her period. However, on 17/12/1407 A.H., she got her period and the bleeding continued until the date of writing this letter 23/2/1408 A.H. Doctors had previously told her that these pills might cause problems. Now, is this bleeding regarded as menses or not? Is she obliged to perform Salah (prayer) or not?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

The bleeding that continues for such a long period of time is not considered menstruation, but is Istihadah (abnormal vaginal bleeding outside the menstrual or post-partum period). Your wife should stop praying during the number of days every month on which she used to have her regular period, at its usual time. After the end of that period, she should take Ghusl (ritual bath) and offer Salah. She should perform Wudu' (ablution) for each Salah. Moreover, she should use something to help stop the bleeding, according to her ability.

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Any obligatory daily prayers she missed during days other than her period should be made up for.

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(Part No. 5; Page No. 406)

Rulings on urinary incontinence

The first question of Fatwa no. 3942

Q: I frequently feel drops of urine coming out of my penis while offering Salah (prayer) and often during other times. I do not know whether they are categorized as Najasah (impurity) or not. If the former is the case, it will be difficult for me to remove it. What should I do? What is the ruling on it? How can I get rid of this problem?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

If the reality is as you mentioned, that drops of urine often come out of you while offering Salah and during other times, their coming out during Salah does not invalidate your Salah. However, you have to place something to impede urine drops from reaching your body, clothes or praying place. Although such drops are Najis (impure), they are pardoned because removing them imposes additional difficulty and hardship. Allah (Exalted be He) says (what means): ﴾Allâh burdens not a person beyond his scope.﴿ He also says: ﴾and has not laid upon you in religion any hardship﴿ Moreover, the Prophet (peace be upon him) said: ﴾"When I command you to do something, do as much of it as you can."﴿ Furthermore, such a disease may be treated through consulting specialized doctors. You will have to perform Wudu' (ablution) for every obligatory Salah along with its supererogatory Salah. Finally, you have to be on your guard against Waswasah (insinuating or obsessive thoughts) for they are nothing but the work of Satan, who may deludingly make a person believe that some drops of urine have come out when it is not the case. May Allah cure you of all that ails you!

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The first question of Fatwa no. 6676

Q: What is the ruling on a man who suffers from continuous urinary incontinence? Should he perform Salah (Prayer) or rather wait until Allah cures him of this disease, then he can make up for the prayers he missed?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

This man must offer Salah in his present condition. He should perform Istinja' (cleansing the private parts with water after urination or defecation) and Wudu' (ablution) when the prescribed time of every Salah begins. He should also put some sort of a piece of cloth on his penis so as to protect his clothes, body and Masjid (mosque) from being defiled by his urine.

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The second question of Fatwa no. 8136

Q: A man suffers from urinary incontinence that occurs after urination and lasts for sometime. If this man waits until the incontinence stops, he will miss the Congregational Salah (prayer). What is the ruling on this?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

If he knows that the incontinence will stop, it is impermissible for him to pray in that state in order to earn the reward of Congregational Salah. Rather, he should wait until the urine stops, then perform Istinja' (cleansing the private parts with water after urination or defecation) and Wudu' (ablution) and offer his Salah afterwards, even if this makes him miss the prayer in congregation. He should also hasten to perform Istinja' and Wudu' immediately after the due time of prayer begins in the hope that he will be able to attend the Congregational Salah.

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Fatwa no. 8696

Q: Three years ago, I suffered from a malignancy in the prostate gland and I had to undergo an operation. Another year later, I suffered from urinary incontinence. Now I cannot control the discharge of urine which made me use a nylon sack. However, urine often leaks out while I am standing in Salah and I do not feel it. I have traveled to London, then to America, and finally to Germany but I cannot find a cure for my case.

I am keen on offering prayer in congregation. I ask your Eminence to guide me as to what I should do with regard to Salah. Besides, what shall I do if I want to go to Makkah to perform 'Umrah (lesser pilgrimage). May Allah reward you with abundant good.

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

If the situation is as you mentioned, there is nothing wrong with your Salah and doing Tawaf (circumambulation around the Ka'bah) even if some urine comes out of you, so long as it is dripping continuously, because you come under the same ruling as urinary incontinence patients. So you have to perform Istinja' (cleansing the private parts with water after urination or defecation) when the time for every Salah comes, then make Wudu' (ablution) for Salah, after which it will not matter what comes out of you until the due time for the next Salah comes.

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Fatwa no. 8773

Q: I am an eighty-eight year old man. My problem is that I suffer from urinary incontinence to the extent that urine leaks out without me feeling it. Please, Your Eminence, give me a Fatwa on whether I can give Sadaqah (voluntary charity) instead of offering Salah (Prayer). I am afraid my Salah is not valid, as I perform Wudu' (ablution), then urine begins to leak out without me feeling it, and then I stand to offer Salah. Is there any kind of Sadaqah which makes up for Salah? What is it? How much is it? Is it paid in the form of money or other things of value? Please advise me, may Allah reward you.

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A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

If the case is as you mentioned, you should perform Wudu' for each Salah when its time is due and you intend to offer it. The dripping of urine while you are offering Salah does not invalidate your Salah because it is due to the illness you are suffering from. You do not have to pay Sadaqah, and it does not make up for Salah. You have to offer Salah in the way mentioned at the beginning of the answer.

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Fatwa no. 2469

Q: When I perform Wudu' (ablution) for Salah (prayer), I break wind a lot, which makes me suppress the release of gas in order not to pass wind before Salah. I find great difficulty in doing so, but if I do not do that, I will pass wind and my Wudu' will become invalid. I would like to find a solution for this case. Should I perform Wudu' and then ignore whatever comes out of me after that or not? May Allah protect you.

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

You should try to avoid passing wind until you offer Salah. But if you cannot prevent the passing of wind and it is continuously released as you described, then you have to perform Wudu' when you intend to offer Salah. Anything that comes out after that will not invalidate your Wudu' as long as you are at the time of prayer. For one of the basic rules of Shari'ah (Islamic law) is that hardship brings ease.

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The tenth question of Fatwa no. 5276

Q: If a person breaks wind continuously, what are the parts that should be washed at the time of Salah (Prayer)? Does breaking wind invalidate Wudu' in that case?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

The basic rule is that breaking wind invalidates Wudu'. However, if a person breaks wind continuously, they should perform Wudu' for each Salah when they intend to offer it. If it occurs during Salah, it does not invalidate Wudu' and they should continue praying until they complete their Salah. This is out of Allah's Mercy towards His slaves and to make things easy for them and remove hardship, as Allah (Exalted be He) says (what means), ﴿Allâh intends for you ease﴾ He also says, ﴿and has not laid upon you in religion any hardship﴾

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The first question of Fatwa no. 5211

Q: I suffer from flatulence and excessive wind which prevents me from performing Wudu' (ablution) except when the due time for Salah (prayer) begins. If I pass wind while praying, what is the ruling on my Salah? I have taken several medications, but to no avail. Am I permitted to perform Wudu' before Jumu'ah (Friday) Prayer by one or two hours, to earn the reward promised for that action? Please enlighten me.

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

If the case is as you mentioned, that you suffer from continuous release of intestinal gas; you should perform Wudu' for every Salah after the beginning of its due time, and there is no harm in what is passed out of you afterwards. As for Jumu'ah Prayer, you should perform Wudu' for it before the Khatib (preacher) starts delivering the Khutbah (sermon) to be able to listen to it and then perform Salah.

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Fatwa no. 1179

Q: I am an Imam (the one who leads congregational Prayer) of a Masjid (mosque). I used to suffer from rectal cancer. I underwent a successful APER (abdominoperineal excision of rectum). The diseased area of bowel and anus has been removed and a colostomy has been stitched to the skin through a stoma in the abdomen,

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fecal waste passes through the colostomy and is collected in a pouch that sticks to the stoma. A nylon pouch is stuck to the stoma every day so as to prevent release of wind, sweat, or any foul thing. The pouch is removed every other day to wash the stoma well and then it is replaced by another pouch. Is it valid for a person like me to lead Muslims in Salah (Prayer)?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

The excrement expelled from your body and drained into the nylon pouch nullifies your Wudu' (ablution), whether secreted in small or large amounts. Like a person who suffers from urinary incontinence and a woman with Istihadah (abnormal vaginal bleeding outside the menstrual or post-partum period), you should perform Wudu' as a prelude to every Salah. You are, however, pardoned for wearing during Salah this waste-collecting pouch containing Najasah (impurity) and for your excretion of fecal material voided into the pouch during Salah. However, it is not permissible for you to lead others in Salah, be it obligatory or Sunnah (supererogatory).

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The seventh question of Fatwa no. 7011

Q: When I perform Wudu' (ablution) and go to the Masjid (mosque), I discharge Madhy (thin white viscid fluid secreted when having sexual thoughts or desire). Is my Salah (prayer) valid or not? Given that after I take Ghusl (ritual bath) and go out, it is discharged without sexual arousal; do I have to take Ghusl each time?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

If it is discharged continuously, it is considered incontinence. You have to perform Wudu' for each Salah when its time is due. Your Salah is valid, even if it is discharged during the Salah. If this discharge does not occur frequently, you should perform the Shar'y (Islamically prescribed) Wudu' each time it comes out after washing the penis and testicles, but you do not have to take Ghusl.

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Postpartum period

Fatwa no. 1821

Q: After twenty-two days of postpartum hemorrhage, he had sexual intercourse with his wife. Later, he heard some shaykhs of Masjids (mosques) saying that a woman who has not completed the period of postnatal bleeding but the bleeding has stopped, may perform Ghusl (ritual bath) and observe Salah (prayer). He is asking about the ruling on having sexual intercourse with the wife before the end of her postpartum period?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

The majority of scholars are of the opinion that the longest postpartum period is forty days and their nights, based on the report of Abu Dawud and Al-Tirmidhy on the authority of Um Salamah (may Allah be pleased with her) that she said: ⟪"At the time of the Messenger of Allah (peace be upon him), the postpartum woman would wait for forty days."⟫ Al-Daraqutny related on the authority of Um Salamah that ⟪She asked the Prophet (peace be upon him), "How long should a woman wait (stop praying and fasting) after she gives birth?" He replied, "Forty days, unless she sees that she has become pure (from postpartum blood) before that."⟫ Abu 'Isa Al-Tirmidhy said: Scholars comprising the Prophet's Companions and their Followers unanimously agree that a woman who has just given birth must stop offering Salah for forty days, unless she sees that she is pure before the end of that period. If she does, she should perform Ghusl and offer Salah.

The ruling on having sexual intercourse with a postpartum woman is that it is as prohibited as with a menstruating woman. He who does so should seek Allah's forgiveness, repent to Him, and give a Dinar (old Arab coin that equals 2.975 grams of gold) or half a Dinar in charity as Kaffarah (expiation) for what he committed. Ahmad and the Compilers of Sunan (Abu Dawud, Al-Tirmidhy, Al-Nasa'iy and Ibn Majah) reported with a good Isnad (chain of narrators) on the authority of Ibn 'Abbas (may Allah be pleased with them) that the Messenger of Allah (peace be upon him) said that the husband who has sexual intercourse with his wife during menstruation: ⟪should give a Dinar or half a Dinar in charity⟫

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The Dinar is 4/7 of the Saudi golden pound. For example, if the Saudi pound equals 70 Riyals, you should pay 20 riyals or 40 riyals to the poor. But if sexual intercourse with your wife happened during a cessation of postpartum blood after she was purified by taking Ghusl, there is no sin on you even if she has not completed the forty days.

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The second question of Fatwa no. 3923

Q: Can the postpartum period continue for more than forty days? Should Salah (prayer) that was missed during menstruation or postpartum periods be made up?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

The bleeding that continues for more than forty days is not considered part of the postpartum period, rather it is Istihadah (abnormal vaginal bleeding outside the menstrual or post-partum period). A woman after the elapse of forty postpartum days has to take Ghusl (ritual bath) and then she can pray and fast Ramadan. Moreover, she has to place cotton pads etc. over the vulva to prevent any leakage of blood, and to perform Wudu' for each and every Salah (prayer). With regard to the Salah missed during menstruation or postpartum periods, she is not required to make up for them. However, she has to make up for the fasts she missed in Ramadan when she stopped fasting due to her menstruation or postpartum periods. If the bleeding she sees after the forty days is due to her menses, she should neither pray nor fast.

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The fourth question of Fatwa no. 4514

Q: If postpartum bleeding stops before the completion of forty days, is a woman permitted to perform Ghusl (ritual bath) and offer Salah (Prayer) even if this bleeding returns before the forty days are over?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

If a woman in the postpartum period sees that she has become pure before the forty days are over, she should take Ghusl and then observe Salah and Sawm (Fasting), and her husband may have sexual intercourse with her. If the bleeding continues after the fortieth day, she should consider herself as having the same ruling as Tahir (ritually pure) women, because forty days is the maximum postpartum period length according to the more correct of the two scholarly views. The blood which continues after the forty days are over is considered irregular bleeding that takes the ruling of Istihadah (abnormal vaginal bleeding outside the menstrual or post-partum period) unless it coincides with the time of her menses, then she should regard it as menstrual blood and she must not observe Salah or Sawm, and it becomes Haram (prohibited) for her husband to have sexual intercourse with her.

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Fatwa no. 1795

Q: a woman had a miscarriage in the third month of her pregnancy during Ramadan, so she broke her Sawm (Fast) for five days due to the presence of blood after the miscarriage. although she continued to have blood in her vagina, she then continued with her Sawm and Salah (Prayer) for twenty-five days. Were her Salah and Sawm valid? It should be noted that in this situation, she performed Wudu' (ablution) for every Salah and she has remained in this situation up until now, finding blood and moisture in her vagina. She said that she used to use contraceptive pills that stopped her conceiving and having menstrual periods before she became pregnant.

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

If the situation is as you mentioned, and the woman miscarried in the third month of pregnancy, the blood is not considered as postpartum blood, because what she lost in the miscarriage was an `Alaqah (small lump of flesh) and not a completed fetus. Consequently, her Sawm was valid and her Salah was too, even if she finds blood inside her vagina, as long as she performs Wudu' (ablution) before every Salah, as was mentioned in the question. She has to make up for the five days on which she missed the Sawm and Salah. This blood is considered to be Istihadah (abnormal vaginal bleeding outside the menstrual or post-partum period).

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The first question of Fatwa no. 2012

Q: If a woman miscarries, does she have to make up for the Salah (Prayers) and Sawm (Fasts) she missed from the time of bleeding before the miscarriage or does she fall under the same ruling as the menstruating woman? If there is no bleeding, what will the ruling be? If she had a miscarriage, will she be considered in postpartum period or not?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

If a woman suffers miscarriage of a fetus that is just a clot or a little lump of tissue with no discernible human features, she will not be considered in postpartum period. Whatever blood she passes before or after the miscarriage is considered abnormal vaginal bleeding. So, she must observe Salah and Sawm in spite of the presence of that bleeding; she only has to perform Wudu' (ablution) before offering every Salah. She must keep herself clean from the blood by placing a cotton pad or something of the kind. If the miscarried fetus has developed human features, then she falls under the ruling of postpartum women and she must stop observing Salah and Sawm. It will also be unlawful for her husband to have sexual intercourse with her until she is purified, or forty days elapse. If she becomes pure before the passage of forty days, she has to take Ghusl (ritual bath) and then observe Salah, Sawm, and it becomes lawful for her husband to have sexual intercourse with her.

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The fourth question of Fatwa no. 8597

Q: Some women find hardship in delivering their babies. Therefore, physicians may be forced to perform a caesarean to make delivery easy.

In this case, the baby comes out from a place other than the vagina. What is the Islamic ruling on those women with regard to postpartum blood? What is the Islamic ruling on the Ghusl (ritual bath) that they should perform?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

They come under the same ruling as women in postpartum period. If they bleed, they have to stop performing Salah (Prayer) and Sawm (Fasting) until they become pure. But if they see no blood, then they can observe Salah and Sawm as other Tahir (ritually pure) women.

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The fourth question from Fatwa no. 4123

Q: If after a pregnant woman gives birth to her baby she does not experience postpartum bleeding, is it permissible for her husband to have sexual intercourse with her? Can she offer Salah (Prayer) and Sawm (Fasting) or not?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

If a pregnant woman gives birth without postpartum bleeding, she should perform Ghusl (ritual bath), offer Salah and observe Sawm. Her husband can have sexual intercourse with her but after she takes Ghusl (ritual bath), because in most cases there is usually some blood, even if it is little, which is discharged while or after giving birth to a baby.

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(Part No. 5; Page No. 421)

Fatwa no. 7694

Q: is it permissible for a man to have sexual intercourse with his wife after thirty or twenty-five days of her giving birth, or must he wait for forty days? Some people say it depends on the condition of the wife while others say that she should complete forty days. I do not know who I should listen to. Kindly help us, may Allah bless you to guide us to what is best. May Allah reward you.

A: Praise be to Allah Alone, and peace be upon Prophet Muhammad, his family and Sahabah (Companions).

It is not permissible for a husband to have sexual intercourse with his wife during her postpartum period which is forty days after giving birth, unless the postpartum bleeding stops before the completion of that period. If so, it is permissible after she makes Ghusl (ceremonial bath). If the bleeding resumes before the forty days are over, it is Haram (prohibited) for her husband to have sex with her; during such period she should stop performing Salah (Prayer) and Sawm (Fast) until the forty days pass or until the bleeding completely stops.

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The tenth question of Fatwa no. 7141

Q: Is it permissible for a husband to be intimate with his wife, without having vaginal intercourse with her, during the postpartum period before the passage of forty days, even if she is still bleeding?

(Part No. 5; Page No. 422)

A: All praise be to Allah alone and peace and blessings be upon His Messenger and upon his family and Companions.

Yes! It is permissible to do so. But the Sunnah in this regard is to ask her to tie a waist-wrapper, for it was reported that 'Aishah (may Allah be pleased with her) said: ("During my menses, the Messenger (peace be upon him) used to ask me to wear an Izar (garment worn below the waist), and then he would fondle me.") (Agreed upon by Al-Bukhari and Muslim)

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The first question of Fatwa no. 9520 Q: We know a woman who suffered a miscarriage without any cause, (it was Allah's Decree). Can her husband have intercourse with her directly after that or should he wait for forty days (postpartum period)?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

If the organs of the fetus are formed, i.e. hands, feet, or head are discernible, it is prohibited for the husband to have sexual intercourse with his wife as long as bleeding continues over a period of forty days; however, he can have sexual intercourse with her during these forty days, if the blood ceases and she performs Ghusl (ritual bath). In the case where the organs of the fetus are not formed yet, the husband is permitted to have sexual intercourse with his wife even if there is discharge of blood, because it is not considered postpartum blood. Rather it is an abnormal vaginal bleeding, which, while experiencing it, the wife is permitted to observe Sawm (Fast) and Salah (Prayer) after performing Wudu' (ablution) for every prayer, and it becomes lawful for her husband to have sexual intercourse with her.

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Fatwa no. 4952

Q: After giving birth and starting the postpartum period, I had a Dilation and Curettage surgery causing me to bleed for only three days after which I became pure as there was no discharge of blood for five days during which I performed Salah (prayer). Although objected to by some people, I did not heed it and went on performing Salah. The bleeding resumed after the five days had passed, I stopped performing Salah for a period of time that I do not know. However, discharge of blood ceased again but I did not perform Salah this time on account of suspicion about being impure as the stoppage of bleeding was accompanied by a discharge of a yellow fluid. Because those living in the surrounding areas are not qualified to answer my inquiries in this regard, I did not ask anybody and remained in this perplexed state of mind for an unknown number of days. It was all through Allah's predetermination that I asked Shaykh 'Aly Mushrif the Imam of the Masjid (mosque) of Qiba', who gave me the Fatwa that I have to perform Salah based on the Hadith reported on the authority of Um 'Atiyyah Al-Ansariyyah who said: ("We used not to count the brownish or yellowish discharge after purification as anything.") **Afterwards, I performed Salah regularly till the postpartum period was over. What I want to ask about is: what should I do regarding the number of Salahs I did not perform, out of ignorance of course; do I have to make up for the Salah I missed, bearing in mind that I do not know their exact number, and how should I make up for them? Give me a Fatwa, may Allah guide you to that in which there is good for Muslims!**

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

Your performance of Salah during the five days in which blood ceased to discharge is valid and even obligatory. However, performance of Salah is neither obligatory nor valid during the period within forty days of giving birth in which blood is discharged, for being part of the postpartum bleeding. The period in which a white and yellowish fluid was discharged needs to be detailed. To clarify, if a white, not dark, fluid is discharged directly following bleeding, it will be judged to be pure. In such a case, if it is followed by a discharge of a yellowish fluid, it will make no difference and both kinds of discharges come under the same ruling as urine. This is based on the statement of Um 'Atiyyah (may Allah be pleased with her), ("We used not to regard brownish or yellowish discharge after purification as anything that mattered.") However, if a yellowish fluid alone or accompanied by a white fluid discharges directly following bleeding within the period of forty days, it is part of postpartum bleeding and performance of Salah during this period is neither obligatory nor valid.

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The third question of Fatwa no. 5172

Q: Does a woman have to make up for Salah (Prayer) and Sawm (Fasting) after she gives birth or not?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

A woman must not observe Salah or Sawm while she is menstruating or in her postpartum period.

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If menstrual or postpartum bleeding stops during the days of her menstruation or postpartum period, she should take Ghusl (ritual bath), perform Wudu' (ablution), offer the Salah that is due at that time and observe Sawm. As for the Salah or Sawm she missed during the days she was menstruating or having postpartum bleeding, she should make up for Sawm only, not Salah.

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The second question of Fatwa no. 13160

Q: A woman’s postpartum bleeding stopped after the forty days were over. She then performed Ghusl (ritual bath) and was completely purified. After ten days, she saw a few drops of blood and did not offer Zhuhr (Noon) Prayer because of it. This bleeding was outside the time of her monthly period; and after elapse of the time of the following five obligatory prayers, the bleeding stopped. Is she obliged to make up for the missed six prayers regardless of the discharge of blood occurring outside the menstrual period? Or is she exempted from these prayers?

A: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

A postpartum woman who sees some drops of blood after ten days of being purified from postnatal bleeding and outside her menses, should not stop offering Salah (Prayer) or observing Sawm (Fast), because this blood is irregular vaginal bleeding. Thus, she has to make up for the Salah missed during the days these drops were discharged.

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The first question of Fatwa no. 8230

Q: is a woman who miscarries during the first four months of pregnancy considered to be in a postpartum state or should she perform Salah (Prayer) regularly?

A: A: Praise be to Allah Alone, and peace be upon Prophet Muhammad, his family, and Sahabah (Companions).

If a woman miscarries in the fourth month in which the fetus's features can be identified, then the discharge is considered postpartum bleeding. She should not perform Salah (Prayer) or Sawm (Fast) until she is purified, nor should she have sex with her husband. However, if the miscarriage occurs during the first three months, the discharge will not be considered postnatal bleeding; subsequently, she should perform Sawm, Salah and her husband is permitted to have sex with her as long as no human features could be identified in the miscarried fetus.

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(Part No. 6; Page No. 5)

The Book of Salah (Prayer)

(Part No. 6; Page No. 6)

(Part No. 6; Page No. 7)

The Obligation of Salah (Prayer) on a Mukallaf (a person meeting the conditions to be held legally accountable for their actions)

The third question of Fatwa no. 4321

Q: Is Salah obligatory at all times? What is the ruling if a person gives up Salah because of the mere thought that their Salah is not accepted by Allah or that though they pray, they do not refrain from what Allah has declared prohibited? Should they continue to pray during all circumstances?

A: Salah is obligatory upon every Muslim, man or woman, five times a day. This view is based on the texts of the Shari`ah and the general consensus of the Muslim Ummah (nation). It is the backbone of Islam and the second greatest pillar after the Shahadah (Testimony of Faith). A person should observe it regularly whether they are known to have committed sins or not. Those who commit sins are in dire need of having their sins forgiven by Allah through following a bad deed with a good one like Salah, Sawm (fast), giving charity and other righteous deeds. Allah (Exalted be He) says: ﴿And perform As-Salât (Iqâmat-as-Salât), at the two ends of the day and in some hours of the night [i.e. the five compulsory Salât (prayers)]. Verily, the good deeds remove the evil deeds (i.e. small sins). That is a reminder (an advice) for the mindful (those who accept advice).﴾

A Muslim should fortify themselves with Dhikr (Remembrance of Allah) and should always be mindful of Allah. They should recite

(Part No. 6; Page No. 8)

the Noble Qur'an regularly. They should also hold high hopes that Allah will pardon them and forgive their sins lest no despair should know its way to their hearts. The sins they commit cannot be seen as evidence that their Salah, Sawm, Zakah, or any other act of worship is invalid. Both the faith a person holds and the righteous deeds they perform may be associated with committing prohibited acts other than Shirk (associating others in worship with Allah). We pray to Allah that perhaps He will grant us all a better understanding of religion and make us hold steadfastly to it. Allah Alone is One Whose help is to be sought.

(Part No. 6; Page No. 9)

Missed Salah (Prayer) should be made up for in case a person forgets or is asleep

(Part No. 6; Page No. 10)

Making up for prayers which a person misses due to sleep or negligence

The first question of Fatwa no. 6196

Q: Allah has guided me to obey Him. I offer the daily prayers on time except for Fajr (Dawn). Sometimes I get up late after sunrise. Is my Fajr Prayer offered at that time valid? How can a Muslim make up for the Salah he missed like `Asr (Afternoon) Prayer? Will he make up for it at the time of the Maghrib (Sunset) Prayer or delay it until the next `Asr Prayer?

A: The Salah you miss due to sleep or forgetfulness should be offered the moment you wake up or the moment you remember. It does not matter if you wake up or remember it after sunrise. This is based on the Hadith in which the Prophet (peace be upon him) said: ﴾He who misses a prayer because he sleeps or forgets it should offer it when he remembers it, there is no expiation for it, except this.﴿

As for the Salah you intentionally abandoned while believing in it being obligatory, the most sound of the two views held by scholars is that such an act constitutes major Kufr (disbelief).

(Part No. 6; Page No. 11)

You should not make up for it, but you have to repent, regret it, and ask Allah's forgiveness for abandoning it. You should observe the five daily prayers regularly. This is based on the Hadith in which the Prophet said: ﴾That which differentiates us from the disbelievers and hypocrites is our performance of Salah. He who abandons it, becomes a disbeliever.﴿

Another Hadith states: ﴾What makes one a disbeliever and a polytheist is abandoning prayers.﴿

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The second question of Fatwa no. 5545

Q: The Messenger of Allah (peace be upon him) said: ﴾He who misses a prayer because he sleeps or forgets it should offer it when he remembers it as there is no expiation for it except this.﴿ **In the Sahih (authentic book of Hadith) of Muslim, the Prophet (peace be upon him) is reported to have said:** ﴾When the sun rises, refrain from prayer, for it rises between the horns of the devil.﴿

If one sleeps and does not get up to pray the Fajr (Dawn) Prayer until the sun rises, should he perform prayer then or delay it until the sun becomes high? How can the Hadiths mentioned above be compatible?

A: If a person continues to sleep until shortly after or before sunrise, they should offer the Fajr Prayer when they wake up. It does not matter whether the sun rises before or after they offer it or whether they finish it before the sun becomes high. The same applies to the `Asr (Afternoon) Prayer. If they miss it due to sleep or forgetfulness, they should offer it when they wake up or when they remember it even after sunset. They should not refrain from offering the Fajr Prayer until the sun becomes high nor should they wait to offer the `Asr Prayer at sunset. This is based on the authentic Hadith in which the Prophet (peace be upon him) is reported to have said: ﴾Whoever prays one rak'ah of the Fajr prayer before sunrise, he has caught the Fajr prayer in time and whoever prays one rak'ah of the 'Asr prayer before sunset, he has caught the 'Asr prayer in time.﴿ Narrated by Al-Bukhari and Muslim. This is also based on the general meaning

of the Hadith in which the Prophet stated: ﴾He who misses a prayer because he sleeps or forgets it should offer it when he remembers it, there is no explation for it, except this.﴿ As for reconciling the apparent conflict between the two Hadiths you mentioned in the question, scholars have confined the Hadith which prohibits Salah at sunrise to Sunnah (supererogatory) Salah. Accordingly, the prohibition does not apply to Salah which is offered for a specific reason or obligatory Salah which a person misses due to sleep or forgetfulness.

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Fifth question from Fatwa No. 6576

Q: If a person sleeps until sunrise, should he pray the two supererogatory Rak`ahs (units of Prayer) before offering the Fajr (Dawn) Prayer?

A: If one is overpowered by sleep and could not wake up until after sunrise, he should perform Fajr (Dawn) Prayer when he wakes up and should offer the Sunnah (supererogatory) Salah before Fajr. It is authentically reported that the Messenger of Allah (peace be upon him) was overpowered by sleep. He along with his Sahabah (Companions) woke up after sunshine. Adhan (call to Prayer) was announced and the Prophet offered the two supererogatory Rak`ahs (units of Prayer) before offering the Fajr Prayer.

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The twelfth question of Fatwa no. 7942

Q: What is the ruling on a person who is in the habit of staying up late at night to study his lessons and thus offers the Fajr (Dawn) Prayer after sunrise when he wakes up? Should he be blamed for this?

A: Every Salah (Prayer) should be performed at its appointed time. Allah (Exalted be He) says: ﴿Verily, As-Salât (the prayer) is enjoined on the believers at fixed hours.﴾ The time of Fajr Prayer starts from the crack of dawn and continues until sunrise. Staying up late at night for studying purposes is not a valid excuse for which the Fajr Prayer may be delayed until after sunrise. You should do your best to wake up early before sunrise. A person who delays the Fajr Prayer until after sunrise should be wisely admonished.

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First and second questions from Fatwa No. 8371

Q 1: What is the ruling on the Salah (Prayer) of a person who has been in the habit of offering the Fajr (Dawn) Prayer after sunrise for two years? He claims that sleep overpowers him as he stays up late until midnight sitting at cafés or nightclubs.

Q 2: Is it permissible to dine with this person, keep company with him, or live with him?

A: It is prohibited to delay Salah until its appointed time elapses. Every Muslim should give due concern to offer Salah at its appointed time. He may ask someone to remind him of its time or he may set his alarm clock at prayer time. A person is prohibited to stay up late at nightclubs or other places of entertainment which make him miss the Fajr Prayer or miss the reward of congregational prayer. The Prophet (peace be upon him) forbade staying up after the time of Isha' (Night) Prayer, especially if there is no valid reason to do it. Every act that may cause delaying performance of Salah is prohibited unless as required by the Shari`ah (Islamic Law). It is desirable that you part company with this person, if he does not heed your advice.

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The second question of Fatwa no. 7976

Q: My elder brother does not observe Salah (Prayer) regularly especially in Ramadan. When I ask him to observe it, he tells me that I have to mind my own business. Sometimes he picks a fight with me. What should I do with him? Will there be any sin on me if I leave him alone or should I keep on advising him? He sleeps so much and prays only after he wakes up. He says that a person who is asleep is excused. Is his Salah valid? Give me your fatwa may Allah reward you with the best.

A: First: We advise you to continue being mindful of Allah and to remain steadfast on the path of righteousness. You should also continue counseling your family with wisdom and fair preaching while, following the example of the Prophet, patiently enduring the hardships you may suffer and expecting the reward from Allah.

Second: A person who intentionally neglects Salah due to sleep or is repeatedly awakened to perform it or performs it after its due time has elapsed is the same as a person who abandons Salah intentionally. The same is true of a person who neglects waking up for prayer time and continues to sleep until the due time has elapsed. It is authentically reported that the Messenger of Allah (peace be upon him) said: ﴾That which differentiates us from the disbelievers and hypocrites is our performance of Salah. He who abandons it, becomes a disbeliever.﴿ In another authentic Hadith the Prophet (peace be upon him) is reported to have said: ﴾What makes a person a disbeliever and a polytheist is abandoning prayers.﴿

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Making Up the Missed Salah for a Person who was Unconscious and the Sick who Abandoned Salah

Fatwa No. 2259

Q: My father who is 92 years old was hit in a car accident thereupon he went to hospital and was unconscious for seventeen days without performing Salah. When regained conscience, he asked about making up for the missed prayers. Please, tell us the answer!

A: If he was conscious during the period when he abandoned Salah, he should make up for the missed prayers according to his ability; standing, sitting, or lying on his side or back. He should observe them in the same order from the first day missed starting with the first salah missed then the next, etc. When he finishes the first day, he should start the second day keeping to the order of prayer and so on until he makes up for all the prayers missed. But if he was not conscious during that period, he is exempted from making up for the missed prayers.

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Fatwa no. 2883

Q: A man was in a car accident and fell into a coma which lasted for a long duration including the month of Ramadan. During that lengthy period he was not aware of anything. He later recovered and regained his health, thanks to Allah. Must he make up for the missed Sawm (fasting) and Salah (Prayer)?

A: If the case is as you mention, that this man was unconscious for a long period, including Ramadan, where he was not aware of anything as a result of the accident, he does not have to make up for Sawm and Salah. This is according to the strongest of the two opinions of scholars, as he was not responsible to do so during that period.

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Fatwa No. 4701

Q: I had an accident and stayed in in hospital for three months. I was unconscious, so I did not perform Salah (prayer) during that period. Should I make up for the prayers I missed? I would like to receive your answer as soon as possible.

A: You are not required to make up for the missed Salah during the aforementioned period as long as you were unconscious.

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The fourth question of Fatwa No. 9440

Q: How can a person make up for the Salah (prayer) he missed when he was in a coma for a month?

A: He is not required to make up for the Salah he missed during the period he was in a coma because at that time he would have been considered as insane. The actions done by those who are insane are not recorded (which means that they are not held accountable for them).

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Fatwa no.(4227)

Q: I have a thirty year old daughter who is a mother. She has been suffering from a mental disorder for fourteen years now. In the past, this disorder used to afflict her during irregular intervals. This time her mental disorder has lasted for three months. Accordingly, she cannot perform Wudu' (ablution) or Salah (prayer) unless there is someone to guide her about how to perform prayers and the number of Rak`ahs (units of Prayer). Now, after the advent of the blessed month of Ramadan, she only fasted one day and didn't fast the rest of the month.

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Please, guide us regarding the obligatory duties on her and on me, as I am the one responsible for her. May Allah reward you.

A: If the case is as you have mentioned, she is not obliged to fast, pray, or even make up for them, and all you have to do is to take good care of her as you are the one responsible for her. It is authentically reported that the Prophet (peace be upon him) said: ﴿All of you are guardians and responsible for your charges.﴾ But, if she recovers her mental consciousness any time, she is obliged to perform the prayer due at the time. Similarly, if her mental consciousness is restored during Ramadan, she only has to fast the days when she regains her mental consciousness.

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Salah of a Mad Person

Fatwa No. 8302

Will a mad person be held accountable for the misdeeds that he committed

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before insanity e.g. neglecting Salah (Prayer), Sawm (Fast), Zakah (obligatory charity), etc.? It should be noted that the person was a normal person in the beginning of his life but later became insane.

A: As to the period when he was sane, he will be held accountable for the deeds done then; rewarded for the good ones and punished for the bad ones. As to the period when he was insane, he will not be held accountable for the deeds committed then, just like any insane person.

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Salah of a Person who drinks Khamr

The second question of Fatwa no. 11293

Q: What is the ruling of the Islamic Shari'ah regarding a person who drinks Khamr (intoxicants) at night and offers Salah (Prayer) during the day? As Salah should prevent a person from committing immoral acts and Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect), is their Salah valid or not?

A: If a person offers Salah with all its obligatory acts and fulfills its conditions, it is considered valid. They will be rewarded for it, and they will be sinful for drinking Khamr. They are considered among those who mix good deeds with evil ones. ﴾So whosoever does good equal to the weight of an atom (or a small ant) shall see it.﴿ ﴾And whosoever does evil equal to the weight of an atom (or a small ant) shall see it.﴿

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The second question of Fatwa no. 11636

Q: I fell ill for a few days during which I could not perform Salah (Prayer). How can I make up for the prayers I missed?

A: Every adult and sane Muslim should perform Salah at its appointed time even if they are sick. You should hasten to make up for the prayers you missed during your illness. These prayers should be preserved in the normal order of daily prayers. You should also ask Allah to forgive you and accept your repentance.

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The first question of Fatwa No. 12082

Q: If a person drinks alcohol is his Salah (prayer) valid even though he knows that it is prohibited? Is performing Salah related to drinking wine?

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A: It is absolutely prohibited to drink alcohol at any time. Allah (Exalted be He) says: ﴿Intoxicants (all kinds of alcoholic drinks), and gambling, and Al-Ansâb, and Al-Azlâm (arrows for seeking luck or decision) are an abomination of Shaitan's (Satan) handiwork. So avoid (strictly all) that (abomination) in order that you may be successful.﴾ If one performs Salah in a state of drunkenness and does not discern anything, his Salah will be invalid and he has to perform it again. If he is not drunk, his Salah will be valid.

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Making up unintentionally missed Salah (Prayer)

First question from Fatwa No. 7269

Q: A person forgot to make up the missed Maghrib (Sunset) Prayer, and offered `Isha' (Night) Prayer, after which he remembered the missed Salah, is his Salah valid or not? What should he do in this case?

A: His `Isha' (Night) Prayer is valid according to the most correct of the two scholarly opinions. There is no blame on him and he is excused by his forgetfulness, for Allah (Exalted be He) said, ﴾Our Lord! Punish us not if we forget or fall into error﴿

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and Allah's saying in the Prophet's words: ﴾I did.﴿ related by Muslim in his Sahih.

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Fatwa no. 8488

Q: I forgot to offer the `Asr (Afternoon) Prayer and then remembered an hour and a half later. It was the time when offering Salah (Prayer) is Makruh (reprehensible), so I delayed it and I offered it with Maghrib (Sunset) Prayer. What is the ruling on this?

A: If the case is as you mention, you have committed a mistake when you delayed the `Asr Prayer until sunset. You should repent and seek forgiveness from Allah. If you forget an obligatory Salah, or if you are asleep at its due time, you should offer it when you remember or awaken, as the Prophet (peace be upon him) stated, ﴾If a person misses a Salah because they were asleep or out of forgetfulness, they should offer it when they remember it; there is no Kaffarah (expiation) for it except this.﴿

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If one forgot a Salah but prayed those after it, must one repeat all of them?

The first question of Fatwa no. 8972

Q: What is the ruling on a person who forgets, or is asleep at the time of one of the five prayers, such as the Fajr (Dawn) Prayer, and they do not offer it until `Isha' (Night) Prayer? Does this person have to repeat the Fajr Prayer only, or must they repeat all the prayers they offered on that day, although they have offered them all? Please advise, may Allah show His mercy to you.

A: That person should offer Fajr Prayer only, and they do not have to repeat all the mentioned prayers, as they offered them while in a state of forgetfulness that the Fajr Prayer is still due. Allah stated, ﴾Our Lord! Punish us not if we forget or fall into error﴿ It was authentically reported from ﴾the Messenger of Allah (peace be upon him) that he said, "Allah said, 'I had done.'"﴿

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Exhorting children to pray

The third question of Fatwa No. 5133

Q: The Messenger of Allah (peace be upon him) said: (Command your children to pray when they are seven years old, and beat them for (neglecting) it when they are ten years old; and separate them in bed at the time of sleep.) **Do the "seven years" start upon the end of the sixth year or upon the end of the seventh year and the beginning of the eighth year?**

A: When a child reaches the age of seven, his guardian should command him to perform Salah in order to get them used to it. There is a Hadith reported by Imam Ahmad, Abu Dawud, and Al-Hakim where the Prophet (peace be upon him) said: (Command your children to perform Salah when they are seven years old, beat them if they neglect it when they are ten years, and separate them in bed at the time of sleep.) It is clear that the intended meaning is when they finish their seventh year.

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Fatwa No. 13135

Q: Does a young boy who has not yet reached the age of puberty receive rewards if he performs Salah (prayer)?

A: A young boy receives rewards for his deeds once he has reached the age when he can discern what he does and performs what is obligatory with regard to Wudu' (ablution) and Salah.

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Fatwa No. 4832

Q: My children's ages range between nine and eleven years. I wake them up for Fajr (Dawn) Prayer when it is very cold. Some shaykhs told me that it is wrong to wake young children in the cold weather. I want to ask if I am really sinful or not? Please answer me. May Allah reward you best!

A: If the situation is as you mentioned, then you have done well, and may Allah reward you best and make you a good example for other mothers.

The people who told you that it is wrong to wake children up for prayer, are truly incorrect. We hope Allah (Exalted be He) will forgive them and guide them to encourage what is right. It is narrated by Ahmad, Abu Dawud, and Al-Hakim on the authority of `Abdullah ibn `Amr (may Allah be pleased with them) that the Prophet (peace be upon him) said: ﴿ "Command your children to perform Salah (prayer) when they are seven years old, and beat them for (not offering) it when they are ten, and separate them in bed at the time of sleep.﴾ This report is applied to all times; winter or otherwise.

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Fatwa No. 3432

Q: Am I obliged to perform Sawm (Fast), Hajj, and Salah (Prayer) knowing that I am only nine years old?

A: A male person becomes Mukallaf (held legally accountable for his actions) when he reaches the age of fifteen, emits Maniy (spermatic fluid) whether during sleep or in wakefulness with desire, or by the growth of pubic hair around his private parts. A woman is the same as a male in these three signs of adulthood in addition to her menstruation. However, if she performs Salah, Sawm, and Hajj before the appearance of these signs, such acts of worship are still valid, but regarded as Nafilah (supererogatory) on her part that do not account as the obligatory Hajj which is only due after attaining the conditions of being held legally responsible for her actions. It has been authentically narrated from

the Messenger (peace be upon him) that he said, ﴾Command your children to perform Salah (prayer) when they are seven years old, and beat them for (not offering) it when they are ten, and separate them in bed at the time of sleep.﴿ May Allah guide you to success and righteousness, and make you a joy to your parents.

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The second question of Fatwa no. 8439

Q: I have two sons who are 16 and 14 years old. I advise them to offer Salah (Prayer), and I beat them, but still they do not offer Salah regularly. What should I do with them? Some people tell me that my Salah in invalid as long as they do not offer Salah. Please advise, may Allah reward you.

A: Continue to advise them, urge them to maintain their Salah, and keep them away from bad companions. As for the claim made by some people that your Salah is invalid as long as your children do not offer Salah, it is not true. Your Salah is valid, and you will be rewarded for correcting your children, may Allah guide them.

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Deliberate abandoning or delaying Salah (prayer) after its prescribed time and what results from that behavior

The second question of Fatwa No. 2255

Q: What is the ruling if a woman delays performing Salah after its due time and encourages her younger and older daughters to do that?

A: If she is as what you have mentioned, she is an apostate. By doing this, she is causing great harm to her daughters. She must be asked to repent. If she does not repent, the case should be submitted to a judge in order to separate her from her husband. Moreover, she has to be punished with the legal Hadd (prescribed penalty) for that which is death. Ibn `Abbas (may Allah be pleased with him) said that the Prophet (peace be upon him) said: ("If somebody (a Muslim) discards his religion, kill him.") This is the case if she delays Salah after its due time like delaying `Asr (Afternoon) Prayer until sunset or Fajr (dawn) prayer until sunrise. Delaying Salah after its due time without a legal excuse is equal to abandoning it.

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First question from Fatwa No. 443

Q: What is the ruling on a man who pretends to be a Muslim although he does not perform the five daily Prayers? When he fasts in Ramadan, he breaks his fast by drinking alcohol and forbids for himself eating from the animals slaughtered by Christians.

A: Mere verbal declaration of Islam does not include a person in Islam. (Iman (Faith) is not accomplished through wishes or pretences, but it is what is implanted in the heart and ratified through deeds.) The essential requirements of Iman and Islam have been clearly defined in the Hadith narrated by `Umar ibn Al-Khattab (may Allah be pleased with him). The Hadith is collected by Imam Muslim in his Sahih (authentic book of Hadith) on the authority of `Umar Ibn Al-Khattab (may Allah be pleased with him) that he said: (One day while we were sitting with the Messenger of Allah there appeared before us a man whose clothes were exceedingly white and whose hair was exceedingly black; no signs of a journey were to be seen on him and none of us knew him. He walked up and sat down by the Prophet. Resting his knees against his and placing the palms of his hands on his thighs, he said: "O Muhammed, tell me about Islam". The Messenger of Allah said: "Islam is to testify that there is no god but Allah and Muhammed is the Messenger of Allah, to perform the prayers, to pay the Zakat, to fast in Ramadhan, and to make the pilgrimage to the House if you are able to do so." He said: "You have spoken the truth", and we were amazed at him asking him then saying that he had spoken the truth. He said: "Then tell me about Iman." He said: "It is to believe in Allah,

His angels, His books, His messengers, and the Last Day, and to believe in divine predestination, both the good and the evil thereof." He said: "You have spoken the truth". He said: " Then tell me about Ihsan." He said: "It is to worship Allah as though you are seeing Him, and while you see Him not yet truly He sees you". He said: "Then tell me about the Hour". He said: "The one questioned about it knows no better than the questioner." He said: "Then tell me about its signs." He said: "That the slave-girl will give birth to her mistress and that you will see the barefooted, naked, destitute herdsmen competing in constructing lofty buildings." Then he left and I stayed for a while. Then, he (the prophet) said: "O `Umar, do you know who the questioner was?" I said: "Allah and His Messenger know best". He said: "He was Jibril (Gabriel, peace be upon him), who came to you to teach you your religion.") In this Hadith, the meanings of Islam, Iman and Ihsan are well defined. Islam has been defined by the Prophet (peace be upon him) to mean outward submission to Allah which is shown through observance of the five declared pillars of Islam. These pillars include verbal testification that there is no God worthy of worship except Allah, performance of the five daily prayers, payment of Zakah, fasting the month of Ramadan and performing Hajj to the Sacred House in Makkah for whoever can afford it. Salah and sawm (fasting) are two pillars involving physical practices while Zakah involves charitable spending. Hajj combines between physical practice and charitable spending for Muslims who are not living in Makkah. Fulfillment of these five pillars must be met in order to hold a person as a true Muslim. However, no one can be rightfully called a complete Muslim on account of their verbal assertion of Islam. This description only materializes if observance of other pillars of Islam is maintained. This fact is supported in the Hadith in which the Prophet (peace be upon him) stated: (A (true) Muslim is one who avoids harming his fellow Muslims with his tongue or his hands) It is narrated in the two books of Sahih (authentic Hadith books collected by Al-Bukhari an Muslim) on the authority of `Abdullah Ibn `Umar (may Allah be pleased with them both) that a man asked the Prophet (peace be upon him) saying: " What is the most righteous deed in Islam?" The Prophet (peace be upon him) replied: (To feed food and extend greetings to one whom you know and whom you do not know.) Imam Ahmad, Al-Tirmidhi and Al-Nasa'i also narrated on the authority of Al-`Irbad Ibn Sariyah (may Allah be pleased with him) that the Prophet (peace be upon him) said: (Allah has set forth a parable with a straight path, on the sides of which are two walls with open doors covered by curtains. In the beginning of the path there is a caller who says, "O, you people! Follow the straight path and do not deviate." There is another caller who calls from inside the path. If one of you goes to open one of the doors, he tells him, "Woe unto you! Don't open the door. If you open it, you shall slide there." The straight path is Islam; the two walls are the limits set by Allah; the open doors are the prohibitions made by Allah; the caller in the beginning of the path is Allah's Book (the Qur'an); and the other caller is the preacher inside one's self which reminds every Muslim.) According to Al-Tirmidhy's narration, it is stated: (Allâh calls to the Home of Peace (i.e. Paradise, by accepting Allâh's religion of Islâmic Monotheism and by doing righteous good deeds and abstaining from polytheism and evil deeds) and guides whom He wills to the Straight Path.)

The parable set by the Prophet (peace be upon him) in the above Hadith clearly explains that Islam is the straight path which Allah has ordered us to follow while not exceeding the limits set by Him. Iman, as explained by the Prophet (peace be upon him), involves inward submission of the heart. This inward submission cannot exist in the absence of Islam. Thus Iman and Islam are inextricably interwoven. If Islam is mentioned separately from Iman, the two terms become interchangeable. This fact is substantiated by the Qur'anic Ayah (verse) in which Allah (Exalted be He) says: (Truly, the religion with Allâh is Islâm.) The same applies if Iman is mentioned separately from Islam. This is also based on the Hadith in which the Prophet (peace be upon him) said: (Faith has over seventy branches or over sixty branches, the most excellent of which is the declaration that there is none worthy of worship (in truth) but Allah, and the humblest of which is the, removal of what is harmful from a path. Modesty is a branch of faith.) Narrated in the two Sahih (authentic books of Hadith collected by Al-Bukhari and Muslim) and this narration is from Muslim.

If coupled together, Iman is understood in the context of inward submission and Islam is outward submission. Allah (Exalted be He) says: (The bedouins say: "We believe." Say: "You believe not but you only say, 'We have surrendered (in Islâm),' for Faith has not yet entered your hearts.) According to Ibn `Abbas and others, this group of Bedouins were not hypocrites. They were weak in faith. The concluding words of the Ayah strengthens this fact. Allah (Exalted be He) says: (But if you obey Allâh and His Messenger (صلى الله عليه وسلم), He will not decrease anything in reward for your deeds.)

This Ayah denotes that their deeds could be accepted by Allah through their little Iman. A person's Islam is not nullified if some of its prescribed observances are neglected or if some prohibitions are committed. It is, however, rendered null and void if something totally incongruous with it is committed like abandoning Salah. The Prophet (peace be upon him) said: «Whoever stops offering prayers, will have no share from Islam» Likewise, a person's Islam becomes invalid if he commits anything that may render it void as has been clarified by scholars in the chapter about the rulings related to renegades. On the contrary, one who observes the pillars of Islam and Iman and restrains himself from committing prohibitions is considered a complete believer. A person who observes the pillars of Islam and Iman while committing some prohibited acts, their Iman will decrease. As for Ihsan, the Prophet defined it by saying: «To worship Allah as if you see Him, and if you cannot achieve this state of devotion, then you must consider that He is looking at you.» Ihsan assumes a higher rank than both Islam and Iman. With this in mind, one who abandons Salah falls under one of the following two categories:

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First: If he abandons it out of denying its being an incumbent obligation, it is unanimously agreed upon by scholars that he is a Kafir (disbeliever). The reason being that he has abandoned one of the taken-for-granted pillars of Islam.

Second: If he abandons it out of negligence while not denying its being an incumbent obligation, the most preferable of the two views held by scholars is that he is a Kafir. This is based on the Hadith in which the Prophet (peace be upon him) said: «"Whoever abandons Prayer intentionally will be free from the protection of Allah and His Messenger".» Narrated by Imam Ahmad. This Hadith indicates the lawfulness of killing a person who abandons Salah. In another Hadith the prophet (peace be upon him) said: «What makes one a disbeliever and a polytheist is abandoning prayers.» Narrated by Muslim. This Hadith indicates that a person who abandons Salah is considered a Kafir (disbeliever). It is prohibited for a Muslim to break their fast by drinking alcohol. They are deemed Kafirs if they believe in the lawfulness of alcohol drinking. They are considered to be committing a sin if they drink it while still believing it to be prohibited. Alcohol drinking is the worst of evils. A Muslim is, therefore, prohibited to drink it because of the inherent evil religious, physical, and psychological harms. As for claiming the prohibition of eating slaughtered animals of Christians, if the person who claims this believes so while knowing that Allah has made it lawful, he is considered a Kafir as he prohibits

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what Allah has declared lawful.

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The second question of Fatwa No. 2191

Q: A man abandons or neglects obligatory prayers except Jumu`ah (Friday) Prayer; and he goes to the Masjid (mosque) early on Friday. What is the ruling on this person? It should be noted that he is an educated person, not ignorant.

A: Salah (Prayer) is one of the pillars of Islam and whoever abandons it is denying its obligation and is a disbeliever according to Ijma` (consensus) of religious scholars. However, if someone abandons it out of laziness and negligence, he is also a Kafir according to the preponderant view of religious scholars. The religious evidence in support of this rule are general; they do not differentiate between those who abandon Salah out of denial or out of laziness or negligence. It is narrated by Imam Ahmad and the Compilers of Sunan (Hadith compilations classified by jurisprudential themes) with an authentic chain of narrations on the authority of Buraydah ibn Al-Husayn who said that Allah's Messenger (peace be upon him) said: ﴾Salah is the religious criteria that ensures peaceful treatment to those who are apparently Muslims. Thus, whoever abandons it, becomes a disbeliever.﴿ Likewise, Muslim narrated in his Sahih book on the authority of Jabir ibn `Abdullah (may Allah be pleased with him) that the Prophet (peace be upon him) said: ﴾Abandoning Prayer is the sin that admits a person to disbelief and polytheism.﴿ `Abdullah ibn Shaqiq reported,

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'The Companions of Allah's Messenger (peace be upon him) did not consider abandoning any act of worship as Kufr (disbelief) except Salah.' Narrated by Al-Tirmidhy.

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The seventh question of Fatwa No. 6787

I read a Fatwa where you considered a person who unintentionally abandons prayer to be a disbeliever. If this person does not perform Salah, should we ask him to repent? What is the time frame for asking him to repent? What is the ruling if he does not repent?

A: According to the soundest opinion, the person who intentionally abandons prayer should be asked to repent for three days. If he does not repent, he should be killed by the command of the legal judge. The Prophet (peace be upon him) said: (("If somebody (a Muslim) discards his religion, kill him.")) This Hadith was reported by Al-Bukhari in his Sahih from the Hadith of Ibn `Abbas (may Allah be pleased with him).

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Second question from Fatwa No. 4345

Q: A brother of mine aged 24 years, died without having ever performed a single Salah (Prayer) in his entire life, but he might have fasted for one month in his life. Furthermore, he suffered from an addiction to Khamr (intoxicant), Zina (illegal sexual intercourse outside marriage), theft, and he died in a state of drunkenness after his car crashed into a tree. Now, what is the ruling on asking forgiveness for him by his parents?

A: If the condition of your brother during his lifetime until his death was as you mentioned, then it is not permissible to whoever knew his manners to ask forgiveness for him, for he went under the realm of Kufr (disbelief) by abandoning Salah, as the Prophet (peace be upon him) said, ﴾What makes one a disbeliever and a polytheist is abandoning Salah.﴿ related by Imam Muslim in his Sahih, and his saying, ﴾That which differentiates us from the disbelievers and hypocrites is our performance of Salah. He who abandons it, becomes a disbeliever.﴿ related by Ahmad and the compilers of Sunnan with an authentic chain of narration, and there are other proofs in this regard.

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The third question of Fatwa No. 5130

Q: A person does not offer the Fajr Prayer until after sunrise. He does not pray `Asr until sunset claiming that he comes home late and tired from work at the time of `Asr prayer, so he sleeps and leaves Salah. What is the ruling of his salah? Does it affect on Sawm (fasting)?

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A: Leaving the Fajr Prayer without excuse, for example, sleep or forgetfulness, out of neglect until sunrise is an act of disbelief. This is according to a sound view of scholars and accordingly his Sawm is invalid. Delaying `Asr Prayer until sunset is an attribute of the hypocrites as stated by the Messenger of Allah (peace be upon him). However, if he performs it in that time, it will suffice him. In regard to this delay, his fast is valid and he should repent. It is obligatory to perform it in congregation in the mosque before twilight.

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The third question of Fatwa no. 6299

Q: A man converted to Islam at the age of forty. Should he make up for the missed Salah (prayer)?

A: A person who converts to Islam does not have to make up for Salah and Sawm (fasting) which they did not perform during the days of their Kufr (disbelief), as Allah stated, ﴾Say to those who have disbelieved, if they cease (from disbelief), their past will be forgiven.﴿ (Surah Al-Anfal, 8: 38). The Prophet (peace be upon him) also stated, ﴾Islam wipes out all that has gone before it (previous misdeeds).﴿

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The Prophet (peace be upon him) did not order those who embraced Islam to make up for any missed rites of Islam. The scholars also unanimously agreed upon this.

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Fatwa no. 8569

Q: I traveled to the United States of America in 1396 A.H. to study, and I spent five years there until I got my Bachelor's degree. While I was there, I did not observe Sawm (fasting) in Ramadan for five years, because I was a Fasiq (someone openly and flagrantly violating Islamic law). Given that I did not even try to observe Sawm in those five years and I did that on purpose, out of disobedience, what is the ruling on this? Praise be to Allah for guiding me. Please advise regarding this matter. I would also like to inquire about how to make up for missed Salah (Prayer) if it is abandoned on purpose and not out of forgetfulness, as I did not offer Salah during that period. How do I make up for Salah and Sawm?

A: If the case is as you mention, that you have shown Tawbah (repentance) and followed the way of

guidance, you do not have to make up for Salah and Sawm that you neglegted on purpose, because abandoning Salah is considered major Kufr (disbelief) and apostasy; even if the person does not deny its obligation, according to the strongest opinion of scholars. If an apostate embraces Islam, they are not asked to make up for the missed Salah and Sawm during the period of their apostasy, as the Prophet (peace be upon him) stated, ﴾Islam wipes out all that has gone before it (previous misdeeds); and Tawbah also wipes out all that has gone before it.﴿ You should continue to offer congregational Salah on time in the Masjid (mosque) and observe Sawm in Ramadan. You should perform pious deeds and Nawafil (superogatory) acts frequently, whether of Salah or Sawm, maintain the ties of kinship, Sadaqah (voluntary charity), and other good deeds as much as you can, as Allah stated, ﴾And verily, I am indeed forgiving to him who repents, believes (in My Oneness, and associates none in worship with Me) and does righteous good deeds, and then remains constant in doing them, (till his death).﴿ (Surah Taha, 20: 82). May Allah support you and us in the truth and keep us on the right path.

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The second question of Fatwa No. (687)

Q: Is it obligatory on a person who abandoned Salah (prayer) for a long period of time like months or years to make up for the missed Salah?

(Part No. 6; Page No. 43)

A: The majority of scholars are of the view that it is obligatory on such a person to make up for the missed Salah considering them liabilities due on him. They support their view with the general meaning of the Hadith that reads, ﴾The debt of Allah should be repaid (before that of anyone else).﴿ However, some scholars view that it is not obligatory on someone who intentionally missed Salah to make up for it. This is because abandoning Salah is tantamount to Kufr (disbelief) leading the person outside of the fold of Islam - we seek refuge with Allah - and rendering all the person's deeds to be in vain. They further view that only the person who missed Salah out of forgetfulness or oversleeping may make up for it. Such a person has a valid excuse and is thus, entitled to the right to make up for it as redress. On the contrary, the person who intentionally misses Salah has no valid excuse and is thus, unworthy of being given an opportunity to make up for it. Undoubtedly, the penalty of such a person will be nothing but Hellfire unless he repents.

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Second question from Fatwa no. (3901)

Q: I am a young Muslim man. I started praying when I was eighteen. Should I make up for the previously missed Salahs (prayers)? If yes, how many years shall I make up for?

(Part No. 6; Page No. 44)

A: You should supplicate to Allah for His forgiveness and repent to Him of what has passed, and you do not have to make up for missed prayers, because abandoning Salah is an act of Kufr (Disbelief) as the Prophet (peace be upon him) said: ﴿That which differentiates us from them (the disbelievers and hypocrites) is Salah. Thus, whoever abandons it, becomes a disbeliever.﴾ There are many other Hadiths with this context. However, the expiation of Kufr is to repent to Allah (May He be Praised), and to do your utmost to offer righteous deeds as Allah (May He be Praised) says: ﴿And verily, I am indeed forgiving to him who repents, believes (in My Oneness, and associates none in worship with Me) and does righteous good deeds, and then remains constant in doing them, (till his death).﴾

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The sixth question of Fatwa No. 2873

Q: I missed performing some prescribed Salahs (prayers). Then I went to Al-Masjid Al-Haram to perform `Umrah (lesser pilgrimage). I intended to make use of being at Makkah, and so, I began to make up for these missed Prayers. What is the better of these two; either to make up for the missed Salah or to perform supererogatory ones?

A: You have to make up for the Salah you missed and to announce Iqamah (call to start the Prayer) for every Sahah. However, if you intentionally left these missed Salah out of negligence and laziness,

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you are not required to make up for them. You have to repent and ask Allah (Glorified and Exalted be He) for forgiveness. Intentionally abandoning of Salah is a form of disbelief that spoils one's righteous deeds even if he does not deny its obligation. This is according to the soundest opinion of the scholars. The Prophet (peace be upon him) said: ﴾"That which differentiates us from the disbelievers and hypocrites is our performance of Salah. He who abandons it, becomes a disbeliever."﴿ He (peace be upon him) said: ﴾"What makes one a disbeliever and a polytheist is abandoning prayers."﴿ If a disbeliever embraces Islam, he will not be asked to make up for the Salah he missed. Allah (Glorified be He) says: ﴾Say to those who have disbelieved, if they cease (from disbelief), their past will be forgiven.﴿ Denying the obligation of the five obligatory daily prayers or one of them is a form of disbelief according to the consensus of scholars. We implore Allah (Exalted be He) to grant us safety and well-being.

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Fifth question from Fatwa No. 3122

Q: If adults (both men and women) who have reached the age of majority did not perform Salah (Prayer) or Sawm (Fast) out of religious ignorance, and when they found out how they were falling short, they regretted the past and stopped doing previous misdeeds with a determined intention not to return to these shameful acts. Are they obliged to make up the missed prayers and fasts?

A: Any Mukallaf (person meeting the conditions to be held legally accountable for their actions) who abandons Salah and Sawm intentionally, is not required to make up for the missed prayers, but should repent and return to Allah (Glorified and Exalted be He) and draw closer to Allah through increasing good deeds, Du`a' (supplication) and offering Sadaqah (voluntary charity), for the Prophet (Peace be upon him) said, ﴾Penitence wipes out all misdeeds done before it, and so does Islam.﴿

It is known that abandoning Salah is a major Kufr (disbelief), for the Prophet (peace be upon him) said: ﴾That which differentiates us from the disbelievers and hypocrites is our performance of Salat. He who abandons it, becomes a disbeliever.﴿ , and other evidences. So if a person who is falling short offers repentance, he does not need to make up for the missed prayers or fasts according to the legal evidence cited and other legal proofs in accordance with the most correct view of scholars.

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The second question of Fatwa No. 4271

Q: What is the ruling on a man who abandons Salah (Prayer) for a long period of time then repents to Allah (Exalted be He) and resumes Salah at their due times regretting the acts of obedience he missed? However, he does not stick to this obedience.

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A: If a person intentionally abandons Salah because of denying its obligation, he is a disbeliever according to Ijma` (consensus) of religious scholars. If a person abandons Salah because of negligence or laziness, he is also a disbeliever according to the authentic view of religious scholars. However, if the person repents to Allah (Exalted be He) and offers Salah, he is considered a Muslim. Indeed, repentance wipes out past sins and Islam wipes out the evil deeds that were committed before it. This person then does not have to make up for the missed Prayers; however, it is obligatory for him to commit himself to Salah and keep praying to Allah (Exalted be He) for help and success in achieving this. This is because the Prophet (peace be upon him) said: ﴾Verily, the hearts are between two fingers of the fingers of Allah (may He be Exalted); He turns them to any (direction) He likes.﴿ May Allah guide him to the Truth and protect him from evils, devils, and whims.

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The seventh question of Fatwa No. 4476

Q: What is the ruling regarding those who neglect Salah? We are non-Arab Muslims and many of us pray sometimes and neglect prayer at other times until they are thirty years old when they start praying again. They only perform the present prayers, not the missed ones. Are they obliged to make up for the missed prayers or do they have to continue with the coming ones? Again, what about the missed days of fasting in Ramadan?

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A: A: The people you described are disbelievers according to the preponderant view of scholars, if they leave Salah without denying its obligation. However, if they deny the obligation, they are disbelievers according to the majority of scholars. If they repent, offer the prescribed prayers, fast Ramadan, and continue to do good deeds, they are considered Muslims. They should not make up for the Salah and days of fasting they missed intentionally due to the saying of the Prophet (peace be upon him): ﴾Islam wipes out all that has gone before it (previous misdeeds) and penitence wipes out all that has gone before it﴿ Similarly, when the Companions (may Allah be pleased with them) fought the apostates in the time of Abu Bakr Al-Siddiq (may Allah be pleased with him), they did not command those who returned to Islam to make up for the fasting and Salah they missed. Indeed, they are the most knowledgeable of the Shari`ah of Allah (Exalted be He) after the Prophets.

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The first question of Fatwa no. 4678

Q: It is clearly stated in Sahih (authentic) Hadith that a person who abandons Salah (Prayer) is considered a Kafir (disbeliever). If we take those Hadith literally, a person who intentionally abandons Salah should be deprived from all their rights in the inheritance; they should be buried in specially designated graveyards; we should not offer the Funeral Prayer on them or greet them, as there should be no peaceful relationships with a Kafir.

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Keep in mind that if we gather statistics of men who offer Salah, they might not be more than 6%, while women are even less. What is the ruling of Shari`ah on this? What is the ruling on greeting a person who does not offer Salah or answering their greeting?

A: Scholars differ on the ruling regarding a Muslim who abandons Salah intentionally, if they do not deny its obligation. Some of them say they are considered Kafirs, which takes them out of the fold of Islam. They are considered apostates, and are given three days to repent. If they repent, it will be fine. If not, they are to be executed. Funeral Prayer should not be held for them; they should not be buried in the graves of the Muslims; they should not be greeted while living; we should not ask Allah to have mercy upon them or forgive them after death; they should not leave their inheritence to Muslims, nor should they inherit from Muslims, their money should be left to Bayt-ul-Mal (Muslim Treasury), whether people who abandon Salah are many or few. The ruling does not change according to their number.

This is the strongest opinion, as the Prophet (peace be upon him) stated, ﴾That which differentiates us from the Kafirs and hypocrites is our performance of Salah. A person who abandons it becomes a Kafir.﴿ Related by Imam Ahmad and the Compilers of Sunan (Hadith compilations classified by jurisprudential themes) with a sound chain of narration. The Prophet (peace be upon him) also stated, ﴾What makes one a Kafir and a Mushrik (one who associates others with Allah in worship) is abandoning Salah.﴿ Related by Imam Muslim in his Sahih (authentic) Book of Hadith, in addition to other Hadith in the same topic. The Jumhur (dominant majority) of scholars say that if a person denies its obligation, they are considered Kafirs and apostates from Islam, and the ruling on them is that previously mentioned. If a person does not deny its obligation, but abandons it

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out of laziness, they have committed a major sin. However, this does not take them out of the fold of Islam. They should be granted three days to repent. If they repent, it will be fine. Otherwise, they should be executed as a Had (prescribed penalty), not due to Kufr. Thus, they should be washed and shrouded; the Funeral Prayer is offered on them; people should ask Allah to forgive them and have mercy upon them; they are buried in the graves of the Muslims; and they may inherit from others and others may inherit from them. In general, they are treated like ordinary Muslim sinners, whether alive or dead.

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First question from Fatwa no. (4791)

Q: Four years ago, I was on a journey, during which, I missed either Zhuhr or `Asr prayer, I cannot recall which one now, knowing that I abandoned it out of negligence and laziness. Now, I feel very sorry for committing this sin, and I seek forgiveness from Allah for every sin and misdeed I have ever committed, what should I do? Should I expiate this?

A: You should offer sincere Tawbah (repentance) to Allah, and you do not have to make up for this Salah (prayer), for abandoning Salah intentionally is Kufr Akbar (major act of disbelief) due to the saying of the Prophet (peace be upon him): ﴾That which differentiates us from them (the disbelievers and hypocrites) is our performance of Salah. Thus whoever abandons it, becomes a disbeliever.﴿ and his saying (peace be upon him): ﴾What makes a person disbeliever and polytheist is abandoning prayers.﴿ Related by Muslim in his Sahih (Authentic Book of Hadith).

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And the expiation of this is fulfilled by offering sincere Tawbah.

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Second question from Fatwa No. 10618

Q: Allah forbade Zina (illegal sexual intercourse outside marriage) and abandoning Salah; which of them is more grievous?

A: Giving up Salah is a greater and more serious sin than Zina, for abandoning Salah is major Kurf (disbelief) that takes a person out of Islam. However, Zina is regarded one of the major sins which does not render its doer Kafir if he does not deem it lawful, but Had (prescribed penalty) must be carried out on him if the ruler knows of his sin.

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Adhan and Iqamah

(Part No. 6; Page No. 54)

The ruling on Adhan and Iqamah

The first question of Fatwa No. 7335

Q: There is a large mosque in the town where Friday Prayer and congregational prayers are observed. Is it permissible to offer Salah (Prayer) in that mosque without Adhan (call to Prayer) or Iqamah (call to start the Prayer)? Is the Salah valid if a muezzin, due to his lack of knowledge, does not say, 'Al-Salah Khairun Min Al-Nawm', meaning, Salah is better than sleep, in his call to Fajr (Dawn) Prayer? Is Salah permissible if a muezzin, due to lack of knowldege, replaces Iqamah with Adhan or does not repeat the formulae of the Iqamah?

A: The Adhan and Iqamah are collective obligations. A person should make Iqamah before starting the Salah. However, the Salah is valid if it is observed without the Adhan and Iqamah due to forgetfulness or lack of knowledge, and so on. Likewise, if a muezzin does not say, 'Al-Salah Khairun Min Al-Nawm' in his call to Fajr (Dawn) Prayer, the Salah will be valid even if there is enough time to repeat it.

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Fatwa No. 12260

Q: What is the ruling on announcing Adhan (call to Prayer) in non-Muslim countries? Should we announce Adhan in every place where we perform Salah? Does the saying of the Prophet (peace be upon him): ("Allah was pleased with a man who guards sheep in a mountain path, and when it is time for prayer, he would make Adhan and Iqamah then offer the Salah") **support the idea that Adhan is one of the acts of worship?**

A: A Muslim is allowed to announce Adhan and Iqamah (call to start the Prayer) when the time of Salah is due whether he is in a Muslim or non-Muslim country, and whether or not he is on a journey. This is derived from the general saying of the Prophet (peace be upon him) to Malik ibn Al-Huwayrith and his friends: ("When the time for prayer is due, one of you should announce Adhan (call for prayer) and the oldest among you should lead the prayers.") There are many other Hadiths that point out the virtues of Adhan and command people to announce it.

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Fatwa No. (7645)

Q: Some people perform Salah without having proclaimed the Adhan (call to Prayer). What is the ruling on this?

A: It is not permissible for them to perform Salah without having proclaimed the Adhan, for the Adhan is a collective duty on Muslims residing in a given country. Likewise, those on a journey have to

also proclaim the Adhan for Salah as was the practice of the Prophet (peace be upon him) while on a journey. Moreover, the Prophet (peace be upon him) is reported to have said to Malik ibn Al-Huwayrith after he and his companions asked permission of the Prophet to return to their home country: ﴾When the time for Salah is due, one of you should announce Adhan (call for prayer) and the oldest among you should lead the prayers.﴿ (Recorded by both Al-Bukhari and Muslim.) Accordingly, if the inhabitants of a given country do not proclaim the Adhan, they will all be considered sinful. By the same token, before attacking any country, the Prophet (peace be upon him) would wait till morning. Once morning rose, he would leave it if he heard the proclamation of Adhan; otherwise, he would launch his attack. At the same time, Adhan is not a condition of the validity of Salah. In other words, if some people perform Salah without having proclaimed the Adhan, their performance of Salah will still be valid.

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Fourth question from Fatwa No. 5682

Q: Is it permissible for the person offering Salah (Prayer) alone to pray without Adhan (call to Prayer)?

A: Yes, it is permissible for a person offering Salah alone to pray without the Adhan, but if he is in the desert or on a remote farm and the like, it is prescribed for him to recite the Adhan even if he is going to pray alone, and the Iqamah (call to start the Prayer) is prescribed at all times, because of the general meaning of the evidence, and because of the saying of Abu Sa`id al-Khudri (the venerable Sahaby) (may Allah be pleased with him) to Abdullah al-al-Ansary, ❨"I see that you like sheep and the wilderness. When you are with your sheep in your wilderness, and you recite the Adhan for your prayers, raise your voice, for no jinn or man or anything within the voice range of the Mu'adhin (caller to Prayer) hears the call, but will bear witness for him on the Day of Resurrection."❩ Abu Sa`id said, I heard this from the Messenger of Allah (peace be upon him). This Hadith is related by Imam Ahmad and Al-Bukhari.

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Uprightness of a Muezzin

The fourth question of Fatwa No. 9117

Q: My father is a muezzin. He fell ill and went to the hospital. Is it permissible for me to call the Adhan on his behalf taking into consideration that I sometimes watch TV?

A: You have to obey your father and call to prayer if you are good at doing so. However, it is not permissible for you to watch unlawful material and obscene programs displayed on TV.

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The Mu'adhin (caller to prayer) turning his head when saying: Hayya `Ala...

The second question of Fatwa No. 9854

Q: Which is permissible: to turn one's body right and left when saying: Hayya 'Ala Al-Salah (come to prayer) or to turn one's head only?

A: It is permissible for the Mu'adhin, who does not use a microphone, to turn right and left when announcing Hayy'alah (saying Hayya 'Ala...) while keeping his feet in the same place. This was done by the Mu'adhin of the Prophet (peace be upon him) in his presence. Doing so will also be more effective in enabling the Adhan to reach many people who are far from the Masjid (mosque).

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Adding the words "Salah is better than sleep" to the Adhan of Fajr Prayer

The first question of Fatwa no. 1396

Q: Is the Tathwib (saying "Assalatu khayrun mina-nawm [Prayer is better than sleep]" in the Adhan (Call to Prayer) of the Fajr (Dawn) Prayer said in the first or second Adhan? The reason for this question is that our brothers in Khartoum read what is mentioned in the book entitled Subul Al-Salam (Paths to Peace), that this phrase is to be said in the first Adhan, unlike what the Muslims nowadays do, especially in Saudi Arabia, the leader of Muslims in following the Qur'an and the Sunnah.

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A: Some of the Hadiths that were mentioned about this topic were ranked by scholars of Jarh and Ta'dil (criticism and validating the uprightness of Hadith narrators) as defective, while others were corrected. On the other hand, there is evidence that Tathwib is said in the first Adhan, and there is also evidence that it is said in the second Adhan. Al-Sarraj, Al-Tabarany, and Al-Bayhaqy narrated from Ibn `Ajlan, from Nafi`, from Ibn `Umar that he said, (The first Adhan included saying "Salah is better than sleep" twice after "Hayya `ala Al-Salah, Hayya `ala Al-Falah (come to Salah, come to success).) Ibn Hajar said, "Its Sanad (chain of narrators) is Hasan (a Hadith whose chain of narration contains a narrator with weak exactitude, but is free from eccentricity or blemish)." Al-Ya`mury said, "Its Isnad is authentic."

Ibn Khuzaymah, Al-Darqutni, and Al-Bayhaqi narrated from Anas that he said, (It is a Sunnah that when the Mua'dhin (caller to Prayer) says: 'Hayya 'ala Al-Falah' on calling to the Fajr Prayer, a Muslim should say: 'Salah is better than sleep'.) Al-Ya`mury said, "Its Isnad is authentic." Imam Baqy ibn Makhlad said that Yahya ibn `Abdul-Hamid narrated from Abu Bakr ibn `Ayyash from `Abdul-`Aziz ibn Rafi` that he heard Abu Mahdhurah saying, (When I was a young boy, I called the Fajr Adhan in front of the Messenger of Allah (peace be upon him) on the day of the Battle of Hunayn.

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When I reached the phrase 'Hayya 'ala Al-Falah', he said, "Add the phrase 'Salah is better than sleep.'") Narrated by Al-Nasa'y with another Sanad from Abu Ja'far, from Abu Sulayman, from Abu Mahdhurah, and classified as authentic by Ibn Hazm.

It can be said that the evidence on saying Tathwib in the first Adhan and also in the second Adhan was first mentioned regarding the first Adhan, and then it was settled to be said in the second Adhan, as all evidences imply. It may be that what is meant by the first Adhan is Adhan, not Iqamah (call to begin the Prayer), as Iqamah is referred to as the second Adhan, and as the Hadith states, (A person can offer Salah between every two Adhans.) This is proven by the Hadith narrated from `Aishah in the Sunan (Hadith compilations classified by jurisprudential themes) of Abu Dawud. It shows that what is meant by the first Adhan is the second Fajr Adhan, and it was called the first to distinguish between it and the Iqamah.

Third question from Fatwa No. 2678

Q: Why do not we follow the Sunnah of the Prophet (peace be upon him) with regard to making of Tathwib (saying "Assalatu khayrun mina-nawm [Prayer is better than sleep]" in the call to Fajr Prayer) in the first Adhan for Fajr (Dawn) Prayer according to the Hadiths reported in the Sunan (Hadith compilations classified by jurisprudential themes) of Al-Nasa'iy, Ibn Khuzaymah, and Al-Bayhaqy?

A: You are right, Tathwib should be made in the first Adhan for Fajr (Dawn) Prayer as the Prophet (peace be upon him) enjoined. It is clear from the Hadith that Tathwib is part of the first Adhan made at dawn break known as Al-Fajr-ul-Sadiq (true dawn). This Adhan is called the first Adhan as it precedes Iqamah which, according to the Shari`ah, is considered the second Adhan as the Prophet (peace be upon him) said: ❨There is between the two calls (Adhan and Iqama) a prayer.❩ However, the first Adhan does not mean the Adhan made at midnight before Al-Fajr-ul-Sadiq to awaken people to get ready for Fajr (Dawn) Prayer and to inform those offering optional night prayer to stop before the Adhan of Fajr. Any person who contemplates the Hadiths enjoining Tathwib will understand that Tathwib is part of the first Adhan for Fajr (Dawn) Prayer and not the early Adhan before the time of Dawn Prayer.

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Fourth question from Fatwa No. 4462

Q: In the Fajr (dawn) Adhan (call to Prayer), the Mu'adhin (caller to Prayer) says Salah is better than sleep, so if I were performing Salah alone not in congregation should I mention that Salah is better than sleep when calling Adhan, or not?

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A: Yes, you should mention it, because there is no difference between calling Adhan while praying individually or in congregation, and it is part of the wordings of the correct Adhan in the Fajr (dawn) Prayer.

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Prolonging Adhan

The second question of Fatwa No. 4160

Q: What is the ruling on prolonging the Adhan (call to Prayer)?

A: We know of no evidence to lend support to the habit of prolonging the Adhan. The Sunnah is to call the Adhan in a moderate way.

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Adding the conjunction "Wa" (And) to the words of the Adhan

Second question from Fatwa no.(3050)

Q: There is an old Mu'adhin (caller to Prayer) who constantly adds the conjunction "Wa" (And) to the last phrase of the Adhan (call to prayer), so after "Allah Akbar, Allah Akbar" (Allah is the Most Great), he adds "wa" (And) "La Ilaha Illa Allah" (There is no deity but Allah). His son- the Imam (the one who leads congregational Prayer) of the Masjid (Mosque) where he pronounces the Adhan- told me that he advised him to quit doing this long ago, but when he did, his father refused to respond to him and refrained from eating with him. We also advised the man (caller to prayer) not to do this, yet he insists on doing it. Consequently, his son asked us to displace him of this job, but we told him that we were afraid to drive a wedge between him and his father, but he told us not to worry about this. Answer us, may Allah bless you, are we entitled to request his displacement of this job? How can we advise him and inform him of the truth?

A: If the case is as mentioned, you should clarify to him that he should quit doing this, as it is not authentically reported with regard to the description of the legal Adhan. However this addition of (And) does not nullify the Adhan as it does not change the meaning.

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Missing some sentences of Adhan (call to Prayer)

Third question from Fatwa No. 3986

Q: If the Mu'adhin (caller to Prayer) misses some of the utterances such as Takbir (saying: "Allahu Akbar [Allah is the Greatest]") or (Hayy `ala Al-Salah [come to Prayer!]), and after finishing the Adhan, some people alert him of the sentences he misses, will he be required to repeat the Adhan or what?

A: Yes, he should repeat the Adhan, because the said Adhan is not in conformity with the standard formula due to incomplete wording. If the Mu'adhin notices or is notified of the missed part right away, he will only need to repeat the missed part and then say the next part again.

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When a Mu'adhin fails to complete the Adhan, may another person finish it?

The twelfth question from Fatwa No. 6914

Q: When the Mu'adhin (caller to Prayer) is unable to complete the Adhan (call to Prayer) due to a lawful excuse; for example illness, death, coma, or the like, should another person complete it? If so, should this person complete it or institute it again?

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A: The Adhan should be completed by another one and there is no harm if it is initiated again.

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Calling to Prayer by Microphones

Fourth question from Fatwa No. 8897

Q: Is it true that calling to prayer by microphones, for they magnify voices that are naturally low when pronounced by a Mu'adhin, resemble the calls to prayer on radios or TVs?

A: It is permissible to call to prayer by microphones to notify whoever is far from the Masjid (Mosque). There is no harm in this, as it is in the public interest.

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Calling to Prayer by A Recording

Sixth question from Fatwa No. 4091

Q: It is an act of Sunnah to call Adhan (call to Prayer) for the five obligatory prayers. Is it permissible to call it by means of a cassette recorder if the available Mu'adhin cannot do it properly?

A: The Adhan is a collective obligation. Additionally, it is an indicator of the due time for prayer and an invitation to come to prayer. It is not sufficient to announce it by a recording machine. Muslims in all places where regular prayers are established have to appoint someone who can do it properly to call it when the time of prayer is due.

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Fatwa No. 10189

Q: I have heard from some people in Muslim countries record the Adhan (call to Prayer) from the Two Holy Masjids (mosques) and broadcast it by microphones instead of a Mu'adhin. Is Salah (Prayer) permissible in this case? Please, elaborate on the answer with indication to the evidence of the Qur'an and Sunnah in this regard!

A: It is not sufficient for the Adhan prescribed for the five obligatory prayers

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to be broadcast by means of a recording. A Mu'adhin should call the adhan for prayer, because it is proven that the Prophet (peace be upon him) commanded that Adhan should be declared. The Prophet's commandments are indicative of the obligation.

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Taharah (ritual purification) when announcing the Adhan (call to prayer)

The seventh question of Fatwa No. (8966)

Q: Is it permissible to announce the Adhan (call to prayer) while in a state of minor impurity? What is the ruling on a person who is in a state of major ritual impurity when he announces the Adhan?

A: The Adhan proclaimed by a person who is in a state of either minor or major ritual impurity is valid. However, it is preferable to be ritually pure.

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Fatwa No. 11141

Q: If a Muslim has doubts that some of his clothes are not pure without discerning

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any traces of Najasah (ritual impurity) on his garment, what is the ruling in this regard? Likewise, if the Mu'adhin (caller to Prayer) was Junub (in a state of major ritual impurity) at the time of Fajr (dawn) Adhan, should he go to the Masjid (mosque) to perform the Adhan, then return home to make Ghusl (ritual bath)?

A: Firstly, once he has doubts regarding the purification of part of his clothes, then he should stick to the basic principle which is Taharah (ritual purification) and what is certain cannot be altered by something doubtful. **Secondly,** the Junub should not stay in a Masjid to announce Adhan or anything else, for the Prophet (peace be upon him) said, ﴾I do not make the Masjid lawful for a menstruating woman or for a person who is in state of major impurity.﴿ With regard to the Adhan, it is not a condition for its validity that the Mu`adhin be pure; it is preferable to declare the Adhan while being free from both major and minor ritual impurities.

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Adhan for prayers inside and outside the Masjid (mosque)

Second question from Fatwa No. 3373

Q: The Masjid of my village is far from the village, is it permissible for them to make Adhan (call for prayer) amid the village or should the Adhan be made at the Masjid?

A: A: The Sunnah is to call for prayer at the Masjid or near it

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as it is reported from the Prophet's actions and this was also the case during the time of his rightly guided caliphs (may Allah be pleased with them) and Muslims followed them in this regard. It is a call for the due time of Salah and a call to perform it in the Masjid, so it should not be done away from it, but if the Adhan was declared from inside the Masjid or near it and most of the inhabitants do not hear it, there is no harm in declaring it in a place for it to be heard by the majority taking into consideration the public interest.

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Third question from Fatwa No. 3630

Q: Is it an act of Sunnah that a Mu'adhin (caller for prayer) announces Adhan (call for prayer) outside the Masjid (mosque), not inside where nobody can see him? Should he use loudspeakers only from inside the Masjid or should he come out of the Masjid and use the loudspeakers? Should the Mu'adhin who has performed two Rak`ahs then sat down in the Masjid before coming out to announce Adhan perform two Rak`ahs after finishing Adhan before sitting in the Masjid again or not? If there is a temporary or permenant excuse such as the wire being cut, disorder in the loudspeaker or lack of a long wire which prevents the Mu'adhin to announce Adhan from outside the Masjid using the loudspeaker at the same time, should he announce Adhan outside the Masjid with his own voice only or may he announce Adhan from inside using a loudspeaker to inform as many people as he can? Is there any difference between the Adhan of the Friday Prayer and the Adhan of other prayers regarding this case?

A: First: Adhan in its due time is the slogan of Islam, an announcement of the due time of Salah and a call to it. It is authentically reported on the authority of Anas (may Allah be pleased with him) that: ﴾Whenever the Messenger of Allah (peace be upon him) attacked some people, he would never attack them till it was dawn. If he heard the Adhan (i.e. call for prayer) he would delay the fight, and if he did not hear the Adhan, he would attack them immediately after dawn.﴿ Related by Ahmad and Al-Bukhari. If the meaning of Adhan is to announce the rite of Islam, announce prayer time and call to it, so whenever a Mu'adhin announces Adhan inside the Masjid, at its door or on its roof, whether people see him at the time of Adhan or not, he has fulfilled what is required by the Shari'ah taking into consideration that the Mu'adhin should be of a loud voice to announce even if he uses loudspeakers. There is no difference between the Adhan for Friday prayer or any other prayer.

Secondly, If a Mu'adhin ascends the roof of the Masjid, or goes out of the Masjid door to announce Adhan after he has performed two rak`ahs on entering the masjid, he shouldn't repeat them again after Adhan, because the roof, the doors and all internal utilities are attached to the Masjid and part of it. It is a sunnah for him to pray two rak`ahs between Adhan and Iqamah (second call for prayer) because of the authentic Hadith

﴾There is between the two calls (Adhan and Iqama) a prayer. He repeated it twice, and in the third time he said: This applies to those who wish to do it.﴿ He should perform the prior regular sunnah prayer for the prayer to which he announced Adhan as if he did not offer a two-unit-prayer to greet the mosque, it is preferable to offer it after Adhan and the regular sunnah will suffice for it.

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Fatwa No. 11536

Q: Is it obligatory upon a person to make Adhan (call to Prayer) in case of offering Salah (Prayer) outside the Kingdom of Saudi Arabia? It should be noted that I live in a village where congregational Salah is offered in a remote Masjid (mosque) and I cannot hear the Adhan. Is it sufficient for me to make Iqamah (call to start the Prayer) only? Is my Salah in the past considered valid?

A: The Adhan should be made in any place on earth whether inside or outside the country. So, it is sufficient to make Adhan for Salah anywhere whether inside or outside the country. Also, Adhan is sufficient even if some people cannot hear it. As for people who miss the congregational Salah, they should make Iqamah only. Your Salah performed without hearing the Adhan in the past is valid.

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Pronouncing the Adhan without the Imam's permission

Second question from Fatwa no. (7339)

Q: Is it permissible for a Mu'adhin (caller to prayer) to pronounce Adhan (call to prayer) without the permission of the Imam (the one who leads congregational Prayer)?

A: It is permissible for him to do so, as he is the one responsible for the Adhan. It is also permissible as long as he knows the due time (of prayer) whether he recognizes it himself or is informed by others, and whether the Imam is present or not. Moreover, there is no evidence that indicates the dependability of the Adhan on the Imam's permission.

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Multiple Adhans in the Masjids (mosques) of the same neighborhood.

First question from Fatwa No. 9895

Q: Is it obligatory to call the Adhan (call to Prayer) over loudspeakers in every mosque in every neighborhood, knowing that the Adhan from one Masjid can be heard by all the Muslims? Or is the Adhan from one Masjid sufficient for all the Masjids of the neighborhood?

A: The Adhan is a collective obligation, so if a Mu'adhin (caller to Prayer) calls the Adhan in one neighborhood and all the residents can hear it, that is sufficient. But it is prescribed for the people of each Masjid to call the Adhan because of the general meaning of the evidence.

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Should someone who misses the congregational Salah, call Adhan (call to Prayer) when praying individually or in a second congregational Salah?

First question from Fatwa No. 565

Q: If I enter the Masjid (mosque) to perform congregational Salah, but I miss it and did not hear the Adhan, should I call Adhan, or only declare Iqamah (call to start the Prayer) in this state?

A: The Adhan given by the Mu'adhin (caller to Prayer) on the due time of Salah is sufficient, because Adhan is a collective obligation that when some people undertake, the rest are relieved of the obligation. Hence, you should perform Salah with only the Iqamah.

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Calling Iqamah (call to start the Prayer) without prior Adhan (call to Prayer) or forgetting to say Iqamah

First and second questions from Fatwa No. 6895

Q 1: If I forget to call Adhan and directly declare Iqamah, will my Salah (Prayer) be valid?

Q 2: What should I do when I forget to call Iqamah and do not remember it until I pronounce Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer)?

A 1,2: Yes, your Salah is valid. However, you should always remember to call Adhan after the time of Salah is due and before praying. If you remember the Iqamah after starting Salah, you should not interrupt it. You should continue your Salah, which is valid in this case.

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Ruling on Iqamah

The tenth and the eleventh questions from Fatwa no. 6914

Q: Is it obligatory or an act of Sunnah to perform Iqamah before the prescribed Salah? What about performing it before the supererogatory Salah?

A: Like Adhan (call to Prayer), performing Iqamah before the five prescribed Salahs is a collective obligation. Iqamah is not required for supererogatory Salah.

Q: What about calling to prayer before the due time of Salah? Fifteen minutes later, the due time is affirmed. He then did Iqamah and performed Salah?

A: The Salah performed is valid. However, performing Adhan before the due time of Salah purposefully is a misdeed. A doer should repent and ask for Allah's forgiveness. Moreover, the Adhan should have been done again at the due time of Salah to let people who heard the first Adhan know of the mistake that occurred.

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The second question of Fatwa No. 11638

Q: Is it permissible for a person who is alone to perform Salah (prayer) without Iqamah (call to start the Prayer)? If doing so is not permissible, what is the ruling on the Salahs he performed while he was alone without saying the Iqamah? Should he perform them again?

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A: The Iqamah should be announced before the Salah even if the person is alone. However, if you perform Salah without announcing the Iqamah, your Salah will be valid and you will not be required to perform it again.

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Third question from Fatwa no. (11636)

Q: Should the Iqamah (call to start the Prayer) be pronounced out loud or whispered when praying alone?

A: What is prescribed in Shari`ah, (Islamic law) is to say the Iqamah out loud whether the Salah (prayer) is performed in congregation or alone.

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The third question of Fatwa No. 12093

Q: There were three people, including myself, on a journey. The Salah (prayer) time was due so we performed Wudu' (ablution). I announced Adhan (call to prayer) but forgot to announce the Iqamah (call to start the Prayer), then I recited Takbir (saying: "Allahu Akbar [Allah is the Greatest]") and they followed me. After that I remembered that I had not announced the Iqamah, but we completed our Salah. Is our Salah valid?

A: The Iqamah should be announced before performing Salah,

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however, if you perform Salah without announcing the Iqamah, your Salah will be valid.

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Fatwa No. 8724

Q: Four people were on a journey. When the time of Salah was due, one of them announced the Adhan (call to Prayer). Another announced Iqamah (call to start the Prayer). Note that the person who announced Adhan led them in Salah. Is it valid for this person to pronounce Iqamah although he was not the person who pronounced Adhan? Please, clarify this matter! May Allah reward you.

A: It is permissible for a man other than the Mu'adhin to announce Iqamah. Thus, Salah is valid. However, it is desirable for a Mu'adhin who calls to payer to announce Iqamah as well.

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Adhan (call to Prayer) and Iqamah (call to start prayer) for night prayer

The fourth question of Fatwa No. 7845

Q: Should we announce the Adhan and the Iqamah before offering the supererogatory night prayer?

A: It is not required to announce the Adhan or the Iqamah for the supererogatory night prayer.

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Announcing Adhan (call to Prayer) in its due time

The nineteenth and twentieth question of Fatwa No. 5953

Q19: Some Mu'adhinun (callers to Prayer) delay announcing the Adhan until the Iqamah (call to start the prayer) has been announced in the neighboring Masjids (mosques). In such a case, should we announce the Iqamah depending on the Adhan that has been announced in other Masjids or should we announce the Adhan and then announce the Iqamah immediately?

A: The Mu'adhin should announce the Adhan when the time of Salah is due. If he delays announcing it for a legal excuse or other reasons, he will not be required to announce it as long as people hear the Adhan in other Masjids.

Q20: What is the ruling on the person who announces the Adhan ten minutes before its due time? Should he announce it again? May Allah reward you well!

A: It is not permissible to announce the Adhan before the time of Salah is due. Whoever announces the Adhan before the due time of Salah should announce it again when the time of Salah is due.

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Fajr (dawn) prayer is an exception for that rule. The Adhan should be announced before its due time and another Adhan should be announced when the time is due.

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`Abdullah ibn Qa`ud	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 2332

Q: Please, Your Honor, I am a Mu'adhin (caller to Prayer) in the Masjid (mosque) of Al-Hazm Al-Jami' in the city of Raniah. Before the Fajr (Dawn) Adhan (call to Prayer), I make an announcement over the microphone saying, "Come to Salah (Prayer); come to Salah." I repeat it several times, and then I pronounce the Adhan. I do this to awaken the people who live near the Masjid, and I have done this for years. However, I recently heard that some scholars say that what I do before the Fajr Adhan is impermissible; it might even be a Bid'ah (rejected innovation in religion). I do not want to do anything that is Makruh (reprehensible), so I had to ask Your Honor. Please advise me as to whether it is permissible or not, given that it helps most of the people who live near the Masjid wake up to attend the congregational Salah, especially for the Fajr Prayer. I will discontinue doing this until I receive your answer, may Allah preserve you.

A: Adhan was legislated in order to inform the people of the time to offer Salah

for the five obligatory prayers. It should be pronounced after the time of Salah becomes due, except Fajr which may be pronounced before its due time, so that people may offer Salah in congregation. The Mu'adhin should call it after the prayer becomes due, if there is no other Mu'adhin to do so. This was the practice during the era of the Prophet (peace be upon him). As for what you mentioned about announcing "Come to Salah" using the microphone, this is a baseless act that has no legal foundation in Shari'ah. It is enough to pronounce the prescribed Adhan.

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Third question from Fatwa No. 1721

Q: Is it permissible for a Muslim to call Adhan (call to Prayer) five minutes before its due time according to the calendar of the Saudi Kingdom, and then after Adhan make Iqamah (call to start the Prayer)? There was a situation in which someone in the Masjid was advising that the time of Salah was not due yet, someone else was already saying the Adhan. Disregarding the advice, the person in charge of the Masjid ordered that the Salah should be started. The person who alerted them did not join the Salah, thinking that it was being performed ahead of time. What is the ruling regarding this?

A: Adhan is a means of informing Muslims that the time of Salah is due, and is an act of worship, which like others, is Tawqifiy (bound by a religious text and not amenable to personal opinion) and we do not know of any evidence that indicates

the permissibility of calling Adhan before the time of Salah is due except in Fajr (Dawn) Prayer which has a special reason that the Messenger of Allah (peace be upon him) indicated. The Group of Compilers of Hadith (Al-Bukhari, Muslim, Ahmad, Abu Dawud, Al-Nasa'y, and Ibn Majah) with the exception of Al-Tirmidhy narrated on the authority of Ibn Mas`ud that the Prophet (peace be upon him) said, ﴾Do not stop your Suhur (pre-dawn meal before the Fast) upon hearing the Adhan given by Bilal for he gives Adhan or (he said) calls before dawn so that he alerts those of you who are standing for optional Prayer at night and wakes up those who are asleep.﴿ The religious scholars unanimously agreed upon the invalidity of calling Adhan before the due time except for Fajr (Dawn) Prayer, for what has been previously mentioned. Performing Salah before its due time as in the case of performing Maghrib (Sunset) Prayer before sunset and performing Fajr Prayer before the break of dawn is not supported by proofs from the Qur'an, the Sunnah, or the agreement of scholars among the Sahabah (Companions of the Prophet) (may Allah be pleased with them) and those who have followed them in goodness until this very day. The only exception to this rule is the case of lawfully combining Salahs such as Zhuhr (Noon) and `Asr (Afternoon) Prayers, or Maghrib (Sunset) and `Isha' (Night) prayers. In that case the two prayers are treated as one with regard to those who are entitled to use the concession of combining Salah. It has been authentically reported that the Prophet (peace be upon him) said, ﴾There should be no obedience to a creature in disobedience to the Creator.﴿

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The pronouncement of Adhan by women

First question from Fatwa no. (4522)

Q: Is it permissible for a woman to pronounce the Adhan (Call to Prayer)? Is her voice considered `Awrah (should be concealed and not displayed in public) or not?

A: First: A woman should not pronounce Adhan according to the most authentic opinions of scholars, for this did not happen either in the time of the Prophet (peace be upon him) or the Rightly Guided Caliphs (may Allah be pleased with them)

Second: The voice of women is not always `Awrah, for women used to ask the Prophet and the Rightly Guided Caliphs (may Allah be pleased with them) and other Muslim rulers who followed them about issues in Islam. Women also used to greet non-Mahram (marrigable) men and reply to their greetings at these times. None of the scholars of Islam has ever disputed this. However, it is impermissible for women to be soft in speech (with non-Mahram men) for Allah (May He be Exalted) says: ﴾O wives of the Prophet! You are not like any other women. If you keep your duty (to Allâh), then be not soft in speech, lest he in whose heart is a disease (of hypocrisy, or evil desire for adultery) should be moved with desire, but speak in an honourable manner.﴿ This is because the way she speaks may seduce men and lead them into Fitnah (temptation/trial/sedition) as indicated in the Ayah mentioned above.

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Third question of Fatwa no. 9281

Q: is it permissible for women to perform Adhan (call to Prayer) in the presence of men without leading them in Salah (Prayer)?

A: It is not permissible to do this, for it goes against Shari`ah.

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The third question of Fatwa No. (9419)

Q: Is it obligatory on a woman performing Salah (prayer) alone in her house or with a congregation of women to announce the Adhan (call to prayer) or Iqamah (call to start the Prayer)?

A: It is neither obligatory nor permissible for her to do so.

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The second question of Fatwa no. 5176

Q: i know that women are not obliged to call iqamah (the call to prayer). But, is it permissible for them to do it, if they will hold a congregational prayer led by a woman?

A: With regard to women, Iqamah and Adhan are not acts of Sunnah whether they perform Salah individually or in congregation.

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Repeating what the Mu'adhin (caller to Prayer) says and supplicating Allah (Exalted be He) after the Adhan (call to prayer) and Iqamah (call to start the Prayer)

The second question of Fatwa No. (6284)

Q: Some people dispute about repeating what the Mu'adhin says. Which is proper to say: 'La hawla wa-la quwwata illa billah (There is neither might nor power except with Allah)' after the Mu'adhin says, 'Come to Salah; Come to success,' or to merely repeat it?

A: It is proper to say, 'La hawla wa-la quwwata illa billah (There is neither might nor power except with Allah)' after the Mu'adhin says, 'Come to Salah; Come to success' and not to repeat them. This is based on the apparent meaning of the Hadith reported on the authority of `Umar (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said: (When the Mu'adhin says: Allah is the Greatest, Allah is the Greatest, you should respond in this way:

(Part No. 6; Page No. 85)

Allah is the Greatest, Allah is the Greatest; (and when the Mu'adhin) says: I testify that there is none worthy of worship (in truth) but Allah, one should respond: I testify that there is none worthy of worship (in truth) but Allah, and when he says: I testify that Muhammad is the Messenger of Allah, one should respond: I testify that Muhammad is Allah's Messenger. When he (the Mu'adhin) says: Come to prayer, one should respond: There is no might and no power except with Allah. When he (the Mu'adhin) says: Come to success, one should respond: There is no might and no power except with Allah, and when he (the Mu'adhin) says: Allah is the Greatest, Allah is the Greatest, then respond: Allah is the Greatest, Allah is the Greatest. When he (the Mu'adhin) says: There is none worthy of worship (in truth) but Allah, and he who makes a response from the heart: there is none worthy of worship (in truth) but Allah, will enter Paradise.) The Hadith apparently indicates that one should not repeat the Mu'adhin's statements, 'Come to Salah; Come to success.' Rather, one should say, 'La hawla wa-la quwwata illa billah (There is neither might nor power except with Allah).' This is a specification of the general meaning of the Hadith reported on the authority of Abu Sa`id and other Hadith to the effect that one should repeat what the Mu'adhin says.

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Second question from Fatwa No. 3032

Q: Is it permissible to invoke Allah's peace and blessings upon the Prophet (peace be upon him) directly after Adhan (call to Prayer)?

A: Yes, it is permissible to invoke Allah's peace and blessings upon the Prophet (peace be upon him) after the Adhan directly. It is narrated by Muslim (may Allah be merciful with him) on the authority of `Abdullah ibn `Amr ibn Al-`As (may Allah be pleased with him)

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that the Messenger (peace be upon him) said, (When you hear the Mu'adhin, repeat what he says, then send blessings on me, for whoever sends blessings on me, Allah will return it to him tenfold. Ask Allah to grant me Al-Wasilah, which is a high rank in Paradise, fitting for only one of Allah's servants and I hope that I will be that servant. Whoever asks Al-Wasilah for me, it becomes incumbent upon me to intercede for them.) This can be done in a low voice only heard to those close to him. However, it is impermissible for a Mu'adhin to invoke Allah's peace and blessing upon the Prophet loudly after Adhan. This is a baseless religious innovation.

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Third question from Fatwa no. 8157

Q: is it permissible to invoke peace and blessings upon the Prophet (peace be upon him) after finishing the Adhan (call to Prayer) taking into account that some so-called scholars encourage this act?

A: It was authentically established that `Abdullah ibn `Amr ibn Al-`As (may Allah be pleased with them both) heard the Messenger of Allah (peace be upon him) say, (When you hear the Mu'adhin, repeat what he says, then invoke blessings on me, for everyone who invokes blessings on me will receive ten blessings from Allah. Then beg from Allah Al-Wasilah for me, which is a rank in Jannah (Paradise) befitting for only one of Allah's servants, and I hope that I may be that one.

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Anyone who asks that I be given the Wasilah, will be assured of my intercession.) Narrated by the the Six Hadith Compilers (Al-Bukhari, Muslim, Abu Dawud, Al-Tirmidhy, Al-Nasa'y, and Ibn Majah) except Al-Bukhari and Ibn Majah. It should be noted that a Mu'adhin (caller to Prayer) who invokes peace and blessings upon the Prophet loudly after finishing the Adhan commits a Bid`ah (innovation in religion).

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The second question of Fatwa No. 1760

Q: A Muslim says after the Adhan: "O Allah! Lord of this most perfect Call (to Prayer) and of the Prayer that is to be established, grant our Master Muhammad Al-Wasilah (the most superior degree in Paradise) and a rank of distinction, and resurrect him to the lauded position that You promised him. Indeed, You do not fail in Your promise." Is saying: "Indeed, You do not fail in Your promise" a Bid'ah (rejected innovation in religion)?

A: The basic rule in saying Adhkar (remembrance of Allah) and other acts of worship is to abide by what was reported with regard to its wording and manners in the Qur'an and the Sunnah of the Messenger of Allah (peace be upon him). Al-Bukhari and others reported that Al-Bara' Ibn `Azib (may Allah be pleased with him) said that the Prophet (peace be upon him) said: (Whenever you intend to go to bed, perform Wudu' (ablution) as is done for Salah (prayer); and then lie down on your right side, and say: 'O Allah! I have submitted myself to You. I have turned my face to You, entrusted my affairs to You and relied completely on You out of desire for and fear of You (expecting Your reward and fearing Your punishment). There is no refuge and no deliverer from (hardship) except You. I affirm my faith in Your Book which You have revealed, and in Your Prophet whom You have sent].' If you die during the night, you will die in the true religion. Let these be your last words at night.'

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While I was memorizing it, I said: '...and in Your Messenger whom You have sent.' The Prophet (peace be upon him) said: 'No, but say: '...and in Your Prophet whom You have sent).'") The Prophet (peace be upon him) criticized Al-Bara' Ibn `Azib for placing the word "Messenger" instead of the word "Prophet" in Dhikr (remembrance of Allah) that is said before one sleeps. The sentence: (You do not fail Your promise) was not mentioned in any of the six books of Hadith in the Du`a' (supplication) performed for asking Al-Wasilah (the most superior degree in Paradise) for the Prophet (peace be upon him). However, Al-Bayhaqy reported it in his Sunan from the narration of `Aly ibn `Iyad. He said that Shu`ayb ibn Abu Hamzah reported from Muhammad ibn Al-Munkadir from Jabir ibn `Abdullah (may Allah be pleased with him) and then narrated the aforementioned Hadith and mentioned this sentence: (You do not fail in Your promise) before its end. Therefore, this sentence is not extra to the Du`a' of asking for Al-Wasilah after the Adhan. This is because it was authentically reported in the narration reported by Al-Bayhaqy on the authority of Jabir.

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Fatwa No. 10852

Q: Is it authentically reported to invoke Allah (Exalted be He) while one is raising his hands after the Adhan (call to prayer)? If doing so is not authentically established, will it be a Bid'ah (rejected innovation in religion) to do that?

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A: The Sunnah denoted the permissibility of performing Du`a' (supplication) after the Adhan. Moreover, raising hands while making Du`a' is permissible. However, a Muslim should not supplicate to Allah (Exalted be He) loudly.

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Fatwa No. 2801

Q: After the Jumu`ah (Friday) Prayer, the Imam told us that we should not supplicate to Allah with any Du`a' that was not related from the Messenger of Allah (peace be upon him) and the Qur'an when a Mu'adhin (caller to Prayer) finishes pronouncing the Iqamah (call to start the Prayer). He added that we should mention Allah only when the Mu'adhin mentions Him in the Iqamah and we should be silent until he says Takbir (saying: "Allahu Akbar [Allah is Great]"). We are confused, so advise us.

A: According to the Sunnah, whoever listens to Iqamah should repeat after the Mu'adhin, for it is a second Adhan. Therefore, you should respond, as one responds to Adhan. When the Mu'adhin says, "Hayya 'ala Al-Salah, Hayya 'ala Al-falaah (come to prayer, come to prosperity)", the listener should say, "La hawla wala quwwata illa Billah (there is neither might nor power except with Allah). When he says, "Qad qamat il-salah (Prayer is about to begin)", he should say the same, and he should not say, "Aqamaha Allahu wa adamaha (May Allah keep it established forever). This is because the Hadith concerning that is ranked as Da`if (weak). It is authentically reported that the Messenger of Allah (peace be upon him) said, ﴾When you hear the Mu'adhin, repeat what he says﴿

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This includes both the Adhan and the Iqamah, for both are called Adhan. Then, a person should invoke Allah's peace and blessings upon the Prophet (peace be upon him) after the Mu'adhin says, "La ilaha illa-Allah (None has the right to be worshipped except Allah)" in addition to saying,"Allahumma rabba hadhihi ad-Da'wati at-Tammah, was-Salatil-Qa'imah, etc., (Oh Allah, the Lord of this perfect call and of this prayer, which is going to be established...)" as said after the Adhan. We do not know of any authentic evidence to suggest that it is recommended to say any other supplication between the end of the Iqamah and Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer), apart from what has been mentioned.

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The sixth question of Fatwa no. 5609

Q: What is the ruling on a person who says when hearing the Iqamah (call to start the Prayer): "Allahuma aqimha wa adimha ma damat al-samawat wal-ard i.e. May Allah establish it and cause it to continue as long as the heavens and the earth endure it"?

A: The hearer of Iqamah is allowed to repeat what the person doing Iqamah says; i.e., "qad qaamat il-salaah, qad qaamat il-salaah i.e. Salah is about to begin." This is based on the fact that Iqamah is considered to be a second Adhan. In this regard, it is authentically established that the Prophet (peace be upon him) said, ﴾When you hear the Mu'adhin (caller to prayer), repeat what he says.﴿ Some scholars held the view that a person should say "May Allah establish it and cause it to continue." This is because of the report narrated from the Prophet (peace be upon him) that he used to say this statement on hearing Iqamah. This report is proven dubious. The sound view is that a person should say (qad qaamat il-salaah, qad qaamat il-salaah) on hearing the Iqamah.

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Fatwa No. 2396

Q: Some preachers told us that if a person raises his hands while supplicating to Allah, he should not rub them against his face, because doing so after making Du`a' (supplication to Allah) is a Bid`ah (innovation in religion). They also say that when the Mu'adhin (caller to Prayer) says, during Iqamah (call to start the Prayer), 'qad qamat al-salah' (the time of Salah has come), it is a Bid`ah to respond to it by saying "May Allah establish it and cause it to continue." Kindly explain the ruling concerning these two matters.

A: Firstly, Du`a' (supplication) of a Slave to Allah is permissible and commendable, and raising one's hands while adjuring and beseeching Him is also permissible. However, wiping them both over the face after supplicating Allah is only reported in a Da`if (weak) Hadith related by Ibn Majah on the authority of Salih ibn Hassan Al-Nasry on the authority of Muhammad ibn Ka`b Al-Qurazhy on the authority of Ibn `Abbas (may Allah be pleased with them) that the Prophet (peace be upon him) said, ﴾When you supplicate to Allah, do so with the face of your palms, not the backs. After you have finished, rub your face with them.﴿ because of the ranking of Salih ibn Hassan as da'if by Ahmad, Ibn Ma`in, Abu Hatim and Al Dar-Qutny. Al-Bukhari said, "His Hadith is rejected." Abu Nu`aym Al-Asbahany said, "His Hadith is rejected and abandoned."

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Ibn Hibban said, "He used to listen to female signers and narrated many fabricated Hadith attributing them to trustworthy and reliable narrators." Ibn Al-Jawzy said regarding this Hadith, "It is not authentic due to the presence of Salih ibn Hassan in the chain of narration." Another Hadith has been reported concerning this matter related by Al-Tirmidhy in his Sunan. He said: Abu Musa Muhammad ibn Al-Muthanna and Ibrahim ibn Ya`qub and more than one person told us that Hammad ibn `Eisa Al-Juhany told us on the authority of Handhalah ibn Abu Sufyan Al-Jumahy from Salim ibn `Abdullah from his father from `Umar ibn Al-Khattab (may Allah be pleased with him) that he said, ﴾Whenever Allah's Messenger (peace be upon him) raised his hands for Du`a' (supplication), he would not lower them until passing them over his face.﴿ Muhammad ibn Al-Muthanna said in his narration: "He would not lower them until passing them over his face." Abu `Eisa said, "This is a Gharib authentic Hadith that we can only trace through Hammad ibn `Eisa who narrated it solitarily; he was not a proliferate narrator. He also said that Handhalah ibn Abu Sufyan is Thiqah (trustworthy). He was regarded as such by Yahya ibn Sa`id Al-Qattan, but it has Hammad ibn `Eisa who is a weak narrator and is the only reporter of the Hadith as mentioned by Al-Tirmidhy. Thus, Du`a' is a prescribed `Ibadah (worship); due to the absence of a Sunnah (whatever is reported from the Prophet), practical or verbal, and that the Hadith narrated in this regard is reported through weak narrations, it is better to abandon it in favor of the authentic and sound Hadith that made no mention of wiping both hands over the face.

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Secondly, the basic rule concerning all acts of worship is that they are Tawqifiy and that Allah can only be worshipped through what He has enjoined and prescribed. Furthermore, it has not been reported from the Prophet (peace be upon him) that upon hearing the Iqamah (call to start the

Prayer) he said "May Allah establish it and cause it to continue." However, it is related by Abu Dawud in his Sunnan in a weak narration that he said: Sulayman ibn Dawud Al-`Ataky told us that Muhammad ibn Thabit told us that a man from the people of Al-Sham (Ancient Syria) told me on the authority of Shahr ibn Hawshab from Abu Umamah, or from some of the Sahabah of the Prophet (peace be upon him) ❨that Bilal started giving Iqamah and when he said, "the time of Salah has come," the Prophet replied saying, "May Allah establish it and cause it to continue."❩ The reason behind the weakness is that it has an unknown narrator, and in which case such a narrator is not considered reliable in his reporting. The above said, it becomes impermissible to say "May Allah establish it and cause it to continue" when the Mu'adhin says "the time of Salah has come" because nothing of the sort has been reported from the Prophet (peace be upon him). It is better to repeat the same words said in the Adhan, as the Prophet (peace be upon him) said, ❨When you hear the Mu'adhin (caller to prayer), repeat what he says.❩

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Second question from Fatwa no.(10426)

Q: What is the ruling on supplicating between the pronouncement of Iqamah (call to start the Prayer) and Takbirat ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer)? One of the Imams (the one who leads congregational Prayer) told me: Do not say : "O Allah! Please make me stand in a good position when standing before You (on the Day of Resurrection)."

However, if Du`a' (supplication) is permissible in this case, which Du`a' is Mustahab (desirable) between Iqamah and Takbirat ul-Ihram?

A: We do not know of any authentic Du`a' after Iqamah and before Takbirat ul-Ihram, what is prescribed in Shari`ah is to repeat after the Mu'adhin, convey peace and blessings upon the Messenger (peace be upon him), and supplicate for him to be granted Al-Wasilah (the most superior degree in Paradise), then wait till the Imam pronounces Takbir (saying Allahu Akbar) and pronounce Takbir after him to start the prayer.

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Bid`ahs of Adhan

Fatwa No. 220

Q: What is the ruling if the Mu'adhin (caller to prayer) says: "Come to the best of actions"?

A: Adhan (call to Prayer) is an act of worship and all acts of worship are Tawqifiy (bound by a religious text and not amenable to personal opinion). It cannot be said that this act is permissible except with proof from the Qur'an, Sunnah or Ijma` (consensus). On the other hand, saying that an act of worship is permissible without legal proof, is ignorantly telling lies against Allah. Allah (Exalted be He) says: ﴿Say (O Muhammad صلى الله عليه وسلم): "(But) the things that my Lord has indeed forbidden are Al-Fawâhish (great evil sins and every kind of unlawful sexual intercourse) whether committed openly or secretly, sins (of all kinds), unrighteous oppression, joining partners (in worship) with Allâh for which He has given no authority, and saying things about Allâh of which you have no knowledge."﴾

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He also says: ﴿And follow not (O man i.e., say not, or do not or witness not) that of which you have no knowledge.﴾ The Prophet (peace be upon him) said: ﴿If somebody innovates something which is not in harmony with the principles of our religion, that thing is rejected.﴾ According to another narration: ﴿He who does any act for which there is no sanction from our behalf, that is to be rejected.﴾

Therefore, the legal Adhan reported from the Messenger of Allah (peace be upon him) is fifteen phrases as follows: Allahu Akbar (Allah is most great), Allahu Akbar (Allah is most great), Allahu Akbar (Allah is most great), Allahu Akbar (Allah is most great). Ash-hadu Alla Ilaha Illa Allah (I bear witness that there is no deity but Allah), Ash-hadu Alla Ilaha Illa Allah (I bear witness that there is no deity but Allah). Ash-hadu Anna Muhammadan Rasul Allah (I bear witness that Muhammad is the Messenger of Allah), Ash-hadu Anna Muhammadan Rasul Allah (I bear witness that Muhammad is the Messenger of Allah). Hayya `Ala Assalah (Come to prayer), Hayya `Ala Assalah (Come to prayer). Hayyah `Ala Al-Falah (Come to success), Hayyah `Ala Al-Falah (Come to success). Allahu Akbar (Allah is most great), Allahu Akbar (Allah is most great). La Ilaha Illa Allah (There is no deity but Allah). This is the Adhan which the Messenger of Allah (peace be upon him) commanded Bilal to announce as reported by the compilers of Sunan and Masanid (books of Hadiths) Books excluding the Adhan for Fajr (Dawn) Prayer. It is reported that the Mu'adhin of the Prophet (peace be upon him) used to add after saying Hayyah `Ala Al-Falah (come to prayer) the following phrase: Assalatu Khayrun Mina Al-Nawm (Performing Salah is better than sleep). The four Imams (i.e. Abu Hanifah, Malik, Al-Shafi`i, and Ahmad) agreed that this phrase is part of the legal Adhan because of the Messenger's approval of saying it by Bilal indicates the permissibility of uttering it. As for the Mu`adhin's saying in the Fajr (Dawn) Prayer: Hayyah `Ala Khayr Al-`Amal (Come to the best of actions), it is not reported from the Prophet (peace be upon him) nor acted upon by Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim community).

It is in fact an act of Bid`ha (rejected innovation in religion) originated by Al-Rafidah. So, whoever does it, will be rebuked by the minimum degree to prevent him from making such addition to Adhan.

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The fifth question of Fatwa no. (8941)

Q: Why do some Muslims pronounce the name of `Aly Ibn Abu Talib (may Allah be pleased with him) in the Adhan (call to prayer) and Iqamah (call to start the prayer)? Did the Messenger of Allah (peace be upon him) or any of his Sahabah (companions) ever do this?

A: Adhan is among the acts of worship, and all acts of worship were prescribed by Allah during the time of the Messenger of Allah (peace be upon him) and Sahabah. There was never any mention of `Aly's name (may Allah be pleased with him), neither was it prescribed. This was a Bid`ah (rejected innovation in religion) introduced by some Rafidah (a Shi`ah group denying the caliphates of Abu Bakr Al-Siddiq and `Umar ibn Al-Khattab and making accusations against them and many other Companions of the Prophet) which is their usual. Ahl Al-Sunnah (People adhering to the Sunnah of the Prophet) do not adopt this (opinion), rather, they reject these acts so as to protect the Islamic legislation from acts of Bid`ah.

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Third question from Fatwa no. (6756)

Q: Does kissing the thumbs when Al-Mu'adhin says "Ash-hadu Anna Muhammadan Rasulu Allah (I bear witness that Muhammad is The Messenger of Allah)" have any basis in Islam?

A: As far as we know, it is not authentically reported that the Prophet (peace be upon him) kissed his thumbs when the Mu'adhin (caller to Prayer) said: "Ash-hadu Anna Muhammadan Rasulu Allah (I bear witness that Muhammad is the Messenger of Allah)" during Adhan, therefore, kissing them is an act of Bid`ah (rejected innovation in religion). It is worth mentioning here that it is authentically reported that the Prophet (peace be upon him) said: ﴾If anybody introduces a practice which is not authenticated by me, it is to be rejected﴿ .

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The fourth question of Fatwa No. (2036)

Q: In some Masjids (mosques) in the Philippines and some other countries, drums are beaten to call people to Salah (prayer) after which the Adhan is announced. Is this practice permissible according to Islam?

A: Drums and other musical instruments may not be used to inform people of the beginning or the oncoming of the prescribed time for Salah. Rather, this practice is a prohibited Bid`ah (rejected innovation in religion). Moreover, it is obligatory to say no more than the Shar'i Adhan. The Prophet (peace be upon him) is authentically reported to have said: ﴾If somebody innovates something which is not in harmony with the principles of our religion, that thing is rejected.﴿ Recorded by Al-Bukhari and Muslim. Moreover, Al-`Irbad Ibn Sariyah (may Allah be pleased with him) said: ﴾One day the Messenger of Allah (peace be upon him) delivered a very eloquent Khutbah (sermon) on account of which eyes shed tears and hearts were full of fear. A man said, "O Prophet of Allah, this seems to be parting advice, so advise us." He (peace be upon him) said, "I admonish you to fear Allah, to listen and obey even if an Abyssinian slave is appointed as your leader, because whosoever among you shall live after me, will see much discord. So hold fast to my Sunnah and the examples of the Rightly-Guided Caliphs who will come after me. Member and hold to it fast. Beware of new things (in religion) because every Bid`ah is misguidance.﴿ Recorded by Abu Dawud and Al-Tirmidhi, who judged it to be a Hasan (a Hadith whose Sanad contains a narrator with weak exactitude, but is free from eccentricity or blemish) and a Sahih (a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish) Hadith.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The fourth question of Fatwa no. 6321

Q: what is the ruling on saying Isti`adhah (seeking refuge with Allah from Satan) and Basmalah (saying, "Bismillah Al-Rahman, Al-Rahim [In the Name of Allah, the Most Gracious, the Most Merciful]") before the Adhan (call to Salah)?

A: We know of no basis affirming that it is permissible for a Mu'adhin (caller to Prayer) or a person who hears the Adhan to say Isti`adhah and Basmalah before Adhan. It is authentically narrated that the Messenger of Allah (peace be upon him) said, ﴾Whoever brings about things extraneous to our religion, his act is rejected.﴿ In another narration, ﴾Whoever does an act for which there is no sanction from our behalf, that is to be rejected.﴿

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Fatwa no. 5008

Q: It is common in the city of Jizan to hear a reminder before the Fajr (Dawn) Adhan (call to Prayer) announcing "Come to Salah (Prayer), may Allah guide you. Come to Salah, you sleepers. Come to Salah, you heedless people. Come to Salah, do not let Satan deceive you and overtake the rewards. Allahu Akbar (Allah is the Greatest), Allahu Akbar, la ilaha illa Allah (There is no deity but Allah). Allahu Akbar, Allahu Akbar, wa lillah Al-Hamd (Praise be to Allah). Allah is the Greatest, many Praises be to Allah, and may Allah be Exalted in the morning and in the afternoon." In addition, we recite some Ayahs of the Qur'an and short Surahs. Is this a Sunnah (supererogatory act of worship) reported from the Prophet or one of his Sahabah (Companions, may Allah be pleased with them)? What is the ruling on this, Your Honor? Please advise, may Allah bless you and preserve you as a source of knowledge serving Islam and the Muslims.

A: These utterances are groundless, whether said before or after the Adhan. It is suficient to pronounce the Adhan in the manner ordained by Allah to inform the people that the time of Salah is due; following the way of the Messenger of Allah (peace be upon him) and his Sahabah (may Allah be pleased with them). We should not add anything to announce that the time has arrived, as the Prophet (peace be upon him) stated, ﴾Whoever introduces into this affair of ours something that is not of it, it is to be rejected.﴿

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The first question of Fatwa No. 1382

Q: Some Mu'adhins (callers to Prayer) call to the Fajr (dawn) prayer then make the reported Du`a' (supplication), then they say into the microphone: "Come to Prayer, May Allah guide you." Some people criticize them while others support them. What is the ruling in this regard?

A: Allah (Exalted be He) says: ﴾This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islâm as your religion.﴿

The Prophet (peace be upon him) said: ﴾"You must follow my Sunnah and that of the Rightly-Guided Caliphs. Stick to them and hold fast to them. Avoid novelties, for every novelty is an innovation, and every innovation is an error."﴿ He (peace be upon him) said also: ﴾"He who innovates things in our affairs for which there is no valid (reason) (commits sin) and these are to be rejected."﴿ It was reported that some of the Salaf (righteous predecessors) said: "Follow (the Sunnah) and do not invent (new matters in religion) as you do not have to do so."

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Therefore, with regard to acts of worship a Muslim should abide by all that was authentically reported. One should not increase anything in this regard under the pretext of it being good. Had it been good, the Prophet (peace be upon him) would have done it or ordered us to do it and it would have also been done by the Companions. Thus, the answer to your question is clear. You should abide by all that was authentically reported with regard to the wording and manner of announcing the Adhan. Therefore, any increase over what was authentically reported will be considered Bid'ah (rejected innovation in religion).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 1814

Q: what is the ruling on the Mu'adhin (caller to Prayer) who says upon finishing Adhan: "Peace and blessings be upon you (Muhammad), the first of the creation and the seal of the messengers of Allah"?

A: We know of no evidence from the Qur'an or Sunnah that supports the permissibility of saying this statement after finishing Adhan. All good lies in following the tradition of the Messenger (peace be upon him), while all evil lies in going against his tradition. It is authentically narrated that the Messenger of Allah (peace be upon him) said, (Whoever brings about things extraneous to our religion, his act is rejected.) Upon finishing Adhan, it is permissible for the Mu'adhin and others to invoke peace and blessings upon the Prophet (peace be upon him), and say "O Allah, Lord of this perfect call (Da`wah) and of the established Salah, grant

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Muhammad the Wasilah and superiority, and raise him up to a praiseworthy position which You have promised him." This is based on the report in which the Prophet (peace be upon him) said, (When you hear the Mu'adhin, repeat what he says, then invoke peace and blessings upon me, for everyone who invokes peace and blessings on me will receive ten blessings from Allah; then beg from Allah Al-Wasilah for me, which is a rank in Jannah (Paradise) befitting for only one of Allah's servants, and I hope that I may be that one. If anyone asks that I be given the Wasilah, he will be assured of my intercession.) Narrated by Muslim.

The Prophet (peace be upon him) further said, ("Whoever says upon hearing the Adhan, 'O Allah, Lord of this perfect call (Da`wah) and of the established Salah, grant Muhammad the Wasilah and superiority, and raise him up to a praiseworthy position which You have promised him', it becomes incumbent upon me to intercede for him on the Day of Resurrection.") Narrated by Al-Bukhari in his Sahih. Moreover, Al-Bayhaqy also reported this Hadith with sound chain of narrators and added at the end of the report: ("You do not break Your promise.") It should be noted that this Du`a' has to be said by the Mu'dhin or others in a quiet voice due to the narration mentioned above that provides no support to saying this Du`a' loudly.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 5116

Q: We live in a village in Upper Egypt where there is a Masjid (mosque). We pronounce the Adhan (call to Prayer) in the prescribed manner, which begins with Allahu Akbar (Allah is the Greatest) and ends with La ilaha illa Allah (there is no deity but Allah). However, people were not satisfied with this form of Adhan. They said that we should invoke peace and blessings upon the Prophet after the Adhan. We agreed to this and we started to invoke peace and blessings upon the Prophet aloud after the Adhan, adding the words "O, Allah! Send Your peace and blessings upon our Prophet Muhammad, his family and Companions." However, they were not satisfied with this either and said that invoking peace and blessings upon the Prophet after the Adhan is obligatory. We asked whether this form did not appeal to them, and they said it did not. The words they prefer are "Peace be upon you, Messenger of Allah! Peace be upon you, Allah's beloved! Peace be upon you, the light of Allah's Throne! Peace be upon you, he who guided us to the victory of Allah! Peace be upon you, he who supported the religion of Allah! Peace be upon you, through whom we will receive the mercy of Allah! Peace be upon you, the first human created by Allah and the last Messenger sent by Allah! Peace be upon you, Prophet of Allah, and all your family and Companions. Peace be upon you, and praise be to Allah." The person who suggested this is a man who lives near the Masjid, who claims that the Imam (leader of the congregational Salah), Sheikh Mahmud Hamdan Muhammad Bakhit approved and said it is favorable, because it used to be said in the era of the Salaf (righteous predecessors) and the Sahabah. We asked them whether they insisted on this form, and they confirmed this because it was approved by the Imam of the Masjid. We asked them whether

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they would abide by the ruling of Sheikh `Abdul-`Aziz ibn Baz, and they agreed. So, we sent to Your Honor this question. Waiting for your reply as soon as possible to convince the Imam of the Masjid. Also, is it permissible for us to offer Salah with them?

A: Adhan is a form of 'Ibadah (worship) ordained by Allah for mankind. 'Ibadah is Tawqifiyyah (bound by a religious text and not amenable to personal opinion); it should not be done unless it is reported from the Prophet (peace be upon him). It was never reported that any of the Mu'adhins (callers to Prayer) used to do this in the era of the Prophet (peace be upon him) or the Rightly-Guided Caliphs (may Allah be pleased with them). If a person does so, they have committed a Bid'ah (rejected innovation in religion), as the Prophet (peace be upon him) stated, 《Whoever introduces into this affair of ours something that is not of it, it is to be rejected.》 In another narration, 《Whoever performs an act not in accordance with our command, it will be rejected.》

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

The first question of Fatwa No. (7926)

Q: Is it authentically reported that during the lifetime of the Messenger of Allah (peace be upon him) that the Adhan (call to prayer) would begin with the saying of Allah (Exalted be He): ﴿Allâh sends His Salât (Graces, Honours, Blessings, Mercy) on the Prophet (Muhammad صلى الله عليه وسلم), and also His angels (ask Allâh to bless and forgive him). O you who believe! Send your Salât on (ask Allâh to bless) him (Muhammad صلى الله عليه وسلم), and (you should) greet (salute) him with the Islâmic way of greeting (salutation i.e. As-Salâmu 'Alaikum).﴾

A: This is not authentically reported to have taken place neither during the lifetime of the Prophet (peace be upon him) nor

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during the reign of any of the Rightly-Guided Caliphs (may Allah be pleased with all of them). Rather, it is a Bid`ah (rejected innovation in religion). Furthermore, the Prophet (peace be upon him) is authentically reported to have said: ﴿If somebody innovates something which is not in harmony with the principles of our religion, that thing is rejected.﴾ (Recorded by both Al-Bukhari and Muslim.)

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Second question from Fatwa No. 3544

Q: In Egyptian Masjids (mosques), people invoke peace and blessings upon the Prophet (peace be upon him) loudly immediately after Adhan (call to prayer), is this right?

A: The Sunnah of the Messenger (peace be upon him) tells us what one should say after the Adhan is finished. Jabir ibn `Abdullah (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said: ﴾Whoever, after listening to the Adhan (call for prayer) says: "O Allah, the Lord of this complete call and of this prayer, which is going to be established! Give Muhammad the right of intercession and superiority and send him (on the Day of Judgement) to the best and the highest place in Paradise which You promised him", will be granted intercession for him on the Day of Resurrection.﴿ Related by Ahmad, Al-Bukhari, Al-Tirmidhy, Al-Nasa'y, Abu Dawud and Ibn Majah.

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It is also reported on the authority of `Abdullah ibn `Amr ibn Al-`As (may Allah be pleased with them both) that he heard the Prophet (peace be upon him) said: ﴾When you hear the Mu'adhdhin (caller to prayer), repeat what he says, then invoke blessings on me, for everyone who invokes blessings on me will receive ten blessings from Allah; then beg from Allah al-Wasilah for me, which is a rank in Paradise fitting for only one of Allah's servants, and I hope that I may be that one. Anyone who asks that I be given the Wasilah, will be assured of my intercession.﴿ Related by Ahmad, Muslim, Abu Dawud, Al-Tirmidhy and Al-Nasa'y.

As for invoking peace and blessings upon the Prophet (peace be upon him) loudly immediately after the end of Adhan, it is an act of Bid`ah (rejected innovation in religion).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Seventh question from Fatwa No. 6898

Q: What is the ruling on invoking Allah to send peace and blessings upon the Prophet loudly before and after the Adhan (call to prayer)?

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A: This is a Bid`ah (rejected innovation in religion) which was not done during the lifetime of the Prophet (peace be upon him), the era of the Rightly-Guided Caliphs, or the Sahabah (Companions of the Prophet- may Allah be pleased with them). It has been authentically reported that the Prophet (peace be upon him) said, ﴾Whoever introduces anything extraneous in our matter i.e. Islam, will have it rejected.﴿ Related by Al-Bukhari and Muslim. According to another narration of Muslim, ﴾Whoever does any act extraneous to ours i.e. sanctioned acts, it is to be rejected.﴿

It is permissible for the Mu'adhin (caller to Prayer) to invoke Allah to send peace and blessings upon the Prophet (peace be upon him) secretly not loudly, for raising voices loudly during Adhan is Bid`ah. According to the Ijma` (consensus) of the scholars, the Adhan ends by the Mu'adhin saying, "La ilaha illa Allah [There is no deity but Allah]." The Mu'adhin should then ask Allah to grant the Prophet Al-Wasilah (the most superior degree in Paradise). Whoever listens to the Mu'adhin should repeat whatever he says except when he says, "Hayya 'ala Al-Salah, Hayya 'ala Al-falaah (come to prayer, come to prosperity)", the listener should say, "La hawla wala quwwata illa Billah (there is neither might nor power except with Allah) and ask Allah to grant the Prophet Al-Wasilah as has been reported in the Sahih Hadiths (Hadiths that have been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The Conditions of Prayer

(Part No. 6; Page No. 110)

The Second Question of Fatwa no. 1843

Q2: The Prophet (peace be upon him) said: ("The person whose Salah (prayer) does not restrain him from immorality and abominable actions will only increase his distance from Allah by them.") **is the Salah (prayer) of someone who shaves their beard accepted or not?**

A: This Hadith has been related from the Prophet (peace be upon him) through many ways of transmission in different wordings. However, it has no reliable way. It is related on the authority of Ibn Mas`ud, Ibn `Abbas, Al-Hasan, and other narrators. The Mawquf (a Hadith narrated from a Companion of the Prophet) version is the most authentic one. Al-Hafizh Ibn Kathir (may Allah be merciful with him) cited this Hadith in the the forms of Marfu' (a Hadith narrated from the Prophet with a connected or disconnected chain of narration) and Mawquf and said: "The Mawquf narrations narrated from Ibn Mas`ud, Ibn `Abbas, Al-Hasan, Qatadah, Al-A`mash, and others are most ." Some scholars said that its meaning is Fasid (void) as it contradicts authentic texts that prove that Salah erases sins and removes misdeeds. Based on this, it is clear that shaving the beard does not take anything away from the validity of the Salah or its acceptance. In fact the person receives the reward of their Salah in as much as they follow the Islamic Shari`ah in it. A sin is, however, recorded for them for shaving their beard. A person is a believer due to the faith they have and the good deeds they do, and they are immoral due to the sins they commit. This means that the Salah restrains people from committing immoral and evil acts if it is established as Allah ordained in the Qur'an and Sunnah (whatever is reported from the Prophet).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The Due time

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The Five Daily Prayer times

Fatwa no. (1668)

Praise be to Allah, Alone, and peace and blessings be upon Prophet Muhammad, his family, and his Companions.

I read the request for Fatwa that was submitted to his Honor the General Chairman from the Islamic Education Manager in the Ministry of Education which was passed by the Secretariat General of the Council of Senior Scholars, number 623/2 on 29/4/1397 A.H. It states: " The ministry received the attached letter from a group of young Muslims in Tunisia inquiring about the manner of determining prayer times. An answer to this issue is requested."

The committee replied as follows:

The times of the five daily prayers are imperatively known in Islam. They were transmitted to us from the Salaf (Predecessors) who received it from the leader of the great mission (peace be upon him) to the Khalaf (Successors) of this Ummah (the Islamic community). All Muslims have agreed that the times of the five prayers are performed according to established and set times. There are many authentic Hadiths reported in this regard, stating that the time of Zhuhr (noontime) begins when the sun is on the local meridian in its path and continues till the time shadows of objects are equal in length to the object itself.

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Also the time of `Asr (Afternoon), begins when the length of an object's shadow becomes twice the length of the object itself. This is the preferable time to pray 'Asr; however, the time of necessity starts when the sun turns yellow till the time of offering one Rak`ah before sunset, for the Prophet (peace be upon him) stated: (Whoever catches up to perform one rak'ah of the 'Asr prayer before sunset is considerd to have performed the regular 'Asr prayer.) Maghrib time starts from sunset until the red afterglow disappears, and the time of `Isha' prayer starts from after the red afterglow has disappeared until midnight. This is the preferable time to perform the prayer, whereas the time of necessity begins from midnight till dawn. The time of Fajr prayer begins from the time of true dawn till sunrise. Amongst the Hadiths mentioned in this regard: 1- What was narrated in the Two Sahihs (authentic books of Hadith) that `Umar Ibn `Abdul-`Aziz briefly delayed `Asr prayer, so `Urwah Ibn Al-Zubayr told him that: "Jibril (Gabriel) descended and led the Messenger of Allah (peace be upon him) in prayer", `Umar said: "Be sure of what you say `Urwah", then he said: I heard Bashir ibn Abi Mas'ud saying: I heard Ibn Mas'ud saying: I heard the Messenger of Allah (peace be upon him) stating: ❨"Jibril (Gabriel) descended and led me in prayer, then I prayed with him, then I prayed with him, then I prayed with him, then I prayed with him, - counting on his fingers five prayers.❩ The words are from Muslim.

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2- The Hadith regarding the details of Jibril (peace be upon him) leading the Prophet (peace be upon him) in Salah. It was narrated by Abu Dawud, Al-Tirmidhi, Al-Nasa`i and others. The wording of Al-Nasa'i : On the authority of Jabir Ibn `Abdullah ❨That Jibril (Gabriel) came to the Prophet (peace be upon him) to teach him the times of prayers, so Jibril preceded, the Messenger of Allah was behind him and people were behind the Messenger of Allah (peace be upon him), then Jibril performed Zhuhr prayer when the sun is on the local meridian, then he came to him (the Prophet peace be upon him) when the shadow of the object was equal in length to it, and did what he has done before, Jibril preceded, the Messenger of Allah (peace be upon him) was behind him and people were behind the Messenger (peace be upon him). Then, Jibril performed `Asr prayer, again he came to him (peace be upon him) when the sun was about to set, and preceded him and people were behind the Messenger of Allah (peace be upon him) and Jibril performed Maghrib prayer. When the red twilight disappeared, (Jibril) came, and preceded the Messenger of Allah (peace be upon him) and people were behind him (peace be upon him) then he (Jibril) performed `Isha' prayer. When the dawn broke, (Jibril) preceded the Messenger (peace be upon him) and people were behind him then he (Jibril) prayed Fajr. The next day (Jibril) came to the Prophet (peace be upon him) when the shadow of a person was equal in length to it, and made the same as he did the day before, and performed Zhuhr prayer. Then, he came to the Messenger (peace be upon him) when the shadow equaled twice the length of a person. Again, he came to him (peace be upon him) when the sun was about to set and made the same as he did the day before and performed Maghrib prayer. Then, we slept then woke up, then slept again then woke up, then he (Jibril) came and did the same as he did the day before then he performed `Isha' prayer. When Fajr broke and stars were clear and knitted, he came and did like the

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previous day and performed Fajr prayer, then he said: there is time between these two prayers (Fajr and `Isha').❩ 3- It was related by Muslim (may Allah have mercy on him) on the authority of `Abdullah ibn `Amr (may Allah be pleased with them) that the Messenger of Allah (peace be upon him) stated: ❨The time of the noon prayer is when the sun is on the local meridian in its path and when the shadow of everything is equal in length to the object itself passes (and it lasts) as long as the time for the afternoon prayer has not come; the time for the afternoon prayer is as long as the sun has not become yellow; the time of the evening prayer is as long as the twilight has not disappeared; the time of the night prayer is up to the middle of the second third of the night; and the time of the morning prayer is from the break of dawn, as long as the sun has not risen.❩ 4- It was narrated by Al-Bukhari and Muslim (May Allah be merciful with them) on the authority of Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) stated: ❨Whoever performs one rak'ah of the Fajr prayer before sunrise, will have performed the Fajr prayer and whoever performs one Rak'ah of 'Asr prayer before sunset, will have performed 'Asr prayer.❩ These detailed timings are general to all zones of the earth. Every country has its own ruling according to the times of Meridien, sunrise, and sunset as well as the rise of dawn, whether these times are always or sometimes close or at wide intervals.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and companions!

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The first question of Fatwa No. 3515

Q: I am a student and I leave school at 2:00 p.m. I would like to perform Zhuhr (Noon) Prayer in its due time. Can I delay performing it until I return home or what should I do? Moreover, we have a break to perform Salah (prayer), however, there is not enough time to perform Wudu' (ablution) and then Salah. Sometimes I perform Salah without performing Wudu'. Moreover, sometime I used to only wash my face and then perform Salah. What is the ruling on this case?

A: First, performing obligatory Salahs at the start of their prescribed times is Mustahab (desirable), but at times of severe heat, you will be permitted to delay Zhuhr (Noon) prayer until the weather becomes cooler provided that you perform it before 'Asr (afternoon) Prayer. Consequently, you will be permitted to delay performing Zhuhr (Noon) prayer provided that you perform it before the end of its due time and before the time of 'Asr (Afternoon) prayer is due.

Second, performing Salah without making Wudu' or with washing some of the obligatory parts of Wudu' is prohibited and a great sin. Doing so renders the Salah invalid. Whoever does so should make up for that Salah again.

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The first question of Fatwa no. 3617

Q1: One of our shaykhs read the Hadith about delaying the Zhuhr (Noon) Prayer during the summer, and he read it to the brothers and told them to apply it, but they did not agree with him. They reminded him that the order was referring to a concession and that the other Hadith about offering Salah (prayers) at the beginning of their due times had priority over this one. They said that our brothers from Ahl Al-Sunnah (those adhering to the Sunnah and the Muslim main body) in all Muslim countries, even those in the two Sacred Mosques, understand it this way. The shaykh disagreed with this and insisted on delaying the Salah. A small group of the brothers followed him and started delaying the Salah. Even though they hear the Adhan (call to Prayer) and the Iqamah (call to start the Prayer), they come to the same mosque later, call the Iqamah and offer the Salah. This matter has led to dissention and clashes among the brothers, to the extent that they have started to insult each other. This has now been going on for years.

A: It is better to offer Salah at the beginning of their times, based on what was related by Al-Bukhari, Muslim, and others on the authority of `Abdullah ibn Mas`ud (may Allah be pleased with him) who narrated: ❪I asked the Prophet (peace be upon him), 'What is the deed most beloved by Allah?' He said, 'Performing the Salah at its due time.'❫ Imam Ahmad, Muslim, and others also related on the authority of Jabir ibn Samurah (may Allah be pleased with him) that he reported: ❪The Prophet (peace be upon him) used to offer the Zhuhr Prayer when the sun declined.❫

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There are other Hadith that show the excellence of offering Salah at the beginning of their due times, with the exception of the Zhuhr Prayer when it is very hot and the `Isha' (Night) Prayer. As for the Zhuhr Prayer, it is related by Ahmad, Al-Bukhari, Muslim, and As-hab-ul-Sunan (authors of Hadith compilations classified by jurisprudential themes), on the authority of Abu Hurayrah (may Allah be pleased with him), who reported that the Messenger of Allah (peace be upon him) said, ❪If the temperature gets hotter, delay the (Zhuhr) Prayer until it gets cooler, as the severity of heat is dispersed from Hellfire.❫

It is also related by Al-Bukhari and Muslim on the authority of Abu Dhar (may Allah be pleased with him) that he said, ❪We were on a journey with the Prophet (peace be upon him) and the Mu'adhin (caller to Prayer) wanted to call the Adhan for the Zhuhr Prayer. The Prophet (peace be upon him) said, 'Let it get cooler.' He again wanted to call the Adhan, but the Prophet (peace be upon him) said to him, 'Let it get cooler,' until we saw the shadows of the hillocks become equal to their sizes. The Prophet (peace be upon him) then said, 'The severity of heat is dispersed from Hellfire, so when the temperature gets very hot, pray (the Zhuhr Prayer) when it becomes cooler.'❫ Al-Nasa'y also related on the authority of Anas (may Allah be pleased with him) that he said, ❪When it was very hot, the Prophet (peace be upon him) used to delay the (Zhuhr) Prayer, and offered it earlier if it was very cold.❫ Al-Bukhari related a similar Hadith.

It is better to delay the Zhuhr Prayer until it is cooler in accordance with this Hadith and the meanings of other Hadith that give evidence about delaying it only when it is very hot. In all other situations, you should adhere to the original ruling. It is better for you to follow the guidance of the Messenger of Allah (peace be upon him) and delay the Adhan in times of intense heat until it is cooler, and to hasten in offering it in the beginning of its time other than that, seeking excellence, many rewards from Allah, and to make things easier for people. As the Adhan is called at the beginning of the time for the Prayer in the intense heat,

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everyone should hasten to offer the Salah in congregation and try to pray together. Do not be divided, as praying in congregation is obligatory and division is forbidden. You should not commit this sin while trying to gain the merit of delaying the Zhuhr Prayer. Do not dispute with one another or you will fail and lose your strength.

As for the `Isha' Prayer, Al-Bukhari and Muslim related a Hadith on the authority of Jabir (may Allah be pleased with him) who reported: ❨The Prophet (peace be upon him) used to perform the Zhuhr Prayer in the midday heat, the `Asr (Afternoon) Prayer when the sun was bright, the Maghrib (Sunset) Prayer when the sun had completely set, and the `Isha' Prayer, he sometimes delayed it and sometimes (offered) it early. When he saw that they (his Companions) had assembled, he (prayed) early, and when he saw them coming late, he delayed (the prayer). As for Subh (Morning) Prayer, the Messenger of Allah (peace be upon him) observed it in the darkness (before the day breaks).❩

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The first and second questions of Fatwa no. 5526

Q 1: when does the time for the Zhuhr (Noon) Prayer start and end?

A: The time for the Zhuhr Prayer starts when the sun passes the meridian and inclines towards the west. It ends when the time for the `Asr (Afternoon) Prayer starts, and this is when

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the length of an object's shadows is equal to the length of the object, after the shadow of the meridian. This is for those who have no legal excuse to delay Salah like the travelers and the like.

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Q 2: What is the ruling on someone who postponed their performance of the Zhuhr (Noon) Prayer from its due time until 1:00 pm, without a lawful excuse?

A: delaying the performance of the Zhuhr Prayer from the beginning of its time until 1:00 pm is permissible. It is Mustahab (desirable) to hasten the performance of the Zhuhr Prayer to the beginning of its time, except when it is very hot; it is then preferable to delay it until the heat of the sun has subsided and it is not as hot. It should be performed in congregation in the Masjid (mosque), whether it is at the beginning of its time or delayed, as long as it is performed within its prescribed time.

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The fourteenth question of Fatwa no. 6320

Q 14: the `Asr (Afternoon) Prayer becomes due when we are attending a lecture at the faculty. the professor is Christian, and does not give us a chance to offer the Salah (Prayer). thus, we offer it when we leave, when there is only one hour left before the Maghrib (Sunset) Prayer.

A: It is better for you to offer Salah at the beginning of its time, but your offering of Salah at the time you mentioned is valid and falls within its due time. It is not permissible to delay the `Asr Prayer

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until the sun has become yellow (pale), based on the following Hadith Sahih (authentic Hadith) related in this regard. On the authority of `Abdullah ibn `Amr ibn Al-`As (may Allah be pleased with them) - as related by Muslim and others (may Allah be merciful with them) - who reported that the Prophet (peace be upon him) said: ﴾When you offer the Fajr (Dawn) Prayer, its time is until the first horns of the sun has risen. When you offer the Zhuhr (Noon) Prayer, its time is until the time for the `Asr arrives. When you offer the `Asr Prayer, its time is until the sun turns yellow (pale). When you offer the Maghrib Prayer its time is until the twilight goes. When you offer the `Isha' (Night) Prayer, its time is until the middle of the night.﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The fourth question of Fatwa No. (6949)

Q: I am a teacher and I offer the Zhuhr (Noon) Salah (Prayer) about ten minutes before the Adhan (call to prayer), meaning, I perform Salah at 1:20 when the time of Zhuhr Salah is 1.30. This is because I go to the classroom before the Zhuhr prescribed time starts and stay there till the prescribed time of `Asr (Afternoon) Salah starts, which means that I miss both the optional and grace times of Zhuhr. Is my offering Zhuhr before its prescribed time valid?

A: If you perform Zhuhr Salah before its prescribed time starts,

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your performance of Salah will be invalid and you will have to make up for the Salah you performed in this way. Moreover, you will have to repent and ask Allah (Exalted be He) for forgiveness. Furthermore, in the future, you should not embark on an act of worship unless you are certain that it is permissible.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Zhuhr and `Asr Prayers

Fatwa no. 7550

Q: how can we calculate the times of the Zhuhr (Noon) and `Asr (Afternoon) Prayers? For example, in the Republic of Mali in winter, the shadow of an object at 12 o'clock is 5 feet long. When are the Zhuhr and `Asr Prayers in this time? In the summer, the shadow is under our feet and we are confused about the time throughout the year, and that is why we are asking you to clarify for us when the Zhuhr and `Asr Prayer times are.

A: Islamic Shari`ah has explained the times for the five obligatory daily prayers by giving us general universal signs that are constant and do not differ through time and place. It explained that the time for the Zhuhr Prayer starts when the sun passes the meridian, i.e. when it inclines towards the west from the middle of the sky. At that time, the shadows of all objects start to extend out to the east

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after they had been extending to the west before noon. The time for the Zhuhr Prayer ends when time for the `Asr Prayer starts, whether the shadow at noon is long as it is in winter or short as it is in summer.

Shari`ah explains to us that the time for the `Asr Prayer begins when the length of an object's shadow is equal to its length, whether the shadow that appeared at noon, was long or short.

The scholars have said that every one of us is 7 "feet" tall, when measured by the length of our own feet. So, this means that the `Asr Prayer time starts when the length of your noon shadow increases by 7 "feet" (when measured by the length of your own feet) at any place or time, whether summer or winter, and ends with the sunset.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 6215

Q 1: when Allah made these five Salah (prayers) obligatory for the Messenger of Allah (peace be upon him), which was the first time when Salah was offered? On what day did the Qur'an start to be revealed to the Messenger of Allah (peace be upon him)?

A: They began with the Zhuhr (Noon) Prayer, as the Messenger of Allah (peace be upon him) performed it, led by Jibril (Gabriel, peace be upon them), at the beginning of its time. As for the Qur'an, it was first revealed to the Prophet (peace be upon him) during the month of Ramadan. Allah, the Exalted, says, ﴿The month of Ramadan in which was revealed the Qur'ân, a guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong).﴾

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However, we do not know of any proof that specifies the exact day it was first revealed.

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Fatwa no. 10257

Q: is the Maghrib (Sunset) Prayer performed immediately after the Adhan (call to Prayer)? Or is there some time between the Adhan and the Salah (Prayer) so that the people can offer Tahiyyat-ul-Masjid (two-unit-Prayer to greet the mosque)?

A: All the proofs from Shari`ah (Islamic law) support hastening to offer the Maghrib Prayer when its time starts. It is related in the Sunnah (whatever is reported from the Prophet) that it is permissible to offer two Rak`ahs (units of Prayer) before the Maghrib Prayer. It is confirmed that the Prophet (peace be upon him) said: ❪Pray (two supererogatory Rak`ahs) before the Maghrib Prayer. Pray (two supererogatory Rak`ahs) before the Maghrib Prayer. Then, on the third time, he said, "For whoever wishes to do so."❫ This proves that the matter is open. It is not a problem if someone offers the Maghrib Prayer immediately after the Adhan, but if someone offers a two-Rak`ah Prayer before it, this would be better. The Sahabah (Companions of the Prophet - may Allah be pleased with them) used to offer two Rak`ahs after the sun had set and before offering the Maghrib Prayer and the Prophet (peace be upon him) approved of that. This is confirmed in Sahih Muslim on the authority of Anas (may Allah be pleased with him).

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Permanent Committee for Scholarly Research and Ifta'

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Fatwa no. 3779

All praise is to Allah Alone and peace and blessings be upon the Messenger, his family and Companions.

The Committee has read the question submitted by the Muslim World League to his Eminence the President, referring to Fatwa no. 641 from 6/4/1401 AH, which states: In reference to the letter of his Excellency, the Minister of Hajj and Awqaf, no. 2620 of 28/11/1400 AH addressed to your Excellency, and the enclosed letter of his Excellency, the Minister of Awqaf, Islamic Affairs, and Holy Places in Jordan, which says that the time Fajr (Dawn) Prayer starts is when the white thread (light) of dawn appears distinct from the black thread (darkness of night). Jordanian specialists in astronomical studies stated there are three ways of calculating the time for the Fajr Prayer: the astronomical, the nautical, and the civil. His Excellency is asking whether the time for starting to offer the Fajr Prayer in the Kingdom is calculated according to one of these three ways, and he wishes to know the opinions of the scholars on this matter.

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The Committee gave the following answer:

the time that the Fajr Prayer starts, according to Islamic Shari`ah, is when the white (light) of dawn breaks on the eastern horizon distinct from the darkness. This is a cosmic phenomenon that precedes the rising of the sun, which Allah made to mark the end of the night and the beginning of Sawm (fasting) and the time for offering the Fajr Prayer according to the Islamic Shari`ah. This is the boundary that separates night from day according to the Islamic Shari`ah and linked to this is what has been obligated among the acts of worship. Allah has not made it permissible for people to rely on astronomical calculations in determining the times for the acts of worship. The above-mentioned methods of calculating the time for Fajr and their names have no origin in the Shari`ah. In fact these are just modern terms agreed upon by some people and are not to be considered when determining the times for the acts of worship.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The sixth question of Fatwa no. 8107

Q 6: Is it desirable to delay the Fajr (Dawn) Prayer for half an hour or more after the Adhan (call to Prayer)? It has been said that the time of the Fajr Prayer in Egypt, which is announced by the Egyptian Meteorological Authority, is incorrect, and that is why some people delay the Adhan for fifteen minutes after the designated time. What is the ruling on that?

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A: The time of the Fajr Prayer starts with the appearance of the second dawn and lasts until before the sun rises. Anyone who offers the Salah during this period has offered it in its due time, and offering the Fajr Prayer at the beginning of its time is better.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The first question of Fatwa no. 10666

Q 1: what is meant by Al-Fajr-ul-Kadhib (false dawn) and Al-Fajr-ul-Sadiq (true dawn)? According to which one of them do we offer Salah (Prayer)? How can we calculate the time of Al-Fajr-ul-Sadiq?

A: Al-Fajr-ul-Kadhib appears as a rectangle in the sky from the top to the bottom of the horizon, while Al-Fajr-ul-Sadiq appears in the sky spreading along the horizon. The time for offering the Fajr (Dawn) Prayer starts with the appearance of Al-Fajr-ul-Sadiq.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The Middle Prayer

The fifth question of Fatwa no. 581

Q: what is Al-Salat-ul-wusta (the Middle Prayer)?

A: Scholars have differed as to specifying whether it is the `Asr (Afternoon), Fajr (Dawn), Zhuhr (Noon), Maghrib (Sunset), or `Isha' (Night) Prayer, or whether it is one of the five obligatory Salah (prayers) but which one is unclear. It is most likely to be the `Asr Prayer, based on what is related in the Two Sahih (authentic) Books (i.e. Al-Bukhari and Muslim) that the Prophet (peace be upon him) said, ﴾They kept us so busy that we could not offer Al-Salat-ul-Wusta (the Middle Prayer) until the sun had set.﴿ In another narration related by Muslim, he (peace be upon him) said, ﴾They kept us so busy that we could not offer Al-Salat-ul-Wusta (the Middle Prayer), the `Asr Prayer.﴿ And Allah knows best.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The second question of Fatwa no. 1108

Q 2: The dawn appears long before the sun rises, which makes determining the exact time for offering the Fajr (dawn) Prayer subject to doubt. Added to this is the presence of clouds and fog most of the time. The same thing applies to determining the time for the `Isha' (Night) Prayer, as twilight remains for a long time after the sun sets and it is followed by the appearance of the following day's dawn after a short period of time.

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A: The Islamic Shari`ah specified the times of the five obligatory Salah (prayers). Allah (Exalted be He) says, ﴿Verily, As-Salât (the prayer) is enjoined on the believers at fixed hours.﴾ The Prophet (peace be upon him) explained that the time for the Fajr Prayer is from the appearance of white (light) on the eastern horizon to the rising of the sun. He made the time of the `Isha' Prayer from the disappearance of twilight until the middle of the night. If the time for the Fajr Prayer has started, it is obligatory for every Mukallaf (person meeting the conditions to be held legally accountable for their actions) to offer the Salah (prayer) in its due time, and it is better to offer it while it is still dark, even if there is a long time between that and the rising of the sun. When the twilight disappears, the `Isha' Prayer starts and it becomes obligatory to offer it in its due time before the end of the middle of the night. It is not permissible to offer `Isha' Prayer before the twilight disappears, even if a long period elapses after the sun has set, except when it is permitted by Islamic law to combine the Maghrib and `Isha' Prayers during times of traveling, rain, or sickness; or when it is cloudy, foggy, and similar circumstances when the signs for the beginning of the time for Salah (prayer) are not clear. Every Mukallaf must exert all efforts to learn when the Salah (prayer) is due, and seek for other signs to determine the time, even if it is an approximation, such as using a clock, reciting a Hizb (a 60th portion) of the Qur'an, or doing another regular deed whose timing is almost known. If the decision is correct, there will be two rewards; and if it is wrong, there will be one reward and they will be excused for their error.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 2769

All praise be to Allah Alone and peace and blessings be upon the one after whom there will be no prophet.

I have read the question sent to his Eminence, the President of the Committee, by the General Secretary of the Union of Muslim Students (FASM) in Holland, which was referred to the Committee from the General Secretariat of the Council of Senior Scholars. The text of the question is as follows:

We hope that you can provide us with the necessary Fatwa to enable the determining of the times of the Maghrib (Sunset), `Isha' (Night), and Fajr (Dawn) Prayers, and also the determining of the first day of Ramadan and the first day of `Eid-ul-Fitr (the Festival of Breaking the Fast). the way the sun rises and sets in the countries of Northern Europe and those that are close to the North Pole is different from the way it rises and sets in the eastern Muslim countries. This is due to the timing of the disappearance of the red and white twilights. In summer, for example, the white twilight lasts almost the whole night, which makes it difficult to determine the time of the `Isha' and likewise the Fajr Prayers.

A: The Council of Senior Scholars in the Kingdom of Saudi Arabia issued a statement to explain how the times of the Salah (prayer) should be determined and how the beginning of the dawn and end of each day should be determined in Ramadan in countries such as yours. This is what it said:

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After examining, studying, and discussing the matter, the Council decided the following:

Firstly: Anyone who lives in a country where the night can be distinguished from the day by the appearance of the dawn and the setting of the sun, and where the day is extremely long in the summer and extremely short in the winter, it is obligatory upon them to perform the five obligatory prayers in the known times specified by Shari`ah (Islamic law). This is based on what Allah (Exalted be He) says: ﴿Perform As-Salât (Iqamât-as-Salât) from mid-day till the darkness of the night (i.e. the Zuhr, 'Asr, Maghrib and 'Ishâ' prayers), and recite the Qur'ân in the early dawn (i.e. the morning prayer). Verily, the recitation of the Qur'ân in the early dawn is ever witnessed (attended by the angels in charge of mankind of the day and the night).﴾ Allah also says: ﴿Verily, As-Salât (the prayer) is enjoined on the believers at fixed hours.﴾ It is also confirmed that Buraydah (may Allah be pleased with him) reported that a man asked about the times of the Salah, and the Prophet (peace be upon him) said to him: ﴿"Pray with us for these two (days)." When the sun disappeared (beyond the meridian), he ordered Bilal to call the Adhan (call to prayer), then he ordered him to pronounce the Iqamah (call to start the prayer) for the Zhuhr (Noon) Prayer. He ordered him to call the Iqamah for the `Asr (Afternoon) Prayer when the sun was still high, white, and clear. Then he ordered him to call the Iqamah for the Maghrib Prayer when the sun had set. Then he ordered him to call the Iqamah for the `Isha' Prayer when the twilight had disappeared. Then he ordered him to call the Iqamah for the Fajr Prayer when the dawn had appeared. On the second day, he (peace be upon him) told him (Bilal) to delay the Zhuhr Prayer until the extreme heat had passed and he delayed it for a long while. He prayed the `Asr Prayer when the sun was high, delaying it beyond the time he had previously prayed it. He prayed the Maghrib Prayer before the twilight had disappeared, and he prayed the `Isha' Prayer when one third of the night had passed; and he prayed the Fajr Prayer

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when it was bright. Then he (peace be upon him) said, 'Where is the person asking about the time of the Salah?' The man said, 'Here I am, O Messenger of Allah!' The Prophet (peace be upon him) said, 'The times of your Salah are between what you have seen.'"﴿ (Related by Al-Bukhari and Muslim)

It is related on the authority of `Abdullah Ibn `Amr Ibn Al-`As that the Messenger of Allah (peace be upon him) said: ﴾The time for the Zhuhr Prayer is when the sun has disappeared (past the meridian) and a man's shadow is the same (length) as his height, (and it lasts) as long as the `Asr Prayer has not become due. The time for the `Asr Prayer is as long as the sun has not become yellow (pale). The time for the Maghrib Prayer is as long as the twilight has not disappeared. The time for the `Isha' Prayer is until the middle of the night. The time of the Subh (Fajr) Prayer is from the appearance of the dawn, until the sun has risen; but when the sun rises, refrain from offering the Salah, as it rises between the horns of the devil."﴿ (Related by Muslim in his Sahih book of Hadith)

There are many other Hadith that mention the determining of the times of the five obligatory prayers, based on words and actions. They did not make any distinction if the night and day are long or short, as long as the times of prayers are marked by the signs specified by the Messenger of Allah (peace be upon him).

This is with regard to the times of the Salah. With regard to

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the timings for Sawm (fasting) in Ramadan, those who are Mukallaf (person meeting the conditions to be held legally accountable for their actions) should refrain from food, drink, and everything that breaks the Sawm every day of Ramadan, from the appearance of dawn until the sun sets in their own countries, as long as the night can be distinguished from the day in their country, and when added up they equal twenty-four hours. It is permissible for them to eat, drink, have sexual intercourse, etc. just during the night, even if it is short. The Shari`ah is universal and applies to all people in all countries. Allah (Exalted be He) says, ﴾and eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night), then complete your Saum (fast) till the nightfall.﴿

Anyone who is unable to complete the Sawm because the day is too long, or knows by means of signs; experience; or the advice of a competent trustworthy doctor; or thinks it probable that performing the Sawm will lead to their demise, make them severely ill, make their sickness worse, or will impede their recovery; may break their Sawm but must make up for the missed days in any month when they can make them up. Allah (Exalted be He) says, ﴾So whoever of you sights (the crescent on the first night of) the month (of Ramadan i.e. is present at his home), he must observe Saum (fasts) that month, and whoever is ill or on a journey, the same number [of days which one did not observe Saum (fasts) must be made up] from other days.﴿ Allah also says, ﴾Allâh burdens not a person beyond his scope.﴿ He also says that He, ﴾and has not laid upon you in religion any hardship﴿

Secondly: Those who live in a country in which the sun does not set during the summer

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and does not rise during the winter, or live in a country in which the day lasts for six months and the night lasts for six months, for example, have to perform five Salahs in every twenty-four hours. They should determine their times using the nearest country in which the times of the five Salahs can be distinguished from one another. This is confirmed in the Hadith of the Isra' (Night Journey) and Mi`raj (Ascension to Heaven) during which Allah enjoined on this Ummah (nation) fifty Salahs in every day and night. The Prophet (peace be upon him) kept asking his Lord to reduce the number until Allah said: ﴾O Muhammad, they are five Salahs every day and night, and each Salah has the reward of ten, that is fifty Salahs..."﴿

It is confirmed in the Hadith related on the authority of Talhah ibn `Ubaydullah (may Allah be pleased with him) that he said, ﴾A man from Najd, with unkempt hair, came to the Messenger of Allah (peace be upon him) and we heard his loud voice but could not comprehend what he was saying, until he approached the Messenger of Allah (peace be upon him). We knew that he was asking about Islam. The Messenger of Allah (peace be upon him) said, '(You have to offer) five Salahs every day and night.' The man asked, 'Do I have to do other than that?' The Messenger of Allah (peace be upon him) said, 'No, unless you want to offer voluntary Salahs...'"﴿

It is related in a Hadith on the authority of Anas ibn Malik (may Allah be pleased with him) that he said, ﴾We were forbidden to ask the Messenger of Allah (peace be upon him) about anything and it pleased us

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when an intelligent Bedouin came and asked him a question and we could listen. So, a Bedouin came and said, 'O Muhammad! Your messenger came to us and claimed that you claim that Allah sent you (as a Messenger).' He said, 'True.' ... The man said, 'And your messenger claimed that we have to offer five Salahs in a day and a night.' The Prophet (peace be upon him) said, 'True.' The man said, 'By the One Who sent you! Did Allah order you to do that?' He said, 'Yes.'"...﴿

It is confirmed that the Prophet (peace be upon him) told his Sahabah (Companions) about Al-Masih Al-Dajjal (the Antichrist). He was asked how long he would stay on the earth, and he said, ﴾"Forty days, one day like a year, one day like a month, one day like a week and the rest of his days like your days." It was said, "O Messenger of Allah! The day that is like a year, will it be sufficient for us then to pray the Salahs of one day?" He said, "No, estimate them."﴿ So a day that is like a year is not considered as one day in which only five prayers will be sufficient, instead the Prophet (peace be upon him) obligated them to offer five prayers in every twenty-four hours. He ordered them to distribute them into their timed intervals, as those between their times on regular days in their countries.

It is therefore obligatory on the Muslims in the countries mentioned in the question to determine the times of prayers in their countries within each twenty-four hours, based on the closest country to them in which the night can be distinguished from the day and where the times of the five prayers are known according to the signs given in the Islamic Shari`ah.

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Similarly, it is obligatory on them to fast the month of Ramadan and they can determine the time for their Sawm and the beginning and end of Ramadan and the times of starting and breaking the Sawm every day by the times of the breaking of the dawn and the setting of the sun every day in the closest country to them, in which the night can be distinguished from day. The total period must add up to twenty-four hours, based on the Hadith of the Prophet (peace be upon him) about Al-Masih Al-Dajjal (the Antichrist) mentioned above, in which he guided his Sahabah on how to determine the times of the five obligatory prayers. There is no difference in this regard between Sawm and Salah.

Astronomical Calculations

Fatwa no. 4991

Q: We are a group of your Muslim brothers from the tribe of Banu Hajr and we differ among ourselves as to the times of the Salah (prayer). We hope that Allah and then you can clarify the matter for us. Please bear in mind that we only have the timings for Qatar available to us. Is it permissible for us to follow the times of the Iqamah (call to start the Prayer) in Qatar or should we delay it for ten minutes? We would like to ask: is it permissible for us to make a delay of

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ten, fifteen, or twenty minutes for all the Salah times [from the Qatar times] to offer Salah in congregation? Would this make our Salah Batil (null and void) or not? We live in lowland, and in Ramadan opinions differ as to the sunset and the time for breaking our Sawm (fast). Please help us.

A: Islam is characterized by leniency and ease. Allah says: ﴾Allâh intends for you ease, and He does not want to make things difficult for you.﴿ He also says: ﴾and has not laid upon you in religion any hardship﴿ It is confirmed that whenever the Prophet (peace be upon him) was given an option between two things, he would select the easier of the two, as long as it was not sinful. this is why Allah created the universal signs specifying the times of the different acts of worship, which are known to everyone; the general public and the specialists, the illiterate and the scholars. This is out of Allah's Mercy for people; to make things easy for them and to save them from wrongdoings. Among these signs related to determining the beginning and end of the Sawm every day, Allah says: ﴾and eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night), then complete your Saum (fast) till the nightfall.﴿ The Prophet (peace be upon him) explained this matter by his words and deeds. It is related on the authority of 'Abdullah ibn Abu Awfa (may Allah be pleased with him) that he said: (("We were on a journey with the Messenger of Allah (peace be upon him) during the month of Ramadan. When the sun had gone down he said, 'O so-and-so! Dismount and prepare a meal of parched barley for us.' He said, 'O Messenger of Allah! It is still daytime.' He (the Prophet) said, 'Dismount and prepare a meal of parched barley for us.' So he dismounted and prepared the meal of parched barley and gave it to him,

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and the Prophet (peace be upon him) drank it. He then indicated with his hand saying, 'When the sun has gone down from there and the night has appeared from there, then the fasting person should break their fast.'")) It is related on the authority of `Umar ibn Al-Khattab (may Allah be pleased with him) who reported that the Messenger of Allah (peace be upon him) said: (("When the night has approached and the day has retreated, and the sun has gone down, a fasting person should break their fast."))

It is related on the authority of `Abdullah Ibn Mas`ud (may Allah be pleased with him) who reported that the Prophet (peace be upon him) said: ﴾"The Adhan (call to Prayer) of Bilal should not stop anyone of you - or he said "anyone among you" - from eating their Suhur (pre-dawn meal before the Fast), for he calls the Adhan - or calls to prayer) - at night to return those among you who are praying Qiyam-ul-Layl (standing for optional Prayer at night) and to waken those among you who are sleeping, and not to say that it is dawn or predawn." Then he (peace be upon him) pointed with his fingers and raised them up (towards the sky) and then lowered them (towards the earth) to show this. Zuhayr gestured with his two index fingers, one of them on the other, and then turned them to the left and right.﴿ He pointed the first time to show the false dawn and the second time to show the true dawn, which is the light that crosses the horizon from the east and goes towards the south and north. The Prophet (peace be upon him) also said about the beginning and the end of the Sawm in Ramadan: ﴾"Fast on sighting it (the new moon) and break your Sawm on sighting it (the new moon), but if it is clouded from you, then complete the number (of stipulated fasting days)."﴿

In another narration he said: ﴾"Then perform the Sawm for thirty days."﴿ It is obligatory to start to perform the Sawm upon sighting the crescent moon of Ramadan and to end the Sawm upon sighting the crescent moon of Shawwal, to make this easy for the nation, the scholars and the illiterate and the town dwellers and the Bedouin. This method may even be simpler for the illiterate and the Bedouins out of Allah's Mercy and Grace. This way there is no need to rely on astronomy or any knowledge of the stars.

In connection with this, Allah says about the times of the five obligatory Salah: ﴾Perform As-Salât (Iqamât-as-Salât) from mid-day till the darkness of the night (i.e. the Zuhr, 'Asr, Maghrib, and 'Ishâ' prayers), and recite the Qur'ân in the early dawn (i.e. the morning prayer).﴿ and He says: ﴾And remember the Name of your Lord every morning and afternoon [i.e. offering of the Morning (Fajr), Zuhr, and 'Asr prayers].﴿ ﴾And during night, prostrate yourself to Him (i.e. the offering of Maghrib and 'Ishâ' prayers), and glorify Him a long night through (i.e. Tahajjud prayer).﴿ The Prophet (peace be upon him) also explained this matter by his words and deeds. It was confirmed on the authority of `Abdullah ibn `Amr (may Allah be pleased with them) that the Messenger of Allah (peace be upon him) said: ﴾"The time for the Zhuhr (Noon) Prayer is when the sun has past the meridian and a man's shadow is the same (length) as his height, (and it lasts) as long as the `Asr (Afternoon) Prayer has not become due. The time for the `Asr Prayer is as long as the sun has not become yellow (pale). The time for the Maghrib (Sunset) Prayer is as long as the twilight has not disappeared. The time for the `Isha' (Night) Prayer is until the middle of the night. The time of the Subh (Morning) Prayer is from the appearance of the dawn, until the sun has risen; but when the sun rises, refrain from offering the Salah, as it rises between the horns of the devil."﴿

It is related on the authority of Sulayman ibn Buraydah from his father (may Allah be pleased with him) who reported that someone asked the Prophet (peace be upon him) about the times of prayer and he said: ﴾"Pray with us for these two (days)." When the sun had passed the meridian, he ordered Bilal to call the Adhan, then he ordered him to pronounce the Iqamah (call to start the Prayer) for the Zhuhr Prayer. He ordered him to call the Iqamah for the `Asr Prayer when the sun was still high, white, and clear. Then he ordered him to call the Iqamah for the Maghrib Prayer when the sun had set. Then he ordered him to call the Iqamah for the `Isha' Prayer when the twilight had disappeared. Then he ordered him to call the Iqamah for the Fajr (Dawn) Prayer when the dawn had appeared. On the second day, he (peace be upon him) told him (Bilal) to delay the Zhuhr Prayer until the extreme heat had passed and he delayed it for a long while. He prayed the `Asr Prayer when the sun was high, delaying it beyond the time he had previously prayed it. He prayed the Maghrib Prayer before the twilight had disappeared, and he prayed the `Isha' Prayer when one third of the night had passed; and he prayed the Fajr Prayer when it was bright. Then he (peace be upon him) said, "Where is the person asking about the time of the Salah?" The man said, "It's me, O Messenger of Allah!" The Prophet (peace be upon him) said, "The times of your Salah are between what you have seen.") There are other Hadith that explain the times for offering Salah by words and deeds. The matter was not based on the movement of the stars or on the word of astronomers, out of Allah's Grace and Beneficence, and to save all the Mukallaf (person meeting the conditions to be held legally accountable for their actions) among His Servants from wrongdoing.

This means that the natural easy way of determining the times of Salah is to rely on the universal signs specified by the Islamic Shari`ah, as they are given to the general public, and are known by the educated and uneducated among the city dwellers and the Bedouin. Although calculating the times of Salah based on astronomy is an approximate method, it is not easy for every one.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 4100

Q: Is the current calendar Islamically accurate?

A: A calendar is a matter of calculation; those who set it are human and may be right or wrong. Thus, it should not be depended upon to determine the beginning and the end of the times of Salah (Prayer) and Sawm (fasting), as these were mentioned in the Qur'an and the Sunnah; rather, we should depend on the textual evidences. Although these astronomical calendars may be beneficial to Mu`adhins (callers to Prayer) and Imams (leaders of congregational Prayer) in approximating the times of Salah , they should not be solely depended upon for Sawm and breaking Sawm, as Allah has decreed their times

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to be from the break of dawn until the evening, and as the Messenger of Allah (peace be upon him) stated, ⦅Start fasting on seeing the new moon (of Ramadan), and break the fast on seeing the new moon (of Shawwal). If the sky is overcast (and you cannot see it), complete the term (thirty days of Sha`ban.)⦆

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 7373

Q: I present to your Eminence the problem of the `Isha' (Night) and Fajr (Dawn) Prayer times in the Newcastle area of Britain. The Muslims here in Newcastle face a big problem in determining the times of the Fajr and `Isha' Prayers, and the time of Imsak (time of day that marks the beginning of the Fast), because the light reaches the surface of the earth before the sun rises and it stays for a long time after it has set, sometimes for the whole night. The astronomers here have divided this period from the appearance of the light until the sun has risen, and from the setting of the sun until the light disappears, into three periods:

1. When the light is so intense that a person can carry out any work.

2. When the light is such that a person cannot carry out any work that needs light.

3. Total darkness.

The question now is: how can we determine the beginning of the time for the Fajr

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and `Isha' Prayers and the time for Imsak in the light of these times given in these divisions (astronomers' calculations)?

A: astronomical calculations are not consequential in determining the times of Salah (prayer), but what is crucial when determining the time for the Fajr Prayer is to take into account the appearance of a clear and distinct line of light along the eastern horizon. The time ends when the sun rises. The time for the Maghrib (sunset) Prayer starts when the disk of the sun disappears, and it is of no consequence if its light remains after it has set. The time for the `Isha' Prayer begins with the clear and distinct disappearance of the red twilight that appears after sunset.

The time for abstaining from all that breaks the Sawm (fast) begins when the time for the Fajr Prayer starts, which has been explained earlier, and it [the time for fasting] ends when the disk of the sun has disappeared, even if some of its light remains afterwards. As for the places where the sun does not set for days or months, where the night is very long, or where the night remains for days or months, the Council of Senior Scholars in the Kingdom of Saudi Arabia has issued a decision specifying what a Muslim who lives in these countries should do to begin and end their Salah or Sawm.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Performing prayer before or after its due time

Second question from Fatwa No. 9069

Q: Sometimes when I enter the Masjid (mosque), I find a group of people performing one of the prescribed Salah (prayer) in congrgation although the prayer time is not due yet. They perform Salah, during that time, out of their ignorance because they are not inhabitants of the town or something like this. My question is: Is it permissible to perform Salah with them while I know that the time for Salah is not due yet? Is their Salah valid when they know that they performed Salah during a time other than its due time?

A: Do not join them in a Salah which its due time has not come yet. You should tell them that the time of Salah has not come yet, so that they will know that they are mistaken and explain to them that it is not valid.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The ninth question of Fatwa no. 3785

Q: as I did not know that the adhan (call to Prayer) had not been announced yet, I performed Salah (Prayer) before it unintentionally, what is the validity of this Salah?

A: When the time is due, there is nothing wrong with performing the obligatory Salah before the Adhan. However, it is impermissible for a person to perform Salah before its due time. If this happens, the Salah is null and void. If someone happened to perform Salah before its due time in the past, they should make up for it unless a person is permitted to combine two Prayers in the time of the former prayer due to sickness or travel. In such a case, they are allowed to perform `Asr (Afternoon) Prayer at the time of Zhuhr (Noon) Prayer and perform `Isha' (Night) Prayer at the time of Maghrib (Sunset) Prayer. Due to the lawful excuses (i.e. the sickness and travel), the two combined Salahs are performed at the same time.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa No. (10887)

Q: I usually cannot wake up to offer Fajr (Dawn) Prayer even though I did my best to get accustomed to rising early but it is all in vain. Moreover, I asked my family members to wake me up but they do not give this matter their attention. If you advise me to buy an alarm clock, I will tell you that I cannot afford to do so as I belong to

a poor class. I usually get up at about 1.30 or 12:00 noon. What shall I do? Please guide me. May Allah reward you well!

A: You must perform all obligatory Salahs in their respective legally prescribed times in congregation. If a person sleeps too deeply, he should seek a means to help him get up so he can perform Salah on time. This means may be sleeping earlier or having the people around him, such as family members, neighbors, or the Mu'adhin (caller to prayer), wake him up to perform Salah on time. However, once the person gets up, he must proceed to perform Salah even if the Salah prescribed time is over. We ask Allah (Exalted be He) to help all of us to be obedient to Him and to guide us to that which He loves and that which is pleasing to Him.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Third question from Fatwa No. 10616

Q: When a Muslim is busy doing an important task, like tending sheep and keeping them off a plantation while the due time of Salah (Prayer) has come, can he delay performing Salah until he passes the plantation?

A: He is permitted to delay Salah after its due time until he passes the plantation, but he still has to perform it within its margin of time before the next prescribed Salah is due. This way a balance will be kept between religious and worldly interests, i.e. keeping the plantation safe and sound and offering Salah on time.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

First question from Fatwa No. 12650

Q: In case I am traveling and the Salah (Prayer) time becomes due, and I cannot find water at present but there is a possibility of finding water before the time of Salah is over, should I delay my Salah until I reach the place of water then perform Wudu' (ablution) and perform Salah, or should I perform Tayammum (dry ablution) once the time is due and offer my Salah?

A: If there is a greater likelihood for reaching water before the time of Salah is over with sufficient time allowing you to make Wudu' and perform Salah, you are permitted to delay Salah from its earliest time.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The third question of Fatwa no. 12542

Q: I know some people who sleep through Zhuhr (Noon) and `Asr (Afternoon) Prayers during Ramadan, because they do not wake up until 6:30 pm, just before the time for Maghrib (Sunset) Prayer. They do this because they stay awake all night. What is the ruling on their Sawm (Fast) and is it permissible for them to perform these Salahs (Prayers) when they wake up or before the `Isha' (Night) Prayer?

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A: Salah is the second Pillar of Islam and one of the evident rites of the Din (religion). It is not permissible for anyone to sleep through the prescribed Salahs, such as Zhuhr or `Asr Prayer. Allah (Glorified and Exalted be He) orders the performance of the Salahs in their due times, especially the `Asr Prayer. Allah says, ﴾Guard strictly (five obligatory) As-Salawât (the prayers) especially the middle Salât (i.e. the best prayer – 'Asr).﴿ It was also authentically reported that the Prophet (peace be upon him) said, ﴾Anyone who performs the Two Cool Salahs will enter Paradise."﴿ The two Salahs at the cool times are the Fajr (Dawn) and `Asr Prayers. There is also a severe warning to those who delay the performance of the `Asr Prayer until after its time. It was authentically reported that the Prophet (peace be upon him) said, ﴾Anyone who misses the `Asr Prayer (intentionally), it is as if they have lost their family and wealth.﴿ The Prophet (peace be upon him) also said, ﴾If anyone misses the `Asr Prayer (intentionally) their deeds will be in vain.﴿

It is obligatory on anyone who sleeps through a Salah to perform it directly upon waking. They should use any means they can to wake themselves up to perform the Zhuhr and `Asr Prayers during their due times; it is not permissible to be negligent about this. As for their Sawm, sleeping during the day in Ramadan does not affect Sawm; their Sawm will be valid. However, anyone who delays a Salah from its due time has committed a sin, if they do not try to find a way that will help them to wake up to perform it in its due time.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

First question from Fatwa No. 4805

Q: Is it permissible for a person to perform Isha' (Night) Prayer before its due time because he works in a lab and should sleep before the time of `Isha' (Night) Prayer to rest and get up before the time of Fajr (Dawn) Prayer to go to work. Is it permissible for him to perform the Fajr (Dawn) Prayer and its two supererogatory Rak`ahs before their due times and before leaving his home because if he goes out, he will not be able to perform Salah on his way or during work?

A: It is not permissible for a Muslim to perform `Isha' (Night) Prayer before its due time to sleep early, rest, wake up before dawn and get ready to work early in the morning. His need to sleep early to rest in order to go to work early is not an excuse to perform `Isha' before its due time. It is also not permissible for him to perform the Fajr (Dawn) Prayer or its two supererogatory Rak`ahs before their due time. Whoever performs them before Dawn, their Salah is invalid and they should perform it again according to the Ijma` (consensus) of Muslim scholars.

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It is permissible for them to perform the two supererogatory Rak`ahs of the Fajr (Dawn) Prayer before praying the prescribed Salah. Regarding what was mentioned that he cannot perform them at work, it is not a legal excuse to permit performing them or one of them before their due times. A Muslim should perform the five daily prayers in their due time even if some worldly actions are missed.

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Fatwa no. 7795

Q: In one of our villages, there are one hundred and fifty people who offer Salah (Prayer), and they offer the `Isha' (Night) Prayer around one o'clock at night according to the Sunset Time (sunset time is a timing in which the night starts from sunset until dawn and the daytime starts from dawn until sunset). Is this before the disappearance of the red twilight? We have already forbidden them from doing that, but they have not stopped, and some shaykhs have said it is permissible. What is the ruling on offering Salah with them? Should one leave the congregational Salah in this situation and offer Salah alone if there is no one else to pray with? What is the opinion of the scholars of Islam regarding this matter?

A: It is obligatory to offer the Salah in its due time and it is not permissible to delay a Salah or offer it before its due time. the time for the `Isha' Prayer is when the twilight disappears; so offer the `Isha' Prayer when the twilight disappears. Anyone who offers it before the red twilight disappears, their Salah is Batil (null and void), unless they have a legal excuse to combine it with the Maghrib (Sunset) Prayer, such as being on a journey, being ill, or during times of rain.

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The third question of Fatwa no. 10346

Q: I used to offer the Five Obligatory Daily Prayers depending on a monthly calendar. However, this calendar was not accurate for the time of the 'Isha' (Night) Prayer. I kept on offering the 'Isha' Prayer half an hour earlier for a whole month until I discovered this mistake. I have no idea whether I should repeat those Salahs (Prayers) or not.

A: The time of the 'Isha' Prayer starts from the fading of red twilight until midnight, and it may be extended to the appearance of the second dawn in case of necessity. If you offered the `Isha' Prayer before its due time, you should repeat it. If it is after the mentioned due time, you do not have to repeat it.

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Fatwa no. 10963

Q: A group of people offer the Maghrib (Sunset) Prayer in congregation. They stay for half an hour after Salah (Prayer) and then they offer the `Isha' (Night) Prayer before its due time. Is this permissible? They give the excuse that they live far from the Masjid (mosque) and want to gain the reward of the congregational Salah. Please advise, may Allah bless you.

A: It is impermissible to offer the `Isha' Prayer before its due time and they must repeat it. Their excuse is not accepted as a pretext to offer Salah before its prescribed time.

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The second question of Fatwa no. 2958

Q: Is it permissible to assign an Imam (leader of congregational Prayer) to lead our children in the `Isha' (Night) Prayer immediately after the Maghrib (Sunset) Prayer and before its due time, as they sleep before the time of `Isha' Prayer arrives?

A: It is impermissible to assign an Imam to lead children in the `Isha' Prayer before its due time lest they should sleep before offering it. The time of Salah (Prayer) is the same for adults and children. However, their parents should amuse them with anything so that they do not sleep until the time of the `Isha' Prayer arrives.

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The sixth question of Fatwa no. 6355

Q 6: What is the ruling on abandoning offering the `Isha' (Night) Prayer (at the beginning of its time) on the pretext that it is permissible to delay it to the end of the night?

A: It is obligatory on a Muslim to offer the Five Obligatory Daily Prayers at their due times in congregation with other Muslims in the Masjid (mosque). The preferred time for offering the `Isha' Prayer is from the disappearance of the red twilight until the middle of the night, and in times of necessity the time can extend until before dawn.

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The first question of Fatwa No. 6357

Q: I am a secondary school student who offers Fajr (dawn) Prayer after sunrise because I stay up until midnight studying. What is the ruling in this regard?

A: You have to perform Salah (prayer) in its due time mentioned in the Qur'an

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and pointed out by the Messenger of Allah (peace be upon him). You are not permitted to delay Fajr (dawn) prayer until sunrise. You have to wake up in its due time by using an alarm clock or by asking other people to wake you up after the Adhan (call to prayer) in order to perform it in congregation in the Masjid (mosque). You do not have to stay up all night studying.

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Fatwa no. 12494

Q: I often wake up after the time of the Fajr (Dawn) Prayer. When I realize that I have missed the congregational Salah (Prayer), I return to sleep and I offer it with the Zhuhr (Noon) Prayer. What is the ruling on this? When I offer the Fajr Prayer, should I recite audibly in the first two Rak'ahs (units of Prayer) (i.e. the Sunnah of Fajr)? When I make up for the Fajr Prayer, should I offer these two Rak'ahs?

A: You should offer the Fajr Prayer in congregation at the Masjid (mosque) at its due time, as it is Haram (prohibited) to delay it. You should take all measures to wake up at the time of Salah. It is desirable to recite audibly while making up for the Salah. It is also a Sunnah (commendable act) to make up for the two Rak'ahs before the Fajr Prayer.

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First question from Fatwa No. 7501

Q: It is known in Egypt that the Adhan for Fajr (dawn) Prayer is made twenty minutes before its due time. So, if Iqamah (call to start the Prayer) is declared before the break of Al-Fajr-ul-Sadiq (true dawn) and the Imam commences Salah during which the time of Al-Fajr-ul-Sadiq becomes due, will I be permitted to join the congregation in such circumstances?

A: If it is established that the Imam offers Fajr (Dawn) Prayer before the break of Al-Fajr-ul-Sadiq, then it is not permissible to perform Salah behind him either in the first or the second Rak`ah (unit of Prayer) as, in this case, the Salah is invalid.

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The fourth question of Fatwa no. 8502

Q: A person awakens and is Junub (in a state of major ceremonial impurity). There is very little time left before sunrise

which is not enough to perform Ghusl (ritual bath following major ritual impurity) and offer the Fajr (Dawn) Prayer? What should they do?

A: They should perform Ghusl, even after sunrise and then offer the Fajr Prayer, as Salah (Prayer) is valid only while in a state of Taharah (ritual purification). We are commanded to do so, as the Prophet (peace be upon him) stated, ﴾If a person misses a Salah because they sleep or forget, they should offer it when they remember, as there is no other Kaffarah (expiation) for it.﴿ He (peace be upon him) also commanded that one who awakes and then remembers Salah to offer it after performing the required Taharah.

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`Abdullah ibn Qa`ud	`Abdul-`Aziz ibn `Abdullah ibn Baz

The eighth question of Fatwa No. (8823)

Q: Is it permissible for a person who has sexual intercourse with his wife during the night and gets up late, to perform Wudu' (ablution) and perform Salah (prayer) instead of taking a Ghusl (ritual bath)? In fact, this may well take place because he wants to be on time or wait till the cold hours pass. Or, is it absolutely prohibited to offer Salah while in a state of Janabah (major ritual impurity related to sexual discharge)?

A: Such a person has to take a Ghusl in order to be purified from the state of Janabah and, consequently, to perform Salah. In such a case, performing Wudu' is not sufficient. Moreover, Tayammum (dry ablution) is not sufficient for him as long as there is the ability to use water even if he has to buy it. For such a person, the time he gets up is the prescribed time of Salah. In this regard, the Prophet (peace be upon him) said: ﴾He who falls asleep and fails to perform a Salah (prayer) or

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forgets to perform a Salah (during its prescribed time), its expiation is only that he should observe it when he remembers it.﴿ (Recorded by both Al-Bukhari and Muslim.)

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The sixth question of Fatwa No. 6606

Q: Does adherence to the due times of Salah (prayer) take precedence over purification, or does purification take precedence over adherence to the prescribed times of Salah for he who wakes up in a state of Janabah (major ritual impurity related to sexual discharge)? If this person performs Ghusl (ritual bath), he will not be able to perform Fajr (dawn) Prayer until sunrise. Should he perform Ghusl and then make up for the missed Salah or perform Salah before sunrise?

A: He has to make Ghusl and then perform Salah even after sunrise. Allah (Exalted be He) says: ﴿O you who believe! When you intend to offer As-Salât (the prayer), wash your faces and your hands (forearms) up to the elbows﴾ The Prophet (Peace be upon him) said: ﴿"He who misses a prayer because he sleeps or forgets should offer it when he remembers ..."﴾

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Third question from Fatwa No. 7672

Q: What is the ruling on those who miss `Isha' Prayer until it is 1:00 am? Should they perform it with `Isha' the next day or perform it then?

A: They should offer `Isha' immediately and should not delay offering `Isha' again. Moreover, they should repent to Allah for this delay.

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The Salah of a Menstruating Woman

Fatwa no. 5502

Q: If a woman is purified from menstruation or postpartum bleeding before sunset, should she perform the Zhuhr (Noon) and the 'Asr (Afternoon) Prayers? If she becomes purified before dawn, should she offer the Maghrib (Sunset) and the `Isha' (Night) Prayers? We heard that some scholars say that we must do so.

A: If a woman becomes purified from menstruation or postpartum bleeding before the end of the due time of any Salah (Prayer), she should offer this Salah and the one which can be combined with it. For example, if a woman becomes purified before sunset, she should offer the Zhuhr and `Asr Prayers;

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if a woman becomes purified after the appearance of the second dawn, she should offer the Maghrib and the `Isha' Prayers; and if a woman becomes purified before sunrise, she should offer the Fajr (Dawn) Prayer.

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Offering the missed Salahs in order

Sixth question from Fatwa No. 581

Q: What is the proper order of making up the Fajr (dawn), Zhuhr (Noon) and `Asr (Afternoon) in case of forgetting to offer them on time?

A: Making up the missed prayers should be offered upon remembering them and in their respective order as prescribed by Allah (Glorified be He), a person should perform Fajr (dawn), Zhuhr (noon), then `Asr (afternoon) prayer.

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`Abdullah ibn Mani`	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify

(Part No. 6; Page No. 160)

The first question of Fatwa no. 4263

Q: What is the ruling regarding one who offers the overdue `Asr (Afternoon) Prayer after the Imam (leader of congregational Salah) has announced the Adhan (call to Prayer) for the Maghrib (Sunset) Prayer? Should one offer the `Asr Prayer first, or offer the Maghrib Prayer congregationally then perform the `Asr Prayer later?

A: That person should offer the `Asr Prayer first and then the Maghrib Prayer, as offering Salah in order is a Wajib (obligatory). However, if they cannot offer the `Asr Prayer before the Maghrib Prayer, they should join the Maghrib Prayer with the intention of offering the `Asr Prayer. When the Imam (leader of congregational Prayer) finishes Salah, they must stand to offer the remaining Rak`ah. Thereafter, they should offer the Maghrib Prayer, as the proofs of Shari'ah indicate that the difference in intention between the Imam and the Ma'mum (a person being led by an Imam in Prayer) does not affect the validity of Salah.

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Third question from Fatwa No. 4591

Q: What is the ruling on someone who forgets to perform Zhuhr (Noon) and `Asr (Afternoon) Prayers and the time of Maghrib (Sunset) is due? By which prescribed Salah, should he start?

A: He should perform the Zhuhr (Noon) Prayer then the `Asr (Afternoon) then the Maghrib (Sunset) as prescribed by Allah. It is authentically reported from the Prophet (peace be upon him) that: ﴾he was engaged

on the day of Al-Ahzab from performing the obligatory prayers, so he prayed them in sequence after sunset.﴿

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Covering the `Awrah (private parts of the body that must be covered in public)

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The religious ruling on covering the `Awrah

Fatwa No. 5128

As there are many sectors including the military where people wear special outfits for physical exercises and which uncover some parts of the body beneath the navel and half or more of the thigh and due to the spread of these kinds of clothes, we want your Eminence to give us your Fatwa regarding this issue and explain the legal ruling as it has become so familiar seeing many people wearing these outfits as if they have become permissible these days. May Allah reward you with the best.

A: According to the consensus of Muslim scholars, covering the `Awrah is Wajib (obligatory); the whole body of the woman is `Awrah whereas the front and back private parts of the man is regarded as `Awrah by consensus of scholars. The most preponderant view of scholars is that man's `Awrah is from the navel to the knees, for what is narrated from `Aly (may Allah be pleased with him) that the Prophet (peace be upon him) said, (Do not uncover your thigh, and do not look at the thigh of the living and the dead.) Related by Abu Dawud and Ibn Majah. It is also related on the authority of Muhammad ibn Jahsh that he said, (The Messenger of Allah passed while Ma`mar was sitting and his thighs were uncovered. He (the Prophet) said, 'O Ma`mar! Cover your thighs for they are `Awrah.) Related by Ahmad in his Musnad and Al-Bukhari in his Sahih as Mu`allaq (a Hadith missing a link in the chain of narration, reported directly from the Prophet), and Al-Hakim in

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his Mustadrak. It is also related by Ibn `Abbas (may Allah be pleased with them both) that the Prophet (peace be upon him) said, (The thigh is a private part.) Related by Al-Tirmidhy and Ahamd with the wording: (The Prophet (peace be upon him) passed by a man whose thigh was uncovered. He (peace be upon him) said, 'Cover you thigh as the thigh is a private part.') Furthermore, it is related on the authority of Jarhad Al-Aslamy that he said, (The Prophet (peace be upon him) passed by me while I was wearing a burdah (garment) and my thigh was uncovered. He (peace be upon him) said, 'Cover your thigh as the thigh is a private part.') Related by Malik in Al-Muwatta', Ahamd, Abu Dawud, Al-Tirmidhy and he commented on it saying that it is Hasan.

Such Hadiths support one another, and when taken as a whole they provide the required evidence.

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Man's `Awrah (private parts of the body that must be covered in public)

The second question of Fatwa No. 2252

Q: Does `Awrah include the thigh?

A: The majority of scholars hold that the thigh is from the private parts that should be covered and they cited Hadiths as evidence to that effect. All these Hadiths have some aspects of weakness with regard to their chain of transmitters such as

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discontinuity in their chains of transmitters or weakness in some of the narrators. However, these Hadiths support each other and therefore, are liable to be cited as proof. Some of them are as follows: Abu Dawud and Ibn Majah reported on the authority of `Aly (may Allah be pleased with him) said that the Messenger of Allah (peace be upon him) said: ❨"Do not uncover your thigh, and do not look at the thigh of the living or the dead."❩ It was also reported by Ahmad and Al-Bukhari in his book called Al-Tarikh on the authority of Muhammad Ibn Jahsh that he said: ❨"The Messenger of Allah (peace be upon him) passed by Ma`mar Ibn `Abdullah while his two thighs were uncovered. The Prophet (peace be upon him) said: 'O Ma`mar, cover your thighs as the thigh is `Awrah.'"❩ It was also reported by Malik in his book called Al-Muwata', Ahmad, Abu Dawud and Al-Tirmidhy in the Hadith reported by Jarhad Al-Aslamy that he said: ❨"The Prophet (peace be upon him) passed by me while I was wearing a burdah (garment) and my thigh was uncovered. He (peace be upon him) said: 'Cover your thigh as the thigh is a private part.'"❩ Al-Tirmidhy considered this Hadith to be Hasan.

A group of scholars considered that a man's thigh is not `Awrah. As evidence they cited the Hadith reported by Anas (may Allah be pleased with him). He said: ❨"The Prophet (peace be upon him) uncovered his thigh and I saw the whiteness of his thigh."❩ This Hadith was reported by Ahmad and Al-Bukhari. Al-Bukhari said that the Hadith reported by Anas is more authentic, but the Hadith reported by Jarhad is more precautious. The opinion of the majority of jurists is more cautious because of what was mentioned by Al-Bukhari. The first Hadiths are clear texts on this subject, but the Hadith mentioned by Anas (may Allah be pleased with him) can be interpreted otherwise.

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The third question of Fatwa no. 3435

Q: Modern fabrics have become so thin that the clothes made of them reveal our legs and parts above the knees. The Maliky School of Jurisprudence does not permit Salah without covering the area from the navel to the knee [for men]. Although wearing the transparent clothes is not a major sin, sometimes the lines of the underwear - made of polyester – may show. Unfortunately, I am not accustomed to wearing underpants to cover the area from the navel to the knees. Is it only impermissible to pray without covering this area or is it impermissible to recite Qur'an in this state as well?

A: the clothes should not reveal the `Awarah whether a person is performing Salah, reciting Qur'an, or be in other situations. This does not apply to the cases in which evidence supports the permissibility of revealing `Awarah, such as answering the call of nature, making Istinja' (cleansing the private parts with water after urination or defecation), and having intercourse with one's wife. The limits of `Awarah are the parts between the navel and the knees as stated in the reports narrated from the Prophet (peace be upon him).

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Fifth question from Fatwa No. 8502

Q: Is it permissible for a Muslim to perform Salah (Prayer) while wearing a transparent garment?

A: The `Awrah (private parts of the body that must be covered in public) of a man in Salah is what is between the navel and the knees, so whoever performs Salah uncovering any of this area, should perform Salah again. The same ruling applies to those who wear transparent garments through which skin can be seen and performed Salah in this state, they should perform it again.

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Fatwa No. 10874

Q: There is an old shaykh living in the Dighiyah district. Being the Imam of the masjid (Mosque), he has been leading people in prayers for a long time. Is it permissible for him to lead people in prayer without wearing trousers? It should be noted that his `Awrah (private parts of the body that must be covered in public)

can be seen by his followers. Please, advice us. May Allah reward you.

A: Covering the `Awrah is a necessary condition for the validity of Salah. However, it is not necessary to wear trousers. The `Awrah for men is the area between the navel and the knees. If the Imam offers prayers while any part of his `Awrah is uncovered, his Salah is invalid as well as the salah of those behind him if they knew of this before Taslim (salutation of peace ending the Prayer).

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa No. 12587

Q: Is Salah (Prayer) considered invalid if performed while wearing pants or shorts without a shirt. In other words, what is the ruling on offering Salah wearing pants only? It is worth mentioning that in our country, Algeria, almost everyone performs Salah wearing pants without tops except for a small number of people. Some people judge this Salah as invalid or at least doubtful. I ask your Eminence to give us your Fatwa in this regard, and as a seeker of knowledge, I appreciate your detailed answer. I ask Allah to guide us to useful knowledge, good understanding of religion, fruitful efforts, as well as steadfastness and sincerity. Wassalamu `Alaikum!

A: It is obligatory for men to cover the parts between the navel and the knees with clothes that do not show the skin underneath or the `Awrah. So, if a person who performs Salah covers the parts that covering is mandatory with material that is not transparent, his Salah will be valid.

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First question from Fatwa No. 4143

Q: In my country, there is a group of young people who perform Salah (Prayer) while their heads are uncovered arguing that the Messenger of Allah (peace be upon him) did not wear a head cover during Salah, so what is the legal ruling of wearing a head cover during Salah?

A: Covering the head during Salah is not obligatory and the matter is permissible.

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First question from Fatwa No. 5699

Q: What is the ruling on offering Salah (Prayer) without covering the head whether the performer is an Imam or a follower of the Imam?

A: It is not obligatory to cover the head during Salah for men whether they are Imams or followers of the Imam. As for women, they have to cover their heads.

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First question from Fatwa No. 7522

Q: What is the ruling regarding covering the head for men? Is wearing a cap or a head cover obligatory, especially during Salah (Prayer)? We have a group of youth who believe that it is obligatory to wear a head cover during Salah while they are not people of knowledge. Is it permissible to perform Salah behind an Imam who does not cover his head?

A: It is not obligatory for men to cover their heads during Salah or during any other act of worship. It is permissible to offer Salah behind a person who does not cover his head, because the head is not `Awrah (private parts of the body that must be covered in public) for men.

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The first and second questions of Fatwa No. (8594)

Q: Is it true that wearing a head cover, such as a cap or a scarf, is a Sunnah (supererogatory act of worship following the example of the Prophet) especially when offering Salah (prayer)?

A: It is not a Sunnah for men to wear a head cover when offering Salah.

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Q 2: It is said that performing Salah (Prayer) while arms are uncovered is undesirable, is this true?

A: It is not undesirable for men to perform Salah wearing short sleeves.

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First question from Fatwa No. 7178

Q: What is the ruling on offering Salah while wearing a towel wrapped around the body?

A: If this towel covers the `Awrah i.e. the area between the navel to the knees, then Salah is valid, otherwise it is not. However, it is better

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to pray while wearing a garment that covers the shoulder along with the `Awrah according to the Hadith: (None of you should pray in a single cloth that covers nothing of his shoulder.)

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The first question of Fatwa No. (12262)

Q: Is it permissible to uncover one's shoulders while offering Salah (prayer)?

A: A Muslim is required by Shari'ah to cover his shoulders while praying. To this effect, the Prophet (peace be upon him) is authentically reported to have said: ﴾None of you should offer prayer in a single garment that does not cover the shoulders.﴿ (Recorded by both Al-Bukhari and Muslim.)

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The first question of Fatwa No. 1733

Q: What is the ruling on offering Salah (prayer) while wearing glasses?

A: A person is permitted to perform Salah while wearing glasses unless using them prevents him from putting rightly his forehead or nose on the ground.

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The second question of Fatwa No. (3867)

Q: Is it a sound fatwa that the Salah (Prayer) offered by a naked person is null and void?

A: Yes, it is. The Salah offered by a naked person while he or she has the ability to conceal the private parts is null and void. Imam Ibn `Abdul-Bar said it is unanimously agreed upon by scholars.

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Eleventh question from Fatwa No. 8052

Q: What is the ruling on folding sleeves or trousers? Is it an act of tucking up clothes that is forbidden during prayer?

A: It is not permissible to fold up clothes for prayer, as this is an act of tucking up clothes that is prohibited during prayer.

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Fourth question from Fatwa No. 11776

Q: Is it permissible to play sports with another person who is wearing shorts?

A: It is not permissible to play sports with a person wearing shorts, as they reveal some of their `Awrah (private parts of the body that must be covered in public) and for fear of sexual excitement. Men's `Awrah is the area between the navel and the knees.

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Salah of a Woman

Eighth question from Fatwa No. 8708

Q: I used to pray without wearing Hijab (veil), as I did not know of its obligation during prayer. Should I repeat all the obligatory and supererogatory Salahs even though this has been happening for almost six years?

A: If you were truly ignorant of what should be covered while praying, you do not have to repeat Salah for the past period. You should repent to Allah and increase doing righteous deeds for Allah (Exalted be He)

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says, ﴾And verily, I am indeed forgiving to him who repents, believes (in My Oneness, and associates none in worship with Me) and does righteous good deeds, and then remains constant in doing them, (till his death).﴿ There are also other Ayahs that relate the same meaning. It is worth mentioning that it is permissible for a woman to uncover her face while praying unless she is in the presence of foreign men.

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Fourth question from Fatwa No. 4945

Q: Should a woman pray without wearing trousers, a lot of women do this including my wife?

A: A woman should pray in clothes that cover all of her `Awrah (private parts of the body that must be covered in public). It has been reported on the authority of `Aishah (may Allah be pleased with her) that the Prophet (peace be upon him) said, ﴾Allah does not accept the prayer of a woman who has reached puberty unless she wears a Khimar (veil covering to the waist).﴿ It has been reported from Um Salamah (may Allah be pleased with her) that she asked the Prophet (peace be upon him), ﴾Can a woman pray in a long dress and a veil without wearing a lower garment? He replied, "[She may pray], if the dress is long, flowing, and covering the surface of her feet".﴿ Related by Abu Dawud. Leading Hadith critics judge that this Hadith is Mawquf (a Hadith narrated from a Companion of the Prophet); only reported from Um Salamah.

The entire body of a woman is `Awrah except for her face and hands when praying. She should cover them in the presence of an Ajnabi (man lawful for the woman to marry). There is no harm in praying

while wearing trousers, if they are clean.

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The first question of Fatwa No. 12259

Q: Is there any legal evidence that suggests a woman should take off her trousers during Salah (prayer)? Please note that she wears Hijab (veil) and her trousers are clean. If she has to take them off, then what is the wisdom behind that?

A: There is no legal evidence that a person should take off her trousers to offer Salah if they are clean.

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The third question of Fatwa No. 658

Q: What is the ruling on the person who performs Salah (Prayer) while carrying a picture like the one on his ID card and fears losing it if he puts it aside until he finishes his Salah (prayer)? He may also have money in the same place where there are photos.

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A: A person is permitted to perform obligatory and supererogatory Salah while carrying a picture ID or having money that have pictures on them. However, if he is able to put them aside during Salah without causing him any harm, it will be better. If he does so, he will follow the apparent meaning of the Hadiths and avoid contention that is raised concerning flat pictures.

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Second question from Fatwa No. 3932

Q: A Muslim is always carrying money, a wallet, or other things with forbidden images in their pockets even while praying. What is the validity of Salah performed by such a person?

A: There is nothing wrong with performing Salah while carrying money, a wallet, or the like things that have images. Since a Muslim is forced to do this, their Salah is valid.

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Second question from Fatwa No. 5611

Q: Is it permissible to offer Salah (Prayer) in a garment adorned with a human or an animal image? Is it permissible to enter bathrooms wearing a garment on which the Name of Allah is written?

A: It is not permissible to offer Salah in garments adorned with the animate images such as humans, birds, animals or so on. It is also not permissible for a Muslim to wear them outside Salah. The Salah of those who perform it wearing garments adorned with images is valid but they are committing a sin if they know the legal ruling in this regard. It is not permissible to write the Name of Allah on the garment. It is Makruh (reprehensible) to enter bathrooms wearing a garment containing the Name of Allah as this is humiliation of the Name of Allah (Exalted be He).

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Fatwa No. 3316

Q: We would like to inform you that we encountered certain problems and we were able to solve some of them. These problems are related to admonitions we deliver to new converts to Islam. We used to give them a chance to ask questions. It happened that we gave admonition to those who had recently embraced Islam concerning the prohibition of pictures and sculptures especially in places of worship as is mentioned in the Hadith.

At the end of the lecture, one of them asked us a question that we could not answer. However, we promised to answer his question after receiving your answer.

The question was about the ruling of images of lions, cheetahs and other animals on rugs used for Salah (prayer). He also said that there are pictures of the Ka'bah on Masjids (mosques). Does it mean that Salah performed in these Masjids is not acceptable?

We refer this question to you as it is not within the scope of our knowledge.

A: Drawing pictures of living things like human beings and animals is prohibited and one of the major sins. This is so whether it is done by sculpturing, painting on cloth or paper, weaving or by any other means. Acquiring or keeping these things is prohibited. Moreover, performing Salah on rugs that bear these images is Makruh (reprehensible) because doing so is a degradation for them. Images, pictures, or photos are prohibited unless there is a need for them. However, if there is a need for that like photos used in IDs, passports or the like, then they will not be prohibited. Drawing pictures of inanimate objects and natural scenes like mountains, seas, plants, trees, houses and so on without the appearance of living beings in them is permissible. Moreover, performing Salah on rugs that have such objects is reprehensible because they distract the attention of the worshipper; however, his Salah is valid.

Performing Salah in Masjids where there are pictures of the Ka'bah is permissible.

There is no blame on doing so as this is not prohibited. However, it will be more preferable not to put pictures of the Ka'bah in Masjids.

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Fatwa no. 7810

Q: What is the ruling on offering Salah (Prayer) on rugs with drawings in the form of Islamic architecture, such as those found in Masjids (mosques) nowadays? What is the ruling on offering Salah on them if they have crosses drawn on them? Is anything with a long lower part and a short upper part, or any crossed lines, considered a crucifix? Please advise us, as many face this issue. May Allah preserve and support you.

A: First, Masjids are the houses of Allah built to offer Salah and glorify Allah morning and evening, while devoting the heart to the acts 'Ibadah (worship) and fearing Allah. Drawings on the rugs in the Masjid distract one from Dhikr (Remembrance of Allah) and detracts from Khushu' (the heart being attuned to the act of worship). Thus, many of the Salaf (righteous predecessors) disapproved of it.

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Muslims should not do so in their Masjids, in order to perfect their 'Ibadah by avoiding any forms of distraction from places where they worship Allah, and seek His reward. However, if a person offers Salah on such rugs, it is valid.

Second, the crucifix is the logo of the Christians. They display it in their churches, honor it, and consider it a symbol for a false incident and a false doctrine, which is the crucifixion of Jesus Christ (peace be upon him). Allah declared that the Jews and the Christians are liars: ﴾but they killed him not, nor crucified him, but it appeared so to them [the resemblance of 'Isâ (Jesus) was put over another man (and they killed that man)]﴿ (Surah Al-Nisa', 4: 157). Thus, it is impermissible for Muslims to display it (i.e. the crucifix) on the rugs of the Masjids or elsewhere. They must get rid of it, either by earasing it or deforming it, in order to avoid Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) and avoid imitating the Christians, especially in their religious symbols. It makes no difference whether the vertical line of the crosses is longer than the horizontal one or equal to it, or whether the upper part is shorter than the lower part, or equal to it.

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Wearing Something that has a Cross on it while Praying

Ninth question from Fatwa No. 2615

Q: What is your opinion concerning performing Salah (Prayer) while wearing a watch that has the sign of the cross on it? Is this permissible, or not?

A: It is not permissible to wear a watch that has a cross on it, be it in Salah or otherwise. This cross must be removed either by scraping it off or by covering it with some paint; however wearing a watch with the cross on it does not affect the validity of Salah, but it is the duty of the person wearing it to be quick in removing this cross because it is a symbol of the Christians and Muslims are not permitted to imitate them.

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Fatwa No. 3309

Q: Is it permissible for a Muslim to offer Salah over mats on which a cross is drawn?

A: If the question is about the ruling of a certain Salah (prayer) that was performed on mats on which a cross is drawn, Salah is valid, In-Shaa-Allah, but disliked. If the question is about the ruling on doing such an act in the future, one should remove

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the cross from the mat by obliteration or anything else to hide their marks. This may be done by fixing a piece of cloth over it or one may replace this mat with another one that has no cross on it. It is authentically reported on the authority of `Aishah (may Allah be pleased with her) that ﴾The Prophet (peace be upon him) never used to leave anything carrying (images) of crosses but he obliterated it.﴿

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Fatwa No. 11022

Q: One of the Imams said during the Friday Khutbah (sermon) that putting a mark on the gravestone in order to distinguish it like paint or tying some rope or metal bars in one of the gravestones is prohibited. My father (may Allah be Merciful with him) died and I put some paint on one of the gravestones in order to distinguish it when I visit it. Moreover, this Imam refused to perform Salah on rugs distributed by the Ministry of Hajj and Endowments and forbade them in Masjids saying that they had crosses on them. What is your opinion in this regard? May Allah protect you!

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A: There is no blame on marking graves as long as the marks do not contradict Shari'ah (Islamic law) like paint on one of the gravestones. However, writing on the grave or the gravestone is prohibited as the Prophet (peace be upon him) forbade that. It is reprehensible to perform Salah on rugs that have pictures of crosses unless the shape is obliterated by dying, sewing, or the like.

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Taharah (ritual purification)

Taharah (ritual purification) from major and minor ritual impurity is a condition for the validity of Salah (Prayer)

Fourth question from Fatwa No. 1752

Q: Someone attends the congregational Salah without having Wudu' (ablution) and fears that if he goes to make Wudu', he will miss the congregation. What should he do?

A: Performing Wudu' is a condition for the validity of Salah, for Allah (Exalted be He) says, ﴾O you who believe! When you intend to offer As-Salât (the prayer), wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to ankles.﴿ It was also authentically reported from the Prophet (peace be upon him) that he said, ﴾Allah does not accept the Salah of any of you if he invalidates his Wudu' until he performs Wudu' (anew).﴿ Related by Ahmad, Al-Bukhari, Muslim, Abu Dawud, and Al-Tirmidhy.

Therefore, it is obligatory upon everyone to perform Wudu' before offering Salah even if he misses the congregational Salah. Furthermore, he should seek to perform Salah with another congregation if possible; otherwise he may pray individually, for Allah (Exalted be He) says, ﴾So keep your duty to Allâh and fear Him as much as you can﴿

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The Prophet (peace be upon him) said, ﴾When I command you to do anything, do of it as much as you possibly can.﴿ This person is also not permitted to perform Tayammum (dry ablution) to catch up with the congregational Salah, because fear of missing Salah is not an excuse for replacing Taharah using water by using dust.

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The eighteenth question from Fatwa no. 8859

Q: What is the ruling on offering Salah (Prayer) without prior Taharah (ritual purification) from minor impurity?

A: According to the consensus of scholars, Salah is invalid, if done without prior ritual purification from major and minor ritual impurities, as Allah (Exalted be He) says, ﴾O you who believe! When you intend to offer As-Salât (the prayer), wash your faces and your hands (forearms) up to the elbows﴿ The Prophet (peace be upon him) says, ﴾Salah is not accepted without Taharah.﴿

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The fourth question of Fatwa no. 5611

Q: is it permissible to perform Salah with the Wudu' (ablution) made before sleeping in case of Janabah (major ritual impurity related to sexual discharge)? It is claimed that this is an act of Sunnah!

A: It is not permitted for whoever makes Wudu' due to Janabah before going to sleep to perform Salah, obligatory or supererogatory. He should perform Ghusl (ritual bath) following major ritual impurity before praying.

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The eighth question of Fatwa no. 6420

Q: If a person, an Imam or Ma'mum (a follower of Imam), performs Salah (Prayer) without Wudu' (ablution), and then remembers his lack of ablution during Salah, what is the ruling in this case? What should he do?

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A: If the person, whether an Imam or Ma'mum, remembers his lack of Wudu', his Salah is invalid. He should perform Wudu' and repeat the Salah.

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The twelfth question of Fatwa no. 7632

Q: If a person gets up from sleep, performs Wudu' (ablution), and offers Salah (Prayer) then, on his return to bed to resume sleeping, he finds traces of impurity on the bed e.g. urine, what should he do after praying in his nightwear which is now doubted?

A: As Taharah (ritual purification) is the original case, accidental doubts count for nothing after that.

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Making up for the Salah (Prayer) that is offered without making Wudu' (ablution)

Fatwa No. 8301

Q: I offered Zhuhr (Noon) Prayer, `Asr (Afternoon) Prayer, Maghrib (Sunset) Prayer and `Isha' (Night) Prayer with the same Wudu' I performed for Fajr (Dawn) Prayer. After I offered

`Isha' Prayer, I remembered that I ate camel's meat before Zhuhr Prayer. I need your advice on what I should do. May Allah reward you with the best!

A: You must repeat every Salah you offered after eating camel's meat and make Wudu' (ablution) before these Prayers because eating camel's meat nullifies Wudu' according to the most preponderant view of the scholars. There are two authentic Hadiths reported from the Prophet (peace be upon him) in this concern.

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Fatwa no. 10734

Q: Without performing Istinjaa (cleansing oneself after using the bathroom), I performed Wudu' (ablution) to perform Maghrib (Sunset) Prayer. I was certain that I had not experienced a minor ritual impurity that necessitates Istinjaa. I led another person in Maghrib Prayer. When it was time to perform `Isha' (Night) Prayer, I performed it individually without renewing my Wudu'. When the time of Fajr (Dawn) Prayer was due, I went to perform Wudu' but I found that I had experienced a minor ritual impurity since the time of Maghrib Prayer. Therefore, I performed the Maghrib and `Isha' Prayers again with the Fajr Prayer.

As for the person I led in Maghrib Prayer, he knew nothing of what I have mentioned here until now.

Now, was I wrong when I performed Maghrib and `Isha' Prayers again? If so, what shall I do? Is the Salah performed by the person I led valid?

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If not, what shall I do? May Allah grant us all success in doing what He likes and what pleases Him!

A: Firstly, performing Istinjaa is necessary only when a discharge other than wind is emitted from the anterior and posterior private parts. Performing Istinjaa is to remove the impurity from these parts either with water, stones, or the like. Secondly, it is not necessary to perform Wudu' immediately after Istinjaaa. For instance, if someone has experienced a minor ritual impurity in the morning and made Istinjaa without performing Wudu', it is sufficient for him to perform Wudu' only without Istinjaa when the time of Zuhr Prayer is due. Accordingly, the salah performed in this case is valid. Thirdly, the Salah led by an Imam who has experienced a minor ritual impurity and forgets is valid. People led by such an Imam should not perform the Salah again, if they do not know this fact, while the Imam should do so.

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The sixth question of Fatwa no. 6496

Q: During Ramadan I had a wet dream after Fajr (Dawn) Prayer, but as I forgot to make Ghusl (ritual bath), I led people for Zhuhr (Noon) Prayer and joined an Imam for `Asr (Afternoon) Prayer. I only remembered to make Ghusl when it was time for Maghrib (Sunset) Prayer.

What is the ruling on the Zhuhr and `Asr Prayers? Is the Salah (Prayer) of the people whom I led valid? How valid is my fast?

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A: Both the Zhuhr and `Asr Prayers are invalid and you have to perform them again. The Salah of the people whom you led is valid and they do not have to repeat it because they did not know that you were in a state of ritual impurity. Your fast is valid and is not nullified by the wet dream you had.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Second question from Fatwa No. 7223

Q: A man was in a state of Janabah (major ritual impurity), but he forgot and offered Zhuhr (Noon), `Asr (Afternoon), Maghrib (Sunset), `Isha' (Night) Prayers and the Fajr (Dawn) Prayer of the second day forgetfully with Wudu' (ablution) only and without performing Ghusl (ritual bath). He remembered his state before the Zhuhr (Noon) Prayer. What is the ruling regarding the five prayers he offered without performing Ghusl?

A: If the situation is as you have mentioned, the five Salahs

which he performed in the state of Janabah are invalid. However, there is no sin on him as he is excused due to his forgetfulness. He has to perform Ghusl of Janabah when he remembers and make up for them in their sequential order.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa No. 9814

Q: A few days ago when I was about to perform Wudu' (ablution) for Maghrib (Sunset) Prayer I noticed that there is some Maniy (spermatic fluid) in my underpants. I performed Ghusl (ritual bath) and offered Maghrib Prayer. But I do not know exactly when I had the wet dream whether before Fajr (Dawn) Prayer or during a nap. The point now is that I offered three Prayers; Fajr (Dawn), Zhuhr (Noon) Prayer, and `Asr (Afternoon) while I was unknowingly in a state of Janabah (major ritual impurity related to sexual discharge). Coincidentally, I led a group of people about 300 people in these prayers. What should I do? Should I make up for these three Prayers? What is the ruling on the people who performed prayer behind me? Am I held accountable for being in a state of Janabah? I appreciate your guidance, may Allah guide you!

A: You must repeat the Zhuhr and `Asr Prayers after you perform Ghusl (ritual bath) following Janabah and you must hasten to do this. As to the people who offered these Prayers behind you, they do not have to make up for them. `Umar (may Allah be pleased with him)

once led people in Fajr Prayer while he was unknowingly in a state of Janabah. Then he made up for Fajr Prayer and did not tell the people who prayed behind him to make up for that prayer. Those people who were led in prayer are excused as they did not know about your being in a state of Janabah. As for Fajr Prayer, you do not have to make up for it because Maniy (spermatic fluid) may have been discharged during the nap. The basic ruling is aquittance from making up for these prayers unless you are certain of the state of Janabah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The sixth question of Fatwa no. 5741

Q: Is it permissible for a Muslim to offer the Fajr (Dawn) Prayer in congregation after having made Tayammum (dry ablution) due to a wet dream or Janabah (major ritual impurity). The reason behind performing Tayammum instead of Ghusl is that the Imam of the Masjid (mosque) may hasten pronouncing Iqamah (call to start the Prayer) before Ghusl is performed.

A: A Muslim should perform Ghusl (ritual bath) and Wudu' (ablution) for Salah even if they are afraid of missing the congregational Salah. It is not permissible for them to perform Tayammum if they fear that by performing Ghusl, they will miss the congregational Salah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 11188

Q: I am a woman who has been married for seventeen years. At the beginning of my marriage, I was unaware of some, if not all, rulings of Ghusl following Janabah (major ritual impurity related to sexual discharge), because I was unaware of the causes of Janabah. My husband was similarly unaware. This ignorance made us think that only the husband becomes Junub (in a state of major ritual impurity). I got married in 22/7/1391 A.H. At the end of Ramadan of the same year, I came to know of the ruling. What should I do with regard to the prayers offered during that period? Please, note that I took showers with the intention of making myself clean, not with the intention of purifying myself. However, I did not always do that every time I had intercourse. Note also that I always do Wudu' (ablution) for every Salah. Indeed, the whole case is referred to ignorance on my part. Moreover, what about my Sawm (Fast) of Ramadan during the same period?

A: You have to make up the prayers you offered without having done Ghusl after Janabah, due to your carelessness and neglect to learn about your religion. You also have to repent to Allah for that. With regard to Sawm, it is valid as long as no intercourse took place during the day.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Breaking Wudu' during Salah

Third question from Fatwa No. 5849

Q: When I perform Wudu' (ablution) and a period equal to the time between `Asr and Maghrib Prayers passes or when I walk for a long distance, I feel the discharge of Madhy (pre-seminal fluid). If I feel this discharge during Salah (Prayer), should I leave it and go to perform Wudu' or is my Salah valid?

A: A person who offers Salah should not leave it until he is sure that something has broken his Wudu' because of what has been related in Sahih Al-Bukhari and Sahih Muslim on the authority of `Abdullah ibn Zayd (may Allah be pleased with him) that he said: (A person made a complaint to the Messenger (peace be upon him) that he entertained (doubt) as if something had happened to him breaking his Wudu'. He (the Prophet) said, "He should not leave (Salah) unless he hears a sound or perceives a smell (of passing wind).") The meaning is: When Wudu' is definitely broken by the discharge of Madhy or other things which nullify ablution, a person should perform Wudu' and Salah again. It has been related in Sahih Al-Bukhari and Sahih Muslim on the authority of `Aly (may Allah be pleased with him) who said: (I used to get emotional urethral discharge frequently. Being the son-in-law of the Prophet (peace be upon him), I felt ashamed to ask him. So I requested

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Al-Miqdad ibn Al-Aswad to ask (the Prophet (peace be upon him)) about it. Al-Miqdad asked him and he replied: Perform ablution after washing your organ (penis).)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Bleeding during Salah (Prayer)

Fatwa no. 7619

On Saturday 20th of Rajab, 1404 AH, I removed my canine teeth at Amlaj Hospital. My teeth started to bleed heavily during every Salah. I would hold the blood in my mouth and spit it out after Salah was finished. Is my Salah valid? Do I have to repeat it?

A: Your Salah is valid

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and you do not have to repeat it afresh. However, the next time this happens you should have a handkerchief or something of the sort with which you can wipe the blood that collects in your mouth instead of holding it. In addition this blood may distract you from Salah and prevent you from reciting the Qur'an or making Tasbih (saying: "Subhan Allah [Glory be to Allah]") or Takbir (saying: "Allahu Akbar [Allah is the Greatest]") and other Adhkar (Remembrance of Allah) said during Salah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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`Abdullah ibn Qa`ud	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Third question from Fatwa No. 3923

Q: I bled during Salah and I was standing in the first row. Is it permissible for me to complete Salah?

A: You should stop Salah unless it is simple bleeding which you may stop by a piece of cotton or so to continue your Salah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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(Part No. 6; Page No. 201)

Doubts occurring in Salah and Hajj

Fatwa No. 11297

Q: I reached maturity when I was fourteen years old. After two years when I was sixteen I performed Hajj. I spent two years while not knowing the difference between Madhy (pre-seminal fluid) and Maniy (spermatic fluid) even though I knew that Maniy necessitates that the person performs Ghusl (ritual bath) while Madhy requires the person to perform Istinja' (cleansing the private parts with water after urination or defecation) and Wudu' (ablution) then the person may offer Salah (Prayer). While performing Hajj, I felt the discharge of Madhy but I thought that it is Maniy and then made Ghusl (ritual bath) during the performance of Hajj. Before I made Tawaf-ul-Ifadah (final obligatory circumambulation around the Ka`bah in Hajj) I felt fluid on my underpants resulting from looking and sexual thoughts. I was confused whether it was Maniy which necessitates Ghusl (ritual bath) or Madhy in which state it will be sufficient for me to perform Istinja' then Wudu'. I said to myself that if I were at home, I would perform Ghusl to be on the safe side. But perhaps it was Madhy because I heard that the fluid discharged when sexual desire is stirred or when the person thinks of sex is called Madhy. Hence, I only performed Istinja' and Wudu' then performed Tawaf-ul-Ifadah. Later, I knew the difference between Madhy and Maniy. My question now is:

1-

What is the ruling on this Hajj of mine? It should be noted that it is my obligatory Hajj. Later, I did Hajj again but it was intended to be a supererogatory Hajj. I also performed Tawaf (circumambulation around the Ka`bah) but not during the Hajj months intending it to make up for Tawaf-ul-Ifadah during which I was not in a state of ritual purity. Then, I fed six needy people as an expiation for discharging Maniy during Hajj. What should I do?

2-

What is the ruling on my Salah during this period? It should be noted

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that I used to observe Salah fully. All praise and thanks are due to Allah! So what should I do?

3-

What is the ruling on the `Umrah (lesser pilgrimage) which I made during this period? In fact, I did `Umrah three or four times during this period. So what should I do? May Allah protect you and grant you all success!

A: You do not have to make up for Hajj, `Umrah, or Salah because you do not know for sure if the fluid you discharged when you were doing these obligatory pillars, was Maniy. The basic rule is the soundness and correctness of offering the acts of worship.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family

performing more than one Salah with the same Wudu'

The eighth question of Fatwa no. 2677

Q: Is it permissible for a Muslim to perform five Salahs with one Wudu' (ablution) without prior intention to do so?

A: It is permissible for the Muslim to perform many Salahs, five or more, with the same Wudu', even if a person does not intend to do so upon making Wudu'.

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He may also perform as many Nafilah (supererogatory) prayers as he wishes along with the obligatory ones with the same Wudu' as long as it is not nullified according the consensus of scholars, due to the authentic Hadith narrated from the Prophet (peace be upon him) in this regard.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no.(8419)

Q: If a person performed Wudu' (Ablution) with the intention of performing Maghrib (Sunset) prayer only, then the time of `Isha' (Night) Prayer arrived while he was still maintaining his Wudu', and he performed `Isha' prayer (with this same Wudu'), is this prayer valid or not?

Q: All prayers whether obligatory or supererogatory are permissible after offering Taharah (ceremonial purification), even if the intention of performing it is not established at the time of Wudu', for what was narrated by Muslim on the authority of Buraydah (may Allah be pleased with him) that the Prophet (peace be upon him): ﴿offered all Salahs with one Wudu' on the day of conquering (Makkah).﴾ Accordingly, praying `Isha' with the same Wudu' of Maghrib prayer is valid, even if the intention to do so is not established. The same applies to Dhuha and Zhuhr prayer, if a person performs Wudu' to pray Dhuha (Before Noon) and Zhuhr (Noon) prayer is due while still in the state of

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Taharah, it is permissible to perform Zhuhr prayer with this same Wudu'.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and companions!

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Offering obligatory Salah (prayer) with Wudu' (ablution) made for a supererogatory Salah

Second question from Fatwa No. 2615

Q: Is it permissible to perform obligatory Salah with Wudu' made for performing supererogatory salah?

A: If he makes Wudu' intending to purify himself from the state of ritual impurity in order to perform supererogatory Salah, he will be permitted to perform supererogatory and obligatory Salah and other things that require being pure from the state of minor ritual impurity.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Removing Najasah (ritual impurity) from the body and clothes

The fourth question of Fatwa no. 7551

Q: If a man urinates and does not perform Istinja' (cleansing the private parts with water after urination), then performs Wudu' (ablution) and prays, is his Salah valid? If not, should he repeat it even if he has a legal excuse continuing for a long time?

A: If he makes Istijmar with three or more pure stones before making Wudu', his Salah is valid. However, if he does not make Istinja' or Istijmar before Wudu', his Salah is invalid. He should repeat it after ritual purification even if after a long time.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Third question from Fatwa No. 8314

Q: What should a Muslim do if he sees impurity on his garment or on his body after finishing Salah (Prayer)? Should he make up for the Salah?

A: He should not make up for it if he sees it after finishing Salah or if he forgets it and does not remember it but after Salah. It has been reported from the Prophet (peace be upon him) that Jibril (Gabriel- peace be upon him) informed him during Salah that his shoes contained something impure,

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so he (peace be upon him) took them off and continued his Salah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The sixth question of Fatwa no. 3225

Q: If someone performs Salah in a pure place but doubts the area next to the place of prostration, is his Salah valid?

A: Yes, his Salah is valid as long as the place where Salah is performed is pure. The impurity found in all the directions around this place has no effect on his prayer.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and his Companions!

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Fourth question from Fatwa No. 6576

Q: Is it permissible for a man to perform Salah (prayer) in the same garment he was wearing while having sexual intercourse with his wife?

A: There is no blame in doing so as long as his clothes are not soiled with impurities such as urine or pre-seminal discharge. Otherwise, he is not allowed to perform Salah in these clothes until he washes them. Semen is not impure according to the soundest opinions of scholars.

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Moreover, it is desirable to wash clothes soiled with semen if it is wet, and to rub them if it becomes dry. If clothes are soiled with pre-seminal discharge, sprinkling them with water will be enough.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 12428

Q: What is the ruling on a person who remembers offering Salah (Prayer) in an impure garment?

A: If during Salah a person remembers that they are wearing an impure garment, they should stop their Salah to change the garment or wash the part that has been soiled with traces of impurity. However, if the undergarment is pure, it will be enough for the continuation of Salah to take off the unclean garment. When the Prophet (peace be upon him) was informed by Jibril (Gabriel, peace be upon him) that there was traces of impurity in his shoes, he took them off and continued his Salah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa No. 11201

Q: I led two people in congregational Prayer after making a valid Wudu' (ablution) and I was certain of my purity. However, while performing Wudu', I saw impurity on my garment. I removed this impurity from the affected part. Although there is no color or any indication that the impurity remains, I could still smell it. I accepted to be the Imam for this Salah only after the two people had insisted. I want to know whether this Salah was valid or not. What is the ruling on those people whom I led in this Salah? Please, guide me. May Allah reward you!

A: If you wash the impure part of your garment or body and remove the impure substance, the Salah you led will be valid for both you and your followers. There is no harm if the smell remains as long as the impure substance is removed.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and his Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Purity of the place of Salah

The fourth question of Fatwa no. 9780

Q: while a man was offering Salah (Prayer), a child came and urinated in the place of his prostration before the last prostration. What should he do if he prostrated on the impure place knowingly? What should he do, if he is exposed to the same situation again?

A: If the situation is as you mention, his Salah is invalid, if the person prostrates on the impure place knowingly. He should have avoided the place of Najasah, if he wanted to prostrate.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Third question from Fatwa No. 9797

Q: A woman lives in a single room along with her baby who urinates or defecates in that room. The baby's urine and excretion soil some parts of the room. She performs Salah (prayer) in that room using a mat. Is it permissible for her to perform Salah in this room although some parts of it are impure? What is the ruling on Salah performed in such a room although

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she performs Salah on a clean mat? Give us a Fatwa in this issue! May Allah increase you in guidance and knowledge and grant all of us success in doing good!

A: Salah should be performed in pure clothes and pure places. A person's body should also be clean. If a baby urinates in a place and you put a pure mat on that place and then perform Salah, your Salah will be valid.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Offering Salah in prohibited places

Fatwa No. 3051

All praise is due to Allah and peace and blessings be upon His Messenger, his family, and Companions.

After having perused the question submitted to his Eminence, the General Chairman, referred by the general manager of the administrative affairs in the Ministry of Commerce No. 1939 on 29/4/1400 A.H. which states the following: I would like to inform your Eminence that the Ministry of Commerce has finished the establishment of a Masjid (mosque) a few months ago

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inside the building of the Ministry in Riyadh to enable the employees to perform Salah (Prayer) there. The Masjid is located on the first floor of the Ministry building and under it there are the offices of the employees and bathrooms (toilets) at the end of the Masjid. Some employees of the ministry said that performing Salah is not permissible in the part that is above the bathrooms claiming that there is a legal text stating that it is not permissible to offer Salah on the floor of the bathroom. Some people believe that this ruling also applies to the floor of the bathroom because it is a part of the building. Due to the importance of this issue, we seek the legal opinion from your Eminence. It should be mentioned here that the distance between the bathroom floor and its roof is three meters. The thickness of the cement which forms the floor is 15 cms then a layer of ceramic of 10 cms and the Masjid floor is totally furnished with thick carpets. Could you kindly tell us the legal opinion regarding this case?

The Committee response comes as follows:

If the situation is as you have mentioned, then it is permissible to perform Salah on the roof of the mentioned bathroom. There is no harm - In sha'a Allah - and no reprehensibility regarding it, because the roof is not part of the bathroom in this case. This is the most preponderant view of the scholars in this issue just as Abu Muhammad ibn Qudamah Al-Maqdisy (may Allah be merciful with him) stated in his book Al-Mughny.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman

The first question of Fatwa no. 5078

Q: What is the legal ruling on a man who performs the five obligatory Salahs (Prayer) in the bathroom?

A: The Five Compilers of Hadith except for Al-Nasa'y related on the authority of Abu Sa`id (may Allah be pleased with him) that the Prophet (peace be upon him) said, (The whole earth is a place of Salah excepting bathrooms and graveyards.) This report is classified as authentic by Al-Hakim in Al-Mustadrak and Ibn Hazm Al-Zhahiry. Similarly, Ibn Daqiq Al-`Eid referred in "Al-Elmam" to its authenticity. The report shows that graveyards and bathrooms are not proper places for performing Salah. Accordingly, Salah is forbidden and invalid in a bathroom.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Offering Salah (Prayer) while wearing shoes

Fatwa no. 758

Q: There is a difference of opinion over entering the Masjids (mosques) while wearing shoes and praying with them on. What is the Islamic ruling on this?

A: The Prophet (peace be upon him) not only used to enter the Masjid while wearing his shoes but he also offered Salah while wearing them. Abu Dawud narrated in his Sunan (Hadith compilations classified by jurisprudential themes) on the authority of Abu Sa`id Al-Khudri who said: ﴾When the Prophet (peace be upon him) was leading his Companions in prayer, he took off his shoes and put them to his left. When people saw this, all of them took off their shoes. When the Prophet (peace be upon him) finished the prayer, he asked them, "What made you take off your shoes?" They said, "We saw you taking off your shoes, so we took off ours, too." The Prophet (peace be upon him) said, "Jibril (Gabriel) came to me and told me that there was something dirty on them. When any one of you comes to the Masjid (mosque), let him look and if he sees anything dirty on his shoes, let him wipe them and then pray in them."﴿ In another narration it is stated: ﴾There is dirt in them.﴿ Abu Dawud also narrated on the authority of Ya`la Ibn Shaddad Ibn Aws from his father who said: "The Messenger of Allah (peace be upon him) said: ﴾Be different from the Jews, as they do not pray in their shoes or in their leather slippers﴿ Abu Dawud also narrated

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on the authority of `Amr Ibn Shu`ayb from his father from his grandfather who said: ﴾I saw the Messenger of Allah (peace be upon him) praying both barefooted and wearing footwear.﴿ Narrated by Ibn Majah. However, if the Masjids are furnished with fancy carpets, then they should be kept clean from shoes, and no one should enter wearing shoes lest the place be made dirty. If the carpets get soiled with dirt, this will offend those who pray and prostrate on them.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman
`Abdullah ibn Mani`	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify

Fatwa No. 2703

Q: Is it permissible to offer Salah in footwear while in Masjids (Mosques) that are furnished with carpets?

A: Offering Salah while wearing footwear that are ritually clean is an act of the Sunnah. It has been related by Al-Bukhari and Muslim on the authority of Abu Salamah Sa`id ibn Zayd that he asked Anas, ﴾Did the Prophet (peace be upon him) use to offer Salah while wearing shoes. He replied, "Yes."﴿

Similarly, it has been related by Abu Dawud on the authority of Shaddad ibn Aws (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said, ﴾Be different from the Jews, for they do not pray in shoes and Khuffs (leather socks).﴿ However, if the footwear is impure and liable to harm those who are offering prayer or taint the carpets, a person should put the footwear in an appropriate place so as not to harm anyone.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Second question from Fatwa No. 10494

Q: What is the ruling on entering Masjids (mosques) while wearing shoes especially for soldiers whose work requires them to wear shoes all the time? Moreover, Masjids are furnished with carpets.

A: It is permissible to enter Masjids and perform Salah while wearing shoes provided that the shoes are pure. One should also pay great attention to the cleanliness of his shoes in order not to contaminate the Masjid.

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The second question of Fatwa no. 1813

Q: What is the ruling on offering Salah (Prayer) while wearing shoes? Kindly give your answer supported with proofs, as some brothers maintain the permissibility, while others adhere to prohibition claiming that offering Salah with shoes on is only permitted in open areas directly exposed to the sun. As for other areas, shoes may have impure substances on them that may corrupt these areas.

A: The authentic Hadith indicate that offering Salah in shoes is desirable or at least permissible. According to a report, Anas ibn Malik (may Allah be pleased with him) was asked: ﴾Had the Prophet (peace be upon him) ever prayed with his shoes on. He replied, 'Yes.'﴿ Related by Ahmad, Al-Bukhari, and Muslim.

Shaddad ibn Aws (may Allah be pleased with him) also said: 'The Prophet (peace be upon him) said, ﴾Act differently from the Jews, for they do not offer Salah in their sandals or shoes.﴿ Related by Abu Dawud.

The Hadith make no distinction between offering Salah while wearing shoes in closed Masjids (mosques) or in other open areas, whether they are deserts, farms, houses, or the like. Some of these Hadith actually specify Masjids as a place where Salah may be offered with shoes on.

(Part No. 6; Page No. 217)

According to the report of Ahmad and Abu Dawud on the authority of Abu Sa`id Al-Khudary who said: The Messenger of Allah (peace be upon him) said, ﴾When any of you comes to the Masjid, he should see if he finds filth on his sandals, he should wipe it off and offer Salah in them.﴿ Similarly, Abu Dawud reported on the authority of Abu Hurayrah (may Allah be pleased with him) that he (the Prophet) said, ﴾If any of you, while praying, takes off his sandals, he should not hurt anybody with them. He should place them between his feet or pray wearing them.﴿ Al-`Iraqy classified this Hadith as authentic. Abu Dawud Ahmad, and ibn Majah report with a good Sanad (chain of narration) on the authority of `Amr ibn Shu`ayb from his father from his grandfather that he said, ﴾I saw the Messenger of Allah (peace be upon him) offering Salah both barefoot and with shoes on.﴿

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Rulings related to Masjids (mosques)

Definition of the Masjid

First and second questions from Fatwa No. 1319

Q: 1- What is the meaning of Masjid (mosque), literally and technically?

A: Literally, the Masjid means the place of prostration. Technically, it means any place prepared so that Muslims may offer the five obligatory Prayers in congregation in it. It may be used in a broader sense. In this case, it means any place in a person's house where they may offer Nafilah (supererogatory) Prayers or obligatory Prayers in case they (for men) have a legal excuse that prevents them from going to the masjid in which the congregational prayer is performed. In this regard, there is a Hadith related by Al-Bukhari and others on the authority of Jabir who said: The Prophet (peace be upon him) said: ﴾I have been endowed with five (things) which were not granted to anyone before me (and these are): Allah made me victorious by awe, (by His frightening my enemies) for a distance of one month's journey, and the earth has been made for me (and for my followers) a place for praying and a thing to perform Tayammum with, therefore any of my followers can pray whenever the time of any prayer is due...﴿

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Q 2: What are the legally recognized limits of the Masjid (mosque)? Are neighboring streets related to a Masjid? Meaning that if a Masjid is full in Jum`ah (Friday) Prayer due to the great number of people, can they perform Salah in the streets though there are vacant places in other Masjids?

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A: The proper limits of a Masjid where one performs the five daily prayers in congregation are what includes it of walls, buildings, wood or the like. These limits determine the structure of the Masjid where a person in a state of major ritual impurity or menstruating woman should not stay. Whoever comes to perform Salah in a Masjid and finds no vacant places in the Masjid can perform Salah in the nearest place to the Masjid whether it is Jum`ah (Friday) Prayer or other obligatory or supererogatory Salahs. One is permitted to do so as long as he can follow the Imam provided that he should not perform Salah in front of his Imam. Moreover, these areas around the Masjid do not have the ruling of the Masjid.

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Merits of Building Masjids

The first question of Fatwa No. 1127

Q: I live in a Yemenite village where ignorance is rampant. The village community consists of about fifty men and there is no Masjid (mosque) or school. The ever-increasing birthrate encouraged me to build a Masjid for the sake of Allah (Exalted be He).

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Would you please guide me to the proper occasional sermons for Fridays, feasts, and lunar, and solar eclipses which are in conformity with the Qur'an and Sunnah? Similarly, could you please list the books of the Sunnah and similar useful books.

A: Building Masjids is an act of charity, and whoever builds a masjid, Allah (Exalted be He) will build him a house in Paradise. Therefore, fulfill your determination to build a Masjid as long as you are able to do so. Have a sincere intention, choose the best location in the village for the Masjid, and consult experienced people to define the Qiblah (direction faced for Prayer towards the Ka`bah). You may hire a qualified Imam in Qur'an and Fiqh to lead the Salah. He may also help children and men memorize the Qur'an and learn the religious teachings.

Concerning the books that suit you, I recommend "Riyad Al-Salihin" by Al-Nawawy, and Al-Tawhid, Kashaf Al-Shubuhat, and Thalathat Al-Ausul by Shaykh Muhammad ibn `Abdul-Wahhab. You may also make use of "Tat-hir Al-I`tiqad" by Muhammad ibn Isma`il Al-San`any, Al-Jawab Al-Kafi li man Sa'ala `an Al-Dawa' Al-Shafy by Ibn Al-Qayyim, Tafsir by ibn Kathir, Bulugh Al-Maram by Ibn Hajr, and its commentary: "Subul Al-Salamm" by Al-San`ani.

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Which Masjid (mosque) is better to offer Salah (Prayer) at in a village which has a number of Masjids?

The eighth question of Fatwa no. 3543

Which Masjid is better to offer Salah at, a newly constructed Masjid or an old Masjid?

A: It is more preferable to offer Salah at the Masjid which is located far from one's house and in which a large number of people gather for congregational Salah. Considered also is the intention to attain greater reward by praying at a certain Masjid.

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Virtue of offering Salah in Makkah

The fourth question of Fatwa no. 6267

Q: Is the reward for offering Salah (Prayer) anywhere in Makkah multiplied as if it is in Al-Masjid Al-Haram (the Sacred Mosque in Makkah)? Is the punishment for committing sins in Makkah multiplied just like the reward of good deeds?

A: 1- There is a disagreement among the scholars concerning this issue.

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However, the most preponderant opinion is that reward is multiplied anywhere in the Haram (the Sacred Sanctuary of Makkah) because it is all considered Al-Masjid Al-Haram according to the Qur'an and Sunnah.

2- As to sins, they are not multiplied in terms of their number either in Makkah or anywhere else. In fact, sins are multiplied in terms of their kind that varies in intensity and gravity depending on the time and place where the sins are committed, for example, if they are committed during Ramadan, in the Noble Sanctuary, in Madinah, and the like. Allah (Glorified be He) says: ﴾Whoever brings a good deed (Islâmic Monotheism and deeds of obedience to Allâh and His Messenger peace be upon him) shall have ten times the like thereof to his credit, and whoever brings an evil deed (polytheism, disbelief, hypocrisy, and deeds of disobedience to Allâh and His Messenger peace be upon him) shall have only the recompense of the like thereof﴿ There are many Sahih (authentic) Hadiths to the same effect.

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Fatwa no. 3102

Q: Many people like to travel to perform `Umrah (lesser pilgrimage) during Ramadan. Please advise us whether is it preferable to perform the Sawm (Fast) or to break it when traveling to perform `Umrah? I hope that you will answer my question in detail, and the following: which is better for someone who is performing `Umrah, to stay and perform whatever obligatory Salahs (Prayers) they can after finishing the rites of `Umrah or to travel directly?

A: Firstly, the Sunnah (whatever is reported from the Prophet) for someone who is traveling to perform `Umrah during Ramadan is to break their Sawm, because this is a Rukhsah (concession) from Allah. Allah likes His Rukhsah to be taken as He hates His Prohibitions to be committed. However, if someone performs the Sawm, there is no harm in this. **Secondly,** there is no doubt that staying in Makkah to perform Salah is better for those who can do this. This is because the reward for performing one Salah in Al-Masjid Al-Haram (the Sacred Mosque in Makkah) is multiplied 100,000 times. But if someone travels after finishing the rites of `Umrah, there will be no harm in this.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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virtue of offering Salah in the Prophet's Masjid

The second question of Fatwa no. 1559

Q: The Prophet says, ("Salah in my Masjid is equal to a thousand Salahs in other Masjids") **Is this saying applicable to the old boundaries of the Masjid erected during the lifetime of the Prophet (peace be upon him) or to the present boundaries as well?**

A: The Prophet's Masjid was smaller than it is today, but it was expanded and enlarged by the Rightly-Guided Caliphs and the successors, and the ruling concerning this expansion is the same as the old boundaries.

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The fifth question of Fatwa no. 2021

Q: Does offering Salah (Prayer) at the annexed area outside the Prophet's Masjid (mosque) where retractable umbrellas are erected have the same reward as offering it inside the Masjid?

A: Areas annexed to Masjids hold the same rulings applied to Masjids in terms of attaining similar rewards. Annexations at the Prophet's Masijd in Madinah are regarded part of the Masjid and therefore reward for Salah offered there is the same as Salah offered inside the Masjid. However, the reward of the first row is greater than the second and the second is greater than the third and so on.

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The first question of Fatwa no. 5611

Q: which Masjid's (mosque) foundation was laid on piety from the first day?

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A: The noble Ayah (Qur'anic verse) of Surah Al-Tawbah refers to The Prophet's Masjid according to the more authentic of the two opinions of scholars. It is also said that it is the Masjid of Qiba'. Indeed, both were founded on piety.

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Al-Aqsa Masjid

Fatwa No. 5387

Q: Is Al-Aqsa Masjid (Mosque) considered a sacred place like the Sacred Masjid in Makkah and the Prophetic Masjid? Who built it?

A: First: We do not know any evidence indicating that Al-Aqsa Masjid is a sacred place like the Sacred Masjid in Makkah and the Prophetic Masjid. The permissibility of traveling to it and the virtues of performing Salah there have been confirmed by the saying of the Prophet (peace be upon him): ﴾Do not set out on a journey but to three Masjids: this Masjid of mine (the Prophet's Masjid), Al-Masjid al-Haram (the Sacred Masjid), and Al-Aqsa Masjid (in Jerusalem).﴿ Related by Malik, Al-Bukhari

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and Muslim on the authority of Abu Hurayrah (may Allah be pleased with him). This is the wording of Muslim.

As for the proof of the virtue of performing Salah therein, it is related by Al-Bayhaqy in Shu`ab Al-Iman on the authority of Jabir (may Allah be pleased with him) that he said: The Messenger of Allah (peace be upon him) said: ﴾Performing Salah in the Sacred Masjid equals (the reward of) one hundred thousand Salahs elsewhere. Performing Salah in my Masjid equals (the reward of) one thousand Salahs elsewhere and performing Salah in Al-Aqsa Mosque equals (the reward of) five hundred Salahs elsewhere.﴿

Second: Scholars have different views regarding who built Al-Aqsa Mosque. It is said that it was Prophet Ya`qub (Jacob) ibn Is-haq (Isaac) ibn Ibrahim (Abraham). This view is close to the truth. It is also said that it was Sulayman (Solomon). The soundest opinion is that Sulayman renewed it but did not establish it. Because there were more than forty years between Sulayman and Ibrahim (Abraham) just as Al-Hafizh ibn Kathir (may Allah be merciful with him) mentioned. Muslim related in his Sahih (authentic) Book of Hadith on the authority of Abu Dharr (may Allah be pleased with him) that he said: ﴾I said: O Messenger of Allah, which mosque was laid first on earth?

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He said: The Sacred Mosque in Makkah. I said: Then what was next? He said: Al-Aqsa Mosque I said: How long was between them? He said: Forty years. Wheresoever the time comes for Salah, perform it for it is a Masjid.﴿ According to the narration of Abu Kamel, the Prophet said: ﴾Wheresoever the time comes for Salah, perofrm it for it is a Masjid.﴿

Al-Nasa'i related with a Sahih (authentic) Isnad (chain of narration) on the authority of `Abdullah ibn `Amr (may Allah be pleased with them both) that the Prophet (peace be upon him) said: ﴾When Sulayman ibn Dawud (peace be upon him) built Al-Aqsa Mosque, he supplicated to Allah for three qualities: He supplicated to Allah for arbitration that would be in conformity with Allah's arbitration and he was given this. He supplicated to Allah (may He be Exalted) for a kingdom which would not be given to anyone other than him and he was given this. He supplicated to Allah (may he be Exalted) after he finished the establishment of the Masjid that no one would enter with the intention to perform Salah and come out without being forgiven from sins he had done since the day he was born.)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Pulling a Masjid down and rebuilding it

Second question from Fatwa No. 6397

Q: What is the ruling on pulling a Masjid (mosque) down and rebuilding it or moving it to a nearby location?

A: This is permissible as long as it is done for a legal reason and to serve an Islamic purpose.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Chairman
`Abdullah ibn Qa`ud	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa No. 8112

Q: My father built a Masjid (mosque) at his own expense in Makkah Al-Mukarramah. My father assumes all its expenditures such as the salaries of the Imam and Mu'adhin (caller to Prayer), electricity and water bills and any other expenditure. Since the Masjid is on the first floor, its level became lower than the surrounding area which has filled with ruins. So, my father intends to pull it down and rebuild it. The main reason behind the intention of pulling the Masjid down and rebuilding it is the fact that the area surrounding it is filled with ruins due to the fall of torrents which makes the level of the Masjid lower than it. The Masjid is now three meters high. If we fill it with earth for one meter, it will only be two meters high. This two-meter height of the Masjid does not allow

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us to fix ceiling fans and other needs of the Masjids. If we pull the Masjid down, we will rebuild it according to the following description:

1-

Firstly, after being pulled down, the Masjid is to be filled one meter high so it becomes higher.

2-

One third of the area of the first floor is to be assigned for a lavatory for Wudu' (ablution), for there is no lavatory in the first building of the Masjid. The remaining two thirds of the area will be shops to be rented. The rent of these shops is to be spent on the expenditure of the Masjid in the present, future and even after my father's death.

3-

The first floor will be the Masjid as it was before being pulled down followed by the Minaret.

4-

The Masjid is called 'Hussein Najjar Masjid'.

I would like to have a Fatwa from your Eminence to know whether it is permissible for my father to pull the Masjid down and rebuild it as mentioned in detail or not. I appreciate your guidance.

A: If the situation is as you have mentioned, then there is no harm in pulling the Masjid down and rebuilding it to serve the purpose you mentioned.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Fatwa no. 13347

Praise be to Allah Alone. May peace and blessings be upon the seal of Prophets. I have read the letter sent by Director of the General Department of Awqaf (religious endowments) and Masjids (mosques) at Ha'il district to his Eminence, the Committee's Chairman, dated 17/10/1410. This letter has been referred to the Committee of the Council of Senior Scholars bearing the number 5755. The inquirer has asked about the ruling on demolition of an old Msajid (mosque) which had been built in the village of Sada. A copy of the minutes was enclosed. It was written by `Abdul-Rahman Al-Suhaym, representative of the ministry and Director of the General Department of Awqaf and Masjids at the Ha'il district. The letter read: "We read the letter sent from the Emirate of Ha'il on Saturday 6/8/1410 AH bearing the number 5/2/16755/1, dated 6/8/1410 AH and signed by his Highness the prince of Ha'il concerning demolition and reconstruction of the old Masjid located in the village of Sada. His Highness the prince affirmed that there was no harm in demolishing and rebuilding the Masjid.

The request of his Highness has been presented to the parties concerned. Those who opposed the request were Hady Ibn Khulayf, Khalifah Ibn Abdullah Al-Shamri, and Fahd Abdullah Al-Shamri who voiced their objection to the demolition of the Masjid and requested referring the issue to the judge or to Shaykh Ibn Baz. This was done in the presence of the people mentioned above and the representative of the ministry Mr

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`Abdul-Rahman Al-Suhaym.

After close examination of the inquiry, the Permanent Committee issued the following fatwa:

There is no harm in demolishing the old Masjid located in the village of Sada and designing it after the fashion of modern Masjids as long as this serves the public interest of the people of the village. The people who contributed in building the Masjid before it was demolished will have their unfailing reward fully granted to them. We pray to Allah that He forgives the dead and grants success to the living in doing what is good and to guide us all to that which is pleasing and loving to Him.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Purchasing amusement centers and using them as Masjids (mosques)

Twelfth question from Fatwa No. 2922

Q: Is it permissible to purchase wine shops and nightclubs in order to use them as Masjids and places of worship?

A: Yes! It is permissible to buy these places in order to use them as Masjids because doing so means to use them in useful and legal purposes. Impurities and filthiness are not an inherent characteristic of these places, but it is a contingent attribute.

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If these places are used for good purposes, impurity or filthiness will no longer be there.

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Establishing Masjids (mosques) in places where Muslims are not expected to occupy indefinitely

The first and second questions of Fatwa no. 11967

Q 1: Is it permissible to build a Masjid or convert a building into a Masjid in an area or town which is expected to be abandoned in the future? In America, Muslims build a Masjid in a certain area to offer Salah (Prayer) in it. They return home after graduation and the Masjid becomes totally abandoned.

A: It is permissible to do this as it serves the public interest of Muslims, helps them practice the rites of Islam, and may lead other non-Muslims living in these areas to embrace Islam.May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Deputy Chairman	Chairman
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Q 2: a building was bought and turned into a Masjid (mosque). Later, it became too small to accommodate the Muslim people who go there to pray, so they stopped offering Salah there and left the town. Is it permissible to sell this building? If it is permissible, what should the price be spent on?

A: It is permissible to sell the building and allocate its price to reconstruct a broader Masjid. If there is no need for this, it should be used in building a new Masjid, even in another town or village that needs a Masjid.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Building a Two-storey Masjid

Fatwa No. 2789

Q: We are now building a Masjid (Mosque) on Kharies Road, Al-Nasim district in accordance to the attached building license. We have built a basement and the first floor. However, it became obvious that we should build another floor, so that the Masjid would consist of a basement and two floors, because the district is overpopulated and Masjids are few. We have submitted a request to the municipality of Riyadh to give us a license to build a second floor, but they refused on the grounds that it is impermissible. Is it permissible to build a Masjid of two or more floors? Please, advise us.

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A: It is permissible to build a Masjid of two or more floors when necessary. It should be taken into consideration that the Ma'mums (persons being led by an Imam in Prayer) should stand behind and close to the Imam, for the evidence on the preference of the first rows and standing close to the Imam.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fifth question from Fatwa No. 9373

Q: Is it permissible to offer Salah (prayer) in a two-storey Masjid (mosque) that has no windows except for the hole of the stairs? There is no opening over the mihrab. Moreover, the followers do not see the Imam.

A: It is permissible to have a two-storey Masjid. But there should be an opening that connects the two floors near the place of the Imam in order that worshippers might hear the Imam if the electricity turns off.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Deputy Chairman	Chairman
`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Maintaining the Masjids is a Sadaqah Jariyah

Fatwa no. 13481

Q: If a person donates a sum of money on behalf of themselves and their families to build a Masjid (mosque), is this considered a Sadaqah Jariyah (ongoing charity) for each one of them?

A: Donating money to build a Masjid or contributing in building it is a form of Sadaqah Jariyah for those who do it or intend to do, if the intention is pure and the money is lawfully gained.

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Spending the money left from building a Masjid for building another one

Fatwa no. 6086

Q: I supervised the building of a Masjid (mosque) in Al-Zulfa, and I raised money from benefactors for that purpose. After the Masjid was completely furnished, a sum of money remained,

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nearly sixty thousands. Is it permissible for me to spend this money in building another Masjid, as the first one does not need anything else? Please advise.

A: It is permissible for you to spend the sum of money that is left from constructing the first Masjid in another one, if the first does not need it .

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donations for Masjids

Fatwa no. 12261

Q: A group of people in the Masjid of Ibn Majid, Zahrat Al-Badi`ah district, raised a sum of money after two Jumu`ah (Friday) Prayers to buy air-conditioners for the Masjid. The sum amounts to about fifty thousand riyals, but was insufficient to meet the purpose. One of the people submitted a petition to His Royal Highness Prince `Abdullah ibn `Abdul-`Aziz, the crown prince (may Allah protect him). Thereupon, his highness agreed to undertake all the expenses estimated to 300 thousand riyals. Now, the money raised from the people

is still with us and we want to allocate it for the facilities of the Masjid such as buying clocks, stands for Mus-hafs (Arabic copy of the Qur'an), and curtains for separating the men's area from the women's and the like.

Is it permissible to allocate the money for another purpose other than the one for which it was collected? Is this conditional upon the agreement of donators, knowing that we cannot identify them? If the answer is in the negative, how should we deal with the sum of money that was raised?

Kindly, give us your Fatwa in this regard.

A: It is obligatory to spend this money on the purpose for which it was collected i.e. buying air-conditioners even if for another Masjid that needs them, so that the purpose of the donators is fulfilled.

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Money dedicated for building a Masjid (mosque) in a certain place where the building was not completed should be donated to another Masjid

The second question of Fatwa no. 8236

Q: Before coming to Saudi Arabia, I was prepared to travel to Europe for work. While in Jordan, construction works were underway at one Masjid there. I made a vow to donate a sum of one hundred and fifty dinars to this Masjid in case Allah helps me travel to Saudi Arabia instead of traveling to Europe. Allah did help me travel to Saudi Arabia. The next year, I went to the Masjid and found that it had already been established. Do I still have to donate the money to the same Masjid or do I have to donate it to another Masjid in the West Bank which is in dire need of money. Lack of donations is one of the problems we face when intending to build a Masjid in the West Bank. Enlighten us, may Allah reward you with the best.

A: You may donate the money to another Masjid in the West Bank. You will be absolved of your vow. May Allah accept it from you. However, we advise you not to make further vows.

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Offering Salah in a Masjid built from ill-gotten money

Ninth and tenth questions from Fatwa No. 7720

Q 9: What is the ruling on offering Salah (Prayer) in a Masjid built as a means to pleasing Allah (Exalted be He), but the money is mixed with usurious profits?

Q 10: What is the ruling on Salah offered in a Masjid built from the money of donations which includes stolen money?

A: It is permissible to offer Salah in such Masjids and the usurer and the thief will be held accountable for their deeds.

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The tenth question of Fatwa no. 9564

Q: What is the ruling on offering Salah in a Masjid (mosque) built by a person who is a wedding singer

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and has built a Masjid with this money? Is Salah (Prayer) there valid or not?

A: Salah in this Masjid is valid. As for earning one's living through singing and musical instruments, it is Haram (prohibited); however, the sin falls only on the person who commits it.

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Seeking help in building a Masjid (mosque)

First question from Fatwa No. 6192

Q: Is it permissible for a Muslim to seek help from his fellow Muslims to build a Masjid or school?

A: It is permissible for a Muslim to ask help from his fellow Muslims as it is cooperation for good and piety. Allah (Exalted be He) says: ﴿Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression.﴾

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Building Stores beneath Masjids

Fatwa no. 2156

Q: There are one-floor Masjids (mosques) built on vast areas in Filflal city, Milbisba district. However, there is no revenue from these areas to support the Masjids. Some benevolent people rebuilt these Masjids in two floors. The first storey is for worship and the ground floor contains stores rented to Muslims and the revenue from these are used to meet the needs of the Masjids. What is the ruling on this act?

A: It is permissible to build stores on the floor beneath the Masjid so that the rent revenue may be used to meet the Masjid's needs.

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Building on Masjids (mosques)

Fatwa No. 5173

All praise be to Allah alone and peace and blessings be upon His Messenger and upon his family and Companions. I have read the question sent by his Excellence, the

minister of Hajj and Endowments to his Eminence the chairman. This question no. 2100 was sent in 11/5/1402 A.H. One of the citizens who is called `Abdullah Saleh sent us a letter dated 4/20/1402 A.H. where he said that there is a Masjid called Al-Ikha' Al-Islamy in Jeddah, south of Bin Ladin's shops. There is a house above that Masjid. What is the ruling on living in a house above a Masjid?

The answer is as follows:

If a Masjid was built independently, then all what is above the Masjid is supplementary to it and has the same ruling as the Masjid. Therefore, it is not permissible to build a house on it.

But if the house was built first, then a Masjid was made after that such as if the first floor of a building is dedicated to be a Masjid, then there is no blame to keep the other floors as they are. Therefore, what is above the Masjid in this case is not supplementary to it.

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Adding the places of bathrooms to the Masjid

Fatwa no. 2851

Praise be to Allah alone. May peace and blessings be upon the last Prophet.

I have read what was sent to His Eminence the Chairman by the Undersecretary of the Ministry of Justice, which was redirected to the Committee by the Council of Senior Scholars bearing the number 25/2 in 5/1/1400 A.H.

The question is:

Please, Your Honor, be advised that Al-Sharbatly Masjid (mosque) has become too crowded. On the eastern side, there are bathrooms that we would like to add as an extension to the Masjid. Is this permissible or not?

A: The Masjid bathrooms can be moved to the adjacent land, and the area where the bathrooms used to be can be annexed to the Masjid if it is in the public's interest. There is no harm in this; however, it should be done after sanitizing the area where the bathrooms used to be.

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Building domes over Masjids

Fourth question from Fatwa No. 12844

Q: Is it permissible to build domes in the Masjids (mosques) for the purpose of illumination and ventilation?

A: If the situation is as you have mentioned, then there is no harm in building these domes.

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The first question of Fatwa no. 6011

Q: There is a Masjid that has heating circle on the roof. Thus, the place under the circle becomes warm in winter, are we permitted to offer Salah (Prayer) in the area under this circle to enjoy the agreeable warmth of the place?

A: The area under the circle is part of the Masjid, so it is permissible to offer Salah therein; whether in winter or any other time.

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Repairing a Masjid

The ninth question of Fatwa no. 5276

Q: if i repair something in the Masjid (mosque), will it be considered as Sadaqah (voluntary charity) or not? What is the ruling on doing this, even though the Masjid has some Waqf (endowment) farms?

A: That will be regarded as Sadaqah and a good deed, whether the Masjid has some farms or not. But you should not spend Zakah (obligatory charity) on this Masjid. You will be rewarded for this Sadaqah if you give it sincerely for the Sake of Allah and it was earned in a Halal (lawful) way.

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Lavatories around the Masjid

Fatwa No. 6857

Q: I noticed that in some Masjids (mosques) the lavatories and the places prepared for Wudu' (ablution) are built close to the Masjids or under the minarets. I think we should honor the minarets, not building them over lavatories. I hope you will study this issue and tell us the ruling so we may inform people. May Allah protect you!

A: If the situation is as you have mentioned and the places assigned for Wudu', lavatories etc., are built under the minarets or close to the Masjid, there is no harm in it as long as it does not cause people or the Masjid any harm. There is no legal evidence prohibiting this.

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Fatwa no. 12281

Praise be to Allah alone. Peace and blessings be upon our Prophet Muhammad, his family, and companions.

I have read

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the request for Fatwa submitted by the general director of Awqaf and Mosques of al-Jawf Province to His Eminence the General President. It is request no. 1576, dated 3/9/1409 AH. It reads: According to the conditions, specifications, outlines, and the licenses of building, Mr. Hammud ibn `Aqla Al-Fallah is building a Masjid (mosque) in the east of Al-Shalhub neighborhood in Sakaka city, Al-Jawf. May Allah reward him! However, when he wanted to make the sewage tank, the municipality requested that he make it inside the Masjid's courtyard.

We know that it is impermissible to the tank under the Masjid, so the donor told us that he is ready to build it in a road that he owns, but the municipality objected and requested to place it inside the Masjid's courtyard. Therefore, we ask you about the ruling on putting the tank inside the limits of the Masjid's land? Kindly, be informed that sometimes the tank may suddenly burst affecting the courtyard, in addition to the impurities that are liable to affect these places and the emission of bad odor that may harm worshippers. This harm may last for a long time until the filthy water is drained. Even after draining the water, the courtyard through which the people walk inside of the Masjid is still impure due to the wastes.

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The answer was as follows:

If the case is as you have mentioned, it is impermissible to put the tank inside the Masjid, for in the long run the waste may leak from the tank and taint the Masjid.

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Putting pictures in a Masjid (mosque) or praying in a place that has pictures

Fatwa No. 1874

Q: We are working in one of the official buildings. They have appointed one of the distributing halls for performing Salah in the building where we are working. We perform Salah (prayer) in congregation while at work. They have put large pictures of notable people before us. We found hardship due to these pictures being in front of us during Salah. What is the ruling on putting pictures in a place dedicated for worship since a long time ago? Should we continue offering Salah at that place in such a case?

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A: Your Salah is valid and there is no blame on you for that as long as there is no adjacent Masjid to offer Salah at. But you should do your best in convincing those who are responsible to remove these pictures or to find you another place that has no pictures to offer Salah in. Performing Salah in a place where there are pictures before worshippers resembles those who worship idols. There are many authentic Hadiths that denote the prohibition of imitating the enemies of Allah and ask Muslims to differ from them. Moreover, hanging pictures of living beings is not permissible and one of the avenues that lead to extravagance and Shirk (associating others in worship with Allah) especially if these pictures are of noble people. We ask Allah to grant us all success and guidance.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The third question of Fatwa no. 1619

Q: What is the ruling on putting images of humans or animals in a Masjid (mosque)? Is it permissible to offer Salah (Prayer) in that Masjid? Is it permissible to offer Salah while wearing clothes with images of humans or animals on them? Is it permissible to decorate classrooms or bedrooms with images of humans or animals?

(Part No. 6; Page No. 252)

A: It is forbidden to decorate Masjids with images of humans or animals. Images that are nailed on the walls of Masjids must be removed. Salah offered at such Masjids is valid, but a person should avoid praying right in front of these images. The sin is on the person who puts these images as well as one who is capable of removing them but refuses to do so.

If a person offers Salah while wearing clothes with human or animal drawings, their Salah is valid, although it is disliked. It is not permissible to decorate classrooms or bedrooms or other rooms with images of humans or animals.

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Mihrabs of Masjids

First question of Fatwa No. 5614

Q: Is building a Mihrab in Masjids a traditional act of the Prophet's lifetime?

A: It is an ancient Muslim tradition to build Mihrabs in Masjids (Mosques). It was done during the best generations and those that followed it. It serves remarkable interests for Muslims; showing the Qiblah (direction faced for Prayer towards the Ka`bah) and marking the place as a Masjid.

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building minarets and graves in Masjids

The first and third questions of Fatwa no. 2909

Q 1: Some benevolent people build Masjids (mosques) at their own expense and allocate certain parts of the Masjid's outside or frontal areas to be used as a grave for the person or any of his family. They believe that they are drawing close to Allah by doing so. They asked some scholars who permitted them to put graves around or in front of the Masjid provided that there be a separating wall between the Masjid and the cemetery.

Q 3: Some people object to the building of minarets altogether and regard them as contrary to the Sunnah and a waste of money. In reply, others argue that the minaret has become a symbol of recognizing Masjids from other tall buildings which block the view from a distance. Furthermore, a Masjid with towering minarets makes people feel that Muslims are still doing well in the face of the numerous challenges they confront.

A 1: It is not permissible to single out a certain part of the Masjid to bury the person who built

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it or anyone else, for the relevant proofs indicating the impermissibility of building Masjids over graves. The basic rule in this regard is what is reported in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) on the authority of `Aishah (may Allah be pleased with her) that Um Salamah told the Prophet (peace be upon him) about a church they saw in the land of Abyssinia decorated with images. He (peace be upon him) said, ﴾When a righteous man died among them, they would build a place of worship over his grave and put those images in it. They are the most evil of mankind before Allah.﴿ Similarly, the Four Compilers of Hadith reported on the authority of Ibn `Abbas (may Allah be pleased with them both) that he said, ﴾The Messenger of Allah (peace be upon him) cursed the women who visit graves and those who build Masjids (mosques) and place lights around them.﴿ There are also other authentic Hadith in this regard.

A 3: There is nothing wrong with building minarets in the Masjids. Indeed, it is desirable, because it allows the voice of the Mu'adhin (caller to Prayer) to reach those who are being called to Salah (Prayer). This is indicated by the fact that Bilal recited the call to Salah at the time of the Prophet (peace be upon him) from the rooftops of some

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houses that neighbored the Masjid. Moreover, scholars unanimously agree on this point.

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Fourth question from Fatwa No. 4150

Q: Is it permissible to offer Salah (Prayer) in a Masjid (mosque) with a grave inside it? Please, explain this in detail because some people do not accept this arguing that the grave of the Prophet (peace be upon him) is inside Al-Masjid Al-Nabawi (The Prophet's Mosque). If it is not permissible to offer Salah in such Masjids, what should we do? Is it permissible for us to dig the dead man's bones out?

A: It is not permissible to offer Salah in Masjids with graves inside. This ruling is substantiated by the authentically reported Hadith on the authority of Jundub ibn `Abdullah (may Allah be pleased with him) who said: I heard Allah's Messenger (peace be upon him) five days before he died saying: ﴾Those who preceded you used to take the graves of their prophets and righteous men as places of worship, but you must not take graves as mosques; I forbid you to do that.﴿ Related by Muslim. Also, it is authentically reported on the authority of `Aishah (may Allah be pleased with her) that the Prophet (peace be upon him) said: ﴾Let there be the curse of Allah upon the Jews

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and the Christians for they have taken the graves of their Prophets as places of worship.﴿ Therefore, it is incumbent upon those in charge of the Muslims' affairs to pull down all the Masjids built upon graves because these Masjids were not founded for righteousness. Also the dead body buried in these Masjids after building it should be dug out and the dead body, the bones and any remains should be taken outside the Masjid, because it was buried within the Masjid after it was built. Their remains should be moved to the public cemetery and buried. This grave should be leveled like any other grave. Afterwards, there is nothing wrong with offering Salah in the mentioned Masjid since the preventive reason no longer exists.

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The seventh question of Fatwa no. 5316

Q: What is the Islamic ruling on offering Salah (Prayer) in a Masjid (mosque) where some graves are built? Some people are of the view that Salah offered at such Masjids is valid. They support their view with the Prophet's Masjid in Madinah where the Prophet's grave is placed. They also support their view with the Qur'anic Ayah (verse) in Surah Al-Kahf: ﴿(then) those who won their point said (most probably the disbelievers): "We verily shall build a place of worship over them."﴾

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Does this provide evidence for the permissibility of constructing Masjids over graves? Is Salah offered at such Masjids valid? When these people are told of the unlawfulness of building Masjids on graves or are informed of the Prophet's Hadith in which he said: ﴿Allah cursed **the Jews and Christians** because they took the graves of their Prophets as places for praying.﴾ **They say that this Hadith is restricted to the Jews and that it should not be applied to the Muslims. They also say that the Jews used to worship the people who were buried in them which is not the case with Muslims who only seek the blessings of the dead. There is much disagreement over this issue. Some people may abandon praying at many other Masjids for the sake of praying at these Masjids. What is your opinion regarding this Salah?**

A: It is prohibited to construct Masjids over graves. This is based on the Hadith whose authenticity is agreed upon by Al-Bukhari and Muslim that the Prophet (peace be upon him) said: ﴿Allah cursed the Jews and Christians because they took the graves of their Prophets as places for praying.﴾

Moreover, the Prophet (peace be upon him) was not buried in the inside area of the Masjid but was buried in the chamber of `Aishah (may Allah be pleased with her). The Prophet's Masjid was originally built for the purpose of worship and was not built over the Prophet's grave. The Prophet's grave was annexed to the Masjid during the expansion plan. As for the Qur'anic Ayah (verse) which states: ﴿(then) those who won their point said (most probably the disbelievers): "We verily shall build a place of worship over them."﴾ In his Qur'an exegete, Imam Ibn Kathir states: Ibn Jarir reported two views regarding the people referred to in this Ayah.

The first: the Ayah refers to the Muslims.

The second: the Ayah refers to the polytheists. Allah knows best.

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It appears, however, that these words (i.e. "We verily shall build a place of worship over them.") were said by the leaders and powerful people of that time. Whether their action was approved of by Allah or not is a disputed matter. This is indicated by the fact that the Prophet (peace be upon him) said: ﴿Allah cursed the Jews and Christians because they took the graves of their Prophets as places for praying.﴾ This Hadith implies that Allah did not approve of their actions, and condemned them.

Even if this action was approved, it is not permissible for us to follow their example in this, because our Shari`ah (Islamic Law) abrogates the laws that came before it. As long as our Shari`ah forbids taking graves as places of worship, Salah is not valid if offered in such places.

It is also incorrect to claim that the Prophet's Hadith is restricted to the Jews and Christians. Evidences of Shari`ah are based on the principle of generality. The Messenger of Allah (peace be upon him) warned us not to imitate the Jews or Christians. This principle of generality is indicated in the authentic Hadith narrated in the Sahih (authentic book of Hadith) of Muslim on the authority of Jundub Ibn `Abdullah that the Prophet (peace be upon him) said: (Beware of those who preceded you and used to take the graves of their prophets and righteous men as places of worship, but you must not take graves as mosques; I forbid you to do that.)

It is prohibited to seek blessings from the dead who were known for their righteousness with the purpose of drawing benefits from them or drawing close to them or hoping for their Shafa`ah (intercession). This constitutes an act of Al-Shirk-ul-Akbar (major form of associating others in worship with Allah). Allah (Exalted be He) says concerning the polytheists: ﴿We worship them only that they may bring us near to Allâh.﴾

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In Surah Yunus, Allah also says: ﴿And they worship besides Allâh things that harm them not, nor profit them, and they say: "These are our intercessors with Allâh." Say: "Do you inform Allâh of that which He knows not in the heavens and on the earth?" Glorified and Exalted is He above all that which they associate as partners (with Him)!﴾

It is an act of Bid`ah (rejected innovation in religion) to seek blessings from the living people who are famed for righteousness. The Sahabah (Companions of the Prophet, may Allah be pleased with them all) are known neither to have sought blessings from one another nor from the Rightly Guided Caliphs. This practice provides a means that invites to Shirk (associating others in worship with Allah). It will be an act of Al-Shirk-ul-Akbar if the person thinks that the righteous person is capable of bringing benefit or averting harm or that he has the universe at his disposal. The Sahabah's seeking blessings from the water which was left after the Prophet made his Wudu' (ablution) or his hair is permissible as this was a special favor granted to the Prophet (peace be upon him). Allah has especially favored the Prophet by blessing his body, hair and sweat.

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Thirteenth question from Fatwa No. 6261

Q: Is it permissible to offer Salah (prayer) at a Masjid (mosque) where there is a grave? The grave is in the opposite side of the Qiblah (direction faced for Prayer towards the Ka`bah).

A: If the dead person was buried in the Masjid, then the grave should be entombed and the dead person should be moved to a public grave. But if the Masjid was built on the grave, then the Masjid should be demolished.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Offering Salah in cemeteries

Third question from Fatwa No. 7924

Q: Did the Messenger (peace be upon him) perform Salah (Prayer) in cemeteries?

A: First: The Prophet (peace be upon him) did not perform any of the obligatory or the supererogatory Salah in cemeteries or in a Masjid (mosque) that has a grave inside, rather, he prohibited that. **Secondly:** It is confirmed that the Prophet (peace be upon him) offered Salah over a dead body after he was buried and said Takbir (saying: "Allahu Akbar [Allah is the Greatest]") four times.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Masjids built by a non-Muslim country for its people

Fatwa No. 1679

Q: We live in the Philippines; it is well known that it is a Christian country. Currently, the government is building some Masjids (mosques) in the Muslim territories. Is it permissible to acknowledge these Masjids built by the government while we have the financial ability to build them even if their roofs are from the leaves of trees. It should be mentioned here that the government of Marcus is currently seeking to please Muslims to end their opposition against the government. We do not know the source of these aids; if they are really from the government or from our Muslim brothers outside the Philippines. Could you kindly enlighten us in this regard?

A: It is well-known that rights whether financial, physical, or moral are shared between the governments and the people. If the fact is as you have mentioned that your government is Christian, and that it established some Masjids in the Islamic territories,

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then it fulfills its duties toward its citizens. It achieves their wishes and facilitates the public religious or civil utilities in return for the rights they fulfill toward the country and the gains it receives from the types of interests and benefits. Accordingly, there is no harm for you to acknowledge these Masjids which the country has constructed for you as a duty that it should fulfill to you without having an upper hand over you or ask for compensation in return. But you should acknowledge these Masjids and ask for the construction of more Masjids and Islamic schools without being shy to ask for your religious and worldly rights regardless of the material and moral benefits you receive.

O Muslims, you have to co-operate between one another to establish other utilities such as Masjids, Islamic schools and all that you need taking into consideration that these Masjids and schools built by the government should be under the patronage of Muslims only in order that they may not invent something that may contradict the Shari`ah. Allah (Exalted be He) says: ﴿Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety)﴾ As for the money spent by the country, it is not obligatory to know their sources because there is no evidence of this.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Employing disbelievers in constructing Masjids (mosques)

Fatwa No. 5361

All praise be to Allah alone and peace and blessings be upon the seal of the prophets.

Permanent Committee for Scholarly Research and Ifta' have read the question No. 55 sent by the manager of the civil aviation project to his Eminence the Chairman of the committee in 1/7/1403 A.H.

The question reads: "We would like to inform your Eminence that we are one of the great national companies specialized in maintenance and management. Most of our work centers around maintaining most airports in the Kingdom. We signed a contract with the administration of the civil aviation to do this job. You know that there are many Masjids and places of worship in these airports. This means that we are asked also to maintain them clean along with doing other necessary acts.

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In performing many of these acts we depend upon non-Muslim workers. Many times we encounter problems inside some of the Masjids that need quick maintenance. We know that it is prohibited for disbelievers to enter the Sacred Masjid. Allah says in Surah Al-Tawbah: ﴿O you who believe (in Allâh's Oneness and in His Messenger Muhammad صلى الله عليه وسلم)! Verily, the Mushrikûn (polytheists, pagans, idolaters, disbelievers in the Oneness of Allâh, and in the Message of Muhammad صلى الله عليه وسلم) are Najasun (impure). So let them not come near Al-Masjidal-Harâm (at Makkah) after this year; and if you fear poverty, Allâh will enrich you if He wills, out of His Bounty. Surely, Allâh is All-Knowing, All-Wise.﴾

We try to do our best to have a complete Muslim crew to work in maintaining the Masjids, but it is difficult to do this all the time. Is it permissible for non-Muslims to enter Masjids to carry out the necessary maintenance work? We are waiting to receive your Fatwa in this regard in order to be guided to the truth and not fall short in contractual obligations."

After studying the question, the Committee responded with the following:

Masjids are the houses of Allah that were established for remembrance, worship, establishment of His rites and holding his word high. Disbelievers are the enemies of Allah, His religion, and Shari'ah. They are also the enemies of Muslims. Therefore, the enemies of Allah should not be employed to design architectural designs for building Masjids or to be used in building, setting electricity, fixing doors, maintaining what is corrupted in them and the like.

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The Council of Senior Scholars have issued a decision in this regard. It says:

All praise be to Allah and peace and blessings be upon His Messenger and upon his family, Companions and those who followed him.

In the sixteenth round of The Council of Senior Scholars held in Al-Ta'if in Shawwal in 12-21 Shawwal, 1400 A.H. according to the calendar of Um Al-Qura, the council studied the question related to the ruling on entering Masjids for disbelievers and seeking their help in maintaning them. This answer was in response to the telegraph sent to his Eminence Chairman of the Departments of Scholarly Research, Ifta', Daw`ah, and Guidance by the undersecretary of the ministry of public works and housing for the affairs of public works. The telegraph no. 2/5334 that was sent in 6/29/1400 A.H.

The text of the telegraph is:

"One of the contractors presented us an application to certify the executive architect from his part for building a Masjid. But this architect is a christian. We would like to know, if it is permissible for non-Muslims to participate in building

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Masjids and supervising doing so."

The Council have read the research prepared in this subject and listened to scholars in this regard. Therefore, it has been unanimously agreed upon that permitting disbelievers to work in building or maintaining Masjids as long as there are Muslims who can do this job should not happen. Muslims should not bring non-Muslims to do these jobs or any other jobs in order to carry out the order of the Messenger of Allah (peace be upon him) who forbade having two religions in the Arabian Peninsula. You should also do what keeps the religion and stability of this country and to avoid the danger of non-believers' staying and executing many of the affairs as is the case with some of the neighboring countries. Disbelievers cannot be trusted against corruption when designing or building Masjids. They may erect Masjids according to the patterns of churches as it was done by some of them. They may also cheat in designing or building as they are enemies of this religion and its followers.

The Council recommends that governmental bodies in the Ministry of Public Works, Ministry of Endowments, Hajj, and the like who are responsible for building, maintaining, and supervising Masjids should pay great attention to this matter. They have to stipulate in every contract they sign with contractors to build Masjids not to seek the help of non-Muslims in designing or carrying out what they have designed.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Purchasing a Church to turn it into a Masjid

First question from Fatwa No. 2393

Q: A group of Muslims live in `Anta, Georgia, in the United States of America. These people would like to build a Masjid (mosque) for people to offer Jumu`ah (Friday) Prayer and the five obligatory daily prayers. Since there is a church that is offered for sale, is it permissible for them to purchase it to turn it into a Masjid after they remove the crosses as well as all the images whether hung or engraved on the walls?

A: Yes, it is permissible to purchase a church and turn it into a Masjid. All crosses and images hung or engraved on the walls as well as anything that might indicate that it was a church must be removed. As far as we know, there is no harm in purchasing a church for the mentioned purpose.

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Offering Salah in Churches

Fatwa no. 9118

Q: Muslims in many states of America do not find suitable places to offer the Jumu'ah (Friday) Prayer, except some inexpensive-rented spaces or free of charge churches. Some students had a discussion about the validity of offering Salah (Prayer) in churches, on the basis of what was narrated from Ibn `Umar about prohibiting offering Salah in churches, Jewish temples, graves and places where animals are slaughtered for other than Allah. According to this opinion, some Muslims have refrained from attending the Jumu'ah Prayer. Please advise concerning the correct ruling, so that we can settle the disputes among the Muslims in this society. May Allah reward you.

A: If there is any place available to offer Salah other than churches, it is impermissible to offer Salah there, as they are the places where non-Muslims perform acts of 'Ibadah (worship) to other than Allah, and as they contain statues and pictures. If not, it may be permitted in cases of necessity. `Umar (may Allah be pleased with him) said, "We shall not enter your churches, as they contain statues and pictures." Ibn `Abbas (may Allah be pleased with him) used to offer Salah in churches, except those which had statues and pictures.

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Fatwa no. 10827

Q: We are a group of workers in France. We have asked administration to provide us with a place to offer the Five Obligatory Daily Prayers and the Jumu'ah (Friday) Prayer, but the only room available is beneath a Christian church. We fell confused about this. Is it permissible to offer Salah (Prayer) and recite the Qur'an there? Please advise, may Allah reward you.

A: There is no harm in this, as the Prophet (peace be upon him) stated, ❨The earth has been made a means of purification and a place of Salah for me. So whenever the time of the Salah comes for anyone of you, you have your Masjid (mosque) and means of purification.❩ The fact that the church lies above that room does not invalidate Salah there. However, if there is a Masjid where you can offer congregational Salah and Jumu'ah Prayer, you should offer Salah there; the Prophet (peace be upon him) stated, ❨Whoever hears the Adhan (call to Prayer) and does not respond to it, their Salah is not accepted, except those who have an excuse.❩ If you find a better place than this room, with no church above it, you should move to that place. May Allah facilitate your affairs and grant us all increased knowledge and Iman (faith).

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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praying in the company of people of the Book

The third question of Fatwa no. 3262

Q 3: Sometimes, when the time of Salah (prayer) becomes due, while I am in a Christian house, I take my prayer rug and offer Salah before the inhabitants of the house. Is my Salah correct?

A: Indeed your Salah is correct. May Allah increase your keenness on obeying Him, especially observing the Five Obligatory Daily Prayers at their prescribed times. However, you should be keen on offering congregational Salah in the Masjid (mosque) as much as you can.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Leaving Masjid after Adhan

The second question of Fatwa No. 5133

Q: What is the ruling on leaving the Masjid (Mosque) after the Adhan (call to Prayer)? Moreover, does the same ruling apply to a person who may be in a room, not used for Salah, within the precincts of the Masjid but when leaving, he passes through the courtyard of the Masjid?

A: It is not permissible to leave the Masjid after hearing the Adhan except to perform Wudu', answering the call of nature, or any other necessity. It is reported that Abu Hurayrah ﴾saw a person leaving the Masjid after the Adhan. Upon this he remarked, "This (man) disobeyed Abu Al-Qasim (peace be upon him)."﴿ Related by Muslim in his Sahih. The same ruling applies for a person who is in a room inside the precincts of the Masjid.

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Entering Masjids (mosques) for Junub (a person in a state of major ritual impurity)

Sixth question from Fatwa No. 8290

Q: Is it permissible for a Junub person to perform Tayammum (dry ablution) in order to enter a Masjid to fetch water?

A: A person who is Junub is permitted to pass through the Masjid without staying in it. Allah says: (nor when you are in a state of Janâba, (i.e. in a state of sexual impurity and have not yet taken a bath) except when travelling on the road (without enough water, or just passing through a mosque), till you wash your whole body.)

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menstruating women entering masjids

The first question of Fatwa no. 5167

Q: Is it permissible for a menstruating woman to enter the Masjid (mosque) to hear the Friday sermon?

A: It is not permissible for a woman in the period of menses or postnatal bleeding to enter the Masjid.

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The evidence in support of this injunction is the Hadith of `Aishah (may Allah be pleased with her) that she said, ﴾The Messenger of Allah (peace be upon him) came and saw that the doors of his Companions' houses were open facing the Masjid. He said, "Turn the direction of these houses from the Masjid." The Prophet (peace be upon him) then went and they did not take any step in this regard hoping that some concession might be revealed. The Prophet again came and said, "Turn the direction of (the doors of) these houses from the Masjid; I do not make the Masjid lawful for a menstruating woman or a person experiencing major impurity."﴿ Related by Abu Dawud. It is also narrated on the authority of Um Salamah (may Allah be pleased with her) that she said, ﴾The Prophet (peace be upon him) entered this Masjid and called as loud as he could, "A menstruating woman and Junub (a person in a state of major ritual impurity) person are not permitted entry to the Masjid.﴿ Related by Ibn Majah. These two reports indicate that it is impermissible for a Junub person or menstruating women to stay in the Masjid. However, it is permissible to quickly pass through the Masjid if necessary and no impurity will taint the Masjid. Allah (Exalted be He) says, ﴾nor when you are in a state of Janâba, (i.e. in a state of sexual impurity and have not yet taken a bath) except when travelling on the road (without enough water, or just passing through a mosque)﴿ A menstruating woman has the same ruling as a Junub person, because the Prophet (peace be upon him) ordered `Aishah to fetch his prayer rug from the mosque although she was in menses.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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First question from Fatwa No. 8833

Q: I went to visit the grave of the Prophet (peace be upon him) and stayed there for twenty four hours but my period came suddenly just before I entered the Masjid (mosque), so I visited the prophet without praying anything due to my extreme desire to visit the prophet and that I would not be able to repeat this visit due to its distance from where I live. What is the result of what I did?

A: 1- Women are not permitted to visit graves whether it is the grave of the Prophet (peace be upon him) or the grave of any other person. The Prophet (peace be upon him) cursed women who visit graves. He did not exclude his grave or the grave of any other person from this ruling. **2-** The Junub (in a state of major ritual impurity) is permitted to pass through the Masjid if there is a need for it. Allah (Exalted be He) says: ﴾O you who believe! Approach not As-Salât (the prayer) when you are in a drunken state until you know (the meaning) of what you utter, nor when you are in a state of Janâba, (i.e. in a state of sexual impurity and have not yet taken a bath) except when travelling on the road (without enough water, or just passing through a mosque), till you wash your whole body.﴿ A menstruating woman and one who is in a postpartum period have the same ruling of the Junub. **3-** It is sufficient for you to ask Allah to confer peace and blessings upon the Messenger (peace be upon him) at the Masjid, home, or any other place where it is permitted to mention the Name of Allah. Visiting graves for women is not legally permitted as was said in the Hadith mentioned earlier. **4-** You have to seek Allah's forgiveness for what you did of entering the Masjid for the sake of visiting the grave of the Prophet (peace be upon him) while you were menstruating.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The ruling on allowing children to enter Masjids

Fourth question from Fatwa No. 6278

Q: What is the ruling on allowing children and the insane to enter Masjids (mosques)?

A: It is the duty of the guardian of the insane to prevent them from entering the Masjid to prevent any harm that could happen to the Masjid or to the people praying there. Also, it is their duty to give the insane good therapy. As for children, they should not be prevented from going to Masjids whether with their parents or by themselves in case they are discerning children or they are seven years old or more. In this way they will be able to offer Salah with other Muslims.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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a non-Muslim entering the Masjid

The seventh question of Fatwa no. 2922

Q: What is the ruling on the entry of non-Muslims into Masjids?

A: It is forbidden for Muslims to allow a non-Muslim to enter the Sacred Mosque of Makkah and the areas around it. Allah says, ﴿O you who believe (in Allâh's Oneness and in His Messenger Muhammad صلى الله عليه وسلم)! Verily, the Mushrikûn (polytheists, pagans, idolaters, disbelievers in the Oneness of Allâh, and in the Message of Muhammad صلى الله عليه وسلم) are Najasun (impure). So let them not come near Al-Masjidal-Harâm (at Makkah) after this year﴾ With regard to other Masjids, some Fuqaha' (Muslim jurists) said that it is permissible, because there is nothing to indicate that it is not allowed. However, others expanding the ruling of prohibiting non-Muslims to enter the Sacred Mosque to other Masjids maintain that it is not permissible for a non-Muslim to enter any Masjid.

However, the correct view is that it is permissible, if it serves a legally considered interest or need such as to hear something that may invite him to enter Islam, a need to drink water from the Masjid, or the like. This is because the Prophet (peace be upon him) tied up Thumamah ibn Athal Al-Hanafy in the mosque before he became Muslim. He also allowed the delegations of Thaqif and the delegation of Christians of Najran to stay in the Masjid before they became Muslim. There were many benefits offered by doing this: they could hear the speeches and sermons of the Prophet (peace be upon him), see people offering Salah and reciting Qur'an, and other benefits obtained by visiting the Masjid.

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Twenty third question from Fatwa No. 11967

Q: Is it permissible to allow Kafirs (disbelievers), Christians or Jews to enter Masjids, to sit and watch Muslims while offering Salah or listen to the Friday Khutbah (sermon)? Is there any specific stipulations pertaining to their entering Masjids, such as being in a state of purity, wearing modest dress or sitting in a specific place in the Masjid? What is the ruling on allowing them to enter the Masjid in case they are hired to do some repairs in the Masjid?

A: There is no harm in allowing them to enter the Masjid for the reasons specified in the question unless the harm that may result from their entering the Masjid will be greater than the benefit and unless it will cause no harm for Muslims. As to allowing the Kafirs to enter the Masjid to do some repairs or to restore the Masjid, that is not permissible because they are not trustworthy.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Sleeping in the Masjid

The second question of Fatwa no. (10768)

Q: Is sleeping in the Masjid (mosque) Haram (prohibited)? I have seen some people doing this during the month of Ramadan, others who do not have homes do this as well. Is this Haram or Halal (lawful)? May Allah reward you with goodness.

A: Sleeping in the Masjid is not prohibited, but it is impermissible for a Junub (person in a state of major ritual impurity) to knowingly stay in the Masjid in this condition. These must perform Ghusl (ritual bath following major ritual impurity). The same applies to menstruating women and women in their post partum period.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and companions!

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Talking in the Masjid

Eighth question from Fatwa no. (5612)

Q: Many people in our neighborhood stay in the Masjid (mosque) after performing Maghrib Prayer. They wait there to perform `Isha' Prayer, during their stay, they chat with each other in worldly affairs to the extent that some of them

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bring a radio to listen to the world's news. Please clarify to us the ruling on this act.

A: Masjids are established for practicing acts of worship to Allah Alone. Such acts like prayers, reciting Qur'an, studying religion, preaching, and consulting in good as well as other acts of obedience to Allah. Allah (May He be Exalted) says: ﴾In houses (mosques) which Allâh has ordered to be raised (to be cleaned, and to be honoured), in them His Name is remembered [i.e. Adhan, Iqamah, Salât (prayers), invocations, recitation of the Qur'ân etc.]. Therein glorify Him (Allah) in the mornings and in the afternoons or the evenings,﴿ ﴾Men whom neither trade nor sale (business) diverts from the Remembrance of Allâh (with heart and tongue), nor from performing As-Salât (Iqâmat-as-Salât), nor from giving the Zakât. They fear a Day when hearts and eyes will be overturned (out of the horror of the torment of the Day of Resurrection).﴿ ﴾That Allâh may reward them according to the best of their deeds, and add even more for them out of His Grace.﴿ Mosques are not established to be places for fun and chatter. Therefore, all Muslims should develop Masjids with what they are established for, and to preserve them from insignificant worldly affairs.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and companions!

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discussing worldly matters in Masjids

The ninth question of Fatwa no. 8898

Q: Is it permissible to speak of worldly affairs inside the Masjid at times other than that of Salah (Prayer)?

A: It is not permissible to turn Masjids into places of selling and trading or any other worldly matters where voices become loud. Masjids are built for performing Dhikr (Remembrance of Allah), reciting the Qur'an, and performing Salah. However, there is nothing wrong with occasionally speaking of worldly affairs in a way that does not distract servants from prayers or recitation of the Qur'an.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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abandoning idle talk in Masjids

The first question of Fatwa no. 8424

Q: One day in Ramadan I saw my fellow villagers assembling in the Masjid (mosque) to discuss a worldly affair concerning some land. I attended the assembly and saw some men shouting and abusing one another.

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They even said disagreeable things that would not please Allah (Exalted be He). What is your opinion in this matter taking into consideration that I told them to stop shouting and to abide by the etiquette of Masjids?

A: Masjids are built for performing Dhikr (Remembrance of Allah). Therefore, it should not be regarded as a place for discussing worldly matters. Allah (Exalted be He) says, ﴾In houses (mosques) which Allâh has ordered to be raised (to be cleaned, and to be honoured), in them His Name is remembered [i.e. Adhan, Iqamah, Salât (prayers), invocations, recitation of the Qur'ân, etc.].﴿ Commenting on this Ayah, Ibn Kathir (may Allah be merciful with him) reports in his Tafsir (exegesis of the meanings of the Qur'an) on the authority of Ibn `Abbas (may Allah be pleased with them both) that Allah (Glorified be He) forbade idle talk in Masjids. According to Qatadah, the Ayah refers to the Masjids that Allah ordered to be built, celebrated by prayers, purified, and venerated. In this regard, the Prophet is authentically quoted to have said, ﴾They are only built for the remembrance of Allah, performing Salah, and the recitation of the Qur'an.﴿ Furthermore, you did well in denouncing them as it is not permissible to shout, abuse one another, or utter such obscene words and actions in Masjids. However, there is nothing wrong with occasionally speaking of some worldly matters when necessary.

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Announcing a Lost Item in the Masjid

Fatwa no. 13369

Q: It was stated in a Hadith that the Messenger of Allah (peace be upon him) prohibited announcing the loss of an item in the Masjid (mosque), such as an ID card or a passport. If it is a lost person, such as a boy, a young man or an old man, is it permissible to make this announcement in the Masjid?

A: It is impermissible to announce a lost item in a Masjid, whether it is an object, an animal, or a person, as the prohibition is general.

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Selling in the Masjid

The third question of Fatwa no. 11967

Q: Many Masjids (mosques) in America are comprised of a hall for Salah (Prayer) and other rooms attached to it. Is it permissible to buy and sell in these rooms? Is it permissible to buy and sell, or to promote commodities and services in the area

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dedicated for Salah?

A: It is impermissible to buy, sell, or promote commodities in the area dedicated for Salah if it is attached to the Masjid. The Prophet (peace be upon him) stated, ﴾When you see someone buying or selling in the Masjid, say to them: 'May Allah not make your bargain profitable!'﴿ He (peace be upon him) also stated, ﴾If anyone hears a person announcing a lost item in the Masjid, they should say: 'May Allah not restore it to you.'﴿ As for other rooms, there is more than one ruling. If they are inside the walls of the Masjid, they take the same ruling as the Masjid. If they are outside the walls of the Masjid, even if they are adjacent to it, they do not take the same ruling, as the Prophet's house where `Aishah (may Allah be pleased with her) lived had its door adjacent to the Masjid; however, it did not carry the same ruling.

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Eleventh question from Fatwa no. 12087

Q: Is it permissible to sell books or meat in Masjids (mosques)?

A: It is impermissible to sell and buy in Masjids. According to the report of Al-Tirmidhy on the authority of Abu Hurayrah (may Allah be pleased with him), the Messenger of Allah (peace be upon him) said, ﴾If you see someone selling or buying in the Masjid, say: 'May Allah render your bargain fruitless!' When you see someone announcing something lost in it, say: 'May Allah not restore it to you!'﴿

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Begging in Masjids

Fatwa No. 166

Q: What is the ruling on begging in Masjids (mosques)? It should be noted that some beggars quote some Ayahs (Qur'anic verses) or Hadiths to urge people to give them money and they commit a lot of mistakes in their quotes. They may also jump over people's necks in the Masjid and halt their recitation of Dhikr (Remembrance of Allah) by their words.

A: There is no doubt that Masjids are built for the purpose of offering acts of worship to Allah, such as Salah (Prayer),

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recitation of the Qur'an, Dhikr (Remembrance of Allah), I`tikaf (seclusion for worship in a Masjid), learning and teaching religious knowledge and similar religious activities that benefit Muslims in general. Hence, it is not permissible to use Masjids for purposes such as selling or purchasing things, talking about worldly matters, searching for lost things or so. It is related in Sahih Muslim on the authority of Abu Hurayrah (may Allah be pleased with him) that Allah's Messenger (peace be upon him) said: (Whoever hears someone announcing the loss of something in the masjid, should say, 'May Allah not restore it to you', for Masjids (mosques) are not built for this purpose.) Also Al-Tirmidhy narrated on the authority of Abu Hurayrah (may Allah be pleased with him) that Allah's Messenger (peace be upon him) said: (Whenever you see someone buying or selling in the Masjid (mosque), say to him, 'May Allah not make your bargain profitable!' Whenever you see someone announcing the loss of something lost in it, say: 'May Allah not restore it to you!')

Begging is not permissible whether inside or outside Masjids unless it is a case of necessity. However, if the beggar suffers a dire need for money and he wants to fulfill his need, then there is no harm in doing so provided that he does not jump over the people sitting in the Masjid, nor tell lies when expressing his need and poverty. He should also not explain his need in a loud voice to the extent that may cause confusion to people who perform Salah, nor halt their recitation of Dhikr (Remembrance of Allah). In addition, he should not beg an orator while he is delivering a sermon nor beg people while listening to a religious lesson or during any such acts of worship as it may cause confusion to them in their worship of Allah.

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Abu Dawud narrated in his Sunan (Hadith compilations classified by jurisprudential themes) on the authority of `Abdul-Rahman ibn Abu Bakr Al-Siddiq (may Allah be pleased with him) that Allah's Messenger (peace be upon him) said: (Is there among you anyone who has fed a needy person today? Abu Bakr said: When I entered the Masjid (mosque), I found someone begging. `Abdul-Rahman was then holding a slice of bread, I took it from him and gave it to the beggar.) Al-Mundhiry said: This Hadith is related by Muslim in his Sahih and Al-Nasa'i in his Sunan (Hadith compilations classified by jurisprudential themes) on the authority of Abu Hazim Salman Al-Ashja`y with similar wording.

This Hadith indicates the permissibility of giving charity in the Masjid and also of begging when there is a dire need for it. Begging for no dire need or telling lies or causing people harm to express one's need to them should be prevented inside the Masjid.

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Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Mani`	`Abdul-Razzaq `Afify

The fourth question of Fatwa no. 6651

Q: many disabled beggars sit in the Sacred House in Makkah, and they beg from pilgrims and visitors, especially in the road between Al-Safa and Al-Marwah. I once heard that

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it is impermissible to give a Sadaqah (voluntary charity) inside a Masjid (mosque). Is it permissible to give those people Sadaqah while they are inside the Sacred House? Is it permissible to give Sadaqah in the two Sacred Precincts in particular and the Masjids in general? Please advise, may Allah reward you.

A: The Sheikh of Islam Ibn Taymiyyah (may Allah be merciful with him) gave the ruling on begging in the Masjid, which is as follows: begging itself is prohibited, whether inside or outside the Masjid, except in case of necessity. If a person is needy, and they beg from people inside the Masjid, without harming anyone by stepping over the people, lying about their situation, or publicizing it in a disturbing manner, such as when the preacher is giving his sermon and the people are listening to him. Allah knows best.

As for giving Sadaqah in the Masjid, there is no harm in it. Muslim narrated in his Sahih (authentic) Book of Hadith, from Jarir that he said, ﴾We were sitting with the Messenger of Allah (peace be upon him) at midday when a group of barefoot people, wearing shabby, woolen clothes and carrying swords, approached us. Most of them, or even all of them, came from Mudar. The Messenger of Allah (peace be upon him) became angry as he saw their abject poverty. He entered his house, then came out again and asked Bilal to make the Adhan (call to Prayer) and the Iqamah (call to start the Prayer). He offered Salah, and then said to the people, ﴾O mankind! Be dutiful to your Lord, Who created you from a single person (Adam)﴿ ... ﴾Surely, Allâh is Ever an All-Watcher over you.﴿ and ﴾Fear Allâh and keep your duty to Him. And let every person look to what he has sent forth for the morrow﴿

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Each man gave a Sadaqah, whether a Dirham, a Dinar, a piece of clothes, a Sa` (1 Sa` = 2.172 kg) of wheat or dates, or even half a date. One of the Ansar (Helpers, inhabitants of Madinah who supported the Prophet) brought a sack too heavy to lift, then people began offering things in charity, until there became two piles of food and clothes. I saw the Prophet's face radiating with happiness, and he said, "Whoever introduces some good practice in Islam which is followed after them (by people) will be assured of reward like one who follows it, without their rewards being diminished in any respect. Whoever introduces some evil practice in Islam which is followed subsequently (by others) would be required to bear the burden like that of one who follows this (evil practice) without their's being diminished in any respect."﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Using Miswak in the Masjid

Third question from Fatwa no. 2432

Q: I hear people saying that using Miswak (tooth-cleansing stick) in the Masjid is impermissible. Is this true?

A: Using the Miswak is an affirmed act of Sunnah. It should be used when necessary upon performing Wudu' (ablution), Salah, reciting the Qur'an, changing the mouth smell, etc. It may be used inside or outside the Masjid, as no text supports the prohibition of using it inside the Masjid when necessary. Moreover, it finds further support in the general meaning of the following Hadith, ("Were it not for the fear that it might be hard for my Ummah (nation), I would have ordered them to use Miswak for every Salah.") However, a person should be careful not to overdo the Miswak in the Masjid lest they should vomit or bleed in the Masjid.

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Eating in Masjids (mosques)

Second question from Fatwa No. 2691

Q: Some people donate cans of Pepsi in Masjids to be drunk by the people who perform Tarawih (special supererogatory night Prayer in Ramadan) during the nights of Ramadan after Salah. They do so and dedicate the reward to their parents. Is this correct?

A: There is no harm in distributing Pepsi and suchlike in Masjids for those who perform Tarawih as long as this action does not make a mess in the Masjid. Distributing other kinds of drinks other than Pepsi or giving them in charity for poor Muslims is better than Pepsi and more rewardable.

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greeting people in the Masjid

The third question of Fatwa no. 2691

Q: Some people greet us with the Islamic formula of greeting "As-salamu `alaykum wa rahmatullah wa barakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)" in the Masjid, a matter deemed impermissible by some Muslim brothers. Is regular talk permitted in the Masjid such as 'I went to the so called country, bought such-and-such, and sold such-and-such,

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or when did you go to the countryside and when did you come back?' Kindly give us the legal decision.

A: Generally speaking, bidding the Islamic formula of greeting is an act of Sunnah except for certain situations excluded by means of legal evidence. There are no religious texts that forbid a person entering the Masjid to say the Islamic greeting. Besides, it has been authentically established in the Hadith of the man who fell short in performing his Salah (Prayer) that he, after offering two Rak`ahs, reciprocated salutation with the Prophet (peace be upon him). As for worldly conversations such as the examples mentioned in the question, if they are short and necessary and do not distract people from performing Dhikr (Remembrance of Allah), reciting the Qur'an, or disturb those performing Salah, then there is nothing wrong with them. Otherwise, Masjids are only meant for performing `Ibadah (worship); Salah, Dhikr, recitation, religious lessons, and reconciling between people and other religious matters.

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Sitting in Masjids with feet stretched towards the Qiblah

The fourth question of Fatwa No. 5795

Q: What is the ruling on a person who stretches out his feet in the direction of the Qiblah (direction faced for Prayer towards the Ka`bah)

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in a Masjid (Mosque)? Also, is it permissible to eat and sleep in a Masjid?

A: There is no harm if a Muslim stretches out his feet in the direction of the Qiblah whether in a Masjid or any other place. Likewise, there is no harm to eat or sleep in a Masjid when necessary but the Masjid should be kept clean. However, if a Muslim experiences a wet dream while sleeping inside a Masjid, he should leave it to perform Ghusl (ritual bath following major ritual impurity).

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Collecting donations in Masjids

Fourth question from Fatwa No. 6364

Q: Is it permissible to collect money for charitable projects and selling Islamic books in the Masjids of France?

A: It is permissible to collect financial donations in Masjids for charitable societies because it is a form of cooperation for virtue and goodness. Allah (Exalted be He) says: ﴿Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety)﴾ As for selling Islamic books in Masjids,

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it is not permissible whether it happens in France or any other country due to the Prophet's saying: ﴿When you see someone selling in the mosque, say to him: 'May Allah not make your bargain profitable!'﴾ This act may turn Masjids to markets while they are not built for that purpose. They are built for the worship of Allah Alone, reciting Dhikr (remembrance of Allah) and education. So, they should be maintained against clamor, loud voices, disputes and quarrels regarding worldly affairs. It is permissible to sell them at the gates of Masjids.

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establishing a gym beneath a Masjid

Fatwa no. 6094

Q: In cooperation with the educated and honorable people of Al-Zarqa' city, Jordan, "The Islamic Book Society" was founded. Its main objective is to form Islamic libraries that allow free borrowing. These libraries, as planned, shall be in the most frequently visited places by youth such as the Masjids (mosques) and clubs. Also, it may be established in places such as hospitals and jails where some Muslims spend a long time.

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These libraries mainly provide the Islamic periodicals and books combating atheism, heretical religious innovations, and anti-Islamic ideas. By Allah's help, the society bought land with an area of five hundred square meters and built a two-storey building there. The upper floor has a masjid and three rooms, while the lower one has one hall, three rooms, and four offices. We disputed the proper manner of using the hall. One person suggests that it should be used as a large library for reading. However, the majority refute his view saying that the city of Al-Zarqa' has a huge Islamic library and its visitors are few, for the number of concerned readers are few. Moreover, professional readers want to own books. But, if they can not afford these books, they may borrow them. Finally, we agreed to place the library in the upper rooms aligned with the Masjid where the readers can have a quiet place. Also, we can distribute the books to the branches where borrowing is available to help increase the availability of books for everyone.

As for the hall, we agreed to use it in the morning for teaching girls the craft of sewing and the articles of faith and virtues to save them from the sewing centers overwhelmed by vices. Also, the male youth may come in the evening to receive courses in printing and in school subjects to improve their knowledge, lectures in the different Islamic sciences, seminars for specific audiences or professionals in certain areas, and proper cultural activities.

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Additionally, there are Scout and sports activities some of which are done inside or outside the hall. All these activities are well prepared and will be under direct supervision.

As you know, people have different wishes and inclinations. Some are talented in certain areas; for example Abu Hurairah's talent of narrating Hadiths and Khalid ibn Al-Walid's talent in combat were matchless. Every one is facilitated in what has been created for him. The great inclination to practice sports makes youth belong to the widespread missionary clubs which attract youth through these sports. The Muslim members in these clubs represent 90%, and there are four Christian clubs in this city. Additionally, in eleven schools and fourteen churches affiliated to these clubs the sporting activities are done in the same way. These malicious clubs whose aim is known find no difficulty in

attracting inexperienced youth. Meanwhile, there is a national widespread sport, its games are similar to the wars waged among the tribes, which arouses bigotry among the youth. Accordingly, we sought for a means to prepare the Muslims physically and scientifically. We help them do exercises and build their bodies in the hall below the Masjid.

We direct and supervise this physical education so that the lawful acts regarding sportswear, performance, and speech are observed. We are also keen on not doing these activities at the expense of the acts of worship or the Islamic sciences and seminars held in this hall.

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Under these conditions, many scholars in Jordan issued a Fatwa affirming that these activities are lawful so long as they are done in conformity with the Shari`ah practices. They see these activities as a means to build the Muslim youth bodies, to strengthen their relationship with the Masjid, and to attract the sport hobbyists expected to be guided.

Moreover, they are of the view that neglecting these Islamic targeted activities leads to hindering Da`wah and suspending the benefit of Islam. Under these conditions, this proven method may help divert the youth from Christian clubs. Being harmless and not prohibited by Islam, it is ok to do such sport even if it is done below the Masjid, so long as the times of Salah (Prayer) are observed. On the other hand, some are of the view that it is not proper to do sporting activities below the Masjid. They fear that they may be like the kinds of sports done in other associations that go against Islam. Finally, based on the vast knowledge, sincerity, and broad-mindedness you have, the two parties who held different views agree that you issue a fatwa on this critical question showing what is best for Islam and Muslims.

A: If the purpose of these buildings is as you have mentioned, we hope that this charitable work be rewarded by Allah and is crowned by success. Your care, guidance, and concern for protecting the Muslim youth from temptation are appreciated.

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With regard to the sporting activities done in the hall below the Masjid, there is nothing wrong with them as long as the hall is not needed for anything more important than these activities. Moreover, these activities are permissible, if they are under supervision of honest Muslims, do not involve forbidden acts, and do not distract people from performing the obligatory prayers in congregation when the time is due or from learning the necessary Islamic rulings, etc. Rather, these activities may be beneficial for the youth as they link them to the Islamic groups and the pious people and avert them from evil company. Also, the youth can be protected from engaging in the destructive Fitnahs and evil propaganda without neglecting the religious obligations or being affected by any harm.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bringing magazines that have photographs to the Masjids

Fatwa no.(3899)

Q: Some Muslim brothers bring magazines into the Masjid to show some articles to others, like the one published in Al-I`tisam magazine concerning the issue of the imported meat. It is known that this magazine publishes the photographs of scholars, and sometimes these photographs are published on the cover. Is it permissible to bring this magazine that includes such photographs inside the Masjid to clarify a legal affair, like the matter of the imported meat? The Prophet (peace be upon him) said in the Hadith: ﴾Angels do not enter a house in which there is a dog or a picture.﴿ **What about the Masjid in this case?**

A: There is a rule in the Shari`ah (Islamic law) stating that things are determined according to the intentions behind them. Thus, if the intention of bringing these magazines - that have pictures - into the Masjids is to achieve a preponderant legal interest, then it is permissible to do this. Otherwise, it is impermissible. Yet, the faces of the people in these photos should be effaced before brining such magazines into the Masjid, and the same is applicable if the magazines are to be kept inside the Masjid.

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Fourth question from Fatwa No. 2726

Q: What is the ruling on reading a newspaper inside the Masjid (mosque)?

A: It is permissible to read the newspaper inside the Masjid just like reading any book as long as it does not contain images of animate objects. In such case it is not permissible to read it or use it neither inside nor outside the Masjid unless the heads of the living beings in such images are distorted with a ballpoint or the like.

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announcing a title deed in the Masjid

Fatwa no. 3842

Q: Some citizens may finish the procedures of the possession of some properties and want to acquire the ownership deeds. The court sends a copy of these deeds to the Imam (the one who leads congregational Prayer) of the Masjid who announces it to the residents of the neighborhood inside the Masjid directly after the Salah. Sometimes, severe arguments are raised among prayers inside the Masjid. Some of us were of the opinion that

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the Imam should tell the people that after performing the supererogatory prayer following the Friday prayer, the announcement of the title deed of so-and-so will be declared in the courtyard of the Masjid. So whoever is a partner of the concerned person, or living by the said property, or has properties next to it, or has rights due on this person, or is willing to hear the announcement of the title deed, can attend in the courtyard of the Masjid after the supererogatory Salah. As for the Masjid itself, it is not dedicated for such purpose, and reading the title deed inside it will more likely cause nothing but mere confusion. I hope that your Eminence will give us a Fatwa whether the way suggested as a solution to this problem is valid. Evidently, the suggestion mentioned meets the interest of all and saves the Masjid from much arguments and confusion, that are improper to its sacredness, or do you see nothing wrong with this situation?

A: It is not permissible to perform such matters in Masjids or its attached courtyard, for Masjids are built to worship Allah, teach and learn religious knowledge, and other issues akin to Din (religion). However, dedicating Masjids to the said matters does not pertain to the essence of Din. The poster of the deed can be hung outside the door of the Masjid in a place dedicated for such matters and known to people. Subsequently, evil is warded off and the benefit aspired is obtained.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa No. 2528

Q: I am the Imam of a Masjid Al-Jami` in Al-Barak. Recently, while I was waiting for the end of Adhan (call to Prayer) before I deliver the Friday Khutbah (sermon), one of the employees of the municipality handed me some papers from the department where he works. After delivering the Khutbah, finishing Salah and leaving the Masjid, I read the papers. They included a message as well as a request for renting a house for the benefit of a governmental department. It contains details about the number of rooms and the areas required as well as the number of bathrooms and other utilities. The man asked me to read the papers publicly after Jumu`ah (Friday) Prayer. But the sanctity of the Masjid prevented me from advertising in it. Your Eminence knows that there are Prophetic Hadiths forbidding this and also the views of religious scholars (may Allah be merciful to them) forbid this. I told the person who brought the advertisements that the sanctity of the Masjids prevents me from reading them inside the Masjid, but he did not seem to be convinced. So he sent me another message and a copy of the advertisements hung on the walls of famous streets in Al-Barak market. Although many people responded to the department to rent out their houses, the man insisted strongly that I should read the two advertisements after Jumu`ah Prayer.

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Therefore, I send this to your Eminence to know your view on this issue. I hope that you will tell me of the legal procedures I should take in regards to this issue so I may act upon it in the future. May Allah reward you and grant you success!

A: What you have done of not reading the advertisements handed to you in the Masjid by the municipality employee was absolutely right. May Allah reward you with the best for that! Masjids are not built for such purposes. In fact, Masjids are built for the purpose of offering acts of worship such as Salah (Prayer), Tasbih (saying: "Subhan Allah [Glory be to Allah]"), Tahlil (saying: "La ilaha illa Allah [There is no god except Allah]"), teaching people religious knowledge, reminding people of Allah and His blessings and favors. Religious proofs indicate that Masjids should be honored and freed from things like what the municipality employee asked you to do. Imam Muslim (may Allah be merciful with him) narrated on the authority of Abu Hurayrah (may Allah be pleased with him) that Allah's Messenger (peace be upon him) said: ﴾Whoever hears someone announcing the loss of something in the Masjid (mosque), should say, 'May Allah not restore it to you', for Masjids are not built for this purpose.﴿ It is also narrated by Al-Nasa'i and Al-Tirmidhy that Allah's Messenger (peace be upon him) said: ﴾Whenever you see someone buying or selling in the Masjid (mosque), say to him: 'May Allah not make your bargain profitable!' Al-Tirmidhy classified it as Hasan Hadith.﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Singing the national anthem in a Masjid

Fatwa No. 4855

Praise be to Allah, Alone. Peace and blessings be upon His Messenger, his family, and Companions

The Committee has viewed the referred question No. 1284 submitted by Professor Shaykh Harun to His Eminence Chairman dated 1/7/1402 A.H. It reads: Is it permissible to sing the national anthem of Guyana in a Masjid. The words of the anthem are as follows:

Dear land of Guyana,
of rivers and plains;
Made rich by the sunshine, and lush by the rains,
Set gem-like and fair, between mountains and sea,
Your children salute you, dear land of the free.
Green land of Guyana, our heroes of yore,
Both bondsmen and free, laid their bones on your shore
This soil so they hallowed, and from them are we,
All sons of one Mother, Guyana the free.
Great land of Guyana, diverse though our strains,
We are born of their sacrifice, heirs of their pains,
And ours is the glory their eyes did not see,
One land of six people, united and free.
Dear land of Guyana, to you will we give,

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Our homage, our service, each day that we live;
God guard you, great Mother, and make us
More worthy of our heritage, land of the free.

The Committe answered with the following:

It is not permissible to sing this national anthem or the likes in any Masjid. They are built for offering Salah, Dhikr (Remembrance of Allah), Tasbih (glorifying Allah), Tahmid (praising Allah), Tahlil (saying: "La ilaha illa Allah [There is no god except Allah]"), Takbir (saying: "Allahu Akbar [Allah is the Greatest]"), recitation of the Qur'an, teaching knowledge, preaching, and such deeds which draw the person close to Allah. Therefore, it is not permissible to sing this song which describes Guyana's green land, prosperity, free land, the unity between its peoples, and how they come to it, showing allegiance, homage, and sanctification. This is not proper to be done in Masjids which are built to worship and draw close to Allah. Allah (Exalted be He) says, ﴾In houses (mosques) which Allâh has ordered to be raised (to be cleaned, and to be honoured), in them His Name is remembered [i.e. Adhan, Iqamah, Salât (prayers), invocations, recitation of the Qur'ân etc.]. Therein glorify Him (Allah) in the mornings and in the afternoons or the evenings,﴿ ﴾Men whom neither trade nor sale (business) diverts from the Remembrance of Allâh (with heart and tongue), nor from performing As-Salât (Iqâmat-as-Salât), nor from giving the Zakât. They fear a Day when hearts and eyes will be overturned (out of the horror of the torment of the Day of Resurrection).﴿ ﴾That Allâh may reward them according to the best of their deeds, and add even more for them out of His Grace. And Allâh provides without measure to whom He wills.﴿ Muslims should honor and maintain Masjids with acts of worship, deeds that draw a person near to Allah, knowledge,

preaching, guidance, calling to Jihad (striving in the Cause of Allah), and supporting Islam.

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Playing in Masjids

Fatwa No. 4672

Q: There was a dispute between some of my colleagues i.e. teachers of the school concerning the Hadith of `Aishah (may Allah be pleased with her) mentioned in the chapter of Ashab Al-Hirab fi Al-Masjid P.171 (people of spears in the mosque), Volume 1, Sahih Al-Bukhari. The Hadith reads as follows: (I saw the Messenger of Allah (peace be upon him) standing at the door of my room, while the Abyssinians (Ethiopians) were playing with their spears in the Masjid (Mosque) of the Messenger of Allah (peace be upon him), and he was blocking me with his garment so that I could watch their play.) **The question now is: Is it permissible to play inside the Masjid (mosque)? How can we interpret this Hadith?**

A: Those Abyssinians (may Allah be pleased with them) were playing with spears in the Masjid on the Day of `Eid. They used to practice for war to get ready to fight the infidels. There is no doubt that this is a good action because Jihad in the cause of Allah, being ready for it with equipment and drilling oneself to use weapons so that they may use them when the caller announces

Jihad are of the obligations of Islam. However, it was called playing because it is like playing because the trainee pretends to stab but does not do it even if the rival is the closest relative to him like a father or a son. Hence, there is no harm in doing this in a Masjid, especially on the Day of `Eid because it is a day of joy and happiness. It is an act of virtue and goodness in reality although it does not appear like that from the outside.

As for pure play, it is an amusement which is not allowed to be done, approved of or even watched, especially by the Prophet (peace be upon him) and his Companions (may Allah be pleased with them). Unlike the permissibility to race with horses, camels, in archery and to train in order to get ready for Jihad in the cause of Allah; taking into consideration the causes of power, establishment of the Islamic state and supporting Islam, it is permissible in the suitable circumstances. It is not a part of the forbidden amusement and all these are included in Allah's saying: (And make ready against them all you can of power, including steeds of war (tanks, planes, missiles, artillery))

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Clapping

Second question from Fatwa no.(7774)

Q: Is it permissible to clap hands inside the Masjid (Mosque) to honor a speaker or a Khatib (preacher) in ceremonies?

A: It is impermissible to clap except for women's clapping during prayer when the Imam makes a mistake, as the Prophet (peace be upon him) said: ("If something unusual happens in the prayer, men should say, 'Subhan Allah (Glorified be Allah)' and women should clap".) Actually men's clapping is an act of Jahiliyyah (pre-Islamic time of ignorance) as Allah (May He be Exalted) says: (Their Salât (prayer) at the House (of Allâh, i.e. the Ka'bah at Makkah) was nothing but whistling and clapping of hands.) People of knowledge have interpreted Muka' as whistling and Tasdiyah as clapping.

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Locking Masjids

The second question of Fatwa no. 2014

Q: Were the Masjids (mosques) in the time of the Messenger of Allah (peace be upon him) locked at night? Did the Muslims who came to visit the sacred places leave the masjid and sleep outside the walls of the Masjid?

A: As far as we know, Masjids were not locked in the time of the Messenger of Allah (peace be upon him). They were not furnished, and people were too pious to commit any offenses in them. Later, the Masjids were furnished and included items in them which may be stolen. As people have now become corrupt, it is permissible for the ruler to lock them if he thinks this will be for the good of the public; in order to protect the Masjids and the valuable items in them from the corrupt people.

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The Qiblah

(Part No. 6; Page No. 310)

Building the Ka`bah

The fourth and fifth questions of Fatwa no. 3056

Q: What is the status of Ka`bah for Muslims? Why was it built? Who built it? Is it now in its original form?

A: The honorable Ka`bah is the Qiblah (direction faced for Prayer) of the Muslims; they face it in every Salah (Prayer) in obedience to Allah's order, as He says, ﴿Verily! We have seen the turning of your (Muhammad's صلى الله عليه وسلم) face towards the heaven. Surely, We shall turn you to a Qiblah (prayer direction) that shall please you, so turn your face in the direction of Al-Masjid-al-Harâm (at Makkah). And wheresoever you people are, turn your faces (in prayer) in that direction.﴾ (Surah Al-Baqarah, 2: 144). It is also the place where people perform their rituals in Hajj and `Umrah, as they perform Tawaf (circumambulation) around it in obedience to Allah's saying, ﴿and circumambulate the Ancient House (the Ka'bah at Makkah).﴾ (Surah Al-Hajj, 22: 29), and following what was legislated by Allah on the tongue of his Prophet Muhammad (peace be upon him). It was built by Prophet Ibrahim and his son Isma`il (peace be upon them). Allah mentions this when He says, ﴿And (remember) when Ibrâhîm (Abraham) and (his son) Ismâ'îl (Ishmael) were raising the foundations of the House (the Ka'bah at Makkah), (saying), "Our Lord! Accept (this service) from us. Verily! You are the All-Hearer, the All-Knower."﴾ (Surah Al-Baqarah, 2: 127). Its building was renovated many times later.

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The Wisdom of Taking the K'abah as a Qiblah

The fourth question of Fatwa no. 2443

Q: What is the wisdom behind facing the Ka`bah in Salah (Prayer)?

A: It is known that the duty of a Muslim is to carry out Allah's commands as much as possible and refrain from committing what He has prohibited. Whether one grasps its wisdom or not, one must believe that Allah commands only that which is of benefit and prohibits that which is harmful. All of His legislations contain wisdom which He knows; He reveals of this wisdom what He wishes so that believers may increase their Iman, (Faith), and witholds what He wishes so that believers may increase their submission to Him.

The Muslims have taken the Ka`bah as a Qiblah (direction faced for Prayer) in obedience to Allah's order in His statement, ﴿Verily! We have seen the turning of your (Muhammad's صلى الله عليه وسلم) face towards the heaven. Surely, We shall turn you to a Qiblah (prayer direction) that shall please you, so turn your face in the direction of Al-Masjid-al-Harâm (at Makkah). And wheresoever you people are, turn your faces (in prayer) in that direction.﴾

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(Surah Al-Baqarah, 2: 144). The wisdom behind this is perhaps that it is the Qiblah of our father Ibrahim (peace be upon him), as mentioned regarding the event when the Ayah was revealed. The Prophet (peace be upon him) had hoped to be ordered to face the Ka`bah during Salah instead of Jerusalem. Thus, Allah granted his wish. It might also be a refutation of the claim made by the Jews that we share their Qiblah. It may be for another reason and only Allah knows.

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Facing the Qiblah

The first question of Fatwa No. 3534

Q: In our country, the Mihrabs that are found in many Masjids (mosques) are inclined towards the right direction. The reason for this is the misinterpretation of the following saying of Allah's Messenger (peace be upon him): ﴾Any direction that is between east and west can be regarded as a Qiblah.﴿ **Therefore, is permissible for only the Imam to face the Qiblah (direction faced for Prayer towards the Ka`bah) without those who pray behind him?**

A: Both the Imam and those who are praying behind him shall turn their faces toward the Ka`bah.

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Allah (Glorified be He) says: ﴾And wheresoever you people are, turn your faces (in prayer) in that direction.﴿ Also Allah's Messenger (peace be upon him) said: ﴾Any direction that is between east and west can be regarded as a Qiblah.﴿ Related by Al-Tirmidhy who classified it as a Sahih Hasan Hadith.

This Hadith was addressing the people of Madinah and those who live to the north or the south of Al-Ka`bah. Its apparent meaning indicates that all the area between the north and south is considered as a Qiblah. However, those who live to the west or east of the Ka`bah, the Qiblah for them will be the area between the north and the south. If the people who are far from the Ka`bah are to face the exact direction of one of its sides, the Salah of those standing in a very long straight row will not be considered valid. The same will apply for the Salah of any two people standing on the same row while separated by a large distance while facing the same Qiblah. This is so because in these cases it is impossible for people to face the exact side of the Ka`bah, since the row is longer than any of the sides of the Ka`bah.

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First question from Fatwa No. 9229

Q: I rode a plane or a ship while I was in one of the countries where I did not find any one who could guide me to the true direction of the Qiblah (direction faced for Prayer towards the Ka`bah). I did my best in ascertaining the true direction of the Qiblah and then I performed Salah (prayer).

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At the time of performing Salah I had no doubt that the direction was right. After the time of Salah had passed, I came to know from a reliable source that my estimation of the direction of the Qiblah was not right. What should I do?

A: If a worshipper discovers after performing Salah that his effort in determining the right direction of Qiblah was wrong, his Salah is still be valid.

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Defining the Qiblah

Fatwa no. 4254

Q 1:

is it permissible to use a Japanese compass to determine the direction of the Ka`bah?

Q 2:

Is it permissible to use a European compass to determine the direction of the Ka`bah? Which of them is more precise?

Q 3:

Is it permissible to use astronomical instruments to determine the direction of the Ka`bah?

Q 4:

If the device determining the direction of Ka`bah gives a direction different from that given by astronomical instruments, which one should be followed, especially when the range of deviation is 17 degrees.

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What is the meaning of the Ayah (Qur'anic verse) ﴿so turn your face in the direction of Al-Masjid-al-Harâm (at Makkah).﴾

A: Muslim scholars and experts of navigation could find the direction of the Ka`bah at night by referring to the North Pole, other stars, and the moon rising and setting. During the day, they knew it by referring to the sunrise and sunset and by reference to other cosmic phenomena before the Japanese or European navigational devices and the like were invented. So knowledge of the Qiblah is not to be determined solely by the use of these tools. But if it is confirmed by trustworthy Muslim experts in this field that a specific device can show the direction of the Qiblah precisely or approximately, then there is no legal reason not to use it. Indeed, it may be obligatory to act in accordance with it if a person who wants to perform Salah cannot find any other way to know the Qiblah. To summarize, the answer of the first three questions, if the validity of determining the Qiblah using one of these two devices, is proven by people of experience, it should be used. Similarly, if the two devices were of the same precision, the person in charge is free to choose any. But if a device is proved to be more precise than the other, it should be used regardless of the place of manufacturing.

Allah says, ﴿so turn your face in the direction of Al-Masjid-al-Harâm (at Makkah). And wheresoever you people are, turn your faces (in prayer) in that direction.﴾ It refers to the obligation of facing the Ka`bah itself if you can see it during Salah or being told by a trustworthy person in Makkah about the exact direction based on the person's actual seeing of the Ka`bah. It also proves

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the obligation of facing its direction for whoever is away from the Honorable City of Makkah as in Yemen, Al-Sham (Ancient Syria), or Egypt. It is authentically reported that the Prophet (peace be upon him) said to those in Al-Madinah Al-Munawwarah and its whereabouts to the north, ﴾Any direction that is between the east and west can be regarded as a Qiblah.﴿

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Marking lines on a straw mat of a Masjid to define rows

Eleventh question from fatwa no.(6391)

Q: What is the ruling on marking lines on the straw mat or the carpets of a Masjid (Mosque) to set the prayers' rows straight as the Qiblah (direction faced for Prayer towards the Ka`bah) is a little bit deviating in direction?

A: It is permissible to mark such lines. However there is no problem if the people performing prayers stand with a slight deviation in direction without marking such lines.

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Al-Niyyah (Intention)

(Part No. 6; Page No. 318)

The sixth question of Fatwa no. 5155

Q 6: What is the ruling on making Niyyah before offering Salah (Prayer)?

A: The intention to perform Prayer is made upon initiating Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer). The intention may be made shortly before Salah. Niyyah may not be expressed verbally as it should be expressed inwardly.

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Fourth question from Fatwa no. (1607)

Q 4: I heard that it is impermissible to utter the intention in prayer out loud. In this case, what should I say at the beginning of Wudu' (ablution) or Salah (Prayer)?

A 4: Uttering the intention out loudly or secretly in Salah, Wudu', and other acts of worship is impermissible, for the Prophet (peace be upon him) did not prescribe this either by saying or action, also because the place of intention is not the tongue, but the heart. You should start your prayer whether it is Fard (obligatory) or Nafilah (supererogatory) by saying - Allahu Akbar (Allah is the Most Great) - and start your Wudu' by Tasmiyah (saying, "Bismillah [In the Name of Allah]") to follow the Sunnah of the Prophet (Peace be upon him). You should intend practicing the acts of worship that you want by heart, except in case of Hajj (Pilgrimage) and `Umrah (Minor Pilgrimage), for it is prescribed to utter the rites of Hajj or `Umrah by saying: Allahomma (O Allah) (Labayk [Here I am! At your service] Hajj) or (Labayk `Umrah).

The same goes for Hady (sacrificial animal offered by pilgrims) and Udhiyah (sacrificial animal offered by non-pilgrims), as it is prescribed for the person offering Hady or Udhiyah to utter after Tasmiyah:

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"O Allah accept from me", or "from So and So", just like the Prophet (peace be upon him) used to do.

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Second question from Fatwa No. 2444

Q2: What is the ruling on pronouncing a person's intention such as saying: "I intend to perform Fajr (dawn) Prayer as two Rak`ah (unit of Prayer) for the sake of Allah,"?

A: Salah (Prayer) is an act of worship. Worships are Tawqifiy (bound by a religious text and not amenable to personal opinion). It should be performed according to the Qur'an and the authentic Sunnah. It was not authentically reported that the Prophet (peace be upon him) pronounced his intention during obligatory or supererogatory Salah. Had it been done by the Prophet (peace be upon him), the Companions (may Allah be pleased with them) would have conveyed it to us. But this was not done, and therefore pronouncing intention is a Bid`ah (rejected innovation in religion). It was authentically reported that the Prophet (peace be upon him) said: ❨"He who innovates things in our affairs for which there is no valid (reason) (commits sin) and these are to be rejected."❩ He also said: ❨"Avoid novelties (in religion), for every novelty is an innovation, and every innovation leads to misguidance."❩

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The fifth question of Fatwa no. 5166

Q 5: Which is more preferable: to express Niyyah (intention) verbally or inwardly?

A: Al-Niyyah is one of the devotional acts based on the religious principle of Tawqif (bound by a religious text and not amenable to personal opinion). It should be expressed inwardly. It is an act of Bid`ah (rejected innovation in religion) to express it verbally. Neither the Prophet (peace be upon him) nor his Sahabah (Companions) are known to have expressed it verbally. It is authentically reported in the two Sahih (the two authentic books of Al-Bukhari and Muslim) and other books of Hadith that the Prophet (peace be upon him) said to the Bedouin who was at fault in performing his Salah (Prayer): ﴾When you stand up for prayer, say Takbir (saying: "Allahu Akbar [Allah is the Greatest]") and then recite from the Qur'an what you know.﴿ It is also reported in the Sunan (Hadith compilations classified by jurisprudential themes) that the Prophet (peace be upon him) said: ﴾The key of prayer is purification;

Takbir (saying "Allah is most great") makes (all acts which break prayer) unlawful and Taslim (salutation of peace ending the Prayer) makes (all such acts) lawful.﴿ It is also reported in the Sahih of Muslim on the authority of `Aishah (may Allah be pleased with her): ﴾The Prophet (peace be upon him) used to commence prayer saying: Allah Akbar (Allah is the most Great) and reciting Surah Al-Fatihah.﴿ It has been authentically reported and unanimously agreed upon by all Muslims that the Prophet (peace be upon him) and his Sahabah used to start their Salah with Takbir. Neither the Prophet (peace be upon them) nor his Sahabah are reported to have expressed Al-Niyyah verbally. The claim on the permissibility of expressing it verbally is rejected because the Prophet (peace be upon him) said: ﴾He who innovates things in our affairs for which there is no valid (reason) (commits sin) and these are to be rejected.﴿ Authenticity of this Hadith is agreed upon by both Al-Bukhari and Muslim. In another narration related by Imam Muslim (may Allah have mercy on him), it is stated: ﴾He who does any act for which there is no sanction from our behalf, that is to be rejected.﴿

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The first question of Fatwa No. 11021

Q 1: Is it permissible to combine two intentions in the Nafilah (supererogatory) Salah such as to go to the Masjid (mosque) to perform two Rak`ahs with the intention of Tahiyyat-ul-Masjid (two-unit-Prayer to greet the mosque) and offering one of the regular Sunnah of any other Salah? May Allah reward you best!

A: When a Muslim enters the Masjid and offers two Rak`ahs with the intention of offering a regular Sunnah and for greeting the Masjid, it will be sufficient for him.

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Fatwa No. 1460

Q: If a woman performs Salah (prayer) in congregation with men, is it a prerequisite for the Imam who leads Salah to have a special intention for leading them? Will the general intention of the Imam be sufficient for men and women without any details in this regard?

A: The Imam's intention to lead people in Salah is sufficient for those performing Salah behind him. There is no need to have a special intention for women as there is no evidence for doing so. Women used to perform Salah behind the Messenger of Allah (peace be upon him) and it was not reported that he had a special intention for leading them.

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Fatwa no. 1389

Q: a Muslim enters the Masjid to find that Salah (Prayer) is over. He starts to perform Salah alone, then another person joins him, is it permissible for the first person to lead the second one and change his intention from offering Salah alone to that of leading another?

A: It is permissible for a Muslim performing Salah on his own to change his intention when joined in Salah with other Muslims. He may become an Imam in this case according to the opinions of scholars. The author of 'Al-Muqni`' states, 'If a Muslim begins Salah alone and then decides to be a Ma'mum (a person being led by an Imam in Prayer), his Salah is not valid according to the more correct view. But if he intends to lead Salah, it is permissible in the supererogatory Salah, not the obligatory one. However, the validity [of the obligatory Salah] remains probable and it is correct in my opinion. End quote. Commenting on the phrase, "However, the validity [of the obligatory Salah] remains probable...," he states in "Al-Hashiyah", Indeed, Ahmad reported some narrations in support of this view and it is the viewpoint of Al-Shafi`y School of Jurisprudence. The author said, 'It is the correct, by Allah's will, for it is proven valid in supererogatory Salah and the supererogatory Salah is essentially equal to the obligatory one. This is further supported in the Hadith narrated on the authority of Jabir and Jabbar. Moreover, it is a pressing need, for if a group of Muslims enter a Masjid and join a person offering Salah alone, he will either stop his Salah to tell them of his condition but this would necessitate the nullity of his devotion or he will continue Salah then tell them of his condition after it is over which will cause the invalidity of theirs,

which is worse and more abhorrent. It is also the preference of Shaykh-ul-Islam Ibn Taymiyyah (may Allah be merciful with him). Indeed, it is more correct, due to the proofs mentioned and to receive the reward of congregational prayer as well.

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The Morals of Salah

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Second question from Fatwa no. (879)

Q 2: I hope you would mention the legal proofs on the virtue of walking to the Masjid (Mosque) for Salah (Prayer), or to any other religious obligations such as Hajj (Pilgrimage) rituals. Please, provide proofs from the Qur'an and Sunnah. There is a Hadith denoting that every step made to perform a righteous act or a religious duty is accounted for as a good deed or a charity work, is this applicable to performing the rituals of Hajj?

A: There are general texts on the virtue of one's pursuit towards good deeds in addition to specific texts regarding seeking the different types of charity works, among which is what Allah (May He be Exalted) says: ﴿Verily, We give life to the dead, and We record that which they send before (them), and their traces and all things We have recorded with numbers (as a record) in a Clear Book.﴾ This Ayah is generic with respect to recording the steps made by a Muslim to perform Salah (prayers) in Masjids, to engage in the fields of battles to fight in the cause of Allah, to seek beneficial knowledge as well as to maintain the ties of kinship. It is also generic in the sense that it clarifies what a person leaves such as endowments, books of knowledge, righteous children, and the like of which their benefit lasts for others after one's death.

There is another proof where Allah (May He be Exalted) says regarding the Mujahidin (those fighting in the Cause of Allah): ﴿It was not becoming of the people of Al-Madinah and the bedouins of the neighbourhood to remain behind Allâh's Messenger (Muhammad صلى الله عليه وسلم when fighting in Allâh's Cause) and (it was not becoming of them) to prefer their own lives to his life. That is because they suffer neither thirst nor fatigue, nor hunger in the Cause of Allâh, nor they take any step to raise the anger of disbelievers nor inflict any injury upon an enemy but is written to their credit as a deed of righteousness. Surely, Allâh wastes not the reward of the Muhsinûn﴾

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Allah also says concerning the virtue of walking to Jumu`ah (Friday) Prayer and what follows of Dhikr (Remembrance of Allah) and listening to the Khutbah (Sermon): ﴿O you who believe (Muslims)! When the call is proclaimed for the Salât (prayer) on Friday (Jumu'ah prayer), come to the remembrance of Allâh [Jumu'ah religious talk (Khutbah) and Salât (prayer)] and leave off business (and every other thing). That is better for you if you did but know!﴾

It was narrated by Al-Bukhari in his Sahih (Authentic Book of Hadith) on the authority of Anas Ibn

Malik (That Banu Salamah wanted to leave their dwellings and dwell nearer to the Prophet (peace be upon him), Anas said: but the Prophet (peace be upon him) disliked to see the Madinah vacated and said, " Do not you seek the reward you have on your traces?!") Mujahid clarified that the word traces means: their footsteps to the Masjids. Al-Bukhari and Muslim narrated on the authority of Abu Hurayrah that the Prophet (peace be upon him) said: ("Whoever goes to the mosque at dawn or dusk (for prayers), Allah prepares a hospitable abode for him in Paradise, every time he walks to or comes back from it (the mosque)".)

It was also narrated by Al-Bukhari in his Sahih on the authority of Abu Hurayrah that the Messenger of Allah (peace be upon him) said: (The reward of the prayer offered by a person in congregation is twenty five times greater than that offered in one's house or market (alone). This is because if you perform ablution perfectly,

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then you go out to the mosque with no intention but to pray, you are upgraded one degree in reward and one sin is taken off (crossed out) from your account (of deeds) for every step you take towards the mosque. At the same time, when you perform your prayers (in this state), angels continue on conveying Allah's Blessings and forgiveness for you as long as you are (staying) in your Musalla (place of prayer). Angels pray, "O Allah! Bestow Your blessings upon them, O Allah! Be Merciful with them. Moreover, your are still regarded as if you are praying as long as you are waiting for prayer in this state.) .

Muslim narrated in his Sahih that the Prophet (peace be upon him) said: ("If anyone pursue a way of seeking knowledge, Allah will pave for them a way to Paradise") .

It is authentically reported in Sahih Al-Bukhari and Muslim in the contexts of the Hadiths of Farewell Hajj that the Prophet (peace be upon him) told `Aishah (may Allah be pleased with her) when she started (Ihram for) `Umrah from Al-Tan`im after performing Hajj: (The more you are tired and you spend of your money, the more you are rewarded by Allah.) .

All these texts indicate that the charity doers will be rewarded for their deeds, as well as for the means they assume to give charity. They also indicate that reward varies according to the variance of expenditure and hardship, whether walking or riding, according to the honor of the place to which they walk and the time this takes place, and according the variance of sincerity

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and submissiveness of the heart. The aims and introductions have the same rulings of the objectives with regard to Good and Evil, Reward and Sin. However offering Hajj or `Umrah while riding is better than offering them on foot in case a person comes from a remote spot, for this is what corresponds to the conduct of the Prophet (peace be upon him). Allah (May He be Exalted and Glorified) says: (Indeed in the Messenger of Allâh (Muhammad صلى الله عليه وسلم) you have a good example to follow)

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The second question of Fatwa no. 7811

Q 2: how authentic is the hadith in which Allah's Messenger (peace be upon him) said what means, "Whoever comes to the Masjid (mosque) after the Adhan (call to Prayer) has been proclaimed is a bad person"?

A: The Glorious Qur'an urges on hastening to do good deeds, making it a competition for seeking Allah's Forgiveness and Mercy. Such a competition includes offering the Five Obligatory Daily Prayers in the Masjid at their prescribed times, promising a great reward for that. However, this does not denote that whoever comes to the Masjid after the Adhan has been proclaimed is a bad person. On the contrary, that person may be one of the most pious Muslims. A bad person

is one who delays the Salah (Prayer) beyond its prescribed time or does not observe it in congregation. Ibn `Umar (may Allah be pleased with them) reported that the Prophet (peace be upon him) said: (There are three types of people whose Salah is not accepted by Allah: One who leads people in Salah while they do not like him, a person who is always late to Salah, and a person who takes into slavery an emancipated (male or female) slave.) (Related by Abu Dawud and Ibn Majah). As for the Hadith you have mentioned at the beginning of your question, I know no origin for it.

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The second question of Fatwa no. 8734

Q 2: What is the ruling on going to the Masjid (mosque) by car whether the Masjid is near or far?

A: There is nothing wrong with going to the Masjid in one's car. However, walking to the Masjid is preferable if possible.

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Fatwa No. 12141

Q: Is it permissible to say "Yataqabalu Allah" (May Allah accept your deed!) to a person who is leaving the Masjid (mosque) after performing Salah (prayer) or he who is observing Swam (fast)?

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I have noticed that this saying bears the meaning of the imperative. Allah (Glorified and Exalted be He) can not be commanded. Guide us to the truth! May Allah reward you!

A: A person who is leaving the Masjid should say the Du`a' (supplication) that was authentically reported from the Prophet (peace be upon him): (When any of you enters the mosque, he should invoke peace upon the Prophet (peace be upon him) and then say: "O Allah! Open for me the doors of Your Mercy"; and when he steps out he should say: 'O Allah! I beg of You Your Grace.") Saying: "Yataqabalu Allah" (May Allah accept your deeds!) is a supplication in the form of predication. It is a supplication for a Muslim person, not an imperative or a command to Allah. This saying is similar to saying: "May Allah accept our deeds or the deeds of so-and-so." Therefore, this saying is not a command but a supplication.

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The third question of Fatwa no. 4446

Q 3: Is it permissible for a man to choose a specific place in the Masjid (mosque) where only he can sit and pray?

A: This is not permissible. He should sit wherever he finds a place in a row of worshipper.

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The third and seventh questions of Fatwa no. 9328

Q 3: if one announces Takbirat-ul-ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer) in a supererogatory prayer and forgets to cleanse their teeth with Siwak (tooth-cleansing stick), are they allowed to use it upon remembering it?

A: It is permissible to cleanse one's teeth prior to Takbirat-ul-Ihram. This is based on the authentic Hadith in which the Prophet (peace be upon him) is reported to have said, ﴿Were it not for the fear that it might be hard for my Ummah (nation), I would have ordered them to use Siwak (tooth-cleansing stick) at every Salah (prayer).﴾ If one forgetfully starts Salah without first cleansing their teeth, they do not have to do it as they will be doing an act not sanctioned by Sunnah.

Q 7: If the Imam announces Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer) while there is a person reciting the Glorious Qur'an in the Masjid (mosque), does this person have to stop reciting and join the prayer? Can this person use Siwak (tooth-cleansing stick) during the time when the Imam recites Du`a'-ul-Istiftah (opening supplication when starting the Prayer)?

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A: It is an act of Sunnah that this person stops recitation upon hearing the Iqamah (call to start the Prayer) and joins the prayer with others. It is also an act of Sunnah that he cleanses his teeth with Siwak before starting the prayer. It is not permissible for him to use Siwak after the Imam has announced Takbirat-ul-Ihram. He should immediately follow the Imam in prayer. This is based on the generality of the Hadith on the necessity of following the Imam immediately when he starts prayer. One Hadith narrated in this regard states, ﴿The Imam is appointed so that he should be followed, so do not be at variance with him. Recite takbir when he recites it...﴾

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The second question of Fatwa no. 9127

Q 2: When some people enter the Masjid (mosque) while the Imam is performing Ruku` (bowing), they call out to him, "Be patient, for Allah is with the patient." Was this phrase mentioned in a Hadith? Is it Wajib (obligatory) to be said by those who want to catch the Rak`ah (unit of Prayer)? Please, advise. May Allah reward you with the best.

A: It is impermissible to utter such a phrase for that purpose, as it was neither mentioned in a Hadith nor reported from the Salaf (righteous predecessors) of the Ummah (community) according to our knowledge.

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Sixth question from Fatwa No. 5133

Q: Is it preferable to be in the first row or to place a Sutrah (barrier placed in front of a person praying) anywhere in the Masjid (mosque) regardless of the first row?

A: One should hasten to be in the first row. The Prophet (peace be upon him) said: ﴿"If people were to know what is in the call to prayer and the first row, then they found no other way but to draw lots over it, they would draw lots."﴾ This Hadith was reported by Muslim and the compilers of the Sunan (Hadith compilations classified by jurisprudential themes).

Abu Hurayrah (may Allah be pleased with him) said that the Messenger of Allah (peace be upon him) said: ﴿The best of the men's rows (in prayers) is the first row and the worst is the last; but the best of the woman's row is the last and the worst of their rows is the first.﴾ These two reports assert the virtue of the first row for men as the best row. One should not leave the first row and have a Sutrah in another place in the Masjid as doing so leads one to miss this reward.

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The first question of Fatwa no. 6108

Q 1: Muslims here do not stand up to offer Salah (Prayer) until they hear the Mu'adhin (caller to Prayer) says: It is time for Salah; it is time for Salah. They sit in the Masjid (mosque) until the Mu'adhin pronounces the Adhan (call to Prayer); they offer two Rak`ahs (units of Prayer); they sit in their places until the Iqamah (call to start the Prayer) and do not stand up until the Mu'adhin says: It is time for Salah; it is time for Salah.

A: This matter is flexible; there is no harm in standing up at the beginning of Iqamah or while it is being called.

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Description of Salah

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Takbirat-ul-Ihram and raising hands during Takbir

Fatwa no. 5549

Q: A person who was studying in the city of Tabuk came to our town of Rabwa in 1393 A.H. While he was in my house, he saw my mother performing Salah and standing after making Ruku` (bowing). When she finished Salah, he said to her: "My mother, a woman's Salah is different from that of a man". She asked, 'How, my son? in reply, he said, 'if a woman says Takbirat-ul-ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer) and performs Ruku` and Sujud, she should continue her Salah in a sitting position and she is not permitted to stand up for every Rak`ah (unit of Prayer), even if she is capable of standing. My mother continued performing Salah in this manner from that year on. At the time, I was young and could not discern the way she performed Salah albeit she is totally able to stand up in Salah. Now, I turn to Allah (Exalted be He), then to you to give us your Fatwa in this regard. If her Salah in the way mentioned was invalid, is she obliged to make up for the prayers offered during these years?

A: If the case was as you mentioned, then the said woman has to repent and ask Allah for forgiveness without her need to make up the prayers offered incorrectly, for she is excused because of her ignorance and the false opinion she followed. It is incumbent upon her in the future to seek the knowledge of the confirmed, established scholars concerning matters she is unaware of with regard to their religious rulings and not to act according to Fatwas of common people.

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Second question from Fatwa No. 11317

Q 2: Is it obligatory to say the Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer) loudly or it is sufficient to say it subvocally?

Q: Takbirat-ul-Ihram is one of the pillars of Salah. The Ma'mum (a person being led by an Imam in Prayer) should not say Takbirat-ul-Ihram loudly; they should pronounce it softly to be able to hear it when moving the lips with its pronunciation. On the other hand, it is permissible for an Imam to say Takbirat-ul-Ihram and Tasmi` (saying: "Sami`a Allahu liman hamidah [Allah listens to those who praise Him]")," when standing after Ruku`) loudly in all the prayers so that his followers can hear him.

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Pronouncing Takbir loudly by the Ma'mum

Fatwa no. 10892

Q: When the Imam (the one who leads congregational Prayer) pronounces Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon begining Prayer), the Ma'mums (those led by an Imam in Prayer) pronounce "Allahu Akbar" audibly. As for the rest of the

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Takbirs in Salah (Prayer), they do not do so. Is pronouncing Takbirat-ul-Ihram audibly behind the Imam permissible or not?

A: It is desirable for the Imam to raise his voice each time he pronounces Takbir, so that those behind him will hear. As for the Ma'mums, it is desirable for them not to raise their voices during any of the Takbirs; they should utter it only to themselves. The raising of the voice by the Ma'mums is even considered a Bid'ah (rejected innovation in religion), and the Prophet (peace be upon him) stated, ﴾Whoever introduces something into this affair of ours that is not of it, it is to be rejected.﴿

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The ninth question of Fatwa No. 8732

Q 9: Is it permissible to raise the head a little during Salah (Prayer) upon saying Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer) and upon (the position of) supplication and seeking forgiveness?

A: It is not permissible for the peson who performs Salah to raise his head toward the heavens upon saying the Takbirat-ul-Ihram or upon (the position of) supplication. The Prophet (peace be upon him) said in this regard: ﴿Let some people desist from lifting their sight towards heaven while supplicating during prayer or else their sight will be snatched away.﴾

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Takbir (saying: "Allahu Akbar [Allah is the Greatest]") on starting Salah (prayer) and on Ruku` (bowing).

First question from Fatwa No. 7527

Q 1: I am an Imam of one of the Masjids (mosque) known as Masjids Al-Jami` (the large mosques where Jumu`ah [Friday] Prayers are held). I have little knowledge. Once, one of the preachers in Al-Khafajy stood before the worshippers and said: "When one enters a Masjid and attends Ruku' with the Imam in congregational Salah, should pronounce two Takbirs; one for entering Salah and the other for Ruku'." Should one perform one or two Takbirs upon attending Ruku' with the Imam? May Allah reward you and guide you to the truth!

A: The follower should, when attending Salah while Imam is in Ruku',

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pronounce one Takbir for entering Salah while he is in a standing position. He is not required to say another Takbir. But it will be better, if he pronounces one Takbir for entering Salah and another one for Ruku'.

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The second question of Fatwa No. 7818

Q 2: If a person enters the Masjid (mosque) and finds the Imam in the state of Ruku' (bowing), should he recite Takbir (saying: "Allahu Akbar [Allah is the Greatest]") twice (i.e. Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer), then Takbirat-ul-Ruku` (saying: "Allahu Akbar [Allah is the Greatest]" before bowing), or just recite Takbirat-ul-Ihram then join the Imam in Ruku'?

A: He has to recite Takbirat-ul-Ihram while standing, then recite Takbirat-ul-Ruku` before he bows. In this case, he may only recite Takbirat-ul-Ihram.

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Raising Hands in Salah

The first question of Fatwa no. 2736

Q 1: Did the Messenger of Allah (peace be upon him) raise his hands at the beginning of Salah (Prayer), in Ruku` (bowing), standing up from Ruku`, and standing up from the second Rak`ah (unit of Prayer) to offer the third Rak`ah? Did he place his right hand on his left hand? Is this a Sunnah (supererogatory act of worship following the example of the Prophet) of the Messenger of Allah (peace be upon him)? Is there a confirmed authentic Hadith about leaving one's hands down at one's side? Please advise, so that we may adhere to the true Sunnah.

A: Raising hands in Salah in the positions mentioned in the question is a Sunnah of the Prophet (peace be upon him). It was authentically reported from `Abdullah ibn `Umar (may Allah be pleased with him) that he said, ﴾I saw that whenever the Messenger of Allah (peace be upon him) began Salah, he used to raise both his hands up to the shoulders. He used to do the same on pronouncing Takbir (saying: "Allahu Akbar [Allah is the Greatest]") for Ruku` and on raising his head from it, when he used to say, "Sami`a-l-lahu liman hamidah" (Allah listens to those who praise Him). However, he did not do so (i.e. raising his hands) in Sujud (prostration).﴿ In another narration, ﴾The Messenger of Allah (peace be upon him)

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used to raise his hands up to the shoulders when beginning Salah."﴿ Both Hadiths were narrated by Al-Bukhari, Muslim, and Abu Dawud. It was also authentically reported that ﴾whenever Ibn `Umar (may Allah be pleased with him) began Salah, he used to pronounce Takbir and raise his hands. Ibn `Umar attributed this to the Prophet (peace be upon him).﴿ Narrated by Al-Bukhari and Al-Nasa'i. This was also authentically reported in the Hadith narrated by Abu Hamid Al-Sa`idy from the Prophet (peace be upon him). As for placing the right hand on the left hand, it is one of the Sunan of Salah as well. It was narrated by Ahmad and Al-Bukhari, from Abu Hazim, from Sahl ibn Sa`d (may Allah be pleased with him) that he said, ﴾People were asked to place their right hands on their left hands in Salah. Abu Hazim said, "As far as I know, this is attributed to the Messenger of Allah (peace be upon him)."﴿

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The sixth question of Fatwa no. 6042

Q 6: It is reported in the Sunan (Hadith compilations classified by jurisprudential themes) of Al-Nasa'i on the authority of Malik ibn Al-Huwayrith that (He saw the Messenger of Allah (peace be upon him) raising his hands up to his ears at the beginning of Salah, when bowing down, when lifting his head from the state of bowing, when prostrating, and when lifting his head from the state of prostration.) **What can be understood from Malik's statement: "When prostrating"? Does this mean that the Prophet used to raise his hands upon prostrating and after having his right hand placed on his left? What is the degree of authenticity of this Hadith? Should we act upon it? How can we combine between the Hadiths in which the Prophet (peace be upon him) is reported to have raised his hands between the two Sajdahs (prostrations) and other Hadiths in which he is reported to have forbidden doing this?**

A: Some scholars have adopted the juristic precept of Tarjih (preponderance) in this respect. Preference is given to the Hadith narrated by Al-Bukhari and Muslim on the authority of Ibn `Umar (may Allah be pleased with both of them) which states that the Prophet (peace be upon him) did not use to raise his hands upon entering into the prostrating position or upon rising from prostration. Scholars have classified the Hadith which supports raising hands upon either of these two positions as a Hadith Shadh (a Hadith narrated by a trustworthy narrator, which is not in line with the narration of other trustworthy narrators in terms of wording, chain of narrators, or both). The reason is that this Hadith is contrary to the Hadith narrated by Al-Bukhari and Muslim which is of a more authentic degree. Other scholars have adopted the method of combining the apparent conflict between the Hadiths. According to them, all conflicting reports narrated in this regard are reconcilable. They further say that it is against the juristic norms to adopt the juristic percept of Tarjih in this case as it necessitates rejection of authentic narrations. These conflicting reports can be reconciled in that the Prophet (peace be upon him) would sometimes raise his hands upon prostrating and would not do it at other times. The view that does not support the raising of hands is preferable.

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The first question of Fatwa No. 6593

Q 1: What is the ruling on raising hands after standing up to perform the third Rak`ah, meaning, one finishes the first two Rak`ahs then stands to perform the third one. Is it permissible to raise hands while standing or not? Could you kindly substantiate your view.

A: It is an act of the Sunnah to raise the hands when standing to perform the third Rak`ah in the Salah which contains four or three Rak`ahs. This happens after rising from Tashahhud (sitting to invoke Allah's peace upon the Prophet) in the second Rak`ah. It is related by Al-Bukhari and others: ﴿that Ibn `Umar (may Allah be pleased with them both) used to say takbir and raise his hands and when he intended to bow down, he used to raise his hands. He used to raise his hands when he says "Allah listens to those who praise Him". When he stood up from the two Rak`ahs, he used to raise his hands. Ibn `Umar (may Allah be pleased with them) ascribed this to the Prophet (peace be upon him).﴾

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The first question of Fatwa No. 11111

Q 1: How should the Takbir (saying: "Allahu Akbar [Allah is the Greatest]") after the first Tashahhud (sitting to invoke Allah's peace upon the Prophet) be recited? Should the person raise his hands when reciting the Takbir while sitting then stand up, or raise his hands just after he stands up? Which one is more preferable?

A: After the first Tashahud, a person should raise his hands and recite Takbir when he moves from the state of sitting to the state of standing.

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Placing the hands on the chest and by one's sides during Salah

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Praying with hands to the sides

Sixth question from Fatwa No. 181

Q 6: Is Salah offered by a person who places his hand by his sides valid? Is it permissible to follow these people or whoever places their hands on their chest? May a person who places their hands by their sides be declared a disbeliever? Is it better to place hands on the chest or to place them by the sides after rising from Ruku` (bowing)? What did the Prophet (peace be upon him) used to do?

A: Placing the right hand over the left hand is an act of Sunnah. It has been reported by Al-Bukhari in his Sahih on the authority of Sahl ibn Sa`d (may Allah be pleased with him) that (The people used to be ordered to place their right hands over their left (in Salah).) According to the narration of Muslim: (He then placed his right hand over the back of his left palm.)

The Hadiths ordering the placement of the right hand over the left one are reported through many chains of transmission. For example, Al-Tirmidhy and Ibn Majah reported a similar Hadith on the authority of Qabisah ibn Halb from his father. Reporting it, Al-Tirmidhy ranked the Hadith as Hasan (a Hadith whose chain of narration contains a narrator with weak exactitude, but is free from eccentricity or blemish). Ibn `Abdul-Bar reported a similar narration in his books: "Al-Tamhid" and "Al-Istidhkar" on the authority of Ghutayf ibn Al-Harith. Al-Daraqutny also reported it on the authority of Hudhayfah ibn Al-Yaman. He also reported it in the form of a Marfu` (a Hadith narrated from the Prophet with a connected or disconnected chain of narration) on the authority of Abu Al-Darda'. Likewise, Ibn Abu Shaybah reported it in the form of Marfu`. It is also reported by Ahmad and Al-Daraqutny on the authority of Jabir. It is reported by Abu Dawud on the authority of `Abdullah ibn Al-Zubayr.

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Al-Bayhaqy reported a similar Hadith on the authority of `Aishah. He ranked this Hadith as Sahih (a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish). Al-Daraqutny and Al-Bayhaqy also reported it on the authority of Abu Hurayrah. It is reported by Abu Dawud on the authority of Al-Hasan and Tawus as a Hadith Mursal (a Hadith with no Companion of the Prophet in the chain of narration). Al-Nasa'i and Ibn Majah also reported it on the authority of Ibn Mas`ud. Ibn Sayyid Al-Nas said: Its narrators are the narrators authenticated by Bukhari and Muslim. Al-Hafizh said in his book, "Fath al-Bari", 'It has a good chain of transmitters'. Al-Tirmidhy said in his book called, "Al-Jami`" after mentioning the Hadith reported on the authority of Qabisah from his father: "Scholars from among the Companions of the Prophet (peace be upon him) and the followers acted according to these Hadiths. They believed that a person should place his right hand on his left hand during Salah. Some of them believe that a person should place both his hands directly above the navel while others believe that a person should place them under the navel. There is much flexibly in this regard."

It becomes clear that the Sunnah is to place the right hand over the left one. Therefore, if a person prays with their hands to their sides, then their Salah is valid, because placing the right hand on the left one is not one of the pillars, obligations, or requirements of Salah. Performing Salah behind an Imam who puts his hands to his side is permissible. Shaykh Al-Islam Ibn Taymiyyah said, "The so-called jurist from the followers of Madh-habs (Schools of Jurisprudence) who said that it is not permissible to be led by an Imam of other schools of Jurisprudence or by a person who may do anything that brings fault to Salah according to the school of the followers is falling into the abyss of dissension and heretical sects like Al-Rawafid, Al-Mu'tazilah, and Al-Khawarij who abandon Sunnah and support dissension and Bid'ah." He added,"Therefore, some extremists do not perform Salah behind an Imam who does not raise his hands upon starting Salah.

Others may refuse to be led by an Imam who makes Wudu' by little water or he who does not safeguard himself against the least impurity that does not affect his Salah. There are also many misguided behaviors that compel the followers of the same Madh-hab to abstain from performing Salah behind each other. This means that a student is not permitted to perform Salah behind his teacher. Consequently, Abu Bakr is not permitted to pray behind `Umar or `Aly behind `Uthman, and Al-Muhajirun and Al-Ansar were not permitted to perform Salah behind each other." He also added, 'The misguidance and corruption of these Madh-habs are well-known to all Muslims even if some people do not recognize that.' The predecessors of the Ummah (nation) from among the Companions and the second generation of the Ummah have agreed upon performing Salah behind each other even if they differ in some branches of jurisprudence, and obligations and invalidators of Salah. He who forbids the nation from performing Salah behind each other due to differences in these supplementary matters is one of those who commit misguidance and Bid'ah."

If one performs Salah behind any one who places his hands to his sides while standing in Salah, his Salah will be valid as he abandons Sunnah. He is not a disbeliever.

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The second question of Fatwa no. 893

Q 2: Most of people here are Malikis. They offer Salah (Prayer) while letting their hands drop down at their sides. Some of those

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who studied abroad in Al-Azhar and Madinah hold their arms in different positions. Hence, different forms of placing hands and letting them on sides are adopted. Please, advise.

A: A question was put forward to the Mufty (Islamic scholar qualified to issue legal opinions) (may Allah be merciful with him) about the ruling on the position of the arms during Salah. He gave the following answer, which is sufficient:

The original ruling on this is mentioned in the Qur'an and the Sunnah, and deduced from Istishab (presumption of continuity). As for the Qur'an, Allah (Exalted be He) says, ﴾Successful indeed are the believers.﴿ ﴾Those who offer their Salât (prayers) with all solemnity and full submissiveness.﴿ The Tafsir (interpretation) of this Ayah entails Khushu` (the heart being attuned to the act of worship) in Salah. The evidence is that holding the wrist of the left hand with the palm of the right hand, and doing this movement after Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting the Prayer) contradicts Khushu`. Thus, it is prevented, while letting the hands drop down is nearer to Khushu`, so it is permissible.

The answer to this is that moving the hands until they are held together is a means, and the end is a Sunnah, as will be clarified later. The means takes the same ruling of their ends. This end is a Sunnah, as authentically reported from the Messenger of Allah (peace be upon him) through Tawatur (reporting a Hadith by a significant number of narrators throughout the chain of narration, whose agreement upon a lie is impossible). Al-Tirmidhy and Ibn Majah narrated it from Qabisah ibn Halb from his father. Al-Tirmidhy said that this Hadith is Hasan (a Hadith whose chain of narration contains a narrator with weak exactitude, but is free from eccentricity or blemish). In their Sahih (authentic) Books of Hadith, Muslim and Ibn Khuzaymah narrated it from Wa'il ibn Hujr . Ahmad narrated it in Al-Musnad. Ibn `Abdul-Barr narrated it in "Al-Tamhid" and "Al-Istidhkar" from Ghutayf ibn Al-Harith . Al-Darqutny

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narrated it from Hudhayfah ibn Al-Yaman . Abu Al-Darda' is the narration source of Al-Darqutny and Ibn Shaybah in Marfu` form (a Hadith narrated from the Prophet with a connected or disconnected chain of narration). Ahmad and Al-Darqutny narrated it from Jabir. Abu Dawud narrated it from `Abdullah ibn Al-Zubayr. Al-Bayhaqy narrated it from `Aisha and said it is Sahih (authentic). Al-Darqutny and Al-Bayhaqy narrated it from Abu Hurayrah. Abu Dawud narrated it from Al-Hasan and Tawus as Mursal (a Hadith with no Companion of the Prophet in the chain of narration). Al-Bukhari narrated it in his Sahih Book of Hadith. Ahmad narrated it in his Musnad from Sahl ibn Sa`d . Abu Dawud, Al-Nasa'y and Ibn Majah narrated it from Ibn Mas`ud. Ibn Sayyid Al-Nas said that its narrators are known for their authenticity. Al-Hafizh said in his book, entitled Al-Fath, that its Isnad (chain of narrators) is good. Al-Tirmidhy said in his book entitled Al-Jami`, after mentioning the Hadith narrated from Qabisah from his father, "The knowledgeable people of the Sahabah (Companions) of the Prophet (peace be upon him) and Tabi`un (Followers, the generation after the Companions of the Prophet) said that a person should put their right hands on their left hands in Salah, while some said that they should be placed over the navel, and others said that they should be placed under the navel. There is much flexibility in that regard." This is the end of the words of Al-Tirmidhy.

As for the Sunnah, they had the following two pieces of evidence: **First,** it is narrated from Abu Hurayrah that the Prophet (peace be upon him) (entered the Masjid (mosque), and a man entered after him to offer Salah. He then approached the Prophet (peace be upon him) and greeted him. He (peace be upon him) said to the man, "Go and offer Salah again, for you have not offered it properly." The man went and offered Salah again, then came to greet the Prophet (peace be upon him), who told him to repeat Salah again. The Prophet (peace be upon him) repeated this three times. The man said, "By Him Who has sent you with the truth, I cannot do better than that, so teach me." The Prophet (peace be upon him) said, "When you offer Salah, pronounce Takbir; recite whatever you know from the Qur'an; perform Ruku` (bowing) and remain quietly in that position; stand up

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erectly; perform Sujud (prostration) and remain quietly in that position; sit down and remain quietly in that position; and perform Sujud again. Repeat these steps in each Rak`ah (unit of Prayer).) Agreed upon by Al-Bukhari and Muslim. **The evidence** is that the Prophet (peace be upon him) did not tell the man to put his right hand on his left hand, even though this was a time of clarification. Scholars unanimously agreed that the Prophet (peace be upon him) may not delay clarification beyond the time of necessity. This is answered in two ways: **First,** the previous evidence on the permissibility of holding one's hands qualify the relevant Hadith. **Second,** the previous Hadith is irrelevant, as the disagreement is about desirability, not obligation. Therefore, leaving it out is an argument against those who consider it an obligation. It is known that the Prophet (peace be upon him) mentioned Fara'id (obligatory acts) only in that Hadith. **Second,** it is reported from Jabir ibn Samurah (may Allah be pleased with him) that he said, (The Messenger of Allah (peace be upon him) came to us and said, "Why are you lifting your hands like the tails of headstrong horses? Be calm in Salah.") Narrated by Muslim in his Sahih Book of Hadith and Abu Dawud in his Sunan (Hadith compilations classified by jurisprudential themes).

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The evidence is that he (peace be upon him) expressed disapproval of what some of his Sahabah (may Allah be pleased with them) did when they raised their hands, and asked them to be calm in Salah. His order entails obligation. Holding the left hand with the right hand after Takbirat-ul-Ihram contradicts the required calmness, and commanding a thing entails preventing its opposite. Thus, holding hands is prevented. If prevention is without any further evidence, it entails prohibition.

This can be answered in six ways: first, what was previously mentioned after the Ayah. **Second,** The reply to the Hadith of the man who did not offer Salah properly. **Third,** that this Hadith was said for a particular reason. It was reported from Jabir ibn Samurah (may Allah be pleased with him) that he said, (When we offered Salah with the Prophet (peace be upon him), we used to say, "As-salamu `alaykum warahmatullah (May Allah's Peace and Mercy be upon you!)" and gestured with the hand on both sides. The Prophet (peace be upon him) told them, "Why is it that you gesture with your hands like the tails of headstrong horses? Be calm in Salah. It is enough for you to place your hands on your thighs and then pronounce Taslim (salutation of peace ending the Prayer) to your brother who is to your right side and the one on your left side.) Narrated by Muslim. Even if it is mentioned for a specific reason, the general rule in

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the science of Usul-ul-Fiqh (principles of Islamic jurisprudence) in this issue is that a phrase is considered according to the generality of the text, not the specificity of the cause. However, there is evidence on the inapplicability of this generality on the issue of holding the left hand with the right one. When the general and specific evidence conflict each other, the specific one should be restricted to its case, because the specific evidence is stronger than the general one. In this case, the sayings, deeds and approval of the Prophet (peace be upon him) are all there. **Fourth,** that the evidences on holding hands are Mutawatir (reported by a significant number of narrators throughout the chain of narration, whose agreement upon a lie is impossible). **Fifth,** if general evidence is mentioned and the Sahabah unanimously agree on something otherwise, they could not have reached Ijma` (consensus) except on strong evidence. The Prophet (peace be upon him) said, (My Ummah (nation) cannot agree upon an error.) This Hadith is Mutawatir, as it was narrated through many chains of narration by many Sahabah with different words which revolve around the same meaning. Thus, Al-Tirmidhy mentioned Ijma` on this issue. Al-Hafizh ibn Hajar narrated from Ibn `Abdul-Barr that he said that no controversy was reported from the Prophet (peace be upon him) about it. Ibn Hajar related from Ibn `Abdul-Barr that this issue is unanimously agreed upon in the position of the hands over each other. Thus, it is concluded that this issue does not fall under the category of generality. **Sixth,** that the linguistic meaning of raising does not apply to

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this issue. Ahmad ibn Faris said in the lexicon of Maqayis Al-Lughah (entry of "Rafa`a" i.e. raise) that it denotes the opposite of placing. He also said in the entry of "Wada`a" (put) that it denotes lowering. The same denotation is also mentioned in Al-Lisan, Al-Qamus, and other lexicons. If this is verified, the deduction made from the saying of the Prophet (peace be upon him), (Why are you lifting your hands like the tails of headstrong horses?) is invalidated, as the evidence is on putting; not raising. For Istishab the original rule is letting the hands drop, just like the posture of a person before beginning Salah. **The answer to this** is that this original rule is approved if nothing contradicts it, as Istishab is used as evidence only in case there is nothing to contradict it. In this case, it is contradicted by the evidence on putting; so they invalidate it. Given all that was previously mentioned, they are the people who approve of letting the hands drop. Al-Nawawy said in his book Al-Majmu` Sharh Al-Muhadhab that Ibn Al-Mundhir narrated from `Abdullah ibn Al-Zubayr, Al-Hasan Al-Basry and Al-Nakh`y that he used to let his hands drop; not placing one of them on the other. This was also narrated by Al-Qady Abu Al-Tayyib from Ibn Sirin . Al-Layth ibn Sa`d said that a person should let them drop. If they stand for so long, they may put the right hand on the left hand to rest them a little. Ibn `Abdul-Hakam narrated from Malik that he used to place his hands on each other, while Ibn Al-Qasim narrated that he used to let his hands drop, which is the more famous opinion, and which is followed by all the people of Morocco. In his book "A`lam Al-Muwaqi`in", Ibn Al-Qayyim said

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after mentioning the Hadiths about the position of the hands in Salah, "These Athar (narrations from the Companions) were contradicted by the narration of Ibn Al-Qasim from Malik ." He said, "I would rather leave it." I know nothing else which contradicts it." In his book "Al-Muntaqa Sharh Al-Muatta'", Sulayman ibn Khalaf Al-Bajy said that the narrators from Malik disagreed concerning the placement of the right hand on the left hand. Ashhab narrated from Malik that he said there is no harm in it, whether in a Fard (obligatory) or a Nafilah (supererogatory) Salah. Mutarraf and Ibn Al-Majashun narrated from Malik that he preferred it. The Iraqis narrated two narrations from Malik concerning this; one of them entails preference and the other entails prohibition. Ibn Al-Qasim narrated from Malik that he said there is no harm in it in a Nafilah, whereas he disliked it in a Fard. Al-Qady Abu Muhammad said that this does not mean placing the right hand on the left hand, but it is just out of support. What he said is the correct opinion, as there was disagreement about placing the right hand on the left hand; whether it is part of the acts done in Salah or not, not a means of support in which a Nafilah and a Fard take different rulings. He also said that it is prohibited to place (hands) as a form of support. Those who think Malik said this argued for this so that the ignorant people do not add it to the acts of Salah that have been authentically reported. Thus, it can be concluded that letting the hands drop is not a Sunnah; holding them is. No one's opinion should be considered if it contradicts the saying, deeds or approval of the Messenger of Allah (peace be upon him).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The sixth question of Fatwa No. 949

Q6: What is the ruling on putting one's hands on one's side or putting one of them over the other during Salah (prayer)?

A: A similar question was sent to His Eminence Shaykh Muhammad Ibn Ibrahim Al-Shaykh (may Allah be Merciful with him). Therefore, we will mention his answer to this question. The answer is as follows:

The Sunnah of the Prophet (peace be upon him) in this regard is to put the right hand over the left one. Al-Bukhari reported in his Sahih on the authority of Sahl ibn Sa`d (may Allah be pleased with him) that he said: ❨"The people used to be ordered to place their right hands on their left forearms (in Salah)."❩ It was mentioned in the narration reported by Muslim: "Then, he put his right hand on the back of his left hand." The Hadiths that ordered putting the right hand on the left one are mentioned in many chains of transmission. Al-Tirmidhy and Ibn Majah reported a similar Hadith from Qabisah Ibn Halb from his father. Al-Tirmidhy said after reporting it that this Hadith is Hasan (a Hadith whose chain of narration contains a narrator with weak exactitude, but is free from eccentricity or blemish.) Ibn `Abdul-Bar mentioned it in Al-Tamhid and Al-Istidhkar on the authority of Ghutayf Ibn Al-Harith. Al-Daraqutny reported it on the authority of Hudhayfah Ibn Al-Yaman. Al-Daraqutny also reported it on the authority of Abu Al-Darda' as a Hadith Marfu` (a Hadith narrated from the Prophet with a connected or disconnected chain of narration), and likewise did Ibn Abu Shaybah. Ahmad and Al-Daraqutny reported it on the authority of Jabir.

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Abu Dawud reported a similar Hadith on the authority of `Abdullah Ibn Al-Zubayr. Al-Bayhaqy also reported that on the authority of `Aishah. He said that it is a sound Hadith. Al-Daraqutny and Al-Bayyhaqy also reported it on the authority of Abu Hurayrah. Abu Dawud reported it on the authority of Al-Hasan and Tawus as a Hadith Mursal (a Hadith with no Companion of the Prophet in the chain of narration). Al-Nasa'i and Ibn Majah reported it on the authority of Ibn Mas`ud. Ibn Sayyid Al-Nas said that its men are known for their authenticity. Al-Hafizh Ibn Hajar said in Al-Fat-h that it has a good chain of transmitters. Al-Tirmidhy said in his book called Al-Jami' after mentioning the Hadith reported on the authority of Qabisah Ibn Halb from his father: "Scholars from among the Companions of the Prophet (peace be upon him) and the second generation of the Ummah (nation) and those who followed them worked according to these Hadiths. They believe that one should put his right hand on his left one during Salah. Some of them said that one should put both hands directly above the navel. There is no blame in doing this or that in this regard."

It is clear that the Sunnah is to put the right hand on the left one. Therefore, if a person performs Salah putting his hands on his side, then his Salah will be valid, because putting the right hand on the left one is not one of the pillars, obligations, or requirements of Salah. Performing Salah behind an Imam who puts his hands on his side is permissible.

Shaykh Al-Islam Ibn Taymiyyah said: "The so-called jurist from the followers of Madh-habs (Schools of Jurisprudence) who said that it is not permissible to be a follower of an Imam who contradicts them or does anything that brings fault to his Salah according to the followers is from those who support dissension and Bid'ah (rejected innovation in religion). He is also similar to Al-Rawafid, Al-Mu'tazilah and Al-Khawarij who abandon the Sunnah and support dissension and Bid'ah."

He added: "Therefore, some exaggerators said that one should not perform Salah behind an Imam who did not raise his hands upon starting the Salah. Some people refused to perform Salah behind an Imam who makes Wudu' with just a little water or he who does not safeguard himself against lesser impurity that does not affect his Salah. There are also many other misguided behaviors that compel the followers of the same Madh-hab to abstain from performing Salah behind each other. This means that a student is not permitted to perform Salah behind his teacher. Consequently, Abu Bakr was not permitted to perform Salah behind `Umar or `Aly behind `Uthman. Al-Muhajirun and Al-Answer were not permitted to perform Salah behind each other." He also said: "The misguidance and corruption of these Madh-habs are well-known to all Muslims even if some people fail to understand that. The predecessors of the Ummah (nation) from among the Companions and the second generation of the Ummah agreed upon performing Salah behind each other even if they differ with them concerning some of the branches of jurisprudence; the obligations and invalidators of Salah. Whoever forbids the nation from performing Salah behind each other due to differences in these supplementary matters is one of those who commit misguidance and Bid'ah."

If a person performs Salah behind someone who puts his hands on his side while he is standing in Salah, his Salah will be valid even though he abandons the Sunnah. He is not a disbeliever.

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The second question from Fatwa no. 1257

Q 2: some scholars may place their hands by their sides and others may place their hands on their chests during salah. Those who place their hands by their sides do not pray behind those who place their hands on their chests and vice versa. Please, give us the legal decision in this regard!

A: It has been authentically reported that the Prophet (peace be upon him) used to place his right hand over his left whether offering an obligatory or supererogatory prayer. This is the view of the Jumhur (dominant majority) of scholars which is the soundest view. However, Malik disapproved of it with regard to the obligatory prayer lest a person may lean on his hands placed against his body, and he allowed it in the supererogatory prayer. Abu Al-Walid Muhammad ibn Ahmad ibn Rushd mentioned in his book, "Al-Muqadimah", that placing the hands over each other on the chest is a desirable act of Salah. He added that Malik disapproved of it to be considered an obligatory act of Salah. According to the views of the scholars, it is permissible for people who place their hands on their chest to pray behind those who place their hands to their sides.

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The first question of Fatwa No. 1275

Q: (A) Some Muslims in our country prevent people from placing their hands on their chests in Salah (Prayer) in Al-Masjid Al-Jami`. Is it permissible for Ahl-ul-Sunnah (those adhering to the Sunnah) to neglect placing their hands on their chests so that they can pray with them in their Masjid, or should they leave them and offer Salah individually in their homes and place their hands on their chests?

(B) A Muslim places his hands on his chest in Salah while another Muslim lets his hands down. Which is better?

A: Placing the right hand on the left one while standing in Salah, is an act of the Sunnah (commendable acts) of Salah. The person who can place his right hand on his left hand upon his chest, should do so to obtain the reward of Allah (Exalted be He) for following the way of Allah's Messenger (peace be upon him). If the people in the Masjid are against this and the person fears initiating Fitnah (division) and causing harm among Muslims, he may neglect placing his hands upon his chest and may let them down in order to escape Fitnah and harm. However, it is not permissible for him to abandon the congregational Salah and offer Salah individually at home as long as the person knows that the Imam does not do any act of Kufr (disbelief). Congregational Salah in the Masjid is obligatory according to the authentically supported views of religious scholars. Accordingly, the person who prays while placing his right hand on the left one upon his chest is better and his Salah is better than that of the person who lets his hands down even though the Salah of both of them is valid.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first and second questions of Fatwa no. 4150

Q 1-2: What is the difference between Qabd (placing the right hand over the left when standing) and Sadl (letting them hang down by the sides)? Is there a Hadith or more indicating that the Prophet (peace be upon him) or any of his Companions performed Salah in a state of Sadl? A father kicked his son out of the house, because he (the father) saw his son offering Salah clasping his hands over each other. The father threatened the son that if he did not perform Salah letting his hands hang down by his sides, he would kick him out. How should the son deal with his father?

A: clasping the hands in Salah is to place the right hand over the left hand, and Sadl in Salah is to let them hang down by the sides. It is proven that the Prophet (peace be upon him) placed his right hand over his left during Salah, when standing to recite Qur'an, and when standing after rising from Ruku` (bowing). This is according to what is narrated by Ahmad and Muslim on the authority of Wa'il ibn Hujr (may Allah be pleased with him) that he ﴾saw the Prophet (peace be upon him) raising his hands and saying Takbir (saying: "Allahu Akbar [Allah is the Greatest]") when he started to offer Salah. Then, he wrapped his cloak around himself and placed his right hand on his left. When he wanted to bow, he brought out his hands, then raised them and said Takbir, then bowed. When he said "Sami`a Allahu liman hamidah (Allah hears the one who praises Him)", he raised his hands, and when he prostrated, he prostrated between his hands.﴿ According to another narration related by Ahmad and Abu Dawud, Then, he placed his right hand

over his left hand, wrist, and forearm. Similarly, Abu Hazim reported on the authority of Sahl ibn Sa`d Al-Sa`idy that he said, ﴾The people were ordered to place their right hand over their left forearm in Salah.﴿ Abu Hazim said, "I know that he attributed it i.e. the report, to the Prophet (peace be upon him)". Related by Ahmad and Al-Bukhari. There is no reported Hadith to prove that the Prophet (peace be upon him) let his arms hang by his sides when standing during Salah.

As for the father kicking out his son for his adhering to the Sunnah, this is utterly wrong. The son should behave kindly with his father even if he throws him out and causes him harm. However, he should not obey the father in the disagreement of the Sunnah. Allah (Exalted be He) says, ﴾But if they (both) strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not; but behave with them in the world kindly, and follow the path of him who turns to Me in repentance and in obedience.﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The first question of Fatwa No. 5852

Q 1: It is mentioned in the book entitled "Al-Mudawwanah Al-Kubrah" by Imam Malik (may Allah be merciful with him) (Vol. 1, Chapter on placing one hand over the other) that Malik was asked about placing the right hand over the left one during Salah (Prayer), and he answered: "I do not know this (to be done) in the obligatory Salah,

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but I know that in Nawafil (supererogatory prayers). When a person stands for a long time, he may do so to support himself ." Does this mean that he does not like to place the right hand on the left hand during the obligatory Salah?

If it is said: "It is confirmed in the Sunnah to place the right hand on the left one," I would say: "Yes, this was confirmed by the narration of Malik in Al-Muwatta', so how could he say: "I do not know this while he is the one who related the Hadith in his Muwatta' and on his authority Al-Bukhari and Muslim transmitted the Hadith! Therefore, the meaning is: He does not prefer to act upon this Hadith. You know how vast is the knowledge of Malik, his adherence to the Sunnah, and the actions of the Companions. Does his saying abrogate the Hadith; taking into consideration that I have read some books of Usul-ul-Fiqh (principles of Islamic Jurisprudence) and Hadith and I am comforted by the (Islamic) fundamental which Malik followed that the consensus of the people of Madinah abrogates the Hadith if there is none of the Tabi`un (Followers, the generation after the Companions of the Prophet) who objects to this abrogation in any other country. If it is said: The saying of Malik: "I do not know" does not indicate the consensus of the People of Madinah, I would say that this is not true because if there was any disagreement in this concern, he would have known about it and if he had known about it, he would have mentioned it. However, if there was no disagreement, this would indicate that it is an agreed-upon matter. If it is said that he did not know a Hadith in this regard, and then when he knew it, he mentioned it in Al-Muwatta', this would be refutable by his saying: "But if a person stands long in Nawafil..." This indicates that Malik was acquainted with the Hadith but he interpreted the ruling (only) on Nawafil and not the obligatory Salahs like the issue of those who eat and drink forgetfully in Ramadan according to Imam Malik. There is another answer which is: He related the Hadith so that people would not think that he had acted contradictorily to the Hadith or that he did not know the Hadith. He knew the Hadith but did not act according to it. Another answer is: When the narrator narrates the Hadith,

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it does not indicate the abrogation of the Hadith even if it is sound. Another answer is: Ibn Al-Qasim used to be one of the followers of Imam Malik who memorized the Muwatta'. If the Hadith was not abrogated, he would have refuted the saying of Imam Malik.

A: The Hadith is authentic according to all the scholars of Hadith including Malik ibn Anas (may Allah be merciful with him) and it was not abrogated by the action of the people of Madinah or by another Hadith. Malik (may Allah be merciful with him) interpreted the Hadith as placing the right hand on the left in Nawafil Salah to support himself if he stands for a long time. In his view, a person does not have to do this in obligatory Salah. So he said: "I do not know that in obligatory Salah" He did not say: "I do not know" that would contradict his narration of this Hadith. He only interpreted the Hadith as he indicated before. Following the actions of the people of Madinah is not a decisive proof, as they are not infallible. Only the entire consensus of the nation is infallible.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The fifth question of Fatwa No. 2139

Q 5: Is it an act of Sunnah to place the right hand over the left one on the chest while performing Salah (Prayer)?

A: The right hand should be placed on the back of the left hand, wrist, and forearm on the chest during recitation in the standing position at the beginning of Salah and whilst standing up straight after Ruku`(bowing) until performing Sujood (prostration). This is the way

the Prophet (peace be upon him) performed Salah and it is his practical Sunnah (supererogatory act of worship following the example of the Prophet).

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Fatwa No. 2399

Q: A man said that those who place their hands over their chests after rising from Ruku` (bowing) are committing an act of Bid`ah (rejected innovation in religion). He tells people to let their hands down after rising from Ruku`. Is this view right or wrong? We hope that you could explain this to us with substantiated evidence. May Allah reward you best!

A: It is authentically reported from the Prophet (peace be upon him) that he used to place his right hand on the left one after Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer) and after rising from Ruku` (bowing). Also it is authentically reported that he (peace be upon him) said: ﴿Pray as you have seen me praying.﴾ Therefore, placing the right hand on the left one upon one's chest is neither a Bid`ah nor a delusion. In fact, it is an act of the Sunnah (a commendable act).

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Fatwa No. 4777

Q: I am a respected young man in the community where I live. All thanks is due to Allah. After I finished studying in the local school here in Senegal, I started to call people to Allah (Exalted be He) and educate them. People welcomed this and accepted my calling them to belief in pure Tawhid (belief in the Oneness of Allah). They started to act upon the Qur'an and Sunnah being the two basic sources of religious knowledge after they used to neglect them. However, soon they reverted to their previous state when they noticed me praying with my right hand on the left upon my chest. They thought that I am initiating an innovation in the religion of Islam. I tried by all means to convince them that this is an act of the Sunnah. I even cited religious evidence to confirm that it is an act of the Sunnah but they refused to listen to me. Is there any religious evidence indicating that Allah's Messenger (peace be upon him) prayed with his hands down? Shall I be serving the call if I pray with my hands down like them to call them to pure Tawhid or I should continue praying with my right hand on the left one upon my chest and not caring whether they accept Tawhid and listen to me or not? I need your advice on this for I feel very confused. May Allah reward you best!

A: The authentically reported Sunnah from Allah's Messenger (peace be upon him) indicates that he used to place his right hand on the left hand upon his chest in Salah whether it was an obligatory or supererogatory Salah. However, it is not authentically reported from him (peace be upon him) that he prayed while letting his hands down. Allah (Exalted be He) says: ﴿Indeed in the Messenger of Allâh (Muhammad صلى الله عليه وسلم) you have a good example to follow for him who hopes for (the Meeting with) Allâh and the Last Day, and remembers Allâh much.﴾

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Also, it is authentically reported from Allah's Messenger (peace be upon him) that he said: ﴿Pray as you have seen me praying.﴾ At the same time, dear brother, you need to show leniency when calling your people to the Way of Allah (Exalted be He), but do not abandon the Sunnah of Allah's Messenger (peace be upon him) because your people refuse to listen to you. You should be keen to call them to the fundamentals of Islam and Iman (Faith) as well as to subsidiary religious matters with wisdom, fair preaching, and argue with them in a way that is better. Perhaps Allah (Exalted be He) will make you the reason for guiding many people.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Isti`adhah (seeking refuge with Allah from Satan), Basmalah (saying, "Bismillah Al-Rahman, Al-Rahim [In the Name of Allah, the Most Gracious, the Most Merciful]") and Du`a'-ul-Istiftah (opening supplication when starting the Prayer)

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The second question of Fatwa no. 3230

Q 2: Is Du`a'-ul-Istiftah (opening supplication when starting the Prayer) said before or after Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer)?

A: Du`a'-ul-Istiftah is said after Takbirat-ul-Ihram. This is supported by authentic Hadiths narrated from the Messenger of Allah (peace be upon him).

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The first and second questions of Fatwa no. 8861

Q 1: should Basmalah (saying, "Bismillah Al-Rahman, Al-Rahim [In the Name of Allah, the Most Gracious, the Most Merciful]") be recited in Al-Fatihah (the opening surah) subvocally or loudly?

A: According to the most correct opinion of scholars, it should be recited subvocally before Al-Fatihah in every Rak`ah (unit of Prayer).

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Q 2: Should Du`a'-ul-Istiftah (opening supplication when starting the Prayer) be recited after Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer) and before the recitation of Surah Al-Fatihah?

A: It is an act of Sunnah (a commendable act) to recite Du`a'-ul-Istiftah after Takbirat-ul-Ihram and before starting to recite Surah Al-Fatihah. It is authentically reported on the authority of Abu Hurayrah (may Allah be pleased with him) who said: ﴾Allah's Messenger (may peace be upon him) used to observe silence for a short while between the takbir (at the time of opening the Prayer) and the recitation of the Qur'an. I asked him: Messenger of Allah, for whom I would give my father and mother in ransom, what do you recite during your period of silence between the takbir and the recitation? He said: I say (these words): "O Allah, remove my sins from me as You have removed the east from the west. O Allah! purify me from sins as a white garment is purified from filth. O Allah! wash away my sins with water, snow,

and hail."﴿ Narrated by Al-Bukhari and Muslim. You may refer to other formulas of Du`a'-ul-Istiftah that have been reported from the Prophet in the registers of Sunnah (whatever is reported from the Prophet) like the book entitled Al-Kalim Al-Tayyib (The Godly Word) by Ibn Taymiyyah and the book of Al-Adhkar (Devotions) by Al-Nawawi.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 389

Q 1: What is the evidence for the permissibility of reciting Basmalah (saying, "Bismillah Al-Rahman, Al-Rahim [In the Name of Allah, the Most Gracious, the Most Merciful]") subvocally in a Jahri Salah (Prayer recited aloud)? Each Surah in the Qur'an is introduced with Basmalah, including Surah Al-Fatihah. Eventhough it consists of seven Ayahs, it is read as six Ayahs only, as we recite Basmalah subvocally.

A: The scholars who are of the opinion that Basmalah should be recited inaudibly in a Jahri Salah reached this conclusion on the basis that it is not an Ayah of each Surah, rather an Ayah of the Qur'an used to separate between Surahs, and also part of an Ayah in Surah Al-Naml. Thus, reciting it inaudibly in a Jahri Salah

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distinguishes between it and the Ayahs of the Surah, and also reconciles the evidences which differ on whether to recite it at the beginning of the Surah or not. The Hadith narrated from `Aishah (may Allah be pleased with her) states, (The Messenger of Allah (peace be upon him) used to begin Salah with Takbir, and recitation with "Al-Hamdu lillahi Rabbi Al-`Alamin" (Praise be to Allah, the Lord of the World - i.e. Surah Al-Fatihah).) and the Hadith narrated from Anas (may Allah be pleased with him) states, (I offered Salah behind the Prophet (peace be upon him), together with Abu Bakr, `Umar, and `Uthman. They used to begin recitation with "Al-Hamdu lillahi Rabbi Al-`Alamin." Muslim said, "They did not mention Basmalah.")

These Hadiths were interpreted as recommendations for not reciting it aloud, and not leaving it, in order to reconcile between both Hadiths.

As for reciting Al-Fatihah as only six Ayahs, this is not true according to Ijma' (consensus). Those who consider Basmalah an Ayah of each Surah count it as an Ayah of Al-Fatihah as well, followed by six

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Ayahs. Those who do not consider it an Ayah of Al-Fatihah consider (The Way of those on whom You have bestowed Your Grace) an Ayah, and the rest of the Surah until the end an Ayah, so they are seven Ayahs without Basmalah.

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`Abdullah ibn Mani`	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify

The fourth question of Fatwa No. 2428

Q 4: Did the Messenger (peace be upon him) use to begin the Salah (Prayer) with ﴿In the Name of Allâh, the Most Gracious, the Most Merciful﴾ **or with** ﴿All the praises and thanks be to Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists).﴾ **?**

A: We know of no evidence affirming that the Prophet (peace be upon him) used to begin the recitation during Jahri Salah (Prayer recited out loud) by saying 'In the Name of Allâh, the Most Gracious, the Most Merciful' aloud. However, an authentic Hadith shows that he used to begin by saying: 'All praise and thanks are due to Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists)' loudly and saying 'In the Name of Allâh, the Most Gracious, the Most Merciful' inaudibly.

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The first question of Fatwa No. 3230

Q 1: Did the Prophet (peace be upon him) use to begin Salah with Basmalah ('Bismillah Al-Rahman, Al-Rahim [In the Name of Allah, the Most Gracious, the Most Merciful]')?

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A: The authentic Sunnah shows that the Prophet (peace be upon him) used to say Basmalah before reciting Surah Al-Fatihah and other Surahs except Surah Al-Tawbah while performing Salah. However, he (peace be upon him) did not say it aloud in the Jahri Salah (Prayer recited out loud).

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The first question of Fatwa no. 8541

Q 1: regarding Basmalah (saying, "Bismillah Al-rahman, Al-rahim [In the Name of Allah, the Most Gracious, the Most Merciful]"), is it repeated in every rak`ah (unit of Prayer), or said in the first one only?

A: Saying Basmalah is legally required in every Rak`ah before reciting Al-Fatihah as well as before every Surah except for Surah Al-Tawbah.

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The fourth question of Fatwa no. 3716

Q 4: What is the ruling on reciting Basmalah (saying, "Bismillah Al-Rahman, Al-Rahim [In the Name of Allah, the Most Gracious, the Most Merciful]") during Salah (Prayer)? Some students say that Imam Malik prohibits reciting it in Salah.

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A: There is a difference of opinion among Fuqaha' (jurists) over whether a person should recite Basmalah in Salah or not. The matter is even disputed among the Malikis (followers of Imam Malik ibn Anas). The most appropriate view, however, is that it should be recited in a low voice during Jahri Salah (Prayer recited out loud).

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The second question of Fatwa no. 4683

Q 2: What is the ruling on reciting Basmalah (saying, "Bismillah Al-rahman, Al-rahim [In the Name of Allah, the Most Gracious, the Most Merciful]") in Salah?

A: The most correct view of the scholars is that a person who performs Salah should say Basmallah subvocally before reciting Al-Fatihah in every Rak`ah of his Salah in which the Qur'an is recited silently or loud, due to what is authentically reported on the authority of Anas ibn Malik (may Allah be pleased with him), that he said, ﴾I performed Salah with the Prophet (peace be upon him), Abu Bakr, and `Uthman, I did not hear any of them saying Bismillah Al-Rahman, Al-Rahim [In the Name of Allah, the Most Gracious, the Most Merciful]).﴿ Narrated by Ahmad and Muslim. In another wording of the same Hadith, ﴾I performed Salah behind the Prophet (peace be upon him), Abu Bakr, `Umar and `Uthman and they were not saying Bismillah Al-Rahman, Al-Rahim aloud.﴿ Related by Ahmad and Al-Nasa'y with a Sanad (chain of narration) that is in accordance with the conditions of the Sahih.

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Seventh question from Fatwa no.(5634)

Q 7: Is it permissible for a person who performs Salah (prayer) to recite Bismillah-ir-Rahman ir-Rahim (In the Name of Allah, the Most Gracious, the Most Merciful) after reciting Surah Al-Fatihah, then follow this by another Surah during Salah (prayer)? Should it be recited out loud or secretly?

A 7: If a person is to recite a beginning of a Surah after Al-Fatihah, they should first recite Basmalah (Bismillah-ir-Rahman ir-Rahim (In the Name of Allah, the Most Gracious, the Most Merciful)) in secret. However, if they are to recite a part of the middle or the last part of a Surah, they may not recite Basmalah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The fourth question of Fatwa no. 6307

Q 4: We notice that every Surah of the Holy Qur'an starts with Basmalah (saying, "Bismillah Al-Rahman, Al-Rahim [In the Name of Allah, the Most Gracious, the Most Merciful]"). Basmalah has also been mentioned in the Qur'anic Ayah (verse) which reads: ﴿Verily, here is delivered to me a noble letter﴾ ﴿"Verily it is from Sulaimân (Solomon), and verily, it (reads): In the Name of Allâh, the Most Gracious, the Most Merciful:﴾ ﴿"Be you not exalted against me, but come to me as Muslims (true believers who submit to Allâh with full submission).' "﴾ **Does one have to recite Basmalah before every Surah of the Holy Qur'an or is it enough to recite it after Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer)?**

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Most people do not recite it at the begining of recitation. They just start reciting from any part of the Qur'an. Is Basmalah one of the revealed Ayahs (verses) of the Holy Qur'an or an act of Sunnah? Hopefully you may illustrate this issue for us.

A: Basmalah has to be recited at the beginning of every Surah. It is not enough to recite it in the first Rak`ah (unit of Prayer) of Salah (Prayer). It is unanimously agreed upon that Basmalah is a verse of the Holy Qur'an.

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The third question of Fatwa no. 8678

Q 3: What is the ruling on a person who forgets to make isti`adhah (i seek refuge with Allah from the Satan) during or after Salah?

A: Observing Isti`adhah is an act of Sunnah. It does not matter if it is neglected intentionally or inadvertently in Salah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 8864

Q 2: what should a person do if he yawns in Salah (Prayer)? Should he move his head slightly saying Isti`adhah (seeking refuge with Allah from Satan), knowing that movement is prohibited during Salah?

A: It is not necessary to move the head when uttering Isti`adhah during Salah or other situations. A person should say it subvocally taking into consideration that we have no legal evidence in support of saying Isti`adhah upon yawing whether in Salah or in other situations. Furthermore, the slight movement whilst praying is excused.

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Recitation in Salah

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First question from Fatwa no. (5232)

Q 1: The Messenger of Allah (peace be upon him) said: ﴾The imam (the one who leads congregational Prayer) is to be followed; so whenever he utters loud Takbir, you should repeat after him, and whenever he recites (Qur'an), you should listen attentively (to him).﴿ **The Messenger of Allah (peace be upon him) also said:** ﴾"Whoever is praying behind an imam, then the recitation of the imam is the recitation of the one who is praying behind him."﴿ **and Allah (May He be Exalted) says:** ﴾So, when the Qur'ân is recited, listen to it, and be silent that you may receive mercy. [i.e. during the compulsory congregational prayers when the Imâm (of a mosque) is leading the prayer (except Sûrat Al-Fâtihah), and also when he is delivering the Friday-prayer Khutbah]. (Tafsir At-Tabari).﴿ **Whereas the Messenger of Allah (peace be upon him) also said:** ﴾The prayer of whoever does not recite Surat Al-Fatihah is invalid﴿ **Your Eminence, we would like you to answer us regarding the reconciliation of these evidences, for some people say that it is permissible for people who are Ma'mumin (persons led in prayer) in a Jahri congregational prayer to recite Al-Fatihah after uttering Ta'min (saying Amin after finishing the recitation of Al-Fatihah) out loud, even if the Imam is reciting out loud, is this permissible or not? May Allah grant you success. Moreover, if it is permissible for the Imam to keep silent after Ma'mumin pronounce Ta'min to give them space to recite Al-Fatihah, what is the situation of their Ta'min? We have read in some books that reciting Ta'min after the recitation of Al-Fatihah is enough for Ma'mumin and replaces reading Al-Fatihah. Answer us may Allah support you.**

A: The correct opinion of scholars' denotes the obligation of reciting Al-Fatihah for those praying alone, Imams, and those led in Salah with respect to both subvocal and loud Salahs, in pursuant to the authentic evidence in this specific regard. Whereas His Saying (May He be Exalted): ﴾So, when the Qur'ân is recited, listen to it, and be silent that you may receive mercy. [i.e. during the compulsory congregational prayers when the Imâm (of a mosque) is leading the prayer (except Sûrat Al-Fâtihah), and also when he is delivering the Friday-prayer Khutbah]. (Tafsir At-Tabari).﴿ is generic, the same goes for the saying of the Prophet (peace be upon him): ﴾When the (the Imam) recites (the Qur'an), listen attentively (to him).﴿ Both the ayah and the Prophet's words apply to Al-Fatihah and other (Surahs). But they are qualified by the Prophet's Hadith: ﴾The prayer of whoever does not recite Surat Al-Fatihah is invalid﴿ as a way of reconciling the authentic evidences. As for the Hadith: ﴾"Whoever is praying behind an imam,

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then the recitation of the imam replaces the recitation of those led by him) , it is a Da`if (weak) one, as it is not valid to say that reciting Ta'min after the recitation of Al-Fatihah is enough for Ma'mumin and replaces reciting Al-Fatihah itself.

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Second question from Fatwa no. (6837)

Q 2: If a person joins the congregational Salah while the Imam is reciting Qur'an after Al-Fatihah in any loudly recited Salah (Prayer) such as Maghrib prayer, should this person recite Al-Fatihah first or not, as Allah (May He be Exalted) says: ﴿So, when the Qur'ân is recited, listen to it, and be silent﴾ **And if the person joins the Imam while he is still standing, and then as the person starts to recite (The Ayah) Al-Hamdulillah Rab-il-`Alamin, the Imam offers Takbir (for Ruku`[Prostration]), should the person follow the Imam or complete recitation to the end of Al-Fatihah?**

A: Reciting Al-Fatihah is obligatory for the Imam, the person praying alone and the Ma'mum (person led in prayer) in Jahr (out loud) or Secretly pronounced prayers, due to the general evidence of reciting Al-Fatihah in Salah. Whoever joins the congregational Salah and offers Takbir with the Imam should recite it (Al-Fatihah), but if the Imam offers Ruku` before the person completes its recitation, they should follow the Imam and in this case, and the Rak`ah will suffice them. Besides, whoever fully catches up with the Imam in a state of Ruku`, this will also suffice them and they are not obliged to read Al-Fatihah according to the most correct opinion of Scholars. In this case, reciting Al-Fatihah is not obligatory as a person will not be able to recite it. This is because of the famous Hadith

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of Abi Bakrah that is narrated in Sahih Al-Bukhari .

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the first question from Fatwa no. 10314

Q 1: if a person forgets to recite Al-Fatihah, for example, in Zhuhr (Noon) Prayer, is his prayer valid? Answer us, may Allah bless you and grant you reward you with the best.

A: Reciting Al-Fatihah is an essential condition for the validity of Salah (Prayer) whether the person was leading others in Salah or was praying alone. The people being led in Salah have to recite it too if possible. If one forgets to recite it in one Rak`ah (unit of prayer), reciting it in the following Rak`ah will be sufficient. However, he has to offer an extra Rak`ah after prayer and make Sujud-ul-Sahw (Prostration of Forgetfulness) after Tashahhud (a recitation in the sitting position in last unit of Prayer) and before Taslim (salutation of peace ending the Prayer). There is no difference whether he was leading others in prayer or was praying alone. Those who pray behind the Imam are not required to recite it if they forget to recite it. The same applies to a person who starts Salah by joining the Imam in Ruku` (bowing). He is not required to recite Al-Fatihah in this case. This is based on the Hadith narrated by Abu Bakrah Al-Thaqafy.

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The third question of Fatwa no. 1500

Q 3: an Imam (the one who leads congregational Prayer) intentionally recites only Surah al-Fatihah in every Rak`ah (unit of Prayer). He says that the Messenger of Allah (peace be upon him) said to the man who fell short in offering his Salah: 'Recite what you memorize from the Qur'an.' Therefore, reciting a Surah is an act of Sunnah; if neglected, the obligatory Salah is still valid. Is his saying true? If a person forgets to recite a Surah after Al-Fatihah and does not offer Sujud-ul-Sahw (Prostration of Forgetfulness), is his Salah invalid or not?

A: The Sunnah of the Messenger of Allah (peace be upon him) is that after reciting Al-Fatihah in the first two Rak`ahs (unit of Prayer) of Zuhr (noon), `Asr (afternoon), Maghrib (sunset) and `Isha (Night) Prayers, he would follow it with a Surah of the Qur'an. This is also the case with the prayers of Fajr (dawn), Jumu`ah (Friday), Eid prayers, Salat-ul-Kusuf (Prayer for a solar eclipse) and Salat-ul-Khusuf (Prayer for a lunar eclipse). This is the established Sunnah of the Prophet (peace be upon him), and we do not know of any evidence indicating that he confined his recitation to Al-Fatihah only. Doing so is against the Prophet's Sunnah, those claiming that this is in accordance with the true Sunnah are in fault and are acting contrary to the authentic Hadith in this regard. Moreover, the Hadith of the man who fell short in performing his Salah should not be taken as evidence for such people, because the Prophet ordered the man to recite what he memorizes of the Qur'an, meaning, other Surahs in addition to Al-Fatihah as stated in many other Hadith. According to some narrations of this very report as related by Abu Dawud, ❮Say Takbir (saying: "Allahu Akbar [Allah is the Greatest]") and then recite Al-Fatihah and what Allah wills (from the Qur'an).❯ This direct text may settle the dispute.

Secondly: The said Hadith was mentioned in a state of teaching the man

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where he had gone wrong in his Salah, and as such, it is not to be taken as an excuse that other ways are not obligatory, otherwise, other matters such as the intention in Salah and offering Taslim upon finishing it will not be obligatory either. As for forgetting to recite a Surah of the Qur'an after Al-Fatihah, this does not necessitate Sujud-ul-Sahw (Prostration of Forgetfulness) according to the more correct view of scholars.

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The fifth question of Fatwa no. 6592

Q 5: is it permissible to recite a long or short Surah in the first Rak`ah (unit of Prayer) of Salah (Prayer), as many people recite a short Surah in the first Rak`ah and a longer one in the second.

A 5: It is an act of Sunnah to recite a long Surah in the first Rak`ah after Al-Fatihah and a shorter one in the second Rak`ah, due to what is narrated by Abu Qatadah (may Allah be pleased with him) ﴾that the Prophet (peace be upon him) used to recite in the first two Rak`ahs of Zuhr (noon) Prayer Al-Fatihah followed by a Surah from the Qur'an, and only recited Al-Fatihah in the second two Rak`ahs. He would raise his voice so we could hear him. He prolonged the first Rak`ah compared to the second one. He would do the same in `Asr (afternoon) and Fajr (dawn) Prayers.﴿ Reported by Al-Bukhari and Muslim, and this is the wording of Al-Bukhari. However, if

two equal Surahs are recited or the second is longer, there is nothing wrong with that, for the Prophet (peace be upon him) occasionally did that. It is authentically reported that he used to recite in Jumu`ah (Friday) Prayer Surah Al-A`la in the first Rak`ah and Al-Ghashiyah in the second, which is a little longer.

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The third and sixth questions of Fatwa no. 5519

Q: What is the order of reciting Surahs of the Qur'an in the Rak`ahs (units of Prayer) of Salah (Prayer)? For example: If I recite the first Ayahs (Qur'anic verse) of Surah Al-Baqarah in the first Rak`ah of `Isha' (Night) or Fajr (Dawn) Prayers, am I permitted to recite any short Surah and vice versa, or to recite Surah Al-Ghashiyah in the first Rak`ah and Surah Al-Sharh in the second?

A: You should recite Surahs of the Qur'an in Salah according to their order in the Mus-haf (Arabic copy of the Qur'an), but if you do otherwise as in the case of reciting Surah Al-Ghashiyah in the first Rak`ah and Surah Al-A`la in the second, this is permissible, but it is preferable not to do so.

Q 6: Is it enough for an Imam to recite Al-Fatihah only in the last two Rak`ahs of a four-Rak`ah Salah? Is he obliged to recite Al-Fatihah only? If he adds a Surah, is this wrong? As for the Ma'mum (a person being led by an Imam in Prayer), is it sufficient for him to recite Al-Fatihah in every Rak`ah, or should he add any Surah of

the Qur'an?

A: Reciting Al-Fatihah is a Rukn (integral /pillar) in all Rak`ahs of Salah on the part of the Imam, the person performing Salah on his own, and the Ma'mum (a person being led by an Imam in Prayer). Each should recite Al-Fatihah in the last two Rak`ahs of a four-Rak`ah Salah and the last Rak`ah of Maghrib (Sunset) Prayer, with the exception of Zhuhr (Noon) Prayer in which it is occasionally Mustahab (desirable) to recite a Surah approximately equal to Al-Fatihah, because it is authentically reported that the Prophet (peace be upon him) did that as indicated in the Hadith narrated on the authority of Abu Sa`id (may Allah be pleased with him).

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The fourth question of Fatwa No. 8541

Q 4: Is it obligatory to recite the Surahs in the first two Rak'ahs in the Qur'anic order? For example, I recite Surah Al-Fatihah and Surah Al-Takathur in the first Rak`ah, should I recite Al-Fatihah and the Surahs that follow or precede Surah Takathur in the Qur'anic order in the second Rak`ah?

A: It is preferable that the Surahs you recite after Al-Fatihah in the first and second Rak`ahs come in their order as in the Qur'an. If you recite in the first Rak`ah Surah Al-Takathur, then you should recite in the second Rak`ah the Surahs that follow it like Surah Al-`Asr or Al-Humazah. If you recite the Surahs that precede it like Surah Al-Tin and so on, there would be no harm in doing so. However, it is preferable to consider the order of the Surahs

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when reciting the Glorious Qur'an whether in or outside Salah just as the Sahabah (Companions) of Allah's Messenger (peace be upon him) used to do.

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The third question of Fatwa No. 9191

Q3: What is the reasonable amount of Qur'an an Imam should recite in Jahri Salah (Prayer recited out loud) taking into consideration that there are very old men present? How long should be the interval between the Adhan (call to Prayer) and the Iqamah (call to start the Prayer)?

A: The matter differs according to the circumstances of the people who are performing congregational Salah at this Masjid (mosque). Every Imam should take into consideration the circumstances of the people who are performing Salah behind him. The Prophet (peace be upon him) said: ("Whoever leads people in prayer should lighten it, because there are among them the minor, the aged, the weak, and the one who has to finish his affairs.") This Hadith was reported by Al-Bukhari and Muslim.

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The second question of Fatwa no. 5127

Q 2: What is the Islamic ruling on subvocal recitations during the first two Rak`ahs (units of prayer) of Maghrib (Sunset) and `Isha' (Night) Prayers?

A: It has been authentically reported that the Prophet (peace be upon him) used to recite the Qur'an aloud in the two Rak`ahs of Fajr (Dawn) Prayer and the first two Rak`ahs of Maghrib (Sunset) and `Isha' (Night) Prayers. Loud recitation during these prayers is an act of Sunnah (commendable act). The Prophet's Ummah (nation) is obliged to follow in his footsteps, as Allah (Exalted be He) says: ﴿Indeed in the Messenger of Allâh (Muhammad صلى الله عليه وسلم) you have a good example to follow for him who hopes for (the Meeting with) Allâh and the Last Day, and remembers Allâh much.﴾ It is also authentically reported that the Prophet (peace be upon him) said: ﴿Pray as you have seen me praying.﴾ If, however, a person recites the Qur'an in a low voice during a Jahri Salah (Prayer recited out loud), they will be doing an act contradicting the Sunnah (whatever reported from the Prophet) though their prayer is not nullified.

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The first question of Fatwa No. 10566

Q 1: What is the ruling on raising the voice when reciting the Qur'an while offering Maghrib (Sunset) and 'Isha' (Night) prayers for one who performs Salah individually? What is the ruling on performing Salah (Prayer) individually before the time of work since I work night shifts where I have a lot of work to do and I can not offer these Salahs during the time of work? Is this permissible keeping in mind that there is a group of people who offer congregational Salah at the same Masjid (mosque)? I appreciate your guidance, may Allah guide you!

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A: It is permissible to raise the voice while reciting the Qur'an in Jahri Salah (Prayer recited out loud) even if the person is praying individually. The obligatory Salah must be offered in the Masjid in congregation with other Muslims. It is not permissible to postpone it due to work.

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The second question of Fatwa No. 10751

Q2: Is following the rules of reciting the Qur'an obligatory during Salah (prayer)? What is the evidence for that?

A: Allah (Glorified and Exalted be He) orders us to recite the Qur'an and to give every letter its due right. Allah says: ﴿And recite the Qur'ân (aloud) in a slow, (pleasant tone and) style.﴾ The Prophet (peace be upon him) used to recite the Qur'an in a slow style and pleasant tone by giving every letter its due right as if saying it alone. He also used to pause after every Ayah (verse) and prolong his voice in the letters that should be prolonged. He used to prolong the word "Al-Rahman" (the Merciful) and "Al-Rahim" (the Compassionate). Moreover, he used to seek refuge in Allah against the accursed devil at the beginning of his recitation.

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The first question of Fatwa no. 4276

Q 1: Is it permissible during Salah (Prayer) to recite one Ayah (verse) of the Qur'an in the different standard modes of recitation? For example, is it permissible to change the deverbative 'malik' (owner) in the Ayah: ﴾The Only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e. the Day of Resurrection)﴿ **into the past verb 'malaka' (owned)? What is the ruling if this is not permissible?**

A: It is authentically established that the Prophet (peace be upon him) did not recite one word of the Qur'an in two different modes of recitation while in Salah. No one of his Sahabah (Companions, may Allah be pleased with them all) or the Rightly Guided Caliphs is reported to have done this. This practice should be avoided as it constitutes a disapproved act of Bid`ah (rejected innovation in religion). Besides, this practice opposes the Hadith in which the Prophet (peace be upon him) said: ﴾He who innovates things in our affairs for which there is no valid (reason) (commits sin) and these are to be rejected.﴿ In another narration, it is stated: ﴾He who does any act for which there is no sanction from our behalf, that is to be rejected.﴿ Salah is, however, valid.

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Fatwa no. 7391

Q: why do we recite a Surah after Al-Fatihah in the first two Rak`ahs and neglect them in the last two Rak`ahs?

A: We do so following the example of our Prophet (peace be upon him). It has been authentically reported that he did

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this. However, no report proves that he recited Surahs in the last two Rak`ahs after Al-Fatihah except in Zhuhr (Noon) prayer. It has been authentically narrated on the authority of Abu Sa`id and related by Muslim what indicates that he (peace be upon him) used to recite occasionally a complete Surah or some Ayahs (Qur'anic verse) after Al-Fatihah in the third and fourth Rak`ahs, but shorter than those recited in the first two Rak`ahs.

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The fourth question of Fatwa No. 12470

Q4: I led four persons in Fajr (dawn) Prayer. In the first Rak`ah (unit of Prayer) I recited Surah Al-Fatihah and some Ayahs (verses) from the beginning of Surah Sad. In the second Rak`ah, I recited Surah Al-Fatihah and also completed reciting other Ayahs of Surah Sad. I unintentionally skipped reciting one Ayah in Surah Sad in the second Rak`ah. I remembered this missed Ayah after reciting four other Ayahs. Then, I hesitated between re-reciting the missed Ayah and continuing with my recitation. I continued my recitation without reciting the Ayah I had forgotten. What should I do in this case? Should I re-perform my Salah (prayer)? Is my Salah valid? What about the Salah of the people led by me? Should they perform their Salah again? If we have to re-perform our Salah, should we do that in congregation? Moreover, it is difficult for us to gather again, as we all live in different cities.

A: Unintentional missing of an Ayah during recitation in Salah after reciting Al-Fatihah does not affect the

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validity of your Salah or the Salah of those who were following you.

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The first question of Fatwa No. 9815

Q 1: Is it permissible for an Imam (the one who leads congregational Salah) to recite the Qur'an from the Mus-haf (Arabic copy of the Qur'an) during Jahri Salah (Prayer recited out loud) in times other than Ramadan for the benefit of people?

A: If necessary, it is permissible to recite the Qur'an from the Mus-haf during the obligatory and supererogatory Jahri Salah in Ramadan as well as during other months.

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Second question from Fatwa No. 10260

Q 2: Though I constantly try to teach Surah Al-Fatihah (the opening chapter of the Qur'an) to my mother and sisters, they cannot memorize it properly. What is the ruling on their Salah (Prayer)?

A: Reciting Al-Fatihah is an essential condition for the validity of Salah. Women have to learn and memorize it.

Their guardian has to keep teaching them what they have to recite during Salah. However, if Salah time is due and they are still incapable of reciting it, they may recite whatever they can. Their Salah is considered valid. This is based on the general ruling implied in the Qur'anic Ayah (verse) which reads: ﴾Allâh burdens not a person beyond his scope.﴿ In another Ayah Allah (Exalted be He) says: ﴾Allâh does not want to place you in difficulty﴿ Allah (Exalted be He) also says: ﴾So keep your duty to Allâh and fear Him as much as you can﴿ A person who is unable to memorize Al-Fatihah should be taught to say: 'subhan Allah wal-hamdu lillah wallahu akbar wala hawla wala quwata illa billah' (glory be to Allah. Praise be to Allah. Allah is the Greatest. There is no might and no strength but in Allah, the High, the Greatest). This Du`a' is based on the Hadith narrated by Abdullah Ibn Abu Awfa (may Allah be pleased with him) who said: ﴾A man came to the Prophet (peace be upon him) and said, "I cannot memorize anything from the Qur'an, so teach me something which is sufficient for me." He said, "Say: 'Subhan Allah' (glory be to Allah), 'al-hamdu lillah' (praise be to Allah), 'la ilaha illa Allah' (there is no god but Allah), 'allahu akbar' (Allah is the Greatest), and 'la hawla wa la quwwata illa billah al-`aliyy al-`azhim' (there is no might and no strength but in Allah, the High, the Greatest)."﴿ Narrated by Ahmad, Abu Dawud, and Al-Nasa'i. It is classified as Sahih (authentic) by Ibn Hibban, Al-Daraqutni, and Al-Hakim.

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reciting Qudsi Hadith instead of the Qur'an in Salah

Fatwa no. 9391

Q: Why is it not permissible to recite Qudsi Hadith (Revelation from Allah in the Prophet's words) in Salah, as they are Allah's words like the Qur'an? As for the difference between both, it is known.

A: Salah is an Ibadah (worship) that is Tawqifiy (bound by a religious text and not amenable to personal opinion). The Qudsi Hadith, though being a Wahy (revelation) from Allah, are not the same as Qur'an. Allah (Exalted be He) commands His Slaves through His Prophet's words and actions (peace be upon him) to recite the Qur'an, not the Qudsi or prophetic Hadith in Salah. Allah did not make it incumbent upon His Slaves to recite them instead of Al-Fatihah or the Surah that follows it. Also, there is no evidence in the Qur'an or the Sunnah indicating that whatever was revealed from Allah should be recited in Salah, otherwise the prophetic Hadith would have been recited in it. All these matters are Tawqify and not subject to Ijtihad (juristic effort to infer expert legal rulings), Ta`lil (logical and methodical reasoning), or personal opinions.

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Correcting the Imam during Salah

The fourth question of Fatwa No. 6615

Q 4: One night I took the Mus-haf (Arabic copy of the Qur'an) with me to the Masjid (mosque) to follow the Imam while reciting in Tarawih prayer (special supererogatory night Prayer in Ramadan). When reciting, the Imam erred, so I corrected him. I did so several times, but I stopped correcting him, because he made many mistakes. Was I sinful for this?

A: It is permissible for the Ma'mum (a person being led by an Imam in Prayer) to correct the Imam when the latter errs or forgets something during recitation.

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The second question of Fatwa No. (9414)

Q 3: An Imam (one leading people in Salah) made a mistake when he forgot to recite an Ayah (Qur'anic verse). Only four hours later, one of those who were offering Salah behind the Imam told him about his mistake. Should he repeat the Salah?

A: It is permissible for a person led by an Imam to correct his Imam, if the Imam makes a mistake while reciting the Qur'an. However, if the Imam is not corrected by anybody, his Salah is still valid and may not be repeated unless the verses missed are from Surah Al-Fatihah.

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Salah of a mute person

The first question of Fatwa no. 13314

Q 1: There is a mute and illiterate person who has neither memorized Surah Al-Fatihah nor any part of the Qur'an. He is unable to learn Al-Fatihah which is obligatory for performing Salah. What should he do?

A: He should pray according to his capability. If he is able to say Al-Fatihah, he is obliged to recite it even if he does so from a written sheet or from the Mus-haf (Arabic copy of the Qur'an). If he cannot recite Al-Fatihah, he may proclaim: "Subhan Allah [Glory be to Allah], Alhamd Lillah [Praise be to Allah], La Ilaha Illa Allah [There is no deity but Allah], and Allahu Akbar [Allah is the Greatest]".

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The first question of Fatwa No. 5343

Q1: How can a deaf-mute person or a deaf person

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perform Salah (prayer)?

A: A deaf or a deaf-mute person should do so according to his abilities. Allah (Exalted be He) says: ﴾Allâh burdens not a person beyond his scope.﴿ and says: ﴾Allâh does not want to place you in difficulty﴿ Allah also says: ﴾Allâh intends for you ease﴿ and ﴾So keep your duty to Allâh and fear Him as much as you can﴿

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Performing Salah in non-Arabic language

First question from Fatwa No. 4211

Q: Is it permissible to perform Salah (Prayer) in a non-Arabic language?

A: It is not permissible to perform Salah in non-Arabic languages, if a person is able to offer it in Arabic. A Muslim should learn in Arabic the indispensable matters of religion such as Surah Al-Fatihah, Tashahhud (sitting to invoke Allah's peace upon the Prophet), Tasmi` (saying: "Sami`a Allahu liman hamidah [Allah listens to those who praise Him]")," when standing after Ruku`), Tahmid (saying: "Alhamdu lillah [All praise is due to Allah]"), Tasbih (saying: "Subhan Allah [Glory be to Allah]") in

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Ruku` (bowing) and Sujud (prostration). He should also learn the saying of "Rabby Ighfir Le" (O my Lord, forgive me) between the two prostrations and salutation. As for those who are unable to speak Arabic, they should recite all that is mentioned in their tongue except for Al-Fatihah and other surahs of the Qur'an which are not valid to be recited in non-Arabic language. So, they should replace them with glorification, praising, saying "La Ilaha Illa Allah" (no deity worthy of worship but He) and Takbir (saying: "Allahu Akbar [Allah is the Greatest]"). It is reported on the authority of `Abdullah ibn Abu Awfa (may Allah be pleased with him) that he said: ﴾A man came to the Prophet (peace be upon him) and said, "I can not memorize anything from the Qur'an, so teach me something which is sufficient for me." He (peace be upon him) said, "Say 'subhana Allah' (glory be to Allah), 'Al-hamdu lillah' (praise be to Allah), 'La Ilaha Illa Allah' (there is no god but Allah), Takbir (saying: "Allahu Akbar [Allah is the Greatest]"), and 'la hawla wa la quwwata Illa billah Al-`Aly al-`Azhim' (there is no might and no strength but in Allah, the High, the Greatest)."﴿ The Hadith is related by Ahmad, Abu Dawud and Al-Nasa'i. It was classified as Sahih Hadith by Ibn Hibban, Al-Daraqutny and Al-Hakim. Allah (Exalted be He) says: ﴾So keep your duty to Allâh and fear Him as much as you can﴿ The Prophet (peace be upon him) also said: ﴾When I command you to do anything, do of it as much as you possibly can.﴿ They may do so till they learn the Arabic Language and they have to hasten to do so.

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Reciting two Surahs in one Rak`ah

The eighth question of Fatwa No. (4769)

Q 8: Is it permissible for an Imam or a person offering Salah individually to recite two Surahs in one Rak`ah (unit of Prayer) of the prescribed Salah (prayer)?

A: Yes, it is permissible, for the Hadith recorded by Al-Bukhari and others to the effect that: (A man of the Ansar (Helpers, inhabitants of Madinah who supported the Prophet) used to lead the Ansar in Salah (prayer) in the Masjid (mosque) of Qiba' and it was his habit to recite "Qul-huwa-l-lahu ahad" (Say: He is Allah the one [Surah: 112]) (after Al-Fatihah) whenever he wanted to recite anything in Salah. When he finished that Surah, he would recite another one along with it. He followed the same procedure in each Rak`ah. His companions discussed this with him, and said, "You recite this Surah and do not consider it sufficient and then you recite another.Therefore, will you recite it alone or leave it and recite another one?" He said, "I will never leave it and if you want me to be your Imam on this condition then it is all right; otherwise I will leave you." They knew that he was the best amongst them and they did not like anyone else to lead them. When the Prophet (peace be upon him) went to them as usual, they informed him about it. The Prophet (peace be upon him) addressed him and said, "O so and so, what forbids you from doing what your companions ask you to do? Why do you read this particular Surah every Rak`ah?" He replied, "I love this Surah." The Prophet (peace be upon him) said, "Your love for this Surah will make you enter Paradise.") Moreover, Al-Bukhari reported Abu Wa'il to have said:

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(A man came to Ibn Mas`ud (may Allah be pleased with him) and said, "I recited the Mufassal (Surahs) at night in one Rak`ah." Ibn Mas`ud said, "This recitation is (too quick) like chanting poetry. I know the identical Surahs which the Prophet (peace be upon him) used to recite in pairs." Ibn Mas`ud then mentioned twenty Mufassal Surahs including two Surahs from those Surahs begin with [Ha, Mim] (which the Prophet (peace be upon him) used to recite) in each Rak`ah.)

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A Ma'mum's (a person being led by an Imam in Prayer) recitation of the Qur'an in Prayer

Fatwa No. 1689

Q: When a person joins Salah (prayer) while the Imam is in Ruku` (bowing) and about to say "Sami'a Allah Liman Hamidah" (Allah hears he who praises Him), some people say to him: "You have to follow the Imam," while others say: "You have to recite Surah Al-Fatihah."

A: If a person joins the Salah while the Imam is in Ruku` before raising his head,

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it will be as if he had attended a complete Rak`ah. The evidence for this is the Hadith reported by Abu Bakrah Al-Thaqafy (may Allah be pleased with him) ("He reached the Prophet (peace be upon him) in the mosque while he was bowing in prayer, then he bowed before joining the row and mentioned it to the Prophet (peace be upon him). The Prophet said to him: May Allah increase your love for the good, but do not repeat it again (bowing in that way).") This Hadith was reported by Ahmad, Al-Bukhari, Abu Dawud, Al-Nasa'i and Ibn Hiban. The Hadith clearly indicate the valid realization of the Rak`ah, as the Prophet (peace be upon him) did not ask him to repeat it. The basic rule in legislation is generality. This is said by the Four Imams (Imams Abu Hanifah, Malik, Al-Shafi`y, and Ahmad) and the majority of scholars.

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The first and second questions of Fatwa no. 1752

Q 1: if a person misses the first two Rak`ahs (units of prayer) during the Maghrib (Sunset), `isha' (Night) Prayers or the two Rak`ahs of Fajr (Dawn) Prayer, should he complete these Rak`ahs while reciting in a loud voice?

A: If a person misses the first two Rak`ahs (units of prayer) during the Maghrib (Sunset), or `Isha' (Night) Prayers, the Rak`ahs which he prays with the Imam are considered the first part of his Salah. This is the most appropriate view held by scholars. Abu Hurayrah (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said, ﴾When you hear the Iqamah (call to start the Prayer), proceed to offer the prayer with calmness and solemnity and do not make haste. And pray whatever you are able to pray and complete whatever you have missed.﴿ Narrated by the Group of Compilers of Hadith (Al-Bukhari, Muslim, Abu Dawud, Al-Tirmidhy, Al-Nasa'y, and Ibn Majah) except for Al-Tirmidhy. Latecomers have to complete the Rak`ahs they missed after

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the Imam makes Taslim (salutation of peace ending the Prayer). The Rak`ahs which they pray with the Imam are considered to be the first part of their Salah while the last part of it include the remaining Rak`ahs which they have to complete after the Imam finishes the Salah.

As for the last two Rak`ahs missed in `Isha', they should recite only Al-Fatihah in a low voice after the Imam makes Taslim. If they missed one Rak`ah in the Fajr Prayer, they will have to recite Al-Fatihah and a Surah aloud because Fajr is a Jahri Salah (Prayer recited out loud). This can not be said to disagree with the Hadith narrated by Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said, ﴾When the words of Iqamah are pronounced, none of you should run to it (to join the prayer) but walk with tranquillity and dignity, and pray what you are in time for and complete what has gone before (what the Imam has completed).﴿ The Arabic word 'qada' means 'completeness'. ﴾So when you have accomplished your Manâsik, remember Allâh as you remember your forefathers or with a far more remembrance.﴿ Allah (Exalted be He) also says, ﴾Then when the (Jumu'ah) Salât (prayer) is ended, you may disperse through the land﴿

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The word 'qada' (completeness) stated in the above two Ayahs is close in meaning to the one mentioned in the Hadith. 'Qada' can not be understood here in the sense of Fiqh (jurisprudence) as it is a modern terminology inapplicable to the texts of Shari`ah (Islamic Law).

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Q 2: is it permissible for a Ma'mum (a person being led by an imam in Prayer) to recite Qur'an along with the imam (the one who leads congregational Prayer)?

A: According to the most preponderant opinion of scholars, reciting Al-Fatihah is obligatory upon the person praying, whether it is the Imam or Ma'mum, in subvocal or loud Salah, in supererogatory or obligatory Salah, and whether the Ma'mum hears the recitation of the Imam or not, because of the general meaning of the Hadith narrated on the authority of `Ubadah ibn Al-Samit. It is also related by Al-Bukhari and Muslim on the authority of `Ubadah ibn Al-Samit (may Allah be pleased with him) that the Messenger of Allah said, ﴾The Salah of whoever does not recite Surat-ul-Fatihah is invalid.﴿ Thus, the validity of Salah is dependant upon the recitation of Al-Fatihah. This general rule is not submitted to any exception. Also, if the rejection of validity is expressed in the legal texts, it designates the legal fact of the essence of the act not the perfection of the same unless otherwise is proved. However, there is no evidence here to suggest any other probability according to the most correct view of scholars.

As for what the Hanafis use as evidence that the Ma'mum should not recite Al-Fatihah based on the Hadith narrated by Jabir (may Allah be pleased with him) that the Prophet (peace be upon him) said, ﴾Whoever prays behind the Imam, then the Imam's recitation will count as his recitation﴿ , it is a Da`if (weak) Hadith. Ibn Hajar said in his book Al-Talkhis: This is a famous Hadith reported on the authority of Jabir and has many ways of transmission attributed to a group of Companions but they are all dubious. Assuming it is authentic, it should be qualified by the report related by Abu Dawud on the authority of `Ubadah ibn Al-Samit that he performed Salah behind Ibn Abu Nu`aym who was reciting loudly, and as such, `Ubadah recited Al-Fatihah. When Salah was finished, some people who heard `Ubadah reciting the Qur'an said to him: We heard you reciting Al-Fatihah while Abu Nu`aym was reciting loudly. He said: Yes, I did ﴾Once the Messenger of Allah (peace be upon him) finished a Salah (Prayer) in which he had recited (the Qur'an) loudly, he then asked: Did any of you recite along with me just now? Some said: 'Yes', Messenger of Allah. He said: Then, do not do it! I wonder what is the matter with me that I am hard put to recite the Qur'an. Thus, do not recite if I recite loudly except for Umm-ul-Qur'an (Surah Al-Fatihah).﴿ This is `Ubadah, the narrator of the Hadith, admitting that he recited Al-Fatihah behind the Imam, for he understood that the prohibition was not referring to the recitation of Al-Fatihah behind the Imam when reciting loudly. Furthermore, the general Ayah (Qur'anic verse): ﴾So, when the Qur'ân is recited, listen to it, and be silent that you may receive mercy. [i.e. during the compulsory congregational prayers when the Imâm (of a mosque) is leading the prayer (except Sûrat Al-Fâtihah), and also when he is delivering the Friday-prayer Khutbah]. (Tafsir At-Tabari).﴿ As for the authentic report: ﴾When he i.e. Imam, recites (the Qur'an), keep silent,﴿ it is qualified by the report mentioned above, narrated by Abu Dawud on the authority of `Ubadah ibn Al-Samit. It definitively proves the recitation of Al-Fatihah on the part of those led by an Imam in Jahri Salah. The basic rule states, 'When conflict arises between a specific statement and a general one, they should be reconciled to be effective together instead of neglecting one of them.' It is also related by Muslim and Abu Dawud on the authority of Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said, ﴾Whoever performs a Salah without reciting Um Al-Qur'an (Al-Fatihah) in it, his Salah is imperfect, imperfect, imperfect.﴿ Al-Sa'ib, the freed slave of Hisham ibn Zuhrah asked: O, Abu Hurayrah, sometimes I perform Salah behind an Imam. Thereupon Abu Hurayrah pressed his arm and said: 'Recite it silently, Persian.' This reply on the part of Abu Hurayrah to Al-Sa'ib, the narrator of the Hadith from him indicates that he (Abu Hurayrah) grasped the meaning of the Hadith that

the Ma'mum is allowed to recite Al-Fatihah in Salah, but silently as he understood.

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Sixth question from Fatwa No. 6428

Q 6: What is the ruling on reciting Al-Fatihah when offering Jahri Salah (Prayer recited out loud) behind an Imam? Is it Wajib (obligatory) or Mustahab (desirable)? How should we recite Al-Fatihah especially when the Imams here pause for a while after reciting Al-Fatihah?

A: Recitation of Al-Fatihah is obligatory for the Imam, the people behind him, and for the person who performs prayer individually according to the authentically supported views of religious scholars in this regard. This applies to Jahri Salah as well as Sirri Salah (Prayer with subvocal recitation) whether obligatory or supererogatory and whether the Imam pauses for a while after Al-Fatihah or not.

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The third and the fourth question of Fatwa No. (6914)

Q 3: In congregational Jahri Salah (Prayer recited out loud), the Imam says Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting the Prayer) which the Ma'mum (a person being led by an Imam in Prayer) subsequently does. Thereafter, each of them says the

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Du`a'-ul-Istiftah (opening supplication when starting the Prayer) in a low voice after which the Imam proceeds to recite Surah Al-Fatihah. Should the Ma'mum wait till the Imam finishes reciting Surah Al-Fatihah to start reciting it, or should the Ma'mum recite it simultaneously with the Imam?

A: It is obligatory that the Ma'mum recites Al-Fatihah. It will make no difference whether the Ma'mum recites it in a loud voice simultaneously with the Imam, while the Imam is reciting the Surah or during the period when the Imam is silent, if there is any, after reciting Al-Fatihah and before reciting the Surah. Actually, it is a multiple choice. However, reciting it during the period when the Imam is silent, if there is any, is preferable so as to reconcile the seemingly conflicting proofs on the issue.

Q: Should the person offering Jahri Salah (Prayer recited out loud) individually recite out loud or in a low voice?

A: It is recommended to recite it out loud for there is no evidence to the contrary.

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Sixth question from Fatwa No. 8148

Q 6: There are two pauses in Salah (Prayer); the first is for praising Allah after Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer) and the second is at the end of the Fatihah. Is the second pause for the recitation of the Fatihah? If the answer is in the negative, then when should a person recite Al-Fatihah? It should be noted that Allah says in the Qur'an: ﴿So, when the Qur'ân is recited, listen to it, and be silent﴾

A: The pause following Takbirat-ul-Ihram is not for the recitation of Al-Fatihah.

In fact, it is for recitation of Du`a'-ul-Istiftah (opening supplication when starting the Prayer). Also the pause preceding the Ruku` is not to allow the people behind the Imam to recite Al-Fatihah. It is meant to separate between the recitation of the Qur'an and Takbir (saying: "Allahu Akbar [Allah is the Greatest]") before Ruku` (bowing). However, it is permissible for the Ma'mum (a person being led by an Imam in Prayer) to recite Al-Fatihah while the Imam recites Al-Fatihah or the Surah. According to the Hadiths, this is an exception from the saying of Allah: ﴿So, when the Qur'ân is recited, listen to it, and be silent that you may receive mercy. [i.e. during the compulsory congregational prayers when the Imâm (of a mosque) is leading the prayer (except Sûrat Al-Fâtihah), and also when he is delivering the Friday-prayer Khutbah]. (Tafsir At-Tabari).﴾

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The seventh question of Fatwa No. 6366

Q 7: Should the Imam (the one who leads congregational Prayer) pause after reciting Surah Al-Fatihah? What is the ruling on the Ma'mum (a person led by an Imam in Prayer) who does not recite Al-Fatihah while following the Imam?

A: It was narrated by Abu Dawud and Ibn Majah (on the authority of Samurah ibn Jundub (may Allah be pleased with him) that he said that he remembered two pauses from the Messenger of Allah (peace be upon him); a pause when he uttered the Takbir (i.e. initiating prayer saying, 'Allah is Great') and the other when he finished reciting: (not (the way) of those who earned Your Anger (i.e. those who knew the Truth, but did not follow it) nor of those who went astray (i.e. those who did not follow the Truth out of ignorance and error).) but `Imran rejected it. Then, they wrote about the matter to Ubay ibn Ka`b who wrote a letter to them, replying that Samurah had remembered correctly.) Accordingly, making these two pauses

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is permissible.

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The second question of Fatwa No. 11071

Q2: Is it permissible for the Ma'mum (a person being led by an Imam in Prayer) to recite Surah Al-Fatihah in a loud voice while the Imam is reciting another Surah after reciting Al-Fatihah?

A: A Ma'mum should recite Surah Al-Fatihah silently in all Salahs (prayer). He should not raise his voice lest he should confuse the Imam and the other Ma'mums.

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First question from Fatwa No. 7870

Q 1: Is it permissible for a Ma'mum (a person being led by an Imam in Prayer) to recite any Qur'anic Surah after Al-Fatihah or is the recitation of the Imam sufficient for him

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whether in Sirri Salah (Prayer with subvocal recitation) or Jahri Salah (Prayer recited out loud)? I appreciate your advice.

A: If a person performs Salah (Prayer) behind an Imam in Jahri Salah, they should recite Al-Fatihah only. If they perform behind an Imam in a Sirri Salah, they should recite Al-Fatihah then follow it with another Surah or any verses of the Qur'an just in the first two Rak`ahs of the four-Rak`ahs Salah (Prayer consisting of four units).

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The second question of Fatwa no. 4199

Q 2: i performed Takbir (saying: "Allahu Akbar [Allah is the Greatest]") behind an imam for Salah (Prayer) and recited Du`a'-ul-istiftah (opening supplication when starting the Prayer), Surah Al-Fatihah, and another Surah, then the imam began to recite out loud. i became distracted and began reciting Du`a'-ul-istiftah, Surah Al-Fatihah, and another Surah again. Would you please tell me what the ruling is on this and may Allah reward you with the best!

A: Your Salah (Prayer) was valid and there is no harm done due to what you did by repeating the recitation of Du`a'-ul-Istiftah, Surah Al-Fatihah, and another Surah when you were distracted. You are also not required to offer Sujud-ul-Sahw (Prostration of Forgetfulness), because you were following an Imam. You should try to exert an effort to listen and pay attention to the Imam when he is reciting out loud. It suffices for you to just recite Surah Al-Fatihah if the Imam is reciting out loud.

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Salah of the latecomer

Second and third questions from Fatwa No. 9810

Q 2: If I join the Imam in the last two Rak`ahs of `Isha' (Night) congregation Prayer. Should I recite the Qur'an in a loud voice when making up for the two Rak`ahs which I missed?

A: You should recite Al-Fatihah with a subvocal recitation in the two Rak`ahs you are making up for. The two Rak`ahs you are making up for are considered the end of your Salah according to the preponderant view of the scholars.

Q 3: If I miss the first Rak`ah of the Fajr (Dawn) Prayer, is it permissible for me to recite the Qur'an in a loud voice in the Rak`ah that I perform as making up for this Rak`ah?

A: You should recite Al-Fatihah and any verses of the Qur'an in a loud voice in Fajr (Dawn) Prayer when you are making up for the Rak`ah you missed.

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First question from Fatwa no. (9259)

Q 1: If a person catches up with the second Rak`ah behind the Imam, should he recite a short Surah in the third Rak`ah or not?

A: If a latecomer catches up with the second Rak`ah, it will be the first one for them, and they can recite a Surah or some Ayahs in the following Rak`ah, fewer than what was recited in the first one, this should be done after reciting Al-Fatihah.

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The Wisdom behind Sirri and Jahri Recitation

The fifth question of Fatwa no. 10665

Q 5: Why are Zhuhr (Noon) and `Asr (Afternoon) Prayers offered as Sirri Salahs (Prayer with subvocal recitation) while Maghrib (Sunset) and `Isha' (Night) Prayers are Jahri Salahs (Prayer recited aloud)?

A: We do this following the example of the Prophet (peace be upon him). We offer Sirri Salah in the Salahs he recited inaudibly, and we offer Jahri Salah

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in the Salahs he recited aloud, as Allah stated, ﴾ Indeed in the Messenger of Allâh (Muhammad صلى الله عليه وسلم) you have a good example to follow ﴿ (Surah Al-Ahzab, 33: 21). The Prophet (peace be upon him) stated, ﴾Offer Salah in the manner you have seen me doing.﴿ Narrated by Al-Bukahri in his Sahih (authentic) Book of Hadith.

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The second question of Fatwa no. 5926

Q 2: what is the ruling on performing the Jahri Salah (Prayer recited out loud), such as Maghrib (Sunset) and Fajr (Dawn) Prayers without reciting the Qur'an aloud?

A: It is Sunnah to recite the Qur'an subvocally while performing Zhuhr (Noon) and `Asr (Afternoon) Prayers, and the last Rak`ah of Maghrib Prayer and the last two Rak`ahs of `Isha' (Night) Prayer. It is also a Sunnah to recite the Qur'an loudly while performing Fajr Prayer and the first two Rak`ahs of both Maghrib and `Isha' Prayers. Whoever abandons loud recitation in Fajr Prayer and the first two Rak`ahs of both Maghrib and `Isha' Prayers abandons a Sunnah but his Salah is valid.

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Recitation on the Friday Fajr Prayer

The second question of Fatwa no. 6278

Q2: What is the ruling on always reciting specific Surahs (chapters of the Qur'an) consistently on Friday Fajr (Dawn) Prayer, as our Imam (the one who leads congregational Prayer), for example, only recites the Surahs Al-Duha and Al-Sharh?

A: It is an act of Sunnah (supererogatory act of worship following the example of the Prophet) to recite Surah Al-Sajdah in the first Rak`ah (unit of Salah) of the Friday Fajr Prayer and in the second Rak`ah Surah Al-Insan which starts by: ﴾Has there not been over man a period of time﴿ and to recite in the Jumu`ah (Friday) Prayer Surahs Al-A`la and Al-Ghashiyah, Surahs Al-Jumu`ah and Al-Munafiqun, or Surah Al-Insan which starts by: ﴾Has there not been over man a period of time﴿ after reciting Surah Al-Fatihah. As for continually reciting Surahs Al-Duha and Al-Sharh, as mentioned in the question, this is not in agreement with the Sunnah.

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Night Salah

Fifth question from Fatwa No. 3594

Q 5: Allah (Exalted be He) says in the Glorious Qur'an:

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﴾So, recite you of the Qur'ân as much as may be easy for you. He knows that there will be some among you sick﴿ **Does the recitation mentioned in this Ayah relate to the Nafilah (supererogatory) or the obligatory Salah (Prayer)?**

A: The Ayah which reads: ﴾Verily, your Lord knows that you do stand (to pray at night) a little less than two thirds of the night, or half the night, or a third of the night, and also a party of those with you. And Allâh measures the night and the day. He knows that you are unable to pray the whole night, so He has turned to you (in mercy). So, recite you of the Qur'ân as much as may be easy for you.﴿ was revealed regarding the night Salah. It is reported that the Prophet (peace be upon him) said to the one who did not offer his Salah well: ﴾When you stand for prayer, say Takbir (saying: "Allahu Akbar [Allah is the Greatest]") and then recite from the Qur'an as much as may be easy for you...﴿ The Prophet (peace be upon him) commanded him to recite as much as may be easy for him after saying Takbirah Al-Ihram (Saying Allahu Akbar at the beginning of the Salah) i.e. to recite Al-Fatihah. This is an obligation and Salah is a general word which includes the obligatory and Nafilah Salah. So, this is a proof of the obligation of reciting Al-Fatihah in Salah. The Hadith of `Ubadah ibn Al-Samit explained and confirmed this as he narrated that the Prophet (peace be upon him) said: ﴾The prayer of whoever does not recite Surah Al-Fatihah is invalid﴿ Related by Al-Bukhari, Muslim, and others.

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saying 'Amin' in salah

Fatwa no. 1845

Q: Islam is based on four Madh-habs (School of Jurisprudence). The people of Najran do not say 'Amin' when the Imam (the one who leads congregational Prayer) finishes reciting Surah Al-Fatihah on the grounds of following the Hanafi School. Those who follow `Aly Al-Makramy do not offer the congregational Salah except with the permission of their aforementioned leader.

A: Firstly, Islam is the true religion in the sight of Allah. Its rulings are based on the Glorious Qur'an, the Sunnah (whatever is reported from the Prophet) and the evidence deduced from these two sources. The Imams of the four famous Madh-habs and other Mujtahids Mujtahid (a scholar qualified to exercise juristic effort to infer expert legal rulings) deduce rulings from such evidence as much as their knowledge in religion enables them. Each one of them is to be acknowledged the right rulings they conclude and denied the wrong ones. In all cases the criterion for judging their opinions will be the Glorious Qur'an, the Sunnah and the reliable evidence deduced from both of them.

Secondly, The Messenger of Allah (peace be upon him) prescribed saying 'Amin' after reciting Surah Al-Fatihah during

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Salah both verbally and practically. It is related by Al-Bukhari and Muslim on the authority of Abu Hurayrah that the Messenger of Allah (peace be upon him) said, ❨"When the Imam says, 'Amin' say, 'Amin,' because if anyone's utterance of 'Amin' coincides with that of the angels, their past sins will be forgiven."❩ It is also related by Abu Dawud and Al-Tirmidhy on the authority of Wa'il ibn Hujr (may Allah be pleased with him) that he said: ❨"When the Messenger of Allah (peace be upon him) recited the Ayah: ❨nor of those who went astray.❩ he used to say 'Amin;' raising his voice (while uttering this word)."❩ The majority of the Muslim scholars, including the followers of the Hanafi School, adopted this opinion. However, the followers of the Hanafi School do not utter 'Amin' aloud, though the above-mentioned Hadith provides evidence on the loud utterance of that word. Thirdly, offering the Five Obligatory Daily prayers congregationally is obligatory according to the sound opinions of the Muslim scholars. No permission should be sought to stop offering the congregational prayers, neither from Al-Makramy nor from anyone else. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa No. 2709

Q1: What is the ruling on saying "Ameen" after the Imam's saying: ﴿nor of those who went astray.﴾ **?**

A: Saying "Ameen" after the Imam's saying: ﴿nor of those who went astray.﴾ is a Sunnah for the Imam, Ma'mum (a person being led by an Imam in Prayer) and the one who is performing Salah alone. This was reported from Ibn `Umar and Ibn Al-Zubayr. This opinion was also held by Al-Thawry, `Ata', Al-Shafi`y, Yahya ibn Yahya, Is-haq,

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Abu Khaythamah, Ibn Abu Shaybah, Sulayman ibn Dawud, and As-hab-ul-Ra'y (scholars, especially the Hanafis, who exercised personal reasoning to make judgments in the absence of clear texts). The evidence for this saying is what was reported by Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said: ﴿"Say 'Ameen' when the Imam says 'Ameen', for if anyone's utterance of 'Ameen' coincides with that of the angels, his past sins will be forgiven."﴾ This Hadith is reported by Al-Bukhari and Muslim.

Wa'il ibn Hujr reported that ﴿If the Prophet (peace be upon him) said: ﴿nor of those who went astray.﴾ he used to say ameen in a loud voice.﴾ This Hadith was reported by Abu Dawud and Al-Tirmidhy. Al-Tirmidhy reported it as: ﴿"He said it in a loud voice."﴾ He also said that this Hadith is Hasan (a Hadith whose chain of narration contains a narrator with weak exactitude, but is free from eccentricity or blemish.)

Imam Ahmad reported on the authority of Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said: ﴿"Say 'Ameen' when the Imam says "Wala-ddallin" (nor of those who go astray); for the angels say 'Ameen' when the Imam says 'Ameen'. Thus, a person whose saying (of Ameen) coincides with that of the angels will have all his past sins forgiven."﴾

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The ninth question of Fatwa no. 4264

Q 9: Should Ta'min (saying: "Amin" after reciting Surah Al-Fatihah) in Jahri Salah (Prayer recited aloud) be said with the Imam (leader of congregational Prayer) or after him?

A: Abu Hurayrah narrated that the Messenger of Allah (peace be upon him) stated, ﴾When the Imam pronounces Ta'min, follow him, for if anyone's utterance of Ta'min coincides with that of the angels, they will be forgiven their past sins.﴿ Ibn Shihab said, ﴾The Messenger of Allah (peace be upon him) used to say "Amin."﴿ Narrated by the Group of Compilers of Hadith (Al-Bukhari, Muslim, Ahmad, Abu Dawud, Al-Tirmidhy, Al-Nasa'i, and Ibn Majah). However, Al-Tirmidhy did not mention the saying of Ibn Shihab. In another narration, ﴾When the Imam says, ﴾not (the way) of those who earned Your Anger (i.e. those who knew the Truth, but did not follow it) nor of those who went astray (i.e. those who did not follow the Truth out of ignorance and error).﴿ say "Amin", as the angels say "Amin" at the same time. Those whose utterance of Ta'min coincides with that of the angels, their past sins will be forgiven.﴿ Narrated by Ahmad and Al-Nasa'i.

Abu Hurayrah narrated that ﴾whenever the Messenger of Allah (peace be upon him) recited ﴾not (the way) of those who earned Your Anger (i.e. those who knew the Truth, but did not follow it) nor of those who went astray (i.e. those who did not follow the Truth out of ignorance and error).﴿ he said "Amin" so that those behind him in the first row could hear it.﴿ Narrated by Abu Dawud and Ibn Majah. He also said, "So that those in the first row could hear it and voices would reverberate in the Masjid (mosque)."

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Wa'il ibn Hujr (may Allah be pleased with him) said ﴾I heard the Messenger of Allah (peace be upon him) reciting ﴾not (the way) of those who earned Your Anger (i.e. those who knew the Truth, but did not follow it) nor of those who went astray (i.e. those who did not follow the Truth out of ignorance and error).﴿ and then he said "Amin" in a prolonged voice.﴿ Narrated by Ahmad, Abu Dawud, and Al-Timidhi.

Thus, it becomes evident that it is permissible for Ma'mums (persons being led by an Imam in Prayer) to say "Amin" when the Imam recites ﴾nor of those who went astray.﴿ whether he says "Amin" or not. Ta'min is a Sunnah (commendable act) for everyone, and it is not conditioned upon the Ta'min of the Imam.

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Second question from Fatwa no. (6473)

Q 2: When the Imam recites Al-Fatihah and reaches the Ayah: ﴾You (Alone) we worship, and You (Alone) we ask for help (for each and everything).﴿ **I hear some Ma'mumin (persons being led by an Imam in Prayer) say: (We seek Allah's help), what is the ruling on this? I also see that some people follow the Imam's recitation by looking in the Qur'an, especially in Tahajud Salah during the blessed month of Ramadan. Is there any sin in this?**

A: First: The supplication of the people led in prayer when the Imam recites: ﴾You (Alone) we worship, and You (Alone) we ask for help (for each and everything).﴿ is not legally prescribed. **Second:** What is prescribed is to follow the Imam by heart and think deeply

of what is being recited, for Allah (May He be Exalted) says: ﴾So, when the Qur'ân is recited, listen to it, and be silent that you may receive mercy. [i.e. during the compulsory congregational prayers when the Imâm (of a mosque) is leading the prayer (except Sûrat Al-Fâtihah), and also when he is delivering the Friday-prayer Khutbah]. (Tafsir At-Tabari).﴿ and the saying of the Prophet (peace be upon him): ﴾When the Imam recites (the Qur'an), listen attentively﴿ .

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Ruku` (bowing) and Sujud (prostration)

(Part No. 6; Page No. 428)

First question from Fatwa No. 8595

Q 1: How did the Prophet (peace be upon him) do Ruku`? Did he do anything after Taslim (salutation of peace ending the Prayer)?

A: The Prophet (peace be upon him) used to have his back leveled and his hands firmly placed on his knees while bowing for Ruku`. He would make Istighfar (seeking forgiveness from Allah) three times after Salah was finished. He also used to say: (O Allah, You are the Grantor of security, and security comes from You. You are Blessing, O You Who have majesty and nobility)!") Afterwards, he would rise up and say: (La ilaha illa Allah, wahdahu la shareeka lahu, lahul-mulku wa-lahul-hamdu, wa-huwa 'ala kulli shai'in qadeer, la hawla wa-la quwwata illa billah, la ilaha illa Allah wa-la na'budu illa iyyah, lahun-Ni'matu wa-lahul-Fadl, wa-lahu ath-thanaa'u al-hasan, la ilaha illa Allah mukhliseena, lahud-Deena wa-law karihal-Kafiroon. Allahumma la mani'a lima 'atait wa-la mu'ti lima mana't, wa-la yanfa'u dhal-gaddu minkal-gadd. (None has the right to be worshipped except Allah, alone, without any partner. To Allah belong all sovereignty and praise and He is Omnipotent over all things. There is no might or power except with Allah. None has the right to be worshipped except Him and we worship none but Him. For Allah all favor, grace, and praise are due. None has the right to be worshipped but Allah and we are sincere in faith and devotion to Him although the disbelievers detest it. Oh Allah! None can grant what You have willed to prevent, and no wealth or majesty can benefit anyone, as from You is all wealth and majesty).)

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The Prophet (peace be upon him) taught his Sahabah (Companions) to recite Tasbih (saying: "Subhan Allah [Glory be to Allah]"), Takbir (saying: "Allahu Akbar [Allah is the Greatest]") and Tahmid (saying: "Alhamdu lillah [All praise is due to Allah]") after Salah. Each formula is recited thirty three times. They were taught to say : 'la ilah illa Allah wahdahu la sharika lahu lahu al-mulk wa lahu al-hamd wa huwa `ala kull shay'in qadir' (there is no deity worthy of worship except Allah Alone, He having no associate. His is the Dominion and due to Him is all praise and He has power over all things). They were also taught to recite Ayat-ul-Kursy (the Qur'anic Verse of the Throne, Surah Al-Baqarah, 2:255) and the last three chapters of the Qur'an (Surah Al-Ikhlas, Surah Al-Falaq and Surah Al-Nas). According to an authentic Hadith reported from the Prophet (peace be upon him), it is recommended that these last three Surahs be recited three times following the Fajr (Dawn) and Maghrib (Sunset) Prayers. It is also recommended to recite the following Dhikr (Remembrance of Allah) ten times after Fajr and Maghrib Prayers: 'la ilah illa Allah wahdahu la sharika lahu lahu al-mulk wa lahu al-hamd yuhyi wa yumit wa huwa `ala kull shay'in qadir' (there is no deity worthy of worship except Allah Alone, He has no associate. His is the Dominion and due to Him is all praise; He gives life and causes death and He has power over all things). This is also based on an authentic Hadith narrated from the Prophet (peace be upon him).

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What is to be said after standing up from Ruku`

Fatwa no. (7332)

Q: I inform your Eminence that I live in a Non-Muslim country, in Italy. I have been destined to live there for a period of time, as is the case of many Muslims. I have found a Masjid (Mosque) there where Jumu`ah (Friday) Prayer is performed while the other Five daily prayers are not, this is because the Masjid is not accredited by the government, as Italy embraces the Vatican which is the headquarters of Christianity all over the world. When I entered the Masjid to perform Jumu`ah Prayer, I heard the Imam saying when rising from Ruku` (Bowing): Rabana wa Laka Al-Hamd (O our lord! All praise is for You). It was very odd for me to hear him saying it out loud instead of saying "Sami`a Allahu liman Hamidah" (Verily, Allah listens to whoever praises him). At this time, I told the Imam: "I have prayed many times behind Muslim Scholars, but they used to say when rising from Ruku`: "Sami`a Allahu liman Hamidah", where did you get this from? He then told me: It is a Sunnah, and mentioned the Hadith wording: (Whoever revives a Sunnah (of the Prophet), will gain the reward of doing it and the reward of those who will pattern after them till The Day of Resurrection.) I told him: It is not Sunnah, for if it was so, I would have heard it from Ahl Al-Sunnah (Those adhering to Sunnah of the Prophet), especially that Allah has blessed me with Hajj. I left Italy and returned again in 1980, I also looked it up in some books but never found this, he told me that he read it in [Mukhtasar Sahih Muslim], Hadith number 296, page 84, I then looked with him at the Hadith and told him that: what I understood that this Hadith is of the Hadiths of supplications in Salah (prayer), as the Hadiths preceding it mentiones

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this. He replied: 'No' insisting on his view. Afterwards, I knew that he is adopting the thoughts of one of the people existing in Egypt, whom he believes is Al-Mahdy Al-Muntazhar, and that person (in Egypt) prays in this manner. In fact, I saw a lot of young Muslims adopting the same thought. There, I told him that: "We shall arbitrate to one of the Muslim Scholars", and we agreed to send to your Eminence. Thus, I hope that you would clarify this matter as soon as possible, for many Muslims have started doubting the validity of their Salah behind this Imam. Is it permissible to perform prayer behind this Imam, if this is not proven to be reported from the Messenger (peace be upon him)? How valid is this opinion? Is it an act of Bid`ah (rejected innovation in religion) or a Sunnah as this man claims? I hope that you will clarify this in detail so as to be assured of praying behind this Imam, for most of the Muslims there always ask him about the legal opinion in many affairs in Islam. Besides, we do not have any references here for judgments, even the books we have, are very few in a way that a Muslim is not able to refer to them.

A: The Hadith of Abu Sa`id Al-Khudry (may Allah be pleased with him) in which he said: (Whenever the Messenger of Allah (peace be upon him) raises his head after bowing, he used to say: "Rabana Laka Al-Hamd Mil'u Al-Samawati W-Al-Ardh" (O! our Lord, to You be the praise that would fill all the heavens and earth).》 is mentioned in [Mukhtasar Sahih Muslim] and it indicates that the Dhikr (Remembrance of Allah) is to be uttered when rising from Ruku', and after the Imam says "Sami`ah Allahu Liman Hamidah", it was also narrated in the the Two Sahihs (Authentic Books of Hadith) (i.e. Al-Bukhari and Muslim) from the Hadith of

Abu Hurayrah (may Allah be pleased with him) in which he said: 《When the Messenger of Allah (peace be upon him) stood for prayer, he would say the Takbir (Allah-u-Akbar - Allah is the Greatest) when standing, then say the Takbir when bowing. After that, he would say: "Sami` Allahu Liman Hamidah (Verily, Allah listens to whoever praises Him)," when coming to the erect position after bowing, then say while standing: "Rabbana wa-laka Al-Hamd (O! our Lord, All praise is for You)."》 and it is mentioned in [Mukhtasar Muslim] numbered 274 page 78. This Hadith indicates that what is meant in the narration of Abu Sa`id Al-Khudry is saying: Rabbana wa-laka Al-Hamd after saying: Sami`a Allahu Liman Hamidah, this shows that saying "Rabbana wa laka al-Hamd" after rising from Ruku' instead of "Sami`a Allahu Liman Hamidah" is an act of bid`ah that includes changing the Adhkar in Salah from their right places where it should be recited.

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The second question of Fatwa No. (11199)

Q 2: When I perform Salah (prayer), after I rise from bowing, I say: "Allah hears whoever praises him. O Allah all praise is due to You! It is much and blessed praise befitting the magnificence of Your Face and the greatness of Your Dominion." While sitting between the two Sajdahs (prostrations) I say, "O Allah, grant me pardon, have mercy upon me, provide me with sustenance, forgive my parents and grant me support." However, some Muslim brothers argued with me regarding the last Du`a' claiming that it was

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unsubstantiated and that such addition is impermissible. Is it true? Please guide me. May Allah reward you well.

A: The person who offers Salah is recommended to say, after standing up straight after Ruku` (bowing), "O Allah! our Lord, to You be the praise that would fill all the heavens and the earth, and all that which pleases You besides (them). O Allah, You are worthy of praise and glory, most worthy of what a servant says, and we are all Your servants, no one can withhold what You give or give what You withhold, and riches cannot avail a wealthy person against You." This statement is authentically reported from the Prophet (peace be upon him) in a Hadith recorded by Muslim and Al-Nasa'i on the authority of Ibn `Abbas (may Allah be pleased with both of them) which states, ﴾When the Prophet (peace be upon him) raised his head after bowing, he said: O Allah! our Lord, to You be the praise that would fill the heavens and the earth ...﴿ the Hadith.

Moreover, a person who offers Salah is recommended to say between the two Sajdahs: ﴾O Allah, grant me pardon, have mercy upon me, direct me to righteousness, provide me with sustenance and grant me support.﴿ Recorded by Al-Nasa'i and Ibn Majah on the authority of Hudhayfah in the Hadith that reads: ﴾The Prophet (peace be upon him) used to say in the sitting between the two Sajdahs: O my Lord forgive me! O my Lord forgive me!﴿

In the Sunan of Al-Tirmidhy, Abu Dawud and others, it is recorded on the authority of Ibn `Abbas (may Allah be pleased with both of them): ﴾that the Prophet (peace be upon him) used to say between the two prostrations: O Allah, forgive me, have mercy on me, guide me, heal me, and provide for me.﴿

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Prostration

Fatwa No. 1427

Q: There was a dispute between two groups regarding what a performer of Salah (Prayer) should begin with when he descends to prostrate. Should he start prostration descending on his hands then his knees or his knees first then his hands and which is better?

A: The majority of scholars held the view that it is better for the performer of Salah to descend on his knees first before his hands upon prostration and should lift his hands from the ground before his knees when leaving prostration on his way up for the next Rak`ah. They substantiated their view by the Hadith narrated by Wa'il ibn Hujr in which he said: ﴾I saw that the Prophet (peace be upon him) placed his knees (on the ground) before placing his hands when he prostrated himself. And when he stood up, he raised his hands before his knees.﴿ Related by Abu Dawud, Al-Nasa'i, Al-Tirmidhy, and Ibn Majah. However, it is only Sharik Al-Qady who reported this Hadith in his class but Sharik is not a dependent narrator when alone as in the case of this narration. They also raise evidence by means of the Hadith narrated by Anas (may Allah be pleased with him):

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﴾Whenever the Prophet (peace be upon him) descended to prostrate in prayer, his knees preceded his hands.﴿ Related by Al-Hakim, Al-Bayhaqy, and Al-Daraqutny. Al-Hakim said: The Hadith is in match with the conditions set by Al-Bukhari and Muslim and I see no weakness in its chain of narration. Al-Daraqutny said: It is narrated solely by Al-`Ala' ibn Isma`il who is anonym. Ibn Abu Hatem reported from his father that it is a Munkar (rejected Hadith reported by a weak narrator whose narration conflicts with an authentic Hadith). There are many Hadiths reported in this context; some of them are Maqtu` (a Hadith narrated from a Follower, the generation after the Companions of the Prophet) and others are Mursal (a Hadith with no Companion of the Prophet in the chain of narration).

Other scholars held the view that it is a desirable act to descend on the hands before the knees for prostration such as Al-Awza`y, Malik and Ibn Hazm. Ibn Abu Dawud said: This is the view of the people of Hadith. They substantiated their view by the Hadith narrated by Abu Hurayrah who said: The Messenger of Allah (peace be upon him) said: ﴾When one of you prostrates himself, he should not kneel like a camel, but he should place his hands before his knees.﴿ Related by Ahmad, Abu Dawud and Al-Nasa'y. According to another narration: ﴾He should place his hands (on the ground), and then his knees.﴿ However, the chain of narration of this Hadith dubious. Thus, some scholars like Ibn Al-Qayyim in his book: "Zad Al-Ma`ad" gave preference to the Hadith narrated by Wa'il ibn Hujr, and the other Hadiths that convey the same meaning. However, others gave preference to the Hadith narrated by Abu Hurayrah and other Hadiths that have the same meaning. Indeed, the issue is submitted to juristic reasoning and it is a flexible matter, so some jurists gave the performers of Salah the choice between both matters either due to the weakness of Hadiths from both sides or their contradiction because none of them overbalances the other in his view. As a result, there is flexibility in the two matters.

The first question of Fatwa No. 7175

Q 1: What is the ruling on a man whose forehead and nose do not touch the ground in Sujud (prostration)? Is his Salah considered valid?

A: If the case is as you mentioned; the forehead and nose do not touch the ground during prostration, then his Salah is null and void. This is because it has been authentically reported that the Prophet (peace be upon him) said, ﴾I have been ordered to prostrate on seven bones: the forehead..., and then he pointed to his nose [as one of the seven bones ordered],﴿ the imperative mood essentially conveys an obligatory command. However, if he has an excuse which prevents him from making them touch the ground, his Salah is valid.

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Excuse for not performing prostration

Fatwa No. 3956

A: I suffered some problems with my eyes. I underwent an operation one year ago and I am still suffering some problems when I put my forehead on the ground during prostration unless there is a cushion under my forehead. Is it permissible to put a cushion or something like that and put it under my forehead during prostration? Please guide me to the truth. May Allah reward you well!

A: If the reality is as you have mentioned, then you will not be required to perform prostration. Therefore, there is no need to put a cushion or anything like that under your forehead because it is not permissible to do so. Jabir (may Allah be pleased with him) reported that a sick person performed Salah (prayer) on a cushion. The Prophet (peace be upon him) said to him after throwing away the cushion: ("Perform Salah on the ground if you can, and if you cannot then make (Salah by) gestures, and let your prostration be lower than your Ruku` (bowing).") This Hadith was reported by Al-Bayhaqy with a good chain of transmitters. However, Abu Hatim judge it as Mawquf (a Hadith narrated from a Companion of the Prophet).

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Formulae of remembrance said in Sujud

The fourth question of Fatwa No. 9424

Q: What did the Messenger of Allah (peace be upon him) use to say and supplicate during Sujud (prostration)?

A: During Sujud, he (peace be upon him) used to say, (**"Glory be to my Lord most high,"**) and supplicate, (O Allah! forgive me all my sins, minor and major, first and last, open and secret.) Furthermore, he used to say, (All Glorious, All Holy, Lord of the Angels and the Spirit.) and, (Glory be to You, O Allah, our Lord, and praise be to You, O Allah, forgive me.)

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It is authentically narrated that the Prophet (peace be upon him) said, (The nearest a servant comes to his Lord is when he is prostrating himself, so make many supplications (in this state).) (Narrated by Muslim) This Hadith shows that it is permissible to make many good supplications during Sujud whether the Salah you performed is Fard (obligatory) or Nafl (supererogatory).

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Fatwa No. 12463

**Q: I have a book entitled "Al-Mutajar Al-Rabih Fi Thawab Al-`Amal Al-Salih." I read the following Hadith in it: Al-Hakim narrated on the authority of `Abdullah ibn Mas`ud (may Allah be pleased with him) that the Prophet (peace be upon him) said:** (offer twelve Rak`ahs (units of Prayer) in pairs whether during the day or at night. While sitting for saying the final Tashahhud (sitting to invoke Allah's peace upon the Prophet), celebrate the praises of Allah (may He be Glorified and Exalted) and invoke Allah's peace and blessings upon the Prophet (peace be upon him). While in Sujud (prostrating position), recite Surah Al-Fatihah seven times and then say: "There is no deity but Allah with no partner; to Him belongs all sovereignty and to Him be praise, and He is Able to do all things", ten times.

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Then supplicate to Allah saying: O Allah, I ask you by the glory of Your Throne, and by virtue of the mercy of Your Book, and by Your greatest name and Your glory and Your perfect words, then ask Him for whatever you need. Then, raise your head and say the Taslim (salutation of peace ending the Prayer). Do not teach this to the foolish among you otherwise they might recite it then their invocation may be answered.)

I told one of the students of religious knowledge about this Hadith and he told me that it is not permissible to recite the Qur'an in Ruku` (bowing) nor in Sujud (prostration). But I think that this should not be done in the obligatory Salah not in the supererogatory one. Accordingly, I hope that Your Eminence could elaborate on this matter for me, and whether the Hadiths of this book are authentic or weak. It is worthy to mention here that it is written on the cover of the book that it is verified by `Abdul-Malik ibn Duhaysh. May Allah protect you!

A: This Hadith is related by Al-Hakim. Al-Hafizh Al-Mundhiry mentioned it in Al-Targhib Wa Al-Tarhib and said: `Amir ibn Khidash Al-Naysabury is the only narrator who reported it. He added: our Shaykh Al-Hafizh Abu Al-Hasan said that `Amir ibn Khidash used to narrate Munkar Hadiths (rejected Hadith reported by a weak narrator whose narration conflicts with an authentic Hadith). He is the only narrator who reported it from `Umar ibn Harun Al-Balkhy whose narration of Hadiths are to be rejected and only Ibn Mahdi praised him. Accordingly, it becomes known that the Hadith is weak in terms of its Sanad (chain of narrators). There are other authentic Hadiths indicating that it is forbidden for a person to recite the Qur'an during Sujud. Now it is clear that this Hadith is also weak in terms of its Matn (text of a Hadith). Consequently, it is not permissible to act upon it due to it being weak and contradicting other

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authentic Hadiths.

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The third question of Fatwa No. 7921

Q 3: We know that it is not permissible to recite the Qur'an while prostrating in Salah; however, there are some Ayahs (Qur'anic Verses) that include Du`a' (supplications) such as the saying of Allah (Exalted be He),** ﴿Our Lord! Let not our hearts deviate (from the truth) after You have guided us﴾ **What is the ruling on reciting such Du`a' mentioned in the Qur'an during prostration?

A: There is nothing wrong with that, if it is done as a Du`a' and not as recitation of the Qur'an.

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The second question of Fatwa No. 9044

Q 2: If a person supplicates with, " O Allah! Forgive me and my parents" or any other Du`a' instead of saying, "rabbi ighfir li, wa irhamni, wa ihdini (O Allah! Forgive me, have mercy upon me, and guide me)..." when sitting between the two prostrations,

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is his Salah invalid? What is the ruling on a person who forgets an act during Salah and then repeats it? For example, a person performs Salah and after finishing the recitation of Al-Fatihah behind the Imam, he is confused whether he has recited it or not, so he repeats it; is it sufficient to perform Sujud-ul-Sahw (Prostration of Forgetfulness) only?

A: First, it is preferable to recite the authentically reported formulae of Du`a' (supplication) between the two prostrations; however, the Salah is not nullified if a person adds to or removes from it.

Second, repeating an act mistakenly, whether a person prays individually, or an Imam, or a Ma'mum (a person being led by an Imam in Prayer), does not invalidate the Salah. However, he should offer Sujud-ul-Sahw, if he is an Imam, offers prayer alone, or is a latecomer. If he is a Ma'mum and attends the Salah from the beginning, he does not have to perform Sujud-ul-Sahw for the Imam bears the responsibility. If he, for example, mistakenly repeats Ruku` (bowing) or Sujud, or repeats the recitation of Al-Fatihah, it does not necessitate performing Sujud-ul-Sahw.

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what to say in Sujud-ul-Sahw and Sujud-ul-Tilawah

The first and second questions of Fatwa no. 10518

Q 1 and 2: What should someone offering Salah (Prayer) say when they perform Sujud-ul-Sahw (Prostration of Forgetfulness)? What should they say when they perform Sujud-ul-Tilawah (Prostration of Recitation)?

A: They should say what they usually say when prostrating in Salah in both Sujud-ul-Sahw and Sujud-ul-Tilawah, i.e. "Subhana rabbiyal-A`la (All Glory is due to my Lord, the Most High)." It is obligatory to say this once, but the most complete way is to repeat it three times. It is also desirable to supplicate with the important legislated Du`a' (supplication), as the Prophet (peace be upon him) said: ﴾As for Ruku` (bowing), you should glorify your Lord while performing it, and as for Sujud (prostration), you should strive to supplicate as this is worthy of being answered for you.﴿ The Prophet (peace be upon him) also said: ﴾A servant is nearest to His Lord when they are in Sujud, so supplicate to Allah much.﴿ (Related by Muslim in his Sahih [authentic] Book of Hadith). The Prophet (peace be upon him) used to say many times in Ruku` and Sujud: ﴾All Glory is due to You, O Allah, our Lord, and all Praise is due to You, O Allah, forgive me.﴿ (Agreed upon by Al-Bukhari and Muslim as reported on the authority of `Aishah - may Allah be pleased with her). He (peace be upon him) also used to say in Ruku` and Sujud: ﴾All Glorious, All Holy, Lord of the Angels and the Spirit.﴿ (Related by Muslim in his Sahih)

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Sitting between the Two Prostrations

The tenth question of Fatwa no. 8966

Q 10: how should we sit between the two Sujuds (Prostrations) in Salah (Prayer)? Should a person sit placing their left foot under their right leg or what? Please clarify the manner of sitting in the first and also the last Tashahhud (a recitation in the sitting position) in detail.

A: The Sunnah in the first Tashahhud is to perform Iftirash, which means spreading one's left foot and sitting on it between the two Sujuds while keeping the right foot vertical. As for the last Tashahhud, the Sunnah is to perform Tawarruk, which means placing the left foot under the right leg and sitting on one's bottom. All this is Mustahab (desirable). If a person performs Tawarruk in the first Tashahhud and Iftirash in the last Tashahhud, their Salah is not invalidated.

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jalsat-ul-Istirahah

The third question of Fatwa no. 4830

Q 3: Is it permissible for the Imam to assume Jalsat-ul-Istirahah (a brief sitting after the second prostration of the first and third Rak`ah before standing position in a prayer) while the Ma'mums (persons being led by an Imam in Prayer) do not do it or do both of them have to do it?

A: Jalsat-ul-Istirahah is an act of Sunnah in Salah for the Imam, Ma'mum, and the person offering prayer individually. Since, following the Imam is obligatory and preceding him is Haram (prohibited), the Ma'mum should assume Jalsat-ul-Istirahah so that he would not precede the Imam.

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The first question of Fatwa no. 1272

Q 1: is Jalsat-ul-istirahah i.e. the brief sitting after the second prostration of the first and third Rak`ah before the standing position in prayer, Wajib (obligatory) or a confirmed Sunnah?

A: Scholars have agreed that Jalsat-ul-Istirahah after rising from the second Sujud (prostration) of the first or third Rak`ah and before standing up to offer the following Rak`ah is neither one of the obligatory acts of Salah, nor confirmed Sunnah. However, they differed as to whether it is an act of Sunnah, not an act of Salah at all,

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or an act of Salah for those in need of it due to old age, sickness, or obesity. According to Al-Shafi`y, one of two opinions of Ahmad, and a group of Hadith Scholars, "It is Sunnah." They find support in the tradition reported by Al-Bukhari and the Compilers of Sunan on the authority of Malik ibn Al-Huwayrith: that (He saw the Prophet (peace be upon him) praying and in the odd Rak`ah, he used to sit for a moment before getting up.) But the majority of scholars, including Abu Hanifah, and Malik, and the second opinion of Ahmad (may Allah be merciful with them) did not approve of it, because the other Hadith do not mention Jalsat-ul-Istirahah. Furthermore, Jalsat-ul-Istirahah mentioned in the Hadith of Malik ibn Al-Huwayrith may have taken place at the end of the Prophet's life when he had put on weight or for some other reasons. A third group of scholars reconciled the different Hadith suggesting that the Prophet (peace be upon him) sat [at this point during the prayer] when he needed to. They added that it is prescribed to do this when necessary, not at other times. It appears that it is evidently Mustahab (desirable). As to the other Hadith that do not mention it, they do not prove the nonexistence of this act. The desirability of this act is further supported in two facts:

First: The Prophet's actions are essentially examples to be followed.

Second: Jalsat-ul-Istirahah is proven in the Hadith of Abu Humayd Al-Sa`idy related by Ahmad, Abu Dawud, with a good chain of transmission. Abu Humayd described the prayer of the Prophet

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(peace be upon him) in the presence of ten of the Sahabah (the Companions of the Prophet - may Allah be pleased with them), and they confirmed what he said.

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First Tashahhud

(Part No. 7; Page No. 6)

The eighth question of Fatwa no. 6366

Q 8: Is the Tashahhud (sitting to invoke Allah's peace upon the Prophet) we recite in Salah (Prayer) the one that was recited by the Messenger of Allah (peace be upon him) while prostrating at Sidrat Al-Muntaha during the Mi`raj (Ascension to Heaven) journey?

A: Ibn Mas`ud (may Allah be pleased with him) said, ﴾Holding my hand between his, Allah's Messenger (peace be upon him) taught me the Tashahhud just as he used to teach me a Surah of the Qur'an: "At-Tahiyyatu lil-lahi was-salawatu wat-taiyyibat. As-salamu `alayka aiyyuha-an-nabiyyu wa rahmatu-l-lahi wa barakatuh. As-salamu `alayna wa `ala `ibadillah is-salihin. Ash-hadu an la-ilaha illa- Alahu wa ash-hadu anna muhammadan `abduhu wa rasuluhu (All the compliments, prayers, and good things are due to Allah. Peace be on you, O Prophet, and Allah's mercy and blessings be on you. Peace be on us and on the true pious slaves of Allah. I testify that none has the right to be worshipped but Allah and I also testify that Muhammad is His slave and His Messenger.)"﴿ Narrated by the Group of Compilers of Hadith (Al-Bukhari, Muslim, Abu Dawud, Al-Tirmidhy, Al-Nasa'iy, Ibn Majah). In another wording, the Prophet (peace be upon him) said, ﴾When anyone of you sits during Salah, he should say: All the compliments are due to Allah...﴿ until his saying, ﴾... and on the true pious servants of Allah.﴿ He added, ﴾So, when you have said this, then you have surely sent the greetings to every pious worshipper of Allah, whether they are in the Heavens or on the Earth.﴿ At the end of the narration he said, ﴾Then, he may choose any supplication that pleases him and offer it.﴿ Reported by Al-Bukhari and Muslim. Furthermore, Ahmad narrated on the authority of Abu `Ubaydah from his father `Abdullah ibn Mas`ud (may Allah be pleased with him) who said that the Messenger of Allah (peace be upon him) taught him the Tashahhud and asked him to let people learn it. The Tashahhud is as follows, "All the compliments are due to Allah... " Al-Tirmidhy stated that the report narrated by Ibn Mas`ud is the most authentic and was acted upon by the majority of scholars among the Sahabah (the Prophet's companions) and Tabi`un (Followers, the generation after the Companions of the Prophet).

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Moreover, Abu Bakr Al-Bazzar affirmed this view stating that this report was narrated through over twenty versions. In the book entitled "Sharh Al-Sunnah", Al-Baghawy asserted this. Accordingly, this description of Tashahud is the most authentic one that was narrated from the Messenger of Allah (peace be upon him).

With regard to whether the Prophet (peace be upon him) recited this Tashahud while prostrating at Sidrat Al-Muntaha during the Mi`raj or not, we do not know of any evidence affirming that he recited it specifically or prostrated in this place on that journey.

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The third question of Fatwa no. 6363

Q 3: I performed Salah (prayer) and intentionly ignored the first Tashahhud (sitting to invoke Allah's peace upon the Prophet). I did not perform Sujud-ul-Sahw (Prostration of Forgetfulness). I asked Allah (Exalted be He) to forgive me after I had finished my Salah. Is my Salah valid?

A: Your Salah is not valid as you have intentionally ignored an obligatory act; the first Tashahhud. This is according to the soundest opinion of scholars.

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The first question of Fatwa no. 9414

Q 1: As we were in the second Rak`ah (unit of Prayer) of `Asr (Afternoon) Prayer in congregation, the Imam stood up after Sujud (Prostration) forgetting to sit for the first Tashahhud (sitting to invoke Allah's peace upon the Prophet). He began the third Rak`ah. Some people reminded him saying: Subhan-ul-Allah (Glory be to Allah), but he continued his Salah. Before uttering Taslim (salutation of peace ending the Prayer) in the last Tashahhud, he offered Sujud-ul-Sahw (Prostration of Forgetfulness). After finishing the Salah, he said that the first Tashahhud is an act of Sunnah, and not a Rukn (integral/pillar). As such, there is no need to offer Sujud-ul-Sahw, if a person forgot it. What is the ruling in this case?

A: The first Tashahhud in the Salah is one of the obligatory parts of it, according to the more correct of the two scholarly views, because the Prophet (peace be upon him) used to do it and said: (Pray as you have seen me praying.) If he omitted it by mistake, he should prostrate due to his forgetting it. If he omitted it deliberately, then his prayer is invalid. A person who omits it by mistake can make up for it by doing the prostration of forgetfulness before Taslim, whether the person was the Imam or Ma'mum. Furthermore, what the Imam did was right, because when the Prophet (peace be upon him) forgot to sit for the first Tashahhud, he offered Sujud-ul-Sahw (Prostration of Forgetfulness) according to the Hadith narrated on the authority of `Abdullah ibn Buhaynah (may Allah be pleased with him).

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The third question of Fatwa no. 9217

Q 3: I offered a four-Rak`ah Salah (Prayer consisting of four units) with the Imam (leader of congregational Prayer). In the first Tashahhud (sitting to invoke Allah's peace upon the Prophet), the Imam sat for a very long time, so I recited the final Tashahhud. What is the ruling on my Salah? Shall I repeat the final Tashahhud, remain silent, or say a certain Du`a' (supplication)?

A: Your Salah is valid, and your first Tashahhud is also valid, as you followed your Imam. You should say the Tashahhud, invoke blessings upon the Prophet (peace be upon him) and remain silent until the Imam stands up.

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The first question of Fatwa no. 6035

Q 1: Ibn Mas`ud (may Allah be pleased with him) said, "The Messenger of Allah (peace be upon him) taught me Tashahhud (sitting to invoke Allah's peace upon the Prophet) while holding my hands, just like he used to teach me Surahs of the Qur'an. 'All salutations, prayers, and goodness are due to Allah. Peace be upon you, O Prophet, etc', while among us. When he died, we began saying 'Peace be

upon the Prophet.'" Many people use and recommend this last form.

A: The way of pronouncing Tashahhud said by the Messenger of Allah (peace be upon him) in Salah (Prayer) and recommended to the Sahabah (Companions of the Prophet) is what was related by Al-Bukhari and Muslim in their two Sahih (authentic) Books of Hadith, from `Abdullah ibn Mas`ud (may Allah be pleased with him) that he said, (The Messenger of Allah (peace be upon him) taught me the Tashahhud just like he used to teach me Surahs of the Qur'an, while holding my hands. (Its form is): 'All the compliments, prayers and good things are due to Allah. Peace be on you, O Prophet, and may Allah's mercy and blessings be upon you. Peace be on us and on the true pious slaves of Allah. I testify that none has the right to be worshipped but Allah, and I also testify that Muhammad is His slave and His Messenger.') This is more authentic, as the Prophet (peace be upon him) taught it to his Sahabah. He did not tell them that when he died, they should say "Peace be upon the Prophet".

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The first question of Fatwa no. 8571

Q 1: in the Tashahhud (sitting to invoke Allah's peace upon the Prophet), should a person say: "asalamu `alayka ayyuha al-naby (peace be upon you, O Prophet)" or "assalamu `ala al-naby (peace be upon the Prophet)", because `Abdullah ibn Mas`ud (may Allah be pleased with him) said: 'Before the Prophet (peace be upon him) died we used to say: "assalamu `alayka ayyuha al-naby (peace be upon you, O Prophet)" but after he died we said: "assalamu `ala al-naby (peace be upon the Prophet)"?

A 1: The correct view is that in the Tashahhud the prayer should be said: "assalamu `alayka ayyuha al-naby wa rahmat-u-Allah wa barakatuh (peace be upon you, O Prophet, and the mercy of Allah and His blessings), because this is what is proven in the Hadith.

With regard to what is reported on the authority of Ibn Mas`ud (may Allah be pleased with him), if it is a sound narration, this is his Ijtihad (juristic effort to infer expert legal rulings) and it does not contradict the proven Hadith. If the ruling after the death of the Prophet (peace be upon him) were different than the ruling when he was still alive, he would have told us that.

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The first question of Fatwa no 9810

Q 1: If I catch the last Rak`ah (unit of prayer) of the Maghrib (Sunset) Prayer, should I make up for the two missed Rak`ahs consecutively or separate with a Tashahhud (sitting to invoke Allah's peace upon the Prophet) between them? Should I recite Al-Fatihah and whatever verses of the Qur'an in a loud voice during these two Rak`ahs?

A: First: You have to sit for the first Tashahhud between the two Rak`ahs you are going to make up for. **Second:** You have to recite Al-Fatihah aloud and whatever group of verses of the Qur'an you are able to, in the first Rak`ah. In the second Rak`ah you have to recite only Al-Fatihah in a low voice and sit for the last Tashahhud before you finish the Salah.

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The third question of Fatwa no. 11071

Q 3: Is it permissible for an Imam to stand up after reciting the first Tashahhud (sitting to invoke Allah's peace upon the Prophet) when he knows that the Ma'mums (persons being led by an Imam in Prayer) are still reciting it? Should he wait for them?

A: The Imam should sit when reciting the first Tashahhud for a period of time that is sufficient for him to do that. It is better for him to ask Allah (Exalted be He) to send peace and blessings upon the Prophet (peace be upon him) after reciting the Tashahhud. Then, he should stand to perform the third Rak`ah (unit of prayer). If he does that, the Ma'mums will have enough time to recite the Tashahhud.

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The first question of Fatwa no 4927

Q 1: Is it an act of Sunnah (commendable act) or Wajib (obligatory) to make Du`a' (supplication to Allah) after invoking Allah's peace and blessings upon the Prophet (peace be upon him) during the first Tashahhud (sitting to invoke Allah's peace upon the Prophet)?

A: It is not an act of Sunnah to make Du`a' in the first Tashahhud. According to Hadiths narrated from the Prophet, it is an act of Sunnah to do this in the second Tashahhud after invoking Allah's peace and blessings upon the Prophet (peace be upon him).

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Invoking blessings upon the Prophet (peace be upon him) during the Tashahhud (sitting to invoke Allah's blessings upon the Prophet)

The fourth question of Fatwa no. 6744

Q 4: My question is about invoking blessings on the Prophet (peace be upon him) during the Tashahhud. After saying (in the first Tashahhud), "I bear witness that there is none worthy of being worshipped but Allah and that Muhammad is His Servant and Messenger,' am I supposed to get up or continue sitting and say, "O Allah, send Your blessings on Muhammad and the family of Muhammad"?

A: Invoking blessings on the Prophet (peace be upon him) is obligatory after Tashahhud in the last Rak`ah (unit of prayer) of all Salahs. However, it is recommended to invoke blessings on the Prophet (peace be upon him) during the Tashahhud of the second Rak`ah of the Salahs consisting of three or four Rak`ahs after saying the Two Testimonies of Faith. This is based on the general meaning of the Hadith that enjoins invoking blessings on the Prophet (peace be upon him).

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The second question of Fatwa no. 7917

Q 2: What is the form of invoking peace and blessings upon the Prophet (peace be upon him) in the first Tashahhud (sitting to invoke Allah's peace upon the Prophet) in a four or a three-Rak`ah Salah (Prayer consisting of four or three units)? Please advise, may Allah reward you!

A: It is the same as the final Tashahhud, as many Hadiths were narrated which confirm this, including what was narrated by Imam Muslim, Ahmad and Al-Nasa'iy (may Allah have mercy on them),

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from Abu Mas`ud Al-Ansari (may Allah be pleased with him) that he said, ❪One day, the Messenger of Allah (peace be upon him) approached us while we were sitting at the house of Sa`d ibn `Ubadah. Bashir ibn Sa`d said to him, "Allah has asked us to send prayers upon you. How shall we do?" He said, "The Messenger of Allah (peace be upon him) remained silent until we wished that he had not asked him, and then he said, 'Say: O, Allah! Send Your prayers upon Muhammad and the family of Muhammad, just like You sent Your prayers upon Ibrahim and the family of Ibrahim. Send Your blessings upon Muhammad and the family of Muhammad, just like You sent Your blessings upon Ibrahim and the family of Ibrahim in the Worlds. You are indeed the Praiseworthy and the Glorious.' As for sending peace, it is the way you have learnt."❫ In the two Sahih (authentic) Books of Hadith, it is narrated from Ka`b ibn `Ujrah (may Allah be pleased with him) that when the Prophet (peace be upon him) was asked about the manner of invoking peace and blessings upon him, he said, ❪Say: 'O, Allah! Send prayers upon Muhammad and the family of Muhammad, just like You sent prayers upom the family of Ibrahim. You are indeed the Praiseworthy and the Glorious. O Allah! Bless Muhammad and the family of Muhammad, just like You blessed the family of Ibrahim. You are indeed the Praiseworthy and the Glorious.❫

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The second question of Fatwa no. 2232

Q 2: If a worshipper performs a two-rak`ah Salah (prayer) as Fajr (Dawn) Prayer, should he, during the sitting of the Tashahhud (sitting to invoke Allah's peace upon the Prophet), perform Iftirash (placing the left foot to the side and sitting on it between the two prostrations, keeping the right foot vertical) or Tawaruk (placing the left foot under the right leg and sitting on the posterior during the last Tashahhud)?

A: Tawaruk or Iftirash during two-Rak`ah Salah (prayer), whether it is an obligatory or supererogatory Salah, is an issue that falls under Ijtihad (juristic effort to infer expert legal rulings). Jurists have differed concerning this point. Some of them said that one should perform Iftirash and they use as evidence the Hadith reported by Wa'il ibn Hujr (may Allah be pleased with him) that he: ﴾saw the Messenger of Allah (peace be upon him) while he was performing Salah. The Messenger of Allah (peace be upon him) prostrated then he sat and stretched out his left foot (to sit on it).﴿ This Hadith was reported by Ahmad, Abu Dawud, Al-Nasa'iy and Al-Tirmidhy. Al-Tirmidhy said that this is a sound and good Hadith. They also cited as evidence the Hadith reported by Rifa`ah ibn Rafi` (may Allah be pleased with him) that the Prophet (peace be upon him) said to a Bedouin: ﴾"When you prostrate, be firm in your prostration and when you sit, stretch out your left foot vertically and sit on it."﴿ This Hadith was reported by Ahmad. To this effect, another Hadith was reported by Abu Humayd (may Allah be pleased with him) that he said:

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﴾The Messenger of Allah (peace be upon him) sat to perform Tashahhud. He stretched his left foot out and put his right one in a horizontal position towards the direction of Salah.﴿ This Hadith was reported by Al-Tirmidhy who said that this is a sound and good Hadith from the narration reported by Abu Humayd. There is another Hadith reported by Abu Al-Jawza' on the authority of `Aishah (may Allah be pleased with her) that she said: ﴾The Messenger of Allah (peace be upon him) used to begin the Salah with Takbir (saying "Allahu-Akbar" (Allah is the Greatest)) and the recitation with: Al-Hamdu lillahi Rabbi Al-`Alamin (Praise be to Allah, the Lord of the Universe - i.e. Surat Al-Fatihah).﴿ She narrated the manner of the Salah of the Prophet (peace be upon him) until she said: ﴾He used to stretch his left foot horizontally (on the ground) and place his right one in a vertical position...﴿ This Hadith was reported by Ahmad, Muslim and Abu Dawud. Ibn `Abdul-Bar said that this Hadith was Mursal (a Hadith with no Companion of the Prophet in the chain of narration). He said that Abu Al-Jawza' did not hear this from `Aishah (may Allah be pleased with her).

Though these Hadiths are general, the Hadith reported by Abu Humayd Al-Sa`diy (may Allah be pleased with him) concerning the manner of the Salah performed by the Prophet (peace be upon him) is specific. This Hadith pointed out the general sayings in other Hadiths. It has differentiated between sitting when reciting the Tashahhud at the end of the four-rak`ah Salah and sitting when reciting the first Tashahhud. He mentioned Tawaruk in the second Tashahhud and Iftirash in the first one. Abu Humayd Al-Sa`diy said while he was among a group of the Companions of the Prophet (peace be upon him): ﴾"I remember the Salah of Allah`s Messenger (peace be upon him) better than any of you. I saw him raising both his hands up to the level of the shoulders on saying the Takbir;

and on bowing, he placed his hands on both knees and made his back straight, then he stood up straight from bowing until all the vertebrate went back to their normal positions. When prostrating, he placed both his hands on the ground with his forearms away from the ground and away from his body, and his toes were facing the Qiblah. When sitting in the second Rak`ah he sat on his left foot and propped up the right one; and in the last Rak`ah he pushed his left foot forward and kept the other foot propped up and sat over the buttocks.")❩

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This Hadith was reported by Al-Bukhari. There is also another narration reported by Imams Ahmad, Abu Dawud, Al-Tirmidhy and Ibn Majah that have the same meaning. This narration was deemed as authentic by Al-Tirmidhy. It was reported that Abu Humayd said: ❨In the last Rak`ah, the Prophet (peace be upon him) moved his left foot backward, kept the other foot propped up and sat over the buttocks, and then pronounced Taslim (salutation of peace ending the Prayer).❩ They said: "You have said the truth. This is the way the Prophet (peace be upon him) used to offer Salah." Therefore, this Hadith confirms Tawaruk in the second Tashahhud and likewise, the second Tashahhud in Maghrib (Sunset) Prayer. Otherwise, all the sittings for Tashahhud have to be done according to what is mentioned in the texts with regard to stretching the left foot out horizontally and placing the right one in a vertical position. This should be done in the Tashahhud performed in the two-rak`ah Salah as well as in the first Tashahhud of the four-rak`ah or three-rak`ah Salah, and likewise, in the sitting between the two prostratioins.

Al-Shafi`y and others said: "One should perform Tawaruk for the two-rak`ah Salah whether it is a supererogatory or obligatory Salah because it is considered the last one. Therefore, it can be included in the Hadith reported by Abu Humayd Al-Sa`dy (may Allah be pleased with him): ❨'In the last Rak`ah, the Prophet (peace be upon him) moved his left foot backward, kept his other foot propped up and sat over the buttocks, and then pronounced Taslim (salutation of peace ending the Prayer).'"❩ They interpreted the Hadiths that denote Iftirash to only be applied in the first Tashahhud of the four-rak`ah and three-rak`ah Salah and sitting between the two prostrations in order to remove the contradiction of proofs. The most authentic is the first opinion as it coincides with the apparent meanings of

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the Hadiths.

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Takbir (saying: "Allahu Akbar [Allah is the Greatest]") in Salah

The first question of Fatwa no. 10505

Q 1: Which is better as far as the Sunnah is concerned; saying Takbir before going down to prostrate or while going down?

A: takbirs should be uttered in the transitional periods between acts of Salah.

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Fatwa no. 3655

Q: Please give us your Fatwa (legal opinion issued by a qualified Muslim scholar) regarding the correct way of Takbir (saying: "Allahu Akbar [Allah is the Greatest]") during Salah (Prayer). Is it better that the Imam (the one who leads congregational Prayer) says the Takbir for the Tashahhud (testification recited in the sitting position in the second/ last unit of Prayer) in a prolonged distinctive tone of voice

so that the Ma'mums (people being led by an Imam in Prayer), especially the elderly, may know that he is sitting for Tashahhud? Some Imams pronounce Takbir in monotone voice; consequently, some of the Ma'mums praying close behind him may look to see whether he is standing or sitting. Others who pray in the far back rows - usually old people who use a walking stick - may stand up to see this, and thus disagree with the pace at which the Imam is praying when they find him not standing. Evidently, the prolonged tone of voice helps the Ma'mums know that the Imam is sitting for Tashahhud. Respected Shaykh, which is the correct course of action?

A: The basic ruling is that no distinction should be made in the tone of voice while saying Takbir in Salah. No Shar`y (Islamic legal) evidence has been reported to that effect. Takbir said during Salah is an act of `Ibadah (worship) which is based on Tawqif (a religious text and not personal opinion). Whoever claims that this distinction should be made is required to bring forth the evidence that may support such claim. However, there is nothing wrong if this distinction is made to avoid the occurrence of confusion during Salah mentioned in the question. This is based on the general principles of Shari`ah which encourage facilitating matters, removal of hardship and helping to do good.

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Makruh acts affecting Khushu` during Salah

(Part No. 7; Page No. 22)

1- Gazing upward during Salah

The fourth question of Fatwa no. 6895

Q 4: Does looking upward during Salah invalidate it? Is this Makruh (reprehensible), or there is nothing wrong in doing so? What is the ruling on movement during Salah, whether a few or many times? What is the ruling on gesturing with the hand during Salah?

A: The Messenger of Allah (peace be upon him) forbade looking toward the sky during Salah and solemnly warned the praying person against doing so. It is related by Al-Bukhari in his Sahih (Authentic Hadith Book) and others on the authority of Anas (may Allah be pleased with him) that the Prophet (peace be upon him) said: ❪What is wrong with those people who look toward the sky during Salah? His talk grew stern while delivering this speech until he (peace be upon him) said: "Either they stop (looking toward the sky during Salah) or else their sight will be taken away."❫ This is a serious warning indicating prohibition, yet does not render Salah invalid. As for the ruling on moving during Salah, such as fidgeting with one's beard, hand, leg, clothes or anything else, it is prohibited. It is reported in Sunan (Hadith compilations classified by jurisprudential themes) Al-Tirmidhy that the Prophet (peace be upon him) saw a man fidgeting during Salah and said: ❪Had this man's heart felt Khushu` (being submissively attuned to the act of worship), his body would have shown Khushu`.❫ If a movement irrelevant to Salah

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is successively repeated more than is customarily acceptable, it invalidates Salah. Gesturing with the hand is permissible in Salah when necessary based on the Hadith narrated in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) on the authority of `Aishah and Jabir ibn `Abdullah (may Allah be pleased with them both) which states that the Prophet (peace be upon him) led the Sahabah (Companions of the Prophet) in Salah while he was praying seated due to his illness. When he (peace be upon him) saw the Sahabah behind him stand, he (peace be upon him) gestured to them to sit.

The ninth question of Fatwa no. 6914

Q 9: A worshiper, while in the posture of standing during Salah (Prayer), should look at the spot of Sujud (prostration). Where should the worshiper look when performing Ruku` (bowing), Sujud and Tashahhud (testification recited in the sitting position in the second/ last unit of Prayer)?

A: During Ruku`, the worshiper should also look at the spot of Sujud, whereas during Tashahhud they should look at their pointing (index) finger. During Sujud, they should look at the place where their eyes meet the ground.

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The sixth question of Fatwa no. 8734

Q 6: What is the ruling on a person who closes his eyes during prayer while standing, offering Ruku' (Bowing) or Sujud (Prostrating)?

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A: It is Makruh (Reprehensible).

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The third question of Fatwa no. 9414

Q 3: is it permissible for a person performing Salah to close their eyes when standing or performing Ruku` (bowing) and Sujud (Prostration) with the intention of perfecting Khushu` (the heart being attuned to the act of worship) and not being distracted by his eyes?

A: Showing Khushu` and submission to Allah in Salah is obligatory on a person performing Salah. It is also an attribute of the sincere believers whom Allah praised as being submissive in their Salah. Furthermore, a servant should focus his eyes on the place of his Sujud (Prostration), except when saying Tashahhud (sitting to invoke Allah's peace upon the Prophet), he should look at his index finger [when he points it while reciting Tashahhud]. As for closing his eyes during Salah, it is not recommended and is an undesirable act.

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2- Salah when suppressing an urge to urinate or defecate

The sixth question of Fatwa no. 10616

Q 6: Is it permissible to perform Salah (Prayer) although one feels the need to relieve oneself?

A: A Muslim should not perform Salah while suppressing an urge to urinate or defecate. The Prophet (peace be upon him) said: ﴿There should be no Salah in the presence of food or while suppressing an urge to urinate or defecate.﴾ (Related by Muslim in his Sahih [Authentic Hadith Book])

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The first question of Fatwa no. 11888

Q: Sometimes, I have a strong urge to defecate before Salah (prayer), but as I start praying, I find that this urge disappears, will my Salah be accepted in this case? What if the opposite happens?

A: It is impermissible for a person to start praying while being prompted by urination or defecation, for the saying of the Prophet (peace be upon him): ﴾No prayer should be (performed) when food is present (before the person) or when they are prompted by the call of nature (urination or defecation)﴿

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Narrated by Muslim in his Sahih. The wisdom behind this -and Allah knows best- is that this prohibits complete submissiveness in Salah. However, if a person prays in this state (prompted by urination or defecation), their Salah is valid but incomplete, due to the mentioned Hadith. Yet, they should not repeat their Salah. Whereas if Salah starts without being prompted by urination or defecation, but this urge appears during Salah, it (the Salah) will be valid and there will not be any reprehensibility regarding this, as long as it does not prevent the person from completing their Salah.

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3- Looking around during Salah

The first question of Fatwa no. 8092

Q 1: Once I was offering Salah in Al-Haram Al-Makky (The Sacred mosque in Makkah), then there came an African man to pray beside me. After he recited Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer), he looked around then resumed Salah (Prayer) without repeating Takbirat-ul-Ihram. After we finished Salah I told him that he has to repeat Salah as it became invalid by his looking around. He asked for evidence substantiating my view but I told him that I have no evidence. In fact, I called him to ask a Shaykh about it but he said that he was not in doubt in regards to his worship. He added that it is I who should go to ask a Shaykh. What is the ruling on this matter and what is the evidence on it?

A: It is reported in the Sunnah that looking around during Salah is prohibited and it is a way of stealing

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by which Satan takes away (a portion) from the Salah of the person. It is related in Sahih Al-Bukhari with his Sanad (chain of narrators) on the authority of `Aishah (may Allah be pleased with her) that she said: ﴾I asked Allah's Messenger (peace be upon him) about looking hither and thither in prayer. He replied, "It is a way of stealing by which Satan takes away (a portion) from the prayer of a person."﴿ This Hadith indicates that looking around during Salah is Makruh (reprehensible) and lessens the person's reward. But whoever looks around in Salah does not have to repeat it as it is authentically reported in other Hadiths that it is permissible to look around in case of necessity. This means that looking around does not make the person's Salah invalid in all cases.

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The sixteenth question of Fatwa no. 8864

Q: How can we attain Khushu` (the heart being submissively attuned to the act of worship) while performing Salah (Prayer) and reciting the Qur'an?

A: You should ask Allah to help you attain Khushu` in Salah. You should also seek refuge with Allah from Satan and his Waswasah (insinuating thoughts from Satan). Allah is All-Hearer, Ever-Near and Responsive; He responds to the sincere and truthful invocations of the supplicant. May Allah grant you success and help you constantly remember and thank Him.

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4- Killing a serpent

The sixth question of Fatwa no. 3785

Q 6: While offering one of the five obligatory Salahs (Prayers) a person sees a snake or scorpion in front of him; should he stop his Salah to kill them or should he complete his Salah?

A: Yes, in such a case he should stop the Salah to kill the snake or scorpion. In this regard, the Prophet (peace be upon him) said: ﴾Kill the two black things during Salah; the snake and scorpion.﴿ Recorded by the compilers of Sunan (Hadith compilations classified by jurisprudential themes) and it is judged to be authentic by Ibn Hibban. It is unobjectionable and does not affect the validity of the Salah if he kills them while performing Salah if he does as few actions as possible.

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5- Answering the phone during Salah

Fatwa no. 1870

Q: Some people offer Salah (Prayer) at home. When the phone rings and keeps ringing for a long time, is it permissible - in such a case - for the performer of Salah to go forward or backwards a few steps to answer the phone, then say Takbir (saying: "Allahu Akbar [Allah is the Greatest]") or raise his voice with recitation to inform the caller that he is offering Salah as is the case of opening the door for a person who is knocking or raising the voice to inform him?

A: If a person is offering Salah and the phone rings, they may pick up the phone even if they go a few steps forward or backward or to the right or left provided that they face the Qiblah. He should say: "Subhana Allah (Glorified be Allah)" to inform the speaker on the phone. It is authentically reported in Sahih Al-Bukhari and Sahih Muslim ❨that the Messenger of Allah (peace be upon him) used to offer Salah while holding Umamah, the daughter of his daughter. He used to put her down when he knelt down and carry her when he stood up.❩ According to the narration of Muslim, "while leading people in Salah". It is also narrated by Ahmad and others on the authority of `Aishah (may Allah be pleased with her) that she said: ❨Once the Messenger (peace be upon him) was offering Salah while the door was closed. When I came, he (the Messenger) walked to open, then returned to his position. She added that the door was in the same direction of the Qiblah.

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❩ Al-Bukhari and Muslim also narrated that ❨The Messenger of Allah (peace be upon him) said: If something happens to you during prayer you should say 'Subhana-llah' (Glory be to Allah), and clapping is only for women.❩

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6- Sneezing during Salah

The fourteenth question of Fatwa no. 2677

Q 14: During Salah, should a person say: "Alhamdu lillah (All praise is due to Allah)" upon sneezing and "A`udhu-Billahi mina Al-Shaytan-ir-Rajim (I seek refuge with Allah from the accursed Satan)" upon yawning?

A: If during Salah a person sneezes, they should say: "Alhamdu lillah," but they should not say: "A`udhu-Billahi mina Al-Shaytan-ir-Rajim" upon yawning during Salah, for no report has been narrated to that effect. Moreover, the person who sneezes during Salah should neither answer Tashmit (i.e. respond to the invocation prescribed to be said to a sneezer: "Yarhamuk Allah [May Allah be merciful to you]") nor reply to a person who greets them; rather, they should only gesture with their hand. This is based on the general ruling implied in the Hadith in which the Prophet (peace be upon him) said: ﴿Salah occupies one's full attention.﴾ This is also based on the Hadith narrated on the authority of Mu`awiyah ibn Al-Hakam Al-Sulamy

in regards to saying to a worshiper who sneezed during Salah: "Yarhamuk Allah," the Prophet (peace be upon him) instructed him: ﴿In this Salah nothing of human speech is permitted; it is only Tasbih (glorification of Allah), Takbir (magnification of Allah), and recitation of the Qur'an.﴾ (Related by Muslim in his Sahih [Authentic Hadith Book])

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greeting the person offering Salah

The third question of Fatwa no. 2437

Q 3: Is it permissible to greet a Muslim (saying: As-salamu `alaykum wa rahmatullah wa barakatuh (May Allah's Peace, Mercy, and Blessings be upon you!) during Salah (Prayer), or perform Dhikr (Remembrance of Allah), or Du`a' (supplication)?

A: Firstly, it is prescribed for a Muslim to initiate the greeting of Salam to his Muslim brothers during their Salah, but they should not return the Salam whilst praying, except by making a gesture in a manner that will maintain the validity of their Salah. It is narrated on the authority of Ibn `Umar (may Allah be pleased with them) that he said, ⦅I asked Bilal, how did the Messenger of Allah (peace be upon him) return their Salam when they greeted him whilst he was performing Salah? He said, 'With a gesture of his hand.'⦆

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Narrated by the Five Compilers of Hadith (Imams Ahmad, Abu Dawud, Al-Tirmidhy, Al-Nasa'y and Ibn Majah). It is also narrated from him on the authority of Suhayb (may Allah be pleased with them) who said, ⦅I passed by the Messenger of Allah (peace be upon him) while he was praying. I saluted him and he returned it by making a sign. The narrator said: I do not know but that he said: He made a sign with his finger.⦆ Narrated by the Five Compilers of Hadith (Imams Ahmad, Abu Dawud, Al-Tirmidhy, Al-Nasa'y and Ibn Majah) apart from Ibn Majah. Al-Tirmidhy said, "Both Hadith are authentic in my view." It is also authentically reported on the authority of Um Salamah (may Allah be pleased with her) that she said, ⦅I heard the Prophet (peace be upon him) forbidding us to pray two Rak`ahs after `Asr (Afternoon) Prayer, then I saw him praying them when he performed `Asr (Afternoon) Prayer. She said, he entered and there were some women from Banu Haram, a clan of Al-Ansar, with me. He started to pray them, these two Rak`ahs after `Asr (Afternoon) Prayer, so I sent a young girl to him, and told her, "Stand beside him and say to him, Um Salamah is saying to you, O Messenger of Allah, I heard you forbidding us to do these two Rak`ahs and now I see you praying them. If he makes a gesture with his hand then leave him and go back." So the young girl did that and he made a gesture with his hand, so she left him and went back. When he finished performing his Salah, he said, "O daughter of Abu Umayyah, you asked about the two Rak`ahs after `Asr (Afternoon) Prayer. Some people from Banu `Abdul-Qays came to me and kept me from doing the two Rak`ahs after Zhuhr (Noon) Prayer and it is those two Rak`ahs you saw me observing.⦆ Narrated by Al-Bukhari

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and Muslim. These Hadith indicate that it is prescribed to say Salam to a person during Salah and he should respond to the greeting with a gesture, because this is what the Prophet (peace be upon him) approved, of initiating the Salam, and returning it with a gesture only [when in Salah]. **Secondly,** it is prescribed for a Muslim to initiate a greeting to a person who is engaged in performing Dhikr (Remembrance of Allah) or Du`a' (supplication), because it was authentically reported on the authority of Abu Waqid Al-Laythy (may Allah be pleased with him), that he said, ﴾Whilst the Prophet (peace be upon him) was sitting in the Masjid (mosque) with some people, three people came in; two of them came to the Messenger of Allah (peace be upon him) and one went away. When they came up to the Messenger of Allah (peace be upon him), they greeted him with Salam. One of them found a space in the circle and sat down. The other sat down behind him. The third one turned and went away. When the Messenger (peace be upon him) finished (his talk), he said: "Shall I tell you about the three people? One of them turned to Allah, so Allah accepted him; the second felt shy so Allah will feel shy (to punish him); and the third turned away, so Allah turned away from him."﴿ And what is narrated in the two Sahih on the authority of Abu Hurayrah (may Allah be pleased with him) that ﴾A Bedouin entered the Masjid and offered Salah, but he did not do the Ruku` (bowing) and Sujud (Prostration) properly. Then, he came and greeted the Prophet (peace be upon him) with Salam. The Prophet (peace be upon him) returned his greeting then said, "Go back and pray, for you have not prayed."﴿

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8- Tucking Clothes

The fifth question of Fatwa no. 5133

Q 5: It was narrated in an authentically reported Sunnah that it is prohibited to tuck in one's garment. What does this mean?

A: It is narrated in the two Sahih (authentic) Books of Hadith on the authority of Ibn `Abbas that the Prophet (peace be upon him) stated, ﴾I have been ordered to perform Sujud (Prostration) on seven bones, and not to tuck in garments or the hair.﴿ What is meant by tucking here is holding them so that they do not fall over the place of Salah (Prayer).

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The fourth question of Fatwa no. 8598

Q 4: Does rolling up the sleeves count as part of the tucking up that is not allowed during Salah? If it is part of that tucking up, does the ruling differ if I start praying with my sleeves rolled up, meaning, I do not roll them up during the Salah, or does it make no difference?

A: It is not permissible to roll up the sleeves or to fold them up before the Salah or during it to avoid that they will touch the ground when performing Sujud (prostration), because the Prophet (peace be upon him) said, (I have been commanded to pray on seven bones and not to tuck up my hair or my clothes.) Narrated by Al-Bukhari and Muslim.

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9- Abscence of mind during Salah

The fifth question of Fatwa no. 6755

Q 5: When I offer congregational Salah (prayer) in the Masjid (mosque), many distractive thoughts obsess me so that when the Salah is over I do not remember what actions of Salah I have done. How can I get rid of these distractive obsessions?

A: This will not affect the validity of your Salah; however, the reward for your Salah will be defective in proportion with the amount of

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distractive thoughts that obsessed you. Moreover, you have to fight against these distractive thoughts as much as possible so that you can attain the stage of showing submission to Allah (Exalted be He) in Salah. This can take place through reflecting on the verses of the Qur'an the Imam is reciting and thinking about the Majesty and Glory of Allah and that He watches over us. Undoubtedly, even though you do not see Him, He sees you. Moreover, you are to frequently seek refuge with Allah (Exalted be He) from the cursed Satan.

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The third question of Fatwa no. 6355

Q 3: What is the ruling on a person who is unwillingly distracted during Salah?

A: When performing Salah, a person should forget about all worldly matters and direct his mind and thoughts towards the Lord as much as he is able to. A person should purify himself and stand humbly in Salah reciting or listening to the Word of the Lord, pondering its meanings and the meanings of Dhikr (Remembrance of Allah) that he may recite. A person should not give in to Satan and his insinuating whispers. When Satan tries to distract him, he should try hard to focus on his Salah, and seek refuge with Allah (Exalted be He) from the accursed Satan. It was narrated on the authority of Abu Al-`Alaa' ibn Al-Shukhayr that ❪ `Uthman said, "O Messenger of Allah, Satan comes between me and my Salah and recitation." He (peace be upon him) said: "That is a devil called Khanzab. If you feel him then seek refuge with Allah from him and spit drily to your left three times." `Uthman said: "I did that and Allah kept him away from me."❫

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The eighteenth question of Fatwa no. 6505

Q 18: Sometimes, the Imam (the one who leads congregational Prayer) recites long Surahs (Chapters of Qur'an), during which I become distracted without intending to do so, what should I do in this case? Is it permissible for me to recite certain Ayahs or supplications from the Qur'an? Or should I listen to the Imam's recitation?

A: You should ward off what interrupts you of worldly thoughts and concerns as much as possible, and listen to the Imam's recitation. You should also consider the meanings of what is being recited so that it can fend off such satanic insinuations and you can benefit from it. Also, you should recite Al-Fatihah and one surah or some Ayahs of Qur'an in silent and jahri (loud) prayers, along with considering and learning, perhaps Allah will hold back what interrupts you of distraction. It is also prescribed for you to seek refuge (in Allah) from the accursed Satan.

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when you experience Satanic insinuations and whispers.

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10- Placing one's hand on the mouth to block yawning

Fatwa no. 11586

Q: I am a religious young man and I perform the five daily obligatory Salahs (Prayers) on their due times. All praise is due to Allah that He helps me to do so. My question now is: I usually suffer from yawning during Salah, so I have to place my hand on my mouth in order not to harm my Muslim brother who is offering Salah beside me. Since I know that frequent movements nullify Salah, could you kindly enlighten me how to get rid of this habit which bothers me and those around me? May Allah reward you!

A: Seek refuge in Allah against the cursed Satan after saying Takbirat Al-Ihram (The opening takbir for commencing Salah by uttering "Allahu-Akbar" Allah is the Greatest) and after saying Al-Istiftah (The invocation said after Takbirat Al-Ihram) and before reciting Surah Al-Fatihah. Reflect on the Qur'an which is recited in Salah. Call for the reverence of your Lord in your heart during bowing and prostration. Supplicate to Allah in your prostration with submissiveness to Him to stop the insinuations of Satan and to protect you from his trials.

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When you do this, Allah will help you and ward off the laziness that you complain of. He will grant you activity in worship, a clear mind and submissiveness by His might and strength. Placing your hand on your mouth to block yawning is an act of Sunnah but try to close your mouth while yawning as much as you can as the Prophet (peace be upon him) commanded. May Allah protect and maintain you in your worship and in all the good acts that you do. May Allah accept worship from you and us!

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Al-Qunut

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Al-Qunut in the Obligatory Prayers

Fatwa no. 902

Q: Many Imams (the ones who lead congregational Prayer) in Masjids (mosques) located in the city of Al-Qunfudhah perform Qunut (supplication after bowing while standing in Prayer) in the Fajr (Dawn) Prayer. They do so according to the reports showing that the Prophet (peace be upon him) observed Qunut until he died. Is performing Qunut permissible? Should we follow these Imams? Or is it impermissible but only allowed in case of public calamities that may befall the Muslims and should be in every prescribed Salah?

A: It was authentically reported that the Prophet (peace be upon him) used to perform Qunut when calamities befell the Muslims. He invoked Allah against the disbelieving transgressors and invoked for the weak and helpless believers that Allah would save them from deceit and captivity. The Prophet (peace be upon him) then abandoned this act and did not single out any obligatory Salah for Qunut. This is proven through the report narrated by Anas that the Prophet (peace be upon him) ﴾recited Qunut for one month invoking a curse upon some Arabic tribes (those who were responsible for the murders in Bi'r Ma`una and Raji`), but then abandoned it.﴿ This was narrated by Ahmad, Muslim, Al-Nisa'iy, and Ibn Majah. According to another wording: ﴾When the preachers were killed, he recited Qunut for a month. I have never seen him sadder than he was then.﴿ Narrated by Al-Bukhari. Moreover, Al-Bara' ibn `Azib narrated that the Prophet (peace be upon him) ﴾used to observe Qunut in the Fajr (Dawn) and Maghrib (Sunset) Prayers.﴿ Narrated by Ahmad, Muslim, and Al-Tirmidhy who classified it as Sahih (a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish).

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Additionally, Ahmad and Al-Bukhari reported on the authority of Ibn `Umar that ﴾he heard the Prophet (peace be upon him), after raising his head from Ruku` (bowing) in the last Raka`ah of Fajr

Prayer after saying 'Allah listened to him who praised Him, o Allah, our Lord! All the praises are for you': "O Allah! Curse so-and-so and so-and-so." Allah then revealed: ❪Not for you (O Muhammad صلى الله عليه وسلم, but for Allâh) is the decision❫ until His saying ❪verily, they are the Zâlimûn (polytheists, disobedients, and wrong-doers).❫❫ Al-Bukhari also narrated on the authority of Abu Hurayrah who said ❪While the Prophet (peace be upon him) was performing `Isha' (Night) Prayer, he said 'Allah listened to him who praised Him'. Before he prostrated, he said: "O Allah! Save `Ayyash ibn Rabi`ah! O Allah! Save Salamah ibn Hisham! O Allah! Save Al-Walid ibn Al-Walid! O Allah! Save the weak faithful believers! O Allah! Be hard on the tribes of Mudar and send (famine) years on them like the famine years of (Prophet) Yusuf! ❫ Moreover, Al-Bukhari and Muslim narrated on the authority of Abu Hurayrah who said that: ❪I would perform Salah with you just like the one performed by the Messenger of Allah (peace be upon him). Abu Hurayrah recited Qunut, in the last Rak`ah of Al-Zuhr, `Isha' and Fajr Prayers after saying 'Allah listens to him who praises Him', and invoked blessing of Allah upon Muslims and curse upon the disbelievers.❫ the same report was narrated by Ahmad with a slight difference as Al-`Asr (Afternoon) Prayer was mentioned instead of

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`Isha' (Night) Prayer. Ahmad and Abu Dawud reported on the authority of Ibn `Abbas (may Allah be pleased with them both) that he said: ❪The Messenger of Allah (peace be upon him) observed Qunut for one month in Al-Zuhr, Al-`Asr, Maghrib, `Ishaa', and Fajr Prayers. He recited it in the last Rak`ah of every Prayer after saying, "Allah listens to him who praises Him." He was invoking curse upon the tribes of Banu Sulaym; Ra`l, Dhakwan and `Usayya. People being led by him in Salah said 'Amin'.❫

According to Malik, Qunut is Mandub (commendable) to be performed in the last Rak`ah of Fajr Prayer before Ruku`, while Al-Shafi`y is of the view that Qunut is Sunnah (a commendable act) that should be performed in the last Rak`ah of Fajr (Dawn) Prayer after Ruku`. This view is held by a group of the Salaf (Righteous Predecessors) and the Khalaf (those who came after the Salaf and followed their way) using the said Hadith narrated by Al-Bara' and the like as evidence. However, it is argued that the Prophet (peace be upon him) observed Qunut only when calamities befell the Muslims and then he abandoned it. This Hadith did not single out Fajr for Qunut, it shows that it is permissible to recite it in Fajr and Maghrib Prayers at the times of calamities. On the other hand, there are other Hadith indicating the general application of Qunut in the rest of the obligatory prayers. But they maintain that the Prophet singled out Fajr Prayer for Qunut and did not abandon this. They based their view on the reports narrated from the Prophet (peace be upon him) that he observed Qunut in Fajr Prayer until he died. This view was refuted by showing that these reports were weak because they were narrated on the authority of Abu Ja`far Al-Razy. `Abdullah ibn Ahmad

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said, 'He is not dependable.' Moreover, `Aly ibn Al-Madiny said, 'He mixes i.e. reports'. `Amr ibn `Aly Al-Ghallas said, 'He is reliable but for his poor memory'. The scholars who approved his narration depended on the validation of some scholars of Jarh (criticism of Hadith narrators) and Ta`dil (validating the uprightness of Hadith narrators) of Abu Ja`far Al-Razy. Moreover, there are some Hadiths that affirm it, but `Amr ibn `Ubayd Al-Qadary who is not an authoritative source was among the narrators of this proof. To conclude, singling out Fajr Prayer for Qunut is a disputable matter that requires Ijtihad (juristic effort to infer expert legal rulings). Whoever is led by an Imam who recites Qunut especially in Fajr Prayer after or before Ruku` should follow the Imam. However, the preponderant view is that reciting Qunut in the obligatory prayers should be limited to the times of calamities only.

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The third question of Fatwa no. 2222

Q: is it permissible to say Qunut (supplication recited while standing after bowing in the last unit of Prayer) in Fajr (Morning) Prayer and in Witr (Prayer with an odd number of units) Prayers or not?

A: It is recommended to say the Qunut supplication in Witr Prayer, for Al-Hasan Ibn `Aly (may Allah be pleased with them) said, (The Messenger of Allah (peace be upon him) taught me some words to say during the Qunut supplication of the Witr Prayer; they were: "O Allah! Make me among those whom You have guided. Make me among those whom You have pardoned, and make me among those to whom You are a Patron, and bless that which You have bestowed on me and shield me against the evil of what You have decreed. Verily, You are the one who decrees and none can decree over You. He who You show allegiance to can never be abased, You are the Blessed and Exalted.")

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(Related by the Five Compilers of Hadith; Imams Ahmad, Abu Dawud, Al-Tirmidhy, Al-Nasa'y and Ibn Majah)

As for saying Qunut in the Fajr Prayer or in the other five obligatory prayers, it is not permissible. In fact it is a Bid`ah (innovation in religion) except if the Muslims face afflictions such as enemy attacks, deluges, plagues, etc. In that case it will be permissible to make Qunut asking Allah to remove it. The Messenger of Allah (peace be upon him) did so when some tribes killed some of his Sahabah (Companions, may Allah be pleased with them). Furthermore, he (peace be upon him) said Qunut in the Fajr Prayer after rising from Ruku` (bowing) in the second Rak`ah (unit of prayer). However, saying Qunut regularly in the Fajr Prayer is a Bid`ah. Although some scholars approved of it, it is not mentioned that the Prophet (peace be upon him) did so except in some weak Hadith. Imam Ahmad and the compilers of the Sunan related with a good Sanad (chain of narrators) from Sa`d Ibn Tariq Al-Ashja`y who said, "I asked my father: ('You prayed behind the Messenger of Allah (peace be upon him), Abu Bakr, `Umar, `Uthman, and `Aly; did they say Qunut in the Fajr Prayer?' He replied, 'Dear son! This is an innovation.'")

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Fatwa no. 2452

Q: Is it permissible to supplicate upon rising from the final Ruku` (bowing) when praying the Fajr (Morning) Prayer? I lead a group of Muslims in prayer and when I did so, I was told that it is not permissible to supplicate in the Fajr Prayer. I am confused and I need an answer to my question.

A: It was not mentioned that the Prophet (peace be upon him) said or observed Qunut (supplication recited while standing after bowing in the last unit of Prayer) when praying Fajr Prayer. It was confirmed that he (peace be upon him) said Qunut when the Muslims were stricken with afflictions, each time with a suitable supplication. He said Qunut in the Fajr Prayer as well as in other prayers. He supplicated against the tribes of Ri`l, Dhakwan, and `Usayyah for killing the reciters of the Qur'an whom he sent to teach them their religion. It was confirmed that he (peace be upon him) said Qunut asking Allah to save the weak believers from their enemy, but he did not do that constantly. After the Prophet's death, the Rightly-Guided Caliphs followed his example. Therefore, it is better for you to say Qunut in trials, imitating the Messenger of Allah (peace be upon him). It was reported that Abu Malik Al-Ashja`y said, "I asked my father: ﴾'You prayed behind the Messenger of Allah (peace be upon him), Abu Bakr, `Umar, `Uthman, and `Ali; did they say Qunut in the Fajr Prayer?' He replied, 'Dear son! This is an innovation.'"﴿ (Related by the Five Compilers of Hadith: Imams Ahmad, Al-Tirmidhy, Al-Nasa'y and Ibn Majah but not Abu Dawud) The best of guidance is that of Muhammad (peace be upon him).

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The third question of Fatwa no. 3137

Q3: which conforms to the Sunnah (whatever is reported from the Prophet): to say Qunut (supplication recited while standing in the last unit of Prayer) before or after Ruku` (bowing)?

A: According to the Sunnah, supplications of Witr (Prayer with an odd number of units) are said after Ruku` as mentioned in many Sahih (authentic) Hadith. As for saying the Qunut supplication in the Fajr (Dawn) prayer, it is permissible in calamites only; otherwise it is a Bid`ah (innovation in religion). Supplications should be said after Ruku` and should not be specifically made in the Fajr Prayer. Rather, it is permissible in all other prayers when needed.

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The fourth question of Fatwa no. 6983

Q 4: Some Muslims repeat words like "Indeed," "We testify," and "O Allah!" while the Imam is saying the Du`a' of Qunut (supplication recited while standing after bowing in the last unit of Prayer). Is this permissible according to Shari`ah (Islamic law)? Is it permissible to raise the hands in the Qunut of the Fajr (Dawn) or Witr (Prayer with an odd number of units) Prayers? Is it permissible to raise the hands and utter the Takbir (saying: "Allahu Akbar [Allah is the Greatest]") loudly after each Takbir said by the Imam (the one who leads congregational Prayer) in the Funeral Prayer, and after the seven and five Takbirs of Salat-ul-`Eid (the Festival Prayer)?

A: It is permissible to say "Amin" after the Du`a' of Qunut. When the Imam is praising Allah (Glorified be He), it is sufficient for the Ma'mum (a person being led by an Imam in Prayer) to remain silent, but there is no harm if they say: "Subhanak (Praise be to You)!" or "Subhanahu (Praise be to Him)!" Likewise, there is no harm if they raise their hands during Qunut, and while uttering the Takbir of the Funeral Prayer and Salat-ul-`Eid,

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as there are narrations indicating this.

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The second question of Fatwa no. 7268

Q 2: is it permissible to say Qunut (supplication recited while standing after bowing in the last unit of Prayer) when afflicted by trials in the Five Obligatory Daily Prayers for more than a month?

A: Yes, it is permissible for more than a month according to the affliction and its continuity.

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The Final Tashahhud

(Part No. 7; Page No. 52)

Fatwa no. 6929

Q: A man offered Salah (Prayer) behind an Imam (leader of congregational Prayer), but he forgot to recite the final Tashahhud (invoking Allah's peace upon the Prophet). What is the ruling on his Salah? Is it invalid? What should he do?

A: As that person did not recite the final Tashahhud, his Salah is invalid, according to the strongest opinion of scholars. Because he omitted a Rukn (Pillar) in Salah, he must make up for it.

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Fatwa no. 3985

Q: Is it permissible for a person to offer Salah (Prayer) while sitting on their feet and placing their buttocks on their shanks? This issue has created disagreement, so please, Your Honor, advise us in this regard.

A: It was reported in the Sunnah of the Prophet (peace be upon him) how he used to sit between the two Sujuds (Prostrations) in the first Tashahhud (sitting to invoke Allah's peace upon the Prophet), the final Tashahhud, Tawarruk (placing the left foot under the right leg and sitting on the posterior during the last Tashahhud) and squatting. It was reported from Wa'il ibn Hujr (may Allah be pleased with him) ❪that he saw the Prophet (peace be upon him) offering Salah. He performed Sujud, then he sat and stretched out his left foot (to sit on it).❫ Narrated by Ahmad, Abu Dawud and Al-Nasa'iy. In another narration by Sa`id ibn Mansour, he said, ❪I offered Salah behind the Prophet (peace be upon him). When he sat down to pronounce Tashahhud, he stretched out his left foot on the ground and sat on it.❫

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It was also reported from Rifa`ah ibn Rafi` that the Prophet (peace be upon him) said to a Bedouin, ❪When you perform Sujud, be firm in your Sujud. When you sit, sit on your left foot.❫ Narrated by Ahmad. In the Hadith reported from Abu Hamid and narrated by Al-Bukhari, ❪When he sat between the two Rak`ahs (units of Prayer), he used to sit on his left foot and spread his right one. In the last Rak`ah, he used to precede his left foot, spread his right one and sit on his buttocks.❫ In the Hadith reported from `Aishah (may Allah be pleased with her), narrated by Ahmad, Muslim and Abu Dawud, ❪he used to place his left foot on the ground and raise up the right one. He prohibited the devil's way of sitting on the heels.❫ In the Hadith reported from Abu Hurayrah (may Allah be pleased with him), ❪The Messenger of Allah (peace be upon him) forbade me from three things: Pecking like a crow, squatting like a dog, ..."❫ Narrated by Ahmad. These Hadiths clarify that he (peace be upon him) used to sit between the two Sujuds while spreading his left foot, sitting on it and raising his right foot. He did the same in the first Tashahhud. In the final Tashahhud, he would put forth his left foot, raise the right one and sit on his buttocks. He (peace be upon him) prohibited sitting on one's heels like Satan. Its interpretation in the other Hadith was that it resembles the squatting of a dog. Al-Shawkany said that Abu `Ubayd and others interpreted this as the forbidden squatting, which is sitting on one's buttocks, raising the legs and putting the hands on

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the ground like a dog. Ibn Raslan said in his book Sharh Al-Sunan, "It means spreading one's feet and sitting on one's heels." Al-Nawawy said, "The undisputable truth is that squatting is of two forms: **the first** is placing the buttocks on the ground, raising the legs and putting the hands on the ground like a dog. This is how Abu `Ubayd, Mu`ammar ibn Al-Muthanna , Abu `Ubayd Al-Qasim ibn Salam and other linguists described it. This is the reprehensible form which was forbidden. **The second** is placing the buttocks on the heels between the two Sujuds. Al-Shawkany said in his book Al-Nihayah that the first form is more correct, whereas the second form is the one which was reported from Ibn `Abbas, in Sahih Muslim and others. He said, "It is the Sunnah of your Prophet (peace be upon him)." Thus, it can be concluded that the prohibited form of squatting is raising the hips and the legs when sitting, and placing the hands on the ground. As for the form of squatting mentioned by Ibn `Abbas as a Sunnah, it is described in two ways: **the first** is spreading the feet and sitting on them; **the second** is spreading the feet and sitting on the heels. What is better than this is Iftirash (spreading one's left foot and sitting on it between the two prostrations while keeping the right foot vertical) between the two Sujuds and in the first Tashahhud, because it was reported from the Prophet (peace be upon him) in many Sahih (authentic) Hadiths. As for Tawarruk, it is a Sunnah in the final Tashahhud in a three or four-Rak`ah Salah (Prayer consisting of three or four units).

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The tenth question of Fatwa no. 7632

Q 10: is Tawarruk (placing the left foot under the right leg and sitting on the posterior during the last Tashahhud) Wajib (obligatory) or Sunnah (supererogatory act of worship following the example of the Prophet) in all Salahs (Prayers) or only those with more than two Rak`ahs (units of Prayer)?

A: There is textual evidence regarding the manner of sitting in the first Tashahhud (a recitation in the sitting position in the second/ last unit of Prayer), between the two Sajdahs (Prostrations) and in Tawarruk. This includes the Hadith reported on the authority of Wa'il Ibn Hujr that ﴿he watched the Prophet (peace be upon him) while he was offering Salah; he performed Sujud, then he sat and stretched out his left foot (to sit on it).﴾ Narrated by Ahmad, Abu Dawud and Al-Nasa'iy. In another narration by Sa`id ibn Mansur, he said, ﴿I offered Salah behind the Prophet (peace be upon him). When he sat down to say Tashahhud, he stretched the left foot on the ground sitting on it.﴾ It was also reported on the authority of Rifa`ah ibn Rafi` that the Prophet (peace be upon him) said to a Bedouin, ﴿When you perform Sujud, be firm in your prostration; and when you sit, stretch your left foot on the ground and sit on it.﴾ Narrated by Ahmad. It was mentioned in the Hadith reported on the authority of Abu Humayd that ﴿When he sat between the two Rak`ahs, he used to sit on his left foot and spread the right one. In the last Rak`ah, he used to precede his left foot, spread the right one and sit on his buttocks.﴾ Narrated by Al-Bukhari. Thus, it becomes clear that Tawarruk is a Sunnah in the final Tashahhud in three-and four-Rak`ahs-Salah, according to the mentioned Hadith of Abu Humayd. And Allah knows best.

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The eighth question of Fatwa no. 6914

Q 8: I read three things on Salah by Shaykh Abdul-`Aziz ibn `Abdullah ibn Baz (May Allah protect him) which states that the person who offers Salah (Prayer) should constrict the fingers of his right hand except the index finger which he raises as a sign for the Oneness of Allah while sitting for saying Tashahhud (a recitation in the sitting position in the second/ last unit of Prayer). He may constrict the pinkie and ring fingers, making a circle with his thumb and the middle fingers and raise the index finger.

Should a person raise his index finger throughout Tashahud until salutation (End of Salah)? Should he move his finger in this case? Should a person constrict his fingers during Tashahud only then release them just as the other hand or constrict them until Salutation?

A: Raising the index finger during Tashahud, moving it during supplication and constricting the rest of the fingers should continue until salutation.

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The sixth question of Fatwa no. 3833

Q 6: What is the ruling on reciting the last Tashahud (sitting to invoke Allah's peace upon the Prophet) if the Imam offers Taslim (salutation of peace ending the Prayer) while the Ma'mum (person led in prayer) has not finished reciting the Tashahud? Should they finish it? Or offer Taslim with the imam?

A: They should finish it then offer Taslim.

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The second question of Fatwa no. 1272

Q 2: what is the Du`a' (supplication) that the Prophet (peace be upon him) used to say after the last Tashahhud (a recitation in the sitting position in the last unit of Prayer) and before concluding the Salah (Prayer)?

A: After finishing the last Tashahhud, the Prophet (peace be upon him) would, seek refuge with Allah (Exalted be He) from four things and ordered his Companions to do the same. It is reported on the authority of Ibn `Abbas (may Allah be pleased with both of them) that the Prophet (peace be upon him) used to say after Tashahhud: ﴾O Allah, I seek refuge in You from the punishment in Hell, and I seek refuge in You from the punishment in the grave, and I seek refuge in You from the trial of Al-Masih-ul-Dajjal (Antichrist), and I seek refuge in You from the trial of life and death.﴿ Related by Abu Dawud. It is also reported on the authority of `Aishah (may Allah be pleased with her) that the Prophet (peace be upon him) would supplicate Allah (Exalted be He) while in Salah saying, ﴾O Allah, I seek refuge with You from the punishment of the grave and from the afflictions of Al-Masih-ul-Dajjal (the Antichrist) and from the afflictions of life and death. O Allah, I seek refuge with You from the sins and from being in debt.﴿

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Recorded by Ahmad, Al-Bukhari, Muslim, Abu Dawud, Al-Nasa'y and Al-Tirmidhy. Moreover, it is reported on the authority of Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said, ﴾When any one of you completes the last Tashahhud, he should seek refuge with Allah from four (things); i.e. from the torment of Hell, from the torment of the grave, from the trials of life and death and from the mischief of Al-Masih-ul-Dajjal (the Antichrist).﴿ Recorded by Ahmad, Muslim, Abu Dawud and Al-Nasa'iy. Furthermore, the Prophet (peace be upon him) taught Abu Bakr Al-Siddiq (may Allah be pleased with him) another Du`a' (supplication) to say in his Salah. Abu Bakr (may Allah be pleased with him) is reported to have said, ﴾I asked Allah's Messenger (peace be upon him) to teach me a good invocation in the Salah. He told me to say, "O Allah! I have done great injustice to myself and none except You forgives sins, so please forgive me and be Merciful to me as You are the Forgiver, the Merciful."﴿ Recorded by Ahmad, Al-Bukhari and Muslim. In addition, the Prophet (peace be upon him) said, ﴾Do not miss supplicating after every Salah (Allahumma a`inni `ala dhikrika wa-shukrika wa-husna `ibadatika (O Allah, help me to remember You and thank You and enable me to worship You properly).﴿ Moreover, the Prophet (peace be upon him) gave his Ummah free choice to say whatever supplication they like after the last Tashahhud. Ibn Mas`ud (may Allah be pleased with him) is reported to have said,

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﴾While observing Salah behind the Messenger of Allah (peace be upon him) we used to say, "Peace be upon Allah from His Servants, peace be upon so and so. One day, the Messenger of Allah (peace be upon him) said to us, "Do not say that; verily Allah is Himself Peace, but when any of you sits during the Salah, he should say 'All services rendered by words, by acts of worship, and all good things are due to Allah. Peace be upon you, O Prophet, and Allah's mercy and blessings. Peace be upon us and upon Allah's upright servants,' for when he says this it reaches every upright servant in the heaven and on earth or between the heaven and the earth. 'I testify that there is none worthy of worship (in truth) but Allah and I testify that Muhammad is His servant and Messenger.' Then he may choose any supplication he likes and says it.) Recorded by Al-Bukhari, Muslim, Abu Dawud and others with similar wording. Thus, through his own practice and through teaching his Companions, the Prophet (peace be upon him) gave Muslims free choice in supplication. However, it is preferable to say the supplications that the Prophet (peace be upon him) or any of his Companions (may Allah be pleased with them) are authentically reported to have said.

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Du`a' before Taslim

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The seventh question of Fatwa no. 8864

Q 7: What is the Du`a' Ma'thur (supplication based on transmitted reports) that we should recite before and after Taslim (salutation of peace ending the Prayer)?

A: Abu Hurayrah (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said: ﴾When anyone of you utters the (last) Tashahhud (testification recited in the sitting position in the last unit of Prayer), they must seek refuge with Allah from four (trials), saying, 'O Allah, I seek refuge with You from the torment of Hell, from the torment of the grave, from the trial of life and death and from the evil of the trial of Al-Masih-ul-Dajjal.'﴿ This is the wording of Muslim; Book on Al-Masajid (Mosques), chapter on "Things a Worshiper Seeks Refuge from during Salah." Al-Bukhari related the same Hadith in the Book on Al-Jana'iz (Funerals), chapter on "Seeking Refuge with Allah from the Torment of the Grave"; his version mentions seeking refuge with Allah from trials, but does not include the Tashahhud part. Abu Dawud related it in the Book on Salah, chapter on "What is to be said after Tashahhud"; according to his narration, the Prophet (peace be upon him) said: ﴾When anyone of you completes the (last) Tashahhud, they should seek refuge with Allah from four (trials)...﴿ Also, Al-Nasa'y related it in the Book on Al-Sahw (Forgetfulness), chapter on "Another way of seeking refuge with Allah from trials during Salah" with the addition ﴾Then they may supplicate for whatever they wish for themselves.﴿ Further on this subject,

in the Book on Salah, chapter on "Al-Tashahhud", Abu Dawud reported `Abdullah ibn Mas`ud (may Allah be pleased with him) to have said that the Messenger of Allah (peace be upon him) used to teach them to say the following Du`a' after Tashahhud: ﴾O Allah, join our hearts, mend our relationships, guide us to the path of peace, bring us out of darkness into light, save us from sins, outward or inward, and bless our ears, eyes, hearts, spouses and children. Accept our repentance; it is You Who accepts repentance, the Most Merciful. And make us grateful for Your Blessing; make us praise it while accepting it and complete Your Favor upon us.﴿

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Al-Hakim related the same Hadith in Al-Mustadrak through two different Sanads (chains of narrators), and ranked it as Sahih; Al-Dhahaby concurred with that.

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The eighth question of Fatwa no. 5176

Q 8: Is Al-Salat-ul-Ibrahimiyyah (the second part of the Tashahhud: invoking Allah's Blessings and Peace upon the Prophet) obligatory? What is the ruling on a praying person who abandons it intentionally or forgetfully? Will this invalidate one's Salah?

A: Al-Salat-ul-Ibrahimiyyah in the last Tashahhud (testification recited in the sitting position in the last unit of Prayer) is obligatory according to the more correct of the two scholarly opinions. The Prophet (peace be upon him) is reported to have commanded it be done. Accordingly, a praying person who forgets to say it should perform Sujud-ul-Sahw (Prostration of Forgetfulness), whether they are Imam (the one who leads congregational Prayer) or Munfarid (person offering Prayer individually). If a worshiper abandons it intentionally, their Salah will be invalid.

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The second question of Fatwa no. 9813

Q 2: Which is better, Al-Salah Al-Ibrahimiyyah (the second part of Tashahhud) or Salat-ul-Fatih (Remembrance from the Tijaniyyah order)?

A: Al-Salah Al-Ibrahimiyyah is Islamically prescribed as it is authentically reported from the Prophet (peace be upon him). As for Salat-ul-Fatih, it is a Bid`ah (rejected innovation in religion) which is not attributed to the Prophet (peace be upon him). It is authentically reported that the Prophet (peace be upon him) stated, (Whoever introduces something into this affair of ours that is not of it, it is to be rejected.) Narrated by Al-Bukhari and Muslim.

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The first question of Fatwa no. (8578)

Q 1: What is the meaning of Al-Salat-ul-ibrahimiyyah and Salat-ul-Fatih?

A: First: Al-Salat-ul-Ibrahimiyyah is the one which wording means: "O Allah! convey Your Blessings upon Muhammad and the family of Muhammad as You have conveyed Your Blessings upon Ibrahim and The family of Ibrahim, You are All-Praiseworthy, All-Glorious", and the other relevant wordings that convey the same meaning, mentioned in authentic Hadiths and reported from the Prophet (peace be upon him).

Second: Salat-ul-Fatih is the one which wording means: O Allah! Convey Your blessings on our master Muhammad, the opener of what is sealed and the last of all Messengers... etc. Yet, this Salah is not authentically reported from the Prophet (peace be upon him). Rather it's Bid`ah (rejected Innovation in religion).

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The third question of Fatwa no. 4276

Q 3: Is it permissible, when talking about the Prophet (peace be upon him), to say "Sayyiduna" (our master) Muhammad in other than the narrations that were authentically reported as Al-Salat-ul-Ibrahimiyyah (the second part of the Tashahhud) or the like?

A: Asking Allah to confer peace and blessings upon the Prophet (peace be upon him) as was mentioned in the second part of Tashahhud (a recitation in the sitting position in the second or last unit of Prayer) was reported without mentioning the word "our Master". It was not said: "O Allah, confer peace and blessings upon our Master Muhammad..." One should also not say the word "our Master" in Adhan (call to prayer) or Iqamah (call to start prayer). This was not mentioned in authentic Hadiths reported from the Prophet (peace be upon him) when he taught his Companions the way of asking Allah to confer peace and blessings upon him or the manner of announcing Adhan or Iqamah. Moreover, acts of worship are Tawqifiy (bound by a religious text and not amenable to personal opinion). Therefore, one should not increase or decrease anything in them that was not ordained by Allah (Glorified be He). Saying the word "our Master" for the Prophet (peace be upon him) in other than these things is permissible. The Prophet (peace be upon him) said: ﴾I will be the pre-eminent amongst the descendants of Adam with no pride involved.﴿

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The fifth question of Fatwa no. 4551

Q 5: To invoke Allah's blessings upon the Prophet (peace be upon him), some people say: "O Allah, bless our master Muhammad, the revealer of what has been blocked, the seal of what has preceded, the defender of the Truth and the guide to the straight path.". Is this invocation Sahih (authentic) or not?

A: This invocation has not been authentically reported from Allah's Messenger (peace be upon him). Though most of its wording is acceptable, this part "the revealer of what has been blocked" still needs more explanation. If it means that the Prophet (peace be upon him) revealed through his religion what had been ambiguous, it will be considered acceptable. Otherwise, it should be explained in detail so a person can judge it. A better substitute for it is to invoke Allah's blessings upon the Prophet (peace be upon him) as in Al-Salat-ul-Ibrahimiyyah (the second part of the Tashahhud). The Prophet (peace be upon him) taught it to his Sahabah (Companions) and then they reported it to their followers. All Muslims say it at the end of Salah and before they recite Taslim (salutation of peace ending the Prayer). Therefore, this is the permissible invocation, but as to the invocation called Salah Al-Fatih, it is a Bid`ah (rejected innovation in religion). It should be abandoned because it has not been reported from the Prophet (peace be upon him) and because its wordings are general and may be right or wrong.

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Reciting Taslim in Salah

(Part No. 7; Page No. 68)

The third question of Fatwa no. 2294

Q 3: Is it permissible to recite Taslim (salutation of peace ending the Prayer) by saying: 'As-Salamu Alaykom Wa Rahmatu Allahi Wa Barakatu. As-Salamu Alaykom. (Peace, mercy and blessings of Allah be upon you. Peace be upon you) once?

A: First: Reciting Taslim is obligatory according to the saying of the Prophet (peace be upon him): (and its end is Taslim (final salutation).) Related by the Five Compilers of Hadith except An-Nasa'iy (Ahmad, Abu Dawud, Al-Tirmidhy and Ibn Majah). Al-Tirmidhy said: This is the only most authentic and sound Hadith in this regard. Also according to a long Hadith narrated by `Aishah (may Allah be pleased with her) in which she said: (He (the Prophet) used to finish the Salah with Taslim (salutation of peace ending the Prayer).) Related by Muslim in his Sahih book. **Second:** Whoever offers Salah should recite Taslim twice, one to the right and one to the left side. This is what has been authentically reported about the deeds of the Prophet (peace be upon him) in Salah according to the Hadith narrated by the Five Compilers of Hadith (Imams Ahmad, Abu Dawud, Al-Tirmidhy, Al-Nasa`iy, and Ibn Majah) and classified as Sahih by Al-Tirmidhy on the authority of Ibn Mas`ud (may Allah be pleased with him) that he said: (The Prophet (peace be upon him) used to give the salutation to his right and left sides saying: Peace be upon you, and mercy of Allah twice, until the whiteness of his cheek was seen.) On the authority of `Amir ibn Sa`d from his father that he said: (The Prophet (peace be upon him) used to offer Taslim (salutation on finishing prayer) to his right and left sides until the whiteness of his cheek was seen.) Related by Ahmad,

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Muslim, Al-Nasa'iy and Ibn Majah. These two Hadiths and other Hadiths to the same effect are proofs of those who say that Taslim should be made on both sides. Al-Shawkany said: This is the soundest opinion, for the Hadiths that are authentically reported about reciting Taslim to both sides are many. Some of these are Sahih (a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish) and others are Hasan (a Hadith whose chain of narration contains a narrator with weak exactitude, but is free from eccentricity or blemish), and all of them confirm the additional phrase of "Wa Rahmatu Allah" i.e. (and mercy of Allah). Unlike the few Hadiths that suggest reciting Taslim to one side. These are Da`if (weak) Hadiths and can not be considered as good evidence. Supposing they are raised up to the level of good evidence, still they should not be acted upon as they are contradicted by many other authentic Hadiths supporting reciting Taslim to both sides. **Third:** The way in which a person should recite Taslim is to say: 'As-

Salamu Alykom War Rahmatu Allah" i.e., (Peace and mercy of Allah be upon you) according to the Hadiths mentioned above Imam Muslim narrated in his Sahih Book on the authority of Jabir ibn Samurah (may Allah be pleased with him) that he said: ﴿When we observed prayer with the Prophet (peace be upon him), we used to pronounce: Peace be upon you and Mercy of Allah, Peace be upon you and Mercy of Allah, and made gesture with the hand on both sides﴾ Abu Dawud narrated in his Sunan (Hadith compilations classified by jurisprudential themes) on the authority of Wa'il ibn Hujr (may Allah be pleased with him) that he said: ﴿I offered prayer along with the Prophet (peace be upon him). He would give the salutation to his right side (saying): Peace, mercy, and blessings of Allah be upon you; and to his left side (saying): Peace and mercy of Allah be upon you.﴾ Al-Hafiz ibn Hajar mentioned in his book Bulough Al-Maram that the Sanad (chain of narrators) of this Hadith is authentic and the Hadith means that the Prophet (peace be upon him) used to do this sometimes. The most common practice is just to say: 'As-Salamu Alykom Wa Rahmatu Allah' i.e. (Peace and mercy of Allah be upon you), to combine between the Hadiths reported in this matter.

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The second question of Fatwa no. 7527

Q 2: Is it necessary to recite Taslim (salutation of peace ending the Prayer) at the end of Salah (Prayer) until the Ma'mum (a person being led by an Imam in Prayer) can see the face of the Imam? Or is it sufficient that he may say: "Al-Salamu Alaykum Wa Rahmatu Allah" (Peace and mercy of Allah upon you) with a little turning of the face? What is the ruling on that?

A: Both Imam and Ma'mum should turn the neck right and left upon reciting the Taslim at the end of Salah until people can see the face of the Imam. However, this is not obligatory, it is an act of Sunnah.

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The twelfth question of Fatwa no. (5276)

Q 12: it is said that the imam should not be preceded in Ruku` (Bowing), Sujud (Prostration) or departure. if departure here means leaving the Masjid (Mosque), what should we do if the imam stays in the Masjid (after Prayer) for a long time?

A: Departure as mentioned here means pronouncing Taslim (salutation of peace ending the Prayer) not leaving the Masjid, for it is impermissible for a Ma'mum (person led in prayer) to pronounce Taslim before

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the Imam, not even with him. Yet, this should be done after he finishes the Salah (prayer). Whereas it is permissible for a person to leave the Masjid before the Imam.

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The fifth question of Fatwa no. 5519

Q 5: Does a person when saying Taslim (salutation of peace ending the Prayer) salute the angels present in the Masjid (mosque), or the angels assigned to human beings or what?

A: The original rule is that Taslim is meant to end Salah (Prayer), as the Prophet (peace be upon him) said in the Hadith, (The key to Salah is Taharah (ritual purification); its beginning is Takbir (saying: "Allahu Akbar [Allah is the Greatest]"); and its end is Taslim.) Related by Ahl-ul-Sunan (the compilers of Four Collections of Hadith: Abu Dawud, Ibn Majah, Al-Nasa'iy and Al-Tirmidhy). It is also intended to salute those who offer Salah to his left and his right, as this is authentically attributed to the Prophet (peace be upon him).

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Fatwa no. 13198

Q: What is the ruling on a person who leads people in Salah (Prayer) and after finishing the Salah, they depart from the left side? I found something in myself regarding this because I think that departing from the right side is better.

A: It is permissible for the Imam after finishing Salah to depart from the right or the left side. It is authentically reported on the authority of Ibn Mas`ud that he said: (None of you should give Satan any of his prayer by thinking that it is mandatory for him to depart (after finishing the prayer) from his right side only; I have seen the Prophet (peace be upon him) often leaving from his left side.)

These are the wordings of Al-Bukhari.

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The ninth question of Fatwa no. (5779)

Q 9: is it an act of Sunnah (supererogatory act of worship following the example of the Prophet) to wipe one's face with the hands after finishing Salah (prayer)?

A: This is not an act of Sunnah and we do not know that the Prophet (peace be upon him) ever reported this either verbally, or by practice, neither have the Sahabah (Companions) (may Allah be pleased with them). Thus, following the Phrophet (peace be upon him) is absolute goodness and all the evil lies in introducing Bid`ahs (rejected innovations in religion).

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Taking Sutrah in Salah

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Placing the Sutrah during salah

The first question of Fatwa no. 2613

Q 1: I saw some religious leaders placing a half meter long board as a Sutrah (barrier placed in front of a person praying). They say that whoever does not place a Sutrah in front of them, is wrong. When I asked what if I do not find a Sutrah, they confirmed that it is obligatory.

A: Offering Salah (Prayer) behind a Sutrah is an act of Sunnah whether while traveling or not, in obligatory or supererogatory prayers, in a Masjid (Mosque) or not, for the general meaning of the Hadith: (When one of you prays, he should face a sutrah and should keep close to it.) Related by Abu Dawud with a good chain of transmission. It has been recorded by Al-Bukhari and Muslim on the authority of Abu Juhayfah (may Allah be pleased with him) that (The spear was fixed for the Prophet (peace be upon him) on the ground. He stepped forward and offered two Rak`ah of Zhuhr, while there passed in front of him a donkey and a dog, and these were not checked.) It is recorded by Muslim on the authority of Talhah ibn `Ubaydullah who said that the Messenger of Allah (peace be upon him) said: (When one of you places in front of him something such as the back of a saddle, he should pray without caring who passes on the other side of it.)

Drawing near the Sutrah is an act of Sunnah as indicated by the previously mentioned Hadith. The Sahabah (Companions of the Prophet) used to hurry to the pillars of the Masjid

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to offer the supererogatory prayers. It has not been proven that they would place boards in front of them as a Sutrah while praying in the Masjid. However, they used to pray in front of walls or pillars. There should not be excessiveness regarding this matter as the Shari`ah is flexible, and whoever makes the religion a rigor, it will overpower him. The Sutrah is only desirable and not an obligatory act for it has been authentically reported that (The Prophet (peace be upon him) led people in prayer at Mina and there was no wall in front of him.) and the Hadith did not mention that he placed a sutrah in front of him. It has been related by Imam Ahmad, Abu Dawud, and Al-Nasa'iy on the authority of Ibn `Abbas (may Allah be pleased with them both) that ﴾The Prophet (peace be upon him) offered Salah in an open place, having nothing (i.e. sutrah) in front of him.﴿

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The second question of Fatwa no. 2671

Q 2: Some Imams hold the view that a rock or a piece of iron should be put in front of anyone praying inside the Masjid (mosque). What is the ruling on this?

A: The verbal Sunnah reported from the Messenger of Allah (peace be upon him) commands us to place a Sutrah (barrier placed in front of a person praying) in front of a person who performs Salah (Prayer). The Prophet (peace be upon him) used to place a Sutrah in front of him during Salah. It is reported on the authority of

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Abu Sa`id Al-Khudry that the Messenger of Allah (peace be upon him) said: ﴾When one of you offers Salah, he should place a sutrah before him and should stay close to it.﴿ Related by Abu Dawud and Ibn Majah. Abu Hurayrah (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said: ﴾When one of you offers Salah, he should put something before him, and if he can not find anything, he should put his staff; but if he has no staff, he should draw a line; then what passes before him will not harm him.﴿ Related by Ahmad, Abu Dawud and Ibn Majah. It is also narrated on the authority of Sahl ibn Sa`d that he said: ﴾The distance between the Musalla (a place for prayer) of Allah's Messenger (peace be upon him) and the wall was just sufficient for a sheep to pass through.﴿ Related by Bukhari and Muslim.

It is mentioned in the Hadith narrated by Bilal ﴾that the Prophet (peace be upon him) entered Al-Ka`bah and offered the Salah; the distance between him and the wall was about three arms length.﴿ Related by Ahmad and Al-Nasa'iy.

As for placing a rock or metal before everyone praying in the Masjid, it has no origin. They should not do so because if it had been done during the Prophet's lifetime or his Companions, it would be transmitted to us through them. Since it was not transmitted to us, this indicates its impermissibility. Furthermore, the Sutrah (barrier placed in front of a person praying) of the Imam is considered a Sutrah of the followers.

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Fatwa no. 3402

Q: Is it necessary to place a Sutrah (barrier placed in front of a person praying) in an established Masjid (mosque) which contains a Minbar (pulpit), pillars and a niche in front of the Imam (leader of congregational Prayer)? Is the Minbar enough, or must one place a Sutrah for the Imam?

A: Taking a Sutrah is a Sunnah (supererogatory act of worship following the example of the Prophet), whether a person is offering Salah in the Masjid or anywhere else; an Imam or one offering Salah alone; or whether it is a Fard (obligatory) or Nafilah (supererogatory) Salah. It is enough to offer Salah close to a wall of the Masjid, one of its pillars or the Minbar, so that the space between the person and the Minbar, the wall or the pillar is approximately three arms length. Thus, people will know that they are offering Salah and will not pass in front of them.

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The sixth question of Fatwa no. 2578

Q 6: Can a person or a group of people in an open desert area, where there is neither a Masjid (mosque) nor something to use as a barrier, pray there after marking a line with a stick?

A: Yes, this is permissible based on the Hadith narrated on the authority of Abu Hurayrah

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(may Allah be pleased with him) that the Prophet (peace be upon him) said: ﴾When one of you prays, they should put something (as a barrier) in front of them, and if they cannot find anything, they should set up a stick; but if there is no stick, they should draw a line; then if anything passes in front of them (i.e. between the Sutrah and Qiblah), it will not affect them (i.e., their Salah).﴿ (Related by Ahmad, Abu Dawud, ibn Majah; and it was ranked as Sahih (authentic) by Ibn Hibban) Those who claim that this Hadith is Mudtarib (a Hadith with disagreement over a transmitter or the text) are wrong. Rather, it is Hadith Hasan (a Hadith whose chain of narration contains a narrator with weak exactitude, but is free from eccentricity or blemish). Al-Hafizh Ibn Hajar (may Allah be merciful with him) stated the same opinion. There are also many Hadiths indicating the legitimacy of using a Sutrah (barrier placed in front of a person praying), and they are all sound proofs. Among them is the Hadith related by Muslim, Al-Tirmidhy, and Abu Dawud on the authority of Talhah ibn `Ubaydullah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said: ﴾Whoever places in front of them something like the rear part of a saddle should pray without worrying about anything passing beyond it.﴿ According to another narration related by Abu Dawud: ﴾...then anything that passes in front of them will not affect them.﴿ `Ata' said: "The rear of a saddle is about one cubit high, or more." Abu Dawud related through good Isnad (chain of narrators) on the authority of Abu Sa`id under the category of Hadith Marfu` (a Hadith narrated from the Prophet with a connected or disconnected chain of narration): ﴾When one of you prays, let them pray facing a Sutrah and stay close to it.﴿

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The second question of Fatwa no. 2687

Q 2: It is claimed that if a person does not find a Sutrah (barrier placed in front of a person praying), it is not enough to draw a line in front of them with a staff? What is the ruling on this?

A: Scholars differ regarding the permissibility of drawing a line in front of a person offering Salah (Prayer)

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to act as a Sutrah for them, and whether this would be enough if the person does not find a staff. Sa`id ibn Jubayr, Al-Awza`y and Ahmad permitted it, while Malik, Al-Layth and Abu Hanifah disapproved it. Al-Shafi`y permitted it when he was in Iraq, but when he came to Egypt he said, "A person should not draw a line unless it is a Sunnah to follow. The reason for the differing opinions was their debate over the authenticity of the Hadith which was narrated by Imam Ahmad, Abu Dawud and Ibn Majah from Abu Hurayrah that the Prophet (peace be upon him) stated: ﴾When you offer Salah, you should place something in front of you. If you can find nothing, use your staff. If you have no staff, draw a line and there is no harm if anyone passes in front of you.﴿ Authenticated by Ahmad, Ibn Al-Madiny, Ibn Hibban and Al-Bayhaqy. Al-Hafizh ibn Hajar said in his book Bulugh Al-Maram, "Those who claim it is Mudtarib (a Hadith with disagreement over a transmitter or the text) are wrong; it is Hasan (a Hadith whose chain of narration contains a narrator with weak exactitude, but is free from eccentricity or blemish)." Sufyan ibn `Uyaynah, Al-Shafi`y, Al-Baghawy and others ranked this Hadith as Da`if (weak); they did not consider it is enough to draw a line as a Sutrah in Salah. The first opinion is stronger, according to the mentioned Hadith.

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The third question of Fatwa no.(6990)

Q 3: there is a Hadith which means that the Salah (prayer) of a person will be interrupted if a woman, a black dog or a donkey passes in front of the person offering Salah. the question is: Does the Salah become nullified

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in this case? Or is the reward minimized? If Salah becomes nullified, what is the distance that should be kept between the person offering Salah and whoever passes ahead?

A: The right opinion is that the passage of the previously mentioned in front of the one offering Salah, or between the person and their Sutrah (barrier placed in front of a person praying) nullifies Salah, for what is authentically reported that the Prophet (peace be upon him) said: ﴾Salah is interrupted by the passage of a woman, a donkey, or a black dog, but if something like a rear part of a saddle is placed ahead, it shall guard against disrupting the Salah.﴿ Compiled by Muslim in his Sahih (Authentic book of Hadith). On the other hand, it was said that: Salah does not become nullified by such things, rather the reward becomes minimized for the lacking of submissiveness in Salah whether fully or partially. However, it is clear that the first opinion is the correct one, as the second opinion has no reliable evidence.

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The sixth question of Fatwa no. 1752

Q 6: Is it permissible to pass in front of a person offering Salah (Prayer) at the Masjid (mosque)?

A: It is forbidden to pass in front of a person offering Salah at the Masjid, whether they have placed a Sutrah (barrier placed in front of a person praying) or not, based on the general prohibition in the Hadith which states:

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❪If the one passing in front of a person offering Salah were to know what (sin) is incurred upon them, they would have preferred to stand for forty (days, months, or years) than to pass in front of them.❫ A group of Fuqaha' (Muslim jurists) excluded Salah at Al-Masjid Al-Haram (the Sacred Mosque in Makkah) from this ruling. They granted a Rukhsah (concession) for people to pass in front of a worshiper who is offering Salah at Al-Masjid Al-Haram based on the evidence reported from Kathir ibn Kathir ibn Al-Muttalib from his father, on the authority of his grandfather who said: ❪I saw the Messenger of Allah (peace be upon him) offering Salah at Al-Hajar Al-Aswad (the Black Stone in a corner of the Ka`bah) and people were passing in front of him.❫ According to another narration on the authority of Al-Muttalib, he said: ❪I saw the Messenger of Allah (peace be upon him) when he finished the seven rounds of Tawaf (circumambulation of the Ka`bah), he stood opposite to the (Yemeni) Corner and the roofed section and offered two Raka`hs at the border of the place of Tawaf, with no barrier between him and people circumambulating the Ka`bah.❫ Although the Isnad (chain of narrators) of this Hadith is Da`if (weak), it is supported by the Athar (narrations from the Companions) reported in this regard, and the general principles of Shari`ah that aim at removal of hardship, as forbidding passing in front of a person praying at Al-Masjid Al-Haram will most likely create difficulty and be hard to comply with.

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The second question of Fatwa no. 4360

Q 2: Is it permissible to pass between the rows of worshipers behind the Imam (the one who leads congregational Prayer) during Salah (Prayer)? Would this interrupt Salah or not?

A: Passing between the rows does not interrupt Salah, but it should be avoided unless it is necessary. This is based on the Hadith narrated on the authority of Ibn `Abbas (may Allah be pleased with him and his father): ﴿Once I came riding a she-ass when I had just reached the age of puberty. The Messenger of Allah (peace be upon him) was offering Salah at Mina. I passed in front of part of the row. Then, I dismounted and let my she-ass loose to graze and joined the row, and nobody disapproved of this.﴾ This act also causes distraction to the worshipers.

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The tenth question of Fatwa no. 7306

Q 10: If a person passes before a person praying, does this break his Salah and what should be done to avoid this? What is the meaning of breaking Salah? Does it nullify it?

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A: The passage of a person in front of a person praying does not break or nullify it. A person may avoid allowing anyone to pass before him by placing a Sutrah (barrier placed in front of a person praying) before him while offering Salah and stopping anyone from passing between him and the Sutrah. If a person wants to pass before someone who is praying without a Sutrah, he may stop him from passing if he is in the area of three arms length whether he is an Imam or offering Salah individually. As for the Ma'mum (a person being led by an Imam in Prayer), there is no harm if anyone passes before him.

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The fourth question of Fatwa no. 9226

Q 4: My daughter has young children whose ages do not exceed five years. These children pass before me while I am offering Salah (Prayer) and break it. They pass before me many times and I can not stop them during Salah, is there any blame on me?

A: Do your best to stop them from passing between you and your Sutrah (barrier placed in front of a person praying). If they surprise you and pass, there is no blame on you because Salah is not broken except by passing of the adult woman, donkey, and dog, and if they pass between the person praying and his Sutrah or close to him if he does not have a Sutrah within less than three arm lengths. The Prophet (peace be upon him) said: ﴾If anybody amongst you is praying behind something as a Sutra and somebody tries to pass in front of him, then he should repulse him and if he refuses, he should use force against him for he is a satan.﴿

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Related by Al-Bukhari and Muslim.

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The fourth question of Fatwa no. 3184

Q 4: Is the Salah (Prayer) of a woman valid if she offers it while a man is in front of her, whether he is her father, brother or one of her relatives? Is the Salah of a man valid if he offers it while a woman is in front of him, even if she is one of his relatives?

A: Yes, both are valid. It is reported on the authority of `Aishah (may Allah be pleased with her) that she said: ﴾The Messenger of Allah (peace be upon him) used to offer the optional night Salah while I was lying like a dead body between him and the Qiblah (Ka`bah-direction faced in Prayer). When he wanted to offer the Witr (Prayer with an odd number of units), he would wake me up.﴿ (Agreed upon by Al-Bukhari and Muslim)

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The first question of Fatwa no. (11580)

Q 1: my father says that when a woman offers obligatory Salah, it is impermissible to pass in front of her. Please inform us on this, may Allah reward you.

A: Putting a Sutrah (barrier placed in front of a person praying) is a necessity for both men and women. It is impermissible for anyone to pass in front of a person offering Salah, or between them and their Sutrah, whether the person praying is a man or a woman, and whether the passing person is a man or woman. But, if the passing person is a woman, her passage would interrupt the Salah of the person she passes in front of, or between them and their Surtah, except in Al-Masjid Al-Haram (The Sacred Mosque) where she would be excused for the difficulty of preventing that from taking place. Allah (Glorified and Exalted be He) says: ﴾So keep your duty to Allâh and fear Him as much as you can﴿ and ﴾and has not laid upon you in religion any hardship﴿

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The fifth question of Fatwa no. 4769

Q 5: Is it permissible to switch on electric heaters in front of people offering Salah (Prayer) or not?

A: It is permissible when necessary.

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Salah behind an Imam who prays hastily

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The second question of Fatwa no. 1433

Q 2: Is it permissible or not to perform Salah (Prayer) behind an Imam (the one who leads congregational Prayer) who prays hastily?

A: Maintaining tranquility during Ruku` (bowing), the standing posture after Ruku`, Sujud (prostration), and the sitting posture between the two prostrations is one of the obligatory acts of Salah. If the Imam is not at ease and hastily performs any of these Rukns (integral pillars), the Salah of the Imam and those led by him is Batil (null and void). Anyone who notices this error on the part of the Imam should advise and guide him. If this Imam accepts the advice, all praise be to Allah; otherwise, no one should pray behind him. Moreover, if possible, the case should be referred to the responsible authority who should prevent him from acting as an Imam and appoint another one who can perform Salah properly.

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The fifth question of Fatwa no. 9184

Q 5: Sometimes I get up late and go to offer Salah (Prayer) immediately. However, I offer it quickly so that I do not miss its prescribed time, and also not to miss the bus which takes me to work. Can I delay offering the Fajr (Dawn) Prayer until the time of Zhuhr and offer it a few minutes before Zhuhr, as there is no time to offer Fajr Prayer when I go to work? Can I offer Salah quickly in a way that affects its integral pillars so that I do not go to work late if I offer it

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the way it should be offered? Or shall I offer it when I reach my office with Khushu` (the heart being attuned to the act of worship) and calmly, although I do not have time to offer it then? Please advise, may Allah reward you!

A: First, you should put an alarm clock in your bedroom and set it to a time before the Fajr Prayer, so that you can wake up to offer Salah. If you do not have an alarm clock, you can ask the Mu'adhin (caller to Prayer) or some of your neighbors or brothers to wake you up at the time of Salah, so that you can offer it congregationally in the Masjid (mosque). **Second,** you should offer Salah calmly with Khushu` so that it is valid, accepted and rewarded. You are not allowed to delay it, offer it hastily or be lazy in offering it, as this is the way hypocrites offer Salah. You should be keen on offering the Five Obligatory Daily Prayers on time congregationally more than you are keen on your worldly job. Beware of preferring this world to the afterlife, as Allah (Exalted be He) says, ﴾Guard strictly (five obligatory) As-Salawât (the prayers) especially the middle Salât (i.e. the best prayer - 'Asr). And stand before Allâh with obedience [and do not speak to others during the Salât (prayers)].﴿ Allah (Exalted be He) also says, ﴾Successful indeed are the believers.﴿ ﴾Those who offer their Salât (prayers) with all solemnity and full submissiveness.﴿ until He says, ﴾And those who strictly guard their (five compulsory congregational) Salawât (prayers) (at their fixed stated hours).﴿ ﴾These are indeed the inheritors﴿ ﴾Who shall inherit the Firdaus (Paradise). They shall dwell therein forever.﴿

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Moreover, Allah (Glorified be He) says, ﴾Indeed whosoever purifies himself (by avoiding polytheism and accepting Islâmic Monotheism) shall achieve success,﴿ ﴾And remembers (glorifies) the Name of his Lord (worships none but Allâh), and prays (five compulsory prayers and Nawâfil - additional prayers).﴿ ﴾Nay, you prefer the life of this world,﴿ ﴾Although the Hereafter is better and more lasting.﴿

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Invalidators of Salah

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The fourth question of Fatwa no. 6096

Q 4: Some people claim that smiling invalidates Salah (Prayer) while laughter invalidates both Wudu' (ablution) and Salah, is this true?

A: Laughing, not merely smiling, invalidates Salah, but it does not invalidate Wudu' whether it happens during or outside Salah, for lack of evidence in this regard.

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The seventh question of Fatwa no. 8859

Q: What is the ruling on laughing during Salah? What if a person knows that it nullifies prayer and what if he does not?

A: It is not permissible to laugh during prayer whether a person knows that or not. According to the Ijma` (consensus), laughing nullifies Salah.

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Fatwa no. 12667

Q: Some people claim that an unmarried man

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is rewarded for only one-quarter of his Salah, is this true? Please, advice us.

A: The claim that an unmarried man is rewarded for only one-quarter of his Salah is incorrect and has no origin in Shari`ah.

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Tasbih and Dhikr after Salah

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Offering supplication after the prescribed Salah

The third question of Fatwa no. 2251

Q 2: People differ regarding the collective recitation of Du`a' (supplications) after Al-Sunan Al-Rawatib (supererogatory prayers regularly performed by the Prophet). One group holds the opinion that nothing in this regard was reported from the Prophet (peace be upon him) or from the Sahabah (Companions of the Prophet), and if it was good they would have done it before us, because they were the keenest of people to follow the truth. Another group says that reciting Du`a' collectively after Al-Sunan Al-Rawatib is not only Mustahab (desirable) and Mandub (commendable) but also an act of Sunnah. This is because it is Dhikr (Remembrance of Allah) and an act of worship and no Dhikr or act of worship can be anything less than Mustahab and an act of Sunnah. They criticize those who do not wait for the Du`a' and get up immediately after praying.

A: Du`a' is an act of worship. Acts of worship are Tawqifiyyah (bound by a religious text and not amenable to personal opinion). Therefore, it is not permissible to say that an act of worship is prescribed - with regard to its principle, number, form, or place except with proper Shar`i (Islamically lawful) evidence. We do not know of any Sunnah concerning that which was narrated from the Prophet (peace be upon him), whether in word or deed, or his approval, which would point to the claim made by the second group. All goodness is in following the guidance of the Prophet (peace be upon him). Furthermore, the acts he (peace be upon him) used to do after prayer are known by the well-grounded proofs. As are the acts of his Caliphs, Companions, the followers, and those who followed them in goodness. Whoever introduces anything that goes against the guidance of the Messenger (peace be upon him) will have it rejected. The Prophet (peace be upon him) said: ﴾Whoever does an action which is not in accordance with this matter of ours (Islam), will have it rejected.﴿ The Imam who recites Du`a' after saying Taslim (salutation of peace ending the Prayer)

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while the Ma'mums (persons being led by an Imam in Prayer) say 'Amin', all of them raising their hands, should be asked for evidence to support his action, otherwise it is to be rejected. The same applies to a person who does that after supererogatory prayers; he should be asked for evidence as Allah says: ﴾Say (O Muhammad صلى الله عليه وسلم), "Produce your proof if you are truthful."﴿ We do not know of any evidence from the Qur'an or Sunnah which suggests that what the second group claims is prescribed in Islam, namely, reciting Du`a' collectively and reciting Dhikr in the manner mentioned in the question.

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Fatwa no. 1373

Q: in some areas we find that the imam (the one who leads congregational Prayer) and the Ma'mum (people being led by an imam in Prayer) raise their hands after the prescribed Salah (Prayers). The imam raises his hands and makes Du'a' (supplication to Allah) and the Ma'mum say "Amen!" to his Du'a'. I hope that you confirm or refute this act and support your answer with evidence?

A: Acts of 'Ibadah (worship) are Tawqifiy (bound by a religious text and not amenable to personal opinion), therefore, it is not permissible to say that this act of 'Ibadah is ordained by Islam either with regards to its origin, number, manner, or place without legal evidence to support it. We do not know of any Sunnah (what was reported from the Prophet), from his words, deeds, or approvals, which supports the legitimacy of raising hands after offering the prescribed Salah; and indeed all good lies in following the guidance of the Prophet (peace be upon him).

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The teachings of the Prophet (peace be upon him) established in this regard are grounded on authentic evidence indicating what he (peace be upon him) used to do after the Taslim (salutation of peace ending the Prayer), and was acted upon by his successors, Sahabah (Companions), and those who followed them in righteousness. Anyone who innovates anything in the religion contradicting the teachings of the Messenger (peace be upon him), will have it rejected. The Prophet (peace be upon him) said, ("Whoever does an action which is not in accordance with this matter of ours (Islam), will have it rejected.") So an Imam who makes Du'a' after the Taslim and the people being led by him in prayer saying "Amen" after his after his Du'a', all of them raising their hands, should be asked to provide evidence to support his deed, otherwise he will have it rejected.

Having clarified this, we will now give a summary of the guidance of the Prophet (peace be upon him) [as to what he used to do after the Taslim. ed.]. Among his teachings is that he used to ask Allah for forgiveness three times, saying, ("O Allah, You are Al-Salam (the One Who is free from all defects and deficiencies) and from You is all peace, blessed are You, Possessor of majesty and honour!") Al-Awza'y was asked about how the Prophet (peace be upon him) used to seek forgiveness from Allah, and he answered, "He used to say, 'I seek the Forgiveness of Allah. I seek the Forgiveness of Allah.'" This is the narration of Muslim, Al-Tirmidhy, and Al-Nasa'y; but the narration reported by Al-Nasa'y said: when the Messenger of Allah (peace be upon him) finished his Salah, ...and he stated the Hadith. According to the narration of Abu Dawud: ("When the Messenger of Allah (peace be upon him) wanted to leave after finishing his Salah, he used to ask Allah for Forgiveness three times, and then say: 'O Allah! You are Al-Salam.'") In the narration reported by Abu Dawud and Al-Nasa'y on the authority of 'Aishah (may Allah be pleased with her): ("Upon concluding his Salah with Taslim, the Messenger of Allah (peace be upon him) used to say: 'O Allah, You are Al-Salam (the One Who is free from all defects and deficiencies) and from You is all peace, blessed are You, Possessor of majesty and honour!'") In the narration of Muslim, reported on the authority of Warrad, the freed slave of Al-Mughirah ibn Shu'bah, he said that Al-Mughirah ibn Shu'bah dictated to him in a letter addressed to Mu'awiyyah that: ("The Prophet (peace be upon him) used to say after every prescribed Salah, 'There is no god but Allah, Alone, with no partner or associate, His is the Sovereignty and His is the Praise, and He has power over all things. O Allah! No one can withhold what You give and no one can give what You withhold, and no one's wealth or might is of any avail to him before You.'")

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In the narration of Muslim it is also reported on the authority of 'Abdullah ibn Al-Zubayr (may Allah be pleased with them) that, at the end of every Salah, the Prophet (peace be upon him) used to say, after the Taslim: ("There is no god but Allah, Alone, with no partner or associate, His is the Sovereignty and His is the Praise, and He has power over all things. There is neither might nor power except with Allah and we worship none but Him. From Him (alone) come all blessings and favors, and all good praise is due to Him. There is no god but Allah and we make our worship purely for Him (alone) however much the disbelievers may hate that.") He added that the Messenger of Allah (peace be upon him) used to recite them out loud at the end of every Salah. In another narration also reported by Muslim from the Hadith on the authority of Abu Hurayrah (may Allah be pleased with him), he said that the Prophet (peace be upon him) said, ("Anyone who says, 'Subhan Allah (Glory be to Allah),' at the end of every Salah thirty-three times, and says, 'Al-hamdu lillah (All praise is due to Allah),' thirty-three times, and 'Allahu Akbar (Allah is the Greatest)' thirty-three times, and then completes the one hundred with, 'La ilaha illallahu, wahdahu la sharika lahu, lahul-mulku wa lahul-hamdu, wa Huwa 'ala kully shay'in Qadir (There is no god but Allah, Alone, with no partner or associate, His is the Sovereignty and His is the Praise, and He has power over all things),' all their sins will be forgiven, even if they are like (as many as) the foam on the sea.")

For further information on Du'a', please refer to the compilations of Du'a', such as "Jami' Al-Usul", "Majma' Al-Zawa'id", "Al-Matalib Al-'Aliyah bi Zawa'id Al-Masanid Al-Thamaniyyah", and others.

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The third question of Fatwa no. 7404

Q 3: After the Imam says Taslim (salutation of peace ending the Prayer), I hear some people say: "Subhan Allah (Glory be to Allah)", "Alhamdu lillah (All praise is due to Allah)", and "Allahu Akbar (Allah is the Greatest)" and another group add, "La ilaha illa Allah (there is no deity but Allah)." What is the correct supplication to be said after Salah? I am from the first group, Your Eminence. Some people say that this Du`a' "wahdahu la sharika lah, lahul-mulku wa-lahul-hamdu, yuhyi wa yumit, wa-huwa `ala kulli shai'in qadir (He has no partner, to Him belong all sovereignty and praise and He is omnipotent over all things) should only be said after `Isha' and Fajr prayers. I am one of those who say, "La ilaha illa Allah (there is no deity but Allah)" ten times, seek forgiveness from Allah ten times, Subhan Allah (thirty-three times), Alhamdu lillah (thirty-three times), Allahu Akbar (thirty-three times).

A: After Taslim, a person should seek forgiveness from Allah thrice then say, "Allahumma anta al-Salam, wa-minka al-Salalm, tabarakta wa ta'alayta ya dhal-Jalali wal-Ikram (Oh Allah! You are Al-Salam (the source of peace) and from You is all peace. Blessed are You, the Possessor of majesty and honor). They should then say, "La ilaha illa Allah, wahdahu la sharika lahu, lahul-mulku wa-lahul-hamdu, wa-huwa `ala kulli shai'in qadir, la hawla wa-la quwwata illa billah, la ilaha illa Allah wa-la na`budu illa iyyah, lahu Al-Ni`matu wa-lahu Al-Fadl, wa-lahu al-thana'u al-hasan, la ilaha illa Allah mukhlisina, lahu Al-Din wa-law karihal-Kafirun. Allumma la mani`a lima a`tayta,

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wa-la mu`tiya lima mana`at, wa-la yanfa`u dhal-Jaddu minkal-Jadd. (None has the right to be worshipped except Allah, alone, without any partner. To Allah belongs all sovereignty and praise and He is omnipotent over all things. There is no might nor power except with Allah. None has the right to be worshipped except Him and we worship none but Him. All favor, grace, and praise are due to Allah. None has the right to be worshipped except Allah and we are sincere in faith and devotion to Him although the disbelievers detest it. Oh Allah, no one can withhold what You have willed to provide, and no one can grant what You have willed to withhold. From You Alone is all wealth and majesty)." They should add, "Subhan Allah", "Alhamdu lillah", "Allahu Akbar" thirty-three times and say, "La ilaha illa Allah, wahdahu la sharika lah, lahul-mulku wa-lahul-hamdu, wa-huwa `ala kulli shai'in qadir (None has the right to be worshipped except Allah, alone, without any partner. To Allah belong all sovereignty and praise and He is omnipotent over all things) a hundred times. This has been recorded by Muslim in his Sahih from the Prophet (peace be upon him). He (peace be upon him) informed us that this Dhikr (Remembrance of Allah) is one of the reasons of forgiveness. Saying, Subhan Allah", "Alhamdu lillah", "La ilaha illa Allah", and "Allahu Akbar", twenty- five times is one of the confirmed formulae of Dhikr. However, the Hadith of saying them thirty-three times are more and the soundest.

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Permanent Committee for Scholarly Research and Ifta'

The first question of Fatwa no. 3901

Q 1: Is supplication immediately after the obligatory Salah (Prayer) an act of Sunnah? Should we raise our hands during supplication? Which is better to raise the hands as the Imam does or not?

A: Offering supplications after obligatory Salah is not an act of Sunnah whether this is done by raising the hands of the Imam alone, the Ma'mum (a person being led by an Imam in Prayer) alone or both of them. Rather it is an act of Bid`ah (rejected innovation in religion) because it was not reported from the Prophet (peace be upon him) or his Companions (may Allah be pleased with them). As for supplications in other situations, there is no harm in this due to the Hadiths narrated to this effect.

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The fourth question of Fatwa no. 5565

Q 4: Is there any Sahih (authentic) report indicating that the Prophet (peace be upon him) used to raise his hands while supplicating after the Five Obligatory Daily Salahs (Prayers)? If not, is it permissible to raise them while supplicating after the obligatory Salahs or not?

A: As far as we know, it is not authentically reported that the Prophet (peace be upon him) ever raised his hands when supplicating after offering Taslim in any obligatory Salah. Therefore, raising the hands after Taslim in obligatory Salahs will be inconsistent with the Sunnah.

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Fatwa no. 5763

Q: In some Masjids (Mosques) when the Imam finishes the obligatory Salah (prayer), he supplicates to Allah raising his hands and people follow him in this regard. Is there any proof which substantiates this act from the Qur'an and Sunnah? What is the ruling on those who claim that this is an obligatory act, could you kindly enlighten me?

A: We do not know any legal evidence on the permissibility of what you have mentioned in the question

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It is reported from the Messenger (peace be upon him) that he said: ﴾He who innovates things in our affairs for which there is no valid (reason) (commits sin) and these are to be rejected.﴿ According to another narration: ﴾He who did any act for which there is no sanction from our behalf, that is to be rejected.﴿

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The second question of Fatwa no.(1637)

Q 2: did the Messenger (peace be upon him) use to make Tasbih (saying: "Subhan Allah [Glory be to Allah]") using his right hand to count the times of Tasbih or did he use his left hand too? It is mentioned in a Hadith, that the Prophet (peace be upon him) used his hand to count the times of saying Tasbih. And in another one, it was mentioned that he (peace be upon him) used to do this with his right hand. Are both Hadiths authentic or not?

A: Allah (May He be Exalted) has ordained in His Book to Glorify Him using the form of Tasbih (saying: "Subhan Allah [Glory be to Allah]"), so has the authentic Sunnah which clarified the virtue of Tasbih both in general and with respect to time and status. As for using the hands or fingers to count the times of Tasbih, Imam Ahmad narrated in his Musnad in addition to Abu Dawud in his Sunan on the authority of Yasirah bint Yasir (may Allah be pleased with her) - she was one of Al-Muhajirat (Emigrant women from Makkah to Madinah) - that she said: the Messenger of Allah (peace be upon him) told us

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﴾O believing women, stick to Tahlil (saying: " La Ilaha Illa Allah" [There is no god but Allah]", Tasbih (saying: "Subhan Allah [Glory be to Allah]") and Taqdis (sanctifying Allah) and do not be inattentive lest you should miss mercy. You could also count the times of glorifying of Allah by fingers for they will be questioned and made to speak (by Allah).﴿ Al-Tirmidhy also narrated on the authority of Al-A`mash on the authority of `Ata' Ibn Al-Sa'ib from his father on the authority of `Abdullah Ibn `Amr (may Allah be pleased with both of them) that he said: ﴾I saw the Prophet (peace be upon him) counting Tasbih (saying: "Subhan Allah [Glory be to Allah]") on his fingers.﴿ He (Al-Tirmidhy) said: This is a Hassan Gharib Hadith (a good Hadith that is strange to come from this chain of narration) on the authority of Al-A`mash on the authority of `Ata' Ibn Al-Sa'ib who said: Shu`bah and Al-Thawrey narrated this same Hadith on the authority of `Ata' Ibn Al-Sa'ib with his words. It was also narrated by Abu Dawud on the authority of `Ubaydullah Ibn `Umar Ibn Maysarah and Muhammad ibn Qudamah on the authority of others that they said: Ghannam told us on the authority of Al-A`mash on the authority of `Ata' Ibn Al-Sa'ib from his father on the authority of `Abdullah Ibn `Amr (may Allah be pleased with both of them) that he said: ﴾I saw the Messenger of Allah (peace be upon him) counting Tasbih (saying: "Subhan Allah [Glory be to Allah] on his fingers"﴿

Ibn Qudamah said:(with his right hand). Accordingly, it is clear for the questioner the wordings in which the Hadith was narrated, and there is no contradiction between them, rather some of which are general and some are detailed. Yet, what enhances the preference of Tasbih using the right hand is the general Hadith narrated by `Aishah (may Allah be pleased with her) that: ﴾The Prophet (peace be upon him) used to love to start doing anything with the right side whenever possible; in offering Wudu' (ablution), putting on his shoes, combing his hair, and all his affairs.﴿

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Narrated by Ahmad, Al-Bukhari, Muslim and the the Four Compilers of the Books of Sunan (Imams

Abu Dawud, Al-Tirmidhy, Al-Nasa'iy and Ibn Majah). There is much flexibility in this regard, and there is no harm in using the fingers of both hands as it is clarified in the previously mentioned Hadith narrated by Yasirah. However using the fingers of the right hand is better for what is previously stated.

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The fourth question of Fatwa no. 1954

Q 4: Is it better to use the right or the left hand to count the number of Tasbih (saying: "Subhan Allah [Glory be to Allah]")?

A: It is better to use the right hand; it is authentically reported that the Prophet (peace be upon him) used to count the number of Tasbih on his right hand. This is based on the purport of the Hadith narrated on the authority of `Aishah (may Allah be pleased with her) who said: (The Prophet (peace be upon him) liked to start with the right when putting on his shoes, combing his hair, cleaning or washing himself, and when doing anything else.) However, according to other Hadiths reported in this regard, it is permissible to use either hand to count Tasbih.

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Reciting Ayat-ul-Kursy and the Mu`awwidhatayn after Salah

The third and fourth questions of Fatwa no. 4209

Q 3: I heard Your Eminence saying that it is recommended to recite Ayat-ul-Kursy (the Qur'anic Verse of Allah's Chair, Surah Al-Baqarah, 2:255), Surah Al-Ikhlas and Al-Mu`awwidhatayn (Surahs Al-Falaq and Al-Nas) three times after Salah (Prayer). When exactly should we recite them: inside the Masjid (mosque) or after leaving it, and before or after the supererogatory Salah?

A: It is Sunnah (supererogatory act of worship following the example of the Prophet) to recite Ayat-ul-Kursy, Surah Al-Ikhlas, and A-Mu`awwidhatayn in a subvocal voice after finishing reciting the Adhkar (invocations and remembrances said at certain times on a regular basis) prescribed to be said after Taslim (salutation of peace ending the Prayer). This is based on the Hadith related by Al-Nasa'y, which Ibn Hibban ranked as Sahih (authentic), on the authority of Abu Umamah Iyas ibn Tha`labah Al-Harithy Al-Ansary Al-Khazrajy who narrated that the Messenger of Allah (peace be upon him) said: (Anyone who recites Ayat-ul-Kursy after every obligatory Salah will have nothing to stand between them and entering Paradise except death.) Imam Ahmad and other scholars also related on the authority of Abu Umamah that the Messenger of Allah (peace be upon him) used to recite Ayat-ul-Kursy in a subvocal voice after every Salah. This Hadith is ranked as Sahih in Al-Mukhtarah. Al-Tabarany added (Surah Al-Ikhlas): (Say (O Muhammad صلى الله عليه وسلم): "He is Allâh, (the) One.) Ibn Al-Qayyim said that there are lines of transmissions that indicate that this Hadith has an origin (to support it). Further on this subject, Abu Dawud, Al-Tirmidhy, Al-Nasa`y, and others related on the authority of `Uqbah ibn `Amir (may Allah be pleased with him) that he said: (The Messenger of Allah (peace be upon him) ordered me to recite Al-Mu`awwidhatayn directly after every Salah.) According to the narration of Abu Dawud: "...the Mu`awwidhat i.e. (Surahs Al-Falaq, Al-Nas and Al-Ikhlas)."

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul- `Aziz ibn `Abdullah ibn Baz

Q 4: I heard that if a person recites Tahlil (saying: "La ilaha illa Allah (There is no God except Allah)") after the Maghrib (Sunset) and Fajr (Dawn) Prayers to their self before changing their position, they will be forgiven ten sins, given ten good deeds and another reward which I do not know. Is this Hadith Sahih (authentic) or not?

A: It is reported that after the Maghrib and the Fajr Prayer, a person should say: ﴾La ilaha illa Allah, wahdahu la sharika lah, lahul-mulku wa-lahul-hamdu, yuhyi wa yumit, wa-huwa `ala kulli shai'in qadeer (None has the right to be worshipped except Allah Who has no partner; to Him belong all sovereignty and praise; He gives life and causes death; and He is omnipotent over everything) ten times.﴿ Related by Ahmad. It is an addition to the Adhkar (invocations) permitted at other times. Al-Tirmidhy also related from Abu Dharr (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said: ﴾If, after the Fajr (Dawn) Prayer, a person says, "There is no God but Allah Who has no partner; to Him belong all sovereignty and praise; He gives life and causes death; and He is Omnipotent over everything" while their legs are still folded before speaking, ten times, Allah will write for them ten good deeds, efface ten evil deeds from them, and raise them ten degrees. On that day, they will be protected from every harm, guarded against Satan, and no sin will overtake them, unless they commit an act of Shirk (polytheism).﴿

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Al-Tirmidhy said that it is Hassan Gharib (a good Hadith that is strange to come from this chain of narration) and Sahih (authentic). This Hadith was also related by Al-Nasa'iy from Mu`adh with the addition of ﴾In His hand is the Good﴿ and also ﴾They will be rewarded for each one as if they had freed a slave.﴿

Al-Tirmidhy and Al-Nasa'iy related from `Imarah ibn Shabib that the Messenger of Allah (peace be upon him) said: ﴾Whoever says "There is no God but Allah Who has no partner; to Him belongs all the sovereignty and praise; He gives life and causes death; and He is Omnipotent over everything" ten times after Maghrib (Sunset) Prayer, Allah will assign angels to protect them against Satan until morning; ten good deeds will be recorded for them; ten evil deeds will be effaced for them; and they will receive a reward like that of emancipating ten believing slaves.﴿ Al-Tirmidhy said that it is Hasan, but only reported from Layth ibn Sa`d. It is not known that `Imarah heard it from the Prophet (peace be upon him).

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Remembering Allah using Misbahah

The seventh question of Fatwa no. 6460

Q 7: Which is better; to remember Allah after performing Salah (Prayer) using Misbahah (counting beads used when remembering Allah) or using one's hand? What did the Prophet (peace be upon him) use to do?

A: Remembering Allah with one's hand is better. It is not reported from the Prophet (peace be upon him) that he assigned a Misbahah for himself to remember Allah with, as far as we know, and all goodness is in following his foot steps.

Sheikh Al-Islam Ibn Taymiyyah (may Allah be merciful with him) was asked about it and answered as follows: As for remembering Allah using beads and suchlike, some people disapproved it while others did not. If you devote your intention sincerely, it will be good and approved. As for assigning a Misbahah without need or to show off to people such as hanging it around the neck or making it like a bracelet in the hand and suchlike, this will be either a show off to people or indulging in suspicion and assimilating hypocrites without need. The first is forbidden and the second is the least state of reprehensibleness because showing off to people in acts of worship such as Salah, Sawm (fasting), Dhikr (remembering Allah) and reciting the Qur'an is a grave sin. Allah (Exalted be He) says: ﴾So woe unto those performers of Salât (prayers) (hypocrites),﴿ ﴾Those who delay their Salât (prayer from their stated fixed times).﴿ ﴾Those who do good deeds only to be seen (of men),﴿ ﴾And prevent Al-Mâ'ûn (small kindnesses like salt, sugar, water).﴿ He (Exalted be He) also says: ﴾Verily, the hypocrites seek to deceive Allâh, but it is He Who deceives them. And when they stand up for As-Salât (the prayer), they stand with laziness and to be seen of men, and they do not remember Allâh but little.﴿

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The seventh question of Fatwa no. 6505

Q 7: During Tasbih (saying: "Subhan Allah (Glory be to Allah)"), I sometimes think that I decrease or increase the needed count of Tasbih (35 times). Is this permissible?

A: When you doubt the count of Tasbih, you should act upon the lesser count. For instance, if you are unsure whether you reached thirty or thirty one times of saying Tasbih, you should regard it thirty times, for nonexistence is the origin until existence is proven.

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Meaning of Tasbih

The seventh question of Fatwa no. 8864

Q 7: What is the meaning of: 1-Subhan Allah [Glory be to Allah], 2-Al-Hamdu lillah [All praise is due to Allah], 3-Al-Shukru-lil-Allah [All thanks to Allah], 4-La Hawla wa la Quwwata illa Billah [There is neither might nor power except with Allah!]?

A: the manner of lauding Allah is performed by much uttering of Tasbih (saying: "Subhan Allah [Glory be to Allah]"),

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Tahlil (saying "La Ilah Illa Allah [there is no god but Allah]"), Tahmid (saying: "Alhamdu lillah [All praise is due to Allah]"), and Takbir (saying: "Allahu Akbar [Allah is the Greatest]"), as well as making much Du'a' (supplication) and Istighfar (seeking forgiveness from Allah). You should also describe Allah (Glorified be He) in the way He describes Himself in His Glorious Book and on the tongue of His honest Messenger (peace be upon him). We recommend you to read "Al-Adhkar" by Al-Nawawy, "Riyadh-ul-Salihin", "Al-Kalim-ul-Tayyib" by the Shaykh of Islam, Ibn Taymiyyah, and "Al-Wabil Al-Sayyib" by Ibn Al-Qayyim.

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Du`a' in a language other than Arabic

The first question of Fatwa no. 6348

Q 1: Is it permissible to supplicate to Allah in the English language?

A: It is permissible for a person to supplicate to Allah in the language they know, whether it is Arabic, English, Urdu or any other, as Allah (Exalted be He) says: ﴾Allâh burdens not a person beyond his scope.﴿ Allah also says: ﴾So keep your duty to Allâh and fear Him as much as you can﴿

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Du`a' after offering Salah

The first question of Fatwa no. 6195

Q 1: During Jumu`ah (Friday) Prayer, a Khatib (preacher) mentioned that there is a Hadith which entails that a man stood up after the Imam (leader of congregational Prayer) pronounced Taslim (salutation of peace ending the Prayer), so `Umar said to him, "You, hypocrite! Sit down and pronounce Tasbih (saying: "Subhan Allah (Glory be to Allah)") before you go." The Messenger of Allah (peace be upon him) said to `Umar, "You have done well and followed our Sunnah." Is this Hadith Sahih (authentic), Hasan (a Hadith whose chain of narration contains a narrator with weak exactitude, but is free from eccentricity or blemish) or Mawdu` (fabricated)? I think it is Mawdu`, but I would like you to give me a Fatwa concerning the degree of this Hadith. May Allah reward you best! The same Khatib mentioned that there is a Hadith which entails that a believer should not want to come out of the Masjid (mosque), whereas a hypocrite is like a bird which is locked up in a cage, so it flies away as soon as the cage is opened. This metaphor describes the same situation, which is coming out of the Masjid immediately after the Imam finishes Salah without pronouncing Tasbih, Tahmid (saying: "Alhamdu lillah (All praise is due to Allah)") and Takbir (saying: "Allahu Akbar (Allah is the Greatest)") thirty three times each, and Tahlil using the form "There is no God but Allah Who has no partner; to Him belong all the sovereignty and praise; and He is Omnipotent over everything", or other forms of Adhkar (invocations). Are Muslims considered sinners if they do not pronounce Tasbih after each Salah, but go to their jobs or

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homes? Is there a difference between those who have an excuse which prevents them from Tasbih and those who don't? Is Tasbih a desirable Sunnah, or a Fard (obligation) like the obligatory Salah? Please advise and tell us the truth, may Allah guide you best!

A: First, this tale attributed to `Umar is groundless. The Hadith mentioned is also groundless.

Second, the Adhkar mentioned which are said after Salah are a Sunnah, not a Fard. Those who say them before leaving the Masjid have applied Sunnah, but if a person comes out of the Masjid without saying them, there is no sin against them, and it is impermissible to call such a person a hypocrite.

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The first question of Fatwa no. (5923)

Q 1: What is the ruling on saying Dhikr (Remembrance of Allah) out loud after the obligatory Prayer? Does this ruling include all prayers or specific ones? Is this Makruh (Reprehensible) if there is another congregational prayer or other people praying individually in the same place? What are the Adhkar which are Mustabhab (desirable) to be said out loud after the obliogatry prayer? What is the ruling on supplicating and reciting Qur'an out loud ?

A: It is prescribed to say Dhikr out loud after the Obligatory prayer, due to what is authentically reported on the authority of Ibn `Abbas (may Allah be pleased with both of them) that he said:

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﴾In the lifetime of the Prophet (peace be upon him), it was customary to pronounce Allah's remembrance aloud after the obligatory prayers.﴿ and he also said: ﴾When I hear that (Adhkar uttered out loud), I know that they (the people) have finished the prayers.﴿ This applies even if some people are still offering prayers, whether congregational or individual Salah, and this is applicable to the five obligatory prayers.

Regarding the desirable Adhkar, it is authentically reported that the Prophet (peace be upon him) used to ask Allah's forgiveness thrice and say: ﴾O Allah, You are the Peace, peace and security comes from You. Blessed Be You, the owner of Majesty and Nobility)!"﴿ It is mentioned in the Sahih (Authentic) books of Muslim and Al-Bukhari that he (peace be upon him) used to say after every obligatory prayer: ﴾La ilaha illa Allah, wahdahu la shareeka lah, lahul-mulku wa-lahul-hamdu, wa-huwa 'ala kulli shai'in qadeer, Allahumma la mani'a lima 'atait wa-la mu'ti lima mana't, wa-la yanfa'u dhal-gaddu minkal-gadd (There is no deity but Allah (Alone) Who has no partner, to Him belong all Sovereignty and Praise, and He is Omnipotent over all things. Oh Allah! None can withhold what You give, and None can give what You withhold, and wealth cannot avail a rich person before You")﴿ Also, it is mentioned in Sahih Muslim that: ﴾The Prophet (peace be upon him) used to say at the end of every prayer after offering Taslim (salutation of peace ending the Prayer): There is no deity but Allah. He is Alone. There is no partner with Him. Sovereignty and Praise belong to Him and He is Potent over everything. There is no might or power except with Allah. There is none worthy of worship (in truth) but Allah and we do not worship but Him Alone. To Him belong all bounties, to Him belongs all Grace, and to Him is worthy praise accorded. There is no deity but Allah, to Whom we are sincere in devotion, even though the unbelievers should disapprove it﴿ .

Moreover it is mentioned that:

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﴾The poor amongst the emigrants came to the Messenger of Allah (peace be upon him) and said: The possessors of great wealth have obtained the highest ranks and everlasting delights. He (peace be upon him) said: How is that? They said: They pray as we pray, and they fast as we fast, and they give charity but we do not give charity, and they set slaves free but we do not do this. Upon this the

Messenger of Allah (peace be upon him) said: Shall I not teach you something by which you will catch up with those who have preceded you, and get ahead of those who will come after you, only those who do as you do will be better than you (in case you don't do it)? They said: Yes, Messenger of Allah! He (peace be upon him) said: Glorify Allah, declare His Greatness, and Praise Him thirty-three times after every prayer.) It is also mentioned in Sahih Muslim on the authority of Abu Hurayrah that: ("Whoever pronounces after every prayer: Subhan-Allah [Glory be to Allah] thirty-three times; Al-hamdulillah (Praise be to Allah) thirty-three times; Allahu Akbar (Allah is the Greatest) thirty-three times; and completes the hundred with: La ilaha illallahu, wahdahu la sharika lahu, lahul-mulku wa lahul-hamdu, wa Huwa `ala kulli shai'in Qadir (there is no deity but Allah. He is One and He has no partner with Him. For Him is the sovereignty and the praise, and He is Omnipotent), will have all his sins pardoned even if they are as large as the foam on the waves of the sea.")

As for supplication and reciting the Qur'an out loud in groups, this has not been authentically reported from the Prophet (peace be upon him) or his Sahabah (Companions), and whoever does this will be a Mubtadi` (one who introduces innovations in religion). But, it is permissible for a person to supplicate and recite out loud solely as long as they do not harm others, the same goes for invocations including Ta'min (saying Amen) such as Du`a' Al-Qunut (supplication recited while standing after bowing in the last unit of Prayer).

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Fatwa no. 2016

Q: In our country, after finishing Fajr (Dawn) Prayer, the Imam and the Ma'mums (persons being led by an Imam in Prayer) usually say: "Peace be upon you O Messenger of Allah". They say it many times in the same voice. They even blame those who do not participate with them. What is your opinion concerning this? Many thanks.

A: The basic rule is that acts of worship are Tawqifiy (bound by a religious text and not amenable to personal opinion). So, it is not permissible for any person to perform acts of worship in a manner not specified by Allah as He (Exalted be He) says: ﴾Or have they partners (with Allâh — false gods) who have instituted for them a religion which Allâh has not ordained?﴿ Also the Prophet (peace be upon him) said: ﴾He who innovates things in our affairs for which there is no valid (reason) (commits sin) and these are to be rejected.﴿ Related by Al-Bukhari and Muslim. According to the narration of Muslim, the Hadith reads: ﴾He who does any act for which there is no sanction from our behalf, that is to be rejected.﴿ Invoking Allah's Peace and Blessings upon the Prophet (peace be upon him) is one of the best acts of worship, but doing it in the manner you have mentioned in your question is an act that has not been done by the Prophet (peace be upon him), his rightly-guided Caliphs nor any of the Prophet's Companions (may Allah be pleased with them) after offering Fajr (Dawn) Prayer or any other Salah. All good lies in following their footsteps. So, invoking Allah's Peace and blessings in the manner mentioned is an act of Bid`ah (rejected innovation in religion) and it is not permissible to practice or participate in it according to the saying of the Prophet (peace be upon him) as in the Hadith narrated by

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Al-`Irbad ibn Sariyah: ﴾Those of you who live after me will see great disagreement. You must then follow my Sunnah and that of the rightly-guided caliphs. Hold to it and stick fast to it. Avoid novelties, for every novelty is an innovation, and every innovation is an error. ﴿ There are numerous other Hadiths warning against Bid`ah. May Allah protect all Muslims from Bid`ahs and delusive Fitnahs (trials).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 4470

Q 1: Would you please explain the validity of invoking peace and blessings upon the Prophet (peace be upon him) after finishing Salah (Prayer), and explain the meaning of Allah's saying, ﴾And to your Lord (Alone) turn (all your) intentions and hopes.﴿

A: Invoking peace and blessings upon the Prophet (peace be upon him) is one of the best acts of worships. It is ordained by Allah Who says, ﴾Allâh sends His Salât (Graces, Honours, Blessings, Mercy) on the Prophet (Muhammad صلى الله عليه وسلم), and also His angels (ask Allâh to bless and forgive him). O you who believe! Send your Salât on (ask Allâh to bless) him (Muhammad صلى الله عليه وسلم), and (you should) greet (salute) him with the Islâmic way of greeting (salutation i.e. As-Salâmu 'Alaikum).﴿ Moreover, the Prophet (peace be upon him) urged Muslims to do this act in which its reward is multiplied and said, ﴾If anyone invokes peace and blessings on me once, Allah will bless him ten times.'﴿

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A Muslim is recommended to invoke peace and blessings upon the Prophet after saying Tashahhud (a recitation in the sitting position in the last unit of Prayer), during performing Funeral Prayer, in delivering the Khutabah (sermon), when the Prophet's name is mentioned, and in many other situations. However, we do not know that a person is prescribed to do this act after saying Taslim (salutation of peace ending the Prayer).

As for Allah's saying ﴾And to your Lord (Alone) turn (all your) intentions and hopes.﴿ , it means that you should resort to Allah alone concerning all your affairs and make your inclinations conform with Allah's Shar` (law) through utterances, actions, and beliefs.

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The fourth question of Fatwa no. 5124

Q4: is invoking peace and blessings upon the Prophet (peace be upon him) after saying the Du`a' (supplications) at the end of the obligatory Salah (Prayer) a Sunnah (supererogatory act of worship following the example of the Prophet) or Bid`ah (innovation in religion)?

A: Invoking peace and blessings upon the Prophet (peace be upon him) after the Tashahhud (a recitation in the sitting position in the second/ last unit of Prayer) in every Salah is lawful, whether the Salah is obligatory or supererogatory. It is also lawful to say it before the beginning of a Du`a' and after praising Allah at any time. This is one of the reasons that Du`a' is responded to,

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according to the Hadith that was authentically reported by Fadalah ibn `Ubayd (may Allah be pleased with him), who said, (The Messenger of Allah (peace be upon him) heard someone supplicating after his Salah, without praising Allah and without invoking peace and blessings upon the Prophet (peace be upon him). The Messenger of Allah (peace be upon him) said, "This man rushed." Then he called him and said to him or to other than him, "When any one of you has performed Salah, let them praise Allah and glorify Him, invoke peace and blessings upon the Prophet, and then supplicate Allah for whatever they wish.")

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The second question of Fatwa no. 3552

Q2: is reciting Surah Al-Fatihah and Du`a' (supplications) in congregation after finishing the obligatory Salah (Prayer) a Sunnah (commendable) or Bid`ah (innovation in religion)?

A: The best guidance is that of Muhammad (peace be upon him) and the most evil matters are the newly innovated matters. The Prophet's Khalifahs (successors) and Sahabah (Companions) accepted the guidance of the Prophet (peace be upon him), acted according to it, and transmitted it to the next generation. The Prophet's guidance was to perform Dhikr (Remembrance of Allah) and Du`a' alone; he did not ask any of the Sahabah to gather

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and supplicate with him in congregation. What the people are doing now when they recite Surah Al-Fatihah and Du`a' in congregation after Salah is Bid`ah. It is authentically reported from the Prophet (peace be upon him) that he said, ﴿"Anyone who does something that we have not ordered (in worship) it will be rejected."﴾ (Related by Muslim in his Sahih [Book of authentic Hadith]) The basis of this Hadith is related in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) on the authority of `A'ishah (may Allah be pleased with her) who said that the Prophet (peace be upon) said, ﴿"Anyone who introduces something in this matter of our (the religion) that is not from it, it will be rejected."﴾ There are many other Hadith that carry the same meaning. The last generations of this Ummah (nation based on one creed) will not be successful, unless they follow the example of the early generations, as Imam Malik ibn Anas (may Allah be merciful with him) and other scholars acknowledged.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The fourth question of Fatwa no. 3866

Q 4: What is the ruling on the praying person shaking hands with and saying Salam (Islamic greeting of peace) to the Imam (the one who leads congregational Prayer) and the worshipers praying on either side?

A: If they have not shaken hands with one another upon meeting before offering Salah (Prayer), they should shake hands after saying Taslim (salutation of peace ending the Prayer); whether the Salah is obligatory or supererogatory, and whether they stood in Salah to their right or left side, but the greeting should be postponed in obligatory Salah until after reciting the prescribed Adhkar (invocations and Remembrances said at certain times on a regular basis). As for greeting the Imam after finishing Salah, we know of no legal evidence in support of or against this matter.

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greeting each other after Salah

Fatwa no. 10217

Q: Some of our relatives are farmers who are usually busy with their work and we do not meet during the week except in Jumu`ah (Friday) Prayer. Once the Imam finishes Salah by saying Taslim (salutation of peace ending the Prayer), they greet each other in the Masjid (mosque) just after Tasbih (glorification of Allah) and before praying the supererogatory Salah. Is this act permissible? Should the Ma'mums (persons being led by an Imam in Prayer) greet each other in the Masjid before praying the supererogatory Salah or delay greeting until they leave the Masjid? Would you please explain the etiquettes the Ma'mums should observe in Jumu`ah Prayer?

A: According to the generality of evidence on the permissibility of greeting, it is permissible for people to greet each other whether in Masjids or outside. Being inside the Masjid under the case mentioned does not prevent greeting.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Sujud-ul-Sahw

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the Obligation of Sujud-ul-Sahw

The fourth question of Fatwa no. 11071

Q 4: Someone said that if the Imam (the one who leads congregational Prayer) forgets something in a Salah (Prayer), it is permissible for him not to offer Sujud-ul-Sahw (Prostration of Forgetfulness). What is your opinion on this?

A: What they told you is not true. Sujud-ul-Sahw is obligatory when the Imam or anyone else forgets to perform any obligatory action or performs a prohibited one, because the Messenger (peace be upon him) used to do so and ordered us to perform it.

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Description of Sujud-ul-Sahw

The fifth question of Fatwa no. 2677

Q 5: is Sujud-ul-Sahw (Prostration of Forgetfulness) considered as a Salah (prayer), which starts with the Takbir ("Allahu Akbar [Allah is the Greatest]") and ends with the Taslim (salutation of peace ending the Prayer)? What is the Du`a' (supplication) that is said in the Sujud-ul-Tilawah (Prostration of Recitation)?

A: Sujud-ul-Sahw is considered as a Salah. You should say Takbir each time you prostrate and rise from the Sujud (prostration) and end it by saying the Talsim, as is confirmed in the Sahih (authentic) Sunnah (whatever is reported from the Prophet)

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of the Messenger of Allah (peace be upon him). You should say what you usually say when prostrating in Salah when performing the Sujud-ul-Sahw and the Sujud-ul-Tilawah, according to the general meanings of the Hadith related on this subject.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The fourth, fifth, and sixth questions of Fatwa no. 7632

Q 4: how can an Imam who increased or shortened his prayer, and did not know until after Taslim (salutation of peace ending the Prayer) perform Sujud-ul-Sahw (Prostration of Forgetfulness)? And how can a late comer to prayer perform Sujud-ul-Sahw after making up the missed parts of prayer? Shall he prostrate with the Imam when he prostrates [for forgetfulness] or not?

A: Sujud-ul-Sahw is obligatory when forgetting anything that renders the prayer Batil (null and void) and it is performed before saying Taslim as reported by Abu Sa`id, `Abdullah ibn Buhaynah and others. However, in case of forgetting a Rak`ah (unit of prayer) or more, whether forgetfulness is ascertained or based on strong probability, the missed part should be made up for after saying Taslim. The Hadith narrated by Abu Hurayrah and `Umran ibn Husayn in regard to the story of Dhul-Yadayn gives evidence to this effect, in addition to the Hadith narrated by Ibn Mas`ud concerning offering what is thought to be missed.

Therefore, this Imam who increased in his prayers and did not know except after Taslim should perform a prostration of forgetfulness then make Taslim. But if he forgets a Rak`ah or more, then he should perform it then make Taslim then he perform a prostration of forgetfulness then make Taslim.

If the follower is able to perform prostration of forgetfulness with the Imam before making up what he has missed, then let him do it. However, if he stands up to complete his prayer before the Imam prostrates for forgetfulness, then he is separated from the Imam and he does not prostrate with him. After he completes what he has missed, he has to prostrate for forgetfulness as mentioned before.

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Q 5: if an imam (the one who leads congregational Prayer) makes a mistake while offering Salah (prayer) and one, two, or more of those praying behind him draw his attention to it, but he does not respond to them, confident that he did not forget anything, what should the people praying behind him do in such a situation? It is obligatory on the Imam to perform Sujud-ul-Sahw (Prostration of Forgetfulness) even if he is certain about the correctness of his Salah?

A: If an Imam is certain that what he has done is correct, he is not required to do Sujud-ul-Sahw and it is not permissible for him to respond to those who say, "Subhana Allah (All glory is due to Allah)" to draw his attention to it, as long as he is sure that they are mistaken.

If someone following him is certain that the Imam has offered an extra Rak`ah (unit of Salah), for example, he is not permitted to follow him. If he follows the Imam, knowing that it is an extra Rak`ah and knowing that he is not permitted to follow him in that, his Salah will be Batil (null and void).

However, those who do not know that it is an extra Rak`ah and those who do not know the ruling may follow him.

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Q 6: if the imam (the one who leads congregational Prayer) made a mistake and one of those praying behind him drew his attention to it by saying, "You have done an extra Rak`ah (unit of prayer)" or "You have missed a Rak`ah," what is the ruling concerning the Salah (prayer) of this follower? It is worth mentioning that the follower did not know the ruling on how to alert an Imam?

A: If an Imam makes a mistake, one of those offering the Salah behind him should draw his attention to it, in the correct way legislated by the Shari`ah (Islamic law) by saying, "Subhana Allah (All glory is due to Allah)." However, if they speak, as was mentioned in the question, not knowing the ruling or doing so forgetfully, their Salah is correct.

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The seventh question of Fatwa no. 8540

Q 7: How should we perform Sujud-ul-Sahw (Prostration of Forgetfulness)?

A: Sujud-ul-Sahw consists of two prostrations performed after reciting the Last Tashahhud (testification recited in the sitting position in the last unit of Prayer). They are the same as the Sujud (prostration) performed in Salah (Prayer), and the Du`a' (supplication) and Adhkar (invocations and Remembrances said at certain times on a regular basis) that are recited in them are the same. However, if Sujud-ul-Sahw is performed due to missing one or more Rak`ahs (units of Prayer), it is better to perform it after Taslim (salutation of peace ending the Prayer). Similarly, if the praying person who experiences Sahw (forgetfulness) completes the Salah based upon the number of (extra or missing) Rak`ahs they are more certain of, it is better to perform Sujud-ul-Sahw after saying Taslim, as there are many Sahih Hadiths (authentic Hadiths) indicating this.

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Fatwa no. 2535

Q: A man led the people in Maghrib (Sunset) Prayer, which was offered completely. When he sat for saying the last Tashahhud (sitting to invoke Allah's peace upon the Prophet) and then said the first Taslim (salutation of peace ending the Prayer), one of the followers said, "Subhana Allah" [hinting that the Imam forgot something].

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Therefore, the Imam (the one who leads congregational Prayer) stood and offered an additional Rak`ah (unit of Prayer). We followed him and offered it. Then he sat down to say Tashahhud and before Taslim, he offered Sujud-ul-Sahw (Prostration of Forgetfulness). After finishing, one of the followers said, "One who is not sure that the Imam missed [any part of prayer] should keep silent." The Imam added, "If anyone [of the followers] is certain that their prayer is complete, should keep sitting when the Imam stands to perform the [additional] Rak`ah, during which they should remember Allah until the Imam sits again to say the Tashahhud and say Taslim. Then that follower says Taslim after the Imam." At that moment I said, "But, the follower should follow the Imam in everything; the Messenger of Allah (peace be upon him) said, 'The Imam is appointed only to be followed; so when he recites Takbir, you should also recite it...'"

A: Anyone who stood with the Imam in the mentioned prayer and offered an extra Rak`ah while knowing that it was extra and knew its legal ruling, their Salah (prayer) is Batil (null and void). This is because they intentionally prayed Maghrib Prayer four Rak`ahs. But anyone who followed the Imam unknowing that they increased or thinking that they should pray another Rak`ah and followed the Imam, their Salah is valid. Allah (Exalted be He) said, ﴿Our Lord! Punish us not if we forget or fall into error﴾ It was confirmed that the Messenger of Allah (peace be upon him) said, ﴿"Verily, Allah (may He be Praised and Exalted) [in reference to the above verse] said, 'I indeed did it'."﴾ It was also narrated the he (peace be upon him) said, ﴿"Allah has forgiven my Ummah (nation) what they did by mistake, forgetfulness and what they did under coercion."﴾

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The second question of Fatwa no. 5337

Q2: We performed the `Asr (Afternoon) Prayer behind the Imam (the one who leads congregational Prayer) of the Masjid (mosque), who stood up for a fifth Rak`ah (unit of Prayer); we said "Subahan Allah (Glory be to Allah)" out loud, but he did not respond. Therefore, some of the followers followed him while others sat down until the Imam sat down and said the Taslim (salutation of peace ending the Prayer), and then they said it after him. When the Imam and those who followed him were asked about that, he replied that he moved from an obligation [i.e. the sitting position] to an integral part of prayer [the standing] (i.e. this means he cannot retract his action again) and he mentioned some Hadith to us [in support] such as the Hadith related by Ibn Mas`ud and the commentaries of the scholars on it. My question is: Is our prayer correct or not? Is what he and his supporters said true? Is the action of those who were praying correct? Please give us your opinion, may Allah reward you.

A: If the reality is as you mentioned; that the Imam offered the four Rak`ahs of the `Asr prayer then rose up and offered a fifth, and some of the followers said, 'Subhan Allah' out loud but he did not respond to them, then those who sat down did the right thing and those who followed him were wrong. However, the prayer of either is correct. This will hold true if the Imam

thought that he was right and the followers did not know that it was an extra Rak`ah, or they knew but thought that they had to follow him. In situations like this, the Imam should sit down in response to those who say, 'Subhan Allah,' if he does not think that he was correct. This is because standing up will result in offering an extra Rak`ah. What he said i.e. that he cannot move from an obligation to an integral part of prayer has no grounds.

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Fatwa no. 4520

Q: A disagreement occurred between a group of followers in congregation because the Imam (the one who leads congregational Prayer) mistakenly performed a fifth Rak`ah in a four-Rak`ah prayer. Some of them kept sitting until the Imam rose up and performed the additional Rak`ah (unit of prayer) and then followed him when he said Tashahhud (a recitation in the sitting position in the second/ last unit of Prayer) and Taslim (salutation of peace ending the Prayer). Others, although they knew that it was an extra Rak`ah, followed him. Some who were doubtful concerning the extra Rak`ah followed him. We would like that your eminence, give us your legal opinion concerning what should the followers do in such-like situation in the future? May Allah guard you!

A: If any follower knew that the Imam was about to [mistakenly] offer an extra Rak`ah, for example a fifth Rak`ah in a four-Rak`ah prayer, he should say out loud, 'Subahan Allah (All glory is due to Allah)' so that the Imam would not continue performing it. If the Imam continued, in such case the follower should sit and wait for the Imam then say Taslim after the Imam says it. Therefore, the prayer of those who

waited for the Imam then followed him when saying Taslim is correct. As for those who rose up and followed the Imam although they knew that it was an extra Rak`ah and knew the legal ruling (i.e. they should not follow the Imam), their prayer would be Batil (null and void) for they should not have followed the Imam and therefore have to repeat their prayer. One who thought that the prayer was incomplete or doubted whether there was an increase or not (in the action of prayer) should follow the Imam to complete his prayer with him. Therefore, the prayer of one who rose up with the Imam while in doubt [as regards the actual number of already offered Rak`ahs] is correct; same is the case with those who thought that their prayer was incomplete and accordingly rose up to complete it with the Imam.

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Fatwa no. 12765

Q: When offering the `Asr (Afternoon) Prayer as an Imam (the one who leads congregational Prayer), I mistakenly offered a fifth Rak`ah (unit of Prayer); the Ma'mums (persons being led by an Imam in Prayer) were not sure about the number of Rak`ahs either. After concluding the Salah, one of them told me that I offered five Rak`ahs. Should I offer a sixth Rak`ah then perform Sujud-ul-Sahw (two prostrations of forgetfulness) before or after Taslim (salutation of peace ending the Prayer)? Please explain how should I perform Sujud-ul-Sahw after Taslim; should I rise up, say Takbir (saying: "Allahu Akbar [Allah is the Greatest]"), then prostrate? Or should I prostrate without rising up and without saying Takbir? Please advice.

A: If the Imam adds a fifth Rak`ah to a four-Rak`ah Salah (Prayer consisting of four units) mistakenly and does not know about it except after taslim, he has to offer Sujud-ul-Sahw while facing the Qiblah (direction faced for Prayer towards the Ka`bah), due to the increase he has introduced to his Salah, then

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say Taslim.

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missing one Rak`ah and only realizing after Taslim

The third question of Fatwa no. 10955

Q 3: Someone offered the Zhuhr (Noon) Prayer, but they only offered three Rak`ahs (units of Prayer) and did not realize that they had missed a Rak`ah until after they had said the Taslim (salutation of peace ending the Prayer). Should they complete the missed Rak`ah after the Taslim or repeat the whole Salah (Prayer)?

A: If they had said the Taslim for the Zhuhr Prayer, for example, with a Rak`ah missing from the Salah, it is obligatory on them to offer it and also to perform Sujud-ul-Sahw (Prostration of Forgetfulness), if the time (between the Taslim and offering the missing Rak`ah) is not too long. However, if there is a long break before they offer the missing Rak`ah, they will be obliged to repeat the whole Salah.

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Increase or Decrease in Salah

The first, second, and third questions of Fatwa no. 12675

Q 1: i joined the congregation at the beginning of a four-Rak`ah Salah (Prayer consisting of four units) and did not miss any of it. After saying the Taslim (salutation of peace ending the Prayer), i mistakenly offered a fifth Rak`ah, but the person next to me drew my attention to my error. What should I do, should I repeat the Salah or not? What if the time between the two actions was long?

A: Anyone who does that and offers a fifth Rak`ah in error should perform Sujud-ul-Sahw (Prostration of Forgetfulness), but they do not need to repeat the Salah.

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Q 2: i forgot to offer one Rak`ah (unit of Prayer) in the Zhuhr (Noon) Prayer and only remembered after offering the Maghrib (Sunset) Prayer? What should i do?

A: You are obligated to repeat the Zhuhr Prayer because one Rak`ah was missed and a long period of time elapsed between missing the Rak`ah and remembering it. If the time between the two actions is not long, you should offer the missed Rak`ah and perform Sujud-ul-Sahw (Prostration of Forgetfulness). It is better in this case, and others similar, to perform Sujud-ul-Sahw after Taslim (salutation of peace ending the Prayer).

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Q 3: i went to offer Salah (Prayer) in congregation, but i missed the first Rak`ah (unit of Prayer). After the Salah was concluded, the imam (the one who leads congregational Prayer) mistakenly performed an additional Rak`ah and so the congregation had offered five Rak`ahs, but i had only offered four. Was my Salah complete even though the congregation had offered five Rak`ahs?

A: It is obligatory on you to repeat the Salah, because the fourth Rak`ah you performed is Batil (null and void) as it was an extra Rak`ah on the part of the Imam and it will not be considered. The Ma'mum (a person being led by an Imam in Prayer) should make up for what they miss after the Imam says the Taslim (salutation of peace ending the Prayer). However, if someone knows this rule and offers the Rak`ah they miss without a long gap of time after the Imam says the Taslim, then their Salah will be sufficient and they will not have to repeat it.

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The first question of Fatwa no. 8370

Q1: a man was leading people in a four-Rak`ah Salah (Prayer consisting of four units), and instead of sitting to recite the Tashahhud (a recitation in the sitting position in the last unit of Prayer) in the fourth Rak`ah, he stood up. Some of the Ma'mums (those being led by an Imam in Prayer) said, "Subhan Allah (Glory be to Allah)" to remind him, so he sat down after he had been standing. Some scholars said that his Salah (Prayer) was nullified, because he returned to sitting after he had been standing. Others said that his Salah was valid, as he just moved from one Rukn (Pillar) to another Rukn of Salah, not from a Rukn to a Sunnah act of Salah, as would have been the case if he has sat down from standing to perform the first Tashahhud; that would have made his Salah invalid, but what he did made his Salah valid. What is the ruling on this Salah and what is the evidence for it?

A: The Salah that you mentioned is valid, and it would not have been permissible for him to do other than he did. By his standing he was adding to the Salah something, which if done intentionally would be invalid. Adding to Salah is not permissible if the person knows about it or they are reminded by someone, according to the Ijma` (consensus of scholars). As to sitting to recite the first Tashahhud

after standing, this does not nullify the Salah, but it is better not to sit after standing upright and starting a recitation of the Qur'an. In this case a Sujud-ul-Sahw (Prostration of Forgetfulness) should be performed.

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Fatwa no. 9526

Q: i was offering the Maghrib (Sunset) Prayer behind the imam (the one who leads congregational Prayer). After saying the final Tashahhud (a recitation in the sitting position in the second/last unit of Prayer), he rose up and offered a fourth Rak`ah (unit of Prayer). We said, 'Subhana Allah' (Glorified be Allah) but he pointed to us to stand up. So we stood up and offered the fourth Rak`ah. After Taslim (salutation of peace ending the Prayer), we asked him if he recited Surah Al-Fatihah in the third Rak`ah and he replied in the affirmative but added that he mistakenly offered the extra Rak`ah. What should we do? Is our Salah (Prayer) Batil (null and void)? What should those who came late and missed one Rak`ah do?

A: First, those who were certain that the Imam added a fourth Rak`ah should have remained sitting down and not follow the Imam in adding another Rak`ah. Those who were doubtful should follow him; and all the Ma'mums (persons being led by an Imam in Prayer) should perform Sujud-ul-Sahw (Prostration of Forgetfulness) with the Imam in all cases. They are excused due to their ignorance, and their Salah is correct.

Second, those who missed a Rak`ah and followed the Imam should not consider the extra Rak`ah in which they followed the Imam. They should offer a Rak`ah

after the Imam says the Taslim.

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The first and second questions of Fatwa no. 9950

Q 1: if the imam (the one who leads congregational Prayer) says the Taslim (salutation of peace ending the Prayer) and then performs Sujud-ul-Sahw (Prostration of Forgetfulness), because of missing an action in the Salah (Prayer), should the Ma'mum (a person being led by an imam in Prayer) follow him, even if they are latecomers? What is the ruling if they do not follow him?

A: If the Imam performs Sujud-ul-Sahw, it is obligatory on the Ma'mum to follow him, even if they are latecomers. If they do not follow the Imam and stand up to perform what they have missed, their Salah is correct, but they should perform Sujud-ul-Sahw before saying the Taslim.

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Q 2: should the Ma'mum (a person being led by an Imam in Prayer) perform sujud-ul-sahw (Prostration of Forgetfulness), if they forget to do any of the obligatory acts?

A: It is not obligatory for the Ma'mum to perform Sujud-ul-Sahw for neglecting an obligatory action. This is not legislated for them, unless they miss a Rak`ah (unit of Prayer) or more with the Imam (the one who leads congregational Prayer), in which case they should perform Sujud-ul-Sahw for what they had forgot while following the Imam or while making up for what they had missed with the Imam. They should make up for the missed Rak`ahs first, then perform Sujud-ul-Sahw.

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Missing a Pillar of Salah forgetfully

The third and fourth questions of Fatwa no. 8663

Q 3: an Imam (the one who leads congregational Prayer) led us in the Zhuhr (Noon) Prayer and in the second Rak`ah (unit of Prayer) before reciting the first part of Tashahhud (a recitation in the sitting position in the second/ last unit of Prayer), he forgetfully performed one Sujud (prostration) instead of two. When he finished Salah (Prayer), a Ma'mum (a person being led by an Imam in Prayer) told him about his mistake, and asked him to repeat the Rak`ah and perform Sujud-ul-Sahw (Prostration of Forgetfulness). Is this correct? Is it better to just perform Sujud-ul-Sahw or to offer a Rak`ah then perform Sujud-ul-Sahw?

A: If the reality is as you mentioned, then the Rak`ah in which the Imam mistakenly missed Sujud is cancelled. Therefore, the third Rak`ah becomes the second and the fourth Rak`ah becomes the third. He, thus, should offer a fourth Rak`ah, then perform Sujud-ul-Sahw.

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Q 4: an Imam (the one who leads congregational Prayer) led us in the Zhuhr (Noon) Prayer. In the second Rak`ah (unit of Prayer), he forgetfully did not sit to recite the first part of Tashahhud (a recitation in the sitting position in the second/last unit of Prayer) while the Ma'mums (persons being led by an Imam in Prayer) sat down and drew his attention to the mistake he had made by saying, "Subhan Allah (Glorified be Allah)". However, he did not sit because he was already standing up by that time, and we followed him. After finishing the Salah (Prayer), he performed Sujud-ul-Sahw (Prostration of Forgetfulness) and then said the Taslim (salutation of peace ending the Prayer). Is our Salah correct, even though the Imam did not sit to recite the first part of Tashahhud?

A: If the reality is as you mentioned, then your Salah is correct.

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The third question of Fatwa no. 8693

Q 3: If an Imam (leader of congregational Prayer) forgets a Sajdah (Prostration) in a Rak`ah (unit of Prayer), stands up and the Ma'mumin (persons being led by an Imam in Prayer) correct him, shall he perform the second Sajdah or what?

A: He should listen to them and return to perform the second Sajdah, if he has not already begun recitation, and perform Sujud-ul-Sahw (Prostration of Forgetfulness) in the end of Salah (Prayer). However, if he had already begun recitation, he should not return, but should continue recitation and offer a Rak`ah instead of the one in which he missed a Sajdah, and then perform Sujud-ul-Sahw, as the former Rak`ah is not counted.

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Sujud is a Rukn of Salah

Fatwa no. 12424

Q: An Imam (leader of congregational Prayer) led people in the Maghrib (Sunset) Prayer. He performed Ruku` (bowing), the first Sajdah (Prostration) and forgot to perform the second Sajdah. After he finished Salah (Prayer) and before Taslim (salutation of peace ending the Prayer), he performed Sujud-ul-Sahw (Prostration of Forgetfulness). Is his Salah valid? What should he do so that his Salah becomes valid? May Allah reward you for what you do for Islam and the Muslims!

A: The second Sajdah is a Rukn (integral pillar) of Salah. A Rukn must be done; it cannot be compensated for by Sujud-ul-Sahw. As he did not perform it, and a long time has passed, you should repeat this Salah, as it was invalidated by missing the second Sajdah of the first Rak`ah. If the Imam had remembered or had been alerted after Taslim and before a long time passes, he should have offered another Rak`ah instead of the one in which he forgot a Sajdah, and he should also have performed Sujud-ul-Sahw. It is better to perform this Sajdah after Taslim. If he had remembered or had been alerted before Taslim, he should have offered another Rak`ah instead of the one in which he forgot a Sajdah, and then performed Sujud-ul-Sahw.

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The first question of Fatwa no. 13376

Q 1: A person performed one of the obligatory prayers individually because he had an excuse preventing him from praying in congregation. However, after finishing Salah, he remembered that he only prostrated once in the last Rak`ah. What should he do?

A: It is obligatory on anyone who forgets the last prostration in prayer to make it up after Taslim (salutation of peace ending the Prayer) provided that a long time has not passed, then to pronounce Tashahhud (a recitation in the sitting position in the last unit of Prayer) and to make Sujud-ul-Sahw (Prostration of Forgetfulness). On the other hand, if a long time passed, the Salah in which the prostration was forgotten should be performed again.

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an Imam who forgetfully misses the first Tashahhud

The second question of Fatwa no. 10593

Q2: A man was leading us as the Iman for a four-Rak`ah Salah (Prayer consisting of four units) and he forgot to sit for the first Tashahhud (a recitation in the sitting position in the second/ last unit of Prayer). Instead, he stood up and a Ma'mum (a person being led by an Imam in Prayer) said "Subhan Allah (Glorified be Allah)", so he returned to the sitting position for the first Tashahhud. Some of the Ma'mum left the Imam then and completed their Salah alone. What is the ruling on the Salah (Prayer) of the Imam and those who followed him in sitting again, and the ruling on those who remained standing

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and left the Imam?

A: The Salah of all of them is correct, because each of them based it on what they thought was most probably correct. It would have been better for those who separated from the Iman not to have done so and to have stayed with their Imam, because his return to the sitting position is permissible, as he had stood up but had not started to recite (Surah Al-Fatihah). Even if that he had returned to the sitting position after starting the recitation, due to ignorance of the legal ruling, the Salah would still have been valid.

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The first question of Fatwa no. 8732

Q 2: If someone doubts the number of Rak`ahs (units of Prayer) they have offered, the number of rounds of Tawaf (circumambulation around the Ka`bah) or of times of Sa`y (going between Safa and Marwah during Hajj) they have made, or the actions of Wudu' (ablution) after finishing performing these rituals, should they disregard these doubts? in other words, can they not worry about their doubts after finishing the performance of the above acts of worship?

A: A person should pay no attention to their doubts after finishing Tawaf, Sa`y, or Salah (Prayer), because the basic rule is the correctness of the act of worship.

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Performing Sujud-ul-Sahw before or after the Taslim

The first question of Fatwa no. 5851

Q1: should the sujud-ul-sahw (Prostration of Forgetfulness) be offered before or after the Taslim (salutation of peace ending the Prayer) when missing or doing extra Rak`ah (unit of prayer) in Salah (prayer)? Likewise, what if other actions are done excessively?

A: Sujud-ul-Sahw is obligatory in all situations of forgetfulness that would otherwise nullify a Salah if committed intentionally. It is offered before saying the Taslim according to the Hadith related by Abu Sa`id, `Abdullah ibn Buhaynah, and others. However, if Sujud-ul-Sahw is performed due to missing one or more Rak`ahs or an inadvertent action that the person had probably done, then it should be performed after the Taslim. The Hadith related by Abu Hurayrah and `Imran ibn Husayn about the story of Dhul-Yadayn support this and the Hadith narrated by Ibn Mas`ud shows that if there is doubt in a Salah, it should be offered based on what is certain.

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Pronouncing Takbir on standing to make up for a missing part

The second question of Fatwa no. 13495

Q 2: A man led the people in a four-Rak`ah Salah (Prayer consisting of four units), but he pronounced Taslim (salutation of peace ending the Prayer) in the third Rak`ah.

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When he remembered, he stood up and pronounced Takbirat-ul-Ihram (saying: "Allahu Akbar (Allah is the Greatest)" upon starting Prayer). Some people expressed disapproval of this, and they claimed that Takbirat-ul-Ihram should not be pronounced in this Rak`ah. Is this true?

A: If an Imam (leader of congregational Prayer) forgets part of the Salah, he does not have to pronounce Takbir to stand up and make up for it if he remembers or is alerted. However, if he pronounces Takbir when standing up to continue Salah, this does not affect the validity of Salah, as it is done to notify the Ma'mumin (persons led in Prayer) that he is going to continue Salah so that they follow him. Takbir is a form of permissible Dhikr (Remembrance of Allah) during Salah, thus it does not invalidate it.

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Fatwa no.(8820)

Q: i solely performed the first two Rak`ahs (units of prayers) of `isha' (night) Prayer subvocally, Should i make up for this by offering Sujud-ul-Sahw (Prostration of Forgetfulness) at the end of the Salah (prayer) or not?

A: You are not obliged to offer Sujud -ul -Sahw for this, for reciting out loud in the Jahri Salah (Prayer recited out loud) or subvocally in the Sirri Salah (Prayer with subvocal recitation) is an act of Sunnah (supererogatory act of worship following the example of the Prophet). But if you offer Sujud -ul -Sahw, then this is better, for the general Hadiths indicating the prescription for offering Sujud -ul-Sahw for whoever adds or subtracts any action or word (In Salah).

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The sixth question of Fatwa no. 8869

Q 6: An Imam forgot to recite Surah Al-Fatihah. He began his Salah (prayer) by reciting a short Surah. Ma'mums (persons being led by an Imam in Prayer) drew his attention to this matter. Therefore, he recited Surah Al-Fatihah and completed his Salah. Then, he performed Sujud-ul-Sahw (Prostration of Forgetfulness). Should he re-perform his Salah again?

A: If what happened is as what has been mentioned, then he is not required to perform his Salah again. He is also not required to perform Sujud-ul-Sahw. But If he did, then his Salah still correct and valid.

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The second and third questions of Fatwa no. 6576

Q 2: what is the ruling on a person who forgets to recite Ayahs of the Qur'an after reciting Surah Al-Fatihah in the first or second Rak`ah?

A: According to the preponderant view, there is nothing wrong with a person who forgets to recite Ayahs of the Qur'an after reciting Surah Al-Fatihah in Salah (Prayer) whether it is a Fard (obligatory) or Nafl (supererogatory) prayer, and whether the person is the Imam (the one who leads the congregational Salah), Ma'mum (a person being led by an Imam in Prayer), or is praying individually.

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Q3: if a Ma'mum (a person being led by an imam in Prayer) performs the Taslim (salutation of peace ending the Prayer) forgetfully before the imam, during the Tashahhud (a recitation in the sitting position in the last unit of Prayer), should they return to perform Salah (Prayer) with the imam or what should they do?

A: They have to return to perform Salah following the Imam and then say the Taslim after the Imam.

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The fourth question of Fatwa no. 5134

Q4: a man was leading people in Jahri Salah (Prayer recited out loud), but did not recite Surah al-Fatihah out loud. Some of the Ma'mum (those being led by an Imam in Prayer) reminded him by reciting the Surah out loud, but he still did not do so, and performed the Ruku` (bowing) without having recited Surah Al-Fatihah out loud. He then performed the second Rak`ah, reciting Al-Fatihah out loud. Is the Rak`ah mentioned sufficient for him or not?

A: The Rak`ah in which the Imam did not recite Al-Fatihah out loud is sufficient and Salah is valid, because the Imam may have forgotten to recite it out loud and he may have not heard those who reminded him or heard their recitation. In all cases, the Salah is valid, because reciting out loud is an act of Sunnah, not obligatory. Sujud-ul-Sahw (Prostration of Forgetfulness) is not binding on him, but if he performs it, that would be better.

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The ninth question of Fatwa no. 4624

Q9: Should Sujud-ul-Sahw (Prostration of Forgetfulness) be performed before the Tashahhud (a recitation in the sitting position in the last unit of Prayer)

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or after it, and likewise, before or after the Taslim (salutation of peace ending the Prayer)?

A: undoubtedly, it is not legitimate to recite the Tashahhud after the Sujud-ul-Sahw if it is performed before the Taslim. However, there is difference in opinion among the scholars concerning Sujud-ul-Sahw after the Taslim, but the preponderant view is that doing this is not legitimate, as there are no Sahih (authentic) Hadith that prove it.

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sujud-ul-sahw supplications

The fifth question of Fatwa no. 655

Q5: What should a Muslim say in Sujud-ul-Sahw (Prostration of Forgetfulness) and Sujud-ul-Tilawah (Prostration of Recitation)?

A: A Muslim may say in Sujud-ul-Sahw and Sujud-ul-Tilawah what they usually say in Sujud (prostration) while offering Salah (Prayer), such as, "Subhana rabbiyal-A`la [All glory is due to my Lord, the Most High]." It can be repeated three times or more; a minimum of one time is mandatory. It is recommended also to say, ﴾"O Allah! To You I have prostrated and in You I have believed, and unto You I have submitted. O Allah! Forgive me all of my sins, the small and large, the first and the last, and the known and the secret. Glory be to You and all praise is due to You. O Allah! Forgive me.﴿ It is also permissible to say, ﴾"Perfect and Glorified (He is), Lord of the angels and the Ruh (i.e. Jibril)."﴿ A Muslim may also invoke Allah with any good invocations they like as they do in the Sujud of the Salah.

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The fourth question of Fatwa no. 5519

Q4: what should be said in Sujud-ul-Sahw (Prostration of Forgetfulness) and Sujud-ul-Tilawah (Prostration of Recitation)?

A: In Sujud-ul-Sahw and Sujud-ul-Tilawah, you should say what you usually say in the Sujud (prostration) of regular Salah (prayer). This includes Tasbih (glorification of Allah) and Du`a' (supplication). These two Sujud (Sujud-ul-Sahw and Sujud-ul-Tilawah) are legislated by the Shari`ah (Islamic law), so they resemble the Sujud in regular Salah.

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Prostration of the latecomer

The second question of Fatwa no. 4119

Q1: a man came late and joined the congregation for Salah (prayer) after they had completed a Rak`ah (unit of Prayer) or more and the Imam (the one who leads congregational Prayer) did Sujud-ul-Sahw (Prostration of Forgetfulness). Is it permissible for the man to prostrate with the Imam or should he make up for what he missed first, then do Sujud-ul-Sahw?

A: If a man comes late to the Salah and the Imam is doing Sujud-ul-Sahw before saying Taslim (salutation of peace ending the Prayer), he should prostrate with the Imam; but if the Imam says the Taslim and then prostrates, the man should make up the Rak`ahs he missed and then do Sujud-ul-Sahw before or after saying the Taslim.

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A follower mistakenly saying Taslim before the Imam

The first question of Fatwa no. 5831

Q 1: if someone who is offering Salah (prayer) says the Taslim (salutation of peace ending the Prayer) before the imam (the one who leads congregational Prayer) by mistake, should he perform Sujud-ul-Sahw (Prostration of Forgetfulness) or keep following the imam?

A: He should return to his original intention for the Salah (i.e. that he is praying a Congregational Salah following an Imam), and then say the Taslim after the Imam. He does not have to

do Sujud-ul-Sahw if he prayed with the Imam from the beginning of the Salah. However, if he came late missing one or more Rak`ahs (units of Salah), he should again return to the original intention of his Salah, and when the Imam says the Taslim, he should stand up and perform the Rak`ahs he missed, and then perform the Sujud-ul-Sahw before or after the Taslim.

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Mamums' Sahw in Salah

Fatwa no. 10269

Q: If someone comes to offer salah (Prayer) in congregation, but they only catch one or two Rak`ahs (units of Prayer) with the Imam (the one who leads congregational Prayer), and after that they conclude their salah alone, but forget to perform the Rak`ahs they missed or they have doubts about their salah, is it permissible for them to perform sujud-ul-sahw (Prostration of Forgetfulness) or not?

A: If the Ma'mums (persons being led by an Imam in Prayer) forget to offer the Rak`ah they missed or are doubtful about their Salah, they have to continue offering the Salah based on the least actions they are sure that they have performed, and then perform Sujud-ul-Sahw.

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The first question of Fatwa no. 12812

Q 1: I traveled with one of my friends from Halban to Riyadh. We did not offer the Maghrib (Sunset) Prayer until we reached Riyadh. We then combined the delayed Maghrib and `Isha' (Night) Prayers at home during the time for `Isha'. when the Imam (the one who leads congregational Prayer) stood up to offer the fourth Rak`ah (unit of Prayer) for `Isha', I remained sitting because I mistakenly thought it was an extra Rak`ah for Maghrib. I, thus, did not follow him because I knew that the Ma'mum (a person being led by an Imam in Prayer) should not follow the Imam if the latter does extra actions in Salah (Prayer). When the Imam sat down to recite the final Tashahhud (a recitation in the sitting position in the second/last unit of Prayer), I realized before he had said the Taslim (salutation of peace ending the Prayer) that I had been mistaken. When he said the Taslim, I stood up and offered the fourth Rak`ah and performed Sujud-ul-Sahw (Prostration of Forgetfulness). An hour later, I had doubts and so I repeated the `Isha' Prayer in full, although we had combined the Maghrib and `Isha' Prayers. My question is: What is the ruling on this matter?

A: If the situation is as you mentioned, then there is no harm on you as long as you offered the fourth Rak`ah and performed Sujud-ul-Sahw.

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The first and third questions of Fatwa no. 3174

Q1: What should someone do if they mistakenly say the Taslim (salutation of peace ending the Prayer) before the Imam (the one who leads congregational Prayer)?

A: It is not a sin to mistakenly say the Taslim before the Imam. If anyone does so, they are obligated to continue following the Imam until he says the Taslim.

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Q3: if someone who is offering the Salah (prayer) says one Taslim (salutation of peace ending the Prayer) to their right, and then, before saying the second Taslim, they remember that their Salah is incomplete, should they complete the Taslim and then complete their Salah or complete their Salah before saying the second Taslim?

A: If they have done one Taslim mistakenly and then remembered, it is obligatory on them to complete their Salah, and the Taslim that they said mistakenly will be cancelled. They should not just say the second Taslim, but conclude their Salah by saying two Taslims and do a Sujud-ul-Sahw (Prostration of Forgetfulness) before or after the Talsim.

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The first question of Fatwa no. 12242

Q 1: what should I do? I offered the `Isha' (Night) Prayer in congregation, but I arrived late and missed two Rak`ahs (units of Prayer). when the Imam (the one who leads congregational Prayer) said the Taslim (salutation of peace ending the Prayer), I followed him directly. However, after I had offered the witr (Prayer with an odd number of units), I remembered that I had only performed two Rak`ahs of the `Isha' Prayer.

A: It is obligatory on you to repeat the `Isha' Prayer.

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sujud-ul-sahw in a supererogatory salah

The second question of Fatwa no. 7011

Q2: Someone was sitting to recite the Tashahhud (a recitation in the sitting position in the second unit of Prayer) in a supererogatory Salah (prayer). He then remembered that he had only offered one Rak`ah. So he stood up and offered it. Is it necessary for him to do the Sujud-ul-Sahw (Prostration of Forgetfulness)?

A: If the reality is as you mentioned, he should have done the Sujud-ul-Sahw in the same way he would in an obligatory Salah.

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The second question of Fatwa no. 8801

Q 2: i offered Salah (Prayer), but i forgot to recite the first part of Tashahhud (a recitation in the sitting position in the second/last unit of Prayer) in the second Rak`ah (unit of Prayer) and i did not perform Sujud-ul-Sahw (Prostration of Forgetfulness). Was my Salah correct?

A: If you did not perform Sujud-ul-Sahw because you forgot it or due to ignorance, then your Salah is correct.

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Sujud-ul-Tilawah during Salah

Fatwa no. 12781

Q: if i join the Fajr (Dawn) Prayer on Friday in congregation and find that the imam (the one who leads congregational Prayer) has already started the Salah (Prayer) reciting Surah Al-Sajdah and is performing Sujud-ul-Tilawah (Prostration of Recitation). Should i follow him in the Sujud (prostration) or wait until he stands up from it? If I miss this Sujud, should I perform it later? Is it considered as the first Rak`ah (unit of Prayer) or is the Rak`ah that follows it the first and the second Rak`ah that follows that the second one? Please give me a detailed answer. May Allah grant you success and record our rewards, and help you in answering those who ask questions.

A: If someone goes to the Masjid (mosque) and finds the Imam performing Sujud-ul-Tilawah, they should say Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer) while standing and then prostrate to follow the Imam in Sujud-ul-Tilawah. It is not a problem if they miss Sujud-ul-Tilawah.

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Saying the Takbir for Sujud-ul-Tilawah

Fatwa no. 13206

Q: when I come across one of Ayat-ul-Sujud (Qur'anic verses of Prostration) while offering Salah (Prayer), should I say the Takbir ("Allahu Akbar [Allah is the Greatest]") and then prostrate or prostrate without saying the Takbir? Should I say the Takbir also when I stand up from Sujud (prostration) or just continue with the recitation without saying the Takbir?

A: It is permissible for someone, when they are offering Salah individually or leading a Salah, if they come across one of Ayat-ul-Sujud, to say the Takbir and prostrate for Sujud-ul-Tilawah (Prostration of Recitation). They should then say the Takbir again when they stand up, because the Takbir should be said whenever standing up or going into Ruku` (bowing) or Sujud. However, if the person who is reciting is not praying and comes across one of Ayat-ul-Sujud, it is permissible for them to say the Takbir and prostrate, but it is not permitted for them to say the Takbir or Taslim (salutation of peace ending the Prayer) after prostrating because there is no evidence for this.

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satan's insinuations during salah

The third question of Fatwa no. 3894

Q3: During performance any of the Five Obligatory Salah (Prayers),

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after reciting the Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer) and Surah Al-Fatihah, I usually lose attention in Salah (Prayer) and my mind starts thinking about other things until I finish the Salah. I began to suffer from this two years ago. A Shaykh told us that if anyone loses their attention during Salah, their Salah will be useless. Please benefit me with your advice and guidance on this issue. May Allah grant you a long life!

A: Your Salah is valid as long as you perform the obligatory acts of the Salah. Our advice to you is to make every effort to protect yourself from Satan, as much as you can, until his insinuations stop and you spoil his tricks. What will help you in this is resorting to Allah and seeking refuge with Him from Satan at the beginning of the recitation and always in your mind. Contemplating the meanings of the Qur'an seriously will guide you to recognize the Magnificence of Allah, and reciting Takbir (saying: "Allahu Akbar [Allah is the Greatest]"), Tahlil (saying: "La ilaha illa Allah [There is no god except Allah]"), Tasbih (saying: "Subhan Allah [Glory be to Allah]"), and Tahmid (saying: "Alhamdu lillah [All praise is due to Allah]") will help you to ward off Satan's insinuations. Remember that you are in front of Allah and that you are talking to Him during your Salah and that it is obligatory on you to be polite and pay attention when talking to and invoking Him. Also, have hope that Allah will ward off these insinuations from you and that He will save you from Satan's tricks. May Allah help you to devote your mind fully to Him and ignore Satan's insinuations!

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Fatwa no. 5098

Q: Whenever I am about to perform Salah (prayer) I imagine that everybody is watching me. This feeling leads me to perform it without submissiveness and concentration. Moreover, my Salah becomes but a kind of ostentation. At that time, I fear to prolong my Salah out of thinking about people. When I finish my Salah, I blame myself and I feel that my Salah will not be accepted. Therefore, I despair all my life thinking that I am a hypocrite who has no share in Islam. I would like to inform you that I love Islam, wish to spread it everywhere and hope for all that is good for it. What can I do, O scholars? I would like you to help me for the sake of Allah. May Allah reward you well! He who alleviates the suffering of a Muslim in this world, Allah will alleviate his suffering in the Day of Judgment. This is according to the meaning of the Hadith of the Prophet (peace be upon him). Am I a hypocrite or is it just devilish insinuations? I contemplate a lot about the Ayah (verse) where Allah (Exalted be He) says: ﴾Verily, Allâh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills; and whoever sets up partners with Allâh in worship, he has indeed invented a tremendous sin.﴿

A: If the reality is as what you have mentioned, then what you feel is nothing more than devilish insinuations in order to spoil your Salah and your religion. May Allah protect you against that! You have to stop believing these insinuations through contemplating the meanings of the Ayahs you read during your Salah. You have to remember that you are standing before Allah as if you are seeing Him. The Prophet (peace be upon him) said in pointing out the meaning of Ihsan (the perfection of Faith):

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﴾"That you worship Allah as if you are seeing Him, for though you don't see Him, He, verily, sees you."﴿ You have to believe that your Salah is valid and to cast away feeling that you are a hypocrite because all these things are nothing but devilish insinuations. Following him in these insinuations increases his control over you. We ask Allah to protect us and you from these evils.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The third question of Fatwa no. 6461

Q 3: A woman offers the five obligatory daily Prayers and the supererogatory ones. However, she sometimes thinks that she misses something or doubts her Taharah (ritual purification). She may also think that her Salah is not accepted and therefore, she repeats the Salah of one or three days. What is your opinion regarding this matter?

A: She should cast away all doubts and seek refuge with Allah from Satan. When she purifies herself and offers Salah, she does not repeat them and does not pay attention to these doubts. She should strive to offer Prayer according to Allah's Shar` (Law) and in the same manner of the Messenger of Allah (peace be upon him). May Allah accept the righteous deeds of us all!

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 8218

Q: Someone used to commit major sins. Later, Allah granted him guidance. He was suffering from a mental illness but was cured and is now feeling better. as a result, he is affected with Satanic whispers and suspicions while performing Istinja' (cleansing the private parts with water after urination or defecation), Wudu' (ablution), saying Takbir (utterance of allah is the greatest), reciting Qur'an in the Salah (prayer) and performing the rest of the pillars of Salah. Examples of these suspicions include the repetition of Takbir and Basmalah (saying, "Bismillah Al-Rahman, Al-Rahim [In the Name of Allah, the Most Gracious, the Most Merciful]"), getting tongue-tied for a while and having imaginations about things concerning the actions and sayings of Salah.

A: He should exert effort to push away and get rid of these insinuations and baseless whispers. He should pay no attention to them. Moreover, he should regard his actions and sayings concerning Wudu' and Salah as valid. He should occupy himself with useful matters and persevere it with the prescribed Dhikr in Salah and Wudu', and ponder over the meaning of Basmalah and Shahadah (Testimony of Faith) mentioned at the end of Wudu'. As for Salah, he should think of the greatness of Allah at the beginning of Salah and reflect on the meanings of Surah Al-Fatihah, the Qur'anic Ayahs following it, Tahmid (saying: "Alhamdu lillah [All praise is due to Allah]") and Tasbih (glorification of Allah) mentioned during bowing and prostration respectively. Moreover, he should contemplate Allah's Majesty and Glory showing humility to Him to help himself get rid of these obsessions. Additionally, he should invoke Allah to ward off

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these worldly thoughts and suspicions, and seek refuge with Him from Satan. We ask Allah to protect you and help you dispose of things that preoccupy you in worship. It is He Who responds to supplications.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. (10429)

Q: When I urinate or defecate, and after purifying that place of Najasah (ritual impurity) , I always doubt - May Allah honor you - that Najasah still exists. This makes me spend about fifteen minutes washing the place of Najasah. Also, when I come to offer Wudu' (ablution), I suffer from doubts in my (intention), that is the intention of Wudu', I keep thinking that my intention is null, and consequently, so is my Wudu'. I always doubt whether or not I have established the intention, which causes me to have a headache, tremble and sometimes lose my balance and fall. The same thing happens as I perform Ghusl (ritual bath following major ritual impurity), I am attacked by doubts regarding my intention of Ghusl, thus I keep resisting the doubts for a long time (Thirty minutes) till I finally perform the Ghusl. Also, when I come to start the prayer and before reciting Takbirat-ul-Ihram (saying: Allahu Akbar [Allah is the Greatest] upon starting Prayer), when we get to establish the intention (of prayer), I keep doubting if I have established it or not, which leads me to repeat the intention by heart and out loud until my head aches. All this has affected my health, as it has started to get worse

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due to the excessiveness of doubts and thinking of my miserable future. Consequently, I got inflicted with illusions, to the extent that sometimes, I imagine that the door is open though I have closed it, even after I have seen it closed, in addition to trembling every time I hear the Adhan (call for prayer), as well as having a phobia from Wudu' and Salah for the headache that inflicts me at this time, when I have doubts in them.

As doubt reached the utmost degree, I became incapable of offering either Wudu' or Salah as every time I come to perform Wudu' or Salah, I become doubtful, as I said, till I fall unconscious. Based on this, I abandoned Wudu' and Salah for a period that exceeded three months, during which I could not offer Salah, for every time I got to think of it, I used to feel that I am chained. But praise be to Allah's Grace, I was able to return to Salah for one months period. Rather, no sooner, I was inflicted with the mentioned above things again, but in a more vigorous way this time. If I get to overcome these doubts in a day, I fail to do this on the next day, and I tend to leave Salah once more. Thus, I wait until I have six missing prayers, then I start offering the due one and the prayers that follow it (on this day). But, I do not make up for the missing ones as I offer them with the congregation, so that on missing a prayer, I can not make up for it, due to the mentioned above reasons, this is why I do not miss the congregation, for it is the only way by which I become able to offer prayer and suffer from little doubts. However, on being alone, I never have the ability to pray, and if I manage to do this, I keep fighting these doubts for about fifteen minutes while reciting the intention subvocally and out loud. To sum up, I became worried

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about my prayers, frightened that Allah would punish me if I abandon them, although I really wish that Allah would be pleased with me, as I wish to abide by the rules of Islam

in all my affairs. I also wish to be of Allah's righteous Servants, but you can not always get what you want. Still, I have high hopes that Allah will be merciful with me, and I wish to die as a Muslim, and be bestowed by Allah's acceptance. I ask your Eminence to guide me to the right path and the best remedy for my obsessions according to the Madh-hab of Imam Malik, but if this is not available, then any Madh-hab will be convenient. Awaiting your reply on tenterhooks, Assalamu Alaykum (peace be upon you).

A: What you mentioned of having doubts and suspicions that inflict you when removing Najasah, offering Wudu' and Salah are all of the offensive insinuations, and you should seek refuge in Allah (May He be Exalted and Glorified) from the accursed Satan and supplicate to Allah a lot to recover you from such insinuations. You should also make sure of eliminating Najasah and offering Wudu' perfectly, and you should remain sure and to have Yaqin (certainty) without considering such Satanic whispers that befall your heart. We supplicate to Allah to grant you and us good health and soundness.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad his family, and Companions!

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The ninth question of Fatwa no. 10719

Q9: how can someone avoid Satan insinuations that come during Salah (Prayer) and spoil it for them?

A: While they are performing Salah, they should contemplate the meanings of the Qur'anic Ayahs (verses) that they are reciting; remember the Glory of Allah when performing Ruku` (bowing), Sujud (prostration), and during the whole Salah; and remember that they are standing in front of their Lord and confiding in Him sincerely and show Him good manners. They should try to draw close to Him in the hope that He will accept the Salah from them, respond to them, and draw them close to Him, fearing turning away from Him lest He would not accept their acts of worship. By these and other acts of submission and reverence to Allah, Satan will be subdued and will not find a way inside you with his insinuations; all his ways to you will be blocked.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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How to repel Waswasah during Salah?

The tenth question of Fatwa no. 2677

Q 10: When people start to perform Salah (Prayer), ongoing Waswasah (insinuating thoughts from Satan) and worries rush into their mind. What is the best Du`a' (supplication) to repel Satan

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and his insinuations, with the Permission of Allah?

A: The remedy for that is to remember that you are standing before Almighty Allah, talking to Him. The manners demanded is that your heart be attentive and devoted to the One you are talking to. You should contemplate the meanings of the Qur'an you are reciting while you are standing, and the Glory of Allah while praising Him in Ruku` (bowing) and Sujud (prostration). You should also beseech Allah earnestly while in Sujud to protect you from the evil of Satan and drive away from you any Waswasah or worries, as it is authentically reported in Sahih Hadiths (authentic Hadiths) that a servant is the closest they can be to their Lord when they are prostrating.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family and Companions.

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Fatwa no. 5935

Q: sometimes, while I am washing my feet during Wudu' (ablution), or directly or a while after performing it, I feel some drops of urine coming out through the urethra. That is the feeling that I get, but when I check my clothes, sometimes I see some traces of one or more drops and other times there is nothing there. This happens because I cannot control my bladder. I have been to some doctors who told me that this is something normal that afflicts many young men and it will stop when I get married, while other doctors had different opinions.

I cannot get rid of this problem, and what concerns me most is the ruling on Salah (Prayer) and how this problem can be treated according to the Shari'ah (Islamic law). I frequently have to repeat my Wudu', but I am not satisfied with this, which is why I am writing to you, hoping that you understand what I am suffering from. In the light of this, would you please give me a Fatwa (legal opinion issued by a qualified Muslim scholar) and tell me the ruling as to what I should do if this happens after Wudu' and what is the ruling on my underwear?

A: Cleanliness is half of Iman (Faith), therefore, if after performing Taharh (ritual purification) a Muslim feels that something has been passed out, and after checking they find that minor ritual impurity (wind, urine or stool) has been passed out, they should repeat their Wudu' and wash any parts of their body or clothing that got defiled with Najasah (impurity). However, if they are not sure, they should not pay any heed to it and their Salah will be valid. It is recorded in the two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) on the authority of 'Abdullah ibn Zayd (may Allah be pleased with him) that he said, ﴾A complaint was made to the Prophet (peace be upon him) about when man thinks that he passed something during Salah. He (peace be upon him) said, "He should not leave (prayer) unless he hears a sound or detects a smell (of passing wind)."﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Supererogatory Salah (prayer)

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Witr (Prayer with an odd number of units)

Fatwa no. 1443

Q: Did the Prophet (peace be upon him) perform Witr as one or three consecutive Rak`ahs (units of Prayer)? Did he continue performing Qunut (supplication recited while standing after bowing in the last unit of Prayer) until he died? Did he ask people to do it?

A: The Prophet (peace be upon him) performed Witr as one Rak`ah. He taught anyone who asked him about supererogatory night Salah to perform two Rak`ahs and then perform one Rak`ah as Witr before Fajr (dawn) prayer. `Aishah (may Allah be pleased with her) said: ❨"When Allah's Messenger (peace be upon him) finished the `Isha' (Night) Prayer, he would offer eleven Rak`ahs before the Fajr (Dawn) Prayer, concluding each two Rak`ahs with Taslim (salutation of peace ending the Prayer) and observing the Witr Rak`ah at the end."❩ This Hadith was reported by Al-Bukhari, Muslim, Ahmad, Abu Dawud and Al-Nasa'iy. It was also reported that Ibn `Umar said: ❨"A man came to the Prophet (peace be upon him) and asked him: 'How can I offer Qiyam Al-Layl (the optional night prayer)'. The Prophet (peace be upon him) replied: 'Pray two Rak`ahs at a time and then two and then two and so on and if you are afraid of the approach of the time of Fajr (Dawn) Prayer, perform one Rak`ah as Witr.'"❩ This Hadith was reported by the Group of Compilers of Hadith (Al-Bukhari, Muslim, Abu Dawud, Al-Tirmidhy, Al-Nasa'iy, and Ibn Majah). It was reported that Ibn `Umar and Ibn `Abbas (may Allah be pleased with them) said that they heard the Prophet (peace be upon him) saying: ❨"Witr is a rak`ah at the end of prayer."❩

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This Hadith was reported by Ahmad and Muslim.

The Prophet (peace be upon him) performed Witr as three consecutive Rak`ahs without separating them with Taslim many times. It was reported on the authority of Ubayy ibn Ka`b (may Allah be pleased with him) that ❨The Prophet (peace be upon him) used to recite ❨Glorify the Name of your Lord, the Most High,❩ during Witr in the first Rak`ah ❨Say: (O Muhammad صلى الله عليه وسلم to these Mushrikûn and Kâfirûn): "O Al-Kafirûn (disbelievers in Allâh, in His Oneness, in His Angels, in His Books, in His Messengers, in the Day of Resurrection, and in Al-Qadar)!❩ in the second Rak`ah and ﴾Say (O Muhammad صلى الله عليه وسلم): "He is Allâh, (the) One.﴿ in the third one. He used to perform them without Taslim except after the third one.﴿ This Hadith was reported by Al-Nasa'iy. `Aishah (may Allah be pleased with her) said: ﴾"Allah's Messenger (peace be upon him) used to observe the Witr with three (Rak`ahs) without breaking them apart."﴿ This Hadith was reported by Ahmad, Al-Nasa'iy and Al-Hakim. Al-Hakim said that this Hadith is authentic according to the conditions stipulated by Al-Bukhari and Muslim. However, it was reported that the Prophet (peace be upon him) forbade performing Witr as three Rak`ah. Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (peace be upon him) said: ﴾"Do not observe Witr as three Rak`ah but five or seven Rak`ah, and do not make it similar to Maghrib (Sunset) Prayer."﴿ This Hadith was reported by Al-Daraqutny with a chain of transmitters and said that they are all reliable. Many scholars have tried to integrate these Hadiths

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through interpreting the prohibition of performing Witr as three Rak`ahs as performing them in the same manner as Maghrib (Sunset) Prayer. They interpreted the Hadiths that denote that the Prophet (peace be upon him) performed Witr as three Rak`ahs as performing them without Taslim except at the end of it. Some of them said that prohibition in this regard means a reprehensible act. They said it is better not to perform Witr as three Rak`ahs. A person is allowed to do any of these things. Abu Ayyub reported that the Prophet (peace be upon him) said: ﴾"The witr is a duty for every Muslim so if anyone wishes to observe it with five Rak`ahs, he may do so; if anyone wishes to observe it with three, he may do so, and if anyone wishes to observe it with one, he may do so."﴿ This Hadith was reported by Imams Ahmad, Abu Dawud, Al-Nasa'iy and Ibn Majah. But a person should perform Witr as one Rak`ah as the Prophet (peace be upon him) used to do this a lot and due to the numerous authentic Hadiths reported in this regard.

As for Qunut during Witr, it was reported that the Prophet (peace be upon him) did it and taught it to Al-Hasan ibn `Aly (may Allah be pleased with him). It was reported from `Aly (may Allah be pleased with him) that the Prophet (peace be upon him) used to say in the last Rak`ah of his Witr: ﴾"O Allah! I seek refuge in Your Pleasure from Your Displeasure and in Your Pardon from Your Punishment, and I seek refuge in You from You. I cannot enumerate Your Praise, You are as You have praised Yourself."﴿

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This Hadith was reported by the Five Compilers of Hadith (Imam Ahmad, Abu Dawud, Al-Tirmidhy, Al-Nasa'iy and Ibn Majah). Al-Hasan ibn `Aly (may Allah be pleased with him) said: ﴾"The Messenger of Allah (peace be upon him) taught me some words that I say during the supplication of the Witr. They were: 'O Allah, guide me among those You have guided, grant me security among those You have granted security, take me into Your charge among those You have taken into Your charge, bless me in what You have given, guard me from the evil of what You have decreed, for You do decree, and nothing is decreed for You. He whom You become his Waliy is not humbled. Blessed and Exalted are You, our Lord."﴿ This Hadith was reported by the Five Compilers of Hadith (Imam Ahmad, Abu Dawud, Al-Tirmidhy, Al-Nasa'iy and Ibn Majah). The followers of the Hanafy and Hanbaly Madh-hab (School of Jurisprudence) worked according to this Hadith. Some of the scholars of Hadith deemed these two Hadiths as weak. Following any of these views is pardonable. But it is better to perform Qunut during Witr Salah according to these two Hadiths because they are not less than Hadith Hasan (a Hadith whose chain of narration contains a narrator with weak exactitude, but is free from eccentricity or blemish). But we do not have an authentic Hadith that denotes that the Prophet (peace be upon him) performed Qunut during Witr until he died.

The second question of Fatwa no. 6755

Q 2: Is performing Witr (Prayer with an odd number of units) obligatory and is it sinful to only perform it intermittently?

A: Witr is a stressed Sunnah that a believer should maintain. Anyone who performs it intermittently is not sinful, but they are advised to observe it regularly. It is permissible to perform Shaf` (Prayer with an even number of units) during the daytime in place of a missed Witr, because the Prophet (peace be upon him) used to do so. It is authentically reported on the authority of `Aishah (may Allah be pleased with her) that she said: ﴾If sleep or illness prevented the Prophet (peace be upon him) from Salat-ul-Layl (optional Prayer at night), he would offer twelve Rak`ahs during the daytime.﴿ (Related by Muslim in his Sahih) The Prophet (peace be upon him) would, most times, perform eleven Rak`ahs during the night, offering Taslim after every two, and would conclude them with a single Rak`ah as Witr. If sleep or illness prevented him from doing so, he (peace be upon him) would offer twelve Rak`ahs during the daytime as `Aishah (may Allah be pleased with her) reported. Accordingly, if a Muslim is accustomed to performing five Rak`ahs at night and is prevented from doing so by sleep or any other impediment, they may perform six Rak`ahs in the daytime, offering Taslim after every two. The same applies if they are accustomed to performing three Rak`ahs, they may perform four Rak`ahs, performing Taslim after every two.

If they are accustomed to performing seven Rak`ahs, they may perform eight Rak`ahs, offering Taslim after every two.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family and Companions.

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Fatwa no. 2836

Q: All praise and gratitude are due to Allah, I perform the Five Obligatory Daily Prayers either in the Masjid (mosque) or at alone if I can not go to the Masjid. However, after the `Isha' (Night) Prayer, I offer three Rak`ahs (units of Prayer) as supererogatory Salah and not five. Please reply to me on this, noting that I do this regularly and I have noticed that most people in the Masjids of our towns and villages do the same. I would appreciate your advice, and may Allah grant you success!

A: the minimum for Witr (Prayer with an odd number of units) is one Rak`ah and it has no maximum limit. Therefore, there is no harm in performing one, three, five, seven, nine, eleven, thirteen Rak`ahs, or more as Witr. This is supported by the Sunnah of the Messenger of Allah (peace be upon him) through his words and deeds. The learned scholar Ibn Al-Qayyim elaborated on Witr in his book "Zad Al-Ma`ad fy Hady Khayr Al-`Ibad", which we advise you to refer to for more information.

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The second question of Fatwa no. 7404

Q 2: After offering `Isha' (Night) Prayer, some people offer two supererogatory Rak`ahs, others offer three Rak`ahs and others offer five Rak`ahs. Which of these practices is the sound act of Sunnah?

A: After performing `Isha' Prayer, it is an act of Sunnah (recommendable) to offer two supererogatory Rak`ahs which are more preferably performed at home. After that, a Muslim should perform one, three or five Rak`ahs as Witr Salah. However, the most preferable practice is to offer eleven Rak`ahs saying Taslim (salutation of peace ending the Prayer) at the end of each two Rak`ahs ending with a single eleventh Rak`ah as Witr. This may be practiced during the early part of the night, at midnight or during the latter part based on what is easier. However, it is more preferable for it to be during the last portion of the night, if possible, following the example of the Prophet (peace be upon him). `Aishah (may Allah be pleased with her) said: (The Messenger of Allah (peace be upon him) used to observe the Witr prayer every night, maybe in the early part of night, at midnight and in the latter part, finishing his Witr at dawn.) Related by both Al-Bukhari and Muslim.

Moreover, Muslim in his Sahih reported on the authority of Jabir (may Allah be pleased with him) that the Prophet (peace be upon him) said: (If anyone is afraid that he may not get up in the latter part of the night, he should observe Witr in the first part of it; and if anyone is eager to get up in the last part of it, he should observe Witr at the end of the night, for Prayer at the end of the night is witnessed (by the angels) and that is preferable.)

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 6148

Q: some people offer Witr (Prayer with an odd number of unit) and shaf` (two units of Prayer, particularly before the final unit of the odd-number prayer) together, i.e. three consecutive Rak`ahs like Maghrib Prayer. They argue that the Messenger (peace be upon him) did this, is this true?

A: It has been confirmed that the Prophet (peace be upon him) used to offer Witr in the form of one Rak`ah with Taslim as has been recorded in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) from the Hadith of `Aishah (may Allah be pleased with her), Ibn `Abbas, and others. The Prophet might have offered Witr by performing five Rak`ahs and did not sit except in the last one as mentioned in the Two Sahih (authentic) Books of Hadith from the Hadith of `Aishah. He might have also offered Witr by performing three Rak`ah and did not sit except in the last one as recorded by Ahmad, Al-Nasa'y, Al-Baihaqy, Al-Hakim, from the Hadith of `Aishah. As for offering Witr prayer like Maghrib, this is a baseless act. It has been reported that the Prophet forbade offering Witr like Maghrib as recorded by Al-Daraqutny who said, 'All this Hadith's narrators are trustworthy.'

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The third question of Fatwa no. 5310

Q 3: During congregational Salah in the last ten days of Ramadan, we offer Witr (Prayer with an odd number of units) after Tarawih (special supererogatory night Prayer in Ramadan) for the sake of those who do not attend Qiyam-ul-Layl (standing for optional Prayer at night), and we offer Witr once again after Qiyam-ul-Layl. We heard that the Witr can be offered only once in a night. Is this correct?

A: The ruling on Witr is the same, whether in Ramadan or at any other time, and whether for an Imam (leader of congregational Prayer), Ma'mum (a person being led by an Imam in Prayer) or a person offering Salah alone. If a person offers Witr in the early part of the night, they can offer Salah as they wish as Shaf` (two units of Prayer, particularly before the final unit of the odd-number prayer), and they do not have to offer Witr again. If a person delays the Witr until the end of the night, they should offer it after Qiyam. This is based on what was narrated by Talq ibn `Aly that he heard the Messenger of Allah (peace be upon him) stating: ❨Two Witrs are not to be offered during one night.❩ Narrated by the Five Compilers of Hadith (Imam Ahmad, Abu Dawud, Al-Tirmidhy and Al-Nasa'y) except Ibn Majah. It was also reported from Ibn `Umar (may Allah be pleased with him) that the Prophet (peace be upon him) stated: ❨Make Witr odd prayer your final Salah at night.❩ Related by the Six Hadith Compilers (Al-Bukhari, Muslim, Abu Dawud, Al-Tirmidhy and Al-Nasa'iy) except Ibn Majah. ❨It was also reported from Umm Salamah (may

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Allah be pleased with her) that the Prophet (peace be upon him) used to offer two Rak`ahs (units of Prayer) after Witr.❩ Narrated by Al-Tirmidhy, Ahmad and Ibn Majah, who narrated the addition "while he was sitting". Ahmad said, "It is an argument against those who do not approve of invalidating Witr."

Sa`id ibn Al-Musayyab ❨narrated that Abu Bakr and `Umar talked about Witr while they were with the Messenger of Allah (peace be upon him). Abu Bakr said, "I offer Witr, then I sleep. When I wake up, I offer Shaf` until dawn." `Umar said, "I sleep after offering Shaf`, then I wake up to offer Witr in the late part of night." The Prophet (peace be upon him) said to Abu Bakr, "You are careful", and he told `Umar, "You are strong."❩ Narrated by Abu Sulayman Al-Khattaby.

Those who say that Witr can not be invalidated, and that

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it should be offered only once include Abu Bakr Al-Siddiq, `Ammar ibn Yaser, Rafi` ibn Khadij, `A'idh ibn `Amr Al-Muzany, Talq ibn `Aly, Abu Hurayrah and `Aishah. This was narrated by Ibn Abu Shaybah in Al-Musannaf from Sa`d ibn Abu Waqqas, Ibn `Umar and Ibn `Abbas (may Allah be pleased with them all). Those who adopted this opinion among the Tabi`un (Followers, the generation after the Companions of the Prophet) include Sa`id ibn Al-Musayyab, `Alqamah, Al-Sha`by, Ibrahim Al-Nakh`y Sa`id ibn Jubayr, Makhul and Al-Hasan Al-Basry. This was narrated by Ibn Abu Shaybah from them in Al-Musannaf as well. Those who adopted this opinion among the Tabi`un also include Tawus and Abu Maglaz; and among the Imams (initiators of Schools of

Jurisprudence) Sufyan Al-Thawry, Malik, Ibn Al-Mubarak and Ahmad. This was narrated by Al-Tirmidhy from them in his Sunan (Hadith compilations classified by jurisprudential themes), who said it is more authentic. It was narrated also by Al-`Iraqy from Al-Awza`y, Al-Shafi`y and Abu Thawr. It was also narrated by Al-Qady `Iyad from all the Muftys (Islamic scholars qualified to issue legal opinions). We are not aware of any evidence authentically reported from the Messenger of Allah (peace be upon him) which proves otherwise.

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The first question of Fatwa no. 1835

Q1: if i perform `isha' (Night) Prayer then Witr (a Prayer with an odd number of units) and then i wake up late at night

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and offer two Rak`ahs (units of Prayer), should I offer Witr again?

A: It is akin to the Prophet's Sunnah that those who offer Witr at the beginning of night and then wake up late at night may offer Shaf` (two units of Prayer) without Witr. It is authentically related by Muslim that the Prophet (peace be upon him) performed two Rak`ahs after Witr. Also, Imam Ahmad and Ahl-ul-Sunan (authors of Hadith compilations classified by jurisprudential themes), except for Ibn Majah, related on the authority of Talq ibn `Aly that the Prophet (peace be upon him) said, ("Do not perform two Witrs in one night.")

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The fourth question of Fatwa no. 6289

Q 4: is it permissible to offer Witr (Prayer with an odd number of units) after combining the Maghrib (Sunset) and `isha' (Night) Prayers at the time of the former? Or should a person wait until the time of `Isha' is due? Kindly, be informed that we often combine the Maghrib and `Isha' prayers in the winter due to the cold weather.

A: It is permissible to offer Witr after combining the Maghrib and `Isha' prayers at the time of the former when there is an excuse for combining. It is noteworthy that illness, travel, and rain are the legal excuses for combining and that cold weather alone can not be regarded a legal excuse. As to the time of Witr Prayer, it begins after `Isha' has been performed until the true dawn. This is based on the Hadith narrated by `Aishah (may Allah be pleased with him) who said, ﴾Allah's Messenger (peace be upon him) used to offer eleven Rak`ahs between the `Isha' and the Fajr Prayers, concluding each two Rak`ahs with Taslim (salutation of peace ending the Prayer) and observing the Witr at the end.﴿

Moreover, Imam Ahmad narrated on the authority of Kharijah ibn Hudhafah (may Allah be pleased with him) that the Prophet (peace be upon him) said,

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﴾Allah has given you an extra prayer which is better for you than red camels (i.e. high breed camels). We said: What is it, Messenger of Allah? He said: It is the Witr (which Allah has appointed for you) between the `Isha' prayer and the daybreak.﴿ Narrated by the Five Compilers of Hadith (Imams Ahmad, Abu Dawud, Al-Tirmidhy, Al-Nasa'y and Ibn Majah) except Al-Nasa'y and graded as authentic by Al-Hakim.

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The sixth question of Fatwa no. 8501

Q6: i always wake up in the last third of the night to perform Tahajjud (optional late night Prayer), but once did so without performing Witr (Prayer with an odd number of units). Was my Salah (Prayer) valid? Is it obligatory for me to perform Witr? Must I offer it before Tahajjud? Which is better for me, to perform Witr or Tahajjud? How many Rak`ahs should I perform in Tahajjud? I hope that you will give me a detailed answer.

A: If anyone fears that they will not be able to wake up at night, they should not delay the Witr until the last part of the night; it is permissible for them to offer Witr at the beginning of the night. If they then wake up and perform Salah (Prayer) in the night, they will not have to repeat the Witr. However, if they expect to wake up to offer Tahajjud in the last part of the night, they may delay Witr to perform it with Tahajjud. It should be noted that Tahajjud should be offered in pairs of Rak`ahs (units of Prayer).

If while offering Tahajjud, it is feared that the time for the Fajr (Dawn) Prayer is very near, one Rak`ah should be performed. The Prophet (peace be upon him) usually performed eleven Rak`ahs in Qiyam-ul-Layl (standing for optional Prayer at night), but there is no harm in doing more or less than this.

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The third question from Fatwa no. 5725

Q 3: should a traveler offer shaf` (two units of Prayer, particularly before witr) and Witr (Prayer with an odd number of units) or not?

A: Yes, they should observe performing Shaf` and Witr prayers for the Messenger (peace be upon him) used to observe the night Salah in residence and travel.

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The fourth question of Fatwa no. 7811

Q 4: should I offer Witr (Prayer with an odd number of units) every night, even while traveling? Should Al-Sunan Al-Rawatib (supererogatory prayers that were stressed and regularly performed by the Prophet) be performed regularly or can they be left sometimes? What is the period during which a Muslim will not be sinful for leaving Al-Sunan Al-Rawatib?

A: First: According to the Sunnah, a Muslim should offer the Witr prayer every night. He should not abandon it in residence or in travel following the example of the Prophet (peace be upon him). He (peace be upon him)

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used to offer Witr sometimes on his camel while traveling. **Second:** Offering Al-Sunan Al-Rawatib before or after the Five Obligatory Daily Prayers is an act of Sunnah in residence and not while traveling. Whoever abandons offering them, is not sinful but misses the reward. However, the supererogatory Prayer performed before the Fajr prayer should be performed, for the Prophet (peace be upon him) observed it in residence and in travel.

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Fatwa no. 10583

Q: Once I heard a shaykh on the United Arab Emirates radio from Dubai saying that it is permissible for someone who performs Witr (Prayer with an odd number of units) in Ramadan to perform Salah (Prayer) after it. However, there is a Hadith that states that there is no Salah after Witr. so how can we perform salah after Witr? May Allah reward you with the best, Amen! Would Your Eminence please send us the answer in a written form. Thank you.

A: Anyone who hopes to wake up late at night to perform Tahajjud (optional late night Prayer) may delay their Witr and perform it after performing the supererogatory Salah (Prayer) at the end of the night, according to the Hadith that reads: ﴾"Make Witr your last Salah at night."﴿ However, if anyone fears that they will not be able to wake up until the dawn breaks, they may perform Tahajjud before they sleep, after performing the `Isha' (Night) Prayer, ending it with Witr. If they are then able to wake up in the last part of the night or during the night, they can offer as many Rak`ahs (units of Prayer) as they would like to and not repeat the Witr, according to what the Prophet (peace be upon him) said, ﴾"Do not perform two Witrs in one night."﴿ (Related by

Abu Dawud, Al-Tirmidhy, and Al-Nasa'y) The Prophet (peace be upon him) also said, ﴾"If anyone fears not getting up in the last part of the night, they should perform Witr in the first part of it. If anyone is eager to get up in the last part of the night, they should perform Witr at the end of the night, as Salah at the end of the night is witnessed (by the angels), and that is preferable."﴿ (Related by Muslim in his "Sahih [Book of Authentic Hadith]")

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The second question of Fatwa no. 13036

Q: A person does not maintain a fixed number of Rak`ahs for his Witr (Prayer with an odd number of units). He sometimes offers three or five Rak`ahs according to his time and readiness. Is it better for him to maintain a certain number of Rak`ahs even if they are few e.g. three or five? Please, enlighten us. May Allah reward you!

A: witr is a confirmed Sunnah and its minimum Rak`ahs are one. There is no maximum number of Rak`ahs for Witr. The Prophet (peace be upon him) often used to pray Witr with eleven Rak`ahs. It is better for a Muslim to adhere to this act of worship even in the least number tolerated. If a person is active, he may increase the number of Rak`ahs, for it is better for him.

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The fourteenth question of Fatwa no. 8097

Q14: I like to wake up at night to perform a few Rak`ahs (units of Prayer) and I like to perform the Shaf` (two units of Prayer, particularly before the final unit of the odd-number prayer) directly after the `Isha (Night) Prayer and delay the Rak`ah for Witr (Prayer with an odd number of units). Is it permissible to do this or should the two Rak`ahs of Shaf` be connected to the Rak`ah of Witr? Is there a preference?

A: When you finish the voluntary Salah at night, perform one Rak`ah of Witr, because the Prophet said, ❪"Salah during the night should consist of pairs (of Rak`ahs), but if one of you fears morning (is near), they should pray one Rak`ah, which will make their Salah an odd number."❫ (Agreed upon by Al-Bukhari and Muslim) It is better to delay it to the last part of the night if it is easy to do so. If it is not, Witr may be performed at the beginning of the night according to the Hadith Sahih (Hadith that have been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish) reported from the Prophet (peace be upon him) in this regard. If you offer the Salah at the beginning of the night and delay Witr to the last part of it, there is no harm; in fact this is better according to what the Prophet said, ❪"Make Witr your last Salah at night."❫ (Agreed upon by Al-Bukhari and Muslim)

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The second and third questions of Fatwa no. 6718

Q 2: Should the Qunut (a form of supplication recited in Prayer) be said before or after Ruku` (bowing)? What is the form of Du`a' (supplication) authentically reported to be recited in Qunut? Can we add anything to it? What does

a Ma'mum (a person being led by an Imam in Prayer) say when the Imam (leader of congregational Prayer) supplicates Allah and praises Him?

A: A- The authentic opinion is that it is better for the Du`a' of Qunut to be said in the Witr (Prayer with an odd number of units) after, not before, Ruku`, as there are many authentically reported Hadiths which were narrated concerning this.

B- A person can supplicate Allah in Qunut using the authentically reported forms of Du`a' or anything else, which they might need in this world or in the Hereafter.

C- A Ma'mum should say Amen after the Du`a' of the Imam. They can praise Allah and glorify Him when the Imam does, or remain silent.

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Q 3: Is there any special Du`a'-ul-Istiftah (opening supplication when starting the Prayer) for supererogatory night Prayer? If there is one, what is it? What should a worshipper do after finishing Witr (Prayer with an odd number of units)?

A: A- Yes, there are many supplications reported in the opening of the Prophet's Salah (prayer) during night Prayer. Imam Muslim reported in his Sahih on the authority of `Aishah (may Allah be pleased with her) that she said: ("Allah's Messenger (peace be upon him) used to commence the optional night prayer with: O Allah! Lord of Jibril (Gabriel), Mika'il (Michael), and Israfil, Creator of the Heavens and the Earth, Knower of the unseen and the seen, You are the Arbitrator between Your Servants in that which they have disputed. Guide me in that which they have differed, to the Truth, by Your Leave, for truly You guide whom You will to the Straight Path.")

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B- Abu Dawud and Al-Nasa'iy (may Allah be Merciful with them both) reported that Ubayy ibn Ka`b (may Allah be pleased with him) said that the Messenger of Allah (peace be upon him) used to say when pronouncing Taslim (salutation of peace ending the Prayer) of Witr Salah: ("Glory be to the King, the Most Holy.") He said in the narration reported by Al-Nasa'iy: ("Glory be to the King, the Most Holy," three times prolonging the utterance of the last syllable.") This Hadith was reported by Al-Nasa'iy in his book entitled Al-Kubra with a good chain of transmission. He said: ("He utters it aloud the third time.") This is one part of the narration reported from `Abdul-Rahman ibn Abza (may Allah be pleased with him). Al-Daraqutny (may Allah be merciful with him) reported this Hadith with a good chain of transmission with the wording: (Glory be to the King, the Most Holy, Lord of the Angels and the Spirit.)

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The second question of Fatwa no. 7132

Q 2: When should we recite Du`a' Al-Qunut (supplication recited while standing after bowing in the last unit of Prayer) whose wording is: "O, Allah! Guide us..." in detail?

A: Du`a' Al-Qunut should be recited after Ruku` (bowing) in the last Rak`ah (unit of Prayer).

The best thing that was mentioned regarding Du`a' Al-Qunut is what was narrated by the Five Compilers of Hadith (Imam Ahmad, Abu Dawud, Al-Tirmidhy, Al-Nasa'iy and Ibn Majah), from Al-Hasan ibn `Aly (may Allah be pleased with them both) that he said, ﴾The Messenger of Allah (peace be upon him) taught me some words to say during the Du`a' of Witr (Prayer with an odd number of units). They were, "O Allah, guide me among those You have guided; grant me security among those You have granted security; take me into Your charge among those You have taken into Your charge; bless me in what You have given; and guard me from the evil of what You have decreed, for You do decree, and nothing is decreed for You. Those whom You become their ally are not humiliated; and those whom You become their enemy will not triumph. Blessed and Exalted are You, our Lord."﴿ He also narrated from `Aly (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) used to say in the end of the Witr, ﴾O Allah! I seek protection in Your Pleasure against Your Wrath; I seek protection in Your Pardon against Your Chastisement; I am not capable of enumerating praise of You; You are as You have praised Yourself.﴿

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Fatwa no. 4192

Q: There has arisen among some of our Muslim brothers a dispute concerning what is preferable and what is Sunnah (commendable) regarding the Witr (Prayer with an odd number of units) after the `Isha' (Night) Prayer and how we should perform it. Should we offer it in congregation with an Imam (someone who leads congregational Prayer) or alone? Because some Muslims say that it is obligatory on us to perform Witr in congregation, as performing Salah (Prayer) in congregation is twenty-seven times better than performing it individually. Others say that the Prophet (peace be upon him) performed it alone and it is not reported that he performed it in congregation, except for few days during the month of Ramadan and then he returned to his home.

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Is it obligatory on us to adhere to this Sunnah?

A: witr in Ramadan after Tarawih (special supererogatory night Prayer in Ramadan) is performed in congregation. We do not know of any evidence indicating the permissibility of offering Witr regularly in congregation at any time other than Ramadan. However, if Witr is sometimes performed in congregation, this is permissible, as this was done by Ibn `Abbas with the Prophet (peace be upon him), and Abu Al-Darda' did it with Salman.

As to the preference of congregational over individual Salah, this is related to the Faridah (obligatory) Salah, as the Prophet (peace be upon him) said, ("Salah performed by men in a congregation is twenty-seven degrees better than Salah performed individually.") (Agreed upon by Al-Bukhari and Muslim)

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The fourth question of Fatwa no. 1500

Q 4: the Imam who leads tarawih prayer in Ramadan delays the Witr (Prayer with an odd number of units) until after Fajr (Dawn) Prayer is over. Moreover, there is a tradition that the Imam turns his face towards the Ma'mums (persons being led by an Imam in Prayer) after concluding Tarawih saying to them, 'Determine your intention to offer Shaf` (two units of Prayer, particularly before the final unit of the odd-number prayer) and Witr. Was this act observed by the Salaf or not?

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If so, what differentiates between these three Rak`ahs (Witr and Shaf`) from other supererogatory prayers singling them out with a specific intention and utterance even though all supererogatory prayers are Shaf` (dual)? Is it an act of Bid`ah (innovation in religion) to utter such saying or does it have special merit, and thus should be uttered?

A: We know of no Shari`ah proof supporting that the Imam should turn his face towards the Ma'mums after concluding Tarawih saying to them, 'Determine your intention to offer Shaf` and Witr.' Moreover, none of the Salaf followed this act as far as we know. Whoever claims that this is an act of the Messenger (peace be upon him) has to bring the evidence affirming this claim or it is to be rejected. It was authentically narrated that the Messenger of Allah (peace be upon him) said, ﴾Whoever introduces something extraneous to our matter (i.e. Islam), will have it rejected.﴿ Additionally, it was authentically reported in the authentic Hadith from the Messenger of Allah (peace be upon him) that the Witr should be performed before the Fajr Prayer. Among these Hadith is the one authentically reported in the Two Sahihs (authentic Hadith books) on the authority of Ibn `Umar (may Allah be pleased with them both) that the Prophet (peace be upon him) said, ﴾Prayers at night are to be offered two by two (two Rak`ahs at a time). If any of you fears that the time of dawn is approaching, let him pray one Rak`ah as Witr.﴿

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Fatwa no. 11271

Q: Someone slept after performing Witr (Prayer with an odd number of units). Then got up to perform night supererogatory Salah, if this person ends this Salah with Witr, it will conflict with the Hadith that says, "There are no two Witrs during one night." However, if this person does not end it with Witr, it will conflict with the Hadith that says, "The last Rak`ahs of the night Salah should be odd." Moreover, if someone does not perform Witr at all, it will conflict with the Hadith reported on the authority of Abu Hurayrah:

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﴾My friend instructed me to perform Witr prayer before sleeping.﴿ **Furthermore, there are also some people who sleep without performing Witr with the intention of getting up to perform night supererogatory Salah but they oversleep.**

A: First: If someone sleeps during the early part of the night having performed Witr and then gets up to perform night supererogatory Salah during the last part of the night, he should perform as much supererogatory Salah as possible ending it with no Witr in compliance with the Prophet's forbiddance of performing two Witrs in the same night.

Second: If someone sleeps without performing Witr with the aim of getting up during the last portion of the night, having the power to do so, he may perform Witr during the last part of the night. It will actually be far better as it is the time of Divine Descent. Moreover, it will be in accordance with the Hadith that says: ﴾Make Witr (odd prayer) your last Salah at night.﴿ In fact, the Hadith indicates that it is the more preferable practice. However, it does not conflict with the Hadith reported on the authority of Abu Hurayrah: ﴾My friend instructed me to perform the Witr Salah before sleeping.﴿ As a matter of fact, it applies to those who do not have the power to get up during the last portion of the night. Moreover, the Prophet (peace be upon him) is authentically reported to have performed Witr during the early part of the night, at midnight and during the last portion of the night, which indicates that Witr may be performed during any part of the night. The Prophet (peace be upon him) said: ﴾If anyone is afraid that they may not get up during the latter part of the night, they should observe Witr during the first part of it; and if anyone is eager to get up during the last part of it, they should observe Witr at the end of the night, for Prayer at the end of the night is witnessed (by the angels) and that is preferable.﴿ Recorded by Muslim in his Sahih.

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Third: If someone oversleeps having not performed Witr, intending to get up during the last part of the night to perform supererogatory night Salah, they may make up for the Witr they missed at the time of Duha (midmorning) Salah adding a Rak`ah to make it an even Salah. This is in accordance with the Hadith in which `Aishah (may Allah be pleased with her) reported that: ﴾When sleep or pain overpowered the Prophet (peace be upon him) and made it impossible (for him) to observe the Salah at night, he used to pray twelve Rak`ahs during the day.﴿ Recorded by Muslim .

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family,

Tarawih Prayer

the ruling on tarawih prayers

The first question of Fatwa no. 2205

Q 1: Please, give us the legal decision on Tarawih prayer; whether it is an act of Sunnah or a religious innovation?

A: Tarawih is an act of the Sunnah of the Prophet (peace be upon him). It was done by his Companions. This act of worship was transmitted through the generations of the Salaf (righteous predecessors) and the Khalaf (those who came after the Salaf and followed their way). The first person to gather the Muslims after the Prophet's death to pray this Salah in congregation was `Umar (may Allah be pleased with him) who was one of the Rightly-Guided Caliphs. No one can deny this prayer but the heretical sects of Al-Rafidah.

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Fatwa no. 3953

Q: What is the opinion of the Fuqaha' (Muslim jurists) and scholars of religion on Tarawih (special supererogatory night Prayer in Ramadan)? Is it twenty or eight Rak'ahs (units of Prayer) - according to the Sunnah? If the Sunnah is to offer it as eight Rak'ahs, why is it offered as twenty Rak'ahs in Al-Masjid Al-Nabawy (the Prophet's Mosque in Madinah)? Most people conclude from that it is the Sunnah to offer it as twenty Rak'ahs.

A: Tarawih is a Sunnah (supererogatory act of worship following the example of the Prophet) initiated by the Messenger of Allah (peace be upon him). There are proofs that he (peace be upon him) never offered more than eleven Rak'ahs, whether in Ramadan or at any other time.

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Abu Salamah asked 'Aishah (may Allah be pleased with her) about the manner in which the Messenger of Allah (peace be upon him) used to offer supererogatory Salah (Prayer) in Ramadan. She said, ﴾'The Messenger of Allah (peace be upon him) did not pray more than eleven Rak'ahs in Ramadan or at any other time. He would pray four Rak'ahs, and do not ask about their beauty and length, then he would pray four Rak'ahs, and do not ask about their beauty and length, then he would pray three Rak'ahs.' 'Aishah added, 'I asked: O Messenger of Allah! Will you sleep before offering the Witr (Prayer with an odd number of units)?' He said, 'O 'Aishah! My eyes sleep but my heart does not.'﴿ (Agreed upon by Al-Bukhari and Muslim) It was also authentically reported that the Messenger of Allah (peace be upon him) used to offer thirteen Rak'ahs on some nights. Thus, the words of 'Aishah (may Allah be pleased with her) when she said that ﴾The Messenger of Allah (peace be upon him) did not pray more than eleven Rak'ahs in Ramadan or at any other time﴿ should be interpreted according to the more frequent practice of the Prophet (peace be upon him) in order to reconcile between the Hadiths. There is nothing wrong in offering more than this, as the Prophet (peace be upon him) did not set a specific limit for optional Night Prayer. When he was asked about it, he (peace be upon him) stated: ﴾(Optional) Night Salah is two Rak'ahs followed by two Rak'ahs (and so on), and when one of you fears the break of dawn (Fajr Prayer), let them offer a single Rak'ah to make the Salah they have offered Witr (Prayer with an odd number of units).﴿ (Agreed upon by Al-Bukhari and Muslim) He (peace be upon him) did not set a limit, whether eleven Rak'ahs or anything else, which indicates the flexibility in

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optional Night Prayer, whether in Ramadan or at any other time.

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Permanent Committee for Scholarly Research and Ifta'

Performing Tarawih (special supererogatory night Prayer in Ramadan) in congregation in a Masjid (mosque)

Fatwa no. 4167

Q: How do we perform Tarawih in congregation at a Masjid according to the Sunnah of the Prophet (peace be upon him) behind one Imam?

A: Performing Tarawih during Ramadan behind one Imam in the Masjid is a Sunnah performed by the Prophet Muhammad (peace be upon him). `Aishah (may Allah be pleased with her) reported that the Prophet (peace be upon him) offered Salah in the Masjid and people followed him. The next night he also offered Salah and many people gathered. On the third and the fourth nights more people gathered, but Allah's Messenger (peace be upon him) did not come out to them. In the morning he said: ("I saw what you were doing and the only thing that prevented me from coming out to you was that I feared that it would become Fard (obligatory) for you.") This happened during Ramadan. This Hadith was reported by Al-Bukhari and Muslim. `Abdul-Rahman ibn `Abdul-Qarry said:

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("I went out in the company of `Umar ibn Al-Khattab one night in Ramadan to the Masjid and found people performing Salah in different groups. A man performing Salah alone or a man performing Salah with a little group behind him. So, `Umar said: 'In my opinion I would collect these (people) under the leadership of one Qari' (Reciter) (i.e. let them pray in congregation!)'. So, he made up his mind to congregate them behind Ubayy ibn Ka`b. Then on another night I went again in his company and the people were performing Salah behind their reciter. On that, `Umar remarked: 'What an excellent Bid`ah (innovation in religion) this is; but the Salah which they do not perform, but sleep at its time is better than the one they are offering.' He meant the prayer in the last part of the night. (In those days) people used to pray in the early part of the night.") This Hadith was reported by Al-Bukhari.

Therefore, it becomes clear that Tarawih was offered in congregation in the Masjid during the lifetime of the Prophet (peace be upon him) and then during the era of `Umar ibn Al-Khattab (may Allah be pleased with him). Moreover, Muslims continued performing it in such a manner until this day. But the saying of `Umar (may Allah be pleased with him): "What an excellent Bid`ah!" means the Bid`ah in the lateral meaning of the word. `Umar deemed it as Bid`ah because it was not done in congregation during the lifetime of the Prophet (peace be upon him) except for three or four nights only. Then, he gave up performing it in congregation fearing that it might become obligatory upon Muslims. After the death of the Prophet (peace be upon him), making it an obligation was not possible. Therefore, `Umar (may Allah be pleased with him) ordered performing it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

The fourth question of Fatwa no. 5738

Q 4: is Tarawih (special supererogatory night Prayer in Ramadan) prayer during which the Qur'an is recited quickly rewarded?

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A: There is nothing wrong with quick recitation unless the meanings are affected. However, slow recitation is preferred according to Allah's saying, ﴿And recite the Qur'ân (aloud) in a slow, (pleasant tone and) style.﴾ and following the example of the Prophet (peace be upon him) who used to recite the Qur'an slowly in Salah.

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The first question from Fatwa no. 6148

Q 1: Many scholars object to praying Tarawih (special supererogatory night Prayer in Ramadan) in twenty Rak`ahs (units of Prayer). They argue that the Messenger (peace be upon him) did not perform it with more than eleven Rak`ahs?

A: tarawih is prayed with eleven or thirteen Rak`ahs. Following the example of the Prophet (peace be upon him), this prayer should be performed two by two (every two Rak`ahs together) followed by the Witr which is one Rak`ah. However, there is no harm for a person to perform it with twenty Rak`ahs or more as the Prophet (peace be upon him) said, ﴿Prayers at night are to be offered two by two (two Rak`ahs at a time). If any of you fears that the time of dawn is approaching, let him pray one Rak`ah as Witr.﴾ Reported by Al-Bukhari and Muslim. Accordingly, the Prophet did not set a limited number of Rak`ahs for this prayer. Moreover, `Umar and the Prophet's Companions (may Allah be pleased with them) who are the most knowledgeable of the Sunnah, performed it with twenty Ra`kahs on some nights apart from Witr.

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The fifth question of Fatwa no. (6914)

Q 5: Sometimes, the Imam speeds up in reciting during tarawih (special supererogatory night Prayer in Ramadan), to the extent that the person offering prayer behind him can not catch up with him in reciting or even completing Al-Fatihah, what is the ruling on this? Is the prayer valid?

A: It is Mashru` (Islamically acceptable) for such person to seek another Imam who recites and offers prayers slowly. If this is not available, he can perform Tarawih alone at his home. And Muslims should advise this Imam to recite and pray slowly, for the Prophet (peace be upon him) said: ﴾Religion is based on advice﴿

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The fifth question of Fatwa no. 2896

Q5: is it permissible for someone who is performing Tarawih (a special supererogatory night Prayer in Ramadan) to pray four

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Rak`ahs (units of Prayer) with one Taslim (salutation of peace ending the Prayer)?

A: Tarawih should be performed in pairs of Rak`ahs. It is authentically reported that the Prophet (peace be upon him) said, when asked about the supererogatory Salah (Prayer) at night, ﴾"Salah during the night should consist of pairs (of Rak`ahs), but if one of you fears morning (is near), they should pray one Rak`ah, which will make their Salah odd-numbered."﴿

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The third question of Fatwa no. 9233

Q3: we are Bedouins not urban dwellers; is it permissible for us to perform Tarawih (special supererogatory night Prayer in Ramadan) or not?

A: Tarawih in Ramadan is an act of Sunnah (commendable) for both urban and desert dwellers, without distinction, due to the general evidence on this matter.

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The thirteenth question of Fatwa no. 6505

Q13: is it permissible for a man to perform Tarawih (special supererogatory night Prayer in Ramadan) alone if he misses it in congregation? Which is better for women, to offer Tarawih at home or in a Masjid (mosque)?

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A: It is permissible for a man to do that. As regards women, it is better for them to perform Salah (Prayer) in their homes than in a Masjid, whether it is an obligatory or a supererogatory Salah, or whether it is Tarawih or other than that.

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The third question of Fatwa no. 10605

Q 3: if a person attends Tarawih (special supererogatory night Prayer in Ramadan), but he missed one Rak`ah (unit of Prayer), should he make up for the missed Rak`ah after the imam says Taslim (salutation of peace ending the Prayer) or should he follow the imam?

A: After the Imam says Taslim, the Ma'mum (a person being led by an Imam in Prayer) should stand up to perform the missed Rak`ah to complete the other Rak`ah which he offered behind the Imam.

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Offering Tarawih Prayer at home

The fourth question of Fatwa no. 7617

Q 4: The month of Ramadan has come and it is time to offer Tarawih (special supererogatory night Prayer in Ramadan), is it better to go and attend it in the Masjid (Mosque) or offer it at home?

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I am not an Imam (the one who leads congregational Prayer), but a Ma'mum (person being led by an Imam in Prayer). I love to recite the Qur'an and prefer reciting to listening. Is there any sin if I pray Tarawih at home?

A: There is no sin on you if you offer Tarawih at home, because it is a Nafilah (supererogatory prayer). However, it is better to pray it with the Imam in the Masjid following the example of the Prophet (peace be upon him) and his Sahabah (Companions of the Prophet, may Allah be pleased with them). When the Prophet (peace be upon him) led his Sahabah in Tarawih on some nights until the end of the first third of the night, one of them said to him: We wish that you would lead us in Nafilah Prayer for the rest of the night. He (peace be upon him) replied: ﴾Anyone who prays Qiyam (optional Night Prayer) with the Imam until he finishes, it will be recorded for him as spending the whole night in prayer.﴿ (Related by Ahmad and the Compilers of the Sunan through a good Isnad [chain of narrators] from the Hadith of Abu Dhar)

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The sixth question of Fatwa no. 8365

Q6: is it permissible for a man to offer Tarawih (special supererogatory night Prayer in Ramadan) at home and not go to the Masjid (mosque)?

A: It is permissible to offer the supererogatory Salah (Prayer), such as Tarawih, at home, but he will miss

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the benefits of the congregation and going to the Masjid. It is obligatory on him to maintain the Faridah (obligatory) Salah in congregation in the Masjid.

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reciting from the Mus-haf in Tarawih

The first question of Fatwa no. (2238)

Q 1: During the blessed month of Ramadan, we performed Tarawih (special supererogatory night Prayer in Ramadan) in the American city Fresno, but there was an argument regarding the recitation from the Mus-haf (Arabic copy of the Qur'an) as some of our Muslim brothers said that it is impermissible to recite from the Mus-haf in Tarawih. While others said that it is permissible, because none amongst the brothers here has memorized the whole Qur'an.

A: There is no harm that your Imam recites from the Mus-haf during Tarawih. Rather, it is Mandub (commendable) in your case, for it is desirable to prolong in the recitation for Tarawih, and this can not be achieved, in your case, unless your Imam recites from the Mus-haf. It was narrated by Abu Dawud in the chapter on [Masahif] on the authority of Abu Ayyub on the authority of Ibn Abu Malikah that `Aishah (may Allah be pleased with her)

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used to pray behind her slave Dhakwan using a Mus-haf for reciting.

Ibn Abu Shaybah also said: Waki` told us on the authority of Hisham Ibn `Urwah on the authority of Ibn Abu Mulaikah from `Aishah that she told that a slave of hers, that he would be free after her death, used to lead her in Salah (prayer) during Ramadan reciting from the Mus-haf. This Hadith was also narrated by Al-Bukhari in the Sahih and was ranked as Mu`allaq (a Hadith missing link in the chain of narration, reported directly from the Prophet) but it is Majzum (verified).

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Fatwa no. 579

Q: What is the ruling on reciting the Qur'an from a Mus-haf (Arabic Qur'an) during Tarawih (special supererogatory night Prayer in Ramadan)?

A: The scholars have differed over the ruling on this matter; some of them disliked it while the majority permitted it. In the books: "Qiyam-ul-Layl wa Qiyam Ramadan" by Shaykh Muhammad ibn Nasr Al-Marwazy, it is authentically reported on the authority of Ibn Abu Mulaykah that Dhakwan Abu `Amr, whom `A'ishah manumitted, used to lead her and those with her in Salah during Ramadan, and he recited from a Mus-haf. Ibn Shihab was asked about a man who led people in Tarawih in Ramadan and recited from a Mus-haf. He replied, "They have done so since the beginning of Islam. The best people among us used to recite from a Mus-haf."

It was also authentically reported from Ibrahim ibn Sa`d from his father that he used to tell him to lead his family in Salah (Prayer) in Ramadan, and he told him to

recite from a Mus-haf saying, "Let me hear your voice." It was reported from Ayyub on the authority of Muhammad that he saw no harm in someone leading Tarawih and reciting from a Mus-haf. `Ata' said about a man who was leading Salah in Ramadan with a Mus-haf, that "There is no harm in it." And Yahya ibn Sa`id Al-Ansary said, "I do not see any harm in reciting from the Mus-haf in Ramadan when wanting to perform Qiyam (standing for optional Prayer at night)." Ibn Wahb (may Allah be merciful with him) said, "Malik (may Allah be merciful with him) was asked about the people in a village where no one had memorized the Qur'an, and if they could give a Mus-haf to a man from among them to recite from. He said, 'There is no harm in doing so.'"

In "Al-Muntaha" and its commentary it is written: "A person performing Salah may recite from a Mus-haf and look at it." Ahmad said, "There is no harm in someone leading people in Qiyam while looking at a Mus-haf." He was asked, "In the Faridah (obligatory Salah)?" He said, "I have not heard anything against it." Al-Zuhry was asked about a man who recited from the Mus-haf in Ramadan. He replied, "The best among us recite from the Mus-haf."

Among those who disapproved of it were Mujahid, Ibrahim, and Sufyan. They disapproved of someone leading people in Ramadan reciting from the Mus-haf, fearing that they may be imitating the People of the Book. Muhammad ibn Nasr said in "Qiyam-ul-Layl wa Qiyam Ramadan", and "Al-Witr" that a group of people disapproved of this, because it was what the People of the Book used to do, so they disapproved of Muslims imitating this. Muhammad ibn Nasr responded to this claim of imitating them by saying that reciting from the Qur'an is far different from reading

the mentioned Books, because reciting the Qur'an is one of the acts of Salah, while reading their Books is not.

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Fatwa no. 243

Q: What in your opinion regarding what is it better for a traveler: to perform Tarawih (special supererogatory night Prayer in ramadan) in ramadan or not, as they shorten the Salah (Prayer)?

A: Performing Qiyam (standing for optional Prayer at night) in Ramadan is a Sunnah that is reported from the Messenger of Allah (peace be upon him). This was why the Sahabah (Companions of the Prophet, may Allah be pleased with all of them) did this and why it continues until today. It is authentically reported in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim), on the authority of `A'ishah, that he (peace be upon him) performed Tarawih some nights and they performed it with him, and then he (peace be upon him) did it at home for the rest of the month, and said, ("I was afraid it would be made obligatory on you and you might not be able to do it.") It is narrated in "Sahih Al-Bukhari" that `Umar gathered the people to pray Tarawih behind Ubayy ibn Ka`b, and they performed Tarawih with him. Also, it is authentically reported in the Two Sahih Books of Hadith, on the authority of Abu Salamah ibn `Abdul-Rahman, that he asked `A'ishah (may Allah be pleased with her) how the Messenger of Allah (peace be upon him) used to perform Salah (Prayer) at night, and she replied, ("He (peace be upon him) did not pray more than eleven Rak`ahs in Ramadan or in any other month.") (Related by Al-Bukhari and Muslim in "Tahajjud [Optional Late Night Prayer]") The Prophet (peace be upon him) used to travel often during Ramadan. Among his journeys during Ramadan was when he (peace be upon him) traveled to conquer

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Makkah. He left on the 10th of Ramadan, 8 A.H. Ibn Al-Qayyim said, "He (peace be upon him) did not neglect Qiyam-ul-Layl when he was in residence or when traveling. If he overslept or was ill, he would offer twelve Rak`ahs during the daytime." This indicates that if people offer Tarawih while on a journey, they are performing an act of Sunnah.

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The second question of Fatwa no. 8018

During the blessed month of Ramadan, the Imam would conclude Tarawih (special supererogatory night Prayer in Ramadan) with one Rak`ah (unit of Prayer) as Witr. A Muslim neighbor of mine would perform Witr being led by the Imam and then add an extra Rak`ah making it an even Salah (prayer). On asking him about the reason, he told me that he performs Qiyam-ul-Layl (standing for optional Prayer at night) at home. Please, inform us whether this practice of his is permissible bearing in mind that although the Imam would conclude Witr saying Taslim (salutation of peace ending the Prayer), my neighbor would continue without Taslim offering the extra Rak`ah.

A: If the case is that this neighbor of yours delays the performance of Witr to perform it at home at the end of his Qiyam-ul-Layl Salah, it is good of him to add an extra Rak`ah to the Witr he performs being led by the Imam making it an even Salah and later perform Witr at the end of his Qiyam-ul-Layl Salah.

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The first question of Fatwa no. 5316

Q 1: What is the ruling of Islam on Tarawih (special supererogatory night Prayer in Ramadan)? How should it be performed? There is a great difference among people concerning this. Some people say: "Come to Tarawih! May Allah reward you well!", before they begin their Salah. Then, they offer two Rak`ahs, and then a person says: "O Allah, confer peace and blessings upon our Prophet Muhammad". They say so in a loud voice. The Imam says these words and the Ma'mums (persons being led by an Imam in Prayer) repeat them after him. After performing the second two Rak`ahs, the Imam recites Surah Al-Ikhlas and Al-Mu`awwidhatayn (Surahs Al-Falaq and Al-Nas) in a loud voice. The Ma'mums also repeat this recitation after him. After finishing Tarawih, he recites the Surahs mentioned above three times. When we told them that doing so is Bid`ah (rejected innovation in religion) as it was not reported from the Prophet (peace be upon him) or the Companions, they said that this is an excellent Bid`ah. What is the ruling on doing that? How can we perform this Sunnah? May Allah reward you well!

A: Firstly: Saying: "Come to Tarawih! May Allah reward you well!", the Imam and Ma'mum's saying: O Allah, confer peace and blessings upon our Prophet Muhammad" and reciting Surah Al-Ikhlas and Al-Mu`awwidhatayn (Surahs Al-Falaq and Al-Nas) in a loud voice after completing two Rak`ahs are Bid`ah. It was authentically reported that the Prophet (peace be upon him) said: ﴾"He who innovates things in our affairs for which there is no valid (reason) (commits sin) and these are to be rejected."﴿

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Fatwa no. 7572

Q: Would you please give the legal opinion on the proper way to perform tarawih (special supererogatory night Prayer in Ramadan) according to the Qur'an and Sunnah? In Uganda, Tarawih is performed as follows: the Imam recites the short Surahs of Qur'an, and says between the pairs of Rak`ahs after Taslim (salutation of peace ending the Prayer) "This is from Allah's grace, favor, and mercy." The Ma'mums (persons being led by an Imam in Prayer) respond saying, "There is no deity but Allah, and Muhammad is the messenger of Allah and our master (peace be upon him). I testify that there is no deity but Allah. We ask Allah's Forgiveness. O Allah! We ask You for Paradise and seek refuge with You from Hell-fire. O Allah! You are Most Forgiving, and You love forgiveness; so forgive us.

In the second interval, the Imam says after Taslim, "Glory be to Allah". In reply, the Ma'mums say, "In praise; Glory be to Allah, the Great," three times. The Imam then says, "Allah", "Muhammad", and they respond, "Peace be upon him, I testify that there is no deity but Allah... till the end as mentioned before.

In the third interval, the Imam mentions Abu Bakr, `Umar, `Uthman, and `Aly in addition to the said supplication. When I listened to a live broadcast of Tarawih on the radio of Uganda, I found that it was completely different from the prayer that we perform.

Would you please demonstrate the method of performing Tarawih according to authoritative evidence and recommend a book on it?

A: First: His Eminence Shaykh `Abdul-`Aziz ibn `Abdullah ibn Baz previously wrote

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about Tarawih and its merits.

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Second: The supplication mentioned in the question and recited by the Imam and Ma'mums after Salah are Bid`ahs (innovations in religion) that neither the Prophet nor his Sahabah (the Prophet's Companions) did. It was authentically narrated that the Messenger of Allah (peace be upon him) said, ﴾Whoever introduces something extraneous to our matter (i.e. Islam), will have it rejected.﴿

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Salat-ul-Layl

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The manner of Salat-ul-Layl

The fourth question of Fatwa no. 3686

Q 4: It is mentioned in a Hadith that the Messenger of Allah (peace be upon him) used to offer four perfect voluntary Rak`ahs (units of Prayer) during the night. Did he (peace be upon him) use to recite Tashahhud (testification recited in the sitting position) in the middle or not?

A: The Prophet (peace be upon him) used to start Salat-ul-Layl (optional Prayer at night) with two short Rak`ahs, and then go on praying long Rak`ahs. It is authentically reported on the authority of `Aishah (may Allah be pleased with her) that she said: (The Prophet (peace be upon him) used to offer four Rak`ahs - let alone their beauty and length - and then he would offer other four Rak`ahs - let alone their beauty and length - and then he would offer three Rak`ahs.) (Related by Al-Bukhari and Muslim) According to another narration by Al-Bukhari and Muslim, she (may Allah be pleased with her) said: (He (peace be upon him) used to offer ten Rak`ahs (at night), offering Taslim after each two Rak`ahs and then offer a single Rak`ah as Witr.) The wording of this Hadith interprets the one before it. It can be concluded from it that each two Rak`ahs are ended with Tashahuud and Taslim (salutation of peace ending the Prayer). This is what the prophet (peace be upon him) usually did. There are other forms authentically attributed to the Prophet (peace be upon him) in Tahajjud (optional late night Prayer), which are mentioned by Muslim in his Sahih and other scholars as well. You can refer to them if you wish.

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The first question of Fatwa no. 8366

Q 1: What is the ruling on Salat-ul-Layl (optional Prayer at night)? Is it preferable to perform Witr (Prayer with an odd number of units) during the first part of the night or at the end of it? We usually perform voluntary Salahs during the last part of the night. Guide us, may Allah reward you with the best.

A: Salat-ul-Layl is Sunnah. It is better for a person who is able to perform Witr during the last part of the night and does not fear missing it by sleeping or the like to do so. The Prophet (peace be upon him) said: ﴾Anyone who fears that they may not get up in the last part of the night, let them offer Witr in the first part of it; and anyone who is eager to get up in the late part of night, let them offer Witr at the end of the night, for Salah at the end of the night is witnessed (by the angels) and that is better.﴿ (Related by Muslim in his Sahih [Authentic Hadith Book])

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The second question of Fatwa no. 4927

Q 2: is it permissible to offer an unlimited number of Rak`ahs in the Sunnah (supererogatory) Salah, for example a hundred, a thousand or two thousands Rak`ahs? In his book Fiqh Al-Sunnah, Al-Sayed Sabiq cited evidence for this. Is there a difference between the meaning of Nafilahs (supererogatory acts) and Sunnahs (commendable acts) of worship?

A: A person may offer Nafilahs as many as they want. There is no limit in the Shari`ah for this as far as we know unless there is other evidence from the Shari`ah that specifies Nafilahs such as in the Sunnah of Zhuhr (Noon), Maghrib (Sunset), `Isha' (Night) and Fajr (Dawn) Prayers or the Sunnah after the Jumu`ah (Friday) Prayer. In these prayers Allah's Messenger (peace be upon him) specified a certain number of Rak`ahs, for example four Rak`ahs before Zhuhr and two Rak`ahs after it, two Rak`ahs after Maghrib,

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two Rak`ahs after `Isha', two Rak`ahs before Fajr and two Rak`ahs after Jumu`ah at one's home. Also it is authentically reported from the Prophet (peace be upon him) that he enjoined the person who wanted to pray a Sunnah Salah after Jumu`ah to offer four Rak`ahs.

With regards to the meaning of Nawafil and Sunan, the word Nawafil means supererogatory acts of worship while the word Sunan refers to all that is permissible yet not Wajib (obligatory) such as Salat-ul-Duha (Sunnah Prayer after sunrise) and other Sunnah prayers related to the five obligatory prayers as well as Witr Prayer. All these are Sunnah prayers. Some are more highly stressed than others. They are also called Nawafil.

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The fourth question of Fatwa no. 6936

Q: Is there a definite time for voluntary night Salah (Prayer) or not?

A: The entire night is a proper time to offer voluntary Salah. However, the time of Witr (Prayer with an odd number of units) is due only after `Isha' (Night) Prayer, whereas Tahajjud (optional late night Prayer) is best performed, if possible, in the last third of the night. If a person fears that they may not wake up during the last part of the night, it is preferable to stay in the safe side and offer Witr in the beginning of the night. The Prophet (peace be upon him) said: ﴾Anyone who fears that they may not get up in the last part of the night, let them offer Witr in the first part of it; and anyone who is eager to get up in the late part of night, let them offer Witr at the end of the night, for Salah at the end of the night is witnessed (by the angels) and that is better.﴿

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The fourth question of Fatwa no. 7804

Q 4: What is the best time for performing Qiyam-ul-Layl (standing for optional Prayer at night) and reciting Qur'an during the night? I would like to determine the exact hour for doing this.

A: It is possible to perform Qiyam-ul-Layl at any time during the night. You are permitted to perform it during the first, middle or last part of the night. But the best time for doing so is the last third part of the night.

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The second question of Fatwa no. 12187

Q 2: What is the best time of the night to offer Tahajjud (optional late night Prayer)? Every night, I wake up just half an hour before the Fajr (Dawn) Prayer to offer Salah (Prayer), two Rak`ahs (units of Prayer) at a time. When I hear the Adhan (call to Prayer), I conclude with Witr (Prayer with an odd number of units). Shall I go on doing this and be rewarded for Qiyam-ul-Layl (standing for optional Prayer at night), or is there a better time to offer Salah, such as the middle of the night for instance? Please advise.

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A: The best time to offer Qiyam-ul-Layl is the late part of the night, as the Prophet (peace be upon him) stated: ﴾The most beloved Salah to Allah was that of Dawud (David) who used to sleep for (the first) half of the night, offer Salah for one third of it, and sleep for a sixth of it...﴿ He (peace be upon him) also stated: ﴾Our Lord descends every night to this heaven when the last third of the night begins. He says: Is there any supplicant to answer them? Is there any seeker for My Favor to give them? Is there any seeker for forgiveness to forgive them?﴿ Agreed upon their authenticity. This descent mentioned in the Hadith occurs in a manner befitting the Majesty and Magnificence of Allah; none of His creatures resemble Him in this, as Allah stated: ﴾There is nothing like Him; and He is the All-Hearer, the All-Seer.﴿

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The fourth question of Fatwa no. 1405

Q 4: If a Muslim wakes up before dawn to offer Salah (Prayer), and then the Adhan (call to Prayer) for Fajr (Dawn) is announced while offering Salah; given that the Fajr Prayer does not begin except after twenty minutes, should one continue Salah or perform Witr (Prayer with an odd number of units) and then offer the Sunnah of the Fajr?

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A: The time of Qiyam-ul-Layl (standing for optional Prayer at night) and Witr starts from the `Isha' (Night) Prayer until the rise of dawn. If the dawn appears while a person still has some Rak`ahs (units of Prayer) to offer, or there is still the Witr to offer, they should offer the missing Rak`ahs in the morning before noon. This is based on what was narrated by `Aishah (may Allah be pleased with her), that ﴾the Messenger of Allah (peace be upon him) used to offer the Witr every night, sometimes in the early part of night, at midnight and in the late part, finishing his Witr at dawn.﴿ Agreed upon by Al-Bukhari and Muslim.

Abu Sa`id Al-Khudry (may Allah be pleased with him) narrated that the Prophet (peace be upon him) stated: ﴾Offer Witr before the morning.﴿ Narrated by Muslim.

Ibn `Umar (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said: ﴾When dawn appears, all night and Witr Salah become invalid. Therefore, be keen on offering Witr before the rise of dawn.﴿ Narrated by Al-Tirmidhy. `Aishah (may Allah be pleased with him) said: ﴾When sleep or pain overpowered the Messenger of Allah (peace be upon him) and made it impossible (for him) to offer Qiyam-ul-Layl, he used to offer twelve Rak`ahs during the day.﴿ Narrated by Muslim.

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The third question of Fatwa no. 1900

Q 3: I heard that if a person does not offer the Witr (Prayer with an odd number of units) after the `Isha' (Night) Prayer, they should offer Salat-ul-Duha (supererogatory Prayer after sunrise). We are a group of employees who have no time to offer Salat-ul-Duha. What should we do?

A: What is mentioned about the obligation of Salat-ul-Duha for those who did not offer Witr after `Isha' Prayer is not correct. However, it is recommended for a Muslim to keep up the Witr after `Isha' Prayer if they become sleepy and may not wake up before the Fajr (Dawn) Prayer. If a person thinks they will be able to wake up before dawn to offer Tahajjud (optional late night Prayer), it is best to delay Witr until the last part of night. If they miss the supererogatory Salah which they used to offer at night, it is preferable to offer it in the morning before noon, but as Shaf`(two units of Prayer, particularly before the final unit of the odd-number prayer). For example, if a person usually offers five Rak`ahs (units of Prayer) at night, they should offer six Rak`ahs, performing Taslim (salutation of peace ending the Prayer) after each two Rak`ahs, and so on. It is authentically reported in the Hadith narrated by `Aishah (may Allah be pleased with her) from the Prophet (peace be upon him) which proves this.

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The third question of Fatwa no. (655)

Q 3: should Tahajjud (optional late night Prayer) be recited out loud or subvocally?

A: The optional late night prayer is a Jahri Salah (Prayer recited out loud) as indicated by the Sunnah of the Prophet (peace be upon him), and the practices of the rightly Guided Caliphs.

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Al-Sunan Al-Rawatib

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Reciting Qur'an after Al-Fatihah in supererogatory Salah

Fatwa no. 11318

Q: Is it permissible to recite only Al-Fatihah (Opening Chapter of the Qur'an) in Al-Sunan Al-Rawatib (supererogatory Salahs that were stressed and regularly performed by the Prophet) or should one perform them in the same manner as the obligatory Salahs?

A: It is legislated to recite after Al-Fatihah some other Surahs (Qur'anic chapters) or Ayahs (Qur'anic verses) when performing two or more supererogatory Rak`ahs (units of Prayer). However, reciting more Ayahs after Al-Fatihah is not obligatory; only reciting Al-Fatihah is obligatory.

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Fatwa no. 11693

Q: what is the ruling on offering Tahajjud (optional late night Prayer) and the witr (Prayer with an odd number of units) at home in months other than Ramadan with a loud voice reciting Taslim (salutation of peace ending the Prayer) once in the witr?

A: First, it is better in Tahajjud to recite out loud. **Second,** it is permissible to offer an odd number of Rak`ahs (units of Prayer), whether five, seven or nine. A person should pronounce Taslim only in

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the final Rak`ah, as it was narrated from Umm Salamah (may Allah be pleased with her) that she said, ﴾The Messenger of Allah (peace be upon him) used to offer the Witr with seven or five (Rak`ahs) without separating between them with Taslim or any speech.﴿ Narrated by Ahmad, Al-Nasa'iy and Ibn Majah. However, it is better to offer the optional night Salah (Prayer) two Rak`ahs at a time, while pronouncing Taslim after each pair, and offer one Rak`ah of Witr, as it was authentically reported in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) in the Hadith narrated by Ibn `Umar (may Allah be pleased with him), from the Prophet (peace be upon him) that he said, ﴾The optional Salah during the night should be pairs of Rak`ahs, but if you fear the morning is approaching, they should offer one Rak`ah, which will make their Salah an odd number of Rak`ahs.﴿

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The second question of Fatwa no. 7870

Q 2: when offering supererogatory prayers or Tahajjud (optional late night Prayer) should a person say Iqamah (call to start the Prayer) or should they say Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer) and start praying without Iqamah? Should the recitation in Tahajjud be subvocal or loud? Which is the best in this regard?

A: First: It is not prescribed to say Iqamah for the Nafilah (supererogatory) Prayers as it has no legal evidence.

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Second: The matter regarding reciting out loud in the (optional) night Prayer is flexible. It is better for a person offering Prayer individually or an Imam to recite out loud if this is more likely to increase their concentration. However, subvocal recitation is better in case it will increase their concentration or if it will prevent disturbing people surrounding them.

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The third question of Fatwa no. 5004

Q 3: Is it a sin not to perform supererogatory Salahs (prayers)?

A: A Muslim is not sinful for not performing supererogatory Salah while confining oneself to perform obligatory Salah. However, by not performing it, a person misses plenty of potential reward.

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Changing place to offer supererogatory Salah

The twenty fifth question of Fatwa no. 6505

Q 25: I notice that most worshipers after finishing congregational Salah (Prayer)

change their places to perform supererogatory Salah, is there any merit in doing so?

A: As far as we know, there is no Sahih Hadith (authentic Hadith) reported from the Prophet (peace be upon him) in this regard. This matter is open to choice. Ibn `Umar (may Allah be pleased with him and his father) used to do that.

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Fatwa no. 11002

Q: When we finish performing Salah (prayer) behind an Imam, some of the worshippers say that we have to change our place if we want to perform supererogatory Salah. They said that performing obligatory and supererogatory Salah in the same place is not permissible. Is this saying valid?

A: If a person wants to perform supererogatory Salah after performing the prescribed one, there is no blame on him in doing so in the same place or to move to another place in the Masjid (mosque). Moreover, it is better for him to perform it at home.

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Nafilah is the same as Fardh with regard to its essential parts and obligations

Fatwa no. 11284

Q: is Salah Al-Nafilah (Superogatory Prayer) offered without iqamah (call to Salah)? Does it include Al-Tahiyyat (Tashahhud [a recitation in the sitting position in the second/ last unit of Prayer]) or not? is the Sunnah of Fajr (Supererogatory Salah) similar to other supererogatory Salah?

A: It is not prescribed to pronounce Iqamah for Nawafil, this should be done only for the five obligatory prayers. Whereas Al-Tahiyyat is obligatory in all prayers, Fardh (Obligatory Salah) or Sunnah (Supererogatory Salah) , and the Sunnah of Fajr is similar to the rest of the Nawafil, but it is the most stressed among all, for the saying of `Aishah (may Allah be pleased with her): ("The Prophet (peace be upon him) was never more caring in his adherence to any of the supererogatory prayers than he was in the two rak'ahs of Dawn.") (Agreed upon its authenticity by Imams Al-Bukhari and Muslim).

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Offering Salah between Adhan and Iqamah

The fifth question of Fatwa no. 8250

Q: I heard that Tahiyyat-ul-Masjid (two-unit Prayer to greet the mosque) should not be performed after Adhan (call to Prayer), because that time is for other supererogatory Salahs (Prayers). Is this true?

A: It is an act of Sunnah to offer two Rak`ahs between every Adhan and Iqamah (call to start the Prayer). It is reported that the Prophet (peace be upon him) said: ﴾Between every two calls (Adhan and Iqamah) there is a Salah; between every two calls there is a Salah. In the third time he (peace be upon him) added: "For whoever wants to (do so)."﴿ This includes Sunnah Ratibah (supererogatory Prayer performed on a regular basis), such as Sunnah (supererogatory) Salah performed before Fajr (Dawn) Prayer. Accordingly, a person who enters the Masjid and offers the Sunnah Ratibah before Zhuhr (Noon) or Fajr Prayers, it will suffice for Tahiyyat-ul-Masjid.

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The second question of Fatwa no. 10739

Q 2: after we offer Maghrib (Sunset) Prayer, someone may give a religious sermon which may take a long time. Should we leave the Sunnah (supererogatory) Salah to listen to the sermon or what should we do? Also if the person misses the two Rak`ahs of Nafilah (supererogatory) Salah before Fajr (Dawn) Prayer, should he join the congregational Salah to offer them or should he offer them individually then join the obligatory Salah?

A: First:

If a religious sermon is being given in the Masjid (mosque), a Muslim should listen to it and then he may offer the Sunnah (supererogatory) Salah whether it is the Sunnah Salah of Zhuhr (Noon), Maghrib (Sunset) or `Isha' (Night) Prayer. **Second:** If a person goes to the Masjid before the Iqamah (call to start the Prayer) of Fajr Prayer, he should offer the Sunnah Salah before Fajr Prayer. This is sufficient for him instead of Tahiyyat-ul-Masjid (two-unit-Prayer to greet the mosque). If he goes to the Masjid after the Iqamah of Fajr Prayer, he should join the congregational Salah. After he finishes congregational Salah, he may offer the two Rak`ahs of Sunnah Salah but it would be better for him to delay them until sunrise.

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The third question of Fatwa no. 10902

Q 3: I work in an industrial area where a small Masjid (Mosque) exists that cannot hold more than two rows. what is the ruling on offering Supererogatory Prayers in front of the Imam after he finishes the obligatory Salah and turns to face the Ma'mums (persons being led by an Imam in Prayer)?

A: There is no harm in offering Supererogatory Prayers while the Imam is facing the Ma'mums after finishing the obligatory Salah.

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The remedy for shortfalls in obligatory Salahs

The fourth question of Fatwa no. 5727

Q 4: I heard a Hadith Qudsy (Revelation from Allah in the Prophet's words) in which the Messenger (peace be upon him) said that Salah (Prayer) is the first thing a servant will be asked about on the Day of Resurrection. Either it is perfect or flawed; in which case supererogatory Salah is examined to make up for any shortfall in obligatory Salah. The same applies to all deeds, as said by the Prophet (peace be upon him). Does the supererogatory Salahs we perform before and after the obligatory ones make up for any deficiency in the obligatory Salahs? May Allah reward you with the best.

A: Yes, a supererogatory act of worship makes up for any shortfall in an obligatory one, whether it is Salah, Sawm (fast), Zakah (obligatory charity), and so on. It is authentically reported by Ahmad, Abu Dawud, Ibn Majah, and Al-Hakim on the authority of Tamim Al-Dary that the Prophet (peace be upon him) said: (The first thing that a servant will be asked about on the Day of Resurrection will be their Salah. If it is found perfect, it will be recorded as perfect. But if something is lacking, He (Allah) will say (to the angels), 'See if My Servant has any voluntary Salah to make up for the shortfall in their obligatory Salah.' Then all the deeds will be reckoned similarly.)

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Hadith Sahih (authentic Hadith).

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The second question of Fatwa no. (6434)

Q 2: What is the ruling on whoever performs Nawafil (Supererogatory prayer) while sitting, as in case of Sunnah offered after the Obligatory prayer without a legal excuse for sitting?

A: It is permissible to offer Nafilah while sitting, but the reward in this case will be half of that granted if the person offering prayer stands while being able. Whereas if a person performs prayer in the sitting position due to illness and suchlike, they will be granted the full reward, for the saying of the Prophet (peace be upon him): ﴾When a servant of Allah suffers from illness or sets on a journey, he will be granted the equal reward of whatever good work he is used to do when he is healthy or resident (in his home).﴿ Narrated by Al-Bukhari in his Sahih (Authentic Book of Hadith).

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The first question of Fatwa no.(3769)

Q 1: Is it obligatory to recite a short Surah or whatever one can recite of the Qur'an after Al-Fatihah in any two rak'ahs of Al-Sunnah Al-ratibah (supererogatory prayers that were stressed and regularly performed by the Prophet) (e.g. Fajr, Dhuhr, Maghrib...etc.)? Or is it enough for a person to only recite Al-Fatihah in the Sunnah?

A: It is permissible for a person to recite Al-Fatihah or some Ayahs of the Qur'an in Al-Nafilah (supererogatory Salah [prayer]), so as to follow the sunnah of the Prophet (peace be upon him) and act according to the authentic Hadiths mentioned in this regard, but if a person restricts themselves to reciting Al-Fatihah, their Salah will still be valid.

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Sunnah Salah - better in home or at the Masjid?

The fourteenth question of Fatwa no. 6259

Q 14: Is it better to offer supererogatory Salahs (Prayers), such as the Shaf` (Prayer with an even number of units, particularly before the final unit of the odd-number prayer) and Witr (Prayer with an odd number of units), in home or at the Masjid?

A: It is mentioned in Sahih Muslim in a long Hadith that the Prophet (peace be upon him) said:

﴾Perform (supererogatory) Salah in your homes; the best Salah performed by a person is that offered in his home, except the obligatory Salah.﴿ There is also the Hadith saying: ﴾The best Salah of a person is that which he offers in his home except the obligatory Salah.﴿

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The first question of Fatwa no. 8832

Q 1: I usually offer the obligatory Salah (Prayer) such as Zhuhr (Noon) Prayer at the Masjid (mosque). After I go home, I offer the Sunnah prayer. Sometimes, I offer the Sunnah prayer one or two hours after the obligatory Salah. What is the ruling on doing this?

A: If the situation is as you have mentioned, then there is no harm if you offer it before the elapse of its due time. However, it is better to offer the Nafilah (supererogatory) Salah as soon as possible lest you should miss it due to work or forgetfulness or the like.

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Fatwa no. 10772

Q: Is it preferable to offer Al-Sunan Al-Rawatib (supererogatory acts that were stressed and regularly performed by the Prophet) in the Masjid (mosque) or at home?

A: It is preferable to offer supererogatory Salah (prayer) whether Al-Sunan Al-Rawatib or others at home except what is intended to be performed in the Masjid as Tahiyyat-ul-Masjid (two-unit-Prayer to greet the mosque). It was authentically reported that the Prophet (peace be upon him) said: ❨"Observe some of your Salahs in your houses and do not make them like graves."❩ The Prophet (peace be upon him) also said: ❨"The Salah a man offers in his house is more excellent than any other Salah performed in the Masjid except for the obligatory one."❩ However, Salah that is intended to be performed in congregation such as Tarawih (special supererogatory night Prayer in Ramadan) and Salat-ul-Kusuf (Prayer on a solar eclipse) should be performed in the Masjid, and likewise Salat-ul- `Eid (the Festival Prayer) and Salat-ul-Istisqa' (Prayer for rain) that are to be performed in Musalla (a place for Prayer).

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The second of Fatwa no. 5107

Q 2: Some worshipers interrupt the supererogatory Salah (Prayers) they are performing once the obligatory Salah commences; is this permissible?

A: Once the obligatory Salah commences, it is not permissible to start offering a supererogatory Salah. This is based on the general ruling in the Hadith of the Prophet (peace be upon him): ﴾When Iqamah is announced, there should be no Salah except the obligatory one.﴿ (Related by Muslim and others) Accordingly, when the obligatory Salah commences while a worshiper is offering a supererogatory one, they should stop it in compliance with the Hadith mentioned previously; also because the obligatory Salah takes precedence.

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Q 3: Some people offer Tahiyyat-ul-Masjid (two-unit-Prayer to greet the mosque) even at the times when it is prohibited to offer supererogatory Salah (Prayer) or make up for Sunnah Salah of Fajr (Dawn) immediately after Fajr Prayer. Is this permissible?

A: First, when a person enters the Masjid at a time when it is prohibited to offer supererogatory Salah, they should offer Tahiyyat-ul-Masjid before sitting. This is based on the general command of the Prophet (peace be upon him): ﴾When anyone of you enters the Masjid, they should not sit until they offer two Rak`ahs.﴿ **Second,** in regard to the two supererogatory Rak`ahs (units of Prayer) before Fajr Prayer, if missed before Fajr Prayer, a worshiper may offer them after it. Abu Dawud, according to his Sanad (chain of narrators), related on the authority of Qays ibn `Amr that he said: ﴾The Messenger of Allah (peace be upon him) saw a man praying two Rak`ahs after Fajr Prayer was over. The Messenger of Allah (peace be upon him) said, 'Fajr Prayer consists of two Rak`ahs.' The man replied, 'I did not pray the two Rak`ahs before Fajr Prayer, so I offered them now.' The Messenger of Allah (peace be upon him) remained silent.﴿ This indicates that if a person misses the two-unit supererogatory Salah performed before

Fajr Prayer, they may offer it after Fajr Prayer, though it would be better to offer it after the sun has risen high in the sky, because the Messenger of Allah (peace be upon him) said: ﴾Anyone who misses the two (supererogatory) Rak`ahs of Fajr may offer them after the sun rises.﴿ (Related by Al-Tirmidhy, Ibn Hibban in his Sahih, and Al-Hakim in his Mustadrak and he commented: "It is a Sahih Hadith in accordance with the transmission conditions of Al-Bukhari and Muslim, but they did not narrate it." This Hadith was also related by Al-Daraqutny and Al-Bayhaqy in the Sunan [Hadith compilations classified by jurisprudential themes])

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The fifth question of Fatwa no. 6019

Q 5: Is it obligatory to offer the two supererogatory Rak`ahs (units of Prayer) before Fajr (Dawn) Prayer? If the prescribed time of Fajr Prayer is over, which should be offered first: these two supererogatory Rak`ahs or Fajr Prayer? Does a person have to offer these two Rak`ahs before offering the two Rak`ahs of Tahiyyat-ul-Masjid (two-unit-Prayer to greet the mosque) if one enters the Masjid (mosque) after the Adhan (call to Prayer) is announced?

A: The two Rak`ahs performed before Fajr Prayer are included among the supererogatory Salahs that were regularly performed by the Messenger of Allah (peace be upon him). If the prescribed time of Fajr Prayer is over, these two Rak`ahs have to be offered before Fajr Prayer. If a person forgets to offer these two Rak`ahs at home and enters the Masjid after the Adhan is announced, one has to offer them and there will be no need to offer Tahiyyat-ul-Masjid, as they are sufficient.

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Abandoning Al-Sunan Al-Rawatib

The first question of Fatwa no. 7404

Q 1: Some worshipers leave the Masjid (mosque) quickly once the Imam (the one who leads congregational Prayer) finishes the Salah (Prayer) without offering Sunnah (supererogatory) Salah or Istighfar (seeking forgiveness from Allah). Will they be punished for doing so?

A: They will not be punished for abandoning supererogatory Salahs. Yet, by abandoning the supererogatory Salahs legislated after the obligatory ones they will be deprived of their reward. It is better that they perform Al-Sunan Al-Rawatib (supererogatory Salahs that were stressed and regularly performed by the Prophet) at home, but they should not leave before the Adhkar (invocations and Remembrances said at certain times on a regular basis) have been said after performing Salah.

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Offering supererogatory Salah (prayer) after the Adhan (call to Prayer) of Fajr (Dawn)

The third question of Fatwa no. 4666

Q 3: Some people offer a Nafilah (supererogatory) Salah (prayer) after the Adhan of Fajr is announced once they enter the mosque. Moreover, on commencing their Salah they promulgate their intention loudly saying, "I intend to offer such-and-such Salah." Is such a practice of theirs permissible?

A: No Nafilah except the stressed Sunnah of Fajr should be performed after the Adhan of Fajr is announced. Moreover, the stressed Sunnah of Fajr may replace Tahiyyat-ul-Masjid (two-unit-Prayer to greet the mosque). Furthermore, the intention marking commencing a certain Salah is located in one's heart - i.e. promulgating it whether loudly or in a low voice, such as saying, "I intend to offer such-and-such Salah" - is a Bid`ah (rejected innovation in religion). However, if someone offers the stressed Sunnah of Fajr at home and then comes to the Masjid (mosque) before the Iqamah (call to start the Prayer) is announced, they may offer Tahiyyat-ul-Masjid.

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tahiyyat-ul-Masjid and the Sunnah of Fajr Prayer

The second question of Fatwa no. 7396

Q 2: I entered the Masjid (mosque) after the Adhan (call to Prayer) of Fajr (Dawn Prayer). The time was too short for me to offer Tahiyyat-ul-Masjid (two-unit Prayer to greet the mosque). Should I have waited for the Iqamah (call to start the Prayer) that would begin shortly or

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offered Tahiyyat-ul-Masjid and then join the congregational Salah? If the time I have is sufficient only for either offering Tahiyyat-ul-Masjid or the Sunnah of Fajr, which one should be performed?

A: If this is the case, perform the Sunnah of Fajr and it will be sufficient for Tahiyyat-ul-Masjid even if there is enough time for both. In case the Iqamah (call to start the Prayer) of Fajr is pronounced before you finish the Sunnah of Fajr, it is better to stop the Sunnah and join the congregational Salah of Fajr after which you should offer the Sunnah or you may offer it after the sunrise.

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The third question of Fatwa no. 7845

Q 3: Do the two supererogatory Rak`ahs (units of Prayer) before Fajr (Dawn) Prayer suffice for Tahiyyat-ul-Masjid (two-unit-Prayer to greet the mosque)? Is it wrong that a worshiper performs both Tahiyyat-ul-Masjid and the two supererogatory Rak`ahs of Fajr Prayer?

A: The two supererogatory Rak`ahs offered before Fajr Prayer will count as sufficient to fulfill both: the Sunnah Salah of Fajr and Tahiyyat-ul-Masjid. This is the preferred course of action. However, if a worshiper offers Tahiyyat-ul-Masjid first, then the two supererogatory Rak`ahs before Fajr Prayer, there is nothing wrong in that.

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The fifth question of Fatwa no. 6044

Q 5: Is it permissible to perform the supererogatory two Rak`ahs (unit of prayer) before the Fajr (Dawn) Prayer if the time of the Fajr Prayer has passed? Moreover, if a person comes to the Masjid (mosque) after the second Adhan (call to prayer), should he perform the supererogatory Salah performed before the Fajr Prayer or Tahiyyat-ul-Masjid (two-unit-Prayer to greet the mosque)?

A: If a Muslim forgets to perform Fajr Prayer or sleeps until the sun rises, they are allowed to perform two Rak`ahs as supererogatory Salah before offering the Fajr Prayer. If a person enters the Masjid to perform Fajr Prayer and there is no time to offer supererogatory Salah, they can perform two Rak`ahs intending both Tahiyyat-ul-Masjid and the two supererogatory Rak`ahs performed before Fajr Prayer.

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The third question of Fatwa no. 10799

Q 3: Nowadays, we are holding tactical exercises outside Riyadh and we are far from urban regions, so we shorten Salah (Prayer). What is the ruling on the Nafilah (Supererogatory) Salah we offer before and after the obligatory Salah?

A: the regular supererogatory prayers should not be performed by a traveler except for the two Rak`ahs of Fajr (Dawn) Salah. It is related in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) that `Abdullah ibn `Umar (may Allah be pleased with them) said, ﴾I accompanied the Prophet (peace be upon him) and did not see him offer the supererogatory Salah while traveling.﴿ Allah (Exalted be He) says,

﴾Indeed in the Messenger of Allâh (Muhammad صلى الله عليه وسلم) you have a good example to follow﴿ According to the Hadith narrated by Yazid ibn Zuray`, it was said by Hafs ibn `Asim: When I was sick and Ibn `Umar came to visit me, I asked him about offering the supererogatory Salah while traveling. He said, ﴾I accompanied the Messenger of Allah (peace be upon him) on a journey but I did not see him offering supererogatory Salah. Were I to offer supererogatory prayer, I would have completed (compulsory prayer).﴿ Al-Bukhari related on the authority of Hafs ibn `Asim that ﴾He heard Ibn `Umar saying: I accompanied the Prophet (peace be upon him) and he never offered more than two Rak`ahs during the journey. Abu Bakr, `Umar and `Uthman used to do the same. ﴿

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The first question of Fatwa no. 10975

Q 1: is it lawful to perform two Rak`ahs after the two supererogatory Rak`ahs of Fajr (Dawn) Prayer? What is the ruling if I perform these two Rak`ahs? Give us your Fatwa, may Allah reward you.

A: A Muslim may only perform the two supererogatory Rak`ahs when the time of Al-Fajr Prayer is due. This is the practice of the Prophet (peace be upon him) during his lifetime. Whoever offers more supererogatory prayers in addition to

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the two regular ones with no sound reason, is going against the Sunnah, for the Prophet (peace be upon him) said, (There is no prayer (to be offered) after dawn except the (missed) two Rak`ahs of the Fajr prayer.)

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offering the two supererogatory Rak`ahs (units of prayer) prior to Fajr Prayer after Iqamah (call to start the Prayer)

The seventh question of Fatwa no. 4042

Q 7: If upon entering the Masjid (mosque) to offer the Fajr (Dawn) Prayer, I find people praying in congregation, should I join them immediately or do I have to offer the two supererogatory Rak`ahs (units of prayer) prior to Fajr Prayer? If I join the congregation, when can I offer these two Rak`ahs?

A: If upon entering the Masjid, a Muslim finds his fellow Muslims praying in congregation, he has to join them immediately and delay offering the two supererogatory Rak`ahs which are regularly performed prior to Fajr Prayer. This is based on the Hadith in which the Prophet (peace be upon him) said, ﴿When the prayer commences then there is no prayer (valid), but the obligatory prayer.﴾ Narrated by Muslim. The two supererogatory Rak`ahs prior to Fajr may be offered after Fajr Prayer has been offered or after sunrise.

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The fourth question of Fatwa no. 7519

Q 4: If a person performs the supererogatory Salah (prayer) done before the Fajr (Dawn) Prayer at home, then he goes to the Masjid (mosque), should he perform Tahiyyat-ul-Masjid (two-unit-Prayer to greet the mosque) upon entering it? What is the evidence for this?

A: If you perform the supererogatory Salah done before Fajr Prayer at home then come to the Masjid, you are allowed to perform Tahiyyat-ul-Masjid. This is proven by the general meaning of the saying of the Prophet (peace be upon him): ("When anyone of you enters the Masjid, he should not sit till he observes two Rak`ahs.")

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The second question of Fatwa no. 7466

Q 2: is it permissible for a Muslim to combine the Sunnah (supererogatory) Salah of Wudu' (ablution), Zhuhr (Noon), and Tahiyyat-ul-Masjid (two-unit-Prayer to greet the mosque) with the same intention if he is in a hurry? He usually offers each prayer individually when not in a rush.

A 2: If a Muslim offers Wudu' and enters the Masjid (mosque) after the Adhan (call to Prayer) of Zhuhr and performs two Rak`ahs intending them as Tahiyyat-ul-Masjid, and Sunnah prayers of Wudu' and Zhuhr, that would count for him,

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for the Prophet (peace be upon him) said, (Deeds are rewarded based upon intentions, and every person will be rewarded according to what he intended.) However, it is Sunnah to offer another two Rak`ahs to complete the regular Sunnah (supererogatory) Salah of Zhuhr, for the Prophet (peace be upon him) used to perform four Rak'ahs as supererogatory prayers before Zhuhr.

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The seventh question of Fatwa no. 8311

Q 7: Is it permissible to offer a two-Rak`ah Nafilah (supererogatory) Salahs of a certain obligatory Salah (prayer) with the same intention as that of another obligatory Salah or as that of Tahiyyat-ul-Masjid (two-unit-Prayer to greet the mosque)?

A: It is permissible to offer a two-Rak`ah Nafilah of a certain obligatory Salah with the same intention as that of Tahiyyat-ul-Masjid. It is not, however, permissible to offer a two-Rak`ah Nafilah of a certain obligatory Salah with the same intention as that of another obligatory Salah.

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The first question of Fatwa no. 8964

Q 1: what is the ruling on the Sunnah (supererogatory) Salah before `Asr (Afternoon) Prayer? Does it consist of two, four or more Rak`ahs (unit of Prayer)?

A: A Muslim may offer four Rak`ahs (unit of Prayer) before `Asr (Afternoon) Prayer and recite Taslim (salutation of peace ending the Prayer) after each two Rak`ahs. Because the Prophet (peace be upon him) said, ❨May Allah have mercy on a man who performs four Rak`ahs before `Asr (Afternoon) Prayer.❩ Related by Ahmad, Abu Dawud, Al-Tirmidhy who considered it a Hasan (good) Hadith and Ibn Khuzaymah who considered it a Sahih (authentic) Hadith as stated by Al-Hafizh ibn Hajar in his Book Bulugh Al-Maram. Also because the Prophet (peace be upon him) said, ❨The Sunnah (supererogatory) Salah by night and day should consist of pairs of Rak`ahs.❩ Related by Imam Ahmad and Ahl-ul-Sunan (the Four Compilers of Hadith, i.e. Abu Dawud, Al-Tirmidhy, Al-Nasa'y and Ibn Majah) with a Hasan Isnad (a good chain of narrators).

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The fourth question of Fatwa no. 9328

Q 4: A person goes to the Masjid (mosque) 30 to 45 minutes before `Asr (Afternoon) Prayer

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and offers four Rak`ahs (unit of Prayer) with two Taslim (salutation of peace ending the Prayer) intending to be Tahiyyat-ul-Masjid (two-unit-Prayer to greet the mosque) as well as the Sunnah (supererogatory) Salah of `Asr Prayer. Then, the Mu'adhin (caller to Prayer) recites the Adhan (call to Prayer) of `Asr Prayer while he is sitting in the Masjid (mosque) and is reciting Qur'an. Should he offer the Sunnah (supererogatory) Salah of `Asr Prayer after hearing the Adhan or are the four Rak`ahs he offered before the Adhan sufficient and there is no blame on him since he recites the Qur'an and it is mentioned in the Hadith that a person is rewarded for every letter he recites? Would it be better if he offers the Sunnah Salah of `Asr Prayer after the Adhan?

A: salah should be performed after the Adhan according to the saying of the Prophet (peace be upon him), ﴿There is a prayer between each two calls (Adhan and Iqamah).﴾ and according to his saying, ﴿May Allah have mercy on a man who performs four Rak`ahs before Al-`Asr (Afternoon) Prayer.﴾ Therefore, it is desirable for a person to offer two or four Rak`ahs according to the two Hadith mentioned above, however this is not obligatory upon him.

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The fifteenth question of Fatwa no. 6261

Q 15: Should we perform two Rak`ahs (unit of prayer) before the Maghrib (Sunset) Prayer or not? Are they from the Sunnah of the Prophet (peace be upon him)?

A: It was authentically reported that the Prophet (peace be upon him) said: ﴾"Pray (two supererogatory Rak`ahs) before the Magrib Prayer. He (the Prophet) said it three times, and the third time he said: 'This applies to those who wish to do it.'"﴿

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The Prophet (peace be upon him) said that lest people should think that it is obligatory. This Hadith was reported by Al-Bukhari and Muslim. They also reported on the authority of Anas (may Allah be pleased with him) that he said: ﴾When the Mu'adhin (caller to prayer) pronounced the Adhan, some of the Companions of the Prophet (peace be upon him) would proceed to the pillars of the Masjid (for prayer) till the Prophet (peace be upon him) arrived and in this way they used to offer two Rak`ahs before the Maghrib Prayer. There used to be a little time between the Adhan and the Iqamah (call to start the Prayer).﴿ In the narration reported by Muslim, he (Anas) said: ﴾"We were in Al-Madinah, and as the Mu'adhin called for Al-Maghrib Prayer we used to rush to positions behind the pillars of the Masjid, then perform two units of prayers such that a strange man would enter the Masjid thinking that Maghrib Prayer was being observed due to the large number of people offering Salah."﴿

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The second question of Fatwa no. (6914)

Q 2: It was narrated by Al-Bukhari on the authority of `Abdullah Ibn Mughaffal that the Prophet (peace be upon him) said:** ❨Pray (Two Rak`ahs) before Magrib prayer. Pray (Two Rak`ahs) before Magrib prayer, then after the third time he said: "For whoever wishes to do so"❩ **lest people should take it as a Sunnah (stressed sunnah). What is meant by offering Salah before Maghrib?

A: This means praying two Rak`ahs as a Nafilah (Supererogatory prayer).

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The fourth question of Fatwa no. 2687

Q 4: some people claim that the supererogatory salah offered after the Maghrib (sunset) Prayer is not obligatory. Is this claim true?

A: Offering two Rak`ahs after the Maghrib Prayer is not obligatory; it is an act of Sunnah according to the Hadith mentioned in this regard. Among them is the Hadith narrated by `Abdullah ibn `Umar (may Allah be pleased with them both) who said, (I remember from the Messenger of Allah (peace be upon him) that he used to perform two Rak`ahs before Zhuhr and two Rak`ahs afterwards, two Rak`ahs after Maghrib, two Rak`ahs after `Isha', and two Rak`ahs before Fajr, a time when nobody would enter the house of the Prophet (peace be upon him). Hafsah related to me that when the time of Fajr begins and the Mu'dhin calls the Adhan, he (peace be upon him) performed two Rak`ahs.)

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Narrated by Ahmad, Al-Bukhari, and Muslim.

Moreover, on the authority of Um Habibah (may Allah be pleased with her), who reported by Al-Nasa'y and Al-Tirmidhy, that the Prophet (peace be upon him) performed four Rak`ahs before Zhuhr Prayer. This Hadith is classified as authentic by Al-Tirmidhy. Also, Al-Bukhari narrated on the authority of `Aishah (may Allah be pleased with her) who said (The Prophet (peace be upon him) never missed four (Rak`ahs) before the Zhuhr Prayer.)

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Fatwa no. 12009

Q: I read a Hadith in which the Messenger of allah (peace be upon him) is reported to have said, (Whoever prays six Rak`ahs (units of prayer) after Maghrib (Sunset) Prayer and does not say anything bad in between them, will have a reward equal to the worship of twelve years.) **Is this a Sahih (authentic) Hadith? How are the six Rak`ahs performed? I know that the regular Sunnah prayer of Maghrib is two Rak`ahs only.**

(Part No. 7; Page No. 255)

A: The above Hadith is not authentic as its Sanad (chain of narrators) includes `Umar ibn Abu Khath`am. Al-Bukhari said, "Abu Khath`am is Munkar Al-Hadith (i.e., his Hadith is to be rejected)." He also classed it as a Hadith of the lowest degree of Da`if (weakness).

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The fourth question of Fatwa No. 9604

Q 4: We know from the books of jurisprudence that there is a Sunnah (supererogatory) Salah after `Isha' (Night) Prayer. Is this Sunnah Salah different from the Shaf` (two units of Prayer, particularly before the final unit of the odd-number prayer) and the Witr (Prayer with an odd number of units)?

A 4: the Sunnah Salah that comes after `Isha' is two Rak`ahs, other than Shaf` and Witr.

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The first question of Fatwa no. (5928)

Q 1: is it permissible for a traveler to offer Salahs (prayers) other than the obligatory ones; that is to say, to offer Nawafil (supererogatory Salah) as one is used to before travelling? Or should they restrict themselves to

offer the Faridhah (Obligatory prayer) only and leave the Witr (Prayer with an odd number of units) and other Sunan?

A: It is not prescribed to offer Al-Sunan Al-Rawatib (supererogatory Salahs that were stressed and regularly performed by the Prophet) during traveling except for Fajr Prayer and Witr (Prayer with an odd number of units), for the Prophet (peace be upon him) used to maintain offering them whether he was traveling or not.

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The second question of Fatwa no. 6936

Q 2: does Salat-ul-`Eid (the Festival Prayer) or Salat-ul-Istisqa' (Prayer for rain) replace Salat-ul-duha (supererogatory Prayer after sunrise) or not?

A: No, Salat-ul-`Eid or Salat-ul-Istisqa' are not substitutes for Salat-ul-Duha.

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The second question of Fatwa no. 13043

Q 2: I want to offer twelve supererogatory Rak`ahs (units of Prayer) at midmorning. May I offer them as successive or separated units each consisting of two Rak`ahs?

A: The time for offering Salat-ul-Duha (supererogatory Prayer after sunrise) starts after the sun rises to the height of a spear above the horizon and ends when the sun comes to its zenith. One may perform Salat-ul-Duha at any time within this period.

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The third question of Fatwa no. 3475

Q 3: does Salat-ul-duha (supererogatory Prayer after sunrise) become obligatory for life upon whomever performs it, or not?

A 3: Salat-ul-Duha is not obligatory upon whomever performs it once or a number of times, rather it remains a Sunnah Salah, as it is supererogatory prayer and not compulsory.

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Sujud-ul-Tilawah

The third question of Fatwa no. 7900

Q 3: What is the ruling on Sujud-ul-Tilawah (Prostration of Recitation)? Should Taslim (salutation of peace ending the Prayer) be made when Sujud-ul-Tilawah is performed during recitation of the Qur'an outside Salah (Prayer)? What is the Du`a' (supplication) that should be said in Sujud-ul-Tilawah? If someone is offering Salah and one of Ayat-ul-Sujud (Qur'anic verses of Prostration) is recited at the end of the Surah (Qur'anic chapter), should they start to recite the next Surah after rising up from Sujud (prostration) or just proceed directly to Ruku` (bowing)?

A: Sujud-ul-Tilawah is an act of Sunnah. There is no Nas (Islamic text from the Qur'an or the Sunnah) to support that Taslim should be made after performing it; therefore, no Taslim should follow Sujud. It is not obligatory for someone who offers Salah and performs Sujud-ul-Tilawah at the end of Surahs such as Al-A`raf, Al-Najm, and Al-`Alaq, to recite more Qur'an after rising from Sujud-ul-Tilawah and before bending for Ruku`; but there is nothing wrong if they do. The Du`a' that should be said is the same as that said in Sujud during Salah.

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The second question of fatwa no. 2437

Q 2: when someone is reciting the Qur'an and does Sujud-ul-Tilawah (Prostration of Recitation), should they say Takbir (saying: "Allahu Akbar [Allah is the Greatest]") when prostrating and when rising up from the Sujud (prostration) or just when prostrating? Should they recite the Tashahhud (a recitation in the sitting position in the second/ last unit of Prayer) and should they say the Taslim (salutation of peace ending the Prayer)?

A: Firstly: They should say Takbir when prostrating, as

related by Abu Dawud in his Sunan (Hadith compilation classified by jurisprudential themes) on the authority of Ibn `Umar (may Allah be pleased with them) who said, ﴿The Messenger of Allah (peace be upon him) used to recite the Qur'an to us. When he came upon Ayat-ul-Sujud (Qur'anic verses of Prostration), he would say Takbir and prostrate, and we would prostrate.﴾ A Muslim should not say Takbir when rising from the Sujud, as it was not confirmed that he (peace be upon him) did so. Sujud-ul-Tilawah is an act of worship and acts of worship are Tawqifiy (bound by a religious text and not amenable to personal opinion), they are limited to what was proved in the Shari`ah texts. It was related that the Takbir is only said when going into Sujud-ul-Tilawah and not when rising from it, unless the Ayat-ul-Sujud are recited while offering Salah (prayer), then the Takbir is said when prostrating and when rising from the Sujud. There are many Sahih (authentic) Hadith that mention how the Prophet (peace be upon him) used to offer Salah, which report that he used to say Takbir when prostrating and when rising from prostration. **Secondly:** The Tashahhud should not be said during Sujud-ul-Tilawah nor the Taslim, as the Prophet (peace be upon him) did not do so. Sujud-ul-Tilawah is an act of worship and acts of worship, as was mentioned, are Tawqifiy. So you should not resort to Qiyas (analogy) and include the Taslim or Tashahhud in the Sujud-ul-Tilawah as it is in Salah.

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The fifth question of Fatwa no. 1500

Q 5: Some people believe that it is not a requirement

to be in a state of Taharah (ritual purification) and face the Qiblah (Ka`bah-direction faced in Prayer) when performing Sujud-ul-Tilawah (Prostration of Recitation), while others say that it is. Which opinion is correct?

A: Some scholars consider Sujud-ul-Tilawah a Salah (Prayer) and, on the basis of this opinion, stipulate the conditions of Taharah, facing the Qiblah, Takbir (saying: "Allahu Akbar [Allah is the Greatest]") when prostrating and upon rising from Sujud, and offering Taslim (salutation of peace ending the Prayer). Other scholars consider it an act of `Ibadah (worship), yet not similar to Salah, and therefore do not deem the abovementioned conditions - such as Taharah, facing the Qiblah, and the other conditions - necessary. This is the preponderant opinion, as we do not have any evidence supporting the necessity of meeting these conditions. However, whenever it is possible to face the Qiblah or be ritually pure when performing Sujud-ul-Tilawah, this is preferred, to avoid the divergent opinions of scholars.

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The seventh question of Fatwa no. 6267

Q 7: is it permissible for a menstruating woman to do the Sujud-ul-Tilawah (Prostration of Recitation) and the Sujud-ul-Shukr (Prostration of Thankfulness to Allah)? If it is not permissible, can she glorify Allah verbally (by saying: "Subhana Allah [Glory be to Allah]") when hearing Ayat-ul-Sujud (Qur'anic verses of Prostration)?

A: Firstly: When a woman is allowed to recite the Qur'an, she is permitted to do the Sujud-ul-Tilawah, whether she listens to it or recites it.

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The soundest opinion is that it is permissible for a woman to recite from memory, but not from the Mus-haf (Arabic Qur'an), and she is permitted to prostrate, because it is not a Salah (prayer), but a way of showing submissiveness to Allah and an act of worship, like Dhikr (Remembrance of Allah).

Secondly: It is not conditional for a reciter or a listener to be in a state of Taharah (ritual purification) to perform Sujud-ul-Tilawah or Sujud-ul-Shukr, because they do not have the same ruling of Salah.

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The fourth question of Fatwa no. 13376

Q 4: Is it permissible for a woman reciting the Qur'an to prostrate upon coming across one of Ayat-ul-Sujud (Qur'anic verses of Prostration) while she is not wearing Khimar (veil covering to the waist)?

A: It is better that her head be covered when she prostrates, but hopefully it is not wrong if she performs Sujud-ul-Tilawah (Prostration of Recitation) without covering her head, because Sujud-ul-Tilawah does not have the same ruling as Salah (Prayer). Rather, Sujud-ul-Tilawah is a way of showing submission to Allah (Glorified be He) and a means of approach, similar to reciting Adhkar (invocations and Remembrances said at certain times on a regular basis) and performing other righteous works.

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Passing in front of a worshiper offering Sujud-ul-Tilawah

The ninth question of Fatwa no. 6320

Q 9: What is the ruling on passing in front of a worshiper who is performing Sujud-ul-Tilawah (Prostration of Recitation)?

A: There is nothing wrong in this.

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The eighth question of Fatwa no. 7044

Q 8: Is it permissible to perform Sujud-ul-Tilawah (Prostration of Recitation) at the times when it is prohibited to offer supererogatory Salah (Prayer), such as the time of sunrise?

A: Yes, according to the more correct of the two scholarly opinions, it is permissible to perform Sujud-ul-Tilawah at such times, because it does not have the same ruling as Salah. Even if Sujud-ul-Tilawah has the same ruling as Salah, it is still deemed permissible to prostrate during such times, because Sujud is made for a specific reason, and therefore has the same ruling as occasional Salahs offered for specific reasons, such as Salat-ul-Kusuf or Salat-ul-Tawaf (two-unit Prayer performed after circumambulating the Ka`bah), which can be offered if they coincide with one of the prohibited times.

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The first question of Fatwa no. 9328

Q 1: If a worshiper is sitting reciting the Qur'an in the Masjid (mosque) or any other place and comes across one of Ayat-ul-Sujud (Qur'anic verses of Prostration), is it better to stand up and prostrate or just to prostrate while sitting at their place?

A: We do not know of any evidence which substantiates the legitimacy of standing up to perform Sujud-ul-Tilawah (Prostration of Recitation).

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The ninth question of Fatwa no. 8864

Q 9: What is the description of the Salah of thankfulness to Allah (Exalted be He)? What are its Rukns (integral pillars) and conditions?

A: Sujud-ul-Shukr (Prostration of Thankfulness to Allah) is Islamically recommended for whatever is pleasing, whether to thank Allah for some benefit that He bestowed or for some harm that He kept away. Many Hadiths and Athar (narrations from the Companions) indicate this, among which is the Hadith narrated by Abu Bakrah (may Allah be pleased with him): ⦅Whenever the Prophet (peace be upon him) received something good or heard any good news, he (peace be upon him) would fall down prostrating in thankfulness to Allah (Exalted be He).⦆

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(Related by Imams Ahmad, Abu Dawud, Al-Tirmidhy, and Ibn Majah) Al-Tirmidhy said: "It is Hassan Gharib (a good Hadith that is strange to come from this chain of narration)." According to the wording reported by Ahmad: ⦅He (Abu Bakrah) saw that the Prophet (peace be upon him) upon receiving the glad tidings of his troops' victory over the enemy, was lying with his head resting on the lap of `Aishah; he (peace be upon him) got up and fell in prostration.⦆

There is also the Hadith narrated by `Abdul-Rahman ibn `Awf, who said: ⦅The Prophet (peace be upon him) went out to the place where Sadaqah (voluntary charity) was kept, and upon entering he prostrated for a long time. Then he raised his head and said, 'Jibril (Gabriel) came to me with the good news that Allah (Exalted and Glorified be He) says (to me): Anyone who sends blessings on you, I will send blessings on them, and anyone who sends greetings of peace to you, I will send greetings of peace to them,' so I prostrated in thankfulness to Allah.⦆ (Related by Ahmad) Al-Mundhiry said: "The Hadith of Sujud-ul-Shukr is based on the narration of Al-Bara', through authentic Isnad (chain of narrators), in addition to that of Ka`b ibn Malik and others)."

As for the Athars (narrations from the Companions), Abu-Bakr (may Allah be pleased with him) offered Sujud-ul-Shukr when he received the news of the execution of Musaylimah, the Liar, as related by Sa`id ibn Mansur in his Sunan (Hadith compilations classified by jurisprudential themes). Also `Aly

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(may Allah be pleased with him) prostrated when he found Dhul-Thudayyah among the (dead) Khawarij (separatist group that believes committing a major sin amounts to disbelief), as related by Ahmad in his Musnad (Hadith compilation). Moreover, Ka`b ibn Malik prostrated in the lifetime of the Prophet (peace be upon him) when he was given the glad tidings that Allah accepted his repentance. Authenticity of the story is agreed upon.

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The second question of Fatwa no. 8065

Q 2: I used to perform Sujud-ul-Shukr (Prostration of Thankfulness to Allah) after performing Witr (Prayer with an odd number of units) during the last part of the night and upon finishing Salat-ul-Duha (supererogatory Prayer after sunrise). Is it permissible to do so at any time?

A: One is permitted to perform Sujud-ul-Shukr on receiving a blessing. But performing it regularly after Witr and Salat-ul-Duha in such a manner has no basis in religion.

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Performing Salah (Prayer) for a specific reason at times when prayers are forbidden

Tahiyyat-ul-Masjid (two-unit-Prayer to greet the mosque)

The sixth question of Fatwa no. 6914

Q 6: Hadith have been reported including that narrated by Ibn `Umar (may Allah be pleased with both) who said,** ﴿I memorized (a tradition of) ten Rak`ahs (units of prayer) of Nawafil (supererogatory prayers) from the Prophet (peace be upon him): two Rak`ahs before Zhuhr (Noon) Prayer and two after it; two Rak`ahs after Maghrib (Sunset) Prayer in his house, and two Rak`ahs after `Isha' (Night) Prayer in his house, and two Rak`ahs before Fajr (Dawn) Prayer.﴾ **Related by Al-Bukhari. It is also narrated on the authority of Um Habibah bint Abu Sufyan that the Prophet (peace be upon him) stated,** ﴿Whoever prays twelve Rak`ahs of prayer voluntarily in a day and night, Allah will build him a house in Jannah (Paradise). These twelve Rak`ahs are: Four Rak`ahs before the Zhuhr (Noon) Prayer and two Rak`ahs after it, two Rak`ahs after Magrib (Sunset) Prayer, two Rak`ahs after `Isha (Night) Prayer and two Rak`ahs before the Fajr (Dawn) Prayer.﴾ **Related by Al-Tirmidhy, and he said: This is a Hasan (sound) and authentic Hadith.

Are the two Rak`ahs of Tahiyyat-ul-Masjid included among the Rak`ahs mentioned in the two Hadith? Do the two supererogatory Rak`ahs after `Isha' Prayer the two Shaf` Rak`ahs (two units of Prayer, particularly before the final unit of the odd-number prayer)?

A 6: the regular supererogatory Salah performed before the obligatory Salah serve as tahiyyat-ul-Masjid (two-unit-Prayer to greet the mosque), because it is important for the Muslim not to sit in the Masjid before performing Salah. So, if he offers the regular supererogatory Salah, it will be sufficient for him. The same applies when entering the Masjid and the congregational Salah has already begun. In this case there is no need to offer the two Rak`ahs of Tahiyyat-ul-Masjid as the obligatory Prayer will count for it.

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The third question of Fatwa no. 7818

Q 3: It is well-known that Fajr (Dawn) Prayer is two Rak`ahs (unit of Prayer). One is recommended to perform two supererogatory Rak`ahs before Fajr Prayer. But I noticed that many people perform four Rak`ahs before Iqamah (call to start the Prayer) believing that the first two Rak`ahs are for Tahiyyat-ul-Masjid (two-unit-Prayer to greet the mosque) and last two Rak`ahs a recommended supererogatory Salah. Is it permissible to do so? Are these two supererogatory Rak`ahs sufficient for Tahiyyat-ul-Masjid?

A: If one performs the two supererogatory Rak`ahs that are to be done before Fajr Prayer in the Masjid, then he is not required to perform Tahiyyat-ul-Masjid. But If he performs these two Rak`ahs at home and then comes to the Masjid, he is permitted to perform Tahiyyat-ul-Masjid before the announcement of Iqamah. However, if Iqamah is announced, he is not required to perform Tahiyyat-ul-Masjid.

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The second question of Fatwa no. 8066

Q 1: Does offering Tahiyyat-ul-Masjid (two-unit-Prayer to greet the mosque) on entering the Masjid (mosque) replace the two-Rak`ahs of the Sunnah of Fajr, or should we offer the two-Rak`ah stressed Sunnah of Fajr after offering Tahiyyat-ul-Masjid?

A: Offering the stressed Sunnah of Fajr on entering the Masjid replaces offering Tahiyyat-ul-Masjid. However, it is good to offer a two-Rak`ah supererogatory Salah with the intention of both of them.

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The third question from Fatwa no. 9308

Q 3: do the Imam (the one who leads congregational Prayer) and Ma'mum (a person being led by an Imam in Prayer) have to offer Tahiyyat-ul-Masjid (two-unit-Prayer to greet the mosque) if they offer the Sunnah (supererogatory) Salah of Fajr (dawn) Prayer at home then come to the Masjid to offer Fajr Prayer?

A: If the situation is as you have mentioned, then they should perform Tahiyyat-ul-Masjid upon entering the Masjid (mosque) and before sitting. The Imam may initiate the Iqamah (call to start the Prayer) and hence he will not have to offer Tahiyyat-ul-Masjid because the obligatory Salah will be sufficient and the same ruling applies to the Ma'mum.

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The fourth question of Fatwa no. 6391

Q 4: i entered the Masjid (mosque) while the Adhan (call to Prayer) was being called. Should i offer Tahiyyat-ul-Masjid (two-unit-Prayer to greet the mosque) or wait until the Adhan is over?

A: It is better to repeat the Adhan first and then offer Tahiyyat-ul-Masjid

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to benefit from both. It is noteworthy that this matter is flexible.

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`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 2718

Q 1: Please, inform us of the preponderant opinion of scholars regarding whether it is permissible to offer Tahiyyat-ul-Masjid (two-unit-Prayer to greet the mosque) and the Sunnah of Wudu' (ablution) Salahs (prayers) at the times in which offering supererogatory Salah is forbidden or not.

A: The preponderant opinion of scholars is that supererogatory Salah performed for a specific reason such as Tahiyyat-ul-Masjid, the two Rak`ahs of Tawaf (circumambulating the Ka`bah) and funeral Salah should be performed, even if it is during a time in which offering supererogatory Salah is forbidden or otherwise. However, it is unobjectionable to abstain from offering such Salahs at times in which offering supererogatory Salah is forbidden so as to combine between conflicting evidences on the issue. In fact, texts indicating that it is impermissible can be understood in the context of offering supererogatory Salah at these times without a specific reason. On the other hand, evidence to the effect of permissibility can be understood in the context of offering Salah at such times for urgent reasons. This is referred to by Shaykhul-Islam Ahmad ibn Taymiyyah and his disciple eminent scholar Ibn Al-Qayyim as well as other investigating scholars.

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The third question of Fatwa no. 4918

Q 3: performing Salah (prayer) before the Adhan (call to prayer) of Maghrib (Sunset) prayer

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A 3: Performing supererogatory Salah before sunset is not permissible, unless there is a specific reason as in the case of performing Tahiyyat-ul-Masjid (two-unit-Prayer to greet the mosque). The Hadith narrated in Sahih Muslim reads, ﴿There is no Salah after the `Asr (Afternoon) Prayer until the sun sets.﴾ However, it is permissible to perform supererogatory Prayer after sunset and before the Adhan (Call to Prayer) of Maghrib (Sunset) Prayer.

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The second question of Fatwa no. 6818

Q 2: It was authentically reported that the Messenger of Allah (peace be upon him) went out (to an open area) to perform Salat-ul-`Eid (the Festival Prayer). Men and women went out along with the Prophet (peace be upon him). Is it permissible for those who go to perform Salat-ul-`Eid in a Musalla (a place for Prayer) to perform Tahiyyat-ul-Masjid (two-unit-Prayer to greet the mosque)?

A: He who enters Musalla to perform Salat-ul-`Eid should not perform Tahiyyat-ul-Masjid before he sits. Performing Tahiyyat-ul-Masjid in Musalla contradicts what was performed by Allah's Messenger (peace be upon him) and what was done by the Companions (may Allah be pleased with them).

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The third question of Fatwa no. 5107

Q 3: We noticed that some people offer Tahiyyat-ul-Masjid (two-unit-Prayer to greet the mosque) even if it is at a time when a person is not allowed to offer supererogatory Salah. Others may make up for the two supererogatory Rak`ahs that precede Fajr (Dawn) Prayer directly after performing Fajr Prayer. Is it permissible to do so?

A: Firstly: If one enters the Masjid at the time when one is not allowed to offer supererogatory Salah, he should not sit until he performs Tahiyyat-ul-Masjid. The Prophet (peace be upon him) said: ("When anyone among you enters the Masjid, he should not sit till he observes two Rak`ahs.")

Secondly: As for the two Rak`ahs that have to be performed before Fajr Prayer, if there is not enough time to perform them before Fajr Prayer, then one can perform them after Fajr Prayer. Abu Dawud reported on the authority of Qays ibn `Amr who said: (The Messenger of Allah (peace be upon him) saw a person performing two Rak`ahs after Fajr Prayer was over. The Prophet (peace be upon him) said: 'Fajr Prayer consists of two Rak`ahs.' The man replied: 'I did not perform the two Rak`ahs before Fajr Prayer. Hence I have offered them now.' The Prophet (peace be upon him) was silent.") This denotes that if there is not enough time to perform the two Rak`ahs before Fajr Prayer, you are allowed to perform them after it. But it is better to perform them after the sun rises. The Prophet (peace be upon him) said: ("Whoever fails to perform the two supererogatory Rak`ahs before Fajr Prayer, then (he should) perform them after the sun rises.") This Hadith was reported by Al-Tirmidhy. It was also reported by Ibn Hibban in his Sahih and Al-Hakim in Al-Mustadrak. Al-Hakim said that this Hadith is authentic according to the requirements stipulated by Al-Bukhari and Muslim though they did not report it. Al-Daraqutny and Al-Bayhaqy reported it in Al-Sunan.

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Fatwa no. 10500

Q: Is it permissible to offer more than two Rak`ahs (units of Prayer) after making Wudu' (ablution) as has been reported in the Hadith narrated by Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah said to Bilal : (O Bilal, "Tell me of your best promising deed - you think - in Islam, for I heard your footsteps in front of me in Paradise." Bilal replied, "I did not do anything worthy of mention except that whenever I performed Wudu' during day or night, I prayed after that Wudu' as much as I could.) **Authenticity of this Hadith is agreed upon by both Al-Bukhari and Muslim.**

A: the regular Sunnah is to perform two Rak`ahs after Wudu' based on the Hadith mentioned above and similar Hadith. However, it is permissible for a person to offer as many additional supererogatory prayers as he can, provided that they are offered in times when prayer is not forbidden.

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The seventh question of Fatwa no. 2612

Q 7: is offering Tahiyyat-ul-Masjid (two-unit-Prayer to greet the mosque) after `Asr (Afternoon) and Fajr (Dawn) Prayers,

permissible in any Masjid (mosque), or only in Al-Haramayn Al-Sharifayn (the Two Sacred Mosques), or prohibited at that time in all the Masjids including Al-Haramayn Al-Sharifayn?

A: According to the preponderant view of scholars, upon entering the Masjid, a Muslim should offer Tahiyyat-ul-Masjid whether during the time of disapproval or not; in the three Masjids (the Sacred Mosque in Makkah, the Prophet's Mosque in Madinah, and Al-Aqsa Mosque in Jerusalem) or not. This is because of the general application of the following Hadith, ﴾When anyone among you enters the Masjid, he should not sit until he observes two Rak`ahs.﴿ As for the Hadith prohibiting Salah at the times of sunrise and sunset, and after `Asr and during the sunset, they are applicable to the absolute supererogatory Salah that have no specific reason, not for the obligatory ones and those with specific reasons like Tahiyyat-ul-Masjid and Al-Tawaf Prayer (two Rak`ahs done after circumambulating the Ka`bah). So, it is permissible to do these at all times including times when prayer is generally disallowed, after Fajr and after `Asr and in all the Masjids.

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The fifth question of Fatwa no. 1607

Q 5: is it absolutely prohibited to perform Salah (Prayer) between `Asr (Afternoon) Prayer and Maghrib (Sunset) Prayer or can it be performed at certain times?

A: It is Wajib (obligatory) for a person who forgets to offer an obligatory Salah or sleeps before offering it, to offer this obligatory Salah once he wakes up or remembers it even if it is after the time of `Asr Prayer.

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The Prophet (peace be upon him) said, ﴿He who misses a prayer because he sleeps or forgets it should offer it when he remembers it, there is no expiation for it, except this.﴾ Related by Al-Bukhari and Muslim. In addition, it is permissible for whoever enters the Masjid (mosque) after `Asr Prayer to offer Tahiyyat-ul-Masjid (two-unit-Prayer to greet the mosque) at the time between `Asr Prayer and sunset. This applies to all other Nafilah (supererogatory) Salahs offered due to specific reasons such as the two Rak`ahs of Tawaf (circumambulation around the Ka`bah) or Salat-ul-Kusuf (Prayer on a solar eclipse) according to the most preponderant view of religious scholars. The Prophet (peace be upon him) said, ﴿When anyone among you enters the Masjid, he should not sit until he has observed two Rak`ahs.﴾ Also the Prophet (peace be upon him) said concerning solar eclipse, ﴿When you see that, pray and invoke Allah until the eclipse is over.﴾ Furthermore, it is reported on the authority of Jubayr ibn Mut`im (may Allah be pleased with him) that the Prophet (peace be upon him) said, ﴿O Banu `Abd Manaf, do not prevent any person from making Tawaf (circumambulation) around this House (Ka`bah) or performing Salah (therein) at any time, day or night.﴾ Related by Ahmad and Asahab-ul-Sunan (authors of Hadith compilations classified by jurisprudential themes).

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As for the Nafilah (supererogatory) Salahs that have no specific reasons and which are known as Nafl Mutlaq (an unlimited supererogatory act of worship), it is not permissible to offer them at Awqat Al-Nahy (times when it is prohibited to offer unlimited supererogatory Prayer [after `Asr and Fajr Prayers]).

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Congregational Salah

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Ruling on abandoning Salah

Fatwa no. 141

Q: What is the ruling on abandoning Salah (Prayer) in general and congregational Salah in particular?

A: Salah is one of the Five Pillars of Islam that immediately follows the Two Shahadahs (Testimonies of Faith). Anyone who abandons it out of denial of its obligation is a Kafir (disbeliever) by Ijma` (consensus of scholars). Anyone who abandons it out of underestimating its importance or out of negligence is regarded as a Kafir according to the correct scholarly opinion. This opinion is based on the Hadith related by Muslim in his Sahih (Authentic Hadith Book) that the Prophet (peace be upon him) said: ❨Between a person and Shirk (associating others with Allah in His Divinity or Worship) and Kufr (disbelief) is abandoning Salah.❩ It was also related by Imam Ahmad in his Musnad (Hadith compilation) and by Al-Tirmidhy in his Al-Jami` (Hadith Collection) that the Prophet (peace be upon him) said: ❨The covenant that is between us and them is Salah. Anyone who abandons it has committed Kufr.❩ Offering Salah in congregation is an individual obligation. The evidence supporting this is the Glorious Qur'an and the Sunnah. As for the Qur'an, Allah (Exalted be He) says: ❨When you (O Messenger Muhammad صلى الله عليه وسلم) are among them, and lead them in As-Salât (the prayer), let one party of them stand up [in Salât (prayer)] with you taking their arms with them.❩ Allah (Glorified and Exalted be He) in this Ayah (Qur'anic verse) ordered the Prophet (peace be upon him) to offer Salah in congregation even when fearing to be overtaken by the enemy. This implies that this is all the more necessary at all other times.

As for the Sunnah, it was authentically reported

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in the Sahih (Authentic Hadith Book) Muslim on the authority of Abu Hurayrah (may Allah be pleased with him) that he said: ❨A blind man came to the Prophet (peace be upon him) and said, 'O Messenger of Allah, I do not have anyone to lead me to the Masjid,' and he asked the Messenger of

Allah (peace be upon him) to grant him a Rukhsah allowing him to pray in his house. He (peace be upon him) granted him that Rukhsah (concession), then when the man turned to leave, he (peace be upon him) called him back and said, 'Do you hear the call to Salah?' He said, 'Yes.' He (peace be upon him) said, 'Then answer it.﴿ According to the narration reported by Ahmad, the Prophet (peace be upon him) said: ﴾I do not find a Rukhsah for you.﴿ This evidence argues that the Prophet (peace be upon him) did not grant permission to a blind man to not attend the congregation. Consequently, sighted men, with all the more reason, are not entitled to that permission. This evidence also finds support in the Hadith in which the Prophet (peace be upon him) is authentically reported to have thought of burning down the houses of men who neglected attending the congregational Salah in the Masjid. Certainly, the Prophet (peace be upon him) would not utter such a threat because of their neglecting a commendable act or a collective obligation.

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The first, second, third and fourth questions of Fatwa no. 6036

Q 1 and 2: What is the ruling on the congregational Salah? Does the term "congregational" refer to the congregation observed in the Masjid (mosque)?

What is the ruling on a man having no excuse not to offer prayers in the Masjid though living nearby?

A: Offering the congregational Salah is obligatory and whoever abandons it without a justifiable reason is sinful.

When using the term "congregational" in a general sense, it refers to the congregation observed in the Masjid, if it is established, and a Muslim is able to join it.

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Q 3: is congregational Salah offered at home with children or brothers rewarded twenty-seven-fold as when in the Masjid (Mosque)? Does his kind of Salah take the same ruling as a regular congregational Salah?

A 3: Apparently, the reward is for whoever performs congregational Salah in the Masjid, those who do not have a nearby Masjid, or those who are legitimately excused from going to the Masjid.

However, whoever is able to go to the Masjid yet prays in his home, farm, or the like, is sinful and is not entitled to the said reward. Allah (Glorified be He) knows best.

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Q 4: what is the ruling on a man who prays at home and abandons praying at a Masjid (mosque) on account of disliking the Imam of that Masjid? Is he excused for abandoning Salah (Prayer) at the Masjid? what is the ruling on the validity of the Salah which he offers at home?

A: This person is held sinful for abandoning the congregational Salah especially if the said Imam meets the required conditions for the validity of Salah. Offering Salah at home in this case is valid but the person still bears the sin of missing congregational Salah.

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forsaking congregational prayers without a legal excuse

The fourth question of Fatwa no. 1591

Q 4: What is the ruling on a person who offers Salah in his house without an excuse? Is he a disbeliever? If he is not, how do you explain the account relating that one of the Sahabah (Companions of the Prophet) was asked about a man who fasts during the day and performs optional Payer at night but does not attend Jumu`ah (Friday) or Congregational Prayers. He answered, "He is in Hellfire"?

A: Whoever offers the Five Obligatory Daily Prayers or one of them in his house without an excuse is not a disbeliever. However, he has committed a sin for abandoning an obligatory act i.e. offering Congregational Prayer at a Masjid (Mosque). Allah says,﴿ When you (O Messenger Muhammad صلى الله عليه وسلم) are among them, and lead them in As-Salât (the prayer), let one party of them stand up [in Salât (prayer)] with you taking their arms with them; when they finish their prostrations, let them take their positions in the rear and let the other party come up which have not yet prayed, and let them pray with you taking all the precautions and bearing arms. Those who disbelieve wish, if you were negligent of your arms and your baggage, to attack you in a single rush﴾ Evidently, Allah orders Muslims to offer prayers congregationally in the most critical and frightening situations. The first party ends the final half of the prayer and says the final salutation before the Imam. The permissibility of this deed denotes that the obligatory prayer offered congregationally with the Imam is obligatory. It is even more obligatory than following the Imam in prayer so that he does not precede or synchronize

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with the Imam's movements and sayings. Another evidence on the obligation of congregational prayers is the following Hadith in which the Prophet (peace be upon him) said, ❮Whoever hears the call (Adhan) and he does not come to it (the prayer), his prayer is rejected unless he is excused.❯ Related by Ibn Majah, Al-Daraqutny, Ibn Hibban and Al-Hakim. Its chain of transmission accords with the conditions stipulated by Muslim. On the authority of Abu Hurayrah (may Allah be pleased with him) that ❮A blind man came to the Prophet (peace be upon him) and said, 'O Messenger of Allah! I have no one to guide me to the mosque.' He, therefore, asked Allah's Messenger (peace be upon him) to permit him to offer prayer in his house. The Prophet called him and said, 'Do you hear the call to prayer?' He said, 'Yes'. He (the Prophet then) said, 'Respond to it.'❯

Related by Al-Bukhari in his Sahih (authentic) Book on the authority of Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said, ❮I would order that wood be gathered and the Call to Salah (prayer) be pronounced, then order a man to lead the people in Salah, then I would go from behind some men (who do not attend the congregational prayer in the mosque) and burn their houses down while they are inside. By the One in Whose Hand is my soul, if any of them only knew that he would find a fat bone covered with meat or two good pieces of meat in a sheep's hoof, he would have attended the `Isha' (Evening) Prayer.﴿ It has been related by Al-Bukhari in his Sahih on the authority of Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said, ﴾No prayer is more burdensome on the hypocrites than Fajr and `Isha' (Dawn and Evening Prayers); if only they knew what (goodness) there is in them, they would have come to them, even if they had to crawl. I was going to order the Mu'adhin (caller to Salah) to call for commencing Salah (prayer), then order a man to lead the people in Salah, and then I would take a flame of fire and burn (the houses) of those who have not come out yet to Salah (in congregation in the Masjid).﴿

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Whoever does not attend the Jumu`ah or the congregational Prayers deserves to be thrown into Hell-Fire for forsaking one of the duties of Islam, i.e. offering the five Obligatory Prayers in congregation as well as the Jumu`ah Prayer. If he denies the obligation of congregational prayers or that of Jumu`ah Prayer on eligible Muslims, then he is to be regarded a disbeliever who will be punished in Hell-Fire. On the other hand, if he believes in both obligations but misses the prayers due to laziness, he will be punished in Hell-Fire according to the degree of his sin. He will remain in Hell-Fire until Allah forgives him. As long as the reason behind leaving Jumu`ah or the congregational Prayers is not the denial of their obligation, he will be punished in hell and finally be admitted into Paradise. Allah says, ﴾Verily, Allâh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills﴿ The Hadith dealing with major sins other than Shirk (associating others in worship with Allah) state that the wrongdoer will be punished until Allah forgives him, then he will be admitted into Paradise.

As for the account mentioned in the question, it was reported on the authority of Ibn `Abbas (may Allah be pleased with them both) as follows: Someone asked him about a man who observes fasting daily and offering the night prayer nightly but does not witness the Jumu`ah and the congregational Prayers. He replied, 'He will be punished in Hell- Fire.'

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Assuming that this account is authentic, its meaning is apparent in the explanation mentioned above.

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The first question of Fatwa no. 3866

Q 1: What is the ruling on not performing Salah (Prayer) in congregation, without a valid excuse?

A: It is impermissible to leave congregational Salah without a valid excuse. This is based on the Hadith authentically reported on the authority of Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said: ﴾By Him in Whose Hand my soul is, I sometimes thought of giving orders for firewood to be collected, then for announcing the Adhan (call for Salah). I would appoint an Imam to lead the people in Salah, and then go to the houses of those who do not come to perform Salah in congregation, and set their houses on fire. By Him in whose Hands my soul is, if any of them had known that he would get a bone covered with good meat, or two (small) pieces of meat in between two ribs, he would have turned up for the `Isha' (Night) Salah.﴿ Related by Al-Bukhari and Muslim. Moreover, it is related by Muslim in his Sahih that: ﴾A blind man came to the Prophet (peace be upon him) and said: O Messenger of Allah! I have no one to guide me to the Masjid (mosque). He, therefore, asked Allah's Messenger (peace be upon him) permission to offer Salah in his house. He (the Prophet) called him and said: Do you hear the call to Salah? He said: Yes. He (the Prophet then) said: Respond to it.﴿

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Minimum number of people to constitute a congregational Salah

The seventh question of Fatwa no. 9405

Q 7: Is the Salah (Prayer) of two persons together counted as congregational Salah or not? What is the ruling on a person who performs Salah then remembers that they did not perform Wudu' (ablution)?

A: First, If two or more people pray together, this constitutes a congregational Salah, and the greater the number of people, the greater the merit. It should be noted that one should stay committed to the duty of offering congregational Salah in the Masjid (mosque).

Second, anyone who performs Salah, then later remembers that they have not performed Wudu', they must repeat their Salah after performing Wudu'. The Prophet (peace be upon him) said: ﴾The Salah of any of you will not be accepted if they experience Hadath (ritual impurity that invalidates ablution) until they perform Wudu'.﴿ (Agreed upon by Al-Bukhari and Muslim) He (peace be upon him) also said: ﴾Salah is not accepted without purification, nor is charity accepted out of the ill-gotten (money or property).﴿ (Related by Muslim in his Sahih)

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The difference between praying congregationally and individually

The fourth question of Fatwa no. 4009

Q4: What is the difference between praying congregationally and individually?

A: Whoever offers the prescribed Salah (prayer) in congregation has fulfilled his duty and therefore obtained the attached reward. In addition, his prayer is twenty-five or twenty-seven degrees more than the one who offers his Salah individually. Anyone who prays individually without any justifiable excuse is sinful; he misses the reward of congregational Salah and deserves Ta`zir (discretionary punishment).

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what is the ruling on a person who abandons congregational Salah (Prayer) and prays alone?

The tenth question of Fatwa no. 4325

Q 10: Is the Salah of a person who prays alone considered valid if he abandons joining the congregational Salah?

A: It is obligatory to offer Salah in congregation. If a person prays alone while a congregational Salah is being offered, he will be doing something opposite to the Sunnah (whatever reported from the Prophet). This view is based on the reported evidence of Shari`ah in this regard.

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praying individually at home though neighboring the Masjid

The first question of Fatwa no. 6706

Q 1: I am a 19 year-old young man; I pray at home despite the Masjid (mosque) is nearby. What is the ruling on my Salah (prayers)?

A: If the reality is what you have mentioned, your Salah at home

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will not be permissible due to forsaking the obligatory congregational Salah observed in the Masjid. However, your Salah will count because, though the congregational Salah in the Masjid is obligatory, it is not a prerequisite for the validity of the Salah according to the sound opinion of the Muslim scholars. You should ask for Allah's Forgiveness for this negligence. Allah (Glorified be He) says, ﴿And all of you beg Allâh to forgive you all, O believers, that you may be successful﴾

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Neglecting Salah (Prayer) in congregation without a valid excuse

The fifth question of Fatwa no. 7044

Q 5: Does a person have to go to the Masjid (mosque) to perform the five daily prayers in congregation regularly? Is he held sinful if he offers some prayers at home without having a valid excuse? He hears Adhan (call to Prayer) and the Masjid is not far from home.

A: Offering the five obligatory prayers is incumbent upon all adult Muslim men. A person who neglects offering Salah in congregation without a valid excuse is considered to be committing a sinful act. This is based on the Hadith in which the Prophet (peace be upon him) is reported to have said, ﴾Whoever hears the Adhan and does not come to it (the prayer), then there is no prayer for him except with an excuse.﴿

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Narrated by Ibn Majah and Al-Daraqutny. Its Isnad (chain of narrators) is Sahih (authentic). When Ibn `Abbas (may Allah be pleased with them both) was once asked about the excuse which may allow a person to pray at home, he said, "Only in case of danger or illness."

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The first question of Fatwa no. 7789

Q 1: I am an eighteen-year-old man. Praise be to Allah, I am sticking to the principles of my religion and to performing the duties of Allah (Glorified and Exalted be He) - indeed, Allah is the One Who accepts deeds and forgives sins. However, I am sometimes unaware of the Salah (Prayer) time approaching, being occupied with activities such as playing football or the like. I offer Salah once I become aware of its time. I hardly catch the time of Salah which causes me to have doubts about its validity. Inform me, may Allah reward you well! Is my performance of Salah valid? Am I neglectful that I am liable to offer a Kaffarah (expiation) for being so?

A: You must be punctual in performing the five obligatory daily Salahs and Friday Salah at the times that they are due in congregation. Moreover, you must not be occupied with activities that may prevent you from performing them when they are due in congregation. However, as to your previous performance of Salah, we hope that they will be accepted by Allah. You are to repent and ask Allah's forgiveness for your neglectfulness. Furthermore, you should be determined not to do this again.

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The first question of Fatwa no. 6473

Q 1: I do not offer the Fajr (dawn) Prayer at the prescribed time, because I wake up too late because I sleep too deeply. I set an alarm clock to wake me up at the exact time of the Salah (prayer), but to no avail. If it is a sin to delay Salah due to being asleep, what can I do to make up for this? I am waiting for your advice, and may Allah reward you!

A: [As a man] you should offer the Salah at the prescribed time in congregation with other Muslims in the Masjid (mosque). You should try hard to do this, whether by going to sleep earlier or asking your family, neighbors, or friends to wake you up. You have no excuse for continuing in this way.

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Fatwa no. 14019

Q: Some days, I wake up after the sun has risen, but

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do not offer the Fajr (Dawn) Prayer because I feel too sleepy. I am unable to get back to sleep if I get out of the bed for the Salah (Prayer) at that time, and this affects my studies throughout the day. Is it forbidden for me to go back to sleep and offer the Salah after waking up again? Would I then be contravening the Hadith in which the Messenger (peace be upon him) said: ﴾ if anyone oversleeps a Salah or forgets it, they should offer it when they remember﴿ **? This evidence shows that we should hurry to offer Salah as soon as we wake up or remember it. I will be waiting for your advice and may Allah bless you!**

A: If the reality is as you mentioned, then you are being sinful by going back to sleep without offering the Fajr Prayer after you have woken up, even if you do feel sleepy. You have indeed contravened that Hadith by doing this. We therefore advise you to go to bed early, after the `Isha' (Night) Prayer, and wake up early to offer the Fajr Prayer. Set an alarm clock in your bedroom to help you to wake up at the time of the Fajr Prayer, if Allah wills. You could also ask someone to wake you up if this is possible.

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The fourth question of Fatwa no. 2018

Q 4: if children under the age of ten join their father in performing Salah (Prayer) at home, is this sufficient for the father instead of performing congregational Salah in Masjid (mosque)?

A: A person leading his children in Salah at home is not sufficient for him instead of congregational Salah in the Masjid,

whether his children are adults or not. It is obligatory upon him to offer obligatory Salah in congregation at the Masjid. The Prophet (peace be upon him) said that he would burn some people's houses who offered Salah in their houses and neglected congregational Salah in the Masjid. He said that even though they were offering Salah in their houses and did not specify whether their Salah in their houses was in congregation or individually done.

So, you should offer the five obligatory prayers in congregation at the Masjid and train your children to do likewise. This way they will be familiar with visiting Masjids and observing congregational Salah in them.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 11200

Q 2: the Masjid (mosque) is 400 meters from our home. Is it permissible for us to offer Salah (Prayer) at home? We are six persons while only three persons offer Salah in the Masjid. This Masjid is a temporary place, so can we offer congregational Salah at home?

A: You must offer congregational Salah in the Masjid. It is impermissible to neglect it.

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The first question of Fatwa no. 2424

Q 1: what is the ruling on offering Salah (Prayer) at work next to newspapers and magazines full of pictures of women, given that Al-Masjid Al-Nabawy (the Prophet's Mosque in Madinah) is only 400 meters away from us?

A: You should offer congregational Salah in the Masjid, as proofs from Shari`ah (Islamic law) found in the Qur'an and Sunnah indicate that congregational Salah is Wajib (obligatory). We recommend that you read the books entitled "Salah" by Imam Ahmad ibn Hanbal and "Salah" by Imam Ibn Al-Qayyim (may Allah be merciful with them). These are useful books about the rulings on Salah.

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Salah at workplace despite a nearby Masjid

The ninth question of Fatwa no. 5168

Q: An employee works at a company surrounded by more than three Masjids (mosques). He always offers Salah (Prayer) at the Masjid, but his colleagues offer it in the company. They urge him to join them rather than go to the Masjid. Some Muslim brothers advised him to offer Salah with them to preach and deliver lessons after offering Salah and also lead them in Salah, as he is the most knowledgeable of Sunnah, although one of their colleagues has memorized a greater portion of the Qur'an than him. Should he listen to them or continue to offer Salah at the Masjid, paying no attention to what they say?

A: The employees in this company should offer Salah in any of the nearby Masjids like their colleague, as he is the one doing the right thing by offering Salah at the Masjid, for the Sahih Hadiths (authentic Hadiths) reported from the Prophet (peace be upon him) denote the obligation of offering Salah in congregation in the Masjid with regard to men. Accordingly, it is not permissible to miss congregational Salah in the Masjid except for a Shar`y (Islamically lawful) excuse.

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if one persists in committing sinful acts, should he give up praying in congregation?

Fatwa no. 12714

Q: There is a fellow Muslim who offers the five daily prayers in the Masjid (mosque), but his weak Iman (faith) makes him commit sinful acts. When he asked another fellow Muslim about this, he told him that his prayer is useless and he has to give it up as long as he commits these sinful acts. When he asked me, I told him that he should not give up Salah in congregation, regardless if he continues to commit these sins. I also told him that Allah may forgive his sins if he prays and persists in making Du`a' (supplication) to Allah. The sins he commits include gazing at women. I actually do not know whether my answer is wrong or right. I told him so lest he should give up Salah. So, please give us an answer to this so that he may be convinced!

A: You were right when you advised this fellow Muslim of yours to continue offering Salah in congregation regardless of the sins he may commit. This is because minor sins like gazing at women are forgiven by offering the five daily prayers, attending the Friday Prayer and seeking Allah's forgiveness. As for major sins like theft and adultery, they are forgiven by offering sincere repentance to Allah.

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Is a Muslim who can hear the Adhan (Call to Prayer) at a distance obliged to attend the congregational Salah?

The third question of Fatwa no. 7811

Q 3: if i can hear the Mu'adhin (caller to Prayer) at a distance of eight hundred meters, should i pray where i am or go to the Masjid (Mosque) where the call to prayer was made?

A 3: You have to go to this Masjid and pray there with the congregation, or in any other Masjid that may be nearer to you, for the Prophet (peace be upon him) stated, ﴾Whoever hears the call (Adhan) but does not come to it (the prayer), there is no prayer for him except with an excuse (to miss the congregation).﴿ Related by Ibn Majah and Al-Daraqutny, Ibn Hiban and Al-Hakim with a good Sanad (chain of narrators).

It is also narrated by Abu Hurayrah (may Allah be pleased with him) that he said, ﴾A blind man came to the Messenger of Allah (peace be upon him) and said: O Messenger of Allah! I have no one to guide me to the Masjid. He, therefore, asked the Messenger of Allah (peace be upon him) to allow him to perform Salah in his house. He (peace be upon him) granted him permission. Then, when the man turned away he called him and said: Do you hear the call to Salah? He said: Yes. He (the Prophet) said: Respond to it.﴿ Related by Muslim.

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working during the time of Congregational Prayer to obey managers

Fatwa no. 2427

Q: If my boss asks me to do a job at the time of Salah, should I do it or not?

A: If you are able to do this job and observe Salah in congregation in the Masjid, there is no harm in carrying out his orders as long as it is not something forbidden. However, if they are forbidden orders or will prevent you from congregational Salah, do not obey him for the Prophet (peace be upon him) said, ﴾Obedience is only binding in what is good.﴿ He also says, ﴾No obedience to anyone is binding when it leads to the disobedience of Allah.﴿

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Fatwa no. 8155

Q: I am eighteen years old and I live in the Kingdom of Saudi Arabia, in Jeddah. I work as a guard at a Saudi man's villa. The man's father is elderly, so I do not leave him alone except at the time of Salah (Prayer), but he does not want me to offer Salah in the Masjid (mosque). When he knows that I have offered Salah in the Masjid, he beats me and threatens to send me back to my country. I do not want to be sent to my country; however, I am keen on offering Salah in the Masjid, and my conscience troubles me if I do not. This man does not offer Salah in the Masjid except for Jumu`ah (Friday) Prayer, and sometimes does not offer it at all claiming that he overslept. This might take place for three or four consecutive weeks. Please give me your advice concerning this matter. I like to offer congregational Salah in the Masjid; however, this man who is so easily irritated sometimes prevents me from going to the Masjid early on Friday, although I am a young man and I want to go early. Please advise me, and many thanks to you.

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A: You should offer the five congregational Salahs in the Masjid, and you should be patient and confidently anticipate Allah's Recompense. Allah will bring about ease after hardship. ﴿And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).﴾ ﴿And He will provide him from (sources) he never could imagine. And whosoever puts his trust in Allâh, then He will suffice him. Verily, Allâh will accomplish his purpose. Indeed Allâh has set a measure for all things.﴾ Be advised that no one should be obeyed in matters that involve disobedience to Allah. If you obey Allah, He will support you.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 3621

Q: one day I missed Fajr (Dawn) Prayer in congregation, which made one of my roommates accuse me of being unfaithful. I was deeply affected by these words, especially that it was said by a man whom I consider to be righteous (although none can verify this but Allah). Religion is based on easiness, not hardship. This incident caused me to think of missing congregational Salah a number of times as a challenge to him, although I offer all my Salahs in the Masjid.

A: It is Wajib (obligatory) to offer congregational Salah for those who are physically able

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and find a congregation. It is one of the greatest `Ibadahs (forms of worship), acts of obedience, and rites of Islam. It is impermissible for you to neglect a Wajib because someone abused you. You should be patient and endure, especially in matters related to worship, following the example of the Prophet (peace be upon him), his Sahabah (Companions) and their Tabi`un (Followers, the generation after the Companions of the Prophet). May Allah make you and us among them.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Whether a Person should Quit the Congregational Salah if They See Some Abominable Acts There

The first question of Fatwa no. 4335

Q 1: what is the ruling on a person who does not offer Salah (Prayer) congregationally, due to the illegitimate deeds they observe, such as pronouncing the Adhan (call to Prayer) inside the Masjid (mosque), additions to the Adhan, forming groups of Dhikr (Remembrance of Allah) inside the Masjid while people are offering Salah? Is quitting congregational Salah in this case considered a sin? What is the correct ruling concerning this?

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A: You should not quit the congregational Salah in the Masjid for the mentioned reasons. Adhan inside the Masjid is permissible; you have not clarified the addition to the Adhan exactly; forming groups of Dhikr is permissible in general, if they are groups where knowledge of the Shari`ah is taught, except when the time of obligatory Salah comes. Only then, these groups should be dismissed. As for the Sufi and similar innovative groups, they should be disapproved of. However, this should not prevent you from offering congregational Salah.

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The fourth question of Fatwa no. 11255

Q 4: We are public servants who cannot perform Salah (Prayer) in its due time. We used to, for example, perform Zhuhr (Noon) Prayer in congregation one hour after its due time comes. Should I perform Salah alone or delay my Salah one hour in order to join the congregation? This means that I will perform Zhuhr Prayer at a quarter to one.

A: You have to perform Salah in congregation even if you delay it for an hour.

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a man built a Masjid (Mosque) near his house, but congregational Salah is rarely performed there

Fatwa no. 8605

In a nutshell, I live in a house two hundred meters away from the nearest Masjid, and due to my house being on the main road and the need of travelers for a place to make Wudu' (ablution) and offer Salah; I built a small Masjid that I pray in it and any possible travelers. When there is none, I perform Salah individually. Am I permitted to perform Salah in this Masjid or should I go to the Masjid I mentioned earlier?

A: If the case is as you have mentioned, you will be obliged to go to the Masjid in which congregational Salah is performed, and it is easy for you to take your children with you to that Masjid.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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leaving the congregation and offering Salah at home

The first question of Fatwa no. 13344

Q 1: There are about 21 houses in our village. These houses are located very close to one another. There is a Masjid (Mosque) in the middle of the village that was built a long time ago. The farthest house is only 500 meters away from the Masjid, but the people of the village do not offer Salah in the Masjid in congregation. We tried every possible way but they did not respond. People use the far distance as an excuse, all of them have the ability to go to the Masjid because each one of them has a car. It should be noted that the nearest house is 40 meters away. May Allah guide them! Each one of them has established a Masjid in his house to offer Salah there and says: Is Paradise to be approached only through the Masjid of the village? What is the ruling on that? What is your advice to them, May Allah reward you with the best?

A: It is obligatory upon the people of the village to offer the five obligatory Salahs in the Masjid which is located amidst the villages because Salah in congregation is obligatory. The Masjids they have built in their houses should be used for performing the supererogatory Salah and voluntary night Salah. The Prophet (peace be upon him) said,

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﴾Perform some of your (supererogatory) Salah at home and do not make it like graves (by not praying therein).﴿

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forsaking those who abandon Salah

The ninth question of Fatwa no. 6261

Q 9: Is it permissible to abandon someone who does not join the congregational prayer? Is it permissible to leave the congregational Salah in the Masjid (mosque) and perform it in a house close to it?

A: The basic principle is that men are obliged to offer the congregational prayer in the Masjids. Whoever abandons joining this prayer in the Masjid without having a lawful excuse should be advised. It is permissible to abandon them, if they do not accept the advice.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Establishing a second congregation in the Masjid (mosque)

The second question of Fatwa no. 2583

Q 2: Is it permissible for those who did not attend congregational Salah (Prayer) in the Masjid to establish another congregation? Is there any contradiction between the Hadith that says: ("Is there any man who may do good with this (man) and pray along with him?") and the saying of Ibn Mas`ud (may Allah be pleased with him) or others: "We used to, if we missed congregational Salah, perform Salah alone."

A: Whoever comes to a Masjid and finds that people have finished their Salah with their regular or another Imam, can perform it in congregation with those who came later like him, or along with one of the people who performed Salah in the first congregation. It was reported by Ahmad in his Musnad and Abu Dawud in his Sunnan on the authority of Abu Sa`id Al-Khudry (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) saw a man while he was performing Salah alone. The Prophet (peace be upon him) said: ("Is there any man who may do good with this (man) and perform Salah along with him! Then a man got up and performed Salah with him.") This Hadith was reported by Al-Tirmidhy on the authority of Abu Sa`id (may Allah be pleased with him) who said: ("A man came to perform Salah after the Prophet (peace be upon him) finished his Salah, so he said: 'Is there any man who may do good with this (man) and perform Salah along with him.'") Al-Tirmidhy said that this Hadith is Hasan (a Hadith whose chain of narration contains a narrator with weak exactitude, but is free from eccentricity or blemish). Al-Hakim also reported this Hadith and considered it to be authentic. Al-Dhahaby followed him in this regard. Ibn Hazm also mentioned it in his book entitled Al-Muhalla and deemed it Sahih.

Abu `Isa Al-Tirmidhy said: "This saying is adopted by more than one person from among the Companions and the second generation. They said that there is no harm in performing congregational Salah in a Masjid where there was a congregational Salah."

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This saying is also adopted by Ahmad and Is-haq.

Others said: "They have to perform Salah individually." This saying was adopted by Sufyan, Ibn Al-Mubarak, Malik and Al-Shafi'y.

These people and others who adopted their views hated performing Salah in congregation in a Masjid where congregational Salah had already been performed in order to avoid arousing dissension and grudge. People with wicked inclination may use it as an excuse to not attend congregational Salah in order to establish another congregation behind an Imam who follows their views and whom they desire. Therefore, they prevented establishing another congregation after the end of the first one in order to block all avenues that lead to dissension and thwart the intentions of those who have ill desires and whims.

The first saying is the soundest one because it agrees with the general saying of Allah (Exalted be He): ﴾So keep your duty to Allâh and fear Him as much as you can﴿ The Prophet (peace be upon him) also said: ﴾"When I command you to do anything, do of it as much as you possibly can."﴿ There is no doubt that attending congregational Salah denotes Taqwa (fearing Allah as He should be feared). It was ordered by Shari`ah. Therefore, a person should be as keen as he can be, to perform it. It is not legally acceptable to contradict authentic evidence in favor of excuses thought up by some scholars. Moreover, we should work according to authentic narrations. But if we know that anyone or a group of people come late to the Masjid out of negligence or in order to perform Salah with their fellows in sects or the like, they should be warned and punished by the ruler in order to deter them and the like. Consequently, we can block all avenues that lead to difference and dissension and get rid of the purposes of those who have wicked whims and desires without abandoning working according to authentic narrations reported in favor of congregational Salah for those who missed the first congregational one.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 11694

Q: What is the ruling on one who enters the Masjid (Mosque) after the congregational Salah has begun and the Imam is a trustworthy Muslim, but that person ignores it and starts another congregational Salah somewhere else in the same Masjid? Is he entitled to do that? Kindly give us your Fatwa, may Allah reward you the best, and make you steadfast in making Allah's word most high.

A: It is not permissible to establish a second congregational Salah so long as the first one has not yet been concluded.

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Offering supererogatory Prayer after Iqamah for obligatory Prayer is announced

Fatwa no. 3763

Q: if while offering a supererogatory Salah, the iqamah for the obligatory Salah is announced, should i stop praying the supererogatory Salah in order to join the obligatory Salah?

A: If the Iqamah for the obligatory Salah is announced, you have to stop the supererogatory Salah so that you can catch Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer) with the Imam. This is based on the authentic Hadith in which the Prophet (peace be upon him) said, ﴿When the prayer commences then there is no prayer (valid), but the obligatory prayer.﴾

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The fourth question of Fatwa no. 6108

Q 4: is the meaning of the Hadith stating, "When the iqamah has been called for Salah, there is no Salah but the obligatory one," inclusive of the first congregation of the obligatory Salah and other subsequent congregations? To give an example, a group of people performed the first congregation of the obligatory Salah after which another group of people gathered to perform another congregation of the obligatory Salah. Which is proper for the first group; to offer their Nafilah (supererogatory) Salah separately or to

join the other group congregating to perform their obligatory Salah?

A: The meaning of the Hadith mentioned above is inclusive of those who embark on performing a Nafilah Salah before the Iqamah to the first congregation of the obligatory Salah is announced and of those who are about to commence a Nafilah Salah after the Iqamah. However, the announcement of an Iqamah to a subsequent congregation of the obligatory Salah does not prohibit initiating or continuing the performance of the Nafilah. This means that those who have already performed the first congregational obligatory Salah may perform the Nafilah while a subsequent congregation of the obligatory Salah is being performed.

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The third question of Fatwa no. 7347

Q: If Iqamah (call to start the Prayer) is pronounced and there is a person performing the Sunnah prayer or Tahiyyat-ul-Masjid (two-unit-Prayer to greet the mosque), should that person end his Salah to join the congregational Salah? If yes, should he end Salah with Taslim (salutation of peace ending the Prayer), or not?

A 3: The stronger of the two scholarly opinions is that he should stop his Sunnah prayer without Taslim and join the Imam in congregational Salah.

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counting the Rak`ah (unit of Prayer) when joining the Imam during Ruku` (bowing)

The first and second questions of Fatwa no. 36

Q 1: Many Muslims enter the Masjid (mosque) while the Imam is in the position of Ruku`. As they pronounce Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer), the Imam rises up from Ruku` saying: 'Sami`a Allahu liman hamidah (Allah hears him who praises Him). In this case they may not be able to recite a single Tasbih (saying: "Subhan Allah [Glory be to Allah]") while in Ruku`, will they be considered as having caught a full Rak`ah or do they have to stand up to offer another Rak`ah after the Imam makes Taslim (salutation of peace ending the Prayer).

A: A person who pronounces Takbirat-ul-Ihram the moment when the Imam rises up from Ruku` will not be considered as having caught a full Rak`ah with the Imam. The same applies to a person who pronounces Takbirat-ul-Ihram and then pronounces Takbir (saying: "Allahu Akbar [Allah is the Greatest]") for Ruku` and bows down the moment the Imam rises up from Ruku`. The reason is that he did not bow with the Imam for a period long enough to make it a Rak`ah. Thus he has to stand up to offer another Rak`ah after the Imam makes Taslim.

However, if a person pronounces Takbirat-ul-Ihram then joins the Imam while in Ruku` for a period long enough for his back to assume the normal bowing position, he, according to the majority of scholars, is considered as having caught a full Rak`ah with the Imam.

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This is based on the Hadith in which the Prophet states, ﴾When you come to prayer while we are prostrating ourselves, prostrate yourselves and do not count it one Rak`ah. He who catches a Rak`ah of the Prayer, he in fact catches the Prayer.﴿ Narrated by Abu Dawud, Ibn Khuzaymah and Al-Hakim in Al-Mustadrak. Another Hadith also states, ﴾whoever attends one Rak`ah (in congregation) is considered to have attended the whole prayer (in congregation).﴿ Narrated by Al-Bukhari and Muslim.

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Q 2: What is the validity of the prayer of people who precede or accompany the Imam in Ruku` (bowing), prostration, and rising to assume the standing position?

A: A Ma'mum (a person being led by an Imam in Prayer) is obliged to follow the Imam in Ruku`, prostration, and rising from both of them. He should not bow, prostrate, or rise until the Imam does so. The Prophet (peace be upon him) commands the Muslims to do so and forbids preceding or accompanying the Imam at the same time. He (peace be upon him) said, (The Imam is appointed to be followed, so do not be at variance with him. Recite Takbir when he recites it; bow down when he bows down. When he says, "Allah listens to him who praises Him," say, "O Allah, our Lord, to You be the Praise." And When he (the Imam) prostrates, you should also prostrate...) Reported by Al-Bukhari and Muslim.

The Ma'mum is commanded to do these movements immediately after the Imam does them. This immediate following is indicated by the sequence of the imperative verbs mentioned in the Hadith. He also says,

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(Is not he who raises his head before the Imam afraid that Allah may transform his figure (face) into that of a donkey?) Reported by Al-Bukhari and Muslim. Whoever bows, prostrates, or rises from Ruku` or prostration before the Imam or at the same time as him while being attentive and fully aware of the ruling on this matter goes against the Prophet (peace be upon him). Besides this, they are subject to punishment and the Salah performed by them is fruitless and Batil (null and void), and should be performed again. This is based on the report narrated by Ibn `Umar and on the view held by Imam Ahmad ibn Hanbal. On the other hand, whoever precedes the Imam out of forgetfulness or ignorance of the ruling on the matter, his Salah is valid. Moreover, an ignorant person should be informed of the ruling and the distracted person should follow his Imam again once he realizes his diversion from following the Imam out of meeting the obligation of following the Imam.

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Fatwa no. 93

Q: a latecomer entered the Masjid while the Imam was bowing, so he recited Takbirat-ul-Ihram (saying: "allahu akbar [allah is the Greatest]" upon starting Prayer) and followed the Imam before the latter got up from the bowing position. Is this latecomer required to make up this missed Rak`ah (unit of Prayer) after the Imam offers Taslim (salutation of peace ending the Prayer)?

A: If a latecomer or a Ma'mum (a person being led by an Imam in Prayer) pronounces Takbirat-ul-Ihram while standing, then bows and catches up with the Imam while bowing, that Rak`ah will count for him based on the Hadith narrated on the authority of Abu Bakrah (may Allah be pleased with him) who said

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he joined the Prophet while in the bowing position, so he bowed before reaching the row, and after the Salah was over the Prophet (peace be upon him) said, ﴾May Allah increase your love for the good, but do not repeat it again (bowing in that way.)﴿ Related by Al-Bukhari. Abu Dawud added in his narration, ﴾He bowed before joining the row, and then he joined the row while bowing.﴿ It is also narrated by Abu Dawud that the Prophet (peace be upon him) said, ﴾Anyone who joins (the Salah during) Ruku` (bowing) is credited for the entire Rak`ah.﴿

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Fatwa no. 1689

Q: What should a person do, if he joins the Imam while he is rising from the bowing position, while saying 'Sami`a Allah liman Hamidah, i.e., (Allah hears him who praises Him)'? Some say he should join the Imam without reciting Surah Al-Fatihah. Others say he should recite Al-Fatihah even if he will not catch the Imam.

A: whoever enters the Msajid (mosque) while the Imam is in the bowing position then bows like him before he rises, catches the Rak`ah (unit of prayer). The basic evidence for this is the Hadith of ❨Abu Bakrah Al-Thaqafy (may Allah be pleased with him) who entered the Masjid and found the Prophet (peace be upon him) in the bowing position, then he bowed before reaching the row. When this was mentioned to the Prophet (peace be upon him), he said to him, "May Allah increase your love for good, but do not repeat it again (bowing in that way).❩ Related by Imam Ahmad, Al-Bukhari, Abu Dawud, Al-Nasa'y, and Ibn Hibban. This Hadith is clear evidence that catching a Rak`ah without recitation of Surah Al-Fatihah is considered one Rak`ah because Allah's Messenger (peace be upon him)

did not order him to make up for it even though Abu Bakrah (may Allah be pleased with him) did not recite Al-Fatihah. Had this been a specific case to Abu Bakrah, the Prophet (peace be upon him) would have mentioned this. The legal texts are essentially of general application. This is the opinion of the Four Imams (Imams Abu Hanifah, Malik, Al-Shafi`y, and Ahmad) and the majority of religious scholars.

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The ninth question of Fatwa no. 6787

Q 9: A person entered the Masjid (mosque) and found the Imam in the Ruku` (bowing) position. After reciting Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer) and on bowing like the Imam, the Imam rose from the bowing position. Is this considered a complete Rak`ah for him?

A: No, it will not be considered a complete Rak`ah as he did not join the Imam in the Ruku` position.

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The third question of Fatwa no. 8885

Q 3: a person entered the Masjid (mosque) while the Imam was in the Ruku` (bowing) position then before reaching the row he bowed to join the Imam in the Rak`ah. after he joined the Imam, he moved about ten steps to reach the row. Is his Salah (Prayer) valid?

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A: His Salah is valid according to the narration of Abu Bakrah who bowed before reaching the row then the Prophet (peace be upon him) said to him, ﴾May Allah increase your love for the good, but do not repeat it again (bowing in that way).﴿ Allah's Messenger (peace be upon him) did not order him to repeat his Salah. If it had been obligatory for him to repeat Salah, the Prophet (peace be upon him) would have explained it to him. We should not think that the Prophet (peace be upon him) had delayed explanation. However, this person is enjoined not to bow before reaching the row because the Prophet (peace be upon him) said to Abu Bakrah, ﴾May Allah increase your love for the good, but do not repeat it again (bowing in that way).﴿

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when a person enters the Masjid (mosque) and finds people reciting Tashahhud, should he wait until they finish or should he join them in congregational Salah?

Fatwa no. 4397

Q: Once I went to the Masjid (mosque) to offer `Asr (Afternoon) Prayer, and I found that they had finished three Rak`ahs (units of Prayer) and were in the Sujud (prostration) position of the fourth Rak`ah. In this case, should I join them or wait until they finish Salah?

A: In this case, you should join them then complete Salah from the point where you joined them and make up for what you missed. If you find that they have risen from

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the Ruku` (bowing) position of the last Rak`ah, then join them and make up for the parts you missed after the Imam recites Taslim (salutation of peace ending the Prayer). This is due to what is related by Abu Dawud (may Allah be merciful with him) on the authority of Abu Hurayrah (may Allah be pleased with him) that Allah's Messenger (peace be upon him) said, ﴾When you come to prayer while we are prostrating ourselves, prostrate yourself and do not count it as one Rak`ah. Whoever catches a Rak`ah of the Prayer, in fact catches the Prayer.﴿ Also because of the general meaning of what has been narrated by Al-Bukhari and Muslim (may Allah be merciful to them) on the authority of Abu Hurayrah (may Allah be pleased with them) that the Prophet (peace be upon him) said, ﴾When the words of Iqamah are pronounced, do not come to (prayer) running, but go with tranquility, and pray what you are in time for, and complete what you have missed...﴿

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The seventh question of Fatwa no. 7371

Q 7: If a person joins Salah (Prayer) during the last Tashahhud (testification recited in the sitting position in the last unit of Prayer) before the Imam (the one who leads congregational Prayer) pronounces Taslim (salutation of peace ending the Prayer), will they get the reward of offering congregational Salah? Or will they get the reward of praying individually? What is the best course of action upon entering the Masjid (mosque) and finding the Imam in the last Tashahhud? Should a person complete the Tashahhud, or should they wait for others to come and pray with?

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A: Anyone who joins the Imam during the last Tashahhud will not be considered to have caught the congregational Salah, but they will get the reward of whatever parts of Salah they pray with the Imam. To be considered having joined the congregational Salah, a latecomer should offer at least one Rak`ah (unit of Prayer) with the Imam, for the Prophet (peace be upon him) said: «Anyone who catches one Rak`ah from Salah (in congregation) has caught the (congregational) Salah.» However, in the case stated by the questioner, it is better to join the Imam in Salah based on the purport of the Hadith: «Whatever (part of Salah) you arrive at, pray, and whatever (part) you have missed, make up for it.»

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The second question of Fatwa no. 2013

Q 2: A person joined the Imam in the last two Rak`ahs (units of Prayer) of a four-Rak`ah Salah (Prayer consisting of four units) and after Taslim (salutation of peace ending the Prayer), he stood up to make up for the missed Rak`ahs. How should he make up for the missed Rak`ahs? Do the two Rak`ahs he prayed form the start or end of his prayer?

A: The correct view among the scholars is that what the latecomer realizes of Salah with the Imam forms the first part of his Salah, because most of the Hadith narrations in this regard come with the word "then complete it." As to the narrations with the word "make it up", it also has the same meaning of 'complete', for the reports explain one another. Allah (Glorified be He) says, ﴾So when you have accomplished your Manâsik﴿ i.e. complete it. This is the implication necessitated by the principles of Shari`ah (Islamic law). Assuming that the Rak`ahs he prayed were the end of his Salah this means that the Rak`ahs he offers alone are the first part of his Salah and that is not true.

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The first question of Fatwa no. 10637

Q 1: What should a Ma'mum (a person being led by an Imam in Prayer) do if he misses one or two Rak`ahs in Maghrib (Sunset) Prayer or in a four-Rak`ah Salah (Prayer consisting of four units)?

Should he recite Al-Fatihah only or should he recite another Surah with it in making up for the Rak`ahs he missed?

A: the Rak`ah which the latecomer catches with the Imam is considered his first Rak`ah. So, whoever catches one Rak`ah of Al-Maghrib Prayer with the Imam, it will be his first Rak`ah. When he stands up to complete his Salah after the Imam concludes his Salah, he should recite in the first Rak`ah which he makes up alone Al-Fatihah and a Surah or some Ayahs because it is considered his second Rak`ah and he should sit for the middle Tashahhud. When he stands up to make up for the last Rak`ah of Al-Maghrib, he should recite only Al-Fatihah because it is the third Rak`ah for him, then he sits for the last Tashahhud. If he misses only one Rak`ah of the Maghrib Salah and catches two Rak`ahs with the Imam, he should recite Al-Fatihah in the last Rak`ah which he is making up for after the salutation of the Imam because it is his third Rak`ah.

If the Salah is composed of four Rak`ahs and he catches three

or two Rak`ahs with the Imam, he should recite Al-Fatihah only in the one or two Rak`ahs he is making up for because it is the last Rak`ah of his Salah. He is not obliged to recite another Surah with Al-Fatihah according to the most preponderant opinion of the jurists.

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The tenth question of Fatwa no. 5394

Q 10: if a latecomer to Salah catches the third Rak`ah of the `isha' (Night) congregational Prayer, how should he make up for the missed Rak`ahs? Should he recite subvocally or loudly?

A: A latecomer should perform two Rak`ahs according to the consensus of scholars. He should recite only Al-Fatihah silently according to the correct view of scholars, for what the latecomer prayed with the Imam is considered the first part of his Salah and what he prays after the end of congregational prayer forms the last of his Salah. The apparent meaning of the following Hadith lends support to this notion: ﴿When you come for Salah, be tranquil. Then, pray what you can (with Imam) and complete what you miss.﴾ Related by Al-Bukhari and Muslim.

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The third question of Fatwa no. 5565

Q 3: what is the ruling on a person who catches the last Rak`ah (unit) of the Maghrib (Sunset) Prayer with the Imam. How should he offer the first two Rak`ahs that he missed? Should he recite the Qur'an in a loud or quiet voice? Should he separate them with Tashahhud (a recitation in the sitting position in the second Prayer)? Should he recite short Surahs after Al-Fatihah? Please inform us of the most appropriate opinion in this regard.

A: According to the most appropriate view held by scholars regarding a latecomer is that the Rak`ahs which he catches with the Imam are considered to be the first part of his Salah (Prayer). Accordingly, a person who catches the last Rak`ah of the Maghrib Prayer should stand up to make up for the two Rak`ahs which he missed. In the first Rak`ah he has to recite Al-Fatihah and a short Surah of the Qur'an in a loud voice, then sit for Tashahhud. Then rise up from Tashahhud to offer the second Rak`ah in which he recites Al-Fatihah only in a low voice. Then he should sit for the last Tashahhud. As for the Tashahhud which he caught while praying with the Imam, it is only made so as to follow the Imam.

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Fatwa no. 7872

Q: how should a person, who catches only one Rak`ah (unit of Prayer) of the congregation of `Isha' (night) Salah (prayer), make up for the three Rak`ahs he missed?

A: A person who catches only one Rak`ah of the congregation of `Isha' (night) Salah (prayer) has to make up for the three Rak`ahs he missed after the Imam says the two times of Taslim (salutation of peace ending the Prayer). Following is how: Such a person is to perform his second Rak`ah reciting, while standing, Surah Al-Fatihah and another portion of the Qur'an and sit at its end to say the first Tashahhud (a recitation in the sitting position in the second unit of Prayer). One should then get up to perform the third Rak`ah reciting, while standing, Surah Al-Fatihah only without sitting to say Tashahhud. One should then get up to perform the fourth Rak`ah reciting, while standing, Surah Al-Fatihah only and sit at the end of the Rak`ah to say the last Tashahhud, on finishing which one should say Taslim.

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The third question of Fatwa no. 6719

Q 3: What is the ruling on latecomers who miss the Maghrib (Sunset) Prayer?

A: A latecomer who misses congregational Salah should look for another one if possible. However, if not, he may perform Salah on his own.

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The fourth question of Fatwa no.(10806)

Q 4: during offering dhuhr (Noon) prayer, we did not hear the imam's (the one who leads congregational Prayer) pronouncement of Takbir (saying: "Allahu Akbar [Allah is the Greatest]") after Ruku' (bowing). Accordingly we kept on bowing until he prostrated, then we caught up with him in Susjud (Prostration), is our prayer valid?

A: If the reality is as you mentioned, then your Salah (prayer) is valid. We beseech Allah to grant us and you acceptance (of deeds) and forgiveness.

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The fifth question of Fatwa no. 6278

Q 5: What is the ruling on preceding the Imam? Is the Salah (prayer) of a person who precedes him valid?

A: Preceding the Imam is prohibited. It is one of the major sins because of the punishment set for those who do that. It was authentically reported that the Prophet (peace be upon him) said: ﴾"Isn't he who raises his head before the Imam afraid that Allah may transform his head into that of a donkey or his figure (face) into that of a donkey?"﴿ This Hadith was reported by Al-Bukhari. There is a difference concerning the validity of the Salah of a person who does this. The soundest opinion is that if one intentionally precedes the Imam, his Salah is invalid, but if he precedes him by mistake, then his Salah is valid and he has to go back and follow his Imam.

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The first question of Fatwa no. 13516

Q 1: The Imam (leader of congregational Prayer) made a mistake while offering Salah (Prayer) and had to perform Sujud-ul-Sahw (Prostration of Forgetfulness). I was sure that I offered Salah properly, and I know that Sujud-ul-Sahw should be performed after Taslim (salutation of peace ending the Prayer). However, the Imam performed it before Taslim, and I did not follow him in this Sujud. What is the ruling on this?

A: the Imam should be followed by the Ma'mums (people being led by an Imam in Prayer). The Prophet (peace be upon him) asked us to follow him when he said, (Imam is meant to be followed, so when he pronounces Takbir (saying: "Allahu Akbar [Allah is the Greatest]"), do like what he does. When he performs Ruku` (bowing), do like what he does.) It is impermissible not to follow the Imam in Sujud-ul-Sahw intentionally. You have to repeat the mentioned Salah.

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The third question of Fatwa no. 11574

Q 3: On Iqamah (call to start the Prayer), the Imam says "Straighten your rows, stand close to each other, and make your rows even." Some people reply saying "we are straight, even, and

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obedient to Allah. Lead us in Salah, may Allah forgive all our sins and yours." Are such phrases permissible?

A: saying "we are straight, even, etc.," by some followers in reply to the Imam's saying, "stand straight" is legally baseless. It is preferable not to do so, as it is not narrated from the Prophet (peace be upon him), any of the Sahabah (Companions of the Prophet), or the Salaf (righteous predecessors) as far as we know.

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Women's Prayer

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muslim Women Going to the masjid

Fatwa no.(873)

Q: A Christian man converted to Islam he and his wife. One Friday, he took his wife with him to the Masjid (Mosque), therein, he was told that Muslim women are prohibited from entering the Masjids. The man then went to the Imam (the one who leads congregational Prayer) of the Masjid, and asked him about the reason for this. The Imam replied that this is because not all women are pure, even those in Makkah Al-Mukarramah (The honored City of Makkah), are prohibited from entering the Masjids. The man mentioned to the Imam Surah no. 62 (Al-Jumu`ah), Ayah number 8: ﴾O you who believe (Muslims)! When the call is proclaimed for the Salât (prayer) on Friday (Jumu'ah prayer), come to the remembrance of Allâh [Jumu'ah religious talk (Khutbah) and Salât (prayer)] and leave off business (and every other thing).﴿ **and he is asking, whether this is really correct and prescribed in Islam? He decalres that the Christian women go to church for worshipping, why then is it impermissible for a Muslim woman to do the same, and to go to the Masjids? Please answer us to enlighten all Muslims.**

A: It is permissible for a Muslim woman to offer prayer in the Masjids, and her husband has no right to forbid her on asking his permission as long as she is veiled, and covers whatever should be covered of her body in front of Non-Mahrams (not a spouse or any marriageable relative), due to what is narrated on the authority of `Abdullah Ibn `Umar that the Prophet (may peace be upon) said: ﴾When your women ask for your permission to go to the mosque, grant them the permission to do so.﴿ and in another narration:

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﴾Do not deprive women of their share of the mosques, when they ask for your permission. Bilal (a son of 'Abdullah ibn 'Umar) said, "By Allah, we would certainly prevent them." 'Abdullah said: I tell you that the Messenger of Allah (peace be upon him) said this, in return you say: We would certainly prevent them?!﴿ Related by Muslim in his Sahih (Authentic Book of Hadith) .

Thus, if she is unveiled, it is impermissible for Non-Mahram men to look at her. And if she wears perfume, it is impermissible for her to go out, specially to the Masjids to offer Prayers there, for the

Fitnah (Sedition) that will entail. Allah (May He be Exalted) says: ﴾And tell the believing women to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts) and not to show off their adornment except only that which is apparent (like both eyes for necessity to see the way, or outer palms of hands or one eye or dress like veil, gloves, head-cover, apron, etc.), and to draw their veils all over Juyûbihinna (i.e. their bodies, faces, necks and bosoms) and not to reveal their adornment except to their husbands﴿ and: ﴾O Prophet! Tell your wives and your daughters and the women of the believers to draw their cloaks (veils) all over their bodies (i.e. screen themselves completely except the eyes or one eye to see the way). That will be better, that they should be known (as free respectable women) so as not to be annoyed. And Allâh is Ever Oft-Forgiving, Most Merciful.﴿ It is authentically reported that Zaynab Al-Thaqafiyyah narrated that the Messenger of Allah (peace be upon him) said: ﴾When any one of you (i.e.women) attends 'Isha' (night) prayer, she should not perfume herself that night.﴿ and in another narration: ﴾When any one of you (i.e. women) comes to the mosque, she should not wear perfume.﴿ Narrated by Muslim in his Sahih (authentic book of Hadith).

It is also reported in the authentic Hadiths that the wives of the Sahabah (the Prophets's Companions) used to attend Fajr prayer in the Masjid while being wrapped in their wool clothes such that no one would recognize them. And it is authentically reported that `Amrah bint `Abdul-Rahman said: I heard `Aishah (may Allah be pleased with her) saying: ﴾"If the Messenger of Allah (peace be upon him) had seen what women have introduced, he would have forbidden them to go to the mosque, as the women of Banu Israel (the Children of Israel) were forbidden." 'Amrah was asked: "Were the woman of Banu Israel forbidden to go to the mosque?" She said: "Yes"﴿

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Related by Muslim in his Sahih.

All these texts clearly indicate that if a Muslim woman abides by the rules of Islam concerning her clothes, and avoids whatever induces sedition and inclines the hearts of people of weak Iman (faith) of seductive ornaments, she should not be forbidden from going to the Masjids. Conversely, if she is in the other state of seductive ornament, not only should she be prohibited from going to the Masjids, but also from leaving her house or going to public places.

As for what was mentioned that the women of Makkah are prohibited from entering the Masjids, this is totally untrue. On the contrary, they are allowed to enter Al-Masjid Al-Haram (the Sacred Mosque in Makkah) and to offer congregational Salah inside it, except that they are made to sit in specific places to avoid mixing with men during Salah.

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The first question of Fatwa no. 3321

Q 1: Are women allowed to offer Salah (Prayer) at Masjids (mosques) at the present time?

A: Yes, it is permissible for women to offer Salah at Masjids at the present time

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or any other time. `Abdullah ibn `Umar (may Allah be pleased with him and his father) narrated that the Prophet (peace be upon him) said: ﴾If the wife of anyone of you asks permission to go to the Masjid, he should not forbid her.﴿ According to another narration, the Prophet (peace be upon him) said: ﴾If your women ask permission to go to the Masjid at night, allow them.﴿ The Prophet (peace be upon him) also said: ﴾Do not forbid the female Servants of Allah from the Masjids of Allah.﴿ (Related by Ahmad and Muslim) However, a woman should observe the Islamic manners. She should cover up, she should not wear perfume, she should not mix up with men, she should offer Salah with the women behind the rows of men and she should abide by other Islamic codes of conduct.

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Fatwa no. 3672

Q: what is the ruling of women entering Masjids (Mosques) and how do they offer Salah in there?

A: It is permissible for a woman to enter the Masjid and offer Salah being led by an Imam. They offer Salah behind the rows of men because this is what was reported in the Sunnah.

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Fatwa no. 3910

Q: some shaykhs in Tanzania gave a Fatwa that women are not permitted to perform Salah (Prayer) in Masjids (mosques), and that they are ritually impure and therefore, not allowed to enter Masjids, a fatwa that raised dispute among Muslims.

A: A Muslim is never impure, male or female, alive or dead. Subsequently, women are permitted to enter the Masjid as long as they are not Junub (in a state of major ritual impurity) or in menses during the periods of these states they may only walk across the Masjid quickly and cautiously lest any drops of blood should fall in the Masjid, for Allah (Exalted be He) says, ﴿nor when you are in a state of Janâba, (i.e. in a state of sexual impurity and have not yet taken a bath) except when travelling on the road (without enough water, or just passing through a mosque), till you wash your whole body.﴾ The wives of the Prophet (peace be upon him) used to visit him while he was in a state of I`tikaf (seclusion for worship in a Masjid). Furthermore, there was a slave girl in the Prophet's Masjid who used to collect trash from the Masjid and clean it. The Prophet (peace be upon him) forbade men to prevent their wives from offering Salah in the Masjid, as he (peace be upon him) said, ﴿Do not forbid the female Servants of Allah from (going into) the mosques of Allah﴾ It is also authentically reported that the Prophet (peace be upon him) said, ﴿The best of the men's rows (in prayer) are the first rows and the worst is the last; but the best of the woman's row is the last and the worst of their rows is the first.﴾ Related by Muslim, Abu Dawud, Al-Nasa'y, Al-Tirmidhy, and Ibn Majah.

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This shows the state of women's rows in the congregational Salah. It is also narrated from the Prophet (peace be upon him) that he said, ﴿If your women ask permission to go to the Masjid at night, allow them.﴾ Related by Al-Bukhari, Muslim, Abu Dawud, Al-Nasa'y, and Al-Tirmidhy.

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The first question of Fatwa no. 4298

Q 1: Where should a woman stand when her husband is leading her in Salah (Prayer)?

A: When a man leads a woman in Salah, even if she is his wife, she has to stand behind him. It is reported that Anas (may Allah be pleased with him) said: ﴿The Prophet (peace be upon him) visited him in his house and led him and his family in two supererogatory Rak`ahs (units of Prayer) before noon. He (Anas) stood on his right and his mother stood behind them.﴾ According to another narration: ﴿I, along with the orphan, stood behind him, while Um Sulaym stood behind us.﴾

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Fatwa no. 2371

Q: We had a meeting a few days ago. Some of our brothers insisted that women must go to the Masjid (mosque) to attend the Jumu`ah (Friday) Prayer. No such incident is known to have occurred in Murbi's. They also permit women to go to the Masjid to perform the five daily prayers. I do not know the ruling of Shari`ah in this regard. While some are of the view that women must go to a Masjid to perform prayers, others hold the view that she has to perform prayers at home. So, provide us with the fatwa that may solve this problem. May Allah reward you best.

A: women are permitted to go to the Masjid to attend the Jumu`ah Prayer and to offer all other prayers in congregation. Her husband is not allowed to prevent her from doing so. However, it is preferable for her to offer prayers at home. If she intends to pray at a Masjid, she has to abide by the Islamic codes of propriety. Thus, she should wear clothes that cover her private parts and should avoid wearing transparent or tight clothes that show parts of her body. She should not wear perfume when going out to the Masjid nor should she mix with the rows of men. She should pray behind the rows of men. During the Prophet's lifetime, women used to go to Masjids wrapped in their mantles and would pray in the back rows behind men. It is authentically reported that the Prophet (peace be upon him) said, ﴾Do not forbid the female Servants of Allah from (going into) the mosques of Allah﴿

The Prophet (peace be upon him) also said, ﴾The best of the men's rows (in prayers) is the first row and the worst is the last; but the best of the women's rows is the last and the worst of their rows is the first.﴿

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The fourth question of Fatwa no. 5553

Q 4: If a woman offers Jumu`ah (Friday) Prayer, should she perform Zhuhr (Noon) Prayer as well, or is it waived?

A: If a woman offers Jumu`ah Prayer behind an Imam (the one who leads congregational Prayer) who is leading congregational Jumu`ah Prayer in a Masjid (mosque), it will suffice in place of Zhuhr Prayer, which she should not offer on that day. But if she prays individually, she may only offer Zhuhr Prayer (i.e. four Rak`ahs), and in that case she is not allowed to offer Jumu`ah Prayer (i.e. two Rak`ahs).

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The second question of Fatwa no. 10846

Q 2: is my Wudu' (ablution) broken when my father or brother sees my hair?

A: Wudu' is not broken when a woman's Mahrams (spouses or unmarriageable relatives) see her hair. Moreover, there is nothing wrong with a woman performing Salah in the presence of her Mahrams whether they are behind or in front of her.

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The twelfth and thirteenth questions of Fatwa no. 12087

Q 12: is it permissible for a woman to offer Salah (Prayer) in a public place while standing, even though parts of her body may exposed while bowing down and prostrating?

A: Women have to offer Salah while standing and they are prohibited to be dressed immodestly. Furthermore, they should be taught and guided to know how to offer Salah, how to cover their bodies and how to deal with men.

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Q 13: When a woman travels by plane, her clothes may get soiled by her child. She cannot change them because her clothes are all packed. Should she offer Salah (Prayer) while her clothes are Najis (impure), or wait until she reaches her destination to change her clothes, given that she will not arrive except after the prescribed time of Salah is over?

A: She should offer Salah on time, even if her clothes are Najis, as she is excused due to an inability to wash or change them. She does not have to repeat Salah, as Allah (Glorified be He) says: ﴾So keep your duty to Allâh and fear Him as much as you can.﴿ The Prophet (peace be upon him) said: ﴾When I command you to do a thing, do as much of it as you can; and when I forbid you to do a thing, abstain from it.﴿

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(Agreed upon by Al-Bukhari and Muslim)

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Women offering Salah in the presence of Ajanib

Fatwa no. 13452

Q: How should a woman offer Salah (Prayer) if there are Ajanib (men other than a spouse and unmarriageable relatives) present in the place, such as at Al-Masjid Al-Haram (the Sacred Mosque in Makkah)? What should she do if she is traveling and there is no Masjid on the road that provides a Musalla (a place for Prayer) for women?

A: A woman should cover all her body while she is offering Salah, except her face and hands. However, if she offers Salah in the presence of Ajanib, she should cover all her body, including her face and hands.

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Fatwa no. 995

Q: is it permissible to form a barrier between men and women inside the Masjid (mosque)? This barrier is not a separate building, but it is made of wood or cloth whose length is two meters or less, which enables the women to hear the voice of the Imam (leader of congregational Prayer) and follow him in Salah (Prayer). It is just made so that they do not see men during Salah, and so that they do not commit prohibited things, such as the intermingling of men and women, which is prohibited especially during Salah.

A: It is permissible to form a barrier between men and women inside the Masjid in the way mentioned in the question, as this is the original ruling which serves the interest, which is the separation between men and women during Salah, so that they do not get attracted to each other and become distracted from Salah. This might even lead to temptation outside the Masjid. The Prophet (peace be upon him) said that ﴿the best rows for men are the first rows, and the worst ones the last ones; the best rows for women are the last ones, and the worst ones for them are the first ones.﴾

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The fourth question of Fatwa no. 4913 Q 4: is it permissible to form a barrier between men and women during Salah (Prayer) in Ramadan and at other times?

A: It is permissible to separate between men and women with a piece of cloth or so in Ramadan or at any other time, whether in obligatory or supererogatory Salah. However, if women offer Salah behind men without a barrier, it is permissible as well, provided that they wear the veil. This was the way they did it in the era of the Prophet (peace be upon him) and his Sahabah (Companions, may Allah be pleased with them). This matter is flexible, praise be to Allah.

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The Tent made for Women to offer Salah next to the Masjid

The seventh question of Fatwa no. 5315

Q 7: A Masjid (mosque) took a building in the shape of a tent, as there is no place for women to offer Salah (Prayer) inside the Masjid. This tent is a little far from the Masjid. Can it be considered a Musalla (a place for Prayer) for women? Can a menstruating woman enter it? Is Salah valid beside the men?

A: it is not obligatory for women to offer Salah in the Masjid or in congregation. However, they are allowed to go to the Masjid to offer Fard (obligatory) or Nafilah (supererogatory) Salah. It is permissible for them to offer Salah in a tent behind the men, provided that they cover up and they do not wear perfume, as the Prophet (peace be upon him) said, ﴾Do not forbid the female Servants of Allah from going to the Masjids.﴿ It is considered a Musalla if it is inside the walls of the Masjid. It is prohibited for a menstruating woman or a Junub (person in a state of major ritual impurity) to sit there; they are only allowed to pass, as Allah says, ﴾O you who believe! Approach not As-Salât (the prayer) when you are in a drunken state until you know (the meaning) of what you utter, nor when you are in a state of Janâba, (i.e. in a state of sexual impurity and have not yet taken a bath) except when travelling on the road (without enough water, or just passing through a mosque), till you wash your whole body.﴿ The menstruating woman takes the same ruling as the Junub.

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The second question of Fatwa no. 10822

Q 2: should a woman offer salah (Prayer) on her wedding night?

A: She should offer the Five Obligatory Daily Prayers on her wedding night, and all other nights as well, unless she is menstruating or in her postpartum period.

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Leading in prayer

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the most worthy to lead the prayer

The fourth question of Fatwa no. 3161

Q 4: Sometimes, I lead people in Salah. One day after finishing Salah, one of the attendants, a negligent of Salah, told me that I should not lead the congregational prayer, as I do not memorize the Qur'an, despite I have actually memorized ten Surahs. Some followers may have high educational degrees but they are smokers and some of them are negligent of Salah. Some may even fail to recite Al-Fatihah properly. Is it permissible to lead them in Salah?

A: It is permissible for you to lead congregational Salah, if you are good at reciting what you memorize of the Qur'an, even if they are a few Surahs including Al-Fatihah. However, if there is, among the congregation, a bearded person who memorizes more Qur'an and is not notorious for wrongdoing, he will be worthier of leading the prayer.

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offering Salah behind an Imam who does not recite the Qur'an well

The third question of Fatwa no. 5003

Q 3: I live in a village in Egypt. We have a big Masjid (mosque) in which there is an Imam appointed by the Ministry of Awqaf (Endowment). This Imam does not recite the Qur'an well. I recognize this because I graduated from Ma`had Al-Qira'at (Institute of Recitations [of the Qur'an]) affiliated to Al-Azhar. What is the ruling on performing Salah behind this Imam who leads people in Prayer while one of them recites the Qur'an better than him, memorizes it and applies the rules of recitation? Is it permissible for me to offer Salah individually in this case?

A: If the situation is as you have mentioned, then your Salah behind this Imam is valid and it is not permissible for you to perform Salah individually or to leave the congregational Salah for the reason you have mentioned. The legal ruling states that it is permissible for a person who is better in reciting the Qur'an to pray behind another person who does not recite the Qur'an well. Offering obligatory Salah in congregation is Wajib (obligatory).

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The fifth question of Fatwa no. 5069

Q 5: Does the word "Aqra'ukum" mean the person who memorizes the most of the Qur'an or the person who has the deepest understanding?

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A: The word "Aqra'ukum" means the person who is the best at reciting the Qur'an. It also means the person who memorizes more of the Qur'an than others.

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The fifth question of Fatwa no. 3193

Q 5: is it permissible for a person to offer Salah behind an imam who does not recite the Qur'an well? Which is better, to pray individually or behind him?

A: You should pray behind an Imam who recites the Qur'an well. If you know that a certain Imam does not recite the Qur'an well; that is he recites Surah Al-Fatihah in a way that changes its meaning, then it is not permissible to offer Salah behind him. Your duty then is to offer him advice and to draw his attention to this. If he accepts it, it will be good. Otherwise, it is your duty to inform competent authorities to replace him with a better Imam.

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The first question of Fatwa no. 4014

Q 1: i offer Salah (Prayer) at home with my family, because the imam (leader of congregational Prayer) in the Masjid (mosque) recites the Qur'an incorrectly in a way that distorts the meaning. I memorize the Qur'an and its rules, and I do not commit the same sins he does, although Allah is the Only One Who can verify this. Nevertheless, his people insist on him being the Imam. Perhaps this is out of fanaticism, or dislike for me as I am from a different tribe, or because I criticize what they do wrong. I am an Imam in another village, but I cannot always attend Salah with my congregation. Is it permissible for me to offer Salah behind this Imam? Can I file a complaint against these people?

A: Offering the Five Obligatory Daily Prayers in congregation is Wajib (obligatory), unless there is an excuse, such as illness. Thus, you must offer Salah in congregation, whether at the nearby Masjid, or at the Masjid where you are an Imam. The latter is best, as you have two duties there, performing your job as an Imam and offering Salah in congregation. If it causes you difficulty, you should leave the position of Imam to another person who can fulfill the required duties, and offer Salah in the nearby Masjid, provided that the Imam there does not recite the Qur'an in a way that changes the meaning. However, if he does, you must advise him and if he does not accept the advice and insists on assuming his position while distorting the meaning of the Qur'an, he should be reported to the officials in the Ministry of Endowments so that they will judge the case.

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The third question of Fatwa no. 6431

Q 3: A man entered the Masjid (mosque) after the first congregational Salah (Prayer) was over to find another congregational Salah led by an illiterate Imam (the one who leads congregational Prayer). Such a person who is well-aware of the proper recitation of Qur'an thought it was not right to join this congregational Salah. Should he have joined them? If he had joined them to attain the reward of offering congregational Salah, would his Salah have been valid?

A: If the unlettered Imam performs Salah tranquilly and properly making no mistake in Surah Al-Fatihah (Opening Chapter of the Qur'an) in a way that changes the meanings, he may join Salah with this Imam to attain the reward of congregational Salah. Otherwise, he may wait for others to pray with to maintain the observance of Salah in congregation, if possible.

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The fifth question of Fatwa no. 949

Q 5: what is the ruling on performing Salah (Prayer) behind shaykhs who sit in

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circles after each obligatory Salah, stretch out a white garment, and sit around it, especially on Fridays and recite their own Wirds (regular remembrances of Allah recited with consistency)?

A: Allah (Exalted be He) orders His Servants to perform Dhikr (remembrance of Allah) and explains that it brings peace to the heart. Allah (Exalted be He) says: ﴾O you who believe! Remember Allâh with much remembrance.﴿ ﴾And glorify His Praises morning and afternoon [the early morning (Fajr) and 'Asr prayers].﴿ He also says: ﴾Therefore remember Me (by praying, glorifying), I will remember you, and be grateful to Me (for My countless Favours on you) and never be ungrateful to Me.﴿ And: ﴾Those who believed (in the Oneness of Allâh - Islâmic Monotheism), and whose hearts find rest in the remembrance of Allâh: verily, in the remembrance of Allâh do hearts find rest.﴿ And many other Ayahs (Qur'anic verses) encourage Dhikr and praise its merit. The Prophet (peace be upon him) said, ﴾"The similitude of a house in which Remembrance of Allah is made and a house in which Allah is not remembered is like that of the living and the dead."﴿ (Related by Al-Bukhari and Muslim). According to another narration: ﴾"The similitude of someone who remembers Allah and someone who does not remember Him, is like that of the living and the dead."﴿

There are many Hadith on the merit of Dhikr that explain what a Servant should recite to remember their Lord along with recitation of the Qur'an, Tasbih (saying: "Subhan Allah [Glorified is Allah]"), Tahmid (saying: "Alhamdu lillah [All praise is due to Allah]"), Takbir (saying: "Allahu Akbar [Allah is the Greatest]"), learning religious knowledge, sitting in learning circles, and listening to Khutbahs (sermons). This is a general explanation of what is mentioned in the Ayahs and Hadith that order Dhikr and encourage its performance. Furthermore, books of Hadith and the Prophet's biography are full of Dhikr that the Prophet (peace be upon him) used to remember his Lord, but nothing is authentically reported from him or his Sahabah (Companions of the Prophet) that he used to sit in circles performing Dhikr after performing the obligatory Salah or at fixed times. Nor is it ever mentioned that they performed Dhikr in unison, recited just one of Allah's Names, recited the word "Oh" as a form of Dhikr, or made any specific movements or swaying.

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Similarly, it is not known that they ever used to stretch out a white or a black garment between themselves while they were performing Dhikr. Instead they used to gather to perform congregational Salah, recite the Qur'an, and contemplate its apparent and hidden meanings. The Messenger of Allah (peace be upon him) said, ﴾"If a group of people gather in one of the Houses of Allah to recite the Book of Allah and study it together, Sakinah (peace) will descend upon them, mercy will engulf them, the angels will surround them, and Allah will make mention of them to those with Him (the angels)."﴿ (Related by Muslim)

Those who sit in circles in the Masjid (mosque) after every Salah, stretch a white garment in front of them, and single out the night of Friday (i.e. Thursday night, as in the Hijri calendar the night precedes the day) for such gathering are all Mubtadi`ah (those who introduce innovations in religion), as they introduce methods of Dhikr that neither the Prophet (peace be upon him) nor his Sahabah performed. And every act of `Ibadah (worship) that is introduced into the Din (religion) is Bid`ah (innovation in religion), which is not permitted. As for the Wird they recite, whichever of them are known to be narrated from the Prophet (peace be upon him) and his Sahabah are permissible, provided that they are not recited in circles in the way mentioned by the questioner nor do they include seeking help from other than Allah or performing Tawassul (seeking to draw close to Allah and supplicating to him by virtue of any of His creations), as in the Burdah poem. They should not also contain any false allegations, exceeding proper limits in glorifying any of those created by Allah, or words whose meanings cannot be understood due to being either foreign or symbolic, as this could lead to Shirk (associating others with Allah in His Divinity or worship). This occurs when they seek help from other than Allah and add false allegations, such as that the world was only created for the sake of the Messenger of Allah (peace be upon him), who they say is the source of the sciences of Al-Lawh-ul-Mahfuzh (the Preserved Tablet) and the Pen of decrees, etc., which are included in the deviations found in the Sufi Wirds and songs.

**With regard to praying behind Mubtadi`ah,** if the Bid`ah includes Shirk, such as supplicating and vowing to other than Allah, or falsely believing that their shaykhs have attributes befitting only to Allah, e.g. perfect knowledge, knowledge of the Ghayb (Unseen), and the power to influence natural phenomena, it is not correct to perform Salah behind them. If their Bid`ah does not include Shirk, such as reciting Dhikr narrated from the Prophet (peace be upon him), but they perform it collectively and sway from side to side, then Salah offered behind them is valid. However, Muslims should look for an Imam to pray behind who is not a Mubtadi`, because that will receive a greater reward and avoid Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect).

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Offering Salah behind a Mushrik

The first question of Fatwa no. 4299

Q 1: I live in a village and most of its inhabitants are Muslims. They supplicate to people other than Allah in cases of calamities and adversities. They believe that prophets, Awliya' (pious people), martyrs and righteous people are near to Allah.

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As for us, we commit sins and therefore we are not qualified to ask Allah without intermediation to Him through Awliya', martyrs and righteous people. These people claim that Awliya' drive us closer to Allah as they hear our supplication after their death and intercede for us to Allah. These people also organize festivals near the graves of righteous people. They call these festivals `Urs (weddings) and they vow exactly as disbelievers do in their temples. No one in my village holds the creed of the Salaf (righteous predecessors) except me. When I call them to the creed of the Salaf, they say that I am Mubtadi` (one who introduces innovations in religion) and Wahhaby. They mean that I follow Shaykh Muhammad ibn `Abdul-Wahhab (may Allah be merciful with him). If the creed of those people is as I have mentioned, can I perform Salah behind them or should I perform Salah alone? Am I permitted to eat from the animals they slaughter?

A: You are not permitted to perform Salah behind those who hold these creeds. If you perform Salah behind them, your Salah will be invalid. They commit polytheistic acts that render them Mushriks (those who associate others with Allah in His Divinity or worship). You are also not permitted to eat from the animals they slaughter because they are Mushriks due to legal proofs reported in this regard. We ask Allah to keep you firm on the truth and to guide them by your help in order that you may receive the like of their rewards if they follow your advice. We recommend you to go on calling them to Allah and in guiding them to the truth with good means and a fine and effective way. You also have to bear their harms patiently. Allah (Glorified and Exalted be He) says:

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﴾Invite (mankind, O Muhammad صلى الله عليه و سلم) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching, and argue with them in a way that is better.﴿ Allah (Glorified be He) told us that Luqman said to his son: ﴾"O my son! Aqim-As-Salât (perform As-Salât), enjoin (on people) Al-Ma'rûf - (Islâmic Monotheism and all that is good), and forbid (people) from Al-Munkar (i.e. disbelief in the Oneness of Allâh, polytheism of all kinds and all that is evil and bad), and bear with patience whatever befalls you. Verily, these are some of the important commandments (ordered by Allâh with no exemption).﴿ There are many Ayahs (verses) and Hadiths that deal with this topic.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

The first question of Fatwa no. 6371

Q 1: What is the ruling on those who offer Salah behind grave worshippers? What is a Muslim's attitude toward a person who offers Salah behind the worshippers of graves even if this person does not commit acts of Shirk (associating others in worship with Allah) and does not know much about the books of monotheism? When this man went to ask about the books of Tawhid (Monotheism), a man said to him: These books are a double-edged tool?

A: Salah is invalid behind grave worshippers and a Muslim should advise his Muslim brother regarding the ruling on Salah behind grave worshippers. He should explain the ruling to him with proofs, may Allah guide him. Saying that

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the books of Tawhid (Monotheism) are like a double-edged tool etc., is not correct because the books of Tawhid explain the obligation of worshipping Allah Alone, devotion and sincerity to Him and warn against Shirk (associating others with Allah in His Divinity and worship), its means and paths. These books also explain the pure way of following the Prophet (peace be upon him) depending on the Book of Allah, the sound Sunnah and the sayings of the Salaf (righteous predecessors) i.e. the Sahabah (Companions), the Tabi`un (Followers, the generation after the Companions of the Prophet) and those who followed them. These books are like the cure and light against the darkness of ignorance and Shirk because of what they contain of Qur'an and Hadith. There are many examples of these books such as, Tawhid Book by Ibn Khuzaymah, Sunnah Book by `Abdullah ibn Ahmad ibn Hanbal, and the reply of `Uthman ibn Sa`id Al-Darimy to Al-Jahmiyyah (a deviant Islamic sect denying some Attributes of Allah, claiming they are ascribed to people and cannot be ascribed to Allah). These books also include books of Shaykh-ul-Islam Ibn Taymiyyah, that of Ibn Al-Qayyim, books of Shaykh Muhammad ibn `Abdul-Wahhab and books of other scholars affiliated to Ahl Al-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body).

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The first question of Fatwa no. 4083

Q 1: What is the ruling on being led in Salah (Prayer) by an Imam who believes that a righteous dead person can bring benefit or avert harm?

A: Salah offered behind this Imam is invalid because believing that the dead can bring benefit or remove harm constitutes an act of Al-Shirk-ul-Akbar (major form of associating others in worship with Allah). The same applies to invoking the dead instead of Allah, or seeking help from them or making vows or sacrificing animals for them.

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The first question of Fatwa No. (7617)

Q: is it permissible to offer prayer behind a man who is truthful in his words and deeds, offers the five prayers on time and observes all the obligations and supererogatories, except that he is one of those who visit the graves, offers sacrifices to them, and makes talismans to be worn. On telling him that such deeds are acts of Shirk (associating others in worship with Allah), he says that he believes that Allah is the Only One to be worshipped, and that He is the One Who brings benefit or harm, and in His Hand, is the dominion of all things, and that He is So and So, but he says that the amulets he makes are of the Qur'an and argues against this by Allah's Saying: ﴿And We send down of the Qur'ân that which is a healing﴾ **If it is impermissible to pray behind people like this man, what should be done if a person gathers with them or travel with them, and if the prayer time becomes due, and one of them precedes to lead the prayer, should I dissociate from them and pray by myself ? Or should I join them in prayer then repeat it alone, or does it suffice to offer prayer with them? Knowing that they are relatives of mine, and dissociating from them in prayer may lead to the emergence of hatred between me and them, which may**

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result in great conflict and enmity.

A: If these people you mentioned offer sacrifices by the graves to their dwellers, they will be Mushrikin (people who associate others with Allah in His Divinity or worship), committing major Shirk (associating others in worship with Allah), due to sacrificing to someone other than Allah and seeking the help of the dead in bringing benefit or warding off harm with what Allah (May He be Exalted) did not prescribe. Allah (May He be Exalted) says: ﴿Say (O Muhammad صلى الله عليه وسلم): "Verily, my Salât (prayer), my sacrifice, my living, and my dying are for Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists).﴾ ﴿"He has no partner. And of this I have been commanded, and I am the first of the Muslims."﴾ He also says: ﴿Therefore turn in prayer to your Lord and sacrifice (to Him only).﴾ Thus, Allah (May He be Praised and Exalted) has ordained His honorable Messenger (peace be upon him) to be sincere in offering scarifices to Allah Alone without an associate with him. But these people offer their sacrifices to the dwellers of the graves, to which their hearts are attached. Accordingly, they practise this by the graves seeking their blessings, just as the people of Shirk (associating others in worship with Allah) did for their idols - who were pious people during their lifetime - as they used to worship them to draw them closer to Allah, and whenever the Messenger (peace be upon him) censured their acts, they would say: "We worship them only that they may bring us near to Allah". It will not benefit the people you asked about to know that Allah has the sovereignty of everything in His Hand, and that He is the One Who brings harm and benefit while they are practising such acts, just as the people of Jahiliyyah (pre-Islamic time of ignorance) were not benefited by admitting Tawhid-ul-Rububiyyah (Oneness of Allah's Lordship) while associating others in worship with Allah by offering sacrifices and slaughtering for the idols to become closer to them.

Based on this, you should turn away from their shirk-involved gatherings and their idolatrous celebrations as Ibrahim Al-Khalil(Abraham) (peace be upon him), other Prophets and people who followed them in virtue did. You should also do your best to escape from this, to pattern after

Ibrahim (peace be upon him), in accordance with Allah's Saying (May He be Exalted): ﴿Then, We have sent the revelation to you (O Muhammad صلى الله عليه و سلم saying): "Follow the religion of Ibrâhîm (Abraham) Hanif (Islâmic Monotheism - to worship none but Allâh) and he was not of the Mushrikûn (polytheists, idolaters and disbelievers).﴾ Unless it is a gathering to disapprove a Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect), or to call to good. If it happenes that you gather with them on the time of Prayers, you should not pray behind any of them. As for the amulets, it is impermissible to wear them, even if they are of the Qur'an for the general saying of the Prophet (peace be upon him) ﴿"Whoever wears an amulet commits an act of Shirk (Associating others in worship with Allah)".﴾ and his saying (peace be upon him) ﴿"If one wears an amulet, Allah will not accomplish their affairs for them "﴾ In addition to other authentic Hadiths of the same meaning.

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Salah behind a Tijany Sufi

The first question of Fatwa no. 1619

Q 1: is Salah behind a heretical person like a follower of the Tijany Tariqah (Sufi order) valid?

A: Al-Tijaniyyah is a disbelieving and misguiding belief. Therefore, it is not permissible to offer Salah behind a person who follows this Tariqah.

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Fatwa no. 3093

Q: Is it permissible to pray behind an Imam who circumambulates a tomb and travels long distances collecting vows and reciting praises that have words tantamount to Shirk. He celebrates the coming of every morning saying, "O Ahmad Al-Tijany, Qut Al-Qulub (rest and peace of Hearts), see you not our distresses!" He also says in his supplication, 'In the presence of our shaykh lights are lit and hidden secrets are unveiled. he also says, 'Ahmad Al-Tijany is the intercessor on the day of Resurrection for the disobedient of Allah'. he has been advised to stop collecting vows. It is worthy to mention that only one kilometer away, there is a Masjid (Mosque) where Salah is performed according to the Sunnah in addition to other Masjids about three kilometers away whose Imams are keen on following the Sunnah. Is performing Salah behind this Imam who is a Mubtadi` (one who introduces innovations in religion) permissible? If it is permissible, is it preferable to perform Salah in a Masjid in which the Sunnah is keenly observed regardless of it being a little bit farther? Or should we pray in this Masjid despite the case of the Imam? Am I permitted to offer Salah individually knowing that I observe congregational Salah regularly? Is it permissible to pray behind this Imam as a means of warding off any kind of Fitnah (dispute)?

A: It is not permissible to pray behind a person with the characteristics mentioned above. Salah will be invalid if the follower knows of his Shirk-tinged acts.

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Most of the acts mentioned above are tantamount to Kufr (disbelief) and Bid`ahs (innovation in religion) which are directly contrary to the Tawhid (belief in the Oneness of Allah/ monotheism) message sent to Messengers and revealed in Books. It is incumbent upon whoever knows such malicious attributes of this Imam to advise and teach him the true meaning of pure Tawhid and warn him against the evils of the Tijanyyah order. If he complies with the truth, then Praise be to Allah, if not, then Salah behind such an Imam will not be permissible and his mosque should be abandoned for another one in which the Sunnah is keenly observed. We find in Khalil Allah (A Close Servant to Allah), Ibrahim (Abraham) the best example, as Allah says, ﴾"And I shall turn away from you and from those whom you invoke besides Allâh. And I shall call upon my Lord and I hope that I shall not be unblest in my invocation to my Lord."﴿ You should not perform Salah on your own. You should perform it in congregation in the Masjids of Ahl Al-Sunnah.

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offering Salah behind an Imam believing in Hulul

Fatwa no. 6825

Q: In our village, there is a simple Masjid (mosque) where around 500 people gather to perform Salah (Prayer). However, sadly, the Imam (leader of congregational Prayer) of this Masjid

believes a Fasid (corrupt, void) `Aqidah (creed); he believes in Hulul (indwelling) and that that Allah is everywhere. There are many superstitions and Bid`ah (innovations in religion) that are performed in this Masjid. I was so concerned that I discussed this with the Imam, and I showed him evidence and proofs of the fact that Allah is in the heaven, Istiwa' (Allah's rising in a manner that befits Him) over His Throne, and that there is no Takyif (questioning Allah's Attributes) or Tamthil (likening Allah's Attributes to those of His Creation). I used evidence from Qur'anic Ayahs (verses), such as Allah (Exalted be He) saying: ﴾The Most Gracious (Allâh) rose over (Istawâ) the (Mighty) Throne (in a manner that suits His Majesty).﴿ **I also mentioned the night of the Isra' (Night Journey) and Mi`raj (Ascension to Heaven), the Hadith of the slave girl, and also what Allah says in this Ayah:** ﴾To Him ascend (all) the goodly words, and the righteous deeds exalt it (i.e. the goodly words are not accepted by Allâh unless and until they are followed by good deeds)﴿ **However, he was not convinced; in fact he remained strongly on his `Aqidah. There is another Masjid in the village where the same superstitions and Bid`ah are carried out. My question is: Is it permissible for me to perform Salah behind this Imam or not, as I love to offer Salah in congregation?**

A: They are Kafirs (disbelievers) and it is not permissible to offer Salah behind them, it would not be correct.

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The second question of Fatwa no. 3571

Q 2: What is the ruling on someone who makes or writes amulets? is it permissible to pray behind such a person after advising him?

A: Amulets may be an act of Shirk (associating others in worship with Allah) or Haram (prohibited).

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They are prohibited as a precautionary procedure to blocking the means to sins. The person in question should be advised. If he refuses the advice, then it is not permissible to perform Salah behind him and he should be replaced with another Imam.

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The third question of Fatwa no. 6114

Q 3: is it obligatory upon whoever lives in a village or a town to ask about the creed of the imam before following him in Salah?

A: It is not incumbent upon anyone who lives in a village or the like to ask about the Imam. He should offer Salah behind him unless he witnesses any evildoing against the principles of religion, as Muslims are basically just and reliable until proven otherwise.

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The first and fifteenth questions of Fatwa no. 3635

Q 1: is it permissible for a person who holds his hands in Salah (Prayer) to offer Salah behind an imam who does not?

A: Holding the two hands after Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer), before Ruku` (bowing),

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after Ruku` and before Sujud (Prostration) is a Sunnah (supererogatory act of worship following the example of the Prophet) which does not invalidate Salah if it is skipped. It is permissible for a person who holds his hands to offer Salah behind an Imam (leader of congregational Prayer) who does not.

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Q 15: is it permissible to offer Salah (Prayer) behind an imam (leader of congregational Prayer) who practices Bid`ah (rejected innovations in religion)?

A: If there is an Imam who does not practice Bid`ah, you should offer Salah with him. If you do not find one, you should advise the Imam who practices Bid`ah. If he accepts advice, it is permissible to offer Salah behind him. If he does not accept advice, and his Bid`ah renders him out of the fold of Islam, such as seeking help, supplicating or slaughtering to other than Allah, this is considered major Shirk (associating others in worship with Allah) which makes Salah behind him invalid. If his Bid`ah does not render him out of the fold of Islam, it is permissible to offer Salah behind him, such as pronouncing the intention loudly (i.e. I intend to offer Salah).

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The second question of Fatwa no. 12087

Q 2: is it permissible for a person to offer Salah (Prayer) behind an imam who commits acts of Bid`ah (innovation in religion)?

A: If you know an Imam who does not commit acts of Bid`ah, then you should pray behind him instead of an Imam who commits Bid`ah. If you do not know anyone except the Imam who commits acts of Bid`ah, you have to advise him, he may abandon his Bid`ah. If you advise him then he does not accept your advice and his Bid`ah involves acts of Shirk (associating others in worship with Allah) such as seeking help from the dead,

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supplicating to the dead instead of Allah, or slaughtering for their sake, then it is not permissible to offer Salah behind him as he is considered a Kafir (disbeliever) and his Salah as well as the Salah of the people behind him is invalid.

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Salah behind Imams of unknown creed

the third question of Fatwa no. 7503

Q 3: What is the ruling on eating the meat of an animal slaughtered by a person whose creed is unknown and offering Salah behind such a person?

A: If the outward deeds of a Muslim that indicate belief are unknown and there is no indication of creedal deviation, it will be permissible to eat the meat of animals slaughtered by him and to offer Salah behind him.

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Whether Disagreement in the Branches of Fiqh Prevents Following each other in Salah

The first question of Fatwa no. 6321

Q 1: is it permissible for an imam (leader of congregational Prayer) who adopts the Hanafy Madh-hab (School of Jurisprudence) to lead people who adopt the Shafi`y Madh-hab in Salah (Prayer) in the way of the latters, such as reciting Basmalah (saying, "Bismillah Al-Rahman, Al-Rahim [In the Name of Allah, the Most Gracious, the Most Merciful]") loudly before Surah Al-Fatihah, taking a pause after Al-Fatihah so that the Ma'mum (person being led in Prayer) can recite it as well, and reciting Basmalah loudly before the other Surah?

A: Disagreement in the branches does not affect the validity of congregational Salah. The Imam and other scholars should seek the most authentic evidence, whether the Ma'mums agree with them or not.

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The second question of Fatwa no. 2017

Q 2: is it permissible to offer Salah being led by an imam who holds his arms at his sides while in Salah and who always says Qunut (supplication) in the last Rak`ah (unit) of Fajr prayer?

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A: Putting the right hand over the left when offering Salah is Sunnah, while holding the arms at the sides is contrary to the Sunnah. Moreover, continually saying Qunut in the last Rak`ah of Fajr prayer, as adopted by some Maliky and Shafi`y scholars, is contrary to the Sunnah because the Prophet (peace be upon him) was not authentically reported to have done so. Rather, he used to say Qunut at times of calamity and in the Witr (Prayer with an odd number of units) prayer.

If the Imam holds his arms at his side when offering Salah and always says Qunut in Fajr Salah, as mentioned in the question, knowledgeable people should advise and guide him to follow the Sunnah. If he responds, it will be alright - praise be to Allah. However, if he refuses and it is possible to offer Salah being led by someone else, you should offer Salah behind someone else so as to adhere to the Sunnah. Anyway, if this is not possible, you may offer Salah being led by him so as not to miss the congregational Salah. However, the performance of Salah is valid in either case.

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The second question of Fatwa no. 3112

Q 2: Once, I joined a congregation to offer the Maghrib (Sunset) Prayer. When I noticed the Imam placing his hands by his sides, I left the congregational Salah and offered Salah individually because I was not comfortable offering Salah with them while the Imam was doing this. Is Salah permissible behind an Imam who keeps his hand to his sides

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without placing the right hand on the left or not?

A: offering Salah behind an Imam who does not place his right hand over his left on his chest is permissible, because placing them on the chest is one of the supererogatory acts of Salah and not a compulsory one and you should not leave him and offer Salah individually.

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The second question of Fatwa no. 4215

Q 2: is it permissible to offer the Jumu`ah (Friday) Prayer behind an imam (leader of congregational Prayer) who shaves his beard; does not recite Du`a'-ul-istiftah (opening supplication when starting the Prayer) before Surah Al-Fatihah; does not begin with Basmalah (saying, "Bismillah Al-Rahman, Al-Rahim [In the Name of Allah, the Most Gracious, the Most Merciful]"); does not give time enough for Ruku` (bowing) and Sujud (Prostration); and starts collective Du`a' (supplication) and invoking peace upon the Messenger of Allah (peace be upon him) after Salah (Prayer)?

A: Shaving the beard is Haram (prohibited), and a person who shaves it is a Fasiq (someone flagrantly violating Islamic law) if he knows that it is Haram but insists on doing it. However, Salah behind him is valid. As for the fact that he does not say Du`a'-ul-Istiftah, this does not affect the validity of Salah behind him, as it is a Sunnah, not a Wajib (obligatory). As for Basmalah, it should be recited subvocally; there is no evidence on that it should be recited loudly. However, reciting it loudly neither invalidates Salah nor prevents from offering Salah behind a person who does, because

the disagreement on this is so well-known. The correct ruling is that it is a Sunnah not to recite it loudly.

**As for the fact that he does not give time enough for Ruku` and Sujud,** if this affects the Khush` (the heart being attuned to the act of worship), his Salah is invalidated and he cannot be an Imam. As for collective Du`a' and invoking peace upon the Messenger of Allah (peace be upon him) after Salah, it is a Bid`ah (rejected innovation in religion), as neither the Messenger of Allah (peace be upon him) nor his Sahabah (Companions, may Allah be pleased with them) did it. The Prophet (peace be upon him) said, ﴾If a person does any act for which there is no sanction on our behalf, that is to be rejected.﴿ Narrated by Muslim in his Sahih (authentic) Book of Hadith.

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Praying behind a Fasiq

Fatwa no. 1640

A: the Khatib (preacher) and Imam (the one who leads congregational Prayer) of our Masjid (mosque) shaves his beard; do you think we should perform Salah (Prayer) behind him? We appreciate your advice, and may Allah reward you!

A: Shaving the beard is Haram (prohibited) according to the Hadith related by Ahmad, Al-Bukhari, and Muslim, on the authority of Ibn 'Umar (may Allah be pleased with him), who said that the Prophet (peace be upon him) said:

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﴾"Do the opposite of the Mushriks (those who associate others with Allah in His Divinity or worship); keep the beards and cut the moustaches short."﴿ Also, according to the Hadith related by Ahmad and Muslim on the authority of Abu Hurayrah (may Allah be pleased with him), who said that the Prophet (peace be upon him) said, ﴾"Trim the moustache and let the beard grow; do the opposite of the Magians."﴿ Insisting on shaving the beard is a major sin. It is obligatory on you to advise and warn those who shave their beards, especially if they occupy a leading position in the Din (religion). Based on this, if the man who shaves his beard is an Imam of a Masjid (mosque) and does not accept the advice, it is obligatory that he should be dismissed, if this is possible and it does not create Fitnah (turbulence). Otherwise it is obligatory on those who can to offer Salah behind another Imam who is righteous. This will serve as a rebuke to the first Imam and an expression of denunciation. Again this should be done if it will not result in Fitnah. If it is not possible to pray behind someone else, then it is prescribed to pray behind this man to achieve the benefit of offering Salah in congregation. If there is fear that praying behind someone other than him will provoke Fitnah, then the people should pray behind him so as to ward off Fitnah and choose the lesser of two evils.

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The first question of Fatwa no. 5417

Q 1: A senior Algerian scholar issued a Fatwa that reads: offering Salah (Prayer) behind a beardless Imam is impermissible.

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We ask Your Eminence to explain with evidence whether this Fatwa is true or not.

A: According to authentic Hadith, letting the beard grow is Wajib (obligatory) while shaving it is Haram (prohibited). The Prophet is quoted to have said, ﴿Trim closely the mustache, and let the beard grow.﴾ The school of Ahl Al-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body) states that Salah may be offered behind every obedient and disobedient Muslim to encourage the unity and brotherhood and avoid disagreement and division among Muslims. When it is possible to offer Salah behind an Imam who lets his beard grow, it is good. If this is not possible, you may offer it behind an Imam who shaves his beard and your Salah is valid. Therefore, it is known that the Fatwa mentioned in the question is untrue.

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The ninth question of Fatwa no. 264

Q 9: is it permissible to offer Salah (Prayer) behind an imam who smokes? It should be noted that this Imam is not an official Imam. In fact, he is an ordinary person who leads people in Salah being the only one among them who recites the Qur'an well.

A: Smoking is unlawful because it is proved that smoking is harmful to health.

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It is also considered unlawful because it is considered an evil and involves extravagance. Allah (Exalted be He) when speaking about His Prophet Muhammad (peace be upon him) says, ﴿he allows them as lawful At-Tayyibât (i.e. all good and lawful as regards things, deeds, beliefs, persons, foods), and prohibits them as unlawful Al-Khabâ'ith (i.e. all evil and unlawful as regards things, deeds, beliefs, persons and foods)﴾ As for the ruling on offering Salah behind an Imam who smokes, it is as follows: If by not offering Salah behind him, you miss Jumu`ah (Friday) Prayer, or congregational Prayer or provoke division among people, then you have to pray behind him and accept the lesser of the two evils. If abandoning Salah behind him can be done without missing Jumu`ah Prayer and congregational prayer and without causing more harm, and by abandoning him it may press him to stop smoking, then some people should do so to prevent him from smoking and to force him to abandon what is unlawful as a means of resisting evil. However, if abandoning Salah behind him does not cause more harm such as missing Jumu`ah Prayer or congregational prayer and he does not stop smoking, then it is better for you to offer Salah behind another Imam who does not commit sins and who is not immoral. This will help you to perfect your Salah and protect your faith.

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`Abdullah ibn Mani`	`Abdul-Razzaq `Afify	Ibrahim ibn Muhammad Al Al-Shaykh

Fatwa no. 1756

Q: What is the ruling on performing Salah behind an Imam who smokes, shaves his beard, and is a fool who is not qualified to lead people in Jumu`ah (Friday) and congregational Prayers?

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A: An Imam, who smokes, shaves his beard and commits sins should be advised and his deeds should be disapproved of. If he does not accept this advice, he must be dismissed from his position if this is possible and will not provoke division among people. Otherwise, it is permissible for whoever finds it easy, to offer Salah (prayer) behind another righteous Imam. Ibn `Umar and others of the Salaf (righteous predecessors) offered Salah behind Al-Hajjaj ibn Yusuf even though he was one of the most unjust people. They did so to consolidate Muslims and avoid the possible division.

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The eighth question of Fatwa no. 3122

Q 8: there are two people; one of them smokes but lets his beard grow and the other shaves his beard, who is more worthy of assuming Imamah (leading people in Salah)? What is the ruling if they are equal in memorizing the Qur'an and in their knowledge of Sunnah and the people they lead in Salah (Prayer) do not recite the Qur'an well?

A: Smoking and shaving the beard are acts of disobedience to Allah (Glorified and Exalted be He).

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If both people are worthy of Imamah and there is no one among the attendants of Salah better than them, then it is permissible for both of them to lead people in Salah. However, the one who does not shave his beard is worthier of Imamah than the other because shaving the beard is a sin that is seen publicly. As for smoking, it may be hidden and not known by the Ma'mum (a person being led by an Imam in Prayer). May Allah guide them both!

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Fatwa no. 3826

Q: a man who wears garments or trousers that reach below his anklebone and shaves his beard leads people in Salah (Prayer). Is it permissible for him to lead people in Salah? If there is a person who is more pious and better at reciting the Qur'an than this person and who grows his beard and follows the Sunnah, what is the ruling on Salah in such a case?

A: Wearing long garments that reach below the anklebone is prohibited whether they are garments or trousers. This is because the general saying of the Prophet (peace be upon him), "What is below the ankles of a lower garment is condemned to the Fire (Hell)." This Hadith was reported by Ahmad and Al-Bukhari in his Sahih. The Prophet (peace be upon him) also said, ﴾Three people whom Allah shall neither speak to on the Day of Resurrection, nor look at, nor purify, and they shall have a painful torment: he who lets his Izar (lower garment) hang below his ankles (out of pride), he who reminds (the people) of what he gives and he who sells his merchandise by false swearing."﴿

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This Hadith was reported by Muslim in his Sahih. Shaving one's beard is prohibited. The Prophet (peace be upon him) said, ﴾"Trim closely the moustache, and let the beard grow to be contradictory to the unbelievers."﴿ This Hadith was reported by Al-Bukhari and Muslim.

It is permissible for men to uncover their heads as heads are not `Awrah (private parts of the body that must be covered in public). But a person who lowers his garment below the anklebone or who shaves his beard should not be an Imam in Salah for a person who grows his beard and does not lower his garment below his ankle. Shaving the beard and lowering the garments below the ankle make one unqualified to be an Imam for people in Salah. But if he performs Salah as an Imam for people, their Salah will be valid if he recites Al-Fatihah well without committing mistakes in his recitation and if he is quiet and calm in his Salah. You should do your best in advising him in order that he might give up shaving his beard or lowering his garment in order that Allah may guide him. If he does not accept your advice, you should seek to prevent him from being an Imam and to replace him with another one who abides by the truth.

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The twelfth question of Fatwa no. 6391

Q 12: who is more worthy of leading prayer; a beardless man who has memorized the entire Qur'an or a bearded person who has memorized only a few Surahs of the Qur'an?

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A: A bearded person who has memorized less Qur'an should be given priority over a beardless person who has memorized the entire Qur'an, for the first is not committing a sin with his lack of memorization but the second is sinful due to shaving his beard.

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A banker leading prayer

Fatwa no. 5259

Q: is Salah behind a person who works in a bank valid?

A: Working in usurious banks is prohibited. A person who does this is disobeying Allah. However, Salah offered behind him is still valid, because he is a Muslim. His prayer itself is valid, if he meets all the conditions and does all that Allah has prescribed in the prayer, according to the sounder of the two opinions of scholars. If you can pray behind someone else who is righteous and pious, then it is better.

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The first question of Fatwa no. 5993

Q 1: if the imam is a well-versed man, but does not offer Ud-hiyah (sacrificial animal offered by non-pilgrims) yearly, is this permissible?

Offering Ud-hiyah is a confirmed Sunnah for those who are able to sacrifice due to the Hadith narrated by Anas (may Allah be pleased with him) that the Prophet (peace be upon him) ﴾sacrificed two white rams with big horns.﴿ Related by Muslim in his Sahih (authentic) Book of Hadith. Offering Salah behind such an Imam is permissible.

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The second question of Fatwa no. 7175

Q 2: a man memorizes Qur'an and recites it frequently. He also keeps up offering Salah (Prayer) in the Masjid (mosque) congregationally. He frequently leads people in Salah when the regular Imam (leader of congregational Prayer) is absent. However, he takes snuff, and smokes cigarettes and narghile. The people see there is no harm in this. However, I hate snuff, cigarettes and narghile. Is it permissible for me not to offer Salah behind him?

A: Congregational Salah is a Wajib (obligatory). You should not quit it, but you should advise that man so that he might quit the abominable deeds he does. If he does not accept advice, you can cooperate with the other people who offer Salah there to prevent him from being an Imam. If all this cannot be achieved, you can offer Salah in another Masjid whose Imam does not perform such deeds, provided that

there is no harm in this.

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The fourth question of Fatwa no. 2768

Q 4: is it permissible to perform Salah (Prayer) behind an imam who is a Fasiq (someone openly and flagrantly violating islamic law) according to witnesses of this? Please note that this Imam is appointed by the Department of Mosques, thus the residents of this neighborhood are forced to offer Salah behind him.

A: This concern should be reported to the department concerned. When it checks and finds reasons that prevent his Imamate, it has to dismiss him and appoint a competent one instead. As to offering Salah behind him, it is valid, for Ibn `Umar offered Salah behind Al-Hajjaj who was one of the most heinous wicked people.

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The second question of Fatwa no. 1721

Q 2: is the following statement a Hadith: "Offer Salah behind any imam even if he is a dissolute profligate one"?

A: We know no Hadith of the same wording. However, the notion can be found in the Hadith narrated by

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Makhul from Abu Hurayrah (may Allah be pleased with him) who said that the Messenger of Allah (peace be upon him) said, ﴾Striving in the path of Allah (Jihad) is incumbent on you along with every ruler, whether he is pious or impious; the Salah is obligatory on you behind every believer, pious or impious, even if he commits grave sins.﴿ Recorded by Abu Dawud and Al-Daraqutny. However, it is a Hadith Munqati` (a Hadith with a missing link after the Follower; the generation after the Prophet's Companions) as judged by Al-Majd Ibn Taymiyyah: "Makhul did not hear the Hadith from Abu Hurayrah." Quotation ended.

Moreover, Al-Shawkany said, "The Hadith of Abu Hurayrah is also recorded by Al-Bayhaqy which is Munqati` likewise. It is also recorded by Ibn Hibban in Al-Du`afa' (Weak Narrators). In its Sanad (chain of narration) there is `Abdullah ibn Muhammad ibn Yahya ibn `Urwah who is Matruk (a narrator whose Hadith transmission was discarded due to unreliability). Furthermore, it is recorded by Al-Daraqutny as reported by Al-Harith on the authority of `Aly (may Allah be pleased with him), as reported by `Alqamah and Al-Aswad on the authority of `Abdullah and as reported on the authority of Abu Al-Darda' through chains of narrations all of which - as judged by Al-Hafizh - are very weak. Al-`Aqily said, 'Of the text of this Hadith there is no reliable chain of narration.'" The liberal quotation from Al-Shawkany ended. For more details about the subject, consult the book Nayl-ul-Awtar by Al-Shawkany Vol. 3, p. 199 and subsequent pages and the book Al-Maqasid-ul-Hasanah p. 267.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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offering Salah behind an Imam of a Masjid (mosque) where no Jumu`ah (Friday) Prayer is performed

The second question of Fatwa no. 7780

Q 2: Is it permissible to offer Salah behind an Imam of a Masjid where no Jumu`ah is performed?

A: It is permissible to offer the Five Daily Prayers in a Masjid where no Jumu`ah Prayer is performed. Muslims have done so since the Prophet's lifetime until our present days.

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Fatwa no. 11960

Q: In the Masjid (Mosque) of our village, there is an Imam, who is not the regular Imam; he is known of his loyalty to the previous French occupation. He used to support the enemy against his fellow Algerians. He was an apostate. However, after the Independence, he became the Imam of our Masjid until today. The people divided into two groups. A group offers Salah behind him believing that he has repented and therefore, it is permissible to offer Salah behind him while the other group refuses to offer Salah behind him. We decided to find an answer to our question. is it permissible to

offer Salah behind this Imam who was an apostate during the occupation?

A: There is no harm to offer Salah behind this person if he shows repentance and behaves well.

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The third question of Fatwa no. 4876

Q 3: What is the ruling on offering Salah (Prayer) behind an Imam who always speaks immorally?

A: Offering Salah behind such a person is permissible as long as these words are not tantamount to Kufr (disbelief). If his words reach Kufr, such as cursing Allah and His Messenger, making a mockery of Islam or suchlike, he should not lead Salah (prayer) and it is not permissible to offer Salah behind him because in this case he is a Kafir (disbeliever).

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Member	Chairman
`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

being led by a bachelor in Salah

Fatwa no. 4075

Q: Is it permissible to offer Salah (prayer) behind an unmarried Imam (the one who leads congregational Prayer)?

A: Yes, it is permissible if he is eligible to be an Imam.

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The second question of Fatwa no. 8893

Q 2: does the Imam (the one who leads congregational Prayer) of the Jumu`ah (Friday) Prayer have to be a married man?

A: Marriage is not a condition for leading people in Salah (Prayer), whether the Jumu`ah Prayer or any other Salah, because there is no legal evidence to make that a condition.

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The ninth question of Fatwa no. 8823

Q 9: is it permissible for a man to be an imam for a congregational Salah (prayer) while he is Junub (in a state of major ritual impurity) because

there is no water?

A: It is permissible for a person who is permitted to perform Tayammum (dry ablution) due to the nonexistence of water or his inability to use it because of being sick or fearing that using water may cause him harm to be an Imam in Salah for a person who performs Wudu' (ablution).

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The first question of Fatwa no. 13011

Q 1: One day I traveled to a village at night. When I reached that village, I slept. When I woke up, I found that I had discharged Maniy (spermatic fluid), and there was no water to perform Ghusl (ritual bath following major ritual impurity). I offered the Fajr (Dawn) Prayer with Tayammum (dry ablution), and I led another man in Salah (Prayer), while he had no idea of all this. Am I a sinner? Do I have to pay Kaffarah (expiation)?

A: Your Salah is valid if you were not able to find water, even by buying it. If you were negligent in this, you should repeat Salah, as you did not fear Allah as He should be feared. As for the man who offered Salah with you, he does not have to repeat Salah. Allah stated, ﴾But if you are ill or on a journey, or any of you comes after answering the call of nature, or you have been in contact with women (i.e. sexual intercourse), and you find no water, then perform Tayammum with clean earth and rub therewith your faces and hands.﴿

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It is permissible for a person who has performed Tayammum to lead a person who has performed Wudu' (ablution) in Salah, if the former had an excuse which allows them to perform Tayammum.

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Praying behind a blind Imam (one who leads people in prayer) or someone who has removed body organs

Fatwa no. 2489

Q: I would like to inform you that I have been travelling to Makkah, Madinah, Riyadh, in Saudi Arabia and Al-Azhar Mosque in Egypt in pursuit of acquiring knowledge. I received knowledge of Qur'anic sciences, Hadith literature, principles of Fiqh (Islamic jurisprudence), Tawhid (monotheism), the Islamic science of inheritance, Arabic language, oratory arts from virtuous scholars such as the late Shaykh Muhammad ibn `Aly ibn Turky, Shaykh Hammad Al-Harby, Shaykh Rashid Ahmad director of the Salafy House of Sciences, Shayakh Abu Bakr Al-Jaza'iry at Madinah, Shaykh Yusuf Al-Milahy in Riyadh, Shaykh Muhammad Abu Zahrah at Al-Azhar.

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In addition, I completed my education as I received primary and secondary education at the Scientific Institute of Riyadh and then graduated from Riyadh's School of Islamic Law in 1389 AH. I am now working as the director of an secondary school at Bani Shahr district.

A decree, issued by the Minister of Education and subsided by the letter of the Minister of Hajj and Awqaf (religious endowments), requests that teachers of religious sciences be assigned to work as Imams at Masjids (mosques) and to deliver sermons throughout Masjids of the Kingdom of Saudi Arabia. I'm seriously interested in participating in this good deed with the intention of seeking reward only from Allah.

Born one-armed as shown in my ID, I would like to know your opinion about me leading others in Salah.

A: Your study of the Qur'an and religious sciences qualifies you to lead others in Salah. It is actually preferable that you lead them if you are the best among them in reciting the Qur'an properly and are the most learned about rulings related to Salah. This is based on the Hadith in which the Prophet (peace be upon him) said, (The one who is most versed in Allah's Book should act as an Imam for the people) There is nothing wrong with being born one-armed. The same applies if one of your arms was amputated due to an attack or illness.

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Permanent Committee for Scholarly Research and Ifta'

The fifth question of Fatwa no. 6951

Q: is it permissible for a person who is deaf and blind to lead people in Salah (prayer)? Can he perform Salah as a Ma'mum (a person being led by an Imam in Prayer) as he can not hear or see what worshipers do? Should he perform Salah alone?

A: He is permitted to perform Salah as a Ma'mum by standing among people in a row. He can do as those beside him. His guardian and those surrounding him should notify him for Salah. If he performs Salah as Imam for others, his Salah will be valid, but he should not do so as it becomes difficult to remind him when he forgets anything in his Salah.

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Permanent Committee for Scholarly Research and Ifta'

Member	Chairman
`Abdullah ibn Qa`ud	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 4600

Q: What is the ruling on offering Salah (Prayer) behind a blind Imam (the one who leads congregational Prayer) who sometimes makes errors?

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A: Offering congregational Salah behind a blind Imam is permissible. It might even be preferable if he is better at reciting the Qur'an than those who perform the Salah behind him. This is based on the general meaning of what the Prophet (peace be upon him) said, ﴾"The best reciter of Allah's Book should lead the people."﴿ It was authentically reported that the Prophet (peace be upon him) ﴾Appointed Ibn Um Maktum to lead people in Salah, and he was a blind man.﴿ (Related by Imam Ahmad and Abu Dawud) As for his mistakes in reciting the Qur'an, here is an explanation of the Fiqh (Islamic jurisprudence) related to it: If his mistakes are related to Lahn (incorrect recitation due to mispronunciation of letters or syntax) that does not change the meaning, performing a Salah behind him will be valid. However, it would be better to follow an Imam who is free from such mistakes. If his Lahn changes the meaning, Salah led by him will be Batil (null and void), because of the Lahn not because of his blindness. An example of a Lahn that changes the meaning is pronouncing the vowel point Fat-hah (vowel point that sounds like "a") as Kasrah (vowel point that sounds like "i") in the word "Iyyaka", which can be translated as "you", as in: ﴾You (Alone) we worship﴿ [as this will make the pronoun refer to a female instead of a male. trans.] or pronouncing the Fat-hah as a Dammah (vowel point that sounds like "u") at the end of the word "An`amta", which can be translated as "You have bestowed Your Grace", as in: ﴾those on whom You have bestowed Your Grace﴿ [as this will make it a first person pronoun, whereas it should be a second person pronoun. trans.]. If the Imam's mistakes are due to poor memorization, appointing another person who has memorized the Qur'an well will be better.

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The Imamate of an illegitimate child

The sixth question of Fatwa no. 2857

Q 6: is it permissible for illegitimate children to assume the imamate in Salah (Prayer)?

(Part No. 7; Page No. 388)

A: The basic ruling is that illegitimate children are equal to others regarding Imamate (leading people in prayer) because of the general meaning of the saying of Allah (Exalted be He), ﴿Verily, the most honourable of you with Allâh is that (believer) who has At-Taqwâ [i.e. he is one of the Muttaqûn (the pious)].﴾ and the saying of the Prophet (peace be upon him), ﴿The one who has memorized more Qur'an should lead people in Salah...﴾ The fault of his mother or that of the one who commits Zina (adultery) have no effect on him due to Allah's saying, ﴿and no bearer of burdens shall bear the burden of another.﴾

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The first and second questions of Fatwa no. 2875

Q 1, 2: Is it permissible for a slave to be an Imam? Is it permissible for an illegitimate child to lead people in Salah (Prayer)?

A: It is permissible for a slave or illegitimate child to lead people in Salah if they are qualified for it in terms of the conditions of Imamate (leading people in prayer) because of the general meaning of the saying of the Prophet (peace be upon him), ﴾The one who has memorized the most Qur'an should lead people in Salah.﴿ We do not know of any proof to prevent this.

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The Imamate of a boy

The third question of Fatwa no. 4285

Q 3: a man entered the Masjid (mosque) and found a group of youth; the eldest of them was twelve years old. Is the Imamate (leading people in prayer) of this boy valid?

A: The Imamate of a boy who is aware of the acts of Salah is valid because of the saying of the Prophet (peace be upon him), ﴾The one who has memorized the most Qur'an should lead the people in Salah...﴿ It is also authentically reported in Sahih Al-Bukhari on the authority of `Umar ibn Salamah Al-Jarmy that he said: My father returned after meeting the Prophet (peace be upon him) and said that he had heard the Prophet (peace be upon him) say, ﴾When the time for the prayer becomes due, let the person amongst you who knows Qur'an most lead the prayer. They looked for such a person and found none who knew more Qur'an than I. They therefore made me their Imam (to lead the prayer) and at that time I was a six or seven-year-old boy.﴿

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a woman leading other women in congregational Salah

The second question of Fatwa no. 7328

Q 2: Is it permissible for a woman to lead another woman in Salah (Prayer)? If it is permissible, where should the Ma'mum (a person being led by an Imam in Prayer) woman stand?

A: It is permissible for a woman to lead women in Salah and she should stand in the middle. If the Ma'mum is only one woman, then she should stand on the right side of the leading woman.

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The ninth question of Fatwa no. 3907

Q 9: If a group of women gather to offer a Nafilah (supererogatory) Salah such as Tarawih (special supererogatory night Prayer in Ramadan) or an obligatory Salah, is it permissible for one of them to lead as men do?

A: it is permissible for a woman to lead other women in obligatory prayers as well as Tarawih. She should not precede them in the row as the male Imam does but should stand in the middle of the first row.

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The first question of Fatwa no. 2428

Q 1: is it permissible for a woman to lead her husband and the rest of her family in Salah (Prayer) if she can do it better and knows the rulings on Salah better than them? Is it permissible for a woman to act as an Imam (leader of congregational Prayer) for her family?

A: First, the Islamically competent men of this woman's family should offer Salah congregationally in the Masjid (mosque). It is impermissible for them to be absent from the congregational Salah unless they have a legitimate excuse. This was established in the Qur'an, verbal and practical Sunnah, and the way of the Caliphs, the Sahabah (Companions, may Allah be pleased with them) of the Messenger of Allah (peace be upon him) and the Salaf (righteous predecessors). As for the children who have not reached the age of puberty yet, their parents should urge them to offer Salah congregationally in the Masjid, as the Prophet (peace be upon him) said, ﴾Order your children to offer Salah at the age of seven, and beat them for neglecting it at the age of ten.﴿ Commanding to offer Salah means offering it in congregation, as the evidence of Shari`ah indicate. **Second,** it is impermissible for a woman to lead men in Salah, as leadership in Salah is a form of `Ibadah (worship) which is Tawqifiy (bound by a religious text and not amenable to personal opinion). The practical Sunnah shows that a man should lead men in Salah. There is no evidence which shows that a woman can lead

men in Salah. However, she can lead other women in Salah. This was done by `A'ishah (may Allah be pleased with her) and Um Salamah (may Allah be pleased with her). It was also reported that the Prophet (peace be upon him) ﴾ordered a woman of the Sahabah to lead her family in Salah.﴿ (i.e. among the women).

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The fourth question of Fatwa no. 2218

Q 4: is it permissible for women to lead men in Salah?

A: It is not permissible for women to lead men in Salah, as this contradicts the Shari`ah.

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appointing a person who suffers from enuresis as an Imam

The first question of Fatwa no. 4995

Q 1: What is the ruling on performing Salah (prayer) behind a person who suffers enuresis?

A: The Salah of a person who suffers enuresis is valid for himself.

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Allah (Exalted be He) says, ﴿So keep your duty to Allâh and fear Him as much as you can﴾ and ﴿Allâh burdens not a person beyond his scope.﴾ The Prophet (peace be upon him) said, ﴿When I command you to do anything, do of it as much as you possibly can.﴾ Moreover, there is a difference among scholars concerning the validity of Salah performed by healthy people behind this man. The soundest opinion is that their Salah is valid. But other people who are healthy should lead people in Salah in order to avoid such difference.

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The fifth question of Fatwa no. 3984

Q 5: the Imam remembered that he was not in a state of taharah (ritual purification) after performing one Rak`ah (unit of prayer) and let someone else complete the Salah (prayer). Should the new Imam complete the Salah or begin a new one?

A: If the reality is as has been mentioned, then the successor of the Imam should complete the Salah and should not start from the beginning. This is supported by the story of `Umar (may Allah be pleased with him) when he was stabbed while leading people in Salah. He chose `Abdul-Rahman ibn `Awf to succeed him. He completed the Salah and did not perform it again from the beginning. This case is similar to that.

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`Abdul-Razzaq `Afify	`Abdul- `Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 5318

Q 2: What is the ruling if the Imam dies after reciting Allah's saying, ﴾The Only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e. the Day of Resurrection)﴿ **or if he breaks his Wudu' (ablution) after reciting,** ﴾The Only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e. the Day of Resurrection)﴿ **in the second Rak`ah (unit of prayer)? Is it permissible for the Ma'mum (a person being led by an Imam in Prayer) to lead people in this Salah and repeat the first Rak`ah? We heard the Imam saying,** ﴾The Only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e. the Day of Resurrection)﴿ **can the person who succeeds him complete the recitation by saying,** ﴾You (Alone) we worship﴿ **?**

A: if the imam dies or breaks his Wudu' during Salah, one of the followers can take his place and complete the Salah. He has to begin reciting Surah Al-Fatihah from the beginning. He can also begin reciting the Qur'an from the place where the first Imam stopped if he has recited what the first Imam recited. This is according to the soundest opinion of scholars in this regard.

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The first question of Fatwa no. 2873

Q 1: After passing wind while in the second Rak`ah (unit of Prayer) of `Asr (Afternoon) prayer, the Imam left the Salah substituting another man for him. What should the man do;

complete the Salah as is or start anew?

A: if the imam passes wind during his Salah, he is permitted to make someone else succeed him to lead people in the remainder of the Salah. This way, his Salah and that of those led by him will be valid. This is supported by the story that after `Umar (may Allah be pleased with him) had been stabbed, he made `Abdul-Rahman ibn `Awf (may Allah be pleased with him) succeed him. The latter led people in the remainder of the Salah.

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The eighth and ninth questions of Fatwa no. 820

Q 8: i entered the Masjid (mosque) and joined the imam (leader of congregational Prayer) while offering Salah (Prayer). After, the imam pronounced Taslim (salutation of peace ending the Prayer), i stood up to complete what i missed of the Salah; then a man came in and joined me in Salah. Is it permissible for this man to do so, or not?

A: If the Ma'mum (a person being led by an Imam in Prayer) has offered some Rak`ahs (units of Prayer) with the Imam and then stands up to offer the remaining Rak`ahs, other people can follow him in Salah, according to the strongest opinion of Fuqaha' (Muslim jurists). Some of them, such as Hanafis and Malikis, concluded that it is impermissible to take a person who continues Salah after his Imam as an Imam. However, this matter is one of Ijtihad (juristic effort to infer expert legal rulings), as there is no definitive text mentioned about it.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman
`Abdullah ibn Mani`	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify

Q 9: if i enter a Masjid (Mosque) and join the congregational prayer in the final Tashahhud (a recitation in the sitting position in the last unit of Prayer). After Taslim (salutation of peace ending the Prayer), if i stand up to make up for the missed Rak`ahs, then someone comes in and follows me, should I lead him in Salah as Imam?

A: It is permissible for whoever wants to offer Salah to follow a person who joined the Imam in the final Tashahhud. This matter is more worthy of permission than the case mentioned in the previous question. Therefore, this person should lead the person who wants to follow him in Salah.

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The second question of Fatwa no. 4734

Q2: if the imam (the one who leads congregational Prayer) experiences minor ritual impurity during the fourth Rak`ah (unit of Prayer) of Salah (Prayer) and appoints a latecomer, who joined the Salah in the third Rak`ah, to replace him to lead the congregation, what should those people do who joined the Salah with the first imam from the first or the second Rak`ahs? Is it permissible for them to say the Taslim (salutation of peace ending the Prayer) before the second Imam, or is it permissible for them to offer more Rak`ahs and say the Taslim following the Imam, or should they sit waiting for the Imam to complete the four Rak`ahs of his Salah and then say the Taslim with him on the fourth, without doing the extra Rak`ahs with him or saying the Taslim before him? What is the ruling on the Salah of those who performed the Salah in these situations?

Would you please answer me in writing, mentioning the evidence, and may Allah reward you!

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A: If the reality of those performing Salah was as you mentioned, it was obligatory on those who performed the first and second Rak`ahs with the first Imam not to follow the second Imam when he stood to complete his Salah. Rather, they should have sat in their places, because they had offered the obligatory four Rak`ahs, and not said the Taslim before the Imam, due to what was authentically reported from the Prophet (peace be upon him), who said, ("The Imam is appointed to be followed.") (Agreed upon by Al-Bukhari and Muslim) The Prophet (peace be upon him) also said, ("I am your Imam, so do not precede me in Ruku` (bowing), Sujud (prostration), standing, or turning (i.e. faces when saying the Taslim).") (Reported by Muslim in his "Sahih [Book of Authentic Hadith]")

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Permanent Committee for Scholarly Research and Ifta'

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The first question of Fatwa no. 5695

Q1: while leading the `Asr (Afternoon) Prayer, the Imam (the one who leads congregational Prayer) remembered, when he was sitting during the second Rak`ah (unit of Prayer), that he had not performed the Zhuhr (Noon) Prayer. He said the Taslim (salutation of peace ending the Prayer) and told the congregation that he had not offered the Zhuhr Prayer and so it was not permissible for him to lead them in the `Asr Prayer. What is the ruling on those who were led by him? What is the ruling on the Imam? Is their Salah (Prayer) valid or not?

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A: Anyone who remembers a missing Salah while they are offering another obligatory one should complete the Salah that they are offering. This Salah will be supererogatory for them and an obligatory one for those they are leading. They should then make up for the missed Salah, and perform the due one that they performed previously, as it was only a supererogatory one then. However, as the Imam interrupted the Salah, he should perform the Salah that he forgot, and then the one he interrupted. As for the Ma'mums (those being led by the Imam in Prayer), whose Salah the Imam interrupted, it is permissible for them to complete their Salah with another Imam, chosen from among them, in place of the first one. But if they performed their Salah individually, this was permissible, because they had an excuse for doing so and they had not done anything that nullified their Salah.

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Permanent Committee for Scholarly Research and Ifta'

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The fifth question of Fatwa no. 296

Q 5: What is the ruling on a person who offers obligatory prayer behind a person who is offering a Nafilah (supererogatory) prayer? A person was offering a Nafilah prayer, then another person came, thinking that he was offering the obligatory prayer, he started praying behind him. But when he discovered that he was praying a Nafilah prayer, he repeated the prayer. Which prayer is valid, the first or the second?

A: It is permissible for person offering the obligatory prayer to pray behind a person who is offering a Nafilah (supererogatory) prayer. It is reported in the narration of Mu`adh that, (He used to pray with the Prophet (peace be upon him) and then go to lead his people in the same prayer.) Related by Al-Bukhari and Muslim.

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Also the Prophet (peace be upon him) led a group of his Sahabah (Companions) in two Rak`ahs of Salat-ul-Khawf (Prayer in times of fear) then recited Taslim (salutation of peace ending the Prayer). After that he led another group in two Rak`ahs then recited Taslim. Related by Abu Dawud. The second prayer of the Prophet (peace be upon him) was a Nafilah (supererogatory) prayer.

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The second question of Fatwa no. 469

Q 2: i entered the Masjid (mosque) to find a group of people offering Zhuhr (Noon) and `Asr (Afternoon) Salahs combined - for example - and i did not know which Salah of them they were offering. Fearing that i might miss the due time of Salah, what should i have done?

A: If someone enters the Masjid to find a group of people offering Zhuhr and `Asr Salahs combined - for example - while not knowing which Salah of them they are offering and fears that he may miss the due time of Salah, he should join them intending to offer the Salah due on him in congregation so as not to miss the congregational Salah. However, if it turns out later that he offered `Asr Salah behind an Imam offering Zhuhr Salah, his Salah will still be valid.

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The second question of Fatwa no. 3184

Q 2: is Salah (Prayer) valid if offered behind an imam whose clothes are soiled with Najasah (impurity)? What is the ruling if the Imam as well as the people praying behind him noticed this Najasah only after Salah was finished? Do they have to repeat Salah or is it only the Imam who has to repeat it?

A: According to the most appropriate of the two views held by scholars, the Salah of the Imam who does not notice that his body or clothes are stained with Najasah is valid. Neither he nor the people praying behind him are required to repeat Salah again. This is based on the Hadith narrated by Abu Sa`id: ﴿That the Prophet (peace be upon him) was praying and took off his shoes and the people did the same. After finishing the prayer, he (peace be upon him) asked them: Why did you take off your shoes? They replied: We did the same as you. Then, he (peace be upon him) said: Jibril came to me and informed me that there was some filth on my shoes. So, if any of you enters the mosque, he should turn his shoes; if he finds filth on them, he should wipe them off and pray in them.﴾ Narrated by Ahmad and Abu Dawud. The Prophet (peace be upon him) did not perform the first part of his prayer again nor did he ask his Sahabah (Companions) to perform it again.

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The fourth question of Fatwa no. 4706

Q 4: if i am offering Tahiyyat-ul-Masjid (two-unit-Prayer to greet the mosque) or Nafilah (supererogatory) prayer and someone else joins me thinking that i am offering the obligatory Salah, what should I do in this case?

A: It is permissible according to the most preponderant opinion of the scholars for a person offering the obligatory Salah to be led by a person offering a supererogatory Salah. He may also join a person who has commenced Salah alone. The Imam in this case should not prevent anyone from joining him in Salah. It is authentically reported that Ibn `Abbas (may Allah be pleased with him) came to the Messenger of Allah (peace be upon him) while he was offering Salah alone at night. He stood by his left side, thereupon, the Prophet (peace be upon him) pulled him to his right side and led him in Salah. It is also authentically reported that Mu`adh (may Allah be pleased with him) used to offer the `Isha' (Night) Salah with the Messenger of Allah (peace be upon him) then lead his people in the same Salah. The Prophet (peace be upon him) did not disapprove of this. The Prophet (peace be upon him) ﴾led a group of his Companions in performing two Rak`ahs of Salat Al-Khawf (Prayer in Times of Fear) and pronounced the Taslim (salutation of peace ending the Prayer). Afterwards, he led the other group in performing two Rak`ahs and pronounced the Taslim.﴿ Related by Abu Dawud. The second Salah offered by the Prophet (peace be upon him) was Nafilah (supererogatory) payer.

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(Part No. 7; Page No. 402)

The fourth question of Fatwa no. 7306

Q 4: if a group of people enter a Masjid (mosque) while the imam is offering Tarawih (special supererogatory night Prayer in Ramadan), should they offer the obligatory Salah of `isha' (Night) Prayer in another congregation or offer it behind the imam and when he concludes Salah, they complete the `isha' Prayer?

A: To be on the safe side, they should offer Salah in congregation behind the person who knows the Qur'an amongst them to avoid the disagreement regarding the validity of offering the obligatory Salah behind an Imam who is offering a Nafilah (supererogatory) one. However, they may offer `Isha' (Night) Prayer following the Imam who offers Tarawih, their Salah will be valid and they will gain full reward of congregation according to the most preponderant view of scholars.

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The seventh and eighth questions of Fatwa no. 6496

Q 7: What should a person do when he enters the Masjid (mosque) after `Isha' (Night) Prayer has been concluded and the Imam is about to offer Tarawih (special supererogatory night Prayer in Ramadan), should he follow the Imam intending to perform `Isha' Prayer or should he offer Salah individually or in congregation with another group of people who are performing the `Isha' Prayer if this is possible?

A: It is permissible for him to offer `Isha' Prayer behind a person offering tarawih. When the Imam finishes the (two Rak`ah) Salah, the followers behind him should stand up to complete the `Isha' Prayer.

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Q 8: If a person forgets to perform the Fajr (Dawn) Prayer for example,

and does not remember except after the Zhuhr (Noon) Prayer commences or forgets the Zhuhr Prayer and does not remember except after the time of `Asr (Afternoon) Prayer. Should he offer Salah with the Imam with the intention of making up for the missed obligatory Salah or the intention of the current Salah and then make up for the missed Salah?

A: He should offer the Salah which he forgot behind the Imam. There is no harm if there is a difference between his intention and the intention of the Imam according to the most preponderant view of scholars.

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changing one's intention from Zhuhr to `Asr prayer during prayer

Fatwa no. 12673

Q: While I was offering the Zhuhr (Noon) Prayer with the Imam in the Masjid (mosque), I remembered that I had already performed Zhuhr and that it was time for `Asr. I had entered into the prayer with the intention of praying Zhuhr. Shall I change my intention for `Asr (during Salah) or should I leave the Salah to change my intention?

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A: If the situation is as you have mentioned, then you should leave the Zhuhr Prayer and resume Salah with the Imam whenever you remember. When the Imam concludes the Salah, you have to make up for the missed Rak`ahs of `Asr Prayer.

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The third question of Fatwa no. 1687

Q3: Someone came to join the congregational Salah (Prayer) and another came to perform Salah, but found that it had finished and the first one was just completing the Rak`ahs (units of Prayer) that he missed with the congregation. Is it permissible for the second one to take the first one as an Imam and follow him?

A: Yes, it is permissible for the latecomer to follow the lead of the person who joined the congregational Salah for part of it and then stood up to perform the missed Rak`ahs after the Imam had said the Taslim (salutation of peace ending the Prayer). The basic principle is shown in what was narrated by Abu Dawud and Al-Tirmidhy, and was classed as Hadith Hasan (a Hadith whose chain of narration contains a narrator with weak exactitude, but is free from eccentricity or blemish) by Ibn Khuzaymah and as Hadith Sahih (a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish) by Ibn Hibban and Al-Hakim: ﴾The Prophet (peace be upon him) saw a man praying alone. He said, "Is there a man who can be charitable to this (man) and perform Salah with him?"﴿ The Six Hadith Compilers (Al-Bukhari, Muslim, Abu Dawud, Al-Tirmidhy, Al-Nasa'y, and Ibn Majah) narrated on the authority of Ibn `Abbas (may Allah be pleased with him) that he said, ﴾I stayed overnight in the house of my aunt Maymunah. The Prophet (peace be upon him) got up to perform Qiyam-ul-Layl (standing for optional Prayer at night) and I got up to perform the Salah with him and stood to his left. He held my head and drew me to his right.﴿ Also, Ahmad and Muslim narrated on the authority of Anas (may Allah be pleased with him) that he said,

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﴾While the Messenger of Allah (peace be upon him) was performing Salah during Ramadan, I came and stood behind him. Then another man came and stood by my side, then another one came until we had become a group. When the Messenger of Allah (peace be upon him) perceived that we were behind him, he lightened the Salah. He then went to his house and performed a Salah, (the like of which) he never performed with us. When it was morning, we asked him, "O Messenger of Allah! Did you notice us in the night?" He said, "Yes, it was this that made me do what I did."﴿ `A'ishah (may Allah be pleased with her) narrated that ﴾The Messenger of Allah (peace be upon him) used to offer Salah in his room. As the wall of the room was low, the people saw Messenger of Allah (peace be upon him) and stood up to follow him in Salah, and they spread the news. The following night the Messenger of Allah (peace be upon him) got up to perform the Salah and the people followed his Salah.﴿ (Related by Al-Bukhari)

These proofs affirm the permissibility of taking someone who is performing Salah alone as an Imam during a Nafilah (supererogatory) Salah. The general ruling is that there is no difference between the Fard (obligatory) and the Nafilah (supererogatory) Salah in this, unless there is evidence that indicates a specification of that general principle. Accordingly, being a latecomer does not prevent others from taking you as an Imam when you are performing Rak`ahs that you missed to attain the reward of the congregational Salah. This is the most correct opinion of the scholars.

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Fatwa no. 2975

Q: a man offered `Isha' (Night) Prayer as an Imam (leader of congregational Prayer), and then joined a group of people offering the same Salah as a Ma'mum (a person being led in Prayer).

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Is this valid or not?

A: If a person has offered a Fard (obligatory) Salah, whether as an Imam, Ma'mum or alone, and then finds a group of people offering the same Salah, it is better to repeat the same Salah with them again. This will be a Nafilah (supererogatory) Salah, while the first is counted as the Fard. Imam Ahmad, Abu Dawud, Ibn Majah and Al-Tirmidhy (may Allah be merciful with them) narrated from Yazid ibn Al-Aswad (may Allah be pleased with him) that he ﴾one day offered the Fajr (Dawn) Prayer along with the Messenger of Allah (peace be upon him). When he (peace be upon him) finished Salah, he found two people who did not offer Salah with the congregation. He called for them, and they were brought trembling before him. He asked, "What prevented you from offering Salah with us?" They replied, "We have already offered Salah at home." He said, "Do not do so. If any of you offers Salah at home and finds that the Imam has not offered Salah yet, they should offer Salah with him; and that will be a Nafilah for them."﴿

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The fourth question of Fatwa no. 8492

Q 4: some Mu'adhins (callers to Prayer), when the official Imam is late, announce the Iqamah (call to start the Prayer) and then ask one of those attending the salah to lead people in salah. Is this permissible? Or, is it necessary that such Mu'adhins specify

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the one to lead people in Salah before announcing the Iqamah? If the latter is the case, what if they do not specify the person who is to lead people in Salah?

A: There is flexibility regarding the issue. To clarify, the Mu'adhin may ask someone to lead people in Salah either before or after the Iqamah.

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prolonging Salah

The second question of Fatwa no. 4582

Q 2: I lead people in Salah (prayer) at one of the Masjids (mosques) of the village. The people who pray behind me ask me not to prolong Salah as they know that I belong to a certain Islamic organization. Should I shorten Salah knowing that all those who pray behind me are young men and none of them are old? Should I only recite less than ten Ayahs (verses) of the Holy Qur'an? What is the Islamic ruling for this?

A: It is an act of Sunnah (regular practice of the Prophet) that the Imam should take into consideration the conditions of those who pray behind him, especially those of weak health. He has to follow the example of the Prophet (peace be upon him) in performing Salah. However, a person is not considered to be prolonging Salah if he recites only ten Ayahs of the Holy Qur'an. The Prophet (peace be upon him) used to recite Mufassal Surahs (the last 65-70 chapters of the Qur'an) in Fajr (Dawn) Prayer and used to recite short and sometimes long Surahs in Maghrib (Sunset) Prayer.

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He also used to recite medium Surahs in Zhuhr (Noon), `Asr (Afternoon) and `Isha' (Night). Mufassal Surahs of the Qur'an start from Surah Qaf until Surah Al-Nas.

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The sixth question of Fatwa no. 8502

Q 6: is it reported that the Messenger of Allah (peace be upon him) used to prolong the Zhuhr (Noon) Prayer? If he (peace be upon him) did so, should we do it as well?

A: It is authentically reported in Sunnah that the Prophet (peace be upon him) used to prolong recitation in the first Rak`ah (unit of Prayer) of the Zhuhr Prayer, and recite briefly in the second Rak`ah. It is reported in the Sahih (authentic) Book of Al-Bukhari from `Abdullah ibn Abu Qatadah from his father ﴿that the Prophet (peace be upon him) used to recite Al-Fatihah followed by two other Surahs in the first two Rak`ahs of the Zuhr prayer, and he used to recite only Al-Fatihah in the last two Rak`ahs. Sometimes an Ayah or so was audible. He used to prolong the first Rak`ah more than the second, and used to do the same in the `Asr (Afternoon) and Fajr (Dawn) Prayers.﴾ It is a Sunnah to prolong recitation in the first Rak`ah and recite briefly in

the second Rak`ah, in order to follow the Prophet (peace be upon him). It is also a Sunnah to prolong the Zhuhr Prayer more than the `Asr Prayer, as it was authentically reported from the Prophet (peace be upon him) that he used to recite in the first two Rak`ahs of the Zhuhr Prayer as much as Surah Al-Sajdah and in the other two Rak`ahs half of the length. In the first two Rak`ahs of `Asr, he used to recite as much as he did in the last two Rak`ahs of Zhuhr. In the last two Rak`ahs of `Asr, he used to recite half of this amount. Narrated by Muslim in his Sahih Book of Hadith in the Hadith reported from Abu Sa`id Al-Khudry (may Allah be pleased with him). It was also reported from Sulayman ibn Yasar (may Allah be pleased with him) that he said, ﴿A man used to prolong the first two Rak`ahs of Zhuhr, recite a little in `Asr, recite short Surahs of Al-Mufassal (the last 65-70 chapters of the Qur'an) in the Maghrib (Sunset) Prayer, medium length Surahs of Al-Mufassal in the `Isha' (Night) Prayer, and longer Surahs of Al-Mufassal in the Fajr Prayer. Abu Hurayrah said, "I have never seen anyone whose Salah is closer to the Messenger of Allah's than this man."﴾ Related by Al-Nasa'y with an authentic chain of narration.

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The third question of Fatwa no. 8321

Q 3: what is the ruling on prolonging Salah (prayer)? Performing one obligatory Salah takes about thirty to forty five minutes. But we find no hardship in this regard.

We would like you to guide us to the truth in this regard. May Allah reward you well!

A: If Ma'mums (persons being led by an Imam in Prayer) are satisfied with the prolongation and this place is confined to this group alone or if it is known that these people prolong their Salah, then they will be permitted to do so. Otherwise the Imam should not prolong his Salah. He has to follow the example of the Prophet (peace be upon him) in this regard. Allah (Exalted be He) says, ﴾Indeed in the Messenger of Allâh (Muhammad صلى الله عليه وسلم) you have a good example to follow﴿ The Prophet (peace be upon him) said, ﴾Perform Salah as you have seen me performing it.﴿ This Hadith was reported by Al-Bukhari in his Sahih.

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the prayer of a Ma'mum in front of the Imam

The first question of Fatwa no. 5936

Q 1: Is it permissible for the Imam to stand behind the Ma'mums (people being led by an Imam in Prayer)?

A: The Imam should stand in front of the Ma'mums. If they

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stand in front of him, their Salah is considered invalid according to the saying of the Prophet (peace be upon him), ﴾The Imam is appointed only to be followed.﴿ Also because the authentically reported narrations indicate that the Prophet (peace be upon him) used to stand in front of the Ma'mums. This is the view of Abu Hanifah, Al-Shafi`y, and Ahmad. Ibn `Abdul-Bar reported that Imam Malik considered it undesirable for a Ma'mum to stand in front of the Imam, however if he does so, he does not have to repeat Salah. It is reported that Imam Malik said that if a Ma'mum performs Salah in front of the Imam with no excuse, he should repeat the Salah. But the soundest view is that of the majority of scholars which states that the Salah of a person in front of his Imam is invalid. The Prophet (peace be upon him) said, ﴾Pray as you have seen me praying.﴿

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The third question of Fatwa no. 1881

Q 2: if the congregation lines up in front of the imam (leader of congregational Prayer) in Al-Masjid Al-Nabawi (the Prophet's Mosque in Madinah), is this permissible according to the juristic opinion of Imam Malik, or is it only out of necessity?

A: The Sunnah of Prophet Muhammad (peace be upon him), which was followed by his Caliphs and their followers (may Allah be pleased with them) requires that the Ma'mum (a person being led by an Imam in Prayer) must stand behind the Imam, whether in the Peophet's Mosque in Madinah or elsewhere. It is impermissible to depart from this. If one offers Salah in front of the Imam, it is a violation of this Sunnah. Ibn Qudamah (may Allah have mercy on him), said in his nook "Al-Mughny" that it is a Sunnah for the Ma'mum to stand behind the Imam; it is invalid to stand in front of him." This is the preponderant, correct opinion

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in shaa'-Allah (if Allah wills). Lining up in front of an Imam was never reported from the Prophet (peace be upon him) or his Sahabah (Companions, may Allah be pleased with them). It also clearly contradicts the role of the Imam whom we are asked to follow according to the statement of the Messenger of Allah (peace be upon him), ﴾The Imam is appointed so that he should be followed, so do not be at variance with him.﴿ (Agreed upon by Imams Al-Bukhari and Muslim).

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Fatwa no. 1940

Q: a number of travelers and residents gathered in a Masjid (mosque) which became full of Muslims. as the people gathered, asked for someone to lead them in `asr (Sunset) Prayer whose time was due, a person stepped forward and started leading them. after pronouncing Takbirat-ul-Ihram (saying: "allahu akbar [allah is the Greatest]" upon starting Prayer) and reciting Surah al-Fatihah, the appointed regular Imam of the Masjid came in. He withdrew the other Imam and stood in his place. The rows went into a state of disarray. What is the ruling regarding this? May Allah reward you with the best.

A: No one is permitted to lead others in Salah in a Masjid which has a regular appointed Imam except with his permission. This Imam is the one most entitled to lead others in Salah. This is based on the Hadith in which the Prophet (peace be upon him) said, ﴾A man should not lead another man in prayer while in his (the latter's) place of authority, or sit in his special honoring place, except with his permission.﴿

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Narrated by Muslim. If he comes later than usual, another person may lead the people in his place in order to avoid disorder. However, if the regular Imam shows up after Salah has started, he may either join the rows of the praying people or step forward and lead them instead of the other Imam.

Accordingly, there is nothing wrong with what the regular Imam did and the Salah is valid. The Prophet (peace be upon him) is reported to have once lagged behind on a journey as he went out to relieve himself. When he came back, `Abdul-Rahman ibn `Awf was leading people in Salah. Upon knowing of the Prophet's presence, `Abdul-Rahman wanted to withdraw himself to the rows of the praying people, but the Prophet (peace be upon him) beckoned him to stay in his place. The Prophet (peace be upon him) joined the row of other praying people who were led by `Abdul-Rahman. The Prophet is also reported to have come late from Madinah where he went to make peace between Banu `Amr ibn `Awf. Abu Bakr (may Allah be pleased with him) led Muslims in Salah. When Abu Bakr (may Allah be pleased with him) sensed the presence of the Prophet (peace be upon him), he retreated until he reached the first row. The Prophet (peace be upon him) stepped forward and led the prayer.

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Fatwa no. 4993

Q: our Imam (the one who leads congregational Prayer) is always late for Salah (Prayer) and arrives in the second Rak`ah (unit of Prayer). one of the Muslim brothers said that Salah cannot be established without the Imam's permission, even if you have to go to his house to get his permission. Is this correct? Please bear in mind that every day he comes late more than once. If I wait for a long time, some people start grumbling, and they either perform Salah alone or leave the Masjid (mosque). Is it a Sunnah for the Imam to come to the Masjid early or to arrive at the time of Iqamah (call to start the Prayer)? Please advise us and may Allah reward you.

A: You are not responsible for going to the Imam's house to bring him to the Salah. You can start to perform a Salah without his permission if he is absent or later than the usual time. When the Sahabah (Companions of the Prophet, may Allah be pleased with them) were in Madinah, Al-Siddiq (Abu-Bakr, may Allah be pleased with him) led the Salah if the Prophet (peace be upon him) was late, and when the Prophet (peace be upon him) arrived he did not criticize him, in fact he affirmed it. It is obligatory on the Imam to perform the duties of his Imamah (leadership of the congregational Salah) as he is required to by Islamic law, being considerate of the Ma'mums (those being led by an Imam in Prayer) and fulfilling the duties of the job he was appointed to by the ruler. If he fulfills his duties, all praise be to Allah (for this), but if he does not, those responsible in the Ministry of Awqaf (Endowments) should take the necessary action.

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wages for the Imamate

The second question of Fatwa no. 3210

Q 2: Some people asked me to be an appointed Imam in the Ministry of Awqaf. I will take my salary either from the Ministry or people will pay me. I did not accept because I know that it is impermissible to take money for performing acts of worship, could you kindly advise me?

A: It is permissible for you to receive a salary in return for being an Imam. This is the way things happen and none of the Muslim Imams denied it, for the Imamate is a public service. Therefore, whoever performs this job is entitled to receive a salary from the state or the Ministry of Awqaf and he may take donations.

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The fourth question of Fatwa no. 4787

Q 4: i am the imam of Masjid Al-Sayl Al-Saghir. i receive a monthly salary from the Ministry of Awqaf (Endowments). But I am worried about this salary because I know that Salah should not be performed behind an Imam who receives a salary for being an Imam. I intend to leave the Masjid (mosque) but I am afraid that if I leave it, another inefficient Imam may lead people in Salah.

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Some Imams only care about the salary. Some of them commit Bid`ah (innovation in religion), some shave their beards, some smoke, some commit Isbal (lengthening and trailing clothing below the ankles) and the likes of these abominable deeds. I have investigated this issue many times, but I did not find any evidence on the permissibility of receiving such a salary. In fact, I like to call people to Allah's Way anywhere in the Masjid or on the street for free. Allah (Glorified be He) Alone knows this fact. I love to do it for Allah's Sake not to get money in return. I do it to please Allah and He (Exalted be He) shall not make the reward of anyone who does his (righteous) deeds in the most perfect manner become lost. I hope you will answer this question in detail.

A: It is permissible for the Imam to take a salary from the Ministry of Awqaf (Endowment). There is no harm in doing so because the money of Bayt-ul-Mal (Muslim treasury) is to be spent on Muslims' purposes, and paying Imams and Mu'adhins (caller to Prayer) are of the Muslims' most important purposes. The Prophet (peace be upon him) and the Rightly-Guided Caliphs (may Allah be pleased with them) used to distribute money to some Muslims according to their missions and they used to take this money. When `Umar said, "O Allah's Messenger, give it to some one who is needier than I". The Prophet (peace be upon him) said, ﴿Take out of this wealth and make use of it or give it in charity. Money which comes to you without being avaricious and without you asking for it, is permissible to take. Otherwise, you should not seek it.﴾

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The third question of Fatwa no. 3502

Q 3: Is it permissible to offer Salah behind an Imam paid by the government?

A: Yes, it is permissible to offer Salah behind him as he carries out a general duty for Muslims. He has a right to Bayt-ul-Mal (Muslim treasury) which pays him like the rest of the people who carry out their duties such as caliphs, governors, judges, teachers, etc. This is the way things have been happening since the lifetime of the Prophet (peace be upon him) until today. It is permissible for the Imams and Mu'adhins (caller to Prayer) to get paid from the Awqaf revenues in return for their jobs.

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Fatwa no. 8949

Q: i have built a Masjid (mosque) in my area as there were no Masjids there. Then, i intended to apply for the position of imam of this Masjid. I have already sent my application.

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They have accepted it in the Ministry of Hajj and Endowments at Bibishah. I thought about this behavior and believed that my application for the position of Imam may deprive me of the reward of building the Masjid. Moreover, I had intended to apply for that position before the construction of the Masjid. This is all that comes to my mind in this regard. I would like to know if my application for the position of Imam in this Masjid deprives me of the reward or not? Especially that no one has applied for this position except me.

A: You are permitted to apply for the position of Imam in the Masjid you have built if you are qualified for that. You are also permitted to receive a salary for that position from Bayt-ul-Mal (Muslim treasury). Doing so will not decrease or deprive you of the reward.

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The first question of Fatwa no. 3791

Q: I want to ask about travelers offering Salah (Prayer) being led by a resident Imam; are they to complete their Salah as he does?

A: A traveler offering Salah being led by a resident Imam is valid. However, the former is to complete his Salah and may say Taslim (salutation of peace ending the Prayer) only after the Imam says it. Evidence of the case can be found in texts authentically transmitted from the Prophet (peace be upon him).

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The second question of Fatwa no. 4260

Q 2: what is the ruling on offering Salah (prayer) behind an Imam who leads people in Jumu`ah (Friday) Prayer and sometimes other Salahs such as `Asr (Afternoon) Prayer without shortening his Salah though he lives in a city that is fifty five kilometers away? He comes all this way in order to lead us in Jumu`ah Prayer and then returns home on the same day.

A: It is permissible for a person who lives the mentioned distance away from the Masjid to be an Imam for Jumu`ah Prayer or other Salahs. His Salah and that of those who perform Salah behind him is valid.

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The third question of Fatwa no. 6737

Q 3: is it permissible for an imam in a state of Ruku` (bowing) to wait for a newcomer, whose footsteps he hears, lengthening his Ruku` to enable the newcomer to catch up with the Rak`ah (unit of Prayer)? Or, is it impermissible for the Imam to wait for any newcomer?

(Part No. 7; Page No. 420)

A: If the Imam, while in a state of Ruku`, will wait for a newcomer to catch up with the Salah for such a short period as may cause no inconvenience to those performing Salah, it will be permissible.

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should a person offering salah individually leave his salah to join the congregation

The second question of Fatwa no. 1787

Q 2: A person enters the Masjid (mosque) in Ramadan, and thinks that people are offering Tarawih (special supererogatory night Prayer in Ramadan), while he has not offered the `Isha' (Night) Prayer yet, so he starts to offer Salah (Prayer) alone. During Salah, he discovers that they are offering the `Isha' Prayer. What should he do? Should he continue his Salah alone, or join the congregation?

A: He should discontinue his Salah and join the congregation, as offering Salah congregationally is a Wajib (obligatory) unless one has an excuse. In this case, he does not have an excuse, because he is able to join them. There is no harm in discontinuing an obligatory Salah for a legitimate reason, and there is no doubt that joining the congregational Salah is a valid excuse.

(Part No. 7; Page No. 421)

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The fourth question of Fatwa no. 6581

Q 4: which is better during the congregational Salah: to stand on the right side of the row in a spot which is far from the Imam (the one who leads congregational Prayer) or on the left side in a spot which is nearer to the Imam?

A: It is better to stand on the right side of the row whether near or far from the Imam. This is based on the following Hadith in which the Prophet (peace be upon him) said, ﴿Allah and His angels bless those who are on the right sides of the rows.﴾ (Related by Abu Dawud, Ibn Majah and Ibn Hibban)

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The third question of Fatwa no. (4678)

Q 3: in the Masjid (mosque), and after the first row is complete by worshippers, a small number of people who constitute less than one row remain. Should they stand on the right side of the second row so as to get the reward of offering Salah (prayer) on the right side? Or should they stand behind the Imam, having the front row completed, and knowing that the area of the Masjid is medium if not small?

(Part No. 7; Page No. 422)

A: If the case is as you mentioned, a second row should be established starting from behind the Imam, whether the Masjid's area is small, medium or large.

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offering Salah behind women in case of necessity

The second question of Fatwa no. 7835

Q 2: There are Masjids (mosques) where women perform Salah (prayer) behind men. When Iqamah (call to start the prayer) is announced, women stand in rows behind the rows of men. A person may not be able to reach the men's rows as there is no vacant place. What should they do in this case? Can they perform Salah behind the women's rows or should they leave until the women leave? Can they perform Salah in another place?

A: The basic rule is that men follow the Imam and women's rows are at the back of the Masjid in order that men who come late can join the men's rows. Women should give way to men to join the men's rows. If men do not find a way to reach their rows, they can stand in rows behind the women's rows due to this necessity. Their Salah will be valid.

(Part No. 7; Page No. 423)

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The second question of Fatwa no. 4732

Q2: we call people to perform the Fajr (Dawn) and `Isha' (Night) Prayers, and check on those who do not attend the Salah. Did the Prophet (peace be upon him) do this? Would you please explain, giving the evidence?

A: It is obligatory on Muslims to advise each other, to cooperate in righteousness and Taqwa (fearing Allah as He should be feared), and to enjoin what is good and forbid what is evil. To do so, Muslims are required to check on their fellow Muslims, not to spy on them, but to visit them if they are ill, advice them of what is beneficial or help them avoid what is harmful, help them to get what is in their best interest or to avoid difficulties and harm, enjoin what is good and forbid what is evil, etc., and checking on those who perform Salah is one of the things a Muslim should do. It was narrated that the Prophet (peace be upon him) checked on the Muslims during Fajr Prayer, as he said, ("Have you seen so-and-so? Have you seen so-and-so?")

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(Part No. 7; Page No. 424)

The second question of Fatwa no. 10948

Q 2: I sometimes miss one Rak`ah (unit of Prayer) when I come to the Masjid (mosque) to offer a Salah (Prayer) consisting of three or four Rak`ahs. In my first Rak`ah, the Imam sits to say the first Tashahhud (a recitation in the sitting position in the second unit of Prayer). What should I recite in such case?

A: a latecomer has to follow the Imam in all the actions of the Salah. Thus, when the Imam sits at the end of his second Rak`ah to say Tashahhud, you must do the same even if it is your first Rak`ah. The Prophet (peace be upon him) said, ﴿The Imam is appointed so that he should be followed, so do not be at variance with him.﴾ (Recorded by both Al-Bukhari and Muslim.)

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The first question of Fatwa no. 1749

Q1: is it permissible for the imam (the one who leads congregational Prayer) of a Masjid (mosque) to refuse to lead a Salah (Prayer) if he is present in the Masjid?

A: It is not permissible for the Imam of a Masjid to refuse to lead people in a Salah if he is present in the Masjid, unless he has a lawful excuse or reason that requires him to delegate someone else to lead the Salah. If this is the case, he should delegate someone who is qualified to lead the Salah and he should perform the Salah behind him as a Ma'mum (a person being led by an Imam in Prayer). He may delegate whoever he sees as the best person to lead the Salah instead of him, not just to excuse

himself, but to have the best person as the Imam. This would not be considered as a refusal to lead the Salah.

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Salah performed individually

(Part No. 8; Page No. 5)

(Part No. 8; Page No. 6)

The fourth question of Fatwa no. 2601

Q 4: It is claimed that it is impermissible for a latecomer to Salah (prayer) who finds rows complete to pull someone out of the last row to stand beside him. In such case, being not permitted to stand alone in a row, such a person will have to wait for another latecomer which may cause him to miss the congregational Salah and offer Salah individually.

A: if someone enters a Masjid (mosque) after the iqamah has been announced to find rows complete, he should do his best to join one row. If it is not feasible, he should stand contiguous to the Imam to the right. If it is also unfeasible, he should wait until another latecomer comes and form a new row together. If this is unfeasible too, he should offer the Salah individually after the congregational Salah has ended.

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offering Salah alone behind the congregational rows

The second question of Fatwa no. 6365

Q 2: A man entered the Masjid (mosque) and found that the rows were complete. There was a young boy in the end of the last row. Is it permissible for him to pull the boy back to offer Salah (Prayer) with him in a new row? If he comes while the people are performing Ruku` (bowing), can he pull one of them

(Part No. 8; Page No. 7)

while they are bowing? If he finds no one to offer Salah with except young boys, some of whom are old enough while others are not, can he join them in the same row?

A: If a person who wants to offer Salah finds a complete row, he should wait until another one comes to form a new row with him. He should not pull anyone from the existing row. If he can join the row or stand to the right of the Imam, he should do so. As for standing with the young boys, it can be done if they are old enough. It was reported in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) and others from Anas (may Allah be pleased with him) that he said, ﴾The orphan and I aligned behind him and the old lady stood behind us.﴿ He was referring to the Messenger of Allah (peace be upon him) when he visited them one day. If the boys are not old enough, it is considered as if he is offering Salah individually, which is invalid, The Prophet (peace be upon him) stated, ﴾The Salah of a person standing alone behind a row is invalid.﴿

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The fifth question of Fatwa no. 7233

Q 5: when the Iqamah (call to start the prayer) is announced, a man leaves the rows and prays alone behind the rows. He does not follow the Imam in Salah (prayer). According to our knowledge, he does not have an excuse for doing this.

(Part No. 8; Page No. 8)

What is the ruling in this case?

A: If the reality is as what has been mentioned, then this person is not allowed to do so. He has to perform Salah with the congregation. He has to follow the Imam. He should not perform Salah alone behind the rows because of the legal evidence mentioned in this regard.

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Fatwa no. 8498

Praise be to Allah Alone and peace and blessings be upon His Messenger, his family and Companions. To continue,

The Permanent Committee for Scholarly Research and Ifta has read the inquiry submitted by the Director of Administrative Affairs at King Faysal Hospital in Makkah to His Eminence Chairman of the Committee. Bearing the number 989 and dating 4/4/1405 AH, the inquiry provides: "What is the ruling if upon entering the Masjid (mosque), a Muslim finds no place in the row, can he pull a person from the row to stand beside him? Due to the repeated occurrence of this problem, I had lengthy discussions with many people during which I mentioned the answer Your Eminence has provided in this regard. However, a number of questions were raised:

1. What is the evidence from the Qur'an and Sunnah (whatever reported from the Prophet) that indicates the impermissibility of pulling someone back from

(Part No. 8; Page No. 9)

the row in which they are standing? 2. What is a person supposed to do if they happen to not find a place in the row and is unable to stand on the right side behind the Imam due to the fact that the Prayer is almost finished? Should he start Prayer alone or should he pull someone back to stand beside him in Prayer?

A: If, upon entering the Masjid, a Muslim finds no space in the row to stand in and is unable to stand on the right side of the Imam, he has to wait for someone else to join him in another row. If there is no one to join him, he has to offer Salah in another congregation otherwise he may pray alone after the Imam of the present congregation announces Taslim (salutation of peace ending the Prayer). There is no sin upon him if he does so. Allah (Exalted be He) says, ﴾So keep your duty to Allâh and fear Him as much as you can﴿ The Prophet (peace be upon him) is also reported to have said, ﴾When I command you to do anything, do of it as much as you possibly can...﴿ The reason is that Salah is one of the acts of worship which are based on the religious principle of Tawqif (a religious text and not personal opinion). The Hadith which prohibits praying alone behind the row has been classified as authentic. But the Hadith which provides: ﴾Won't you join them in the row or pull one man of the row to constitute another row.﴿ has been classified as Da`if (weak). Moreover, if someone is pulled from the row, a space in this same row will be made. The Prophet (peace be upon him) has ordered us to straighten, complete

(Part No. 8; Page No. 10)

and block the gaps in rows upon standing for Salah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

conveying what the Imam says

(Part No. 8; Page No. 12)

The first question of Fatwa no.7519

Q1: Is it permissible to convey what the Imam (the one who leads congregational Prayer) says to those behind him? If so, when is it permitted? Some scholars said that this is permissible when the people performing Salah (Prayer) behind the Imam cannot hear his voice, but it is not permitted if they can hear his voice. Is this true and what is the evidence for this?

A: This is permissible when necessity calls for it, because the Prophet (peace be upon him) in his fatal illness led the people in prayer while Abu Bakr was on his right, following him in prayer, and the people behind them following the prayer of Abu Bakr (may Allah be pleased with him).

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The third question of Fatwa no. 9147

Q 3: What is the ruling on conveying the Imam's voice to Ma'mums (persons being led by an Imam in Prayer) in Takbir (saying: "Allahu Akbar [Allah is the Greatest]"), Tasmi` (saying: "Sami`a Allahu liman hamidah [Allah listens to those who praise Him]")," when standing after Ruku`) and Taslim (salutation of peace ending the Prayer)?

A: If Ma'mums do not hear the Imam's voice because it is very weak or due to a lot of worshippers, then it is permissible to convey the voice of the Imam to the Ma'mums. Otherwise, it should be avoided.

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(Part No. 8; Page No. 13)

Straightening the rows

(Part No. 8; Page No. 14)

The fourteenth question of Fatwa no. 4172

Q14: What is the ruling on leaving gaps between those performing Salah (Prayer) and separating shoulders and feet while standing?

A: It is obligatory to straighten the rows and stand shoulder-to-shoulder and foot-to-foot and it is not permissible to leave gaps between the worshippers aligned in one row offering Salah.

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The third question of Fatwa no. 4582

Q 3: Offering Salah in congregation, I try to make rows straight through standing feet to feet. Some elderly brother farmers then tell me not to make a gap between my two feet wider than the passage of a cat. Is this true? Or, is it proper to make rows straight through standing feet to feet? If the latter is the case, what is the Islamic ruling on those who refuse to make rows straight through standing feet to feet insisting on their stubbornness thanks to their rural mentality? How can I advise them and how can I find a way out of such an awkward situation?

A: It is a Sunnah (supererogatory act of worship following the example of the Prophet) that people offering Salah line up in rows through standing shoulder to shoulder and foot to foot. This is supported by many authentic Hadith reported to the same effect. For example, Anas (may Allah be pleased with him) said, "We would stand feet to feet." It means that

(Part No. 8; Page No. 15)

they would close gaps and straighten rows. Accordingly, Muslims should advise each other to do so in such a manner as not to harm each other.

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The eleventh question of Fatwa no. 6391

Q11: What is the ruling on drawing a slanted line on carpets or mats in a Masjid (mosque) facing the Qiblah (direction faced for Prayer towards the Ka`bah) to organize the rows?

A: There is no harm in doing so, and there is also no harm if people perform Salah (Prayer) with no line, because a little deviation from the direction of Qiblah has no significant effect.

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The sixth question of Fatwa no. 8666

Q 6: we are a group of worshippers who perform Salah (prayer) in the Masjid (mosque). One of the worshippers sometimes moves forward a little so that the row appears to be uneven. We advised him, but he keeps doing this, we do not know whether it is intentional or not. Is our Salah valid?

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A: Your Salah is valid and you have to continue advising this man.

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Position of a Ma'mum

The first question of Fatwa no. 6728

Q1: is it permissible for the imam (the one who leads congregational Prayer) to assign the place in the row behind him to certain people, so they can remind him if he forgets something? Is this permissible or not?

A: It is lawful for Ma'mums (persons being led by an Imam in Prayer) who are knowledgeable and intelligent to be close to the Imam, as it was authentically reported on the authority of Abu Mas`ud Al-Ansary (may Allah be pleased with him) that the Prophet (peace be upon him) said, ﴾"Let those of you (standing) near to me (in the congregational Prayer) be the mature and the intelligent, then those next to them, and then those next to them."﴿ (Related by Ahmad, Muslim, Abu Dawud, and Al-Tirmidhy) This means

(Part No. 8; Page No. 17)

that those who are mature and intelligent should go early to the Salah (Prayer) so they can stand behind the Imam. It does not mean that a place should be reserved for them until they arrive.

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The fourth question of Fatwa no. 5433

Q 4: ﴾The Prophet (peace be upon him) used to straighten rows for Salah (Prayer) and say to his Sahabah (Companions), "Align yourselves and do not diverge. Let those of you who are of age and mature be near me."﴿ **Who are those who are of age and mature? Please advise, may Allah reward you.**

A: This Hadith was narrated by Ahmad, Muslim, Abu Dawud and Al-Tirmidhy from Abu Mas`ud (may Allah be pleased with him), from the Prophet (peace be upon him) that he stated, ﴾Let those standing near to me of you (in congregational Salah) be the mature and the prudent, then those next to them, then those next to them. Beware of the ruckus of the markets.﴿

It was said that this Hadith referred to mature people. It was also said that the mature referred to are those who reached the age of puberty. The meaning of this Hadith is that the Prophet (peace be upon him) ordered the wise adults offering congregational Salah with him to stand in the first row behind him in order to learn how he offers Salah,

(Part No. 8; Page No. 18)

and be able to lead people in Salah if something were to happen to him, and to remind him if he forgot anything in Salah. The ruckus of the market refers to the disagreement and the shouting which occurs in the market. The meaning here is to forbid disagreement, commotion and shouting as often takes place in the market.

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The place of the Ma'mum and the Imam

The fourth question of Fatwa no. 10565

Q 4: if we are just two persons offering congregational Salah (Prayer), should we stand in one row or should the second person stand behind the first?

A: The Sunnah in congregational Salah is that a Ma'mum (a person being led in Prayer) stands next to the Imam (leader of congregational Prayer) in the same row, if they are just two persons. Ibn `Abbas (may Allah be pleased with him) narrated that ﴾he stayed for one night at the house of his aunt Maymunah. The Prophet (peace be upon him) woke up to offer optional night Salah, so he stood to his left, but he (peace be upon him) moved him to his right side.﴿

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Agreed upon by Al-Bukhari and Muslim.

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Fatwa no. 11477

Q: An Imam (leader of congregational Prayer) and a Ma'mum (a person being led in Prayer) were offering Salah together, when a third man came while they were sitting for the final Tashahhud (a recitation in the sitting position in the last unit of Prayer) and sat to the left of the Imam, who wanted to push him to the right side or the next row, but he did not accept. After the Imam finished Salah, and that man finished Salah, the Imam and the other people told him that it is impermissible for him to stand to the left side of the Imam, but he claimed that they do so in Syria, so controversy arose concerning this issue. Please advise, may Allah reward you and grant you success.

A: if the Ma'mum is one person, he should stand to the right of the imam, as it was authentically reported in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) that Ibn `Abbas (may Allah be pleased with him) said, ﴾I once spent the night at my aunt Maymunah's house. The Prophet (peace be upon him) woke up to offer optional night Salah, so I woke up to offer Salah with him. I stood to his left, so he took me by the forelock and placed me to his right.﴿

Agreed upon by Al-Bukhari and Muslim. This is in case there is no one standing to the right of the Imam, as mentioned in the Hadith narrated by Ibn `Abbas. However, if there is a person to the right of the Imam, there is no harm if the new comer stands to the left of the Imam. Everyone's Salah will be valid. However, it is a Sunnah to stand behind the Imam if possible, as the Prophet (peace be upon him) asked Jabir and Jabbar to stand behind him when they stood to his left and his right. Related by Muslim in his Sahih (authentic) Book of Hadith.

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The position of boys in a row

The third question of Fatwa no. 1954

A 3: a man led two or many boys below the age of puberty in Salah (prayer). Should they stand behind him or to his right side?

A: The teachings of the Prophet (peace be upon him) to the boys who are at the age of seven or more are that they should stand behind the Imam as mature people. If there is only one boy, then he should stand to the right side of the Imam.

(Part No. 8; Page No. 21)

It was authentically reported that the Prophet (peace be upon him) performed Salah in the house of Abu Talhah and ordered Anas and the orphan to stand behind him and asked Um Sulaym to stand behind them. It was authentically reported in another narration that the Prophet (peace be upon him) performed Salah as an Imam for Anas and he made him stand to his right side. Moreover, he performed Salah as an Imam for Ibn `Abbas and made him stand to his right side.

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including children in congregational Salah

The second question of Fatwa no. 3987

Q2: Can pre-pubescent children join the rows for Salah (Prayer) on an equal footing?

A: When a boy reaches seven years, he can join the rows for the congregational Salah on an equal footing with the others. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The fourth question of Fatwa no. 3932

Q 4: a man has two sons, the elder is ten years old and the younger is eight years old.

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When performing congregational Salah (Prayer), should they stand in a row behind their father or to his right?

A: The two boys should stand in a row behind the Imam (the one who leads congregational Prayer), because they both have attained the competent age for praying. It was authentically reported that the Prophet (peace be upon him) led Anas and an orphan boy with him in Salah, and they both stood in a row behind him (peace be upon him). The generality of the evidence also support this.

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The eleventh and twelfth questions of Fatwa no. 8097

Q 11: sometimes I go to the Masjid (mosque) after the end of salah (Prayer) and see a man praying alone but I do not know whether he is offering an obligatory or supererogatory salah. Do I have to wait until he finishes and then pray with him?

A: You can ask him whether he is offering an obligatory or supererogatory Salah and he may beckon you to join him or not. There is nothing wrong either way, if you join him without first asking him, whether he is offering an obligatory or supererogatory Salah. After he announces Taslim (salutation of peace ending the Prayer), you should stand up and complete your Salah.

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Q12: sometimes, when I enter the Masjid (mosque), I find two people performing a congregational Prayer. If I want to join them, should I move the Imam (the one who is leading the congregational Prayer) or the Ma'mum (the person being led by the Imam in Prayer)?

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A: This matter is flexible; you may move the Ma'mum back or the Imam forward. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Following the Imam in Salah

(Part No. 8; Page No. 26)

following an Imam who is leading Salah over the radio

Fatwa no. 1759

Q: What is the ruling on standing in prayer behind an Imam who leads Salah from thousands of miles away over the radio?

A: Texts of the Qur'an and Sunnah (whatever reported from the Prophet) indicate the obligation of offering the five daily prayers in congregation. Allah (Exalted be He) says, ﴿When you (O Messenger Muhammad صلى الله عليه وسلم) are among them, and lead them in As-Salât (the prayer), let one party of them stand up [in Salât (prayer)] with you taking their arms with them; when they finish their prostrations, let them take their positions in the rear and let the other party come up which have not yet prayed, and let them pray with you﴾ In this Ayah (verse) Allah orders Muslims to observe Salah in congregation even during the most serious situations of engaging in war with the enemy while granting concessions to leave some of its essential requirements undone for the sake of Jihad (fighting/striving in the Cause of Allah). This is indicative of the incumbency to observe Salah in congregation. Obligation to observe it at the Masjid (mosque) is indicated in the Hadith in which the Prophet (peace be upon him) is reported to have said that he would have burnt the houses of the people who did not attend congregational Salah in the Masjid had it not been for the women and children who are not obliged to attend congregational Salah. The ultimate purpose for which Masjids are constructed is that they be frequently visited by congregations of Muslims who stand together for Salah. The following Qur'anic Ayah (verse) lends support to this fact: ﴿It is not for the Mushrikûn (polytheists, idolaters, pagans, disbelievers in the Oneness of Allâh), to maintain the Mosques of Allâh (i.e. to pray and worship Allâh therein, to look after their cleanliness and their building,), while they witness against their ownselves of disbelief. The works of such are in vain and in Fire shall they abide.﴾ ﴿The Mosques of Allâh shall be maintained only by those who believe in Allâh and the Last Day, perform As-Salât (Iqâmat-as-Salât), and give Zakât and fear none but Allâh. It is they who are on true guidance.﴾

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Allah (Exalted be He) also says, ﴾In houses (mosques) which Allâh has ordered to be raised (to be cleaned, and to be honoured), in them His Name is remembered [i.e. Adhan, Iqamah, Salât (prayers), invocations, recitation of the Qur'ân etc.]. Therein glorify Him (Allah) in the mornings and in the afternoons or the evenings,﴿ ﴾Men whom neither trade nor sale (business) diverts from the Remembrance of Allâh (with heart and tongue), nor from performing As-Salât (Iqâmat-as-Salât), nor from giving the Zakât.﴿ Allah (Glorified be He) clarifies that among the characteristics of true believers is that they construct Masjids wherein they constantly remember His Name and offer Salah. They have been encouraged by Him to observe it and have been promised great reward if they do so. Moreover, the Prophet (peace be upon him) reported in one of his Hadiths that among the seven whom Allah will cover under His Shade on the Day when there shall be no Shade save His is one whose heart is attached to Masjids. It is also authentically reported on the authority of Abu Hurayrah (may Allah be pleased with him) who said, ﴾A blind man came to the Messenger of Allah (peace be upon him) and said: O Messenger of Allah! I have no one to guide me to the Masjid. He, therefore, asked the Messenger of Allah (peace be upon him) to allow him to perform prayer in his house. He (peace be upon him) granted him permission. Then, when the man turned away he called him and said: Do you hear the call to prayer? He said: Yes. He (the Prophet) said: Respond to it.﴿

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It is authentically reported on the authority of `Abdullah ibn Mas`ud (may Allah be pleased with him) that he said: ﴾He who likes to meet Allah tomorrow as a Muslim, he should persevere in observing these prayers, when a call is announced for them, for Allah has laid down for your Prophet the paths of right guidance, and these (prayers) are among the paths of right guidance. If you were to pray in your houses as this man who stays away (from the mosque) prays in his house, you would abandon the practice of your Prophet, and if you were to abandon the practice of your Prophet, you would go astray. No man purifies himself, doing it well, then makes for one of the mosques without Allah recording a blessing for him for every step he takes raising him a degree for it, and effacing a sin from him for it. I have seen the time when no one stayed away from it, except a hypocrite, who was well known for his hypocrisy, whereas a man would be brought swaying (due to weakness) between two men until he was set up in a row.﴿

It is also authentically reported in the Two Sahihs (authentic books of Hadith compiled by Al-Bukhari and Muslim) on the authority of Abu Hurayrah (may Allah be pleased with him) who said, "The Messenger of Allah (peace be upon him) said, ﴾The Salah offered in congregation is twenty five times more superior (in reward) to the Salah offered alone in one's house or in a business centre, because if one performs Wudu' and does it perfectly, and then proceeds to the masjid with the sole intention of praying, then for each step which he takes towards the masjid, Allah upgrades him a degree in reward and (forgives) crosses out one sin until he enters the masjid. When he enters the masjid, he is considered in Salah as long as he is waiting for the Salah and the angels continue asking for Allah's forgiveness for him and keep saying, 'O Allah! Be Merciful to him, O Allah! Forgive him, O Allah! Accept his repentance,' as long as he continues sitting at his praying place and does not break his Wudu'.﴿

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It is also authentically reported in the Sahih of Muslim on the authority of Ubay ibn Ka`b (may Allah be pleased with him) who said, ﴾There was a person among the Ansar whose house was situated at the farthest end of Madinah, but he never missed any prayer along with the Messenger of Allah (peace be upon him). The narrator said: We felt pity for him and I said to him: O, so and so, had you bought a donkey, it would have saved you from the burning sand and would have saved you from the reptiles of the earth. He said: Listen! By Allah, I do not like my house to be situated by the side of Muhammad (peace be upon him). I took him to the Prophet of Allah (peace be upon him) and informed him about (these words). The Prophet called him and he said the same words he had told me and added that he wanted a reward for his steps. Upon this the Prophet of Allah (peace be upon him) said: In fact yours is the reward which you expect.)

It is authentically reported on the authority of Jabir ibn `Abdullah (may Allah be pleased with him) who said, (There were some plots of land lying vacant around the Masjid. The Banu Salamah decided to move to this land and come nearer to the Masjid. The Messenger of Allah (peace be upon him) heard about it and said to them, "I have heard that you intend to move near the Masjid." They said: "Yes, O Messenger of Allah! We have decided to do that." Thereupon the Messenger of Allah (peace be upon him) said, "O Banu Salamah! Stay in your houses, because your footprints (when you come to the mosque) will be recorded.") These and other similar Hadiths denote that the command to observe Salah is not confined to observing it in congregation so much so to observe it at the Masjid. Offering Salah at Masjids distinguishes a true believer from a hypocrite who abandons praying at Masjids.

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It is also a means through which one awaits reward from Allah, seeks forgiveness for his sins, increases the record of his good deeds and benefits from the angels' invocations of Allah to have mercy on him and to forgive his sins. Those at home, on a farm or at a warehouse who stand up in rows to offer Salah while being led by an Imam on the radio are neglecting the commands of Shari`ah and depriving themselves of having their reward doubled, their record of good deeds augmented, and their sins forgiven. They are opposing the evidence declaring the obligation to offer Salah at Masjids thus deserving the punishment Allah has threatened those who neglect offering it there.

In addition, things may happen which may render a person's Salah invalid according to the view held by some Fuqha' (Muslim jurists). Included among these things are praying alone behind a row with the possibility of joining it while at a Masjid, the possibility of praying in front of the Imam or being unable to continue following the Imam due to radio tuning problems or power outage, which would not be the case if he prays in a place where he can see the Imam.

Accordingly, it is not permissible to pray alone at home or to pray in a congregation dependant on someone at a Masjid or to follow the Imam over the radio.

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The sixteenth question of Fatwa no. 6744

Q16: We want to ask about the Salah (Prayer) of a woman at home following the radio or television if she hears the recitation and the Takbir (saying: "Allahu Akbar [Allah is the Greatest]") of the Imam, whether it is a Fard (obligatory) or a Nafilah (supererogatory) Salah? What is the situation when it is broadcast from the country she is in or from a distant place, such as Riyadh when she lives in Ayn Dar, around 350 km away? Please advise us.

A: This is not permissible, whether the Salah is Fard or Nafilah, even if the woman can hear the recitation and Takbir of the Imam.

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The third question of Fatwa no. 2279

Q 3: What is the ruling on praying at home following an Imam in a Masjid (Mosque) over the microphone and there are no connecting rows between the Imam and the followers, as is the case in Makkah and Al-Madinah during Hajj season?

A: According to the views of the Shafi`i school of jurisprudence and the opinion of Imam Ahmad, Salah is not valid unless the rows continue uninterrupted until they reach one's house and one is able to follow the Imam by seeing him or hearing his voice. If the condition mentioned does not exist, Salah is not valid. It is necessary for a Muslim to offer Salah in congregation in the Houses of Allah with his fellow Muslims. The Prophet (peace be upon him) stated, ﴾"Whoever hears the call (Adhan) and does not come to (Salah), then there is no prayer for him except with an excuse."﴿ Related by Ibn Majah, Al-Daraqutny, and Al-Hakim. Al-Hafizh said: Its Isnad (chain of narration) meets the conditions of Muslim. The Prophet (peace be upon him) asked the blind man who inquired whether he could pray in his house: ﴾Do you hear the call for prayer? The man replied, "Yes". The Messenger said, "Then respond."﴿ Related by Muslim in his Sahih (authentic) Book.

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Fatwa no. 7367

Q: There is a bathroom on the right of our Masjid (mosque) with a courtyard in between them and adjacent to the Masjid. The courtyard could be used as place for women to perform Salah (Prayer) during Ramadan. However, we are not sure if this is permissible or not and because anyone who performs Salah in this courtyard will not be able to see the Imam (the one who leads congregational Prayer); they will only be able to hear his voice. It should be noted that there is no road separating the courtyard from the Masjid. Please answer us to remove our confusion.

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A: It is not permissible for those outside a Masjid to follow an Imam in Salah by hearing his voice through a microphone without seeing him or the other Ma'mums (those being led by an Imam in Prayer).

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Interrupting Salah with or without a legal excuse

(Part No. 8; Page No. 36)

The sixth question of Fatwa no. 3785

Q 6: if a man performs an obligatory Salah (prayer) and sees a snake or scorpion before him, can he interrupt his Salah to kill it?

A: He is legally permitted to interrupt his Salah to kill the snake or the scorpion. The Prophet (peace be upon him) said, ﴾Kill the two black things during Salah, the snake and scorpion.﴿ This Hadith was reported by the Compilers of the Sunan (Hadith compilations classified by jurisprudential themes). It was deemed as authentic Hadith by Ibn Hibban. If he can kill them while he is performing Salah, then his Salah is valid.

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The eighth question of Fatwa no. 8501

Q8: Is it permissible for those performing Salah (Prayer) to discontinue it if they see an animal or insect, such as a scorpion or another poisonous creature, approaching them? Also, is it permissible for someone to break off a Salah being performed in Al-Haram (the Sacred Mosque in Makkah) if they lose their child? Please advise us.

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A: If it is possible to remove the scorpion or other creature without interrupting the Salah, do not discontinue it. However, if this is not possible, it may be discontinued. The same applies to the situation with the child. If it is possible to find the child without breaking the Salah, this should be done, if not, the Salah may be discontinued.

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Fatwa no. 6555

Q: We wanted to let you know that there are many Masjids (mosques) next to the premises of the City Fire Fighting and Emergency Services and some of our people perform their congregational prayers in them. We have an operations room that receives emergency calls about the incidents that occur in our area and, when there is an emergency, an alarm bell rings to inform the team of it immediately. Sometimes the incidents occur when people are in the Masjid performing the congregational Prayer. When this happens, they break the obligatory Salah (Prayer) to respond to the call of duty, as this may save many lives and valuable supplies. I hope that Your Eminence will advise us on how to resolve this matter, what should be done in these emergencies, and the lawfulness of discontinuing Salah to attend these incidents. We are waiting to hear from you and may Allah protect you!

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A: If the announcement from the person responsible for receiving the information about the incidents indicates the occurrence of a serious incident, it is permissible to discontinue the Salah for this.

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huffing during Salah

The twelfth question of Fatwa no. 5611

Q 12: What is the ruling on one who unintentionally huffs out of boredom forgetfully or ignorantly?

A: Whoever huffs forgetfully or ignorantly during the obligatory Salah, his Salah is valid, for whoever forgets is excused and whoever is ignorant should be advised.

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excuses for missing the Congregational Salah

The first question of Fatwa no. 4324

Q1: What are the legitimate excuses for abandoning congregational Salah? Is it permissible for a student not to observe the Five Obligatory Daily Prayers in congregation if his exams are approaching and he is afraid about the tightness of his time, so he wants to tie up his studies and do not want to break into them by going to the Salah?

A: Some of the excuses that permit men to absent themselves from congregational Salah in the Masjid (mosque) are: a severe illness that disables them from going to the Masjid; fear that if they go to the Masjid to pray they will be killed by someone waiting for them on the way or inside the Masjid; fear of being falsely arrested and imprisoned; that a person they are nursing may die or be injured if left alone while they go to pray in congregation; etc. A student having little time to offer Salah in congregation and fearing that his thoughts might be distracted from his studies, or that he might not be able to consolidate his revision and link the information from his studies together, has no valid excuse to absent himself from Salah in congregation. Time is extensive and studying lasts for several months, whereas the time dedicated to offering the Five Obligatory Daily Prayers congregationally in the Masjid is very short compared to those months. Time runs out due to neglecting to study in the due time and delaying study until the exams come close, not due to offering Salah in congregation in the Masjid, as this is one of the greatest

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and most sublime acts of Taqwa (fearing Allah as He should be feared). Allah, the Exalted, says, ﴾And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).﴿ ﴾And He will provide him from (sources) he never could imagine. And whosoever puts his trust in Allâh, then He will suffice him. Verily, Allâh will accomplish his purpose. Indeed Allâh has set a measure for all things.﴿

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Fatwa no. 2653

Q: I am a disabled man; one of my legs has been removed and the other is afflicted with rheumatism. My eyesight is weak and my house is 750 meters from the Masjid (mosque) and to get there I would have to cross (a road) along which vehicles and tanks travel at high speed. I also suffer from dyspnea. Do you think that I am entitled to the concession to offer salah (prayer) at home as my condition is as I mentioned? It is worth mentioning that I offer the Jumu`ah (Friday) Prayer in the Masjid, but with great hardship, trouble, and effort. Allah knows that I am as I say in reality. Allah is a Witness to what I am saying.

A: If the reality is as you mentioned, then you are excused, so pray at home and you will be granted your full reward, if Allah wills. This opinion is based on general evidence that all show the ease of Shari`ah (Islamic law). Allah (Exalted be He) says, ﴾Allâh does not want to place you in difficulty﴿

Allah (Glorified be He) says, ﴾So keep your duty to Allâh and fear Him as much as you can﴿ The Prophet (peace be upon him) said, ﴾When a servant of Allah is ill or on a journey, they are recorded with the equal of what they used to do when they were healthy or at home.﴿ (Related by Al-Bukhari in his Sahih) May Allah guide us all to what pleases Him!

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Obligation of Jumu`ah and Congregational Salah Performance on the Elderly

The third question of Fatwa no. 1776

Q 3: my father is an elderly man who has lost his senses of hearing and sight. Is it obligatory for him to offer the Jumu`ah (Friday) Prayer and Congregational Prayer, bearing in mind that he does pray alone?

A: Allah (Exalted be He) ordered the believers to offer the Jumu`ah Prayer and made it obligatory on them and He forbade them from being distracted from it with selling, buying, or otherwise. Allah says,

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﴾O you who believe (Muslims)! When the call is proclaimed for the Salât (prayer) on Friday (Jumu'ah prayer), come to the remembrance of Allâh [Jumu'ah religious talk (Khutbah) and Salât (prayer)] and leave off business (and every other thing).﴿ It is confirmed that the Prophet (peace be upon him) threatened those who absented themselves, without a legitimate excuse, that Allah would seal their hearts. The Prophet (peace be upon him) said, ﴾Some people should stop absenting themselves from the Jumu`ah Prayer or Allah will seal their hearts, and they will be among the heedless.﴿ (Related by Muslim) The Ummah (nation) has agreed on its obligation.

Allah also obligated the offering of the Five Obligatory Daily Prayers in congregation. Allah says about Salat-ul-Khawf (Prayer in times of fear), ﴾When you (O Messenger Muhammad (صلى الله عليه وسلم) are among them, and lead them in As-Salât (the prayer), let one party of them stand up [in Salât (prayer)] with you taking their arms with them; when they finish their prostrations, let them take their positions in the rear and let the other party come up which have not yet prayed, and let them pray with you taking all the precautions and bearing arms. Those who disbelieve wish, if you were negligent of your arms and your baggage, to attack you in a single rush﴿ If the congregational Salah was not obligatory, Allah would have given Muslims a concession in times of fear, but He did not permit some obligations of the Salah to be neglected due to it.

It was confirmed that the Prophet (peace be upon him) said, ﴾By Him in Whose Hand my soul is, I was about to give orders for firewood to be collected, and then for the call to be made for the Salah. I would then appoint a man to lead the people (in Salah), and then go to (the houses of) those who do not come to perform the Salah, and set their houses on fire with them inside.﴿ (Related by Al-Bukhari and Muslim) It is also confirmed that

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﴾A blind man came to the Prophet (peace be upon him) and said, "O Messenger of Allah! I do not have anyone to guide me to the mosque." So he asked for a concession to pray in his house. He (peace be upon him) granted him the concession. Then, when the man turned away, he called to him and said, "Can you hear the call to Salah?" He said, "Yes." He (peace be upon him) said, "Then respond (to it)."﴿ (Related by Muslim) If your father is as you mentioned and finds that he is strong enough to go to the Masjid (mosque), and there is someone to guide him, it is obligatory on him to go to the Jumu`ah Prayer and offer the Five Obligatory Daily Prayers in congregation (in the Masjid). But if he is weak, due to his old age, or if he cannot find a guide, it is permissible for him to take the concession to not offer the Jumu`ah Prayer or pray in congregation and pray at home. Allah says, ﴿So keep your duty to Allâh and fear Him as much as you can﴾

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The first question of Fatwa no. 7520

Q 1: I work in a company as a cashier, i.e., I collect cash payments on bills. I am not permitted to close the safe or leave it, because if I leave it, there could be a problem for me if there were to be a cash deficit in the safe. My question is: My employers object to my offering Salah (prayer) in the Masjid (mosque). They want me to pray in the workplace, although

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three obligatory Salah (Zhuhr, 'Asr, and Maghrib) are called while I am at work. Please advise me as to what I should do. Am I sinful for praying in my workplace and not attending the congregational Salah or does this sin fall on my employers? It is worth mentioning that I am not in my own country and that my family is here with me. If I leave this job, I will have to borrow money to support my family. Please advise me, and may Allah benefit you.

A: it is obligatory to offer Salah in congregation in the Masjid. A safe is not an excuse for absenting yourself from the congregational Salah.

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People Who Offer Excuses Regarding Salah

Fifth question of Fatwa no. 8337

Q 5: what is the ruling on a man who is busy working during the whole week to the extent that he cannot even leave work to offer Jumu`ah (Friday) Prayer?

A: It is impermissible that a person's work diverts him from performing Salah (prayer) on time. Rather, it is Wajib (obligatory) on every male Muslim to perform Salah at the Masjid (mosque) in congregation. This is in accordance with the Shar`i (Islamic legal) proofs and a way to avoid resembling the hypocrites.

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danger as an excuse for refraining from Congregational Salah

The first question of Fatwa no. 6882

Q1: During the month of Hajj, my authority sends me to the borders with about 80 people. Our mission is to stay at our post with our weapons and belongings. There is a Masjid (mosque) nearby, about 300 meters away. Many of those with me go to offer the Salah (prayer) in the Masjid. However, as the officer in charge, I forbid them to go to the Masjid and tell them to offer Salah at their posts, in case anything happens. Only about

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ten people offer Salah with me, while the others go to the Masjid, claiming that they cannot offer their Salah anywhere other than in the Masjid. Would you please give me a Fatwa and advise me as to the correct legal opinion.

A: It is permissible for you to offer the Salah in congregation at your posts on the borders. It is not obligatory to go to the Masjid, if leaving your posts will create a danger. If there is no danger, it is obligatory for Salah to be offered in the Masjid, because congregational Salah is obligatory in the Masjid, as evidenced by legal proofs. There is no harm in leaving behind those necessary to guard the post.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 3383

All praise be to Allah Alone, and peace and blessings be upon His Messenger Muhammad, his family and Companions.

The Permanent Committee for Scholarly Research and Ifta' examined the question sent to the Secretary General by the Manager of the Agricultural Bank in Al-Zilfa. The question was registered as no. 1363 on 17/10/1400 A.H. The question reads as follows:

Would you please advise us on the ruling on offering Salah (prayer) inside the premises of

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the Agricultural Bank in Al-Zilfa? When the time for the Zhuhr (Noon) Prayer becomes due, a reliable reciter, who is of good character, calls the Iqamah (call to start the prayer). We then gather behind him and he leads us in Salah in a separate and furnished place that we prepared especially for this purpose. The farmers and auditors who have come to the bank also join in the congregation with us. There are Masjids (mosques) nearby, but we might miss the Salah there, as may many of the auditors and employees, who might not pray in a Masjid by claiming that they offer Salah in other places or when they return to their farms, and other similar excuses.

However, by praying in the bank we all gather - the farmers, employees, and auditors - and offer the Salah in congregation. We are hoping to benefit from your ruling on this matter, and are waiting expectantly for your reply. Thanks for your effort.

The Committee gave the following answer:

If the reality is as you mentioned, that there are Masjids near to the bank, it is obligatory on you to go out to one of them and offer the Salah with the people. There are general evidence on the obligation of offering Salah in congregation in the Masjids. There are also different reports of the threats made to those who abandon offering their Salah in Masjids. It is not a valid excuse to offer Salah in a workplace on the pretext that it is beneficial for the work and it keeps the employees in the bank during the time of the Zhuhr Prayer.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

is a person's dread of leading the Prayer a valid reason for abandoning the congregation

Fatwa no. 9081

Q: I am a young man, twenty two years old, who got married about five months ago. I am employed and I live in a remote village where there is a small Masjid (mosque) along with some other Masjids. I have been leading the congregation at the small Masjid since I have been praying there. Nevertheless, one night I was invited to a Walimah (wedding dinner) at a friends' house and when it was time for `Isha' (Night) Prayer I led the Salah (Prayer). I experienced tremors, confusion, and fear, and from then on I have had the same symptoms. This causes me to avoid performing Salah with the congregation lest they should ask me to lead the Salah. I am worried and I await for your prompt reply. Please advise me what to do.

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A: If the case is as you mentioned, this is not a valid excuse for your abandoning the congregational Salah. You may excuse yourself from leading the Salah until Allah cures you. May Allah cure you of every disease.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

firemen offering Salah

Fatwa no. 13457

All praise be to Allah Alone, and peace and blessings be upon the last Messenger.

The Permanent Committee for Scholarly Research and Ifta' has read the letter that was sent to His Eminence the President by the Director of Religious Affairs at the Civil Defense. The concerned letter was transferred to the Committee by the secretariat-general of the Council of Senior Scholars under the number 3319 and dated 24/06/1410 A. H. The concerned question reads as follows:

1- If firemen go out on a fire fighting operation for example before Maghrib (Sunset) Prayer and such an operation continues until the start of the time of

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`Isha' (Night) Prayer; what do the firemen who participate in the operation in question have to do? Do they all have to pray on time? Do they have to divide into two groups that pray alternately? Or do they have to delay the Prayer (Salah) until they finish their fire fighting operation even if the Maghrib time expires and `Isha' time starts? May Allah reward you with the best.

2- If a fire at any place is reported to firemen and their officials while they are performing Salah or if they are told that a person has to be rescued while they are in the same condition, should they continue performing Salah or should they discontinue Salah and go to deal with the accident? If they are to discontinue Salah and go to fire fighting operation, when should they perform the Salah? It may be worth mentioning that the time of the concerned Salah may expire before they finish their work. What should they do in such a case? May Allah reward you with the best.

3- If some firemen or their officials feel that it is difficult to continue their fasting day in Ramadan while they are taking part in a fire fighting operation, do they have to continue their Sawm (Fast) and endure the hardship or can they break their Sawm and make it up after the end of Ramadan? What else could they do? May Allah reward you with the best.

After the Committee has studied the question, it answers as follows: Firstly: If an accident happens during the time of Salah that may be combined with another

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such as Zhuhr (Noon) Prayer with `Asr (Afternoon) Prayer or Maghrib Prayer with `Isha' Prayer, it is permissible to delay it and pray it with the Salah that it may be combined with. Thus Zhuhr Prayer may be delayed and prayed with `Asr Prayer and Maghrib Prayer may be delayed and prayed with `Isha' Prayer. However, if the accident happens at the time of Fajr (Dawn) Prayer, `Asr Prayer, or `Isha' Prayer; the Salah may be partially delayed to be performed before the time of the next Salah but it should not be delayed until its time expires. Rather, it has to be performed in its time even on an alternate basis. Thus a group of firemen has to pray while the other is working and vice versa. **Secondly:** If such an accident notification is serious and confirmed, it is permissible to discontinue the Salah and go to the place of the accident. The Salah is to be made up as explained in the first paragraph. **Thirdly:** If the firemen find unbearable difficulty in continuing their Sawm on a day of Ramadan, it is permissible for them to eat the amount of food that removes their difficulty then they have to abstain from eating and drinking until sunset. They also have to make up the Sawm of that day after Ramadan.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

(Part No. 8; Page No. 53)

offering Salah in the workplace

Fatwa no. 1303

Praise is due to Allah, Alone. Peace be upon the last Prophet.

The Permanent Committee for Scholarly Research and Ifta' has reviewed the inquiry number 3/5992 dated 5/5/1396 A.H. and the attachments therewith submitted to His Eminence the President from his Highness the Prince of Al-Riyadh and referred to the Permanent Committee from the General Secretariat with number 2/794 dated 9/5/1396 A.H.. The inquiry deals with the request of the Head of the Committee for the Propagation of Virtue and the Prevention of Vice (CPVPV) in Al-Zulfah to the bank employees to offer Zuhr (Noon) prayer in congregation in the neighboring Masjid (mosque), while the Bank manager refuses and feels that they should offer Zhuhr in the bank. His Royal Highness Prince of Al-Riyadh requests a Fatwa with regard to this matter.

After reviewing the question, the Committee responded as follows:

The verbal and practical Sunnah of the Messenger (peace be upon him) is to offer congregational Salah in the Masjid. The Prophet (peace be upon him) thought of setting fire to the houses of those who did not attend the congregational Salah. The Caliphs and the Sahabah (Companions of the Prophet- may Allah be pleased with them all) used to offer Salah in congregation in the Masjid. It has been authentically reported that the Prophet (peace be upon him) stated,

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﴾"Whoever hears the call (Adhan) and does not come to it (the prayer), then there is no prayer for him except with an excuse."﴿ It is also authentically reported that ﴾A blind man came to the Prophet (peace be upon him) and said, 'O Messenger of Allah! I have no one to guide me to the Masjid (mosque).' He, therefore, asked the Messenger of Allah (peace be upon him) to grant him permission (to offer Salah in his house). He (the Prophet) granted him permission. When the man turned away, he called him and said, 'Do you hear the call to prayer?' He said, 'Yes.' He (the Prophet then) said, 'Respond to it.'"﴿ According to another narration, he said, ﴾"I find no concession for you."﴿ .

Therefore, the bank employees should offer Zhuhr in congregation in the nearby Masjid and thus abide by the Sunnah, perform the obligation, and block the means of taking false excuses as a pretext to abandon offering Salah in the Masjid; distancing themselves from resembling hypocrites.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Fatwa no. 12741

Q: i own a petrol station and workers leave the station at Salah (Prayer) times to offer Salah, but one of them has to stay behind to guard the outdoor equipment such as pumps and fire tools. Because petrol is very dangerous and highly flamable, is it permissible for me to ask one of the workers to perform Salah inside the station to guard it

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while the rest of the workers perform their Salah in the Masjid (mosque)? Please provide me with your beneficial answer. May Allah safeguard you and reward you with the best.

A: If the case is as you mentioned, it is permissible for you to ask one worker to guard the station during the time of congregational Prayer.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

First question of Fatwa no. 1456

Q: a person works for an official body such as the armed forces and time for performing Salah (Prayer) becomes due while they are performing guard duty. are they thus allowed to finish their task then perform Salah or do they have to leave their guard duty to perform Salah? It may be worth mentioning that disturbing such guard duty leads to different liabilities.

A: Performing the five congregational Salahs (Prayers) is Wajib (obligatory) on every free male Mukallaf (person meeting the conditions to be held legally accountable for their actions) as long as he is able to do so. Even if people are travelling and suffer from severe fear; they have to conform to such an obligation. There are authentic proofs for the foregoing. However, there are proofs for the permission of not joining the congregation if a valid excuse is involved. Some examples of valid excuses are diseases and fear of losing personal money or money that a person keeps as a

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trust etc. To get to the point, the case which is mentioned in the question represents a valid excuse for not joining the congregational Salah. The questioner is thus allowed to complete his guarding task then he has to perform Salah before the expiry of its time. However, if he fears that the time for Salah may expire before he finishes his guarding task; it will be Wajib on him to perform Salah, even individually, at the place of his duty. Proof for the foregoing is an Ayah (Qur'anic verse) in which Allah (Glorified be He) says: ﴾So keep your duty to Allâh and fear Him as much as you can﴿ Also, the Prophet (peace be upon him) says: ﴾When I command you to do anything, do of it as much as you possibly can.﴿ (Agreed upon by Al-Bukhari and Muslim).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 5713

Q: Is it permissible for a male Muslim not to attend the congregational Salah (Prayer) due to being busy with his studies and class times?

A: Male Muslims have to perform Fard (obligatory) Salah at the Masjid (mosque) with the congregation. They are not permitted to miss the congregational Salah except for a Shar'y (Islamic legal) excuse such as illness or fear. Accordingly, being busy with studies is not a valid excuse for missing the congregational Salah.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta’

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 5378

Q: I hear the Adhan (call) to Fajr (Dawn) Prayer but I do not go to perform it at the Masjid (mosque) because I feel shy from the people. To be more clear, I feel that if I go to perform Fajr Prayer at the Masjid; people will mock me and say: "This is a young man; how can he pray?" I think that some other strange things might happen if I perform Salah (Prayer) with the congregation. Anyway, I get up when the sun rises and perform the Salah. Is doing so permissible? Provide me with your beneficial answer please. May Allah benefit you.

A: It is Wajib (obligatory) on you to perform all the Fard (obligatory, based on a definitive text) prayers at the Masjid with the congregation. Your feeling that people will mock you or any other strange feelings you might have must not prevent you from performing Salah with the congregation. All such feelings are nothing but whispers of Satan that he uses to take you away from performing congregational Salah. On the other hand, performing Salah after the expiry of its time is Haram (prohibited).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Second question of Fatwa no. 5603

Q: Since my left leg was amputated I have become unable to pray at the Masjid (mosque). It may be worth mentioning that it is difficult for me to move as I am overweight and have diabetes and blood pressure. However, I perform Salah (Prayer) perfectly at home at its proper time. Provide me with your beneficial answer please for I heard that the Messenger (peace be upon him) did not permit Ibn Um Maktum, his blind companion, to perform Salah at home. Is my condition considered a valid excuse for not praying with the congregation? I should also mention that my neighborhood Masjid stairs has about seven steps. Had this Masjid not had stairs, I would be able to crawl in and attend the congregation and pray while sitting.

A: If the case is as you mentioned, you are excused from attending Congregational Prayers in the Masjid. A proof for this is Allah's statement: ﴾and has not laid upon you in religion any hardship﴿ and ﴾So keep your duty to Allâh and fear Him as much as you can﴿ Moreover, it is authentically reported that the Messenger of Allah (peace be upon him) stated: ﴾When I command you to do anything, do of it as much as you possibly can.﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Third question of Fatwa no. 7495

Q 3: My question relates to a matter of big debate. Is Salah (Prayer) which is performed by a male Muslim at home not accepted? It may be worth mentioning that I live on the eighth floor and my home is about five hundred meters away from the Masjid (mosque). My family consists of my wife, myself, and two sons aged nine and six. Is it permissible for me to perform congregational Salah at home with my family members at times when I am unable to go to the Masjid?

A: it is Wajib (obligatory) on Muslim males to perform Salah at the Masjid. You must always perform Fard (obligatory, based on a definitive text) Salah at the Masjid with other Muslims. The distance you mentioned in the question does not entitle you to a Rukhsah (concession) to perform Salah at home with your family members.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
\`Abdullah ibn Qa\`ud	\`Abdullah ibn Ghudayyan	\`Abdul-Razzaq \`Afify	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

Fourth question of Fatwa no. 8129

Q 4: What is the ruling on performing Salah (prayer) at places of banquets and festivals but not at the nearby Masjid (mosque)? It may be worth mentioning that such occasions are mostly held at night and thus young men start to underestimate the importance of performing Salah at the Masjid as they see their fathers abandoning the Masjid and performing Salah at the places mentioned above.

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A: It is impermissible for the concerned people to perform Salah at the places of banquets and festivals. Rather, they have to perform the Salah at the Masjid with their other brothers. Proof for the foregoing is that the Prophet (peace be upon him) said: ﴾Whoever hears the Nida' 'i.e. Adhan; call to Prayer' and he does not come to it (the Masjid), then there is no prayer 'counted' for him except if he has a `Udhr 'valid excuse'.﴿ When Ibn `Abbas was asked about `Udhr he said: "It is fear or illness." Moreover, it is authentically reported that: ﴾A blind man came to the Prophet 'peace be upon him' and said: 'O Messenger of Allah! I have no one to guide me to the Masjid so is there any Rukhsah 'concession' for me to perform Salah at my house?' He 'the Prophet, peace be upon him' said: 'Do you hear the Nida' (Adhan) the man said: 'Yes.' He 'the Prophet then' said: 'Respond to it.'﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 12713

Q 2: What is the islamic ruling on Muslims who do not offer congregational Salah (Prayer) and Jumu`ah (Friday) Prayer in the Masjid (mosque)? They refuse to pray in the Masjid until their countries apply Shari`ah (Islamic law) and they deem Muslims who pray in Masjids as Kafirs (disbelievers).

A: Praying in the Masjid is one of the main obligations of this religion. Those who abstain from praying in the Masjids commit a sin and they

commit another sin by deeming people who offer congregational Salah at Masjids as Kafirs.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The third question of Fatwa no. 4947

Q 3: i own a store and at prayer times i go to the Masjid (mosque) to pray in congregation. Yet my father asks me to pray in the store instead of going to the Masjid. Is it obligatory on me to obey him in this matter or not?

A: You do what is right by going to the Masjid to offer the Five Obligatory Daily Prayers in congregation. You should not obey your father in praying in the store, for there is no obedience to a creature in something involving disobedience to the Creator. Moreover, you can advise your father leniently and read him this Fatwa (legal opinion issued by a qualified Muslim scholar), may Allah guide him to the Truth.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 9623

Q: An institute of Islamic studies has now opened and it is offering great knowledge - all praise is due to Allah. The classes in the institute are in the evening after the

Maghrib (Sunset) Prayer until after the `Isha' (Night) Prayer. This means that we miss performing `Isha' Prayer with the first congregation and we perform it around two hours after the Adhan (call to Prayer). We also perform it in congregation, but after the first congregation. Please give me a Fatwa (legal opinion issued by a qualified Muslim scholar) as to whether I should attend these beneficial classes or perform the `Isha' prayer with the first congregation? May Allah reward you with the best!

A: You should offer the `Isha' Prayer with the first congregation in the Masjid (mosque) and then resume the lessons after performing the Salah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The tenth question of Fatwa no. 12087

Q 10: is it considered congregational Salah (Prayer) when a man and a woman pray together? Does the woman stand beside the man in this case?

A: Indeed, it is considered congregational Salah but the woman should not stand beside the man, but behind him, according to what is related on the authority of Anas (may Allah be pleased with him). It is related by Muslim in his "Sahih" Book of authentic Hadith on the authority of (Anas ibn Malik (may Allah be pleased with them both) who narrated, "My grandmother Mulaykah invited the Messenger of Allah (peace be upon him) for a meal which she had prepared. He ate and said, 'Get up. I shall lead you in the prayer.'" Anas ibn Malik said, "I brought a mat that had become black owing to excessive use and I sprinkled water over it. The Messenger of Allah (peace be upon him) stood on it, the orphan and I were behind him (in the first row) and the old lady stood behind us. The Messenger of Allah (peace be upon him) led us in two Rak`ah (unit of Prayer) before leaving.")

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It is also confirmed that the Prophet (peace be upon him) led Ibn `Abbas in the Optional Prayer at night and made him stand by his right side. Moreover, there is no harm in leading a woman in congregational Salah but she stands behind the man, based on what is mentioned in the previous Hadith related on the authority of Anas. This ruling applies to supererogatory prayers, while men should offer the obligatory prayers at the Masjid (mosque) in congregation. The Prophet (peace be upon him) said, ("Anyone who hears the call (to prayer; Adhan) and does not come to it, no prayer will be recorded for them except with an excuse.")

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The third question of Fatwa no. 5081

Q 3: i live near the Masjid (mosque) but i cannot pray there and i have two sons. is it permissible for them to pray with me, or should they go to pray in the Masjid and leave me to pray alone?

A: If you are unable to go and pray in the Masjid, you are excused in praying at home and you will receive the same reward of offering the congregational Salah (prayer). The Prophet (peace be upon him) said, ("When a servant falls ill or travels, they will get the same reward of the good deeds they used to do when they were at home and in good health.") (Related by Al-Bukhari in his "Sahih" Book of authentic Hadith). As for your two sons, they have to

pray at the Masjid in congregation with other Muslims. The Prophet (peace be upon him) said, ("Anyone who hears the call (to prayer; Adhan) and does not come to it, no prayer will be recorded for them except with an excuse.") (Related by Ibn Majah, Al-Daraqutni, Ibn Hibban and Al-Hakin with an authentic Sanad, chain of narrators). It was said to Ibn `Abbas, "What is a valid excuse?" He said, "Fear or an illness."

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 8974

Q 1: Sometimes, I disagree with my father, may Allah forgive him, regarding the times of prayer. He, may Allah reward him good, prays ahead of time such as offering the Maghrib (Sunset) Prayer five minutes before its due time and offering `Isha' (Night) Prayer immediately after "Nur `ala Al-Darb" radio program ends, which is 10 to 15 minutes before its due time. I have advised him many times and tried to convince him but all in vain. In our area, we do not have loudspeakers and we do not hear the Adhan (call to Prayer) most of the time. What is your opinion in this regard? Will my father bear any sin in doing that? Will I bear a sin in disobeying him and refusing to join him in prayer before its due time? Please give us your Fatwa (legal opinion issued by a qualified Muslim scholar) and may Allah reward you well!

A: prayers should be offered at Masjids in congregation when their times become due. If they are offered before their time, they will not be valid. As for your father, continue advising him and read him this Fatwa, may Allah guide him to what is right. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

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Salah of the sick

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Fatwa no. 2797

Q: my paternal uncle is now very old. He does not recognize people any more or remember directions; he cannot understand anything at all. It is as if he is a very young child in terms of his movement and his behavior. He is not able to fast or pray. I would like to know if I am supposed to pay anything on his behalf to compensate for the Sawm (fasting) that he cannot do, such as feeding the needy, giving charity, etc. I am very concerned to discharge my responsibility for him before Allah and to do him good.

A: If the reality is as you mentioned, and your uncle cannot now recognize people, directions, etc., and you are responsible for doing what is obligatory for him, he is not required to pray, fast, or feed the needy (instead of not fasting).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 782

Q1: an 80 year-old lady is no longer able to stand up due to problems with her back. She now usually performs Salah (Prayer) while not in the state of Taharah (ritual purification), although she does sometimes perform Tayammum (dry ablution) and sometimes she will perform Wudu' (ablution). When she sits in

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her Musalla (a place for Prayer), she combines her Salah, performing them sitting, and completing a full Salah. When she has a good day, she repeats her Salah.

A: If this old lady is conscious and aware, and she offers complete Salah sitting because she is no longer able to stand, the only thing that she is deficient in is that she is performing Salah while not in a state of Taharah, if she sometimes performs Wudu' (ablution) and sometimes Tayammum. It is therefore the duty of those caring for her to guide her to what is obligatory upon her in regard to Taharah and to help her to maintain it. If she has offered Salah with Tayammum when she was aware and able to perform Wudu`, she has to repeat the Salah that she performed with Tayammum. However, if she performed Tayammum because she was unable to perform Wudu`, her Salah is valid. If she was not conscious or aware of what she was doing or what happens to her, then she does not have to offer Salah or make up for the Salah she missed during the time she was unaware. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Mani`	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify

Fatwa no. 7172

Q: I usually perform one or two Rak`ahs (units Prayer) from the obligatory Salah (Prayer) standing and then complete the Salah sitting. Is it permissible for me to do this or not as I am now 65 years old? Please advise me of what is correct.

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A: If you are unable to complete the Salah standing or you suffer a lot when doing so, you may complete your Salah sitting with no problem and your Salah will be valid. However, if you are able to complete the Salah standing with no great suffering, and yet you complete it sitting, just to make it easy for yourself or because you want to rest, your Salah is invalid. It is authentically reported that the Prophet (peace be upon him) said to `Imran ibn Al-Husayn (may Allah be pleased with) when he was ill, ❨"Perform Salah standing, and if you can not, (perform it) sitting, and if you can not, (perform it) lying on your side."❩ (Related by Ahmad, Al-Bukhari, and As-hab-ul-Sunan [authors of Hadith compilations classified by jurisprudential themes]) Al-Nasa'y added - with a Sahih (authentic) Sanad (chain of narrators), ❨"If you can not do that, (perform it) lying on your back."❩ If someone offers Salah while lying on their back, their feet should be in the direction of the Qiblah (direction faced for Prayer towards the Ka`bah). May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 10527

Q 2: how should a person lying down due to illness perform Salah (prayer)? How can he do the actions of Salah?

A: A person who is ill is asked to perform the acts of Salah according to his ability to do so. Allah (Exalted be He) says,

﴾Allâh burdens not a person beyond his scope.﴿ and ﴾So keep your duty to Allâh and fear Him as much as you can﴿ The Prophet (peace be upon him) said to `Imran, ﴾Perform Salah while standing and if you cannot, perform it while sitting and if you cannot do even that, then perform it lying on your side.﴿ This Hadith was reported by Al-Bukhari.

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Fatwa no. 12529

Q: My father is over eighty years old. three years ago he suffered a stroke. As a result, he was confined to bed and that was where he performed Salah (Prayer). His illness is getting worse now, to the extent that he can not get up to perform Wudu' (ablution). Based on my own Ijtihad (personal effort to infer a legal ruling) I told him to perform Tayammum (dry ablution) with earth, and I got a pot of earth for him. Is this permissible? His condition became worse, and he now sometimes loses consciousness. This makes him forget what he has done. He has not been performing Salah for about a year now. Is he excused from Salah under these conditions, as he can neither sit to make Wudu' nor can he move, except with the help of others. He is so unaware that he does not know the people who are sitting in front of him or who are talking to him, and he is no longer able to speak. About a week ago, he stopped eating and drinking and was sleeping a lot. What

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is the ruling on his Salah? Is it permissible for me to offer Salah on his behalf? Please answer me to let me know how to deal with my father and may Allah reward you!

A: Firstly, there is nothing wrong with your father using earth for purification, if he is unable to use water. **Secondly,** if your father loses consciousness due to the severity of his condition and is not aware of anything, he does not have to perform Salah, because responsibility for Salah depends on consciousness. **Thirdly,** it is not permissible for you to perform Salah on behalf of your father, because no one can pray on behalf of someone else; it cannot be delegated at all. What you should do is to supplicate to Allah to forgive your father, give charity on his behalf, and treat him well during his lifetime and after his death.

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The sixth question of Fatwa no. 4910

Q 6: if a person undergoes a surgery and becomes bedridden, should they offer Salah (Prayer) or not? If yes, how can they perform Wudu' (ablution), given that

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they cannot leave bed? Do they have to face the Qiblah (direction faced for Prayer towards the Ka`bah) if the bed is in the opposite direction?

A: If a person undergoes surgery, they are not exempted from Salah if they are conscious, even if they are bedridden. They should offer the parts of Salah they can offer, and the rest should be offered by the intention. First, they should pronounce Takbir (saying: "Allahu Akbar [Allah is the Greatest]") with the intention of beginning Salah; read Du`a'-ul-Istiftah (opening supplication when starting the Prayer), Isti`adhah (seeking refuge with Allah from Satan) and Basmalah (saying, "Bismillah Al-Rahman, Al-Rahim [In the Name of Allah, the Most Gracious, the Most Merciful]"); recite Surah Al-Fatihah and whatever they can recite of the Qur'an; pronounce Takbir with the intention of performing Ruku` (bowing) and say "Subhan Rabbi Al-`Azhim" (May Glory be to the Great Lord), which is better to repeat three times or more; say "Sami`a Allahu liman Hamidah" (Allah listens to those who praise Him) when standing up after Ruku`; say "O our Lord! To You belongs all abundant, beautiful, and blessed praise, which fills the heavens, the earth, what is in-between them, and everything else you like". However, if a person says "O our Lord! To You belongs all praise" only, it suffices. Then, a person should pronounce Takbir with the intention of Sujud (Prostration), and say "Subhan Rabbi Al-A`la" (May Glory be to the Most High Lord), which is better to repeat three times or more. It is recommended also to supplicate while prostrating with whatever they like to say. Then, they pronounce Takbir with the intention of sitting after Sujud, and say "O, Allah! Forgive me", which is better to repeat three times or more. Then, they pronounce Takbir again to perform the second Sujud, and say "Subhan Rabbi Al-A`la", which is better to repeat three times or more. Then, they offer the rest of

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the Salah as mentioned, as Allah stated, ﴾So keep your duty to Allâh and fear Him as much as you can﴿ He also stated, ﴾Allâh burdens not a person beyond his scope.﴿ The Prophet (peace be upon him) said, ﴾When I command you to do anything, do of it as much as you possibly can.﴿ He (peace be upon him) also said to `Imran ibn Husayn (may Allah be pleased with him) when he was sick, ﴾You should offer Salah while standing. If you cannot, offer it while sitting; and if you cannot do even that, offer it while lying on your side.﴿

As for Wudu', if there is someone to help in offering Wudu', praise be to Allah. Otherwise, they should perform Tayammum (dry ablution) after Istijmar (cleansing the private parts with a solid material after urination or defecation) using clean stones or wipes three times or more so that the private parts are purified. They should face the Qiblah while in bed. If they cannot, they can ask somebody else to help them direct the bed towards the Qiblah, as Allah stated, ﴾Allâh intends for you ease, and He does not want to make things difficult for you.﴿

The first question of Fatwa no. 11095

Q: i have a married sister who always faints when she stands for Salah (Prayer); is she permitted to pray while sitting?

A: Standing is an essential requirement for the validity of the obligatory Salah. However, if your sister is unable to pray standing, she may pray while assuming a sitting position. This is based on the Qur'anic Ayah (verse) in which Allah (Exalted be He) says, (So keep your duty to Allâh and fear Him as much as you can) The Prophet (peace be upon him) also says, (When I command you to do anything, do of it as much as you possibly can.) There is nothing wrong with her praying while sitting in case she is offering a supererogatory Salah even if she is able to pray while standing. However, a person who offers a supererogatory Salah while sitting despite being able to do so while standing will receive half reward.

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The fourth question of Fatwa no. 4250

Q 4: Someone is suffering from hemorrhoids. may Allah protect us all from evils! This person can not perform Salah (prayer) in its due time. He delays performing Salah until night when he takes off his clothes.

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Then he performs the five daily Salahs. This is because his clothes are soiled with impurity due to hemorrhoids. Is he permitted to do so? Should he perform Salah in its prescribed time?

A: He has to perform every Salah in its prescribed time as much as he possibly can. Allah does not charge a soul except with what is within its capacity. He is not to be blamed for what comes out due to hemorrhoids after making Wudu' (ablution) and during Salah if he makes Wudu' after the coming of the prescribed time of Salah.

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Fatwa No. 12095

Q: I am bedridden and can not move at all. How can I perform Taharah (ritual purification) for Salah (Prayer) and how can I perform Salah?

A: First, to perform Taharah, Muslims should purify themselves with water and if they can not use water due to sickness or any other reason; they should perform Tayammum (dry ablution) using Tahir (ritually pure) dust. However, if they can not even perform Tayammum; Taharah is no longer a condition for their Salah and they can perform Salah as they are. Allah (Exalted be He) says: ﴾So keep your duty to Allâh and fear Him as much as you can﴿ and He (Glorified be He) says: ﴾and has not laid upon you in religion any hardship﴿ If any urine

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or feces is discharged, it is enough to do Istijmar (cleansing the private parts with a hard material after urination or defecation) or clean oneself by use of clods of mud or pure material. **Second,** sick people have to perform Salah while standing; and if they can not; it should be performed while sitting otherwise while lying on their sides. This is proved by an authentic narration on the authority of `Imran ibn Husayn that the Prophet (peace be upon him) said: ﴾Pray while standing and if you cannot, pray while sitting and if you cannot do even that, then pray lying on your side.﴿ Also, Allah (Glorified and Exalted be He) says: ﴾So keep your duty to Allâh and fear Him as much as you can﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The eighth question of Fatwa no. 4091

Q 8: i know that a person who loses consciousness normally does not have to make up for a missed Salah (Prayer) if its time has elapsed. Is a person who loses consciousness as a result of undergoing a surgical operation required to make up for the Salah they missed?

A: A person who loses consciousness due to being anesthetized while undergoing a surgical operation holds the same ruling as a person who faints due to suffering from a certain ailment. They are required to make up for the Salah they missed once they regain consciousness, whether it is regained at the appointed time of Salah or after

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its appointed time has elapsed.

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The second question of Fatwa no. 8597

Q 2: It is axiomatically known in medicine that a person who undergoes an operation needs a narcotic. It is probable in this case that they will miss some obligatory Salahs (prayers) while in such a state. is this person regarded as a person who is naturally unconscious in regards to not making up for the missed Salah?

A: He has to make up for the Salah he missed the same as a person who is sleeping.

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The first question of Fatwa no. 5130

Q 1: a person had one of his molar teeth extracted this morning. When the time of the Zhuhr (Noon) Prayer was due, he joined the congregational Salah (Prayer). He would make Ruku` (bowing) and Sujud (prostration) with his mouth closed.

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What is the ruling on the validity of his Salah?

A: If he is unable to pronounce Takbir (saying: "Allahu Akbar [Allah is the Greatest]") or recite the Qur'an, his Salah is valid. However, if he offers Salah with his mouth closed despite being able to pronounce Takbir or recite verses of the Holy Qur'an, his Salah will be rendered invalid. There is nothing wrong with the blood that flows after the extraction of his molar tooth.

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The first question of Fatwa no. 8836

Q 1: My father is an elderly man, and has been bedridden in hospital for about four years. He is not able to perform Salah (Prayer). He receives a pension that I collect for him. My father has other adult sons, am I required to consult with them if you order me to pay Sadaqah (voluntary charity) or Kaffarah (expiation)?

A: First, if your father is aware, i.e. he understands what is happening around him, you have to tell him that he is not excused from Salah, even though he is sick. He should observe the Salah according to his condition, whether he performs it standing, sitting, lying on his side, or lying on his back. He should also purify himself with water if he can, or by Tayamum (dry ablution). He should purify himself from urine and excrement before he performs Wudu' (ablution) by using water or Istijmar (cleansing the private parts with a hard material after urination or defecation) using toilet paper or the like three times or more

until impurity is removed. If he does not understand what is happening around him, he is not required to perform Salah. As for Sawm (Fast), he is not required to observe it or to feed a needy person. If Allah permits him to recover, he should make up for the days of Sawm that he missed. If after he has recovered he is unable to observe Sawm due to old age, he will then have to feed a needy person for every day he missed. **Secondly,** You are not permitted to pay Sadaqah from the money that you mentioned, unless you have his permission. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The third question of Fatwa no. 8817

Q 3: my brother suffers a serious disease that makes him unable to speak. But he makes mention of God with his heart at the times of Salah (prayer). He stutters when he recites Qur'an. Should he give up Salah until he recovers or should he perform Salah in this condition?

A: Your brother should perform Salah in the manner that suits his circumstances and according to his ability as long as he is sane. Allah (Exalted be He) says, ﴾So keep your duty to Allâh and fear Him as much as you can﴿ It was authentically reported that the Prophet (peace be upon him) said, ﴾When I command you to do anything, do of it as much as you possibly can...﴿

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Fatwa No. 8574

Q: four years ago, I had an accident and had to stay in bed for three months. Unable to sit, I would offer Salah while lying on my back and without Wudu' (ablution) for two months. Is this permissible?

A: If the situation is as you have mentioned, there is no blame on you and your Salah is accepted. Allah stated, ﴾So keep your duty to Allâh and fear Him as much as you can﴿ However, if you were able to perform Tayammum (dry ablution) and did not, then you must repeat Salah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa No. 7307

Q: A man used to perform the obligatory Salah (Prayer) and Sawm (Fast) but then he was afflicted by a disease which worsened to the extent that he could neither observe Sawm during Ramadan

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nor perform Salah. Afterwards, this person died before making up for the missed Sawm and Salah. Please provide us with the legal decision concerning his condition in a written answer. May Allah reward you with the best.

A: First, if the disease continued until the person died or he recovered but was not able to make up the Sawm of Ramadan, he does not have to make any Fidyah (ransom) and you do not have to make it up on his behalf for Allah (Exalted be He) says: ﴿and has not laid upon you in religion any hardship﴾ and He says: ﴿Allâh burdens not a person beyond his scope.﴾ Also, the Prophet (peace be upon him) said: ﴿When I command you to do anything, do of it as much as you possibly can...﴾ **Second,** the five obligatory daily Prayers should be performed by all Muslims every day and night as long as they are sane. The obligation to perform the five daily Prayers is not relinquished because of sickness. In case of serious disease, a person should offer Salah on its due time as much as possible even by gesture. Consequently, the sick person in question mistook when he stopped performing Salah because of the severity of his disease. His affairs are with Allah (Exalted be He) and you can not make up Salah on his behalf.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 7031

Q: i have been ill for three years. i am receiving treatment in Ha'il, Riyadh and Madinah Hospitals. i can neither fast nor offer some Salahs (Prayers). Should i make up for the missed days of Sawm (fasting) during the last three years or expiate for them? I am in dire need of your help, so please advise as soon as possible.

A: First, It is not permissible to delay Salah beyond its due time; you should offer Salah on time as much as you can, as the Prophet (peace be upon him) stated, ﴾You should offer Salah while standing. If you cannot do, offer it while sitting; and if you cannot do even that, offer it while lying on your side.﴿ A patient is allowed to combine the Zhuhr (Noon) and `Asr (Afternoon) Prayers in the time of either of them, and the Maghrib (Sunset) and the `Isha' (Night) Prayer in the time of either of them. **Second,** the Sawm that you delayed is still a debt on you until you recover by the will of Allah. If you recover, you should make up for these days, as Allah stated, ﴾but if any of you is ill or on a journey, the same number (should be made up) from other days.﴿ If the illness is chronic, may Allah forbid, you should give a needy person half a Sa` (1 Sa` = 2.172 kg) of food for each day in which you broke your Sawm.

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The Fourth Question of Fatwa no. 6908

Q4: I met a non-Arab Muslim woman who was suffering from hysteria. She was not fully conscious, and although she was aware of the time, people, and places around her, her condition required bed rest. She was always asking to be able to perform Salah, but I told her that she would get better - God willing - and that she would then be able to perform what was obligatory on her, but for the time being she should not overtax herself. Two days later, she passed away without making up for the Salah that she missed. Did I commit a sin? Can I make up for the Salah that she missed, although I do not how many there were?

A: it is obligatory on a sick person to perform Salah as well as they can, standing, sitting, lying on their sides, or even lying on their backs, due to what the Prophet (peace be upon him) said to `Imran ibn Hussayn (may Allah be pleased with them both), ("Perform Salah standing, and if you can not, (perform it) sitting, and if you can not, (perform it) lying on your side.") (Related by Al-Bukhari and Al-Nasa'y, and the words are quoted from Al-Nasa'y)

It is not permissible for any one to pray for someone else. However, if the lady you mentioned was mentally ill, she did not commit a sin and you are to be thanked and rewarded [by Allah]

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for calming her and giving her the hope of a recovery.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The fourth question of Fatwa no. 5440

Q 4: i have an old blind aunt who suffers from uterine cancer and enuresis. When the time of Zhuhr (Noon) Prayer is due, she performs Ghusl (ritual bath) and offers Zhuhr and `Asr (Afternoon) prayers together. She also combines the Maghrib (Sunset) and `Isha' (Night) prayers together. What is the ruling on this? May Allah reward you best.

A: She may pray in the way that suits her best. There is nothing wrong with her combining Zhuhr and `Asr together or Maghrib and `Isha'. This is based on the general proofs of Shari`ah (Islamic Law) which grant these facilitations. She is only required to perform Wudu' (ablution) for Salah after its time is due.

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Fatwa no. 1716

Q: i have a deaf-mute female relative who understands nothing except certain things through gestures. She performs Salah (prayer) though she sometimes increases or decreases in performing it. We can not make her understand the teachings of Salah or Sawm (fast). She observes Sawm because she sees people fasting. But if Ramadan is over and she has to make up for days she missed during Ramadan, she refuses to make up for them because she sees no one who is observing Sawm. We can not teach her as she does not understand us. We would like you to guide us about the way she can perform such acts of worship. Is she required to perform all acts of worship as a normal sane person? Moreover, she does not understand what is said to her.

A: If the prescribed time of Salah comes, you can make her perform Salah with another woman in order for her to imitate her. As for Sawm, she can observe it along with women who also have to make up for days that they missed of Sawm. If there are no women in your house who are required to make up days of Sawm, a person can observe Sawm voluntary such as Mondays and Thursdays in order for her to imitate them. This is one of the means of doing good. Allah asks us to do good. He (Exalted be He) says, ﴾and do good. Truly, Allâh loves Al-Muhsinûn (the good-doers).﴿ If no one is ready to observe Sawm along with her, they can prepare a predawn meal and breakfast for her and makes her think that they are observing Sawm even if this is not so. They can eat and drink during the day while they are away from her

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lest she should imitate him.

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Fatwa no. 13399

Q: if someone has a problem with their eye, is it permissible for them to offer Salah (Prayer) with their eyes closed?

A: If someone has a problem with their eye that will be worsened if they open it, they may perform Salah with their eyes closed. Their Salah will be considered valid, because they had a legitimate excuse.

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Salah while traveling

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The Fourth Question of Fatwa no. 6109

Q4: how do we shorten the Salah (Prayer) and how do we apply the ruling to the `Isha' (Night) Prayer, for example? Can we shorten all the Salah?

A: When traveling, you offer two Rak`ahs (units of Prayer) for the four-Rak`ah Salah (Prayer consisting of four units). Therefore, you offer two Rak`ahs out loud for the `Isha' Prayer in the same way as you perform the Fajr (Dawn) Prayer. You also perform two Rak`ahs for the Zuhr (Noon) and `Asr (Afternoon) Prayers, with a subvocal recitation of Surah Al-Fatihah and another Surah. Only the four-Rak`ah Salah is shortened while traveling.

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The seventh question of Fatwa no. 6261

Q 7: please advise concerning shortening Salah (prayer). What is the distance that permits this? Is it permissible for a taxi driver who drives three hundred kilometers daily to shorten Salah? What are the general rulings of shortening Salah?

A: Shortening Salah is offering Zhuhr (Noon), `Asr (Afternoon) and `Isha' (Night) Prayers as two Rak`ahs (units of Prayer) if you are traveling for a distance which permits so. The distance is calculated as eighty kilometers approximately, according to the opinion of the Jumhur (dominant majority of scholars). It is permissible for a taxi driver or any other person to shorten Salah, if they intend to cover the distance mentioned in the answer or more. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The Second Question of Fatwa no. 3503

Q2: some people go out for a picnic to a cool place and say, 'It is permissible for us to shorten and combine salah (Prayers) as we are on a journey.' They combine the Maghrib (Sunset) and `Isha' (Night) Prayers and perform two Rak`ahs (units of Prayer) for the `Isha' Prayer. Is this permissible for them? What is permissible for those who have just gone out for a picnic?

A: If they travel more than the distance over which it is permissible to shorten Prayers, it is permissible for them to shorten the four-Rak`ah Salahs (Prayers consisting of four units) and to combine Maghrib and `Isha' Prayers in the time of either one of them. It is also permissible for them to combine Zhuhr (Noon) and `Asr (Afternoon) Prayers in the time of either one of them. This applies whether the people are traveling for a picnic, business, or for Jihad (fighting/striving in the Cause of Allah), because they are all journeys and the Shari`ah does not differentiate between them. In fact, the rulings on traveling are applicable to any type of journey.

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Fatwa No. 4766

Q: We travel by land to spend our vacations, weekends, and spring break in a campus two hundred kilos away from our city. We take with us a water container which we use to perform Wudu' for Salah. We shorten the four-Rak`ah Salah (Prayer consisting of four units) and combine Zhuhr and `Asr Salah offering them in the time of `Asr. We also combine Maghrib and `Isha' offering them in the time of Maghrib prayer. A group of us say that we should shorten the four-Rak`ah Salah offering each Salah in two Rak`ahs only but in their due time, for this is better, as we are staying in a place where there are no hardships. The other group argues that we should shorten the four-Rak`ah Salah and combine them as this is permissible. They argue that the water which they use in performing Wudu' is carried to them by containers and if they performed Wudu', it can be sufficient for the two Salah and that they have young people whom they urge to offer Salah in congregation. They are afraid that the young people cannot perform Wudu' every time for it is cold. We would like you to advise us according to the soundest opinions of scholars. Is it permissible for the first group to act according to their opinion, even if they offered prayer individually while the rest combine and shorten Salah as described? Please, clarify this matter. As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

A: if you settle in this place more than four days with the intention of remaining there, you should offer Salah in full and

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at its due time. On the other hand, if you stay less than this period, you should shorten the four-Rak`ah Salah and offer each one at its due time or combine Zhuhr and `Asr Prayers in the due time of either of them and Maghrib and `Isha' in the due time of either of them. Indeed, the matter is flexible, but it is preferable to offer each Salah at its due time in this case.

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shortening the Maghrib Prayer

The third question of Fatwa no. 12470

Q 3: I was traveling with my wife, when the time of the Maghrib (Sunset) Prayer arrived. I intended to combine it with the `Isha' (Night) Prayer, and I offered them both at the time of the latter. I performed Tayammum (dry ablution) by striking my hands on the ground, but I did not wipe my face as I was ignorant of this matter. I offered the Maghrib as two Rak`ahs and the `Isha' as two Rak`ahs. I led my wife in those Salahs. I would like to ask some questions. 1. Is my Tayammum valid? 2. Is it permissible to shorten the Maghrib Prayer?

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3. Which is better: combining Salah or offering each Salah in its due time when a person is traveling? If combining Salah is recommended, which is better: combining them in the time of the former or in the time of the latter? 4. Is my Salah valid or should I repeat it? 5. If I should repeat Salah, when do I have to, when its time is due or when I receive the answer to my question?

A: First, your Tayammum is not valid, as you did not wipe your face with your hands after striking them on the ground.

Second, it is impermissible to shorten the Maghrib Prayer, as shortening is a ruling confined to four-Rak`ah Salah (Prayer consisting of four units) such as `Isha'. Third, you and your wife must repeat the Maghrib and `Isha' Prayers because your Tayammym was invalid, and because you left out a Rak`ah of the Maghrib with the intention of shortening Salah, while it cannot be shortened.

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Third question of Fatwa No. 2243

Q 3: A man works away from his house at a distance that allows shortening Salah (Prayer). Is it permissible for him to shorten the Salah whenever he is on his way from work to his home bearing in mind that he intended from the very beginning

to stay in this place for approximately one month?

A: He is permitted to shorten and combine the Salah on his way as long as the distance between his work place and home is the distance that allows a Muslim to do so. If he intends to reside in his work place for one month, he is not allowed to benefit from the Rukhsahs (concessions) of traveling while he is in his work place. Rather, he should perform every Salah completely at its due time.

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Fatwa no. 2852

Q: is it permissible for a traveler to shorten their Salah (Prayer) if they stay in one place for three or six days, or for a whole year? is it permissible to perform Tayammum (dry ablution) by striking a stone?

A: First: It is not permissible for a traveler who intends to stay in a country for more than four days to shorten their Salah. However, it is permissible for them to shorten their Salah if they stay for less than four days.

Second: Taymmum has to be made by means of clean earth. This is based on the Qur'anic Ayah (verse) in which Allah (Exalted be He) says, ﴿perform Tayammum with clean earth and rub therewith your faces and hands (Tayammum).﴾ It is not permissible to make Tayammum by striking on stone and the like.

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The Second Question of Fatwa no. 5741

Q2: is it permissible for students to combine Zhuhr (Noon) and `Asr (Afternoon) Prayers, because their teachers and those in charge do not let them perform their Salahs (Prayers) at their due times if they are in class?

A: Students should perform the four Rak`ahs (units of Prayer) for Zhuhr and `Asr Prayers in their due times. The detention their teachers impose is not a legal excuse that permits Salah combining.

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The first question of Fatwa no. 3996

Q 1: is it permissible to break Sawm (Fasting), and combine and shorten Salah during touristic travel?

A: It is permissible to break Sawm and shorten and combine Salah if the distance permits so.

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This is true even if the journey is for tourism, according to the generality of the legal evidence in this regard.

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The second and fourth questions of Fatwa no. 584

Q 2: is it permissible for a traveler to combine Salahs (Prayer) without shortening them, or shorten them without combining them?

A: It is permissible to combine Salahs without shortening them, and shorten them without combining them. However, shortening Salah is better than completing it, as Allah likes His concessions to be used as much as He likes His commands to be carried out. Combining Salah is also better while a person is traveling, for the previously mentioned reasons and because the Prophet (peace be upon him) used to do so.

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Q 4: is it preferable for travelers to offer Zhuhr (Noon) Prayer in a Masjid (Mosque) with the regular imam and then offer `Asr (Afternoon) Prayer in congregation or to combine Zhuhr and `Asr without waiting for the imam to lead the congregational Salah?

A 4: If waiting for the Imam poses no difficulty, then it is preferable to perform the Salah with the regular Imam for the reward of congregation. They continue in a state of Salah so long as they are waiting for the Salah, as explained by the Prophet (peace be upon him). However, if they find difficulty in this, then

they may perform Zhuhr and `Asr Prayers combined and shortened without waiting for the regular Imam.

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The sixth question of Fatwa no. 5310

Q 6: Some people say that if a person is traveling during the month of Ramadan and arrives in Makkah, he will not be permitted to observe Sawm (fast) in Makkah. Is this a valid saying?

A: if a person arrives at Makkah while he is breaking his fast and does not intend to stay for more than four days, he will be permitted to have the concessions granted to a person who is on a journey such as shortening and gathering Salah and breaking his fast during Ramadan. A person who arrives in Makkah while he is on a journey and does not know when he will leave, then he is permitted to receive the concessions of traveling. If this person performs Salah as a Ma'mum (a person being led by an Imam in Prayer) in congregational Salah, then he is not permitted to shorten his Salah as he is required to follow the congregation. But if a person arrives in Makkah while intending to stay for more than four days, then he will not be permitted to receive the concessions assigned for a person who is on a journey such as breaking fast and the like according to the soundest opinion of scholars.

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Fatwa no. 11520

Q1: Is there a specific distance that permits those going on marine patrols for a specific distance to break their Sawm (Fasting) during Ramadan and to combine and shorten Salah (Prayers) or can they shorten and combine Salah and break Sawm as soon as they start the patrol? Is it obligatory on them to make the intention to travel in order to combine and shorten Salah and break Sawm?

A: the traveling that permits the Rukhsah (concession) of travel is that which is commonly known as traveling and is a distance of approximately 80 km. So anyone who travels this distance or further may benefit from the Rukhsah of traveling, such as wiping over the Khuffs (leather socks) for three days and nights (during ablution), combining and shortening Salah, and breaking Sawm during Ramadan. If a traveler intends to stay in a town more than four days, they can not take benefit from the Rukhsah of traveling, as they are only applicable for stays of four days or less. If a traveler is staying in a town but does not know when they will finish their business there, and they have not limited it to a specific time, they can benefit from the Rukhsah, even if the period of time they stay is long. There is no difference between

traveling on land or sea.

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Q2: If a ship stops out at sea for some reason, is it permissible for those on board to shorten and combine Salah (Prayers) or not? Is it permissible or preferable for them to shorten Salah without combining them? Are they allowed to shorten and combine Salah in congregation instead of praying individually due to their work shifts?

A: if a passenger ship stops out at sea in one place for some reason, for more than four days, those on board must perform all the Salah in full, not shorten them, and each Salah should be performed in its due time. However, if they stay there for four days or less, or those on board do not know when the ship will leave that place, it is permissible to shorten and combine Salah in congregation.

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Q3: if a ship berths in the harbor of a neighboring country, what is obligatory or preferable regarding shortening or completing Salah (Prayer)? And what about Sawm (Fasting), bearing in mind that some stays may be less than four days or more, and some times the period is not known?

A: If a ship berths in the harbor of another country, and the duration is fixed to more than four days, you should perform each Salah (Prayer) fully, in its due time, in congregation without shortening it. However, if you know that the duration is less than four days or is not determined, you may perform Salah in congregation and shorten the four-Rak`ah Salah (Prayers consisting of four units), combining every two

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consecutive Salahs in the time of one of them, as we said in the answer to the second question.

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Q 5: Some people who stay long hours in shift work get so fatigued that they fall asleep shortly before the time of the Zhuhr (Noon) Prayer is due. They usually combine both the Zhuhr and `Asr (Afternoon) prayers at the time of the latter. Is this permissible? Is it the same if their patrolling work happens to be at sea or in town?

A: it is permissible for shift workers on a patrolling mission at sea to combine between prayers provided they travel the distance required for permissibility of combining between prayers. Unless the required distance is traveled it is not permissible for them to combine between prayers only because of being fatigued. Similarly, shift workers who patrol city streets are not permitted to combine between prayers only on account of suffering from fatigue.

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Q 6: There are some who sleep without having the intention of waking up when Salah becomes due time. They may even not wait for the time of Salah. They say: If we awaken during the time of Zhuhr (Noon) Prayer, we perform it and `Asr (Afternoon) Prayer at the time of Zhuhr Prayer, and if we awaken by the time of `Asr Prayer, we perform Zhuhr Prayer with it. What is the ruling in this case?

A 6: If they are traveling, then there is nothing wrong with combining prayers. However, if they are not on a journey, they should not do that as previously clarified in the fifth question.

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Q 8: if the prescribed time of Zhuhr (Noon) Prayer comes while a ship was returning to port, but the prescribed time of `Asr (Afternoon) Prayer would come before reaching the port, will it be better to combine between Zhuhr and 'Asr Prayers and pray them together at the time of Zhuhr while shortening the prayer? Or will it be better to only pray Zhuhr on board then `Asr on their arrival at the port either in two or four Rak`ahs (units of Prayer)? Is it permissible for those on board to postpone the performannce of both Zhuhr and `Asr until they enter the port and then pray them there in congregation or at home as Jam` Ta'khir (Combining two Prayers in the time of the latter)? If this is permissible, are they allowed to shorten these two prayers?

A: Regarding the case mentioned in the question, it is better to do Jam` Ta'khir (combining two Prayers in the time of the latter) so as to follow the example of the Prophet (peace be upon him). It is narrated that whenever the Prophet (peace be upon him) started a journey before noon, he (peace be upon him) would postpone Zhuhr and pray it with `Asr; and whenever he started a journey before sunset, he would postpone Maghrib (Sunset) Prayer and pray it with `Isha' (Night) Prayer. Residents, who are allowed to combine the Prayers, should take the easier option whether Jam' Taqdim (combining two Prayers in the time of the former) or Jam` Ta'khir along with shortening the Prayers. However, if the port is inside the country, they work at the port, or they intend to stay there for more than four days; they are not allowed to shorten the Salah while they are in the port. Moreover, they are permitted to pray the shortened Zhuhr on time on board and then postpone `Asr to be performed when they reach the port.

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Q 9: if the majority of those aboard a ship, apart from few, want to shorten and combine prayers for reasons like saving water, should those few persons follow the majority to get the reward and keep the unity? If the majority

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do not want to perform Sawm (Fast), should the minority comply with them?

A 9: If the case is as you mentioned, then it is better for the minority to agree with the majority of travelers to preserve unity and save water.

As for not observing Sawm while on a journey, it is better for the entire group not to fast during travel. Nonetheless, whoever wishes to fast, there is nothing wrong with that, regardless of the opinion of the majority or the minority. There is evidence in the authentic Sunnah of the Messenger of Allah (peace be upon him) in this regard.

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Q 11: We will go to a formal training mission by ship for two or three consecutive days. working on the ship will be continuous to the extent that some people can not leave their

patrols. Are these people permitted to gather performing two Salahs (prayers) at the time of the former or the latter one.

A: If the mission mentioned above has the same ruling of travel, then you are permitted to shorten and gather between Zhuhr (Noon) Prayer and `Asr (Afternoon) Prayer at the time of the former or the latter according to your circumstances, and likewise Maghrib (Sunset) Prayer and `Isha' (Night) Prayer. But if this mission does not have the same rulings of travel, then you are not permitted to gather or shorten your Salah.

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Q10: What is the obligatory or preferable practice for someone who finds that the row for congregational Salah is full and there is no space next to the Imam (the one who leads congregational Prayer) available, due to the lack of space on the ship? Should they perform the Salah standing alone behind the row or pull someone out or the row [to stand beside them] and if so, from which side of the row? Or should they wait for someone else to come to offer Salah with them? If it is obligatory to wait, should they wait even if they miss one Rak`ah (unit of Prayer) or the whole Salah, knowing that perhaps no one will come to offer Salah with them?

A: If a man enters a Masjid (mosque) after the Iqamah (call to start the Prayer) has been called and the row is full, he should try to enter the row, but if he is unable to do so, he can stand to the right of the Imam. If he is unable to do that too, he can wait for someone to come and stand with him in a new row. If no one comes, he should perform the Salah individually after the congregational Salah is over.

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Q12: A ship is a movable fighting unit in which training and keenness of everyone to carry out their duties efficiently are necessities, as any mistake could lead to a loss of life. Sometimes the distance between the ship and the shore is not clearly defined, if it is to be calculated starting from the shore, but if it is calculated from the nearest city to the ship, then the city where the base is, is more than 50 miles from the ship, i.e. about 80 kilometers. What is the ruling on this distance, and should shortening of Salah (Prayers) be based on the distance from the city or the shore, bearing in mind that the shore can not be seen by the naked eye?

A: The distance calculated for this, is the distance traveled from the place of residence. So if the distance between home and the place they are heading to is considered a traveling distance, all the Rukhsah (concessions) of a journey can be taken, such as shortening and combining Salah, and the like.

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Q 13: Sometimes, crossing certain areas in the sea, like Bab Al-Mandab, the Gulf of Oman, or entering different ports, takes a lot of time. When Salah (Prayer) becomes due, the workers are unable to leave their places as this may endanger them

and their fellow brothers. Therefore, shortening and combining prayers is necessary or else the due time of Salah will be missed and they do not perform the prescribed Salah. What is the ruling on this?

A 13: If the case is as you mentioned, then it is prescribed for them to shorten and combine prayers, whether in the time of the latter or the former, according to the requirements of work and as long as they are in a state of traveling.

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The first question of Fatwa no. 13503

Q 1: A man traveled from America to Japan and then to Indonesia. He saw no night on throughout his travels, rather the entire journey occured during daylight. When he reached his destination, a day had passed. What should he do to make up for the Salah (Prayer) he had missed? What should he do when he goes on the same journey again?

A: This man should make up for the missed Salahs immediately. As for the future, he should offer each Salah on time using a watch to estimate its time, even if he is flying in a plane.

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The Second Question of Fatwa no. 7109

Q2: is it permissible for a traveler to shorten and combine Salah (Prayer), for example Zhuhr (Noon) and `Asr (Afternoon) Prayers, at the railway station, bearing in mind that the station is a little way outside the city?

A: If the railway station is located outside the city, not adjacent to it, and the person intends to travel, then it is permissible for them to shorten and combine their Salah at the station. However, if the station is inside the city, it is not permissible to shorten or combine Salah.

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Fatwa no. 7553

Q: We went on an academic journey to Jeddah. we left Riyadh at 8:00 p.m. after the time that the `Isha' (Night) Prayer was due. We reached the hotel in Jeddah around 11:00 p.m. We performed four Rak`ahs (units of Prayer) for the Isha' Prayer and then after a day we made the intention to perform `Umrah (lesser pilgrimage) to Makkah. We then entered Ihram (the ritual state for Hajj and `Umrah) in Jeddah and went to perform `Umrah. Our questions are:

1. Should we have shortened the `Isha' Prayer for that night?

2. What is the ruling on us assuming Ihram from Jeddah?

A: Firstly: Performing four Rak`ahs for `Isha' Prayer was valid, but it would have been better to offer two Rak`ahs, if your intention was to stay in Jeddah for four days or less.

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Secondly: If you traveled to perform `Umrah and entered Ihram for it from Jeddah, you made a mistake. It is obligatory to enter Ihram from the Miqat (sites for entering the ritual state for Hajj and `Umrah) that you pass, whether by land, sea, or air. You should all therefore perform Tawbah (repentance to Allah) and each of you has to offer a sheep, or seven of you share in offering a cow or a camel as a Fidyah (ransom). The meat should then be distributed among the poor of the sanctuary. However, if you did not travel to make `Umrah, but for another purpose, and then when you were in Jeddah you just made the intention to perform `Umrah and entered into Ihram there, then there is no harm in what you did.

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The First Question of Fatwa no. 8136

Q1: If someone intends to travel but is still home, is it permissible for them to combine the Zhuhr (Noon) and `Asr (Afternoon) Prayers without shortening them, bearing in mind that they will not be able to perform the `Asr Prayer

until they reach their destination, and then it will be the time for the Maghrib (Sunset) Prayer?

A: it is not permissible for someone who has intended to travel to combine Zhuhr and `Asr Prayer nor Maghrib and `isha' Prayers while they are still home. It is also not permissible to combine Salah as a traveler, because the lawful reason of traveling does not yet exist. In fact, the Rukhsah (concession) to combine and shorten Salah only starts after leaving the populated boundaries of the city.

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The Third Question of Fatwa no. 9907

Q3: There is someone who works as mail deliverer. He travels very long distances in his car, around 700 km daily. What is the ruling on his Salah (Prayer)? Can he combine the Salah?

A: If the distance he travels is inside the same city and traveling from one district to another, he cannot not shorten the four-Rak`ah Salah (Prayer consisting of four units) or combine Zhuhr (Noon) and `Asr (Afternoon) Prayers or Maghrib (Sunset) and `Isha' (Night) Prayers, because he is not considered as a traveler. However, if this distance is in between two cities or countries,

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for example, it is permissible for him to combine and shorten Salah, because he will then be considered as a traveler and will be eligible for the Rukhsah (concession) of travel.

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The First Question of Fatwa no. 1813

Q1: A discussion raised between me and an Arab colleague in America concerning shortening the Salah (Prayer). As we may stay here for two years, I have been performing the full Salah, as if I were still in my country. However, my friend has been shortening his as he considers himself to be a traveler, even if we stay for two years. I hope that you will explain the legal ruling on shortening Salah, substantiated with legal evidence.

A: The basic rule states that only a traveler on a journey is granted the Rukhsah (concession) to shorten the four-Rak`ah Salah (Prayer consisting of four units), because Allah (Exalted be He) says: ﴾And when you (Muslims) travel in the land, there is no sin on you if you shorten As-Salât (the prayer)﴿ Also due to the saying of ﴾ Ya`la ibn Umayyah who recited to `Umar ibn Al-Khattab (may Allah be pleased with him) the Ayah (Qur'anic verse) that reads: ﴾there is no sin on you if you shorten As-Salât (the prayer) if you fear that the disbelievers may put you in trial (attack you, etc.)﴿ `Umar said, "I was surprised about what you are surprised, so I asked the Messenger of Allah (peace be upon him) and he said, 'It is a Sadaqah (voluntary charity) that Allah has granted you, so accept His Charity.'"﴿

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(Related by Muslim) a person is considered to be included under the ruling of a traveler if they travel to a place and stay there for four days and nights, or less. It is authentically reported on the authority of Jabir and Ibn `Abbas (may Allah be pleased with them) that the Prophet (peace be upon him) reached Makkah in the morning of the 4th of Dhul-Hijjah, during the Farewell Hajj. He (peace be upon him) stayed there for the 4th, 5th, 6th, and 7th, and then performed the Fajr (Dawn) Prayer in Al-Abtah on the 8th. Up until then the Prophet (peace be upon him) had been shortening his Salah, and had made the intention as he was intending to stay there, as is well-known. So it is permissible for any traveler to shorten their Salah if they have made the intention to travel and stay for the same period as the Prophet (peace be upon him) stayed, or less than it. As to those who travel, intending to stay more than four days, they should offer complete Salah as they are not considered as travelers.

Those who travel and stay more than four days due to any compelling reason without previous intention to do so while resolved to return upon fulfilling their need, they take the same rulings of a traveler. For example, those who go out to fight an enemy while resolved to return after the battle and those detained by force, sickness, or a specific need while determined to return upon release, recovery, or fulfilling the need i.e. finding a runaway slave, selling goods, and the like.

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In these cases, they are considered travelers, thus it is permissible for them to shorten the four-Rak`ah Salah, even if the period they stay extended. It is authentically reported that the Prophet (peace be upon him) stayed in Makkah during the year of the Conquest of Makkah for 19 days, during which he shortened his Salah. He also stayed in Tabuk for 20 days for Jihad (fighting in the Cause of

Allah) against the Christians, and he used to lead his Sahabah (Companions) in a shortened Salah, because he has not intended to stay there. In fact, he had intended to return once his mission was accomplished.

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The Tenth Question of Fatwa no. 4264

Q10: Is it permissible for overseas students to shorten their Salah (Prayer) when they stay in another country for a long period; four or five years? What is the ruling if someone travels to another country for five days a week and returns to their homeland for the other two days?

A: If someone travels the distance that permits the shortening of salah and stays in one place for more than four days with the intention of staying there, they cannot benefit from the Rukhsah (concession) of travel. Accordingly, it is not permissible for those people you mentioned in the question to shorten and combine their Salah or to break their Sawm (fasting) during Ramadan. They should perform the full Salah, each in the due time, and perform Sawm during Ramadan.

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As for those who stay in a town for an unspecified period of time - as the time they spend there will depend on the completion of their business and they do not know when it will be finished - they may benefit from the Rukhsah of travel, even if they stay for more than four days.

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The third question of Fatwa no. 4345

Q 3: i live in Belgium. I used to stay there for one or two years then take my vacation for one or two months. I used to spend my vacation with my parents. My family lives with me in Belgium. Can I shorten my Salah during my stay in Belgium? Can I shorten my Salah when I return to my country, Morocco, during my vacation to visit my parents or should I perform it as complete Salah during my stay in Morocco?

A: If the reality is what you have mentioned, then you will not be permitted to shorten Salah during your stay in Belgium because you intend to stay there for more than four days. You also have to complete your Salah as four Rak`ahs (units of prayer) when you return to Morocco because it is still your home land and you did not leave it to permanently live in another country.

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The third question of Fatwa no. 7306

Q 3: if a person travels by car for forty kilometers without intending to shorten Salah (Prayer) and the prescribed time of Salah arrives, should he shorten Salah or complete it?

A: If the case is as you mentioned, it is recommended to shorten the four-Rak`ah Salah (Prayer consisting of four units), even if one has not intended to shorten Salah when first setting out the journey.

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The first question of Fatwa no. 6147

Q 1: What is the ruling on a Bedouin coming from the desert area to a city for work and does not go to the Masjid (Mosques) or attend Jumu`ah (Friday) Prayer?

A: If he intends to stay more than four days, it is not permissible for him to benefit from the concessions of traveling i.e., shortening and combining prayers. However, if he intends to stay for four days or less, or he travels to fulfill

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a need after which he will return home and does not specify the period of his stay, it is permissible for him to benefit from the concessions of traveling. However, he should offer Salah in congregation, not individually. If you mean that he does not pray at all, he commits a major sin. According to the soundest of the two opinions of the scholars, if he admits the obligation of Salah but does not pray, he is a Kafir (disbeliever). The Prophet (peace be upon him) said, ﴾Verily, between a servant and Shirk and Kufr (disbelief) is the negligence of prayer﴿ Related by Muslim in his Sahih (authentic) Book. The Prophet (peace be upon him) also said, ﴾The covenant that distinguishes between us and them (the hypocrites) is Salah. Anyone who abandons it is a Kafir﴿ Related by Imam Ahmad and the Compilers of the Four Sunan (Abu Dawud, Ibn Majah, Al-Tirmidhy, and Al-Nasa'y), with an authentic Isnad (chain of narrators). However, if he denies the obligation, then he is definitely a disbeliever, according to the majority of scholars for he belies Allah (Glorified be He) and His Messenger (peace be upon him).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa no. 5258

Q 1: I am a postman who works in the villages of al-Russ. I make my rounds twice a week each time covering 850 meters along a desert road.

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Is it permissible for me to combine and shorten Salah (Prayer) or not? Please advise, may Allah reward you.

A: It is impermissible for you to combine or shorten Salah when you travel for the mentioned distance, because it is too short to permit shortening Salah.

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The eighth question of Fatwa no. 1786

Q 8: if a person is traveling between countries for a long period of time, will he be permitted to combine prayers?

A: If it is the kind of travel that permits a person to shorten Salah and the traveler is moving from one country to another as mentioned in the question or residing in a place in which he does not know when he will leave, then he is legally recommended to shorten the four-Rak`ah Salahs (Prayer consisting of four units) to two Rak`ah Salahs. Furthermore, he may combine Zhuhr and `Asr Prayers at the time of either one according to what is easier for him, and the same applies to Maghrib (Sunset) and `Isha' (Night) Prayers, so as to ward off hardship and difficulty. If the said traveler is in a place where he intends to stay for more than four days, then he should perform the obligatory prayers complete and on their due times.

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Fatwa no. 13297

All praise is due to Allah Alone and peace and blessings be upon the one after whom there will be no other prophet!

The Permanent Committee for Scholarly Research and Ifta' reviewed the question submitted to His Excellency, Chairman by the Manager of Religious Affairs for the General Security, which was referred to the committee from the General Secretariat of the Council of Senior Scholars, no. 6072 of 26/10/1410 A.H. The following is the wording of the questioner:

There is a training camp for the troops that participate in the safety of the Hajj, with its headquarters at `Arafat. Many individuals participate in this camp, with many of them coming from outside Makkah and some of them from the city. They have to be on duty all the time and are not allowed to go out while the camp is being run, as they need to be ready to move to any of the sites whenever they are needed. We have major problems regarding two matters:

Firstly: A problem of whether to shorten the Salah (Prayer) or offer it in full. Some people offer Salah in full, while others shorten it, relying on the Fatwas of some Du`ah (callers to Islam).

Second: A problem over the Jumu`ah (Friday) Prayer. some people insist

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on performing it at the designated places for Salah inside the camp and others insist on performing it in the Masjid (mosque) built by the Ministry of Hajj, where Salah is only performed during the Hajj season as it is closed the rest of the year. We hope that you will answer the following questions:

1. If the period of the camp is defined as being one month (more or less), what is the ruling on shortening the Salah or offering it in full?

2. If the period is not known, and it is indefinite and subject to extension, what is the ruling on shortening the Salah or offering it in full?

3. What is the ruling on performing the Jumu`ah Prayer in one of the places designated for Salah inside the camp or in the Masjid? Are those attending the camp obligated to perform the Jumu`ah Prayer?

4. Regarding the people from Makkah who participate in the camp, what is the ruling on them shortening their Salah? Are they obliged to attend the Jumu`ah Prayer?

After reviewing the questions, the committee answered: It is obligatory for those attending the camp to complete any four-Rak`ah Salah (Prayer consisting of four units), to offer each Salah at its due time, and to perform the Jumu`ah Prayer in the Masjid. However, those who are not from Makkah and the length of their period of stay was not meant to exceed four days may shorten and combine their Salah as they have the same status as that of travelers.

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Ruling on performing Salah on a plane

(Part No. 8; Page No. 120)

The First Question of Fatwa no. 145

Q1: Is it permissible to offer Salah (prayer) on a plane at the due time?

A: If the time for Salah is due and the plane is still flying, and a passenger fears that the time for Salah may end before landing at an airport, the scholars unanimously agree that it is obligatory upon a person to perform Salah on the plane completing Ruku` (bowing), Sujud (prostration), and facing the Qiblah according to their ability. Allah (Exalted be He) says: ﴾So keep your duty to Allâh and fear Him as much as you can﴿ The Prophet (peace be upon him) also said, ﴾"When I tell you to do something, do as much of it as you can."﴿ However, if a passenger knows that the plane will land before the end of the time for a Salah with enough time to perform it, or when it is permissible to combine it with another Salah - such as Zhuhr (Noon) and `Asr (Afternoon) Prayers or Maghrib (Sunset) and `Isha' (Night) Prayers - and they know that the plane will land before the end of the time of the second Salah, the majority of scholars maintain that it is still permissible to offer it on the plane. This is due to the order to perform the Salah when its time becomes due if this is possible, and this is the correct opinion.

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Permanent Committee for Scholarly Research and Ifta'

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The Second Question of Fatwa no. 6275

Q2: Is it permissible for a traveler to perform Salah (Prayer) on board a plane or on a ship at sea? What should they do if they cannot find any water for Wudu' (ablution) or earth for Tayammum (dry ablution), and they do not know when the time for the Salah is due or the direction of the Qiblah (direction faced for Prayer towards the Ka`bah), is it permissible for them to perform Salah? How should it be performed and in which direction should they face?

A: When it is time for a Salah on a plane or a ship, it is obligatory on the Muslims on board to perform the Salah according to their conditions and abilities. If water is available, it must be used to perform the ritual purification, but if there is none available or it is available but they are unable to use it, they may perform Tayammum if they can find earth and something similar. If they cannot find any water, earth, or anything that can take the place of earth, the obligation is removed and they may perform Salah as they are. Allah (Exalted be He) says: ﴾So keep your duty to Allâh and fear Him as much as you can﴿ They should face the Qiblah and turn with the plane wherever it goes during the obligatory Salah, as much as they can. As for the Nafilah (supererogatory) Salahs, they can be performed in the direction that the plane is traveling, because the Prophet (peace be upon him) used to offer Nafilah Salah on his camel wherever it was facing. It is authenticity reported on the authority of Anas that it is permissible to face the Qiblah at the beginning of a Salah when offering a Nafilah Salah on a journey.

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Fatwa no. 2645

Q: I would like Your Eminence to tell me about the problem of performing Salah (prayer) when traveling on board a plane, when it is flying in the sky hundreds of kilometers above the earth and sometimes turning away from the Qiblah (direction faced for Prayer towards the Ka`bah). We have researched this problem and found that some people say that the Salah is valid because the plane is flying in the air adjacent to the earth, and others say that it is between the earth and the clouds and that, if the person who is performing the Salah is doing so after leaving the earth, their Salah is invalid.

A: It is permissible to offer Salah on board a plane due to the general evidence on the obligation to offer Salah when the time is due. There is no difference in this whether the person is on land, in the air, or at sea; they should face the Qiblah as far as they can. If the plane deviates from the direction of the Qiblah during a Salah, the person performing Salah should continue doing so, facing the Qiblah as much as they can. There is no problem if they do this, due to the general evidence on the Shari`ah adoption of easiness. Allah (Exalted be He): ﴾Allâh burdens not a person beyond his scope.﴿

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As for the Nafilah (supererogatory) Salah, they may be performed in whatever direction the plane is flying.

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The second question of Fatwa no. 1375

Q2: is it permissible for travelers to perform the obligatory Salah (Prayers) in cars, trains, planes, or when riding, if they fear for their lives or wealth? Should they perform the Salah in whatever direction they are traveling or is it obligatory to face the Qiblah (direction faced for Prayer towards the Ka`bah) always and continually, or just at the beginning of the Salah? If the answer to the previous questions is "Yes," and the travelers feel safe, when their means of transport stops for a very short while in some places, the passengers may go to perform the obligatory Salah and their transport may leave without them, leaving them exposed to dangers without any money and suchlike.

A: When people are traveling in a car, train, plane, or riding and fear for their lives if they leave their means of transport to perform the obligatory Salah and know that if they delay Salah until they reach where they can perform it that the time will have ended, they should perform it as far as possible, according to the general meaning of what Allah (Exalted be He) says: ﴾Allâh burdens not a person beyond his scope.﴿

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And what He (Exalted be He) also says: ﴾So keep your duty to Allâh and fear Him as much as you can﴿ and: ﴾and has not laid upon you in religion any hardship﴿ As to whether Salah can be performed in the abovementioned means of transport regardless of the direction of Qiblah or facing the Qiblah is continually a must, or just at the beginning, it depends on the possibility of doing so. If it is possible to face the Qiblah throughout the Salah, it is obligatory to do so, as it is a condition for the validity of the obligatory Salah, both during travel and residence. However, if it is not possible to do so, those performing the Salah should fear Allah as much as they can due to the previously mentioned evidences. This applies to all the obligatory Salah.

As to the Nafilah (supererogatory) Salah, the matter is flexible as it is permissible for a Muslim to perform it in the previously mentioned means of transport regardless of the direction, even it is possible to leave them in some places, as the Prophet (peace be upon him) used to offer the Nafilah Salah while riding his camel, wherever it was facing. However, it is preferable to face the Qiblah when offering Nafilah, as much as possible when saying the Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer) when traveling.

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(Part No. 8; Page No. 125)

First question of Fatwa No. 5926

Q 1: Is it permissible due to fear to offer Salah (Prayer) while riding a camel?

A: It is permissible to perform obligatory Salah while a person is riding a camel whether or not it is moving, if they fear to be harmed by mud, rain, or so on. Ya`la ibn Murrah (may Allah be pleased with him) said: ﴾While the Prophet (peace be upon him) was with his Sahabah (Companions) on a journey it was raining heavily, the ground was muddy, and the time of prayer became due. The Prophet (peace be upon him) commanded the Mu'adhdhin to pronounce the call to Prayer and the Iqamah. Then, the Prophet (peace be upon him) led the Sahabah in Prayer by bowing his head and making his prostoration lower than his bowing.﴿ (Related by Ahmad and Al-Tirmidhy who stated, 'Muslim scholars act upon it.'

Similarly, it is permissible to perform the obligatory Salah while riding a camel in case of fear of being separated from the caravan, fearing an enemy, or the inability to remount the camel after dismounting. A person has to direct himself towards the Qiblah (direction faced for Prayer towards the Ka`bah) as long as he can, he should do Ruku` (bowing) and Sujud (prostration) and make his Sujud lower than his Ruku`. This is based on the Hadith mentioned above and on the generality of the saying of Allah (Exalted be He): ﴾So keep your duty to Allâh and fear Him as much as you can﴿

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The seventh question of Fatwa no. 12087

Q 7: is it permissible to perform Salah (prayer) in a plane while a person is sitting though he is able to stand but is shy?

A: A person is not permitted to perform Salah while sitting as long as they are able to perform it while standing whether they are in a plane or any other place. Allah (Exalted be He) says, ﴾And stand before Allâh with obedience [and do not speak to others during the Salât (prayer)].﴿ Al-Bukhari reported on the authority of `Imran ibn Husayn that the Prophet (peace be upon him) said to him, ﴾Perform Salah while standing and if you cannot, perform it while sitting and if you cannot do even that, then perform it lying on your side.﴿ Al-Nasa'y reported an addition to this Hadith with a sound chain of transmitters: ﴾If you cannot do even that, you can pray lying on your back.﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The fourth question of Fatwa no. 5156

Q 4: if a person travels by plane for a long distance that usually takes one or two hours or less, can they shorten Prayer and break their fast during the month of Ramadan? Is it permissible for a person who travels a distance of two hundred miles or more in a car to shorten their prayer? Is it true, as some claim, that this is a gift from Allah which we should accept?

A: It is an act of Sunnah (commendable act) to shorten Prayer and break fast when traveling for the distances mentioned above. There is no difference whether the distance is traveled in a long or short period of time and whether hardship is known to be associated with traveling or not. The shortening of Prayer is a merciful concession granted by Allah (Glorified be He) to His servants.

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a resident leading a traveler in Salah

Fatwa no. 3498

Q: I came to Makkah Al-Mukarramah in 7/12/1400 A.H. intending to perform Hajj and `Umrah (lesser pilgrimage). In the time between Zhuhr (Noon) and `Asr (Afternoon) Prayers I entered the Haram (The Sacred Mosque) to perform Tawaf (circumambulation around the Ka`bah) and Sa`y (going between Safa and Marwah during Hajj). During the rounds of Sa`y, the Adhan (Call to Prayer) and Iqamah (call to start the Prayer) of `Asr Prayer were called. Until then, I had not performed Zhuhr Prayer although I had the intention of performing the two prayers shortened and combined. The Muslims, including me, faced the Qiblah (direction faced for Prayer towards the Ka`bah) and started Salah. As the time of the next obligatory Salah was due, I could not perform the prayers in their respective order and I expected not to find a place outside the Haram to offer Zhuhr Prayer. As such, I started the congregational Salah with the intention of performing the first two Rak`ahs for Zhuhr Prayer and the second two Rak`ahs for `Asr Prayer. After I finished the rounds of Sa`y, I went outside the Haram and performed the two prayers on a platform combined and in a shortened form. Kindly, give me your Fatwa concerning the ruling of my Salah in the place of Sa`y, knowing that I did not have sufficient time to leave the place allocated for the rounds of Sa`y to perform prayers according to the respective order.

A: The basic rule is that prayers should be performed in their respective order. It is permissible for a traveler if he performs Salah behind a resident to offer his Salah in full as a four Rak`ah Salah. As for performing the four Rak`ahs with the Imam intending the first two Rak`ahs as Zhuhr Prayer and the second two Rak`ahs as `Asr Prayer, this is not valid. Nothing is wrong with repeating these two prayers in their respective order, for you did the right. However, it was more preferable for you in this situation to perform the four Rak`ahs with the intention of

Zhuhr Prayer and then to perform `Asr Prayer later.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

The fifth question of Fatwa no. 4373

Q 5: if a traveler performs Salah (prayer) behind a resident imam, should he make Taslim (salutation of peace ending the Prayer) after two Rak`ahs (units of prayer) or what should he do?

A: If a person who is on a journey performs Salah behind a resident Imam, he has to complete his Salah as four Rak`ahs. This is according to the Sunnah of the Prophet (peace be upon him). Moreover, following the Imam is an obligation while shortening the four-Rak`ah Salah to two Rak`ahs is a Sunnah and not an obligation according to the soundest opinion of scholars. This is also supported by what was done by the Companions (may Allah be pleased with him) when they performed Salah as four Rak`ah behind `Uthman in Mina during Hajj. This is because he completed his Salah. They knew that by doing so, they are following the teachings of the Prophet (peace be upon him) as following the Imam is an obligation. Ahmad and Muslim reported on the authority of Ibn `Abbas (may Allah be pleased with him) that it was said to him, "Why do we perform the four-Rak`ah Salah as four Rak`ahs when we are behind the Imam and perform them as two Rak`ahs when we perform them in our tents?" He said, "This is the Sunnah."

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 7848

Q 2: `Isha' prayer time in Europe starts nearly in the middle of the night during summertime. Workers and young children can not stay awake waiting until this time when they can offer it. Is it permissible for them to pray `Isha' at the time of Maghrib (Sunset) Prayer?

A: It is not permissible to pray `Isha' in advance with Maghrib for the reason mentioned above. `Isha' prayer time starts upon the disappearance of the twilight. Muslims who live in these countries have to be patient and expect Allah's reward for enduring this long period. Each Prayer has an appointed time based on the Qur'anic Ayah (verse) which reads: ﴾Verily, As-Salât (the prayer) is enjoined on the believers at fixed hours.﴿ General Hadiths reported from the Prophet (peace be upon him) also specify certain times for offering Prayer.

May Allah grant us success! May peace and blessing be upon our Prophet Muhammad, his family and Companions!

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Combining between prayers without a valid excuseThird question of Fatwa no. 2186

Q 3: In Yemen people are used to praying `asr (afternoon) at the prescribed time of Zhuhr (Noon) Prayer. Some city scholars say that this is permissible, especially scholars of Dhimar city. What is the ruling on this?

A: It is not permissible to pray Zhuhr at the prescribed time of `Asr. A Muslim has to offer each Prayer at its appointed time as long as they are healthy and not on a journey. It is only permissible to combine between prayers if they are sick or on a journey. Authentic Hadiths have been narrated from the Prophet (peace be upon him) to that effect.

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Combining Salah (Prayer) due to rain Third question of Fatwa No. 9688

Q 3: Should we combine one Salah with another e.g. Maghrib (Sunset) Prayer with `Isha' (Night) Prayer? Would it be better to call the Adhan (call to Prayer) and Iqamah (call to start the Prayer) for them?

A: It is permissible to combine Maghrib and `Isha' Prayers due to heavy rain, severe Illness, and the like. The Adhan should be called for the first Prayer while the Iqamah is to be done for both of them. Combining two Prayers in case of travel is also permissible between Maghrib and `Isha' Prayer or between Zhuhr (Noon) and `Asr (Afternoon) Prayer at the time of any one of each of the two Prayers with the performance of one Adhan and two Iqamahs (calls to start the Prayer). The practice of the Prophet (peace be upon him) proves the validity of this.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 4554

Q: What is the ruling on combining Salahs (Prayers) and performing them in congregation at home when it is raining or cold, as we know that combining Salah is made at Masjids (mosques), not houses? Please, advise.

(Part No. 8; Page No. 135)

A: According to the authentic Hadiths, people may combine Salahs at Masjid when the legal excuse e.g. rain, is warranted to have the reward of congregational Salah out of easiness towards people. As to combining Salah in congregation in someone's house due to the abovementioned reason, this is not permissible, due to lack of evidence for this from the Shari`ah (Islamic law) and the lack of this being a reason to permit the combining of Salah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and his Companions!

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The third question of Fatwa no. 3858

Q 3: how should two Salahs be combined(Prayers) in case of rain, severe winds or otherwise? Did the Prophet (peace be upon him) used to do it or not?

A: According to the strongest opinions of scholars, it is permissible to combine the Maghrib (Sunset) and the `Isha' (Night) Prayers in the time of the former,with one Adhan (call to Prayer) and an Iqamah (call to start the Prayer) for each. This is allowed because the rain wets one's clothing making it difficult to return to the Masjid (mosque) once again to offer the `Isha' Prayer.

It is also permissible to combine them in the time of the former because of the mud, according to the strongest opinions of scholars. This concession is given in order to remove the hardship. Allah stated, ﴾and has not laid upon you in religion any hardship﴿ He also says, ﴾Allâh burdens not a person beyond his scope.﴿

(Part No. 8; Page No. 136)

Aban ibn `Uthman (may Allah be pleased with him) combined Maghrib and `Isha' Prayers on a rainy night with a group of the senior scholars of Tabi`un (Followers, the generation after the Companions of the Prophet). No one disagreed, so it was considered Ijma` (consensus of scholars). This was mentioned by Ibn Qudamah in his book Al-Mughny. It is also permissible for a person who is seriously ill to combine the Zhuhr (Noon) and `Asr (Afternoon) Prayers at the time of either of them, according to what is easier for them. Similarly, a person is allowed to combine the Maghrib and `Isha' Prayers so as to remove the hardship.

It was authentically reported from the Prophet (peace be upon him) that he combined Zhuhr and `Asr Prayers in the Farewell Hajj while he was in `Arafah. When the time of the Zhuhr Prayer became due, the Prophet (peace be upon him) delivered a Khutbah (sermon) to the people. The Adhan and the Iqamah were pronounced, and the Prophet (peace be upon him) led people in Salah. Then, the Iqamah for the `Asr Prayer was pronounced, and the Prophet (peace be upon him) led people in Salah. He then stood on the mountain of `Arafat until sunset, and then left for Muzdalifah where he combined both Maghrib and `Isha' Prayers in the time of the latter with one Adhan and an Iqamah for each. It was authentically reported that he (peace be upon him) used to combine Salah while traveling at the time of one of them, according to what was easier for him. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Chairman
`Abdullah ibn Qa`ud	`Abdul-`Aziz ibn `Abdullah ibn Baz

the time when a person on a journey can combine between two prayers

Fatwa no. 2547

Q: What is the ruling on a traveler who shortens `Asr (Afternoon) Prayer during the time of Zhuhr (Noon) Prayer and arrives home before the time for `Asr is due? What is the ruling if the same happens with regard to Maghrib (Sunset) and `Isha' (Night) prayers? Due to the repeated occurrence of this, we would like you to clarify this issue along with mentioning relevant proofs.

A: If the traveler prays Zhuhr and `Asr together at the time of the former then arrivers home before or after `Asr is due, his Prayer will be considered valid because traveling provides a valid excuse for the combining of prayers. The same applies to combining Maghrib and `Isha' at the time of the former.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Ninth question of Fatwa No. 5966

Q 9: is it permissible to combine Prayer (Salah) with no excuse when traveling? if so, is it permissible to speak little or much between the two combined Prayers?

A: It is permissible to combine Zhuhr (Noon) and `Asr (Afternoon) Prayer or Maghrib (Sunset) and `Isha' (Night) Prayer when traveling for a distance that permits shortening Salah without having any other excuse than the travel itself. Moreover, the two combined Prayers can be separated by small acts or words.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 425

Q: when a traveler delays offering the Maghrib (Sunset) Prayer until the time of `Isha' (Night) Prayer, should he begin with the Maghrib Prayer as it comes first in order or begin with `Isha' Prayer as this is its due time?

A: If the conditions of assigning the concessions of travel apply to this journey and the journey was for lawful purposes, then you are permitted to combine between Zhuhr (Noon) Prayer and `Asr (Afternoon) Prayer at the time of the former or the latter, and likewise between Maghrib Prayer and `Isha' Prayer according to his own circumstances.

(Part No. 8; Page No. 139)

If a person intends to combine between Salahs, they have to follow their order. Thus, they have to begin with Zhuhr Prayer and then `Asr Prayer. They should also begin with Maghrib Prayer and then `Isha' Prayer whether they perform them at the time of the former or the latter.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The third question of Fatwa no. 12014

Q3: A traveler is delaying performing the combined Maghrib (Sunset) and `Isha' (Night) Prayer until the time of the `Isha' Prayer. When they reach a town, they find that the congregation is performing the `Isha' Prayer. Should they join them for the `Isha' Prayer or perform the Maghrib Prayer alone? If they should join the congregational Salah for `Isha' before performing Maghrib, should they make the intention for both in one intention?

A: It is obligatory on anyone who delays performing the Maghrib Prayer until the time of the `Isha' Prayer when traveling to begin by performing the Maghrib Prayer. However, if they join the congregational Salah for the `Isha' Prayer, they should make the intention to perform it as the Maghrib Prayer, and then sit down for the third Rak`ah [the final one for Maghrib. trans.].

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and his Companions!

Permanent Committee for Scholarly Research and Ifta'

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If a person is denied going to the mosque at the time of `Isha' (Night) Prayer,

may he combine `Isha' and Maghrib (Sunset) Prayer

Fatwa no. 12891

Q: The Israeli occupation imposed an all-night curfew on the residents of the occupied land of Palestine. Since the due time of `Isha' (Night) Prayer starts at nearly half past nine at night, Muslims are unable to go out to Masjids (mosques) to offer it in congregation. Different viewpoints have been given in reply to the following question: is it permissible to pray `isha and Maghrib together at the time of the latter? Or does each prayer have to be offered at its appointed time? We would like to inform you that the Adhan (call to prayer) of Maghrib starts ten minutes before eight o'clock. Those who make it permissible to combine Maghrib and `Isha' at one time finish offering them at nearly quarter past eight.

I hope that you will issue a fatwa which I can spread among the people there in order to settle the disputed opinions and unite the word of Muslims. I appreciate your co-operation.

A: It is not permissible for them to pray `Isha' and Maghrib together at the time of the latter. They have to pray Maghrib at the Masjid (mosque) and `Isha' at home as long as they

are unable to go to the Masjid to pray `Isha' in congregation. There is no sin on them for praying at home. Allah (Exalted be He) says: ﴾So keep your duty to Allâh and fear Him as much as you can﴿ May Allah assist us in fulfilling our duties and in supporting His believing party.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions.

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Second question of Fatwa No. 6719

Q 2: is it permissible to make Al-Baqiyat Al-Salihat between the two combined Prayers, for example Maghrib (Sunset) Prayer and `isha' (Night) Prayer?

A: It is Mashru` (Islamically acceptable) that the two combined Prayers can only be separated by minor acts like the performance of Wudu' (ablution). Thus, voluntary prayers should not be offered between the combined Maghrib and `Isha' Prayers. However, if the questioner is referring to the noble Hadith: ﴾Al-Baqiyat Al-Salihat 'the enduring good deeds' are a servant's saying 'Allah is greater' (Allahu akbar) and 'Glory be to Allah' (Subahana'llah) and 'Praise be to Allah' (al-hamdu lillah) and 'There is no god but Allah and there is no power and no strength except by Allah.' La ilaha illa'llah wa la hawla wa la quwwata illa bi'llah.﴿ , these can be said between the two combined Maghrib and `Isha' Prayers.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Combining prayers with one Adhan and two Iqamahs

The second question of Fatwa no. 4263

Q 2: some jurists say that in case of rainfall, you may perform Maghrib (sunset) and `Isha (Night) Prayers combined with two Adhans (Call to Prayer). What is the ruling on this?

A: It is an act of Sunnah to combine Maghrib and `Isha Prayers with one Adhan and two Iqamahs when a legal excuse exists e.g. traveling, sickness, and rainfall. This is according to the Authentic Sunnah as the Prophet (peace be upon him) did this.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa no. 5133

Q1: is it just combining Maghrib (Sunset) Prayer and `isha' (Night) Prayer on rainy days is the considered Rukhsah (concession) or they are also shortened like Salah (Prayers) shortened during travel and recommended to be done?

A: Combining Maghrib and `Isha Prayers is a Rukhsah during travel, illness, and rain. It is authentically reported that the Prophet (peace be upon him) said, ("Allah likes His Rukhsah to be taken, as much as He hates to be disobeyed.") And in another narration, ("As He likes His Decisions to be followed.") It is also authentically reported that the Prophet (peace be upon him) said, regarding shortening the Salah when traveling, ("It is a Sadaqah (voluntary charity) that Allah has granted you, so accept His Sadaqah.")

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The seventh question of Fatwa no. 7757

Q7: what are the conditions for combining two Salahs (Prayers)? Should the supererogatory Salah or witr (Prayer with an odd number of units) be performed in case of combining Salah?

(Part No. 8; Page No. 144)

A: Combining two Salahs is permissible for the travelers or the sick persons, and for those at home on a rainy night. They may perform Witr after combining the `Isha' (Night) and Maghrib (Sunset) Prayers at the earlier time (i.e. during the time for Maghrib).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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combining Salah when not traveling due to difficulties with work

Fatwa no. 11762

Q: In our village, during the agricultural season in autumn, people combine Maghrib (Sunset) and `Isha' (Night) Prayers during the time of Maghrib Prayer due to the difficulties of the season. They do this until the end of the season, which lasts three to four months. Is this permissible according to the Shari`ah (Islamic law)? If it is not, what is the ruling on someone who knows the ruling and explains to the people, but they do not pay attention to what he says, and he wants to perform the Salah (Prayer) in congregation? What should he do, should he perform it with the people then make up for the `Isha' Prayer in its due time, or should he wait for its time and perform it alone? Please, advise. May Allah guide you!

A: It is not permissible to combine two Salahs when not traveling for the abovementioned reason.

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The person, who advised those who did not accept, should not combine Salah with them. He should perform Salah in its due time.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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should someone who sleeps until the time for Prayer has expired perform the traveler Prayer

Fifth question of Fatwa No. 8290

Q 5: Is it permissible for someone who is a resident and is in good health but slept through the prescribed time of some Prayers to pray them as one does when traveling?

A: Whoever is a resident and sleeps through the prescribed time of a prayer must pray in full without shortening it once he remembers. The same applies when one remembers while traveling that one has missed the time of prayer, because Salah (Prayer) was already made obligatory while still a resident.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 3715

Q: i intended to travel from Riyadh to the Eastern region. About four kilometers away, I performed Maghrib (Sunset) and `Isha' (Night) Prayer at the time of the former. I went on my way and after five kilometers, I passed by a place called Khashm Al-`An where some of my relatives live. I intended to visit them quickly to see them off and then go on my way. When I arrived there, they insisted I stay with them to have dinner. I stayed there until the time of `Isha' Prayer is due. They performed Salah and I sat as I performed it. Is my Salah valid? Should I perform it again?

A: Your Salah is valid and you do not need to perform it again. It is better in this case to perform it again along with them. It will be considered a supererogatory Salah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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shortening salah in the place of marriage

The third question of Fatwa no. 7176

Q3: Some people claim that it is not permissible for a person to shorten Salah or combine Zhuhr (Noon) Prayer and `Asr (Afternoon) Prayer or Maghrib (Sunset) Prayer and

(Part No. 8; Page No. 147)

`Isha' (Night) Prayer in the place where a person has a wife. Please, advise. May Allah reward you!

A: It is not to shorten and combine Salah in every place you have a wife. However, the four-Rak`ah Salah (Prayer consisting of four units) should not be shortened nor should Salah be combined if the husband stays in the place where the wife resides or for a period of time that ends the case of travel. However, if they are staying in a place where they have wives for a period of time that does not end the case of travel, they may shorten Salah, because it is not their homeland. The Prophet (peace be upon him) married Khadijah in Makkah and migrated to Madinah. When he returned to Makkah for the Farewell Hajj, he shortened his Salah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and his Companions!

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The fourth question of Fatwa no. 6497

Q 4: if a person has two houses in two different cities in the same country and he lives in both and goes back and forth from time to time, if he is traveling from one house to another, is he permitted to shorten Prayer or should he perform Salah in full? Kindly, give us a thorough explanation on shortening Salah in general.

A: If the case is as you have mentioned regarding both houses as

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places of residence for that person, he is not allowed to avail of the concessions granted for travelers, i.e., shortening prayers and the like while staying in any of the two cities mentioned. But he is permitted to avail of such concessions during his travel between the two cities as long as the distance exceeds the limit of approximately eighty kilometers.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa no. 6517

Q 1: someone happens to combine Maghrib Prayer with `Isha' Prayer at the Masjid (mosque) on a rainy night. After `Isha' is finished, there comes a latecomer who offers Maghrib. Is it permissible for that latecomer to pray `Isha' first with that man then pray Maghrib, or does he have to offer Maghrib first and then join him?

If the latecomer happens to enter the Masjid after the other person has finished praying Maghrib but has not yet started praying `Isha', should he wait until the other person has offered Maghrib then they both join together for `Isha'?

A: The latecomer has to offer Maghrib first, and once he finishes it, he may join the other person who offers `Isha'. If the latecomer happens to enter the Masjid after the other person has finished

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praying Maghrib, it is permissible for the one who has finished Maghrib to wait for him until he finishes Maghrib.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions.

Permanent Committee for Scholarly Research and Ifta

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Fatwa No. 7999

All praise is due to Allah Alone and peace and blessings be upon His Messenger Muhammad, his family, and Companions.

The Permanent Committee for Scholarly Research and Ifta' has read the letter that was sent to His Honor the General Chairman from General `Abdul-Muhsin ibn `Abdullah Al Al-Sheikh the Director of the Religious Affairs Department in the Armed Forces No. 21/10/2 and dated 1/1/1405 A. H. Following is the text of the letter:

The Armed Forces will organize a training camp these days near the Military City in Hafr Al-Batin. It will include a large number of Gulf State and Saudi forces and it will be called Dir` Al-Jazeerah, i.e. The Island's Armor. Those who participate will take part in military training and combat maneuvers. They will stay in tents far away from the Military City at Hafr Al-Batin at a distance not less than 70 to 80 kilometers. Participants will come from far away regions in the Kingdom and the Gulf. The period they will stay there will vary. Some of them will stay for more than a month and some for less, but throughout the entire time they will all undergo rigorous military

(Part No. 8; Page No. 150)

trainings We hope that Your Honor will clarify the ruling on whether they are considered travelers so that they may take advantage of the Rukhsahs (concessions) of travel such as shortening and combining Prayers and praying Zhuhr instead of Jumu`ah (Friday) Prayer; or are they considered residents required to perform full Prayers and observe Jumu`ah Prayer? Please advise us may Allah preserve you.

The Committee has also read the letter sent by the same sender No. 135/10/2 dated 1/1/1405. Following is the text of the letter; in addition to our letter No. 21/10/2 dated 1/1/1405 A. H. in which we explained the status of the joint forces regarding the Dir` Al-Jazeerah training requesting Your Honor to clarify the ruling on whether they are considered travelers so that they may benefit from the Rukhsahs (concessions) of travel such as shortening and combining Prayers and praying Zhuhr instead of Jumu`ah (Friday) Prayer. We would like to inform Your Honor that some units of these forces move outside the region where the camp is located for distances ranging between 30 to 100 kilometers. We hope that Your Honor will consider this issue along with the answer for the main question so that the benefit will be more comprehensive. May Allah preserve you.

The committee answered with the following:

participants in this training camp should offer the Salah (prayer) in full and not combine two Salahs (prayers) together for they are not travelers because they know the period of their stay in the camp and it is more than four days.

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Participants in this training are not allowed to pray Jumu`ah Prayer in their place because they are not residents. They should pray Zhuhr as Bedouins do in their places to which they move from time to time. However, whoever travels for a distance that allows shortening of the prayer, they are permitted to shorten and combine the prayers while they are travelling.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The first and second questions of Fatwa no. 6307

Q 1: If i am traveling and enjoy the concession of combining prayers, then Zhuhr (Noon) Prayer becomes due but i delay it until `Asr (Afternoon). However, i arrive to my country before `Asr Prayer, should I perform Zhuhr Prayer shortened and perform `Asr Prayer in full, because I arrived at my residence before the time of `Asr Prayer became due, or what should I do?

A: You have to perform Zhuhr Prayer as a four Rak`ah prayer, because you reached you country in its due time. Because of this, you come under the same ruling as a resident, and you are allowed to perform `Asr Prayer in congregation.

Permanent Committee for Scholarly Research and Ifta'

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Q 2: i attended the `Asr (Afternoon) Prayer with a group in a Masjid (mosque) while i was traveling. i shortened Zhuhr (Noon) Prayer. Can i perform `Asr Prayer as four Rak`ah (unit of prayer) in order to receive the reward of congregational Salah (prayer), though i performed Zhuhr Prayer as two Rak`ahs? Should I perform `Asr Prayer as two Rak`ah just as Zhuhr Prayer and leave the Masjid without attending

the congregational prayer?

A: You can perform Zhuhr Prayer as two Rak`ahs and `Asr Prayer as four Rak`ahs in order to receive the reward of the congregational Salah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The third question of Fatwa no. 3322

Q 3: if the time of Maghrib (Sunset) Prayer becomes due while on return to home and i know that i am going to arrive before the time of `isha' (Night) Prayer, should i shorten the `isha' Prayer?

A: You do not have to shorten the `Isha' Prayer or combine it in advance with Maghrib. You may offer Maghrib on time, and offer `Isha' as four Rak`ahs (units of Prayer) on time when you reach your destination. However, if you combine and shorten the Maghrib and the `Isha', there is no harm, even if you arrive during the time for `Isha'.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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intention to shorten Salah

The third question of Fatwa no. 6800

Q3: Is it obligatory to make the intention to shorten Salah (Payer) when traveling before or during the traveling? If someone has traveled and wants to perform Salah, but has not yet made the intention, is it permissible to shorten Salah or not?

A: The intention to shorten Salah should be made before performing the Salah itself not on traveling, as the Prophet (peace be upon him) said, ("Actions are judged by intentions.") Therefore, if you travel without making intention to shorten Salah, it is permissible to make your intention before you shorten the first four-Rak`ah Salah (Prayer consisting of four units), if the distance of the journey is over that which it is permissible to shorten Salah (Prayers), which is about 80 kilometers.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 13289

All praise is due to Allah Alone. May peace and blessings be upon the Last Prophet!

The Permanent Committee for Scholarly Research and Ifta' has examined the question submitted to the president by His Royal Highness Prince Khalid ibn Bandar ibn `Abdul-`Aziz, which was referred to the committee from the General Secretariat of the Council of Senior

(Part No. 8; Page No. 154)

Scholars, no. 5176 on 13/9/1410 A.H. It reads as follows:

I would like to inform Your Eminence and the Permanent Committee for Ifta` that military maneuvers with live ammunition are carried out from time to time by different sectors of the armed forces. All branches of the armed forces hold these exercises during the course of their annual training and all those participating, both officers and soldiers, have to be in a continuous state of alert and emergency, resembling those of battle conditions. The exercises are carried out in places far from the bases and are usually in the desert, which exposes them to the risk of accidents. The period of these exercises may extend to more than twenty days.

Is it permissible in this situation to shorten Salah (Prayer) or to shorten and combine them, or do they have to be offered in their due times? We hope that Your Eminence will advise us on this matter. May Allah guide you!

After studying the matter, the committee gave the following answer:

It is not permissible for the soldiers to shorten or to combine Salah in the situation you mentioned, because if a traveler intends to stay in a place for more than four days, they have to complete their Salah and they are not permitted to shorten or combine Salah, according to the majority of scholars.

If going to place where the training is conducted is not considered as traveling, because it is close to the town, then they should not shorten or combine Salah at all.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Fatwa no. 11382

Q: i have been sent by Saudi Arabia to the Republic of Germany since nearly one and a half years during which I used to shorten and combine Zhuhr (Noon) and `Asr (Afternoon) Prayers at the time of the former prayer in school. However, sometimes I miss `Asr Prayer too and I come back home by the time of the Maghrib (Sunset) Prayer. One of my colleagues said that in my case I am not permitted to combine prayers. I hope you will explain this to me. May Allah benefit you.

A: You do not have to make up for the prayers that you shortened, delayed, or combined with other prayers, because it is possible that you may be included under the excuse of traveling. However, in future you should pray the four-Rak`ah Salahs in full and offer every Salah (Prayer) on time, because the ruling of travel is no longer applied to you, as you have resolved to stay for more than four days. So you have to perform Salah in congregation if possible and do not pray alone.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Deputy Chairman	Chairman
`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The third question of Fatwa no. 2896

Q 3: if i travel to another country and stay there for three days with the intention to stay for that period before setting out, should i observe Sawm (fasting) if this journey is during Ramadan? Should i shorten Salah or pray them in their entirety?

A: If the case is as you mentioned, i.e. you traveled for a long distance and stayed for three days with the intention of residence, it is permissible for you to break your Sawm and shorten the four-Rak`ah Salah (Prayer consisting of four units) during those three days. This period does not cancel the rulings on travel, even if you had intended to stay from the beginning, as it was authentically reported that the Prophet (peace be upon him) stayed in Makkah for four days during the Farewell Pilgrimage and shortened Salah all this time. You can observe Sawm, if you like, but you must offer the obligatory Salah congregationally, not individually.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 10294

Q 2: a traveler was on his way home when the Zhuhr (Noon) Prayer was due and he returned home before the `asr (afternoon) Prayer. Should he perform Zhuhr Prayer directly upon his arrival or can he delay it and perform it along with `Asr Prayer? Can he shorten Zhuhr Prayer by performing it as two Rak`ahs (units of prayer)?

A: If a traveler delays Zhuhr Prayer until he returns home, he should perform it as four Rak`ahs in its due time. Then, he can perform `Asr Prayer in congregation.

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should a traveler, who returns to his country for two days, shorten salah (Prayer)?

The second question of Fatwa no. 7075

Q 2: A young Muslim man studying for a week or two in a city that is 112 kilometers away from his home returns for weekly vacations on Thursdays and Fridays. He asks if he is permitted to shorten prayers during the two-day weekend knowing that he suffers no fatigue whatsoever due to travel.

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As we know, the prescribed period for not shortening Salah is four days, i.e. twenty prayers.

A: The said person should not shorten prayers on his weekends whether he stays a day, more, or less, because he is not a traveler. The same is applicable to the place of his study according to the most correct opinion of scholars, as he is staying for longer than the prescribed period for shortening prayer. However, he may shorten the four Rak`ah Salahs (Prayer consisting of four units) during his travel between his home city and the place of his study.

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istikharah and Prayer for Need

(Part No. 8; Page No. 160)

Fatwa no. 4193

Q: I have heard much talk about Prayer for Need and Istikharah (Prayer for Guidance). How does a person perform these two kinds of Salah? Should they recite certain Surahs or Ayahs (verses) of the Qur'an in every Rak`ah (unit of prayer)? What are the reported invocations recited in these two kinds of Salah?

A: The manner of performing Istikharah Salah was mentioned in the Hadith of the Prophet (peace be upon him) that was reported by Al-Bukhari, Abu Dawud, Al-Tirmidhy, Al-Nasa'y, and Ibn Majah on the authority of Jabir ibn `Abdullah (may Allah be pleased with him). He said, ❨Allah's Messenger (peace be upon him) used to teach us the Istikharah for each and every matter as he used to teach us the Surahs from the Qur'an. He used to say, 'If any of you intends to do something, he should offer a Salah of two Rak`ahs other than the obligatory Salah, and then say: Allahumma inni astakhiruka bi `ilmika, Wa astaqdiruka bi-qudratika, Wa as'aluka min fadlika al-`azim Fa-innaka taqdiru Wala aqdiru, Wa ta`lamu Wala a`lamu, Wa anta `allamu l-ghuyub. Allahumma, in kunta ta`lam anna hadha-l-amra Khairun li fi dini wa ma`ashi wa`aqibati amri (or `ajili amri wa'ajilihi) Faqdirhu li wa yas-sirhu li thumma barik li Fihi, Wa in kunta ta`lamu anna hadha-lamra shar-run li fi dini wa ma`ashi wa`aqibati amri (or `ajili amri wa'ajilihi) Fasrifhu `anni was-rifni `anhu. Waqdir li al-khaira haithu kana Thumma irdini bihi. (O Allah! I ask guidance from Your knowledge, and Power from Your Might and I ask for Your great blessings. You are capable and I am not. You know and I do not and You know the unseen. O Allah! If You know that this matter is good for my religion and my subsistence and in my Hereafter - (or said: If it is better for my present and later needs), then You ordain it for me and make it easy for me to get, and then bless me with it. And if You know that this matter is harmful to me in my religion and subsistence and in the Hereafter - (or said: If it is worse for my present and later needs), then keep it away from me and keep me away from it. And ordain for me whatever is good for me, and make me satisfied with it). The Prophet (peace be upon him) added that then the person should name his need."❩

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One should begin his recitation in this Salah by Al-Fatihah and then a Surah or part of a Surah of the Qur'an.

As for what is called need Salah, it was reported in a Hadith Munkar (rejected Hadith reported by a weak narrator whose narration conflicts with an authentic Hadith) and weak ones. Therefore, these Hadiths can not be used as evidence and we can not establish acts of worship upon weak Hadiths.

The fourteenth question of Fatwa no. 8864

Q14: When performing Du`a' Al-Istikharah (supplication for guidance) in regard to an action or a need, is it conditional to have memorized the Du`a reported from Prophet Muhammad (peace be upon him) or is it possible to read it from a book after finishing Salah (Prayer)? After performing the Du`a', how can it be known or felt that Allah (may He be Praised and Exalted) is guiding the supplicant to do or to abandon something? Please, advise.

A: whether you memorize the Du`a' Al-Istikharah or read it from a book, it is accepted as the matter is flexible. What you should do is to strive to prepare your heart and attain Khushu` (the heart being attuned to the act of worship), and be sincere in the Du`a'. Afterwards, it is permissible to consult

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reliable and experienced people. When you feel that your heart feels at ease with one of the two possibilities, this is the sign that this is what Allah has chosen for you.

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The fourth question of Fatwa no. 10666

Q 4: when is the proper time for Du`a' Al-Istikharah (supplication for guidance); before or after Taslim (salutation of peace ending the Prayer)?

A: Du`a' Al-Istikharah should be said after Taslim.

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Bid`ahs of Salah

Fatwa no. 776

Q: 1. What is the ruling on Salat-ul-Tasabih (special supererogatory prayer in which glorification of Allah is said 75 times in each unit of prayer)? is there any evidence to support it?

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2. How is it performed?

A: First: the basic principle is that all acts of worship are Tawqifiy (bound by a religious text and not amenable to personal opinion). Therefore, it is not permissible to say that a certain act of worship is legal unless there is proof to support it. We do not know of any sound evidence in support of the permissibility of Salat-ul-Tasabih. In Al-Targhib wa Al-Tarhib and other books, there are Hadiths that are not free of faults in this regard. A Muslim should worship Allah according to what He has mentioned in the Qur'an and the Hadiths that have been authentically reported from the Messenger of Allah (peace be upon him). All acts of worship have two pillars; sincerity and faithful adherence. Allah has mentioned them in many Ayahs (Qur'anic verses) among them are His saying, ﴾Yes, but whoever submits his face (himself) to Allâh (i.e. follows Allâh's Religion of Islâmic Monotheism) and he is a Muhsin then his reward is with his Lord (Allâh), on such shall be no fear, nor shall they grieve. [See Tafsir Ibn Kathîr].﴿ Submission to Allah means sincerity while Ihsan (the perfection of Faith) implies faithful adherence. Allah says, ﴾And whosoever submits his face (himself) to Allâh, while he is a Muhsin (good-doer i.e. performs good deeds totally for Allâh's sake without any show off or to gain praise or fame and does them in accordance with the Sunnah of Allâh's Messenger Muhammad صلى الله عليه وسلم), then he has grasped the most trustworthy handhold [Lâ ilâha illallâh (none has the right to be worshipped but Allâh)].﴿

Second: Discussing this issue should be dependent upon evidence. However, no sound evidence in support of its validity is found as mentioned in the first part of the answer. As for the related Hadith,

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they are not free of faults. Therefore, the manner of performing Salat-ul-Tasabih is various. You can refer to "Al-Targhib wa Al-Tarhib" for more information.

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Permanent Committee for Scholarly Research and Ifta'

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The second question of Fatwa no. 2141

Q 2: Do you recommend me to perform Tasbih Salah (a special prayer that consists of four Rak`ahs where one says: "Subhan Allah [Glory be to Allah]" seventy five times per Rak`ah)?

A: tasbih Salah is a Bid`ah (innovation in religion). The Hadith mentioned to this effect is not authentic. It is a Hadith Munkar (rejected Hadith reported by a weak narrator whose narration conflicts with an authentic Hadith). Some scholars regard it as a fabricated Hadith.

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The first question of Fatwa no. 5113

Q 1: There is a Salah (Prayer) offered on the second and the fourth nights of Shawwal during the supererogatory fasting of the six days of Shawwal. It is called Salat-ul-Tasabih (Prayer of glorification). It is offered after 'Isha' (Night) Prayer and consists of four Rak'ahs (units of Prayer), with Taslim (salutation of peace ending the Prayer) after each two Rak'ahs. It is offered with long recitation, long Ruku' (bowing), and Sujud (Prostration).

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During it a certain number of utterances of Tasbih (saying: "Subhan Allah [Glory be to Allah]"), Tahmid (saying: "Alhamdu lillah [All praise is due to Allah]") and Tahlil (saying: "La ilaha illa Allah [There is no god except Allah]") are recited; therefore, it is a long Salah. Does this Salah have a basis in Shari'ah (Islamic law)? What is the ruling on it?

A: It has not been authentically reported that the Prophet (peace be upon him) prescribed the offering of a four-Rak'ah Salah (Prayer consisting of four units) during the nights of the six days of Shawwal when Sawm (Fasting) is recommended as an act of Sunnah (supererogatory act of worship following the example of the Prophet), or during any of the nights of this month. This Salah is a Bid'ah (innovation in religion) and setting a fixed time to offer it is a Bid'ah. Performing it in the manner mentioned is also a Bid'ah. It is authentically reported that the Prophet (peace be upon him) stated: ﴾Anyone who introduces anything into this matter of ours (Islam) that is not part of it will have it rejected.﴿ (Related by Al-Bukhari and Muslim) According to another narration: ﴾Anyone who does an action which is not in accordance with this matter of ours (Islam) will have it rejected.﴿ (Related by Muslim)

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The Second Question of Fatwa no. 9107

Q2: Is it correct that there is a Salah called Salat-ul-Isti`anah, because the head of my school said that it is. Supporting his argument, he raised the following Hadith: ﴾"... If you ask, ask Allah. If you seek help, seek help from Allah..."﴿ **Allah also says:** ﴾And seek help in patience and As-Salât (the prayer)﴿ ﴾You (Alone) we worship, and You (Alone) we ask for help (for each and everything).﴿ **This Salah is supposed to be performed for three nights, after the `Isha' (Night) Prayer.**

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A: Salah (Prayer) is an act of `Ibadah (worship), and `Ibadah is only confirmed through Tawqif (a religious text and not personal opinion). There is nothing in Allah's Book or the Sunnah of His Messenger about a Salat-ul-Isti`anah that has to be performed for three night after the `Isha' Prayer. It was also not reported from the Rightly-Guided Caliphs, as far as we know. The texts that were mentioned in the question refer to resorting to Allah Alone to fulfill needs and seek help from Him Alone in everything, anytime of the day and night after Salah, or any time not limited to a specific time or specific number. As for performing this Salah three times on three nights, after `Isha' Prayer, this is Bid`ah (an innovation in religion). It is authentically reported that the Prophet (peace be upon him) said, ﴾"Anyone who introduces something in this matter of our (the religion) that is not from it, it will be rejected."﴿ (Related by Al-Bukhari and Muslim)

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salah Al-Qada' Al-`Umry

Fatwa no. 2438

Q: First, some Imams (leaders of congregational Prayer) offer five Salahs (Prayers) in Ramadan

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after the last Jumu`ah (Friday) Prayer, with an Adhan (call to Prayer) and Iqamah (call to start the Prayer) for each. They call it Salah Al-Qada' Al-`Umry (making up for Prayer once in a lifetime). The common people perform it, as its name denotes, to make up for all the missed Salahs in one's entire life; The Imams offer it to compensate for the imperfect parts of their Salahs, and they blame everyone who does not offer it. Is it permissible to offer this Salah in Ramadan after the last Jumu`ah Prayer? Has it any legal foundation in the Shari`ah?

Second, is it better to offer two Rak`ahs at home or to offer Salah Al-Qada' Al-`Umry at the Masjid?

A: First, Salah is a form of `Ibadah (worship), so the basic rule on it is Tawqif (a religious text and not personal opinion) and the manner of compensating for it is clarified in Islamic rulings which can be derived only from the Qur'an, the Sunnah, and the Ijma` (consensus of scholars) based on one or both of them. It was neither reported from the Prophet (peace be upon him), nor from his Sahabah (Companions, may Allah be pleased with them), or the Imams of guidance (may Allah be merciful with them) that they offered this Salah or urged people to do it. If it had been authentically established, the Sahabah (may Allah be pleased with them) would have known it and transmitted it to us and the Imams of guidance would have informed us about it. However, this was never reported from any of them, whether by sayings or actions, which indicates that it is a Bid`ah (rejected innovation in religion) which is not permitted by Allah. It is authentically reported that the Prophet (peace be upon him) stated,

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(Whoever introduces something into this affair of ours that is not of it, it is to be rejected.) He (peace be upon him) only informed us that if a person misses a Salah due to sleep or forgetfulness, they must offer it immediately when they awaken or when they remember it, not in the last Friday of Ramadan.

Second, as for offering a Nafilah (supererogatory) Salah at home, it is better than offering it in the Masjid, as the Prophet (peace be upon him) stated, (The best Salah offered by a man is that offered at home, except obligatory Salah.) Agreed upon by Al-Bukhari and Muslim.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Fatwa no. 8904

Q: In Pakistan there is a town whose residents after the last Friday in Ramadan and directly after Jumu`ah (Friday) Prayer, call Adhan (Call to Prayer) and perform five prayers consisting of four Rak`ahs and a separate taslim (salutation of peace ending the Prayer). they consider these prayers compensation for the ones they missed in earlier times. This happens once a year in the last Friday of Ramadan. I hope you can explain to us whether this kind of prayer is sound in terms of Islamic Shari`ah (Islamic Law) or is it no more than a Bid`ah (innovation in religion). May Allah reward you.

A: We know of no legal basis for what you have mentioned, it is an innovated Bid`ah. The Prophet

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(peace be upon him) said, ﴾He who introduces things extraneous to our affair i.e. religion, will have them rejected.﴿ Reported by Al-Bukhari and Muslim. According to another wording, ﴾He who does any act for which there is no sanction from our behalf, that is to be rejected.﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa no. 9101

Q1: After Taslim (salutation of peace ending the Prayer), some people say: "O Allah! Send peace and blessings upon our master, Muhammad, the morning light, the seal (of the Prophets), etc." However, I hate this saying and I have been praying with them for about a month now. This used to happen before in Sudan. It is from the `Aqidah (creed) of the Tijaniyyah Tariqah (Sufi order). Is my Salah (Prayer) with them valid or not?

A: this so-called "Salat-ul-Fatih" (Remembrance from the tijaniyyah order) is of the innovated Dhikr (Remembrance of Allah) that is not permissible to say after Salah or any other time. This is in accordance with what the Prophet (peace be upon him) taught his Ummah (Nation) in regard to Salah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The Second Question of Fatwa no. 11029

**Q2: is performing Qiyam-ul-Layl (standing for optional Prayer at night) on the night of `Eid (the Festival of the Sacrifice/breaking the fast) and the 15th of Sha`ban obligatory or Bid`ah (rejected innovation in religion)? Is it a Sunnah (commendable) or Mustahab (desirable), because I recently heard someone talking about this who said:** ﴾Anyone who celebrates the night of `Eid and the middle of Sha`ban with Qiyam-ul-Layl, their heart will never die on the day hearts will die.﴿

A: It is not recommended to celebrate only the night of `Eid and the 15th of Sha`ban with acts of worship like performing night prayer and Allah's remembrance, it is Bid`ah, not Sunnah. As for the Hadith: ﴾Anyone who celebrates the night of `Eid and the middle of Sha`ban with Qiyam-ul-Layl, their heart will never die on the day hearts will die.﴿ It was mentioned by Al-Suyuty in "Al-Jami` Al-Saghir" in the following words: ﴾Anyone who celebrates the night of `Eid-ul-Fitr (the Festival of Breaking the Fast) and `Eid-ul-Adha (the Festival of the Sacrifice) with Qiyam-ul-Layl, their heart will never die on the day hearts will die.﴿ The Hadith has been related by Al-Tabarany, and Al-Suyuty classified it as Da`if (weak). The author of "Fayd Al-Qadir" reported, on the authority of Ibn Hajar, that he said. "It is Hadith Mudtarib (a Hadith with disagreement over a transmitter or the text), as the Sanad (chain of narrators) contains `Umar ibn Harun and he is weak, it contradicts another chain of narration with a different Sahabah (Companion), and it is not directly narrated from the Prophet. It is also related by Al-Hasan ibn Sufyan on the authority of `Ubadah, and that contains Bishr ibn Rafi`, who is accused of fabricating Hadith.

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Accordingly, it is clear that this Hadith is Da`if and therefore may not be used as evidence.

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Fatwa no. 625

I noticed among the tribes of Yorba and Eibo that they perform a Salah (Prayer) called the prayer of the eve of burial. They hire a person who leads them in this Salah. They also pray the prayer of Al-Fatih (the conqueror) once a month, in addition to a Salah which is performed according to their needs called salat Al-Naqilah. After many questions and investigations on my part, I discovered that a man from the Shi`ah (Shi'ites) was the one who propagated these prayers. I hope you will give us your Fatwa concerning these prayers.

A: The basic ruling according to the Islamic Shari`ah (Islamic Law) is that Allah alone is worthy of worship in the way He prescribed for His Servants in His Book or in the authentic Sunnah narrated from the Prophet (peace be upon him), because All acts of worship are Tawqifiy (bound by a religious text and not amenable to personal opinion), considering any act of worship as lawful `Ibadah (worship) is conditional on a related proof from the Qur'an or authentic Sunnah. Regarding the prayers you mentioned in your question, there is no proof in the Qur'an or Sunnah that makes them permissible, and as such, they are Bid`ah

innovated by people. The Prophet (peace be upon him) said, ﴾He who introduces things extraneous to our affair i.e. religion, will have them rejected.﴿ He also says, ﴾He who does any act for which there is no sanction from our behalf, that is to be rejected.﴿ Al-`Irbad ibn Sariyah narrated: ﴾One day the Messenger of Allah (peace be upon him) led us in prayer, then faced us and gave us a lengthy exhortation at which the eyes shed tears and the hearts were afraid. A man said: Messenger of Allah! It seems as if it were a farewell exhortation, so what injunction do you give us? He then said: I enjoin you to fear Allah, and to hear and obey even if it be an Abyssinian slave, for those of you who live after me will see great disagreement. You must then follow my Sunnah and that of the Rightly-Guided Caliphs. Hold to it and stick fast to it. Avoid novelties, for every novelty is an innovation, and every innovation is an error.﴿ Related by Abu Dawud and other compilers of Hadith.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman
`Abdullah ibn Mani`	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify

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Salat-ul-Khawf

(Part No. 8; Page No. 174)

The third question of Fatwa no. 3370

Q 3: how can a group of soldiers offer Salat-ul-Khawf (Prayer in times of fear), and how can it be offered by an individual soldier who is sent on a military mission and is afraid of encountering the enemy?

A: There are different ways of offering Salat-ul-Khawf according to the different situations the soldiers may be in and their position in relation to their enemy. Allah mentions two ways of offering Salat-ul-Khawf in the Qur'an. The first is in Surah Al-Baqarah where Allah (Exalted be He) says: ﴿Guard strictly (five obligatory) As-Salawât (the prayers) especially the middle Salât (i.e. the best prayer - 'Asr). And stand before Allâh with obedience [and do not speak to others during the Salât (prayers)].﴾ ﴿And if you fear (an enemy), perform Salât (pray) on foot or riding. And when you are in safety, offer the Salât (prayer) in the manner He has taught you, which you knew not (before).﴾ The second is in Surah Al-Nisa' where Allah (Exalted be He) says, ﴿When you (O Messenger Muhammad صلى الله عليه وسلم) are among them, and lead them in As-Salât (the prayer), let one party of them stand up [in Salât (prayer)] with you taking their arms with them; when they finish their prostrations, let them take their positions in the rear and let the other party come up which have not yet prayed, and let them pray with you taking all the precautions and bearing arms. Those who disbelieve wish, if you were negligent of your arms and your baggage, to attack you in a single rush﴾ There are also Sahih (authentic) Hadith that show other ways of offering Salat-ul-Khawf. You should read the explanation of these Ayahs (Qur'anic verses), the Sahih Hadith,

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and the scholars' views on this subject, to learn the different ways of performing it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Jumu`ah Prayer

obligation of Jumu`ah Prayer and the minimum number of its attendees

Fatwa no. 1794

Q: How many men should be present for Jumu`ah (Friday) Prayer for it to be valid? Some people say it cannot be less than 40 men and if the number is less by even one person, they should offer Zhuhr (Noon) Prayer instead. Our villages in Banu Shahr include no more than twelve men each and they are scattered. Is it permissible for them to offer Jumu`ah Prayer or will they have to pray it as Zhuhr since their number is less than 40?

A: It is obligatory on Muslims to establish Jumu`ah Prayer in their villages and offering it in congregation is a prerequisite for its validity. There is no evidence in Shari`ah (Islamic law) stipulating a specific number for its validity. Three men or more are enough to offer Jumu`ah and it is not permissible for anyone upon whom it is obligatory to pray Zhuhr instead, claiming there are less than 40 people, according to the most authentic opinion of scholars.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

jumu`ah Prayer on the day of `Eid

Fatwa no. 2140

Q: Some people from the village of Fayd came to us and told us that a professor in the Islamic University of Madinah visited them in their village. One Friday, he gave the Friday Khutbah (sermon) and gave them some Fatwas (legal opinion issued by a qualified Muslim scholar). For example, he said that the Jumu`ah (Friday) and Zhuhr (Noon) Prayers are not obligatory on anyone who offers Salat-ul-`Eid (the Festival Prayer) on Friday, be it an Imam (the one who leads congregational Prayer) or someone led in prayer. He also told them that it is obligatory for women to offer Jumu`ah Prayer even if in their homes. Moreover, he stressed the obligation of a desert-dweller offering Jumu`ah Prayer with his wife, even if the man and his wife pray in congregation with no one else. The people of this village asked us to refer the matter to you to know your opinion in this regard which constitutes the absolute truth. Please tell us the correct opinion.

A: Firstly: If the day of `Eid is a Friday, it is not obligatory for anyone who offers Salat-ul-`Eid to offer the Jumu`ah Prayer, with the exception of the Imam. It is never not obligatory on him unless no one attends the Jumu`ah Prayer with him.

This opinion is supported by Al-Sha`by, Al-Nakh`y and Al-Awza`y. Furthermore, this is the Madh-hab (School of Jurisprudence) adopted by `Umar, `Uthman, `Ali, Sa`id, Ibn `Umar, Ibn `Abbas, Ibn Al-Zubayr and all the scholars who agree with them. The basic rule is derived from what is related from Iyas ibn Abu Ramlah Al-Shamy who said, ❪"I was present when Mu`awiyah asked Zayd ibn Arqam, 'Have you witnessed two `Eids (`Eid and Jumu`ah) that came on the same day during the lifetime of the Messenger of Allah (peace be upon him)?' He said, 'Yes.' So Mu`awiyah asked, 'What did he do?' He said, 'He offered Salat-ul-`Eid and granted concession in offering the Jumu`ah Prayer, saying: Anyone who wishes to pray it may pray it.'"❫

(Related by Abu Dawud and Imam Ahmad). Imam Ahmad narrated that the Prophet (peace be upon him) said, ❪"Anyone who wishes to pray the Jumu`ah Prayer may do so."❫ It is also related on the authority of Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said, ❪"Two `Eids (`Eid and Friday) have come on this day. If anyone wishes, (offering the `Eid Prayer) is sufficient for him for offering the Jumu`ah prayer. But we will offer the Jumu`ah Prayer."❫ (Related by Ibn Majah). In addition, anyone who is not obligated to offer the Jumu`ah Prayer must pray Zhuhr.

Secondly: Jumu`ah Prayer is obligatory only on men and we do not know of any evidence deeming it permissible for women in their homes. It is true that when a woman offers the Jumu`ah Prayer with the Imam, it will be sufficient for her but the Prayer is not valid with the Imam and only one woman. Ibn Qudamah said, "There is no disagreement that Jumu`ah Prayer is not obligatory on women." Ibn Al-Mundhir said, "All the scholars we take knowledge from have agreed that no Jumu`ah Prayer is obligatory on women." Moreover, women are not required to attend men's gatherings and that is why congregational prayer is not obligatory on them.

Thirdly: Regarding the opinion that Jumu`ah Prayer is obligatory on desert-dwellers, there is no origin for it in the blessed Shari`ah (Islamic law). There were many desert-dwellers during the lifetime of the Prophet (peace be upon him) all around Makkah, Madinah and other parts of the Peninsula, but it was not confirmed that the Prophet (peace be upon him) ordered any of them to offer Jumu`ah Prayer. Instead, they offered Zhuhr Prayer, since movement and travel in search for pasture and water was their nature. Allah, out of His Mercy, does not make Jumu`ah Prayer obligatory on them. Desert-dwellers are similar to travelers who are not obligated to offer Jumu`ah. The Prophet (peace be upon him) travelled various times and it had never been reported that he established Jumu`ah Prayer on any of his journeys. It is confirmed that the Prophet (peace be upon him) offered Zhuhr Prayer and not Jumu`ah on the Day of the Farewell Hajj. This was on the Day of `Arafah in front of a large number of Muslims. This proves that offering Jumu`ah Prayer is not obligatory on travelers and the like such as desert-dwellers.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Chairman
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The fifth question of Fatwa no. 2358

Q 5: this year, two festivals coincided on the same day; Friday and `Eid-ul-Adha (the Festival of the Sacrifice). After praying Salat-ul-`Eid (the Festival Prayer), should we offer Zhuhr (Noon) Prayer instead of Jumu`ah (Friday) Prayer or is it not obligatory on us any more?

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A: It is permissible for anyone who offers Salat-ul-`Eid on Friday not to attend Jumu`ah Prayer on that day, with the exception of the Imam (the one who leads congregational Prayer). He must establish Jumu`ah Prayer with anyone who attends it among those who have or have not offered Salat-ul-`Eid. If no one attends the Jumu`ah Prayer, it does not become obligatory on the Imam and he can pray Zhuhr instead. The evidence is a Hadith related by Abu Dawud in his "Sunan" book of Hadith on the authority of Iyas ibn Abu Ramlah Al-Shamy who said, ﴾"I was present when Mu`awiyah ibn Abu Sufyan asked Zayd ibn Arqam, 'Have you witnessed two `Eids (`Eid and Jumu`ah) come on the same day during the lifetime of the Messenger of Allah (peace be upon him)?' He said, 'Yes.' So Mu`awiyah asked, 'What did he do?' He said, 'He offered Salat-ul-`Eid and granted concession in offering the Jumu`ah Prayer, saying: Anyone who wishes to pray it may pray it.'"﴿ It is also related by Abu Dawud in his "Sunan" on the authority of Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said, ﴾"Two `Eids (`Eid and Friday) have come on this day. If anyone wishes, (offering the `Eid Prayer) is sufficient for him for offering the Jumu`ah. But we will offer the Jumu`ah Prayer."﴿ This shows the concession in offering Jumu`ah Prayer for whoever has prayed Salat-ul-`Eid on the same day. It also shows the Imam is excluded when the Prophet (peace be upon him) said in the Hadith, ﴾"But we will offer the Jumu`ah Prayer."﴿ It is related by Muslim on the authority of Al-Nu`man ibn Bashir (may Allah be pleased with them both) that ﴾"The Prophet (peace be upon him) used to recite in the Jumu`ah and `Eid Prayers: 'Exalt the name of your Lord, the Most High,' (Surah Al-A`la, 87), and: 'Has there reached you the report of the Overwhelming [event]?' (Surah Al-Ghashiyah, 88) And when `Eid coincided with Friday, he recited these two (surahs) in both prayers."﴿ Anyone who has not attended Jumu`ah Prayer among those who have offered Salat-ul-`Eid

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has to pray Zhuhr based on the general evidence supporting the obligation of Zhuhr Prayer on anyone who has not prayed Jumu`ah Prayer.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

The ninth question of Fatwa no. 4214

Q 9: is Jumu`ah (Friday) Prayer obligatory on us here in Dar-ul-Kufr (non-believers' country)?

A: Yes, it is obligatory on you along with other Muslims who establish it there.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The first question of Fatwa no. 6412

Q 1: When does Jumu`ah (Friday) Prayer become obligatory? Some of our friends say that study hours conflict with the time of Jumu`ah Prayer. What is your opinion in this regard? Should students leave their studies to offer Jumu`ah Prayer? Bear in mind that here in Turkey, Friday is a working day.

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A: jumu`ah Prayer is an individual obligation and it is not permissible to neglect it to work, study or do anything else. Allah (Glorified be He) says: ﴾And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).﴿ ﴾And He will provide him from (sources) he never could imagine.﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The twentieth question of Fatwa no. 8267

Q 20: is Jumu`ah (Friday) Prayer obligatory upon every prisoner; whether imprisoned for a certain or an unknown period, for I heard that freedom is a condition for its obligation?

A: If a person is able to offer Jumu`ah Prayer, it becomes obligatory whether it is established inside or outside a prison. Otherwise, it can be offered in the form of Zhuhr (Noon) Prayer. On the other hand, the Fuqaha' (Muslim jurists) stipulate that freedom from slavery is one of the conditions for its obligation as Jumu`ah Prayer is not due on a slave.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 12384

Q: Is the Jumu`ah (Friday) Prayer Fard (obligatory) like the rest of the obligatory acts, or Wajib (obligatory based on a speculative text, according to the Hanafy School of Jurisprudence)? I am not allowed to go to offer it as I work for non-Muslims. I am confused between Allah's (Exalted be He) saying, ﴾When the call is proclaimed for the Salât (prayer) on Friday (Jumu'ah prayer), come to the remembrance of Allâh [Jumu'ah religious talk (Khutbah) and Salât (prayer)] and leave off business (and every other thing).﴿ **and the Hadith of the Messenger of Allah (peace be upon him), "Jumu`ah Prayer is Wajib upon every Muslim." Please advise, may Allah benefit you!**

A: Jumu`ah Prayer is Fard upon each resident male Mukallaf (person meeting the conditions to be held legally accountable for their actions) due to the Ayah (Qur'anic verse) mentioned in the question. It is not permissible for you to miss it because of work even if your employer asks you to do so, for the Prophet (peace be upon him) is reported to have said that there is no submission in matters involving Allah's disobedience or displeasure. On the other hand, this saying, "Jumu`ah Prayer is Wajib upon every Muslim" is not a Hadith.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

(Part No. 8; Page No. 186)

The second question of Fatwa no. 2635

Q 3: if we say that a specific country is an enemy territory or non-believers' country; should Jumu`ah (Friday) Prayer be offered there? In other words, do we have to gather for Jumu`ah Prayer in an enemy territory or non-believers' country? Please, advise us. May Allah reward you!

A: Allah has enjoined Jumu`ah upon the Muslims who are settled in cities or rural areas. He has forbidden them to become distracted from it by buying and selling, or otherwise. Allah (Exalted be He) says, ﴿O you who believe (Muslims)! When the call is proclaimed for the Salât (prayer) on Friday (Jumu'ah prayer), come to the remembrance of Allâh [Jumu'ah religious talk (Khutbah) and Salât (prayer)] and leave off business (and every other thing). That is better for you if you did but know!﴾ It is narrated in the Hadith of `Abdullah Ibn `Umar and Abu Hurrayrah (may Allah be pleased with them) that they heard the Messenger of Allah (peace be upon him) saying from the Minbar (pulpit), ﴾"Let some people desist from neglecting Jumu'ah Prayers, or else Allah will seal their hearts and they will be among the negligent."﴿ The Muslim Ummah (nation) agreed on the fact that Jumu`ah is obligatory. There is no reliable evidence in Shari`ah indicating that the obligation of praying Jumu`ah is confined to Muslim countries to the exclusion of non-Muslim countries, so the Muslims who are settled in non-believers' country are obliged to

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perform Jumu'ah prayer if the conditions are met, following the general meaning of the texts of the Qur'an and Sunnah which indicate that it is an individual obligation on the Muslims, if the conditions stipulated by Shari`ah are met.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The seventh question of Fatwa no. 6504

Q 7: what is the legal decision concerning many youth who do not observe Jumu`ah (Friday Prayer) and pray Zuhr (four rak`ahs) instead, for the conditions of Jumu`ah obligation - they think - are not met, as there is no Muslim Caliph?

A: They are wrong. According to Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body), the existence or the permission of the Caliph is not a condition for Jumu`ah Prayer.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

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employees whose work necessitates their presence at the time of Jumu`ah (Friday) Prayer

Fatwa no. 1593

Praise be to Allah, Alone. May peace and blessings be upon His Messenger, his family, and his Companions!

The Permanent Committee for Scholarly Research and Ifta' reviewed the question submitted to His Excellency the General President from His Eminence the President of Courts of `Asir region which was referred to the Committee from the General Secretariat of the Council of Senior Scholars under no. (2/443) dated, 24/3/1397 A.H.. Following is the wordings of the questioner: The General Manager of the southern region for telephones and telegraphs sent us a letter in which he said that the telephone and telegraph organization works the whole week including Fridays. Employees work on shifts as they cannot leave the telephone and wireless equipments for one minute as this might cause the communications to stop. Should those employees leave their work to attend Jumu`ah (Friday) Prayer?

The Committee's reply:

The basic principle is that Jumu`ah Prayer is obligatory upon individuals for Allah (May He be Glorified and Exalted) says, ﴾O you who believe (Muslims)! When the call is proclaimed for the Salât (prayer) on Friday (Jumu'ah prayer), come to the remembrance of Allâh [Jumu'ah religious talk (Khutbah) and Salât (prayer)] and leave off business (and every other thing). That is better for you if you did but know!﴿

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It is narrated by Ahmad and Muslim on the authority of Ibn Mas`ud (may Allah be pleased with him) that the Prophet (peace be upon him) said concerning those who do not attend Jumu`ah, ﴾"I was about to order a man to lead people in Salah and I then burn those men who absent themselves from Jumu'ah (Friday) Prayer in their houses."﴿ It is narrated by Muslim on the authority of Abu Hurayrah and Ibn `Umar (may Allah be pleased with them) that they heard the Messenger of Alalh (peace be upon him) saying while on his pulpit, ﴾"Some people will either give up leaving the Jumu`ah Prayers or Allah will seal their hearts and they will be among the heedless."﴿ Scholars unanimously agreed that Jumu`ah Prayer is obligatory. However, if a person for whom Jumu`ah is obligatory has a legitimate Shar`y (Islamically lawful) excuse – such as one who is directly responsible for a matter of national security and protecting the interests of the Ummah (nation), and he is required to do that job at the time of Jumu`ah, such as those who are in charge of security, traffic, wireless, and telephone communications, etc, those whose shift happens to be at the time of the second call of Jumu`ah prayers or the time of a prayer in congregation – then such people are excused for not praying Jumu`ah or prayers in congregation for Allah says, ﴾So keep your duty to Allâh and fear Him as much as you can﴿ The Messenger of Allah

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(peace be upon him) said, ﴾"Whatever I forbid you to do, avoid it, and whatever I command you to do, do as much of it as you can."﴿ Moreover, such a person has no less an excuse than one who is excused when he fears for his life or wealth etc., who - the scholars have said - is excused for not praying Jumu`ah or prayers in congregation as long as the reason is present. However, the obligation to pray Zhuhr (Noon) Prayer still stands, and he must pray it on time; whenever he can pray in congregation he is obliged to do that, as is the case with all the Five Obligatory Daily Prayers.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

attending Doctors may not offer Jumu`ah Prayer

Fatwa no. 2630

Praise be to Allah, Alone. May peace and blessings be upon His Messenger, his family, and his Companions!

The Permanent Committee for Scholarly Research and Ifta' reviewed the question submitted to His Excellency the General President from His Eminence the Minister of Labor and Social Affairs which was referred to the Committee from the General Secretariat of the Council of Senior Scholars with the no. of (2/2699) dated, 23/8/1399 A.H. Following are the wordings of the questioner:

A letter was sent to the Ministry from Al-Muwasah clinic in Damam

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saying: the clinic should be working for twenty four hours continuously which requires arranging a schedule for the attending doctors. Is it permissible for those doctors to leave the clinic on Friday to offer Jumu`ah (Friday) Prayer?

The attending doctor is the only one responsible for the work at the clinic. He should not leave it as this might lead to grave consequences for he might be late in treating a sick or injured person who may need emergency treatment.

It is worth mentioning that doctors work in shifts during the whole week, so Friday is not confined to a specific doctor.

Due to the importance of the issue, we are keen to know the opinion of Your Eminence concerning if it is permissible for the doctor to offer Zhuhr (Noon) Prayer instead if his shift happens to be on Friday?

The Committee's reply:

The doctor mentioned in the question is doing an important and useful service for the Muslims. If he goes to Jumu`ah Prayer that will result in great danger, so there is nothing wrong with leaving

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Jumu`ah prayer, but he has to offer Zhuhr Prayer on time and if it is possible for him to pray in congregation he must do so, because Allah (Glorified be He) says, ﴾So keep your duty to Allâh and fear Him as much as you can﴿ If there are other colleagues on call with him, they have to pray Zhuhr in congregation.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

a guard may be exempted from Friday Prayer

Fatwa no. 2639

Q: A man owns a gas station two kilometers outside of town. Is it permissible for him to appoint a guard to protect the gas station at the time of Jumu`ah (Friday) Prayer from robbery and from catching fire though he would offer Zhuhr (Noon) Prayer instead of Jumu`ah Prayer? Taking into consideration that the station has previously been robbed and set ablaze. Moreover, he lives with his family in the station in addition to the guard and his family.

A: If the matter is as you have described, it is permissible for the guard to offer Zhuhr Prayer instead of Jumu`ah,

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so that he may be able to guard the station. This is for the general meaning of the juristic proofs indicating that it is permissible to leave Jumu`ah under that excuse.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Fatwa no. 3814

Praise be to Allah, Alone. May peace and blessings be upon His Messenger, his family, and his Companions!

The Permanent Committee for Scholarly Research and Ifta' reviewed the question submitted to His Excellency the General President from His Eminence police chief of the eastern region referred to the Committee from the General President under no. (819), dated 4/8/1401A.H. It reads as follows:

I would like to present to Your Eminence the case of corporal (M.Y.K) who works as a police correspondence officer in Al-Na`iriyyah. The officer asks to leave his work to offer Jumu`ah (Friday) Prayer at the Masjid (Mosque). He and his three other colleagues work in shifts throughout the twenty four hours. The officer insists on offering Jumu`ah Prayer at the Masjid when the time of Fiday is due during his shift.

Your Eminence, is it permissible for this officer to

leave his work to offer Jumu`ah Prayer at the Masjid or should he offer Salah in his office?

The Committee's reply:

If the wireless set does not work except in the presence of the officer, it is permissible for whoever is on shift at the time of Junmu`ah to offer Zhuhr (Noon) Prayer instead of offering Jumu`ah Prayer.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 12490

Q: we work at the Petromin Refinery in Riyadh. We divided the shifts into four groups; each group offers Jumu`ah (Friday) Prayer once a month inside the Refinery for we have a Musalla (a place for Prayer) inside the control room. We offer Jumu`ah Prayer when its time is due.

We range from 13 to 15 employees, is the Jumu`ah Prayer which we offer valid? Indeed, we cannot leave our workplace although we live in Riyadh. Please, advise.

A: If the matter is as mentioned, it is permissible for you to offer Jumu`ah Prayer in your workplace,

for Allah (Exalted be He) says, ﴾So keep your duty to Allâh and fear Him as much as you can﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 7164

Q: My work is a two-hour walk from the Masjid (Mosque) and I do not own a car to go to offer the Jumu`ah (Friday) Prayer at the Masjid and then return back. No one forces me to stop working and I do this for my own interest and for the far distance. I am confused and do not know what to do. Please guide me to what leads to good. May Allah reward you best!

A: If the matter is as you have described, you do not have to offer Jumu`ah but you have to offer Zhuhr instead. It would be better if you seek work near urban areas in the future so that you would be near a Masjid to pray Jumu`ah and other congregational prayers, listen to sermons and learn about the religion. We ask Allah to grant you and us success!

(Part No. 8; Page No. 196)

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Offering Jumu'ah Prayer at home

The fifth question of Fatwa no. 5628

Q 5: a man who leads the members of his family in offering Jumu'ah (Prayer) at home - or his home - and delivers a Khutbah (sermon) to them, claiming that he has thus performed the Jumu'ah (Friday) Prayer at home, is his Salah (Prayer) correct?

A: Anyone who leads his family in praying the Jumu'ah at home, they must all repeat the Salah again, offering it as Zhuhr (Noon) Prayer (i.e. four-Rak'ah Salah) and it will not count as a valid Jumu'ah Prayer for them, because it is obligatory on men to offer the Jumu'ah Prayer with their Muslim brothers in the Houses of Allah (mosques), may He be Glorified and Exalted. As for women, they do not have to offer Jumu'ah Prayer, but it is obligatory on them to offer in its place the Zhuhr Prayer. However, if they do attend the Jumu'ah Prayer at the Masjid (mosque) with the men, it is valid for them and will suffice instead of the Zhuhr Prayer.

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delaying the Jumu'ah Prayer

Fatwa no. 2009

Q: A young man is studying in the United States and his study program does not include a break for Salah (Prayer). The timing for the Jumu'ah (Friday) Prayer in the United States is 1:30 pm, but he is compelled to delay it until 4:00 pm, due to the schedule. Is it permissible for him to delay the Salah until that time?

A: The timing of the Five Obligatory Daily Prayers is specified by the All-Wise Lawgiver (Allah) and it is not permissible to delay them beyond their prescribed times. If delaying the Salah is for a lawful excuse which will not cause one to miss its prescribed time, then it is permissible to delay it; if it will cause one to miss the prescribed time, it is Haram (prohibited). If continuing to attend classes will cause the student to miss offering Salah within its prescribed time frame, it is not permissible to let studies cause this; it is obligatory to offer the Salah on time. The end of the time for Jumu'ah Prayer is the same as that for the Zhuhr (Noon) Prayer, so it is not permissible to delay it later than that under any circumstances.

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(Part No. 8; Page No. 198)

the First Adhan for Jumu'ah (Friday) Prayer

The first question of Fatwa no. 1647

Q 1: Is the first Adhan (call to Prayer) for Jumu'ah (Friday) Prayer Bid'ah (innovation in religion)?

A: It is authentically reported that the Prophet (peace be upon him) said, ("Adhere to my Sunnah (way) and the Sunnah of the righteous, Rightly-guided Caliphs after me, bite onto it with your molars (i.e. cling firmly to it)...") The Adhan for Jumu'ah (Friday) Prayer was first pronounced when the Imam (the one who leads congregational Prayer) sat on the Minbar (pulpit) during the time of the Prophet (peace be upon him), Abu Bakr, and 'Umar (may Allah be pleased with them). During the caliphate of 'Uthman - when the number of people increased - 'Uthman ordered that a first Adhan be announced for Jumu'ah Prayer. So, it is not Bid'ah, because of the previously mentioned command of following the way of the Rightly-guided Caliphs.

The basic ruling on this is related by Al-Bukhari, Al-Nasa'y, Al-Tirmdhy, Ibn Majah, and Abu Dawud, and the wording is his: It is reported on the authority of Ibn Shihab who told that Al-Sa'ib ibn Yazid informed him saying, ("The first Adhan on Friday used to be when the Imam sat on the Minbar during the time of the Prophet (peace be upon him), Abu Bakr, and 'Umar (may Allah be pleased with them). But during the caliphate of 'Uthman - when the number of people increased - 'Uthman gave orders for the third Adhan and it was pronounced at Al-Zaura' (a place in the market of Madinah), and so it remained ever after.")

(Part No. 8; Page No. 199)

Al-Qastalany, in his commentary on Al-Bukhari, said about this Hadith that the extra Adhan introduced by 'Uthman was given at the beginning of the prayer time. It was called the third in the sense that it was an addition to the Adhan pronounced at the arrival of the Imam and the Iqamah (call to start the Prayer). The Iqamah was also called an Adhan, due to preponderance, because both commonly refer to prayer notification. When the number of Muslims increased, he added this Adhan through his Ijtihad (juristic effort to infer expert legal rulings) and was agreed to by all the Sahabah (Companions), by silence or lack of objection; it was, therefore, considered a tacit Ijma' (consensus).

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Permanent Committee for Scholarly Research and Ifta'

The first question of Fatwa no. 2601

Q 1: some people express disapproval when the Mu'adhin (caller to Prayer) pronounces the Adhan (call to Prayer) inside the Masjid (mosque) and also forbid him from making the first Adhan for the Jumu'ah (Friday) Prayer. They say that if it must be done, then the first Adhan should be pronounced at the marketplace and the second at the door of the Masjid.

A: First: No one should express disapproval to the Mu'adhin if he pronounces the Adhan inside the Masjid, because we do not know of any evidence that indicates disapproval of that.

Second: It is authentically reported that the Messenger of Allah (peace be upon him) said:

("Adhere to my Sunnah (way) and the Sunnah of the righteous, Rightly-guided Caliphs after me...") The first Adhan for the Jumu'ah Prayer was given by the command of 'Uthman ibn 'Affan (may Allah be pleased with him), the third Rightly-Guided Caliph, and none of the Sahabah (Companions, may Allah be pleased with them) disapproved of this and the dominant majority of Muslims have followed him in that.

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The first question of Fatwa no. 5069

Q 1: is it Bid'ah (an innovation in religion) to say the Adhan (call to Prayer) through a microphone inside the Masjid (mosque) for the Jumu'ah (Friday) Prayer ?

A: Saying the Adhan through a microphone inside the Masjid is not Bid'ah, neither for the Jumu'ah Prayer nor for any of the other Five Obligatory Prayers. Rather, it is one of the Blessings of Allah (Exalted be He) upon the Muslims, as it helps them to convey the prayer call and invite people to Allah (Exalted be He).

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A traveler being an Imam for resident people in Jumu`ah (Friday) Prayer

The first question of Fatwa no. 4093

Q 1: is it permissible for a person who is on a journey to be an imam for Jumu`ah Prayer?

A: It is permissible for a person who is on a journey to be an Imam for resident people in Jumu`ah Prayer according to the soundest opinion of scholars. This is the Madh-hab (School of Jurisprudence) of Abu Hanifah, Malik and Al-Shafi`y. This was mentioned by the author of the book called Al-Mughny. It is also one of the narrations ascribed to Ahmad. This narration was mentioned in the book called Al-Insaf. Moreover, there is no legal evidence that prohibits that.

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The first question of Fatwa no. 4260

Q1: is it permissible for the Masjid (mosque) worker to speak during the Khutbah (sermon) for the Jumu`ah (Friday) Prayer to organize the men's rows, ask the women to be quiet, take people to the place for Wudu' (ablution), or for any other reason?

A: It is not permissible for anyone in the Masjid to speak during the Khutbah for the Jumu`ah Prayer at all, even if that is to organize the rows, tell women to be quiet,

take someone to the place for Wudu', or for any other reason, except for the Imam (the one who leads congregational Prayer). The Imam is permitted to say what he thinks will serve the public interest. The evidence for this is that ﴾While the Prophet (peace be upon him) was delivering the Khutbah, he saw a man who entered the Masjid and sat down without performing Tahiyyat-ul-Masjid (two-unit-Prayer to greet the mosque). He (peace be upon him) said, "Get up and perform two Rak`ahs."﴿ Similarly, it is permissible for any one of the congregation to ask the Khatib (preacher) a question while he is delivering the Khutbah if this is necessary, because the Prophet (peace be upon him) did not object to the person asking him to offer Salat-ul-Istisqa' (Prayer for rain) while he was delivering the Khutbah. In fact, the Prophet (peace be upon him) replied to him and performed the Salah.

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The second question of Fatwa no. 6987

Q 2: the Imam of Makkah Al-Mukarramah (the Honored) came on a visit to the Ivory Coast on Friday when it was the time for the Jumu'ah (Friday) Prayer. Is it permissible for the Imam from Makkah to lead people in Salah (Prayer) and the regular Imam, i.e., the Imam from the Ivory Coast, to pray behind him?

A: Yes, it is permissible for him to deliver the Friday Khutbah (sermon) and lead people in Salah, even if he has traveled from Makkah to the Ivory Coast, according to the more correct of the two opinions held by the scholars. But he should only do so after the permission of the regular Imam, who should then pray behind him as a Ma’mum (a person being led by an Imam in Prayer).

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Fatwa no. 7374

Q: We live in a village called Al-Ahalaf, but the Imam who leads us in Salah (Prayer) lives 13 km away from the stated village. He, therefore, only comes on Friday every week to lead people in Salah. Due to this, a fierce debate over this issue took place among the prayers in our Masjid (mosque). Some say that it is valid for him to lead us in Salah and some say otherwise. It is noteworthy that Al-Kharshy says in his book that a person who goes out a distance of one league (around 5.5. km) away from the village where the Jumu'ah (Friday) Prayer is performed comes under the same ruling as a traveler. I hope that the group of scholars will give us more explanation on this subject.

A: The soundest opinion is that his leading you in the Jumu'ah Prayer is valid, even though the distance between his house and the Masjid is 13 km, as you mentioned, or more than that, and even if he only comes to this Masjid to lead you in the Jumu'ah Prayer.

Those who say that it is invalid for him to lead you in Salah, because it is conditional for the imam for Jumu'ah Prayer to live in the same village where lies the Masjid in which Jumu'ah Prayer is held, have no evidence for this claim.

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Traveling on Fridays

First question of Fatwa no. 5532

Q 1: Is it permissible to set off on a journey from one's home land on Friday?

A: It is permissible to travel on Fridays before the last Adhan (call to Prayer) is announced for the Jumu`ah (Friday) Prayer. Also, the same is permissible after the last Adhan in case of fear of missing one's travel companions or the airplane in which a booking has already been made.

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(Part No. 8; Page No. 205)

offering Friday Prayer for a traveler

Fatwa no. 967

What is the ruling concerning offering Jumu`ah Prayer in camps on guard in certain places although such camps are equipped with buildings and tents almost as ordinary villages. People in these camps move around and switch places with others in addition to their performing Jumu`ah Prayer in such camps. This continued until some knowledge seekers disagreed with them and denied their performing Jumu`ah Prayer while others permitted them. This caused confusion for the people living in the said camps who did not know which opinion they should adopt.

A: Muhammad ibn Ibrahim

(Part No. 8; Page No. 206)

Makkah Tabuk `Abdullah Ibn `Umar

Makkah Mina

(Part No. 8; Page No. 207)

Makkah Tabuk

Member	Member	Deputy Chairman
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(Part No. 8; Page No. 208)

Fatwa No 1193

Q: Some people left their town on a Friday and headed towards another town some 80 km away. They planned to return to their town on the same day. Before reaching that town, they stopped off at one of the valleys which is 1 km from their destination. Then, the people of the town welcomed their guests and they all prayed Jumu`ah (Friday) Prayer in the valley. Is this Jumu`ah Prayer valid?

A: it is well-known that Jumu`ah Prayer is not obligatory for travelers. However, if the traveler offers Jumu`ah Prayer; it is considered valid and regarded as a substitute for Zhuhr (noon) Prayer. According to what is mentioned in the question, those who left their town to go to the other one are travelers, and they prayed Jumu`ah outside the town with the people of the town; thus, their Prayer is valid. There is no apparent reason why we should declare the prayer of the people of the town who prayed Jumu`ah in a valley which is 1 km from their town, invalid. This is because scholars mentioned the permissibility of offering Jumu`ah Prayer in the desert which is near their premises. This is based on what was narrated by Abu Dawud and Al-Daraqutny on the authority of Ka`b ibn Malik (may Allah be pleased with him) ﴾who said: As`ad ibn Zurarh was the first person who led us in Jumu`ah Prayer in Hazm Al-Nabit in a place called Al-Khadmat. It was said: 'How many were you on that day?' He said: 'Forty men'.﴿

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Al-Bayhaqy said: 'This Hadith has an authentic Sanad, meaning, chain of narrators'. Hence, the questioner should know the validity of the Jumu`ah Prayer that was performed by those people even though they should have performed it in the Masjid (mosque).

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Offering Jumu`ah (Friday) Prayer

Fatwa no. 957

Q: I am a Saudi citizen and belong to the people of Al-Qwaiayah in Al-`Ard. I work as the bank manager of the branch of the Agricultural Bank in Riyadh. I was sent by the bank to America to study for a master's degree. I live in a small town in Texas. When I arrived there, I found some Saudi brothers and other Muslim brothers. We offer congregational Jumu`ah (Friday) Prayer. Sometimes we are six, eight or ten persons. I need your advice; may Allah reward you best. Is offering Jumu`ah (Friday) Prayer by six, eight or ten people valid? I am asking this because my friends and I thought jumu`ah (Friday) Prayer requires at least forty persons to be valid.

A: The ruling on the person who travels, for example, to America for study, is the same as the ruling

(Part No. 8; Page No. 210)

on the person who resides in a given place; because study continues for a limited period. The person mentioned in the question traveled to study for a master's degree; something that requires him to stay for a long period without benefiting from the licenses of traveling. Whoever intends to stay in another country for more than twenty-one times of Salah (Prayer) should not benefit from the licenses of traveling according to the well-known views of religious scholars. If the person intends to stay less than this, he may benefit from the licenses of traveling because the Messenger (peace be upon him) came to Makkah in the morning of the fourth day of Dhul-Hijjah and stayed there for the fourth, fifth, sixth, seventh days of Dhul-Hijjah and offered the Fajr (Dawn) Prayer on the eighth day then went to Mina. He used to shorten Salah (Prayer) during these days. This means that whoever intends to stay more than this must not benefit from the licenses of traveling; because the basic ruling is offering complete Salah (Prayer) that is obligatory unless the Prophet (peace be upon him) did so and there is no proof that he stayed more than the mentioned period.

As regards the least number of men required for a valid Jumu`ah (Friday) Prayer, there is no evidence - as far as we know - that specifies a given number. Due to the absence of evidence that specifies a number, religious scholars differed on the least number of men required for offering Jumu`ah (Friday) Prayer. One of the views is that the least number required for Jumu`ah (Friday) Prayer is three residents and this is based on the narration of Imam Ahmad and Al-Awza`y and Shaykh Taqyyu-din Ibn Taymiyah opted for this view according to the Saying of Allah (Exalted be He): ﴿come to the remembrance of Allâh [Jumu'ah religious talk (Khutbah) and Salât (prayer)]﴾ and the least number for a congregational prayer is three persons.

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The first question of Fatwa no. 1978

Q1: I am a Saudi student who is studying in the United States. We have some difficulties that prevent us from offering Jumu`ah (Friday) Prayer. We did not offer it because we knew that it is not permissible unless there are 40 men and we are less than forty. We do not know whether we are pardoned for that or not.

A: Anyone who is a resident of a given place and does not have to shorten Salah (Prayer) must offer Jumu`ah (Friday) Prayer according to the soundest of the scholars' views. The presence of forty men is not one of the conditions of a valid Jumu`ah (Friday) Prayer. The presence of three or more men who are residents of a given area is sufficient for a valid Jumu`ah (Friday) Prayer. This is according to the soundest opinion of religious scholars and is based on the generality of the Saying of Allah (Exalted be He): ﴾O you who believe (Muslims)! When the call is proclaimed for the Salât (prayer) on Friday (Jumu'ah prayer), come to the remembrance of Allâh [Jumu'ah religious talk (Khutbah) and Salât (prayer)] and leave off business (and every other thing).﴿ and the Saying of the Prophet (peace be upon him): ﴾"Let some people desist from neglecting Jumu'ah (Friday) Prayers, or else Allah will seal their hearts and they will be among the negligent."﴿

Related by Muslim. The people who are residents of a given place and do not have to shorten Salah (Prayer) have to offer Jumu`ah (Friday) Prayer just as the residents do.

As regards the past days when you did not offer Jumu`ah (Friday) Prayer because you thought it was not obligatory for you unless there were 40 men, we hope that Allah (Exalted be He) will forgive you for it because you did not know the ruling.

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The second question of Fatwa no. 4147

Q: What is the ruling on women performing Jumu'ah (Friday) Prayer? Should they offer it before, after, or with the men?

A: Jumu'ah Prayer is not obligatory for women. However, if a woman performs the Jumu'ah Prayer behind an Imam (person who leads the congregational Prayer), her Salah (Prayer) is valid. If she performs it at home, she must perform it as Zhuhr (Noon) Prayer, i.e., four Rak'ahs (units of Prayer), after the beginning of its due time, i.e., after Zawal (midday). It is not permissible for her to perform Jumu'ah Prayer at home, according to what was mentioned previously.

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(Part No. 8; Page No. 213)

women following Jumu`ah (Friday) Prayer on the radio

The first question of Fatwa no. 2437

Q 1: Is it permissible for women to perform Jumu`ah Prayer and all other prayers at home while listening to the Imam (the one who leads congregational Prayer) over the loudspeakers in the village or town? The people in every house can hear clearly the voice of the Khatib (preacher); thus, is it permissible for them to gather in one home and pray together behind the Imam. If so, is it also permissible for those whose houses are opposite the Qiblah (direction faced for Prayer towards the Ka`bah) of the Masjid (mosque) to pray with the Imam while being in front of him, since they cannot pray in the Masjid due to insufficient space that can barely accommodate the men? Is it permissible also for the sick people who cannot pray in the Masjid, to follow the Imam in prayer over the loudspeakers?

A: It is not obligatory upon women to perform any of the five daily prayers in congregation. It is best for them to offer prayer, whether Fard (obligatory) or Nafilah (supererogatory), at home rather than in the Masjid. However, a woman is permitted to perform prayer in the Masjid, if she wishes, provided that she abides by the Islamic codes of propriety when going out and when offering prayer. She must cover her body and not wear perfume when leaving her home. She should pray behind the rows of men. If the women pray in congregation at home, it is preferable. The female leading the prayer stands in the middle of the first row, and should be the best in terms of memorizing the Qur'an and knowledge of Islamic rulings.

(Part No. 8; Page No. 214)

Also, it is not obligatory upon the weak due to illness or old age to attend congregational prayer in the Masjid, for Allah (Exalted be He) states, ﴿Allâh burdens not a person beyond his scope.﴾ and ﴿and has not laid upon you in religion any hardship﴾

It is impermissible for men and women, weak or strong, to pray in their homes, individually or collectively, following the Imam praying in the Masjid by listening to his voice over the loudspeakers. This applies to a Fard, Nafilah, Jumu`ah, or any other prayer; regardless, as to whether their homes are located in front of or behind the Imam. Congregational prayer is obligatory in the Masjid only and on able men, excluding women and the weak.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

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The third question of Fatwa no. 1393

Q 3: Is it permissible to offer Jumu`ah (Friday) Prayer at a town where the people offering prayer number less than forty, and the fact that this town is about thirty kilometers away from the nearest large city?

A: It is permissible to offer Jumu`ah Prayer with less than forty people, based on the generality of His statement, ﴾O you who believe (Muslims)! When the call is proclaimed for the Salât (prayer) on Friday (Jumu'ah prayer), come to the remembrance of Allâh [Jumu'ah religious talk (Khutbah) and Salât (prayer)]﴿ The basic ruling concerning Jumu`ah Prayer is that it is Wajib (obligatory) on residents settling in buildings of cane, brick, or any other structures. The people in question are a group, so it is Wajib on them since there is no evidence which excludes them. As for offering it in a town that is thirty kilometers away from the nearest large Masjid (mosque) in which Jumu`ah Prayer is held, this is permissible, for it is difficult to go this far distance. The least number required for offering Jumu`ah Prayer is three free resident men.

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(Part No. 8; Page No. 216)

The first question of Fatwa no. 4944

Q 1: Is it permissible to offer Jumu`ah (Friday) Prayer an hour before Zawal (midday), due to working time constraints in France? It should be noted that if we do not perform it before work starts, i.e., an hour before Zawal, we will miss it. Does necessity give us such permission? Guide us, may Allah reward you with the best!

A: The scholars differ concerning determining the beginning of the time of Jumu`ah Prayer; the majority of them hold that its time is the beginning of Zhuhr (Noon) Prayer when the sun moves away from its central meridian. Therefore, it is not permissible to offer it a few minutes before Zawal, on account of the narration of Salamah ibn Al-Akwa` (may Allah be pleased with him): ﴾We used to observe the Jumu`ah Prayer with the Messenger of Allah (peace be upon him) when the sun passed the meridian, and we then returned and tried to find the afternoon shadow (of the walls for protecting themselves from the heat of the sun).﴿ Reported by Al-Bukhari and Muslim. They also cited the saying of Anas (may Allah be pleased with him): ﴾Allah's Messenger (peace be upon him) used to offer the Jumu`ah Prayer immediately after midday.﴿ Reported by Al-Bukhari. A group of scholars said that it is not permissible before six or five hours after sunrise.

Imam Ahmad ibn Hanbal and others hold that it begins at the beginning of the time of Salat-ul- `Eid (the Festival Prayer) and that Zawal is the beginning of the time when it is due to perform it. The evidence they cited for the permissibility of performing it before Zawal was the saying of Jabir (may Allah be pleased with him): ﴾The Messenger of Allah (peace be upon him) used to observe Salah - he meant the Jumu`ah Prayer - then we went (back) to our camels and gave them rest until the sun passed the meridian.﴿ Reported by Muslim. Salamah ibn Al-Akwa` (may Allah be pleased with him) also said: ﴾We used to observe Jumu`ah Prayer with the Messenger of Allah (peace be upon him), and when we returned we did not find the shadow of the walls in which we could take protection (from the heat of the sun).﴿ Reported by Abu Dawud.

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We can reconcile between these Hadith by suggesting that the Messenger of Allah (peace be upon him) used to pray it most of the time after Zawal and would sometimes pray it before Zawal.

Accordingly, it is preferable to pray it after Zawal in order to follow the deed most observed by the Prophet (peace be upon him) and to avoid controversy. This gives evidence to the fact that such a matter depends on Ijtihad (juristic effort to infer expert legal rulings) and that it is flexible; anyone who prays almost before Zawal, their prayer is valid In sha'a-Allah (if Allah wills), particularly if there is an excuse as the case mentioned by the questioner.

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Permanent Committee for Scholarly Research and Ifta'

The sixth question of Fatwa no. 9572

Q 6: when the Khatib (preacher) mentions the name of Muhammad (peace be upon him) during the Khutbah (sermon), the worshippers say in a loud voice, "peace be upon him". What is the Shari`ah ruling on doing this?

A: One should listen attentively and avoid causing distractions when the Friday Khutbah is being delivered. If the Khatib invokes peace and blessings upon the Prophet (peace be upon him), the listeners should repeat it without raising their voices.

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The second question of Fatwa no. 2578

Q2: They say that it is not obligatory on the Bedouins, who live on the outskirts of towns and villages, to travel long distances to perform the Jumu`ah (Friday) Prayer, if they have an Imam (someone who can lead the congregational Prayer), they can offer it in their tents.

A: jumu`ah Prayer is obligatory on every free male Mukallaf (person meeting the conditions to be held legally accountable for their actions) who lives in a house made of stones, reeds, and or anything similar, that they do not migrate from in either winter or summer; the name is the same even if the buildings are scattered. Shaykh Al-Islam Ibn Taymiyyah (may Allah be merciful with him) said, "Every group of people inhabiting buildings that are close together, from which they do not migrate in summer or winter, should perform Jumu`ah Prayer, if their homes are built of what is customary for them, such as loam, wood, reeds, palm branches, with ceilings, and other than that. The parts of the house and the material have no effect on this, rather it is whether they are stable residents, as opposed to those who live in tents and wander across the country, moving from place to place, taking their homes with them when they move. This is the opinion of the Jumhur (dominant majority of scholars). However, if the Bedouins inhabit cities and villages are near the place

where Jumu`ah Prayer is held, so they can hear the Call [to Salah] without any problem, then it is obligatory on them to attend the Jumu`ah Prayer with the people. If they are far away and cannot hear the Call, even if there is nothing to prevent it, this needs further discussion. If they are resident in the place they are, and do not migrate from it either in winter or summer, then it is obligatory on them to establish Jumu`ah Prayer where they are, the same as other villagers. If this is not the case, then they fall under the ruling of the nomadic Bedouin for whom there is no obligation to offer Jumu`ah Prayer, and they should offer Zhuhr (Noon) Prayer instead, as on any other day. This is the opinion of most of the scholars, and the one in accordance with the legal evidence.

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Member	Chairman
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Fatwa no. 6113

Q: We work for Aramco Oil Company, and there are eight of us that have to work in the depth of the sea for about half a month consecutively. My question is: is it valid for us to offer Jumu'ah (Friday) Prayer although we are not permanent residents or live there always, and the number of us is as mentioned previously, or should we offer Zhuhr (Noon) Prayer instead? Please advise us and may Allah keep you safe.

A: If the reality is as mentioned, and you are neither residents nor living among residents, and that you work in an isolated area in the depth of the sea for a period

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of fifteen days, the prayer obligatory on you to perform during this time will be Zhuhr not Jumu'ah Prayer.

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The second question of Fatwa no. 4601

Q2: We are being told by the company we work for in this area that it is not permissible for us to offer Jumu‘ah (Friday) Prayer, due to the fact that we are not permanent residents, is this true or not?

A: if the company that you work for is not in a town where Jumu'ah Prayer is held nor is it held nearby, and there are no permanent residents of the area in the company on whom it is obligatory, you are not obligated to pray the Jumu'ah Prayer, but you should perform the Zhuhr (Noon) Prayer instead. However, if the company is in a town where a Jumu'ah Prayer is held or there is a nearby town from which you can hear the Adhan (call to Prayer) or there are permanent residents among you on whom Jumu‘ah Prayer is obligatory, it is also obligatory on you to offer the Jumu'ah Prayer, behind those who are permanent residents from the company or in the town.

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First question of Fatwa No. 4734

Q 1: Some people leave Madinah to work in agriculture. They stay there each year to work for a period of time that is not less than two months and they find it difficult to return to Madinah to offer Jumu`ah (Friday) Prayer during that period. Is performing Jumu`ah Prayer obligatory on them, or optional, and are they not allowed to perform it at their work place or do they have to offer it in Madinah regardless of the difficulty they might encounter, or they are exempted from offering it just like travelers? What is the period of time that if they stay at their place of work they will be exempted them from offering Jumu`ah Prayer?

A: If they are residents in the farms where they work, it is obligatory on this group of people mentioned in the question to offer Jumu`ah Prayer with them or with any other people they find it possible to pray with. The foregoing is supported by the generality of the proofs for the obligation of performing Jumu`ah Prayer and proceeding with it.

However, if the workers in these farms can hear the Adhan (call to Prayer) for Jumu`ah Prayer from their town or any other town around their farms; it is obligatory on them to proceed to offer it with the Muslim community based on the generality of the Qur'anic text: ﴾O you who believe (Muslims)! When the call is proclaimed for the Salât (prayer) on Friday (Jumu'ah prayer), come to the remembrance of Allâh [Jumu'ah religious talk (Khutbah) and Salât (prayer)]﴿

Finally, if there are no residents in these farms and no Adhan for Jumu`ah Prayer can be heard from the nearby towns; such people are exempted from performing Jumu`ah Prayer and they have only to pray Zhuhr (noon) Prayer in congregation.

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This is because Madinah used to have tribes and farms at its borders during the era of the Prophet (peace be upon him) but he did not command the people of these tribes and farms to proceed with the performance of Jumu`ah Prayer. Had the Prophet (peace be upon him) done so it would have been narrated from him and thus, it would have been an indication that Jumu`ah Prayer is not obligatory on such people so as to avoid difficulty.

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The first question of Fatwa no. 3848

Q 1: Someone stayed at home after hearing the first Adhan (call to prayer) for Jumu`ah (Friday) Prayer waiting to hear the second one, but did not hear it. When he came to the Masjid (mosque), he found that they had finished Salah (prayer). Therefore, he performed it as Zhuhr (Noon) Prayer. What should this man do?

A: Salah is one of the pillars of Islam. A person (men) should perform it in congregation. A Muslim person should pay great attention to be in the Masjid before its time in order to attend Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer) along with the Imam for the five daily Salahs. As for Jumu`ah Prayer, Allah has pointed out the time of attending it. Allah (Exalted be He) says, ﴾O you who believe (Muslims)! When the call is proclaimed for the Salât (prayer) on Friday (Jumu'ah prayer), come to the remembrance of Allâh [Jumu'ah religious talk (Khutbah) and Salât (prayer)] and leave off business (and every other thing). That is better for you if you did but know!﴿ If a person does not attend Jumu`ah Prayer with or without an excuse, then he has to perform it as Zhuhr Prayer. They should repent to Allah because they did not attend it

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if they do not have a legal excuse for that.

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joining the jumu`ah Prayer

The second question of Fatwa no. 4164

Q2: After an Imam (the one who leads congregational Prayer) who was leading the Jumu`ah (Friday) Prayer had finished the first Rak`ah (unit of Prayer) he was getting up to perform the second Rak`ah and a latecomer came and joined them for the second Rak`ah. After the Imam said the Taslim (salutation of peace ending the Prayer), the latecomer got up to make up for the first Rak`ah he had missed. Another latecomer arrived and joined the first latecomer. Is the Salah (Prayer) performed by the second latecomer regarded as a Jumu`ah Prayer or not?

A: The Salah performed by the second latecomer cannot be regarded as a Jumu`ah Prayer, because he did not perform a Rak`ah of it with the Imam. He therefore has to perform the Zhuhr (Noon) Prayer.

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The first question of Fatwa no. 6312

Q 1: if i join the second Rak`ah (unit of Prayer) of the Jumu`ah (Friday) Prayer, what should i do?

A: You should offer the second Rak`ah, and this will be counted as the Jumu`ah Prayer, as the Prophet (peace be upon him) stated, ﴿Whoever catches a Rak`ah of the Jumu`ah Prayer has offered the Salah (Prayer).﴾ Related by Muslim in his Sahih (authentic) Book of Hadith. The Prophet (peace be upon him) also stated, ﴿He who catches a Rak`ah of the Jumu`ah Prayer should offer another one. By doing so, he will complete his Salah.﴾ Narrated by Al-Nasa'i, Ibn Majah and Al-Daraqutny in the Hadith reported from Ibn `Umar (may Allah be pleased with him) with an authentic Isnad (chain of narrators).

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The first question of Fatwa no. 4256

Q 1: if a person misses one Rak`ah (unit of Prayer) of the Jumu`ah (Friday) Prayer, should he make up for this Rak`ah or offer Zhuhr (Noon) Prayer?

A: If a person misses a Rak`ah of the Jumu`ah Prayer, he should make up for it, and this will be considered a complete Jumu`ah Prayer. This is authentically reported from the Prophet (peace be upon him).

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Fatwa no. 13632

I went with a friend of mine to a desert area inhabited by some nomads on a mission of Da`wah (calling to Islam). We settled there for more than a month. We know that Jumu`ah (Friday) Prayer is not Wajib (obligatory) upon them; however, we doubted its validity if we offered it. We offered the Jumu`ah Prayer with them for a month. Our goal was to teach them how to offer it, and allow them to benefit from the Khutbah (sermon). We did so considering it permissible, rather than Wajib. My question is: Is the Jumu`ah Prayer we offered with them valid, or is it not permissible under such conditions? If it is not valid, should we make it up as Zhuhr (Noon) Prayer instead of the Jumu`ah Prayer we offered? Please clarify this for us, may Allah bless you

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and reward you well!

A: residency (i.e. not travelling) is a condition for the validity of Jumu`ah Prayer, according to the majority of scholars, except for a minor divergent view which is not considered. Therefore, you should repeat it in the form of Zhuhr Prayer. You should also inform the group you offered it with to repeat it as Zhuhr Prayer. Furthermore, you should repent and seek Allah's Forgiveness for setting out an action without having definite knowledge about it.

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Fatwa no. 11986

Q: a man had a minor ritual impurity while being in the last Tashahhud (a recitation in the sitting position in the last unit of Prayer) after attending the Khutbah (sermon) of the Jumu`ah (Friday) Prayer; is it permissible for him to offer the Jumu`ah Prayer again, or should he perform the Zhuhr (Noon) Prayer instead? Please enlighten us. May Allah guide you!

A: If the case is as you have mentioned, the praying person in question should make up for the Jumu`ah Prayer by offering four Rak`ahs (units of Prayer) of the Zhuhr Prayer.

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Fatwa no. 3739

Q: i arrived at the masjid too late for the Jumu`ah (Friday) Prayer because the Masjid (mosque) was far from my home. When i entered the masjid i found the praying persons reciting Tashahhud (a recitation in the sitting position in the last unit of Prayer), so I made Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer) and sat to read Tashahhud with them. When the Imam (the one who leads congregational Prayer) made Taslim (salutation of peace ending the Prayer), I completed my prayer i.e. the Jumu`ah Prayer. I hope you could enlighten me whether or not what I did was permissible.

A: If the case is as you have mentioned, you missed the Jumu`ah Prayer. It is only possible to catch it if you catch up with the Imam, at least, in the Ruku` (bowing) of the second Rak`ah (unit of Prayer). Accordingly, you should make up for the Zhuhr (Noon) Prayer.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

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Fatwa no. 4878

Q: is it permissible for someone who offers the Jumu`ah (Friday) Prayer individually, for an excuse such as illness, travel or

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whatever permits them not to attend it in congregation, to offer more than two Rak`ahs (units of Prayer)? Is it permissible for someone, who deliberately does not attend it in congregation or who comes after the people have finished it and pray it individually or in another congregation, to offer more than two Rak`ahs? Likewise, did the Messenger of Allah (peace be upon him) order women who sometimes prayed at their homes and sometimes in the Masjid (mosque) to offer four Rak`ahs if they prayed individually?

A: A resident person, man or woman, who missed the Jumu`ah Prayer with the residents (i.e. not travelling) in congregation for some excuse, should offer the Zhuhr (Noon) Prayer with four Rak`ahs with the intention of praying Zhuhr after its time is due. It was reported by Al-Nasa'iy, Ibn Majah and Al-Daraqutny on the authority of Ibn `Umar (may Allah be pleased with them) that the Messenger of Allah (peace be upon him) said: ﴾He who catches a Rak`ah of the Jumu`ah Prayer should pray another one with it. By doing so, he will complete his prayer.﴿ This means that if someone does not catch up with the Imam (the one who leads congregational Prayer) one complete Rak`ah, they should offer Zhuhr Prayer instead.

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The third question of Fatwa no. 1272

Q 3: if someone misses the Jumu`ah (Friday) Prayer because of travelling, should he perform the Jumu`ah Prayer as two Rak`ahs (units of Prayer) or should he perform it with four Rak`ahs as a Zhuhr (Noon) Prayer?

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A: The Jumhur (dominant majority of scholars) hold the opinion that if someone misses the Jumu`ah Prayer in congregation, he should perform it as a Zhuhr Prayer. If he is travelling a distance over which it is permissible to shorten Salah (Prayers), he should pray two Rak`ahs with the intention of praying the Zhuhr with subvocal recitation. If he is a resident, he should offer four Rak`ahs with the intention of praying the Zhuhr with subvocal recitation.

Some scholars hold a different opinion. However, the correct opinion is what the Jumhur said, because when the Prophet (peace be upon him) stood at `Arafah in the Farewell Hajj on Friday, he offered Zhuhr, not Jumu`ah Prayer and did not order the Bedouins to perform the Jumu`ah Prayer.

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Friday Khutbah

The third question of Fatwa no. 6898

Q 3: what is the ruling in Islam on the Khatib (preacher) who narrates Israelite narrations (reported from the Jews) and Da`if (weak) Hadiths during the Friday Khutbah (sermon) to gain people's admiration?

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A: If you are sure that what he mentions in the Khutbah are baseless Israelites or Da`if Hadiths, you should advise him to cite Sahih Hadiths (authentic Hadiths) and Qur'anic Ayahs (verses) instead. He should not attribute anything to the Prophet (peace be upon him) without being sure of its authenticity, for the Prophet (peace be upon him) said: ﴾Religion is based on advising one another.﴿ [Related by Muslim in his Sahih]. Advice should be given in an appropriate and friendly way, rather than in a violent and strict way. May Allah grant you success!

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The fifth and sixth questions of Fatwa no. 8809

Q 5: is it permissible for a Friday preacher to discuss daily life issues in the Friday sermon?

Q 6: Are the Shaykhs allowed to discuss political affairs?

A (5-6): A Friday preacher may discuss the urgent and important issues in his religious seminars and lessons to resolve the problems they face with wisdom and good instruction. The topic of the sermon, be it religious, political or didactic, should be useful to people. When the topic brings about Fitnah (sedition) or an evil that overweighs or is equal to the benefit maintained, the topic should be overlooked to escape bad consequences.

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invocation during the Friday Sermon

Fatwa no. 2819

Q: The Khatib (preacher), in the nearby Masjid (mosque), always closes the second Khutbah saying, "I ask for Allah's forgiveness for me, you, and all Muslims." Sometimes, he asks Allah to grant him and those who attend the Khutabah the best place in Paradise. This is the best invocation, as the Messenger (peace be upon him) taught, (We only seek for it i.e. Paradise, but through various ways.) **However, some of the people who go to prayer say that Friday is a great day on which one hopes for a response from Allah. They want to make a long Du`a' that fits their situation imitating the supplications made for rain. They want the Khatib to go into Du`a' asking Allah to grant the Muslims victory, to help the rulers follow the truth, to disintegrate and weaken the enemies, etc. The Khatib says that the Messenger (peace be upon him), the Rightly-Guided Caliphs, and Sahabah (Companions of the Prophet) did not adhere to making Du`a' and he follows their line of conduct. People began to desert the Masjid**

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and go to another one far from their houses because of this Khatib. The Khatib of the other Masjid makes many and long Du`a's and people say Amin after him. What is the ruling on making Du`a' at the end of the Khutbah?

A: Invocations are permissible during Friday sermons, for the Prophet (peace be upon him) used to do so. However, the Imam must not insist on particular supplications but should make different supplications depending on the situation. As for the amount of the supplications, if they should be many or few, depends on the need at the time. The Prophet (peace be upon him) would sometimes repeat the same supplication three times while sometimes he would repeat it only twice. It is a sunnah for the khatib to do his best to perform the khutbah and supplications in the manner that the Prophet (peace be upon him) did.

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The sixth question of Fatwa no. 5565

Q 6: It is widespread that some Imams (those who lead congregational Prayer) make Du`a' (supplication) for the president of the state or the king in particular during the Friday Khutbah (sermon), is this permissible or irrelevant to religious sermons?

A: It is preferable for an Imam to make Du`a' for the Muslim

rulers and their subjects in general. However, if the Imam supplicates to Allah to grant his country in particular success and guidance, it is not a bad thing. When Allah responds to his supplication, the overall benefit will embrace the Muslims.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

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The fourth question of Fatwa no. 6398

Q 4: what is the ruling on supplicating at the end of the Friday Khutbah (sermon) while the congregation says "Amen" loudly along with the supplication made by the Khatib?

A: It is permissible for the Imam to supplicate for Muslims during the Khutbah, for the Prophet (peace be upon him) used to supplicate for the believing men and women. According to the general meaning of the proofs in this regard, there is nothing wrong with saying "Amen" after the Imam's supplication.

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The Imam's Greeting the congregation

The fifth question of Fatwa no. 5611

Q 5: is it for the imam (the one who leads congregational Prayer) to greet the congregation upon entering the Masjid (mosque) to deliver the Friday Khutbah (sermon)?

A: It is an act of Sunnah for the Imam to greet the congregation before sitting on the pulpit.

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The fourteenth question of Fatwa no. 7720

Q 14: is it permissible for the Khatib (preacher) to praise the ruler of the country during the Friday Khutbah (sermon)?

A: The basic principle in giving a Friday khutbah is that the Khatib should explain Islamic issues, instruct, enjoin the good, forbid the evil, and guide people to what benefits them in their worldly affairs and in the Hereafter. However, if the khatib, when necessary, praises the ruler for attributes he actually possesses to encourage him to do good deeds, prevent people's rebellion against him, and encourage them to support him, there is nothing wrong with this.

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Rather, it is a good act for the great benefit it achieves.

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 10673

Q: is it permissible for the attendees of the Friday sermon to ask Allah for Paradise, or seek refuge from Hell when mentioned by imam? Similarly, can they send greetings upon the Prophet when the imam asks them to do so? Are these acts considered idle talk?

A: The attendees at the Friday sermon must carefully listen to the Imam and pay no attention to anything else, lest they should be distracted. However, there is nothing wrong with asking Allah for Paradise, seeking refuge with Him from the Hellfire, and remembering and sending greetings upon the Prophet (peace be upon him) silently. This act, when done silently, does not fall into the category of idle talk.

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leading Jumu`ah Prayer by a person different than the one who delivers the Khutbah

The second question of Fatwa no. 145

Q 2: Is it permissible to assign someone to give the Friday Khutbah and another to lead its Prayers?

A: Praise be to Allah. The majority of scholars maintain that it is not necessary for the Khatib who delivers the Friday Khutbah to lead the Jum`ah Prayers. On the other hand, the Maliki jurists held that it is necessary to assign only one person for giving the Khutbah and leading the Juma`ah Prayer, for the Khutbah is part and parcel of Juma`ah Prayer, so it is impermissible to intentionally divide the two tasks between two people, unless there is an excuse for doing so.

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The second question of Fatwa no. 2124

Q 2: is leading the Jumu`ah Prayer by a person different than the one who delivers the Khutbah permissible, especially when the person assigned for leading Salah recites the Qur'an better than the Khatib?

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A: It is an act of Sunnah to let one person lead Jumu`ah (Friday) Prayer and give the Khutbah as the Prophet (peace be upon him) and the Rightly-guided caliphs (may Allah be pleased with them), after his death, used to do. During their era, the person who gives the Khutabah leads the Jumu`ah Prayer himself. The Prophet (peace be upon him) said, (Pray as you have seen me praying.) and (I urge you to adhere to my Sunnah and the sunnah of the rightly guided caliphs after me.) However, when Prayers are led by a person different to the one who delivers the Khutbah, for an excuse, it is permissible and the Prayer is valid. If there is no excuse to do so, it is considered a violation of Sunnah, but the Prayer is valid according to the preponderant view.

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receiving a payment for delivering the Friday khutbah

The fifth question of Fatwa no. 9349

Q 5: Is it permissible to receive a payment for delivering the Friday Khutbah (sermon)?

A: It is permissible for those who are in charge of the Masjid (mosque) to receive a wage for their works such as leading Prayer, giving Khutbah,

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pronouncing Adhan (call to Prayer), and cleaning the Masjid, for they take care of a public interest and discharge an Islamic duty.

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The third question of Fatwa no. 5123

Q 3: is the Jumu`ah (Friday) Prayer valid if the same Khutbah (sermon) is said every time and lasts only for eight minutes?

A: It is not stipulated for the validity of the Jumu`ah Prayer that the Khutbah be long. It is also not stipulated that a different Khutbah be given every Friday While it is permissible to repeat the same Khutbah for more than once, it is best to present a new Khutbah as often as possible. This provides more information, entertainment, effectiveness, and prevents boredom.

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Making up for the Jumu`ah Khutbah

Fatwa no. 12586

Q: if a person misses the Khutbah (sermon) of the Jumu`ah (Friday) Prayer, should he make up for it as he does when missing a Rak`ah (unit of Prayer) or not? Please advise. As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

A: If a person arrives to the Jumu`ah Prayer after the end of the Khutbah, he should offer the two Rak`ahs with the Imam (the one who leads congregational Prayer), and he does not have to make up for the Khutbah.

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Speaking while the Imam is delivering the Friday Khutbah

The second question of Fatwa no. 2736

Q2: Is this a Hadith Sahih (authentic Hadith) or not? Did the Prophet (peace be upon him) or the Rightly-Guided Caliphs say this before ascending the Minbar (pulpit) to deliver the Friday Khutbah (sermon) or not? We find it being said in some Masjids (mosques). The Hadith is reported on the authority of

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Abu Al-Zinad from Al-A`raj from Abu Hurayrah (may Allah be pleased with him) who reported that the Messenger of Allah (peace be upon him) said, "If anyone says to his brother 'Be quiet!' on Friday while the Imam is delivering the Khutbah, he has spoken mistakenly. And anyone who plays with the pebbles has spoken mistakenly." If anyone speaks mistakenly, their Jumu`ah (Friday) Prayer will not be accepted. O people! Listen attentively and look in the direction of the Imam and you will be rewarded, may Allah be merciful to you. Please, enlighten us, may Allah bless you!

A: talking to someone other than the Imam during the Friday Khutbah is Haram (prohibited). It is related on the authority of Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said, ﴾If anyone says to his brother, 'Be quiet!' on Friday while the Imam is delivering the Khutbah, he has spoken mistakenly.﴿ (Related by Al-Bukhari, Muslim and Ahl-ul-Sunan (authors of Hadith compilations classified by jurisprudential themes)) It is also not permissible to play with pebbles or other things during the time of Friday Khutbah, according to the Hadith: ﴾Anyone who plays with the pebbles has engaged in speaking mistakenly.﴿ (Related by Muslim) If the Imam or someone else says this Hadith, or any other, while the Imam ascends

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the Minbar or after he does so, it is a Bid`ah (innovation in religion).

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The first question of Fatwa no. 1787

Q1: The Messenger of Allah (peace be upon him) said about movement on Friday after the Imam (the one who leads congregational Prayer) enters the masjid (mosque), ﴾If anyone says to his brother, 'Be quiet!' he has spoken mistakenly.﴿ **He (peace be upon him) also said,** ﴾Anyone who plays with the pebbles has spoken mistakenly.﴿ **What about those people who recite the Qur'an from Mushafs (Arabic copies of the Qur'an) and get up and put them back on the shelves when the Imam enters, they are making more movement than just playing with the pebbles? Please answer me.**

A: It is permissible to talk before the Khatib (preacher) starts delivering the Friday Khutbah (sermon) and between the two Khutbahs, but it is forbidden during the Khutbah. The basic rule is based on what Al-Jama`ah (the group, i.e. Al-Bukhari, Muslim, Al-Tirmidhi, Ibn Majah, and Abu Dawud) related on the authority of Abu Hurayrah (may Allah be pleased with him) who reported that the Prophet (peace be upon him) said, ﴾If you (even) say to your companion, 'Be quiet!' on Friday while the Imam is delivering the Khutbah, you have in fact spoken mistakenly.﴿ It is also related by Imam Ahmad on the authority of Abu Al-Darda' (may Allah be pleased with him) who reported, ﴾One day the Prophet (peace be upon him) sat on the Minbar (pulpit) and delivered the (Friday) Khutbah to the people. He recited an Ayah (Qur'anic verse) while Ubay ibn Ka`b was sitting beside me. I said, "O Ubay! When was this Ayah revealed?" He refused to answer me. I then asked him again, but he refused to talk to me. (He remained as such) until the Messenger of Allah (peace be upon him) descended. Ubay then said (to Abu Al-Darda'), "You only got (the reward of) what you said mistakenly during this Jumu`ah Prayer." When the Messenger of Allah (peace be upon him) left, I went to him and told him of what had happened. He (peace be upon him) said, "Ubay was telling the truth. When you hear your Imam talking (delivering the Friday Khutbah), be quiet until he finishes."﴿

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Based on that, those who recite Qur'an from the Mushaf and get up and put it back on the shelves when the Imam enters the Masjid are not committing a forbidden act, as their activity takes place before the beginning of the Khutbah. Their action is done out of necessity and is not talking or playing.

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The fourth question of Fatwa no. 4769

Q 4: if a man sneezes beside me and praises Allah, or greets me while the imam (the one who leads congregational Prayer) is delivering the Friday Khutbah (sermon), should i answer him or not? Is it permissible to talk in the period between the two Khutbahs or not?

A: It is impermissible to ask Allah's Mercy for one who sneezes or return a greeting while the Imam is delivering the Khutbah, according to the most authentic views of scholars. Both of them are speech,

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and it is prohibited to speak while the Imam is delivering the Khutbah based upon the generality of the Hadith. The basic ruling is generality until otherwise proven. As for lawful talk, it is permissible between the two Khutbahs according to the most authentic view, as it does not fall under the general prohibition of talking during the Khutbah.

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The second question of Fatwa no. 5137

Q 2: What is the ruling on a person who enters the Masjid (mosque) while the Imam (the one who leads congregational Prayer) is giving the Khutbah (sermon) and greets the people? Should they return his greeting? I heard His Eminence Shaykh `Abdul-`Aziz Al-Musnad saying, "Whoever enters the Masjid should not talk, ask anybody to sit here, or ask anybody to be silent while the Imam is giving the Khutbah."

A: It is impermissible for a person who enters the Masjid while the Imam is giving the Khutbah to greet the people sitting in the Masjid, and they should not return his greeting either. However, it is permissible to return the greeting by signs. It is also impermissible to ask anybody to sit down or keep quiet if he is listening to the Khutbah. The original ruling on this is the saying

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of the Prophet (peace be upon him), ﴾If you even ask your companion to be quiet on Friday while the Imam is delivering the Khutbah, you have in fact talked irrelevance.﴿ Related by Al-Bukhari, Muslim and others.

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Fatwa no. 6133

Q: is it permissible to offer Salah (Prayer) and talk while the imam (the one who leads the congregational Prayer) is giving the Friday Khutbah (sermon)?

A: It is impermissible to talk while the Imam is giving the Friday Khutbah, unless a person is talking to the Imam himself for an urgent matter. It is also impermissible to offer Salah, except for those who enter during the Khutbah and want to offer Tahiyyat-ul-Masjid (two-unit-Prayer to greet the mosque) and then sit down to listen to the Khutbah.

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Fatwa no. 8013

Q: is it permissible for a Khatib (preacher) during the Khutbah (sermon) to advise people

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who abuse others or those who do not offer Tahiyyat-ul-Masjid (two-unit-Prayer to greet the mosque) out of ignorance?

A: It is prescribed for a Khatib to advise those who abuse people inside the Masjid (mosque), and those who do not offer Tahiyyat-ul-Masjid to do so, as this was authentically established in the Sunnah (whatever is reported from the Prophet).

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Fatwa no. 10647

Q: if a person shakes hands with his Muslim brother after the imam (the one who leads congregational Prayer) mounts the Minbar (pulpit) during the Jumu`ah (Friday) Prayer, is their Salah (Prayer) rendered invalid?

A: A person who attends the Jumu`ah Prayer should listen to the Khutbah (sermon) and not be distracted. It was authentically reported that the Prophet (peace be upon him) said, ﴾If you (even) ask your companion to be quiet on Friday while the Imam is delivering the Khutbah, you have in fact talked irrelevance.﴿ (Agreed upon by Al-Bukhari and Muslim).

As for shaking hands without talking, it is as harmless as making signs.

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The second question of Fatwa no. 3774

Q 2: if a Muslim is listening attentively to the Friday Khutbah (sermon) and suddenly finds that someone sitting near them in the Masjid (mosque) is stretching his hand out to shake hands with them while the imam is delivering the Khutbah should they ignore him or shake his hand?

A: The Muslim should shake his hand, without saying a word. If someone greets another during the first Khutbah, they can respond to the greeting after the Imam finishes the first Khutbah. If someone greets another during the second Khutbah, they can respond to the greeting after the Imam finishes the second Khutbah.

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Member	Chairman
`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 11064

Q: If the Imam (the one who leads congregational Prayer) says, "The Messenger of Allah (peace be upon him) said...", is it permissible

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for someone listening to the Friday Khutbah (sermon) to ask Allah to send blessings upon the Messenger of Allah (peace be upon him) silently or out loud? What is the ruling if they do that in a slightly loud voice? What is the ruling on an Imam who says to the people after finishing the Friday Khutbah, "Aqim Al-Salah (Establish the Prayer)!" or says at the end of the Khutbah, "Remember Allah and He will remember you"? In the latter case, is it permissible for the listener to respond by saying, "La ilaha illa Allah (there is no deity but Allah)" in a slightly loud voice?

A: those attending the Friday Khutbah can ask Allah to send blessings upon the Prophet (peace be upon him) silently to themselves when the Khatib (preacher) mentions his name during the Khutbah. It is permissible for the Imam after finishing the Khutbah to say "Aqim Al-Salah". It is also permissible for the listener to say, "La ilaha illa Allah" when the Imam says at the end of the Khutbah, "Remember Allah and He will remember you".

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Fatwa no. 12349

Q: We work in one of the internal security forces in Saudi Arabia. Our work requires us to go to Al-Haram Al-Makky (the Sacred Mosque in Makkah) on Fridays, as we are responsible for looking after the people who attend Al-Haram Al-Makky. We prevent them from sitting in the pathways leading to Al-Haram and organize the movement of Al-Mas`a (the place where pilgrims go between Safa and Marwah). While doing this,

we talk to the people while the Imam (the one who leads congregational Prayer) is delivering the Friday Khutbah (sermon), because our work requires this. It is related in a Hadith from the Messenger of Allah (peace be upon him) that he said, what means, that if anyone tells their companion to be quiet while the Imam is delivering the Friday Khutbah, then they have spoken mistakenly. And if anyone speaks mistakenly, they will not get the reward of the Jumu`ah (Friday) Prayer. However, if we let the people sit in the pathways, they will obstruct other Muslims' movement in Al-Haram and we will be punished by our superiors for not keeping the pathways clear in Al-Haram. In addition, we join the Jumu`ah Prayer when the Khutbah is finished. Are we rewarded for the Jumu`ah Prayer we offer? Are we sinful if we attend the Khutbah and then have to get up again or talk during it if we see something that requires us to respond to it? We hope that you will honor us with an answer and guide us and all those who have similar jobs to the best way. May Allah grant you success!

A: If the case is as you mentioned, then there is no harm if you talk during the Friday Khutbah, for the public interest.

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The second question of Fatwa no. 8092

Q 2: I offered the Jumu`ah (Friday) Prayer in Al-Masjid Al-Nabawy (the Prophet's Mosque in Madinah) and I saw a man there whose appearance indicated that he was a religious scholar. When I offered two Rak`ahs (units of Prayer) after the first Adhan (call to Prayer) and before the last one, he told me that this was not permissible.

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When I asked him for the evidence, he said that it was just not permissible. I saw that same man interlacing his fingers during the Friday Khutbah (sermon). When we had finished the Jumu`ah Prayer, I said to him, "I have heard a Hadith that says that interlacing the fingers during the Friday Khutbah is not permissible." He answered, "It is in fact permissible, and the only time it is not permissible is during the Du`a' (supplication)." Please advise me!

A: Firstly, there is no Sunnah Ratibah (supererogatory Prayer performed on a regular basis) before the Jumu`ah Prayer, but it is permissible to offer as many supererogatory Prayers as you wish before the Imam (the one who leads congregational Prayer) enters. Secondly, the evidence cited from the Sunnah (whatever is reported from the Prophet) forbid the interlacing of the fingers during the Salah (Prayer), while waiting for the Salah, and while walking to the Masjid (mosque). It is related by Imam Ahmad in his Musnad, on the authority of Abu Sa`id Al-Khudry (may Allah be pleased with him), who reported that the Prophet (peace be upon him) said: (If any of you is sitting in the Masjid, they should not interlace (their fingers), for interlacing is from Satan. You are deemed to be in Salah as long as you are in the Masjid until you leave.) Al-Haythamy said in Majma' Al-Zawa'id, "The Sanad (chain of narrators) of this Hadith is Hasan (good) and there are proofs supporting its authenticity."

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The second question of Fatwa no. 4029

Q 2: it is well-established in the Sunnah (whatever is reported from the Prophet) that any action performed during the Friday Khutbah (sermon) is considered mistaken. if someone wishes to record the Khutbah, is this action considered mistaken?

A: Firstly: It is not well-established in the Sunnah that any action done in the Masjid (mosque) during the Friday Khutbah is considered mistaken, as offering Tahiyyat-ul-Masjid (two-unit-Prayer to greet the mosque) is a permissible act during the Friday Khutbah. Also, anyone in the Masjid can ask the Khatib (preacher) delivering the Khutbah a question, and answer him if he asks them a question or discuss any Islamic matter with him.

Secondly: Recording the Friday Khutbah is not considered to be a mistaken act that makes someone turning on a recorder and facing it in the direction of the Imam a sinner. This is because recording can be carried out without the owner of the recorder talking or disturbing others.

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The first question of Fatwa no. 6759

Q 1: is it permissible for the imam (the one who leads congregational Prayer) to go up onto the Minbar (pulpit) with a microphone to talk into?

A: It is permissible to help his voice reach as many people as possible.

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translating the Friday Khutbah

Fatwa no. 1495

Q: I had a fierce argument with my people regarding the Friday Khutbah. Is it permissible for the Imam (the one who leads congregational Prayer) to translate the Khutbah and deliver it from the Minbar (pulpit) in a foreign language or not? Please tell us if it is permissible to translate the Khutbah into English. May Allah reward you!

A: There are no Hadith related from the Prophet (peace be upon him) that confirm that it is a condition for the Friday Khutbah to be delivered in Arabic. The Prophet (peace be upon him) used to deliver the Friday Khutbah and other Khutbahs in Arabic, because that was his mother tongue and that of his people. He delivered sermons, guided people, and gave them lessons in their language, which they could understand. He also sent letters to kings and people in authority in Arabic; although he knew it was not their language, but he knew they would translate his letters into their language to understand their content.

Based on that, it is permissible for an Imam delivering the Friday Khutbah in a country whose people or the majority of whose people does not know Arabic, to deliver the Khutbah in Arabic and then translate it into the language of that country. This way the people will understand what he is advising them and reminding them of and benefit from his Khutbah. The Imam can also deliver the Friday Khutbah in the language of the country,

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even if it is not Arabic, in order to guide, teach, advise, and admonish people, and to fulfill the goals of delivering the Khutbah. However, delivering the Friday Khutbah in Arabic and then translating it to the listeners' language is better, as it combines between following the guidance of the Prophet (peace be upon him) in his Khutbahs and letters and fulfilling the aims of the Khutbah, and it is a solution for the disagreement on this matter.

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Fatwa no. 6812

Q: We have been sent from the Kingdom of Saudi Arabia to another country. We offer the Jumu`ah (Friday) Prayer in a place that we have prepared specifically for that purpose, although it is not a Masjid (mosque). most of those who are offering Salah (Prayer) speak Arabic, but there is a small non-Arabic speaking muslim minority who also offer Salah with us. We are differing as to whether the Friday Khutbah (sermon) should be delivered in Arabic or in English. At the moment, we deliver the Khutbah in Arabic and then translate it in sections. I mean that the Imam (the one who leads congregational Prayer) says the first two lines of the Khutbah in Arabic and then translates them into English. We hope that you will answer us, may Allah reward you, as we are in dire need to know the answer.

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A: If the case is as mentioned, then the Friday Khutbah should be delivered in Arabic and then translated for the non-Arabic speaking minority into English or their own language. When translating it, you should consider what is best for the listeners; whether to translate each section or leave the translation to the end of the Khutbah. You should do what is better for the listeners.

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Some Bid`ah of the Friday Khutbah

The Sixth Question of Fatwa no. 5611

Q6: is it an act of Sunnah (whatever is reported from the Prophet) or a Bid`ah (innovation in religion) to recite Surah Al-Fatihah between the two Khutbahs (sermons) of the Jumu`ah (Friday) Prayer?

A: As far as we know, reciting Al-Fatihah between the two Khutbahs of the Jumu`ah Prayer has not been confirmed from the Prophet (peace be upon him) nor from his Sahabah (Companions, may Allah be pleased with them). This means that reciting it between the two Khutbahs is a Bid`ah.

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The First Question of Fatwa no. 4551

Q1: when the Imam (the one who leads the Prayer) of the Jumu'ah (Friday) Prayer ascends the Minbar (pulpit) does he knock three times with his stick before the Mu'adhin (caller to Prayer) calls the Adhan (call to Prayer)? Did the Messenger of Allah (peace be upon him) do this or not? Did the Sahabah (Companions of the Prophet, may Allah be pleased with them) do this or not?

A: It has not been confirmed that the Prophet (peace be upon him), any of the Rightly-Guided Caliphs, or any of the Sahabah (may Allah be pleased with them all) did this, as far as we know. It is in fact a Bid`ah (innovation in religion), as the Messenger of Allah (peace be upon him) said: ("Anyone who does something in this matter of ours (the religion) that is not from it, it will be rejected.") In another narration he (peace be upon him) said: ("Anyone who does something that we have not ordered (in worship) it will be rejected.") (Agreed upon by Al-Bukhari and Muslim and the wordings are from Muslim)

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`Abdullah ibn Qa`ud	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

multiple Jumu`ah Prayers in the same town

Fatwa no. 2212

Q: There is a difference of opinion between the scholars over the holding of multiple Jumu`ah (Friday) Prayers in Bahrain.

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In the city of Manamah there are four Masjids (mosques) where people perform Jumu`ah Prayers. However, some of the Masjids are small and do not have enough space for their congregations, so many people perform Jumu`ah Prayer in the hot sun, on the road, and on the roofs. What is the ruling on the permissibility of having multiple Jumu`ah Prayers? Are there any Sahih (authentic) textsprohibiting it, bearing in mind that this is permitted in many Muslim countries without a dire necessity? As your Fatwa (legal opinions issued by a qualified Muslim scholar) are reliable and you are a trustworthy source of Fatwa on religious rulings, we wanted to ask Your Eminence our question in the hope that you will explain the ruling to us.

A: It is authentically reported that during the time of the Prophet (peace be upon him) there was no other Masjid where the Jumu`ah Prayer was performed in Madinah, except Al-Masjid Al-Nabawy (the Prophet's Mosque). The Muslims would to come there for Jumu`ah Prayers from all the areas of Madinah and the outskirts, such as Al-`Awaly. This continued during the time of the Rightly-Guided Caliphs (may Allah be pleased with them). So this is practical evidence that shows that the Prophet (peace be upon him) gathered all the Muslims from the town to perform Jumu`ah Prayer behind one Imam, as a reminder to them of the unity of their leadership. This united the people, created acquaintances between them, and confirmed the meaning of brotherhood. Had it been permissible for the Muslims to have multiple Masjids in one town offering Jumu`ah Prayer for no legal reason, the Prophet (peace be upon him) would have ordered his Sahabah (Companions, may Allah be pleased with them) to pray in different Masjids on the outskirts of Madinah, because when he (peace be upon him) had to choose between two things, he would choose the easier one, as long as it was

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not sinful. If an option was sinful, he (peace be upon him) would never choose it. He (peace be upon him) also used to choose the easiest thing for his Ummah (nation) too, acting upon the general meaning of what Allah (Exalted be He) said: ﴾Allâh intends for you ease, and He does not want to make things difficult for you.﴿ and: ﴾Allâh wishes to lighten (the burden) for you; and man was created weak (cannot be patient to leave sexual intercourse with woman).﴿ As the Prophet (peace be upon him) did not order the Sahabah to perform Jumu`ah Prayers in multiple Masjids nor did he did permit them to do so, this indicates that he (peace be upon him) meant for all Muslims in a town to gather to perform Jumu`ah Prayer in one Masjid behind one Imam for the abovementioned reasons.

However, if the Masjids that offer Jumu`ah Prayer in Manamah are too small for Jumu`ah Prayer to the extent that many people perform the Salah (Prayer) under the hot sun, on the road, and on the roofs, there is no prohibition against offering Jumu`ah Prayer in Masjids other than the four that are currently assigned for Jumu`ah Prayers to meet the need. This should ease matters and prevent any harm as Allah (Exalted be He) says: ﴾and has not laid upon you in religion any hardship﴿ and: ﴾Allâh intends for you ease, and He does not want to make things difficult for you.﴿ Also, the Prophet (peace be upon him) said, ﴾"This Din (religion) is easy and no one overburdens (themselves in) the Din, but it will overcome them."﴿

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and he said, ﴾"Make things easy and do not make them difficult."﴿ Therefore, when the Muslims increased in number after the time of the Rightly-Guided Caliphs and the Masjids became crowded, they started to offer Jumu`ah Prayer in many different Masjids in one town, acting upon the evidences that call for making matters easy and preventing harm. And the early Muslims were good examples for us.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 7798

Q2: A Fatwa (legal opinion) has been issued stating the following:

the Sunnah Qabliyyah (supererogatory Prayer performed before an obligatory Prayer) of Jumu'ah (Friday) Prayer has substantial evidence provided by the Four Imams (Imams Abu Hanifah, Malik, Al-Shafi'y, and Ahmad) and their followers in the East and the West. Certainly, the Four Imams and their followers represent the overwhelming majority of Muslims. If the Muslims split into two groups over a controversial ruling, one representing the majority and the other

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the minority, it is better to follow the view held by the majority, acting on the behest of the Khalaf (the later generations) as passed on from the Salaf (the pious predecessors) and also the Hadith of the Prophet (peace be upon him), ("Unity is a mercy and dissention is a punishment.")

Secondly: The Prophet (peace be upon him) himself performed this Sunnah (supererogatory) Salah before the Jumu'ah Prayer. It was reported by Al-Tirmidhy on the authority of ('Abdullah ibn Mas'ud (may Allah be pleased with him) that the Prophet (peace be upon him) used to offer four Rak'ahs (units of Prayer) before the Jumu'ah Prayer and four Rak'ahs after it.)

Thirdly: The Prophet (peace be upon him) ordered Sulayk Al-Ghatafany when he entered the Masjid (mosque) to offer two Rak'ahs, while he (peace be upon him) was delivering the Friday Khutbah (sermon) from the pulpit. It was reported in some narrations that the Prophet (peace be upon him) said to him, ("Did you offer Salah before you came?")

Fourthly: The Prophet (peace be upon him) said, ("Between every two calls to Salah there is a Salah.") **The words "two calls to Salah" in this Hadith refer to the Adhan (call to Prayer) and the Iqamah (call to start the Prayer).**

Fifthly: Qiyas (analogy) can be drawn between the Jumu'ah and Zhuhr (Noon) Prayers, as they are both individual obligations. End of quote.

We would like Your Eminence to explain the Sanads (chain of narrators) of the Hadith mentioned in this Fatwa, are they Sahih (authentic)? Especially the Sanad of the Hadith reported by Al-Tirmidhy, which says, (The Prophet (peace be upon him) used to offer four Rak'ahs (units of Prayer) before the Jumu'ah Prayer and four Rak'ahs after it.) **Is the Sanad of this Hadith Sahih (authentic) or Da'if (weak)? Is it correct to use the Hadith of Sulayk Al-Ghatafany as evidence to support the view that there is Sunnah Salah before the Jum'ah Prayer or not?**

A: There is no Sunnah Salah before the Jumu'ah Prayer. As far as we know, there is no authentic report from the Prophet (peace be upon him) affirming the permissibility of this practice. As to the Hadith of Ibn Mas'ud, it is related by Al-Tirmidhy using the uncertainty mood (passive voice to imply the Hadith narration is weak) and it is Mawquf (words narrated from a Companion of the Prophet that are not attributed to the Prophet) from Ibn Mas'ud.

It is reported in "Al-Tuhfah" by Al-Hafiz that 'Abdul-Razzaq and Al-Tabarany related it as Hadith Marfu' (a Hadith narrated from the Prophet with a connected or disconnected chain of narration) with a Da'if and disconnected Sanad. Accordingly, such a Hadith cannot be used as evidence.

With regard to the Hadith narrated by Abu Hurayrah concerning Sulayk, it is Sahih. However, it refers to Tahiyyat-ul-Masjid (two-unit Prayer to greet the mosque) not to Sunnah Qabliyyah of the Jumu'ah Prayer. As to the Hadith, ("Between every two calls to Salah there is a Salah") it cannot be applied in the Jumu'ah Prayer. The Messenger (peace be upon him) used to begin his Khutbah immediately after the Adhan had finished. Apart from Tahiyyat-ul-Masjid, it is not permissible to offer a Nafilah (supererogatory Prayer) while the Imam is delivering the Khutbah. Due to the fact that the acts of 'Ibadah (worship) are Tawqifiy (bound by a religious text and not amenable to personal opinion), Qiyas between one act of 'Ibadah and another is prohibited and it would additionally be a Qiyas between two dissimilar acts. It is, however, permissible for a Muslim who comes to the Jumu'ah Prayer in a Masjid, to perform the Salah that Allah has prescribed for them, without specifying a particular number of Rak'ahs, according to the authentic Hadith stated in this regard.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and his Companions!

Permanent Committee for Scholarly Research and Ifta'

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Offering the Jumu`ah Prayer in two different times due to narrowness of the Masjid

Fatwa no. 2369

Praise be to Allah alone, and may peace and blessings be upon His Messenger, his family and Companions.

The Permanent Committee for Scholarly Research and Ifta' has read the Fatwa request submitted by His Honor the Secretary General of the Muslim World League to His Honor the President, which was referred by the General Secretariat of the Council of Senior Scholars, no. 238/3, dated 1/2/1399 A.H. It states the following:

I received a letter from His Honor Dr. `Abdul-`Alim Khaldun Al-Kinany, the League Bureau Manager in Paris, which informs that a number of Masjids (mosques) where the Jumu`ah (Friday) Prayer is held in Paris and other towns are few, in addition to their being narrow and inadequate for the number of worshippers.

In order to solve this problem that prevents many people from offering the Jumu`ah Prayer in France, it was suggested that the Jumu`ah Prayer be offered on two different times, each with a separate Imam (the one who leads congregational Prayer). He would like to inquire about the ruling on this solution which is suggested out of necessity.

Please issue a legal Fatwa (legal opinion issued by a qualified Muslim scholar) concerning this issue, so that we may respond.

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The Committee gave the following answer: Offering the Jumu`ah Prayer twice in the same Masjid has no precedence in Shari`ah (Islamic law). The original ruling is offering one Jumu`ah Prayer in the town, unless there is a legitimate excuse, such as people living great distances from the Masjid, the narrowness of the first Masjid, or a similar excuse. In this case, another Jumu`ah Prayer is offered in a suitable place. The questioners should seek another place to offer the Jumu`ah Prayer, even if it is not a Masjid, such as a house, a garden, or a public square where the officials allow the Jumu`ah Prayer to be held.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman

The first and second questions of Fatwa no. 6717

Q 1: is it permissible to offer the Jumu`ah (Friday) Prayer in a Masjid (Mosque) where it was not intended to offer the Jumu`ah Prayer at the time of building it? Does a Muslim who intends to build a Masjid have to inform the other Muslims

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in the town that this Masjid is intended to hold the Five Obligatory Daily Prayers and the Jumu`ah Prayer, or is the Jumu`ah Prayer valid there even if the builder does not mention so when building the Masjid?

A: If the situation is as you have mentioned, there is no harm in offering the Jumu`ah (Friday) Prayer in addition to the congregational Prayer if there is a Shar`y (Islamically lawful) reason. The fact that the Masjid was intended for the congregational Prayer only does not prevent offering the Jumu`ah Prayer in it, whether before or after its construction. We have not heard that any scholar stipulated this; it is a groundless stipulation that has no basis in the Qur'an and the Sunnah.

Q 2: Is it permissible to offer the Jumu`ah Prayer in many Masjids in a large town if there is more than one Masjid, or should all the Muslims in the town gather to offer the Jumu`ah Prayer and leave the rest of the Masjids, even if there are Imams (leaders of congregational Prayer) in each of them?

A: It is permissible to offer the Jumu`ah Prayer in more than one Masjid in the same town if necessary, such as when the town is too big, the Masjid is too far or too crowded, or there is fear of Fitnah (temptation). In this case, it is permissible to offer the Jumu`ah Prayer in more than one place,

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as it is offered in many countries in more than one place without the objection of any of scholars, so it is considered Ijma` (consensus of scholars). This was mentioned by the great scholar Ibn Muflih in his book entitled "Al-Mubdi` Sharh Al-Muqni`". Al-Tahawy and other followers of Imams (initiators of Schools of Jurisprudence) mentioned that it is the most authentic from the sayings of scholars. Shaykh-ul-Islam Ibn Taymiyyah (may Allah be merciful with him) said, "It is permissible to offer [the Jumu`ah Prayer] in more than one place if necessary." Imam Al-Sarkhasy mentioned that the most authentic opinion of the Madh-hab (School of Jurisprudence) of Abu Hanifah is that it is permissible to offer it in two Masjids or more in one town. In "Tanwir Al-Absar" and its explanation entitled "Al-Durr Al-Mukhtar", it is written, "It may be offered in many Masjids in one town without any conditions according to the Madh-hab." Al-Khiraqy said, "If the town is large and needs many Masjids, it is permissible to offer the Jumu`ah Prayer in any of them." The great scholar Ibn Qudamah clarified this in his commentary entitled "Al-Mughny li Mukhtasar Al-Khiraqy" where he said, "The conclusion is that if the town is too large for the people to gather in one Masjid, or if the Masjid is too narrow, such as in Baghdad, Asbahan and such other large towns, it will be permissible to offer the Jumu`ah Prayer in as many Masjids as needed. This is also the opinion of `Ata' and it was approved by Abu Yusuf in Baghdad only, where Hudud (prescribed penalties) were executed there in two places, and the Jumu`ah Prayer was offered in the same places where Hudud were executed. This is the opinion of Ibn Al-Mubarak. Abu Hanifah, Malik and Al-Shafi`y said it is impermissible to offer the Jumu`ah Prayer in more than one place in the same town, because the Prophet

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(peace be upon him) used to offer the Jumu`ah Prayer in one Masjid only, and the Rightly-Guided Caliphs followed him. If it had been permissible, they would not have left the other Masjids empty. Ibn `Umar said that the Jumu`ah Prayer cannot be offered except in the great Masjid where the Imam (ruler) offers Salah. It is a Salah for which a congregation and Khutbah (sermon) are prescribed, so it is permissible to offer in any needed place, like Salat-ul-`Eid (the Festival Prayer). It was authentically reported that `Aly (may Allah be pleased with him) used to go on the day of the `Eid to the Musalla (a place for Prayer) and leave Abu Mas`ud Al-Badry with the weak people to lead them in Salah. As for the Prophet (peace be upon him), he did not have to offer more than one Jumu`ah Prayer, as his Companions wanted to hear his Khutbah and offer Salah behind him, even if they were far away, being the one who conveys the message of Allah and the law-giver. When it became necessary in towns, the Jumu`ah Prayer was offered in more than one place and nobody objected to it, so it became an Ijma`. Ibn `Umar meant that it should not be offered in small Masjids while the large Masjids left. As for linking it to Hudud, this analogy is groundless.

Abu Dawud said, "I heard Ahmad saying that while a Had was being executed in Madinah, Mus`ab ibn `Umayr came while some people were hiding in a house. He led them in Jumu`ah Prayer and they were forty people." This is the end of the words of Ibn Qudamah.

The opinion that states that it is permissible to offer the Jumu`ah Prayer in more than one place in the same town when necessary is the sound one that is compatible with the fundamentals of Shari`ah (Islamic law) and the deeds of the Muslims in the old ages in towns where

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people needed this.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Third question from Fatwa No. 2736

Q 3: is Jumu'ah Salah (Friday prayer) in an old Masjid (mosque) better than Salah in a new one? If the new Masjid is closer to my house and the old one is further away, where should I perform Salah? What are the virtues of performing Jumu`ah (Friday) Prayer in an old Masjid in congregation?

A: If there is a need to build a new Masjid due to great numbers of people, then there is no special virtue for the old Masjid over the new one. The basic rule is that there is no difference between performing Salah here or there unless there is a proof for that. But if the Masjid is further away from a person's home, it will be better. The Prophet (peace be upon him) said: ("The person who will receive the highest reward for prayer is the one who comes to perform it in the Masjid from the farthest distance.") This Hadith was reported by Muslim. Performing Salah in one of these Masjids is not better than another unless people in this Masjid are more or the Imam is better and more upright with regard to his Salah or Khutbah (sermon).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The sixth question of Fatwa no. 4306

Q 6: is it lawful to offer the Jumu`ah (Friday) Prayer in a Masjid (mosque) where the Zhuhr (Noon) Prayer is not offered in congregation?

A: It is lawful to offer the Jumu`ah Prayer there, as this is the basic rule, and there is no evidence indicating otherwise.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Fatwa no. 3536

Q: A group of Muslims raised money to establish a religious school. Their wish came true, and the school was established. The Jumu`ah (Friday) Prayer began to be held there, in addition to the Islamic teachings. Holding Jumu`ah Prayer was not their original intention. What is the ruling on the following:

1- Is it permissible to consider this school a Masjid (mosque)?

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2- Is Tahiyyat-ul-Masjid (two-unit-Prayer to greet the mosque) to be offered there?

3- Is there a difference between the reward of offering Salah (Prayer) in that school and offering Salah in the original Masjid?

4- what is the ruling on the gathering of the Muslims to offer the Jumu`ah Prayer somewhere other than a Masjid? Is it permissible to offer Tahiyyat-ul-Masjid there? Is it permissibile to consider this place a Masjid?

5-If the people desert the place in which the Jumu`ah Prayer used to be held, what is the ruling on this? Are they considered sinful?

A: First, the entire earth is considered a purified place for Salah except that which is excluded by evidence, i.e. the places where it is prohibited to offer Salah. The evidence is that the entire earth is a purified place for Salah, except that which is proven by evidence, is what was narrated by Jabir ibn `Abdullah (may Allah be pleased with him), that the Messenger of Allah (peace be upon him) stated, ﴾The earth has been made pure and a place of Salah for me; whenever the time of the Salah comes for anyone of you, they should offer Salah wherever they are.﴿ Agreed upon by Al-Bukhari and Muslim. Ibn Al-Mundhir said it is authentically reported that the Prophet (peace be upon him) stated, ﴾The earth has been made pure and a place of Salah for me.﴿ Narrated by

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Al-Khattaby with the same Isnad (chain of narrators).

As for the evidence on the places where it is prohibited to offer Salah, it is what was narrated by Abu Sa`id Al-Khudry (may Allah be pleased with him), that the Prophet (peace be upon him) said, ﴾The whole earth is a place of Salah except public bathrooms and graveyards.﴿ Narrated by Ahmad, Al-Tirmidhi, Al-Nasa'iy, Abu Dawud and Ibn Majah. It was also reported from Abu Marthad Al-Ghanawy (may Allah be pleased with him) that the Prophet (peace be upon him) stated, ﴾Do not offer Salah facing towards the graves, and do not sit on them.﴿ Narrated by Ahmad, Muslim, Al-Tirmidhi, Abu Dawud and Al-Nasa'iy. It is also reported from Jundub ibn `Abdullah (may Allah be pleased with him) that he heard the Messenger of Allah (peace be upon him) saying five days before his death, ﴾Those who preceded you used to take the graves of their prophets and righteous men as places of worship, but you must not take graves as places of worship; I forbid you to do that.﴿ Narrated by Muslim . It is also reported from Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) stated, ﴾You can offer Salah in the sheepfolds, but not in the camel yards.﴿

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Narrated by Ahmad and ranked by Al-Tirmidhi as Sahih (authentic).

Second, this school is considered a Masjid if its owners make it so by announcing the Adhan (call to Prayer) throughout day. If they do not turn it into a Masjid, it is not considered one, and the teachers and students there should offer the Jumu`ah and the congregational Salah at nearby Masjids.

Third, if it is settled that it is a Masjid, it takes on all the rulings on Masjids, such as Tahiyyat-ul-Masjid and so on. Otherwise, it does not.

Fourth, the difference between offering Salah in the school and offering it in the Masjid is great, as the Prophet (peace be upon him) ordered us to offer Salah in the Masjid, and told us that it is twenty five times more superior in reward than Salah at home or in the market. In another Hadith, it is stated,

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﴾twenty seven times more superior.﴿ He ordered the Muslims to offer Salah in the Masjid, and admonished those who missed it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The Second Question of Fatwa no. 6114

Q2: if someone lives next to a big Masjid (mosque) where the Jumu`ah (Friday) Prayer is established and the imam (the one who leads congregational Prayer) delivers the Friday Khutbah (sermon) in classical Arabic, but the man - the one who is led in Salah (prayer) - does not understand most of what the imam says. is it permissible for him to go to another big Masjid - even if it is far away - where the Imam delivers the Friday Khutbah in a language that he understands?

A: Yes, it is permissible for him to go to the Jumu`ah Prayer at a Masjid where he understands the language of the Imam, as this is better for his heart and will benefit him more.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The Second Question of Fatwa no. 5962

Q2: There is a big old Masjid (mosque) - that has been recently repaired - near my house, but I go to offer the Jumu`ah (Friday) Prayer in another Masjid

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that is not so old, where an observant young Imam - although none can verify this but Allah - delivers the Friday Khutbah (sermon). He motivates the youth and the adults, and I am affected by his Khutbah, as is everyone else. He discusses useful issues. The question is: is it better and more appropriate to pray in the old or the new Masjid? One shaykh told me it is obligatory to pray in the old Masjid, as it is nearer, according to the opinion of the Four Madh-habs (Hanafy, Maliky, Shafi`y, and Hanbaly).

A: It is better to pray the Jumu`ah Prayer and the congregational Salah (prayers) in the Masjid you think is most beneficial for your religion, even if it is the farthest or the most crowded, as the reward of this is greater. The Prophet (peace be upon him) said: ("The person who will receive the highest reward for Salah is the one who comes the furthest distance.") The Messenger of Allah (peace be upon him) also said: ("A man's Salah with another is better than his Salah alone, and his Salah with two men is better than his Salah with only one, but if there are more, it is more pleasing to Allah.")

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 13131

Q: I live in a village that is 33 km from the town center. We have a small Masjid (mosque) in the village that is the same construction as our houses, and it is adjacent to a warehouse for goods and fodder. Is it permissible to offer the Jumu`ah (Friday) Prayer there?

A: It is permissible to offer Salah (Prayer) in a Masjid adjacent to a storehouse for goods and fodder. You should take care of the Masjid and clean it, as Masjids are Allah's Houses, so it is prescribed to clean them.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa no. 7132

Q 1: how can we offer the Jumu`ah (Friday) Prayer with the congregation? What is the number of its Rak`ahs (units of Prayer) along with the supererogatory prayer?

A: The Jumu`ah Prayer is only two Jahry Rak`ahs (Prayer recited out loud). As for the supererogatory prayer, there is no fixed number of Rak`ahs before it; a person might offer any number of Rak`ahs he wants, and two Rak`ahs at home or four Rak`ahs in the Masjid after it. It was related in the Sahih (authentic) Book of Muslim and the Four Books of Sunan (Hadith compilations classified by jurisprudential themes), on the authority of Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him)

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said, ﴿When any one of you offers the Jumu`ah Prayer, he should offer four Rak`ahs afterwards.﴾ In the Two Sahih Books of Hadith (i.e. Al-Bukhari and Muslim) and the Sunan, it was reported on the authority of Ibn `Umar (may Allah be pleased with him) that the Prophet (peace be upon him) used to offer two Rak`ahs at home after the Jumu`ah Prayer.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 7739

Q: There is a question which reads: someone entered a Masjid (mosque) in Bahrain to offer the Jumu`ah (Friday) Prayer, but the Imam (the one who leads congregational Prayer) delivering the Friday Khutbah (sermon) was late due to some reason, so one of the attendants delivered the Khutbah. Another person led the people in a four-Rak`ah salah (Prayer consisting of four units) in which he recited subvocally. There were around four hundred men praying there. `Abdul-Jawwad Jasim asked him, "Why did you offer four Rak`ahs subvocally, the Jumu`ah Prayer is two Rak`ahs?" He said, "The Khutbah is in place of two Rak`ahs, but since the person who delivered the Friday Khutbah was not the Imam of the Masjid, this necessitates offering four Rak`ahs." The questioner would like to know the ruling on this matter.

A: If the case is as you mentioned, the Salah (Prayer) of those who offered four Rak`ahs is Batil (null and void). The Imam should have led them in the two-Rak`ah Jumu`ah Prayer

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and recited the Qur'an out loud. The fact that someone else other than the Imam of the Masjid delivered the Friday Khutbah does not justify offering four Rak`ahs for the Jumu`ah Prayer instead of two. Based on that, the people must make up for it by offering four Rak`ahs of Zhuhr (Noon) Prayer, since the time of offering the Jumu`ah Prayer has passed.

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The second question of Fatwa no. 7663

Q 2: what is the ruling on an Imam (the one who leads congregational Prayer) who repeats the recitation of Al-Fatihah twice in Salat-ul-`Eid (the Festival Prayer) or Jumu`ah (Friday) Prayer?

A: It is impermissible to repeat Al-Fatihah twice on purpose, either in Salat-ul-`Eid, the Jumu`ah Prayer or any other Salah, as this was not authentically reported from the Prophet (peace be upon him), who said, ﴿If anyone introduces in our matter (i.e. religion) something which does not belong to it, will have it rejected.﴾ (Agreed upon by Imams Al-Bukhari and Muslim). However, the Salah is valid, and you should advise him so that he does not do it again.

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The first question of Fatwa no. 6299

Q 1: is it permissible to offer the Jumu`ah (Friday) Prayer behind an imam (the one who leads congregational Prayer) who does not give a Khutbah (sermon) according to what was sent by Allah, but reads the Khutbah from a paper submitted to him by the Ministry of Religious Affairs?

A: It is permissible to offer Salah behind him if his Khutbah includes praising Allah, sending peace and blessings upon the Prophet (peace be upon him), lenient preaching and asking people to fear Allah as He should be feared. This does not contradict with the fact that it comes in a paper written by the Ministry of Religious Affairs.

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The fifth question of Fatwa no. 6985

Q 5: What should an Imam (the one who leads congregational Prayer) do if he wishes to travel, or if he goes to another place that is not far away, or if he travels on a Friday morning and is not able to come back for the Jumu`ah (Friday) Prayer until the following Friday? I mean, if an Imam travels to another place that is not very far away, leaving his Masjid (mosque) for a whole week, can he deputize someone to lead the people in the Jumu'ah Prayer? Some people tell him that it is not permissible for him to travel on Friday as he is the Imam of the Masjid, and the Imam who leads the people in the Jumu`ah Prayer, and so he should never travel on a Friday. Is this true? They say that if it is not a Friday, it is not a problem if the Imam does not come for the Salah (Prayer), although there is no one else

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to carry out his duties in the Masjid. If the Imam has something urgent to do, whether it is a Friday or not, can he say to his deputy or the Mu'adhin (caller to Prayer), "O so-and-so! I have to go somewhere, so if the time for the Salah becomes due, do not wait for me," just to let them know that he will not be there? Please answer me citing proofs, may Allah grant you success.

A: If the reality is as you mentioned, there is no harm in deputizing someone to lead the people in the Jumu`ah Prayer and other Salah, provided that the deputy is capable. If he is not capable, this is not permissible; and the Imam should be advised to be diligent and always present in the Masjid, or his superiors should be informed.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 8572

Q 2: what is the ruling on a person who works in a company that prevents him from offering the Jumu`ah (Friday) Prayer? Should he offer two or four Rak`ahs (units of Prayer) at home?

A: A Muslim should take a job that does not prevent him from fulfilling the obligations, including the Jumu`ah Prayer. He should coordinate with his direct manager to give him a chance to offer the Jumu`ah Prayer if he is in a country where Jumu`ah Prayer is offered.

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The second question of Fatwa no. 11574

Q 2: the Jumu`ah (Friday) Prayer is two Rak`ahs (units of Prayer). Is it permissible for the Imam (the one who leads congregational Prayer) to recite one Surah after Al-Fatihah in both of them, or should he recite a different Surah in each Rak`ah?

A: It is prescribed for the Imam to recite in the Jumu`ah Prayer Surahs Al-A`la and Al-Ghashiyah, Al-Jumu`ah and Al-Munafiqun, or Al-Jumu`ah and Al-Ghashiyah, according to what was authentically reported from the Prophet (peace be upon him). It is permissible for the Imam to recite any Surah other than the mentioned ones; it is also permissible for him to recite one Surah divided between the two Rak`ahs, and his Salah is considered valid.

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preaching after Salah

Fatwa no. 5186

Q: It is known to Your Eminence that it never took place in the era of the Messenger of Allah (peace be upon him), the Rightly-Guided Caliphs, the Tabi`un (Followers, the generation after the Companions) or the Salaf (righteous predecessors) that there was a Khutbah (sermon) or preaching immediately after the Jumu`ah (Friday) Prayer. It was mentioned in the Sahih (authentic) Hadith, ﴾If anyone introduces in our matter (i.e. religion) something which does not belong to it, will have it rejected.﴿ **and also,** ﴾A person who does any act for which there is no sanction from our behalf, that is to be rejected.﴿ **The Hadith also states,** ﴾Avoid novelties (in religion).﴿ **More important than all this is Allah's saying,** ﴾Then when the (Jumu'ah) Salât (prayer) is ended, you may disperse through the land﴿ **A person who delivers a Khutbah immediately after Salah (Prayer) disobeys Allah's order of dispersing through the land. I would like to inquire whether it is permissible to deliver a Khutbah or preach to people after the Jumu`ah Prayer? We are not against preaching after any other Fard (obligation); we support it. May Allah protect and guard you.**

A: There is no evidence on preventing preaching after Salah. It is known that the intention of preaching differs according to the purpose of the preacher, the needs of the people and the status of the Imams (leaders of congregational Prayer). As for the Ayah you mentioned, there is no contradiction between it and preaching. If a person wants to sit and listen or leave, they have the choice.

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Salat-ul-`Eidayn (the Two Festivals' Prayer)

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Ruling on Salat-ul-`Eidayn

Third question of Fatwa No. 9555

Q 3: is Salat-ul-`Eidayn an obligatory or a Sunnah (a commendable act)? What is the punishment for abandoning it?

A: Both Salat-ul-`Eidayn, meaning, `Eid-ul-Fitr (the Festival of Breaking the Fast) and `Eid-ul-Adha (the Festival of the Sacrifice) are collective obligations. However, according to some scholars they are individual obligations just like Jumu`ah (Friday) Prayer that a believer should not abandon.

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Second question from Fatwa No. 6505

Q 2: is it obligatory upon women to perform Salat-ul-`Eid (the Festival Prayer)? if they have to do so, should they perform it at home or at a Musalla (a place for Prayer)?

A: It is not obligatory upon women to perform Salat-ul-`Eid, but they are recommended to do it as it is a Sunnah for them. They can perform it in a Musallah along with Muslims because the Prophet (peace be upon him) ordered them to do so.

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Women going out for `Eid Prayer

Fatwa no. 8072

Q: Your Eminence, I am the Imam of Al-Masjid Al-Jami` (the large mosque where Jumu`ah [Friday] Prayers are held) in Al-Far`, a village in the province of Al-`Ays located in Yanbu`. People in our neighborhood do not allow women and children to attend Salat-ul-`Eid (the Festival Prayer). I drew their attention two days in advance before the last `Eid-ul-Fitr (the Festival of Breaking the Fast) that this contradicts the Sunnah and that they should follow the Sunnah of our Prophet Muhammad (peace be upon him) and bring women and children to the Musalla (a place for Prayer). I only intended to revive this deserted Sunnah. I started with my family, my wife and children, but unfortunately no other women attended the Salah. People even criticized me for bringing my children and wife to the `Eid Prayer; some complained to an officer in the Ministry of Endowments in Yanbu` Al Bahr who asked me not to repeat this act again as they claim it distracts those offering Salah. I would like that your Eminence issue a Fatwa explaining the ruling regarding this matter and to warn from even more grievous habits such as,

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women going out and shaking hands with non-Mahram males (not a spouse or an unmarriageable relative), kissing their heads, etc, despite I have been warning them against these habits in Friday Khutbahs (sermons) on every occasion. I would like, your Eminence, that the Fatwa be read to them on Jumu`ah (Friday) Prayer before the `Eid. May Allah reward you and all Muslims.

A: Firstly, it is an act of Sunnah that women go out to Salat-ul-`Eid. It is recorded in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) and others on the authority of Um `Atiyyah (may Allah be pleased with her) that she said: "We are ordered" and in another narration: ﴾The Prophet (peace be upon him) commanded us to bring out adolescent girls, menstruating women and virgins, but the menstruating women were to stay away from the place of Prayer.﴿ In another narration: ﴾We were ordered to go out (for `Eid) and also to take along with us adolescent girls and virgins staying in seclusion.﴿ It was mentioned in the narration of Al-Tirmidhy: ﴾The Messenger of Allah (peace be upon him) used to allow the adolescent girls, and virgins staying in seclusion to go out for the two `Eids. As for the menstruating women, they should keep away from the place of Prayer but they could present themselves at the religious gathering and invocation of Muslims. Upon this one of them (women) said: 'O Messenger of Allah! Is there any harm for a woman to stay at home if she does not have a garment?' He (peace be upon him) said: 'Her sister (in Islam) should lend her a garment.'﴿ In the narration of Al-Nasa'iy:

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﴾Hafsah bint Sirin said that Um `Atiyyah never mentioned the Messenger of Allah (peace be upon him) without saying, "May my father be sacrificed for him." I asked her, "Did you hear the Prophet (peace be upon him) say such and such?" She replied, "Yes, may my father be sacrificed for him, I heard him saying that we should bring out the young girls and those who were secluded, or the young girls who were secluded, and the menstruating women, so that they could witness the blessings of `Eid and see the gathering of the believers, but those who were menstruating were to keep away from the Prayer-place itself."﴿ Therefore, it becomes clear that is a stressed act of Sunnah to let women go out to Salat-ul-`Eid provided that they go out modestly dressed (in accordance with the Islamic code of woman's dress) and do not reveal their attractions, as is known from other evidence.

With regard to letting discerning boys go out to `Eid Prayer, Jumu`ah (Friday) Prayer, etc., this is something which is well known and is allowed in Islam, due to the many proofs to that effect.

Secondly, it is forbidden to shake hands with a non-Mahram woman (not a spouse or an unmarriageable relative) for the Prophet (peace be upon him) said: ﴾I do not shake hands with women.﴿ `Aishah (may Allah be pleased with her) said: ﴾The hand of the Messenger of Allah (peace be upon him) never touched the hand of any woman, but he only used to take their pledge of allegiance orally.﴿

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That is because shaking hands with non-Mahram women (women lawful to marry) is one of the reasons of Fitnah (temptation).

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children praying `Eid

First question of Fatwa No. 9291

Q 1: There is a prevalent habit in our town. This habit is related to children who go to the Musalla (a place for Prayer) for `Eid (Festival). They do not offer the Salah (Prayer), they just sit near the Masjid (mosque) playing and making loud noises expressing their joy for `Eid. Thus, they disturb the worshipers who are not able to follow the Khutbah (sermon). The children continue to play until the worshipers finish their Salah then they return home with the latter. I asked them to stop this bad habit but in vain. Please tell me what is the ruling on this habit that the children of successive generations are following.

A: Children who are seven years old or older should not be

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prevented from coming to the Mussala of `Eid. This is because the Prophet (peace be upon him) said: ﴿Command your children to pray when they are seven years old, and beat them for (neglecting) it when they are ten years old; and arrange their beds (to sleep) separately.﴾ However, children should be advised and guided to follow the etiquettes of Islam, to adhere to the rights of Salah and the worshipers, to listen to the Khutbah and admonitions, and not to speak loudly lest they disturb the Khatib (preacher) and those who are listening to him. On the other hand, the parents and guardians of children should be made aware of that so they may refine their children and discipline them. At the same time, the parents and guardians should be moderate; they should neither repress their children nor give them full rein to play frivolously and disturb the worshipers. Allah (Exalted be He) is the Only One from whom we should seek help.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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postponing Salat-ul-`Eid (the Festival prayer) after the Day of `Eid

Fatwa No. 1944

Q: Is it permissible to delay performing Salat-ul-`Eid to the second day of sighting the new moon of Shawwal in order that all Muslim workers can take leave to attend it? Due to the fact that the `Eid day is not previously known,

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it is very difficult for them to inform those who are responsible about taking a certain day off for vacation.

A: Salat-ul-`Eid is a collective duty. If a group of people perform it, there will be no blame on others. A group of scholars said that it is an individual duty as Jumu`ah (Friday) Prayer. As long as the Islamic center performs Salat-ul-`Eid due to sighting the new moon, therefore, the Salah performed in the Islamic center is sufficient for those who do not attend it. It is not permissible to delay it until the second or third day of Shawwal in order that all Muslims in London can attend it. Delaying it to the second or third day of Shawwal contradicts what is unanimously agreed upon among the Companions and those who came after them. There is no scholar who held this view according to our knowledge. But they are permitted to delay it until the second day if they did not know, until Zawal (midday), that this day is `Eid.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Places for offering Salat-ul-`Eid

Fatwa no. 6153

Q1: Is it obligatory that the place chosen for Salat-ul-`Eid (the Festival Prayer) is Waqf (endowment) land for the Muslims or it can be performed

anywhere?

Q2: Is it obligatory that the place for Salat-ul-`Eid is far from the city or the village?

Q3: What if there is a big city that has no specific place outside the city for Salat-ul-`Eid, but there are many spaces inside the city that the non-Muslim government owns and they give permission to hold Salat-ul-`Eid there?

Q4: How many Takbirs (saying: "Allahu Akbar [Allah is the Greatest]") are there in the Two `Eid Prayers and in what positions are they uttered during the Salah, according to the Sunnah of the Messenger (peace be upon him)?

A: Firstly: Salat-ul-`Eid should be offered in open areas, but it is not necessary for the place to be Waqf land for the Muslims, nor be far from the city or the village.

Secondly: If there is no specific place for Muslims to offer Salat-ul-`Eid and there is a place where it can be held, which is owned by a non-Muslim government that permits the Muslim residents to offer Salah (Prayer) there, it is permissible to perform the Salah there, and there is no harm in doing so, if Allah so wills.

Thirdly: The number of Takbirs during Salat-ul-`Eid is seven in the first Rak`ah (unit of Prayer), including the opening Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting the Prayer), and five in the second Rak`ah, not including the Takbir said upon rising from Sujud (prostration) to offer the second Rak`ah. The positions of saying Takbir: in the first Rak`ah after Takbirat-ul-Ihram, and in the second: after the Takbir said upon standing up from Sujud for offering the second Rak`ah.

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Dedicating more than one place to offer `Eid Prayers in one city

Seventh question of Fatwa no. 3081

Q 7: The Muslim Association hires a large hall to use as a place for Salat-ul-`Eidayn (the Two Festivals' Prayer). Is it permissible for a group of Muslims who are about thirty miles away from that hall to make Salat-ul-`Eid (the Festival Prayer) in their Masjid (mosque) bearing in mind that means of transportation are available? Is it preferred that the majority of Muslims pray in one hall instead of offering Salat-ul-`Eid in more than one congregation?

A: It is preferred for the majority of Muslims to pray if they are able to do so. However, if there is difficulty to gather in one place; they may offer the Salah (Prayer) in their town which is about thirty miles away from the place in which Salat-ul-`Eidayn is established.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Fatwa no. 2835

Praise be to Allah; and may peace be upon His Messenger, his family and Companions! The Permanent Committee for Scholarly Research and Ifta' has read the questions submitted from the Head of the Islamic Council in Canada to His Honor Chairman which are referred by the number 3539/1/D in 3/1/1400 A.H. These questions include an introduction in addition to some questions which were answered.

The introduction:

Many years ago, Masjids (mosques) were very rare here in Canada . So, the Muslims used to rent a hall for Salah (Prayer) in any hotel, school or church for a couple of hours on Fridays and Sundays.

Later, many Masjids were built to offer the five congregational Prayers, except Salat-ul-`Eid (the Festival Prayer), as the place is usually too small to offer them. So, they continued to rent large halls which can hold hundreds, or sometimes thousands of people.

Most of these halls are owned by the city council or private companies. They were originally built for amusement, such as dancing, semi-nude skiing, gambling, drinking wine, and circus performances. This resulted in the following :

1- Masjids became deserted on the days of Islamic festivals.

2- There are so many people who do not know the address of the Masjids, because the announcements for Salah always give directions to these meeting halls, not in the Masjids, so people have become accustomed to frequenting these

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halls.

3- People, especially women, feel differently towards a meeting hall than they do towards a Masjid, which implies holiness. Thus, they go to the hall fancily dressed and wearing makeup and perfumes. If the Salah were held in the Masjid, this would not occur.

4- As the general atmosphere of the hall is social, it is natural that men and women intermingle. Thus, it turns into a party, not Salah and a form of `Ibadah (worship).

5- Every year on the occasion of Salat-ul-`Eid, television channels photograph the men and women from every direction. When the photos are published in the newspapers, it seems as if we were attending a wedding party, not Salah.

6- Many non-Muslims are usually invited, such as the mayor, some deputies and prominent men. They sit in the corners of the hall to watch the Muslims while they are offering Salah. The naive Muslims think that this is one of the ways of Da`wah (calling to Islam); whereas the non-Muslims regard it as just amusement. If we offer Salah in the Masjid, these people will not be able to watch the Muslim women, as there is a special place for them to offer Salah.

Although the Muslims undoubtedly clean the hall before offering Salah there, their conscience remains unclear, as they had removed Najasah `Ayniyyah (ritual impurity with discernable characteristics), but they have not removed

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Najasah Hukmiyyah (ritual impurity without discernable characteristics). How can they offer Salah in a hall that was originally established for prohibited types of amusement? Yesterday there was a wine party, and tomorrow there will be a promiscuous dance.

The question is:

Your Honor, Sheikh `Abdul-`Aziz Head of the Ifta' Department in Riyadh, Saudi Arabia. As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!).

Some years ago, the Muslims introduced a new tradition to Salat-ul-`Eid in this country. They abandon the Masjids on the day of the feast because they are too small, and they rent a hall which has been originally established for prohibited types of amusement in order to offer Salah there. They do so on the basis that the Messenger of Allah (peace be upon him) used to offer Salat-ul-`Eid outside Al-Madinah in the desert, except when there was an excuse. Accordingly, we would like to receive your answer to the following questions:

Q 1: is it a must in Salat-ul-`Eid that all the people offer it in the same place and at the same time, regardless of the place?

A 1: First, it is not a prerequisite for the validity of Salat-ul-`Eid that it be offered in the same place. However, it is better to be offered in the same place, preferably in the desert if possible. If it is difficult, such as when the town is so large, it is permissible to offer it in two places or more in the desert as much as will be convenient for them. If it is difficult to offer in an open area due to rain for instance,

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they can offer it in a Masjid if there is enough space, as much as will be convenient to them. Otherwise, they can offer it in groups; each group in the Masjid where it is easier for them to offer Salah in.

Second, in case of offering Salah in more than one place, whether in the desert or in Masjids, a group of the people can offer it first, and another group later, provided that all of them offer it in the time between sunrise and the prescribed time of Zhuhr (Noon) Prayer.

Q 2: Is it permissible to offer Salah in a hall that was originally established for dancing, drinking wine and gambling, although there is a Masjid in the city?

A 2: It has been revealed in the answer to the first question that it is a Sunnah to offer Salat-ul-`Eid in the desert if possible. Otherwise, it should be offered in Masjids. Thus, it cannot be offered in a hall that was originally established for holding parties if there are Masjids, as it is considered neither a Masjid nor desert, and because it was originally established and is still used for committing acts that incur Allah's dipleasure, such as drinking wine. It was not established on a basis of Taqwa (fearing Allah as He should be feared), but to disobey Allah.

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Thus, it becomes like Masjid Al-Dirar which Allah prohibited the Prophet (peace be upon him) from offering Salah therein in His statement, ﴾Never stand you therein.﴿ Offering Salah in such places still being used for their original purposes affects the Khushu` (the heart being attuned to the act of worship) required in Salah and contradicts the spirit of being in a place of `Ibadah. Renting such a hall while people can offer Salah in the Masjids or in the desert is a form of wasting money and assisting corrupt people in their corruption.

Q 3: Does cleaning these places remove Najasah `Ayniyyah and Najasah Hukmiyyah?

Q 4: If Salah is permissible there, does this mean that necessities make restrictions permissible?

A 3, 4: If they are cleaned by pouring water until Najasah is removed, these places are considered ritually pure. If it is just by sweeping, they are not considered ceremoniously pure, unless Najasah is just dust or pebbles which are not fixed to the ground. In this case, it is cleaned just by sweeping. However, you mentioned in the introduction that the people spread clean rugs on the ground after sweeping it. Thus, they offer Salah on clean rugs, not on Najasah. Prohibiting Salah there is just for the reasons previously mentioned in the answer to the second question, not because the ground itself is cereomoniously impure. Thus, it cannot be said that it is because

necessities make restrictions permissible.

Q 5: If it is permissible, which is more rewarded, offering Salah there at the same time or offering Salah in the Masjid in two groups?

A: It has been previously mentioned that offering Salah in such places is impermissible except in case of necessity. Thus, it cannot be compared to offering Salah in the desert or in Masjids.

As for Salat-ul-`Eid in two groups in the Masjid, it is impermissible. This can be avoided by offering it in the desert if possible, by building a second floor in the Masjid, expanding it or building a more spacious Masjid.

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offering Salat-ul-`Eid (the Festival Prayer) in a sports club

Seventh question from Fatwa No. 6288

Q 17: What is the legal decision concerning the following deed: some youth invited people to offer Salat-ul-`Eid at one of the sports club as an act of reviving the Sunnah.

(Part No. 8; Page No. 299)

It would be taken into consideration that the clubs are surrounded with houses and the place allocated for Salah is fenced. Indeed, these playgrounds are not designated for Salah but for play and amusement.

A: Performing Salah in such places is valid. You should contact the competent authority e.g. the Ministry of Endowment and Islamic Affairs, and relate the matter to them, as this is one of its responsibilities. They should set places for Salat-ul-`Eid for the people of the country. If they are already fixed, they should prevent these youth from offering Salat-ul-`Eid in the clubs so that they will offer it with Muslims in the designated Masjids (mosques) for this purpose.

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takbir in Salat-ul-'Eid

The third question of Fatwa no. 1732

Q3: Why is it Sunnah to utter Takbir (saying: "Allahu Akbar [Allah is the Greatest]") twelve times before we recite Surah Al-Fatihah in Salat-ul-'Eid (the Festival Prayer)? And what is the benefit of this and why do we do it in Salat-ul-'Eid and not in the Five Obligatory Prayers?

(Part No. 8; Page No. 300)

A: The basic ruling in acts of 'Ibadah (worship) is that they are Tawqif (bound by a religious text and not amenable to personal opinion). We should worship Allah in the manner He (Exalted be He) and His Messenger (peace be upon him) told us to, whether we know the wisdom behind this or not. This is especially so regarding acts of 'Ibadah, such as Salah (Prayer), Sawm (Fasting), and Hajj, as the intellect has no role to play in these. It also includes what the Prophet (peace be upon him) ordained in regard to saying Takbir six or seven times after the Takbirat-ul-Ihram (saying: "Allahu Akbar" upon starting Prayer) before reciting Surah Al-Fatihah in the first Rak'ah (unit of Prayer) of the Two 'Eid Prayers, and saying it five times before reciting Surah Al-Fatihah in the second Rak'ah of the Two 'Eid Prayers, which is different from the Five Obligatory Prayers. We have to believe in whatever Allah (Exalted be He) and His Messenger (peace be upon him) prescribed for us, surrender to Him, and listen and obey. The basic ruling in this is to know how to perform the 'Ibadah, rather than the reason for it. A servant must not interfere in matters belonging to Allah alone, such as the acts of 'Ibadah, their types, and the manner in which they are offered. The servant must not ask why Allah has prescribed this and not that, or what can be the benefit of a certain rule that He laid down. In fact, the servant's duty is to know what Allah and His Messenger have prescribed and act upon it. If the wisdom behind an act of 'Ibadah is unveiled to them, all praise be to Allah; if not, they should surrender to Allah's Decree, obey Him, and be certain that Allah does not prescribe anything unless there is a wisdom behind it and it is for the own good of the servants. Allah (Glorified be He) is All-Wise and All-Knowing in All His Words, Deeds, Laws, and Decree, as He (Exalted be He) says (what means): ﴾Certainly your Lord is All-Wise, All-Knowing.﴿ What we have said is also confirmed by the Saying of Allah (Glorified be He): ﴾Indeed in the Messenger of Allâh (Muhammad صلى الله عليه وسلم) you have a good example to follow﴿

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Also, the words of the Prophet (peace be upon him), ("Pray as you have seen me praying.") (Related by Al-Bukhari in his "Sahih [Book of Authentic Hadith]") The Prophet (peace be upon him) also said during the Farewell Hajj, ("Learn your rituals from me.")

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What is said between the Takbir (saying: "Allahu Akbar [Allah is the Greatest]") in Salat-ul-`Eid (the Festival Prayer)?

Fatwa no. 10557

Q: What should a Ma'mum (a person being led by an Imam in Prayer) and Imam say between the seven Takbirs in the first Rak`ah (unit of Prayer) and the five Takbirs in the second Rak`ah in Salat-ul-`Eid? Can one say: "Subhan Allah (Glory be to Allah), Alhamdu lillah (Praise be to Allah), La ilaha illa Allah (There is no god but Allah), and Allahu Akbar (Allah is the Greatest)"?

A: A person is required to say Takbir seven times in the first Rak`ah of Salat-ul-`Eid at the beginning of his Salah.

(Part No. 8; Page No. 302)

A person is also required to say Takbir five times in the second Rak`ah raising his hands for every Takbir. One is legally permitted also to say Tahmid (saying: "Alhamdu lillah [All praise is due to Allah]"), Tasbih (saying: "Subhan Allah [Glory be to Allah]") and Takbir (saying: "Allahu Akbar [Allah is the Greatest]"). One is permitted also to ask Allah to confer peace and blessings upon the Prophet (peace be upon him) between every Takbir and the other.

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Du`a (supplication) in Salat-ul-`Eid (the Festival Prayer)

Fifth question of Fatwa No. 3189

Q 5: What is a Du`a' to be said in Salat-ul-`Eid

A: We do not know of any particular Du`a' to be said by Muslims in Salat-ul-`Eid or the day of `Eid (Festival). However, it is recommended for them to recite Takbir (saying: "Allahu Akbar [Allah is the Greatest]"), Tasbih (saying: "Subhan Allah [Glory be to Allah]"), Tahlil (saying: "La ilaha illa Allah [There is no god except Allah]"), and Tahmid (saying: "Alhamdu lillah [All praise is due to Allah]") during the two nights before `Eid-ul-Fitr (the Festival of Breaking the Fast) and `Eid-ul-Adha (the Festival of the Sacrifice), the day of `Eid-ul-Fitr until the Khutbah (sermon) finishes, the days of `Eid-ul-Adha until the end of Days of Tashriq (11th, 12th and 13th of Dhul-Hijjah), and the first ten days of Dhul-Hijjah for Allah (Glorified be He) says regarding `Eid-ul-Fitr: ﴾(He wants that you) must complete the same number (of days), and that you must magnify Allâh [i.e. to say Takbîr (Allâhu Akbar; Allâh is the Most Great)] for having guided you﴿

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There are also some Hadiths and Athar (narrations from the Companions) to the same effect.

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The second question of Fatwa no. 4454

Q2: When we went to Salat-ul-'Eid-ul-Adha (the Prayer on the Festival of the Sacrifice) someone who had died was brought to offer the Funeral Prayer for them. The Imam (the one who leads congregational Prayer) performed Salat-ul-'Eid and then delegated another man to deliver the Eid Khutbah (sermon). After that, the same Imam offered the Funeral Prayer and the people disbursed after the burial. What is your opinion on this? Please advise us and may Allah reward you with goodness!

A: the Sunnah (the example of the Prophet) is that one person leads the people in Salat-ul-'Eid and preaches them the Khutbah. However, it is deemed sufficient for them if one person leads the people in the Salah and another preaches them the Khutbah, as in the Jumu'ah (Friday) Prayer.

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(Part No. 8; Page No. 304)

Offering Tahiyyat Al-Masjid to the place of the `Eid Prayer

Fatwa no. 12515

Q: As the places where Salat-ul-`Eid (the Festival Prayer) and Salat-ul-Istisqa' (Prayer for rain) are offered become known Masjids (mosques), are fenced, and a part of Muslims' inviolable endowments. There is a big dispute regarding Tahiyyat-ul-Masjid (two-unit Prayer to honor the mosque) whether it is desirable or forbidden, due to the authentic Hadith related by Al-Bukhari: The Prophet (peace be upon him) did not offer supererogatory Salah before or after the `Eid. We wish to refer this issue to his highness Shaykh `Abdul-`Aziz ibn Baz to clarify the matter and explain the soundest opinion of scholars. Should we offer Tahiyyat-ul-Masjid on entering these Masjids (mosques)? What is the ruling if Salat-ul-`Eid was performed in a Masjid where Jumu`ah (Friday) Salah is performed? We wish you would clarify this and the ruling on offering a supererogatory Salah in the `Eid Masjid before or after the Salah. If it is prohibited, is it prohibited for both the Imam and the follower or only for the Imam? May Allah preserve you.

A: When Muslims offer Salat-ul-`Eid or Salat-ul-Istisqa' outside their residence; it is not permissible for the people who come to the praying place to offer supererogatory Salah; whether Tahiyyat-ul-Masjid or any other Salah. This is confirmed by the Hadith related by Al-Bukhari and Muslim on the authority of Ibn `Abbas (may Allah be pleased with them): (The Prophet (peace be upon him) came out on the Day of `Eid Al-Fitr and prayed two Raka`ahs without performing any Prayer before or after them.)

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If the `Eid Salah or Salat-ul-Istisqa' is observed in one of the usual Masjids, there is no harm in offering Tahiyyat-ul-Masjid upon entering the Masjid and no other supererogatory Salah is required therein.

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making up for the 'Eid Prayers

Fatwa No. 2328

Q: On the morning of `Eid-ul-Fitr (the Festival of Breaking the Fast) when we arrived at the Prayer Place in one of the suburbs of the city of Al-Ta'if, in the area of Banu Malik, we found that the Imam had finished the Salah (Prayer) and was about to finish the Khutbah (sermon). The latecomers asked one of them to lead Salah. Their number exceeded fifty people, so he led them in a two unit Salah during the Khutbah. After the end of the Salah,

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a dispute arose on the validity of their Salah. Some said that the Salah was valid. Could you please advise us? Was this Salah valid or not? May Allah guide you to good. Assalam Alaikum.

A: Salat Al-`Eidayn (Prayers of the two Feasts) is a collective duty. When a group of people offer it, others are exempted from sin. As in the case in question, offering what is obligatory had been done by those who offered Salah first and attended the Khutbah of the Imam. Whoever missed it and wished to make up for it may do so without a Khutbah after. This is the saying of Imam Malik, Al-Shafi`y, Ahmad, Al-Nakh`y, and other scholars. The origin in this regard is the Prophet's saying (peace be upon him) ﴾When you head for prayer, come to it walking with tranquility, and pray the Rak`ahs that you have caught of Salah, and complete what you have missed.﴿ It is narrated that Anas (may Allah be pleased with him) used to gather his family and his servants for Salah, when he would miss Salat-ul-`Eid (the Festival Prayer) then his servant `Abdullah ibn Abu 'Utbah would lead them in Salah where he says: Takbir (saying: "Allahu Akbar [Allah is the Greatest]"). Those who attend the prayer of `Eid while the Imam is delivering the Khutbah have to listen to the Khutbah and then make up for the Salah afterwards so as to combine both benefits.

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Second question from Fatwa No. 4517

Q 2: what is the ruling on a person who catches the Tashahhud (a recitation in the sitting position in the second unit of Prayer) in Salat-ul-`Eid (the Festival Prayer) or Salat-ul-Istisqa' (Prayer for rain), should he perform the two Rak`ah and do as the Imam did or what should he do?

A: Whoever catches only the Tashahhud of Salat-ul-`Eid or Salat-ul-Istisqa' should perform two Rak`ahs during which he should do the acts done by the Imam such as Takbir (saying: "Allahu Akbar [Allah is the Greatest]"), recitation, bowing down, and prostration.

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The second question of Fatwa no. 5954

Q2: Some people arrived late for Salat-ul-'Eid (the Festival Prayer) and performed the Salah (Prayer) while the Imam (the one who leads congregational Prayer) was delivering the Khutbah (sermon). Is this permissible or not?

A: It is better for the late-comers to listen to the Khutbah first and then perform Salat-ul-'Eid, so as to combine the benefits of the two virtuous deeds, and they should also be advised to come early so they will not miss Salat-ul-'Eid in congregation with the Imam.

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general Takbir (saying: "Allahu Akbar [Allah is the greatest]") at `Eid-ul-Adha (the Festival of the Sacrifice)

Fatwa No. 1185

Q: What is your opinion regarding offering general Takbir in `Eid-ul-Adha? Does it continue until the thirteenth day of Dhul-Hijjah? Is there any difference between a person who is performing Hajj and a person who is not?

A: One should continue offering general Takbir until the end of the thirteenth day of Dhul-Hijjah. There is no difference in this regard between a person who is performing Hajj and others. Allah (Exalted be He) says: (and mention the Name of Allâh on appointed days (i.e. 10th, 11th, 12th, and 13th day of Dhul-Hijjah)) and (And remember Allâh during the appointed Days.) Al-Bukhari reported that Ibn `Abbas said: "Al-Ayam Al-Ma`lumat (appointed days) are the first ten days of Dhul-Hijjah and Al-Ayam Al-Ma`dudat (appointed days) are 11th, 12th and 13th day of Dhul-Hijjah." Al-Bukkhari also said that Ibn `Umar and Abu Hurayrah (may Allah be pleased with them both) used to go to the market in the first ten days of Dhul-Hijjah in order to offer Takbir.

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People used to follow their example in offering Takbir.

It was also reported by Al-Bukhari as a commentary that Ibn `Umar used to offer Takbir during these days in Mina, after finishing every Salah (prayer), in his bed and pavilion, and while sitting or walking.

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takbir on the Days of tashriq

The first question of Fatwa no. 6043

Q1: Allah (Exalted be He) has commanded us to engage ourselves in continuous Dhikr (Remembrance of Allah) during the Days of Tashriq (11th, 12th and 13th of Dhul-Hijjah). What is the evidence for this, how is it performed, and how many times should it be done?

A: Allah (Exalted be He) orders us to remember Him unlimitedly on the Days of Tashriq, saying (what means): ﴿And remember Allâh during the appointed Days.﴾ There is nothing in the Qur’an or the Sunnah of the Prophet (peace be upon him) that specifies the number or the form of Dhikr to be recited after the Five Obligatory Prayers on the Days of Tashriq. One of the most authentic reports concerning the formula of Takbir (Magnification of Allah) during that time is what was narrated by ‘Abdul-Razzaq, with an authentic Sanad (chain of narrators), on the authority of Salman Al-Farisy (may Allah be pleased with him), who said,

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"Say: ‘Allahu Akbar! Allahu Akbar! Allahu Akbar! Allahu Akbaru Kabira! (Allah is the Greatest! Allah is the Greatest! Allah is the Greatest! Allah is the Greatest of all Greatness!)’" It was said that the Takbir should be recited twice followed by: "La ilaha illa-Allah, wa Allahu Akbar! Allahu Akbar, wa lillahi’l-hamd (There is no deity but Allah. Allah is the Greatest! Allah is the Greatest, and all praise is due to Allah)." This was reported on the authority of ‘Umar and Ibn Mas‘ud (may Allah be pleased with them both).

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The second question of Fatwa no. 8340

Q2: it is authentically reported that reciting the Takbir (saying: "Allahu Akbar [Allah is the Greatest]") on the Days of Tashriq (11th, 12th and 13th of Dhul-Hijjah) is Sunnah (an act following the example of the Prophet). Should the imam (the one who leads congregational Prayer) recite the Takbir and then the people repeat it after him or should each person recite the Takbir by themselves quietly or loudly?

A: Each person should recite the Takbir individually out loud. It has not been authentically reported from the Prophet (peace be upon him) that he performed a collective recitation of the Takbir, and he (peace be upon him) said, ("Anyone who does an action which is not in accordance with this matter of ours (Islam), will have it rejected.")

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Fatwa no. 9887

Q: We would like your Eminence to enlighten us regarding the ruling on reciting Takbir (saying: "Allahu Akbar [Allah is the Greatest]") on the days of Tashriq (11th, 12th and 13th of Dhul-Hijjah) and the days of `Eid-ul-Fitr (the Festival of Breaking the Fast) in groups. This happens when the Imam (the one who leads congregational Prayer) says after each Salah (Prayer): Allahu Akbar, Allahu Akbar, Allahu Akbar, La Ilaha Illa Allah, Allahu Akbar, Allahu Akbar Wali-l-Lahi-l-Hamd i.e. Allah is the Greatest (thrice), there is no deity but Allah, Allah is the Greatest, Allah is the Greatest and all Praise be to Allah. Then, the congregation repeats the same three times in one loud and melodious voice. They do so after each Salah for three days and this habit is prevalent in some of the southern towns.

A: Reciting Takbir is recommended at any time during the two nights before `Eid-ul-Fitr (the Festival of Breaking the Fast) and `Eid-ul-Adha (the Festival of the Sacrifice) and during the first ten days of Dhul-Hijjah. It is also recommended after each obligatory Salah starting from the Fajr (Dawn) Prayer of the day of `Arafah (9th of Dhul-Hijjah) until the end of the days of Tashriq (11th, 12th and 13th of Dhul-Hijjah) for Allah (Exalted be He) says: ﴾(He wants that you) must complete the same number (of days), and that you must magnify Allâh [i.e. to say Takbîr (Allâhu Akbar; Allâh is the Most Great)] for having guided you﴿ He (Exalted be He) also says: ﴾And remember Allâh during the appointed Days.﴿ Moreover, it is narrated that Imam Ahmad (may Allah be merciful with him) was asked: "What is the ruling on reading Takbir from Fajr Prayer on the day of `Arafah until the last day of Tashriq? Imam Ahmad said: "This is recommended by the unanious agreement of Muslim scholars". Nevertheless, reciting Takbir loudly in a group is not Mashru` (Islamically acceptable). Rather, it is Bid`ah (innovation in religion) for it is authentically narrated that the Prophet (peace be upon him) said: ﴾He who innovates things in our affairs for which there is no valid (reason) (commits sin) and these are to be rejected.﴿ In addition, this practice was not done by our righteous predecessors; neither by the Sahabah (Companions of the Prophet) nor by the Tabi`un (Followers, the generation after the Companions of the Prophet) nor by those who followed the Tabi`un. These people are the example that Muslims should follow instead of creating Bid`ah in the Din (religion).

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Fatwa no. 10777

Q: I hear some people reciting Takbir (saying: "Allahu Akbar [Allah is the Greatest]") after each Salah (Prayer) during the Days of Tashriq (11th, 12th and 13th of Dhul-Hijjah) until the 'Asr (Afternoon) Prayer of the third day. Is this correct or not?

A: It is prescribed to recite an unrestricted [in terms of time. Ed] or a restricted Takbir during 'Eid-ul-Adha (the Festival of the Sacrifice). The unrestricted Takbir can be recited at any time from the beginning of Dhul-Hijjah until the last Day of Tashriq. The restricted Takbir should be recited after the Obligatory Daily Prayers starting from the Fajr (Dawn) Prayer of the Day of 'Arafah until the 'Asr Prayer on the last Day of Tashriq. The evidence for the permissibility of doing this is the Ijma' (consensus of scholars) and the practice of the Sahabah (Companions of the Prophet, may Allah be pleased with them).

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Adhan for Salat-ul-‘Eid

The fourth question of Fatwa no. 1002

Q4: what is the opinion on using a microphone to call people to come to Salat-ul-‘Eid-ul-Fitr (Prayer for the Festival of Breaking the Fast) and ‘Eid-ul-Adha (the Festival of the Sacrifice)? Also, what is the opinion on teaching them that this Salah (Prayer) is obligatory and includes reciting the Takbir (saying: "Allahu Akbar [Allah is the Greatest]") six times?

A: The guidance and teachings of the Messenger of Allah (peace be upon him) indicate that there should be no Adhan (call to Prayer) before either Salat-ul-‘Eid-ul-Fitr or ‘Eid-ul-Adha to summon people to the Musalla (place for Prayer) or to teach them the ruling on this Salah. It should not be done by either a microphone or anything else, as its time is known - Al-Hamdu lillah (all praise be to Allah). Allah (may he be Exalted) says:﴿ Indeed in the Messenger of Allâh (Muhammad صلى الله عليه وسلم) you have a good example to follow for him who hopes for (the Meeting with) Allâh and the Last Day﴾ The rulers and scholars should clarify the ruling on this Salah to all Muslims before the day of ‘Eid. They should explain how it is to be performed and what is to be done before and after it, so the people can prepare themselves to go to the Musalla (place for Prayer) on time and perform the Salah in accordance with the Islamic prescribed way.

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The fifth question of Fatwa No. 3568

Q 5: when announcing the start of Salat-ul-`Eid (the Festival Prayer) should the Imam say, "Al-Salatu-jami`ah (prayer is about to begin) or should he pronounce Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer) without making this announcement? The Imam who led us in Salat-ul-`Eid this year prounounced Takbirat-ul-Ihram without announcing the start of the prayer. After the Salah, I discussed this matter with him and he told me that as long as those offering prayers behind the Imam can see him, it is not permissible to call for Salah. Is what he said correct?

A: When the Imam starts Salat-ul-`Eid, he should say Takbirat-ul-Ihram and not "Al-Salah Jami`ah", or "Salat-ul-`Eid", or any other saying for there is no evidence that indicate this. However, the Imam should call people by saying, "Al-Salah Jami`ah" in Salat-ul-Kusuf (Prayer on a solar eclipse) and Salat-ul-Khusuf (Prayer on a lunar eclipse)."

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Fatwa no. 7287

Q: We notice that during Salat-ul-Istisqa' (Prayer for rain) and Salat-ul-'Eid (the Festival Prayer) the Imam (the one who leads congregational Prayer) comes to the Musalla (place for Prayer) and performs two Rak'ahs. He recites the Takbir (saying: "Allahu Akbar [Allah is the Greatest]") one after another without saying a Du'a' (supplication) between them, or Tahmid (saying: "Alhamdu lillah [All praise is due to Allah]"), or Tasbih (saying: "Subhan Allah [Glory be to Allah]"). However, when I read the Fiqh (Islamic jurisprudence) of Imam Ahmad ibn Hanbal (may Allah be merciful to Him), and looked closely into the manner of performing Salat-ul-Istisqa' and Salat-ul-'Eid, I found the following: They are performed without an Adhan (call to Prayer) or Iqamah (call to start the Prayer), someone just calls people to gather for the Prayer, saying: "As-Salatu Jami'ah (Gather for Prayer)." After that the Imam recites the Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer), recites the Takbir six times in the first Rak'ah (unit of Prayer) and four times in the second Rak'ah, or seven in the first Rak'ah and five in the second. The Imam should separate each Takbir by saying: "Allah is the Greatest of all and all praise be to Allah in abundance! Glory be to Allah, the Great, and all praise be to Him in the morning and in the evening. May Allah's Peace and Blessings be upon Prophet Muhammad, his family, and Companions in abundance."

I noticed, dear Shaykh, that some Imams do not recite this Du'a' out loud or subvocally, or summon the people to the Salah (Prayer) by saying, "As-Salatu Jami'ah" before the Salah. The call, recitation of Takbir and Tahmid, and invocation of Allah's Blessings upon the Prophet (peace be upon him) are authentically reported in the Noble Sunnah of the Prophet (peace be upon him) and should be said between each two utterances of Takbir. I would like Your Eminence to explain the ruling on the previously mentioned Takbir, Tahmid, and invocation of Allah's Blessings upon the Prophet (peace be upon him) between each two utterances of Takbir, and the call before Prayer. Is it permissible for the Imam to not recite them, or should he recite them out loud or subvocally in the Salah, even though it is an act of Sunnah. Eight years ago or so, I heard that some Imams recite them out loud

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between each Takbir, from a righteous Imam who often practices I'tikaf (seclusion for worship in a Masjid) in Al-Bayt Al-Haram (the Sacred Mosque in Makkah) and in Al-Masjid Al-Nabawy (the Prophet's Mosque in Madinah). I hope that Your Eminence give us a precise answer and call all Imams to act upon the Sunnah and to honor the obligation of adhering to it and not to ignore it, or to trespass it by committing Bid'ah (innovation in religion) based on falseness and personal views. We appreciate your guidance and may Allah reward you with the best!

A: Firstly: summoning people to offer salat-ul-'Eid or salat-ul-Istisqa' by saying: "As-salatu Jami'ah" or other words is not permissible. In fact, it is a newly-invented Bid'ah, because it was not authentically reported that the Prophet (peace be upon him) did so. In fact, he (peace be upon him) is authentically reported to have said this before Salat-ul-Kusuf (Prayer on a solar eclipse). The basic ruling is that acts of 'Ibadah (worship) are Tawqifiy (bound by a religious text and not amenable to personal opinion), as the Messenger of Allah (peace be upon him) said, (“Anyone who introduces anything into this matter of ours (Islam) that is not part of it, will have it rejected.”) and in another narration, (“Anyone who does an action which is not in accordance with this matter of ours (Islam), will have it rejected.”)

Secondly: The correct view on the recitation of the Takbir in Salat-ul-'Eid is that it should be recited seven times in the first Rak'ah (unit of Prayer), including the Takbirat-ul-Ihram, and five times in the second Rak'ah without Takbirat-ul-Qiyam (saying: "Allahu Akbar [Allah is the Greatest]" upon rising from prostration), according to the authentically reported evidence from the Prophet (peace be upon him). As to the Adhkar (invocations and Remembrances said at certain times on a regular basis) recited between the utterances of Takbir, we do not know of any proven Sunnah regarding them, they are in fact reported from 'Abdullah ibn Mas'ud, Hudhayafah, and Abu Musa Al-'Ash'ary (may Allah be pleased with them). Abu Bakr Al-Athram reported that from them, as was mentioned by the author of "Al-Mughni" [Ibn Qudamah. trans.] (may Allah be merciful to him).

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Celebrations

First question from Fatwa No. 1002

Q 1: what is the ruling on the joyful celebrations held by Muslims in Trinidad on particular occasions; such as weddings, moving to a new house, birthdays, and many others? They celebrate them by reciting the Qur'an, singing eulogies to the honorable Prophet (peace be upon him) and at the end of the celebration they stand out of respect and appreciation to the Prophet (peace be upon him).

A: Firstly, the Prophet (peace be upon him) forbade secret marriages and ordered people to announce weddings. This announcement involves celebrating the wedding and moving the bride to the groom's house. Thus, it is permissible to hold these celebrations so long as they contain no unacceptable songs, are in a place where there is no mixing between women and men, or what is similar to these forbidden things.

Secondly, the Islamic Shari`ah states that there are three festivals for Muslims: `Eid-ul-Fitr (the Festival of Breaking the Fast), `Eid-ul-Adha (the Festival of the Sacrifice), and Friday. As for birthdays and the other festivals that people celebrate,

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such as New Year's Day (A.H. or A.D.), the 15th night of Sha`ban, Mawlid (the Prophet's birth day), and the day on which a king or president is appointed, these occasions and their likes were not celebrated during the lifetime of the Prophet (peace be upon him), the times of the Rightly-Guided Caliphs, or the first three centuries recognized by the Prophet (peace be upon him) as the best centuries. These celebrations exported throughout the Islamic world are considered Bid`ahs (innovation in religion) that attract Muslims in such a way that they celebrate them the same as they celebrate the Islamic festivals. In some celebrations the Muslims show great reverence for other people, spend lavishly, and permit women to mix with men. Moreover, they imitate the customs of the non-Muslim celebrations. The Prophet (peace be upon him) said, ﴾Beware of newly-invented matters, for every newly-invented matter is a Bid`ah and every Bid`ah is a going-astray.﴿ He also said, ﴾Whoever innovates something in this matter of ours that is not part of it, will have it rejected﴿ These innovated practices are clear whether they are glorifying or seeking the blessings of a person or a reward for celebrating such occasions; such as the Mawlid, the birthday of Al-Husayn the birthday of Al-Badawy, etc. These innovations also include the showing of reverence for a certain day or night such as the 15th day or night of Sha`ban and the night of Isra' (Night Journey) and Mi`raj. These celebrations and their likes are celebrated with the intention of drawing nearer

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to Allah and seeking His blessings. As for other celebrations that are not celebrated with the intention of seeking blessings and reward, they are innovated customs. Among these festivals are birthdays, new year's day and the day during which leaders are appointed. Moreover, these acts involve imitating the non-Muslims and are regarded as a means to other kinds of forbidden celebrations which are based on glorification and drawing nearer to people other than Allah. Such acts are prohibited out of blocking the means leading to sins and avoiding copying the non-Muslims in the festivals, as the Prophet (peace be upon him) said, ﴾Whoever copies any group of people is one of them.﴿

Thirdly, reciting Qur'an is one of the best good deeds and things that draw a person closer to Allah. However, it is an act of Bid`ah to recite the Qur'an at the end of innovational celebrations. This act involves diminishing the Qur'an. As to the eulogy to the Prophet (peace be upon him), it is good as long as it shows no excessive reverence for him. The Prophet (peace be upon him) said, ﴾Do not exaggerate in praising me as the Christians praised the son of Mary, for I am only a slave. So, call me the slave of Allah and His Messenger.﴿ He also said, ﴾Do not exceed the limits in your religion for those who preceded you were destroyed due to their excessiveness.﴿

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Moreover, it is impermissible to single out this eulogy for a particular day that would be taken as a festival and special occasion.

Fourth, making everyone stand at the end of the celebration out of respect for the Prophet (peace be upon him) is not acceptable in Shari`ah and is considered a forbidden Bid`ah.

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Salat-ul-Kusuf (Prayer for a solar eclipse)

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knowing the lunar eclipse

The First and second questions of Fatwa No. 4667

Q 1: We have read what was published in Madinah magazine, issue No. 5402 published in 3/4/1402 A.H, that next Saturday there will be a total lunar eclipse from 8:30 pm. The partial eclipse will end 38 minutes after midnight of Sunday. The moon will appear from behind the earth at 1:37 am. This came to be true. What is the ruling in this case?

A: A lunar or solar eclipse can be previously realized through studying astronomy. Through this science, one can also discern if the eclipse is partial or total. There is nothing strange in this regard as it is not from the unseen matters for all people. This science is strange only to those who do not know anything about it. Telling the times of the eclipses is not a strange thing for astronomers as this is one of the branches of knowledge. This does not contradict the fact that an eclipse is one of the signs of Allah (Exalted be He) with which Allah frightens His servants in order for them to return to their Lord and to follow His guidance. But one should not believe them or work according to their sayings because they may commit mistakes. The most reliable thing in this regard is to see the eclipse itself.

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The Prophet (peace be upon him) said: «"Verily the sun and the moon are two signs among the signs of Allah by which He frightens his servants and they do not eclipse on account of the death or birth of anybody. So when you see anyone of them, observe the Prayer, supplicate Allah till it is cleared from you."»

Q 2: Observatories sometimes say that the weather in the next twenty four hours will be fine or there will be clouds that will cover most parts of the country accompanied by thunderstorms. They also say that it will rain here or there or there will be northern or southern wind or the like. What is the ruling on these things?

A: Knowing the status of weather or expecting winds, storms, rains clouds in any parts are based upon studying natural phenomena. He who has knowledge of these natural phenomena can expect, but not be sure, through scientific theories the happening of such things. Therefore, he expects and tells others what he expects, but he is not sure about it.

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Third question of Fatwa No. 8732

Q 3: is it true that the second Ruku` (bowing) of Salat-ul-Kusuf (Prayer on a solar eclipse) is regarded as a Sunnah (a commendable act) so that the latecomer who missed the first Ruku` should make up one full Rak`ah (unit of Prayer) with two Ruku`s (bowings) after the imam (the one who leads congregational Prayer) makes the Taslim (salutation of peace ending the Prayer) or is it that the second Ruku` replaces the first one?

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A: According to the correct view, whoever misses the first Ruku` of Salat-ul-Kusuf is considered to have missed the entire Rak`ah and thus, has to make it up fully with two Ruku`s. This is because Salat-ul-Kusuf is a form of `Ibadah (worship) and `Ibadahs (worships) are Tawqifiy (bound by a religious text and are not amenable to personal opinion) and should only be offered in the manner that is reported in the authentic Hadith.

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The fifth question of Fatwa no. 9527

Q5: how many Rak'ahs (units of Prayer) are there in Salat-ul-Khusuf (Prayer on a lunar eclipse)? And what is to be recited in them?

A: Salat-ul-Kusuf (Prayer on a solar eclipse) and Salat-ul-Khusuf (Prayer on a lunar eclipse) are each comprised of two Rak'ahs (units of Prayer). Recitation in both Salahs (Prayers) is performed out loud. In each Rak'ah, there are two Ruku's (bowing), the second of which is always shorter than the first, and there are also two recitations. After the Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer), Surah Al-Fatihah and a long Surah are recited. After the first Ruku', Surah Al-Fatihah and a long Surah are recited, which is shorter than the preceding recitation. There are two Sujuds (Prostrations) in each Rak'ah. This is the most authentic report mentioned regarding this Salah.

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Fatwa No. 9091

Q: A full Khusuf (lunar eclipse) took place at approximately 11 pm on the night of the fourteenth of Sha`ban 1405 A. H. Thus, people were called to offer Salat-ul-Khusuf (Prayer on a lunar eclipse ) in Fujayrah in the Emirates. It happened that the Imam (the one who leads congregational Prayer) in one Masjid (mosque) prayed Salat-ul-Khusuf making two Ruku`s (bowings) for every Rak`ah (unit of Prayer). The Imam made Du`a' (supplication) after the second Ruku` of the second Rak`ah and the worshippers made Ta'min (saying "Ameen" after a supplication is made). After Salat-ul-Khusuf was finished some people objected to the Du`a' he made in the Salah (Prayer) saying that it was not narrated from the Prophet (peace be upon him). What is the ruling on such Salah? Is the Du`a' that the Imam made during it valid or not?

A: Salat-ul-Khusuf as referred to in the question is valid. However, making Du`a' during it as mentioned in the question is not authentically reported from the Prophet (peace be upon him) or from the Rightly-Guided Caliphs (may Allah be pleased with them all). Consequently, such Du`a' is Bid`ah (innovation in religion) for the Prophet (peace be upon him) said: ﴾He who innovates things in our affairs for which there is no valid (reason) (commits sin) and these are to be rejected.﴿ (Related by Al-Bukhari and Muslim), but it does not nullify the Salah.

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Salat-ul-Istisqa'

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The Fifth and Sixth Questions of Fatwa no. 3907

Q5: if the imam (the one who leads congregational Prayer) says Takbirat-ul-ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer) in Salat-ul-istisqa' (Prayer for rain) or Salat-ul-`Eid (the Festival Prayer) and forgets to say the Takbir that follows it, and he only remembers it when he starts to recite Surah Al-Fatihah, should he continue the recitation or stop and complete the Takbir?

A: If the Imam forgets to say the Takbir after Takbirat-ul-Ihram until he begins to recite Al-Fatihah, it is better for him to continue the recitation and not to go back to say the Takbir, because, as far as we know, the scholars are in agreement that it is a Sunnah (a commendable act).

Q6: If the Khatib (preacher) or those praying behind him raise their hands during Salat-ul-Istisqa', should the palms of their hands face the ground and their backs face upwards or the opposite?

A: According to the Sunnah (whatever is reported from the Prophet), the palms of their hand should face upwards and their backs face down. It was narrated that the Prophet (peace be upon him) said, 《"When you ask Allah (may He be Exalted), ask Him with the palms of your hands; and do not ask Him with their backs."》 (Related by Abu Dawud and Ibn Majah)

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The first question of Fatwa no. 8340

Q1: we have a public square where celebrations of Mawlid (the Prophet's birthday) are held. Is it permissible to offer Salat-ul-'Eid (the Festival Prayer) or Salat-ul-Istisqa' (Prayer for rain) there?

A: It is permissible to offer Salat-ul-Istisqa' and Salat-ul-'Eid in the square, but if it is possible to offer them in another place, this would be better, knowing that celebrating Mawlid is a Bid'ah (innovation in religion) that should be abandoned. The Prophet (peace be upon him) did not do that, nor did the Rightly-Guided Caliphs, any of the Sahabah (Companions of the Prophet, may Allah be pleased with them), or those who followed them righteously in the best three Muslim generations. It is one of the manifestations of exceeding proper limits with regard to the person whose birthday is commemorated and a means to Shirk (associating others with Allah in His Divinity or worship).

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Fifth question from Fatwa No. 8666

Q 5: what is the wisdom behind switching the outer garment around in Salat Al-Istisqa' (Prayer for rain)?

A: Many jurists said that the wisdom behind doing so is

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being optimistic concerning the alteration of adversity to prosperity. Al-Daraqutny reported on the authority of Abu Ja`far Al-Baqir as a Hadith Mursal (a Hadith with no Companion of the Prophet in the chain of narration) that the Prophet (peace be upon him) said: ("He turned his cloak inside out so that the drought goes away.") This Hadith was mentioned by Al-Hafiz in his book called Al-Bulugh.

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The fourth question of Fatwa No. 9527

Q 4: how many Rak`ahs are there in Salat-ul-Istisqa' (Prayer for rain)? Which Surahs are preferred for recitation? Is it Sirri Salah (inaudible Prayer) or Jahri Salah (audible)?

A: Salat-ul-Istisqa' consists of two Rak`ahs and the recitation is audible in following with the example of the Prophet (peace be upon him).

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The first question of Fatwa no. 6936

Q 1: does offering Salat-ul-`Eid (the Festival Prayer) or Salat-ul-Istisqa' (Prayer for rain) on Friday

replace the Friday Khutbah (sermon) and the Jumu`ah (Friday) Prayer?

A: The obligation of offering the Jumu`ah Prayer is not removed by offering Salat-ul-Istisqa', and we do not know of any scholar who has said that. If the day of `Eid falls on a Friday, the obligation to offer the Jumu`ah Prayer is removed from anyone who offers Salat-ul-`Eid, except the Imam (the one who leads congregational Prayer). The Imam must go to the Masjid (mosque) and offer the Jumu`ah Prayer with anyone who comes to it. Anyone who offers Salat-ul-`Eid and does not go to the Jumu`ah Prayer should offer the Zhuhr (Noon) Prayer after its time has become due; although offering the Jumu`ah Prayer with the people is better.

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Funerals

patience during illness

The second question of Fatwa no. 11112

Q2: What is the ruling on the illnesses that befall the sons of Adam (i.e. humans); are they punishments from Allah or tests for His Servants? Are there any Hadith on this subject?

A: Allah (Exalted be He) is All-Wise, All-Knowing of what is best for His servants, as He has full knowing of them and nothing is hidden from Him. Therefore, He afflicts His believing servants with different types of adversities in their selves, their children, their beloved ones, and their property, so that He (Glorified be He) makes evident - through apparent (real) knowledge - the patient Mu'mins (believers), hopeful of Allah's Recompense, from the others, which will cause them to earn a great reward from Allah (Exalted is His Majesty). This trial also makes evident the impatient ones who show intolerance and dissatisfaction with the Predestination and Decree of Allah, or they have no patience during calamities, which only increases the Anger of Allah against them. Allah (Exalted be He) says (what means): ﴾And certainly, We shall test you with something of fear, hunger, loss of wealth, lives and fruits, but give glad tidings to As-Sâbirûn (the patient).﴿ and ﴾but Al-Birr is (the quality of) the one who believes in Allâh, the Last Day, the Angels, the Book, the Prophets and gives his wealth, in spite of love for it, to the kinsfolk, to the orphans, and to Al-Masâkîn (the poor)﴿ until His Saying:

﴾and who are patient in extreme poverty and ailment (disease) and at the time of fighting (during the battles). Such are the people of the truth and they are Al-Muttaqûn (the pious).﴿ He (Glorified be He) also says: ﴾And surely, We shall try you till We test those who strive hard (for the Cause of Allâh) and As-Sâbirûn (the patient), and We shall test your facts (i.e. the one who is a liar, and the one who is truthful).﴿ This apparent knowledge is only for people; but as for Allah (Glorified be He), He knows since eternity who is patient and who is not.

Also, adversities - such as illness, physical disability, and grief - are all means of unburdening the sins and expiating the misdeeds of a Mu'min. It is authentically reported in many Hadith that they unburden sins. It was narrated on the authority of Abu Sa'id and Abu Hurayrah (may Allah be pleased with them both) that they heard the Messenger of Allah (peace be upon him) saying, ﴾"Nothing befalls the believer of disease, fatigue, illness, grief, or even worry that troubles them, but Allah will cause it to expiate for some of their sins."﴿ (Related by Al-Bukhari, Muslim, and Al-Tirmidhy) 'Abdullah ibn Mas'ud (may Allah be pleased with him) narrated, ﴾"I visited the Messenger of Allah (peace be upon him) when he was suffering pain and fever. I touched him with my hand and said, 'O Messenger of Allah! You are severely sick and feverish.' The Messenger of Allah (peace be upon him) said, 'Yes, I ache as much as two men from you ache." I said, 'Is it because you get a double reward?' The Messenger of Allah (peace be upon him) said, 'Yes, never a Muslim is afflicted with harm, because of illness or anything like it, but Allah will thereby let fall their sins as a tree letting fall its leaves.'"﴿

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(Related by Al-Bukhari and Muslim)

Illness and the like can also be a means of punishment or an expiation for those who show patience on affliction, and hope for Allah's Reward, according to the general meaning referred to by the previously mentioned texts and Allah's Saying (Glorified be He): ﴾And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much. (See the Qur'ân Verse 35:45).﴿

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patience during hardship

Eighth question from Fatwa No. 6365

Q 8: I do not feel submission or the sweetness of the taste of faith. This may happen at times of diversity and calamities. What is the solution to this?

A: A Muslim should depend on Allah and hold firm to his rope in bringing

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benefit and removing harm. If a person is inflicted with a calamity or adversity, they should be patient and seek Allah's reward for it. A person should also know that these things are inflicted by Allah's decree and predestination. They should ask Allah to remove this adversity and to compensate them with what is good. They should say what is legislated by Allah in cases of calamities. Allah (Exalted be He) says: ﴾but give glad tidings to As-Sâbirûn (the patient).﴿ ﴾Who, when afflicted with calamity, say: "Truly! To Allâh we belong and truly, to Him we shall return."﴿ A person should also do righteous deeds and avoid evil ones in order to find the sweet taste of faith.

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Words to be said at times of adversity

The sixth question of Fatwa no. 8860

Q 6: I live with my parents, brothers, and sisters. We all love and respect each other; praise be to Allah. I love my family very much and this makes me very worried when any member of my family falls sick to the extent that I can not speak of anything. I only sometimes make Du`a' (supplication), but at other times I keep silent. I often think that one of them may die at any time and I fear trials of faith and inability to be patient, may Allah protect us! I would like your Eminence to give me some advice in this regard that I may never forget.

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A: Our advice to you is to say at times of adversity: "Inna lillahi wa inna ilayhi raji`un; Allahumma 'ajurni fi musibati wa-khluf li khayran minha [Verily, to Allah we belong, and unto Him is our return. O Allah! Reward me for my calamity and compensate me with something better than it]." We also advise you to refer to the book of "Al-Adhkar" by Imam Al-Nawawy (may Allah be merciful with him) and "Tuhfat Al-Akhyar fi Al-Ad`iyah wa Al-Adhkar" by `Abdul `Aziz ibn `Abdullah ibn Baz

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Reminding a dead person to say: "La ilaha illa Allah" (Talqin)

Third question of Fatwa no. 3159

Q 3: I know that it is not permissible to remind a dead person to say "La ilaha illa Allah (there is no god but Allah)". A great number of scholars in our country permit doing so. They cite Al-Shafi`y Madh-hab (School of Jurisprudence) as evidence. I referred to the book "Nayl Al-Awtar" by Al-Shawkany who remained silent concerning this matter without any comment except his saying that this saying was regarded as permissible by some of the Shafi`iyah. What is the solution for this case?

A: The soundest opinion according to scholars is that reciting Talqin after death is not permissible.

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Moreover, it is a Bid`ah (innovation in religion) and every Bid`ah is a misguidance. What is reported by Al-Tabarany in his book called "Al-Kabir" on the authority of Sa`id ibn `Abdullah Al-Awdy from Abu Umamah (may Allah be pleased with him) concerning reminding a dead person to say: "La ilaha illa Allah,"after burying him is also mentioned by Al-Haythamy in the second and third volume of Majma` Al-Zawa'id. Al-Haythamy said: "There are a group of transmitters in the chain of the transmission of this Hadith whom I do not know". Therefore, we can not cite this Hadith as evidence for the permissibility of this behavior. Doing so is a rejected Bid`ah. The Prophet (peace be upon him) said: (He who innovates things in our affairs for which there is no valid (reason) (commits sin) and these are to be rejected.) The Madh-hab of any of the Imams such as Al-Shafi`y is not to be considered as evidence for proving legal rulings. What is deemed as evidence is the Qur'an, the Sunnah of Allah's Messenger (peace be upon him) and Ijma` (consensus) of the Muslim Ummah (nation). There are no authentic narrations in favor of reminding a dead person to say: "La ilaha illa Allah". Therefore, it is not permissible to do so.

Encouraging a person who is dying to say: "La ilaha illa Allah," by making him repeat it after a person who says it is permissible. It is permissible to do so in order that the last words the dying person utters is La ilaha illa Allah. The Prophet (peace be upon him) said this to his uncle Abu Talib. But he refused to say it. The last words that were said by Abu Talib were: "I am believing in the religion of `Abdul-Muttalib."

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(Part No. 8; Page No. 340)

The first, third, and eighth questions of Fatwa No. 7408

Q 1: Many people say that Talqin (encouraging someone to say: "La ilaha illa Allah") is Haram (prohibited) for the Prophet (peace be upon him) did not do so, is this correct?

A: Yes, talqin of the dead after burial is Bid`ah (innovation in religion) for neither the Messenger (peace be upon him) nor the Rightly-Guided Caliphs, or the Sahabah (Companions of the Prophet) did so. All the Hadith mentioned in this regard are not authentic. However, the commendable Talqin is to encourage the dying person to say, "La ilaha illa Allah" for the Prophet (peace be upon him) stated, ﴾Encourage those dying (to say), "La ilaha illa-Allah."﴿ Related by Muslim in his Sahih. Commentating on this Hadith, the scholars clarified that the word 'mawta' means those near death [not those who are already dead].

Q 3: Is it permissible for people to raise their voices saying, "Declare His Oneness!", "Remember Allah!" or the like, while following a funeral procession?

A: No, this is not permissible. This is Bid`ah (innovation in religion) for there is no evidence in the Qur'an and the Sunnah indicating its permissibility. The Prophet (peace be upon him) stated, ﴾Whoever performs an action which is not in accordance with this affair of ours (Islam), will have it rejected.﴿ Related by Muslim in his Sahih.

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Q 8: After the burial, some people cut the trees which grow over the graves, others walk over them, and some sit on them. Is this permissible? What is the ruling on a person who does so?

A: It is not permissible to walk or sit over the graves for the Messenger (peace be upon him) forbade this as it is a show of disrespect. Whoever walks over or sits on graves commits a sin; they should be corrected and advised. On the other hand, it is permissible to cut the trees when necessary.

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Eating up the property of the deceased

The second question of Fatwa no. 623

Q 2: Some Bedouins say that when one of them dies in the presence of another the latter starts firing until someone else knows about it and helps to prepare the dead, perform Salah (Prayer) on them, and bury them. People who provide such help come from afar and need to have food. The question is: Is it permissible to offer them food out of the money of the person who passed away?

A: If those who come to help in preparing the deceased live far away, it is permissible that the inheritors of the latter may willingly feed them. However, if such inheritors are orphans or are not present; the people mentioned in the question should not be given food out of the property of the deceased because the Prophet (peace be upon him) said: ﴾The property of a Muslim is unlawful (to take), unless (he gives it) willingly.﴿ Any way, if the deceased used to live with such people in one town; his family is more worthy to be served food because the death of their testator makes them mentally and psychologically preoccupied. Proof of this point is that the Prophet (peace be upon him) commanded some of his wives to make food for the family of Ja`far ibn Abi Talib when the latter died. The Prophet (peace be upon him) justified this by saying: ﴾they are too busy.﴿

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rights due from a deceased's estate

Fatwa no. 48

Q: My brother died leaving just me and his two wives. My brother and I were partners in real estate, money and some other property. We also had some debts. I would like to divide the estate, after selling some property to repay the debts, and give each wife her share of the inheritance. What is the share of each? Should we repay the debts from the capital before dividing it and can we sell the real estate or estimate its value, and how do we do that?

A: The debts should be paid from the joint capital before the division of the inheritance, as you were partners in both money and debts. After paying off the debts, if your brother made a will other than paying off the debts it should be paid out of his share from the estate before the division of the inheritance among his heirs. Then you and your brother's two wives may share the rest of your brother's inheritance; they will have one quarter of the estate between them and you will have the rest of it, if the situation is as you mentioned in the question.

As to the issue of estimating the value of the property and selling it, this should be done by mutual consent between you and your brother's wives, if they are rational. If any disputes arise between you over anything, you must resort to the court to settle your disputes and give you your rights.

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The first question of Fatwa no. 2235

Q1: will the soul of an indebted dead person, who could not repay their debt before their death, remain in pledge and suspended?

A: It was reported by Ahmad, Al-Tirmidhy, and Ibn Majah on the authority of Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said, ﴾“The soul of a (dead) believer remains suspended by their debt until it is repaid for them.”﴿ This applies to those who leave money behind that can repay their debt. As for those who did not have money to repay their debt, we hope that this Hadith does not apply to them, as Allah (may He be Praised and Exalted) says (what means): ﴾Allâh burdens not a person beyond his scope.﴿ and: ﴾And if the debtor is in a hard time (has no money), then grant him time till it is easy for him to repay﴿ This Hadith does not include those who have the good intention to repay a debt, but die without being able to repay it, as it was related by Al-Bukhari (may Allah be merciful with him) on the authority of Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said, ﴾“Anyone who takes money from people wanting to repay it, Allah will repay it for them, and anyone who takes it to waste it, Allah will waste them.”﴿

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expediting the debt payment for the deceased

Fatwa No. 13230

Q: My father died three years ago. We have paid all his debts except for that of the Real Estate Bank. One of his sons pledged to pay all the remaining installments when they are due. My question is:

1- Will my father be punished because of the debt of the Real Estate Bank? We are paying this debt in installments. Should we pay it all in one payment?

2- My father had a farm that gives a yearly income that exceeds the value of the yearly installment. If we sold the farm or any part of it, we will be asked to pay the whole debt of the Real Estate Bank.

A: You are not required to pay these installments in advance. You are permitted to leave them until their due time. Your father will not be punished, God willing, for this, as Muslims are abided by their conditions.

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Sixth question of Fatwa No. 6431

Q 6: As you know the government, may Allah support it, provides loans for building or repairing houses and so, a person may take twenty-five years to repay the loan. what is the ruling on that debt? Is it the same as debts that are owed to other persons that a deceased person is accountable for or does it have a particular ruling?

A: The amount of such a loan that has not been repaid is considered a debt that should be paid out of the property of the deceased just like any other debt. This is because of the generality of the Hadith of the Prophet (peace be upon him): ﴿The soul of a (dead) believer remains suspended by his debt, until it is repaid on his behalf.﴾

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(Part No. 8; Page No. 347)

reward of a woman who dies in labor

The third question of Fatwa no. 829

Q3: Are there any reports from the Prophet (peace be upon him) regarding the reward of a woman who dies during pregnancy?

A: Yes; it was related by Imam Malik in "Al-Muwatta'", by Ahmad in "Al-Musnad (Hadith Compilation)" by Abu Dawud, Ibn Majah, and Al-Nasa'y in their "Sunan (Hadith compilations classified by jurisprudential themes)", Ibn Hibban in his "Sahih (Book of Authentic Hadith)", and Al-Hakim in "Al-Mustadrak", on the authority of Jabir ibn 'Atik, who said that the Prophet (peace be upon him) said, (“There are seven types of martyrs, other than being killed in the Cause of Allah: one who is killed in the Cause of Allah is a martyr, one who dies in a plague is a martyr, one who drowns is a martyr, one who dies of pleurisy is a martyr, one who dies of an abdominal disease is a martyr, one who dies in a fire is a martyr, one who dies under a collapsed building is a martyr, and a woman who dies during childbirth is a martyr.”) Al-Nawawy said that this is a Hadith Sahih (a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish).

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(Part No. 8; Page No. 349)

washing, shrouding and carrying the dead

(Part No. 8; Page No. 350)

Preparing the dead person for burial

First question from Fatwa No. 2634

Q 1: How can we prepare a dead person for burial? Is it permissible to escort the deceased to the grave while reciting Qur'an and Dhikr (Remembrance of Allah)? Or should we be silent?

A: A: If a Muslim person is dying, we should direct him towards the Qiblah (direction faced for Prayer towards the Ka`bah). When we are sure that he is dead, we should close his eyes and supplicate to Allah for his sake. A person should not mention anything in his presence except what is good. Muslim reported that Um Salamah (may Allah be pleased with her) said: ❨"The Messenger of Allah (peace be upon him) came to Abu Salamah (as he died). His eyes were fixedly open. He closed them, and then said: 'When the soul is taken away the sight follows it.' Some of the people of his family wept and wailed. So he said: 'Do not supplicate for yourselves anything but good, for angels say: 'Amen' to what you say.' He then said: 'O Allah, forgive Abu Salamah, raise his degree among those who are rightly guided, grant him a successor in his descendants who remain. Forgive us and him, O Lord of the Universe, and make his grave spacious, and grant him light in it.'"❩ His jaws should be tied lest they should remain open after the body becomes cold. His clothes should be taken off. His body should be covered with a garment that completely covers him.

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It is also preferable to expedite preparing him for burying lest the smell of his body should change. His clothes should be taken off and his body should be covered from his knees to his navel at the time of the washing of his body. No one should attend the washing of the body of the dead person except whoever helps in doing so. They should also pay his debts as soon as possible in order to acquit him from debts. A dead person's bequeath should be carried out in order that he might benefit from its reward. He should also be shrouded in three white garments. Muslims should perform Funeral Prayer over him and then bury him in Muslims' graves and supplicate to Allah to forgive him after burying him.

B: You should keep silent while escorting him to the grave. You should not recite Qur'an or say Dhikr. This is the Sunnah of the Messenger of Allah (peace be upon him), the rightly guided caliphs and the first generations to whom the Prophet (peace be upon him) testified to be righteous.

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Third question of Fatwa No. 7912

Q 3: What is the view of scholars regarding money that is spent on funerals especially the funerals of the house lord? I have heard from some scholars that spending from the property of the deceased is Haram (prohibited) because it is regarded as the property of the inheritors.

A: It is permissible to pay for the cost of preparing the body of the deceased, meaning, the cost of the shroud, the wages for the person who washes the deceased and transports it, and the person who digs the grave and so on from the property of the deceased because such costs are owed to them and are priorities.

On the other hand, it is not permissible to pay for the cost of food which is served to people who come to offer their condolences, as well as the costs of renting large tents, and so on, neither out of the money of the deceased nor out of any other money. Nevertheless, it is commendable that the neighbors or relatives of the deceased's family send food to the latter because ﴾When the news of the death of Ja`far ibn Abu Talib who was killed in the Battle of Mu'tah in Sham reached Madinah, the Prophet (peace be upon him) commanded his family to prepare food for the family of Ja`far and he (peace be upon him) said: Today they are busy.﴿

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preparing and burying the dead in non-Muslim countries

Fatwa no. 9024

Q: Your Eminence knows the problems and difficulties that Muslims face in non-Muslim countries, to live their lives and carry out the affairs of their life and death according to the true path of Islam. One of the problems that Muslims suffer from in the USA is preparing and burying the dead in the way prescribed by Islam.

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Some American Muslims have requested the authorities there to facilitate the special procedures for washing and burying the dead Muslims in the Islamic way. In order to achieve this goal, Muslims have to get a Fatwa (legal opinion issued by a qualified Muslim scholar) from an authorized body to prove to those in authority that these procedures are required by the Islamic Shari'ah (Law). The Constitution of the United States has a provision for freedom of worship and religion, so a request on this basis is likely to be beneficial and fruitful. We hope that you will write and tell us what is required and obligatory to be done for a deceased Muslim when preparing and burying them. Could you also please write what is desirable to be done in this regard, and, if you could translate all of this into English, and seal and ratify it so as to be authoritative, this would be much better.

A: When a Muslim dies, those around them should close their eyes, tie their jaw closed, cover them, and hurry to prepare them. They should start by performing the Islamically prescribed Ghusl (ritual bath) by washing their hands, cleansing their private parts with water (Istinja'), and then perform Wudu' (ablution) for them the same way it is done for Salah (Prayer). They should then wash their head and beard [for a man. ed] with water and Sidr (lote tree) leaves, or something similar, such as soap or saltwort. Then water should be poured over their right side and their left side, washing twice or three times. If the body is not purified yet, this washing may be increased to five or seven times. Some camphor may be added to the water in the last washing, if possible, and perfume applied to the armpits, inner thighs and places of Sujud (prostration). If perfume is applied all over the body, this will be better. It is also permissible to wash the dead body just once. As for women, their hair should be made into three braids at the back. After this, the body should be shrouded in three white pieces of cloth - not including a Qamis (long shirt) or turban - that should be wrapped around them. It is permissible to shroud a body in a Qamis, Izar (lower garment), and a wrapper, or just a wrapper only.

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As for women, they should be shrouded in five pieces of cloth including a chemise, veil covering to the waist, lower garment, and two wrappers, but it is permissible for them to be shrouded in just one wrapper. The Islamically prescribed Funeral Prayer should be offered over the deceased starting with the Takbir (saying: "Allahu Akbar [Allah is the Greatest]"), then reciting Surah Al-Fatihah (the opening chapter of the Qur'an), then saying (the second) Takbir, then invoking peace and blessing on the Prophet (peace be upon him), then saying (the third) Takbir, and then supplicating for the deceased. It is better to recite the transmitted Du'a' (supplication), which says: ﴾"O Allah! Forgive our living and our dead, those who are present among us and those who are absent, our young and our old, our males and our females. O Allah! Whoever You keep alive, keep him alive in Islam, and whoever You cause to die, cause him to die with Iman (Faith). O Allah! Do not deprive us of his reward and do not let us go astray after this. O Allah! Forgive him (her) and have mercy on him, keep him safe and sound and pardon him, honour the place where he settles and make his entrance wide; wash him with water and snow and hail, and cleanse him of sins and misdeeds as a white garment is cleansed of dirt. O Allah! Give him a house better than his house and a family better than his family. O Allah! Admit him to Paradise and protect him from the trial of the grave and the torment of Hellfire."﴿ After this, (the fourth) Takbir is said and one Taslim (salutation of peace ending the Prayer) is offered to the right. It is not permissible to follow the deceased with lights or to raise voices in Du'a' or saying Tahlil (saying: "La ilaha illa Allah [There is no god except Allah]"). The deceased should be put in a Lahd (a crevice on the side of a grave facing the direction faced for Prayer) if it is possible or in a Shaq (a rectangular hole in the bottom of a grave in which the body is buried). After leveling the grave, it is desirable for the attendees to stand for a few moments, asking forgiveness for the deceased and praying for them to be firm.

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It is not permissible to delay a burial, except for the time taken to prepare the deceased or to wait for their relatives or neighbors to come, if the time taken is not long, falling within the ordinarily acceptable limits. This is because the Prophet (peace be upon him) said, ﴾"Make haste with the funeral (dead body)..."﴿ It is not permissible to hold a funeral ceremony for the deceased and set up pavilions for mourners, memorial gatherings, or anything similar, such as the so-called consolation rites. Those who could not attend the Funeral Prayer may offer it at the grave of the deceased, if they are in the city where the deceased is buried, within a period of two months, because ﴾The Prophet (peace be upon him) prayed at the grave of Um Sa'd one month after her burial.﴿ It is not permissible to bury a Muslim in Christian cemeteries or those of other disbelievers, such as the Jews, communists, or idol worshipers.

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the deceased's gold tooth

The first question of Fatwa no. 1136

Q1: What is the ruling on a Muslim who dies while still having the gold teeth, is this considered a sin?

A: There is no sin on the part of a deceased person who died and was buried with the gold teeth still put in the mouth. However, if it is possible for a relative to extract the gold teeth before burying the deceased person and without causing the body harm, they should do so. If the body has already been buried, it should not be exhumed to extract the teeth. Imam Ahmad said, about the dead person whose teeth were filled with gold, "If they can be extracted without making other teeth fall out, they should be pulled out. If it is to be feared that other teeth may be removed by extracting the gold tooth, they should be left."

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The second question of Fatwa No. 3784

Q 2: a man who had a gold tooth died; should this gold tooth be extracted or not?

A: The gold tooth may be pulled as long as it does not damage the surrounding teeth. This is to preserve wealth and in preference of it benefitting the living. If not, there is no harm leaving it.

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The fourth question of Fatwa no. 9844

Q4: amongst the Mustahab (desirable) acts is to wash the dead with Sidr (lotus jujube), how is it used? Is it any type of Sidr or specific to that from Makkah and Madinah for some special properties?

A: It is Sunnah (an act following the example of the Prophet) to add Sidr to the water when washing the dead, according to a Hadith narrated in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) from Ibn 'Abbas (may Allah be pleased with them both) about a man whose neck was broken by a fall from his camel at 'Arafah. The Prophet (peace be upon him) said, ("Wash him with water and Sidr, and shroud him in his two pieces of cloth. Do not put perfume on him or cover his head, as he will be resurrected on the Day of Resurrection reciting the Talbiyah (devotional expressions chanted at certain times during Hajj and 'Umrah).") The Sidr leaves should be dried and then ground and mixed with water.

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The meant Sidr is the leaves of the well-known lote-tree, not specifically that of Makkah or Madinah.

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washing a frozen corpse

The first question of Fatwa no. 12125

Q1: A Muslim man died in a hospital and his body was placed in a freezer for three days until the burial procedures were finalized. When the body was removed from the fridge, it was frozen solid. We took the body to one of the burial grounds and washed it in that condition - the body frozen solid - and it could not be bent or moved to evacuate any gases that may have been in the stomach. What is the ruling on this and what is the correct thing to do? Please advise us.

A: If the situation is as you mentioned, then the washing that was given to the dead body after taking it out of the freezer is valid and sufficient.

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how to wash the dead

First question of Fatwa No. 11071

Q 1: Is it permissible to wash the dead with water that gathers beneath the body without being infiltrated and thus, contains some blood?

A: The body of the dead should be put on a bed that is elevated a little from the floor so that no dirt is attached to it.

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The second question of Fatwa no. 12651

Q2: if one of my relatives dies and i do not know how to wash and shroud them, can i ask someone else who is more knowledgeable than me to do it?

A: Washing and shrouding a dead person is a collective obligation. If among the relatives or acquaintance someone else can prepare the body of your deceased relative, then there is no offense on your part.

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Second question of Fatwa No. 5175

Q 2: Some of the relatives and friends of a deceased person asked to witness the process of washing his/her body. However, their request was declined and they were told that no body should witness this washing except those who do it. This decline was supported by the Hadith of the Prophet (peace be upon him) which prohibits both men and women to look at the `Awrah (private parts of the body that must be covered in public) of others of the same gender. Is this true or not?

A: only the people who are serving a purpose, such as pouring water, should attend the washing of the dead person. No one is allowed to look at or touch the `Awrah of the dead; neither the person who washes the body of the dead nor anybody else, except in case of necessity. Moreover, when doing Istinja' (cleansing the private parts with water) for the body of the dead person; the person who washes should cover his hands with a piece of cloth.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Washing the remains of one who has taken his own life

The second question of Fatwa No. 8632

Q 2: is it permissible to wash and perform the funeral prayer over the body of one who has committed suicide?

(Part No. 8; Page No. 361)

A: It is permissible to wash and offer the Funeral Prayer for the Muslim who commits suicide as well as other sinners and ask Allah to forgive and pardon them.

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The second and fourth questions of Fatwa no. 2775

Q2: is it permissible for those who wash the dead to be given payment for their work or does this deprive them of Allah’s Reward?

A: It is better that the person who undertakes the washing of the dead be one of the Muslims who are present at the time, and that it is done voluntarily, seeking the reward from Allah (Exalted be He). If they are given afterwards a fee for washing the corpse from the deceased’s money or from a member of their family, there is nothing wrong with that. We hope that this will not deprive them of Allah’s Reward, if in the first place they were hopeful of attaining it. If there is no volunteer, it is permissible to hire someone to do the washing.

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Q 4: what is the order of cars in a funeral cortege? Should the car that bears the corpse be in the front?

A: This matter is very flexible. The Sunnah of the Prophet (peace be upon him) pointed out that those who escort the funeral can be in the front, back, right or left sides. But it is preferable for the walkers to be in the front of the funeral and riders to be in the back. This is according to the Hadiths mentioned in this regard.

(Part No. 8; Page No. 362)

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shrouding the dead

The first question of Fatwa no. 4141

Q1: Our scholars (may Allah be merciful to them) have informed us that a dead man should be shrouded in three pieces of cloth and a woman should be shrouded in five pieces. A controversy has developed among us over how a body should be shrouded and how a Khimar or Qina' (veil covering to the waist) should be wrapped. We hope that Your Eminence will explain to us: how to shroud men and women; what the specifications are for the Qina' and Khimar and how they should be wrapped; what we should do if the dead person is big and the cloth is not. Should a dead person's face be uncovered in the grave? Should the shroud be tied, and if so, should it be untied in the grave or not? Should a piece of earth from the grave be put near the dead person's head after mixing it with water or not?

A: Firstly: A man should be shrouded in three pieces of cloth. They should be spread out, one on top of the other, and the dead body laid on them. The first piece of cloth should be wrapped around the body by bringing the ends together, and the same is then done with the second and third pieces of cloth. If the pieces of cloth are not wide enough to cover all the body, another piece of cloth can be attached that is sufficient to cover it.

(Part No. 8; Page No. 363)

The shroud should then be tied and the knots untied when put in the grave.

A woman should be first shrouded with an Izar (garment worn below the waist) over her 'Awrah (private parts of the body that must be covered in public) and the surrounding area, then a Qamis (long shirt) over her body, and then a Qina' over her head and the surrounding area. After that, the whole body should be wrapped in two pieces of cloth, in the same way mentioned for man. What we have described in regard to shrouding a man or a woman is the preferred manner, however, if the dead person, man or woman, is shrouded in just one piece of cloth, covering the body, this will be sufficient.

Secondly: A dead person's face, whether it is a man or woman, should not be uncovered in the grave, because there is no religious evidence for doing so.

Thirdly: As far as we know, there is no evidence for the permissibility of placing a piece of wetted earth from the grave by the head of a dead person, in fact doing this is Bid'ah (innovation in religion).

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Permanent Committee for Scholarly Research and Ifta'

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A man's washing of the corpse of a woman

Fatwa No. 1759

Q: is it permissible for a man to wash the dead body of a Mahram (spouse or unmarriageable relative) woman other than his wife?

(Part No. 8; Page No. 364)

A: It is not permissible for a man to wash the corpse of any woman other than his wife whether they are Mahrams or not except for a young girl who is less than seven years old. If a woman dies in the presence of a group of men and there are no women or her husband among them, she has to undergo Tayammum (dry ablution) instead of Wudu' (ablution) or washing the whole body. This is in order to protect her against uncovering her private parts because it is necessary for the person who washes the body of a dead person to see parts of the `Awrah (private parts of the body that must be covered in public). Moreover, he touches and turns her body in order to allow water to reach the whole body. Therefore, performing Tayammum for the woman who dies while there is no one but men is preferable in order to safeguard her `Awrah. A slave girl who is not married is similar with regard to washing her corpse as a person's wife. Therefore it is permissible for her master to wash her corpse unless she is married or in the waiting period after being divorced.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Second question of Fatwa No. 3543

Q 2: is it permissible for men to wash the bodies of their dead wives or daughters? Moreover, is it permissible for women to wash the bodies of their dead husbands or sons?

(Part No. 8; Page No. 365)

A: The original ruling is that dead men are to be washed by men and dead women are to be washed by women. However, it is permissible for men to wash their dead wives and visa versa. This is proven by a narration in which the Messenger (peace be upon him) said to `Aishah (may Allah be pleased with her): ﴾Would it distress you if you were to die before me so that I could wash your corpse, wrap you in a shroud, pray over you, and bury you?﴿ (Related by Ahmad and Ibn Majah).

Moreover, Abu Bakr Al-Siddiq (may Allah be pleased with him) willed that his corpse would be washed by his wife, Asma' bint `Umays (may Allah be pleased with her), and Fatimah (may Allah be pleased with her) willed that her corpse would be washed by her husband, `Aly (may Allah be pleased with him). Furthermore, women are not allowed to wash dead males who are more than seven years old and visa versa.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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a son washing his deceased mother's body

Fatwa no. 2879

A man's mother was nearly eighty years old when she passed away, after suffering from an abdominal illness for around two years. He washed her, as an act of kindness on his part, not out of a need to do so. What was obligatory for him to do? May Allah reward you greatly!

A: What was done at the time of the Prophet (peace be upon him) and the Rightly-Guided Caliphs (may Allah be pleased with them) was that when a woman died, she would be washed by women, not by men, except for a wife, as her husband could either wash her or leave it to the women. The same applied to a slave woman in relation to her master, so long as she was lawful for him [i.e. as a wife. trans.]. Also, when a man died, he would be washed by men, not women, except a husband, as his wife could either wash him or leave it to the men. Based on this, your washing of your mother contradicts the Shari'ah (Islamic law), as far as is known about this issue from the Prophet (peace be upon him) and his Sahabah (Companions, may Allah be pleased with them), even though your mother was old. Therefore, you should seek Allah's forgiveness and make Tawbah (repentance to Allah) and not do this for any of your other Mahrams (unmarriageable female relatives), even if you have a good intention and only wish to do kindness to them.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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a woman washing her dead husband

Fatwa No. 2273

Q: Is it permissible for a woman to see her husband after he dies, or is it Haram (prohibited) for her to see him? Can she wash him, if there is no one else to wash him?

A: It is permissible for a woman to see her husband after he dies, and to wash him. According to the soundest scholarly opinion, either spouse may wash the other after death, even if there is someone else who can wash them. `Aishah (may Allah be pleased with her) said, (If we could go back and change anything, no one would have washed the Messenger of Allah (peace be upon him) but his wives) Related by Abu Dawud. Abu Bakr Al-Sidiq (may Allah be pleased with him) ordered that he should be washed by his wife Asma' bint `Umays and she did so. Abu Musa was washed by his wife Um `Abdullah. It is also permissible for a man to wash his wife when she dies, according to the soundest scholarly view, because it was narrated by Ibn Al-Mundhir that `Aly ibn Abu Talib washed Fatimah (may Allah be pleased with them) after she died. This judgment was well known among the Sahabah (Companions of the Prophet - may Allah be pleased with them) and no one denounced him for that, thus there was a consensus on this point.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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a Husband Burying his Wife

The second question of Fatwa no. 3340

Q 2: My son and I arrived after my wife had died. We attended the funeral and helped in burying her. My son, her cousin and I placed her in the grave, but I heard that it is impermissible for me to place her in the grave. Is this true? If so, is there a Kaffarah (expiation) I can do for this?

A: It is permissible for you to place your dead wife in the grave. Those who say you do not have the right to do so are wrong. You do not have to pay Kaffarah. On the contrary, you are going to be rewarded In sha'a-Allah (if Allah wills).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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A menstruating woman washing the dead

The second question of Fatwa no. 6193

Q 2: Is it permissible for a menstruating woman to wash and shroud the dead?

A: It is permissible for a menstruating woman to wash and shroud the bodies of dead women or the body of her deceased husband. Menstruation does not provide a legal hindrance for the prohibition of washing the dead.

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the Circumcision of the Dead

The fifth question of Fatwa no. 3055

Q 5: If a child dies in his infancy before being circumcised, should he be circumcised after death?

A: He should not be circumcised. The time of circumcision had passed, which is during his lifetime.

(Part No. 8; Page No. 370)

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permissibility of kissing the dead after washing his body

Second question from Fatwa No. 9226

Q 2: I attended the process of shrouding my husband. After washing his body and shrouding him, I uncovered his face to see him off. Some of my relatives told me that it is not permissible to uncover his face after washing and shrouding him as it renders his Wudu' (ablution) invalid. Did I commit a sin by doing so? What should I do?

A: There is no harm in you kissing the face of your husband after washing and shrouding his body.

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washing the dead whose body was cut into pieces in an accident

First question of Fatwa No. 2177

Q 1: Is it permissible to wash someone who died in a very horrible accident so that most of their bones were stained with blood?

A: If it is not possible to wash such a body, Tayammum (dry ablution) may be a substitute. This is because of the generality of the saying of Allah (Exalted be He): ﴾So keep your duty to Allâh and fear Him as much as you can﴿ It is also justified by the notion that Allah (Exalted be He) ordained Tayammum to obtain Taharah (ritual purification) from both major and minor ritual impurity in case there is no water, someone can not use it, or will be harmed if they use it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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making Haste in Burying the Dead

Fatwa no. 11088

Q: If part of the deseased's body has been consumed by disease, fire, or eaten

(Part No. 8; Page No. 372)

by an animal, should the rest of the body be washed? If a man dies and his son is studying abroad, can the dead body be preserved for three days before burial until his son arrives? If a person touches a dead body, should they perform Wudu' (ablution), Ghusl (ceremonial bath) or neither of them?

A: First, the remaining part of the dead body should be washed, enshrouded, the Funeral Prayer offered, and buried.

Second, it is impermissible to delay burying a dead body until one of the relatives of the dead arrives. However, it is permissible in case of necessity, such as if it is a case of murder and the burial is delayed until the murderer is caught.

Third, touching a dead body does not invalidate Wudu' or require Ghusl, unless a person touches the private parts of the dead without a barrier. In this case, a person's Wudu' is invalidated.

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washing and shrouding someone who dies during Salah

Fatwa no. 13529

Q: If someone dies while performing Salah (Prayer), should their body be washed before the burial and if so, why is there is a difference between them and a martyr, as we know that a martyr's body should not be washed? May Allah protect you!

A: If someone dies while offering Salah, they should be washed and shrouded before burial, as there is no Shar'y (Islamic legal) evidence that permits burying them without washing. As to a martyr, who dies on a battlefield in particular, their body should not be washed, because the Messenger (peace be upon him) did not wash the dead bodies of the martyrs who died on the battlefield nor did he offer the Funeral Prayer for them.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Ruling on washing and burying the body of one unjustly murdered in a tribal feud

Fatwa no. 5346

Q: Some tribes practice different customs throughout the Kingdom of Saudi Arabia.

(Part No. 8; Page No. 374)

In many of these tribes old customs are still practiced these days. One of these customs is that when a petty feud breaks out between members of one tribe, someone has to be killed to end the feud. Claiming that the murdered person is a martyr, they bury him in his clothes without washing his body or covering him with a shroud. Is it true that such a person is a martyr? Is it permissible to bury him this way?

A: Whoever is killed while protecting his property or defending his life or his honor shall be granted a reward equal to that of a martyr. However, unlike one who is martyred on the battlefield, his body has to be washed, covered with a shroud, and a funeral Prayer has to be offered for him. This is based on the authentic narration reported in the Sunan (Hadith compilations classified by jurisprudential themes) of Abu Dawud on the authority Sa`id Ibn Zayd who said: "I heard the Messenger of Allah (peace be upon him) say: ❪"He who is killed while defending his property is a martyr; he who is killed in defence of his own life is a martyr; and he who is killed in defense of his faith is a martyr; and he who is killed in defence of his family is a martyr."❫ Al-Tirmidhy classified the above Hadith as Sahih (authentic). Moreover, `Umar (may Allah be pleased with him) was unjustly killed and the Sahabah (Companions of the Prophet) (may Allah be pleased with them) washed his body and offered a funeral Prayer over his body. The same also happened to `Uthman and `Aly (may Allah be pleased with them) who were also blamelessly murdered and whose bodies were washed and prayed over by the Sahabah (may Allah be pleased with them).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions.

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the martyrdom of a person who dies in a car accident

Third question from Fatwa No. 7946

Q 3: Some people say: "Whoever dies in a car accident is a martyr and will receive the same reward as a martyr." Is this saying valid?

A: We hope for him to receive the same reward as a martyr. A person who dies in a car accident is similar to a person who dies from a building falling over him. It was authentically reported that the Prophet (peace be upon him) considered such a person to be a martyr.

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when the corpses of Muslims and non-Muslims are mixed together

The first question of Fatwa no. 11233

Q1: There was a car accident and everyone involved in it was killed. As it was not possible to differentiate between the Muslims and the non-Muslims involved in the accident, what should be done regarding the washing, Funeral Prayer, and burial?

A: It is obligatory to wash, enshroud, and offer the Funeral Prayer for all those killed in this accident with the intention of washing, enshrouding and offering Funeral Prayer for the Muslims among them.

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Permanent Committee for Scholarly Research and Ifta’

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

First question from Fatwa No. 6104

Q 1: How can I make du'a (supplicate to Allah) for the dead? What should I do to help them be rewarded from Allah (Exalted be He)? Is it permissible to prepare food and gather people to make du'a for them?

A: It is legally enacted that during the Funeral Prayer a Muslim should say Takbir (Saying: "Allah is the Greatest") four times, recite Surat Al-Fatihah (The Opening Chapter) after the first Takbir, invokes Allah's peace and blessings upon the Prophet (peace be upon him) after the second Takbir, pray for the deceased in the best forms of du'a possible after the third Takbir. This is based on the Hadith narrated by Abu Dawud, Al-Tirmidhy, and Al-Nasa'iy in the Sunnan on the authority of Abu Hurayrah (may Allah be pleased with him) who said, ﴾When the Messenger of Allah (peace be upon him) prayed over a dead person, he said, "Allahumma ighfir lihayina wa-mayyitena, wa-saghirina wa-kabirina, wa-dhakarina wa-unthana, wa-shahidina wa-gha'ibina, Allahumma man ahyaitahu minna fa-ahyihi 'alal-Islam , wa-man tawafaytahu minna fa-tawfahu 'alal-Iman, Allahumma la tahrimna ajrahu wa-la tudillana ba'dah" (O Allah, forgive those of us who are living and those of us who are dead; our young and our old; our male and our female, those of us who are present and those of us who are absent. O Allah, to whomsoever of us You give life, grant him life as a believer; and whomsoever of us You take in death, take him in death as a believer. O Allah, do not withhold from us the reward (of faith) and do not lead us astray after his death.)﴿ After the fourth Takbir, a person should say Taslim (salutation of peace ending the Prayer) on the right side only. It has been authentically reported that the Prophet (peace be upon him) said, ﴾If a company of Muslims numbering one hundred pray over a dead person, all of them interceding for him, their intercession for him will be accepted.﴿

(Part No. 8; Page No. 377)

It is recorded in Sahih Muslim on the authority of Ibn `Abbas that the Prophet (peace be upon him) said, ﴾If any Muslim dies and forty men perform the funeral prayer seeking Allah's forgiveness for him, Allah will accept them as intercessors for him.﴿ It is permissible to make du'a for the dead whether in Salah or at any other time as this will benefit them.

On the other hand, it is not permissible for people to gather to make du'a for the deceased and it is also impermissible for the bereaved family to prepare food for people for this is not an act of Sunnah, it is rather a detestable act. It has been reported that ﴾ Jarir ibn `Abdullah said: We (the Prophet's Companions) considered gathering for visiting the deceased's family, and preparing food after burying them, as acts of wailing.﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

(Part No. 8; Page No. 378)

how to handle Unidentifiable Corpses in Makkah

Fatwa no. 10484

Praise be to Allah alone, and may peace and blessings be upon the final Prophet!

The Permanent Committee for Scholarly Research and Ifta' has read what was submitted to His Eminence Chairman by the inquirer, Deputy Chairman of the Makkah Municipality for Municipal Affairs, through the courts of Makkah, which is registered in the Scientific Research Department with number 3609 in 14/9/1407 A.H. The question was as follows:

Having received the letter sent from the Head of the Police Department in the capital, which carries the number 1542, in 1/8/1407 A.H., and which is directed to the Deputy Chairman of the Holy Makkah Municipality, concerning the inquiry whether the decayed bodies which show only the remains of a skeleton should be enshrouded and buried in the graves of the Muslims, as some of them their identity could not be revealed. Having asked the Department for Managing the Affairs of the Dead, they replied in their letter no. 80, dated 27/8/1407 A.H. which is attached therein, that a skeleton should be washed by water, enshrouded, the Funeral Prayer offered for it and buried. This is all they know. They asked that we refer the matter to Your Honor so that you may issue a legal Fatwa in order for us to act accordingly.

(Part No. 8; Page No. 379)

Having examined the question, the Committee gave the following answer:

First, if the anonymous person is in a hospital in Makkah, they are considered Muslims in washing, enshrouding, offering the Funeral Prayer and burial in the graves of the Muslims. If they had been non-Muslims, most probably they would not have been moved to the hospitals of Makkah.

Second, if the anonymous person is in another hospital, and there is no sign on their being non-Muslims, they should be considered Muslims as well, as Islam is prevalent in this country and out of precaution.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Offering Funeral Prayer for the dead - Ruling on Funeral Prayer

Sixth question of Fatwa No. 2767

Q 6: who are the dead that a Muslim should offer Funeral Prayer for and who should not have the Funeral Prayer performed over them?

A: According to Shar`y (Islamic legal) proofs, the Funeral Prayer has to be offered on all dead Muslims; the righteous and the disobedient alike, as long as such disobedience did not lead to Shirk (associating others in worship with Allah). This is proven by the saying of Allah (Exalted be He): ﴿Verily, Allâh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills﴾ Thus, we should hope good for the pious and ask Allah (Exalted be He) to forgive the disobedient Muslims. However, a Muslim should not offer Funeral Prayer on Kafirs (disbelievers), whether Jews, Christians, atheists, or the senile who worship graves and make Du`a' (supplication) to the dead.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Second question from Fatwa No. 4600

Q 2: what are the funeral rites in Islam?

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A: A person intending to perform the Funeral Prayer should direct the corpse before him towards the Qiblah (direction faced for Prayer towards the Ka`bah). Then raise his two hands to his ears or shoulders and say Takbir (saying: "Allahu Akbar [Allah is the Greatest]") intending to perform the Funeral Prayer. Then he should say: "I seek refuge with Allah against the accursed Satan. In the Name of Allah, most Merciful, most Compassionate." Then he should recite Surah Al-Fatihah, raise his hands and pronounce Takbir, then ask Allah to confer peace and blessings upon the Prophet (peace be upon him). It is preferable to offer it as was mentioned in the second part of the second Tashahhud (a recitation in the sitting position in the second/ last unit of Prayer). Then one should raise his hands and offer Takbir and supplicate to Allah for the dead person and for all Muslims. One should say: ("O Allah, forgive those of us who are living and those of us who are dead, those of us who are present and those of us who are absent, our young and our old, our male and our female, for You know Allah our movement and our resting place. You are Potent over everything. O Allah, to whomsoever of us You give life grant him life as a believer, and whomsoever of us You take in death take him in death as a follower of Islam. O Allah, do not withhold from us the reward (of faith) and do not lead us astray after his death.") There are many supplications mentioned concerning the Funeral Prayer. You can refer to these supplications in the book called Bulugh Al-Maram, Muntaqa Al-Akhbar and other books of Hadith. Then one should raise his hands, say the fourth Takbirah (saying: "Allahu Akbar [Allah is the Greatest]") and perform one Taslim (salutation of peace ending the Prayer).

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The sixth question of Fatwa No. (4009)

Q 6: how should we perform the funeral Salah (Prayer) and how should we bury a dead person? Is building over graves a Bid`ah (rejected innovation in religion)? I was told that it is obligatory to fill in soil directly onto the face of the deceased in the grave in such a manner as to be wholly covered with soil. Is this an act of Sunnah (supererogatory act of worship following the example of the Prophet)? Please, provide evidence.

A: Following is how funeral Salah should be offered: The one offering it should face the Qiblah (direction faced for Prayer towards the Ka`bah) placing the dead between him and the Qiblah. One should then say Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer) recite Surah Al-Fatihah. One should then say Takbir (saying: "Allahu Akbar [Allah is the Greatest]") invoking blessings upon the Prophet (peace be upon him) thereafter. Then, one should say a third Takbir and make du`a' (supplication) for the deceased. One should then say a fourth Takbir and then say one Taslim (salutation of peace ending the Prayer) to the right.

Following is how a burial should be performed: A rectangular trench is dug at the bottom of the grave fitting the size of the deceased on the side that is closest to the Qiblah, in which the deceased is placed on his right side facing the Qiblah. Thereafter, the hole is to be filled in with mud bricks behind the deceased, and then filled in with earth. Such was the standard practice during the lifetime of the Prophet (peace be upon him). The grave is to be raised along the trench to the height of one span so that the grave may be distinguished that it might not be offended by being walked or sat on. Moreover, it is impermissible to build over it, as it is authentically reported on the authority of `Aly (may Allah be pleased with him) that he said to Abu Al-Hayyaj Al-Asady : ﴾Should I not send you on the same mission as Allah's Messenger (peace be upon him) sent me? Do not leave a statue without obliterating it, or a high grave without levelling It.﴿ To the same effect, Muslim reported Jabir (may Allah

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be pleased with him) to have said: ﴾The Messenger of Allah (peace be upon him) forbade plastering of graves, sitting on them, and building over them.﴿

Finally, you are advised to consult such books as Subulul-Salam by Al-Sana`any and Sharh Bulugh Al-Maram by Ibn Hajar Al-`Asqalany. May Allah guide us all and grant us success!

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du‘a’ during the Funeral Prayer

The fifth question of Fatwa no. 4256

Q5: The Du‘a’ (supplication) during the Funeral Prayer is always recited in masculine singular form, can it be recited in a plural form if it is being performed for many people, the dual form for two people; or the feminine form if the deceased is a female?

A: The Du‘a’ can be recited in a plural, dual, or feminine form, according to who the Salah (Prayer) is being performed for. If the gender of the person is not known, it is permissible to use a masculine form to refer to the Mayt (masculine word in Arabic referring to the dead) or a feminine form to refer to the Janazah (feminine word in Arabic referring the funeral).

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The first question of Fatwa no. (6104)

Q: Please, teach me how to supplicate for a dead person and what should I do for the dead so that he/she gains a reward from Allah (glory be to Him). Is it permissible to bring food and gather people to recite supplications for the dead?

A : The Islamically prescribed manner of offering Funeral Prayer is that a Muslim should pronounce Takbir (saying: "Allahu Akbar [Allah is the Greatest]") four times. They should recite Surah Al-Fatihah after the first Takbir and invoke Allah's Blessings upon the Prophet (peace be upon him) after the second Takbir. After the third Takbir they should supplicate to Allah for the deceased using the best formula they know of supplication after the third Takbir, such as the one reported by Abu Dawud, Al-Tirmidhy and Al-Nasa'y in the Sunan (Hadith compilations classified by jurisprudential themes) on the authority of Abu Hurayrah (may Allah be pleased with him) who said, ❨The Messenger of Allah (peace be upon him) offered Funeral Prayer, and then he said, "Allaahumma ighfir lihayina wa mayitina wa saghirina wa kabirina wa dhakarina wa unthana wa shahidina wa gha'ibina. Allaahumma man ahyaytahu minna fa-ahyihi 'alal-imaan wa man tawaffaytahu minna fa tawiffahu 'alal-Islam. Allaahumma la tahrimna ajrahu wa la tadillanaa ba'dahu [O Allah, forgive those of us who are living and those of us who are dead; our young and our old; our male and our female and those of us who are present and those of us who are absent. O Allah, to whomsoever of us You give life, grant him life as a believer; and whomsoever of us You take in death, take him in death as believer. O Allah, do not deprive us of his reward and do not let us go astray after his death.]"❩ Muslim also reported in his Sahih (Authentic Hadith Book) on the authority of 'Awf ibn Malik (may Allah be pleased with him) who said: ❨The Prophet (peace be upon him) offered the Funeral Prayer, and of his Du'a' I memorized: "Allaahumma ighfir lahu warhamhu wa a'fu 'anhu wa 'aafihi, wa akrim nuzulahu wa wassi' madkhalahu waghsilhu bi'l-maa' wa'l-thalj wa'l-barad, wa naqqihi min al-khataaya kama yunaqqa' al-thawb al-abyad min al-danas. Abdilhu daran khayran min darihi wa ahlan khayran min ahlihi wa zawjan khayran min zawjihi wa qihi fitnatal qabr wa 'azhaban nar [O Allah! Forgive him (her), have mercy on him, pardon him, and keep him safe and sound; settle him in an honourable dwelling and make his entrance (grave) spacious; wash him with water and snow and hail, and cleanse him of sins as a white garment is cleansed of dirt. Give him a house better than his house and a family better than his family, and a wife better than his wife, and protect him from the trial of the grave and the torment of Hellfire.]"❩

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After the fourth time of Takbir, one is to offer Taslim (salutation of peace ending the Prayer) to the right side. It is recorded in Sahih Muslim that the Prophet (peace be upon him) said, ❨If a group of Muslims numbering a hundred pray over a dead person, all of them interceding for him, their intercession for him will be accepted.❩ In Sahih Muslim it is also reported on the authority of Ibn 'Abbas (may Allah be pleased with them both) that the Prophet (peace be upon him) said, ❨There is no Muslim who dies and forty men who associate nothing with Allah stand for his Funeral Prayer, but Allah will accept their intercession for him.❩

As for people gathering to supplicate for the dead outside the Funeral Prayer, this is not permissible. Moreover, it is contrary to the Sunnah for the family of the deceased to make food to people except guests, but it is required of their relatives and neighbors to make food for them. This is based on the fact that the Prophet ordered one of his wives to prepare food for the family of Ja'far ibn Abu Talib (may Allah be pleased with him) when he was informed of his death. He (peace be upon him) said: ﴾There has come to them that which will preoccupy them.﴿

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The fifth question of Fatwa no. 3867

Q5: The Messenger (peace be upon him) advised sincerity when making Du'a' (supplication) for a dead person in the third Takbir (saying: "Allahu Akbar [Allah is the Greatest]") of the Funeral Prayer. Should this be only done for a Muslim that we know or for all the dead, as sometimes we offer the Funeral Prayer at the time of every Salah (Prayer), as happens now, and we do not know if the dead person is a Muslim or not?

A: Funeral Prayer should only be offered for Muslims. A person is judged to be a Muslim as long as they apparently adhere to the rituals of Islam, without looking into what they inwardly hide. As long as someone appears to have been adhering to the laws of Islam and we have not learned that they have committed any form of major Shirk (associating others with Allah in His Divinity or worship) that nullifies their Islam, we should offer the Funeral Prayer for them and supplicate to Allah sincerely for them. If the reality of the deceased is hidden from some Muslims, those who do not know the deceased should offer the Salah for them, following those among the congregation who know them. If anybody dies and is brought to the Masjid (mosque) for a Funeral Prayer, the Muslims should offer the Salah for them with those who know them, acting upon what is apparent.

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raising one's hands in the Funeral Prayer

Fourth question of Fatwa No. 6719

Q 4: Is it permissible to offer the Funeral Prayer without raising the hands while making the Takbirs (saying: "Allahu Akbar [Allah is the Greatest]")?

A: It is permissible to offer the Funeral Prayer without raising the hands, because the integral parts of the Funeral Prayer are to say the Takbirs, to recite Surah Al-Fatihah, to make Du`a' (supplication) for the dead, and to make Taslim (salutation of peace ending the Prayer). However, raising the hands is a Sunnah (a commendable act) with regard to all of the Takbirs.

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taslim at the end of Funeral Prayer

The second question of Fatwa no. 2514

Q2: I read in some school books that Taslim (salutation of peace ending the Prayer) in the Funeral Prayer should be offered to the right side only, and I read in other books that it should be offered to both the left and the right; can you tell us which one of these is correct with the explanation?

A: The Funeral Prayer is an act of 'Ibadah (worship), and the basic principle regarding the acts of 'Ibadah is that they are Tawqifiy (bound by a religious text and not amenable to personal opinion).

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The Taslim is established in this Salah (Prayer) according to the general meaning of the Hadith authentically reported from the Prophet (peace be upon him) who said, ("And its Tahlul (i.e. ending of praying state) is by the Taslim.") It is performed following the example of the Sahabah (Companions of the Prophet) and the Tabi'un (Followers, the generation after the Companions of the Prophet) (may Allah be pleased with them) who offered one Taslim to the right side only at the end of the Funeral Prayer, and there is no known difference of opinion among them in this regard. As far as we know, it has not been proved that any of them concluded this Salah by offering two Taslim. However, some Fuqaha' (Muslim jurists) disagreed with this afterwards, using Qiyas (analogy) with the other Salahs that consist of Ruku' (bowing) and Sujud (prostration). But Qiyas should not be used in respect to acts of 'Ibadah, as they are based on textual-evidence from the Qur'an and what is authentically reported from the Sunnah of the Prophet (peace be upon him).

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offering Funeral Prayers for a debtor

Sixth and eighth questions from Fatwa No. 9686

Q 6: Should we perform the Funeral Prayer for a Muslim who owes a debt?

A: If one dies as a debtor, we should hasten paying his debts. If we are not able to do so, one can guarantee paying these debts. But if this is not affordable before offering the Funeral Prayer, then we should perform the Funeral Prayer even if we have not paid his debt. The Sunnah of the Prophet (peace be upon him) is to perform the Funeral Prayer for Muslims

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even if they are debtors.

Q 8: Should the corpse of a young boy be washed before burying him?

A: The corpse of a young boy has to be washed and shrouded and we should also perform the Funeral Prayer for him before burying him, as with adults.

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offering Funeral Prayers at the cemetery

Fourth question of Fatwa No. 5133

Q 4: Is it permissible to offer the Funeral Prayer at the cemetery if there is someone who could not make it before the burial and did not know the dead person? Is it to be offered in the same manner that is done in the Masjid (mosque)? What is the Du`a' (supplication) to be said when visiting a dead relative? How can such a Du`a' be made at the cemetery?

A: It is permissible to offer the Funeral Prayer on recently buried Muslims if there is someone who did not formerly offer it on the same person even if they did not know them. This is proven by a narration that is related in the Two Sahih (authentic) Books of Hadith (Al-Bukhari and Muslim) on the authority of Ibn `Abbas (may Allah be pleased with them both) who said:

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﴾The Messenger of Allah (peace be upon him) went to a grave that had been newly prepared and prayed over it, and those who were behind him also prayed and he recited four takbirs.﴿ Visiting graves is a Sunnah (a commendable act) for relatives and others to receive admonition, remember the Hereafter, and make Du`a' for the dead. Ahmad, Muslim, and Ibn Majah narrated on the authority of Buraydah (may Allah be pleased with him), who said: ﴾Allah's Messenger (peace be upon him) used to teach them (the Companions) whenever they came to visit the graveyard to say: "Al-Salamu `alaykum ahl-al-Diyyari min-al-Mu'minina w-al-Muslimina, wa inna in sha'a Allahu bikum lahiqun. Nas'al-ul-Laha lana wa-lakum-ul- `Afiyah (Peace be upon you, O inmates of the abodes of the believers and the Muslims, and Allah willing we shall join you. We pray to Allah for well-being for ourselves and for you)."﴿

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Fatwa no. 8210

Q: Is it permissible to offer the Funeral Prayer inside the cemetery? If it is permissible, what is the evidence? Please provide us with your fatwa. May Allah grant you a good reward.

A: It is permissible to offer a Funeral Prayer inside a cemetery. It is also permissible to offer a Funeral Prayer

over the grave of someone who has already been buried. This is based on an authentic narration which states: ﴾A woman who used to sweep the Masjid (mosque) died. The Messenger of Allah (peace be upon him) inquired about her. The people told him that she had died. He asked why they had not informed him. He (peace be upon him) said: Lead me to her grave. They led him to that place and he led Janazah (Funeral) prayer over her and then remarked: Verily, these graves are full of darkness for their dwellers. Verily, the Mighty and Glorious Allah illuminates them for their occupants by reason of my prayer over them.﴿ Narrated by Muslim.

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Performing the Funeral Prayer for two dead people

Second question from Fatwa No. 572

Q 2: What is the ruling of offering a Funeral Prayer for two dead people; one of them present and the other absent? Should we perform the Funeral Prayer once for them or should we perform a separate Funeral Prayer for each one of them?

A: Due to the fact that there is no difference between performing the Funeral Prayer for the present and the absent dead person with regard to sayings and deeds, we find no harm in performing one Funeral Prayer for both of them; the absent and the present one. It will be the same as performing the Funeral Prayer for two present or two absent dead people.

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funeral Prayer for one who committed suicide

The second question of Fatwa no. 3782

Q2: If someone commits suicide in anger can the Funeral Prayer be offered for them or not?

A: The Funeral Prayer should be offered for one who committed suicide. However, the Muslim ruler should refrain from offering it for them, as the Prophet (peace be upon him) did not offer the Funeral Prayer for the man who had killed himself, to stress the gravity of this crime and warn against it.

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Fatwa No. 13127

Q: is a Funeral Prayer to be offered on someone who intentionally killed himself with a pistol even though he had good posts such as a teacher or police officer and no one knows the reasons behind the suicide? If the answer is the affirmative, how can this be justified despite the authentically reported Hadith stating that whoever kills himself shall abide forever in Hellfire? Moreover, the Messenger (peace be upon him) said regarding Qizman who fought with the Muslims in the battle of Uhud and killed eight of the Kafirs (disbelievers): "He is in Hellfire"; because Qizman was wounded and when his injury became extremely painful, he took an arrow from his own quiver and killed himself therewith. Please mention the proofs that support your answer.

Besides, is the Funeral Prayer to be offered on someone who made Zina (illegal sexual intercourse outside marriage) with his paternal uncle's wife, killed his uncle with a knife, carried him at night, put him in a distant place, and burnt him along with the wife but was then arrested and killed as Had (prescribed penalty) was applied against him? Is a Funeral Prayer to be offered on such a person despite the saying of Allah (Exalted be He): ﴾And whoever kills a believer intentionally, his recompense is Hell to abide therein; and the Wrath and the Curse of Allâh are upon him, and a great punishment is prepared for him.﴿ **Please clarify this issue in the light of the proofs that your Eminence has. I am aware that the Messenger of Allah (peace be upon him) offered the Funeral Prayer for the lady that committed Zina and requested that Had be applied against her and that her confession and desire to be penalized by being stoned to death was regarded as Tawbah (repentance to Allah) for the Messenger (peace be upon him) said:** ﴾She has made such a repentance that if it were to be divided over seventy from the people of Madinah, it would have sufficed them.﴿ **On the contrary, those who killed themselves did not make any Tawbah. Similarly, murderers are keen to hide their crimes and it is only Allah (Exalted be He) who helps the authorities to arrest them. May Allah help you to say the truth and peace be upon you.**

A: According to the Madh-hab (School of Jurisprudence) of Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim community) amongst the Sahabah (Companions of the Prophet, peace be upon him) and the Salaf (righteous predecessors) who followed them, those who commit a major sin such as murder or suicide are not Kafirs (disbelievers) and thus, the Funeral Prayer is to be offered for them. Proof of this is that the Prophet (peace be upon him) ordered Muslims to offer the Funeral Prayer on someone who misappropriated booty in the path of Allah (Exalted be He). It is related in the Musnad (Book of Hadith compilation) of

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Imam Ahmad on the authority of Zayd ibn Khalid Al-Juhany (may Allah be pleased with him): ﴾A Muslim man died on the Day of Khaybar. They mentioned the matter to the Messenger of Allah (peace be upon him) and he said: Offer the Funeral prayer for your companion. When the faces of the people looked perplexed, he said: Your companion misappropriated booty in the path of Allah (may He be Exalted). We searched his belongings and found some Jewish beads not worth two dirhams.﴿ However, the Hadith mentioned above signifies that the Muslims' Imam (ruler) should not offer a Funeral Prayer for such persons.

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Burial time

The second question of Fatwa no. 349

Q: what time should the person who dies before or after midnight be buried? Is it permissible to bury him at night or should he be buried in the morning?

A: It is permissible to bury a dead person at night. This is based on the Hadith narrated by Ibn `Abbas (may Allah be pleased with them both) who said: ﴿A person whom Allah's Messenger (peace be upon him) used to visit died. He died at night and (the people) buried him at night. In the morning they informed the Prophet (peace be upon him) (about his death). He said, "What prevented you from informing me?" They replied, "It was night and it was a dark night and we disliked to trouble you." The Prophet (peace be upon him) went to his grave and offered the (funeral) prayer.﴾ Narrated by Al-Bukhari and Muslim. The Prophet (peace be upon him) did not reprimand his Sahabah (Companions) for burying the man at night, but was displeased to have been informed of his death only in the morning. When the Sahabah told him that they did not want to disturb him at night, he accepted their apology. Abu Dawud narrated from Jabir who said: ﴿The people saw fire (light) in the graveyard and they went there. They found that the Messenger of Allah (peace be upon him) was in a grave and he was saying, "Give me your companion." This was a man who used to raise his voice in Dhikr (Remembrance of Allah).﴾ This happened during the night as indicated by the words of Jabir: (The people saw

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fire (light) in the graveyard...). The Prophet himself was buried at night. Imam Ahmad narrated from `Aishah (may Allah be pleased with her) that she said: ﴿We did not know about the burial of the Messenger of Allah (peace be upon him) until we heard the sound of shovels before the end of the night on a Tuesday night.﴾ Shovels are tools used for scooping up dust and dirt. Abu Bakr, `Uthman, `Aishah and Ibn Mas`ud were also buried at night. The Sahih (authentic) Hadith which states the undesirability to bury the dead at night is interpreted in the context that if the burial is not well prepared and hastening to bury the dead person affects the proper performance of the Funeral Prayer, then people should delay the burial until the morning. Moreover, it is easier for people to follow a funeral procession in the morning than at night. Proper burial procedures can only be made during the day and the body can be easily laid down in the Lahd (a crevice on the side of a grave facing the direction faced for Prayer). However, if it is necessary to hasten and bury the dead person, then he has to be buried soon even if this were to happen at night.

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Fatwa no. 3791

Q: is it permissible for the regular imam (the one who leads congregational Prayer) of a Masjid (mosque) to offer the Funeral Prayer for every deceased when called for?

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A: The Funeral Prayer is a collective obligation, which, when performed by some people, is waived for the rest. Therefore, it is not obligatory upon the Imam of a Masjid to offer the Funeral Prayer for every deceased he is called to pray for, unless there is no other one beside him. However, it is better for an Imam to offer the Funeral prayer for every deceased, when called for, if it is possible, to earn the reward promised for that action.

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the ruling on making up for what is missed in the Funeral Prayer

Fourth question from Fatwa No. 5069

Q 4: What is the ruling on attending one Takbirah (saying: "Allahu Akbar [Allah is the Greatest]") with the Imam in the Funeral Prayer? What should a person do with regard to the other three Takbirahs?

A: Whoever misses part of the Funeral Prayer should make up for it before carrying the corpse. He should consider what he attended with the Imam as the first part of his Salah. It is sufficient for him to say the least of what is obligatory after the second and third Takbirah. He can say after the second Takbirah: "O Allah, confer peace and blessings upon Muhammad." and after the third one: "O Allah, forgive him!" Then perform Taslim (salutation of peace ending the Prayer) after the fourth Takbirah.

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Burying the dead before offering Janazah Prayer

The first question of Fatwa no. 9008

Q 1: If someone dies in an area that is remote from inhabitation to which those who can offer Janazah (Funeral) Prayer can move only through long travel on horses or camels. Is it obligatory to wait until such persons come to offer Janazah Prayer or should such a person be buried immediately? What is the ruling on dead persons being buried without offering Janazah Prayer for them?

A: According to the basic principles of Shari`ah (Islamic law), a dead Muslim person may not be buried before offering Janazah Prayer for them. What you have just cited is no more than a hypothetical case. However, given that a Muslim is buried without offering Janazah Prayer for them, such a Salah is to be offered for them at the grave. Moreover, leading Janazah Prayer is not limited to a certain Imam.

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Fatwa no. 10730

Q: My daughter was around two years old when she died. There was no one with me at the time except one person. We dug a hole and buried her without offering the Funeral Prayer for her. I am very anxious and worried now, as I do not know what I ought to do about this or the consequences incurred as a result of not offering the Funeral Prayer for her. It should be noted that both the person who was with me and I are just ordinary people in regard to the rulings. Please advise us and may Allah reward you with the best!

A: it is obligatory on anyone who experiences someone dying, whether they are young or old, to offer the Funeral Prayer for them after washing and shrouding their bodies, even if there is only one person to perform it.

As you have already buried your daughter and did not offer the Funeral Prayer for her due to ignorance, we hope that there will be no sin on you for not doing so.

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calling People to the Funeral Prayer for the Dead

The second question of Fatwa no. 6516

Q 2: Is it permissible to invite the townspeople to offer

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the Funeral Prayer for a dead person, such as their relatives and friends?

A: It is permissible to invite the deceased's relatives, friends and neighbors to offer the Funeral Prayer for them, supplicate for them and attend the funeral. The Prophet (peace be upon him) informed his Sahabah (Companions) of the death of the Negus (may Allah be merciful with him) so that they could offer the Funeral Prayer.

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offering Funeral Prayer at forbidden times

Sixth question from Fatwa No. 4373

Q 6: If we perform `Asr (Afternoon) Prayer and have a funeral, should we observe the funeral prayer [during the forbidden time after `Asr], if the time allows this or what should we do?

A: If the case is as mentioned, the Funeral Prayer should be offered after `Asr (Afternoon) Prayer as it is performed for a specific reason and is excluded from the Hadith, ﴿There is no prayer after the 'Asr Prayer till the sun sets.﴾

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washing a stillborn baby

Fatwa no. 4884

Q1: Some people put stones or bricks at the opening of the Lahd (a crevice on the side of a grave facing the direction faced for Prayer) before the burial, and they fill the Lahd in with mud, is this permissible or not?

Q2: If a baby is stillborn, should it be washed and enshrouded as adults are, and should it be named or get buried without doing so? Some people do not enshroud a baby in the usual white shroud; instead they bury it in a black cloth, especially those who experience the death of a newborn for the first time. I hope that you will enlighten us about this.

A: Firstly: It is prescribed, on putting the deceased in their Lahd, to put bricks and the like above it, and to fill in between them with mud to prevent earth getting onto the deceased.

Secondly: If a baby is born out of the mother's womb dead after the soul has been breathed into it, it should be washed, enshrouded, and people should offer the Funeral Prayer for it, and then it should be buried. The baby should be named. It is Sunnah (the example of the Prophet) to use a white shroud, but a black one would suffice the purpose, although it is not in conformity with the Sunnah. However if a black shroud is used, out of pessimism or to express dissatisfaction, it is Haram (prohibited) to use it, as it contradicts the obligation of being patient with Allah's Decree and Predestination.

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The Ruling on Children who Die at an Early Age

Fatwa no. 5529

Q: What is the ruling on children who die before reaching the age of three?

A: These children are treated in this world the same as their parents. If one or both of their parents are Muslims, they are treated like Muslims in terms of washing, enshrouding, offering the Funeral Prayer, burial in the graves of the Muslims and inheritance. If their parents are Kafirs (disbelievers), they are treated like

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Kafirs.

As for the ruling on them in the Hereafter, if their parents are Kafirs, they are left to the Will of Allah, as He is the All-Knowing, the All-Wise, the Just, the Most Compassionate and the Most Merciful, as ﴾when the Prophet (peace be upon him) was asked about the children of the disbelievers, he said, "It is Allah Who knows best what they would have done."﴿ May He be Exalted; He is not unjust even as much as the weight of an atom, and He is the Subtle and the Well-Aware. If one or both of their parents are Muslims, they are going to be of the inhabitants of Jannah (Paradise) by the Grace of Allah (Exalted be He).

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funeral Prayers offered for a child after his burial

First question from Fatwa No. 6748

Q 1: Allah has granted me two children. They died one hour after their birth while I was absent. They were buried without offering the Funeral Prayer for them. One week after returning home, I asked about their names.

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They told me that they were Muhammad and Aly. I performed Wudu' (ablution), went to the graves and performed the Funeral Prayer for them. What is the expiation of burying them without performing the Funeral Prayer for them?

A: If the reality is as you have mentioned, then performing the Funeral Prayer for them after burial is sufficient. You are not required to offer expiation. In the future, you have to work according to what is legislated by Allah with regard to what is incumbent upon Muslims concerning a dying person until his burial.

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Handling a Miscarried Fetus

The second question of Fatwa no. 3817

Q 2: Please be advised that my wife had a miscarriage of a four-month fetus before her death. I buried it without offering the Funeral Prayer for it. Do I have to pay a Kaffarah (expiation)?

A: It should have been washed, enshrouded and the Funeral Prayer offered for it, according to the stongest opinion

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of scholars, because it was four months old. It was narrated by Abu Dawud and Al-Tirmidhi from Al-Mughirah ibn Shu`bah may Allah be pleased with him) that the Prophet (peace be upon him) stated, ﴿Funeral Prayer should be offered for a miscarried fetus.﴾ However, it is too late to do anything now, so you do not have to pay Kaffarah.

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Second question from Fatwa No. 9820

Q 2: In some hospitals, some women have miscarriages in the fifth month of pregnancy. However, we do not know if the Funeral Prayer is offered for these fetuses or not and whether they are buried or thrown away into the garbage. Kindly, verify whether Funeral Prayer should be offered for these fetuses after the infusion of the soul and after washing them? Should they be given a name?

A: If the case is as mentioned, regarding miscarriages in the fifth month of pregnancy, the fetus should be washed and shrouded, and Funeral Prayer should be offered for it. It is an act of Sunnah to slaughter `Aqiqah (sacrifice for a newborn) as is done with a full born child. It should be buried in the Muslim graves and be given a name.

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Fatwa no. 12214

Q: I am married man and Allah has blessed my wife and me with six children - all praise is due to Allah. After this my wife became pregnant five times and each time she miscarried in the second or third month of her pregnancy in the hospital. Each time she started bleeding, I took her to the hospital and they gave her an anesthetic to perform a D&amp;C (Dilation and Curettage). However, I do not know what they did with the fetuses. Is it obligatory that they should be buried or not? Please tell me what I should do in regard to burying them. Is it obligatory on me to give them names and offer an 'Aqiqah (sacrifice for a newborn) for them or not?

A: If a fetus dies before the fourth month, it should neither be washed, nor have the Funeral Prayer performed for it, nor be given a name. Also, you do not have to offer an 'Aqiqah, because the soul had not been breathed into it yet.

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offering Funeral Prayer for an unmarried woman

Seventh question from Fatwa No. 1275

Q 7: If a worshipping woman, who did not marry after the death of her husband, dies, should we perform Funeral Prayer for her?

A: If she dies while being known to be a Muslim woman, Muslims have to perform the Funeral Prayer for her. Being unmarried is not a reason for not offering the Funeral Prayer for her. Moreover, a woman whose husband dies should not abstain from marriage if a competent person offers to marry her unless there is an obstacle other than worship that impedes her from marriage. The Prophet (peace be upon him) ordered marriage and prohibited celibacy. He said: ("So whoever turns away from my Sunnah does not belong to me.")

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Ruling on those who die having abandoned Salah (Prayer)

The third question of Fatwa No. (2036)

Q 3: what is the ruling on those who die who, while alive, would perform no more than Jumu`ah (Friday) Salah? Is it obligatory on Muslims to bury them and offer funeral Salah on their behalf?

A: If what you have just mentioned is the case, bear in mind that Muslim scholars unaninimously agreed that one who abandons Salah denying its being obligatory is a Kafir (disbeliever). If he abandons it out of negligence while believing it to be obligatory, he is deemed according to the sound opinion of scholars to be a Kafir due to authentic evidence to this effect. Based on this sound opinion, the dead body of such a person may not be washed and Muslims may not offer funeral Salah on his behalf. Moreover, such a person may not be buried in Muslim graveyards. Rather, he may be buried in a specific location apart from Muslim graveyards.

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Fatwa no. 2560

Q: A disagreement arose among religious scholars of the Congo Republic over the final destiny of a Muslim who dies while never performing Salah (Prayer) all his life and only

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believing that there is no god but Allah and that Muhammad is the Messenger of Allah.

Some scholars, myself included, are of the view that the body of this person has to be washed, covered with a shroud and buried, but no Funeral Prayer should be offered for him as he used to abandon the most important pillar of Islam next to Shahadah (Testimony of Faith).

Other scholars maintain the view that whoever professes that there is no god worthy of worship except Allah and that Muhammad is the Messenger of Allah can not be branded as a Kafir (disbeliever) even if he dies while it is known to have abandoned Salah all his life. He falls under the category of those who die while committing one of the major sins. They quote the following Qur'anic Ayah (verse) in support of their view: ﴾Verily, Allâh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills﴿ **They also cite the Hadith in which the Messenger of Allah (peace be upon him) is reported to have said:** ﴾"Verily he who died among my Ummah (Community) without associating anything with Allah would enter Paradise'. It was said: 'Even if he commits adultery and theft'? He (peace be upon him) said: '(Yes), even if he commits adultery and theft'.﴿ **What is the correct view?**

A: Texts of the Qur'an and Sunnah (whatever is reported from the Prophet) indicate that a person who abandons Salah out of negligence is considered a Kafir (disbeliever) even if they profess the Shahadah and believe Salah to be an obligatory duty. This is the most appropriate of the two views held by scholars. Accordingly, they should not be treated as Muslims in terms of preparing their burial which includes washing their bodies after death, covering them with a shroud or offering a Funeral Prayer for them. They are to be buried in the same way that rotten carrion is buried only to prevent a foul odor. It is authentically reported that the Messenger of Allah (peace be upon him) ordered `Aly (may Allah be pleased with him), whose father Abu Talib died while following the religion of his people, to bury his body in the ground. He did not order him to wash his body or to cover him with a shroud nor did the Prophet (peace be upon him) offer the Funeral Prayer for him. The Prophet (peace be upon him) only said to `Aly: ﴾Go and bury him.﴿ when `Aly (may Allah be pleased with him) said: ﴾Your old and astray uncle has died.﴿ Narrated by Imam

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Ahmad and others.

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The third question of Fatwa no. 3204

Q 3: if a man used to smoke, drink Khamr (intoxicants) and he never attended the congregational Salah (Prayer) in the Masjid (mosque), should we offer the Funeral Prayer for him when he dies or not?

A: If the case is as you mentioned, that he used to smoke, drink Khamr and abandoned congregational Salah in the Masjid, he is considered a sinner, but not a Kafir (disbeliever), as long as he does not consider Khamr lawful or abandon Salah in general, but he only did not offer it congregationally in the Masjid. Thus, the Muslims should offer the Funeral Prayer for him, and treat him like any other Muslim regarding washing, enshrouding, burial and so on.

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The third question of Fatwa no. 6472

Q3: what is the ruling on eminent scholars attending the Funeral Prayer for someone who had abandoned offering Salah (Prayer)?

A: Anyone who abandons Salah, out of denying its obligation, is a Kafir (disbeliever), by the Ijma` (consensus) of scholars. If they abandon Salah due to negligence and laziness, they are Kafir according to the more correct of the two opinions of the scholars. Consequently, it is not permissible for scholars or anyone else to offer the Funeral Prayer for them, to follow their funeral procession, nor for them to be buried in a Muslim graveyard.

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offering Funeral Prayer for Illegitimate Children and those of Disbelieving Parents

The third question of Fatwa no. 6192

Q 3: Must we offer the Funeral Prayer for a child whose parents are Kafirs (disbelievers), or a child who was born of an illegitimate affair? What is the evidence for this?

A: The Funeral Prayer should not be offered for a child whose parents are Kafirs. As for the child born of an illegitimate affair, the Funeral Prayer should be offered if the mother is a Muslim, as the child has nothing to do with the crime committed by the fornicators.

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Offering Janazah Prayer for those who receive Had or Qisas punishment

The third question of Fatwa no. 7731

Q3: What is the ruling on offering Janazah (Funeral) Prayer for someone executed by the infliction of Qisas (just retaliation) or Had (ordained punishment for violating Allah's Law) for commission of adultery? Does that punishment expiate the sin?

A: Firstly: Offering Janazah Prayer for someone who apparently dies a Muslim is a collective obligation, even if they have committed a major sin other than Shirk (associating others with Allah in His Divinity or worship). Anyone executed by the infliction of Qisas or the stoning penalty for adultery should have the Janazah Prayer performed for them.

Secondly: The correct opinion of the scholars is that the Had do expiate for the sins that they have been carried out for, according to the Hadith reported on the authority of `Ubadah ibn Al-Samit (may Allah be pleased with him) who narrated that the Prophet (peace be upon him) said to his Sahabah (Companions): ﴾Pledge allegiance to me that you will not associate anything with Allah, that you will not commit Zina (premarital sexual intercourse and/or adultery), that you will not steal, that you will not kill the soul which Allah has forbidden (to be killed) except by (legal) right. Anyone among you who fulfills (this pledge), his reward is due from Allah. Anyone among you who commits anything of this and is punished for it in this world, it will be his expiation for it. Anyone among you who commits anything of this and Allah shields him (i.e. covers his sin), then his matter will rest with Allah: if He so wills, He will pardon him; and if He so wills, He will punish him.﴿

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(Related by Al-Bukhari and Muslim)

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women offering the Funeral Prayer

The ninth question of Fatwa no. 1752

Q9: Is it permissible for women to participate with the men in the Funeral Prayer?

A: The basic principle regarding the acts of 'Ibadah (worship) that are prescribed by Allah in His Book or that were explained by the Messenger of Allah (peace be upon him) in his Sunnah (whatever is reported from the Prophet), is that they are general for both men and women, unless there is evidence that makes them specific to either men or women. The Funeral Prayer is one of the acts of 'Ibadah that was prescribed by Allah (Exalted be He) and His Messenger (peace be upon him) in general, therefore both men and women may perform it, except that

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it is usually men that attend, as the women usually stay in their homes. So if it happens that there is a funeral and there are only women present, they should perform the Salah (Prayer) for the deceased and fulfill their obligation towards her. It is authentically reported that 'Aishah (may Allah be pleased with her) ordered that Sa'd ibn Abu Waqqas should be brought to her so she could perform the Funeral Prayer for him and we do not know of any Sahabah (Companions of the Prophet) who disapproved of this. This constitutes evidence that women can participate with the men in the Funeral Prayer and that they may also perform it alone in situations where this is called for, as men may also. If women attend a Funeral Prayer with men or any other Salah, their rows should be located behind those of the men. It is also confirmed that women performed the Funeral Prayer for the Prophet (peace be upon him) as the men did. However, it is not permissible for them to escort the funeral procession to the burial, as the Prophet (peace be upon him) prohibited this.

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Fourth question from Fatwa No. 7916

Q 4: is it permissible for women to stand beside men in the Funeral Prayer?

A: It is not permissible for women to stand beside men in the Funeral Prayer or other kinds of Salahs (prayers). Women are allowed to perform the Funeral Prayer,

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but they should be in separate rows behind men as they should be in other Salahs along with men.

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Seventh question of Fatwa No. 1496

Q 7: is the obligation of offering a Funeral Prayer confined to men only or it is a general obligation to be observed by men and women alike?

A: Offering the Funeral Prayer is a collective obligation which if some Muslims observe it, there is no longer an obligation on the rest; while if all Muslims abandon it willingly; they are all considered sinners. There is no particularity for men in this regard. Rather, there is no difference between men and women regarding the Islamic legality of offering the Funeral Prayer even though it is originally to be more practiced by men. However, it is not permissible for women to follow the funeral procession for it is authentically reported that Um `Atiyyah said: (We were forbidden to follow the funeral procession, but it was not stressed on us.) (Related by Al-Bukhari and Muslim). In another narration: (The Messenger of Allah peace be upon him forbade us...).

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funeral Prayer in absentia

The eleventh question of Fatwa no. 5394

Q11: Is it permissible to offer the Funeral Prayer for deceased people in absentia, as the Prophet (peace be upon him) did for his beloved friend Al-Najashy (the Negus) or was this specific to him alone?

A: It is permissible to offer the Funeral Prayer in absentia, because the Prophet (peace be upon him) did so. This is not specifically for the Prophet (peace be upon him), because his Sahabah (Companions) also prayed with him for Al-Najashy. The basic ruling is for non-specificity, but this should only be done for those who made a contribution to Islam, and not for just any person.

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The second and third questions of Fatwa no. 10744

Q 2: What is the ruling on carrying dead bodies to the graveyards?

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A: A person who carries a dead body to the graveyard is rewarded for this deed. As for the funeral itself, it is a collective obligation; if some people do it, the rest are exempted from it.

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Q 3: what is the ruling on a person who washes the body of a dead person?

A: He is recommended to perform Ghusl (ritual bath) or Wudu' (ablution), but he is not obliged to do so unless he touches the private parts of the dead person.

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uncovering the Face of the Dead when Burying him

The third question of Fatwa no. 5637

Q 3: When a dead person, whether a man or a woman, is placed in the grave, should their face be uncovered? If there is evidence on the obligation of exposing the face or covering it, please advise.

A: There is no evidence for exposing the face of the dead in the grave. All the evidences indicate that it should be covered, whether the dead person is male or female. The basic rule is covering the face like the rest of the body, unless the man is in a state of Ihram (ceremonial state for Hajj and `Umrah). In this case,

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his face and head should not be covered.

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reciting Al-Fatihah in the Funeral Prayer

Eighth question from Fatwa No. 6744

Q 8: Is it obligatory to recite Surah Al-Fatihah in the Funeral Prayer after the first Takbir (saying: "Allahu Akbar [Allah is the Greatest]")? Is it sufficient to ask Allah to confer peace and blessings upon the Prophet (peace be upon him) and to supplicate to Allah for the dead person only?

A: It is obligatory to recite Surah Al-Fatihah in the Funeral Prayer after the first Takbir which is Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer). This is according to the general saying of the Prophet (peace be upon him): ❨"The prayer of whoever does not recite Surat Al-Fatihah is invalid."❩ It was authentically reported that the Prophet (peace be upon him) used to recite it after the first Takbir. One should also ask Allah to confer peace and blessings upon the Prophet (peace be upon him) after the second Takbir. Supplicating to Allah for the dead person and others should be performed after the third Takbir. Then one should perform Taslim (salutation of peace ending the Prayer) after the fourth Takbir.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
\`Abdullah ibn Ghudayyan	\`Abdul-Razzaq \`Afify	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

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Burying the Dead

(Part No. 8; Page No. 422)

The eighth and twentieth questions of Fatwa no. 5611

Q 8: what is the difference between a Lahd and a Shaq in the grave? where to dig for each of them?

A 8: Lahd (a crevice on the side of a grave facing the direction faced for Prayer) is digging in the solid ground downwards, and then inclining the ditch at the side facing the Qiblah (direction faced for Prayer) so that the deceased is placed on the side cavity facing the Qiblah. This can only be done on firm ground. A Shaq (a rectangular hole in the bottom of a grave in which the body is buried) is digging the grave horizontally in the ground so that the dead is placed horizontally. This can be done in soft ground, such as sandy ground.

Q 20: How deep should a grave be dug?

A 20: It was narrated by Abu Dawud in his Sunan (Hadith compilations classified by jurisprudential themes) that the Prophet (peace be upon him) stated, ﴾Dig graves, make them wide and deep.﴿ It was preferred by Al-Shafi`y and Abu Al-Khattab that the grave be as deep as the height of a human being. `Umar ibn `Abdul-`Aziz preferred that it be dug to the height of a person's navel. Ahmad preferred that it be dug as deep as a person's chest. All these heights are similar to each other. It is a Sunnah (a commendable act) to dig the grave as deep as what will prevent the wind from coming out of it and protect it from being attacked by beasts.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

manner of Burial

Fatwa No. 1666

All Praise is due to Allah Alone, and peace and blessings be upon the Messenger of Allah, his family, and Companions.

The Permanent Committee for Scholarly Research and Ifta' read the Fatwa request submitted by his Excellency the Director of the Islamic Cultural Centre in Italy via his Eminence the Secretary General of the Muslim World League to his Eminence Chairman that was sent by the General Secretariat under No. 2/853 and dated 17/5/1397 A. H. in which it is mentioned that:

Muslims in Italy are keen that their dead are buried according to the Islamic Shari`ah (law) with regard to the shape of the graves, their direction, the fashion of burying the dead, and the direction to which they are directed. The questioner requested issuing a Shar`y (Islamic legal) Fatwa on this, clarifying it by shapes and pictures so that it would be used by the administration of the Centre as a document to be shown to whoever wants to know the manner of burial according to the Din (religion) of Islam.

The committee answered as follows:

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It is a Sunnah (commendable act) to make a Lahd (a crevice on the side of a grave facing the direction faced for Prayer) inside the grave as the Sahabah (Companions of the Prophet) did for the grave of the Prophet (peace be upon him). A Lahd is a rectangular crevice on the side of a grave facing the Qiblah (direction faced for Prayer towards the Ka`bah) that the dead person is placed in. It is related by Muslim in his Sahih (authentic) Book of Hadith on the authority of `Amir ibn Sa`d ibn Abi Waqqas, ﴾ That Sa`d ibn Abi Waqqas, may Allah be pleased with them both, said during his illness of which he died: 'Make a Lahd for me in the side of the grave and set up bricks over me as was done with Allah's Messenger (peace be upon him).﴿ If the soil is loose, stones should be used to make a semi-Lahd.

Graves should not be made in the form of a Shaq, meaning, a rectangular hole in the bottom of a grave in which the body is buried and over which a roof is placed to protect the dead. This is proven by what is related by Abu Dawud, Al-Nasa'iy, and Al-Tirmidhy from the Prophet (peace be upon him) who said: ﴾The niche in the side of the grave is for us and the excavation in the middle is for others.﴿ However, if making a Lahd is impossible, it is permissible to make a Shaq because Allah (May He be Exalted) says: ﴾Allâh burdens not a person beyond his scope.﴿ He also says: ﴾and has not laid upon you in religion any hardship﴿

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And He (Exalted be He) says: ﴾So keep your duty to Allâh and fear Him as much as you can﴿ Moreover, the Prophet (peace be upon him) says: ﴾When I command you to do anything, do of it as much as you possibly can.﴿

It is preferable that the grave is wide and approximately of a fathom in depth for it is related by Abu Dawud from the Prophet (peace be upon him) that he said: ﴾Dig graves, and make them wide and deep.﴿ Since the Prophet (peace be upon him) did not specify the degree of the depth of graves, this matter is flexible and may be decided according to the condition of the soil; whether it is hard or loose and in a way that will better protect the dead against being eaten by beasts and so on.

Concerning the fashion of burying the dead and directing them in their graves, it is preferable, if possible, to enter their head from the side in which their legs will be located in the grave. Then, the body should be drawn carefully and placed on its right side in the Lahd that is made in the grave facing the Qiblah. The foregoing is narrated by `Abdullah ibn `Umar, Anas, `Abdullah ibn Yazid Al-Ansary, Al-Nakh`y, and Al-Shafi`y (may Allah be pleased with them all). It is also proven by what was narrated by Al-Imam Ahmad with its Sanad (chain of narrators) on the authority of ﴾ `Abdullah ibn Yazid Al-Ansary that Al-Harith entrusted the former to follow him when he died. `Abdullah ibn Yazid Al-Ansari thus offered the Funeral Prayer for him and put him in the grave from the side of his legs, and said: This is a Sunnah (whatever is reported from the Prophet).﴿ Moreover, it was narrated by Ibn `Umar and Ibn `Abbas ﴾That the Prophet was drawn carefully from the side of his head.﴿ Thus, the body may enter the grave horizontally from the side facing the Qiblah or from the side in which the head will be placed if this is easier for those who are doing the burial. This is because the preference of entering the body from the side in which the legs will be located in the grave is only meant

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because of its ease for those who undertake the task of the burial and its gentleness for them and for the deceased. Hence, whatever fashion can achieve such ease and gentleness is preferred. This matter is flexible and what is meant is to consider the practice of the Sahabah (may Allah be pleased with them all) and to follow the Sunnah (whatever is reported from the Prophet) and achieve ease and gentleness. However, if something appears that makes other fashions easier and more gentle, then this should be followed.

The deceased is to be put in the Lahd on his right side with his face facing the Qiblah. Something that is elevated is to be put under the head of the deceased, meaning, a brick, a stone, or some dust. Moreover, a layer is to be set up over the deceased. It should be drawn near the back end of the grave so that it does not overturn on its face; it should be supported by something from the back so that it does not turn about to the rear. Bricks are to be put carefully to the back thereof while clay is to be used to block the small gaps separating the bricks so that no dust can pass. This is supported by the saying of Sa`d ibn Abi Waqqas: "Set up bricks over me as was done in the case of Allah's Messenger (peace be upon him.)"

Those who undertake the task of the burial should say while putting the body in the Lahd: 'Bismi-l-Lah Wa`ala Millat Rasuli-l-Lah Salla Allahu `Alayhi Wa Sallam, which means, in Allah's Name and adhering to the religion of the Messenger of Allah, (peace be upon him) for it is related by Al-Tirmidhy on the authority of Ibn `Umar (may Allah be pleased with them both) ﴾That whenever the Prophet (peace be upon him) put the deceased in the grave, he used to say: In Allah's Name and adhering to the religion of Allah's Messenger.﴿ Al-Tirmidhy commented: 'This is Hadith Hassan Gharib [a good Hadith that is strange to come from this chain of narration].'

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family,

hastening to prepare the deceased for burial and covering the body

The first, second, third, and fourth questions of Fatwa No. 1705

Q 1, 2: What is the ruling on leaving the face of the deceased uncovered unnecessarily for more than one day to be recognized by strangers? What is the ruling on viewing the body, whether a male or female daily? Does leaving the face uncovered contradict Islamic teachings?

A 1,2: Firstly, According to the Sunnah, if a person dies, all his body including his face should be covered. It was reported that `Aishah (may Allah be pleased with her) said, ﴾When the Messenger of Allah (peace be upon him) died, he was covered with a green square decorated garment.﴿ Related by Ahmad, Al-Bukhari, and Muslim. Shrouding and covering the dead was a well known practice among the Sahabah (Companions of the Prophet) and is based on the established observance during the lifetime of the Prophet (peace be upon him). Al-Nawawi said in his commentary on Sahih Muslim, "Shrouding the deceased is a unanimously agreed upon issue. This is to protect the deceased from being exposed and also to cover their deteriorating body. Shrouding the deceased should be done after removing their clothing in order to delay deterioration of the corpse." Therefore, it is clear that

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leaving the face of the dead person uncovered for a day or more as mentioned in the question to be displayed contradicts the Sunnah and the Muslim consensus. There is no harm if the bereaved family wants to uncover the face to see the deceased without delaying its preparation and burial. It was reported ﴾that Jabir ibn `Abdullah (may Allah be pleased with them) said, "When my father was martyred, I lifted the sheet from his face and wept. The Prophet (peace be upon him) did not forbid me to do so.﴿ ﴾ `Aishah (may Allah be pleased with her) said that she saw the Messenger of Allah kissing `Uthman ibn Mazh`un when the latter died, and tears were flowing (from his eyes).﴿ She also said, ﴾ Abu Bakr went directly to the Prophet (peace be upon him) who was covered with a marked blanket. Abu Bakr uncovered his face. He knelt down and kissed him and then started weeping and said, "My father and my mother be sacrificed for you, O Allah's Prophet! Allah will not combine two deaths on you. You have died the death which was predestined for you."﴿

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Secondly, hastening to prepare the dead after confirming their death is an act of Sunnah as this protects their bodies from decaying, and people being repulsed by them. It is recorded by Abu Dawud that the Prophet (peace be upon him) stated, ﴾I see that Talhah ibn Al-Bara' has died; so tell me (about his death), and make haste, for it is not advisable that the corpse of a Muslim should remain withheld among his family.﴿ Related by Al-Tabarany with good chain of transmission on the authority of Ibn `Umar (may Allah be pleased with them) that the Messenger of Allah (peace be upon him) said, ﴾When one of you dies, do not withhold his corpse. Rather, make haste to bury him in his grave.﴿ It has been authentically reported on the authority of Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) stated, ﴾Make haste with the funeral for if the person was righteous, you are rushing it to goodness; and if it was not, then you are putting down an evil thing from your shoulders.﴿ Related by Ahmad, Al-Bukhari, Muslim, and Ashab-ul-Sunan (authors of Hadith compilations classified by jurisprudential themes). This Hadith indicates that it is preferable to hasten to prepare the deceased for goodness or to be relieved of them. It is permissible to wait until people gather to offer Funeral Prayer, follow the funeral procession, and invoke Allah's forgiveness and mercy for the dead. However, this should not take a long time. It is clear that keeping the deceased for one or more days without necessity contradicts the Sunnah of the Messenger of Allah (peace be upon him) and therefore, those who delay the preparation and the burial of the deceased to show the face of the deceased should be advised

and guided to the way of the Prophet (peace be upon him) on how to deal with the deceased Muslim. May Allah guide them to what is right.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Q3: What is the ruling on burying the dead in their clothes; their regular clothing of a jacket, pants, shirt, and tie?

A: It is obligatory to shroud the dead in a fully covering cloth. The Sunnah (an act following the example of the Prophet) is to shroud men by wrapping them in three white pieces of cloth. If a man was shrouded in his regular clothes, such as a jacket, pants, and shirt, or in sewn clothes with sleeves, such as the clothing of this world, it will suffice the purpose, but it will not be in conformity with the Sunnah that used to be followed in the time of the Prophet (peace be upon him) and his Sahabah (Companions). It is authentically reported from 'Aishah (may Allah be pleased with her) that she said, ❨"The Messenger of Allah (peace be upon him) was shrouded in three pieces of white Yemeni cotton cloth, not including a Qamis (long shirt) or a turban."❩ (Related by Al-Bukhari and Muslim) The Messenger of Allah (peace be upon him) said, ❨"Wear white clothes, for they are the purest and the best (of clothes), and shroud your dead in them."❩ (Related by Ahmad and the Compilers of Sunan [Abu Dawud, Al-Tirmidhy, Al-Nasa'y, and Ibn Majah])

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As for women, it is Sunnah to shroud them in five pieces of cloth: an Izar (garment worn below the waist), a long shirtlike garment, a Khimar (head cover to the waist), and two wrappers, according to what was narrated by ❨Layla bint Qanif Al-Thaqafiyyah, who said, "I was among those who washed Um Kulthum, the daughter of the Messenger of Allah (peace be upon him) when she died. The first thing that the Messenger of Allah (peace be upon him) gave us was the Hiqa' (lower garment), then the Dar' (chemise), then the Khimar (head cover), then the Milhafah (wrapper), then she was wrapped in a last cloth." She said, "The Messenger of Allah (peace be upon him) was sitting by the door with her shrouds, handing them to us piece by piece."❩

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Q 4: when a person dies in America, his body is put in a coffin. What is the Islamic ruling on that?

A: It is an act of the Sunnah (commendable act) that a dead person is not buried in a coffin or something of the sort. Neither the Prophet (peace be upon him) nor his Sahabah (Companions, may Allah be pleased with them all) are reported to have buried anyone in a coffin. Following the example of the Prophet (peace be upon him) and his Sahabah is a means towards attaining all that is good. Moreover, burying the body of a Muslim in a coffin is an imitation of the burial ceremonies held by Kafirs (disbelievers). However, it is not wrong to bury him in a coffin if this is the only possible way. This is based on the Qur'anic Ayah (verse) in which Allah (Exalted be He) says: ﴾and has not laid upon you in religion any hardship﴿ In another place Allah (Exalted be He) says:

﴾Allâh burdens not a person beyond his scope.﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Caompaninons.

Permanent Committee for Scholarly Research and Ifta

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa No. (5751)

Q: A six-month-old male child of mine died. A neighbor of ours washed and shrouded him. Being ignorant of how to position him in the grave, I placed him in the grave without untying the shroud belts and burying his cheeks under the earth, i.e. I left him bagged in the shroud and did not uncover his face. Moreover, I do not remember whether I laid him on his right side or not. My question is: Am I sinful for doing so? What should I do?

A: It is an act of Sunnah to put in the dead through the foot of the grave, if easier, laying them on their right side making them face the Qiblah (direction faced for Prayer towards the Ka`bah). However, since the dead child has already been buried, you did not know how to position him in the grave and this is why you do not remember whether you laid him on his right side or not and did not untie the shroud, you are not sinful for behaving as such. Nevertheless, you have to ask knowledgeable people about whatever affair you do not know about.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

those who die in car accidents

Fatwa no. 5997

All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

The Permanent Committee for Scholarly Research and Ifta' has examined the Fatwa request that was submitted to His Eminence, the president, by the judge of the Al-Artawyah Court, Ibrahim ibn 'Abdul-'Aziz Al-Wasil, and the following is its text:

We are sometimes referred cases involving car accidents that have resulted in the death of the drivers and passengers, during which the bodies have been torn apart and the parts mixed with those of other bodies, to the extent that it becomes hard to recognize who they are. Sometimes parts of the bodies are left in the wrecked vehicles, as they are difficult to remove or a fire breaks out in the car and burns the bodies. We would therefore like to ask Your Eminence, in these circumstances, how we should bury the bodies and perform the Funeral Prayer for them? What about the parts that have been left in the cars, should they be buried with the wreckage due to the sanctity of the dead bodies, as the cars can no longer be used after the collision or fire? What should we do if some of the deceased are foreigners and nothing remains of them but small pieces or ashes, and it is permissible for their countries to request their bodies? Please advise us,

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and may Allah reward you with the best!

After studying the Fatwa request, the committee replied:

Firstly: You should offer the Funeral Prayer for all of them, after washing and shrouding what you can. If it is not possible to wash the bodies, it is permissible to perform Tayammum (dry ablution) for them. If nothing remains from the bodies but small parts, offer the Funeral Prayer for the remains and the same applies to the burned bodies.

Secondly: Each dead body should be buried in a separate grave and as much effort should be exerted as possible to distinguish the different bodies from each other.

Thirdly: It is obligatory that all the body parts remaining in the wreckages should be removed and buried, with each dead person's parts in a separate grave. They should not be buried in the wrecked cars.

Fourthly: If the deceased's relatives request that the dead bodies or the remains be sent to their homelands before the burial, they should be permitted to do so. But if the remains are already buried, they should not be permitted to do so.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

burying more than one dead person in the same grave

Fatwa No. 6455

Q: In some areas in the south, people dig graves that are two meters in length and one meter in width. This grave is usually dug by the oldest person in the family. If this person dies or any other person in the family dies, they will be buried in this grave. They bury many dead people in this grave whether they are male or female. The number of dead people buried in one grave can reach fifteen from the members of one family. Is it permissible to do this? If it is not permissible, it will be better to warn people against it in through the media.

A: Every dead person should be buried in a separate grave. They should be put in a Lahd (a crevice on the side of a grave facing the direction faced for Prayer). It is not permissible to bury more than one person in the same grave except in cases of hardship such as in the times of plagues or mass killing when it becomes difficult to put every dead person in a grave due to great numbers of dead people. A righteous person should be put first towards the Qiblah (direction faced for Prayer towards the Ka`bah) as the Prophet (peace be upon him) did with those who were murdered in the battle of Uhud.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 9235

Praise be to Allah Alone and may peace and blessings be upon the seal of the Prophets. To continue:

The Permanent Committee for Scholarly Research and Ifta has read the inquiry 1853 registered at the Department of Scholarly Research on 20/6/1405 AH and submitted by `Abdul-Rahman Ibn Muhammad Al-`Atiq, member of Da`wah (Islamic call) in the district of Zulfa to His Eminence general chairman of the committee. The question reads: Is it permissible to bury several dead embryos in one grave?

After the committee studied the question, the answer came as follows:

The basic principle in this regard is that every dead person, whether old or young, has to be buried in a separate grave. This ruling holds true for the dead embryo which has developed into a recognizable human form. Embryos that have not developed in such recognizable human forms may be buried together in one grave.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions.

Permanent Committee for Scholarly Research and Ifta

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The third question of Fatwa No. (8563)

Q 3: How should the dead be buried? In our country when someone dies, people wash his body, supplicate to Allah for him and carry him to the graveyard where they offer funeral Salah

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on his behalf and supplicate to Allah for him again. After burying him in the grave and covering him with earth, they recite two Ayahs (Qur'anic verses) and supplicate to Allah for him once more.

A: First: After a dead person is washed and after funeral Salah is offered on his behalf, he should be placed in Lahd (a crevice on the side of a grave facing the Qiblah) on his right side facing the Qiblah and should then be covered with earth.

Second: Thereafter, people should supplicate to Allah to pardon him and supplicate for him for steadfastness. However, no recital of the Qur'an at that time is substantiated by Shari`ah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 12592

Q: My mother told me that she had a daughter who died, but she was not present at her death. The girl was buried in a graveyard where only men and no women were buried there. Was it permissible to bury her daughter with men or is it permissible to transfer her body? Please advise us, and may Allah reward you with the best.

A: It is permissible to bury women in a graveyard for men and vice versa, as long as every body is buried in a separate grave of their own.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
\`Abdullah ibn Ghudayyan	\`Abdul-Razzaq \`Afify	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

(Part No. 8; Page No. 438)

burying the dead in a coffin

Fatwa No. 3913

Q: We live in Sydney, Australia. Burying dead people here should be done by putting them in coffins which are then put in the grave. The grave should be filled with earth. Is it permissible in Islam to do this? A group of our brothers say that it is permissible to do so while others say that it is not. Some of our brothers send the corpses of their dead relatives to their countries of origin because they think that it is not permissible for them to bury them in coffins. The Ministry of Health does not permit burying the dead except in coffins. We tried to convince them with our viewpoint, but we have not achieved any progress in this regard until now. If we are sure that it is not permissible for us to bury our dead in coffins, then this can be an argument against the Ministry of Health in the area where we live. Otherwise, this will be an argument against our brothers who send the corpses of their relatives to their original countries though they waste much money that can be used in useful matters for Muslims. You alone can give us a Fatwa in this regard. Your Fatwa will be a place of concern for Muslims in Australia. We hope to receive your response soon.

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A: Burying a dead person in a coffin is not in accordance to the Sunnah of the Messenger of Allah. It was not authentically reported that the Prophet (peace be upon him) or the Companions (may Allah be pleased with them) ordered or did this. All goodness is in following the righteous predecessors and all evils is in innovating new matters in religion. Moreover, doing so brings similarity between Muslims and non-Muslims. Moving the corpse of a dead person to his original country in order for them to be buried there without any necessity is not permissible. Being buried in a coffin in the place where a person dies is not an excuse for moving him as long as there is a cemetery for Muslims.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The third question of Fatwa no. 4731

Q 3: is it permissible to put a deceased Muslim in a coffin before putting the corpse into the grave?

A: There is nothing wrong to put the corpse of a deceased Muslim in a coffin. However, the corpse should be taken out of the coffin before it is laid down into the grave. However, it is permissible to leave the corpse inside the coffin if you fear that it will rot or decay.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions.

Permanent Committee for Scholarly Research and Ifta

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Placing Bricks in the Grave at the Time of Burial

Fatwa no. 839

Q: if there are no bricks to use for burying someone, is it better to pour dust over the corpse without a barrier, or to use stones or wood instead of bricks as a barrier between the corpse and the dust?

A: This matter is flexible according to what is available. If there are bricks, stones or wood, they can be used as a barrier between the corpse and the dust. If there is not, the dead should be buried, even with the dust over the body, as Allah stated, ﴾Allâh burdens not a person beyond his scope.﴿ Allah also says, ﴾So keep your duty to Allâh and fear Him as much as you can﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman
`Abdullah ibn Mani`	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify

Fatwa no. 908

Q: the Lahd (a crevice on the side of a grave facing the direction faced for Prayer) used to be closed with a bedding of stones, but now they are closed with cement bricks. As cement is made by fire, we are confused about this.

A: The committee sees nothing wrong with replacing the stone beddings that were used to close the Lahds with cement bricks. As for cement being something that is made by fire, this is not true, and it has no effect on the permissibility of using it for the stated purpose.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman
`Abdullah ibn Mani`	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify

Fatwa No. (7035)

Q: I would like to inform you that there are many graveyards in our area. Having no stones to cover graves with, we manufacture concrete stones for this purpose while we do not know whether it is permissible or not. Hoping to free myself from accountability and for fear of being sinful, I wish that Your Eminence will give us a fatwa on the issue.

A: It is not blameworthy. However, it is better to cover them with mud bricks whenever posssible.

(Part No. 8; Page No. 442)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Putting dung in graves

Fatwa no. 868

Q: What is the ruling on collecting animal dung in a graveyard or over graves, knowing that the purpose of doing this is clear, and that is to use the dung as manure for agriculture after a year or two, and also bearing in mind that it was 25 to 30 years since the last person was buried in the graveyard. Is this permissible or not?

A: It is not permissible to put any type of animal dung in a graveyard or over graves, as it constitutes an insult to the dead people buried there. It is authentically reported that the Prophet (peace be upon him) ﴾Forbade the plastering of graves, sitting on them, and building over them.﴿ (Related by Muslim and Al-Tirmidhy, who said that this is a Hassan Sahih [good authentic] Hadith) It is also authentically reported that the Prophet (peace be upon him) said, ﴾"Do not sit on graves or offer Salah (Prayer) towards them."﴿ (Related by Muslim) Therefore, if sitting on graves is forbidden, whether or not it is accompanied by urination or defecation, then putting dung on them is also forbidden. This is insulting to the dead; also because the inviolability of a Muslim after death is the same as it is during lifetime.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	Ibrahim ibn `Abdullah Al Al-Shaykh

Building on the Graves

The fifth question of Fatwa no. 5175

Q 5: There is a grave which is raised the height of a span or more above the ground, but its edge is surrounded by a wall. Is this grave considered contradictory to the Sunnah (whatever is reported from the Prophet)? Is it permissible to visit such a grave or not?

A: building on graves is impermissible, as it is authentically reported that the Prophet (peace be upon him) ﴾prohibited the plastering of graves, sitting on them, and building over them.﴿ Related by Muslim in his Sahih (authentic) Book of Hadith from Jabir (may Allah be pleased with him). Thus, it is concluded that the mentioned building should be removed, according to this Hadith. As for visiting the grave, there is no harm in it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
\`Abdullah ibn Qa\`ud	\`Abdullah ibn Ghudayyan	\`Abdul-Razzaq \`Afify	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

gathering martyrs’ remains

The seventh question of Fatwa no. 3897

Q 7: What is the ruling on gathering martyrs’ remains?

A: Like any other human remains, every martyr's remains should be buried in a separate grave. However, if it is very difficult to bury them in separate graves, such as when there are many dead people due to an epidemic, fighting, or other reason, there is nothing wrong with burying two or three people in the same grave. The most pious of them should be placed the closest to the Qiblah (direction faced for Prayer towards the Ka'bah), as the Prophet (peace be upon him) did with the martyrs of the Battle of Uhud.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta’

Member	Member	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Burying vipers and vermin

Fatwa no. 5409

Q: I would like to ask you about the ruling on what to be done with vermin after killing them. Do I have to bury them or leave them unburied? We are in the habit of burying them, but

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we do not know whether this is right or wrong. Please give us your Fatwa. May Allah grant you a better reward.

A: Burying dead vermin is optional as there is no text in the Shari`ah (Islamic Law) which either requires nor prohibits burying them. It is preferable, however, to bury them in order to prevent the harm they may cause to people.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

burying hair or nails one clips

The third question of Fatwa No. (3785)

Q 3: Some people told me to show care for the nails I clip or hair I cut digging a hole and burying them in there as I will be asked to bring them on the Day of Resurrection. Is this true?

A: We know no Shar`i (religious) foundation for what you have just mentioned. Anyway, you have a free choice either to bury them or throw them away.

(Part No. 8; Page No. 446)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Should removed human body parts or hair be burnt

Fatwa no. 8099

Praise be to Allah alone, and may peace and blessings be upon our Prophet Muhammad, his family and Companions.

The Permanent Committee for Scholarly Research and Ifta' has read the question submitted to His Honor the Chairman from Major General `Abdul-Muhsin ibn `Abdullah Al Al-Shaykh, Head of the Religious Affairs Department in the Armed Forces, which is registered in the Research Department under no. 280, in 27/1/1405 A.H. and which states the following: Please find the question which was submitted to us from the Head of the Religious Department in the western region, which carries the number 8 in 11/1/1405 A.H. Please, Your Honor, we would like you to give us the legal ruling on this, as there are many hospitals affiliated to the Ministry of Defense and Aviation where there are similar cases. They have asked us to provide them with the ruling on the proper manner of disposing of human body parts after some surgeries, which are usually burnt. These parts are:

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1- Parts amputated due to accidents. 2- Parts which are not likely to be infected, such as the part which is removed in male circumcision. 3- The placenta or the miscarried fetus in any stage of pregnancy. 4- Extracted teeth and molars.

Please advise concerning the legal ruling so that we can spread it among the hospitals affiliated with the Ministry of Defense and Aviation, may Allah bless you.

The Answer:

It is impermissible to burn these parts, rather they should be buried in a pure place. If a miscarried fetus is more than four months old and one of the parents is a Muslim, it should be washed, and enshrouded, and the Funeral Prayer should be offered for it and buried in the graves of the Muslims. If both parents are Kafirs (disbelievers), it should neither be washed nor the Funeral Prayer offered, but it should be enshrouded and buried in any piece of land.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

What should be done with amputated human body parts

Fatwa no. 11266

Q: If someone's arm or leg was amputated due to an accident, but the person did not die, what should be done with regard to the amputated limb? Should it be washed, and the Janazah (Funeral) Prayer be performed for it. Should it be buried, or what else should we do? This may be the case when someone is alive, but what if we find a human body part after the person has been eaten by a wild animal and we do not know whether they were a Muslim or not; what should we do in this case? Also, if we know that the person was a Muslim, what should we do in both cases? I hope that Your Eminence will clarify this matter well.

A: Body parts that are amputated from a living human being - whether this happened due to an accident, a Had (ordained punishment for violating Allah's Law), or other reason - are not to be washed and no Janazah Prayer performed for them, instead they should be wrapped in a cloth and buried in the cemetery, or in ritually pure ground away from humiliation, if the person who finds it does not have a cemetery nearby.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

(Part No. 8; Page No. 449)

Transferring a body from one country to another

Fatwa no. 4332

Praise be to Allah Alone and may peace and blessings be upon Allah's Messenger, his family and Companions. To continue:

The Permanent Committee for Scholarly Research and Ifta has read the inquiry number 2144 registered in the Research Department and submitted on 27/12/1401 AH by the ministry of interior to His Eminence the general president of the Committee. The inquiry is as follows:

31/1613/1. Very Urgent. His Excellency undersecretary of Health Ministry in Riyadh. Greetings are extended to His Excellency the cabinet minister. Greetings are also extended to the interior ministry for administrative affairs. Greetings are also extended to the principality of Makkah district. Greetings are extended to the general presidency of administrations of Scholarly Research, Ifta, Da`wah and Guidance in Riyadh. The Indonesian Ministry in Jeddah sent us a letter in which the Indonesian government requests the government of the Kingdom of Saudi Arabia to endorse the transportation of the corpse of the late Bong Tomo Somtomo whose grave is located in `Arafah to Indonesia. He died there and was buried on the ninth of Dhulhijjah 1401 AH. The reason being that the dead man used to be one of the patriot leaders in Indonesia and his family has a persistent desire to bury his body in his homeland. This request contradicts the teachings of the upright Shari`ah of Islam which obligates preserving the dignity of the dead and prohibits the exhumation of graves. In addition, such a procedure would violate the health instructions issued by WHO (World Health Organization)

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and would also violate the rules of public sanitation. Thus, we hope that you will guide us towards the correct solution as soon as possible. A copy of this telegram has been sent to the general presidency of administrations of Scholarly Research, Ifta, Da`wah and Guidance.

The Permanent Committee's reply came as follows:

If the reality is as mentioned above, it is not permissible to exhume the grave of the said dead person so that his body may be sent to his birthplace in Indonesea. The reason is that the body of the dead should be preserved from harm and treated with due respect. Neither the Prophet (peace be upon him) nor any of his Sahabah (Companions) are reported to have done such an act. The reasons provided in the inquiry are not considered valid excuses to permit the transportation of the body.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions.

returning a body to its homeland

The first and second questions of Fatwa no. 8909

Q 1: Is it permissible to return the bodies of dead Muslims to their homeland to be buried? We have known of bodies that were returned in very poor conditions, due to the length of time it took, changes in the weather, etc.

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What is the way of the Salaf (righteous predecessors) in this regard?

A: If the situation is as you have mentioned, it is not permissible to return bodies to their homelands to be buried, unless there is a necessity for doing so, such as if the person dies in a non-Muslim land. In this case, the body should be transported to be buried in a Muslim graveyard.

Permanent Committee for Scholarly Research and Ifta’

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Q 2: Is it permissible to bury a Muslim person in a separate grave within the wall of a cemetery of the people of the book? Is there any Prophetic Hadith in this regard?

A: A Muslim person should not be buried in a grave which is located within the disbelievers' cemetery even if it is in a separate part. All that exists within the wall of this cemetery is a part of it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

transporting the body of a dead Muslim from a non-Muslim country

The fourteenth question of Fatwa no. 2922

Q 14: Some Muslims who live in Britain transport the bodies of their dead back to their homelands. Is this permissible?

A: Yes, it is permissible for them to transport their dead to cemeteries in Islamic countries,

and they may also have private cemeteries there where only Muslims are buried. They should move from non-Muslim countries to Muslim countries if they have the means to do so, except for those who have good knowledge of the Islamic Shari'ah (law) and they are safe in themselves and their religion, and make efforts to spread Islam, hoping that people will be guided by them. It is permissible for them to stay for these reasons, and it may become obligatory to establish the inexcusable evidence and explain the Truth.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Burying a Muslim in the graveyard of non-Muslims

The second question of Fatwa No. (1841)

Q 2: Is it permissible to bury Muslims in the graveyards of non-Muslims? Actually, Muslims here live in a country so far from their graveyards that it takes more than a week's travel to move the dead to be buried there. It should be noted here that hastening to bury the dead is a Sunnah (supererogatory act of worship following the example of the Prophet).

A: It is not permissible for Muslims to bury a dead Muslim in the graveyard of non-Muslims. In fact, it is the standard practice of all people of Islam since the lifetime of the Prophet (peace be upon him), the caliphates of Rightly-guided Caliphs and later generations. It is an unceasing practice that Muslims graveyards are singled out and distinguished from those of non-Muslims and that

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Muslims are not buried with Mushriks (one who associates others with Allah in worship). Undoubtedly, it stands for a practical consensus of opinion on the necessity of distinguishing Muslim's graveyards from that of the non-Muslims. Al-Nasa'iy reported (on the authority of Bashir ibn Ma`bad Al-Sadusy who said, "I walked with the Messenger of Allah (peace be upon him) and we passed by graves of Muslims. He (peace be upon him) said, "These missed great evil." Then, he passed by graves of non-Muslims and said, "Those missed great goodness.") This Hadith assures distinguishing Muslims and non-Muslims graves. However, no Muslim should live in a non-Muslim country or stay among disbelievers. A Muslim is required to move to an Islamic country wherein he saves his religion of trials, becomes able to reveal the rites of Islam and cooperates with his brothers on righteousness and piety. Moreover, he should live among Muslims to increase the number of Muslims. If a Muslim is living in a non-Muslim country with the aim of Da`wah (call) to Islam and he is well-qualified, is expected to have effect on others and would not be overcome by their suspicions, he is permitted to do so. The same is true for those who have to live in non-Muslim communities for they should cooperate with one another, help one another, and hold special graves for them to bury the dead Muslims in them.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad and his family and companions!

Permanent Committee for Scholarly Research and Ifta'

The fifth question of Fatwa no. 3081

The Islamic Society has purchased some graves in a Christian graveyard, is it permissible to bury non-Muslims or those who have deviated from Islam, such as the Qadiyanis or others, in the graves that have been specified for us, the Sunnis?

A: It is not permissible to bury Muslims in Christian graveyards, as they will be harmed by their torture. Muslim graves should be in a place separated from a Christian graveyard. As for the Qadiyanis, they are Kafirs (disbelievers), and should not be buried in graveyards designated for Muslims, because they are not of them.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Chairman
\`Abdullah ibn Qa\`ud	\`Abdullah ibn Ghudayyan	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

Third question from Fatwa No. 5377

Q 3: A Muslim died in France, and it was very hard to transport his corpse to his home country. There is no cemetery for Muslims in the city where he died. Is it permissible for us to bury him in a Christian cemetery?

(Part No. 8; Page No. 455)

Also, there is no special place for washing the corpse of Muslims except for that of Christians. Can we wash the corpses of dead people in these places if it is difficult to wash the corpse of the dead person in his house?

A: If Muslims do not have a special cemetery for them, a dead-Muslim person should not be buried in a non-Muslims' cemetery. Muslims should find a place in the desert where they can bury him. The grave should be leveled with the surface of the ground in order not to be disentombed. It will be better to transport the corpse to a place where there is a special graveyard for Muslims if it is easy to do so without much expenses. Washing the corpse of a Muslim person in places where non-Muslims wash the corpses of their dead people is permissible as long as it is not easy to do otherwise without costs.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

burying disbelievers in Muslim graveyards

Fatwa no. 335

All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

The Permanent Committee for Scholarly Research and Ifta' has examined

letter no. 24786 of 9/12/1392 A.H., sent by His Royal Highness the King (may Allah protect him) to His Eminence, the Chairman of the Departments of Scholarly Research, Ifta', Daw'ah, and Guidance in regard to the Law of Graveyards, and Washing and Burying the Dead that has been drafted by the Ministry of Health. His Royal Highness requests a Fatwa (legal opinion issued by a qualified Muslim scholar) on the subject of burying non-Muslims in Muslim graveyards. His Royal Highness (may Allah protect him) wants to know the Islamic opinion as to whether non-Muslims can be buried in Muslim graveyards or whether they should be sent back to their homelands. The committee has also read the enclosed copy of the private letter, no. 10118 dated 8/5/1391 A.H., sent by His Royal Highness (may Allah protect him) to His Eminence the Deputy Mufti, which states: "It is apparent now that when any of these people [non-Muslims. trans.] die, whether they are young or old, their body is sent to their homeland as they are considered as foreigners. It is therefore better to be silent about this issue and not make it public." The committee also examined the explanation given by His Eminence, the Chairman of the Departments of Scholarly Research, Ifta', Daw'ah, and Guidance, to refer the matter to the Permanent Committee for Scholarly Research and Ifta' for its opinion on what was inquired about by His Royal Highness.

After studying the issue, the answer of the Permanent Committee is as follows:

It is not permissible to bury non-Muslims with Muslims in Muslim graveyards; in fact, non-Muslims should be buried far away from them, as they will be harmed by their proximity. This is the opinion of the scholars (may Allah be merciful to them) that is mentioned in their books. The scholars even referred to an issue that explains their stance regarding the non-Muslim dead and the reason why they should be buried far from Muslim graveyards. The author of "Al-Muqni'" stated: "If a Dhimmy (protected non-Muslim living under Islamic rule) woman is pregnant by a Muslim man and she dies, she should be buried alone with her back to the Qiblah (direction faced for Prayer towards the Ka'bah)."

In explanation to this, he said in a footnote: "This is because she is a Kafir (disbeliever), so she should not be buried in the Muslim graveyard, but her baby is judged to be a Muslim, so it should not be buried with the Kafirs." As the government of our country (may Allah protect it and strengthen its ruler) does not grant citizenship to non-Muslims, it is in its interest and will reduce its problems with others if it does not assign graveyards for non-Muslims. So, if any of the non-Muslims die and their relatives ask for their body to be transported to their homeland, it is better to grant them their request.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
\`Abdullah ibn Mani\`	\`Abdullah ibn Ghudayyan	\`Abdul-Razzaq \`Afify	Ibrahim ibn Muhammad Al Al-Shaykh

(Part No. 9; Page No. 5)

Completion of the Chapter on "Funerals"

(Part No. 9; Page No. 6)

specifying graveyards for Muslims in non-Muslim countries and the impermissibility of burying Muslims with Kafirs

Fatwa no. 10508

Q: A group of Muslims in Brussels in Belgium are honored to request for a Fatwa (legal opinion issued by a qualified Muslim scholar) from Your Eminence in regard to burying Muslims in Christian or any other graveyards. We have decided to create an Islamic graveyard in this country, and the Belgian government has asked us to obtain a Fatwa. As you exert great effort to spread this religion, we are awaiting your reply on this matter with the greatest respect.

A: It is obligatory that Muslims should be buried in a separate graveyard, as it is not permissible to bury them in non-Muslim graveyards. Imam Al-Shirazy said in "Al-Muhadhab": "Neither a Kafir (disbeliever) should be buried in a graveyard for the Muslims, nor should a Muslim be buried in a graveyard for the Kafirs." Imam Al-Nawawy also said in "Al-Majmu`": "Our companions (may Allah be merciful to them) agreed that a Muslim should not be buried in a graveyard for the Kafirs nor should a Kafir be buried in a Muslim graveyard." Based on this, it is clear that it is obligatory to allocate a special burial place for Muslims in a graveyard of their own.

(Part No. 9; Page No. 7)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 8011

All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

The Permanent Committee for Scholarly Research and Ifta' has examined the question submitted to His Eminence, the President, by the Prime Minister, no. 2620/8, dated 22/12/1404 A.H., that states:

"We are sending you a copy of the letter of the Honorable Minister of Municipal and Rural Affairs, no. 235/WS, dated 11/8/1404 A.H., and its attachments, related to a problem that is facing the Municipality of Riyadh, over the burial of non-Muslims of different nationalities. The matter is related to burying them or some of their body parts that are removed during surgery, and also to what His Excellency once explained, that the General Secretariat had previously buried a body far outside the boundaries of Riyadh. We would like you to issue a Fatwa (legal opinion issued by a qualified Muslim scholar) about designating graveyards for non-Muslims. We feel that this matter needs further clarification, because burying body parts is a simple matter; they can be buried anywhere; but as for bodies, they can be sent back to their countries and this would resolve the problem.

Maybe this could be the solution for this problem. We would like you to study this issue and provide us with your opinion on it."

After the committee had studied what the Honorable Prime Minister had said, it issued the following Fatwa:

it is not permissible to bury Kafirs (disbelievers) of any religion in Muslim graveyards or to bury their removed body parts there, and it is not permissible to designate special graveyards for them in the Arabian Peninsula, due to the religious and worldly corruption that would ensue from burying their dead or their removed body parts there. Their bodies should be delivered to their relatives and their removed body parts should be delivered to their owners or relatives to transport them to any place they want outside the Peninsula. If the relative of the deceased refuses to take the body, or the relative or owner refuses to take the removed body part and it is not possible to bury them outside the Peninsula, it is permissible to bury them in unmarked land that is not owned by anybody, to fulfill the obligation of interment and to secure safety from the harmful risks of dead bodies. It is also not permissible to assign Bayt-ul-Mal (the Muslim Treasury) with the responsibility of transferring these body parts outside the Peninsula, due to the lack of evidence for this.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

burying someone who abandoned prayers with Muslims

First question of Fatwa No 13610

Q 1: In our country Muslims are buried in cemeteries that have been specified for them. Nevertheless, every one who has a Muslim name is buried in such cemeteries even though most of them did not offer Salah (Prayer) or follow the instructions of the Din (religion). What should be done when visiting these cemeteries where we can not differentiate between Muslims and non-Muslims? Shall I be harmed by anything if I am buried with people who did not offer Salah? Should I make a will that I have to be buried with people who offered Salah or what exactly should we do regarding this matter? Please enlighten us. May Allah reward you with the best.

A: Muslims should have cemeteries which are confined to them where non-Muslims should not be buried. The dead who did not offer Salah and died in such a state should not be buried in these cemeteries. This is because whoever abandons Salah out of their denial of its obligation are Kafirs (disbelievers) according to the unanimous agreement of Muslim scholars. Besides, those who abandon Salah out of laziness are also Kafirs according to the most proper of the two opinions of Muslim scholars. However, it is Mashru` (Islamically acceptable) that a Muslim makes a will to be buried in the Muslim cemetery if there are other cemeteries for non-Muslims in the same country lest they should be buried with non-Muslims.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz	`Abdul-`Aziz ibn `Abdullah ibn Baz

burying the children of a Kafir (disbeliever) in Muslim cemeteries

Third question of Fatwa No. 5124

Q 3: Is it permissible to bury the child of a Kafir in Muslim cemeteries if a Muslim had adopted that child who died before attaining the age of puberty?

A: It is not permissible to bury a Kafir in Muslim cemeteries whether such a Kafir was adopted by a Muslim or not and regardless of the issue of attaining or not attaining the age of puberty. However, if there is a sign that such a person embraced Islam; they may be buried in the Muslim cemeteries. Finally, you must be aware that adoption is Haram (prohibited) in Islam for Allah (Exalted be He) says: ﴿Call them (adopted sons) by (the names of) their fathers﴾

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz	`Abdul-`Aziz ibn `Abdullah ibn Baz

accompanying a disbeliever's Funeral

Third question from Fatwa No. 2612

Q 3: What is the ruling on attending a disbeliever's Funeral as this is a political tradition and common custom?

(Part No. 9; Page No. 11)

A: Muslims are not allowed to bury the corpses of disbelievers as long as disbelievers can do so. Muslims are also not permitted to participate or help disbelievers in burying their dead in order to follow political traditions. This was not done by the Prophet (peace be upon him) nor by the rightly guided Caliphs. Allah forbade his Prophet (peace be upon him) to stand at the grave of Abdullah ibn Ubay ibn Salul because he was a disbeliever. Allah (Exalted be He) says: ﴿And never (O Muhammad صلى الله عليه وسلم) pray (funeral prayer) for any of them (hypocrites) who dies, nor stand at his grave. Certainly they disbelieved in Allâh and His Messenger, and died while they were Fâsiqûn (rebellious, - disobedient to Allâh and His Messenger صلى الله عليه وسلم).﴾ If there are no disbelievers who can bury their dead, Muslims should do so. This was done by the Prophet (peace be upon him) with regard to the disbelievers who were killed during the battle of Badr. The Prophet (peace be upon him) also said to Aly when his uncle Abu Talib died: ﴾"Go and bury him."﴿

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(Part No. 9; Page No. 12)

following the funeral of grave-worshippers

The first question of Fatwa no. 3548

Q 1: Allah (Exalted be He) says, ﴾It is not (proper) for the Prophet and those who believe to ask Allâh's Forgiveness for the Mushrikûn (polytheists, idolaters, pagans, disbelievers in the Oneness of Allâh), even though they be of kin, after it has become clear to them that they are the dwellers of the Fire (because they died in a state of disbelief).﴿

The apparent meaning of this Ayah is that it is not allowed to ask for forgiveness for Mushrikun (who associate others with Allah in His Divinity or worship) even if they are close relatives. Many of us Bedouin Arabs have parents and relatives who are accustomed to slaughtering (animals) beside the grave, seeking means of reaching Allah (Exalted be He) through the occupants of those graves, making vows to offer the meat at their graves, and seeking the help of the occupants of the graves to alleviate distress and heal disease. There are people who have died in this state, for no one reached them who could teach them about Tawheed (belief in the Oneness of Allah/ monotheism) and the true meaning of Laa ilaaha illa-Allaah (there is no deity but Allah), or who could teach them that vows and supplications are acts of worship that are not right unless they are directed to Allah Alone. Is it correct to walk in their funeral procession, to offer funeral prayer over them, to make du`a (supplication) and to seek forgiveness for them, to perform Hajj on their behalf and to give charity on their behalf?

A: If such people die in the state which you describe, it is not permissible to follow their funeral procession, to pray over them, to make du`a and seek forgiveness for them, to perform Hajj on their behalf or to give charity on their behalf. This is because the actions mentioned above are actions of Shirk (associating others in worship with Allah), and Allah (Exalted be He) says in the Ayah quoted above, ﴾It is not (proper) for the Prophet and those who believe to ask Allâh's Forgiveness for the Mushrikûn (polytheists, idolaters, pagans, disbelievers in the Oneness of Allâh), even though they be of kin﴿

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Moreover, it was authentically reported that the Prophet (peace be upon him) said, ﴾I sought Allah's permission to beg forgiveness for my mother, but He did not grant it to me. I sought permission from Him to visit her grave, and He granted me permission.﴿

Such people cannot be excused by saying that no one told them or explained to them that the things they were doing were shirk, because the evidence on that in the Qur'an are very clear, and there were knowledgeable people among them whom they could have asked about whether what they were doing was shirk or not. However, they turned away and were content with what they were doing.

Burying the Kafir (Disbeliever)

Fourth question from Fatwa No. 13477

Q 4: what is the ruling on those who embrace Islam while their parents are still polytheists who worship idols until they die? Is it permissible for their Muslim son to participate in washing and burying them? What is the ruling if the son participates in washing and burying them and other ceremonies of the non-Muslims? What should a Muslim son do after these acts?

A: As a general rule, when a Kafir dies, their relatives should bury their corpse in a hole so that people will not be harmed by them. They should not be washed, shrouded or prayed over. Anyone who does differently or participates with the non-Muslim in their habits, should repent and ask for Allah's forgiveness. Perhaps Allah may accept his repentance.

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making Du`a' (supplication) and granting the reward of a good deed for the dead

Fourth question of Fatwa No. 2251

Q 4: People differ regarding making Du`a' collectively and immediately after finishing the Funeral Prayer. Some say that this practice is a Bid`ah (innovation in religion) because it is not reported from the Prophet (peace be upon him) or his noble Sahabah (Companions) and jurists explicitly declare it as impermissible. On the contrary, other people are of the view that making Du`a' collectively and immediately after finishing the Funeral Prayer is something that is preferred and regarded as a Sunnah (a commendable act). Which of these two opinions is correct?

A: Du`a' is a form of `Ibadah (worship) and `Ibadahs (worships) are based on Tawqif (a religious text and not personal opinion) for no one is allowed to offer any `Ibadah that is not ordained by Allah (Exalted be He). Regarding the issue mentioned in the question, there is no authentic narration to the effect that the Prophet (peace be upon him) made a collective Du`a' with his Sahabah for any dead person after offering the Funeral Prayer. Rather, it is authentically narrated from the Prophet (peace be upon him) that he would stand by the grave after it had been leveled and say: ﴾Seek forgiveness for your brother, and beg steadfastness for him, for he will be questioned now.﴿ Hence, the correct view is that making Du`a' collectively and immediately after finishing the Funeral Prayer is not permissible; such practice is tantamount to Bid`ah.

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Du`a' (supplicating to Allah) for a dead person

Sixth question from Fatwa No. 2392

Q 6: which is better: supplicating to Allah for a dead person after burying him, while sitting or while standing?

A: The Sunnah for whoever wishes to supplicate to Allah for a dead person after burying him and leveling the ground is to do it while standing. This is according to what was reported by Abu Dawud that `Uthman (may Allah be pleased with him) said: ("Whenever the Prophet (peace be upon him) finished burying the dead, he used to stay (i.e. at his grave) and say: 'Seek forgiveness for your brother and beg steadfastness for him, for he will be questioned now.'") Abu Dawud and Al-Mundhiriy kept silent concerning this Hadith. This Hadith was also reported by Al-Hakim who deemed it as an authentic Hadith. Al-Bazar reported this Hadith and said: "It was not reported from the Prophet (peace be upon him) except through this chain of transmitters."

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Thirteenth question from Fatwa No. 3323

Q 13: what is your opinion concerning making Du`a' (supplication) for the deceased? Does it benefit the deceased?

A: The lawful Du`a` benefits the deceased according to the Ijma` (consensus) of Ahl-ul-Sunnah

wal-Jama`ah (those adhering to the Sunnah and the Muslim main body), for Allah (Exalted be He) says: ﴿And those who came after them say: "Our Lord! Forgive us and our brethren who have preceded us in Faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful.﴾ The Prophet (peace be upon him) made Du`a` for the deceased during his visit to the graves and in other situations and he taught his Sahabah (the Companions) what to say in terms of Du`a` upon visiting the graves and his saying to them when he buried a Muslim man: ﴿Seek forgiveness for your brother, for he will be questioned now.﴾ Furthermore, he made Du`a` for the deceased during Funeral Prayer and taught his Sahabah the supplications they should recite when praying for the deceased in addition to many other Hadiths to that effect which reach the degree of Mutawatir (a Hadith reported by a significant number of narrators throughout the chain of narration, whose agreement upon a lie is impossible) with regard to their meaning, and there is no contradiction between that and the saying of Allah (Exalted be He): ﴿And that man can have nothing but what he does (good or bad).﴾ The generality of this Ayah (Qur'anic verse) is specified by the Ayah regarding the day of Resurrection and many other Ayahs and Hadiths.

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Collective recitation of Tahlil when walking in a funeral procession

The first question of Fatwa no. 1707

Q 1: what is the ruling on collective recitation of Tahlil (saying: "La ilaha illa Allah [There is no god except Allah]") when walking in a funeral procession?

A: It was not the Prophet's regular practice to recite Tahlil or read any verses of the Qur'an or anything of the sort when walking in a funeral procession. As far as we know, the Prophet was not ordered to recite Tahlil in groups. He (peace be upon him) was only reported to have forbidden (that the dead person should be followed with sound or fire.") Narrated by Abu Dawud.

Qays Ibn `Abbad, one of the great followers of `Aly Ibn Abu Talib (may Allah be pleased with him) said: "The Sahabah (Companions of the Prophet) used to lower their voices upon walking in funeral processions, reciting Dhikr (Remembrance of Allah) and upon fighting."

Shaykh Al-Islam Ibn Taymiyyah (may Allah have mercy on him) stated: "It is undesirable to recite Qur'an or Dhikr or anything else while walking in a funeral procession. This is the view held by the Four Imams (Imams Abu Hanifah, Malik, Al-Shafi`y, and Ahmad). This same view is also held by the righteous predecessors of Sahabah and Tabi`un (Followers, the generation after the Companions of the Prophet). I know of no one who may have held a different view."

Ibn Taymiyyah also said: "Scholars of Hadith have unanimously agreed that such a practice was not

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done during the early generations of Islam." Thus, it becomes quite clear that raising the voice with Tahlil when following a burial procession is an act of disapproved Bid`ah (rejected innovation in religion). The same applies to articulating oft-repeated words as "Wahhiduh" meaning " Say: Allah is One" and "Idhkuru Allah" meaning "Mention the Name of Allah" or reciting eulogies like Al-Burdah (an eulogy compopsed by the famous Arab poet Al-Busairi in praise of the Prophet).

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saying: There is no deity but Allah in a Funeral Procession

Third question from Fatwa No. 3095

Q 3: Is it permissible to follow a Funeral Procession saying: La ilaha illa Allah (there is no deity but Allah) until the person is buried in the grave?

A: The basic ruling of acts of worship is that they are Tawqifiy (bound by a religious text and not amenable to personal opinion) because of the saying of the Prophet (peace be upon him): ﴿If somebody innovates something which is not in harmony with the principles of our religion, that thing is rejected.﴾ Agreed upon Hadith. According to the narration of Muslim, the Hadith states: ﴿He who does any act for which there is no sanction from our behalf, that is to be rejected.﴾ The Sunnah of the Prophet (peace be upon him) regarding offering Funeral Prayer, processing the dead and burying it is well-known to Muslims. However, the Prophet (peace be upon him) did not say: "La ilaha illa Allah" in the Funeral Procession and all goodness is in following the Prophet (peace be upon him).

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Fifth question from Fatwa No. 4160

Q 5: what is the ruling on saying Tahlil (saying: "La ilaha illa Allah [There is no god except Allah]") a thousand times per day? what is the ruling on saying it while carrying the dead to their graves?

A: This dhikr mentioned in the question has great merit and the more you recite it, the more reward Allah grants you. But we do not have any evidence that specifies this number of times nor that proves that we should say it while carrying the dead to the graves. In fact, this is an act of Bid`ah (rejected innovation in religion).

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Distributing money at a graveyard

Fourth question from Fatwa No. 4990

Q 4: What is the legal ruling concerning the custom of distributing money at the graveyard?

A: It is permissible to give Sadaqah (voluntary charity) on behalf of the deceased. However, the Prophet (peace be upon him) did not distribute Sadaqah at the graveyard before or after burying a dead or at any other time. However, he attended many funeral processions and used to visit the graves and so did his Companions (may Allah be pleased with him). Thus, distributing money at graves is a Bid`ah (innovation in religion) that contradicts the tradition of the Messenger of Allah (peace be upon him).

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Fourth question from Fatwa No. 5782

Q 4: is it permissible to accompany a Funeral with Tahlil (saying: "La ilaha illa Allah [There is no god except Allah]") and Adhan (call to prayer) after putting the dead person in Lahd (a crevice on the side of a grave facing the direction faced for Prayer)?

A: It was not authentically reported that the Prophet (peace be upon him) accompanied a Funeral with Tahlil or Adhan after putting the dead person in the Lahd. It was not authentically reported, according to our knowledge, that any of the Companions (may Allah be pleased with them) did so. Therefore, doing so is a rejected Bid`ah (innovation in religion). The prophet (peace be upon him) said:

﴾"He who innovates things in our affairs for which there is no valid (reason) (commits sin) and these are to be rejected."﴿

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Making Du`a' for a person who commits suicide

Fatwa No. 11120

Q: I am a Sudanese Muslim. Thanks be to Allah, I work in the Kingdom of Saudi Arabia since a few years ago. Recently, I was informed that one of my relatives in Sudan has committed suicide - May Allah save us from that!

I have sent a letter of condolence to his family in Sudan in which I invoked Allah to be merciful to him. I also sent another letter to a relative of mine who works in the United Arab Emirates to tell him of the event and of the letter I sent.

He reproached me for offering condolences for a person who committed suicide and for invoking Allah to be merciful to him. Now the question which I want you to give me a clear answer for is as follows:

is it permissible to offer condolences to the family of a person who has committed suicide? is it permissible to invoke Allah to be merciful to him? What is the substantiated legal evidence from the Qur'an and Sunnah?

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A: It is unlawful for a Muslim to kill themself; Allah (Exalted be He) says: ﴾and do not throw yourselves into destruction (by not spending your wealth in the Cause of Allâh)﴿ and: ﴾And do not kill yourselves (nor kill one another). Surely, Allâh is Most Merciful to you.﴿ ﴾And whoever commits that through aggression and injustice, We shall cast him into the Fire, and that is easy for Allâh.﴿ Also it is authentically reported that the Prophet (peace be upon him) said: ﴾He who kills himself with something, will be tormented with it on the Day of Resurrection.﴿ Narrated by Al-Bukhari, Muslim, and others.

Whoever tries to kill himself is committing a major sin and deserves Allah's torment. However, it is permissible for Muslims to invoke Allah to be merciful to him and to invoke Allah for him. It is also permissible to offer condolences to his family and relatives because he did not commit Kufr (disbelief) when he killed himself.

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giving Sadaqah (voluntary charity) on behalf of the deceased

Second question from Fatwa No. 501

Q 2: Is there any reward for the dead if someone gives Sadaqah on his behalf? Does such an act increase his good deeds?

A: Giving Sadaqah on behalf of the dead is one of the permissible acts, be it money or just Du`a'. (supplication). It has been narrated by Muslim in his Sahih (authentic) Book of Hadith, Al-Bukhari in Al-Adab Al-Mufrad, and Ahl-ul-Sunan (authors of Hadith compilations classified by jurisprudential themes) on the authority of Abu Hurayrah (may Allah be pleased with him) that the Prophet (Peace be upon him) said: ﴿When a man dies, his acts come to an end except three things, recurring charity, or knowledge (by which people) benefit, or a pious son, who prays for him (for the deceased).﴾ This Hadith generally implies that the reward of Sadaqah reaches the dead person. The Prophet (peace be upon him) did not distinguish between whether this should be willed by the deceased or not, and as such, the Hadith is general on both aspects. Furthermore, mentioning the son and his making Du`a` for the deceased is quite vague due to the many authentic Hadiths designating the permissibility of making Du`a` for the deceased while performing Salah (Prayer) and upon visiting graves, so there is no difference

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between being a close relative of the deceased or not. It has been narrated in the two Sahih Books of Hadith on the authority of `Aishah (may Allah be pleased with her) that the Prophet (peace be upon him) said: ﴿A person came to the Messenger of Allah (peace be upon him) and said: My mother died suddenly without having made a will. Will she be rewarded if I give Charity on her behalf? He (the Prophet) said: Yes.﴾

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Second question from Fatwa No. 1275

Q 2: if a Muslim dies and leaves behind many children and a lot of money, is it permissible for them to slaughter any of their sheep for the dead? Is it permissible for a baker to make bread for him on the seventh or the fortieth day of his death as a gift and gather Muslims to eat?

A: Giving Sadaqah (voluntary charity) on behalf of a deceased person is permissible. Feeding the poor and the needy, giving them a lot, offering food to the neighbors and being generous to Muslims, are all kinds of good deeds that are exhorted by the Shari`ah. As for slaughtering sheep, cows, camels, birds and suchlike for the deceased at the time of his death or on a specific day such as the seventh or fortieth day after his death,

is an act of Bid`ah (rejected innovation in religion). In addition, baking bread on a specific day such as the seventh day, the fortieth day, Thursdays, Fridays or on the same night to give as Sadaqah on behalf of the deceased at that time, are acts of Bid`ah which were not known at the time of the righteous predecessors (may Allah be pleased with them). We should give up these acts due to the saying of the Prophet: ﴾If somebody innovates something which is not in harmony with the principles of our religion, that thing is rejected.﴿ and: ﴾Beware of invented matters (in religion) for every new matter (in religion) is an innovation and each innovation is an error.﴿ However, the heirs should give charity on behalf of their deceased without specifying a certain time for it due to the belief that it has a certain benefit or excellence unless it is explained by Shari`ah such as the Sadaqah during Ramadan, and in the first ten days of Dhul-Hijjah because of the excellence of these times and multiplication of the rewards therein.

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Second question from Fatwa No. 2634

Q 2: can a dead person benefit from the charity paid by a living person for his sake?

A: A dead person benefits from the charity paid by a living person for his sake according to consensus of Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body). Al-Bukhari and Muslim reported that `Aishah (may Allah be pleased with her)

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said: ❪"A man came to Allah's Messenger (peace be upon him) and said: 'O Allah's Messenger! My mother died suddenly without making a will. I think if (she could have the opportunity) to speak she would have made a charity. Will there be any reward for her if I give charity on her behalf?' He (the Prophet) said: 'Yes.'"❫ Al-Bukhari reported that `Abdullah Ibn `Abbas (may Allah be pleased with him) said: ❪The mother of Sa`d Ibn `Ubadah (may Allah be pleased with him) died in his absence. He came to the Prophet (peace be upon him) and said: 'O Allah's Messenger! My mother died in my absence; will it be of any benefit for her if I give charity on her behalf?' The Prophet (peace be upon him) said: 'Yes.' Sa`d said: 'I make you a witness that I give my garden called Al Makhraf in charity on her behalf.'"❫ There are also many other Hadiths that are reported concerning charity paid on behalf of the dead person and the reward that he is granted for that.

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Second question of Fatwa No. 4966

Q 2: is it permissible to give a Sadaqah (voluntary charity) and grant the reward thereof for a dead person who passed away three, seven, or forty days ago?

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A: It is absolutely Mashru` (Islamically acceptable) to give Sadaqah and grant its reward for a dead Muslim person at any time without it being restricted to any period of three, seven, or forty days after his death. This is because Sunah (whatever is reported from the Prophet) ordains giving Sadaqah and granting its reward for the dead without mentioning any specific day after the date of death.

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The first question of Fatwa no. 4669

Q 1: some people distribute food during the month of Ramadan as an act of charity for the dead. Is this Islamically permissible? Benefit us along with citing pertaining proofs.

A: It is permissible to distribute alms to the poor as a continuous act of charity that benefits dead Muslims. Authentic reports of Shari`ah (Islamic Law) prove that such charitable acts benefit the dead. This is the view held by Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body). Alms may be distributed at any time of the year as no authentic report exists to the effect that it should be distributed at a specified time. However, it would be better to distribute it on the blessed and virtuous days of Ramadan and the first ten days of Dhul-hijjah.

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Fatwa No. 8975

Q: My father died and I want to give Sadaqah (voluntary charity) on his behalf as long as I am alive. I hope that your Eminence will tell me about the most favorable months during which Sadaqah should be given. is it permissible to give Sadaqah in any town of the Kingdom of Saudi Arabia? Or should it be given in the town in which the person died? It should be noted that I live in Makkah while the deceased was living in the Southern Region. Appreciate your guidance, may Allah reward you with the best!

A: Giving Sadaqah on behalf of your deceased father is a good deed, and the best times in which you should do so are the month of Ramadan and the first ten days of the month of Dul-Hijjah due to the authentic Hadiths narrated from the Prophet (peace be upon him) in this regard. It is not obligatory to give Sadaqah on his behalf in a certain region, rather it is Mandub (commendable) to do so, and the best place for doing that is Makkah Al-Mukarramah, due to the multiplication of reward involved if there are any needy persons who are in urgent need of this Sadaqah. Otherwise, it should be paid to those who suffer poverty anywhere. However, giving Sadaqah to poor relatives is better and greater in reward, for the Prophet

(peace be upon him) said: ﴿Your Sadaqah (voluntary charity) to the poor is regarded as one good deed, but paying it to your relatives is both Sadaqah and maintaining ties of kinship.﴾

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dedicating good deeds to the dead

First question from Fatwa No. 11623

Q 1: I have some relatives who died a long time ago. They did not leave any inheritance behind and they had no heirs. Is it permissible for me to perform Hajj (Pilgrimage) on their behalf with my money?

My uncle did not have any children nor did he leave any inheritance behind. I have a Waqf (endowment), is it permissible for me to share this Waqf with him?

My parents died when I was a young child. Is it permissible for me to share the Waqf, which I have with them? It should be noted that I am a wealthy person.

A: First: It is permissible for you to perform Hajj on behalf of your dead relatives if you yourself have already performed Hajj.

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Second: It is permissible for you to give Sadaqah (voluntary charity) on behalf of all your relatives together or on behalf of each one of them separately. Third: It is permissible for you to include your uncle and parents in your Waqf and this is considered an act of gratitude and kindness to them in case you have not started your endowment yet. However, if you have already started the Waqf, then you should not change it. In fact, it should remain as you have started it as long as it agrees with the sanctified Shari`ah.

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

giving charity on behalf of a dead person and his knowledge about it

Sixth question from Fatwa No. 2143

Q 6: If a person offers a sacrificial animal, supplicates to Allah, visits a grave and pays charity on behalf of his dead father, will the dead father feel that these deeds are done by his son so-and-so?

A: It is denoted by Shari`ah texts that a dead person benefits from the charity and Du`a' (supplication) offered by living persons. A sacrificial animal is one of the kinds of charity.

If a person is sincere in his charity or Du`a' for the dead person, the dead person will benefit from it. Moreover, a person who supplicates and pays charity will also receive a reward out of Allah's Bounty and Mercy. It is sufficient for a person that Allah knows that he is sincere in doing righteous deeds. Therefore, the dead person and the living people who pay charity or supplicate to Allah will receive a reward. But there is no authentic proof that the dead person knows the person who grants him this reward. This is one of the unseen things that can not be known except through revelation from Allah to his Messenger Muhammad (peace be upon him).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Fatwa No. 4045

A: I intended to go for Hajj (Pilgrimage) and I have a disabled mother who desired to go as well even though she has already made the obligatory and voluntary Hajj previously. Since my mother was not able to perform Hajj that time, I gave her a young cow to offer as a sacrifice during the period I would be doing my Hajj. Nevertheless, my mother did not do so. After returning home from Hajj I gave her a sheep that she sacrificed. Later on, my mother died. We still have the cow and I want to grant the reward thereof to my mother. Is it permissible to sell it and pay its value in the construction of a Masjid (mosque) which is in need of money or should I slaughter the cow and distribute its meat amongst the poor?

A: Both selling the cow and paying its value toward the construction of a Masjid and slaughtering the cow

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and distributing its meat amongst the poor are permissible for both are pious acts that draw one closer to Allah (Exalted be He). We hope that Allah (Exalted be He) rewards you and your mother with the best for this.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Du`a' after the Funeral Prayer

Twelfth question from Fatwa No. 5005

Q 12: is it permissible to recite Surah Al-Fatihah and Surah Al-ikhlas in the house of the deceased after three days of their death or it is a detestable Bid`ah (innovation in religion)?

A: We do not have any evidence from the Qur'an or Sunnah in support of the permissibility of reciting Surah Al-Fatihah and Surah Al-Ikhlas or the like in the house of the deceased after three days of their death. In addition, none of the Sahabah (Companions of the Prophet), Tabi`in (Followers, the generation after the Companions of the Prophet), or their followers was reported to have observed this act. The basic principle is to prevent this matter, as the Prophet (peace be upon him) said, (Whoever does an action which is not in accordance with this matter of ours (Islam), will have it rejected.) Whoever claims that reciting Surah Al-Fatihah and Surah Al-Ikhlas is permissible should provide evidence.

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Member	Chairman
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Hiring someone to recite Ayahs over the grave

Fatwa no. 1540

Q: What is the ruling on hiring someone to recite Ayahs of the Qur'an over the grave of a dead person and pray to Allah to credit its reward to the dead person?

A: It is not permissible to hire someone to recite Ayahs of the Qur'an over the grave of a dead person and to pray to Allah to credit its reward to the deceased. This was not a regular practice of the Prophet (peace be upon him) nor any of the Salaf (righteous predecessors). Moreover, none of the religious scholars of Islam is known to have either done or allowed practices of this custom. No disagreement among scholars is known to have arisen over this issue.

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Permanent Committee for Scholarly Research and Ifta'

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Fatwa no. 142

Q: What is the ruling on hiring someone to recite qur'an over dead people, whether this is done

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at the grave or at the deceased's house while offering condolences? Does the dead person benefit from this recitation? If this practice is batil (null and void), is there any sin on the reciter who gets paid for the recitation or the person who pays him?

A: The process of reciting Qur'an is a pure physical act of worship. It is not permissible to receive fees for reciting Qur'an over the dead or to pay fees to the reciter. If fees are paid, no reward is credited to the dead person to whom the recitation is gifted. Both the person who receives fees and person who pays them will be held sinful. Shaykh Al-Islam Ibn Taymiyyah stated: "It is not permissible to hire someone to recite the Qur'an with the intention of giving its reward to a dead person as none of the renowned scholars of Islam is reported to have gifted the reward of their recitation to dead people. Moreover, scholars hold the view that a person who earns money for reciting the Qur'an shall have no reward and consequently he shall avail no reward to the dead person." The reason behind this impermissibility is that `Ibadah (worship) in Islam is based on the principle of Hazr (proscription) in the sense that no act should be done unless Shari`ah-based evidence exists indicating its permissibility. Allah (Exalted be He) says: ﴾And obey Allâh and the Messenger (Muhammad صلى الله عليه وسلم)﴿ The Prophet (peace be upon him) also said: ﴾He who did any act for which there is no sanction from our behalf, that is to be rejected.﴿ In another narration the Prophet (peace be upon him) is reported to have said: ﴾He who innovates things in our affairs for which there is no valid (reason) (commits sin) and these are to be rejected.﴿ Neither the Prophet (peace be upon him) nor any of his Sahabah (Companions) are reported to have practiced such a custom. The best line of conduct to follow is that of Muhammad (peace be upon him) and the worst of matters are matters newly innovated in religion. No act would be better than following the teachings of the Prophet (peace be upon him) provided that sincere intention to solely attain Allah's pleasure while doing this act is sought.

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Allah (Exalted be He) says: ﴾And whosoever submits his face (himself) to Allâh, while he is a Muhsin (good-doer i.e. performs good deeds totally for Allâh's sake without any show off or to gain praise or fame and does them in accordance with the Sunnah of Allâh's Messenger Muhammad صلى الله عليه وسلم), then he has grasped the most trustworthy handhold [Lâ ilâha illallâh (none has the right to be worshipped but Allâh)].﴿ Allah also says: ﴾Yes, but whoever submits his face (himself) to Allâh (i.e. follows Allâh's Religion of Islâmic Monotheism) and he is a Muhsin then his reward is with his Lord (Allâh), on such shall be no fear, nor shall they grieve. [See Tafsir Ibn Kathîr].﴿ A person will incur great evil upon themself if they disobey the teachings of the Prophet (peace be upon him) or seek to attain the pleasure of someone other than Allah while doing any act.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family

reciting the Qur'an on behalf of the deceased

Fatwa No. 1207

Q: I heard some learners at Al-Haram-ul-Madany (the Prophet's Mosque) saying that hiring a person to recite Qur'an on behalf of a dead person is not Mashru` (Islamically acceptable). Since this practice is prevalent in our country as well as other countries, please give me a Fatwa regarding this matter as the proofs indicate, and tell me what should be done with the money that was willed by the deceased to be spent on reciting the Qur'an on his behalf?

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A: Hiring a person to recite Qur'an on behalf of a dead person following the will of the latter is a Bid`ah (innovation in religion) which is neither permissible nor valid. This is because the Prophet (peace be upon him) said: ﴾He who did any act for which there is no sanction from our behalf, that is to be rejected﴿ , and he (peace be upon him) said: ﴾He who innovates things in our affairs for which there is no valid (reason) (commits sin) and these are to be rejected.﴿ On the other hand, money that was willed by the deceased to be spent on reciting the Qur'an on his behalf should be spent on other forms of beneficence such as giving Sadaqah (voluntary charity) to the poor offspring of the deceased to fulfill their needs, or to those who need support amongst the learners of Qur'an and knowledge of the Shari`ah for they are worthy to be supported with this money.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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reciting the Qur'an for a dead person beside his or her grave

First and second questions from Fatwa No. 1333

Q1: Is it permissible to recite Surah Al-Fatihah or any part of the Qur'an upon visiting graves? Does a dead person benefit from this recitation?

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A: It was authentically reported that the Prophet (peace be upon him) used to visit the graves and supplicate to Allah using certain supplications that he taught his Companions. One of these supplications is: ❨"Peace be upon you all, inhabitants of the graves from among the believers and the Muslims. Verily we will, Allah willing, (surely) follow you. We ask Allah to give us and you the good."❩ It was not authentically reported that the Prophet (peace be upon him) recited any Surah or Ayahs (verses) of the Qur'an upon visiting the graves though he used to visit the graves often. Had it been permissible to do so, the Prophet (peace be upon him) would have done it and pointed it out to his Companions out of mercy for the Ummah (nation), seeking reward and conveying the message. Allah described his Prophet by his saying: ❨Verily, there has come unto you a Messenger (Muhammad صلى الله عليه وسلم) from amongst yourselves (i.e. whom you know well). It grieves him that you should receive any injury or difficulty. He (Muhammad صلى الله عليه وسلم) is anxious over you (to be rightly guided, to repent to Allâh, and beg Him to pardon and forgive your sins in order that you may enter Paradise and be saved from the punishment of the Hell-fire); for the believers (he صلى الله عليه وسلم is) full of pity, kind, and merciful.❩ As long as the Prophet (peace be upon him) did not do that though there is a cause for it, it denotes the impermissibility of this thing. The Companions of the Prophet (peace be upon him) discerned this end and therefore followed the example of the Prophet (peace be upon him). They were content with only drawing lessons from and performing Du`a' for the dead upon visiting the graves. It was not authentically reported that they recited Qur'an for the sake of the dead. Therefore, reciting Qur'an for the dead is a Bid`ah (innovation in religion). The Prophet (peace be upon him) said: ❨"He who innovates things in our affairs for which there is no valid (reason) (commits sin) and these are to be rejected."❩ This Hadith was reported by Al-Bukhari and Muslim.

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Q 2: in many Muslim countries, there are people who recite the Qur'an in return for money, is this permissible? Is it a sin on the part of whoever pays them this money?

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A: Reciting the Qur'an is an act of worship through which a servant draws near to Allah. The basic ruling concerning such an act and other acts of worships is that they are done for seeking the pleasure of Allah and His reward, not the gratitude or reward of any other creature. Accordingly, it has never been reported on the part of the Salaf (righteous predecessors) that they paid people to recite Qur'an for the deceased or in feasts or other celebrations. Also it has not been reported on the part of any of the well versed scholars that he ordered this to be done or considered it permissible, or that he received payment for reciting the Qur'an. Rather, they recited the Qur'an for the sake of attaining the pleasure of Allah. The Prophet (peace be upon him) ordered whoever recites the Qur'an to beseech Allah through it, and warned against reciting the Qur'an and asking people for a reward in return for it. It has been narrated by Al-Tirmidhy in his Sunan (Hadith compilations classified by jurisprudential themes) on the authority of `Imran ibn Husayn that ﴾He passed by a person who recited the Qur'an and then asked people for money. Then he said: Inna Lillahi Wa Inna Ilayhi Rajiun (We belong to Allah and to Him we are returning), I heard the Messenger of Allah (peace be upon him) while he was saying: Whoever recites the Qur'an should ask Allah through it as there will come some people who recite the Qur'an and ask people for reward in return for it.﴿ As for receiving a payment in return for teaching the Qur'an, making Ruqyah (reciting Qur'an and saying supplications over the sick seeking healing) or similar matters which benefit others, there are many sound Hadiths on the permissibility of doing so. These Hadiths include the narration of Abu Sa`id in which he took a flock of sheep in return for reciting Al-Fatihah over a person who was stung, and the Hadith narrated on the authority of Sahl in which the Prophet gave a woman in marriage to a man and made her dowry that he should teach her what he memorizes of the Qur'an. Consequently, receiving payment in return for reciting the Qur'an or paying people to do that, is contrary to the Sunnah, and to the Ijma` (consensus)

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of the Salaf (may Allah be pleased with them all).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Mani`	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Third question from Fatwa No. 1504

Q 3: what is meant by the Hadith that states: Recite Surah Ya-Sin over your dead?

A: It is narrated by Ahmad, Abu Dawud, Al-Nasa`iy, Ibn Majah, Ibn Hibban and Al-Hakim on the authority of Ma`qil ibn Yasar that the Prophet (peace be upon him) said: ﴾Recite Surah Ya-Sin over your dead.﴿ Imam Ahmad narrated it with the following wording: ﴾Surah Ya-Sin is the heart of the Qur'an; no one recites it, seeking Allah and the next life, except that they are forgiven. Recite it for your dead.﴿ This Hadith was ranked as Sahih (authentic) by Ibn Hibban. However, it was ranked as a Hadith Ma`lul (a Hadith that appears to be sound, but thorough research reveals a disparaging factor in the chain of narrators or the text) by Yahya ibn Al-Qattan because it is Mudtarib (a Hadith with disagreement over a transmitter or the text), Mawquf (a Hadith narrated from a Companion of the Prophet) and because Abu `Uthman and his father who are mentioned in the Sanad (chain of narrators) of this Hadith are unknown. Al-Daraqutny said: This Hadith has a weak Isnad and an anonymous Matn (text of a Hadith) and there is no Sahih Hadith in this regard. Consequently,

we do not need any explanation for this Hadith as it is not an authentic. Assuming that it is authentic, this Hadith means that Surah Ya-Sin should be recited over the dying person. This way he will hear a sermon and listen to the recitation of the Qur'an before he departs from this life. It does not mean that Surah Ya-Sin should be recited over the dead person as some people hold as there is no reason for such an interpretation of a clear meaning. However, this opinion is refuted by saying that if this Hadith means that Surah Ya-Sin should be recited over the dead person, the Prophet (peace be upon him) would have acted accordingly and this would have been reported to us, but this has not happened as we have mentioned previously. Saying that this Hadith speaks about the dying person is substantiated by the Hadith narrated by Muslim in his Sahih (authentic) book of Hadith that the Prophet (peace be upon him) said: ﴾Dictate to your dying ones (to say): There is no God but Allah.﴿ So the Hadith refers to the dying person as in the story of Abu Talib, the uncle of Prophet Muhammad (peace be upon him).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Dedicating the reward of Recitation to the deceased

Third question from Fatwa No. 2232

Q 3: does the reward of reciting Qur'an and other acts of worship

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reach the deceased, whether done by the deceased's offspring or by others?

A: As far as we know, there is no report from the Prophet (peace be upon him) to indicate that he recited Qur'an and dedicated its reward to the dead, whether they were his relatives or others. If the reward could reach them, he would have been keen on doing so and would have taught it to his Ummah (Nation) so that they could help the dead in this way. He (peace be upon him) was filled with compassion and mercy towards his Ummah. The Rightly-Guided Caliphs and the rest of the Sahabah (Companions of the Prophet) followed his guidance (may Allah be pleased with them all). We do not know that any of them dedicated the reward of reciting Qur'an to someone else. The best of all goodness resides in following the guidance of the Prophet (peace be upon him) and of the Rightly-Guided Caliphs and the rest of the Sahabah (may Allah be pleased with them), and evil resides in following Bid`ah (innovation in religion) and innovated matters. The Prophet (peace be upon him) warned us about this when he said, ❪Beware of novelties, for every novelty is an innovation, and every innovation is an error.❫ He also said, ❪Whoever introduces anything into this matter of ours (Islam) that is not part of it, will have it rejected.❫ Therefore, it is not permissible to recite the Qur'an for the dead or to dedicate the reward of this recitation to them for doing this is a Bid`ah.

With regard to other kinds of acts of worship, wherever there is a reliable proof indicating that the reward may reach the deceased, then we should accept this, e.g. giving Sadaqah (voluntary charity) on their behalf, making Du`a'(supplicating to Allah) for them, and performing Hajj on their behalf. However, things unjustified by evidence may not be observed until evidence appears in their support. Therefore, according to the soundest of the two scholarly opinions, it is not permissible to recite the Qur'an for the deceased, and the reward for this recitation does not reach them, but is rather a Bid`ah.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Chairman
`Abdullah ibn Qa`ud	`Abdul-`Aziz ibn `Abdullah ibn Baz

The third question of Fatwa no. 2634

Q 3: If someone recites a Surah (chapter) of the Qur'an and then gives its reward as a gift to a dead person, will the reward be credited to that dead person? what did the Prophet (peace be upon him) say when he passed by graves? Did he recite Ayahs (Qur'anic verses) of the Qur'an or just pray Allah to forgive the dead?

A: Firstly: If someone recites Ayahs of the Qur'an and then gives its reward for a dead person, the most correct opinion is that no reward will be credited to that dead person as recitation is not considered as part of his actions. Allah (Exalted be He) states that man benefits only from actions which he has striven for. Reward for recitation is credited only to reciters who do not have the ability to give the reward of their recitation to others. A detailed fatwa has been issued in this regard by the Permanent Committee for Scholarly Research and Ifta. The fatwa is as follows:

Q 1: Is it permissible to recite Al-Fatihah (the opening chapter of the Qur'an) or a group of Ayahs for the benefit of a dead person?

A: It is authentically reported that the Prophet (peace be upon him) used to visit the graves and pray Allah to grant forgiveness to the dead. He used to teach his Sahabah (Companions) what to say upon visiting the graves. Among the many formulas of Du`a' (supplication) which the Prophet (peace be upon him) used to say upon visiting the graves of Muslims is the following Du`a': ﴾Peace be upon you, inhabitants of the abode of the believers and Muslims and we, if Allah so wills, are about to join you. I pray Allah to protect us and you.﴿ No authentic report is narrated from the Prophet (peace be upon him) to the effect that he used to recite Surahs from the Qur'an or a group of Ayahs despite his repeated visits to graves. Had this been permissible, the Prophet would have clarified it to his Sahabah for the sake of attaining reward and as a means of mercy to his Ummah (Community) and fulfillment of the duty to convey the Message of Islam. In this respect Allah describes His Prophet saying: ﴾Verily, there has come unto you a Messenger (Muhammad صلى الله عليه وسلم) from amongst yourselves (i.e. whom you know well). It grieves him that you should receive any injury or difficulty. He (Muhammad صلى الله عليه وسلم) is anxious over you (to be rightly guided, to repent to Allâh, and beg Him to pardon and forgive your sins in order that you may enter Paradise and be saved from the punishment of the Hell-fire); for the believers (he صلى الله عليه وسلم is) full of pity, kind, and merciful.﴿ Despite the ability to do this, the Prophet (peace be upon him) is not reported to have done this. His Sahabah (may Allah be pleased with them all) also followed the Prophet's example and would only pray that Allah forgive the dead when they visited the graves. The Sahabah are not reported to have practiced the custom of reciting Qur'an upon visiting the graves. Accordingly, this present day practice is regarded as Bid`ah (rejected innovation in religion). It is authentically reported that the prophet (peace be upon him) said: ﴾He who innovates things in our affairs for which there is no valid (reason) (commits sin) and these are to be rejected.﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!Permanent Committee for Scholarly Research and Ifta'

Q 2: In many Muslim countries, we often find people who hire a person to recite the Qur'an; is it permissible for this man to take fees for his recitation? Are those who pay him sinful for this?

A 2: Reciting the Qur'an is an act of worship that brings one close to Allah. Everyone should perform acts of worship seeking Allah's Pleasure and Reward and should seek nothing from anyone else.

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Therefore, it was not related that any of the Salaf (Righteous Precedents) hired people to recite the Qur'an in condolence ceremonies, banquets or similar occasions. Also, it was not reported that one of the Imams (great scholars) gave orders to do so or permitted it. They were known for reciting the Qur'an for the sake of Allah and it was not narrated about them that one of them took fees for reciting the Qur'an. The Prophet (peace be upon him) ordered to ask Allah through reciting the Qur'an and he warned of asking people for money by reciting it. Al-Tirmidhy related in his Sunan (Hadith compilations classified by jurisprudential themes) on the authority of `Imran ibn Husayn that he passed by a man reciting the Qur'an and asked for money, so he said, "Inna Lillahi wa innan ilayhi raji'un (Truly! To Allah we belong and truly, to Him we shall return)." Then, he said, "I heard the Messenger of Allah (peace be upon him) saying: 《"Whoever recites the Qur'an should ask from Allah by it, for there will come a people who recite the Qur'an and will the ask from people by it."》 As for taking fees for teaching the Qur'an or making Ruqyah (reciting Qur'an and saying supplications over the sick seeking healing) and similar things whose benefits are not restricted to the reciter, it is allowed according to the authentic Hadiths in this regard such as the Hadith of Abu Sa`id when he took a flock of sheep in return for reciting Surah Al-Fatihah as Ruqyah on a man who had been bitten. Also, there is the Hadith of Sahl that the Prophet (peae be upon him) married a woman to a man and her dowry was teaching her the Qur'anic Surahs he had memorized. Accordingly, taking fees for

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mere recitation or hiring people to recite the Qur'an goes against the Sunnah and the consensus of the righteous Salaf (may Allah be pleased with them all).

Secondly, the Prophet (peace be upon him) used to visit graves with the aim of gaining warnings and lessons and remembering the Hereafter. He (peace be upon him) would supplicate for those buried in them and ask Allah's Forgiveness for them and he taught his companions to say when visiting the graveyards, 《Peace be yours, inmates of the abodes of the believers and the Muslims. We shall follow you, God willing. May Allah grant you and us safety).》 It is not reported, as far as I know, that the Prophet (peace be upon him) recited Surahs from the Qur'an and granted their reward to the dead in spite of his frequent visiting of the graves and he is the most kind and merciful person to the believers.

May Allah grant us success and peace and blessings be upon our Prophet and his family and companions!

Fatwa no.(4835)

Q: I am sending your Eminence some questions regarding conveying the reward to the dead, hoping that your Eminence would provide us with the answer in light of the Qur'an and the Hadith through "Al-Da`wah Al-Saudiyyah" magazine, in order to spread the benefit for whoever reads the magazine. Please accept our deep appreciation.

A-

Is it feasible to convey the reward of good deeds to the dead

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in general?

B-

is it permissible to hold a session to finish reciting the Qur'an and then send the reward of the recitation to the dead, including the Prophets?

C-

Is it permissible to attend such sessions for the aforementioned purpose, then to gather to eat with this congregation afterwards? We are awaiting your reply. .

A: First, the authentic opinion amongst the sayings of the scholars is that it is impermissible to extend good deeds on behalf of the dead, except for what is prescribed by the Shar` (Islamic Law) like, supplicating, seeking Allah's forgiveness for the dead, offering Hajj, `Umrah, charity for them, sacrificing and making up for the obligatory Sawm (fast) on their behalf.

Second, it is impermissible to recite the Qur'an with the intention of giving the reward to the dead, for this has not been reported from Al-Mustafa (Prophet Muhammad) (peace be upon him). Moreover, as was mentioned in the first paragraph, it is impermissible for any Muslim to offer good deeds on behalf of the dead, unless it is already prescribed by the Shari`ah. It is authentically reported that the Prophet (peace be upon him) used to visit the graves and supplicate Allah (Exalted be He) for the sake of the dead by reciting invocations that he taught his Sahabah (Companions of the Prophet), among which is saying: (Peace be upon you, O dwellers of the abodes of the believers and the Muslims. In shaa-Allah (if Allah wills), we shall follow you, we supplicate to Allah to grant well-being for ourselves and for you.) It was not proven that the Prophet (peace be upon him) recited any Surah (Qur'anic Chapter) of the Qur'an, or any Ayah (Qur'anic verse) to give its reward to the dead. However, he used to visit graves often. Thus, if reciting Qur'an for the dead had been permissible, he (peace be upon him) would have done and clarified it

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for his Sahabah to guide them to the reward of this out of mercy for the Ummah (Nation), and to fulfill the duty of reporting (to his Nation), as Allah (May he be Exalted) described him (peace be upon him) by saying: (Verily, there has come unto you a Messenger (Muhammad صلى الله عليه وسلم) from amongst yourselves (i.e. whom you know well). It grieves him that you should receive any injury or difficulty. He (Muhammad صلى الله عليه وسلم) is anxious over you (to be rightly guided, to repent to Allâh, and beg Him to pardon and forgive your sins in order that you may enter Paradise and be saved from the punishment of the Hell-fire); for the believers (he صلى الله عليه وسلم is) full of pity, kind, and merciful.) However, since he did not do this despite the existence of the reason to do so, this indicates that it is invalid. Moreover, the Sahabah (may Allah be pleased with them) knew this, and they followed his way (peace be upon him) and were satisfied to learn from the examples and supplicating for the dead when visiting them. It has not been proven that they ever recited Qur'an for the dead, for reciting to them is a Bid`ah (innovation in religion). It is authentically reported that he (peace be upon him) said: (If anybody introduces a practice which is not authenticated by me, it is to be rejected) .

Accordingly, it is impermissible to hold a session for reciting the entire Qur'an for the dead.

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Claiming that graves are dark until people feed others on behalf of the deceased

First and second questions from Fatwa No. 5090

Q 1: Is it permissible for the family of the deceased to cook food during the same day

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in which a person passes away to serve it to those who attend the Funeral Procession, and that the food should be served before burying the dead? Those who do this take the Ayahs of Sadaqah (voluntary charity) and spending in the way of Allah as proof in this regard. They also say that the grave is dark and serving food for people will lighten the grave before the deceased enters it.

A: preparing food for the people who attend the Funeral is an act of Bid`ah (rejected innovation in religion) and an act of Jahiliyyah (pre-Islamic time of ignorance).

As for the claim that the grave is dark and serving food by the people of the deceased and giving charity on his behalf before burying him will lighten the darkness of the grave before he goes into the grave, this has no origin and saying this is a matter of guesswork because it is a matter of the Ghayb (Unseen) which no one but Allah knows.

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Q 2: what is the ruling on circulating the Qur'an in a funeral gathering before burying the dead person? The Imam of the Masjid (mosque) performs exemption for the dead person from what was incumbent upon him during his life that he did not do. This Imam takes a copy of the Qur'an and puts money in it, and then he gives the Qur'an and the money to each of the attendees until it reaches the last one. Then the Qur'an and the money return to the Imam who takes them and leaves. People allege that doing so expiates for negligence in performing the prescribed Salah (prayer) and other sins.

A: There is no valid basis for any of what is mentioned. It is one of the corrupt tricks inspired by Satan to his followers.

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First and Second questions of Fatwa No. 5138

Q 1, 2: I read in the book of Al-`Aqidah Al-Tahawiyyah that scholars have three opinions regarding reciting Qur'an for the deceased beside his grave. Some of them hold such a practice as Makruh (reprehensible), some others consider it as Mustahab (desirable), while other scholars believe that there is nothing wrong with it being done at the time of burial. However, we can not find any proof either from the Qur'an or the Sunnah (whatever is reported from the Prophet) concerning this issue. We enquired many times about it but we could not get any explicit scholarly answer until now. Most of the people recite Qur'an at the graves and especially read Surah (Qur'anic chapter) Ya-Sin when placing the deceased into the grave; is this valid? Please provide us with a detailed answer and convincing proofs so that we will be able to answer whoever asks us regarding this issue.

What is the opinion of your Eminence concerning whoever says: "Al-Fatihah Li-l-Naby i.e. Recite Al-Fatihah on behalf of the Prophet". Moreover, what is your opinion regarding reciting Al-Fatihah on behalf of the Awliya' (pious people)? The form we always hear from the majority of people is: Recite Al-Fatihah for the Messenger of Allah that He may grant us His Blessings, protect us against all evils, and take Satan away from us. Please provide us with a perfect answer for there are many sayings regarding this practice. While some people say it is a Bid`ah (innovation in religion),

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others say that the Messenger (peace be upon him) is not in need of its reward. Please tell us what is the ruling on this so that we may follow the Straight Path that has no deviations.

May Allah reward you with the best.

A: Reciting the Qur'an on behalf of the dead (whether Messengers, Awliya', etc.) before or after burial is not permissible because this practice is a form of `Ibadah (worship) and `Ibadahs (worships) are based on Tawqif (a religious text and not personal opinion). Moreover, there is no evidence for its validity. On the other hand, it is authentically reported from the Prophet (peace be upon him) that he said: ﴾He who did any act for which there is no sanction from our behalf, that is to be rejected.﴿ , he (peace be upon him) also said: ﴾Observe some of your Prayers in your houses and do not make them like graves, for verily Satan flees from a house in which Surah Al-Baqara is recited.﴿ (Related by Muslim in his Sahih 'authentic' Book of Hadith). The second Hadith signifies that graves are not places for offering Salah (Prayer) or reciting Qur'an.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

First, second, third and fourth questions from Fatwa No. 6639

Q 1: In my country, when a person dies and a person goes to offer their condolences to the family of the deceased, they enter raising their hands to their shoulders and start reciting Al-Fatihah, and at the same time the relatives of the deceased stand and recite it in unison with the said person, then they all sit and he greets them saying: As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!) and they reply with the same greeting. Is this an act of Sunnah? What is the proper way according to Sunnah to offer condolences to the family of the deceased?

A: What you have mentioned concerning the person offering condolences and raising his hands to his shoulders upon entering the house of the family of the deceased, and reciting Al-Fatihah with them, then they sit and he offers his greetings, all this is an act of Bid`ah (rejected innovation in religion). However, it is prescribed to say Salam (Islamic greeting of peace) but not to recite Al-Fatihah or anything that is not ordained or to raise his hands to his shoulders.

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Q 2: Three days after the death of a person, some of the reciters of the Qur'an used to gather and recite the Qur'an for the sake of a dead person. Then some people sit and put pebbles and recite Tahlil (saying: "La ilaha illa Allah [There is no god except Allah]") for more then one thousand times.

Then they put these pebbles upon the grave of the dead person. Is it permissible to do so or is it a Bid`ah (innovation in religion)? We would like to know the truth in this regard.

A: Firstly: gathering on the third day with the bereaved family to recite the Qur'an and granting its reward to the dead person is not permissible.

Secondly: Reciting Tahlil, Tasbih (saying: "Subhan Allah [Glory be to Allah]"), Du`a' (supplication) or reciting the Qur'an over pebbles one thousand times, or more or less and putting these pebbles upon the grave is a Bid`ah. The prophet (peace be upon him) said: ("He who innovates things in our affairs for which there is no valid (reason) (commits sin) and these are to be rejected.") This Hadith was reported by Al-Bukhari and Muslim. There is another wording of this Hadith that is: ("He who does any act for which there is no sanction from our behalf, that is to be rejected.") This narration was reported by Muslim in his Sahih.

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Q 3: It is the custom of people to put two stones on the graves of the deceased men, one at one end of the grave and one at the other end of the grave. As for the graves of women, they put three stones; one at one end of the grave, one in the middle and a third at the other end of the grave in order to mark it. They write her name, her father's name, the date of her death and some Ayahs of the Qur'an on a stone board which is put on the grave. Is this permissible or not?

A: Firstly: We do not know any proof on the permissibility of differentiating between the grave of a woman and the grave of a man with a stone or suchlike and the basic ruling is that there is no need to distinguish between the two.

Secondly: It is forbidden to write on the grave whether the name of the buried person,

the date of his death or anything else because of what has been related by Al-Tirmidhy and Al-Nasa'iy ⟪that the Prophet (peace be upon him) prohibited writing on graves...⟫ The Sanad (chain of narration) of this Hadith is Sahih (authentic).

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Q 4: some people celebrate the fifteenth, the fortieth day, and the anniversary of the death of their relatives, by reciting the Qur'an and dedicating it to the soul of the deceased. Is this a Sunnah (supererogatory act of worship following the example of the Prophet)?

A: This is a Bid`ah (rejected innovation in religion) which has no basis in Shari`ah. It should be abandoned, as the Prophet (peace be upon him) stated, (If a person performs an act which is not in accordance with our command, is to be rejected.) Related by Imam Muslim in his Sahih (authentic) Book of Hadith. This was never done by the Prophet (peace be upon him) or his Sahabah (Companions, may Allah be pleased with them). Thus, it is a Bid`ah that should not be done.

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reciting the Qur'an for the Dead beside their Graves

Fatwa no. 8601

Q: I am a student at the Islamic University. I visit my homeland, Northern Yemen, every year to spend the summer vacation there and to practice Da`wah (calling to Islam) as much as possible. It is known that the path of Da`wah is thorny;

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however, what cannot be completely achieved should not be entirely abandoned. Earlier this year, I was confronted with some questions about reciting Qur'an and giving Sadaqah (voluntary charity) beside the graves. I denounced this as a Bid`ah (innovation in religion), as it was neither done by the Prophet (peace be upon him) nor by any of his Sahabah (Companions).

People began to be convinced by this, but a person opposed me and said that it is permissible to do. We had an extended argument, until we asked for a Fatwa. One of the scholars of Al-Zaydiyyah city in Yemen gave us the following Fatwa: "Reciting the Qur'an and giving Sadaqah beside the grave is neither Wajib (obligatory) nor a Sunnah (supererogatory act of worship following the example of the Prophet) or Makruh (reprehensible), but it is a fine Bid`ah. What the Muslims consider as acceptable will be acceptable to Allah, unless the Sadaqah is given from the money of a minor orphan. It is unacceptable only in this case." Please, Your Honor, I would like to have an answer to the following questions:

First,

is this Fatwa definitely correct?

Second,

Is the rule of preference general and applicable to any form of `Ibadah (worship) in Islam, or is Islam the controller of everything?

Third,

Is it permissible to agree with the people who commit Bida` on this, or should we denounce this as much as possible?

A: First, reciting the Qur'an beside the graves of the dead is impermissible; it is in fact a Bid`ah, as the Prophet (peace be upon him) stated, (Offer some of your Salah (Prayer) at home and do not make them like graves, for verily Satan flees from the house in which Surah Al-Baqarah is recited.) This Sahih (authentic) Hadith proves that people do not offer Salah or recite Qur'an beside the graves. As for giving Sadaqah on behalf of the dead, it is permissible and benefits them,

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as the Prophet (peace be upon him) stated, (When a person dies, their deeds come to an end, except for three things: Sadaqah Jariyah (ongoing charity), knowledge by which people benefit, or a pious son who prays for them (for the deceased).❩ Narrated by Muslim in his Sahih Book of Hadith. A man once asked the Prophet (peace be upon him), ❨O, Messenger of Allah! My mother died and left no will. Will she be rewarded if I give Sadaqah on her behalf? The Prophet (peace be upon him) said: Yes.❩ Agreed upon by Al-Bukhari and Muslim. However, it is impermissible to do it beside the grave in particular, as there is no evidence for this. `Ibadah should be Tawqifiyyah (bound by a religious text and not amenable to personal opinion). It should be proven by Sahih Hadiths and approved by Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body). **Second,** not everything which is approved by the Muslims is correct, but it should be referred to the Qur'an and the authentic Sunnah of the Prophet (peace be upon him). Whatever coincides with any or both of them is accepted; otherwise it is rejected, unless all the Muslims unanimously agree upon a matter. In this case, it is accepted, as the Islamic Ummah (community) cannot unanimously agree to something incorrect, and Ijma` (consensus of scholars) is the third principle of jurisprudence according to Ahl-ul-Sunnah wal-Jama`ah. **Third,** a Muslim should resist evil as much as possible if they know that it is evil according to Islamic law, either physically (if they are able to do, such as a ruler among his people, a patron in his family, and anyone who has authority) or by means of the tongue. If they cannot, they should resent it in their hearts. This is the least degree of Iman (Faith)

as proven by the Sahih Hadith, in which the Prophet (peace be upon him) stated, ❨Whoever, among you, sees something abominable should rectify it with the hand. If they have not strength enough to do it, they should do it with the tongue; and if they have not strength enough to do it, they should abhor it from the heart; and that is the least degree of Iman.❩ Narrated by Muslim in his Sahih Book of Hadith.

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Dedicating the reward to the Messenger (peace be upon him)

The second question of Fatwa no. 3582

Q 2: On the last night of Ramadan in 1400 A.H., the Imam (the one who leads congregational Prayer) finished the recitation of the whole Qur'an. He said that the reward of this Khatmah (completing of one reading of the whole Qur'an) is dedicated to our Prophet Muhammad (peace be upon him). What is the opinion of the Shari`ah (Islamic law) on this?

A: It is not permissible to dedicate the reward of any act of worship or Khatmah to the Messenger (peace be upon him).

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The Salaf (righteous predecessors) from the Sahabah (Companions of the Prophet) and those after them did not do so. The acts of `Ibadah (worship) are Tawqifiy (bound by a religious text and not amenable to personal opinion). The Prophet (peace be upon him) said: (Anyone who does an action which is not in accordance with this matter of ours (Islam), will have it rejected.) The Prophet (peace be upon him) is rewarded for every righteous act performed by his Ummah (nation) just as they are, because it was he who guided and directed them to this. It has been authentically reported that the Prophet (peace be upon him) said: (Anyone who guides to good will have a reward like that of the one who does it.) (Related by Muslim in his "Sahih [Book of Authentic Hadith]" on the authority of Abu Mas`ud Al-Ansary [may Allah be pleased with him]).

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dedicating the reward of good deeds to a dead person is confined to a certain time

Fatwa No. 2090

Q: I read a book called Al-Mukhtar Wa Matali` Al-Anwar. The author of this book said that the Prophet (peace be upon him) said: ("No night will come harder to the dead person than the first night, so show mercy to your dead by offering Sadaqah and whoever cannot afford it, let him offer a two-rakat prayer, in which he should recite Al-Fatihah, Ayat-ul-Kursi (the Qur'anic Verse of Allah's Chair, Surah Al-Baqarah, 2:255), Al-Takathur, and the Surah Al-Ikhlas eleven times, and then say: 'O Allah! I have offered this prayer and You know what I want. O Allah send its reward to the grave of so-and-so.' Allah forthwith will send to his grave a thousand angels, with each angel light and guidance, and they will keep company with him in his grave until the Trumpet is blown. Allah will then give the person who performed this Salah (prayer) as much good deeds as whatever the sun has shined on, and raise him forty degrees, give him the reward of forty journeys of Hajj and Umrah, build for him a thousand cities in Paradise and give him the reward of a thousand martyrs. Moreover, this person will be clothed with a thousand garments.") **He added: "This is a great reward and benefit. Every Muslim should perform this Salah every night and grant its reward to the dead-Muslim persons..." Is it permissible and authentically reported to offer Sadaqah (voluntary charity) and Salah according to the manner mentioned above? Is the Hadith mentioned in this book an authentic one? Who is the author of the book called Al-Mukhtar Wa Matali` Al-Anwar? What is the ruling on those who work according to what is mentioned in this book?**

The answer:

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A: There is no doubt that the Hadith mentioned in this question is one of the fabricated Hadiths ascribed to the Prophet (peace be upon him). There is also no doubt that Sadaqah or Salah performed according to the manner mentioned above in the fabricated Hadith has no basis. A Muslim is not permitted to perform it on the first night when the dead person is put in the grave or on any other nights. But a person is permitted to offer Sadaqah for the sake of a dead person at any time he wills whether he is one of his relatives or not. It was authentically reported that the Prophet (peace be upon him) said: ("A man said: 'O Messenger of Allah! My mother died suddenly without having made any will. I think she would have definitely given Sadaqa if she had been able to speak. Would she have a reward if I give Sadaqah on her behalf?' He (peace be upon him) said: 'Yes.'") He did not single out the first night after burial or any other night in any way. Scholars from Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body) have unanimously agreed that the dead Muslim benefits from Sadaqah and Du`a' performed for his sake. As for the author of the book called Al-Mukhtar Wa Matali` Al-Anwar, we do not know anything about him or his book. But what you have quoted of his book denotes that he is not one of the reliable scholars. We ask Allah to guide us, you and all Muslims to useful knowledge and righteous deeds.

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granting the reward of Salah to a dead person

The first and second question of Fatwa no.(7482)

Q 1: Is it permissible to offer any number of Rak`ahs (units of prayer) at any time, then grant their reward to the dead? Does the reward reach them or not?

A: It is impermissible to grant the reward of your Salah (prayer) to the dead, for it is a Bid`ah (innovation in religion). This is so because this has not been authentically reported from either the Prophet (peace be upon him) or the Sahabah (Companions of the Prophet) (may Allah be pleased with them). The Prophet (peace be upon him) said: ﴿If anybody introduces a practice which is not authenticated by me, it is to be rejected﴾ Related by Al-Bukhari and Muslim .

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Q 2: When I recite the entire Qur'an at home or in the Masjid (Mosque) then dedicate the reward of the recitation to the dead, does the reward go to them or not? Is it permissible for me to recite Surah Al-Fatihah or other Qur'anic verses at the graves? Is it permissible for me to visit the graves on Fridays or on `Eid days because some people always visit the graves, greet the dead, and recite the Qur'an and Surah Al-Fatihah there? Is it true that Allah returns the spirits to the dead on Fridays and `Eid days to reply to the greeting of those who greet them or not?

A: First: it is not permissible to recite the Qur'an and dedicate its rewards to the dead. Likewise, it is not permissible to recite the Qur'an at the graves.

Second: It is not authentically reported that the Prophet (peace be upon him) specified a day for visiting the graves. In fact, he used to visit the graves at any time without specification, and all good lies in following in his footsteps. Also, it is not authentically reported that Allah returns the spirits to the dead on Fridays or `Eid days specifically to reply to the greetings of those who greet them in their graves.

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Performing Salah on behalf of the deceased parents

Second question from Fatwa No. 7782

Q 2: is it permissible to donate the reward of Salah (Prayer) to a person's deceased parents as in the case of giving Sadaqah (voluntary charity) on their behalf?

A: It is not permissible to perform Salah on behalf of a person's deceased parents or anyone else, or to donate the reward of Salah to them. As for the case of giving Sadaqah on their behalf, this is bound by legal text that only mentions Sadaqah, and Qiyas (analogy) is not permissible in this regard. Furthermore, nothing has ever been narrated from the Prophet (peace be upon him) or his Sahabah (Companions of the Prophet) (may Allah be pleased with them) that indicates the permissibility of donating the reward of Salah to the deceased.

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Third question from Fatwa No. 7777

Q 3: is it permissible to offer the obligatory Salah (prayer) or the Sunnah on behalf of one of the deceased's parents?

A: It is not permissible to offer Salah on behalf of another person; whether they are deceased or alive, or if it is obligatory or supererogatory, this is an act of Bid`ah (rejected innovation in religion) as this has no legal evidence. The Prophet (peace be upon him) said: ﴾If somebody innovates something which is not in harmony with the principles of our religion, that thing is rejected.﴿ in another wording: ﴾He who does any act for which there is no sanction from our behalf, that is to be rejected.﴿ Agreed upon Hadith. An exception to this ruling are the two Rak`ahs of circumambulation which may be performed by whoever performs Hajj and `Umrah on behalf of another person because it is a subsequent action of Hajj and `Umrah.

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The fifth question of Fatwa no. (9217)

Q 5: My mother died after having suffered a great deal in her illness, may Allah be merciful with her. She did not offer Salah (Prayer) for ten days, during this time. She was in a coma for some time, and at the times that she regained her consciousness, she did not offer prayer. This all occurred in a period of ten days. Should I make up for the missed Salahs on her behalf? Or what should I do for her? is it permissible to grant the reward of Salah to the dead?

A: It is impermissible to make up for missed Salah on behalf of any deceased person, regardless of the reason for abandoning the Salah. It is also impermissible for you to offer Salah with the intention of granting its reward to the dead, for it is not prescribed by the Shari`ah (Islamic Law). The Prophet (peace be upon him) said: ﴿If any one introduces a practice which is not authenticated by me, it is to be rejected﴾ , Related by Muslim in his Sahih (authentic book of Hadith).

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sawm on behalf of the dead

The second question of Fatwa no. 12414

Q 2: My father died and he missed some days of fasting during Ramadan. After finishing the mourning period, my mother made up for these missed days on behalf of my father. Is this act permissible or not? Can any of my father's relatives make up for these days on his behalf? Please answer me, may Allah reward you best.

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A: This is a good deed and it is enough that your mother made up for the days of Sawm (Fast) her husband missed in Ramadan. May Allah multiply her reward and bless you.

May Allah grant us success! May Peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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performing Hajj on behalf of the deceased

Fatwa No. 13037

Q: Our family was afflicted by a drowning accident, the result of which was that my parents died along with three sisters and a brother. One of those sisters was only twenty-three years old, one was only twenty years old, and the third was only fourteen years old while the brother was nine years old.

I have some questions related to the members of my family who passed away and I hope that you answer them. May Allah reward you with the best. My mother (may Allah be merciful with her) already performed Hajj (Pilgrimage) but she wanted to perform it again but she died before doing so. On the other hand, my sisters (may Allah be merciful with them all) did not perform the obligatory Hajj.

Q 1: What is the best thing to be done for my mother and sisters (may Allah be merciful with them all) regarding the issue of Hajj?

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Is it permissible to hire some people to do Hajj on their behalf or should we do it ourselves on their behalf - bearing in mind that we want to choose the way that entails more reward?

Q 2: My sister who died when she was twenty-three years old (may Allah be merciful with her) attained puberty when she was only thirteen years old. She did not observe Sawm (Fast) in Ramadan for two years. Afterwards we knew that she had to make up the missed Sawm and do the Kaffarah (expiation). She started the two months Sawm but she died before completing them even though she (may Allah be merciful with her) had intended to do Sawm for the full two months. Also, we do not know how many days she could not make up? What suffices her missed Sawm; observing Sawm on her behalf or giving Sadaqah (voluntary charity) as such?

Q 3: My sister who was fourteen years old (may Allah be merciful with her) was born on the twenty-first of Dhul-Hijjah in the year 1396 A. H. and died on the sixteenth of Al-Muharram in the year 1410 A. H. Thus, she died one full month before turning fourteen years old. She attained puberty seven months before she died, meaning, she did not observe Sawm for six days of Ramadan. What should we do for her? Was Hajj obligatory on her? Do we have to observe Sawm for the six days of Ramadan that she did not make Sawm because she was pubertal at that time? If Hajj or Sawm should be made up on behalf of my sisters or my mother, who is the best person to undertake this amongst the relatives - bearing in mind that the rest of the family chose three brothers who are all pubertal, capable, and sane?

Q 4: During this accident a bag containing some of my money sunk in the River Nile. Some of this money was a remnant of the Zakah (obligatory charity) that I intended to pay in Egypt. Should I

give Zakah instead of the sum of money that I lost?

Q 5: Does my brother who drowned when he was only nine years old need any of our Du`a' (supplication), Sadaqah, Hajj, or `Umrah (lesser pilgrimage)? Thank you very much.

A: First, you have to perform Hajj on behalf of each of your sisters who attained the age of puberty out of their own estate. It is better that you, meaning, the other members of the family do this yourselves. **Second,** the one Hajj that your mother performed suffices her; no other Hajj is obligatory on her. The fact that she intended to make Hajj again has no effect in this regard. Any way, it is still permissible for you to perform voluntary Hajj on her behalf. **Third,** it is permissible for you to observe Sawm on behalf of your sister who missed the Sawm of two months after attaining puberty. You may do so for the number of days you think she most probably missed and feed one needy person because of the delay in making up these days since your sister slighted the matter until she was twenty-three years old. Likewise, you may observe Sawm on behalf of your younger sister for the six days she missed from last Ramadan for it is authentically reported that the Prophet (peace be upon him) said: ﴾If someone dies in a state (that they had to complete) some days of fasting, their heirs must fast on their behalf.﴿

Fourth, it is obligatory on you to give Zakah to the poor instead of the money that was lost in the river because the latter did not reach those who deserved it.

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The fourth question of Fatwa no. 3548

Q 4: is it permissible to pronounce istighfar (seeking forgiveness from Allah) and give Sadaqah (voluntary charity) on behalf of a person who died having abandoned Salah (Prayer), or who did not offer Salah regularly? Is it permissible to attend that person's funeral and bury them in the graves of the Muslims?

A: A person who abandons Salah while denying its obligation is considered a Kafir (disbeliever) according to the Ijma` (consensus of scholars). A person who abandons it out of laziness and neglect is also considered a Kafir according to the most strongest of the two opinions of scholars. Thus, if a person dies while neglecting Salah intentionally, it is impermissible to ask Allah to forgive them, give Sadaqah on their behalf, attend their funeral, or bury them in the graves of the Muslims. The Prophet (peace be upon him) stated, ﴾That which differentiates us from Kafirs and hypocrites is our performance of Salah; a person who abandons it becomes a Kafir.﴿ Narrated by Ahmad and the compilers of Sunan (Hadith compilations classified by jurisprudential themes) with an authentic Isnad (chain of narrators). The Prophet (peace be upon him) also stated, ﴾What makes one a Kafir and a Mushrik (polytheist) is abandoning Salah.﴿ Related by Muslim in his Sahih (authentic) Book of Hadith.

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Permissible acts to be done for the deceased and his family and the impermissible acts and the ruling on visiting the graves.

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calling the Adhan (call to prayers) at graves

Fatwa No. 3549

Q: In Bangladesh, we call the Adhan after burying the dead in the grave. Scholars differed on this issue; some of them permit it while others don't. What is the legal ruling concerning this matter?

A: It is not permissible to call the Adhan or Iqamah (call to start the Prayer) at the grave after burying the dead or before burying him. In fact, it is an act of Bid`ah (rejected innovation in religion). It was authentically reported that the Messenger of Allah (peace be upon him) said: (He who innovates things in these affairs of ours for which there is no valid (reason), his innovations are to be rejected.) Agreed upon Hadith narrated on the authority of `Aishah (may Allah be pleased with her).

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People gather on the fortieth day following someone's death

The third question of Fatwa no. 6167

Q 3: In Egypt people hold a ceremony marking the fortieth day of someone's death.

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It is known that this act is a Bid`ah (innovation in religion) dating back to the era of the Pharaohs. The family of the deceased gather or invite Qur'an reciters to make Khatmah (reciting the entire Qur'an). Afterwards, the reciters are invited to a meal and given payment. The same scenario is repeated on the first anniversary of the death. What is the ruling on the recitation and the money paid for it? Does the reward of recitation reach the deceased? Is this payment regarded as ill-gotten gain and what is the ruling on receiving a fee for reciting the Qur'an?

A: Gathering on the fortieth day following someone's death and making Khatmah for him is Bid`ah. It is Haram (prohibited) for those reciters to eat from the meal offered to them and to take a payment for recitation. It is also Haram to hold the ceremony marking the first anniversary of someone's death. Reciting Qur'an is a pure `Ibadah (worship). It is impermissible to take payment for reciting it. However, it is permissible to accept payment for teaching the Qur'an and performing Ruqyah (reciting Qur'an and supplicating over the sick as a cure). According to Ijma` (consensus of scholars), Ibn Taymiyyah stated that taking payment for reciting the Qur'an is Haram. The scholars unanimously agree on this view.

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putting clay next to the deceased

First question from Fatwa No. 5728

Q 1: When a person dies, some people in our village bring three pieces of clay. They make a sphere out of every piece of clay and make it similar in size to a lemon or a little smaller. After washing and shrouding the dead person, when burying him, they put one piece of clay under his right cheek, the second one under his thigh and the third one under his heel. What is the ruling on doing so?

A: We do not know any legal basis from the book of Allah or the authentic Sunnah of the Messenger of Allah (peace be upon him) that proves what you have mentioned of putting pieces of clay under the thigh, heel or right check of a dead person. This is a Bid`ah (innovation in religion).

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placing a book in a grave with the dead person

First question from Fatwa No. 3596

Q 1: We have a strange practice and would like to know the religious ruling on it. Some people place a book they call (Al-Dawshan) or (Al-Qudwah) in the grave with the dead person. The people who wrote these books say that they make the dead person stand firm while answering the angel's questions.

A: It is not permissible to place any books with the dead person believing that they will make them stand firm while answering the two angels' questions. It is Allah (May He be Glorified and Exalted) Alone who makes the servant firm as He says: ﴾Allâh will keep firm those who believe, with the word that stands firm in this world (i.e. they will keep on worshipping Allâh Alone and none else), and in the Hereafter. And Allâh will cause to go astray those who are Zâlimûn (polytheists and wrong-doers), and Allâh does what He wills.﴿ Besides, this is an act of Bid`ah (rejected innovation in religion). It is authentically reported from the Prophet (peace be upon him) that he said: ﴾He who innovates things in our affairs for which there is no valid (reason) (commits sin) and these are to be rejected.﴿

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setting up tents beside graves

The first question of Fatwa no. (5848)

Q 1: What is your opinion - may your favor continues - on setting up tents beside the graves, where Qur'an reciters keep reciting the Qur'an for a period of three days, then they grant the reward of the recitation to the deceased person? Is this act permissible and commendable, so that one will be rewarded by offering it? The second part is concerned with the reciters who keep reciting the Qur'an for three days, then take a wage for their recitation. Is this wage permissible? What if they are poor? Please provide us with the answer.

A: It is impermissible for anyone to set up a tent beside the grave where reciters keep reciting Qur'an, granting the reward to the dead, then taking a wage for their action.

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standing up to honor martyrs

Fourth question from Fatwa No. 1674

Q 4: Is it permissible to stand for a minute of silence in memory of martyrs? Whenever specific social events start, people stand for a minute of silence to mourn or honor martyrs.

A: Some people stand in silence for a while in memory of martyrs or dignitaries or as a way of honoring and mourning them. This is considered Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) and a Bid`ah (innovation in religion), as it was not done during the lifetime of the Prophet (peace be upon him), his Sahabah (Companions), or the Salaf (righteous predecessors). Similarly, these acts do not conform to the proprieties of Tawhid (Monotheism) and sincere glorification of Allah Alone. In fact, some Muslims who lack knowledge of their religion imitate the non-Muslims in this Bid`ah and follow their bad habits and exaggeration in honoring their rulers and celebrities, whether they are alive or dead. The Prophet (peace be upon him) prohibited imitation of the disbelievers. It is an Islamic tradition and religiously known right to pray for the dead Muslims, give Sadaqah (voluntary charity) on their behalf, remember their virtues, and refrain from their evils. There are many other etiquettes religiously stated and encouraged to be followed by Muslims towards their fellow Muslims, alive or dead. However, standing silently in memory of the martyrs or well-known figures is not among them.

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Actually, the basic principles of Islam reject such a ritual.

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Carrying the wife of the deceased around his grave

Fatwa no. 12256

Q: If a man dies, a woman who has not menstruated carries his wife around his grave seven times to the right and seven times to the left. Some people advised them not to do this, but they paid no heed to their advice. Please direct us to the right solution. Is that practice permissible or is it an act of Bid`ah (rejected innovation in religion)?

A: This practice is prohibited as it is considered an act of Bid`ah. Introducing innovations in religion is not permissible.

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Placing henna in the grave with the deceased

The sixth question of Fatwa no. 6433

Q 6: Is placing henna in the grave with the deceased part of the Islamic ceremony? If yes, what are its benefits?

A: The Sunnah (whatever is reported from the Prophet) indicates that the deceased should be washed with water and extract from the lote tree, and the shrouds should be scented. As for putting henna in the grave, this has no basis in Shari`ah; it should be abandoned.

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Second question from Fatwa No. 8971

Q 2: What is the ruling on those who attend Mawlid celebrations held at the graves where they eat and drink, and praise the dweller of these graves?

A: Taking the graves as places for eating, drinking and praising the dead is not permissible.

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placing a bunch of flowers upon the grave of an unknown soldier

Fatwa no. (6166)

If a person places a bunch of flowers on the grave of an unknown soldier, does the ruling on this act fall under the same ruling on those who glorify their Awliya' (pious people) and righteous people to the extent of worshipping them?

A: This act is a Bid`ah (innovation in religion) and excessiveness in (honoring) the dead. It resembles the act of those who glorify their righteous people and make memorials for them for fear that this may lead to establising domes over these graves, seeking their blessings and the help of other than Allah (Exalted be He) in the course of time. This should be prohibited so as to block the means to Shirk (Associating others in worship with Allah).

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Hanging Photos of the Deceased in the Home

The fifth question of Fatwa no. 5088

Q 5: Is it Haram (prohibited) to hang a photo in the home of one that died? Is it Haram to collect and keep photos of those who have passed away?

A: It is impermissible to hang pictures of animate objects in the home or elsewhere; whether they are living or dead people, and whether as memories or otherwise, as the Prophet (peace be upon him) said to `Ali (may Allah be pleased with him), ﴾Spare no portrait from being effaced, and leave not a raised grave unleveled.﴿ Narrated by Muslim in his Sahih (authentic) Book of Hadith. It is impermissible for any other purpose.

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the dead hearing what the living say

Third question from Fatwa No. 9216

Q 3: I read in a book titled Al-Hawy Li Al-Fatawy by Imam Al-Siyuty that the dead can hear what the living people say about them and their praise of them.

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They also know the living people who visit them and that the dead pay visits to one another. Is this true and acceptable? Imam Al-Siyuty relied upon some Hadiths and Athar (narrations from the Companions) in the Vol. 2, P.169, 170, 171.

A: The basic ruling is that the dead do not hear the living except in cases supported with a Nas (Islamic text from the Qur'an or the Sunnah). Allah (may He be Exlated) says to His Prophet (peace be upon him): ﴾So verily, you (O Muhammad صلى الله عليه وسلم) cannot make the dead to hear (i.e. the disbelievers)﴿ and He (Exalted be He) says: ﴾but you cannot make hear those who are in graves.﴿

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building Domes on Graves

The fourth question of Fatwa no. 8263

Q 4: Some people consider the green dome that was built on the Prophet's grave in Madinah an evidence for the permissibility of building domes on graves, such as those of righteous people. Is this true,

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or what shall we say to them?

A: It is impermissible to make such a Qiyas (analogy) to conclude the permissibility of building domes on the graves of the dead, whether righteous people or otherwise. Building these domes is a prohibited sin, as it contradicts what was authentically reported from Abu Al-Hayyaj Al-Asady who said that `Ali ibn Abu Talib (may Allah be pleased with him) said to him: ﴾Should I not send you on the same mission as the Messenger of Allah (peace be upon him) sent me? Do not leave a statue without obliterating it, or a high grave without leveling it.﴿ It was also reported from Jabir (may Allah be pleased with him) that he said, ﴾The Prophet (peace be upon him) forbade plastering of graves, sitting on them and building over them.﴿ Both Hadiths were narrated by Muslim in his Sahih (authentic) Book of Hadith. Thus, it is impermissible to use this prohibition as evidence on the permissibility of such deeds, as the saying of the Prophet (peace be upon him) cannot be disobeyed in favor of the sayings or the deeds of anyone else. The Prophet (peace be upon him) is the one to whom Allah conveyed His Message; and thus his orders should be obeyed, as Allah stated, ﴾And whatsoever the Messenger (Muhammad صلى الله عليه وسلم) gives you, take it; and whatsoever he forbids you, abstain (from it).﴿ There are other Ayahs which order us to obey Allah and His Messenger. Building domes over graves is also a means which may lead to Shirk (polytheism), so the means leading to Shirk should be blocked.

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Sleeping on the ground for forty days as mourning over the dead

First question from Fatwa No. 5275

Q 1: What is the Islamic method for holding a Ma'tam (mourning assembly)? In the Sudanese rural areas, most relatives and neighbors of the dead person usually sleep on the ground for forty days in mourning for the dead and do not apply perfume during this period. They slaughter animals as Sadaqah (voluntary charity) a week after his death. Would you please explain to us the legal point of view in this regard?

A: The habit of holding Ma'tam and staying to meet people who come for consolation is a type of Bid`ah (rejected innovation in religion). Neither the Prophet (peace be upon him) nor his Companions (may Allah be pleased with them) used to do this. Likewise, sleeping on the ground and the abstinence of the relatives and neighbors of the dead from applying perfume for forty days is a type of Bid`ah. Similarly, slaughtering animals a week or forty days after the death of someone as a Sadaqah for the dead or serving meat to those who come to offer consolation is Bid`ah.

So, it is Wajib (obligatory) to abandon such habits and reproach those

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who practice them as the Prophet (peace be upon him) said: ﴾He who innovates things in our affairs for which there is no valid (reason) (commits sin) and these are to be rejected.﴿ Agreed upon by Al-Bukhari and Muslim.

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The second question of Fatwa no. (10975)

Q2: We live in a village and in this place when a person dies, we enshroud him, then tend to move the body on three stages. This means that we move the dead body to a distance of one meter, then we put it down three times. Also, on our way to the grave, we keep saying: "La ilaha illa Allah (there is no deity but Allah), Muhammad is His Servant and Messenger)". Is this valid or not? Please provide me with the answer. May Allah benefit you, as I live in a village that is very far from the city.

A: What is mentioned regarding moving the dead person to the graves after shrouding them at a distance of one meter, then putting them down on three stages has no basis (in Islam). Likewise is the remembrance that is said out loud when moving the deceased, for all these are acts of Bid`ah (innovation in religion).

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Does the lightness of the coffin where the dead person lies indicate his righteousness?

The second question of Fatwa no. 2873

Q 2: Some sound-minded and trustworthy people told me that they attended the burial procession of a dead Muslim whose coffin was very light to carry and another one whose coffin was very heavy to carry and yet a third one in which the coffin moved over the heads of the attendants. How does Islam view such stories?

A: We can tell of no reason for the alleged lightness or heaviness of coffins in which the dead are laid down. Lightness or heaviness can only be sensed through tangible reasons like the thinness or fatness of the deceased. There is nothing in the Shari`ah of Islam to lend support to the idea that lightness denotes the righteousness of the deceased and that heaviness indicates his unrighteousness. The movement of the coffin is an indication that the person is still alive, in which case he has to be brought to a specialized doctor for examination. People should not hasten to bury him until he is certainly proved to be dead.

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First question from Fatwa No. 7598

Q 1: Is the weight of the deceased while in the coffin heavy or light? Does the coffin push itself forward as if flying as witnessed in our days and before as narrated by the predecessors? what is the proper way to act when following the Funeral Procession? Should it be in silence, or is it permissible to utter the word of Tawhid (monotheism) such as La ilaha illa Allah (there is no deity but Allah) and similar words? What is the opinion of your Eminence concerning making Du`a` (supplicating to Allah) for the dead? Should it be by reciting Qur'an for his soul, or is this an act of Bid`ah (rejected innovation in religion) as mentioned by some jurists? Lastly, what is your opinion regarding setting up Ma'tam (mourning assembly) after the death of a person which are held on Thursdays, on the fortieth day after death and the anniversary of the person's death and other similar matters?

A: The weight of the dead person varies according to the bulk of the body, namely its slimness or fatness, and their age whether old or young. As for what some weak deviated people claim that the deceased becomes sometimes heavy or light on his coffin bearers, this is a false allegation that might be propagated by those bearers. Likewise claiming that at times he pushes the coffin forward or in a special direction that he likes to be buried in or to a certain place to be buried in it is a Karamah (an extraordinary event performed by a pious person) and declaration that the deceased is one of the Awliya' (pious people) of Allah is a false allegation. Nothing of the sort happened to the Sahabah (Companions of the Prophet) in their multitude and the righteous Salaf predecessors during their funerals, and they were more devoted in their worship to Allah

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and the most keen on observing His limits.

The Sunnah when following a Funeral Procession is to remain silent and remember death with the intention of performing a duty towards your fellow Muslim. It is an act of Bid`ah (rejected innovation in religion) to read the poem of Burda or the Surah of Al-Insan or Ayahs from it in front of the coffin of the deceased, or to say La ilaha illa Allah (there is no deity but Allah) or similar words.

Giving Sadaqah (voluntary charity) on behalf of the deceased is permissible without fixing a certain time, and visiting the graves for men is an act of Sunnah as well as making Du`a` for the deceased buried in the graves. Furthermore, it is an act of Sunnah for the visitor to say: Peace be upon you, dwellers of these abodes, believers and Muslims. We will, whenever Allah wills, join you. We beg of Allah salvation for us and for you. A Muslim should supplicate for his Muslim brother that Allah may forgive him and have mercy upon him, and to be steadfast when being questioned by the angels after being buried.

As for the food prepared on Thursdays or Fridays and taken to the graves to be distributed to the poor, this is a type of Bid`ah, and so is their gathering on the fortieth day or night to commemorate the dead or the pavilions held on the dead's annual anniversary, all such acts are types of Bid`ah. It has been authentically narrated that the Prophet (peace be upon him) said: «He who innovates things in our affairs for which there is no valid (reason) (commits sin) and these are to be rejected.) We advise you to read the book titled Al-Ibda` Fi Madar Al-Ibtida` by Shaykh `Aly Mahfouzh and

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Al-Sunnan Wal Mubtada`at by Shaykh Muhammad `Abdul-Salam Khadir.

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Fatwa No. 4023

Q: In many socialist countries, they put wreaths of flowers on the graves of martyrs or on the graves of unknown soldiers. Some Muslim countries behave in the same manner. What is the ruling on doing so? Is there any evidence that denotes the permissibility or impermissibility of this act?

Many countries, though they are Muslim countries, follow certain habits in inaugurating or ending their national festivals as asking the attendees to stand silently for one minute seeking mercy for martyrs. What is the attitude of Islam towards these habits? Is there any text from the Qur'an or the Sunnah that denotes the permissibility or the impermissibility of these deeds? Does doing so contradict reciting Surah Al-Fatihah for a dead person? Is doing so considered to be an alternative to reciting Surah Al-Fatihah? Is reciting Surah Al-Fatihah a Bid`ah (innovation in religion)?

A: Firstly: Putting flowers on the graves of martyrs or the graves of other persons or

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celebrating what is called the Unknown Soldier is one of the Bid`ahs innovated by some Muslims in countries that have a firm relation with non-Muslim countries. They do so out of admiration of what is done by disbelievers with regard to their dead. This is legally prohibited because it likens Muslims to non-Muslims with regard to what they have innovated in venerating their dead. The Prophet (peace be upon him) warned us against this by his saying: ("I was asked to fight people with the sword closely before the Day of Judgment so that Allah alone is worshipped. My sustenance has been made under the shadow of my spear; and whoever disobeys me shall be humiliated. He who copies any people is one of them.") This was reported by Ahmad, Abu Ya`la and Al-Tabarany in his book called Al-Kabir. The Prophet (peace be upon him) also said: ("You will certainly follow the ways of those before you span by span and cubit by cubit, until even if one of them entered the hole of a lizard, you would enter it too, and even if one of them had conjugal intercourse with his wife on the road, you would do it too.") This Hadith was reported by Al-Hakim who said that this Hadith is authentic according to the conditions stipulated by Muslim. Al-Dhahaby confirmed the saying of Al-Hakim. This Hadith was also reported by Al-Bazzar. Al-Haythamy said that the chain of transmitters of this Hadith are Thiqahs (trustworthy). They were among the Companions, the second generation and the rest of the righteous predecessors (may Allah be pleased with them) high ranking and unknown martyrs.

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It was not authentically reported that they put any flowers or the like upon their graves. Therefore, putting flowers on the graves is a Bid`ah. All goodness is inherent in following the example of the predecessors of this Ummah (nation) and all evils are in the Bid`ahs innovated by those who came later. **Secondly:** Holding celebrations for martyrs and standing silently for one minute out of seeking mercy to the souls of martyrs is a rejected Bid`ah. This was not done by the Prophet (peace be upon him), the rightly guided Caliphs, the rest of the Companions (may Allah be pleased with them) or the Imams of Muslims in the first generations whom the Prophet (peace be upon him) testified to be righteous. It was authentically reported that the Prophet (peace be upon him) said: ("He who innovates things in our affairs for which there is no valid (reason) (commits sin) and these are to be rejected.") It was reported in another narration that the Prophet (peace be upon him) said: ("He who did any act for which there is no sanction from our behalf, that is to be rejected.") All goodness lies in following the example of the Prophet (peace be upon him) and his rightly guided Caliphs. One should not follow what is innovated by disbelievers in things that contradict the guidance of Islam. Thirdly: It was not authentically reported that the Messenger of Allah (peace be upon him) recited Surah Al-Fatihah or any other Surah over the souls of Martyrs or other dead people. He is kind and merciful to believers. It was not authentically reported that the Prophet (peace be upon him) recited any part of the Qur'an for the sake of the dead in the graveyard, though he used to visit graves a lot. Moreover, he used to ask Allah to bestow mercy and forgiveness upon the believers.

He used to supplicate to Allah to bestow His Mercy upon all believers. The Prophet (peace be upon him) sought admonition by visiting the graves.

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The third question of Fatwa no. 3159

Q3: I know that it is not permissible to perform Talqin (reminding a dead person to say "La ilaha illa Allah [there is no god but Allah])", but a large number of scholars in our country permit that. Their argument is based on Al-Shafi`y's Madh-hab (School of Jurisprudence). I referred to the book "Nayl Al-Awtar" by Al-Shawkany who remained silent concerning this point, but said that this is regarded as permissible by some of the Shafi`y Madh-hab. What should we do?

A: The more correct of the two opinions maintained by scholars in this regard is that reciting Talqin after death is not permissible. Rather, it is a Bid`ah (rejected innovation in religion) and every Bid`ah is a misguidance. As for the Hadith, reported by Al-Tabarany in his book "Al-Kabir" on the authority of Sa`id ibn `Abdullah Al-Awdy from Abu Umamah (may Allah be pleased with him) concerning the Talqin of the dead after burying him, it is mentioned by Al-Haythamy in the second and third volume of his book "Majm` Al-Zawa'id", who comments on the Hadith, saying, "It includes some (in the chain of transmission) whom I do not know." Therefore, we cannot cite this Hadith as evidence for the permissibility of Talqin after death. Doing so is a Bid`ah

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according to the Prophet's saying: ❨Whoever innovates things in our affairs for which there is no valid (reason) is to have it rejected.❩ The Madh-hab of the four Imams do not constitute a legal ruling. But the Book of Allah, the authentic Sunnah reported from the Prophet (peace be upon him) and Ijma` (consensus) are the only sources that constitute legal proof. There is no authentic narrations about Talqin after death, therefore, it is not permissible to do it.

Encouraging someone, who is dying, to say "La ilaha illa Allah" (there is no deity but Allah) and helping them to repeat it, is permissible. It is permissible to do so in order that the last words the dying person utters would be La ilaha illa Allah. The Prophet (peace be upon him) said that to his uncle, Abu Talib. However, his uncle refused to say it. The last words that were said by Abu Talib is: "I am believing in the religion of `Abdul-Muttalib."

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First, second, and third questions from Fatwa No. 1496

Q 1: is it permissible to stand at the grave after burial to supplicate to Allah and seek His forgiveness for the dead person?

A: Yes, it is not only permissible but also Mustahab (desirable) to do so. It has been reported by

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Abu Dawud, and Al-Hakim who authenticated it on the authority of `Uthman (may Allah be pleased with him) that ﴾Whenever the Messenger of Allah (peace be upon him) finished burying the dead, he used to stay at his grave and say: 'Seek forgiveness for your brother and beg steadfastness for him, for he will be questioned now.'﴿ .

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Q 2: How can we seek forgiveness and supplicate to Allah for the deceased after burying him?

A: No Hadith was reported regarding seeking forgiveness and supplicating to Allah for the dead after burying him as far as we know. It is in fact a general command to seek forgiveness and to supplicate to Allah for him to stand firm. So it is enough to obey the order in any way such as to say: "O Allah, forgive him and make him firm on the truth" and likewise.

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Q 3: Is it correct that we make Ma`ruf (that which is judged as good, beneficial, or fitting by Islamic law and Muslims of sound intellect) for the family of the deceased by offering them money, clothing and other things instead of preparing the food which is referred to in the Hadith of the Prophet (peace be upon him) where he said: (Prepare food for the family of Ja'far.) **or not?**

A: Providing the family of the deceased with money and clothing can not replace preparing food for them. The Prophet (peace be upon him) said at the end of the Hadith: (for they are too busy.) The explicit meaning of this report is that the Prophet (peace be upon him) ordered that food be prepared for the family of the deceased as the death of a loved one makes them too busy to prepare it for themselves. However, giving money and clothing to needy people in the family of the deceased is a good act and is generally encouraged by Shari`ah (Islamic law) when the family of the deceased and others are in need of it.

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Accordingly, whoever does so with the intention of relieving someone's distress makes it a good deed.

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bid`ah related to the deceased

Fatwa No. 9774

Q: Nowadays, there are a group of people who transfer the deceased months or years after burying them claiming that this deceased person came to one of them in a dream and said: "You have to build a shrine for me". While transferring the deceased to his grave, some of them claim that the deceased is the one who directs them while they carry him to the places he wants to visit before his last burial and claim that the deceased flies in addition to other superstitions. It should be noted that this deceased may not have offered Salah (Prayer) or observed Sawm (Fasting) during his entire life or even performed any of the Islamic obligatory acts. I wish your Eminence would explain the legal ruling in this regard.

A: Firstly: Transferring the deceased from one grave to another one is not permissible

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unless there is a necessity to do so according to the Islamic Shari`ah. Secondly: As for the vision or dream, it is not true but they are Satanic insinuations as well as the claim that the deceased directs them to special places to visit before his last burial in the grave which he determines and that he flies to these places, is a mere false allegation. It is against Allah's Way (of conducting affairs) and not a Karamah (an extraordinary event performed by a pious person) but a manipulation done by those who carry the deceased. Thirdly: Building domes over the graves is a Munkar (disapproved by Islamic Shari`ah) act which should not be done and what has been built, should be destroyed because the Prophet (peace be upon him) forbade building anything on graves and ordered us to level the high graves.

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The second question of Fatwa no. 9294

Q 2: if a man dies should his wife undergo a state of mourning by doing the following:

First,

she wears a black dress and a bandage of white lawn as well as a white belt around her head.

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Second,

she does not take a bath, wash her clothes or comb her hair until one week has passed, and she wears the same clothes for the entire week. When she bathes and washes her clothes, she should bury the water that she used, as we are Bedouins and we do not have bathrooms. This habit has been our custom since the time of our ancestors. We have no idea whether these customs are valid or not. Please your Eminence, could you clarify the legitimate way of mourning. Please advise.

A: First, the way this woman mourns her husband, such as wearing a white bandage, a white belt on her head and a black dress, abstaining from bathing for a week, digging a hole for the water that was used in bathing and washing her clothes, and wearing the same clothes for a whole week, is all groundless and illegitimate. Such practices should not be done.

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Ruling on visiting graves

The twelfth question of Fatwa no. 3323

Q 12: What is the ruling on visiting graves?

A: According to the most appropriate of the two views held by scholars, it is an act of the Sunnah (commendable act) for men only to visit graves. The purpose of visiting them is to let people learn a lesson and be reminded of death and the Hereafter and pray to Allah (Exalted be He) to grant mercy and forgiveness to the deceased. This was the regular practice which the Prophet (peace be upon him) taught to his Sahabah (Companions, may Allah be pleased with them). Visiting the graves is not meant to seek help or blessings from the dead or to beseech them for Shafa'ah (intercession). The Prophet (peace be upon him) is reported to have said: ﴾Visit the graves for they remind you of the Hereafter.﴿ Narrated by Muslim in his Sahih (authentic book of Hadith). The Prophet (peace be upon him) also taught his Sahabah to say the following Du`a' when visiting graves: ﴾May you be safe, O inmates of the abodes of the believers and the Muslims, and if Allah pleases, we shall follow you. We pray to Allah for well-being for ourselves and for you).﴿ In another narration it is stated: ﴾May Allah have mercy on those who have gone ahead of us and those who will come later on.﴿

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Is Taharah a condition for visiting graves?

The second question of Fatwa no. 6187

Q 2: What is the ruling on a person who visits Al-Masjid Al-Nabawy (the Prophet's Mosque in Madinah) in a state of Wudu' (ablution) and visits Al-Baqi' and the rest of the sites without Wudu'. Is there any blame on him for that?

A: There is no blame on him; visiting Al-Baqi' or the Martyrs of Uhud does not require that the visitor has Wudu'. It is Mustahab (desirable) to visit graves, but Taharah (ritual purification) is not a condition. This is due to the general meaning of the Hadith of the Prophet (peace be upon him): ﴾Visit the graves for they remind you of the Hereafter.﴿ (Related by Muslim in his Sahih [Authentic Hadith Book])

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women Visiting Graves

Fatwa no. 1981

Q: I heard that it is impermissible for women to visit the grave of the Prophet (peace be upon him). I told my wife and my mother, but they

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were not convinced. Please advise as soon as possible.

A: Visiting graves without traveling with the specific intention of doing so is a Sunnah (supererogatory act of worship following the example of the Prophet) for men, including the grave of the Prophet (peace be upon him). An Islamically approved visit entails asking Allah to forgive the deceased and have mercy upon them. It serves as an admonition and a reminder of death and what follows thereafter. When visiting the graves of Muslims, one should supplicate, ﴾May peace be upon you, O inmates of the abodes of the believers and the Muslims! If Allah wills, we shall follow you. We pray to Allah for the well-being of ourselves and you.﴿ When one visits the grave of the Prophet (peace be upon him) and his two Companions, Abu Bakr and `Umar (may Allah be pleased with them), one should invoke Allah's blessings upon the Prophet (peace be upon him) and ask Allah to be pleased with Abu Bakr and `Umar (may Allah be pleased with them).

As for women, it is impermissible for them to visit graves in general, including the grave of the Prophet (peace be upon him). It is not a Sunnah for them, rather they are not allowed to visit neither the grave of the Prophet (peace be upon him) nor any other graves. It was narrated by Abu Dawud, Al-Tirmidhi and Ibn Majah, from Ibn `Abbas (may Allah be pleased with him) that ﴾the Propehet (peace be upon him) cursed women who visit graves, those who build Masjids (mosques) over them and placing lamps (there).﴿ It was also narrated by Al-Tirmidhi from Abu Hurayrah (may Allah be pleased with him) that ﴾the Messenger of Allah (peace be upon him) cursed women who visit graves.﴿ Al-Tirmidh said that this Hadith is Hasan (good) and Sahih (authentic).

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It was also authentically reported that the Prophet (peace be upon him) stated, ﴾I had forbidden you to visit graves , but now you may visit them.﴿ Only men are addressed here, not women, as there are other Hadiths where women who visit the graves were cursed, which were reported from three of the Sahabah (Companions of the Prophet, may Allah be pleased with them). What was reported from `Aishah (may Allah be pleased with her) about visiting the graves is Mansukh (abrogated) by the mentioned Sahih Hadiths.

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First, second, third, fourth, and fifth questions from Fatwa No. 2927

Q 1: What is the ruling on visiting the graves for both men and women, and women's weeping at the graves, slapping cheeks and tearing clothes out of grief?

A: First: It is an act of Sunnah (a commendable act) for men to visit the graves because the Prophet (peace be upon him), the rightly guided caliphs, the Companions (may Allah be pleased with them), and the Muslim Imams without exception used to do so. Hence, there is Ijma` (consensus of scholars) that it is a Sunnah. Besides, the Prophet (peace be upon him) said: ﴾I forbade you to visit graves, but now you may visit them...﴿

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As for women, it is not permissible for them to visit the graves according to the soundest of the scholars' two opinions in this regard. Ibn `Abbas (may Allah be pleased with them) said: ﴾The Messenger of Allah (peace be upon him) cursed the women who visit graves and those who build mosques and place lights upon them.﴿ Narrated by Ashab-ul-Sunan (authors of Hadith compilations classified by jurisprudential themes) and it is supported by the Hadith narrated by Abu Hurayrah and Hassan ibn Thabit (may Allah be pleased with them). There is no contradiction between it and the first Hadith giving permission to visit the graves. It addresses women in particular while the Hadith giving permission is general and applies to both men and women. So, the Hadith cursing the women who visit the graves excludes them from the permission of visiting the graves.

Second: Women crying loudly and wailing is one of the major sins whether at the graves or not. Likewise, slapping cheeks and tearing clothes out of grief is a major sin according to the Hadith which was authentically narrated from the Prophet (peace be upon him) that he said: ﴾If the wailing woman does not repent before she dies, she will be made to stand on the Day of Resurrection wearing a garment of pitch and a chemise of mange.﴿ Narrated by Muslim. It is also authentically reported from the Prophet (peace be upon him) that he said: ﴾He who slaps his cheeks, tears his clothes

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and follows the ways and traditions of the Days of Ignorance is not one of us.﴿ Narrated by Al-Bukhari and Muslim.

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Q 2: What is the ruling on building over graves, decorating them with marble and writing an Ayah (Qur'anic verse) or more on them?

A 2: It is impermissible to build Masjids (Mosques) or establish domes over graves, because of what was narrated by `Aishah (may Allah be pleased with her) that the Prophet (peace be upon) said: ﴾Allah has cursed the Jews and the Christians for making the graves of their prophets as Masjids.﴿ Agreed upon its authenticity (by Al-Bukhari and Muslim). It was also reported in Sahih (Authentic book of Hadith) Muslim on the authority of Jundub Ibn `Abdullah (may Allah be pleased with him) that he said: " The Messenger of Allah (peace be upon him) said: ﴾Beware of those who preceded you and used to take the graves of their prophets and righteous men as places of worship, for you must not take graves as Masjids.﴿ This practice includes excessiveness in [honoring] the deceased. Accordingly, it is impermissible to build over them except with something that denotes the existence of graves in the area. Doing so would help people avoid walking on them or using them as places for urination or defecation. It is authentically reported that `Aly (may Allah be pleased with him) told Abu Al-Hayyaj Al-Asady : ﴾Should I not send you on the same mission that Allah's Messenger (peace be upon him) sent me on? Do not leave an image without obliterating it, or a high grave without levelling it.﴿ Related by Muslim .

It is also prohibited to decorate graves with marble because of what is authentically reported in Sahih

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Muslim on the authority of Jabir Ibn `Abdullah (may Allah be pleased with both of them), ﴾That the Messenger of Allah (peace be upon him) forbade plastering the graves, and sitting or building over them.﴿ This is because excessiveness in glorifying the deceased can be a means to Shirk (Associating others in worship beside Allah). It is also impermissible to write an Ayah or more of the Qur'an on the walls of the graves, for this degrades and violates the sanctity of the Qur'an, and leads to using it for another purpose than that for which it was revealed; which is for worshiping Allah (Exalted be He) by reciting it, interpreting it and contemplating its meaning, deriving rulings from it and resorting to it in arbitration. It is also absolutely prohibited to write anything on the graves, whether the Qur'an or any other writing, because of the general prohibition of the Prophet (peace be upon him) to do so. Related by Al-Tirmidhy and others with a Sahih (authentic) Isnad (chain of Narrators).

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Q 3: What is the ruling if the relatives of the deceased stay for a number of days or weeks beside his or her grave? What is the ruling on men and women who habitually visit graves on Thursdays? What is the ruling on women who weep or slap their cheeks while mourning for the dead?

A: Staying for a number of days or weeks beside the grave of a dead person because of being attached to them or believing that they can sense the presence of their relatives is known to have neither been the regular practice of the Prophet (peace be upon him) nor of the Rightly-Guided Caliphs and Sahabah (Companions of the Prophet, may Allah be pleased with them). Moreover, the scholars of the Salaf (righteous predecessors) are not known to have practiced this custom. Nothing is better than following their line of conduct. Staying by the graves is an act of Bid`ah (rejected innovation in religion) which must be avoided in compliance to the example of the Messenger of Allah (peace be upon him), the Rightly-Guided Caliphs and Sahabah and whoever follows in their footsteps

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in righteousness. Singling out Thursday for visiting graves also constitutes an act of Bid`ah. It is authentically reported that the Prophet (peace be upon him) said: ﴾He who innovates things in our affairs for which there is no valid (reason) (commits sin) and these are to be rejected.﴿ However, there is nothing wrong if a person habitually visits the graves on Thursday if they find it difficult to visit them on other days, as long as they do not single it out as being a virtuous day. Men are permitted to visit graves at any time.

Based on the answer to the first question, it is a major sin for women to weep or slap their cheeks when visiting graves.

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Q 4: What is the ruling on slaughtering one or more animal in the house of a deceased person forty days after his/her death and inviting people to eat this meat. People who do this claim that they do so to draw nearer to Allah (Exalted be He) and seeking His forgiveness and mercy for the deceased. This practice is called the Mercy or the Deceased's Supper. What is the ruling on this practice?

A: The practice you mentioned of slaughtering an animal and inviting people to eat it forty days after someone's death for the purpose of drawing nearer to Allah (Exalted be He) whose mercy and forgiveness is hoped to encompass the deceased, is a rejected Bid`ah (innovation in religion). The Prophet (peace be upon him), the Rightly-Guided Caliphs, the Sahabah (the Prophet's companions) (may Allah be pleased with them) and the prominent scholars never did this. Thus, it is impermissible according to the Ijma` (consensus of scholars). It was authentically narrated that the Prophet (peace be upon him) said: ﴾Whoever does an action which is not in accordance with this matter of ours [Islam], will have it rejected.﴿

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He (peace be upon him) also said: ﴾Whoever innovates something in this matter of ours [Islam] that is not part of it, will have it rejected.﴿ There is nothing wrong with giving Sadaqah (voluntary charity) on behalf of the dead whether it is in cash or in-kind but without specifying a time for it.

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Q 5: What is the ruling on women visiting graves on thursdays and distributing bread, dates, and meat there?

A: First, giving Sadaqah (voluntary charity) on behalf of the deceased is Mashru` (Islamically acceptable) because some Hadith are authentically reported to that effect. Nevertheless, distributing such Sadaqah by the graves is not permissible because this was not practiced either during the era of the Prophet (peace be upon him) or during the era of the Sahabah (Companions of the Prophet, may Allah be pleased with them). Thus, doing so is a detestable Bid`ah (innovation in religion) for it is authentically reported that the Prophet (peace be upon him) said: ﴾He who innovates things in our affairs for which there is no valid (reason) (commits sin) and these are to be rejected.﴿ Moreover, allocating a specific day for giving Sadaqah is also a Bid`ah.

Second, it is not permissible for women to visit graves on a Thursday or any other day because the Prophet (peace be upon him) cursed females who visit graves.

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Sixth question from Fatwa No. 6167

Q 6: Women visit graves on occasions and festivals. It is known that it is Makruh (reprehensible) for women to visit graves due to their little patience, grief,

and display of their beauty. So, they hire a shaykh who earns his living through reciting Qur'an at graves on every occasion and festival. This shaykh recites short Surahs at the graves in return for fruits, bread, and money. Does the reward of recitation reach the deceased? What is the ruling on the things which the shaykh receives?

A: `Eid-ul-Fitr (the Festival of Breaking the Fast), Eid-ul-Adha (the Festival of the Sacrifice), Days of Tashriq (11th, 12th and 13th of Dhul-Hijjah), and Fridays are the Islamic festivals. Days other than these are not considered Shar`i (Islamically lawful). It is Bid`ah (innovation in religion) for men and women to visit graves during festivals. It is forbidden for women to visit graves whether during festivals or not. Moreover, it is a Bid`ah (innovation in religion) to distribute food and fruit at the graves. On the other hand, it is not permissible for the reciters to recite the Qur'an or to take wages in return for their recitation. The deceased is not availed of these acts, as they are detestable and impermissible acts.

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making Du`a' when visiting the graves

Fatwa No. 5924

Would you please tell me about the Du`a` (Supplication) I should recite when supplicating Allah for the dead, such as my father, relatives and all Muslims. May Allah guide you to all what is best! As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

A: It has been authentically narrated on the authority of Buraydah ibn Al-Husayb (may Allah be pleased with him) that he said: ﴿Allah's Messenger (peace be upon him) used to teach them (the Companions) whenever they came out to visit the graveyard to say: As-salamu `alaikum ahlad-diyyari minal-Mu'minina wal-Muslimina, wa inna in sha' Allahu bikum lahiqun. As'alul-laha lana wa-lakumul- `afiyyah (Peace be upon you, the inhabitants of the city, among the believers, and Muslims, and God willing we shall join you. I beg of Allah peace for us and for you).﴾ Related by Muslim and others. It was authentically reported on the authority of `Aishah (may Allah be pleased with her) that she said: ﴿When it was her night for the Messenger of Allah (peace be upon him) to stay with her, he would go out during the last part of the night to (the cemetery of) Al-Baqi` and say: Peace be upon you, dwellings of the believing people. There has come to you that which you were promised, and if Allah wills we will follow you soon. O Allah, forgive the people of Baqi`al-Gharqad.﴾ Related by Muslim too. Furthermore, it has been narrated on the authority of `Aishah (may Allah be pleased with her) that the Prophet (peace be upon him) used to say in his Du`a` ﴿May Allah have mercy on those who have gone ahead of us and those who come later on.﴾

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Fourth question from Fatwa No. 1732

Q 4: is it permissible for us to stand or sit at the grave to supplicate to Allah for the deceased?

A: The permissible visit to graves is to go there to take heed, to consider and to remember death not to attain blessings from righteous people who are buried there. When a person goes to visit the graves, he should greet those who are buried there saying: ﴾Peace be upon you, the inhabitants of the city, among the believers, and Muslims, and God willing we shall join you. I beg of Allah peace for us and for you.﴿ If he wishes, he may supplicate to Allah for the dead with other Ma'thur (supplication based on transmitted reports) Du`a' (supplication). However, one should not seek help from the dead or supplicate to them to reveal harm or to bring about a benefit. Du`a' is an act of worship and it must be for Allah Alone. There is no harm in standing at the grave or sitting in order to supplicate to Allah for the dead but not to seek blessing. It is permissible to stand at the grave after burying the deceased to ask Allah to keep him firm on the truth and seek forgiveness for him. It was authentically reported from the Prophet (peace be upon him) that when he buried the deceased, he used to stand at his grave and say: ﴾Seek forgiveness for your brother and ask Allah to make him stand firm for he

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is being questioned now.﴿

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Visiting graves on Fridays

The first question of Fatwa no. 7777

Q 1: I have an inquiry regarding a Hadith ascribed to Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said: ﴿Whoever visits the graves of their parents or the grave of any of them every Friday will have their sins forgiven and will be recorded as being dutiful to their parents.﴾ **Please tell me if there is a specific Du'a' (supplication) to be said by the graves of parents. Should such a visit be paid before Jumu'ah (Friday) Prayer or after it, and is there another special preferred time for doing this on Fridays?**

A: First, the Hadith that is mentioned in the question is very Da'if (weak) and can not be used as proof due to its Da'f (weakness) and non-authenticity.

Second, visiting graves is Mashru' (Islamically permissible) at any time and there is no evidence that allocates Fridays or any other days for doing so. However, it is related by Imam Muslim (may Allah be merciful to him) on the authority of Sulayman ibn Buraydah from his father (may Allah be pleased with them both) that the latter said: ﴿The Messenger of Allah (peace be upon him) used to teach them (the Companions) whenever they came out to visit the graveyard to say: 'Al-Salamu `ala ahl-al-diyari min-al-mu'minina wa-al-muslimina, wa inna insha'a Allahu bikum lahiqun. As'al-ul-Laha lana wa-lakum-ul- `afiyah [Peace be upon the inmates of the abodes of the believers and the Muslims, and Allah willing we shall join you. I pray to Allah for well-being for ourselves and for you].'﴾ Also, it is narrated on the authority of Ibn 'Abbas (may Allah be pleased with them both) that the Prophet (peace be upon him) said: ﴿The Messenger of Allah (peace be upon him) passed by the graves at Al-Madinah. He turned his face towards them and said: 'Peace be upon you, O inmates of the graves. May Allah forgive us and you. You have preceded us, and we are to follow.'﴾ (Related by Al-Tirmidhy who classed it as Hadith Hasan [good Hadith])

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Visiting graves on certain days of the year

The third question of Fatwa no. 8818

Q 3: Some people are accustomed to visiting graves on the first and last day of Rajab. Is this permissible?

A: It is not permissible to single out a certain day of the year like Friday or the first day of Rajab or any other day for visiting graves as there is no evidence to support this. It is, however, permissible to visit graves on any day possible, without specifying a certain day.

Permissibility to visit graves is based on the Hadith in which the Prophet (peace be upon him) says: ﴾Visit the graves for they remind you of the Hereafter.﴿

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visiting graves and setting out on journeys for them

Fatwa No. 8084

Q: I read in the book, Al-Fiqh `Ala Al-Mudhahib Al-Arba`ah, by `Abdul-Rahman Al-Juzairy the following: Visiting the graves is a commendable act for a person to see an example and to be reminded of the Hereafter. It is highly stressed on Fridays, a day before or after Fridays according to Al-Hanafiyyah and Al-Malikiyyah Madh-hab (School of Jurisprudence). However, Al-Hanabilah and Al-Shafi`iyyah had a different view saying: There is no difference if the grave is far or near. Al-Hanabilah also had another view saying: It is commendable to travel to visit graves especially those of the pious people. As for visiting the grave of the Messenger (peace be upon him), it is one of the greatest good deeds. This is mentioned in P. 540 Vol. 1. My questions now are:

1-

What is the legal evidence on specifying certain days for visiting the graves?

2-

What is the explanation of saying: It is commendable to travel to visit the graves especially those of the pious...? Some people may take this as evidence for invoking

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the dead buried in the graves. Is there an origin for this in the Sunnah?

3-

What is the meaning of his saying: There is no difference between visiting the far graves and the near ones...? This saying seems to be an evidence for traveling to visit graves.

A: First: Visiting the graves is permissible to take heed, be reminded of the Hereafter, beseech Allah's Forgiveness and Mercy and ask Him for safety. However, this should not be done to invoke the dead and ask them to bring benefit or ward off harm as this is an act of Shirk (associating others in worship with Allah). There is no difference between visiting the graves of pious people or any Muslims.

Second: There is no difference between visiting the graves on Fridays or any other day of the week because it is not authentically reported from the Prophet (peace be upon him) that he specified a certain day for visiting the graves. Hence, specifying a day for visiting the graves is an act of Bid`ah (rejected innovation in religion). It is authentically reported that the Prophet (peace be upon him) said: ﴾He who innovates things in our affairs for which there is no valid (reason) (commits sin) and these are to be rejected.﴿ Third: It is not permissible to travel to visit a grave, whether this grave is a prophet or a waliy (a pious person) or any other person. The Prophet (peace be upon him) forbade this when he said: ﴾Do not undertake journey but to three Masjids (mosques): Al-Masjid Al-Haram this Masjid of mine, the Aqsa Masjid (Bait Al-Maqdis). ﴿ Narrated by Ahmad, Al-Bukhari, Muslim, Abu Dawud, Al-Nasa`iy, and Ibn Majah. Consequently, it is not permissible to set out on a journey to visit the grave of our Prophet Muhammad (peace be upon him).

But a person may travel to offer Prayer in the Masjid (mosque) of the Prophet (peace be upon him). However, whoever visits the Prophet's Masjid should greet him and his two Companions (Abu Bakr and `Umar (may Allah be pleased with them)). In addition, he should visit the cemetery of Al-Baqi` and the graves of the martyrs of the Battle of Uhud and greet them and invoke Allah for them. The visitor should also visit the Masjid of Qiba' and offer Salah (Prayer) there as the Prophet (peace be upon him) said: ﴾He who purifies himself at his house then goes to the Masjid of Qiba' only to offer Salah in it will get a reward equal to that of performing `Umrah.﴿ Also because he (peace be upon him) used to visit the Masjid of Qiba' on Saturdays and offer Salah there. Moreover, one should travel to offer Salah in Al-Masjid Al-Haram and to perform Hajj (Pilgrimage) and `Umrah (Lesser Pilgrimage) there. Likewise, traveling to Al-Masjid Al-Aqsa and offering Salah there is a Mandub (commendable) act.

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Visiting the Masjid of the Prophet and greeting the Prophet (peace be upon him) and his companions

The first question of Fatwa no 8831

Q 1: I wish to visit Masjid Al-Rasul (Prophet's Mosque) (peace be upon him) in Al-Madinah Al-Munawwarah, how should I greet the Messenger of Allah? Is it obligatory to visit his Masjid?

A: Visiting the Masjid of Allah's Messenger (peace be upon him) is not obligatory but if you wish to go on a journey to Al-Madinah Al-Munawwarah in order to offer Salah (Prayer) in the Masjid of the Prophet, this is desirable and it is Sunnah (supererogatory act of worship). When you enter the Masjid begin with offering Salah. Then, go to the Prophet's grave and say, "May Allah's Peace be upon you, O Prophet, and His Mercy and Blessings! May Allah send mercy upon you and upon your family and companions!" You are required then to supplicate to Allah often to send prayers on the Prophet (peace be upon him) according to what is authentically reported from him, ﴾Invoke blessings on me, for your blessings reach me wherever you are.﴿ Then, greet Abu Bakr and `Umar and supplicate to Allah to be pleased with them. You should not wipe yourself with the grave or say supplications by it. Leave the grave and supplicate to Allah wherever you are whether in the Masjid or elsewhere. It is authentically reported that the Prophet (peace be upon him) said: ﴾No journey should be made except to three Masjids (mosques): Al-Masjid Al-Haram (the Sacred Mosque in Makkah), this Masjid of mine (the Prophet's Mosque in Madinah), and Al-Masjid Al-Aqsa (the Aqsa Mosque in Jerusalem)."﴿ Related by Imam Ahmad,

Al-Bukhari, Muslim, Abu Dawud and Al-Nasa'y.

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sanctity of the dead and of the graves

First, third and fourth questions from Fatwa No. 2214

Q 1: Is it authentically reported that the Prophet (peace be upon him) said: Whoever breaks the bone of a dead person is like breaking the bone of a living Muslim?

A: This Hadith is an authentic one that was narrated as Marfu` (a Hadith narrated from the Prophet with a connected or disconnected chain of narration) and Mawquf (a Hadith narrated from a Companion of the Prophet). As for the Marfu` Hadith, it is reported by `Abdul-Razzaq in his Musanaf, Abu Dawud and Ibn Majah in their Sunan, and by Ibn Hiban in his Sahih with their Sanads (chain of narrators) on the authority of `Amrah bint `Abdul-Rahman from `Aishah (may Allah be pleased with her) that she reported that the Prophet (peace be upon him) said: ﴾Breaking a dead man's bone is like breaking it when he is alive.﴿

It was listed by `Abdul-Razzaq under the title: Chapter on breaking the bones of the dead, then he mentioned the Hadith with his sanad. It was also listed by Abu Dawud under the title: Chapter on finding the bones in place of digging, then he mentioned the Hadith with his Sanad. This Hadith was also listed by Ibn Majah under the title: Chapter on forbidding breaking the bones of the dead, then he mentioned the Hadith with his Sanad. Al-Hafizh Al-Haythamy also listed it in Mawarid Al-Zam`an Ila Zawa`id Ibn Hibban under the title: Chapter on whoever caused harm to a dead person, then he mentioned the Hadith with his Sanad. As for the Mawquf narration, it was mentioned by Imam Malik in

Al-Muwatta` with his Sanad on the authority of `Aishah (may Allah be pleased with her) that she said: ﴾Breaking the bones of a Muslim when he is dead is like breaking them when he is alive﴿ That is equal in the sin committed. The same narration was mentioned by Imam Al-Shafi`y in his book titled Al-`Um under the title: Chapter on what is after burial, on the authority of Imam Malik that he heard that `Aishah (may Allah be pleased with her) said: ﴾Breaking the bones of a Muslim when he is dead is like breaking it when he is alive.﴿

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Q 3: are the bodies of dead Muslims sanctified? are these bodies inviolable and should not be violated?

A: It is authentically narrated from the Prophet (peace be upon him) in the two Sahih (authentic) Books of Hadith (Al-Bukhari and Muslim) and other books of Hadith that he (peace be upon him) said: ﴾Your blood, your property, and your honor are as sacred to one another like the sanctity of this day of yours in this month of yours in this town of yours.﴿ This was said by the Prophet (peace be upon him) when he gave a khutbah (sermon) on the Day of Sacrifice (10th of Dhul-Hijjah) during the Farewell Hajj. The property and honor of Muslims are included in the generality of this Hadith. Furthermore, it was clarified while answering the first question that the sanctity of the bodies of dead Muslims is the same as their sanctity when they were alive.

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Q 4: I buried some children whose parents are Muslims in a cemetery and the burial of the last one was not more than five years ago. Is it permissible now for myself or anybody else to take their remnants out bearing in mind that the parents of some of those children are still alive while some of them have already died.

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A: The original ruling is that exhumation of graves is not permissible. This is because once the deceased is put in his grave, he settles at this specific place and holds it. Thus, graves are confined to their dwellers and no body is allowed to act freely or deal conclusively with them. Also, exhumation of graves may lead to breaking the bones of the dead person and humiliating them. We have formerly explained the prohibition of this while answering the first question. The exhumation of graves is only permissible under a necessity or an Islamic preponderant Maslahah (public interest) according to the discretion of scholars.

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Fatwa no. 11228

Q: We have a cemetery in the neighbourhood of Al-Qabil where about

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six or seven acacia trees were planted. The falling spines of these trees are scattered in great amounts all around the cemetery. We want to cut down these trees. We can only get rid of the scattered spines by burning, so please direct me to the right course of action concerning what should be done with these trees. May Allah protect you.

A: There is nothing wrong if these trees are cut down for the sake of removing harm. The removal process should be done by using cutting tools under the supervision of the municipality. Also, the spines should be removed in a safe way that would cause no harm to the graves.

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Second question from Fatwa No. 10510

Q 2: Is taking off one's shoes in the graveyard an act of Sunnah or Bid`ah (rejected innovation in religion)?

A: Whoever enters the graveyard should take off his shoes, because of the report narrated by Bashir ibn Al-Khasasiyyah who said: ﴾While I was walking with the Messenger of Allah (peace be upon him), we saw a man walking in the graveyard with his shoes on. He said: O man, wearing the shoes! Take off your shoes. So the man looked (round), When he recognized the Prophet of Allah (peace be upon him), he took them off and threw them away.﴿

Related by Abu Dawud. Imam Ahmad said: The Sanad of the Hadith Bashir ibn Al-Khasasiyyah is good and I would follow it unless there is a reason not to. And the reason referred to by Ahmad (may Allah have mercy on him) is things such as thorns or the ground being too hot to walk on and the like, in which case there is nothing wrong with wearing shoes when walking between the graves, so as to avoid harming oneself.

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Showing respect for the deceased

Fatwa no. 13349

Q: Some preachers mentioned a Hadith meaning that the sanctity of a dead Muslim is like the sanctity of a living one. Does this mean that we should show respect toward the grave where the deceased is buried? In other words, should we not walk or build on it? Or does it mean that a Muslim is not permitted to backbite a Muslim after his/her death, for example accusing him/her of committing Zina (premarital sexual intercourse and/or adultery) or obscene acts and the like? Will the person be sinful if he speaks badly about a dead Muslim?

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If I did commit this sin, what do you advise me to do to avoid repeating this act? May Allah grant you success!

A: First, it was compiled by Imam Ahmad in his Musnad and Abu Dawud in his Sunnan narrated on the authority of `Aishah (may Allah be pleased with her) that the Prophet (peace be upon him) said: 《Breaking a dead man's bone is like breaking it when he is alive.》 This signifies the sanctity of the dead and not interfering with him/her by harming or debasing their graves.

Second, it is impermissible to curse a dead Muslim, as the Prophet (peace be upon him) said: 《Do not abuse the dead, because they have attained that which they had forwarded (their deeds, good or bad).》 You should perform Tawbah (repentance to Allah) and ask Allah's forgiveness for what you have done.

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Sanctity of cemeteries

The fourth question of Fatwa no. 2174

Q 4: In our village, there is a very old cemetery located fifty meters away from my house. Some people pass through it with their animals. Is it permissible to move the remains contained at this cemetery to another one that is far away or should we enclose it with a fence?

A: If the reality is as you mentioned, it is prohibited that people pass through the cemetery with their animals as in doing so they will be encroaching upon the sanctity of the tombs. The villagers have to enclose it with a fence so as to preserve the sanctity of the dead. They may inform the concerned officials in the government who, in turn, should undertake the building of the fence.

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Makers of marble graves

Fourth question from Fatwa No. 4048

Q 4: What is the ruling on a person who makes graves of marble and other

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materials, is his earning lawful or not? Is it permissible for me to take a loan from him?

A: It has been authentically narrated from the Prophet (peace be upon him) that he said: ﴾May Allah curse the Jews and Christians, for they have taken the graves of their Prophets as places of worship.﴿ Agreed upon by Al-Bukhari and Muslim. It was also authentically reported that he (peace be upon him) said: ﴾Beware of those who preceded you and used to take the graves of their prophets and righteous men as places of worship, but you must not take graves as Masjids (Mosques) I forbid you to do that.﴿ Related by Muslim in his Sahih (authentic) Book of Hadith. It is also narrated in Sahih Muslim on the authority of Jabir ibn `Abdullah (may Allah be pleased with him) that he said: ﴾The Messenger of Allah (peace be upon him) forbade plastering graves, sitting on them, and building over them.﴿ Al-Tirmidhy added with a sound Sanad (chain of narration): ﴾and inscribing on them.﴿ It is not permissible to take a loan from those working in building the graves, plastering it and the like unless they have another lawful way of earning.

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establishing buildings in cemeteries

Seventh question of Fatwa No. 820

Q 7: There is a Faqir (poor) man who neither has a home to live in nor any land to build a house. At the same time, there is an old cemetery wherein the last burial took place over 100 years ago. Is it permissible for that man to build a house for himself in this cemetery?

A: The land that is used for burying the dead is a Waqf (endowment) confined to those who were buried there. No one, whether rich or poor, is allowed either to use it for building a house for themselves or to dispose of it for any private purpose. This even applies if the land is unused. The earth of Allah (Exalted be He) is spacious and there are many ways to obtain that which is pure and Halal (lawful). Thus, Muslims should follow the ways of Halal which are made easy for them. There are so many of these ways! Then, let Muslims avoid all that Allah (Exalted be He) made Haram (prohibited) for He says: ﴾And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).﴿ ﴾And He will provide him from (sources) he never could imagine.﴿

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Offering Condolences to the Bereaved Family

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going to Offer Condolences to the Bereaved Family

The fourth question of Fatwa no. 3923

Q 4: If one of my relatives dies, is it permissible for me to visit their family to offer condolences to them or not?

A: It is permissible for you to visit the male relatives and your female Mahrams (unmarriageable relatives) of the bereaved family to offer condolences to them.

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The Ruling on Condolences

The third question of Fatwa no. 5112

Q 3: what is the ruling on offering condolences to those who have lost a loved one? what is the evidence on the obligation of offering condolences on the same day? Is it permissible to slaughter animals brought by the people on that day? Please clarify in detail how condolences should be offered.

A: Offering condolences is a Sunnah (reported from the Prophet). It was narrated that the Prophet (peace be upon him) urged people to do so

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in his statement, ﴾If a believer consoles their brothers for a calamity that inflicted them, Allah will clothe them in a garment of honor on the Day of Judgment.﴿ Narrated by Ibn Majah . Offering condolences is not done by slaughtering cows, sheep or camels; rather by expressing kind, supportive, and calming words reminding them to be content with the Divine Decree, seeking reward and fearing punishment.

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Women going out to offer condolences

Fifth question from Fatwa No. 7579

Q 5: is it permissible for a woman to go out with other women or one of her Mahrams (spouse or unmarriageable relative) to offer condolences or not? Can some people such as her mother, father and sister be exempted or it is impermissible in all cases?

A: It is permissible for a woman to go out to offer condolences as long as nothing unlawful is involved such as applying perfume or displaying charms or the likes which stirs

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temptation.

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Offering condolences to a non-Muslim relative

The fifth question of Fatwa no. 1988

Q 5: is it permissible for a Muslim to offer condolences to his non-Muslim relative upon the death of his parents or any of his relatives, especially if the Muslim fears that if he does not offer condolences, his non-Muslim relatives may cause him any harm or cause him to abandon islam?

A: It is permissible for a Muslim to offer condolences to his non-Muslim relative if his intention is to endear Islam to their hearts. This is one of the objectives of Shari`ah (Islamic Law). He may also offer condolences to them for the purpose of averting any potential harm that might be caused to them or to other Muslims if they refuse to do so. It is excusable if slight harm is caused while attempting to safeguard the public interest of Muslims.

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ways of offering condolences

Fatwa No. 4504

Q: This question is about some things that take place when offering condolences to the family of the deceased. It has been witnessed recently that every village in the south collects money and sets up pavilions (for mourners to gather) for three consecutive days when a person dies. The multitude of mourners come in groups to these pavilions and sit for a period of time then they go and others come, and so on until these three days are over. The food is not served for the groups of mourners in the house of the deceased, but in the big pavilions, especially for those who come from remote villages. We do not know the legal ruling regarding setting up these pavilions and the continuous gathering of mourners for three days as well as the deceased family hosting these mourners who come from far places. Is there anything wrong with this? Kindly give us your Fatwa concerning what is permissible and what is not in the case mentioned above.

A: Firstly: It is an act of the Sunnah of the Prophet (peace be upon him) to offer condolences to the family of the deceased. This is proven by the deeds and sayings of the Prophet (peace be upon him).

Secondly: It is also an act of Sunnah to make food for the family of the deceased, for it is narrated on the authority of `Abdullah ibn Ja`far that he said: ﴾When the news of the death of Ja`far (may Allah be pleased with him) came that he was killed, the Prophet (peace be upon him) said: Make food for the family of Ja`far, for there has come to them something that is distracting them.﴿ Related by the Five Compilers of Hadith except for Al-Nasa'iy.

Thirdly: The mourners' gathering at the house of the deceased family and making food for the mourners

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after the burial is not permissible. The basic rule in this regard is what Imam Ahmad narrated on the authority of Jarir ibn `Abdullah Al-Bajaly who said: ﴾We used to consider sitting with the family of the deceased and making food for mourners after burial as a sort of wailing.﴿

Fourth: It is Haram (prohibited) on the part of the people of the village to collect money to set up pavilions or big tents upon the death of any of them for three days during which the deceased's family receives groups of mourners in that pavilions and they sit for a period of time then others come and so on until the three days are over. This is baseless Bid`ah (rejected innovation in religion).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Offering Condolences to the Bereaved Family at the Burial Site

The third question of Fatwa no. 8005

Q 3: after the burial of a person, some people offered condolences to the bereaved family beside the grave. Is this permissible?

A: It is permissible, as offering condolences does not have a particular time or place.

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The first question of Fatwa no. 4233

Q 1: When a person dies, the bereaved family accepts condolences beside the grave, and then they go to one of the neighbor's houses. Then, all the neighbors invite them alternatively for meals; they slaughter one or more sheep to feed them and their relatives. The condolences are offered for three days in the house of the deceased, in which they drink tea and coffee, and recite Qur'an in the form of separate portions. Every one who comes to offer condolences should choose one of the thirty portions of the Qur'an and recite it. At the end of the three days, all the people are invited to a large banquet that is hosted by the bereaved family, which is known as "Takhtimah", as more than a Khatmah (completing of one reading of the whole Qur'an) is made on that day. After forty days pass, some people repeat the whole process. Their motive is that the recitation of the Qur'an is for free, and they claim that this is a form of consolation to the bereaved family. Please, your Eminence, inform us whether this way is in conformity with Shari`ah or not. If it is not in conformity with the way that was followed in the era of the Prophet (peace be upon him),

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his Sahabah (Companions, may Allah be pleased with them) and Tabi`un (Followers, the generation after the Companions of the Prophet), please clarify this to the people of the town in an appropriate way. I only intend to enlighten the people.

A: There is no harm in offering condolences to the bereaved family in the graveyard, whether before or after the burial. As for the practices mentioned in the question, that the neighbors of the bereaved family invite them to eat with them in turn, in addition to erecting marquees, bringing people to recite the Qur'an, whether in return for fees or for free, and holding a banquet after forty days pass, all this is groundless in Shari`ah; moveover, it is even a Bid`ah (rejected innovation in religion), as the Prophet (peace be upon him) said, ⦅If a person innovates things in our affairs for which there is no valid reason, these are to be rejected.⦆ Preparing food by the bereaved family is one of the practices of the people of Jahiliyyah (pre-Islamic time of ignorance). Thus, it should not be done. What is permissible is to prepare food for the bereaved family and send it to them; not inviting them to it, as the Prophet (peace be upon him) said, ⦅When Ja`far (may Allah be pleased with him) was killed in the Battle of Mu'tah, he said to his family, "Prepare food for the family of Ja`far for they are too grieved to think of food now."⦆

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The fifth question of Fatwa no. 7339

Q 5: is the statement "no condolence at graves" a Hadith or not?

A: As far as we know, it is neither a report narrated on the authority of the Prophet (peace be upon him) nor a valid statement. Offering condolences is permitted at graves as well as other places.

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Fatwa No. 34

Q: The habit of the people in our country is to stay for a week or more to receive condolences when a relative dies. They have gone to extremes in this concern that they spend a lot money to slaughter animals and so on. Some people travel very far distances to offer condolences. They criticize those who do not offer condolences severely and describe them as miserly and negligent of doing their duty. We beseech your Fatwa in this concern.

A: offering condolence is permissible and it involves cooperation in endurance of misfortunes.

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However, sitting to accept people's condolences in the way mentioned and making it a habit has not been done by the Prophet (peace be upon him) nor his Companions. It is a habit that many people follow as if it were a religious ritual. Some may spend much money on this. This money may be the inheritance of some orphans in which case the money of the orphans is wasted. Some may blame whoever abstains from participating in such habits as if he has abstained from offering an Islamic ritual. It is one of the Bid`ahs (rejected innovation in religion) which is embodied in the saying of the Messenger of Allah (peace be upon him): (He who innovates things in our affairs for which there is no valid (reason) (commits sin) and these are to be rejected.) and in his Hadith: (You must then follow my Sunnah and that of the rightly-guided caliphs. Hold to them and stick fast to them. Avoid novelties, for every novelty is an innovation, and every innovation is an error.) He (peace be upon him) ordered Muslims to adhere to his Sunnah (whatever is reported from the Prophet) and that of the rightly-guided caliphs coming after him as they would not violate his Sunnah. He also warned against Bid`ahs and explained that it leads to error. So, Muslims should cooperate to change such habits and put an end to them. They should do this out of adherence to the Sunnah and in order to save time and money, to avoid rumination, and to avoid boasting by offering animals, and receiving numerous people offering condolences and the duration of sittings. People should follow in the footsteps of the Companions and Salaf (righteous predecessors) who used to offer condolences to the bereaved family, console them, offer charity on behalf of the dead and ask Allah's Forgiveness and Mercy for him.

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The third question of Fatwa no. (2618)

Q 3: What is the ruling on gathering at the house of the family of a deceased person on the day following his death to supplicate, try to relieve their sorrow and to console them for a period of three days or more? Some scholars have permitted doing this and others have forbidden it except in case of the Imam (ruler) so as to offer condolence, knowing that no one has submitted the evidence on this.

A: It is permissible to offer condolences to the bereaved family, its grown-ups and the juniors, with the intention of alleviating their grief, helping them to have patience and endure what they have been inflicted with. This is because of the general meaning that is implied in the Hadith related by Al-Tirmidhy that the Prophet (peace be upon him) said: ("Whoever consoles a bereaved person, will have a reward similar to that of the bereaved (on being patient)".) Al-Tirmidhy classified this Hadith as Gharib (a Hadith with a single narrator usually at the beginning of the chain of narration). This is also based on what was related by Ibn Majah that the Prophet (peace be upon him) said: (Whoever consoles their Muslim brothers for a disaster that inflicts them, Allah will dress them in a garment of honor on the Day of Resurrection.) The chain of narrators of this Hadith includes Qays Abu `Imarah Al-Farisy - the Freed Slave from Al-Ansar (Helpers, inhabitants of Madinah who supported the Prophet), and it was classified as "Layyin Al-Hadith" (the Hadith includes a sort of deficiency but is not deemed weak). However, since all the Hadiths mentioned in the consolation support each other, they can be taken as evidence

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to prove the validity of offering condolences without sitting and gathering for this purpose. This is because it is Makruh (reprehensible) to do this even for one day or more, as it was not authentically reported that either the Prophet (peace be upon him) or any of his Rightly-Guided Caliphs did this. Moreover, sitting and gathering with the bereaved family for a day or more leads to stirring up their grief and distracting them from returning to their normal life activities.

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Is it permissible to give a deceased person the title of al-Marhum (the receiver of mercy)?

The second question of Fatwa no. 4335

Q 2: is it better to supplicate Allah (Exalted be He) for the deceased or to recite the Qur'an on their behalf? is it permissible to give the deceased person the title of al-Marhum (the receiver of mercy) or is it better to seek Allah's mercy for him? Is it permissible to put a lamp or other things on the grave?

A: First, it is permissible to invoke Allah (Exalted be He) and ask His forgiveness for the deceased Muslim according to the evidence that supports this. Second, there is no evidence supporting the permissiblilty of reciting the Qur'an on behalf of the deceased.

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Third, it is impermissible to place a lamp or any other source of lighting on the grave because of the report in which the Prophet (peace be upon him) cursed women who visit graves and those who place lights on graves and take them as a place of worship. Fourth, it is impermissible to give a deceased Muslim the title of Al-Marhum; rather, it is better to say may Allah be merciful with him.

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Second question of Fatwa No. 6360

q 2: Is it permissible to call a deceased person for instance Al-Marhum (the person that Allah is merciful with) so-and-so or my father; the Marhum?

A: It is not permissible to call a deceased person "Al-Marhum"; rather, it should be said: "May Allah be merciful with him". This is because saying "Al-Marhum" is tantamount to saying that the deceased person has already been granted the Mercy of Allah (Exalted be He) while nobody knows about this except Allah (Glorified be He).

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Announcing the death of someone

The second question of Fatwa no. 4276

Q 2: Is it permissible to announce the death of a person by writing an obituary on a notice board especially made for that purpose? It should be noted that there are people who undertake the preparation of burial procedures of washing and shrouding. The Funeral Prayer is offered at the Masjid (mosque) immediately after Zuhr (Noon) or `Asr (Afternoon) Prayer.

A: First, it is prohibited to announce someone's death by publishing an obituary. It is, however, permissible to announce the news of his death to his relatives and acquaintances so that they can attend the Funeral Prayer and follow his burial procession. When Al-Najashy died in Abyssinia, the Prophet (peace be upon him) informed the Muslims of his death and offered a Funeral Prayer for him.

Second, it is not permissible to attach a notice board on the wall of a Masjid for the purpose of writing obituaries or anything of the sort because Masjids are not constructed for such purposes.

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Fatwa No. 11476

Q: This question is related to offering condolences. did the Prophet (peace be upon him) use to raise his hands and recite Surah (Qur'anic chapter) Al-Fatihah as our Sudanese brothers do? It is also their habit that they meet with the bereaved family on Fridays at the flat of the association in Riyadh. Huge numbers of Sudanese brothers, more than 500 persons, stay there from `Asr (Afternoon) Prayer to `Isha' (Night) Prayer. Each one gives five riyals to the bereaved family. They drink tea and some of them even smoke cigarettes. Because of this occasion of exchanging condolences, some of them abandon the congregational Salah (Prayer) on all week days except Fridays just to attend the Khutbah (sermon). We told them that this practice is tantamount to Bid`ah (innovation in religion) but they replied that they are just following the habit of their ancestors. Finally, they asked me to provide an official letter from you regarding this matter.

A: If the matter is exactly as what is mentioned in the question, this practice is a Bid`ah for it is authentically reported that the Prophet (peace be upon him) said: ﴿Whoever did any act for which there is no sanction from our behalf, that is to be rejected.﴾

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Fatwa no. 2175

Q: In our town, Pattaya, in south of Thailand, big problems aroused concerning

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the issue of preparing food by the family of the dead for the condolers. I hope, Your Eminence, will clarify this issue and the following issues:

The rules of religious obligations are: Wajib (obligatory), Mandub (commendable), Ja'iz (permissible), Makruh (reprehensible) and Mahdhur (prohibited). What is the ruling on a person who denies one of the mentioned rules by saying about a matter that is

1- Obligatory, it is commendable, permissible, reprehensible or prohibited;

2- about the commendable, it is obligatory, permissible, reprehensible or prohibited;

3- about the permissible, it is obligatory, commendable, reprehensible or prohibited;

4- about the reprehensible, it is obligatory, commendable, permissible or prohibited;

5- or about the prohibited, it is obligatory, commendable, permissible or reprehensible.

For instance, the knowledgeable scholars said, "It is Makruh that people should be entertained with food served by the family of the deceased, because this is prescribed in the time of happiness, not sorrow; it is a loathsome Bid'ah (innovation in religion)". They also said, "It is Makruh to serve food on the first, second and third days, until a week passes". They also said, "The four Imams (Abu Hanifah, Malik, Al-Shafi'y, and Ahmad) agree that it is Makruh that the family of the deceased should make food for the people to gather and eat," and similar scholarly opinions. However, in our town, Pattaya, most of the scholars stated the opposite of that; some of them said it is Sunnah; others said it is permissible; and a few of them said it is obligatory. Hajj `Abdullah Al-Haj Muhammad Salih, `Abdul-Rahman Jafakiya and I hold the same opinion of the former knowledgeable scholars.

Upon this dispute, they accuse one another of Kufr (disbelief) and do not eat from one another's sacrificed animals or do they marry from one another's families. I wish

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your Eminence would send us a written Fatwa so that we can print and distribute it freely among all the people, In sha'a-Allah (if Allah wills).

A: First: The authentic Sunnah indicates that the family of the deceased are not the ones who should make food but it is their Muslim brothers who should make food for them as a form of support and showing condolences, as they might be too grieved to think of food. Abu Dawud narrated in his Sunan (Hadith compilations classified by jurisprudential themes), on the authority of `Abdullah ibn Ja`far that he said, ❨"When the death of Ja`far (may Allah be pleased with him) was announced, the Messenger of Allah (peace be upon him) said, "Make food for the family of Ja'far, for there has come to them what is preoccupying them".❩ Narrated by Ahmad, Abu Dawud, Al-Tirmidhy and Ibn Majah. Al-Tirmidhy classed it as Hasan (a Hadith whose chain of narration contains a narrator with weak exactitude, but is free from eccentricity or blemish). As for making food by the family of the deceased for the people and adopting this as a custom, it is something that was never known to be done by the Prophet (peace be upon him) or the Rightly-Guided Caliphs. It is a Bid'ah that must be renounced, as it adds more burden to the family of deceased and involves imitation of the people of Jahihiliyyah (pre-Islamic time of ignorance) and turning away from the Sunnah of the Prophet (peace be upon him) and the Rightly-Guided Caliphs (may Allah be pleased with them). Imam Ahmad narrated on the authority of Jarir ibn `Abdullah Al-Bajaly that the Sahabah (Companions of the Prophet, may Allah be pleased with them) considered gathering at the bereaved family's home after burial and their cooking food for them a form of wailing (over the dead). It is also

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not permissible to slaughter an animal by the grave, at the time of death, or when the corpse is taken out of the house, according to the Hadith narrated by Ahmad and Abu Dawud, on the authority of Anas (may Allah be pleased with him) that the Prophet (peace be upon him) said, ❪There is no slaughtering (at the grave) in Islam.❫

Second: If a Muslim contradicts an explicit textual ruling or injunction of the Qur'an or the Sunnah, which is not open to interpretation or Ijtihad (juristic effort to infer expert legal rulings), or goes against the absolute established Ijma' (consensus) of the Ummah, the correct ruling should be pointed out to them. If they accept it, thank Allah! But if they insist on changing the Ruling of Allah, even after clarifying the ruling to them and establishing evidence, they would be declared as Kafirs (disbelievers) and treated as apostates from Islam such as those who deny the Five Obligatory Daily Prayers or one of them, or the obligation of Sawm (fasting), Zakah, or Hajj, and allegorically interpret their respective textual-evidence in the Qur'an and the Sunnah giving no importance to the unanimous consensus of the Ummah.

However, if a Muslim contradicts a ruling established by controversial evidence, or open to different interpretations and opposite rulings, it is regarded as a difference in opinion over a discretionary issue that is subject to Ijtihad. In this case, the contradictor is not considered a Kafir, but will be excused if their opinion is wrong and will be rewarded for Ijtihad. If their opinion is right, they will be given due credit and will have two rewards: one for Ijtihad and another for being right. Examples of this include those who deny the obligation of reciting

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Al-Fatihah by the Ma'mum (a person being led by an Imam in Prayer) in opposition to those who confirm it and those who contradict the ruling on the bereaved family making food and invite people to that judging such an act to be Mustahab (desirable), Mubah (permissible), or Makruh (reprehensible) but not Haram (unlawful or forbidden). Such people should not be declared as Kafirs nor should people abstain from offering Salah behind them or prohibit marriage from their families or eating from their sacrificed animals. They should be advised and reminded of the precepts of Shari'ah, because they are Muslim brothers who have the same rights as the rest of the Muslims. Controversy over such issues is considered as a difference in opinion over a subsidiary speculative issue open to Ijtihad. It took place in the era of the Sahabah (may Allah be pleased with them) and the Imams of the Salaf (righteous predecessors). However, they did not declare one another to be disbelievers or stop socializing with one another.

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Permanent Committee for Scholarly Research and Ifta'

Bringing presents when offering condolences to a bereaved family

Fatwa no. 1837

Q: Upon coming to offer condolences to the bereaved family, some delegations of certain tribes bring one or two Muds (a dry measure of half bushel, 543 grams) of coffee with them

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and a kilo of cardamom. The amount brought depends on how close the offerers of condolences are to the afflicted family. The coffee is served to others who come to offer condolences. A long time ago, people used to donate sums of money to the bereaved family in compensation for the loss of a relative. It is out of Allah's grace and due to the efforts of scholars that these evil customs are no longer practiced. However, the custom mentioned above has appeared in its place. What is the ruling on this custom? May Allah reward you with the best.

A: It was authentically reported from `Abdullah Ibn Ja`far who said: ﴾"When the news of the death of Ja`far (who was martyred in the battle of Mu'tah) reached the Messenger of Allah (peace be upon him), he said: 'Prepare food for the family of Ja'far for there came upon them an incident which has engaged them.'﴿ This and other similar Hadiths narrated regarding offering condolences to the bereaved family indicate the permissibility to relieve and comfort the afflicted ones by preparing food for them as they become occupied with the affliction that has befallen them. This Hadith also provides grounds for the permissibility to comfort them through any other lawful means like bringing food or coffee or waiving the debt of the deceased or refusing to receive one's entitled share of inheritance from the deceased's property and other charitable activities which Muslims are encouraged to do. This is based on the Qur'anic Ayah (verse) in which Allah (Exalted be He) says: ﴾O you who have believed! Bow down, and prostrate yourselves, and worship your Lord and do good that you may be successful.﴿

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Feast prepared by the bereaved family

Fatwa no. 2707

Q: The people in my village practice the custom of preparing a feast on the fourth or the fifth day of their relative's death. This feast is believed to be a charitable act done on behalf of the deceased. The cost is paid either from the deceased's wealth or by some relative who volunteers to do so. We would like to know whether this practice is permissible, especially as large sums of money are wastefully spent on slaughtered animals and ostentation is always associated with such occasions. If it is permissible, what is the proper procedure to follow?

A: It is not permissible for the family of the deceased to prepare food whether the cost for preparing it is paid by the heirs or from the deceased's one-third of the wealth which he leaves behind or by some volunteer, as this contradicts the Prophet's (peace be upon him) line of conduct. Ahmad, Abu Dawud, Al-Tirmidhy and Ibn Majah narrated a Hadith with an authentic Isnad (chain of narrators) on the authority of `Abdullah Ibn Ja`far who said: ﴾When the news of the death of Ja`far reached the Messenger of Allah (peace be upon him), he said: 'Prepare food for the family of Ja'far for there has come upon them an incident which has engaged them.'

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﴿ It is also narrated on the authority of `Abdullah Ibn Abu Bakr who said: 'We continued to abide by this act of the Sunnah (preparing food for bereaved families) until a time came when some people started to give it up.' Ahmad narrated a Hadith with a good Isnad on the authority of Jarir Ibn `Abdullah Al-Bajaly (may Allah be pleased with him) who said: ﴾We used to consider sitting with the family of the deceased and making food for mourners after the burial as a sort of wailing.﴿ It is an act of Bid`ah (rejected innovation in religion) to specify a certain period of four or five days after which the food is prepared.

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serving food as sadaqah (voluntary charity) in Ma'tam (mourning gathering)

Ninth question from Fatwa No. 5401

Q 9: Is it permissible for a person to serve food as Sadaqah in the Ma'tam and to donate its reward to the deceased?

A: In cases of death, the ruling is that food should be prepared by people other than the family of the deceased because the calamity that has befallen them

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makes them too preoccupied to make food for themselves. It is related by Abu Dawud in his Sunnan on the authority of `Abdullah ibn Ja`far (may Allah be pleased with him) that he said: ﴿When the news of the death of Ja`far ibn Abu Talib (may Allah be pleased with him) came, the Prophet (peace be upon him) said: Make food for the family of Ja`far Because there has come to them that which will preoccupy them.﴾ As for setting up pavilions and tents for mourners to gather and serving food for them, this is not the Sunnah of the Prophet (peace be upon him). All goodness is to be found in following the teachings of the Prophet, his guidance and Sunnah. Allah (Exalted be He) says: ﴿Indeed in the Messenger of Allâh (Muhammad صلى الله عليه وسلم) you have a good example to follow for him who hopes for (the Meeting with) Allâh and the Last Day, and remembers Allâh much.﴾ He (Exalted be He) says: ﴿Say (O Muhammad صلى الله عليه وسلم to mankind): "If you (really) love Allâh then follow me (i.e. accept Islâmic Monotheism, follow the Qur'ân and the Sunnah), Allâh will love you and forgive you your sins. And Allâh is Oft-Forgiving, Most Merciful."﴾ It is related by Imam Ahmad with a good Sanad (chain of narrators) on the authority of Jarir ibn `Abdullah Al-Bajaly who said: ﴿We used to consider gathering with the family of the deceased and making food for them after the burial to be a kind of wailing.﴾

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Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

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Second question from Fatwa No. 313

Q 2: In the far west of Africa, when someone dies, they do not bury him until they collect a lot of money, sometimes thousands or millions of francs depending on the social rank of the dead person. After that the people of the village gather on the third, seventh and fortieth days after his death to offer Prayer and give charity on his behalf. This happens to the extent that when someone dies we feel grief just because it means that we have to collect money and distribute it to certain people and to the bereaved family only. This takes place on the day of the burial, the third, seventh and the fortieth days after death. Please explain to us the legal ruling on these matters which concerns every Muslim.

A: It is not authentically reported from the Prophet (peace be upon him) nor from his Companions, nor from the Salaf (righteous predecessors) that they collected money for charity on behalf of the dead person, nor distributed it to specific people or to the bereaved family of the dead person. It is also not reported that they specified a charity to be given on behalf of the dead person nor invoked Allah for him on a specific day like the third, seventh or fortieth day after death and they did not meet to do all these things. What they used to do was ask Allah to forgive the dead after they buried him and ask Allah to make him firm when the angels ask him. They did not specify a certain time or conditions to give charity on behalf of the dead person or to invoke Allah for him. Therefore, not specifying a certain time or condition for giving charity on behalf of the dead person is evidence that it is not permissible to do so, especially that they experienced many deaths and martyrs. Accordingly, collecting money

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from everyone after a person dies then distributing it to his relatives and gathering on the four days you mentioned as done by your people is a type of Bid`ah (rejected innovation in religion) which Muslims should avoid and abandon altogether. Thus, any person who knows the ruling on this should explain the truth to them and reproach them for committing such Bid`ahs. The best thing is to follow the Prophet (peace be upon him) and the righteous predecessors (may Allah be pleased with them). When someone died, they used to offer Funeral Prayer over him, follow his funeral procession, invoke Allah for him at the burial and on visiting his grave, give charity on his behalf and prepare food for his family because the incident preoccupies them to prepare food for themselves. Therefore, it is not permissible for any Muslim to add to the matters related to the dead or any other religious affairs they do because every Bid`ah (innovation in religion) is an error.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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First, second, and fifth questions from Fatwa No. 2612

Q 1: what is the origin of the celebration held on the third day after the burial of a dead person?

A: It was innovated by those who are ignorant of Islam and their duty to

protect its principal and subsidiary matters. They do not have good religious sense, as it is mixed with the traditions of the misguided people. It is an unacceptable Bid`ah (innovation in religion) for the Prophet (peace be upon him) said: ﴾Whoever does an action which is not in accordance with this matter of ours (Islam), will have it rejected.﴿ .

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Q 2: what is the origin of the fortieth-day memory? Is there any evidence that makes this commemoration a lawful practice in Islam?

A: First, the origin of this custom is Pharaonic. It was practised by the Pharaohs before Islam, then it spread from them to other nations. It is a reprehensible Bid`ah (innovation in religion) which has no basis in Islam, and it is to be rejected as the Prophet (peace be upon him) said: ❪Whoever innovates anything in this matter of ours (Islam) which is not a part of it, will have it rejected.❫

Second, commemorating and eulogizing the deceased in the manner that is done nowadays, as people gather for that purpose and exaggerate in praising the deceased is not permitted. This is based on the narration by Ahmad and Ibn Majah and classified as Sahih (a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish) by Al-Hakim that Abdullah ibn Abu Awfa said, ❪The Messenger of Allah (peace be upon him) forbade eulogies.❫ Moreover, it is not permitted because mentioning the attributes of the deceased usually involves boasting and agitates sorrow and grief. However, simply speaking well of the deceased when he is mentioned or when his funeral passes by, or mentioning his good deeds and so on, in a manner that is similar to the way in which the Sahabah (the Prophet's companions) eulogized those who were killed at Uhud and others, is permissible. It was narrated that Anas Ibn Malik (may Allah be pleased with him) said: ❪A funeral passed by and they spoke well

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of the deceased. The Prophet (peace be upon him) said: 'The deceased deserved it.' Then another funeral passed by and they spoke ill of the deceased. The Prophet (peace be upon him) said, 'The deceased deserved it.' `Umar (may Allah be pleased with him) said: What did they deserve?' He (peace be upon him) said: The first one you spoke well of deserved Paradise, and the second one you spoke ill of deserved Hell. You are the witnesses of Allah on earth.❫

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Q 5: is it possible for someone other than prophets and messengers to reach a degree that enables them to receive revelation directly from Allah (Exalted be He)?

A: No human being other than the Prophets and Messengers (peace be upon them all) can receive any Wahy (Revelation) neither by notifying nor legislating directly from Allah (Exalted be He). Nevertheless, a righteous person may see a Ru'ya Sadiqah (true dream) or it may be seen for them when they are sleeping but not when they are awake. This is regarded as one part of forty-six parts of Prophethood. A person may also have Al-Firasah Al-Sadiqah (true insight) for it is a sort of Ilham (inspiration) as was the case with `Umar ibn Al-Khattab (may Allah be pleased with him). However, Al-Ru'ya and Al-Firasah of any one other than the Prophets and Messengers (peace be upon them all) are not considered to be an origin of legislation and people do not have to believe in them for there is much confusion and mixing of true and untrue Ru'yas (dreams) and Firasahs (insights). Thus, Muslims should not depend on Ru'yas and Firasahs of anyone other than the Prophets and Messengers (peace be upon them all) for our Prophet (peace be upon him) did not rely on the Ru'yas and Firasahs of Muslims including those of

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`Umar (may Allah be pleased with him). He (peace be upon him) only relied on the Wahy that was revealed to him.

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attending condolence banquets

The fifth question of Fatwa no. 8868

Q 5: When one of my relatives dies, his family holds a banquet for a week and forty days after his death. You previously issued a Fatwa saying that this practice was a rejected Bid`ah (innovation in religion). However, I attend this banquet for the purpose of not breaking the ties of kinship. What is the ruling on sharing in this Bid`ah banquet and eating the served food in it?

A: It is impermissible to accept the invitation to this banquet because it is a Bid`ah. It was authentically narrated that the Messenger of Allah (peace be upon him) said: ﴾Whoever innovates something in this matter of ours [Islam] that is not part of it, will have it rejected.﴿ When you refuse to attend, you are obeying Allah (Exalted be He) and you are not breaking the ties of kinship. Breaking the ties of kinship happens when you abandon the good and charitable deeds prescribed by Allah (Exalted be He) towards them. However, if you attend with the intention that you are able to change this evil act,

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there will be no harm in doing so provided that you do not eat from the food served at the banquet.

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Lamenting the dead

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The second question of Fatwa no. 2177

Q 2: Is it permissible to lament a dead person by bewailing him or slapping the cheeks or tearing clothes. Does this wailing affect the dead person?

A: It is prohibited if crying over the dead person is accompanied by lamenting and wailing or rending apart one's clothing and the like. It is authentically narrated in the two books of Sahaih (authentic books of Hadith compiled by Al-Bukhari and Muslim) on the authority of Ibn Mas`ud that the Prophet (peace be upon him) said: ("He is not of us: the one who strikes the cheeks, rends the garments and wails in the manner of Jahiliyyah (pre-Islamic Days of Ignorance).") The Messenger of Allah (peace be upon him) is authentically reported to have cursed the wailing woman and women who sit and listen to her wailing. It is also authentically reported that the Messenger of Allah (peace be upon him) said: (The deceased is tortured in his grave for the wailing done over him.) According to another version: (The dead is punished because of his family's weeping over him.) Here weeping means lamenting and wailing. Otherwise, there is nothing wrong in shedding tears in grief for the dead person as this is a natural human instinct which can not be curbed. When the Prophet's son Ibrahim died, the Prophet (peace be upon him) said: (The eyes are shedding tears and the heart is grieved, and we will not say except what pleases our Lord. O Ibrahim!

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Indeed we are grieved by your departure.) The Prophet (peace be upon him) also said: (Allah does not punish for the tears that the eye sheds or the grief the heart feels, but He punishes for this (pointing to his tongue), or He may show mercy.)

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The second question of Fatwa no. 2709

Q 2: It is a common practice in our village that when a person dies, women attend a three-day-mourning assembly at a place that has been designed especially for this purpose. There they keep wailing and lamenting in the manner of Jahiliyyah (pre-Islamic time of ignorance). When I told them that Islam prohibited this custom which was practiced in the pre-Islamic era, they asked me to provide evidence to support my statement.

A: Mourning accompanied by Niyahah (loud wailing over the dead person always associated with demonstrating his great characteristics) or Nadb (lamentation of the dead person always associated with mentioning his great qualities) is prohibited.

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The prohibition is emphasized in the Hadith narrated by Abu Sa`id (may Allah be pleased with him) who said: 《"The Messenger of Allah (peace be upon him) cursed the female weeper (i.e., the professional mourner) and the woman who listens to her."》 Narrated by Abu Dawud. It is also narrated on the authority of Um `Atiyyah (may Allah be pleased with her) that she said: 《At the time of giving the pledge of allegiance to the Prophet (peace be upon him) one of the conditions was that we would not make Niyahah.》 This Hadith is agreed upon by Al-Bukhari And Muslim.

The above two Hadiths indicate the prohibition of niyahah as well as listening to those who make it. When the Prophet curses something, it means that it is prohibited. It is related in the two books of Sahih (authentic books of Hadith compiled by Al-Bukhari and Muslim) on the authority of Ibn Mas`ud (may Allah be pleased with him) who said: The Messenger of Allah (peace be upon him) said: ' 《"He is not of us: the one who strikes the cheeks, rends the garments and wails in the manner of Jahiliyyah (pre-Islamic Days of Ignorance)."》 It is also narrated in these two books on the authority of Abu Musa Al-Ash`ary (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said: 《I have no concern with one who makes Halq or Salq or Kharq.》 Halq means shaving one's hair upon

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occurrence of a calamity. Salq means crying in a loud voice upon the occurrence of a calamity. Kharq or Shaqq means renting apart one's clothing upon the occurrence of a calamity.

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Permanent Committee for Scholarly Research and Ifta

Member	Member	Chairman

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Book of Zakah

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A summary of Zakah rulings

Fatwa no. 2262

Praise be to Allah Alone, and peace and blessings be upon the final Prophet. The Permanent Committee for Scholarly Research and Ifta' has read the document sent to the committee's Chairman from the Saudi deputy Vice-Minister for Foreign Affairs. The document includes the Jeddah based Pakistani Embassy's request that the Saudi Ministry of Foreign Affairs provide them with necessary information about Zakah, definition of Nisab (the minimum amount on which Zakah is due), and the channels in which it can be used. They would like the answer to be in English in order to benefit from it to conduct a study on Zakah and how it can be applied in Muslim countries at the present time. The Pakistani government is intending to collect Zakah according to the rulings of Shari`ah (Islamic law).

The deputy Minister of Foreign Affairs has asked the Committee to provide him with this information if possible.

After studying the question, the Committee gave the following answer:

Zakah is one of the pillars of Islam and there is much to be said about it.

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and the Committee has chosen to discuss the following points: Evidence on the obligation of Zakah, the Nisab and the paid amount of Zakah, the conditions that make Zakah obligatory, and those who deserve to receive Zakah

Here are these points in details:

Firstly: evidence on the obligation of Zakah:

Zakah is one of the five pillars of Islam and it is obligatory according to the Qur'an, the Sunnah (whatever is reported from the Prophet) and Ijma` (consensus) of Muslim scholars.

In the Qur'an, Allah (Exalted be He) says: ﴿And perform As-Salât (Iqâmat-as-Salât), and give Zakât and obey the Messenger (Muhammad صلى الله عليه وسلم) that you may receive mercy (from Allâh).﴾ He also says: ﴿Take Sadaqah (alms) from their wealth in order to purify them and sanctify them with it﴾ And Allah says as well: ﴿And those who hoard up gold and silver [Al-Kanz: the money, the Zakât of which has not been paid] and spend them not in the Way of Allâh, announce unto them a painful torment.﴾ ﴿On the Day when that (Al-Kanz: money, gold and silver the Zakât of which has not been paid) will be heated in the Fire of Hell and with it will be branded their foreheads, their flanks, and their backs, (and it will be said unto them): "This is the treasure which you hoarded for yourselves. Now taste of what you used to hoard."﴾ So, any money upon which Zakah is payable and it has not been paid is considered Kanz whose owner will be tortured with it on the Day of Resurrection. There are many Ayahs (Qur'anic verses) that confirm the obligation of Zakah, but the Ayahs we mentioned are sufficient evidence.

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Many Hadith also confirm the obligation of Zakah, such as those related in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) and many others. It is related that the Messenger of Allah (peace be upon him) said: ("Islam is based on five pillars: Testimony that La ilaha illa Allah Muhammad rasul Allah (there is no deity but Allah. Muhammad is the Messenger of Allah); performing Salah (Prayer), giving Zakah (obligatory charity), performing Hajj (Pilgrimage), and observing Sawm (Fast) in Ramadan.") Mu`adh Ibn Jabal (may Allah be pleased with him) narrated that (The Prophet (peace be upon him) sent him to Yemen and said to him: "... teach them (the people of Yemen) that Allah has made it obligatory for them to pay Zakah on their property and it is to be taken from the wealthy among them and given to the poor.") (Related by Al-Bukhari and Muslim in their Two Sahih (authentic) Books of Hadith. It was also narrated that the Messenger of Allah (peace be upon him) said: ("I have been ordered (by Allah) to fight against the people until they testify that none has the right to be worshipped but Allah and that Muhammad is the Messenger of Allah, and offer the prayers perfectly and give the Zakah (the obligatory charity). If they

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do all that, then they have protected their lives and property from me except for [that which is taken as punishment according to Islamic laws], and then their reckoning (accounts) will be done by Allah.") (Agreed upon by Al-Bukhari and Muslim)

As for Ijma`, Muslim scholars agree on the obligation of paying Zakah.

Secondly: the Nisab and the paid amount of Zakah:

Zakah is due on livestock, crops, silver, gold, and commercial commodities.

Livestock includes camels, cows and sheep and Zakah is only due on those animals that are grazing in the open most of the year and that have been in one's possession for a year. The Nisab of camels on which Zakah is due is 5 camels and in this case their Zakah is one sheep. The Zakah due on 10 camels is 2 sheep. Likewise, the Zakah due on 15 camels is 3 sheep and on 20 camels is 4 sheep. If, however, the number of camels reaches 25, the Zakah to be paid is one Bint Makhad (a one-year-old she-camel). If it is not available, one Ibn Labun (a two-year-old he-camel) will be sufficient. In the case of 36 camels, the Zakah is one Bint Labun (a two-year-old she-camel). If the number of camels is 46, the due Zakah is Haqqah (a three-year-old she-camel). If the number of camels reaches 61, the Zakah is one Jadh`ah (a four-year-old she-camel). If the number of camels is 76, the Zakah is two Bint Labuns.

If one owns between 91 and 120 camels, the Zakah due on them is two Haqqahs. If the number of camels is above 120, the due Zakah is one Bint Labun for every increment of 40 camels and a Haqqah for every increment of 50 camels. If the number of camels is 200, one can either pay 4 Haqqahs or 5 Bint Labuns. There is nothing additional to be paid in numbers of camels between the regulated numbers. If one does not find a she-camel of certain age to pay as Zakah, they can pay a younger one along with two female sheep or 20 dirhams, but if they pay an older one, the Zakah collector, then, will pay them twenty dirhams or two female sheep.

The original rule for the Zakah on camels is based on the Hadith related by Anas (may Allah be pleased with him) in a letter sent to him by Abu Bakr (may Allah be pleased with him) upon appointing him the ruler of Bahrain. The letter reads: ﴾In the Name of Allah, the Beneficent, the Merciful. These are the orders for the Zakah that the Messenger of Allah (peace be upon him) made obligatory on every Muslim, and which Allah ordered His Messenger (peace be upon him) to observe. Any Muslim who is asked to pay it should pay it and any Muslim who is asked for more than this should not pay it. If there are 24 camels or less, one sheep is to be paid for every 5 camels; between 25 to 35 camels, one Bint Makhad is to be paid, and if not, Ibn Labun is to be paid; and if they are between 36 to 45, one Bint Labun is to be paid; and if they are between 46 to 60, one Hiqqah which is ready to mate is to be paid; and if the number is between 61 to 75, one Jadh'ah is to be paid; and if the number is between 76 to 90, two Bint Labuns are to be paid; and if they are from 91 to 120, two Haqqahs which are ready to mate are to be paid; and if there are over 120, for every 40 (over 120) one Bint Labun is to be paid, and for every 50 camels (over 120) one Haqqah is to be paid; and any Muslim who has only 4 camels, has to pay no Zakah, but if the owner wants to give something, they can. If the camels are 5, one sheep is to be paid..."﴿ (Related by Al-Bukhari, Malik, and others) They regard this Hadith as a source of Zakah rulings, saying that it is a great authentic Hadith. Imam Ahmad said about it: "I know of no Hadith on Zakah better that this one. It shows that no Zakah is due on Awqas (any number between the regulated numbers)". Al-Bukhari also narrated that Anas (may Allah be pleased with him) said that Abu Bakr (may Allah be pleased with him) had written to him about the Zakah obligated by Allah and His Messenger saying: ﴾Anyone who has to pay one Jadh'ah as Zakah on their camels but they have not got it, and they only got a Haqqah, it will be accepted from them along with two sheep if they are available or twenty dirhams. Anyone who has to pay one Haqqah as Zakah and they have not got it but they have a Jadh'ah, it will be accepted from them, and the Zakah collector should repay them twenty dirhams or two sheep. Anyone who has to pay one Haqqah as Zakah and they have not got it, but they have a Bint Labun, it will be accepted from them along with two sheep or twenty dirhams. Anyone who has to pay one Bint Labun and they have a Haqqah instead, it will be accepted from them and the Zakah collector should repay them twenty dirhams or two sheep. Anyone who has to pay one Bint Labun and they have not got it but they have a Bint Makhad, it will be accepted from them along with twenty dirhams or two sheep."﴿ Al-Daraqutny related that `Ubayd ibn Sakhr said: ﴾"The Messenger of Allah (peace be upon him) ordered his governors in Yemen that Awqas are to be exempted from Zakah."﴿ Similar Hadith is related in Al-Sunan (Hadith compilations classified by jurisprudential themes) on the authority of Ibn `Abbas. Al-Waqs is a number between two of the regulated numbers such as any number of camels between five and ten and it is exempted from Zakah. Also Abu Dawud, Al-Nasa'y, Ahmad, and others related that Bahz ibn Hakim related from his father who related from his grandfather that the Prophet (peace be upon him) said: ﴾"For every forty grazing camels, one Bint Labun is to be given (as Zakah)..."﴿ Al-Jawhary and others said: "In Arabic, 'Samat' means they graze and 'Asmat' means they are left to graze." Some scholars doubted Bahz, but Ibn Ma`in said the Sand (chain of narrators) of his related Hadith are reliable. Al-Hakim said that narrators agreed on the authenticity of the Hadith narrated by Bahz from his father from his grandfather.

As for cows, there is no Zakah due on them until they reach 30 cows. In such case, one Tabi` or Tabi`ah (a one year-old cow) is due. For every 40 cows, a Musinnah (a two-year-old cow) is to be paid as Zakah, and if the number of cows is 60, the Zakah is two Tabi'ahs. For every additional 30 cows, the Zakah is one Tabi'ah and for every additional 40 cows, the Zakah is one Musinnah. The original ruling is based on the Hadith related by Mu`adh Ibn Jabal (may Allah be pleased with him) who said: ﴾"The Messenger of Allah (peace be upon him) sent me to Yemen, and ordered me to take (as Zakah) one Tabi` or Tabi`ah for every 30 cows and one Musinnah for every 40 cows."﴿ (Related by Ahmad, Abu Dawud, Al-Nasa'y, Al-Tirmidhy and Ibn Majah) This Hadith was deemed as Hadith Hasan (good Hadith) by Al-Tirmidhy and as Hadith Sahih (authentic Hadith) by Al-Nasa'y, Ibn Hibban, and Al-Hakim. Abu Dawud added these words to the Hadith: ﴾"No Zakah is payable on working animals."﴿ This Hadith is deemed as Sahih by Al-Daraqutny. This means that no Zakah is due on animals used for irrigation, plowing the land, or carrying heavy burdens, though the apparent meaning of the Hadith refers to all cows, whether they graze or are stall-fed. The conditions of obligating Zakah on cows are similar to those confirmed in relation to camels and sheep from the Hadith related by Anas in Al-Bukhari book of authentic Hadith and the previous Hadith related by Bahz.

As for sheep, there is no Zakah due on them until they reach 40. For sheep that are between 40 and 120, one sheep is due as Zakah. If the number of sheep is between 121 and 200, two sheep are due. If the number of sheep is 201, then three sheep are due. For every additional 100 sheep, one sheep should be paid. If the payable Zakah is a goat, it should be at least one year old and if it is a lamb, it should be at least two years. The sheep paid as Zakah should not be a he-goat, nor should it be old aged, or one-eyed or defective. Likewise, it should not be raising its young or pregnant, nor should it be the best among sheep, except if the owner prefers to give the best of their flock. The original ruling is based on the Hadith narrated by Anas ibn Malik (may Allah be pleased with him) in the letter about Zakah sent to him by Abu Bakr Al-Siddiq (may Allah be pleased with him) upon appointing him the ruler of Bahrain : ﴾These are the orders for the Zakah that the Messenger of Allah (peace be upon him) made obligatory on every Muslim...As regards the Zakah; if the grazing sheep are between 40 and 120, one sheep is to be paid; and if they are between 120 to 200, two sheep are to be paid; and if they are between 200 to 300, three sheep are to be paid. For each additional 100 sheep, one sheep is to be paid as Zakah. In case a person has less than 40 sheep, no Zakah is required, unless the owner wants to pay it, they can. Those which are in one flock are not to be separated, and those which are in separate flocks are not be brought together for fear of Zakah. Regarding that which belongs to two partners, they can make claims for restitution from each other with equity. The sheep paid as Zakah should not be old aged, one-eyed or defective, or a he-goat, unless the owner wants to pay that."﴿ (Related by Al-Bukhari Abu Dawud, Ibn Majah, Al-Tirmidhy, Al-Nasa'y and others) Abu Dawud and others narrated that `Abdullah ibn Mu`awiyah Al-Ghadiry narrated that Allah's Messenger (peace be upon him) said: ﴾"We do not give (as Zakah) an animal that is aged, mangy or ill, or the worst of the flock. Instead, give those animals that are of medium quality, for Allah does not ask you for the best of your animals, nor does He command you to give the worst of them."﴿ If all of one's animals are aged or defective, they may be paid as Zakah, for the Zakah is meant to console the poor and there are many Hadith that show it should be taken from that which is in the middle range of what one owns - not from the best or the worst.

Permanent Committee for Scholarly Research and Ifta'

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As for the outcome of cultivated land, it includes:

grains, fruits, mineral, and Rikaz (buried treasures). These can be detailed as follows:

Grains and fruits:

Zakah is obligatory for all kinds of grains and fruits that are measured and stored. However, there are two conditions that have to be fulfilled for the obligation of Zakah in this regard:

Firstly: Reaching the Nisab (the minimum amount on which Zakah is due) which, after liquidation in grains and dryness of fruits, equals five Wasqs (1 Wasq = 60 Sa`s =130,320 kg) which were common during the lifetime of the Prophet (peace be upon him).

Secondly: The Nisab should be owned by the person when Zakah is due.

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One-tenth is due on land which is irrigated without any effort, such as by rain, streams and that which is irrigated through its roots. One half of one-tenth is due on that which is irrigated by artificial means such as machines. If it is irrigated for half the year by one means and for half the year by the other, then the rate is three-quarters of one-tenth. If it is irrigated by one means more than by the other, then it should be worked out according to the means which is used more. If the ratio is unknown, then one-tenth is due. If the grains and fruits became ripe, then Zakah is due, and it is confirmed by storing them, but if they spoil before that then Zakah is not due whether estimated or not. It is worth mentioning that Zakah is due on grains after being liquidated and on fruits after ripeness. The ruler should send an expert after the fruits are in good condition to estimate Zakah for them so they can handle the fruits as they will. If there are many kinds of fruits, then each should be estimated separately, and if there is just one kind, then each tree will be estimated on its own, or the expert can make the estimation as a whole. During the process of estimation, the owner of the fruits is entitled to a third or a quarter, and if he does not, then he can eat from the fruits afterwards. Zakah is not due on vegetables due to the saying of Allah (Exalted be He): ﴾O you who believe! Spend of the good things which you have (legally) earned, and of that which We have produced from the earth for you, and do not aim at that which is bad to spend from it, (though) you would not accept it save if you close your eyes and tolerate therein. And know that Allâh is Rich (Free of all needs), and Worthy of all praise.﴿ and: ﴾pay the due thereof (its Zakât, according to Allâh's Orders 1/10th or 1/20th) on the day of its harvest﴿

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Ibn `Abbas and others said: What is due here is the obligatory Zakah.

It is also narrated on the authority of Abu Sa`id (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said: ﴾No Zakah is due on less than five Wasqs (1 Wasq = 60 Sa's =130,320 kg).﴿ Agreed upon by Al-Bukhari and Muslim. Muslim also narrated: ﴾No Zakah (obligatory charity) is due on less than five Wasqs (1 Wasq = 60 Sa`s =130,320 kg) of dates or grains.﴿ The narration of Abu Dawud contains: "Zakah".

It is narrated on the authority of Ibn `Umar (may Allah be pleased with them both) that the Prophet (peace be upon him) said: ﴾On land irrigated by rain water or by natural water channels or if the land is watered by a nearby water channel, `Ushr (i.e. one-tenth) is compulsory (as Zakah); and on the land irrigated by a well, half of an `Ushr (i.e. one-twentieth) is compulsory (as Zakah on the yield of the land).﴿ Related by Al-Bukhari and others. Muslim narrated on the authority of Jabir: ﴾On land irrigated by camels, one twentieth is due (as Zakah).﴿

On the authority of `Attab ibn Usayd (may Allah be pleased with him) that he said: ﴾The Messenger of Allah (peace be upon him) commanded us to estimate vines (for collecting Zakah) as palm-trees are estimated. The Zakah is to be paid in raisins.﴿ Related by the Five Compilers of Hadith (Imams Ahmad, Abu Dawud, Al-Tirmidhy, Al-Nasa'iy and Ibn Majah).

It is also narrated on the authority of Sahl ibn Abu Hathma (may Allah be pleased with him) as a Hadith Marfu` (a Hadith narrated from the Prophet with a connected or disconnected chain of narration) that he said: ﴾When you estimate, take them and leave a third, and if you do not leave a third, then leave a quarter.﴿ Related by Abu Dawud, Al-Nasa'iy, Al-Tirmidhy and others. Besides, it has been reported on the authority of Mu`adh ibn Jabal (may Allah be pleased with him) that the Prophet (peace be upon him) said: ﴾No Zakah is due on vegetables.﴿ Related by Al-Tirmidhy and others.

Al-Darqutny narrated on the authority of `Aly and `Aishah (may Allah be pleased with them both) a Hadith bearing the same meaning. Al-Tirmidhy said: There is no Zakah due on vegetables as people of knowledge agreed on this. Al-Bayhaqy said: The said Hadith has different Sanad (chain of narrators)

which strengthen one another in addition to the sayings of the Sahabah (Companions of the Prophet). Al-Khattaby said that the Hadith: ﴾No Zakah is due on less than five Wasqs (1 Wasq = 60 Sa's =130,320 kg),﴿ is proof that Zakah is not due on vegetables. Rather it is due on what is measured and stored of grains and fruits unlike those which are not measured and stored of fruits and vegetables and the like. This is what scholars unanimously agreed upon.May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The Zakah (obligatory charity) for gold and silver is as follows:

The zakah on gold is obligatory when it reaches or exceeds the amount of 20 mithqal [approximately 85 grams of pure gold]. The zakah paid is half a mithqal. When the amount of silver you have reaches the value of 200 dirhams, which is 140 mithqal, five dirhams should be paid as zakah. This is based on what Allah (Exalted be He) says: ﴾And those who hoard up gold and silver [Al-Kanz: the money, the Zakât of which has not been paid] and spend them not in the Way of Allâh, announce unto them a painful torment.﴿ ﴾On the Day when that (Al-Kanz: money, gold and silver the Zakât of which has not been paid) will be heated in the Fire of Hell and with it will be branded their foreheads, their flanks, and their backs, (and it will be said unto them): "This is the treasure which you hoarded for yourselves. Now taste of what you used to hoard."﴿

Moreover, Abu Sa`id Al-Khudry (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said: ﴾"No Zakah is due on less than five Uqiyyahs of silver (40 Dirhams of silver = 119 grams)."﴿ (Agreed upon by Al-Bukhari and Muslim). `Aly (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said:

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﴾I have given exemption regarding horses and slaves [no Zakah upon them]. With regard to coins, however, you must pay a dirham for every forty (dirhams). Nothing is payable on one hundred and ninety. When the total reaches two hundred, five dirhams are payable.﴿ (Narrated by Ahmad, Abu Dawud and Al-Tirmidhy) In another narration, ﴾I have given exemption regarding [Zakah upon] horses and slaves, and no zakah is due on any amount less than two hundred (dirhams).﴿ (Narrated by Ahmad and Al-Nisa'iy)

Additionally, Jabir (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said: ﴾No Zakah is due on less than five Uqiyyahs of silver (40 Dirhams of silver = 119 grams).﴿ (Narrated by Ahmad and Muslim)

It was narrated on the authority of `Aly (may Allah be pleased with him) from the Prophet (peace be upon him) that he said: ﴾When you possess two hundred dirhams and one year passes with the money in your control, five dirhams are payable. Nothing is incumbent on you, that is, on the gold, till it reaches twenty dinars. When you possess twenty dinars and one year passes with the dinars in your control, half a dinar is payable.﴿ (Narrated by Abu Dawud)

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Based on a Hadith Marfu` (a Hadith narrated from the Prophet with a connected or disconnected chain of narration) narrated by Abu Hurayrah (may Allah be pleased with him) that ﴾...One fifth is due [as Zakah] on Rikaz,﴿ (Agreed upon by Al-Bukhari and Muslim), a fifth of the Rikaz is payable. Rikaz means the hidden treasures buried in the time of the Jahiliyyah (pre-Islamic time of ignorance).

There are different types of commercial commodities that are prepared for buying and selling. Zakah (obligatory charity) should be paid on them provided that their collective value reaches the Nisab (the minimum amount on which Zakah is due) of gold and silver and that their owner has the intention of using them for trade. The Zakah is due at the completion of the Hawl (one full year). It is to be estimated in terms of gold or silver; whichever achieves the interests of poor people in the best way. The origin of this is the saying of Allah (Exalted be He): ﴾O you who believe! Spend of the good things which you have (legally) earned﴿ meaning that they were earned through commerce as stated by Mujahid and others. Moreover, Al-Baydawy and other scholars mentioned that the phrase "Spend of the good things which you have (legally) earned" refers to the obligatory Zakah.

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Also, Allah (Exalted be He) says: ﴾And those in whose wealth there is a recognised right﴿ and commerce is included in the generality of wealth regarding which there is a right that was estimated by the Prophet (peace be upon him) which is a quarter of a tithe. Since the money of commerce is the most important form of wealth, it is more deserving to be included in the Ayah (Qur'anic verse) than any other kind of wealth. Moreover, it is reported on the authority of Samurah ibn Jundub (may Allah be pleased with him) who said: ﴾Allah's Messenger (peace be upon him) would order us to pay obligatory alms on what we prepared for trade.﴿ (Related by Abu Dawud).

In addition, `Umar said to Hamas: "Pay the Zakah of your money", whereupon Hamas replied: "I only have a quiver and some condiments". `Umar said: "Estimate their value and pay the Zakah." Imam Ahmad (may Allah be merciful with him) used this story as a supporting evidence.

Morover, it is narrated on the authority of Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said: ﴾As for Khalid, you wrong him for he confined his armors to be used only for sake of Allah.﴿ (Related by Al-Bukhari and Muslim). Al-Nawawy and other scholars are of the view that this Hadith signifies evidence for the obligation of Zakah

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on commercial commodities; otherwise, the Messenger of Allah (peace be upon him) would not have apologized on behalf of Khalid (may Allah be pleased with him).

However, there is a Hadith Marfu` (a Hadith narrated from the Prophet with a connected or disconnected chain of narration) related by Al-Bukhari and Muslim on the authority of Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said: ﴾No Sadaqah (obligatory alms) is obligatory on Muslims for their slaves or horses.﴿ This Hadith is regarded by Al-Nawawy and other scholars as being evidence that no Zakah is due on personal possessions.

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Thirdly: conditions of Zakah

There are five prerequisites for Zakah: 1- Islam, 2- Freedom, 3- Possessing Nisab (the minimum amount on which Zakah is due), 4- Full ownership, and 5- Completing a full lunar year. Exceptions to this rulings are the outcome of the cultivated land as mentioned above, the offspring of cattle which are raised naturally and the profit of trade for their lunar month starts from their origin when it attains the Nisab of Zakah. If it does not attain the Nisab, then its lunar month starts when it attains the Nisab.May Allah grant us success! May blessings and peace be upon our Prophet Muhammad, his family and Companions!

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Fourth: Legal avenues of spending Zakah

there are eight legal avenues for spending Zakah. These are mentioned in the Qur'anic Ayah (verse) in which Allah (Exalted be He) says: ﴿As-Sadaqât (here it means Zakât) are only for the Fuqarâ' (poor), and Al-Masâkin (the poor) and those employed to collect (the funds), and to attract the hearts of those who have been inclined (towards Islâm), and to free the captives, and for those in debt, and for Allâh's Cause (i.e. for Mujahidûn - those fighting in a holy battle), and for the wayfarer (a traveller who is cut off from everything); a duty imposed by Allâh. And Allâh is All-Knower, All-Wise.﴾

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Ruling on Zakah

The Third Question of Fatwa no. 6147

Q3: what is the ruling on a man who testifies that there is no deity but Allah and offers the Salah (prayer), but does not pay the Zakah? As this person refuses to pay the Zakah, should Funeral Prayer be offered for them when they die?

A: Zakah is one of the pillars of Islam and if one gives it up, denying that it is obligatory, then its rulings should be explained to them. If however they still refuse to pay the Zakah, they are considered to be a disbeliever and after they die, Funeral Prayer should not be offered for them nor should they be buried in the Muslim graveyards. However, if one abandons paying Zakah out of miserliness while believing that it is a religious obligation, they will be committing a major sin, but they are not to be considered disbelievers. If they die in this case, their body should be washed and the Funeral Prayer should be offered for them, and Allah may punish or forgive them on the Day of Resurrection.

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The Sixth Question of Fatwa no. 5681

Q6: why is Zakah not due on one's property until it has remained in their possession for a full lunar year?

A: This shows the compassion and mercy of Islam to the wealthy. If people were obliged to pay Zakah on their property after less than a year, it might be difficult for them to pay, and the Zakah that is due might amount to more than the profits they earn.

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conditions of Zakah (the passing of a full lunar year)

The fourth question of Fatwa no. 8442

Q 4: My father used to pay the Zakah due on his money each year at the end of Ramadan. However, as he died before Ramadan, we do not know how to pay the Zakah. Some of us do not want to pay the Zakah on the money, claiming it is the heirs' money and no longer belongs to our deceased father. Others say that it should be paid on one third of the wealth which is the amount that our father had the right to bequest, while still others say that Zakah should be paid from the entire amount and then be subtracted from the third that was his right to bequest. Answer us, may Allah reward you!

A: Zakah only becomes due on property after the lapse of a full lunar year. Since your father died, his wealth belongs to the heirs and thus no Zakah is due on this money until a full lunar year passes, starting from the day when your father died. You are not required to pay Zakah on the third of the wealth that your father had the right to bequest.

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zakah on debts and owner-occupied property

Fatwa no. 2390

Q: I have approximately 100,000 riyals that I loaned to a man who is capable of paying them back to me. Also, I have a monthly salary of 4000 riyals that I use to provide for my family of ten people. I took out a governmental loan for 300,000 riyals in order to build a house. Currently, I live in this house and I cannot benefit by renting it out because I do not own any other place to live. Every year, I have to pay back 12,000 riyals to the government on the loan for building my house. Also, I own a piece of land valued at 50,000 riyals that the government granted to me after building the house. My question is: In light of my circumstances, is there any Zakah due on the money that I loaned out, or on the value of the land? The amount of the loan that I have to pay back yearly is more than the amount of Zakah that is due on my money. It should be noted however that I am capable of saving enough money from my salary to pay back my debt and in the past, I used to pay the Zakah as well, though I was facing the same conditions I am in now. However, at this time, I am seeking a legal Islamic opinion to make sure that I am fulfilling my obligations. May Allah bless you.

A: Firstly, Zakah is one of the pillars of Islam and should be paid with integrity by those Muslims upon whom it is obligatory to those who deserve it, hoping for Allah's reward and fearing His punishment. **Secondly,** you were correct to pay the Zakah despite the conditions you mentioned, and you must pay Zakah on the money

you lent to this man with the passing of each lunar year. **Thirdly,** Zakah is not due on the house you built to live in or on the land the government granted you unless you intend to sell this land and a lunar year has passed from the time you decided to sell it. **Fourthly,** the deposits you pay back to the development fund and the other conditions you mentioned do not exempt you from paying Zakah. You must continue paying the Zakah and may Allah reward you with the best reward, and compensate you. Allah (Glorified and Exalted be He) says: ﴾and whatsoever you spend of anything (in Allâh's Cause), He will replace it. And He is the Best of providers.﴿

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The Second Question of Fatwa no. 4650

Q2: I borrowed 300,000 riyals from the Real Estate Development Fund in order to reconstruct my house where my family and I live. Because I own part of the building, I receive some money as rent from it and I pay the Zakah due on this money every year. Please clarify whether I should subtract the loan from the amount of money upon which I pay Zakah,

or whether the loan is not regarded as a debt and thus I must add it to the sum upon which Zakah is due. Please inform me what I should do to act accordingly.

A: The correct opinion of Muslim scholars is that it is irrelevant to the calculation of Zakah whether the money is from a debt or not. The Prophet (peace be upon him) used to send his representatives to collect the Zakah and estimate the amount of fruit to be paid in Zakah without ordering them to determine whether the people were in debt or not. Thus, you must pay the Zakah due on your property, including the money you borrowed from the fund.

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Fatwa no. 11612

Q: must a farmer pay Zakah on a harvest of grains if they take out a loan from an agricultural bank and the value of the harvest is not sufficient to pay back the loan or the installments that are due?

A: Zakah is due on grains, such as wheat and the like, if they reach the Nisab (the minimum amount on which Zakah is due). The Nisab for grains is 5 Wasq - and one Wasq equals 60 Sa`s (equal to 130,320 kg) - at the time of harvesting. Thus, if the harvest reaches this Nisab, the farmer must pay Zakah on it even if they are indebted to an agricultural bank or any other bank.

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First question of Fatwa number 232

A person lends some of his money to some of his brothers and acquaintances. He may or may not get it back. He is asking whether he has to pay Zakah (obligatory charity) on it.

A: If the debtor is rich and the loan is a Nisab (the minimum amount on which Zakah is due), or when added to his money he would have the amount up to the Nisab, he must pay Zakah on it when he gets the money back for the years passed, whether it is a year or more. If he pays the Zakah on it before he gets it, that is fine. If the person who owes the money is not rich, he should pay zakah one year after he gets the money, even if years passed. This is one opinion reported from Imam Ahmad. It is also the opinion of Malik and of Shaykh `Abdul-Rahman ibn Hasan who said, "This opinion is preferred by Shaykh Muhammad ibn `Abdul-Wahhab (may Allah confer mercy upon him).

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`Abdullah ibn Mani`	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify

The fifth question of Fatwa no. 9069

Q 5: What is the ruling on the Zakah due on the debt of an insolvent person, who is unable to repay the debt for many years? What is the ruling on the Zakah due on the debt of a solvent person who delays repaying their debt? Also, what is the ruling on the debt which remains in a solvent person's possession for one lunar year and they have the intention to repay it?

A: There is no Zakah due on the creditor if the debtor delays repaying their debt, whether they are insolvent or solvent, if the creditor cannot get their money back either due to lack of documentation or because the authorities do not assist them in getting their money back - as happens in some countries. In such cases, the creditor is not obligated to pay Zakah until they receive their money and own it for one lunar year. On the other hand, if the debtor is solvent and can repay the debt, then Zakah is due on the creditor for each lunar year that passes if the debt itself reaches the Nisab (the minimum amount on which Zakah is due) or when combined with the other money or goods the creditor owns.

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The second question of Fatwa no. 10611

Q 2: I gave my sister in Kuwait 2500 riyals to keep for me until any time that I might need them. Also, two months ago, I got another sum of 1500 riyals. Two years have passed since I entrusted the money to my sister. I paid the Zakah due on it for the first year. However, my question is: Must I pay Zakah on the money I entrusted to my sister as well as on the other sum I have? It should be noted that I have only had the 1500 riyals for two months. What is the ruling on this?

A: You must pay Zakah on the money that remains in your possession for one full lunar year if it reaches the Nisaab (the minimum amount on which Zakah is due). On the other hand, Zakah is not due on the money you have had for two months, but if you pay Zakah on it along with the other amount of money, this is better and more beneficial to the poor.

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The Second Question of fatwa no. 5258

Q2: i sold a mud brick house for 100,000 riyals to be paid in installments over 10 years. Each year i am paid 10,000 riyals. How should i calculate the Zakah that is due on this money? May Allah reward you greatly for answering my question!

(Part No. 9; Page No. 193)

A: Zakah is due on the entire aforementioned sum if a year has passed since the time you sold the house. You must pay the Zakah on the total amount at the end of each lunar year regardless of the fact that it is being paid to you in installments over 10 years. This is because it was your choice to collect the money in this manner according to what was in your best interest.

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\`Abdullah ibn Qa\`ud	\`Abdullah ibn Ghudayyan	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

Fatwa no. 11497

Q: someone took a 100,000 riyal loan from another person, but has not yet repaid it. As the time to pay Zakah becomes due, who has to pay it; the creditor or the debtor? Someone else borrowed money from an agricultural bank on credit for the purpose of setting up industrial, agricultural, housing or poultry projects. Is Zakah due on the money he borrowed? If Zakah is due on it, who should pay it; the agricultural bank or the borrower?

A: The creditor should pay Zakah for the loan he lends provided that the debtor is known to be solvent, a full lunar year has elapsed and the debt reaches the prescribed Nisab (the minimum amount on which Zakah is due) whether the money is enough to pay Zakah or another sum is added to it.

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The debtor is not obliged to pay Zakah for the money he has borrowed unless three conditions are met. First, the money should reach the prescribed Nisab. Second, a full lunar year should elapse. Third, the money should remain in the debtor's possession. Once these conditions are fulfilled, the debtor is obliged to pay Zakah.

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Fatwa no. 13564

Q: If I sell a car on a deferred loan basis and the duration of the loan is three years or more, must I pay Zakah for every year, or just for one year after receiving payment? Please answer my question to benefit many other Muslims in similar situations and may Allah reward you the best.

A: zakah is due on deferred loans if a year passes and the loan reaches the Nisab (the minimum amount on which Zakah is due) by itself or when combined with other money or commercial commodity that one possesses.

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 12096

Q: I have many debts, and I have a farm and we are now harvesting the fruit. Am I required to pay Zakah on the harvested fruit or am I released from this obligation to be able to repay my debts? Some people owe me some money, on which I have paid Zakah for two years. Due to the bad financial conditions of the debtors, is it permissible for me to deduct the Zakah I have paid from the sum of their debt? In other words, is it permissible for me to deduct part of their debt and consider it as the Zakah which I am obligated to pay or should I pay Zakah from the money in my possession? Answer me, may Allah reward you the best!

A: Firstly, Zakah is due on grains and fruits that provide nourishment, if they reach the Nisab (the minimum amount on which Zakah is due), which is 300 Sa` (1 Sa` = 2.172 kg) according to the Sa` of the Prophet (peace be upon him). The Zakah would then be one-tenth of the harvest if the land is irrigated without any expenditure, and half of one-tenth (i.e. one-twentieth or 5%) of the harvest if the irrigation involves expenditure. In addition, being indebted does not exempt you from paying Zakah.

Secondly, it is not permissible for someone who is obliged to pay Zakah to be deceptive in paying it by deducting it from a debt which another owes them; as Zakah is meant to purify wealth.

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zakah should be paid in its same kind

Fatwa no. 12563

Q: Is it permissible to pay Zakah in cash, wheat, rice, or any type of grain? Is it permissible to pay Zakah in cash? Does Zakah have to be paid on the money that is used in business? If so, how much should be paid as Zakah? May Allah guide you to do what is good for Islam and Muslims!

A: Anyone who owns any wealth should pay the Zakah on the items in kind. Thus, Zakah on cash should be paid in cash, Zakah on wheat should be paid in wheat, Zakah on rice should be paid in rice, and Zakah on dates should be paid in dates, and so on.

Zakah is due on the money used for business, if it reaches the Nisab (the minimum on which Zakah is due) by itself or when combined with other money or commercial commodities owned by the same person, provided that it has been in its owner's possession for a lunar year. The Zakah due on this is 2.5% to be paid in cash.

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Calculating the Zakah due on Gold and Silver

The Fourth Question of Fatwa no. 4352

Q4: How should we pay the Zakah on our wealth? The Shari`ah (Islamic Law) mentions dirhams and states that Zakah is obligatory on anyone who has 200 silver dirhams or more. These 200 silver dirhams are much more than 200 French francs, so how do we know how much Zakah we have to pay in francs?

A: the way to calculate the Nisab (the minimum amount on which Zakah is due) is to weigh the French silver coins that you have and if they are equal to more than one hundred and forty Mithqals (1 Mithqal = 4.68 grams), they will have reached the Nisab. You should then calculate the value of the Nisab according to the paper money used today and pay 2.5% of the value in Zakah. According to this, the amount of Zakah that is due on 1,000 francs will be 25 francs.

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The Fourth Question of Fatwa no. 5082

Q4: Some scholars say that the Nisab (the minimum amount on which Zakah is due) on wealth is 56 Saudi riyals. Other scholars say this Nisab was decided upon when people had little wealth, but now the value of gold and silver has changed. It is worth noting that the 56 riyals of the past is now equal to about 2,000 riyals. What is the ruling on this issue?

A: Allah (Exalted be He) sent His Messenger Muhammad (peace be upon him) with the guidance and the true religion. He made His Shari`ah (Islamic Law) suitable for all people, and perfect and eternal until the Day of Resurrection. Allah (Glorified be He) is All-Knowing of what was and what will be and the changes in the conditions of people, the value of money, and people's need for money and their benefit from it until the Day of Judgment. It is Allah (Glorified be He) Who revealed to His Messenger (peace be upon him) how to define the Nisab of Zakah on wealth, and how much should be given to those who have a right to it. As Allah says in the Qur'an: ﴾As-Sadaqât (here it means Zakât) are only for the Fuqarâ' (poor), and Al-Masâkin (the poor)﴿ So if the Nisab and the amount of money paid as Zakah changed with the change in time, people's conditions, and the value of money, Allah (Glorified be He) would have explained this and revealed the different rules to suit these conditions to His Messenger (peace be upon him)

out of mercy to His Servants; but he did not do this, and He is the All-Wise, the Most Compassionate, and Merciful. This shows that the Nisab of Zakah, the amount of money paid as Zakah and the recipients of Zakah, as defined by the Shari`ah, will not change with the passage of time until the Day of Resurrection.

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zakah on saved money and the way to pay it according to the Sunnah

The sixth question of Fatwa no. (9410)

Q 6: I have deposited my money in an Islamic Bank, and some of it is entrusted in a savings account, and the rest is in a deposit account. When distributing the profits of the deposit account, they are transferred to the savings account. Accordingly, should I pay Zakah on the sum that exists in the savings account only or on the sums in both accounts? How should the zakah be paid? Should it be paid upon the completion of one Hijri year? As I pay it every year according to the Gregorian calendar, as the Islamic bank distributes the profits at the end of every Gregorian year.

A: It is impermissible to deposit money in banks that offer interest, for this is part of the prohibited Riba (Usury). Zakah is due on all deposited and non-deposited money when it reaches the Nisab (the minimum amount on which Zakah is due) after attaining a year, whether the Nisab consists of money only or of money and commercial commodities collectively.

The accredited calendar is the Hirji calendar, and the lunar months, because the Gregorian calendar is not considered, and neither are the non-lunar months.

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(Part No. 9; Page No. 201)

Zakah on Livestock

(Part No. 9; Page No. 202)

zakah on Camels

Fatwa no. 1802

Q: There are some Bedouins who do not pay Zakah on their working camels, i.e. the camels they use to carry their belongings. We referred to reliable sources about this and could not find any exception for camels, because it is said that there is Zakah due on every five camels. There is no doubt that our words will be in vain unless they are supported by some text from the Qur'an or the Hadith of the Messenger (peace be upon him). Is there any evidence in the Qur'an or Sunnah (whatever is reported from the Prophet)? Please answer us, may Allah reward you greatly!

A: Muslim scholars have agreed that Zakah is obligatory on camels, cattle, and sheep that are used as livestock and reach the Nisab (the minimum amount on which Zakah is due), which is five for camels, thirty for cows, and forty for sheep. Livestock refers to animals that graze in the open, as opposed to those that are stall-fed or working animals on which scholars differ about the obligation of paying Zakah. Most of the scholars believe that there is no Zakah due on stall-fed or working animals, as is related by Ahmad, Al-Nasa'iy, and Abu Dawud from Bahz Ibn Hakim from his father from his grandfather who said: ﴾I heard the Messenger of Allah (may peace be upon him) saying, "For every forty grazing camels, one Bint Labun (a two-year-old she-camel) is to be given (as Zakah) ..."﴿ This Hadith made Zakah obligatory on the camels that are grazing freely, not for the stall-fed ones. As for the working animals,

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we apply the Hadith related on the authority of `Aly (may Allah be pleased with him) who narrated that the Prophet (peace be upon him) said, ﴾No Zakah is payable on working animals.﴿ Malik and a group of other scholars were of the opinion that Zakah is obligatory on stall-fed and working livestock, based on general evidence related by Al-Bukhari from Anas Ibn Malik who said that Abu Bakr Al-Siddiq (may Allah be pleased with them) ﴾wrote him the following words when he sent him to (collect the Zakah from) Bahrain:

In the Name of Allah, the Beneficent, the Merciful. These are the orders for the Zakah that the Messenger of Allah (peace be upon him) made obligatory on every Muslim, and which Allah ordered

His Messenger (peace be upon him) to observe. Any Muslim who is asked to pay it should pay it and any Muslim who is asked for more than this should not pay it. If there are twenty-four camels or less, one sheep is to be paid for every five camels; between twenty-five to thirty-five camels, one Bint Makhad (a one-year-old she-camel) is to be paid, and if not, Ibn Labun (a one-year-old he-camel) is to be paid; and if they are between thirty-six to forty-five, one Bint Labun (a two-year-old she-camel) is to be paid; and if they are between forty-six to sixty, one Hiqqah (a three-year-old she-camel) which is ready to mate is to be paid; and if the number is between sixty-one to seventy-five, one Jadh'ah (a four-year-old she-camel) is to be paid; and if the number is between seventy-six to ninety, two Bint Labun are to be paid; and if they are from ninety-one to one-hundred-and twenty, two Hiqqah which are ready to mate are to be paid; and if there are over one-hundred and-twenty, for every forty (over one-hundred-and-twenty) one Bint Labun is to be paid, and for every fifty camels (over one-hundred-and-twenty) one Hiqqah is to be paid; and any Muslim who has only four camels, has to pay no Zakah, but if the owner of these four camels wants to give something, they can...) This Hadith does not refer to grazing animals. Thus, the sound opinion is that of the majority of scholars, as the Hadith narrated by Anas

includes an absolute ruling while the two Hadith narrated by Bahz and `Aly include a restricted ruling and the famous juristic rule says: "The absolute ruling overcomes the restricted ruling."

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The first question of Fatwa number 10294

Q: I had 43 sheep when the Zakah collectors began collecting the Zakah. Then, when they came to me my sheep had become 33 sheep and the rest of them had died out of an illness. What is the ruling on the Zakah (obligatory charity) of the sheep? Should I pay complete Zakah?

A 1: If the grazing sheep reach the Nisab (the minimum amount on which Zakah is due) and are kept for a full lunar year, Zakah becomes obligatory on them, even if they die before the Zakah collectors come. If the sheep grow less before the elapse of a full lunar year and fell short to reach the Nisab, then there is no Zakah due on them.

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The Second Question of Fatwa no. 4862

Q2: The amount of cows and sheep we have is above the Nisab (minimum amount on which Zakah is due). We buy all the food that these animals eat, so do we have to pay Zakah on these animals? If so, how much? Is Zakah due on rent from property rented to others, such as houses to tenants, if the landlord uses the income gained from the rent in his business, on which he pays Zakah every year?

A: Firstly, if these cows and sheep are intended for sale, Zakah is due on them a lunar year from the time the owner intends to sell them. If the animals are bought to be sold, the Zakah is due a lunar year from the time the owner has the money he will use to buy the animals, and the Zakah is calculated as for commercial commodities. However, if the animals are not intended to be sold, there is no Zakah due on them, because one of the conditions that makes Zakah obligatory on camels, cows, and sheep, is that they must be grazing freely.

Secondly, Zakah is due on a building's rental if it is kept for a lunar year and reaches the Nisab.

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The first question of Fatwa no. 12370

Q 1: We have camels, sheep, cows, and different types of birds on our farm that we raise for personal use, not for sale. We sometimes sell some of those that are of no use, such as the old ones. It should be mentioned that these animals never graze freely, but they eat the provender we buy for them from the market or the farm produce. Is Zakah due on these animals and birds?

A: no Zakah is due on livestock, such as cows, camels, and sheep, or birds that are raised as property or for eating and not for sale, as long as they are not grazing freely and not for sale.

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Giving Zakah in cash instead of Livestock

The First and Second Questions of Fatwa no. 1831

Q1: What is the ruling on what some people say that paying the value of animals instead of giving animals as Zakah is permissible?

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A: The Prophet (peace be upon him) showed, in the long Hadith related by Anas and others, that Zakah paid on livestock is preferable to be taken from them according to the Nisab (the minimum amount on which Zakah is due) given in the Hadith and the letter written by Abu Bakr (may Allah be pleased with him) stating that these are the orders for the Zakah that the Messenger of Allah (peace be upon him) made obligatory on every Muslim and which Allah stipulated.

The sound opinion is that a Muslim should not pay the value of sheep as Zakah. The obligatory numbers of animals to be estimated as Zakah from the Nisab of livestock mentioned in the letter of Abu Bakr confirm that the value of the animals should not be given as Zakah, otherwise those numbers would be purposeless. Allah (Glorified be He) says: ﴿And whatsoever the Messenger (Muhammad صلى الله عليه وسلم) gives you, take it; and whatsoever he forbids you, abstain (from it).﴾ The Messenger of Allah (peace be upon him) said, (("Anyone who does something that we have not ordered (in worship) it will be rejected.")) However, if a ruler of a Muslim country decides to collect the value of animals as Zakah for a legitimate reason, it is permissible for the people to give the value of animals to the Zakah collectors instead.

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Q2: is it permissible for a ruler to exempt some people from paying Zakah?

A: Zakah is imposed by Allah on Muslims according to the Qur'an, the Hadith, and the consensus of Muslim scholars. It is Allah alone who ordained the rulings pertaining to Zakah and it is not permissible for a ruler to exempt any person upon whom Zakah is obligatory from paying it. In this case,

a Muslim should not obey the ruler in abandoning one of the pillars of Islam. Instead, they should fight those who forbid paying the Zakah. If the ruler lets those who are obliged to pay Zakah collect and distribute it, they should do so and should pay the Zakah to those who deserve it.

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Fatwa no. 4854

Q: I had 15 camels, and a lunar year passed without paying the obligatory Zakah on them. After this, all the camels were lost, and now I do not have any of them. I do not know whether I should expiate for not having paid the Zakah or not. May Allah reward you, please tell me what to do.

A: If the reality is as you mentioned, it is obligatory for you to pay the Zakah on the camels. The amount of Zakah due on them is three sheep for each year if they were grazing freely all the year or most of it. You should pay this amount of Zakah as soon as possible, hoping for Allah's rewarded and fearing His Punishment, after which, you should repent to Allah and invoke Him to forgive you for delaying paying the Zakah.

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Fatwa No. 3646

Q: what is the ruling on a person who should pay three Bint Labun (a two-year-old she-camel) as Zakah but he paid one Haqqah (a three-year-old she-camel) and one Bint Labun (a two-year-old she-camel)? Is this sufficient for him, taking into account that the number of Bint Labun is abundant in his camels? Another person has to pay two Haqqah but he paid two Bint Labun and one Haqqah instead, will this be sufficient although the number of Haqqah is abundant in his camels?

A: It is obligatory that the person who pays Zakah pay the prescribed Zakah for Sa'imah (cattles raised up naturally) and it should not be changed unless he no longer has it because of the Hadith narrated by Anas (may Allah be pleased with him) in Sahih Al-Bukhari. If the situation is as you have mentioned, then the person who paid one Haqqah and one Bint Labun instead of three Bint Labun should pay another Bint Labun and the Haqqah will be sufficient for the second Bint Labun because it is higher in rank. The person who paid two Bint Labun and one Haqqah instead of two Haqqah should pay the difference in value between the value of the Haqqah and the value of the two Bint Labun if their value is less than the value of the medium Haqqah.

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Zakah on Cows

Fatwa no. 971

Q: A man owns twenty cows as an investment to sell their milk in the market. He wants to know if Zakah is due on these cows.

A: If the cows are not intended to be sold, then no Zakah is due on them, unless they meet two conditions:

Firstly, if they are grazing freely.

Secondly, if they reach the Nisab (the minimum amount on which Zakah is due), and the Nisab for cows is thirty. If the cows are intended for sale, Zakah is due on them when they reach the Nisab or are more than that. As the question shows, the man owns twenty cows that are not grazing freely and they are bought as an investment, not for sale. If that is the situation, then no Zakah is due on these cows. However, Zakah is due on the income from the milk if it reaches the Nisab and he keeps it for a lunar year.

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Zakah on sheep

Fatwa number 31

Q: If a person has 200 sheep, what is the Zakah (obligatory charity) on them if they become 201-299? If he has 300 sheep, what is the Zakah on them, if they become 301-399? What is meant by Waqs in sheep? How is the obligatory Zakah established in sheep?

A 1: The Zakah due on 200 sheep is 2 sheep; if they become 201 sheep, the Zakah is 3 sheep and if they increase to 399, only 3 sheep are required. If they become 400, the Zakah is only 4 sheep. Hence, the due Zakah is established; 1 sheep for every 100 sheep. As for Waqs, it refers to the number of sheep between two Nisabs of Zakah such as the number of sheep between 40 and 121, 121 and 201, and 201 and 400 sheep.

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Q 2: if i buy 30 sheep, then they reproduce before one lunar year elapses, should i pay Zakah for them or not?

A: If someone owns a property that is less than the Nisab (the minimum amount on which Zakah is due) for example 30 flock of sheep which later increases through reproduction

before they remain for one year, Zakah is payable upon them one year after they reach the Nisab according to opinion of the Jumhur (dominant majority of scholars) that is commonly acted upon. But Malik had a different opinion saying: If they attain the Nisab, that is 40 sheep during the lunar year, one sheep is to be paid as Zakah upon them. The year of paying Zakah upon the progeny depends on the year of paying Zakah upon the original sheep. So, Zakah is payable upon them and this opinion was also reported from Imam Ahmad.

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Q 3: a man who owns some camels sells one of them in return for 40 sheep. When the sheep are delivered, the Zakah (obligatory charity) collector asked him to pay Zakah for these sheep even though a year had not passed since he took possession of them. Is Zakah payable where there are forty sheep and a year has not passed since they came into a person's possessed?

A: If the man has the value of camels which reaches the Nisab (the minimum amount on which Zakah is due), which is one fifth of the price of camels, then he sells one of them in return for 40 sheep before one year passes with the camels in his control, paying Zakah depends on his intention when he did this act. If he does so to wangle his way out of paying the Zakah of the camels and to begin a new year for the sheep starting from the delivery date, he is obliged to pay the Zakah which is one sheep according to the said amount of sheeps he owns as a way of Sadd-ul-Dhara'i` (blocking the means leading to sins), penalizing him for his ill intention and punishing whoever acts fraudulently in religious issues. The Prophet (peace be upon him) said: ("Separated properties should not be joined nor joined properties be separated for fear of (having to pay more) Zakah.") On the other hand, if he does so intending to increase his wealth [trading], and not to escape the obligation of paying the due Zakah, there will be no Zakah on the camels due to the lack of Nisab nor on the sheep

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because they have been in his possession for less than one year.

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The first question of Fatwa no. 10705

Q 1: i am fifteen years old and i am not married. i have sheep, so i would like to know if i should pay Zakah on them?

A: You should pay Zakah on sheep that graze freely, if they amount to forty or more and you have owned them for at least one year. Their Zakah is only one sheep, until they reach the amount of a hundred and twenty sheep. Once they reach this number, their Zakah is two sheep if they are grazing freely for all or most of the year.

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The first question of Fatwa no. 11269

Q 1: i own 200 sheep and I pay the Zakah due on them every year. However, I have started to spend money to buy barley as fodder for them - all praise be to Allah -

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as the land is dry due to the lack of rain. The sheep only leave the pen to drink then return to it. Is my Zakah correct; is it still due on them? I have been stall-feeding them since 1403 AH until 1408 AH. In addition, when the sheep go out of the pens, they do not eat any grass, green or dried. Please answer me, as I am confused about this matter. Some people have told me that Zakah is due on my sheep, and I am afraid I will be called to account by Allah for not paying Zakah on my wealth.

A: Firstly, if you raise the sheep for sale, you must pay the Zakah on commercial commodities. Thus, you should calculate the value of the sheep and pay 2.5% as Zakah on them at the end of the year.

Secondly, if you raise the sheep for milk and reproduction and they are not grazing freely for most of a lunar year, then no Zakah is due on them.

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paying Zakah on Shared Livestock

The fourth question of Fatwa no. 6435

Q 4: Some wealthy people buy herds of cattle and share them with others, who take care of them on their land. Who must pay Zakah on these cattle?

A: It is the owners of the cattle who must pay the Zakah on them and not those who take care of them in return for some of the produce, such as the milk or wool, or young.

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Zakah on horses

Fatwa no. 7276

Q: Some wealthy people buy pure-bred, expensive horses which might cost thousands of dinars a horse, for the purpose of joining horse races and winning prizes. Is Zakah (obligatory charity) due on

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these horses? What is their Nisab (the minimum amount on which Zakah is due)?

A: If the case is as you have mentioned, that they are bought for keeping, not trading in them, there is no Zakah due on them, as the Prophet (peace be upon him) said: ﴾No Zakah is due on the slave or the horse of a Muslim.﴿ (Agreed upon its authenticity by Al-Bukhari and Muslim). It was authentically reported that Allah's Messenger (peace be upon him) said: ﴾A horse may be kept for one of three purposes: for a man it may be a source of reward; for another it may be a means of living; and for a third it may be a burden (a source of committing sins). As for the one for whom it is a source of reward, he is the one who keeps his horse for the sake of Jihad (fighting in the Cause of Allah); he ties it with a long rope on a pasture or in a garden, and whatever its rope allows it to eat will be regarded as good rewardable deeds (for its owner). If it breaks off its rope and jumps over one or two hillocks, even its dung will be considered amongst his good deeds. If it passes by a river and drinks water from it, that will be considered as good deeds (for the owner) even if he had no intention of watering it. A horse is a shelter for the one who keeps it so that he may earn his living honestly and takes it as a refuge to keep him from following illegal ways (of gaining money), provided that he does not forget the rights of Allah (i.e. paying the Zakah and allowing others to use it in the Cause of Allah). A horse may be also a burden (and a source of committing sins) for a person who keeps it out of pride and pretense, and with the intention of harming the Muslims.﴿

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Zakah on Rabbits

The second question of Fatwa no. 13703

Q 2: How should I pay Zakah on rabbits if I buy, breed and sell them?

A: zakah is due on rabbits that are used in trade if their value reaches the Nisab (the minimum amount on which Zakah is due) on their own or by being added to other objects on which Zakah is due and after a year passes. One quarter of a tenth should be paid, just like other commercial comodities.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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(Part No. 9; Page No. 219)

Zakah on grains and fruits

(Part No. 9; Page No. 220)

The second question of Fatwa no. 1774

Q 2: What is the minimum possible Nisab (the minimum amount on which Zakah is due) on grains, rice and so on? How much of them should be given for a person who deserves Zakah (obligatory charity)?

A: Nisab of Zakah on grains such as wheat, barley, corn, and rice is five Wasqs (1 Wasq = 60 Sa`s =130,320 kg), where a Sa` is equal to four Mudds (a dry measure of half bushel, 543 grams) according to the measuring of the Prophet (peace be upon him), and it is also equal to four hundred and eighty Mithqals (1 Mithqal = 4.25 grams), which is estimated at four handfuls with both hands. The amount of Zakah that should be paid is one tithe for land that is irrigated by rain and springs without machines, and half a tithe for land that is irrigated by machines, whether by camels or other means.

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First, second and third questions from Fatwa No. 4499

Q 1: What is the amount of Zakah (obligatory charity) on a farmland that is irrigated by machines?

(Part No. 9; Page No. 221)

Q 2: Should Zakah be paid upon this farmland after calculating the expenses or before it?

A: Zakah upon grains and fruits should be paid if they attain the Nisab (the minimum amount on which Zakah is due) regardless of the expenses spent on them. When he ordered the employees responsible for collecting Zakah to calculate Zakah upon people's fruits, the Prophet (peace be upon him) did not ask them about the expenses spent on them.

The amount of Zakah to be paid on the crops of the farms irrigated with machines is 2.5 % and on the farms irrigated with rainwater and river water where no tools are used is 10 %.

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Q 3: Should the same amount of Zakah be paid on every kind of crop, such as cotton? How much Zakah is due on fruit, such as grapes, oranges and lemons?

A: Zakah on dates and grains should be paid in the following way: half a tithe on machine-irrigated land, and one tithe on land that is irrigated by rain and rivers. Grapes take the same ruling as dates, and their Zakah should be given in the form of raisins, just like the Zakah on fresh dates is given in the form of dry dates. If it is sold before giving Zakah, it should be paid in the form of money. There is no Zakah on any other kind of crops, but on their value if they are kept for a Hawl (one lunar year) and they reach the Nisab (the minimum amount on which Zakah is due), whether on their own or by being added to other money or commercial commodities of their owner.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Sa` as was used by the Messenger (peace be upon him)

Third question of Fatwa No 1241

Q 3: What was the amount of a Sa` in handfuls as was used by the Messenger (peace be upon him)?

A: What has been verified for us regarding the Prophetic Sa` is that it is four handfuls of a moderate-sized man. This is what was mentioned by some Muslim scholars such as Ibn Al-Athir in his book Al-Nihayah and Al-Fayruzabady in his book Al-Qamus. As for the Sa`s which we find in markets or Masjids (mosques), as mentioned by the questioner, they differ regarding their quantity. Thus, the estimation of a Sa` should rely on what was mentioned by scholars as explained earlier and Allah knows best.

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zakah (obligatory charity) on grains

Third question from Fatwa No. 10910

Q 3: A farmer grows barley or wheat and after harvest, he sells it. Who should pay Zakah?

A farmer plants barely or wheat and when it grows, he sells it. Who should pay Zakah?

A farmer grows barley or wheat and lets sheep graze on it, should he pay Zakah? If not, who should pay it?

A: As for the first case, Zakah is due on the seller, while in the second one there is no Zakah at the time of selling. Lastly, there is no due Zakah unless there are some grains left in the cultivated land, and as such, they should be left until they are ripe and reach the amount of Nisab (the minimum amount on which Zakah is due) and by that time the owner of the land should pay the due Zakah.

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Zakah on palm trees planted at home and Al-Barhah (a kind of date-palm trees distinguished for its sweet dates)

The first and second questions of Fatwa no. 13502

Q 1: a number of date palms are planted in our houses in Al-Qassim district. The amount of dates exceeds the prescribed Nisab (the minimum amount on which Zakah is due). While in some houses, these trees are irrigated by drinking water, in other houses they are irrigated by means of machines. An amount of these dates is eaten, another distributed to relatives and a third stored. No Zakah is paid for these dates. Please tell us whether Zakah is due or not.

A: If the reality is as you mentioned, Zakah is due at a rate of half the tenth of the dates (5%) because the trees are irrigated by means of a machine.

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Q 2: Sometimes the dates of Barhy palms exceed the Nisab (the minimum amount on which Zakah is due) and some people like to eat unripe dates. Therefore, should we give its Zakah and distribute it to the poor as unripe dates or should we leave it until it ripens and give Zakah as ripe dates? Could you kindly advise us in this regard?

A: It is permissible to give Zakah as unripe dates from the palm trees of Al-Barhi and suchlike because it is edible.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. (13218)

Q: I hope that you would be able to provide me with an answer regarding the amount of Zakah (Obligatory charity) that must be paid on crops. Should I include the value of the equipment (used in agriculture) for the first year only, or for every year that i estimate it?

A: Zakah is obligatory on all that is eatable of fruits and seeds when they reach [in amount] the Nisab (the minimum amount on which Zakah is due), which is five Wasaqs. Every Wasaq is equal to sixty Sa`s (one Sa` =2.172 kg) like the Sa` of the Prophet (peace be upon him). The Zakah should be paid upon yielding and harvesting the crops. However, there is no Zakah on the equipment that is used in agriculture, nor on their value, for they are purchased for operation purposes.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Third question from Fatwa No. 8666

Q 3: is Zakah (obligatory charity) required on grains stored for years, knowing that I paid the due Zakah at the time of harvest? Is there any other kind of Zakah required on these grains?

A 3: If the case is so, if you store grains for trade, then Zakah will be due after the passing of one lunar year from the date you intended, just like other trade goods. The due Zakah is one-quarter of one-tenth of its value, otherwise,

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there is no due Zakah after the Zakah has been paid on harvest.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Zakah (obligatory charity) on honey

Fatwa No. 4195

Q: should Zakah be paid on honey which is produced by bees?

A: No Zakah is due on honey that is produced by bees. Nevertheless, Zakah is due on the value of the honey if it is prepared for selling, a full lunar year passes, and its value reaches the Nisab (the minimum amount on which Zakah is due). The amount of Zakah on honey in the case mentioned above is a quarter of a tithe.

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zakah on a joint farm

Fatwa No. 8386

Q: I have a farm which I rent to a farmer in return for half of the crops. I assume all the expenses such as the cost of the car, plowing, fertilizers, machines, fuel and seeds. Praise be to Allah, we earn a lot. I have recorded the money I earned since 1/1/1403 A.H. to 30/12/1403 then calculated my profits and paid 2.5 % of it as Zakah to the needy people. However, I do not deduct the expenses of the purchased goods from the total profits nor save money for the end of the year as my job is another source of income for me and things are getting better, Praise be to Allah. I have not calculated Zakah upon the share of the farmer. In fact, I calculate Zakah only upon my own share. What is your view on that, may Allah reward you with the best! It should be noted that we do not run the farm for business. I just inherited it from my father. It is a small farm irrigated by a machine. We pay Zakah on grains and fruits and on the money that comes out of selling legumes and vegetables and the like. I appreciate your advice.

A: You have to pay Zakah upon grains and fruits i.e. upon dried dates and grapes if they reach the Nisab (the minimum amount on which Zakah is due). Their Nisab is five Wasqs (1 Wasq = 60 Sa`s =130,320 kg) approximately 300 Sa` of the measure of Madinah. A Sa` is about four handfuls with two open palms of hands.

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The amount to be paid as Zakah is half of one tenth out of the total weight of the crop i.e., 50 kg out of every 1000 kg. As for Zakah on money, it is as you have mentioned 2.5 % of the total. As for your partner, it is he who should pay its Zakah when it reaches the Nisab.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Second question from Fatwa No. 12796

Q 2: We have a cultivated land where we grow corn, barley, and pearl millets. Thanks to Allah, the harvest is always abundant with much grains and vegetation. What is the Zakah required on these grains, knowing that the land is basically watered by rain?

A: It is obligatory to pay Zakah on grains such as corn, barley, pearl millets, and the like, if they reach the Nisab (the minimum amount on which Zakah is due) which equals five Wasaq i.e. 60 Sa`s (30, 320 kg) of the Sa` (1 Sa` = 2.172 kg) of the Prophet (peace be upon him). The estimated Zakah is one-tenth of the outcome as long as the land is irrigated by rain.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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zakah (obligatory charity) on grapes

First question of Fatwa No. 9884

Q 1: I have a grape farm for which I pay the same costs which are usually paid by all other farmers such as the costs of irrigation, wood, fertilizers, and workers. Should I then pay Zakah on the grapes bearing in mind that I sell them fresh at the market without being processed to raisins. If Zakah should be paid on the grapes; how and when should this be done? Should it be paid out of the grapes themselves or is it the value that should be paid? What is the percentage that should be given in Zakah?

A: Zakah is obligatory on grapes when they reach the Nisab (the minimum amount on which Zakah is due) which is five Wasaqs (1 Wasaq = 60 Sa`s =130,320 kg). Thus, half a tithe of the grapes should be given in Zakah or the value thereof if they are sold. The foregoing applies when the crops are irrigated by machines, waterwheels, and watering pots. However, if the irrigation relies on rain and rivers, and there is no cost; one full tithe is due.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Deputy Chairman	Chairman
`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. (10230)

Q: I own a farm in Al-Nakhil district in the suburbs of Al-Madinah Al-Munawwarah. The farm is rich in grape crops Al-Hamdullilah (Praise be to Allah), but we find some difficulty in distributing them throughout the cities of the Kingdom of Saudi Arabia like Jeddah, Riyadh and other areas. My question is: How much Zakah (Obligatory charity) should be paid on the crops knowing that some farmers hire laborers, vehicles and drivers to collect and distribute them? should the Zakah be paid after subtracting their wages, or should it be paid on the crop? Please keep in mind that the government sends employees who estimate the grape crops every year, but most of the farmers do not count on them, for sometimes they over or under estimate. Would the farmer be discharged [in front of Allah] on paying the estimated value? Farmers have asked some people of knowledge about this, and they replied that there is no Zakah on grapes for they belong to the category of crops that are not saved [they are consumed] and so are to be treated like other fruit and vegetables such as tomatoes and watermelons. Please advise us on the answer with details. May Allah render you supportive to knowledge and those who seek it.

A: First, it is obligatory to pay half of one tenth of the value of crops on attaining the Nisab (the minimum amount on which Zakah is due), which is Five Wasqs whereas one Wasq equals sixty Sa`s (one Sa` equals = 2.172 kg) like the Sa` of the Prophet (peace be upon him). **Second,** Zakah is to be paid on the value of the crops in the country where they are cultivated before paying the wages of laborers who are employed to grow and market them. **Third,** the Fatwa (Legal opinion issued by a qualified Muslim Scholar) that was issued declaring that there is no Zakah on grape crops is not a

valid Fatwa.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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First question from Fatwa No. 10947

Q 1: Are grapes subject to Zakah (obligatory charity)?

A: zakah is due on grapes when it matures and reaches Nisab (the minimum amount on which Zakah is due) which equals five Wasaq and one Wasaq equals 60 Sa`s (30,320 kg) of the Sa` of the Prophet (peace be upon him). The due Zakah is to be paid in raisins, for the Hadith related by Abu Dawud on the authority of `Attab ibn Usayd (may Allah be pleased with him) that he said: ﴾The Messenger of Allah (peace be upon him) commanded to estimate vines (for collecting zakah) as palm-trees are estimated. The zakah is to be paid in raisins as the zakah on palm-trees is paid in dried dates.﴿

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Permanent Committee for Scholarly Research and Ifta'

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First question from Fatwa No. 1397

Q 1: If the evaluator overestimates a farm e.g. suggesting twenty thousand Sa` (1 Sa` = 2.172 kg) as an expected production, which is higher than the actual production, to help the farmer, but

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the actual net weight is seven thousand or less, then how is Zakah due in this regard? is it required according to the estimation process or the net weight after the harvest? What is the ruling concerning the financial aid provided to the farmer? Is it lawfully permissible, or not?

A: It is not permissible for the estimator to deliberately overvalue the expected production amount, otherwise he is regarded as sinful. Furthermore, if it is proved that the net production of the harvest is less than the estimation, then the farmer is only permitted to take what is lawfully his in terms of help, the addition over the net production. He should inform the entity concerned to correct the wrong estimation, so that the farmer pays Zakah only on the net harvest. However, if he essentially does not know that, then the basic rule is the acceptance of the ratio of estimation done by the expert as a basis for providing help and paying Zakah on the cultivated land.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Zakah (obligatory charity) on figs

Second question of Fatwa No. 11139

Q 2: Is it permissible to pay Zakah on figs bearing in mind that they are irrigated by rain?

A: No Zakah is due on figs because they are a sort of fruit such as pomegranates and pears and they are neither measured nor saved.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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zakah (obligatory charity) on coffee

Fatwa No. 962

All Praise is due to Allah Alone and peace and blessings be upon our final Prophet.

The Permanent Committee for Scholarly Research and Ifta' has read the paper sent by the Under Secretary of the Ministry of Justice for Judicial Affairs and attached to his letter numbered Q/1/134 and dated 1/2/1395 A. H. to his Eminence

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Chairman of the Departments of Scholarly Research, Ifta', Daw`ah, and Guidance and transferred to them by the Secretariat-General for the Council of Senior Scholars numbered 2/203 and dated 11/2/1395 A. H. The issue of this paper is that the Director of Finances of Abha requested an explanation for the way in which coffee should be estimated, the amount of its Shar`y (Islamic legal) Wasq, and whether or not it may be distributed amongst poor people like the case of grain and dates?

After studying the question, the Committee answered as follows:

Coffee is a sort of grain which can be measured and saved and so Zakah should be paid on it. This is only due at the time the coffee is estimated when the grains are ripe and the quantity of coffee reaches at least five Wasaqs (1 Wasaq = 60 Prophetic Sa`s =130,320 kg). The percentage that should be paid is one tithe with regard to coffee whose irrigation is not chargeable, meaning, it is irrigated by rain, floods, or its roots take up subsurface water. A half of a tithe is due if the coffee is irrigated by waterwheels, water pots, or machines; while three quarters of a tithe are due when irrigation is chargeable for half a year and not so for the other.

The evidence for the obligation of paying Zakah of half a tithe for coffee whose irrigation is chargeable and one tithe on coffee whose irrigation is not is what is related by Al-Bukhari on the authority of Ibn `Umar (may Allah be pleased with them both) that the Prophet (peace be upon him) said: ❨On land that is watered by rain water or by natural water channels, 'Ushr (one-tenth) is compulsory (as Zakat); and on irrigated land, half of a 'Ushr (one-twentieth) is compulsory (as Zakat on the yield of the land).❩ On the other hand, three quarters of a tithe are due when irrigation is chargeable for half of the year and not so for the other because this percentage is half the total that would be due if each one of the two means of irrigation took place for the entire year. Any way, whatever the due percentage is; it should be directed to channels of spending Zakah just as the case with other grain and fruit.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Fatwa No. 2154

Q: We are farmers who want to know about Zakah. All Praise is due to Allah that we pay Zakah on all kinds of grains. Some scholars or students of religious knowledge say that Zakah upon grains is paid only on barley, wheat, raisins and fruits. We would like your advice on this, may Allah reward you with the best!

A: First: zakah on grains has to be paid upon all crops whether they are foodstuff such as wheat, barley, rice, millet, or legumes such as broad beans, lentil, chick-pea or grown-for-seeds crops such as coriander, cumin, linseed, Egyptian cucumber, cucumber, or grown-for-leaves crops such as cress, radish, Safflower according to the general Hadith of the Prophet (peace be upon him): ﴾On a land watered by rain water or by natural water channels, `Ushr (one-tenth) is compulsory (as Zakah).﴿ Related by Al-Bukhari. Zakah has to be paid on all fruits that are weighed and stored such as dried dates, raisin, almonds, peanuts, hazelnuts according to the saying of the Prophet (peace be upon him): ﴾No Zakah is due on less than five Wasqs (1 Wasq = 60 Sa`s =130,320 kg) of dates or grains.﴿ Agreed upon by Al-Bukhari and Muslim, and this wording of the Hadith is narrated by

Muslim. This indicates that the amount that is less than five Wasqs is exempted from the general ruling, otherwise mentioning Al-Awsuq would be meaningless.

Second: There are two conditions for paying Zakah on grains and fruits:

1- After grains are threshed and fruits are dried, they have to reach the Nisab (the minimum amount on which Zakah is due) that is 5 Wasqs (1 Wasq = 60 Sa`s =130,320 kg) weighed by the Sa` of Madinah.

2- The owner of the grains or fruits has to own the Nisab at the time when Zakah is due.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Fatwa no. 2246

Q: We would like to inform you that the date palm trees known by the name Sukkari (a type of palm trees distinguished by its sweet dates) are planted in large numbers in the lands owned by the inhabitants of Al-Qassim district. The price of this type of dates is going up, with one kilo reaching more than ten riyals whereas other types of dates are sold at one and a half riyals. Is Zakah due on these dates on account of it being of a different type and having a premium quality or is it possible to pay Zakah from other types?

A: It is intrinsically preferable to pay the due share of zakah from the produce of Sokkari trees. It is not permissible to pay Zakah from other dates of inferior quality. However, it is permissible to pay Zakah from

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another type of dates of good average quality. For example, if one kilo of Sokkari is sold at ten riyals, one kilo of dates of inferior quality is sold at three riyals and another type of average quality is sold at six or seven riyals, it is permissible to pay Zakah from this last type.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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zakah on fruits

Fatwa no. 11924

Q: A trader asked me to send your Eminence the following question: The trader has a large farm where apples and other crops are grown and irrigated from artesian water wells. How can he calculate the Zakah (obligatory charity) due on all these fruits and crops? Please be informed that some years he invests the money that is returned in other projects before one year has passed. The remaining money is used to repay debts to banks and creditors. What is the ruling on the Zakah that was paid in the previous years and what should he do?

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Moreover, he frequently deals with interest-based banks and gives and takes interest from them. What is your advice to him? Please answer these questions and may Allah reward you for serving Islam and the Muslims!

A: First, when the profits of the fruits like apples, pomegranates, oranges and tomatoes and their like are used to repay debts and for personal purposes before a lunar year passes, there is no Zakah payable. However, you would have to pay Zakah on the value [money] of such fruits if you have had such money for one complete year and it meets the Nisab (the minimum amount on which Zakah is due). The amount of Zakah that should be paid is one-quarter of one-tenth.

Second, as for the other crops you referred to in the question as a whole, they should be detailed. If they are grains like barley, wheat, rice and corn or if they are grapes and dates, one half of the tenth of the money value of such crops is payable for they are irrigated by an artesian well [which entails expenditure], provided that they reach the Nisab which is five Wasaqs (1 Wasaq = 60 Sa`s =130,320 kg), equal to three hundred Sa`; the Sa` which was measured by the Prophet (peace be upon him) which is what an average man scoops up in two handfuls four times.

Bank interest is prohibited Riba and should be abandoned. Moreover, Tawbah (repentance to Allah) should be made and this interest should be paid in the form of charity to get rid of them [interest] and to meet the conditions of Tawbah.

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May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Deputy Chairman	Chairman

Second question from Fatwa No. 9252

Q 2: how do we pay Zakah on Coconut? It is a tree that looks like a palm-tree regarding the benefits and usage but the difference between them is in the form of fruits. The fruits of Coconut have inner and outer husk and both husks are useful but they are not edible. Inside the fruit, there is pure nutritious liquid "milk" ready for drink and may be made as vinegar. It is known that the Nisab (the minimum amount on which Zakah is due) on crops and fruits is five Wasq (1 Wasq = 60 Sa`s =130,320 kg) if we exclude the opinion of the Hanafi school in this regard. The fruits of Coconut are not weighed.

The peasants and farmers of Coconut sell their crops and the fruits of the Coconut on the day of harvest then give its Zakah in cash. This means that they give their Zakah in a way different from the prescribed way for paying Zakah on crops and fruits, is this method of paying Zakah correct?

A: Coconut is deemed to be one of the fruits which has no Zakah because its fruits are not weighed or stored. The similarity between coconut and palm-tree does not demand Zakah

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except if it is taken for trade and its value exceeds the Nisab or by adding money and goods to it and one full lunar year passes, then Zakah is obligatory.

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Zakah on cotton

The first question of Fatwa no. 4894

Q 1: Is Zakah (obligatory charity) due on cotton? What is its value? What is the Nisab (the minimum amount on which Zakah is due)? Is the cost of planting cotton calculated before paying Zakah, for this plant costs a lot before it ripens?

A: According to the soundest opinions of scholars, Zakah is not due on cotton. This is also the opinion of the Jumhur (dominant majority of scholars) because the legal basis is the non-existence of the obligation and nothing has been related to us to exempt cotton from this basis; so if there is no obligation on cotton, then no Zakah should be paid

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Zakah on sugarcane

Fatwa no. 4903

Q: Our question to your Eminence is about Zakah (obligatory charity) on sugarcane; is there any legal ruling regarding it? If yes, what is the prescribed percentage to be paid? What is the reply to those saying that there is no Zakah on sugarcane for it is not of what the earth yields? There is another confusing matter, which is; should Zakah be paid in the form of crops or money [according to the crops' market price]?

A: There is no Zakah on planted sugarcane, rather Zakah is on its price if it is sold and the money attains a year, and reaches the Nisab (the minimum amount of money on which Zakah should be paid) separately or collectively when added to other Zakah money or commercial commodities.

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Zakah on firewood and grass

The first question of Fatwa no. 14011

Q 1: I asked about the Zakah that is due on firewood, grass, and bamboo.

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I searched the book of Al-Fiqh `ala Al-Madhahib Al-Arba`ah (The Four Schools of Jurisprudence), where it is said that there is no Zakah due on firewood, grass, bamboo or palm branches, because the land does not benefit from these crops, but it is rather damaged by them. However, if the land owner collects them, sells them and uses their profit, Zakah is due on that money if it reaches the Nisab (the minimum amount on which Zakah is due). Is it also necessary that a Hawl (one lunar year) passes?

A: There is no Zakah due on firewood, grass and bamboo, whether they grow on their own or are planted. However, if they are used in trade after being harvested, Zakah is due on them like any other commercial commodities if their value reaches the Nisab and a Hawl passes since it was first used in trade. In this case, a quarter of a tithe is due on its value. If it is also sold for a purpose other than trade and a Hawl passes while its value maintains the Nisab, Zakah is due.

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Reaping unripe corn

Fatwa no. 8415

Q: Some farmers grow corn but as they find no one to guard it against birds, they are forced to reap it before it ripens. Transformed into some sort of fodder, the corn is used as animal food. Is Zakah due on this type of crops?

And is the financial aid granted by the government to the farmers in return for losing their corn crops lawful?

A: If the reality is as you mentioned, Zakah is not due on these crops. As for the financial aid granted by the government, concerned authorities in the government should be informed of the reality of the matter in order to determine whether they will grant farmers this financial aid or not

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if the Zakah collector falsely increases, in his estimate, the amount of the crops in order to increase the farmer's subvention

The second question of Fatwa no. 1367

Q 2: What is the case if the Zakah collector estimates a farm at a value of ten thousand Sa` (1 Sa` = 2.172 kg) while it is only worth five thousand Sa` in order to increase the farmer's subvention? Is Zakah due on the amount of ten thousand or the five thousand?

A: If the farmer knew this, he should fear Allah (Exalted be He) and should only take what he deserves. This is because the money which he does not deserve to take is unlawful. If he did not know about this until after the Zakah collerctor left, he should inform the authorities about the reality of his crops and have them reevaluated correctly along with the amount of Zakah which is due. He only has to reevaluate the Zakah for his crops. If he did not know, then he should accept the estimation of the Zakah collector.

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if a bequest of palm trees is distributed among heirs, should Zakah be paid on the bequest as a whole or should each heir pay it on their own?

First question from Fatwa no. (1300)

Q 1: In our city, we have many palm trees that are surrounded by a fence, but they are partitioned by land marks into four parts and each part is separated from the other. When the person in charge of estimating Zakah (obligatory charity) on crops comes from Al-Madinah to estimate the Zakah on the palms of Khaybar, Zakah is required from only one or two people, despite the fact that the land is divided into four parts according to the land marks. Is it legally permissible for one or two people to pay Zakah on behalf of the others?

A: Zakah is obligatory on every partition of the mentioned parts owned by each person, if the value of the harvest reaches the Nisab (minimum amount on which Zakah should be paid). The owner of each of these partitions should intend by their payment to fulfill their Zakah, for it is an act of worship, and therefore, must be preceded by an intention for it to be valid since the Prophet (peace be upon him) said: ﴾The reward of deeds depends upon the intentions.﴿ Hence, it does not suffice that a person pays it on behalf of the others unless they grant this person the permission to do so. Moreover, if the owner of the palms is a child or an insane person, then the intention of paying Zakah from their guardian's side will be enough. Also, if the ruler takes the money of Zakah from the owner by force, the intention of the ruler in this case will also suffice for the owner.

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Who should pay Zakah on rented agricultural land?

The fourth question of Fatwa no. 9388

Q 4: Some tenants rent agricultural lands for a specified amount of money which is paid to the landlord. Who should pay Zakah on the produce of the agricultural land: the tenant or the landlord?

A: Zakah on the produce of an agricultural land is obligatory upon the person who grows it even if they are tenants. The landlord is also required to pay Zakah on the rent he receives provided that it reaches the prescribed Nisab (the minimum amount on which Zakah is due) and a full lunar year elapses from the date the tenancy contract is concluded.

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zakah on the share of the person who harvests the crops

Fatwa No. 12284

Q: I planted barley in a piece of land. After I planted it, I entrusted another person to harvest it in return for one third of the crops. The crops were around 30 ardebs. I took 20 ardebs of it and the harvester took the remaining 10 ardebs. Who should pay Zakah on the ten ardebs the harvester took in return for harvesting the crops?

A: Zakah is obligatory on all the crops and it is the owner of the crops who has to pay Zakah not the person who harvested it as he is a mere worker.

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obligation of Zakah on Indebted Farmers

Fatwa no. 2956

Q: We are farmers and we grow different produce,

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such as wheat and barely. Some of us say that they are not able to pay the Zakah, and others say that they do not have to pay Zakah, because as farmers they are indebted to the bank for between 40,000 to 80,000 riyals. Please, give us a written answer, because most of the farmers do not like the radio or listening to the Fatwas that are given on it. They would like you to send them a written Fatwa and asked me to write to you on their behalf. May Allah grant us success!

A: Zakah is due on agricultural harvests, of produce such as wheat, barley, dates, and other grains and fruits, if they reach the Nisab (the minimum amount upon which Zakah is due), even if the owners of these harvests are in debt or their land is mortgaged, as Allah (Exalted be He) says: ﴿pay the due thereof (its Zakât, according to Allâh's Orders 1/10th or 1/20th) on the day of its harvest﴾ Also the Prophet (peace be upon him) said, (("That which is watered from the sky or by natural sources or if the land is wet, (the Zakah is) one-tenth (of the yield of the land); and that which is watered by (artificial) irrigation, half of one-tenth (i.e. one-twentieth).")) We ask Allah to help you adhere to your religion and to make matters easy for you!

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zakah upon Dates when Transferred to Heirs

Fatwa no. 12435

Q: Some brothers received an inheritance of harvested dates. Should they pay the Zakah on the dates before they share them out or wait until after they have shared them out, so each of them knows what their share is, and then they pay their Zakah on it in their own way? Does the Hadith reported on the authority of Abu Bakr, "Do not combine the separated nor separate the combined..." apply to this situation or does it just apply to Zakah upon sheep?

A: It is obligatory on each of the heirs to pay the Zakah on their share, if their share reaches the Nisab (the minimum amount on which Zakah is due). The Nisab amounts to five Wasqs (1 Wasq = 60 Sa`s =130,320 kg) as measured by the Sa` (1 Sa` = 2.172 k) of the Prophet (peace be upon him).

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Zakah on Gold and Silver

(Part No. 9; Page No. 252)

Mithqal

The Second Question of Fatwa no. 3485

Q2: we know that the Nisab (the minimum amount on which Zakah is due) for gold is twenty Mithqals, but what is a Mithqal?

A: The minimum amount of gold on which Zakah is payable is twenty Mithqals, which equals about 11 and 3/7 Saudi pounds.

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The Fourth Question of Fatwa no. 437

Q4: what is the value of the 200 dirhams amount upon which Zakah is due? What is the amount of Zakah due on grains, and what is its Nisab (the minimum amount on which Zakah is due) of grains? If someone possesses 3 or 4 Wasqs (1 Wasq = 60 Sa`s =130,320 kg) of grain from two or more farms, is there any Zakah due on them? Is it permissible for a woman to pay her Zakah to her husband?

A: A dirham is a small silver coin that was widely used in the early years of Islam. It weighs 3 Daniqs (a silver coin equal to eight grains of barley or 0.496 grams), that is seven tenth of a Mithqal (1 Mithqal = 4.25 grams).

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The Nisab of silver is 200 dirhams. If the amount of grain reaches the Nisab, and can be weighed and stored, then it is obligatory to give one tenth of it if it has been irrigated solely by natural sources of water. If a human effort was exerted and various tools used for irrigation, one twentieth of the amount should be paid as Zakah. If both means of irrigation are used interchangeably, three forth of the one tenth of the amount should be paid. The Nisab of grain is 5 Wasqs and 1 Wasq amounts to 60 Sa` (1 Sa` = 2.172 kg). If someone possesses 3 or 4 Wasqs, then there is no Zakah due on them, whether they are from one farm or more. If, however, the grain amounts to 5 Wasqs or more, then it is obligatory to pay Zakah on them, no matter how many farms they are from, and regardless of whether the grain was harvested once or twice in the year. it is permissible for a woman to pay her Zakah to her husband if he meets the conditions of those deserving to receive Zakah, as it is not obligatory for a woman to provide for her husband. The Prophet (peace be upon him) permitted the wife of `Abdullah ibn Mas`ud (may Allah be pleased with them) to pay her Zakah to her husband.

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Nisab of gold and silver

The second question of Fatwa no. 1881

Q2: How should we calculate the Nisab (the minimum amount on which Zakah is due) in the Turkish banknote? Which is better; calculating it (the Nisab) according to the price of gold or silver? Also what is the difference between them?

A: The Nisab of gold is twenty Mithqals (4.68 grams) and twenty Mithqals are equivalent to 11 and 3/7 Saudi gold pounds, and the Nisab of silver is one hundred and forty Mithqals, or two hundred dirhams at the time of Prophet Muhammad (peace be upon him), which equal 56 Saudi silver riyals. If a Muslim has Turkish coins that equal the Nisab of gold or silver in their possession for one lunar year, they are obligated to pay 2.5% of it as Zakah. In case the person has more Turkish coins than the Nisab of both silver and gold, they should calculate the Zakah according to the one that is most beneficial to the poor. But if the money only reaches the Nisab of one of them and not the other, the Zakah should be calculated according to the price of the one whose Nisab is reached.

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Fatwa no. 5522

Q: How many grams are there in the 20 dinars mentioned in the chapter on Zakah, or in other words how many grams does one dinar equal? What is the Zakah due on 20 silver dinars in Saudi riyals now? And also on 200 silver dirhams?

A: Firstly, the Nisab (minimum amount on which Zakah is due) of gold is 91.4 grams and Zakah due on it is 2.5%. The Nisab on gold Saudi coins is 11 and 3/7 Saudi riyals.

Secondly, the 200 silver dirhams on which Zakah is obligatory equal 56 Saudi silver riyals.

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Fatwa no. 12459

Q: Many years ago I had 300 grams of gold that I used to wear. I sold this gold for 85 Syrian liras a gram, and I intended to

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buy other gold when the market price of gold would go down, but the opposite happened. The price of gold started to increase continually. I kept the money, which was 25,000 liras, for a full year. At the beginning of the following year, I gave the money to my father to invest it in a business project. He had the money for one year, during which time it increased to 30,000 liras, as the profits were about 5,000 liras. I decided to use this money to buy some gold to wear, in order to make up for the gold I had sold some years ago. I did buy gold with the 30,000 liras; the price of each gram was then 265 liras and so I only got 113 grams of gold for the 30,000 liras. This meant that I had two thirds less gold than I had had before, and I could not buy any more than that, due to the high price of gold at the time.

My question is: I hope Your Eminence will clarify how I should pay the Zakah on the money I had for the two years, if I am obligated to pay it. Please note that this happened many years ago. Please, give me a detailed answer so I can understand it.

A: As you had the money from the sale of the gold for more than a lunar year, you must pay 2.5% of it as Zakah for the first year, and the same for the second year, in addition to the Zakah you must pay on the profit.

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Zakah Nisab in dollars and other currencies

Fatwa no. 1728

Q: What is the Nisab (minimum amount on which Zakah is due) in dollars?

A: The amount of Nisab in dollars and other paper money currencies is equal to the value of twenty Mithqals (4.68 grams) of gold, or one hundred and forty Mithqals of silver in dollars, if you have the Nisab in money (dollars or other currencies) at the time the Zakah is due. The share given to the poor has to be the value of one of those Nisabs, taking into account the difference in the values of currencies due to changes in time and place.

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Zakah on Gold

The first question of Fatwa number 2543

Q: I have a gold shop and I used to pay its Zakah (obligatory charity) every year by recognizing the total weight of the gold and pay 2.5% of its value in Saudi Riyals. Should I pay the Zakah of the year when I calculate the weight of gold or that of the preceding year? Illustrate this for me, may Allah confer mercy upon you!

A: Zakah on gold is paid according to its weight at the time of paying Zakah and when a full lunar year passes.

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Money

The second question of Fatwa no. 6427

Q 2: What is the ruling regarding Zakah on money? We have an amount of paper money, i.e. banknotes,

should we pay Zakah from it as it is or should we exchange it for gold or silver and then pay the Zakah according to the market price of gold and silver, as stated in the Shari`ah (Islamic Law)?

A: If the reality is as you mentioned, you must pay 2.5% of the paper money you have as Zakah in paper money, whether the money is backed by silver or gold reserves or not, provided it reaches the Nisab (the minimum amount on which Zakah is due) which equals one hundred and forty Mithqals (1 Mithqal = 4.25 grams) of silver and twenty Mithqals of gold, and you have owned it for a lunar year.

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Zakah on gold and silver paid in cash

The sixth question of Fatwa no. 9564

Q 6: Is it permissible to pay the Zakah on gold and silver in paper money, as it is the case with commercial commodities? In other words, can the 2.5% of the value of gold and silver be paid in cash after a lunar year has passed?

A: There is no harm in paying the Zakah on gold and silver in cash

of equal value after a lunar year passes, because they all share the same value.

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paying less than the Amount of Zakah Due on Wealth

Fatwa no. 2713

Q: A man has a sum of money. He has been paying the Zakah due on it every year. However, he thought this sum was 4,000 riyals, so he continued to pay Zakah on this amount. When he counted the money, he discovered that it was actually 8,000 riyals. He does not know how many years he has had this money; it may have been five or more years. The man is now asking you to issue a Fatwa on what he should do about the money on which he did not pay Zakah for an unknown period. We hope that you will help us regarding this matter, and may Allah grant you success!

A: The man has to pay the Zakah on the amount over the 4,000 riyals for the years he is sure about, but he is not obliged to pay Zakah for the years he is not sure about, although it would be better for him to pay the Zakah for the years he is not sure about as a precautionary measure.

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zakah on Gold worn by Women as Adornment

Fatwa no. 1797

Q: I would like your eminences to tell me, and other Muslims, about the Zakah that is due on gold or on gold and silver jewelry that is intended for use as an adornment and not as an investment. Some people say there is no Zakah due on gold and silver jewelry that is intended for wearing, while others say that Zakah is due on it whether it is intended for adornment or investment. They claim that the Hadith stipulating the obligation of Zakah on it when it is intended for wearing are stronger than those stipulating there is no due Zakah. Please send me a clear written Fatwa, and may Allah reward you for serving Islam and Muslims.

A: Muslim scholars agree that it is obligatory to pay Zakah on gold and silver jewelry that is not to be worn, or is bought for trading or similar purposes, but if it is jewelry that can be used for adornment or lending, such as silver rings or women's jewelry, or what is permitted from decorative weapons, the scholars have differed

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over the obligation of Zakah on this. Some scholars believe that Zakah is obligatory on the jewelry used for adornment, as Allah says: ﴾And those who hoard up gold and silver [Al-Kanz: the money, the Zakât of which has not been paid] and spend them not in the Way of Allâh, announce unto them a painful torment.﴿ Al-Qurtuby said in his explanation of this Ayah (verse): "Ibn `Umar explained the meaning of this Ayah in the Sahih Book of Hadith by Al-Bukhari, when a Bedouin once asked him about these Words of Allah: ﴾And those who hoard up gold and silver [Al-Kanz: the money, the Zakât of which has not been paid]﴿ Ibn `Umar said: 'The Ayah warns those who hoard up gold and silver without paying Zakah on them, as this was before (the Ayah about) Zakah was revealed, and when it was revealed it was revealed by Allah to purify wealth.'" Many Hadith are related stipulating the same, such as the Hadith related by Abu Dawud, Al-Nasa'iy, and Al-Tirmidhy, from `Amr Ibn Shu`ayb who related it from his father who narrated it from his grandfather saying, ﴾A woman came to the Messenger of Allah (peace be upon him) and her daughter was with her. On her daughter's wrist were two heavy gold bracelets. He said to her, "Have you paid the Zakah on them?" She said, "No." He then said, "Will you be at ease if Allah puts two bracelets of fire round your wrists on the Day of Resurrection?" She took them off and gave them to the Prophet (peace be upon him) saying, "They are for Allah and His Messenger."﴿ It was also related by Abu Dawud in his "Sunan", Al-Hakim in his

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"Mustadrak", Al-Daraqutny, and Al-Bayhaqy in their "Sunan", on the authority of `Aishah (may Allah be pleased with her) who said: ﴾The Messenger of Allah (peace be upon him) came to me and saw me wearing silver rings, and he asked, "What is this, `Aishah?" I replied, "I made them to adorn myself for you, O Messenger of Allah!" He said, "Have you paid the Zakah on them?" I said, "No," or

"Whatever Allah wishes." Then he said, "He will make you pay for them in the Fire.")) Also it was related that Um Salamah said: ((I used to wear gold ornaments. I asked, "O Messenger of Allah! Is this a treasure?" He replied, "Anything that reaches an amount on which Zakah is payable is not a treasure when the Zakah is paid.")) Some of the scholars say that no Zakah is payable on jewelry used for adornment, because it is like clothing or goods that are permissible to be used and not for investment. Regarding the aforementioned Ayah, they say that it is a special case confined to the Prophet's Sahabah (Companions, may Allah be pleased with them). It was authentically related that `Aishah (may Allah be pleased with her) used to look after the orphaned daughters of her brother in her house. They had jewelry that they wore, and she did not pay Zakah on this jewelry. Al-Daraqutny also narrated with the same Sanad (chain of narrators) that Asma' bint Abu Bakr (may Allah be pleased with her) used to put gold objects on her daughters valued at 50,000 dirhams, but she did not pay Zakah on

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them. Abu `Ubayd said in his book "Al-'Amwal": "Isma`il Ibn Ibrahim narrated from Ayyub, from Nafi`, that Ibn `Umar married his daughters to their suitors for (a Mahr [dowry] of) 10,000 dinars, including 4,000 dinars for jewelry. They did not pay any Zakah on that." Abu `Ubayd said that Isma`il Ibn Ibrahim related from Ayyub that `Amr ibn Dinar said, "When Jabir Ibn `Abdullah was asked, 'Is there Zakah on jewelry?' He replied, 'No,' He was asked, 'Even if its value is 10,000 dinars?' Jabir said, 'Even if its value is more than that'." In response to the Hadith on the obligation to pay Zakah on jewelry, some scholars say their Sanad are Da`if (weak) and they cannot be used. Ibn Hazm said in his book "Al-Muhalla": "These are weak narrations that should not be used." Al-Tirmidhy after narrating the aforementioned Hadith reported by `Amr Ibn Shu`ayb from his father from his grandfather said, "There is nothing in this chapter authentically related from the Prophet (peace be upon him)." Ibn Badr Al-Mawsily commented in his book "Al-Mughny 'an Al-Hifzh wal-Kitab", that there was nothing authentic in the chapter on "Zakah on Jewelry" and said, "There is nothing in this chapter authentically related from the Prophet (peace be upon him)." Al-Shawkany commented in his book "Al-Sayl Al-Jarrar"

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on "Al-Mughny 'an Al-Hifzh wal-Kitab" saying: "No authentic Hadith was related about Zakah on jewelry." Some scholars believe the Zakah is obligatory if it is not used.

The preferred opinion on this issue is that Zakah is obligatory on jewelry if it reaches the Nisab (the minimum amount on which Zakah is due), or it does so when combined with other silver, gold, or other commercial commodities that one owns, as many Hadith show a general obligation to pay Zakah on silver and gold and there is nothing specific as far as we know. Also, the aforementioned Hadith narrated by `Abdullah Ibn `Amr Ibn Al-`As, 'Aishah, and Um Salamah have good Sanads and sound texts, so they should be acted upon.

As for Al-Tirmidhy, Ibn Hazm, and Al-Mawsily deeming these Hadith as Da'if (weak), this is incorrect as far as we know. Al-Tirmidhy (may Allah be merciful with him) is excused for his opinion, because he reported the Hadith narrated by `Abdullah Ibn `Amr through weak sources, but Abu Dawud, Al-Nasa'iy, and Ibn Majah related another version of this Hadith that was authentic. Maybe Al-Tirmidhy did not see this version.

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Permanent Committee for Scholarly Research and Ifta'

paying Zakah on Jewelry

The Second Question of Fatwa no. 3020

Q2: How can I pay Zakah on jewelry? One year ago, I got some gold jewelry for 3,000 pounds, but the value of the jewelry has almost doubled now, should I pay the Zakah according to the purchase price or the current price of gold?

A: You must pay Zakah on the gold jewelry that you have according to the current price of gold, after you have had it for a lunar year, if it reaches the Nisab (the minimum amount upon which Zakah is due), and not according to the purchase price.

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The First Question of Fatwa no. 4406

Q1: if a girl is going to marry and her father gives her some gold before she leaves to go to her husband's house, and it is of such an amount that Zakah is due on it, does the Zakah have to be paid on this gold or not? And is it the wife or her husband who should pay the Zakah?

A: Zakah is obligatory on that gold, whether it is to be used for adornment or not, and whether the wife wears it or not.

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The wife is the one who should pay Zakah on this gold because she owns it.

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The Second Question of Fatwa no. 4509

Q2: how much gold does a woman have to have before she has to pay Zakah on it? If the gold is owned by a woman, does she have to pay Zakah on it every year or just once? Or is she not obliged to pay Zakah on it at all? What is the ruling on this matter?

A: If the gold a woman wears reaches the Nisab (the minimum amount on which Zakah is due), whether alone or combined with other items on which Zakah is due, such as gold, silver, and commercial commodities, Zakah is due on it after every lunar year. It is worth mentioning that the Nisab of gold is twenty Mithqals (1 Mithqal = 4.68 grams) and that is worth 11.4 Saudi (gold) riyals.

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The Second Question of Fatwa no. 5637

Q2: a woman has some jewelry, but her husband has not paid the Zakah due on it. Should she pay the Zakah due on the jewelry? If she does not have money to pay the Zakah, must she sell some of the jewelry to pay it?

A: It is obligatory for the person who owns gold, whether it is used for adornment or not, to pay Zakah on it. This woman should pay Zakah on the jewelry from it or other wealth that she has. It is also permissible for her husband or any other one to pay the Zakah on her behalf with her permission.

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The first question of Fatwa no. 6549

Q 1: A family has some old jewelry - necklaces and chains - that include some beads that were very valuable in the past, but are of no value now. They are no longer worn by women and so there is no market where they can be sold. My question is: how can we pay the Zakah on these jewels that have no value?

A: If this jewelry has gold or silver in it that reaches the Nisab (the minimum amount on which Zakah is due), whether by itself or combined with commercial commodities owned by this family, then Zakah is due on that; otherwise no Zakah is due.

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Zakah on money saved for marriage

The first question of Fatwa no. 7940

Q 1: a man has had some money for one lunar year, but he has been saving it to get married. Is Zakah due on this money?

A: Zakah is due on this money as it meets the conditions for the obligation of Zakah. Wanting to use this money for marriage cannot be used as an excuse for not paying the Zakah.

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Fatwa no. 1941

Q: Is it lawful to take out loans from the Real Estate Bank? Is it lawful for me to go on Hajj (Pilgrimage) while I have outstanding loans from this bank? If

a lunar year has passed and I still have part of the money from the loan, must I pay Zakah on it?

A: It is permissible for anyone who meets the requirements, as set by the government, to take loans from this bank and taking a loan from this bank does not prevent one from performing Hajj. With regard to the remaining sum of the loan, if it meets the minimum amount to be considered for Zakah and one year has passed, Zakah is payable on it.

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Accumulated money kept for a full lunar year

Fatwa number 210

Q: Somebody saved some money he earned and most of the saved money remained for a full lunar year. Then, he spent the money in some profitable things and asks, "Is Zakah (obligatory charity) required on this money?"

A: If the money he has accumulated reached the Nisab (the minimum amount on which Zakah is due) and remained for a full lunar year, Zakah would be obligatory on it. It does not matter that he dispensed with it in marriage or the like after a full lunar year passed. If he did not pay the due Zakah on the amount of money on which Zakah became obligatory, he would have to pay it. As for the money that has not been kept for a full lunar year

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and was spent, there is no Zakah due on it.

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Fatwa no. 13577

Q: A man died and left three children. Their grandfather looks after them and provides for them from his own money even though they receive a pension of 1400 riyals per month. The grandfather has been saving their pension for them. However, the father was indebted to a bank for 300,000 riyals and now the children are required to pay back this sum. The father borrowed the money to build a house for his family.

Is Zakah due on the children's money that the grandfather has been saving for them? It is noteworthy to mention that the children are indebted to the bank and do not spend from this money as their grandfather provides for them. I hope you will send me a written Fatwa.

A: Zakah is due on the money saved for these orphans if it reaches the Nisab (the minimum amount on which Zakah is due) after the passing of one lunar year. The fact that these orphan children are indebted to the bank does not exempt them from paying the Zakah due on their money.

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Third question from Fatwa No. 3250

Q 3: when we receive our monthly salary, we deposit it in the bank, and of it we eat, drink, and pay rent. A certain amount may remain after spending, should Zakah (obligatory charity) be paid if this money reaches the Nisab (the minimum amount on which Zakah is due) and a whole Hijri year passes?

A: If the state is so and the amount of money remains for one lunar year and reaches the Nisab whether by itself or added to another sum of money owned by the said person, then Zakah is due on that sum at the rate of 2.5%.

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The Second Question of Fatwa no. 3453

Q2: if a man has a sum of money to which he adds his salary and all the other money he gains, then he spends some or all of this money, how can this man pay the due Zakah?

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A: If some money remains in one's possession for one lunar year and reaches the Nisab (the minimum amount upon which Zakah is due), then Zakah is due on this money, for these are the two main conditions by which Zakah becomes obligatory.

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Second question from Fatwa no. (4841)

Q 2: there is a sum of money, that is deposited in a saving account without increments and a year has passed since it was deposited. Should Zakah (Obligatory charity) be paid on that sum or not?

A: If a year passes after possessing the money and it reaches the Nisab (the minimum amount on which Zakah should be paid), then it is obligatory to pay Zakah on it.

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The fifth question of Fatwa no. 5155

Q 5: i deposited a sum of money with my father more than

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a year ago. Is Zakah due on it?

A: Zakah is due on that sum of money if it reaches the Nisab (the minimum amount on which Zakah is due) and when a Hawl (one lunar year) passes.

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Fatwa no. 7295

Q: I have never paid Zakah, even though it is known that Zakah is one of the pillars of Islam. I have been saving L.E. 3000 in Egypt for three years, and I have been working in Saudi Arabia for nine months and receive 1500 Riyals a month, half of which I save and the other half I send to my father, as he needs help. Is Zakah due on that sum of money? Is Zakah due on the sum of money in Egypt if the former is not? Is Zakah due on my current monthly income? Please keep in mind that the mentioned sum of money is not enough to buy and furnish a house, as I am planning to get married and I need help. What should I do? Please advise.

A: First, you should pay Zakah on the L.E. 3000 which you have saved in Egypt

for the last three years, even if you are saving this money to buy a house and get married, as long as you have not actually paid them for years. **Second,** the money you send to your father is not to be counted from Zakah. **Third,** you should pay Zakah on everything you save from your salary in Saudi Arabia if a Hawl (a lunar year) passes. **Fourth,** the Zakah due on this sum of money is a quarter of a tithe, meaning, 2.5% whenever a Hawl passes.

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The second and third questions of Fatwa no. 10604

Q 2: What is the ruling on paying Zakah (obligatory charity) on a sum of money once, then keeping this money for expenditures without increasing or benefiting from it in any way? Should Zakah be paid on this sum every year? It is mentioned in Al- Mughny: "Zakah is only obligatory on things which grow, where one pays out from the yield of that growth and this is easier" We hope you will clarify what the Shari`ah (Islamic law) prescribes in this case.

A: Zakah on money intended for expenditures becomes obligatory, if one year passes and the sum reaches the Nisab (the minimum amount on which Zakah is due) on its own or after adding them to other items of the same kind which are subject to Zakah

such as money or commercial commodities. It should be paid every year.

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Q3: What is the ruling regarding weapons intended as dress weapons, as a collector's items, for self-defense, or loaning, and not as a commercial commodity or for profit? Is Zakah due on them or not? Many people keep them for these reasons, with a government license. What is the ruling on this?

A: There is no zakah due on weapons kept as possessions.

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The third question of Fatwa no. 4447

Q 3: is Zakah due on private weapons, such as rifles, pistols, and swords which are not intended for commercial trading purposes? if they are due, how can it be calculated?

A: Zakah is not due on such objects since they are not intended for commercial trading purposes. However, like jewelry, if the estimated value of the sword or other objects happens to reach the prescribed Nisab (the minimum amount on which Zakah is due), Zakah becomes due on them according to the most appropriate of the two views held by scholars. Zakah is also due if the prescribed Nisab of any of these objects is reached by adding the estimated value of other objects.

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The second question of Fatwa no. 11087

Q 2: I have deposited money in a bank in order to build an apartment for each of my children when the amount becomes sufficient to cover the construction costs. If the money is not sufficient, due to the high cost of building materials and my moderate income, I will sell the land and divide the money among my children. My question is: Is Zakah due on the money I have saved for building? Please answer my question and may Allah reward you for helping me and other Muslims.

A: Zakah is due on any money you have saved for building so long as one lunar year has passed and the money you have saved reaches the Nisab (the minimum amount on which Zakah is due) by itself or when added to other money or commercial commodities that you own.

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The first question of Fatwa no. 11142

Q 1: i have saved almost 2,000 Egyptian pounds from the money i have earned from work,

not from trading. As I have had this sum for a lunar year now, do I have to pay Zakah on it or not?

A: Zakah is due on the money that you have earned from work, even if it was not gained from trading, if you have had it for a lunar year. Thus, you should pay 2.5% of the total as Zakah every year.

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Is is permissible to postpone Zakah on government subsidies till the following year?

The second question of Fatwa no. 2411

Q 2: A person owning several farms and livestock paid the due Zakah (obligatory charity) honestly without cheating. He then got a government subsidy as a form of encouragement and support. Is it permissible for him to perform Hajj and pay the due Zakah from this money next year?

A: If the case is actually as mentioned in the question that Zakah

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was paid as prescribed without tricks to acquire the government subsidy given to producers; it is permissible to perform Hajj and pay his Zakah on this money next year. There is nothing wrong with that.

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zakah on employees' salaries

The First and Second Questions of Fatwa no. 282

Q1: An employee saves a variable sum of money every month; which decreases one month and increases another month. After the passage of a lunar year from the time of the first deposit, the other deposits will have been deposited for less than a year. If the employee does not know how much they have saved every month, how can they pay Zakah due on this money?

Q2: Another employee puts the monthly salary in a safe as soon as they get it, then they take from the safe whatever they need to meet their and their family's daily needs. How can they pay the Zakah due on the remaining money in the safe considering that a full lunar year has only passed for some of the money?

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A1,2: Since the first and the second questions are related to each other, and because we receive many other similar questions, the committee has decided to give a general answer to this issue in order to benefit as many people as possible. If a person has the Nisab (minimum amount of money on which Zakah is due) and subsequently gets other sums of money at different times, such as money from their monthly salary, gifts, inheritance, or rent, so long as these sums do not originate from the first amount, if they are keen to pay only the Zakah that is obligatory upon them at that particular time, then they should make a table in which they record the date on which they received each sum of money to be able to pay the Zakah due on each sum after the passage of a lunar year.

However if a person wishes to take an easier way and give priority to the needs of the poor and others to whom Zakah is due, they can pay the Zakah on all of their money after the passage of one lunar year from the time of the first deposit. In this case, they will be greatly rewarded by Allah, their mind will be at ease, and it will be more helpful to the poor and the other categories of people who are deserving of Zakah. The extra amount of Zakah they pay will be considered prepaid Zakah for the rest of the money for which a lunar year has not yet passed.

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Fatwa No. 1360

Q: Someone asks about zakah on employees' salaries, is it obligatory to pay it when they get paid or after one lunar year has passed?

A: There is no doubt that paying Zakah on cash money is obligatory. One of the conditions that makes Zakah obligatory is the passage of a full lunar year. Zakah is due on the money someone puts aside from their salary, if it reaches the Nisab (the minimum amount on which Zakah is due) on its own or when added to other money, provided that they are kept for a lunar year. We do not need to use Qiyas (analogy) with the Zakah due on agricultural products, as it is proven by a religious text that the obligation for Zakah on cash comes after a lunar year, and so there is no need to use Qiyas when there is a text. Therefore, Zakah is not due on an employee's salary, unless they have saved it for one full lunar year.

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The fourth question of Fatwa no. 2192

Q 4: A Muslim employee or worker gets a monthly salary, which is the only source of income. Some months the entire salary goes to expenditures and in others only a small sum is put aside for emergencies. How would this person pay Zakah (obligatory charity)?

A: A Muslim must pay Zakah on the money saved from monthly income when a year has passed on this sum if it reaches Nisab (the minimum amount on which Zakah is due) on its own or after adding other money to it or commercial commodities subject to Zakah. Furthermore, if one pays Zakah on the saved amount in advance before a year passes; this is good inshaa Allah (if Allah wills).

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is Zakah due on a Retirement Bonus?

Fatwa no. 7472

Q: I work for a company that gives its employees fifteen days' salary as a bonus for every year of service, but they give this bonus at the end of their service. I would like to ask Your Eminences for a Fatwa: At the end of my service with this company I will be given this bonus, am I required to pay the Zakah on this bonus for my years of service?

A: If the reality is as you mentioned, no Zakah is due on this bonus until you have received it and had it for one lunar year.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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zakah due on the government's payments when delayed

Fatwa no. 13381

Q: The Custodian of the Two Sacred Mosques, may Allah protect him, issued a decree that

all payments due to governmental bodies, organizations and individuals should be paid. One of the concerned organizations received payments that traced back to 1403 AH, almost seven years ago. The total amount paid to this organization is more than 5 million riyals. My question is: Is Zakah due on this money upon payment? If so, is Zakah due on this money for one year, or for more? If Zakah is due on this money, people should be informed about this by the Imams (those who lead congregational Prayer) of Masajid (mosques) and by way of the media so that the people involved can fulfill the third obligation of this great religion and win the pleasure of Allah (Glorified and Exalted be He). This is also important so that Allah will bless us with rain as one of the reasons that Allah does not send down rain is punishment for not paying Zakah. My sole reason for asking this question is to please Allah. With my best regards and may Allah's peace and blessings be with you.

A: If the matter is as you mentioned, Zakah is due on this money at the end of the year to be counted from the day the organization receives the payment, and no Zakah is due for the previous years as the money was not in the organization's possession.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Deputy Chairman	Chairman
\`Abdul-Razzaq \`Afify	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

deducting taxes from Zakah

The third question of Fatwa no. 6573

Q 3: What is the opinion of the Permanent Committee of a person who, after taking out the Zakah due on his wealth, then pays his taxes from it? Is this correct or not?

A: It is not permissible for a Muslim to pay the taxes due on their wealth from the Zakah they are obliged to pay on it. In fact, they have to pay the Zakah due on their wealth to the lawful recipients as determined by Allah in this Ayah (Qur'anic verse): ﴿As-Sadaqât (here it means Zakât) are only for the Fuqarâ' (poor), and Al-Masâkin (the poor)﴾

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

(Part No. 9; Page No. 286)

Co-operative Organizations

Fatwa No. 409

A constitution of a co-operative organization stipulates that 10% of their net profits shall be consigned to charitable causes. However, the Zakah Authority demands the Zakah due on its profits. Now, should the society pay Zakah on its profits in this case? If they should, do they pay Zakah for the past years during which they did not pay Zakah?

A: This co-operative organization is governed by the same rules as other business and commercial organizations, it must pay Zakah on its profits. As to the 10% deducted from the net profits for charitable causes, it does not exempt it from the obligation of Zakah. The 10% in question is like voluntary charity (sadaqah), and sadaqah does not replace Zakah, because Zakah is an obligatory act of worship which must be carried out with the appropriate intention. The amount of 10% is not paid as Zakah; rather it is given as a voluntary act of charity. So this organization has to pay Zakah to the competent authority. Furthermore, it has to pay Zakah for the past years during which no Zakah was paid.

(Part No. 9; Page No. 287)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman
\`Abdullah ibn Mani\`	\`Abdullah ibn Ghudayyan	\`Abdul-Razzaq \`Afify

zakah due on trusts

Fatwa no. 12888

Q: There is a Bedouin family consisting of a blind man, his wife, and their son who provides for them. The son is very poor and has neither a steady job nor is he married. In light of the situation, some people decided to collect money for this dutiful son so that he could get married in order that his wife might assist him in looking after his parents. These beneficent people collected a sum of 20,000 riyals, and one of them presented it to the son so that he might be able to marry. However, both the son and the father refused to take the money, claiming that if they took the money at that time it might be wasted. Instead, they asked the man to keep the money with him until the time that Allah wills the son to marry. The man deposited the money in Al-Rajihy Bank as he did not want to invest it considering that it was a trust. Since that time, the money has been in the bank for five years. Is Zakah due on this money? If so, who should pay the Zakah; the one entrusted with the money or the one to whom the money was given?

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It is noteworthy to mention that the grantee has no money to pay the due Zakah. Also, the man entrusted with the money, who has deposited it in Al-Rajihy Bank, has been lending it out to the needy in short term non-interest loans that are repaid after one or two months, assuming that this will make up for the Zakah due on the money he has deposited in the bank. Is this lawful or not? Is the trustee sinful for doing this without asking permission from the father and his son (the owners of the money)? The man wants the father and his son to take this trust and wants to know how he can expiate for any sins he might have committed with regard to this money. May Allah reward you the best!

A: Zakah is due on the aforementioned sum of money for every lunar year that has passed and it is the possessor of the money who must pay the due Zakah. The one entrusted with the money should not lend the money to the needy without the permission of the possessor. In addition, lending money without interest does not cancel the Zakah due on the money.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

zakah on a Family Charitable Fund

Fatwa no. 7449

Q: I keep a sum of money as a fund for my tribe. Every male member of the tribe, young or old, pays 100 riyals at the beginning of every Hijri year to this fund. We save this money so we can use it to pay for Diyah (blood money) from car or other unintentional accidents or to defend people. The total amount is now really big, 200,000 riyals or more. This fund is called the "Furuq" of the tribe. The people of the tribe have unanimously chosen me to be the one entrusted with this fund. Is there any Zakah due on this money if a lunar year passes without us using it? It should be mentioned that this money is collected every year.

A: If the reality is as you mentioned and the tribe's members do not regain any of the money they paid into the fund as a donation, they no longer personally own it, and the money is used for the purpose that they donated it for, then no Zakah is due on it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
\`Abdullah ibn Qa\`ud	\`Abdullah ibn Ghudayyan	\`Abdul-Razzaq \`Afify	\`Abdul- \`Aziz ibn \`Abdullah ibn Baz

(Part No. 9; Page No. 290)

zakah upon the family fund

Fatwa No. 12687

Q: We belong to the tribe of Dhu `Uliyan, one of Banu Sulaym tribes. We have raised a fund for the interest of the tribe. The rich and the poor people of this tribe and all those who reach the age of puberty participate in it. This fund was established according to following conditions:

1-

The revenues of this fund are allocated for this tribe only.

2-

This money is not for investment or trade.

3-

The share of any person who dies of the people participating in the fund of the tribe goes to his inheritors.

4-

This fund is allocated for the misfortunes that may befall this tribe, such as car accidents, legal Diyah (blood money), losses in speculations and the like.

5-

The money drawn from the fund is taken as an emergency loan and later should be allocated back from the whole tribe then brought back to the fund.

6 -

The fund does not help the members who are involved in problems resulting from committing prohibitions such as drugs, fornication, theft and the like.

Your Eminence, may Allah grant you a long life, our question now is:

(Part No. 9; Page No. 291)

Is there Zakah upon the revenue of this fund? I hope to get your advice on this question through a written letter to explain this to the members of the tribe. May Allah reward you with the best! May peace, blessings and mercy of Allah be upon you!

A: Zakah has to be paid on the revenue of this fund because money is still in the possession of its owners and has the same ruling as loans.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

zakah on Money saved to pay Blood Money

Fatwa no. 4453

Q: One of the tribes collected a sum of money that they dedicate to pay any blood money on behalf of its members. They used this money in business and also dedicate the profit they made for the payment of blood money. Is Zakah due on this money or not? If it was not being used in business would Zakah then be due on it or not? Can other tribe members pay the Zakah due on their wealth into this fund?

A: If the reality is as you mentioned, there is no Zakah due on that money, as it has the same ruling as a Waqf (endowment), whether it is frozen or put to work in a business. Moreover, it is not

permissible to pay Zakah into this fund, as it is not dedicated for the poor or any of the other potential recipients of Zakah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Zakah on Charitable Organizations

Fatwa no. 4460

All praise be to Allah Alone, and peace and blessings be upon His Messenger Muhammad, his family and Companions.

The Permanent Committee for Scholarly Research and Ifta' has read the question sent to His Eminence, the Chairman of the Committee from the General Manager of the Saudi Department of Zakah and Income Tax, no. 110 on 25/1/1402 A.H., which states:

I want to ask you about the King Faysal Charitable Foundation, which was established by virtue of Royal Decree, no. A/134 on 19/5/1396. The foundation receives donations and gifts, and then invests them either by itself, through other affiliated foundations, or through entering into partnership with other companies, which earn profits for the foundation.

(Part No. 9; Page No. 293)

I therefore want to ask Your Eminence if the funds of this foundation and its branches, and the funds of other similar charitable foundations, are liable to pay the Zakah that the Department of Zakah and Income Tax is commissioned to collect. I enclose with my letter, a copy of the regulations of the King Faysal Charitable Foundation for you to read and see the activities and purpose of the foundation, and ask you to send us an Islamic opinion regarding this. The committee read the fourth article of the foundation's regulations, which says: "The purpose of the foundation is to receive financial donations from its members and others, and then spend them on educational and scientific activities or different charitable activities that will benefit and improve the welfare of Muslims inside the Kingdom of Saudi Arabia and outside, and increase their standing. In order to achieve this goal, the foundation builds Masjids (mosques), schools, institutes, universities, Islamic centers, and do any work or offer any services that can help Muslims collectively and individually increase their knowledge of the Noble Shari`ah (Islamic Law), understand its teachings and rulings, spread Islamic thought and heritage, and revive the true Islamic culture. The foundation also builds scientific research centers, provides researchers and students of all fields with technical experience, grants, and scholarships, to give Muslims the chance to learn more about all fields of knowledge and different cultures so they can contribute to the current international scientific renaissance. The foundation offers assistance and establishes hospitals, sanatoriums,

(Part No. 9; Page No. 294)

and different types of treatment, care, and rehabilitation centers, with the aim of generally improving the living, social, and economic standards of Muslims collectively and individually."

The committee's answer is as follows:

From what has been mentioned above, the wealth of the foundation does not belong to an individual, in fact it belongs to the charitable institute and is spent on charitable activities in general, such as Daw`ah (calling to Islam), building Masjids, and providing for the poor. The committee therefore decides that no Zakah is due on this foundation's funds or any similar funds that are not privately owned and are spent on charity, as these funds are considered as being under the same ruling as Waqf (endowments).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Zakah on money donated for charity

Fatwa no. 5161

Q:

A-

We agreed to deposit one hundred thousand Riyals (100000) in some banks without investing them in sales and purchases.

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Instead, it was intended to be on standby for any member of this community who experiences an accident and becomes liable to pay Diyah (blood money). Therein, the Diyah would be paid from the retained money. Is it permissible to keep this sum without investing it? Should Zakah (obligatory charity) be paid on it?

B-

We bought a local house in the city of Riyadh for one hundred and fifteen thousand Riyals (115.000) which at present is being rented annually for twelve thousand Riyals (12.000). Is this house subject to Zakah? What is the Zakah amount due considering that sometimes it remains unleased? Please, advise!

C-

We bought plots of land with the rest of the sum in Riyadh and Jeddah to insure the future. Is this land subject to Zakah or not? How much should be paid ?

D-

We agreed to distribute the Zakah payment to orphans, widows and those in debt among the members of this tribe, is this correct?

A: First: If this sum, more or less, is being collected as donations that nothing of it is distributed to the donors, when no accidents take place, and are spent in aspects of Charity; this is permissible. However, depositing it in a Riba-based bank is impermissible except in case of fear of loss when it is permissible to deposit it without interest as the lesser of two evils. It should be invested in trade or in any permissible type of investment until it is needed for the intended purpose.

(Part No. 9; Page No. 296)

It should be spent to fulfill the original objective. Furthermore, Zakah is not obligatory on this money, if it is collected according to the previously mentioned manner. **Second:** If you buy a house with some of this money, you are not obliged to pay Zakah on it or on the rent gained, since it is allocated for charity and support. Also, because it does not belong to anyone of the money donors, therefore, it takes the same ruling of Waqf (endowment). **Third:** There is no Zakah on the land bought with the rest of the sum for the previously mentioned reasons, as they are no longer possessed by donors after being given in charity. **Fourth:** Distributing the money or its revenue amongst orphans, widows, indebted persons and other forms of charity is permissible if the donors agree. This is because it is spent for purposes other than those for which it was collected. In this case, it is not considered Zakah, but Sadaqah (voluntary charity).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

The Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 5230

Q: the tribe of Al Husayn in Al-Ahmar launched a fund to fulfill the needs of its members, such as for blood money

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or in case of disputes - may Allah protect us from this. Fifteen people participated in the fund, each paying 500 riyals in the first two months, and then 100 riyals every subsequent month. The fund was established on 28/8/1401 A.H. and it had grown to a total of 25,000 riyals by 28/8/1402 A.H. I put this money in an Islamic limited partnership project launched by Prince Muhammad Al-Faysal. I did not pay any Zakah on this money as I doubted whether it needed to be done as it belonged to a number of different people. I hope that you will advise me in this matter. I am waiting for your reply to know whether I must pay Zakah on this money or not. May Allah protect you!

A: If the reality is as you mentioned and the money that was donated is not to be repaid to those who gave it, and if the project fails, the money will be used to do charitable work, then no Zakah is due on this money. However, if the project ends and the participants have their shares in the money returned to them, then each one should pay the Zakah on his share after the passing of a lunar year.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

zakah on money collected for charitable projects

Fatwa no. 11954

Q: We are a small family of no more than 28 people. The adult male members got together and we decided that each of us would pay 100 riyals every month to establish a cooperative fund. We would use it to pay compensation in case of any accident - Allah forbid. The money is not to be used for any other purpose, unless everybody agrees to that. The money will not be given back to any of the participants during their lifetime, but it will be included in their estate after their death. Should Zakah be paid on this fund? It should be mentioned that we continue to pay Zakah. I have read your book Fatawa, and in the first volume, on page number one hundred and eight, I read a Fatwa on a situation similar to mine, but I would still like you to give me an answer to my question, so I can set my heart at ease. Please answer me, and may Allah reward you the best!

A: As the money will be repaid to the participants' heirs after their death, Zakah is due on it every year, unless you remove this condition. If you use the money in order to draw close to Allah (Glorified be He) by using it for the purpose you identified, without returning it to the participants or their heirs, then no Zakah is due on the money.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

(Part No. 9; Page No. 299)

money deposited in chambers of commerce

Fatwa no. 9990

Q: In our region of Al-Bahah, a chamber of commerce was established to serve businessmen and traders by protecting them against fraud inside and outside Al-Bahah region and providing them with the necessary information. This chamber of commerce is a link between both the private and public sectors. It opens retained bank accounts for all the money collected from its members in order to cover the chamber's expenses, such as paying the employees' salaries, stationery expenses, furniture, etc. The money is deposited - according to the instructions and rules applied in the Kingdom of Saudi Arabia - in interest-free banks. Sometimes a lunar year passes over the surplus of this money. Therefore, we decided to write to you to ask whether we must pay 1/40 of the money in the banks as Zakah with the passing of each lunar year.We thank Allah, and we thank you for your cooperation and guiding us to what is beneficial to our life and religion.

A: Zakah is due on the chamber's money that is deposited in banks if it reaches the Nisab (the minimum amount on which Zakah is due) with the passing of a lunar year. This is because the money that is collected is mutually owned by people who must pay Zakah and this chamber serves their business interests. Thus, Zakah is due on the collected funds at a rate of 1/40 (that is 2.5%).

(Part No. 9; Page No. 300)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul- `Aziz ibn `Abdullah ibn Baz

Fatwa no. 11565

Q: The Commercial Industrial Chamber in Madinah is a public organization that represents businessmen, farmers, and members of the industrial sector. It is supervised by the Saudi Ministry of Commerce and is run by an elected board of directors. the Chamber's income is derived from fees collected from businessmen, industrialists and farmers, in addition to revenues from countersigning documents, the chamber's magazine, and an annual subsidy of 200,000 riyals from the Saudi government. The chamber has a surplus sum of almost 5,000,000 riyals and a lunar year has passed. Is Zakah due on this sum or not? Please answer us, may Allah reward you.

A: Zakah is due on the Chamber's surplus funds after every lunar year that passes.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

zakah on Charity Funds

The Second Question of Fatwa no. 1184

Q2: Some people gather in a house to study the Glorious Qur'an. They have agreed that each one of them will give 10 riyals every month to charity. If a lunar year passes and the money they have saved has reached the Nisab (the minimum amount above which Zakah is due), is Zakah payable on this money firstly? And how much is to be paid as Zakah on the 1.000 Riyals we have now?

A: If some people save money to spend it in charity and none of them gets any of the money, then there is no Zakah due on it, because it is no longer owned by them as they have dedicated it for charitable purposes.

As for the amount of Zakah due on the 1,000 Riyals, it is 2.5%, i.e. 25 Riyals, as the ruling on paying Zakah on paper money is like that on gold and silver.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Mani`	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Zakah on money dedicated to build a Masjid

Fatwa no. 11482

Q: I have a sum of money that I vowed to use in building a Masjid (mosque) and I am waiting for the approval to do so. I have had this money for a lunar year, is there any Zakah due on it or not? Please answer me, may Allah reward you the best.

A: If the matter is as you mentioned, there is no Zakah (obligatory charity) due on this money because it is vowed to be used as Sadaqah (voluntary charity) to build a Masjid.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 37

All praise be to Allah Alone, and peace and blessings be upon the final Prophet.

The Permanent Committee for Scholarly Researches and Ifta' has read question no. 339 sent by the Judge of Marat City on 12/10/1391 AH, to the Chairman of the Departments of Scholarly Research, Ifta', Daw`ah, and Guidance, which was referred by the Council of Senior Scholars under no. 15/2 on 12/1/1392 AH

(Part No. 9; Page No. 303)

which states:

We are submitting a question that we received from a man asking about the Zakah due on 6000 riyals. He said his family dedicated their grandfather's house as Waqf (endowment). However, the house was in disrepair, so the heirs sold it for 6000 riyals with which they intended to buy another house. They lent this sum of money to some people and a lunar year had passed. The heirs want to know if they are to pay the Zakah due on this sum or not. We faced the following two problems while dealing with the issue:

Firstly: The money is originally the value of a house and it will be used to buy another house.

Secondly: One third of the house was established as Waqf by the aforementioned person. The number of his heirs is almost 50 people now. Please give your Fatwa in this regard.

A: The sum of 6000 riyals is the value of the house that was originally designated as a Waqf by the heirs' deceased grandfather, but when the house fell into disrepair, they sold it to buy another house. In this case, no Zakah is due on this sum because one of the conditions of paying Zakah is ownership and this condition has not been fulfilled in this case. The judge should make sure of the validity of the Waqf document and the reasons for having sold this Waqf.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

zakah on trusts

Fatwa no. 11905

Q: A sick man entrusted me with 200 silver riyals and told me to keep the money in case he died, and deliver it to his eldest son when he became an adult. The man died eight years later, and I delivered the sum to the dead man's heirs.

Is Zakah due on this sum of money? Should Zakah be taken from the money? Who is obliged to pay it - the heirs or myself as the trustee? Please clarify this for me and may Allah reward and protect you.

A: If the case is as mentioned, Zakah must be paid on the inheritance (the money) before distributing it to the heirs. In addition, Zakah is to be paid for the time before and after the man's death until the time of delivering the money to the heirs.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

(Part No. 9; Page No. 305)

Zakah on an Inheritance

The first question of Fatwa no. 12367

Q 1: when should the Zakah on an inheritance be paid? Should it be paid when the heirs receive it or after they have had it for one year? Also what is the ruling on gifts, whether they are in the form of cash or real estate?

A: Zakah should be paid on an inheritance one year after the death of the deceased, because the ownership of the estate of someone who dies is transferred to their heirs from the date of their death. Zakah must be paid if an heir's share reaches the Nisab (the minimum amount on which Zakah is due) for money, or for gold or silver jewelry. No Zakah should be paid on any other inheritance, unless an heir prepares the estate for business. In this case, they should pay the Zakah on the estate one year after they had prepared it for business. As for a real estate, there is no Zakah to be paid upon it if it is not used for business, but if it is rented and the rent reaches the Nisab alone or when combined with any other assets or commercial commodities, then Zakah upon the rent is obligatory after it has been rented for one year. If the inheritance is in the form of camels, sheep, or cattle and they are used for profit, then the Zakah upon commercial commodities should be paid on them. If the property (of camels, sheep or cows) is just kept as an acquisition, then there is no Zakah to be paid on it, unless it meets two conditions:

First: It reaches the Nisab.

Second: The animals are freely grazed for one complete year or for most of the year. As for gifts,

(Part No. 9; Page No. 306)

all the rules of an inheritance are applicable to them, as detailed above.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul- `Aziz ibn `Abdullah ibn Baz

(Part No. 9; Page No. 307)

Book of Zakah (obligatory charity) on commercial commodities

(Part No. 9; Page No. 308)

Ruling on Zakah of commercial commodities

Fatwa No. 2324

Q: A questioner from Morocco visited us and mentioned that the scholars of Morocco differed with regard to Zakah of commercial commodities. Some of them stated that Zakah on commercial commodities is obligatory while others opposed this and supported their opinion with the Ayah (Qur'anic verse) of Zakah which only mentions gold and silver. This latter group of scholars also mentioned that all kinds of wealth and commodities other than gold and silver do not follow them with regard to the obligation of Zakah. However, scholars agreed with regard to the other types of Zakah, meaning, Zakah on grain, fruit, camels, and sheep. Please explain this matter to us in writing so that the opponents become convinced. May Allah reward you.

A: First, jurists differed with regard to the obligation of paying zakah on commercial commodities. This Zakah was considered to be obligatory by the Jumhur (dominant majority of scholars) but not by Dawud ibn `Aly Al-Zhahiry and a group of other scholars. However, the Jumhur supported their view with the authentically reported Hadith on the authority of Abu Hurayrah (may Allah be pleased with him) that `Umar ibn Al-Khattab (may Allah be pleased with him) was sent by the Messenger of Allah (peace be upon him) to collect the due Zakah but the former said: " Al-`Abbas, Khalid, and Ibn Jamil refrained". Whereupon the Messenger of Allah (peace be upon him) said: ﴾You wrong Khalid for he confined his armor and military supplies to be used only for sake of Allah.﴿ This Hadith signifies that Khalid was requested to pay Zakah on his armor and military supplies and this could only happen if such things were considered commercial commodities.

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Khalid did not use them for commerce but confined them to be used only for the sake of Allah (Exalted be He). The Jumhur also supported their view by what is related by Abu Dawud on the authority of Samurah ibn Jundub who said: ﴾Allah's Messenger (peace be upon him) ordered us to pay Zakah on all that we prepared for trade.﴿ The Jumhur also quoted the Hadith that is related by Al-Daraqutny on the authority of Abu Dhar (may Allah be pleased with him) who said: I heard the Messenger of Allah (peace be upon him) saying: ﴾Camels have their due Zakah; sheep have their due Zakah; and cloth has its due Zakah.﴿ Since scholars agreed that Zakah is not due on identical cloth, this verifies that it is due on the value thereof and this can only take place when the cloth is intended for trade. Moreover, the Jumhur referred to the narration related by Imam Ahmad (may Allah be merciful with him) on the authority of Abu `Amr ibn Hamas from his father who said: " `Umar ordered me saying: 'Pay the Zakah which is due on your money'. I said: 'I have only a quiver and some condiments'. Whereupon `Umar said: 'Estimate their value and pay the Zakah thereof'." Moreover, the Jumhur quoted the narration that is authentically reported from `Abdul-Rahman ibn `Abdul-Qarry, who said: "I was in charge of Bayt-ul-Mal (Muslim treasury) during the era of `Umar ibn Al-Khattab and whenever the time of Zakah collection came he would collect merchants' properties, calculate the totals thereof along with the merchants' other properties that were not present, then `Umar would take the Zakah out of the present properties for that which was present and that which was not. Furthermore, the Jumhur supported their opinion with the authentic narration on the authority of Ibn `Abbas (may Allah be pleased with them both) who used to say: "There is no blame on you to wait until the time of selling

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when Zakah is obligatory on your commodity." It is also authentically reported that Ibn `Umar (may Allah be pleased with him) said: "No Zakah is due on commodities unless they are intended for trade." All that has been narrated from the Sahabah (Companions of the Prophet) in this regard is renowned and not denied by anybody and this is tantamount to Ijma` (consensus of scholars). Explaining all these narrations as referring to Sadaqah (voluntary charity) not only goes against the apparent meaning but it also contradicts the wording of some of these Hadith and narrations which use the explicit word 'Zakah'.

On the other hand, scholars who held the view that Zakah is not obligatory on commercial commodities refer to a Hadith that is authentically reported from the Prophet (peace be upon him) that he said: ﴾No Zakah is due on less than five Uqiyyahs of silver (40 Dirhams of silver = 119 grams), and no Zakah is due on less than five camels.﴿ It is also authentically reported that the Prophet (peace be upon him) said: ﴾No Zakah is due on less than five Wasaqs (1 Wasaq = 60 Sa`s =130,320 kg) of dates or grains.﴿ In addition, it is authentically reported that the Prophet (peace be upon him) said: ﴾No Zakah is due on Muslims for their slaves or horses, except Zakat-ul-Fitr (obligatory charity paid before the Festival of Breaking the Fast).﴿ Moreover, it is authentically reported that when he (peace be upon him) clarified the percentages of Zakah which are due on camels, cows, sheep, and hoarded money; he was asked about horses, so he (peace be upon him) said: ﴾Keeping horses may be a source of reward to some people, a shelter to others (means of earning one's living), or a burden to some others.﴿ He (peace be upon him) was then asked about donkeys, whereupon he replied: ﴾Nothing has been revealed to me regarding this except the following unique and inclusive Ayah: ﴾So whosoever does good equal to the weight of an atom (or a small ant) shall see it.﴿ ﴿ The generality of this answer indicated that no Zakah is due on donkeys whether or not they are used for trade. However, this can be refuted by saying that the Hadith mentioned above meant that Zakah is not obligatory from the identical commodities referred to; rather, it is the value that should be paid. Consequently, there is no contradiction between the proofs quoted by the Jumhur and those quoted by their opponents regarding Zakah on commercial commodities.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

The first question of Fatwa no. 8895

Q 1: Ibn Hazm wrote in Al-Muhalla that, in his opinion, the Shari`ah (Islamic law) does not obligate Zakah on commercial commodities, and he refuted every opinion that supports this obligation. He even said, "Whoever issues a Fatwa that makes it lawful is fabricating lies against the Messenger of Allah (peace be upon him)." Ibn Hazm also said that Zakah is not obligatory on slaves, horses, chrysolite, corundum, or coral, as their value increases like the case with commercial commodities. He ranked the Hadith on this matter as Da`if (weak). Dear Shaykh, what is the correct opinion on this issue? If someone does not pay their Zakah based upon this opinion, will they be considered as forbidding Zakah? Is the Zhahiry (literalist) School considered to be a Sunni School that can be followed?

A: It has been confirmed that zakah is obligatory on money, whether it is gold or silver, by the Qur'an, Sunnah (whatever is reported from the Prophet) and Ijma` (consensus of scholars). Commercial commodities do not refer to commodities themselves,

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but to their value, whether in gold or silver. And matters are according to their intentions, as the Prophet (peace be upon him) said: (Actions are but by intentions.) Therefore, Zakah is not obligatory on slaves bought for service, horses bought for riding, houses bought to be lived in, or on clothes bought to be worn. Zakah is also not due on chrysolite, corundum, or coral, and the like, if they are bought for decoration. However, if all of these things are bought for sale, Zakah is due on them, because they are then intended to be used like gold or silver money or whatever can be used in its place. Ibn Hazm denied the obligation of Zakah on commercial commodities because he did not look at the justification for rulings. It is an invalid opinion to deny the justification for rulings. The correct opinion is that rulings have `Illah (effective cause), which might be known by some scholars who use it to infer other rulings; and which might not be known by other scholars who, thus, stick to the religious texts as was done by the Four Imams (Abu Hanifah, Malik, Al-Shafi`y, and Ahmad) and most Muslim scholars. Therefore, anyone who forbids Zakah to be paid on their commercial commodities is mistaken. Although some of the Hadith that obligate Muslims to pay Zakah on commercial commodities are Da`if, they can be used to support this obligation.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman

Fatwa no. 13473

Q: I have a car spare parts shop, but I did not have enough money to cover all the costs of the shop. So I went to a big spare parts dealer and bought some spare parts from him on account (i.e. as a loan), for about 100,000 Saudi riyals. I have repaid him 60,000 riyals and the balance of the debt is now about 40,000 riyals. Should I add the 40,000 riyals that I owe as a debt to my annual inventory of the shop for the obligatory Zakah, or what should I do? Please, answer me.

Note: Every year i am required by the state to pay a specified sum of money to the Department of Zakah and income Tax, but this sum does not equal the amount of Zakah i should pay on my wealth. Should i deduct this sum from the amount of Zakah due on my wealth? For example, if the Zakah due on my wealth is 1,000 riyals and I pay them 200 riyals as Zakah, there will be 800 riyals left from the Zakah due on my wealth. Can I deduct these 200 riyals or should I pay the whole amount of Zakah? Please answer me, may Allah bless you!

A: Firstly, you must pay Zakah on all the wealth you have, both on the cash and the goods you have for sale after having them for a complete lunar year, if their value

is over the Nisab (the minimum amount on which Zakah is due). This includes the 40,000 riyals that you owe, because being in debt does not exempt you from paying Zakah.

Secondly, the money you pay, intending it to be Zakah, to the Department of Zakah and Income Tax, is a legitimate payment of Zakah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

zakah on foods bought for eating

The First Question of Fatwa no. 820

Q1: I had one thousand Saudi Riyals with which I bought some foodstuff which I intended to eat, and it was not my intention to trade in them. A full lunar year or two passed while these foodstuff were in my possession, as I did not need to consume them. Is there any Zakah due on these foodstuff or not?

A: If the reality is as you mentioned, and you bought these foods with the intention of eating them and not to trade in them, and it happened that you did not use them and they remained with you to be used in the future, then no Zakah is due on them. However, if you bought them with the intention of trading in them or if you bought them - though you were not in need of them -

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merely to avoid paying the Zakah on money, then you must pay the Zakah on these foodstuff's value with the passage of one lunar year.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman
`Abdullah ibn Mani`	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify

Fatwa no. 1428

Q: some years ago, in the month of Ramadan, I bought a piece of land with the intent to sell it. In the month of Rabi` of this year, I sold the land and used part of the money I got from it to meet some of my personal needs. I still have some of the money from the sale left over and I want to use it to buy a house to live in or do some business. Should I pay the Zakah due on this sum in Ramadan or in Rabi`?

A: Since this sum is part of the price of the land that you bought in Ramadan, you must pay the Zakah on this sum in Ramadan, not in Rabi`.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

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zakah due on money remaining from a real estate fund loan

Fatwa no. 2654

Q: A poor man took out a loan from the Real Estate Development Fund in order to build a house. After building the house, the man had some money left over, which he used for trade later on. Currently, this man is paying back the loan from the money he earns from the business. Is it obligatory for him to pay the Zakah due on this sum of money? Does this money belong to him or to the fund?

A: The loan the man took from the fund is considered part of his money and he must pay Zakah on it if a lunar year has passed and the sum itself reaches the Nisab (minimum amount on which Zakah is due), or if it reaches the Nisab when combined with the rest of the man's money and the profits he gains.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa No. 2684

Q: i have a sum of money that i bought merchandise with and added it to other trade goods that are also kept for commercial purposes. The lunar year has not passed regarding all the commercial items, how should i pay Zakah (obligatory charity) on these merchandises?

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A: If you buy such goods for commercial purposes in addition to other goods you had before, then you are obliged to pay Zakah if they reach the Nisab (the minimum amount on which Zakah is due) either by itself or by addition to other money, and a full lunar year passes from the date of your intention to use it for trade. Thus, estimate the value of your merchandise after the elapse of one lunar year and pay 2.5% as Zakah i.e., for every one hundred riyals, two riyals and half are due as Zakah. Likewise, for every one thousand riyals, 25 riyals and so on.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

calculation of Zakah on commercial commodities

The fourth question of Fatwa no. 5395

Q 4: Is the Zakah on commercial commodities calculated according to the price for which they are bought, or according to the market price when the Zakah is due? Is the Hawl (a lunar year) calculated starting from the time of reaching the Nisab (the minimum amount on which Zakah is due) or from the time of starting to raise the money? For instance,

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if a person has an amount of money that is less than the Nisab, and by the end of the year it reaches the Nisab, should he pay Zakah at the end of the year, or start calculating a new year since the time of reaching the Nisab?

A: The Hawl starts from the day the amount reaches the Nisab; not from the day that a person had any sum of money or commercial commodities less than the Nisab. In the example mentioned, the Hawl does not start from the day of beginning to raise the money, but rather from the day when the Nisab was reached. The value of the commercial commodities is calculated after a Hawl has passed.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 6266

Q: The Messenger of Allah (peace be upon him) said: "Pay Zakah according to the estimated price of today." If this Hadith is authentic, what does it mean? Does this Hadith apply to what is known nowadays as standardization of accounting statements? What are the textual evidences from the Qur'an and Sunnah which oblige us to estimate the due share of Zakah according to the current value of objects? What is the rationale behind this?

A: As far as we know, the Prophet (peace be upon him) is not authentically reported to have said: "Pay Zakah according to the

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estimated price of today." However, scholars who hold the view that zakah is due on commercial commodities like gold and silver or banknotes, consider that these commodities are mainly used for trading purposes which bring higher profits. That is why Zakah becomes due on their estimated value when it reaches the prescribed Nisab (the minimum amount on which Zakah is due) and a full lunar year has elapsed. A Hadith is narrated in this respect on the authority of Abu Dawud (may Allah be merciful with him) from Samurah Ibn Jundub (may Allah be pleased with him) who said: (The Messenger of Allah (peace be upon him) ordered us to pay the sadaqah (Zakah) on what we prepared for trade.) Another Hadith narrated to the same effect on the authority of Abu Dharr (may Allah be pleased with him) also supports the above Hadith.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The third question of Fatwa no. 6359

Q 3: Every year at the beginning of the month of Muharam, a fabric and perfume trader estimates his goods and pays the due Zakah (obligatory charity) according to the purchase price. He does this estimation on all the goods he has whether or not one year has passed. Is this act permissible?

A: the permissible method is that when one year passes, he estimates the commercial commodities according to the market price at that time [of estimation]

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regardless of the purchase price. If he estimates the commercial commodities which have been in his possession for less than one year, and adds the due amount of these commodities to the amount of the commodities that he kept for a complete year, there will be no harm. Paying Zakah in advance is permissible and beneficial for the channels of spending Zakah.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
\`Abdullah ibn Qa\`ud	\`Abdullah ibn Ghudayyan	\`Abdul-Razzaq \`Afify	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

Fatwa no. 6390

Q: I have a grocery store as part of my house, which is not rented. The value of the goods I have for sale is 70,000 riyals, but I do not own any other capital. These assets belong to other people, but I have had these commercial commodities that equal 70,000 riyals for a lunar year, should I pay Zakah on them or Sadaqah (voluntary charity)? Please answer me, may Allay bless you and let you help Muslims!

A: If the reality is as you mentioned, Zakah is due on the value of the commercial commodities that you have had for a lunar year, and the same applies to any profit from them. being indebted to people does not exempt you from paying the Zakah on the property that you have. May Allah help you repay your debts!

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
\`Abdullah ibn Qa\`ud	\`Abdullah ibn Ghudayyan	\`Abdul-Razzaq \`Afify	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

The fourth question of Fatwa no. 8180

Q 4: how can a person who puts his money in stocks pay Zakah? Does he pay Zakah on the profits? And should he pay Zakah immediately once a lunar year has passed? Or is it permissible to wait till Ramadan? What is the ruling?

A: A Muslim has to pay Zakah on both the capital and its profit immediately after the passing of a full lunar year, as Allah (Glorified be He) says: ﴿And perform As-Salât (Iqâmat-as-Salât), and give Zakât and obey the Messenger (Muhammad صلى الله عليه وسلم) that you may receive mercy (from Allâh).﴾ This Ayah (Qur'anic verse), as well as other Ayahs and Hadith to the same effect, oblige Muslims to pay Zakah immediately.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
\`Abdullah ibn Qa\`ud	\`Abdullah ibn Ghudayyan	\`Abdul-Razzaq \`Afify	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

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Fatwa No. 8499

Q: I am a young man who wants to marry in order to fulfill my legal duties in the best way. Therefore, I ask your Eminence about Zakah due on a shop that sells clothing and another one that sells ready made clothes attached to it, which I own. The capital of this shop is 100,000 Riyals which I borrowed from my father (may he live long). One full lunar year has passed since I opened the shop and until now I have not paid my father but a small portion of the loan. My question is: How can I pay Zakah on this shop? And how can I estimate the value of the goods there; should it be according to whole purchase, partial sale or according to the daily sales? Should I pay Zakah even though I have not paid the rest of the loan to my father? What is the amount that must be paid in this case? I have a piece of land, and I have not made up my mind concerning it yet. One day I decide to build it as a villa because I have no private residence and another day I decide to assign it as shops to sell, until now I have not decided anything about it. Should I pay Zakah on this land, and what is the amount that must be paid for it?

A: Firstly: If the shop is as you have mentioned,

you should pay Zakah on the articles prepared for sale with the price when the full lunar year passes according to the whole bulk account plus the cash you have. The debt that you owe your father does not prevent you from paying Zakah according to the most preponderant view of the scholars.

Secondly: There is no Zakah on the land you mentioned as long as you have not decided to sell it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Chairman
\`Abdullah ibn Qa\`ud	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

zakah on a property used for investment

The First and Second Questions of Fatwa no. 18

Q1: A man bought a piece of land - where a house can be built - seven years ago near a city, hoping that one day someone will buy it. The land's value is its price plus a small profit. Is there any Zakah due on its value? Should Zakah be paid before or after receiving its price? Also, should the Zakah be paid for one lunar year or for all the past lunar years?

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A: This land is a commercial commodity whose Zakah becomes payable when a full lunar year has passed. Its Zakah is 2.5% of its value and it is obligatory to pay it for all the past years.

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	Ibrahim ibn Muhammad Al Al-Shaykh

Q2: a man bought a piece of land that he planned to build a house on, either to live in himself or to rent out. Many years have passed, but the man has not used the land yet. Is there any Zakah due on the land? Should Zakah be paid for one lunar year or for all the years?

A: No, there is no Zakah due on this land, because it is not regarded a commercial property.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	Ibrahim ibn Muhammad Al Al-Shaykh

Fatwa no. 890

Q: How should we include lands that are bought for the purpose of trade when we calculate Zakah (obligatory charity)? Should we calculate according to the price for which we bought the lands or according to the market value at the due time for paying Zakah?

A: lands intended for trade are treated as commercial commodities. The general principle in Islamic Shari`ah is that Zakah on commercial commodities

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is calculated upon the completion of one [Hijri] year according to market prices at the time of paying Zakah. This is so regardless of the price for which they were bought, and whether that was more or less than the price for which they were originally bought. The Zakah should be paid on the value of the commodity. The rate of Zakah is one-quarter of one-tenth. Therefore, for a piece of land that is worth one thousand riyals, for example, the Zakah is twenty-five riyals, and so on.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman
`Abdullah ibn Mani`	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify

Fatwa No. 1346

Praise be to Allah Alone; to commence: The Permanent Committee for Scholarly Research and Ifta' has perused the request for Fatwa sent by his Eminence, the judge of Al-Jamsh Court in the letter No.1019 on 2/7/1369 A.H. with regard to his question about zakah on land shared by some people. Does it have the same ruling as articles of merchandise or fixed real estate?

After having studied the request, the answer of the Committee comes as follows:

If a person owns real estate with the intention of doing business whether it is a joint property or entirely possessed by him then the ruling on articles of merchandise applies to it.

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So Zakah has to be paid on its value if it reaches the Nisab (the minimum amount on which Zakah is due) and has remained in his possession for one year. To estimate the value of real estate after it remains in your possession for one year, you may resort to experts in this field, and Allah knows best!

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
\`Abdullah ibn Mani\`	\`Abdullah ibn Ghudayyan	\`Abdul-Razzaq \`Afify	\`Abdul- \`Aziz ibn \`Abdullah ibn Baz

The second question of Fatwa no. 4247

Q 2: seventeen years ago, the government granted me a piece of land which I sold. Knowing that the price of the land nowadays is much greater than it was 17 years ago, how can I pay Zakah for all these years?

A: You have to start calculating the Zakah for this land a year after the intention was made to sell it. Accordingly, you should work out the value (of the land) when the year has passed, and pay the amount of zakah on this value since the land comes under the category of commercial commodities.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa No. 1418

Q: a group of people bought a piece of land for trade. They have kept it for a whole lunar year, are they obliged to pay Zakah (obligatory charity) on it every year or just for one year when selling it?

A: If the case is so, then this land is considered as other trade goods upon which Zakah is due by the passing of a whole lunar year.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 1767

Q: a man owns a piece of land that is worth one hundred thousand riyals. He owns the land for the purpose of trade and a lunar year has elapsed since he bought it. However, this man only owns this piece of land. Should he ask for a loan in order to pay its Zakah (obligatory charity) or should he wait until it is sold and then pay the Zakah for the previous period as some people say. If he pays Zakah for the past years after selling the land, how can he estimate the due Zakah for these previous years because the value of the land varies from one year to another?

A: Zakah is due on this land whenever one lunar year elapses. This person should pay Zakah if he has sufficient money with the passing of every lunar year.

If he does not have enough money to pay the Zakah, he does not have to borrow even though it is permissible. If he did not borrow the money, he should pay the Zakah on the past period when he sells the land or when he has enough money.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Zakah on land

The first question of Fatwa no. 2018

Q 1: I own a piece of land in the city of Nagran. The land's current value is estimated at nearly 60000 riyals. It came into my possession three years ago. Am I required to pay Zakah on it annually, though it is currently not used for cultivation?

A: If this land is prepared for trading purposes, you have to pay Zakah for the past three years according to the estimated value of the trading profit. Zakah has to be paid upon the lapse of every lunar year. No Zakah is liable if this land is intended for lodging purposes. If a building is constructed on this land for the purpose of renting,

Zakah will become due on the rent provided that a full lunar year has elapsed and and the rent reaches the prescribed Nisab (the minimum amount on which Zakah is due) whether by itself or by adding another amount to it. If the intention is to turn it into a cultivated land, Zakah will be due on the produce it yields of grains and fruits.

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agricultural Land that becomes Habitable

Fourth question from Fatwa No. 2193

Q 4: I bought an agricultural land and people needed to build on it. Its value at the time of purchase was not very high, but now as it has buildings, its value multiplied and many people live in it as `Ariyah (permission to benefit from a borrowed article whose use is permissible, which is eventually returned to its owner). Does this piece of land come under the commercial goods that should be estimated to pay Zakah for it? Or are the people living in it without paying rent sufficient till the time comes when I sell it? Kindly, give us your Fatwa. May you be rewarded with the best of this world and the blessings of the Hereafter.

A: If you bought this piece of land for trade, then

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it is regarded as a trade good that is to be estimated after the elapse of a lunar year of possessing its price. Zakah should then be paid for it. In this case, giving it as `Ariyah for living is not a substitute for paying its due Zakah.

On the other hand, if you bought it with the intention of keeping it, not re-selling it, there is no Zakah due on it until the buyer intends to use it for trade. As such, the year with regard to trade goods starts from the time of the intention, for it is reported on the authority of Samurah ibn Jundub (may Allah be pleased with him) that he said: (We used to pay the sadaqah (Zakah) on what we prepared for trade.)

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Fatwa no. 2782

Q: zakah on land intended for sale and purchase. Shaykh Ahmad Muhammad Jamal commented in Al-Bilad newspaper on 12th of Ramadan, 1399 A.H., on my remarks concerning Zakah (obligatory charity) on land that is intended for sale and purchase. He affirmed that this Zakah is obligatory. However, a land trader phoned and blamed me for opening this issue. This trader said that Zakah should be paid on movable things, only not on land. I tried to convince him that land comes under the category of commercial commodities, but I failed. I hope that your Eminence would clarify this issue. May Allah reward you best.

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for Islam and Muslims!

A: Zakah must be paid on land that is intended for sale and purchase, because they come under the category of commercial commodities, so they are included in the general meaning of the evidence in the Qur'an and Sunnah that clarifies the obligation of Zakah. Allah says: ﴾Take Sadaqah (alms) from their wealth in order to purify them and sanctify them with it﴿ Moreover, Abu Dawud narrated through a good Sanad (chain of narrators) that Samurah Ibn Jundub (may Allah be pleased with him) said: ﴾The Messenger of Allah (peace be upon him) ordered us to pay the sadaqah (zakah) on what we prepared for sale.﴿ This is also the view of the majority of scholars, and it is the correct one.

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Zakah on rented buildings

The Fifth Question of Fatwa no. 327

Q5: I have a wealthy brother, who invests his money in buildings, shops, and lands, and he rents them out. I advised him to pay

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the Zakah on all his assets and his profits, but he told me that Zakah was only due on the rents, not the assets nor the capital, and that was only if they remain in his possession for a full lunar year before he spent them on buying another building. Many people do the same as my brother; is it permissible to do this in Islam without being a sinner? what is the type of real estate on whose rent and value Zakah is not due until a lunar year has passed? Is there a limit to this or does it apply to any amount?

A: There are many different types of wealth that people can own, one of them is money. When the money reaches the Nisab (the minimum amount on which Zakah is due) and a lunar year has passed, Zakah becomes due on it. Another type is agricultural land and its Zakah is due on its grain or fruit produce at the time of harvest, but not on the value of the land itself. A third type of wealth is rented out lands or buildings, on whose rents Zakah is due once a lunar year has passed on the rents, but not on the value of the lands or the buildings themselves. A fourth type is lands, buildings, or commercial commodities that are intended for sale, Zakah is due on them if they are owned for a full lunar year, and this applies to both their profit and their capital if their value reaches the Nisab.

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zakah on Waqf

The First Question of Fatwa no. 3988

Q1: I bought a piece of land in 1395 A.H and in the year 1398 A.H, I wrote a will dedicating this land as Waqf (endowment) so that my parents and I will receive the reward for this good deed. The will is to be executed after my death and since the time I wrote the will, I have not paid Zakah on this land, under the assumption that there is no Zakah due on it. However, recently a man told me that Zakah is in fact due on the land. At the current time, I am thinking of selling this land and buying a better piece of land. What is the ruling on this? Am I sinful for delaying the Zakah payment on this land? If so, how can I expiate for my sin?

A: If the reality is as you mentioned, no Zakah is due on this land. However, if you intend to sell it and buy another better piece of land and dedicate it as Waqf, then Zakah is due on this land at the end of each lunar year starting from the time that you first intend to sell it. Merely thinking about selling this land without the actual intention to do so does not make it subject to the payment of Zakah.

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First and second questions of Fatwa No 5531

Q 1: a man granted his children some land, is it obligatory to pay Zakah on these grants? If so, should they pay it with arrears as from the date in which they received the land? Or should they only pay Zakah from the date when they became aware of its obligation?

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A: If the people who were granted these lands have dedicated them for trade, it is obligatory on them to pay Zakah from the date of dedicating the lands for trade; not from the date they received them and also not from the date that they became aware of such obligation. On the other hand, if they have not dedicated the land for trade but for building houses for themselves to live in or to rent, it is not obligatory to pay Zakah.

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Q 2: some land has been granted to children who are not yet adults. should their guardians pay the Zakah (obligatory charity) thereof on their behalf? What is the due date of this Zakah?

A: If the guardians of these children dedicated the lands for trade to safeguard the interest of children by investing their money, it is obligatory on the former to pay Zakah on the value of such lands whenever one full lunar year passes from the date of dedicating the lands for trade. However, if these children do not have money to pay for Zakah, it is permissible for their guardians to postpone the payment thereof until the lands are sold, then they should pay it with arrears calculating the date from the time the land was dedicated for trade.

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(Part No. 9; Page No. 335)

Second question of Fatwa No. 5781

Q 2: We are a family that consists of brothers, sisters, and a mother but the man of the family passed away. One of my sisters owns a three storey building which is mortgaged by a bank and she pays the installments thereof out of the rent during the period of Hajj. On the other hand, my mother owns a two storey building and we all share a third building that has three floors. It may be important to mention that all these buildings remain vacant for the entire year with the exception of the days of the Hajj season. Moreover, my sisters own golden jewels as other girls usually do and they wear them. Finally, we sold a piece of land that we previously owned for a specific sum of money, then we bought with half its value another piece of land with a house on it. There was a lot of confusion with regard to paying Zakah (obligatory charity) on all these things, if any was to be paid. It may be important to mention that we usually have a lot of money after the Hajj season, then we buy some of our needs and only a little money remains. I hope that your Eminence can clarify this matter and tell us what things should we pay Zakah on and what things we should not. How can we pay Zakah for the past years bearing in mind that we merge the revenues of the three buildings together.

A: First, you should not pay any Zakah on buildings that you dedicate for your place of residence, not for trade. However, regarding the buildings that you dedicate to renting and make use of the rental money; it is obligatory that you pay Zakah on the value of the rent when it reaches a Nisab (the minimum amount on which Zakah is due) and a Hawl (one full lunar year) ends. Zakah is not due on the value of such houses. On the contrary, it is due on the value of the houses which are dedicated for trade whenever a Hawl ends.

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Second, according to the most proper of the two opinions of scholars, Zakah is obligatory on women's jewels whenever a Hawl ends even if such jewels are usually worn. This only applies when the value of the jewels reaches the Nisab. Third, according to what was mentioned above, anything on which Zakah is obligatory but it was not paid at its due time; such Zakah should be paid on each specific thing according to the value thereof at the time at which the Hawl ended.

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Second question of Fatwa No. 6012

Q 2: I bought a piece of residential land by installments in my town in the area of Jizan that is called Al-Shaqiq. I paid the whole price of the land but after a period of time I thought to sell it when its price rose. The value of the land then reached seventy thousand Riyals even though I paid only nine thousand Riyals in installments for it as I mentioned above. However, this was five years after I had paid all the installments. My question is: Should I pay Zakah (obligatory charity) on this land on a yearly basis, just one time, or in what other specific manner? If that Zakah should be paid, should it be paid on the value that I initially paid, meaning, nine thousand Riyals or on the current one? It is important to mention that I do not have any income other than my monthly salary, I have a large family, and thus can not pay Zakah on the current value of the concerned land. I do not like to sell it and I do not own anything other than it. I do not own any house and I do not have any income other than my salary bearing in mind that I live in a rented home in the area of

Jeddah for twenty-four thousand Riyals. What is your opinion regarding this situation? Please guide us with your beneficial answer. May Allah reward you with the best in this world and in the hereafter.

A: If you owned a piece of residential land then you dedicated it for trade, Zakah is obligatory to be paid on it as from the date it was dedicated for trade. Whenever a Hawl (one full lunar year) passes, you should pay Zakah on your land according to its market value at the time of the completion of the year. On the contrary, if you dedicate the land for your and your family's place of residence, no Zakah should be paid on it.

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Fourth question of Fatwa No. 6316

Q 4: Someone bought a piece of land in a location which is far from the city because its price was suitable for their income. They like to keep the land until it is provided with public utilities so as to be able to build their houses on it. Is it obligatory on them to pay Zakah on this land? It may be important to mention that the owner of land may sell it after a period of time and collect its price with other possible savings from their salary to buy another piece of land that is in a nearer location to the city.

Zakah is only obligatory on land which is dedicated for selling or trading.

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If the person in question bought the land to build a house to live in, no Zakah is obligatory on it because it is not considered a commercial commodity. Any subsequent accidental sale of the same land for reasons other than trade, such as what is mentioned in the question, does not obligate Zakah.

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Sixth and seventh questions from Fatwa No. 1786

Q 6: if i own a building or hospital and use them as a source of income, do i have to pay Zakah on the value of the buildings or the revenue?

A: If the situation is as you have mentioned, then Zakah has to be paid on the revenue when it reaches the Nisab (the minimum amount on which Zakah is due) and remains in your possession for one year. It should not be paid on the value of the building or the hospital itself. This is the same as the case of Zakah on farm lands where Zakah is not paid on the value of the farm itself but on the crops, such as grains or fruits.

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Q 7: if i have a building outside the Kingdom of Saudi Arabia and the country which it is located in takes taxes on this building, should I pay Zakah on it or not?

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A: Zakah is obligatory on the cash saved from the building as long as it is constructed for receiving benefit from its income when it reaches the Nisab (the minimum amount on which Zakah is due) of Zakah and one full lunar year elapses. It is not enough to pay taxes on the building as paying taxes does not cancel the obligation of Zakah. However, if it was prepared for trade, Zakah is obligatory on its value and the cash gained every year because of what has been related by Abu Dawud on the authority of Samurah ibn Jundub (may Allah be pleased with him) that he said: ﴾The Messenger of Allah (peace be upon him) ordered us to pay the Sadaqah (Zakah) on what we prepared for trade.﴿

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The fifth question of Fatwa no. 6479

Q 5: I possess 50 000 riyals. Instead of putting this sum in the bank, I purchased a piece of land. When I need money, I will sell the land. Is Zakah due on the increase in the value of the land?

A: a person who purchases land or is granted it as a gift then intends to prepare it

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for trading purposes is required to pay a 2.5% share of Zakah provided that a full lunar year has passed and that the land's value is estimated at the time when Zakah becomes due. However, if the land is purchased for lodging purposes, no Zakah is due on it unless there is intention to use it for trading purposes in the future. In this case Zakah becomes due after a full lunar year has elapsed from the time the intention is made. If the land is purchased to be used for renting, Zakah becomes due on the rent if it reaches the prescribed Nisab (the minimum amount on which Zakah is due) and a full lunar year has elapsed.

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The fourth, sixth, seventh, and ninth questions of Fatwa no. 12756

Q 4: We own a land on which public facilities, such as schools and post offices, were built. We cannot offer the land for sale, except with the approval of the authorities if they do not want to buy it. However, if they want to buy it, they may do so by paying the full value of the land; otherwise we may offer it for sale. We have been waiting for the authorities' approval for many years now. Should we pay Zakah during this waiting period? If we sell the land, should we pay Zakah for one year or for all the previous years? There are two situations:

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First: The authorities can buy it according to an agreed upon price.

Second: The authorities agree to leave the land and give us a letter confirming this. They then need to give their agreement for us to convert the buildings into residences, so we can offer them for sale and sell them for their market price.

We have already calculated the Zakah due on this land from the time we have bought it until the time of offering it for sale either to the authorities or to individuals. should we pay Zakah during this forced waiting period?

A: If you have been forbidden from having control over the land, there is no Zakah due on it until you have regained control. You will have to pay the due Zakah on the land after you have had control over it for a lunar year. You should not try to get the money back that you paid to the poor as Zakah nor should you consider it as a payment of the Zakah due on any other wealth in the future.

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Q 6: we donated land and villas to our relatives intending them to be from our Zakah. Is this permissible?

A: If the people you gave the land and villas to are poor and deserve Zakah and you intended to give them as Zakah, then it is permissible according to the most preponderant opinion of the scholars.

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Q 7: We have invested some money to buy stocks in companies, knowing

that some of the companies take off the obligatory Zakah funds before distributing the profits and some of them do not calculate the Zakah. Should we pay Zakah on the capital or the profits of these companies? Please note that there are two types of shares:

1- Those bought with the aim of getting a profit and not for sale.

2- Those bought for sale as commercial commodity.

A: You have to pay Zakah every year on shares bought for sale and for profit. If the companies pay Zakah on the shares with the shareholders' permission, that is sufficient. As for shares bought for investment only, Zakah is obligatory on their profit after a lunar year elapses, unless these are monetary shares, in that case Zakah is due on the capital and the profit.

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Q 9: In the past we used to give our employees and workers a one month bonus in Ramadan. We gave them this money intending it to be Zakah. Some of them have a right to receive Zakah; others are non-Muslims, but we gave it to them to attract their hearts to Islam and to show them the justice of the religion. We gave them the same amount as we gave to the Muslims, as they all live and work in the same place, and because we hoped to attract their hearts to Islam. Is this permissible, and if not, what should we do?

A: It is not acceptable to give Zakah to people who do not have a right to it.

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You, therefore, have to give it once again to those people who do have a right to it. As for the Muslim workers and employees who have a right to receive Zakah, it is acceptable to give it to them, unless you just give it to them with the intention of giving generously in the month of Ramadan or with the intention of purifying your money. In this case it will not count as your Zakah, whether you distribute it from Zakah money or from any other money.

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real Estate for residency or rent purposes

The First Question of Fatwa no. 4002

Q1: Last year my husband bought a house in Egypt. We live in one part of this house and rent out the rest. Is Zakah due on the rent we receive or on the value of the house itself?

A: Zakah is due on the rent that remains in your possession for one lunar year. However, if you spend it before the end of the lunar year, no Zakah is due on it. As for the building itself, no Zakah is due on it as you bought it to live in and rent, and not to sell.

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First question from Fatwa No. 4733

Q 1: I have a house that has two floors; each floor has two apartments. I rented the ground floor for 36,000 Riyals per year. We took 300,000 Riyals as a loan from the State (may Allah support its ruler). The sum should be paid in installments for about twenty five years. The value of the installment is 10,000 Riyals per year after the deduction of 20%. I owe the contractor who built the house money which should be repaid in installments as we pay 30,000 Riyals per year. The question now is: Should we pay Zakah on the mentioned amount after we pay the installments; taking into consideration that we raised the amount ourselves?

A: If the situation is as you have mentioned that the fee for the ground floor was paid for settling the installment of the loan and the installment of the contractor and nothing of the fee is left, there is no Zakah due on the fee if you paid it before the passing of one full lunar year from the due date.

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The first question of fatwa no. 6607

Q 1: i lent some of my friends and relatives a sum of money. Must i pay the Zakah due on this sum of money every year?

A: If the amount of the loan, whether alone or combined with your other money, reaches the Nisab (minimum amount on which Zakah is due) then the lender, as opposed to the borrower, must pay the Zakah on the amount of the loan for every lunar year that passes in the case that the borrower is solvent.

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The Second Question of Fatwa no. 3047

Q2: our company owns some equipment that is necessary for our work, such as cars, compressors, dumper trucks, and concrete mixers, is Zakah due on this equipment or not?

A: Zakah is due on the rental if you hire the equipment out, if you keep it for a lunar year,

and it reaches the Nisab (the minimum amount upon which Zakah is due). If the company's owner uses this equipment to do contract work, he has to pay Zakah on the money he earns from this work on the contracts once he has had it for a lunar year. No Zakah is due on the equipment or its value, because it is intended for use, not for sale.

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The second question of Fatwa no. 8844

Q 2: I would like to hear your opinion on this issue. I bought a piece of land on which to build a house to live in, but I have not built the house yet as I have been unable to. After a while, someone asked me to rent the land for 5,000 riyals and I did so. Am I obliged to pay Zakah on this land? Please answer me, and may Allah reward you!

A: Zakah is due on the rent you earn from the land if it remains in your possession for one lunar year and it reaches the Nisab (the minimum amount on which Zakah is due), whether by itself or when combined with other things of value or commercial commodities that you have.

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Fatwa No. 12437

Q: When should I calculate Zakah on the revenue of a rented estate? Is it a year after concluding the contract or a year from receiving the rent? May Allah protect you!

A: zakah on the revenue of a rented estate is calculated a year after concluding the contract.

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Fatwa no. (12748)

Q: i have a shop for renting carpets, tents and lamp clusters. i would like to know how i should pay the due Zakah (obligatory charity) on this shop? Please advise me in this regard, knowing that a year has passed since I opened this shop, but I have not saved any money from its revenue. Advise me on this, May Allah reward you amply.

A: If all the goods in your shop are for rent purposes only, then no Zakah is due on them, except for the money saved from the revenue of the rent if a year passes. The due amount of Zakah

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in this case will be 2.5 %.

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The first question of Fatwa no. 12099

Q 1: Your Eminence, how should Zakah be paid? I own a wood shop, and a Hawl (a lunar year) has passed on the commodities in the shop, but I am in debt as I bought the commodities on credit. There is also some annual expenditure, such as the rent of the shop, renewal of the annual license, taxes, insurance and the workers' wages.

A: Zakah is due on goods for sale, such as wood, if they reach the Nisab (the minimum amount on which Zakah is due) on their own or by being added to the money or the commercial commodities you have, and a Hawl passes. The debts, the rent and the other fees, have nothing to do with the obligation of paying Zakah.

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The second question of Fatwa no. 1670

Q 2: How can we calculate the zakah (obligatory charity) on trucks and taxis? Is it paid on the value or the income of these vehicles?

A: The Zakah must be paid on the money obtained from renting these vehicles, not on their value if one year passes on the money that was gained and is in the owner's possession [has not been spent].

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Zakah on Shares

Fatwa no. 4098

Q: We bought 300,000 Saudi riyals of shares on 16/2/1396 A.H from which we made 534,000 riyals of profit. We received 350,000 riyals of this on 13/5/1401 A.H. and the rest of the money is still on the way. We would like to know how much Zakah is due on this money between these two dates. Should we pay Zakah on the capital or on both the capital and the profit?

A: zakah is due on the capital and the profit if a lunar year has passed

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since you owned the capital. Zakah must be paid on the profit from the time of its origin, and you must pay the Zakah for the previous years by calculating the amount. As for the rest of the money, whoever has it should pay the Zakah on it for the years they have had it, and if they pay the Zakah on it before receiving the money, this is permissible and they will be rewarded for this.

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Fatwa No. 3332

Q: My question is about Zakah on the articles of merchandise such as investing in buying shares in lands as people do nowadays. If a man holds a share with the value of 10,000 Riyals in a land which remained for five years then was sold. The profits of selling this land were distributed to the shareholders. The man who held a share with the value of 10,000 Riyals received 35,000 Riyals including the capital and profits. Should Zakah be paid on the capital and the profits? Should it only be paid for the last year in which the land was sold and the man took his share or on the value of his share over the last five years? I hope you will advise me on this.

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A: A person has to pay Zakah on each of the last four years, each year according to the changing value of the land, whether the land generated profits or not, then to pay Zakah in the last year on the profits along with the capital money.

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The fourteenth question of Fatwa no. 9253

Q 14: is Zakah due on the cars that people use, as some people keep their cars for more than one lunar year? How should the Zakah be paid on a car? Is the Zakah due on the value of a car when it was bought or on its current value?

A: If a car is bought as an acquisition or to be used, no Zakah is due on it.

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First and third Questions from Fatwa No. 214

Q 1: i have a taxi that transfers people between cities; should i pay Zakah for it?

A: This car is similar to a house prepared for renting. If a house is rented, then Zakah becomes due in its revenue after the passage of a full lunar year of its renting.

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Likewise, Zakah is due in what is saved of its revenue after the passage of a full lunar year. You are not required to pay Zakah on the value of this car.

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Q 3: i have a petrol station leased by someone; should i pay Zakah (obligatory charity) on it or not?

A: Zakah is due on the rent paid, not on the actual asset of the station as declared in the first question.

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Fatwa No. 4231

Q: It is well known that people are dealing in shares through which they buy real estate. Some of them freeze their funds for years during which they increase and decrease for a period of time that might extend to four, five, or more years. If its owner wants to sell them in the market before Zakah is due on real estates, these shares might increase or decrease in terms of the value with which he bought them. This case can remain for a number of years. The said owner might also have some money invested in lands and he intends to sell them when the market goes up and so on. The question is: Is a person obliged to pay annual Zakah on shares invested in real estate

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which have not been sold until now although they remained with their actual value for a long period of time, or even less than its actual value in the market? As for the lands bought for trading and earning money, is there any annual Zakah on them as in the case of traded goods? Or is paying Zakah on these lands delayed until its owner sells them according to the opinion of some scholars, because many years might have passed and they have the same value without increasing or decreasing. Similarly, if these lands are subject to Zakah, should it be paid every year regardless of how many years pass or just once? And if the owner sells the lands, is he obliged to pay Zakah for the elapsed years or just for one year? It should be mentioned that the person might invest large sums of money in these shares and real estate, and if he wants to pay its due Zakah, he gets a loan or sells some of them, i.e. he keeps money but when he has money he buys more shares and estate.

A: The shares mentioned in the question are a kind of trade goods, so Zakah must be paid on them. They should be evaluated every year according to their current value, not the purchase price. If the owner has money, he may pay from it, otherwise he should pay Zakah for the past years from their value after selling them and taking the money. The same applies to real estate used for trading, but invested in shares.

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Fatwa no. 3440

Q: should someone who buys shares in an electricity, fertilizer, or mass transportion company pay Zakah other than the Zakah that the company deducts from its profits for charity work in its final settlement every year? Or is it enough for this person to pay the Zakah on the profit from the shares?

A: If shareholders entrust a company to pay the Zakah on the profit of their shares, and the company does this, they do not have to pay Zakah again themselves.

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The sixteenth question of Fatwa no. 12087

Q 16: is there any due Zakah (obligatory charity) on stocks and shares? How should it be paid?

A: Zakah is due on stocks and shares if they represent money or commercial commodities, provided that the one who is keeping the money is not going through financial hardship and is not procrastinating in paying.

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The first question of Fatwa no. 10742

Q 1: Seven years ago, I entered into partnership with a friend in a shop. At that time, I had no money to offer as my share in the capital. My friend and I, thus, borrowed the money from one of my friend's relatives. We ran the shop for two years then sold it and divided the amount. After a while, Allah granted me the money to settle my debt. Long before opening this shop, I had another debt that was more than my share in the shop. At that time, I asked a friend of mine, who was a student of knowledge, if I was obliged to pay Zakah on my share in the shop. He told me that if my debt was equal to my share in the shop then I did not have to pay Zakah. However, I have now been told that I was obligated to pay Zakah. Please answer me, am I required to pay Zakah or not? What should I do now?

A: If your share in the money that you both had and in the goods for sale in the shop reached the Nisab (the minimum amount on which Zakah is due) and they remained in your possession for a lunar year, then Zakah was due to be paid even though you were in debt to an amount equivalent to your share at that time. this is because being in debt does not exempt you from paying Zakah, according to the preponderant opinion of scholars.

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is Zakat due on an investor?

Fatwa No. (12618)

Q: I have an amount of money equaling 15,000 riyals. I submitted them to one person to invest them for half of the profit. Is Zakah (obligatory charity) due on this capital? On which amount is Zakah due; the capital, the profit or both of them? In case there is Zakah due on the capital, what are we to do when we have already bought goods, such as carpet, furniture and the like, with the capital?

A: Zakah is due on the amount of money mentioned above prepared for investment in trade once a Hijri year has passed. Moreover, Zakah is due on the capital along with the profit after the passage of one Hijri year. If the capital is used up in buying certain goods for trade, their value after the passage of one Hijri year is estimated as it is then and there will be 2.5% Zakah due on the total of the capital and profit.

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on whom is Zakah due in case partners separate?

Fatwa No. (13148

Q: I want to inform Your Eminence that I, along with another person formed a partnership. My partner provided the capital of 70,000 riyals while I did not pay anything. We agreed that I would receive half of the net profit in return for management and supervision over the store. After the passage of one year, we paid the 2,5% Zakah (obligatory charity) due on the existing contents while no profits were distributed. In the next year, we disagreed and this ended with him selling me the goods in the store for 120,000 riyals causing me to be indebted to him. Please, inform me on whom Zakah is due: me (the buyer) or him (the seller). May Allah reward you with the best for guiding us and may He guide us to the proper manner of fulfilling this pillar of Islam! May Allah guard you!

A: If what you have just mentioned is the case, Zakah is due on you regarding the money of the store since the date of buying and possessing the store once a Hijri year has passed. Moreover, there is Zakah due on your share of profits before buying the store on the condition that it equals the Nisab and a Hijri year has passed.

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Fatwa No. (5136)

Q: We pay the Zakah (obligatory charity) due on our company, ourselves, to those deserving it whenever a Hijri year passes in proportion with the invested amount and the percentages of partners which changes from one year to another. This year, we had to indulge in some governmental transactions entailing that a Zakah paying certificate be issued from the Department of Zakah and Income. Going to the department, they demanded the Zakah of the past three years, the actual duration of our company, be paid in order that the required certificate be issued. We have already paid it to them intending it to be the Zakah of the forthcoming year. Is this permissible? I mean: may we deduct it from the Zakah of the forthcoming year bearing in mind that it is a reasonable sum of money and that some partners have changed?

We agreed with a merchant in Bahrain eight years ago to invest a given sum of money on the condition that he shares with us at least 10% of the sum. The duration of the agreement is one year that may be extended based on the desire of both parties. We deputized him to invest the capital in the field he deems suitable in Bahrain, such as purchasing lands and stocks. However, after the passage of one year, we did not extend the agreement mentioned above and demanded the man to pay off the money but he did not

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pay the sum of money we had given him claiming that the land he purchased did not equal a quarter of the original value. He finally agreed to pay the money two weeks ago, after seven years of demand. The deal was that he would not involve us in the last transactions loss and will pay off the sum of money we had paid him through deferred checks whose date of maturity is not due yet. The question is: what Zakah is due on us for the latter transaction? Is Zakah due on the invested sum of money for the past eight years? Or, is Zakah due on the one-year duration of the agreement? Are we to pay Zakah immediately or wait until we receive our sum of money in full from this man? We hope for a reply with thanks!

A: First: You paying the Zakah due on your company yourselves to those deserving once a Hijri year has passed in proportion to the capital and profits of your invested money and in proportion with the partners' respective shares is sound. Second: If you pay Zakah to the Department of Zakah and Income on a specific amount with the intention of future zakah on this amount this would be a form of expediting Zakah payment which is permissible, and it is not affected by the person responsible at the Zakah and Income Department intending that this Zakah amount for the company's capital and profits in the last three years. Third: You do not owe Zakah for the previous years as you don't own it due to the merchant's procrastination and delay.

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Fatwa No. (4594)

Q: We would like to inform Your Eminence that we have a flask covers factory. We were accustomed to paying the Zakah (obligatory charity) due only on net profits, bearing in mind that at the time that Zakah was due the factory contained such materials being manufactured as tin and the like and contained other realizable goods (covers). Is Zakah due on materials being manufactured and manufactured realizable goods? Or, is Zakah due only on net profits as we would deem? Please, inform us, may Allah reward you good!

Likewise, we have a Pepsi cola factory. We were accustomed to paying the Zakah due only on net profits, bearing in mind that at the time that Zakah was due the factory contained materials necessary for manufacturing such as Pepsi cola, plugs, sugar, chemical substances and the like and contains manufactured syrup refills, boxes and flasks, realizable and ready for sale. Moreover, there is money in the factory's treasury. Is Zakah due only on net profits? Or, is it due on net profits plus money in the treasury and realizable syrup refills? Or, is it due on all of them plus materials being manufactured such as Pepsi

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cola, sugar, plugs and the like? Please, give us detailed information, so that we might correct our track, on what things Zakah is due and on what things Zakah is not due.

A: The zakah is due on net profits plus materials being manufactured and manufactured materials if they are for sale. No Zakah is due on the estimated value of factory tools and machinery.

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Fatwa No. (6350)

Q: One of my brothers has an automatic plane. He does not know how to pay the Zakah due on the money he gains from it, bearing in mind that he has high-costing machinery and workers to whom he pays monthly salaries. Moreover, he works for people constructing new buildings, some of whom pay off dues in long-term installments, which makes it very difficult for my brother to calculate money on which Zakah might be due.

A: Whenever a Hijri year passes, he should calculate the cash and other properties he has, such as wood prepared for trade, plus debts due on others to him and should then pay the (2.5%) Zakah due on the total. As for work tools

such as machinery, equipments and the like, there is no Zakah due on them. However, he should seek the help of accounting experts to calculate the Zakah due on him.

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Zakat-ul-Fitr

(Part No. 9; Page No. 364)

Ruling on Zakat-ul-Fitr

The fifth question of Fatwa no. 5733

Q 5: Is it an authentic Hadith that says: "The Sawm (Fasting) of Ramadan is not raised (to Allah) until Zakat-ul-Fitr (obligatory charity paid before the Festival of Breaking the Fast) is paid"? Is Zakat-ul-Fitr obligatory on a fasting Muslim who is needy and does not have the Nisab (the minimum amount on which Zakah is due) based on the authenticity of the previous Hadith or other Islamic textual evidence authentically reported from the Prophet (peace be upon him)?

A: Zakat-ul-Fitr is obligatory on every Muslim who should be self-supporting if he has one Sa' (1 Sa' = 2.172 kg) or more in excess of his and his family's need on the day and night of 'Eid-ul-Fitr (the Festival of Breaking the Fast). This is based on the Hadith authentically reported on the authority of Ibn 'Umar (may Allah be pleased with them both) who said: ❨The Messenger of Allah (peace be upon him) enjoined the payment of one Sa' of dates or one Sa' of barley as Zakat-ul-Fitr on every Muslim slave or free, male or female, young or old, and he ordered that it be paid before the people go out to offer 'Eid Prayer.❩

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(Related by both Al-Bukhari and Muslim and the wording is that of Al-Bukhari)

Moreover, Abu Sa'id Al-Khudry (may Allah be pleased with him) is reported to have said: ❨We used to pay Zakat-ul-Fitr as one Sa' of food, or one Sa' of dried dates, or one Sa' of barley, or one Sa' of raisins, or one Sa' of curd during the lifetime of the Messenger of Allah (peace be upon him).❩ (Related by both Al-Bukhari and Muslim)

It will also suffice to discharge the obligation by giving a Sa' of the local staple food such as rice and the like. Sa' here means the Sa' of the Messenger of Allah (peace be upon him), which is four handfuls scooped up with the two hands of an average built man. Accordingly, a person who does not pay Zakat-ul-Fitr is sinful and has to make up for it. With regard to the Hadith you have mentioned, we know nothing to the effect of its authenticity.

We ask Allah to guide you and to make our words and deeds and yours righteous.

paying Zakatul-Fitr on behalf of a fetus

First question from Fatwa No. (1474)

Is Zakatul-Fitr due on a fetus?

A: It is recommendable to pay Zakatul-Fitr on behalf of an embryo, for this was practiced by `Uthman (may Allah be pleased with him). However, it is not obligatory as there is no evidence to this effect.

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Fatwa No. (10816)

Q: My wife was pregnant during the blessed month of Ramadan. I paid Zakatul-Fitr on behalf of the fetus I thought to be in her womb. However, a few days after `Eid-ul-Fitr (the Festival of Breaking the Fast), my wife delivered twins by the destiny of Allah (may he be Glorified and Exalted). Is there anything due on me as I paid Zakatul-Fitr on behalf of one fetus only and paid nothing on behalf of the other?

A: There is nothing due on you for not paying zakatul-Fitr on behalf of the second fetus.

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Fatwa No. (3382)

Q: is it permissible to pay Zakatul-Fitr on behalf of an embryo?

A: It is recommendable to pay Zakatul-Fitr on behalf of an embryo as was the practice of `Uthman (may Allah be pleased with him). However, it is not obligatory. In fact, if Zakatul-Fitr is due on it before coming into existence, Zakah would be due on the embryos of beasts of burden with greater reason.

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Twelfth question from Fatwa No. (606)

Q 12: is it obligatory on a husband to pay Zakatul-Fitr on behalf of his wife in case there is a serious dispute between them?

A: Zakatul-Fitr is obligatory on a man on behalf of himself as well as those for whom he has to provide, including his wife whose maintenance is a duty on him. However, if an irresoluble dispute arises between them pursuant to which a judicial decree was issued declaring her recalcitrance then her right to maintenance is forgone, it will not be obligatory on him to pay Zakatul-Fitr on her behalf. In other words, Zaktul-Fitr is related to her right to maintenance, which if forgone, the former will be consequently forgone.

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Second question from Fatwa No. (6215)

Q 2: If one of an eight-member family, fasted 27 days of the month of Ramadan with only three days remaining before `Eid-ul-Fitr (the Festival of Breaking the Fast), dies, is it permissible for the head of the household to pay Zakat-ul-Fitr (obligatory charity paid before the Festival of Breaking the Fast) on his behalf?

A: It is not obligatory on him to pay Zakat-ul-Fitr on behalf of the dead person as he died before its time was due.

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The amount to be paid as Zakat-ul-Fitr (obligatory charity paid before the Festival of Breaking the Fast)

First question from Fatwa No. (6364)

Q 1: What is the amount to be paid for Zakatul-Fitr and when is it due? Who are the people deserving it in France? Is it permissible for it to be collected by the Imam (the one who leads congregational Prayer) of the Masjid (mosque) to be distributed later to those deserving it even after a period of time has passed? Is it subject to inflation? May it be sent to Mujahids (those who fight in the Cause of Allah) in Afghanistan, for example, or added to a charity fund for building a Masjid?

A: The amount to be paid in Zakatul-Fitr is one Sa` (1 Sa` = 2.172 kg) of dates, barley, raisins, cheese or food. It is due by the night preceding `Eid-ul-Fitr and may be paid until the `Eid Salah (Prayer). However, it may be paid two or three days before this time limit. It should be given to poor Muslims in the country where the person paying it lives and may be given to poorer Muslims of another country. The Imam of the Masjid as well as any trustworthy person may collect it and distribute it to the poor provided that it is received by those deserving it before the `Eid Salah. Its value is not subject to inflation as it is estimated by Shari`ah to be one Sa`. Furthermore, those who have no more than the foodstuff necessary for themselves and their families and sufficient only for the day of `Eid are exempted from paying it. It may not be added to the funding of building a mosque or any other charitable enterprise.

May Allah grant us success! May blessings and peace be upon our Prophet Muhammad, his family and Companions!

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Paying more than the amount due of Zakat-ul-Fitr

First question of Fatwa no. 9386

Q 1: Is the amount of Zakat-ul-Fitr (obligatory charity paid before the Festival of Breaking the Fast) due so limited that I am only allowed to pay one Sa` (1 Sa` = 2.172 kg) without any increase? I mean may I add a charitable, not precautionary, extra amount without telling the poor about such a charitable increase? For example, having a ten-member family, I bought a rice bag weighing 50 kilograms which I paid as Zakatul-Fitr on behalf of the ten members of my family. Knowing that the bag, if estimated by Sa`, will have at least an extra 20 kilograms, I considered the increase as charity and did not tell the poor about it. The poor in turn, knowing nothing about the increase as I told him that it is all our Zakah, took it contently. What is the ruling on my behaving as such?

A: The amount to be paid as Zakatul-Fitr is a Sa` of wheat, dates, rice or any other local staple foodstuff per person, male or female, young or old. However, such a practice of your paying more than the limited amount due of Zakatul-Fitr as a charity is unobjectionable

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even if you do not tell the poor about it.

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Third question from Fatwa No. (12572)

Q 3: In `Eid-ul-Fitr (the Festival of Breaking the Fast), I paid two bags of rice weighing 90 kilograms as Zakat-ul-Fitr (obligatory charity paid before the Festival of Breaking the Fast) on behalf of my 22-member family. I do not know whether they are enough or not. Could you tell me the amount of the Prophetic Sa` in kilograms? May Allah reward you good and beautify your end.

A: the amount to be paid for Zakatul-Fitr per a person is one Sa` equal to that of the Prophet (peace be upon him) which equals about three kilograms. Accordingly, the amount you paid on behalf of the family mentioned above, 90 kilograms, is enough and the increase is considered a charity.

May Allah grant us success! Mau blessings and peace be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul- `Aziz ibn `Abdullah ibn Baz

delaying the payment of Zakatul-Fitr (obligatory charity paid before the Festival of Breaking the Fast)

Fatwa No. (2867)

Q: I was on a journey on the night of 27/9/1999 when I forgot to pay Zakatul-Fitr. We have not paid Zakatul-Fitr yet. Moreover, we have workers in our factory and farm whom we pay monthly salaries; should we pay Zakatul-Fitr on behalf of them? Or, should they pay it on behalf of themselves?

A: First: A person who delays paying Zakatul-Fitr at its due time while remembering it is sinful and has to repent to Allah and make up for it. It is an act of worship which may not be forgone by the lapse of its due time just like Salah (Prayer). However, as for the case of the questioner who forgot to pay it at its due time, they are not sinful but he has to make up for it. As to being not sinful, it is based on the general meaning of the evidence to the effect that there is no sin in the case of forgetfulness. As for being obliged to make up for it, it is based on the justification mentioned above.

Second: Workers who receive monthly salaries for working in the factory or farm should pay Zakatul-Fitr on behalf of themselves as the basic principle is that it is obligatory on them.

May Allah grant us success! Mau blessings and peace be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

(Part No. 9; Page No. 373)

The time that Zakat-ul-Fitr (obligatory charity paid before the Festival of Breaking the Fast) is due

First question from Fatwa No. (2896)

Q 1: Does the time that Zakatul-Fitr is due begin after offering the `Eid Salah (Prayer) and end at the end of that day?

A: The time that Zakatul-Fitr is due does not begin after the `Eid Salah. It begins after sunset of the last day of Ramadan, marking the first night of Shawwal, and ends with the `Eid Salah. This is based on the fact that the Prophet (peace be upon him) ordered it to be paid before the `Eid Salah. To the same effect, Ibn `Abbas (may Allah be pleased with them both) reported the Prophet (peace be upon him) to have said: ﴿If anyone pays it before the Salah (of `Eid), it will be accepted as Zakah. If anyone pays it after the Salah, that will be a Sadaqah (charity) like other Sadaqahs.﴾ However, it may be paid two or three days before that time based on the Hadith in which Ibn `Umar (may Allah be pleased with both of them) is reported to have said: ﴿The Prophet (peace be upon him) imposed Sadaqatul-Fitr in Ramadan. He said at the end of the Hadith, "They used to pay it a day or two in advance."﴾ Thus, whoever delays paying it is sinful and has to repent to Allah and pay it to the poor.

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May Allah grant us success! May blessings and peace be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Second question from Fatwa No. (8825)

Q 2: i was entrusted with distributing Zakat-ul-Fitr (obligatory charity paid before the Festival of Breaking the Fast) while young. At that time, I was ignorant about it being obligatory which caused me to waste part of it and deliver it incomplete to those that I was asked to deliver it to. Now, I can pay an amount equal to that which I wasted. Will this be an expiation of the past sins if I pay it now? How can I do this, bearing in mind that I am still provided for by my father although I may sometimes work?

A: You have to repent to Allah and fulfill what you are entrusted to deliver now. As to the expiation of your past sins, you should do your best to give an amount equal to that which you have wasted to the poor and the needy as confirmation of your repentance. You should also ask Allah to accept it and forgive your delay in paying it, for He is indeed the Acceptor of repentance, the Merciful.

May Allah grant us success! May blessings and peace be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

paying Zakat-ul-Fitr (obligatory charity paid before the Festival of Breaking the Fast) on behalf of non-Muslim servants

Fourth question from Fatwa No. (7699)

Q 4: Many people have non-Muslim servants in their houses. Should they pay Zakatul-Fitr on their behalf or give them part of it?

A: They should neither pay Zakatul-Fitr on their behalf nor give them any part of it. Moreover, if they give these servants part of it, it will be invalid as payment of Zakah (obligatory charity). However, they may be given charity that is not obligatory Zakah. Furthermore, it should be noted that it is obligatory to replace them with Muslim servants, for the Prophet (peace be upon him) recommended that non-Muslims be driven out of the Arabian Peninsula. In this regard, he said: (Two religions should not exist together in the peninsula of the Arabs.)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Those deserving Zakatul-Fitr (obligatory charity paid before the Festival of Breaking the Fast)

Second question from Fatwa (1204)

Q 2: may Zakatul-Fitr be paid to poor people who smoke tobacco and eat Qat (Catha edulis) or not?

(Part No. 9; Page No. 376)

A: Such behavior of theirs should not prevent paying Zakah (obligatory charity) to them, for in spite of doing so, they are still considered Muslims. They are to be considered believers considering their belief and profligate considering the prohibited things they do. Moreover, authorities are to prevent them from these addictions and punish them for doing so.

We ask Allah to guide them and direct them to that which He likes and that which pleases Him.

May Allah grant us success! May blessings and peace be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
\`Abdullah ibn Mani\`	\`Abdullah ibn Ghudayyan	\`Abdul-Razzaq \`Afify	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

The third question of Fatwa no. 3055

Q 3: In marketplaces, some men, whose religious commitment is unknown to us, ask us for Zakat-ul-Fitr (obligatory charity paid before the Festival of Breaking the Fast). There are others with a reasonable standard of living who spend whatever Zakah (obligatory charity) they receive on their children. There are others who receive a monthly salary, but are not very religious. Can Zakah be paid to these categories?

A: Zakat-ul-Fitr should be paid to poor Muslims even if they are sinners as long as their sins are not so grave that they may drive them out of the fold of Islam. A poor person who deserves Zakat-ul-Fitr is the one whose apparent status indicates so, even if they are actually rich. However, the person paying Zakat-ul-Fitr should seek out good poor people as much as possible. If it turns out later that the person who took it is actually rich, it will not affect the payer of Zakah; rather, it will serve to discharge the obligation on their part, praise be to Allah.

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May Allah grant us success! May blessings and peace be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa No. (7230)

Q: should Zakat-ul-Fitr (obligatory charity paid before the Festival of Breaking the Fast) be paid to one person, can it not be distributed among a multitude of people?

A: Zakatul-Fitr may either be paid by one person to one person or be distributed among a multitude of people.

May Allah grant us success! May blessings and peace be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Giving Zakat-ul-Fitr to charitable societies

Fatwa no. 13231

All praise be to Allah Alone, and peace and blessings be upon the Messenger of Allah, his family and Companions. To proceed:

The Permanent Committee for Scholarly Research and Ifta' has examined

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the Fatwa request submitted to His Eminence the Chairman by the Chairman of the Board of Al-Bir Society in Jeddah stating:

Al-Bir Society in Jeddah, registered at the Ministry of Labour and Social Affairs under no. 62 dated 6/3/1404 A.H., practices some social services; the most important thereof are the following:

1-

Maintaining orphans, children of unknown parents and children of special circumstances as those whose mothers are jailed or suffering from a mental illness or a chronic disease. Maintenance includes both genders, males and females, and is a complete educational integrated lodging.

2-

Maintaining needy families through presenting cash and study aids after a thorough investigation performed by experienced or qualified male and female researchers on scientific objective basis. This is followed by continuous observation from time to time to monitor and take care of positive or negative changes that may happen to beneficiary families.

The society currently cares for around 200 children and more than 600 families. It also offers school aids to about 1000 male and female students. Moreover, in case the resources of the society improve, it is expected (Allah willing) that its new orphanage maintains 500 children and the families receiving assistance increase. The same also applies to school aids. The society gets its resources from payments of Zakah (obligatory charity), endowments, donations and wills in addition to member subscriptions.

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The society considered collecting Zakat-ul-Fitr (obligatory charity paid before the Festival of Breaking the Fast) whether its payments is directly foodstuff or turned into foodstuff by the society on behalf of those who pay it in cash - after the pattern of the meats given as Ud-hiyah (sacrificial animal offered by non-pilgrims), Hady (sacrificial animal offered by pilgrims) and Fidyah (ransom) - before the Prayer of 'Eid-ul-Fitr (the Festival of Breaking the Fast). Is it permissible for the society to distribute such foodstuff eventually in accordance with the need of its maintained beneficiaries? We wish that

your Eminence will issue your Fatwa in this regard so that we may proceed in this charitable enterprise.

The Committee replied as follows:

The society must distribute Zakat-ul-Fitr to its deserving recipients before the ‘Eid Prayer. It is impermissible to delay paying it after such a time limit as the Prophet (peace be upon him) ordered it to be given to the poor before the ‘Eid Prayer. In fact, the society is regarded as the agent acting on behalf of the Zakah payer. Thus, the society may receive only an amount of Zakat-ul-Fitr that it will be able to distribute to the poor before the ‘Eid Prayer. Moreover, it is impermissible to pay Zakat-ul-Fitr in cash as the Shar‘y (Islamic legal) evidence indicated that it is obligatory to be paid as foodstuff. The Shar‘y evidence should not be abandoned for the opinion of some person. As to the case in which the Zakah payers give money to the society to buy foodstuff for the poor therewith, it must do so before the ‘Eid Prayer and it may not give the money as Zakat-ul-Fitr.

May Allah grant us success! May blessings and peace be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta’

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fourth question from Fatwa No. (9231)

Q 4: what is the opinion of our Shaykh on immediately selling what is paid as Zakat-ul-Fitr (obligatory charity paid before the Festival of Breaking the Fast)? For example, Zakatul-Fitr paid as a Sa` (1 Sa` = 2.172 kg) of foodstuff may be distributed to the poor, who may in turn sell it for money. What is the ruling on those who distribute Zakatul-Fitr as cash money?

A: If the person to whom Zakatul-Fitr is distributed is a deserving person, he may sell it after receiving it as it thus becomes his own property. However, Zakatul-Fitr may not be distributed in cash according to the sound opinion we know which is the opinion of the Jumhur (dominant majority of scholars).

May Allah grant us success! May blessings and peace be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

First question from Fatwa No. (12651)

Q 1: Is it permissible to deliver Zakat-ul-Fitr (obligatory charity paid before the Festival of Breaking the Fast) paid as foodstuff

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to a an authorized deputy of the poor who is not present due to being sick or performing `Umrah (lesser pilgrimage), for example?

A: In case a poor person deputizes a person to receive the Zakah (obligatory charity) money on his behalf, it is permissible for the Zakah payer to pay it to this deputy.

May Allah grant us success! May blessings and peace be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first and second questions of Fatwa No. (8913)

Q 1,2: is the imam of Al-Masjid Al-Jami` (the large mosque where Jumu`ah [Friday] Prayers are held) entitled to a share of Zakah (obligatory charity) due on money or of Zaktul-Fitr (obligatory charity paid before the Festival of Breaking the Fast)?

A: Allah (Glorified be He) highlighted in His Glorious Book (the Qur'an) the categories to whom Zakah is given. He (may His mention be exalted) said: ﴾As-Sadaqât (here it means Zakât) are only for the Fuqarâ' (poor), and Al-Masâkin (the poor) and those employed to collect (the funds), and to attract the hearts of those who have been inclined (towards Islâm), and to free the captives, and for those in debt, and for Allâh's Cause (i.e. for Mujahidûn - those fighting in a holy battle), and for the wayfarer (a traveller who is cut off from everything); a duty imposed by Allâh. And Allâh is All-Knower, All-Wise.﴿ If the Imam of Al-Masjid Al-Jami` belongs to any of these categories, he will be entitled to a share of Zakah. Otherwise, he will not be entitled.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa No (2675)

Praise be to Allah alone and peace and blessings be upon His Messenger, his family and Companions. To proceed:

The Permanent Committee for Scholarly Research and Ifta' has examined the question submitted by the Crop Storehouses Manager in Riyadh to His Eminence the Chairman referred to by the secretariat-general as No. 1953/2 and dated 11/10/1399 A.H. stating:

We wish that Your Eminence will graciously issue a Fatwa on whether it is permissible to pay Zakat-ul-Fitr (obligatory charity paid before the Festival of Breaking Fast) as crops and foodstuffs other than wheat and in cash. In accordance with its custom of helping farmers, the State purchases wheat from them, through the Public Institution of Crop Storehouses and Flour Grinders, for encouraging prices reaching 3.5 riyals for one kilogram. The wheat is then ground in the Institution's grinders producing the white flour that is to be sold to citizens for paltry prices reaching 11 or 13 riyals for one bag based on the quality bearing in mind that production costs are fivefold that price. In fact, it stands as an aid given to citizens by the State and a means for alleviating the high cost of living.

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However, in case it is necessary to sell wheat to citizens, the Institution cannot sell it for a price less than for that which it is purchased, i.e. one riyal, so that no one might swindle purchasing wheat for less than one riyal and reselling it to the Institution for such a high price. This stands for a kind of supervision and safeguarding public funds for which we are accountable before Allah (Glorified and Exalted be He).

The Committee gave the following reply :

Zaktul-Fitr is to be paid as wheat, dates, raisins, cheese, rice or any other foodstuff a person provides for himself or for his family. However, it may not be paid in cash.

A detailed Fatwa has been already issued by the Committee stating the ruling on paying Zakatul-Fitr, what kinds of property it should be paid as and on behalf of whom it should be paid along with evidence which are as follows:

Zakatul-Fitr is an act of worship. The kinds of property it should be paid as are mentioned by the Prophet (peace be upon him) in the Hadith authentically reported on the authority of Ibn `Umar (may Allah be pleased with both of them) who said: (The Prophet (peace be upon him) has imposed Zakatul-Fitr in Ramadan on free men and slaves, and on males and females, (and it was), either one Sa' of dates or one Sa' of barley.) Moreover, the same is clarified in the Hadith reported on the authority of Abu Sa`id Al-Khudry (may Allah be pleased with him) who said: (We used to pay during the lifetime of the Messenger of Allah (peace be upon him) Zakatul-Fitr one Sa`of

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food, of dried dates, one Sa` of barley, one Sa` of raisins or one Sa`of cheese.﴿ (Related by both Al-Bukhari and Muslim). Undoubtedly, along many years during which Muslims would pay Zakatul-Fitr during the lifetimes of the Prophet (peace be upon him), the poor, being many, would need clothing and requirements other than foodstuff. Nevertheless, we were never told that the Prophet (peace be upon him), took diversity of the needs of the poor into consideration, would give each the kind of foodstuff that befits them to eat were they young or old. We have never been told that any of the Rightly-Guided Caliphs (may Allah be pleased with them) did that either. Rather, it was the prevailing practice that people would pay the kinds of foodstuff mentioned by the Prophet (peace be upon him). Thus, if the poor need something other than foodstuff, they can dispose of the foodstuff they have according to their needs.

May Allah grant us success! May blessings and peace be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Second question from Fatwa No. (6829)

Q 2: Is it permissible for me to pay Zakat-ul-Fitr (obligatory charity paid before the Festival of Breaking the Fast) on behalf of my family? To clarify, I fasted the month of Ramadan in the Eastern region while my family live in the South.

A: Zakat-ul-Fitr should be paid in the place where a person lives. However,

in case a person's authorized deputy or guardian pays it in a country other than the one in which they live, this is still permissible.

May Allah grant us success! May blessings and peace be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

First question from Fatwa No. (9154)

Q 1: i bought some dates at the end of the month of Ramadan which I intended to spend in charity for the sake of Allah on the last Friday of the month. However, I could not do so as this Friday turned out to be the day of `Eid-ul-Fitr (the Festival of Breaking the Fast). Therefore, I paid the dates as Zakat-ul-Fitr (obligatory charity paid before the Festival of Breaking the Fast) on behalf of myself and of my family before the `Eid Salah (prayer). However, there remains a part which I also spent in charity at once. Please, inform me whether such a behavior of mine is permissible.

A: It is unobjectionable to pay a part of it as Zakatul-Fitr. However, the other part you spent is considered an absolute charity.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

First question from Fatwa No. (7822)

Q 1: My paternal uncle died. His sons, old and young, joined me in one house. at the end of Ramadan, I or one of my uncle's sons pay Zakat-ul-Fitr (obligatory charity paid before the Festival of Breaking the Fast) on behalf of all the inhabitants of the house. Is this permissible?

A: If what is mentioned is the case, i.e. that one of you pays Zakatul-Fitr on behalf of himself and of the whole group, it is permissible.

May Allah grant us success! May blessings and peace be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa No. (13459)

Q: What is is the ruling on a person who, in spite of having the financial ability to pay Zakat-ul-Fitr (obligatory charity paid before the Festival of Breaking the Fast), does not do so?

A: It is obligatory on anyone who did not pay Zakatul-Fitr to repent to Allah (Glorified and Exalted be He) and ask His forgiveness as he is sinful for not paying it. Moreover, this person has to pay it to those deserving it. However, if it is paid after the `Eid Salah (Prayer), it is considered a charity.

May Allah grant us success! May blessings and peace be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fourth question from Fatwa No. (6505)

Q 4: is there a certain supplication to be said on paying Zakat-ul-Fitr (obligatory charity paid before the Festival of Breaking the Fast)? if there is any, what is it?

A: We know no special Du`a' (supplication) to be said when paying it.

May Allah grant us success! May blessings and peace be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

First question from Fatwa No. (1241)

Q 1: a poor man, who has to provide for a family consisting of his mother, father and children, has one Sa` (1 Sa` = 2.172 kg) of foodstuff on the day of `Eid-ul-Fitr (the Festival of Breaking the Fast). On whose behalf should he pay the Sa` as Zakat-ul-Fitr (obligatory charity paid before the Festival of Breaking the Fast)?

A: If the status of the poor man is in fact as mentioned by the questioner, he should pay the Sa` that is extra to the needs of foodstuff of himself and his family for the day and night of `Eid on behalf of himself. In this regard, the Prophet (peace be upon him) said: ﴾Start spending on yourself, then begin your spending with the members of your household.﴿ As for those for whom the questioner has to provide, if they own nothing

to pay as Zakatul-Fitr on behalf of themselves, Zakatul-Fitr will be forgone, as Allah (Exalted be He) said: ﴾Allâh burdens not a person beyond his scope.﴿ Moreover, the Prophet (peace be upon him) said: ﴾There is no Sadaqah (Charity) except that which is given beyond one's essential needs.﴿ He (peace be upon him) also said: ﴾When I command you to do anything, do of it as much as you possibly can.﴿

May Allah grant us success! May blessings and peace be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Mani`	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Second question from Fatwa No. (10344)

Q 2: zakat-ul-Fitr (obligatory charity paid before the Festival of Breaking the Fast) :

1-

Are Masjids (mosques) and other Islamic institutions authorized to collect Zakatul-Fitr in cash and distribute it as foodstuff, in which case the institution collecting Zakatul-Fitr is considered the authorized deputy of the one paying it?

2-

Which is obligatory; to distribute Zakatul-Fitr to those deserving it on the day of `Eid-ul-Fitr (the Festival of Breaking the Fast) or before it?

3-

Knowing that the ultimate purpose of Zakatul-Fitr is meeting the food needs of the poor on the day of `Eid, what is the ruling on collecting it in a storehouse and then distributing it along the year as a monthly aid?

A: 1- The basic principle is that Zakatul-Fitr should be given by the person paying it directly to those deserving it. However, it is permissible for the person who is paying it to deputize other trustworthy persons to distribute it. **2-** It is preferable that Zakatul-Fitr be paid on the day of `Eid before going out to perform the `Eid Salah (Prayer). However, it may be paid one or two days before the `Eid.

May Allah grant us success! May blessings and peace be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

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Payment of Zakah (obligatory charity)

(Part No. 9; Page No. 392)

The time when Zakah is due

First question from Fatwa No. (2299)

Q 1: i earned an amount of money in Rajab and want to pay the Zakah due on it in Ramadan. is this permissible? This is because we recognize the needy more clearly in the month of Ramadan.

A: Zakah is due on both gold and silver currencies or any other currency replacing them such as banknotes and trade goods once they reach a Nisab (the minimum amount on which Zakah is due) and a Hijri year has passed. Accordingly, you are liable to pay the Zakah due on the amount of money you earned in Rajab by the month of Rajab of the following year to that in which you owned the Nisab. However, if you wish to pay in Ramadan of the year in which you owned the Nisab the Zakah due on the past period, i.e. two months, so that your Hijri year starts with Ramadan on account of the reason you mentioned above, it will be benefactory on your part. Moreover, if you wish to pay the Zakah due on your money for one year in advance before a complete Hijri year has passed for the same reason, it is also permissible in case there is an urgent need to pay it in advance. However, it is impermissible to delay payment of Zakah to Ramadan after Rajab of the year following to that in which you owned the Nisab, for by the coming of Rajab Zakah is obligatory to be paid at once.

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May Allah grant us success! May blessings and peace be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman

Second question from Fatwa No. (3023)

Q 2: There is a delay in the payment of Zakah (obligatory charity) due on money invested in this institution. Whenever there is cash money available, the owner of the institution invests it in a new project in order to gain profits to support him until a Hijri year has passed. To clarify, the institution initiated its activities on the first of Rajab 98 A.H. Although by the coming of Rajab 99 A.H. a Hijri year had passed, he continued investing the money in new projects so as to widen the scope of his institution's activities. Even though another Hijri year is now about to finish, he has not paid Zakah yet, bearing in mind that the Nisab of Zakah is often available but he insists on investing it in a new project, purchasing or renting a new store.

A: If the fact is that the owner of the property delays the payment of due Zakah, although it is possible to pay it out of the money on which Zakah is due, he will in fact have committed a sin and injustice to the poor, the needy and other categories mentioned in the Qur'an to whom Zakah is given through delaying their rights and making exclusive use of it in widening the scope of his trade. He has to pay it to those deserving it once this ruling reaches him, ask Allah's forgiveness and repent to Allah from the sin he committed.

May Allah grant us success! May blessings and peace be upon our Prophet Muhammad, his family and Companions!

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Delaying the payment of Zakah for a valid interest

Fourth question from Fatwa No. (4349)

Q 4: is it permissible to delay the payment of due Zakah to seek out those really deserving it? In fact, it is now difficult to make sure whether there are actually poor and needy persons in the actual linguistic and Shar`i (Islamic legal) senses of the words.

A: It is permissible to delay the payment of due Zakah on account of the purpose mentioned above in the question. As such, it will be more precautionary so that one might be free from accountability and that rights might reach those really deserving them.

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In case a delay on the payment of due Zakah (obligatory charity) takes place for years, it will be obligatory to pay the Zakah due on all these years

Second question from Fatwa No. (4792)

Q 2: Is it permissible to pay Zakah retroactively? I mean is it permissible for a man owning a Nisab (the minimum amount on which Zakah is due) who has delayed paying the due Zakah for years to pay the Zakah due on the money for the past years? How can such a person pay Zakah when he is not sure of the exact amount on which Zakah was due at that time?

A:

A- A person who delays payment of due Zakah without a valid Shar`y (Islamic legal) excuse is sinful. In fact, there are many evidences from the Qur'an and Sunnah to the effect that a person should proceed to pay Zakah once it is due.

B- A person who delays the payment of Zakah once it is due has to pay it even if the delay took place for years. To do so, this person should assess discretionarily the amount of money of the Zakah due which was not paid for years. In other words, he should assess discretionarily both the amount of money as well as years, in case he doubts its number too. In this regard, Allah (Exalted be He) said: ﴾So keep your duty to Allâh and fear Him as much as you can﴿

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Fatwa no. 5398

Q: I would like to ask you about a problem I have regarding Zakah. I have been working in the Kingdom of Saudi Arabia for about five-and-a-half years and since then I have not paid Zakah, in the true meaning of the word according to Shari`ah (Islamic law), which is 2.5% on wealth that has been owned for a lunar year. I gave a large sum of money in charity, which might be more than the amount of Zakah due on my money, but I did not calculate the money I gave in charity as I gave this money out when we visited our relatives during our annual holiday with them - and we usually spend them with relatives. It is difficult for me to now calculate the money that I earned over the past few years precisely to pay the Zakah due on it. Please, tell me a simple way that I can compensate for not paying my Zakah over the past years. I am going to make a clean start from the beginning of this year, and I will start paying the 2.5% of the value of my wealth in Zakah after I have had it for one lunar year.

Can I be excused due to my ignorance? should I pay Zakah on the money I have kept aside to build a house for me and my family, no matter how many years I keep it, because we are living outside our homeland now and we would need to supervise the building of the house. I deposited some money in the Faysal Islamic Bank of Egypt; should I pay Zakah on the original deposit and then also on the profit

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from this deposit? Enlighten us, may Allah enlighten, bless and protect you!

A: You must pay Zakah on the money you had over the last five years that you kept for a lunar year. You should estimate the amount of money that you had every year and pay the Zakah on it.

As for the money you saved to build a house, you must pay the Zakah on that as well as on its profits after a lunar year. However, if you use this money to buy a piece of land to build a house on for you and your family, no Zakah will be due on the land. Regarding your savings in the Faysal Islamic Bank, you must pay Zakah on it and its legitimate profits a lunar year after making the deposit.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The Fifth Question of Fatwa no. 5528

Q5: what is the ruling concerning someone who does not pay Zakah on the pretext that they need the money?

A: When a Muslim has the Nisab (minimum amount on which Zakah is due), it is unlawful for them not to pay Zakah, even if they are in need of that money, as need is not an excuse for refusing to pay the Zakah. This way, if it ever happens that one day they themselves are in need of money and deserve to be given Zakah, they can receive Zakah funds from others in a way that meets

their needs.

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Fourth question from Fatwa No. 8317

Q 4: if the time of paying Zakah was due in the month of Jumada al-'Ula, can we delay paying it until the month of Ramadan without any legal excuses?

A: It is not permissible to delay paying Zakah from its due time without a legal excuse such as nonexistence of poor people at the time of paying it, the inability to transport Zakah to them, the nonexistence of money at the time or the like. But delaying it in order to pay it during the month of Ramadan is not permissible unless it is for a short period of time such as delaying it for half a month if it is due in the second half of Sha'ban. In this case it can be delayed and paid in Ramadan.

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Fatwa no. 11462

Q: I established a shop in the city of Baljurshi and opened it for business on

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26/11/1406 A.H. At the beginning of Dhul-Qa`dah, 1407A.H, I made an inventory of the shop to pay Zakah. I made the inventory based on the wholesale price, not the retail price; as I thought that the goods would be valued based on the price I had paid for them. Later on, a Muslim brother (may Allah reward him) corrected me and said that the amount of Zakah payable on my goods should be calculated on the basis of the retail price at the time the Zakah was due.

Calculating Zakah on the basis of the wholesale price of the items took more than two months, because there were around four thousand items in the shop. It then took me around three months to calculate the Zakah on the basis of the retail price. In other words, I am around five months late in paying my Zakah to those who have a right to it. Also, I have still debts to wholesalers for the items on which Zakah is due, and I have another personal debt, which is not related to my business. I hope you answer the following questions, and may Allah reward you:

Q 1: what is the ruling on delaying Zakah for all that time, and what should I do about it? It is worth mentioning that the items upon which Zakah was due up to 26/11/1406 A.H. were known and the Zakah was then calculated on its wholesale price.

Q 2: I paid some Zakah money during that time to those who had a right to it, before I knew the whole amount of Zakah, with the intention of deducting that portion from my total amount of Zakah. What is the ruling on this?

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Q 3: I deducted the debts I have to pay on my goods from the total amount of money that Zakah was due on, and then paid the Zakah on the remaining total. Is that the Islamic ruling or was Zakah due on the total amount? When I talked to some of my creditors about this, they told me that they regarded the money I owe them as part of their assets upon which they had paid Zakah. Likewise, I paid Zakah on the money I had lent to other people.

What is the ruling on the debt that is not related to my business? Should I also deduct the value of this debt from the total amount that I am due to pay Zakah on or should I deal with it as a separate and independent matter? It is worth mentioning that if I did not have this business it would probably have been repaid.

Q4: In our neighborhood, there are poor and needy people and beggars. As for the poor people, we know them and they own property and agricultural lands, yet they do not make use of them, sell them, or invest in them to end their poverty. Are they still considered as being poor and should we give them Zakah? As for the needy people, they are few and not known unless we exert a lot of effort to find them. Should we give them

Zakah? It is worth mentioning that some of them refuse to take Zakah, even though they need it. As for the beggars, we are not sure if they are in real need, but they are satisfied when given five or ten riyals. Should we still give them Zakah?

If we were to choose between giving Zakah to the Afghani Mujahidin (those striving/fighting in the Cause of Allah), the Palestinians, Sanabil Al-Khayr projects, or to charitable societies, which of these has a right to Zakah? Should we give Zakah to one of them or

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divide the Zakah among them? Do the three categories mentioned in this question, namely, the poor, the needy, and the beggars, have a right to Zakah? It should be noted that they live in our country. We need your advice. May Allah reward you!

A: Firstly, there is no harm in this delay of paying Zakah, given that the second year of Zakah started on 26/11/1406 A.H. Secondly, the portion of Zakah that you paid to those who had a right to it with the intention for it to be Zakah, before you calculated the total value of your Zakah, is regarded as part of Zakah. Thirdly, debts related to the shop and personal debts of the owner of the shop do not exempt you from the obligation of paying Zakah upon the money you own. Thus, you should pay the Zakah upon your wealth without deducting your debts. Fourthly, Allah (Glorified and Exalted be He) has explained the eight categories to which Zakah can be given, namely, the poor, the needy, those employed to collect Zakah, Al-Mu'allafati Qulubuhum (those whose hearts are inclined to Islam), for purchasing the freedom of captives, those in debt for personal need or for reconciling disputes among people, those fighting in the Cause of Allah, and the wayfarers. Allah (Exalted be He) says: ﴿As-Sadaqât (here it means Zakât) are only for the Fuqarâ' (poor), and Al-Masâkin (the poor) and those employed to collect (the funds)﴾

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Fatwa no. 12749

Q: I am a member of the board of directors of the Charitable Society of Al-Atawalah. We receive Zakah from wealthy people to distribute to the people who have a right to it. However, we face some difficulties in distributing this money, and the following are the details:

Firstly:

Distributing the Zakah to the recipients is sometimes delayed for a whole year under the pretext that the spring or the Ramadan contributions are due. What is the ruling on delaying the distribution of Zakah, especially when those paying the Zakah have entrusted us with the responsibility of doing so? We hope you will explain this issue.

Secondly:

Some people come to us and ask for Zakah. They tell us that they had a car accident and some people died, and that they have to pay Diyah (blood money). Is it permissible to give them from Zakah?

Thirdly:

Some people may not be poor in the exact meaning of the word, for example, they may be earning 2,000 Saudi riyals, but have six or seven family members to support. Some people say that this income is not sufficient for a family like this. What is your opinion?

A: Firstly, charitable societies should distribute Zakah to the recipients without delay, whenever they find them.

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Secondly, it is only permissible for charitable societies to give Zakah to the people who are definitely poor or in debt, or those in their opinion who do have a right to Zakah.

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the Ruling on doing Business with Zakah Money

Fatwa no. 12330

Q: A cooperative society has a sum of money tied up in a bank and is not getting any benefit from it. After the society completed some of the services it was required to provide, the rest of the money has been deposited in a reserve fund for emergencies. As we want to get lawful returns, we are thinking of depositing the money in a financial institution or a business establishment to invest it in trading, especially trading in construction materials like cement and reinforced iron bars. We will be given a variable rate of profit and informed of the materials that are being sold and purchased over a defined period of time. The financial institution will take a commission in return for their work of selling and purchasing. Your Eminence, we hope that you will give us a ruling on the permissibility of doing this type of activity, as we want to make the money productive, for it is considered a trust in our hands that belongs to all Muslims. May Allah reward you with the best!

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A: If the money mentioned in the question is from Zakah, it is obligatory on the society to distribute it to its rightful recipients, after the money is received by the society. But if the money is not from Zakah, there is no prohibition on doing business with it for the benefit of the society; especially when the profits are used to boost the society's objectives and benefit its members.

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Fatwa no. 12381

Q: I am an Egyptian woman working as a teacher in the Kingdom of Saudi Arabia. My husband died and left me with a son who is at university in Egypt, and a daughter who is in her first year of high school. While in Saudi Arabia, I put aside some money to be used for raising my children. I was forced to resign from my job in Egypt in order to continue working in Saudi Arabia. However, now since I have no Mahram (spouse or unmarriageable relative) in Saudi Arabia, I will have to return to Egypt at the end of this year. Thus, I will lose my source of income that I depend on to provide for my children and I will be forced to provide for my family from my savings. My question is: is it permissible for me to forgo paying Zakah on the money i saved to raise my children,

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who have no breadwinner other than me?

A: You must pay Zakah on the money you have if it reaches the Nisab (the minimum amount on which Zakah is due) after the passing of one lunar year. The circumstances that you have mentioned are not an excuse for not paying Zakah.

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Fatwa no. 4584

Q: There are two men who went into business with each other. One of them pays the amount of Zakah due on his investment while the other does not, and if he does pay it, he only pays part of it so that people will say that he pays Zakah. The question is: Is the first person, who pays the whole amount of the Zakah due on his property, to blame for continuing in his business partnership with the one who does not pay Zakah?

A: If the reality is as you mentioned that one of the two partners pays the amount of the Zakah payable on his share and the profits generated from his investment, while the other does not, he will have fulfilled his religious obligation and it is hoped that he will be rewarded by Allah. He is not to blame for the fact that his partner does not pay the Zakah that is due on his share, or pays it merely to show off. However a God-fearing person who pays the Zakah due on his property should not continue in a partnership with one who does not pay Zakah. Instead, he should advise his partner that he must pay the Zakah

and if he does not, he should end his business partnership with that person to avoid this evil.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The fourth question of Fatwa no. 3543

Q 4: someone delays paying Zakah (obligatory charity) on a sum that is kept with him for a full year, and he lost this money. What should he do?

A: This person is obligated to pay the Zakah which counts as a debt. Therefore, he should pay it when he can afford it. It is important to note that the unlawful [according to Islam] delay of paying Zakah means neglecting the rights of the needy people who deserve it.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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Giving another Zakah instead of the stolen one

Fatwa no. 11870

Q: Myself and my family went out one day after Maghrib (Sunset) Prayer but when we came back at 11 P.M. we discovered that our home had been robbed.

Thieves broke the doors, wardrobes, and bags. They stole all the money they found; more than 35,000 Sa`udi Riyals that were kept in two bags; one small and one big. I told the police immediately. The policemen came and saw the imprints of the crime but the criminals have not been arrested until now. There was a sum that was approximately between 4,000 and 5,000 Riyals and it was the remainder of the money I had allocated for Zakah (obligatory charity) since last Ramadan; this amount was among the stolen money. I had given out more than half this Zakah money and I was still giving it out until the time of the theft. This Zakah money was kept with other money that I was spending on my family inside a locked bag. Thus, I hope from Allah (Exalted be He), then from you that your Eminence will issue a Fatwa for me regarding the sum that was allocated for Zakah. Is the Zakah considered paid or what should I do in such a case? It may be important to mention that much of the sum on which Zakah is due is not at my disposal; it is in the form of real estate shares that may be subject to loss.

A: It is obligatory on you to pay Zakah in place of that which was stolen. This is because you have not yet fulfilled your responsibility towards paying Zakah unless it reaches those who deserve it.

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Fourth Question from Fatwa No. 13037

Q 4: We had an accident in which I lost a briefcase in the Nile. This briefcase contained a sum of money intended to be paid as Zakah in Egypt, should I pay Zakah instead of what I lost?

A: You should pay the Zakah to the poor instead of the Zakah you lost in the river because it did not reach those who deserve it.

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paying Zakah on a Deposit Account by the Bank

Fatwa no. (6134)

Q: I am Egyptian and I have a sum of money which I have deposited in an Islamic bank.

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Among the conditions of the bank is that the deposit is subject to profit and loss, and that the due Zakah (obligatory charity) for this money is paid by the bank whenever a (lunar) year passes. Would I be free from responsibility [in front of Allah] in this case, or should I pay Zakah once more besides that paid by the bank? What is your Eminence's opinion on this, may Allah grant you success?

A: Those who put their money on deposit or in a mudaraba transaction with a trustworthy person and delegates them to pay the due Zakah on their behalf, they will be cleared from the obligation of paying the Zakah. But, in case the trustee does not pay the money or there is doubt from the owner's side that the money has not been paid, they (the owner) should pay it, for the basic principle is that the dueness of the Zakah (on money) is pending on the account of its owner until payment becomes confirmed.

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Second question from Fatwa No. 12379

Q 2: i gave a person a sum of money in order to pay it as Zakah. i asked him to search for those who deserve receiving Zakah in the village. When I met him two days later, he told me that he gave this sum of money to a project called Sanabil Al-Khayr (the spikes of goodness) for those who are needy among the poor Muslims in the world at Al-Rajhy Bank. Is this manner of paying Zakah valid?

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I had asked him to search for people who deserve receiving Zakah from the inhabitants of the village, but he did not and instead acted this way.

A: It is not permissible for a deputy to act in contradiction to the instructions of the principal. If he contradicts the instructions or will of his client, then the deputy will bear the responsibility of his decisions and will become accountable to the principal.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The wealth of orphans and the insane

Fatwa no. 66

Q: Is Zakah due on the wealth of orphans and those who are insane?

A: Zakah is due on the wealth of orphans and those who are insane. This is the view of `Aly, Ibn 'Umar, Jabir ibn `Abdullah, `Aishah and al-Hasan ibn `Aly as related by Ibn Al-Mundhir. The guardian should pay it on their behalf. In support of this obligatory Zakah, the general the proofs of the Qur'an and Sunnah on the obligation of Zakah are cited. Moreover, when the Prophet (peace be upon him) sent Mu`adh to Yemen and told him what to say to them, he said: (Tell them that they must give Zakah, to be taken from their rich and given to their poor.)

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This is related by the Six Hadith Compilers (Al-Bukhari, Muslim, Abu Dawud, Al-Tirmidhy, Al-Nasa'y, and Ibn Majah). The word "rich" includes the minor and the insane, as does the word "poor". Al-Shafi`y narrated in his Musnad on the authority of Yusuf Ibn Malik that the Prophet (peace be upon him) said: (Trade with the wealth of orphans lest the Zakah should overcome or consume it.) This is a Hadith Mursal (a Hadith with no Companion of the Prophet in the chain of narration). Malik narrated in al-Muwatta' that he heard that `Umar Ibn Al-Khattab (may Allah be pleased with him) traded with the wealth of orphans and did not let it be consumed by Zakah. `Umar said that to the people and enjoined it upon them. This implies that it was a rule that was followed and accepted as the correct ruling. Malik also narrated in al-Muwatta' from `Abdul-Rahman Ibn Al-Qasim that his father said: `Aishah used to take care of me and my brother. We were orphans under her care and she used to pay the Zakah due on our wealth.

May Allah grant us success! May Peace and Blessings of Allah be upon His Servant and our Prophet Muhammad, his family and Companions.

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Zakah on money dedicated as Waqf

The Third Question of Fatwa no. 161

Q3: Is Zakah due on money dedicated as Waqf (endowment) for financing masjids (mosques)?

A: Scholars unanimously agree that there is no Zakah due on Waqf funds for Masjids or other charitable purposes because they are not owned by anyone.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Paying Zakah on the Wealth of Minors

The Second Question of Fatwa no. 3830

Q2: Is it obligatory to pay Zakah on the wealth of minors? If it is obligatory, should the Zakah be taken from the wealth itself and monthly rental revenue, after expenditures are deducted? Should Zakah be paid upon the remaining net money?

A: Zakah is obligatory upon the wealth of young Muslims that is liable to Zakah after they have owned it for a lunar year. When the Zakah is due, it should to be paid from the wealth that they have had for a full lunar year. It is also obligatory to pay Zakah upon any profit from this wealth,

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without waiting for another year, even if the profit has other liabilities, such as paying living expenses for the coming year. As for the necessary expenditures, they are better deducted before the year has elapsed by buying clothes and food, repaying debts, and the like. As for rent, no Zakah is due upon it until a lunar year has elapsed from the date of the lease contract.

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 5805

Q: Allah willed that my cousin should die in a car accident on 17/6/1402 A.H. he left young children behind and the head of Al-Qunfudah Court made me their guardian. The children were paid their share of the Diyah (blood money) and they also received some money from the Pension Department, because their father used to be a teacher with the Ministry of Education. I have kept their Diyah and their father's pension for them, and I will keep this money for many years, until the children reach the age of consent. My question is: Should I take the obligatory Zakah out of this money every year or should I do it just once after I have had it for a year and then not pay Zakah on it for the remaining years? I need your advice to clear my conscience and know that I have protected the rights

(Part No. 9; Page No. 414)

of those young orphans as regards their Zakah.

A: Zakah should be paid upon the money you mentioned every year after you have had it for one lunar year, and if the share of each of the heirs reaches the Nisab (the minimum amount on which Zakah is due), either on its own or combined with any other wealth they own that is liable to Zakah, whether this is in the form of cash money or commercial commodities.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

paying Zakah by a chieftain on behalf of his people then settling it with them

Third question from Fatwa No. 580

Praise be to Allah Alone; to commence: The Permanent Committee for Scholarly Research and Ifta' has perused the request for Fatwa sent by his Eminence, the judge of Badr Al-Janoub Court in which the third question says:

It is a common practice that the chieftain goes to the collectors of Zakah and pays Zakah on behalf of the people of his tribe, for he knows the tribe very well and knows what cattle his people own. The chieftain pays Zakah to the collector of Zakah, then settles it with his people. His Eminence asks about the ruling on doing this?

(Part No. 9; Page No. 415)

A: There is no doubt that Zakah is one of the pillars of Islam and an act of worship. Also it is well known that the intention is a condition for the validity of offering an act of worship. Consequently, this chieftain should not act on behalf of his tribe men unless it is they who have entrusted him to do so. It should also be noted that the collectors of Zakah should act upon the instructions they receive from senior officials.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman
`Abdullah ibn Mani`	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify

Transferring Zakah outside the country

Fatwa no. 1449

Q: I live in the Eastern Region, but I am not originally from here. Accordingly, I am not clear regarding those who are entitled to Zakah (obligatory charity). Is it permissible for me to transfer all or part of the Zakah to my country, or other countries, where there are Zakah recipients such as orphans, widows, or relatives?

A: If the case is as you have mentioned, there is no prohibition on transferring it to another country where there are poor people to whom you can pay Zakah. The basic principle regarding the permissibility is the Prophet's statement (peace be upon him) to Mu`adh :

(Part No. 9; Page No. 416)

(Tell them that they are obliged (i.e. Allah has enjoined upon them) to offer charity (i.e. Zakah), to be taken from their rich and given to their poor.) Therefore, if one does not find people eligible to receive Zakah in the country of origin, it is permissible to transfer it, since Zakah recipients do not exist therein. It is narrated by Abu `Ubayd in his book Al-Amwal i.e. The Wealth, that Mu'adh (may Allah be pleased with him) sent 'Umar (may Allah be pleased with him) Sadaqah (i.e., Zakah) from Yemen, but 'Umar disapproved and said: "I did not send you to collect tax or Jizyah (poll tax required from non-Muslims living in an Islamic state), rather, I sent you to take from their rich and give it to their poor". Mu`adh replied: "I would not have sent you anything were I to have found even one person who would take it from me".

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

The Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul- `Aziz ibn `Abdullah ibn Baz

Fatwa no. 1605

Q: I have commodities on which Zakah (obligatory charity) should be paid as one of the Rights of Allah (Exalted be He). Also, I have some relatives in Al-Madinah; some nephews and other children of another nephew who are all poor. Therefore, I send them some Zakah money. I also have a blind and poor sick niece in `Enezah for which I have appointed a deputy to pay a hundred and fifty Riyals every month. In addition,

(Part No. 9; Page No. 417)

I send some Zakah money to my wife's sister in Riyadh as she has eight children. Yet, I heard that it is not permissible to transfer Zakah from the country where I live to another country provided that I live in Abha `Asir. Please, advise! May Allah reward you with the best in the worldly life and the hereafter.

A: There is nothing wrong with this according to the most correct opinion of scholars, if transferring Zakah from the country where the owner of the money lives is for a Shar`y (Islamically lawful) Maslahah (public interest), such as there being a case of severe poverty, a kin relationship with the recipient, or to support a knowledge-seeker. But, if you manage to provide for those you have mentioned except you wife's sister and her children from your own money, not from Zakah; this is better and more preferable since this is a way of doing favor to kinship which you have to uphold as much as possible. As for your wife's sister and her children; there is no problem in giving to her and her children some Zakah money after making sure that they are poor because she is Ajnabiyyah (man/woman lawful for the woman/man to marry).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

The Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 4356

All praise be to Allah Alone, and peace and blessings be upon the final Prophet.

(Part No. 9; Page No. 418)

The Permanent Committee for Scholarly Research and Ifta' has read the request for Fatwa referred to His Eminence, the Secretary General of the Committee, from His Royal Highness, the Deputy Prince of Riyadh. This request is recorded as no. 1996, in the Research Department, and dated 23/11/1401 A.H. The question is related to the fact that some of the people of Shaqra' are asking for the Zakah money from the town of Al-Qara'in to be sent to the poor people in Shaqra'. The people from Al-Qara'in are complaining about this, as they want the Zakah money from Al-Qara'in to be distributed to the poor of Al-Qara'in. His Royal Highness, the Deputy Prince of Riyadh, is requesting a Fatwa on this, which could be used as a rule to be applied to such issues in general.

The Committee gave the following reply: The ruling is that Zakah money from any place should be given to the poor people of that place, according to the Hadith related by Al-Bukhari and Muslim (may Allah be merciful with them) in their Sahihs (Authentic Books of Hadith). They related that Ibn `Abbas (may Allah be pleased with them) said that the Messenger of Allah (peace be upon him) sent Mu`adh (may Allah be pleased with him) to Yemen, and said to him, ("You are going to some People of the Book. First of all, invite them to testify that there is no deity but Allah..." And in another version, he is reported as saying: "...invite them to worship Allah Alone. If they follow you in that, inform them that Allah has enjoined on them five Salah (prayers) every day and night. If they follow you in that, inform them that Allah has enjoined charity on them (Zakah) and it is to be taken from their rich and given to their poor...")

Those who see the wealth circulate in front of them,

(Part No. 9; Page No. 419)

the dates picked from the palm trees, and the crops harvested from the fields, have the priority over others to them and this is also in conformity with the principles of justice and equality of Islam. Allah (may He be Praised and Exalted) says: (pay the due thereof (its Zakât, according to Allâh's Orders 1/10th or 1/20th) on the day of its harvest) In his book "Al-Mughni", Ibn Qudamah (may Allah be merciful with him) said: "Most scholars say it is recommended that it should not be transferred from its town"; he was referring to the Zakah money. If there are no rightful Zakah recipients in a town, it is permissible to send the Zakah money to the poor in the town closest to it.

It is also preferred to transfer Zakah money if this will serve a legitimate benefit, such as if the poor people of another town have a more pressing need than those in the town where the wealth that Zakah is due upon is, or it is being given to poor relatives of those paying the Zakah; this is permissible according to evidence. It is also permissible, albeit undesirable, to send Zakah money to another place without it serving a legitimate benefit, as there are general texts that support the permissibility of transferring Zakah from one country to another, because the Zakah payer is still giving their Zakah money to those who have a right to it.

Fatwa no. 3128

Q: I live in a non-Muslim country, how should I pay my Zakah (obligatory charity) here? Should I send it to a Muslim country? Note that I have sent some to the Islamic Centre in Washington.

A: If the country where the money exists does not include any of the qualified Zakah recipients, you should send it to anyone who is entitled to receive it, anywhere; either in Muslim countries or to other poor Muslim minorities.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

The Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 13687

Q: someone who resides in saudi Arabia mails the amount of Zakah (obligatory charity) to his relatives living in Egypt. However, this amount was lost and did not reach those who deserve the Zakah. Should the Zakah be paid again or not? is Zakat-ul-Fitr (obligatory charity paid before the Festival of Breaking the Fast) offered on polished or unpolished rice?

A: First, the basic principle is that Zakah should be paid in the country where the Zakah money exists. However, it is permissible to transfer the Zakah to another country

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if there are no poor people in the country where the Zakah money exists, if the country to which the Zakah is transferred is in more need of it or if there is a poor relative of the one who is paying the Zakah in this country. The amount of Zakah that was lost before reaching those to whom it is due, should be paid again by the money owner for he is responsible [in front of Allah] until the money reaches those who deserve it.

Second, the Prophet (peace be upon him) stated the types of food which are given for Zakat-ul-Fitr. `Abdullah Ibn `Umar (may Allah be pleased with both of them) narrated that: ﴾The Prophet (peace be upon him) has imposed Zakat- ul-Fitr in Ramadan, (and it was) either one Sa` of dates or one Sa` of barley.﴿ Moreover, Abu Said al-Khudry (may Allah be pleased with him) narrated that: ﴾During the lifetime of the Prophet of Allah (peace be upon him) we used to pay Zakat- ul-Fitr as one Sa`of food, one Sa` of barley, one Sa`of cheese, one Sa` of dried dates or one Sa` of raisins.﴿ Thus, Zakat-ul-Fitr is given from these types of food and the like that is used as foodstuff, and it is impermissible to give something which is defective.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul- `Aziz ibn `Abdullah ibn Baz

Fatwa no. 10868

Q: is it permissible to pay the debts and expenses for a farm before paying Zakah?

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A: You must pay Zakah first, and then you can settle your debts with what is left after the Zakah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Paying Zakah as soon as it is due and paying it as monthly payments

Fatwa No. 10671

Q: Is it permissible to pay Zakah on money in advance during the year in the form of monthly payments for poor families?

A: There is no harm in paying Zakah one or two years in advance if the benefit is achieved and it should be given to the poor who deserve it on a monthly basis.

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Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

considering taxes as part of Zakah

The first question of Fatwa no. 7551

Q 1: Many people here in Egypt do not pay Zakah (obligatory charity) on the pretext that the country collects taxes instead. Is this sufficient, especially that the country does not collect Zakah from people? If this is not sufficient, should they pay it by themselves? How should they pay it?

A: The taxes imposed by the government does not exempt the people whose properties have reached the Nisab (the minimum amount on which Zakah is due) and a lunar year passes on this Nisab. They should pay Zakah and distribute it in the lawful channels which Allah (Exalted be He) has mentioned in His saying, ﴿As-Sadaqât (here it means Zakât) are only for the Fuqarâ' (poor), and Al-Masâkin (the poor)﴾

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Paying Zakah directly or giving it to those in charge

The fourth question of Fatwa no. 1393

Q 4: To whom should Zakah (obligatory charity) money be paid? Is it valid for the Zakah payer to distribute it among the poor and needy? Should it be paid to those in charge such as Bayt-ul-Mal (Muslim Treasury)?

A: It is Mustahab (desirable) for a person to distribute Zakah money themselves to the qualified recipients such as the poor and other categories mentioned in Allah's Saying (Exalted be He): ﴿As-Sadaqât (here it means Zakât) are only for the Fuqarâ' (poor), and Al-Masâkin (the poor) and those employed to collect (the funds), and to attract the hearts of those who have been inclined (towards Islâm), and to free the captives, and for those in debt, and for Allâh's Cause (i.e. for Mujahidûn - those fighting in a holy battle), and for the wayfarer (a traveller who is cut off from everything)﴾ Yet, if the ruler levies it; it is permissible to hand it over by means of fulfilling the pledge of hearing and obedience in Ma`ruf (that which is judged as good, beneficial, or fitting by Islamic law and Muslims of sound intellect). Accordingly, a person is acquitted of the obligation if the ruler is Muslim.

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The Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Mani`	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

(Part No. 9; Page No. 425)

paying Zakah on Dates to the Responsible Committee

Fatwa no. 12567

Q: Since we started distributing the Zakah on dates in Riyadh, we have faced some problems, such as the following:

When some Zakah recipients are referred by the Zakah committee to those paying Zakah on their dates, they are turned away by the date growers, who say that they have already given their Zakah to people they know. Other growers say that they have no Zakah to pay on their dates, and others claim that they are only workers and they do not have any dates and do not know the owners' addresses or where they live. We, therefore, presented this issue to the specialized department in the Ministry of Finance and they referred us to Your Eminence for your advice on the matter. Should we accept the words of those who say they have paid the Zakah on their palm trees? Should we accept the claim of those who say they do not have enough dates to pay Zakah on, even though the Zakah collectors have found that they have a large amount of dates? What should the Committee do when the Zakah recipients go to the farms and do not find the owner there, but they meet their workers who refuse to give them the specified amount of Zakah on dates? I hope to receive advice from you, and may Allah enlighten you and support you.

A: Firstly, the authority in charge of collecting the Zakah should tell all the farmers that they should not distribute the Zakah by themselves nor give it to anyone other than the authority nominated by the ruler or one of its representatives. They should be asked to sign when they have

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been informed of this. After that, do not accept any claims that they have given their Zakah to people other than the Committee. **Secondly,** do not accept any farmer's claim that they do not have anything on which Zakah is due, if the collectors of Zakah have decided that they do, because they know the truth and are responsible for this work. They should take the amount of Zakah that is due on the dates. **Thirdly,** anyone who claims that they are not the owner of the dates, just a worker, should not be asked to give the Zakah themselves. They should be asked to refer the collectors to the owner of the dates, and the neighbors also should be asked to do the same.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

The second question of Fatwa no. 9436

Q 2: I have two years unpaid Zakah (obligatory charity) on cattle since 1404 A.H. After the collectors left, I distributed it to the qualified recipients. I live in an agricultural settlement in Al-`Arif and the collectors used to visit our settlement before the last two years. We gather all the Zakah money but they did not come to take. Some of my people manage to meet them and give them the money, while others - like me - find it difficult to do this, as I might be absent sometimes and I keep Zakah money with my family.

A: There is no prohibition to distribute it to the poor, if you are unable to hand it over to the Zakah collectors.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

The Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 3433

Q: We are a group of shop owners and are facing problems with regard to distributing the Zakah. Some people from neighboring villages come to us with lists of names of people claiming that they deserve to receive the Zakah. Although, we do not know those people very well, we give them the Zakah. Later, other people from the same village come with lists with similar names, and claim that they also deserve to receive the Zakah. This issue is causing us difficulty, and we do not know how to solve this problem. Your Eminence, would it be better for us to send an honest employee to distribute the Zakah to those people whom he believes to be in real need of the money? Or should we continue giving the Zakah to those people who come to us with lists of names? Give us your advice, may Allah reward you the best reward.

A: The Zakah should only be paid to those people whom you are sure of their financial need, or at least believe that most probably they are in financial need. Whoever pays the Zakah should pay it in person, or deputize a trustworthy person to pay it on his behalf. In either case, care should be taken to make sure that the Zakah goes to those who actually deserve it. Thus, if you send a deputy to pay your Zakah to those whom he believes to be deserving of it, it will be better for you to avoid guilt or blame and for those who really deserve it. However, with regard to paying the Zakah on the basis of some list of names that you do not trust; this is not permissible.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
\`Abdullah ibn Qa\`ud	\`Abdullah ibn Ghudayyan	\`Abdul-Razzaq \`Afify	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

The third question of Fatwa no. 5877

Q 3: Is it permissible for me to take Zakah (obligatory charity) in terms of grain or Dirhams? If I am offered Zakah without asking for it, should I take it?

A: If the income received from your possessions or work does not suffice you or those for whom you have to provide within the average expenses of the same standard of living in your community; it is permissible for you to take Zakah according to what is required to meet your needs. Otherwise, it is not permissible to take any Zakah. Further, if you are offered Zakah while being well-off, you should not accept it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

The Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Paying Zakah to the poor and giving to those who do not deserve in fear of their tongue-lashing

From Fatwa no. 6508

Q 2: Is it permissible to give Zakah (obligatory charity) to middle-class or well-off people? Some generous people give me their Zakah money to distribute among the poor in my country, but I find that those who ask for Zakah are as previously mentioned and some are aged people whose sons are rich and daughters are married. Is it permissible for me to give them some of this money? It is noteworthy that if I refrain from doing so, they rend to resent, tongue-lash, and revile me. Given that, praise be to Allah, there no longer exists miserable poor people at this time; what is the solution for that? Is it permissible for me to refrain from taking the Zakah of these generous people who do not live in this country, or should I give the mentioned people a small sum?

A: First: If you get to know or are almost sure that the income of any of them is not sufficient, you should give them what suffices their need. As for those who are maintained by others, such as a wife by her husband, children by their father, or parents by their son; if they are poor or needy, you should also give them according to their need. But, if they are in no need, you should not give them anything even if they become angry, and scold or revile you.

Second: If you are unable to face those who ask for Zakah without right or are unable to distribute Zakah to its Shar`y recipients, you should not accept this responsibility. You should leave it to honest and strong people who can fulfill what Allah has prescribed concerning this matter.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

The Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 13543

Q: We own farms on which Zakah is due. We would like to inquire whether Zakah should be distributed among the poor and the needy under the supervision of a committee, or what is the proper way of distributing it?

A: If the government assigns a committee to collect Zakah and distribute it among the poor under their supervision, it is permissible.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
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Collecting Zakah

Fatwa no. 13157

Q: as an employee at the Department of Zakah and Income Tax, is it permissible for me to help some people to pay less Zakah than they should pay to the Zakah Department? It should be noted that I know that their Zakah is paid in full to the poor and needy through some of their friends.

A: An employee is trusted to do their work, and their job is a trust. It is obligatory to carry out this trust according to the Shari`ah (Islamic law). It is not permissible for them to betray that trust. Allah (Exalted be He) says: ﴾O you who believe! Betray not Allâh and His Messenger, nor betray knowingly your Amânât (things entrusted to you, and all the duties which Allâh has ordained for you).﴿ Thus, it is not permissible for an employee to let anyone pay Zakah more than is due or less than is due. Instead, it is obligatory on them to be fair by letting the people pay what is prescribed by the Shari`ah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Costs Paid for Transporting Zakah Money

(Part No. 9; Page No. 432)

Should the transport costs be taken from Zakah when transferring it to another country

The second question of Fatwa no. 6947

Q 2: If we are unable to find any of the categories of Zakah (obligatory charity) recipients in agricultural places and have to transfer the Zakah, should the transport costs be deducted from the Zakah or should they be paid by the farmer?

A: Zakah in full should be delivered to any of the eight categories without order or generalization, for it is obligatory to deliver it to them. Further, nothing should be taken from it like transport costs and so on. If a person delivers it to Bayt-ul-Mal (Muslim Treasury) as Zakah, the payer will be acquitted.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

The Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

buying Goods and distributing them among the Poor

Fatwa no. 13232

Q: Your Eminence, we would like to ask you about using some of the Zakah money to buy various foodstuff and commodity aid, such as blankets and clothing, and distributing them to poor Muslim areas, such as Sudan, Africa, and the Afghani Mujahidin (persons striving/fighting in the Cause of Allah). Particularly as food is not readily available at reasonable prices in these countries or it is not available at all, and, when it is available, it is offered at prices higher than that we could send them. We need your advice in this concern. May Allah reward you the best.

A: If the situation is as you mentioned, then there is no harm in that, as it is for the good of those who have a right to Zakah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

undeserving people taking Zakah

The Second Question of Fatwa no. 1766

Q2: The committee responsible for collecting the Zakah assigned me an amount of money as a subsidy without my knowledge. It should be borne in mind that I did not ask for this subsidy or try to get it - in fact, I never even thought of asking for such a subsidy. Yet, I knew that they had assigned me the subsidy while I own farmland that I do not plant. If I refuse to take the subsidy, it will be taken by others as it cannot be returned to its original source. Please answer me by letter.

A: You should not take this subsidy as you do not deserve it, considering that you do not have an estimated amount of crops. The Committee assigned the subsidy to you as a means of assistance; however, this is not their right so you should not share in doing something that Allah has forbidden.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 13071

Q: We know a man who is very wealthy; he is a millionaire and holds a prominent

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position in society. He lives far away from my home, and I live in a village in the Western Province. Every year, during Ramadan, this man gives some of the Zakah on his wealth to the people of his tribe and he hands it over to a trustworthy person in the tribe to distribute it among the rightful recipients. The man entrusted with this job could not do it alone, so he asked me to help him to distribute the Zakah of this wealthy man. I agreed to do so and helped him to divide and distribute the Zakah money. However, sometimes, when I went to give the people their Zakah money, I found them either absent or dead, so I would take their share of the Zakah and add it to my share without them knowing and without the man I was helping or the wealthy man knowing. This story continued for three or four years, during which time I accumulated about 5,000 riyals. Please note that I do not know who the rightful recipients of this money are and I do not know their addresses. After this I sincerely repented to Allah and bitterly regretted what I had done, and from that time onwards I have led a righteous life - praise be to Allah. Now, I would like to give the people their financial rights, but I cannot tell the wealthy man or the man distributing the money about this, because I would be too embarrassed. It is also impossible for them to discover what I did.

Your Eminence, I would like to know what I should do in order firstly to be free from this responsibility towards Allah (Glorified and Exalted be He); secondly to have a clear conscience; and thirdly to be free of my responsibility towards the rightful recipients of the Zakah. Please remember that I do not know who the rightful recipients are, because some of them are dead now and I do not know the others at all. Should I give the money I had taken as Sadaqah (voluntary charity), with the intention that its reward should go to its rightful recipients? Once more,

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I hope you will give me a Fatwa on this issue.

A: If the situation is as you mentioned, and as the money that you have was Zakah money, you should distribute it to any of its rightful recipients, because you do not know the specific rightful recipients.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman

Fatwa No. 13088

Q: I am a painter but this is not a permanent job. I also lead people in Salah (Prayer) in a Masjid (mosque) which abides by the Sunnah and deliver the Friday Sermon too. some people gave me Zakah money to spend in legal ways. I took the money to distribute it but I took two thousand pounds for myself because I needed that sum to marry and to repair my house which was not suitable for marriage. I intended to repay this amount of money but my conditions now do not allow me to repay it, could you inform me of the solution? Is taking that money lawful or not and should I pay it back?

A: It is not permissible for you to take from the money which was handed over to you to distribute for those who deserve Zakah, you should repay the money you took by giving it to those who deserve it and you should repent and seek forgiveness for what you have done.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Paying Zakah to a hospital charity fund

Fatwa no. 2571

Q: Attached is a copy of the letter from King Faysal's Private Hospital including their request for support for the Charity Fund of the hospital. This fund is assigned for helping the poor and needy, who are unable to pay the costs of treatment and accommodation inside the city of Riyadh concerning patients and their attendants that come from all over the Kingdom. Is it permissible to pay Zakah (obligatory charity) to this fund? Please, advise! May Allah reward you the best and render all our deeds sincerely for His Sake only!

A: In our view, it is not permissible to pay Zakah to this fund; since the beneficiaries stated therein are not - by way of certainty and trust - among the categories of qualified Zakah recipients stipulated in Shari`ah (Islamic law).

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

The Permanent Committee for Scholarly Research and Ifta'

Member	Member	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 11714

Q: We belong to a tribe that has agreed to establish a savings fund, for which each member should pay 5,000 Saudi riyals. We collected the money and I have been entrusted with the responsibility for the fund. We have agreed to use this money to buy, sell, and invest in projects. At the end of every year, we calculate the total amount of money we have and the value of the lands the society owns, based on the current market prices. We then distribute the annual Zakah due on the fund to those from the tribe who have a right to it, as follows:

1.

We give Zakah to orphans who are minors and whose father was a shareholder in the fund. Is it permissible to give some of the fund's Zakah to these needy and minor orphans?

2.

We give Zakah to some of the shareholders, who are still alive and are now poor and in need of Zakah. Is it permissible to give some of the fund's Zakah to shareholders in the society?

3.

If this is not permissible, what is the ruling on the Zakah money we gave them over the previous years, before the issuance of this Fatwa?

A: It is not permissible for the savings fund to give Zakah to the shareholders of the fund

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nor to their orphans, even if they are poor. This is because it is Zakah on their money, which they are not allowed to take. The same applies to the Zakah on their parents' money, which also should not be given to them.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul- `Aziz ibn `Abdullah ibn Baz

Paying Zakah to UNICEF

The first question of Fatwa no. 7925

Q 1: I have some money for which a year is about to elapse. Please advise me about the way I should pay Zakah (obligatory charity) on this sum. Is it permissible to send some of this money to UNICEF (The United Nations Children's Fund) or to the Afghani Muhajidin (those fighting/striving in the cause of Allah)?

A: First: You should pay 2.5% of what you have of gold, silver, banknotes or commercial commodities, if each item reaches the Nisab (the minimum amount on which Zakah is due) independently or by adding it to other money or commercial commodities after a year has elapsed.

Second: It is not permissible to pay Zakah to UNICEF,

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since their activities and expenditures are not designated for Muslims. It is, however, permissible to pay it to the Afghani Mujahidin via a reliable person who can hand it to them.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

The Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 205

All praise be to Allah Alone, and peace and blessings be upon the final Prophet.

The Permanent Committee for Scholarly Research and Ifta' has read the written request for a Fatwa, submitted by his Royal Highness, Prince Salman ibn `Abdul-`Aziz, Chairman of Al-Birr Society in Riyadh no. 345 of 25/7/1392 AH, to his Eminence Chairman of the Departments of Scholarly Research, Ifta', Call, and Guidance, that is referred to by the General Secretariat of the Council of Senior Scholars by no. 2/1299 of 27/7/1392 AH. The request reads: I hope you will issue a Fatwa stating that it is permissible to give Zakah to Al-Birr Society in Riyadh, especially during the month of Ramadan.

After reading the above request, the Committee gave the following reply:

Zakah is an obligation that Allah has made incumbent upon the wealthy. Allah Himself (Glorified and Exalted be He) determined how much and to whom

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the Zakah should be given, and did not leave this open to anyone's interpretation. The categories mentioned in the following Ayah (verse) are entitled to receive Zakah: ﴾As-Sadaqât (here it means Zakât) are only for the Fuqarâ' (poor), and Al-Masâkin (the poor) and those employed to collect (the funds), and to attract the hearts of those who have been inclined (towards Islâm), and to free the captives, and for those in debt, and for Allâh's Cause (i.e. for Mujahidûn - those fighting in a holy battle), and for the wayfarer (a traveller who is cut off from everything)﴿

Anyone who is obligated to pay Zakah will not be absolved until they pay Zakah, either in person or by proxy. If anyone refuses to do so, the ruler should take it from them by force, and this will absolve them of the obligation. Al-Birr Society, a charitable society located in Riyadh, is a legal personality represented by its chairman and members who have taken upon themselves the responsibility of doing good. If this Society - among its activities - distributes Zakah to those who deserve it such as the poor and needy, it becomes permissible for anyone who would like to pay their Zakah to deputize this Society and give them his Zakah to distribute. In turn the Society should distribute the collected Zakah funds in the legal channels; and this should be done as soon as possible.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman
`Abdullah ibn Mani`	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify

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Fatwa no. 265

Praise be to Allah, Alone. May peace and blessings be upon the Last Prophet. To proceed:

The Permanent Committee for Scholarly Research and Ifta' has looked into the question posed by His Royal Highness Prince of the Riyadh Region and Chairman of Al-Birr Society in Riyadh to His Eminence the Chairman of the Departments of Scholarly Research, Ifta', Da`wah, and Guidance numbered 1/2065; dated 15/9/1392 A.H. that was submitted by the Secretariat General of the Council of Senior Scholars numbered 2/1613 on 15/9/1392 A.H. which reads: "We were informed of what was included in the Fatwa (legal opinion issued by a qualified scholar) issued by the Permanent Committee of Scholarly Research and Ifta' numbered 205, dated 15/8/1392 A.H. on the permissibility of paying Zakah (obligatory charity) to Al-Birr Society in Riyadh to undertake its payment to the qualified recipients. Also, we received inquiries from some citizens about giving Zakah to the Society while they pay it to the appropriate government authorities. We would like you to clarify this issue."

After studying this question and referring to the Fatwa, the committee replied as follows: Zakah is of two types:

The apparent, which is grain, fruit, livestock; and the stored such as gold, silver, and commercial commodities. The question is regarding Zakah on stored wealth which

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a ruler leaves to them to distribute among the qualified recipients on their own, or through their deputy, or any trustee. This is indicated by two things:

First: What was mentioned in the main question regarding the reason for posing this question at the time of the advent of Ramadan where most people pay this type other than that on grain, fruit or livestock.

Second: The questioner takes part in bearing the responsibility and by virtue of his post is aware of the systems run in the Kingdom with respect to the collection of Zakah and other procedures, which he is also involved in carrying out. Thus, his question is not concerned with Zakah whose collection is undertaken by the government, which has drawn the proper plan to levy Zakah from those on whom it is due.

This is the type regarding which the committee responded by permitting the payer to give it to a trustworthy, authorized person to distribute amongst the Shar`i categories of recipients. As for the Zakah on apparent wealth and money for which the ruler has set up a system of collection through his workers, it is not what is meant in the question or Fatwa. The adopted Sunnah since the time of the Messenger (please be upon him) up to now is that the ruler assigns agents to collect it and distribute it among the Shar`i (Islamically lawful) qualified recipients. Accordingly, rights of the rulers are guarded and

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none can interfere in except with his permission and this is an established known fact. Whoever analyzes the question and considers the situation of the questioner, the operating system in this Muslim country and the conditions of people will know the intention of the question and the questioner that it is designated for Zakah money which the ruler leaves to its payers to distribute among recipients. Regarding the phrase (it is permissible to pay Zakah money to Al-Birr Society), it is cut from the aforementioned conditions, since it is the laymen's understanding about the permissibility of paying Zakah to Al-Birr Society and the expansion in propagandizing and applying this, which should not be undertaken. This is because the question, answer, and the conditions of the questioner should be considered. In conclusion, issuing a Fatwa permitting the payment of Zakah to this Society includes the following points: 1- Zakah should not be paid on apparent wealth. 2- It should not be among the sum which the ruler has asked but from that which he leaves for agents to distribute among the recipients or through deputies to the recipients. 3- It should be paid by those in charge of the Society to the Shar`i qualified recipients as soon as possible.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companion!

The Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman
`Abdullah ibn Mani`	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify

The Second Question of Fatwa no. 1083

Q2: Is it permissible to give part of the Zakah to charitable societies such as Al-Birr Society and the Society for Releasing Debtors from Prison?

A: As regards charitable societies, if it is known that they distribute the Zakah money they receive to the categories prescribed by the Shari`ah (Islamic law) or to some of the categories, such as the poor and needy, and the people are known for their honesty, trustworthiness, their religion, and good conduct, and you trust them and have confidence in their dealings, then there is no problem in giving them Zakah and for them to manage the distribution to the categories prescribed by the Shari`ah.

As regards the societies that support the release of debtors who have violated others' rights, Allah explains in the following Ayah (Qur'anic verse): ﴿As-Sadaqât (here it means Zakât) are only for the Fuqarâ' (poor), and Al-Masâkin (the poor) and those employed to collect (the funds), and to attract the hearts of those who have been inclined (towards Islâm), and to free the captives, and for those in debt, and for Allâh's Cause (i.e. for Mujahidûn - those fighting in a holy battle), and for the wayfarer (a traveller who is cut off from everything)﴾ He mentions debtors as one of the categories of people who can receive Zakah. And there are two types of debts: The first type is a debt incurred to resolve problems

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between people that have been caused by financial issues, for example. If people take it upon themselves to pay this money, with the intention of getting it back from the Muslim's Zakah, this category of debtors should have their debts repaid from Zakah, even if they are rich. The second type of debt is a debt incurred when someone borrows money to spend in a lawful and permitted way, such as on something for themselves or their dependants, or on a financial obligation for reasons other than to wrong others. All the above-mentioned types of debtors can be given help from Zakah to repay their debts.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Mani`	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	Ibrahim ibn Muhammad Al Al-Shaykh

Fatwa no. 2619

Q: This organization customarily distributes its Zakah (obligatory charity) to charity funds and centers for the memorization of Qur'an in cities within the Kingdom. Sometimes, it might also send part of this sum to the Islamic institute in London. We hope that your Eminence will inform us whether or not it is permissible to distribute Zakah outside the city where we live. Also, is it permissible to pay Zakah to charity funds and centers for the memorization of Qur'an?

A: The basic principle for Zakah money is that it should be paid to the poor of the country where the money

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exists. The Prophet (peace be upon him) told Mu`adh when he sent him to Yemen : ﴾Tell them that Allah has enjoined upon them to offer charity (i.e. Zakah), to be taken from their rich and given to their poor﴿ However, if a person sees benefit in transferring it from the country where the money is to another; for instance if the citizens of the country to which it is transferred are more deserving, or have ties of kinship with the Zakah payer, or if other benefits can be achieved through this transfer, it is permissible to do so.

As for charity funds, it is permissible to pay Zakah there only if people in charge distribute it to the qualified recipients among the poor, needy and the like.

But, if they increase their expenditures in paying what is received by Zakah recipients, or charity projects and the like; it is impermissible to pay it to them; since in this case, it is not certain that the money will reach the qualified recipients.

As for Qur'an memorization centers, if the Zakah payer is sure that those in charge of the center will give it to the poor students and others, this is permissible even if it is transferred from one country to another. In this instance, the benefit of transferring the money will be achieved. However, if the payer gives it for the budget of the school to be spent on the memorization of Qur'an and other branches of Islamic sciences, this is not permissible.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

The Permanent Committee for Scholarly Research and Ifta'

Member	Member	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 4515

Q: A family intends to start a charitable fund to help poor people, both from within and outside the family. One of the members of the family trades in tobacco. Is it permissible to establish this fund, despite the fact that it includes this unlawful money or should the family exclude money like that? Is it permissible to collect Zakah money for this proposed fund and distribute it to its rightful recipients?

A: Firstly: establishing a charitable fund to help the poor is regarded as a good deed, as it involves doing good for the poor, comforting them, and meeting their needs, all of which is in conformity with the following Ayah (Qur'anic verse): ﴾Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety)﴿ There are also many religious texts from the Qur'an and Sunnah (whatever is reported from the Prophet) that encourage maintaining the ties of kinship and supporting the poor and needy. **Secondly:** If the man who trades in tobacco has another source of income or earnings other than from this tobacco business, then it is permissible for you to accept the money he donates

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to the fund. But if he has no source of income other than from the tobacco business, you should not accept his donation, because his gains are detestable, and Allah only accepts agreeable gains. In either situation, it is your duty to advise him to leave the tobacco and other forbidden businesses. You should tell him there are many ways of earning a lawful living, and anyone who leaves unlawful gains through fear of Allah, He will be compensated with better, as whoever fears Allah - He will make for him a way out. And He will provide him from (sources) he never could imagine. And whosoever puts his trust in Allah, then He will suffice him. **Thirdly:** If the money collected in this fund is distributed to the poor and needy people and the other categories of people entitled to receive Zakah, it is permissible for you to give your Zakah money to this fund, as long as it is only given to some or all of the eight legal categories; otherwise, it is not be permissible to give any of your Zakah money to this fund.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 5162

Q: Al-Birr Charitable Society in `Unayzah receives Zakah (obligatory charity) money

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and distributes it to Shar`i (Islamically lawful) recipients. It allocates part of this money to refurbish and construct houses for the poor. However, we have discovered that the benefit gained from this operation is temporary and limited, as some beneficiaries sell their houses to construct or rent better homes or even villas. They may also abandon them at a time when others could be in need of these houses. These houses might also exist in old districts, which make them subject to dispossession at anytime. The question we pose to your Eminence is: Is it permissible for the Society to refurbish its houses that are made for the poor to dwell therein from Zakah money in return for nominal fees that go into the rehabilitation of these houses afterwards, or even construct them at no charge on condition of transferring the ownership from those who are no longer in need to other needy persons? As we see these days, people's circumstances are changing quickly from poverty to wealth, praise be to Allah for this. Also, people in our time tend to prefer concrete houses.

A: The basic principle of Zakah is that it should be distributed to the legal recipients that Allah specifies in the Ayah: ﴿As-Sadaqât (here it means Zakât) are only for the Fuqarâ' (poor), and Al-Masâkin (the poor) and those employed to collect (the funds), and to attract the hearts of those who have been inclined (towards Islâm), and to free the captives, and for those in debt, and for Allâh's Cause (i.e. for Mujahidûn - those fighting in a holy battle), and for the wayfarer (a traveller who is cut off from everything); a duty imposed by Allâh. And Allâh is All-Knower, All-Wise.﴾ Thereafter, those who receive it are to spend it in that which they see is beneficial to them; whether it is food, clothing, housing, or repayment of debt and so on. This is in accordance with the clear meaning of the Ayah, and they are most knowledgeable of their own needs. But, if a person does not know how to spend it or

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if it is being spent in Jihad (striving/ fighting in the cause of Allah), their guardian or the one responsible for this should spend it where there is benefit. Thus, it is not permissible for Al-Birr Society to construct houses or the like using the money collected for Zakah to benefit the needy neither by renting them the houses nor giving them ownership; since this involves giving Zakah to those who are not eligible to receive it. Also, it leads to the loss of its origin without giving it to the qualified recipients, specifying the type of benefit, delaying its receipt to the eligible in addition to controlling their benefits. This has occurred before and has proven its failure, as it opposes the Nas (Islamic text from the Qur'an or the Sunnah) without a Shar`i excuse.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Fatwa no. 5586

Q: Kindly, Your Honor, be advised that Al-Birr Association in Madinah offers great services to the poor, the needy, orphans, and widows. Assistance is granted through monthly salaries, living allowances, paid medical treatment at home and abroad, home repairs, and remuneration for disasters such as the collapse of buildings or the case of fires.

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The Association receives financial contributions from citizens and benefactors, especially in Ramadan, as we receive donations which may reach millions of Riyals from collected Zakah. Currently, we have five million Saudi Riyals in the bank of Madinah. Can we use this money to purchase land for commercial investment, building homes on it and renting them for the Association? Is it Islamically permissible to conduct commercial transactions and investments with the money of the Association with the intention of increasing the financial resources of the Association and creating a steady income for it, although this money was given to us from the money of Zakah to be spent in the form of charity? Please advise so that we may be enlightened and achieve the noble goals of the Association. Many thanks to you, and may Allah protect you.

A: First, the money from Zakah is to be distributed in the manner described in Allah's statement, ﴾As-Sadaqât (here it means Zakât) are only for the Fuqarâ' (poor), and Al-Masâkin (the poor)﴿ It cannot be delayed or any portion of it spent on charitable projects.

Second, the money which is not from Zakah can be spent in

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charitable projects, such as building Masjids (mosques), orphanages, hospitals and so on.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
\`Abdullah ibn Qa\`ud	\`Abdul-Razzaq \`Afify	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

The First Question of Fatwa no. 2288

Q1: what is your ruling on the charity boxes that are placed in Masjids (mosques) to collect money to be spent on poor students, and so on? Can we put Zakah money in these boxes?

A: Allah (may He be Praised and Exalted) shows the categories of people who have the right to receive Zakah in this Ayah (Qur'anic verse): ﴾As-Sadaqât (here it means Zakât) are only for the Fuqarâ' (poor), and Al-Masâkin (the poor) and those employed to collect (the funds), and to attract the hearts of those who have been inclined (towards Islâm), and to free the captives, and for those in debt, and for Allâh's Cause (i.e. for Mujahidûn - those fighting in a holy battle), and for the wayfarer (a traveller who is cut off from everything); a duty imposed by Allâh. And Allâh is All-Knower, All-Wise.﴿ The charity boxes placed in Masjids are usually used for the benefit of the Masjid, but those who serve these Masjids or seek knowledge there are not included in the eight categories. So it is not permitted to put any Zakah in these boxes. However, it is permissible to help the people who benefit from these boxes with money other than the obligatory Zakah, as Allah (may He be Praised and Exalted) says: ﴾Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety)﴿ and He also says: ﴾and do good that you may be successful.﴿

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Investing Zakah money given to an organization

Fatwa no. 9056

Q 1: Is it permissible for the International Islamic Charitable Organization to invest Zakah (obligatory charity) money that it deposits in banks for liquid investments in a way that does not influence the order or the order and execution of its distribution to the Shar`i (Islamically lawful) stipulated categories of Zakah recipients? For instance, investing it in measured and accredited fields of investment that are free from usurious interests to avoid prohibited or doubtful matters. It is also worth mentioning that the organization is not one or a group of individuals representing themselves but it is an independent legal entity wherein people strive and exercise Ijtihad (juristic effort to infer expert legal rulings) in that which benefits Islam and Muslims.

A: It is not permissible for the trustee of the organization to invest Zakah money; it must be spent on the stipulated Shar`i categories after ascertaining

that they are eligible. This is because it aims at meeting the needs of the poor and removing the debts of indebted persons. Also, investment could also lead to missing or delaying delivery of these benefits to the qualified recipients.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

The Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 6986

Q 1: We have a charitable society in the city of Al-Ghat that engages in charitable projects and is sponsored by a number of donors. One of the tasks undertaken is the distribution of Zakah (obligatory charity) to the eligible recipients through the organization's committee. If - for example - a sum of one hundred thousand Riyals has been received; to whom should it be distributed? Should the Zakah be given to the guardian of household, women, children, or to poor young men? What are the characteristics of the qualified recipients these days, as many elderly and infirm persons have tens of thousands or more in savings for instance. Can they be counted as qualified recipients? If the answer is no; who is entitled to receive Zakah in this case? Please provide us with the correct answer, as we are troubled by these issues. May Allah reward you the best!

A: This Zakah must be given to those who are entitled to receive it amongst those whom Allah mentions in His Statement (Exalted be He):

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﴾As-Sadaqât (here it means Zakât) are only for the Fuqarâ' (poor), and Al-Masâkin (the poor)﴿ Accordingly, if those whom you have mentioned are included in the stipulated categories, they should be given from Zakah. But if not; it is not permissible to give them from it. It is also permissible to give those who have savings, if the sum they have cannot fulfill their needs for an entire year. As for the recipients who are underage, Zakah should be given to their guardians whether their parents or others.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

The Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
\`Abdullah ibn Qa\`ud	\`Abdullah ibn Ghudayyan	\`Abdul-Razzaq \`Afify	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

which is better, giving Zakah in person or giving it to a society that distributes Zakah to the categories of people entitled to it?

The First Question of Fatwa no. 5580

Q1: In some Muslim countries, there are committees and organizations that collect and distribute Zakah. They study people's situations to see whether they need money. Which is better and closer to the Sunnah (whatever is reported from the Prophet) for those paying Zakah, to give it directly to the poor or to give it to those charitable institutions and funds?

(Part No. 9; Page No. 457)

Which of the two ways is better to maintain dignity and is more face-saving, and is the more organized way for distribution? Some poor people who are known for their poverty receive a lot of Zakah money compared to others who are not known and restrain themselves from begging.

A: If you distribute your Zakah money by yourself and make sure that you give it directly to the rightful recipients based on their needs, this is the safest way. However, it is also permissible for you to give your Zakah money to a trustworthy person to distribute it to the legitimate categories of people.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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charitable societies and the payment and receipt of Zakah

Fatwa no. 8191

Q: There is an increase in the number of accidents that take place daily and monthly, causing death, serious wounds to the head, or other bodily harm. Because of this and due to the fact that Shari`ah (Islamic law) obliges the family of the person responsible for the accident to pay

(Part No. 9; Page No. 458)

the Diyah (blood money) for wrongful death, quasi-deliberate homicide, and head wounds, members of the clan of Al-Mutayahah, which belongs to the tribes of Al-`Adyan and `Utaybah, have agreed to establish a charitable fund. Each member of the clan is to pay a specified sum of money every year to be used to pay Diyah on behalf of any of the members of the family, in order to achieve family integration and mutual support. This fund has been established to help any family members who are required to pay Diyah so that they will not have to travel far distances to collect money from other members of the family; something which may also take several months. My questions are:

1.

Is the fund established by our family a lawful and charitable society?

2.

Must we pay Zakah on the money we collect when a full lunar year passes?

3.

Can those who are obliged to pay Zakah pay it to this society?

4.

What should be done if any of the members of the family refuse to participate in the fund or to pay the money that is due to this fund? It should be mentioned that the first condition of the establishment of the fund is that if any member of the family refuses to join it, the family will not support him in case he faces a problem. This situation occurred and one of the members of the family had to pay Diyah and he asked the family to help him, but the family refused as he had not paid his dues to the society.

(Part No. 9; Page No. 459)

Since this man went against the family agreement, should the other members support him, given that he refused to join the society even though he had been informed of its conditions?

Can this man ask for help from another family to pay the Diyah due on him? This man's family is rich and they have not dismissed him, rather it is he who refused to join them as he did not want to pay the money due to the society. Please answer my questions regarding this matter.

A: Firstly, the family members' agreement to establish this fund is a charitable act that enhances the support between family members. **Secondly,** if a full lunar year passes while the money that has been collected for this purpose is still in the possession of the society, no Zakah is due as the money will not be returned to its owners, in case the society fails for example; rather this money will be spent for this particular purpose or in other charitable fields. **Thirdly,** it is not permissible for people to pay their Zakah to this society, but they should pay it to those categories of people mentioned in the following Ayah (Qur'anic verse): ﴾As-Sadaqât (here it means Zakât) are only for the Fuqarâ' (poor), and Al-Masâkin (the poor)﴿ **Fourthly,** if anyone who abstains from joining this society asks it to pay the Diyah

for wrongful murder on his behalf, this should be decided by the court.

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Fatwa no. 12934

Q: we have a charitable institution offering housing for widows, orphans, and the disabled. The institution receives huge amounts of Zakah from Muslims in our country. After paying all the necessary expenses of the institution, there is a surplus from the Zakah.

First:

Is it permissible according to the Shari`ah (Islamic law) to keep the remaining money for other years?

Second:

Do we have to pay Zakah on this money?

Third:

Is it permissible to spend this money on poor Muslims outside the institution?

Fourth:

If we invest this money in building houses for rent, is it permissible for us to spend the revenue on Masajid (mosques) and their Imams (persons who lead congregational Prayer)?

Fifth:

Thanks to the assistance of the Islamic Development Bank (IDB), the institution built a building and, for certain conditions, it is renting out part of this building. Is it permissible for us to spend the rental on Imams of the Masajid? We need your advice in a written letter. May Allah grant you the best reward for serving Islam and Muslims!

A: It is not permissible for you to take Zakah in excess of the needs of

(Part No. 9; Page No. 461)

the poor in the institution. From that answer you can realize the answer to the other questions.

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The permissibility of paying Zakah to those in Palestine

The fourth question of Fatwa no. 8128

Q 4: About 5% of my monthly salary is being deducted to benefit the Palestinian Liberation Organization. Some scholars have issued a Fatwa (legal opinion issued by a qualified Muslim scholar) in Kuwait several years ago indicating the permissibility of giving Zakah (obligatory charity) to this Organization. Can I consider the deducted 5% as part of the due Zakah on my money by calculating the sum of what I pay to the organization during the year then paying the rest due sum of Zakah? It is worth mentioning that the 5% that is deducted from the basic salary is taken from every native Palestinian by virtue of the decree of the Arab Summit in support of the Palestinian revolution as per their expression.

A: It is not permissible to count what is deducted from you for the Palestinian Liberation Organization as Zakah. This does not suffice you, since Zakah is not a means of preserving money.

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Giving zakah to those Who do not know it is zakah

The second question of Fatwa no. 11241

Q 2: I sent some money to my uncle in Sudan, but I did not tell him it was Zakah, because if I did, he would not take it. I wanted this to be between me and Allah. Is my Zakah acceptable?

A: If you give your Zakah to the people whom you know have a right to it, with the intention that it is your Zakah, then your Zakah will be correct. We hope Allah (Exalted be He) will accept it from you. You do not have to tell the recipient that it is Zakah.

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The sixth question of Fatwa no. 12370

Q 6: In the past, i gave some land as part of my Zakah payment to someone

who had told me that he was in a bad situation. Years later, I discovered - through information I received about him - that he had not been a rightful Zakah recipient. Do I have to pay the same amount as Zakah again?

A: If the situation is as you mentioned, then it will have counted for you as Zakah money, because when you gave it to him you thought that he had a right to Zakah.

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giving Zakah to the Disabled

Fatwa no. 11360

Q: We would like to inform Your Eminence that the Home for Children with Disabilities in Riyadh is the first project established by the Charitable Society for Children with Disabilities in Riyadh. We are a non-governmental charitable society, funded by donations and grants from citizens, companies, and institutions. The society offers treatment, care, and rehabilitation to children with disabilities from birth to 12 years old, and provides them with food, drink, shelter, and clothing during their stay in the society's home. All these services

(Part No. 9; Page No. 464)

are provided free of charge. It should be noted that most of these children belong to families of low and limited income that have a right to receive Sadaqah (voluntary charity).

We would like to have an answer for the following question: Is it permissible for the society to use the Zakah money for the treatment, care, and rehabilitation of these children with disabilities who belong to poor families and need care? We hope to receive some advice from you, and may Allah reward you the best!

A: There is no prohibition against using the Zakah money and spending it on children with disabilities from poor families.

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Building houses for the poor by Zakah Money

The seventh question of Fatwa no. 4836

Q 7: Is it permissible for a contracting company to build houses for poor Muslims from Zakah (obligatory charity) money which they pay? It is worth mentioning that Egypt suffers from a severe housing problem and Muslims do not have apartments.

Q: It is not permissible to pay Zakah money in building houses for the poor.

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Rather, the money should be handed to the qualified recipients where they can independently dispose of it.

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Praise be to Allah, the ninth volume of the Fatawa of the Permanent Committee of Scholarly Research and Ifta' has been completed

Following is the tenth volume - by Allah's Permission-

Starting with: (The qualified recipients of Zakah)

(Part No. 10; Page No. 5)

Categories of Zakah recipients

(Part No. 10; Page No. 6)

The first, second, third, and fourth questions of Fatwa no. 6375

Q 1: Who are the people entitled to receive Zakah (obligatory charity)? Would you please explain each deserving category?

A: Zakah is to be paid to the eight categories mentioned in the Saying of Allah: ﴾Zakah expenditures are only for the poor, and the needy, and those employed to collect (the funds), and to attract the hearts of those who have been inclined (toward Islam), and to free the captives or slaves, and for those in debt, and for Allah's Cause (i.e. for Mujahids [those fighting in Allah's Cause]), and for the wayfarer (a traveler who is cut off from everything); a duty imposed by Allah. And Allah is All-Knower, All-Wise.﴿

The poor are those who live at a bare subsistence level. The needy are the destitute, who have nothing at all. Some scholars hold that the opposite is true in defining the two categories previously mentioned, which is the preponderant opinion. "Those employed to collect the funds..." are people assigned by the Imam (ruler) of Muslims or his deputed authority to collect Zakah. This category also includes Zakah clerks and distributors. Those who have been inclined toward Islam are people who have embraced Islam recently, but their Iman (faith) is still weak so their hearts need to be leaned toward Islam. On the other hand, the Saying of Allah: ﴾...and to free the captives...,﴿ signifies freeing male and female slaves as well as war captives and helping Mukatabs (slaves with an agreement to buy their freedom) from Zakah money. "... For those in debt...," signifies people who incur debts for a legitimate purpose, but cannot pay them back.

(Part No. 10; Page No. 7)

This category also comprises those who go into debt to reconcile between two disputing parties in a Shar`y (Islamically lawful) way. The Saying of Allah: ﴾...and for Allah's Cause...,﴿ refers to the category of warriors and Murabits (frontier guardians in Allah's Cause) who are entitled to receive Zakah money to pay for the expenses of discharging their tasks. The last category is the wayfarers, meaning travelers who are cut off from their homeland and all financial resources. They are to receive a sufficient amount of Zakah money that covers their needs until they reach their homeland, even if they are well-off there. For more detailed information, you may also refer to the Tafsir (exegesis of the meanings of the Qur'an) of Al-Baghawy and Ibn Kathir.

Permanent Committee for Scholarly Research and Ifta'

Q 2: Are employees whose monthly salary does not cover their needs entitled to Zakah (obligatory charity)?

A: If the monthly salary of an employee is not enough and they do not have any other income to cover their needs, they are deserving recipients of Zakah. They should be given as much as necessary to help them pay for their lawful living expenses, as employees under such circumstances are considered needy people.

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Q 3: Are those employed to collect and distribute Zakah (obligatory charity) entitled to receive a share of it? If yes, what is the proportion they are to receive?

A: If such people are employed by the ruler or the authorities, it is permissible for them to receive whatever proportion is given to them from Zakah even if they are rich.

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Q 4: if a man gives me a sum of money to distribute

(Part No. 10; Page No. 8)

among the poor, and a whole lunar year passes without distributing the whole sum, will I get sin? Is it obligatory that Zakah (obligatory charity) be distributed before the elapse of a whole lunar year, knowing that I did not distribute the whole sum because I did not find those really deserving it?

A: It is mandatory upon whomever is assigned with distributing money of Zakah in the ways prescribed in Shari`ah (Islamic law) to hasten in giving it to those really deserving it as much as he can, even if he has to give it to the needy in another country.

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Q 8: Is it permissible to give Zakah (obligatory charity) to a debtor? In other words, is it permissible to give Zakah to a person who incurred debts to buy a piece of land, clothes for his children, or a car to help him fulfill his necessities?

A: A person who was obliged to make a debt to have his own house, buy adequate clothes for himself or for those who are under his care such as his parents, children, or wife, or to buy a car to use for earning his as well as his family's livelihood and who is not able to pay back his debt is entitled to receive from Zakah money. Conversely, if such person made the concerned debt to buy a luxurious land or car just to entertain themselves; they are not to receive from Zakah.

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Fatwa no. 2716

Q: To whom should Zakah (obligatory charity) be paid? Should it only be given to monotheists who regularly perform the obligatory Salahs (Prayer) or is it sufficient that the person is Muslim? Also, is it permissible to give Zakah to relatives who do not live in the same country?

A: Zakah should be paid to those whom Allah (Exalted be He) specified in His Saying: ﴿Zakah expenditures are only for the poor, and the needy, and those employed to collect (the funds), and to attract the hearts of those who have been inclined (toward Islam), and to free the captives or slaves, and for those in debt, and for Allah's Cause (i.e. for Mujahids), and for the wayfarer (a traveler who is cut off from everything); a duty imposed by Allah. And Allah is All-Knower, All-Wise.﴾ It should be given only to those who are obviously Muslims. This is because the Messenger of Allah (peace be upon him) said to Mu`adh ibn Jabal when he sent him to Yemen: ﴿Tell them that Allah has enjoined upon them - Muslims - the paying of Zakah to be taken from the rich and given to the poor among them.﴾ The more the poor or the needy are pious and obedient to Allah, the more they deserve to receive Zakah than others.

On the other hand, the basic ruling regarding Zakah is that it should be given to the poor in the same region from which it has been collected. This is supported by the Hadith quoted above.

(Part No. 10; Page No. 10)

However, it is permissible to send Zakah to another country if there is a need to do so. Such a need may be, for example, that the poor of the other country are in greater need or that they are, besides being poor, relatives of the Zakah payer.

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Fatwa no. 1277

Q: A man has some farmland, and he has two cows, two bulls, a camel, and a donkey. Some farmers work on his land for a yearly income of 800 Sa` (1 Sa`a = 2.172 kg) of corn and a Sa` of corn can be sold for 3 Saudi riyals. One of the farmers has no other source of income but what we mentioned, and he buys food and clothing for himself and children from it. Bearing in mind that a kilogram of meat here costs 20 Saudi riyals and the farmer buys all his needs from his income, which he gets once on a yearly basis, and also pays the rent of his house from it. Is he considered a poor and needy person? Is he entitled to social security? Please, advise us.

A: Allah (Glorified and Exalted be He) mentioned the categories of people that have a right to Zakah (the poor and needy). They are those people who do not have what suffices them, so they should be given what suffices them and their families for a whole year. Anyone who possesses any property that is liable to Zakah but it does not suffice them for a year, cannot be regarded as rich. If the person who hires the farmers gives them enough grain to suffice them for one year, then they should not

(Part No. 10; Page No. 11)

be given anything from Zakah and they should not take anything from social security, because they are not included among the poor. However, if their income does not suffice them for a year, then it is permissible for them to take from Zakah what will suffice them, because they are then considered to be one of the categories that have a right to be given the Zakah.

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Fatwa no. 7053

Q: Sometimes when people begin to distribute Zakah (obligatory charity), some Bedouins, Yemenis, or other citizens come claiming that they are poor people. Since it is impossible to know whether such people are truthful, is it permissible to give them Zakah? Please advise, may Allah protect and guide you to all that pleases Him.

A: If such beggars are very likely to fall under the categories of Zakah deserving recipients which are mentioned in the Saying of Allah: ﴾Zakah expenditures are only for the poor, and the needy, and those employed to collect (the funds)...﴿ and there are signs indicating their truthfulness, they are to be given Zakah. Conversely, if signs show that these beggars are untruthful, they must not be given Zakah.

(Part No. 10; Page No. 12)

However, if the beggar claims poverty and there are no signs to show whether they are truthful or not; they may be given Zakah as long as they are not physically able to earn a living. But if they are able, you are to tell the healthy beggars as the Prophet (peace be upon him) told two strong men who asked to receive Zakah money: ﴾If you wish, I shall give you something, but there is no share in it for a rich person or for one who is strong and able to earn a living.﴿

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The fifth question of Fatwa no. (8052)

Q5 : Is it permissible for someone whose house was burnt to receive Zakah?

A5 : If the burning of one's house renders him poor, it is permissible for them to receive Zakah.

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Fatwa no. 11158

A: my niece had polio when she was a child, which left her completely disabled in her right leg. She has learned how to sew

and does it at home and earns an adequate income that she can live on, when her health permits. Her father is alive and earns an average income. She has grown-up siblings, who all look after themselves. This girl is not married yet - who would offer marriage to a disabled girl? Is it permissible for me to give her the Zakah on my wealth to buy some gold jewelry or a piece of land etc., to help her with the trials of this world and her problems? May Allah reward you the best!

A: It is not permissible for you to give Zakah to this girl as she is able to earn an income from sewing. Also, as her father earns an average income, it is her father's duty to give her the support she needs.

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Fatwa no. 13580

Q: Your Eminence, i am an employee in Al-Qarn Emirate and my salary is 4,500 Saudi riyals. I have a debt of about 380,000 riyals, which I borrowed to construct a building for my family. I have two wives, and I have thirteen children with one of them and twelve with the other. Your Eminence, in the area of Bishah, I have some charitable friends who have many palm trees. They pay a lot of Zakah upon these trees when they harvest them,

and they give me some of it. However, some people have told them to give their Zakah to the tribal deputy, as he is entitled to collect it and either take it for himself or give it to the state authorities. Your Eminence, please tell me if they have a right to give me the Zakah or not. May Allah protect you.

A: If your financial condition is as you mentioned, then it is permissible for you to take the Zakah; as much as suffices you.

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Third question from Fatwa no. 4992

Q 3: should orphans be given from the money of Zakah (obligatory charity)?

A: They should be given of it according to their need, if they are poor, as they are included in the eight categories mentioned in the Ayah (Qur'anic verse), as Allah (Exalted be He) says, ﴾As-Sadaqât (here it means Zakât) are only for the Fuqarâ’ (poor), and Al-Masâkin (the poor)﴿

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Zakah (obligatory charity) is to be paid for the insane if he is needy

The second question of Fatwa no. 10565

Q 2: Is it permissible to pay Zakah to an insane person who is the father of young children and his wife does not perform Salah (Prayer)? Should Zakah be paid to the wife because the husband is insane?

A: It is permissible to pay Zakah to the insane person and to give it to his guardian with the amount necessary for him to support his family.

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Fatwa no. 10290

Q: there are three children whose father died. they have three uncles, the richest of whom volunteered to support the orphans. Is it permissible for him to support them from his Zakah money?

A: If the orphan children are poor, it is permissible for their uncle to support them from his Zakah money with what will suffice them for a year.

(Part No. 10; Page No. 16)

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Part of Fatwa no. 3888

Q 1: Is it permissible to pay Zakah (obligatory charity) to workers of a business organization, knowing that some of them are needy and are not citizens of the KSA?

A: It is permissible to the poor Muslims among them, even if they are not citizens of Saudi Arabia. However, the money given to them as Zakah should not be considered part of their regular incentives and allowances, neither should it be regarded as a means of stimulating the workers in the organization to work more and achieve more profits.

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Q2: Is it permissible to give Zakah to deserving people who live in Arab or Muslim countries outside the Kingdom of Saudi Arabia, especially when they are out of reach of benevolent people?

A: Yes, it is permissible to give Zakah money to people in other Muslim countries, if the Muslims outside Saudi Arabia are in greater need of Zakah or if they are poor relatives whose poverty is not noticed by others.

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Q4: Is it permissible to spend some Zakah on poor relatives and on relatives with a low income?

A: Yes, it is permissible to spend some Zakah on poor relatives, other than your parents, grandparents, children, grandchildren, and those you have a financial obligation towards. In this case, you will be rewarded for paying Zakah, as well for maintaining the ties of kinship.

(Part No. 10; Page No. 17)

With regard to relatives on a low income, if their money suffices them or meets their daily needs, then it is not permissible to give them Zakah. However, if their income is hardly enough to suffice them, then it is permissible for you to give them what will meet their needs.

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Q 5: Is it permissible to give Zakah to learners who are in dire need of financial help?

A: Yes, it is permissible to give them from the Zakah money because of their need for it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Zakah for financial help in getting married

The first question of Fatwa no. 4096

Q 1: Is it permissible to give Zakah (obligatory charity) to a young man who wants to get married to protect his chastity? Is there any difference between a man who is older than the average age at marriage and someone who is not yet 20 years old? If someone wants to get married to serve his elderly mother, is it permissible for him to receive Zakah?

A: Yes, it is permissible to give him Zakah as long as he cannot afford the usual, but not excessive, costs of marriage.

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The third question of Fatwa no. 6803

Q3: We know that the Rightly-Guided Caliph, `Umar ibn `Abdul-`Aziz ordered zakah to be given to people preparing for marriage, after finding no poor or needy people. Nowadays, who has the priority for Zakah, religious people who are preparing for marriage and who abide by the rulings of Islam and the Sunnah (whatever is reported from the Prophet) or poor people who do not abide by the rulings of Islam and do not fulfill the religious obligations?

A: A poor person who abides by the rulings of Islam has more right to Zakah money to help him cover marriage expenses. As for poor people who do not abide by the rulings of Islam, they should not be given Zakah.

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Paying Zakah to spend it on the poor

Fatwa no. 11379

Q 1: We are the officials responsible for a non-governmental university "Dar al-`Ulum al-Islamiyyah" and a school of Makhzan al-`Ulum in the city of Chittagong in Bangladesh. Your Eminence, assumingly you are well informed about the two organizations by virtue of the letter sent to you no. (329/Gh. Kh.) dated 26/1/1407AH. We want Your Eminence to give us your Fatwa as both of the university and the school accommodate many students whom we provide with a place for living, food, medical treatment, and books for free.

Considering the high expenses required for such matters, is it permissible for us to take from the money allocated for Zakah (obligatory charity) to spend on these students for their living expenses, because they have no other shelter or means of support.

I ask your Eminence to give us your Fatwa as soon as possible for our urgent need for such a Fatwa. May Allah reward you.

A: There is no objection to paying Zakah to the said university and school to spend it on the needy and poor students as mentioned in the question.

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The second question of Fatwa no. (9622)

Q2 : Can the financial Jihad Jihad (striving in the Cause of Allah) be considered as a category of Zakah? In other words, if there are poor and needy persons along with the Mujahidin (those who fight in the Cause of Allah), should Zakah money be distributed among them or should the poor and the needy be given at first and what remains may go to the Mujahidin since the poor and the needy are mentioned first in the Ayah specifying the proper channels of Zakah?

A2 : Giving to the poor, the needy and the Mujahidin in Allah's Cause from Zakah is permissible. They all are proper channels of Zakah distribution. Thus, each of them should be given what suffices them. If it is focused on some rather than others, there is nothing wrong with that.

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Paying the entire sum of Zakah to one person

The third question of Fatwa no. 6543

Q 3: Is it permissible to give the entire sum of Zakah (obligatory charity) to my poor paternal uncle?

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A: Yes, this is permissible, but within the limits that meet the needs of this poor person.

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Fatwa no. 5523

Q: The Fuqara' (poor) and Al-Masakin (the needy) are mentioned in the following Ayah, as Allah (Exalted be He) says, ﴾As-Sadaqât (here it means Zakât) are only for the Fuqarâ' (poor), and Al-Masâkin (the poor)﴿ **We wish that Your Eminence will explain the meaning of the Fuqara' and Masakin described by Allah in the said Ayah. If the Fuqara' and Masakin are to be given that which will suffice them, what is the limit of sufficiency in their case respectively?**

A: the difference between Fuqara' and Masakin is: According to the correct opinion of scholars, Fuqara' are people who have nothing to satisfy their needs and they are unable to fulfill their needs, and Masakin are the people who are less needy than Fuqara'. Other scholars oppose the previous opinion. Considering their income, they should be given Zakah that is sufficient for them for an entire year. Moreover, they should not be given more than that otherwise they are not to be considered Fuqara' or Masakin. The needs vary according to the environments in different towns and villages.

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The first question of Fatwa no. (51)

Q1 : If there is a public servant who supports seven or ten persons and some of his salary is deducted to pay his debts; may he receive Zakah?

A1 : If the person mentioned in the question - or any other employee in a similar situation - does not have sufficient means for provision; and does not have income from an outside job that can suffice him; and he is not able to provide Nafaqah (obligatory financial support) for himself and his dependents under his responsibility, it is permissible for him to receive money of Zakah that suffices the Nafaqah of himself and his children on a reasonable basis. It is not proper for a proper recipient of Zakah to dispute with Zakah officers; he should feel justified if he is given something and praise Allah. Otherwise, he can implore Allah for His bounty.

May Allah grant us success! May Allah's Peace and Blessings be upon our Prophet, his family and Companions!

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Fatwa no. 10949

Q: I receive 60 Egyptian pounds as a monthly salary, but everything is so expensive and I have to support a family of four. Goats are also very expensive in my area; the cheapest would cost double my salary, so I cannot afford to buy one to sacrifice it at `Eid-ul-Adha (the Festival of the Sacrifice). However, my cousin gave me some money to buy a goat for `Eid. He gave it to me from his Zakah money on the Day of `Ashura' (10th of Muharram). As I am a relative of his, am I entitled to take Zakah from him or not?

A: allah (Glorified and Exalted be He) has explained the categories to whom Zakah should be given in the following Ayah (Qur'anic verse): ﴿As-Sadaqât (here it means Zakât) are only for the Fuqarâ' (poor), and Al-Masâkin (the poor) and those employed to collect (the funds)﴾ If your salary or income is not sufficient to meet your basic needs and that of your family, then there is nothing to prohibit you from taking as much Zakah as will suffice you.

If your cousin gives you some of his money or as Sadaqah (voluntary charity), there is nothing to prohibit you from taking it to spend on extras.

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Giving Zakat in the form of bonuses

Fatwa No. (2551)

Q: There is a custom among some people to offer bonuses to their employees or personnel. Among those are people who consider these bonuses to be a part of the Zakah (obligatory charity) due on their money. In doing so, they argue that these employees, who are given bonuses, are the ones who fall in the category of: (and those employed to collect (the funds)) **Perhaps this is their own understanding or it may be that someone explained it to them as so. I hope that Your Eminence will give us the Shar`i (Islamically lawful) view in this matter.**

A: The employees meant in the Ayah (Qur'anic verse) of Zakah are: Those sent by the ruler to collect Zakah (obligatory charity) from Zakah payers in order to deliver it to the Muslim treasury, those who work on keeping it, those who record Zakah, and those who distribute it over those who are eligible to receive it.

This is proven through the practical Sunnah of Allah's Messenger (peace be upon him) that was applied by his Rightly-Guided Caliphs after him and continued to be practiced by Muslims till the present day. As for the employees who work to one on whom Zakah is due, they do not fall under this category. Such persons must give Zakah to the Shar`y (Islamically lawful) categories of Zakah recipients. It seems that when giving Zakah to his employees, he wants to guarantee that they will continue working for him. In this case, he is exploiting Zakah for the benefit of his property. This is not permissible. Yet, if these employees are poor, there is no harm in giving them out of Zakah due upon him on account of their state of poverty, but not because they are

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his employees, provided that are to be given their salaries in full apart from Zakah.

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paying Zakah to the Tribal Chief

The second question of Fatwa no. 10886

Q 2: We live in the desert and raise sheep, and we plant corn, millet, sesame, and other types of grain, dependent upon the rain. Every year we give the Zakah on our sheep to the chief of our tribe, but he keeps it for himself. We also give him the Zakah on our grains, but we are worried that we might be committing a sin when we give it to him. It should be noted that the Zakah collectors come to us every year, but they usually come late. I hope you will explain to us what we should do as regards Zakah. Is it correct for us to give it to the chief or not? Please advise us, and may Allah reward you!

A: It is obligatory to pay Zakah upon freely grazed sheep if they reach the Nisab (the minimum amount on which Zakah is due). It is also obligatory to pay Zakah upon the grain and fruit that you store, if you possess more than 5 Wasqs (1 Wasq = 60 Sa`s =130,320 kg) of grain. You should pay one tenth of the value of the harvest as Zakah if the land is watered by the rain. It is not permissible to pay it to the chief, instead

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it should be given to the Zakah collectors, even if they come late. You may give it to the poor and needy, if the Zakah collectors do not come.

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Fatwa no. 10847

Q: I am a sub-headman and a legal representative of the farmers in the tribal valley, responsible for defending them and working for their welfare. I also build sand fences to protect their farms. After they cultivate their land and harvest the crops, the state sends someone to calculate the due Zakah with two deputies, and I go with them to the farmers. After the Zakah is calculated for those who have reached the Nisab (the minimum amount on which Zakah is due), the farmers receive an invoice for the amount of Zakah that was calculated as being due from them. I then take the calculated amount of Zakah on the crops and give it to the chief of the tribe to give it to the authorities. If there is some excess over the amount that was calculated as being due as Zakah, which is less than the Nisab, the farmers give it to me and the chief of the tribe in return for the services we have provided and for building the sand fences.

Is it lawful for us to take this excess, which has not reached the Nisab, and which the farmers give us willingly in return for the services we provide them? We do not take anything from the farmers other than the excess left over after the estimated amount of Zakah has been paid, and which is less than the Nisab and is given to us willingly. I hope to hear your advice, and may Allah reward you and help you do all that is good!

A: If what the chief of the tribe and you take from the farmers is given voluntarily and is not Zakah, then there is no problem in taking it, because they give it to you willingly in return for your services for the tribe. But if what you take is given from the Zakah, then it is not permissible for you to take it, because you are not included in the categories of people to whom Zakah should be given, and because it is not permissible to give Zakah in return for the services you provide for the tribe.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Zakah for promotion of goodwill toward Islam and among Muslims

The fifteenth question of Fatwa no. 12087

Q 15: Is it permissible to give Zakah (obligatory charity) to Al-Mu'allafatu Qulubuhum (those whose hearts are inclined to Islam)? Who exactly are they?

A: It is permissible to give Zakah to Al-Mu'allafatu Qulubuhum as stated in the Qur'an. They are the leading figures who are followed by their people,

and it is hoped that they will profess Islam or have their Iman strengthened if they are already Muslims or that they may guide their peers to Islam. Also, they may be given Zakah to avert their harm.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Can Zakah be given to non-Muslims?

The tenth question of Fatwa no. 3635

Q 10: Is it permissible to give Zakah (obligatory charity) or a part of the sacrificial animal offered on the Day of Nahr (10th of Dhul-Hijjah) to a non-Muslim neighbor, who is not a relative?

A: In the Ayah (Qur'anic verse) of Surah Al-Tawbah, Allah specifies the categories of Zakah recipients, saying: ﴾Zakah expenditures are only for the poor, and (the needy, and those employed to collect (the funds), and to attract the hearts of those who have been inclined (toward Islam), and to free the captives or slaves, and for those in debt, and for Allah's Cause (i.e., Mujahids), and for the wayfarer (a traveler who is cut off from everything).﴿ The Prophet (peace be upon him) said to Mu`adh when he sent him to Yemen: ﴾Tell them that Allah has enjoined upon them - Muslims - the paying of Zakah to be taken from the rich and given to the poor among them.﴿ (Agreed upon its authenticity) Accordingly, it is not permissible to give Zakah to non-Muslims except for Al-Mu'allafatu Qulubuhum.

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As for the sacrifice, there is no harm in giving a non-Muslim neighbor or relative a part of it, since it is a general form of Sadaqah (voluntary charity) [not restricted to any particular category].

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Fatwa no. 6065

Q: A dispute and discussion occurred between me and someone else when we were sitting in the market and a man bought twenty bottles of Pepsi for the Indian municipal workers. Someone objected and said to the man, "It is not permissible to give charity to them, because they are not Muslims." The discussion between us became angrier and we ended up arguing with each other. Your Eminence, I hope that you will answer the following question: Is it forbidden to give charity to non-Muslims and what is the ruling on this?

A: It is not permissible to give non-Muslims Zakah on wealth, Zakah on fruit, or Zakat-ul-Fitr (obligatory charity paid before the Festival of Breaking the Fast) even if they are poor, wayfarers, or indebted. If anyone gives money to non-Muslims, it will not be considered as Zakah. However, it is permissible to give general charity to poor non-Muslims, exchange gifts with them, and do good for them, as long as they do not commit transgressions against Muslims, because Allah (Exalted be He) says: ﴾Allâh does not forbid you to deal justly and kindly with those who fought not against you on account of religion nor drove you out of your homes. Verily, Allâh loves those who deal with equity.﴿

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Maintaining ties with non-Muslims or giving them Zakah and Zakat-ul-Fitr

The third question of Fatwa no. 8568

Q 3: If my neighbor is not a muslim, is it permissible to give them Zakah or Zakat-ul-Fitr (obligatory charity paid before the Festival of Breaking the Fast), and attend their funeral?

A: It is neither permissible to give Zakah or Zakat-ul-Fitr to non-Muslims, nor to attend their funerals. You may, however, give non-Muslims non-obligatory Sadaqah (voluntary charity) to attract their hearts to Islam.

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is it is permissible to give Zakah to someone who does not pray?

The third question of Fatwa no. 7850

Q 3: My brother is a Muslim, but he does not offer Salah (Prayer) although he used to work for charity as a way of serving Islam. He observes Sawm (Fast) during Ramadan, professes the Shahadah (Testimony of Faith), and does not deny that Salah is obligatory. Every time I advise him to pray, he says, "All right, I will pray," but he never does as he promises. That was the situation before Allah has inflicted him with a serious chronic illness that has confined him to the house until now. He has become poor and waits for other people to feed him, his wife, and children. The question is: Is it permissible for me or other people to give Zakah to my brother as he is a close relative and suffers extreme poverty and a serious illness?

A: It is not permissible to give him your Zakah money, but you may help him with non-Zakah money to support him and pay for his treatment. Perhaps when you do this, his heart will be softened and he may abide by the rulings and Pillars prescribed by Allah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Sending Zakah to Muslim Prisoners

The sixth question of Fatwa no. 7904

Q 6: is it permissible to send Zakah money to a Muslim prisoner?

A: It is lawful to use Zakah money to free Muslims from captivity and to provide them with what they need.

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Releasing from debt then deducting the amount from Zakah

Fatwa no. 2531

Q: My cousin borrowed a sum of money and I was one of the guarantors. When the time for repaying this debt came, he was insolvent. This forced us to pay half of the sum and we asked the creditor for more time to pay the second half. Time passed and the creditor demanded the remaining sum, but the debtor was still insolvent. Thus, is it permissible to give the Zakah (obligatory charity) due on our money to the debtor to pay off his debt though it fulfills our commitment as guarantors? If it is permissible to repay the rest of his debt for him in this way, what is the ruling on the previous sum we paid on his behalf since it was not a donation, but as fulfillment of our obligation as guarantors?

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Please provide us with the answer to this question. May Allah protect you and benefit Muslims through your knowledge.

A: It is not permissible for you to repay his debt out of your Zakah as doing so serves your interest through preserving and saving your money due to the fact that you are a guarantor.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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The Third Question of Fatwa no. 1788

Q3: a man died in debt and he left no money behind. Is it permissible to use Zakah to repay his debts?

A: The basic rule in the Shari`ah (Islamic law) is that when a Muslim who abides by the teachings of Islam dies while having accrued debts to meet his lawful needs and he does not leave any money to cover his debts, then Bayt-ul-Mal (Muslim treasury) is responsible for repaying them. This is based on the Hadith related by Al-Bukhari, Muslim, and others (may Allah be merciful with them), stating that the Messenger of Allah (peace be upon him) said: ("There is no believer, but of all the people I am the closest to him both in this world and in the Hereafter. Recite, if you wish: (The Prophet is closer to the believers than their ownselves) So if a believer leaves some property, his existing relatives inherit it; but if he leaves a debt or poor children, let them (the creditors and children) come to me, as I am his patron.") If his debts cannot be repaid by Bayt-ul-Mal, it is permissible to repay his debts from

Zakah, unless the one paying the Zakah is himself the creditor. Shaykh Al-Islam, Ahmad ibn Taymiyyah (may Allah be merciful with him) said in his book "Majmu` Al-Fatwa", (vol. 25, pp. 79-80): "As regards the debts of a dead man, it is permissible for the Muslim community to repay them from Zakah according to one view of the scholars, based on one of the two narrations from Imam Ahmad, because Allah (Exalted be He) says: (and for those in debt) He did not say 'to those who have debts'. The indebted is not necessarily given money in his possession." Consequently, it is permissible for Muslims to repay a deceased person's debts from Zakah. It should be given to those who will inherit from him or others, but should not be given to the creditor to reclaim his money.

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Giving Zakah to Non-Muslim Prisoners to pay the Diyah or Debts they owe Muslims

Fatwa no. 12010

Q: Is it permissible to give Zakah to non-Muslim prisoners if they have been imprisoned due to the Diyah (blood money) or debts they owe Muslims?

(Part No. 10; Page No. 35)

A: It is not permissible to give Zakah money to non-Muslim prisoners. But there is no prohibition against helping them with money other than Zakah money, because Allah (Glorified and Exalted be He) says: ﴿Allâh does not forbid you to deal justly and kindly with those who fought not against you on account of religion nor drove you out of your homes. Verily, Allâh loves those who deal with equity.﴾

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The first question of Fatwa no. 4487

Q 1: Is it permissible to give someone, who asks for help with the costs of marriage, from the Zakah (obligatory charity) money?

A: In the case where this person is Faqir (poor) or Miskin (needy), it is permissible to give them from the Zakah money and it is up to the Zakah receiver to use it for the costs of marriage or not. Likewise, in the case that this person is neither Faqir nor Miskin but is indebted because of a recent marriage and is incapable of paying back the debt, it is permissible to give them from the Zakah money because they are Gharimin (indebted people who can not pay their debts back on their own; they constitute one category of those who are liable to receive Zakah).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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(Part No. 10; Page No. 36)

Fatwa no. 2319

Q: It cannot have been hidden from Your Eminence, that the Fatani National Liberation Front is leading Muslims in Jihad in the Islamic states of southern Thailand, - which is known as Fatani - against the Thai Buddhist government, to retrieve the violated rights of the Muslims and establish an Islamic state based on the teachings of Allah's Book, the Qur'an, and the Sunnah of the Messenger of Allah (peace be upon him). But the Front lacks resources as it has no special funds to depend upon. It does not receive any financial support from Arab or Muslim countries. However, the situation of the Muslims in Fatani has received attention from some Muslim countries, led by the Kingdom of Saudi Arabia. That was the first county to raise the issue of Fatani in Islamic conferences held both inside and outside the Kingdom.

They have supported the Front by arranging funds to buying arms, equipment, and supplies, and the Front has devised ways to collect money, in conformity with the Shari`ah (Islamic law), such as collecting donations from benevolent people, gifts, and bequests. But we have a question that we would like to know the Islamic ruling on: is it permissible for the Front to collect Zakah from rich Muslims to buy arms and equipments for the Muslim Mujahids (those striving in the Cause of Allah)?

The Front would like Your Eminence to issue a Fatwa on this important issue as evidence of the permission for our work. We hope that Allah (Glorified and Exalted be He) will be pleased with us and with our Islamic Jihad and bless our good endeavors.

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A: If the reality is as you mentioned regarding the Jihad in the Islamic states of southern Thailand, and it aims to liberate the Muslims from being ruled by disbelievers and establish a Muslim state according to the Book of Allah and the Sunnah of the Messenger of Allah (peace be upon him), it is permissible for the Liberation Front to collect Zakah from rich Muslims and buy military equipment for the Muslim Mujahids to be used in Jihad in the Cause of Allah and defending His Religion. Jihad in the Cause of Allah is one of the eight categories that Zakah can be spent on, which Allah mentions in this Ayah (Qur'anic verse): ﴾As-Sadaqât (here it means Zakât) are only for the Fuqarâ' (poor), and Al-Masâkin (the poor) and those employed to collect (the funds), and to attract the hearts of those who have been inclined (towards Islâm), and to free the captives, and for those in debt, and for Allâh's Cause (i.e. for Mujahidûn - those fighting in a holy battle), and for the wayfarer (a traveller who is cut off from everything); a duty imposed by Allâh. And Allâh is All-Knower, All-Wise.﴿ We ask Allah to give us success in what pleases Him and victory, to adhere to the Truth, and to have a good end.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Fatwa No. (7746)

Q: Is it permissible to give Zakah to the poor so that he can perform the obligation of Hajj, though they are exempted from observing it?

A: It is permissible to give Zakah (obligatory charity) so that the poor Muslims can travel to perform the obligatory Hajj (Pilgrimage) because this generally comes under the purport of Allah's (Exalted be He) Saying: ﴾and for Allâh's Cause (i.e. for Mujahidûn - those fighting in a holy battle)﴿ in the Ayah (Qur'anic verse) which specifies the categories of Zakah recipients.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta`

Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 2361

Q: Some brothers told me that they had some Zakah to distribute, but they complained that there were no poor people, according to the Islamic texts, who had a right to it. They asked us for a Fatwa as to whether it is permissible to spend it on Masjids (mosques) or not. The Ayah (Qur'anic verse) from Surah Al-Tawbah is clear about the eight categories of people that Zakah can be spent on. But Allah says: ﴾and for Allâh's Cause (i.e. for Mujahidûn - those fighting in a holy battle)﴿ **Are Masjids included in "Allah's Cause", as a category for spending Zakah or not? Can we compare spending on Masjids to spending on Hajj based on the Hadith of Allah's Messenger (peace be upon him):** ﴾"Hajj is in the Cause of Allah..."﴿ **or not? Please give us your Fatwa.**

A: The words "in Allah's Cause" in the Ayah on the categories of spending Zakah refer to the Muslim Mujahids (those striving in the Cause of Allah) who fight to achieve victory for the religion and to raise the Word of Allah high. This includes spending on provisions, arms, and equipment necessary for Jihad (fighting in the Cause of Allah). It is not correct to compare spending on building Masjids, restoring them, furnishing them, and such like, to what the Messenger of Allah (peace be upon him) mentioned when he said: ﴾"Hajj is in the Cause of Allah..."﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The fourth question of Fatwa no. 2909

Q: Some scholars permit people to spend Zakah money on building Masjids (Mosques), hospitals, and charitable organizations. Other scholars even permit spending Zakah money on sports clubs, and cultural and sports associations which have no Islamic orientation.

A: It is not permissible to spend Zakah money on building Masjids, hospitals, and charitable organizations. The decree, which has been issued by the Council of Senior Scholars in

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the Kingdom of Saudi Arabia in this regard, states:

After reviewing the views of the religious scholars which were gathered by the Permanent Committee regarding the meaning of ﴾and for Allâh's Cause (i.e. for Mujahidûn - those fighting in a holy battle)﴿ which is included in the Ayah (Qur'anic verse) determining the channels of Zakah, and after studying the proofs and discussing the view maintaining that "for Allah's Cause" refers to Mujahids (those fighting in the Cause of Allah), especially the equipment they need, similarly, reviewing the interpretation of those who expanded the Ayah and did not limit its meaning to the Mujahids, thus they include Masjids and barrages construction, education improvement, the Da`wah activities carried out by Du`ah (callers to Islam) as well as other righteous deeds, the members of the Council have considered taking the views of the Mufassirs (exegetes of the Qur'an), scholars of Hadith, and Fuqaha' (Muslim jurists) i.e. Jumhur (dominant majority of scholars). According to these views, the meaning of Allah's saying, ﴾and for Allâh's Cause (i.e. for Mujahidûn - those fighting in a holy battle)﴿ related in the Ayah determining Zakah channels refers to the Mujahids and the equipment they require. If there are no Mujahids, Zakah should be spent on its other channels. It is not permissible to be spent on the public facilities such as building Masjids, barrages, etc., unless there is no channel available of the eight kinds stated in the Ayah. May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 2717

Q: Is it permissible to spend Zakah on Islamic schools and teachers' salaries and to meet the purposes for which these schools were established?

A: It is not permissible to spend Zakah on Islamic schools, unless it is to give the Zakah to poor teachers, employees, and students due to their poverty.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 4926

Q: We would like to know from you whether it is permissible to spend Zakah on the groups teaching Qur'anic memorization in the Kingdom of Saudi Arabia, such as the Qur'anic Memorization Groups in Makkah, Riyadh, Al-Ta'if, and the Eastern Province, and on other committees and groups teaching Qur'anic memorization inside and outside

the Kingdom. Is it permissible to give Zakah to these groups? According to the information we have, they give allowances to the teachers and to students as well. Please let us know whether it is permissible to spend Zakah on these groups or not? May Allah protect you and grant you success to work for the good and the best interest of the Muslims.

A: It is permissible to give Zakah to the teachers and students in these schools teaching the Glorious Qur'an if they are poor.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 1690

Q: In the compound where we live, there is a well that has been assigned as Waqf (endowment) by our grandfather who was the founder of this compound. The well became dry in the last few years. Water specialists say that it needs reconstruction. For this reason, I have been saving my Zakah (obligatory charity) money for twenty years to use the sum in reconstructing the well, seeking Allah's grand reward for this Insha'a Allah (If Allah wills), also to convey the benefit of this well to many people. is it permissible for me to save the money of Zakah for the intention of reconstructing this well? Some educated people have told me that it is impermissible to keep the Zakah money for all these years, knowing that the well has restored its water since about two years ago because of rain. If it is permissible for me to save my Zakah money for years, should I keep it until the well dries again? Or should I spend it on any other aspect of charity?

A: Allah (May he be Exalted) has clarified the channels of spending Zakah in the Ayah (Qur'anic verse): ﴾As-Sadaqât (here it means Zakât) are only for the Fuqarâ' (poor), and Al-Masâkin (the poor) and those employed to collect (the funds), and to attract the hearts of those who have been inclined (towards Islâm), and to free the captives, and for those in debt, and for Allâh's Cause (i.e. for Mujahidûn - those fighting in a holy battle), and for the wayfarer (a traveller who is cut off from everything)﴿ Therefore, it is impermissible to pay it in channels other than the specified ones by Allah (May he be Exalted). Based on this, what you have kept [of Zakah money] and what you are going to pay in the future [of Zakah money] should be spent in its lawful channels that are already clarified in this Ayah. This well is not from the prescribed channels of spending the money of Zakah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Paying Zakah to repair roads

Fatwa no. 2306

Q: I collected my Zakah (obligatory charity) and spent it all on the construction of a road at the top of the mountain where my village is. My village has no other road than the one I have constructed and most of its people are poor.

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The amount of my Zakah money was 850 Riyals. Please tell me whether paying this for the purpose mentioned above was sufficient and permissible for me or not? It may be worthy to mention that I am one of the people who needed this road.

A: The Zakah that you paid in the way indicated in the question is not sufficient to discharge your responsibility of paying Zakah. It is counted as a Sadaqah (voluntary charity) that you have given to the people of your village. You are still obliged to pay Zakah and spend it on the categories of Zakah recipients which are mentioned in the Saying of Allah: ﴾Zakah expenditures are only for the poor, and the needy, and those employed to collect (the funds), and to attract the hearts of those who have been inclined (toward Islam), and to free the captives or slaves, and for those in debt, and for Allah’s Cause (i.e., Mujahids), and for the wayfarer (a traveler who is cut off from everything).﴿

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Buying books with the money of Zakah

The twelfth question of Fatwa no. 8267

Q 12: Is it permissible to buy Islamic books with money dedicated to paying Zakah (obligatory charity) and to give them to a young person, male or female, whom Allah guides to the path of Iman (faith)?

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A: it is impermissible to buy books with the money of Zakah. Rather, Zakah should be given in cash to those who deserve it as described by Allah in the Qur'an. Allah (Exalted be He) says, ﴿As-Sadaqât (here it means Zakât) are only for the Fuqarâ' (poor), and Al-Masâkin (the poor) and those employed to collect (the funds), and to attract the hearts of those who have been inclined (towards Islâm)﴾

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. (1071)

Q : It is well known to Your Eminence that it is obligatory, on those who are able and qualified, to call both Muslims and non-Muslims to Allah and support the immigrant Muslims to maintain their Din (religion), urging them to be steadfast and warning them against the traps of Christianization and libertinism. Allah has willed that a group of Muslim youth study in America, who know first hand the real conditions of Muslim students emigrating to America and the schemes of Satan and his supporters. The trials they face resemble pieces of a dark night. Allah has blessed a group of these Muslim youth to come together and dedicate themselves to calling to Allah in America and to do their utmost to enlighten Muslim youth and students about their Din; whether those whose stay is temporary, such as the students or those who live and work in America.

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They agreed to establish a society called "The Muslim Students Association" in the United States and Canada, because any activity in America must go through a frame acknowledged by the government. The association was established in 1962 A.D. by five students and teachers. It has so expanded now that its membership has grown to over five thousand Muslim Arab and non-Arab students. It also has one hundred and fifty branches in the institutions of higher learning and universities. The association finances their activities through the subscriptions of its members and the donations offered by beneficiaries and subscribers. Yet, these donations are very little when compared to the demands of calling to Islam in America because there are no fixed resources for the expenditures of the association in calling to Allah and the amounts of Zakah offered by Muslims in America are too small to meet the numerous demands. They include publishing Islamic books, sending Islamic publications to members and others, visiting prisoners and inviting them to Islam which results in a great number of them embracing Islam, correcting their behavior and their turning to Allah in repentance. This has amazed the American officials. About one hundred persons embrace Allah's religion every month. There are conferences for calling to Islam and debates with those who oppose Islam, such as Christian and Jewish clergymen, etc. that speak out on TV, radio, and newspapers. There are also public meetings and similar activities. The main obstacle, which faces Islamic efforts in America and Canada, is the financial supply, which enables

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the association to expand its activities to include great numbers of these emigrants of Muslim origin whom non-Muslims want to corrupt and separate them from their Ummah and Din. They hope that when they return to their Muslim countries after studying, they will be appointed to leadership positions bearing Muslim names; whereas their way of thinking is westernized. What makes the mission of the association really difficult is that the number of Muslim students studying in America has reached one hundred and fifty thousand. Based on this, on behalf of the Muslim Students Association in the United States and Canada, I hope that you will kindly answer the following question:

Is it permissible to give Zakat to the Muslim Students Association in order for it to finance its activities of calling to Allah? Please reply to this Istifta' (request for a fatwa), may Allah reward and guide you! As-salamu `alaikum (May Allah's Peace be upon you!)

A: The Council of Senior Scholars in the Kingdom of Saudi Arabia has investigated this issue before and has issued its resolution wherein it explained the ruling. Thus, the Committee finds it sufficient to just mention its content in what follows since it adequately answers this Istifta' (request for a fatwa):

After reviewing the statements of the scholars reviewed by the Permanent Committee to discuss the meaning of: ﴿and for Allâh's Cause (i.e. for Mujahidûn - those fighting in a holy battle)﴾ which is a part of the Ayah (Qur'anic verse) specifying the channels of Zakat, and after studying the proofs and discussing the view maintaining that "for Allah's Cause" refers to Mujahids (those fighting in the Cause of Allah); especially the equipment they need, similarly, reviewing the interpretation of those who expanded the Ayah and did not confine its meaning to

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the Mujahids, thus they include building Masjids and infrastructure, improving education, Da`wah activities carried out by Du`ah (callers to Islam), etc. The members of the Council have considered adopting the views of the Mufassirs (exegetes of the Qur'an), scholars of Hadith, and Fuqaha' (Muslim jurists). According to these views, the meaning of Allah's statement: ﴿and for Allâh's Cause (i.e. for Mujahidûn - those fighting in a holy battle)﴾ in the Ayah that clarifies Zakah channels refers to the Mujahids and the equipment they require. If there are no Mujahids, Zakah should be spent on its other channels. It is not permissible to be spent on public facilities such as building Masjids, infrastructure, etc., unless there is no channel available of the eight types stated in the Ayah.

May Allah grant us success! May Allah's Peace and Blessings be upon our Prophet and his family and Companions!

The Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Mani`	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	Ibrahim ibn Muhammad Al Al-Shaykh

Fatwa no. 11183

Q: I would like to ask Your Eminence if it is permissible to spend some of the Zakah on the Du`ah (callers to Islam) wherever they are in the world. I was motivated to ask about this because I have noticed a lack of the spirit of brotherhood and social solidarity among Muslims in many countries in Europe and America. This is something that might cause the Du`ah, who devote their lives, time, and effort to serve Da`wah (calling to Islam),

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to starve in these countries.

As Your Eminence knows, giving a portion of the Zakah to them may save them from the disaster of poverty, increase their dedication to serve Da`wah, and enable them to use the money in softening the people's hearts and offering help to the weak and needy in these societies.

In this concern, I remember something I read from Shaykh-ul-Islam Ibn Taymiyyah. He stated that it is permissible to buy books on Islamic knowledge with Zakah money, and give them to scholars and seekers of knowledge. This is because the knowledge they gain will not be limited to them, but will extend to include those who study under their supervision and seek guidance through them.

I hope to receive an answer on this subject that will shed light on the way for me and all Muslims. I hope you will reply in a written letter.

May Allah help you to guide Muslims to understand whatever issues may face them as regards the affairs of their life and religion! As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

A: There is no prohibition against giving Zakah to the Du`ah wherever they are, if they have devoted themselves to Da`wah, and if they have no other way to support themselves. In this way, the obligation of meeting the needs of the Du`ah, the Muslims in general, and others will be met and also because - according to the preponderant opinion - it is permissible to transfer Zakah from the land of those paying it to other lands if it

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will serve an Islamic purpose by doing so.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Deputy Chairman	Chairman

Fatwa no. 13341

Q: Respected shaykh! It is well known that the youth have a main role in the continuity of the benevolence of our Ummah (nation). On this basis, the Social Reform Association in Kuwait is expanding its Centers which are concerned with the youth. Is it permissible to spend the Zakah money on the construction of these Centers? Finally, we ask Allah to keep you availing our Ummah.

A: The Committee studied the question. It acquainted itself with the system of the mentioned association and was pleased with the objectives thereof. Nevertheless, the Committee decreed that it is not permissible to spend Zakah money in expanding such Centers because this is not included in the channels of spending Zakah which are stipulated in Allah's saying, ﴿As-Sadaqât (here it means Zakât) are only for the Fuqarâ' (poor), and Al-Masâkin (the poor) and those employed to collect (the funds), and to attract the hearts of those who have been inclined (towards Islâm), and to free the captives, and for those in debt, and for Allâh's Cause (i.e. for Mujahidûn - those fighting in a holy battle), and for the wayfarer (a traveller who is cut off from everything)﴾

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. (6797)

Q : Is it permissible to pay Zakah to one serving Allah's Cause in spite of the presence of the six categories of people entitled to receive Zakah mentioned in the Noble Ayah: ﴿As-Sadaqât (here it means Zakât) are only for the Fuqarâ' (poor), and Al-Masâkin (the poor) and those employed to collect (the funds), and to attract the hearts of those who have been inclined (towards Islâm), and to free the captives, and for those in debt, and for Allâh's Cause (i.e. for Mujahidûn - those fighting in a holy battle), and for the wayfarer (a traveller who is cut off from everything)﴾ **? Is it permissible for one serving Allah's Cause to use the money to build Masjids (mosques) and schools in spite of the presence of the six categories mentioned and the fact that they are in need of money?**

A: It is permissible to pay Zakah to any of the eight categories mentioned in the Ayah of Surah At-Tawbah. The exact definition, which the Ayah reveals, is only meant to specify the proper channels of Zakah but this does not mean that all of them must take of each Zakah paid. As for spending the money of Zakah on building Masjids, this is not permissible.

May Allah grant us success! May Allah's Peace and Blessings be upon our Prophet, his family, and Companions!

The Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

(Part No. 10; Page No. 52)

The first question of Fatwa no. 10344

Q 1: zakah on wealth 1. The Nisab (the minimum amount on which Zakah is due) of gold and silver is not seen as being stable now. Is the Nisab calculated according to the price of gold and silver? Scholars have different views as to whether the rates of gold and silver should be calculated in paper currency, i.e. banknotes, and the most exact and useful way to calculate the Nisab? 2. Who are the people in Sri Lanka who belong to the eight categories of people stated in the Qur'an as having a right to Zakah? 3. Should Zakah be distributed equally to all the categories? For example, if there are six categories of people deserving Zakah, and there are 600 rupees, should we divide this money equally so each category can have 100 rupees? 4. Is it permissible to distribute a larger share to one category and not the others? For instance, if there are many poor and needy people, can we give them the biggest share and give smaller shares to the other categories? 5. Is it obligatory to give Zakah to all the categories? 6. Can we give Zakah to some categories and overlook the others based on the available money of Zakah? 7. Is it obligatory to give Zakah to at least three people from each category? 8. Or may we give an adequate sum of money to one person of a given category to enable them to gain more benefit from the money, by using it in business, for example, and so on? 9. Is it permissible to buy a piece of land, build a house, engage in business with the Zakah money, or spend it on work-based equipment? 10. Is it permissible to give Zakah to educational institutions and Masjids (mosques)?

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A: The Nisab of gold is fixed at 20 gold Mithqals (1 Mithqal = 4.25 grams), and the Nisab of silver is 200 dirhams (a dirham of silver equals 2.975 grams of silver). According to the Saudi currency, the Nisab of silver is therefore 56 silver Saudi riyals. 2. According to the soundest view of scholars, it is not obligatory to distribute Zakah to all the eight categories mentioned in the Ayah (Qur'anic verse) about Zakah distribution in Surah Al-Tawbah. It is permissible to give Zakah to some of the eight categories, because they are only mentioned in the Ayah to explain to whom should we give Zakah, not to make them all obligatory. 3. The poor and needy should be given what suffices them for one year or what makes their income sufficient for one year. The same applies to the other categories. So those employed to administer Zakah should be paid their wages from it. Also, Al-Mu'allafati Qulubuhum (those whose hearts are inclined to Islam) should be given money from Zakah to increase their affinity to Islam or acceptance of it. Likewise, a Mukatab (a slave with an agreement to buy their freedom) deserves to be given from Zakah to help towards their freedom. Also, the Mujahid (one striving/fighting in the Cause of Allah) deserves to be given what will serve their purpose. Similarly, the wayfarers deserve to be given what will help them to get home. 4. It is not permissible to spend Zakah on categories other than those mentioned in the Ayah. Thus, it should not be used for any of the purposes mentioned in the question;

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such as for building houses, buying lands, trading, and so on.

The second question of Fatwa no. (5342)

Q2 : I have a certain amount of money and every year I pay the due Zakah to the proper recipients. However, there are many charitable activities in our country and few numbers of the weak who are not known. Is it permissible for me to give it to the relatives whom I am not entitled to inherit from? I hope that you will direct me to what is most proper in giving this Zakah. May Allah reward you with what is best and grant you all good!

A2 : It is permissible to give Zakah to one's relatives whom one is not obliged to support, such as the children of one's paternal uncle; provided that they are poor. The Sadaqah (voluntary charity) given to relatives is considered Sadaqah and maintenance of relationships, as stated in the Hadith.

May Allah grant us success! May Allah's Peace and Blessings be upon our Prophet, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. (4802)

Q: Thanks to Allah, I am affluent and Zakah (obligatory charity) is due on my wealth. The husband of my sister has a limited income and needs help. Thus, I give him the Zakah due on me since he is my closest relative and relatives are much more entitled to share in one's blessings. Is it permissible for me to give him my Zakah?

A: Allah (Exalted be He) explained the channels of Zakah in His statement: ﴿As-Sadaqât (here it means Zakât) are only for the Fuqarâ' (poor), and Al-Masâkin (the poor) and those employed to collect (the funds), and to attract the hearts of those who have been inclined (towards Islâm), and to free the captives, and for those in debt, and for Allâh's Cause (i.e. for Mujahidûn - those fighting in a holy battle), and for the wayfarer (a traveller who is cut off from everything); a duty imposed by Allâh. And Allâh is All-Knower, All-Wise.﴾ Accordingly, if your sister's husband is poor and his income does not cover his expenditures on himself, his wife and all those on whom he is responsible to spend; or if he falls under one of the other categories mentioned in the Ayah, then give him out of the Zakah due on your wealth which fulfills his needs.

May Allah grant us success! May Allah's Peace and Blessings be upon our Prophet, his family and companions!

The Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Paying Zakah to a poor sister

The fifth question of Fatwa no. 278

Q 5: If a man has a full sister who is married to a poor person, is it permissible for her to receive Zakah (obligatory charity) paid by her brothers?

A: The financial support of a woman is the responsibility of her husband. If he is poor, his wife's brothers can give him part of the Zakah due on their money to spend it on himself, his wife, and his dependents. Brothers of this wife can give her part of the Zakah due on their money to spend on herself, her poor husband, and their children. Moreover, if this woman has money on which Zakah is due, she can give Zakah of her wealth to her husband to spend it on his dependents.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Mani`	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa No. (9423)

Q2 : I am a teacher at one of Al-Khafji elementary schools, and I receive a monthly salary. Is it permissible for me to give the Zakah due on gold to my divorced sister who has an eight-year-old daughter? Of course, I will give it to her in the form of money, although I give her five hundred Riyals every month.

A2 : If your sister and her daughter have not enough money to fulfill their needs, then give them out of Zakah (obligatory charity) what fulfills their needs.

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Fatwa no. 12019

Q: my brother studies at the university and lives with my father, who does not work. One of my other brothers and I support our family. Is it permissible for me to give my wife's Zakah money to my brother?

A: If your brother is poor and cannot afford to meet his basic needs, it is permissible for your wife to give her Zakah money to him.

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Fatwa no. 13662

Q: My father died (may Allah be merciful with him) leaving a family of seven

from another wife, who is not my mother. They do not have anybody to support them, apart from Allah (Glorified be He), except me. Is it permissible for me to regard the money I spend on them as the Zakah due on my money? It is worth mentioning that I am married and have a family of my own to support.

Moreover, my elder brother has two wives and many children. He can hardly afford to meet their needs and often asks me to help him. Is it permissible to regard the money I send to him as being from my Zakah money?

A: There is no prohibition against giving Zakah money to your half brothers and sisters, if they are poor and do not have any wealth that makes them not in need of Zakah. It is also permissible for you to give Zakah to your elder brother if he is poor and does not have any wealth or income that makes him not in need of Zakah. This is due to the general meaning of the Ayah (Qur'anic verse) about Zakah: ﴿As-Sadaqât (here it means Zakât) are only for the Fuqarâ' (poor), and Al-Masâkin (the poor) and those employed to collect (the funds), and to attract the hearts of those who have been inclined (towards Islâm), and to free the captives, and for those in debt, and for Allâh's Cause (i.e. for Mujahidûn - those fighting in a holy battle), and for the wayfarer (a traveller who is cut off from everything); a duty imposed by Allâh. And Allâh is All-Knower, All-Wise.﴾

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(Part No. 10; Page No. 59)

Fatwa no. 12826

Q: I work in Saudi Arabia as does my wife. We have money in excess of our needs and need to pay Zakah on it. i have brothers who work on a small piece of farmland in Egypt. They have children and their income hardly covers their food, drink, and clothing needs, etc. One of them has to support nine children besides himself and his wife, another supports seven children besides himself and his wife. I also have another brother who died leaving behind some children. Some of the children have graduated from the university and married, others are still studying at the university. Their mother has become a widow and has not remarried after my brother's death and lives with the children.

The question now is: Is it permissible for me and my wife to give them Zakah money? Also, my father-in-law works in a government office in Egypt and his income hardly covers his daily needs. He has two sons and a daughter, who are at different educational stages. One of them is studying in a secondary school in Yemen and this costs a lot of money that his father cannot afford. My second question is: Is it permissible for me and my wife to give my father-in-law our Zakah money?

A: It is permissible for you to give your brothers and your father-in-law what suffices them from your Zakah if their income is not enough.

As for your wife, it is not permissible for her to give her Zakah to her father.

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. (5384)

Q: I have a ninety year old maternal aunt. She possesses pieces of land, real estates and properties that she inherited from her deceased husband. Yet, due to her old age, she can not dispose of these properties that are forcibly taken over by both her brother and the children of her husband from another marriage. She has been provided for by this brother of hers, who has used some of her money and properties for 15 years, then he has expelled her, where she has settled with my mother who does not have anything, and I support my mother financially. This brother of hers is extremely arrogant and does not give her out of her properties enough money to even afford a box of medicine, which compels me to contribute to support her financially as well. Even the apartment where she lived, was forcibly seized by them. After family negotiations that extended for five years, we failed to convince her brother and the children of her husband to give her anything more than the very little that is being given to her every month, which does not suffice her basic food needs. She has been living with my mother for the whole of the period of these five years, where I provide for her after her brother refused her living with them and to increase the monthly payment given to her out of her properties. We have tried to negotiate with them to sell part of the agricultural land

(Part No. 10; Page No. 61)

she owns to spend on her but she refused because of her old age and lack of good awareness of life. Some of her brothers inheritors also refused, whereas some of them agreed. Finally, we found out that this solution may result in family sedition in addition to the impossibility of selling, since she, who is the owner, refused due to her old age and lack of awareness. Now I have gotten annoyed from her many requests for clothing, food and medicine. It suffices me to provide for my mother, my disabled brother, and my wife and children, knowing that she does not have any offspring and she lives in Egypt, her properties are in Egypt, and all of us are Egyptians.

The question is: Is it permissible to count the money I spend on her from my own money to be out of the Zakat due on me? It is worth mentioning that she is in fact richer than me, but her money and property are not at her disposal but are seized by her brother, and that I have the money of Zakat due on me that suffices her. Is it obligatory on me according to Shari`ah to support her financially? Is Zakat not permissible in this case? Please note that I may not inherit from her if my mother dies before her. My mother's health is deteriorating more than her. Please, advise me, may Allah reward you with the best!

A: First: With regard to the seizure of her properties on the part of her brother and the children of her husband from another wife, this should be referred to the Shar`i courts. **Second:** It is not permissible for you to consider what you have previously spent on your maternal aunt to be of the Zakat due on you, nor is it permissible to give her Zakat where her financial condition

(Part No. 10; Page No. 62)

is as you have mentioned. **Third:** It is not obligatory on you to support her financially while the case is as you have mentioned, but you should be grateful to her and maintain your relationship with her. The Prophet (peace be upon him) said: 《The maternal aunt is like the mother.》

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The first question of Fatwa No. (5394)

Q1 : Is it permissible for a woman to give the Zakah due on her wealth to her husband, if he is poor?

A1 : It is permissible for a woman to give the Zakah (obligatory charity) due on her wealth to her husband if he is poor so as to ward off his poverty. This comes in accordance with the general meaning of Allah's (Exalted be He) Saying: ﴾As-Sadaqât (here it means Zakât) are only for the Fuqarâ' (poor), and Al-Masâkin (the poor)﴿ ...

(Part No. 10; Page No. 63)

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Fatwa no. 10123

Q: is it permissible for me to give my wife some of my Zakah money, as she is in need of money and because she is an orphan?

A: It is not permissible for you to give your Zakah money to your wife, because it is your obligation to support her and provide her with clothing and shelter.

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The second question of Fatwa no. 6663

Q 2: is it permissible for me to give my entire Zakah to my uncle who is poor?

A: If your uncle is poor and needy, you should give him that which will suffice him to fulfill his needs.

(Part No. 10; Page No. 64)

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Fatwa no. 6707

Q: I have some wealth that I pay the Zakah (obligatory charity) due on it to the poor (whom I know their conditions) in my country in the month of Ramadan. It is worth mentioning that my paternal uncle's children are orphans and it is their mother who undertakes their upbringing. They have nothing, neither a building nor a farm. They are considered to be among the poor and needy. Is it permissible for me to pay them the Zakah due on my wealth without giving others? Or should I give them a share without depriving the poor? Please advise me, may Allah reward you with what is best! I want to inform you that my father and mother do not live with me nor do they depend on me on their living costs, since they have their own money that satisfy their needs. Is it permissible to give them a share from Zakah due on my money? May Allah protect you!

A: Giving all your Zakah or some of it to your poor paternal cousins is permissible. It even entails a greater reward than giving it to others who deserve it as well; because it is a Zakah and maintenance of kinship. As for giving it to your parents, it does not suffice you because their expenses are obligatory upon you. Giving them a share of the Zakah due on you is similar to giving this Zakah to yourself. Moreover, you mentioned that they have what suffices them. Thus it is not permissible for them to take out of the money of Zakah, neither from you nor from any other person. Yet, you should maintain their relationship away from Zakah.

(Part No. 10; Page No. 65)

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The second question of Fatwa no. 7495

Q 2: My father died several years ago. My mother is still alive. All the income she has is a pension that hardly suffices her basic needs. I also have a brother who has graduated from a high institute and has not started working yet. My paternal aunt, whose husband met his death, lives with us in our family house. She has neither income nor pension save a small piece of land that she owns. Now I have to pay my Zakah (obligatory charity). Is it permissible for me to pay some Zakah to my family to subsidize and help them meet the hardships of life and living costs or buy some basic home sets, such as a refrigerator, cooker, etc., through allocating a monthly sum for this purpose?

A: It is not permissible for you to give any of the Zakah you owe to those on whom you are obliged to support financially, such as your mother, even if they have no income. You have to support them financially in the same way you support yourself, your wife and your children away from the money of Zakah. As for your paternal or maternal aunt, for example, you are not required to provide them with sustenance. Thus, it is permissible for you to give them out of the money of Zakah what they need to pay for their food, clothes and shelter, but not what makes them indulge in luxury.

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The third question of Fatwa no. 8065

q 3: A wife is cared for by her husband and he supports her, but she has some needs that her husband cannot afford. Is it permissible to give her Zakah?

A: It is not permissible to give a woman Zakah money if her husband can afford to meet her normal needs for food and clothing.

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The sixth question of Fatwa no. 8618

q: Is it permissible for a Muslim to give Zakat-ul-Fitr (obligatory charity paid before the Festival of Breaking the Fast) or any other Zakah to his son who is studying far away from him?

A: It is not permissible for a father to give Zakat-ul-Fitr or any other Zakah to a son, because it is the father's duty to support his son.

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The first question of Fatwa no. 11414

Q: my mother has some gold jewelry and pays Zakah on it every year. I need the money that she pays, so she gives it to me. Is this permissible or not? I would like to have some clear advice.

A: It is not permissible for a mother or a father to give any of their Zakah money to their children.

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The fifth question of Fatwa no. 1943

Q 5: Is it permissible to give Zakah (obligatory charity) to one's parents?

A: It is obligatory upon a son to financially support his poor parents, and to provide them with clothes and shelter from his own wealth. It is not permissible for a Muslim to pay his Zakah to his parents since this is a protection of his wealth.

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The second question of Fatwa no. 12829

Q 2: my father used to give my grandmother some of the annual Zakah he pays on his wealth. When it was explained to him that she has been saving the money and not benefitting from it or buying anything with it, and that she asks the people for money and goes to eat with them, he has started to give the Zakah he used to give her to other people who need it. Is it correct or wrong to do so?

A: If the grandmother he used to give the Zakah to is your maternal grandmother and is a poor woman, then it is permissible for your father to give it to her, but if she is your paternal grandmother, then it is not permissible for him to give her any Zakah, and it is obligatory on him to give an amount equal to the money he gave her to the poor.

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The second question of Fatwa no. 11020

Q 2: i gave my mother some of the Zakah on my wealth, as I did not know it was not permissible to give it to her and I only found out after I had given it to her. My mother is now married to a man other than my father, and she is an old woman who needs Sadaqah (voluntary charity). Should I now give out the same amount in Sadaqah as I gave to her?

A: It is obligatory on you to give out the amount that you gave to your mother to someone poor other than your mother, because it is not permissible to give Zakah money to your own mother.

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The first question of Fatwa no. 10654

Q 1: my mother has now been divorced from my father for more than forty years. She lives with her second husband and is in need of support, and she has children with her current husband. Is it permissible for me to give her the Zakah on my wealth or on other types of Zakah?

A: It is not permissible for you to give the Zakah on your wealth to your mother. However, it is permissible for you to give it to her second husband if he is poor and does not have sufficient money to support himself and his family.

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Giving Zakah to Al-ul-Bayt

The first question of Fatwa no. 7778

Q 1: I heard that it is not permissible for Al-ul-Bayt (members of the Prophet's extended Muslim family) to be given or rather, more accurately, to receive Zakah. Al-ul-Bayt refers to the descendants of the family of Banu Hashim and Banu `Abdul-Muttalib (may Allah be pleased with them). Is this correct? If so, are there any exclusive duties on someone who is a descendent of the Prophet's family?

there is a family whose lineage traces back to `Aqil (may Allah be pleased with him). Members of this family have a female relative - their maternal grandmother - who receives Zakah money; and she sometimes gives the children of the family gifts from the Zakah money she receives. Is it permissible for them to take these gifts?

A:

Firstly: Members of the family mentioned above (the Prophet's family) should not be given Zakah, because there are religious texts stating that it is unlawful for them to take it. Among these religious texts is a Hadith related by Imam Muslim (may Allah be merciful with him) on the authority of `Abdul-Muttalib ibn Rabi`ah ibn Al-Harith (may Allah be pleased with him) who reported

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that the Messenger of Allah (peace be upon him) said: ﴾Charity (Zakah) is not becoming for the family of Muhammad, as it is people's impurities.﴿ In another narration: ﴾They (charities) are not permissible for Muhammad (peace be upon him), nor for the family of Muhammad.﴿

Secondly: If Zakah money is given to anyone other than the members of the Prophet's family and they then give it as a gift to any member of the Prophet's family, it is permissible for members of his family to take it and benefit from it, based on the following Hadith in which Um `Atiyyah (may Allah be pleased with her) said: ﴾The Messenger of Allah (peace be upon him) sent me some lamb from the Zakah. I sent `Aishah some of it. When the Messenger of Allah (peace be upon him) came to `Aishah, he asked, "Do you have anything (to eat)?" She said, "Nothing, except the lamb that Nusaybah (Umm `Atiyyah's nickname) sent us from that which you gave to her. He said, "It has reached its proper place.﴿ (Agreed upon by Al-Bukhari and Muslim and the version quoted is from Imam Muslim). In another Hadith reported on the authority of Barirah, the Prophet (peace be upon him) said: ﴾It is charity for her, and a gift for us.﴿

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Fatwa no. 10953

Q: is it permissible for me to give my Zakah money to my sisters? They are orphans in need of money. I take care of all their affairs and have paid for all their needs; food, shelter, etc., since our father died. When my sisters get any money from school, they give it to me. Is it permissible for me to give them my Zakah money to fulfill their needs and reduce my spending? Your Eminence, I would like to have the answer to these questions mailed to me. Thank you.

A: It is not permissible for you to give them any part of your Zakah money. It is your obligation to support your orphaned sisters until they reach the age of consent and are able to earn their own living.

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The third question of Fatwa no. 7335

Q 3: the nephews of an elderly lady of around eighty years old, give her their Zakat-ul-Fitr (obligatory charity paid before the Festival of Breaking the Fast) and the Zakah on their wealth. When they visit her, they refuse to eat the food she offers them, in case they will be eating food bought with their Zakah money. This upsets the lady and she has asked them not to give her any more money. She has no sons, just three daughters who are married and live with their husbands. I need your advice and may Allah be merciful with you!

A: If the reality is as you mentioned, there is no problem in them eating the lawful food she offers them. The fact that they give her some of their Zakah money does not mean they should abstain from eating food bought with their Zakah money or the Zakah money of other people, as it has already been given to a rightful recipient.

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Sadaqah

(Part No. 10; Page No. 76)

The third question of Fatwa no. 9643

Q 3: if a wealthy person donates some money for poor university students, is it permissible for those who can afford to buy their books to take from this money, given that there are more needy people?

A: If the case is as you mentioned, it is impermissible for a person that can afford to buy text books to take anything from this money.

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The first question of Fatwa no. 8130

Q 1: what is the ruling on begging? Would you please explain when begging is permissible and when it is not?

A: Begging is prohibited except when a person is forced to seek financial help from the government or from individuals out of dire need. For example, when a Muslim is in a situation where he has to pay Himalah (an amount of money paid to two quarreling parties to reconcile them) and the like, he is blameless. The Prophet (peace be upon him) said, ﴾Begging is similar to scratching the flesh off your face; except for asking from a ruler or asking in case of dire need.﴿ Moreover, he (peace be upon him) said to Qabisah, ﴾Asking for money

is not permissible except in three cases: someone who takes it upon themselves to pay Himalah, they may seek people's help until the designated amount is received and then they should stop asking; for calamity-stricken people who lose their properties, it is permissible for them to seek financial assistance until they are able to support themselves; and for those who are starving, with three reliable people from their community testifying to this saying: 'Oh, these persons have been reduced to hunger!' It is permissible for them to ask (for charity) until they are able to stand on their own feet and support themselves. Apart from these cases, Qabisah, anything received through begging is unlawful, its recipient devours it unlawfully.﴿ (Narrated by Muslim).

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Giving presents to the people of the Book

The fourth question of Fatwa no. 6787

Q 4: Is it permissible for a Muslim to give gifts to the People of the Book? Is it permissible to donate some of the sacrificial animals to the People of the Book?

A: It is permissible to give presents to non-Muslims and to give them part of the sacrificial animal and from voluntary charities if they are not fighting against us because of the saying of Allah (Exalted be He), ﴾Allâh does not forbid you to deal justly and kindly with those who fought not against you on account of religion nor drove you out of your homes. Verily, Allâh loves those who deal with equity.﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Sadaqah of a Person who does not Offer Salah

The second question of Fatwa no. 3502

Q 2: is the Sadaqah (charity) of a person who does not offer Salah (Prayer) accepted or not? Are they rewarded for it?

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A: A person who does not offer Salah denying its obligation is considered a Kafir (non-Muslim) according to the Ijma` (consensus of scholars); a person who does not offer Salah for any other motive is a Kafir according to the most authentic of the opinions of scholars. Thus, this person's Sadaqah is not accepted and they are not rewarded, for they are considered Kafirs for abandoning Salah intentionally. Allah (Exalted be He) states, ﴿The likeness of what they spend in this world is the likeness of a wind which is extremely cold; it struck the harvest of a people who did wrong against themselves and destroyed it, (i.e. the good deed of a person is only accepted if he is a monotheist and believes in all the Prophets of Allâh, including the Christ عليه السلام and Muhammad صلى الله عليه وسلم). Allâh wronged them not, but they wronged themselves.﴾ Allah also states, ﴿The parable of those who disbelieved in their Lord is that their works are as ashes, on which the wind blows furiously on a stormy day; they shall not be able to get aught of what they have earned. That is the straying, far away (from the Right Path).﴾ Allah also states, ﴿And whosoever disbelieves in Faith [i.e. in the Oneness of Allâh and in all the other Articles of Faith i.e. His (Allâh's) Angels, His Holy Books, His Messengers, the Day of Resurrection and Al-Qadar (Divine Preordainments)], then fruitless is his work﴾

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The sixth question of Fatwa no. 9817

Q 6: The Messenger of Allah (peace be upon him) is reported to have said: ﴾Sadaqah (voluntary charity) given to the needy is Sadaqah,

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but when given to Dhul-Rahim it is two things ...﴿ **what is meant by Dhul-Rahim (relatives), who the Messenger (peace be upon him) has urged us to give Sadaqah to? Does the term refer to Mahram (spouse or unmarriageable relative) females and also male relatives? If it is permissible to give relatives Sadaqah, is it permissible to give it to them if they are rich or have the same standard of living as those who are giving them Sadaqah? If our relatives have a better standard of living than us or are wealthy, is it sufficient to maintain the ties of kinship with them through visits?**

A:

Firstly, the full text of the Hadith related by Ahmad, Al-Tirmidhy, Al-Nasa'y, and Al-Hakim, reads: ﴾Sadaqah given to the needy is Sadaqah, but when given to Dhul-Rahim it is two things: Sadaqah and maintaining the ties of kinship.﴿ The Hadith was reported on the authority of Salman ibn `Amir Al-Dabby.

Secondly, Dhul-Rahim refers to poor relatives, whether they are men or women. As for wealthy relatives, you can maintain the ties of kinship with them through gifts, visits, meeting them cheerfully, and offering them advice.

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The third question of Fatwa no. 12592

Q 3: My mother says that she gives charity from her husband's money that she has worked hard in earning, knowing that we are nomads, and that she often takes goats to graze in the mountains, but she takes from them [the goats] to pay charity without her husband's permission, is there any sin upon her or not? Please answer us, May Allah reward you amply.

A: The basic principle is that it is impermissible for a wife to give away charity from her husband's money without his permission, except for what is customary, such as what is being given to the neighbors, beggars and such like, in a way that does not harm her husband. The reward in this case will be divided between them, for the saying of the Prophet (peace be upon him), (Whenever a woman gives away (for charity) some of the food in her house, without causing any mischief, she will be rewarded for whatever she has given, and her husband will also be rewarded for what he has earned. The same applies to a trustee, as in no respect does one diminish the reward of the other.)

(A report whose authenticity was agreed upon by Al-Bukahri and Muslim.)

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The third question of Fatwa no. 11030

Q 3: one day I purchased some fabrics from a vendor and I owed her 25 Riyals but she never came back to collect them. Since she lives in a distant place, and I waited for her for years, but she did not come back, I gave that sum in charity to those who deserve it with the intention that she is the one who gave the charity, is this sufficient or what should I do? Could you kindly advise me?

A: If the situation is as you have mentioned, then there is no harm but if she comes to you, you should inform her of what you have done. If she approves of your action, then praise is due to Allah, otherwise you should pay her the 25 Riyals and the reward of the charity will be yours.

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Chapter on Sawm (Fasting)

(Part No. 10; Page No. 84)

The merit of Sawm

Fatwa no. 4145

Q: In one of his Friday Khutbahs (Sermons), a Khatib (preacher) mentioned the Hadith narrated by Salman who reported that Allah's Messenger (peace be upon him) gave them (his Companions) a sermon on the last day of Sha`ban etc. At that point, one of the attendees of the sermon went against the Imam publicly telling him that the Hadith narrated by Salman is a Mawdu` (fabricated) Hadith. From among what he (the Khatib) mentioned, "Whoever feeds a fasting person, Allah will make him drink from my Hawd (Prophet's lake in Paradise) a drink that quenches his thirst until he enters Paradise" and "Whoever relieves his slave, will be forgiven by Allah and protected from Hell-fire." The objecting person said that these sayings are falsely ascribed to Allah's Messenger and whoever ascribes lies to Allah's Messenger, will have his abode in Hell-fire etc. I hope your Eminence will explain whether what he has said is true or not. May Allah protect you!

A: The Hadith reported by Salman is recorded by Ibn Khuzaymah in his Sahih. He said: "Chapter on the merits of the month of Ramadan, if the narration is authentic", then added: `Aly ibn Hujr Al-Sa`dy reported that Yusuf ibn Ziyad reported that Hammam ibn Yahya reported from `Aly ibn Zayd ibn Jud`an from Sa`id ibn Al-Musayyib from Salman that he said: (The Messenger of Allah (peace be upon him)

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delivered a Khutbah on the last day of Sha`ban. The Prophet said, "O you people! A great and blessed month has arrived for you. A month in which there is a night which is better than one thousand months. Fasting during this month is an obligation, and the extra prayers during its nights are voluntary. Anyone who comes closer to Allah through a good deed during this month is as if he performed an obligatory duty during times other than Ramadan, and he who fulfils an obligatory duty in it will be like one who fulfils seventy obligatory duties in another month. It is the month of patience, and the reward of patience is Paradise. It is the month of the visiting of the poor, the sick and the needy so as to share their sorrows. It is the month where the nourishment, the sustenance and the income of the believing Muslim increase and they are blessed. Anyone who invites others to break their fast at Iftar will be provided with forgiveness of his sins and be saved from hellfire, and will receive reward equal to the fasting person without reducing his own reward in any respect. Some of the Companions of the Prophet said: Not all of us may find food to share with one so that he could break his fast. The Prophet said: Allah will reward you even if you help the fasting Muslim to break his fast with a date, a sip of water, or a drink of milk. It is a month whose beginning is Mercy (Rahmah), and its middle part is Forgiveness (Maghfirah) and its last part is freedom from hellfire. Anyone who helps a slave to be freed, Allah will forgive him and free him from Hellfire. Increase in yourselves four characteristics: Two by which you will please your Lord, and two others by which you can not live without. The first two qualities to please Allah are to bear witness that there is no one worthy of worship except Allah, and to ask forgiveness from Allah. However, the other two things that you can not live without are: To ask Allah for Paradise and to ask Him to protect you from Fire. Anyone who gives water to a Muslim at Iftar, Allah will give him water during the Day of Judgment from the fountain of the Prophet Muhammad which will make him not feel thirsty until he enters Paradise.)

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Its Sanad (chain of narrators) includes `Aly ibn Zayd ibn Jud`an who is a weak narrator because of bad memorization. Its Sanad also includes Yusuf ibn Ziyad Al-Basry whose narrations are Munkar (rejected Hadith reported by a weak narrator whose narration conflicts with an authentic Hadith). The Sanad also includes Hammam ibn Yahya ibn Dinar Al-`Awdy about whom Ibn Hajar said in Al-Taqrib: A reliable narrator who may have forgotten. Consequently, this Hadith with this Sanad is not Mawdu` but it is Da`if (weak). However, the merits of the month of Ramadan are mentioned in so many other authentic Hadith.

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The first and second questions of Fatwa no. 9395

Q 1, 2: does a Muslim prove his ability to overcome needs and desires through Sawm (fasting)? How does a Muslim see the reality of the world?

A: Allah obligates the Sawm of Ramadan for the interest of His servants to discipline their spirit to promote them to human perfection.

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Sawm is abstaining from food, drinks and other things which break it. This trains the spirit to do things against its nature and helps it to overcome its forbidden desires during Sawm. It also disciplines the spirit to apply moral values. When a person strengthens his knowledge with his religion and what Allah prepares for His believing servants in the Hereafter and holds firm to it, he realizes the meanness of this world and its status in the sight of Allah; it is not worthy a weight of a mosquito just as related in the Hadith which was related by Al-Tirmidhy and Ibn Majah. The value of this world gratifies in the sight of those who reconcile it with their obedience to Allah and taking it as a passage to the Hereafter.

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Fasting some days as fasting the whole month

The Fourth Question of Fatwa no. 3089

Q4: is it permissible for someone to fast continuously day and night, for three days during the month of Ramadan instead of fasting the whole month?

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A: It is not permissible to do so and none of the scholars have ever said that it is permissible to do so, as night is not a time of fasting. Anyone who does so is in violation of Islamic law, and has innovated a new legislation that was not ordained by Allah. Additionally, they will be breaking their fast during the month of Ramadan without a legal excuse. Allah (Glorified be He) made fasting the entire month of Ramadan obligatory upon every Mukallaf (person meeting the conditions to be held legally accountable for their actions). Therefore, fasting some days can not take the place of fasting the whole month.

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New moons, different sighting locations and astronomy calculations

Fatwa no. 256

Q 1:

How can we sight the crescent moon of Ramadan in the Kingdom of Saudi Arabia? I would like to know the way of sighting the new moon. Who is officially responsible for announcing the sighting of the new moon?

2:

Is the radio broadcast among the Shar'y (Islamic legal) means that one can rely on to begin Sawm (Fasting) when announced? Does the radio broadcast meet the legal conditions required in the witness who confirm the sighting of the new moon in order to commence observing Sawm based on such announcement?

3:

Are telephone and telegraphs considered official Shar'y means of communication that can be trusted in this regard, though one does not know the person who is talking or the person sending the telegraph?

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A: Due to the importance of knowing the first day of the month of Sha'ban because of being related to the month of Ramadan, the Ministry of Justice sends a circulated note to all courts during the month of Rajab that all judges should inform people to sight the crescent moon of the month of Sha'ban. During the last days of the month of Sha'ban, the supreme judicial authority in the Ministry of Justice holds meetings for studying what is sent of testimonies concerning sighting the crescent moon of Sha'ban. After studying this issue, the judicial authority issues a decision according to what is legally confirmed concerning the first day of Sha'ban. Accordingly, we can determine the night when we can sight the new moon of Ramadan which is the night before the thirtieth of Sha'ban. Consequently, a circulated note is sent to all judges, who, on the night before the thirtieth of Sha'ban, become well-prepared to receive any witness who testifies to sighting the new moon. After verifying his testimony, making sure that he is truthful and discussing with him the way, place and the time of sighting the new moon and other questions

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that confirm that he is truthful, the judge sends a telegraph to the Ministry of Justice about this testimony. At the same time, the Supreme Judicial Authority holds a meeting in the headquarters of the Ministry of Justice in order to study what the judges sent in this regard. When the board is sure about sighting the new moon of the blessed month of Ramadan, it prepares a decision that confirms sighting the new moon. After signing the decision by the royal authority, the decision is circulated to all judges in order to inform all people through radio and television. The testimony of one just and upright person is sufficient to confirm the sighting of the new moon of Ramadan. It was reported that

Ibn 'Umar (may Allah be pleased with him) said: ﴾The people gathered to sight the new moon, so I informed the Messenger of Allah (peace be upon him) that I had sighted it. He (peace be upon him) fasted and commanded the people to fast.﴿ (Reported by Abu Dawud and Al-Daraqutny) As for the news propagated by radio or telegraph concerning sighting the new moon, confirming the beginning or end of the month, they will be accepted as reliable sources of information. They are related to the state and no one dares to fabricate lies or add or delete any part of the news. Officials used to pay great attention to these means with regard to absolute accuracy in conveying messages or news.

Therefore, we can accept the news broadcasted through these means even though the broadcaster is not well-known to us.

As for the telephone, it needs much verification and investigation about the person who conveys this news to you with regard to his uprightness and accuracy in reporting news. Telephone is not like radio or other reliable means, because telephone is a publicly used device.

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Fatwa no. 2031

Q: what is the method of detecting the beginning of the lunar months?

A: The Authentic Hadiths of the Prophet (peace be upon him) have indicated that whenever the crescent is observed by a trustworthy person after sunset, on the night of the thirtieth of Sha`ban or Ramadan, then the vision should be recognized. Accordingly, the beginning of the month is to be recognized regardless of the period that the moon remains after sunset, whether it is twenty minutes, more or less, for nothing has been mentioned in any of the authentic Hadiths

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indicating a specific time [in minutes] for the moonset after sunset. The Council of Senior Scholars in the Kingdom [of Saudi Arabia] have also agreed to what we have mentioned.

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The fourth question of Fatwa no. 4442

Q 4: If one observes Sawm (Fasting) or breaks Sawm on the thirtieth day of Sha'ban without sighting the new moon; would their Sawm be valid? Would you please support your answer with evidence?

A: It is not permissible for a Muslim to fast on the thirtieth of Sha'ban if sighting the new moon has not been confirmed on the eve of that day. An exception to the prohibition of fasting on this day is made if this day coincides with a day that someone habitually fasts, such as fasting on Monday or Thursday. So, a person who has this habit is permitted to fast this day along with other previous days of Sha'ban, because the Prophet (peace be upon him) said: ﴾Do not observe Sawm for a day or two days ahead of Ramadan, except a person who is in the habit of observing a particular Sawm; they may fast on that day.﴿

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(Related by Al-Bukhari and Muslim)

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Q 5: Is it permissible to follow the calculations of astronomers in the acts of `Ibadah (worship), such as Sawm (fasting) and others?

A: It is impermissible to follow astronomers in these matters; we should depend on sighting the new moon, as it is stated in the Sahih (authentic) Hadith, (Observe Sawm when you see it (the crescent of Ramadan) and break your Sawm when you see it (the crescent of Shawwal). If the weather is cloudy, complete thirty days of Sha`ban.)

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The fifth question of Fatwa no. 7753

Q 5: what is the ruling on a person who does not fast according to the first sighting of the new moon

of Ramadan, but waits until he sees it for himself depending on the following Hadith, ﴾Start fasting on seeing it (the new moon of Ramadan), and give up fasting on seeing it (the new moon of Shawwal)﴿ **? Is this understanding correct?**

A: It is obligatory to fast when the sighting of the new moon is confirmed, even if only one trustworthy Muslim sees it. The Prophet (peace be upon him) issued orders to fast when a Bedouin testified that he had seen the new moon. Interpreting the Hadith mentioned in the question to mean that no individual should fast until they see the new moon for themselves is incorrect, because the Hadith tells everyone to fast when the sighting is confirmed, even if only one trustworthy Muslim sees the new moon.

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Fatwa no. 10973

Q 1: a group of Multazims (practicing Muslims) here in our town disagree with us in some matters, such as the Sawm (fasting) of Ramadan. They do not fast until they see the crescent with the naked eye. Sometimes they begin Sawm a day or two after us, and they break their Sawm a day or two after `Eid-ul-Fitr (the Festival of Breaking the Fast).

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Whenever we question their Sawm on the day of the `Eid, they insist that they will not break their fast nor fast until they see the crescent with the naked eye, as the Prophet (peace be upon him) stated, ﴾Begin Sawm on seeing it (the crescent of Ramadan), and break your Sawm on seeing it (the crescent of Shawwal).﴿ **They are not convinced with the modern devices which are used to see the crescent. They also offer Salat-ul-`Eid (the Festival Prayer) after the end of the `Eid, according to their sighting. On `Eid-ul-Adha (the Festival of the Sacrifice), they also slaughter the Ud-hiyah (sacrificial animal offered by non-pilgrims) and stand on the mountain of `Arafat two days later. They also offer Salah (Prayer) in Masjids (mosques) where there are graves, and they claim that it is not prohibited. May Allah reward you.**

A: These people should observe Sawm and break Sawm with the rest of the people, and offer Salat-ul- `Eid with the Muslims in their countries, as the Prophet (peace be upon him) stated, ﴾Begin Sawm on seeing it (the crescent of Ramadan), and break your Sawm on seeing it (the crescent of Shawwal). If the sky is overcast (and you cannot see it), complete the term (thirty days of Sha`ban).﴿ Agreed upon by Al-Bukhari and Muslim. What is meant here is Sawm and breaking the Sawm if the crescent is seen with the naked eye or with modern devices which are an additional aid, as the Prophet (peace be upon him) stated, ﴾The beginning of Ramadan is on the day when you begin Sawm; the end of Ramadan is on the day when you end it; and `Eid-ul-Adha is on the day when you sacrifice.﴿

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The first question of Fatwa no. 313

Q 1: Sometimes we hear on the radio that Saudi Arabia has started Sawm (fasting), whereas we have not seen the crescent in Côte d'Ivoire , Guinea , Mali or Senegal, although we carefully follow this issue. Therefore, we disagree and a few people begin Sawm depending on what they hear on the radio, and others wait until they see the crescent in our countries, according to Allah's statement, ﴾So whoever of you sights (the crescent on the first night of) the month (of Ramadan i.e. is present at his home), he must observe Saum (fasts) that month﴿ **and the Prophet's statement,** ﴾Start Sawm on seeing it (the crescent of Ramadan), and break Sawm on seeing it (the crescent of Shawwal)﴿ **and "Each country has its own crescent." Controversy has arisen between the two parties, so please advise accordingly.**

A: The variance in the appearence of the crescents in different countries is one of the matters which are known instinctively. No disagreement has ever taken place among the Muslims on this fact. The disagreement among Muslim scholars is whether we should depend on

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the difference regarding the appearance of crescents in the beginning and the end of Sawm in Ramadan or not. This is one of the theoretical issues which are subject to Ijtihad (juristic effort to infer expert legal rulings). Thus, the scholars of Islam have always differed about it and some of them are of the view that the difference in the initial appearance of crescents should be considered, while others view that it should not be considered. Each of them has given evidences from the Qur'an and the Sunnah (whatever is reported from the Prophet) and Qiyas (analogy). Sometimes the two parties cited the same texts, such as Allah's statement, ﴾So whoever of you sights (the crescent on the first night of) the month (of Ramadan i.e. is present at his home), he must observe Saum (fasts) that month﴿ , Allah's statement, ﴾They ask you (O Muhammad صلى الله عليه وسلم) about the new moons. Say: These are signs to mark fixed periods of time for mankind﴿ and the Prophet's statement, ﴾Observe Sawm on seeing it (the crescent of Ramadan), and break Sawm on seeing it (the crescent of Shawwal).﴿ in addition to other texts. This is because each party understood the texts in a different way, and each of them followed a different method in Istidlal (reasoning by methods other than the recognized sources). However, this disagreement had no negative effect, as each of them respected the other's Ijtihad. The earlier jurists disagreed about this issue, and each of them had their own evidences. If it is proved to you, whether through the radio or any other means, that the crescent was seen in another place, you should refer this matter

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to the ruler of your country. It is he who can declare whether you should fast on that day or not; his ruling is the decisive resolution in such a case. Thus, the problem is solved when the ruler of your country decides whether you should fast on that day or not.

As for the phrase "Each country has its own crescent", it is not a Hadith attributed to the Prophet (peace be upon him); it is one of the sayings of the group who think that the difference in the appearance of crescents should be considered in the Sawm and breaking the Sawm of Ramadan.

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The third question of Fatwa no. 319

Q 3: It is impossible to see the new moon with the naked eye before 30 hours of its birth. After this period, it is impossible to see it because of the weather conditions. If this situation is taken into consideration, is it possible for the inhabitants of England to use astronomical information for this country in calculating the probable time of sighting the new moon and the beginning of the month of Ramadan, or must we see the new moon (with naked eye) before starting to fast the blessed month of Ramadan?

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A: It is permissible to make use of observation instruments to sight the new moon, but it is not permissible to rely on astrological sciences in confirming the beginning or end of the month of Ramadan. Allah has not legislated it either in His Book or in the Sunnah of his Prophet (peace be upon him). Rather, Allah has legislated for us to establish the beginning and end of Ramadan through sighting the new moon; to begin Sawm by seeing the new moon of Ramadan and to end Sawm by seeing the new moon of Shawwal and to gather to perform the Prayer of 'Eid-ul-Fitr (the Festival of Breaking the Fast). Allah has made the new moons to mark fixed periods of time for mankind and for performing Hajj. So, it is not permissible for a Muslim to use any other method to determine the times for acts of worship such as fasting of Ramadan, celebrating the Two 'Eids, going on Hajj, fasting as a Kaffarah (expiation) for killing by mistake or for committing Zhihar (a man likening his wife to an unmarriageable relative) and so on. Allah (Exalted be He) says: ﴾So whoever of you sights (the crescent on the first night of) the month (of Ramadan i.e. is present at his home), he must observe Sawm (fast) that month.﴿ Allah (Exalted be He) also says: ﴾They ask you (O Muhammad, peace be upon him) about the new moons. Say: "They are signs to mark fixed periods of time for mankind and Hajj."﴿ The Prophet (peace be upon him) said: ﴾Start Sawm (fast) when you see it (the new moon of Ramadan) and stop Sawm when you see it (the new moon of Shawwal); but if the sky is overcast (and you cannot see it), complete the number of days (of Sha'ban to thirty days).﴿ On this basis, it is obligatory upon those who do not see the new moon in their sighting place where the sky is cloudy or clear to complete thirty days of Sha'ban, unless it is seen in another place. If the new moon is confirmed in another place, they have to follow the decision of the Muslim ruler of their country; whether to start Sawm (Fasting) or not, because his view in this issue puts an end to any disagreement among the Fuqaha' (Muslim jurists) concerning the issue of different locations of sighting the new moon.

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If their ruler is a non-Muslim, they should act according to the ruling issued by the concerned Islamic center in their country; whether to fast following the sighting of the new moon in another location or not to start fasting, considering the disagreement in different locations of sighting the new moon.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Fatwa no. 388

Q 1: What is the ruling on the difference of setting the beginning of Muslims' religious festivals like `Eid-ul-Fitr (the Festival of Breaking the Fast), and `Eid-ul-Adha (the Festival of the Sacrifice)? It is worthy to mention that this results in people fasting a day which is prohibited to fast such as the day of `Eid-ul-Fitr or breaking their fast on a day that should be observed. I need a decisive answer regarding this matter please. If Islam rejects this difference, how can Muslim festivals be unified?

A: Scholars agree that the sighting of the crescent causes differences. However, they held different opinions regarding

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whether the difference in sighting the moon matters or not in the beginning and the end of Ramadan. Some Fuqaha' (Muslim jurists) held the opinion that the difference in sighting the moon does matter in the beginning and end of Ramadan while others see that it does not. Each group quotes evidence from the Qur'an and Sunnah, and sometimes they quote the same text, such as when they both quote the following Ayah (Qur'anic verse): ﴾So whoever of you sights (the crescent on the first night of) the month (of Ramadan i.e. is present at his home), he must observe Saum (fasts) that month﴿ and ﴾They ask you (O Muhammad صلى الله عليه وسلم) about the new moons. Say: These are signs to mark fixed periods of time for mankind﴿ They also quote the Prophet's (peace be upon him) Hadith, ﴾Start fasting on seeing it (the new moon of Ramadan), and stop fasting on seeing it (the new moon of Shawwal).﴿ This is due to the different understandings of the texts, and different ways in which each group derives evidence from them. To sum up, issues which have no reference in the Qur'an or Sunnah are open to Ijtihad (juristic effort to infer expert legal rulings), and the Fuqaha' held different views in its regard in the past and the present. There is no blame on the people of any country, if they did not witness the moon on the night before the thirtieth, to follow the sighting of the moon in another territory rather than theirs when sighting the moon is confirmed. In case they disagree, they should follow the opinion of their Muslim ruler for his judgment will end the argument and therefore, the Ummah (nation) should follow it. In case the ruler is not a Muslim, they should follow the decision taken by

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the concerned Islamic center in their country so as to unify the beginning of Ramadan and Salat-ul-`Eid (the Festival Prayer) in their country.

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The second question of Fatwa no. 3686

Q 2: can people living in Africa fast according to the sighting of the crescent in Makkah?

A: The Council of Senior Scholars in the Kingdom of Saudi Arabia has issued a decree concerning the question that reads: Firstly, the fact that the new moon appears at different times in different places is a well-established fact; no scholar disputes this. However, scholars differ as to whether this is significant or not. Secondly, the question as to whether different times of moonrise is something significant is a theoretical question in which Ijtihad (juristic effort to infer expert legal rulings) is permissible

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on both the scientific and religious levels. Scholars who reach the correct opinion will receive two rewards, one for being right and one for making Ijtihad; while those whose opinion is wrong will still be rewarded for their Ijtihad. The scholars' differences on this matter may be described as one of two: some of them think that the differences in the times of the moon's rising is of significance, and others think that it is not. Both groups cite evidence from the Qur'an and Sunnah (whatever is reported from the Prophet) and may even quote the same text, such as the Ayah (Qur'anic verse) in which Allah says, ﴿They ask you (O Muhammad صلى الله عليه وسلم) about the new moons. Say: These are signs to mark fixed periods of time for mankind and for the pilgrimage.﴾ and the Prophet's (peace be upon him) saying, ﴿Start fasting on seeing it (the new moon of Ramadan), and stop fasting on seeing it (the new moon of Shawwal).﴾ The difference is in the interpretation of the texts, as each group has its own methods of deriving evidence. Owing to certain considerations and the fact that this difference may have unfavorable consequences, the members of the Council of Senior Scholars determined that the matter is to remain as it is, for over the fourteen centuries since this religion [Islam] has emerged we know of no time when the Islamic Ummah (nation) was united in the sighting of the crescent. Therefore, the council determined to let every Islamic state have the right to choose one of the two said opinions with the help of its scholars. Thirdly, the council has looked at the issue of confirming the new moon by calculations and what was said on this matter in the Qur'an and Sunnah, and they have studied the opinions of scholars on this matter. They unanimously decided that astronomical calculations do not count when it comes to confirming the new moon in the issues based on Shari`ah (Islamic law) because the Prophet (peace be upon him) said, ﴿Start fasting on seeing it (the new moon of Ramadan), and stop fasting on seeing it (the new moon of Shawwal).﴾ and ﴿Do not fast until you sight it (the moon) and do not break your fast until you sight it.﴾ In addition, there are other evidence supporting this issue.

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May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Fatwa no. 386

Q: Is it permissible for a Muslim to count on astronomical calculations to decide the beginning and the end of Sawm (Fast) (in Ramadan)? Or should we depend on seeing the crescent?

A: The Shari`ah (Islamic law) is a lenient one; its rulings are generic and comprehensive to both (Human and Jinn) alike, regardless of their ranks; whether they are scholars or illiterate people, rural or urban. This is why Allah has made it easy for them to identify the times of acts of worship. He has made specific signs for them by which they can all know the beginning and end timings of such acts. He has made, for example, the meridian

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and the inclination of the sun towards the west a sign for the advent of Zhuhr (Noon) Prayer time. He also made the time of sunset a sign for the advent of Maghrib (Sunset) Prayer and the end of `Asr (Afternoon) Prayer. Also the time of `Isha' (Night) Prayer can be recognized by the disappearance of twilight. In addition to this, Allah has made the sighting of the crescent at the end of every lunar month a sign for the advent of the new month, and the end of the previous one. Allah has not obligated us to observe the beginning of the month based on something that is not known but to only some people, which is astronomy and its calculations. Thus the texts of the Qur'an and Sunnah have made sighting the crescent a sign for all Muslims to start fasting Ramadan; as they stipulated for them to end their fast on sighting the crescent of Shawwal. The same applies to `Eid-ul-Adha (the Festival of the Sacrifice) and the day of `Arafah. Allah (May He be Exalted) says, ﴾So whoever of you sights (the crescent on the first night of) the month (of Ramadan i.e. is present at his home), he must observe Saum (fasts) that month﴿ , ﴾They ask you (O Muhammad صلى الله عليه وسلم) about the new moons. Say: These are signs to mark fixed periods of time for mankind and for the pilgrimage.﴿ The Prophet (peace be upon him) also said, ﴾When you see the crescent (of the month of Ramadan), start fasting, and when you see it again (that of the month of Shawwal), stop fasting; and if the sky is overcast (and you can not see it) then regard the crescent (month) of Ramadan as of 30 days.﴿ Thus, he (peace be upon him) has ordained fasting when the sighting of the crescent of Ramadan is confirmed, and ordained breaking fast on seeing the crescent of Shawwal. However, he has not linked this to any astronomical calculations or to the movements of the stars, and this was the way things used to be at the time of the Prophet (peace be upon him), the Rightly-Guided Caliphs and the Four Imams (Abu Hanifah, Malik, Al-Shafi`y, and Ahmad), in addition to the time of the three generations to which the Prophet (peace be upon him) witnessed to be the best. Therefore, referring to

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astronomy in establishing the advent of the lunar months to start any act of worship or to end it without sighting the cresent, is an act of Bid`ah (innovation in religion) in which there is no good, as it is not supported by any evidence from the Shari`ah. For this reason, the Kingdom of Saudi Arabia still abides by the way of the Prophet (peace be upon him) and the righteous Salaf (predecessors) in confirming the acts of worship like Sawm, breaking fasting, `Eids (Muslim Festivals) and times of

Hajj, which is to sight the crescent. Following the Salaf in all religious matters achieves welfare for the Islamic nation, and all evil lies in following the acts of Bid`ahs innovated in our Din (Religion of Islam). May Allah protect you, us, and all Muslims from both hidden and apparent tribulations.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman
`Abdullah ibn Mani`	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify

The second question of Fatwa no. 2036

Q 2: There is a great difference among Muslim scholars over determining the beginning of the Sawm (fast) of Ramadan and the day of `Eid-ul-Fitr (the Festival of Breaking the Fast). Some act upon the following Hadith: ﴾Start fasting on seeing it (the new moon of Ramadan), and break your fast on seeing it (the new moon of Shawwal).﴿ **Others act upon the opinions of astronomers believing that the latter have reached the peak in the science of astronomy and can know exactly the beginning of lunar months. Consequently, these scholars fast according to the calendar.**

A:

First: The correct view which should be acted upon is that based on the saying of the Prophet (peace be upon him), ﴾Start fasting on seeing the new moon (of Ramadan), and break your fast on seeing the new moon (of Shawwal), and if the sky is overcast (and you cannot see it), complete the term (thirty days of Sha`ban.)﴿ So the criterion in determining the beginning and end of the month of Ramadan is sighting the new moon. The Shari`ah of Islam which Allah sent with our Prophet Muhammad (peace be upon him) is general and will last until Doomsday.

Second: Allah (Exalted be He) has known everything about the progresses and advances of astronomy and other sciences, however He says, ﴾So whoever of you sights (the crescent on the first night of) the month (of Ramadan i.e. is present at his home), he must observe Saum (fasts) that month﴿ Besides, His Messenger (peace be upon him) explained it saying, ﴾Start fasting on seeing it (the new moon of Ramadan), and break your fast on seeing it (the new moon of Shawwal)...﴿ So, Allah makes the start and the end of the fasting of the month of Ramadan dependant on sighting the new moon and not on astronomical calculations even though He (Exalted be He) knows astronomers will advance in their astronomical calculations of the movements of stars. So, Muslims should refer to the Shari`ah which Allah sent with His Messenger (peace be upon him) and which enjoins them to rely on sighting the new moon to determine the beginning and end of fasting. There is Ijma` (consensus of scholars) on this view while the view of those who rely on astronomical calculation is strange and unreliable.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 3127

Q: I underwent an operation during the month of Ramadan. People differed in our city concerning the end of the month. Some of them followed Saudi Arabia and did not observe Sawm (fast) of the thirtieth day of Ramadan. Others followed the example of other states as Algeria and completed 30 days of Sawm. Moreover, Algeria depends upon astronomy in determining the beginning and end of the month. How many days should I observe of Sawm in order to make up for these days 29 or 30 days?

A: Astronomy can not be used as a legal means to determine the beginning and end of the month of Ramadan. The valid means of determining it is sighting the new moon. If they do not sight the new moon of Ramadan during the twenty ninth night of Sha`ban, then they have to complete Sha`ban as thirty days. If they do not sight the new moon of Shawwal on the twenty ninth night of Ramadan, then they have to complete Ramadan as thirty days. Therefore, you have to observe Sawm for twenty nine days in order to make up for Sawm you have missed during the month of Ramadan because of undergoing an operation. You have to follow the example of the state that observes and breaks Sawm according to sighting the new moon.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

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Fatwa no. 1657

Q 1: We are Muslim students in the United States and Canada. Each year, we face a problem with the beginning of Ramadan that results in being dividing into three sects:

1.

One sect observes Sawm (Fast) when they sight Ramadan new moon in the state where they live.

2.

Another sect observes Sawm with the Kingdom of Saudi Arabia.

3.

A third sect observes Sawm when receiving such news from the Muslim Students' Association in USA and Canada, which sights the new moon at several places in USA and publicizes the news in various centers upon sighting the crescent. Accordingly, all Muslims living in USA start observing Sawm on the same day in spite of the vast distances separating between the various states.

Which of these three sects should one follow and observe Sawm with? Please advise us, may Allah reward you!

A: The Council of Senior Scholars in the Kingdom of Saudi Arabia has investigated this matter and issued an important statement on this topic, the text of which is as follows: Firstly: Difference in moon sighting is Ma`lum minad-din biddarurah (well-established religious matters)

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and there is no difference among scholars concerning this. Rather, the difference of scholarly opinion has to do with whether the difference in moon sighting matters or not. Secondly: The issue of whether the difference in moon sighting matters or not is a theoretical matter in which there is room for Ijtihad (juristic effort to infer expert legal rulings). Even people of great knowledge and piety differed concerning this matter. This is a type of difference which is acceptable, where the one who makes Ijtihad and gets it right will have two rewards, one for his Ijtihad and the other for getting it right, and the one who gets it wrong will be rewarded for his Ijtihad. Scholars differed concerning this matter and there are two points of view. One is that the difference in moon sighting matters and the other is that it does not matter. Each group quotes evidence from the Qur'an and Sunnah (whatever is reported from the Prophet), and sometimes they quote the same text, such as when they both quote the Ayah (Qur'anic verse) in which Allah (Exalted be He) says: ﴿They ask you (O Muhammad (صلى الله عليه وسلم) about the new moons. Say: These are signs to mark fixed periods of time for mankind and for the pilgrimage.﴾ Another text taken as evidence is the following Hadith in which the Prophet (peace be upon him) said: ﴿Start observing Sawm on seeing it (the new moon of Ramadan), and give up Sawm on seeing it (the new moon of Shawwal).﴾ That is because of different understandings of the texts, and different ways in which each group derives evidence from them. Based on the considerations that the Council has seen and examined, and based on the fact that the difference of opinion on this matter does not have any effect that may lead to undesirable consequences, and since Islam was revealed fourteen centuries ago and we do not know of any period during which the Ummah (nation based on one creed) was united in moon sighting, the members of the Council of Senior Scholars

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opine that matters should be left as they are and that this subject should not be stirred up. Each Islamic state should have the right to choose whichever opinion it wishes, based on the suggestions of its own scholars, because each view has its evidence and proofs. Thirdly: The Council has studied the issue of proving the new moon by means of calculation, and referred to the textual evidence from the Qur'an and Sunnah to this effect, and they have studied the comments of scholars on this matter. They have, thus, decided unanimously that astronomical calculations carry no weight in determining the new moon with regard to matters related to Shari`ah (Islamic law), because the Prophet (peace be upon him) said: ﴾Start observing Sawm on seeing it (the new moon of Ramadan), and give up Sawm on seeing it (the new moon of Shawwal).﴿ He (peace be upon him) also said: ﴾Do not observe Sawm until you sight it (the moon of Ramadan) and do not break your Sawm until you sight it (the moon of Shawwal).﴿ There are other evidence to that effect. The Permanent Committee for Scholarly Research and Ifta' opines that the Muslim Students' Association in non-Muslim countries acts as an Islamic government in the matter of verifying the crescent for Muslims living in those countries. Based on what is set forth in the second article of the statement issued by the Council, this association has the right to choose between the two opinions, either considering the difference in moon sighting matters or not. Then they should publicize what they opine to the Muslims of their country who are to abide by what was opined and publicized for the sake of unity in order to begin observing Sawm on the same day, and to avoid controversy and confusion.

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All Muslims who live in those countries should sight the crescent in the country in which they live. If it is witnessed by a trustworthy person or more among them, they should begin observing Sawm and should inform the Association in order for the latter to publicize the news. This is with regard to witnessing the beginning of the month. As for witnessing its end, there must be two just witnesses testifying their sighting of Shawwal crescent or else they should complete observing Sawm for thirty days, because the Messenger of Allah (peace be upon him) said: ﴾Start observing Sawm on seeing the new moon (of Ramadan), and give up Sawm on seeing the new moon (of Shawwal), and if the sky is overcast (and you cannot see it), complete the term as thirty days (of Ramadan).﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 2149

Q 1: Is it permissible for Muslims who are living in a non-Muslim country to form a committee to confirm the sighting of the new moon of Ramadan, Shawwal, and Dhul-Hijjah?

A: It is permissible for Muslims living in non-Muslim countries to form a committee consisting of Muslim members to take on the responsibility of confirming the sighting of the new moon of Ramadan, Shawwal, and Dhul-Hijjah.

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May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 1442

Q: The Muslim World League received a message from Shaykh Muhammad Dayr Manja, its envoy in Copenhagen, Denmark, saying that in some parts of the scandinavian countries, the day is much longer than the night, depending on the time of year. The night may be only three hours long, while the day is twenty-one hours. If Ramadan comes in the winter, the Muslims fast for only three hours, but if it comes in the summer, they do not fast because they are not able to, as the day is too long. Shaykh Dayr Manja asked for a Fatwa fixing the time of Iftar (breaking the Fast), Suhur (pre-dawn meal before the Fast), and the period during which the Sawm (Fast) of Ramadan is due to make it known to the Muslims in these countries.

I ask you to issue a legal statement to this effect so that I can provide him with the right answer.

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After studying the matter in question, the committee answered as follows:

Islam is perfect and comprehensive. Allah (Exalted be He) says, ﴾This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islâm as your religion.﴿ and said, ﴾Say (O Muhammad صلى الله عليه وسلم): "What thing is the most great in witness?" Say: "Allâh (the Most Great!) is Witness between me and you; this Qur'ân has been revealed to me that I may therewith warn you and whomsoever it may reach.﴿ He also said, ﴾And We have not sent you (O Muhammad صلى الله عليه وسلم) except as a giver of glad tidings and a warner to all mankind﴿ Allah has told the believers that Sawm is obligatory, as He (Exalted be He) said, ﴾O you who believe! Observing As-Saum (the fasting) is prescribed for you as it was prescribed for those before you, that you may become Al-Muttaqûn (the pious - See V.2: 2).﴿ And Allah has explained when Sawm should begin and end, as He said, ﴾and eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night), then complete your Saum (fast) till the nightfall.﴿ This ruling is not addressed to any particular country or type of people; it is a universal law, which also includes the people asked about in the question. Allah is Merciful and Kind towards His Servants and has prescribed for them ways of ease to help them to do what He has made obligatory.

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For example, He allows travelers and the sick not to fast during Ramadan, to save them from hardship, as He says, ﴾The month of Ramadan in which was revealed the Qur'ân, a guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong). So whoever of you sights (the crescent on the first night of) the month (of Ramadan i.e. is present at his home), he must observe Saum (fasts) that month, and whoever is ill or on a journey, the same number [of days which one did not observe Saum (fasts) must be made up] from other days. Allâh intends for you ease, and He does not want to make things difficult for you.﴿ So every Mukallaf (person meeting the conditions to be held legally accountable for their actions) Muslim who is present when Ramadan comes is obliged to fast, regardless of whether the day is short or long. If a person is unable to complete a day's Sawm, and fears that he may die or become ill, he is permitted to eat just enough to keep his strength up and keep himself safe from harm, then he should stop eating and drinking for the rest of the day, and make up the days he missed later on, when he is able to fast.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
\`Abdullah ibn Ghudayyan	\`Abdul-Razzaq \`Afify	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

The third question of Fatwa no. 6486

Q 3: is it permissible to begin the Sawm (fasting) in a village far from the capital based on the moon-sighting in the capital or is it obligatory to wait for a moon-sighting in my village?

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A: If the sighting of the crescent is confirmed in the capital, the people in the village you mentioned can depend on that moon-sighting and begin observing the Sawm with the Muslims.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 1116

Q: a person was listening to the radio of Cairo and Kuwait when they announced that Sunday was the first day of `Eid-ul-Fitr (the Festival of Breaking the Fast) and he accordingly stopped fasting on this day. Knowing that the radio of Riyadh announced that Monday was the first day of `Eid-ul-Fitr, what is the ruling on the actions of this person?

A: If the questioner was residing in Saudi Arabia during the night and day of Sunday, he is obliged to adhere to what is followed in this country. Sunday was not proved to be the first day of Shawwal in Saudi Arabia, rather it was the last day of Ramadan. Accordingly, he must make up for this day, ask Allah's forgiveness for deviating from the conduct of Muslims in this country and not to repeat this act.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

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fasting on the Day of Doubt

Fatwa no. 2763

Q: Dear shaykh, please give us a ruling on the Sawm (fasting) of Ramadan, because people are still differing over this in our African countries. Some of them perform the Sawm on seeing the crescent moon and break their Sawm on seeing it, acting in accordance with the saying of the Prophet (peace be upon him), ("When you see it (the new moon of Ramadan) fast, and when you see it (the new moon of Shawwal) stop fasting; but if the clouds obstruct your sighting of the new moon, then calculate it (thirty days).") **(Agreed upon by Al-Bukhari and Muslim) Some of them perform the Sawm before seeing it and their Sawm coincides with the day the new moon of Ramadan appears, even though this contradicts the literal meaning of the Hadith. We are confused about this matter, would you advise us?**

A: Anyone who fasts on the 30th of Sha'ban, without the confirmed sighting of the new moon of Ramadan prescribed by Shari'ah (Islamic law), and their Sawm coincides with the first day of Ramadan, it will not count for them as validly sufficient Sawm, as they did not base their Sawm on the Islamic basis and also because that is the Day of Doubt. The authentic Sunnah gave evidence for the prohibition of fasting on that day, so anyone who did this must make up for that day. Ibn Qudamah (may Allah be merciful to him) said in this regard, "There is a third report from Ahmad that states that it must not be fasted and it does not compensate for Ramadan, if fasted." This is the view held by the majority of the scholars, such as Abu Hanifah, Malik, Al-Shafi'y, and those who followed their opinions. Abu Hurayrah said that the Messenger of Allah

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(peace be upon him) said, ("Fast when you see it (the new moon of Ramadan) and stop fasting when you see it (the new moon of Shawwal); but if the clouds obstruct your sighting of the new moon, complete the month of Sha'ban thirty days.") (Related by Al-Bukhari) It is related on the authority of Ibn 'Umar that the Messenger of Allah (peace be upon him) said, ("Fast when you see it (the new moon of Ramadan) and stop fasting when you see it (the new moon of Shawwal); but if the clouds obstruct your sighting of the new moon, then calculate it thirty days.") (Related by Muslim) It is authentically reported that the Prophet (peace be upon him) forbade fasting on the Day of Doubt (agreed upon by Al-Bukhari and Muslim), and this is the Day of Doubt. The basis of the ruling is that it is still the month of Sha'ban, and moving on to the next month cannot be based on doubt." End of quoting from "Al-Mughni".

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

The fifth question of Fatwa no. 7956

Q 5: The Sawm (Fasting) of Ramadan began this year on Friday. Some people already observed Sawm on Thursday. But you gave a Fatwa (legal opinion issued by a qualified Muslim scholar) that the missed day of Ramadan should be made up for, as it was confirmed that Thursday was the first day of Ramadan. Should those who observed Sawm on Thursday also make up for this missed day of Sawm? Will observing Sawm on Thursday, at the beginning of the month, be sufficient for them?

A: Anyone who observed Sawm on Thursday should make up for the day missed at the beginning of Ramadan, as they did not observe it intending it to be part of the month of Ramadan. Moreover, they observed Sawm on this day believing that it was the Day of Doubt (so called because there is doubt concerning it - is it the last day of Sha'ban or the first day of Ramadan). It is not permissible to observe Sawm on the Day of Doubt. Fasting the Day of Doubt is not sufficient if it is later known that this day was a part of Ramadan.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
\`Abdullah ibn Qa\`ud	\`Abdul-Razzaq \`Afify	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

The first question of Fatwa no. 8035

Q 1: What is the ruling on Sawm (Fasting) the last day of the month of Sha'ban, if the scholars in a certain country did not reach an Ijma' (consensus of opinion) on confirmed sighting of the new moon of Ramadan, but later discovered that it was truly the first day of Ramadan? This happened in the Kingdom of Saudi Arabia in the year 1404 A.H. Some people fasted on sighting the new moon of the month of Ramadan or being told of the sighting by reliable witnesses. Their Sawm turned out to be valid, as was confirmed later. They started and ended Sawm based on the sighting of the new moon. Yet, some shaykhs issued Fatwas saying that the Sawm of those who did not see the new moon is invalid, as they acted contradictory to the Jama'ah (majority group) of Muslims even if they were wrong. The Fatwas went on to say that only the Muslim scholars of each country are entitled to confirm the sighting of the new moon. It also says that the Sawm of a person who relies upon the opinion issued concerning sighting the new moon by other scholars than those of their residence country, is invalid and they have to make up for it.

A: Anyone who sights the new moon of Ramadan on the night before the thirtieth of Sha'ban or is told of the sighting by a reliable witness then fasts accordingly, their Sawm will be sufficient for them and they do not have to make up for it.

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As for a person who fasts without sighting the new moon in person nor being told of the sighting by a reliable witness, then later discovers that it was the first day of Ramadan, their Sawm is not sufficient for them. In fact, they have to make up for this missed day and repent to Allah for fasting on the Day of Doubt (so called because there is doubt concerning it - is it the last day of Sha'ban or the first day of Ramadan), because the Sahih (authentic) Hadiths reported from the Prophet (peace be upon him) indicate that it is prohibited to fast on the Day of Doubt.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 7882

Q: We, the Muslims of France, are perplexed because of the ongoing controversy in the Arab countries over sighting the new moon of Ramadan. Saudi Arabia declared the beginning of the month of Ramadan to be on Thursday and Kuwait declared it to be on Friday. In Saudi Arabia the month of Sha`ban is 29 days and in Kuwait it is 30 days. The scientific and astronomical calculations done in Paris indicate that the new moon will be born at 7:49 pm on Wednesday, 30 May 1984.

We would like your eminence to explain the principles

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upon which the Kingdom of Saudi Arabia has declared the beginning of Ramadan to be on Thursday 31 May 1984? We would also like your eminence to explain to us the interpretation of the Qur'anic Ayah (Verse): ﴾So whoever of you sights (the crescent on the first night of) the month (of Ramadan i.e. is present at his home), he must observe Saum (fasts) that month﴿ **We rely upon Allah then upon your eminence to explain these issues as soon as you can. May Allah reward you best.**

A: First: the controversy over considering the different sightings of the new moon of Ramadan has been an ongoing controversy among leading jurists. **Second:** Sighting the new moon of Ramadan in 1404 A.H. has not been confirmed to the officials in the Kingdom of Saudi Arabia until Thursday night. The officials issued a decree for people to complete Sha`ban as 30 days according to the authentic Hadith in this regard. They declared the beginning of Sawm (Fast) of Ramadan of this year to start on Thursday. After that they sighted the new moon of Shawwal in the year 1404 A.H. on Friday night then declared that the first day of `Eid-ul-Fitr (the Festival of Breaking the Fast) in the year 1404 A.H. will be Friday. Because of this, people fasted Ramadan as twenty eight days while lunar months cannot be twenty eight days. Sometimes, they are twenty nine days, sometimes thirty as reported in the authentic Hadith. When the officials discovered that they had delayed the beginning of Sawm in Ramadan, they declared it to people and told them to make up for the day

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they missed at the beginning of Ramadan to free themselves from the responsibility and out of their duty towards them. From this we gather that the officials in Saudi Arabia acted upon the rulings of the Shari`ah in both cases. **Third:** The interpretation of Allah's Saying: ﴾So whoever of you sights (the crescent on the first night of) the month (of Ramadan i.e. is present at his home), he must observe Saum (fasts) that month﴿ Allah (Exalted be He) orders whoever is resident and healthy to fast during the month of Ramadan. As for a person who is ill, or finds it hard to fast or suffers when fasting, or is on a journey, he can break his Sawm and later make up for the days he missed. Allah decrees this to ease the acts of worship and out of Mercy to His servants.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Muslims who move from one country to another during Ramadan where the beginning and end of Sawm are different should adhere to the ruling applied in the country where they are present during the beginning or the end of Ramadan

Fatwa no. 2665

Q: A citizen called Khuwaylid Al-Jad'i Al-Matiry submitted the following question: On the eve of the thirtieth of Sha'ban this year, he was in Kuwait when the radio of Kuwait announced their confirmed sighting of the crescent moon of Ramadan on Tuesday night which, according to the calendar of Um Al-Qura, would fall on the thirtieth of Sha'ban. Shortly after he heard on the radio the announcement broadcasted on the radio of Riyadh on the authority of the Higher Judiciary Council that the crescent moon of Ramadan was not sighted by them on the Tuesday night corresponding to the thirtieth of Sha'ban according to the calendar of Um Al-Qura. Accordingly, he, as well as the people of the country where he was present during the sighting of the crescent observed Sawm. After a couple of days, he came back to Saudi Arabia where Ramadan had begun one day later and the people had been fasting for two days, whereas he had been fasting for three. This may cause a problem for him at the end of the month if Ramadan completes thirty days.

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Is he obliged to fast with the people in Saudi Arabia or to stop fasting when Kuwait announces on the thirtieth of Ramadan that sighting the crescent of Shawwal is confirmed? The questioner thinks that the moon sighting announced on the radio of Riyadh is more correct and says that he fasted with the people of Kuwait only out of appreciating the sanctity of time. Please clarify this matter.

A: If a person finds himself in a country where people have already started fasting, he must fast with them, because under such a situation the person present in another country will come under the same ruling as its own citizens. The Prophet (peace be upon him) said: ﴾Sawm (Fasting, i.e. beginning of Ramadan) is the day when you fast; Fitr (Breaking the Fast, i.e. end of Ramadan) is the day when you end the fast, and Al-Adha (the Festival of the Sacrifice) is the day when you sacrifice.﴿ (Reported by Abu Dawud with an authentic Sanad [chain of narrators]; there are supporting reports for it narrated by Abu Dawud and others)

Supposing that he moved from a country where he has begun fasting with the people there, and went to another country, he should break or continue his Sawm according to the ruling of the people in the country to which he traveled, even if they end their Sawm earlier than the country where he has started fasting. But if he ends up fasting less than twenty-nine days, he must make up for one day (of fasting) later on, because the Hijri (lunar) month cannot be less than twenty-nine days.

Fatwa no. 1138

Q: Some nomads broke their Sawm (Fast) on the last day of Ramadan before the day of `Eid-ul-Fitr (the Festival of Breaking the Fast). This day was Sunday. They did so because certain radio stations broadcasted that Sunday was the day of `Eid-ul-Fitr. They thought that these radio stations were those of the Saudi Kingdom. They did not know that the Kingdom was observing Sawm except after the radio station of Riyadh announced that Monday was the day of `Eid-ul-Fitr. Should they make up for that day or make Kaffarah (expiation)?

A: If the reality is as you have mentioned, then the person who broke his Sawm on Sunday should make up for that day as it was one of the days of Ramadan. This is because the new moon of Shawwal was not seen in the Kingdom except on Sunday evening. There is no expiation for those who broke their Sawm on that day as they had an excuse. Moreover, they have to investigate and make sure of the sighting of the new moon in the Kingdom in the future in order to guard their Sawm.

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Fatwa no. 1330

Q: A person was in Egypt at the end of Ramadan in the year 95 A.H. At this time, Egypt followed Kuwait in announcing the time of `Eid-ul-Fitr (the Festival of Breaking the Fast) one day before Saudi Arabia and Qatar. This day became a day of `Eid in Egypt. The inquirer is asking: Should they make up for this day? They also ask whether or not intravenous injections break Sawm (fast) when they have it?

A: Regarding the first question about people breaking their fast in Egypt based on the establishment of the `Eid following Kuwait, knowing that the inquirer was in Egypt at that time, it seems to us that there is no harm in this act [breaking fast for `Eid in Egypt] and that they do not have to make up for this day, for they followed the ruling of the country where they were present after being certain of the beginning of the month of Shawwal.

As for intravenous injections and whether or not they break a person's fast, there are controversial opinions from the people of Knowledge in this regard; some of them are of the opinion that it breaks a person's fast, for it reaches the blood vessels, while others disagree with this opinion as it is not considered, in their opinion, to be eating or drinking. Hence, to be on guard against this controversy - to guarantee the validity of Sawm (Fast) - one should avoid taking them until the time of breaking a person's fast comes. Whereas, if a fasting person is obliged to take it during the day, there is no harm in this and his fast shall be valid.

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The third question of Fatwa no. 2266

Q 3: ramadan came while I was in Sudan. I observed Sawm (fasting) on Saturday and then traveled to a neighboring country, where people began Sawm on Sunday. People in Sudan broke their Sawm after twenty nine days, whereas the other country completed Sawm for thirty days. What is the ruling on this, given that I observed Sawm for thirty days in the other country?

A: You take the same ruling as the country you traveled to. Thus, it is impermissible to break your Sawm, rather you should complete Sawm with them, as you are included in the ruling with them. However, if you have only observed Sawm for twenty eight days, you should fast the other days after `Eid-ul-Fitr (the Festival of Breaking the Fast) to complete twenty nine days, as a month cannot be less than twenty nine days, or more than thirty days.

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The second question of Fatwa no. 3594

Q 2: What is the ruling on a man who started Sawm (Fasting) after the confirmed sighting of the new moon of Ramadan in his country, then he traveled to another country where he witnessed the twenty-eighth of Ramadan but the people of that country sighted the new moon of Shawwal. Should he offer with them Salat-ul-'Eid (the Festival Prayer) although he only fasted twenty-eight days?

A: The decisive factor in beginning the Sawm of Ramadan is seeing its new moon at the sighting location and direction while present in one's country. The same applies to ending the Sawm of Ramadan; the decisive factor is sighting the new moon of Shawwal in the country to which one has traveled. Accordingly, one should end the Sawm and offer Salat-ul-'Eid with the people of the country where the new moon of Shawwal has been confirmed to be sighted while staying among them. But one should make up for the missed days of Sawm, so that the total number of fasted days is twenty-nine days, because the lunar month is either twenty-nine days or thirty days (i.e. it cannot be twenty-eight days).

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Fatwa No. 5084

Q: If a person continues the Sawm (Fast) for thirty days, will he be obliged to abide by the Sawm he started in Saudi Arabia according the sighting of the moon of Shawwal in The Kingdom even after his arrival in India? Or should he continue Sawm with the Muslims there and fast 31 or 32 days? If he breaks his Sawm during the interval days on his journey, is he obliged to make up for the missed days after `Eid-ul-Fitr (the Festival of Breaking the Fast), or it is enough for him to fast these days with the Muslims in India after his arrival there? Kindly, give us your Fatwa. May Allah reward you, and provide you with good health.

A: at the beginning of Sawm, a person should abide by the country where he is and at the end of Sawm, he should abide by the country where he is. If the total number of days that he fasts is twenty-eight, then he must make up for one day, because the lunar month cannot be less than 29 days. If he has already fasted thirty days but the people in the country to which he travelled still have one more day to fast, for example, then he must fast with them so that he may break the Sawm with them on the day of 'Eid, and offer Salat-ul- `Eid (the Festival Prayer) with them.

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Fatwa no. 6710

Q: A man fasted in Morocco on Monday, the 1st of Ramadan, 1403 A.H. which corresponded to June 1983, then he traveled to Bait Allah Al-Haram (Allah's Sacred House) to offer `Umrah on Thursday, the 11th of Ramadan. When he finished his `Umrah, he decided to continue fasting the rest of Ramadan in Makkah. When Ramadan ended in Makkah on Monday, the 11th of July 1983, he broke his fast like the other people of Makkah, but the problem was that the people of Makkah fasted for 30 days while he had only fasted for 28 days. Is his fasting complete? Should he not break his fast with them until he completes the 30-days fast? What is your opinion in this regard?

A: It is correct that this man started offering the Sawm (Fast) of Ramadan with his people and that he broke his fast with the people of Makkah at the end of Ramadan during his residence there. However he should make up for an extra day of fasting, for the Lunar Month is never less than twenty nine days. Therefore, he is to be bound by the minimum limit, for the saying of the Prophet (peace be upon him): ﴾The beginning of Ramadan is the day on which you start fasting, while the end of it is the day on which you finish fasting, and 'Eid- ul-Adha is the day on which you sacrifice.﴿

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Fatwa No. 1125

Q: The question sent by shaykh `Uthman Al-Salih from a group of Saudi students living outside The Kingdom in America and other countries. Some of the students followed Egypt, Kwuait, and other countries considering Sunday as the first day of `Eid-ul-Fitr (the Festival of Breaking the Fast) while others fasted with this country, Saudi Arabia, and other countries in which Monday was the first day of `Eid-ul-Fitr. What is the religious ruling in this regard?

A: This question has to do with the issue of the different times of moonrise, and either considering the differences in times of moonrise to be of significance, or not as far as breaking Sawm (Fast) and other Shar`i (Islamic legal) rulings pertaining to the moon rising are concerned. The Council of Senior Scholars discussed this issue in one of its sessions and issued a decree explaining that scholars differed with regards to this question and there are two opinions:

1. A group held that the difference of the times of moonrise is significant.

2. Another group held that it was not and that when the moon of the month of Ramadan is sighted in a Muslim country, then it is applicable to other countries. Both groups cited evidences from the Qur'an and Sunnah, and maybe even quoted the same text. This is due to the differences in interepreting the texts, as each group has its own methods of deriving evidence. As the juristic difference in this issue has no abominable consequences and fourteen centuries have passed since the advent of Islam, and not once did the Muslim Ummah (nation) hold a unified stance as far as sighting the new moon of Ramadan is concerned. Each country is entitled to follow the opinion most favored by its scholars. Moreover, since the countries where the students live are not Muslim countries and they are citizens of a country in which Sunday is not officially announced to be the first day of `Eid-ul-Fitr (the Festival of Breaking the Fast), but the last day of Ramadan, to avoid differences, whoever broke his Sawm (Fast) on Sunday should make up for it. However, whoever followed Saudi Arabia in observing Sawm on Sunday and celebrating the first day of `Eid on Monday, there is no blame on him.

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Fatwa no. 10849

Q: We are writing to you from the island of Andaman and Nicobar located in the Bay of Bengal 1200 km far from Calcutta which is the nearest city to this group of islands in India .

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Our brothers the Hanafys begin Sawm (fasting) according to crescent sighting in Calcutta, although the difference in the time of sunset between our islands and the city of Calcutta is fifteen minutes.

As for the Shafi`ys, they begin Sawm depending on sighting the crescent in any of these islands, and each of them has their own evidences. Please, Your Honor, give a satisfactory answer. May Allah bless you and help you serve Islam and the Muslims.

A: you should verify the sighting of the crescent, whether in Calcutta or in your islands, as there are many related Hadiths concerning this matter. It was related by Al-Bukhari from Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) stated, ﴾Start Sawm on seeing it (the crescent of Ramadan), and break Sawm on seeing it (the crescent of Shawwal). If the sky is overcast (and you cannot see it), complete thirty days of Sha`ban.﴿ It is also related in the Sahih (authentic) Book of Muslim from Ibn `Umar (may Allah be pleased with him) that the Prophet (peace be upon him) stated, ﴾Start Sawm on seeing it (the crescent of Ramadan), and break Sawm on seeing it (the crescent of Shawwal). If the sky is overcast (and you cannot see it), complete thirty days (of Sha`ban).﴿

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(Part No. 10; Page No. 134)

Fatwa no. (2623)

Q 1: We hope you will advise us concerning the times of Imsak (time of day that marks the beginning of the Fast) and Iftar (breaking the Fast) with regard to us, may Allah protect you!

A 1: There is a statement issued by the Council of Senior Scholars in the Kingdom of Saudi Arabia on explaining the beginning and ending of the time of a day of fasting, the text of which is as follows: First: The difference in moon sighting is something which is well known, and there is no difference among the scholars concerning this. Rather the difference of scholarly opinions has to do with whether the difference in moon sighting matters or not. **Second:** The issue of whether the difference in moon sighting matters or not is a theoretical matter in which there is room for Ijtihad (juristic effort to infer expert legal rulings). Even people of great knowledge and piety differed concerning this matter. This is a type of difference which is acceptable, where the one who makes Ijtihad and gets it right will have two rewards, one for his Ijtihad and the other for getting it right, and the one who gets it wrong will be rewarded for his Ijtihad also. The scholars differed concerning this matter and there are two points of view: One is that the difference in moon sighting matters and the other is that it does not matter. Each group quotes evidence from the Qur'an and Sunnah, and sometimes they quote the same text, such as when they both quote the Ayah: ﴾They ask you (O Muhammad صلى الله عليه وسلم) about the new moons. Say: These are signs to mark fixed periods of time for mankind and for the pilgrimage.﴿

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and the words of the Prophet (peace be upon him): 《Start fasting on seeing it (the new moon of Ramadan), and stop fasting on seeing it (the new moon of Shawwal).》 ... That refers to the difference in understanding the texts, and the different ways in which each group derives evidence from them. Based on the considerations that the Council has seen and examined, and based on the fact that the difference of opinion on this matter does not have any effect that may lead to undesirable consequences, since this religion appeared fourteen centuries ago and we do not know of any period during which the Ummah was united in moon sighting, the members of the Council of Senior Scholars opine that matters should be left as they are and that this subject should not be extremely discussed. Each Islamic state should have the right to choose whichever opinion it wishes, based on the suggestions of its own scholars, because each view has its evidence and proofs. **Third:** The Council has studied the issue of proving the appearance of the new moon by means of calculation, and what has been narrated in the Qur'an and Sunnah, and they have studied the comments of the scholars on this matter. They have decided unanimously that astronomical calculations carry no weight in determining the new moon with regard to Shar`i matters, because the Prophet (peace be upon him) said: 《Start fasting on seeing it (the new moon of Ramadan), and give up fasting on seeing it (the new moon of Shawwal).》 ... And he (peace be upon him) said: 《Do not fast until you sight it (the moon) and do not break your fast until you sight it》 ... And because of other evidence to that effect.

With regard to appointing the times of Imsak (time of day that marks the beginning of the Fast) and Iftar (breaking the Fast) of every day of Ramadan, this is made clear by Allah (Glorified and Exalted be He) in His saying: ﴿and eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night)﴾ The Ayah includes all Muslims everywhere and in every country i.e., every country can determine its night and day times.

May Allah grant us success and may Allah send blessings and peace upon our Prophet Muhammad and his family and Companions!

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The time an airline passenger should break Sawm

The second question of Fatwa no. 1693

Q 2: A fasting person on a plane finds out by glancing at the watch or being informed by phone that it is time to break Sawm (Fast) in the country over which the plane is flying; may they break their Sawm although they can still see the sun because of the altitude of the plane? What is the ruling in case a person breaks Sawm in a given country but when the plane takes off they still can see the sun?

A: If a fasting person is on a plane and learns either by checking the time

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on their watch or being informed by a phone call that it is time in the country over which the plane is flying to break Sawm, but they can still see the sun because of the altitude at which the plane is flying, it is not permissible for them to break Sawm because Allah (Exalted be He) says: ﴾Then complete your Sawm till the nightfall.﴿ The time limit (i.e. nightfall) specified by this Ayah is not met in the case in question, since the sun continues to be seen. However, if a fasting person breaks Sawm in a given country after the setting of the sun, but when the plane takes off they still can see the sun, they should retain their state of having broken Sawm because they fall under the same ruling as the residents of the country from which they took off, where the sun has set while they were there.

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Fatwa No 5468

Q: what is the time of breaking fast for the person on board of an aircraft during Ramadan?

A: If a fasting person is on board of an aircraft during the daytime of Ramadan and wants to complete fasting till night, then it is not permissible for him to break his fast before sunset.

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Abandoning Sawm (Fast)

(Part No. 10; Page No. 140)

if a person is diligent in worship during Ramadan and after Ramadan abandons Salah (prayer), is his Sawm valid?

Third question from Fatwa No. 102

Q 3: If a person performs Sawm and Salah only during Ramadan then after Ramadan he abandons Salah, is his fast valid?

A: Salah is one of the pillars of Islam. It is the most important pillar of Islam after the Shahadah (Testimony of Faith). It is an individual obligation. Whoever abandons it out of negligence or laziness is a Kafir (a disbeliever). As for those who offer Sawm and Salah only during Ramadan, they attempt to deceive Allah but indeed they are the worst servants who worship Allah only during Ramadan. Their Sawm is invalid, if they abandon Salah during other months, they are in fact committing a major act of Kufr (disbelief) even if they do not deny that Salah is obligatory. This is the soundest of the scholars' two opinions on this issue and it is based on the Saying of the Prophet (peace be upon him): ﴾The covenant that distinguishes between us and them (the hypocrites) is Salah. Anyone who abandons it is a Kafir.﴿ Narrated by Imam Ahmad, Abu Dawud, Al-Tirmidhy, Al-Nasa`i, Ibn Majah, with an authentic Isnad (chain of narration) from Buraydah Al-Aslamy (may Allah be pleased with him) and the Saying of the Prophet (peace be upon him):

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﴾The head of the matter is Islam; the pillar is Salah; and its topmost part is Jihad (defending the Cause of Allah).﴿ Narrated by Imam Al-Tirmidhy (may Allah be merciful with him) with an authentic Isnad on the authority of Mu`adh ibn Jabal (may Allah be pleased with him). The Prophet (peace be upon him) also said, ﴾Between man and between Al-Kufr (disbelief) and Al-Shirk (associating others in worship with Allah) is the abandonment of Salah.﴿ Narrated by Imam Muslim in his Sahih on the authority of Jabir ibn `Abdullah Al-Ansary (may Allah be pleased with him). Indeed, there are many Hadiths to that effect.

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Fatwa No. 2511

Q: what is the ruling on a woman who heedlessly and inexcusably did not fast three days of Ramadan in 1396 A.H.? what should she do?

A: If the situation is as described and this lady did not fast three days of Ramadan out of heedlessness, not because she believed it was permissible to do so, then she has committed a serious major sin by violating the sanctity of Ramadan. Fasting Ramadan is one of the pillars of Islam, because Allah (Exalted be He) says: ﴾O you who believe! Observing As-Saum (the fasting) is prescribed for you as it was prescribed for those before you, that you may become Al-Muttaqûn (the pious - See V.2: 2).﴿

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until He (Exalted be He) says: ﴾The month of Ramadan in which was revealed the Qur'ân, a guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong). So whoever of you sights (the crescent on the first night of) the month (of Ramadan i.e. is present at his home), he must observe Saum (fasts) that month﴿ So she must fast three days to make up for the days that she did not fast. If she had intercourse during the three days she did not fast, she must also offer Kaffarah (expiation) for that day in addition to making up for it. If she had intercourse on two days then she must offer two expiations and make up for two days. The expiation is to free a slave; if that is not possible, then she must fast for two consecutive months; if she is unable to do that then she must feed sixty needy people from the local staple food. She must also seek the forgiveness of Allah and repent to Him; she must observe the fast that Allah has enjoined on her and sincerely resolve not to break her Sawm in Ramadan again. She must also feed one poor person for each of the three days because of her delay in making up the fasts until after the following Ramadan.

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First question from Fatwa no. 6060

Q 1: is a person who observes Salah (Prayer), but abandons Sawm (Fast) without any lawful excuse deemed a Kafir (disbeliever)?

A: Whoever abandons Sawm for disownment of its obligation is deemed a Kafir by consensus, and whoever abandons it out of laziness or negligence is not deemed a Kafir, but is subject to great danger for abandoning an obligatory and unanimously agreed upon pillar of the Pillars of Islam. Thus, whoever does this deserves a deterring punishment from the ruler. Some people of knowledge have even deemed whoever does such an act as a Kafir, thus he or she should make up for the missed days and offer Tawbah (Repentance) to Allah (May He be Exalted) from this.

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Second question from Fatwa No. 7290

Q 2: You have previously mentioned that if a person fasts but does not pray then their fast is not valid. What about the opposite; if a person prays but does not fast, or prays but does not pay Zakah (obligatory charity), or performs Hajj but does not pray?

A: Whoever abandons fasting Ramadan out of denying the obligation is a Kafir (disbeliever) and their prayer is not valid. Whoever neglects it deliberately out of carelessness is not a Kafir according to the correct view and

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their prayer is valid. Similarly, whoever does not pay Zakah denying its obligation is a Kafir and their prayer is not valid. But whoever does not pay it intentionally out of carelessness is not a Kafir and their prayer is valid. The same applies to whoever does not do hajj denying its obligation, they are considered a Kafir, but whoever neglects it heedlessly while able to perform it, they are not disbelievers and their prayer is valid.

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Second question from Fatwa No. 7890

Q 2: An educated person claimed that a wealthy and healthy Muslim man may break Sawm (Fast) in Ramadan and feed poor people for each day instead. He argued that Allah does not need the Sawm of this man. Is this wealthy man permitted to break his Sawm and feed the poor in return?

A: The said person made a mistake misleading this wealthy Muslim. Indeed, he is either ignorant or arrogant. It is not permissible for a person to break their Sawm in Ramadan except for a Shar`i (Islamic legal) excuse e.g. sickness, traveling, and the like. Thus it becomes obligatory upon the person who broke his Sawm to make up for these days, as Allah (Exalted be He) says: ﴿The month of Ramadan in which was revealed the Qur'ân, a guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong). So whoever of you sights (the crescent on the first night of) the month (of Ramadan i.e. is present at his home), he must observe Saum (fasts) that month, and whoever is ill or on a journey, the same number [of days which one did not observe Saum (fasts) must be made up] from other days.﴾

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Furthermore, it is not permissible for a person to feed a needy person instead of Sawm unless they are sick or elderly and are unable to observe Sawm as stated by the specialized physicians.

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Obligation of fasting for a legally accountable person

Third and fourth questions from Fatwa No. 3325

Q 3: should an eleven-year-old girl who began to experience menstruation fast although she does not enjoy good health? What should she do if she cannot fast?

A: If the case is as you mentioned, she has to fast because menstruation is one of the signs of puberty for women beginning from the age of nine. If she is able to fast then she must do it during the proper time. If she is unable to fast or undergoes extreme hardship in doing so, then she may break her fast but she must make up for the days

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that she missed when she is able to.May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Q 4: Please tell me what the age of Taklif (legal capacity) is regarding both males and females?

A: both sane males and females reach the age of Taklif by attaining puberty. Once a person attains puberty and they are sane, they reach the age of Taklif and are required to follow all the rulings of Shar` (Islamic law) that they can follow. This applies to both males and females; each with regard to things relating to them. There are some signs for attaining puberty such as menstruation and pregnancy with regard to females, even when this happens before the age of fifteen. Other signs for attaining puberty are discharging semen with passion in sleep or wakefulness regarding both males and females even when this happens before the age of fifteen. Other signs are that a boy or a girl becomes fifteen years of age or their coarse pubic hair starts to appear.

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First question from Fatwa No. 4147

Q: a 12 or 13 year-old girl did not fast during Ramadan, should she or her family expiate for this?

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Should she make up for the missed days? Furthermore, if she makes up for the missed days, will she be required to do anything else?

A: A woman attains the legal capacity under certain conditions: Islam, sound mind, and the due age of puberty. Signs of puberty include the beginning of menstruation, discharging Maniy (spermatic fluid) with desire, and having sexual dreams after which she sees Maniy, the appearance of coarse hair around the front private parts, or reaching the age of fifteen. If the said girl has the signs mentioned above, then she has to fast and make up for the missed days. However, if she lacks any of these conditions, she is not legally required to fast and there is no blame on her.

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Fourth question from Fatwa no. 1787

Q 4: when should a child start to observe Sawm?

A: A child should be commanded to offer Salah when they reach seven years of age, and should be beaten for neglecting it when they are ten years old. However, it becomes obligatory for them when they reach the age of puberty. Puberty in the case of males is recognized by the discharge of semen due to sexual desire, also when coarse hair starts to grow around the penis, in addition to having semen discharge when having a sexual dream, or by reaching the age of fifteen. The same applies to females, except that they additionally have

a fourth sign of puberty which is menstruation.

The basic principle regarding this is what was related by Imam Ahmad and Abu Dawud on the authority of `Amru ibn Shu`ayb on the authority of his father and grandfather who said: The Messenger of Allah (peace be upon him) said: ﴾Command your children to pray when they become seven years old, and beat them for (neglecting) it when they become ten years old; and provide them separate beds (to sleep in).﴿ Also what was narrated by `Aishah (may Allah be pleased with her) that the Prophet (peace be upon him) said: ﴾There are three (people) whose actions will not be accounted for: sleepers until they awaken, boys till they reach puberty and insane people until they recover from insanity﴿ Related by Imam Ahmad and he related a similar narration on the authority of `Aly (may Allah be pleased with him). This Hadith was also compiled by Abu Dawud and Al-Tirmidhy who said that it is a Hadith Hassan (a Hadith whose chain of narration contains a narrator with weak exactitude, but is free from eccentricity or blemish).

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A Menstruating Woman

(Part No. 10; Page No. 150)

Fourth question from Fatwa No. 278

Q 4: a breastfeeding woman's blood discharge stopped during the first three months after delivery. She then started bleeding at night but it stopped the next day, so she fasted for two days. Later, the blood discharge returned as the beginning of her menses, was her fast valid during these two days?

A: If the situation is as what was mentioned, her fast during these two days was valid. The blood discharge during the night or after these two days has no effect on the validity of her fasting.

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The fifth question of Fatwa no. 1216

Q 5: Is it permissible for a woman to take pills to prevent her menstruation during Ramadan?

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A: It is permissible for a woman to take pills to stop menstruation during Ramadan if experienced trustworthy doctors and similar specialists decide that taking these pills will have no harmful effects or adversely affect her reproductive system. However, it is better not to take them, for Allah (Exalted be He) has granted her the Rukhsah (concession) allowing her not to observe Sawm during Ramadan on the days of her period and that she later makes up for the days she misses, and has chosen this for her as the way to discharge this religious obligation.

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Fatwa No. 1790

Q: A sixty year old lady was ignorant of the rulings of menstruation for many years. She did not make up for the days she had not fasted in Ramadan because she thought these days were not to be made up for as she had heard from some common people.

A: This lady has to make Tawbah (repentance to Allah) from doing so because she did not ask people who are knowledgeable of the rulings of Islam. She should also make up the number of days that she thinks were most probably missed. Moreover, she has to offer a Kaffarah (expiation) for each day she missed by feeding one Miskin (needy) half a Sa` (1 Sa` = 2.172 kg) of wheat, fresh dates, rice, or any other of the staple food of the country. However, in case she can not afford such a Kaffarah; it is no longer obligatory on her and making up the days she missed is sufficient.

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First question from Fatwa No. 3550

Q: my menstrual period stopped and started again only ten days later. It continued for four days then I took medicine so it stopped. This happened during Ramadan in this current year 1400 A. H. The point is that I continued to observe Sawm (Fast) and prayed in Jam` (combining two Prayers at the time of one of them) for the four days of the second menstruation mentioned above. Should I make up for these four days or it is sufficient that I fasted them in Ramadan bearing in mind that the blood was black in color during these four days? Please answer us. may Allah reward you with the best.

A: It is obligatory on you to perform Sawm for the four days mentioned. This is because the Sawm you performed for these days while you were bleeding was invalid as the black blood you have mentioned in the question was menstrual blood.

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Second question from Fatwa No. 5774

Q 2: Some ladies used to not make up for the days that they did not fast in Ramadan due to a Shar`i (Islamic legal) excuse, i.e. menstruation. This is because most of them were ignorant of the Islamic ruling regarding the obligation of making up these days while others were careless of the matter. One of these ladies did not know that making up such days was obligatory because of the lack of schools and awareness. She is now over forty five years old and her menstruation has ceased no less than four years ago. She would like an answer for her question and she insisted that I should inquire about this issue on her behalf. So please provide us with the answer and tell us what this lady should do especially that she is over forty five years of age?

A: In case the reality is exactly as what is mentioned in the question, this lady should do Tawbah (repentance to Allah, may He be Glorified and Exalted) for her negligence and for not asking people of sound Islamic knowledge. Moreover, it is obligatory on her to make up for the number of days of Ramadan that she missed since she attained puberty. In case she does not know the exact number of days she missed, she should make up for a number of days until she thinks that she has most probably made up the days she missed during the past months of Ramadan. Besides, she has to feed one Miskin (needy) half a Sa` (1 Sa` = 2.172 kg) of the staple food of the country, whether fresh dates or not, for each day she missed. However, in case that she is poor and can not afford for such feeding; it is no longer obligatory on her to do so.

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Fifth question from Fatwa No. 8844

Q 15: is it obligatory to perform istinja' (cleansing the private parts with water after urination or defecation) after a person (male or a female) breaks wind? Also, what should a lady do in case she sees three drops of blood during the time of her menstruation period while she is observing Sawm (Fast)? Is it permissible for her to break her Sawm or should she continue her Sawm bearing in mind that this happens just before sunset?

A: Breaking wind, whether by a man or a woman, invalidates Wudu' (ablution). A person who breaks wind is not required to perform Istinja'. Rather, it is obligatory on this person to perform Wudu', which is washing the face along with Madmadah (rinsing the mouth) and Istinshaq (inhaling and exhaling water nasally), washing the two arms up until the elbows, wiping the head along with the ears, and washing the feet along with the ankles. On the other hand, when a lady sees blood during the time of her menstruation period while she is observing Sawm then it stops, she should terminate the Sawm even if the blood is little. This lady should break her Sawm, make up the missed days later, and perform Ghusl (ritual bath following major ritual impurity) once the blood stops.

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Fatwa no. 10343

Q: What is the ruling on a fasting woman whose period starts just few minutes before sunset? Does this invalidate her Sawm (Fast)?

A: If her period starts before sunset, her Sawm is invalid and she has to make up for it later. However, if her period starts after sunset, her Sawm is valid and she does not have to make up for it.

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Fatwa no. 10138

Q: my wife gave birth almost seven days before Ramadan. She became Tahir (ritually pure) before the beginning of the month. Is her Sawm (fast) valid or should she make up for it? She said that she fasted once she was Tahir. Please answer me, may Allah reward you with the best!

A: If the case is as you have mentioned, and your wife fasted Ramadan

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while she is Tahir, her Sawm is valid. There is no need to make up for it.

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Second question from Fatwa No. 13333

Q 2: A lady started her menstruation period but the discharge stopped after six days so she performed Ghusl (ritual bath following major ritual impurity), and resumed Salah (Prayer) and Sawm (Fast). Two days passed before she started to bleed again but only for one day. Again the lady performed Ghusl then resumed Salah and Sawm. Nevertheless, she bled another time for one day. What should she do? Were the Salah and Sawm that she performed after the first six days i.e. the period of her menstruation valid? Does she have to perform Salah and Sawm during these extra days of bleeding or should she make up for Salah and Sawm when the blood ceases? Is it obligatory on her to perform Ghusl after the termination of this blood just as is done after menstruation or not? What is the ruling in the case that her menstruation period continues for five days but she waits until the sixth lest the bleeding should start again, then she makes Ghusl when she is sure that no blood can be seen? Is it obligatory for her, after performing Ghusl by the end of the sixth day, to make up all the obligatory Salahs (Prayers) she missed on that day? Please provide me with your beneficial answer.

A: A lady should stop performing Salah and Sawm during the days of her menstruation. Once she is pure, she should perform Ghusl and make up for the days of sawm but not the Salahs she missed.

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in case that she sees Sufrah (yellowness) and Kudrah (swarthiness) after the start of Tuhr (purification), she should perform Salah and Sawm and not be affected by such discharges. However, she should perform Wudu' (ablution) when the due time of each Salah starts for Um `Atiyyah (may Allah be pleased with her) said: ﴿We used to disregard dark and yellow discharges after the start of Tuhr.﴾

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The second question of Fatwa no. 13545

Q 2: During the month of Ramadan, 1409 A.H., my wife did not observe Sawm (Fast) during her 14-day menstrual period. Later, she made up for only seven days and so she still has to make up for the remaining seven days. Now, she is in the sixth month of pregnancy. Please give me Fatwa on whether Kaffarah (expiation) can replace making up for the missed fasts. If not, what should she do? May Allah reward you with the best.

A: Your wife has to make up for the remaining days of Sawm she missed during Ramadan due to menstruation. If the delay in making up for the days she missed was for no Shar`y (Islamic legal) excuse, she has to pay a Kaffarah for every day she missed in addition to making up. The Kaffarah is feeding a poor person, for each day, half a Sa` (1 Sa` = 3 kg. approx.) of dried dates, wheat, or any other staple foodstuff. It should be given to the poor of the country and it is permissible to give the total amount to only one poor person. However, if the delay is due to pregnancy or disease,

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then she only has to make up for the missed days.

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The second question of Fatwa no. 13507

Q 2: One Ramadan night, my paternal aunt became pure from menses, i.e. her period was over, before dawn. She observed Sawm (Fast) on the next day but at the time of Zhuhr (Noon) Prayer she saw Sufrah (yellow vaginal discharge during or after menstruation). Is her Sawm valid?

A: Her Sawm is valid if Tuhr (purity from menses signaled by white discharge or complete cessation of bleeding) commenced before the break of dawn and thus she observed Sawm on the next day. As for the yellowish discharge that appears after seeing Tuhr, it does not affect the validity of Sawm because Um `Atiyyah (may Allah be pleased with her) said: ﴾We used to consider Kudrah (dusky-colored vaginal discharge during or after menstruation) and Sufrah as nothing (i.e. not menses) after Tuhr.﴿

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The Fasting of the Elderly

(Part No. 10; Page No. 160)

Fatwa no. 2772

Q: I want to ask you about the ruling on feeding the needy for those who are weak in Ramadan, such as weak elderly men and women, those who are ill and not expected to recover, pregnant women, and breastfeeding mothers whose milk would dry up if they fast.

A: Firstly, Anyone who is unable to fast during Ramadan either due to old age - an elderly man or woman - or anyone who experiences extreme difficulty when they fast, have been granted a concession to break their Sawm (fast). It is obligatory upon them to feed a needy person for every day of Sawm that they missed. They should give each needy person half a Sa` (1 Sa` = 2.172 kg) of wheat, dates, rice, or anything similar, from the type of food that they usually feed their family. The same applies to someone who is ill and unable to fast or anyone who experiences extreme difficulty when they fast, and is not likely to recover. Allah (Exalted be He) says: ﴾Allâh burdens not a person beyond his scope.﴿ He also says: ﴾and has not laid upon you in religion any hardship﴿ And He says: ﴾And as for those who can fast with difficulty, (e.g. an old man), they have (a choice either to fast or) to feed a Miskîn (poor person) (for every day).﴿ Ibn `Abbas (may Allah be pleased with them both) said: ﴾"A concession was revealed for elderly men and women who are unable to fast, that they may break their Sawm and feed a needy person for every day (they did not fast)."﴿ The ruling for those who are ill

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and are unable to fast, or experience extreme hardship if they fast and are not likely to recover, is the same as for the elderly who are not strong enough to fast. **Secondly:** Pregnant women who fear that harm will come to themselves or their babies from the Sawm and breastfeeding women who fear that harm will come to themselves or their suckling babies from the Sawm, may break their Sawm and make up for the days that they missed. They are similar in this ruling to those who are ill and hope for recovery if they break their Sawm.

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Fatwa no. 2503

Q: My mother, who is old and sick, has been unable to observe Sawm (Fast) during Ramadan for the last three years. What should she do?

A: If the reality is as you mentioned, she should feed a poor person for each day of Ramadan she missed during the last three years. The amount of food to be given should be half a Sa` (1 Sa` = 3 kg. approx.) of wheat, dates, rice, maize or any other local staple foodstuff.

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Fatwa no. 2689

Q: My father is more than seventy years old. For the last three years, he has been inflicted with a disease that I ask Allah to bestow His Mercy on him, and to make it an expiation for his sins. This disease has made him unable to fast, as fasting will cause him to lose his sight, hearing and his life. Therefore, he cannot observe Sawm (fast) during the month of Ramadan. Tell us what he should do.

A: If the reality is as you mentioned, then he is not supposed to fast during the month of Ramadan. He has a legal excuse for breaking his fast, but it is Wajib (obligatory) on him to feed a needy person half a Sa` (1 Sa` = 2.172 kg) of wheat, dates, rice, etc. of the foodstuffs whereof he feeds his family for every day of Ramadan that he is unable to fast. Allah says: ﴾So keep your duty to Allâh and fear Him as much as you can﴿ He also says: ﴾Allâh burdens not a person beyond his scope.﴿

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Fatwa no. 4811

Q: I am a very old man. I am around ninety years old. I suffer from asthma and high blood pressure. I have been able to fast Ramadan every year up until last year when I was forced to break my fast for sixteen days because I was unable to fast. I intended to make up for these days when my health became better, but my condition has not improved, and I am still unable to make up for these days. I fear that next Ramadan may come while I am still in such a state. I would like to know the religious ruling of paying in compensation for the missed days of fasting and what I should do next Ramadan. If I am supposed to pay for the days I could not fast by feeding the needy, what is the amount that I am supposed to give to each needy person? If there are no poor people who can take the food, can I give the equivalent in money instead of food? If this is possible, what is the amount of money I should give? Am I supposed to give it on a daily basis or should I collect it and pay it all as a whole at the end of the month?

A: If the reality is as you mentioned that you are ninety years old and suffer from asthma and high blood pressure, then you are not required to make up for the sixteen days of missed fasting during Ramadan as long as you are not able to make up for them. You are also permitted to break your fast as long as you are still unable to fast. You should give half a Sa` (1 Sa` = 2.172 kg) for one needy person for every day of Ramadan that you did not fast. You are permitted to give it out all at once or separately. Allah (Exalted be He) says: (and has not laid upon you in religion any hardship) You should not give money instead of food.

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The food that you should give should be half a Sa` of wheat, dates, barely, or other such foodstuffs that are eaten in the area where you live.

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Fatwa no. 4814

Q: I was born in 1315 A.H. and I have been suffering from a gastric ulcer since 1380 A.H. Now I am nearly 87 years old. I used to fast the entire month of Ramadan every year in addition to fasting six days of the month of Shawwal. This year also, I intend to fast the month of Ramadan, if Allah wills, but I fear that I may not be able to complete it. What should I do if I cannot fast? I ask your Eminence to answer my question in this regard. May Allah reward you well!

A: If the reality is as you mentioned regarding your age, then you should fast the number of days that you are able to fast during the month of Ramadan. If, however, some days you are not able to fast, then you should feed a needy person for every day that you do not fast. You are not required to make up for these days. Allah (Exalted be He) says: ﴾So keep your duty to Allâh and fear Him as much as you can﴿ He also says: ﴾and has not laid upon you in religion any hardship﴿

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The second question of Fatwa no. 6620

Q 2: there is a very elderly woman who is around 85 years old. She is bedridden and cannot even get up to answer nature's call. Is it obligatory on her to perform the Salah (prayer) and to observe the Sawm (fast)? Please enlighten us, may Allah reward you well!

A: If the reality is as you mentioned, then she is required to perform the Salah so long as she is sane and comprehends the acts of Salah, and she does that to the best of her ability even if it is by mere gestures. Allah (Exalted be He) says: ﴾So keep your duty to Allâh and fear Him as much as you can﴿ He also says: ﴾Allâh burdens not a person beyond his scope.﴿ It was reported that the Prophet (peace be upon him) said, ﴾"If I order you to do something, do as much of it as you can."﴿ Similarly, the Prophet (peace be upon him) said to `Imran ibn Husayn (may Allah be pleased with him): ﴾"Pray while standing and if you cannot, then pray while sitting. If you cannot even do that, then pray while lying on your side."﴿ (Related by Al-Bukhari). Al-Nasa'y reported the same hadith with a sound Sanad (chain of narrators) and he added:

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﴾"...and if you cannot even do that, then pray lying on your back."﴿ If she is able to fast, then she must do so. But if she finds it difficult, then she is allowed to break her fast and to feed a needy person for every day that she does not fast. In this case, she is not required to make up for the missed days of fasting. It is sufficient for her to give a needy person half a Sa` (1 Sa` = 2.172 kg) of dates, wheat, rice or other such foods that people usually eat for each day she misses. If however, she is not sane, then she is not required to pray or fast.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul- `Aziz ibn `Abdullah ibn Baz

Fatwa no. 8589

Q: I am an eighty year old man. I suffer from a disease in my arteries and heart. I was unable to observe Sawm (Fast) during Ramadan of last year. For this reason, I paid three sacks of wheat to three needy families in our village. The amount of the three sacks was thirty-four Mud (a dry measure of half bushel, 543 grams). I do not know if I will be able to fast this year or not. I hope your Eminence will answer my question as I will not feel comfortable until I am informed of your legal opinion.

A: If the reality is as you mentioned regarding your age and health, and you did not observe Sawm last Ramadan because of your inability to fast, then you are not to be blamed for breaking your Sawm.

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It will be sufficient for you to feed a needy person for every day of Ramadan that you did not fast. You should give each needy person half a Sa` (1 Sa` = 2.172 kg) which is nearly equal to one and a half kilograms of rice, wheat or other such foodstuffs that are common in your country.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 13008

Q: My mother was around 85 to 90 years old. She suffered from hemiplegia on her left side, high blood pressure, diabetes, and heart disease; this was according to a medical report. She lived like this for more than a year; some of which she was at home and some of which she was in hospital, until she finally passed away. She also suffered from amnesia sometimes, and used to ask many repeated questions and ask about people who had died a long time ago, such as her brothers. I do not know if this was a result of her illness or senility. The point that I would like to clarify is that my mother was in the condition I have described during Ramadan of 1409 A.H.

Was it obligatory upon her to observe Sawm (Fast) then? If it was, can any one or all of her children observe Sawm on her behalf? Or which one should do it for her, or should each one of them take part? Are we obligated to pay Sadaqah (voluntary charity) on her behalf as an expiation for not observing Sawm? If so, what is the best way, from her personal wealth or from the wealth of her children? Please note that she had many children, both sons and daughters. If we have to pay Sadaqah on her behalf, how much do we have to give for every day of Ramadan, and what type of Sadaqah do we have to give, and how do we give it?

A: If the circumstances were as you mentioned, she was not required to do anything due to her dementia. Therefore, you are not required to observe Sawm or pay expiation on her behalf.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 13049

Q: i have a wife who is around 85 years old. She is a righteous Muslim woman who has been suffering from diabetes for the last few years. Her condition has reached the extent that some days she is in a coma in the hospital and some days at home. She cannot speak properly and is not aware of what she is saying. Moreover, she cannot walk except with the help of her children. The problem is that she has not offered Salah (Prayer) for at least two years. With regard to Sawm (Fast), we pay expiation on her behalf, but with regard to Salah she does not even know the prescribed times of Salah or what to say while offering them. The mistakes in her speech are more than that which is correct.

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Please answer the following questions for me: Is she required to offer Salah though her mind is not fully functioning? Are we required to pay expiation on her behalf for the days of Ramadan that she cannot fast? What should we do about the religious duties that are obligatory upon her? I ask Allah (the Most Exalted) to grant you good health. May Allah's Peace, Mercy, and Blessings be upon you!

A: If the case is as you have mentioned, then she is not required to offer Salah or to observe Sawm, because she is not Mukallaf (person meeting the conditions to be held legally accountable for their actions).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fasting of an ill person

(Part No. 10; Page No. 172)

Fatwa no. 11502

Q: my father is around seventy or eighty years old. He suffers from many diseases, which are:

1-

Bronchial asthma

2-

Diabetes

3-

Polyneuritis and spondylitis

4-

He has also been bedridden for three years.

I would like to ask you the following questions:

1-

He sometimes observes Sawm (Fast) but just until midday, for he cannot continue fasting until sunset. What should he do during Ramadan?

2-

He cannot perform Wudu' (ablution) properly as he can neither stand nor sit. What should he do when he wants to offer Salah (Prayer)?

3-

His clothes are often soiled with drops of urine or traces of excrement that he might be unaware of.

Please answer my questions.

A: Firstly, if your father cannot observe Sawm due to his old age or because of an incurable disease, then he should break his Sawm and feed a needy person half a Sa` (one Sa` equals 2.172 kg) of wheat, rice, dates, or other such foods that are common in his area for every day he misses. **Secondly,** if your father cannot perform Wudu' by himself or with the help of others, then he can perform Tayammum (dry ablution) with clean earth. **Thirdly,** if he cannot control his urine or cannot change his clothes that might have become soiled, then he should offer Salah according to his ability to do so. He is not to be blamed for such impurities. He should make Tayamum for every Salah. However, if he can clean or wash his clothes by himself or have them washed by others or if he can replace his dirty clothes with clean ones before the time of Salah, then he should do so. Allah (Glorified and Exalted be He) says: ﴾So keep your duty to Allâh and fear Him as much as you can﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The fifth question of Fatwa No. (9881)

Q5 : If a woman inserts her finger into her vagina while making Istinja' (cleansing the private parts with water after urination or defecation), applying ointment, or inserting a suppository; or if a female doctor inserts a diagnostic instrument or her finger during a medical examination, should a woman perform Ghusl (ceremonial bath)? And if this occurs during the daytime in Ramadan, should she break her Sawm (Fast) and make up for it later?

A5 : If any of the mentioned above cases takes place, then the woman does not have to perform Ghusl (ceremonial bath) because of Janabah (major ceremonial impurity related to sexual discharge) and her Sawm (Fast) will not become invalid.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 1528

Q 1: There is a person who suffers from tuberculosis and finds it difficult to observe Sawm (Fast) in Ramadan. Having not observed Sawm during last Ramadan, should he feed needy people or not? It is worth mentioning that this illness is incurable and that he receives medication for a period of about a month, in which he leaves his home in the village and goes to the city, which makes it hard for him to stay there.

A: If this patient is unable to observe Sawm in Ramadan due to suffering from an incurable disease, then he is to be exempted from Sawm. However, he must feed one needy person for each day by giving him half a Sa` (1 Sa` = 2.172 kg) of staple food; such as wheat, dates, rice, etc. provided that this is within his capacity. This patient takes the same ruling as an old man or aged woman who finds it difficult to observe Sawm.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 3288

Q: I want to inform Your Eminence that I have been suffering from asthma

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since 1382 A.H. The disease has worsened gradually to the extent that I must use an inhaler for asthma every half an hour and sometimes every one or two hour, according to the mildness of the weather and its impact. I am also forced to take various tranquilizers once, twice or three times per day, according to the intensity of the persistent asthma allergy. I have had several medical reports, all of them reveal the severity of the illness, and exactly reflect what I feel and suffer. I ask Your Eminence whether it is permissible for me not to observe Sawm (Fast) in Ramadan and what I should do to expiate for this since I cannot observe Sawm. May Allah guide you!

A: If the reality is as you have mentioned, then there is nothing wrong if you do not observe Sawm in Ramadan. Yet the days during which you did not observe Sawm are still a debt on you, i.e., you have to make up for them once you recover and become able to observe Sawm. Allah (may He be Exalted and Glorified) says: ﴾and whoever is ill or on a journey, the same number [of days which one did not observe Saum (fasts) must be made up] from other days.﴿ On the other hand, if you remain sick and a specialized doctor decides that this illness is most likely to be incurable, then you have to feed one Miskin (needy) person for each day you do not observe Sawm on, by giving this Miskin half a Sa` (1 Sa` = 2.172 kg) of staple food; such as wheat, dates, rice, etc. You do not have to make up for these days based on Allah's saying: ﴾Allâh burdens not a person beyond his scope.﴿ and: ﴾and has not laid upon you in religion any hardship﴿

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 4958

Q: I would like to inform Your Eminence that I have been suffering from asthma and severe allergy for 13 years. I traveled to London this year to perform medical examinations because sickness has caused me some complications. May Allah protect you! The physician advised me to take medicine for three months three times a day. This specified period will coincide with the month of Ramadan. I would like to know what I should do as my condition requires receiving medicine to cure my lungs. I suffer great hardship due to observing Sawm (Fast) every year during Ramadan. What should I do? May Allah protect Your Eminence and guide you to increase in good deeds!

A: If the reality is as you mentioned, there will be no blame on you in taking medicine according to your needs even if it is during daytime in Ramadan for the sake of alleviating your pain and hoping that Allah may cure you. If your medicine can be taken

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through the nose, intravenously, or intramuscularly for the sake of alleviating asthma and facilitating breathing, your Sawm will be valid and you will not be required to make up for these days later. But if your medicine is in the form of tablets or syrup taken orally, then you have to make up for these days in which you received such medicine after recovering and being able to observe Sawm. Moreover, if your disease continues and your medicine is tablets or syrup taken orally, you have to feed a needy person for every day of Sawm you have missed. You have to feed every needy person half a Sa` (1 Sa` = 2.172 kg) of wheat, dates, rice, or the like of the food you usually feed your family. Allah is the One Who grants recovery.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 4637

q: I am a woman and have been suffering from a disease for the last fifteen years. Up until this time (1402 AH) I am suffering from this disease, and last year it was so severe that I was hospitalized and received treatment for three months. The physician prescribed a medication for me to take at home for a year. The disease that I suffer from is a type of pneumonia

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and bleeding from the mouth. Last year, I fasted eight days during the month of Ramadan. If I stopped taking my medicine, I used to spit up blood with phlegm from my mouth. The physician recommended that I do not stop the medicine. The next Ramadan is coming up soon and I still have not made up for the missed days of Ramadan from last year. If I fast, the hemorrhage will continue as a result of stopping the medicine, and will cause me to spit up phlegm alone or mixed with blood. I would like your Eminence to study my case and to inform me what I should do about the missed days of fasting from the previous Ramadan and the religious ruling regarding the validity of the eight days that I fasted. Please answer my question, may Allah reward you good!

A: If the reality is as you mentioned, then you are allowed to break your fast during the month of Ramadan until you recover and are able to fast. Your fasting last Ramadan is valid and you are not required to make up for the days you fasted, but you are required to make up for the days that you did not fast.

You are required to make up for the days that you did not fast during the month of Ramadan whenever you recover and are capable of fasting. If you do not expect to recover from these diseases, then you should feed a needy person for every day of Ramadan that you do not fast. You have to give each needy person half a Sa` (1 Sa` = 2.172 kg) of the staple food that is eaten in your country. Half a Sa` is equal to approximately one and a half kilograms. In this case, you are not required to make up for the missed days of fasting.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 1381

Q: I suffer from renal failure and have undergone two surgical operations. Doctors advised me to drink no less than 2.5 liters of water daily. They also warned me that fasting and abstaining from drinking water for three consecutive hours endangers my life. Am I to follow their advice, or should I, seeking Allah's Support, observe Sawm despite their warning that there is an increased risk of developing a kidney stone? What should I do? What Kaffarah (expiation) I am liable for if I do not observe Sawm (Fast)?

A: If your health condition is as mentioned, diagnosed as such by efficient and skillful doctors, you are allowed to refrain from observing Sawm to protect your health and prevent further complications. If in the future your health improves and you recover your ability to fast, without difficulty, you have to make up for those missed days of Sawm. However, if your disease continues and physicians decide that you are incurably susceptible to the risk of developing stones if you do not drink a sufficient quantity of water, you should feed a poor person for each day you do not fast.

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May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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`Abdullah ibn Mani`	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 2924

Q: I suffer from kidney disease. One of my sons donated one of his kidneys to me and the physician who performed the operation advised me not to fast during the month of Ramadan. The operation was performed only recently, and the physician told me that fasting will endanger my life due to my dire need for water, because this is a newly transferred kidney. I ask Allah to guide me and I ask your Eminence to tell me what should I do concerning the missed days of fasting? Am I supposed to make up for these days or should I pay charity as I can not fast while in such a state? May Allah protect and save you!

A: If the reality is as you mentioned, then you are allowed to break your fast for as long as fasting causes you hardship. You have to make up for the days of fasting you missed during the month of Ramadan whenever you are able to do so, even if after one year or more. If you are not likely to recover and to be able to fast in the future, then you should feed a needy person for every day of fasting that you missed during the month of Ramadan. You should give each person one half Sa` (1 Sa` = 2.172 kg) of rice, wheat or the like of other foodstuffs like that which you feed your family. In this case, you are not required to make up for these days of missed fasting.

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 5085

Q: I am a Kuwaiti citizen, 27 years of age, and for two years I suffered from kidney disease that caused me to require dialysis. Physicians told me that I needed one of my brothers to donate a kidney to me. My younger brother, who is two years younger than me (25 years old), agreed to do so and the operation was successful by the grace of Allah. The doctors advised me not to fast as I must drink a cup of water every hour. My brother was also advised not to fast. Physicians told me that if I were to try to fast, I would endanger my life. Only someone who has this disease can know just how much I have suffered. In my situation, am I required to fast or not? My brother fasted Ramadan last year (two years after the operation) and it obviously affected him. I advised him not to do so, but he rejected my advice and continued fasting. Please answer my question soon. What am I supposed to do if I do not fast? How much am I supposed to pay for each day or for the entire month? May Allah protect and guide you to what is good for Islam and Muslims.

A: If the reality is as you mentioned, then you are permitted to break your fast during the month of Ramadan as long as you are in such a state. Allah (Exalted be He) says: ﴾and whoever is ill or on a journey, the same number [of days which one did not observe Saum (fasts) must be made up] from other days.﴿

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If you are able to fast in the future, then you are required to make up for any days that you did not fast. If, however, you cannot fast, then you should feed a needy person for every missed day of fasting. We ask Allah to restore you to health as He is All-Hearing and answers our prayers.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 5750

Q: My wife underwent an operation before the month of Ramadan. Because of the operation, she was unable to fast (she had one kidney removed and stones removed from the other kidney). Her physician advised her not to fast for the rest of her life. Thus, we would like to know the religious ruling regarding the expiation for the missed days of fasting. How should I go about feeding sixty needy persons if this is the expiation that has been ordained? Are we supposed to expiate as long as physicians forbid her from fasting out of fear for her life? Are we supposed to expiate for every year that the doctors believe she should not fast? Are we permitted to pay the expiation in cash? If it is permissible to pay it in cash, then how much should we pay? Am I required to buy grain and distribute it among the needy or should I go to the Sacred Mosque and distribute money among the needy there, as I may not find sixty needy persons here? Please enlighten us, may Allah reward you well!

A: If a reliable Muslim physician has advised her that fasting is harmful to her health, then she

should not fast. Instead, she should pay the expiation for each day that she does not fast during the month of Ramadan by feeding one needy person. Each person should be given half a Sa` (1 Sa` = 2.172 kg) of wheat, rice, dates or other such foodstuffs eaten in her country. The expiation should not be paid in cash.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The fifth question of Fatwa no. 2143

Q 5: I suffer from diabetes. Observing Sawm (Fast) affects my health badly. I am seventy two years old. I usually forget in my Salah (Prayer) and I think this is the result of diabetes.

A: If you come to know, through experience, that observing Sawm aggravates your disease or delays your recovery or if your well-versed Muslim physician informs you that observing Sawm causes you harm, you are permitted to break your Sawm. Then, you can, after recovery, make up for the days of Sawm you have missed. But if your disease continues, Allah forbids, and you are not able to make up for these days or think mostly that you will not recover, you have to feed a needy person half a Sa` (1 Sa` = 2.172 kg) of wheat, dates, rice or the like of the food you usually feed your family for every day of Sawm you have missed. May Allah grant us and you success and cure!

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and his Companions!

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 2433

Q: I got married in 1477 A.H. I have ten children; six sons and four daughters. My wife, all praise be to Allah, is righteous and fears Allah (Exalted be He). Since we have been married, she has been committed to her religion and consistently performed the five obligatory daily Prayers and observed Sawm (Fast) of the month of Ramadan. I never saw her lazy in performing Salah or observing Sawm during the blessed month of Ramadan. When she breaks her Sawm because of menstruation, she immediately makes up for the days of Sawm she missed; five days after the end of Ramadan. However, she has been suffering from diabetes for one year. It was so severe on her to the extent that she fell into a state of unconsciousness and was hospitalized. After several months, she recovered, but she is still suffering from diabetes. Physicians told us that there is no cure for this disease. During the month of Ramadan in 1398 A.H., she gave birth to a male baby on the first day of Ramadan. After the end of the forty days of postpartum period, she tried to make up for the month of Sawm she had missed. She observed Sawm till midday, but she again suffered from vertigo and could not

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stand up. Thus, she broke her Sawm. After eating and drinking water, she felt better and the dizziness disappeared. A few days later, she suffered vertigo again at midday when she tried to observe Sawm and thus, once more broke her Sawm. She cried out of fear of Allah (Exalted be He) lest the following Ramadan should come while she is still in this state. She asked me to inform Your Eminence about her condition. She will try, In sha'a-Allah (if Allah wills), to observe Sawm. What should she do if she suffers vertigo due to observing Sawm? What should I, as her husband, do in this case for the sake of pleasing Allah (Exalted be He)?

I hope you will guide us to the truth. May Allah guide you to what pleases Him, grant you success and make Paradise your abode.

A: If the reality is as you have mentioned with regard to the continuity of her illness and her inability to make up for the days of Sawm she missed, there will be no harm to delay making up for these days till she is able to perform them even if another Ramadan passes. Moreover, if her condition of inability to make up for the days of Sawm she missed continues, she has to feed a needy person half a Sa` (1 Sa` = 2.172 kg) of wheat, dates, rice or any of the staple food she usually has for every day of the days of Sawm she missed. She is not required to make up for the days of Sawm she missed as long as she is unable to perform them.

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May Allah grant us success. May peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

Fatwa no. 3950

Q: my mother is 66 years old. For the last seven years she suffered from diabetes, and since she was diagnosed, she has continued to receive treatment for her condition. Also, in 1398 A.H she came down with tuberculosis and I took her to Kuwait in search of treatment. She remained hospitalized at the Thoracic Disease Hospital in 1399-1400 A.H. where she was treated for two years until her condition improved relatively speaking. Since she left the hospital she has been living at my home and she is still being treated for these two conditions and must visit the hospital every week. She also suffers from general physical weakness due to her old age and these incurable diseases. She cannot fast at the present time as she has to drink at least one cup of water every two hours. Likewise, she did not fast the last two years while she was in the hospital according to the advice of her physicians. Next Ramadan is coming soon and we would like to know, may Allah reward you well, what should be done concerning the days of fasting that she missed the last two years and also regarding the fasting of next Ramadan that she cannot perform. May Allah grant you success and forgive you! Peace be upon you!

A: If the reality is as you mentioned regarding your mother's illness,

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then she is allowed to give up fasting during the month of Ramadan as long as she remains in this condition. If she recovers and is able to make up for the missed days, she should do so by fasting. Allah (may He be Praised and Exalted) says: ﴾and whoever is ill or on a journey, the same number [of days which one did not observe Saum (fasts) must be made up] from other days.﴿ If, however, her condition does not improve, then she is not required to make up for these days. Allah (may He be Praised and Exalted) says: ﴾Allâh burdens not a person beyond his scope.﴿ He also says: ﴾and has not laid upon you in religion any hardship﴿ Instead, she should feed a needy person for every day of fasting that she missed.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 1166

Q: my brother suffers from a gastric ulcer. His physician restricted the foods he is allowed to eat and prohibited him from fasting for the next five years. My brother attempted to fast, but it badly affected his health. What is the ruling on this matter?

A: If this is the case of your brother and if the physician who advised him to abstain from fasting is reliable and knowledgeable, then he should follow the physician's recommendations. Thus, he should not fast during the month of Ramadan until his health improves to the extent that he is able to fast. Allah (Exalted be He) says: ﴾but if any of you is ill or on a journey, the same number (should be made up) from other days.﴿

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Allah (Exalted be He) also says: ﴾and has not laid upon you in religion any hardship﴿ and He says: ﴾Allâh burdens not a person beyond his scope.﴿ The Prophet (peace be upon him) said: ﴾If I order you to do something, do as much of it as you can.﴿ Whenever he recovers, he must make up for the days of Ramadan that he missed. We ask Allah to grant him, us, and all our Muslim brothers good health.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 2129

Q: i suffer from a gastric ulcer and I underwent five surgeries. I remained in hospital for a long time as I had been suffering severe ill health. During this period of time, the month of Ramadan came, and I was unable to fast during the current Ramadan nor make up for the missed fasts of last Ramadan. What should I do?

A: If the reality is as you have mentioned that you were unable to fast due to suffering severe ill health and that you still can not fast as per the doctor's instructions, there will be no blame on you.

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You are obliged not to observe Sawm (fast) due to the necessity of receiving treatment for your disease. When Allah cures you, and you have the ability to fast, you have to make up for the missed fasts, whether they are a few days or one month, as Allah (Exalted be He) says, ﴾The month of Ramadan in which was revealed the Qur'ân, a guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong). So whoever of you sights (the crescent on the first night of) the month (of Ramadan i.e. is present at his home), he must observe Saum (fasts) that month, and whoever is ill or on a journey, the same number [of days which one did not observe Saum (fasts) must be made up] from other days. Allâh intends for you ease, and He does not want to make things difficult for you.﴿ On the other hand, if the suffering lasts or if after recovery you are still unable to make up the missed fasts due to your weakness, you have to feed a poor person for each day you missed. Each person should be given half a Sa` (1 Sa` = 2.172 kg) of wheat, rice, dates or other such foodstuffs of the average meal that you feed your family.

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Fatwa no. 9944

Q: Some patients - may Allah cure them - suffer from renal failure, so they need to go through kidney dialysis (wash), which is an artificial kidney used

to purify the blood from waste products two or three times a week. All the patient’s blood is passed through this artificial kidney, cleansed, and then returned to the body. Some purifying substances are added to the blood inside the artificial kidney; otherwise the patient’s life will be endangered because of the renal dysfunction.

The question is whether this process invalidates Sawm (Fasting), given that it is a necessity. It is so hard for the patients to break their Sawm and make up for it later, while their bodies gain nothing except having the blood cleaned from impurities. This is a question asked by many people. Please advise concerning this, may Allah reward you.

A: His Eminence the Manager of King Faysal Hospital and His Eminence the Manager of the Military Hospital in Riyadh were addressed by letters no. 1756/2 dated 14/8/1406 and 1757/2 dated 4/8/1406 respectively to inquire about the nature of the process of kidney dialysis, whether it involves mixing chemicals, and whether it includes nutrients.

They replied with letters no. 5693 dated 27/8/1406 and 10/16/7807 dated 19/8/1406 respectively clarifying that kidney dialysis is transfusion of the patient's blood to a machine (an artificial kidney) which purifies it and then returns it to the body. Some chemicals and nutrients are added to the blood, such as carbohydrates, salts

and others.

Having studied the issue in question and understood the nature of kidney dialysis with the help of experts, the Committee gave a Fatwa (legal opinion issued by a qualified Muslim scholar) that the mentioned kidney dialysis invalidates Sawm.

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Fatwa no. 5660

Q: my wife was suffering from an abdominal illness, so I took her to Al-Huda Specialist Hospital in Ta'if. She observed the Sawm (fasting) for ten days last Ramadan, but could not complete the rest of the month. The specialist said to us that she had to eat six meals a day due to her weakness. Now, Ramadan is near again and I remembered that she has not been able to make up for the days that she missed last Ramadan. I therefore ask from Allah and then from you for a Fatwa (legal opinion issued by a qualified Muslim scholar). Can she pay a Fidyah (ransom) for the missed days of the Sawm or not, because the doctor said that she must eat six meals daily over the course of the day? Please advise us and may Allah reward you.

A: If the situation is as you mentioned, she is excused for not fasting during Ramadan, and she has to make up for the days she did not fast, if Allah cures her and she becomes strong enough to fast.

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Likewise, if she is unable to fast during the coming month of Ramadan or part of it, she can abstain from the Sawm and make up for the missed days if Allah cures her

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Fatwa No. 4882

Q: A Muslim person suffered from severe hemorrhoids. It caused him to bleed due to sharp inflammations. This bleeding happened during the blessed month of Ramadan. A physician prescribed medicine for him in order to stop the bleeding and to cure him. He had to break his Sawm during this period of bleeding in order to take medicine. Moreover, the bleeding did not stop even during the time of taking this medicine. This person could not stand or walk except with the help of others due to the severe inflammation and bleeding. Can this person break his Sawm in such a state? Can he perform the five daily Salahs (Prayer) though bleeding is continuous and his underwear is soiled with blood?

A: If the reality is as you have mentioned and you are not able to observe Sawm or if observing Sawm increases your disease or delays your cure, then you are permitted to break your Sawm.

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But you have to make up for these days. Allah (Exalted be He) says: ﴾but if any of you is ill or on a journey, the same number (should be made up) from other days.﴿ You also have to perform Salah as much as you possibly can. You may perform Salah while standing, sitting or lying on your side. The Prophet (peace be upon him) said: ﴾"Pray while standing and if you can't, pray while sitting and if you can't do even that, then pray lying on your side."﴿ You should purify yourself by performing Wudu' (ablution) to perform every Salah when its time is due. The Prophet (peace be upon him) asked Hamnah Bint Jahsh who had permanent vaginal bleeding other than the menstrual period to put a piece of cloth upon her vagina and to perform Wudu' for every Salah.

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Fatwa No. 2502

Q: i suffer from Colitis, thus I am unable to refrain from eating or drinking for more than two hours. Since the beginning of my illness in 1390 A.H., I have not been able to fast Ramadan. Each year I ask Allah to grant me the ability to observe Sawm (Fast). I have been to many countries searching for medical treatment, but healing is only in the hands of Allah. I fear dying without fasting this missed period, so I ask your Eminence

if there is an expiation to be offered. Kindly, give me your Fatwa or refer my question to those concerned. May Allah guide you to success.

A: If the state is as you have described, that you have been suffering from this disease for so long and are unable to fast, then it is permissible for you to feed a poor person for each missed day during these years with half a Sa` (1 Sa` = 2.172 kg) of wheat, dates, rice, corn, or the like from the average kind of food you feed your family with.

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Fatwa No 289

Q: a person is afflicted with hepatitis and the doctor advised him to break his fast to take the medicine that he needs. Then, the illness got worse; he could only walk to the Masjid (mosque) or to the hospital. He asks if he is allowed to break his Sawm (fast) under these conditions?

A: If the reality is as mentioned by the person requesting the Fatwa; he suffers from hepatitis and the doctor advises him to break his Sawm, if the doctor is honest, trustworthy, and well-experienced in his field, then his advice to the patient to abandon Sawm is legally considered and accepted, for he is the only person who knows the nature of this disease well,

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and whether the patient can endure Sawm or not. The patient, in this case, will have to make up for these days after he recovers.

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Fourth question from Fatwa no. 4681

Q 4: A pious young woman who is twenty eight years old has entrusted me to request a Fatwa (legal opinion issued by a qualified Muslim Scholar) regarding the following: her doctors prohibited her from offering Sawm (Fast) due to a cureless heart disease from which she suffers, so she does not fast in Ramadan but was committed to paying the expiation for every day that she missed. The Divine will decreed that medicine improved and she underwent Heart Valve Surgery, and successfully recovered from it, Praise be to Allah, but she was kept under observation and treatment for a period of time. Now after she has recovered and Allah has provided her the strength to fast the previous months of Ramadan, she is asking about making up for the days that she did not fast, these are 180 days which are equal to six consecutive months of Ramadan, should she fast them? Or was it enough for her to pay the expiation of these days; based on Allah's Saying (May He be Exalted): ﴿And as for those who can fast with difficulty, (e.g. an old man), they have (a choice either to fast or) to feed a Miskîn (poor person) (for every day).﴾ **? Advise us in this regard, May Allah reward you the best of all on behalf of the inquirer and all Muslims.**

A: What she has paid as an expiation for every day she did not fast is sufficient for her

and she is not to make up for these days, for she was excused, and has fulfilled her duty in this regard at that time.

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Fatwa No. 5753

Q: my wife could not fast in the Ramadan of 1401 A.H., because of a disease that caused her to bleed from the genital organs. Consequently, she could not fast the missed month of Ramadan before the next Ramadan of 1402 A.H. which she was able to fast. Indeed, she submitted to treatment during that period until the bleeding stopped. Now, should she make up for the missed days by fasting or by offering Fidyah (ransom)?

A: It is obligatory for her to make up for all the days she missed in the Ramadan of 1401 A.H. in which she broke her Sawm and could not make up for it until the next Ramadan of 1402 A.H. Allah (Exalted be He) says: ﴾and whoever is ill or on a journey, the same number [of days which one did not observe Saum (fasts) must be made up] from other days. Allâh intends for you ease, and He does not want to make things difficult for you.﴿

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As for the Fidyah, it is not sufficient in her case.

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Fatwa no. 1447

Q: I suffered from a serious disease in the last ten days of Ramadan, 1395 A.H. I broke the Sawm (Fast) for four days in this blessed month because of my sickness. I hoped that I could make up for these days when I restore my health, but I am still ill up to now and the coming Ramadan is about to start. I am unable to make up for these days and to fast the next Ramadan. Additionally, I am not sure that I will restore my health later. Would you please tell in writing what I should do and the cash value of feeding at present? If there are a few poor persons in our village, shall I repeat paying this value to these poor people?

A: If the case is as you have mentioned, you have to be patient until Allah cures you of your illness.

You then can make up for the days you missed in the months of Ramadan. The basic rule in this respect is the Saying of Allah (Exalted be He): ﴾And whoever is ill or on a journey, the same number [of days which one did not observe Sawm (Fast) must be made up] from other days.﴿ Your uncertainty of recovery cannot be a basis for deciding that your healing is hopeless or set you free from liability for making up and permit you to the act of feeding the poor for the missed fasts. Rather, you should think good of Allah and hope for recovery while getting ready for the Hereafter. May Allah cure you of every disease and help you perform the obligations. When the doctors decide that your sickness which render you unable to fast is incurable, then you should feed one poor person for every day (past or coming) missed of Ramadan half a Sa' (1 Sa' = 2.172 kg) of the local staple food, dates or something else. If you give a poor person dinner or lunch for the number of days that you did not fast, that will be sufficient. As to paying in cash, it does not discharge the obligation.

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Salah and Sawm during travel

(Part No. 10; Page No. 200)

The first question of Fatwa no. 10604

Q 1: What are the rulings related to Salah (Prayer) and Sawm (Fast) during travel? Which is better: offering Salah in full and observing Sawm, or making use of the Rukhsah (concession), i.e. shortening Salah and breaking Sawm? Please, bear in mind that long-distance travel at the present time neither takes much time nor causes hardship.

A: It is permissible for a traveler during Ramadan to break Sawm and shorten the four-Rak`ah Salahs (Prayers consisting of four units), which is the better course of action than Sawm and offering complete number of Rak`ahs. It is authentically reported that the Prophet (peace be upon him) said: (Allah loves that His Concessions be availed of, just as He loves that His Commands be abided by.) The Prophet (peace be upon him) also said: (It is not righteousness to fast while traveling.)

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Fatwa No. 9053

Q: People have differed concerning breaking Sawm (Fast) during the month of Ramadan for a person who is on a journey coming from the south of the kingdom to perform `Umrah (lesser pilgrimage). What is the ruling on this matter? May Allah grant you success in Sawm and Qiyam-ul-Layl (standing for optional Prayer at night) during this month!

A: A person who is on a journey where Salah (prayer) can be shortened is permitted to break his Sawm during the month of Ramadan whether he is traveling for `Umrah, visiting his relatives or friends, seeking knowledge, trading, or the like of permissible journeys. Allah (Exalted be He) says: ﴾and whoever is ill or on a journey, the same number [of days which one did not observe Saum (fasts) must be made up] from other days.﴿

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Second question from Fatwa No. 10568

Q 2: what is the meaning of the Prophet's statement: "whoever fasts will have one reward and whoever breaks their fast will have two rewards"?

A: The authentic report in this regard is narrated by Muslim in his authentic collection of hadiths on the authority of Anas (may Allah be pleased with him) who said: ❪"We were with the Prophet (peace be upon him) on a journey. Some of us were fasting and some were not. We stopped to rest on a hot day. Those of us who had the most shade were

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those who had cloaks. Some even took refuge from the sun through their hands. Those who were fasting could not move and those who were not fasting got up and set up tents and gave water to the riding animals. The Messenger of Allah (peace and blessings of Allah be upon him) said: 'Those who are not fasting have received the reward today.'❫ According to another narration by Muslim on the authority of Anas who said: ❪"The Messenger of Allah (may peace and blessings of Allah be upon him) was on a journey. Some people were fasting and some were not. Those who were not fasting worked hard, but those who were fasting were too weak to do some kinds of work. He then said, 'Those who are not fasting have received the reward today.'❫ The meaning of the two hadiths is clear; adopting the concession of breaking fast during difficult travel in hot weather is better than adopting the strict commandment i.e. observing fast. As to the account you mentioned, we know of nothing that supports it.

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The second question of Fatwa no. 5991

Q 2: Two traveling spouses availing themselves of the Rukhsah (concession) allowing travelers not to observe Sawm (Fast) and to shorten Salah (Prayer); what is the ruling on their having sexual intercourse during the daytime in Ramadan?

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A: Travelers are allowed to refrain from Sawm during the daytime in Ramadan, but they should make up for it later, because Allah (Exalted be He) says: ﴿And whoever is ill or on a journey, the same number (of days on which one did not observe Sawm must be made up) from other days.﴾ Accordingly, it is permissible for them to eat, drink, and have sexual intercourse as long as they are traveling.

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The second question of Fatwa no. 7652

Q 2: What is the distance of travel in kilometers that warrants breaking Sawm (Fast)? What if a traveler observes Sawm?

A: Some scholars maintain that one is allowed to shorten a a four-Rak`ah Salah (Prayer consisting of four units)and break Sawm during the daytime in Ramadan in any travel in the literal sense, i.e. whether the distance is long or short. However, the majority of scholars stipulate a distance of about 80 km.

As for a person who observes Sawm while traveling, their Sawm is valid based on the evidence supporting its validity. There is nothing wrong in this unless Sawm is likely to cause hardship, in which case a traveler should break their Sawm. In this regard, the Prophet (peace be upon him) said: ﴾It is not righteousness to fast while traveling.﴿

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Fatwa no. 6281

Q: Some truck drivers travel all year long due to the nature of their work. Is it permissible for them not to observe Sawm (Fasting) during the month of Ramadan? When are they required to make up for these missed days of Sawm? Or are they not permitted to break their Sawm during Ramadan?

A: If the distance they travel is equal to the distance over which it is permissible to shorten Salah (Prayers), then they are permitted to break their Sawm during their journey. They must make up for the days of Sawm that they miss before the start of the following month of Ramadan. This is based on the general rule in the Words of Allah (Exalted be He): ﴿And whoever is ill or on a journey, the same number [of days which one did not observe Sawm (fast) must be made up] from other days.﴾ They are free to choose any days to make up for the days of Ramadan in which they did not fast, to combine the two objectives of not causing them hardship and enabling them to make up for the missed days of Sawm.

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The First Question of Fatwa no. 882

Q1: if a Muslim is flying from Riyadh to Cairo during Ramadan, is it permissible for them to break their Sawm (fast)?

A: Allah (Glorified and Exalted be He) allows His slaves to break their Sawm while traveling in order to make things easy for them and to spare them any hardship. Allah loves that His servants take advantage of His concessions, just as He abhors that they commit His Prohibitions. Anyone traveling to Cairo for example, during the month of Ramadan is permitted to break their Sawm. However, if they prefer to fast, their Sawm will be valid.

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Third question from Fatwa No. 2896

Q 3: i moved from my country to another country traveling a distance that allows the shortening of Salah (Prayer). i stayed there for three days. i had intended to stay that period before i started the journey. Should i observe Sawm (fast), if i went on this journey during the month of Ramadan? Should I shorten Salah or complete it?

A: If the reality is as you mentioned; you traveled a distance of shortening Salah then stayed there for three days given that you had that intention before you travelled, then it is permissible for you to break your Sawm and to shorten the four-Rak`ah Salahs (Prayer consisting of four units) during these three days.

Indeed, your stay for this period does not abolish the ruling of travel even if you had the intention to do so, for it is authentically reported that the Prophet (peace be upon him) stayed in Makkah during the Farewell Hajj for four days and continued shortening Salah. Also you may fast if you like and you should offer the obligatory Salah in congregation as four Rak`ahs and do not offer Salah individually.

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Fatwa no. 2242

Q: i own a vineyard that is about 500 kilometers out of the town. is it permissible for me not to observe Sawm (fasting) during the daytime of Ramadan during my travels to and from my vineyard, bearing in mind that I have an air-conditioned car, and to make up for the days of Sawm that I missed during the winter?

A: If the situation is as you mentioned, that there is a far distance between your vineyard and the town, it is permissible for you not to observe Sawm when you are traveling during the daytime of Ramadan and to make up for the days that you missed before the next Ramadan, whether this is done in the winter or another season, because of the generality of the meaning of Allah's Words (Exalted be He): ﴾and whoever is ill or on a journey, the same number [of days which one did not observe Saum (fasts) must be made up] from other days. Allâh intends for you ease, and He does not want to make things difficult for you.﴿

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The First Question of Fatwa no. 1328

Q1: does the exemption that allows a traveler not to fast during Ramadan while they are traveling stipulate that one must be traveling on foot or riding a pack animal? Is there any difference between traveling on foot or riding a pack animal, and traveling by car or plane? Is there a condition that states that the difficulty of the travel must be more than the fasting person can endure? Is it better to fast while traveling if one is able to do so?

A: If one is traveling a distance whereby they are allowed to shorten the prayer, then they are also allowed to break their fast - whether they are traveling on foot, or by any other means such as by car, plane, etc. A traveler is also allowed to break their fast regardless of whether they face hardship, hunger or thirst. This is because Shari`ah (Islamic law) has made allowances for anyone who is on a journey equal in distance to that whereby a person may shorten their prayers. These allowances include not being obliged to fast during Ramadan, and being allowed to shorten prayers. There are no conditions that restrict these allowances to a particular means of transportation or state that they are only valid if one is afraid that they will be overcome by

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fatigue, hunger, or thirst. During the month of Ramadan, some of the Sahabah (Companions of the Prophet) were traveling with him to go to battle. Some of them fasted as they traveled, while others did not. Neither group blamed the other for fasting or for not fasting. However, it is emphasized that anyone who is traveling during the month of Ramadan should break their fast if they find difficulty fasting due to heat, the roughness of the path, or the length or the continuity of the journey. It is related on the authority of Anas (may Allah be pleased with him) who narrated: ⦅We were with the Messenger of Allah (peace be upon him) on a journey. Some of the Sahabah were fasting whereas others were not. Those who did not fast were able to put much effort into their work, whereas those who were fasting were too weak to do so. The Prophet (peace be upon him) said: "Today those who broke their fast have taken all of the reward."⦆ In some cases it may be obligatory to break one's fast while traveling due to some necessity, such as in the case that was mentioned by Abu Sa`id Al-Khudry (may Allah be pleased with him) who said: "We were traveling with the Messenger of Allah (peace be upon him) towards Makkah and we were fasting. We stopped along the way and the Messenger of Allah (peace be upon him) said: ⦅You are nearing your enemy and if you break your fast you will have greater strength.⦆ In this case his words were just an indication that it was permissible to break our fast, so some of us continued to fast, while others did not. When we stopped at another place, however, the Prophet (peace be upon him) said: ⦅You are going to encounter the enemy in the morning and you will have more strength if you break your fast, so you should do so.⦆ Because he had resolved that we should do so, at that point we all broke our fast. Later however, in subsequent journeys with the Messenger of Allah (peace be upon him) we would fast." (Related by Muslim). It was reported by Jabir ibn `Abdullah (may Allah be pleased with him) that he said:

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﴿During the course of a journey, Allah's Messenger (peace be upon him) saw many people crowding around a man and they were shading him from the sun. Upon seeing this, the Prophet (peace be upon him) asked: "What is the matter with him?" The people answered: "He is fasting." The Messenger of Allah (peace be upon him) said: "It is not an act of righteousness that you should fast while you are traveling."﴾ (Related by Muslim)

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The sixth question of Fatwa no. 2376

Q 6: which is better, observing Sawm (fasting) or breaking Sawm while traveling?

A: Many Sahih (authentic) Hadiths which reported the sayings and the deeds of the Prophet (peace be upon him) proved that it is better for a traveler to break Sawm, whether there is hardship in travel or not. However, it is permissible for a traveler to observe Sawm. It was narrated by Imam Muslim (may Allah be merciful with him), from Hamzah ibn `Amr Al-Aslamy that he said, ("O Messenger of Allah! I am strong enough to observe Sawm during travel; is there any sin in doing that?" Thereupon, the Messenger of Allah (peace be upon him) said, "It is a Rukhsah (concession) from Allah; whoever takes advantage thereof is approved and whoever prefers to observe Sawm has no sin incurred.")

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The second question of Fatwa no. 1954

Q 2: a man broke his Sawm (fast) while on a journey. What should he do upon reaching his home country; observe Sawm or unobjectionably eat? Please, provide evidence.

A: Breaking one's Sawm while on a journey is a Rukhsah (concession) Allah enacted to alleviate the suffering of His servants. Therefore, once the cause behind enacting such a Rukhsah is no longer in effect, it becomes consequently ineffective. Accordingly, a traveler who reaches his homeland during the day has to observe Sawm as such a person is included under the general purport of the Ayah (Qur'anic verse) that reads, ﴿So whoever of you sights (the crescent on the first night of) the month (of Ramadan i.e. is present at his home), he must observe Saum (fasts) that month﴾

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Fatwa no. 3102

Q: During the month of Ramadan, some Muslims need to

travel to perform `Umrah (lesser pilgrimage) or for various other reasons. is it better for the fasting person to fast or not to fast while traveling to perform `Umrah? I hope to receive your answer in detail regarding this issue. I would also like to know whether it is better for someone who is performing `Umrah to stay as long as possible in order to pray as many of the obligatory prayers as they can at Al-Masjid Al-Haram (the Sacred Mosque in Makkah), or to travel directly to their country after completing the `Umrah.

A: Firstly: It is an act of Sunnah (a commendable act) not to fast while traveling to perform `Umrah during Ramadan, as Allah has made a concession for travelers exempting them from fasting. Allah loves that His servants accept His concessions just as He hates that they disobey him in what He has prohibited them from doing. However, if someone chooses to fast, they are not to be blamed for doing so. **Secondly:** There is no doubt that it is better to stay in Makkah as long as possible to pray since performing one prayer in Al-Masjid Al-Haram is equal in reward to 100,000 prayers. But if one travels immediately after performing the `Umrah, they are not to be blamed for doing so.

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The Fourth Question of Fatwa no. 3591

Q4: Is it permissible for a traveler not to fast during Ramadan while staying for several days in a city similar to the allowance made for a traveler to shorten the prayers?

A: Yes, a traveler is allowed not to fast while traveling, as they are allowed to shorten the prayer

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on a journey or while staying in a city for a maximum of 4 days. If however the person intends to remain somewhere for more than four days, then they must offer prayers in full and fast Ramadan according to the opinion of most scholars.

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The fifth question of Fatwa no. 8324

Q 5: I am a businessman constantly traveling to earn a living. I combine Salah (Prayers) during my journeys and I do not observe Sawm (Fast) during Ramadan. am I permitted to do so or not?

A: While traveling, you are permitted to shorten any four-Rak`ah Salah (Prayer consisting of four units). You are also allowed to offer the Zhuhr (Noon) and the `Asr (Afternoon) Prayers at the time of one of them, and the same applies to the Maghrib (Sunset) and the `Isha' (Night) Prayers. You are also allowed to break your Sawm during Ramadan while you are traveling, but you must make up for these missed days of Sawm at a later time. Allah says: ﴿and whoever is ill or on a journey, the same number [of days which one did not observe Saum (fasts) must be made up] from other days.﴾

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The fifth question of Fatwa no. 12901

Q: Is it valid for a person observing Sawm (Fast) to have Suhur (pre-dawn meal before the Fast) and perform the Fajr (Dawn) Prayer, then sleep till the time of Zhuhr (Noon) Prayer, then wake up to pray then sleep till `Asr (Afternoon) Prayer, then wake up to pray `Asr then sleep till the time of Iftar (breaking the Fast)?

A: If the circumstances are as you have mentioned, then your Sawm is valid. But continuously sleeping during the day of Ramadan is a form of negligence as Ramadan is a special time that one should benefit from by reading the Qur'an, seeking sustenance, and learning.

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Fatwa no. 12961

Q: What is the ruling on someone who fasts on 'Eid day, despite knowing that it is 'Eid day?

A: It is not permissible to fast on 'Eid day, based on the Sahih (authentic) Hadiths reported from the Prophet (peace be upon him) that forbid observing Sawm (Fasting) on the days of 'Eid-ul-Fitr (the Festival of Breaking the Fast) and 'Eid-ul-Adha (the Festival of the Sacrifice). Muslim scholars have agreed by Ijma' (consensus) on the prohibition of this, and it is incumbent upon anyone who does that to make Tawbah (repentance to Allah, may He be Exalted), and never to do it again.

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The sixth question of Fatwa no. 4172

Q 6: what is the ruling on choosing the nights of the fourteenth and the twenty seventh of Ramadan as festivals before `Eid Al-Fitr (the Festival of Breaking the Fast), and studying and meditating in them, while excluding the rest of the month?

A: As for the fourteenth day, it is groundless to dedicate it to `Ibadah (worship) while excluding the rest of the month. As for the twenty seventh night, there is no harm in seeking Laylat-ul-Qadr (the Night of Decree) on that night. However, a Muslim should seek it in the odd nights of the last ten days in Ramadan, as it has great merit.

As for dedicating those nights to studying and meditating, this is groundless as well, and considering them festivals is a Bid`ah (innovation in religion).

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Fatwa no. 5049

Q: is it permissible or not to stay up through the night during Ramadan with people who are paid to devotionally celebrate the nights of Ramadan? Is it Halal (lawful) or Haram (prohibited)? Please support the answer with evidence from the Qur'an and the Sunnah, because I stay up the nights of Ramadan with some people every year and I have decided to stop doing it this year until I know the evidence. Please advise me and may Allah reward you!

A: Allah (Exalted be He) orders His servants to worship Him and encourages them to recite His Book and study it, which is all the more stressed during the nights of Ramadan. It was authentically reported that the Prophet (peace be upon him) said, (“Anyone who stands the night in prayer during Ramadan out of Iman (faith) and hoping for Allah's Reward, their previous sins will be forgiven.”) When the last ten days of Ramadan arrived, the Prophet (peace be upon him) would stay up all night in worship and encouraged his family and his Ummah (nation) to do the same.

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So anyone who does so, seeking to please Allah and hoping for His Reward, will be greatly rewarded.

As for what some Muslims have become accustomed to doing, by staying up at nights of Ramadan in places other than their homes to hear paid reciters of Qur'an, this is Bid'ah (an innovation in religion), no matter whether it is done seeking blessing for these houses and their residents, or to dedicate the reward of recitation to the owners of the houses, whether they are living or dead. This is an act which was not reported to be done by the Prophet (peace be upon him), and accordingly it is judged to be a newly-invented Bid'ah. It is authentically reported that the Prophet (peace be upon him) said, (“Anyone who introduces anything into this matter of ours (Islam) that is not part of it, will have it rejected.”) And in another narration, (“Anyone who does an action which is not in accordance with this matter of ours (Islam), will have it rejected.”) Based on this, there is no reward for the doer of this act or for the one who assists in it; in fact its performance incurs sin, for inventing and introducing new matters into the religion that do not belong to it.

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Fasting of Pregnant Women and Breast-Feeding Mothers

(Part No. 10; Page No. 218)

Fatwa no. 1795

Q: a woman miscarried during the third month of her pregnancy on the first day of Ramadan. She did not fast for the first five days of the month because of the bleeding after the miscarriage. Blood continued to remain in her vagina; however it did not pass the vaginal opening. Thus, she performed her prayers and continued fasting for the next twenty five days. Is her Sawm (fasting) and Salah (prayer) valid in this case? It should also be mentioned that she performed Wudu' (ablution) for each prayer. Even until now she is still in the same condition; (there is still blood and wetness inside the vagina). She also mentioned that she was using contraceptives and tablets to prevent the onset of menstruation before becoming pregnant.

A: If the reality is as you mentioned with regard to the miscarriage taking place during the third month, then this blood is not considered postpartum bleeding. This is because that which she miscarried was still just a clot as opposed to being a human being at that time. Therefore, her Sawm and Salah are valid even though she finds blood in her vagina so long as she performs Wudu' for every Salah as was mentioned in your question. Also, she is required to make up for the Sawm and Salah she missed for five days. This bleeding is considered to be Istihadah (abnormal vaginal bleeding outside the menstrual or post-partum period).

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The first question of Fatwa no. 1144

Q1: I was pregnant during Ramadan so I did not fast during the entire month. Later on, I fasted for one complete month to make up for the days I missed in addition to giving Sadaqah (voluntary charity). I was pregnant again during a subsequent Ramadan and thus did not fast. Later on, I made up for these missed fasts by fasting every other day for two months without giving Sadaqah. Does Sawm (Fast) in this manner necessitate paying Sadaqah?

A: If a pregnant woman is worried lest Sawm should harm her or her embryo, she is allowed to refrain from Sawm, provided that she makes up for the days of Sawm she misses. A pregnant woman falls under the same ruling as a sick person who cannot fast or fears that Sawm may cause them harm. Allah (Exalted be He) says: ﴾And whoever is ill or on a journey, the same number (of days on which one did not observe Sawm must be made up) from other days.﴿

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The Second Question of Fatwa no. 1453

Q2: if a pregnant woman or a breastfeeding mother does not fast Ramadan because she is afraid that fasting might cause harm to herself or to her baby what should she do? Should she make up for the missed days of fasting in addition to feeding the poor, make up for the missed days of fasting without feeding the poor, or feed the poor without making up for the missed days? What should she do in this case?

A: If a pregnant woman is afraid that fasting will be harmful to her or to the fetus, then she is not obliged to fast. She is only required to make up the missed days of fasting, as her case is similar to that of someone who is sick and cannot fast, or one who fears that fasting may cause him harm. Allah says: ﴾and whoever is ill or on a journey, the same number [of days which one did not observe Saum (fasts) must be made up] from other days.﴿

Similarly, a mother who is breastfeeding and is afraid that fasting will cause harm to herself or to her baby is permitted not to fast during Ramadan and to make up for the missed days at a later time.

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The second question of Fatwa no. 6549

Q 2: A woman was in her ninth month of pregnancy during Ramadan. At the beginning of the month, she would have a white vaginal discharge with no traces of blood and she would, nevertheless, fast. This happened ten years ago. My question is: "Should she make up for these days, bearing in mind that she fasted in spite of the white vaginal discharge she had?"

A: If the case is as you mentioned, her Sawm is valid and she does not have to make up for these days.

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The first question of Fatwa no. 6608

Q 1: My wife has to make up for three or four months of Sawm (Fast) as she broke her Sawm during three or four months of Ramadan because of pregnancy and breastfeeding. She still breastfeeds her baby. is she permitted to feed needy people instead of making up for these months as she finds great hardship in making up for three or four months of Ramadan that she missed?

A: There is no blame on her for delaying making up for the days of Sawm that she missed due to the hardships of pregnancy and breastfeeding. She has to hasten in making up for these days of Sawm that she missed as soon as possible. She is similar, in this case, to a person who is sick. Allah (Exalted be He) says, ﴾and whoever is ill or on a journey, the same number [of days which one did not observe Saum (fasts) must be made up] from other days.﴿

She is not permitted to feed needy people instead of making up for these days of Sawm.

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Fatwa no. 7785

Q: is it permissible for a pregnant woman to forgo Sawm (Fast) during the daytime hours of Ramadan? Is she supposed to refrain from observing Sawm during a certain month of her pregnancy or throughout the entire pregnancy? If she has a Rukhsah (concession) to forgo Sawm, is she required to make up for these missed days of Sawm or should she feed the needy instead? What is the amount of food she should give if she is supposed to feed the needy? I live in a hot country; does Sawm have an effect on a pregnant woman in such hot countries? We hope that you will answer our question!

A: If a pregnant woman fears for her own safety or for that of the fetus while fasting during Ramadan, then she is allowed to forgo Sawm. She is only required to make up for the days of Sawm that she missed, whether she lives in a hot country or not. This is not restricted to certain months of her pregnancy. Rather it is her condition that should be taken into consideration and the hardship that she might encounter, regardless of how long she has been pregnant. The case of the pregnant woman is similar in this respect to the case of a person who is ill and is unable to observe Sawm. Allah says: ﴾and whoever is ill or on a journey, the same number [of days which one did not observe Saum (fasts) must be made up] from other days.﴿

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The second question of Fatwa no. 10653

Q 2: One day during Ramadan, a pregnant woman gave birth to a stillborn. Yet she completed observing Sawm (Fast) on this day. What is the ruling on this? On the same day after Iftar (breaking the Fast), she went to the hospital where she underwent an operation for cleaning her womb, which prevented her from observing Sawm on the next day. What is the ruling on this? Now after leaving the hospital, should she wait until she becomes pure from postpartum blood or should she observe Sawm? If she should not observe Sawm, for how long should she wait? Should she only make up for these days or feed needy people as well?

A: If the miscarried fetus was somewhat formed into a human shape, that is, having limbs, such as hands, legs and the like, then she should wait until she becomes pure from the postpartum blood or else she should wait for forty days, then she can take a bath and perform Salah (Prayer). She must make up for the days of Ramadan during which she did not observe Sawm. She does not have to feed the needy if she makes up for the missed days before next Ramadan. If she becomes pure before completing the period of forty days,

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she should take a bath, perform Salah and observe Sawm due to the end of the reason preventing her from doing so.

On the other hand, if the embryo was not formed, then her observing Sawm during that day was valid and the bleeding mentioned is abnormal vaginal bleeding, which does not prevent her from offering Salah and observing Sawm. She should perform Wudu' (ablution) for every Salah until her next menstrual period begins.

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The second question of Fatwa No. (10727)

Q 2: my wife has given birth to a child at the beginning of the blessed month of Ramadan for the last three years. In other words, she has not observed Sawm (fast) for the last three months of Ramadan. Please, inform us what the expiation is.

A: She must proceed to make up for the Sawm she has missed for three successive months of Ramadan. In addition, she has to feed a needy person half a Sa` (1 Sa` = 2.172 kg) of wheat, rice or any other local staple foodstuff per day she missed. This is because she delayed making up for the Sawm she missed till another month of Ramadan has started - if she delayed making it up while having the ability to do so.

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Fatwa no. 13168

Q: I was pregnant during the blessed month of Ramadan. I had a vaginal bleeding on Ramadan 20th, but I neither ate nor drank, i.e., I kept fasting. During my stay in the hospital I broke my Sawm (Fast) for four days. After Ramadan I made up for the days of Sawm I missed. Should I make up for them again, bearing in mind that I have not given birth yet? Please advise me, may Allah reward you.

A: Your observing Sawm while having vaginal bleeding during pregnancy has no effect on the validity of your Sawm, just like the case of Istihadah (abnormal vaginal bleeding outside the menstrual or post-partum period). Therefore, your Sawm is valid. Moreover, your making up for the four days you missed during your stay in hospital after Ramadan discharges the obligation, and you do not have to fast them again.

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The fourth question of Fatwa no. 12591

Q 4: if a woman does not observe Sawm (Fast) during Ramadan due to postpartum period, pregnancy, or breastfeeding and then later she becomes in a good state of health, is it better for her to observe Sawm or to give Sadaqah (voluntary charity) to make up for the days she has missed?

A: Any woman who is unable to observe Sawm during Ramadan due to postpartum period must fast to make up for the missed days of Sawm. In the case of a woman who is pregnant however, she should observe Sawm during her pregnancy, except if it is feared that Sawm will cause harm to the mother or to the fetus. In this case, the mother is allowed not to observe Sawm during Ramadan, and she should make up for these missed days of Sawm after giving birth to the child and after the postpartum period. She is not obliged to feed a needy person for each day that she misses as long as she makes up for the missed days of Sawm before the next Ramadan. Feeding the needy cannot take the place of Sawm and she must make up for all of the days she has missed.

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Observing Sawm despite hardship of work

(Part No. 10; Page No. 228)

Fatwa no. 2153

Q: A man observed Sawm (Fast) fifteen days of Ramadan only, justifying his deed by being a hired shepherd. Asking a person who claims to be a knowledge seeker, he was given a Fatwa (legal opinion) by the latter that he should give in charity a quarter dinar for each day he missed to fast. In issuing this Fatwa, he cited the following Ayah (Qur'anic verse): ﴿And as for those who can fast with difficulty, (e.g. an old man), they have (a choice either to fast or) to feed a Miskîn (poor person) (for every day).﴾ **I witnessed the dialogue between the inquirer and the answerer.**

A: First: It is permissible for a shepherd not to observe Sawm in Ramadan only in case of being forced by severe hunger, where he can just have what maintains his life and then abstain from having anything else until Maghrib (sunset). He must make up for the days he missed later.

Second: With regard to the answer given by the person he asked that he should give in charity a quarter dinar for each day he missed to fast, this is incorrect. Rather, he should make up for these days because Allah (Exalted be He) says: ﴿O you who believe! Observing As-Saum (the fasting) is prescribed for you as it was prescribed for those before you, that you may become Al-Muttaqûn (the pious - See V.2: 2).﴾ ﴿[Observing Saum (fasts)] for a fixed number of days, but if any of you is ill or on a journey, the same number (should be made up) from other days. And as for those who can fast with difficulty, (e.g. an old man), they have (a choice either to fast or) to feed a Miskîn (poor person) (for every day). But whoever does good of his own accord, it is better for him. And that you fast is better for you if only you know.﴾ ﴿The month of Ramadan in which was revealed the Qur'ân, a guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong). So whoever of you sights (the crescent on the first night of) the month (of Ramadan i.e. is present at his home), he must observe Saum (fasts) that month﴾

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It was stated by Imam Ibn Jarir (may Allah be merciful with him) after he had quoted a number of exegeses regarding Allah's saying: ﴿And as for those who can fast with difficulty, (e.g. an old man), they have (a choice either to fast or) to feed a Miskîn (poor person) (for every day).﴾ that the most preponderant opinion regarding the exegesis of the Ayah is that of who opined that ﴿And as for those who can fast with difficulty, (e.g. an old man), they have (a choice either to fast or) to feed a Miskîn (poor person) (for every day).﴾ is abrogated by Allah's saying: ﴿So whoever of you sights (the crescent on the first night of) the month (of Ramadan i.e. is present at his home), he must observe Saum (fasts) that month❳ This is because the Ayah: ❨And as for those who can fast with difficulty❳ should read: And as for those who can observe Sawm is a Fidyah (ransom), which is feeding one Miskin (needy) person. When given that and when knowing that the whole Muslim community agree unanimously that it is obligatory for a resident healthy man who is not traveling to observe Sawm in Ramadan, then it is not permissible for such a person not to observe Sawm in this month and, in place of this, feed a Miskin for each day. Accordingly, this denotes that the Ayah is abrogated.

Furthermore, this opinion can be substantiated by the reports that we have mentioned previously about Mu`adh ibn Jabal, Ibn `Umar and Salamah ibn Al-Akwa` that after the revelation of the above-mentioned Ayah during the lifetime of Allah's Messenger (peace be upon him) regarding observing Sawm during the month of Ramadan, they had the choice either to observe Sawm and thus be exempted from paying Fidyah or not to observe Sawm and offer Fidyah through feeding a needy person for each day on which they do not observe Sawm. They used to choose the latter option until the following Ayah was revealed: ❨So whoever of you sights (the crescent on the first night of) the month (of Ramadan i.e. is present at his home), he must observe Saum (fasts) that month❳ Upon this, they deemed it

obligatory to observe Sawm in Ramadan and deemed the choice of offering Fidyah as abrogated.

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The first question of Fatwa no. 2448

Q 1: During my service as a military guard of King `Abdul-`Aziz (may Allah be merciful with him), we traveled from Al-Ta'if to Riyadh. In the middle of Ramadan, while we were observing Sawm (Fast), tents were set up for us at Qasr Al-Murabba` by Fajr (Dawn). I had the guns gathered and appointed a guard to take care of them for two hours before noon. It was such a sweltering summer that I felt unbearable thirst. At the end I found myself forced to drink. Then I abstained and completed fasting. I did so in spite of the fact that neither I nor any other person of the guard knew whether we were to be considered travelers or residents. Asking a religious scholar about the ruling in this regard, he stated that a day of Ramadan cannot be made up for through observing Sawm on another day. Please advise about the ruling on that!

A: If the reality is as you have mentioned, then you have an excuse for breaking your Sawm. You did well in completing fasting the day. You have to fast a day in place of the day on which you broke Sawm with an excuse. You have mentioned in your inquiry that you have already fasted a day to make up for the missed day, thus this suffices you. Allah is full of mercy towards His Servants.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The First Question of Fatwa no. 3418

Q1: what is the ruling on someone who cultivates land and it happens that the time of harvest coincides with Ramadan? Is he excused from fasting during Ramadan because of his work or not? Please bear in mind that the man cannot observe the Sawm (fast) and work at the same time.

A: The Sawm of Ramadan is one of the pillars of Islam and is unanimously agreed upon as an obligation upon every Mukallaf (person meeting the conditions to be held legally accountable for their actions). Allah says: ﴿So whoever of you sights (the crescent on the first night of) the month (of Ramadan i.e. is present at his home), he must observe Saum (fasts) that month, and whoever is ill or on a journey, the same number [of days which one did not observe Saum (fasts) must be made up] from other days.﴾ You have to pay great attention to the Sawm of Ramadan and not to be indulgent about breaking it without a legitimate excuse. Farmers are their own bosses, and can therefore organize the time they work on their farms. So they can harvest their crops at night when it is cooler or hire people who can manage to harvest crops and fast without facing too much hardship. They could also delay harvesting the crops until after Ramadan, if that is possible. For anyone who fears Allah, Allah will find a way out for them.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The Third Question of Fatwa no. 3924

Q3: i am a solider and Ramadan has arrived. Am i permitted to break my Sawm (fast) during Ramadan as the circumstances do not help me to observe it?

A: You are not permitted to break your Sawm in Ramadan if you are Mukallaf (person meeting the conditions to be held legally accountable for their actions), unless you are on a journey or suffering from a disease that makes you unable to fast. Allah says: ﴿and whoever is ill or on a journey, the same number [of days which one did not observe Saum (fasts) must be made up] from other days.﴾ Allah (Exalted be He) also says: ﴿and has not laid upon you in religion any hardship﴾ And He says: ﴿Allâh burdens not a person beyond his scope.﴾ The Prophet (peace be upon him) said, ﴿"If I order you to do something, do as much of it as you can."﴾

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 4157

Q: I heard a Khatib (preacher) while delivering the Khutbah (sermon) on the second Friday of Ramadan saying that workers who get extremely exhausted because of the nature of their work, and they have no other source of income, are allowed to refrain from Sawm during Ramadan. Instead, they should feed a poor person for each day of Ramadan they do not fast on or equally pay fifteen Dirhams. This urged me to write this letter to you to ask if this Fatwa is substantiated by any authentic evidence from the Qur'an and the Sunnah.

A: It is not permissible for a Mukallaf to break their Sawm during the daytime in Ramadan under the pretext that they are workers. However, if they suffer from great hardship that may force them to break their Sawm during the daytime, they are permitted to break their Sawm but only up to the point of relieving the hardship. After that, they have to resume abstention from the invalidators of Sawm until sunset and break their Sawm at the time all Muslims break it. However, they have to make up for such a day later. Accordingly, the Fatwa you mentioned is incorrect.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 4316

Q: All praise be to Allah (Exalted be He) and peace and blessings be upon His Honorable Prophet. We supplicate to Him (Glorified and Exalted be He) to make Islam and the Muslims strong and to guard them against the Enemies of Allah. It is the Islamic centers, as you know, that are the front for Islam and Muslims in these countries. We have received a message from one of the scientific departments

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of the University of Tübingen in Western Germany, the Department of Occupational and Social Medicine. This letter contains some questions asking for Fatwas pertaining to Ramadan and observing the Sawm (fast) in this month. Realizing the importance and the sensitivity of the subject, we decided to ask for your advice, hoping that you will guide us to the truth with Allah's support.

The questions that were sent to us in that letter are:

What is the Islamic ruling on observing Sawm for workers who do physically hard work, especially during summer months, such as those who work with blast furnaces?

What is the Islamic ruling on observing Sawm in the northern parts of the earth where the sun only sets for a very short time, maybe only a few minutes, or in places such as Scandinavia where the sun never sets? We would like to inform you that your Fatwa may be misused by the authorities in order to issue laws and apply them to the foreign workers here in Germany. There are more than one and half million Muslim workers in this state. We are worried that if these questions are answered without taking these matters into consideration, it may cause great problems for the Muslims living in these states, as most of them do not know the legal rulings of their religion.

A: It is well-known in the religion of Islam that fasting in Ramadan is an obligation upon every Mukallaf (person meeting the conditions to be held legally accountable for their actions) and that it is one of the pillars of Islam.

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Therefore, every Mukallaf should observe the Sawm in order to fulfill what Allah has obligated them to do, hoping to get Allah's Reward and fearing His Punishment. They should do so not forgetting their share of this world, but without letting it affect their Hereafter. If the acts of worship made obligatory by Allah clash with someone's work in this world, they should organize themselves to fulfill both obligations. In the example above, the person could try to work at night, and if that is not possible, they could request leave for the month of Ramadan, even if it is without pay. If that is not possible, then they could look for other work so they could meet the two obligations, and where their worldly obligations do not affect their Hereafter. There are many different types of work and ways of earning a living that are not as difficult as these types of hard work. There are many lawful ways that a Muslim can find to earn their living, and do the worship that Allah obligated them to do, if Allah so wills. Allah says: ﴿And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).﴿ ﴾And He will provide him from (sources) he never could imagine. And whosoever puts his trust in Allâh, then He will suffice him. Verily, Allâh will accomplish his purpose. Indeed Allâh has set a measure for all things.﴿

If the person is unable to find other work without these hardships and they fear that they may suffer due to unfair laws that do not permit them to practice their religion, it becomes obligatory on them to migrate from these countries to

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somewhere else where they can practice the obligations of their religion and their daily life, and interact with Muslims in righteousness and piety. Allah's Earth is spacious, as He says: ﴾He who emigrates (from his home) in the Cause of Allâh, will find on earth many dwelling places and plenty to live by.﴿ He (Exalted be He) also says: ﴾Say (O Muhammad صلى الله عليه وسلم): "O My slaves who believe (in the Oneness of Allâh - Islâmic Monotheism), be afraid of your Lord (Allâh) and keep your duty to Him. Good is (the reward) for those who do good in this world, and Allâh's earth is spacious (so if you cannot worship Allâh at a place, then go to another)! Only those who are patient shall receive their reward in full, without reckoning."﴿

If it is not possible for them to do any of this and they are obliged to do the difficult work mentioned in the question, then they should observe the Sawm until they start to face difficulties. They can then break their Sawm, by eating and drinking only enough to remove the hardship, and then they should complete the Sawm. These missed days of Sawm have to be made up for when it becomes easy to do so.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The first question of Fatwa no. 6355

Q 1: What is the ruling on a 15-year-old youth who breaks his Sawm (Fast) during Ramadan, under the excuse that he is very tired and cannot complete his Sawm on that day? If he is required to make up for that day, can he make up for it after yet another Ramadan passes?

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A: It is prohibited for a Mukallaf (person meeting the conditions to be held legally accountable for their actions) - someone who is a sane, adult, healthy, resident (non-traveling) Muslim - to break their Sawm during the daytime in Ramadan. If they experience hardship and are forced by to break their Sawm, exactly as someone who is forced by necessity to eat dead meat, they may only eat as much as is needed to remove the hardship. Then they have to abstain from all that breaks Sawm (Fast) for the rest of the day, and make up for that day after Ramadan. If they delay making up for it until the following Ramadan with no legitimate excuse, then they have to make up for that day and also feed a needy person for every day not fasted. Anyone who has fully attained fifteen years of age is an adult person. The same is true for a boy who discharges Maniy (sperm) out of desire in wet dreams or the like or has coarse hair around his pubic region. A girl has an additional fourth sign of puberty, which is menstruation.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Fatwa no. 13489

Q: There is a man in our village who works in a bakery. This man offers Salah (Prayer) and observes Sawm (Fast) in Ramadan - all praise be to Allah - but he asked me if he is permitted to break his Sawm during Ramadan? Please note that when he bakes the bread, he has to stand in front of the strong heat of the fire for a long time during the day when he is observing Sawm,

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so he gets very thirsty and exhausted from his work. I hope that Your Eminence will answer my question on this matter, if Allah (Exalted be He) wills.

A: This man is not permitted to break his Sawm; in fact, fasting is obligatory on him. Baking bread in the daytime of Ramadan is not a legitimate excuse for breaking the Sawm. He should work according to his abilities.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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(Part No. 10; Page No. 239)

Observing Sawm (Fast) while studying

(Part No. 10; Page No. 240)

The second question of Fatwa no. 5454

Q 2: I am a student in the third grade of my secondary school. The final exams will be held in Ramadan, by Allah's permission. As you know, during exam days students need energy and they exert more effort because exams are taken on a daily basis. On the other hand, I think that Sawm requires comfort and sleep. is it then permissible for me to break my Sawm during exam days and make up for these days later?

A: Breaking Sawm is not permissible for the reason you mentioned. Doing so is Haram (prohibited) because such a reason is not included in the excuses that allow the breaking of Sawm in Ramadan.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Fatwa No. (9601)

Q: is being occupied by exams a valid excuse for breaking Sawm (Fast) during Ramadan? Here, there is a spread of fatawa permitting a student who fears that he may be distracted or absentminded to break his Sawm during Ramadan. Moreover, is it permissible to obey the orders of one's parents, influenced by such fatawa permitting breaking the Sawm, to break the Sawm? I hope that Your Eminence will give me a quick reply for such fatawa have a bad public effect. May Allah reward you well!

A: School exams and suchlike are not considered valid excuses for breaking Sawm

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during the daytime of Ramadan. Moreover, it is not permissible to obey the orders of one's parents to break Sawm because of exams, for indeed no creature may be obeyed in what constitutes disobedience to the Creator. Rather, obedience (to somebody) is required when he enjoins what is good as stated in the authentic Hadith the Prophet (peace be upon him) is reported to have said.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Intention to observe Sawm

The first Question of Fatwa no. 4352

Q 1: Should the intention to observe Sawm (Fast) in Ramadan be made at night, or is it permissible to make it during the daytime? To give an example, if someone is informed at forenoon that today is Ramadan, should they make up for the Sawm of that day later?

A: It is obligatory to make the intention to fast on any day of Ramadan in the preceding night before dawn. Thus, starting the Sawm in the daytime without making the intention in the preceding night does not discharge the obligation. Accordingly, if someone knows at forenoon that today is a Ramadan day and then makes the intention to fast, it is obligatory on them to abstain from all invalidators of Sawm until sunset. They also have to make up for the Sawm of that day later. This is based on the Hadith related by Ibn `Umar on the authority of Hafsah (may Allah be pleased with them both) that the Prophet (peace be upon him) said: ﴾Anyone who has not made the intention to fast before Fajr no Sawm counts for them.﴿ (Related by Imam Ahmad, the Compilers of the Sunan [Imams Abu Dawud, Al-Tirmidhy, Al-Nasa'y and Ibn Majah], Ibn Khuzaymah, and Ibn Hibban. The latter two Imams judged it to be authentically transmitted in the Marfu` [a Hadith narrated from the Prophet with a connected or disconnected chain of narration] form.) This ruling applies to the obligatory Sawm. As for voluntary Sawm, it is permissible to make the intention to fast at daytime, if no eating, drinking or sexual intercourse has taken place since dawn. This is because it is authentically reported on the authority of `Aishah (may Allah be pleased with her), that the Prophet (peace be upon him) came to her one day

at forenoon and said: ﴾Do you have anything (any food)?" She said: "No." The Prophet (peace be upon him) said: "Then I am fasting.﴿ (Related by Muslim in his Sahih [Book of Authentic Hadith].)

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

Fatwa no. 6115

Q: some Muslim brothers who do not have radios to know when the first day of Ramadan is wait until the morning and continue fasting, is their sawm (fast) valid or should they make up for it?

A: They have done the right thing by offering Sawm for the rest of the day but they have to make up for that day.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The first question of Fatwa no. 11455

Q 1: How can a person set the intention of fasting Ramadan? Does the acknowledgment of the advent of Ramadan validate Sawm (Fast) during the whole month?

A: intention of fasting Ramadan is to be set by deciding to fast, and it should be set every night.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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(Part No. 10; Page No. 247)

Things that invalidate Sawm without requiring Kaffarah

(Part No. 10; Page No. 248)

Fatwa no. 10844

Q: What is the ruling on intentionally drinking water during Sawm time on feeling very tired? Does doing so necessitate making up for the Sawm of that day?

A: Drinking water intentionally during the daytime in Ramadan invalidates Sawm. Therefore, a fasting person who drinks water due to feeling extremely tired should make up for the Sawm of that day in addition to repenting to Allah (Glorified be He).

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta`

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The second question of Fatwa no. 4513

Q: What is the ruling on a fasting person who eats deliberately during the daytime in Ramadan and then repents to Allah? Is their Tawbah (repentance) acceptable?

A: Yes, their Tawbah will be accepted if all the Tawbah conditions are met, which are: feeling deep remorse for the sin committed, refraining absolutely from it and firmly resolving never to do it again. There is a fourth condition in case sins involve encroachment upon the rights of others, which is asking the person whom one wronged for forgiveness or restoring their right, either by Qisas (just retaliation) or the like. Allah (Glorified be He) says: ﴾And verily, I am indeed forgiving to him who repents, believes (in My Oneness, and associates none in worship with Me) and does righteous good deeds, and then remains constant in doing them, (till his death).﴿

This is in addition to many other references in the Qur'an and the Sunnah to the same effect.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta`

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Fatwa No. (6131)

Suffering from some diseases, I visited the hospital where the doctor who examined me administered the required medicine that included intramuscular penicillin injections which I received in the morning and evening. I told him that I did not want to break my Sawm (Fast) and that I fear the injections would nullify my Sawm (Fast). However, he told me that this type of injection does not invalidate the the Sawm (Fast). Thus, I continued to take the injections for two days in the morning and evening as specified by the doctor. However - and to my surprise- some colleagues told me that all types of injections invalidate one's Sawm (Fast) and their use is Makruh (reprehensible) during midday hours in Ramadan, which made me very confused.

I hope that Your Eminence will advise me on whether they invalidate the Sawm (Fast), and whether I should make up for the two days which I took these injections; even though I used them without knowing that they invalidate the Sawm (Fast) and did so under doctors orders which I know for sure are instructed by hospitals regarding treatments. I hope you will reply promptly. May Allah protect you and reward you the best reward!

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A: If the case is as you mentioned, then there is nothing wrong in your taking these injections, and you need not make up for the two days which you took them. However, regarding such matters in the future, it is preferable to take this treatment in the evening, if possible, in order to be on the safe side.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta`

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 7351

Q 2: Is it permissible to use eye drops during the daytime hours of the month of Ramadan?

A: Yes, it is permissible, as eye drops do not break one's fast according to the most correct of the two opinions of scholars.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 13212

All praise be to Allah Alone and peace and blessings be upon the servant and Messenger of Allah, our Prophet Muhammad, and upon his family and Companions!

(Part No. 10; Page No. 251)

The Permanent Committee for Scholarly Research and Ifta' read question no. 11/2704 that was sent in 29/8/1410 A.H. to the Chairman of the Permanent Committee by the General Manager of Education in Riyadh. This question was referred to the Permanent Committee by the General Secretariat of the Council of Senior Scholars under the number 5010 in 2/9/1410 A.H. The text of the question is:

We would like to inform you that the school health care units will launch a campaign, In Sha'a-Allah (if Allah wills), to vaccinate students in the primary and secondary schools against meningitis in preparation for the season of Hajj (pilgrimage) this year. This campaign will be launched because of the circulated notice no. 32/148 that has been released in 8/8/1410 A.H. by the undersecretary of the Ministry of Education in response to the circulated notice no. 19/1184 that has been issued in 15/7/1410 A.H. by the undersecretary of the Ministry of Health.

Please inform us whether it is possible to carry out this campaign during Ramadan and whether or not the inoculation will have any effect upon Sawm (Fast).

After studying the subject, the Committee finds that there is no problem in doing so. However, it would be better to do so during the night if it is possible.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Deputy Chairman	Chairman
`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 3929

Q: I am a diabetic and I take subcutaneous insulin injections on a daily basis. When I do not take this injection, blood sugar level rises. Is it permissible for me to inject insulin during the daytime in Ramadan? It is worth mentioning that my health state deteriorates every Ramadan because I stop taking injection. I thus have to go to the hospital and do not observe Sawm for about ten days which I make up for later. Please tell me what to do; bearing in mind that such an injection therapy is not effective when taken at night.

A: It is permissible for you to take the injection referred to above during the daytime without being required to make up for the Sawm of any days. However, it is preferable to take the injection at night if this causes no hardship to you.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The eleventh question of Fatwa no. 5176

Q 11: What is the ruling on having injections during the daytime in Ramadan, whether for the purpose of nutrition or treatment?

A: It is permissible for a person who is observing Sawm (Fast) to be treated by injections, whether intravenous or intramuscular, during the day in Ramadan. But it is impermissible to have nutritive injections, as they come under the same ruling as having food and drinks.

Thus, it is considered a trick to break Sawm in Ramadan. If it is possible to have the intravenous or intramuscular injections during the night, it will be better.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Chairman
\`Abdullah ibn Qa\`ud	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

The second question of Fatwa no. 4220

Q2: Does using kohl or cosmetic creams break one's fast during the day of Ramadan?

A: Using kohl or applying cream to the head while fasting does not invalidate one's Sawm (Fast) in any way.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
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The Fifth Question of Fatwa no. 4382

Q5: does using kohl (a powdered form of eyeliner made of antimony) affect one's fasting?

A: There is no blame upon the person who is fasting if they use kohl so long as it is not felt in the throat. If it can be felt in the throat, then the day of fasting should be made up just to be on the safe side and it is better if the person who is fasting avoids using kohl during the day while they are fasting.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 13595

Q 2: An Imam (the one who leads congregational Prayer) of a Masjid (mosque) told me that if someone washes their head during the day of Ramadan, their Sawm (Fast) will be broken because water will seep into the pores of the hair. What is your opinion on this subject?

A: Washing one's hair while observing Sawm does not render that Sawm invalid. Water does not enter one's body through the pores. Thus, whoever told you this is wrong as the Prophet (peace be upon him) used to wash his entire body while observing Sawm.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The eighth question of Fatwa No. (6471)

Q8 : What is the ruling on the fasting person who has vomited and then swallowed a little of his vomit, though unintentionally?

A8 : If the fasting person has vomited deliberately, then his Sawm (Fast) is invalidated. However, if he could not help it, then his Sawm (Fast) is not invalidated. Similarly, Sawm (Fast) is not invalidated by his swallowing some of one's vomit as long as it was not deliberate.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta`

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first, second and third questions of Fatwa no. 9517

Q: If a fasting person vomits involuntarily during the daytime in Ramadan, should they make up for that day?

A: Involuntary vomiting does not invalidate Sawm (Fasting); therefore, the one who experiences it does not have to make up for the day, because the Prophet (peace be upon him) said: (Whoever vomits involuntarily is not required to make up the fast, but whoever vomits deliberately, must make up the missed fast.) (Related by Imam Ahmad and the Compilers of the Sunan [Abu Dawud, Al-Tirmidhy, Al-Nasa’y and Ibn Majah] through an authentic Isnad [chain of narrators])

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Q 2: Does applying liquid perfumes to hands, face, body or clothing invalidate one's Sawm (Fast)?

A: Applying perfumes in the way mentioned does not invalidate one's Sawm.

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Q 3: does shaving one's hair and cutting one's nails during the day of Ramadan render one's Sawm (Fast) invalid?

A: Shaving hair, cutting nails, plucking out the armpit hair, and shaving pubic hair do not break one's Sawm.

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Masturbating while fasting

The first question of Fatwa No. (2192)

Q1: If a Muslim is so sexually excited during the daytime in Ramadan that he cannot help masturbating, does this invalidate Sawm? Does doing so necessitate making up for the day (or days) or offering a Kaffarah (expiation)?

A: Masturbation during Ramadan and at other times is Haram. It is unlawful to do so based on the Saying of Allah: ﴾And those who guard their chastity (i.e. private parts from illegal sexual acts).﴿ ﴾Except from their wives or the (women slaves) whom their right hands possess - for (then) they are not blameworthy.﴿ ﴾But whosoever seeks beyond that, then it is those who are trespassers.﴿ Anyone who practices it during the daytime in Ramadan while fasting has to repent to Allah and make up for the Sawm of the respective day. However, it does not necessitate Kaffarah because it is prescribed specifically in the case of sexual intercourse.

(Part No. 10; Page No. 257)

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The first question of Fatwa no. (4976)

Q1 : What is the ruling on one who masturbates? What is the ruling on one who masturbates during the month of Ramadan? What is the ruling on one who swears thrice (i.e. "by Allah, by Allah, by Allah") he would never commit this act again (i.e. masturbation) but he did?

A1 : Masturbation (the secret habit) is not permissible. The person who committed it during the month of Ramadan is much more sinful and the crime is much graver than one who committed it during other times. It is obligatory on him to turn to Allah in repentance and seek His forgiveness. He also has to make up the day(s) when he broke his fast due to masturbation, if he ejaculated Maniy (spermatic fluid). As for the one who took an oath not to commit it again but committed it, such a person has broken his oath which requires one expiation since it is an oath on one thing. The expiation is freeing a bondsman, or feeding or clothing ten poor persons. If this is not possible, then one must fast for three days. The amount of food to be offered is five Sa`s (1 Sa` = 2.172 kg) of the staple food of the country; be it wheat, rice, or the like. Each of the ten poor persons should be given half a Sa`. As for clothes, a garment that suitably covers the body for performing Salah should be given to each one of the ten poor persons.

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Fatwa no. 10551

Q: I used to masturbate during the daytime in Ramadan when I was fourteen and fifteen years old. I do not remember how many days I did that. At that time I was not aware that this is Haram (prohibited); whether in Ramadan or at any other time. I even did not realize that this is what is known as the secret habit (masturbation). I would then perform Wudu' (ablution) and offer Salah (Prayer) without Ghusl (full ritual bath) following major ritual impurity. What is the religious ruling on my Salah and Sawm (Fasting)? Do I have to repeat them, taking into consideration that I do not know how many days that I committed this act? What should I do?

A: First, practicing masturbation is Haram (prohibited) and it is even more sinful during the day in Ramadan. Second, it is obligatory to make up for the days on which you broke your Sawm because masturbation invalidates Sawm. You should try to estimate how many days this occurred. Third, it is also obligatory to pay Kaffarah (expiation) which is giving a needy person half a Sa' (1 Sa' = 2.172 kg) of wheat and the like of the staple food of your area for each day that you missed if you delay making up for it until the next Ramadan arrives.

Fourth, it is obligatory to take Ghusl after masturbation and it is insufficient to perform Wudu' (ablution) if you have experienced ejaculation. Fifth, it is compulsory to make up for the Salahs which you offered without taking Ghusl, because minor ritual purification (Wudu' and the like) does not suffice in place of major ritual purification (Ghusl).

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul- `Aziz ibn `Abdullah ibn Baz

Fatwa no. 2735

Q: With regard to a person who ejaculated semen intentionally while observing Sawm (Fast), what should he do? Should he make up for this day? If so, then what is the ruling on one who does not make up for the missed days until the following Ramadan starts? Please give us a Fatwa (legal opinion issued by a qualified Muslim scholar) substantiated with proofs, may Allah reward you!

A: First, ejaculating semen in itself, without practicing sexual intercourse with one's wife or with a female owned by one, is forbidden. This is based on the purport of Allah's saying: ﴿And those who guard their chastity (i.e. private parts, from illegal sexual acts)﴾ ﴿Except from their wives or (the slaves) that their right hands possess, - for then, they are free from blame;﴾ Moreover, masturbation brings harm to its doer who should be reproached. If this is committed deliberately by a person during the daytime in Ramadan, this person is to bear another sin for violating the sanctity of Sawm. They should make up for the missed day

since it resembles ejaculation outside the vagina during sexual intercourse. It was related by Al-Bukhari on the authority of `A'ishah (may Allah be pleased with her) who narrated: ﴾Allah's Messenger (peace be upon him) used to kiss (his wives) while observing Sawm, but he had the greatest mastery over his desire among you.﴿ The Hadith means that if a person cannot control his desire, it is not permissible for him to kiss his wife during daytime in Ramadan, since his Sawm may be invalidated through ejaculating with desire. There is no Kaffarah (expiation) on this person, but he has to make up for the missed day and repent to Allah.

Second, whoever postpones making up for a day or more of the days of Ramadan they missed to fast until the next Ramadan starts without a Shar`y (Islamically lawful) excuse, they should ask Allah's forgiveness and turn to Him in repentance due to their negligence. Besides this, they should feed a Miskin (needy) person for each day as stated in a Fatwa issued by a group of Sahabah (Companions of the Prophet - may Allah be pleased with them). Feeding entails giving half a Sa` (1 Sa` = 2.172 kg) of staple food, i.e., about one kilo and a half, to each Miskin.

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 13476

Q: I would like to inform you that one day in Ramadan, I had an appointment at a hospital.

My physician requested semen analysis and told me that this was imperative. I was, thus, forced to ejaculate semen for the sake of the test. This was during daytime in Ramadan and I had to discharge the semen by masturbation, knowing that this appointment was scheduled by the hospital and there were no appointments at any other time. Also, this was for the sake of making tests for my wife and myself.

Your Eminence, please give me a Fatwa (legal opinion issued by a qualified Muslim scholar) for this! Should I only observe compensatory Sawm (Fast) or should I offer Kaffarah (expiation) as well? May Allah grant you success!

A: If the situation is as you have mentioned, it is obligatory that you make up for that day on which you masturbated and there is no Kaffarah which you have to offer.

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Cupping while fasting

Fatwa no. 11917

Q: Does cupping during the daytime in Ramadan invalidate the Sawm (Fast) of both the cupper and the one who is cupped? Should they break their Sawm and make up for the Sawm of the day in question at a later date? Please answer my question.

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A: The Sawm of the cupper and the one being cupped is invalidated by doing so. The Prophet (peace be upon him) said: ﴾The cupper and the cupped have broken their Sawm.﴿

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Fatwa no. 547

Q: what is the religious ruling on the Sawm (fast) of a person who draws blood from another using a scalpel? Does this invalidate their fast?

A: If someone uses a scalpel or another similar instrument to draw blood from the vein of a sick person, this does not affect the validity of their Sawm. Drawing blood in this fashion is not like that which is preformed by the cupper who uses suction to draw blood from the cupped person. It was mentioned in "Kashaf Al-Qina`": "Drawing blood and making incisions do not break anyone's Sawm." This is what was mentioned in this regard.

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`Abdullah ibn Mani`	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify

Fatwa no. 56

Q: A man had to go to the hospital during the month of Ramadan while he was fasting. When he was there, they took blood from him. Does this invalidate his Sawm (Fast)?

A: If the amount of blood taken from the person is customarily considered a small amount, then it is not obligatory on him to make up for that day. However, if the amount of blood taken from him is customarily considered a large amount, then he should make up for that day to avoid an area of scholarly disagreement and to be on the safe side through discharging one's responsibility.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Blood coming out of a fasting person intentionally or unintentionally

Fatwa no. 1730

Q: One day in ramadan, I accidentally touched my nose and this caused few drops of blood to come out of it. Does this bleeding affect

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my Sawm? Is my Sawm that day counted or I am supposed to make up for that day?

A: If the reality is as you mentioned, then your Sawm is counted and you do not need to make up for that day, as you have not done anything that might render your Sawm invalid.

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Fatwa no. 3455

Q: what is the ruling if someone is afflicted with nose bleeding for 28 days while fasting in Ramadan? I am 59 years old and I have never suffered from nosebleeds previously. Last Ramadan, however, my nose would bleed three to six times a day while I was fasting. Blood used to reach my throat, and then I would force it out. The bleeding was from my left nostril.

A: If the reality is as you mentioned, then your Sawm (fasting) is valid as this hemorrhage is not in your control. Therefore, your Sawm can not be judged as invalid. This ruling is taken from the evidence that denote the ease of Shari`ah (Islamic law).

Allah (Exalted be He) says: ﴾Allâh burdens not a person beyond his scope.﴿ He also says: ﴾Allâh does not want to place you in difficulty﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The Fifth Question of Fatwa no. 3785

Q5: Fifteen minutes before sunset during Ramadan, I wiped my teeth with my handkerchief and found drops of blood on my teeth. I have suffered from this disease for a long time. I find blood on my teeth any time I use the Miswak (tooth-cleansing stick). Is my fasting for that day valid or not?

A: Your fasting is valid. the blood that bleeds from the gum when it is wiped or when using the Miswak does not affect one's fast.

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Fatwa no. 3841

Q: my father suffered from a disease in his throat and neck during the last ten days of Ramadan 1400 A.H. His throat kept bleeding while he continued fasting even though he was greatly affected by this bleeding. However, now he doubts the validity of his Sawm (fasting) because of the bleeding that occurred. Since then he has been afflicted with another disease that has caused him to become bedridden. He wanted me to ask if he is required to make up for these days of bleeding or not. Moreover, if he is required to make up for these days, can I do them on his behalf as he has become too old and is now suffering from cancer in the bottom of his back and in his left leg? In addition, he suffers from severe diabetes.

A: If the reality is as you mentioned, then his Sawm is valid and he is not required to make up for those days.

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The Third Question of Fatwa no. 4449

Q3: a fasting person traveled during the month of Ramadan. Though his nose and mouth bled suddenly after the Zhuhr (Noon) Prayer, he did not break his fast that day. What is the religious ruling in this case? Is he supposed to make up for that day? This happened many years ago and he has not made up for that day till now.

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A: The blood that suddenly goes out of your nose or mouth - no matter how much it is - does not affect your fasting as long as you continued to abstain from eating, drinking, and sexual intercourse until sunset. Your fasting is valid and you are not required to make up for that day.

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Fatwa no. 6132

Q: does the bleeding from between the teeth that was caused by mistake invalidate one's fast? What is the ruling in case the bleeding was caused by someone else, for example if someone hit another by mistake? Please enlighten us, may Allah reward you well!

A: Bleeding from between the teeth does not invalidate one's fast whether the bleeding was caused by one's own self or whether it was caused by being hit by someone else.

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The third question of Fatwa no. 12082

Q 3: what is the ruling on a person who bleeds while observing Sawm (Fast)?

A: If a person bleeds unintentionally while observing Sawm, their Sawm is valid.

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The second question of fatwa no. (12077)

Q2 : I swallowed some blood during a nosebleed while fasting during Ramadan, so what is the ruling?

A2 : If one experiences a nosebleed, the fast is still valid. This is something that is beyond one's control; however, if one swallows the blood deliberately while being aware that he is fasting, then one must make up for fasting the day(s).

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Eating or drinking due to forgetfulness while fasting

The fifth question of Fatwa no. 5156

Q 5: If one eats or drinks forgetfully during a day in Ramadan, should one make up for the Sawm (Fast) of that day? The Messenger (peace be upon him) said: "Anyone who forgets that they are fasting and eats or drinks..."? He (peace be upon him) also said: ﴾My Ummah (nation based on one creed) has been pardoned for what they do by mistake, forgetfully, or under duress.﴿

A: Anyone who eats or drinks forgetfully during the daytime in Ramadan is not sinful and should complete their Sawm and not break it. Moreover, they need not make up for the Sawm of the day in question, according to the more correct of the two opinions maintained by scholars. This is the view maintained by Al-Shafi`y and Imam Ahmad based on the Hadith related by Al-Bukhari and Muslim to the effect that the Prophet (peace be upon him) said: ﴾Anyone who forgets that they are fasting and eats or drinks should complete their Sawm, for it is Allah Who fed them and gave them something to drink.﴿ According to another wording: ﴾If a fasting person eats or drinks something forgetfully, it is something with which Allah provided him and he does not have to make up for the fast of that day.﴿ (Related by Al-Daraqutny who ranked its Sanad [chain of narrators] to be authentic)

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Swallowing one's saliva while fasting

The first question of Fatwa no. 9584

Q 1: Does swallowing one's saliva during the daytime in Ramadan invalidate one's Sawm (Fast)? My mouth produces too much saliva, especially while I am reciting the Qur'an in the Masjid (mosque), which causes me embarrassment.

A: Swallowing one's saliva does not break one's Sawm even if in a large amount, whether this happens frequently, and whether one is in the Masjid or elsewhere. However, if a person has thick phlegm, they should not swallow it; they should spit it in a handkerchief or tissue, if in the Masjid.

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Perfume and Sawm

The second question of Fatwa no. 7845

Q 2: if a person is observing Sawm (Fast) and they smell perfumes or insecticide, does this invalidate their Sawm during Ramadan or at any other time?

A: Smelling perfumes or other substances does not invalidate a person's Sawm, whether in Ramadan or during a voluntary Sawm.

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The first question of Fatwa no. 2691

Q 1: Is it permissible to wash the body with water and soap during the day of Ramadan? Does having a wet dream invalidate Sawm (Fast)? Also, does applying perfume invalidate Sawm?

A: Firstly: It is permissible for the fasting person to wash their body during the day of Ramadan with water and soap. Secondly: If someone has a wet dream during the day of Ramadan while fasting, this does not invalidate their Sawm; but they should perform Ghusl (ritual bath following major ritual impurity) if Maniy (sperm/vaginal secretions) is ejaculated. Thirdly: Sawm is not invalidated by applying any kind of perfume during the day of Ramadan while fasting, but one should not inhale incense

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or powdered perfumes such as musk.

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The first question of fatwa no. (13561)

Q1 : In Ramadan last year (1409 A.H), my husband returned home from work and asked me to bring him a glass of water, but I did not remind him that he was fasting. I looked at him to confirm if he was fasting or not and it became clear that he had forgotten that he was (fasting). I proceeded to bring him the glass of water, but after drinking the water he remembered that he was fasting and admonished me for not reminding him. I fear Allah's displeasure about this action of mine, so please advise me. May Allah reward you!

A1 : You have committed a sin by bringing your husband, who was fasting, a glass of water to drink. You should have reminded him that he was fasting when he asked you for water. As for your husband's fast, that day remains valid providing he drank the water out of forgetfulness.

May Allah grant us success! May Allah's Peace and Blessings be upon our Prophet Muhammad and upon his family and Companions!

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Does Madhy invalidate Sawm?

The first question of Fatwa no. 9222

Q 1: One Ramadan day, I sat beside my wife for about half an hour while we were both fasting. We were having fun with each other. After I left her, I found wet traces of a liquid on my pants discharged from my penis. Actually, this happened more than once. I would like to know if I am liable for Kaffarah (expiation) for doing so.

A: If the reality is as you mentioned, you do not have to make up for the Sawm of that day or offer a Kaffarah, keeping to the basis that Sawm continues to be valid (as long as nothing has happened to invalidate it, i.e., since the discharge was Madhy [thin white viscid fluid secreted due to sexual thoughts or desire]), unless it is proven that the liquid you discharged was Maniy (sperm/vaginal secretions that are released on orgasm), in which case you must perform Ghusl (full ritual bath) and make up for the Sawm of that day, but you do not have to offer a Kaffarah.

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does seeing women who are immodestly dressed render one's fast invalid?

The twentieth question of Fatwa no. 6364

Q 20: If a Muslim goes out into streets to do some work and inadvertently sees women who are scantily dressed during the day of Ramadan, is his fast invalidated?

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A: Doing so does not render one's fast invalid. However, a Muslim should lower his gaze as much as he can.

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Having a wet dream while fasting

The second question of Fatwa no. 7790

Q 2: One Ramadan day during the daytime, I had a wet dream. What is the ruling on this? Am I liable for Kaffarah (expiation)?

A: Anyone who has a wet dream while fasting or in Ihram (ritual state for Hajj or `Umrah) is neither sinful nor liable for Kaffarah. This has no effect on the validity of their Sawm, Hajj, or `Umrah (lesser pilgrimage). However, Janabah Ghusl (full ritual bath to cleanse of sexual discharge) must be performed in case Maniy (sperm/vaginal secretions that are released on orgasm) is discharged.

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The first question of Fatwa no. 5733

Q 1: What is the ruling if a person observing Sawm (Fast) accidentally swallows water while performing either Wudu' (ablution) or just Madmadah (rinsing the mouth)? What is the ruling if this happens while performing Ghusl (ritual bath following major ritual impurity) or just cooling oneself with water during summer? Should they observe Sawm for a full day to make up for this day? Or should they give Sadaqah (voluntary charity) to the poor as Kaffarah (expiation) for these faults, knowing that the drops of water enter the stomach accidentally. Please give us a Fatwa (legal opinion issued by a qualified Muslim scholar), may Allah reward you with the best!

A: Whoever performs Ghusl, Madmadah or Istinshaq (inhaling and exhaling water nasally) and water enters their stomach accidentally, their Sawm is not invalidated because it was reported that the Prophet (peace be upon him) said: ﴾My Ummah (nation based on one creed) has been pardoned for what they do by mistake or forgetfully, or under duress.﴿

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Inhaling vapor while observing Sawm

Fatwa no. 11310

Q: i work in the General Corporation for Water Desalination. We observe Sawm (Fast) during Ramadan while we are working,

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but we are surrounded by steam in the plant where we work. As we often inhale the steam, does this affect the validity of our Sawm? Are we supposed to make up for the days in which we have inhaled the steam while observing Sawm (whether as an obligatory or supererogatory act of worship)? Are we required to pay Sadaqah (voluntary charity) for every day of inhaling steam at work while observing Sawm?

A: If the matter is as you mentioned, then your Sawm is valid and you are not required to make up for these days.

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Bathing while fasting

Fatwa no. 3738

Q: Is it permissible for a fasting person to cool themselves with water after the Zhuhr (Noon) Prayer during the blessed month of Ramadan by splashing some on oneself or swimming in a pool? Please enlighten us, may Allah reward you with the best.

A: It is permissible for a fasting person to do so, which will have no effect on the validity of Sawm (Fast), as it is authentically reported that the Prophet (peace be upon him) used to take a bath while fasting. However, one should be on guard lest water leak into their throat.

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The first question of fatwa no. (12525)

Q1 : A man used miswak (tooth stick) while fasting, and then thinking that he had broken his fast, drank and ate afterwards. Is it obligatory upon him to make up for this fast and offer expiation, or (is it sufficient) just to make up for the fast?

A1 : Whoever breaks the fast during Ramadan, thinking that the use of the miswak breaks the fast, must make up for this fast, repent to Allah and seek forgiveness from Allah; perhaps Allah will forgive them.

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Fatwa no. 11583

Q: I went hunting in the mountains during the daylight hours in the month of Ramadan. I took my gun and shot some game in order to prepare them for the meal that we eat for Iftar (breaking the Fast). Have I committed a sin by doing so? Am I supposed to expiate for it? Is it prohibited to hunt during Ramadan? What should I do if hunting is prohibited while observing Sawm?

A: hunting or killing a game while observing Sawm does not render one's Sawm invalid. Your Sawm is, thus, valid and you are not required to make up for the day when you went hunting. Hunting is permissible during Ramadan.

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Unintentional discharge of semen

Fatwa no. (10645)

Q: My concern is that I discharge semen during daylight hours in Ramadan without having a wet dream or masturbation. Does this affect my fast? Please, advise me. May Allah reward you!

A: If the situation is as mentioned, then your discharge of semen without desire, during the day in Ramadan, does not affect your fast and you need not make up for this fast.

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Discharge of Wadi fluid while fasting

Fatwa no. (11535)

Q: One day after `Asr during Ramadan, while fasting, I entered the bathroom intending to perform Wudu'. After urinating, I squeezed out any remaining urine from my penis and noticed that I had excreted thick sticky liquid without desire. I completed my fast by breaking it after Maghrib (Sunset) Prayer. Does the excretion of this liquid affect my fast and does it require Ghusl (ritual bath following major ritual impurity)? If it is obligatory upon me to make up that day and I have not fasted for that day except after the passing of the second Ramadan, what is the ruling? May Allah reward you with what is best!

A: The excretion of thick, sticky fluid after urination without desire is not Mani (sperm released upon orgasm), rather it is Wadi (a thick white secretion discharged by some men after urination). This does not nullify the fast and does not require Ghusl. However, it is obligatory to wash your penis and then perform Wudu'. As long as you did not break your fast and did not intend this before Maghrib, then your fast is valid and there is nothing (else) upon you.

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The second question of Fatwa no. 9437

Q 2: some people may dream during Ramadan that they commit evil and wicked deeds. Do such dreams affect the validity of their sawm (Fast)?

A: If the case is as you mentioned and these evil deeds are merely dreams, then the validity of one's Sawm will not be affected and its reward will not be decreased. Allah has ordained that in such a case, when the person awakens they should spit three times towards the left side, seek refuge with Allah from Satan and from the evil of what they saw three times, and then turn and sleep on the other side. Moreover, they should not tell anybody about what they saw in their dream. If they do all these things, nothing bad will affect them. This is what the Prophet (peace be upon him) advised whenever someone sees a bad dream.

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Fatwa no. 6483

Q: a-

Is it permissible to practice swimming during Ramadan?

b-

If one has an injury in one's hand or leg, for example, during Ramadan, does this nullify one's Sawm (Fast)?

c-

If one wears perfume, does this nullify one's Sawm?

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d-

Do cursing and swearing at others nullify one's Sawm?

e-

Is it permissible to play and have fun during daytime in Ramadan?

A: (a) Swimming is permissible during the day in Ramadan, but the swimmer must take care to avoid letting water reach their stomach. (b) If a person observing Sawm has an injury in their hand or leg and bleeds, their Sawm is not nullified due to this. (c) If a person observing Sawm applies perfume to their body or clothes, their Sawm is not nullified. Yet applying it to one's nose renders one's Sawm nullified. (d) Cursing and swearing are not permissible neither in Ramadan nor in any other month. Yet this is strictly prohibited for a person observing Sawm and whoever does this becomes sinful, though their Sawm is not nullified. (e) A person observing Sawm should safeguard themselves from play and fun and seek to draw closer to Allah through fulfilling His orders and avoiding what He prohibited. They should keep away from anything, whether an end or a means, that would distance them from Allah and divert them from worshipping Him.

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The third question of Fatwa no. 8105

Q 3: does wearing perfume invalidate one's Sawm (Fast)? Also, I would like to know the things that invalidate Sawm other than foul language, eating, and drinking.

A: Firstly, wearing perfumes does not invalidate one's Sawm.

Secondly, the things that invalidate Sawn are eating, drinking, eating or drinking by way of the nose, intentional vomiting, masturbation, and sexual intercourse during the daytime hours of Ramadan. Foul language does not invalidate Sawm though it is not permissible to utter such words.

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the time of Imsak - eating after the break of dawn

The first question of Fatwa no. 6468

Q 1: I have read the first volume of Tafsir (explanation/exegesis of the meanings of the Qur'an) Al-Manar by Sheikh Rashid Rida, in which he mentioned that a fasting person should abstain from eating and drinking [and anything that breaks the fast] twenty minutes before the Adhan (Call to prayer) of Fajr, as a precautionary measure.

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What is the estimated period of time between Imsak and Fajr Adhan in Ramadan? What is the ruling on whomever hears Mu'adhin (caller to Prayer) say 'al-salatu khairun min-al-nawm (Prayer is better than sleep)', but takes a drink of water thinking that it is not wrong so long as Adhan has not finished yet. Is this permissible?

What is the ruling regarding whoever has a drink of water while hearing Adhan for Fajr (Dawn) Prayer? Is this person's Sawm (Fast) valid, or not? Other people continue eating, drinking and smoking until the very time of Adhan claiming that this is permissible. A young man told me that he takes a drink of water while he hears me calling the Adhan for Fajr Prayer. What is the ruling on whomever does this intentionally?

A: The basic reference regarding Imsak and Iftar (breaking the Fast) is Allah's statement, ﴿and eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night), then complete your Saum (fast) till the nightfall.﴾ Subsequently, eating and drinking is permissible until the advent of the Fajr when the white streak appears, which Allah made a sign which marks the time of abstention from eating and drinking and other matters. On the other hand, when the second Fajr or what is called Al-Fajr-ul-Sadiq (true dawn) is due, eating, drinking and other things which nullify Sawm are prohibited. If someone gets a drink of water after the break of the second Fajr, he will have to make up for that day. If he does so before the break of the second Fajr, he will not be required to make up for fasting on that day.

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The first and second questions of Fatwa no. 4181

Q 1: i woke up and was not yet fully awake so i rushed to the kitchen to have some food. After I started eating I looked at the clock and found that it was 04:40 am. The time of the Call of Fajr (Dawn) Prayer in Tabuk was 04: 15 am. I immediately stopped eating and started my Sawm (Fast). It should be noted that I ate three or four spoonfuls of food. Should I make up for this day or is my Sawm valid?

A: If the reality is as mentioned, then you have to make up for the day when you broke your Sawm, because you ate after the time of Fajr.

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Q 2: On another day during this blessed month, I got up during the night and drank some water that was beside my bed. Then, I went back to sleep. I got up later to find that people were returning from the Masjids (mosques) after performing Fajr (Dawn) Prayer. At that time the daylight was clear. Therefore, I began to doubt the time of drinking water. I do not know whether I drank water before, during or after Fajr Prayer because I was sleeping. Should I make up for that day?

A: If the reality is as you mentioned, then your Sawm (Fast) is valid as the basic rule is the continuity of the night. But if you later become sure that you drank water after the Fajr Prayer, then you have to make up for that day.

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The first question of Fatwa no. 13466

Q 1: On a night during the blessed month of Ramadan, may Allah bring it back with good, we woke up a few minutes before the Adhan (Call to prayer), and after we had prepared Suhur (predawn meal before the Fast), the Mu'adhin (Caller to prayer) started pronouncing the Adhan, but I kept eating and drinking during the Adhan until he was almost finished. My question is: Is there any sin upon me for eating during the Adhan? Should I make up for this day? I also heard from some people that they keep eating until the white thread (light) of dawn appears to be distinct from the black thread (darkness of night).They say that there is no sin upon me, Allah knows best. Please answer me, may Allah keep you safe.

A: If the fact is as you mentioned, and you did not know of the break of dawn, then your Sawm (Fast) is valid, for the original state here is that it is still night time. But in future, you should have your Suhur before the Adhan adhering to your Din (Religion of Islam), and guaranteeing the validity of your Sawm.

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The third question of Fatwa no. 9248

Q 3: The Messenger of Allah (peace be upon him) stated in a Sahih (authentic) Hadith, (When the sun sets from that side (i.e. the west) and the night appears from that side (i.e. the east), then a fasting person should break their Sawm (fasting).) **It became clear to us that the Mu'adhin (caller to Prayer) announces the Adhan (call to Prayer) five or seven minutes after sunset, according to the calendar made by Al-`Ujiry in Kuwait . is it permissible to break Sawm before the Adhan and after verification of sunset?**

A: If a person makes sure that the sun has set and the evening has come, it is permissible for them to break their Sawm, as Allah states, ﴿then complete your Saum (fast) till the nightfall﴾ The Prophet (peace be upon him) stated, (When night falls from this side and the sun sets from this side, a fasting person should break their Sawm.) Agreed upon by Al-Bukhari and Muslim. Thus, it is deduced that other calendars which contradict this are not taken into consideration. You do not have to hear the Adhan after verification of sunset.

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Fatwa no. 297

Q: I broke my Sawm (Fast) once during the daytime in Ramadan because my two daughters informed me that the Adhan (call to Prayer) for Maghrib (Sunset) Prayer had been announced, but when I went to the Masjid (mosque) I heard the muezzin just announcing the Adhan. Am I required to make up for the Sawm of that day?

A: If you broke your Sawm after the sun had set, you do not have to make up for that day. But if you broke your Sawm before sunset based on certainty, probability, or suspicion on your part, then you and whoever broke the Sawm with you must make up for that day. This is because the basis of certainty is that the daytime has not ended; consequently, transition from this basis is unwarranted without a Shar`y evidence, which is sunset in this case.

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Breaking fast before sunset

Fatwa no. 3473

Q: A person traveled in Ramadan from Zhahran to Britain where he settled in Bournemouth, a town located 200 kms away from London. The city had no Muslim inhabitants. He kept on his Sawm (Fast) till his arrival in that city. Asking about the time difference, he was told that it was two hours. He added a half-hour to be on the safe side. Since he arrived in the days where there were heavy fogs, he was unable to know the time of sunset because of the heavy clouds in the sky. Asking some residents of the area wherein he will live about the time of sunset, he was given an answer that, later on, turned out to be false. Five days after his arrival, the sky became clear of clouds and he became sure that he was breaking his fast an hour and a half before sunset. Please advise us, may Allah reward you with the best! Should this man make up for these days or not? It is worth mentioning that he tried hard to know the time of breaking his fast through using a clock, asking about the time difference, and asking some people who gave him a false answer. His excuse was that the sky has been covered with clouds since his arrival until five days thereafter when it became clear. Should he make up for these days or not?

A: Once a fasting person finds out that he broke his Sawm before sunset (even by mistake), he should make up for the missed days because he broke his Sawm before the appointed time and because the basic principle is that it was still daytime, and this principle cannot be altered except in accordance with Shari`ah (Islamic law), which in this case

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means when sunset happens. There is Ijma' (consensus) among Muslim Scholars that the time of Sawm begins from dawn until sunset because Allah (Exalted be He) says: ﴾and eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night), then complete your Saum (fast) till the nightfall.﴿ It is authentically reported that the Prophet (peace be upon him) said: ﴾When night falls from this side and the day vanishes from this side and the sun sets, then the fasting person should break his Sawm.﴿ This person should make up for the five days during which he found out that he broke his Sawm before sunset. There is no sin on him because he did not break his Sawm during Ramadan deliberately but this was out of ignorance and it was a mistake.

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The second question of Fatwa no. 9541

Q 2: While someone was observing Sawm (Fast) during the month of Ramadan, there appeared heavy fogs in the sky after `Asr (Afternoon) Prayer. Being in a desert, he thought that the sun had set. After breaking his Sawm, the sun appeared. What is the ruling on his Sawm? Should he complete his Sawm for this day? Is his Sawm rendered invalid? Should he make up for that day? Or should he offer Kaffarah (expiation)?

A: If the reality is as you mentioned, then his Sawm will be invalid and he has to

continue his Sawm until sun sets. He should make up for that day according to the more correct of the two opinions of scholars in this regard. It was related by Hisham ibn `Urwah on the authority of Fatimah, his wife, that Asma' said: ﴾In the time of the Prophet (peace be upon him) we broke our fast on a cloudy day and then the sun appeared." Hisham was asked: "Were people commanded to make it up?" He said: "It had to be made up.﴿ (Related by Al-Bukhari) He is not obliged to offer a Kaffarah (expiation). Hisham who is mentioned here is Hisham ibn `Urwah ibn Al-Zubayr. He is one of the Thiqah (trustworthy) Tabi`un (Followers, the generation after the Companions of the Prophet).

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Fatwa no. 13268

Q: Being in the area of Al-Jawf during the month of Ramadan, I asked some residents there about the time of breaking Sawm (Fast) therein. They told me that they break their Sawm five minutes after Makkah. After observing Sawm for eleven days, I found out that (at this time) the sun was still there and had not set yet.

A: If you broke your Sawm before its due time

i.e., before sunset, then you should make up for the number of days during which you broke your Sawm at that (wrong) time.

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The second question of Fatwa no. 4310

If I want to observe Sawm (Fast) but I can wake up only after the second Adhan (call to Prayer) to Fajr (Dawn) Prayer, is it permissible for me to eat after the Adhan, taking into consideration that it is a voluntary Sawm?

A: If the reality is as you mentioned, then do not eat or drink after the second Adhan of Fajr Prayer as long as you want to observe Sawm even if this is a voluntary Sawm. If you eat after this Adhan, your Sawm will be invalid.

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The third question of Fatwa no. 6959

I observed Sawm (Fast) on a day in Ramadan while my watch was slow

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and that of a friend of mine was fast. Yet neither of us was aware of this. We were sitting in a room when time passed after Fajr (Dawn) Prayer. Yet being unaware of this fact due to depending on the slow watch, we continued to eat and drink until the time of Fajr Prayer was due according to this slow watch. Walking out of the room to witness if the light of dawn had appeared, we found out that it was the morning. What is the ruling on our Sawm in this case? Should we make up for that day?

A: If it happened that you ate after Al-Fajr-ul-Sadiq (true dawn), then you have to make up for this day. There is no sin on you if during eating you were unaware of the fact that the light of dawn had appeared. If you ate before Al-Fajr-ul-Sadiq, then you should not make up for this day nor is there a sin in that.

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The first question of Fatwa no. 10633

Q 1: Waking up on the night of 17-18/9/1407 A.H., I recognized that this was the time of Fajr (Dawn) Prayer. Yet I could not distinguish whether the light of dawn had appeared or not because the crescent was still apparent and there was no clear distinction whether the light of dawn had appeared or not. It was about half past four at the time. I am from the inhabitants of the city of Bishah. Feeling thirst, I drank a glass of water. Yet it became clear to me that most Mu'adhins (callers to Prayer) had already announced Adhan (call to Prayer) and that people had abstained from having food and drink. Should I make up for this day or offer Kaffarah (expiation)?

A: If the reality is as you mentioned, then you have to make up for this day because it is clear that you drank water after dawn.

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Fatwa no. 13433

Q: On the first day of Ramadan this year, I woke up to the Adhan (call to Prayer) of Fajr (Dawn) Prayer. Upon hearing the Mu'adhin (caller to Prayer) announcing (Allah is the Greatest) at the beginning of Adhan (call to Prayer), I rushed to a bottle of water and continued to drink water until hearing him announce (I bear witness that Muhammad is the Messenger of Allah) in the same Adhan. I had already prepared the Suhur (pre-dawn meal before the Fast). Yet I had only what I have mentioned. My question is:

1- Is my Sawm (Fast) valid or not?

2- If my Sawm is not valid, should I offer Kaffarah (expiation) besides making up (for) that day?

It is worth mentioning that the Adhan was announced according to the time appointed for the Mother of Towns (Makkah) stated in the calendars. I hope that you will answer my inquiry soon since I intend, if Allah wills, to fast the six days of Shawwal. Thus, I can be on my guard if I have to make up (for) that day. May Allah reward you with what is best!

A: If the reality is as you have mentioned and you knew that the light of Dawn had not appeared yet,

then your Sawm is valid because the basic principle here is that it was still night time. Yet in future you should have Suhur (pre-dawn meal before the Fast) to preserve your religion and to ensure the validity of your Sawm. As for making up for the missed days of the obligatory Sawm, this should be fulfilled before fasting the six days of Shawwal.

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when should a traveler by plane break his Sawm?

Fatwa no. 2254

Q: Two people from Al-Dammam traveled by airplane. Ten minutes before the sunset during Ramadan, it took off from Zhahran airport bound for Jazan. The airplane flew at about 29000 feet from the surface of the earth, after 35 minutes of flying over Riyadh. This timing coincided with the time of breaking Sawm in Riyadh but the passengers could still see the sun and for more than 15 minutes the sun was present. Would it have been permissible for the passengers to break their Sawm? Please answer us, may Allah reward you!

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A: The basic principle is that everyone should adhere to the ruling of the timings of refraining from eating and drinking and breaking Sawm and the times of Prayer that are applied to the land or air where they are present. For instance, if someone is in Zhahran airport while the sun is setting, they may break their Sawm and offer Maghrib (the sunset) Prayer, and when a plane heading west takes off and they still see the sun, they should not have refrained from eating and drinking or performing Salah. This is based on the rule that they should follow the times of breaking Sawm and Salah that are applied to the land where they are present. If the plane takes off a few minutes before the sunset, they would not be allowed to break their Sawm or to offer Maghrib Prayer until the sun sets in the air where they are present. This is applicable even if they are above a country whose people are breaking Sawm and offering Maghrib prayer. This is similar to the case with the two people who were fasting and the plane rose in the air above Riyadh at the time of breaking Sawm while the passengers could still see the sun. The Shar`y (Islamic legal) proofs support this matter. Among them is Allah's saying, ﴿and eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night), then complete your Saum (fast) till the nightfall.﴾ and ﴿Perform As-Salât (Iqamât-as-Salât) from mid-day till the darkness of the night (i.e. the Zuhr, 'Asr, Maghrib and 'Ishâ' prayers), and recite the Qur'ân in the early dawn (i.e. the morning prayer). Verily, the recitation of the Qur'ân in the early dawn is ever witnessed (attended by the angels in charge of mankind of the day and the night).﴾ Moreover, the Prophet (peace be upon him) said, ﴾When night falls from this side and the day vanishes from this side and the sun sets, then a fasting person should break his sawm.﴿ However, when they land in a place where the sun is setting,

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they should follow the conduct of the people of that place concerning the Ṣawm and Salah during their stay in that place.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

Fatwa no. 1402

Q: A person was traveling from Karachi to a city in Saudi Arabia, at the time of `Asr (Afternoon) Prayer in Ramadan. Some time after taking off, the host announced that it was Iftar time (time for breaking the Fast) in Karachi. But the sun was still visible to all the travelers on the plane. What is the ruling on the people who broke their Sawm (Fast)?

A: Scholars unanimously are of the view that Sawm lasts from dawn until sunset, because Allah (Exalted be He) says: ﴾and eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night), then complete your Saum (fast) till the nightfall.﴿ Also, it was authentically reported that the Prophet (peace be upon him) said: ﴾When night falls from this side and the day vanishes from this side and the sun sets, then the person observing Sawm should break their Sawm.﴿ Every person observing Sawm is subject to the ruling of the place where they are, whether they are on the ground or in a plane in the air. Based on that, if a person breaks their Sawm whilst boarding a plane according to the timetable of some city although they know that the sun has not set yet, then their Sawm is invalid,

because they broke their Sawm before the sun sets, and they have to make up for that day.

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Fatwa no. 4829

Q: During Ramadan, I, along with a group with me, went from Madinah to Makkah to perform `Umrah (lesser pilgrimage). We live in the Wa`irah suburb near the airport of Madinah. It is well known that the airport is located to the east of Madinah. When we left our homes and reached the city center i.e., Madinah, we broke our Sawm (Fast) due to our ignorance of the ruling. I hope from Allah that Your Eminence will inform us about the ruling.

A: If the reality is as you have mentioned, then you are sinful for breaking your Sawm before leaving Madinah. It was obligatory for you to ask scholars about the ruling before breaking your Sawm. You should make up for the day you missed while you were in Madinah. There is no Kaffarah (expiation) obligatory for you unless you practiced sexual intercourse in addition to breaking the Sawm.

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Nullifiers of Fasting and Causes of Expiation

Fatwa No. 9393

Q: I would like to know the causes necessitating making up missed days in addition to the expiation when breaking fast in Ramadan? I have studied the matter and found that there are two opinions: The first: Only sexual intercourse requires the making up for the day violated along with an expiation. The evidence in support of this judgment is known from the Sunnah.

The second: Making up and expiation are required in cases of sexual intercourse and the intentional admittance of any food or drink into the stomach. However, I did not find any evidence in support of this opinion in the Qur'an or Sunnah.

Thus, please provide a detailed answer supported by evidence of the Qur'an and Sunnah. May Allah reward you with the best.

A: The Prophet (peace be upon him) judged that a Bedouin who had intercourse with his wife deliberately during the day in Ramadan must offer an expiation. Thus, he (peace be upon him) explained the basis for the judgment and stated the effective cause thereof. Muslim jurists unanimously agree that being a Bedouin has no effect on the legal ruling. Therefore, the same ruling of expiation should be applicable to this act regardless of the doer e.g. Turkish, Persian, etc. when they have intercourse with their wives while fasting in Ramadan. They also agree that the partner of sexual intercourse i.e. the wife in the relevant case, does not affect the ruling, so expiation is mandatory even if the partner of sexual intercourse is a slave woman or illegal partner as in case of illicit sexual intercourse. Finally, they also agree that regretting the sin has nothing to do with the obligation of expiation; and thus is ineffective with regard to the ruling.

However, jurists differed whether intercourse is the only effective cause of expiation when fasting is violated or the effective cause is the deliberate violation of the sanctity of Ramadan even if by eating or drinking. According to Al-Shafi`y and Ahmad, only sexual intercourse necessitates expiation. On the other hand, both Abu Hanifah, Malik, and those who agree with them held the second view. The source of difference between the two opinions arises from their different consideration of the effective cause: the intentional violation of the sanctity of Ramadan by intercourse only or the absolute violation of the sanctity of Ramadan by any other cause like intentional eating or drinking. However, the correct view is the former as suggested by the text, for the nonexistence of obligatory expiation stands for the rule until the obligation is proved by evidence.

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Sexual intercourse during daytime in Ramadan

Fatwa no. 83

Q: it occured that during one of the days of the blessed month of Ramadan, i was overwhelmed by desire and had sexual intercourse with my wife after Fajr (Dawn) Prayer? What is the ruling on this?

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A: As for the questioner who said that he was so overwhelmed by his desire that he had sexual intercourse with his wife after Fajr Prayer in Ramadan, he is obliged to emancipate a believing slave, and if that is not possible, he must fast for two consecutive months. Again, if he is not able to fast, then he must feed sixty poor persons each a Mud (a dry measure of half bushel, 543 grams) of wheat as well as making up for that day. As for the woman, she also has to make a similar Kaffarah (expiation) if she was a consenting partner in the act of intercourse during the day in Ramadan. If, however, this took place against her will, she will not be obliged to make up for that day.

The basic rule regarding the obligation of Kaffarah on an individual is what was narrated by Abu Hurayrah (may Allah be pleased with him) who said: ﴾While we were sitting with the Prophet (peace be upon him), a man came to him and said, "O, Prophet of Allah! I have been ruined." The Prophet (peace be upon him) inquired, "What has happened?" The man said, "I had sexual intercourse with my wife while I was fasting." The Prophet (peace be upon him) asked him, "Do you have a slave whom you can free?" The man said, "No." The Prophet asked, "Can you fast for two consecutive months?" The man said, "No." The Prophet asked, "Can you feed sixty poor people?" The man said, "No." So, the Prophet brought a basket of dates, and said, "Where is the man?" He replied, "I'm here." He said, "Take it and give it in charity."﴿ (Agreed upon by Al-Bukhari and Muslim)

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As for the obligation of making up for the day in which the man had intercourse with his wife, this is based on the narration related by Abu Dawud and Ibn Majah which reads: ﴾and fast another day instead of it.﴿

Stipulating a Kaffarah and compensation on the part of a consenting wife is because she is a partner with the man in the act. However, she will not be liable to Kaffarah if this act occurs against her will. This is based on the general meaning of the Prophet's statement, ﴾My Ummah has been pardoned for what they do by mistake or forgetfully, or under duress.﴿

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Fatwa No. 305

Q: A woman in Kuwait said, 'My husband had sexual intercourse with me during the day in the month of Ramadan while I was menstruating and he was fasting. What is the ruling on this?'

A: This question is about two issues:

The first: This husband had sexual intercourse with his wife during the day in the month of Ramadan. **The reply to this issue is:** It is obligatory for him

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to make up for that day and expiate for it and repent to Allah (Glorified be He). He should make up for this day and expiate for it by freeing a slave, if this is not possible, he has to fast for two successive months, and if he is unable to fast, then he has to feed sixty needy people. The obligation of making up for this day is based on the narration of Ibn Majah with his Sanad (chain of narrators) that the Prophet (peace be upon him) said to the Bedouin who had intercourse with his wife during the day in Ramadan: ❨Fast another day instead of it.❩ As for the obligation of expiation, it is based on the authentically reported Hadith from the Prophet (peace be upon him) as in the Sunan (Hadith compilations classified by jurisprudential themes) and other books of Hadiths: ❨The Prophet (peace be upon him) said to the Bedouin who had sexual intercourse with his wife during the day in Ramadan: Set a slave free. The man said: I can not. He (peace be upon him) said: Fast for two consecutive months. The man said: I can not. Then, the Prophet (peace be upon him) said: Provide food for sixty poor people...❩ As for the wife, nothing is incumbent upon her, for she does not fast during her menstruation period.

As for the second issue: The husband had sexual intercourse with his wife during her menstruation period. **The reply to this is:** He has to expiate for this by giving a dinar or half a dinar in charity according to the Hadith reported by Ibn `Abbas : ❨He should give a dinar or only half a dinar in charity❩ Narrated by Ahmad, Al-Tirmidhy, and Abu Dawud who said, 'This is the authentic narration." The dinar refers to a specific coin made of gold or the same value of silver.

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Likewise, if the wife was willing to have intercourse during her menstruation period, then she also has to expiate for it and both have to repent to Allah (Glorified be He) for their misdeed of having sexual intercourse during her menstruation period.

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Fatwa No. 1126

Q: A person is working in the army, and is not permitted to go out except on Thursday evenings and Fridays. Once during the month of Ramadan, he returned home and played with his wife, then they had sexual intercourse. His wife advised him to stop doing so. He stopped having intercourse without ejaculation. Then he performed it again and continued performing it until she ejaculated in order to satiate her desire. But he did not ejaculate. He thought that having sexual intercourse without ejaculation would not render his Sawm invalid. He did that many times. Moreover, he used to perform Salah (Prayer) without making Ghusl (ritual bath following major ritual impurity). He doubted that this was right and asked some of the scholars who told him that his Sawm was invalid and that he has to observe Sawm for two consecutive months as an expiation along with making up for the day that he had sex with his wife. He said that he could not observe Sawm because he has to perform certain athletics and hard drills. Moreover, there are certain specified times for having meals, sleeping and waking up. If he delays observing Sawm until he finishes the period of his army training, he is not sure that he will live until he makes up for that Sawm or not.

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A: Anyone who is legally competent to observe Sawm and had intercourse with his wife during the day in Ramadan while knowing that doing so is prohibited, should offer expiation along with making up for that day even though he did not ejaculate. Moreover, he has to repent to Allah and seek His forgiveness from this grievous sin.

Expiation for Sawm is freeing a slave, but if a person can not do so, then he has to observe Sawm for two consecutive months, if he can not observe Sawm, then he has to feed sixty needy persons. He has to give every needy person half a Sa` (1 Sa` = 2.172 kg) of wheat, dates or the like of the food of the area. He also has to make Ghusl in order to perform Salah even though he did not ejaculate semen.

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Fatwa No. 1502

Q: In Ramadan 1396 A.H. I was sleeping and my wife was beside me. I got up at the time of Adhan (call to Prayer) of Fajr (Dawn) Prayer but I was defeated by sleep and completely forgot about Sawm (fasting). I had sexual intercourse with my wife as I used to do before sleep and at dawn, I performed Ghusl (ritual bathing) and offered the Fajr (Dawn) Prayer. I have regretted doing this so much. What should my wife and I do; taking into consideration that she does not know the ruling on having sexual intercourse during the day in Ramadan for a fasting person. When she reminded me after

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we had sexual intercourse, I told her: Why did you not inform me before it? She said: I do not know the legal ruling.

A: If the situation is as you have mentioned that you did it forgetfully, you should not make up for that day or offer an expiation for it because you are excused for forgetfulness. The Prophet (peace be upon him) said: (If anyone forgets that he is fasting and eats or drinks, he should complete his fast, for it was Allah Who fed him and gave him drink.) and sexual intercourse is the same. As for the woman, it is better for her to make up for that day and offer the expiation because it seems from what you have mentioned that she knew but she took the easy way out. We ask Allah to forgive us all. As for the expiation for breaking Sawm, it is releasing one believing slave, whoever can not afford it, may observe Sawm for two consecutive months. Whoever can not, may feed sixty needy people with a Sa` (2,172 grams) of barley, dried dates, rice or other kinds which he feeds to his family; giving each needy person half a Sa`.

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Fatwa no. 1838

Q: On the 14th of Ramadan, it happened that I was lying on my bed after Fajr (Dawn) Prayer and my wife came and stretched out beside me. She started caressing me until we ended up having conjugal intercourse.

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On a previous day also during Ramadan we had engaged in foreplay until I ejaculated. What is the ruling on a man having sexual intercourse with his wife or ejaculating during the daytime in Ramadan? What is the ruling on kissing and engaging in foreplay?

A: First: If the reality is as you mentioned, and you intentionally had sexual intercourse with your wife during the daytime in Ramadan while you were observing Sawm (Fasting), both of you have to make up for that day and perform Kaffarah (expiation). The Kaffarah is to free a believing slave, and if this is not possible, you have to observe Sawm for two successive months; any one of you who cannot observe Sawm must feed sixty poor people thirty Sa's (1 Sa' = 2.172 kg) of wheat, dates, rice, or foodstuffs similar to that which you provide for your own family; giving each poor person half a Sa`. Second: If the reality is as you mentioned and you engaged in foreplay with your wife during the daytime of Ramadan while fasting until you ejaculated, you also have to make up for that day. Your wife also has to make up for the day if she experienced ejaculation without having conjugal intercourse. Third: It is permissible for someone who is fasting to kiss their spouse if they are confident they will not ejaculate. However, it is Makruh (reprehensible) if ejaculation is feared. Anyone who kisses or engages in foreplay with their spouse while observing Sawm and ejaculates, their Sawm will be spoiled, according to the soundest opinion of scholars. They have to make up for the day, but they do not have to perform Kaffarah.

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Fatwa No. 2215

Q: During the Friday eve (i.e. Thursday night, as in the Hijri calendar the night precedes the day) corresponding to the twenty eighth of Ramadan i had intercourse with my wife ten minutes after the Canon Shot (a traditional way of notifying people of the time that they should get ready for the Fast) of Suhur (pre-dawn meal before the Fast). My wife agreed to this. Is it obligatory for both of us to do a Kaffarah (expiation) or is it obligatory on myself alone? After this incident I had intercourse with my wife during the night (of Ramadan before Suhur time); what is the ruling on this?

A: In case such intercourse took place after the Adhan (call to Prayer) of Fajr (Dawn) Prayer, you had intercourse with your wife in the daytime of Ramadan. Consequently, each one of you should do Tawbah (repentance to Allah) and Istighfar (seeking forgiveness from Allah), make up that missed day during which the intercourse happened, and do the Kaffarah which is freeing a slave. Being unable to free a slave, each of you should alternatively feed sixty Miskin (needy) persons the amount of half a Sa` (1 Sa` = 2.172 kg) of wheat, barely, rice, or any other staple food of your country. As for the canon that is shot before Adhan, it should be disregarded because it is mostly used some time before the time of Fajr so that people who intend to perform Sawm can get ready to abstain from things that break Sawm.

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Fatwa no. 2683

Q: I had intercourse with my wife during the daytime in Ramadan. I was told that I have to offer a Kaffarah (expiation), which is freeing a slave, observing Sawm (Fast) for two consecutive months, or feeding sixty poor people. However, I do not know whether this order of priority of the required Kaffarah is obligatory to follow or is optional. Please give us a Fatwa, may Allah reward you with the best.

A: If you intentionally had intercourse with your wife during the daytime in Ramadan, you have to offer a Kaffarah - and it is obligatory to follow its order of priority, according to the more correct of the two opinions maintained by scholars. Thus, you should free a slave, if you cannot, step to the second alternative: Sawm for two consecutive months, if you cannot, step to the third alternative: Feed sixty poor persons thirty Sa`s (1 Sa` = 3 kg. approx.) of wheat, fresh dates, rice, or any other staple foodstuff, each poor person receiving half a Sa`.

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The fifth question from Fatwa no. 3426

Q 5: a woman lives with her husband who does not observe Sawm (Fast) in Ramadan. On one of the days of Ramadan he wanted to have sexual intercourse with her, but she refused and locked herself in her room. The husband, due to the fact that he was stronger and was not fasting, compared to her being weak and sick and above all observing Sawm, broke into the room which made her faint. After the woman regained consciousness, he forced her to break her Sawm and had intercourse with her against her will. The next day

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he had intercourse with her for the second time during the daylight hours of Ramadan. The woman left the home and went to her father's and completed her Sawm there. She also made up for the two days during which she was forced to break her Sawm. Now the case is that she is unable to fast for two consecutive months, and at the same time she could not afford the other Kaffarah, i.e., feeding sixty poor persons, because she is poor. On the other hand, it is not expected from the husband, who does not observe the prescribed Sawm of Ramadan in the first place, that he will observe the expiatory Sawm or even feed sixty poor persons. What should this woman do?

A: As for the woman, she is not obliged to make Kaffarah, because she was forced to that act, which is not the case with the husband who is obliged to make Kaffarah for having sexual intercourse with his wife on two consecutive days during daytime in Ramadan. He should emancipate a believing slave, and if he is unable, then he should observe Sawm for two consecutive months; if he can not, he will be obliged to feed sixty poor persons along with making up for missed days.

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The first question of Fatwa No. 3503

Q 1: a man had intercourse with his wife during the day of Ramadan for four days in 1394 A.H. He neither made up for these days nor offered Kaffarah (expiation). Please, advise us regarding the following:

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How can he make up for these days and offer Kaffarah (expiation), taking into consideration that he cannot free slaves or fast and his wife did not refuse having intercourse?

1-

Should the wife offer Kaffarah or make up for these days? In case, she has to offer it, how can she do so?

2-

Should he offer Kaffarah for each day or for the four days

3-

In case a woman has to offer Kaffarah, is it the same as the Kaffarah offered by a man?

4-

Is there any expiation offered for the delay?

A: First: This man should ask for Allah's forgiveness and should repent and regret his deed and be determined not to do it again, as it is one of the major sins. **Second:** He should fast four days to make up for the four days in which he had intercourse with his wife. Moreover, he should offer four Kaffarahs for each day and expiation is a must. Kaffarah has three sequential kinds: (1) Freeing a Muslim slave. (2) If not possible, fasting for two consecutive months. (3) If intolerable, then feeding sixty needy persons with thirty Sa` (1 Sa` = 2.172 kg) of wheat, fresh dates, rice, corn, or the like from the average food they usually feed their family. Each needy person shall have half a Sa` for each day. **Third:** The wife should also make up for these days and offer Kaffarah as previously mentioned,

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i.e. she should make up for the four days and offer Kaffarah on each of the four days as she agreed to have intercourse. Her Kaffarah is the same as the Kaffarah offered by a man.

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The sixth question of Fatwa no. 6401

Q 6: a man had sexual intercourse with his wife during the day of Ramadan. They kissed, but he did not ejaculate, and she was wearing her clothes. What is the ruling on this? What should he do to expiate for this? Does burning incense invalidate Sawm (fasting)? Please advise, may Allah bless you.

A: First, the man and his wife should repent and ask Allah to forgive them, as they violated the sacredness of their Sawm in Ramadan. Second, each of them has to pay the Kaffarah (expiation) for having intercourse during the day in Ramadan, which is setting free a Muslim slave. If they cannot do this, they must observe Sawm for two consecutive months. If they cannot do it, they should feed sixty needy people half a Sa` (1 Sa` = 2.172 kg) of wheat, rice or other types of food. They should also make up for that day.

Even if they had intercourse while she was wearing her clothes, they have to make up for that day and pay the Kaffarah. **Third,** as for the incense, there is no harm in it for a fasting person provided that they do not inhale it on purpose. This applies also to all other types of fragrances. It is only forbidden for a person who is in a state of Ihram (ritual state for Hajj and `Umrah) until he ends the state of Ihram.

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First question from Fatwa no. 6906

Q 1: On the first day of Ramadan, i had sexual intercourse with my wife a while before Fajr Prayer, and we did not realize that this day was the first of Ramadan except after sunrise, knowing that we fasted on this day after recognizing that it was Ramadan. Please advise me if there is any other expiation for this other than fasting for two consecutive months, as I am an employee, and have no capability to offer Sawm (Fast) at the time being. Please advise me in this regard, May Allah reward you amply.

A: If the case is as mentioned, then there is no expiation on you for not knowing that the month had begun. Yet you and your wife should make up for this day for not having the intention of Sawm.

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Fatwa No. 8015

Q: In the blessed month of Ramadan, it was announced that Ramadan will begin on Friday suggesting that the impossibility of seeing the crescent stands for the evidence in this regard. On Thursday, i had sexual intercourse with my wife i.e. one day before the beginning of the month. After we fasted that month, we were told that we should fast another day because the month was not complete. Can you inform me whether I have to expiate for that day in which I had sexual intercourse with my wife or what should I do?

A: If the reality as you have mentioned, there is no expiation or sin upon you. You and your wife are only required to make up for that day that was eventually proven to be a day of Ramadan.

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Second question from Fatwa no. 9620

Q 2: A man did not fast during Ramadan for he was

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traveling with his family from Al-Ta'if to Tabuk, and his wife was not fasting either. the man had sexual intercourse with his wife during the daytime of Ramadan. Is there any expiation on him? Should he just make up for this day? What about the wife, in case she agreed or disagreed to have sexual intercourse with her husband?

A: If the case is as mentioned, and the intercourse occurred during travel, then neither the man nor his wife should expiate for this, rather they should make up for that day which they did not fast.

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa No. 13434

Q 1: is it permissible for a man to sleep next to his wife during the daytime of Ramadan without having sexual intercourse with her?

A: It is permissible for a man to sleep next to his wife during the daytime of Ramadan provided that he can control himself. His Sawm will be valid as long as he does not ejaculate semen.

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Q 2: Is it permissible for a man who, on returning home after a journey during which he broke the Sawm (fast), finds his wife taking a Ghusl (ritual bath) marking the purification of her menses to immediately have sexual intercourse with her? Or, should he complete the Sawm?

A: If a traveler returns home during the daytime of Ramadan, he must abstain from food, drink and sexual intercourse. Thus, he may not

have sexual intercourse with his wife on the day he returns home so as not to violate the sanctity of Sawm time.

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Seventh question from Fatwa No 10676

Q 7: A person had sexual intercourse with his wife thinking that Fajr (Dawn) had not yet arrived. After finishing; this man came out of his room and discovered that this had taken place after the start of the early dawn. Consequently, he regretted it and completed his Sawm (Fast). Nevertheless, he feels guilty and is inquiring about the ruling on what happened?

A: In case the reality is exactly as what is mentioned in the question, it is obligatory on this man to make up for that day provided that he is sure that sexual intercourse happened after the break of Fajr i.e. the starting time of abstention from all things that break Sawm. Moreover, he has to offer a Kaffarah (expiation) which is to free a believing neck (slave) or, in the case of not being able to do so, to observe Sawm for two successive months or, in case of not being able to do so, to feed sixty Miskin (needy) people. This is because of his carelessness in identifying the start of Fajr. It is obligatory on his wife to do the same as long as she was not compelled.

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Permanent Committee for Scholarly Research and Ifta'

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Fatwa no. 11782

Q: I got married ten years ago. One day during the daytime of Ramadan, I had sexual intercourse with my wife not knowing the ruling on this action. On another day in Ramadan, my wife and I woke up being in the state of Janabah (major ritual impurity), and we thought that we could not fast this day and that we have to make up for it later, thus we had sexual intercourse again during the daytime of Ramadan. Kindly advise me on what my wife and I should do. Knowing that I am a middle class person, and in case the expiation is feeding needy people, what is the type and quantity of foodstuff that I should offer?

A: You should expiate for the first and the second day during which you had sexual intercourse, and you should also make up for these two days and feed two needy persons, due to delaying the making up of the two mentioned days, along with offering Tawbah (Repentance) to Allah (May He be Exalted and Glorified). The expiation with respect to the opinion of Scholars in this regard is freeing a slave, but if you do not find (the money for freeing a slave), you must fast two successive months, and in case you are unable to do so, you should feed sixty needy people, giving each one half a Sa` (1 Sa` = 2.172 kg) of wheat, rice, Tamr (dried dates) or any foodstuff among the staple food existing in your country. The same applies to your wife. We hope that Allah accepts your repentance, as we hope that you should not return to this again.

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The second question of Fatwa no. 13475

Q 2: In Shawwal, 1410 A.H., a man was making up for a day that he missed during Ramadan. His wife, who was not fasting, aroused him so much that he could not help having sexual intercourse with her during that day. What is the ruling on this matter?

A: Anyone who breaks his Sawm at a time outside the month of Ramadan through having intercourse with his wife has to make up for that day. He is not required to offer a Kaffarah (expiation) because sexual intercourse did not happen during Ramadan. He has to repent to Allah of that sin. The wife should also repent to Allah as she was the cause of breaking his Sawm.

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Fatwa No. (1426)

Q: I got married three days before Ramadan. Following our customs, I remained with my wife at her family's residence after the start of Ramadan. Being a novice, strong sexual desire drove me to have sexual intercourse with my wife three times in three days during the daytime of Ramadan bearing in mind that I did not do it out of ignorance. Please inform me regarding the Kaffarah (expiation); am I liable to more than one Kaffarah bearing in mind that I cannot afford Sawm on account of working as a driver in the army in Tabuk to and fro.

(Part No. 10; Page No. 230)

A: the Kaffarah of having sexual intercourse during the daytime of Ramadan is to free a slave or, if not possible, to observe Sawm for two successive months or, if not possible, to feed sixty needy persons each needy person receiving half a Sa` (1 Sa` = 2.172 kg). This is authentically reported from the Prophet (peace be upon him). Thus, if you cannot free a slave, it will suffice you to feed sixty needy persons. Moreover, you are liable to three Kaffarahs, a Kaffarah per day. In addition, you have to repent to Allah (may He be Exalted and Glorified) and ask His forgiveness.

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Fatwa no. 7264

Q: It is of common knowledge that the ruling on whoever has sexual intercourse with his wife during the daytime of Ramadan is to emancipate a believing slave, fasting for two consecutive months or feed sixty poor persons.

The question is:

(Part No. 10; Page No. 321)

1.

if the man has sexual intercourse with his wife more than once on different days, will he be obliged to fast two months as an expiation for each day on which he broke his Sawm, or that one-time expiation will be sufficient for any number of days on which he did that act?

2.

If the husband who did that act is ignorant of the religious ruling on this question, and that he only thought he would make up for each missed day with one in return, what is the ruling accordingly?

3.

Does the same ruling apply to the wife as well?

4.

Is it permissible for the husband to pay money instead of feeding poor people?

5.

Is the husband permitted to feed one poor person as Kaffarah (expiation) for him and his wife?

6.

If the husband cannot find sixty poor persons to feed, is it permissible for him to pay equal money for a charitable organization, such as the Al-Birr Society in Riyadh or any other charitable organization?

A: Cases when observing expiatory Sawm (Fast) becomes obligatory: Firstly, if the said husband had intercourse with his wife in the daytime of Ramadan once or more during the daytime of Ramadan, then he is obliged to make one Kaffarah (expiation). If he does not expiate for the first time of his intercourse and then repeats this reprehensible act on different days of Ramadan, he will have to make more than one Kaffarah according to the number of missed days. Secondly, it is incumbent upon him to offer Kaffarah albeit his ignorance on the ruling concerned. Thirdly, the wife is subject to the same ruling if she was a willing partner to involve in sexual intercourse. If she is forced to do so, she will not be to blame. Fourthly, it is not permissible for the said husband to expiate with money instead of feeding; it will not count if he does. Fifthly, it is permissible for him to feed one poor person with half a Sa` (1 Sa` = 2.172 kg) for him and the same for his wife; this person is regarded as one from the sixty poor person he should feed.

Finally: It is not permissible to pay the money of Kaffarah for just one poor person or to Al-Birr Society or any other organization, because there is a possibility that such money will not be used in feeding sixty poor persons. It is of utmost importance for the believer to be keen that his duty is discharged from any expiation and other obligations.

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Fatwa No. 9148

Q: I am a twenty year old man. At the age of seventeen, I committed a deed during the daytime of Ramadan that requires performing expiation of fasting for two consecutive months. Allah did not guide me to observe this expiatory Sawm except during this year. I began my Sawm in Rajab 2, 1405 A.H. The month of Ramadan will come while I am still observing this expiatory Sawm. Moreover, I thought about marriage during the daytime while I was observing this expiatory Sawm on the 15th of Sha`ban. I got very excited so I intentionally rubbed my penis against the floor. I ejaculated semen with desire. Does doing so violate my expiatory Sawm? Should I begin my Sawm again? Does breaking Sawm in days other than Ramadan require expiation? I do not know what to do. May Allah reward you well!

A: Firstly: The coming of Ramadan and observing Sawm during it, does not violate the continuity of the expiatory Sawm you observe.

But ejaculating semen in the manner you have mentioned renders your Sawm invalid. Therefore, you have to begin observing expiatory Sawm from the beginning.

Secondly: Violating the Sawm of any day other than Ramadan does not require expiation at all. But it requires making up for that day. Expiation is required only for breaking Sawm during the month of Ramadan through having sexual intercourse. Expiation is an act of worship that is only incumbent upon a person who has sexual intercourse during the daytime of Ramadan.

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Fatwa No. 8789

Q: I am confused and distressed because I had sexual intercourse with my wife during the day in Ramadan a long time ago, more than twenty years ago when I was still recently married. I tried to pay the expiation of feeding sixty needy, for I could not fast or free a slave but I do not know the legal way to do so. What kind of food should I give? There is no direct contact with the needy i.e. I do not know who the needy people whom I should give are. Moreover, I sometimes remember the matter and become anxious in fear of Allah on account of this deed.

(Part No. 10; Page No. 324)

I hope you will advise me in this regard; do you think that I should pay the expiation in cash or cereals such as barely, wheat, or the like or to gather those who deserve and feed them all one time?

A: First: Seek Allah's forgiveness for what you have done and the delay of the expiation for what you committed, May Allah forgive you. You have to make up for that day.

Second: The expiation for sexual intercourse during the day in Ramadan is: Freeing a slave. If impossible, a person may fast for two consecutive months (sixty days). If they can not fast, they may feed sixty needy people half a Sa` (1 Sa` = 2.172 kg) for each needy person, and the half of the Sa` is almost 1.5 kg of barley, rice, or the like of the staple food of your country. If the reality is as you have mentioned that you can not observe fasting, you may feed sixty needy people and nothing is sufficient except that. You have to inquire from those who know the needy people to give them the expiation. May Allah facilitate your affairs and forgive you as well as all Muslims. If you gather the needy people for lunch or dinner, it will be sufficient for you.

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Fatwa no. 13449

Q: A person had intercourse with his wife who willingly went to bed with him during the day in Ramadan. After doing this act, they regretted it and performed Tawbah (repentance to Allah). They asked a shaykh in their area about the ruling on this act who told them that each one of them has to fast two consecutive months. It is not necessary to begin Sawm (fast) once the crescent rises, rather they are allowed to fast on any day provided that they complete two consecutive months. The husband began his Sawm from 16/6/1410 to 17/8/1410 AH, is his Sawm valid? As for the wife, she did not fast because of her monthly period which prevents her from fasting consecutively. How can she fast two consecutive months? Please clarify in detail, may Allah reward you with the best!

A: Whoever has intercourse with his wife during the day in Ramadan is obliged to free a slave, and if this is not possible, he should fast for two consecutive months. If he begins Sawm on the fifteenth day of the month and completes two consecutive months, it will be sufficient. With regard to the period which prevents the wife from fasting consecutively, she is excused and there is no blame on her. She is obliged to make up for the days she missed during her period and maintain the two months consecutively except for when she menstruates.

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Fatwa no. 13548

Q: a man had intercourse with his wife during daylight hours of Ramadan on two consecutive days and he is obliged to make two corresponding expiations and feeding one hundred and twenty poor persons. Is it permissible for the said person to feed sixty persons with the amount of food he would give for one hundred and twenty, namely giving for each one poor person the food of two, or he has to offer one meal for each poor person, and by that feeding one hundred and twenty persons. Kindly give us your Fatwa in this regard. May Allah reward you!

A: It is obligatory on whoever has sexual intercourse with his wife in the daytime of Ramadan to repent to Allah, ask His forgiveness and make up for the missed days during which he did this reprehensible act. Besides, he has to pay Kaffarah (expiation) for every corresponding day. The Kaffarah is to free a slave; if that is not possible then he must fast for two consecutive months; if he is unable to do that then he must feed sixty poor persons, and there is nothing wrong with paying more than one Kaffarah to the same poor person.

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Sawm of a Junub

Fatwa no. 4765

Q5: Is it permissible for a person to fast while in a state of Janabah (major ritual impurity related to sexual discharge) caused by intercourse with one's spouse during the night or anything else?

A: The Sawm (Fast) of a Junub (person in a state of post-sexual ritual impurity) due to sexual intercourse during the night without taking Ghusl (ritual bath) until after daybreak is valid. Likewise, the Sawm of a Junub due to a wet dream that takes place during the day or the night is valid, even if making Ghusl is delayed until after daybreak. Only sexual intercourse that takes place between daybreak and sunset invalidates Sawm.

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Becoming pure from menstruation before Fajr

The fourth, sixth and fourteenth questions of Fatwa no. 6288

Q 4: What is the ruling on a menstruating woman who becomes pure before Fajr (Dawn) Prayer? Should she fast this day?

A: She should fast this day and perform Ghusl (ritual bath following major ritual impurity) even after the light of Fajr appears.

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Postponing performing Ghusl until after the light of Fajr appears does not affect Sawm (Fast).

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Q 6: Is it permissible for a fasting person to wear perfume or use Siwak (tooth-cleansing stick) during the daytime? Likewise, is it permissible for women to henna their hair or apply oil?

A: It is permissible for a fasting person to apply perfume to the body, head cover, or clothes. However, one should not sniff it through the nose. Siwak may also be used during the daytime in Ramadan. In this regard, the Prophet (peace be upon him) said: ﴾Had it not been for fear of overburdening my Ummah, I would have ordered them to use Siwak at every Salah.﴿ (Agreed upon by Al-Bukhari and Muslim). The Hadith broadly applies to Zhuhr (Noon) and `Asr (Afternoon) Prayers whether one is fasting or otherwise. We do not know of any authentic evidence that prohibits using Siwak while fasting. It is also permissible for women to apply henna, oil, or any other substance that may help them groom their hair, as this does not affect the validity of Sawm. The same applies to men who, while fasting, may put any cream on their skin, whether for medical purposes or otherwise.

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Q 14: If a person dies while still having to observe compensatory Sawm for missed days of Ramadan or in fulfillment of a vow made to fast, should their relatives observe Sawm (Fast) or pay Kaffarah (expiation) for every day of Sawm required on their behalf?

A: If, after recovery and regaining the ability to fast, the person concerned dies before observing Sawm, it is prescribed for their relatives to observe Sawm on their behalf, as the Prophet (peace be upon him) said: ﴾If a person dies while still having to observe Sawm, their relatives should observe Sawm on their behalf.﴿

(Part No. 10; Page No. 329)

(Agreed upon by Al-Bukhari and Muslim). The word "relatives" here refers to the nearest relatives, such as a father, son, brother, paternal cousin, and so on. However, if the person concerned dies before they have recovered, Sawm will be waived and thus their relatives neither have to fast nor pay a Kaffarah on their behalf.

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The tenth question of Fatwa no. 4679

Q 10: a)

If a person observing Sawm (Fast) swallows saliva, although not out of thirst, is their Sawm still valid or not?

b)

What, if upon waking up, a person had Suhur (the pre-dawn meal before the Fast) after the Adhan (call to Prayer) to Fajr (Dawn) Prayer was announced? Is their Sawm valid or not, knowing that the mentioned Sawm was during the blessed month of Ramadan?

c)

Is it permissible to drink water during the Adhan of Fajr Prayer or not?

A: a) If it is swallowed before it has been spit out of their mouth, their Sawm is valid. **b)** If upon waking up a person had Suhur after the Adhan to Fajr Prayer was announced, their Sawm during

(Part No. 10; Page No. 330)

that day is invalid. They should make up for it if it is one of the days of Ramadan. In future, they should be keen to observe the due time of Fajr Prayer so that they do not commit this again. **c)** It is not permissible to eat or drink once the Adhan of Al-Fajr-ul-Sadiq (true dawn) has commenced if it is proven to the person that the Adhan is being announced after the due time of the Fajr Prayer.

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Makruh and Mustahab acts concerning Sawm and the ruling on making up for missed days of Sawm

Tasting food while fasting

The first question of Fatwa no. 9845

Q 1: Some scholars maintain that it is permissible for a woman to taste the food she is preparing while fasting to see if it is seasoned properly, on condition that nothing reaches her throat. Is this view correct?

A: It is permissible for a fasting person to taste the food during the daytime in Ramadan, if necessary, and their Sawm (Fast) is still valid as long as they do not deliberately swallow anything of it.

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Cursing and reviling while fasting

The first question of Fatwa no. 7825

Q 1: In Ramadan, is the Sawm (Fast) of a person, who, while in a rage, reviles or swears at another, invalidated by doing so?

(Part No. 10; Page No. 333)

A: Doing so does not invalidate Sawm, but it does detract from its reward. Muslims should control themselves and guard their tongue against swearing, reviling, backbiting, gossiping and other things forbidden by Allah whether or not they are fasting. However, a Muslim, while observing Sawm, should be all the more keen to preserve the integrity of their Sawm and be more watchful against anything offensive or may sow the seeds of discord and disunity among people, because the Prophet (peace be upon him) said: ﴿When any of you is observing Sawm on a day, they should neither speak bad words nor raise their voice. If anyone reviles them or tries to quarrel with them, they should say: 'I am fasting.'﴾ (Agreed upon by Al-Bukhari and Muslim.)

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The fifteenth question of Fatwa no. 5611

Q 15: How long should the interval between Suhur (pre-dawn meal before the Fast) and Fajr (Dawn) Prayer be?

(Part No. 10; Page No. 334)

A: The time of Suhur lasts until the time when Fajr Prayer is due because Allah (Exalted be He) says: ﴾And eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night).﴿ To the same effect, the Prophet (peace be upon him) said: ﴾ Bilal announces the Adhan (call to Prayer) at night, so eat and drink until you hear the Adhan of Ibn Umm Maktum. ﴿ (Agreed upon by Al-Bukhari and Muslim.) Ibn Umm Maktum was a blind man who would announce the Adhan only when he was told that dawn broke. However, it is Mustahab (desirable) to delay Suhur (until shortly before dawn).

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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The first question of Fatwa no. 12029

Q 1: If at night I intend to observe Sawm (Fast) the next day and go to bed, and I wake up before Fajr (Dawn) and drink water, renew my Niyyah (intention) and then sleep until the time of Fajr Prayer is due, what is the ruling on this?

A: If you make the Niyyah to observe Sawm, then eat before Fajr, and then renew the Niyyah to observe Sawm and abstain from having anything from the time of Fajr until sunset, then your Sawm is valid.

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The fifth question of Fatwa no. 11803

Q 5: If someone is observing Sawm (Fast) in Ramadan and is traveling to another country and has nothing but water, how will he break his Sawm?

A: If someone is observing Sawm and the sun sets while he has nothing but water, he should break his Sawm by drinking the water since breaking Sawm by having dates is Mustahab (desirable) but not obligatory.

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Fatwa No. 84

Q: a man ordered his thirteen year old daughter who had gotten her menses before Ramadan to fast. Due to her weakness, she could not fast and broke her fasting at the end of the month. Should she make up for these days or is she exempted as she could not fast?

A: Since this girl has reached the age of puberty by having her menstrual period, which is one of the signs of puberty for a woman, before the beginning of the month, fasting is obligatory for her. She should make up for the days which she did not fast due to her poor health and she is not exempted from it. However, she can make up for these days whenever she can for Allah (Exalted be He) says, ﴾and whoever is ill or on a journey, the same number [of days which one did not observe Saum (fasts) must be made up] from other days.﴿

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`Abdullah ibn Mani`	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	Ibrahim ibn Muhammad Al Al-Shaykh

Fatwa no. 2662

Q: While traveling during Ramadan, I did not observe Sawm (Fast) on two days. Although I had the intention to make up for these two missed days of Sawn,

(Part No. 10; Page No. 337)

I did not remember this until next Ramadan. Kindly give me a Fatwa in this regard.

A: If the reality is as you mentioned, you are not sinful for the delay in making up for the missed two days of Sawm until the start of next Ramadan. However, you have to make up for them after Ramadan. It is authentically reported that the Prophet (peace be upon him) ﴾said, regarding the Saying of Allah: ﴾Allah burdens not a person beyond his scope. He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned. 'Our Lord! Punish us not if we forget or fall into error,'﴿ that Allah responded: "I did (pardon you)."﴿ Moreover, the Prophet (peace be upon him) is reported by Muslim in his Sahih as saying: ﴾Anyone who forgets that they are fasting and eats or drinks should complete their Sawm, for it is Allah Who fed them and gave them something to drink.﴿ (Agreed upon by Al-Bukhari and Muslim)

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family and Companions.

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The second question of Fatwa no. 4909

Q 2: Is it permissible for a Muslim woman to delay the Sawm (Fasting) of Ramadan to the following year because of her menses or being in the state of postpartum period during Ramadan? Does she have the right to delay it to the following year? If it is difficult for her to observe Sawm in the following year, does she have the right to fast it after two years for having excuses like sickness, inability to endure Sawm or make up for the missed days of Sawm?

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May a Muslim woman who cannot bare Sawm and it is hard for her to make up for the missed days of Sawm to pay a Fidyah (ransom) instead of Sawm or what should she do? Could you kindly advise; may Allah reward you with the best!

A: It is permissible to delay making up for Ramadan until Sha'ban even without an excuse, but it is better to hasten in making up for these days. It is permissible for those women who break the Sawm during Ramadan due to excuses such as menstruation or postpartum period to delay making up for these days because of sickness or general weakness which do not enable them to fast. If the period is long, and she delays Sawm for one or two years, when she is cured and her strength is regained, she should hasten to make up for the missed days. If she has despaired of her ability to make up for these days, she should feed a needy person for each day she did not fast by paying half a Sa' (1 Sa' = 2.272 kg.) of the staple food of the country such as barley, dates, rice, corn or the like for each day they did not fast. If she gathers all the required amounts of food and gives them to one poor person or more for the whole of Ramadan, there is nothing wrong with this.

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Fatwa No. 4542

Q: I went to Iraq in the summer vacation four years ago.

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To err is human. I observed Sawm (Fast) for only five days during the month of Ramadan. I intentionally broke my Sawm on the other twenty five days. What is the expiation for breaking Sawm during these days? Does honest repentance obliterate this major sin? Is performing Hajj useful in this grievous calamity? How many days should I fast in order to have my sin forgiven?

A: You have to make up for the days of Sawm you missed whether consecutively or separately. You should seek Allah's forgiveness and repent to Him because of what you have done. You do not have to do anything except that. May Allah forgive us and you as He is the Most Merciful and most Compassionate. Allah (Exalted be He) says: ﴾And verily, I am indeed forgiving to him who repents, believes (in My Oneness, and associates none in worship with Me) and does righteous good deeds, and then remains constant in doing them, (till his death).﴿ Tawbah (repentance to Allah) means to be sorry for what you have committed of sins and to give up evil things out of fear and glorification to Allah (Exalted be He). A person should also intend not to commit sins again. The Hadith in which the Prophet (peace be upon him) said: (("If a person broke his Sawm during Ramadan with no legal excuse, observing Sawm for the whole year, if one fasts, will not make up for that day.")) is a weak Hadith.

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The first and second questions of Fatwa no. 4543

Q 1: i reached puberty at the age of twelve, one month before Ramadan, and i started to observe Sawm (fasting) at the age of fourteen. Should i make up for the missed days of Sawm in these two years or not?

A: You should make up for all the days you did not observe Sawm in Ramadan after the age of puberty, whether continuously or separately. You should also repent and ask Allah for forgiveness, as you committed a sin by breaking your Sawm in Ramadan without a legitimate excuse. May Allah accept your Tawbah (repentance) and forgive you for your negligence. Allah states, ﴿And all of you beg Allâh to forgive you all, O believers, that you may be successful﴾ He also states, ﴿And verily, I am indeed forgiving to him who repents, believes (in My Oneness, and associates none in worship with Me) and does righteous good deeds, and then remains constant in doing them, (till his death).﴾

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Q 2: I have taken contraceptive pills in Ramadan. Should I make up for the days during which I did not have my period through the contraceptive effect of the pills and so I observed Sawm (Fasting) and offered Salah (Prayer) on them with the people? Is there any sin on me for taking these pills?

A: It is permissible for a woman to take a medicine to delay her menstrual period, so that she can perform Hajj or ‘Umrah (lesser pilgrimage), or observe Sawm in Ramadan, provided that it will result in no harmful effect on her. You do not have to make up for these days in which menstrual bleeding was stopped by the effect of the pills and you observed Sawm with the people.

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Part of Fatwa no. (4677)

I am a 33-year-old lady who is married with children. My question is that I have been suffering from Waswasah (insinuation or obsession) for five or six years. This condition preoccupies me while performing Wudu' (ablution) so that I cannot proceed with it. I spend an hour and a half performing Wudu' for every obligatory Salat (Prayer) because I always think I have not completed it. The same happens with regard to Ghusl (ritual bath), I spend three hours and yet I think I have not been purified. It also takes me three hours to have a normal shower. This obsession also deprives me from wearing nice clothes. I have been treated in a mental hospital at Ta'if and by Dr. Muhammad `Irfan in Jeddah. I hope that your Eminence will consider my situation and guide me to what will help me repel this obsession. Moreover, I did not fast some days of Ramadan since my childhood and I cannot count these days; what should I do regarding them? Please answer my questions, may Allah grant you success!

A:

First: You have to seek Allah's Refuge from the accursed Satan, ask the help of Allah (Exalted be He), ask Him to grant you recovery,

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recite Ayat-ul-Kursy (the Qur'anic Verse of the Throne, Surat Al-Baqarah, 2:255) whenever you go to bed, and say: "Bismillahi al-ladhi la yadurru ma`a Is-mihi shai'un fil-ardi wa la fil-sama'i , wa Huwa-al-Sami`-ul-`Alim [In the Name of Allah with Whose Name there is protection against every kind of harm in the earth or in the heavens, and He is the All-Hearing, the All-Knowing]" three times in the morning and three times in the evening. You also have to do Ruqyah (reciting Qur'an and saying supplications over the sick seeking healing) for yourself by reciting Surahs (Qur'anic chapters) of Al-Ikhlas and Mu`awwidhatayn (Surahs Al-Falaq and Al-Nas) three times, blowing into your hands after each time and rubbing every part of your body that you can reach when you go to bed, starting with your head, face and the front of your body. You should also make Du`a' (supplication) to Allah to remove the malady you have, and say: "Adhhib il-ba's Rabb al-naas, ashfi, anta Al-Shaafi, laa shifaa'an illa shifaa'uka shifaa'an laa yughaadir saqaman" [O Lord of the people! Remove the harm and bring about healing as You are the Healer. There is no healing but Your Healing, a healing that will leave no ailment]. You have to repeat this three times. Moreover, you should say the Du`a' for Removing Distress, by saying: "La ilaha ill-Allah Al-`Azim, Al-Halim, La ilaha ill-Allah Rabb-ul-`arsh al-`azim, La ilaha ill-Allah Rabb-ul-samawati wa Rabb-ul-ardi wa Rabb-ul-`arshi al-azhim (None has the right to be worshipped but Allah, the All-Mighty, the Most Forbearing. None has the right to be worshipped but Allah, the Lord of the Mighty Throne. None has the right to be worshipped but Allah, the Lord of the heavens, the Lord of the earth and the Lord of the Honorable Throne)". Once you finish Wudu' or Ghusl either after menstruation or Janabah (major ritual impurity related to sexual discharge), be sure you have been purified, ignore the obsession, and do not stay for long in the bathroom for the obsessive thoughts you are suffering from come from Satan. If you follow what has been mentioned above, these thoughts will stop by the Permission of Allah (Exalted be He).

Second: If the reality is as you have mentioned, i.e., if you did not fast some days of Ramadan when you were a young adult and you do not know how many days these are, you should fast for a number of days until you think you have most probably made up for the days. As for days you had not fasted before you attained puberty, you do not have to make them up. May Allah grant you recovery.

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May Allah grant us success and may Allah send blessings and peace upon our Prophet Muhammad and his family and Companions!

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Eighth question from Fatwa No. 5168

Q 8: a woman broke her fast for five days in Ramadan and did not make up for them. Later, she became pregnant and was unable to make up the missed days. She knew that her delivery would be in Ramadan and that she would not be able to fast. What should she do? Should she make up for the full month in addition to the five days missed last Ramadan, or make up for the full month and feed poor people for the five days?

A: If the case is as you have mentioned, she should make up for the five days and the full month. She is not required to offer Kaffarah (expiation).

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Fatwa No. (5506)

Q: There is a young woman who works as a teacher and has four

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children who breaks Sawm (fast) during Ramadan for a Shar`y (Islamic legal) excuse such as discharging postpartum blood or being in her menses. However, after Ramadan is over, she does not make up for the days she missed but feeds one needy person per day. She further claims that whoever says that making up for the missed days is obligatory and may not be replaced by feeding is telling a lie.

A: It is obligatory on a person who breaks the Sawm of a day of Ramadan for an excuse such as illness, being on a journey, menstruation or postpartum period to make up for the day he misses. Thus, he may not feed a needy person per day as long as he has the ability to observe Sawm. Allah (Exalted be He) said: ﴾and whoever is ill or on a journey, the same number [of days which one did not observe Saum (fasts) must be made up] from other days.﴿ Accordingly, in case doctors decide that such a woman does not have the ability to observe Sawm, she should feed a needy person half a Sa` (1 Sa` = 2.172 kg) of wheat or any other local staple foodstuff for every day she misses. Moreover, she has to feed a needy person likewise for every day she delayed making up for until Ramadan of the next year has started without a valid Shar`y excuse. Furthermore, her claim, that whoever says that making up for the missed days is obligatory and may not be replaced by feeding is telling a lie, is untrue. Making up is obligatory unless there is no ability at all to observe Sawm, in which case feeding is the alternative. In this regard, `Aishah (may Allah be pleased with her) in reply to a similar question said: ﴾We used to be ordered to make up for fasting, but not to make up for Salah (i.e. we missed during menstruation).﴿ (Related by both Al-Bukhari and Muslim). Undoubtedly, this Hadith is of the same authority as that of a Hadith Marfu` (a Hadith narrated from the Prophet with a connected or disconnected chain of narration).

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The second question of Fatwa no. 8561

Q 2: My mother broke her Sawm (Fast) for three days during Ramadan in the year 1403 A.H. due to a Shar`y (Islamically lawful) excuse. She wanted to make up for these days. Yet whenever she wanted to do so, she would either have a hardship or become busy. Nevertheless, she made up for two days, and there remained just one day to be made up for. The day was delayed until the Thursday complementing the thirtieth of Sha`ban of the year 1404 A.H. She fasted this Thursday, while fasting Ramadan of 1404 A.H. began on Friday 1/9/1404 A.H. Yet upon the end of the present Ramadan, it was declared that the Thursday (she fasted) was the beginning of Ramadan, not the completion of Sha`ban. Is it permissible to consider fasting this day as making up for the missed day of last Ramadan or is it to be part of the present Ramadan? Please know that she intends to fast the day she missed.

A: Fasting this day on her part does not suffice her for making up for the missed day of last Ramadan, since it happened to be the first day of Ramadan of the year 1404 A.H., nor does it suffice her for Ramadan

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of the year 1404 A.H., for she fasted it while it was not proven to be one of its days, rather it is a day of doubt. Observing Sawm on the day of doubt is not valid for Ramadan.

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The third question of Fatwa no. 6422

Q 3: Is it permissible to make up for missed days of Ramadan non-consecutively?

A: Yes, it is permissible to make up for missed Sawm (Fast) on non-consecutive days, as Allah (Exalted be He) says: ﴾And whoever is ill or on a journey, the same number (of days on which one did not observe Sawm must be made up) from other days.﴿ According to this Ayah, Allah did not stipulate that missed Sawm be made up for consecutively.

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Fatwa No. 8194

Q: I fasted on the day of `Arafah (9th of Dhul-Hijjah) intending

to make up for a day I missed in Ramadan. Does fasting the Day of `Arafah (9th of Dhul-Hijjah) suffice, if I intended it to make up for the missed day or not?

A: It is permissible for you to fast the Day of `Arafah (9th of Dhul-Hijjah) intending to make up for a missed day of Ramadan.

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Third and fourth questions from Fatwa no. 8966

Q 3: if someone has to make up for a day that he missed during Ramadan, is it permissible for him to make up for that day on a Friday? If he had already observed it on Friday, should he make it up again?

A: It is permissible for a Muslim to single out Friday to make up a day missed in Ramadan.

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Q 4: i usually fast on Monday, Thursday, and Friday of each week, is there anything wrong with this?

A: If the reality is as you mentioned, it is good as long as you do not single out Friday with Sawm (fasting), because of the Prophet's saying: (None of you should fast on Friday

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unless he fasts a day before or after it.) Related by Al-Bukhari and Muslim.

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Fatwa no. 8465

Q: Kindly, be informed that I was a soldier in the Saudi forces located in Najran in 1389 AH. When the problem of Sharurah occurred during the Ramadan of that year, we were commanded to travel from Najran to Sharurah starting from the 17 th of Ramadan. We were in conditions that made us break our Sawm for the remaining days of Ramadan totaling 14 days. Out of ignorance, I did not make up for these days until now. In addition, I broke Sawm on many separate days of Ramadan in the years following 1389 A.H. I peformed the obligatory Hajj in 1397 A.H. I never broke my Sawm in Ramadan after that year except when it was necessary and when I broke my Sawm on any day, I made up for it. Should I make up for the missed fasts of the past years? What is the ruling on my performance of Hajj?

A: Firstly: If the reality is as you mentioned, you are obliged to make up for the missed fasts you remember and to exert all your efforts in trying to calculate these days as much as you can. Moreover, you should feed one poor person for each day due to delaying making up for these days by the following Ramadan.

Second: The validity of Hajj is not affected by breaking Sawm.

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Fourth question from Fatwa No. 10618

Q 4: what is the expiation for a person who breaks Sawm (Fast) during Ramadan and delays making up for it until the following month of Sha`ban?

A: If he makes up for the days he missed before the beginning of the following month of Ramadan, it will be sufficient for him and there is nothing incumbent upon him.

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Fatwa No. 10722

Q: I gave birth to a child on 21/8/1407 A.H. I was then unable to observe Sawm (Fast) during the blessed month of Ramadan that year (1407 A.H). Now, am I permitted to feed poor people or should I observe Sawm for the missed days, taking into consideration that I live in a very hot district, namely Tuhama `Asir? I am at a loss and want your Fatwa in this regard. May Allah reward you.

A: It is mandatory upon you to make up for the missed Ramadan of the year 1407 A.H in which you underwent your postpartum period. You should hasten to perform that Sawm before the following month of Ramadan. as for living in a very hot district, this is not a proper excuse for failing to make up for the missed days. It will not suffice you to feed sixty poor people if you are able to observe Sawm.

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Fatwa No. 11506

Q: a person abstained from fasting when he was 28 until he became 35 years old. He then turned to Allah (Exalted be He) in repentance and now is confused as to whether he should make up for these months which he missed, pay Fidyah (ransom), or give Sadaqah (voluntary charity)? Please advise us, may Allah reward you with the best.

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A: In the case where he was praying when he did not fast, he has to make up for these days and feed needy people for each day that he did not fast. He should give them half a Sa` (1 Sa` = 2.172 kg) of wheat or rice. However, if he was not praying, Tawbah (repentance to Allah) will suffice him and he does not have to make up for the days that he did not fast or to make up for Salah. This is because abandoning Salah is a major sin and Riddah (apostasy), and an apostate is not required to make up for his actions.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa No. 11537

Q: I was greatly disturbed and worried after hearing an episode of the program Nur `Ala Al-Darb by Shaykh Salih Al-Fawzan. He mentioned that it is not permissible to break your Sawm (Fast) during an obligatory Sawm. But he did not elaborate on this point. I would like to know more about this as I was in complete negligence of this matter. In brief, my wife was making up for a day of Sawm she missed during Ramadan in 1407 A.H. I knew that she was making up for Sawm she missed. In the morning of that day, I had sexual intercourse with her. I knew that a person who is observing Sawm voluntarily is free either to complete his Sawm or to break it. Moreover, he is not required, in this case, to offer expiation.

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I thought that it is permissible for her to break her Sawm on that day as she is free to observe it at any other time just as a person who fasts voluntarily.

I and my wife have been worried since hearing the program mentioned above. We fear that the expiation may be more severe upon us or upon one of us. Moreover, I was not observing Sawm on that day.

I would like you to point out this matter for us. What should we do?

A: making up for days of Sawm you missed during the month of Ramadan is an obligation. If a person begins Sawm for these days, then they have to complete their Sawm. They are not permitted to break their Sawm except for a legal excuse. A woman's husband is not allowed to compel her to break her Sawm. He is also not allowed to have sexual intercourse with her during this time. She is also not required to obey him in this regard.

If you had sexual intercourse with your wife during the day when she was making up for a day of Sawm she missed during Ramadan, then you have to repent to Allah from that sin. You are not required to offer an expiation for this matter. Expiation is obligatory only upon those who had sexual intercourse during the month of Ramadan because of the sacredness of that time. Therefore, your wife has to make up for that day. A person is not required to expiate for breaking their Sawm on a day when they are making up for a day that they missed during the month of Ramadan.

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Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman

Fatwa No. 12582

Q: What is the ruling regarding a woman who fasts two days that she missed of Ramadan without her husband's permission i.e. without telling him. She felt shy to tell her husband. If it was not permissible for her to do this, should she expiate (offer Kaffarah) for it?

A: A woman has to make up for the days that she did not fast in Ramadan even if it is without her husband's knowledge. For obligatory sawm (fast), her husband's permission is not necessary. So the sawm of the woman mentioned is valid. As for non-obligatory sawm, a woman should not offer sawm while her husband is present except with his permission, because the Prophet (peace be upon him) ﴾forbade that a woman should fast, at any time other than Ramadan, while her husband is present without his permission.﴿

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The second question of Fatwa no. 11663

Q 2: Observing Sawm (Fast) for six days of Shawwal is a voluntary act of worship; so is it sufficient for a woman to observe the Sawm of six days of Shawwal in place of the missed days of Ramadan or should she fast twelve days; six for making up the days that she missed and another voluntary six? May Allah reward you!

A: Observing the voluntary Sawm of six days of Shawwal is not sufficient to compensate for the missed days of Ramadan. The Muslim should first make up for the missed days then observe the Sawm of six days of Shawwal, if one wishes, before the end of the month.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Second question from Fatwa No. 11810

Q 2: is it valid to make up for the missed days of Ramadan on Thursday and Friday or not?

A: It is permissible to observe Sawm (fasting) on Thursday and Friday in making up for the missed days of Ramadan or other voluntary sawm. What is forbidden is to single out Friday for voluntary Sawm.

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Second question from Fatwa No. 11491

Q 2: what is the expiation incumbent on a man who deliberately breaks his fast with no excuse in Ramadan?

A: If he broke his fast intentionally through having sexual intercourse, he has to make up for the missed days and make an expiation in addition to turning to Allah for repentance. The expiation is to free a Muslim slave, and if this is not possible, he may observe Sawm (fasting) for two consecutive months, and if this is unbearable for him, he may feed sixty needy people. Women should do the same if they were not forced to break their fast. If they broke their fast by eating or drinking or suchlike, they should make up for these days and return to Allah in repentance and there is no atonement due upon him.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 10577

Q 2: A person broke his Sawm (Fast) one day last year, thinking that is was lawful to break Sawm for study reasons. Later on, he made up for

this day. One day this year, he broke his Sawm deliberately.

A: It suffices him, besides turning to Allah in repentance, to make up for the day of Ramadan he missed thinking that it was lawful to break Sawm for study purposes. He should also make up for the other day.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Second question from Fatwa No. 5162

Q 2: a person broke his Sawm (Fast) during Ramadan deliberately. Another broke his Sawm for three days deliberately in Ramadan. A third person observed Sawm only on one day in Ramadan. What is the ruling on each one of them?

A: If any of them broke their Sawm deliberately through having sexual intercourse, then it is obligatory for them to make up for the days they missed and offer an expiation for every day. The expiation for each day is to set a slave free. If the person is unable to do so, he may fast two consecutive months for every day he missed. If he is unable to fast, he should feed sixty needy people for every day he missed through having sexual intercourse. If any of them broke their Sawm through eating or drinking, they must make up for the days they missed and they do not have to offer an expiation according to the soundest of the two views of religious scholars.

All of them must seek Allah's Forgiveness and repent to Him because breaking Sawm during Ramadan is a major sin if done without a legal excuse.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa No. 226

Q: I fell sick on the eighth day of last Ramadan. Consequently, I was carried to the hospital where I stayed for a month. During this period, I was in the interior security forces college. When I returned to the college and I was in the final year. I could not make up for the missed days during which I was severely ill. By the time I graduated in 15/4/1392 A.H, I had some problems in addition to being admitted to a training course, for this reason I was unable to make up for the missed days. Kindly, give me your Fatwa.

A: If the state is as you have described: You broke Sawm for some days of Ramadan after suffering a severe illness and your preoccupation with the final examination after getting out of the hospital, thus was unable to make up the missed days. Finally, you faced some problems followed by your two-month assignment course, then

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you have to make up for some of the missed days of the last Ramadan as much as you can. As for the remaining days, you are obliged to make them up after Ramadan is over. Also, you have to feed a poor person for each day that you delayed in making up sawm until the next Ramadan came, thus you made them up only after `Eid-ul-Fitr (the Festival of Breaking the Fast).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman
`Abdullah ibn Mani`	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify

Fatwa no. 527

Q: i did not observe Sawm (fasting) for three days in Ramadan due to my illness. Can i make up for them at anytime? Please advise.

A: You should make up for these three days you did not observe Sawm in Ramadan due to an illness during the days prior to the coming Ramadan, and the sooner the better. It is impermissible to delay any of these days until Ramadan if you are able to observe Sawm. If you delay them until next Ramadan, you should make up for them after Ramadan and feed a needy person for every day you delayed.

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Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman
\`Abdullah ibn Mani\`	\`Abdullah ibn Ghudayyan	\`Abdul-Razzaq \`Afify

Fatwa No. (1182)

Q: i used to not observe Sawm (fast) during the month of Ramadan from 1364 to 1371 A.H. I was then nineteen years old. The reason for doing so was that I worked as a shepherd in the desert - Your Eminence knows how hot those days were bearing in mind that I would shepherd from sunrise to sunset on foot. Afterwards, I observed Sawm for two months and spent in charity sixty kilograms of rice. Moreover, I intend to observe Sawm for another four months and feed a needy person per day in addition. Please guide me to what is right.

A: You must observe Sawm making up for other months you missed and in addition feed a needy person half a Sa` (1 Sa` = 2.172 kg) of wheat or any other local staple foodstuff per day. Moreover, you have to repent to Allah and ask Him to pardon previous sins you gained through not observing Sawm for the number of months you mentioned. Thus, you should regret doing so, be determined not to do it again and admit your sins. Allah (Exalted be He) said: ﴾Say: "O 'Ibâdî (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allâh: verily, Allâh forgives all sins. Truly He is Oft-Forgiving, Most Merciful.﴿

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Mufassirs (exegetes of the Qur'an) view that those addressed by the Ayah (Qur'anic verse) are those who repent.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Fatwa no. 1514

Praise be to Allah, and may peace and blessings be upon the Messenger of Allah, his family and Companions.

The Permanent Committee for Scholarly Research and Ifta' has read the question submitted by the Head of the Commission for the Promotion of Virtue in Badr to His Honor Chairman which is referred to it from the General Secretariat with the number 1938/2, in 23/11/1396 A.H. The question is: a woman was afflicted with a psychological disorder whose symptoms included fever, nervousness, and other problems. Thus, she stopped Sawm (fasting) for four years. Must she make up for Sawm in this case or not? What is the ruling on this?

The Committee gave the following answer:

If that woman stopped Sawm because she was unable to, she must make up for these days when she becomes able to do.

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Allah states, ﴿and whoever is ill or on a journey, the same number [of days which one did not observe Saum (fasts) must be made up] from other days. Allâh intends for you ease, and He does not want to make things difficult for you. (He wants that you) must complete the same number (of days), and that you must magnify Allâh [i.e. to say Takbîr (Allâhu Akbar; Allâh is the Most Great] for having guided you so that you may be grateful to Him.﴾ However, if her illness is incurable according to the doctors, she should feed a needy person half a Sa` (1 Sa` = 2.172 kg) of wheat, rice, fresh dates or such foods in place of every day she did not observe Sawm. This also applies to elderly men and women who are too infirm to observe Sawm. In this case, they need not make up for Sawm.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 1575

Q: I broke my Sawm (fasting) two days in Ramadan of the year 1395 A.H., and the next Ramadan came while I had not made up for those days. In Ramadan of the year 1396 A.H., I broke my Sawm for three days, and I made up for the five days consecutively in Muharram of the year 1397 A.H. Do I have to pay Kaffarah (expiation)? My father died, and my mother is keen on offering Salah (Prayer) and observing Sawm. She began to offer two Rak`ahs (units of Prayer) after each Salah on his behalf. Some people told her to

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offer Salah on Friday, so she started to offer two Rak`ahs after each Fard (obligatory) Salah on Friday. Please advise him concerning this matter.

A: If breaking the Sawm was for a legitimate excuse, you have only to make up for these days, as Allah states, ﴾but if any of you is ill or on a journey, the same number (should be made up) from other days.﴿ However, if breaking the Sawm was without a legitimate excuse, you must repent in addition to making up for these days, as it is impermissible to break the Sawm in Ramadan except for a legitimate excuse. You do not have to pay Kaffarah (expiation) for the three days of Ramadan 1396 A.H. As for the two days of Ramadan 1395 A.H., you should feed a needy person half a Sa` (1 Sa` = 2.172 kg) for every day, if you had delayed making up for them without a legitimate excuse. This is the case if you broke your Sawm for any reason other than sexual intercourse. If you broke your Sawm by having sexual intercourse, you should pay Kaffarah in addition to making up for the days in which you broke your Sawm, which is freeing a believing slave. If you cannot do that, you should observe Sawm for two consecutive months. If you cannot do this, you must feed sixty needy people. As for your mother offering two Rak`ahs for your father after each Salah on Friday, this is impermissible. This was not ordained by Allah; rather it is a Bid`ah (innovation in religion). It is only permissible for her to supplicate to Allah to have mercy upon him, and give Sadaqah (voluntary charity) on his behalf.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa No. (4845)

Q: I am a certain kind of cancer patient. I did not observe Sawm (fast) during the last month of Ramadan on account of being severely sick. I received medical treatment in King Faysal specialized hospital and I am now cured. My question is: may I observe Sawm or not?

A: You should hasten to make up for the Sawm you missed during last Ramadan after Allah has cured you of disease. In this regard, Allah (Exalted be He) said: ﴾but if any of you is ill or on a journey, the same number (should be made up) from other days.﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The sixth question of Fatwa no. 5081

Q 6: i had an accident a few days before Ramadan and i could not observe Sawm (fasting). Given that in the following two years i observed Sawm in Ramadan, what is the ruling on the first month i could not observe Sawm? I am able to observe Sawm, but it is too difficult for me. Shall I feed needy people to compensate for the month which I broke Sawm, or shall I observe Sawm myself? What is the ruling on the next years, shall I observe Sawm even if it is difficult for me, or shall I feed needy people instead?

A: First, as for the days in which you broke your Sawm and have not made up for them until now, you should make up for them and feed a needy person for every day; you delayed making up for those days while you could have done so.

Second, as for the next years, you should observe Sawm if you can. If it is too difficult for you, you may break your Sawm and make up for it when you are able to do so, as Allah states, ﴾and whoever is ill or on a journey, the same number [of days which one did not observe Saum (fasts) must be made up] from other days.﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

First question from Fatwa No. 8973

Q 1: I was working in Iraq three years ago and my employer was a Christian. we stole some money without his knowledge because he was giving us low salaries in return for our hard labor during the whole month. Furthermore, he did not give us any holidays thus work had to continue even on Fridays. All of this was in return for low wages. After I returned to my home country, I felt guilty and I am trying to repent from this sin. What should I do so as to fulfill my duty as far as this stolen money is concerned? What is your advise?

I also broke my Sawm (Fast) on some days of Ramadan when I was living in Iraq, what should I do? I have read that whoever breaks his Sawm purposefully on a day of Ramadan, then fasting for a lifetime will not make up for this missed day.

A: First: You have to repent sincerely to Allah, regret what you have done, and resolve not to go back to that sin. Furthermore, you should restore the rights of the man who you have wronged, even if he was a Christian if it is possible for you to do this. However, if there is difficulty in finding the wronged person, then you may spend the money in charitable ways.

Second: You should make up the missed days in which you broke Sawm in Ramadan and repent to Allah from this act, may He forgive and accept your repentance. Besides, you should feed one poor person from the ordinary food that you eat, for each day that you delayed in making up for it until the next Ramadan.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 10570

Q 2: Some students still have to make up for some days missed in Ramadan when the next Ramadan arrives. This means that they have to make up for these days in addition to feeding a needy person for every day. However, they want to make up for these days anywhere else, whether in Riyadh during the winter or in Abha. Is it permissible for them to feed one needy person before observing Sawm, or shall they observe Sawm and then feed people after they return to their hometown because they don't know anyone in the other cities? Is it enough to pay money? If yes, how much is required?

A: It is permissible to pay the Kaffarah (expiation) of delaying the compensation for Sawm once or separately, whether before, during, or after compensation. It is not enough to pay money instead of feeding people.

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa No. 10766

Q: Several years ago, when I was twelve years old, I began to experience menstruation. I got my first period during Ramadan. At this age,

my mother prevented me from observing Sawm (Fasting) because I was young. Ramadan ended and I did not fast at all. Should I make up for this month and offer Kaffarah (expiation), taking into consideration that this happened a long time ago?

A: This girl should make up for the days that she did not fast after starting to menstruate in Ramadan as she had reached the age of puberty. She should also offer Kaffarah for delaying making up for these days until the next Ramadan had started. This Kaffarah is to feed a needy person half a Sa` (1 Sa` = 2.172 kg) of wheat, rice, or the like of the staple food of the location where a person lives for each day that she did not fast.

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First, fourth, and eighth questions from Fatwa no. 9861

Q 1: what is the ruling on a woman who gave birth in Ramadan several times and was unable to make up for the missed fasts?

A: A woman who gives birth in Ramadan is obliged to make up for the days she missed in Ramadan. If she delays making up for these days till the next Ramadan without an excuse, she must make them up and feed one poor person

for each day that she broke her fast. If she has an excuse that makes her delay making them up, she has to make up for the missed days only without offering expiation.

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Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Q 4: What is the ruling on a person who dies before making up for the days he missed if he had the intention to make up for them? Is it permissible for his children to make up for the days that he missed?

A: If the person breaks his Sawm (Fast) during Ramadan for a legal excuse then fails to make up for it without negligence on his part then dies, there is no blame on him. But if he delays making up for the missed days without a legal excuse and then dies, it is permissible for any of his relatives to observe Sawm on his behalf as it is authentically reported that the Prophet (peace be upon him) said: ﴾If anyone dies in a state (that he had to complete) some days of fast, his heir must fast on his behalf.﴿ Reported by Al-Bukhari and Muslim.

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Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Q 8: what is the ruling on the Sawm (Fast) of a person who gets angry, reviles and abuses others a lot?

A: A Muslim should guard his tongue against cursing and insulting others at all times especially during the month of Ramadan. Reviling and abusing others is not of the morals of Islam. Moreover, one should keep his organs away from what Allah has prohibited. If a person abuses or reviles against him, he should say: "I am observing Sawm." The Prophet (peace be upon him) taught his Ummah (nation) to behave in such a manner. He who curses or abuses others is a sinner. But his Sawm is valid, though the reward of Sawm decreases according to what he says of cursing and committing of sins. The Prophet (peace be upon him) said: ❨"If one does not eschew lies, false conduct, speaking bad words to others,

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Allah has no need that he should abstain from his food and his drink."❩ This Hadith was reported by Al-Bukhari in his Sahih.

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Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa No. 12845

Q: A woman was forced to break her Sawm (Fast) during Ramadan for several years due to illness and menstruation. She never broke her Sawm deliberately. However, she has not made up for the missed months of Ramadan until now. Because of this, about six months are due upon her to fast. Now, she wants to make up for the missed days, so she began fasting Mondays and Thursdays, but her husband forbade her from continuing her Sawm. What should she do? Should she obey her husband and break her Sawm or observe Sawm without her husband's permission? Kindly, help me. May Allah reward you.

A: The said woman should make up for the number of days during which she broke her Sawm as well as feed a poor person for each day that she missed.

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It is not permissible for her husband to forbid her to make up for the missed days, because this Sawm is obligatory upon her and she should not obey him in this matter.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fourth question from Fatwa No. 820

Q 4: A person died on the first day of `Eid-ul-Fitr (the Festival of Breaking the Fast). On the first or second day of Ramadan he felt ill and could not fast during the rest of Ramadan. Should his inheritors observe Sawm (Fast) on his behalf or should they feed the needy in expiation for his breaking Sawm? Or are both the dead and the inheritors free from blame?

A: If the ill person breaks his Sawm out of his inability to perform it and could not make up for it then dies on the first day of `Eid-ul-Fitr, making up for the missed days is not obligatory for him, as his death occured on the day of `Eid-ul-Fitr it denied him all opportunities to make up for it. Therefore, his inheritors do not need to make up for them or to feed the needy in expiation for this.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman
`Abdullah ibn Mani`	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify

Fatwa no. 2169

Q: my father died after suffering from a severe illness that prevented him from fasting half the month of Ramadan. He ordered me to fast these days for him. Should I carry out his request or offer Kaffarah (expiation)?

A: If the case is as you mentioned, you should not fast on his behalf or offer Kaffarah for the fasts that he missed. This is because of the general meaning of the Ayah in which Allah says, ﴾Allâh burdens not a person beyond his scope.﴿ Since your father was unable to fast or to make up for the days he missed, there is nothing obligatory on him.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa No. 2277

Q: my wife suffered from an illness for three and a half years in which she could not observe Sawm (Fast) from 1395 to 15/09/1398 A.H., then she died. The missed days of Sawm accumulated to three months and a half. Should I offer Sawm for this period on her behalf, pay a Sadaqah (voluntary charity), or both? Is it permissible for one of her relatives other than me to fast this period on her behalf? Kindly, give me your Fatwa.

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A: If the state is as you mentioned that your wife remained ill for three years and a half in which she could not observe the Sawm of Ramadan and later she died, if she suffered from the illness until death, she is not obliged to make up for the missed days, for Allah (Exalted be He) says: ﴿Allâh burdens not a person beyond his scope.﴾ Allah also said: ﴿So keep your duty to Allâh and fear Him as much as you can﴾ Accordingly, neither her relatives nor her husband are required to make up for the missed days on her behalf. However, if she had recovered and continued to be healthy for a period long enough to make up for the missed days but out of heedlessness she did not do that, then her husband and relatives should fast these days on her behalf.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 2261

Q: my mother fell ill during Ramadan and could not observe Sawm (Fasting) for eight days of the month. She died three months after Ramadan. Should I fast these eight days on her behalf? Can I delay fasting them until after Ramadan of next year, or can I instead pay Sadaqah (voluntary charity) on her behalf?

A: If your mother recovered after the month of Ramadan in which she missed the eight days and did not make up for the days she missed, even though there was enough time for her to do so before she died, it is Mustahab (desirable) for you or one of her other relatives to fast these eight days on her behalf, because the Prophet (peace be upon him) said, ("Anyone who dies owing fasts, their heir must fast on their behalf.") (Agreed upon by Al-Bukhari and Muslim) It is permissible to delay fasting the missed days, but it is better to hasten and fast them if one is able to do so. However, if her illness continued until she died and she was not able to make up for the missed fasts, you are not required to make up for them either, due to her inability to do so and the general meaning of the Words of Allah (which mean): (Allâh burdens not a person beyond his scope.) and (So keep your duty to Allâh and fear Him as much as you can)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

First question from Fatwa No. 3122

Q 1: can a man make up for the missed days of Ramadan on behalf of his dead wife? Who is the most entitled to make up for her missed days of Sawm (fasting); her husband or children? Is it permissible to distribute these days among the members of the family so that every person

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fasts a day?

A: There is no sin on her if she can not fast after she has broken Sawm in Ramadan until her death. However, if she had recovered and did not make up for the missed days, her heirs and relatives have to make up for these days on her behalf. The Prophet (peace be upon him) said, ﴾If anyone dies while some days of fast are due on him or her, his or her heir must fast on their behalf.﴿ Reported by Al-Bukhari and Muslim. There is no harm in distributing the days among the members of her family.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa No. 4704

Q: My eighteen year old son died five days ago, he was a student in the university of King `Abdul-`Aziz. He had only missed one day of last Ramadan because of a car accident on the first day of Ramadan. This accident resulted in his right thigh and left hand being broken and he left the hospital after treatment to the house which was not air conditioned much to his suffering because half of his body was covered with a splint that makes him feel extremely hot. He offered Sawm on the following days until the end of Ramadan after the house was provided with air conditioners. What is the ruling in this regard? I would like to inform you that he did not make up for that day, and

the physician advised him to stop fasting so that his broken bones would heal and because of his need for healthy nutrition.

A: If the state is as you have mentioned, that your son had a car accident and had to break his Sawm on the first day of Ramadan due to him being unable to fast, then died before making up for that missed day, there is nothing due upon him. His relatives are not obliged to make up the missed day on his behalf or to pay Fidyah (ransom), as Allah (Exalted be He) says: ﴿Allâh burdens not a person beyond his scope.﴾

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa No. 4860

q: My father died and did not make up for some missed days of Ramadan of the year 1400 A.H. I do not know the number of days missed. The days missed were not due to illness, rather he broke his Sawm (Fast) while he was traveling and feeling tired. The next Ramadan came and my father did not make up for the missed days of the previous one. I told him of the matter and he replied that he will make them up in the winter. However, he died due to a car accident and I am sure that he did not make up for these days. I ask you to guide me; what should I do? Should I fast these days or give Sadaqah (voluntary charity) on his behalf, for he left considerable wealth?

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A: It is permissible for you to observe the fast of the days you think your father did not make up for, for the general meaning of the Prophet's saying: ﴾If anyone dies in a state (that he had to complete) some days of fast, his heir must fast on his behalf.﴿ Reported by Al-Bukhari and Muslim.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa No. 5870

Q: I have a daughter who is feeble, thus her mother forbade her to observe Sawm (Fast) for two consecutive months of Ramadan. The girl died and did not make up for the two months of Ramadan. Is her mother blamed for this, being the one who forbade her to fast? Should the mother make up for these missed days on behalf of her daughter? Kindly help us with your Fatwa. May Allah reward you.

A: If this girl was too weak to fast, she is subjected to the same ruling of a sick person. No blame is on the mother for forbidding her to fast in Ramadan. If this state of illness remained until the girl died, she does not have to make up for the missed days. However, if she was able to fast without much difficulty, then her mother is blamed for preventing her daughter from observing Sawm in Ramadan. It is permissible for her to make up for the missed days on her behalf. It is preferable that the mother takes on this responsibility as the one who initiated the problem.

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Eleventh question from Fatwa No. 7942

Q 11: my grandfather died without making up for the days that he did not fast during Ramadan due to his illness. I wanted to fast these days on his behalf, but I have to make up for some days missed during my menstruation. Am I permitted to fast on his behalf while I have to make up for my own missed days, or should I finish my missed days then offer Sawm on his behalf?

A: A person should hasten to make up for the missed days of Ramadan for himself first, then it is permissible to fast on behalf of any relative of his or hers as prescribed.

If your grandfather died in a state of illness, then there is no need to make up for his missed days, but if he had recovered from this illness and lived a sufficient period to make up for the missed days, but did not fast these days, then you are entitled to offer Sawm on his behalf, for the prophet (peace be upon him) said: (If anyone dies in a state (that he had to complete) some days of fast, his heir must fast on his behalf.) The waliy here is the relative.

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Fatwa No. 9400

Q: My father suffered a severe illness at the beginning of Sha`ban. Later, Ramadan came with no change in my father's condition, as he was unable to eat and only drank water and coffee. He observed Sawm (Fast) on six days of Ramadan during which he did not eat, but drank water and coffee. Some of the benevolent people including his brothers and his wife urged him to break his Sawm, for he had a legal excuse i.e. severe illness. He said to them that there was no way for him to break his Sawm. After a lot of persuasion on the part of his wife that she would make up for his missed days if he died, he consented to break his Sawm complying with his family's wish lest Sawm should affect his health. He broke his Sawm for the rest of Ramadan, and on the first day of `Eid, the right side of his body was totally paralyzed including his foot and arms, and ten days later my father died. now, is my mother obliged to fast these missed days of Ramadan on behalf of my father according to her promise to him? Please, send the answer in a written form knowing that she lives in Yemen and I am a resident of Riyadh. I hope I can convince her with your Fatwa. May Allah guide you to benefit all Muslims.

A: If the state is as you mentioned; your father is excused in breaking Sawm due to his severe illness, and he is not obliged to make up for the missed days of Ramadan or to pay Fidyah (ransom), because he died in the period of his illness. Furthermore, your mother is not obliged to make up for these missed days or to pay Fidyah

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even if she made a promise to him, because there is no obligation on your father to make up for the missed days or to pay Fidyah.

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Voluntary Sawm (Fast)

Fatwa No. 11596

Q: A group working in the field of Da`wah (calling to Islam) in most of the Algerian universities prepares announcements of communal Iftar (breaking the Fast) on Sundays. They fast on Mondays then convene in a hall and break their Sawm together. We inquired about this act, the answer was that they do it for the sake of Da`wah as a means of unifying Muslims. Now, what is the religious ruling in this regard? Is it one of innovated Bid`ahs (innovation in religion), or not?

A: If the situation is as you described in the question, there is nothing wrong with the said gathering or announcing it.

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Fifth question from Fatwa No. 2232

Q 5: a person had to make up for days missed in Ramadan but instead he fasted voluntarily, later he made up for the missed days, is this sufficient for him?

A: Whoever observes voluntary Sawm (Fast) before making up for the missed days of Ramadan, then compensates for the obligatory days, there is nothing wrong with that. However, he should have

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made up for the missed days of Ramadan first, then it is up to him to fast voluntarily, for the obligatory Sawm is more important.

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The third question of Fatwa no. 6497

Q 3: Is it permissible to observe voluntary Sawm (Fast) with two intentions: the first to make up for missed days of Ramadan and the second to apply an act of Sunnah (supererogatory act of worship following the example of the Prophet)? Is the Sawm of a traveler or an ill person who can fast valid or not?

A: It is not permissible to observe voluntary Sawm with two intentions: one to make up for missed fasts and another to perform an act of Sunnah. It is better for a person who is traveling a distance over which it is permissible to shorten Salah (Prayer) not to observe Sawm. However, it is unobjectionable to observe Sawm in such a case, which will discharge the obligation. It is better for an ill person, if Sawm will be too hard for them, not to observe Sawm. Furthermore, if it is certain or probable that Sawm will cause harmful effects or results in death, it will be obligatory to refrain from Sawm so as to avert harm and hardship. Later on, a traveler or an ill person must make up for the days of Ramadan they have missed. However, if they observe Sawm despite difficulty, it will discharge the obligation.

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Fatwa no. 6139

Q: I am a twenty-seven-year-old Saudi man. I went to prison and I began to worship Allah. I observe Sawm (fasting) on Monday and Thursday of every week, on three days of every month, the whole month of Rajab; nine days of Dhul-Hijjah; the ninth, tenth and eleventh of Muharram (i.e. the day of 'Ashura', a day before and a day after); six days of Shawwal, and the middle of Sha'ban. It is claimed that Sawm should be observed in Ramadan only, and the rest is a Bid'ah (innovation in religion), and there is no Sahih (authentic) Hadith that proves them. But I found a Sahih Hadith which states this in the book entitled "Tanbih Al-Ghafilin" by Shaykh Abu Al-Layth Al-Samarqandy. Please advise whether Sawm on these days is really a Bid'ah, given that my colleagues in prison say so.

A: Sawm on Mondays and Thursdays, three days of every month (13th, 14th, and 15th of every Hijri month), the ninth of Dhul-Hijjah, the tenth of Muharram, in addition to a day before or after it, and six days of Shawwal, every year, all this is Sunnah (supererogatory acts of worship following the example of the Prophet), established by authority of Sahih (authentic) Hadiths.

This also applies to fasting the first half of Sha'ban. It is also an act of Sunnah to observe Sawm the whole of this month, or most of it. As for dedicating the middle of Sha'ban for Sawm, it is Makruh (reprehensible) and groundless. May Allah grant you more success. As for singling out the month of Rajab for Sawm, it is also Makruh. However, if a person observes Sawm on some of its days and breaks the Sawm on other days, there is nothing wrong with this. May Allah double your reward and accept your Tawbah (repentance).

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Fatwa no. 12128

Q: Which days are most recommendable to observe voluntary Sawm (Fast) and which months are most recommendable to pay Zakah (obligatory charity)?

A: The most recommendable days to observe voluntary Sawm are Mondays, Thursdays, the White Days (13th, 14th, and 15th of every Hijri [lunar] month), the first ten days of Dhul-Hijjah, especially the Day of `Arafah (9th of Dhul-Hijjah), the 10th of Muharram along with one day before or after it, and the six days of Shawwal.

With regard to Zakah, it should be paid during any month after the passage of a full Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) on a property that has reached the Nisab (the minimum amount on which Zakah is due).

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Fifteenth question from Fatwa No. 6467

Q 15: is observing Sawm (Fast) on the White Days sufficient for the Sawm of Monday and Thursday as well?

A: The Sawm of the White Days i.e. (13th, 14th, and 15th of every Hijri month) and the weekly Sawm of Mondays and Thursdays is an independent ordained `Ibadah (worship). Whichever sort of Sawm someone intends, they are rewarded for it.

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Fourth question from Fatwa No. (11346)

Q 4: i am accustomed to observing voluntary Sawm (fast) for three days of every month. However, i sometimes get so tired that i cannot observe such a Sawm. Am i sinful for not observing it? Is the reward of the previous observance of Sawm recorded for me or does abandoning this Sawm decrease the reward? Is it obligatory on every person who observes Sawm for three days of every month to do so regularly?

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A: You will receive the reward of the previous Sawm you observed. Moreover, you are not sinful for abandoning voluntary Sawm.

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Fatwa no. 4198

Q: Today, Tuesday, is the fourth day of my fasting for the six days of Shawwal. (This morning) I woke up annoyed and looked at the clock; it was 04:15 a.m. The Adhan (call to Prayer) for the Fajr (Dawn) Prayer is called at 04:35 a.m. So I smoked a cigarette and drank some water and then went to the Masjid (mosque). I found someone sleeping in there, so I woke him to lighten the Masjid in preparation for the Fajr Prayer. The man told me that they had offered the Fajr Prayer at its due time, i.e. at 4:55 a.m. I looked at my watch and saw that it was 5:30 a.m. and not 4:30 a.m. as I had first thought. However, I continued my Sawm (Fast) and here I am. Can you tell me the ruling on this? May Allah forgive you and me!

A: If the reality is as you mentioned, then your Sawm on that day is not counted as valid by Shari'ah (Islamic law). Your Sawm became Fasid (void) because you drank water after the Fajr Prayer in error, neglecting to find out the exact time.

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You are not required to fast another day in its place, as fasting the six days of Shawwal is Sunnah (supererogatory act of worship following the example of the Prophet) but it is not Wajib (obligatory). As Shawwal is now over, you cannot make up for that day that was missed. And we advise you to seek Allah's Forgiveness for smoking, as it is Haram (prohibited).

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First question from Fatwa No. (10195)

Q 1: what is the ruling on breaking voluntary Sawm (fast); is it a sin?

A: A person observing voluntary Sawm may break it and will not have to make up for it. In fact, a person observing voluntary fast is given free rein regarding voluntary Sawm whether before or after commencing it.

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Fatwa No. 12305)

Q: My paternal grandmother observes Sawm (fast) three days a month plus every Monday and Thursday intending to do good deeds. However, she was

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informed that observing Sawm on these days is impermissible. We wish that Your Eminence will give us a fatwa in this regard. May Allah show mercy to you and reward you well!

A: observing Sawm on Monday and Thursday is permissible. It is related by Abu Dawud on the authority of Usamah Ibn Zayd (may Allah be pleased with both of them) that the Prophet (peace be upon him) replied to the question of why he always observed Sawm on Monday and Thursday saying: ﴾The works of the people are presented (to Allah) on Monday and Thursday.﴿ In another narration: ﴾I would like my deeds to be shown (to Allah) while I am fasting.﴿ This Hadith clearly indicates that observing Sawm on Monday and Thursday is permissible and is a Sunnah (supererogatory act of worship following the example of the Prophet). Moreover, observing Sawm for three days of every month is also a Sunnah as stated in the Hadith authentically reported from the Prophet (peace be upon him).

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The third question of Fatwa no. 4763

Q 3: What is your legal opinion on fasting six days in Shawwal after the end of Ramadan? I read in the "Muwatta'" of Imam Malik that Imam Malik ibn Anas said - regarding the fasting of the six days of Shawwal - that he never saw one of the scholars or jurists fasting on these days.

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He was also never informed that any of the Salaf (righteous predecessors) did that. The scholars also regarded it as Makruh (reprehensible) and feared that it might be an act of Bid'ah (innovation in religion), and that these days might be wrongly considered as part of Ramadan. This was stated in the "Muwatta'", vol. 1, no. 228.

A: It was authentically reported on the authority of Abu Ayyub (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said: (Anyone who fasts Ramadan and then follows it with six days of Shawwal it is as if they fasted the whole year.) (Related by Ahmad, Muslim, Abu Dawud, and Al-Tirmidhi) This Hadith Sahih (authentic Hadith) is evidence that fasting six days of Shawwal is an act of Sunnah (supererogatory act of worship following the example of the Prophet), which was acted upon by Al-Shafi'y, Ahmad, and a group of other eminent scholars. It is not correct to contradict this Hadith on the grounds of the reasons that some scholars put forth for regarding fasting them as Makruh (reprehensible), claiming they fear that ignorant people may consider these days to be part of Ramadan or think their fasting is obligatory, or because it was not reported that any of the previous scholars used to fast on these days. This is based on conjecture, which is impossible to contradict the authentic Sunnah. [The juristic rule states:] The one who knows the evidence has higher authority than the one ignorant of it.

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The fourth question of Fatwa no. 3475

Q 4: Should the voluntary Sawm (Fast) of the six days of Shawwal be observed directly after Ramadan, following the day of `Eid-ul-Fitr (the Festival of Breaking the Fast), or is it permissible to start observing it several days after `Eid-ul-Fitr, during the month of Shawwal?

A: It is not necessary to observe this Sawm directly after `Eid-ul-Fitr. It is permissible to start observing it one or more days afterwards. The six days can be observed either consecutively or non-consecutively during the month of Shawwal, whichever is easier. This matter is open to choice, as this Sawm is Sunnah and not Faridah (obligatory act).

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The sixth question of Fatwa no. 7306

Q 6: if a person, who is used to fasting the six days of Shawwal regularly, becomes sick, hindered, or feels lazy to fast them in one of the years, is this a sin?

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We hear that anyone who fasts them regularly should not give up doing so.

A: Fasting the Six Days of Shawwal after the day of `Eid-ul-Fitr (the Festival of Breaking the Fast) is an act of Sunnah (whatever is reported from the Prophet). It is not obligatory upon anyone who fasts them once or more to continually fast them. It is not a sin to abstain from fasting them.

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Fatwa no. 2264

Q: If someone misses ten days of fasting in Ramadan due to a Shar'y (Islamic legal) excuse, and then fasts the six days of Shawwal after Ramadan without making up for the missed days of Ramadan, will they attain the Thawab (reward from Allah) promised for fasting the whole month of Ramadan then following it with fasting the six days of Shawwal? Will it be as if they had fasted the whole year? Guide us and may Allah reward you well!

A: Evaluating the rewards of the deeds performed by a Servant of Allah is the special domain of Allah (Glorified and Exalted be He). If a servant seeks the Reward of Allah (Glorified and Exalted be He), and exerts themselves in their obedience to Allah, their reward will not be lost. Allah (Exalted be He) says: ﴾Certainly We shall not make the reward of anyone who does his (righteous) deeds in the most perfect manner to be lost.﴿ Anyone who still has missed days of Ramadan that they need to make up should

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first of all fast them, and then fast the six days of Shawwal. Following the Sawm (Fast) of Ramadan with six days of Shawwal will not be fulfilled unless one has first completed the Sawm of Ramadan.

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First question from Fatwa No. (4052)

Q 1: may we, in our country, observe Sawm (fast) for two days as a precaution to be sure of observing Sawm on the Day of `Arafah (9th of Dhul-Hijjah)? Radio broadcasts tell us that tomorrow is the Day of `Arafah, while it coincides with the 8th of Dhul-Hijjah according to our calendar.

A: The Day of `Arafah is the day when pilgrims stand in `Arafah (performing one of the rituals of Hajj). Observing Sawm on this day is permissible except for a person who is actually performing Hajj. Thus, if you like, you may observe Sawm on this day. However, it is unobjectionable to observe Sawm on the day preceding it. Moreover, it will be good to observe Sawm on the first nine days of Dhul-Hijjah. In fact, they are honorable days in which observing Sawm is recommendable as the Prophet (peace be upon him) said: ﴿"No good deeds done on other days are superior to those done on these (first ten days of Dhul-Hijjah)." Then some companions of the Prophet said, "Not even Jihad?" He replied, "Not even Jihad, except that of a man

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who does it by putting himself and his property in danger (for Allah's sake) and does not return with either of those things."﴾ (Recorded by Al-Bukhari.)

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Fatwa No. (6655)

Q: Controversy arose among the seekers of religious knowledge, not to mention the masses, regarding observing Sawm (fast) on Friday if it coincides with the Day of `Arafah (9th of Dhul-Hijjah). Is it permissible to observe Sawm on the Day of `Arafah alone if it happens to be on a Friday? Or, should a person observe Sawm on a day preceding or succeeding it, bearing in mind that the former case conflicts with the Hadith prohibiting the observance of Sawm on Friday alone? We hope that Your Eminence will make this issue clear providing the sound Shar`i (Islamic legal) ruling. May Allah reward you with the best!

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A: It is permissible to observe Sawm on the Day of `Arafah alone if it happens to be on a Friday without observing Sawm on a day preceding or succeeding it as the Prophet (peace be upon him) is authentically reported to have urged people to observe Sawm on this day highlighting its superiority and the great reward for observing Sawm on it. The Prophet (peace be uon him) said: ﴾Fasting the Day of `Arafah forgives the sins of two years: the previous and the following. As for the Day of `Ashura' i.e. the tenth of Muharram, it forgives the sins of the previous year.﴿ Related by Ahmad, Muslim and Abu Dawud. This Hadith specifies the general meaning of the Hadith that reads: ﴾None of you should fast on Friday unless he fasts a day before or after it.﴿ Related by Al-Bukhari and Muslim. Accordingly, the general prohibition understood from this Hadith should be understood in the context of observing Sawm on Friday for it merely being Friday. However, observing Sawm on Friday for another purpose recommended by Sahri`ah is permissible and not prohibited even if Sawm is observed on Friday alone. If Sawm is observed on a day preceding or succeeding it, it will be a more precautionary implementation of the two Hadiths which will have the effect of the increase of the reward.

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Fatwa No. (11747)

Q: People here differed regarding observing Sawm (Fast) on the Day of `Arafah (9th of Dhul-Hijjah) this year as it coincides with Saturday. Some said they observed Sawm on the Day of `Arafah because it was the Day of `Arafah not because it was Saturday on which observance of Sawm is prohibited. Others did not observe Sawm because it was Saturday, the Jews' day of worship, and they wanted to act in contradiction to the Jews. As for myself, I was of the latter opinion. I am confused as to what the Shar`y (Islamic legal) ruling is on this issue. I researched it in many religious and Shari`ah books; however, I did not reach a decisive ruling on observing Sawm on such a day. I hope that Your Honor will guide me to the Shar`y ruling and send it me in a written document. May Allah reward you for this in this life and the Hereafter and for the beneficial knowledge you give to all Muslims.

A: Observing Sawm on the Day of `Arafah on its own, whether it coincides with Saturday or otherwise, is permissible. In fact, coincidence with any day of the week will make no difference in this regard, as observing Sawm on the Day of `Arafah is an independent Sunnah (supererogatory act of worship following the example of the Prophet). Moreover, the Hadith prohibiting observing Sawm on Saturday is Da`if (a Hadith that fails to reach the status of Hasan, due to a weakness in the chain of narration or one of the narrators) as it is Hadith Mudtarib (a Hadith with disagreement over a transmitter or the text) that conflicts with authentic Hadith.

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Fatwa No. (13019)

Q: is it permissible to perform an act of worship with more than one intention? For example, one may have to observe Sawm (fast) to make up for a day missed during Ramadan. Is it permissible to intend both, making up for that day and observing Sawm on the Day of `Arafah (9th of Dhul-Hijjah), i.e. having two intentions; one for compensation and another for voluntary Sawm? Another example, may one combine the performance of Hajj and `Umrah (lesser pilgrimage) at the time of Hajj? Please inform us, may Allah reward you!

A: It is permissible to observe Sawm on the Day of `Arafah as the day one has to make up for, which replaces that day. However, by doing so, one will not receive the exclusive reward of observing Sawm on the Day of `Arafah as there is no evidence to substantiate it. As for combining the performance of Hajj `Umrah, it is approved of by the Prophet's (peace be upon him) statement: ❨`Umrah has been incorporated in Hajj until the Day of Resurrection.❩

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The second question of Fatwa No. (2174)

Q 2: i broke my Sawm (fast) one day of Ramadan due to severe illness. is it permissible for me to make up for it on the Day of `Arafah (9th of Dhul-Hijjah) - the Day marking the Hajj - bearing in mind that I had already observed Sawm on that day?

A: If you have already observed Sawm on the Day of `Arafah to make up for the day you did not fast in Ramadan, it will replace making up for the day you missed. However, it is preferable to make up for the days of Sawm one misses on a day other than the Day of `Arafah, so that one may dedicate oneself to Dhikr (Remembrance of Allah), Du`a' (supplication) and other acts of worship during Hajj or to fast it voluntarily outside of Hajj. By doing so, one may combine both virtues of observing Sawm voluntarily on the Day of `Arafah and compensation reconciling the opinions of scholars regarding whether compensating for days of Sawm missed during the first nine days of Dhul-Hijjah is Makruh (reprehensible).

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The fourth question of Fatwa No. (2187)

Q 4: what is the ruling on observing the optional Sawm (fast) of the Day of `Arafah (9th of Dhul-Hijjah) while one has yet to make up for days of Sawm missed during Ramadan?

A: If someone observes Sawm on the Day of `Arafah voluntarily while one has to make up for days of Sawm missed during Ramadan, his Sawm is valid. However, it is encouraged by Shari`ah not to delay compensation because one's soul is in Allah's Hands and one does not know when death will come. Thus, observing Sawm on the Day of `Arafah as compensation for a missed day of Ramadan is better than observing voluntary Sawm on that a day. Undoubtedly, obligatory acts of worship are to be given priority over supererogatory acts and should be given greater attention.

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The seventh question of Fatwa No. (7233)

Q 7: is the Prophet (peace be upon him) authentically reported to have observed Sawm for the first ten days of Dhul-Hijjah?

A: It is not authentically reported that the Prophet (peace be upon him) observed Sawm the first ten days of Dhul-Hijjah - better described as the nine days preceding `Eid-ul-Adha (the Festival of the Sacrifice). However, he (peace be upon him) urged people to do good deeds during these days. The Prophet (peace be upon him) is authentically reported to have stated: ("No good deed performed on other days are superior to those performed during these (first ten days of Dhul-Hijjah)."

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Then some companions of the Prophet asked, "Not even Jihad?" He replied, "Not even Jihad, except that of a man who does it by putting himself and his property in danger (for Allah's sake) and does not return with any of those things.") (Recorded by Al-Bukhari.)

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Sawm on the Day of 'Ashura'

Fatwa no. 10962

Q: What is obligatory for a Muslim to do on the Day of 'Ashura' (10th of Muharram)? Should they pay Zakat-ul-Fitr (obligatory charity paid before the Festival of Breaking the Fast) on that day?

A: It is prescribed for a Muslim to observe Sawm (Fasting) on the Day of 'Ashura', as it was authentically reported that the Prophet (peace be upon him) ordered his Sahabah (Companions) to observe Sawm on that day. However, when the Sawm of Ramadan was enjoined, it became permissible either to fast or not to fast on the Day of 'Ashura'. No Zakat-ul-Fitr is to be paid on the Day of 'Ashura' as due on 'Eid-ul-Fitr (the Festival of Breaking the Fast) after the month of Ramadan.

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Second question from Fatwa No. 13700

Q 2: is it permissible to observe Sawm (Fast) on the day of `Ashura' (the 10th day of the month of Al-Muharam) alone?

A: It is permissible to observe Sawm on the day of `Ashura' only but it is better to observe Sawm one day before or after it. This is the authentic Sunnah (commendable act) reported from the Prophet (peace be upon him) as he said: ﴾If I live till next year I will fast the ninth﴿ Ibn `Abbas (may Allah be pleased with them) said, 'That is to say, along with the tenth day.'

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First question from Fatwa No. 6774

Q 1: What is the ruling on someone who has days to make up for Ramadan and wants to fast voluntarily or

(Part No. 10; Page No. 402)

to fast the day of `Ashura (10th and 11th of Muhrram) with the intention of making up for the fasts he missed in Ramadan? Is it permissible for a person who owes days from Ramadan to fast on `Ashura? is it permissible for a person who owes days from Ramadan to fast on `Ashura and one day after or before with the intention of making up missed days?

A: They should not observe voluntary fasts when they still owe one or more days from Ramadan. They should start with the fasts they missed in Ramadan, and then observe voluntary fasts.

Second: If they fast the tenth and eleventh of Muharram with the intention of making up days they missed of Ramadan, it is permissible and will make up for two of the days that they missed. The Prophet (peace be upon him) said, ﴾Actions are judged but by intentions, and every person will have but that which he intended.﴿

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Making up for supererogatory Sawm (Fast)

Third question from Fatwa No. 2014

Q 3: I observe Sawm for three days every month. One month, I felt ill. Therefore, I could not observe Sawm. Do I have to make up or expiate for them?

(Part No. 10; Page No. 403)

A: there is no making up for the missed days of supererogatory Sawm even if a person missed them willingly. But it is better for the Muslim to continue doing good deeds according to the Saying of the Prophet (peace be upon him): ﴾The deed liked most by Allah is one to which the doer adheres constantly even if it is small.﴿ So you do not have to make up or expiate for your missed supererogatory Sawm. It should be noted that a person gets rewarded even if he fails, due to disease, inability, traveling, or the like, to do good deeds that he used to do as in the Hadith: ﴾When a slave of Allah suffers from illness or sets on a journey, he is credited with the equal of whatever good works he used to do when he was healthy or at home.﴿ Related by Al-Bukhari in his Sahih.

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(Part No. 10; Page No. 404)

First question from Fatwa No 13589

Q 1: i am a lady who likes to observe Sawm (Fast) three days a month. However, I can not do so for the 13th, 14th, and 15th of every Hijri month as I am sometimes on my menstrual or postpartum period. Is it permissible for me to observe Sawm (Fast) on any days other than the 13th, 14th, and 15th? Is this sufficient for observing Sawm for the whole year?

A: It is better for whoever likes to observe Sawm for three days on a monthly basis to do so on the White Days (13th, 14th, and 15th of every Hijri month). However, a person may observe Sawm on any other three days and hopefully this might be sufficient for observing Sawm for the whole year because every good deed is multiplied by ten. Moreover, the Prophet (peace be upon him) did not specify the White Days when he advised Abu Hurayrah and Abu Al-Darda' to fast three days a month. Besides, the Prophet (peace be upon him) said to Abdullah ibn `Amr ibn Al-`As (may Allah be pleased with them both) (Observe Sawm for three days during the month; this is like fasting for the whole year.)

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The second question of Fatwa no. 7115

Q: A debate arose between me and some of my colleagues due to my mentioning that in Syria we fast Ramadan and on the night preceding 'Eid-ul-Fitr (the Festival of Breaking the Fast) we have Suhur (pre-dawn meal before the Fast) and then have breakfast only after offering 'Eid Prayer. Is this permissible and is it to be considered completing the number of days in the month i.e. thirty days? Is it considered a day of Sawm (Fast)? Please, provide me with sufficient proofs based on the Book of Allah and the Hadith of the Messenger (peace be upon him).

A: It is prohibited to fast on the day of the two 'Eids. It is also not permissible to have Suhur (pre-dawn meal before the Fast) on the night preceding 'Eid-ul-Fitr (the Festival of Breaking the Fast) with the intention to fast that day so as to complete fasting thirty days. This is based on the Hadith recorded in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) on the authority of 'Umar (may Allah be pleased with him) who said: ﴿These are two days which the Messenger of Allah (peace be upon him) has forbidden the observing of Sawm (Fast) on them: the day when you break your fast ('Eid-ul-Fitr) and the other day when you eat of your sacrifices ('Eid-ul-Adha).﴾

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The Sunnah (action following the example of the Prophet) on 'Eid-ul-Fitr is to eat some dates before going out to the Musalla (place for prayer) to offer Salat-ul-'Eid (the Festival Prayer) based on the Hadith reported by Al-Tirmidhi from Buraydah (may Allah be pleased with him) who said: ﴿The Messenger of Allah (peace be upon him) used not to go out (to the Musalla) on the Day of Al-Fitr (Breaking the Fast) except after eating and used not to eat on the Day of Al-Adha (Sacrifice) except after offering Salah (Prayer).﴾

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Fatwa no. 12324

Q: During Ramadan, we traveled to a Muslim country. We observed Sawm (Fast) on the Day of `Eid to make up for some days we missed during Ramadan. Is this valid or not? Please give us a Fatwa (legal opinion issued by a qualified Muslim scholar), may Allah reward you with the best! Traveling with us was a sick person who had an artificial kidney implanted within his body. He was not able to observe Sawm. What is the ruling on this?

A: It is not permissible to observe Sawm on the Day of `Eid. Observing Sawm on this day does not suffice

for making up for the obligatory days of Sawm you missed. As for the patient within your company who cannot observe Sawm, he is permitted to break Sawm and make up for the missed days later if he can observe Sawm.

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Fatwa no. 11507

Q: a man is accustomed every year to observe Sawm (Fast) on the White Days (13th, 14th, and 15th of every Hijri month) of every Sha'ban, and slaughters a sacrificial animal and gives it as Sadaqah (voluntary charity) on the night before the 15th of Sha'ban. Would you please give us a ruling on this so we can either advise this man or support him in doing this.

A: The Prophet (peace be upon him) encouraged the voluntary observance of Sawm on the three White Days of every (Hijri) month, without specifying one month over another for Sawm, except Ramadan, as is well-known. So, singling out Sha'ban over other months to observe Sawm on the White Days of that month only contradicts the generality of the teachings of the Sunnah, which indicate non-specification. The Prophet (peace be upon him) encouraged his Ummah (nation based on one creed) to draw closer to Allah by voluntarily slaughtering sacrificial animals for His Sake Alone, without singling-out a specific day or month for it. Allah (Glorified be He) says (what means): ﴿Say (O Muhammad صلى الله عليه وسلم): "Verily, my Salât (prayer), my sacrifice, my living, and my dying are for Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists).﴾ ﴿"He has no partner. And of this I have been commanded, and I am the first of the Muslims."﴾ Making a habit of slaughtering a sacrificial animal on the night before the 15th of Sha'ban is Bid'ah (innovation in religion) and a specification with no evidence to support it.

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It was authentically reported that the Prophet (peace be upon him) said, ﴾"Anyone who does an action which is not in accordance with this matter of ours (Islam), will have it rejected."﴿ He also said, ﴾"Anyone who introduces something into this matter of ours (Islam) that is not part of it, will have it rejected."﴿

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The fourth question of Fatwa no. 7912

Q 4: Is it permissible to observe Sawm (Fasting) on Mondays and Thursdays of Rajab and Sha'ban? Is it permissible to observe Sawm after the fifteenth of Sha'ban?

A: Observing Sawm on Mondays and Thursdays is not only restricted to Rajab or Sha'ban, rather it is a Mandub (commendable) act during all the months of the year. It is also permissible for whoever is in the habit of fasting them all year to observe fasting them after the fifteenth of Sha'ban, even if one of these days coincides with the Day of Doubt (so called because there is doubt concerning it - is it the last day of Sha'ban or the first day of Ramadan), for the Prophet (peace be upon him) said: (Do not observe fast for a day or two days ahead of Ramadan, except a person who is in the habit of observing a particular Sawm; they may fast on that day.) (Agreed upon its authenticity by Al-Bukhari and Muslim)

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(Part No. 10; Page No. 409)

I`tikaf (seclusion for worship in a Masjid)

(Part No. 10; Page No. 410)

The fourth question of Fatwa No. 3810

Q4: Is it permissible for a person to begin i`tikaf at any time other than the last ten days of Ramadan?

A: Yes, it is permissible to begin I`tikaf at any time, but the best time is the last ten days of Ramadan in keeping with the tradition of Allah's Messenger (peace be upon him) and his Companions (may Allah be pleased with them). It is authentically reported that the Prophet (peace be upon him) began I`tikaf during the month of Shawwal in some years.

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The fourth, fifth, sixth, and seventh questions of Fatwa no. 6718

Q 4: What are the conditions of I'tikaf (seclusion for worship in a Masjid)? Is Sawm (Fasting) a condition of I'tikaf? Is it permissible for a Mu'takif (one who observes I'tikaf) to visit a sick person, accept an invitation, tend to his family's needs, attend a funeral, or go to work?

A: It is prescribed to observe I'tikaf in a Masjid (Mosque) in which congregational prayers are held. If the Mu'takif is one of those for whom Jumu'ah (Friday) Prayer is obligatory and the period of his I'tikaf will include a Friday, it is better for him to stay in a Masjid where Jumu'ah Prayer is observed. It is not a condition for the Mu'takif to be fasting. According to the Sunnah (acts, sayings or approvals of the Prophet), the Mu'takif should not visit the sick during his I'tikaf, accept any invitation,

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tend to his family's needs, attend any funeral, or go to work outside the Masjid, because it was authentically reported that 'Aishah (may Allah be pleased with her) said: (The Sunnah for the Mu'takif is not to visit a patient, attend a funeral, touch or be intimate with his wife, or go out for anything unless it is an absolute must.)

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Q 5: When someone wants to observe I'tikaf (seclusion for worship in a Masjid) during the last ten days of Ramadan, what is the time of beginning I'tikaf in the Masjid and the time of ending it?

A: Al-Bukhari and Muslim (may Allah be merciful to them) narrated on the authority of 'Aishah (may Allah be pleased with her) that ﴾when the Messenger of Allah (peace be upon him) decided to observe I'tikaf, he used to offer the Fajr (Dawn) Prayer then go to his place of I'tikaf.﴿ The period of I'tikaf during the last ten days of Ramadan ends with the setting of the sun of the last day of the month.

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Q6: is it permissible to begin i`tikaf (seclusion for worship in a Masjid) in the security office or in the Zakah Committee room which are both in the Masjid (mosque)? It should be noted that the doors of these rooms are inside the Masjid.

A: The rooms whose doors lead to the Masjid

take on the same ruling as the Masjid. If the rooms were outside the Masjid, then they would not be considered a part of the Masjid even if their doors lead to the Masjid.

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Q 7: who narrated the following hadith (Whoever practices I'tikaf of only one day for the sake of Allah, Allah will keep him away from Hell-fire at a distance of three trenches, the distance of each trench is like the distance between the East and the West'.) and what is the degree of the Hadith in terms of authenticity? If a person wants to observe I`tikaf (seclusion for worship in a mosque during Ramadan) for one day, when should he begin I`tikaf and when should he end it? Similarly, if he wants to observe I`tikaf for two days, when should he begin I`tikaf and when should he end it?

A: The hadith is weak. I`tikaaf begins after Fajr (Dawn) Prayer and ends at sunset whether a day or two.

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Fatwa No. 7886

Q: I am a resident of Kuwait and was observing I`tikaf (seclusion in the mosque for worship) during the last ten days of Ramadan. When I heard that the sighting of the new moon (of Shawwal) in Saudi Arabia and other countries had been confirmed, I ended my I`tikaf. I went home, had sexual intercourse with my wife and broke my fast because I thought that day was the first of Shawwal when one is not permitted to fast. What is the legal ruling in this case? What compensation should I and my wife pay? Would you kindly advise and cite the proofs? May Allah reward you.

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A: You did the right thing when you broke your Sawm (fast) on Friday and ending your I`tikaf because it is the day of `Eid-ul-Fitr. The sighting of the crescent of Shawwal was confirmed on the night of Friday. It is authentically reported from the Prophet (peace be upon him) that he stated: ﴾Start fasting on seeing it (the new moon of Ramadan), and give up fasting on seeing it (the new moon of Shawwal)...﴿ If the number of days which you fasted during Ramadan were twenty eight days, observe Sawm (fast) in place of the day which you missed to complete twenty nine days.

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The eighth question of Fatwa No. 8701

Q 8: is it permissible to single out a certain day for observing i`tikaf (seclusion for worship in a Masjid)?

A: It is impermissible to single out a certain day for observing I`tikaf. However, one should be keen to observe it during the last ten days of Ramadan following the example of the Prophet (peace be upon him).

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The eighth question of Fatwa no. 2392

Q 8: How to spend Laylat-ul-Qadr (the Night of Decree) in worship; is it by offering Salah (Prayer), reciting the Qur'an, reading the Sirah (the Prophet's biography),

(Part No. 10; Page No. 414)

listening to lectures and lessons, or celebrating it in the Masjid (Mosque)?

A: First: The Messenger of Allah (peace be upon him) used to be exceptionally diligent in his worship during the last ten days of Ramadan, more so than at any other time; praying, reciting the Qur'an and supplicating. It was reported by Al-Bukhari and Muslim on the authority of 'Aishah (may Allah be pleased upon her) that ﴾when the last ten (nights of Ramadan) began, the Messenger of Allah (peace be upon him) would stay up the night, wake his family (for prayer) and tighten his Izar (i.e. exert himself in worship and abstain from conjugal intercourse).﴿ Ahmad and Muslim reported: ﴾The Messenger of Allah (peace be upon him) used to strive hard in worship during the last ten days of Ramadan as he never did at any other time.﴿

Second: The Prophet (peace be upon him) exhorted to stay up and pray Qiyam (optional Night Prayer) on Laylat-ul-Qadr out of faith and in the hope of reward. It was narrated on the authority of Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said: ﴾Anyone who spends Laylat-ul-Qadr in Qiyam, out of Iman (Faith) and Ihtisab (confident anticipation of Allah's Reward), will have their past sins forgiven.﴿ (Related by the Group of Hadith Compilers except Ibn Majah) This Hadith indicates that it is prescribed to stay up and spend this night in Qiyam.

Third: One of the best Du'a's (supplications) to be said on Laylat-ul-Qadr is that which the Prophet (peace be upon him) taught to 'Aishah (may Allah be pleased with her). It was reported by Al-Tirmidhy who ranked the Hadith as Sahih (authentic), that 'Aishah (may Allah be pleased with her) said: ﴾I said, 'O Messenger of Allah, if I know which night is Laylat-ul-Qadr, what should I say on that night?' He replied, 'Say: Allahumma innaka 'afuwwun tuhib-ul-'afwa fa'ffu 'anny [O Allah! You are All-Forgiving and You love forgiveness, so forgive me].'﴿

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Fourth: With regard to specifying which night of Ramadan is Laylat-ul-Qadr; this requires specific evidence, however the odd-numbered nights during the last ten nights are more likely than others. The night of the twenty-seventh is the most likely to be Laylat-ul-Qadr based upon the Hadiths reported in this regard.

Fifth: With regard to Bid'ahs (innovations in religion), they are not permissible during Ramadan or at other time. It was authentically reported that the Messenger of Allah (peace be upon him) stated: ﴾Anyone who performs an action which is not in accordance with this matter of ours (Islam) will have it rejected.﴿ According to another narration: ﴾Anyone who introduces anything into this matter of ours (Islam) which is not of it will have it rejected.﴿

We know of no basis for the celebrations held during some nights of Ramadan. Truly, the best of guidance is the guidance of Muhammad (peace be upon him) and the worst of matters are those which are newly-invented in the religion.

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Thanks to Allah, vol. (10) of the Fatawa of the Permanent Committee has been completed

Allah willing, vol. (11) is to follow

Starting with the Book of Hajj

In the Name of Allah, the Most Gracious, the Most Merciful

Book of Hajj and 'Umrah

(Part No. 11; Page No. 6)

(Part No. 11; Page No. 7)

Obligation of and conditions for Hajj and 'Umrah

(Part No. 11; Page No. 8)

Importance of Makkah to Muslims

The tenth question of Fatwa no. 3056

Q 10: How important is Makkah to the Muslim world?

A: Allah has made Makkah a place of resort for mankind and a place of safety and a holy sanctuary where pilgrims and scholars can gather to perform the rituals of Hajj and 'Umrah (lesser pilgrimage) in an atmosphere of comfort and tranquility, hoping for Allah's Reward and fearing His Punishment (Glorified be He). It is a place where Muslims get to know one another, and advise and consult one another over matters related to their religious and worldly life. It is also a place where the reward for performing Salah (Prayer) and righteous deeds is multiplied.

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ibrahim's Call for People to Go to Perform Hajj

The fourth question of Fatwa no. 6147

Q 4: It is claimed that Allah (Exalted be He) ordered His Prophet Ibrahim (peace be upon him) to

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proclaim to mankind the Hajj. Ibrahim did, and the people answered his call, even those who were not born yet. Those who did not answer him will not perform Hajj, even if they possess heaps of gold and silver. Is this true?

A: Having finished building the Ka`bah, Allah ordered Ibrahim (peace be upon him) to proclaim to mankind the Hajj, as Allah states, ﴾And proclaim to mankind the Hajj (pilgrimage).﴿ Ibn Kathir said in the Tafsir (interpretation) of this Ayah that Allah stated, "Proclaim to mankind the Hajj to the House which I commanded you to build." Ibrahim said, "O, Allah! How can I inform the people if I cannot reach them?" Allah stated, "You merely proclaim, and I will make them hear you." Ibrahim stood on his Station, it is said that he either stood on Al-Hijr , on Al-Safa , or on Abu Qubays, and said, "O, people! Allah has taken a House, so perform Hajj to it." It is said that the mountains knelt down so that his voice would reach all the corners of the earth, to the extent that those who were in their mothers' wombs heard it. Everything answered that call, even stones, mud, trees, and those whom Allah had predestined to perform Hajj said, "O, Allah! Labbayk (a devotional expression chanted at certain times during Hajj and `Umrah)." This is what was reported from Ibn `Abbas, Mujahid, `Ikrimah, Sa`id ibn Jubayr and more people of the Salaf (righteous predecessors). Allah knows best. It was also narrated by Ibn Jarir and Ibn Abu Hatim in detail. This is the end of the words of Ibn Kathir (may Allah be merciful with him).

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Allah knows the reality of this matter. As for the Adhan (call to Prayer), there is no doubt, as it is stated in the Qur'an.

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The year Hajj was made obligatory

The sixth question of Fatwa no. 4624

Q 6: In which year following the Hijrah (Prophet’s migration to Madinah) was Hajj made obligatory? What is the most authentic report in this regard?

A: Scholars have differed concerning the year in which Hajj was made obligatory. It was said that it was in the fifth year after Hijrah. Others said that it was in the sixth year after Hijrah. It was also said that it was in the ninth or tenth year after Hijrah. The last two opinions which cite that Hajj was made obligatory in the ninth or tenth year after Hijrah are the most likely to be correct. And Allah knows best.

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ruling on Hajj

Second question from Fatwa No. 6315

Q 2: Some people claim that there is no obligation to go to the holy lands to perform Hajj. They also say that whoever goes there, comes back more coarse and merciless. Most of these people are financially and physically capable of performing Hajj, but they are reluctant. What is the ruling on whoever says this? Do they come under the same mentioned Ayah (Qur'anic verse) with regard to the fifth nullifier of Islam?

A: Hajj is one of the pillars of Islam. Whoever denies or resents it after the proof has come to him is a Kafir (disbeliever) who should be asked to repent; if he repents, all is well and good, otherwise he should be killed. A person who is able to do it should hasten to perform the duty of Hajj, because Allah (Exalted be He) says: ﴿And Hajj (pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to Allâh, those who can afford the expenses (for one's conveyance, provision and residence); and whoever disbelieves [i.e. denies Hajj (pilgrimage to Makkah), then he is a disbeliever of Allâh], then Allâh stands not in need of any of the 'Alamîn (mankind, jinn and all that exists).﴾

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Merit of Hajj

The first question of Fatwa no. 6614

Q 1: are major sins forgiven by virtue of Hajj Mabrur (Hajj sincerely done, not mixed with any sin, and is accepted by allah)? When is trade permissible in Hajj?

A: Firstly: It is authentically reported in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) on the authority of Abu Hurayrah (may Allah be pleased with him) who said that he heard the Messenger of Allah (peace be upon him) saying, ﴾"Anyone who performs Hajj and does not use obscene language nor commits a sin, will return (pure of sin) as on the day their mother gave birth to them."﴿ (Agreed upon by Al-Bukhari and Muslim) The Prophet (peace be upon him) also said, ﴾"From (one) 'Umrah to (the next) 'Umrah is an expiation for whatever (sins committed) between them, and the reward of Hajj Mabrur is nothing else than Jannah (Paradise)."﴿ (Agreed upon by Al-Bukhari and Muslim) Therefore, Hajj and other good deeds can be causes for sins to be expiated, if a Servant performs them in the manner prescribed by Islam.

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However, major sins must be repented of, because it is related in "Sahih Muslim" on the authority of Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said, ﴾"The Five (Obligatory Daily) Prayers, and from (one) Jumu'ah (Friday) Prayer to (the next) Jumu'ah Prayer, and from Ramadan to Ramadan, are expiations for whatever (sins committed) between them, provided that major sins are avoided."﴿ Imam Ibn Al-Mundhir (may Allah be merciful to him) and a group of scholars hold the opinion that the Hajj Mabrur expiates all sins, because of the apparent meaning of the above-quoted two Hadiths.

Secondly: It is permissible to trade during the Hajj season, due to what Al-Tabary related in his Tafsir (explanation/exegesis of the meanings of the Qur'an), according to his Sanad (chain of narration), on the authority of Ibn 'Abbas (may Allah be pleased with them both), regarding the Saying of Allah (which means): ﴾There is no sin on you if you seek the Bounty of your Lord (during pilgrimage by trading).﴿ "Meaning there is no sin in buying and selling before and after entering the state of Ihram (ritual state for Hajj and 'Umrah)."

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repeating Hajj

The first question of Fatwa no. 6909

Q 1: Is it preferable to perform Hajj every year for whomever wishes to do so and it is not difficult, or is it better to perform it once every two or three years?

A: Allah has decreed Hajj upon every Muslim Mukallaf (person meeting the conditions to be held legally accountable for their actions) who is able to perform it once in a lifetime. Anything beyond this is voluntary and is an act of worship by which a person may draw closer to Allah. There is no report that specifies a particular number for voluntary Hajj, rather the number of times it is repeated depends on the persons' financial situation, health, and the circumstances of the people around them such as their relatives and the poor. This is in addition to other interests of the Ummah (community); how much of their time and money they devote to support the Ummah, their position within the Ummah, and whether there is more benefit for the Ummah in their staying or traveling for Hajj etc... Therefore, people should look at their own circumstances and what is best for them and the Ummah, and give precedence to that.

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Third question of Fatwa No. 11303

Q 3: My father performed Hajj only once. He went on foot and this was about forty years ago. In addition, he made two `Umrahs (lesser pilgrimages), one of them was at least three years before his death. My father was illiterate and I do not know how he performed that Hajj. Is it obligatory on me to make Hajj on his behalf? What is the opinion of Your Honor regarding this?

A: Hajj is only obligatory to be performed once in a lifetime. Since the Islamic principle is that worship and rites performed by Muslims are sound, it is not obligatory on you to perform another Hajj on behalf of your father. However, in case that you do so, it will be counted as supererogatory (act of worship) and you and your father will hopefully be greatly rewarded for it.

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Fatwa no. 3580

Q: I made a vow to Allah to perform Hajj every year. Before this I was not an employee, but circumstances changed and I was recruited by the army. My superior officer does not permit me to perform Hajj every year. Have I committed a sin in this or not?

A: If what is preventing you from performing Hajj in some years

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is a reason beyond your control that you cannot overcome, you have not committed a sin, as Allah (Exalted be He) says (what means): ﴾Allâh burdens not a person beyond his scope.﴿ And Allah (Exalted be He) also says: ﴾Allâh does not want to place you in difficulty﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Third question from Fatwa no. (2177)

Q 3: a woman performed Hajj (Pilgrimage) while being pregnant, and after returning from Hajj she had a miscarriage, Does this Hajj suffice for her and her dead baby or not?

A: This Hajj suffices for her only as Hajj is not obligatory for the baby.

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Hastening to perform the obligatory Hajj

Fatwa no. 11133

Q: May I delay performing Hajj for one or two years, although I can perform it this year, for the sake of visiting my family? If I perform Hajj this year, I will be away from my wife and family for two years. The rites of Hajj will be in the middle of summer vacation and I will not be able to visit my family and perform Hajj at the same time. I will either perform Hajj or visit my family. Can I delay performing Hajj in order to visit my family? May Allah reward you greatly!

A: A Muslim should hasten to perform the obligatory Hajj as soon as one is able to. They do not know what impediments may arise preventing them in the coming years if they delay performing it. Allah (Exalted be He) states: ﴾And Hajj (pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to Allâh, those who can afford the expenses (for one's conveyance, provision and residence)﴿ It was also reported that the Prophet (peace be upon him) stated: ﴾Hasten to perform Hajj - meaning the obligatory Hajj - for no one of you knows what will happen to them (to prevent it).﴿ (Related by Imam Ahmad)

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Hajj is obligatory even if the journey to Makkah is made in the company of the Mubtadi`s (people who introduce rejected innovations in religion)

Fatwa no. 8308

We would like to inform you that many of our Sunni Muslim brothers who live on the Persian cost are desirous of performing the Islamic obligation of Hajj. The problem is that they cannot travel in the company of the Shiite Iranians for fear of disputes that might occur during the journey. In addition, the neighboring Arab governments do not allow them to travel via their airways. is is permissible for them to send expenditures of the journey to other Muslim brothers of another country to perform Hajj on their behalf? Please clarify this matter as you issue your fatwa. May Allah reward you.

A: They are obliged to perform Hajj if they are financially and physically capable, even if they must travel in the company of the Shiites. However, they should exercise extreme caution lest they be deceived by the false Shiite doctrines. They are also obliged, only if able, to advise them to follow and adopt the doctrine of Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body). This is based on the Qur'anic Ayah (verse) in which Allah (Glorified be He) said: ﴿Invite (mankind, O Muhammad صلى الله عليه و سلم) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur’ân) and fair preaching, and argue with them in a way that is better.﴾

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seeking Husband's Permission to Perform an Obligatory Duty

Fatwa no. 5659

Q: I am a married woman for forty years. I've been asking my husband to perform Hajj and he agrees. However, every time he goes to perform Hajj or `Umrah he changes his mind and prevents me from accompanying him to take care of his sheep and cattle. Although he performed Hajj more than five times, he refuses my request to travel with my sons in law. Is it permissible to travel for Hajj with my son in law in spite of my husband's rejection?

A: If your situation with your husband is as you described, you are obliged to travel with the said Mahrams (unmarriageable relatives), even if your husband does not give you the permission and provided that you have never performed the obligatory Hajj or `Umrah before. This refers to the fact that abandoning the obligatory Hajj, when the conditions of being able to do it are met, is Haram (forbidden). A Muslim should not obey a person in doing something that involves disobedience of Allah.

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The seventh question of Fatwa no. 5866

Q 7: What is the ruling on a wife’s traveling to perform the obligatory Hajj without her husband’s permission?

A: The obligatory Hajj is Wajib (obligatory) when the conditions of ability are fulfilled. The husband’s permission is not one of them. It is not permissible for him to forbid her; rather, it is prescribed for him to cooperate with her in fulfilling this duty.

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Fatwa No. 9238

Q: My sister performed Hajj without her husband's permission. He works in the police of Makkah Al-Mukarramah. When I passed by him at his workplace to inform him, he agreed, as he cannot accompany her. She was accompanied by her 18 year old brother. Is the Hajj performed by this woman valid or

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Batil (null and void)? I did not know of this matter except after she went. This woman is from the desert and does not know that this act is Haram (prohibited) and now she is confused. Please, advise us, may Allah reward you with the best.

A: If the case is as you have mentioned, her Hajj is valid for her husband's permission is not necessary to perform an obligatory act.

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performing the Hajj duty even if missed days of Ramadan have not yet been made up for

The ninth question of Fatwa no. 6908

Q 9: I would like to perform the obligatory duty of Hajj this year, but I have not made up for the days I missed during Ramadan this year, because I was in my postpartum period and after that I was breastfeeding my baby. I therefore have been unable to make up for the days I missed before the time of Hajj.

A: It is obligatory on you to perform Hajj if you are able and you have a Mahram (spouse or unmarriageable relative). You can make up for the missed fasts from Ramadan afterwards, In sha'a-Allah (if Allah wills).

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Hajj for Children

First question from Fatwa No. 6736

Q 1: if i want to take my son, who has not yet reached adolescence, with me to Hajj, should i dress him in ihram (ritual state for Hajj and `Umrah) clothes and do all the rituals on his behalf, such as doing Tawaf (circumambulation around the Ka`bah), etc., or should I dress him in regular clothes and not doing anything on his behalf since he is still young and does not have to perform Hajj?

A: If a child has reached the age of discernment but has not yet reached adolescence and his father or guardian wants to take him for Hajj, he should tell him to put on Ihram garments and the child should do all the rituals of Hajj himself, starting with entering the state of Ihram from the Miqat (sites for entering the ritual state for Hajj and `Umrah for Hajj and `Umrah), until the end of the deeds of Hajj. His father or guardian should stone the Jamrat (stone pillars at which pebbles are thrown during Hajj) on his behalf, if he cannot do it himself. He should tell him to avoid the things that are forbidden whilst in a state of Ihram. But if the child is below the age of discernment, then his father or guardian should make the intention of entering Ihram for Hajj or 'Umrah on his behalf, and do Tawaf and Sa`y with him, and take him along for all the other rituals, and stone the Jamrat on his behalf.

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Fourth question of Fatwa No. 10938

Q 4: i performed Hajj twice; one at the age of ten, and the other at the age of thirteen. Are these two times count for the obligatory Hajj?

A: You are rewarded for performing Hajj after attaining puberty and these two times are sufficient. Puberty in a male or a female becomes apparent by the discharge of semen due to arousal or noticing the growth of pubic hair. Girls may also attain puberty by reaching the age of fifteen or begining menstruation.

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The fourth question of Fatwa no. 11348

Q 4: If a young boy or girl performs the obligatory Hajj, is it sufficient to discharge the duty on their part or is it just considered a voluntary form of ‘Ibadah (worship) whose reward goes to their parents?

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A: If a minor performs ‘Umrah or Hajj, it is considered a voluntary form of ‘Ibadah, and it does not exempt them from performing the obligatory Hajj and ‘Umrah after reaching adulthood.

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when a person embraces Islam he is permitted to enter the sacred precincts, even if he has not changed his name.

Fatwa No. 11014

Permanent Committee for Scholarly Research and Ifta' has read what was sent by to the General Chairman by the undersecretary of the foreign ministry for political affairs. This letter was refereed to the Committee by the administration of scholarly research and Ifta'. This letter is No. 23l that was sent in 1408 A.H. The Undersecretary sent this message: "I have received a request from the embassy of the the Custodian of the two Sacred Mosques in Bonn. It inquires if it is obligatory upon he who embraces Islam to change his name in order to be admitted access to the sacred area in order to perform Hajj or not? Can he who does not change his name be admitted entrance to these places? I would like to receive an answer in order to send it to the embassy there."

After reviewing the question, the Committee responded that if he confirms that he is a Muslim, he is legally permitted to enter to the sacred precincts regardless of his name.

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Hajj of a Kafir

The third question of Fatwa no. 836

Q 3: after performing Hajj, a person commited Zina (adultery) and sometimes neglected Salah (Prayer). Later, this person repented to allah. Is this person's first Hajj sufficient or should they perform Hajj once again?

A: It was authentically reported from the Messenger of Allah (peace be upon him) that he stated, ﴾Islam is based on five pillars: testimony that there is no God but Allah and that Muhammad is the Messenger of Allah; offering Salah, giving Zakah; fasting in Ramadan; and performing Hajj.﴿ The issue of Salah is grave, as it is mentioned immediately after the two Shahadahs (Testimonies of Faith). Thus, the Prophet (peace be upon him) stated, ﴾That which differentiates us from the Kafirs (disbelievers) and hypocrites is offering Salah; a person who abandons it becomes a Kafir.﴿ A person who offers Salah, and at times neglects it, is playing with religion. If a person abandons one Salah, for three days they are admonished. If they do not repent, they are sentenced to capital punishment. You mentioned that this man has repented. Whoever repents, Allah will accept their Tawbah (repentance). On this basis, he should repeat Hajj as a sort of precaution, as the Prophet (peace be upon him) stated,

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﴾Leave what causes you doubt and turn to what does not cause you doubt.﴿ As for his committing Zina after Hajj, if he had committed it while thinking it is Halal (lawful), this is considered Kufr (disbelief) which invalidates his previous deeds. If he has done it while believing in its prohibition, it will be counted as a major sin, and it necessitates Tawbah. However, his Hajj is valid, and the sin of Zina remains until he repents.

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Permanent Committee for Scholarly Research and Ifta'/

Member	Member	Deputy Chairman
\`Abdullah ibn Mani\`	\`Abdullah ibn Ghudayyan	\`Abdul-Razzaq \`Afify

The second question of Fatwa no. 4459

Q 2: A Mushrik (one who associates others with Allah in His Divinity or worship) performed Hajj and a long time after their return from Hajj, Allah guided them to the sound ‘Aqidah (creed) and ‘Ibadah (worship). They repented to Allah and became a true monotheist. Will the Hajj they performed while they were a Mushrik suffice them or must they perform another Hajj after correcting their Tawhid (belief in the Oneness of Allah)?

A: If anyone performs Hajj while committing major Kufr (disbelief) and then returns to Islam, their Hajj will not count as the obligatory Hajj of Islam.

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However, if a Muslim apostatizes by committing an act that takes them out of Islam and then they make Tawbah (repentance to Allah) and return to Islam, their Hajj will count as the obligatory Hajj of Islam. This is because they were Muslims when they performed Hajj. The Qur’an shows that the deeds performed by a Murtad (apostate from Islam) before their apostasy are rendered worthless if they die as a Kafir (disbeliever), because Allah (Exalted be He) says (what means): ﴿And whosoever of you turns back from his religion and dies as a disbeliever, then his deeds will be lost in this life and in the Hereafter, and they will be the dwellers of the Fire. They will abide therein forever.﴾

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Ability to perform Hajj

(Part No. 11; Page No. 30)

The fifth question of Fatwa no. 845

Q 5: Why does Algeria begin fasting a day before Morocco every year? What constitutes the "ability" to perform Hajj? Is there a greater reward in a person's setting out to Makkah to perform Hajj or in returning home after performing it? Is there a greater reward in returning to one's homeland, or in remaining there in Makkah?

A: The fact that Algeria begins fasting a day before Morocco every year in Ramadan should be referred to the officials in both countries, so that the answer is based on the status quo of both countries, as they know it better. This question should be directed to them, provided that the questioner is sure that it is recurs every year.

As for the ability to perform Hajj, it means that a person must be healthy and have a means of transport to Allah's Sacred House. One may travel by plane, car, pack animal, or hiring whatever means of travel he can afford (each according to their ability), has enough provisions for the journey, back and forth, that are above what he needs to support his dependents until he returns from his Hajj. A woman must have her husband or a Mahram (unmarriageable male relative) in her travel to Hajj or 'Umrah.

As for the reward of Hajj, it is according to a person's sincerity to Allah, the rites they performed, the prohibitions they avoided for perfect performance of Hajj, the money they spent,

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and the effort they made, whether they return to their homelands, remain there, or die before or after the completion of Hajj. Allah knows best their status, and it is He who rewards them accordingly. A Mukallaf (person meeting the conditions to be held legally accountable for their actions) should strive to do their best, search their own deeds to make sure they have been acting according to the Shari'ah (Islamic law) outwardly and inwardly, as if they are seeing their Lord, for although they cannot see Him, He surely sees them. One must not investigate into the matters whose knowledge is reserved to Allah, for Allah is Merciful to His servants. He multiplies their rewards and forgives misdeeds. He is never unjust to anyone. Therefore, you should mind your own self and leave the matters related to Allah, as He is the Just, Merciful Judge.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Fatwa No. 6553

Q: I am a young man working in The Kingdom of Saudi Arabia. My income is limited and is sufficient for the necessities and living expenses. Thanks to Allah, I have performed Hajj for myself three times, due to the easiness and convenience of performing Hajj for those living inside the Kingdom, whether for work or other reasons. I have a father in Egypt who has not performed Hajj yet, because he cannot afford it. He is in good health but he cannot afford the expenses of Hajj and I am unable to help him due to my limited income. Can I perform Hajj on his behalf? A friend of mine told me that my performing Hajj

because of my father's inability to perform it on his own or with my help, is not permissible. Kindly, give us your Fatwa. May Allah reward you.

A: If the situation is as described, that your father is healthy and cannot perform Hajj because he is financially unable, then he is not obliged to perform it, because Allah (Exalted be He) says: ﴾And Hajj (pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to Allâh, those who can afford the expenses (for one's conveyance, provision and residence)﴿ So it is not valid for you or anyone else to do Hajj on his behalf. But if you can afford to pay for his Hajj, it is prescribed for you to help him so that he can perform Hajj for himself.

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Fatwa no. 9240

Q: I am forty-five years old and have been suffering from rheumatism for twenty years. Sometimes it is mild and other times it becomes severe. However, for the last six years it has been severe and I have now become disabled. I cannot stand up or sit down, except with great difficulty, and lately I sometimes need help. When getting up from Ruku` (bowing) in Salah (Prayer), I cannot stand straight, instead I put my trust in Allah and then upon a stick. The same goes for walking; I cannot perform Sujud (prostration) and I offer my Salah sitting down. I live alone, but everyday before sunset

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I go to my uncle's house, which is about fifty meters away. When I arrive, they help me to sit down and to stand up. After the `Isha' (Night) Prayer, I return home, and so my life goes on.

Some people advised me to offer Salah in the Masjid (mosque) near to me, saying, "You go to your uncle's house everyday." I told them that I can only pray sitting down. I always need to sit down, and entering the Masjid makes it difficult for me, as does getting up to leave the Masjid. They said, "We will put a stick in the Masjid to help you to stand up and sit down, and the people praying there also will help you." I said, "This will cause a nuisance in the Masjid and it would be hard on me," but they are not satisfied, and the same advice is repeated. I hope that you will give me a Fatwa as to what I should do! I also hope for an answer about Hajj, as I have not performed Hajj until now. May Allah protect you, look after you, and grant you the reward, as He has power over all things!

Note: I have no source of income except my social insurance, with which I buy my medication and daily needs.

A: If the case is as you mentioned, then you have an excuse to offer Salah at home. The same applies to Hajj if you are unable to perform it by yourself or do not have the funds to pay for it, as Hajj is not obligatory unless you can afford it. If you were able to afford it, you could deputize someone to perform it on your behalf.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 733

Q: A woman traveled to the Kingdom of Saudi Arabia and fulfilled the Islamic obligation of Hajj at the expense of another person. She asks whether this Hajj absolves her of the religious duty?

A: If this woman spent only a small amount of money on her journey to make Hajj, or did not even cover any of its expenses, the validity of her Hajj is not affected. Accordingly, when she fulfilled all the essential requirements of performing Hajj, she is considered to have absolved herself of this obligatory duty. It does not matter whether it was she or someone else who assumed the expenses of the journey.

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Member	Member	Deputy Chairman
`Abdullah ibn Mani`	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify

Fatwa no. 3198

Q 1: What is the religious opinion on the people who perform Hajj, but are not paying for it out of their own money?

Q 2: Is it valid for a young person to perform Hajj before getting married?

A: First: There is nothing wrong in the Hajj if its cost is paid for by other people as a Sadaqah (voluntary charity). However, if the money is Haram (unlawful), their Hajj is still valid, but they must make Tawbah (repentance to Allah) for that.

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Second: The Hajj performed by a young person before getting married is valid, and we do not know of any disagreement among the scholars in this regard.

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The fourth and seventh questions of Fatwa no. 10701

Q 4: A wife cannot afford Hajj, however her husband is rich. Should he pay for her Hajj?

A: A husband is not obliged by Shari'ah (Islamic law) to cover the expenses of his wife's Hajj, even if he is rich. This is done by way of kind treatment and she is not obliged to perform Hajj, because she cannot afford it.

Q 7: I am an Egyptian citizen and the head of a household, with a wife and two children. My salary in Egypt barely covers the necessities of life. I do not have any other income. I worked in one of the Gulf countries for four years and saved an amount of money which I deposited in one of the Islamic banks to provide me with an income to help me deal with different burdens of life. My salary and the income from this investment are just sufficient for me and my family. Am I obliged to spend some of this deposited money to perform Hajj in light of these circumstances? It should be noted that if I spend this amount from my bank account on Hajj expenses, this will affect my monthly income and will make things very difficult for me financially. What do you advise me to do?

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May Allah reward you with the best!

A: If your situation is as you describe, you are not obliged to perform Hajj, because you are not able to do so according to the criteria stipulated in Shari'ah (Islamic law). Allah (Glorified be He) says: ﴾And Hajj (pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to Allâh, for those who are able to undertake the journey﴿ He (Exalted be He) also says: ﴾So keep your duty to Allâh and fear Him as much as you can﴿ And says: ﴾And has not laid upon you in religion any hardship﴿

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Third question from Fatwa No. 6593

Q 3: what is the ruling on a person who performs Hajj at the expense of a ruler? A ruler may give his subjects some money and tell them: Go to Hajj with this money. Is it permissible for them to perform Hajj with it? If they do perform Hajj with it, will that count as the obligatory Hajj? I hope your answer will be supported with proofs.

A: It is permissible for them to do that and their Hajj is valid, because of the general relevant proofs in this regard.

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First question of Fatwa No. 3572

Q: I have a twenty years old son and I own a car which he drives because I do not know how. I want to go for Hajj by car and I think this may be a good chance for my son, who is a student, to perform his obligatory Hajj. However, he heard that a person is not permitted to perform their obligatory Hajj using their father's money. Rather, they should work to earn the money themselves to cover the cost of their Hajj. It may be worth mentioning that I live comfortably, by the grace of Allah. Provide me with your beneficial answer. May Allah reward you.

A: It is permissible for a son to perform Hajj using his father's money. Regarding the case mentioned in the question, it is preferable that the son travels to perform Hajj with his father and assist him by driving the car. This is considered being dutful to one's father.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 12139

Q: My mother sold a piece of land which she had inherited from her father.

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She asked me to make arrangements for her second Hajj and that I accompany her on the journey. I'm asking for answers to the following questions:

A- Is it permissible for me to travel with her and perform Hajj at her expense?

B- My mother told me that she made a vow to make a second Hajj and that I would accompany her on the journey. The vow was made while she was performing her first Hajj.

C- I have other brothers and two sisters, so I tried to convince my mother that Hajj is obligatory only once in a lifetime and that it would be better if she distributes her money among her needy sons and relatives. However, she adamently refused and said: "I must perform Hajj whether you accompany me or not."

A: It is permissible for you to perform Hajj at the expense of your mother, and performing it, will absolve you of the obligatory duty of Hajj. However, it is not permissible for your mother to travel without the company of Mahram (spouse or unmarriageable relative).

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The first question of Fatwa no. 11344

Q 1: Is it permissible to use the Diyah (blood money) given

to the family of a murder victim in performing Hajj?

A: It is permissible for each one of the Mukallaf (person meeting the conditions to be held legally accountable for their actions) heirs [of the murdered person] to use his/her share of Diyah money in paying the costs of Hajj.

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The third question of Fatwa no. 12568

Q 3: is it permissible for someone to perform Hajj using the money gained from selling their land?

A: If they are the lawful owners of the land, through inheritance, given away as a gift, purchase, or similar ways, there is nothing wrong with selling it and using the money or part of it to perform Hajj.

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The first question of Fatwa no. 6277

Q 1: i was fortunate to be one of the winners in a competition on the islamic sciences.

The prize was going on Hajj to Al-Bayt (the House: another name for the Ka‘bah). This happened the year before the last, and I performed Hajj in that same year and visited the Sacred House of Allah. My question is: I have made the intention to perform Hajj this year on behalf of my brother, who died when he was twenty. I want to know whether my previous Hajj removed the obligation on me for Hajj so that I can perform Hajj on behalf of my brother or whether I still have to perform Hajj for myself once more, because the Hajj journey prize I won through the competition did not remove the obligation from me?

A: The Hajj you performed is valid and sufficient and counts as having discharged the obligatory duty of Hajj. So you may perform Hajj on behalf of your late brother and may Allah reward you with the best!

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 2448

Q 2: Five years ago, my mother asked me to take her to perform Hajj. As I did not have the enough money at the time, I borrowed 100 Riyals from a man for us to go. Some of my Muslim brothers took us and helped us to perform the rites of Hajj in each place. Afterwards it seems that my mother - who is now over eighty - is afraid that her Hajj is not valid, due to the loan. What is the ruling on this?

A: The loan which you mentioned that you took for going on Hajj does not make your Hajj with your mother lacking; it is valid and sufficient.

May Allah accept it from you both and reward you, and also those who helped you with the loan and in other ways to perform it.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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borrowing money to perform Hajj

Second question from Fatwa no. (11837)

Q 2: On the advent of the month of Dhul-Hijjah, I was looking forward to visiting Bait Allah Al-Haram (The Ka`bah; Allah's Sacred House), but there was still a week remaining until I would receive my salary, and I only had enough to cover my needs until the end of the month. My colleagues at work insisted that I should go with them for no one knows when a person will die. One of them gave me a sum of money that covered all the costs of Hajj, and when I told him that it was not permissible to borrow money to offer Hajj, he replied that in a case where the lenders permit and agree to lend money, then it is permissible, and this was exactly our case. Therefore, I went to Hajj, and right after I returned, I gave him his money in the middle of the same month of Hajj, as I receive my salary every month according to the Gregorian calendar. As mentioned, the money which I took was by the full consent of the owner and

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his good will for me, may Allah reward you with the best reward.

A: Your Hajj is valid Insha'a Allah (If Allah wills), and borrowing the money does not affect the validity of Hajj.

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depositing money in banks to perform Hajj

Fourth question from Fatwa No. 5651

Q 4: In Turkey, whoever wants to perform Hajj should deposit one thousand Turkish Lira in a bank which is a big sum of money. It is worth mentioning that these banks are usurious and there is no other way to perform Hajj except this. Is Hajj obligatory in this case for the capable Muslim? If the Muslim performs Hajj, is it valid? Taking into consideration that by this they help the usurious banks and the country.

A: Hajj will be valid and what you have mentioned is not considered an excuse for postponing Hajj, if the person can perform it.

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Performing Hajj with ill-gotten money

The second question of Fatwa no. 13619

Q 2: what is the ruling on one who performs Hajj using ill-gotten money? Drug traders buy Hajj tickets with the revenues from selling drugs and send these tickets to their parents who know the source of this money. Is this Hajj acceptable or not?

A: Performing Hajj with ill-gotten money does not mean that the Hajj is not valid, but the person is sinning because he acquired it unlawfully. However, it reduces the reward of Hajj but does not invalidate the Hajj.

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Conditions of ability

Fatwa no. 5533

Q: I am a wealthy man and I have a sister whose husband is poor. He was involved in accident, and, as a result, he became indebted. He is unable to repay his debts, because he has a very large family and he is their sole supporter. I have performed the duty of obligatory Hajj and then I performed Hajj again; I would now like to perform it for a third time and take my sister with me, at my expense, because she is financially unable to perform the obligation of Hajj. Which is better in the Sight of Allah (Exalted be He), to take my sister with me to Hajj or to settle the debt of her poor husband with the expenditure for Hajj? Please advise me and may Allah reward you with the best!

A: If the situation is as you mentioned, and your sister's husband is indebted and unable to repay his debts, the priority is to settle his debts with the money that you have and to delay your sister's Hajj. Settling the debt of your sister's husband and relieving their distress is more important than helping her to perform Hajj, and more beneficial to them. Hajj is not obligatory upon her until she is able to afford it.

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validity of Hajj by an indebted person

Fatwa no. 2353

Q: I took a loan of 251,900 Saudi Riyals from the Real Estate bank, that are to paid to the bank in yearly installments. Is it permissible for me to offer Hajj while being indebted with this sum of money to the bank?

A: The capacity for Hajj is one of the conditions of its obligation. Therefore, if you are capable of offering Hajj and paying the required installments at the same time, it will obligatory for you to offer it. However if it becomes impossible to pay the installments along with affording the costs of Hajj, then you should pay the required installments to the bank and postpone Hajj until you are capable of offering it, for Allah (May He be Exalted) says: (And Hajj (pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to Allâh, those who can afford the expenses (for one's conveyance, provision and residence))

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The second question of Fatwa No. 2325

Q2: I am twenty eight years old and have not performed the obligation of Hajj due to a number of debts.

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May I perform the obligation of Hajj without permission from my creditors? I know that there will not be enough money to pay this debt in the event of my death. May Allah reward you greatly!

A: The ability to perform Hajj is one of the conditions that make Hajj an obligation. Financial capability is one of the aspects of the ability to perform Hajj. He who is in debt is not obliged to perform Hajj if creditors prevent him from performing it until he repays them. In this case, this person is unable and therefore, Hajj is not obligatory upon him. However, if they do not ask him to repay the debt or if he knows that they will pardon him for deferring repayment, then he is allowed to perform Hajj. Hajj may bring him blessings that will facilitate the repayment of one's debts.

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The first question of Fatwa No. 5545

Q1: if a person intends to perform Hajj while he is in debt, will his Hajj be valid if his creditors give him permission to make the journey?

A: If the case is truly is as you mentioned, where the creditors have permitted you to perform Hajj before you repay them, then there is nothing wrong with

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traveling before paying off the debts. Your being indebted to them has no effect on the validity of Hajj in this case.

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The first question of Fatwa No. 8561

Q1: a person intended to perform Hajj. Later, he fell into debt with the state's agricultural Bank affiliated to Ministry of agriculture. Is his performing Hajj valid or not?

A: There is no harm for the questioner to perform Hajj, Allah Willing!

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The fifth question of Fatwa No. 9405

Q5: is it permissible for the debtor to perform Hajj? We heard that it is not permissible before repaying his debts to creditors. Is performing Hajj obligatory only for those who are married, or it is obligatory upon all adults ?

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A: First: If the debtor is able to pay back his debts along with the costs of Hajj and still repay his debts, or if creditors permit him to perform Hajj before paying the debts, then Hajj is permissible. Otherwise, it is not permissible. However, if he performs it, his Hajj will be valid.

Second: Hajj is obligatory for the Mukallaf (person meeting the conditions to be held legally accountable for their actions) who is able to perform Hajj, be he married or not, because of the inclusiveness of Allah's Statement: ﴾And Hajj (pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to Allâh, those who can afford the expenses (for one's conveyance, provision and residence)﴿

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Hajj by proxy

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Hajj by proxy

The second question of Fatwa No. 2173

Q2: if one cannot afford to perform Hajj and is asked to perform Hajj on behalf of one who has passed away, or an old man while he himself has no money except for that of his client, should he perform Hajj on behalf of his client or for himself?

A: One is not permitted to perform Hajj on behalf of another person if he did not perform it for himself. Ibn `Abbas (may Allah be pleased with him) said: ("The Prophet (peace be upon him) heard a man saying: 'Labbayk (always ready to obey) on behalf of Shubrumah.' He asked: 'Have you performed Hajj on your own behalf?' He said:' No.' He said: 'Perform Hajj on your own behalf, then perform it on behalf of Shubrumah.'")

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Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 2200

Q 1: is it permissible for a Muslim who has performed Hajj to perform it again on behalf of one of their relatives who lives in China as the latter cannot go to perform Hajj?

A: It is permissible for a Muslim who has performed Hajj to perform Hajj again on behalf of another person, if the latter cannot do it, either because of old age, incurable illness or death, according to the Sahih (authentic) Hadiths mentioned about this. However, if that person cannot perform Hajj for a temporary reason, such as curable illness, political reasons, the road not being safe and so on, it is impermissible to perform Hajj on their behalf.

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Fatwa No. 11588

Q: is it permissible for a person to perform Hajj or `Umrah on behalf of a relative who lives far from Makkah and cannot reach it even though he is able to perform Tawaf (circumambulation around the Ka`bah)?

A: Your relative does not have to perform Hajj as long as he is

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financially unable to do so. But it is not permissible to perform Hajj on his behalf since he is physically able to perform it. Performing Hajj by proxy is permissible on behalf of a deceased person or one who is physically unable to perform the rites of Hajj.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa No. 1265

Q: A person decided to perform Hajj on behalf of his father and mother. He paid a woman to have her husband perform Hajj on behalf of his father and also for her to perform Hajj on behalf of his mother. Is it permissible to do that?

A: Performing Hajj on behalf of your father or mother is a kindness and beneficence to your parents. Allah will reward you greatly for doing so.

Giving money to a woman to give to her husband in order to perform Hajj on behalf of your father is permissible as he is a proxy. this is permissible if the proxy has previously performed Hajj for himself, and such is the case with the woman who will perform Hajj on behalf of your mother. It is permissible for a woman to perform Hajj on behalf of a man or a woman. There are authentic evidences reported from the Prophet (peace be upon him) in this regard. However, one who wishes to have another person perform Hajj on his behalf should

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search for righteous and trustworthy persons in order to ensure that the rites of Hajj are performed properly.

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should I perform Hajj on behalf of a person who died without performing Hajj because he was unable to afford it?

The first question of Fatwa No. 1375

Q1: Should I perform Hajj on behalf of my parents who died without performing Hajj, for being financially unable to afford it due to their poverty? I intend to perform Hajj for myself and I would like to know the ruling of the Shari`ah on this regard.

A: It is permissible for you to perform Hajj on their behalf, if you have previously performed Hajj or you may nominate someone else to perform Hajj for them by proxy, provided that this person has performed Hajj for himself. According to the narration of Abu Dawud in his Sunan on the authority of `Abdullah ibn `Abbas (may Allah be pleased with them) that the Prophet (peace be upon him): ﴿heard a man saying, Labbayk (always ready to obey) on behalf of Shubrumah He asked: Who is Shubrumah? He replied: A brother or relative of mine. He asked: Have you performed hajj on your own behalf? He said: 'No'. He said: Perform hajj on your own behalf, and then perform it on behalf of Shubrumah ﴾ Also narrated by Ibn Majah. Al-Bayhaqi cited: 'This is an authentic Isnad (chain of narrators)

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and nothing in this regard is more authentic.'

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whether it is sinful to perform Hajj on behalf of a mother but not a father

Fatwa no. 1753

Q: I performed Hajj on behalf of my deceased mother, but I did not perform Hajj on behalf of my deceased father, am I sinful in not performing Hajj for my father?

A: There is no sin on you for not performing Hajj for your father, because it is not obligatory on you to perform it on his behalf. However, it would be an act of piety and benevolence to perform Hajj for him, as it falls within the general meaning of filial kindness that Allah (Exalted be He) enjoins in the following Ayah (Qur'anic verse): ﴾and be dutiful and good to parents﴿

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The sixth question of Fatwa no. 7790

Q 6: my sister died a long time ago, and I would like to perform Hajj and 'Umrah and visit the Prophet's grave on her behalf. What is the ruling on this?

A: If she was a legally competent person, you can perform Hajj and `Umrah on her behalf, provided that you have performed Hajj and `Umrah yourself. As for visiting the Prophet's grave, it is impermissible to set out for that purpose, as the Prophet (peace be upon him) stated, ﴾Never set out except for three Masjids (mosques): Al-Masjid Al-Haram (the Sacred Mosque in Makkah), Al-Masjid Al-Aqsa (the Aqsa Mosque in Jerusalem) and Al-Masjid Al-Nabawy (the Prophet's Mosque in Madinah).﴿ A person can only set out to offer Salah (Prayer) in Al-Masjid Al-Nabawy, and consequently greet the Prophet (peace be upon him) and the two Sahabah (Companions, may Allah be pleased with them) buried beside him. This cannot be performed on behalf of another person.

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Fatwa no. 6528

Q: my sister died before she married. She was nearly twenty-five when she passed away; five years before her father. I asked some of the Fuqaha’ (Muslim jurists) here if Hajj was obligatory on her, and they said that it was not, because she died before her father and was not married. After reading my question, I hope that you will guide me to what will please Allah (Glorified and Exalted be He) and to what is right.

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A: If the situation is as you mentioned, it is not obligatory on you to perform Hajj on her behalf, but if you do so, as an act of piety and benevolence to her, that will be good. If she had money during her lifetime, which she could have used to perform Hajj, it is obligatory to perform Hajj on her behalf with this money, before distributing the inheritance.

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Fatwa No. 3337

Q: I used to live with my mother, aunt, and brother. My mother died eight years ago at the age of 100 and did not have other children besides me. My aunt died fourteen years ago also at the age of 100 and did not leave behind any children or money. My brother died thirty years ago at the age of 30. He did not leave any children or money behind. My mother, my aunt, and my brother all died before performing the obligatory hajj which is one of the five pillars of Islam. Out of fear of Allah (Glorified and Exalted be He), I decided to ask Your Honor whether I must perform this obligatory act of worship on behalf of my mother, my aunt, and my brother?

A: If the case is truly as you mentioned, then it is permissible for you to perform Hajj on behalf of your mother, if you have already performed Hajj for yourself. This is if she did not perform Hajj due to her inability to perform it during her lifetime. However, if she was able to perform Hajj during her lifetime, then you should assist someone financially to perform Hajj from her money. If you perform Hajj on her behalf, it will be sufficient. We hope Allah will reward you greatly for this deed as your performing Hajj on behalf of your mother is one of the greatest ways of showing gratitude for her. As for your aunt and brother, if you perform Hajj on their behalf, it will be out of your kindness to them. We hope Allah will reward you for this. However it is not obligatory for you to do so.

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Performing Hajj on Behalf of One Person

The first question of Fatwa no. 2658

Q 1: is it permissible to perform Hajj on behalf of a person, whether they are alive or dead? I have a friend whose father died. Is it permissible to perform Hajj on his behalf? Are both of them going to be rewarded? Can he also perform Hajj on behalf of his mother who is not ill, but she cannot travel by car or airplane? Is it permissible for him to perform Hajj once on behalf of his father, his mother and himself,

or does he have to perform a separate Hajj for each of them? Is it permissible at all to perform Hajj on their behalf?

A: It is permissible to perform Hajj on behalf of a deceased person, or one who is still living but unable to. It is impermissible to perform Hajj once on behalf of two persons, as Hajj can be only for one person at a time. The same applies to `Umrah. However, it is permissible to perform Hajj on behalf of a person and `Umrah on behalf of another person in the same year, provided that the proxy has performed Hajj and `Umrah himself.

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ruling on performing Hajj and ‘Umrah on behalf of two people in one year

The first question of Fatwa no. 658

Q 1: What is the ruling on someone who goes on Hajj intending to perform ‘Umrah (lesser pilgrimage) for their mother and Hajj for their father, and the next year they reverse this and perform Hajj for their mother and ‘Umrah for their father; is this permissible?

A: Both Hajj and ‘Umrah are separate rites.

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The Prophet (peace be upon him) explained how to perform them, when they are performed as Qiran Hajj (combining Hajj and ‘Umrah simultaneously), Ifrad Hajj (performing Hajj only), or Tamattu‘ Hajj (combining Hajj and ‘Umrah with a break in between). Anyone who wants to assume Ihram (ritual state for Hajj or ‘Umrah) to perform ‘Umrah on behalf of their mother for example, and then after Tahalul (removal of the ritual state for Hajj or ‘Umrah) following ‘Umrah to assume Ihram for Hajj on behalf of their father or vice versa, may do so. If they assume Ihram to perform either Hajj or ‘Umrah for themselves and after Tahalul they assume Ihram to perform another for their father for example, this is also permissible, because actions depend upon intentions, and every person shall have but that which they have intended.

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ruling on a deputized person performing Hajj facing a shortage or surplus of funds

The second question of Fatwa no. 1823

Q 2: What is the ruling if someone has been given some money to perform Hajj on behalf of a deceased person, but during Hajj they do not have enough money or has a surplus? Will the deputy be rewarded by Allah if they do this as an act of kindness for the deceased person?

A: Muslims should fulfill the conditions they agree upon. If the two parties agree that the deputy should return any surplus money and that the deputizer should cover any shortfalls, they should both fulfill their obligations.

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However, if they do not agree on any conditions, the deputy may keep any surplus and has to cover any shortfalls. As for the reward from Allah, they will be rewarded, if Allah wills, as long as they take the money with good intentions and do their duty.

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The first question of Fatwa no. 5228

Q 1: My husband (may Allah be merciful to him) passed away, and I would like to commission someone to perform Hajj on his behalf this year. Is it permissible for the one who will perform Hajj on behalf of my husband to receive a financial payment in compensation for their efforts, apart from the money for the transportation, food and drink, etc., or not? Please advise us and may Allah reward you with the best!

A: It is permissible for the one who is commissioned to perform Hajj on behalf of another person to receive compensation for it, even if this is more than what they have actually spent on the transportation, food and drink, and other needs required to perform Hajj. It is prescribed that their intention in performing this should be to participate in doing good and also do whatever acts of 'Ibadah (worship) that Allah may help them offer while in Al-Masjid Al-Haram (the Sacred Mosque in Makkah). Their intention should not be just to receive the money.

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deputizing someone to perform Hajj on behalf of a husband on the day of 'Arafah

The fifth question of Fatwa no. 6259

Q 5: My mother performed Hajj several years ago. On the Day of 'Arafah (9th of Dhul-Hijjah) she deputized someone to perform Hajj on behalf of my late father, as he did not perform Hajj during his lifetime. Is this a complete Hajj? The person began performing the Hajj from 'Arafah. Is it permissible for us to perform another Hajj to be sure about it?

A: Assuming Ihram (ritual state for Hajj and 'Umrah) on the Day of 'Arafah, whether at 'Arafah or other areas by the person deputized to perform Hajj on behalf of your father is valid. If the person who performed Hajj on behalf of your father had previously performed Hajj for themselves and completed the rites of Hajj without doing anything to render the Hajj invalid, it would count as sufficient valid Hajj for your father. Therefore, you are not required to perform Hajj again on his behalf to be sure. However, if your mother wants to perform another Hajj for your father, it is permissible for her to do so and she will be rewarded for it.

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Fatwa no. 3697

Q: A sister of mine named "Tufaylah" died thirty years ago, before she could perform the obligatory duty of Hajj. I now have a daughter named "Tuflah". I asked someone to perform a proxy Hajj on behalf of my late sister and told him my sister's name. after the proxy had performed the Hajj and returned home, we talked about it and he mentioned that he had performed the Hajj for my daughter "Tuflah", who is still alive, and he did not perform it for the one he was deputized to do it for. Please bear in mind that my daughter "Tuflah", whom he performed Hajj for, is still alive and she neither knew about it nor was her permission sought concerning this Hajj. I would like to ask Your Eminence to advise me concerning the above-mentioned Hajj and about what the proxy did and the error that he made.

A: The Hajj performed is on behalf of your sister "Tufaylah", whom you mentioned to the proxy. The mistake that the proxy made in the name has no effect, this is because the Prophet (peace be upon him) said: ("Actions depend upon intentions, and every person shall have but that which they have intended.") Therefore, it is your intention i.e. the delegator and not the intention of the delegated party that counts.

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performing Hajj on behalf of a Kafir

The first question of Fatwa no. 2411

Q 1: A man who never observed Sawm (Fasting) or Salah (Prayer) during his lifetime. He used to offer sacrifices for the Jinn (creatures created from fire) under the eyes of everybody, as if they were idols, and he died persisting in his beliefs. Is it permissible for his relatives to perform Hajj on his behalf or to ask Allah to grant him forgiveness?

A: Anyone who dies in the state mentioned in the question, are considered to have committed major Shirk (associating others with Allah in His Divinity or worship). It is not permissible to perform Hajj for them or to ask Allah to grant them forgiveness. This is based on the Ayah (Qur'anic verse) in which Allah (Glorified be He) says (what means): ﴾It is not (proper) for the Prophet and those who believe to ask Allâh's Forgiveness for the Mushrikûn (polytheists, idolaters, pagans, disbelievers in the Oneness of Allâh), even though they be of kin, after it has become clear to them that they are the dwellers of the Fire (because they died in a state of disbelief).﴿ It was authentically reported that the Messenger of Allah (peace be upon him) said, ﴾"I sought my Lord's Permission to ask forgiveness for my mother, but He did not grant it to me. I sought His Permission to visit her grave, and He granted this to me."﴿ (Related by Muslim in his "Sahih [Book of Authentic Hadith]") This was because the Prophet's mother died in Jahiliyyah (pre-Islamic time of ignorance) and not as a Muslim.

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The third question of Fatwa no. 3774

Q 3: a man gave 2,000 Riyals to one of his relatives to find someone who could perform Hajj by proxy for one of his late grandparents. They looked around for someone, but nobody would agree to do it; maybe due to the lateness of the request. Someone promised to do it, but after the 5th of Dhul-Hijjah, he traveled to perform Hajj by proxy for someone else, paid for by different fund. He did so without telling the relative to whom the money had been entrusted until it was too late for him to find someone else, so he took his own family to perform Hajj and made the intention to perform it on behalf of the person he had been asked to find someone to deputize for. He made the intention to perform Hajj on his behalf and spent the money on the Hajj expenses. Was it permissible for him to do so? It should be noted that the relative of the deceased, who entrusted him did not mind him performing Hajj on behalf of his relative. Should he obtain their permission now or give them the money back and make the intention to perform Hajj for himself, or what he should do?

A: If the reality is as mentioned, his performing Hajj with the stated money is permissible and there nothing wrong with it. The Hajj performed falls to the one on whose behalf it was intended to be made. The person who has done it will be thanked and rewarded for it, if Allah wills, for his effort, his keenness to help the one who delegated this task and the acceptance of the proxy-givers of his doing it.

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The first question of Fatwa no. 5849

Q 1: My father received some money to perform Hajj on behalf of another person's father, who wants to do him kindness. Upon his return from Hajj, after completing all the rites, he was told that the Hajj he had performed would not count nor was it valid for the person it was intended for, because the person who asked him to go had not performed his own obligatory Hajj, despite being able to do so. Does my father have to pay the expenses back to that person after returning from Hajj? If he does give the money back, will the Hajj he performed be considered as being for himself as he was the one who performed it, although he intended it for someone else, i.e. the father of the man who asked him to go?

A: The Hajj performed is valid and your father does not have to return the expenses. Saying that the Hajj performed is incorrect is a baseless view. This is only true when someone performs Hajj on behalf of another person before performing it for themselves.

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The second question of Fatwa no. 6909

Q 2: is it better for a person who has done the obligatory Hajj to voluntarily repeat Hajj for themselves or to intend on some years to do it on behalf of a relative, either dead or alive, who is incapable of performing it themselves? That is, one year to perform Hajj for themselves and the next Hajj to intend it for one of the relatives.

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A: It is preferable for people to perform Hajj for themselves, because this is the basic principle, and to make Du'a' (supplication) for themselves, their relatives, and all Muslims. However, if one or both of their parents have not performed the obligatory Hajj, they may perform Hajj on their behalf after having performed their own obligatory Hajj, out of dutifulness and kindness to their parents during the time of their incapacity or after their death. A Hajj or 'Umrah (lesser pilgrimage) should be performed for each of the parents separately; it is not permissible to perform either one Hajj or one 'Umrah on behalf of them both.

Q 3: If it is commendable to perform Hajj on behalf of deceased relatives, could you please give us the order of priority?

A: You should perform it on behalf of your mother first and then your father. If one of them has already performed the obligatory Hajj, you should start with the other one who has not performed it yet, then the closest of kin and then the next closest of kin. Relatives should be prioritized according to the reply that the Prophet (peace be upon him) gave when he was asked: ("To whom should I be most dutiful?" He replied, "Your mother." He said, "Then who?" He said, "Your mother." He said, "Then who?" He said, "Your mother." He said, "Then who?" He said, "Your father, then the closest of kin and then the next closest of kin.") (Related by Muslim in his "Sahih [Book of Authentic Hadith]")

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The first question of Fatwa no. 7894

Q1: I came on an assignment to Saudi Arabia during the blessed Hajj season and due to my financial situation, and my inability to pay the expenses for Hajj for my wife nor am I expected to afford providing them for her in the future, i am asking if it is permissible for me to perform the obligatory duty of Hajj on behalf of my wife who is in good health and lives in Egypt, as I am a poor man and I do not expect to be able to cover the expenses for her to perform Hajj now or in the future?

A: If your wife is still alive and in good health, as you mentioned, performing Hajj on her behalf will be invalid. Hajj is not obligatory upon her so long as she is not able to perform it due to her poverty or due to lack of a Mahram (spouse or unmarriageable relative) to travel with her. We ask Allah to grant you success and ease.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 12387

Q: A Muslim who has never performed Hajj despite being well-off, not indebted,

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and having the physical ability to perform it, paid money for someone to perform Hajj on his behalf. Is the Hajj of the money borrower on behalf of the lender valid in this case? Kindly awaiting your reply. May Allah increase you in strength [in religion].

A: A Mukallaf (person meeting the conditions to be held legally accountable for their actions) capable Muslim should immediatly perform Hajj, and it is impermissible for him or her to delegate someone to perform Hajj on their behalf, in this case as it does not suffice them doing this, as long as they are capable of performing it themselves.

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Fatwa no. 4057

Q: a woman passed away around thirty-five years ago. She had no one who could perform Hajj on her behalf and she was unable to perform Hajj due to the lack of transportation. My family went on Hajj and they had in their company a young child; we agreed that we would make the intention for the child to do Hajj on behalf of the deceased woman. We let him perform the rites of Hajj, including Tawaf (circumambulation around the Ka'bah) and offering a Hady (sacrificial animal offered by pilgrims) on her behalf. What is the ruling on this act?

A: Performance of the duty of Hajj is not obligatory on her, but if a person wishes to perform Hajj on her behalf it is permissible, provided that they had first performed Hajj for themselves. As to the Hajj performed by the child, it will be considered as a Nafilah (supererogatory act of worship) for the child, as children are not allowed to do Hajj on behalf of someone else, until after they have performed it for themselves. The Hajj which a child does, therefore, does not count as the obligatory Hajj, until after they reach puberty.

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Fatwa no. 4403

Q: My mother is sixty-six years old and I want to perform 'Umrah (lesser pilgrimage) and Hajj for her, as she suffers a psychological illness and is unable to endure crowds of people; if she sees a crowd she cannot bear it and falls on the ground. Is it permissible for me to perform 'Umrah on my own for her without taking her with me?

A: If the situation is as you described, it is permissible for you to perform 'Umrah and Hajj on behalf of your mother, as the Messenger of Allah (peace be upon him) gave permission for people to perform Hajj on behalf of old people who cannot perform it due to old age and frailty.

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The first question of Fatwa no. 4666

Q 1: some people take money (between 3,000 and 4,000 saudi Riyals) to perform Hajj on behalf of another person, either because of illness or death of the person on whose behalf the Hajj is to be performed. The family of the person for whom a proxy Hajj is requested pays a sum of money to someone else to discharge this obligation on the part of their relative.

(Part No. 11; Page No. 70)

The person performing the Hajj spends the usual sum on the Hajj expenses, such as buying the Hady (sacrificial animal offered by pilgrims) and other expenses, and takes the rest for themselves to pay their personal expenses, such as to buy provisions and suchlike. Is this correct? Is it permissible for a woman to perform such a Hajj? Also, should pilgrims offer Salat-ul-'Eid-ul-Adha (the Prayer for the Festival of the Sacrifice)?

A: It is permissible for someone to give another person a sum of money to perform Hajj on their behalf, either because they are unable to perform Hajj for themselves or for a deceased person, if the deputized person has already performed Hajj for themselves. The deputy is allowed to spend from this money on performing Hajj on behalf of the required person and keep the remainder; but if the proxy is given the money to perform Hajj with it and return the remainder, then they should spend from it on the expenses needed for Hajj on behalf of the required person and give back the remainder. As for Salat-ul-'Eid-ul-Adha, pilgrims are not required to perform it, but anyone of them who performs it with the people will be rewarded.

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`Abdullah ibn Qa`ud	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The tenth question of Fatwa no. 4765

Q 10: is it permissible for someone to send their parents to Hajj before they go on Hajj themselves?

A: Hajj is obligatory on every Muslim who is free, sane, adult, and able to do it, once in a lifetime.

(Part No. 11; Page No. 71)

Dutifulness to parents and helping them to perform obligations is something that is prescribed by the Shari'ah (Islamic law), as far as one can. However, you should perform Hajj yourself first and then help your parents, if it is not possible that all of you perform Hajj together. But if you give precedence to your parents over yourself, their Hajj will still be valid.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Qa`ud	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 6884

Q 1: my mother is an old woman; not less than one hundred years old, and so she is incapable of performing the obligatory duty of Hajj. I performed Hajj and 'Umrah (lesser pilgrimage) on her behalf last year at her expense. Some people have said that it is not valid to perform Hajj on her behalf until after her death and that the Hajj I performed is rewardless. What is your opinion on this?

A: If your mother cannot perform them herself, due to her old age, the Hajj and 'Umrah which you performed on her behalf are valid, provided that you had performed the Hajj and 'Umrah that are obligatory on you first.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 6526

Q: (a) My wife and I performed the obligatory duty of Hajj in the past, making the intention to perform Tamattu' Hajj (combining Hajj and 'Umrah with a break in between). We offered a sacrifice in Makkah, but I do not know whether we offered one or two sacrifices, and now I feel uncertain about it. What should I do in this situation?

(b) i performed Hajj a second time on behalf of a deceased person and received money for this. Was my Hajj correct on behalf of that person or not?

A: (a) If the reality is as you mentioned, then you have to slaughter another sheep as a sacrifice or participate with others and sacrifice one seventh of a cow or a camel, because the second sacrifice you are uncertain about is invalid. You have to slaughter another sacrificial animal in Makkah, the Honored, or any place in the Sanctuary, with the intention that this sacrifice is on behalf of whichever one of you did not slaughter a sacrificial animal before.

(b) If the reality is as you mentioned, your performance of Hajj on behalf of the person you mentioned is valid, providing that you performed it in the way prescribed by Shari'ah (Islamic law).

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Fatwa no. 8183

Q: On 15/09/1404 A.H., I traveled from Riyadh to the south to visit my parents who live there. I live in Riyadh due to my work. My father asked me to take him to perform 'Umrah (lesser pilgrimage), but I had to excuse myself from that as I only had enough time during my leave from work to come to see my parents. I felt that my father was upset with me, without showing it. He then told me he would go to perform 'Umrah by himself. I rejected this idea vehemently and prevented him from going to perform 'Umrah alone, because I feared for him as he is eighty-five years old now, and I promised to take him to perform 'Umrah the following year, i.e. 1405 A.H., if Allah wills and we are still alive. My question is: What is the ruling on my refusal to fulfill my father's request, bearing in mind that I am a man who does not usually disobey his father?

What is the ruling on my refusal to let my father travel alone to perform 'Umrah, due to my fear for him as a result of his age? Please bear in mind that I did not urge my employer to extend my leave to enable me to take my father to perform 'Umrah? Please advise me and may Allah reward you with the best!

A: If the reality is as you mentioned, then you have not committed a sin by not fulfilling your father's wish to travel to perform 'Umrah, because you have a lawful excuse, which is your commitment to fulfill the rights of your employer on you.

As for your refusal to let your father travel alone to perform 'Umrah and preventing it, there is no blame on you in this as you were worried about him traveling alone, for his own benefit, through kindness, and to prevent him from facing problems and harm. You did not show undutifulness to him or dissuade him from good, and hopefully you make him happy by fulfilling your promise, once you have the chance, to go with him to perform 'Umrah or Hajj.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 5501

Q 1: my mother is seventy-five years old and she has not performed the obligatory duty of Hajj yet. I work as a clerk in a company and my employer has not allowed me to take her to Hajj up to the present time, bearing in mind that she is suffering from some illnesses and old age. Please advise me and may Allah reward you with the best. Also, is it permissible for me to pay another person to perform Hajj on her behalf? May Allah reward you!

A: If your mother is suffering from an illness that she is more likely not to recover from, and she cannot perform Hajj due to it, it is permissible to deputize someone to perform Hajj on her behalf, as it has been authentically reported on the authority of Ibn 'Abbas (may Allah be pleased with them both) that (("A woman from the tribe of Khath'am came to the Prophet (peace be upon him) and said, 'O Messenger of Allah! The obligation of Hajj enjoined by Allah has become due on my father when he is an old man, cannot sit firm on the back of the mount. He (peace be upon him) replied, 'Perform Hajj on his behalf.'")) However, if she is able to perform Hajj, it is obligatory upon her to perform it with one of her Mahrams (spouse or unmarriageable relative) who agrees to accompany her.

(Part No. 11; Page No. 75)

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 9194

Q: my mother suffers from diabetes and she has made the intention to perform Hajj, but the Sudanese authorities have refused to give her permission to travel, unless she is escorted by a Mahram (spouse or unmarriageable relative). Am I permitted to perform the obligation of Hajj on her behalf?

A: If your mother is not strong enough to perform Hajj by herself, as a result of an incurable disease or weakness due to old age, you may perform Hajj and 'Umrah (lesser pilgrimage) on her behalf, provided that you have already performed Hajj and 'Umrah for yourself. However, if her illness or weakness is due to a temporary curable illness, it is not valid for you to perform Hajj or 'Umrah on her behalf. If the impediment is being denied permission by the authorities to travel due to lack of a Mahram to accompany her, she is not obligated to perform Hajj until a Mahram is available to go with her.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 10806

Q 2: What are the rituals of Hajj in which it is permissible to appoint a proxy or deputy to perform them on our behalf, and when is it permissible to perform Hajj on behalf of others?

A: It is permissible to perform Hajj or 'Umrah (lesser pilgrimage) on behalf of a deceased Muslim or a living Muslim who is unable to perform it themselves due to old age or an incurable disease. It is permissible to appoint a person to act as a proxy in Ramy Al-Jimar (throwing pebbles at the stone pillars during Hajj), if someone is not strong enough to do this by themselves, such as a child, or due to old age or illness. The proxy should be one of the pilgrims that year and should have already thrown their own pebbles.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first and second question of Fatwa no. 10938

Q1: is it permissible for me to perform Hajj on behalf of my grandfather? It should be noted that I was born after his death, and therefore I do not know if Hajj was obligatory upon him or not, but he died without performing it.

(Part No. 11; Page No. 77)

A: It is permissible for you to perform Hajj for your late grandfather, as long as you have performed it for yourself.

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Q 2: a Muslim died in a Muslim land other than the Kingdom of Saudi Arabia, but he had not performed Hajj even though it was obligatory on him. Is it permissible for me to perform Hajj on his behalf from the Kingdom, as I live here? Is there a difference between the Thawab (reward from Allah) for performing Hajj from a country that is far away and one that is near?

A: It is permissible for you to perform Hajj from the Kingdom on behalf of any Muslim, whether they died in their country or another one, and whether they have performed Hajj or not. The difference between the distances you mentioned has no effect; rather the reward will be according to the sincerity, expenditure, exertion, and keenness on fulfilling the requirements of the Shari'ah (Islamic law).

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The first question of Fatwa no. 10946

Q 1: if someone is paid to perform Hajj on behalf of a deceased person, whether they are a man or a woman, or for someone who is unable to go due to old age or an incurable illness, will the person paid to do it be rewarded by Allah?

A: If someone performs Hajj or 'Umrah (lesser pilgrimage) on behalf of others, whether they are paid or not, the Thawab (reward from Allah) for the Hajj and 'Umrah will be given to those they performed it for.

(Part No. 11; Page No. 78)

It is hoped that the proxy will also receive a great reward, based on their sincerity and desire to do good. Anyone who arrives at Al-Masjid Al-Haram (the Sacred Mosque in Makkah) and does many Nafilah (supererogatory) acts of 'Ibadah (worship) and good deeds will hopefully be rewarded with immense good, if they are done sincerely for Allah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 11519

Q: is it permissible for me to perform Hajj on behalf of my father who is still alive, knowing that i have not performed Hajj for myself yet? If I intend to perform `Umrah (Minor pilgrimage) in Ramadan Insha'a Allah (If Allah wills) and to visit Al Madinah where the Prophet's Mosque exists (peace be upon him), what would you advise me to do after departing from Riyadh? May Allah bless your work and religion for the sake of all Muslims.

A: You should perform Hajj for yourself first. Afterwards, it will be permissible for you to perform Hajj on behalf of your father in case he is incapable of doing so due to old age or an incurable illness. The same applies to `Umrah. Moreover, it is permissible to set out on a journey to visit Al-Masjid Al-Nabawy (Prophet's Mosque) (peace be upon him) and not the Prohet's grave (peace be upon him) or any other grave, for the Prophet (peace be upon him) said:

(Part No. 11; Page No. 79)

(Do not set out on a journey but to three mosques: Al-Masjid al-Haram (the Sacred Mosque), this Masjid of mine (the Prophet's Mosque), and Al-Aqsa Masjid (Al-Aqsa Mosque in Jerusalem)) But it is permissible for whoever visits Al-Masjid Al-Nabawy to convey peace upon the Prophet (peace be upon him) and upon his two Sahabahs (Companions); Abu Bakr and `Umar (may Allah be pleased with both of them), and it is also permissible to visit the graves of Al-Baqi` and the martyrs and to supplicate to Allah for them, and to ask of Him to have mercy upon them, and to remember death and what comes after it. Moreover, it is permissible for a person to visit the Masjid of Qiba' to offer prayer there based on the various Hadiths narrated in this regard.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The third question of Fatwa no. 13491

Q 3: a woman who has not performed Hajj for herself wants to pay someone from her money to perform Hajj on behalf of her mother. Is it permissible for her to give money to someone else to perform Hajj for her mother? She has not performed Hajj herself, because her husband and sons refuse to accompany her to perform it. Please advise us.

A: It is permissible for the woman mentioned in the question to pay an amount of money to be used for performing Hajj on behalf of her mother, if her mother has passed away or is unable to perform Hajj by herself due to her old age or incurable disease.

(Part No. 11; Page No. 80)

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 13551

Q: someone who lives in Africa wants to appoint a proxy to perform Hajj on behalf of their mother. Should they pay the proxy the expenses usually paid for the journey from Africa to Makkah? Is it permissible for them to reduce these expenses?

A: It is permissible for the person mentioned in the question to appoint a trustworthy person who lives in Makkah or anywhere else to perform Hajj on behalf of their mother, if she is dead or incapable of performing Hajj herself due to old age or an incurable disease, for a large, small, or no fee.

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 12666

Q: i want to go on 'Umrah (lesser pilgrimage) to the Sacred House of Allah, and, after finishing my 'Umrah, I want to perform 'Umrah on behalf of my parents who are both living - all praise be to Allah - and on behalf of their deceased parents (may Allah be merciful to them).

(Part No. 11; Page No. 81)

Is this method correct or not? Please enlighten me about this.

A: If you have performed 'Umrah for yourself, it is permissible for you to perform 'Umrah on behalf of your parents if they are physically unable to do it due to old age or an incurable sickness. In the same way it is permissible for you to perform 'Umrah on behalf of their deceased parents.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The third question of Fatwa no. 3122

Q 3: if someone wants to give money to someone else to perform Hajj on behalf of a deceased relative and the deceased person lived far from Makkah - about 1,000 kilometers away - is it permissible for someone from Makkah or Madinah to perform it, as the expenses from Makkah or Madinah will be less than performing Hajj from where the person died?

A: Yes, it is permissible to do so.

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Fatwa no. 2532

Q: My father died without performing the obligatory Hajj.

(Part No. 11; Page No. 82)

I understand that it is obligatory on me to perform Hajj on his behalf. I have therefore agreed with someone to perform Hajj by proxy for my father. But when he asked me about my father's and my late paternal grandmother's names, I did not know my grandmother's name. Is it sufficient for him to know my father's name only?

A: when performing Hajj on behalf of another person, it is sufficient to have the intention of performing Hajj by proxy, it is not necessary to mention the name of the person the Hajj is being performed for. The person does not have to mention the name of your father, his father, or his mother. If he just mentions your father's name when entering Ihram (the ritual state for Hajj and 'Umrah), while performing the Talbiyah (devotional expressions chanted at certain times during Hajj and 'Umrah), or while slaughtering the animal for Tamattu' Hajj (combining Hajj and 'Umrah with a break in between) in case of Tamattu' or Qiran Hajj (combining Hajj and 'Umrah simultaneously), that would be good. This is according to the Hadith related by Abu Dawud, Ibn Majah, and it was classed as Sahih (a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish) by Ibn Hibban, on the authority of Ibn 'Abbas (may Allah be pleased with him), who said, ❪"The Prophet (peace be upon him) heard a man say, 'Labbayk (Here I am at Your Service O Allah) on behalf of Shubrumah.' He (peace be upon him) asked, 'Who is Shubrumah?' He replied, 'A brother' or 'a relative of mine.' He (peace be upon him) asked, 'Have you performed Hajj for yourself?' He said, 'No.' He (peace be upon him) said, 'Perform Hajj for yourself, and then perform it on behalf of Shubrumah.'"❫

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Fatwa no. 95

Q: after a man's mother died, he contributed towards a voluntary Hajj for her, and hired someone to perform this task. The person traveled on a bus that carries pilgrims for free. Another person hired a man to perform the obligatory Hajj for

a deceased man who, prior to his death, had asked his trustee to employ someone to perform Hajj on his behalf. That man also traveled on a bus that carries pilgrims for free. Do these performances of Hajj suffice and discharge the obligation in both cases?

A: As long as the person who is employed to perform the Hajj for someone else performs it in the manner required of pilgrims by Allah, they have discharged the responsibility of performing Hajj entrusted to them, whether they pay for the transport, take free transport, or go by foot. This Hajj is sufficient for the deceased, whether it is an obligatory Hajj or a voluntary Hajj, because going to Makkah and the places of the sacred rites is just a means to perform the rituals, and the real purpose is performing the Hajj itself, whether it is obligatory or voluntary. If the Pillars and obligations are performed in the way ordained by Allah, this is enough to discharge the responsibility, regardless of the means of transport used to reach Makkah. However, a Muslim should not make performing the acts of 'Ibadah (worship) that they do on behalf of others a means of worldly income, as this is not good morally.

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`Abdullah ibn Mani`	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	Ibrahim ibn Muhammad Al Al-Shaykh

Fatwa no. 932

Q: A man performed Hajj this year on behalf of his deceased father,

(Part No. 11; Page No. 84)

but - as he did not start the journey to Hajj from his father’s birthplace - he now doubts the validity of the Hajj and wants to ask about it.

A: It appears from the question that the inquirer volunteered to perform Hajj on behalf of his late father. If that is so, there is nothing wrong with the validity of his proxy Hajj, even if he did not start the journey from his father’s birthplace.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa No. 2509

Q: a man's elderly mother who lives with him did not perform the obligatory Hajj because she is unable to travel the slightest distance in a car. Is it obligatory on her son to perform Hajj on her behalf bearing in mind that he is capable of doing so?

A: If the reality is exactly as what is mentioned in the question, it is obligatory on her son to perform Hajj on behalf of his mother as long as he is able to do so and he has already performed his obligatory Hajj. This is supported by a Hadith which is authentically reported by Ibn `Abbas (may Allah be pleased with them both) that: ﴾A woman from the tribe of Khath`am came to the Prophet (peace be upon him) and said: 'O Allah's Messenger! My father has come under Allah's obligation of performing Hajj but he is a very old man and cannot sit properly on his mount. Will the obligation be fulfilled if I perform Hajj on his behalf?' The Prophet (peace be upon him) replied in the affirmative.﴿

(This incidence happened during the Farewell Hajj and it is related by Al-Bukhari and Muslim). However, according to another narration from Muslim: ﴾She said: 'O Messenger of Allah! My father is very old. He is obligated by Allah to perform Hajj, however, he is not capable of sitting on the back of a camel.' Thereupon, Allah's Messenger (peace be upon him) said: 'Perform Hajj on his behalf.'﴿

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Fatwa no. 2564

Q: My brother-in-law, who is eighty years old, has suffered from right hemiplegia since he was a small child.

(Part No. 11; Page No. 86)

He cannot walk properly and does not have any income, except social insurance. He wants to perform the obligatory duty of Hajj, but he cannot get into a car. Is it permissible for him to give money to someone else to perform Hajj on his behalf as others do and how can we do this? Please advise us and may Allah reward you with the best!

A: If the reality of your brother-in-law's disability is as you mentioned, and that he has sufficient funds from what is given to him by the social insurance, Sadaqah (voluntary charity), and other financial assistance, to cover the expenses needed to perform Hajj and 'Umrah (lesser pilgrimage) on his behalf, it is obligatory on him to pay from that money the amount that the proxy will need to perform Hajj and 'Umrah on his behalf. This is because if he is unable to perform the obligatory Hajj and 'Umrah by himself, he is able to nominate a proxy to perform them on his behalf with his own money.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 2693

Q: is it permissible for a daughter to perform Hajj on behalf of her mother, because she suffers from an illness that renders her unable to perform Hajj? This illness affects the right side of her body, from hand to foot, diagnosed as a nervous disorder. My mother is also a very old woman.

(Part No. 11; Page No. 87)

A: It is permissible for this daughter to perform Hajj for her mother, as her mother cannot go to Hajj due to the illness that was mentioned in the question.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 2194

Q 1: is it permissible to perform Hajj on behalf of a 25-year-old man, who died without performing Hajj, and, if we perform Hajj for him, will it suffice if we perform Hajj without 'Umrah (lesser pilgrimage) even though he had money?

A: If Hajj is obligatory on someone and they die before performing it, the costs of performing Hajj and 'Umrah for them should be taken from their estate and given to someone who is ready to perform Hajj on their behalf. It is permissible to perform Hajj for them without taking the expenses from their estate, if someone can be found to perform it voluntarily. It is well-known that Hajj is one of the Pillars of Islam and its obligation is not removed by the death of the person who was obliged to perform it. Imam Al-Bukhari (may Allah be merciful to him) reported in his "Sahih (Book of Authentic Hadith) that: ❨"A woman from the tribe of Juhaynah came to the Prophet (peace be upon him) and said, 'My mother had vowed to perform Hajj, but she died before performing it. May I perform Hajj on her behalf?' The Prophet (peace be upon him) replied, 'Yes, perform Hajj on her behalf. Tell me, if your mother had left a debt, would you not repay it? So, repay the debt owed to Allah, as Allah has more right to be repaid.'"❩ ❨"A woman from the tribe of Khath'am asked the Prophet (peace be upon him) saying, 'O Messenger of Allah! The obligation of Hajj enjoined by Allah upon His servants has become due on my father when he is an old man, cannot sit firm on the back of the mount. Can I perform Hajj on his behalf?' He (peace be upon him) said, 'Yes, perform Hajj on behalf of your father.'"❩

In regard to 'Umrah, it was related by the Five Compilers of Hadith (Imams Ahmad, Abu Dawud, Al-Tirmidhy, Al-Nasa'y and Ibn Majah) that ❨"Abu Razin Al-'Uqayliy came to the Prophet (peace be upon him) and said, 'My father is a very old man and cannot perform Hajj or 'Umrah nor could he go on a journey.' He (peace be upon him) said, 'Perform Hajj and 'Umrah on behalf of your father.'"❩

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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(Part No. 11; Page No. 89)

A woman's Mahram

(Part No. 11; Page No. 90)

women performing Hajj without a Mahram

Fatwa no. 1173

Q: A middle-aged to elderly woman from Saba', known for her piety, wants to perform Hajj, but she does not have a Mahram (spouse or unmarriageable relative). There is a wealthy, pious man in the town, who wants to perform Hajj with some of his female Mahrams. Can this woman perform Hajj with that kind man and his female relatives, as she will stay in the company of the women and the man will only watch over, or is she exempted from Hajj due to the lack of a Mahram to accompany her, although she is financially able to go? Please give us a Fatwa on this, as there is a disagreement over this issue among some of our brothers. May Allah bless you!

A: A woman who does not have a Mahram is not obligated to perform Hajj, because having a Mahram is part of the means that render woman able to perform Hajj, and ability for it is one of the conditions that must be met in Hajj to make it obligatory. Allah (Exalted be He) says (what means): ﴾And Hajj (pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to Allâh, those who can afford the expenses (for one's conveyance, provision and residence)﴿ It is not permissible for her to travel to Hajj or anywhere else, unless she has her husband or one of her Mahrams with her, based on what is reported by Al-Bukhari and Muslim on the authority of Ibn 'Abbas (may Allah be pleased with them both), who said that he heard the Prophet (peace be upon him) say, 《"No man should be alone with a woman unless she has a Mahram (spouse or unmarriageable relative) with her, and no woman should travel unless she has a Mahram with her." A man got up and said, "O Messenger of Allah! My wife has set out for Hajj, and I have enlisted for such-and-such expedition." He said, "Go and perform Hajj with your wife."》

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This is the view of Al-Hasan Al-Nakha'y, Ahmad, Ishaq, Ibn Al-Mundhir, and As-hab-ul-Ra'y (scholars, especially the Hanafys, who exercised personal reasoning to reach judgments in the absence of clear texts). This is the correct view, because of the above-quoted Ayah (Qur'anic verse), and the general meaning of the Hadith that prohibit a woman from traveling without her husband or a Mahram. This opinion, however, differs from that of Malik, Al-Shafi'y, and Al-Awza'y, who all stipulated a condition that has no evidence to support it. Ibn Al-Mundhir said, "They ignored the apparent meaning of the Hadith, and each of them stipulated a condition that has no evidence for it."

The third question of Fatwa no. 4909

Q 3: is it permissible for a Muslim woman to perform the obligatory Hajj with trustworthy women, if it is difficult for her to be accompanied by one of her male relatives, and her father is dead?

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Can her mother accompany her to perform the Faridah (obligatory act), or her paternal aunt, maternal aunt, or anyone else that she chooses accompany her to perform the obligatory Hajj?

A: The correct opinion is that it is not permissible for her to travel to Hajj without her husband or a male Mahram (spouse or unmarriageable relative). It is not permissible for her to travel with trustworthy women or trustworthy men who are not her Mahrams, or with her paternal aunt, maternal aunt, or her mother. She must only travel with her husband or a male Mahram. If she does not have anyone to accompany her from them, Hajj is not obligatory on her as long as this circumstance continues, because she is lacking the Shar'y (Islamic legal) prerequisite of ability. Allah (may he be Exalted) says (what means): ﴾And Hajj (pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to Allâh, those who can afford the expenses (for one's conveyance, provision and residence)﴿

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Fatwa no. 5445

Q: It is well-known that Muslim women who perform Hajj should be accompanied by their husbands, sons, fathers, or Muslim brothers to be allowed into the precincts of Al-Haram (the Sacred Mosque in Makkah). But what should be done in a situation like mine: my husband cannot accompany me due to his health condition,

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my eighteen-year-old son is performing his two-year compulsory military service, and I am forty-eight years old and not guaranteed to live longer than two more years; how can I perform Hajj under these circumstances? Some Muslim brothers told me that it is permissible for me to perform Hajj without a Mahram (spouse or unmarriageable relative), if I can find a group of at least five unmarried women, with one of them being knowledgeable in matters related to Hajj and who knows how to perform the rituals. Others told me that it is permissible for a Muslim woman to travel with a friend or a fellow sister in Islam who wants to perform Hajj with her husband, and that in this situation, the husband looks after both his wife and her friend. I am sure that you will help me by explaining the ruling on this matter.

A: One of the conditions of Hajj is to have the ability to do it and part of that ability is that woman has a Mahram with her. If a woman has no Mahram, it is not permissible for her to travel and Hajj is not obligatory on her, unless in the presence of a Mahram who agrees to travel with her. Allah (Exalted be He) says (what means): ﴾And Hajj (pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to Allâh, those who can afford the expenses (for one's conveyance, provision and residence)﴿

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The fourth question of Fatwa no. 7316

Q 4: is it obligatory on a woman to perform Hajj if she is able to do so, but has no husband or other Mahram (spouse or unmarriageable relative), and is it permissible for her to perform Hajj during her ‘iddah (woman’s prescribed waiting period after divorce or widowhood) after the death of her husband?

A: Hajj is not obligatory on a woman if she has no Mahram to travel with her. Moreover, it is not permissible for her to go to Hajj during ‘Iddah following husband’s death.

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The first question of Fatwa no. 8244

Q 1: It is known that Hajj has become very difficult for women nowadays. is it one of the wife's rights on her husband to make her perform Hajj, like her right of Nafaqah (obligatory financial support)? If this is a right that she has on her husband, is it permissible to perform Hajj on her behalf while she is still alive, should the expenses for Hajj be taken from her money or from her husband's money, or should her husband delay performing Hajj on her behalf until after death?

A: It is not obligatory upon a husband to pay for the expenses of his wife's Hajj, in the same way that it is obligatory on him to pay for her food, clothes, and housing. He may, however, undertake it out of good companionship and noble manners, and if he does so, he has to support her financially on the Hajj journey at the same level as he supports her when she is with him at home.

If she is physically and financially capable of performing Hajj, and her husband or a Mahram (spouse or unmarriageable male relative) can accompany her, it is obligatory on her to perform Hajj herself. If she is unable to go on Hajj herself, due to old age or an incurable disease, she may deputize someone to perform it on her behalf from her own money. If she dies without having performed Hajj, it should be performed on her behalf from her estate.

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Fatwa no. 8392

Q: I have a problem which I hope that Allah will solve for me, as He is the Most Merciful to His Servants. The problem is concerned with performing Hajj; I am a fifty year old woman, and I have been longing to perform Hajj for two years now, but what hinders me is that I have no Mahram (spouse or unmarriageable relative) to travel with. My husband is only interested in collecting money and engaging in his worldly affairs, and does not intend to perform Hajj, except if the company for which he works pays the costs of Hajj. But he has not got his turn yet, and I am afraid to die before that time comes and to be considered to be neglectful [in front of Allah] for not performing Hajj while having the provisions and the means of transportation. I have two sons; one of them is working abroad to provide the expenses for his marriage and the other one is here in Helwan, but he is also busy with work and saving money for his marriage, even my son in law is abroad

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in one of the Arab countries. To sum up: All my Mahrams can not travel with me due to their work engagements. I have done my best in trying to convince them, but they were not able to go with me. Is it permissible for me to travel with my brother's widow along with a group of women? Knowing that I am veiled and that I observe the Islamic legal dress, without boasting. Please also be informed that this is the first time for me to intend performing Hajj. May Allah reward you amply.

A: If the fact is as mentioned, that none of your Mahrams is capable of traveling with you to offer Hajj, then, Hajj will not be obligatory for you, for the accompaniment of a Mahram is one of the conditions by which Hajj becomes obligatory for you, and it is impermissible for you to travel for Hajj or for any other purpose without a Mahram, even if you travel with your brother's widow and a group of women, according to the soundest opinion of scholars, for the saying of the Prophet (peace be upon him): (A woman should not travel except with a Dhu-Mahram (i.e.her spouse or any unmarigeable relative)) Its authenticity is agreed upon by Al-Bukhari and Muslim. Thus, you can travel with your brother and his wife, for he is considered a Mahram for you. However, all that you have to do is to work hard in fulfilling other acts of worship that do not require travel, and have patience, perhaps Allah will make it easy for you to perform Hajj with your husband or any other Mahram of yours.

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First question of Fatwa No 9552

Q 1: is the Hajj that was performed by a lady without a Mahram (spouse or unmarriageable relative) but with a good companionship of women sufficient for the obligatory Hajj?

A: If the reality is exactly as what is mentioned in the question, this Hajj is valid and sufficient for the obligatory one. However, the concerned lady committed a sin by travelling without a Mahram and she has to make Tawbah (repentance to Allah) and Istighfar (seeking forgiveness from Allah).

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Fatwa no. 7854

Q: is it permissible for a woman to perform Hajj without a Mahram (spouse or unmarriageable relative), knowing that she has grandsons from her daughter? is it permissible for her grandson to go with her as her Mahram? Please advise us and may Allah reward you with the best!

A: It is not permissible for a woman to travel to perform Hajj or to anywhere else without a Mahram. Her grandsons from her daughter’s or son’s side are among her Mahrams (i.e. unmarriageable male relatives); therefore, it is permissible for her to perform Hajj in their company.

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performing Hajj on behalf of the deceased

The second question of Fatwa no. 1241

Q: A man died without having performed the obligation of Hajj and left a will that a part of his wealth should be used to perform Hajj on his behalf. My question is about the validity of such a Hajj; is performing Hajj on behalf of someone else equal to performing Hajj for oneself?

A: If a Muslim dies without having performed the obligation of Hajj, and they satisfy all the conditions that make Hajj obligatory on them, it is obligatory to perform Hajj on their behalf with the money they left, whether they left a will stating this or not. If another person performs Hajj on behalf of the deceased, provided that it is valid for them to perform Hajj (satisfy the conditions of being Muslim, sane, adult), and have already performed Hajj for themselves, the Hajj they perform on behalf of the deceased will be valid and will sufficiently discharge the obligation on his part. As to whether the Hajj performed on behalf of someone else is equal to the Hajj performed for oneself, or more or less meritorious than it, this is up to Allah (Glorified be He). There is no doubt that those who are obligated to perform Hajj and have the ability for it should hasten and perform it before their death, as the evidence from the Shari'ah (Islamic law) states this and it should be done to avoid the sin of delaying it.

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performing Hajj on behalf of the deceased from their estate

Fatwa no. 1366

Q: My father died without ever performing the obligatory Hajj of Islam. He left a piece of land and I would like to perform Hajj on his behalf. My question is: Should I do this from my father's estate or my own money?

A: If, when your father died he was physically and financially able to perform Hajj, but he had not done so, perform Hajj for him using what he left to pay for the expenses, because performing Hajj was obligatory on your father. Allah (Exalted be He) says (what means): ﴿And Hajj (pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to Allâh, those who can afford the expenses (for one's conveyance, provision and residence)﴾ It is also narrated in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) in the wording of Al-Bukhari, on the authority of Ibn 'Abbas (may Allah be pleased with them), who said, ﴿"Al-Fadl ibn 'Abbas was riding behind the Messenger of Allah (peace be upon him) when a woman from the tribe of Khath'am came. Al-Fadl started looking at her and she started looking at him. The Prophet (peace be upon him) turned the face of Al-Fadl to the other side. She said, 'O Messenger of Allah! The obligation of Hajj enjoined by Allah upon His servants has become due on my father when he is an old man, cannot sit firm on the back of the mount. Can I perform Hajj on his behalf?' He (peace be upon him) said, 'Yes.' This was during the Farewell Hajj."﴾ It is also narrated in "Sahih Al-Bukhari": ﴿"A woman from the tribe of Juhaynah came to the Prophet (peace be upon him) and said, 'My mother had vowed to perform Hajj, but she died before performing it. May I perform Hajj on her behalf?' The Prophet (peace be upon him) replied, 'Yes, perform Hajj on her behalf. Tell me, if your mother had left a debt, would you not repay it? So, repay the debt owed to Allah, as Allah has more right to be repaid.'"﴾

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These two Hadith constitute the evidence that obligations on a servant of Allah are not removed by death; they remain owing debts in which responsibility to do them is only discharged by performing them. If a son performs Hajj on behalf of his father from his money, it will be sufficient, as long as the son has performed Hajj for himself first. If the father had not the ability to perform Hajj until he died, it was not obligatory on him, but if the son performs it on behalf of his father, provided that he has performed Hajj for himself, it will be good, but if he does not do so, then nothing is binding on him. The questioner mentioned that his father only left a piece of land. If the father used this land for residential or farming purposes, he would not be considered by owning it financially able to perform Hajj. If he only owned this piece of land, Hajj would not be obligatory on him. If the father had prepared the land to be used for a business purpose and its value was enough to cover his Hajj expenses and the expenses of his family until he would return from Hajj, it is obligatory to perform Hajj on behalf of the father from its price. The same applies to 'Umrah, because 'Umrah is obligatory on those on whom Hajj is obligatory, as Allah (Exalted be He) says (what means): ﴿And perform properly (i.e. all the ceremonies according to the ways of Prophet Muhammad صلى الله عليه وسلم),

the Hajj and 'Umrah (i.e. the pilgrimage to Makkah) for Allâh.) The Prophet (peace be upon him) said to Abu Razin Al-'Uqayliy, when he came to the Prophet (peace be upon him) and said that his father was very old and could not perform Hajj or 'Umrah nor could he go on a journey, ("Perform Hajj and 'Umrah on behalf of your father.") (Related by the Five Compilers of Hadith [Imams Ahmad, Abu Dawud, Al-Tirmidhy, Al-Nasa'y, and Ibn Majah] and classed as Sahih [a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish] by Al-Tirmidhy)

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Fatwa no. 1701

Q: A woman died, leaving a husband, father, brothers, and sisters. She had given birth to a daughter, but she died before her mother did. She left a small sum of money and her heirs want to know the prescribed shares for each of them. Also, the deceased never performed the obligatory duty of Hajj and some of the heirs want to appoint someone to perform Hajj on her behalf, before distributing the prescribed shares of inheritance. Others disagree with this until they get a ruling on this and know the position of the Shari'ah (Islamic law) on it. We are awaiting your reply.

A: If the reality is as you mentioned, and she had been able to perform Hajj during her lifetime, take sufficient to cover the expenses of someone performing Hajj and 'Umrah on behalf of the deceased from her estate. If she was poor, she was not obligated to perform Hajj or 'Umrah, so, with what she left, you should repay her debts from her estate, if she was indebted. Then you should execute her Shar'y (Islamic) will, if she made a will, and the rest of the estate should be distributed among the heirs.

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Her husband receives half of the estate and her father the remainder. The brothers and sisters receive nothing, as they are excluded from the inheritance by the father. Her daughter does not inherit, because she died before her mother, and one of the conditions for receiving inheritance is that the heir should be alive at the time of the death of the testator, which is lacking here.

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Fatwa no. 3805

Q: Abdullah ibn Sulayman ibn Ruwayshid died without performing Hajj. He left an estate of 20,000 Saudi Riyals, part of which will be paid to his representative. He died leaving two sons, Sulayman and Muhammad, from one wife and a daughter named Haya, from another wife. Is it permissible to perform Hajj on his behalf, taking the expenses for the Hajj from his estate or should the legacy be distributed among the heirs first?

A: take from the deceased's estate the amount of money that suffices to perform the obligatory duty of Hajj. The remainder should be used to repay his debts, if he had any that are confirmed. His Shar'y (Islamic) will should then be executed and then the rest of the estate should be distributed among the heirs. If the amount of money that he left is the value of his furniture, his home, or anything similar, it is not required to perform Hajj on his behalf, because if such is his state he is considered as a poor man and therefore not able to perform Hajj. However, if the heirs agree to pay for Hajj from the estate voluntarily, they will be rewarded for this.

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Fatwa No. 4590

Q: My father died thirty years ago. At that time we were underage and not able to remember any thing that he might have told us. However, his death was witnessed by his younger brother who informed us that my father said that he owed Hajj to three persons who had passed away before him. However, our uncle did not remember the names of those three people who died before our father could perform Hajj on their behalf. We tried in vain to find them and we unsuccessfully sought the help of some people in the surrounding areas. We hope that your Eminence could answer the following questions:

First, is it obligatory on us to perform Hajj on behalf of each of those three people even though we do not know exactly who they are?

Second; if it is obligatory on us to do so, how should the intention be made for it?

Third, if it is not obligatory on us to perform Hajj on behalf of each of those people, is it obligatory on us to pay any financial Kaffarah (expiation) for this?

Fourth whose sin is this? Is it the sin of the person who was given the will, the person who willed, or the inheritors?

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Please provide us with your beneficial answer. May Allah guide you to all that which leads to goodness and righteousness. Finally, it may be useful to mention that our father died before performing his obligatory Hajj but he mentioned it in his will so that it would be made on his behalf along with the Hajj that he owed to the people mentioned above. However, we hired someone who performed Hajj on behalf of our father after his death. We hope that Allah (Exalted be He) will forgive our father.

A: If you are sure that your father owed Hajj to those people who passed away, it is obligatory on the inheritors to perform this Hajj out of your father's estate on behalf of these people. It is sufficient for them to make the intention upon entering Ihram (ritual state for Hajj and `Umrah) that the Hajj is on behalf of some person that the father undertook to perform Hajj on their behalf. They do not need to specify or mention the names of these people for Allah (Exalted be He) does not burden any one of His slaves with something that they can not bear. Nothing else would suffice in this situation; neither sacrifices nor money. Moreover, if the inheritors do not perform Hajj on behalf of the concerned people despite their capability of doing so, they are all considered sinners along with their father.

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The second question of Fatwa No. 8506

Q 2: the deceased left 6 sons and other heirs. the sons want to perform Hajj on his behalf. Which one of them is entitled to perform Hajj on his behalf? Should they pay the Hajj expenses from the inheritance or from their own money?

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A: If the one who will perform Hajj on his behalf is a volunteer, any or all of them may perform it on his behalf in one year or more so long as they have previously performed the obligatory Hajj for themselves. If the one who will perform Hajj on his behalf is paid, they may consult the deceased's lawyer or if he is unavailable, the court may decide the matter.

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The twelfth question of Fatwa no. 6505

Q 12: my grandparents have all passed away, but I do not know whether they performed Hajj or not, can I deputize someone to perform Hajj on their behalf?

A: It is permissible to deputize someone to perform Hajj on behalf of each of your late grandparents, provided that the proxy has already performed Hajj for themselves and they are known to be trustworthy.

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Fatwa no. 6806

Q: I paid 3,000 Saudi Riyals from my own money to someone to perform Hajj on behalf of my sister who passed away a year ago. I asked Your Eminence whether it was permissible to perform Hajj on her behalf, and you replied in your letter no. 2/1374, dated 29/6/1403 A.H., that the Hajj should be performed from her own money. However, I had already paid the above-stated amount to the entrusted person, and he had already performed the Hajj on her behalf. I do not want to recover the money from her estate, as I would like to leave her money for her daughters. Is this permissible or not? Please advise.

A: If the case is as you mentioned, and you do not want to recover from her estate the money which you paid to have Hajj performed on her behalf and you would like to leave it for her daughters, that is an act of kindness and charity towards your sister and nieces, and may Allah reward you for it!

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Fatwa No. 10978

Q: my father died while performing the Hajj rituals at 05: 00 P.M. on Sunday, Dhul Hijjah 11th. 1403. He stood at `Arafah and then threw pebbles at

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Jamrat Al-`Aqabah and the pebbles of the eleventh day (of Dhul Hijjah) then he returned to throw some pebbles on behalf of his wife, but we do not know whether he managed to do that or not. When he came close to the place of throwing, he heard a woman falling under the feet of the pilgrims and he hurried to help her. However, he died at that very moment beside the Jamrat. I saw my father many times in my dreams wearing a white garment whilst throwing pebbles, and saying Takbir (saying: "Allahu Akbar [Allah is the Greatest]").

My question is: What should I understand from this Ru'ya (true dream)? Are there any Hajj rituals left on the part of my father that I should make up for on behalf of him and my mother as well? Kindly give us your Fatwa.

A: If the matter is as you described, then you do not have to make up the Hajj rituals left on the part of your father. This is based on the narration by Al-Bukhari and Muslim in their Sahih on the authority of Ibn `Abbas (may Allah be pleased with them) who said: ﴿Whilst a man was standing at `Arafat, he fell off his she-camel and died because his neck broke. The Prophet (peace be upon him) said: "Wash him with water and lotus leaves, and shroud him in his two garments, but do not apply perfume to him or cover his head, for he will be raised on the Day of Resurrection reciting the Talbiyah (devotional expressions chanted at certain times during Hajj and `Umrah).﴾ The Prophet (peace be upon him) ordered the man to be washed and shrouded, but he did not order his relatives to make up for the rest of the Hajj rituals on his behalf. Your mother has to throw the pebbles by herself or entrust some one else to do that on her behalf if she is unable. It is not confirmed that your late father threw the pebbles on her behalf or not, and the basic rule is nonexistence. Therefore, if she did not throw the pebbles, she has to slaughter a sacrificial animal in Makkah and give it to poor people there. The good Ru'ya you saw is a good omen for your father. May Allah ascend him to the degrees of the martyrs, as he died due to the crowds of pilgrims, thus,

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he is similar to a person who died when a building collapses. May Allah bestow abundant mercy upon him.

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Appointing a group leader for Hajj

The first question of Fatwa no. 12084

Q 1: is it permissible for us to appoint a leader during the Hajj journey or not?

A: It is prescribed for a group of three or more travelers to appoint one of them as the leader. It was reported in the Sunan (Hadith compilations classified by jurisprudential themes) of Abu Dawud, on the authority of Abu Sa'id Al-Khudry (may Allah be pleased with him), that the Messenger of Allah (peace be upon him) said, ("When three persons set out on a journey, they should appoint one of them as their leader.") In this way they will be agreed, and there will be no divided opinions nor will they fall into disputes.

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sins nullifying a past Hajj

Fatwa no. 2247

Q: Allah (Exalted be He) enabled me to perform the obligatory Hajj last year, in 1397 A.H., and I thank Allah a lot for that. But unfortunately, some months after my return, Satan tempted me into committing some grievous sins. I have asked Allah to forgive me these sins, which I sincerely regret, but my question now is: What is the ruling on the Hajj that I performed? Is it considered invalid because of the sins I committed and I have to perform it again or is it still considered valid and I just have to make Tawbah (repentance to Allah) for the sins I committed and not repeat them? This has made me confused, anxious, and life has become unbearable out of regret for what I did.

A: If the reality is as you mentioned, your Hajj is not nullified due to the sins you committed after it; you do not have to perform another Hajj to make up for this. However, it is obligatory on you to repent to Allah and to seek His Forgiveness often, perform acts of obedience, express deep regret for the sins you committed, and firmly resolve not to repeat them ever again, hoping that Allah will accept your Tawbah and forgive you your sin. Allah (Exalted be He) says (what means):

﴾And verily, I am indeed forgiving to him who repents, believes (in My Oneness, and associates none in worship with Me) and does righteous good deeds, and then remains constant in doing them, (till his death).﴿

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Arguing during Hajj

The second question of Fatwa no. 9892

Q 2: if people argue with their companions during Hajj, will their Hajj be valid and discharge the obligation, even if the Hajj they are performing is the obligatory one?

A: Their Hajj will be valid and count as the obligatory Hajj, but their reward will be reduced in accordance with the arguments they provoked. They should make Tawbah (repentance to Allah) for this, as Allah says (what means), ﴿And all of you beg Allâh to forgive you all, O believers, that you may be successful﴾

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The second question of Fatwa no. 6178

Q 2: is it permissible for a daughter to perform Hajj and give Sadaqah (voluntary charity) on behalf of her deceased mother, even though her mother never performed Salah (Prayer) during her lifetime? What is the ruling of the Shari'ah (Islamic law) on this, bearing in mind that the daughter upholds the Pillars of Islam?

A: Anyone who does not perform Salah because of denying its obligation, has committed Kufr (disbelief) according to Ijma' (the consensus of scholars). Anyone who does not perform Salah out of negligence and laziness, has committed Kufr according to the more preponderant of the two opinions of the scholars, because the Prophet (peace be upon him) said, ("The covenant between us and them is Salah, whoever abandons it has disbelieved.") There is also other evidence to that effect in the Qur'an and the Sunnah. It is therefore, impermissible, to perform Hajj or give Sadaqah on behalf of someone who dies persisting in not offering Salah, in the same way as it is impermissible to do so on behalf of all other Kafirs (disbelievers).

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Seeking permission of the competent authority

(Part No. 11; Page No. 116)

performing Hajj with the permission of the competent authority

Fatwa no. 6159

Q: I am a soldier and want to perform the obligatory Hajj, however, the competent authority does not allow us to do this. What shall we do Shaykh? Please advise. May Allah grant you success!

A: You should do your best to convince your competent authority to permit you to perform Hajj. You can explain to them that you did not offer the obligatory Hajj. They may respond to your request and arrange for it by taking the annual leave in the Hajj season to permit you to perform it.

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The first question of Fatwa No. 7672

Q 1: I am a twenty-eight -year-old married man. I have a child and have been working in one of the security authorities since 1394 A.H. I want to perform Hajj as I

have not performed it until now. Whenever I decide to perform Hajj, the superior officials refuse to give me leave permission claiming that I am required to work during the days of Hajj in the area of Buqayq. This is a city in the Eastern region. Is it permissible for me to perform Hajj without the permission of my superior officials? Similarly, am I permitted to perform `Umrah (lesser pilgrimage) without their permission in case they refuse?

A: If the case is as you have mentioned, it is not permissible for you to travel to perform Hajj, `Umrah, or to any place without the permission of your bosses. In your case, you are excused for delaying Hajj or `Umrah until you find a suitable opportunity.

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Second question from Fatwa no. 9815

Q 2: i am 29 years old, and i have not performed Hajj yet due to being incapable, is there any sin upon me for this? Knowing that every year I intend to perform Hajj, but I can not perfom it.

2- I was not allowed to take a vacation from my manager. Is there any sin upon me if I perform Hajj without letting them know during the vacation of `Eid-ul-Adha Al-Mubarak (The blessed Festival of the Sacrifice)? Since I have a holiday at this time

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and I am not being assigned with any work during the vacation period. .

A: First: If your case is as you have mentioned [you don't have the financial means of performing Hajj], then there is no sin upon you.

Second: If you are on the vacation of `Eid-ul-Adha and you are not charged with any work during the vacation, then it is permissible for you to perform Hajj and there will be no sin upon you, rather you will be rewarded for offering this act of obedience.

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Fatwa No. 13384

Q: An employee was assigned to work in Al-Madinah Al-Munawwarah during the season of Hajj until the end of Dhul-Hijjah 1410 AH. He wants to perform the obligatory act of Hajj this year after seeking the permission of his employer. It is worth mentioning that his assignment will continue until the end of Dhul-Hijjah. There are not many people in the last days since 70/12/1410 AH in Al-Madinah Al-Munawwarah, as most of them go to Makkah as your Eminence knows. Is his Hajj valid even though he is an administrative employee? May Allah reward you.

A: the prescribed Hajj is Wajib (obligatory) on those who are able. You have

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to seek the permission of your boss.

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Miqats

(Part No. 11; Page No. 122)

The fifth question of Fatwa no. 2191

Q 5: What is the opinion of Your Eminence if an employee was on a business trip from Tabuk to Makkah for some official work, and he had to enter Makkah without assuming Ihram (ritual state for Hajj and 'Umrah), and then he returned to Jeddah for a short period of time and assumed Ihram from Jeddah and returned all the way back to Makkah to perform 'Umrah? Does this count as 'Umrah?

A: Anyone who passes through one of the Miqats (sites for entering the ritual state for Hajj and 'Umrah for Hajj and 'Umrah) authentically reported from the Messenger of Allah (peace be upon him) or passes along a route in line with or parallel to the Miqat, whether by air, land, or sea, and he has the intention to perform Hajj or 'Umrah, is obliged to enter the state of Ihram. If he does not want to perform Hajj or 'Umrah, he does not have to enter Ihram. If he has stepped beyond the Miqat without the intention of making Hajj or 'Umrah, then he later intended to perform Hajj or 'Umrah while in Makkah or Jeddah, he may enter Ihram for Hajj from where he intended in Makkah or Jeddah, for example. As for 'Umrah, if he intends it outside Al-Haram (all areas within the Sacred Sanctuary of Makkah), he is entitled to enter Ihram from where he makes the intention, and if he intends it inside Al-Haram, he should leave and enter Ihram for 'Umrah from the closest Hil (all areas outside the Sacred Sanctuary of Makkah). This is the basic rule as far as the Miqat for Ihram is concerned. If the said person intended to perform 'Umrah while in Jeddah and not when passing by the Miqat, then his 'Umrah is valid and nothing is required of him.

The basic principle in this regard is the Hadith narrated on the authority of Ibn 'Abbas (may Allah be pleased with him) who said: ❨The Messenger of Allah (peace be upon him) defined the Miqat of the people of Madinah as Dhul-Hulayfah; that of the people of Al-Sham (The Levant) as Al-Juhfah; that of the people of Najd as Qarn Al-Manazil; and that of the people of Yemen as Yalamlam. And he said, 'These Miqats are for the people of these very places and also for non-indigenous people who come through these places with the intention of performing Hajj and 'Umrah; and whoever is living within these boundaries can enter Ihram from his home place, and the same applies to the people of Makkah who may enter Ihram from Makkah.'❩

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(Agreed upon by Al-Bukhari and Muslim) It is also narrated on the authority of 'Aishah (may Allah be pleased with her) who said: ﴾The Messenger of Allah (peace be upon him) stopped at Al-Muhassab. He called ‘Abdul Rahman ibn ‘Abu Bakr and said to him, ‘Take your sister out of the Haram (the Sanctuary) and let her enter Ihram for ‘Umrah, then let her circumambulate the Ka‘bah. I will wait for you both here.’ She said: So we went out and I entered Ihram, then I circumambulated the Ka‘bah and did Sa‘y between Al-Safa and Al-Marwah. Then we came to the Messenger of Allah (peace be upon him) at his camp in the middle of the night. He (peace be upon him) said, ‘Have you finished?’ I said, ‘Yes.’ He gave his Sahabah (Companions of the Prophet) permission to move on, and he went out to the Ka‘bah and circumambulated it before Fajr (Dawn) Prayer, then he left for Madinah.﴿

(Agreed upon by Al-Bukhari and Muslim)

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(Part No. 11; Page No. 124)

The first question of Fatwa no. 2024

Q 1: did the Messenger of Allah (peace be upon him) assume Ihram (ritual state for Hajj and 'Umrah) and perform Ghusl (ritual bath) in Madinah?

A: The Prophet (peace be upon him) assumed Ihram from Dhul-Hulayfah, that is, he assumed Ihram for the rites of Hajj and 'Umrah and started to recite the Talbiyah (devotional expressions chanted at certain times during Hajj and 'Umrah) from there, not from Madinah, because he (peace be upon him) appointed specific Miqats (sites for entering the ritual state for Hajj and 'Umrah) and assigned Dhul-Hulayfah as the Miqat for the people of Madinah. The Prophet (peace be upon him) would never lay down a rule and then contradict it. It was authentically reported from Ibn 'Abbas (may Allah be pleased with him) that ❨The Messenger of Allah (peace be upon him) assigned Dhul-Hulayfah as the Miqat for the people of Madinah; Al-Juhfah for the people of Al-Sham (the Levant); Qarn Al-Manazil for the people of Najd; and Yalamlam for the people of Yemen. These Miqats are for the people of these very places and also for non-indigenous people who come through these places with the intention of performing Hajj and 'Umrah. Anyone within these boundaries (their Miqat) is from where they start (Ihram), even the people of Makkah from Makkah. ❩ (Related by Al-Bukhari and Muslim) It was also authentically reported from Salim ibn 'Abdullah ibn 'Umar (may Allah be pleased with him) that he heard his father saying, ❨"The Messenger of Allah (peace be upon him) never assumed Ihram except from the Masjid (mosque)" – meaning the mosque of Dhul-Hulayfah. ❩ (Related by Al-Bukhari and Muslim) He (peace be upon him) also performed Ghusl at Dhul-Hulayfah. It was narrated from Kharijah ibn Zayd ibn Thabit from his father that ❨He saw the Prophet (peace be upon him) changing his clothes and performing Ghusl for Ihram.❩

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(Related by Al-Tirmidhy, who ranked it as Hasan [good])

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The first question of Fatwa no. 2279

Q 1: Can jeddah be a Miqat (site for entering the ritual state for Hajj and 'Umrah) instead of Yalamlam, as some scholars permit this?

A: The basic rule for specifying the Miqats is derived from the Hadith reported by Al-Bukhari and Muslim in their Two Sahih (authentic) Books of Hadith on the authority of Ibn 'Abbas (may Allah be pleased with him) who said, ﴾The Prophet (peace be upon him) assigned Dhul-Hulayfah as the Miqat for the people of Madinah; Al-Juhfah for the people of Al-Sham (The Levant); Qarn Al-Manazil for the people of Najd; and Yalamlam for the people of Yemen. These Miqats are for the people of these very places and also for non-indigenous people who come through these places with the intention of performing Hajj and 'Umrah. Anyone within these boundaries (their Miqat) is from where they start (Ihram), even the people of Makkah from Makkah.﴿ It was reported on the authority of 'Aishah (may Allah be pleased with her), who said, ﴾"The Prophet (peace be upon him) assigned Dhat 'Irq as the Miqat for the people of Iraq."﴿ (Related by Abu Dawud and Al-Nasa'y)

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Abu Dawud and Al-Mundhry kept silent about the last Hadith. Ibn Hajar said in "Al-Talkhis": "This Hadith was reported by Al-Qasim from 'Aishah. Al-Mu'afy ibn 'Imran was the only one who reported it from Aflah from Al-Qasim. Al-Mu'afy is Thiqah (trustworthy) narrator."

These Miqats are for the people of these very places and for non-natives who pass through these places intending to perform Hajj and 'Umrah. Anyone living within these boundaries can assume Ihram from where they start, and the people of Makkah should assume Ihram from Makkah. However, anyone who decides to perform 'Umrah while they are inside Al-Haram (all areas within the Sacred Sanctuary of Makkah) should move to Al-Hil (all areas outside the Sacred Sanctuary of Makkah) and assume Ihram from there, as 'Aishah (may Allah be pleased with her) did by the command of the Messenger of Allah (peace be upon him): ﴾The Prophet (peace be upon him) told her brother, Abdul-Rahman ibn Abu Bakr, to take her out of the Haram to Al-Tan'im and let her assume Ihram for 'Umrah.﴿ This was after performance of Hajj during the Farewell Hajj. One of the above-mentioned Miqats is Yalamlam; anyone who passes by it, from those who live there or elsewhere, intending to perform Hajj or 'Umrah, should assume Ihram there. Those who come by air should assume Ihram when they are at a position at the same point with the Miqat (and is the same distance from Makkah); and those who come by sea should assume Ihram from a place at the same point with the Miqat. As for Jeddah, it is the Miqat for those who come from Jeddah and those residing in it if they want to perform Hajj or 'Umrah, but making Jeddah a Miqat instead of Yalamlam has no basis. Anyone who passes by Yalamlam and does not assume Ihram from there and assumes it instead from Jeddah is obligated to offer a sacrificial animal.

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The same applies to anyone who goes beyond any of the other Miqats while intending to perform Hajj or 'Umrah without assuming Ihram, because their lawful Miqat is Yalamlam. Also, because the distance between Makkah and Yalamlam is further than the distance between Jeddah and Makkah.

The seventh question of Fatwa No. 1216

Q 7: where is the Miqat (sites for entering the ritual state for Hajj and `Umrah) for the people of Makkah to perform 'Umrah?

A: A person who is already in Makkah should enter Ihram (ritual state for Hajj and `Umrah) for `Umrah from outside the Haram. When `Aishah (may Allah be pleased with her) asked the Prophet (peace be upon him) to perform `Umrah on its own after doing Qiran Hajj (combining Hajj and `Umrah simultaneously), he ordered her brother `Abdul-Rahman to go with her to Al-Tan`im to enter Ihram for `Umrah. This was the closest place to Makkah outside the Haram. Had it been permissible to enter Ihram for `Umrah from Makkah or from any place inside the Haram, the Prophet (peace be upon him) would not have made it difficult for him, for `Aishah and for her brother whom he ordered to go with her to Al-Tan`im to enter Ihram for `Umrah. Moreover, he would not have chosen that option especially for they were burdened with travel during the night; he would not have had to wait for them and permitted her to enter Ihram from her house at al-Abtah in Makkah. This is supported by the fact that

the Prophet (peace be upon him) was never given the choice between two things but he always chose the easier option, so long as it was not a sin. The fact that he did not choose the option of entering Ihram for `Umrah from al-Bat-ha' in Makkah indicates that the Haram is not the Miqat for enteing Ihram for `Umrah. Thus, this report qualifies the Hadith: ﴿The Messenger of Allah (peace be upon him) defined the Miqat for the people of Madinah as Dhu'l-Hulayfah; that of people of Al-Sham (The Levant) as Al-Juhfah; that of the people of Najd as Qarn Al-Manazil; that of the people of Yemen as Yalamlam. And he said: "And these Miqats are for the people at those very places, and besides them for those who come through those places with the intention of performing Hajj and 'Umrah; and whoever is living within these boundaries can enter Ihram from the place he starts, and the people of Makkah can start from Makkah.﴾

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The fifth question of Fatwa no. 3591

Q 5: We know that Al-Juhfah is the prescribed Miqat (site for entering the ritual state for Hajj and 'Umrah) for the people of Egypt and Morocco, who are located at a position parallel to it. We also know that Al-Juhfah used to be a village by the sea, like Jeddah, and parallel to it. In the time of the Prophet (peace be upon him), he is reported to have supplicated to Allah to move an epidemic fever from Madinah to Al-Juhfah, and that it later disappeared into the sea. Do the people of Morocco and Sudan, who are located opposite to the sea at Sawakin and Port Sudan, have to assume Ihram while they are still at the sea, according to the present time?

Or should they assume Ihram from Jeddah according to the past?

A: It is well-known that Al-Juhfah does not extend parallel to Jeddah; rather it is approximately parallel to the city of Rabigh. It is obligatory upon Egyptians and Moroccans to assume Ihram from Rabigh, or from a place where they pass in line with it when they are traveling by plane or by sea. They are not allowed to delay assuming Ihram until they reach Jeddah.

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The fourth question of Fatwa No. 3996

Q4: where should the people of Makkah assume Ihram (ritual state for Hajj and `Umrah) for `Umrah? Also, if they spend their summer holidays in al-Huda resort beyond Al-Miqat (sites for entering the ritual state for Hajj and `Umrah for Hajj and `Umrah), where should they assume Ihram for `Umrah?

A: The people of Makkah should assume Ihram from a point outside Al-Haram (the Sacred Zone) such as Al-Tan`im. If they stay in Al-Huda during the summer, then they should assume Ihram for `Umrah from that place. This is according to the saying of the Prophet (peace be upon him) when he specified the Miqats: ﴿and whoever lives within these places should assume Ihram from his dwelling place, and similarly the people of Makkah can assume Ihram from Makkah.﴾ (Agreed upon by Al-Bukhari and Muslim). It is reported in the two Sahih Books (Al-Bukhari and Muslim) that the Prophet (peace be upon him) told `Aishah when she wanted to perform `Umrah from Makkah that she should assume Ihram from her place of residence.

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Fatwa no. 4575

Q: In the past Al-Juhfah was the boundary where the Sudanese pilgrims used to assume Ihram (ritual state for Hajj and 'Umrah), and the ship used to blow a whistle to announce that the boundary was reached to assume Ihram. But since the time of air travel, the Sudanese pilgrims assume Ihram from Jeddah. When they arrive in Jeddah, they stay there for many days, wearing their normal clothes. My question is: Is it permissible to assume Ihram from Jeddah ? Is it permissible for them to assume Ihram on the day of arrival or according to what they think is suitable?

A: Jeddah is a Miqat (site for entering the ritual state for Hajj and 'Umrah) only for its citizens, or residents there, or those who arrive in it for some reason other than intending Hajj or 'Umrah and then decide to perform either of them. As for those who have a Miqat before Jeddah, such as Dhul-Hulayfah appointed for the people of Madinah and what is beyond it, or those who come in line with it, whether by land or by plane; or Al-Juhfah appointed for the people who live there and those who come in line with it, whether by land, by sea, or by air; and Yalamlam likewise, it is obligatory on them to assume Ihram from their own Miqat or when they come in line with it whether traveling by air, sea, or land.

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The first question of Fatwa no. 4949

Q 1: We live in Australia. This year, a large group of Muslims in Australia want to perform Hajj. We always depart from Sydney and land in either of the following three airports: Jeddah, Abu Dhabi, or Bahrain. We would like to know where our Miqat (site for entering the ritual state for Hajj and 'Umrah for Hajj and 'Umrah) should be? Should we assume Ihram (ritual state for Hajj and 'Umrah) from Sydney or is there another place to assume Ihram from? Please answer us, many thanks.

A: Neither Sydney, Abu Dhabi, nor Bahrain are to be considered a Miqat for Hajj or 'Umrah, nor even Jeddah can be a Miqat for you, as Jeddah is the Miqat for its inhabitants. You should assume Ihram if you pass by air over the first Miqat that you meet while heading for Makkah, for the Prophet (peace be upon him) said on setting the Miqats: ﴿These Miqats are for the people of these very places and also for non-indigenous people who come through these places with the intention of performing Hajj and 'Umrah.﴾ Therefore, you can ask the air host before passing by it, and if you intend on assuming Ihram for Hajj or 'Umrah, and pronounce Talbiyah (devotional expressions chanted at certain times during Hajj and 'Umrah) before passing by the Miqat lest you should pass it without assuming Ihram, there is nothing wrong in that. Whereas getting ready for Ihram by cleansing, washing or wearing the clothes of Ihram is permissible anywhere.

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The third question of Fatwa no. 5726

Q 3: ihram (ritual state for Hajj and 'Umrah) should be assumed at Al-Juhfah for the people of Al-Sham (the Levant) and Morocco. We still hear that Al-Juhfah was a village by the sea, just like Jeddah, but it was washed into the sea. Did this happen before or after the time of the Messenger of Allah (peace be upon him)? It is stated in Sahih (authentic) Hadith that it is the Miqat (site for entering the ritual state for Hajj and 'Umrah) for the people of Al-Sham and Morocco, but does this also include all the people of all the other western Arab countries, even those on the equator, such as the Congo and the middle of Sudan? Can they assume Ihram in Jeddah, as that is the town that they pass by, or is it obligatory for everyone to assume Ihram in the sea, because Al-Juhfah is now in the sea?

A: The Messenger of Allah (peace be upon him) assigned the Miqats for Hajj and 'Umrah in a Hadith related by Al-Bukhari and Muslim on the authority of Ibn 'Abbas (may Allah be pleased with him), who said, ﴾The Messenger of Allah (peace be upon him) assigned Dhul-Hulayfah as the Miqat for for the people of Madinah; Al-Juhfah for the people of Al-Sham (the Levant); Qarn Al-Manazil for the people of Najd; and Yalamlam for the people of Yemen These Miqats are for the people of these very places and also for non-indigenous people who come through these places with the intention of performing Hajj and 'Umrah. Anyone within these boundaries (their Miqat) is from where they start (Ihram), even the people of Makkah from Makkah. ﴿ In another narration the Prophet (peace be upon him) is reported to have said, ﴾Whoever lives within these boundaries can assume Ihram from their dwelling place, even the people of Makkah can assume Ihram from there.﴿

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Every Muslim who passes by one of these Miqats resolved to perform Hajj or 'Umrah, should assume Ihram from the Miqat they passed by, whether they are indigenous or non-indigenous of this place, according to the Hadith that states, ﴾These Miqats are for the people of these very places and also for non-indigenous people who come through these places with the intention of performing Hajj and 'Umrah.﴿ Anyone outside these Miqats and their route does not take them past any of these Miqats, should assume Ihram with the intention of performing Hajj or 'Umrah when they come to a place at the same point with the first Miqat they pass by (and is the same distance from Makkah), whether they are traveling by land, sea, or air. Those whose Miqat was originally Al-Juhfah should assume Ihram at the present day when they come at the same point with it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Fatwa No. 5821

Q: I have a wife and nine children. Of these children only one boy and one girl have attained puberty. The rest range in age between nine to twelve years of age or younger, meaning, between seven years and eight months. I like to take all my children to the honored city of Makkah to perform `Umrah (lesser pilgrimage) in Ramadan In sha'a-Allah (if Allah wills) but I would like only myself and my wife to perform Hajj. Bearing in mind that all my children will perform `Umrah, is it obligatory on me that

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they should all perform Hajj? My financial capability is limited and I can not take all my children to Hajj. Also, please tell me about the Miqat (sites for entering the ritual state for Hajj and `Umrah) for the people of the south coming via the coastal road. Since I will take the costal road, is it permissible for me to start Ihram (ritual state for Hajj and `Umrah) from Jeddah? May Allah guide us all to goodness and righteousness.

A: First, it is not obligatory that you you take your children - of the mentioned ages in the question - to perform Hajj even if they formerly enter Makkah to perform `Umrah. Only those of your children who have attained puberty should enter the state of Ihram for Hajj wherever you do so.

Second, the Miqat of the people of Yemen who come via the coastal road is Yalamlam which is called nowadays Al-Sa`diyyah. No one who intends Hajj or `Umrah is permitted to pass by or parallel to Yalamlam without entering Ihram. Jeddah is not the Miqat for the people coming from Yemen. It is a Miqat for the people of Jeddah, for anyone who wants to perform Hajj or `Umrah while they reside there, or for its visitors who did not initially intend to perform Hajj or `Umrah but then they did so.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Fatwa No. (6515)

Q: Two years ago, a man who could not find the means to perform Hajj died.

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Now, his family and children want to perform Hajj his behalf. However, they cannot afford the cost of the journey from Pakistan to Makkah. They, therefore, want to deputize a Muslim living in Makkah giving him the costs of performing the rites in Mina and `Arafah and of slaughtering the sacrificial animal. Are these arrangements correct and will its reward reach him? Please, inform us, may Allah reward you !

A: A prerequisite for one performing Hajj on behalf of another is the Miqat (site for entering the ritual state for Hajj and `Umrah for Hajj and `Umrah) of the proxy according to the strongest of two opinions of scholars. Accordingly, you may deputize a resident of Makkah or another city near Al-Haram to perform Hajj on behalf of your father.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta

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The fourth question of Fatwa No. (11638)

Q 4: What is the ruling on a person who, after having performed `Umrah (lesser pilgrimage) for himself, performed an `Umrah on behalf of his father from the place specified for entering the state of Ihram (ceremonial state for Hajj and `Umrah) in Makkah, namely, Al-Tan`im? Is such an `Umrah valid, or must he begin the state of Ihram from the original Miqat (sites for entering the ceremonial state for Hajj and `Umrah)?

A: If you perform an `Umrah for yourself and end the state of Ihram then you wish to perform `Umrah on behalf of your deceased or handicapped father, you must go out to the Al-Hil (places outside the borders of Haram "the Sacred Mosque")

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to a place such as Al-Tan`im to resume the state of Ihram for `Umrah from there. Thus, you do not have to travel to the Miqat.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The seventh question of Fatwa No. (12228)

Q 7: I am a student in the city of Jeddah. I live in Al-Qunfudhah, about 350 kilometer away from Jeddah. On Thursday and Friday I travel to Al-Qunfudhah. The question is, while staying in Al-Qunfudhah, is it a Sunnah (supererogatory act of worship following the example of the Prophet) to shorten Salah (Prayer)? Is it permissible to initiate `Umrah from Jeddah or not?

A: If you initiate `Umrah from Jeddah, you should enter the state of Ihram (ceremonial state for Hajj and `Umrah) from Jeddah. However, if you intend to initiate it while in Al-Qunfudhah, you should enter the state of Ihram from the Miqat (sites for entering the ceremonial state for Hajj and `Umrah for Hajj and `Umrah) specified for the people of Yemen. Also, you may not shorten Salah while in your city as it is your homeland. Rather, you must perform Salah in its entirety. The same applies to Jeddah, where you must perform Salah in in its entirety, according to the opinion of Jumhur (dominant majority of scholars), as you always intend to stay there more than four days.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

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Fatwa no. 12441

Q: First:

I noticed that many of my countrymen who have performed Hajj or 'Umrah (lesser pilgrimage) wore the clothes of Ihram (ritual state for Hajj and 'Umrah), i.e., entered the state of Ihram once they arrived at the Hajj city and some of them even entered the state of Ihram in hotels or homes of relatives and friends in Jeddah. I cannot read Arabic and, therefore, I hope you will provide me with some Ayahs (Qur'anic verses) along with their English translation clarifying or indicating that their Miqat (site for entering the ceremonial state for Hajj and 'Umrah for Hajj and 'Umrah) is not Jeddah.

Second:

Those I mentioned base their assuming Ihram as such on the following reasons:

A- They are adherents of the Shafi'y school of Fiqh (Islamic jurisprudence), which differs from all others schools of Fiqh in that it understands the Miqat requirements differently and somehow strictly. B- Since the Hajj city now in Jeddah is more than two Marhalahs (a distance of about one kilometer) away from Makkah, they consider the Hajj city a Miqat. C- When told that they have passed their Miqat on their way to Jeddah, they argued that they no longer use the old road to Yalamlam as they travel by air. D- Those who consider the city of Jeddah their Miqat support their claim by the fact they had stayed in the homes of their relatives and friends for a period of two or three days before heading to Makkah. Thus, according to them, their short stay in Jeddah must have given them the status of

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residents or visitors of Jeddah, although they have visas for Hajj or 'Umrah. In other words, according to them also, the issue of Miqat marking the intention to perform Hajj or 'Umrah starts only when they utter such an intention and declare it, which may take place after wearing the clothes of Ihram in Jeddah.

Third:

Some pilgrims head to Madinah once they arrive at the Kingdom without assuming the state of Ihram and then wear the clothes of Ihram in Madinah before moving to Makkah. Please, inform us whether it is permissible.

Fourth:

I would appreciate it if you could provide me with the necessary answers along with their supporting evidence quoted from the Qur'an so that I may deliver them to Islamic institutions in Singapore. I hope that you, moreover, highlight misinterpretations if there are any.

I am looking forward to your prompt reply. Best regards.

A: First: The sacred Shari'ah (Islamic law) has defined all Miqats. The Prophet (peace be upon him) is authentically reported to have specified the relevant Miqat of each destination. It is recorded in Sahih Al-Bukhari on the authority of Ibn 'Abbas (may Allah be pleased with both of them) that he said: ﴾The Messenger of Allah (peace be upon him) defined the Miqat of the people of Madinah as Dhul-Hulayfah; that of the people of Al-Sham (The Levant) as Al-Juhfah; that of the people of Najd as Qarn Al-Manazil and that of the people of Yemen as Yalamlam. He (peace be upon him) said, 'These Miqats are for the people of these very places and also for non-indigenous people who come through these places with the intention of performing Hajj and 'Umrah; and whoever is living within these boundaries can enter Ihram from where they form the intention, and the same applies to the people of Makkah who may enter Ihram from Makkah.' ﴿ In relation to the rites of Hajj, such places are considered Tawqifiy (bound by a religious text and not amenable to personal opinion) matters.

Therefore, those who pass them while intending to perform Hajj or 'Umrah must assume Ihram there. However, in the case that such pilgrims pass them without assuming Ihram, they will have to return to them to assume Ihram from the Miqat. Moreover, if they do not return, they must offer Dam (atonement required of a pilgrim for a willful violation of a prohibition or obligation while in the ritual state for Hajj and 'Umrah) to compensate for the rite they missed.

Second: The distance between the Haram (the Sacred Sanctuary of Makkah) and the place of assuming Ihram is not taken into consideration. In fact, places for assuming Ihram are specified by Shari'ah as pointed out in the first paragraph. Third: As for not passing by their Miqat when heading for Hajj and 'Umrah on account of their traveling by air, they must assume Ihram once they come in line with the Miqat specified for their destination while in the air, because coming in line with the place counts as if one is actually in the place itself. Fourth: Intention for performing Hajj or 'Umrah is not merely expressing it verbally, but it is an inner determination and intention within the heart. Therefore, one who sets out intending to perform Hajj or 'Umrah must assume Ihram from the Miqat specified by Shari'ah. If one embarking on Hajj or 'Umrah passes beyond the Miqat of their country without assuming Ihram and does so from a Miqat of another country, such a person must slaughter a sacrificial animal for passing the Miqat of their country without assuming Ihram. As for your fellow countrymen who assume Ihram from the Miqat of Madinah, Dhul-Hulayfah, it is permissible.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa No. (13422)

Q: we are members of Armed Forces who participate annually in the Hajj mission for a period of one month and stay at Al-Shara'i`. We form guard alternating groups in a place far from the camp while some of us do not take a shift and remain on standby for any emergency. We hope that you, with the help of Allah, will inform us on how those remaining behind in the tents should perform Salah (prayer). Should they combine and shorten Salah, or not? Moreover, there are Masjids (mosques) in some camps where some want to perform Jum`ah (Friday) Salah. Furthermore, Jum`ah Salah is held in a neighboring district, may we perform it with them?

Also, while on the mission we set out as a caravan and are not allowed to stop at the Miqat (sites for entering the ceremonial state for Hajj and `Umrah). We, therefore, pass the Miqat to Al-Shara'i`, a place outside Makkah. May we then go out to Al-Ji`ranah to assume Ihram there, or return to Al-Sayl Al-Kabir to assume Ihram, as we have passed it while on our way? Or, should we assume Ihram from the place our camp is located, i.e. Al-Shara'i`, a place only a few miles from Makkah?

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Sometimes we go on missions to Al-Madinah Al-Munawwarah. We spend ten days or less at Madinah, and then move to Makkah Al-Mukarramah where we also stay ten days before returning to Madinah once again. Near the camp of this brigade in Madinah there is a stationary camp wherein there is a place to perform Jum`ah Salah. May we perform Jum`ah Salah there? Please, inform us soon, may Allah reward you well! We hope that you will deliver us the fatwa in writing as we differ on the issue of how to perform Salah every year. We ask Allah to guide everyone to what is correct. As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

A: First: Since you intend to stay at Al-Shara'i` or Madinah more than four days, you are to perform Salah in its entirety, neither shortening nor combining it, for actually you are practically residents. However, if you intend to stay four days or less, or for an unspecified period, you will be travelers and may shorten Salah consisting of four Rak`ahs (units of Prayer) and combine Salahs.

Second: As for assuming Ihram for Hajj or `Umrah, if those who while going to work pass the Miqat, they must assume Ihram within the boundaries of the Miqat as if entering the Miqat intending work. On the issue of Miqats, the Prophet (peace be upon him) stated: (and whoever is living within these boundaries can enter ihraam from the place he sets out, and the people of Makkah can start from Makkah.) However, if any of you decide to perform Hajj or `Umrah then passes the Miqat, he must return to the Miqat and assume Ihram from there.

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The Prophet (peace be upon him) on defining the Miqats stated: (And these Mawaqit are for those living at those very places, and besides them for those who come through those places with the intention of performing Hajj and 'Umrah.) As for Jum`ah Salah, you must perform it at any of the nearby Masjids wherein Jum`ah Salah is performed.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa No. 13607

Q: Before her death, a woman from Yemen ordered her heirs to appoint someone to perform Hajj on her behalf from her own wealth. There is a Yemeni person who lives here in the Kingdom of Saudi Arabia, in Jeddah whom they trust to perform Hajj on her behalf. is it permissible for this man, who lives in Jeddah, to perform Hajj on her behalf? Can he enter the state of Ihram (ritual state for Hajj and `Umrah) from his house in Jeddah or should he go to the coastal Miqat (sites for entering the ritual state for performing Hajj and `Umrah) of the people of Yemen to enter the state of Ihram from there? Does the person who is going to perform Hajj on behalf of this woman have to be from Yemen meaning, his departure for Hajj should be from Yemen? Does this pilgrim have to be from the same town as this woman who left this will?

A: If the proxy is within the boundaries of Miqat, he should perform Hajj on her behalf from his place. If he is far from the Miqat, he should enter the state of Ihram from the Miqat that is near to him. However, if he comes from Makkah through a different road, he should enter the state of Ihram from the Miqat that he passes by.

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The Prophet (peace be upon him) said when he defined the Miqats, ﴿These Miqats are for the people at those very places, and those who come through those places with the intention of performing Hajj and ‘Umrah. Whoever is living within these boundaries can assume Ihram from the place he starts, and the people of Makkah can assume Ihram from Makkah ﴾ Agreed upon by Al-Bukhari and Muslim.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Deputy Chairman	Chairman
`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa No. 884

Q 1: What is the opinion of scholars regarding the Hadith of `Aishah (may Allah be pleased with her), which tells of her going out to Al-Tan`im for `Umrah and the Hadith of Ibn `Abbas (may Allah be pleased with them) that says, "Even the people of Makkah should enter Ihram from Makkah, those who want to do Hajj or `Umrah"? How can these two Hadiths be reconciled? Please, explain to us the correct view that is in accordance with the Qur'an and the Sunnah. from where should the people of Makkah enter Ihram for `Umrah; from al-Tan`im (outside the Haram) or from Makkah Al-Mukarramah itself, as in the Hadith of ibn `Abbas (may Allah be pleased with them)?

A: It is preferable mentioning some narrations of both Hadiths to explain how they may be reconciled and show the consequences of entering Ihram for `Umrah alone for the people of Makkah and those living within the boundaries of the Haram (the Sacred Zone) who come under the same rulings as them.

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It is narrated on the authority of Ibn `Abbas (may Allah be pleases with them) that he said: ❪The Messenger of Allah (peace be upon him) defined the Miqat (sites for entering the ritual state for Hajj and `Umrah for Hajj and `Umrah) of the people Madinah as Dhu'l-Hulayfah; that of the people of Al-Sham (Syria) as al-Jahfah; that of the people of Najd as Qarn al-Manazil; and that of the people of Yemen as Yalamlam. And he said: "And these assigned places are for the people at those very places, and besides them for those who come through those places with the intention of performing Hajj and 'Umrah; and whoever is living within these boundaries can enter Ihram from the place he starts, and the people Makkah can start from Makkah. ❫ Narrated by Al-Bukhari and Muslim.

It is also narrated on the authority of `Aishah (may Allah be pleased with her) who said: ❪The Messenger of Allah (peace be upon him) stopped at Al-Muhassab. He called Abdul-Rahman ibn Abu Bakr and said to him, 'Take your sister out of the Haram (the Sacred Mosque) and let her enter ihram for 'Umrah, then let her circumambulate the Ka`bah, and I will wait for you both here." She said: "So we went out and I entered Ihram, then I circumambulated the Ka`bah, and did Sa`y between Al-Safa and Al-Marwah. Then we came to the Messenger of Allah (peace be upon him) at his camp in the middle of the night, and he said, 'Have you finished?' I said, 'Yes.' He gave his Sahabah (Companions of the Prophet) permission to move on, and he went out to the Ka`bah and circumambulated it before Fajr (Dawn) Prayer, then he left for Madinah." ❫ Related by Al-Bukhari and Muslim. According to another narration, she said: ❪On the night when the pilgrims left Mina and went to al-Mahsab (laylat al-hasbah), I said: "O Messenger of Allah, the people are going back having done Hajj and `Umrah, and am I to go back having done only Hajj?" He told `Abdul-Rahman to seat me behind him on his camel, then she mentioned her `Umrah from Al-Tan`im.'" ❫ According to another report from her: ❪The Prophet (peace and blessings of Allah be upon him) said to her on the day of departure: "The tawaaf you did is sufficient for Hajj and 'Umrah" but she insisted, so he sent her with 'Abdul-Rahman to Al-Tan`im, and she did 'Umrah after Hajj.❫ And according to another report she said:" ❪Your Tawaf around the Ka'bah and your Sa`y between Al-Safa and Al-Marwah will suffice for both your `Umrah and your Hajj."❫ According to a report narrated by Muslim in his Sahih:

❪The Prophet (peace be upon him) was an easy man, and if she wanted something he would go along with it. So he sent her with Abdul-Rahman ibn Abu Bakr and she entered Ihram for `Umrah from Al-Tan`im. ❫

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Therefore, it may be said that the Hadith of Ibn `Abbas (may Allah be pleased with them) is general in application and means that the people of Makkah should enter Ihram from Makkah for either Hajj or `Umrah that is performed on its own or for Hajj and `Umrah together (Qiran) (combining Hajj and `Umrah simultaneously)). There is a Hadith about `Aishah leaving the Haram with her brother `Abdul-Rahman to enter Ihram from Al-Tan`im with a specific command issued by the Prophet (peace be upon him) to her alone. The well-known principle stated by the scholars is that when conflict arises between a general text and another specific one, then the specific one qualifies the application of the general. Thus, entering into `Umrah may be from al-Tan`im or any other place outside the Sacred Zone for `Umrah alone. This rule qualifies the general text reported by Ibn `Abbas. Thus, the general rule of entering Ihram for `Umrah alone from Makkah is ignored. So the phrase "and the people of Makkah from Makkah means that the people of Makkah should enter Ihram for Hajj offered on its own or for Hajj and `Umrah offered together (Qiran) from Makkah. They do not have to go outside the Haram or to any of the Miqats mentioned in the Hadith to enter Ihram from there. In case of offering `Umrah alone, a person who intends to do it while in Makkah or inside the boundaries of the Sacred Zone has to go outside the Haram; Al-Tan`im or elsewhere to enter ihram from there. This is the view of the majority of scholars. Al-Muhib Al-Tabaray said: I know of no one who described Makkah as a Miqat for `Umrah.

So the phrase in the Hadith of Ibn `Abbas (may Allah be pleases with them) ❪"Even the people Makkah can start from Makkah" ❫ is interpreted as referring specifically to those who are performing Qiran Hajj or Hajj alone; not those who are performing ‘Umrah alone.

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This is supported by the fact that the Prophet (peace be upon him) was never given the choice between two things but he always chose the easier option, as long as it was not a sin. If entering Ihram for `Umrah alone from Al-Haram was permissible, he would have chosen that option for `Aishah, because it would have been easier and less burdensome for him, for `Aishah, and for her brother. Thus, he would not have told her to go outside the Haram or to Al-Tan`im to enter into the state of ihram. Rather, it would have been sufficient for her to go with him (peace be upon him) when he went to the Ka'bah to do the farewell tawaaf, because she had already entered ihram for ‘Umrah from al-Abtah. She could have done tawaaf and Sa'y of ‘Umrah at the same time as he (peace be upon him) did the farewell Tawaf. That would have been sufficient to fulfill `Aishah's wishes and to put her mind at rest. She only wanted to do `Umrah on its own without going out of the Haram or to some specific place outside the Haram. However, the Prophet (peace be upon him) told her to go out to Al-Tan`im, thus, she needed a Mahram (spouse or unmarriageable relative) so he sent her brother `Abdul-Rahman with her. That happened at night when the people needed to rest, so the Prophet (peace be upon him) designated a place to meet therein after they had finished. That he did not decide the option of entering Ihram from inside the Haram, which would have been easier for everyone concerned, and he judged that entering Ihram shall be from outside the Haram, which is more difficult, indicates that one should enter Ihram for `Umrah from outside the Haram in accordance with the legal commandment for a person who wants to perform `Umrah alone and is already in the Haram.

Some scholars held that a person who wants to do `Umrah while inside the Haram, given that

`Umrah is an act of the Sunnah or obligatory for every Muslim who is accountable and is able to do it,

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should do it along with Hajj, so he should enter Ihram for Qiran Hajj, and he should not go out of the boundaries of the Haram, whether to al-Tan`im or elsewhere, to enter Ihram for `Umrah alone, because the Prophet (peace be upon him) only gave permission for that to `Aishah, so as to make her happy. However, the Sahabah (Companions of the Prophet) did not go out of the Haram in order to enter Ihram for `Umrah from outside its boundaries.

Some people think that a person may enter Ihram for `Umrah alone from Makkah and elsewhere in the Haram because of the general meaning of the Hadith of Ibn `Abbas.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	Ibrahim ibn Muhammad Al Al-Shaykh

The first and second questions of Fatwa no. 2678

Q 1: (a) If the evidence used by those who hold the view that the people of Makkah should go to the nearest place outside the Haram (the Sacred Sanctuary of Makkah) to assume Ihram (ritual state) for 'Umrah (lesser pilgrimage) is the command of doing so given by the Prophet (peace be upon him) to 'Aishah and 'Abdul-Rahman, the children of Abu Bakr (may Allah be pleased with them), the question is: were 'Aishah and 'Abdul-Rahman (may Allah be pleased with them) citizens of Makkah, to be taken as a basis for drawing analogy between their going out and that of the citizens of Makkah?

(b) If this is correct, and those who claim so should provide evidence to support it, why did the Prophet (peace be upon him) shorten Salah (Prayer) during the whole of his stay in Makkah, for nineteen days, as was mentioned in the Sahih (authentic) narration?

(c) Why did the Prophet (peace be upon him) order the Muhajirun (Emigrants from Makkah to Madinah) not to stay in

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Makkah for more than three days after performing the rituals, as reported in the Hadith on the authority of Al-'Ala' ibn Al-Hadramy, which was related by Al-Bukhari, stating: ("Three (days) for a Muhajir after departure (from Mina, i.e. after completion of the rituals of Hajj).") **Were 'Abdul-Rahman and 'Aishah (may Allah be pleased with them) not from the Muhajirun?**

A: Yes, the evidence for the obligation on anyone inside the Haram of having to assume Ihram for performing 'Umrah only from outside the Haram is the order of the Prophet (peace be upon him) to 'Aishah (may Allah be pleased with her) to go out to Al-Tan'im (outside the Haram) and assume Ihram from there with her brother 'Abdul-Rahman (may Allah be pleased with him) accompanying her as a Mahram (unmarriageable male relative). The Prophet (peace be upon him) was never given the choice between two matters but he always chose the easier of them. If assuming Ihram for 'Umrah was permissible whether from inside or outside the Haram then he would have ordered 'Aishah to assume it from Al-Abtah, where they stayed, as it was part of the Haram. He would have spared 'Aishah and her brother the difficulty of having to go to Al-Tan'im at night, for 'Aishah to assume Ihram from there. He (peace be upon him) would have also spared himself the difficulty of parting with her during their travel at night and having to decide the time of their meeting again. He (peace be upon him) did not tell her to do this because she was one of the Muhajirun and not a citizen of Makkah, because non-indigenous people staying in the built-up areas or the plains of Makkah assume Ihram for Hajj from where they are and they are not required to go outside the Haram to do this, or to the Miqat of their own countries, whether they are from the Muhajirun or other travelers. It cannot be confirmed that assuming Ihram for 'Umrah only from outside the Haram is for those who want to perform it from among the citizens of Makkah or the Haram by analogy with what was mentioned in the Hadith about the 'Umrah performed by 'Aishah starting from Al-Tan'im.

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Rather, this Hadith constitutes a general rule for everyone who decides to perform 'Umrah when they are inside the precincts of the Haram, whether they are inside or outside Makkah, and whether they are travelers from among the Muhajirun or others. This is because an order from the Prophet (peace be upon him) to one person is directed to everyone, and is a general rule, unless there is evidence to make it specific.

Through this, you now know the answers to sections (b) and (c) as we mentioned that 'Aishah and her brother 'Abdul-Rahman (may Allah be pleased with them) were Muhajirun.

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Q2: what is the interpretation of the saying of the Prophet (peace be upon him): ﴾...and the people of Makkah assume Ihram from Makkah ﴿ after saying: ﴾He who intends to perform Hajj﴿ in the authentic Hadith reported by Ibn `Abbas (may Allah be pleased with them)?

A: This means that those who intend to perform Hajj and `Umrah and dwell at a place after the Miqat (sites for entering the ritual state for Hajj and `Umrah for Hajj and `Umrah) should assume Ihram from that place and similarly the people of Makkah should assume Ihram from Makkah. This is a general ruling in Hajj and `Umrah. However, there is a restriction on it in the Hadith in which the Prophet (peace be upon him) told `Aishah (may Allah be pleased with her) to assume Ihram for `Umrah from Al-Tan`im; the closest place to Al-Haram (the Sacred Zone). Therefore, it became clear that the Hadith you are asking about applies to those who perform Hajj or `Umrah from a place other than the specified places in the Hadiths and outside the Sacred Zone. Those who assume Ihram for Ifrad Hajj (performing Hajj only), Qiran Hajj (combining Hajj and `Umrah simultaneously), or Tamattu` Hajj (combining Hajj and `Umrah with a break in between) but not for those who are going to perform `Umrah only. The evidence for this exception is the Hadith reported by `Aishah. Thus, we act upon all the reports narrated on the rituals without

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resorting to Qiyas (analogy) or considering it a particular judgment for `Aishah or otherwise.

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The seventh question of Fatwa No. 2873

Q 7: I traveled from Jordan by plane to Jeddah bound for the city of Bishah. I did not have the intention of performing `Umrah or going to Makkah. However, when the plane announced that it had delayed setting out for Bishah, I stayed in Jeddah for two days. I entered Ihram (ritual state for Hajj and `Umrah) from Jeddah and went to Makkah to perform `Umrah. Is my `Umrah valid?

A: Entering Ihram from Jeddah is valid even if you did so without the intention of performing `Umrah. Moreover, you are not required to offer Fidyah (ransom). This is based on the report narrated by Ibn `Abbas (may Allah be pleased with both of them) that, (The Messenger of Allah (peace be upon him) defined the Miqat for the people of Madinah as Dhu'l-Hulayfah; that of people of Al-Sham (The Levant) as Al-Juhfah; that of people of Najd as Qarn Al-Manazil; that of people of Yemen as Yalamlam. And he said: "And these Miqats are for the people at those very places, and besides them for those who come through those places with the intention of performing Hajj and 'Umrah; and whoever is living within these boundaries can enter Ihram from the place he starts, and the people of Makkah can assume their Ihram from Makkah) (Agreed upon by Al-Bukhari and Muslim). This Hadith is general in application and indicates that whoever wants to enter Ihram for `Umrah should do so from Makkah. However, we can not rely on this apparent meaning because of the ruling stated in the following Hadith. This shows that the person who wants to perform 'Umrah and is already in Makkah should enter Ihram from outside the Haram. It was narrated that `Aishah (may Allah be pleased with her) said, (The Messenger of Allah (peace be upon him) stopped at al-Muhassab. He called Abdul-Rahman ibn Abu Bakr and said to him, 'Take your sister out of the Haram (sanctuary) and let her enter Ihram for `Umrah, then let her circumambulate the House, and I will wait for you both here.' She said: "So we went out and I entered Ihram, then I circumambulated the House and did sa`y between al-Safa and al-Marwah. Then, we came to the Messenger of Allah (peace be upon him) at his camp in the middle of the night, and he said, 'Have you finished?' I said, 'Yes.' He gave his companions permission to move on, and he went out to the Ka`bah and circumambulated it before Fajr prayer, then he left for Madinah.) (Agreed upon by Al-Bukhari and Muslim)

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Second question from Fatwa no. 5185

Q 2: what should a person heading from Al-Madinah to Jeddah by airplane do, on intending to offer `Umrah? Should they wear the clothes of Ihram (ritual state for Hajj and `Umrah) from Al-Madinah airport then intend to offer `Umrah upon embarking? What should they do? Please clarify the answer for me.

Q: If you want to travel by plane from Al-Madinah to Makkah to perform `Umrah, it is permissible for you to wash, perform the Wudu' (ablution) of Salah and wear

the clothes of Ihram (ritual state for Hajj and `Umrah), and after the plane takes off from the airport, you should start pronouncing Talbiyah (devotional expressions chanted at certain times during Hajj and `Umrah) for `Umrah, and this is to be done before passing by the Miqat (sites for entering the ritual state for Hajj and `Umrah) of the people of Al-Madinah which is Abar `Ali (The wells of `Ali) .

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First question of Fatwa No. 5830

Q 1: What is the ruling on someone who entered ihram (ritual state for Hajj and `Umrah) for `Umrah (lesser pilgrimage) from Kuday after performing Hajj? Three ladies and one man who accompanied them did so because Kuday was the abode of the pilgrims who came by land from Jordan. They were in a hurry as every one else in their group was doing Tamattu` Hajj (combining Hajj and `Umrah with a break in between). However, because the time of departure was approaching and they were unable to go to Al-Tan`im as well as their fear of the crowds; some people entered Ihram from Kuday thinking that there was a similarity between their situation and that of the Prophet (peace be upon him) when he ordered `Aishah to enter Ihram from Al-Tan`im. The Messenger (peace be upon him) also entered Ihram for `Umrah from Al-Ji`ranah and Al-Tan`im. Since Al-Ji`ranah and Kuday belong to Al-Hil (all areas which are outside the Sacred Sanctuary of Makkah), what is the ruling on these ladies entering Ihram from Kuday? Is their `Umrah valid?

A: Those who entered Ihram from Kuday were incorrect because Kuday does not belong to Al-Hil. Rather, it belongs to Al-Haram (all areas which are inside the Sacred Sanctuary of Makkah). It is not the same as Al-Tan`im or Al-Ji`ranah for both of Al-Tan`im and Al-Ji`ranah belong to Al-Hill. The Prophet

(peace be upon him) entered Ihram for `Umrah from Al-Ji`ranah but not from Al-Tan`im. The Prophet (peace be upon him) only ordered `Abdul-Rahman ibn Abu Bakr to go with his sister `Aishah to enter Ihram for `Umrah from Al-Tan`im because it is the nearest place of Al-Hil to Al-Haram. Had entering Ihram for `Umrah been permissible according to Shari`ah (Islamic law) from inside the borders of Al-Haram, the Prophet (peace be upon him) would have permitted `Aishah to enter Ihram from her place in Al-Abtah. Likewise, he (peace be upon him) would not have asked her and her brother to go to Al-Tan`im to enter Ihram for `Umrah just to avoid unnecessary difficulty while traveling as it was the habit of the Prophet (peace be upon him) to choose the easier option as long as it did not constitute a sin. Moreover, it is not right to liken Kuday to Al-Tan`im and Al-Ji`ranah as belonging to Al-Hil because entering the state of Ihram from the Miqat is a devotional matter. Regardless, the `Umrah of the ladies in question is valid; however, each of them should offer a sacrifice because they entered Ihram from Al-Haram.

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The third question of Fatwa no. 1693

Q 3: If a person intends to perform Hajj or 'Umrah (lesser pilgrimage) and finds difficulty in assuming Ihram (ritual state for Hajj and 'Umrah) on the plane and does not know where the Miqat (site for entering the ritual state for Hajj and 'Umrah) is, can he delay assuming Ihram until he reaches Jeddah or not?

A: If a person intends to perform Hajj and 'Umrah and wants to assume Ihram while on board the plane, he can perform Ghusl (full ritual bath)

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at home and wears the Izar (garment worn below the waist) and Rida' (garment worn around the upper part of the body), if he would like to, and when only little remains before getting close to the Miqat he can assume Ihram for Hajj or 'Umrah; there is no difficulty in doing this. If he does not know where the Miqat is, he can ask the captain, the cabin crew, one of the air stewards, or a trustworthy passenger who is knowledgeable about that.

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Fatwa No. 12233

Q: I came from Egypt to Makkah for work. when I left Egypt, I did not intend to perform `Umrah or to enter the state of Ihram (ritual state for Hajj and `Umrah). After I had stayed for seven days in Makkah I entered the state of Ihram from Masjid Al-Tan`im and performed `Umrah. However, a person told me that I have to enter Makkah in the state of Ihram. To which extent is this correct? What should I do?

A: If the case is as mentioned, entering the state of Ihram from Al-Tan`im is valid.

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The second question of Fatwa no. 12812

Q 2: a pilgrim made the intention to perform Hajj, but had a reason to visit Makkah and then go to Madinah. He passed Al-Sayl without assuming Ihram (ritual state for Hajj and 'Umrah) and entered Makkah and then traveled to Madinah. He assumed Ihram in Madinah for performing Hajj. What is the ruling on someone who does this?

A: If a pilgrim goes to the Miqat (site for entering the ritual state for Hajj and 'Umrah) appointed for the people of Madinah and comes from there having assumed Ihram, there is nothing on him for having entered Makkah earlier without assuming Ihram. It is, however, preferable to enter from Al-Sayl in a state of Ihram.

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The Chapter of Ihram

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Fatwa no. 1129

Q: When I reached the age of fifteen, i asked my father to let me go to Hajj with him, expressing that my intention was to perform the Faridhah (obligation) of Hajj. But in fact, this was not my intention, I actually wanted to go there out of curiosity and to view Makkah Al-Mukkaramah, Al-Madinah Al-Munawarah, and other Sacred Places. Regarding the obligatory Hajj, at the time, I thought that I would perform it later Insha'a Allah (If Allah wills), knowing that I had perfectly performed it despite having some doubts about missing one of the Jamrat (stone pillars at which pebbles are thrown during Hajj). Should I repeat Hajj? Given that I am willing to repeat it just to be on the safe side.

A: If the case is as you mentioned, that you performed Hajj perfectly, intended it on assuming Ihram (ritual state for Hajj and `Umrah) and performed all the rituals, your Hajj will be valid Inshaa' Allah, and the Faridhah has been fulfilled. Regarding your first intention to view Makkah and Al-Madinah or any other place, this does not have any influence on the validity of your Hajj, other than that this intention resembles that of traders who go for business while performing Hajj, so this will affect the degree of reward earned, because your first intention was not for Hajj, but you adjusted it afterwards on assuming Ihram.

Furthermore, you should expiate by offering a sacrifice, for the doubts you have about missing one of the Jamrat, only if these doubts were about throwing three pebbles or more - for the basic principle is the obligation of throwing them - you will not be considered to have fulfilled the obligation [of throwing jamrat] unless it was performed with certainty, or by a strong probability that you performed it, and if you want to repeat Hajj to be on the safe side, seeking more reward,

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then you will earn greater reward and attain perfection in offering the ceremonies. On the other hand, if you did not set the intention of Hajj on assuming Ihram, and just performed it to avoid exposing your real intention to your father, then your Hajj is not valid, as the intention is one of the pillars of Hajj without which it can not be valid. In this case you should repeat Hajj if you have the ability to do so.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family,

Types of Ihram

Fatwa no. 5229

Q: I have read many books on the rituals of Hajj and I nearly have enough information about them now, but despite this, there are still some subjects that I cannot understand correctly due to the conflicting opinions and juristic views. One of these subjects is making intention for Ifrad Hajj (performing Hajj only); one opinion says that it is not required to offer a sacrificial animal and another says that it is required; which of these two opinions should I follow? I have not read one book that satisfied me about Hajj or Hajj as performed by the Prophet (peace be upon him) and his Sahabah (Companions, may Allah be pleased with all of them). I would like you to clarify these matters in a simple and clear way. May Allah reward you with the best!

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Could you do that in the light of the Qur'an and the authentic Sunnah (whatever is reported from the Prophet). As-salamu 'alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

A: There are three types of Ihram (ritual state for Hajj and 'Umrah): **The first:** assuming Ihram just for performing Hajj. It is obligatory on the pilgrim performing Ifrad Hajj (performing Hajj only) to offer Hady (sacrificial animal offered by pilgrims). **The second:** assuming Ihram for Hajj and 'Umrah together. This type of Hajj is called Qiran Hajj (combining Hajj and `Umrah without a break in between) and also Tamattu' Hajj (`Umrah during the months of Hajj followed by Hajj in the same year with a break in between). It is obligatory to offer a Hady in Qiran Hajj. **The third:** assuming Ihram to perform 'Umrah during the months of Hajj. In this case, Ihram is assumed for 'Umrah and then ended, and Hajj is performed in the same year. This type of Hajj is called Tamattu' Hajj and it is obligatory to offer a Hady in this type of Hajj. Anyone who cannot afford a Hady should observe Sawm (Fast) for three days during Hajj and then seven days when they return home. **The best of the three types is:** Tamattu' Hajj, performing 'Umrah (during the months of Hajj) followed by Hajj (in the same year).

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Fatwa No. 1420

Q: I performed Hajj this year on behalf of my mother intending to perform Tamattu` Hajj (combining Hajj and `Umrah with a break in between) at the beginning but because of shortage of time, I changed my intention to perform Ifrad Hajj (performing Hajj only). Also, when I arrived at Makkah on the eighth day of Dhul-Hijjah, I was unable to spend the night in Mina. In addition, when we came back from `Arafat, I was unable to spend the night in Mina. Furthermore, I threw Al-Jamrat (stone pillars at which pebbles are thrown during Hajj, Jamrat Al-`Aqabah being the closest to Makkah) around four o'clock after midnight

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according to Al-Tawqit Zawali (a timing that considers midnight to be the beginning of the day), that is in the first night of the day of the `Eid-ul-Adha (the Festival of the Sacrifice). I would like to know your advice as regards what I mentioned.

A: It is not permissible for you to change your intention from performing Tamattu` Hajj (combining Hajj and `Umrah with a break in between) into performing Ifrad Hajj (performing Hajj only). Since you have not made Tahalul (removal of the ritual state for Hajj and `Umrah), then you will be performing Qiran Hajj (combining Hajj and `Umrah simultaneously) and you will have to offer a Hady (sacrificial animal offered by pilgrims) of the Qiran Hajj. There is no harm in your inability to spend the night in Mina on the Day of Tarwiyah (8th of Dhul-Hijjah). As for your inability to spend the night in Mina after your return from `Arafah then you have to know that spending the night in Mina on the eleventh, twelfth and thirteenth nights is an obligatory act of Hajj. Spending the thirteenth night in Mina is not for the person who hastens to depart. Except for Suqah (those providing water to pilgrims) and Ru`ah (those who take care of pilgrims) and the likes, it is obligatory for whoever does not spend the night there, to offer a sacrifice (a sheep). Those who can not afford to offer a sheep, have to observe fast for ten days. This sheep should be slaughtered at the sanctuary and distributed among the poor. There is no harm in throwing Al-Jamarat at four o'clock according to Al-Tawqit Al-Zawali. However, if you delay throwing Al-Jamarat till after sunrise on the day of the `Eid, it would be better to follow the Sunnah.

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The third question of Fatwa no. 3053

Q 3: One year I intended to perform Qiran Hajj (combining Hajj and `Umrah simultaneously). After travelling a two-kilometer distance by car, I found that other people from my village had intended to perform Ifrad Hajj (performing Hajj only). Therefore, I changed my intention from performing Qiran Hajj to intending to perform Ifrad Hajj. Is there any thing wrong with what I have done? I would like to add that I went to perform `Umrah many times later during the month of Ramadan.

A: there is nothing wrong if before entering into the actual state of Ihram (ritual state for Hajj and `Umrah) you change your intention from offering Qiran Hajj to offering Ifrad Hajj. If however this change of intention took place after entering into the actual state of Ihram for `Umrah and Hajj together, then the rulings of Qiran Hajj will apply, and the rituals of your Umrah will be combined with your Hajj, and you will have to offer Hady (sacrificial animal offered by pilgrims) as offered in Tamattu` Hajj (combining Hajj and `Umrah with a break in between).

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Fatwa No. 4585

Q: At the the Miqat (sites for entering the ritual state for Hajj and `Umrah), I said, 'At your service, O Allah help us continue this `Umrah until the time of Hajj. If anything holds me from that, I will end my Ihram (ritual state for Hajj and `Umrah) wherever You hold me.' I was then in Ramadan. After that I stayed in Makkah for about three days then went back to my work.

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When the time of Hajj became due, I could not perform Hajj. What is the ruling on that? May Allah reward you best!

A: If the reality is as you mentioned, there is no harm for you. You do not have to do anything. However, if you have not performed the obligatory Hajj, you will have to perform it when you are able to do so.

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The fifth question of Fatwa No. 6420

Q 5: if a person intends to perform Hajj on the Day of `Arafah, is the Hajj considered Ifrad Hajj (performing Hajj only) or something else?

A: If a person intends to perform Hajj at this time only, it is considered Ifrad Hajj.

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Fatwa no. 7364

Q: i would like to perform 'Umrah in Ramadan and combine it with Hajj. What should I do until Hajj as I am an employee and I cannot take leave

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from work, except for Hajj or 'Umrah in Ramadan? Is it permissible to travel from one place to another? I am also indebted to the government in the sum of 100,000 Riyals, which is being repaid in monthly installments from my salary. Is it permissible for me to perform Hajj?

A: Firstly: The Prophet (peace be upon him) encouraged performing 'Umrah in Ramadan, however, this is not the 'Umrah that is combined with Hajj. Tamattu' Hajj (combining Hajj and 'Umrah with a break in between) is when the 'Umrah is performed during the months of Hajj, which are Shawwal, Dhul-Qi'dah, and the first ten days of Dhul-Hijjah, and then Hajj is performed in the same year. **Secondly:** If the situation is as you mentioned, that you cannot take a leave for Hajj or 'Umrah, it is not permissible for you to leave work without the consent of your manager. **Thirdly:** The debt owed to the government that you mentioned does not prohibit you from performing Hajj.

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Fatwa no. 7658

Q: The year before last, i intended to perform Qiran Hajj (combining Hajj and `Umrah simultaneously). When I arrived at the Sacred House of Allah, I performed `Umrah which counts as Tawaf-ul-Qudum (circumambulation around the Ka`bah on arrival in Makkah). The following day, I performed another `Umrah

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on behalf of my mother who has passed away. Before going to Mina on the Day of Tarwiyah (8th of Dhul-Hijjah), I had spare time and the family with whom I spent my time advised me to do Tahalul (removal of the ritual state for Hajj and `Umrah) and I did. When I went to Mina I assumed Ihram again (ritual state for Hajj and `Umrah) and performed two Rak`ahs in the Masjid (mosque) where I performed `Umrah assuming Ihram for Hajj only. By this, my intention changed to Tamattu` Hajj (combining Hajj and `Umrah with a break in between). Knowing that I offered Hady (sacrificial animal offered by pilgrims), is my Hajj correct? Is the `Umrah I performed on my mother's behalf valid or is it impermissible to perform two `Umrahs in one season of Hajj? Since man is not infallible, does any sin the person commit after performing the obligatory Hajj affect their Hajj?

A: First, according to what you have mentioned about your Hajj, you performed Tamattu` Hajj. Doing Tahalul from `Umrah is a proper act. **Second,** the `Umrah you performed after your `Umrah for yourself and on behalf of your mother is valid as long as you did Tahalul by shaving or cutting your hair after doing Tawaf and Sa`y (going between Safa and Marwah). **Third,** nothing other than major Kufr (disbelief) can cancel out good deeds. However, a person who mixes good deeds with evil ones will be held accountable for these evil deeds until he performs Tawbah (repentance to Allah) or is forgiven by Allah (Exalted be He).

Riddah (apostasy), may Allah save us, cancels out all good deeds unless the person makes sincere Tawbah. Whoever commits Riddah and dies in that state, his good deeds will be worthless.

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Allah (Exalted be He) says, ﴾And whosoever of you turns back from his religion and dies as a disbeliever, then his deeds will be lost in this life and in the Hereafter, and they will be the dwellers of the Fire. They will abide therein forever.﴿

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The third question of Fatwa No. 8507

Q 3: what should a person do if he wears the garments of Ihram (ritual state for Hajj and `Umrah) for Hajj or `Umrah (lesser pilgrimage) then he cancels his intention to perform Hajj or `Umrah?

A: If a person wears Izar (garment worn below the waist) and Rida' (upper garment) but he does not have the intention to perform Hajj or `Umrah, and he does not recite Talbiyah (saying: Labbayka Allahumma Labbayk), then he may begin Hajj or `Umrah or he may cancel it. There is no sin on him if he has already performed Hajj and `Umrah. If he has already intended to start Hajj or `Umrah, he cannot cancel that and then change his mind; rather, he must complete the Hajj or `Umrah for which he entered into the state of Ihram, in the legal manner. Allah (Glorified be He) says: ﴾And perform properly (i.e. all the ceremonies according to the ways of Prophet Muhammad صلى الله عليه وسلم), the Hajj and 'Umrah (i.e. the pilgrimage to Makkah) for Allâh.﴿ Hence, it should be clear that once the Muslim starts Hajj or

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`Umrah with the appropriate intention, he does not have the right to just stop; rather, he must complete what he has started. This is because of the Ayah quoted above, unless he has made a condition in case something prevented him from doing so. In that case he may end his Ihram. When Daba`ah bint Al-Zubayr said to the Prophet (peace be upon him): O Messenger of Allah, I want to perform Hajj but I am not sure (I will be able to do it?). He said: ﴾Enter into the state of Ihram on the condition that you would abandon it when Allah would detain you.﴿ Agreed upon by Al-Bukhari and Muslim.

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Intention of discontinuation of Hajj

First question of Fatwa no. 6141

Q 1: I went from Jeddah for Ifrad Hajj (performing Hajj only) on the eighth of Dhul-Hijjah.

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I started Tawaf-ul-Qudum (circumambulation around the Ka`bah on arrival in Makkah) and Sa`y (going between Safa and Marwah) but I was compelled to discontinue Tawaf-ul-Qudum because of the crowds and I spent the night in Mina. By midday of the eighth of Dhul-Hijjah and while I was still in Mina, I was struck by severe fever. I felt tired and I was in pain while looking for a shady place and so I intended to discontinue my Hajj and return home to Jeddah. I started my journey to Al-Haram (the Sacred Mosque in Makkah) intending to discontinue Hajj but I did not remove my Ihram (cloth to be worn upon entering ritual state for Hajj and `Umrah). I reached Al-Haram and prayed the `Asr (Afternoon) Prayer of the eighth of Dhul-Hijjah. Afterwards I was relaxed and since I was still in Ihram, I returned to Mina and completed my Hajj. So, what is the ruling on intending to discontinue Hajj then going back to complete it?

A: The intention you made to discontinue Hajj does not affect your Hajj for you had already resumed Hajj. No Fidyah (ransom) is obligatory on you if you made Tawaf-ul-Ifadah (final obligatory circumambulation around the Ka`bah in Hajj) after coming back from `Arafat and completing the rituals of Hajj.

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The third question of Fatwa No. 11020

Q 3: should a pilgrim wear perfume before or after the ghusl (ritual bath) he performed

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to enter the state of Ihram (ritual state for Hajj and `Umrah)?

A: A man can wear perfume when entering the state of Ihram (ritual state for Hajj and `Umrah) and before Talbiyah (devotional expressions chanted at certain times during Hajj and `Umrah). However, it is preferred to wear perfume after performing Ghusl. `Aishah (may Allah be pleased with her) said, ﴾I used to perfume the Messenger of Allah (peace be upon him), before he entered Ihram and when he exited Ihram, and before he performed Tawaf (circumambulation around the Ka`bah).﴿ (Agreed upon by Al-Bukhari and Muslim).

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Fatwa no. 12933

Q: There are four of us who work for the Saudi Arabia Red Crescent Society. We were selected to work in the sacred areas during the Hajj season of the year 1408 A.H. We made the intention to perform 'Umrah when we entered Makkah,

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but the person who was showing us the way inside Makkah was in a hurry and told us that we were late for work and that we could not assume Ihram (ritual state for Hajj and 'Umrah) due to the lack of time to get to work. It should be borne in mind that we had offered the 'Asr (Afternoon) Prayer at the Miqat (site for entering the ritual state for Hajj and 'Umrah) in the Masjid (mosque) of Al-Sayl Al-Kabir and then went after Salah to the place of work. After work time, we returned to Madinah, where we work, without performing 'Umrah. What is the ruling on this and what is the Kafarah (expiation) for it? If it is obligatory on us to offer a sacrificial animal, do we have to offer it in Makkah or in Madinah, where we live? Please give us an answer, may Allah reward you with the best!

A: if you did not make the intention to start 'Umrah at the Miqat, you are not required to do anything.

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The third question of Fatwa no. 13366

Q 3: what is the ruling on wearing a leather belt sewn by a sewing machine and stitched shoes?

A: It is permissible for someone who entered Ihram for Hajj or `Umrah to wear a belt and a pair of shoes, even if they were sewn by a sewing machine.

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Fatwa no. 8593

Q: why do pilgrims wear the special Hajj outfit?

A: Allah (Exalted be He) commanded us through His revelation to His Messenger, Muhammad (peace be upon him), to wear the Izar (garment worn below the waist) and Rida' (upper garment) during Hajj and `Umrah for a reason that is known to Him. Therefore, we must obey in the hope of earning a reward; whether we know the reason or not. Scholars have said that it is a reminder to the people of the Day when they will be raised and gathered together; the Day of Resurrection, and to make the pilgrim feel humble and that rich and poor are equal. We ask Allah (Exalted be He) to give us all strength and to help us remain steadfast in adhering to the truth until we meet Him.

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Fatwa No. 3107

Q: I know of four deceased people; uncles and grandparents and men and women; and I do not know all of their names.

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I want to perform Hajj on their behalf at my expense.

A: If the situation is as you have mentioned, then there is no harm in performing Hajj on behalf of the men and women whose names are known to you. As for those whose names are not known to you, you may intend to perform Hajj on behalf of uncles and grandparents, and men and women according to their ages and description. Making the intention to perform that is enough even if you do not know their names. Allah knows best.

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A menstruating woman entering the state of Ihram

The sixth question of Fatwa no. 687

Q 6: What is the ruling on a menstruating woman performing Hajj?

A: A menstruating woman is not forbidden to perform Hajj. The woman who assumes Ihram (ritual state for Hajj and 'Umrah) while she is menstruating has to do all the rituals of Hajj, except that she should not circumambulate the Ka'bah until her period ends and she performs Ghusl (ritual bath following major ritual impurity). The same applies to a newly-delivered woman. If she performs all the essential parts of Hajj,

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her Hajj will be valid.

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The fourth question of Fatwa no. 6471

Q 4: what is the ruling on a woman who went to Saudi Arabia to perform Hajj, but her menstruation started before she performed Tawaf-ul-Qudum (circumambulation around the Ka'bah on arrival in Makkah)? Can she go to 'Arafah when she is menstruating; what is the ruling on this?

A: She should remain in Ihram (ritual state for Hajj and 'Umrah) and perform all the rituals of Hajj, except Tawaf (circumambulation around the Ka'bah) until she becomes Tahir (pure) and the menstrual bleeding stops and she takes Ghusl (ritual bath).

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Things forbidden in Ihram

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Fatwa no. 10515

Q: Last spring holiday I took my wife and children to visit my sister in Al-Ta'if, and to perform 'Umrah (lesser pilgrimage) and get some medical treatment in Jeddah. This was my original intention. However, what happened was that we stayed in Al-Ta'if for a day, then we went to Jeddah passing through Makkah, but we did not enter Ihram (ritual state for Hajj and 'Umrah) from Al-Sayl, because I thought that there was nothing wrong with that, as we were delaying 'Umrah until our return journey from Jeddah. After we had finished in Jeddah, we entered Ihram for 'Umrah. However, we forgot to offer two Rak'ahs (units of Prayer) after Ihram, and I thought there would be a Miqat (site for entering the ritual state for Hajj and 'Umrah) on the road between Jeddah and Makkah, but there was not. We continued on our way to Al-Haram (the Sacred Mosque in Makkah) and performed 'Umrah. When I came back to work, I told some of the teachers in the National Institute for Teaching Knowledge of the Shari'ah (Islamic law) what had happened, and they said to me that I have to offer Dam (atonement required of a pilgrim for a willful violation of a prohibition or obligation while in the ritual state for Hajj and 'Umrah), for we should not have passed through Makkah without entering Ihram for 'Umrah from the Miqat. I hope that your Eminence can tell us what is correct and what are the consequences of what we have done? May Allah protect you!

A: A person who intends to perform 'Umrah then passes by the Miqat should enter Ihram from that point, and it is not permissible for them to pass it without entering Ihram. As you did not enter Ihram from the Miqat, then each of you must offer Dam (atonement required of a pilgrim for a willful violation of a prohibition or obligation while in the ritual state for Hajj and 'Umrah), which is slaughtering a sheep that meets the conditions for Ud-hiyah (sacrificial animal offered by non-pilgrims); it should be slaughtered in Makkah Al-Mukarramah and its meat should be distributed among the poor there. Moreover, you should not eat any part of it. There is no blame on you for forgetting to offer two Rak'ahs after wearing the clothes of Ihram.

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The third question of Fatwa no. 4382

Q 3: a man who wanted to perform Hajj shaved his beard on the 2nd of Dhul-Hijjah, as he did not know about the ruling on this. On the 5th, he began to perform the rites of Hajj. Is it permissible for him to offer a Fidyah (ransom) or not?

A: If he shaved his beard before assuming Ihram, he has disobeyed by shaving it and he should ask for Allah's forgiveness and make Tawbah (repentance to Allah). He does not have to offer a Fidyah. However, it is obligatory on him to let his beard grow and not shave it again or cut it, because the Prophet (peace be upon him) ordered that beards should be grown long and that moustaches should be trimmed.

If he did it after assuming Ihram, he has disobeyed by shaving it and violated one of the prohibitions of the Ihram law. He is obligated by doing this, to slaughter a sheep that meets the conditions of Ud-hiyah (sacrificial animal offered by non-pilgrims) in Makkah, at any time. He should distribute the meat among the poor people in Makkah, without eating any of it. He could feed six needy people instead, by giving each of them half a Sa' (1 Sa' = 2.172 kg) of the food he usually eats or observe Sawm (Fast) for three days. If he shaved his beard forgetting that he was in Ihram when he did it or he was ignorant of the prohibition of doing so while in Ihram, he will not be required to pay a Fidyah.

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The second question of Fatwa no. 4448

Q 2: is it permissible for a man to sit and cut his nails after assuming ihram (ritual state for Hajj and 'Umrah) at the Miqat (site for entering the ritual state for Hajj and 'Umrah) or is it only permissible after slaughtering the sacrificial animal?

A: There is no harm in cutting nails before assuming Ihram, unless he wants to offer a sacrifice and the month of Dhul-Hijjah has begun. Under these circumstances it is not permissible, as the Messenger (peace be upon him) prohibited this. As for doing this after assuming Ihram, that is, after making the intention to assume Ihram, it is not permissible at all, as a Muhrim (pilgrim in the ritual state for Hajj and 'Umrah) is not allowed to cut their nails or remove any of their hair, until they have finished the Tawaf (circumambulation around the Ka'bah) and Sa'y (going between Safa and Marwah during Hajj) in 'Umrah, after which they remove their Ihram by shaving their hair or cutting it. The same applies to Hajj; after throwing pebbles at Jamrat-ul-'Aqabah (the closest stone pillar to Makkah), it becomes permissible to shave or cut the hair - shaving is better - and then end the Ihram, either before or after the slaughtering - but it is better after the slaughtering, if possible.

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The first question of Fatwa No. 9059

Q 1: why has Allah forbidden the pilgrims to wear sewn garments, and what is the wisdom behind that?

A: First, Allah (Exalted be He) has ordained Hajj once in the lifetime for those who are accountable and are able and have the means to perform it. He has made it one of the pillars of Islam and Ma`lum minad-din biddarurah (well-established religious matters). Therefore, a Muslim has to do what Allah (Exalted be He) has ordained upon him to please Him and obey His commands; hoping for His reward and fearing His punishment. We must believe that Allah (Exalted be He) is Wise in regard to His legislation and in all that He does and that He is Merciful with His slaves. Therefore, He would not legislate anything for them but what is in their best interests and which will be of great benefit to them in this world and in the Hereafter. It is for our Lord, the Sovereign, the All-Wise, to legislate laws, and it is for His servants to obey and submit. **Second,** There is a lot of wisdom behind the command of avoiding sewn garments during Hajj and `Umrah. For example, it reminds us of how people will be on the Day of Recompense, for they will be resurrected barefooted and naked, then they will be clothed. Reminding ourselves of how things will be on the Day of Recompense teaches us an important lesson. It also makes us humble and feel that we are obliged to submit and purify ourselves of arrogance. It reminds us of the principles of rapprochement, equality, asceticism, and of keeping away from luxurious lifestyles which is condemned. It makes us feel empathy for the poor and needy and so on. There are other objectives behind performing Hajj in the manner prescribed

by Allah and explained by His Messenger (peace be upon him).

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Fatwa No. 518

Q: My father performed Hajj last year and was so ill that he could not assume Ihram (ritual state for Hajj and `Umrah). What is the ruling on him?

A: If a pilgrim assumes Ihram (ritual state for Hajj and `Umrah) in his or her ordinary clothes due to having a cold or suffering from an illness or so, he or she is legally excused. It is obligatory for the person who wears sewn clothes to observe Sawm (Fast) for three days, provide food for six needy people with half a Sa` from the common foodstuff in the country for each needy person, or slaughter a sacrificial animal. The same ruling applies to the person who covers his head. It is sufficient for the person to observe Sawm anywhere, but he has to feed six people or slaughter the sacrificial animal at the Sacred Zone of Makkah.

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Fatwa no. 7783

Q: I want to perform Hajj in sha'a-Allah (if Allah wills). My problem is that I am a bald man and my skin is very sensitive. Any sunlight affects my health and causes a severe rash on my scalp, and it makes the veins stand out on my head in general and on my face in particular. As you know, covering the head is one of the prohibited acts during Ihram (ritual state for Hajj and `Umrah). Please, advise me in this case, knowing that I am a short man, and I cannot carry an umbrella, because it will harm the people around me. May Allah protect and grant you success!

A: If the matter is as you describe, then you may cover your head whilst you are in Ihram, and expiate for that by sacrificing a sheep and giving it to the poor in Makkah or by feeding six poor people in the sanctuary, giving each one half a Sa` (1 Sa` = 2.172 kg) of dates or some other staple food, or you may fast for three days. This applies to Ihram for Hajj. Similarly, if you enter Ihram for 'Umrah, you must offer another expiation.

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The second question of Fatwa no. 9555

Q 2: I assumed Ihram (ritual state for Hajj and 'Umrah) at Abyar 'Aly and then we went on our way to

Makkah. I found the journey difficult and got a severe fever. So I went to sleep and covered my head. What am I obligated to do for having done this?

A: It is obligatory on you to offer a Fidyah (ransom), which is either to observe Sawm (Fasting) for three days, feed six needy people, or slaughter a sheep in the Haram (the Sacred Sanctuary of Makkah).

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The fifth question of Fatwa no. 6017

Q 5: a person entered the state of Ihram (ritual state for Hajj and `Umrah) for `Umrah (lesser pilgrimage) in a time other than Hajj, and he should offer an expiatory sacrificial animal for entering Ihram in his ordinary clothes. Should he slaughter the sacrificial animal at that time in Makkah?

A: If a person is liable to offer a sacrificial animal as expiation for wearing his ordinary clothes whilst in the state of Ihram for `Umrah, he has to slaughter it in Makkah and distribute the meat among the poor there and he should not eat any of it.

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The third question of Fatwa no. 9540

Q 3: I am working here in Saudi Arabia and have made the intention to perform the obligatory duty of Hajj this year.

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My company sent me to work this year in the sacred precincts. Although my work there does not prevent me from performing all the rituals of Hajj, i will not be able to wear the ihram clothing (worn during the ritual state for Hajj and 'Umrah), because the nature and system of my work necessitates that i wear special sewn clothes. What shall I do? Will my Hajj be considered valid if I slaughter a sacrificial animal instead of wearing the required Ihram clothing during the days of Hajj?

A: If the situation is as you mentioned, your Hajj will be valid, and you will not be sinful for wearing clothes other than those required for Ihram, to remove the hardship on you. However, you must pay a Fidyah (ransom) for this, which is to feed six needy people from the Haram (the Sacred Sanctuary of Makkah); sacrifice an animal which meets the conditions of Ud-hiyah (sacrificial animal offered by non-pilgrims) to feed the needy people in Makkah or the rest of the Haram, without eating any of it yourself; or observe Sawm (Fasting) for three days. If you do any of these, it will suffice you. You should also do the same if you cover your head; if you have to do that.

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The second question of Fatwa no. 11590

Q 2: What is the ruling on wearing socks while peforming Tawaf-ul-Qudum (circumambulation around the Ka`bah on arrival in Makkah) during Hajj, and doing the Tawaf (circumambulation around the Ka`bah) of `Umrah while wearing them during `Umrah? What is the ruling on wearing sewn socks?

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A: It is not permissible for men to wear socks when in Ihram (ritual state for Hajj and `Umrah) for Hajj or `Umrah. If a man needs to wear them because of sickness, and so on, he must offer a Fidyah (ransom), which is to fast for three days, to feed six poor persons, giving each one half a Sa` (1 Sa` = 2.172 kg) of dates or similar food, or to slaughter a sheep.

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The first question of Fatwa no. 2173

Q 1: is it permissible for a Muhrim (pilgrim in the ritual state for Hajj and 'Umrah) to wash all their body to cool down and why?

A: It is permissible for a Muhrim to wash their whole body to cool down, if it is hot. This will invigorate them in performing this act of 'Ibadah (worship). They must, however, be careful while having the bath not to remove any of their hair or skin.

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The second question of Fatwa no. 3592

Q 2: if a person in a state of ihram destroys a tree or some plants of the Haram with his car, will there be any liability imposed upon him for this?

A: If someone destroys a tree or a plant outside the boundaries of Al-Haram, there will be no liability imposed upon him, except for paying its value to its owner, if there was any. Likewise, if he destroys any of the trees or plants of the Haram that belong to someone, then he will be obliged to pay its value to its owner, but if it does not belong to anyone, he will not have to do anything; however, he should not do this deliberately, because the Prophet (peace be upon him) forbade it.

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The first question of Fatwa no. 9773

Q 1: Is it permissible for someone who has entered the actual state of Ihram (ritual state for Hajj and `Umrah) to change the garments of Ihram, whether during the time of Hajj or `Umrah (lesser pilgrimage)?

A: It is permissible for someone who has entered the actual state of Ihram to take off the garments of Ihram and wear other garments, regardless of whether they are performing Hajj or `Umrah.

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First question from Fatwa no. 9571

Q 1: wearing perfume after assuming Ihram (ritual state for Hajj and `Umrah). After arriving from Cairo, I started performing `Umrah, and while I was supplicating to Allah and adhering to the honorable Ka`bah in Al-Multazam (the area between the corner where the black stone exists and the door of the Ka`bah), my hands touched the perfumed oil of The honorable Ka`bah, and during this status of supplications and spirituality at the honorable Ka`bah, I smeared my body, hair and clothes with this perfumed oil at the Ka`bah. After that, I moved to perform the remaining rites, then headed for Zamzam where I drank and performed Wudu' (ablution) with heavy water as if like washing the hair and the body. Then I performed Sa`y (going between Safa and Marwah during Hajj) and shortened my hair. What is the retribution of this act? What is the ruling on wearing the oiled perfumed of Al-Moltazam which I touched by accident, then performed wudu' afterwards and it was nearly removed?

A: Touching the perfumed oil at the Al-Ka`bah by accident then smearing your body, hair and clothes with it is prohibited, therefore you should expiate for this, and the expiation is fasting for three days, feeding six needy people by giving half a Sa` (1 Sa` = 2.172 kg) for each, or slaughtering a Shah (sheep), unless you did not know of the legal ruling on this or you forgot, in this case there is nothing upon you.

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The first question of Fatwa no. 4509

Q 1: A man and his wife went to perform Hajj. The man intended to perform Tamattu` Hajj (combining Hajj and `Umrah with a break in between) while the woman did not perform Tamattu`. he had sexual intercourse with his wife while she was in the state of Ihram (ritual state for hajj and `Umrah). What is the ruling regarding this?

A: There is no sin if this man has intercourse with his wife in the break between Hajj and `Umrah, meaning, after finishing the rituals of the `Umrah and if he did not yet enter the state of Ihram for Hajj. As for the wife, if the husband has intercourse with her before she performs `Umrah, it will be nullified and she must offer a sacrificial animal. She also has to enter the state of Ihram from the same Miqat (sites for entering the ritual state for Hajj and `Umrah) where she began the state of Ihram for the first `Umrah. However, if they had intercourse after she performed Tawaf (circumambulation around the Ka`bah) and Sa`y (going between Safa and Marwah) and before shortening her hair, the `Umrah is valid but she has to feed six needy people, slaughter a sheep, or fast for three days.

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Fatwa no. 1610

Q: while a man was performing Hajj, he violated one of the prohibitions; he kissed his wife and ejaculated outside the vagina, with feelings of desire, after he had thrown the pebbles at Jamrat-ul-'Aqabah (the closest stone pillar to Makkah) and shaved his head, but before performing Tawaf-ul-Ifadah (final obligatory circumambulation around the Ka'bah in Hajj). His wife was not performing Hajj. What is the ruling on this?

A: It is not permissible for a Muhrim (pilgrim in the ritual state for Hajj and/or 'Umrah) to do anything that spoils their Ihram (ritual state for Hajj and 'Umrah) or decreases the reward of their deeds. Kissing is Haram (prohibited) for a Muhrim until they have fully ended their Ihram, by throwing pebbles at Jamrat-ul-'Aqabah, shaving or cutting their hair, and performing Tawaf-ul-Ifadah and Sa'y (going between Safa and Marwah during Hajj). If they have yet to do any of these things, they are still subject to the rulings of Ihram, during which intimacy with spouse is prohibited. However, Hajj is not invalidated because of kissing one's wife and ejaculating after the first Tahlul (partial ending of the ritual state for Hajj or 'Umrah through shaving the head and throwing pebbles at Jamrat-ul-'Aqabah before performing Tawaf-ul-Ifadah). This man should ask for Allah's Forgiveness and not do anything like this again. He can make up for that by sacrificing a sheep that meets the conditions of Ud-hiyah (sacrificial animal offered by non-pilgrims) and distribute it among the poor of the Makkan sanctuary. He should hasten to do this as soon as possible.

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The second question of Fatwa no. 1720

Q 2: While I was at Mina one night while performing Hajj, I had a wet dream, but I could not

make Ghusl (ritual bath following major ritual impurity). Is there anything required of me?

A: if while performing Hajj or `Umrah (lesser pilgrimage) a person has a wet dream, their Hajj or `Umrah will not be invalidated on account of this. They do, however, have to make Ghusl after they wake up from sleep and see stains of spermatic fluid on their garments. They are not required to offer Fidyah (ransom) since they can not control the spermatic fluid released while having wet dreams.

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The third question of Fatwa no. 3114

Q 3: A man performed `Umrah (lesser pilgrimage) with his wife who was in a state of Ihram and unveiling her face. When she entered the Haram (the Sacred Mosque), a security officer insisted that she should cover her face or she would not be allowed in and she complied. Is there any liability upon her? Should she repeat the `Umrah, and what is the shaykh's opinion regarding a woman uncovering her face during Ihram?

A: A woman should uncover her face while performing the rituals of Hajj or `Umrah unless Ajanib (men who are not permanently unlawful for the woman to marry) pass in front of her or she was in a place that is full of them, and she feared they might see her face. In this case, she is entitled to lower her Khimar (head cover that goes down to the waist) over her face so that none of them can see it. This is based on the report from `Aishah (may Allah be pleased with her) who said,

("Riders would pass by us when we accompanied the Messenger of Allah (peace be upon him) while we were in the state of Ihram. When they came by us, one of us would let down her outer garment from her head over her face, and when they had passed on, we would uncover our faces.") Related by Abu Dawud. The security officer might have ordered her to cover her face upon entering the Haram because of the presence of many Ajanib inside.

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The seventh question of Fatwa No. 3184

Q 7: is it permissible for the women to wear Burqu` (face veil) while in the state of ihram (ritual state for Hajj and `Umrah)? My wife wore it during the Hajj and when she returned from Hajj she was told that her Hajj is invalid because she wore the Burqu`. Is it permissible for the woman to apply perfume while in the state of Ihram? Is it permissible for the woman to take contraceptive pills to stop menstruation during Hajj? Is it permissible for her to hold the hand of a man who is not a Mahram (spouse or unmarriageable relative) of the people in their company for Hajj because of it being over-crowded and lest she gets lost? Is it permissible for her to assume Ihram while wearing her gold jewels?

A: **A-** It is not permissible for the woman to wear Burqu` while in the state of Ihram. This is according to the saying

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of the Prophet (peace be upon him): ﴾A woman in the state of Ihram should not cover her face, or wear gloves.﴿ Related by Al-Bukhari. If the woman did not know that wearing Burqu` in the state of Ihram is not allowed, her Hajj is valid.

B- It is not permissible for the pilgrim, whether a man or a woman, to apply perfume after assuming Ihram. This is based on the saying of the Prophet (peace be upon him): ﴾Do not wear any clothes that have been touched by saffron or yellow dye.﴿ Also, what was reported from `Aishah (may Allah be pleased with her): ﴾I perfumed the Messenger of Allah (peace be upon him) for his Ihram (ritual state for Hajj and 'Umrah), before he assumed it; and for his Tahallul (coming out of the sacred state of Ihram), before he performed Tawaf (circumambulation) around the House (Ka`bah).﴿ Agreed upon by Al-Bukhari and Muslim. The Prophet (peace be upon him) also said about the man who died in the state of Ihram: ﴾Do not perfume him.﴿ Agreed upon by Al-Bukhari and Muslim.

C- It is permissible for the woman to take contraceptive pills to avoid menstruation during Hajj.

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D- It is permissible for a woman to hold the garment or the cloak of a non-Mahram (spouse or unmarriageable relative) during Hajj if it is necessary for her to avoid the troubles of it being over-crowded.

E- It is permissible for the woman to wear a gold bracelet, rings or the like while in the state of Ihram and she should hide this from non-Mahrams (any one other than spouse or unmarriageable relative) to avoid being a source of temptation.

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The fifth question of Fatwa no. 4127

Q 5: I have read in a Fatwa (legal opinion) issued by you that a woman should cover her face and hands even if she performs Hajj or `Umrah. However, it is known that the Messenger (peace be upon him) said that a woman in Ihram (ritual state for Hajj and `Umrah) should not wear niqab (face veil) or gloves. How should she cover her face and hands in Ihram? May she wear the Niqab and gloves? It is also known that the place of Hajj is very crowded and it is difficult for women to separate themselves from men. Please clarify this matter.

A: The female Muhrim (pilgrim in the ritual state for Hajj and `Umrah) should not wear Niqab or gloves until

she completes the first stage of Tahalul (removal of the ritual state for Hajj and `Umrah). She may let down her Khimar (veil covering to the waist) from her head over her face if she fears being seen by the Ajanib (men lawful for the woman to marry). Some women can be alone with their Mahram (spouse or unmarriageable relative) and separate themselves from the Ajanib. If they can not do this, she should continue letting down her Khimar over her face during this time and there will be no harm. She can cover her hands with anything other than gloves such as `Aba'ah (a loose outer garment).

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The first question of Fatwa no. 4151

Q 1: Is it permissible for women who are performing Hajj or 'Umrah (lesser pilgrimage) to uncover their faces while they are making Tawaf (circumambulation) around the Ka'bah in the presence of non-Mahrams (men other than woman's spouse or unmarriageable relatives)?

A: A woman's face is part of her 'Awrah (private parts of the body that must be covered in public) which is impermissible to be uncovered before all non-Mahrams, whether she is performing Tawaf or at other times and whether she is a Muhrim (pilgrim in the ritual state for Hajj and 'Umrah) or not. If a lady makes Tawaf with her face uncovered, she is considered sinful even though her Tawaf is valid. Regardless, women have to cover their faces with something other than Niqab (face veil) when they are in Ihram (ritual state for Hajj and 'Umrah).

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Fatwa no. 13264

Q: A woman performed `Umrah (lesser pilgrimage) three times. She used to wear Burqu` (a face veil) which she would sometimes cover with a transparent piece of cloth. She was ignorant of the ruling on wearing Burqu` during Hajj or `Umrah. She did the same while performing the `Umrah preceding Hajj. She also combed her hair on the eighth of Dul-Hijjah in Mina. What is the ruling on that, Your Grand Shaykh?

A: It is not permissible for a woman who is in the process of performing Hajj or `Umrah to wear Burqu`. However, she has to wear it in the presence of Ajanib (men lawful for the woman to marry). The Prophet's wives did this during the Farewell Hajj. Nothing is required of this woman as she is excused for being ignorant of the ruling on wearing Burqu` during Hajj or `Umrah. There is nothing wrong with her combing her hair provided that she does not wear perfume.

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rules of game and plants of the Sacred Zone

(Part No. 11; Page No. 196)

Fatwa no. 1692

Q: I bought a newborn antelope from the Jizan region to Makkah where I live. Now, it has grown up and we fear that it might hurt us. Is it permissible to take it from Makkah to Al-Ta'if or Jeddah to sell it there or to take it outside the Sacred Zone and slaughter it to benefit from its meat? Could you kindly advise?

A: If the reality is as you mentioned, you have the right to slaughter the antelope in Makkah or sell it there. You may take to Al-Ta'if, Jeddah, or other places outside the Sacred Zone. You may slaughter it or sell it outside the Sacred Zone according to the soundest view of scholars. The text only prohibits the Muhrim to hunt (pilgrim in the ritual state for Hajj and `Umrah) even if he is outside the Sacred Zone. Similarly, the text prohibits the game for those who are inside the Sacred Zone even if they are not Muhrim. The case in point is not from these. Therefore, the essential point here is that it is lawful to have and slaughter animals that are taken outside the Sacred Zone. You took it outside the Sacred Zone and you were not in the state of Ihram. Allah (Glorified be He) says: ﴾O you who believe! Allâh will certainly make a trial of you with something in (the matter of) the game that is well within the reach of your hands and your lances, that Allâh may test him who fears Him unseen. Then whoever transgresses thereafter, for him there is a painful torment.﴿ ﴾O you who believe! Kill not the game while you are in a state of Ihrâm [for Hajj or 'Umrah (pilgrimage)]﴿ to His saying: ﴾Lawful to you is (the pursuit of) water-game and its use for food - for the benefit of yourselves and those who travel, but forbidden is (the pursuit of) land-game as long as you are in a state of Ihrâm (for Hajj or 'Umrah). And fear Allâh to Whom you shall be gathered back.﴿ It is authentically reported from the Prophet (peace be upon him) that he said: ﴾Verily, Allah prohibits Makkah and did not make it lawful to anyone before me, and is not lawful to anyone after me. It was made lawful for me for an hour in the daytime. Its fresh grass and trees should not be cut and its game should not be frightened...﴿

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(Related by Al-Bukhari and Muslim). It is also authentically reported from the Prophet (peace be upon him) that he said: ﴾Ibrahim (Abraham) made Makkah a sanctuary and I also call between the two mountains of Madinah a sanctuary whose trees must not be cut and its game must not be hunted.﴿ Related by Al-Bukhari and Muslim.

Thereupon, everything that a non-Muhrim hunts outside the Sacred Zone and then enters the Sacred Zone with is lawful. Similarly, if a Muhrim takes it from the owner through purchasing it, or by donation or inheritance, it will be lawful for the Muhrim as well as those who are in the Sacred Zone to possess, slaughter, and eat whether or not they are inside or outside the Sacred Zone. By the same token, it is lawful for whoever enters into the state of Ihram while holding some game in his hand, home, or cage that was possessed by him before his Ihram, to slaughter, eat, or sell it. Only a Muhrim and those inside the Sacred Zone are forbidden from hunting or eating game that was hunted for them. If a Muhrim initiates hunting, the game will not be his and if he slaughters it, it will be a carcass. According to the sound Hadith:

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﴾The Prophet (peace be upon him) saw a bird called "Al-Naghir" in the hand of Abu `Umayr Al-Ansary. Thereupon, he said: O Abu `Umayr, what did the bird do?﴿ He did not command him to release the bird and that was in the Sanctuary of Madinah. Hisham ibn `Urwah said: The commander of the believers, `Abdullah ibn Al-Zubayr stayed in Makkah for nine years and saw birds in cages while the Companions of the Messenger (peace be upon him) used to come to Makkah and see them and they did not forbid that. Ibn Hazm narrated from Mujahid: There is no harm to bring the game into the Sacred Zone alive and then slaughter it. It is also narrated that Salih ibn Kaysan said: I saw some game displayed for sale in Makkah during the time of Ibn Al-Zubayr.

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The second question of Fatwa no. 1260

Q 2: is there anything special about the pigeons of Makkah and Madinah ?

A: There is nothing special about the pigeons of Makkah and Madinah, except that they must not be hunted or disturbed, as long as they are within the boundaries of the Haram (the Sanctuary), based on the general meaning of the Hadith that states: ("Allah made Makkah a sanctuary; it was not made lawful for anyone before me and it will not be made lawful for anyone after me. It was only made lawful for me (i.e. I was allowed to fight there) for an hour of a day. Its shrubs should not be uprooted, its trees cut down, or its game disturbed.") (Related by Al-Bukhari) He (peace be upon him) also said, ("Ibrahim (peace be upon him) made Makkah a sanctuary; and I made Madinah - the area between its two tracts of black stones - a sanctuary. None of its thorny trees should be cut down and none of its game should be hunted.") (Related by Muslim)

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The third question of Fatwa no. 9497

Q 3: I have a farm where trees are planted. Is it permissible for me to cut down these trees since they harm the growing of the cultivated crop? Is there any sin on me if I cut them down for this purpose? Enlighten me may Allah bless you!

A: If the reality is as you have mentioned, there is nothing wrong in removing

these trees if it serves your interest to cut them down, unless they are planted in the precincts of Al-Haramayn Al-Sharifayn (the Two Sacred Mosques: the Sacred Mosque in Makkah and the Prophet's Mosque in Madinah). In this case, you are not permitted to cut them down if someone else has planted them.

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Fatwa no. 11748

Q: When I was fifteen years old, I went with my family to Makkah to perform the obligatory duty of Hajj. After performing Tawaf (circumambulation around the Ka'bah), we went to Mina and then to 'Arafat. After supplicating to Allah, i got a stick and hit the branch of a tree. One of the brothers that were with me told me that this was Haram (prohibited). My question is: What should I do if that was Haram? Please advise me and may Allah reward you with the best!

A: 'Arafat is part of Al-Hil (all areas outside the Sacred Sanctuary of Makkah). Accordingly, there is no sin on you for what you did nor are you required to offer a Fidyah (ransom).

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The prescribed manner of Hajj and `Umrah

(Part No. 11; Page No. 202)

The first question of Fatwa No. 8426

Q 1: is it permissible for me to remove ihram (ritual state for Hajj and `Umrah) after performing `Umrah given that i have intended to perform Tamattu` Hajj (combining Hajj and `Umrah with a break in between)?

A: The person who is performing Tamattu` Hajj should remove Ihram after performing the rituals of `Umrah such as Tawaf (circumambulation around the Ka`bah), Sa`y (going between Safa and Marwah), shaving and cutting hair. After that they may wear ordinary clothes just as the Prophet (peace be upon him) told his Companions who had not driven Hady (sacrificial animal offered by pilgrims) during the Farewell Hajj. Then, they should assume the state of Ihram for Hajj on the eighth day.

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Fatwa no. 10888

Q: Allah (Exalted be He) has graced me with performing my obligatory Hajj this year along with my husband's parents even though my husband could not accompany us because of the circumstances of his work in the Kingdom of Saudi Arabia. Any way, I stayed in Makkah for one full month during which I performed `Umrah (lesser pilgrimage) and intended to perform tamattu` Hajj (combining Hajj and `Umrah with a break in between). The point is that we entered Ihram (ritual state for Hajj and `Umrah) on the seventh of Dhul-Hijjah then we headed directly to `Arafat where we stayed the seventh, eighth, and ninth of Dhul-Hijjah. Is this valid? What is the ruling if the answer is in the negative? Moreover, myself and my daughter got lost while we were walking from `Arafah to Muzdalifah. We went far away from our group

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but Allah, all praise is due to Him Alone, facilitated the matter for me via the help of an Egyptian man and his wife whom I accompanied until we returned to Makkah to make Tawaf-ul-Wada` (circumambulation around the Ka`bah on leaving Makkah). They even took me to Jeddah where I could go to my husband's parents and my other child who was with them. Due to the circumstances mentioned above, I intended to combine Tawaf-ul-Ifadah (final obligatory circumambulation around the Ka`bah in Hajj) and Tawaf-ul-Wada`. The driver gave us a two hour time limit to finish Tawaf before we could return to Jeddah. The sister told me that it is permissible to perform Sa`y (going between Safa and Marwah) before Tawaf because Tawaf should be the last thing a pilgrim does before leaving Al-Bayt (the House: another name for the Ka`bah). I followed her advice and performed Sa`y and Tawaf quickly lest I should be late as they were waiting for me, and my daughter was with them. After I returned home I read that amongst the conditions of the validity of Sa`y is that it should be preceded with Tawaf.

Is it permissible to perform Sa`y before Tawaf-ul-Wada`? What is the ruling if what I have done is invalid? If it is obligatory on me to offer a sacrifice, can I ask someone in Makkah to do this on my behalf bearing in mind that it is impossible for me to go to Makkah now and may be until I return to Egypt?

A: First, it is prescribed for those who are in Makkah and intend to perform Hajj to enter Ihram on the eighth of Dhul-Hijjah, stay in Mina for the whole day, perform the Salahs (Prayers) of Zhuhr (Noon), `Asr (Afternoon), Maghrib (Sunset), `Isha' (Night), and Fajr (Dawn) of the ninth of Dhul-Hijjah, then, go to `Arafah in the same morning after sunrise. However, if someone is unable to do so and goes directly to `Arafah, their Hajj is not affected. **Second,** Sa`y is prescribed to be performed after Tawaf. Nevertheless, if the lady performed Sa`y

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before Tawaf intending to combine Tawaf-ul-Ifadah and Tawaf-ul-Wada` then traveled, this is sufficient for her and she does not have to offer any sacrifice.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family,

The second question of Fatwa no. 5618

Q 2: I hope you can mention to me the permissible things for the pilgrim after ending the state of Ihram for `Umrah in tamattu` Hajj (combining Hajj and `Umrah with a break in between).

A: Anyone who enters Ihram for Tamattu` Hajj then performs the rituals of `Umrah, namely Tawaf (circumambulation around the Ka`bah), Sa`y (going between Safa and Marwah) and shaving the head or cutting the hair short, can exit Ihram for his `Umrah and everything becomes permissible to him: cutting his hair, clipping his nails, wearing tailored and sewn garments, and wearing the Niqab or Khimar (veil covering to the waist) for women, using perfume, hunting, holding a marriage contract and having sexual intercourse or its overtures with one's wife.

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Fatwa no. 11973

Q: Two years ago, I performed Hajj with my mother. We went to `Arafah on the ninth of Dhul-Hijjah. We headed off at 2:00 pm on the eighth of Dhul-Hijjah. We sat with the multitudes of pilgrims on the ninth until sunset. Then we joined the pilgrims to Muzdalifah. We arrived there at 7:00 pm and remained until 2:00 am. Then we went to Jamrat (stone pillars at which pebbles are thrown during Hajj, Jamrat Al-`Aqabah being the closest to Makkah). Afterwards, we headed off to Makkah where we performed Tawaf-ul-Ifadah (final obligatory circumambulation around the Ka`bah in Hajj) and Sa`y (going between Safa and Marwah during Hajj). Then we went back to Mina at 5:30 am. A couple accompanied us and the husband was a guide for us as he had performed Hajj more than once. Please explain to me whether our Hajj was performed correctly. Someone told us that we were wrong to leave before morning. After we returned from Makkah, we stayed at Mina for the three Days of Tashriq (11th, 12th and 13th of Dhul-Hijjah) during which we threw pebbles (at the stone pillars during Hajj) at noon. Then we returned to Makkah again to make Tawaf-ul-Wada` (circumambulation around the Ka`bah on leaving Makkah) which my mother could not perform because she was overtaken by menstruation. I kept her outisde Al-Haram (the Sacred Mosque in Makkah). My mother was terribly exhausted. Please inform us whether her Hajj is valid. If not, can I perform Hajj on her behalf since I have performed Hajj twice on my own behalf? If we are required to offer Fidyah (ransom), how can we do that? Do we have to offer it in Makkah or in our country?

A: It is an act of Sunnah (commendable act) to stay overnight at Mina on the eighth of Dhul-Hijjah. There is nothing wrong in not staying overnight at Mina on this day and heading for `Arafah after sunrise. It is also an act of Sunnah to stay at Muzdalifah until dawn and after you perform Fajr (Dawn) Prayer.

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However, there is nothing wrong if pilgrims, who are in the company of weak people, proceed from Muzdalifah at any time after midnight. If the reality is as you mentioned, there is nothing wrong with your Hajj nor with the Hajj of your mother.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 16

All praise is due to Allah. Peace and blessings be upon our Prophet Muhammad, his family, and Companions. The Permanent Committee for Scholarly Research and Ifta' has read the request for Fatwa no.(1639), dated 1/11/391 A.H., sent by his Eminence, the head of the court of Makkah through his Eminence, the Minister of Justice to his Honor, the chairman of the Departments of Scholarly Research, Ifta', Daw`ah, and Guidance. The request is referred by the General Secretariat of the Council of Senior Scholars no: (97/2) dated (18/01/1392) regarding the expansion of the passageway leading to the top of Al-Rahmah Mountain to solve the problem of crowdedness where pickpockets practice their evil. Therefore, this request for Fatwa is about removing the Musalla (a place for Prayer) from the passageway so as to expand the passageway.

After studying this request for Fatwa, the Committee's reply was the following:

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First, it is not authentically reported that the Prophet (peace be upon him) climbed Mount `Arafat, known as Al-Rahmah Mountain. Moreover, it was not the tradition of the Prophet (peace be upon him) to climb this mountain during Hajj or even to regard it as a site for Hajj rituals. In addition, he (peace be upon him) said: (Take your (Hajj) rituals from me.) Also, the rightly-guided Caliphs, all the Companions and those who followed them rightfully have not climbed this mountain during Hajj following the tradition of the Messenger of Allah (peace be upon him). However, it is authentically reported that he (peace be upon him) stood at the foot of that mountain, specifically at the large rocks, then said: (I have stood here and all of `Arafat is a place for standing and avoid standing at Batn `Uranah.) Therefore, many scholars have said that climbing this mountain during Hajj with the belief that it is one of the rituals of Hajj, is a Bid`ah (innovation in religion). Such scholars include Imam Al-Nawawy, Shaykhul-Islam Ibn Taymiyyah, and Shaykh Siddiq Khan. Hence, it should be known that this passageway should not be enlarged, because this involves the acceptance and facilitation of Bid`ah. The Prophet (peace be upon him) said: (He who did any act for which there is no sanction from our behalf, that is to be rejected.) It was not of the tradition of the Prophet (peace be upon him) to offer supererogatory Salah at

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Mount `Arafat. In fact, he (peace be upon him) offered Zhuhr (Noon) Prayer and `Asr (Afternoon) Prayer shortened and combined in the Masjid (mosque) of Namirah. He did not build a mosque on Al-Rahmah Mount for people to offer supererogatory or obligatory Salah on the day of `Arafat. He (peace be upon him) only performed Zhuhr and `Asr Prayers and then he devoted himself to recite Dhikr (Remembrance of Allah) such as Tasbih (glorification of Allah), Tahlil (Saying: "La ilaha illa Allah [There is no deity but Allah]"), Tahmid (Saying: "Alhamdu lillah [All praise is due to Allah]"), Takbir (Saying: "Allahu Akbar [Allah is the Greatest]"), Talbiyah (devotional expressions chanted at certain times during Hajj and `Umrah) and supplicating submissively to Allah (Exalted be He) till sunrise.

Establishing a place for Salah at that mount so that the people who climb it may offer Salah therein is an act of Bid`ah introduced by ignorant people. Thus, the current Musalla has to be destroyed; not for expanding the passageway but for removing the Bid`ah and preventing evil people from deceiving new pilgrims who come to visit the Sacred Mosque. This Fatwa should put an end to the misguidance of those who lead the pilgrims to this mount or the Musalla exposing them to trouble and theft. Moreover, the place at that mount where people offer Salah does not have the same rulings as a Masjid (mosque). A unanimous opinion has been reached about this.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Mani`	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	Ibrahim ibn Muhammad Al Al-Shaykh

Fatwa no. 3019

Q: There are three adjoining roofless Masjids (mosques) on Al-Rahmah Mount at `Arafat. During the days preceding the ninth of Dhul Hijjah, the pilgrims visit these Masjids to touch the walls and mihrabs built in them. These mihrabs are completley crowded with men and women who sometimes put money and offer two Rak`ahs even if it is at a time when it is not permissible to offer supererogatory Salah. I hope that your Eminence will explain the ruling on these acts. May Allah reward you best!

A: First, the entire plain of `Arafat is an area where the rites of Hajj are performed. Pilgrims are ordered by Allah (Exalted be He) to stand on `Arafat on the ninth of Dhul Hijja corresponding to the night of `Eid-ul-Adha (the Festival of the Sacrifice). This area is not a place for residence and there is no need to build one or more Masjids on it or on its mount known as Al-Rahmah Mount to offer Salah. There is Masjid Namirah in the place where the Prophet (peace be upon him) offered Zuhr (noon) along with `Asr (afternoon) Prayers during the Farewell Hajj. Therefore, the pilgrims can offer Salah in this Masjid on the day when they stand on `Arafat. Whoever is able to offer Zhuhr and `Asr Prayers in it on that day, is encouraged to do so. Moreover, it was not known that the Salaf (righteous predecessors) built Masjids on Al-Rahmah Mount. Therefore, building one or more Masjids on it, offering two or more Rak`has in

each Masjid and offering them at a time when it is not permissible to offer supererogatory Salah are Bid`ahs (rejected innovations in religion). **Second,** visiting these masjids and rubbing their walls and mihrabs for the purpose of seeking blessings is a reprehensible Bid`ah. The officials there should order to have these Masjids removed so as to block the means that lead to evil and avoid Fitnah (misguidance). The pilgrims then will not be able to find anything that will attract them to climb the mount, seek the blessings and offer Salah.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Standing at `Arafah

The first question of Fatwa no. 5724

I went for Hajj with a Hajj campaign and we stayed in Mina during the night before the ninth of Dhul-Hijjah, and then we left it to head towards `Arafah before Fajr (Dawn) Prayer. We prayed Fajr in `Arafah, because the people in charge of the campaign did this for fear of the crowds. Must we do any expiatory act?

A: You do not have to do anything, but it is better for the pilgrim to go from Mina to `Arafah after sunrise on the ninth day of Dhul-Hijjah.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The third question of Fatwa no. 7890

Q 3: some people say that if the Day of 'Arafah (9th of Dhul-Hijjah) coincides with Friday, as it is this year, anyone who performs Hajj that year will receive the reward of performing Hajj seven times. Is there any evidence for that from the Sunnah?

A: There is no authentic evidence for that. There are also some people who claim that it will be equal to performing Hajj seventy or seventy-two times, but there is no authentic evidence for that either.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The third question of Fatwa no. 7894

Q 3: is it permissible for the pilgrim who performs Zhuhr (Noon) and `Asr (Afternoon) Prayers with the imam

in `Arafat to offer Nafilah (supererogatory) prayers until the time of Maghrib (Sunset) Prayer is due?

A: The Messenger of Allah (peace be upon him) did not offer any Nafilah (supererogatory) prayer on the day of `Arafat after combining Zhuhr and `Asr prayers at the time of Zhuhr in `Arafat. If that was prescribed, the Prophet (peace be upon him) would have been the keenest on performing such Nafilah, and all goodness is to be found in following the Prophet (peace be upon him) and his Sunnah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Staying overnight in Muzdalifah

The first question of Fatwa no. 2300

Q 1: I performed Hajj with some families who hired my van for the Hajj journey. We left ‘Arafah at 9:00 p.m. and reached Muzdalifah at 2:00 a.m. But they insisted on not staying the night in Muzdalifah because they had their families with them and the Shari‘ah (Islamic law) permits them this. So we did not stay in Muzdalifah more than a quarter of an hour. What is the ruling on this?

A: If the reality is as you mentioned, that they had families with them and they were worried about their staying there throughout the night until dawn, there is no sin on you or on them for leaving, if you left Muzdalifah at 2 a.m.

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This is permissible, because you left after midnight; weak people and women are granted this Rukhsah (concession) out of mercy towards them.

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Permanent Committee for Scholarly Research and Ifta’

Member	Chairman
`Abdullah ibn Qa`ud	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 8184

Q: I performed the rituals of Hajj, but it happened that we were trapped in the buses while in Muzdalifah after performing `Isha' (Night) Prayer, so we could not make it to Muzdalifah because of the heavy traffic. We stayed outside Muzdalifah until the following morning which was the first day of `Eid, and we headed from there at the time of sunrise towards Mina, and as a result we did not spend the night before `Eid in Muzdalifah. I hope you give me your Fatwa regarding some questions: from where do the boundaries of Muzdalifah from the direction of `Arafah begin? Is our Hajj, according to what is said, valid? Are we obliged to pay Fidyah (ransom)? If it is incumbent upon us to pay Fidyah, could we delegate someone to slaughter a sacrificial animal on our behalf, and does this Fidyah count for us?

A: First, Muzdalifah begins westward from Muhassir Valley, and ends eastward along the beginning of the road of Ma'zamayn. This distance is estimated at seven thousand

seven hundred and eighty cubits and 4/7 of a cubit. **Second,** if the state was as you mentioned in your Hajj, then you are not obliged to slaughter a Hady (sacrificial animal offered by pilgrims) for not spending the night in Muzdalifah, because you had an excuse, and as such, your Hajj is valid.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 9411

Q: After the sunset of the day of `Arafah on 9 Dhul-Hijjah, 1404 A.H., my friend and I drove two cars, each of which was loaded with women and some men and boys. We moved from `Arafat to Al-Muzdalifah with other Hajij (pilgrims). After part of the night had elapsed and before midnight, we reached Al-Muzdalifah, but the authorities did not allow us to enter the borderlines of the open areas there, and security soldiers kept telling us: " Move it! Move ahead!", so that when we reached the middle of Al-Muzdalifah, we did not find any entrances to these open areas, as the entrances were closed with the cars of the pilgrims - there were few entrances - and the other sides were blocked by iron road-blocks through which the cars could not pass, it was also impermissible for us to stand in front of these blocks, for the police kept preventing us and our cars,

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then they made us get out of it (Al-Muzdalifah) before offering Maghrib (Sunset) and `Isha' (Night) Prayers, although we delayed them until it was almost midnight. After leaving Al-Muzdalifah, we unwillingly lost each other. My friend went to throw Jamrat (stone pillars at which pebbles are thrown during Hajj) Al-`Aqabah and perform Tawaf-ul-Ifadah (final obligatory circumambulation around the Ka`bah in Hajj), for he was not able to return to Al-Muzdalifah as he did not know the way back. But I, following the traffic line, went to Mina, then Makkah and thereof, I headed for `Arafat, then I finally dismounted once again to Al-Muzdalifah, nearly at the end of night after tiresome and exhausting efforts. My question is: 1- should my friend and his companions expiate for not spending the night at Al-Muzdalifah or not? (Although it was out of his hands?) 2- Should I also expiate even though I kept wandering all night, and despite the great trouble that I suffered without properly spending the night as it should be spent, for it was only a little part of the night?

Please enlighten us, knowing that there were many available places that we could not reach due to road blocks, tents and other barriers.

A: If the case is as mentioned, none of you or your companions should expiate for not spending the night at Al-Muzdalifah, for you did your best to spend the night there, but you could not make it, Allah (may he be Exalted) says: ﴾Allâh burdens not a person beyond his scope.﴿ And:

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﴾Allâh does not want to place you in difficulty﴿ and He (Exalted be He) also says: ﴾So keep your duty to Allâh and fear Him as much as you can﴿ But throwing Jamrat Al-`Aqabah, offering Tawaf-ul-Ifadah, and Sa`y (going between Safa and Marwah during Hajj) before midnight, is not considered to be fulfilling the obligatory acts. Thus, whoever did this should repeat Tawaf, Sa`y and throwing the pebbles. However, there is no time limits for repeating Tawaf and Sa`y, but a person should hasten to offer them as soon as they know that they have to. As for throwing pebbles, people have to offer a Hady (sacrificial animal offered by pilgrims) for not doing it if they did not repeat it during the four days of Mina; the Day of `Eid (Muslims Festival day) and the Days of Tashriq (11th, 12th and 13th of Dhul-Hijjah). But if it was offered after midnight, this would suffice, and there will be no sin upon a person for this Insha`a Allah (If Allah wills). On the other hand, you will be rewarded Insha`a Allah (If Allah wills) for your effort and for the hardship that you faced.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
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Pilgrims on the Day of ‘Eid

Fatwa no. 377

Q: is it permissible for pilgrims to delay throwing pebbles at Jamrat-ul-‘Aqabah (the closest stone pillar to Makkah) to the second or the third of the Days of Tashriq (11th, 12th and 13th of Dhul-Hijjah) without an excuse? What is the ruling on someone who does so?

A: It is not permissible for a pilgrim to delay throwing pebbles at Jamrat-ul-‘Aqabah to the second or the third of the Days of Tashriq without an excuse, because the Prophet (peace be upon him) threw the pebbles at it on the day of ‘Eid-ul-Adha (the Festival of Sacrifice) and the Sahabah (Companions of the Prophet) followed him in doing so. They did not delay it until the Days of Tashriq without an excuse. The Prophet (peace be upon him) said, ("Learn your (Hajj) rituals from me.") Those who delay this until the Days of Tashriq without an excuse have contradicted the Sunnah and will be deprived of some of the reward for the rituals. They should ask Allah for forgiveness for what they did and exert themselves to perform the rituals in the prescribed manner in the future.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta’

Member	Member	Deputy Chairman
`Abdullah ibn Mani`	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify

The fifth question of Fatwa no. 1734

Q 5: When some people shorten their hair after Hajj or

`Umrah, they only shorten the back and the sides. When we advised them to shorten all the hair, they replied that this is not necessary? Now, we would like to know what is the proper way to fulfill this obligation?

A: It is obligatory to shorten or shave all the head after performing Hajj or `Umrah. What you have mentioned is not sufficient according to the soundest opinions of the scholars and it is not an act of the Prophet's Sunnah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 6085

Q: There is a Hajji (pilgrim to Makkah) who stood on Mount 'Arafah, stayed at Muzdalifah and headed in the morning for Mina on the day of 'Eid-ul-Adha (the Festival of the Sacrifice). There he stoned Al-'Aqabah, had his hair shaved and took off Ihram while still in Mina. Later, he went to Makkah where he performed Tawaf-ul-Ifadah (final obligatory circumambulation around the Ka'bah in Hajj). Is this permissible? In fact, someone told me that it is not permissible to have one's hair shaved and to take off Ihram in Mina except after performing Tawaf-ul-Ifadah.

A: It is permissible to shave the hair before or after performing Tawaf-ul-Ifadah. Moreover, the way you performed rites on the Day of Eid-ul-Adha, throwing pebbles, having your hair shaved and then performing Tawaf-ul-Ifadah, is the Sunnah (action following the example of the Prophet)

which was practiced by the Prophet (peace be upon him) in his Farewell Hajj.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Fatwa No. (13616)

Q: I, along with my father, performed `Umrah. Performing Sa`y (going between Safa and Marwah), we started from Al-Safa. We would count going from Al-Safa to Al-Marwah as half a round, i.e. we considered a complete round as going between Al-Safa and Al-Marwah to and fro beginning and ending with Al-Safa, which actually constitutes two rounds. Accordingly, the total rounds we made was fifteen rounds. Are we sinful for doing so, bearing in mind that we did not know the proper practice and that I later performed two `Umrahs carrying out Sa`y properly? Give us fatwa, may Allah reward you!

After finishing the rites of `Umrah, I clipped some of my hair equal to the length of only one or two fingertips. Afterwards, I wore my regular clothing. However, on returning home I was told that clipping only a small amount of hair is not sufficient, bearing in mind that I had not known it before. Am I liable to any penalty for doing so? If so, must I slaughter a sacrificial animal as a Fidyah (compensation) and may I slaughter it in Mina ?

A: First: Hopefully, you are pardoned for performing extra rounds of Sa`y out of ignorance, as you have an excuse. However, the first seven rounds only will be counted.

Second: It is obligatory to have the hair of one's entire head clipped during Hajj or `Umrah. Thus, your clipping only the hair in front of your head out of ignorance is not sufficient. However, we hope that Allah (Glorified and Exalted be He) pardons both you and us. Moreover, once you receive this Fatwa, you must take off your regular clothing and wear the loincloth with your head uncovered till you cut or clip the hair of your entire head with the intention of Tahalul (removal of the ritual state for Hajj and `Umrah). In addition, if you have had sexual intercourse with your wife during this period, you must slaughter a sacrificial animal in Makkah. However, it suffices to slaughter an Udhiyah (sacrificial animal offered by non-pilgrims) to be distributed among the poor of the Haram (Sacred Mosque). If you do not have the financial ability to do so, you will have to observe Sawm (fast) for ten days.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The Greatest Hajj

The first question of Fatwa No. (6519)

Q 1: what is the meaning of the "Day of the Greatest Hajj" and the "Greatest Hajj"? Are they synonymous? Or, do they differ in meaning? Are they both in the Glorious Qur'an and authentic Sunnah (whatever is reported from the Prophet)?

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A: The "Day of the Greater Hajj" is the Day of Nahr (Sacrifice, 10th of Dhul-Hijjah, when pilgrims slaughter their sacrificial animals.) It is recorded by Abu Dawud on the authority of Ibn `Umar (may Allah be pleased with both of them): ﴾that the Messenger of Allah (peace be upon him) stood on the Day of Nahr in the Hajj that he performed and said: What is the day today? The people said: It is the Day of Nahr. Then he (peace be upon him) said: This is the day of Al-Hajj Al-Akbar (the Greatest Hajj).﴿ Moreover, Al-Bukhari recorded on the authority of Abu Hurayrah (may Allah be pleased with him) that he said: ﴾Abu Bakr, on the day of Nahr (i.e. slaughtering the animals for sacrifice), sent me in the company of others to make this announcement: "After this year, no pagan will be allowed to perform the Hajj, and none will be allowed to perform the Tawaf (circumambulation) of the Ka`bah undressed.﴿ The day of Nahr was called the Day of the Greatest Hajj because in the night preceding it there is standing in `Arafah, spending the night at Al-Mash`ar Al-Haram (Sacred Monument) and during daylight there are rites of Hajj such as stoning the pillars, having one's hair cut and Sa`y (going between Safa and Marwah). However, the Day of the Greatest Hajj denotes the time, whereas the Greatest Hajj denotes acts performed on that day. The Greatest Hajj is mentioned in the Qur'an in Allah's statement: ﴾And a declaration from Allâh and His Messenger to mankind on the greatest day (the 10th of Dhul-Hijjah - the 12th month of Islâmic calendar)﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta

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Tahalul (removal of the Ihram, i.e. ritual state for Hajj and `Umrah)

The second question of Fatwa No. (8833)

I want to invite my mother to visit me and perform Hajj, insha'a-Allah (if Allah wills). She will come from Egypt to stay with me in Al-Ta'if a short period before the time of Hajj. May she come wearing her ordinary clothing and when performing Hajj assume Ihram from our house in Al-Ta'if? Or, is it necessary that she wear Ihram while in Egypt and remain in a state of Ihram till the time of Hajj? What is the time for ending the state of the Ihram? Is complete Tahallul after performing Hajj, having performed Tawaf-ul-Ifadah (final obligatory circumambulation around the Ka`bah in Hajj), Sa`y (going between Safa and Marwah) and having one's hair clipped in case one intends Ifrad Hajj (performing Hajj only)? Or, may she not perform Tahallul except after the three Days of Tashriq (11th, 12th and 13th of Dhul-Hijjah) and stoning the pillars? Should she perform `Umrah (lesser pilgrimage) in this case, only after the fourth day of Nahr (days when pilgrims slaughter their sacrificial animals)?

A: tahalul (discontiuing of the ceremonial state for Hajj) for both men and women is after stoning Al-`Aqabah and a man's having his hair shaved or cut, bearing in mind that a woman may only clip her hair. Thereafter, everything they were prohibited to do because of the state of Ihram will be lawful except for sexual intercourse. However, complete Tahalul takes place after finishing Tawaf-ul-Ifadah and Sa`y, in case Sa`y is obligatory. In such a case, everything, even sexual intercourse, they were prohibited to do because of the state of Ihram will be lawful.

However, Tahalul (dicontiuing of the ritual state for `Umrah) for both men and women should be after

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finishing Tawaf (circumambulating the Ka`bah), Sa`y and and a man's having his hair shaved or cut, bearing in mind that a woman may only clip, and may not cut her hair. In such a case, everything they were prohibited to do because of the state of Ihram will be lawful. Furthermore, the ruling for one performing Qiran Hajj (combining Hajj and `Umrah simultaneously) applies to one performing Ifrad Hajj.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta

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Tawaf (circumambulation of the Ka`bah)

The second question of Fatwa No. (11816)

Q 2: Tawaf (circumambulating the Ka`bah) is of many types. What are these types? What is the ruling on each?

A: there are many types of tawaf of the Ka`bah including: Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj), also called Tawaful-Ziyarah (visit circumambulation). It takes place on the day of `Eid-ul-Adha (the Festival of the Sacrifice) or after it, after standing at `Arafat . It is one of the pillars of Hajj. Another type is Tawaf-ul-Qudum (circumambulation of the Ka`bah on arrival in Makkah). It is to be performed by both those intending to perform Ifrad Hajj (performing Hajj only) and those intending to perform Qiran Hajj (combining Hajj and `Umrah simultaneously) once they arrive at the Ka`bah. This type of Tawaf is Wajib (obligatory) [based on a speculative text, according to the Hanafi School of Jurisprudence]

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among other Wajibs of Hajj or Sunnah (a commendable act) based on difference of scholars opinion regarding its ruling. A third type is the Tawaf of `Umrah (lesser pilgrimage), which constitutes a pillar thereof without which `Umrah cannot be valid. A fourth type is Tawaf-ul-Wada` (circumambulation of the Ka`bah on leaving Makkah), which is to be performed after finishing all Hajj rituals and on heading out of Makkah. This type of Tawaf is Wajib according to the soundest of two opinions of scholars on everyone performing Hajj except for menstruating women and women at post-partum period. Accordingly, if someone does not perform it, he will have to slaughter a sacrificial animal in place of which an Ud-hiyah (sacrificial animal offered on the days of `Eid-ul-Adha) may be sufficient. A fifth type is Tawaf in fulfillment of a vow to circumambulate the Ka`bah. Such a type of Tawaf is obligatory in order to fulfill one's vow. A sixth type is supererogatory Tawaf. However, any Tawaf of any type consists of seven rounds after which one performing Tawaf should offer a two-Rak`ah supererogatory Salah (Prayer) behind Maqam Ibrahim (Abraham's Station) if possible. However, if it is not possible, one may offer them elsewhere in the Masjid (Mosque).

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The first question of Fatwa No. (2232)

Q 1: should Takbir (saying: "Allahu Akbar [Allah is the Greatest]") by the Black stone be said upon ending Tawaf (circumambulation of the Ka`bah) as was said upon beginning it?

A: Tawaf of the Ka`bah is purely an act of worship. The basic principle regarding

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all acts of worship is that they are Tawqifiy (bound by a religious text and not amenable to personal opinion) matters. The Prophet (peace be upon him) is authentically reported to have said Takbir while performing Tawaf whenever he came across the Black Stone. Undoubtedly, one performing Tawaf comes across it at the end of the seventh round. Hence, it is a Sunnah (supererogatory act of worship following the example of the Prophet) for such a person to say Takbir then, as was a Sunnah for him to say it on every round once he comes across the Black Stone, following the example of the Prophet (peace be upon him). This is to be accompanied by touching and kissing the Stone when possible.

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Doing Ramal and Idtiba` during Tawaf

The fourth question of Fatwa no. 6744

Q 4: Does a pilgrim have to do idtiba` (uncovering the right shoulder) during Tawaf-ul-Qudum (circumambulation around the Ka`bah on arrival in Makkah) or Tawaf-ul-ifadah (final obligatory circumambulation around the Ka`bah in Hajj)?

Does he also have to do Ramal (ritual rapid walk for men in the Arrival Circumambulation) in the first three rounds of Tawaf-ul-Qudum or Tawaf-ul-Ifadah? What if he is unable to do it because it is so crowded?

A: It is an act of Sunnah (commendable act) to do Idtiba` in all the rounds of Tawaf-ul-Qudum in particular. It is also an act of Sunnah to do Ramal in the first three rounds of

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Tawaf-ul-Qudum whether a person is performing Hajj or `Umrah (lesser pilgrimage). There is nothing wrong with being unable to do it because it is crowded.

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The fifth question of Fatwa no. 8820

Q 5: Concerning jogging between the two green markers during Sa'y (going between Safa and Marwah during Hajj) for women; based on my limited reading of the books of Fiqh (Islamic jurisprudence), the chapters on Hajj and 'Umrah, I have found nothing which indicates that women are prohibited from jogging. However, I once heard a scholar on the television saying that women should not jog during Sa'y, that it is only for men, and the reason is to protect women and prevent them from revealing their shape while jogging. However, he did not mention any evidence to support this claim. I said to myself that this may be his personal Ijtihad (juristic effort to infer expert legal rulings), but jogging is a Sunnah (supererogatory act of worship following the example of the Prophet) and it was initiated by Hajar (may Allah be pleased with her). Praise be to Allah, I understand about Ra'y (personal opinion) and - praise be to Allah - the Din (religion) is not based on Ra'y, as the Commander of the Believers, 'Aly (may Allah be pleased with him) said. Please advise us and may Allah bless you. I occasionally go to perform 'Umrah with my family; we would therefore like to know the correct ruling on this.

A: Ibn Al-Mundhir said that the scholars are unanimously agreed that women do not have to perform Ramal (ritual rapid walk for men)

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during Tawaf (circumambulation) around the Ka'bah or during Sa'y between Safa and Marwah. They also do not have to do Idtiba' (uncovering the right shoulder), because the purpose behind these two actions is to show strength, and women are not included in that because the basic principle regarding women is that they cover themselves, but ramal and Idtiba' would entail them having to reveal some of their bodies.

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The second question of Fatwa no. 13492

Q 2: when does the time for performing Tawaf-ul-Ifadah (final obligatory circumambulation around the Ka'bah in Hajj) end?

A: The time for Tawaf-ul-Ifadah begins after midnight on the night preceding the Day of Sacrifice (10th of Dhul-Hijjah) for those who are weak and those who come under the same ruling as them, but there is no specified time for its end. It is preferable for pilgrims to perform it as soon as possible, but they have to be kind to themselves and choose the times when there is less crowding in the place of Tawaf (circumambulation around the Ka'bah) to reduce the chance of causing harm to themselves or others.

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kissing Al-Hajar Al-Aswad

The fifth question of Fatwa no. 5318

Q 5: It is narrated that `Umar kissed Al-Hajar Al-Aswad (the Black Stone in a corner of the Ka`bah) and said, " (I know that you are only a stone and that you can neither bring benefit nor cause harm. Had I not seen the Messenger of Allah (peace be upon him) kiss you, I would have not kissed you.") **Did Al-Hajar Al-Aswad descend from heaven? Or is it just a stone like any other stone? What is the significance of this stone being put in this place? Some people think that it is the Qiblah faced by the Muslims when they pray, Allah forbid!**

A: Al-Hajar Al-Aswad was singled out by Allah (Exalted be He), as He prescribed for us to kiss it and touch it, and He willed that it should be set in the corner of Al-Ka`bah which we face when we offer Salah (Prayer). He prescribed that the people who do Tawaf (circumambulation around the Ka`bah) should touch it and kiss it if they are able to, and if they cannot do that then they should point to it when they come in line with it, and say Takbir (saying: "Allahu Akbar [Allah is the Greatest]"). According to a Hadith related by Al-Tirmidhy and others, it came down from Jannah (Paradise), but there is some weakness in the Sanad (chain of narrators) of this report.

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Fatwa no. 11654

Q: Is kissing Al-Ka`bah during the performance of the rites of Hajj or `Umrah Halal (lawful) or Haram (prohibited)? Please notify.

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A: It is permissible to kiss the Black Stone. This is because it has been authentically narrated that the Prophet (peace be upon him) kissed the Black Stone and did not kiss any other part of Al-Ka`bah.

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Second question from Fatwa no. 1775

Q 2: is it permissible for a woman to uncover her face in front of men when kissing the Black Stone?

A: Kissing the Back Stone during Tawaf (circumambulation around the Ka`bah) is one of the stressed Sunnan (supererogatory acts of worship following the example of the Prophet) of Tawaf. However this is to take place without overcrowding and pushing, otherwise this act should not be done, and it would suffice a person to wave to the Black Stone, especially for women, for they [i.e. their body is] `Awrah (must be covered in public), and as pushing is impermissible for men, then it is more so for women. Moreover it is impermissible for a woman to uncover her face when kissing the Black Stone even if there are no crowds, due to the existence of non-Mahram (not a spouse or marriageable person) men in this situation.

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interrupting the Tawaf

The seventh question of Fatwa no. 7306

Q 7: A person was performing Tawaf and before completing the fifth round, the Iqamah (call to start the Prayer) was called, and as such, he performed the congregational Salah and then began to complete his rounds of Tawaf. Should this person complete the rounds of Tawaf from the point where he stopped, or start all over again, beginning from Al-Hajar Al-Aswad (the Black Stone in a corner of the Ka`bah)?

A: The correct view in this case is that he does not cancel the fifth round; rather, he should complete it from where he stopped due to his Salah with the Imam.

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Fatwa no. 3970

Q: Last year, I performed Hajj. After finishing the rites of Hajj, I moved to the Haram (Sacred Mosque) to perform Tawaf-ul-Wada` (circumambulation around the Ka`bah on leaving Makkah), and I found the place very crowded. While I was completing the sixth round of tawaf, the Adhan (call to Prayer) of `Asr (afternoon) Prayer was called. Hoewver, I could not find any place in the area of Tawaf to perform Salah and thus, I preferred not to jostle against people. I came out of the house but only with great difficulty and ascended to the upper floor to complete the seventh round of Tawaf. I offered `Asr Prayer on this floor and drank some Zamzam water while completing the Tawaf. Are the Hajj and Tawaf I performed valid? Some people say that this Hajj is void, for it is impermissible to interrupt Tawaf with talking, eating, or drinking. I did these actions. Moreover, it is said that doing some rounds of Tawaf on the lower floor of the sacred Mosque and some rounds on the upper floor nullifies the Hajj. Please answer me, may Allah reward you best!

A: If the reality is as you have mentioned, both Hajj and Tawaf are valid. There is nothing wrong with doing the seventh round of Tawaf on the upper floor of the Masjid and separating it from the first six rounds. You can offer Salah, drink, and talk between the rounds of Tawaf.

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Fatwa no. 4329

Q: I performed Hajj last year, 1400 A.H. When I returned from Mina on the second of the Days of Tashriq (11th, 12th and 13th of Dhul-Hijjah) just after midday, I went to perform tawaf-ul-Wada‘ (circumambulation around the Ka‘bah on leaving Makkah). We had walked from our tents, which were at the furthest part of Mina, to the Jamrat (stone pillars at which pebbles are thrown during Hajj) and then to the Ka‘bah. When we arrived at Al-Haram (the Sacred Sanctuary of Makkah), we found a huge crowd of people circumambulating the Ka‘bah who almost reached the corridors of the Masjid (mosque). It was midday and we were very tired from all the walking we did. My friend said to me, "Come, let us perform Tawaf (circumambulation around the Ka‘bah) upstairs to avoid the crowds and the heat of the sun." We performed Tawaf and then returned to country. This year, when we came to perform Hajj, I asked about that some shaykhs at the Department of Scholarly Research, Ifta', Daw‘ah, and Guidance in Mina. Some of them said that due to the crowds performing Tawaf downstairs, there was nothing wrong with our performing it upstairs. Others said that it was not permissible, because the second floor is higher than the Ka‘bah. I hope that you will explain this point.

A: If the reality is as you mentioned, there is no blame on you and your Tawaf is valid.

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Tawaf from inside Hijr Isma`il

The first question of Fatwa no. 1775

Q 1: Is it permissible for a pilgrim, whether performing Hajj or `Umrah, to pass through Hijr Isma`il (short semi-circular wall adjacent to the Ka`bah and considered part of it) during Tawaf (circumambulation of the Ka`bah)?

A: It is not permissible for a pilgrim, either performing Hajj or `Umrah, to pass through Hijr Isma`il during Tawaf, even if it is supererogatory Tawaf. It will not discharge the obligation if they do; because Tawaf is to circumambulate the Ka`bah, while the Hijr is part of the Ka`bah. Allah (Exalted be He) says: ﴾And circumambulate the Ancient House (the Ka`bah at Makkah).﴿ This is also based on the Hadith related by Muslim and others on the authority of `Aishah (may Allah be pleased with her) that she said: ﴾I asked the Messenger of Allah (peace be upon him) about the Hijr. He (peace be upon him) said, 'It is a part of the House (the Ka`bah).'﴿ According to another wording, she said: "I vowed to offer Salah (Prayer) at the House.

The Prophet (peace be upon him) said: ﴾Pray in the Hijr for it is part of the House.﴿

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The first question of Fatwa no. 9178

Q 1: I performed Hajj for the first time, and when I circumambulated the Ka`bah, most of the time I restricted myself during rounds of Tawaf to the Ka`bah itself, leaving the partition wall adjacent to the Ka`bah on its northern side. What is the ruling on my Hajj?

A: If the Tawaf that you are asking about was Tawaf-ul-Ifadah (final obligatory circumambulation around the Ka`bah in Hajj), which is done after standing at `Arafah, your Tawaf will not be valid and subsequently the Hajj itself is invalid, unless you repeated this Tawaf. This is because Tawaf-ul-Ifadah is one of the pillars or essential parts of the Hajj. Therefore, you have to go back to Al-Masjid Al-Haram (the Sacred Mosque) and circumambulate the Ka`bah seven times, starting each round from Al-Hajar Al-Aswad (the Black Stone in a corner of the Ka`bah) and ending the seventh round at Al-Hajar Al-Aswad, and each round must go outside Hijr Isma`il (short semi-circular wall adjacent to the Ka`bah and considered part of it) from behind the wall. Thus, your Hajj will be acceptable. However, if

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the Tawaf in question was Tawaf-ul-Wada` (circumambulation around the Ka`bah on leaving Makkah), then you would have to offer a sacrificial animal to be slaughtered in Makkah and the meat should be given to the poor, in order to complete your Hajj, but you do not have to go back to the Ka`bah, and if you do go back it will not waive the obligation of offering a sacrificial animal. However, if the Tawaf is a Nafilah (supererogatory), you do not have to do anything.

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The second question of Fatwa no. 2832

Q 2: I received a message from a Syrian Muslim sister named Suhailah Al-Ja`un who lives in Halab, Syria in which she requests that I solve her problem. She did the rituals of Hajj except Tawaf-ul-Ifadah (final obligatory circumambulation around the Ka`bah in Hajj) due to a serious illness that caused her to be bedridden. When she recovered from her illness, she still could not do Tawaf-ul-Ifadah due to the spread of the false rumor of the appearance of the Awaited Mahdy (a righteous man named after the Prophet who will appear as a sign of the end of times and will rule according to the Islamic Law). As a result of the assault launched on Al-Masjid Al-Haram (the Sacred Mosque in Makkah), she had no choice but to travel back to her country to care for her young children. She has not yet made Tahalul (removal of the ritual state for Hajj).

I replied to her inquiry by publishing the answer in `Ukaz journal on Saturday, 19 Muharram, 1400 A.H. I promised to submit the inquiry to scholars in my country

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hoping that they may find a solution to her problem.

The question that poses itself here is: Is it permissible for her to arrange for someone to perform Tawaf-ul-Ifadah on her behalf? Or does she have to go back to Al-Masjid Al-Haram (the Sacred Mosque in Makkah) and perform Tawaf herself?

A: tawaf-ul-Ifadah is an essential requirement for the validity of Hajj without which Tahalul (removal of the ritual state for Hajj and `Umrah) can not be made. Based on the circumstances mentioned in the question, the delay to perform Tawaf is excused. However, she has to travel to Makkah to perform this Tawaf; otherwise her Hajj will be considered invalid. It is not permissible also for her to arrange for someone to perform it on her behalf.

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Fatwa no. 8433

Q: What is the ruling on granting the reward of Tawaf (circumambulation around the Ka`bah) to someone else? This is the habit of some people when they see someone going for Tawaf, they ask them to perform seven rounds of Tawaf and grant them the reward. Is this permissible?

A: It is not permissible to appoint a person to perform Tawaf on someone else's behalf. Consequently, no person can perform Tawaf on behalf of

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another except if the former is performing Hajj or `Umrah on behalf of the latter. In this case, the Tawaf is performed by them on behalf of those whom they deputize as a part of the Hajj and `Umrah.

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taharah is a condition for the validity of tawaf

The first question of Fatwa no. 11200

Q 1: Last Ramadan, I performed Ghusl (ritual bath) to assume Ihram (ritual state for Hajj and 'Umrah) at the Miqat (site for entering the ritual state for Hajj and 'Umrah), but I forgot to perform Wudu' (ablution) after the Ghusl. I then performed Salah (Prayer) at the Miqat, Tawaf (circumambulation around the Ka'bah), and the Zhuhr (Noon) Prayer. When I was in the Haram (the Sacred Sanctuary of Makkah), I remembered that I had not performed Wudu'. I searched for a Mufty (Islamic scholar qualified to issue legal opinions), but I did not find one at that time. One of the soldiers there told me about a man who could give me a Fatwa (legal opinion issued by a qualified Muslim scholar). I went and asked him about the Salah and Tawaf that I performed with that Ghusl but without Wudu', and he told me that they were valid. Is this true?

And if Ghusl does not suffice instead of Wudu', what should I do about the Zhuhr Prayer and Tawaf, and is my 'Umrah valid?

A: The Fatwa that you mentioned is not correct; you are still in Ihram for 'Umrah; if you have not yet returned to repeat the Tawaf while you are Tahir (ritually pure), you have to do the following:

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Go to Makkah as soon as possible as you are still in Ihram, perform Tawaf and Sa'y (going between Safa and Marwah during Hajj), and then shave or cut your hair. In this way your 'Umrah will be completed, unless you have had sexual intercourse with your wife after the Tawaf and Sa'y you mentioned. In this case, your 'Umrah is not valid and you should perform it again as we mentioned, starting it from the same Miqat where you assumed Ihram previously. You also have to slaughter a sheep or goat in Makkah to be distributed among the poor. This is if you had sexual intercourse with your wife after the Tawaf and Sa'y you performed, thinking you were ritually pure. You should also make up for the Zhuhr Prayer, perform Tawbah (repentance to Allah) and Istighfar (seek forgiveness from Allah) for your laxity in not consulting the known scholars in Al-Masjid Al-Haram (the Sacred Mosque in Makkah).

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Fatwa no. 11339

I performed Hajj with six men and seven women, and we all entered Ihram (ritual state for Hajj and `Umrah) for `Umrah from Abyar `Aly. Upon reaching Al-Haram (the Sacred Mosque) and before entering, we were overtaken by the crowds so that we feared losing sight of the women. Before passing through the door of Al-Haram, I told my father that we have to perform Wudu' (ablution), because I did not perform it, and

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neither did three of the women who were with me. However, my father reproached me and said that we could perform Wudu' inside, but I already knew that there were no places to perform Wudu' inside and I told him that. However, he continued reproaching me so I remained silent. After that we entered Al-Haram and I said to him, "Where is the place of Wudu?" He replied, 'Just do Tawaf (circumambulation around the Ka`bah).' I told him that it was impermissible to do tawaf without Wudu', but in vain. When I realized that there was no way that I could convince him and his company, I went outside Al-Haram and performed Wudu', then I came back and performed Tawaf, Sa`y (going between Safa and Marwah during Hajj), and then I cut my hair short and left Al-Haram, unlike the three other women who did Tawaf and Sa`y without Wudu' and ended the state of Ihram based on that. On the eighth day we entered Ihram and on the ninth day headed to `Arafah. By sunset of the day of `Arafah we took the buses and went to Muzdalifah where we arrived at approximately nine pm, and performed Maghrib (Sunset) and `Isha' (Night) prayers shortened and combined. However, my father and his company said that we should move from this place due to the foul odor they perceived. Therefore, we got on the buses and found ourselves on the highway where the return direction was closed. This made us go all the way back until we reached `Arafah about twelve o'clock. We returned through this road to Muzdalifah but the road was densely crowded with cars, and we were trapped there until sunrise and we arrived at Muzdalifah once again. However, we could not find a place to sit, because there were tents everywhere, and so we had to set up our own tent in Muzdalifah. We all went to throw the first Jamrah (stone pillars at which pebbles are thrown during Hajj) expect for the women who delegated others to do that on their behalf. The whole group spent the eleventh night at Muzdalifah as well as the twelfth night, except for me as I spent it in Mina

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alone after feeling tired as a result of searching the whole night for a place where I could spend the night. After the first and second days of Tashriq (11th and 12th of Dhul-Hijjah) were over, and throwing Jamarat as well as performing Tawaf-ul-Ifadah (final obligatory circumambulation around the Ka`bah in Hajj), I went with the three other women who made Tawaf without Wudu', and told them to enter Ihram from Al-Tan`im, make Tawaf, Sa`y and do Taqsir (taking a finger-tip length from each tuft of hair). At night we all did Tawaf-ul-Wada` (circumambulation around the Ka`bah on leaving

Makkah) and returned to our family. Please advise me regarding the validity of this Hajj. May Allah reward you the best. What should we do? Kindly give us you Fatwa.

A: First, you do not have to slaughter a sacrificial animal for not spending the night in Muzdalifah, because this happened against your will. **Second,** you are not required to offer a sacrificial animal for spending the night in Muzdalifah on the days of Mina if you did not find a place to stay in while you were there. **Third,** the three women who made Tawaf without Wudu' are not required to offer a sacrificial animal; rather, they have to repent to Allah (Glorified be He). Besides, their Hajj is valid and regarded as Qiran (combining Hajj and `Umrah simultaneously), because there was nothing wrong with their Tawaf for `Umrah before entering Ihram for Hajj. **Fourth,** your father has to repent to Allah (Glorified be He) for forbidding you and the three women from performing Wudu' before Tawaf.

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Permanent Committee for Scholarly Research and Ifta'

Deputy Chairman	Chairman
`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa No. 13521

Q: One year, I performed `Umrah during Ramadan. I assumed Ihram (ritual state for Hajj and `Umrah) from the Miqat (sites for entering the ritual state for Hajj and `Umrah ) and then performed all the rituals of `Umrah. However, when I reached Al-Tan`im in Makkah I was in a state of minor impurity. Unfortunately, it was possible for me to perform Wudu (ablution) then. When I entered the Sacred Mosque, I performed congregational Salah. After Salah, I performed Tawaf (circumambulation around the Ka`bah) and Sa`y (going between Safa and Marwah during Hajj) while in a state of minor impurity. After that I cut my hair and removed the state of Ihram. The question now is, what should I do, given that I am now far from the Sacred Mosque? What is the expiation required? I appreciate your advice. May Allah reward you best!

A: First, it is unlawful for you to offer Salah or Tawaf while you are in a state of impurity. Hence, it is obligatory for you to make up for the Salah you offered in a state of impurity, and to repent to Allah (Exalted be He) and seek His Forgiveness for what happened. **Second,** you have to return to Makkah in the state of Ihram, then perform Tawaf, and Sa`y for `Umrah, because your previous Tawaf in a state of impurity was invalid. After that you should cut or shave your hair.

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If you had sexual intercourse after your previous `Umrah, it will be invalidated and you have to offer a sacrifice in Makkah and have it distributed among the poor people there along with repeating the `Umrah, as the first `Umrah was invalidated by sexual intercourse. After the first invalidated `Umrah, your Ihram for the second `Umrah should be from the same Miqat as the first `Umrah.

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa No. 11297

Q: I attained puberty when I was fourteen years old. Two years later, I performed Hajj. At that time, I did not know the difference between Madhy (pre-seminal fluid) and Maniy (spermatic fluid) even though I knew that it is obligatory to perform Ghusl (ritual bath) when Maniy is discharged and that it is sufficient to perform Istinja' (cleansing the private parts with water) and Wudu' when Madhy is emitted, then the person can pray. Sometimes, when I find Madhy, I perform Ghusl thinking that it is Maniy.

During Hajj and before Tawaf-ul-Ifadah (final obligatory circumambulation around the Ka`bah in Hajj), I found some fluid on my underpants resulting from looking and having sexual thoughts. I was confused whether it was Maniy that requires Ghusl or Madhy in which state it will be sufficient for me to perform Istinja' and Wudu'. However, I said to myself if I was at home, I would have performed Ghusl to be on the safe side. However, perhaps it might be Madhy for I heard that it is emitted when sexual desire is stirred or when the person thinks of sex.

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Hence, I made Istinja' and Wudu' and performed Tawaf-ul-Ifadah. Later, I knew the difference between Madhy and Maniy.

What is the ruling on this Hajj? Taking into consideration that it is the obligatory Hajj and I have performed Hajj again but with the intention of performing supererogatory Hajj. i also performed Tawaf but not during the month of Hajj with the intention of making up for the Tawaf-ul-ifadah that i performed during which i was not in a state of Taharah (ritual purification). I also fed six needy people as an expiation of the emission of Maniy during Hajj. What should I do? What is the ruling on the Salah offered during this period for I was, thanks to Allah, offering them in full? What is the ruling on the three or four `Umrahs which I offered during this period?

May Allah protect you and grant you all success!

A: You do not have to make up for Hajj, `Umrah, or Salah because you do not know for sure if the fluid you discharged when you were doing these obligatory pillars, was Maniy or not. The validity and correctness of worship stand for the rule while the invalidity stands for the exception.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul- `Aziz ibn `Abdullah ibn Baz

The fourth question of Fatwa no. 11935

Q 4: When I was in Makkah performing Tawaf-ul-Wada' (circumambulation around the Ka'bah on leaving Makkah), after the fifth round of Tawaf, I felt a movement in my rear. The accursed Iblis (Satan) whispered to me that I broken wind, but I did not follow this whispering because I did not feel that anything had been emitted from my behind, although I have lost my sense of smell. I sought refuge with Allah from Iblis, put my trust in Allah and i continued performing Tawaf and the two Raka'hs (units of Prayer). Did I do anything wrong and if so, what should I do?

A: The basic rule is that: Taharah (ritual purification) remains; your doubting whether something has come out of you does not overrule Taharah; therefore, your Tawaf and the Salah (Prayer) you offered after it are valid.

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\`Abdullah ibn Ghudayyan	\`Abdul-Razzaq \`Afify	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

Fatwa no. 13467

Q: I performed Hajj with a group of men and women. We performed Wudu' (ablution) in `Arafah then we moved to Muzdalifah (a place outside Makkah) and we do not know whether we slept there or not. Then, we went to throw the pebbles and perform Tawaf-ul-Ifadah (final obligatory circumambulation around the Ka`bah in Hajj) but we did not perform ablution upon entering the Sacred Mosque. We circumambulated without performing ablution but we were still pure from our first ablution and we do not know whether we slept and our ablution was nullified or not? The question is: what is the ruling on

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the circumambulation we performed without performing a new ablution even though we do not know whether we were pure or not? Could you kindly advise?

A: Your Tawaf is valid because the origin is the certainty of purity which can not be altered by mere doubt as long as you are not sure that you have nullified your first ablution by falling into a deep sleep or something else because of what has been related in the Two Sahih (authentic) Books of Hadith (Al-Bukhari and Muslim) on the authority of `Abdullah ibn Zayd ibn `Asim Al-Maziny (may Allah be pleased with him) that he complained to the Prophet (peace be upon him) that a person imagines to have passed wind during the Salah (prayer). Thereupon, he (the Prophet) said: ﴾He should not leave his Salah unless he hears (the) sound (of breaking wind) or smells something (of it).﴿ It is related in Sahih Muslim on the authority of Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said: ﴾If any one of you feels something in his abdomen and is doubtful whether or not anything has passed from him, he should not leave the mosque unless he hears a sound or smells something.﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'!

Deputy Chairman	Chairman
`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

(Part No. 11; Page No. 246)

Tawaf of a menstruating woman

The first question of Fatwa no. 11855

Q 1: is it permissible for a menstruating woman to perform Tawaf (circumambulation around the Ka'bah)? I do not want to just hear the answer, because I already know it, but I would like to know the evidence on this. May Allah guide you to what pleases Him.

A: Tawaf around the Ka'bah is the same as Salah (Prayer), so it has the same conditions. The only difference between them is the permissibility of talking during Tawaf. Therefore, Taharah (ritual purification) is a condition for the validity of Tawaf. Accordingly, a menstruating woman cannot perform Tawaf until she becomes Tahir (pure – i.e., her period ends) and she takes Ghusl (ritual bath). It was authentically reported in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) that 'Aishah (may Allah be pleased with her) said, ("We set out with the Prophet (peace be upon him) with the sole intention of performing Hajj, but when we reached Sarif (a place six miles from Makkah) I got my menses. The Prophet (peace be upon him) came to me while I was weeping. He said, 'Why are you weeping?' I said, 'I wish, by Allah, that I had not performed Hajj this year.' He asked, 'May be that you got your menses?' I said, 'Yes.' He said, 'This is a thing which Allah has ordained for the daughters of Adam. So, do what the pilgrims but do not perform Tawaf (circumambulation around the Ka'bah) around the House (Ka'bah) until you are Tahir (ritually pure).'") In another narration by Muslim,

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("Do what the pilgrims do, but do not perform Tawaf around the Ka'bah, until you take Ghusl.")

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 9894

Q: Before traveling to Hajj this year with my wife, I took her to a doctor so he could prescribe some medication to delay her monthly period until after she performs Hajj; and he did prescribe some tablets for this purpose. After she had taken the tablets according to the prescription, on the seventh and eighth of Dhul-Hijjah, she was exhausted due to staying up late, and she noticed some traces of light blood. So, she immediately washed herself of it and took Ghusl (ritual bath), and performed Salah (Prayer). As she did not see any more traces of blood, she performed the other rituals of Hajj, including standing on 'Arafat, throwing pebbles at the Jamrat (stone pillars at which pebbles are thrown during Hajj), slaughtering, and cutting her hair, while she was completely Tahir (ritually pure). We performed Tawaf-ul-Ifadah (final obligatory circumambulation around the Ka'bah in Hajj) on the first of the Days of Tashriq (11th, 12th and 13th of Dhul-Hijjah) as my wife was performing Qiran Hajj (combining Hajj and 'Umrah simultaneously). She performed the Tawaf and Sa'y (going between Safa and Marwah during Hajj) when she reached Makkah. While performing Tawaf-ul-Ifadah, she felt some pains and cramps.

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After completing the seven rounds of Tawaf, she went down to Zamzam to check what was happening, and she found a few traces of light blood. She left the Haram (the Sacred Mosque in Makkah) immediately, as it was almost time for the 'Isha' (Night) Prayer. Later she went to a doctor, who prescribed some tablets for her and told her that the bleeding would stop if she took the treatment and rested. She took the tablets and injections that same day and the following morning, she did not see any traces of blood. She waited until noon to be sure it had stopped, and there were still no traces. So, she performed Ghusl and washed herself. What also confirmed her confidence that the blood had stopped, was that she saw a white discharge while she was performing Ghusl.

She therefore went to the Haram to repeat the Tawaf-ul-Ifadah, as she doubted the validity of the first Tawaf. Before starting the Tawaf, she put some cotton inside her vagina, as an extra precaution, to make sure that no blood is discharged; even if it happens, then no blood will flow outside, so she started to perform Tawaf after the Maghrib (Sunset) Prayer. After safely finishing the seven rounds of Tawaf, she went down to Zamzam to confirm that no blood was discharged, and she found the piece of cotton completely clean from the outside and there was nothing on it. After this, we set off to the airport to return home. At around 3:00 a.m. the next day, my wife went to the bathroom and when she removed the cotton, it was clean from the outside but there were some traces of blood inside.

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As we could not stay any longer than that in Makkah, due to our traveling and work circumstances, we left. From that day to this, we are still preserving the Ihram (ritual state for Hajj and 'Umrah) of my wife, as she has not performed major Tahalul (final

removal of the ritual state for Hajj and 'Umrah). We have not had sexual intercourse or any conjugal intimacy until we ask Your Eminence about this matter, and we would like to know your opinions on the following:

a. Was the first Tawaf-ul-Ifadah performed valid or not? If not, is there anything that my wife has to do for that?

b. Considering that the first Tawaf was invalid, was the second Tawaf she performed valid or not?

c. Does she have to go to perform Tawaf-ul-Ifadah again or what else can she do?

A: a. The first Tawaf-ul-Ifadah performed was valid, if the traces of light blood that began to be discharged was not menstrual blood; or if it was, it did not come out until after finishing the seven rounds of Tawaf. If that was not the case, that Tawaf is considered invalid.

b. If the situation of the second Tawaf is as you mentioned, it was valid. Even if the first Tawaf was considered to be invalid, the second Tawaf suffices for the Tawaf-ul-Ifadah.

c. Based on the above, she does not have to go to perform Tawaf-ul-Ifadah again, and she can perform major Tahalul.

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\`Abdullah ibn Ghudayyan	\`Abdul-Razzaq \`Afify	\`Abdul- \`Aziz ibn \`Abdullah ibn Baz

Sixth question from Fatwa no. 1216

Q 6: a person performed all the rituals of Hajj except Tawaf-ul-Ifadah (final obligatory circumambulation around the Ka`bah in Hajj) and died. Is it permissible for someone else to perform Tawaf on his behalf or not?

A: Tawaf-ul-Ifadah can not be done by another person on behalf of the person who performed all the rituals of Hajj except this Tawaf and died. Ibn `Abbas (may Allah be pleased with both them) narrated: ﴿While a man was standing with the Prophet (peace be upon him), he fell off his camel which broke his neck and he died. The Prophet (peace be upon him) said: Wash him with water and Sidr (lote tree/ lotus jujube); shroud him in his garments; do not apply perfume to his shroud; and do not cover his head. He shall be resurrected on the Day of Judgment pronouncing Talbiyah.﴾ Related by Al-Bukhari, Muslim and the Hadith Compilers (Abu Dawud, Al-Tirmidhy, Al-Nasa'y, and Ibn Majah). The Prophet (peace be upon him) did not order or appoint someone to do Tawaf on behalf of the dead person. Rather, he said that this man would be resurrected on the Day of Judgment pronouncing Talbiyah because he remained in the state of Ihram.

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`Abdullah ibn Mani`	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

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Fatwa no. 2283

Q: I performed Hajj this year along with my wife. My wife bled after the day of `Arafat. This was not menstrual blood for my wife was pregnant. The bleeding did not stop; tather, it increased every day. However, a medical check showed that this was a miscarriage. Later, on the fifteenth of Dhul-Hijjah my wife had a miscarriage. The foregoing was a result of my wife being very tired during the journey as we traveled by car from Bishah to Makkah. One part of the road is very bad with no asphalt. To be more specific, after the operation my wife was very weak and exhausted because of the continuous bleeding she had before the operation. We also had to return home because I had to resume my work. Thus, we went back to Bishah on the Friday corresponding to the seventeenth of Dhul-Hijjah. of course my wife could not perform Tawaf-ul-Ifadah (final obligatory circumambulation around the Ka`bah in Hajj) due to the continuous bleeding and because we did not know when it would stop.

Is it obligatory on my wife to only make up for Tawaf-ul-Ifadah whenever she is able to so that her Hajj is complete or is it that her entire Hajj is invalid and so it is obligatory on her to remake it?

A: Your wife has to go back to the Sacred Mosque in Makkah and perform Tawaf-ul-Ifadah. She also has to perform Sa`y if she intended Tamattu` Hajj (combining Hajj and `Umrah with a break in between) or intended any other form of Hajj but did not perform Sa`y with Tawaf-ul-Qudum (circumambulation around the Ka`bah on arrival in Makkah). Doing so will complete your wife's Hajj. Moreover, it is obligatory on her to offer a sacrifice if you had sexual intercourse with her after throwing Jamrat Al-'Aqabah (the closest stone pillar to Makkah, also known as the Large Jamrah). The sacrifice should be slaughtered in Makkah whenever this is possible. However, she should hasten to do so and distribute the meat amongst the poor people of Makkah.

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Permanent Committee for Scholarly Research and Ifta'

Member	Chairman
`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Delaying the performance of Tawaf

Fatwa no. 4368

Q: I performed Hajj with my wife last year. On the way to Makkah she was overtaken by menstruation and could not, therefore, perform Tawaf-ul-Qudum (circumambulation around the Ka`bah on arrival in Makkah) or sa`y (going between safa and Marwah during Hajj). This was on the eighth of Dhul-Hijjah. She stood at `Arafah while she still had her period. I performed the ritual of throwing pebbles (at the stone pillars during Hajj) on her behalf. Her period continued until we left Makkah in the company of the pilgrims who came with us. We could not stay in Makkah until she could perform Tawaf-ul-Ifadah (final obligatory circumambulation around the Ka`bah in Hajj) and Sa`y. Three months later, we managed to visit Al-Bayt Al-Haram (the Sacred House in Makkah) again. This time she made Tawaf and Sa`y. Is her Hajj considered valid? I would like to add that in the period between Hajj and the second visit, she made Tahalul (removal of the ritual state for Hajj and `Umrah). This matter annoys me much as some people say that Tawaf-ul-Ifadah can be made only before one lunar year has elapsed, while others say that it can be performed at any time during one's lifetime. Does this mean that the pilgrim has to be in a state of Ihram (ritual state for Hajj and `Umrah) for this whole period?

A: If the reality is as you have mentioned, her Hajj is valid. However, if

you had sexual intercourse with her before the last time she performed Tawaf and Sa`y, she has to offer a sheep to be sacrificed in Makkah and distributed among the poor.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Chairman
`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Missing one round of Tawaf

The eighth question of Fatwa no. 7632

Q 8: if a pilgrim forgets to perform one of the rounds of Tawaf-ul-ifadah (final obligatory circumambulation around the Ka‘bah in Hajj) and does not realize it until leaving Al-Masjid Al-Haram (the Sacred Mosque in Makkah), what is the ruling on this? What should they do if they realize it after the minor Tahalul (partial ending of the state of Ihram through shaving the head and throwing pebbles at Jamrat-ul-‘Aqabah before performing Tawaf-ul-Ifadah), as this Tawaf is one of the two acts that achieve minor Tahalul?

A: If a pilgrim performs Tawaf-ul-Ifadah and forgets one of the rounds of Tawaf, and the period between the Tawaf and remembering is long, they should perform the whole Tawaf again. However, if the period is not long, they can make up for it by performing the round that they forgot.

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Member	Member	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 5189

Q: i performed ifrad Hajj (performing Hajj only) this year. After staying on the plain of `Arafah, I suffered a heat stroke on the 10th of Dhul-Hijjah, 1402 A.H., and entered the hospital for treatment. I missed Tawaf-ul-Ifadah (final obligatory circumambulation around the Ka`bah in Hajj). On the 16th of Dhul-Hijjah, 1402 A.H., I performed this Tawaf, is this sufficient for me or should I offer Hady (sacrificial animal offered by pilgrims)?

A: There is no sin on you for delaying Tawaf-ul-Ifadah until the date mentioned in the question.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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Tawaf-ul-Ifadah is sufficient instead of Tawaf-ul-Wada`

The sixth question of Fatwa no. 3592

Q6: a pilgrim performed all the pillars and obligations of Hajj except for Tawaf-ul-Ifadah (final obligatory circumambulation around the Ka`bah in Hajj) and Tawaf-ul-Wada` (circumambulation around the Ka`bah on leaving Makkah). He only performed Tawaf-ul-Ifadah on the last day of Hajj; that is in the twelfth day of Dhul-Hajjah, saying that it is sufficient for him even though he is not from the people of Makkah. He is from another city in the Kingdom of Saudi Arabia.

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What is the ruling on him?

A: If the reality is as mentioned and he traveled from Makkah after performing Tawaf Al-Ifadah, it will be sufficient for him instead of both Tawaf Al-Ifadah and Tawaf Al-Wada` if he had thrown Al-Jamrat (stone pillars at which pebbles are thrown during Hajj).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa No. 8490

Q: We are three friends who performed Hajj together while well aware of its pillars and obligations. After throwing the Jamrat Al-`Aqabah (the first set of pebbles on the day of `Eid-ul-Adha) and shaving our heads, we did not perform Tawaf-ul-Ifadah (final obligatory circumambulation around the Ka`bah in Hajj) depending on the information cited in a booklet by the chairman of Makkah Endowment where permission is given to those who perform Hajj to delay the circumambulation to the last day of throwing the pebbles where a person can do one Tawaf for both Tawaf-ul-Ifadah and Tawaf-ul-Wada` (circumambulation around the Ka`bah on leaving Makkah), thus we did so. After return, rumors began to spread that our Hajj is invalid, for we neglected Tawaf-ul-Ifadah where we combined between it and Tawaf-ul-Wada` at the end of Hajj. I hope you explain the ruling on our Hajj? What should we do, if we delayed Tawaf-ul-Ifadah? what is the ruling and exact time of Tawaf-ul-Ifadah? what is the ruling on those who combined it with

Tawaf-ul-Wada`?

A: If the reality is as you mentioned that you delay Tawaf-ul-Ifadah to the time before leaving Makkah and you performed Tawaf-ul-Ifadah without Tawaf-ul-Wada`, there is nothing due on you. Tawaf-ul-Ifadah is one of the pillars of Hajj without which, Hajj is not valid. Its time is vast but it is better to hasten to perform it on the Day of `Eid (feast) when it is possible to do so.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

does offering a sacrifice make up for missing Tawaf-ul-Ifadah?

Fatwa no. 7193

Q: I performed Hajj with my father and family last year, 1403 A.H. - praise be to Allah - however my father was not able to perform Tawaf-ul-Ifadah (final obligatory circumambulation around the Ka‘bah in Hajj) as he could not walk. I asked in the Haram (the Sacred Mosque in Makkah) and was told that I should offer a sacrificial animal. However, due to my circumstances, I did not offer a sacrifice at the time. I left Makkah and I still have not offered this sacrifice that was obligatory on my father until now. Please advise me and may Allah reward you with the best!

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A: If the Tawaf that your father missed was Tawaf-ul-Ifadah (the Tawaf of Hajj), which is one of the Pillars of Hajj that the pilgrim should perform after leaving Muzdalifah, a sacrifice will not suffice for this. Your father must go back to Makkah to perform this Tawaf (circumambulation around the Ka‘bah), whether he does it walking or carried. He will also have to offer a sacrificial animal if he has sexual intercourse with his wife after the Hajj. This sacrifice should be slaughtered in Makkah and distributed among the people there. If it was the Tawaf-ul-Wada‘ (circumambulation around the Ka‘bah on leaving Makkah) that he did not perform, which is performed after finishing all the rites of Hajj, before leaving Makkah, he should offer a sacrificial animal. It has to be slaughtered in Makkah and given to the poor people there.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta’

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Sa`y

Fatwa no. 13252

Q: I performed Tamattu` Hajj (combining Hajj and `Umrah with a break in between). After I performed `Umrah (lesser pilgrimage), I took off the clothes of Ihram. On the eighth of Dhul-Hijjah, I entered the state of Ihram (ritual state for Hajj and `Umrah) and did all the rituals of Hajj except for sa`y which I unintentionally forgot to do. What is required of me?

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Please tell me whether my Hajj is valid or not. May Allah grant you a good reward!

A: You have to return to Makkah to perform Sa`y because a pilgrim who intends to perform Tamattu` Hajj is required to perform Sa`y twice, one for `Umrah and another for Hajj.

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The sixth question of Fatwa no. 2757

Q 6: ramal (Brisk walk for men in the Arrival Circumambulation) should be done when going to Al-Marwah, should it also be done when returning to Al-Safa?

A: Yes, Ramal should be done when going from Al-Marwah to Al-Safa, as it is done when going from Al-Safa to Al-Marwah. An authentic Hadith indicates that the Prophet (peace be upon) did this.

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The fourth question of Fatwa no. 9121

Q 4: What is the proper matter of pronouncing Takbir (saying: "Allahu Akbar [Allah is the Greatest]") on the mountains of Al-Safa and Al-Marwah? We say Takbir as in Salah (Prayer), namely uttering Allahu Akbar three times.

A: A Muslim should climb Al-Safa if it is possible, or beside it and recite Allah's statement: ﴿Verily, As-Safâ and Al-Marwah (two mountains in Makkah) are of the Symbols of Allâh.﴾ and should say: "We begin with what Allah began ." It is preferable to face toward the Qiblah (direction faced for Prayer towards the Ka`bah) and say Tahmid (saying: "Alhamdu lillah [All praise is due to Allah]") and Takbir (saying: "Allahu Akbar [Allah is the Greatest]"). After that one should say, 'There is no god but Allah, Allah is the Greatest. There is no god but Allah Alone, with no partner or associate; His is the Dominion, all praise is due to Him, and He is Able to do all things. There is no god but Allah Alone; he fulfilled His promise, granted victory to His slave, and defeated the confederates alone).' Then he should raise his hands and make Du`a' (supplication), and repeat this three times. The same is to be done on Al-Marwah, except for reciting the Ayah (Qur'anic verse), as he should not repeat it; it is to be recited in the first round only.

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Fatwa no. 11707

Q: I performed the Islamic obligation of Hajj about three years ago

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when my family used to live in the Kingdom of Saudi Arabia. i made a mistake while performing Sa`y (going between Safa and Marwah during Hajj). I started with Marwah and ended with Safa though I had to do the opposite. I did not repeat Sa`y again as the people with me did. When I asked someone about the ruling, he said I had to do one more round to complete the seven rounds of Sa`y. I did as he said. What is the ruling on my Hajj? I would like to add that I was about fourteen years old at the time.

A: If the reality is as you mentioned, your Sa`y will be considered as valid because the first round you made starting from Marwah and ending with Safa is disregarded. You are relieved of the obligation of Hajj if upon performing it you had reached the age of puberty; otherwise it will be considered Nafilah (supererogatory) and you still have to perform it whenever you are able to. The age of puberty is known by reaching fifteen years or by the release of spermatic fluid with desire or having pubic hair.

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Fatwa no. 5983

Q: I performed Hajj on behalf of my mother in the year 1402 A.H. I was sick at the time of Tawaf-ul-Ifadah (final obligatory circumambulation around the Ka`bah in Hajj). When I was descending the stairs of Al-Haram (the Sacred Mosque), I scratched my foot and I experienced a very small amount of bleeding. I completed my Tawaf (circumambulation) and headed to Al-Mas`a (the place where pilgrims walk between the two hills of Safa and Marwah). I finished six rounds and, being ill, with just a very small distance before I could finish the seventh; I vomited near the door, then I completed my Sa`y. Please provide me with your beneficial answer regarding the validity of my Hajj. Is it obligatory on me to do any Fidyah (ransom) for this or not? May Allah reward you with the best.

A: If the matter is exactly as you have mentioned in the question, you do not have to make any Fidyah as your Tawaf is valid. Likewise, there is no blame on you for vomiting during the last round of Sa`y between Al-Safa and Al-Marwa because your Sa`y is valid In sha'a-Allah (if Allah wills).

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Fatwa no. 10109

Q: I am an eighty year old man. I performed Hajj last year and offered Tawaf (circumambulation around the Ka`bah), but I could not offer Sa`y (going between Safa and Marwah during Hajj) on foot, but rather performed Sa`y in a wheel chair.

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I also delegated someone to throw Jamarat (stone pillars at which pebbles are thrown during Hajj) on my behalf, as I did not have the ability to go into the crowds and do this. I heard a knowledge seeker that came to us in Mina saying: "those who do not throw the pebbles themselves, why do they bother themselves performing Hajj?" Is my Hajj complete or should I expiate for this deed? Knowing that I had previously performed obligatory Hajj. I hope your Eminence will provide me with the right opinion in this regard.

A: If you are unable to offer Sa`y on foot, and you find it difficult, it is permissible for you to ride a wheel chair and it is also permissible for you to delegate someone to throw the pebbles on your behalf.

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Separating between Tawaf and Sa`y with a long duration

The first and second questions of Fatwa no. 2445

Q 1: What is the ruling if someone performs Tawaf-ul-ifadah (final obligatory circumambulation around the Ka`bah in Hajj) but delays Sa`y (going between Safa and Marwah during Hajj) until the sunset on the last day of Tashriq (13th of Dhul-Hijjah) or after the Days of Tashriq (11th, 12th and 13th of Dhul-Hijjah)?

A: If you perform Sa`y on the last day of Tashriq or following the Days of Tashriq, your Sa`y will be valid and there is no harm if you delay performing it since the conditions of its validity

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do not require that it be performed right after Tawaf (circumambulation around the Ka`bah). However, it is preferable to perform it after Tawaf, following the example of the Prophet (peace be upon him).

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Q 2: is it obligatory that a person shaves or shortens his hair for Al-Tahalul Al-Akbar (major removal of the ritual state for Hajj and `Umrah after performing the final obligatory circumambulation around the Ka`bah in Hajj) after doing so for Al-Tahalul Al-Asghar (minor removal of the ritual state for Hajj and `Umrah before performing the final obligatory circumambulation around the Ka`bah in Hajj) meaning, after finishing the throwing of the Jamrat (stone pillars at which pebbles are thrown during Hajj)?

A: It is neither obligatory nor preferable to shave or shorten the hair after doing so for Al-Tahalul Al-Asghar, meaning, finishing the throwing of Jamarat. This is because this is one of the rituals of Hajj. It is a sort of `Ibadah (worship) which is based on Tawqif (a religious text and not personal opinion) and there is no authentic narration from the Prophet (peace be upon him) to the effect that he shaved or shortened his hair after Al-Tahalul Al-Akbar. Rather, he (peace be upon him) did so only for Al-Tahalul Al-Asghar. Moreover, it is authentically reported that the Prophet (peace be upon him) said: ﴾Take your (Hajj) rituals from me.﴿

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Seventh question of Fatwa no. 6044

Q 7: is it permissible to perform Tawaf (circumambulation around the Ka`bah) and then, two or more hours later, to perform Sa`y (going between Safa and Marwah during Hajj)?

A: It is Sunnah (a commendable act) to connect Sa`y with Tawaf as much as possible.

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Moreover, if someone makes a long delay for Sa`y but then performs it later; their Sa`y is still valid.

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Ruling on performing Sa`y in a state of impurity

Second question of Fatwa no. 11972

Q 2: I performed Hajj on behalf of my maternal uncle in the year 1408 A. H. My Wudu' (ablution) was violated while I was performing Sa`y (going) between Al-Safa and Al-Marwa. I could not perform Wudu' again as I was grasping my mother with one hand and my maternal aunt with the other lest they be lost while they did not know the place well. The same thing also happened to me during Tawaf-ul-Wada` (circumambulation around the Ka`bah on leaving Makkah). could you please tell me what is the ruling on making Tawaf and Sa`y without having Wudu'? I hope you could answer me quickly in case that it is obligatory on me to make up the Hajj, observe a certain Sawm (Fast), or offer a sacrifice. Please guide me to the correct thing that I should do in this regard. May Allah reward you with the best.

A: Your Sa`y between Al-Safa and Al-Marwa is valid even though you were not in a state of Taharah (ritual purification) because Taharah is not a condition of validity for Sa`y. However, the Tawaf-ul-Wada` that you did is not valid because Taharah is a condition of validity for Tawaf. Thus, it is obligatory on you to remake this Tawaf if you are still in Makkah. However, if you returned home, it is obligatory on you to offer a sacrifice that should be slaughtered in Makkah and distributed amongst the poor people there.

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spending the night in Mina

Fatwa no. 10884

Q: While we were in Mina the sign bearing the phrase "End of Mina" was a matter of debate. We ask you and the scholars of Makkah to issue a Fatwa (legal opinion issued by a qualified Muslim scholar) on this matter. When the end of Mina was defined, the number of the pilgrims did not exceed one thousand persons. But now, the number reaches two million pilgrims or more. It is difficult for all the pilgrims to stay within these small and narrow boundaries of Mina. Accordingly, we hope that before the coming season of Hajj you can issue a Fatwa on whether it is permissible for the pilgrims to stay outside these boundaries. Most of the pilgrims stay beyond the mount because of their vast crowd. Dear Shaykh, this matter concerns the pilgrims as most of them stay inside

the limits of the sign. Please answer us.

A: The Law-Giver (Allah) defined the places and times of Hajj making no room for Ijtihad (juristic effort to infer expert legal rulings). Moreover, the Messenger of Allah (peace be upon him) performed Farewell Hajj during which he said: ﴾Learn your (Hajj) rituals from me, for perhaps we might not meet (like this meeting) after this year.﴿ He (peace be upon him) showed where and when these rituals should be performed. The boundaries of Mina start from Muhassir Valley and end by Jamarat Al-Aqabah. The pilgrim should find a place within the boundaries of Mina and if it is impossible, he can stay in the nearest place to Mina. By doing this, there will be nothing wrong with him doing this.

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Seventh question of Fatwa no. 606

Q 7: How many days should someone stay in Mina after the Day of Nahr (Sacrifice, 10th of Dhul-Hijjah, when pilgrims slaughter their sacrificial animals)? Please clarify the Ayah (Qur'anic verse) on this matter which reads: ﴿But whosoever hastens to leave in two days, there is no sin on him and whosoever stays on, there is no sin on him, if his aim is to do good and obey Allâh (fear Him), and know that you will surely be gathered unto Him.﴾

A: It is obligatory that the pilgrim stays in Mina for two days following the Day of Nahr, meaning, the 10th and 11th of Dhul-Hijjah. However,

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staying in Mina and throwing the Jamrat (stone pillars at which pebbles are thrown during Hajj) on the 13th day of Dhul-Hijjah is not obligatory but only preferable. Only if the pilgrim remained in Mina until the sunset of the 12th of Dhul-Hijjah, is it obligatory on them to spend the night of the 13th of Dhul-Hijjah (the 12th of Dhul-Hijjah night, as in the Hijri calendar the night precedes the day) there. After that, they should throw the three Jamrat after Zawal (midday).

As for the meaning of the Ayah which is mentioned in the question: Whoever hastens to leave Mina after spending two nights there following the Day of Nahr and in the wake of throwing the three Jamrat in the 11th and 12th of Dhul-Hijjah, there is no sin on them and they do not have to offer any sacrifice for they have done all that is obligatory on them. Likewise, there is no sin on the person who spends the night of the 13th of Dhul-Hijjah in Mina and throws the three Jamrat on the same day. Rather, their stay in Mina for that extra night and their throwing of the Jamrat on the 13th of Dhul-Hijjah are preferable and more rewarded acts because the Prophet (peace be upon him) did so. Then, Allah (Glorified and Exalted be He) concluded the Ayah by urging people to fear Him and believe in the Last Day with all the reckoning and recompense it will witness so that they may increase their good deeds and avoid those that are evil hoping for the Mercy of Allah (Exalted be He) and fear His Punishment.

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Fatwa no. 3103

Q: As you know, Hajj is one of the five Pillars of Islam and some years there is crowding, because many pilgrims erect tents outside Hajj sites, such as Mina and Muzdalifah. They go out from their places and spend the night inside the boundaries of these sites, and then in the morning they return back to their tents. Please advise us, is it correct to do this or not?

A: pilgrims who cannot find a place in Mina and so stay out of Mina on the days of Mina, but spend the night at Mina and then go back to their dwelling after dawn has broken, there is nothing wrong with that. Nor with their spending the night in their dwelling, if it is not possible for them to stay at Mina.

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The first and third question of Fatwa no. 8007

Q1: is Al-`Aziziyyah considered part of Mina or not?

A: Al-`Aziziyyah is not part of Mina. In fact there is a mountain separating Al-`Aziziyyah from Mina.

Q3: What are the territories of Mina especially towards the side of Makkah Al-Mukarramah and the eastern side?

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A: It is bordered by Jamrat Al-`Aqabah from the side of Makkah and by Muhassir Valley from the eastern side.

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the obligation on staying overnight and throwing pebbles for a person who spends the night outside Mina on the days of Tashriq, then remains during the twelfth day until the sun sets

Fatwa no. 2346

Q: I was a driver for people offering Hajj, but I was not able to depart from `Arafah except at 2:00 according to sunset timing [an ancient method of calculating time starting a new day after sunset], I reached Muzdalifah along with my associates where we performed Maghrib and `Isha' Prayers, then I kept them in Muzdalifah at 4:00 according to the sunset timing, and I went to Mina by car along with the luggage intending to return to Muzdalifah to spend the night there, but there was a traffic jam, and I returned several times using several roads trying to get there, but I ended up in Makkah. Therefore, I returned once more to Mina, but I was prohibited by the police authority, and could not enter Muzdalifah until it was 8:00, thus I spent the night in Muzdalifah within the crowds outside the blacktopped road lines (inside

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Muzdalifah), and I stayed at Muzdalifah during the days of Tashriq (11th, 12th and 13th of Dhul-Hijjah), and did not enter Mina except at the times of throwing the Jamarat (stone pillars at which pebbles are thrown during Hajj). We were divided into two groups, one entered at night and spent the night at Mina, and the other stayed with me in the tent at Muzdalifah. What is your opinion on this? What is the ruling if the sun set while I was still in the mentioned place in Muzdalifah on the second day if I wasn't in a hurry? Am I obliged to throw the pebbles on the third day? Please advise us, May Allah reward you.

A: First: If the case is as you mentioned, that you tried to enter Mina but you could not, so you stayed in Muzdalifah during the days of Tashriq due to not finding a place in Mina as you have mentioned in your question, there is nothing upon you for departing from Muzdalifah as long as you returned before dawn, there is also nothing upon your associates who spent the night in Muzdalifah on the days of Tashriq for Allah (Exalted be He) says: ﴿Allâh burdens not a person beyond his scope.﴾ and: ﴿and has not laid upon you in religion any hardship﴾

Second: if the sun set on the twelfth day while you were still at your place in Muzdalifah, you were not obliged to spend the night or to throw pebbles, as you were outside Mina .

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The fourth question of Fatwa no. 8092

Q 4: There are drivers, employees, and clerks who perform Hajj while working for the Scout Society. They spend all their time outside Mina as the headquarters is located in Al-`Aziziyyah on the days of Tashriq (11th, 12th and 13th of Dhul-Hijjah). They also offer their Hady (sacrificial animal offered by pilgrims) there, and some of them do not spend the night in Muzdalifah as work conditons may demand this. Is their Hajj valid, I mean in the above mentioned manner which includes gathering their stones from Al-`Aziziyyah. I must inform you that I have yet to perform Hajj although I have been working for the Scout Society for the past four years, fearing that such practices might not be in accordance with the correct rites of Hajj. I really have doubts concerning the validity of performing Hajj in this way, although all the cars used and all tents set up as well as the food are provided by the government.

Furthermore, there are some who perform Hajj with the Scout Society, and use Society owned cars and eat the food it serves. Some of them slaughter their Hady in Al-`Aziziyyah outside Mina, eventhough they are not assigned any work by the Society. Kindly give us your Fatwa in this regard.

A: It is obligatory to stay and spend the night in Muzdalifah on the night before the `Eid, and in Mina on the days of Tashriq. Whoever leaves this without an excuse is sinning. He must slaughter a sheep or offer one-seventh of a camel or a cow in Makkah and distribute it to the poor of Makkah, and he should not eat from it. If he is unable to do this, he must fast ten days. As for gathering the stones from Al-`Aziziyyah or any other place, there is nothing wrong with that. The slaughtering of the sacrificial animal can be done in any part outside the Haram, including Al-`Aziziyyah.

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The second question of Fatwa no. 11257

Q 2: If someone stays at Al-'Aziziyyah in Makkah on the Days of Tashriq (11th, 12th and 13th of Dhul-Hijjah), because they are not able to stay at Mina, and they remain at the place they are staying until the sun sets on the second day of Tashriq, should they stay there until after midday of the third day, as the people of Mina do or it is not obligatory on them?

A: There is nothing wrong if someone stays at Al-'Aziziyyah, Muzdalifah, or any other place outside Mina, if they cannot find a place at Mina during the days of Hajj. Anyone who remains at the place where they are staying until sunset on the 12th of Dhul-Hijjah (the second of the Days of Tashriq), whether they are at Al-'Aziziyyah or anywhere like it, does not have to stay there until the 13th of Dhul-Hijjah (the third of the Days of Tashriq). They are also not required to throw the pebbles at the stone pillars on the 13th of Dhul-Hijjah.

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Throwing the pebbles

The first question of Fatwa no. 2269

Q 1: What should a person do if someone throws the pebbles at the forenoon of the second day of `Eid then he knew that the time for throwing the pebbles is the afternoon?

A: Whoever throws the pebbles on the second day of `Eid-ul-Adha (the Festival of the Sacrifice) before noon should repeat the action in the afternoon. If he does not know about his mistake until the third or the fourth day, he should go back and throw the pebbles in the afternoon on the third or fourth day before throwing the pebbles of the day in which he remembered. If he does not know until the sunset on the fourth day (the thirteenth of Dhul-Hijjah), he does not have to throw the pebbles but he should offer a sacrifice in the sanctuary (of Makkah) and give its meat to the poor.

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The fifth and seventh questions of Fatwa no. 4448

Q5: if the pilgrim throws more than the specified number of stones, for example if he throws ten stones or more, what should he do?

A5: If a pilgrim throws more than seven stones, it will be considered sufficient for him yet he is wrong to do so.

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Q7: If the pilgrim goes to Makkah after the twelfth day of Dhul-Hijjah, should he throw the stones for the third day in the morning or not?

A7: If the pilgrim throws the stones of the twelfth day in the afternoon then goes to Makkah or other places before sunset, he is not required to throw the stones of the thirteenth day.

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The first question of Fatwa No. 6903

Q 1: Allah (Exalted be He) has guided me to perform Hajj but after I returned, i doubted that one of the pebbles which i had thrown did not hit the pole but it only fell inside the pool. This is just a mere doubt. What should I do if this is true?

A: Doubt is over looked and nothing is due on you. Supposing that it did not hit the pole but fell into the pool, it is sufficient because hitting the pole is not needed but it is required that you throw them and they will fall into the pool.

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Fatwa no. 10883

Q: My wife and I performed the obligatory Hajj this year and I discovered some mistakes that were made when throwing the pebbles at the Jamrat (stone pillars at which pebbles are thrown during Hajj) after leaving Muzdalifah. We both threw seven pebbles, but we found out when we returned that we had thrown them at the back of the Jamrat, i.e. over the pillar from the back. We discovered this on the second day, i.e. the 11th of Dhul-Hijjah, after throwing the twenty-one pebbles at Al-Jamarat-ul-Kubra (the closest stone pillar to Makkah), Al-Jamarat-ul-Wusta (the middle stone pillar) and Al-Jamarat-ul-Sughra (the closest stone pillar to Mina). I asked for a Fatwa (legal opinion issued by a qualified Muslim scholar) on the second day in Makkah, from some of the Imams, and they told me that I should observe Sawm (Fasting) for three days, because I did not have time to return to Mina to throw the pebbles again as I was about to travel. Is it correct for me to do so or not? I hope you will advise me, so I can be reassured. Also, I remember that I threw the pebbles on the 11th and 12th of Dhul-Hijjah, starting with Al-Jamarat-ul-Kubra, then Al-Jamarat-ul-Wusta, and then Al-Jamarat-ul-Sughra. Was that correct? If this was wrong, what should I do? After performing Tawaf-ul-Wada‘ (circumambulation around the Ka‘bah on leaving Makkah), I stayed in Makkah for about two to three hours to offer Jumu‘ah (Friday) Prayer. Was that correct or not? I hope you will answer me and I thank you in anticipation.

A: Throwing pebbles at Jamrat-ul-‘Aqabah (the closest stone pillar to Makkah), in the way you described is not correct. It is obligatory to follow the prescribed order when throwing the pebbles on the 11th of Dhul-Hijjah, and afterwards. You should begin with Al-Jamarat-ul-Sughra, then Al-Jamarat-ul-Wusta, and then Al-Jamarat-ul-Kubra. If you differ from this, it is obligatory on you to throw the pebbles again. If you do not do so at the time for throwing pebbles, during the days of Mina, it is obligatory on you to sacrifice an animal that serves as an Ud-hiyah (sacrificial animal offered by non-pilgrims) in Makkah and distribute the meat to the poor people there. Staying for two or three hours after performing Tawaf-ul-Wada‘ is permissible.

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First question from Fatwa no. 13462

Q 1: I went to perform Hajj. When I went to throw Al-Jamrah Al-Kubra on the day of `Eid-ul-Adha (the Festival of the Sacrifice), it was very crowded and I was under the bridge and did not know what the stone pillar (i.e., Satan) looked like as I had never seen it before. I saw the people throwing pebbles at a pillar so I threw the seven pebbles at it like them. Since then, I have been confused and I do not know what to do. If I have to pay Fidyah (ransom) or not, and I do not know the needy people in Makkah. Is it permissible for me to pay it in cash to a needy person here in Riyadh or anywhere else?

A: If you throw Jamrat Al-`Aqabah on the day of `Eid at the stone pillar and

it does not fall in the pit, your throwing is not valid and it becomes obligatory upon you to slaughter an animal in Makkah and to distribute it to the needy people in Makkah. In case the pebbles did fall into the pit, your throwing is valid and there is no sin on you. However, it is not permissible to pay the value of the sacrifice that you should slaughter to a needy person in cash. You should slaughter it in Makkah and distribute its meat to the needy people in Makkah. It is also permissible to authorize someone to buy, slaughter, and distribute the meat to the needy people in Makkah.

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The first question of Fatwa no. 12379

Q1: In the second day of throwing the stones, I threw Al-Jamrah Al-Sughrah after `Asr Prayer with seven stones. I was sure of the number of stones I threw but when I went to throw Al-Jamrah Al-Wusta, I doubted if one of the stones may have fallen outside the fence. Therefore, I threw another stone to be certain of the number of stones in the upper fence of the second floor. When I was a few steps away from Al-Jamrah, I felt confused so went back to throw another one. I did not continue throwing Al-Jamrah Al-Wusta and Al-Jamrah Al-Kubrah at the same time because it was over-crowded. Then, I went out after

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`Isha' (Night) Prayer and continued throwing Al-Jamrah Al-Wusta and Al-Jamrah Al-Kubrah. From what I mentioned, do I have to do anything?

A: There is no harm if you threw Al-Jamrah Al-Sughrah after `Asr and postponed Al-Jamrah Kubra and Wusta till after 'Isha' prayer due to it being over-crowded, and your throwing is valid.

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The fourth question of Fatwa No. 13507

Q 4: When I performed Hajj and while throwing the pebbles, one of the pebbles fell from my hand due to the crowds. All I did was to pick up one used pebble and I did not know that it is not permissible to re-use the pebbles, what should I do? Could you please explain.

A: it is not sufficient to take the pebbles from the pool where the pebbles are thrown and re-use them. This is because they have already been used. As long as you only took one pebble, we hope that there is no harm on you regarding what happened.

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Fatwa no. 6741

Q: This year I performed Hajj on behalf of my late mother. On the third day of throwing stones (at the pillars during Hajj), I almost died in the crowds, but finally I stoned the minor Jamrah. I was unable to reach the middle and the major Jamrahs. The crowds of pilgrims pushed me back and I tried my utmost, but to no avail. As such, I threw the seven stones at each pillar from afar; however I could not throw even a single stone at the middle and major pillars. Is what I did permissible? Am I at fault for anything?

A: You must slaughter a sheep that counts as Ud-hiyah (sacrificial animal offered by non-pilgrims) and distribute it among the poor of the Haram for not stoning the middle and major Jamrahs. The way you threw the stones does not count because the stones land outside the basin around the stone pillars.

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Fatwa no. 925

Q: This year I performed Hajj on behalf of my sister who died before reaching the age of puberty, accompanied with my son, who is eighteen years old. On the morning of the 'Eid (Festival of Sacrifice), we threw the pebbles at Jamrat-ul-'Aqabah (the closest stone pillar to Makkah). On the second day, 9 o'clock, before the 'Asr (Afternoon) Prayer, we went to throw pebbles at the stone pillars.

We threw them at the first, second, and third Jamrat, which was Jamrat-ul-'Aqabah. There was a large crowd, and one man died there under people's feet. My son and I were squashed by all the people and almost died, so I took my pebbles and threw them all at one time, holding onto my son and his pebbles with my left hand. I then took his pebbles and threw them all at one time, and we did not return to throw them again. On the third day, 10 o'clock, before dawn, I went alone and threw the pebbles for myself and for my son according to the Sunnah, one pebble after the other. Please advise concerning throwing all the pebbles at one time, and throwing them again on the third day.

A: The questioner mentioned that he threw the pebbles at Jamrat-ul-'Aqabah on the 11th day, before the 'Asr Prayer for himself and his son; and he threw the seven pebbles all at one time. He also threw the pebbles for himself and his son before dawn on the third day. As for Jamrat-ul-'Aqabah, his throwing the pebbles all at one time is considered to be throwing one pebble, and this does not suffice, as it was obligatory on him and his son to throw their own pebbles in order, because the Messenger of Allah (peace be upon him) did so and said, ("Take your (Hajj) rituals from me.") Basically, any imperative entails obligation, unless there is evidence specifying otherwise. In this issue, as far as we know, there is no such evidence.

As for his throwing the pebbles for himself and his son before dawn on the third day, this was done before its due time, which begins after the sun passes its zenith (midday) on that day.

The evidence is that the Messenger (peace be upon him) threw the pebbles at the Jamrat on the Days of Tashriq (11th, 12th and 13th of Dhul-Hijjah) after the sun has passed its zenith and said, ("Take your (Hajj) rituals from me.") As previously mentioned, an imperative denotes that this is an obligation. Therefore, both the questioner and his son left out one of the rituals of Hajj, and it is obligatory on each of them to slaughter a sheep. If they are not able to do so, they should observe Sawm (fast) for ten days. The sheep that will suffice is one that meets the conditions for an Ud-hiyah (sacrificial animal offered by non-pilgrims). It should be slaughtered in the Haram (the Sacred Sanctuary of Makkah) and distributed among the poor people there. The origin of the rule necessitating the slaughtering of a sheep is to be found in an Athar (narration from the Companions) related from Ibn 'Abbas (may Allah be pleased with him) who said, "Anyone who misses any of the rites or forgets to do one, should slaughter a sacrificial animal."

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Throwing pebbles (at the stone pillars during Hajj) at night

Fatwa no. 1611

Q: I threw the pebbles for the 11th day of Dhul-Hijjah at 10 pm. Is there a sin on me regarding this bearing in mind that I was compelled to do so and I was accompanied by three ill people; two ladies and one man.

(Part No. 11; Page No. 282)

A: There is no sin on anyone who delays throwing the pebbles of the 11th day of dhul-Hijjah until the night due to an acceptable reason. The same applies for whoever delays throwing the pebbles of the 12 the day of Dhul-Hijjah until the night but they have to spend this night in Mina and throw the pebbles of the 13th day of Dhul-Hijjah after Zawal (midday). This is because they did not leave Mina on the 12th of Dhul-Hijjah before sunset. However, it is a more precautionary action that such pilgrims do their best in future to throw the pebbles during the daytime.

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Fatwa no. 1696

Q: For some reason, i ignorantly threw the pebbles (at the stone pillars during Hajj) during midnight on the second day of Tashriq (12th of Dhul-Hijjah) because I had two sick brothers who had no one to look after them but me. What is the legal ruling on that?

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A: If the case is as you have mentioned, your throwing pebbles is valid, and there is no harm in this.

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Deputizing others to perform Throwing pebbles (at the stone pillars during Hajj)

The first question of Fatwa No. (501)

Q 1: is it permissible to throw pebbles (as one of the Hajj rituals) at the present time on behalf of women on account of the huge crowd?

A: Allah (Exalted be He) said: ﴾Allâh intends for you ease, and He does not want to make things difficult for you.﴿ He (Exalted be He) also said: ﴾Allâh does not want to place you in difficulty﴿ Thus, the two Ayahs (Qur'anic verses) mentioned above as well as other Ayahs of similar meanings indicate that difficulty and hardship have nothing to do with Shari`ah. In fact, women are of many statuses. There are pregnant, too weighty, slim, sick, disabled, old as well as strong women. A woman who has one of the excuses mentioned

above or anything like it, may unobjectionably deputize others. However, her permission has to be sought before throwing pebbles on her behalf. Thus, the deputy should first throw pebbles on his own behalf then on her behalf. However, strong women may also deputize others, in the same manner mentioned above, i.e. the deputy throwing on behalf of himself first and then on her behalf, if there is non-conventional difficulty. Moreover, the person throwing pebbles on behalf of others has to be a pilgrim performing Hajj.

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The first question of Fatwa No. 1137

Q 1: is it permissible for a woman to authorize someone to throw the pebbles on her behalf for fear of the crowds while performing her obligatory Hajj or should she do it herself?

A: If it is over-crowded, it is permissible for a woman to authorize someone to throw the pebbles on her behalf even if she is performing the obligatory Hajj. This could be due to her sickness or weakness or to maintain her pregnancy, honor and sanctity.

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Fatwa no. 1746

Q: a man was entrusted by a group of pilgrims to perform the stoning on their behalf; however, he merely threw them away in the street and did not inform them. They are now unable to stone the pillars.What is the ruling in this regard?

A: If the case is as the questioner mentioned, the person entrusted is considered negligent and sinful. He must therefore, repent and ask Allah for forgiveness. In addition, he must inform the people of what he did, and as such, every one of them is obliged to offer a sacrificial animal for not having stoned (the pillars during Hajj). They also have the right to charge this person for the cost of the animals they are required to sacrifice in expiation, because he is the one to blame. If this person did not throw pebbles for himself, he also must offer a sacrificial animal that counts as Ud-hiyah (sacrificial animal offered by non-pilgrims) and slaughter it in Makkah distributing it among the poor there. Along with this, he must sincerely repent for what he has done.

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(Part No. 11; Page No. 286)

The sixth question of Fatwa No. 3774

Q 6: What is the ruling on men who perform Hajj while they have female relatives in their company and fear that they may fall and people might step on them due to the crowdedness of Hajj which you know is severe? Is it a must that they throw the pebbles themselves or can they authorize someone to do it for them? What is the ruling if they throw the pebbles before sunrise on the Day of `Eid-ul-Adha, meaning, Jamrat-ul-`Aqabah (the first set of pebbles to be thrown at `Eid-ul-Adha) and for the rest they authorize him to throw the pebbles and he did it in the afternoon?

A: Anyone who is unable to throw the pebbles, may authorize someone to throw on their behalf and this ruling applies to Jamrat-ul-`Aqabah and others. They may authorize a trustworthy person who is performing Hajj at the same year. There is no harm for the young women mentioned in the question to authorize someone to do that on their behalf in order to secure them from the crowdedness. There is no harm for them to throw Jamrat-ul-`Aqabah on the 9th day of Dhul-Hijjah and before sunrise of `Eid-ul-Adha because the Prophet (peace be upon him) gave permission for anyone who is weak to do that.

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Permanent Committee for Scholarly Research and Ifta'

Member	Chairman
`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 11066

Q: Last year my wife and I performed the obligation of Hajj, may Allah accept it from us and all

(Part No. 11; Page No. 287)

Muslims. The first and second days of stoning (the pillars during Hajj) went well, but on the third the owner of the agency we traveled with told us that the bus would move around twelve noon to Makkah Al-Mukarramah to perform Tawaf-ul-Wada` (Farewell circumambulation around the Ka`bah on leaving Makkah). Due to the crowds on the third day, my wife was unable to stone, although I accompanied her to the Jamarat (pillars at which stones are thrown during Hajj) twice. First we went at 12:30, and the second time at 1:30 pm. The crowds prevented my wife from stoning the Jamarat herself; therfore, she had me perform the stoning on her behalf. The question is, what is the ruling regarding stoning on behalf of my wife, although she was not ill but was prevented by the crowds? If her stoning is invalid, what must she do for her Hajj to be valid? Kindly give us your Fatwa, may Allah reward you.

A: Your stoning on behalf of your wife on the twelfth of Dhul-Hijjah is valid, and there is nothing wrong with what you did for her, as the crowds on the day of Nafr (departure) prevented her from performing this religious rite herself.

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The third question of Fatwa no. 12651

Q3: On the twelfth day of Dhul-Hijjah while throwing the third stone, a large crowd started pressing us along with a group of pilgrims until we were about to die. Thanks to Allah (Exalted be He), I was able to leave the crowded place but I was not able to throw the stones. Therefore, I nominated a young man to act as a proxy. It should be noted that I am still young. I am 34 years old. I hope you will offer me advice.

A: If you were unable to throw the stones in person and you nominated someone who is able to throw them by proxy for you, there is nothing wrong with that and throwing by proxy for you will be valid.

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is it permissible for a person who has deputized another to throw the Jamrat to travel before they are thrown

Tenth question of Fatwa no. 1734

Q 10: Some pilgrims deputize others on the day of `Eid (the Festival of the Sacrifice) or on the day following it to throw the Jamrat (stone pillars at which pebbles are thrown during Hajj), on their behalf. These pilgrims return to their countries before the Jamrat are thrown. Is there Hajj complete?

A: Allah (Glorified be He) orders in the Glorious Qur'an that Hajj and `Umrah (lesser Hajj) should be perfected.

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He (Glorified be He) says: ﴿And perform properly (i.e. all the ceremonies according to the ways of Prophet Muhammad صلى الله عليه وسلم), the Hajj and 'Umrah (i.e. the pilgrimage to Makkah) for Allâh.﴾ Hajj and `Umrah can not be considered complete unless they are made sincerely for the sake of Allah (Exalted be He) and according to the Sunnah (whatever is reported from the Prophet, peace be upon him). Thus, it is not permissible for a Muslim who entered Ihram (ritual state) for Hajj or `Umrah to violate any of their rituals or to do any prohibited thing that decreases the reward thereof. Accordingly, whoever deputizes someone to throw their Jamrat during the Days of Tashriq (11th, 12th and 13th of Dhul-Hijjah) or one of them, and then departs on the Day of Nahr (the Day of the Festival of the Sacrifice) is mistaken and regarded as being heedless of the rites prescribed by Allah (Exalted be He). Similarly, if someone deputizes another person to throw the Jamrat of the 11th or the 12th day of Dhul-Hijjah and performs Tawaf-ul-Wada` (circumambulation around the Ka`bah on leaving Makkah) to hasten their travel, they are violating the Prophet's guidance and instructions regarding the performance and order of the rituals of Hajj. They have to make Tawbah (repentance to Allah) and Istighfar (seeking forgiveness from Allah) for doing this. Moreover, they have to offer a sacrifice for not spending the night at Mina, a second sacrifice for not throwing the Jamrat that they deputized others to throw on their behalf and traveled, and a third sacrifice because they performed Tawaf-ul-Wada` at the wrong time for this Tawaf is to be performed after throwing the Jamrat.

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The first question of Fatwa No. (6904)

Q 1: I hope that Your Eminence will give us a fatwa on a person who threw pebbles on the second day of tashriq (12th of Dhul-Hijjah), immediately left to Makkah, performed Tawaf-ul-Wada` (circumambulation of the Ka`bah on leaving Makkah), then returned to Mina intending departure, he found that some of his companions were lost, which caused him stay in Mina for the night preceding the third day of Tashriq (13th of Dhul-Hijjah). On the third day of Tashriq, he headed for Makkah and performed Tawaf-ul-Wada` once again because he spent the night at Mina. However, he did not throw pebbles on that day and after the second performance of Tawaf-ul-Wada` he departed to his country. What is he liable to, may Allah guard you? In case he is liable to slaughter a sacrificial animal, where should he slaughter it?

A: Since he returned to it (Mina) after he had left Mina on the 12th day of Dhul-Hijjah before sunset intending departure but he had to spend the night there on account of his companions being missing, he is liable to nothing.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 1354

Q: A Muslim employee was forced by the nature of his work to leave Mina after standing at 'Arafah and throwing pebbles at the Jamrat (stone pillars at which pebbles are thrown during Hajj). After dawn on the Day of Sacrifice (10th of Dhul-Hijjah), he deputized someone to stone the remaining Jamrat and perform the slaughtering. He then left Mina to go to Makkah. He performed Tawaf-ul-Ifadah (final obligatory circumambulation around the Ka'bah in Hajj) and Sa'y (going between Safa and Marwah during Hajj) after offering the Jumu'ah (Friday) Prayer.

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Then, he went to his work, which was 1,270 kilometers away from Makkah, so he could arrive at his work after the Zhuhr (Noon) Prayer on Saturday, the second day of 'Eid (the Festival of the Sacrifice), as his manager had told him to do so and warned him that he would be punished if he was late. The people he worked with were astonished at him returning early and claimed with confidence, that he had not fulfilled the conditions or pillars of Hajj. He would like to ask whether what they say is true or not. They criticize him without taking into consideration that he was forced to do so to obey his Saudi manager, who had assured him before he went to Hajj that doing so would be sufficient to fulfill the obligation.

A: If the reality is as you mentioned, then deputizing someone else to throw the pebbles on your behalf was not correct, because you mentioned that your manager had made it conditional on you to be at work on Saturday, the second day of 'Eid, after the Zhuhr Prayer and that he had threatened to punish you if you were late, and this is not a lawful excuse that allows you to travel and deputize someone to throw the pebbles on your behalf. Therefore, you missed throwing the pebbles on the 11th and 12th of Dhul-Hijjah, staying at Mina the two nights preceding the 11th and 12th of Dhul-Hijjah, and Tawaf-ul-Wada' (circumambulation around the Ka'bah on leaving Makkah). It is obligatory on you to offer Fidyah (ransom), which is to sacrifice an animal that meets the conditions for an Ud-hiyah (sacrificial animal offered by non-pilgrims) for each of these three obligatory acts that you missed. You have to perform the slaughtering in Makkah and distribute the meat to the poor there. If you cannot offer these sacrificial animals, it is obligatory on you to observe Sawm (Fast) for ten days in place of each sacrifice. And you should not do anything like this again.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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(Part No. 11; Page No. 292)

Fatwa no. 3422

Q: Upon throwing the pebbles at Jamrat (stone pillars at which pebbles are thrown during Hajj) on the 11th of Dhul-Hijjah, some pilgrims hired some people to throw pebbles on their behalf on the 12th day of Dhul-Hijjah. Afterwards, they went to Makkah to perform Tawaf-ul-Wada` (circumambulation around the Ka`bah on leaving Makkah) and set out for Jeddah. They feared missing the plane as the time of the flight is fixed. Is this Hajj valid? Should they offer Hady (a sacrificial animal offered by the pilgrim)? If yes, how many should they offer?

A: If the reality is as you have mentioned, their Hajj is valid but is not complete. They missed spending the night in Mina on the night of the 12th of Dhul-Hijjah and throwing the three pebbles after mid-day then performing Tawaf-ul-Wada`. Undoubtedly, they are sinners as they went against the saying of Allah (Exalted be He): ﴿And perform properly (i.e. all the ceremonies according to the ways of Prophet Muhammad صلى الله عليه وسلم), the Hajj and 'Umrah (i.e. the pilgrimage to Makkah) for Allâh.﴾ and against the saying of the Prophet (peace be upon him): ﴿Learn your (Hajj) rituals from me.﴾ They should repent to Allah and ask for His forgiveness. According to the preponderant view in this issue, each of them should offer one sacrifice that will be sufficient for missing spending the night in Mina, a second sacrifice for not throwing the pebbles and a third one for not performing Tawaf-ul-Wada`. They are like those who do not throw pebbles as they left before finishing throwing all the pebbles and those who do not do not perform Tawaf-ul-Wada` as they performed it before completing the rest of rituals.

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 3531

Q: I performed the obligation of Hajj this year, 1400 A.H. I started the journey from my place of residence in Khamis Mishit and I enterd the state of Ihram for Tamattu` Hajj (combining Hajj and `Umrah with a break in between) in which I was accompanied by another Muslim. After we arrived in Makkah and made Tawaf (circumambulation around the Ka`bah) and Sa`y (going between Safa and Marwah during Hajj), I lost sight of my friend who had all our money in his wallet, except for a small sum I kept with me. I went to Mina, `Arafat, and from there to Muzdalifah. From Muzdalifah I went to stone the greater Jamrah. Afterwards, I performed Tawaf, Sa`y, shaved my hair ending my Ihram and then returned to Mina without slaughtering the Hady (sacrificial animal offered by pilgrims) or fasting. I depended on my lost friend who had my money to slaughter the Hady on my behalf. Unfortunately, I could not find my friend until I returned to my hometown, Al-Khamis. There he informed me that he had not offered a sacrificial animal on my behalf. Until now I am at a loss and could not find anyone to advise me on what to do.

On the first day of the days of Tashriq (11th, 12th and 13th of Dhul-Hijjah), namely on 11/12/1400 A.H., I stoned the Jamrah (pillars at which stones are thrown during Hajj) before noon out of my ignorance of the religious ruling in this regard. A person told me that I should repeat the stoning (at the stone pillars during Hajj) before sunrise of that same day, but the sun had already set before I arrived there. I did not perform the stoning,

as I believed that it was not permissible after sunset. On the second day of Tashriq, namely 21/12/1400 A.H., I stoned the Jamarat, except for one pebble because the seventh one fell out of my hands and I did not try to pick it up or even make up for it.

A: Firstly: If what you have mentioned is actually what occurred, you are required to slaughter a Hady (sacrificial animal offered by pilgrims) in Makkah Al-Mukarramah for your Tamattu` Hajj (combining Hajj and `Umrah with a break in between) provided that you are able to afford it, and you are permitted to eat from it, distribute it to the poor, or even delegate another person to slaughter the Hady on your behalf in Makkah. If you can not afford the price of the Hady, then you can fast ten days instead.

Secondly: You should offer a sacrificial animal that counts as Ud-hiyah (sacrificial animal offered by non-pilgrims) and slaughter it in Makkah yourself, or entrust another person to do that on your behalf. This is because your stoning on the eleventh day before noon was not sufficient, and despite your knowing that, you did not repeat the stoning at the proper time. Hence, it is as if you did not offer this rilgious rite and you must offer a sacrificial animal.

Thirdly: There is nothing wrong with having failed to throw one of the stones on the twelfth of Dhul-Hijjah.

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hastening to depart in two days

Fatwa no. 9145

Q: I learned that there are three nights in Mina. The pilgrim has to spend just two nights in Mina if he has intended to leave early or to spend three nights if he has not intended to leave early. This view is mentioned in the books of Fiqh (Islamic jurisprudence) such as Muntah Al-Iradat, Al-Rawdh Al-Murbi` Sharh Zad Al-Mustaqni` and it is also mentioned in the interpretation of the Qur`anic verse: ﴿But whosoever hastens to leave in two days, there is no sin on him and whosoever stays on, there is no sin on him﴾ **In his book of Tafsir (explanation/exegesis of the meanings of the Qur'an), Ibn Kathir mentioned it and so does one of the appointed Muftis who says that it is not permissible for the person who has intended to leave quickly, to leave Makkah before the third day of `Eid-ul-Adha (the Festival of the Sacrifice). This Mufti also adds that it is permissible to slaughter the Ud-hiyahs (sacrificial animal offered by non-pilgrims) on the fourth day. In this case, the view of Al-Mughni agrees with the views mentioned in the books that were mentioned previously. If these views are all based on authentic narrations, how can we reconcile these views and the Hadith that was narrated by Imam Ahmad, and Ahl-ul-Sunan (authors of Hadith compilations classified by jurisprudential themes) with an authentic Isnad (chain of narrators) that the Prophet (peace be upon him) said:** ﴿The period of halting at Mina is three days. Then, whoever hastens (his departure) by two days, it is no sin for him, and whoever delays it there is no sin on him.﴾ **This Hadith, as far as I know, yet Allah knows best, indicates that it is permissible for the pilgrim who has intended to hasten in leaving Makkah to leave on the second day of `Eid-ul-Adha. This is because the Hadith said, 'The period of halting at Mina is three days..." and not: 'The period of halting at Mina are three nights...' as mentioned in Al-Mughni and in the books mentioned above.**

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A: There is no contradiction between the Qur'anic Verse and the Hadith mentioned in the question. Likewise, there is no contradiction between the views mentioned in Al-Rawd Al-Murbi` and Muntaha Al-Iradat, and in Tafsir Ibn Kathir (may Allah be merciful to him) on the Qur'anic verse mentioned. Both the nights and the days of Mina are considered.

Consequently, the pilgrim who has intended to leave quickly should stay in Mina during the nights of the eleventh and twelfth day of Dhul Hijjah and throw the stones during the daytime of these two days after sunset. Hence, it is permissible for this pilgrim to depart from Makkah to his country or wherever he lives but after he has thrown the stones before sunset on the twelfth day and performs Tawaf-ul-Wada` (circumambulation around the Ka`bah on leaving Makkah).

If a pilgrim has not intended to hasten in leaving Makkah, he should stay at Mina on the night of the thirteenth day of Dhul Hijjah till he has thrown the stones after sunset. If he throws the stones after sunset, he may leave Makkah after performing Tawaf-ul-Wada`. This is only if he has performed Tawaf-ul-Ifadah (final obligatory circumambulation around the Ka`bah in Hajj). Otherwise, he should intend his last Tawaf (circumambulation around the Ka`bah) to be for both Tawaf-ul-Ifadah and Tawaf-ul-Wada`.

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(Part No. 11; Page No. 297)

Tawaf-ul-Wada` (circumambulation around the Ka`bah on leaving Makkah)

The tenth question of Fatwa No. 4448

Q 10: what is the meaning of the saying of Allah (Exalted be He): ﴾But whosoever hastens to leave in two days, there is no sin on him﴿ **? Could you please clarify the meaning of the Ayah's text?**

A: Allah (Glorified be He) says: ﴾And remember Allâh during the appointed Days. But whosoever hastens to leave in two days, there is no sin on him and whosoever stays on, there is no sin on him, if his aim is to do good and obey Allâh (fear Him)﴿

The appointed days here refer to the Days of Tashriq (11th, 12th and 13th of Dhul-Hijjah). Therefore, whoever leaves after throwing the pebbles of the 12th day after mid-day and before sunset, he has hastened to leave. And whoever stays at Mina until he throws the pebbles of the 13th day, he has delayed his leaving and the later is the best because his action would then be in conformity with the action of the Prophet (peace be upon him).

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The second question of Fatwa no. 12085

Q: If I stoned the three Jamrat (pillars at which pebbles are thrown during Hajj) on the second day of the days of Tashriq (11th, 12th and 13th of Dhul-Hijjah) and left Mina to Al-Nur (light) mountain staying there for a day or two due to having a sick person with me or I needed to get some provisions, am I obliged to stone (the pillars during Hajj) on the third day of Tashriq, or is it sufficient to stone them on the first and second days only? I would like to tell you that some workers do that, so what is the ruling on them?

A: Whoever hastens to leave Mina on the second day of Tashriq and goes out before sunset, then he is not obliged to spend the night in Mina or to stone again on the third day of Tashriq, whether he goes to Al-Nur Mountain or any other place outside Mina.

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The first, third, fourth and sixth questions of Fatwa No. (4448)

Q 1: is it prohibited to practice selling and buying in Makkah after performing Tawaf-ul-Wada` (circumambulation of the Ka`bah on leaving Makkah)?

A: Practicing selling and buying after performing Tawaf-ul-Wada` is not prohibited. However, in case the departure of a pilgrim was delayed for a long time after performing Tawaf-ul-Wada`, he is recommended to perform it a second time.

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Q 3: is it necessary to perform Tawaf-ul-Wada` after performing `Umrah (lesser pilgrimage) in a time other than that of Hajj?

A: The one performing `Umrah is recommended, especially if he stays at Makkah after having performed `Umrah, to perform Tawaf-ul-Wada` on leaving Makkah Al-Mukarramah. However, it is not obligatory, according to the soundest of two opinions of scholars.

Q 4: is a menstruating woman exempted from offering Tawaful-Wada`?

A: Yes, a menstruating woman is exempted from performing Tawaf-ul-Wada` in case she is in her menses by the time she leaves Makkah Al-Mukarramah. The same applies to a woman at post-partum period. This is based on the statement of Ibn `Abbas (may Allah be pleased with both of them): ❨The people were ordered to perform the Tawaf of the Ka`bah (Tawaf-ul-Wada`) as the last thing, before leaving (Makkah), except for menstruating women who were excused.❩ (Related by both Al-Bukhari and Muslim.)

Q 6: Is it obligatory on a person who performed Tawaf-ul-Wada` to leave the Haram (Sacred Mosque) through Al-Wada` gate? Is it obligatory to enter it through Al-Salam gate?

A: It is not obligatory on a person who performed Tawaf-ul-Wada` to leave the Haram through the gate called Al-Wada` gate. Moreover, it is not obligatory on a person coming in to enter through Al-Salam gate.

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(Part No. 11; Page No. 299)

The first question of Fatwa no. 5747

Q 1: I performed Hajj this year with my wife who was

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a few months pregnant. First, we performed Tawaf-ul-Qudum (circumambulation around the Ka`bah on arrival in Makkah), then we went to Mina and stayed the prescribed period. Afterwards, we went to `Arafah and came back to Makkah on the night before the `Eid and she ended her Hajj. While performing Tawaf-ul-Wada` (circumambulation around the Ka`bah on leaving Makkah) and in the third round my wife felt dizzy, so I carried her outside the place of circumambulation. When she became conscious, we returned to complete the rounds of Tawaf-ul-Wada`, but she felt dizzy again and could not complete the rounds. Subsequently, we left the Haram due to her condition. Kindly tell us the ruling in this regard.

A: She must offer a sacrificial animal for not performing Tawaf-ul-Wada`, and it is to be slaughtered in Makkah and distributed to the poor there, and she should not eat from it. The slaughtered animal should be as those acceptable for Ud-hiyah (sacrificial animal offered by non-pilgrims) of sheep, goats, or one-seventh of a camel or one-seventh of a cow. However, if she is unable, she should fast for ten days.

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The fifth question of Fatwa No. 7141

Q 5: is Tawaf-ul-Wada` (circumambulation around the Ka`bah on leaving Makkah) sufficient for Tawaf-ul-ifadah (final obligatory circumambulation around the Ka`bah in Hajj) if Tawaf-ul-Ifadah is delayed to be performed with it? Is one Tawaf (circumambulation around the Ka`bah) enough or should I perform two, meaning, fourteen rounds and make the intention for every Tawaf?

A: If a pilgrim does not perform Tawaf-ul-Ifadah except upon leaving

Makkah and does not perform Tawaf-ul-Wada`, it will be sufficient even if he performs Sa`y (going between Safa and Marwah) as if he is Mutamatti` (a pilgrim who starts with `Umrah then performs Hajj later during the months of Hajj). If he performs another Tawaf, this will be good and better for him.

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Fatwa no. 2333

Q: Please, Your Eminence, we would like you to answer our question in detail via mail. A group of people performed Hajj this year, and they performed it as Tamattu` Hajj (combining Hajj and `Umrah with a break in between). They spent the Days of Tashriq (11th, 12th and 13th of Dhul-Hijjah) in Mina and they went to Makkah on the fourth day. This is the only time they spent in Mina, and they did not perform Tawaf-ul-Ifadah (final obligatory circumambulation around the Ka`bah in Hajj). Somebody told them to perform tawaf-ul-Ifadah instead of tawaf-ul-Wada` (circumambulation around the Ka`bah on leaving Makkah), such that they perform one Tawaf for both, and they did so. Is this permissible? May Allah protect you.

A: If the case is as you have mentioned, Tawaf-ul-Ifadah exempts you from performing Tawaf-ul-Wada`, because the aim is that the final action done by a pilgrim after throwing pebbles is Tawaf, and that happened.

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The Prophet (peace be upon him) said, ﴾None of you should leave Makkah until the last thing they do is perform Tawaf.﴿ Related by Muslim .

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Third question of Fatwa no. 8517

Q 3: is it permissible if a person performs Tawaf-ul-Wada` (circumambulation around the Ka`bah on leaving Makkah) shortly before the completion of throwing the Jamrat (stone pillars at which pebbles are thrown during Hajj)?

A: Tawaf-ul-Wada` is the last of the rituals of Hajj, so it is not permissible to perform it before any other ritual. This is supported by the Hadith which is narrated on the authority of Ibn `Abbas (may Allah be pleased with them both): (The people were ordered to perform the Tawaf of the Ka`bah (Tawaf-al-Wada`) as the last thing, before leaving (Makkah).)

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The second question of Fatwa No. 9632

Q 2: I live in Jeddah and I always go to Makkah. should I bid farewell to the sacred House after Hajj, or should I delay that until returning home? Is there any expiation to be offered for delaying Tawaf-ul-Wada`(circumambulation around the Ka`bah on leaving Makkah)?

A: If you perform Hajj, do not leave for Jeddah after you have finished your Hajj until you have performed Tawaf-ul-Wada`. If you leave before performing Tawaf-ul-Wada`, you have to offer a sacrifice to be slaughtered in the Sacred Zone. You should not eat any of it; rather, it should be given to the poor. Tawaf-ul-Wada` is obligatory after Hajj because of the general meaning of the Hadith of Ibn `Abbas (may Allah be pleased with them both) that the Prophet (peace be upon him) said: ﴾The people were ordered to perform Tawaf of the Ka`bah (Tawaf-ul-Wada`) as the last thing before leaving (Makkah), except the menstruating women who were excused.﴿ Agreed upon by Al-Bukhari and Muslim. Accordingly, you have to repent to Allah (Exalted be He) for going to Jeddah before performing Tawaf-ul-Wada`.

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The first question of Fatwa no. 2014

Q 1: I performed Hajj this year and I performed Tawaf-ul-Wada` (circumambulation around the Ka`bah on leaving Makkah) at night. I could not leave Makkah at night, so I spent the night there and traveled in the morning. What is the ruling on this?

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A: A pilgrim should perform Tawaf-ul-Wada` on leaving Makkah, according to the Hadith reported from Ibn `Abbas which is agreed upon by Al-Bukhari and Muslim, (People were ordered to perform the Tawaf-ul-Wada` as the last thing before leaving Makkah, except menstruating women who were excused.) As you performed Tawaf-ul-Wada` with the intention of leaving at night, but could not leave until the morning, there is no harm in this in sha'a-Allah (if Allah wills). However, if you had repeated Tawaf on leaving Makkah, it would have been better.

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The first question of Fatwa no. 4262

Q 1: I performed all the rituals of Hajj in 1399 A.H. After I performed Tawaf-ul-Wada` (circumambulation around the Ka`bah on leaving Makkah), I returned to Mina for I had some colleagues who were not performing Hajj, staying at camps in Mina. I wanted to travel with them to Al-Ta'if for I do not have a car. What is the ruling on staying there for more than an hour?

A: There is nothing wrong with staying in Mina for one hour after performing Tawaf-ul-Wada`.

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The first question of Fatwa no. 8441

We performed Hajj last year. On the twelfth day of the religious rites and after noon we left Mina heading for Al-Haram (the Sacred Mosque) to perform Tawaf-ul-Wada` (circumambulation around the Ka`bah on leaving Makkah) and then to depart Makkah. We made the Tawaf before `Asr (Afternoon) Prayer and after performing `Asr Prayer we left. However, due to the crowds of pilgrims we could not make our way to the car until after `Isha (Night) Prayer, as we parked it outside Makkah. We took the car and walked for more than fifteen kilometers and slept in it it until we woke up in the morning and went on our way.

Are we now obliged to repeat Tawaf-ul-Wada`? If so, is there anything wrong with what we did? as for one who sleeps before reaching the Miqat (sites for entering the ritual state for Hajj and `Umrah for Hajj and `Umrah), must he repeat Tawaf-ul-Wada`? Kindly give us your Fatwa, may Allah reward you.

A: There is nothing wrong with your having spent the night outside Makkah, God willing. Thus, you are not required to repeat Tawaf-ul-Wada`.

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First question from Fatwa no. 4684

Q 1: I traveled from Al-Madinah to Makkah during the season of Hajj, and the traffic officers made me stop in one of the parking areas for cars, so I left the car there and went with some associates to Makkah. After performing our rituals and performing Tawaf-ul-Wada` (circumambulation around the Ka`bah on leaving Makkah), we went to take our car, and found that some of our associates had not arrived. Accordingly,

a- Is it permissible for us to spend the night at the parking area if our associates did not yet return?

b- is this parking area considered to be within the boundaries of Makkah, or is it outside the boundaries?

c- Is it permissible for us to enter Makkah if our assocciates did not return, and were late for only one hour? Should we assume Ihram (ritual state for Hajj and `Umrah) then offer Tawaf-ul-Wada` once more?

A: a- It is permissible for you to spend the night in the parking area to await your associates.

b- Currently, this parking area is not within the boundaries of Makkah, rather it is outside it.

c- It is permissible for you to enter Makkah to search for your associates or for any other purpose, even if they are only one hour late and you are not to assume Ihram after returning to Makkah for you do not intend

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to perform Hajj or `Umrah on returning, furthermore, you should not later repeat Tawaf-ul-Wada` on leaving.

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The second question of Fatwa no. 12014

Q 2: is it permissible for a pilgrim on the days that should be spent in Mina to go to Al-Ta'if and return after twenty days?

A: It is impermissible for a pilgrim to the Sacred House of Allah to travel until they finish the rituals of Hajj, including Tawaf-ul-Wada` (circumambulation around the Ka`bah on leaving Makkah).

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The third question of Fatwa no. 2830

Q 3: is it obligatory upon women during their menstrual and postpartum periods, the disabled, and the sick to perform Tawaf-ul-Wada` (circumambulation around the Ka`bah on leaving Makkah)? I asked some of the scholars while I was at Mina, but they have differed on this point. Some of them said that they were not required to perform Tawaf-ul-Wada`. Others said that they should perform it.

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A: Menstruating women and those in postpartum period are not required to perform Tawaf-ul-Wada`. The disabled have to perform it while being carried, and likewise the sick. The Prophet (peace be upon him) said: ("None should leave (Makkah) until the last thing he does is to circumambulate the House.") It was authentically reported in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) that Ibn `Abbas (may Allah be pleased with him) said: ("The people were ordered to perform the Tawaf of the Ka`ba (Tawaf-al-Wada`) as the last thing, before leaving (Makkah), except the menstruating women who were excused.") It was reported in another Hadith that a woman who is in her postpartum period is not required to perform Tawaf-ul-Wada` just as a menstruating woman.

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Fatwa No. 4740

Q: I performed Hajj this year, all Praise is due to Allah. when I was performing Tawaf-ul-wada` (circumambulation around the Ka`bah on leaving Makkah), I broke my Tawaf after making only five rounds because of the Adhan (call to Prayer) of `Isha' (Night) Prayer and the time of Salah (Prayer) was due during my Tawaf. I could not complete the rest of rounds because of the crowdedness. What is the ruling on my Hajj? What should I do taking into consideration that after finishing `Isha' (Night) Prayer, we left Makkah?

A: If the reality is as you have mentioned, your Hajj is valid but you have to

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slaughter a sacrificial animal in Makkah which will be sufficient for making up for Tawaf-ul-Wada` which you did not complete. Tawaf-ul-Wada` is an obligatory act according to the soundest view of scholars which should be compensated by slaughtering.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa no. 6620

Q 1: A man had already performed Hajj, and this year he performed Hajj on behalf of another person. He performed all the rituals except Tawaf-ul-Wada` (circumambulation around the Ka`bah on leaving Makkah). However, after throwing the Jamrat (stone pillars at which pebbles are thrown during Hajj), he went to the Miqat (site for entering the ritual state for Hajj and `Umrah) and assumed Ihram (the ritual state for Hajj and `Umrah). He performed Tawaf and Sa`y (going between Safa and Marwah during Hajj), and then left Makkah to go to his homeland. Is it obligatory for him to perform Tawaf-ul-Wada`? Please advise, may Allah reward you.

A: If the case is as you have mentioned, he should slaughter an animal for abandoning Tawaf-ul-Wada` after finishing the rituals of Hajj. It is not enough to perform Tawaf for `Umrah instead of Tawaf for Hajj, because slaughtering an animal becomes obligatory for him as he had gone to the Miqat before Tawaf-ul-Wada`.

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Fatwa no. 8349

Q: I went to Jeddah on the second day of Tashriq (11th, 12th and 13th of Dhul-Hijjah) following the throwing of the pebbles (at the stone pillars during Hajj). Since it was not my intention to hasten to leave Mina in two days, I did not perform Tawaf-ul-Wada` (circumambulation around the Ka`bah on leaving Makkah). Any way, I left Jeddah the same night to spend it in Mina. I threw the pebbles on the 13th of Dhul-Hijjah, performed Tawaf-ul-Wada`, then moved to Al-Madinah Al-Munawwarah, and from there to my home in Hafr Al-Batin. is my going to Jeddah before the completion of throwing the pebbles and the performance of Tawaf-ul-Wada` considered going beyond the Miqat (sites for entering the ritual state for Hajj and `Umrah for Hajj and `Umrah)? If it is so, what is the ruling that results from this? Please provide us with your beneficial answer. May Allah benefit you.

A: If the matter is exactly as what is mentioned in the question, you are not to be blamed for what you have done.

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Fatwa no. 11376

Q: In 1405 A.H., I performed obligatory Hajj for the first time.

My colleagues and I moved from Riyadh to Madinah where we stayed for a day then set out for Makkah. We performed Tawaf (circumambulation around the Ka`bah) and all the required rituals. However, I had an unpleasant experience after staying at `Arafah all day. At sunset, my colleagues and all the pilgrims who were staying at `Arafah left to spend the night in Muzdalifah. At this moment, i lost consciousness and failed to go with my colleagues. I walked around not knowing where I was going, forgot my name, and took off the garment of Ihram. Like the mad person, I was barefooted and naked and walked among the men and women. At times I cried and at other times I laughed heartily. The traffic police who were standing found me and asked where I came from. I told them that I came from `Arafah. They said that we are now in `Arafah. They let me stay with them in their tent. After I slept for 15 minutes and wore the garment they brought for me, they asked me to go to Muzdalifah where the pilgrims spend the night. I told them that I could not go alone. They brought a car and asked its owner to take me to Muzdalifah and let me sleep

once I arrived. I slept until sunrise and I saw people leaving Muzdalifah. While I still unconscious, I knew from people that they were going to Jamrat (stone pillars at which pebbles are thrown during Hajj, Jamrat Al-`Aqabah being the closest to Makkah). I went and threw the pebbles with them. I asked them where they go afterwards, and they said that they were going to Mina. As for the Hady (sacrificial animal offered by pilgrims), I previously asked one of my colleagues to buy and slaughter it on my behalf because I was unable to do so and he did it. Upon arriving at Mina, I found my colleagues after great effort. We performed all the remaining rituals and came back to Riyadh. My brothers whom I had told what happened to me said that it was the effect of heat stroke.

My question now is: Should I perform this Hajj again? Now, I am physically and financially unable to perform Hajj. I want to get married and the money I have will not suffice for Hajj and marriage. Was I sinful in doing the said acts? During Hajj, I had no sexual relations and showed no disobedience. Rather, due to suffering from this accidental illness I felt angry and tired. Appreciate your guidance, may Allah guide you!

A: If you performed all the rituals as you have mentioned, your Hajj would be valid. What happened to you has no effect on the validity of Hajj and repeating it is unnecessary.

The first and second questions of Fatwa no. 3785

Q 1: There are some trees about 80 kilometers from my region. We call these trees Al-Rakah, meaning, Arak tree. My question is: Is it permissible for me to make Miswaks (tooth-cleansing sticks) out of these trees and sell them in Makkah and Al-Madinah during the season of Hajj bearing in mind that my intention is originally to perform Hajj and not to sell the Miswaks?

A: It is permissible for you to sell the Miswaks in Makkah. This will not affect the validity of your Hajj even if you initially intended to sell them. This is based on the generality of the Saying of Allah (Exalted be He): ﴾There is no sin on you if you seek the Bounty of your Lord (during pilgrimage by trading)...﴿

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Q 2: With my father, a sister of mine performed Hajj accompanied by a group of people from our country. On the Day of `Arafah, an Iranian woman came to the company of women with whom my sister was, carrying a silk string. Addressing the women, the Iranian woman said, "May one of you who is performing Hajj for the first time knot this string?" The oldest woman of the group ordered other women to knot it. The question is: is the Hajj of those who knotted the string valid? The Iranian woman claims that a sick relative of hers

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will be cured through knotting the string as such. Moreover, my sister and others with her could not, out of feeling shy, go to my father so that he might prevent her from doing so or otherwise.

A: Such an act is not permissible. Furthermore, women who did so are pardoned for being ignorant, if they are ignorant of it being impermissible. However, if they know that it is impermissible, they will be sinful, will have to repent and ask Allah for forgiveness and must not do it again. As for their Hajj, it is valid In sha'a-Allah (if Allah wills).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Umrah

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Fatwa no. 8872

Q: is it obligatory upon the people of Makkah to perform `Umrah (lesser pilgrimage)? I would like to know the evidence from the Qur'an and Sunnah if it is obligatory upon them to perform it or not. If it is obligatory upon them to perform `Umrah, should they go out to Tan`im?

A: `Umrah is obligatory one time only during a person's life for the people of Makkah or others due to the general proofs for this.

Performing Ihram for `Umrah for a person who is inside the sacred area should be from outside the sacred area such as Al-Tan`im, Al-Ju`ranah or the like.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 4517

Q 1: 'Umrah (lesser pilgrimage) is prescribed to be performed only once in one's lifetime, so is it permissible to do it any time during the year, or only in the months of Hajj?

A: It is permissible to perform 'Umrah at any time of the year including the months of Hajj. If a Muslim performs it in the months of Hajj before the rites of Hajj, then they have performed what is called Tamattu' Hajj (`Umrah during the months of Hajj followed by Hajj in the same year with a break in between). If they incorporated the rites of 'Umrah and Hajj, this is called Qiran Hajj (combining Hajj and `Umrah without a break in between).

Both the Mutamatti' (pilgrim performing Tamattu' Hajj) and Qarin (pilgrim performing Qiran Hajj) should offer Hady (sacrificial animal offered by pilgrims) meeting the same conditions for Ud-hiyah (sacrificial animal offered by non-pilgrims), if they are not residing at Al-Masjid Al-Haram (the Sacred Mosque in Makkah), i.e. non-resident of Makkah. If the pilgrim performs 'Umrah in Dhul-Hijjah after the Days of Tashriq (11th, 12th and 13th of Dhul-Hijjah), it is valid and no Hady is required.

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The eleventh question of Fatwa no. 6542

Q 11: what is the ruling on a person who performs `Umrah (lesser pilgrimage) before Hajj, although the former is only an act of Sunnah?

A: The correct view of the two rulings of the scholars is that `Umrah is obligatory, because Allah states: ﴾And perform properly (i.e. all the ceremonies according to the ways of Prophet Muhammad صلى الله عليه وسلم), the Hajj and 'Umrah (i.e. the pilgrimage to Makkah) for Allâh.﴿ There are also other Hadiths narrated in this regard. If a Muslim performs `Umrah before Hajj during the months of Hajj and performs Hajj in the same year, then he has performed Tamattu` Hajj (combining Hajj and `Umrah with a break in between) which is better than the Ifrad Hajj (performing Hajj only) and Qiran Hajj (combining Hajj and `Umrah simultaneously) for the one who has not brought a hadiy with him. It is reported that the Prophet (peace be upon him) told the Sahabah (Companions of the Prophet) who did not bring sacrificial animals: ﴾Make it `Umrah, for if I had formerly known what I came to know lately, I would not have driven the Hadiy with me and would have finished the state of Ihram along with the people when they finished it.﴿

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The third question of Fatwa no. 3294

Q3: is it permissible for a person to perform `Umrah before the obligatory Hajj?

A: Yes, it is permissible for a person to perform `Umrah before Hajj because the Prophet (peace be upon him) and his Companions performed `Umrah before the obligatory Hajj.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa No. 9561

Q 1: is it permissible for a person who did not perform Hajj to perform `Umrah (the lesser pilgrimage) only without performing Hajj?

A: It is permissible for him to perform `Umrah even if he did not perform Hajj in the same year.

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The second question of Fatwa no. 2896

Q 2: a person performs `Umrah during the months of Hajj while he has the intention of performing Hajj. Then he travels outside the Miqat (sites for entering the ritual state for Hajj and `Umrah) of Makkah. Is this `Umrah sufficient for him when he returns to perform Hajj in the same year?

A: Yes, if he has performed `Umrah before, it will make it unnecessary for him to perform the `Umrah again unless he performs it voluntarily.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 10664

Q 1: While I was going to perform `Umrah on 24/9/1407 A.H., after I reached the Miqat (site for entering the ritual state for Hajj and `Umrah), i got rhinitis, and accordingly I went to hospital. After a whole day, I left hospital

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and performed `Umrah, given that while I was assuming Ihram I said, "If a compelling force detains me, I shall assume Ihram wherever I am detained." What is the ruling on this `Umrah? Is it valid in Shaa' Allah (if Allah wills)?

A: If the case is as you have mentioned, that you assumed Ihram at the Miqat, and then performed Tawaf and Sa`y (going between Safa and Marwah during Hajj), your `Umrah is valid, and what happened to you does not affect its validity. It is Allah who decides to accept our deeds or not.

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The first question of Fatwa no. 1559

Q 1: a man was performing 'Umrah (lesser pilgrimage), but, out of ignorance, he performed Sa`y (going between Safa and Marwah) before Tawaf (circumambulation around the Ka`bah). Should he perform Tawaf then Sa`y again?

A: He is not required to perform Sa`y again. It was reported by Abu Dawud in his Sunan with a good chain of transmitters that Usamah Ibn Sharik said: ("I went to perform Hajj along with the Prophet (peace be upon him). People would come to the Prophet (peace be upon him) and said: 'I performed Sa'y before performing Tawaf'; or I made some ritual in advance and put off another.' The Prophet (peace be upon him) would reply: 'There is no difficulty, there is no difficulty, except for a man who unjustly backbited a Muslim man. Indeed, this is the one in difficulty and destruction.'")

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The second question of Fatwa No. (12028)

Q 2: My mother and I performed `Umrah (lesser pilgrimage) together. After we had finished Tawaf (circumambulating the Ka`bah), she felt tired. Because she is old and decrepit, i put her in a wheelchair to perform all rounds of Sa`y (going between Safa and Marwah). is this permissible or not?

A: It is unobjectionable that your mother performs Sa`y on a wheelchair, for she is excused as performing Sa`y on foot is difficult for her.

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Fatwa no. 5341

Q: I am a Saudi citizen who resides in Jeddah. I went to perform `Umrah (lesser pilgrimage) along with my wife

and a baby that was being breastfed. This was on the twenty-seventh of the last blessed Ramadan. We were faced by a huge crowd and my wife was lost after we finished the first three rounds of Tawaf (circumambulation around the Ka`bah). My breastfed baby remained with me and I stopped my Tawaf and continued looking for my wife as she was not familiar with Makkah and did not know the rituals of `Umrah. The situation became more complicated and I felt bewildered because of my breastfed baby who was crying and my wife who was lost. Thus, I left Al-Haram (the Sacred Mosque in Makkah) and Makkah and went to Jeddah. I left the breastfed baby at my neighbor's place in Jeddah and returned to Makkah to look for my wife. I contacted the police and finally found my wife there by the end of the night. The time was very tight as Suhur (pre-dawn meal before the Fast) was approaching and our breastfed baby, whose mother was greatly worried about him, was still in Jeddah. I also felt tired at that time. Finally, we traveled to Jeddah without completing our `Umrah. Is it obligatory on us to make up for the `Umrah, do any Kaffarah (expiation), or does Islam pardon us because of the problem we had? It may be worthy to mention that this was not our first `Umrah for we had performed `Umrah more than once before. I would also like to inform your Eminence that we conditioned upon entering into Ihram (ritual state for Hajj and `Umrah) that we would abandon `Umrah when Allah (Exalted be He) would detain us; is this considered a Mashru` (Islamically acceptable) detention or not?

A: If the matter is exactly as what is mentioned in the question regarding the condition you made upon entering into Ihram for `Umrah, you do not have to make up for the `Umrah or do a Kaffarah. We hope that the problem you had was an expiation for your past sins.

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The first question of Fatwa No. 2252

Q 1: a woman entered the state of Ihram with the intention of performing `Umrah (the lesser pilgrimage) then she had her menses. For this reason, she did not perform Tawaf (circumambulation around the Ka`bah) and Sa`y (going between Safa and Marwah). She returned home and removed her Ihram (ritual state for Hajj and `Umrah). If she did not remove her Ihram, is there any harm on her?

A: If a woman intends to perform `Umrah then she has her menses and removes her Ihram before performing Tawaf and Sa`y, then, she has to complete her `Umrah after her menses ends if she does not know the legal ruling and her husband has not had sexual intercourse with her. She should make Ghusl (ritual bathing) as she does from Janabah (major ritual impurity related to sexual discharge), then she should perform Tawaf, Sa`y and remove her Ihram after shortening the hair of her head and there is no harm on her. If her husband has sexual intercourse with her, her `Umrah will be invalid. She has to complete her Tawaf, Sa`y and shorten the hair of her head. It is obligatory upon her to make up for that `Umrah with another one starting from the Miqat (sites of starting the ritual state for Hajj and `Umrah) from which she started her first Ihram. She should slaughter a sacrificial animal; either a sheep whose age starts from 6 months and upwards, or a goat whose age starts from one year and upwards. It should be slaughtered in Makkah and its meat should be distributed to the poor there. If the woman does not remove her Ihram for `Umrah, she has to complete it by Tawaf, Sa`y and remove her Ihram for `Umrah by cutting the hair of her head. In any case, her `Umrah is not nullified by menstruation.

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The second question of Fatwa no. 3318

Q 2: I performed `Umrah (lesser pilgrimage) on the third day of Ramadan. Three days later, I transported some people who wanted to perform `Umrah. I entered the Sacred Masjid (mosque) without performing Ihram (ritual state for Hajj and `Umrah) for `Umrah. What should I do in this regard?

A: If you do not intend to perform `Umrah during your second journey, but intend only to transport these people to the sacred Masjid to perform `Umrah, then you will not be blamed for that.

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The first question of Fatwa No. (6427)

Q 1: i once traveled to Makkah where I performed `Umrah (lesser pilgrimage) and left. I traveled to it once again a year later without performing `Umrah this time. What is the ruling on my doing so? Am I sinful?

A: You are not sinful for not assuming Ihram (ritual state for `Umrah) for another `Umrah in the second time you visited Makkah, provided that you passed the Miqat (site for entering the ritual state for Hajj and `Umrah for Hajj and `Umrah) on your way to Makkah intending the performance of neither Hajj nor `Umrah.

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Second and fourth questions from Fatwa no. 8324

Q 2: i went to perform `Umrah (lesser pilgrimage) and i completed all its rituals except for Tawaf-ul-Wada` (circumambulation around the Ka`bah on leaving Makkah). i stayed in Makkah for two days then I traveled without performing Tawaf-ul-Wada` for I had the intention to return to Makkah after a week or less than a week. What is the legal ruling concerning this issue?

A: There is no harm in what you have done as it is not obligatory to perform Tawaf-ul-Wada` after `Umrah and therefore, you are not obliged to offer Damm (The atonement required of a pilgrim for a willful violation of a prohibition or obligation while in the state of Ihram).

Q 4: I went to Makkah around ten successive times, however, I did not assume Ihram (ritual state for Hajj and `Umrah) or perform Tawaf (circumambulation) around the Ka`bah for I did not know that a Muslim should assume Ihram and perform Tawaf whenever they go to Makkah. A month later, a friend reminded me that this is obligatory; therefore I went and performed `Umrah. Is there any sin on me?

A: If the case is as you have mentioned, there is no sin on you for going to Makkah without assuming Ihram because you did not intend to perform `Umrah in the previous times.

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Fatwa No. (9319)

Q: two brothers traveled to Makkah Al-Mukarramah during the days of Tashriq (11th, 12th and 13th of Dhul-Hijjah). They neither entered the House (Ka`bah) nor performed Tawaf (circumambulating the Ka`bah) or Sa`y (going between Safa and Marwah) as they were only aiming to receive the body of their dead father while they were in sorrow and absent minded. Moreover, they had never been to Makkah before. What Kaffarah (expiation) they are liable to? May Allah reward you with the best and make our deeds and yours devoted to the sake of Allah, the Generous!

A: If what you have mentioned is the case, they are not sinful nor liable for any Kaffarah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The third question of Fatwa no. 7870

Q 3: If a person finishes performing `Umrah by performing Tawaf (circumambulation around the Ka`bah) and Sa`y (going between Safa and Marwah), can he cut his hair from one or many parts when ending the state of Ihram from `Umrah?

A: He should shave or cut all the hair of his head.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 11604

Q2: if a person has shaved his hair for `Umrah during this week for example, and intends to perform `Umrah the following week, what should he do, given that his hair is very short and almost close to skin?

A: It is obligatory for the person who performs `Umrah or Hajj to shave or shorten his hair. If the person has no hair, shaving or shortening the hair will not be obligatory and his Hajj and `Umrah will be valid.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa No. 10750

Q: We performed `Umrah (the lesser pilgrimage) in Ramadan this year 1407 A.H. We reached the Sacred Mosque at the time of `Isha' (Night) Prayer. We lost one of our friends during the Salah (Prayer), meaning, `Isha' (Night) Prayer. We were busy searching for him from sunrise to the following day. We found him after we had suffered severe tiredness. We left the Sacred Mosque to my brother's house in Makkah. We stayed until breakfast and then we went to the Sacred Mosque, for the women who had accompanied us did not perform `Umrah until the following night. We performed `Umrah and removed our Ihram (ritual state for Hajj and `Umrah) while searching for our lost friend.

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The question now is: Is there any harm on us because we went to the house of my brother in Makkah? Is there any harm on the women for leaving the Sacred Mosque and going to the house of my brother in Makkah? is there any harm on them for performing Ghusl (ritual bathing) while they were in the state of ihram for `Umrah? It should be mentioned that we stayed outside the Sacred Mosque for only one day.

A: If the reality is as you have mentioned, then there is nothing due on you for going to the house of your brother in Makkah and staying there for one day before performing `Umrah. Likewise, there is nothing due on you for performing Ghusl before performing `Umrah for the purpose of cleanliness or cooling oneself.

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First question from Fatwa no. 9622

Q 1: By Allah's support, I was able to perform the Faridhah (obligatory act) of Qiran Hajj (combining Hajj and `Umrah simultaneously) in 1401 A.H. In 1402 A.H. I performed Hajj on behalf of my mother (May Allah be merciful with her) by virtue of Allah's Bestowal. These days, I have a great passion towards returning to these sanctified, blessed lands, as I yearn to perform Tawaf (circumambulation) around Al-Ka`bah , Sa`y (going) between Al-Safa and Al-Marwah, in addition to paying a visit to Al-Masjid Al-Nabawy (the Prophet's Mosque in Madinah) peace be upon him and his two companions (Abu Bakr and `Umar), offering prayer in Al-Rawdah Al-Sharifah (The area between the grave and the pulpit of the Prophet). If I offer this charitable act, will this be considered as wastefulness or

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lavishness? In other words: Suppose I have a surplus of money which suffices to offer `Umrah. On the other hand, I have another choice of donating a sum of money to the Mujahidun (those striving or fighting in the Cause of Allah) in Afghanistan, which is more deserving to spend the money on. Should I Donate the money to the Mujahidun or perform `Umrah? May Allah reward you amply.

A: Both acts are pious and reward worthy, but the benefit of `Umrah is only restricted to its doer, while the benefit of spending on Jihad (striving in the Cause of Allah) will be more extended and widespread, therefore, it is more deserving and preferable.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The fourth question of Fatwa no. 4461

Q 4: Is the person who assumes Ihram (ritual state for Hajj and 'Umrah) on the last day of Ramadan and only reaches the Sacred House on the first night of Shawwal considered to be performing Tamattu' Hajj (`Umrah during the months of Hajj followed by Hajj in the same year with a break in between) or not? What is the ruling on a person who assumed Ihram from Jeddah and not from the Miqat (site for entering the ritual state for Hajj and 'Umrah) then reached the Sacred House and performed Tawaf (circumambulation around the Ka'bah) and Sa'y (going between Safa and Marwah during Hajj) then went to Madinah and before he returned to Makkah, he assumed Ihram from Madinah then went to Makkah to perform Tawaf and Sa'y between Safa and Marwah? Is his Tawaf sufficient for him instead of the first required Dam (atonement required of a pilgrim for a willful violation of a prohibition or obligation while in the ritual state for Hajj and 'Umrah) he had to offer or not?

A: **First,** anyone who assumes Ihram for 'Umrah at the end of Ramadan and performs Tawaf and Sa'y only on the first night of Shawwal then performs Tahalul (removal of the ritual state for Hajj and 'Umrah) after finishing the 'Umrah and afterwards performs Hajj

in the same year, this is not considered performing Tamattu' Hajj (`Umrah during the months of Hajj followed by Hajj in the same year with a break in between) because his Ihram for 'Umrah was not performed during the months of Hajj.

Second, a person who assumes Ihram for 'Umrah after going beyond the Miqat then performs 'Umrah and travels to Madinah then assumes Ihram at the Miqat for another 'Umrah then performs it, his second 'Umrah will not cancel the first required Dam which he had to offer for passing beyond the Miqat without assuming Ihram in his first 'Umrah.

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The third question of Fatwa no. 2823

Q 3: I performed `Umrah (lesser pilgrimage) on the first days of Ramadan during this year. I stayed there for 15 days. I returned to perform another `Umrah wearing my garment. When I reached the sacred Masjid (mosque), I performed Tahiyyat-ul-Masjid (two-unit-Prayer to greet the mosque). Then I performed Tawaf (circumambulation around the Ka`bah) for seven rounds, then I performed two Raka`h behind Maqam Ibrahim (the Station of Ibrahim). After that I performed Sa`y (going between Safa and Marwah) seven times. Finally, I cut my hair.

A: What you have mentioned concerning performing `Umrah is what should have been done in this regard. Your `Umrah would be valid

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if you performed it from the Miqat (sites for entering the ritual state for Hajj and `Umrah for Hajj and `Umrah). Moreover, performing Tahiyyat-ul-Masjid upon entering the Sacred Masjid contradicts the Sunnah. The Sunnah of entering the sacred Masjid is performing Tawaf especially for a person who is in a state of Ihram.

If you mean, by performing Ihram in your garment, the garments of Ihram where you performed the first `Umrah, then your `Umrah will be valid. Moreover, you can use this garment many other times for performing Hajj and `Umrah. But if you mean by "your garments" the normal clothes you wear in times other than the time of Ihram, then you have committed two prohibitions that should be avoided during Ihram which is wearing sewn clothes and covering the head if you had covered your head. If you are aware that these things are prohibited during Ihram, then you have to offer two Fidyahs (ransoms); one for wearing sewn clothes and the other for covering your head. These Fidyahs are to slaughter two goats that are qualified to be slaughter as Ud-hiyah (sacrificial animal offered by non-pilgrims), feed six needy people by giving every needy person half a Sa` (1 Sa` = 2.172 kg) of dates or the like of the food of your region, or observe Sawm (Fast) for three days. Moreover, you have to distribute the meat of these goats or the food among the needy people at Makkah. You should not eat from these things. You are permitted to observe Sawm at any time and place. But if you were unaware of the ruling or you forgot it, then you will not be required to offer Fidyah. In both cases, you have to repent to Allah and to seek His forgiveness. You should not do any thing that

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violates your Ihram.

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Permanent Committee for Scholarly Research and Ifta'

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The first question of Fatwa no. 2830

Q 1: One of the soldiers in Mina performed Hajj. On the eighth of Dhul-Hijjah, he assumed Ihram (ritual state for Hajj and `Umrah), and performed Tawaf (circumambulation around the Ka`bah) and Sa`y (going between Safa and Marwah). On the ninth of Dhul-Hijjah, at noon, he stood at `Arafat and descended before 4 pm of the same day to the tents of his brothers in Muhassir Valley (a valley between Muzdalifah and Mina). He stayed with them until the next day, when he threw the Jamarat (stone pillars at which pebbles are thrown during Hajj) and shaved his hair. Is his Hajj valid or not? Please advise, may Allah reward you.

A: His Ihram on the eighth of Dhul-Hijjah is valid, but the Tawaf and Sa`y he performed are not, because he assumed Ihram inside the Haram (the Sacred Mosque). There is nothing wrong in his standing at `Arafat on the ninth of Dhul-Hijjah at noon. however, descending from `Arafat before 4 pm is invalid, as he should have stayed in `Arafat until sunset. Thus, he left one of the pillars of Hajj, which necessitates that he slaughters an animal, whether a sheep, a goat, one seventh of a camel

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or one seventh of a cow. It should be slaughtered in the Haram and its meat distributed among the poor. As he descended from `Arafat before 4 pm on the day of `Arafah and went to his brothers in Muhassir Valley, this means that he has not spent a night in Muzdalifah. Thus, he has abandoned one of the obligations of Hajj, and he should slaughter an animal, whether a sheep, a goat, one seventh of a camel or one seventh of a cow. It should be slaughtered in the Haram and distributed among the poor. His throwing pebbles and shaving hair on the day of the `Eid (Festival) is valid. The answer does not tackle the rest of the rituals of Hajj, as the questioner did not ask about them.

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The twelfth question of Fatwa no. 6744

Q 12: I came with the intention of performing `Umrah (the lesser pilgrimage) and I have performed it. is it permissible for me to bypass the Mawaqit (fixed places to start the rites of Hajj and `Umrah) and perform another `Umrah if i wish? What is the ruling if I come to Al-Ta'if to fulfill some needs, then I intend to perform `Umrah, finish my `Umrah, and want to perform a second `Umrah for myself or for one of my relatives?

A: Yes, it is permissible to perform another `Umrah from your Miqat (a fixed place to start the rites of Hajj and `Umrah from) or from any other place inside the Sacred Zone whether your second `Umrah is for yourself, for one

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of your relatives or a non-relative if the person on whose behalf you are going to perform `Umrah is dead or unable to perform that because of his old age or chronic disease.

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Fatwa no. 7387

What is the ruling on performing `Umrah (lesser pilgrimage) several times during the same year?

A: It is permissible to do this, for the Prophet (peace be upon him) stated, " ﴾The performance of `Umrah is an expiation for the sins committed between it and the previous one. And the reward of Hajj Mabrur (the one accepted by Allah) is nothing except Jannah (Pradaise)."﴿ (Agreed upon by Al-Bukhari and Muslim).

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The eighth question of Fatwa no. 2873

Q 8: is Tawaf-ul-Wada` (circumambulation around the Ka`bah on leaving Makkah) one of the obligations of `Umrah for those outside the Haram (the Sacred Mosque) and residents of Al-Ta'if ?

A: If a person of the people of Al-Ta'if wants to leave Makkah

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after performing `Umrah, they should perform Tawaf-ul-Wada`, as the Prophet (peace be upon him) said, ﴾None of you should leave Makkah until the last thing you do is Tawaf around the Ka`bah.﴿ Narrated by Ahmad, Muslim, Abu Dawud and Ibn Majah. In another narration, ﴾The people were ordered to perform Tawaf-ul-Wada` as the last thing before leaving Makkah, except menstruating women who were excused.﴿ Agreed upon by Al-Bukhari and Muslim.

There is disagreement on whether it is obligatory for a person who is performing `Umrah. However, it is safer to perform it, according to the general rules of the Sunnah (whatever is reported from the Prophet).

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The second question of Fatwa no. 968

Q 2: i live in the City of Ta'if. Every two or three months I perform `Umrah. Is Tawaf-ul-Wada` (circumambulation around the Ka`bah on leaving Makkah) obligatory on me after performing every `Umrah, or not?

A: Scholars held different opinions concerning the proper interpretation of the Prophet's statement: ﴾'None should leave (Makkah) until the last thing he does is to circumambulate the Ka`bah.'"﴿ Related by Muslim. Some held that it refers only to those who leave Makkah after the rituals of Hajj. Others maintain that it refers to whoever completes Hajj, `Umrah, or whoever leaves Makkah regardless of the religious rites.

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Therefore, if you perform `Umrah in the future, you shall make Tawaf Al-Wada` as a sort of precaution and to reconcile between the two opinions.

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The second question of Fatwa no. 2213

Q 2: I used to tell those who were performing 'Umrah (lesser pilgrimage) that they have to perform Tawaf-ul-Wada' (circumambulation around the Ka'bah on leaving Makkah) when leaving Makkah but I heard that there is no Tawaf-ul-Wada' for 'Umrah. I hope you can give me a detailed explanation about this issue.

A: Performing Tawaf-ul-Wada' is obligatory upon whoever makes a pilgrimage to the Sacred House of Allah when they want to leave. Ibn 'Abbas (may Allah be pleased with them) said: "The people were commanded that the last thing they should do is to circumambulate the House, but an exception was made for menstruating women." (Agreed upon by Al-Bukhari and Muslim) He also said: ﴾The people used to return from every path, so the Messenger of Allah (peace be upon him) said: 'None among you should depart until the last thing they do is to circumambulate the House.'﴿ (Related by Ahmad and Muslim) Based on the context, this is a command to the pilgrims performing Hajj, because the Prophet (peace be upon him) said it at the end of Hajj, directing the pilgrims performing Hajj.

As for a person who performs 'Umrah, they do not have to perform Tawaf-ul-Wada', but it is an act of Sunnah for them to circumambulate the Ka'bah when they want to leave. There is no evidence that it is obligatory, besides the Prophet (peace be upon him) did not perform Tawaf-ul-Wada' when he left Makkah

after performing 'Umrat-ul-Qada' ('Umrah performed instead of the 'Umrah the Prophet was prevented from completing), as far as we know from his Sunnah.

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The first question of Fatwa no. 8018

Q 1: I live in a village 100 kilometers away from Um Al-Qura (Makkah Al-Mukarramah). Each year in Ramadan I go to Makkah for `Umrah, and I perform Jumu`ah (Friday) and `Asr (After noon) Prayers there, then I go back to my village. I discussed this with some of my brothers and they said that it is not permissible to do `Umrah every week in Ramadan. Appreciate your guidance, may Allah enlighten you!

A: If the reality is as you have mentioned, this is permissible because there is no text that specifies the length of time that should elapse between one `Umrah and the next.

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The second question of Fatwa No. (3840)

Q 2: I went to perform `Umrah (lesser pilgrimage) in the month of Ramadan.

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I performed Tawaf (circumambulation of the Ka`bah) and Tarawih (special supererogatory night Prayer in Ramadan). Being in doubt regarding whether to perform Tawaf-ul-Wada` (circumambulation around the Ka`bah on leaving Makkah) or not, I asked an old man offering Salah (Prayer) beside me from among the people of Najd about it. He gave me the reply that Tawaf-ul-Wada` is not obligatory on me. After performing Salah, I departed from Makkah Al-Mukarramah without performing Tawaf-ul-Wada`. However, shortly after I was taught that I had to perform Tawaf-ul-Wada` and was presented with some Hadith including the Hadith stating: ﴾Make the last of your Hajj rituals circumambulating the Ka`bah (Tawaful-Wada`).﴿ **I hope to be informed about the issue and what I am liable to.**

A: If what you have just mentioned is the case, you are liable to nothing for departing without performing Tawaf-ul-Wada`. However, the next time you want to leave after performing `Umrah, you should perform Tawaf-ul-Wada`, which is preferable. In fact, tawaful-Wada` is only obligatory on a person performing Hajj.

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Fatwa no. 11380

Q: a person vowed to have his mother perform `Umrah (lesser pilgrimage) every year on the day of `Eid, is it permissible for him to have her perform `Umrah in Ramadan or another time other than the day of `Eid without having to make Kaffarah (expiation)? If she did not want to perform `Umrah, what should he do?

A: If you have your mother perform `Umrah in Ramadan, there is compensation due from you, because

this is better in reward than the time you specified in your vow. As in the case of a person who vowed to perform Salah (Prayer) in Al-Aqsa Mosque, but he performed the Salah in Al-Masjid Al-Haram, or Al-Masjid Al-Nabawy because he performed it in a better place. The same meaning is indicated in the authentic Hadith narrated on the authority of Jabir (may Allah be pleased with him) who said, " ﴾A man came to the Messenger of Allah on the day of the Opening of Makkah and said: 'O Messenger of Allah, I made a vow that if Allah made you enter Makkah victorious that I will offer Salah in Bayt Al-Maqdis (Jerusalem). The Prophet (peace be upon him) said: "It is better to perform Salah here." The man repeated his words, and the Prophet replied in the same words until he told him: 'Perform Salah where you wish'".﴿ Related by Ahamd, Abu Dawud, and Al-Hakim who classes it as authentic.

However, if his mother abstained from performing `Umrah, then he is not to blame for this, because he fulfilled his vow and it was his mother that abstained.

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fidyah (ransom) for not performing Wajib (obligation) rituals

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First, fourth and fifth questions from Fatwa no. 3657

Q 1: What is the ruling on someone who performs obligatory Hajj without performing many Wajib things such as, neglecting to assume Ihram (ritual state for Hajj and `Umrah) from Miqat (sites for entering the ritual state for Hajj and `Umrah for Hajj and `Umrah), and not spending the night in Muzdalifah? Is offering one sacrifice sufficient for both obligations that they did not perform? Or Should they offer two sacrifices?

A 1: They should offer one sacrifice which will suffice both obligations. They should not eat from the meat of this sacrifice, but it should be distributed to the poor in Al-Haram. If they can not afford the sacrifice, they should fast for ten days for not performing the first obligation and another ten days for not performing the second.

Q 4: Concerning the sacrifice that should be offered by a person who did not perform some of the obligations of Hajj, is it different from the Hady (sacrificial animal offered by pilgrims) offered during Tamattu` Hajj (combining Hajj and `Umrah with a break in between) mentioned in Allah's saying: ﴿Then if you are in safety and whosoever performs the 'Umrah in the months of Hajj, before (performing) the Hajj, (i.e. Hajj-at-Tamattu' and Al-Qirân), he must slaughter a Hady such as he can afford﴾ **? If so, is it permissible for a pilgrim to give the Hady's price in charity to a poor person? If they may, is it permissible for the recipient to spend this money on himself or his family instead of buying and slaughtering the Hady?**

A 4: Whoever does not perform one of the obligations of Hajj and `Umrah should offer a sacrifice. It may be one seventh of a she-camel or cow or one sheep that will suffice Ud-hiyah. It should be slaughtered in Makkah and distributed to the poor in al-Haram. It is impermissible to give its price in charity as it goes against what Allah has ordered.

Q 5: Is it permissible for a person who should offer a sacrifice to delay this act until they arrive at their home town?

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When are they allowed to begin offering the sacrifice and when is the deadline of offering it?

A 5: If the person who did not perform one of the Hajj obligations can not afford the sacrifice, they are to fast for ten days; three days during Hajj and seven days after their return to their home. They should begin offering the sacrifice immediately after omitting the obligation whether it is before or after `Eid-ul-Adha (the Festival of the Sacrifice). There is no deadline set for offering it, but when offering the sacrifice is within their ability, they should hasten to offer it. When they delay offering the sacrifice until their arrival to their hometown, offering the sacrifice in their home town will not be sufficient. They should buy the sacrificial animal and slaughter it in Al-Haram and distribute its meat to the poor there. It is permissible to authorize a reliable person to do this on their behalf.

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The first question of Fatwa no. 5351

Q 1: I am a soldier in the Civil Defense, and I attend the season of Hajj every year in Mina and `Arafah, and then I return to Mina, while wearing the military uniform. Is my Hajj valid if I intend to perform it while wearing my uniform and not taking off sewn clothes like the rest of

the pilgrims? It is the nature of my job which obligates this. Please advise, may Allah reward you.

A: There is no harm in performing Hajj while wearing the military uniform. You may perform the rituals of Hajj as mentioned in the question. If you cannot wear the clothes of Ihram (ritual state for Hajj and `Umrah), because the officials will not allow it, you might pay a Kaffarah (expiation), which is feeding six needy people, each of them half a Sa` (1 Sa` = 2.172 kg) of fresh dates, rice or other types of food; observing Sawm (fasting) for three days; or slaughtering an animal for wearing sewn clothes. You should also do the same if you cover your head.

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Fatwa no. 12401

Q: my father went to perform Hajj on behalf of a man and he was accompanied by three of his relatives. They traveled by cab along with some other people. The cab driver took them away from `Arafat shortly before sunset when they could see the sun by the height of the mount. Some of the passengers asked the driver to stop but he did not respond to them. Second, they left Muzdalifah after the middle of the night. After performing Hajj my father returned home and questioned some

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scholars about what he had done. They told him that he had to offer a sacrifice for each person who were in his accompany. They mentioned that this is because my father left `Arafat before sunset. In the season that followed, my father asked someone who intended to perform Hajj to offer four sacrifices on his behalf. That person slaughtered the animals in `Arafat and distributed the meat thereof amongst the pilgrims. A long period of about fifteen years passed, then that person who had slaughtered the sacrifices asked a scholar about what he had done. He was told that it is not permissible to slaughter the sacrifices in `Arafat but they are only to be slaughtered inside Mina or Makkah. Consequently, this man returned to us the value of these sacrifices. Since my father has already died, I received this money myself which was exactly 240 Riyals. This is the same sum of money that my father gave to the man for the value of four sheep. As you know, there is an increase in the value of sheep nowadays. What should I do? Please provide us with your beneficial answer. May Allah benefit and reward you with all the best, and may Allah's Peace, Mercy, and Blessings be upon you!

A: If the matter is exactly as what is mentioned in the question, you have to buy four animals that are each sufficient for Ud-hiyah (sacrificial animal offered by non-pilgrims) or four sevenths of a camel or of a cow that every one seventh of them is sufficient for Ud-hiyah. These should be slaughtered in Al-Haram (all areas which are inside the Sacred Sanctuary of Makkah) and distributed amongst the poor people there. This is considered a Fidyah (ransom) for your father having left `Arafat with his companions before sunset. May Allah accept it and forgive your father and his companions.

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chapter on Fawat and Ihsar

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Fatwa no. 1872

Q: On the seventh of Dhul-Hijjah, I went home; I performed the rituals of `Umrah and went to Mina. I offered the five obligatory daily prayers there, and then I went to `Arafat. We had an accident, and I had a man with me who was performing Hajj on behalf of my mother. He died in the accident, and I returned on the ninth of Dhul-Hijjah. What should I do?

A: As you have assumed Ihram (ritual state for Hajj and `Umrah), you should have continued performing the rituals of Hajj, and you should not have left it for an accident which you survived thanks to Allah. Such an accident is not an excuse for discontinuity of Hajj. As you have returned before standing on the mountain of `Arafat and performing Tawaf (circumambulation around the Ka`bah), you should repent, ask Allah for forgiveness and slaughter a sheep inside Makkah at any time, and distribute it among the poor. You should not eat anything of it, or give any part of it to a wealthy relative. You should also perform Hajj next year in Shaa' Allah (if Allah wills).

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The fifth question of Fatwa no. 2294

Q 5: what is the ruling on not ending the state of Ihram (ritual state for Hajj and `Umrah) except after Tawaf-ul-Ifadah (final obligatory circumambulation around the Ka`bah in Hajj)?

A: **Firstly:** The acts done on the Day of Nahr (Sacrifice, 10th of Dhul-Hijjah, when pilgrims slaughter their sacrificial animals) for a person who is performing Ifrad Hajj (performing Hajj only), are; throwing Jamrat Al-`Aqabah (the closest stone pillar to Makkah), shaving or cutting one's hair, Tawaf-ul-Ifadah and Sa`y (going between Safa and Marwah during Hajj) if he does not perform it after Tawaf-ul-Qudum (circumambulation around the Ka`bah on arrival in Makkah). A person performing Qiran Hajj (combining Hajj and `Umrah simultaneously) or Tamattu` Hajj (combining Hajj and `Umrah with a break in between) should slaughter Hady (sacrificial animal offered by pilgrims). Moreover, the one who is performing Tamattu` Hajj should perform Sa`y after Tawaf-ul-Ifadah.

Secondly: The best thing is to perform these rites in the following order: throwing pebbles (at the stone pillars during Hajj), slaughtering a sacrifice, shaving or cutting one's hair, Tawaf and Sa`y. This is the example of the Prophet (peace be upon him) in performing these things. He (peace be upon him) threw the pebbles, slaughtered the sacrifice and then shaved his head. After that, `Aishah gave him a scent. Finally the Prophet went to the Sacred Masjid (mosque). He was asked about the order of performing these rites and he said, "There is no hardship on you. There is no hardship on you."

Thirdly: Anyone who does two of these things will partially end the state of Ihram. In this case, he is permitted to do anything that he is normally permitted to do before Ihram except for having sexual intercourse with his wife. If a person performs three of these rites, they will be permitted to do anything that they was permitted to do before Ihram even having sexual intercourse with his wife. There are many Hadith that denote what we say. The Hadith that denotes that a person who does not perform Tawaf-ul-Ifadah on the Day of Sacrifice (10th of Dhul-Hijjah) until sunset will re-enter the state of Ihram is a weak Hadith. This Hadith was reported by Muhammad Ibn Ishaq from Abu `Ubaydah ibn `Abdullah ibn Zam`ah.

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Abu `Ubaydah is unknown. He is not a Thiqah (trustworthy) narrator according to people of knowledge as was mentioned in Tahdhib Al-Tahdhib. Moreover, Muhammad ibn Ishaq is not reliable in essential matters unless he is supported by another narrator even if he declared that he heard this narration. Al-Bayhaqy (may Allah be merciful with him) said, "I do not know any of the jurists who held that viewpoint." Ibn Hajr said in Al-Talkhis, "Ibn Hazm reported it from `Urwah ibn Al-Zubayr."

Had this narration been authentically reported from `Urwah, it would not have been used as an argument because it contradicts legal proofs and views held by scholars from among the Companions and those who followed them.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

The second question of Fatwa no. 9204

Q 2: A contracting colleague traveled to perform Hajj last year. He went to Madinah and assumed Ihram (ritual state for Hajj and `Umrah) from the Miqat (sites for entering the ritual state for Hajj and `Umrah for Hajj and `Umrah) of Madinah. He then headed for Makkah. At a checkpoint there, he was ordered to show his license for Hajj. Having no license due to him having performed Hajj last year, he was, therefore, ordered to go back. Is he given the reward of performing Hajj although he did not enter Makkah having assumed Ihram?

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A: First: He is not sinful for ending the state of Ihram and going back without performing Hajj. In fact, he is helpless and his intention is known by Allah and He, out of being Merciful to His servants, will give him the reward of the Hajj rituals he performed devotedly.

Second: If someone stipulated on assuming Ihram that if hindered by a preventive he will stop where he is prevented, he will be liable to do nothing. However, if he does not stipulate such a stipulation, he will be liable to slaughter a Hady (sacrificial animal offered by pilgrims) where he is prevented. This is based on the saying of Allah (Exalted be He), ﴿But if you are prevented (from completing them), sacrifice a Hady (animal, i.e. a sheep, a cow, or a camel) such as you can afford﴾ He should then have his hair cut or clipped to end the state of Ihram.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 13162

Q: I traveled last year to perform Hajj with my wife and two daughters who are aged eight and six . We entered the state of Ihram with the intention for Hajj at the Miqat (sites for entering the ceremonial state for Hajj and `Umrah). However, we did not stipulate a condition while entering Ihram by saying: "If something prevents me (from completing Hajj), I will exit Ihram at the point where I am prevented (from continuing)." Then I entered Makkah to perform Ifrad Hajj (performing Hajj only).

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I made Tawaf (circumambulation around the Ka`bah) and Sa`y (going between Safa and Marwah) on the seventh day of Dhul-Hijjah, then I moved to Mina and stayed the eighth day of Dhul-Hijjah there, then I headed to `Arafat on the ninth day and stayed there until after sunset. At midday on the day of `Arafah, I felt terribly ill and took some medication. My health did not improve and then after sunset on the day of `Arafah, I went to Muzdalifah and slept there until dawn. My health continued to deteriorate to the extent that I was taken by ambulance to the hospital in Mina where I stayed the whole day of `Eid. as a result, I was unable to perform Tawaf-ul-Ifadah (final obligatory circumambulation around the Ka`bah in Hajj), or stone the pillars, as was the case with my children. Furthermore, I did not delegate anyone to perform the ceremonial stoning (of the pillars during Hajj) on my behalf.

At the end of the day of `Eid I left the hospital, though still sick, and wore my regular clothing and left Makkah without performing Tawaf or the stoning (of the pillars during Hajj). When I arrived in Al-Ta'if I did not know what to do. I was admitted to the hospital in Al-Ta'if and then later discharged. No one informed me about what I should do. Finally, I returned to Najran.

What should I do regarding Tawaf-ul-Ifadah which I did not perform in its due time?

Similarly, what should I do with regard to the ceremonial stoning which I also did not perform?

What should I do regarding having worn my regular clothing before performing Tawaf, missing the ceremonial stoning, as well as having had sexual intercourse with my wife before Tahalul (coming out of the ceremonial state for Hajj and `Umrah) that is, after my arrival in Najran?

What should I do concerning my daughters who both made the intention to perform Hajj with us?

Would Your Honor please clarify what I must now do to

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please Allah (Glorified and Exalted be He), for I fear His wrath and punishment, and I want to obey Him.

I ask Allah that he may bless and guide you to what is beneficial for all Muslims. I hope that Your Honor will send a written reply to my address, so that I can offer the sacrificial animals in obdience to Allah, may He accept from us.

A: You must return to Makkah and perform Tawaf for Hajj and then Tawaf-ul-Wada` upon departing Makkah. You must also shave your head or cut your hair short intending Hajj. The same applies to your wife and two daughters who should only cut a short lock of their hair for the intention of performing Hajj. Furthermore, all of you must offer a sacrificial animal for neglecting the ceremonial stoning, and another for not spending the night in Mina. The two sacrificial animals should be slaughtered in Makkah and distributed to the poor there.

You could slaughter a Badanah (a she-camel) or a cow and add an extra goat, because the number of sacrificial animals incumbent upon you is eight; the Badanah or the cow would count for seven and the goat will complete the eighth.

As for you, you are required to slaughter another Badanah for having sexual intercourse with your wife before the first Tahallul, and the same for her. The two Badanahs should be slaughtered in Makkah and distributed to the poor in Makkah. Moreover, you should perform another Hajj and enter Ihram form the Miqat as you did in your first Hajj which is now invalid, because you and your wife had

sexual intercourse before the first Tahalul.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Fatwa no. 13217

Q: I assumed Ihram (ritual state for Hajj and `Umrah) from the Miqat (sites for entering the ritual state for Hajj and `Umrah) and the same was done by my family, my friend and his family. After that, we had an accident and had to return without completing the `Umrah. We did not say, "If a force majeure detains me, I shall end Ihram wherever I am detained." We forgot to say it. What should we do to expiate for the removal of Ihram without completing the `Umrah? Is it permissible for us to slaughter a sacrificial animal at the place where we live if it is obligatory for us to slaughter it? Those who were in my company were my wife, my mature son and daughter, a daughter aged 14, a son aged 11 and five children under the age of ten. Those who were in my friend's company were his wife and four children under the age of five. May Allah grant you success!

A: You all have to return to perform `Umrah and to repent sincerely to Allah. Those among you who had sexual intercourse have to slaughter a sacrificial animal in Makkah and distribute its meat to the poor there to make up for the first `Umrah. The first `Umrah has been nullified and so you all have to complete it and make up for it. The Miqat where you should assume Ihram for the second `Umrah

is the same Miqat where they assumed Ihram for the first one. As for a person who wears stitched clothes or applies perfume, if he does so out of lack of knowledge or forgetfulness, there is no harm in that. However, if he does it deliberately despite knowing the ruling on it, he has to offer Fidyah (ransom), that is feed six needy people; half a Sa` (1 Sa` = 2.172 kg) of the common foodstuff in his country. If he is unable to do so, he should observe Sawm (Fasting) for three days or offer a sheep for every violation he has made such as wearing stitched clothes, wearing head gear, applying perfume, trimming nails, shaving pubic hair, trimming the moustache and plucking armpit hair. He also has to return to Allah in sincere repentance for doing all that.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 3483

Q: I went to perform Tamattu` Hajj (combining Hajj and `Umrah with a break in between) this year. After I performed `Umrah before Hajj, I went to Mina on the 3rd of Dhul-Hijjah, 1400 A.H. After I put off Ihram (ritual state for Hajj and `Umrah) for `Umrah, I felt some pain and swelling in my knees which crippled me. When I consulted a doctor, he advised me to discontinue Hajj. It should be noted that I truly could not walk even one meter further because of the extreme pain resulting from this. Afterwards, I returned to Madinah, where I live, on the 5th of Dhul-Hijjah, 1400 A.H. without performing Hajj. It should be mentioned here that when I intended

to perform `Umrah, I did not say "If a force majeure detains me, I shall assume Ihram wherever I am detained" as the Prophet (peace be upon him) said. Is saying this statement a condition for ending Ihram? I would like your Eminence to tell me if I have to offer a sacrifice or not. If yes, is it permissible for me to nominate someone to offer this sacrifice in Makkah?

A: If the reality is as you have mentioned; that is you put off Ihram for `Umrah then discontinued your performance of Hajj and returned to your country before assuming Ihram, there is no harm on you. This is because your `Umrah has been finished once you performed it and put off Ihram for it. In regards to Hajj, you have not assumed Ihram for it yet.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Bid‘ah in Hajj

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The fourth question of Fatwa no. 5609

Q 4: What is the ruling on pilgrims who say Talbiyah (devotional expressions chanted at certain times during Hajj and ‘Umrah) in unison, where one of them says it and the others repeat after him?

A: This is not permissible, because it is not authentically reported that the Prophet (peace be upon him) or any of the Rightly-Guided Caliphs (may Allah be pleased with them) who succeeded him, did that; rather, it is a Bid‘ah (innovation in religion).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The fourth question of Fatwa no. 5741

Q 4: After returning from the Sacred land, the pilgrims stay in their homes for a week and do not go out to fulfill their needs or to perform Salah (Prayer) at Masjids (Mosques), and people visit them to ask them to supplicate for them, is this an act of Sunnah?

A: This is not an act of Sunnah, rather it is Bid`ah (innovation in religion). Whoever claims that it is an act of Sunnah has wronged. It is not permissible for those pilgrims to stay in their houses and not to offer Salah in congregation at the Masjids unless there is a Shar`i (Islamically lawful) excuse. What was mentioned is not an excuse and they are committing a sin, by not attending the Salah.

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Fatwa no. 5303

Q: Some pilgrims have accidents while ascending Al-Nur Mountain and descending the Cave (Hira'). Therefore, some people suggested establishing stairways that lead to the Cave, along with blocking any other ways leading to it by iron grids, to prevent anyone from going there except through the specified route for ascending and descending.

A: Ascending the mentioned Cave is neither of the Hajj rituals, nor of the Sunnah (supererogatory acts of worship following the example of the Prophet) acts in Islam; rather, it is a Bid'ah (innovation in religion) and is one of the means leading to Shirk (associating others with Allah in His Divinity or worship). Accordingly, people must be prohibited from ascending it; stairways should not be established, and ascension to it should not be facilitated by any means, pursuant to the saying of the Prophet (peace be upon him): ﴾Anyone who introduces anything into this matter of ours (Islam) that is not part of it will have it rejected.﴿ (Agreed upon its authenticity by Imams Al-Bukhari and Muslim) More than fourteen centuries have passed since the rise of Islam and the outset of revelation, and we have not known that any of the Rightly-Guided Caliphs, the Sahabah (Companions of the Prophet), or the Muslim rulers who were in charge of the rituals in the past have done this. The welfare of everyone is in following their way and treading in their footsteps, in the hope of attaining Reward from Allah,

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by applying the Manhaj (methodology) of His Messenger (peace be upon him), and blocking all the means leading to Shirk.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Etiquettes of visiting the Prophet

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The seventh question of Fatwa no. 10768

Q 7: Is it obligatory for pilgrims, men and women, to visit the grave of the Messenger (peace be upon him), Al-Baqi' graveyard, Uhud Mount, and Qiba' Masjid, or is it restricted to men only?

A: It is not obligatory for pilgrims - men or women - to visit the grave of the Messenger (peace be upon him) or Al-Baqi`. Rather, it is prohibited to travel for the purpose of visiting graves. This is absolutely prohibited for women, even if it does not involve traveling. The Prophet (peace be upon him) stated: ﴿There should be no travel to visit a Masjid (mosque) except for three: this Masjid of mine (the Prophet's Mosque), Al-Masjid Al-Haram (the Sacred Mosque), and Al-Masjid Al-Aqsa (in Jerusalem,﴾ Agreed upon by Al-Bukhari and Muslim. He (peace be upon him) had also cursed women who visit graves. However, it suffices for women to offer Salah (prayer) in Al-Masjid Al-Nabawi and convey peace and blessings upon the Prophet continuously, in and outside the Masjid.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa No. (6854)

Q: Answer us, may Allah reward you with the best reward, about whether a person performing `Umrah (lesser pilgrimage) at a time other than that of Hajj has to perform Tawaf-ul-wada` (circumambulation around the Ka`bah on leaving Makkah). In fact, I have performed three `Umrahs at times other than that of Hajj performing no Tawaf-ul-Wada` basing my act on the book of Sheikh Ibn Jarul-Lah, may Allah forgive him, his parents and all Muslims. In the book, the Sheikh mentioned

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fundamentals and pillars of `Umrah giving no mention of Tawaf-ul-Wada`. However, I was told by some people that one has to perform Tawaf-ul-Wada` for `Umrah. Moreover, as for visiting Al-Masjid Al-Nabawy and saluting Allah's Messenger (peace be upon him); is the Wada` (farewell) of visiting it, saluting Allah's Messenger (peace be upon him)? Actually, mentioned in the copies of supplications are the Wada` of Al-Masjid and saluting the Prophet (peace be upon him).

A: **First:** It is not obligatory on a person who performs `Umrah at a time other than that of Hajj to perform Tawaf-ul-Wada`. Accordingly, you are liable to nothing for leaving Makkah after performing `Umrah without performing Tawaf-ul-Wada`. However, it will be good to perform Tawaf-ul-Wada`.

Second: Visiting the grave of the Prophet (peace be upon him) is a Sunnah (a commendable act) which is based on the general purport of Hadith exhorting us to visit graves. Nevertheless, one should not undertake a journey specifically for that purpose. Thus, the grave of the Prophet (peace be upon him) should be visited by those living in Madinah or its suburb whose moving to Madinah may not be considered travel. Accordingly, undertaking a journey to Madinah specifically to visit his grave is not permissible, for he (peace be upon him) forbade it in the Hadith: (Do not undertake journey but to three Masjids (mosques): this Masjid of mine, Masjid-ul-Haram (Makkah) and Masjid-ul-Aqsa (Jerusalem).) However, if someone travels to Madinah for a certain other purpose such as trade, seeking knowledge and the like or travels to it to offer Salah (Prayer) in Al-Masjid Al-Nabawy seeking the doubled reward, he should offer Salah first then visit the Prophet (peace be upon him), the Shar`y (Islamic legal) visit invoking blessings and peace upon him and saluting Abu Bakr and `Umar, asking Allah to be pleased with them and supplicating Allah for them. Anyway, this is to be done without rubbing oneself against the grave or its surroundings or kissing anything thereof. This is also to take place without supplicating the Prophet or seeking his help, for, in fact, supplicating him and seeking his help after

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his death is like supplicating any other dead person which is an act of major Shirk (associating others in worship with Allah). It suffices to invoke peace and blessings on him and ask Allah to be pleased with Abu Bakr and `Umar (may Allah be pleased with them both).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Chapter on Hady, Ud-hiyah, and ‘Aqiqah

(Part No. 11; Page No. 366)

Hady offered for Tamattu‘ Hajj

Fatwa no. 1131

Q: I performed the rituals of ‘Umrah (lesser pilgrimage) in Shawwal 1395 A.H., after that I went back to my own country, and as I have decided, In sha’a-Allah (if Allah wills), to perform the obligatory Hajj this year, 1395 A.H. will I be required to offer a Fidyah (ransom for a willful violation of a prohibition or obligation while in the ritual state for Hajj and ‘Umrah) or not? May Allah reward you with the best!

A: The majority of Fuqaha’ (Muslim jurists) are of the opinion that you do not have to offer a Hady (sacrificial animal offered by pilgrims), because you did not perform ‘Umrah followed by Hajj during the months of Hajj in the same journey (Tamattu‘ Hajj), for you said that you returned to your country after performing ‘Umrah in Shawwal, 1395 A.H., and you did not stay in Makkah until you performed Hajj.

However, some Fuqaha’ are of the opinion that you have to offer a Hady if you performed Hajj in the same year, even if you returned to your own town or country or to a place that was further away, this is because of the general meaning of Allah’s Saying: ﴾Then if you are in safety and whosoever performs the ‘Umrah in the months of Hajj, before (performing) the Hajj, (i.e. Hajj-at-Tamattu‘ and Al-Qirân), he must slaughter a Hady such as he can afford﴿ The ruling applied and acted upon in this regard is based on the view of the Jumhur (dominant majority of scholars); which says that it is not obligatory to offer a Hady in this case.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 1820

Q: i came from Madinah to Makkah to perform `Umrah (lesser pilgrimage) in the days of Hajj without having the intention of performing Hajj unless I was to perform it on behalf of someone in return for a wage. Days later, I performed Hajj and then `Umrah on behalf of someone. I asked whether I have to offer Hady (sacrificial animal offered by pilgrims) or not. Some scholars are of the view that it is obligatory upon me to offer Hady even if I performed `Umrah for myself and Hajj on behalf of someone else. Other scholars are of the view that it is not obligatory upon me to offer Hady as I performed Ifrad Hajj (performing Hajj only) on behalf of someone else and the `Umrah which I performed has nothing to do with the Hajj I performed on behalf of the other person. Please guide me in this regard.

A: If the situation is as you have mentioned, that you have performed `Umrah without having the intention to perform Hajj unless you perform it on behalf of someone else, then you performed Hajj on behalf of someone, you should offer Hady. This applies even if you were not certain of performing Hajj when you were performing your `Umrah and even if you were performing `Umrah for yourself and Hajj on behalf of someone else, for the general meaning of Allah's saying, ﴾Then if you are in safety and whosoever performs the 'Umrah in the months of Hajj, before (performing) the Hajj, (i.e. Hajj-at-Tamattu' and Al-Qirân), he must slaughter a Hady such as he can afford﴿ Allah has included whoever intends to perform Hajj

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when performing `Umrah and whoever did not intend Hajj while performing `Umrah. He (Exalted be He) also included whoever performs Hajj and `Umrah for themselves and also whoever performs `Umrah for themselves and Hajj on behalf of someone else. Allah (Exalted be He) considers this Tamattu` Hajj (combining Hajj and `Umrah with a break in between) and therefore, a Hady should be offered.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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First question of Fatwa no. 4709

Q 1: I am an Egyptian student. I went to Saudi Arabia in Ramadan to perform `Umrah (lesser Hajj). I did so then I went to Jeddah to work and try to remain there until the time of Hajj. I actually stayed there until Dhul-Qa`dah, then I went to Makkah, performed `Umrah and returned to Jeddah. I continued working until the time of Hajj when I entered Ihram (ritual state for Hajj and `Umrah) with the intention of performing Ifrad Hajj (Hajj only). I finally performed Hajj. Is it obligatory on me to offer Hady (sacrificial animal offered by pilgrims)?

A: According to the proper opinion of scholars, it is obligatory on you to offer the Hady of Tamattu` (combining Hajj and `Umrah with a break in between). this is because you performed `Umrah in the months of Hajj. Your return to Jeddah after the performance of `Umrah does not interrupt your Tamatu`.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 5357

Q: We are a group of illiterate pillgrims, when we arrived to Al-Sa`diyyah the place where we should assume Ihram (ritual state for Hajj and `Umrah), we intended to go to Al-Madinah first to visit the grave of the Messenger (peace be upon him), therefore we asked the guide in Al-Sa`diyyah who was assigned by the government, he replied that we could assume Ihram here in Al-Sa`diyyah, perform two Rak`ahs (units of prayers) and say: "Labayka Allahuma `Umrah", then offer Tawaf (circumambulation around the Ka`bah) and Sa`y (going between Safa and Marwah during Hajj), after that we are released from Ihram and can go to Al-Madinah to offer Salah (prayer) in Al-Masjid Al-Nabawy (the Prophet's Mosque in Madinah). Thereof, we assumed Ihram from Abar `Ali, then intended to offer Hajj. He told us that we will be exempted from offering Hady (sacrificial animal offered by pilgrims) or Sawm (Fast) in this case. And as we arrived to our city - which is Jizan - some people told us that this was impermissible except by offering Hady or fasting. Please advise us of the solution to this problem. May Allah reward you amply.

A: This issue is controversial among scholars, as some of them are of the view that it is obligatory to offer Hady or to fast, while others are of the view that it is not. But the preponderant opinion is that each one of you has to offer Hady, and since you can not do this, as you have already returned to your city, you should fast for ten days, knowing that the Hady should be sacrificed inside the Makkan Sanctuary, and it should be distributed to the poor, and you are permitted to eat from it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 10727

Q 1: I performed Hajj with my wife in 1406 A.H. i lost my money and personal documents. i neither slaughtered Hady (sacrificial animal offered by pilgrims) nor observed Sawm (fasting) for ten days. One of my relatives slaughtered Hady on the third day of `Eid-ul-Adha (the Festival of the Sacrifice). is this enough? Please advise, may Allah reward you. What should I do? What is the Kaffarah (expiation)?

A: A person performing Hajj, whether Qiran (combining Hajj and `Umrah simultaneously) or Tamattu` (combining Hajj and `Umrah with a break in between), should slaughter Hady in Makkah. If they do not do so, they should observe Sawm for ten days, three of which are during Hajj and seven after returning home. As you have neither slaughtered Hady nor observed Sawm, both you and your wife should slaughter a sheep as an Ud-hiyah (sacrificial animal offered by non-pilgrims) in Makkah. If your relative slaughtered Hady on your behalf in Makkah, this would be enough, provided that it was with your permission.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa no. 3594

Q 1: a man combined Hajj and `Umrah simultaneously, and performed all the rituals of Hajj. In the days of Mina, he slaughtered an Ud-hiyah (sacrificial animal offered by non-pilgrims), but did not slaughter Hady (sacrificial animal offered by pilgrims) due to ignorance, until the end of the days of Mina. Should he slaughter Hady?

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A: If the case is as you have mentioned, that man should slaughter Hady for Qiran (combining Hajj and `Umrah simultaneously) in Makkah, and he can eat from it. He can also authorize someone to slaughter it on his behalf in Makkah. The Ud-hiyah he slaughtered does not exempt him from slaughtering Hady.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 4346

Q: i entered the state of ihram (ritual state for Hajj and `Umrah) with the intention of performing Qiran Hajj (combining Hajj and `Umrah simultaneously), and i ended the state of ihram after offering Salat-ul-`Eid (the Festival Prayer) and after throwing pebbles (at the stone pillars during Hajj). However, i did not slaughter Hady (sacrificial animal offered by pilgrims); what should i do now? I performed this Hajj twenty three years ago. Please advise, may Allah guide you always.

A: If the case is as you mentioned, that you performed Qiran Hajj, and you did not slaughter Hady, you should do it in Makkah whether you do it yourself or through a trusted authorized person, as Allah says, ﴿Then if you are in safety and whosoever performs the 'Umrah in the months of Hajj, before (performing) the Hajj, (i.e. Hajj-at-Tamattu' and Al-Qirân), he must slaughter a Hady such as he can afford﴾ (Surah Al-Baqarah, 2: 196). If you cannot slaughter Hady, you should observe Sawm (fasting)

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for ten days, whether consecutively or separately. You should hasten to do this as soon as possible.

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Fatwa no. 8402

Q: I performed Qiran Hajj (combining Hajj and `Umrah simultaneously) this year with my wife. I intended to slaughter two sheep as Hady (sacrificial animal offered by pilgrims). However, one of my companions in Hajj, who had also performed Qiran Hajj with his wife, told me that he heard that one animal is enough for both the husband and wife. He heard this in the Khutbah (sermon) of Salat-ul-`Eid (the Festival Prayer) in Al-Masjid Al-Haram (the Sacred Mosque in Makkah). Thus, I slaughtered one animal. I ate part of it; distributed another part among our companions who did not slaughter Hady; and distributed the rest among the needy people. Other people told me that I committed a mistake, and that it was not enough to slaughter one animal for both the husband and wife, unless in `Eid-ul-Adha (the Festival of the Sacrifice), i.e. they are not performing Hajj or `Umrah. What should I do so that our Hajj is valid?

A: A person who performs Qiran Hajj or Tamattu` Hajj (combining Hajj and `Umrah with a break in between) should slaughter Hady, which is a sheep, one seventh of a camel or one seventh of a cow. If they can not do so, they should observe Sawm (fasting) for three days during Hajj

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and seven days after returning home. As your intention was to slaughter for yourself and your wife, you should slaughter another Hady for both of you. As for Ud-hiyah (sacrificial animal offered by non-pilgrims), you only need to sacrifice one for the household, as the Prophet (peace be upon him) used to slaughter one Ud-hiyah for himself and his household.

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Fatwa no. 13325

Q: I work as a pilgrim's guide. Many pilgrims charge proxies to slaughter sacrificial animals on their behalf during Hajj, whether these animals are sacrificed for Tamattu` Hajj (combining Hajj and `Umrah with a break in between) or Qiran Hajj (combining Hajj and `Umrah simultaneously) or as Ud-hiyah (sacrificial animal offered by non-pilgrims) or as Fidyah (ransom) for missing a Wajib (obligatory part of Hajj) or as Sadaqah (voluntary charity). Some of these proxies are sometimes unable to slaughter these sacrificial animals on behalf of the pilgrims due to compelling reasons. Please give us a reply to the following two questions: 1- Do these proxies have to slaughter the sacrificial animals after the Days of Tashriq (11th, 12th and 13th of Dhul-Hijjah)? 2- Is it permissible for them to delay slaughtering until the Days of Tashriq of the next Hajj?

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I extend my best regards and deep appreciation to Your Eminence for illustrating the relevant Islamic ruling which will be helpful to the pilgrims and their proxies. May Allah grant you success, make you a source of benefit to all Muslims, reward you with the best on their account and may He protect and guard you!

A: Hady (sacrificial animal offered by pilgrims) offered for Tamattu` or Qiran Hajj has to be slaughtered at its prescribed time which starts from the Day of Sacrifice (10th of Dhul-Hijjah) and continues until the last of the three Days of Tashriq. As for offering sacrificial animals for missing a Wajib (an obligatory part of Hajj) or committing an unallowable act during Hajj or even as Sadaqah, these have to be slaughtered after the occurrence of their relevant causes, no matter whether during, before or after the prescribed days of slaughtering. It is necessary to do it as soon as possible. It is however, permissible to delay it until some time later.

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The fourth question of Fatwa no. 4457

Q 4: if a person does not find a sacrificial animal or it is not possible for him to get it until after the 15th of Dhul-Hijjah then he gets one, is it permissible for him to slaughter it? What is the ruling on a resident if he is incapable at the beginning of Hajj and then gets the sacrificial animal, should he slaughter it or is it too late?

A: Firstly: A person who performs Tamattu` Hajj (combining Hajj and `Umrah with a break in between) or Qiran Hajj (combining Hajj and `Umrah simultaneously) must offer Hady (sacrificial animal offered by pilgrims) on the Day of `Eid-ul-Adha or in the three days of Tashriq (10th, 11th, 12th of Dhul-Hijjah) and if he can not, he should fast for three days in Hajj

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and seven days when he returns home. It is not permissible for him to delay what is incumbent upon him with the ability to do so.

Secondly: For those who do not offer Hady (sacrificial animal offered by pilgrims) of Tamattu` at its due time due to their inability, then become able to slaughter it, before observing fasting, to make up for it, they do not have to perform it at anytime in Makkah. They should repent to Allah from their negligence and should not repeat this action again whether they delayed it intentionally or due to negligence.

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First question from Fatwa no. 12923

Q 1: I performed Hajj when I was about 16 years old, but I did not find a Hady (sacrificial animal offered by pilgrims) at the time, so I fasted three days in Makkah and there were still seven days remaining, but Satan incited me not to fast them. Now, I am almost 60 years old, I hope that your Eminence will clarify for me what to do. Do I have to pay Fidyah (ransom)? Or should I fast? Knowing that I performed Hajj again after that incident that occured during my first Hajj. May Allah keep you safe.

A: You should offer a sacrifice in Makkah and distribute it to the poor there, and you are permitted to eat from its meat. It is also permissible for you to delegate a trustworthy person to do this

on your behalf in Makkah and you should offer Tawbah (repentance) to Allah (Exalted be He).

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The second question of Fatwa No. 10741

Q 2: if there is difficulty in getting the Hady (sacrificial animal offered by pilgrims) in Mina, is it permissible for me to search for it outside Mina; in the outskirts of Makkah?

A: A person intending to perform Tamattu` Hajj (combining Hajj and `Umrah with a break in between) and Qiran Hajj (combining Hajj and `Umrah simultaneously) has to offer a Hady for his pilgrimage. He may get it from Mina or elsewhere. However, he has to slaughter it within the boundaries of the Haram. It is authentically reported that Mina and the territories of Makkah are all valid places for offering the Hady.

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The second question of Fatwa no. 2650

Q 2: While we were performing Hajj and when slaughtering the sacrificial animals, we witnessed some people slaughtering young sheep. Others told them that this is impermissible, but they claimed it was acceptable and cited Allah's statement:

﴾he must slaughter a Hady such as he can afford﴿ **knowing that they are considerably well versed in Shari`ah (Islamic law), and some pilgrims ask them regarding some matters of the rituals of Hajj. Kindly explain to us the ruling in this regard. is it permissible to slaughter young sheep under the age stipulated by islamic law? Is there any condition with regard to the age of animals slaughtered as in the case of Ud-hiyah (sacrificial animal offered by non-pilgrims)? What is the meaning of Allah's statement:** ﴾he must slaughter a Hady such as he can afford﴿

A: The Shar`y (Islamically lawful) evidence indicates that a six-month old sheep are adequate as a sacrifice and so are one-year old goats, a two-year old cow, and a five-year old camel. Anything younger than that does not count as a Hady (sacrificial animal offered by pilgrims) or Udhiyah. This is what the Qur'an refers to in the relevant Ayah, because the texts of the Qur'an and Sunnah explain one another.

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The third and seventh questions of Fatwa no. 2897

Q 3: are the conditions of Hady (sacrificial animal offered by pilgrims) the same as those of the Ud-hiyah (sacrificial animal offered by non-pilgrims)? Is it permissible to offer a young and lean sheep?

A: Yes, the conditions of Hady are not different from that of Ud-hiyah. A person should avoid one-eyed animals whose defects are obvious, lame animals which are obviously lame, sick animals whose sickness is obvious,

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and emaciated animals that no one would choose. As for the minimum age that the animal should reach, it is six months for sheep, a year for goats, two years for cows and five years for camels. It is impermissible to offer an animal younger than this age as Hady, Ud-hiyah (sacrificial animal offered by non-pilgrims) or `Aqiqah (sacrifice for a newborn).

Q 7: Is it permissible for a pilgrim who performs Qiran Hajj (combining Hajj and `Umrah simultaneously) to buy the Hady from Miqat (sites for entering the ritual state for Hajj and `Umrah) or should he bring it from his town?

A: It is permissible for a pilgrim who performs Qiran Hajj to buy the Hady from Miqat, from a place before or after it, to bring it from his town, or to buy it from `Arafah.

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Tenth question from Fatwa No. 2392

Q 10: Is it permissible for every seven pilgrims who intend to perform Tamattu` Hajj (combining Hajj and `Umrah with a break in between) to share in offering a camel as a Hady (sacrificial animal offered by pilgrims) and will it be sufficient for all of them or does each one of them have to offer a sheep?

A: It is permissible for every seven people to share in offering a camel either as a Hady or as Ud-hiyah (sacrificial animal offered by non-pilgrims) if this camel has reached the age of five in which case Arabs describe it as a Thaniy (a five-year-old camel). A sheep is sufficient for one person if it is six months old while a goat is sufficient for one person if it is one year old.

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One seventh of a camel or a cow is sufficient for a person who performs Tamattu` Hajj (combining Hajj and `Umrah with a break in between) or Qiran Hajj (combining Hajj and `Umrah simultaneously) and is also sufficient for a person who offers Ud-hiyah. This is based on the Hadith reported on the authority of Jabir (may Allah be pleased with him) who said: «The Messenger of Allah (peace be upon him) enjoined us to have each seven of us sharing in offering a camel or a cow as sacrifice.» Agreed upon by Al-Bukhari and Muslim. In another narration, he said that the Messenger of Allah (peace be upon him) said to them: «Let every seven persons join in a camel or a cow for offering sacrifice.» Narrated by Al-Burqany in his Sahih according to the conditions of Al-Bukhari and Muslim. In another narration, Jabir said: «We joined the Messenger of Allah (peace be upon him) in Hajj and `Umrah and seven persons shared in the sacrifice of an animal. A person said to Jabir: Can seven persons share in the sacrifice of a cow as they share in a camel? He said: It is also a sacrifice.» Narrated by Muslim.

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The fourth and fifth question of Fatwa no. 3635

Q 4: Is it permissible for some well-off people to offer one cow as a sacrificial animal on the day of Sacrifice (10th of Dhul-Hijjah) claiming that it is equal to seven sheep or horned rams? Is it lawful for them to eat its meat? Which is more favored by Allah; slaughtering of a sacrificial animal or eating from its meat?

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A: a cow or a camel suffices seven people as a Hady (sacrificial animal offered by pilgrims) or Ud-hiyah (sacrificial animal offered by non-pilgrims). It is an act of Sunnah for whomever slaughters a Hady or Ud-hiyah to keep one-third of its meat, to give one-third as charity to the poor, and give the rest to relatives and neighbors, etc.

Q 5: Is the collective participation of seven people in one sacrificial animal permitted by the Messenger of Allah (peace be upon him) general or only under legal excuse? We read that Malik prefers slaughtering a ram to a camel.

A: The difference in the offerings a servant makes seeking Allah's nearness depends on the difference in its nature and value, and the intention of the servant. As for seven people sharing in a cow or a Badanah (a camel) as a sacrificial animal, this is general and not specific to whether there are excuses or not.

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The first question of Fatwa no. 6138

Q 1: is it permissible to slaughter the Hady (sacrificial animal offered by pilgrims) outside Makkah, i.e. in the homeland of the person who is performing Hajj?

A: The place where the Hady should be slaughtered is Makkah, so the Hady for all types of Hajj should be slaughtered inside Makkah. It is not permissible to slaughter it in the homeland of the person performing Hajj outside

Makkah. This is permissible only if the sacrificial animals allocated for Hady are about to perish before arriving in Makkah. In this case, it should be slaughtered wherever it is which will be sufficient. The same ruling goes for Al-Muhsar (a person who intends Hajj or `Umrah but can not because of an obstacle or hindrance), he should slaughter his sacrificial animal wherever he is hindered.

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First question from Fatwa no. 5276

Q 1: allah (Exalted be He) says: ﴿eat thereof, and feed the poor who does not ask (men), and the beggar who asks (men).﴾ **Who are these people?**

**A: Al-Qani`** (the poor) is the one who is content with what he is given, and Al-Mu`tarr (beggar) is the one who comes to you and rubs shoulders with you so that you will give him some meat, but does not ask for it. Al-Qani` is also suggested to be the one who is too proud to ask while Mu`tarr is the one who does ask.

This Ayah means: Allah (Exalted be He) has created and subjected camels, cows and sheep wherein there are many benefits for man. Allah has prescribed us to slaughter them as Hady (sacrificial animal offered by pilgrims) during Hajj and `Umrah and as Ud-hiyah (sacrificial animal offered by non-pilgrims)

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in `Eid-ul-Adha (the Festival of the Sacrifice) to draw nearer to Him. Moreover, Allah commands us to eat from this sacrifice and to feed the needy and beggars who are too proud to ask for it. This is so that we will have some sympathy with them, hope for the reward and thank Allah for His Blessings.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 6157

Q: Last Hajj season, my wife and I performed the Faridah (obligatory act) of Hajj, Praise be to Allah for this. We performed it according to the authentic Sunnah (whatever is reported from the Prophet) of the Messenger of Allah (peace be upon him). We performed Tamattu` Hajj (combining Hajj and `Umrah with a break in between), but at the time of offering the Hady (sacrificial animal offered by pilgrims), we were very exhausted and had no time to search for poor people to give it to them. Therefore, we took one third of it with us and kept the rest in the butchery. We did not have a car to carry it at that time. After returning to the Emirates where we work, we had read a fatwa issued from Al-Azhar that our act does not suffice, and that whoever does this will not be considered to have fulfilled offering the Hady. Accordingly, I became very confused regarding the validity of this act. If it is valid, what is the ruling on performing the Faridah of Hajj? Was this sufficient for me or not? I want to feel assured about this, May Allah reward you amply.

A: If the reality is as you mentioned, your Hajj is valid, and offering the Hady will not be influenced by not distributing it to the poor, rather, it is sufficient for you even if it was not distributed.

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But it is better for whoever offers it, or their delegate, to distribute it, to ensure the prevalence of its benefit.

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Fatwa no. 3521

Q: I performed Hajj in 1400 A.H. When it was time to offer Hady (sacrificial animal offered by pilgrims), I ran a temperature which made me suffer a lot. Next to me were some people of Khauya (people who participate in the organization of services offered to pilgrims) who work for the Saudi Ministry of Interior. I gave them the sacrificial animal to slaughter on my behalf. They tied it to their tent and promised to slaughter it on my behalf. I forgot to tell them my name and I do not know any of them. I only know that they live in Makkah. Though they showed signs of righteousness, I have now started to doubt whether they offered the sacrificial animal on my behalf or not. Please inform me of the ruling may Allah reward you with best and protect you.

A: If the reality is as you have mentioned, this will serve as nominating them as proxies to slaughter the sacrificial animal on your behalf. Nothing else is required of you as Allah (Exalted be He) never burdens a person beyond their ability. There is no blame on

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you if they do not slaughter it. It is they who will bear the blame. There is also nothing wrong with forgetting to tell them your name as it is sufficient that, upon offering it, they hold the intention to slaughter it on behalf of the person who gave it to them.

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The sixth question of Fatwa no. 9818

Q 6: is it permissible to distribute the price of the Hady (sacrificial animal offered by pilgrims) instead of slaughtering it, for sometimes in Mina it is buried in dust without anyone eating from it? Is it permissible to slaughter the Hady in Egypt for example or in the homeland of the person performing Hajj?

A: First: It is not sufficient to pay the price of the Hady.

Second: It is not sufficient to slaughter it outside Makkah and outside the Haram (Sacred) Zone around it.

Third: If you can not find any of the poor to take it in Mina, you may slaughter it inside Makkah because there are many poor people there.

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Second question from Fatwa no. 12084

Q 1, 2: is it permissible for a person who has to offer a Hady (sacrificial animal offered by pilgrims) or a Fidyah (ransom) during Hajj, if he does not find any needy people to take the meat of the sacrifice as charity, to bring it to the pilgrims' encampment so that it may be cooked in the encampment kitchen without giving it in charity? Is it permissible for us to slaughter our sacrifices in Makkah or `Arafah then bring them to Mina afterwards?

A: First: The Hady (sacrificial animal offered by pilgrims) that should be offered by a pilgrim who performs Tamattu` Hajj (combining Hajj and `Umrah with a break in between) or Qiran Hajj (combining Hajj and `Umrah simultaneously) or whatever is driven to the sanctuary (territories of Makkah) as sacrifice should be divided into three parts, and there is no harm if the person eats more than one third of the sacrifice.

Second: It is not permissible for the pilgrim to eat from the obligatory sacrifices other than Hady for Tamattu` Hajj (combining Hajj and `Umrah with a break in between) or Qiran Hajj (combining Hajj and `Umrah simultaneously). This applies to the sacrifice offered as a Fidyah (ransom) of having an ailment of the head during Hajj, as compensation for missing a ritual of Hajj, like the expiation for hunting during Hajj, or a vow or so. It is not permissible for a person who is obligated to offer them to eat from them. They should be given in charity to the poor of Makkah whether obligated in Makkah or for Ihram.

Third: Slaughtering the Hady for Tamattu` Hajj or Qiran Hajj should be done in Mina or in Makkah or any place in the territories of Makkah. It is authentically reported that the Prophet (peace be upon him) slaughtered his Hady in Mina and said: ﴾I have slaughtered here and Mina is a place for slaughtering and the roads of Makkah are all roads and places for slaughtering.﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 2814

Q: I traveled this year to perform the obligation of Hajj with the intention of performing Qiran Hajj (combining Hajj and `Umrah simultaneously). After performing all the rites of Hajj and `Umrah, on the day of slaughtering the Hady (sacrificial animal offered by pilgrims) I found that I had lost all the money I had which was 450 Saudi Riyal. I did not know whether it was stolen from me, or I just left it somewhere. Due to all this, I could not offer a sacrificial animal and intended to make it up by fasting. However, when I decided to fast the prescribed three days, I came down with the flu and I went to the hospital in Makkah. I was given the necessary medications, but I could not offer Sawm (Fast). After a while, I returned to the city of Riyadh in a hired car. By the time I arrived in Riyadh, my sickness worsened and I had to go to Al-Sharq hospital. After being examined, I was given the necessary medication and I was in no way able to fast. Is it permissible to offer Sawm after recovering from my illness? What should I do in this regard, knowing that I had the intention of offering the sacrificial animal but it was the Divine Decree. I hope your honor will give me your Fatwa in this regard. May Allah make you benefit to the religion of Islam.

A: If it is as you have mentioned that you entered Ihram (ceremonial state for Hajj and `Umrah) for Qiran Hajj (combining Hajj and `Umrah simultaneously) and after performing them, you lost your money and could not afford a Hady (sacrificial animal offered by pilgrims), then you are required to fast for three days in Hajj, and seven when you return to your country or place of residence. But as you mentioned that you remained sick until you returned to Riyadh and you could not offer Sawm, then you must fast ten days in your place of residence which is Riyadh, or anywhere when you are able and in a good condition.

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However, if you are able to offer a sacrificial animal in your home country, then you are not permitted to offer Sawm, and you should offer the Hady in Makkah yourself, or delegate someone else to do it on your behalf.

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The eleventh question of fatwa No. (1734)

Q 11: someone who performed Hajj had to offer a sacrificial animal but he could not get one on the first day of `Eid-ul-Adha (the Festival of the sacrifice) or on all the Days of Tashriq (11th, 12th and 13th of Dhul-Hijjah). However, now it is the last day of Tashriq. should he stay behind to observe sawm (fast) for three days or what should he do?

A: If someone is liable to a Hady (sacrificial animal offered by pilgrims) for performing Tamattu` Hajj (combining Hajj and `Umrah with a break in between) or Qiran Hajj (combining Hajj and `Umrah simultaneously) but could not find it at the time of slaughtering for a valid Shar`y (Islamic legal) excuse, and misses the days during which the person who could not get a Hady may observe Sawm for three days, he should observe Sawm for ten complete days when he returns home. In fact, he may not lag behind in Makkah to observe Sawm for the three days as the time for observing them has elapsed.

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The third question of Fatwa no. 4221

Q 3: is it permissible for a person who did not perform the Hady (sacrificial animal offered by pilgrims) and has to observe sawm (fast) seven days when he returns home to separate these days? What is the ruling on a person who observed sawm for two days only and forgot to fast the third until he returned home and made up for it with the other seven days?

A: It is permissible to fast the seven days mentioned in Allah's saying: ﴾and seven days after his return (to his home)﴿ consecutively or separately. There is no sin on a person who forgets one of the three days then fasts that day when he returns to his hometown.

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The first question of Fatwa No. (13701)

Q 1: many years ago, I performed Hajj but I did not salughter a sacrificial animal on account of lack of provisions. I was then told to observe Sawm (fast) for three days during Hajj in addition to another seven days after returning home. However, I forgot to observe Sawm (fast) for three days during Hajj as well as the other seven days after returning home. What shall I do, may Allah reward you well?

A: You will be liable to observe Sawm for ten days if you performed Qiran Hajj (combining Hajj and `Umrah simultaneously) or Tamattu` Hajj (combining Hajj and `Umrah with a break in between). However, if you performed

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Ifrad Hajj (performing Hajj only) preceded by no performance of `Umrah (lesser pilgrimage) during the months of Hajj, you will be liable to neither slaughtering a sacrificial animal nor observance of Sawm. However, if you now can afford a Hady (sacrificial animal offered by pilgrims) so that you or your trustworthy nominee may slaughter it in Makkah, it will suffice you and you will not have to observe Sawm.

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Ifrad Hajj does not require offering Hady

Fatwa no. 6443

Q: is it valid to perform Hajj without offering a Hady (sacrificial animal offered by pilgrims)?

A: If you assume Ihram (ritual state for Hajj and `Umrah) for Hajj only during the months of Hajj, you will not be obliged to offer Hady as it counts as Ifrad Hajj (performing Hajj only).

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Eighth question from Fatwa no. 8290

Q 8: are all residents of Saudi Arabia considered as those who are present at

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Al-Masjid Al-Haram (the Sacred Mosque in Makkah)? Or does this apply only to the citizens or those living inside Makkah?

A: People of knowledge have held different opinions on the meaning of: ﴿This is for him whose family is not present at Al-Masjid-Al-Harâm (i.e. non-resident of Makkah).﴾ But the preponderant opinion is that they are the inhabitants of Makkah.

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The fourth question of Fatwa no. 6900

Q 4: what is the ruling on performing Qiran Hajj (combining Hajj and `Umrah simultaneously) without slaughtering, feeding poor people, or observing Sawm (fasting)? Given that this person left Makkah, Hajj is over and they are now far from the Sacred House of Allah.

A: This person should slaughter an animal which will be sufficient as an Ud-hiyah (sacrificial animal offered by non-pilgrims), because they performed Qiran Hajj. This should be done in Makkah, whether in person or by the authorization of a trusted person who distributes it among the poor people. They may also eat from it and distribute part of it among whoever they want. If they can not slaughter an animal, they should observe Sawm for ten days.

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Ud-hiyah (sacrificial animal offered by non-pilgrims)

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evidence for the validity of Ud-hiyah

Fifth question from Fatwa no. 5179

Q 5: Does the Glorious Qur'an contain any text regarding Ud-hiyah? And in which Ayah is it mentioned?

A: It is narrated on the authority of Qatadah, `Ata' and `Ikrimah that the meaning of Salah and slaughtering in Allah's saying: ﴿Verily, We have granted you (O Muhammad صلى الله عليه وسلم) Al-Kauthar (a river in Paradise).﴾ ﴿Therefore turn in prayer to your Lord and sacrifice (to Him only).﴾ i.e. Salat-ul-`Eid and slaughtering of the Ud-hiyah. **The correct meaning** is: Allah commanded His Messenger Muhammad (peace be upon him) to make his Salah -whether obligatory or supererogatory- and his slaughtering, purely for Allah Alone who has no partner with Him as in His saying to his Messenger (peace be upon him): ﴿Say (O Muhammad صلى الله عليه وسلم): "Verily, my Salât (prayer), my sacrifice, my living, and my dying are for Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists).﴾ ﴿"He has no partner. And of this I have been commanded, and I am the first of the Muslims."﴾

As for the Sunnah regarding offering the Ud-hiyah, it is authentically reported from the sayings and actions of the Prophet (peace be upon him). Every ruling does not necessarily have to be detailed in the Qur'an, as it is enough for it to be proven by the Prophet (peace be upon him) because of Allah's (Exalted be He) saying: ﴿And whatsoever the Messenger (Muhammad صلى الله عليه وسلم) gives you, take it; and whatsoever he forbids you, abstain (from it).﴾

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and His saying: ﴿And We have also sent down unto you (O Muhammad صلى الله عليه و سلم) the Dhikr [reminder and the advice (i.e. the Qur'ân)], that you may explain clearly to men what is sent down to them﴾ and His saying: ﴿He who obeys the Messenger (Muhammad صلى الله عليه وسلم), has indeed obeyed Allâh﴾ along with other Ayahs that have the same meaning.

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The second question of Fatwa no. 10809

Q 2: Are non-pilgrims required to offer Ud-hiyah (sacrificial animal offered by non-pilgrims)? Is it permissible for a group of non-pilgrims to share in one sacrificial animal, and does it count as Ud-hiyah for every one of them? Awaiting our reply, may Allah reward you .

A: It is an act of Sunnah for the able Mukallaf (person meeting the conditions to be held legally accountable for their actions) to offer Ud-hiyah, and it permissible for seven people to share in a camel over five years of age, or in a cow over two years old. A goat of one year or more, or a sheep of six months or older suffices a man and his household.

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The first and second questions of Fatwa no. 9563

Q 1: what is ruling on the Ud-hiyah (sacrificial animal offered by non-pilgrims)? Is it better to distribute the meat cooked or uncooked? It is said that it is impermissible to cook or break the bones of the meat of the third to be given in charity.

A: Ud-hiyah is a collective Sunnah (supererogatory act of worship following the example of the Prophet), whereas some scholars are of the view that it is an individual obligation. Distributing it cooked or uncooked is a flexible matter. However, a person should eat part of it, gift a part of it, and give a part of it in charity.

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Q 2: i saw in Mina, that the Islamic Bank slaughters Hady (sacrificial animal offered by pilgrims) on behalf of the pilgrims. Is it better to buy and slaughter the Hady myself or give the money to the bank? It should be noted that those who slaughter these sacrifices outside the bank do not distribute it and after that it is thrown away. Appreciate your guidance, may Allah guide you!

A: It is better to buy and slaughter the Hady yourself or to entrust someone else to slaughter it on your behalf. You should not leave the sacrifice without distribution. Moreover, eating from it is an act of Sunnah.

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The third question of Fatwa no. 9525

Q 3: Some people claim that it is impermissible to slaughter Ud-hiyah (sacrificial animal offered by non-pilgrims) after the `Asr (Afternoon) Prayer on the days of `Eid-ul-Adha (the Festival of the Sacrifice). Is this true, or can it be slaughtered until sunset?

A: It is unanimously agreed upon that it is permissible to slaughter Ud-hiyah after the `Asr Prayer on the days of `Eid-ul-Adha and the three Days of Tashriq (11th, 12th and 13th of Dhul-Hijjah), and the preponderant opinion is that it is permissible also on the nights of the Days of Tashriq.

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Fatwa No. (5)

Q: what is your opinion on a group of people who bought a cow and divided it into seven parts, intending the part of each man to be on behalf of him and his family. Is this sufficient?

A: The issue in question is an object to two conflicting views of scholars:

The first:

It is permissible

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to have a share of one seventh of a camel and a cow by analogy with the permissibility of having a share in a sheep to be given on behalf of a man and his family, for the latter is substantiated by evidence.

The second:

It is impermissible to have a share of one seventh of a camel or a cow. Adherents of such an opinion hold that the basic principle is impermissibility of such a sharing. According to them, Qiyas (analogy) in such a case is invalid as Qiyas is invalid and may not be considered in case it conflicts with a Nass (religious texts). Nass is the evidence denoting that a camel or a cow is sufficient to be slaughtered on behalf of seven. It is recorded by Imam Ahmad on the authority of Hudhayfah (may Allah be pleased with him) that he said: ﴿During his Hajj, the Prophet (peace be upon him) allowed a cow to be shared by seven Muslims (in sacrifice).﴾ Moreover, Jabir (may Allah be pleased with him) is reported to have said: ﴿We joined Allah's Messenger (peace be upon him) in Hajj and `Umrah and seven persons shared in the sacrifice of an animal. A person said to Jabir (may Allah be pleased with him): Can seven persons share in the sacrifice of a Badnah (a camel) as they share in al-Jazur (a cow)? He, (Jabir) said: It (al-Jazur) is nothing but one among the budun.﴾ (Related by Muslim.) Furthermore, Al-Tahawy in Sharh Ma`ani Al-Athar reported the same on the authority of Anas (may Allah be pleased with him) as the custom of the Companions of the Messenger of Allah (peace be upon him).

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He said: ﴿The Companions of the Prophet (peace be upon him) used to share in the sacrifice the camel and the cow, each between seven persons.﴾ Among the adherents of the impermissibility of such a sharing from among the Imams of the Salafiyyah (those following the way of the righteous predecessors) are Sheikh `Abdullah ibn `Abdul-Latif, Sheikh Abdullah Abu Butayn and the Mufti of K.S.A. Sheikh Muhammad ibn Ibrahim, may Allah show mercy to all of them.

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The third question of Fatwa no. 2194

Q 3: What is the ruling on a person who wants to offer an Ud-hiyah (sacrificial animal) or deputize someone to sacrifice it on his behalf, should he abide by the acts that are forbidden for pilgrims during the first ten days of Dhul-Hajjah? What is the ruling if I intend to offer a sacrifice and my father or another person assuming Ihram offers it on my behalf, is it permissible for me not to abide by the acts forbidden for pilgrims during the first ten days of Dhul-Hajjah?

A: a person who intends to offer Ud-hiyah should not get his hair or skin hair cut or his nails trimmed after the first day of Dhul-Hijjah until he offers his Ud-hiyah. It has been narrated by the Six Hadith Compilers (Muslim, Abu Dawud, Al-Tirmidhy, Al-Nasa'y, and Ibn Majah) except for Al-Bukhari (may Allah be Merciful with them) on the authority of Um Salamah (may Allah be pleased with her) that the Messenger of Allah (peace be upon him) said, ﴾If anyone has in his possession a sacrificial animal to offer as a sacrifice (on `Eid-ul-Adha), he should not get his hair cut and nails trimmed after he has entered the first days of Dhul-Hijjah.﴿ and the wording of the narration of Abu Dawud, Muslim and Al-Nasa'y is: ﴾Anyone who has a sacrificial animal meant to be offered as sacrifice, and he enters the month of Dhul-Hijjah should not get his hair cut or nails trimmed until he has sacrificed the animal.﴿

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This rule applies whether he slaughters it himself or authorizes someone else to slaughter it for him. As for those who will authorize someone to slaughter on their behalf, they should not abide by the acts forbidden for pilgrims during the first ten days of Dhul-Hajjah because there is no reported text in this regard. This is not Ihram, for the Muhrim is the one who intends to perform Hajj or `Umrah.

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The first question of Fatwa no. 1149

Q 1: Which is better for sacrifice, a ram or a cow?

A: the best animal for sacrifice is a camel, then a cow, then a sheep, then a share of a camel or cow, because the Prophet (peace be upon him) said concerning Jumu`ah (Friday) Prayer, ﴾"...whoever goes for the prayer (in the first hour i.e. early), it is as if he had sacrificed a camel (in Allah's cause); and whoever goes in the second hour it is as if he had sacrificed a cow; and whoever goes in the third hour, then it is as if he had sacrificed a horned ram; and if one goes in the fourth hour, then it is as if he had sacrificed a hen; and whoever goes in the fifth hour then it is as if he had offered an egg..."﴿

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The point here is that there is an order of preference between camels, cows and sheep in drawing close to Allah through the sacrifice. Undoubtedly sacrifice is one of the greatest acts of worship through which we may draw closer to Allah. A camel is more valuable and more useful. This is the view of the three Imams Abu Hanifah, Al-Shafi`y, and Ahmad.

Imam Malik said: The best is a young sheep, then a cow, then a camel, because the Prophet (peace be upon him) sacrificed two rams, and he (peace be upon him) did not do anything but that which was best.

The answer to this is:

The Prophet (peace be upon him) sometimes chose the option that was not the best option out of kindness to his Ummah (nation), because they follow his example. He (peace be upon him) did not want to make things difficult for them. He stated that the best was a camel, then a cow, then a sheep, as stated above. Allah knows best.

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Fatwa no. 1490

Q: I work in the Saudi city of Al-Ta'if. My work conditions did not allow me to spend `Eid-ul-Adha (the Festival of the Sacrifice) with my wife who was staying at her father's house. Am I required to offer Ud-hiyah (sacrificial animal offered by non-pilgrims)?

A: It seems that you are asking about whether you are required to offer Ud-hiyah for not spending `Eid-ul-Adha with your family. If this is the purpose of your question, you should know that offering Ud-hiyah is basically an act of Sunnah (commendable act) which a Muslim offers on behalf of themselves and their family. Though, according to the precepts of Shari`ah (Islamic Law), a person is granted reward for offering an act of Sunnah, they will not be subjected to any sort of punishment if they neglect doing it. Accordingly, nothing is required of you for not offering Ud-hiyah. However, it is preferable, if you are wealthy enough, to offer it regularly in future in order to follow the Prophet's line of conduct, regardless of whether you slaughter it at home or at work. It is, however, preferable to offer it at home as this will be of much more benefit. If your question is intended for something else, you have to clarify it.

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Fatwa no. 2416

Q: Is it permissible to share in the Ud-hiyah (sacrificial animal offered by non-pilgrims), and how many Muslims are allowed to share one Ud-hiyah?

Should those who share be from one family? Is sharing in Ud-hiyah an act of Bid`ah (innovation in religion)?

A: It is permissible for a man and his household to offer a sheep as an Ud-hiyah. The evidence is the authentic report narrated from the Prophet (peace be upon him) that he used to offer a sheep as Ud-hiyah for him and his family. (Agreed upon by Al-Bukhari and Muslim). It is also related by Malik, Ibn Majah, and Al-Tirmidhi who classified it as authentic, on the authority of `Ata' ibn Yasar who said: ﴾I asked Abu Ayyub al-Ansari: What was the case of the sacrificial animals during the lifetime of the Prophet (peace be upon him)? He said, "During the time of the Prophet (peace be upon him), a man used to slaughter one sheep for himself and his family until it came to the point that people competed with each other and they became what you now see."﴿

A Badanah or a cow may suffice as Ud-hiyah for seven people, whether they are from the same family

or not. The Prophet (peace be upon him) permitted seven of the Sahabah (Companions of the prophet) to share a she-camel or a cow without giving any further details. Allah knows best.

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Second question from Fatwa no. 1734

Q 2: i bought a sheep to sacrifice it, but it gave birth just before being slaughtered, what should i do with the new born lamb?

A: The Ud-hiyah (sacrificial animal offered by non-pilgrims) is being appointed as Ud-hiyah either by purchasing it with the intention of sacrifice, or by specifying it. Thus, if after being appointed, and before being sacrificed, it gave birth to an animal, this newly born animal should be slaughtered subsequently.

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The first and second questions of Fatwa no. 3055

Q 1: some Bedouins cook the meat of their Ud-hiyah (sacrificial animals) and do not divide them into three parts and they gather to eat from them in banquets. I told them that it is better for them to divide the meat of their sacrifices.

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They said that they all offer Ud-hiyah and they would gather to eat them one after the other. Is it permissible to break the bones of the sacrificial animal or not?

A: It is permissible for any group of people to slaughter their Ud-hiyah on any of the four days of `Eid-ul-Adha (the Festival of the Sacrifice), to break the bones of the sacrificial animals, to cook them, to eat from them together without dividing their meat. Yet it is also permissible for them to divide their meat and distribute their meat among themselves before or after cooking them and give from them in charity.

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Q 2: Someone wants to offer Ud-hiyah (sacrificial animal offered by non-pilgrims) on behalf of his dead father. Some scholars told him that it is impermissible to offer one camel for one person, and that it is better to offer one sheep. They added that the person who advised him to offer a camel was wrong as it can not be offered on behalf of anyone unless it is a group of people.

A: It is permissible to offer one sheep or camel as Ud-hiyah on behalf of the deceased. Whoever says that a camel can only be offered on behalf of a group of people is wrong. On the other hand, the sheep is sufficient as an Ud-hiyah for one person who may include his household in the reward. the camel is sufficient for one to seven people who share its price. One seventh of it is regarded an independent sacrifice for each of the seven people. The same applies to cows.

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The first, second and fourth questions of Fatwa no. 4382

Q 1: my wife and I live with my father in the same house. Is it enough to slaughter one animal as Ud-hiyah (sacrificial animal offered by non-pilgrims) for the whole family?

A: If the case is as you have mentioned, that both you and your father live in the same house, it is enough to slaughter one Ud-hiyah for all of you.

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Q 2: i married one of my cousins, but she is still living in her father's house because we have not consummated our marriage yet. is it permissible to offer Ud-hiyah (sacrificial animal offered by non-pilgrims) again after consummation?

A: Offering the Ud-hiyah does not depend on marriage or consummating marriage. It is permissible for a married or a single person to offer Ud-hiyah. It is sufficient to offer only one for you and your wife.

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Q 4: a man had his hair cut on the tenth of Dhul-Hijjah, forgetting that he will sacrifice. What is the ruling on him?

A: There is nothing wrong for him, for Allah (Glorified and Exalted be He) describes the believers as saying: ﴾Our Lord! Punish us not if we forget or fall into error﴿ According to a Hadith authentically reported from the Prophet (peace be upon him) that Allah said: "I have done that". Related by Muslim in his Sahih.

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The first and second questions of Fatwa no. 8790

Q 1: Is it permissible for a Muslim to offer a one-seventh portion of a slaughtered camel or cow as Ud-hiyah (sacrificial animal offered by non-pilgrims) while intending to include their parents, children, relatives, teachers and other Muslims in the reward? Or is the reward only exclusive to the person who offers it?

A: The Sunnah is that both a she-camel or a cow is sufficient for seven people if slaughtered as Ud-hiyah. The one-seventh portion is also sufficient for the whole family.

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Q 2: what are the flaws that invalidate Ud-hiyah (sacrificial animal offered by non-pilgrims) and those which make it reprehensible but valid? What is the best type of Ud-hiyah?

A: The invalidating flaws in Ud-hiyah and Hady (sacrificial animal offered by pilgrims) are being one-eyed, blind, obviously sick, too thin, lame, or having broken horns and ears. The best type to sacrifice is camels, then cows, and then sheep. It is also better to sacrifice the fatter and the better looking ones. As for the details of the desirable and the reprehensible, you can refer to the books of Hadith and Fiqh (Islamic jurisprudence) in this topic for more information.

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Q: What is the number of the days of Tashriq during which it is permissible for a Muslim to slaughter his Ud-hiyah (sacrificial animal offered by non-pilgrims)? When should we stop reciting Takbir (saying: "Allahu Akbar [Allah is the Greatest]") after obligatory Prayers?

A: It is permissible to slaughter the Hady (sacrificial animal offered by pilgrims) for Tamattu` Hajj (combining Hajj and `Umrah with a break in between) and for Qiran Hajj (combining Hajj and `Umrah simultaneously), or the Ud-hiyah (sacrificial animal offered by non-pilgrims) during four days; the day of `Eid-ul-Adha (the Festival of the Sacrifice) and the three days succeeding it. The time of slaughtering ends at sunset on the fourth day according to the most preponderant opinion of the scholars. The time of Takbir after obligatory Prayers ends after `Asr (Afternoon) Prayer of the fourth day.

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Fatwa no. 12432

Q: My family and that of my father, who is still alive, live in two separate houses 200m apart. Each family consists of seven individuals. is it permissible for my father and myself to offer a she-goat as a sacrificial animal on behalf of the two households or not? My father and I equally share the cost of Ud-hiyah (sacrificial animal offered by non-pilgrims). We have done this before, though we have an average income.

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Kindly give us your Fatwa. May Allah reward you the best.

A: Legally speaking, each household should offer its own sacrificial animal.

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First question from Fatwa no. 11834

Q 1: i own two houses, the distance between them is nearly 15 km, and i want to offer a sacrifice. Should i offer an Udh-hiyah (sacrificial animal offered by non-pilgrims) at both houses? Or should i slaughter it at one house only? Knowing that I have already slaughtered it at one of the two houses, and I brought my family of my second house to witness the slaughtering.

Should the bones of the Udh-hiyahs be broken after salughtering?

Should the horns be broken?

A: It is sufficient for you to offer only one Udh-hiyah for the two houses as long as you are the owner of both, but it will be better to slaughter two independent Udh-hiyahs for the two houses, and there is nothing wrong in breaking the bones and the horns of the Udh-hiyahs.

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The second question of Fatwa no. 12572

Q 2: A family consists of twenty two members whose income and expenses are shared. On `Eid-ul-Adha (the festival of the Sacrifice), they offer one sacrificial animal. I do not know whether it is sufficient or should they offer two sacrifices? If they need to offer two sacrifices, what is the ruling on the past years?

A: If the family is large but live in one house, one sacrificial animal is sufficient for them. However, if they offer more than one, that is better.

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The third question of Fatwa no. 2157

Q 3: I witnessed some sacrificial animals slaughtered at the time of Fajr (Dawn) Prayer, is it permissible to slaughter at that time or not?

A: It is not permissible to slaughter the Uddhiyah at Fajr prayer on the day of `Eid, as the prescribed time is to slaughter it after performing the `Eid Prayer or after the period of time equivelent to that regarding those who have no `Eid Salah. It is narrated on the authority of Jundub Ibn `Abdullah (may Allah be pleased with him) that the Prophet (peace be upon him)

said: " (Anybody who slaughters (his sacrifice) before the Prayer should slaughter another animal instead of it...") and his saying: ("Anyone who prays like us and slaughters the sacrifice like we do, then he acts according to our (Nusuk) tradition of sacrificing, but whoever slaughters the sacrifice before the prayer should slaughter another sacrifice instead of it.") (Agreed upon by Al-Bukhari and Muslim)

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The fourth question of Fatwa no. 5123

Q 4: Is it true that a person will not be granted the reward for offering Ud-hiyah (sacrificial animal offered by non-pilgrims) if they slaughter it before the Imam (Muslim ruler) has slaughtered his own Ud-hiyyah?

A: The correct view is that a person will be granted the reward for offering Ud-hiyah if they slaughter it after Salat-ul-`Eid (the Festival Prayer), regardless of whether they slaughter it after or before the Imam has slaughtered his own Ud-hiyah. However, they will fall short of attaining the reward granted for offering Ud-hiyah if it is slaughtered before Salat-ul-`Eid; in which case it will be counted as food for his family.

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The first question of Fatwa no. 9419

Q 1: is the 13th of Dhul-Hijjah one of the days of `Eid-ul-Adha (the Festival of the Sacrifice)? is it permissible to slaughter until sunset on this day?

A: According to the preponderant opinion of the scholars, the 13th of Dhul-Hijjah is considered one of the days of Eid-ul-Adha and it is permissible to slaughter on this day until sunset.

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`Abdul-Razzaq `Afify	`Abdul- `Aziz ibn `Abdullah ibn Baz

(Part No. 11; Page No. 411)

Fatwa no. 11698

Q: is it permissible for a person to slaughter the Ud-hiyah (sacrificial animal offered by non-pilgrims) of `Eid-ul-Adha (the Festival of the Sacrifice) before paying its price then pay its price later? May Allah reward you with the best!

A: It is permissible for a person to slaughter the Ud-hiyah and pay its price afterwards.

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Fatwa no. 5995

Q: We are three brothers who are married and have children except for our youngest brother. We live in different districts in the Kingdom of Saudi Arabia. A long time ago, our father died (may Allah be merciful with him) and we did not distribute the inheritance at the time. We and our mother who lives with the youngest brother gather in the house of our eldest brother on `Eid-ul-Adha (the Festival of the Sacrifice). Each of us offers Ud-hiyah (sacrificial animal offered by non-pilgrims) for himself and his household. is one Ud-hiyah sufficient for all of us in this case? Or should each one of us offer Ud-hiyah? Should our mother offer Ud-hiyah for herself or be included in our Ud-hiyah? Appreciate your guidance, may Allah reward you!

A: If the case is as you have described in the question,

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this act is good. As long as you are family men who live in different districts in Saudi Arabia and assemble in the house of the eldest brother with your mother to offer one Ud-hiyah for each of you, your act conforms with the Sunnah. As for the case with your mother, there is no need for her to offer Ud-hiyah for herself as she is a member of your family. May Allah grant you more success!

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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Second question of Fatwa no. 3887

Q 2: is it sufficient for 'Aqiqah (sacrifice for a newborn) and Ud-hiyah (sacrificial animal offered by non-pilgrims) to slaughter a ram whose tail (buttocks) was cut in order to increase fatness in all parts of its body?

A: Any sheep whose tails or buttocks were cut off are not sufficient for Ud-hiyah, `Aqiqah, or Hady (sacrificial animal offered by pilgrims). This is because it is narrated that `Aly (may Allah be pleased with him) said: ﴾The Messenger of Allah (peace be upon him) enjoined upon us to pay great attention to the eyes and ears, and not to sacrifice a one-eyed animal, Al-Muqabilah, Al-Mudabirah (an animal with a slit which leaves something hanging at the back of the ear), Al-Kharqa', or Al-Sharqa'.﴿ (Related by Ahmad and the Four Compilers of Hadith: 'Imams Abu Dawud, Al-Tirmidhy, Al-Nasa'iy and Ibn Majah' and held as Sahih (authentic) by Al-Tirmidhy and Ibn Hibban).

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Al-Muqabilah is an animal with a slit which leaves something hanging at the front of the ear. Al-Kharqa' is an animal with a perforation in the ear while Al-Sharqa' is an animal with a lengthwise slit in the ear. The foregoing ruling applies if the tail or buttock is cut off. On the other hand, if the ram was originally created without a tail or buttock; the same ruling on Al-Jamma' (an animal with no horn) and Al-Sam`a' (an animal with very small ears) applies for it, meaning, it may be offered as a sacrifice.

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Fatwa no. 11827

Q: We hope that your Eminence will inform us - May Allah render you the benefit and reward you with Good - of the types and features of the sheep suitable for offering Hady (sacrificial animal offered by pilgrims) and Ud-hiyah (sacrificial animal offered by non-pilgrims), and the prescribed age for them. In case the animal is over age by three or four months, is it permissible to offer them as Hady and Ud-hiyah? Or should it not be over age in any way than the limit prescribed by Shar` (Islamic law)? Assalamu Alaykum wa Rahmat-ull-Allah -i- wa barakatuh (Peace be upon you).

A: What suffices [fulfils the act of sacrifice] as Ud-hiyah and Hady regarding sheep is anything that is not one-eyed,

lame, sick, nor rawboned. What suffices in sheep is what reaches six months old, and one year in the case of goats. Thus whoever slaughters an Ud-hiyah or a Hady at this age or more, it will suffice them.

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The sixth question of Fawa no. 2613

Q 6: is it sufficient to offer a six months old sheep as an Ud-hiyah (sacrificial animal offered by non-pilgrims)? They say that it is not sufficient to offer a six-months old sheep as Ud-hiyah because it should be at least one year old.

A: It is not sufficient to offer as an Ud-hiyah a sheep unless it is at least six months old or older whether it is a male or female. The sheep at this age is called Jaz`a. It is reported by Abu Dawud and Al-Nasa'iy on the authority of Mujashi` that he said: "I heard the Prophet (peace be upon him) saying: ('A young she-goat may substitute a six-year-old camel or three-year-old cow or goat.'") Goats, cows and camels should be of a certain age in order to be slaughtered as Ud-hiyah whether male or female.

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Goats should be more than one year old. Cows should be more than two years old. Camels should be more than five years old. The Prophet (peace be upon him) said: ("Sacrifice only a grown-up animal, unless it is difficult for you, in which case sacrifice a ram (of even less than a year, but more than six months' age).") This Hadith was reported by Muslim.

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sacrificing a hyena

The fifth question of Fatwa no. 5637

Q 5: Many people claim that a hyena can be an Ud-hiyah (sacrificial animal offered by non-pilgrims) for seven people.

A: A hyena cannot be an Ud-hiyah, neither for seven people nor for one person, as a legitimate Ud-hiyah should be of camels, cows or sheep.

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uttering the Niyyah verbally on slaughtering ud-hiyah

The second question of Fatwa no. 5928

Q 2: Is it permissible to utter the Niyyah verbally? For example, on slaughtering an Ud-hiyah on behalf of my dead father, may I say: 'O Allah! This is the Ud-hiyah of my father so-and-so'? Or, does it suffice to do any act without uttering the Niyyah?

A: The place of the intention is in the heart. Thus, what is intended in the heart is sufficient and there is no need to utter the intention verbally. Rather, one has to say ("Bismillah [In the Name of Allah]") and Takbir ("Allahu Akbar [Allah is the Greatest]") on slaughtering. This is based on the Hadith recorded in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) on the authority of Anas (may Allah be pleased with him), who said, ﴿The Prophet (peace be upon him) sacrificed two rams. He slaughtered them himself; he called the name of Allah; and said "Allahu Akbar".﴾

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However, it is unobjectionable to say: 'O Allah! This is an Ud-hiyah on behalf of my father,' which does not stand for uttering the Niyyah verbally.

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Ud-hiyah (sacrificial animal offered by non-pilgrims) on behalf of the dead

Second question from Fatwa no. 1474

Q 2: is it permissible for a person to offer an Ud-hiyah (sacrificial animal offered by non-pilgrims) on behalf of a dead person?

A: All Muslims have agreed upon its permissibility. So, it is permissible to offer Ud-hiyah on behalf of a dead person because of the generality of the saying of the Prophet (peace be upon him): ﴾When a man dies, his acts come to an end, but three, recurring charity, or knowledge (by which people) benefit, or a pious son, who prays for him (for the deceased).﴿ Narrated by Muslim, Abu Dawud, Al-Tirmidhy, Al-Nasa`iy and Al-Bukhari in

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his book Al-Adab Al-Mufrad, on the authority of Abu Hurayrah. Offering Ud-hiyah on behalf of the dead is also considered a Sadaqah Jariyah (ongoing charity) because it benefits the person offering it, the dead person and other people.

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Fatwa no. 1765

Q: A discussion about Ud-hiyah took place. Some people were of the view that it is illegal to write in a person's will to slaughter an Ud-hiyah (sacrificial animal offered by non-pilgrims), because the Prophet (peace be upon him), his Sahabah (Companions, may Allah be pleased with them) and the Rightly-Guided Caliphs did not do it. Some people were also of the view that it is better to give the price of the Ud-hiyah as a Sadaqah (voluntary charity) rather than slaughtering it. Please advise concerning this.

A: Ud-hiyah is a stressed Sunnah according to most of the scholars, because the Prophet (peace be upon him) did it and urged his Ummah (nation) to do it. The original rule is that it is required on its prescribed time from a living person for himself and his household.

As for slaughtering Ud-hiyah in behalf of the dead, if they had written that in a will or made it in a Waqf (endowment), it should be carried out. If not, and their relatives want to sacrifice on their behalf,

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there is no harm in this, and it is considered a form of Sadaqah on behalf of the dead, which is legal according to the opinion of Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body).

As for giving the price of the Ud-hiyah as a Sadaqah instead of slaughtering it, if the Ud-hiyah is stated in the will or the Waqf, it is impermissible to give its price as a Sadaqah instead. If it is voluntary, there is no harm in this. As for Ud-hiyah on behalf of a living Muslim and his household, it is a stressed Sunnah for those who can afford it. It is better to slaughter it than give its price in charity, out of following the example of the Prophet (peace be upon him).

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Fatwa no. 3688

Q: Is the ud-hiyah (sacrificial animal offered by non-pilgrims) for the dead slaughtered during the days of `Eid Al-Adha? Is it permissible for the children of the deceased, who did not bequeath a sum of money, to slaughter the Ud-hiyah from their money as a form of Sadaqah (voluntary charity)?

A: If a person bequeathed before his death to offer Ud-hiyah, it should be slaughtered from the one third they bequeath. If they did not leave one-third of their wealth, and one of their heirs wants to offer Ud-hiyah on their behalf, this will be out of kindness and

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righteousness. The Ud-hiyah is slaughtered throughout the four days of `Eid-ul-Adha (the Festival of the Sacrifice) according to the preponderant opinion of the scholars. Offering Ud-hiyah is an act of Sunnah and is not obligatory.

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The sixth question of Fatwa no. 2143

Q 6: when a person offers the Ud-hiyah (a sacrificial animal offered by non-Muhrim), gives in charity on behalf of his dead father, supplicates to Allah for him or visits his grave, does the dead person know that it was his son who did so on his behalf?

A: The evidence derived from the Shar`y texts indicate that the dead benefit from the charity given on their behalf and from the supplications made for them by a living person. Similarly, offering Ud-hiyah on behalf of the dead person is considered a charity on their behalf. If the person who gives the charity is sincere and if he invokes Allah for him sincerely, the dead benefits from such deeds. Also the person who gives to charity or invokes Allah for the dead is rewarded out of Allah's Grace and Mercy. If the person is sincere in his desire to benefit the dead, Allah rewards both of them. As for the dead person knowing who does good deeds on his behalf, it is an issue that has no evidence in the Shari`ah as far as we know. It is a matter of the Ghayb (unseen), which cannot be known except through revelation from Allah to His Messenger (peace be upon him).

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Third question of Fatwa No. 7502

Q 3: a man bequeathed one third of the returns of his wealth to be assigned for buying Ud-hiyahs (sacrificial animals offered by non-pilgrims) without specifying for whom they would be donated. What should be done with the meat from these animals? What is the ruling on carrying out this bequest? Can we change this bequest to give the value of the Ud-hiyahs as Sadaqah (voluntary charity) or may we direct it to other charitable ways of disposition?

A: If the reality is exactly as what is mentioned in the question, the bequest should be carried out as defined by the testator. The bequeathed Ud-hiyahs are regarded as any other prescribed Ud-hiyah; you may eat one part of their meat, give one part of it as presents, and give in Sadaqah (voluntary charities) from one part of it. The explicit desire of the testator regarding this should not be abandoned.

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Fatwa no. 9824

Q: I have a piece of land which is granted to people on low income. I built a house which I lease now with the support of the Real Estate Development Fund. My mother, my brothers and I live with my half brother. before her death, my mother asked me to offer an Ud-hiyah (sacrificial animal offered by non-pilgrims) on her behalf in my house. Is it permissible for me to offer this Ud-hiyah in my brother's house? I am still repaying the installments to the bank and leasing my house. Appreciate your guidance, may Allah guide you!

A: The aim of your mother's will is to offer an Ud-hiyah. If you offer it

in your house or in your brother's house, it will be sufficient.

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Fatwa no. 500

Q: My grandmother and her son bequeathed to offer Ud-hiyahs (sacrificial animals offered by non-pilgrims) on behalf of each one of them. The revenue of their properties will not be sufficient to offer Ud-hiyahs on their behalf. The revenue will be sufficient to offer only one Ud-hiyah on their behalf. Is it permissible to gather the revenue of the two properties to buy one Udhiyah instead of two? Or should we wait until the revenue of each one of them becomes sufficient to offer one Ud-hiyah, even it takes many years?

A: If one bequeaths to offer Ud-hiyah on his behalf after his death within one third of his property, it will be an obligatory bequeath if there is sufficient money to buy Ud-hiyah. If money is not sufficient for one Ud-hiyah, it is not permissible to gather this revenue with the revenue of a similar case to offer one Ud-hiyah for both of them. Ud-hiyah is an act of worship. Each one of them bequeaths to offer Ud-hiyah on his behalf. If the bequeathed money is not sufficient to offer Ud-hiyah, it will not be permissible to gather this money with money of a similar case to offer one Ud-hiyah because

the text of the will is similar to legal texts of Shari'ah with regard to understanding and indication.

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The ninth question of Fatwa no. 5612

Q 9: Who are those deserving to be gifted with the meat of Ud-hiyah (sacrificial animal offered by non-pilgrims)? What is the ruling on presenting the Ud-hiyah meat to a person who slaughtered the Ud-hiyah? Moreover, many Muslims in our country delay the distribution of the meat of the sheep slaughtered as Ud-hiyah to the day after the day they slaughtered it. I do not know whether it is a Sunnah (supererogatory act of worship following the example of the Prophet) or more rewardable.

A: One slaughtering an Ud-hiyah may assign part of its meat to eat it himself, another part to the poor to meet their needs on that day, a third part to relatives as a means of maintaining the ties of kinship, a fourth part to neighbors as a means of coexistence and a fifth part to friends as a means of strengthening the ties of brotherhood. Moreover, distributing such assignments immediately on the first day is better than delaying it to subsequent days with a view to meeting the needs of those deserving it and making them happy on the day of `Eid. This is also based on the general tenor of the saying of Allah (Exalted be He), ﴾And march forth in the way (which leads to) forgiveness from your Lord, and for Paradise as wide as the heavens and the earth﴿ In the same regard, Allah said, ﴾So hasten towards all that is good.﴿ However,

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it is unobjectionable to give the slaughterer a part of the meat provided that it is not his fees. Rather, his fees should be something other than a part of the Ud-hiyah.

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giving a disbeliever from the meat of the Ud-hiyah

Third question from Fatwa no. 1997

Q 3: Is it permissible for non-Muslims to eat from the meat of the Ud-hiyah (sacrificial animal offered by non-pilgrims) of `Eidul-Adha?

A: Yes, it is permissible to feed the disbelievers, Mu`ahad (those who entered into a peace covenant with Muslims) and the prisoners of war from the meat of Ud-hiyah. It is permissible to give them part of it due to their poverty, kinship or neighborhood or to incline their heart to Islam because slaughtering the Ud-hiyah is for the sake of Allah and an act of worship to Him. As for its meat, it is better to eat a third, give a third to one's relatives, neighbors and friends and the other third for the poor. There is no harm if one increases or decreases these divisions or gives only some of them as there is some flexibility in this matter. It is not permissible to give a non-Muslim warrior any of this meat because it is obligatory to suppress and weaken him not to show condolences and give him strength by charity. The same ruling applies to voluntary charity because of the generality of the saying of Allah:

﴾Allâh does not forbid you to deal justly and kindly with those who fought not against you on account of religion nor drove you out of your homes. Verily, Allâh loves those who deal with equity.﴿ and because the Prophet (peace be upon him) commanded Asma' bint Abu Bakr (may Allah be pleased with her) to keep the ties of kinship with her mother by giving her money while she was a disbeliever at the time of truce.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Second question from Fatwa no. 2752

Q 2: is it permissible to give a Kafir (disbeliever) from the meat of the Ud-hiyah (sacrificial animal offered by non-pilgrims) or whatever is given as Sadaqah (voluntary charity)?

A: It is permissible to give a Kafir from the meat of the Ud-hiyah if they are not an enemy, and if the meat is not obligatory like the meat of a vow, for Allah (Exalted be He) says: ﴿Allâh does not forbid you to deal justly and kindly with those who fought not against you on account of religion nor drove you out of your homes. Verily, Allâh loves those who deal with equity.﴾ and as the Prophet, (peace be upon him) ordered Asma' bint Abu bakr to maintain close relations with her mother although she was Mushrikah (a woman who associates others with Allah in His Divinity or worship), Related by Al-Bukhari .

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Non-pilgrims who intend to sacrifice must avoid cutting hair and nails

The third question of Fatwa no. 1407

Q 3: Concerning the Hadith which states that anyone who wants to offer an Ud-hiyah (sacrificial animal offered by non-pilgrims), either to be done by them or on their behalf, must refrain with the onset of Dhul-Hijjah from cutting anything from their hair, skin or nails until they have offered the Ud-hiyah. Does this prohibition apply to all the members of a household, old and young, or does it apply to the adults only and not the children?

A: The wording which we know for this Hadith is not as mentioned by the questioner. The wording which we know to be authentically reported from the Prophet (peace be upon him) is the one narrated by five out of the six Compilers of Hadith (Muslim, Ibn Majah, Abu Dawud, Al-Tirmidhy and Al-Nasa'y; except Al-Bukhari) on the authority of Um Salamah (may Allah be pleased with her) that the Messenger of Allah (peace be upon him) said: (When you see the new moon of Dhul-Hijjah, and one of you wants to offer an Ud-hiyah, let them refrain from (cutting anything) from their hair or nails.) According to the version narrated by Abu Dawud which was also narrated by Muslim and Al-Nasa'y: (Anyone who has an Ud-hiyah to slaughter, when the new moon of Dhul-Hijjah appears, should not remove anything from their hair or nails until they have offered the Ud-hiyah.) This Hadith indicates that a person who wants to offer an Ud-hiyah is not allowed to remove anything from their hair or nails after the first ten days of Dhul-Hijjah begin.

(Part No. 11; Page No. 427)

The first report includes a command to refrain, which basically implies that refraining is obligatory, and we do not know of any reason to interpret it otherwise. The second report includes the prohibition on removing anything, which basically implies that it is Haram (forbidden), and we do not know of any reason to interpret it otherwise. Thus, it is clear that this Hadith applies only to a person who wants to offer the Ud-hiyah. As for a person on whose behalf the Ud-hiyah is being offered, whether old or young, they are not forbidden to remove anything from their hair, skin or nails, based on the basic principle, which is that these actions are permitted. We do not know of any evidence to the contrary.

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The first question of Fatwa no. 4312

Q 1: what is the ruling on a person who offered the Ud-hiyah (sacrificial animal offered by non-pilgrims) on behalf of his parents while he had his beard shaved and his nails trimmed during the first ten days of Dhul-Hijjah?

A: His Ud-hiyah is valid whether it was for himself or on behalf of his parents. Moreover, it is not nullified by shaving the beard or trimming the nails during the ten days of Dhul-Hijjah before slaughtering the Ud-hiyah. At the same time, he is wrong to have trimmed his nails during these days and he has committed a Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) because of shaving his beard, especially in these days.

(Part No. 11; Page No. 428)

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The first question of Fatwa no. 8439

Q 1: during the month of Hajj, is it permissible for me and for my young daughters to comb our hair when I am staying at home and not performing Hajj? Actually, some people claim that combing hair during the month of Hajj is impermissible. Please, tell me whether it is permissible for me to comb my hair.

A: Whoever intends to offer an Ud-hiyah (sacrificial animal offered by non-pilgrims) should not in the least clip his hair, nails or skin hair once the month of Dhul-Hijjah has commenced till he has offered the Ud-hiyah. In this regard, the Prophet (peace be upon him) is reported to have said, ﴾When any one of you intending to sacrifice the animal enters in the month (of Dhul-Hijjah) he should not get his hair or skin hair touched (cut).﴿ A reference to nails is found in another narration. However, this by no means applies to his family. As for combing hair without cutting it, it is unobjectionable.

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The first question of Fatwa no. 9309

Q 1: I was staying with my father and my family and I traveled without having the intention to offer Ud-hiyah (sacrificial animal offered by non-pilgrims) because my father was at home and he used to buy the Ud-hiyah and slaughter it himself. However, when I returned home, I found that my father had traveled to perform Hajj, so I stayed with my family. Since my father went to perform Hajj, he nominated me as a proxy to slaughter the Ud-hiyah. It should be noted that I shaved and cut my hair after the first ten days of Dhul-Hijjah began. Is it permissible for me to slaughter the Ud-hiyah with no harm in that? It should be mentioned that it was my father who bought the Ud-hiyah.

A: If the reality is as you have mentioned, it is permissible for you to slaughter the Ud-hiyah and there is no harm in shaving and cutting your hair after the ten days of Dhul-Hijjah began because you are only a proxy for the person offering the Ud-hiyah. You were offering the Ud-hiyah not for yourself but as a proxy.

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The fifth question of Fatwa no. 9437

Q 5: some people claim that the bones of the Ud-hiyah (sacrificial animal offered by non-pilgrims) should never be broken, as it is impermissible to do this.

(Part No. 11; Page No. 430)

A: There is no harm in breaking them.

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First and Second question of Fatwa no. 10700

Q 2: The father of a young woman passed away and she got married afterwards. She would like to offer Ud-hiyah (sacrificial animal offered by non-pilgrims) on his behalf. However, she knows that it is obligatory or preferable for whoever likes to offer an Ud-hiyah not to cut or take any thing from their hair or nails but she can not control her hair because some of it may fall while having sexual intercourse with her husband. The question is: What is the opinion of your Eminence regarding this? Should she offer Ud-hiyah or not?

A: She may offer Ud-hiyah on behalf of her father and there is no blame on her if some of her hair falls unintentionally.

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The second question of Fatwa no. 10778

Q 2: i got married six months ago. My wife lives with her family as they did not permit

her to come with me. Should I perform Ud-hiyah (sacrificial animal offered by non-pilgrims) in this case?

A: A Muslim is recommended to offer Ud-hiyah whether he has his wife with him in his house or not.

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The first question of Fatwa no. 12251

Q 1: Is it permissible for a pilgrim who intends to offer Ud-hiyah (sacrificial animal offered by non-pilgrims) to trim their nails or shave their hair during the first ten days of Dhul-Hijjah? Or do they have to remain in the state of Ihram (ritual state for Hajj and `Umrah) without trimming their nails, clipping or shaving their hair until they are sure that their Ud-hiyah which is supposed to be offered at Najd has already been slaughtered?

A: A pilgrim who performs Hajj or `Umrah (lesser pilgrimage) and intends to offer Ud-hiyah has to shave or clip their hair even before they slaughter their Ud-hiyah as these two rituals are essential requirements for the validity of Hajj, yet not associated with offering Ud-hiyah.

(Part No. 11; Page No. 432)

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Fatwa no. 13654

Q: While slaughtering the Hady (sacrificial animal offered by pilgrims) or Ud-hiyah (sacrificial animal offered by non-pilgrims), is it permissible to throw their tail, belly, intestines, craw, skin and legs? Is it permissible to give them to the butcher as well as his wage?

A: It is permissible to give the butcher the tail, belly, intestines, craw, skin and legs beside his payment, except if there are other poor people who deserve them more than him, for they should be granted to whoever is more entitled [to take them].

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The fourth question of Fatwa no. 6667

Q 4: is it a valid act to stain one's forehead with the blood of the Ud-hiyah (sacrificial animal offered by non-pilgrims)? I saw some Muslims doing this and when I asked them about it, one of the scholars in the town replied that the companions of Ibrahim (Abraham, peace be upon him) did so when he offered his Ud-hiyah. I asked him about the name of the book in which he read this report.

(Part No. 11; Page No. 433)

However, I did not find this book and I have not enough books as I am still a student. Please clarify this act.

A: We know of no basis from the Qur'an or the Sunnah that supports staining the forehead with the blood of the Ud-hiyah. Likewise, we do not know of any of the Sahabah (the Prophet's companions) who did this act. This act is a Bid`ah (rejected innovation in religion) as the Prophet (peace be upon him) said: ﴾Whoever practices acts extraneous to ours, his act is rejected.﴿ According to another narration he (peace be upon him) said: ﴾Whoever introduces things extraneous to our matter i.e. religion, will have it rejected.﴿ Agreed upon by Imams Al-Bukhari and Muslim.

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The fourth question of Fatwa no. 1275

Q 4: The Imam in our village leads people in Salah (Prayer). He used to perform the Salah of `Eid-ul-Adha (the Festival of the Sacrifice) and then perform Wudu' (ablution) before slaughtering his Ud-hiyah. Is it permissible to eat from the Ud-hiyah offered by this person?

A: It was not reported that the Prophet (peace be upon him) performed Wudu' before slaughtering his Ud-hiyah. It was also not reported that any of the righteous predecessors or the first three generations whom the Prophet (peace be upon him) testified to be righteous did this. Whoever performs Wudu' in order to slaughter his Ud-hiyah is committing a Bid`ah (innovation in religion). The Prophet (peace be upon him) said: ("He who innovates things in our affairs for which there is no valid (reason) (commits sin) and these are to be rejected.") But if a person

performs Wudu' in order to slaughter his Ud-hiyah, his Ud-hiyah will be accepted as long as he is a Muslim unless he commits an act of disbelief. It is permissible for him and for others to eat from this Ud-hiyah.

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(Part No. 11; Page No. 435)

`Aqiqah

(Part No. 11; Page No. 436)

The fourth question of Fatwa no. 181

Q 4: is it permissible for a Muslim, on account of having a newborn to prepare food and invite Muslim brothers to it?

A: The Prophet (peace be upon him) enacted `Aqiqah to be two sheep for a male newborn and one sheep for a female newborn. He also made it permissible to eat, present and give from it in charity. Accordingly, if one who has a newborn prepares food and invites some of his Muslim brothers providing them with some meat of the `Aqiqah, it will be unobjectionable and it will be a good deed. As for the custom adopted by some people of holding birthday parties on an annual basis, whether it is the wish of the parents or the person concerned when he/she gets older, it has nothing to do with Shari`ah. Rather, it is a Bid`ah (rejected innovation in religion). In this regard, the Prophet (peace be upon him) said, ﴾He who did any act for which there is no sanction from our behalf, that is to be rejected.﴿ He (peace be upon him) also said, ﴾He who innovates things in our affairs for which there is no valid (reason) (commits sin) and these are to be rejected.﴿

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First and second question of Fatwa no. 1776

Q 2: Allah (Exalted be He) blessed me with a number of children but I did not make `Aqiqah (sacrifice for a newborn) for any of them because I am not able to afford the cost since I am an employee and my salary is limited and is only enough for my monthly expenses.

(Part No. 11; Page No. 437)

What is the ruling on my children's `Aqiqahs?

A: If the reality is exactly as what is mentioned in the question that you do not have enough money and that your income is only sufficient for your expenses and those of your dependents, there is no blame on you for not drawing closer to Allah (Exalted be He) by offering `Aqiqah for your children. The foregoing is supported by the saying of Allah (Exalted be He): ﴾Allâh burdens not a person beyond his scope.﴿ and His saying: ﴾and has not laid upon you in religion any hardship﴿ and His saying: ﴾So keep your duty to Allâh and fear Him as much as you can﴿ Moreover, it is authentically reported that the Prophet (peace be upon him) said: ﴾When I command you to do anything, do of it as much as you possibly can, and when I forbid you to do anything, then abandon it﴿ , and when something is made easy for you, it is prescribed on you to do it.

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The third question of Fatwa no. 2191

Q 3: A man says that he was told that

a `Aqiqah (sacrifice for a newborn) for a baby boy should be two identical sheep, whether goats or rams. What do you think of this?

A: It is a Sunnah to slaughter two identical sheep for the `Aqiqah of a baby boy, and one sheep for a baby girl, as was authentically reported from `Aishah (may Allah be pleased with her) that the Prophet (peace be upon him) said, ﴾Two sheep of similar age and quality are to be sacrificed for a baby boy (as `Aqiqah) and one sheep for a baby girl.﴿ Related by Ahmad and Al-Tirmidhy, and ranked by them as Sahih (authentic). It was also reported from Ibn `Abbas (may Allah be pleased with him) ﴾that the Messenger of Allah (peace be upon him) sacrificed a ram for both al-Hasan and al-Husayn each.﴿ Narrated by Abu Dawud and Al-Nasa'y who said "two rams for each", which is the best. As for the required amount, it is the same as the Ud-hiyah (sacrificial animal offered by non-pilgrims).

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The second question of Fatwa no. 3116

Q 2: what is the ruling if, due to financial problems, `Aqiqah (sacrifice for a newborn) is offered a year or more after the birth of a baby?

A: It is an act of Sunnah to offer `Aqiqah when the person has the means to do so even after the passage of one year or more.

(Part No. 11; Page No. 439)

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The first question of Fatwa no. 4861

Q 1: is the `Aqiqah (sacrifice for a newborn) Fard (obligatory) or a Sunnah (a commendable act)? If a man is able to offer `Aqiqah for his newborn but he neglects to do it, will he be considered sinful? For how long should he offer it? When a person delays offering it for one or two months with or without a permissible excuse, should he still offer the `Aqiqah?

A: `Aqiqah is a confirmed Sunnah. For a boy two sheep which meet the conditions for Ud-hiyah (sacrificial animal offered by non-pilgrims) should be slaughtered, and for a girl one sheep. The sheep should be slaughtered on the seventh day, but it is permissible to delay slaughtering them and there is no sin in delaying it, but it is better to do it as soon as possible.

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The fourth question of Fatwa no. 6268

Q 4: A man bought sacrificial animals with the intention of slaughtering them after a couple of days as an amulet for his son and inviting the neighbors.

(Part No. 11; Page No. 440)

A guest came to him, so he slaughtered one of them and told him that it is an amulet for his son. Later, he was told that this is invalid. What if he had mentioned this to the guest and the latter thought that it was a compliment to him? Please advise concerning both cases.

A: The more preponderant opinion is that it is invalid, as he bought it to protect his money, whether he had told the guest or not.

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The tenth question of Fatwa no. 8052

Q 10: is it sufficient for a person to buy meat instead of slaughtering `Aqiqah (sacrifice for a newborn) or should he slaughter a sacrificial animal?

A: A person should slaughter a sheep for a female baby and two sheep for a male baby.

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The second question of Fatwa no. 7365

Q 2: My father is a rich man who has an abundance of stock. My mother had a goat. My father asked her to give him the goat in order to offer it as `Aqiqah (sacrifice for a newborn) for my sake and on the occasion of circumcising my brothers.

(Part No. 11; Page No. 441)

He said: "Give me this goat in order to sell it or to slaughter it as `Aqiqah for Sa'yd and on the occasion of circumcising our children." He did not offer anything except this goat. When my mother realized that he insists on taking this goat, she asked him to offer it as `Aqiqah instead of selling it. This `Aqiqah was offered five months after my birth, and some of my brothers cases were the same. Is what was done by my father sufficient? Should I do anything in this regard?

A: This goat is sufficient as `Aqiqah for you. Moreover, you are not required to slaughter another one because `Aqiqah is a Sunnah for your father not for you. He has fulfilled some of this Sunnah. He is recommended to slaughter another one if he is still alive. It is recommended to slaughter two goats for a male and one for a female.

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Second question of Fatwa no. 9029

Q 2: what is the ruling if a man did not offer `Aqiqah (sacrifice for newborn) on behalf of his children because he was poor but after several years Allah (Exalted be He) made him rich. Should he now offer `Aqiqah on their behalf?

A: If the reality is exactly as what is mentioned in the question, it is prescribed that he offers `Aqiqah on their behalf; two female sheep for each son.

(Part No. 11; Page No. 442)

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The first question of Fatwa No. (4400)

Q 1: With regard to `Aqiqah (sacrifice for a newborn), Sa`d Ibn `Abdul-Rahman said that all senior scholars of the K.S.A. he knows as well as the Salaf (righteous predecessors) whose example he considers would invite people to their `Aqiqah. Moreover, such a behavior of theirs has been denied by nobody till now.

A: `Aqiqah : is the sacrificial animal slaughtered when a newborn is seven days old out of thankfulness to Allah for His gift of the male or female newborn. It is a Sunnah (supererogatory act of worship following the example of the Prophet) because of Hadith reported to this effect. Accordingly, he who offers a `Aqiqah for his newborn may invite people to eat its meat at his house and may distribute its meat, cooked or uncooked, to the poor, his relatives, neighbors, friends ... etc.

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The fourth question of Fatwa no. 6779

Q 4: what is the ruling on celebrating `Aqiqah and walimah?

(Part No. 11; Page No. 443)

A: The `Aqiqah is the sacrifice offered on the seventh day for the birth of a newborn baby **while the Walimah** is the food served in a wedding whether including a sacrifice or the like. Doing both is an act of Sunnah (a commendable act) and gathering for meals, participation in such happy occasions and celebrating marriage is a good deed.

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Fatwa no. 9353

Q: We live in the desert area of Jizan. We do not understand the proper meaning of the Hadith narrated concerning offering `Aqiqah (sacrifice for a newborn). As a result, we do not know about the rulings related to it: whether it should be divided in small portions and distributed to the poor as an act of Sadaqah (voluntary charity)? On the seventh day of the birth of a newborn, about ten sheep are slaughtered and a grand feast is held. Invitations are extended to friends, near and distant relatives who give money gifts to the person who is offering `Aqiqah in return for the loss sustained as a result of sacrificing this great number of sheep. People also engage in an all-day ceremonial demonstration of gun firing.

A: The meat of `Aqiqah can be distributed to

the poor, neighbors, relatives, and friends either cooked or raw. The newborn's family may also assign themselves a share from the meat. The person offering `Aqiqah may also invite the poor and rich to a home-made feast. The ceremonial demonstration of gun firing associated with this occasion is a customary practice introduced by people and it is therefore better to avoid it.

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The first question of Fatwa no. 1684

Q 1: a premature baby who was born at six months of age died on the same day after birth; should we slaughter a `aqiqah (sacrifice for a newborn) for it or not?

A: If the case is as you have mentioned, that the baby was born at six months, it is a Sunnah to slaughter a `Aqiqah even if it dies immediately after birth. This should be done on the seventh day after birth. It should also be given a name, according to what was narrated by Ahmad, Al-Bukhari and the compilers of Sunan (Hadith compilations classified by jurisprudential themes), from Salman ibn `Amir from the Prophet (peace be upon him) that he said, ❨'Aqiqah is to be offered for every newborn boy, so slaughter an animal for him, and relieve him of his suffering.❩ It was also narrated by Al-Hasan from Samurah (may Allah be pleased with him) that the Prophet (peace be upon him) said, ❨A `Aqiqah should be slaughtered for every baby boy on the seventh day; his head is to be shaved; and he should be given a name.❩ Narrated by Ahmad and the compilers of Sunan and ranked as Sahih (authentic) by Al-Tirmidhy. A `Aqiqah is two sheep for a boy and one sheep for a girl, according to what was narrated by `Amr ibn Shu`ayb from his father, from his grandfather, that the Prophet (peace be upon him) said, ❨Whoever wishes to offer a sacrifice on behalf of his baby, he may offer two identical sheep for a boy and one for a girl.❩ Narrated by Ahmad, Abu Dawud and Al-Nasa'y with a good Isnad (chain of narration).

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Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 969

Q: if a newborn baby dies before completing seven days of his birth, is there an obligatory `Aqiqah (birth sacrifice) due for him?

A: When a newborn baby dies before completing seven days, his family should set up `Aqiqah on his behalf. His death before completing seven days does not prevent offering it on the seventh day because we do not know any other proofs that contradict the legal evidences reported in this regard due to his death before its due time. All evidences are general and indicate that `Aqiqah begins by giving birth and should be offered on the seventh day. The case under discussion is included in this form of generality. We do not know of any other proof that excludes it from

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the previous generalization.

Fixing the seventh day after birth for slaughtering does not mean that its permissibility does not begin except on the seventh day because giving birth is the reason of setting up `Aqiqah. The seventh day is the best time for executing this permissible matter. Therefore, if we slaughter before the seventh day, it will be sufficient as is the opinion of Ibn Al-Qayyim and those who agreed with him.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman
`Abdullah ibn Mani`	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify

The third question of Fatwa no. 1528

Q 3: is it permissible to offer `Aqiqah (sacrifice for a newborn) for a miscarried male or female fetus? What is the ruling on offering `Aqiqah for a baby who died a few days after their birth without offering `Aqiqah for him? Is it permissible to offer `Aqiqah after his death? Is it permissible to offer `Aqiqah one, two, six months, or one year or more after a baby's birth?

A: The Jumhur (dominant majority of scholars) consider `Aqiqah to be a Sunnah (supererogatory act of worship following the example of the Prophet). It was reported by Ahmad, Al-Bukhari and the compilers of the Sunan (Hadith compilations classified by jurisprudential themes) on the authority of Salman ibn `Amir that the Prophet (peace be upon him) said: ❪"`Aqiqah is to be offered for a (newly born) boy, so slaughter (an animal) for him, and relieve him of his suffering."❫ It was also reported by Al-Hasan from Samurah that the Prophet (peace be upon him) said: ❪"A boy is in pledge for his `Aqiqah. Sacrifice is made for him on the seventh day, his head is to be shaved and he is to be named."❫ This Hadith was reported by Ahmad and the compilers of the Sunan.

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This Hadith was also deemed authentic by Al-Tirmidhy. It was reported by `Amr ibn Shu`ayb from his father from his grandfather that the Prophet (peace be upon him) said: ❪"Whoever wishes to offer a sacrifice on behalf of his child may offer two resembling sheep for a boy and one for a girl."❫ This Hadith was reported by Ahmad, Abu Dawud and Al-Nasa'iy with a good chain of transmitters.

A person is not required to offer `Aqiqah for a miscarried fetus even if he knows whether it is male or female if it is miscarried before it becomes a living being. The `Aqiqah should be offered on the seventh day of birth. If the fetus was born then dies before the seventh day, it is recommended to give it a name and offer `Aqiqah for them. Moreover, some jurists are of the view that if the seventh day after birth passes without offering `Aqiqah, then one is not required to offer it. They said that the Prophet (peace be upon him) determined the seventh day after birth for `Aqiqah. The Hanbali Madhhab (School of Jurisprudence) and jurists of this school are of the view that it is recommended to offer `Aqiqah even after the passage of one month, year or more from the date of birth. There are many Hadiths that point this out. Al-Bayhaqy reported on the authority of Anas (may Allah be pleased with him) that the Prophet (peace be upon him) offered `Aqiqah for himself after being sent as a Messenger. This will be useful in taking more precautions.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The eighth question of Fatwa no. 4679

Q 8: the `Aqiqah (sacrifice for a newborn) was slaughtered after the death of a girl who died, who at that time a year and a half old. Is this valid? Will this girl benefit her parents in the Hereafter? Please advise.

A: The `Aqiqah is valid, but delaying it more than seven days after birth is contradictory to the Sunnah. Every child, whether a boy or girl, who dies in their infancy are an advantage to their believing parents if they are patient.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

First question of Fatwa no. 5088

Q 1: My mother had two children but they died at a young age and no `Aqiqah (sacrifice for a newborn) has been done on their behalf until now. This is because my father did not have enough money to pay for the `Aqiqah. bearing in mind that my father has already passed away, is it permissible for my mother to offer `Aqiqah on behalf of her children who passed away?

A: If the reality is exactly as what is mentioned in the question, it is permissible for your mother to offer `Aqiqah on behalf of the two children. She will be rewarded for this In sha’a-Allah.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Qa`ud	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The seventh question of Fatwa no. 12591

Q 7: I have four children but I did not offer `Aqiqah (sacrifice for a newborn) for any of them. I am pregnant now. should I offer an `Aqiqah for every child or give money in charity? I appreciate your guidance, may Allah reward you!

A: For a boy two sheep should be slaughtered, and for a girl one sheep. It is not sufficient to give money.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul- `Aziz ibn `Abdullah ibn Baz

The third question of Fatwa no. 2392

Q 3: what is the best day for naming a newborn? Should it be directly after its birth, or on the seventh day? Is it permissible to celebrate this day (the seventh day) with friends, neighbors and loved ones?

A: As for the time of naming the newborn, the matter is flexible in this regard. It can either be named on the day it is born or on the seventh day, and there are several reports indicating this. It was related by

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Al-Bukhari and Muslim in their two Sahih (Authentic books of Hadith) from the Hadith narrated by Sahl Ibn Sa`d Al-Sa`idy who said: ﴾When Al-Mundhir ibn Abu Usayd was born, he was brought to the Prophet (peace be upon him) who placed him on his thigh. While Abu Usayd was sitting there, the Prophet (peace be upon him) was busy with something in his hands so Abu Usayd told someone to take his son from the Prophet (peace be upon him). When the Prophet (peace be upon him) finished his job (with which he was busy), he said, "Where is the boy?" Abu Usayd replied, "We have sent him home." The Prophet (peace be upon him) said, "What is his name?" Abu Usayd said, "(His name is) so-and-so. " The Prophet (peace be upon him) said, "No, his name is Al-Mundhir."﴿ It was also related in Sahih Muslim from the Hadith narrated by Sulayman Ibn Al-Mughirah on the authority of Thabit on the authority of Anas that he said: the Messenger of Allah (peace be upon him) said: ﴾A child was born to me this night and I named him after my father Ibrahim [i.e. his ancestor prophet Ibrahim. Ed.].﴿ It was related by Ahmad and Ahl-ul-Sunan (authors of Hadith compilations classified by jurisprudential themes) on the authority of Samurah (may Allah be pleased with him) that he said: The Messenger of Allah (peace be upon him) stated ﴾A child is pledged at its `Aqiqah (sacrifice for a newborn) where there is a sacrificial animal offered [to Allah on behalf of the child] on the seventh day. The child is to be named this day and it's head is to be shaved﴿ Al-Tirmidhy said that this Hadith is Hasan (a Hadith whose Sanad contains a narrator with weak exactitude, but is free from eccentricity or blemish) or Sahih (a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Chairman
`Abdullah ibn Qa`ud	`Abdul-`Aziz ibn `Abdullah ibn Baz

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naming the newborn

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Fatwa no. 5785

Q: My son died in a car accident. He was married to two women, who were both pregnant when he died. Before his death, he wrote in his will that he wants his son to be named after him "Sarhan", as his name is "Sarhan ibn Muhammad ibn `Aly". We took permission from the Court of Qunfudhah to give the boy this name, but the Health Office objected to this, and claimed that it is impermissible to name a boy after his father. Please advise concerning this issue, as the birth certificate of the boy is still in the Health Office, and the boy is now eight months old.

A: It is permissible to name a boy after his father, whether he is Sarhan ibn Sarhan, `Abdullah ibn `Abdullah or any other name. There is no harm in this in shaa'-Allah (if Allah wills), whether the man whom he is named after is alive or dead.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Comittee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 4679

Q 1: many people use names such as `Ashuqullah, muhammadullah and muhibullah. Is it permissible to use these names?

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A: The name `Ashuqullah is improper. There is nothing wrong with the names Muhammadullah and Muhibullah, but it is better to avoid using them. It is recommended to use the names such as Muhammad, Saleh and Ahmad as well as names that imply enslavement to Allah (Exalted be He) without adding another word.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The eighth question of Fatwa no. 8842

Q 8: is it permissible to give names to newborn babies especially in the Masjid (mosque) or not?

A: Giving names to newborn babies is not confined to a specific place. In fact it is a flexible matter.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 3862

All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

The Permanent Committee for Scholarly Research and Ifta' has read

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the question submitted by his Excellency, the Minister of Saudi Education to his Eminence Chairman which is transferred to it under the number 818 in the date 3/5/1401 A. H. The question reads as follows:

I send to your Eminence the inquiry of the exams' administration at the Ministry under the number 2121 on the date 7/4/1401 A. H. and which is attached with a table for the Most Beautiful Names of Allah. The inquiry relates to the Name 'Al-Fadeel'; is it one of the Most Beautiful Names of Allah? What should be done with people who are named `Abdul-Fadeel? Should this name be changed? It may be worthy to mention that similar inquiries about the Most Beautiful Names of Allah are repeated by many organizations. This is because many people who go into transactions have names which are unaccepted by Shar` (Islamic law) such as `Abdul-Naby, `Abdul-Imam, `Abdul-Zahra', and so on. Please provide us with a report defining the names that the word '`Abd' is permissible to be annexed to and that may be used as proper names especially since many books state that allah's Most Beautiful Names are not confined to the renowned ninety-nine. Rather, narrations disagree even on the number of these ninety-nine Names. Moreover, some scholars hold the view that the Names of Allah are countless. They quote the following Hadith in support of their view: ﴾O Allah! I invoke You by every Name that You have and that You called Yourself by...﴿

The Committee answered as follows:

First, Allah (Exalted be He) says: ﴾And (all) the Most Beautiful Names belong to Allâh, so call on Him by them, and leave the company of those who belie or deny (or utter impious speech against) His Names. They will be requited for what they used to do.﴿

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Thus, Allah (Glorified be He) says that He is the One Who is distinguished by the Most Beautiful Names which comprise the perfection of His Attributes, His Might, and His Majesty. Allah (may He be Exalted)commands His slaves to make Du`a' to Him by His Most Beautiful Names as to name Him with the Names that He named Himself with. Thus, Allah (Exalted be He) orders His slaves to make Du`a' to Him by such Names with humility and in secret at times of prosperity and adversity. He (Exalted be He) prohibited His slaves to belieHis Names by rejecting them, denying the meanings thereof, naming Him with names that He did not name Himself with, or by naming others than Allah with His Names. Allah (Exalted be He) threatened whoever does any of the foregoing with the worst punishment.

Allah (Exalted be He) has named Himself with certain Names which are mentioned in clear Ayahs (Qur'anic verses) and in the authentic Sunnah (whatever is reported from the Prophet) that He revealed to His Messenger (peace be upon him). The name 'Al-Fadeel' is not amongst the foregoing Names and thus, it is not permissible for any one to name Allah (Exalted be He) as such. This is because Allah's Names are Tawqifiy (bound by a religious text and not amenable to personal opinion) for He (may he be Glorified) knows best what is appropriate for His Majesty while any one other than He does not have such knowledge. Consequently, whoever names Allah (Exalted be He) with something apart from what He named Himself with or that His Messenger (peace be upon him) named Him with; is belying the Names of Allah and deviating from the straight path. None of Allah's creatures is permitted to enslave any person of the slaves of Allah to other than Him. Therefore, it is not permissible to name somebody `Abdul-Fadeel, `Abdul-Naby, `Abdul-Rasul, `Abd Aly, `Abdul-Husayn, `Abdul-Zahra', Ghulam Ahmad, Ghulam Mustafa, or any other name which implies enslaving a created being to another. This is because such names involve excessive reverence of pious and prominent people, and therefore, impudence against the Right of Allah (Exalted be He),

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and a means to Shirk (associating others with Allah in His Divinity or worship) and transgression. Moreover, Ibn Hazm narrated the consensus of scholars regarding the prohibition of using names that imply enslaving people to other than Allah (Exalted be He). Accordingly, names such as those which are mentioned in the question should be changed along with all other similar names.

Second, it is narrated on the authority of Abu Hurayrah (may Allah be pleased with him) from the Prophet (peace be upon him) that he said: 《Allah has ninety-nine names, i.e. one-hundred minus one, and whoever knows them will go to Jannah (Paradise).》 (Related by Al-Bukhari and Muslim).

The foregoing Hadith is also related by Al-Tirmidhy, Ibn Majah, Ibn Hibban, Al-Hakim, Al-Bayhaqy, and others. They mentioned the concerned ninety-nine Names with some differences in their specification. Scholars have studied regarding this:

A - Knowing the ninety-nine Names implies understanding their meanings, believing in them, acting upon them, and submitting to what they signify. Hence, the object is not only to keep their letters or enumerate them.

B - The relied on opinion of scholars is that the specification of the ninety-nine Names in the Hadith is extracted by some scholars either from the Qur'an only or from the Qur'an and authentic Hadiths. They added the mention of the ninety-nine Names after the Hadith to explain it, give some details to the total number which is mentioned in the Hadith, and to act upon the Prophet's encouragement to know these names hoping to attain the reward of entering Jannah.

C - The Hadith does not mean that there are only ninety-nine Names of Allah

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for the wording of the Hadith is not that of confinement. The Hadith only tells about one characteristic of the ninety-nine Names of Allah (Exalted be He) and clarifies the greatness of the reward of knowing them. This is supported by what is related by Imam Ahmad in his Musnad (Hadith compilation) on the authority of `Abdullah ibn Mas`ud (may Allah be pleased with him) from the Prophet (peace be upon him) that he said: 《Any person who is overcome by sadness or grief and supplicates: 'O Allah! I am Your servant, son of Your female servant. My forelock is in Your Hand. Your decision concerning me shall certainly come to pass. Just is Your Judgment about me. I invoke You by every Name that You have and that You called Yourself by, sent down in Your Book, taught to any of Your creatures, or kept with You in the knowledge of the Unseen that is with You. Make the Glorious Qur'an the spring of my heart, the light of my chest, the remover of my grief and the dissipater of my concern.' Surely, Allah will remove his grief and sadness and exchange them for delight. The Prophet (peace be upon him) was asked: 'O Messenger of Allah! Should we learn these words?' He said: 'Yes. It is an obligation on all those who hear this supplication to learn it'.﴾

Thus, the Messenger (peace be upon him) explained that Allah (Glorified and Exalted be He) alone possesses the knowledge of some of His Names that He did not inform any body of. Such Names belong to the matters of the Ghayb (the Unseen) that nobody is permitted to guess because the Names of Allah (Exalted be He) are Tawqifi as will be clarified soon In sha'a-Allah (if Allah wills).

D - The Names of Allah are Tawqifi so that it is not permissible to name Allah (Glorified be He) with something other than that which He names Himself with or that His Messenger (peace be upon him) names Him with. Moreover, it is not permissible to name Allah (Exalted be He) with a name

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via the application of Qiyas (analogy) or the derivation from a verb and so on. All schools agreed on this except the Mu`tazilah (a deviant Islamic sect claiming that those who commit major sins are in a state between belief and disbelief) and the Karamiyyah (a deviant Islamic sect believing in comparing Allah's Attributes to those of others and claiming that good deeds are not a condition for sound faith). Therefore, it is not permissible to derive names for Allah (Exalted be He) such as 'Banna'' (constructer), 'Makir' (plotter), or 'Mustahzi'' (mocker) from the Ayahs: ﴿With power did We construct the heaven.﴾ and: ﴿And they (disbelievers) plotted to kill 'Isâ [(Jesus) عليه السلام], and Allâh plotted too.﴾ and Allah's saying: ﴿Allâh mocks at them﴾ Similarly, it is not permissible to derive names for Allah (Exalted be He) such as 'Zari`' (grower), 'Mahid' (spreader), 'Faliq' (splitter), 'Munshi'' (producer), or 'Shadid' (severe) and so on, from the Ayahs: ﴿Is it you that make it grow, or are We the Grower?﴾ and: ﴿how Excellent Spreader (thereof) are We!﴾ and: ﴿Is it you who made the tree thereof to grow, or are We the Grower?﴾ and: ﴿Verily, it is Allâh Who causes the seed-grain and the fruit-stone (like date-stone) to split and sprout.﴾ and: ﴿the Acceptor of repentance, the Severe in punishment﴾ because these words are only used in the foregoing texts as being annexed and not unbounded and in a context that does not tell about Allah's Names. Accordingly, they can only be used in the same way they appear in the Shar`y (Islamic legal) text.

It should now be clear that, with regard to proper names, it is only permissible to annex the prefix `Abd (slave) to one of the Names with which Allah (Exalted be He) names

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Himself explicitly in the Qur'an or that His Messenger (peace be upon him) names Him with in the Hadiths which are authentically reported from him (peace be upon him). Some examples of these Names are Allah's Names which are at the end of Surah (Qur'anic chapter) Al-Hashr, at the beginning of Surah Al-Hadid, and which are mentioned in some other Surahs (Qur'anic chapters) of the Qur'an.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Fatwa no. 3471

Q: My father was called Mihda' ibn Hajhuj the same name as his uncle Nuhayr during the reign of king `Abdul-`Aziz, the reign of Nida' ibn Khalaf ibn Nuhayr ibn `Aly, the reign of prince Jabr ibn Nida' and also during the reign of prince `Abdullah ibn Nida' the current Emir. It is worthy to mention that if Nuhayr was still there, our women would not be veiled from him. The title in which we participate is called Al-Nuhayr because he was the eldest of `Aly's sons. He was known by that title and `Aly is the fifth grandfather of Mahda'. The children of `Aly are five in number, they are as follows: Al-Nuhayr, `Awwad, Khulayf, `Abdullah and Muqarrin. His chain of offspring was known as Al-Nuhayr. There is another group who bear the same title and the official documents and scientific and practical certificates were issued with this title following the fathers and the forefathers in this track. Are uncles considered the same in status as fathers as reported from the Arabs and as mentioned in some interpretations concerning the following Ayah: ﴾Or were you witnesses when death approached Ya'qûb (Jacob)?﴿

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just as mentioned in Allah's saying: ﴾date-palms, growing into two or three from a single stem root, or otherwise (one stem root for every palm)﴿ **are these interpretations correct to prove the meaning of these official documents and certificates? I would like to explain to your Eminence that `Awwad, the grandfather of Mahda' is a brother to Al-Nuhayr. Could you kindly advise us? May Allah reward you because of our dire need for this.**

A: If the reality is as you have mentioned that your father Mahda' was called Al-Nuhayr the name of his uncle which they both participate in the fifth grandfather i.e. `Aly, and there is another group which is called Al-Nuhayr and the official documents and scientific and practical certificates were issued in this regard following the fathers and the forefathers in this regard. There is no harm in keeping the name and the title as it is with keeping and memorizing the classes of your genealogy for fear of mixing.

As for giving the father the name of the uncle as a matter of respect and honoring him, it is permissible. That is the case which is mentioned in the Qur'an but he is not considered a real father in genealogy and is not given the same ruling of a real father who excludes the grandfather from inheritance and his brothers from inheriting one-sixth with the deceased's son and he does not have the authority to conclude a marriage contract for his niece with the existence of the father or the brother along with other merits of the father.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The first question of Fatwa no. 6989

Q 1: What is the ruling on naming someone Khalid (i.e., the eternal one)? It well known that Eternity is an attribute that is specific to Allah Alone and not to any of His Creation. Why did the Messenger of Allah (peace be upon him) not change the name of Khalid ibn Al-Walid?

A: It is permissible to name someone Khalid because eternity here is a relative matter. Besides, the Prophet (peace be upon him) accepted this name.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 5630

Q: Your Eminence, my name is Aly muhammad Al-Hajj `Abd. My family name is Ramadan. So my full name is Aly Muhammad Al-Hajj `Abd Ramadan. My first name is Aly, my middle name is Muhammad and my grandfather's name is Al-Hajj `Abd (the word `Abd literally means servant) and my family name is Ramadan. I have children who go to school. They are asked by the Ministry of Education to bring a Fatwa that the meaning of this name does not contradict the rulings of Shari`ah. This name is already used in the birth certificate, passport, and school certificates. I hope you will issue a Fatwa about this. May Allah save and protect you!

A: If the reality is as you have mentioned, then there is no harm in keeping this name as it is

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because the grandfather's name `Abd, which literally means a servant, when followed by Ramadan does not mean the servant of Ramadan. It is not a continuation of its meaning. In fact it is the family name. However, supposing it is a continuation of the meaning, a Muslim does not have to change his grandfather's name if it is involves Shirk (associating others in worship with Allah) or if it is a bad or abhorrent name.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 12319

Q: I am a Pakistani citizen bearing the name Allahi Bakhash. I have been living in the Kingdom of Saudi Arabia for a long time. I face a lot of problems because of my name. Opposed to my name, many official authorities have requested that I change it. That is why I am asking your opinion about this name of mine and whether I am allowed to change it. I would like to add that my father chose that name according to his Urdu-Islamic culture. In Urdu this name means 'The gift of Allah'. It is composed of two words: 'Allahi' which means Allah and 'Bakhash' which means gift. Since word order of the genitive construction in Urdu is the opposite of Arabic word order,

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the meaning of my full name is 'the gift of Allah'. I have already asked the opinion of some scholars who showed no objection to it.

Dear Sir: I am kindly requesting your opinion about this issue which has been and still is a source of trouble for me. May Allah protect and guard you!

A: If the reality is as you have mentioned, there is nothing wrong with being named 'Allahi Bakhash' which in Arabic means '`Atiyyat-ul-Allah' or 'the gift of Allah'. It would still be better to change your name to the equivalent Arabic `Atiyyat-ul-Allah'.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 12303

Q: What are the reprehensible names in Din (religion of Islam)? Is it reprehensible to call names like Iman (faith) or Huda (guidance)? What is the ruling on a man who has a three year old girl named Iman? Should he change her name? May Allah reward you with all good.

A: There is nothing in Islam forbidding people to call their children names like Huda and Iman as far as we know.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
\`Abdullah ibn Ghudayyan	\`Abdul-Razzaq \`Afify	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

Fatwa no. 12090

All praise be to Allah Alone, and peace and blessings be upon His Final Messenger. The Permanent Committee for Scholarly Research and Ifta' has read the letter that was sent to his Eminence, the Chairman, by the questioner, the Assistant Undersecretary of the Ministry of the Interior for Civil Affairs, that was numbered 8884 in 15/03/1409 A. H. The letter was transferred to the Committee by the Department of Scholarly Research and Ifta' under number 2276 in 23/03/1409 A. H. The following question was asked: We send to your Eminence the transaction that was sent to us from the Department of Civil Affairs in Jeddah, that was numbered H/11642 in 18/12/1408 A. H. regarding the request submitted by the citizen, Hamid Muhammad Al-Zahrani to add his Yemeni wife: `Ula-Allah Ahmad Muhammad Mukarrar.

We hope that you may inform us as to whether the name mentioned above is considered appropriate according to Shar` (Islamic law). Best regards.

After the Committee studied the question, it answered: We do not know of any reason for banning this name because it is a sort of genitive construction of the created to its Creator; as in Baytullah (the house of Allah), Naqatullah (the camel of Allah), and `Abdullah (the slave of Allah) and so on.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 12605

Q: Allah (Exalted be He) has blessed me with a male child, all praise be to Allah Alone. I wanted to name my baby 'Husamullah' but the authorities concerned with birth and civil affairs asked me to bring a Fatwa to the effect that this name is appropriate according to Shar` (Islamic law). We hope that you kindly issue the necessary Fatwa in this regard. May Allah reward you with the best.

A: It is not prohibited to name your baby 'Husamullah'. However, it is better to give him a name that shows his servitude to Allah (Exalted be He) such as `Abdullah or `Abd-ul-Karim. Similarly, it is preferable to give him one of the renowned Islamic names like Muhammad, Ahmad, Salih, or Sulayman (Solomon).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 9614

Q: My name is `Abdul-Muttalib Ahmad Muhammad `Abdul-Karim and I am Sudanese. I would like to have a Fatwa concerning my name as it has caused me some problems.

I have been to the Islamic legal Court in Riyadh to issue a legal proxy but my request was stopped until a Fatwa is issued to legalize my first name, `Abdul-Muttalib. Please guide us in this regard.

A: there should be no inconvenience in naming somebody `Abdul-Muttalib. It is narrated by Abu Muhammad `Aly ibn Hazm that scholars agreed that every name which shows servitude to other than Allah (Exalted be He) is prohibited, Ibn Hazm said: "Scholars agreed that all names which show servitude to other than Allah such as `Abd `Amr and `Abd-ul-Ka`bah and so on. are prohibited except `Abd-ul-Muttalib". This is mentioned by Shaykh-ul-Islam (scholar of Islam; a title given to the most knowledgeable person of his own era) Muhammad ibn `Abdul-Wahhab in the book "Al-Tawhid". Moreover, it is authentically narrated that the Prophet (peace be upon him) acknowledged that name and did not change his cousin's name `Abdul-Muttalib ibn Rabi`ah. This is an indication that the name '`Abdul-Muttalib' is an exception from the agreed-upon prohibition as stated by Ibn Hazm.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Deputy Chairman	Chairman
`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 12492

Q: Allah (Exalted be He) blessed me with a newborn girl. All praise be to Allah Alone. My family named her 'Abrar' but I did not accept that name. Rather, I doubted it because I know that the Prophet (peace be upon him) changed the name 'Barrah'. I intended to change my newborn daughter's name but my family refused, and said: "You have to ask the Ifta` Committee". Please provide us with your beneficial answer. May Allah reward you

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with the best.

A: It is not prohibited to name your newborn daughter 'Abrar'.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 3538

Q: my name is 'Hadi' (the guide). Since the One Who guides is Only Allah (Glorified and Exalted be He), is it permissible for me to retain my name or should I change it?

A: It is not prohibited to retain your name because the word 'Hadi' is a joint word that can be used for Allah (Exalted be He) and for others who guide people to that which benefits them, such as messengers as in Allah's saying: ﴾and to every people there is a guide.﴿ It is well-established that describing Allah (Exalted be He) that He is the 'Hadi' is not the same as describing creatures in the same way. However, if you change your name to '`Abd-ul-Hadi' it is not prohibited according to Shar` (Islamic law).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 6100

Q: I am a Sudanese young man. my name is 'Qasamullah' however, I do not know whether this name is derived from the verb 'Qasama' (divided) whose form in the present tense is 'Yaqsimu' (to divide); in the verbal noun form is 'Taqsim' (division); and in the object form is 'Maqsum' (divided); or if it is derived from 'Qassama' (distributed) whose form in the present tense is 'Yuqassimu' (to distribute); and in the verbal noun form is 'Qasman' (portion); or if it is derived from the meanings of 'Qismah' and 'Nasib' (fate). Generally, I do not know exactly from which stem my name is derived. However, my colleagues in the office told me that my name implies Shirk (associating others with Allah in His Divinity or worship). This seemed strange for me and thus, I was encouraged to ask for your guidance. So please provide me with your Fatwa in this regard.

A: 'Qasamullah' means Allah's `Ata' (grant) because 'Qasman' means `Ata' and it is the verbal noun of 'Qassama' and 'Yuqassimu'. Thus, the name 'Qasamullah' neither implies Shirk nor is considered prohibited according to Shar` (Islamic law).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 6243

Q: I named my son 'Fath-ul-Bari' and he is now ten years old. I am inquiring about the ruling on his name as to whether it is permissible or prohibited. Is it obligatory according to Shar` (Islamic law) that we change a compound name into a normal name such as 'Nayif', 'Thawab', or 'Fathi' bearing in mind that the current name has already been registered in the official documents? Please provide us with your beneficial answer.

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A: It is permissible to use the name which is mentioned in the question 'Fath-ul-Bari'. This name is not prohibited because it means Fadl (a favor) or Fath (a victory) from the Creator (Glorified and Exalted be He). However, if you would like to change your son's name to another such as `Abd-ul-Rahman or `Abdullah; you are permitted to do so.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 7200

Q: I have four children; I became doubtful whether their names are permissible or not. They are consecutively: Bashir, Nadhir, Siraj, and Munir, please advise me whether these names are permissible or not. May Allah reward you with all good.

A: There is no harm in calling your children the mentioned names for they are of the fine names.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
\`Abdullah ibn Qa\`ud	\`Abdullah ibn Ghudayyan	\`Abdul-Razzaq \`Afify	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

The first question of Fatwa no. 5146

Q 1: "Raqib (the Watchful)" is one the Most Beautiful Names of Allah (Exalted be He), however, there is a military rank called "Raqib (sergeant)" and it is known that it is impermissible to liken or to allegorically interpret the Names of Allah.

A: There is no harm in calling a person 'Raqib', as this does not imply likening a creature to Allah (Exalted be He), for the meaning that applies to Allah (Exalted be He) is completely different from that of His creatures. Allah (Exalted be He) says: ﴾There is nothing like Him; and He is the All-Hearer, the All-Seer.﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 8940

Q: what is the ruling on the proper name "Khalafallah"? Some of my fellow Muslims told me that it is not legally permitted to be called Khalafallah because Allah (Exalted be He) has no successors. Therefore, I went to the concerned bodies in the civilian affairs in order to change my name from Khalafallah to Khalaf.

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But they asked me to bring a legal Fatwa that mentions that the name of Khalafallah is not legally recommended. I would like you to help me in changing my name in order to relieve myself of this disturbance and to please Allah (Exalted be He).

A: If what is meant by the name "Khalafallah" 'one who succeeds Allah and comes after Him,' then this name is not legally permitted.

But if what is meant by such name 'a child who is a gift and a grant from Allah to His servant that compensates a previous grant,' then it will be a lawful name. This is what appears sound to us. Consequently, you are not in need of changing your name.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 4625

Q: is it permissible to name someone `Abdul-Shahid (i.e., Servant of The Ever-Witnessing) or not?

A: It is permissible to name someone `Abdul-Shahid and there is no harm in that. Allah (Exalted be He) is described as and has the name of Al-Shahid (The Ever-Witnessing) in many of the Qur'anic Ayahs (Verses).

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 9757

Q: I am submitting my inquiry to your Eminence, to inform you that I have torn my identity card which includes my full name that includes one of Allah's Names which is "Al-`Alyy" (The Most High) written in this form: `Aly Sa`d Hasan Al-`Aly Al-Zahrany. And since Highness is only due to Allah (Exalted be He), this name is troubling me. Therefore, would you please advise me in this regard, so that my heart can rest in peace? May Allah reward you the best of everything on behalf of all Muslims.

A: If the reality is as you have mentioned, there is no blame on you, for this name is your grandfather's not yours, and because this name is meant for `Aly's family not for Allah's Name "Al-`Aly".

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 12694

Q: i had a baby whom i named Sakhr (i.e. rock). is it permissible to give him

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this name? If it is not permissible, should I offer a new `Aqiqah (sacrifice for a newborn) for giving him a new name? Awaiting your reply as this is important.

A: There is no harm in the name you have mentioned and it is the same as the name of the noble Sahaby (Companion of the Prophet), Abu Sufyan ibn Harb. The Prophet (peace be upon him) did not change it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 7056

Q: I would like a Fatwa from your Eminence with regard to my daughter. She is 4 years old now. When she was being delivered, her mother saw a vision during the pains of labor. She saw a man with a bright face and white clothes saying to her literally: "O my daughter, verily, along with every hardship is relief." After that he asked her to name her daughter Yousra (i.e., relief). I did not listen to her thinking that she could not have seen a good vision during the pains of labor. Therefore, I named her Fatimah. But she likes the name Yousra more. When we call her by her name, she gets upset and cries. Her younger siblings aged 1,5 years and 3 years call her Yousra. I hope you will issue a Fatwa for me whether I can change her name from Fatimah to Yousra according to the vision her mother saw during the pains of labor or not? May Allah reward you in this world and in the Hereafter!

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A: It is permissible for you to change your daughter's name from fatimah to Yousra whether the vision her mother saw was true or not.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa No. (2508)

Q 2: My name is registered in the identity card as Sultan Duwaihy Nafi` Al-`Utaiby, while my true name is Sultan Nafi` Al-Duwaihy Al-`Utaiby. What shall I do? Am I sinful?

A: The mistake in the identity card record citing the father's name in place of that of grandfather and vice versa is pardonable. Allah (Exalted be He) stated: ﴾Call them (adopted sons) by (the names of) their fathers: that is more just with Allâh. But if you know not their father's (names, call them) your brothers in faith and Mawâlîkum (your freed slaves). And there is no sin on you concerning that in which you made a mistake, except in regard to what your hearts deliberately intend. And Allâh is Ever Oft-Forgiving, Most Merciful.﴿ However, after knowing the truth you must correct the name in the identity card record for the above-mentioned statement and to arrange the distribution of inheritance.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa No. (1691)

A: I am a man called `Awnul-Lah Ibn Rashid Al-`Utaiby. I have seen in a dream twice a voice calling me O Abdul-Mu`in! O, Abdul-Mu`in. Thus, I thought that my current name is a Makruh (reprehensible) name that would be better changed. is the name of `Awnul-Lah (lit. Allah's help) Makruh and should it be changed? If so, may I change it to the name I was called in the dream, i.e. Abdul-Mu`in? Or, is it permissible to drop the sacred name (Allah) turning my name into `Awn Ibn Rashid? Please, give me a fatwa!

A: Being called `Awnul-Lah is neither prohibited nor Makruh according to Shari`ah. The name, in fact, means help from Allah, a meaning approved by and in line with the objectives of Shari`ah. Accordingly, you need not change your name or any part of it. Moreover, you should not base your actions on the dream you saw. Actually, dreams sometimes come true and sometimes are mere delutions , upon which no Shar`y (Islamic legal) ruling may be based and by virtue of which no name should be changed.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa No. (479)

Q: In brief, some one was granted Saudi nationality under his name, i.e. ghulamul-Rasul (lit. Servant of the Messenger). However, he does not feel comfortable with this name and wishes to change it unless it is permissible to be called as such.

A: Apparently, Ghulam according to the dilaect of those who name their children as such means servant. Thus, Ghulamul-Rasul means Servant (worshipper) of the Messenger. It is well-known that names such as Abdul-Rahman (lit. Servant of the Merciful), Abdullah (lit. Servant of Allah) and the like symbolizes the servant's attachment to his Lord in the aspects of worship and submissiveness. Accordingly, a Muslim may not be called Servant of the Messenger, or the like, as it entails Shirk (associating others in worship with Allah). Therefore, the one seeking the fatwa must go to the proper authorities to change his name to a valid one.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta

Member	Member	Deputy Chairman
\`Abdullah ibn Mani\`	\`Abdullah ibn Ghudayyan	\`Abdul-Razzaq \`Afify

The ninth question of Fatwa No. (6542)

Q 9: what is the ruling on naming children : `Abdul Naby (lit. Servant of the Prophet), `Abdul Massih (lit. Servant of Christ), and `Abdul Rasul (lit. Servant of the Messenger)?

A: It is impermissible as it is a form of deification of prophets and others causing people to worship them and as such entitling them untruthfully and falsely to one of the rights of Allah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta

Deputy Chairman	Chairman
`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa No. (12584)

Q: This request is submitted to Your Honor by Mr. subhan Allah (lit. Glory be to Allah) Mianqil, a Pakistani residing in the Kingdom of Saudi Arabia in the city of Jeddah. I work as a Mu'adhin (caller to Prayer) under the Saudi Ministry of Islamic Affairs, Edowments, Da`wah and Guidance. The department of Hajj and Endowments has objected to my name. I hope that Your Honor will give me a fatwa on whether such a name is permissible from a Shar`y (Islamic legal) viewpoint. If impermissible, please give me a written petition so that I can change my name at the Passport authority. Thank you very much.

A: You must change such a name as your personality does not denote Subhan Allah. Rather, Subhan Allah (Glory be to Allah) is an utterance of Dhikr (Remembrance of Allah).

Moreover, it should be changed to a name that is permissible from a Shar`y viewpoint such as Abdullah, Muhammad, Ahmad

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or the like.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 5612

Q 1: There are many Kafirs (disbelievers) in our country who do not offer Salah (Prayer). Allah (Exalted be He) guides some of them to Tawhid (Monotheism) through listening to sermons or through keeping good company. After they embrace Islam, they go to scholars and ask them to change their names to Islamic names. Is this Wajib (obligatory) or not?

A: It is not Wajib to change the names of the new convert to Islam unless these names are unacceptable by Islamic law such as: `Abd Yaghuth, `Abd Al-Hussayn, `Abd Al-`Uza, or `Abd Manat. Such names should be changed to Islamic names; however, it is not obligatory to change the names of their fathers or their grandfathers.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 5227

Q: I want to change my previous Christian name to a new Islamic one, namely, Dawud Yusuf. I submitted a request to the official authorities who in return asked me to obtain a Fatwa from your council granting the permission to change my name.

A: It is permissible for you to change the name from David tailor to Dawud Yusuf. The Prophet (peace be upon him) changed the name of some Sahabah (Companions of the Prophet). He changed the name of Abu Al-Hakam to Abu Shuraih as in the Hadith related by Abu Dawud. Furthermore, he changed the name of a man from Hazan to Sahl, and changed the name of Barrah to Juwayriyyah. Related in Muslim.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 2318

Q: While I was in a training session at a Pakistani institute, I found that one of the students was called `Abdul-Rasul (i.e. servant of the Messenger, peace be upon him). I used to read it as `Abdu-Rabb Al-Rasul (i.e. servant of the Lord of the Messenger). Someone asked me: is it wrong to call someone `Abdul-Rasul? I replied that this constitutes an act of Shirk (associating others with Allah in His Divinity or worship) and that all acts of worship should be directed to Allah Alone. Referring to the Qur'anic Ayah (verse) which reads: ﴾Say: "O 'Ibâdî (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allâh﴿ **the questioner commented that Allah orders Muhammad to address Muslims saying, "O 'Ibadi (My servants)". So,**

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how can this question be answered?

A: First: you were right when you changed the student's name to Abdu-Rabb Al-Rasul as one of the many objectives of Shari`ah (Islamic Law) is to safeguard the concept of Tawhid (belief in the Oneness of Allah/ monotheism) against misuse and to direct all mankind towards worshipping and serving Allah Alone, the very purpose for which they were created. Allah (Exalted be He) says: ﴾There is none in the heavens and the earth but comes unto the Most Gracious (Allâh) as a slave.﴿ Scholars have unanimously agreed on the prohibition of names which indicate servitude to anyone other than Allah. We will send you a copy of the book entitled Fath Al-Majid which will help you refer to this subject in the section about the explanation of the Qur'anic Ayah which reads: ﴾But when He gave them (the polytheist and his wife) a Sâlih (good in every aspect) child﴿ and the other Qur'anic Ayah which provides: ﴾Then do not set up rivals unto Allâh (in worship)﴿

Second: As for the noble Qur'anic Ayah mentioned in the question, all exegetes of the Qur'an unanimously agree that it is interpreted in the sense that Allah orders the Messenger (peace be upon him) to convey to mankind Allah's statement: ﴾Say: "O 'Ibâdî (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allâh﴿ All other similar Ayahs (i.e Ayahs starting with the word "Say") are interpreted and understood in the same context.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman

The first question of Fatwa no. 10495

Q 1: I wish you would give your opinion concerning my name as I do not know whether it is one of the Names of Allah (Exalted be He) or not. Is using this name permissible or should I change it? my name is Abdul-mu`tany. I appreciate your guidance.

A: You have to change your name as it is not authentically reported that Al-Mu`tany (careful) is one of the Names of Allah (Exalted be He).

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The fourth question of Fatwa no. 11489

Q4: What is the ruling on a poor woman who receives money from a prince, writing a family name other than her own?

A: It is not permissible for this woman to write a name other than the name of her family because this is lying and forgery.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 10392

Q: I was young when my father died and my paternal uncle took custody of me. When I grew older, I used my uncle's name on some official papers instead of my father's. I didn't do this out of arrogance towards my father's name, but because I lived under the auspices of my uncle for such a long time. I did the same for my children. Am I to blame for that? If so, what should I do. Kindly give me your Fatwa in this regard. May Allah protect you.

A: You must change your name and that of your children by correcting your lineage according to the name of your father instead of your uncle's. In addition, you must inform the official authorities of the new changes.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 11013

Q: my name is Qamarulanbiya' Al-Sanusy. I worked as an auditor in Jeddah eight years ago. When I went to renew my identity card, they asked me to change my name or

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to bring a legal Fatwa that permits me to use this name. We consider this name to be a compound name like Sayfulislam, in Sudan. This name is one of the attributes of the Prophet (peace be upon him). It means that he is the moon of the prophets. It is similar to other names of the Prophet (peace be upon him) as Abu Al-Qasim. I Would like to know the ruling in this regard as all my papers bear this name such as the university certificate, birth certificate, Identity card and passport.

A: It is not permissible to call yourself by this name. You have to take the proper measures to change your name to another one that is not legally prohibited according to official bodies such as Abdullah, Abdul-Rahman and the like.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
\`Abdullah ibn Ghudayyan	\`Abdul-Razzaq \`Afify	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

Fatwa no. 10584

Q: When I was young I was named `Abdul-Din (servant of the religion) after my grandfather. Now, I am nineteen years old and some people criticize this name which I already doubt is appropriate. However, I have not found a suitable way to inform my father and grandfather about this. Is it permissible to name a person `Abddul-Din. Kindly give us your Fatwa. May Allah reward you.

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A: It is not permissible to use names such as `Abdul-Din. You should make an effort to substitute that name with `Abdul-Rahman, `Abdullah, or any other permissible names.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 11084

Q: When my nephew was young, his father passed away. Later on his mother married another man and she and the child traveled with the new husband to Kuwait as he was working there. In good faith, this man changed the family name of my three-year-old nephew to his name. My nephew, who now belongs to the other man, graduated and is working in Kuwait. However, in Saudi Arabia he issued an identity card bearing his real name. Among people he is known by his real name, but the other official papers carry his second name.

First, is he sinful? He has no choice concerning this matter and his work may be threatened if he changes his name.

Second, he proposed to my daughter who accepted him, and her mother and I also accepted him.

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Since all his work documents in Kuwait carry the second name, we are obliged to contract the marriage using this name. Is this act permissible? May Allah reward you.

A: It is obligatory upon your nephew to change his name to the one that is written on the identity card. It is impermissible for a Muslim to name himself after anyone other than his real father. This is reported in an authentic Hadith as well as in the Saying of Allah (Glorified be He) that states: ﴾Call them (adopted sons) by (the names of) their fathers﴿ Also, he should not use the official documents that go against Shari`ah (Islamic law) on the pretext that he was helpless when he made them as he was under age.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 9344

Praise be to Allah. Peace and blessings be upon Prophet Muhammad, his family, and Companions.

The Permanent Committee for Scholarly Research and Ifta' has reviewed the question presented by the secretary representative of the Secretariat of services of Riyadh to his Eminence, Chairman referred to the committee under no.139, dated

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08/01/1409 A.H. It reads:

I would like to tell Your Eminence that the Secretariat noted that some restaurants and butcher shops have taken names for themselves of which we doubt their validity. This happened in some of the parts of the city of Riyadh. Such names include; Al-Hamdullah (Praise be to Allah) restaurant, Bismellah (In the name of Allah) butcher shop, and Tawakkul `Ala Allah (putting one's trust in Allah) butcher shop. We would like to enquire about the permissibility of using such names for shops and restaurants. Kindly give us your Fatwa in this regard.

The Committee's answer is as follows:

It is impermissible to name shops and restaurants using these names. This is because it implies a kind of disregard of the formulae of allah's Remembrance and Names. Furthermore, it is improper to use these lofty Names; taking them as a means to illegal purposes.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second and fourth questions of Fatwa no. 3205

Q 2: what is the meaning of the words Kunya, Laqab and Shuhrah?

A: Kunyah is honorific starting with 'Abu' for men and 'Um' for women such as Abu Muhammad, Abu `Aly and Um Muhammad and Um `Aly. Laqab is a title that denotes honor as Zaynul-`Abidin or dispraise as Anful-Naqah. Shuhrah means what becomes well-known among people of

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names, Kunyah or Laqab.

Q 4: Is it permissible to call a person by the Kunyah of his younger son because his elder son died while he was young?

A: It is recommended to call a person by the Kunyah of his elder son whether his son is dead or alive. But if a person calls him by his younger son, he will not be blamed whether his elder son is alive or dead.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The eleventh volume of the Fatwa of Permanent Committee has been, by Allah's grace, completed. The next will be the twelfth volume that begins with the chapter of Jihad.

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(Part No. 12; Page No. 8)

(Part No. 12; Page No. 9)

Jihad and Hisbah

Jihad and related issues

(Part No. 12; Page No. 10)

(Part No. 12; Page No. 11)

Jihad

(Part No. 12; Page No. 12)

The ruling on Jihad

Second question from Fatwa no. 7122

Q 2: is Jihad (fighting in the Cause of Allah) an individual obligation upon every Muslim nowadays, especially after Muslims' rights have been violated by foreign invaders? What is the ruling on the helpless people who are constrained to remain behind even though they are ready to fight in the Cause of Allah if they are asked to? It should be noted that they remain behind because of the conditions of many Muslim countries that do not apply the Shari`ah. Please issue a Fatwa substantiated with evidences in this regard.

A: Declaring Jihad to make Allah's Word the superior one, to protect Islam, to facilitate the spread of Islam and to protect its sanctity is obligatory upon all those who can strive in the Cause of Allah.

However, Jihad has to be practiced through regular armies to avoid disorder and undesirable consequences. Therefore, declaration of Jihad is up to the Muslim ruler. It is the duty of religious scholars to invite him to Jihad. If he accepts the invitation and calls Muslims to Jihad, every Muslim who is able to fight has to go with him. The person has to be sincere to Allah and to intend through Jihad to defend the Truth and to protect Islam. Whoever remains behind without excuse, he will be sinful.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

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Legality of Jihad

Fatwa no. 6426

Q: Does Jihad (fighting in the Cause of Allah) in Dar-ul-Harb (enemy territory) mean to launch an attack with the purpose of forcing non-Muslims to embrace Islam?

A: Allah (Exalted be He) has made Jihad lawful for the purpose of spreading Islam and overcoming obstacles which Du`ah (callers to Islam) are faced with while calling others to the truth and preventing those whose souls may prompt them into harming or assaulting the Du`ah. Thus Jihad serves as a means that safeguards against the occurrence of Fitnah (sedition), provides an atmosphere of peace and security, ensures supremacy of Allah's Word and lowness of the Kafir's (disbelievers) word, and guarantees that people enter Islam in multitudes. Allah (Exalted be He) says: ﴾And fight them until there is no more Fitnah (disbelief and polytheism, i.e. worshipping others besides Allâh) and the religion (worship) will all be for Allâh Alone [in the whole of the world]. But if they cease (worshipping others besides Allâh), then certainly, Allâh is All-Seer of what they do.﴿ Allah also says: ﴾and fight against the Mushrikûn (polytheists, pagans, idolaters, disbelievers in the Oneness of Allâh) collectively as they fight against you collectively. But know that Allâh is with those who are Al-Muttaqûn (the pious).﴿ In another place Allah says: ﴾It is He Who has sent His Messenger (Muhammad صلى الله عليه وسلم) with guidance and the religion of truth (Islâm), to make it superior over all religions even though the Mushrikûn (polytheists, pagans, idolaters, disbelievers in the Oneness of Allâh) hate (it).﴿

Thus, it should be known that Jihad has been made lawful to take people out of the darkness of Kufr (disbelief) into the light of Iman (faith). Another purpose for which Jihad has been made lawful is to defend

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Muslim territories against aggression of its enemies.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The fourth question of Fatwa no. 10719

Q 4: some enemies of Islam claim that it was spread at the point of the sword, what is Your Eminence's refutation of this allegation?

A: Those who gave ear while being heedful to the teachings of Islam came to embrace it after their minds were convinced of the clear-cut proofs and unquestionable argumentations proving it to be the true religion of Allah. Use of force was only resorted to in cases of defending Islam against those who declared their arrogant opposition to it, yet virtually ended up having no choice but to embrace Islam after developing strong conviction that it is a true religion.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The best of deeds in the sight of Allah

Fatwa no. 5828

Q 2: What is the best of deeds in the sight of Allah (Exalted be He)?

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A: The Messenger of Allah (peace be upon him) was once asked: ﴾What is the best deed? He replied: To believe in Allah and His Messenger (Muhammad). The questioner then asked: What is the next (in goodness)? He (peace be upon him) replied: To participate in Jihad (religious fighting) in Allah's Cause. The questioner again asked: What is the next (in goodness)? He replied: To perform Hajj (Pilgrimage to Makkah) Mabrur, (which is accepted by Allah and is performed with the intention of seeking Allah's pleasure only and not to show off and without committing a sin and in accordance with the traditions of the Prophet (peace be upon him)).﴿ (Agreed upon by Al-Bukhari and Muslim).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

taking a person's parents' permission to contribute in Jihad

First question from Fatwa no. 2461

Q 1: I would like to inquire about Jihad (fighting/striving in the Cause of Allah), knowing that I am the eldest of my brothers and my father is dead, but my mother is alive, and I have a wife and children. I asked my mother's permission to go to Jihad but she refused. Can I still go to Jihad?

A: Jihad is one of the best deeds, so is obeying one's parents. Therefore, if anyone wants to go to Jihad, they should take their parents' permission first, if

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they give them the permission to do so, then it is fine, if not, they should keep close to both or either of them, for this is also a kind of Jihad. However, the basic principle in this regard is what was narrated by Ibn Mas`ud (may Allah be pleased with him) that he said: ﴾I asked the Messenger of Allah (peace be upon him) "Which deed is most preferred to Allah?" He replied, "Offering Prayers on time." I asked, "Then what?" He replied, "Honoring and obeying parents." I again asked: "Then what?" He replied: "Offering Jihad in the cause of Allah." 'Abdullah added, "The Messenger of Allah (peace be upon him) only told me about these and if I had asked more he would have told me more."﴿ Agreed upon by Al-Bukhari and Muslim.

It was also narrated on the authority of `Abdullah ibn `Amru (may Allah be pleased with both of them) that he said: ﴾A man came to Allah's Messenger (peace be upon him) asking his permission (to participate) in Jihad, whereupon he (the Prophet) said, "Are your parents alive?" He said, "Yes." Thereupon he (the Prophet) said, "Then your Jihad is with them [i.e. by honoring and serving them. Ed.]"﴿ Related by Al-Bukhari, Al-Nasa'i, Abu Dawud and Al-Tirmidhy who classed this Hadith as Sahih (authentic).

In another narration:

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﴾A man came and said: "O Messenger of Allah! I came to contribute in Jihad with you, but I left my parents weeping". Whereupon the Prophet (peace be upon him) said to him: "Go back and make your parents smile as you have made them weep"﴿ Related by Ahmad, Abu Dawud and Ibn Majah.

Further, it was narrated on the authority of Abu Sa`id (may Allah be pleased with him) ﴾That a man migrated to the Messenger of Allah (peace be upon him) from Yemen. He (The Prophet) asked (him): "Do you have anyone (of your relatives) in Yemen?" He replied: "My parents". He asked: "Did they give you permission?" He replied: "No". He said: "Go back to them and ask for their permission, if they give you permission, then go to Jihad, otherwise be devoted to them."﴿ Related by Abu Dawud.

In addition to this, Mu`awiyah ibn Jahimah Al-Sulamy narrated ﴾That Jahimah came to the Prophet (peace be upon him) and said: “O Messenger of Allah, I want to go to Jihad, and I have come to consult you.” He said, “Do you have a mother?” He said, “Yes.” He said, “Then stay close to her, for Paradise is at her feet [i.e. Paradise will be achieved on serving her and being kind to her. Ed.]”)

Related by Ahmad and Al-Nasa'i.

All these evidences and other similar ones refer to the person for whom Jihad is not an individual obligation.

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But if it becomes obligatory on a person and they refrain from offering it, this will be a sin, for there should be no obedience to any created being if it involves disobedience to the Creator. Among the things that make Jihad obligatory on a person is when the imam [Muslim ruler] calls them for jihad, in this case they have to go to the front line.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

martyrs

The second question of Fatwa no. 6564

Q 2: Who are the martyrs? How many types of martyrs are there? Are people who suffer from epilepsy counted as among the martyrs? This was mentioned in a Hadith that spoke of a woman who asked the Messenger (peace be upon him) to invoke Allah (Exalted be He) to cure her from epilepsy because during the fits her body was exposed. Is this ruling general to the Ummah (nation) of Muhammad (peace be upon him) or is it specific to this woman only?

A: Whoever dies in a battle in the cause of Allah (Exalted be He) or dies of his wounds is the real martyr. However, many others can also be called martyrs for it has been recorded by Al-Bukhari on the authority of Abu Hurayrah (may Allah be pleased with him) that the Messenger (peace be upon him) said: ﴾There are five types of martyrs: One who dies in a plague, one who dies of intestinal ailments, one who drowns, one who dies under a collapsed building, and one who dies while fighting in the cause of Allah (may He be Exalted).﴿

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Al-Bukhari has singled out martyrs with a special chapter, "Seven types of Martyrdoms in addition to killing" within which he included other types of martyrs in a Hadith related by Malik on the authority of Jabir ibn `Atik, that the Prophet (peace be upon him) visited `Abdullah ibn Thabit and stated the Hadith, ﴾Whom do you consider to be a martyr among you? They (the Companions) said: "One who is slain in the cause of Allah is a martyr...﴿ The Hadith also includes the saying of the Prophet (peace be upon him): ﴾There are seven types of martyr other than those killed in the Cause of Allah.﴿ He included more types than what was mentioned in the Hadith narrated by Abu Hurayrah. He (peace be upon him) said: ﴾"One who dies in a fire, the one who dies of pleurisy, and a woman who dies during child-birth."﴿ It is also related by Ashab-ul-Sunan (authors of Hadith compilations classified by jurisprudential themes) and classified as authentic by Al-Tirmidhy from the Hadith of Sa`id ibn Zayd as Hadith Marfu` (a Hadith narrated from the Prophet with a connected or disconnected chain of narration): ﴾"Whoever dies while defending his own possessions is a martyr; whoever dies defending his own person is a martyr; whoever dies guarding his own faith is a martyr; and whoever dies fighting in order to defend his own family is also a martyr."﴿ Moreover, it is related by Al-Nasa'iy on the authority of Suwayd ibn Muqarrin

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as Hadith Marfu` ﴾"Whoever is killed while defending his usurped right is a martyr."﴿

In conclusion, the Prophet (peace be upon him) did not mean to confine the meaning of martyrdom. Ibn Hajar in Fath Al-Bari said: "We have more than twenty traits collected through good chains of transmission." On the other hand, there is no evidence that indicate that the ruling, in the Hadith of the epileptic woman, is limited to this woman only. It is likely to include whoever suffers from epilepsy and is patient and expects a reward from Allah (Exalted be He) until they die. We do not know of any evidence to support regarding them as martyrs.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa No. 6894

Q: Can you provide me with a ruling on one who works for the army (of a Muslim country) which is the source of his income, but the military system and laws oblige him to shave his beard and honor others, as non-Muslims do. We must greet others in a manner different from what Allah and His Messenger commanded. We must salute the flag while we are governed by and must refer differences amongst ourselves to laws other than Allah's, namely, the military law. If I fight to defend my country, but it is not under the banner of "No god but Allah and Muhammad is the Messenger of Allah",

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and am killed in battle, what is the ruling according to the Qur'an and Sunnah?Can I fight with an intention different than my army? If I do the things mentioned above so as to avoid any negative consequences, am I sinful for doing this? Can a Muslim work in the army with the intention of learning combat skills which a person can not learn anywhere else in light of the current circumstances?

Would you please inform me regarding obeying parents while they do not refer to the Qur'an or the Sunnah in their way of life, but rather to the traditions and common practices of society. They believe that religion is merely performing Salah and fasting, but other practices are extremism. May Allah guide you to what pleases Him, bless your steps, and preserve you.

A: Firstly: Shaving the beard is unlawful and it is obligatory to let it grow.

Secondly: It is not permissible to salute the flag.

Thirdly: It is compulsory to be governed by the Shari'ah and refer to it for judgment. It is not permissible for a Muslim to greet his superiors or chiefs with the greetings of non-Muslims, for the reports prohibiting imitating them and because of the inherent overestimation of their traditions.

Fourthly: Whoever fights to defend the Word of Allah and to protect Muslims and their lands is fighting for the sake of Allah. Should he be killed, he will be a martyr because actions are judged according to intentions. You may have another intention different from the intention of your army such as intending to make the word of Allah supreme by your Jihad even if others have different intentions, such as fighting for their country.

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Fifthly: It is obligatory to obey your parents so long as this does not entail disobeying Allah, because there should be no obedience to any creature in disobedience to the Creator.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'!

The third question of Fatwa no. 6397

Q 3: From time to time, clashes and battles break up between the Thai army – which includes a number of Muslims – and the Communist guerrillas in different parts of Thailand. This results in deaths on both sides. what is the ruling on Muslims who are fighting in the ranks of the Thai army and are killed while fighting these Communist guerrillas? May we consider them martyrs (shuhada')?

A: The judgment rests with Allah (Exalted be He) who knows their intentions. The Prophet (peace be upon him) was asked about one who fights out of bravery, one who fights for the sake of tribalism or nationalism, and one who fights to show off; which one is fighting for the sake of Allaah? He said: ❪"The one who fights so that the word of Allah will be supreme is the one who is fighting for the sake of Allah."❫ (Agreed upon by Al-Bukhari and Muslim). In the light of this hadith,

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only a person who fights for the sake of Allah (Exalted be He) to make His word supreme is a martyr.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Chairman
`Abdullah ibn Qa`ud	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 9248

Q 1: is it permissible to call a person who appears to us to be a righteous person and then died in the cause of Allah, a martyr?

A: He who is killed in the battlefield fighting against the enemies of Allah while being patient and seeking Allah's reward is a battle martyr. His body should not be washed or shrouded. He should be buried in his clothes. Martyrs other than those killed in the battle are many, such as those who are killed while defending themselves, their family or their property, a person who dies of abdominal disease, a person who dies of plague, a person drowned and the like. These people should be washed and enshrouded. We should also perform the Funeral Prayer for them.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

(Part No. 12; Page No. 24)

The first question of Fatwa no. 8342

Q 1: Upon falling into a well, my mother died about twenty years ago. The well was not fully filled with water. She was a good woman; is she regarded as a martyr?

A: Yes, those who are drowned are considered martyrs. It is authentically reported on the authority of Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said: ﴾"There are five types of martyrs: The one who dies of plague, the one who dies of a stomach disease, the one who drowns, the one who is crushed by a falling wall, and the one who is killed for the sake of Allah."﴿ Related by Malik in Muwatta', and by Al-Bukhari, Muslim, and Al-Tirmidhy.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 8804

Q: I will join the Egyptian army in the next few months, Allah willing. The war between the Muslims and the Jews may occur. If Allah (Exalted be He) decrees for me to be one of the troops which will fight against His enemies, meaning the Jews, how should I fight the Jews in order to die as a martyr, and not a martyr for fighting to defend my homeland or to die for anything else other than Allah? The fighting will be for the purpose of restoring land

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or to fulfil other purposes; not for the sake of making the word of Allah superior. Therefore, how can I fight them in order to make the word of Allah (Exalted be He) superior? how can I correct my intention to be a martyr for the sake of Allah? May Allah reward the best.

A: When Allah (Exalted be He) decrees that you will be a soldier in an army fighting the Jews or any other disbelievers, you should devote your intention purely for the sake of Allah (Exalted be He) in fighting them, and intend to defend Islam and the Muslims, and to make the word of Allah superior and the word of the unbelievers inferior. This is the way you should fight for the sake of Allah (Exalted be He). It was authentically reported that: ﴿A man asked the Prophet (peace be upon him) saying: A man fights to obtain booty, another fights for reputation, and another fights to show off; which of these (cases) is in Allah's Cause? The Prophet (peace be upon him) said: The one who fights to make the word of Allah superior is in His cause.﴾ Agreed upon its authenticity from the Hadith of Abu Musa Al-Ash'ary (may Allah be pleased with him).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 13978

Q: As you know our forces may engage with the enemy or come under attack, Allah forbid, and this might lead to a number of Shuhada' (martyrs) and deaths on our side; whether they be military forces, civilians or even women and children. We would like to identify the shuhada', as we might be confused especially when an attack takes place against cities that are densely populated or having military bases containing administrative personnel, civilians, and families not engaged in battle, or even military personnel who are killed indirectly in their place of work by explosives distributed by the agents of the enemy. This is of utmost importance, because it has to do with burying the dead in their clothes without washing, shrouding, or performing Salah over them according to the rulings pertaining to those who die as Shuhada'.

I hope to be answered quickly through the Council of Senior Scholars, or the Fatwa Committee in the Presidency of Scholarly Research, or any concerned entity due to the utmost importance this matter entails. I put to your knowledge that I tried to obtain any clarification through delving into some Islamic books that I have, but I did not find a complete answer. I hope your Fatwa will be comprehensive in terms of all the questions raised in this issue, not just an explanation of the word "Shahid" martyr. May Allah grant us success and save our country against all evil. Peace be upon you.

A: There are many kinds of Shuhada'' (martyrs), including those who are killed in the battlefield and they are not required to be washed, no

funeral prayer is required for them, and they are buried in the clothes in which they were killed after taking their weapons, leather outfits, and the like. The rest of the martyrs are like other deceased people, namely, they are washed, shrouded, and a funeral prayer is offerred for them including those who die after being moved from the battlefield to the hospital or other places. The same applies to those who are killed unjustly, and this is the reason why `Umar, `Uthman, `Aly, and Sa`d bin Mu`az were washed, shrouded, and a funeral prayer was offered for them. The same ruling applies to those who die from a stomach disease, are crushed by a falling wall, are drowned, and also those die as a result of car or plane accidents.

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The first question of Fatwa no. 14702

Q 1: should we wash the body of a dead person who dies while performing salah (Prayer) at the Masjid (mosque)?

A: You should wash the body of a dead person who dies while performing Salah as he is not different from others concerning washing and shrouding his body after death. The only person whose body is not to be washed or shrouded is the martyr who is killed while fighting in the cause of Allah. But we hope goodness for the person who dies while performing Salah as the last of his deeds is a righteous one. We ask Allah to forgive us and him.

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The seventh question of Fatwa no. 17883

Q 7: Is there any report from the Book of Allah and the Sunnah which indicates that whoever dies while being away from his homeland and family is regarded as a martyr or given the martyr's reward? If so, please send us the answer supported with proof.

A: Just because someone dies away from his homeland, he is not regarded a martyr. The martyr is the one who is killed during Jihad (fighting/striving in the Cause of Allah) in a war between the Muslims and non-Muslims. There are other kinds of martyrs; namely one who dies of a stomach disease, one who dies of the plague, one who drowns, one who is crushed by a falling wall and a woman who dies in childbirth. Therefore, the one who dies while being away from his homeland is excluded from these types.

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The first question of Fatwa no. 19050

Q 1: I got married to a virtuous woman in 12/26/1990 A.D. She died while she was giving birth to a child in 12/26/1993 A.D.

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She died two hours after giving birth to a baby. She gave birth to a male baby who is now five years old and to a female baby who is now three years old. This girl, whose mother died after giving birth to her, lives with her maternal grandmother. I am a supply officer. I fear Allah when it comes to my work. I do not receive anything unless I exert efforts for it in order that Allah may grant me blessings in what He gives me and that my children may benefit from it. My questions are: 1- Is my wife considered to be a martyr? What is the evidence for this from the Qur'an and the Sunnah? 2- Am I considered to be a person who looks after an orphan according to the Hadith of the Prophet (peace be upon him): ("I and the person who looks after the orphan are like this...") **? What is the best deed I can present on behalf of my wife in order to bring Allah's mercy and blessings for her in her grave? What is my duty towards my daughter who lives with her maternal grandmother after the death of her mother?**

A: If a woman dies while she is pregnant, during or after giving birth to a child or during the postpartum period, she is considered, by the will of Allah, to be a martyr. Rashid ibn Hubaysh said: ("Allah's Messenger (peace be upon him) visited `Ubadah ibn Al-Samit while he was sick. The Prophet (peace be upon him) said: 'Do you know who is the martyr from among my nation?' The people remained silent. `Ubadah said: 'Help me to sit!' They helped him. He said: 'O Allah's Messenger, the martyr is the one who is patient seeking Allah's reward.' The Prophet (peace be upon him) said: 'Then (if this is the definition of a martyr) the martyrs of my Ummah will be small in number. Being killed while fighting in the cause of Allah is martyrdom, suffering plague is martyrdom, drowning is martyrdom and dying because of an abdominal disease is a martyrdom. The woman who dies during her postpartum period, her baby will draw her with his umbilical cord to paradise.'")

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This Hadith was reported by Al-Imam Ahmad in his Musnad with a sound chain of transmitters. It is also supported by another narration reported by Malik and Abu Dawud. It was also reported that `Ubadah ibn Al-Samit said that the Prophet (peace be upon him) said: (Who do you consider to be a martyr among you? They (the Companions) said: Messenger, of Allah, one who is slain in the way of Allah is a martyr. He said: Then (if this is the definition of a martyr) the martyrs of my Ummah will be small in number. They asked: Messenger of Allah, who are they? He said: One who is slain in the cause of Allah is a martyr; one who dies of plague is a martyr; one who dies of abdominal disease is a martyr and a woman who dies while pregnant is a martyr.) This Hadith was reported by Al-Imam Ahmad in his Musnad. It was also reported by Ibn Majah and Ibn Hiban in their Sahih. Ibn Hiban said that this Hadith is authentic. The meaning of the narration reported by Muslim is similar to what is mentioned in the Hadith mentioned above.

Taking care of your daughter after the death of her mother is to support her with Nafaqah (obligatory financial support), clothes, education and the like. This is what is incumbent upon you with regard to your daughter. You will receive a reward for it if you are sincere in doing so for the sake of Allah.

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In this case, you will not be considered as a person who takes care of an orphan. The legal definition of an orphan is the one whose father dies while he or she is young. It was reported by Muslim in his Sahih on the authority of Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said: ❨"He who takes care for an orphan, whether he is his relative or a stranger, will be in Paradise with me like these two."❩ Malik made a sign for this with his forefinger and middle finger. This means that a person who takes care of an orphan may be one of his relatives such as his grandfather, mother, grandmother, brother, sister, paternal uncle, paternal aunt, maternal uncle, maternal aunt and others. The person who takes care of an orphan does not have to be one of his relatives. Moreover, what is incumbent upon you with regard to your daughter is to provide her with food, drink, clothes and housing. Moreover, you have to pay great attention to educating her according to Islamic teachings and to teach her Islam. You should also inculcate in her the sound Islamic creed. You should also ask her to perform Salah (Prayer) and other acts of worship after reaching seven years. You should teach her how to avoid unlawful matters and accustom her to good morals. You should also drive her away from all means that affect her religion and morals. Moreover, you should also do everything to protect her, her religion, honor and the like. As for your wife, you can supplicate to Allah to forgive her and to bestow His mercy upon her. You can also give charity on her behalf.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Al-Ribat Fi Sabil Allah

Fatwa no. 12570

Q: what is meant by Al-Ribat Fi Sabil Allah and what is its virtue according to Allah? With all appreciation and respect.

A: Al-Ribat Fi Sabil Allah means garrisoning Muslim frontiers (i.e. Keeping a guarding army ready to defend Muslims' frontiers against enemies and against any attempts to invade Muslim countries). Many Hadith have been mentioned declaring the virtue of guarding Muslim frontiers in the cause of Allah, for it was related in Sahih (authentic book of Hadith) Al-Bukhari (may Allah be merciful with him) on the authority of Sahl ibn Sa`d Al-Sa`idy (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said, (To guard Muslim frontiers in Allah's Cause for one day is better than the world and everything it contains) It was also narrated in Sahih Muslim (may Allah be merciful with him) on the authority of Salman Al-Farisy

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(may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said, (Guarding the Muslim frontiers for a day and a night is better (in point of reward) than fasting for a whole month and offering Qiyam-ul-Layl (standing for optional Prayer at night) every night.) It was also related in Musnad (Hadith compilation of) Imam Ahmad and Sahih Ibn Hibban in addition to Sunan Abu Dawud and Sunan Al-Tirmidhy on the authority of Fadalah ibn `Ubayd (may Allah be pleased with him) that he said: I heard the Messenger of Allah (peace be upon him) saying, (The deeds of every dead person come to a halt by their death except the one who is on the frontier in the cause of Allah, for their deeds will keep on growing and they will be safe from the trial of the grave.) Al-Tirmidhy said that this is a Hasan Sahih Hadith (good and/or authentic Hadith).

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The fourth question of Fatwa no. 8852

Q 4: how accurate is the following hadith: "The people of Egypt are in Ribat to the Day of Recompense." What is the meaning of Ribat?

A: We know of no origin to this Hadith. The meaning of Ribat is: Staying at the Muslim frontiers and paths to defend it against the disbelievers.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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women's Participation in Jihad

Fatwa No. (9533)

Q: Is it obligatory for women to take part in Jihad (striving in the Cause of Allah) be it Jihad of Da`wah (calling to Islam) or Jihad against disbelievers?

A: Jihad against disbelievers through fighting them is not obligatory on women. However, she must take part in the Jihad of calling people to truth and manifesting Shari`ah so far as her honor is not violated and provided that she wears clothes concealing her body, does not intermingle with non-Mahram (not a spouse or an unmarriageable relative) men, is not too soft of speech and does not stay in seclusion with non-Mahram (not a spouse or an unmarriageable relative) men. Allah (Exalted be He) stated addressing the wives of the Prophet (peace be upon him): ﴾And remember (O you the members of the Prophet's family, the Graces of your Lord), that which is recited in your houses of the Verses of Allâh and Al-Hikmah (i.e. Prophet's Sunnah - legal ways, so give your thanks to Allâh and glorify His Praises for this Qur'ân and the Sunnah).﴿ It is also authentically reported ﴾from `Aishah (may Allah be pleased with her) that she asked Allah's Messenger (peace be upon him) whether Jihad was incumbent on women, and he replied, "Yes, jihad which does not include fighting is incumbent on them. It is the Hajj and the `Umrah (lesser pilgrimage)."﴿ (Recorded by Ahmad and Ibn Majah.) She is also authentically reported to have said: ﴾O Allah's Messenger! We consider Jihad as the best deed. Should we not fight for Allah's Cause? He said: The best Jihad (for women) is Hajj-Mabrur (i.e. Hajj which is done according to the Prophet's tradition and is accepted by Allah).﴿ (Recorded by Ahmad and Al-Bukhari.)

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Ghulul (taking part of the spoils of war illegally by stealing from it before its distribution)

The seventh question of Fatwa No. (9450)

Q 7: What is ruling on Ghulul?

A: Ghulul means taking part of the spoils of war illegally before being distributed by the Imam (ruler) and is, therefore, impermissible. This is based on Shar`y (Islamic legal) evidence indicating that Ghulul is forbidden. The same ruling applies to embezzlement of property from Bayt-ul-Mal (Muslim treasury), revenue of Waqfs (endowments), orphans' property or the like.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa No. (17681)

For almost thirty years, my father worked for a company, but has now retired. In the company, he worked in the department of carpentry and would take some carpentry tools owned by the company to his house without notifying them. However, Your Honor , tools such as hammers, saws, many nails and the like are still in his house till now. My father deems taking such tools lawful as all those who own

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the workshop are Jews contracting with the company. Actually, he is completely convinced that his behavior is justified. Your Honor, answer my question promptly, may Allah reward you, so that I can answer my father and convince him of your view.

A: Your father must return the tools to the abovementioned company unless it approves of it, even if they are disbelievers. This is because they are given protection in Muslim countries. Moreover, their property is inviolable subject to this protective covenant and thus may not be encroached upon unjustly.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Meaning of "Jihad of the Soul" and "For Allah's Cause"

The fourth question of Fatwa no. 9105

Q 4: Do the Words "Jihad" (fighting/striving in the Cause of Allah) and "For Allah's Cause" mentioned in the Noble Qur'an denote fighting only? Is it true that there is no such thing as "Jihad of the soul"? Should one not believe in "Jihad of the soul" cited by the Prophet (peace be upon him) when he was returning from the Battle of Tabuk since the Hadith mentioned in this regard is Da`if (weak)? Can it really be considered a sort of Jihad

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in the Cause of Allah in light of the Hadith of the Prophet (peace be upon him)?

A: First: The Council of Senior Scholars had issued a decree on the meaning of His Saying: ﴿and for Allâh's Cause (i.e. for Mujahidûn - those fighting in a holy battle)﴾ stated in the Ayah (Qur'anic verse) of the categories of Zakah (obligatory charity) recipients.

Decree (24) in 12/8/1394 A.H.

Praise be to Allah, Alone. May peace and blessings be upon Last Prophet Muhammad, his family, and Companions. **To continue;**

The Council of Senior Scholars in its fifth round that was held in the city of Ta'if from 5/8/1394 A.H to 22/8/1394 A.H studied the research prepared by the Permanent Committee of Scholarly Research and Ifta' on the meaning of Allah's Saying (Exalted be He) in the Ayah of the categories of Zakah: ﴿and for Allâh's Cause (i.e. for Mujahidûn - those fighting in a holy battle)﴾ Does it mean those who fight in the cause of Allah and the like or is it general to all aspects of Charity? We studied the prepared research and the opinions of scholars that were included in this regard and discussed the evidence of those who interpreted the verse "For Allah's Cause" to mean those who strive in the cause of Allah and other requisites. Also, we studied the evidence of those who elaborated on the explanation of the meaning of the Ayah without restricting it to those who strive; thus, included building Masjids (mosques) arcades, and education,

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as well as patronizing Du`ah (callers to Islam) and preachers, besides other aspects of charity.

The majority of the members of the Council adopted the opinion of the Jumhur (dominant majority of scholars) of the exegetes, Hadith scholars and jurists who maintain that Allah's Saying (Exalted be He): ﴿and for Allâh's Cause (i.e. for Mujahidûn - those fighting in a holy battle)﴾ refers to the voluntary Mujahidin (those striving/fighting in the Cause of Allah) and the prerequisites for them. If this category is not available, Zakah should be paid to other categories. Further, it is not permissible to pay it to any public utility except if there are no poor, needy recipients, or any of the remaining categories stipulated in the Ayah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

A point of view on the meaning of His Saying (Exalted be He): ﴾and for Allâh's Cause (i.e. for Mujahidûn - those fighting in a holy battle)﴿ .

Praise be to Allah, Alone. Peace and blessings be upon the Last Prophet! To continue:

After studying the opinions of scholars on the interpretation of His Saying (Exalted be He): ﴾and for Allâh's Cause (i.e. for Mujahidûn - those fighting in a holy battle)﴿ in the Ayah: ﴾As-Sadaqât (here it means Zakât) are only for the Fuqarâ' (poor), and Al-Masâkin (the poor)﴿

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and pondering over the three opinions stated in specifying the meaning of "For Allah's Cause" and the evidence on which the advocates of each opinion based their view, it has become apparent to us that the soundest opinion is the one indicating that "For Allah's Cause" mentioned in His Saying (Exalted be He): ﴾and for Allâh's Cause (i.e. for Mujahidûn - those fighting in a holy battle)﴿ denotes the different aspects of charity with Jihad ahead of them, **and this is for the following:**

1- The wording is general, therefore; it is not permissible to restrict it to certain persons rather than others except with a proof and there is no proof on this. As for the Hadith narrated on the authority of `Ata' Ibn Yasar : ﴾Sadaqah (i.e. Zakah) is not permissible for any rich person, except for five﴿ He mentioned among them: (The Mujahid) specifying that it means the one who fights in the cause of Allah, this is untrue since the Hadith indicates that Mujahid is included in the lot of Allah's Causes even if they are rich and because the Causes of Allah are numerous and unrestricted to Jihad. **2-** The mentioned Hadith and Athar (narrations from the Companions) promote the generalization of the meaning of Allah's Saying (Exalted be He): ﴾and for Allâh's Cause (i.e. for Mujahidûn - those fighting in a holy battle)﴿ The Sunnah has also considered Hajj and `Umrah (lesser pilgrimage) as two ways in the Causes of Allah. This is clarified in the Hadith of Abu Las and Um Ma`qil in addition to the Hadith of Ibn Abbas in which it is mentioned: "If you let her perform Hajj on it, that shall be in the Cause of Allah". Further, many Athar have been reported by some Companions of the Messenger of Allah (peace be upon him) considering that Hajj is one of the causes of Allah. Abu `Ubayd mentioned in his book "Al-Amwal" (Wealth) with his Isnad (Chain of narrators) to Ibn Abbas (may Allah be pleased with both of them) that he did not see a prohibition

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for a man to give another from their Zakah money for the purpose of Hajj. Also what was related by Abu `Ubayd with a Sahih (authentic) Isnad to Ibn 'Umar that he was asked about a woman who bequeathed thirty Dirham in the cause of Allah saying: "Would it be paid in Hajj?". He said: "It is in the cause of Allah". Besides, what was mentioned by Al-Qurtuby in his Tafsir (explanation/exegesis of the meanings of the Qur'an) that Abdul-Rahman ibn Abu Nu`m said: "I was sitting with `Abdullah ibn `Umar when a woman came to him and told him: 'O Abu `Abdul-Rahman! my husband bequeathed his money in the cause of Allah'. He (`Abdullah) ordered her to pay it to some righteous people of the pilgrims who visit Allah's Sacred House, saying: 'those are the delegates of Al-Rahman, those are the delegates of Al-Rahman, those are the delegates of Al-Rahman'. The Sunnah (whatever is reported from the Prophet) has also considered spreading the intimacy among Muslims, soothing them and preserving their rights as one of the ways of striving in the cause of Allah. It is mentioned in the Sahih Book of Hadith of Al-Bukhari, in the chapter of Qasamah (exoneration from an accusation of murder by swearing fifty oaths), he said: " Abu Nu`aym narrated to us that Sa`id Ibn `Ubayd narrated to us on the authority of Bashir ibn Yasar : ﴾He claimed that a man amongst Al-Ansar (Helpers, inhabitants of Madinah who supported the Prophet) who is called: Sahl ibn Abu Hathmah told him that a group of his people went to Khaybar and dispersed therein. They then found one of them murdered. They said to the people among whom he was found: "You killed our companion". Those people said: "We did not kill him or even know who did that". Thereupon, they headed for the Prophet (peace be upon him) saying: "O Messenger of Allah! We went to Khaybar and one of us was murdered". He (peace be upon him) said: "Let the older among you proceed [to speak]". He told them: "Would you bring your proof against the killer?". They said: "We have no proof". He then said: "Then let them (the defendants) swear". But they said: "We do not accept the oaths of the Jews". Allah's Messenger did not like that the Diyah (Blood-money) of the killed one would be lost (without compensation), so he paid one-hundred camels of the camels of Zakah as Diyah.﴿ Ibn Hajar said: "It was mentioned in

the narration of Ibn Abu Layla: He paid him the Diyah. Some combined both narrations by indicating that the meaning of his saying: "He paid" means 'from Bayt-ul-Mal (Muslim treasury) i.e. which is allocated for national benefits. Ibn Hajar added: "Some had interpreted it according to the apparent meaning. Judge `Iyad narrated from some scholars that it is permissible to pay Zakah in public benefits. He quoted this Hadith and others as evidence. I said: "some of this was previously mentioned in the chapter of Zakah and in the speech regarding the Hadith of Abu Las who: said: ﴾The Prophet (peace be upon him) made us ride on the camels of Sadaqah (i.e., Zakah) during Hajj﴿ Based on this, saying :"He paid" means from the money under his disposition and ruling to avoid incurring the man's Diyah on the Jews or others. Al-Qurtuby also said in "Al-Mufhim": The Prophet (peace be upon him) did that by means of his generosity, good sense of politics, bringing of benefit and warding off evil to make peace between them especially on encountering hardship in reaching the truth". Further, Al-Nawawy mentioned in his commentary on the Hadith of Al-Qasamah: "Imam Abu Ishaq Al-Marwazy said: 'Some of our companions permit paying it from the camels of Zakah according to the apparent meaning of the Hadith''. The Greatest Scholar of the Ummah (nation based on one creed) `Abdullah Ibn `Abbas (may Allah be please with both of them) adopted the opinion of the permissibility of freeing a slave from the money of Zakah. It is mentioned in the Sahih book of Hadith of Al-Bukhari, under the chapter on Allah's Saying (Exalted be He): ﴾and to free the captives, and for those in debt, and for Allâh's Cause (i.e. for Mujahidûn - those fighting in a holy battle)﴿ it is mentioned

that Ibn Abbas (may Allah be pleased with both of them) said: "It is permissible to free a slave from the Zakah money and give it to those who shall perform Hajj then he recited: ﴾As-Sadaqât (here it means Zakât) are only for the Fuqarâ' (poor)﴿ stating that it would be sufficient if paid to any recipient. Besides, Ibn Hajar said: Abu `Ubayd mentioned the chain of narration of this report in his book "Al-Amwal" as follows: Hassan ibn Abu Al-Ashras on the authority of Mujahid that he he saw no problem with paying Zakah money in Hajj or in freeing a slave. He also related on the authority of Abu Bakr ibn `Ayyash from Al-A`mash on the authority of Ibn Abu Nagih from Mujahid on the authority of Ibn Abbas that he said: 'free a slave from your Zakah money.' " 3- The expression of the Prophet (peace be upon him) with the letter "Min" (of) in the Hadith of Ma`qil in his saying: ﴾Hajj (Pilgrimage) is one of the causes of Allah﴿ indicates that the cause of Allah mentioned in the Ayah of the categories of Zakah is general and that it includes several things among which is Hajj. Similar to the Prophet's expression; Ibn 'Umar also said about Hajj: 'It is one of the causes of Allah'. Accordingly, our point of view is summarized in the following: Taking into consideration the maintenance of other categories of Zakah, the lot of Allah's Cause includes all other pubic benefits, but the most important is to have readiness for fighting the enemies of Islam by buying weapons of all types, equipping the Mujahidin, feeding the soldiers, and the like if there is not enough money for this in Bayt-ul-Mal. Also, one of the greatest public benefits is sending the delegates to call to Islam

and clarify its rulings in addition to fighting the callers to delusion, disbelief and destructive principles.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Muhammad Al-Harkan	Salih Ibn Ghusun	`Abdullah ibn Mani`	`Abdul-`Aziz ibn Salih	`Abdul-Majid Hasan	`Abdullah ibn Khayyat

Second: Jihad of the soul, which is attained by urging the soul to do what Allah has ordained, and preventing it from doing what He has prohibited - is permissible. Yet, rendering it as the major sort of Jihad and ranking the strife against the Kuffar (disbelief) as the minor one is not true, since the Hadith mentioned in this regard is not Sahih, and Allah knows best.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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fulfilling covenants with pagans

The second question of Fatwa No. (17030)

Q 2: What is the ruling on fulfilling a covenant on matters that do not conflict with Shari`ah (Islamic law) with a Hindu?

A: Fulfilling covenants on matters that do not conflict with Shari`ah is obligatory.

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Allah (Exalted be He) stated: ﴾And fulfil (every) covenant. Verily, the covenant, will be questioned about.﴿ This is to be applied regardless of whether the covenant is with Hindus or others so long as they do not breach the covenant or insult Islam.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Hijrah

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The sixth question of Fatwa no. 7150

Q 6: What are the conditions of Hijrah (a believer's migration to an Islamic land) according to Islam? What is meant by the following statement of the Prophet (peace be upon him): ﴾Worship (of Allah) at times of turmoil is like Hijrah to me.﴿ **?**

A: Hijrah means leaving the non-Muslim country to a Muslim country, which is Wajib (obligatory). Allah (Exalted be He) says: ﴾Verily, as for those whom the angels take (in death) while they are wronging themselves (as they stayed among the disbelievers even though emigration was obligatory for them), they (angels) say (to them): "In what (condition) were you?"﴿ until His Saying: ﴾Such men will find their abode in Hell - What an evil destination!﴿ Commenting on the Ayah (Qur'anic verse), Ibn Kathir said: "The general meaning of this glorious Ayah includes all those who reside among Mushriks (those who associate others with Allah in His Divinity or worship) and cannot freely perform the rites of the religion while able to emigrate. Such persons, by remaining there are wronging themselves and committing an unlawful act by Ijma' (consensus of scholars)."

As for the Hadith stating: ﴾Worship (of Allah) at times of turmoil is like Hijrah to me﴿ it indicates the superiority of worshipping Allah during times of turbulence and fighting, which is equal in reward to migration to the Prophet (peace be upon him) undertaken by Muslims of his time to Madinah from the non-Muslim country, i.e. Makkah before the Victory of Makkah. This Hadith does not mean exemption from Hijrah for those residing in non-Muslim countries and cannot

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practice their religion while living among non-Muslims.

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The fifth question of Fatwa no. 5413

Q 5: there is a Prophetic Hadith which states: (When the Prophet (peace be upon him) opened **Makkah** for Islam, he (peace be upon him) said, "There is no migration after the Conquest (of Makkah)...") **Is this an authentic Hadith?**

Do we understand from it that it is not permissible for oppressed Muslims in Afghanistan, Syria and other countries to migrate from their countries or does it mean that Makkah has become a land of Islam and hence it is not permissible for Muslims to migrate from it?

A: This Hadith: (There is no migration after the Conquest (of Makkah), but Jihad and sincere intention.) is an authentic Hadith, related in Sahih Al-Bukhari, and Muslim on the authority of Ibn `Abbas (may Allah be pleased with them both) who reported: (On the day of the Conquest (of Makkah) the Prophet (peace be upon him) said, "There is no migration after the Conquest (of Makkah) but Jihad and intentions. When you are called (by the Muslim ruler) for fighting, go forth immediately.")

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In his book Fat-h Al-Bary, Al-Hafizh Ibn Hajar comments on the saying of the Prophet (peace be upon him): (But only Jihad (fighting in the Cause of Allah) and Niyyah (sincere intention)) as thus: Al-Tayyiby and others said: This addition requires that what is mentioned after "but" is different from what is mentioned before it. Meaning that the reason for which Muslims had to migrate from Makkah to Madinah no longer exists. However, there are still reasons for which Muslims may migrate which are; Jihad or a sincere intention, such as departure from a non-Muslim land, pursuit of religious knowledge, escaping with religion from torture and having a good intention in all these cases.

It is better for a person to leave any country if this should serve his religion whether this is called migration or not.

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The first question of Fatwa no. 9501

Q 1: how can we make hijrah (a believer's migration to an Islamic land) nowadays for the sake of Allah (may he be Exalted)?

A: Hijrah for the sake of Allah (Exalted be He) means moving from the land of Shirk (associating others with Allah in His Divinity or worship) to the land of Islam, as the Muslims moved from Makkah -before its people became Muslim- to Madinah because it had become the city of Islam after its people made Bay`ah (pledge of allegiance) with the Prophet (peace be upon him) and asked him to make Hijrah to them. Hijrah may also take the form of moving from one land of shirk to another land of shirk where evil is less prevalent and there is less danger to the Muslims, as when some of the Muslims migrated from Makkah at the command of the Prophet (peace be upon him), to Abyssinia (Ethiopia).

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The second question of Fatwa no. 7485

Q 2: does migration become obligatory upon a Muslim who feels insecure about himself or fears falling into Fitnah (sedition) if he remains in his own country? Where should he migrate to?

A: If the reality is as you have mentioned, it is permissible for a Muslim to migrate from his homeland to another land where he feels secure about himself and his religion.

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The first question of Fatwa no. 2635

Q 1: what are the necessary conditions of

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Dar-ul-Harb (enemy territory/non-believers' country)?

A: The countries whose rulers and those in power uphold the limits set by Allah (Exalted be He) in their judgments and rule their subjects accordingly where people can act in accordance with the Shari`ah are considered Muslim lands. Muslims must obey their rulers as long as they command what is good, be sincere to them, help them to run the affairs of the state and support them with great scientific and practical power. People should live there and should not leave except to another Islamic place which is in a better social status such as Madinah after the Prophet's migration and establishing the Islamic state there. Similarly, Makkah after the Opening, where Muslims assumed power and ruled it as a Muslim country after it had been Dar-ul-Harb (enemy territory) from which able Muslims should flee.

The countries whose rulers and those in power do not hold the limits set by Allah (Exalted be He) and do not refer to Shari`ah in their judgments and where Muslims can not fulfill the obligations of Islam because it is Dar-ul-Kufr (Non-Muslim state) such as Makkah before the Opening, it was Dar-ul-Kufr. Likewise, are the countries whose people call themselves Muslims and where people in authority govern with laws other than the laws of Allah, and Muslims are not able to establish the obligations of Islam. They have to migrate from these lands to another place in order to escape from trials with their religion,

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to a land that is ruled by Islam where they are able to fulfill the Islamic obligations. Any man, woman or child who is unable to migrate will be excused and Muslims are obliged to save them and bring them to Muslim lands. Allah (Exalted be He) says: ﴿Verily! As for those whom the angels take (in death) while they are wronging themselves (as they stayed among the disbelievers even though emigration was obligatory for them), they (angels) say (to them): "In what (condition) were you?" They reply: "We were weak and oppressed on the earth." They (angels) say: "Was not the earth of Allâh spacious enough for you to emigrate therein?" Such men will find their abode in Hell - What an evil destination!﴾ ﴿Except the weak ones among men, women and children who cannot devise a plan, nor are they able to direct their way.﴾ ﴿These are they whom Allâh is likely to forgive them, and Allâh is Ever Oft-Pardoning, Oft-Forgiving.﴾ and Allah says: ﴿And what is wrong with you that you fight not in the Cause of Allâh, and for those weak, ill-treated and oppressed among men, women, and children, whose cry is: "Our Lord! Rescue us from this town whose people are oppressors; and raise for us from You one who will protect, and raise for us from You one who will help."﴾ But whoever is able to establish the obligatory acts of Islam there and able to establish the proofs against the rulers and the people in authority, to bring about reform, making them change their course, he may stay there because there is hope that he may advise them (regarding the Shari`ah) and bring about reform as long as he is safe from trials.

The thirteenth question of Fatwa no. 2922

Q 13: In Britain it is not allowed to call the Adhan (call to Prayer) loudly except inside the Masjid (mosque). Muslims can not break the English law. Does this mean they are sinners?

A: It is impermissible to reside in a country where the Muslims are prevented from performing the Islamic rituals. If possible, the person should migrate to another country where Muslims are a majority and where they can perform the Islamic rituals overtly and find the means to cooperate with Muslims in righteousness and piety. They should be certain that their sustenance is available. Whoever fears Allah (Exalted be He) and keeps his duty to Him, He will make a way out for him (from every difficulty), and He will provide him from (sources) he never could have imagined. Moreover, whoever puts his trust in Allah (Exalted be He), He will suffice him. Verily, Allah (Exalted be He) will accomplish his purpose. Indeed, He has set a measure for all things. On the other hand, if migration is within their ability, but they prefer to stay in such countries where it is not possible to perform the Islamic rituals, they are sinful. Allah (Exalted be He) says: ﴿Verily! As for those whom the angels take (in death) while they are wronging themselves (as they stayed among the disbelievers even though emigration was obligatory for them), they (angels) say (to them): "In what (condition) were you?" They reply: "We were weak and oppressed on the earth." They (angels) say: "Was not the earth of Allâh spacious enough for you to emigrate therein?" Such men will find their abode in Hell - What an evil destination!﴾

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Fatwa no. 9629

Q: Hijrah (a believer's migration to an Islamic land) does not end until the coming of the Day of Resurrection. I live in a non-Muslim country replete with charlatans, foretellers, and sorcerers. However, I am a believing Muslim who loves Allah (Exalted be He) and His Messenger (peace be upon him), but I do not know what to do in this country and I can not find suitable husbands for my daughters. What is the ruling in this regard?

A: If the state is as you mentioned, you are obliged to immigrate to a county where your Din (religion) is secure and where there are others to cooperate with you in virtue and Taqwa (fearing Allah as He should be feared). This will also help you to find a righteous woman to marry as well as righteous husbands for your daughters, if Allah wills. If you are unable to immigrate, you should abandon all these sects. If this is difficult for you, then you must hold tight to the Din of Allah until you die, for Allah (Exalted be He) says: ﴾Verily! As for those whom the angels take (in death) while they are wronging themselves (as they stayed among the disbelievers even though emigration was obligatory for them), they (angels) say (to them): "In what (condition) were you?" They reply: "We were weak and oppressed on the earth." They (angels) say: "Was not the earth of Allâh spacious enough for you to emigrate therein?" Such men will find their abode in Hell - What an evil destination!﴿ ﴾Except the weak ones among men, women﴿

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Fatwa no. 19670

Q: Your Eminencies, Muslim Scholars in The Kingdom of Saudi Arabia, I would like you to provide me with your opinions on my question during this critical moment in my life, I live in this foreign country; Brazil. The people in the city where I live are Christians and Mushrikun (those who associate others with Allah in His Divinity or worship). I am married to a Non-Muslim woman, and I have three children, two boys and a girl: the first is the girl who is 40 years old, the second is Nasir who is 37 years old and the third is Samir, he is a 33 year old doctor who is married to a Brazilian woman and his in-laws are non-Muslims. My children can not read Arabic well as there is no Muslim in this city except me. I am very sad and depressed, and I cry copiously over my circumstances among this large majority of non Muslims. I keep imagining what the case will be when death befalls me without having any believing Muslims beside me to purify, wash, enshroud, and bury me, for there is

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only one cemetery here and it is a Non-Muslim one. My life is very hard and I am 75 years old, I have never abandoned offering Salah (prayer) or reciting Qur'an during the day or night, is it permissible for me to leave my wife and children and return to my homeland Lebanon to die there among my Muslim brothers and parents? I hope that Allah will forgive me and guide my children. I am waiting for your opinion and reply. As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!).

A: If you can move to muslim lands, then you should do so, for the sake of your religious commitment, as Allah (Exalted be He) has obligated every Muslim to offer Hijrah (a believer's migration to an Islamic land) from the countries of the disbelievers to Muslim countries, and He has threatened whoever is capable of doing so but refrains from doing it. Allah (may He be exalted) says: ﴿Verily! As for those whom the angels take (in death) while they are wronging themselves (as they stayed among the disbelievers even though emigration was obligatory for them), they (angels) say (to them): "In what (condition) were you?" They reply: "We were weak and oppressed on the earth." They (angels) say: "Was not the earth of Allâh spacious enough for you to emigrate therein?" Such men will find their abode in Hell - What an evil destination!﴾ But if you are incapable of Hijrah, you will be pardoned provided that you adhere to the Islamic religion and to be consistent with it. Allah Says (Exalted be He) after the previous Ayah: ﴿Except the weak ones among men, women and children who cannot devise a plan, nor are they able to direct their way.﴾ ﴿These are they whom Allâh is likely to forgive them, and Allâh is Ever Oft-Pardoning, Oft-Forgiving.﴾ And we recommend you to advise your children, try to guide them and continue calling them to Islam rather than

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Christianity. We pray Allah to grant us, you and them, guidance.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family,

Fatwa no. 19685

Q: Is it permissible to migrate to a non-Muslim country for work? Is it permissible to adopt an un-Islamic nationality?

A: If you are seeking work and earning livelihood, you have to travel to Muslim countries and dispense yourself from traveling to non-Muslim countries, the livelihood which constitutes a potential threat to your `Aqidah (creed) and a diversion from the proper Islamic codes of ethics. It is prohibited for the Muslim to adopt a non-Muslim nationality as this entails showing willing submission to Kafirs (disbelievers) as well as abiding by their rulings.

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Knowledge

extent of obligatory knowledge

Fatwa no. 4138

Q: I would like to know the extent of the knowledge that it is conditional to know before practicing Da'wah (calling to Islam). What type of knowledge should be studied and how can it be obtained? Which books should be studied in particular, please let me know their names, and whether it is stipulated that they should be taught by a scholar or not? How do we begin calling others to the Truth? Please explain the method clearly, bearing in mind that I am a student in the Faculty of Medicine, which requires that I spend a lot of time and effort in studying. I hope that you will answer me in detail, not just a summary, so anyone will be able to understand it.

A: Firstly: It is obligatory on every Muslim to convey the knowledge they have, whether it is much or little to those who do not know it, without any limitations on time or the amount of knowledge. It is necessary for them to explain what they know and convey it, and this becomes obligatory if there is no one else who can do it. This is emulating the example of Prophet (peace be upon him) and acting upon the Hadith narrated by Ahmad, Al-Bukhari, and Al-Tirmidhy, on the authority of 'Abdullah ibn 'Amr that who related that the Prophet (peace be upon him) said, ("Convey (what you know) from me, even if it is a single Ayah (i.e., Qur'anic verse, any prophetic narration).") It is also related by

Ahmad, Al-Tirmidhy, and Ibn Hibban, on the authority of Ibn Mas'ud (may Allah be pleased with him) that the Prophet (peace be upon him) said, ("May Allah give splendor and bliss to a person who hears something from us (i.e. the Prophet) and conveys it exactly as they have heard it, for perhaps the recipient may be more perceptive than the one who heard it.") This Hadith is also narrated through other Sanads (chain of narrators) in different wordings. Allah (may He be Exlated) gives warning to those who conceal the knowledge, saying: (Verily, those who conceal the clear proofs, evidence and the guidance, which We have sent down, after We have made it clear for the people in the Book, they are the ones cursed by Allâh and cursed by the cursers.) (Except those who repent and do righteous deeds, and openly declare (the truth which they concealed). These, I will accept their repentance. And I am the One Who accepts repentance, the Most Merciful.) It is also declared to be Haram (prohibited) to say or discuss things about which people have no knowledge, because of Allah's saying: ﴿Say (O Muhammad صلى الله عليه وسلم): "(But) the things that my Lord has indeed forbidden are Al-Fawâhish (great evil sins and every kind of unlawful sexual intercourse) whether committed openly or secretly, sins (of all kinds), unrighteous oppression, joining partners (in worship) with Allâh for which He has given no authority, and saying things about Allâh of which you have no knowledge."﴾ and His Saying: ﴿And follow not (O man i.e., say not, or do not or witness not) that of which you have no knowledge.﴾ There are also other Nas (Islamic text from the Qur'an or the Sunnah) bearing the same meaning, which encourage the conveyance of the Message of Islam and caution against speaking without knowledge. **Secondly:** There are many branches of Islamic knowledge: Tawhid (belief in the Oneness of Allah/monotheism), which has three categories: Tawhid-ul-Rububiyyah (Oneness of Allah's Lordship), Tawhid-ul-Uluhiyyah (Oneness of Worship), and Tawhid-ul-Asma' wal-Sifat (Oneness of Allah's Names and Attributes); Fiqh (Islamic jurisprudence), with its categories of: The Fiqh of 'Ibadah (worship), which includes Salah (Prayer), Sawm (Fast), Zakah (obligatory charity), and Hajj; the Fiqh of Mu'amalat (transactions), which includes selling, buying, and leasing; the Fiqh of personal status, which includes marriage, Waqf (endowments), and inheritance; criminal law and the Hudud (ordained punishments for violating Allah's Law); and the science of Islamic manners and morals. Many books have been written on all of these subjects that are known to the students of knowledge, some of which will be mentioned later. **Thirdly:** The introduction to studying the Islamic sciences should begin with the Book of Allah (Exalted be He), and its meanings should be contemplated along with a careful study of the Messenger of Allah's Sunnah (whatever is reported from the Prophet). This should be studied to distinguish the Sahih (authentic) Hadith from the Da'if (weak), to understand the meanings, and derive the rulings from them. The books of Fiqh that were compiled by the righteous scholars who had studied the Qur'an and the Sunnah and derived rulings from them should also be studied. Some of these are abridged, others complete, and some are easy and others difficult; so they should be read according to the readers' mental ability, their power of assimilating knowledge, and their needs in their life. A beginner should start with the easy and the abridged books, such as: The Tafsir (exegesis of the meanings of the Qur'an) of 'Abdul-Rahman Al-Sa'dy; the Tafsir of Ibn Kathir; and "Subul Al-Salam" by Al-San'any, who explained "Bulugh Al-Maram li-Ahadith Al-Ahkam" by Ibn Hajr Al-'Asqalany. Other important books include: "'Umdat-ul-Fiqh" by Ibn Qudama, and "Al-Kafy" by him also, these both deal with Fiqh; "Al-Adab Al-Shar'iyyah" by Ibn Muflih; "Al-'Aqidah Al-Wasitiyyah" by Ibn Taymiyyah; and "Kitab Al-Tawhid" and "Kashf Al-Shubuhat" by Shaykh Muhammad ibn Abdul-Wahhab. As for those who are well-versed and educated, they can choose for themselves the books that will benefit them and consult trustworthy scholars. Some of these books are "Tafsir Ibn Jarir Al-Tabary"; "Fath Al-Bary" by Ibn Hajr, which is a commentary on "Sahih Al-Bukhari"; the commentary of Al-Nawawy on "Sahih Muslim"; "Al-Umm" by Al-Shafi'y; "Al-Mughny" by Ibn Qudama, "Bidayat Al-Mujtahid" by Ibn Rushd; and other similar books. Those who wish to study any branch of academic, theoretical, or experimental knowledge must have a teacher. This is a globally acknowledged phenomenon among mankind, both Muslims and non-Muslims, for they must cooperate to meet their needs, because of their different abilities, level of acquired knowledge, and the availability of means to assist in the understanding of the different rulings. Students can rely on themselves in the knowledge they find easy to acquire from its authentic sources, as to what they find difficult, they can cooperate with their fellow students to help them understand it or ask trusted scholars. **Fourthly:** A Da'y (caller to Islam) should start to guide people to the Truth by teaching them Tawhid, then the foundations of 'Ibadah, and what they need to know about Mu'amalat. This should be done with wisdom, fair preaching, and persuasive discussions, aimed at attaining the Truth, as Allah (Exalted be He) says: ﴿Invite (mankind, O Muhammad صلى الله عليه و سلم) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching, and argue with them in a way that is better. Truly, your Lord knows best who has gone astray from His Path, and He is the Best Aware of those who are guided.﴾

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Fatwa no. 6249

Q: I have an embarrassing question which has long preoccupied my mind. I would like you to direct me to the correct answer regarding it. Details of the question are as follows: the Messenger of Allah (peace be upon him) says in one of his noble Hadiths:

A- (The learned are the heirs of the Prophets who bequeath neither dinar nor dirham but only that of knowledge; and he who acquires it, has in fact acquired an abundant portion.)

B- (Allah and His angels bless those who teach people knowledge.)

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C- (When a slave (of Allah) dies, their acts come to an end but three, ongoing charity, knowledge (by which people) benefit, or a pious child who offers Du`a' for them.)

D- (The dwellers of the heaven and the earth, and even the ant in its hole ask forgiveness for scholars.)

E- (Both the learner and the learned share the same goodness, and the rest of the people are deprived of it.) **(Related by Al-Tabarany on the authority of Abu Al-Darda') This Hadith has been classified as Hadith Mawquf (a Hadith narrated from a Companion of the Prophet).**

F- (May Allah brighten (the face of) a person who hears my words, comprehends them, and then conveys them as he has heard them.)

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Allah also says in His clear Ayahs (verses):

A- (And those who believe in (the Oneness of) Allâh and His Messengers - they are the Siddiqûn (i.e. those followers of the Prophets who were first and foremost to believe in them), and the martyrs with their Lord, they shall have their reward and their light.) **(Surah Al-Hadid, 19)**

B- (And whoso obeys Allâh and the Messenger (Muhammad صلى الله عليه وسلم), then they will be in the company of those on whom Allâh has bestowed His Grace, of the Prophets, the Siddiqûn (those followers of the Prophets who were first and foremost to believe in them, like Abu Bakr As-Siddîq (رضي الله عنه), Al-Shuhada' (the martyrs or witnesses), and the righteous. And how excellent these companions are!) **(Surah Al-Nisa', 69)**

The question is:

It is understood from the Prophet's Hadiths and the clear Ayahs (verses) of the Qur'an that the "scholars" referred to therein are the religious scholars who possess knowledge of religious sciences. The Qur'an describes them as those who are pious, truthful and well-grounded in knowledge; those who will be witnesses over mankind on the Day of Judgment. However, Allah also says in His Noble Qur'an:

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A- ﴾Allâh will exalt in degree those of you who believe, and those who have been granted knowledge.﴿

B- ﴾Say: "Travel in the land and see how (Allâh) originated the creation."﴿

C- ﴾We will show them Our Signs in the universe, and in their own selves...﴿

D- ﴾Do they not look in the dominion of the heavens and the earth and all things that Allâh has created.﴿

E- ﴾So let man see from what he is created!﴿ ﴾He is created from a water gushing forth,﴿ ﴾Proceeding from between the backbone and the ribs.﴿

The Messenger of Allah (peace be upon him) also said: ﴾O Slaves of Allah, seek treatment, for every disease there is cure except one disease, namely, old age.﴿

Through this second section of Qur'anic Ayahs and Hadiths we observe that Allah invites us to study other non-religious sciences. For example, Allah calls us to study the structure of the human body so that we may perceive and call others to perceive the miraculous nature of man's creation. This way we will be able to prove to people the Greatness and Existence of Allah and genuineness of the Islamic Shari`ah. The Messenger (peace be upon him) orders us to study medicine and give medical treatment to the sick. In many Hadiths, the Prophet presents some medical prescriptions for treatment which we are unable

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to use except under the supervision of a specialized physician who possesses religious knowledge. The first part of the question is:

is religious knowledge the only type of knowledge for which Allah grants reward, raises one who acquires it to a rank near that of the Prophets and Messengers? Does this mean that a student of medicine is not granted reward for not acquiring religious knowledge? Or do the Ayahs and Hadiths include all types of sciences which one studies provided the following conditions are fulfilled:

A- Providing benefit for Islam and Muslims

B- Having the intention to attain reward from Allah (Glorified and Exalted be He)

C- Reaching new fiducial facts and illustrating them to people so that the strength of their Iman (faith) may increase

D- Increase of Iman through the observation of Allah's Wondrous Signs as shown in His Creation and the universe.

It should be kept in mind that a student of any science has to possess a limit of religious knowledge which he is bound to learn. Accordingly, the second part of the question is as follows:

If a person studies the religious knowledge required of him, then seeks to embark on the study of medicine for the purpose of treating sick Muslims and reaching new fiducial facts that connect the study of medicine with religious knowledge, will he receive the same reward granted to a person who acquires knowledge of religious sciences?

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Or are learners of religious knowledge rewarded better than learners of medicine and other sciences?

The third part of the question is as follows:

Why is a person who studies religious sciences better rewarded than a person who studies medicine though both seek to attain Allah's Pleasure? Moreover, a student of medicine seeks to find treatment for sick people and to examine the wonders of man's creation according to the commands and instructions given to him by Allah in the Qur'an. Is it because the person who studies religious sciences benefits a larger number of people than a specialized physician that the former is granted greater reward than the latter? Or will Allah reward each one according to their effort, knowledge and deeds?

A: First: Allah revealed the Qur'an and sent His Messenger Muhammad (peace be upon him) to guide mankind unto the straight path and show them the proper method of how to serve and worship their Lord (Exalted be He) while giving full clarification of the rulings related to their dealings in a manner that regulates both their religious and worldly affairs. Allah has completed His Favor upon His Servants and has perfected for them their religion which He has chosen for them. Allah (Exalted be He) says: ﴾This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islâm as your religion.﴿

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Second: Allah orders His Servants to contemplate the signs of the universe and to carefully examine the creation of His wondrous Creatures with a view to find out about the secrets of their creation and get to know the One Who created them, thus having their hearts humbly submitted to Him and give Him His due estimation. ﴾and that they may know that He is the only One Ilâh (God - Allâh).﴿ Thus, hoping for Allah's Reward and fearing His Punishment, people will worship Him Alone and will show sincere devotion to Him by not associating others in worship with Him. They will be utterly convinced of the fact that they were not created without purpose nor will they be left neglected. His Wisdom dictates that they shall be brought back to life for reckoning on a Day when every soul shall be paid in full according to what it has earned. ﴾So whosoever does good equal to the weight of an atom (or a small ant) shall see it.﴿ ﴾And whosoever does evil equal to the weight of an atom (or a small ant) shall see it.﴿ ﴾See they not how Allâh originates the creation, then repeats it. Verily, that is easy for Allâh.﴿ ﴾Say: "Travel in the land and see how (Allâh) originated the creation, and then Allâh will bring forth the creation of the Hereafter (i.e. resurrection after death). Verily, Allâh is Able to do all things."﴿ ﴾He punishes whom He wills, and shows mercy to whom He wills; and to Him you will be returned.﴿ These Ayahs are revealed to indicate Tawhid-ul-Rububiyyah (Oneness of Allah's Lordship) which subsequently confirms the other category of Tawhid known as Tawhid-ul-Uluhiyyah (Oneness of Divine Nature)

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preached by Nuh (Noah, peace be upon him) and Ibrahim (Abraham, peace be upon him). These Ayahs are also indicative of Allah's perfect Ability to create and His Ability to bring the dead back to life for accountability of their worldly deeds. Allah orders mankind to ponder over His Creation and to travel throughout the universe to discover the mysteries of the cosmic signs that denote the Oneness of Allah, perfection of His Names and Attributes and His Ability to resurrect the dead on the Day of Judgment. Allah also orders them to consider the pleasing destination of the believers compared to the wretched destination of the disbelievers. This way, they will follow the Messenger's path of truth and guidance and will steer clear of treading the path of those who belied Allah's Messengers and were thus seized with the Punishment of the One Exalted in Might and Perfect in Power. A severer punishment still awaits them in the Hereafter, if they but knew! The believers and scholars who contemplate Allah's Revelations, learn lessons from them and believe in the rulings they contain will be raised to higher ranks of glory in this life and will be granted triumph and eternal felicity in the next life.

Thus it becomes clear that these Ayahs aim at laying the foundations of religion like Tawhid-ul-Uluhiyyah, resurrection of the dead on the Day of Judgment for accountability, truthfulness of Muhammad's Prophethood as well as truthfulness of the Message he was sent with to invite mankind to Tawhid (belief in the Oneness of Allah). Preceding and succeeding Ayahs lend support to these facts. These Ayahs

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are not meant to lay the foundations of industry or agriculture which help people conduct their worldly affairs properly. Nor are these Ayahs meant to introduce geometrical theories or illustrate cosmic phenomena that enlighten people about such realms of sciences as geometry, geophysics and geology which ultimately help them lead a prosperous life through modern inventions. These inventions are arrived at through succor of Allah, man's inherent insight and close examination of the dominion of the heavens and the earth and all that lies between them. The Qur'an and Sunnah (whatever is reported from the Prophet) basically lay the foundations of religious legislation in totality or in detail. Cosmic sciences tackled in the Qur'an or Sunnah are very few and are not given due concern or priority as they are treated as issues of secondary importance. Qur'anic Ayahs or Hadiths that mention scientific realms such as medicine are not treated as primordial rules on which to depend in the diagnosis of diseases or the prescription of medicines.

The same is true of the Qur'anic Ayah which reads: ﴾Do they not look in the dominion of the heavens and the earth and all things that Allâh has created; and that it may be that the end of their lives is near. In what message after this will they then believe?﴿

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This Ayah urges those who deny the truth to closely examine the dominion of the heavens and the earth and contemplate all the wondrous signs of Allah's Creation so that they may be guided to worshipping Allah Alone, directing Du`a' (supplication) to Him, referring to Him with the very Names and Attributes He has referred to Himself with and refraining from distorting them through belying, denying or changing them out of their context or referring to Him with Names or Attributes other than those He has referred to Himself with. Allah afflicts His Punishment on those who fabricate or distort the Names and Attributes which He has referred to Himself with. They should be aware of this fact lest they be deceived of Allah giving them respite as He (Exalted be He) will ultimately afflict them with His Punishment. Allah (Exalted be He) says: ﴾And (all) the Most Beautiful Names belong to Allâh, so call on Him by them, and leave the company of those who belie or deny (or utter impious speech against) His Names. They will be requited for what they used to do.﴿ ﴾And of those whom We have created, there is a community who guides (others) with the truth, and establishes justice therewith.﴿ ﴾Those who reject Our Ayât (proofs, evidence, verses, lessons, signs, revelations, etc.), We shall gradually seize them with punishment in ways they perceive not.﴿ ﴾And I respite them; certainly My Plan is strong.﴿ Praising the high status of His Prophet Muhammad (peace be upon him) and commending his sagacity and truthfulness in conveying the Message of Islam, Allah

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(Exalted be He) says: ﴾Do they not reflect? There is no madness in their companion (Muhammad صلى الله عليه وسلم). He is but a plain warner.﴿ Allah orders the disbelievers to examine the dominion of the heavens and the earth. This and the preceding Ayah are revealed in the context of proving the different categories of Tawhid (belief in the Oneness of Allah), establishing Messengership of Prophet Muhammad (peace be upon him), confirming the truth about the teachings he brought from Allah and proving occurrence of accountability for one's actions whether in this life or on the Day of Judgment. An example of this is found in the opening Ayahs of Surah Al-`Ankabut.

The purpose of the Qur'anic Ayah which reads: ﴾We will show them Our Signs in the universe, and in their own selves, until it becomes manifest to them that this (the Qur'ân) is the truth. Is it not sufficient in regard to your Lord that He is a Witness over all things?﴿ is the same as the purpose of the above-mentioned Ayahs of Surah Al-`Araf and Surah Al-`Ankabut. Like these Ayahs, it is revealed to prove Tawhid (belief in the Oneness of Allah), confirm the Messengership of the Prophet (peace be upon him) and occurrence of resurrection on the Day of Judgment. All the Ayahs of Surah Fussilat are revealed to prove and clarify these facts.

As for the Qur'anic Ayah which reads: ﴾So let man see from what he is created!﴿ ﴾He is created from a water gushing forth,﴿ ﴾Proceeding from between the backbone and the ribs.﴿ it is revealed as an indication of Allah's Ability to recreate man after death. One Who is Able to create is

more Capable of repeating creation as dictated by sound logic. Creation and repetition are both easy for Allah. Allah (Exalted be He) says: ﴾And He it is Who originates the creation, then He will repeat it (after it has been perished); and this is easier for Him. His is the highest description (i.e. none has the right to be worshipped but He, and there is nothing comparable unto Him) in the heavens and in the earth. And He is the All-Mighty, the All-Wise.﴿ All the Ayahs of Surah Al-Tariq talk about Allah's Threat to punish those who deny the possibility of the occurrence of resurrection.

As for the Hadith in which the Prophet (peace be upon him) states: "O Servants of Allah, seek treatment.....etc), it is meant to direct Muslims to the necessity of seeking treatment for illnesses and not to neglect any of the means that bring about recovery as they will not be going against Tawhid (monotheism) as long as they are sure that it is Allah Alone Who heals and that it is He Alone that causes malady and brings about remedy. Allah has prescribed a remedy for every malady as is authentically reported in the Hadith. However, the Prophet did not give a detailed account of the types of medicines or diseases except in very few cases where he is reported to have prescribed certain medicines for the treatment of certain diseases. The Prophet did not lay the foundations of medical sciences through which medical students can learn about the properties of different types of medicines or symptoms of diseases. But he urged Muslims to learn all that benefits them in this life and in the Hereafter. Allah subjected the universe to people's service and guided whomever of them He wills towards discovering the secrets and wonders of the universe.

Thus, Muslims should embark on a careful examination of the Qur'an and Sunnah of the Prophet (peace be upon him) so that they can learn about the perfect nature of the Shari`ah (Islamic Law), its objectives and particulars, each according to their mental faculty and willingness to learn. They also have to examine the cosmic phenomena that take place in heavens or on earth so that they can discover the hidden secrets and acquire knowledge of sciences such as medicine, agriculture, industry, physics, geology and other cosmic sciences that may prove helpful to them in conducting their worldly affairs away from seeking the help of the Kafirs (disbelievers). In this way, they will combine between might and glory in this life and realization of salvation and eternal felicity in the Hereafter.

Muslim rulers and scholars should help in the advancement of the Muslim Ummah, give due concern to its affairs, provide it with beneficial knowledge, direct it to righteous deeds, and distribute its efforts to all walks of life in terms of learning various fields of sciences, which produce efficient people who shoulder the responsibility of the Ummah and help it not need other countries.

Thus it becomes clear that people who acquire religious knowledge are included in the category of those whom Allah raises to high ranks on account of teaching and acting upon it while showing sincere devotion to Him. Priority is given to learning this type of knowledge. All other secular sciences which the Muslim Ummah (community) may be in need of like medicine, agriculture, industry and the like also fall under the category of religious knowledge if learners of these sciences hold the intention to benefit, support and raise the status of the Muslim Ummah. Learners of these sciences hold varying ranks according to how important and beneficial what they learn is to religion and how it can achieve sufficiency for Muslims. Allah (Exalted be He) Alone is the One Who estimates matters in due measure and Who knows the secrets and that which is yet more hidden. He is the Only One Who grants reward and raises in ranks whether in this life or in the Hereafter and He is All-Wise, All-Knowing.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family and Companions.

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Jihad and Hisbah - Knowledge - Seeking knowledge - Obtaining parent's permission to seek knowledge

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Seeking knowledge

Fatwa no. 3816

Q 5: is it obligatory to have the parent's permission in order to seek obligatory knowledge?

Q 6: Are there contemporary narrators who have continuous chains of transmission that can be traced back to the Prophet (peace be upon him) or to one of the scholars of Hadith? Would you please inform us of their names and addresses so we can obtain knowledge from them?

Q 7: is it permissible to obtain knowledge and ijazah (authorization) from a scholar who does Bid`ahs (innovations in religion) and issues Fatwas (legal opinions issued by a qualified Muslim scholar) unjustly?

Finally, if you are among the narrators who have a continuous chain of transmission that can be traced back to Imam Malik we wish you would write your Ijazah showing this chain. Many thanks for your efforts.

A: Seeking knowledge which is necessary for the soundness of Iman (Faith) and the performance of the religious obligations does not require the parent's permission. You should only seek your parents' permission when seeking knowledge is regarded as a collective obligation.

Some scholars have a continuous chain of transmission that can be traced back to the scholars of Hadith. However, this chain is worthless as it is lengthy and includes many narrators whose good character and memory are unknown.

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Fatwa no. 4011

Q: I am an Egyptian surgeon. I have worked in Nigeria and the Kingdom of Saudi Arabia for about seven years. Since I traveled abroad, I have opened a savings account in an Egyptian bank with an interest rate. I know nothing in this life except my career. Nowadays, as most, if not all, people have proved to be dishonest, I refuse to conduct business with a merchant or a farmer. Some people borrow money from this bank, others take out loans to invest them in construction, commercial and agricultural projects and others borrow US dollars. People rarely borrow foreign currencies from banks as they charge higher interest rates. I know that the bank has many projects that bring immense profit rates. As I fear Allah, I seek to provide for my children through lawful earnings. I want you to guide me towards the right procedure. Do I have to dispense with the bank's percentage of earnings gained from investment projects. I intend to go back to Egypt. If I depend on that money

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it will be spent within two or three years.

A: First: You are wrong not to know anything other than your medical area of expertise. You should acquire necessary religious knowledge which, if properly acted upon, will be of more and perpetual benefit to you. The ultimate purpose of your creation is to serve and worship Allah (Exalted be He) Alone and to obey His Messenger (peace be upon him). **Second:** Honest merchants, farmers and manufacturers exist everywhere though in small numbers. You will find these types of honest people after serious search. You should not hold evil thoughts about all people. **Third:** You are prohibited to deposit your money in banks that deal in usury even if they conduct some interest-free businesses. However, if there is no other means available and the fear of loss of money is expected, you may put it in interest-based banks provided that you receive no interest. You should seek lawful means of earning your livelihood while putting your trust in Allah and being constantly mindful of Him that perhaps He facilitates your affairs. Allah (Exalted be He) says, ﴾And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).﴿ ﴾And He will provide him from (sources) he never could imagine. And whosoever puts his trust in Allâh, then He will suffice him. Verily, Allâh will accomplish his purpose. Indeed Allâh has set a measure for all things.﴿

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The fourth question of Fatwa no. 4258

Q 4: I am here in America studying Technological Sciences, but I do not ignore Religious Knowledge. My question is: Is it preferable to abandon studying Technological Sciences and to turn to Religious Knowledge or what should be done?

A: First: Muslims should learn of their religion what renders them quite understanding of their affairs. **Second:** studying Technological sciences is a collective obligation, so if Muslims study them to benefit from them, they will be rewarded, according to their intention.

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the way of learning knowledge

The third and the fourth questions of Fatwa no. 4264

Q 3: What is the best way to learn Islamic sciences? Is it just reading, writing what a person may read, memorizing what a person may read, or it is according to the condition of each individual and their capacity?

A: We advise you to fear Allah and to learn from the Islamic sciences that will help you manage your worldly and Hereafter affairs. You have to ask the people of knowledge concerning matters that are ambiguous to you. Record only what you need of these studies. Keep to memorizing the Qur'an and memorize what is easy for you from the books of Hadith such as `Umdat-ul-Hadith by Shaykh `Abdul-Ghany Al-Maqdisy and Bulugh-ul-Maram by Ibn Hajar.

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Is it obligatory for a person who studies religious sciences to begin with the books of a specific school of jurisprudence?

A: A person should learn the religious sciences which he needs to learn, as we mentioned previously in the answer of question (3). One does not have to begin with books of Fiqh or the rules of Fiqh of a specific school of jurisprudence. In fact, the person should choose that which is easy and appropriate for him. He should also refer to religious scholars for counsel to help him understand the Qur'an and Sunnah.

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The second question of Fatwa no. 4889

Q2: what is the importance of knowledge and what are the proper ways to aquire it?

A: Knowledge occupies the foremost priority in Islam; it precedes sayings and deeds. Allah (Exalted be He) states: ﴿So know (O Muhammad صلى الله عليه وسلم) that, Lâ ilâha illallâh (none has the right to be worshipped but Allâh)﴾ So Allah mentions knowledge first then the uttering of Shahadah (Testimony of Faith) follows. Means of acquiring religious knowledge are many. First the person should develop fear of Allah by obeying religious rulings and avoiding prohibitions. Learning and studying religious sciences under learned and religious scholars comes in second place.

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The fifth question of Fatwa no. 5738

Q 5: Is the scarcity of exegeses and juiristic books the cause behind this

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status? If the case is so, can you tell us about some of these sources? May Allah reward you well!

A: The scarcity of seeking knowledge from its sources; the Qur'an, the Sunnah, what is understood from them and what helps in understanding them, is the cause for lagging behind, and that leads people to be in this state.

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The third question of Fatwa no. 6915

Q 3: I read a book entitled "Al-Jawab Al-Mufid Fy Hukm Jahil Al-Tawhid" (The useful reply regarding the ruling on whoever is ignorant of Tawhid [belief in the Oneness of Allah/ monotheism]), and another one entitled "Si`at Rahmat Rab Al-`Alamin" (The comprehensiveness of the Mercy of the Lord of all worlds). The two books discuss the issue of the excusableness for ignorance, but a question crossed my mind for which I did not find a detailed answer in either of the books; Is a person to be excused for being ignorant while having the ability to learn, but they do not seek to do so? What are the limits of their inability to learn?

A: those who have the ability to learn of their religious obligations, but do not seek to do so, are not excused for being ignorant.

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The second question of Fatwa no. 6575

Q2: if a person wants to learn but finds no one to teach him, will he be responsible for this?

A: It is the duty of every Muslim to study his religion to know what is obligatory for him and what is unlawful for him. The Muslim has to learn such fundamental knowledge even if this requires traveling to another land if there is no one to teach him. Allah (may He be praised) states: ﴾So know (O Muhammad صلى الله عليه وسلم) that, Lâ ilâha illallâh (none has the right to be worshipped but Allâh), and ask forgiveness for your sin﴿ Also, the Prophet (peace be upon him) stated: ﴾If Allah wants to do good to a person, He makes him comprehend the religion.﴿ (Agreed upon by Al-Bukhari and Muslim).

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The first question of Fatwa no. 9018

Q 1: What is the ruling on Al-Ikhwan-ul-Muslimun (the Muslim Brotherhood) group? Are they adherents of Bid`ah (innovation in religion) or

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are they too lenient? What is the method which should be followed after the Qur'an and the Sunnah?

A: The method which should be followed is the Qur'an and the Sunnah. A person should seek the help of Allah (Exalted be He), then the views of the Salaf (righteous predecessors) in order to understand them. Whoever follows Al-Ikhwan or other groups and adheres to the Qur'an and the Sunnah in word and deed is from Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body). At the same time, whoever neglects or adds anything to them is lenient or extravagant to the extent that they disobey and innovate in religion.

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The second question of Fatwa no. 7920

Q 2: I am a female who is beginning to seek religious knowledge. Please tell me how and what I should study and with what I should begin. could you recommend the books through which I can learn about Islam, especially that I am a student in the faculty of Dar Al-`Ulum where I study Arabic language. I appreciate your guidance. May Allah reward you best!

A: You should study the Book of Allah (Glorified and Exalted be He) which contains guidance and light, and the Sunnah of His Messenger (peace be upon him). You can also study the books on Tafsir (exegesis of the meanings of the Qur'an) and the science of Hadith

with the help of specialized scholars. It is important to apply what you learn and whoever applies what he learns is granted knowledge of things that they do not know. The following books are highly recommended: the Two Sahih (authentic) Books of Hadith (Al-Bukhari and Muslim), Bulugh Al-Maram, Muntaqa Al-Khbar and Zad Al-Ma`ad written by ibn Al-Qayyim, Al-`Aqeedah Al-Wasittiyah by Shaykh Al-Islam Ibn Taymiyah, Al-Tawhid (Book of monotheism), Kashf Al-Shobuhat, Thalathat Al-`Usul (three principles) and Al-Qua`id Al-Arba` (the four rules) by Shaykh Muhammad ibn `Abdul-Wahhab (May Allah be merciful with them and with Muslim scholars).

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The fourth question of Fatwa no. 8632

Q 4: is the Hadith reported by Ibn Majah: "Seeking knowledge is a duty upon every Muslim" an authentic Hadith?

A: The Hadith: ("Seeking knowledge is a duty upon every Muslim")

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is deemed weak by many scholars while others regarded it as authentic. The meaning of the Hadith is sound in general as every Muslim should learn of his religion the matters that being ignorant in is not pardonable.

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Fatwa no. 9129

Q: is it permissible for Muslims to be taught by non-Muslims? Can Muslims learn worldly sciences under the pretext of achieving development? Moreover, we study Darwin's theory, the theory of special creation and the autogenesis in biology.

A: Learning Islamic sciences from non-Muslims is not permissible as they are not trustworthy or reliable in this regard. As for worldly sciences, one can learn what is of benefit for them and for the Ummah (nation) such as arithmetic, geometry and the like. One can learn of these things what is of benefit to him and his Ummah along with learning his religion. Sciences that cause temptation or harm or waste one's time should not be learnt as Darwin's theory, autogenesis and the like. These things may be harmful for a Muslim and his religion and life.

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The first question of Fatwa no. 8849

Q1: I am a student in the faculty of medicine, Al-Azhar University. The study of medicine consumes most of my time and effort. I have little time to study religious sciences. How can I turn my study in the faculty of medicine and my attendance of these lectures into worship. I hope that Allah (Exalted be He) will be pleased with me, make knowledge easy for me and enable me to benefit the Muslims afterwards and add to their power. I need a detailed answer for this. May Allah reward you best!

A: It is obligatory for a Muslim to learn whatever helps him to practice his religion. It is not permissible for him to let anything preoccupy him. Studying medicine is a collective obligation and studying Islamic religious sciences is an individual obligation, so it is obligatory for the Muslim to learn what he needs to practice religion. Moreover, inividual obligations are given priority over collective obligations. Therefore, it is your duty to learn the basic articles of faith. This will not prevent you from studying medicine. In fact you can turn your study of medicine into worship through learning it for the Sake of Allah (Exalted be He) and for the benefit of yourself and Muslims.

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In addition, if you have the intention to study medicine so that you can take care of the Muslims' health and protect them from diseases by the Will of Allah (Glorified be He), your study of medicine will turn into worship.

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The first and the second question of fatwa no. 18849

Q 1: is memorizing the Qur'an obligatory?

A: Memorizing the Qur'an is a collective duty and is not obligatory upon every individual of this nation. Memorizing the Qur'an is one of the best forms of worship and contains great reward if a Muslim acts according to its ordinances and follows its limits and rulings.

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Q 2: is it obligatory to study islamic studies?

A: Religious knowledge is of two types: 1- Knowledge that is obligatory upon every Muslim, male or female. It contains the knowledge of `Aqidah (creed) and acts of worship. This type of knowledge can not be overlooked such as the essence of Tawhid (monotheism) and the danger of polytheism, the articles of faith, and the pillars of Islam, the proper manner of Salah, Wudu' (ablution), and Ghusl of Janabah (bathing for major ritual impurity related to sexual discharge). This is the interpretation of the famous Hadith: ("Seeking knowledge is a duty upon every Muslim.")

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2. Knowledge that is collective duty. This kind includes the comprehensive awareness of all religious sciences and the details and proofs of issues. When some Muslims undertake this duty, the others are exempted from it and sin is removed from all.

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The second question of Fatwa no. 16656

Q 2: is it permissible for a group of people to recite the Qur'an in one voice for the purpose of learning?

A: We do not know of any evidence in Shari`ah (Islamic Law) which makes it impermissible for a group of students to recite the Qur'an in one voice for the purpose of learning the rules of Tajwid (art of Qur'anic recitation).

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The fifth question of Fatwa no. 17972

Q 5: who should be responsible for Ifta' and guidance in religious matters? Some religious people here speak English and a little Urdu but they can not speak the beloved Arabic; the language of the Qur'an and Sunnah. Are these people qualified for Ifta'

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and guidance in religious matters?

A: Ifta' and religious guidance should be given to those who are well-versed in the knowledge of the Book and the Sunnah as well as the opinions of scholars. There is no harm in addressing people in the language they understand, even if it is not the Arabic language. Allah knows best.

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The third question of Fatwa no. 6448

Q 3: If someone doubts the truth of a ruling issued by a Mufty (islamic scholar qualified to issue legal opinions) like the Saudi Mufty concerning a juristic issue, will they be held sinful if they do not act upon the Mufty's Fatwa?

A: A person has to ask the opinion of the most trustworthy scholar they may find. They have to act upon the fatwa the scholar issues unless they know of its disagreement with a text from the Qur'an or Sunnah (whatever is reported from the Prophet) or Ijma` (consensus of scholars); in this case he should not act upon it, but should seek the correct opinion along with supporting evidences.

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The first question of Fatwa no. 19576

Q 1: should scholars who reach a degree of Ijtihad (juristic effort to infer expert legal rulings) act according to their own Fatwa (legal opinion issued by a qualified Muslim scholar)? Should all scholars who issue a Fatwa act in accordance with their Fatwa?

A: Scholars should act in accordance with what is preponderant for them by the authentic evidence. On the other hand, a person should ask scholars whose knowledge and actions are entrusted and act in accordance with their Fatwa, for Allah (Exalted be He) says: ﴾So ask the people of the Reminder, if you do not know.﴿

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The fifth question of Fatwa no. 9249

Q 5: Books of Fiqh (Islamic jurisprudence) contain different views on many issues. What should the seeker of knowledge do concerning this matter especially when the issues are mentioned without providing proof?

A: When the knowledge seeker is sufficiently qualified to weigh the issues and is able to choose what is suitable based on his proofs, he can do so. If not, he may ask someone whose knowledge he trusts to teach him.

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Second question of Fatwa no. 14271

Q 2: We live in a small town where most of the people are not educated. they ask me regarding their Din (religion) and many of its rulings. Since I can not answer their questions I tell them: "I do not know". Nevertheless, I feel responsible for them; shall I send their questions to you so that you may send the reply to my address or what should I do?

A: You have to answer them regarding what you know about the rulings of Islam such as the number of the Rak`ahs (units) of Salah (Prayer) and so on. However, concerning things that you are not sure about; you have to avoid answering them by conjecture. Rather, you should say: "I do not know" or "Allah knows best" or you may guide them to the knowledgeable people that you know.

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Fatwa no. 17851

Q: a scholar was asked about a Fatwa but he did not know the answer, and said: "allah

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and His Messenger know best." Is he to blame for that? Should he say: "Allah knows best"? What is the ruling if he says:" Allah and His Messenger know best", as in the Hadith narrated on the authority of Mu`adh ibn Jabal who said:** ﴾When the Prophet (peace be upon him) asked Mu`adh, "Do you know what is the right of Allah on His slaves and what is the right of His slaves on Him?" Mu`adh replied, "Allah and His Messenger know best."﴿ **I hope that you will explain this issue to me.

A: If a scholar is asked regarding a religious matter but does not know the answer, he should say: "Allah knows best and I do not know" not "Allah and His Messenger know best" referring to both with the attribute of knowledge which is befitting only for Allah. This formula was permissible on the part of the Sahabah (Companions of the Prophet) during the lifetime of the Prophet, as mentioned in the Hadith reported from Mu`adh ibn Jabal (may Allah be pleased with him) mentioned in the question.

However, after the Prophet's death, Allah alone, not the Prophet, knows what happens to the people, as authentically narrated in the two Sahih from the Prophet (peace be upon him) that he said: ﴾A group of people would be driven away from my basin, then I would say: O Lord, My Ummah! It would be said: You don't know what they innovated after you. I will say: Woe to him who changes (his religion) after me.﴿

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The third question of Fatwa no. 17468

Q 3: is it permissibile for a Muslim to change from Madh-hab (School of Jurisprudence) to Madh-hab? Can he follow the Maliki Madh-hab, then move to the Hanbali one and then return to the Maliki Madh-hab again?

A: A Muslim should work according to the proofs derived from the Qur'an and the Sunnah whether they agree with the Madh-hab he holds or not. Allah (Glorified and Exalted be He) says: ﴾(And) if you differ in anything amongst yourselves, refer it to Allâh and His Messenger (صلى الله عليه وسلم), if you believe in Allâh and in the Last Day. That is better and more suitable for final determination.﴿ (Surah Al-Nisa', 4:59).Therefore, a person should not move from one Madh-hab to another out of his whims and desires. Allah (Exalted be He) says: ﴾And in whatsoever you differ, the decision thereof is with Allâh (He is the ruling Judge).﴿ (Surah Al-Shura, 42:10)

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The first, second and third questions of Fatwa No. (17811)

Q 1: Everyone knows that knowledge of the Shari`ah is coupled with acting upon it. What is

the Shar`y (Islamic legal) ruling on a person who stops seeking the knowledge of the Shari`ah on the pretext that he is negligent in acting upon it? Is such a person correct, or should he continue to seek knowledge so that his actions might be rectified by his knolwedge?

A: abandoning seeking knowledge for fear of negligence of acting upon it is a deception of Satan to lead the sons of Adam astray. It is obligatory on Muslims to be keen on acquiring beneficial knowledge and performing good deeds. The Prophet (peace be upon him said): ﴾Seeking knowledge is a duty upon every Muslim.﴿ He (peace be upon him) also stated: ﴾If anyone travels on a road in search of knowledge, Allah will cause him to travel on one of the roads of Paradise.﴿ Refraining from seeking knowledge on such a weak pretext is known only about deviant Sufis. Thus, it is obligatory to ignore such a deception and to embark upon seeking beneficial knowledge.

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Q 2: Is it true that knowledge should not be acquired except by listening to the actual words of scholars at their lessons? Or, may it also be acquired through other means such as books, audio tapes without necessarily learning directly from sheikhs and scholars, i.e. self learning?

A: Knowledge should be learned from scholars who act upon their knowledge not merely from books and tapes. Scholars clarify obscure matters, explain controversial issues and direct students towards proper understanding. In any case, books and tapes are no more than a means to be employed in learning, provided that they are authorized books and tapes that are issued by reliable scholars. However, learning should not be restricted to them.

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Q 3: what is the Shari`ah's stand regarding searching for scholars' faults on the pretext of warning others against their errors and paying their attention to it? Please, bear in mind that such is the custom of some seekers after religious knowledge who warn masses against many scholars including sometimes revered scholars such as Al-Suyuty, claiming him to be an Ash`rite, in addition to many others.

A: Scholars are not infallible. This is stated in the Hadith: (When a judge gives a decision, having tried his best to decide correctly and is right, there are two rewards for him; and if he gave a judgment after having tried his best (to arrive at a correct decision) but erred, there is one reward for him.) However, this may not underestimate them so long as they intended only to reach the truth and may not be a justification of aspersing their honor. In fact, clarification of the truth and paying attention to faults is inevitable provided that scholars are respected and given their dues. Anyway, adherents of Bid`ahs (rejected innovations in religion) or of unsound creed must be warned against if alive and their books containing such errors must be warned against if dead so that masses might not be affected by them especially when they are propagators of falsehood. In fact, the aim of doing so is clarifying the truth and advising Muslims, not belittling such great personalities as Al-Suyuty and others. Thus, their errors are to be avoided while their knowledge is to be benefited from, for their virtues undoubtedly outweigh their errors. However, errors may not be accepted neither from them nor from anyone else.

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Fatwa no. 17452

Q: I am a seeker of knowledge; I love to learn and I strive hard in the pursuit of knowledge. I attend classes on Fiqh (Islamic jurisprudence), grammar and Tajwid (art of Qur'anic recitation) given by a Shi`ah (Shi`ites) scholar. Some of my brothers told me that these people slander some of the Sahabah (the Prophet's companions), and in fact I have found that this is true in some cases, however, I am still studying with them. I hope that you can tell me which is best; should I complete my studies with them, or look for other scholars?

Moreover, I have pen friends in Iran with whom I exchange political and Islamic books. These books emphasize the sect of Imamis that shows great reverence for Ahl-ul-Bayt (members of the Prophet's extended Muslim family). Should I maintain my communication with them or not?

In Ramadan, I read a great deal of the Qur'an, but I found that I make mistakes in my reading. I went to one of the scholars and asked him to teach me, but I discovered that he makes mistakes, and I do not know what to do. In my area there is no hafiz (title given to people who have completely memorized the Qur'an) and during Ramadan I stay in my village. Is it permissible for me to buy tapes of Qur'an or should I look for a scholar who can teach me Qur'an?

A: You have to study with scholars who are known for their knowledge and whose `Aqidah (creed) is sound,

and you should keep away from innovators who go against the Ahl-ul-Sunnah (those adhering to the Sunnah). Such people include Shi`ah (Shi`ites) and Imamis. You must not study with them, sit with them, correspond with them or read their books, lest they lead you astray from the path of Allah (Exalted be He). Study the Qur'an with a reciter who reads it well and whose `Aqidah and religious commitment are sound. There is no reason why you should not listen to Quran tapes to benefit from them.

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The second question of Fatwa no. 18955

Q 2: I am an affiliated student at the Faculty of Jurisprudence and Law, University of Sanaa and I do not attend so that I can save the university expenses and help my family with anything that I can offer. They live in a village and I am the eldest of my siblings. My father is disabled and my siblings are young. My problem is that I want to study Shari`ah at the hands of a trusted scholar such as Shaykh Muqbil (may Allah protect him). Unfortunately, I can not leave my family for they are in dire need of my help and the only thing I can do is to read the cheap books which I buy. Please, advise me, may Allah grant you success!

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A: We advise you to continue seeking knowledge of Shari`ah from the scholars of Ahl-ul-Sunnah (those adhering to the Sunnah) even if this is by affiliation and reading. Try your utmost to seek knowledge and do not stop. You can do this along with working to gain money for yourself, your father, and your siblings. You will be rewarded for this, in sha'a-Allah (if Allah wills).

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A young woman seeking knowledge without her father's permission

The second question of Fatwa no. 18859

Q 2: What is the ruling on going out to the Masjid (mosque) or attending a Dhikr (Remembrance of Allah) session held at the house of a fellow Muslim without the father's permission? If my father knows about it, he will prevent me. But since one's Iman (faith) wears away in the manner of an old piece of cloth, I need to renew my Iman amid a society which is rife with wrong doings. Is it permissible for me to go out unnoticed?

A: A woman remains in the custody of her father until she gets married. Thus, she is not allowed to leave home without his permission whether she intends to go to the Masjid (mosque) or to any other place. It is obligatory on the Muslim, man or woman, to obey his father as long as the father does not ask him to do anything that involves the disobedience of Allah. We advise you to listen to the Holy Qur`an

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Radio Station broadcasted from the Kingdom of Saudi Arabia. It presents many useful programs and provides helpful instructions about religion. One of its programs is entitled Nur `Ala Al-Darb (Light on the way) in which a group of religious scholars answer questions submitted by listeners. May Allah guide you to do good acts and grant you a deep understanding of religion.

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The fourth question of Fatwa no. 18447

Q 4: One of my brothers is very confused concerning his studies. He is very clever in mathematics and physics, but he wants to study religious knowledge at university next year Insha'a Allah (If Allah wills). He told me that if he continues studying his major, mathematics and physics, he will be distracted from delving into religious knowledge, and he is facing a great inner struggle, not knowing which path to pursue to achieve success, as he wants to serve his religion and call to it. What is your advice to him, May Allah reward you with good, on this subject that I am personally confused about? Knowing that he wants to supplicate to Allah to guide him in this regard, but he also says that worldly knowledge is a Collective Obligation but Da`wah (Call to Islam) in the cause of Allah is much better than it in all aspects. Please enlighten us in this regard, May Allah (Exalted be He) keep you safe.

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A: Your brother can continue his studies in the mentioned specialization, and learn religious knowledge from a scholar. He can also join one of the religious institutes or faculties after finishing his studies to get to know some of the affairs of his religion and to acquire knowledge of Shari`ah (Islamic Law). However, if he fears that continuing his studying of mathematical sciences will distract him from studying religious knowledge, he can quit studying them and engage himself in studying religion, for it is more significant and useful, also because he [as a human being, Trans.] is created to worship his Lord according to clear understanding, and this will not be achieved except by Allah's support first, then by religious learning. May Allah facilitate things for him and bless his time and knowledge.

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Intention regarding study

First question of Fatwa no. 5518

Q 1: is it permissible to study Din (religion) in order to obtain a certificate?

A: It is permissible to do such studies in order to obtain a certificate. However, a person should earnestly seek to reform their intention so that his studies will only be for sake of Allah (Exalted be He) Alone and that obtaining the certificate will only be used in obeying Allah and His Messenger and serving the Muslims.

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teaching the deaf and mute child

Fatwa no. 2890

Q: A person has a ten-year-old boy who is deaf and mute. The boy is weak and has been suffering from paralysis since he was very young. However, he can walk with some difficulty. He is mentally well and can understand signs. His father has applied for him in the admission test of the deaf and mute school in Riyadh, and he passed the admission test. Is it obligatory for his father to enroll him in the mentioned school even though his father lives far from Riyadh? His father is a civil servant and his employer might not accept transferring him to the area of the school. It seems the child cannot move without some help from his family.

Please, answer us showing the proper way the father should behave. If it is necessary to send the child to this school, may he leave work without his employer's permission?

A: The basic ruling is that it is obligatory for the father to teach his child the basic articles of faith such as the Oneness of Allah (Exalted be He) and the danger of associating others in worship with Him, the obligation of Salah (Prayer),

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and Sawm (Fast), and other necessary acts of worship. He should also teach his child the conditions, pillars, and obligatory parts of Salah. It is obligatory for him to teach his child these issues using any available means of illustration at home or at school. At the same time, other issues are more flexible; he may teach him if it is not difficult to do so. However, if it is difficult for him, then he is not obliged to enroll the child in the mentioned school.

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Learning the Glorious Qur'an

The second and third questions of Fatwa no. 5241

Q 2: what is the ruling of the Shari`ah (Islamic law) on someone who does not apply the rules of the recitation of the Glorious Qur'an as I do not know where I can learn these rules?

A: You have to exert more effort to find a person who can teach you the rules of recitation as long as you wish to do so. But if you do not find a person who

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is a well-versed reciter in order to train you recite well, you can listen to the glorious Qur'an radio in the Kingdom of Saudi Arabia. You can imitate reciters whom you hear in this broadcast in order to improve your recitation. You are not required to know the theoretical rules as the difference between complete and incomplete assimilation, Izh-har (pronouncing every letter clearly without a nasal twang) and Ikhfa' (pronouncing the letter with a nasal twang), types of prolongation and the like. It will be sufficient for you to practice these rules which means that you will pronounce them in a proper way.

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Q 3: I want your Eminence to provide me with a plan to memorize the Qur'an so that I do not forgot it. During the the past five years I was only able to memorize five Hizb (a 60th portion of the Qur'an). I would memorize a Hizb or a Hizb and a half, then stop for a while. I would then begin memorizing again for a period of four months before stopping again until five years passed with me only memorizing about six Hizb which I have almost forgotten now due to my weak faith and limited time resulting from our materialistic life. Indeed, I spend around 12 hours outside home working in a laboratory.

A: You should continue reciting the Qur'an and memorizing it as much as you can following the Prophet's saying: ﴾Keep refreshing your knowledge of the Qur'an, for I swear by Him in Whose Hand is my life that it is more liable to escape (be forgotten) than camels which are hobbled.﴿ Related by Al-Bukhari. And his saying:

﴾The example of a person who knows the Qur'an by heart is like the owner of tied camels. If he keeps them tied, he will control them, but if he releases them, they will run away.﴿ Related by Al-Bukhari, and Muslim. You should also fear Allah and ask for His help, and if you reach your aim, then Praise be to Allah, otherwise, you should be content with reciting the Qur'an from the Mus-haf (Arabic Qur'an) in addition to repeating the part that you have memorized continuously. We advise you to listen to the "Nour `Ala Al-Darb" program broadcasted from the Holy Qur'an Radio Station, as it contains many benefits for all Muslims.

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Fourth question of Fatwa no. 19283

Q 4: A teacher advised me not to go deeply into the memorization of the Qur'an without the assistance of a shaykh lest negative consequences should happen; is this correct?

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A: It is preferable to learn the Qur'an by reciting it with a good reciter as long as this is possible. However, if this is not possible, you have to recite the Qur'an according to your ability. This is because of the Ayah (Qur'anic verse) in which Allah (Exalted be He) says: ﴾Allâh burdens not a person beyond his scope.﴿ and the Hadith in which the Prophet (peace be upon him) said: ﴾... He who reads the Qur'an with difficulty and falters in it shall have a double reward.﴿

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receiving a gift for teaching the Qur'an

Fatwa no. 7806

Q: There is a Hadith regarding a teacher and learner of the Qur'an stating that the Prophet (peace be upon him) saw one of the Sahabah (Companions of the Prophet) wearing a new garment. He asked him how he got it. The Sahabi replied that the father of a young boy whom he taught Qur'an gave it to him. The Messenger of Allah (peace be upon him) said to him: "Do you want to meet Allah with a ring of fire around your neck"? He ordered the sahabi to give it back and he did. What is the validity of this Hadith? Is it permissible for whoever teaches the Qur'an to accept a gift?

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And if the giver of the gift is a learner of the Qur'an, would his intention of giving the gift as a sign of love for the sake of Allah render his act valid?

A: First: It is permissible for a teacher of the Qur'an to accept a gift from the person he teaches, or anyone else whether the giver's intentions were to present the gift for the sake of Allah or just honoring his teacher. **Second:** The Hadith which you referred to is Islamically groundless. Another authentic report from the Prophet (peace be upon him) contradicts it. In it he says: ❪"The most deserving thing for which you receive payment is teaching the Book of Allah"❫ As for the Hadith of the woman who offered herself to the Prophet in marriage, it is related that the Prophet after expressing his refusal, gave her in marriage to a man of his Sahabah (may Allah be pleased with them) and made her dowry what that man memorizes from the Qur'an. He said to the man, " ❪"I marry her to you for the amount of Qur'an you know (by heart)."❫ In another narration: ❪"Teach her something of the Qur'an."❫

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learning Qur'an and Sunnah by heart

Third question of Fatwa no. 9093

Q 3: I have memorized some of the Qur'an and I wish to finish memorizing all of it, then move to memorize the Hadiths of the Messenger (peace be upon him) which are recorded in the Two Sahih (authentic) Books of Hadith (Al-Bukhari and Muslim). Is this a good way to do this or should I memorize both the Qur'an and the Sunnah simultaneously?

A: Both ways are correct. Just choose the way which is easier for you and more suitable to your needs and the needs of those around you who are concerned with this matter. We pray that Allah (Exalted be He) grants us and you every success and correctness.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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First question of Fatwa no. 19311

Q 1: Your Eminence shaykh: I can not recite or memorize the Qur'an well. What is the best way to have good recitation and memorization of the Qur'an? It may be worthy to mention that we do not have any body to teach us and we are now elderly.

A: the best way to learn tajwid (art of Qur'anic recitation) is that a person recites the Qur'an with a skillful shaykh. If there is no skillful shaykh available in his country, then he is required and urged by Shar` (Islamic law) to travel to acquire such knowledge. However, if the person can not do so, he should benefit from his brothers (friends who can recite the Qur'an well), and listen to recorded tapes by reciters who have sound knowledge of Tajwid. Any way, when Allah (Exalted be He) knows about the good intention of any of His slaves; He opens the doors of goodness to them.

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the role of a scholar in preventing disputes among Muslims

The First and second questions of Fatwa no. 5293

Q 1, 2: What is the role of scholars and boards of scholars in Muslim states in settling the dispute and differences among Muslims? Why do scholars all over the Muslim world not try to re-unite Muslims?

(Part No. 12; Page No. 112)

This is the role of scholars as they are far from any differences and biased policies.

Why shouldn't Islamic media, especially broadcasts represented in the union of Islamic broadcasts, help in re-uniting Muslims through broadcasting programs about unity? This should be done in all co-broadcasts for achieving this purpose.

A: Scholars are the heirs of prophets. Therefore, scholars should search for what Muslims are in need of. They should teach them according to the Qur'an and the Sunnah of the Prophet (peace be upon him). They should also know the causes of dispute and differences in order to bring about agreement among them. Scholars should also do their best in uniting the rows of Muslims and in guiding them to the truth. This gives them safety, glory and victory. Doing so will also help them in liberating their countries from the hands of their enemies and from the plots against them. In this case they will deserve Allah's support and help. Moreover, Allah will make the word of those who disbelieve the lowest, and the word of Allah the highest. Scholars should also inform Muslims about the aspects of their weakness in order to revive them from this sleep. Therefore, Allah may establish them in the earth and make them successors in the earth as He did with their predecessors.

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Consequently, they were the best nation that was brought to mankind. They enjoined good, forbade evil and judged among people according to the laws of Allah without any objection from their adversaries. Their commands were followed. Therefore, scholars should follow this path according to the Qur'an and the Sunnah of the Messenger of Allah (peace be upon him) without being fanatic to one's school of thought, whims or desires. If they do that, they can achieve happiness and prosperity for their nation in this world and the hereafter.

Those who are working in mass media should behave in the same way. If scholars and those working in mass media abandon this duty seeking whims, desires, rest and welfare, the word of punishment will come into effect for them and for their nation. Moreover, they will be more disgraced and meek as punishment for what they do. They will be as those about whom Allah says: ﴾Then after them succeeded an (evil) generation, which inherited the Book, but they chose (for themselves) the goods of this low life (evil pleasures of this world) saying (as an excuse): "(Everything) will be forgiven to us." And if (again) the offer of the like (evil pleasures of this world) came their way, they would (again) seize them (would commit those sins). Was not the covenant of the Book taken from them that they would not say about Allâh anything but the truth? And they have studied what is in it (the Book). And the home of the Hereafter is better for those who are Al-Muttaqûn (the pious - See

V.2:2). Do not you then understand?﴿ We ask Allah to grant Muslim scholars success in doing their duties and to make them a cause of benefit for Muslims.

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The second question of Fatwa no. 16466

Q 2: People used to gather from cities and villages to Masjids (mosques) to admonish people and to remind them of the benefits of the congregational Salah (Prayer). Is it permissible to travel for the sake of this purpose?

A: It is permissible to travel to seek knowledge and attend lectures in Masjids and other places. Allah (Exalted be He) says: ﴿And it is not (proper) for the believers to go out to fight (Jihâd) all together. Of every troop of them, a party only should go forth, that they (who are left behind) may get instructions in (Islâmic) religion, and that they may warn their people when they return to them, so that they may beware (of evil).﴾ The Prophet (peace be upon him) also said: ﴾"If anyone travels on a road in search of knowledge, Allah will cause him to travel on one of the roads of Paradise."﴿ This Hadith was reported by Muslim in his Sahih. If these gatherings contain Bid`ahs (innovations in religion) or matters of Shirk (associating others with Allah in His Divinity or worship), then a person should not attend or travel to attend these gatherings unless he intends to forbid these evils or to call them to the truth.

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The third question of fatwa no. 19008

Q 3: We offer the Fajr (Dawn) Prayer in a nearby Masjid (Mosque). After performing Salah, we, the youth, move to another Masjid where there is a session for memorizing the Qur'an. The second Masjid is not far, rather the distance between the two Masjids is 5 minutes walking. By us moving, does this waste our chance of getting the reward of Hajj or complete `Umrah (the lesser Hajj) with the Messenger (peace be upon him). It is reported in the Hadith which says: ("Whoever prays the Morning Prayer in congregation, then sits remembering Allah until sunrise...") **What is the meaning of 'until it rises' or 'to rise as the length of a spear'? In other words, should we perform the two Rak`ahs at sunrise or should we wait until it rises as the length of a spear?**

A: There is no harm in moving from one masjid to another after offering Salah in order to attend a knowledge session. It is better than sitting in the first Masjid until sunrise because you move to seek knowledge and gain benefit. As for offering the two Rak`ahs, it should be after the sun rises the length of a spear.

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undertaking preaching by those who have little religious knowledge and fear for their lives

The fourth question of Fatwa no. 18644

Q 4: What is the duty of some Imams who are not well versed in religious knowledge; can they teach and explain the creed of Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body) against that of heretics? Can they move from one place to another to explain the true essence of Tawhid (Monotheism) and refute the falsehood of those who associate others with Allah in Divinity or worship, like those who seek blessings from the graves and the like even if such preachers may be exposed to danger? Or are such efforts confined to scholars?

A: It is not permissible for anyone other than those who are well versed in religious knowledge to practice Da`wah and teaching. Allah (Exalted be He) says:﴿ Say (O Muhammad صلى الله عليه و سلم): "This is my way; I invite unto Allâh (i.e. to the Oneness of Allâh - Islâmic Monotheism) with sure knowledge﴾ Furthermore, whenever danger is expected, they are exempted from this duty. Allah (Exalted be He) says: ﴿So keep your duty to Allâh and fear Him as much as you can﴾ He (Exalted be He) also says: ﴿and do not throw yourselves into destruction (by not spending your wealth in the Cause of Allâh)﴾

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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learning Arabic language

The third question of Fatwa no. 9845

Q3: What should I do to learn the Arabic Language and write it very well? Indeed, I did not have a good education and I want to enrich my knowledge in Arabic. I am the only person in my village who teaches children. I would like to have your advice on this. May Allah reward you best!

A: You can learn the Arabic language by reading books on Arabic language. You should start with abridged books and practice books through applying the rules of language. You should practice speaking and writing language.

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reading stories and listening to programs for learning the Arabic language

Fatwa no. 7646

Q: I used to listen to foreign broadcasts in Arabic and the broadcast of the Islamic call from Makkah in order to benefit from the powerful style of the language. It is worth mentioning that there is some nonsense in these programs, is it permissible to listen to that nonsense in order to learn the language for the sake of the Book of Allah and the Sunnah of the Messenger of Allah (peace be upon him)? Is it permissible for a seeker of knowledge to read stories to learn the language when he does not have the proper scientific books befitting this purpose?

A: Firstly: There is enough knowledge in the material of broadcasts such as the recitation of the Qur'an, the Sunnah, lectures, fatwas, symposiums, and good stories in powerful Arabic style for those who want to learn the language, avail of its styles, know its vocabulary, take lessons from, and make use of the inherent wisdoms, great objectives, and high moral standards therein.

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This is better than the nonsense of other broadcasts.

Secondly: Reciting the Book of Allah and reading the authentic Hadiths of the Prophet (peace be upon him), the wise sayings and stories of the Companions (may Allah be pleased with them), the good books of literature; prose or poetry, and the like Arabic books are enough to realize the objective you seek and abandon false stories and lewd poetry.

Briefly, the good material broadcast including the Qur'an, authentic Hadiths, wise statements and stories, and guiding books are sufficient for the learner of Arabic and religion to forsake trivial matters.

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Choosing books

The seventh question of Fatwa no. 4678

What are the available books, that you suggest, that a Muslim may depend on to know about religious issues? May Allah reward you with the best.

A: The basic principle a scholar should depend on to study religious matters are the evidences including the Book (Qur'an) and the authentic Sunnah reported from the Messenger of Allah (may peace be upon him), the Ijma` (consensus of scholars), and the other sources of legal evidence such as Qiyas (analogy) and presumption of continuity unless otherwise proven. As for a learner who is not qualified to examine the evidence and deduce judgments, he is required to delve into the books of well versed scholars to benefit from their knowledge. The most important of such books are Tafsir (exegesis of the meanings of the Qur'an) by Ibn Jarir Al-Tabary, Tafsir of Ibn Kathir, Tafsir of Al-Qurtuby, jurisprudential commentary of Ibn Al-`Araby, Fath Al-Bari, a commentary on Sahih Al-Bukhari by Ibn Hajar, the commentary of Al-Nawawy on Sahih Muslim, `Ardat Al-Ahwadhy, a commentary on Sunan of Al-Tirmidhy. A learner may also refer to the key sources of Hanafi Jurisprudence like Fath-ul-Qadir, the key sources of Shafi`i Jurisprudence like Al-Majmu`, a commentary on al-Muhazab of al-Shirazi by Al-Nawawy, the key sources of the Maliki Jurisprudence like Al-Kafi by Ibn `Abdul-Bar and Al-Muqademat by Ibn Rushd, the grandfather, and Bidayet Al-Mujtahid by Ibn Rushd, the grandson,

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and the key source of Hanbali Jurisprudence like the books of Al-Mughny, al-Kafi, and `Umdat al-Fiqh by Ibn Qudamah, and Zad Al-Ma`ad by Ibn Al-Qayim. As for books on creed, you may refer to Sharh Al-Tahawiyya by Ibn Abu Al-`Ezz, Al-`Aqida Al-wasityya by shaykh-ul-Islam Ibn Taymiyyah, Mukhtasar Al-Sawa`ek Al-Mursalah by Ibn Al-Qayim, and Fath Al-Majid sharh Kitab Al-Tawhid by shaykh `Abdul-Rahman ibn Hasan.

You should also seek the advice of the scholars you trust concerning the relevant books you may read and you should ask them about matters you do not fully understand.

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First question of Fatwa no. 7932

Q 1: What is the most correct book of Fiqh (Islamic jurisprudence)?

A: Every human being, with the exception of the messengers and prophets regarding what they convey from Allah (Glorified and Exalted be He), may be correct or mistaken regardless of the high degree of Ijtihad (juristic effort to infer expert legal rulings) they might have reached. However, it is obligatory on learners to be knowledgeable of the Qur'an and Sunnah (whatever is reported from the Prophet) and to refer to the writings of the founders of Madh-habs (Schools of Jurisprudence) whenever necessary without being partial to a specific Madh-hab (School of Jurisprudence). This is necessary so as to obtain the required ruling along with its evidence as much as possible.

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Fatwa no. 3934

Q: I seek to obtain knowledge and Iman (Faith) that please Allah (Exalted be He) and His Messenger (peace be upon him); what are your wise guidelines for me regarding reading islamic books that can help to correctly form the character of a Muslim? Your answer is very much needed especially nowadays when many doubtful matters and untrue issues are spread in the name of Din (religion)?

A: You have to focus on the Qur'an. You have to recite and contemplate it a great deal, for the Qur'an is the source of all goodness and is the greatest and most honorable Book. Then, you have to focus on the Sunnah (whatever is reported from the Prophet, peace be upon him). Regarding Tawhid (belief in the Oneness of Allah), you may read the book of Sharh Al-`Aqidah Al-Tahawiyyah by Ibn Abi Al-`Iz, Tat-hir Al-I`tiqad by Al-Sana`any, Al-Tawhid by Ibn Khuzaymah, Mukhtasar Al-Sawa`iq Al-Mursalah by Al-Musily, Kashf Al-Shubuhat and Al-Tawhid by Shaykh Muhammad ibn `Abdul-Wahhab, Fath-ul-Majid by the latter's grandson `Abdul-Rahman ibn Hasan, Al-`Aqidah Al-Wasitiyyah with its commentaries by Ibn Taymiyyah, and the two books of Al-Hamawiyyah and Al-Tadmuriyyah by Ibn Taymiyyah as well. Regarding Fiqh (Islamic jurisprudence), you may read the book of Al-Muhadhdhab by Abu Ishaq Al-Shirazy, Zad Al-Ma`ad and I`lam Al-Muwaqqi`in by Ibn Al-Qayyim

Al-Jawziyyah, `Umdat Al-Fiqh by Al-Muwaffaq ibn Qudamah. Regarding the books of Hadith, you may read the book of Sahih Al-Bukhari, Sahih Muslim, Riyad Al-Salihin, Muntaqa Al-Akhbar, and Bulugh Al-Maram. Regarding the books of exhortations, you may read the book of Al-Da' Wal-Dawa' by Ibn Al-Qayyim Al-Jawziyyah which is called as well Al-Jawab Al-Kafi Liman Sa'ala `An Al-Dawa' Al-Shafi, Al-Adab Al-Shar`iyyah by Ibn Muflih, and Al-Wabil Al-Sayyib by Ibn Al-Qayyim.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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reading and learning from books

The seventeenth question of Fatwa no. 6914

Q17: I read religious books that were written by scholars and I find that some scholars have different views on specific issues. One scholar's view may be totally different from another scholar and it may be an incorrect view. An example of this is the view of our brother shaykh Muhammad Nasir Al-Dayn Al-Albany who prohibits circular gold jewels for women. Some other scholars refuted this view.

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For me as a reader, is it permissible to read this scholar's books as he has different views as regards some religious issues? I may adopt his views without having an idea about other scholars' views. Some times, I am thrown into confusion and perplexity. I hope you will explain this to me.

A: If you are able to search, deduce, and compare the proofs of different scholars to reach the correct view, you may read any book by any writer. This will develop your mental faculties without fear of confusion or perplexity. If you are unable to do so, you may adopt the views of a trustworthy jurist who is learned and more adherent to the Qur'an and Sunnah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The best books

The fourth question of Fatwa no. 3534

Q 4: What are the best Islamic books for those who want to perfect their Iman (faith) and to meet Allah (Exalted be He) while He be pleased with them? There are many books and I often feel confused.

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A: You should study the Book of Allah (Glorified and Exalted be He) which contains guidance and light and the Sunnah of his Messenger (peace be upon him). You should also study the books of Tafsir (exegesis of the meanings of the Qur'an) and that of the science of Hadith with the help of specialized scholars. It is important that you act upon what you learn. Whoever acts upon what they learn will be granted the knowledge of things that they do not know. The following books are highly recommended: the Two Sahih (authentic) Books of Hadith (i.e., Al-Bukhari and Muslim), Bulugh Al-Maram, `Umdat Al-Hadith by `Abdul-Ghany ibn `Abdul-Wahid Al-Maqdisy, Muntaqa Al-Khbar and Zad Al-Ma`ad by Ibn Al-Qayyim, and Al-`Aqeedah Al-Wasittiyah by Shaykh Al-Islam Ibn Taymiyah (May Allah be merciful with them both) in addition to Al-Tawhid (Book of monotheism), Kashf Al-Shobuhat, and Fath Al-Majid.

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The second question of Fatwa no. 19048

Q 2: Several years ago, I started reading the book "Fatawa Shaykh-ul-Islam" until I reached volume 15. Far be it for me to criticize this great scholar, but I found that it was characterized by repetition and prolixity, should I stop reading them? What is your advice for me?

A: We advise you to continue reading the compiled book of the Fatawa (Legal opinions issued by qualified Muslim Scholar) by Imam Ibn Taymiyyah

(may Allah be merciful with him) and to have patience and seek Allah's Reward in doing so, for this book is a great and a very useful one, it comprises many questions and topics that provide benefit for people in their life and in the Hereafter. It is a comprehensive, academic encyclopedia including all branches of knowledge, such as `Aqidah (creed), Tawhid (belief in the Oneness of Allah/ monotheism), Fiqh (Islamic jurisprudence), Usul-ul-Fiqh (principles of Islamic jurisprudence), Hadith, Tafsir (explanation/ exegesis of the meanings of the Qur'an), in addition to astronomy, logic, arguments, sects and Madhahib (Schools of Jurisprudence), medicine, Arabic linguistics, geography, history, psychology, and many other branches of knowledge.

It is a great and significant book, by which Allah has revealed the truth and warded off many suspicions raised by some liars and many Bid`ahs (innovations in religion) introduced by some deviators. The author (may Allah be merciful with him) refuted such liars with both traditional and logical evidence. He refuted their claims by evidence existing in the essence of their Madh-hab, as he was more knowledgeable of their Madh-hab than they were. Therefore, he held them back, removed any doubts and supported the Salaf's (righteous predecessors) Madh-hab. He also clarified the truth of this Din (religion of Islam) and its `Aqidah, as he explained the consistency between sound logic and authentic tradition. All this comes with fine compilation and eloquent phrasing, classification and clarification. Hence, whoever reads this great book will Insha'a Allah (if Allah wills) be safe from any suspicions and delusions. They will also have brilliant intellect, sound opinion, and great knowledge that can give them and others confirmed benefits.

The repetition and prolixity in some issues in this book was not done in vain, but was intended for a certain benefit viewed by the author (may Allah be merciful with him), to give

each issue its due consideration, to cover all its aspects and leave no room for objection or doubt, so that a novice knowledge seeker and a scholar can be able to acquire great benefit. Repetition may also be attributed to repeated questions. Shaykh-ul-Islam Ibn Taymiyyah might mention an issue in a chapter then repeat it in detail, or briefly in another chapter, as necessary, for this issue may have an indirect relationship with the chapter so he briefly mentions it, then states it in detail afterwards in its specified location, due to it having a direct relationship with the chapter previously mentioned.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Useful books for women

The second question of Fatwa no. 16746

Q: what are the books a woman may read to increase her knowledge?

A: First of all, a Muslim man or woman has to give first priority to reciting, contemplating, and abiding by the Qur'an. After that a Muslim should know about the authentically reported Sunnah of the Messenger

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(peace be upon him) from books such as `Umdat Al-Hadith by shaykh `Abdul-Ghany Al-Maqdisy. After that a Muslim may read books written by scholars of Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body) especially the books on `Aqidah (creed) such as Al-Thalathatu-Usul, Al-Qawa`id Al-Arba`, Al-Tawhid, and Kashf Al-Shubuhat by Shaykh Muhammad ibn `Abdul-Wahhab (may Allah be merciful with him), and Fath Al-Majid by his grandson Shaykh `Abdul-Rahman ibn Hasan in addition to the books on women's specific rulings which women should read to learn their religious rulings.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The book of Al-Jawahir

First question of Fatwa no. 9897

Q 1: Attached to my letter is a booklet called Al-Jawahir fi `Uqubat Ahl Al-Kaba'ir. I have read the entire booklet which quotes many Hadith and sayings that state the rewards and punishments such as the reward for Ruku` (bowing), Sujud (prostration), reciting Surah Al-Fatihah, and saying Subhana Rabiya Al-A`la i.e. "Glory be to Allah, the Most High" and Subhana Rabiya Al-`Azhim i.e. "Glory be to Allah, the All-Mighty" inside the Salah (Prayer). The foregoing example is in the middle of the eleventh page while there are so many other examples spread in various places of the booklet. My question is whether all that is mentioned in this booklet is considered

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authentic and reliable that you advise me to follow and use as a reference. May Allah guide us all to whatever He is pleased with.

A: the book of Al-Jawahir fi `Uqubat Ahl Al-Kaba'ir by Shaykh Zayn Al-Din Al-Milibary is not considered a reliable source with regard to rulings, distinguishing between major sins and minor ones, Du`a's (supplications), or Adhkar (invocations). We advise you to refer to the book of Bulugh Al-Maram by Ibn Hajar, its explanation Subul Al-Salam by Al-Sana`any, and Nayl Al-Awtar Sharh Muntaqa Al-Akhbar by Al-Shawkany regarding Hadith Al-Ahkam (Hadith containing legal rulings). Moreover, you may refer to the book of Al-Kalim Al-Tayyib by Ibn Taymiyyah, and Al-Adhkar by Al-Nawawy regarding Du`a's and Adhkar while we advise you to refer to the book of Al-Kaba'ir by Al-Dhahaby, and Al-Kaba'ir by Ibn Hajar Al-Haytamy to obtain reliable knowledge about major sins and their punishment.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second and third questions of Fatwa no. 12126

Q 2: is "Safwat Al-Tafasir" by Shaykh Muhammad 'Aly Al-Sabuny considered as an important reference on Tafsir (explanation/exegesis of the meanings of the Qur'an) or not?

A: This book is not suitable as a reference, due to criticized points of it which the scholars who commented on the work have clarified.

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Q 3: What are the useful books, other than the Qur'an, for those seeking Islamic knowledge, in tafsir (explanation of the meanings of the Qur'an), Hadith, Fiqh (Islamic jurisprudence) and the Arabic language? May Allah protect and support you. Amen.

A: The useful books in Tasfir include: Tafsir Ibn Jarir Al-Tabary, Tafsir Al-Baghawy and Tafsir Ibn Kathir. In Hadith: Fat-h Al-Bary by Ibn Hajar Al-`Asqalany, which is the explanation of the Sahih (authentic) Book of Al-Bukhari, and Sharh Al-Nawawy for Sahih Muslim. In Fiqh: Al-Majmu` by Al-Nawawy, the book of Al-Muhadhab by Al-Shirazy, Al-Mughny by Ibn Qudamah, and Al-Umm by Al-Shafi`y. In the Arabic language: Lisan Al-`Arab and Al-Qamus Al-Muhit by Al-Fayruzabady, and Gharib Al-Hadith by Ibn Al-Athir.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

reading books by the rafidah

The eleventh question of Fatwa no. 5401

Q 11: Is it permissible for us to study the religious books that are

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published by Dar Al-Tawhid in the Republic of Iran?

A: We advise you not to read the religious books published in Iran, as they include Bid‘ah (innovation in religion), Shirk (associating others with Allah in His Divinity or worship), and curse the Sahabah (Companions of the Prophet). We advise instead that you read the Qur’an frequently, contemplate on its meanings, and apply it. We also advise you to read many reliable books of Tafsir (explanation/exegesis of the meanings of the Qur’an), such as by Imam Ibn Jarir Al-Tabary, Imam Al-Qurtuby, and Hafizh Ibn Kathir. You should also read Hadith books, such as the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Imam Muslim), the Four Sunan (Hadith compilations classified by jurisprudential themes by Abu Dawud, Al-Tirmidhy, Al-Nasa’y, and Ibn Majah), "Al-Muwatta'" by Imam Malik, and the Musnads (Hadith compilations), such as “Musnad (Hadith compilation of) Imam Ahmad”. Books on Tawhid (belief in the Oneness of Allah/ monotheism), such as "Fath-ul-Majid" by Shaykh ‘Abdul-Rahman ibn Hasan, the books of Shaykh Al-Islam Ibn Taymiyyah, the most concise and beneficial book among them: "Al-‘Aqidah Al-Wassatiyyah", and the books by his student Ibn Al-Qayyim and Ahl-ul-Sunnah wal-Jama‘ah (those adhering to the Sunnah and the Muslim main body). We warn you against the books written by those who practice Bid‘ah (innovation in religion), such as the Shi‘ah (Shi‘ites) and others.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta’

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

misguiding books

The third question of Fatwa no. 4805

Q 3: We often hear about some books such as, Ibn Sina (Avicenna), Abu Ma`shar Al-Falaky, Shumus Al-Anwar, and Al-Rahmah, and so on, do these books have an origin? Is believing in exorcizing Jinn, Al-`Aza'im (recitations of supplications over a sick person seeking healing), writing hirz (verses of guarding and refuge), and the like true? If it is true, is it permissible for a person to practice this as a profession and use these books to tell people that they will be sick on such and such day, at such and such time or if they come near water, at a certain time, when the wind blows, or when there is dew, and so on? If this is true, is it permissible for this person to use this book and practice this as a profession and take people's wealth unlawfully?

A: It is not permissible to act according to what is stated in these books which includes charlatanism and using Jinn. Moreover, it is not permissible to believe in whatever is stated in them as they include matters of Shirk (associating others with Allah in His Divinity or worship), Bid`ah (innovation in religion), superstitions, and false claims of knowing the Ghayb (Unseen). Knowledge of the Ghayb is attributed to Allah (Exalted be He) Alone and no one has knowledge of it except Him (Glorified be He). However, He might inform whoever He likes among His Messengers. It is better for you to avoid such books.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

learning Foreign languages

The third question of Fatwa no. 4967

Q 3: Is it Haram (prohibited) or Halal (lawful) to learn the English language?

A: If there is a religious or worldly need for learning the English language or other foreign languages, there is no harm in learning it. However, if there is no such need, it is Makruh (reprehensible) to learn it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
\`Abdullah ibn Qa\`ud	\`Abdullah ibn Ghudayyan	\`Abdul-Razzaq \`Afify	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

The sixth question of Fatwa no. 8864

Q 6: Is it Haram (prohibited) or Halal (lawful) to learn and study foreign languages, such as English, German and others, although they are the languages of Christians, in order to be able to deal with them in work, travel, treatment and other

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worldly issues?

A: It is permissible to learn languages other than the Arabic language for the purpose of Da`wah (calling to Islam), which might bring benefit or repel harm. It might also be Wajib (obligatory) according to the different circumstances, times, places, people and intentions.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Studying man-made laws

The third question of Fatwa no. 6901

Q 3: What is the ruling on studying man-made laws and trying to apply them while acknowledging that the Shari`ah is better and superior? What is the ruling on teaching man-made laws, philosophy, logic, and psychology? It should be noted that these sciences include a great deal of falsehood, such as their questioning the Essence of Allah, His Attributes, Names, Lawfulness and unlawfulness. They also include the study of Communism, Existentialism and Liberalism. What is the ruling on those who teach and learn these subjects? Especially that these subjects are in the general curriculums all over the state and the teachers and students do not study religious knowledge. In fact they are ordinary Muslim people who if

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exposed to doubts, may doubt religious tenets. If they are advised to leave all that, they would say: What can we do? We obtain our living from it, or we are simply seeking knowledge.

A: It is not permissible to study man-made laws to apply them as long as they are against the Shari`ah. However, it is permissible to study them in order to expose that they are inappropriate and deviated from the Truth on one hand, and to manifest the aspects of justice, uprightness and righteousness in Islam and its appropriateness for the interests of mankind. Therefore, it is not permissible for a Muslim to study philosophy, man-made laws and the like if they are unable to distinguish the right from the wrong lest they should deviate from the Straight Path of Allah (Exalted be He). It is permissible for those who are able to study and digest these sciences, of course after studying the Qur'an and Sunnah, to study them with the intention of distinguishing between the right and wrong in them as long as this will not distract them from the more important purpose of the Shari`ah. Accordingly, it should be known that it is not permissible to make these sciences a general field of study in our schools and educational institutions. In fact, they should be studied by qualified specialized Muslims who take it as an Islamic duty to defend the Truth and refute falsehood.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

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The twenty third question of Fatwa no. 18612

Q 23: what is the ruling on studying man-made laws and working as a judge according to those laws? What is the ruling on working as a lawyer, defending the accused people in the courts which apply man-made laws and taking fees in return for this?

A: First, if a person who studies man-made laws has intellectual strength by which they are able to differentiate between truth and falsehood, and Islamic immunity by which they are safe from deviation from the truth and infatuation with falsehood; intends by this study to compare between the rulings of Islam and those of man-made laws in order to reveal the advantages of the former and their comprehensiveness for all that people need in their life and religion; to support the truth and invalidate falsehood; and reply to those who are infatuated by man-made laws and think that they are comprehensive, only under such conditions, it is permissible to study them. Otherwise, it is impermissible. A person should suffice with studying the Islamic laws derived from the Qur'an and authentically established through the Sunnah of the Messenger of Allah (peace be upon him), according to the way of the scholars of Islam and the Salaf (righteous predecessors) of the Ummah (nation).

Second, it is impermissible for a Muslim to work as a judge except in Shar`y (Islamic legal) courts which apply the Shari`ah (Islamic law) of Allah in all cases.

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Third, if working as a lawyer or prosecutor is a means to support the truth, invalidate falsehood, return the rights to their rightful owners and help the oppressed, it is permissible, as it is a form of cooperation in righteousness and piety. It is also permissible to take fees in return for it. Otherwise, it is impermissible, as it shall be a form of cooperation in sin and transgression. Allah says, ﴾Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression.﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

traveling to study and living with the non-Muslims

The first and second questions of Fatwa no. 2358

Q 1: Is it permissible to go to America to study?

A: It is not permissible to obtain knowledge except from trustworthy and qualified people, especially the knowledge of Islam and Arabic. This knowledge is available –praise be to Allah– in Muslim countries, so it is not permissible to go to non-Muslim countries

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to study these subjects. However, it is permissible to travel for the purpose of studying if one can not manage to learn from Muslims in Muslim countries. This is so regarding worldly subjects such as medicine, engineering, and so on, and if trustworthy specialists can not be brought to Muslim countries to teach Muslim students and your nation is in need of these sciences, so that after graduating, the specialists can serve any need that exists. If so, there will be no need to bring in non-Muslim specialists to stay in the country. You may go to such countries as long as you have a solid grounding in your religion and Islamic culture and there is no fear that you will succumb to Fitnah (temptation) during your time of studying in non-Muslim lands and the period of time which you will spend among them. If this is the case, it is permissible for you to go and study in the lands of Kufr; America and other countries are the same in this regard.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Q 2: Is it permissible to live with American families to practice the English language?

A: It is better for a Muslim to live with Muslims, as living with Kafirs (non-Muslims) might lead to Fitnah (temptation) and neglecting the Islamic duties and supererogatory forms of goodness. A Muslim should stay away from them as much as possible, to protect their religion and their morals. If they are obliged to live with a strange family, it should be a Muslim family. They should also beware of Khulwah (being alone with a member of the opposite sex) with women who are non-Mahrams (not a spouse or an unmarriageable relative). It is impermissible to

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live with Kafir families which include both men and women, or women only, as it is known that their women do not wear modest clothes and do not guard their chastity. This leads to great Fitnah and immorality.

The need to practice a language, whether with American families or others, does not justify living with those families. They can practice the language through studying and having conversations with their colleagues, without having to live with Kafir families.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The sixth question of Fatwa no. 8152

Q 6: Some overseas students have to study theories that are replete with foreign philosophies and false ideas. A Muslim who is firmly established in their 'Aqidah (creed) and genuine Islamic culture finds these type of studies a waste of time and far from the Truth. Some of these philosophies find their source in atheistic theories, such as the theories of Darwin, Aristotle, Durkheim, and others. These theories may not affect a Muslim student during the discussions between the lecturer and students, but in their thesis for their Masters degree, for example, they may draw their conclusions from some of them or refer to them, and they may or may not refute them.

Is it permissible for a Muslim to study this branch of knowledge or are they obligated to avoid it and substitute it with another field of knowledge in their home country, for example? May a Muslim continue to study these ideas with the intention to just get the degree only, and so they can later refute them with evidence, expose their ignorance, and educate Muslims to discard these ideas for what is correct and beneficial in Islamic studies? Please advise us and may Allah reward you with the best.

A: If the person in question is strong in their Din (religion), knows the evidence that they can use to support the Truth and disprove doubts, they or their country need to study this specialty, and they are safe from Fitnah (temptation) during their studies in these countries, they are permitted to continue their studies, otherwise, it is Haram (prohibited) for them to continue. As for referring to the doubtful ideas that people of falsehood rely on, this is not permissible, unless they are quoted along with what refutes them.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

sending children to the schools of non-Muslims

The eighth question of Fatwa no. 4172

Q 8: What is the ruling on a Muslim man who sends his son or daughter to a French or English school that does not conform with Islamic teachings? His purpose is that his children may have a better future.

A: It is obligatory upon a father to bring up his children, males and females, according to Islamic teachings. The children are an Amanah (trust) for which the father will be held accountable on the Day of Resurrection. He is not allowed to send them to the schools of non-Muslims lest they are affected by Fitnah (trial) and their `Aqidah (creed) and morals are spoiled. He should be aware of the fact that the future is controlled by Allah (Glorified and Exalted be He) who says: ﴿and whosoever fears Allâh and keeps his duty to Him, He will make his matter easy for him.﴾

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Second question of Fatwa no. 14091

Q 2: I am a student in a higher secondary school where I live with some Christian students from Southern Sudan. Occasionally I hear them saying some offensive things about Islam; what should I do?

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A: You have to study at an Islamic school and you are not permitted to reside with non-Muslims. However, if your current schoolmates do any offence; do not return the same kind of comments to them. Rather, advise them and call them to goodness in a way that is best for it may be that Allah (Exalted be He) guides them.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
\`Abdullah ibn Ghudayyan	\`Abdul-Razzaq \`Afify	\`Abdul- \`Aziz ibn \`Abdullah ibn Baz

Women's education

The first question of Fatwa No. (9019)

Q 1: What is the Islamic ruling on women's education?

A: Women may be educated in Islamic and family duties they are entrusted with so that they may fulfill them as properly as may be approved by Shari`ah (Islamic Law). However, staying away from trial spots and most likely suspicious places must be taken into consideration.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 9430

Q: I have a cousin whose father did not permit her to join school. Then he died when she was eight years old. People used to say that I should permit her to join school. What is the ruling in this case? Is it permissible to let her join school even though her father was not satisfied with that?

A: If the reality is as you have mentioned, it is permissible to let this girl join school where she can learn her religion.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first, second and third questions of Fatwa no. 6574

Q 1: can I continue studying after marriage?

Q 2: What is the ruling of Shari`ah in going out, whether to go to college or anywhere else?

Q 3: How can I reply to those who blame me if I stay at home?

A: It is you who should decide whether to continue studying or not, as you know yourself best and your ability to face the expected results of continuing or quitting your study.

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However, you cannot continue your study without your husband's permission, unless it is stipulated in the marriage contract.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 5866

Q 2: What is the ruling on girls joining the all-female housing complexes on university campus?

A: If the reality is as mentioned and the university residence halls are all-female, their joining them is unobjectionable.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The fifth question of Fatwa no. 4263

Q 5: what is the ruling on allowing women to study until they finish their studies?

A: It is permissible for a man to let his daughters go to school to learn useful branches of knowledge, until they finish their studies, while keeping them away from all causes of Fitnah (temptation).

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The seventh question of Fatwa no. 9881

Q 7: A Muslim woman was asked to go to the Masjid (mosque) to teach women Fiqh (Islamic jurisprudence), Tajwid (art of Qur'anic recitation) and other sciences of the Qur'an. She refused under the pretext that practicing Da`wah (calling to Islam) at home to a small number of people is better than practicing Da`wah to a great number at the Masjid. She said that this matter was not done by early Muslim women. Moreover, the Prophet (peace be upon him) did not ask them to do so though Muslim women were in need for it. He left this matter to men as they are more competent to do this. Moreover, there is no temptation in men's going out for Da`wah. Is this saying valid? which is better; to call to Allah and to teach a small number of people at home or to go to the Masjid to teach a great number?

A: Practicing teaching at home is better than going out to the Masjid as it is safer and further away from temptation. Moreover, it agrees with the way followed by the righteous predecessors.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

men teaching girls.

Fatwa no. 13947

Praise be to Allah alone. Peace be upon the last Prophet.

The Permanent Committee for Scholarly Researches and Ifta' have leafed through the issue submitted to his Eminence; the general chairman, by the director of King Sa`ud University which was referred to the Committee from the General Secretariat of the Council of Senior Scholars no. (432) in 25/ 5/ 1411 AH. His Eminence asked a question which states:

Your Eminence knows that the University of King Sa`ud includes the largest number of female students compared to other universities in the Kingdom. It includes more than 11,000 female students because it was badly needed in this country to give female students the chance to complete their education, as well as the great importance of educating Muslim women to meet the needs of this country regarding the professions needed by women and to dispense with them rather than the phenomenon of having foreign maids to avoid the negative consequences that resulted from that. Moreover, it is necessary to provide education to the Saudi female students inside the Kingdom and not to let them travel abroad to study in a different environment that is far from their belief, customs and cultures. Our concern to secure the curriculum of the university and our desire to complete its affairs in the course of the eternal Islamic view for man and its arrangement in all worldly affairs. So it is necessary to coordinate with

your Eminence regarding some problems which the university is facing in teaching female students scientific and medical curriculum, post graduate studies, and other subjects which are difficult to explain through the television circuit where lectures depend on live experiments that are difficult to explain through television such as anatomy. Moreover, there are other downsides which resulted from teaching through television. For example, operating problems where transmission are interrupted or distracted which affect academic lectures and cause lectures to overlap. From these effects, female students disturb one another during these kinds of lectures, not paying much attention to the lecturer, and the difficulty of controlling the class especially for female supervisors who are few in the university. Besides there are other huge expenses that are spent for establishing the transmission and sites because of the great number of female students. There are many troubles regarding maintenance, the difficulty of obtaining qualified technicians with high salaries, or contracting maintenance companies at expensive prices which cost the university a lot of money. All this dilemma is originated because of the low number of female teaching staff, for most of them can not come to the Kingdom on time. Moreover, there is absolutely no confidence in those who are brought here from abroad,

specially foreigners whose religion, morals, and habits are different from ours in this secure country. That necessitates that we double our efforts to graduate

qualified Saudi females who may serve as teaching staff to handle the process of teaching female students in the future. In order to reach this stage, with the will of Allah, in a short time, we have to pave the way by reconsidering the teaching of female students according to Shari`ah whether at the under-graduate stage or post-graduate studies. You know that our religion is singled out from other legislation with ease which is represented in the saying of Allah (Exalted be He): ﴾So keep your duty to Allâh and fear Him as much as you can﴿ **We present to you this problem and we would like to hear your legal opinion regarding men teaching girls (in case of necessity where no female staff are available) directly provided that those female students shall be wearing their full Hijab (head covering to the waist) or Niqab (veil) where only their eyes will appear for the sake of following the explanation written on the board. Also, they are at the end of the rows as happens in religious lectures in Masjids (mosques) and sufficient caution is taken to choose honest members of the teaching staff and the female students are monitored strictly and closely to make sure that they maintain Hijab and decency. We will punish those who violate these regulations by depriving them from sitting for tests or exiling them from the university if they frequently violate the regulations along with other measures which will be later discussed after applying this system.**

We believe that your Eminence will empathize with us in the problem which we are facing concerning

female education in the university of King Sa`ud. We are also sure of your care for the public interest of this nation; men and women. From this point, we present to Your Eminence this idea, hoping that you will have a look and advise us with the answer that may bring about good and benefit for the cause of Allah (Exalted be He). We ask Allah to help and guide you to the best in the world and in the Hereafter. He is All-Hearing, All-Responding. Peace be upon you.

After studying the case, the Committee answered with the following: It is not permissible for men to teach girls directly because of the great danger it entails and its negative consequences.

May Allah grant us success! May peace and blessings be upon our prophet Muhammad, his family, and Companions!

Permanent Committee for Scientific Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 13814

Q: My daughter has stopped studying at university on the pretext that it is prohibited to be part of a mixed system of education. We suggest that she may study medicine in a faculty specified for women in the same city where she lives. She will be brought home in the family car with her father and brother. However, she refuses on the pretext of the possibility of having a male teacher in that faculty which is also a form of unlawful mixing. I would like you to explain things to us. Should a Muslim girl abandon study in the faculty of medicine, which is a humanitarian branch of knowledge, and leave it for non-Muslim women to excel in, only on the pretext of the necessity of women staying at home as she claims? Should a Muslim girl abandon any type of social work within

the family with relatives to rule out any possibility of meeting strange men? Should a Muslim girl give up visiting close relatives or foreigners? Should she refuse socializing with others, maintaining ties of kinship, offering condolences for the family of deceased acquaintances, congratulating them on their marriage, or for having a newborn baby? Should she do all this on the pretext of people having abandoned the true Islamic teachings? Do the teachings of Islam impose on women to lead such a marginal life? Suppose she married, who would help her children and manage her house? If she is illiterate, who would teach her children and help them with their studies and acquiring knowledge? If she stays at home and does not go out, who would do all this? I would not accept that my daughter commits a sin especially that I have brought her up on piety and faithfulness. All I want is for both of us to know the Truth. Perhaps she is right, in which case I have to accept her view. However, she may be wrong; in which case I have to clarify the matter for her through your reply that explains what she has to do in her life to be a useful person who serves her religion and society. May Allah reward you best!

A: It is not permissible for a Muslim girl to go either to educational institutions that deliver mixed education nor to single sex schools where male teachers may teach her. This may lead to temptation and undesirable consequences.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul- `Aziz ibn `Abdullah ibn Baz

men working in a girls' school

The fourth question of Fatwa no. 9019

Q 4: What is the Islamic ruling on a male teacher working in a girls' secondary school?

A: This is not permissible, because it might expose both the teacher and the students to Fitnah (temptation).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 16184

Q: His Excellency the Ambassador of the Kingdom of Saudi Arabia in America invited the private sector to help in giving donations to the Saudi students who study at their own expense. these private companies included banks which deal in Riba (usury). Is it permissible for students to take study loans offered by these banks?

A: If it is known that this money comes from Riba, whether through a bank or otherwise, it is impermissible to accept it or make use of it, because dealing in Riba is prohibited in the Qur'an and the Sunnah. Allah says,

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﴾O you who believe! Eat not Ribâ (usury)﴿ (Surah Al-`Imran, 3: 130). ﴾The Messenger of Allah (peace be upon him) cursed the person who takes Riba, its payer, its two witnesses and its scribe.﴿ However, if it is not known that this money comes from Riba, i.e. whether its owner deals in Riba or other forms of lawful transactions, it is Halal (lawful) to take it.

And Allah knows best.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 7018

Q 2: The question deals with the women who want to learn English in a certain institute that teaches English. We agreed with the institute director to assign a female instructor to teach them English in a classroom for women only inside the university. Moreover, we requested from the director to let female instructors teach our wives in their houses. This request is approved by him but disapproved by the educational attaché. We wish your Eminence to give a Fatwa (legal opinion issued by a qualified Muslim scholar) in this regard, may Allah grant you success!

A: If the reality is as you have mentioned, that they learn in a special classroom for women located

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in one of the university buildings; which helps avoid mixing with men, there will be no harm.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
\`Abdullah ibn Qa\`ud	\`Abdullah ibn Ghudayyan	\`Abdul-Razzaq \`Afify	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

Fatwa no. 647

Q: All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

The Permanent Committee for Scholarly Research and Ifta' has reviewed the question presented by the principal of girls' education to the chairman of the Departments of Scholarly Research, Ifta', Daw'ah, and Guidance, which was referred to it from the General Secretariat, ref. no. 18/2, dated 10/1/94. It reads as follows: "In the Kingdom of Saudi Arabia some companies and organizations hire Christians who want to send their daughters to the government schools. I hope that your respectable department will study the possibility of accepting these girls, with the aim of inviting them to Islam through education, as this is one of the best ways to convey the Da'wah (call to Islam). The problem that we faced in respect of Da'wah in the past, was the persistent refusal to accept Christians in Muslim schools. However, as we are enjoined to convey Islam and call to it all human beings, we hope that Allah will help us realize this through the medium of education, bearing in mind that the curriculums include

teaching the Qur'an and its Tafsir (explanation/exegesis of the meanings of the Qur'an).

I hope to receive your answer to my letter as soon as possible."

After the committee studied the question, it answered as follows:

A: It is a well-established religious matter that it is obligatory on Muslims, especially the scholars and rulers, to convey the Islamic Shari'ah (Islamic law) - its fundamental as well as subsidiary matters - to all people, regardless of whether they are Muslims or Kafirs (disbelievers). Everyone should do this according to the ability, authority, knowledge and word power that Allah has granted them, in the best way. The Prophet (peace be upon him) conveyed the Din (religion) in different ways, according to circumstances and what the need demanded. He wrote to kings inviting them and their people to Islam; he went himself to the tribes and the meeting places of the Kafirs to call them to the Islamic Shari'ah; he guided the delegations of Mushrikin (those who associate others with Allah in His Divinity or worship) to Tawhid (belief in the Oneness of Allah/monotheism) and the religious rulings they needed to know; and he taught the details of the Din to the believers and the various delegations attending his gatherings. He also sent Du'ah (callers to Islam) and governors to many destinations to convey the call to Tawhid, disseminate the principles of Islam, and to carry out the legal judgments in the correct manners in the places they were sent to.

There is no doubt that studying in Islamic schools, which have curriculums that include the teaching of Islam, its foundations and subsidiary matters, and other necessary relevant subjects, such as the Arabic language, is one of the best ways of calling people to Allah,

conveying His Law, and disseminating the principles of Islam. Therefore, we think that you should accept those who apply to the principal for girls' education from among the Christians or others, to educate their daughters in the girls' schools under the auspices of the principal. Additional enquiries should be made and supervision given to the girls that are accepted, to avoid any Fitnah (trial) that may result from the mixing, and an agreement should be made that they will observe the Islamic etiquettes in the school, in terms of being dressed modestly and other related matters.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
\`Abdullah ibn Mani\`	\`Abdul-Razzaq \`Afify	Ibrahim ibn Muhammad Al Al-Shaykh

men teaching women without there being a screen between them

Fatwa no. 17929

All praise be to Allah Alone, and peace and blessings be upon the final Prophet.

The Permanent Committee for Scholarly Research and Ifta' has read the letter which was sent to his Eminence, the General Mufti, from the questioners, Chairman and Members of Association of Islamic law at the Faculty of Shari`ah and Islamic Studies

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at the university of Kuwait. This letter was transferred to the Committee by the Secretariat-General of the Council of Senior Scholars under the number 1202 in 11/03/1416 A. H. The questioners asked the following question: Is it permissible that a male teacher teaches female students without there being a screen between them so that they see each other? It may be important to mention that mostly the teacher does not see their faces as they wear the face veil.

Is it permissible that a female student attends the office of her male teacher and the latter talks with her without there being a screen between them but mostly without seeing her face? Is it permissible that such a student takes a seat inside the office of a male teacher speaking with him about the field of study and so on, while no Mahram (spouse or unmarriageable relative) accompanies her or she is accompanied by one of her female schoolmates and the teacher explains the lesson to them or answers their questions which are related to lectures and so on? It may be worthy to mention that the foregoing can be done by phone and that some of the teachers are still in their youth or have just started their old age while the female students are mostly in the beginning of their youth.

After the Committee had studied the question it answered as follows:

First, intermixing of men and women in schools or any other places is considered a great Munkar (that which is unacceptable or disapproved of by Shari`ah and Muslims of sound intellect) and a great evil with regard to the affairs of both Din (religion) and the world. Thus, it is not permissible for women to study or work in a place which intermixes men and women. Similarly, their guardians should not allow them to do so.

Second, it is neither permissible for men to teach unveiled women nor to teach women wearing Shar`y (Islamically acceptable) veil in privacy. By the way, all of the body of a woman is `Awrah (parts of the body that must be covered) as far as a non-Mahram (not a spouse or an unmarriageable relative) is concerned. As for covering the head and showing the face, this is not full Hijab (veil).

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Third, it is permissible for a man to teach women from behind a screen in female schools where there is no intermixing of male and female students or male and female teachers.

If female students need to ask their male teacher about something, this should be done through closed communication networks, which are renowned and available, or via phones, however, such students should be careful not to soften their speech.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	\`Abdul-\`Aziz Al Al-Shaykh	Salih Al-Fawzan	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

The eighth question of Fatwa no. 18074

Q 8: We have many Muslim Circassians here, and they practice many Bid`ahs (innovations in religion). Praise be to Allah, we were allowed to teach them the matters of religion. Is it permissible to teach the girls, especially the adults? What are the conditions for doing so? Can we disregard some Bid`ahs, and advise them to quit them gradually?

A: It is impermissible for a man to teach a woman while she is not wearing the Hijab (veil)

or in Khulwah (being alone with a member of the opposite sex), even if she is wearing the Hijab. A woman should cover completely in front of an Ajnaby (man lawful for the woman to marry). As for covering the head and revealing the face, this is not complete Hijab. However, there is no harm in teaching a woman from behind a barrier in schools dedicated for women, where there is no mixing between boys and girls, or between male teachers and female students.

You can teach women according to these Shar`y (Islamically lawful) rules, and you shall be greatly rewarded, as teaching people religion and warning them about Bid`ahs and superstitions is one of the best deeds. Whoever guides people to any form of goodness will be rewarded as much as its doer, without it affecting their reward. This is established in the Sahih (authentic) Sunnah. It is reported from Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said, ﴿If anyone calls others to follow right guidance, their reward will be equivalent to those who follow them (in righteousness) without their reward being diminished in any respect; if anyone invites others to follow error, their sin will be equivalent to that of the people who follow them (in sinfulness) without their sins being diminished in any respect.﴾ Narrated by Muslim.

It is impermissible for you to disregard Bid`ahs or falsely compliment their doers, but you should advise them wisely and use good preaching,

not severity. You should follow the best suitable way you see for Da`wah (calling to Islam) to reach them.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Male and female teachers sitting together

The second and third questions of Fatwa no. 7584

Q 2: We have many bad habits here in Algeria, such as men mixing with women which leads to the spread of corruption and bad morals. How can we follow up our education as we are wearing Hijab (veil)? The atmosphere here is filled with dirtiness and lust. Should we stay at home as is being said to us?

A: A Muslim woman can leave her home while wearing Hijab without wearing perfume, showing her ornament or tottering in her walk for the sake of performing Salah (Prayer), teaching, learning what she is in need of and visiting her Mahrams (spouse or unmarriageable relatives), neighbor or fellow women. She is permitted to do so as long as she fears no temptation or transgression from any fool. Otherwise, she has to stay at home.

Q 3: Is it impermissible for teachers, men and women, to sit together at school even though the goal for doing so is noble and there are no bad intentions or devilish whispers?

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A: Women used to sit behind men when they went out for Salah in the Masjids (mosques) or Musalla (a place for Prayer) for performing Salat-ul-`Eid (the Festival Prayer) during the lifetime of the Prophet (peace be upon him). They used to form rows behind men in Salah. Moreover, if the Prophet (peace be upon him) doubted that women did not hear him while delivering Khutbah (sermon) of `Eid, he used to go to them to admonish them after finishing his Khutbah. Moreover, women at that time were more righteous than women these days. The whole society was more righteous and further away from corruption than our time. Women whether teachers or not should not mix with men and should have a separate group away from them if they want to follow the example of righteous Companions of the Prophet (peace be upon him) from among women. Doing so will be useful for blocking the avenues of corruption and temptation even though intentions are pure and the goal for mixing with men is noble.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 17128

Q 1: My wife and I are religiously committed - praise be to Allah. I am also a seeker of knowledge and ask Allah (Exalted be He) to grant me sincerity in intention and action. We are from Egypt and reside in Al-Ahsa'. My term of employment expires at the end of the year, and we shall return soon to Egypt. My wife and I are teachers, but I am very anxious about a problem with my wife's work. Women mixing with men is allowed in our country.

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Although there are specific schools for girls and others for boys, the teachers are chosen from both genders. The problem is that the female teachers are not assigned to the girls' classes. On the other hand, thanks to Allah (Exalted be He), the Da`wah (calling to Islam) that targets women is spreading rapidly; there is a remarkable increase in the number of religiously committed women who are still in need of guidance. Shall I allow my wife who wears the Islamic Hijab (veil) and is keen not to deal with men, to work in girls' schools for the sake of Da`wah? These schools help women to avoid mixing with men as they have a separate room for women where they can stay during the times when they are not teaching. Or shall I let her stay at home and leave this career to other women whose appearance goes against Shari`ah and can be a bad example for girls to follow? Would you please help me in this regard; should she stay at home or may she go out to work and perform Da`wah? The female sector represents a great percentage in a country like Egypt.

A: If the case is as you have mentioned that men and women are mixing in the school, a woman is not allowed to teach in this school. This work may lead her to mix with men which is forbidden in the Purified Shar` (Law). It was established that mixing and Khulwah (being alone with a member of the opposite sex) include evil, and

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whoever fears Allah (Exalted be He) and keeps his duty to Him, He will make a way for him to get out (from every difficulty).

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 8863

Q 2: What is your opinion on attending medical seminars, bearing in mind that such seminars are very important for female doctors so that they may know the latest medical discoveries and that sometimes female doctors have to deliver lectures before male doctors?

A: Attending medical seminars is very important for both male and female doctors. However, there has to be no free mixing of the sexes in such seminars so as to avoid mutual attraction and thus avert immorality. Anyway, both the medical benefit and avoiding free mixing of the sexes can be maintained through holding male-specific as well as female-specific seminars. Shortcomings resulting from doing so may be redressed through publishing the minutes of both sexes specific seminars and composing treatises and articles to be published through different mass media. As such, benefits may be reaped while the society will be safe from the harmful effects of free mixing of the sexes.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Deputy Chairman	Chairman
`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

mixed Education

Fatwa no. 6758

All praise is due to Allah, and peace and blessings be upon His Messenger, his family and Companions. To commence:

The Permanent Committee for Scholarly Research and Ifta' has read the request for Fatwa submitted by Jam`iat Al-Shari`ah Wal-Dirasat Al-Islamiyyah (Faculty of Shari`ah and Islamic Studies), University of Kuwait to his Eminence, the President of the Committee No. 269 in 8/2/1404 A.H., which states:

With regard to the suffering which students of the University of Kuwait face owing to co-education, especially as some girls wear indecent clothes, some scholars are still of the opinion that co-education is permissible. Their evidence is that men and women mix when performing Tawaf for Hajj or `Umrah (lesser pilgrimage). It should be noted that Zina (adultery) is common among the students who violate Islamic rulings in the name of freedom. They go on journeys where boys and girls sit in seclusion.

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The university has become a platform for the latest fashions, make-up and hairstyles. It should be mentioned that many students are unmarried.

Therefore, we ask you to issue a Fatwa and clarify what is right from what is wrong and guide us to that which is right. We hope you will give us a detailed answer for our questions which will be printed and distributed to the students. The questions are as follows: What is the ruling on mixed education substantiated with evidence and your reply to those who say that it is permissible relying on the fact that men and women mix during Tawaf? Who is responsible for the sin of the spread of free-mixing in the university? It should be noted that we reproach co-education and if we leave the university, corrupt will greatly increase. Can the need for abstracting buildings, saving expenditure in addition to the lack of teachers, equipment and labs be a pretext for the permissibility of co-education to save the expenses on facilities and teachers?

The Committee reply comes as follows:

First, mixing between males and females in education is unlawful and an abominable act because it leads to temptation and corruption and is likely to lead to prohibited matters. Its evil consequences such as temptation and corruption is hard evidence that it should be prohibited.

There a significant difference between mixing in education and mixing during Tawaf. During the lifetime of the Prophet (peace be upon him), women used to perform Tawaf behind men.

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They used to wear their veils without mixing and without direct contact. The same was the case when they went to the Musalla (a place for Prayer) for Salat-ul-`Eid (the Festival Prayer). After delivering the Khutbah (sermon) of Salat-ul- `Eid for men, the Prophet (peace be upon him) used to give sermons to the women. So, there was no mixing between men and women at all. Likewise, when women went to offer Salah (Prayer) in the Masjid (mosque), they used to cover themselves well with their garments and pray behind the men in rows that were far from the men's rows. May Allah help the officials in charge of education in Muslim countries to bring co-education to an end! May Allah set their conditions right; He is the All-Hearing and Answerer of Supplication!

Second, rulers and scholars are responsible for co-education, as they give Fatwas and they should execute them. Also, they are the woman's guardian. It is authentically reported that the Prophet (peace be upon him) said: ﴾All of you are guardians and are responsible for your charges, The Imam (ruler) is the guardian of his charges and is responsible for them and the man is the guardian of his family and is responsible for them and the woman is the guardian of her husband's house...﴿ Related by Al-Bukhari and Muslim.

Third, the need to reduce expenditure on facilities, equipment and teachers does not make it permissible to allow co-education. Education is obligatory if it is within the scope of capability. Some co-ordination would solve many problems. Women's wearing according to the legal code of dress in Islam would bring many aspects of temptation to an end. Finally, whoever intends to do good and follow the Shari`ah, Allah will make things easy for him,

and guide him to the Straight Path as Allah (Exalted be He) says: ﴾And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).﴿ ﴾And He will provide him from (sources) he never could imagine. And whosoever puts his trust in Allâh, then He will suffice him.﴿ To His saying: ﴾and whosoever fears Allâh and keeps his duty to Him, He will make his matter easy for him.﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

male and female students studying in the same class and isolating females at the end of the class

Fatwa no. 13758

All praise is due to Allah Alone, and peace and blessings be upon His Messenger, his family, and Companions, to commence:

The Permanent Committee for Scholarly Research and Ifta' has reviewed the question submitted to His Eminence, the President by the Vice Dean of Library Affairs in Dammam which was referred to the Committee from the Council of Senior Scholars, No. 105 on 12/3/1411 A.H. Following is

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the wordings of the questioner:

Your Eminence, I am a member of the teaching staff at the Faculty of Education, King Faysal University. At present, I am conducting a research on the materials used in teaching female students in the university and the problems they face. Since, the university cannot provide special buildings and equipment for male and female students and the shortage of female members of the teaching staff, it has used the Closed Circuit Television (CCTV) system to audio-visual transmit the lectures to female students inside the university. However, this is an expensive teaching method. In addition, it has many negative effects on the performance and efficiency of the teacher on one hand, and the educational achievement of the female students on the other hand. Since we are searching for alternative methods that comply with our traditions and the teachings of Islam and at the same time within the available means, I would like your Eminence to answer and show the ruling of Shari`ah on the following two questions:

1- What is the legal ruling concerning the presence of the professor with female students directly - without a barrier - in the hall while giving his lecture provided that the female students wear the Islamic dress and Hijab (veil); taking into consideration that there is no Khulwah (being alone with a member of the opposite sex) as there is more than one student in the hall?

2- What is the legal ruling concerning teaching male and female students together in one hall provided that the female students wear the Islamic dress and Hijab (veil)

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and have a barrier or front desks specified for male students and an entry and exit specified for female students?

I hope your Excellency would reply to my letter as soon as possible at the mentioned address. May Allah protect and guard you!

After studying the matter, the Committee states: This is not permissible because it may lead to a great evil and make all students subject to Fitnah (trial).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

youngsters' mixing in studying and swimming

The first question of Fatwa no. 2922

Q 1: Governmental schools here in Britain are mixed, where boys and girls study together, they are also forced to swim together in the same pool, girls swim naked or semi- naked. Some scholars have issued legal opinions that there is no harm in this if the girls are young. What is the opinion of your Eminence in this regard? What is the Islamic dress code for young girls? At what age should a girl wear Hijab (veil)?

A: The mingling of boys and girls in studying is Haram (prohibited). The same applies to

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showering and swimming while naked (or semi naked) in a swimming pool, whether they are young or old, for the Fitnah (sedition) occurring due to this, and for seeing each others' `Awrah (private parts of the body that must be covered in public), this is also considered a means to mischief and evil.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul- `Aziz ibn `Abdullah ibn Baz

The fourth question of Fatwa no. 5315

Q 4: You have issued a Fatwa concerning women’s work in places where men and women mix. Is it permissible for girls to study in mixed schools?

A: The reasoning behind preventing mixing between men and women is the fear of temptation. It may also lead to committing adultery, violating the prohibitions appointed by Allah and spreading mischief in the community. These things are more probable in mixed educational systems than anywhere else. Therefore, mixed education is prohibited.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The ninth question of Fatwa no. 9174

Q 9: My daughter recently finished primary education and I have now taken her out of school, because the schools here are coeducational, i.e. mixing between the boys and girls. Have I committed a sin in taking her out of school?

A: If the situation is as you mentioned, you have not committed a sin, in fact you will be rewarded. That is obligatory on you to protect her from Fitnah (temptation).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The third question of Fatwa no. 16114

Q 3: I am studying in a mixed secondary school where there is no useful knowledge, given that all secondary schools are like this. Is it permissible for me to continue studying under such circumstances, or should I quit studying? what is the ruling on studying for girls at this age?

A: Studying Shar`y (Islamically lawful) branches of knowledge and other useful things for a woman is permissible if it does not lead to anything prohibited. However, it is impermissible if it leads to something prohibited, such as mixing with non-Mahram men (not a spouse or an unmarriageable relative) and taking off the Hijab (veil), because these things are prohibited, which leads to corruption.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 3731

Q: I am a secondary student who has just finished the second grade. At the beginning of the school year, I will go to the third grade, with the Permission of Allah. However, my school is coeducational, with girls and boys studying in the same classroom. What should I do, bearing in mind that I disapprove of this with all my heart and it is making me think about leaving the school? When my parents learned of my intention, they were pained, especially my father who has a poor eye sight. He told me that I would be the cause of his complete loss of sight. I hope that you will answer my letter and explain the solution.

A: You should stop studying in this coeducational school and continue your education in another one where there is no mixing. If anyone gives up something for the sake of Allah, He will compensate them with something better.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta’

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

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the permissibility of studying in mixed educational systems in order to acquire knowledge that is useful for society

The first question of Fatwa no. 17264

Q 1: I am a student in the first year at the faculty of engineering. I study electrical engineering in a co-educational faculty. I, undoubtedly, know that mixing between men and women is prohibited. Therefore, studying in co-educational faculties is forbidden. But if those who are committed to Islam and who have good morals gave up studying in these faculties, the field will be left to Christians and Muslims who do not know anything about Islam except its name. Consequently, we will not find true Muslim physicians, engineers or nurses, and this means that we will lose a great number of true Muslim specialists in Muslim societies. If we give up studying in these universities, we will depend upon unreliable people such as dissolute Muslims and Christians. Moreover, we have no single-sex scientific universities in the Muslim world, and if we have one, my financial status will not permit me to study in these universities.

If we tried our best to stay away from mixing with women, lowered our gaze and remain committed to our religion, can we study at these universities? Moreover, I try to combine between religious knowledge and worldly sciences. I do not seek them except for the sake of Allah.

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A: A Muslim student should not study in co-educational classes because doing so is a great temptation. You have to search for a single-sex faculty to study at in order to protect your religion and honor. Allah says: ﴾And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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consequences of education upsetting the father

The second question of the Fatwa no. 17387

Q 2: I have a thirteen-year-old daughter in the first class of middle school. As a result of mixing with her female friends and teachers, she has acquired some unpleasant habits and customs that I am not pleased about, which are incompatible with our Din (religion). She wears high heels, uncovers her head in the house, wears lipstick, and does other things that I do not know about. I want to prevent her from carrying on her studies, as she learned the matters necessary for her Din. Even if she continues her studies, she will only finish the secondary school. Am I permitted to prevent her from continuing her studies, even though she is getting good grades?

(Part No. 12; Page No. 174)

A: It is not prohibited for a woman to use beauty products such as cosmetics and dyes, but it is obligatory that she covers all her body with full Hijab (veil) when she goes out, and does not show any of her adornment to other than her Mahrams (spouse or unmarriageable relative). It is not prohibited for her to uncover her head at home when she is with her Mahrams, nor is it prohibited for her to continue her education as long as she covers herself, is protected, and not exposed to Fitnah (temptation).

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Should a woman whose late husband forbade her to study continue to refrain after his death?

The sixth question of Fatwa no. 17705

Q 6: A woman inquires about the ruling on her thinking about resuming study after the death of dead husband, who, while alive, did not agree to her resuming study, and declared his disagreement with it before death.

A: It is unobjectionable that a woman studies fields of knowledge beneficial to her as far as her religion and worldly life are concerned. She may do so when possible provided that modesty and non-mixing with men is observed.

(Part No. 12; Page No. 175)

This is regardless of whether her husband while alive forbade her from this and was dissatisfied with her doing so. In fact, he has no authority over her after his death.

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men Studying Gynecology

The first question of Fatwa no. 4671

Q 1: I am a student at the Faculty of Medicine. Next year, we will study Gynecology and Obstetrics. Thus, I would like to ask the following questions:

First, is it permissible for me to attend the practical training in which a woman's body might be revealed?

Second, is it permissible for a man to specialize in Gynecology and Obstetrics, or is it restricted to women?

Third, is it permissible for a woman to go to a doctor of Ophthalmology or Otolaryngology, given that there are female doctors specialized in that field?

Fourth, is it permissible for a female doctor to examine a male patient?

A: First and second, if there are enough women specialized in Gynecology and Obstetrics, it is impermissible for you to study that branch or reveal the `Awrah (private parts that should be covered in public) of women, whether in training, examination or surgical operation. However, if there are not enough women in that specialization, and Muslims need more specialists, it is permissible for you to study this branch and reveal the necessary parts of a woman's body for examination or performing a surgical operation.

Third, if there is an experienced female doctor who can treat a woman, it is impermissible for her to go to a male doctor. Otherwise, it is permissible for her to do so.

Fourth, it is permissible for a female doctor to examine male patients if necessary and no male doctors are found. Otherwise, it is impermissible and a male doctor should treat them.

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Second and third question of Fatwa no. 3229

Q 2: Regarding the issue of women going out for (religious or secular) learning generally or specifically to learn medicine; to what extent is this obligatory on them? Is there a Rukhsah (concession) for women to visit a male physician when there are no female physician? Is it permissible for women to visit a male physician when there is a female physician? If the answer is in the affirmative, to what extent in this case is a Muslim woman permitted to show all her `Awrah (private parts of the body that must be covered in public) for medical treatment? Is she permitted to deliver her baby with the help of a male physician when there are no female physicians available?

A: First, women are individually obliged to learn the necessary affairs that enable them to look after the matters of their Din (religion) and fulfill the rights of their Lord and families. Thus, they should learn the issues of `Aqidah (creed), Salah (Prayer), Sawm (Fast), Zakah (obligatory charity), Hajj (Pilgrimage), and ethics. Women should also learn the necessary things for the worldly affairs for themselves and their families such as cooking and preparing food, baking, and tailoring. Women are not the same with regard to the foregoing worldly needs for some of these may be necessary for some women but not for others. However, if they are able to learn the necessary affairs of their Din and the world without going out except to Masjids (mosques) and similar places, then All Praise be to Allah Alone. Otherwise, women are permitted to go out to institutes or schools to learn whatever is necessary for the soundness of their religious practice and the fulfillment of their worldly needs.

Regarding learning medicine and other public branches that the Ummah (nation) needs, this is a collective obligation on both men and women according to the needs of the Ummah so that male physicians examine men physically and treat them and women do the same.

Consequently, the needs of all the members of the Ummah - whether men or women - may be fulfilled as far as health is concerned.

Second, the original ruling is that it is Haram (prohibited) that a woman shows her `Awrah or that a non-Mahram (not a spouse or an unmarriageable relative) looks at it. Thus, if the medical treatment can be done by a female physician; it is not permissible for a woman to visit a male physician to examine her physically, to help her deliver her baby, or to perform surgery for her. Conversely, if there is no skillful female physician that can examine or treat women physically; there is a Rukhsah for a woman to receive medical treatment with a trustworthy Muslim male physician who is permitted to look at any parts of her `Awrah as necessity requires as in the case of helping her to deliver her baby provided that no privacy is involved. It is worthy to mention that the foregoing is based on the permissibility of committing the lesser of two contradictory harms; namely the harm of the dangers that may result from delivering the baby without the help of a skillful physician and the harm of a non-Mahram male physician looking at the `Awrah of a woman.

Permanent Committee for Scholarly Research and Ifta'

Q: Is it permissible or obligatory for a woman to go out to learn medicine, if she commits the following despite trying to avoid it?

a-

Mingling with men: 1- while talking with patients and with tutors.

2- in public transportation

b-

Traveling from countries such as Sudan to Egypt, what will the case be if she travels by plane; for a number of hours only not three days?

c-

Is it permissible for her to reside by herself without a Mahram (spouse or unmarriageable relative); to

learn medicine, if she resides with a group of women, given the existence of the previous conditions?

A: First: If her going out to learn medicine results in mingling with men during studying or in transportation, leading to Fitnah (sedition), then in this case it is impermissible for her to do so, because protecting a woman's honor is an individual obligation while learning medicine is a collective one. An individual obligation is definitely given precedence over a collective obligation. Whereas talking with patients or tutors is not prohibited. What is prohibited, is for a woman to be soft and tender while speaking to them, which may lead to the emergence of evil desire of a mal-hearted person (lewdness or hypocrisy), and this is not restricted to learning medicine.

Second: It is permissible for a woman to travel to learn medicine, or to treat patients if she has a Mahram with her, but not in the case where there is no one with her, even if she travels by plane, due to the saying of the Prophet (peace be upon him): ﴾A woman should not travel except with a Dhu-Mahram﴿ (Agreed upon by Imams Al-Bukhari and Muslim). Also due to what was previously mentioned that the interest of protecting a woman's honor is to be preceded over the interest of learning or teaching medicine ...etc.

Third: It is permissible for a woman to stay without a Mahram with a trusted group of women to learn and teach medicine or to treat other women, but it is impermissible in case she fears Fitnah if she has no husband or Mahram in her life away from her homeland,

it is also impermissible for her to treat men except in urgent cases provided there is no khulwah (being alone with a member of the opposite sex).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and companions!

The first question of Fatwa no. 5363

Q 1: I have a daughter in the second year of the Faculty of Medicine. She stopped studying this year, because she believed that going out of home for education is Haram (prohibited) for a woman. She was studying for a profession in medicine, with the intention of treating Muslim women by specializing in gynecology and wanting to treat poor women for free. This was her intention when she entered the Faculty of Medicine to study to be a doctor, and this is still her intention. In fact her belief in this has increased and she loves medicine, but she fears Allah and fears that by going for education, she will be committing a sin, even though she goes to the faculty in full Islamic clothing, wearing a Niqab (face veil).

A: Learning medicine is a collective obligation on Muslim men and women as they are both needed to provide medical treatment for men and women. If women go out of their homes dressed immodestly or semi-naked, in violation of the Islamic dress code, or making a public display of their adornment or charms, this is Haram (prohibited). However, if your daughter is as you described and she wears Islamic clothing that covers all her body, does not reveal what is underneath it, or show the shape of her body, then there is no problem in her going out

for a necessity as long as she is not studying in a coeducational system. In fact, she should continue studying in the Faculty of Medicine, and specialize in branches related to women and children. The Ummah (nation based on one creed) is in need of Muslim women doctors, so women will not be compelled to undergo examination by male doctors who will see their 'Awrah (private parts of the body that must be covered in public) when delivering their babies or diagnosing their illnesses. If this student has a good intention behind her desire to learn this profession and practice it, she will receive a great reward. So she needs to confidently anticipate Allah's Reward, have a sincere intention, and carry on with her studies. May Allah grant her success and guidance to the most righteous path!

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The third question of Fatwa no. 19479

Q 3: is it permissible for Muslim women to join and study at coeducational schools and universities, bearing in mind that coeducation is the only available education in the West and that Muslim women are committed to wearing Islamic garments enduring disbelievers harassments?

A: Coeducation is Haram (prohibited) and is a grave abomination. One of the clear indications of its being prohibited is that it is responsible for the spread of sexual temptation and immorality, committing forbidden acts and the evil and corruption

that it causes. Added to its being in a non-Muslim country, it is more strictly prohibited and banned. In fact, studying at schools and universities is not a necessity that has the effect of making unlawful things lawful. Thus, women should seek learning through lawful ways away from temptation. They are also encouraged to consult tapes issued by Sunni scholars. Moreover, they are advised to listen to the program Nur `Ala Al-Darb aired by the Noble Qur'an radio station in the Kingdom of Saudi Arabia.

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Teaching art

The fourth question of Fatwa no. 4002

Q 4: i work as an art teacher. is this a lawful career? I do not draw people or sculpture statues. But I teach girls drawing and performing artistic works.

A: If the artistic works and the kinds of education you teach do not contradict the purified Islamic law, your work will be permissible.

(Part No. 12; Page No. 183)

There are other details with regard to drawing. Drawing pictures of living beings is not permissible. This is proven by authentic Hadith reported from the Prophet (peace be upon him) where he warned against these things. He cursed those who draw pictures or sculpture statues of living beings. But drawing pictures of inanimate beings such as stones, trees and the like is permissible.

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Member	Chairman
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teaching Music

The second question of Fatwa no. 7802

Q 2: Schools here in Kuwait teach music, drawing and gymnastics for boys and girls from the age of four until the age of fourteen. These subjects are considered obligatory in education. We have tried to clarify the ruling of Shari`ah on this to the officials and to parents, but this issue is not totally clear. Please clarify the ruling of Shari`ah on teaching such subjects, and the responsibility of those who contribute to this, so that all the Muslims may benefit.

A: It is impermissible to teach or learn music, or portray

animate objects. It is also impermissible for boys and girls to go to mixed schools in all the stages of education, as this entails great danger and corruption, and contradicts the texts which prohibit musical instruments, portraying animate objects and co-education.

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Fatwa no. 1440

Q: We live in England and on our days off we teach the basics of Islam and the Arabic language in private schools to children who have come from countries such as India, Pakistan, and Yemen, etc. In their normal public school, these children learn all their lessons through the use of music and pictures to help and encourage their understanding and present ideas, but when they come to our Islamic school at the weekend, to study the Islamic sciences and Arabic, and they do not find such excitement, they run away.

is it permissible for us to use musical instruments in islamic Nashids (songs) for these children and is it permissible to let them play with the pictures and dolls they like and find attractive, so they agree to come to the Islamic schools to learn their Din (religion)?

A: It is not permissible to use musical instruments or other toys, whether

(Part No. 12; Page No. 185)

for Islamic Nashid or other purposes, in education or other domains, because Allah (Exalted be He) says (what means): ﴿And of mankind is he who purchases idle talks (i.e. music, singing, etc.) to mislead (men) from the Path of Allâh without knowledge﴾ It is also related by Al-Bukhari on the authority of 'Abdul-Rahman ibn Ghanm Al-Ash'ary, who reported on the authority of Abu 'Amir or Abu Malik Al-Ash'ary saying: By Allah! He did not lie to me when he told me that he heard the Prophet (peace be upon him) say, ﴾"Verily, among my Ummah (nation based on one creed) there will be people who will deem as lawful: Zina (premarital sexual intercourse and/or adultery), silk, Khamr (intoxicants) and musical instruments. And verily, some people will stay near a high mountain; their shepherd will come to them with one of their herds in the evening, and the poor will come to them for a need, but they will say, 'Come back to us tomorrow.' So, Allah will destroy them by night and bring down the high mountain, and He will transform others into apes and monkeys to the Day of Resurrection."﴿

However, they should be stimulated through good Nashids that do not include anything forbidden by Islam and also through suitable prizes and other types of permissible encouragement and motivations that contain none of the forbidden things. Allah (Glorified be He) did not declare something to be Haram (prohibited) for his servants without providing instead of it the Halal (lawful) means that stand as a sufficient substitute, as He (Glorified be He) says (what means): ﴿And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).﴾

(Part No. 12; Page No. 186)

And He (Glorified be He) also says: ﴿and whosoever fears Allâh and keeps his duty to Him, He will make his matter easy for him.﴾

We ask Allah to grant us all success in what pleases Him and guide His servants.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Poetry

The sixth question of Fatwa no. 5782

Q 6: what is the ruling on poetry? Is it permissible for people to sing mentioning Allah's name with a tambourine in the background as this is what takes place in our country? What are the lawful and the unlawful types of poetry?

A: If the poetry contains lies, Shirk (associating others with Allah in His Divinity or worship), distraction, impudence, encouraging evil or the like, it is prohibited. But if it contains a call to goodness, legal wisdoms, support of the truth and the like, it will be permitted. Therefore, the ruling on poetry in general is confined to what it contains. Using a tambourine is permissible only for women in weddings and during the days of `Eid (festival).

(Part No. 12; Page No. 187)

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writing Fiction Stories

The seventh question of Fatwa no. 6252

Q 7: Is it permissible for a person to write fiction stories, which are all lies, for children to read and learn from?

A: It is Haram (prohibited) for a person to write such false stories. The stories mentioned the Qur'an, the Sunnah and other factual stories suffice and serve as moral lessons.

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The second question of Fatwa no. 6908

Q 2: if a woman's work as a doctor does not contradict with her responsibilities as a mother,

(Part No. 12; Page No. 188)

which is more rewarded?

A: Both, practicing medicine and motherhood, are noble acts for which a person is rewarded according to their intention, their faithfulness to Allah, their following the guidance of the Prophet (peace be upon him) and their benefit to people. As for the amount of reward, this is left up to Allah (Exalted be He).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Dissecting the dead and exposing their private parts for educational purposes

Fourth question of Fatwa no. 3685

Q 4: Please advise us concerning the religious ruling on medical students, who anatomize the human body during their studies. They also see all or some of the women's private parts, saying that this is part of their medical education and it is necessary for a physician so as not to be ignorant and unable to treat gynecological and obstetric diseases. If there were no such doctors, Muslim women would resort to Christian and other non-Muslim doctors.

(Part No. 12; Page No. 189)

A 4: First, the Council of Senior Scholars in the Kingdom of Saudi Arabia issued a decision regarding the dissection of a dead body. The following is an abstract of it:

This issue has three main categories:

First: Dissection for the purpose of investigation during criminal proceedings.

Second: Dissection for the purpose of examining the existence of epidemic diseases to take the necessary preventive measures.

Third: Dissection for the purpose of education.

After counsel, discussion and studying the research presented by the above-mentioned committee, the council decided the following:

As for the first and the second categories, the council maintains that permitting them brings about many benefits in the fields of security and justice. They help protect the society from epidemic diseases, so the violation of the dead body is tolerated when compared to the many public interests maintained. The council thereby unanimously decides on the permissibility of dissection in these two cases, whether or not the dead body is inviolable.

As for the third category, namely dissection for educational purposes, the Shari`ah (Islamic law) provides for obtaining and increases benefits and interests on the one hand, and protecting against harm as much as possible and tolerating lesser harm to avoid graver one on the other hand. Therefore,

(Part No. 12; Page No. 190)

when interests fall into conflict, the greatest (in value) prevails. As dissecting animals is not sufficient and dissecting the human body is indispensable, in addition to the many interests verified after scientific progress in various fields of medicine, the council holds the view that dissecting the human body is generally permissible. However, due to the care the Shari`ah gives to the honor of the Muslim, alive or dead, based on Hadith related by Ahmad, Abu Dawud, and Ibn Majah from `Aishah (may Allah be pleased with her) that the Prophet (peace be upon him) said: ﴾Breaking a dead man's bone is like breaking it when he is alive.﴿ Since dissection violates human honor and there is no urgent necessity, because it is possible to have dead bodies that are not legally inviolable, the council sees that it is sufficient to dissect corpses that are not legally inviolable and to leave the inviolable human bodies in such cases.

May Allah grant us success. May Allah's Peace and Blessings be upon Prophet Muhammad, his family and Companions.

Council of Senior Scholars

Second: If it is possible to have a female doctor to examine a woman, it is impermissible for a man to examine her. But when this is impossible and it is urgently necessary to have medical examination, a Muslim male doctor may examine a woman and sees only the necessary parts for examination purposes. There is also nothing wrong with examining her for educational purposes to have the knowledge of diagnosing women's diseases and treat them if the corpse is of non-Muslim and is not legally inviolable

according to the mentioned decision.

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Teaching children

The tenth question of Fatwa no. 6261

Q 10: is it permissible to teach children the Qur'an, Hadith and some arithmetic, and to also teach them forms of obedience and avoiding sins?

A: Children are trusts in their parents' hands; they should direct them towards what benefits them in religious and worldly matters, whether teaching them knowledge or good morals. This includes teaching them the Qur'an, Hadith and arithmetic.

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father's approval for learning the Sunnah

The second question of Fatwa no. 18190

Q 2: Here in Yemen there are learning centers for Ahl-ul-Sunnah wal-Jama'ah (those adhering to the Sunnah and the Muslim main body), which, if I want to attend, I can only do so by deceiving my father. After this he gets angry with me, what is the ruling on what I am doing?

A: Attending the learning sessions held by scholars from Ahl-ul-Sunnah wal-Jama'ah and benefiting from them is something good, and your father has no right to prevent you from going. Use wisdom and good advice to persuade your father of the rightness of this. If he follows a Madh-hab (School of Jurisprudence) other than that of Ahl-ul-Sunnah wal-Jama'ah, advise him and explain to him, with evidence, that that the Madh-hab of Ahl-ul-Sunnah is the true Madh-hab that was followed by the Prophet (peace be upon him) and his Sahabah (Companions of the Prophet, may Allah be pleased with them). It is therefore obligatory to adopt and adhere to it and to leave what contradicts it.

Be careful not to be negligent in your dutifulness to your father. Be kind to him and struggle with yourself to do this. You will then receive the reward - if Allah (Exalted be He) wills - for being dutiful to your father and wanting good for both him and yourself. However, you should not obey him in matters that contradict Allah's Purified Shar' (Law), because the Prophet (peace be upon him) said, ("Obedience is only in Ma'ruf (that which is judged as good, beneficial, or fitting by Islamic law and Muslims of sound intellect).")

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Fatwa no. 10385

Q: My father sent me to West Germany to study electricity in Semen's Company, but I can not complete studying there for certain reasons related to residency. My stay in Germany is only for a limited period, and Semen's Company did not fulfill their promises with me. Moreover, I would like to study shari`ah (Islamic law) because I am interested in studying it during my stay in Cologne. My parents do not want me to do that to the extent that my father asked me to marry a German woman or to apply for asylum in order to acquire residency. He prevented me from returning to Turkey. Can I disobey my father in this regard because I would like to study Shari`ah? I was told that I am not permitted to do so in defiance to my father. I would like to know the ruling in this regard. May Allah reward you well!

A: If you would like to study Islamic law, your father is not permitted to prevent you from doing so. The Prophet (peace be upon him) said: ("Obedience is obligatory only in what is good (and reasonable).")

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Fatwa no. 11046

Q: I am the oldest son of my father, who owns cattle, about 800 cows at minimum. He has appointed me to take care of the cows, but I love education, and I have decided to go to school. My father has refused this so that I will not leave the cattle. Should I apply to study Da`wah (calling to Islam) without taking my father's permission? Or should I remain uneducated at a time when all my peers have finished their exams at university? I feel great sadness over my lack of education.

A: If the case is as mentioned, then it is permissible for you to go to seek knowledge if you are incapable of combining both things, even if your father does not agree, and he can hire any one to graze the cattle for him, for he is capable of doing so, and he has no right to prevent his son from seeking knowledge just to let him graze the cattle, for the Prophet (peace be upon him) said, ﴾No obedience is due for any created being (person) if it involves disobedience to the Creator (Allah).﴿ Also, because every Muslim should be well acquainted with their religion, they should learn what they should not be ignorant about in the noble Qur'an and the purified Sunnah through scholars who are well known to be of sound `Aqidah (creed) and good reputation.

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The first question of Fatwa no. 1900

Q 1: What is the legal ruling on poetry, singing, and music, and the ruling on listening to them? Some scholars are of the view that whoever listens to these types of entertainment, his Salah (Prayer) is considered null and void and will not be accepted. Another holds the view that there is nothing wrong as long as the listener is not delighted. I do not know which one I should believe.

A: There are many types of poetry. There is nothing wrong if its content is instructive, supports the truth, and revokes falsehood and so on. However, the type whose content is false, supports falsehood, revokes the truth, lauds evil people, slanders the pious, is evil and is not allowed. The Salah of the person who listens to music and singing is not considered to be null and void as long as its basic obligations and pillars are performed and its conditions are met. Rather, the person hopes that his Salah will be accepted; and whether or not this hope is achieved is one of the matters of the unseen which no one knows but Allah (Exalted be He). A Muslim should abandon singing and music and listening to them, and observe Salah and other acts of worship that show his obedience to Allah (Exalted be He). Additionally, he should ask Allah (Exalted be He) to accept his acts and to forgive his sins.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 18258

Q: in regard to Fiqh (islamic jurisprudence) and studying the rules of Fiqh, is it preferable to study one Madh-hab (School of Jurisprudence) from the well-known Schools or not, without having the intention of becoming a follower of that Madh-hab? I hope that you will give me a detailed answer and may Allah bless you!

A: Seeking knowledge involves examining the evidence of Shari'ah (Islamic Law) and what the Muslim scholars have compiled, as commentaries and explanations of these evidence in their books on 'Aqidah (creed), Tafsir (explanation/exegesis of the meanings of the Qur'an), Hadith, and Fiqh (jurisprudence). It also involves studying the rules of these sciences, such as Mustalah Al-Hadith (Hadith terminology), Usul-ul-Fiqh (principles of Islamic jurisprudence) and its principles, and the principles of Fiqh without any partiality to any Madh-hab, as truth is the sought-after goal for every Muslim.

A seeker of knowledge should have a trustworthy shaykh to study under, who will explain these sciences and help them to follow the right path.

There is nothing wrong with studying the Fiqh of one of the four Madh-habs (Hanafy, Maliky, Shafi'y, and Hanbaly), taking into consideration to examine the provided evidence and the validity of the conclusions drawn from them.

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The sixth question of Fatwa No. (18147)

Q 6: Some Muslims in India establish non-Islamic modern schools which are authorized by the Indian government. To obtain such an authorization, they pay a large sum of money to the government by virtue of which the government grants authorization. Afterwards, school officials define a large sum of money as the school acceptance fees. Acceptance is conditional upon the fact that the acceptance test be made by the government and that the school be delivered a significant governmental certificate. However, after the test is made and the certificate is delivered, there remains a considerable sum of money from acceptance fees paid by students which the school officials take, justifying it to be all a commercial transaction.

What is the ruling on such a transaction? Is it permissible for those officials to eat up such money?

A: It is not permissible for Muslims to open schools to teach disbelievers' religions. Undoubtedly, this falls under helping one another in sin and transgression. Moreover, money acquired through such schools is ill-gotten.

However, if such schools are opened to teach permissible worldly subjects such as engineering, writing, mathematics, linguistics and the like, it will be unobjectionable. As for the remainder of the student acceptance fees, they will be due to school officials in case they are taken in return for educational services and their remainder will be due to

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students after graduation in case they are taken as student finance.

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debates on religious knowledge

The third question of Fatwa no. 18146

Q 3: I sometimes discuss religious issues with my friends. Disputes and arguments may become severe. What is the ruling in this regard? We are waiting for your advice.

A: When you discuss scholarly issues, you have to search for the truth according to evidence. You should not be fanatic to your view. The person who is holding the truth should be followed and the one who is in the wrong side should abandon his views and adopt the truth. Moreover, you have to argue with each other in the best manner and eschew violence and intensity. Allah (Exalted be He) asked Muslims to refer to the Qur'an and the Sunnah of the Prophet (peace be upon him) in cases of dispute. Allah (Exalted be He) says, ﴾(And) if you differ in anything amongst yourselves, refer it to Allâh and His Messenger (صلى الله عليه وسلم), if you believe in Allâh and in the Last Day. That is better and more suitable for final determination.﴿ , ﴾And argue not with the people of the Scripture (Jews and Christians), unless it be in (a way) that is better (with good words and in good manner, inviting them to Islâmic Monotheism with His Verses), except with such of them as do wrong﴿

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and ﴾Invite (mankind, O Muhammad صلى الله عليه و سلم) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching, and argue with them in a way that is better.﴿

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cheating in exams

The first question of Fatwa no. 5221

Q 1: What is the ruling on those who cheat in school exams, such as chemistry or physics?

A: Cheating is Haram (prohibited) in school exams or any other than that. Anyone who does this is committing a major sin, because the Prophet (peace be upon him) is authentically reported to have said, ("Anyone who cheats us is not one of us.") There is no difference whether the subject is Islamic studies or any other subject.

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The second question of Fatwa no. 3515

Q 2: Concerning the Hadith that says, ("Anyone who cheats us is not one of us.") is it permissible to cheat behind the teacher's back or the school on exam days, whether by cheating from another student or from hidden papers? If a classmate asks me for the answer to a question, should I tell them the answer or not? Please advise me on this.

A: The Hadith, ("Anyone who cheats us is not one of us") is Sahih (a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish). Its meaning is general; therefore, it includes cheating in buying and selling, in giving advice, in promises and covenants, in trusts, in exams held in schools and institutes, and so on. This is so whether it involves copying from books, taking answers from other students, or telling them the answers, whether verbally or written on a paper and passed to them.

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Eleventh question of Fatwa no. 6290

Q 11: Some Muslim youth study hard but they forget what they study. They are not lazy; rather, they exert every effort to revise their lessons before the exams but it is as if they had done nothing. Some other students do very little revision but they receive one hundred percent better than those who revise and work very hard but finally do not comprehend anything. Moreover, while doing the exam, they do not recall what they have studied but their friends can tell them about the correct answers and without such help they will definitely fail. is this help that two friends can exchange regarding answering exam questions considered a form of cheating? The Messenger (peace be upon him) said: «Whoever deceives us is not of us 'is not my follower'.» **Please clarify this point for us. May Allah reward you with the best.**

A: What you have mentioned in the question is considered cheating and this is Haram (prohibited) based on the Hadith which is mentioned in the question. This form of cheating is also Haram for it is a danger to education as it decreases its level and spreads anarchy in its process. Moreover, cheating affects the society in a negative way when the students who have done it start to work and are in charge of undertaking the responsibility of achieving the interests of the Ummah (nation). Besides this and other things, this form of cheating is included in the generality of the Hadith mentioned above: «Whoever deceives us is not of us 'is not my follower'.» Wise Muslims should consider the public interest and give it priority over that which is private and partial. In other words, even though cheating seems to lead to a partial interest; it is in fact a harm that afflicts whoever passes the exam by means of cheating, and others who will be in charge of running the affairs of the Ummah.

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The thirty three question of Fatwa no. 11967

Q 33: In America, there are general exams that are held nationwide and international students have to pass the TOEFL test and the students who apply for post-graduate studies have to pass the GRI test. These are relative tests which reflect the students' ability to continue studying and attain success in it according to some American experts. is it permissible for a person who is to take these tests to hire a clever person to assume his name and take them instead?

A: It is not permissible for you to do so because this is considered cheating which is unlawful.

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The fourth question of Fatwa no. 9289

Q 4: is it Halal (lawful) or Haram (prohibited) for teachers to dictate

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the answers of an exam to the students? Is this considered cheating? What is the evidence on this? What are the forms of cheating that are prohibited in Islam?

A: Dictating the answers to students in an exam is considered a form of cheating and deception. It leads to moral corruption and harms the cultural level of the Ummah (nation). It also leads to a decline in the level of education and irresponsibility. It is Haram like all other forms of cheating, according to the general Hadith which states, (Whoever deceives us is not one of us (i.e. a true Muslim).)

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Fatwa no. 17577

Q: I work in research library. Some middle and secondary school students come and ask me to do research for them on certain subjects or topic that their teacher has asked them to do, saying that they do not have the time or the references for the research. I do this research for them for a financial payment. However, some of the pious brothers have said to me that this is not permissible, as it is a kind of cheating. I asked some of the shaykhs and some of them told me that there is nothing wrong with it as long as the teachers know

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about it and grade the students accordingly, and also as long as these papers do not include any matters that contradict sound 'Aqidah (creed), and they are on subjects that are not related to the Shari'ah (Islamic law), such as economics, administration, or other subjects. When I realized that there were differences of opinion on the matter between those who refuted it and said it was Haram (prohibited) and those who supported it, I decided that it was obligatory for me to write to Your Eminence to ask for a Fatwa (legal opinion issued by a qualified Muslim scholar) on this matter to make sure that my income was Halal (lawful).

A: Doing the research required by the teachers in government schools or elsewhere is schoolwork for the students, aiming at specific objectives, such as to train the students in research, acquaint them with the sources, learn the students' ability in gathering information and organizing it, and other aims sought to be achieved by asking students to do research. Therefore, doing this work on behalf of students in return for payment or without payment is Haram and any income gained from this is Haram, because it involves cheating, lying, and falsification. This is a kind of cooperating in sin, as Allah says (what means): ﴾but do not help one another in sin and transgression.﴿ And the Prophet (peace be upon him) said, ((“Anyone who cheats us is not one of us.”)) To sum up: it is not permissible for a student to delegate someone to do research on their behalf and it is not permissible for anyone to do it on their behalf in secret or to take a payment for it.

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The third question of Fatwa no. 16485

Q 3: What is the ruling on letting students cheat in a Qur'an test under the pretext of attracting them to the Qur'an as said by others? Is this a valid saying?

A: It is prohibited to let students cheat in tests whether Qur'an or any other subject in order to make them pass the exams. Moreover, the prohibition will be severer if it is related to the Qur'an because the aim is learning the Qur'an according to the proper way of reciting it. Showing leniency in this regard leads to negligence in learning the Qur'an.

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Fatwa no. 19580

Q: I wanted to attain a profound understanding of Din (religion), so I went to an institute to learn the Qira’at (Qur’an recitation styles). But later on I realized that the institute teaches the ‘Aqidah (creed) of the Asha‘irah (a Muslim group that bases its creedal issues on logic). When it is time for the exam and there is a question about the meaning of Istiwa’ (Allah’s rising over the Throne in a manner that befits Him)

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- which the Asha‘irah view as Istila’ (subjugation) - and I write about it, knowingly, is this sinful? If I write another view, such as that of Ahl-ul-Sunnah wal-Jama‘ah (those adhering to the Sunnah and the Muslim main body), I will fail the exam. What is the ruling?

A: Write the answer to the exam question according to the ‘Aqidah of the Asha‘irah and then explain that the truth differs from this and that is your ‘Aqidah, and mention the evidence for this. By doing this, you will exonerate yourself, if Allah wills.

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Fatwa no. 3820

Q: I am a Da`y (caller to Islam) who was appointed by the Indonesian House of Fatwa under the supervision of the religious attaché in Jakarta. I work in Sumatra in Western Indonesia, where I call people to Islam in Masjids (mosques) and schools. I also go to many places; from the cities to the villages to spread Da`wah all the time.

Praise be to Allah, due to my efforts in this field many Christians, including Catholics embraced Islam. However, Bid`ahs (rejected innovations in religion) and superstitions have emerged nowadays among some Muslims. They sing songs and lyrics accompanied by beating a Duff (a tambourine-like instrument without bells) to invite people to the gatherings held for D`awah. I became angry and prevented them from doing this saying that beating the Duff is prohibited except to announce marriage.

I wish your Eminence to give your opinion which is substantiated with the legal evidence concerning the ruling on beating the Duff in Masjids. This case is critical and may defeat the purposes of the Masjids. Many thanks for your concern and may Allah reward you! Surely, Allah does not waste the reward of those who do good deeds.

A: beating the Duff to announce an Islamic lesson or lecture and the place where it takes place is a reprehensible Bid`ah. That is the worst act in a Masjid. It was not authentically established that the Prophet (peace be upon him) did or permitted his Sahabah (the Prophet's companions) to do such a thing. This was also not done by his succeeding Caliphs (may Allah be pleased with them) or by the Imams of guidance (may Allah be merciful to them) to gather people to listen to a lesson, make Bay`ah (pledge of allegiance) with the ruler of the Muslims, go out for Jihad (fighting/striving in the Cause of Allah), or the other tasks by which a person draws nearer to Allah (Exalted be He). It has been authentically narrated that the Prophet (peace be upon him) said: (Whoever introduces things extraneous to our matter, i.e. religion, will have it rejected.) and (Whoever practices acts extraneous to ours, his act is rejected.) On the other hand, the Prophet (peace be upon him) gave Rukhsah (concession) to beat the Duff in weddings only to announce the marriage. May Allah reward you for your striving and advice and for dismissing these Bid`ahs.

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Fatwa no. 18770

Q: Allah (Exalted be He) says, ﴾Those who follow the Messenger, the Prophet who can neither read nor write (i.e. Muhammad صلى الله عليه وسلم)﴿ **This Ayah (Qur'anic verse) describes the Prophet (peace be upon him) by being unlettered. In another Ayah, Allah (Exalted be He) says,** ﴾Read! In the Name of your Lord Who has created (all that exists).﴿ ﴾He has created man from a clot (a piece of thick coagulated blood).﴿ **A person who reads and writes can not be illiterate. How can we combine these two Ayahs? Was the Prophet (peace be upon him) illiterate?**

A: an illiterate person is one who can neither read nor write. The Prophet (peace be upon him) was unlettered in this sense. Allah (Exalted be He) says,﴾ Neither did you (O Muhammad صلى الله عليه وسلم) read any book before it (this Qur'ân), nor did you write any book (whatsoever) with your right hand.﴿ As for Allah's saying, ﴾Read﴿ , it means that Jibril (Gabriel) used to teach him the Qur'an. He memorized it without it being written for him. Therefore, there will be no contradiction between his being unlettered and his memorization of the Qur'an because he learnt it through hearing.

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The third question of Fatwa no. 5069

Q 3: Is it permissible to write the letter "ص" (Sad) as an abbreviation for "صلى الله عليه وسلم" (Salallahu `alayhi wa Salam: peace and blessings of Allah be upon him). If not, why?

A: According to the Sunnah, the sentence (صلى الله عليه وسلم) should be written in full.

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This is because (صلى الله عليه وسلم) is a Du`a (supplication). It is known that a Du`a' is an act of worship. However, pronouncing or writing the letter "ص" or "صلعم" (PBUH) is neither a Du`a' nor an act of worship. This symbol was not used during the three centuries which the Prophet (peace be upon him) described as the best generations of Islam.

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recording knowledge

Fatwa no. 1374

Q: A person bought a cassette recorder to record beneficial materials such as Qur'an, Hadith, religious sermons and lectures delivered by teachers and students of the school on a weekly basis. Such a person does so with the purpose of recording only beneficial materials not such prohibited ones as songs and nonsense. Moreover, he safeguards both the cassette recorder and tapes against being used by anyone else for recording or tapes being misused. What is the ruling on such behavior?

A: If it is the case that such a person records the type of materials mentioned above and guards the cassette recorder as well as tapes against being misused, it will be permissible. It may be even recommended

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in case it helps one comprehend matters of religion and acquire beneficial knowledge because means are of the same ruling as objectives. This may not be banned because most cassette records are used for evil purposes, as long as you use it for good purposes.

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The first, second, and third questions of Fatwa no. 3326

Q 1: What is the ruling on islamic schools taking Thursdays and Fridays as holidays? And when did this start and who started it?

A: The organization of school days and the timetabling and distribution of the different subjects, are generally matters that are regulated by the responsible people, whether scholars or rulers. They are organized to achieve religious and worldly benefits, and the promotion of the Ummah (nation based on one creed), its Islamic culture and life style, and to protect the entity of its people and state. Accordingly, a time-plan for that has been laid down and followed in both the theoretical and practical education, provided that it does not diminish the share of Islamic knowledge, or result in a decrease in the hours assigned for studying it, or prevent the performance of the Islamic rituals at their due time.

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Based on this, it is permissible for them to organize the hours, days, and months for education as they see fit, and to arrange the holidays as they wish to provide recreation time for the students, and give them time to rest and revive their energy over the weekend. It is also permissible for them to just give Friday alone as a holiday or to combine it with Thursday, or any other day, as long as it does not result in something that is prohibited by Islam, such as the warning that will be mentioned in the answer to the third question, In sha'a-Allah (if Allah wills).

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Q 2: is it permissible for a Muslim to open schools on Thursdays and Fridays?

A: Yes it is, as long as this does not result in anyone missing an obligation, or doing a prohibited action, but it is impermissible to sit for studying on Fridays before the Prayer time, either at school or in the Masjid (Mosque), for the prohibition of doing this is authentically reported. However, it is permissible to make both days or either of them holidays, due to what is previously mentioned in the answer of the first question.

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Q 3: What is the ruling on taking Saturdays and Sundays off and working on Thursdays and Fridays at a certain school? Is it permissible for the person who does so to lead Muslims in Salah (Prayer)?

A: It is not permissible to take Saturday or Sunday off or both of them as a holiday because this is the practice of the Jews and Christians.

The Jews take Saturdays off and Christians take Sundays off; and they consider them as sacred days. It is authentically reported on the authority of Ibn `Umar (may Allah be pleased with them both) that the Prophet (peace be upon him) said: ﴾I was asked to fight people with the sword closely before the Day of Judgment so that Allah Alone is worshipped. My sustenance has been made under the shadow of my spear; and whoever disobeys me shall be humiliated. He who copies any people is one of them.﴿ Related by Ahmad, Abu Ya`la, Al-Tabarany, Ibn Abu Shaybah, and `Abd ibn Humayd. Al-Haythamy said: Its Sanad (chain of narrators) includes `Abdul-Rahman ibn Thabit ibn Thawban who is regarded as a trustworthy narrator by Ibn Al-Madiny and Abu Hatim and regarded by Ahmad as a weak narrator and the rest of its narrators are trustworthy. Al-Bukhari mentioned it as a Hadith Mu`allaq (a Hadith missing a link in the chain of narration, reported directly from the Prophet) in the Chapter on Jihad. Ibn Taymiyyah said: Its Sanad (chain of narrators) is good. This Hadith prohibits acting like non-Muslims. It applies to acting like the Jews and Christians in all that is peculiar to them in general. This includes taking Saturdays off like the Jews and taking Sundays off like the Christians. However, there is no harm if a person who observes these days off leads the Muslims in Salah (Prayer) unless there is a legal reason to forbid him from doing so.

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Fatwa no. 17497

Q: is it permissible for me, as a Qur'an teacher in a Masjid (mosque), before starting the memorization Halaqah (learning circle) with the students, to offer the Salam (islamic greeting of peace) and ask the students to respond to the Salam together? I do that for many purposes that are no secret to you, the most important of which, in my opinion as a Qur'an teacher, is to accustom and teach the students the importance of this sublime Islamic etiquette, which is neglected by many parents. However, some knowledge seekers have told me that this is a Bid'ah (innovation in religion) which should be abandoned.

A: Your offering Salam to the students is required and there is nothing wrong with their returning the Salam together, but your obliging them to return the Salam all together is not permissible. It is sufficient if some of them respond on behalf of all, as the Prophet (peace be upon him) said, ("It suffices the group, when they pass by, that one of them initiates the Salam, and it suffices those who are sitting that one of them responds.") (Related by Imam Ahmad and others, with a Hasan [good] Sanad [chain of narrators])

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(Part No. 12; Page No. 214)

The first, the second, and the fourth question of Fatwa no. 1659

Q 1: What is the ruling on financing Arabic Islamic schools that provide Islamic education for young Muslims to relieve them from non-religious schools and protect them from the dangers of foreign or local attitudes defying Islam? Is it obligatory or just voluntary to support these schools? If it is obligatory, is it an individual or collective obligation? And who has to undertake it as an individual obligation and who has to undertake it as a collective obligation?

A: First, providing beneficial religious education and sciences to young Muslims to relieve them from joining irreligious or non-Islamic schools, and protect their beliefs and morals, and safeguard them against dangers of the local and foreign cultural attitudes opposing Islam, is a collective obligation that is incumbent upon the entire Muslim nation; rulers or peoples, scholars or the wealthy. They should all work on that; everyone according to his ability, power, influence, insight, and knowledge of the basics and details of Islam both theoretically and practically. Likewise, those who have wealth should undertake their duty in this regard. Thus, financing the building and processes of education of these schools is obligatory upon Muslims.

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Basically, it is a collective duty on the entire nation; when some of them do it, they are rewarded and the others are exempted from the duty. However, if no one undertakes it, those who are aware of the needs of these schools and are able to support them financially and scientifically, will be considered sinful.

Those who do not know the ruling or are not able to support them should convey and announce the needs of these schools inviting wealthy Muslims to support them. Thus, they are not sinful, but rewarded for the efforts done to revive and support them according to the available capacity. In some cases, financing these schools may be an individual obligation on specific governments or Islamic groups because of the awareness of these unions and their schools when the government or the group has the necessary wealth and power. Thus, this government or group should exert effort, power, and money for the sake of reviving these schools and maintaining them in order to undertake their duty toward young Muslims.

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Q 2: Does spending on the said Arab Islamic schools include spending on the establishing of classrooms, providing the necessary books and equipment, and the salaries of teachers, workers, and students?

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Is spending on the union that sponsors these schools, helps carry out their tasks, and protects them, considered like spending on the schools themselves?

A 2 : Spending on the already-established schools or those under construction for the purpose mentioned previously in the first question and its answer, includes all the necessities required for carrying out this task. For example, furnishing classrooms, buying or printing books, necessary educational tools and salaries of teachers and workers and the needs of the students to keep their attention on education. This also includes the administrative bodies that directly provide organization and supervision such as managers, inspectors and supervisors; or indirectly such as union members that sponsors theses schools, help carry out their tasks, defend them, and the physical facilities.

In short, the obligatory spending includes what guarantees the success of these schools in carrying out their Islamic duties towards the Muslim children, providing them with useful education in their spiritual and worldly affairs, preparing them to assume the efforts required for spreading Islam and protecting them from Kufr (disbelief) and atheism.

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Q 4: If there are a number of expatriate or immigrant Muslims in a non-Muslim country that is dominated by

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an anti-Islamic culture, and there is no Islamic education for them unless they buy an Islamic school for their children, are they sinful and accountable before Allah? Is it only the Muslims there that are sinful or should all Muslims in the East and West be responsible for paying for and building an Islamic school, and they are all sinful if they do not contribute and collaborate in this matter?

A: If the matter is as you mentioned and there is a group of Muslims in a non-Islamic country and it is feared that they are being exposed to Fitnah (temptation), because the government of that country is non-Muslim as is the culture, it is obligatory on them to perform Hijrah (a believer's migration to an Islamic land) to a Muslim country to protect their Din (religion). If they are able to do that, this resolves the problem and they will be able to live among other Muslims. But if they are obliged to stay in these countries and cannot find a way to leave and go to a country where they and their Din will be safe, it becomes incumbent upon all Muslims to strive hard to help them through various means whether political, financial, or with power. Once they are out of the non-Muslim country and have emigrated to the Muslim lands, they can study in Islamic schools and safeguard their Din. however, if it is their personal wish to remain in the non-Muslim country seeking the pleasures of life there, or because they have become accustomed to life there, or the like, they have sinned against themselves and wronged themselves

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for staying among their enemies and the enemies of their Din. Allah (Exalted be He) says (what means): ﴾Verily! As for those whom the angels take (in death) while they are wronging themselves (as they stayed among the disbelievers even though emigration was obligatory for them), they (angels) say (to them): "In what (condition) were you?" They reply: "We were weak and oppressed on the earth." They (angels) say: "Was not the earth of Allâh spacious enough for you to emigrate therein?" Such men will find their abode in Hell - What an evil destination!﴿ ﴾Except the weak ones among men, women and children who cannot devise a plan, nor are they able to direct their way.﴿ ﴾These are they whom Allâh is likely to forgive them, and Allâh is Ever Oft-Pardoning, Oft-Forgiving.﴿ ﴾He who emigrates (from his home) in the Cause of Allâh, will find on earth many dwelling places and plenty to live by. And whosoever leaves his home as an emigrant unto Allâh and His Messenger, and death overtakes him, his reward is then surely incumbent upon Allâh. And Allâh is Ever Oft-Forgiving, Most Merciful.﴿ And He (Exalted be He) says: ﴾whose cry is: "Our Lord! Rescue us from this town whose people are oppressors; and raise for us from You one who will protect, and raise for us from You one who will help."﴿

If they are living in a non-Muslim country to benefit the Muslims and their country, as in the case of the ambassadors, who represent the Islamic countries, and their embassies with all its associated departments, it is obligatory on their countries to provide them and their families with all that they need to be safe, practice their Din, culture, and education, and all they need for their own welfare and that of the Islamic Ummah, whether in matters of their Din or worldly affairs. This may be accomplished through building Islamic schools, choosing efficient and responsible personnel to run their affairs, and honoring the

sincere and trustworthy scholars, and providing them with what they need in terms of finances and protection from the government and people, and safeguarding them from deviant and destructive ideas. In this way they will be able to carry out their responsibility to the Islamic Ummah and contribute to the different fields of life. Muslim student associations in this country could explain to the government the situation of these schools and their students and what they need to develop. It could also be done through the embassies, as they could direct the attention of their governments to their responsibility to meet the needs of their citizens in the non-Muslim country. If they are unable to do anything the Muslim scholars and the wealthy should be turned to. Anyone who fails their duty, after awareness of the problem, from among the governments, scholars, or wealthy people, will be sinful.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 7797

Q: Someone in our town, Qyah in the republic of Mali, says that the booklet of Ibn Abi Yazid Al-Qayrawany, Mukhtasar Khalil, and the Madh-hab (School of Jurisprudence) of Imam Malik are not authentic. This created confusion and doubts regarding these two books of

the Madh-hab of Imam Malik. Please clarify the matter regarding the Madh-hab of Malik, Mukhtasar Khalil, and the booklet of Ibn Abi Zayd Al-Qayrawany.

A: The ascription of the booklet of Ibn Abi Zayd Al-Qayrawany to him and that of Mukhtasar Khalil to its author Khalil are authentic. Moreover, the knowledge which is contained in each of them is similar to the knowledge which is contained in all other books of Fiqh (Islamic jurisprudence); some of it is correct and some is possibly not. As for the Madh-hab of Malik (may Allah be merciful with him), it is just like other Madh-habs (Schools of Jurisprudence) of other scholars of Fiqh: Abu Hanifah, Al-Shafi`y, and Ahmad (may Allah be merciful with them). Each one of them may be mistaken or correct. When they are correct they have two rewards and when they are mistaken they have one single reward for applying Ijtihad (juristic effort to infer expert legal rulings).

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The fifth question of Fatwa no. 2255

Q 5: is it better for young men to continue with their studies after high school or university or to get married in order to protect them from adultery and homosexuality?

A: Some young men prefer to continue with their studies instead of marrying or vice versa. The ruling on this matter varies according to each person's degree of chastity,

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ability to restrain his lust, ability to combine marriage and continuing education, and society's need of their education.

There is no harm if a person can combine both matters. Otherwise, he has to control himself even if by fasting so he can complete his studies as this would benefit both him and his society. If, however, the Islamic society is in need of him in order to promote its affairs and the person could only control his desires by marriage, the ruler should help him to combine both matters in order to retain his chastity and fulfill the interest of the nation by him continuing his studies. If a person could not restrain his lusts and the ruler could not help him to continue his studies or was not in need of his services, it is better for him to marry and it is sufficient for whoever is in his status to learn the necessary matters of religion.

In conclusion, this matter requires proper application of each person's duties

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according to his status and that of his society.

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The second question of Fatwa no. 4589

Q 2: a student is registered at a university, but he does not study there. Only when the grants are distributed, he goes to take his grant, given that this grant is made for students who study in the university. Is it Halal (lawful) or Haram (prohibited) for him to take this grant?

A: If this grant is allocated by the officials for those who are registered and attend classes, it is impermissible for a student to take it without attending the classes, unless they are absent for a reasonable excuse.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 6988

Q: Praise be to Allah, I read a book entitled

Al-Muhalla by Imam Abu Muhammad `Aly ibn Ahmad ibn Hazm Al-Andalusy. He frequently mentioned a man called `Aly. At first I thought that he was referring to Imam `Aly ibn Abu Talib. However, as I read further in the book, I found that it could not be Imam `Aly ibn Abu Talib. I tried to figure out who that person was that was referred to by Ibn Hazm, but I could not. Please clarify who the person referred to by Ibn Hazm is and give us detailed information about him, so that we may be well-informed. May Allah guide and support you.

A: `Aly that you are asking about is the author, Abu Muhammad `Ali ibn Ahmad ibn Sa`id ibn Hazm Al-Andalusy, who died in the year 456 A.H. He is one of the eminent scholars in the roots and branches of religion, in the Qur'an and the Sunnah. However, he contradicted the Jumhur (dominant majority of scholars) in many issues in which he committed mistakes, out of insistence on the literal meanings of the text, not making proper Qiyas (analogy) according to its preconditions, and what is even more dangerous are the mistakes he committed in `Aqidah (creed) by the Ta'wil (allegorical interpretation) of the Names and Attributes of Allah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The third question of Fatwa no. 5981

Q 3: People have talked a lot these days about one of the well-known scholars who supported this religion. This scholar is muhammad Nasir Al-Din Al-Albany. They accused him of having no knowledge and that he aroused chaos among people. Some people said "I began to hate him for the sake of Allah." Did the works of this great Shaykh serve Islam and Muslims? I am not biased towards anyone except whoever is on the right side. What can we say to the people who say that people die in Syria and Afghanistan and he is still talking about the weak and authentic Hadith? I would like to know your last word about the Shaykh.

A: It is well-known that this man was a virtuous scholar who protected and served the Sunnah. He was one of the supporters of the Madh-hab (School of Jurisprudence) of Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body) in warning against fanaticism and blind imitation. His books are very useful. But he is like any other scholar in being right and wrong in his views. We hope that he will receive double reward if he is right and one reward for his Ijtihad (juristic effort to infer expert legal rulings) if he is wrong. The Prophet (peace be upon him) said, (If a judge gives a verdict according to the best of his knowledge and his verdict is correct (i.e. agrees with Allah and His Messenger's verdict) he will receive double the reward, and if he gives a verdict according to the best of his knowledge and his verdict is wrong, (i.e. against that of Allah and His Messenger) even then he will get one reward.) We ask Allah to grant us and you success and to keep you and us firm on the truth away from delusive temptation.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The Call

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The first question of Fatwa no. 1591

Q 1: what should a scholar do with a questioner who does not find textual evidence convincing and seeks logic-based evidence as regards issues related to Al-Uluhiyyah (Allah's Exclusive Right to be worshipped) and Allah's protection of the Qur'an from distortion and so on?

A: The Caller should resort to different methods when citing evidence and this depends on the status of the person who asks him or debates with him about a specific issue. The questioner may be acknowleding the basics of this issue and its obligations and that it is obligatory upon him to act upon it. In such case, the scholar does not have to assert and substantiate these basics because the questioner or debater acknowledges them from the very beginning that they are authentic. Thus, the scholar should explain to the questioner that these basics confirm his own view about which he is debating, to convince the questioner to accept, believe in and act according to these basics. For example, Allah's Messengers (peace be upon them) used the polytheists' admission of Tawhid-ul-Rububiyyah (Oneness of Allah's Lordship) as evidence to convince them of Tawhid-ul-Uluhiyyah (Oneness of Worship) which they denied. Allah (Glory be to Him) refers to this in many Ayahs (verses) of the Qur'an which are considered both textual and logic-based evidence at the same time. One example of this is citing the following Ayah: ﴾Verily, We, it is We Who have sent down the Dhikr (i.e. the Qur'ân) and surely, We will guard it (from corruption).﴿ by a Muslim as evidence of Allah's protection of the Qur'an and its verses against distortion and alteration.

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It is evidence that the Qur'an will stay without being distorted just as it has been revealed to be a proof against Allah's servants till Doomsday. This Ayah is also textual evidence against anyone who believes that the Qur'an has been protected against perversion but does not believe in the permanence of this protection.

The questioner may have doubts with regard to the basics of the issue under question. Therefore, he asks for evidence to prove or deny these basics till he finds evidence that supports them, then he accepts it otherwise he keeps denying them. In such a case, the scholar has to prove these basics depending on logic-based evidence. An example of this may be the dialogue in which a disbeliever debated with Prophet Ibrahim (peace be upon him) about his Lord. To prove Allah's Lordship, Ibrahim (peace be upon him) told him that it is Allah (Exalted be He) Who gives life and causes death. To win over Ibrahim, the disbeliever, using a pun, claimed that he too gives life and causes death even though he meant something different from what Ibrahim (peace be upon him) mentioned about Allah (Exalted be He). After that, Ibrahim (peace be upon him) cited another sign to prove Allah's Lordship in a way about which the disbeliever could not use pun to deny or raise doubts; he said as mentioned in the Qur'an: ﴾"Verily, Allâh brings the sun from the east; then bring it you from the west." So the disbeliever was utterly defeated. And Allâh guides not the people, who are Zâlimûn (wrong-doers.).﴿ Another example of this case may be Pharaoh who said to his people: "I am your most exalted lord." and ﴾I know not that you have an ilâh (a god) other than me.﴿

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and: ﴾O Hâmân! Build me a tower that I may arrive at the ways﴿ ﴾The ways of the heavens, and I may look upon the Ilâh (God) of Mûsâ (Moses): But verily, I think him to be a liar.﴿ In some Ayahs of Surah Al-Shu`ara', Allah (Exalted be He) mentions the debate between Pharoah and Musa (peace be upon him) in which Pharaoh debated about Musa's Lord and reproached Musa for worshipping other than him but in the end Musa brought evidence against him; Allah (Exalted be He) says: ﴾Fir'aun (Pharaoh) said: "And what is the Lord of the 'Alamîn (mankind, jinn and all that exists)?"﴿ ﴾[Mûsâ (Moses)] said: "The Lord of the heavens and the earth, and all that is between them, if you seek to be convinced with certainty."﴿ ﴾[Fir'aun (Pharaoh)] said to those around: "Do you not hear (what he says)?"﴿ ﴾[Mûsâ (Moses)] said: "Your Lord and the Lord of your ancient fathers!"﴿ ﴾[Fir'aun (Pharaoh)] said: "Verily, your Messenger who has been sent to you is a madman!"﴿ ﴾[Mûsâ (Moses)] said: "Lord of the east and the west, and all that is between them, if you did but understand!"﴿ ﴾[Fir'aun (Pharaoh)] said: "If you choose an ilâh (god) other than me, I will certainly put you among the prisoners."﴿ In this debate, Musa (peace be upon him) cited objects to prove the existence of their Creator as well as some cosmic signs to prove the existence of their Originator. There is no doubt that these signs prove that Lordship is a right peculiar to Allah (Exalted be He) and this requires that worship is peculiar to Him Alone. Likewise, when debating with people who deny Prophethood, the miracles of the messengers and prophets should be taken as evidence to prove their Prophethood. Allah (Exalted be He) always supports His Messengers (peace be upon them) with miracles which prove that they are Messengers of Allah and these stand as evidence against their nations.

In such cases, citing the pure textual evidence is not sufficient

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such as Allah's saying: ﴾Say (O Muhammad صلى الله عليه وسلم): "He is Allâh, (the) One.﴿ to confirm Tawhid (the Oneness of Allah) or Allah's saying:﴾ And We have not sent you (O Muhammad صلى الله عليه وسلم) except as a giver of glad tidings and a warner to all mankind﴿ to confirm that Muhammad (peace be upon him) is a Messenger of Allah. Also, it is not enough to cite the following Qur'anic verse against a person who denies the permanent preservation of the Qur'an against perversion: ﴾Verily, We, it is We Who have sent down the Dhikr (i.e. the Qur'ân) and surely, We will guard it (from corruption).﴿ In fact, it is impossible to convince him in this way because this may lead to Daur Sabqi (rotation of two propositions) or Tasalsul Mamnu` (infinite succession). In this case, the evidence to be cited should be logic-based or evidence that acts both like a textual and logic-based evidence at the same time. This is like the Qur'anic verses which Ibrahim (peace be upon him) cited as evidence against the disbeliever who debated about his Lord and the Qur'anic verses which Musa (peace be upon him) cited as evidence against Pharoah and many of the Qur'anic verses which are cited as evidence on the resurrection on Doomsday. In fact, to prove that the Qur'an has remained protected against perversion till today, the person should cite the fact that the Qur'an has been reported through Tawatur (a significant number of narrators whose agreement upon a lie is impossible) and that it is an eternal miracle till Doomsday. The following is an explanation of this:

As regards the issue that the Qur'an was reported through Tawatur (Transmission of reports by a significant number of narrators whose agreement upon a lie is impossible) which confirms it with certainty, we should cite the fact that Allah's Messenger (peace be upon him) had scribes who used to record the revealed verses of the Qur'an. When a Surah or Qur'anic verses or even one verse was revealed to him, he (peace be upon him) would dictate it to one of the scribes. Then, they would record the Qur'anic verse or verses on whatever they found whether a frond of a palm tree, thin rocks, bones or the like. This process continued till the Qur'an was completely revealed and Allah (Exalted be He) completed His Blessings for Muslims. However, it was a habit for the Prophet (peace be upon him) to recite the Qur'anic verses revealed to him with deep contemplation whether in Salah (Prayer) or other. Also, Jibril (Gabriel) used to descend on him (peace be upon them both) to revise the Qur'an with him during the month of Ramadan. This continued till the Prophet's (peace be upon him) death. It should be mentioned here that he (peace be upon him) was infallible and would not make a mistake in reporting or passing down the Shari`ah.

The Companions of Allah's Messenger (peace be upon them) used to master learning and reciting the Qur'an together. They would not learn and recite the new Surah or group of verses only but they also used to memorize them by heart, understand them and act upon them. In this way, the Companions mastered the Qur'an both in terms of memorization and acting upon it at the same time. Any person who reads books of Hadith and biographies will know this very well. Whoever reads the biography of the Prophet (peace be upon him) and the biographies of his Companions (may Allah be pleased with them) will know the extent to which they cared about protecting religion in general and the Qur'an in particular against any distortion.

Many of the Companions (may Allah be pleased with them) were famous for learning the Qur'an by heart including: Abu Bakr Al-Siddiq, `Umar ibn Al-Khattab, `Uthman ibn `Affan, `Aly ibn Abu Talib, Ubayy ibn Ka`b, Mu`adh ibn Jabal, Sa`id ibn Al-`As, `Abdul-Rahman ibn Al-Harith ibn Hisham, and Zayd ibn Thabit, `Abdullah ibn Mas`ud, `Abdullah ibn `Umar, `Abdullah ibn `Abbas, `Abdullah ibn Al-Zubayr, and Abu Zayd Al-Ansary (may Allah be pleased with them all).

During the Battle of Al-Yamamah, many of the Companions who had memorized the Qur'an by heart, died as they were eager to participate in this battle. They even used to say to each other, 'Come on people of the Qur'an' to demonstrate their religious zeal and love for Islam and to encourage each other to defend Allah's Religion. When many of the memorizers of the Qur'an died, other Companions (may Allah be pleased with them) agreed to compile the Qur'an from trustworthy Companions who had memorized it by heart and they did it perfectly. After that, the script of the Qur'an was entrusted to Abu Bakr, the first Caliph after Allah's Messenger, then to `Umar during the period of his Caliphate till he died (may Allah pleased with them both) then to `Umar's daughter, Um Al-Mu'minin Hafsah (may Allah be pleased with her). It is known that the Qur'an was revealed in seven ways of recitation and every group of the Companions used to recite it in a different way. When `Uthman (may Allah be pleased with him) took up the Caliphate, he was advised to compile the Qur'an according to one of the seven ways of recitation for fear of dissension. `Uthman (may Allah be pleased with him) ordered the Companions to record the Qur'an according to one way of recitation from trustworthy Companions who had learned it by heart. After that this script was compared with the manuscripts that had been entrusted to Hafsah (may Allah be pleased with her) and proved to be identical. Copies of this script were made and sent to the capital cities of all Muslim countries

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after they had been recited in the presence of `Uthman for checking. The copies were accepted by the Companions (may Allah be pleased with them all) and he kept the original script in Madinah. All the Companions (may Allah be pleased with them) considered that these copies were the Qur'an. They had an absolute degree of certainty that it was the Qur'an which was revealed to the Messenger of Allah (peace be upon him). This Qur'an has been acted upon till today. It has been transmitted generation after generation whether in a written form or memorized. It has been transmitted to us by Tawatur (a significant number of narrators whose agreement upon a lie is impossible) which leave no place for the slightest doubt that the Qur'an we recite now is the same as the Qur'an that has been compiled by Abu Bakr Al-Siddiq in the beginning, then by `Uthman (may Allah be pleased with them). This makes us sure of the preservation of the Qur'an just as we are certain of the existence of some famous cities that we cannot reach. If the Companions did not have a general consensus with absolute certainty that the Qur'an that was compiled during the caliphate of Abu Bakr and `Uthman (may Allah be pleased with them) was the same as the Qur'an revealed to the Prophet (peace be upon him), nothing else would make us believe in the Qur'an with certainty but physical evidence. Also, if the narrations which tell us that the Companion wrote and memorized the Qur'an by heart, did not make us believe in the Qur'an with absolute certainty, no other reports would do, given that the narrators of such Hadiths were trustworthy and reliable. Nowadays, in a time when people's care about religion has decreased compared to the days of the early Muslims, if any person wants to compile the Qur'an

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from those who memorize it by heart even without referring to the written, printed or audio copies of the Qur'an, he could easily do so. What about the early Muslims in their glorious days when their care about religion's essential and subsidiary issues reached the peak in all fields! In fact, reality is hard evidence and the most reliable witness over the preservation of the Qur'an till the day.

As regards proving that the preservation of the Qur'an has been and will be an eternal miracle till Doomsday, we may say that it is a miracle and evidence of Muahammad's Prophethood (peace be upon him) in the past and in the present. The Qur'an challenges all nations to come up with a similar book. It is inimitable in terms of its eloquence, rhetoric, elegant style, rulings of Shari`ah, appropriateness for all nations to make progress despite the differences in people's classes and conditions and for all times and places. It is inimitable in terms of its truthful historical accounts of earlier nations and matters of the unseen that happened in the past nations and will happen in the future. No one has been able to come up with a book that is similar to the Qur'an till today, given that it was revealed around thirteen centuries ago, and given that there have been so many opponents and adversaries for Islam and Muslims with deadly intrigues and earnest endeavor to annihilate this religion, and given that there has been huge progress in physical sciences and diversity of cultures. However, Allah (Exalted be He) wills to preserve His Religion and to make His Word superior. He wills the Qur'an and authentic Sunnah

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be eternal evidence against all people.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 6200

Q 2: Is it permissible to invite people to the way of Allah (Exalted be He) beginning by showing them a prohibited matter before teaching them the sound `Aqidah (creed) knowing that there are some people who seek help from other than Allah (Exalted be He), keep visiting the shrines of pious people, and commit Bid`ah (innovation in religion) and superstitions? Could you kindly advise us. What is the Prophet's Sunnah (peace be upon him) regarding the call to the way of Allah (Exalted be He)?

A: Calling to the way of Allah (may He be Praised and Glorified) is permissible in the light of the Prophet's instructions to Mu`adh ibn Jabal (may Allah be pleased with him) when he sent him to Yemen. He said: ﴾You will go to some people of the Book, so let the first thing to call them to be the testimony of "there is no god but Allah". If they obey you, let them know that Allah (may He be Exalted) has ordained on them five daily Salah (prayers). If they obey you, let them know that Allah (may He be Exalted) has ordained on them Zakah which is taken from their rich and given to their (Muslim) poor.﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The fourth and fifth questions of Fatwa no. 12087

Q 4: Has the gradual communication of the Islamic legislation ended by the completion of delivering the Message? Is it permissible for a Da`y (caller to Islam) to tell a new Muslim about the commands and the prohibitions of Islam gradually, so that they are not shocked?

A: It is permissible to convey the Message of Islam to others gradually, acting upon the Hadith of Mu`adh when he was sent by the Prophet (peace be upon him) to Yemen. The Six Hadith Compilers (Al-Bukhari, Muslim, Abu Dawud, Al-Tirmidhy, Al-Nasa'y, and Ibn Majah) reported from Ibn `Abbas (may Allah be pleased with them both) that the Messenger of Allah (peace be upon him) told Mu`adh ibn Jabal when he sent him to Yemen: ﴾You are going to people of a (Divine) Book. So when you come to them call them to testify that there is no god but Allah and that Muhammad is the Messenger of Allah. If they obey you in that, inform them that Allah has enjoined on them five Salahs (to be offered) in every day and night. If they obey you in that, inform them that Allah has enjoined on them Sadaqah (obligatory charity) to be taken from the rich among them and given to the poor among them. If they obey you in that, beware (not to take as obligatory charity) their precious property! And fear the supplication of a wronged person, for there is no barrier between them and Allah.﴿

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As for Islamic legislation, it has come to an end by the death of the Prophet (peace be upon him), as Allah (Exalted be He) says: ﴾This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islâm as your religion.﴿

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Q 5: The Islamic Groups here differ regarding fields that Du`ah (callers to Islam and following the way of Allah) should start with, meaning, the fields of politics, faith, or ethics. What is your opinion on this matter?

A: They should start with `Aqidah (creed) as our Prophet (peace be upon him) and other messengers did. This is supported by the Hadith of Mu`adh that was mentioned earlier. However, the foregoing applies in case the people who are meant by Da`wah (calling to Islam and following the way of Allah) are Kafirs (disbelievers). Conversely, if they are Muslims, Du`ah should clarify the rulings of their Din (religion) that they are ignorant or negligent of and they should concern themselves with superior matters in succession; the one which is more important, then the one which is next to it and so on.

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The tenth question of Fatwa no. 19446

Q 10: what is the difference between prohibiting alcohol gradually and the order of Jihad? This is because we are asked to abide by the last prohibition mentioned in the case of wine drinking and by the ability to fight in case of Jihad.

A: After the perfection of religion and establishment of rulings of Shari`ah (Islamic law) after the demise of the Prophet (peace be upon him), Shari`ah rulings should be followed as a whole. It is not permissible to abide by them gradually

as was the case at the beginning of the call to Islam. Every Muslim, for example, should believe that drinking wine is prohibited. Whoever deems it lawful while knowing that it is prohibited is a Murtad (apostate) because he denies a common knowledge in Islam that is known through authentic legal proofs and the Ijma` (consensus of scholars).

As for legal commands in Islam, a person is not required to do anything that is above his abilities. A person is not asked to do of the righteous deeds what is beyond his ability or what causes him great hardship. Every issue has its own ruling. The obligation of Jihad, for example, upon any person is dependant upon the degree of circumstances and causes. This is not to say that this is a matter of gradualism in the legislation of Jihad. Allah (Exalted be He) says: ﴾So keep your duty to Allâh and fear Him as much as you can﴿ It was authentically reported that the Prophet (peace be upon him) said: ﴾"When I command you to do anything, do of it as much as you possibly can, and when I forbid you to do anything, then abandon it."﴿

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The first question of Fatwa no. 5981

Q 1: Today many youth believe that we should abandon some acts of Sunnah (whatever is reported from the Prophet) in order to avoid disagreement among the people. For example, placing the right hand on the left hand in Salah, positions of raising the hands (in Salah), and Jalsat-ul-Istirahah (a brief sitting after prostration and before standing during the Prayer). They argue that Islam has many priorities and these matters come in later stages and not in the first stages in the life of a Da`y (caller to Islam); especially Jalsat-ul-Istirahah. They believe that if you apply an act of Sunnah and people start to look at you with discontent, it will be a Fitnah (sedition). They began to use the following Ayah as a proof: "Fitnah is worse than killing." And the saying of the Prophet (peace be upon him): "Fitnah is in a sleep, Allah has cursed those who awaken it." These are legal proofs to be followed. The Prophet (peace be upon him) commanded us to follow his Sunnah, especially at times of disagreements. The Prophet (peace be upon him) said in the Hadith of Al-`Irbad ibn Sariyah after he mentioned some matters: ⟪Whoever lives after me, will see a lot of disagreements, so keep to my Sunnah and the practices of the Rightly-Guided Caliphs who will come after me. . .⟫ **and so on. Please advise.**

A: First, Du`ah (callers) to the Way of Allah (Exalted be He) should start with the most important issues, then the less important and so on as the Prophet (peace be upon him) said when he sent Mu`adh to Yemen: ⟪You are going to people of a (Divine) Book. So when you come to them call them to testify that there is no god but Allah and that Muhammad is the Messenger of Allah. If they obey you in that, inform them that Allah has enjoined on them five Salahs (to be offered) in every day and night. If they obey you in that, inform them that Allah has enjoined on them Sadaqah (obligatory charity) to be taken from the rich among them and given to the poor among them. If they obey you in that, beware (not to take as obligatory charity) their precious property! And fear the supplication of a wronged person, for there is no barrier between him and Allah.⟫ (Agreed upon by Al-Bukhari and Muslim)

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They should not distract themselves from these important issues by engaging in disagreement over subsidiary matters or supererogatory acts of worship like those mentioned in the question. Variance in these matters is legally acceptable, as they are controversial and subject to debate and Ijtihad (juristic effort to infer expert legal rulings).

Du`ah should explain the basic Shar`y (Islamic legal) rulings, meaning: the Wajib (obligatory), Mustahab (desirable), Haram (prohibited), Makruh (reprehensible), and Mubah (permissible). There is no harm that some people may disagree with them as long as they provide the proofs from the Qur'an and the Sunnah to their sayings and actions.

Second, individually, they have to adhere to the Sunnah and apply it themselves as much as they can and be an example to follow in their actions, behavior, worship, and transactions so as to show people the image of a practicing caller to the Way of Allah (Exalted be He) by word and deed in the fundamentals and branches of religion.

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The first question of Fatwa no. 6265

Q 1: what are the fundamentals and principles of the Salafi (those following the way of the righteous predecessors) call?

A: The Salafi call is a call to follow the footsteps of the Messenger (peace be upon him), his Sahabah (Companions of the Prophet, may Allah be pleased with them), and those who follow them in righteousness, with wisdom, fair preaching, and arguing in the best way along with struggling with one's soul to act accordingly toward all that the person is calling for.

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The first question of Fatwa no. 5226

Q 1: What are the means for a Da`wah (calling to Islam) to become successful and from where should they be deduced? What are the essential characteristics of a Da`y (caller to Islam)? We hope that you will mention some of the important books in this field.

A: First, the successful Da`wah is the one that is accompanied by knowledge of Shari`ah (Islamic law) and deep insight, for Allah (Exalted be He) says: ﴾And who is better in speech than he who [says: "My Lord is Allâh (believes in His Oneness)," and then stands firm (acts upon His Order), and] invites (men) to Allâh's (Islâmic Monotheism), and does righteous deeds﴿ And He (Glorified be He) says: ﴾Say (O Muhammad): "This is my way; I invite unto Allâh (i.e. to the Oneness of Allâh - Islâmic Monotheism) with sure knowledge, I and whosoever follows me (also must invite others to Allâh i.e. to the Oneness of Allâh - Islâmic Monotheism with sure knowledge).﴿

Second, the successful Da`wah should stem from and rely on the Book of Allah, and the Sunnah of His Messenger (peace be upon him) as well as the correct understanding and application of the Sahabah (Companions of the Prophet) and Tabi`un (Followers, the generation after the Companions of the Prophet) and their followers of these two sources.

Third, some of the prerequisites that should be available in the Da`y are mentioned in the story of Prophet Shu'ayb (peace be upon him). Allah (Exalted be He) relates, saying: ﴾He said: "O my people! Tell me if I have a clear evidence from my Lord and He has given me a good sustenance from Himself (shall I corrupt it by mixing it with the unlawfully earned money). I wish not, in contradiction to you, to do that which I forbid you. I only desire reform to the best of my power. And my guidance cannot come except from Allâh, in Him I trust and unto Him I repent.﴿ This Ayah (Qur'anic verse) shows that the conditions of successful Daw`ah includes: knowledge, good earning, doing what Allah commands and avoiding what He forbids, sincere intention, leaving all matters to Allah (Exalted be He), and putting one's trust in Allah, as success and guidance are in the Hands of Allah alone.

Also, among the prerequisites are those mentioned by Allah (Exalted be He) in His saying: ﴾Invite (mankind, O Muhammad) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching, and argue with them in a way that is better.﴿ Patience is also needed, as Allah (Exalted be He) says: ﴾And endure you patiently (O Muhammad), your patience is not but from Allâh.﴿ And: ﴾And keep yourself (O Muhammad) patiently with those who call on their Lord (i.e. your companions who remember their Lord with glorification, praising in prayers, and other righteous deeds) morning and afternoon, seeking His Face; and let not your eyes overlook them, desiring the pomp and glitter of the life of the world; and obey not him whose heart We have made heedless of Our Remembrance, and who follows his own lusts, and whose affair (deeds) has been lost.﴿

Fourth, there are many books in this field, most important of which is the Noble Qur'an as you should try to memorize and frequently recite it along with pondering over its meanings and applying its commands and advise others to do the same. There is also the Prophetic Sunnah which explains the Qur'an, such as the Two Sahih (authentic) Books of Hadith by Al-Bukhari and Muslim, Muwatta' Malik, Musnad (Hadith compilation of) Imam Ahmad, Sunnan Abu Dawud, Sunnan Al-Tirmidhy, Sunnan Al-Nasa'y, Sunnan Ibn Majah and other books of Sunnah. There are also the books of Shaykh Al-Islam ibn Taymiyyah and his student Ibn Al-Qayyim as well as the books of the Imams of Da`wah: Shaykh Muhammad ibn `Abdul-Wahhab and his followers.

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The fourth question of Fatwa No. (17324)

Q 4: should we address people in the areas where there are shrines and graves are visited in order to clarify their beliefs in monotheism, or to other religious matters such as performing Salah (Prayer) properly and other Islamic duties? To what should we also call those who do not perform acts of Shirk (associating others in worship with Allah) but commit other sins?

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A: When practicing Da`wah (calling to Islam), the condition of those called should be taken into consideration. Thus, those who commit acts of Shirk should first be warned against Shirk and called to monotheism then be directed to perform other religious duties. As for those who do not perform acts of Shirk but commit some sins, they should be advised to desist and repent.

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The second question of Fatwa no. 16024

Q 2: As beginners in the field of Da`wah (calling to Islam), what is the best approach to follow while practicing Da`wah?

A: First: You should equip yourself with beneficial knowledge derived from the Qur'an and Sunnah. Allah (Exalted be He) says: ﴿Invite (mankind, O Muhammad) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching﴾ Wisdom denotes knowledge. Allah (Exalted be He) also says: ﴿Say (O Muhammad): "This is my way; I invite unto Allâh (i.e. to the Oneness of Allâh - Islâmic Monotheism) with sure knowledge, I and whosoever follows me (also must invite others to Allâh i.e. to the Oneness of Allâh - Islâmic Monotheism with sure knowledge).﴾ The importance of substantial knowledge being stressed, an ignorant person is not suited for practicing Da`wah. Second: Steadfastness in performing righteous deeds. Allah (Exalted be He) says: ﴿And who is better in speech than he who [says: "My Lord is Allâh (believes in His Oneness)," and then stands firm (acts upon His Order), and] invites (men) to Allâh's (Islâmic Monotheism), and does righteous deeds﴾

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Moreover, the Qur'an quotes Shu`ayb (peace be upon him) as saying: ﴿I wish not, in contradiction to you, to do that which I forbid you.﴾ Accordingly, a Da`y (caller to Islam) has to put into practice all that to which he calls people so that his example might be followed and that he might be thought well of. Allah (Glorified be He) says: ﴿O you who believe! Why do you say that which you do not do?﴾ ﴿Most hateful it is with Allâh that you say that which you do not do.﴾ Third: Enduring with patience all that might befall him. Allah (Exalted be He) quoted Luqman Al-Hakim (the wise) as saying to his son: ﴿O my son! Aqim-As-Salât (perform As-Salât), enjoin (on people) Al-Ma'rûf - (Islâmic Monotheism and all that is good), and forbid (people) from Al-Munkar (i.e. disbelief in the Oneness of Allâh, polytheism of all kinds and all that is evil and bad), and bear with patience whatever befalls you. Verily, these are some of the important commandments (ordered by Allâh with no exemption).﴾ He (Exalted be He) says: ﴿And recommend one another to the truth [i.e. order one another to perform all kinds of good deeds (Al-Ma'ruf) which Allâh has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar) which Allâh has forbidden], and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allâh's Cause during preaching His religion of Islâmic Monotheism or Jihâd).﴾ Fourth: Being kind to those called and trying to turn them gently towards good. Allah (Exalted be He) says: ﴿And speak to him mildly, perhaps he may accept admonition or fear (Allâh).﴾ He (Exalted be He) also says: ﴿Invite (mankind) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching﴾ Addressing His Prophet Muhammad (peace be upon him), Allah says: ﴿And by the Mercy of Allâh, you dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you﴾

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Fifth: Giving priority to what is more important, namely, rectifying `Aqidah (creed) then to proceed to other religious duties one after another, following the Prophet's example of varying his methods of Da`wah from the Makkan era to the Madinan era.

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The sixth question of Fatwa No. (17941)

Q 6: My question is about what should be given priority while practicing Da`wah (call to Islam) here. Muslims here know nothing about Islam. Perhaps if most of them were to be asked about the pillars of Islam, they would not be able to answer. Moreover, many of them do not know the truth about `Eisa (Jesus) (peace be upon him) thanks to the Russian mass media. They are subjected to Russian television which informs people that `Eisa (Jesus) is the son of Allah. Moreover, they do not perform Salah (Prayer) and the youth pay no attention at all to learning anything about Islam. How should we proceed to call them to Islam with a sound plan based on the Prophetic methodology?

A: They should be called to Islam with wisdom and fair preaching and be argued with in a way that is best. You must adopt all possible means and use the language they understand. This should be done so that Allah may guide them and with the purpose of establishing proof against them and fulfilling our duty to

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Allah. You may also make use of having them listen to the Qur'an and distributing appropriate books and useful tapes among them.

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The fifth question of Fatwa no. 17743

Q 5: All the inhabitants of the village embraced Islam. But about half of the village have idols in their houses. We advised them to relinquish all these idols, but they refused. We entered every house in the village to destroy these idols by force. Fights broke out and led to the killing of one person. Is this Jihad? Is the dead person a martyr?

A: You have to call to Allah with wisdom, good admonition and arguing with people in the best manner. You should follow the command of Allah in His saying: ﴿Invite (mankind, O Muhammad صلى الله عليه و سلم) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching﴾ You have to avoid violence and roughness against those whom you call to Islam. This behavior and way of preaching, such as destroying idols without having the authority to do so, drives people away from Islam. The only person who is permitted to destroy idols by force is the ruler in order to avoid mischief and chaos.

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The first question of Fatwa no. 6361

Q 1: I am hoping that Allah will help me become a Da`y (caller to Islam), what is your advice to me?

A: We hope that Allah will make your wish come true. We advise you to learn, act upon what you learn and invite others to learn in the best of manners, while holding good intentions and patiently enduring any harm that may befall you.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

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The fourth question of Fatwa no. 4996

Q 4: is it permissible for a woman to perform Da`wah (calling to islam) outside her home, and if so, how should she do it?

A: A woman can perform Da`wah inside her home, with her husband and Mahrams (unmarriageable relatives); men and women alike. She can also performe Da`wah outside her home to other women,

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as long as this does not involve traveling without her husband or mahram, and there is no fear of fitnah (temptation). Also, this should be done with the husband's permission if she is married. She can do so if there is a need for that, and if doing so does not lead to neglecting her primary duties, which are towards her own family.

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Second question of Fatwa no. 6147

Q 2: What is the ruling on a Muslim father who worships Allah Alone and performs the five pillars of Islam perfectly but he is not able to control his children who are negligent of their duties towards Islam? This father showed full enmity towards his children for the sake of Islam either by driving them away or by beating them. All the surrounding people are aware of what that father did with his children who nevertheless did not accept to follow Islam. What is the ruling on such a father in the sight of Allah (Exalted be He)?

A: In case that the matter is exactly as what is mentioned in the question, this father is not blamed because of his children's behavior. This is supported by Allah's saying: ﴿Allâh burdens not a person beyond his scope.﴾ and some other evidence to the effect that a person is not burdened beyond this scope. The same is ascertained by the generality of Allah's saying: ﴿and no bearer of burdens shall bear the burden of another.﴾ Finally, the concerned father has done well and has fulfilled his responsibility towards his children and it is Allah Alone Who guides whomever He wills.

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The second question of Fatwa no. 3262

Q 2: is it permissible to give books to Christian people if these books contain Ayahs (Qur'anic verses) showing Tawhid (monotheism) that are written in Arabic and translated into English?

A: Yes, it is permissible to give them books that contain Ayahs that stand as proof of certain rulings such as Tawhid and other issues, whether or not they are written in Arabic or translated into English. This act is appreciated and the doer will be rewarded if he has a sincere intention. Moreover, giving or lending people such evidence is regarded as a kind of notification and Da`wah (Call to Islam).

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The first and second questions of Fatwa no. 8097

Q 1: You have mentioned in a previous Fatwa that those who know about the message of Muhammad

(peace be upon him) from among the Jews and Christians and do not believe in it are disbelievers. They have to be regarded as disbelievers concerning the rulings of this world and the Hereafter. Your eminence knows that there are many christians and followers of other religions who live in this Muslim state. Is their being existent in this Muslim state enough for them to know about Islam?

A: Being existent among Muslims requires being knowledgeable about Islam and the message of the Prophet Muhammad (peace be upon him). Therefore, this rule applies to them. Allah (Exalted be He) says, ﴾this Qur'ân has been revealed to me that I may therewith warn you and whomsoever it may reach.﴿ The Prophet (peace be upon him) said, ﴾By Him in whose Hand my soul is, every Jew or Christian of this Ummah (nation) who hears about me and dies unbelieving in me will be of the dwellers of Hellfire.﴿ (Related by Muslim)

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Q 2: is there a difference between Arab Christians and non-Arab Christians?

A: No, there is no difference between them.

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The fifth question of Fatwa no. 4214

Q 5: Calling Kafirs (disbelievers) to Islam requires having relationships with them in order to pave the way for inviting them to Islam. So, if a Kafir

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invites me to dine with him and eat lawful food like cheese or fish or have a lawful drink like tea, is it permissible for me to accept the invitation knowing that the dishes or cups might have been used for serving pork or drinking alcohol?

A: There are many types of establishing relationships with other people. Relationships based on mutual affection, love and brotherhood between a Muslim and a Kafir is prohibited. It might render a Muslim as a Kafir. Allah (Exalted be He) says, ﴿You (O Muhammad صلى الله عليه وسلم) will not find any people who believe in Allâh and the Last Day, making friendship with those who oppose Allâh and His Messenger (Muhammad صلى الله عليه وسلم), even though they were their fathers or their sons or their brothers or their kindred (people). For such He has written Faith in their hearts, and strengthened them with Rûh (proofs, light and true guidance) from Himself. And He will admit them to Gardens (Paradise) under which rivers flow to dwell therein (forever). Allâh is pleased with them, and they with Him. They are the Party of Allâh. Verily, it is the Party of Allâh that will be the successful.﴾ There are many other Ayahs (Qur'anic verses) and Hadith narrated to the same effect. There is nothing wrong, however, if the kind of relationship developed between the Muslim and Kafir does not go beyond selling and buying or accepting the Kafir's invitation to have lawful food with him or accepting a lawful present, provided that no harm is done to the Muslim's faith. It is permissible for the Muslim to dine and eat the food served by a Kafir in dishes or cups previously used for serving pork or drinking wine as long as they are properly washed.

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A Muslim is even more encouraged to develop relationships with Kafirs if it proves helpful in conveying the Message of Islam and he will be granted a great reward for that.

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The first question of Fatwa no. 14368

Q 1: My family is Mushrikoun (associating others with Allah in His Divinity or worship), except for one sister who embraced Islam. Is it permissible for me to live, eat, and drink with them? If so, is it permissible that I tell them that they are disbelievers? I called them to Islam, but they are hesitant and more inclined to Shirk. On my part, I have nowhere else to live?

A: You should continue to advise them and behave kindly and leniently towards them. If you are a well-to-do, you should support them so that Allah (Glorified be He) may soften their hearts and enlighten their sights. Allah (Exalted be He) says: ﴿But if they (both) strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not; but behave with them in the world kindly, and follow the path of him who turns to Me in repentance and in obedience.﴾ You should also try to

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find different ways to convey Al-Haqq (the Truth) to them, whether by means of books, recorded tapes, and letting them know that the Messenger of Allah (peace be upon him) started the call to Islam in Makkah by spreading the essence of Tawhid (belief in the Oneness of Allah/ monotheism) before the obligations of Salah (Prayer), Zakah (obligatory charity), Hajj, Sawm (Fast) were prescribed. The people of Makkah knew Allah (Exalted be He) and called upon Him in time of adversities, and admitted that it is He who created the heavens and the earth, but they took some righteous worshippers as mediators between them and Allah as far as their Du`a' (supplication) and `Ibadah (worship) were concerned. These righteous men used to feed the pilgrims and do other acts of goodness in times of prosperity, but when they died, people marked their graves and called upon them to intercede for them with Allah (Exalted be He), and even some of them made idols for some righteous men and worshipped them instead of Allah (Exalted be He). With the passage of time, people went further in their Shirk and rendered some kinds of trees, stones, and idols as gods to be worshipped instead of Allah, and drew close to them with all kinds of worship, such as calling upon them, offering sacrifices, and making vows for them. The Prophet's call was to obliterate all such kinds of worships and to direct them to Allah (Exalted be He) as only befitting to Him, and informing people that Allah is the One and Only, and the All-Hearing, Ever-Responsive with no other gods to be worshipped with Him, and that there are no mediators between Him and His Servants as He says in His Book: ﴿And your Lord said: "Invoke Me, [i.e. believe in My Oneness (Islâmic Monotheism) and ask Me for anything] I will respond to your (invocation). Verily! Those who scorn My worship [i.e. do not invoke Me, and do not believe in My Oneness, (Islâmic Monotheism)] they will surely enter Hell in humiliation!"﴾ and He says to His Prophet Muhammad (peace be upon him): ﴿And when My slaves ask you (O Muhammad صلى الله عليه وسلم) concerning Me, then (answer them), I am indeed near (to them by My Knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor). So let them obey Me and believe in Me, so that they may be led aright.﴾

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Then, the Sahabah (Companions of the Prophet), may Allah be pleased with them, understood the teaching of Islam, and that the servants of Allah do not need mediators between them and Him. Subsequently, they liked to ask the Messenger of Allah (peace be upon him) about how they should call upon Allah (Exalted be He), and whether He is far away and so must be called loudly or close to His Servants so that they might converse with Him. And so Allah (Exalted be He) revealed this Ayah to let them know that He is near and close and is well-aware of their secrets and private conversations and what is even more hidden. He responds to a servant who calls upon Him, if he obeys the commands of Allah (Exalted be He) and abstains from His prohibitions. We ask Allah (Exalted be He) to guide the straying (erring) Muslims and reward those who obey Him.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 14269

Q 1: there is a Christian person who stands among Muslims in rows of Salah (Prayer). He used to imitate worshippers in their moves and learnt some Ayahs (verses of the Qur'an). Many trials have been carried out to make him pronounce Shahadah (Testimony of Faith), but he completely refused. What is the ruling on letting him participate in congregational Salah?

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A: It is permissible to permit Christians to stand in rows of Salah among Muslims. We are not required to expel them from it because staying among Muslims and watching the acts of worship is from the public interest. Moreover, permitting them to stand in Muslim rows attracts them to Islam and gives a good reputation to Islam and Muslims.

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The second question of Fatwa no. 17971

Q 2: there are many churches here. Is it permissible to enter them to hold discussions with the priests? Is it permissible to enter them just to look at them and see what the people do there?

A: It is permissible for scholars and knowledgeable people to enter churches in order to call the people to Islam. However, we should not enter them just to look around. There is no benefit in doing so, and it is likely that the Muslim may be influenced by them, especially if he is ignorant about his own religion and cannot refute the confusion that they will inevitably direct towards him.

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The first and second questions of Fatwa no. 12464

Q 1: Du`ah (callers to Islam) in our area have agreed to hold a weekly meeting to get acquainted with each other, hold sessions, and practice Da`wah (calling to Islam). They chose Thursday night for this weekly meeting, provided that everyone brings their own food. Is this considered a Bid`ah (innovation in religion), as one of the scholars claimed that it is considered dedicating Thursday night to a particular form of `Ibadah (worship)? They only want this night to be the timing for the meeting, not for `Ibadah. I am now defending the Du`ah, and I think that getting acquainted with each other is a major factor in aiding Da`wah. What is the correct ruling on this?

A: There is no harm in meeting every Thursday night to give lectures, get acquainted and hold sessions. This is not considered dedicating Thursday night to a form of `Ibadah.

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Q 2: Some of the Du'ah (callers to Islam), who travel around villages for Da'wah (calling to Islam), have agreed to cover their own expenses when they go to the villages, instead of accepting the customary invitations extended from the villagers who used to provide them with food and slaughter a cow, a sheep, or more for them, at least every two days. They have done this knowing that not all villagers are able to afford this and some do not want to receive the Da'wah. is it Bid'ah (innovation in religion) on the part of the Du'ah to cover their own expenses, as some people claim?

A: Da'wah to Allah (Glorified and Exalted be He) is one of the best deeds.

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It is a good act on the part of the Du'ah to support themselves with their own money, as this falls under the title of self-sufficiency and non-reliance on others. Therefore, there is nothing wrong with taking the expenses they need with them wherever they go.

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The third question of Fatwa no. 18416

Q 3: I am an Imam (the one who leads congregational Prayer) of a Masjid (mosque), and I like to give an Islamic lesson to those who attend the Maghrib (Sunset) Prayer. However, they refuse to listen to me and leave the Masjid immediately after performing Salah (Prayer). They re-enter the Masjid upon hearing Adhan (call to Prayer) of `Isha' (Night) Prayer. Am I sinful if I force them to attend the lesson or should I cease giving this lesson? What should I do? May Allah reward you!

A: You should choose the suitable time to give this lesson whose aim is to remind the congregation of the Masjid. You can not do this at a time which is not suitable for them. The proper way is to set the time they agree on, make the lesson short and use wisdom and good instruction when advising them.

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The twenty second question of Fatwa no. 18612

Q 22: Is traveling and roaming about the world to make Da`wah (calling to Islam) considered a 'permanent migration' or is it something wrong based on the Hadith - that we do not know whether it is Sahih (authentic) or not - which reads: "There is no traveling after the Liberation of Makkah, but Jihad 'fighting/striving in the Cause of Allah' and sincere intention"? Please provide us with your beneficial answer.

A: The correct wording of the Hadith is: ❨There is no Hijrah after the Opening of Makkah, but Jihad and sincere intention. When you are asked to set out (for the cause of Islam) you should set out.❩ (Related in the Two Sahih Books of Hadith ', meaning, Al-Bukhari and Muslim' on the authority of Ibn `Abbas, may Allah be pleased with them both). The Hijrah which is mentioned in the Hadith refers to the one that was an individual obligation on all Muslims to leave their homeland, Makkah and go to Madinah after the Opening of Makkah. However, other forms of Hijrah (migration to lands other than a believer's homeland) are still applicable such as Hijrah for sake of Jihad, for a good intention such as fleeing from the home of Kafirs (disbelievers), seeking knowledge, or escaping to safeguard one's Din 'religion' against Fitnah (temptation). Thus, the Hadith which is mentioned above is confined to Hijrah from Makkah for it has already become a Muslim place. As for Hijrah from the countries of Kafirs to Muslim countries, it will remain applicable until the Day of Resurrection.

On the other hand, Da`wah (calling to Islam) and spreading Islam in the countries of the Kafirs is

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a great benefit and a lofty deed. Any fatigue or harm that a Muslim may face and any money that he may spend for the sake of Da`wah is considered a sort of Jihad which he will be rewarded for. Nevertheless, it is not identical to Jihad Al-Kuffar (fighting the disbelievers) but each one of them is beneficial and greatly rewarded.

It is worthy to mention here that it is related in the Two Sahih Books of Hadith from the Hadith which is narrated by Sahl ibn Sa`d Al-Sa`idy (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said to `Aly ibn Abu Talib (may Allah be pleased with him) on the day of Khaybar: ❨... By Allah, if Allah guides aright even one man through you that is better for you than to possess the most valuable of the camels.❩

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The ninth question of Fatwa no. 18452

Q 9: how can I invite my younger brothers who are ten years old to Iltizam (practicing Islam)? What is the proper way to follow in doing this?

A: We recommend that you teach them the Qur'an, the Sunnah and Islamic morals such as righteousness, maintaining ties of kinship, honesty and so on. You should also teach them to observe congregational Salah (Prayer), in addition to the Islamic manners in eating, drinking, talking and others. If they grow up while observing these great manners,

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they will be guided by the will of Allah, and they will be a great source of benefit to themselves and their Ummah (nation). You will be greatly rewarded as well.

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The eleventh question of Fatwa no. 18612

Q 11: Allah (Exalted be He) says in Surah Al-Jumu`ah:** ﴿Then when the (Jumu'ah) Salât (prayer) is ended, you may disperse through the land﴾ **Does giving lessons after Jumu`ah (Friday) Prayer oppose the directions of Allah (Glorified and Exalted be He) that were stated in the previous Ayah? Would two persons offering Salah together have the same reward as the congregational Salah or would their reward be like a person who prays alone?

A: First, we have no proof that prevents giving a religious lesson after Jumu`ah (Friday) Prayer. It is well-known that lessons are given according to different circumstances. The Ayah which you mentioned does not contradict giving lessons, this is because whoever wants to sit and listen may do so, otherwise, they may leave. There is no harm as the matter is flexible, thanks to Allah (Exalted be He). However, it is better not to give lessons after the Khutbah (sermon) if there is no need, because the Khutbah is a form of preaching and it precedes these lessons, and by this way it would be repeated. The more Khutbahs and lectures delivered, the more boring they will become. This will make them seem unimportant and have less impact,

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unless it is necessary to repeat them. **Second,** the Salah of two or more persons is considered congregational; however, the more the number of people increases, the more reward and grace they will receive. Congregational Salah should be offered with people at the Masjid (Mosques) and it is not permissible to miss it. The Prophet (peace be upon him) said: ﴾"Whoever hears the call (Adhan) and does not come to it (the prayer), then there is no prayer for him except if he has an excuse."﴿ Related by Ibn Majah, Al-Daraqutny, and other compilers of Hadith with a good Sanad (chain of transmission). Ibn `Abbas (may Allah be pleased with them both) was asked about the meaning of 'excuse', and he replied: It is either fear or illness.

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Fatwa no. 14046

Q: Is it permissible for Du`ah (callers to Islam) to practice Da`wah (calling to Islam) in a place where Bid`ahs (innovations in religion) used to be practiced, such as the places of celebrating the Mawlid (the Prophet's birthday)? Is it permissible to propagate virtue and prevent vice there?

A: Celebrating the Mawlid is a rejected Bid`ah. However, there is no objection to using the place where the Mawlid used to be celebrated for the propagation of virtue and Da`wah.

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Fatwa no. 13984

Q: What is your advice to young people who go astray during adolescence?

A: Young people should be mindful of Allah (Glorified and Exalted be He) in all their matters and live according to the pillars of Islam. They also have to abide by the Sunnah of their Prophet Muhammad (peace be upon him). They should not waste their time and they have to busy themselves with what is of benefit for them in this world and the Hereafter. Most important, they should avoid and guard themselves against bad friends to be safe from their evil and shield themselves from trials.

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The fourth question of Fatwa no. 6430

Q 4: is it permissible for a young person or a group of Muslim youths to sit in a party which includes men and women, whether one woman or more, with the intention of Da`wah (calling to Islam)?

A: If they intend with their Da`wah to change the Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) in that society, and they have means by which they can achieve this, it is permissible for them to do so. Otherwise, they should stay away from them.

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`Abdullah ibn Qa`ud	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa No. (18870)

Q 2: It is authentically reported on the authority of Abu Hurayrah and `Amr Ibn Al-`As (may Allah be pleased with them both) that the Prophet (peace be upon him) said: ﴾If a judge gives a verdict according to the best of his knowledge and his verdict is correct (i.e. agrees with Allah and His Apostle's verdict) he will receive a double reward, and if he gives a verdict according to the best of his knowledge and his verdict is wrong, (i.e. against that of Allah and His Apostle) even then he will get one reward.﴿

Does the judgment referred to here apply specifically to those in authority and judges? Or, is it general enough to include seekers after religious knowledge and scholars who make use of the best of their knowledge to choose the way of Da`wah (call to Islam) adequate to their countries that may turn out later to be right or wrong? Are they entitled to apply their personal judgments to such matters? Or, may they only adopt the opinions of reverend trustworthy scholars known for their knowledge and excellence?

A: The purport of the Hadith is general enough to include both the judge who decides on disputes and the Mujtahid (a scholar qualified to exercise juristic effort to infer expert legal rulings) provided that both of them have the qualifications of Ijtihad (exercising personal judgment) provided for by scholars of Usul-ul-Fiqh (principles of Islamic jurisprudence). The same applies to da`ys (callers to Allah) who must be qualified to practice Ijtihad. Practicing their Da`wah, they should follow what Allah has mentioned in

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the Ayah (Qur'anic verse) that reads: ﴾Invite (mankind, O Muhammad صلى الله عليه و سلم) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching﴿ and the Ayah that reads: ﴾Say (O Muhammad صلى الله عليه و سلم): "This is my way; I invite unto Allâh (i.e. to the Oneness of Allâh - Islâmic Monotheism) with sure knowledge, I and whosoever follows me (also must invite others to Allâh i.e. to the Oneness of Allâh - Islâmic Monotheism with sure knowledge). And Glorified and Exalted be Allâh (above all that they associate as partners with Him). And I am not of the Mushrikûn (polytheists, pagans, idolaters and disbelievers in the Oneness of Allâh; those who worship others along with Allâh or set up rivals or partners to Allâh)."﴿ Moreover, they have to apply and put into practice the methods adopted by the Prophet (peace be upon him) while calling people to Islam and put aside all other methods innovated by people.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The fourth and sixth questions of Fatwa No. (17042)

Q 4: I would call Muslims, especially Arab students by virtue of speaking the same language, to Islam. To do so, I would use a variety of methods, i.e. giving useful books, giving beneficial tapes and talking to them about religious matters I'm familiar with. Some of them would comply while others would continue indulging in their desires. I ask you, is it permissible to phone the parents of those who do not comply to inform them the truth about how the money they send is spent on mixed parties in which wine is drunk and adultery is a common practice, we seek refuge with Allah. If it is not permissible, what should I do? May Allah preserve you.

A: You must advise the parents of those who, according to you, spend money sent to them on vice to stop supporting them in their corruption.

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Q 6: There was a Muslim girl who would display her beauty and charms flagrantly and would go to discos and night clubs where she would sit with European youths. I did not have enough courage to call her to Islam directly. Therefore, I sent her a message admonishing her about her Tabarruj (display of beauty and charms) reminding her of some Ayahs (Qur'anic verses) and Hadith along with the book, Social Fatwas, that includes your Fatwa, may Allah preserve you, on women displaying their beauty and charms and traveling abroad. The question is: Is my behaving as such permissible bearing in mind that the girl is a non-Mahram (not a spouse or an unmarriageable relative) to me?

A: Whenever you see a Muslim committing a sin, you should advise him presenting him with useful books. In fact, this is considered helping one another in righteousness and piety. Advising this girl in such a manner is obligatory and you will be rewarded In Sha'a-Allah (if Allah wills).

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The second question of Fatwa no. 16920

Q 2: if i warn some Muslim brothers against some sins, yet i myself commit them, am i a hypocrite for doing so? Please advise, may Allah reward you.

A: You should repent from these sins and continue warning your Muslim brothers against them. It is impermissible for you to insist on committing sins and stop warning people against them, as this is considered a double sin. You should repent to Allah, and continue advising your Muslim brothers. Thus, you are not considered a hypocrite. However, you thus commit what is dispraised by Allah in His saying, ﴿O you who believe! Why do you say that which you do not do?﴾ ﴿Most hateful it is with Allâh that you say that which you do not do.﴾ (Surah Al-Saff, 61: 2-3). Allah also says, ﴿Enjoin you Al-Birr (piety and righteousness and each and every act of obedience to Allâh) on the people and you forget (to practise it) yourselves, while you recite the Scripture [the Taurât (Torah)]! Have you then no sense?﴾

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Failing to practice what one preaches

The second question of Fatwa no. 19172

Q 2: I sometimes used to lead the people of my village in Salah (Prayer). Many times, I deliver Khutbah (sermon) of Jumu`ah (Friday) Prayer from books prepared for that purpose. I know, all praise be to Allah, my position in people's hearts. But the devil, sometimes, overcomes me and I follow my desires and whims. I feel great embarrassment when I commit any sin, because I know what is right and what is wrong. I ask people to avoid sins and evils though I commit these sins. Moreover, I know Allah's Saying: ﴾Enjoin you Al-Birr (piety and righteousness and each and every act of obedience to Allâh) on the people and you forget (to practise it) yourselves, while you recite the Scripture [the Taurât (Torah)]! Have you then no sense?﴿ **I do not know when I can overcome these whims and desires. Moreover, I am a young man who is unmarried.**

A: We advise you to continue advising people in your village and to increase your knowledge of Shari`ah (Islamic law) as much as you can. You also have to strive hard to avoid sins and your actions should be consistent with what you preach as much as possible. Allah (Exalted be He) says: ﴾As for those who strive hard in Us (Our Cause), We will surely guide them to Our Paths (i.e. Allâh's religion - Islâmic Monotheism). And verily, Allâh is with the Muhsinûn (good doers)."﴿ You also have to repent sincerely of your past sins.

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The second question of Fatwa no. 16696

Q 2: As a pioneer of the Salafiyyah (those following the way of the righteous predecessors) Call and the current Islamic awakening, what do you advise us concerning dealing with Sufi shaykhs and their followers? I appreciate your guidance. May Allah guide you!

A: You should call the shaykhs of Sufism and others to Allah (Exalted be He) with wisdom, fair preaching, and argue with them in the best way as Allah has ordered His Prophet (peace be upon him). You should urge them to abide by the Sunnah and abandon any Bid`ah (innovation in religion). However, this should be done without rigidity and turning them away. If anyone refuses to adhere to the Sunnah they should be abandoned and people should be warned against him in a suitable way which does not have a negative affect on the call to Islam. If there was no possibility to forbid this evil totally, it should be reduced as much as possible.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 14585

Q 2: i am always struggling with my conscience; sometimes it is inclined to goodness and other times to evil. Please advise.

A: If you feel inclined towards doing something good, do it immediately and be faithful in your intention. Seize the opportunity, and praise Allah that He has facilitated goodness for you. If you feel inclined towards doing something evil, refrain from doing it, and seek refuge with Allah from Satan. You should block the means to evil, and transfer them into something useful which distracts you from thinking of anything evil. You should also stay away from the means leading to evil, and supplicate to Allah to protect you from all forms of evil, as Allah is near to those who supplicate to Him. May Allah guide us all to doing what is good and keep us away from evil.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa no. 14471

Q 1: i have some brothers who do not perform Salah. My father and I advise them frequently, but they do not respond. One of them is 17 years old, and the other is 18 years old. Until now, we have failed to convince them to perform Salah.

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Knowing that their work is lawful, are their earnings Halal (lawful) and should we accept them? Is it permissible for them to stay and eat with us? They make fun of us whenever we advise them. What should we do with them? Should we kick them out?

A: You should advise and remind them often of Allah (Exalted be He). You can also make use of situations such as the death of a relative or visiting graves where the advice is easier and more effective. You should supplicate to Allah to guide them and He (Glorified be He) may respond. You can avoid sitting with them often.

It is permissible to eat with them if their earnings are from Halal sources.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The fourteenth question of Fatwa no. 18612

Q 14: What is the ruling on a worker who seeks to increase his income by receiving wages for teaching the Qur'an, announcing Adhan (call to Prayer) and leading people in Salah (Prayer)? What is the ruling on someone who receives wages for dedicating himself to Da`wah (calling to Islam) purposes, leading people in Salah and giving lectures at the Masjid (mosque)?

A: According to the most appropriate view held by scholars, it is permissible to take wages for teaching the Qur'an.

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This is based on the Hadith in which the Prophet (peace be upon him) is reported to have said: ❨You are most entitled to take wages for teaching the Book of Allah.❩ The prophet is also reported to have given off a woman in marriage to a man on the condition that he would teach her the Ayahs (Qur'anic verses) he had memorized. That served as her Mahr (mandatory gift to a bride from her groom). It is also permissible to take the wages which the concerned authorities grant to the Imams of Masjids, Du`ah (callers to Islam) and teachers of religious sciences.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 14041

I live in a large religious family. However, my mother, who is 70 years old, does not offer Sawm (Fast) or Salah (Prayer). If we ask her whether she performed Salah, she replies in the affirmative, and when we try to teach her the matters of her Din, she cries and feels offended and says that she already knows all that. Not only that but she blames us for dealing unjustly with her. I regret talking to her in such a manner and feel that I have invoked the wrath of Allah (Exalted be He) and her, but if I stop advising her, she becomes heedless once again.

I hope you could advice me what to do, and give me some advice that I should follow to help her adhere more to the teachings of Islam, In Sha'a-Allah (if Allah wills). May Allah reward you. Am I sinful for what I did with my mother?

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A: You should behave leniently and kindly with her and continue to call her to perform Salah after explaining the religious rulings in this matter, so that Allah may guide her. I hope you will be greatly rewarded.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 19402

All praise be to Allah Alone, and peace and blessings be upon His Messenger, his family and Companions and whoever follows them in righteousness until the Day of Judgment. To continue:

The Permanent Committee for Scholarly Research and Ifta' has reviewed the inquiries submitted to it to discuss the opinions and essays propagated in the mass media concerning the "Call for the Unification of Religions" i.e. Islam, Judaism, and Christianity, and has studied the call's requests to: Build a Masjid (mosque), a Church, and a Jewish temple in one area, especially in universities, airports, and public squares ...etc. Print the Noble Qur'an, the Tawrah (Torah), and the Injil (Gospel) in one book. Other consequences of such a call include holding conferences, symposiums, and establishing societies both in the East

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and the West.

After conducting a comprehensive study of the issue, the committee resolves the following:- First: One of the fundamental articles of faith in Islam, which is regarded as an essential part of the religion and upon which all Muslims have agreed, is that there exists no true religion on earth except Islam, and that as a final religion it abrogates all previous religions and creeds. Therefore, no religion other than Islam remains on earth through which Allah may be worshipped. Allah (Exalted be He) says: ﴾Truly, the religion with Allâh is Islâm.﴿ Allah (Exalted be He) also says: ﴾This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islâm as your religion.﴿ Allah (Exalted be He) also says: ﴾And whoever seeks a religion other than Islâm, it will never be accepted of him, and in the Hereafter he will be one of the losers.﴿ **Second:** Another fundamental article of faith in Islam is to believe that the Qur'an is the last Book revealed by the Lord of all creation. It abrogates all the preceding Books revealed by Allah, such as the Tawrah (Torah), the Zabur (Psalms), and the Injil (Gospel), and as such no Book other than the Qur'an has been left through which Allah can be worshipped. Allah (Exalted be He) says, ﴾And We have sent down to you (O Muhammad صلى الله عليه وسلم) the Book (this Qur'ân) in truth, confirming the Scripture that came before it and Muhaymin (trustworthy in highness and a witness) over it (old Scriptures). So judge among them by what Allâh has revealed, and follow not their vain desires, diverging away from the truth that has come to you.﴿

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Third: It is our belief that both the Torah and the Gospels are abrogated by the Qur'an, and that they were changed by means of additions or deletions committed by their followers. This is indicated in some Ayahs (Qur'anic verses) of the Noble Qur'an. Allah (Exalted be He) says: ﴾So because of their breach of their covenant, We cursed them and made their hearts grow hard. They change the words from their (right) places and have abandoned a good part of the Message that was sent to them. And you will not cease to discover deceit in them, except a few of them.﴿ Allah (Exalted be He) also says,

﴾Then woe to those who write the Book with their own hands and then say, "This is from Allâh," to purchase with it a little price! Woe to them for what their hands have written and woe to them for that they earn thereby.﴿ Allah (Exalted be He) says, ﴾And verily, among them is a party who distort the Book with their tongues (as they read), so that you may think it is from the Book, but it is not from the Book, and they say: "This is from Allâh," but it is not from Allâh; and they speak a lie against Allâh while they know it.﴿ Accordingly, whatever is considered correct in these Books, has been abrogated by Islam. The remaining parts are either distorted or altered. This is proved by the following incident. It was authentically reported that the Prophet (peace be upon him)

got angry when he saw `Umar Ibn Al-Khattab (may Allah be pleased with him) holding a sheet containing some verses from the Torah and he said to him, ﴾O Umar! Are you in doubt? Have I not brought it (i.e. the Message of Islam) to you white and clear? If my brother Musa (Moses, peace be upon him)) had been alive, he would but have followed me.﴿ Narrated by Ahmed, Al-Darami and others. **Fourth:** Another fundamental article of faith in Islam is that our Prophet and Messenger Muhammad (peace be upon him) is the seal of all prophets and messengers. Allah (Exalted be He) says, ﴾Muhammad (صلى الله عليه وسلم) is not the father of any of your men, but he is the Messenger of Allâh and the last (end) of the Prophets.﴿ As such, no other messenger is left to be followed except Muhammad (peace be upon him). If any of Allah's prophets and messengers had been alive, they too along with their followers would but have followed Muhammad (peace be upon him). Allah (Exalted be He) says, ﴾And (remember) when Allâh took the Covenant of the Prophets, saying: "Take whatever I gave you from the Book and Hikmah (understanding of the Laws of Allâh), and afterwards there will come to you a Messenger (Muhammad صلى الله عليه وسلم) confirming what is with you; you must, then, believe in him and help him." Allâh said: "Do you agree (to it) and will you take up My Covenant (which I conclude with you)?" They said: "We agree." He said: "Then bear witness; and I am with you among the witnesses (for this)."﴿ When Jesus (peace be upon him), the Prophet of Allah,

comes at the end of time he will follow Muhammad (peace be upon him) and will rule according to the Shari`ah (Islamic Law) brought by Muhammad (peace be upon him). Allah (Exalted be He) says, ﴾Those who follow the Messenger, the Prophet who can neither read nor write (i.e. Muhammad صلى الله عليه وسلم) whom they find written with them in the Taurât (Torah) (Deut, xviii 15) and the Injeel (Gospel) (John xiv, 16), - he commands them for Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm has ordained); and forbids them from Al-Munkar (i.e. disbelief, polytheism of all kinds, and all that Islâm has forbidden); he allows them as lawful At-Tayyibât (i.e. all good and lawful as regards things, deeds, beliefs, persons, foods), and prohibits them as unlawful Al-Khabâ'ith (i.e. all evil and unlawful as regards things, deeds, beliefs, persons and foods), he releases them from their heavy burdens (of Allâh's Covenant with the children of Israel), and from the fetters (bindings) that were upon them. So those who believe in him (Muhammad صلى الله عليه وسلم), honour him, help him, and follow the light (the Qur'ân) which has been sent down with him, it is they who will be successful.﴿ In addition, one of the basic pillars of faith in Islam is that Muhammad (peace be upon him) was sent to all of mankind. Allah (Exalted be He) says, ﴾And We have not sent you (O Muhammad صلى الله عليه وسلم) except as a giver of glad tidings and a warner to all mankind, but most of men know not.﴿ Allah (Exalted be He) says, ﴾Say (O Muhammad صلى الله عليه وسلم): "O mankind! Verily, I am sent to you all as the Messenger of Allâh﴿ There are other Ayahs on the same subject. **Fifth:** Another fundamental article of faith in Islam is that any Jew or Christian who does not embrace Islam should be considered and designated as a Kafir (disbeliever) as well as an enemy of Allah, His Messenger and the Mum'minun (believers), and as such will dwell in Hell Fire in accordance with the Ayah which reads, ﴿Those who disbelieve from among the people of the Scripture (Jews and Christians) and Al-Mushrikûn, were not going to leave (their disbelief) until there came to them clear evidence.﴾

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Allah (Glorified and Exalted be He) also says: ﴿Verily, those who disbelieve (in the religion of Islâm, the Qur'ân and Prophet Muhammad صلى الله عليه وسلم) from among the people of the Scripture (Jews and Christians) and Al-Mushrikûn will abide in the Fire of Hell. They are the worst of creatures.﴾ Allah (Exalted be He) further says, ﴿this Qur'ân has been revealed to me that I may therewith warn you and whomsoever it may reach.﴾ Allah (Exalted be He) says, ﴿This (Qur'an) is a Message for mankind (and a clear proof against them), in order that they may be warned thereby﴾ It is authentically narrated in the Sahih (authentic book of Hadith) of Muslim that the Prophet (peace be upon him) said, ﴿By Him in whose Hand my soul is, every Jew or Christian of this Ummah (nation) who hears about me and dies while not believing in me will be of the inhabitants of Hellfire.﴾ Based on the above, anyone who does not charge Jews and Christians with Kufr (disbelief) will be a Kafir himself according to the Shari'ah principle which states: (Anyone who does not charge the Kafir with Kufr will be regarded as Kafir himself). **Sixth:** Adulterating the fundamentals of Islamic Faith and the facts of Shari`ah (Islamic Law) to serve the call (for the unification of religions), by mixing them together and casting them into one mould is but a wicked call. It aims at mixing Truth with Falsehood, destroying Islam, undermining its very foundations and inviting all Muslims to clear Riddah (apostasy). Allah (Exalted be He) says, ﴿And they will never cease fighting you until they turn you back from your religion (Islâmic Monotheism) if they can.﴾

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Allah (Exalted be He) also says, ﴿They wish that you reject Faith, as they have rejected Faith, and thus that you all become equal (like one another).﴾ **Seventh:** The inevitable consequences of such evil calls include the cancellation of differences between Islam and Kufr, Truth and Falsehood, complete negation of propagation of virtue and prevention of vice, breaking of barriers of alienation between Muslims and Kafirs so that no loyalty nor Jihad (fighting in the Cause of Allah) nor struggle for the sake of elevating Allah's Word may take place. Allah (Exalted be He) commands, ﴿Fight against those who (1) believe not in Allâh, (2) nor in the Last Day, (3) nor forbid that which has been forbidden by Allâh and His Messenger Muhammad (4) (صلى الله عليه وسلم) and those who acknowledge not the religion of truth (i.e. Islâm) among the people of the Scripture (Jews and Christians), until they pay the Jizyah with willing submission, and feel themselves subdued.﴾ Allah (Exalted be He) says, ﴿and fight against the Mushrikûn (polytheists, pagans, idolaters, disbelievers in the Oneness of Allâh) collectively as they fight against you collectively. But know that Allâh is with those who are Al-Muttaqûn (the pious).﴾ Allah (Exalted be He) further says, ﴿O you who believe! Take not as (your) Bitânah (advisors, consultants, protectors, helpers, friends) those outside your religion (pagans, Jews, Christians, and hypocrites) since they will not fail to do their best to corrupt you. They desire to harm you severely. Hatred has already appeared from their mouths, but what their breasts conceal is far worse. Indeed We have made plain to you the Ayât (proofs, evidence, verses) if you understand.﴾

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Eighth: Were this call for unification to emanate from a Muslim, it would be considered explicit Riddah from Islam as, conflicting with the principles of the Islamic faith, it declares disbelief in Allah (Glorified and Exalted be He). This call annuls what the Qur'an proves to be true, and denies the fact that the Qur'an abrogates all preceding Scriptures and religions. Based on this, the notion that advocates unification of religions is rejected according to Shari'ah and is strictly prohibited on the basis of all the proofs mentioned in the Qur'an, Sunnah (whatever is reported from the Prophet) and Ijma` (consensus of scholars). **Ninth:** Based on what has been said above, it is not permissible for any Muslim who believes in Allah as the only true Lord, chooses Islam as a religion, and Muhammad (peace be upon him) as a Prophet and Messenger, to call to this abominable belief, or encourage others to join it, or spread it among other Muslims, let alone accept it, attend conferences or symposiums held for such purposes. It is prohibited for any Muslim to print the Torah and the Gospel even independently. So how could it be permissible to print them with the Qur'an in one book? Accordingly, whoever does that, or calls for it, has far strayed from the Straight Path, as such an act will be viewed as combining the Truth (the Noble Qur'an) with the altered or abrogated books of the Torah and the Gospel. Moreover, it is prohibited for any Muslim to respond to the call for building (a mosque, a church, or a temple) in one complex, as this would imply a confession that there are religions other than Islam through which Allah may be worshipped.

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This would also involve denial that Islam is the purest of all the other religions. It would also imply a serious admission that there exists three true religions for people to adopt whichever they wish and that Islam has not abrogated all the preceding religions. Undoubtedly, approving, believing, or accepting this call is considered Kufr (disbelief) and manifest error as it plainly contradicts the Noble Qur'an, the Purified Sunnah (whatever is reported from the Prophet), and the Muslim Ijma` (consensus of scholars). It would also imply an agreement that the alterations made by the Jews and Christians are from Allah (Exalted be He). Moreover, it is not permissible to call churches Allah's houses as the acts of worship practiced by Christians are in contradiction with the principles of Islam and are thus not accepted by Allah. Allah (Exalted be He) says, ﴾And whoever seeks a religion other than Islâm, it will never be accepted of him, and in the Hereafter he will be one of the losers.﴿ Rather they (churches) are houses where Kufr in Allah is practiced. We seek refuge with Allah from Kufr and those who belong to it. Shaykh Al-Islam Ibn Taymiyyah (may Allah be merciful with Him) stated in "Majmu` Al-Fatawa" (collection of Islamic Fatwas) 162/22, as follows:- "Churches and Synagogues are not Allah's houses, but Allah's Houses are the Masjids (mosques). Rather, they (churches and synagogues) are houses of Kufr even though Allah's Name is mentioned therein. Houses are appreciated according to their inhabitants' degree of faith. These people rejected Allah's last Prophet (peace be upon him) and as such they are considered Kafirs (disbelievers), hence theirs are but houses designated for the worship practiced by the Kaffirs." **Tenth:** It is noteworthy that calling the Kaffirs in general and the People of the Book in particular to Islam is incumbent upon all Muslims as per the explicit

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texts of our Noble Qur'an and Sunnah. However, a response may not be achieved except through kind words and sound arguments. It should, nonetheless, be done on the condition that none of the rules and principles of Islam be compromised, so that they might either be convinced to embrace Islam or reject it and die after a clear warning had been given to them. Allah (Exalted be He) says, ﴾Say (O Muhammad صلى الله عليه وسلم): "O people of the Scripture (Jews and Christians): Come to a word that is just between us and you, that we worship none but Allâh (Alone), and that we associate no partners with Him, and that none of us shall take others as lords besides Allâh. Then, if they turn away, say: "Bear witness that we are Muslims."﴿ However, debates, meetings, and dialogue held with them in order to enable them to achieve their desires and fulfill their objectives through breaking the bonds of Islam and undermining the very foundations of Islamic Faith are all considered invalid, which is rejected by Allah, His Messenger (peace be upon him), and the Mu'minun (believers). Allah (Exalted be He) says:﴾ but beware of them lest they turn you (O Muhammad صلى الله عليه وسلم) far away from some of that which Allâh has sent down to you.﴿

The committee, in resolving and issuing this verdict for all people also seeks all Muslims in general and scholars in particular, to fear Allah and to protect Islam and preserve the Muslim `Aqidah (creed) from error, and from Kufr and its people. It also urges them to take precautions against this obvious call for disbelief and against falling into its traps. We seek refuge with Allah lest any Muslim should become

a reason for bringing such an error to the Muslim nations and spreading it among them. We ask Allah with His Most Beautiful Names and Lofty Attributes to protect us all from these devious afflictions, guide us to the Straight Path, make us a source of guidance to others, and make us protectors of Islam who continue to follow the light and guidance of their Lord until they meet with Him while He is pleased with them.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

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An important Fatwa (number 20096 from the Permanent Committee for Scholarly Research and Ifta' in The Kingdom of Saudi Arabia that warns against the methods of Christianization

All praise be to Allah the Lord of the worlds and peace and blessings be upon he who was sent as a mercy for all people; the seal of prophets and messengers; our Prophet Muhammad and upon his family and Companions and those who followed them in righteousness until the Day of Judgment.

It is well known to whomever Allah has enlightened their insight from among Muslims that Jews, Christians and others are the most intense people with regard to their animosity towards Muslims. They hold alliances and gather against Muslims to destroy them and overwhelm them with confusion concerning Islam with which Allah sent the seal of His messengers and prophets Muhammad (peace be upon him). Disbelievers have various ways and means in turning Muslims away from Islam, leading them astray, containing them, invading their minds and plotting against them. Their call, societies and missionaries are effective these days. One of these misguiding methods was a pamphlet entitled "The Institute of the People of the Scripture in South Africa". This pamphlet was sent to institutions, societies and individuals through post-office boxes in the Arab Peninsula which is the origin of Islam and its last abode.

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This pamphlet contains educational programs through correspondence and a free participation card in Tawrah (Torah), Zabur (Book revealed to Prophet Dawud [David]) and Injil (Gospel). There are excerpts of these books on the back of the pamphlet.

Denunciation and warning against this organized invasion with all its means are glad tidings that we would like to give to all Muslims. One of the good initiatives was sending these pamphlets and conversations to the Permanent Committee for Scholarly Research and Ifta' in order to issue warning statements to all Muslims against these disbelieving calls.

Since the advent of Islam on earth, its enemies have been plotting against it day and night and conspiring against its followers whenever it is possible for them to do so. They do this in order to bring Muslims out of the light and into darkness and to get rid of the existence of Islam. They hope to weaken the effect and influence of Islam upon Muslims. Allah (Exalted be He) says: ﴾Neither those who disbelieve among the people of the Scripture (Jews and Christians) nor Al-Mushrikûn (the idolaters, polytheists, disbelievers in the Oneness of Allâh, pagans, etc.) like that there should be sent down unto you any good from your Lord.﴿ ,

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﴾Many of the people of the Scripture (Jews and Christians) wish that if they could turn you away as disbelievers after you have believed, out of envy from their ownselves, even after the truth (that

Muhammad صلى الله عليه وسلم is Allâh's Messenger) has become manifest unto them.﴿ and ﴾O you who believe! If you obey those who disbelieve, they will send you back on your heels, and you will turn back (from Faith) as losers.﴿

One of the fierce enemies of this religion are the malicious Christians who exert their utmost efforts to stop the expansion of Islam around the world. Moreover, they attack Muslims in their homes especially when the Muslim Ummah (nation) is weak, as in these days. It is well-known that the aim behind this attack is to destabilize the creed of Muslims and to cause them to doubt their religion in order to prepare them to apostatize Islam and embrace Christianity. This attack is wrongly known as "missionary invitation". It is no more than a call to paganism in the adulterated Christianity that contradicts what is revealed by Allah. Moreover, prophet `Eisa (Jesus) (peace be upon him) is completely innocent of these lies.

Christians have spent much money in order to achieve

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their goals in evangelizing the whole world, especially Muslims. But their status is as Allah (Exalted be He) says: ﴾Verily, those who disbelieve spend their wealth to hinder (men) from the Path of Allâh, and so will they continue to spend it; but in the end it will become an anguish for them. Then they will be overcome. And those who disbelieve will be gathered unto Hell.﴿ In order to achieve this goal, they held many regional and international conferences many centuries ago and continue holding them at the present time. Evangelists all over the world used to come to these conferences to exchange views and suggestions concerning the best ways and important results for achieving this goal. Moreover, they have also planned and designed programs for it. Some of these means are:

1- Sending missionary missions to Muslim states and calling to Christianity through distributing publications, books, pamphlets, translations of the Injil and other publications designed to raise suspicions about Islam, attack it and distort its image before the whole world.

2- They try to evangelize people indirectly. One of these dangerous means is what is done through introducing medicine and medical care.

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One of the means that has made this method effective is the need for medicine due to the spread of plagues and epidemic diseases in the Muslim environments especially in times of scarcity of Muslim physicians. Moreover, you may not find any Muslim physicians in some Muslim countries. Another of these means is evangelizing people through education. This may take the form of building Christian schools and universities or building schools that openly care only about education while they hide the Christian agenda. This has encouraged some Muslims to admit their children into these schools for the sake of learning foreign languages or other subjects. By doing so, Muslims give them a great opportunity by giving them their children at a young and adolescent age where there minds are empty and willing to absorb anything regardless of who the teacher is. Another of their missionary tactics is the use of mass media through broadcasts directed to the Muslim world in addition to an enormous number of satellite channels that have spread in the last number of years. Moreover, there are many newspapers, magazines and pamphlets issued in great numbers to serve this purpose. All these informational means whether visual, audible or readable are used in supporting the process of evangelism through various means:

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A- Calling to Christianity through showing its alleged advantages and mercy to the whole world.

B- Raising suspicious matters for Muslims with regard to their creed, rites and religious relations.

C- Spreading nakedness and lewdness and arousing desires for the sake of dissolution and getting rid of good morals and decency. They aim to turn those who watch them into servants of their whims and desires and seekers of cheap pleasures. Then, it will be easy to call them to anything even Riddah (apostasy) or disbelief in Allah. This may happen after this audience forsakes their faith in Allah and religious restraint deteriorates in their souls.

3- There are many other means of evangelism that one can see when they contemplate the affairs of the Muslim world. We will not mention these means as we intend here to draw attention to these means, not count them. Their trials are judged by Allah in his saying: ﴾they were plotting and Allâh too was plotting; and Allâh is the Best of those who plot.﴿ and ﴾They (the disbelievers, the Jews and the Christians) want to extinguish Allâh's Light (with which Muhammad صلى الله عليه وسلم has been sent - Islâmic Monotheism) with their mouths, but Allâh will not allow except that His Light should be perfected even though the Kâfirûn (disbelievers) hate (it).﴿

4- These are the plans and plots designed by evangelists in order to misguide Muslims. So what is the duty of Muslims towards these plots? How can they counter these fierce attacks against Islam and Muslims? There is no doubt that it is a great common responsibility upon Muslims whether individuals or groups, governments or people in order to confront this wicked advance that target every individual in this Ummah whether old or young, man or woman. Allah is Sufficient for us and He is the Best Disposer of affairs. We can sum up things that should be done in general. Moreover, we have to realize that every circumstance has the appropriate legal measures and preparations. These measures are:

1- Establishing the Islamic creed firmly in the hearts of Muslims through educational methods and programs in general. Moreover, great attention should be paid to young men in public and private schools.

2- Spreading religious awareness among the different classes of the Muslim Ummah and filling their souls with jealousy for this religion and its sanctuaries.

3- Exercising control over the outlets of the products of Christian evangelism such as films, pamphlets, magazines and the like. We should deny them access to our land. We should also punish those who violate these rules with deterring punishments.

4- Instructing and enlightening people about the dangers of evangelism and the ways followed by preachers to avoid being caught in their traps.

5- Taking care of all the basic aspects in a Muslim's life especially health and education. Events have shown that these are the dangerous outlets that Christians use to reach to people's minds and spirits.

6- All Muslims everywhere should adhere to their religion and creed regardless of the circumstances. A Muslim should also establish the rites of Islam in his soul and in the souls of those who are under his supervision. Moreover, a Muslim family should be fortified against these invasions that target their creed and morals.

7- Being cautious against traveling to the countries of disbelief except in cases of great need as for the sake of medicine or seeking knowledge that are not found in Muslim states. Moreover, those who travel should be able to refute suspicions and temptations aroused by disbelievers.

8- Activating social solidarity and cooperation among Muslims. Rich people should care for the poor and help them by their experience and useful projects in order to meet their needs. This should be done in order to prevent Christians from making use of this need. In the end, we ask Allah with his Most Beautiful Names and Attributes to heal the rifts of Muslims, bring together their hearts, guide them to the ways of success, protect them against the plots and evils of their enemies and push them away from all hidden and evident immoralities. He is the Most Merciful. O Allah, we supplicate to You to foil the plots of those who intend evil against Islam and Muslims and to busy them with themselves. You are over all things competent. Exalted is your Lord, the Lord of might, above what they describe. Peace be upon the messengers and all praise be to Allah the Lord of the worlds. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

what is the religious recourse when doubtful questions appear

Fatwa no. 19270

Q: When I have a question about some religious matters, such as Salah (Prayer), Sawm (Fast), Hajj, dealings with others, or divorce. Is it sufficient to take the opinion of a Muslim scholar who is known for his knowledge, righteousness and piety, and qualified to issue fatwas, such as one of the Council of Senior Scholars, or someone who has equivalent knowledge, and follow his response to my question? Or can I submit my question to a number of scholars and choose the answer that suits me?

A: If you have a question about any religious matter, you should ask the people of knowledge, as Allah says: ﴾So ask the people of the Reminder, if you do not know.﴿ If you are given a fatwa by someone whose knowledge and Taqwa (fearing Allah as He should be feared) you trust, then you have to adhere to that fatwa. It is not permissible for a person to ask a number of scholars so that he can choose the easiest Fatwa or whatever suits his desires or opinion.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 19077

Q: does 'Abdullah Al-Harary Al-Habashy serve Islam or try to destroy it?

A: The man you mentioned is an evil leader of Bid'ah (innovation in religion) and deviation in the current age. He has mobilized himself and his followers to destroy the 'Aqidah (creed) of the Muslims, which the Prophet (peace be upon him), his Sahabah (Companions of the Prophet), and the Tabi'un (Followers, the generation after the Companions of the Prophet) followed. He and his followers have established for themselves a corrupt Mad-hab (School of Jurisprudence), full of strange and evil opinions that have no basis in the Qur'an or Sunnah. They have many aberrations and falsities regarding beliefs and actions, and they slander the Imams (leaders) of the Din (the religion of Islam). It is therefore obligatory on Muslims everywhere to beware of them and warn others against this deviant group, its perverted beliefs, and corrupt opinions.

We ask Allah, the Most Generous, to protect all Muslims from their evil, and the evil of others, as Allah is the Guardian and the One Able to do this.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 19606

Praise be to Allah Alone. Peace and blessings be upon the last Prophet, his family, and Companions.

(Part No. 12; Page No. 309)

The Permanent Committee for Scholarly Research and Ifta' has received questions and requests for information about jama`at-ul-Ahbash (the Habashis) and the founder of the group, `Abdullah Al-Habashy which was founded in Lebanon. This group has many activities in some European countries, America, and Australia. Therefore, the Committee examined the books and articles published by this group, in which it explains its beliefs, thoughts, and call.

Having reviewed these materials, the Committee explains the following for Muslims: First, it is reported in the Two Sahih (authentic) Books of Hadith (Al-Bukhari and Muslim) from the Hadith of Ibn Mas`ud (may Allah be pleased with him) that the Prophet (peace be upon him) said: ﴾The best people are those living in my generation, and then those who will follow them, and then those who will follow the latter.﴿ The Hadith also has different wordings. The Prophet (peace be upon him) said: ﴾I advise you to fear Allah, to listen and obey, even if a slave is appointed as your leader. Whoever among you lives after me (i.e. my death), will see differences arise. I urge you to adhere to my Sunnah and the practices of the Rightly-Guided Caliphs; clench your teeth on it (hold fast to it). Beware of newly invented things, for every Bid`ah (innovation) is an error."﴿ (Narrated by Ahmad, Abu Dawud, and Al-Tirmidhi who said, it is a good and authentic Hadith). One of the most important characteristics by which those first generations were distinguished and by which they achieved a higher level of righteousness than other people, was the fact that they referred all their affairs to the Qur'an and the Sunnah. They gave precedence to the Qur'an and the Sunnah over all views, regardless of who supported them. They understood the texts of the noble Revelation (the Qur'an and the Sunnah) in accordance with the principles of Shari`ah and Arabic language.

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The Shari`ah was completely adopted in both general and specific issues. The ambiguous texts were explained by decisive texts. Hence, they upheld the Shari`ah, adhered to it, and held fast to it. They did not add anything to it or take anything away from it. How could they add or omit anything from the religion when they were adhering to divine texts which are free of mistakes and errors? **Second,** these generations were succeeded by others and Bid`ah (religious innovations) and invented matters emerged among them. Some of them held their own opinions. Those people forsook the divine texts and deliberately misinterpreted and distorted them to suit people's desires and ideas. Thus, they disobeyed the Messenger, and followed other than the way of the believers. Allah (Exalted be He) says: ﴾And whoever contradicts and opposes the Messenger (Muhammad صلى الله عليه وسلم) after the right path has been shown clearly to him, and follows other than the believers' way, We shall keep him in the path he has chosen, and burn him in Hell - what an evil destination!﴿ It is a part of the favor of Allah (may He be Exaled) towards this nation that He chooses scholars throughout time to refute every Bid`ah which distorts Islam, contaminates its purity, and competes with or tries to destroy the Sunnah. This is the fulfillment of Allah's Promise to protect His religion, as He says: ﴿Verily, We, it is We Who have sent down the Dhikr (i.e. the Qur'ân) and surely, We will guard it (from corruption).﴾

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Moreover, according to the Hadith which was authentically reported in Sahih, Sunan and Masanid (Compilations of Hadith) and others, the Prophet (peace be upon him) said: ﴿A group of people from my Ummah will continue to obey Allah's Command, and those who desert or oppose them shall not be able to do them any harm and they will be prevailing over the people.﴾ The Hadith has another wordings. **Third,** during the last quarter of the fourteenth century AH, a group emerged whose leader was `Abdullah Al-Habashy. He moved from Abyssinia (Ethiopia) to Al-Sham (The Levant) taking his misguidance with him. He moved about in that region until he settled in Lebanon where he started to call people to his group. The number of his followers increased and started to spread his ideas which are a mixture of the ideas of Al-Jahmiyyah (A Muslim sect), Mu`tazilah (a deviant Islamic sect claiming that those who commit major sins are in a state between belief and disbelief), Al-Quburiyyah (Grave-worshippers) and Sufis. He fanatically supported his ideas by engaging in debates and printing books and leaflets to propagate them. Anyone who reads what has been written and published by this group will clearly see that their beliefs go beyond the pale of Islam, meaning, Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body). Among their false beliefs, for example are the following (for example and not exclusively): 1- With regard to the issue of faith, they follow the school of thought of Al-Irja' [those who believe that sin does not matter as long as the person is a believer] which is condemned in Islam. It is known that the `Aqidah (creed) of the Muslims, which was that followed by the Companions,

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the Tabi`un (Followers, the generation after the Companions of the Prophet) and those who follow their steps until the present day, is that Iman (faith) is the matter of words spoken by the tongue, belief is what is held in the heart and actions are what are done by the body. Belief must be accompanied by submission to the laws of Islam, otherwise the so-called faith is not valid. There are many reports from the pious Predecessors which confirm this belief, for example the words of Imam Al-Shafi`y (may Allah have mercy on him): "Among the consensus of the Companions, the Tabi`un, those who came after them and those whom we have met, is that they say: faith is words, actions and intentions; one of these three will not be complete without the other two." 2- They allow calling, seeking refuge with the dead and seeking help from them instead of Allah (Exalted be He). This is major Shirk (associating others in worship with Allah) according to the texts of the Qur'an, the Sunnah and the Ijma` (consensus of scholars). This major shirk is the same as the religion of the earlier polytheists of Quraysh and others, as Allah (Exalted be He) says: ﴿And they worship besides Allâh things that harm them not, nor profit them, and they say: "These are our intercessors with Allâh."﴾

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Allah (Glorified and Exalted be He) says: ﴿So worship Allâh (Alone) by doing religious deeds sincerely for Allâh's sake only.﴾ ﴿Surely the religion (i.e. the worship and the obedience) is for Allâh only. And those who take Auliyâ' (protectors, helpers, lords, gods) besides Him (say): "We worship them only that they may bring us near to Allâh." Verily Allâh will judge between them concerning that wherein they differ. Truly, Allâh guides not him who is a liar, and a disbeliever.﴾ He also says: ﴿Say (O

Muhammad صلى الله عليه وسلم): "Who rescues you from the darkness of the land and the sea (dangers like storms), (when) you call upon Him in humility and in secret (saying): If He (Allâh) only saves us from this (danger), we shall truly be grateful."﴿ ﴾Say (O Muhammad صلى الله عليه وسلم): "Allâh rescues you from this and from all (other) distresses, and yet you worship others besides Allâh."﴿ and He also says: ﴾And the mosques are for Allâh (Alone): so invoke not anyone along with Allâh.﴿ Allah (Exalted be He) says: ﴾Such is Allâh, your Lord; His is the kingdom. And those, whom you invoke or call upon instead of Him, own not even a Qitmîr (the thin membrane over the date-stone).﴿ ﴾If you invoke (or call upon) them, they hear not your call; and if (in case) they were to hear, they could not grant it (your request) to you. And on the Day of Resurrection, they will disown your worshipping them. And none can inform you (O Muhammad صلى الله عليه وسلم) like Him Who is the All-Knower (of everything).﴿ The Prophet (peace be upon him) said: ﴾Supplication (du'a') is itself the worship.﴿ This was narrated by the compilers of Sunan (Hadith compilations classified by jurisprudential themes) with a sound chain of narration. There are many Ayahs and Hadiths in this context which indicate the same meaning.

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These indicate that the earlier polytheists knew that Allah (Exalted be He) was the Creator, the Provider, the One Who brings benefit or the One Who is Able to cause harm. They only worshipped their gods so that they would intercede for them with Allah (Exalted be He) and bring them closer to Him and thus, they committed major shirk. Allah (Exalted be He) described them as disbelievers and polytheists and commanded His Prophet (peace be upon him) to fight them in order to devote worship to Allah alone as He says: ﴾And fight them until there is no more Fitnah (disbelief and polytheism, i.e. worshipping others besides Allâh) and the religion (worship) will all be for Allâh Alone [in the whole of the world].﴿ Scholars have written many books on this topic in which they have clearly explained the true Islam with which Allah (Exalted be He) sent His Messengers and revealed His Books. They also discussed the religion and beliefs of the people of Jahiliyyah (pre-Islamic time of ignorance), and their beliefs and their actions which went against the laws of Allah (Exalted be He). One of the best writers on this topic was Shaykh Al-Islam Ibn Taymiyyah (may Allah be merciful with him), in his numerous books; such as his concise book "Qa`idah Jalilah fi Al-Tawassul wa Al-Wasilah." 3- In their view, the Qur'an is not the Word of Allah in the true sense. It is known from the texts of the Qur'an, the Sunnah and the Ijma` that Allah (Exalted be He) speaks whenever He wills, in a manner that befits His Majesty (may He be praised) and the Qur'an; both its letters and meanings are from Allah (Exalted be He) in the true sense. Allah (Exalted be He) says: ﴾And if anyone of the Mushrikûn (polytheists, idolaters, pagans, disbelievers in the Oneness of Allâh) seeks your protection, then grant him protection so that he may hear the Word of Allâh (the Qur'ân)﴿

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Allah (Glorified be He) says: ﴾and to Mûsâ (Moses) Allâh spoke directly.﴿ He also says: ﴾And the Word of your Lord has been fulfilled in truth and in justice.﴿ He says: ﴾inspite of the fact that a party of them (Jewish rabbis) used to hear the Word of Allâh [the Taurât (Torah)], then they used to change it knowingly after they understood it?﴿ Allah (Glorified and Exalted be He) says: ﴾They want to change Allâh's Words. Say: "You shall not follow us; thus Allâh has said beforehand."﴿ There are many well-known Ayahs transmitted from the Pious predecessors in the same context to confirm this belief, which is stated in the texts of the Qur'an and the Sunnah – to Allah is all praise and blessings. 4- They believe it is obligatory to interpret the texts of the Qur'an and the Sunnah which speak of the attributes of Allah (may He be glorified and exalted). This is contrary to the Ijma`; from the Sahabah, Tabi`un and those who follow their path until the present day. Muslims see it is obligatory to believe in what has been stated in the texts about the Names and attributes of Allah (Exalted be He) without distorting the meanings, denying any of His attributes,

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discussing the hows and whys or likening any of Allah's attributes to those of humans. Muslims believe that there is none like unto Allah (Exalted be He) and that He is the All-Hearing, All-Seeing. They do not deny any of His attributes which He has described for Himself. They do not change the words from their (right) places, belie or deny (or utter impious speech against) His Names or Ayahs. They do not discuss the nature of His attributes, or liken His attributes to those of His creation, because there is nothing that can be compared to Him, and He has no equal or rival. Imam Al-Shafi`y (may Allah be merciful to him) said: "I believe in Allah and in what has come from Him as He meant. I believe in the Messenger of Allah and in what has come from him as the Messenger of Allah meant." Imam Ahmad (may Allah be merciful to him) said: "We believe in those attributes and do not reject any of them. We know that the instructions which the Messenger of Allah brought are true. We do not interpret what the Prophet (peace be upon him) said about the attributes and do not describe Allah with more than He has described Himself." 5- From their false beliefs, they deny that Allah is above His creation. The belief of Muslims, as indicated by Ayahs of the Qur'an, the Hadiths of the Prophet, sound human nature and clear common sense is that Allah is above His creation, over His Throne, and that nothing at all of His creatures' affairs is hidden from Him.

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Allah (Exalted be He) says: (then He rose over (Istawâ) the Throne (really in a manner that suits His Majesty).) in seven positions in His Book. Allah says: (To Him ascend (all) the goodly words, and the righteous deeds exalt it (i.e. the goodly words are not accepted by Allâh unless and until they are followed by good deeds)) He also says: (And He is the Most High, the Most Great.) and said: (Glorify the Name of your Lord, the Most High,) Allah (Glorified and Exalted be He) says: (And to Allâh prostrate all that is in the heavens and all that is in the earth, of the moving (living) creatures and the angels, and they are not proud [i.e. they worship their Lord (Allâh) with humility].) (They fear their Lord above them, and they do what they are commanded.) along other similar Ayahs. Many authentic Hadiths have been reported from the Prophet (peace be upon him) on this topic; for example, the frequently transmitted story of Mi`raj (ascent to Heavens). The Prophet (peace be upon him) passed through the heavens one by one, until he reached his Lord, Who brought him near and enjoined fifty prayers upon him. He continued to go back and forth between Musa (Moses) and his Lord. He came down from the presence of his Lord to Musa who asked him, "How many (prayers) have been enjoined upon you?" When he told him, he said,

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"Go back to your Lord and ask Him to reduce them." So he went back up to his Lord to ask Him to reduce them. It was reported in the Two Sahih (authentic) Books of Hadith (Al-Bukhari and Muslim) that Abu Hurayrah (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said: (When Allah created the creation, He wrote in His Book, which is with Him above the Throne: 'Verily, My Mercy prevails over My Anger.') It was reported in the Two Sahih from Abu Sa`id Al-Khudry (may Allah be pleased with him) that the Prophet (peace be upon him) said: (Do you not trust me even though I am the trustworthy man of the One in the Heavens...?) It is related in Sahih Ibn Khuzaymah and Sunan Abu Dawud that the Prophet (peace be upon him) said: (The throne is above water; Allah is above the Throne; and He knows your states.) It is related in Sahih Muslim and elsewhere about the story of the slave girl and that the Prophet (peace be upon him) said to her, ﴾Where is Allah. She replied: In the heaven. He (peace be upon him) asked her: Who am I? She replied: You are the Messenger of Allah. Then he (peace be upon him) said to her master: Release her for she is a believer.﴿ This is the pure belief which was adhered to by Muslims: Sahabah, Tabi`un and those who have followed them sincerely until the present day, praise be to Allah. Because of the great importance of this topic and because there are so much proofs - which exceed one thousand Ayahs and Hadith - scholars have singled them out with special compilations such as Al-Hafizh Abu 'Abdullah Al-Dhahaby in "Al-'Ulu lil 'Aliy Al-Ghaffar", and Al-Hafizh Ibn Al-Qayyim in "Ijtima' Al-Juyush Al-Islamiyyah." 6- They speak ill about some of the Sahabah.

For example, they speak ill about Mu`awiyah (may Allah be pleased with him) in a way that resembles that of Rafidah (a Shi`ah group denying the caliphates of Abu Bakr Al-Siddiq and `Umar ibn Al-Khattab and making accusations against them and many other Companions of the Prophet). It is the duty of Muslims not to discuss what happened among the Sahabah (may Allah be pleased with them all), safeguarding their tongue to mention the trial along with believing that all of them were good and virtuous because they accompanied the Messenger of Allah (peace be upon him). It was reported that the Prophet (peace be upon him) said: ﴾Do not abuse my Companions for if anyone of you spent gold equal to Uhud (in Allah's Cause) it would not be equal to a Mud or even a half Mud spent by one of them."﴿ (Related by Al-Bukhari and Muslim). Allah (Glorified and Exalted be He) says: ﴾And those who came after them say: "Our Lord! Forgive us and our brethren who have preceded us in Faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful.﴿ This is the sound belief concerning the Companions of the Prophet (peace be upon him) which is the belief of Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body) throughout the centuries. Imam Abu Ja`far Al-Tahawy (may Allah be merciful to him) said, explaining the beliefs of Ahl-ul-Sunnah wal-Jama`ah: "We love the Sahabah of the Messenger of Allah (peace be upon him), but we do not exaggerate our love for any of them. We do not disown any of them. We hate those who hate them, and we do not say anything but good about them (Sahabah).

Love for them is true religion, faith and goodness; hatred for them is kufr, hypocrisy and transgression. **Fourth,** what we may note about this group is that they follow strange fatwas, which go against the Shari`ah texts. For example, they permit gambling with the unbelievers to take away their money; they permit stealing the unbelievers' crops and animals on the condition that it will not cause fitnah (trial); they permit dealing in Riba (usury) when dealing with the unbelievers; and they permit dealing in lotteries, which is unlawful. The following are some of the matters they adhere to which are obviously against the Shari`ah: They permit looking at non-Mahram women (not a wife or an unmarriageable female relative) in a mirror or through a screen lustfully. They say that frequent looking at a non-Mahram woman is lawful. They say that it is permissible for men to look at any part of non-Mahram women. It is lawful if a woman goes out applying make-up and perfume without having the intention to seduce men. They permit free mixing of men and women along with other odd and outrageous fatwas which go against Shari`ah;

considering some of major sins permissible. We ask Allah to keep us safe from the causes which provoke His wrath and bring about His punishment. **Fifth,** from their outrageous means to turn people away from the scholars who have profound knowledge, and to prevent people from reading their books or referring to the reports transmitted from them: slandering, belittling and undermining them, and even calling them unbelievers such as Shaykh Al-Islam Abu Al-`Abbas Ahmad Ibn `Abdul-Halim Ibn `Abdul-Salam Ibn Taymiyyah (may Allah be merciful with him). `Abdullah Al-Habashy wrote a book specifically about this reforming Imam, in which he accused him of being misguided and misled. He attributed words to him that he did not say, and fabricated other lies against him. Allah (Exalted be He) will deal with him, and before Allah all disputing parties will ultimately meet. They also slander the reforming Imam Shaykh Muhammad Ibn `Abdul-Wahhab (may Allah be merciful with him), and his call for reform which he undertook in the Arabian Peninsula, where he called people to follow Tawhid (belief in the oneness of Allah) and leave aside Shirk (associating others in worship with Allah), to honor the texts of the Qur'an and the Sunnah and act according to them, to uphold the Sunnah and eradicate Bid`ah. By his efforts, Allah revived the teachings of Islam that had been forgotten, and through his efforts eradicated all kinds of Bid`ah. The consequences of his call spread - by the grace and favor of Allah - throughout the Islamic world and Allah (Exalted be He) guided many people. However, this misguided group directed their arrows against this call and against the caller; they have fabricated lies and propagated doubts and confusion, and have rejected this clear call to follow the Qur'an and Sunnah. They have done these actions to put people off the truth and to prevent them from following the straight path. We seek refuge with Allah (Exalted be He) against that. No doubt the hatred that this group has towards the great and blessed scholars of this nation is indicative of the hatred that they hold in their hearts towards everyone who calls people to worship Allah Alone and to adhere to Tawhid, which was the belief and the way of the people of the best generations. This group is far away from the essence of true Islam. **Sixth,** based on what we have said above, and other things that we have not mentioned here, the Committee has decided the following: 1- Jama`at-ul-Ahbash (the Habashis) is a misguided group which is against Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body). They must return to the truth which was followed by the Sahabah and Tabi`un in all aspects of religion; actions and belief. This is better and more lasting for them. 2- It is not permissible to follow the fatwas of this group, because they adopt odd views which clearly contradict the Qur'an and the Sunnah, and they follow some far-fetched and corrupt interpretations of some Shari`ah texts.

Because of all these reasons, ordinary Muslims should not trust their fatwas or believe them. 3- Their words should not be trusted regarding the Hadiths, whether they are related to the chain of narration or the meaning of Hadith. 4- Muslims in all places must beware of this misguided group and warn others against them. They must beware of falling into their traps under any name or banner, and they should seek reward by advising their followers who have been deceived by them and explain the misguidance in their way of thinking and beliefs. Having stated this clearly to the people, the Committee is asking Allah (may He be exalted) by His Most Beautiful Names and Sublime Attributes to protect Muslims from all fitnahs (trials), both visible and invisible, to guide those Muslims who have gone astray, to reform their affairs, to turn the plots of the plotters against them, and to suffice Muslims against their evil. For Allah is Able to do all things, and He is most Generous in responding.

Peace be upon our Prophet Muhammad, his family, Companions and those who followed them with good.

Permanent Committee for Scholarly Research and Ifta'

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Hisbah (regulation of economic, commercial, and public matters)

(Part No. 12; Page No. 326)

Fatwa no. 556

Q: How should a Muslim deal with an abusive man who speaks evil utterances of disbelief and oaths of divorce along with seeking the help of Jinn and consuming bribes. The worse is still to come, he demolished a Masjid and turned it into a house, then a cattle pen claiming that he would build a larger Masjid, and he really did, but the Masjid he built is not fit for congregational Salah like the first one was. Needless to say, there are other sins that he committed, and he refuses all kinds of advice. Kindly give us your Fatwa in this regard.

A: a Muslim is obliged to enjoin right and forbid wrong with wisdom and good and wise argument. Allah (Exalted be He) says: ﴾You [true believers in Islâmic Monotheism, and real followers of Prophet Muhammad صلى الله عليه وسلم and his Sunnah] are the best of peoples ever raised up for mankind; you enjoin Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm has ordained) and forbid Al-Munkar (polytheism, disbelief and all that Islâm has forbidden)﴿ Allah also says: ﴾Let there arise out of you a group of people inviting to all that is good (Islâm), enjoining Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do) and forbidding Al-Munkar (polytheism and disbelief and all that Islâm has forbidden). And it is they who are the successful.﴿ ﴾And be not as those who divided and differed among themselves after the clear proofs had come to them. It is they for whom there is an awful torment.﴿ Allah (Glorified be He) also says: ﴾Those among the Children of Israel who disbelieved were cursed by the tongue of Dâwûd (David) and 'Isâ (Jesus), son of Maryam (Mary). That was because they disobeyed (Allâh and the Messengers) and were ever transgressing beyond bounds.﴿ ﴾They used not to forbid one another from Al-Munkar (wrong, evil-doing, sins, polytheism, disbelief) which they committed. Vile indeed was what they used to do.﴿

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and ﴾Invite (mankind, O Muhammad صلى الله عليه وسلم) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching, and argue with them in a way that is better.﴿ The Prophet (peace be upon him) said, ﴾"Religion is based on advising one another. Upon this we said: For whom? He replied: For Allah, His Book, His Messenger, and for the leaders and the general Muslims."❳ Related by Muslim.

It is narrated on the authority of Jarir Ibn `Abdullah (may Allah be pleased with him) that he said: ❲"I gave my Bay`ah (pledge of allegiance) to the Messenger of Allah (peace be upon him) that I would perform Salah (Prayer), pay Zakah (obligatory charity), and be sincere towards every Muslim."❳ Related by Al-Bukhari and Muslim. Sincerity towards Allah (Exalted be He) is concerned with being honest and sincere to Him in word and deed; and towards His book by believing in it and acting according to the Shari`ah rulings it contains. On the other hand, the Muslim should be sincere to the Messenger of Allah (peace be upon him) by believing in his message and obeying him, and towards the Imams of Muslims by not cheating them and commanding them with Al-Ma`ruf (that which is judged as good, beneficial, or fitting by Islamic law and Muslims of sound intellect) and forbidding them from Al-Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) if he is qualified to do so. He should obey them in Ma`ruf and be sincere towards the majority of Muslims by loving for them what he loves for himself. He should not cheat them whether by word or deed,and should command them to do Al- Ma`ruf and forbid them from Al-Mukar, and help each other in righteousness and Taqwa (fearing Allah as He should be feared), but not in sin and transgression.

However, calling to the way of Allah (Exalted be He) varies in degrees, whether through teaching the ignorant and guiding them with wisdom or preaching a sermon to soften the hearts, or

arguing in the best of manners when needed. Therefore, whoever finds himself qualified for the task of Da`wah to Allah (Exalted be He) should put things in the appropriate place and address every one according to what suits him, for Allah (Exalted be He) says: ❲Show forgiveness, enjoin what is good, and turn away from the foolish (i.e. don't punish them).❳ Similarly, those who call to Allah (Exalted be He), commanding Al-Ma`ruf and forbidding Al-Munkar, differ in the ways they adopt. Some are capable of denouncing evil with his hand, another with his tongue, a third is capable of nothing but abhorring evil from his heart, and some could benefit from all such ways, as the Prophet (peace be upon him) said: ❲"Whoever among you sees something abominable should rectify it with his hand; and if he has not strength enough to do it, then he should do it with his tongue; and if he has not strength enough to do it, (even) then he should (abhor it) from his heart, and that is the least of Faith."❳ Therefore, the caller to Allah (Exalted be He) should know his status and ability as to how far he could go in the field of Da`wah; propagating virtue and preventing vice. He should call others to Allah (Exalted be He) according to his knowledge and affect he expects to have. He should not go beyond his ability, otherwise he will turn into a source of Fitnah (tempetation) to others. Allah (Exalted be He) is the One who guides to the straight path.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Mani`	`Abdul-Razzaq `Afify	Ibrahim ibn Muhammad Al Al-Shaykh

Fatwa no. 1254

Q: The Qur'an and authentic Sunnah contain texts that signify enjoining good and forbidding evil, and the obligation of clarifying religious issues and advising people. Do these texts indicate that these acts are regarded as an individual obligation on each scholar who is considered liable until he does them; or are they a collective obligation; namely, if some people fulfil the task the burden will be lifted from others?

A: The ruling on this varies according to the degree of availability of the scholars and their level of knowledge and rank. Sometimes people need to know the Shari`ah ruling on a certain issue, and there is only one scholar available. In such a case, this scholar has an individual obligation to perform the tasks of showing the ruling to those people, helping anyone who is confused, and enjoining the good and forbidding the evil. There are times when many scholars are available for the people, but only one of them is able to do these tasks due to his vast knowledge, high rank, and great eloquence. It is an individual obligation upon this scholar to do these tasks. On the other hand, there may be many scholars who are all able to do these tasks, in which case, it is a collective obligation upon them to do so. If some fulfill the tasks, the burden will be lifted from the others, but if not, they are all considered to be sinners.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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Fatwa No. (1392)

Q: Allah (Exalted be He) stated: ﴾You [true believers in Islâmic Monotheism, and real followers of Prophet Muhammad صلى الله عليه وسلم and his Sunnah] are the best of peoples ever raised up for mankind; you enjoin Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm has ordained) and forbid Al-Munkar (polytheism, disbelief and all that Islâm has forbidden)﴿ **This Ayah (Qur'anic verse) along with Hadith to the same effect addresses individuals. This means that if an individual sees an evil act, he should try to rectify it, and if he sees someone neglectful in performing good deeds, the former should urge the latter to do so. Allah (Exalted be He) also stated:** ﴾Let there arise out of you a group of people inviting to all that is good (Islâm), enjoining Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do) and forbidding Al-Munkar (polytheism and disbelief and all that Islâm has forbidden).﴿ **This Ayah recommends that a group should be formed. However, who is responsible for doing so, those in authority, according to the Qur'an, or individuals? If it is argued that it is individuals who form groups, is it permissible then that other individuals form other groups? If it is not permissible to form subsequent groups when a group has already been formed, what is the ruling if it is sure that such a group has gone astray or deviated from its goals? How can Shar`y (Islamic legal) rulings be adhered to? In such a case, is it permissible for another individual to form another group?**

A: First: The Ayah: ﴾You [true believers in Islâmic Monotheism, and real followers of Prophet Muhammad صلى الله عليه وسلم and his Sunnah] are the best of peoples ever raised up for mankind; you enjoin Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm has ordained) and forbid Al-Munkar (polytheism, disbelief and all that Islâm has forbidden)﴿ ...

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addresses the responding Ummah, both authorities and citizens, till the Day of Resurrection and praises them for their belief and fulfillment of the duty in enjoining good and forbidding evil using their hands, tongue, or detesting it in one's heart. Each must do so according to his capability as the Ayah apparently indicates. This is also based on the general meaning of the Hadith recorded by Ahmad, Muslim, Abu Dawud and Al-Nasa'iy in which the Prophet (peace be upon him) stated: ﴾Whoever, among you, sees something abominable should rectify it with his hand; and if he has not strength enough to do it, then he should do it with his tongue; and if he has not strength enough to do it, (even) then he should (abhor it) from his heart, and that is the least of Faith.﴿ Thus, those addressed are not individuals only as understood by the questioner. **Second:** The Ayah that reads: ﴾Let there arise out of you a group of people inviting to all that is good (Islâm), enjoining Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do) and forbidding Al-Munkar (polytheism and disbelief and all that Islâm has forbidden).﴿ is a general order for all the Ummah to form a group from among them that is qualified academically, practically and morally to enjoin good and forbid evil. Such a group should concern itself with this duty and fulfill it in a manner that is efficient in conveying and preaching the religion and reforming the Ummah. Thus, if a group of the Ummah assumes such a duty, other individuals will be exempted as is the case with other collective obligations; otherwise, the entire Ummah will be sinful. As for organization of such a group, methods of application and executive measures, they are the responsibility of those in authority, both scholars and rulers. It may

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happen that knowledge and religious awareness in the Ummah is at such a high level that groups and individuals are encouraged to fulfill the duty of enjoining good and forbidding evil properly without neglect or causing turmoil and deviation from the basic principles of Shari`ah (Islamic law). If such is the case, rulers will have to participate with citizens in instruction and Da`wah and cooperate with them in doing good and creating a religious and social renaissance. Moreover, in such a case, giving advice will be a mutual practice between citizens and rulers as was the case with early Muslim generations. However, rulers might see that education and preparation of Da`ys (callers to Allah) is not at a high level and that the Da`wah will suffer or that they have conflicting principles. Fearing that such phenomena might lead to turmoil, deterioration and corruption, rulers have to reorganize all educational methods, including Da`y preparation and the methods of Da`wah in such a manner as may guarantee the good and happiness of the Ummah regarding its culture. Moreover, that it may cause a revival of the duty of enjoining good and forbidding evil and may put an end to turmoil. However, if Muslim individuals or groups decide at one time, or at different times, to enjoin good and forbid evil, cooperating in spreading Islam and upgrading the Ummah regarding its religion in one place or different places, and their Da`wah is in accord with the Shari`ah,

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they are to be assisted. If they deviate, cause turmoil through propagating Da`wah or cause harm that outweighs their benefit, authorities should supervise their activities guiding and rectifying them so that they might be reformed and be of benefit. In case authorities cannot do so, such groups should be prevented by force from practicing Da`wah in order to achieve the overall interest and avert the more likely harm. Moreover, authorities are to entrust Da`wah to those qualified in order to achieve public interest and avoid the causes of turmoil and harm. This is our reply to this frequently asked question.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The fourth question of Fatwa No. (4262)

Q 4: What is the meaning of the Hadith reported on the authority of Abu Hurayrah (may Allah be pleased with him) in which the Prophet (peace be upon him) said: ﴾Whoever, among you, sees something abominable should rectify it with his hand; and if he has not strength enough to do it, then he should do it with his tongue; and if he has not strength enough to do it, (even) then he should (abhor it) from his heart, and that is the least of Faith.﴿ **How does one rectify an evil by abhorring it in one's heart? Is a person who tries to rectify an evil in this manner rewarded?**

A: The Hadith explains the stages of rectifying an evil which are three. First: rectifying it by the force of one's hand, which is a duty on those who have the ability to do so such as rulers, a father with his children

and a husband with his wife. Second: If rectifying the evil by force is not feasible, one may rectify it through speaking with one's tongue, which is for scholars and their like. Third: If trying to rectify the evil through speaking is not also feasible, one should try to rectify it internally through abhorring it with one's heart. However, rectifying by the heart is an internal act which will be rewarded only if sincere. The perfect aspect of the heart's denial of an evil is leaving the place where the evil is committed.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa No. (3633)

Q 3: What is meant by the Hadith dealing with rectifying evil acts? Does it mean that in order to rectify a certain evil act one should leave the place where the evil act is committed, or stay there while abhorring it internally? Kindly respond, may Allah reward you!

A: Regarding resisting evil, Muslims should be of three types. First: Those who must rectify it by force such as rulers or those given the same authority such as a father with his children, a master with his servant and a husband with his wife, provided that those committing the evil act will not desist except by force. Second: Those who have to resist evil through advising, guidance, admonishing and practicing Da`wah (call to Islam) in a way that is

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best. Such may not use force or violence so that they may not cause turmoil and spread chaos. Third: Those who must resist evil by internal denial because they lack the authority and influence. In fact, the latter category represents the least of faith. The Prophet (peace be upon him) highlighted the above mentioned three categories in the Hadith that reads: (Whoever, among you, sees something abominable should rectify it with his hand; and if he has not strength enough to do it, then he should do it with his tongue; and if he has not strength enough to do it, (even) then he should (abhor it) from his heart, and that is the least of Faith.) (Recorded by Muslim in his Sahih (authentic book of Sunnah) on the authority of Abu Sa`id Al-Khudry (may Allah be pleased with him).) However, if there is a Shar`y (Islamic legal) interest in remaining in a place where evil is prevalent outweighing the harm therein when one can resist evil temptations, one may stay among those who commit evil acts provided that one tries to resist according to what category he falls under. Otherwise, one will have to leave in order to safeguard one's religion.

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Third question of Fatwa no. 7125

Q 3: A blind man has memorized some of the Holy Qur'an and has some of the knowledge of Sunnah (whatever is reported from the Prophet) and Bid`ah (innovation in religion) but he can not forbid people to indulge in Bid`ah lest he should be harmed by anything. He asks the Committee to tell him whether he is excused for not forbidding the evil or is he considered a sinner?

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A: Allah (Exalted be He) tells about the advice of Luqman to his son: ﴾"O my son! Aqim-As-Salât (perform As-Salât), enjoin (on people) Al-Ma'rûf - (Islâmic Monotheism and all that is good), and forbid (people) from Al-Munkar (i.e. disbelief in the Oneness of Allâh, polytheism of all kinds and all that is evil and bad), and bear with patience whatever befalls you. Verily, these are some of the important commandments (ordered by Allâh with no exemption).﴿ Moreover, it is authentically reported from the Prophet (peace be upon him) that he said: ﴾Whoever, among you, sees something abominable should rectify it with his hand; and if he has not strength enough to do it, then he should do it with his tongue; and if he has not strength enough to do it, (even) then he should (abhor it) from his heart, and that is the least of Faith.﴿ Consequently, Muslims have to change evil as best they can for Allah (Exalted be He) does not burden a person beyond his scope and because Allah (Exalted be He) says: ﴾So keep your duty to Allâh and fear Him as much as you can﴿ Moreover, the Prophet (peace be upon him) said: ﴾When I command you to do anything, do of it as much as you possibly can...﴿ Thus, Muslims should bear with patience whatever befalls them as an inevitable result of enjoining good and forbidding evil. If a person does what he should do to the best of his ability, he is rewarded and if he is unable to do anything that he is commanded to do, he is excused and not considered sinful.

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The first question of Fatwa no. 10719

Q 1: What is the ruling of Islam on enjoining good and forbidding evil, according to Allah’s Book and the Sunnah (whatever is reported from the Prophet) of His Messenger, the Hadith, Athar (narrations from the Companions), and the Manhaj (methodology) of the pious Salaf (the righteous predecessors)? What should the position of the ruler and people be regarding this?

A: It is obligatory that among the Muslims there is a group who calls to virtue, enjoin good, and forbid evil. Allah (Exalted be He) says: (Let there arise out of you a group of people inviting to all that is good (Islâm), enjoining Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do) and forbidding Al-Munkar (polytheism and disbelief and all that Islâm has forbidden). And it is they who are the successful.) This will realize the righteousness of the people, the uprightness of their affairs, and this Ummah (nation based on one creed) will be as Allah praises it saying: (You [true believers in Islâmic Monotheism, and real followers of Prophet Muhammad صلى الله عليه وسلم) and his Sunnah] are the best of peoples ever raised up for mankind; you enjoin Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm has ordained) and forbid Al-Munkar (polytheism, disbelief and all that Islâm has forbidden), and you believe in Allâh.) Accordingly, whoever enjoins good and forbids evil should advise the hard-hearted people in a way that softens their hearts, reassures their souls, and makes them willing to obey Allah and worship Him. They should argue with those who have doubts in a way that is best, until they become enlightened and Truth becomes evident to them and so they are guided to the Straight Path. Allah (Exalted be He) says:(Invite (mankind, O Muhammad صلى الله عليه و سلم) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur’ân) and fair preaching, and argue with them in a way that is better.)

Muslims, in this regard, are at different levels, among which is a group calling to the Ma'ruf (that which is judged as good, beneficial, or fitting by Islamic law and Muslims of sound intellect), and undertaking its implementation by hand [i.e. physically].

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This group includes public guardians, such as the rulers and their deputies, and private ones like fathers and whoever takes their place. Another group calls to good and forbids evil by their tongues, such as the scholars and those who come under the same ruling as them. The third group has no strength, authority, or word power; they should abhor evil in their hearts. It was authentically reported in a Hadith that the Prophet (peace be upon him) said, (“Anyone of you who sees an evil action, let them change it with their hand (by taking action); if they cannot, then with their tongue (by speaking out); and if they cannot, then with their heart (by hating it and feeling that it is wrong); and that is the weakest of Iman (faith).”) Therefore, anyone who neglects their obligation in this, has sinned, and consequently will resemble those whom Allah described by saying: (Those among the Children of Israel who disbelieved were cursed by the tongue of Dâwûd (David) and 'Isâ (Jesus), son of Maryam (Mary). That was because they disobeyed (Allâh and the Messengers) and were ever transgressing beyond bounds.﴿ ﴾They used not to forbid one another from Al-Munkar (wrong, evil-doing, sins, polytheism, disbelief) which they committed. Vile indeed was what they used to do.﴿ ﴾You see many of them taking the disbelievers as their Auliyâ' (protectors and helpers). Evil indeed is that which their ownselves have sent forward before them; for that (reason) Allâh's Wrath fell upon them, and in torment they will abide.﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 17340

Q 2: How to reconcile the Ayah (Verse) 104 of Surah Al-`Imran which states, (If you follow the (right) guidance [and enjoin what is right (Islâmic Monotheism and all that Islâm orders one to do) and forbid what is wrong (polytheism, disbelief and all that Islâm has forbidden)] no hurt can come to you from those who are in error.) **, the saying of the Prophet (peace be upon him),** (By Him in Whose Hand my soul is, you either enjoin good and forbid evil, or Allah will certainly soon send His punishment to you. Then you will make supplication, but it will not be accepted.) **Hadith Hasan (good Hadith), and the Hadith which states,** (Part of a person's being a good Muslim is leaving alone that which does not concern them.) **Narrated by Al-Tirmidhy and ranked as Hasan. I know that there is no difference between the meanings of the Ayahs and the Sahih (authentic) Hadith, but the problem is in my perception. What is the interpretation of this? May Allah reward you.**

A: There is no evidence in the Ayah on abstaining from commanding good and forbidding evil, if possible in the first place. The Ayah indicates that a person should fix themselves and do good as much as they can. Fixing oneself includes commanding good and forbidding evil. If a person does their part, there is no blame on them if the others go astray, if they have carried out what Allah ordered them to do. It was narrated by Imam Ahmad with an authentic Isnad (chain of narration), from Qays that he said, (Abu Bakr Al-Siddiq (may Allah be pleased with him) once praised Allah and then said, "O, people! You read the Ayah which states, (O you who believe! Take care of your ownselves. If you follow the (right) guidance [and enjoin what is right (Islâmic Monotheism and all that Islâm orders one to do) and forbid what is wrong (polytheism, disbelief and all that Islâm has forbidden)] no hurt can come to you from those who are in error.) but you apply it in a wrong way. I heard the Messenger of Allah (peace be upon him) say that if people see Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) and do not change it, Allah will soon send upon them His punishment.)

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It is known that a person cannot be fully guided until they fulfill what Allah has obligated upon them of commanding virtue and preventing vice as much as they can.

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Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman

Fatwa no. 17520

Q: which is better; going to perform `Umrah (lesser pilgrimage) and staying there or engaging in duties of guidance and preaching in markets and public places, especially in Ramadan when markets and such places become densely crowded?

Should I attend Tarawih (special supererogatory night Prayer in Ramadan) or continue

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preaching in the markets directly after `Isha (Night) Prayer? We hope that your Eminence would provide an answer in a written form for more benefit.

A: If your preaching and calling to Allah (Exalted be He) is within the boundaries of your job at that time, you have to do it, and you are not entitled to leave it except to perform obligatory Salah.

However, if you are doing this voluntarily, it is left to your estimation. If it is necessary and urgently required, it takes precedence over performing Tarawih.

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Second question of Fatwa no. 2632

Q 2: Most workers smoke cigarettes and I notice that some of them are negligent of Salah (Prayer) while I do not know whether they perform it at their homes or not; am I considered a sinner for not forbidding them to smoke and neglect Salah? Is it Halal to earn a living by employing those workers?

A: It is impermissible to be negative towards these workers. The person who is responsible for them should forbid them to smoke and neglect Salah. This person should threaten them that they will be returned to their homelands - if they are from outside the country -, their contracts will be canceled, and their accounts will be settled if they do not give up this Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect).

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Otherwise, the importer in question is considered a sinner just like them because of acknowledging the Munkar despite his ability to remove it as we have mentioned above.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The sixteenth question of Fatwa no. 5276

Q 16: is it permissible for someone to frankly tell someone else about his defects?

A: It is permissible if it is done gently and with the intention of giving advice so that such a person might be prevented from making a mistake. On the other hand, it is impermissible if it is done out of the intention to defame or reproach.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa no. 6632

Q 1: What is the ruling on someone who

makes Isbal (Lowering and trailing one's garment below one's ankles), shaves their beard, watches pornographic movies, gossips and backbites, lengthens their nails, neglects offering prayer at the Masjid (mosque), mixes with women at theaters and parties, eats or drinks with their left hand without suffering any ailment in their right hand?

A: This person is regarded as a disobedient Muslim who should be advised and instructed so that perhaps Allah will show him true guidance. He should also be urged to turn to Allah in sincere repentance, perform many righteous deeds and seek Allah's forgiveness so that He may accept his repentance and forgive him.

May Allah grant us success! May peace and blessings on our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 4058

Q 2: I hope your Eminence would give us some advice as to how we can offer more obedience and Taqwa (fearing Allah as He should be feared) towards Allah (Exalted be He), especially in these times when Fitan (temptation) is so widespread.

A: We advise you to recite the Qur'an a lot, ponder over its meanings, act according to it, and study the Sunnah of the Messenger of Allah (peace be upon him) in order to obatin a broader understanding of the Qur`an itself as well as the efforts of the reliable scholars of Tafsir (explanation/exegesis of the meanings of the Qur'an), such as Ibn Jarir Al-Tabary, Al-Baghawy, Ibn Kathir, and others in addition to the scholars who put commentaries on books of Hadith, such as Ibn Hajar, Al-Nawawy, and Al-Shawkany, and

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you should also be on your guard against their slight shortcomings, may Allah forgive us and them.

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 14150

Q: What is the ruling on some guests who do not want to wake up to offer Fajr (Dawn) Prayer? Should I wake them up or not, as they become very angry when woken up? I appreciate your guidance. May Allah guide you!

A: You should wake up anyone who is sleeping so that they can offer Fajr (Dawn) Prayer as this is a way of enjoining good. If they refuse, you should let them leave your house because this is a way of forbidding evil.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 17834

Q: Is it obligatory on me to complain to the Imam about someone who does not attend the congregational Salah (Prayer) or should I just advise him?

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A: When someone refuses to attend the congregational Salah and does not respond to advice, the Committee for the Propagation of Virtue and the Prevention of Vice (CPVPV) should be notified. The Prophet (peace be upon him) mentioned burning the houses of those who did not attend the Salah. He did so to punish them and to deter others from copying them. Moreover, Allah (Exalted be He) in the following Ayah makes it obligatory upon people to enjoin good and forbid evil: ﴾The believers, men and women, are Auliyâ' (helpers, supporters, friends, protectors) of one another; they enjoin (on the people) Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid (people) from Al-Munkar (i.e. polytheism and disbelief of all kinds, and all that Islâm has forbidden)﴿ (Surah Al-Tawbah, 10:71).

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The first question of Fatwa no. 4245

Q 1: Is it allowed to reprove a Muslim because he believes that pictures are permissible? what things are permissible to denounce? The Prophet (peace be upon him) said, ﴿"Whoever among you sees something abominable should rectify it with his hand..."﴾ **Allah (Exalted be He) said:** ﴿You [true believers in Islâmic Monotheism, and real followers of Prophet Muhammad صلى الله عليه وسلم) and his Sunnah] are the best of peoples ever raised up for mankind; you enjoin Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm has ordained) and forbid Al-Munkar (polytheism, disbelief and all that Islâm has forbidden)﴾

A: The Islamic Shari`ah (Islamic law) includes all that Allah (Exalted be He) ordained such as the five prayers, fasting Ramadan, and other acts of worship enjoined by Him, as it includes what He prohibited, such as illicit sexual intercourse, theft, killing a person without legal excuse, and other matters which Allah (Exalted be He) and His Messenger prohibited. Therefore, whoever fell short in observing what Allah forbade, should be advised by anyone who is able to denounce such evil in the way which the Messenger of Allah explained in his saying: ﴿"Whoever, among you, sees something abominable should rectify it with his hand; and if he has not strength enough to do it, then he should do it with his tongue; and if he has not strength enough to do it, (even) then he should (abhor it) from his heart, and that is the least of Faith."﴾ According to another Hadith: ﴿Beyond that there is no faith even to the extent of a mustard seed.﴾

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Second question of Fatwa no. 11292

Q 2: Does enjoining Ma`ruf (that which is judged as good, beneficial, or fitting by Islamic law and Muslims of sound intellect) and forbidding Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) continue to be obligatory as long as the person who does the Munkar is insisting on it, or it is enough to explain the ruling to them only one time?

A: you should continue advising whoever commits Munkar until you think that doing so alone is not enough.

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Then you have to continue advising the person along with taking punitive action by referring the matter to the ruler or the authorities which are appointed for disciplining those who are perverted and disobedient.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

advising a sinner

The first question of Fatwa no. 9908

Q 1: I am a bearded man. I perform Salah (Prayers) on time, and avoid anything that Allah has declared to be Haram (prohibited). My father disobeys Allah with respect to Salah; although he believes that he will be held to account for this by Allah, he still neglects it intentionally. My family object to my beard, to the extent that my father says in a mocking tone that it is an act of Sunnah (supererogatory act of worship following the example of the Prophet) and anyone who lets it grow will be rewarded, and anyone who does not, will not be rewarded for it. I heard during the radio program "Nur 'Ala Al-Darb" that we should not offer the Funeral Prayer for those who die persisting in abandoning Salah, nor should they be buried in Muslim graveyards, and that no one should eat from their Udhyihah (sacrificial animal offered by non-pilgrims). Despite this mockery, I have never given up, even though my family prefers my brothers over me. Although I am the eldest, they helped my brother, who is two years younger than I am, to marry. When I explain something about Islam to them, such as Salah, they tell me, "Keep your explanation to yourself." How should I behave with them? Please advise me and may Allah reward you!

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A: Advise your father, brothers, friends, and all those around you, and read to them the Fatwas (legal opinions issued by qualified Muslim scholars) you have received regarding the rulings on growing a beard, abandoning Salah intentionally, and preferring some children over others, but let that be done with kindness, in a way that is best.

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The fourth question of Fatwa no. 3247

Q 4: What is the legal ruling on the following case: When someone advises a man or a woman saying: What you are doing is Haram (prohibited) – such as telling a woman not to wear short clothes, or telling a man not to smoke cigarettes – and they reply by saying that everyone does that, or that all the women in our country dress this way?

A: The response that you describe is wrong, and just because people commit evil deeds does not mean that it is permissible for others to do such things. Allah (Glorified be He) says: ﴾And if you obey most of those on the earth, they will mislead you far away from Allâh's Path.﴿ Rulings on what is Halal (lawful) and what is Haram are taken from the Qur'an and the Sunnah of His Messenger (peace be upon him); not from what people do,

because people may be wrong or right.

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The fourth question of Fatwa no. 6592

Q 4: if a man refuses to offer Salah (Prayer) and observe Sawm (fasting), and refuses advice, should he be reported to the government, such as the Committee for the Propagation of Virtue and the Prevention of Vice (CPVPV), if it is possible that they might obligate him to do so?

A: Yes, this should be reported to the officials so that they can handle it. This is a form of propagating virtue, preventing vice and cooperation in righteousness and piety.

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The second and third questions of Fatwa no. 7353

Q 2: What is the ruling on people who blaspheme religion, even if they are first-degree relatives (father, brother, and so on)? What is

the legal ruling on graves that are in Masjids (Mosques) such as, Ibrahim Al-Dusuqy, Al-Sayyid Al-Badawy, Al-Husayn, and so on? What is the ruling on Masjids that have graves inside them? Does the Hadith of the Messenger (peace be upon him), ("May Allah curse the Jews and the Christians, for they have taken the graves of their Prophets as places of worship") **apply to them?**

A: First, blaspheming the religion of Islam is Kufr (disbelief). Whoever hears anyone doing so, should forbid this Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) and advise the person who commits this sin to repent so that he may accept the advice and stop committing this Munkar. Moreover, if they are relatives, the person has to make sure that they do not commit this Munkar. **Second,** it is not permissible to build Masjids on graves or to bury the dead there. It is also not permissible to offer Salah in these Masjids.

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Q 3: What is my duty now towards these matters bearing in mind that I do not have a lot of financial means; praise be to Allah in every circumstance. I am in need of the books of Sirah (the Prophet's biography) especially the book of Shaykh Muhammad ibn `Abdul-Wahhab (may Allah be merciful with him) and the books of Fiqh (Islamic jurisprudence) and Tafsir (explanation/exegesis of the meanings of the Qur'an).

A: You have to guide people to the truth and forbid the Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) with wisdom, fair preaching, and arguing in a way that is better. We hope that Allah (Exalted be He) guides by you those whose goodness He knows. On the other hand, you are excused regarding those who insist on falsehood. You have to avoid and detest them for the sake of Allah (Exalted be He).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 13714

Q: The general department of publications of the Ministry of Information entrusted me with the responsibilities of its office in this district as well as being a representative on its behalf in the subsidiary committee of Gizan until it opens its office in this town. I was given this work in addition to my principal job by my direct superior, knowing that I represent the Ministry of Information without any payment, because I am totally convinced that I serve my religion, ruler, the Custodian of the Two Holy Mosques, and my country; the cradle of Revelation and the motherland of the message. Furthermore, I consider it a sacred national duty which I should not let down. I send my question to you shaykh Muhammad Mansur may Allah save you. When we seize some visual and audio films, or videotapes, and most of them are obscene and contrary to our upright Din and `Aqidah (creed) as well as general manners and etiquettes, it is my responsibility to investigate the person with whom they were found so as to know how he obtained them, and the people who are behind propagating these kinds of films. According to my job and before taking any procedures, I should watch these

films to know their content. Then, I file a report that is enclosed with the investigation record along with the confessions of the accused. After all these procedures are done, the result of the investigation and the films go to the concerned department in the Ministry of Information which in turn sends them to the concerned committee for penalties after the consent of the Minister of Information on the prescribed penalties. I would like you to guide me from the Islamic point of view whether it is permissible for me to watch such films or I will be considered sinful for watching such obscene and depraved films. May Allah save you.

Reviewing the question, the Committee answered as follows: There is nothing wrong with investigating these depraved films. What you hear and watch is permitted in accordance with the necessity of investigation. Rather, you will be rewarded for that as long as you have a sound intention, because your job has to do with denouncing and resisting evil in addition to protecting the Muslim community against any causes of corruption and deviation.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 6313

Q 1: What are the reasons behind the widespread moral corruption that we see nowadays? How can we change this?

A: First, the reasons behind the moral corruption which has become widespread these days is that both the ruler and the subjects -depending on the area of responsibility- go against the commands and prohibitions of Allah (Exalted be He). **Second,** the proven methods of change are eliminating the violations by applying the preventive punishment to the subjects, and having Taqwa (fearing Allah as He should be feared) on the side of both ruler and subjects.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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Second question of Fatwa no. 9291

Q 2: Some fathers do not guide their grown-up children thinking that they are no longer responsible for them. Thus, they do not enjoin their children to perform Salah (prayer) or Sawm (Fast) and give them free reign. Is this right? Please provide us with your beneficial answer and support it with explanation and evidence.

A: enjoining Ma`ruf (that which is judged as good, beneficial, or fitting by Islamic law and Muslims of sound intellect) and forbidding Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) is generally obligatory on

all Muslims and specifically on fathers towards their children whether young or grown-up. They have to co-operate with Ahl Al-Hisbah (people who are officially assigned to enjoin good and forbid evil) to apply Shar` (Islamic law), prevent the foolish from transgressing Allah's limits, and convert them to follow the truth so that goodness prevails and society is protected from evil and corruption. It is Allah (Alone) Whose help can be sought.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The third and fourth questions of Fatwa no. 5253

Q 3 and 4: Your Eminence, how can Muslims keep themselves safe? How can Muslims cope in this material world, in which materialism is oppressing people and hardening their hearts - and I seek refuge with Allah from this - to the extent that there are only a few good people in this age, that are hardly known. How can we safeguard ourselves in this life? What can we do, beware of, and how?

Your Eminence, Shaykh 'Abdul-'Aziz, what advices and recommendations can you give me as I am a twenty-year old young man, just starting out in life? What books would you advise me to read, knowing that I am ready to pay any costs necessary for any book received from Your Eminence? May Allah reward you with the best!

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A: You should have Taqwa (fear Allah as He should be feared), obey Allah and His Messenger (peace be upon him), abide by His Book and the Sunnah (whatever is reported from the Prophet), keep to what concerns you and avoid what does not, stay away from Fitnah (temptation), and stay close to good people and avoid the evil ones. You should recite, with a submissive attentive heart, the Qur'an often and contemplate its meanings, and observe the Adh-kar (invocations and Remembrances said at certain times on a regular basis) that have been authenticated as reported from the Prophet (peace be upon him). Read books that are rich in wisdom and exhortation, such as "Al-Fawa'id", "Al-Da' wal-Dawa'" by Ibn Al-Qayyim, and supplicate with humility and awe to Allah during Sujud (prostration) saying the invocations reported in the Sunnah, in the hope that Allah will guide you, open your heart to good, and ward off all apparent and hidden Fitnah. Among the useful books that you could read are: "Zad Al-Ma'ad fy Hady Khayr Al-'Ibad" and "Ighathat Al-Lahfan" by Ibn Al-Qayyim (may Allah be merciful to him), "Fath Al-Majid bi-Sharh Kitab Al-Tawhid", with paying due care to the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) and "Tafsir Ibn Kathir".

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The fourth question of Fatwa no. 6149

Q 4: Sometimes, I see a Muslim brother who commits a mistake, so I try to advise him. However, I feel that this might be hypocrisy, and this is where Satan comes. What should I do?

A: if you see your Muslim brother committing a Munkar (that which is unacceptable or disapproved of by islamic law and Muslims of sound intellect), you should change this Munkar as much as you can. Do not pay attention to the discouraging ideas that come to your mind, such as the one mentioned in the question, as all this is inspired by Satan.

As for the abstract of the book entitled Al-`Aqidah Al-Wasitiyyah you asked for, please find attached a copy thereof with the explanation of Shaykh Muhammad Khalil Al-Harras. It is a great `Aqidah (creed) which encompasses the beliefs of Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body). We recommend that you study it and teach it to others. As for the Tafsir (explanation of the meanings of the Qur'an) of the first five Ayahs of Surah Al-Kahf, we recommend that you read the Tafsir of Ibn Jarir and Ibn Kathir (may Allah be merciful with them), and that will be enough in shaa'-Allah (if Allah wills).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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(Part No. 12; Page No. 357)

The first question of Fatwa no. 1904

Q 1: What is your advice to the believing youths?

A: We advise you to fear Allah; obey Him, whether in public or in private; adhere to His religion; guard His limits; be well-informed in religion; and cooperate in righteousness and piety, longing for His satisfaction, fearing His punishment and wanting His reward, whether in this life or in the Hereafter. Allah says, ﴾O you who believe! Keep your duty to Allâh and fear Him, and speak (always) the truth.﴿ ﴾He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allâh and His Messenger (صلى الله عليه وسلم), he has indeed achieved a great achievement (i.e. he will be saved from the Hell-fire and will be admitted to Paradise).﴿ He also says, ﴾O you who believe! If you obey and fear Allâh, He will grant you Furqân [(a criterion to judge between right and wrong), or (Makhraj, i.e. a way for you to get out from every difficulty)], and will expiate for you your sins, and forgive you; and Allâh is the Owner of the Great Bounty.﴿ He also says, ﴾And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).﴿ ﴾And He will provide him from (sources) he never could imagine. And whosoever puts his trust in Allâh, then He will suffice him.﴿ He also says, ﴾and whosoever fears Allâh and keeps his duty to Him, He will make his matter easy for him.﴿ ﴾That is the Command of Allâh, which He has sent down to you; and whosoever fears Allâh and keeps his duty to Him, He will expiate from him his sins, and will enlarge his reward.﴿ The Prophet (peace be upon him) said, ﴾If Allah wants to do good to a person, He makes them comprehend religion.﴿ (Agreed upon its authenticity by Al-Bukhari and Muslim). We advise you also to study the Qur'an, the Sunnah

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of the Messenger of Allah (peace be upon him) and the guidance of the Rightly-Guided Caliphs. Beware of novelties, as every Bid`ah (innovation in religion) leads to misguidance.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 5879

Q: I am a first-year student in the Faculty of Commerce. I would like to join the Arab Academy for Science and Technology and Maritime Transport in Alexandria. Is this permissible in Islam? I have heard that the graduates in this Academy work as Marine engineering officers, who, according to the nature of their jobs, are urged to drink Khamr (intoxicants). I have also been told that I must choose between Islam or the Academy, since joining it certainly means totally abandoning the teachings of Islam due to complete indulgence in prohibitions. Accordingly, is it permissible for me to join it or not?

A: If joining the Academy necessitates drinking Khamr or committing other prohibitions; it is impermissible for you to join it for Allah's Right should prevail and you should abide by the rulings of Islam and avoid acts of Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) that incur the Anger of Allah. Further, there are many other branches of science and faculties that offer beneficial and permissible academic education. Moreover, there are wide-ranging means of Halal (lawful) earnings from trade

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and other jobs. Allah (Glorified be He) says: ﴾And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).﴿ ﴾And He will provide him from (sources) he never could imagine. And whosoever puts his trust in Allâh, then He will suffice him. Verily, Allâh will accomplish his purpose. Indeed Allâh has set a measure for all things.﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 9274

Q: We have no choice but to attend parties held in the work place (school laboratories) where people drink beer and other alcoholic beverages. However, praise be to Allah, we do not go anywhere near those drinks. At the same time, they have a custom whereby a person has to be nice to the person next to him and pour a drink into his cup (beer or whatever he is drinking), and that person returns the favor. Therefore, they pour juice into my cup for me. What is the ruling on my pouring beer into the other person's cup? Will I be considered as one who offers (alcohol)?

A: If the situation is as described, it is Haram (prohibited) for you to attend these parties and other gatherings with them. This is especially so if you are not able to denounce the evil action, as then you would be considered to participate with them in these evil gatherings or at least you keep quiet about them.

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Both of these are Haram. We ask Allah to keep us and you safe.

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The fourth question of Fatwa no. 9296

Q 4: I am a university student and I live in the same room with some other students. I do not have the right to move to another room so I have to stay with them. my roommates say that they have consumed beer. Is there any harm in sitting, eating and speaking with them despite what they do? Thanks.

A: If it is proved that they drink intoxicants, you have to leave the room as much as you can, if they do not accept your advice. If you are unable to leave the room, you have to avoid sitting, speaking and eating with them unless there is a necessity; otherwise, you will be committing a sin.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Second question of Fatwa no. 9354

Q 2: Is it permissible for me to go for picnics with my husband and children in places such as public gardens, museums, and exhibitions without the intermixing of men and women or missing the Salahs (Prayers)? It may be worthy to mention that I have to uncover my face in these places. Moreover, is it permissible for us to take our children to beaches for swimming despite the corruption and nakedness which are widespread in these places? How can we refute the saying that we make Haram (prohibited) to delight in the creatures of Allah bearing in mind that a person can not lower their gazes from looking at forbidden things in these places because of their large number?

A: It is not permissible to visit places where evil is widespread. We have to get along without Haram pleasures and make use only of Halal (lawful) means of enjoyment.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 9295

Q 1: People who are living in Egypt go to the city of Alexandria to spend the summer there where thousands of virtually naked women and men mix freely on beaches.

As a bearded man, I would like to ask if it is permissible for me to go there and sit by the sea or not?

A: If the situation is as described, it is not permissible for a Muslim to go to these places, for fear of Fitnah (temptation) unless he is one of those who are able and empowered to denounce the evil things that are taking place there. Moreover, he should be able to enjoin right and forbid evil.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The third and fourth questions of Fatwa no. 9347

Q 3: Is it permissible for a Muslim to eat with or talk to a Muslim who takes pills and drugs? What should the Muslim do if he is a neighbor?

A: If you are able to denounce the evil action and you hope that the person will respond, then sit with him in order to advise him not to do that evil action. Enjoin what is good, in the hope that Allah (Exalted be He) will bring about good through you. If they respond, then praise be to Allah, otherwise keep away from them.

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

My father and my uncle, my father's brother, never have good relations even though we live in one house. Both my father and my uncle are widowers. I always advise them not to fight, but sometimes my uncle picks on my father. How can I advise them knowing that my father offers Salah and Sawm (Fast) whereas my uncle offers Salah irregularly but he observes Sawm.

A: Advise your uncle to offer Salah regularly and explain to him that the Salah is the most important pillar of Islam after the Shahadatayn (Testimonies of Faith). Forsaking Salah is kufr (disbelief) and his fasting is not valid if he is not praying. His good deeds will not be accepted if he does not pray. Advise them both to be righteous and fear Allah (Exalted be He), and to maintain the ties of kinship and pay attention to the rights of relatives. Whoever cuts the ties of kinship, Allah will cut him off, and whoever takes care of the ties of kinship, Allah will take care of him. Read to both of them the verses of the Qur'an and the Hadiths of the Prophet (peace be upon him) which speak about that. Then, if your uncle responds positively, then praise be to Allah, otherwise you have to shun him.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Second and Third question of Fatwa no. 8148

Q 2: What should I do if there are things that contradict the instructions of the Prophet (peace be upon him)? Should I continue with those who do not want to change

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their minds despite the existence of clear proofs from Qur'an and Sunnah (whatever is reported from the Prophet)?

Q 3: what should I do if a group does not accept the Sunnah of the Messenger of Allah (peace be upon him); should I withdraw from them or remain with them?

A: You have to exert your effort to advise them to stop violating the instructions of the Messenger of Allah (peace be upon him) and call them with wisdom and fair preaching to follow the way of the Prophet (peace be upon him). You have also to warn them against Bid`ahs (innovations in religion) and sins. If they respond, then all praise be to Allah Alone. However, if they insist on not changing their minds even though you have explained the matter to them and exerted great effort in this regard, you should detach yourself from them. You should then co-operate with Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body) in Da`wah (calling) to the truth, supporting it with proofs from the Qur'an and Sunnah, and increasing the number of people who do the same.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 5666

Q 6: When a wedding is celebrated or a newborn baby is circumcised, the members of my family beat drums and utter trilling cries of joy. moreover, when there is a funeral, they wail and bewail in loud voices. Is it permissible to accompany them while they are committing these Bid`ah (innovation in religion)?

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A: It it is not permissible to go to a meeting where such abominable acts are taking place unless you are able to change these Bid`ahs through giving advice and guidance in a kindly manner. If you can do so, you may go for the sake of enjoining what is good and forbidding what is evil.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa No. (4321)

Q 1: I have close relationship with non-veiled female friends. Being close friends, we often meet and they affect me through their nonsense and idle talk. In fact, they waste their times going out to clubs and to the sea. However, they spend little time for the cause of Allah and His Messenger. When I talk to them about Allah and the Hadith of the Prophet (peace be upon him) they mock me calling me Mrs. Sheikh, which causes me to stop advising them. Am I wrong for doing so? What is the proper way of guiding them to the right path, bearing in mind that I cannot abandon them?

A: If the reality of your relation with your friends is as you mentioned, you should adhere to the Qur'an and the guidance of the Prophet (peace be upon him)

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doing your best in advising them, ordering them to do good and forbidding them from evil. You have to endure with patience any offense they give you and must not under pressure of being mocked abandon your duty towards them regarding ordering them to do good and forbidding them from doing evil. In fact, this is Allah's way with Da`ys (callers to Allah) and those called. Allah mentions this regarding Luqman advising his son: ﴿"O my son! Aqim-As-Salât (perform As-Salât), enjoin (on people) Al-Ma'rûf - (Islâmic Monotheism and all that is good), and forbid (people) from Al-Munkar (i.e. disbelief in the Oneness of Allâh, polytheism of all kinds and all that is evil and bad), and bear with patience whatever befalls you. Verily, these are some of the important commandments (ordered by Allâh with no exemption).﴾ ... In any case, if fulfilling your duty by advising them frequently does not find its way to their hearts or they persist in their falsehood, you should abandon them for fear that your faith or morals might be negatively affected and that this relationship might lead to undesired consequences. Moreover, you must be faithful to Allah in order that He helps you. Furthermore, do not think you will be lonely if you abandon them, for in fact, loneliness is better than evil friends. ﴿And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).﴾ ﴿And He will provide him from (sources) he never could imagine. And whosoever puts his trust in Allâh, then He will suffice him. Verily, Allâh will accomplish his purpose. Indeed Allâh has set a measure for all things.﴾

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Permanent Committee for Scholarly Research and Ifta

Fatwa No. (4323)

Q: First: I would like first of all that you advise me so I might learn from you, as the saying goes, "Knowledge should be taken from the mouths of men." I would like, for example, that you advise me as to how to strengthen my faith.

Second: I want to learn but there is a scarcity of books in Algeria except those in the possession of few Muslim brothers, may Allah reward them well for learning!

Third: I work as a mason. My coworkers' `Aqidah (creed) is weak and their idle talk is about nothing but obscenity.

Fourth: I have a friend who is of unsound `Aqidah and whose speech is always nothing but backbiting righteous faithful brothers. I feel sick for not being able to abandon him. I hope that you will give me a remedy for this problem.

A: First: We advise you to be diligent in reciting and listening to the Qur'an and to reflect on the meanings of what you recite and listen as much as possible. Moreover, if you do not understand something you read, you may consult knowledgeable people of your country. You are also advised to remember Allah reciting such utterances of Dhikr (Remembrance of Allah) as authentically reported from the Prophet (peace be upon him) such as saying: La ilaha illa Allah (there is no deity but Allah), Subhan Allah (Glory be to Allah), Al-Hamdulil-Lah (Praise be to Allah), Allahu Akbar (Allah is the greatest) and the like. To do so, you may consult such books as

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Al-Kalimul-Tayyib by Ibn Taymiyah, Al-Wabilul-Sayyib by Ibn Al-Qayyim, Riadul-Salihin, Al-Adhkarul-Nawawiyyah both by Al-Nawawy and the like. Dhikr increases faith and hearts find rest therein. Allah (Exalted be He) said: ﴾verily, in the remembrance of Allâh do hearts find rest.﴿ Furthermore, you have to be consistent in punctually performing Salah (Prayer), Sawm (Fast) and other pillars of Islam. Moreover, you should be hopeful of Allah's Mercy and rely on Allah in all your affairs. Allah (Exalted be He) stated: ﴾The believers are only those who, when Allâh is mentioned, feel a fear in their hearts and when His Verses (this Qur'ân) are recited unto them, they (i.e. the Verses) increase their Faith; and they put their trust in their Lord (Alone);﴿ ﴾Who perform As-Salât (Iqâmat-as-Salât) and spend out of that We have provided them.﴿ ﴾It is they who are the believers in truth. For them are grades of dignity with their Lord, and Forgiveness and a generous provision (Paradise).﴿ **Second:** Islamic books can be found in large numbers in all Muslim countries both in state-owned and indivdually-owned bookstores easily for those who search for them. You are advised to consult knowledgeable people in your country to know what books are appropriate for you to read, to borrow from public libraries, or to buy from commercial bookstores. You are also advised to ask scholars known for their comprehensive knowledge and sound `Aqidah. We also never mind answering your questions regarding

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issues relating to the sacred Shari`ah (Islamic law). We ask Allah to help us remain steadfast upon the truth. **Third and fourth:** You must only be in the company of good people and sit with the righteous that you may benefit from their knowledge and conduct which will help you in obeying Allah. Beware of bad company and sitting with evil persons for fear that they might affect your conduct negatively, weaken your determination to perform religious rites or fulfill family duties or defame you. In this regard, the Prophet (peace be upon him) advised his Ummah to sit with the righteous and warned them against sitting with evil ones giving the following similtude: (The similitude of good company and that of bad company is that of the owner of musk and of the one blowing bellows. As for the owner of musk, you would buy from, or he would offer you free of charge, or you would smell its pleasant odor. So far as one who blows the bellows is concerned, he would either burn your clothes or you shall have to smell its repugnant smell.) (Related by Al-Bukhari on the authority of Abu Musa (may Allah be pleased with him).)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul- `Aziz ibn `Abdullah ibn Baz

The fourth question of Fatwa No. (8008)

Q 4: My question consists of four controversial points:

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a- Much controversy arose around sitting with persistent sinners, eating with them, offering Salah (Prayer) with or being led by them and greeting them. What is the principle on this issue?

b- What is the Islamic ruling on drawing pictures and how do I refute those who adopt the permissibility of photographs?

c- What is the ruling on receiving a fee for teaching the Qur'an?

d- What is Dar-ul-Harb (enemy territory), a Muslim country and non-Muslim country?

e- How to put the doctrine of Al-Wala' wal-Bara' (loyalty and disassociation for Allah's Sake) into practice?

A: a- Sitting with persistent sinners in order to advise them, try to guide them to the truth with wisdom and fair preaching and argue with them in a way that is best is noble, for it represents fulfilling the duty of conveying the message of Islam. However, if they comply, it will be alright (praise be to Allah), but if they refuse and persist in committing sins, advisers will be free from accountability and must abandon them in order to be away from evil places. Allah (Exalted be He) stated: ﴿And when a community among them said: "Why do you preach to a people whom Allâh is about to destroy or to punish with a severe torment?" (The preachers) said: "In order to be free from guilt before your Lord (Allâh), and perhaps they may fear Allâh."﴾ ﴿So when they forgot the remindings that had been given to them, We rescued those who forbade evil, but We seized those who did wrong with a severe torment because they used to rebel against Allâh's Command (disobey Allâh).﴾

However, mixing with them and talking with them apart from enjoining them to do good and forbidding them from

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doing evil, merely as a way of passing time and being sociable with them, is prohibited and incurs Allah's wrath and curse. Allah (Exalted be He) stated: ﴿Those among the Children of Israel who disbelieved were cursed by the tongue of Dâwûd (David) and 'Isâ (Jesus), son of Maryam (Mary). That was because they disobeyed (Allâh and the Messengers) and were ever transgressing beyond bounds.﴾ ﴿They used not to forbid one another from Al-Munkar (wrong, evil-doing, sins, polytheism, disbelief) which they committed. Vile indeed was what they used to do.﴾ ﴿You see many of them taking the disbelievers as their Auliyâ' (protectors and helpers). Evil indeed is that which their ownselves have sent forward before them; for that (reason) Allâh's Wrath fell upon them, and in torment they will abide﴾ ﴿ And had they believed in Allâh, and in the Prophet (Muhammad صلى الله عليه وسلم) and in what has been revealed to him, never would they have taken them (the disbelievers) as Auliyâ' (protectors and helpers); but many of them are the Fâsiqûn (rebellious, disobedient to Allâh).﴾

The fourth question of Fatwa No. (10616)

Q 4: is it permissible to spend time sitting with those who do not perform Salah (Prayer)?

A: It is permissible to sit with them with the purpose of advising and guiding them to perform obligatory daily Salah in congregation. However, sitting with them to pass time and having fun talking to them is impermissible.

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The first question of Fatwa no. 7976

Q 1: I am a twenty-year-old youth and I am religiously committed - praise be to Allah (Exalted be He). However, my family, some of my neighbors and relatives make fun of me; they say that I am obsessed and reactionary. Moreover, i face some problems with my family because i shorten my garments and let my beard grow. What stance should i adopt? Should i abandon them, or mix with them? Please enlighten me. May Allah enlighten you!

A: We advise you to have Taqwa (fearing Allah as He should be feared) and continue to be committed to the religion. You should not abandon your family; rather, be patient and advise them with wisdom and good manners. This is the way to follow the Prophet's (peace be upon him) example and to receive the reward of Allah (Exalted be He).

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The seventh question of Fatwa no. 7911

Q 7: At confrontation with those who introduce Bid'ah (innovation in religion) and allegorically interpret and distort the Din (religion) of Islam, we notice that they spare no effort in fighting against the youth adhering to the Sunnah (whatever is reported from the Prophet). Should we keep away from them?

A: It is permissible for those whose Din is invulnerable, who have insight, are strong in the Din and in arguing for the Truth, to have patience and associate with them to call them to the Sunnah and the sound 'Aqidah (creed). However, anyone who fears that they may be influenced by them should not associate with them; instead, they should turn away from them.

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The tenth question of Fatwa no. 9253

Q 10: I have a young roommate who studies at one of the scientific institutions. he does not offer Salah (Prayer) at all. He does not accept my advice to him to offer Salah for fear of being accused of Riya' (showing-off). What should I do with him? Should I eat with him? What do you say to him? Please advise!

A: You should keep on advising him, explaining that his excuse of fearing to be accused of Riya' is one of Satan's insinuations. If he accepts the advice,

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this will be all right. If he insists on forsaking the congregational Salah in the Masjid (mosque), you should keep away from his company and shun the evil and its followers.

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The second question of Fatwa no. 1398

Q 2: is it permissible to befriend someone who does not perform Salah (Prayer)?

A: Scholars agreed that whoever intentionally abandons Salah and denies its obligation is a Kafir (disbeliever). Anyone who abandons prayer out of laziness and carelessness is also Kafir (disbeliever) according to the soundest opinions of scholars. Therefore, it is not permissible to be a companion of those who do not perform Prayer; rather they should be abandoned after indicating to them that abandoning Salah is Kufr (disbelief). This is necessary because perhaps they did not know the ruling. It has been authentically reported that the Messenger of Allah (peace be upon him) said: ﴾The covenant that distinguishes between us and them (the hypocrites) is Salah. Anyone who abandons it is a Kafir.﴿ He (peace be upon him) also said: ﴾Verily, between a person and Shirk (associating others with Allah in His Divinity or worship) and Kufr (disbelief) is the negligence of prayer.﴿ Related by Muslim in his Sahih (authentic) Book of Hadith. The ruling of both Hadiths includes anyone who does not perform Salah out of denying its obligation or because of carelessness.

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The third question of Fatwa no. 7790

Q 3: What is the ruling on the following issue: I am a bachelor and I live with some colleagues. they only perform Salah (Prayer) in front of people. What is the ruling on living with them in this case?

A: If the reality is as you have mentioned, you have to advise them, perhaps Allah (Exalted be He) will guide them to the Truth through you. If they do not accept your advice, it will not be permissible for you to sit or live with them lest you should be affected by them. Hence, you have to abandon them and supplicate to Allah (Exalted be He) to guide them to the Truth.

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The third question of Fatwa no. 7522

Q 3: Is it permissible for my wife to visit women who do not offer Salah (Prayer), bearing in mind that their husbands also do not pray and that perhaps they intermix with female visitors?

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A: If there is a benefit of your wife visiting these ladies, such as calling them to the Way of Allah (Exalted be He) and advising them to carry out the obligations of Islam and there is no Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) involved, like being intermixed with men, it is permissible for her to visit them. Otherwise, it is impermissible.

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The third question of Fatwa no. 5320

Q 3: A person shaves his beard and lets his sideburns and moustache grow. Another person lets his beard and moustache grow. What is your view on the person who does all these abominable acts and does not allow his family to wear the veil, and does not enjoin them to do good or forbid them to avoid evil? Is it permissible to abandon him? The person who shaves his beard and lets his sideburns grow does not allow his wife to wear the veil. If any person proposes to the relatives of the person who lets his beard and moustache grow, he makes them wear the veil. Should we accept his proposal? The family and relatives would harm any woman among them who wears the veil. We appreciate your guidance. May Allah reward you!

A: Whoever shaves his beard, lets his moustache grow and becomes negligent in his duties towards his family and relatives should be advised to stop that. He should be directed to do what is obligatory upon him

and he should be warned against the sins he commits. If he accepts the advice, that will be good; however, if he persists in neglecting his duties and in committing abominable acts, Allah (Exalted be He) makes it permissible to abandon him. Perhaps this will stop him.

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The first question of Fatwa no. 2677

Q 1: What stance should I take towards my parents, relatives, neighbors and colleagues who neglect some of the Islamic rituals or abandon them completely, knowing that I advise them? How should I deal with them?

A: In your question, you do not specify the rituals which they sometimes neglect or abandon completely. The ritual may be regarded as a basic principle, pillar or Sunnah in Islam. Your attitude towards them varies according to the level of significance of the rituals and according to the degree of relationship.

In all cases, if you are talking about your parents, you should continue advising and encouraging them to do the rituals they neglect or abandon and do so with wisdom and good instruction. You can follow the example of Ibrahim (Abraham, peace be upon him) when he called his father to Tawhid (monotheism). You may not obey them regarding anything that involves disobedience of Allah (Exalted be He), and you should treat them kindly in

the worldly life, as Allah (Exalted be He) says: ﴾But if they (both) strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not; but behave with them in the world kindly, and follow the path of him who turns to Me in repentance and in obedience.﴿ With regard to other people including your relatives, neighbors and colleagues, you can also advise them with wisdom and good instruction, and argue with them in a way that is best. If one of them responds to you, treat him like your brother in Islam. However, if anyone refuses, you should desert and not incline toward him when he abandons a basic principle, a pillar or one of the approved obligations in Islam. If the ritual he neglects or abandons is regarded as a Sunnah, you should not desert him; rather, cooperate with him and strive to guide him to do this ritual, as everyone except those whom Allah has protected may be in his place.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa no. 5315

Q 1: if a Muslim man sends a message to a Muslim woman in order to remind her of Allah, is this considered Khulwah (being alone with a member of the opposite sex)?

A: If the message exchanged has to do with remembering

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Allah, preaching, guiding to the path of the Al-Haqq (the Truth), or even some worldly permissible matters and the like, this is not considered Khulwah and it does not take its ruling of prohibition. However, if it is a love letter, that is Haram (prohibited), even if doing so is not the same as Khulwah. It has the same ruling as its effect might be more malicious and lead to Fitnah (trial).

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Third question of Fatwa no. 7904

Q 3: is it permissible for women to go to markets? It is worthy to mention that markets in Egypt involve excessive intermixing of men and women, are crowded, and there is a lot of obscene swearing.

A: If a woman is supported by a man or if he can do shopping for her, she is not permitted to go to these markets. Otherwise, she is conceded to do so for the necessity of obtaining her needs. However, she should be cautious of things that Allah (Exalted be He) prohibits.

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The first question of Fatwa no. 9693

Q 1: Many young girls correspond with boys. In their letters they write things that I would not dare to write or mention. This phenomenon is widespread in this society. Hence, we earnestly hope that you can do us the favor of writing a letter, supported by evidence, about how we should solve this problem. I have told many of them about how serious this matter is, but I cannot do much as I do not have deep knowledge, so I failed to convince them despite my repeated attempts.

A: One of the essential aims of Shari`ah (Islamic law) is to protect people's lineage and honor. For this reason, Allah (Exalted be He) has forbidden Zina (sexual intercourse outside marriage) and ordered that it be punished by whipping or stoning. Allah (Exalted be He) has also forbidden the means that may lead to Zina, such as a man being alone with a non-Mahram woman (not a spouse or an unmarriageable relative). Likewise, sinful looks, women traveling without a Mahram (spouse or unmarriageable relative) or going out of their homes wearing perfume and make-up, clothed yet naked, to attract young men and provoke their desires and tempt them away from their religion, are all forbidden acts. This also includes a man speaking to a woman in a deceitful manner, and her speaking to him

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in a soft voice so as to tempt him and provoke his desire, so that he will fall into her trap, whether this is done in person, over the phone, via correspondence or in some other means. For this reason, Allah (Exalted be He) forbade the wives of the Prophet (peace be upon him), who are chaste and pure, to make a display of themselves in the manner of the first Jahiliyyah (pre-Islamic time of ignorance), or to speak in soft voices so as to provoke the desire of those in whose hearts was a disease; and He commanded them to speak in a manner that was honorable. Allah (Exalted be He) says: ﴾O wives of the Prophet! You are not like any other women. If you keep your duty (to Allâh), then be not soft in speech, lest he in whose heart is a disease (of hypocrisy, or evil desire for adultery) should be moved with desire, but speak in an honourable manner.﴿ ﴾And stay in your houses, and do not display yourselves like that of the times of ignorance﴿

So Muslim youths must fear Allah (Exalted be He), protect their chastity, and lower their gaze. They should refrain from speaking or writing any obscene words of immoral romance or deceit. Muslim girls are obliged to do likewise; to remain chaste and not to go out wearing make-up; and clothed yet naked. It was reported that the Prophet (peace be upon him) said: ﴾There are two types of the denizens of Hellfire whom I have not seen yet: people with whips like the tails of cattle, with which they beat the people; and women who are clothed yet naked, swaying and causing others to sway (i.e. seduced and seducing), their heads looking like the humps of camels, tilted to one side. They will not enter Paradise or even smell its fragrance although its fragrance can be detected from such and such a distance.﴿ (Related by Ahmad in his Musnad and Muslim in his Sahih)

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If young men and women obey Allah (Exalted be He) and His Messenger, and rise above worldly matters, keeping away from sources of Fitnah (temptation) and suspicions, that will be better for them, purer for their hearts, and safer for their reputations and societies. Allah is the One sought for help.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The fourth question of Fatwa no. 6874

Q 4: how can we convince a woman who displays her charm to wear hijab (veil)? What is the ruling on her Salah (Prayer)? Is her Salah valid?

A: A Muslim woman who displays her charm could be convinced to wear Hijab by telling her that Islam enjoins her to wear the Hijab, cover herself, not to mix with strange men and not to soften her voice when speaking to them. It should be explained to her that there are benefits and advantages in wearing Hijab and that there are serious disadvantages in displaying her charm. Inviting a woman to wear Hijab should be done in a kind manner so that Allah (Exalted be He) may guide her to what is right.

Her Salah is valid as long as she covers all her body except for her face and hands.

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The first question of Fatwa no. 7657

Q 1: In our town, we have a Masjid (mosque) for Ahl-ul-Sunnah (those adhering to the Sunnah), another one for the Tijaniyyah (a Sufi order that stresses culture, education, and ritual practices by disciples), and another one for the Qadariyyah (a deviant sect that claims Allah has no power over His Creation and humans are independent of Him), as well as other Masjids that are known for superstitious practices. If we practice Da'wah (calling to Allah) in the Masjids of Ahl-ul-Sunnah, it will not be possible for us to reach these people, unless we go to their Masjids and offer Salah (Prayer) with them. We can then practice Da'wah in their Masjid, with the intention that if we do it in their Masjids some of them might accept it. Is it permissible for us to offer Salah with them for this purpose? What advice can you give me when I arrive in the town and what are the ways that I can use to confront these people?

A: When arriving in your town, you should adhere to Ahl-ul-Sunnah wal-Jama'ah (those adhering to the Sunnah and the Muslim main body), and populate their Masjids with 'Ibadah (worship), cooperate with them to study beneficial knowledge and to deliver lessons, Khutbahs (sermons), and exhortations, to guide people to the Truth and inform them about the way of the Salaf (righteous predecessors) in terms of the knowledge and practice. You can also attend the assemblies of the Tijaniyyah, the Qadariyyah, and other groups who introduce Bid'ah (innovations in religion), and go to their public gatherings, and invite them to the Qur'an and the Sunnah (whatever is reported from the Prophet) with wisdom and good exhortation, and argue against their Bid'ah in a way that is best.

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In the hope that Allah will guide them to the Right Path, but do not perform Salah behind them.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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a Muslim's attitude towards political parties

The fourth question of Fatwa no. 6290

Some Muslims take part in political parties. These parties follow either Russia or America. There are many such parties, such as the Progressive party, the Socialist party, the Independence party, the Liberal party, the Nationalist party, the Youth party, the Democratic party, and others which are all similar. What is the attitude of Islam towards these parties, and towards Muslims who take part in them? Is their Islam sound?

A: Whoever has an understanding of Islam, strong faith, Islamic integrity, farsightedness and eloquence, and is thus able to exert some influence on the direction of the party so that it will take an Islamic direction, may get

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involved in these parties or with the one which is most likely to be more receptive towards the truth. This should be done in the hope that Allah (Exalted be He) will benefit others through him and guide whomsoever He wills to give up deviant political trends and follow the just politics of Shari`ah (Islamic law). In this way, the Ummah (nation) will be brought together on the Straight Path. However, he should not follow their deviant principles.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

warning against Fasiqs (people flagrantly violating Islamic law) is not Namimah (tale-bearing)

Tenth question of Fatwa no. 18452

Q 10: Someone is known for their misbehavior and they publicly commit a major sin such as drinking alcohol. Thus, we are advised to keep away from that person and not to deal with him. Is this permissible?

A: Warning against Fasiqs and those who commit major sins is Wajib (obligatory).

If a Muslim fears that his brothers will be affected by the misbehavior of Fasiqs, they have to expose the latter so that no one is deceived by them. Moreover, advising Fasiqs and those who commit major sins is also Wajib for it may be that Allah (Exalted be He) guides them. The Prophet (peace be upon him) said: ﴿The Prophet (peace be upon him) said: 'Religion is based on advising one another', and repeated it three times. Upon this we said: 'For whom?' He replied: 'For Allah, His Book, His Messenger and for the leaders and the general Muslims'.﴾ (Related by Muslim from the Hadith of Tamim ibn Aws Al-Dary, may Allah be pleased with him).

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Book of Sales

(Part No. 13; Page No. 6)

Sale Contract

The first and second questions of Fatwa no. 11170

Q1 and 2: I own a car showroom and I deal in used cars. Some people trade in used cars and I buy used cars. Sometimes, when concluding a contract, we write the name of the seller and all the related information and he signs the contract but we leave the name of the buyer unsigned for a long time till a buyer comes to purchase the car. Then, we write his name in the space of the buyer. Is this practice permissible? Is the contract valid? The reason why we do this is that if we buy a car, it stays in the showroom till a buyer comes to purchase it. Then, when a buyer purchases it, we conclude a contract with his name on it. Another reason is if I sign the contract as the first purchaser, I will have to pay money to transfer the possession of the car to the second purchaser.

I have many cars which I sell through installments for people who want to buy them. After the buyer purchases the car from me, they sell it without transferring its possession to themselves. Is this permissible - as I mentioned above? I appreciate your Fatwa. May Allah reward you best!

A 1 and 2: It is obligatory to mention both parties; the seller

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and the purchaser in the contract of sale to confirm the legal commitment. However, mentioning one party upon concluding the contract and leaving the other party's name unsigned till the car is sold to a second buyer may be harmful. Therefore, it is not permissible to do so.

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What are the principles of the Islamic economy?

The sixth question of Fatwa no. 17627

Q 6: what are the principles of the Islamic economy?

A: The Islamic economy depends on Shar`y (Islamically lawful) trade through investing money in ways that Allah (Exalted be He) made Halal (Lawful) according to the regulations of Shar`y dealings and transactions. This is based on the basic principle of permissibility as far as transactions are concerned, and abstaining from all that Allah (Exalted be He) prohibited, such as Riba (usury/interest). Allah (Exalted be He) says: ﴾whereas Allâh has permitted trading and forbidden Ribâ (usury).﴿ and He (Exalted be He) said: ﴾Then when the (Jumu'ah) Salât (prayer) is ended, you may disperse through the land, and seek the Bounty of Allâh (by working, etc.), and remember Allâh much: that you may be successful.﴿

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The first question of Fatwa no. 19637

Q 1: Is it permissible to make oaths while buying and selling if one is truthful?

A: Making oaths in buying and selling is Makruh (reprehensible) in general, whether one is truthful or not. If a person lies in his oath then it is makruh in the sense of being haram (forbidden); the sin is greater and the punishment is more severe because it is a false oath. Even if it is a means of selling the product, it erases the blessings of the sale and profit. This is indicated by the Hadith narrated by Abu Hurayrah (may Allah be pleased with him) who said: I heard the Messenger of Allah (peace be upon him) saying: ﴾An oath may sell the product but erase the blessing.﴿ Related by Al-Bukhari and Muslim in their Sahihs (authentic) Books of Hadith.

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This version was narrated by Al-Bukhari. See Fath Al-Baari, Vol. 4, p.315. It was narrated also on the authority of Abu Dharr (may Allah be pleased with him) that the Prophet (peace be upon him) said: ﴾there are three to whom Allah will neither speak on the Day of Resurrection nor will look at them nor purify them (of their sins), and they will be severely tormented. When he repeated this (statement) thrice, Abu Dharr (May Allah be pleased with him) said: Abu Dharr said: They are doomed and destroyed! (But) who are they, O Messenger of Allah (peace be upon him)?' He said: One whose lower garment trails, one who boasts of kindness shown to another; and one who promotes sale of his business by making false oaths.﴿ Related by Muslim in his Sahih, Vol.1, p.102. A similar report was narrated by Imam Ahmad in his Musnad.

However, if the oath in buying and selling is truthful, then it is makruh in the sense of being discouraged, for it means that he is promoting his product and encouraging the buyer to buy it by means of swearing an oath repeatedly while Allah (Exalted be He) says: ﴾Verily, those who purchase a small gain at the cost of Allâh's Covenant and their oaths, they shall have no portion in the Hereafter (Paradise). Neither will Allâh speak to them, nor look at them on the Day of Resurrection, nor will He purify them, and they shall have a painful torment.﴿ Due to the general meaning of the saying of Allah (Exalted be He): ﴾And protect your oaths (i.e. do not swear much).﴿ and: ﴾And make not Allâh's (Name) an excuse in your oaths against your doing good and acting piously﴿

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also because of the general meaning of the Hadith narrated by Abu Qatadah Al-Ansary Al-Sulamy who said that he heard the Messenger of Allah (peace be upon him) saying: ﴾Beware of swearing too much when selling, for it sells (the product) then it erases (the blessing).﴿ Related by Muslim in his Sahih, Ahmad in his Musnad, Al-Nisa'iy, Ibn Majah and Abu Dawud.

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The twenty seventh question of Fatwa no. 19637

Q 27: A person says: "This item costs me such and such," when in fact it costs him less. He only says this because he wants to increase his profits. There are some people who swear by Allah that this is the price they paid. What is the ruling on that?

A: If a person buys a product and offers it for sale, and says, "It costs me such and such" but he is lying; saying that he paid more for it than he really did, then he is doing something that is Haram (prohibited) and he is definitely committing a sin. He risks losing the barakah (blessing)

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of his sale. If he swears by Allah (Exalted be He) to that effect, then his sin is even greater and the punishment will be even more severe. He is included in the warning mentioned in the Hadith narrated by Muslim in his Sahih on the authority of Abu Dhar (may Allah be pleased with him) from the Prophet (peace be upon him) that he said: ﴿"Three persons whom Allah shall neither look at on the Day of Resurrection, nor purify, and they shall have a painful torment." We said "Who are they, O Messenger of Allah? For they have failed and lost." He said, "He who reminds (the people) of what he gives; he who lets his izar (lower garment) hang below his heels (out of pride); and he who sells his merchandise by false swearing."﴾ Al-Tirmidhy said, this is a Hasan (good) sahih Hadith. According to another narration, "by evil oaths." In addition, what is narrated by Al-Bukhari, Muslim, and others that Abu Hurayrah (May Allah be pleased with him) said: " I heard the Messenger of Allah (peace be upon him) say: ﴿'Swearing an oath may sell a product but it destroys the barakah.'﴾

Likewise, it is narrated by Al-Bukhari in his Sahih (vol. 4, p. 316) on the authority of `Abdullah ibn Abu Awfa (may Allah be pleased with him) that a man offered him an item for sale in the market and he swore falsely by Allah that someone else had already made him an offer. He did so in order to get a Muslim to buy it. Then, the Ayah (Qur'anic verse) was revealed: ﴿Verily, those who purchase a small gain at the cost of Allâh's Covenant and their oaths, they shall have no portion in the Hereafter (Paradise). Neither will Allâh speak to them, nor look at them on the Day of Resurrection, nor will He purify them, and they shall have a painful torment.﴾

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Moreover, it is narrated by Al-Bukhari and Muslim in their Sahihs on the authority of Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said: ﴿"Three persons whom Allah shall neither speak to, nor look at, or purify, and they shall have a painful torment: a man who has spare water on a way but he withholds it from the wayfarer. A man who swears allegiance to a man, only swearing allegiance to him for the sake of a worldly gain; if he gives him what he wants, he fulfills his obligation towards him, otherwise he does not fulfill it. And a man who bargains with another man over a commodity after the 'Asr (Afternoon Prayer) and makes an oath by Allah (falsely) that he has been offered such-and-such price for it and he (the buyer believes him and) buys it."﴾

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Hadith of entering markets

First question of Fatwa no. 16103

Q 1: I heard from some brothers that the Hadith which is narrated regarding entering markets is Da`if (a Hadith that fails to reach the status of Hasan, due to a weakness in the chain of narration or one of the narrators); is this correct?

A: Yes, the Hadith of entering markets is Da`if and its wording is: On the authority of `Umar ibn Al-Khattab (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said: «Whoever enters a market and says: 'La Ilaha Illa Allah, Wahdahu La Sharika lah, Lah-ul-Mulku Wa Lah-ul-Hamd, Yuhyi Wa Yumit, Wa Huwa Hayyun La Yamut, Biyadihi-l-Khayr, Wa Huwa `Ala Kulli Shay'in Qadir' i.e. 'There is nothing worthy of worship except Allah, alone without partner, to Him belongs dominion and praise, He causes life and death and He is the Living and does not die. In His Hand is all good, and He is All-Powerful over all things', Allah will write for them a million good deeds and erase a million bad deeds and raise them a million levels."» which can not be authentically reported to the Prophet (peace be upon him). (Related by Al-Hakim in his book Al-Mustadrak and some other Hadith compilers). However, a group of Hafizhs (scholars who are well-versed in Hadith and its sciences) like Ibn Al-Qayyim as narrated from him by Al-`Ajluny in his book Kashf Al-Khafa' said that the Hadith in question is Ma`lul (a Hadith that appears to be sound, but thorough research reveals a disparaging factor in the chain of narrators or the text). This is because its Sanad (chain of narrators) contains `Amr ibn Dinar the Mawla (freed slave) of the family of Al-Zubayr who is a Da`if (weak) narrator. Moreover, the Matn (text) of the Hadith is unacceptable by Islamic law and Muslims of sound intellect.

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The third question of Fatwa no. 18623

Q 3: I read a Hadith that explains the great reward for a Muslim who says the Du`a` (Supplication) of the Souq (market) before entering it. Is this applicable to the market which is set up for a week then ends, or the group of permanent shops which collectively forms a large market? I hope that you give me a Shar`y (Islamically lawful) definition of the word "Souq".

A: Souq (plural Aswaq) is literally a place where there is public gathering held for buying and selling merchandise and goods are offered for sale. It could be referred to as either a feminine or masculine word." People made tasawuk, if they sell or buy items. It is called souq "meaning, drive, bring about, and so on, for the merchandize are brought to it and offered for sale. Allah (Exalted be He) says in His Book: ﴾but verily, they ate food and walked in the markets.﴿

the Du`a` on entering the market is narrated on the authority of `Amr ibn Dinar the Mawla (freed slave) of the family of Al-Zubayr from Salim ibn `Abdullah ibn `Umar from his father from his father that the Messenger of Allah (peace be upon him) said: ﴾"Whoever enters a market and says: 'There is nothing worthy of worship except Allah, alone without partner, to Him belongs dominion and praise. He causes life and death and He is the Living and does not die. In His Hand is all the good, and He is All-Powerful over all things', Allah (may He be Exalted) will write for him or her a million good deeds, erase a million bad deeds and build a house for him in Paradise".﴿

This Hadith is Da`if (weak). It was narrated by Al-Hakim in Al-Mustadrak and other books. Some scholars of Hadith considered it to be Da`if, including Ibn Al-Qayyim. It was also narrated from him by Al-`Ajluny in Kashf Al-Khafa'. It is considered to be Da`if because its Sanad (chain of narrators) has `Amr ibn Dinar, the Mawla of the family of Al-Zubayr, and he is a Da`if narrator. Moreover, its matn (text of a Hadith) is somehow unacceptable.

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selling an object to one's children

The first question of Fatwa no. 4153

Q 1: Is it permissible for a man to sell some of his property to his children, given that some of them can afford it while others are penniless and cannot afford anything?

A: It is permissible for a man to sell some of his property to his children if they can afford it. He should deal with them as if they are strangers, and not prefer any of them over the others.

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Woman as a trader

The fifth question of Fatwa no. 2761

Q 5: what is the ruling on a woman who works as a trader in her country or abroad?

A: The basic principle is that it is permissible for men and women to trade and make money while traveling or while inside their country because of the general meaning of the saying of Allah (Glorified be He): ﴾whereas Allâh has permitted trading and forbidden Ribâ (usury).﴿ ﴾When the Prophet (peace be upon him) was asked what type of earnings is the best, he answered: The work done by a man's own hand, and every good sale.﴿ Moreover, it was authentically established that women in the very beginning of Islam used to buy and sell in a modest manner while avoiding showing their adornment. However, if the woman's work as a trader leads her to commit forbidden acts such as displaying her charms, then it is impermissible for her to take part in this work.

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Among the acts that are prohibited by Allah (Exalted be He) are showing her adornments including uncovering her face, traveling without a Mahram (spouse or unmarriageable relative), or mixing with Ajanib (men lawful for the woman to marry) in a way that causes Fitnah (temptation). In such a case, it is obligatory to prevent her from this work which is regarded as Mubah (permissible), but involves Haram (forbidden).

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Fatwa no. 3880

Q: My wife wants to engage in trade in the market which is held on Thursday while wearing modest clothes. She asked me to write to Shaykh Ibn Baz to ask him whether she could engage in trade every Thursday or not. Please advise, may Allah protect Your Eminence.

A: It is permissible for her to go to the market to buy and sell if she has to, provided that she wears modest clothes that covers all her body, and she does not mix with men in a suspicious way. If she does not have to do this, it is better for her not to do it.

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buying from non-Muslims when Muslim traders are present

The third question of Fatwa no. 3323

Q 3: What is the ruling on Muslims who abandon cooperation with one another by their dislike of buying from Muslim traders and preferring instead the stores owned by Kafirs (disbelievers), is this Halal (lawful) or Haram (prohibited)?

A: The basic principle is that it is permissible for Muslims to buy whatever they need of the things that Allah has permitted whether from a Muslim or a Kafir. The Prophet (peace be upon him) bought from the Jews. But if a Muslim refrains from buying from fellow Muslims for no good reason - such as due to cheating, high prices, or having low quality products - and they would rather buy from a Kafir, and they prefer them, with no reason, this is Haram, because it implies their aligning themselves with the Kafirs, approving of them and liking them. On the other hand, they will be causing losses to Muslim traders, a recession in their trade, and non-marketability of their products if Muslims take that as a habit. But if there are reasons behind refraining to buy, such as those mentioned previously, then they should advise their Muslim trading brothers to remedy these faults that cause them to turn away from dealing with them. If they accept the advice, Al-Hamdu li-Allah (All praise be to Allah), otherwise it is permissible to turn to other traders, even if they are Kafirs, as long as they exchange benefits properly and are honest in their transactions.

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Fatwa No. (5120)

Q: To proceed, the Ummah Magazine issued in Doha (Qatar) in its issue of the month of Sha`ban 1402 A.H. (June 1982) published a fatwa on financial transactions held in foreign countries and in Dar-ul-Harb (non-believers country) stating: "Imam Abu Hanifah is of the view that it is permissible to deal in usurious transactions with non-Muslims in Dar-ul-Harb and that all contracts and transactions bringing benefit to Muslims is valid so long as they are based on mutual consent and contains no cheating or infidelity." In fact, if the fatwa is sound, it will be beneficial to some Muslims residing in France. This is because monetary dues and loans we receive from the Muslim World League in Makkah as well as gifts we receive from Islamic Solidarity Fund and from some Muslim countries remain in banks for a month before they can be drawn. Thus, it is only the bank we deal with who makes use of accumulated interests. If the fatwa is sound, we can make use of such interests in Darul-Harb which we may at least give to the poor and the needy and to no one else. Allah is the Knower of intentions.

A: First: contracts of financial transactions and exchanging benefits between us and disbelievers are valid so long as they meet Islamic contract requirements. **Second:**

Dealing in usurious Muslim-to-Muslim or Muslim-to-disbeliever transactions is absolutely prohibited be they disbelievers, Harbis (inhabitants of Darul-Harb) or non-Harbis.

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The third question of Fatwa No. (15901)

Q 3: Is it permissible for a Muslim to sell pants and underwear to non-Muslim women?

A: A Muslim may sell clothing to both male and female disbelievers provided that it is modest, does not have images of crosses and is not made of silk if for men. This is because the basic principle regarding sale transactions is permissibility, unless there is evidence of impermissibility. This is regardless of whether the purchaser is a Muslim or otherwise.

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Fatwa No. (2051)

Q: there is a merchant who imports spices

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and building materials. He does not import such consumer goods as rice, corns, sugar, flour or cloth and does not deal at all in religiously prohibited goods.

These commodities are quite profitable. Some items have no profit margin, others have some loss while others make a good profit margin. In addition, there are damaged goods that are not of the least benefit. There are still other goods that sit for four quaters because there is no market for them. However, with the help of Allah, we pay Zakah (obligatory charity) due on goods every year. Moreover, all our sale contracts are based on mutual consent between the seller and the purchaser in cash. We do not use deception or false oaths to market goods, praise be to Allah. Furthermore, the questioner has to pay annually shop expenses of about 30,000 riyals. What is your opinion? Please, I want a detailed answer and fatwa, may Allah reward you! Is my gaining profits as such permissible? Or, is the questioner sinful?

A: If the reality is as you mentioned, your profits are lawfully gained and you are not sinful, In Sha'a-Allah (if Allah wills).

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The first question of Fatwa no. 11473

Q 1: We are an Islamic organization in France.

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We rented a place which we divided into a number of rooms: one for Salah (Prayer), one for educational purposes, one for cooking and one for the residence of the Imam (leader of congregational Prayer).

Is it permissible to sell Islamic books and tapes in the teaching room, given that all the rooms have one entrance? There is no Islamic library in the town which sells such items, and people, especially the youth, are in dire need of these items to learn their religion.

A: It is permissible to buy and sell in the teaching room, because it is not a Masjid (mosque), so it does not take the same ruling as a Masjid.

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what should be done with excess samples taken for the quality assurance of imported goods

Fatwa no. 9782

Q:

First, different samples of cheese, juice, nuts, meat, perfumes, milk and other goods are brought to the laboratory

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in large packets. Some samples are more than the amount needed for quality assurance, such as a juice packet which contains thirty cans, while the sample needed for quality assurance is only five cans. A mineral water package also contains ten bottles, while the sample needed is only five bottles. What is the opinion of Your Eminence on the rest of these samples? Is it permissible for the person who performs the analysis to take them or give them to needy people? These samples can be returned to the Customs. However, most of the traders do not come to ask about them, whether they are cheap or expensive.

Second, there are some samples which are too large, such as a tin of cheese, olives or pickles, which might reach sixteen kilograms, while the sample needed is only 200 grams. What do you think, Your Eminence, of making use of the rest of the sample after the quality assurance? Given that being opened, it is legally forbidden for the wholesaler to buy it, and keeping them in the laboratory or the Customs until they are tested might lead to their expiration. In addition, many traders do not come to ask about the rest of these samples.

Third, some samples, such as meat, cakes and ice cream are brought to the laboratory frozen. After testing them, they are returned to Customs while they are still useable. However, there are no fridges in the Customs to keep these samples fresh, which leads to their expiration due to the delay of the traders in taking them,

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even for a few hours, or not coming at all. What is your opinion on such samples? Can we make use of them instead of sending them to Customs?

Fourth, there are some samples which are extracted from large packets, such as nuts (i.e. pistachio, pine and others). The sample required for analysis is less than the amount which is brought to the laboratory. What is the opinion of Your Eminence on making use of these extra samples? Given that the remaining samples might be neglected in the Customs for one of the previously mentioned reasons, and expire.

Fifth, there are samples that are brought to the laboratory by the municipal council, which are taken from groceries and factories in the kingdom to be tested. The officials who bring the samples never return to ask about the rest of the samples, which leads to

their expiration after they stay in the laboratory.

What is the opinion of Your Eminence on making use of these samples, whether by taking them or giving them to needy people? Please advise, may Allah bless you and reward you.

Note:

1- It is impossible to know in advance the exact volume of the sample needed for analysis, because some of the tests require a big sample while others require a small sample.

2- The traders, the owners of the groceries and the owners of factories from whom the samples are brought are unknown to the person who tests the samples.

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A: First, when the officials perform quality assurance tests, they should ask for samples that are sufficient for the test, not more.

Second, in case some of the sample submitted is enough for the test, the rest should be returned to its owner, by taking their address and fixing a date for returning the extra sample, and finding the person responsible for this to be contacted.

Third, if the owners of the sample or their deputies do not come to take it, and it is feared that it might be ruined, it should be sold and its money brought to the national treasury.

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Fatwa no. 13367

Q: Some people entrusted me with deposits and trusts to use in transactions of buying and selling. The monthly installments of cars put under purchase sale are paid to me and the partners allow me to use them for my interest, thus, I buy new cars and sell them for profit.

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When the price of the cars is paid, I give the partners their due capital and the profits that were gained in full without any decrease. If they want me to invest their money for another three years, it would go through the same circle as mentioned above. I would like to know what is lawful and prohibited in this regard? Should I or my partner pay the Zakah (obligatory charity) on such deposits knowing that there is no authorization whatsoever between us?

A: First, it is preferable to invest the installments of those people who entrusted you with their deposits for their benefit, and you are rewarded for your effort to invest money for those who do not know trade transactions. However, if they allowed you to benefit from the installments until the end of the credit, there is nothing wrong with that.

Second, the owners should pay the due Zakah on the entire sums of cars sold on a yearly basis or they may entrust you with paying Zakah on their behalf. Thus, you should give it to those who deserve it. You will be rewarded as long as you do a good job and have a good intention.

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Sale of financial rights

The second question of Fatwa no. 10808

Q 2: is it permissible to sell a financial right; that is for example, a bond or a license for the purchase of building materials from governmental warehouses. A person who owns a license and does not need it, sells it to a trader who in turn offers it for sale to other people for a new price. Is this lawful?

A: It is not permissible to sell a bond or a license of the purchase of building materials for a trader who sells it to other people.

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Kinds of lawful transactions

The third question of Fatwa no. 17881

Q 3: Could you please tell us about ten lawful materials in which one may trade?

A: It is permissible to trade in all materials that are free from unlawful mixtures.

(Part No. 13; Page No. 28)

This is based on the saying of Allah (Exalted be He): ﴿whereas Allâh has permitted trading﴾ Anything that contains unlawful materials is also unlawful according to the saying of the Prophet (peace be upon him): ﴿If Allah forbids something (to be consumed), He, with greater reason, forbids its price (selling it).﴾ Some of the lawful things to deal in include the meat of camels, cows, sheep, birds that are lawful to eat, pigeons and chickens if they are slaughtered according to the Shari`ah. Other lawful materials include metal, copper, gold, silver, wood, grains, fruit and clothing. There are certainly more than ten lawful things to deal in. Really, there are much more than that.

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(Part No. 13; Page No. 29)

Conditions of Sale

(Part No. 13; Page No. 30)

Condition of mutual consent in sales

Fourth question of Fatwa no. 8859

Q 4: Is it permissible to contract a sale in the absence of mutual consent?

A: It is not permissible to contract a sale in the absence of mutual consent. Allah (Exalted be He) says: ﴾O you who believe! Eat not up your property among yourselves unjustly except it be a trade amongst you, by mutual consent.﴿ An exception to this is when a sale is contracted correctly as in the case of the court selling items which are mortgaged.

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Selling prohibited items

Fatwa no. 8234

Q: My father works in Iraq and he sends us our expenditure along with boxes of razor blades to sell

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and we use the money for our expenses, because this is better as far as banknote exchange is concerned. However, I feel doubtful concerning the permissibility of doing this, as these razor blades are often used to shave beards, and rarely for shaving mustaches and pubic hair. Thus, I feel doubtful, whether it is Halal (Lawful) or Haram (prohibited). Should I sell them or not? What should we do with their value? If my family insists on selling them, so what should I do?

A: It is not Haram if you to sell them and benefit from their price, but they are Haram for the one who intends to use them for a unlawful purpose.

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The first and second questions of Fatwa no. 4947

Q: What is the ruling on selling tobacco (cigarettes) that is sold through permission from a tobacco company?

A: Smoking is forbidden. Moreover, planting and selling tobacco is also prohibited because of the great harm it causes. It was mentioned in the Hadith: ("There should be neither harming nor reciprocating harm.") Moreover, it is one of the filthy things. Allah (Exalted be He) said in describing his Prophet Muhammad (peace be upon him):

(Part No. 13; Page No. 32)

(he allows them as lawful At-Tayyibât (i.e. all good and lawful as regards things, deeds, beliefs, persons, foods), and prohibits them as unlawful Al-Khabâ’ith (i.e. all evil and unlawful as regards things, deeds, beliefs, persons and foods)) Allah (Exalted be He) also says: (They ask you (O Muhammad صلى الله عليه وسلم) what is lawful for them (as food). Say: "Lawful unto you are At-Tayyibât [all kind of Halâl (lawful-good) foods which Allâh has made lawful (meat of slaughtered eatable animals, milk products, fats, vegetables and fruits)].)

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Q 2: What is the ruling on whoever trades in women's Haram (prohibited) clothing?

A: The only garments of women that are considered Haram (prohibited) are those that involve likening women to men or disbelieving women and those that contain pictures for beings with souls. Women are permitted to wear all other garments in front of their husbands but it is Haram for them to wear some garments in front of men who are not either their husbands or Mahrams (unmarriageable relatives) such as short clothes which show the legs, and garments that show the hair, neck, face, and so on.

Consequently, if garments are Haram for some women in some cases but Halal (lawful) in others, merchants are permitted to trade in them and women should use them in the Halal way. On the other hand, if garments are Haram for women in all cases; merchants are not permitted to trade in them and women are not allowed to wear them.

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The first question of Fatwa no. 14215

Q 1: I have a store in which I sell perfumes, watches, make-up, creams, hair-dryers and ready-made women's clothing which are long and not tight-fitting. My question now is: Are any of these items haram (forbidden) and should I stop selling them, or can I carry on with my business?

A: There is nothing to indicate that the items you have mentioned are haram. This is so as long as that does not lead to any forbidden actions such as flirting or joking with women and so on.

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Fatwa no. 12660

We have made an offer to the public on the sale of fuel. It is as follows: The person pays 200 Riyals and gets a fuel coupon that is worth 210 Riyals and also gets a free car wash. It should be noted that they have to pay the 200 Riyals in advance

in order to get the fuel coupons. We hope that your Eminence will explain to us the legal ruling on this offer. Is it lawful? May Allah reward you best!

A: If the reality is as you have mentioned, then it is permissible to sell fuel coupons and a free car wash with the value mentioned. The offer here is for selling an amount of petrol and a free car wash which is stated in the coupon. Therefore, it is not a Gharar sale (uncertain sale), or Riba (usury/interest) or Jahalah sale (sale with lack of knowledge).

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The second question of Fatwa no. 18248

Q 2: My brother trades in sparrows; is this permissible?

A: Selling sparrows is permissible, as they have not been exempted from the general ruling of permissibility of selling.

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Fatwa no. 18688

Q: I have a plantation of palm trees on my farm and their branches grow

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with seeds in clusters known by people of the south as "seminal clusters." The cluster contains a farinaceous substance and can fertilize more than 3 palm trees. Is it permissible for me to sell date-palm seminal clusters to people who grow such trees so that they can fertilize their own, knowing that I do not sell the trees themselves; rather, the pollen or raceme of fertilization? Kindly give us your Fatwa on the permissibility of that.

A: There is no impediment to sell the seminal cluster of the palm-trees, because of its benefit. Allah (Exalted be He) said: ﴾whereas Allâh has permitted trading﴿ However, it is forbidden to sell the semen of an animal.

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Fatwa no. 5350

Q: Recently, the phenomenon of selling stuffed animals and birds became widespread. Therefore, we request your Eminence, after reviewing this issue, to provide me with a Fatwa on the ruling of owning stuffed animals and birds. What is the ruling of selling such stuffed animals and birds? Is there a difference between the animals, which are prohibited to own while they are alive and those allowed to be owned after being stuffed? What should one do with regard to this phenomenon?

A: Owning stuffed birds and animals whether they are prohibited or not to own them alive is a waste of money, extravagance and misuse of money in stuffing such animals and birds. Allah prohibited extravagance and the Prophet (peace and blessings of Allah be upon him) also prohibited the waste of money. Owning such stuffed birds and animals is a means of having pictures of the living creatures. Hanging and setting up such stuffed animals and birds is unlawful, and therefore, it is not lawful to sell them or own them. Furthermore, it is the duty of the Muhtasib (an officer who undertakes the duty of Hisbah i.e. regulation of economic, commercial, and public matters) to explain to people that it is prohibited to own such stuffed animals and birds and he should stop the phenomenon of trading in them in stores.

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Selling dogs

The first question of Fatwa no. 6554

Q: what is the ruling on trading in guard dogs that have special characteristics?

A: It is not permissible to sell dogs, and their price is not halal (lawful), whether they are guard dogs, hunting dogs or any other kind. It was narrated on the authority of Abu Mas`ud `Uqbah ibn `Amr (may Allah be pleased with him) that he said: ﴾The Messenger of Allah (peace be upon him) forbade charging a price for selling a dog, the earnings of a prostitute and the payment offered to a soothsayer.﴿

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Agreed upon by Imams Al-Bukhari and Muslim.

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Selling monkeys

Fatwa no. 18564

Q: I would like to work in the field of trading in tame animals such as cats and birds. One of these animals is monkeys that are trained and used for the sake of amusement and attracting customers to shops. Moreover, these kinds of animals are used for amusement and attracting customers in order to increase sales. But these animals are very expensive.

(Part No. 13; Page No. 38)

Some people told me that trading in monkeys is prohibited as they are a sign for Allah's wrath and punishment. Moreover, using them for these purposes changes their nature as well as it being a waste of money. I would like you to guide me to the truth in this regard. May Allah reward you well!

A: Selling cats, monkeys, dogs and other beasts with canine teeth is prohibited. The Prophet (peace be upon him) forbade selling them and warned against that. It is also a waste of wealth. The Prophet (peace be upon him) also forbade that.

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Fatwa no. 18807

Q: I would like to ask your Eminence about the ruling on trading in and possessing animals and birds for the purpose of having a hobby or for decorative purposes. These include for example: 1- Decorative birds such as parrots and other colorful birds 2- Reptiles such as snakes and lizards 3- Predators such as wolves, lions, foxes, and so on.

These animals and birds are possessed either for their beauty or for their fur.

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It should be noted that they are very expensive and will be kept behind bars, but dealing in them is very profitable.

A: First, selling decorative birds like parrots, colorful birds and nightingales for their voices is permissible because looking at and listening to them is permissible. There is no text in the Shari`ah which forbids selling or possessing them; at the same time, there are texts which may be understood to mean that it is permissible to keep them in cages, as long as they are fed and watered and given all the care that is needed. Among these texts is the Hadith narrated by Al-Bukhari on the authority of Anas who said: ﴾The Prophet (peace be upon him) was the best of people in attitude. I had a brother called Abu `Umayr who had just been weaned, I think. When he (peace be upon him) came, he would say, 'O Abu `Umayr what happened to the nughayr?' – a nughar [young sparrow or small bird] with which he used to play...﴿ Al-Hafez Ibn Hajar said in his commentary Fath al-Bary, when enumerating the things that we learn from this Hadith: "... it is permissible for children to play with birds; it is permissible for parents to allow their children to play with things with which it is permissible to play; it is permissible to spend money on permissible things to entertain children; it is permissible to keep a bird in a cage and it is permissible to clip a birds' wings – for one of these matters must have been the case with Abu `Umayr, and whichever one it was, the other is also implied in the ruling. There is also the Hadith narrated by Abu Hurayrah (may Allah be pleased with him) in which the Messenger of Allah (peace be upon him) said: ﴾A woman entered Hell because of a cat which she detained but she did not give it food or water, and she did not let it free so that it could eat of the vermin of the earth.﴿

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If this is permissible in the case of cats, then it is also permissible in the case of birds and the like. Some scholars saw that it is makruh (reprehensible) to keep them in cages. Others saw that this is not permissible because people do not need to listen to their voices and look at them. This is an unnecessary luxury and soft living, and it is also foolishness because it means that one is enjoying the voice of a creature that is calling out longing to be allowed to fly and grieving that it cannot fly freely in the open air. This view was stated in Al-Furu`, its Footnotes (4/9) and Al-Insaf (4/275) by Al-Marudy. **Second,** among the conditions of valid sales is that the sold object should be something which is permissible to use and benefit from, even if there is no necessity as such. There is no benefit in snakes, which are indeed harmful, so it is not permissible to buy or sell them. The same applies to lizards – there is no benefit in them, so it is not permissible to sell or buy them. **Third,** it is not permissible to sell predators such as wolves, lions, foxes or any other fanged carnivore, because the Prophet (peace be upon him) forbade that, and because it is a waste of money, which was also forbidden by the Prophet (peace be upon him).

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The first question of Fatwa no. 5436

Q 1: my father's earnings are ill-gotten. He wants to build up a trade for me based on this illicit money. Is it permissible for me to purify my trade from ill-gotten money through its profits? It is worth mentioning that I have only accomplished the preparatory stage and I did not want to learn any profession.

A: First, Allah (Glorified be He) legislates for Muslims to deal with each other through lawful contracts such as, sale contracts, Ijarah (a lease for a lawful identified use or a hiring agreement), Salam sale (sale with advance payment), partnership, and so on, as this is for the people's interest. **Second,** Allah (Exalted be He) has prohibited some kinds of contracts because of the harmful effects they contain, such as, usury contracts and commercial insurance. He (Exalted be He) has also prohibited some sales such as, musical instruments, selling wine, hashish and tobacco because of their harmful effects. A Muslim should follow the lawful ways for living and gaining money and avoid illicit money and all the forbidden ways. When Allah (Exalted be He) knows that His

servant has a truthful intention and is determined to follow His Shari`ah (Islamic law) and the guidance of His Prophet Muhammad (peace be upon him), He will facilitate everything and He will provide him from sources he never could imagine. Allah (Exalted be He) says: ﴾And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).﴿ ﴾And He will provide him from (sources) he never could imagine.﴿ It has been reported that the Prophet (peace be upon him) said: ﴾Whoever abandons something for Allah, Allah will replace him with something better than it.﴿ Therefore, you should not build up trade with unlawful capital, whether this money is yours or your father's.

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The second question of Fatwa no. 6125

Q 2: My father is a merchant and I help him in his trade, but his trade involves some unlawful things such as selling recorded tapes which publicly declare all kinds of enmity towards Allah and unspeakable Fisq (flagrant violation of Islamic law) in addition to selling cigarettes. The earnings of such items

are at least half the profit of the shop. I use this money for my personal needs and sell such things under duress as my father orders me to do such-and-such. I hope that you will give me a relevant Fatwa concerning this matter.

A: It is not permissible to collaborate with your father or help him or anyone else in selling forbidden items, for the Prophet (may peace be upon him) said: ﴾Submission is obligatory only in what is good (and reasonable).﴿ and he said: ﴾There is no submission in matters involving disobedience to Allah or His displeasure.﴿ You should advise your father with kindness and good manners, and apologize to him as we mentioned.

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selling cassette tapes

Fatwa no. 1649

Q: Is it lawful to buy a cassette recorder?

A: There is no harm in buying and listening to a cassette recorder if the person buys it to record or listen to recitation of the Qur'an, lectures or religious speeches or the like. However, if the person buys it to listen to unlawful material such as songs or trivial speeches, it is unlawful to buy it and listening to it will also be unlawful.

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Fatwa no. 13031

Q: I am a young man who likes to participate in Da`wah (calling) to the way of Allah and spreading Din (religion) in every place, amongst all the classes of society, and by all means that I consider appropriate. Thus, I would like to buy a tape recorder to record religious and Qur'anic tapes along with beneficial Islamic lectures and distribute them amongst different groups of people as much as I can. I would also like to get singing-tapes from their owners and return them after recording good materials on them. My question is: Is this a good and appropriate deed that serves the Din or is it something that you do not agree with? It may be worthy to mention that I consulted one shaykh in my country about my plan but he objected to it and considered it inappropriate; what is your opinion? Please answer me and write the answer at the bottom of this sheet of paper. May Allah reward you with the best.

A: It is permissible that you buy a tape recorder which you mentioned in the question provided that you only use it for good purposes. You are to be thanked for recording Islamic tapes and distributing them amongst people.

(Part No. 13; Page No. 45)

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Entertainment Devices

The seventh question of Fatwa No. (2742)

Q 7: Is it permissible to purchase a television for my home in order to watch all types of drama series and game shows? Is it permissible to purchase a cassette recorder and listen to songs on it? Or is it impermissible during Salah (Prayer) time or any other time?

A: Most television programs are a waste of time and are evil. Thus, when the evil of a thing outweighs its good, it becomes impermissible. It is prohibited for a Muslim to buy, possess, watch or listen to it. The same applies to musical devices.

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Fatwa no. 8890

Q: I used to have three TVs and a VCR at home which I used to watch, and it is a known fact that what is broadcasted and presented on them is either prohibited or doubtful. Now, praise be to Allah, I stay away from these things and repented to Allah. Moreover, I, praise be to Allah, bought a piece of land to build a Masjid on it and I am in need of an extra amount of money to complete the price of that land.

My question is: Can I sell the TVs and the VCR and use their money to pay those who will build the Masjid or to help in the construction process? Moreover, if I sell these gadgets, to whom should I sell them, since what is presented and broadcasted on these gadgets are evil things?

A: You are allowed to leave the TV and the VCR in your home if you can control yourself, and you should only use them for listening to useful religious and scientific lectures, the recitation of the Qur'an, news bulletins, the political news and similar things which are allowable to watch and listen to. If you cannot do that, then do not sell them because those who buy them from you will mostly use them in useless things and watching prohibited materials, and thus, you should get rid of them to relieve yourself from that evil and Allah will reward you. However, if you find a person who you think will use them in permissible acts, then there is no blame on you if you sell them to him.

It is Allah from Whom we seek guidance, and may Allah send His prayers and peace upon our Prophet Muhammad, and upon his family and His companions.

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The first question of Fatwa No. (8162)

Q: I would like to open a store for rentals and sales of video tapes which are approved by the Ministry of Information and adhere to their regulations remaining in accord with Islamic guidelines. Is this business or the profit gained from it Haram (prohibited), bearing in mind that I do not want to involve myself in any work which is displeasing to Allah? Video sales is the only small business project needing no great capital, yet can produce a good income. Please advise as I am unclear regarding this matter.

A: Video, television, radio and other mass media may not be judged on their own to be Halal (lawful) or Haram, for they are no more than devices. It is the manner in which these instruments are used that can be judged. Thus, if they are used for purely prohibited or most likely prohibited purposes, they will be prohibited. Otherwise, they will be Halal. Accordingly, if you use video for good purposes only as you mentioned, it will be good; otherwise, it will be evil.

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The tenth question of Fatwa No. (6364)

Q 10: Is it permissible to sell cassette tapes with songs, like those of Umm Kalthum, Farid Al-Atrash and others?

A: Selling such tapes is Haram (prohibited) as the songs they contain are impermissible to be sung or listened to. The Prophet (peace be upon him) is authentically reported to have said: ﴾If Allah forbids something (to be consumed), He, with greater reason, forbids its price (i.e. selling it).﴿

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The twentieth question of Fatwa no. 11967

Q 20: Is it permissible to sell food which contains pork or alcohol? There are many Muslims in America who own grocery stores where they sell beer, pork, and tobacco, or they work in such stores.

A: It is not permissible to sell items that are forbidden to eat or use including the items mentioned in the question.

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The twenty first question of fatwa no. 12087

Q 21: Is it permissible to trade in alcohol and pigs if a person sells it to non-Muslims?

A: It is prohibited to trade in what Allah has prohibited of foods and drinks such as alcohol and pigs even if a person sells them to non-Muslims. It was authentically reported that the Prophet (peace be upon him) said: ﴿"If Allah forbids something (to be consumed), He, with greater reason, forbids its price (i.e. selling it)."﴾ Moreover, the Prophet (peace be upon him) said: ﴿cursed is Khamr (alcohol), the one who drinks it, the one who sells it, the one who buys it, the one who carries it, the one to whom it is carried, the one who consumes its price, the one who squeezes it (the grapes, etc) and the one for whom it is squeezed.﴾

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Permanent Committee for Scholarly Research and Ifta'

Deputy Chairman	Chairman
`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second and third questions of Fatwa no. 8289

Q 2 and 3: What is the ruling on working in a restaurant that serves alcohol, if I avoid serving or carrying drinks to the customers, but continue to serve them if they just ask for food or lawful beverages? Bear in mind that I pass by customers who are drinking and see those who serve them, as it happens in the same place. What is the ruling on a Muslim who serves alcohol to attract customers? What is the ruling on serving pork to customers when working in that restaurant, as a service and for earning a living? What is the ruling on the owner of a restaurant that

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serves pork and profits from this?

A: Firstly: It is Haram (prohibited) to work and earn a living from helping others consume forbidden things such as alcohol and pork, and any payment received in return for this is also Haram, because it falls under cooperation in sin and transgression. Allah (Exalted be He) forbids this saying (what means): ﴾but do not help one another in sin and transgression.﴿ We advise you to stop working at this restaurant and similar places, as this will rid you from abetment in something that Allah has forbidden. **Secondly:** It is Haram for a Muslim to sell anything that is prohibited, such as pork or alcohol, as it has been authentically reported from the Prophet (peace be upon him) that he said, ﴾"When Allah forbids a thing, He also forbids its price."﴿ Things like livelihood and attracting customers are in the Hand of Allah, not in the selling of prohibited items. Therefore, a Muslim should have Taqwa (fearing Allah as He should be feared) by submitting to His Orders and avoiding His Prohibitions. ﴾And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).﴿ ﴾And He will provide him from (sources) he never could imagine.﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 18279

Q 1: I live in a tribe in Morocco. Most of the inhabitants of this tribe work in France and most of them own grocery stores where wine and pork are sold. They say that if they abstain from selling wine and pork, no one will buy from them because they do business with the French. Is it permissible to accept their gifts, and eat or drink with them? Is it permissible to marry their daughters even if they are relatives? We would like to know your view on this as we are confused. May Allah reward you best!

A: It is not permissible for a Muslim to sell wine, pork or to take their prices. Allah (Exalted be He) makes them unlawful and when He makes something unlawful, He makes its price unlawful as mentioned in an authentic Hadith. If all the money of the people mentioned is unlawful, then it is not permissible to accept their gifts or eat from their food. If their money is a mixture of lawful and unlawful earnings, there is no harm in eating their food, and accepting their gifts. Allah (Glorified be He) makes it permissible to eat from the food of the people of the Book even though it is a mixture of lawful and unlawful. Also, the Messenger of Allah (peace be upon him) ate some of their food. However, you should advise them and warn them against selling wine and pork acting upon the saying of Allah (may He be Praised): ﴾The believers, men and women, are Auliyâ' (helpers, supporters, friends, protectors) of one another; they enjoin (on the people) Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid (people) from Al-Munkar (i.e. polytheism and disbelief of all kinds, and all that Islâm has forbidden)﴿

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Moreover, the Prophet (peace be upon him) said: ﴾Whoever, among you, sees something abominable should rectify it with his hand; and if he has not strength enough to do it, then he should do it with his tongue; and if he has not strength enough to do it, (even) then he should (abhor it) from his heart, and that is the least of Faith.﴿ Narrated by Muslim in his Sahih (authentic) Book of Hadith.

There is no harm in marrying their daughters, especially if their daughters are chaste Muslims.

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Permanent Committee for Scholarly Research and Ifta'

The fourth question of Fatwa no. 4306

Q 4: what is the ruling on selling live chickens by weight, and on selling vinegar that contains 6% alcohol?

A: First, it is permissible to buy chickens by weight. This is the basic principle and we do not know of any evidence to the contrary. **Second,** it was authentically reported from the Prophet (peace be upon him) that he said: ❪"Whatever intoxicates in large quantities, a small amount of it is Haram (prohibited).❫ If the vinegar would cause intoxication in large amounts, then a little of it is Haram,

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and it comes under the same ruling as wine. If a large amount of it does not cause intoxication, then there is no reason not to sell it, buy it, or drink it.

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The fourth question of Fatwa no. 5177

Q 4: Is it permissible to sell alcohol (which is an intoxicant) for the sake of using it as fuel or in other industries? Is it permissible to sell it to those who will also use it as fuel?

A: Selling alcohol or any intoxicant is prohibited. Whoever has any of these things should destroy them as he is not permitted to sell them. This is due to Allah's saying: ﴾but do not help one another in sin and transgression.﴿

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Fatwa no. 6907

Q: We feel that you are honest in your Fatwas (legal opinions issued by a qualified Muslim scholar), so please advise us concerning the following two issues, as there is much controversy regarding them, between permission and prohibition, and as the Muslims are frequently subject to them.

With many thanks in advance.

First, trading in perfumes that contain alcohol, and using them if the percentage of alcohol is large or small.

Second, trading in Mus-hafs (Arabic Qur'an).

A: First, if the percentage of alcohol in perfumes is intoxicating if a lot is drunk, it is Haram (prohibited) to use these perfumes in any way or trade in them, because it is Khamr (intoxicant), whether much or little. If the percentage of alcohol is not intoxicating if a lot is drunk, it is permissible to use it and trade in it, as the Prophet (peace be upon him) said, ﴾If a large amount of anything causes intoxication, a small amount of it is Haram.﴿ **Second,** trading in Mus-hafs is permissible, as it is a form of cooperation in

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righteousness; facilitating the means to getting them, memorizing the Qur'an and reading it; notification and establishing the evidence.

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The second question of Fatwa no. 1407

Q 2: What is the ruling on selling tobacco products and the like? Is it permissible to give Sadaqah (voluntary charity), perform Hajj and other acts of righteousness from these revenues and profits?

A: It is not permissible to deal in tobacco or any other unlawful substance, because they are evil and filthy in addition to the physical, spiritual, and financial harm they cause. If a person wanted to give Sadaqah, perform Hajj, or do some acts of righteousness, then he should strive to make his earnings Halal. This is based on the general meaning of the saying of Allah (Exalted be He): ﴿O you who believe! Spend of the good things which you have (legally) earned, and of that which We have produced from the earth for you, and do not aim at that which is bad to spend from it, (though) you would not accept it save if you close your eyes and tolerate therein. And know that Allâh is Rich (Free of all needs), and Worthy of all praise.﴾

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The Prophet (peace be upon him) said: ﴾Allah the Almighty is good and accepts only that which is good.﴿

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The first question of Fatwa no. 3952

Q 1: What is the ruling of Islam on selling tobacco (cigarettes)? If this is an order from a person's father, is this an excuse? If it is Haram (prohibited), what should be done? What is the ruling of Islam on selling corned beef, luncheon meat and imported cheese? Please advise, may Allah reward you.

A: It is Haram to smoke cigarettes or trade in them, even if this is done according to the orders of a father or anyone else, as it was authentically reported that the Prophet (peace be upon him) said, ﴾There is no submission in matters involving Allah's disobedience or displeasure.﴿ He (peace be upon him) also said, ﴾Submission is obligatory only in what is good (and reasonable).﴿ If the imported foods, such as corned beef, luncheon meat and cheese, are extracted from an animal that was slaughtered in a non-Shar`y (Islamically lawful) way, or it was proven that a prohibited substance was added to it,

such as lard or carrion, it will be impermissible to eat, buy or sell it.

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The second and third questions of Fatwa no. 8982

Q 2,3: What is the ruling on selling all kinds of tobacco? I smoke tobacco, but when I hear Adhan (call to Prayer) I go to the Masjid (mosque). Should I perform Wudu' (ablution) again or is rinsing my mouth sufficient? Moreover, I know that smoking causes many harmful diseases.

A: It is not permissible to sell tobacco because of its great harms. The person who sells it is a disobedient person. A person is not required to perform his Wudu' again because of smoking tobacco. But he is recommended to remove this bad smell in his mouth due to smoking with anything that can remove it. One should repent to Allah from doing so.

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Fatwa no. 13853

Q: I would like to inform you that my two brothers and I have a grocery store. One of my brothers smokes while the other does not. We sell cigarettes in this grocery store along with other merchandise. I tried hard to convince them that we should stop selling cigarettes, but they refused to obey me. I find that dissolving my partnership with them is a little bit difficult, because of the ties of kinship and being the older one after our father's death (may Allah be merciful with him). If I took this step, my mother would be upset and I do all that for the sake of pleasing her. Is it permissible to exclude the profits of these filthy items, such as tobacco and depraved magazines outside the general profits of the store and let them have them? Kindly give me your Fatwa in this regard.

A: You should advise your brothers not to sell tobacco and obscene magazines, because such things are unlawful and entail Haram earnings. It is not permissible to deal with those who sell such things, for Allah (Glorified be He) says: ﴾Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression. And fear Allâh. Verily, Allâh is Severe in punishment.﴿ You should seek the help

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of the righteous people from your relatives to advise your brothers until they consent to stop selling these things, if Allah wills, in sha'a-Allah. We ask Allah (Exalted be He) to guide them to the path of Al-Haqq (the Truth), and guide us all to what pleases Him. However, if they refused to accept the advice, then you should break up with them and save yourself from Haram earnings and cooperating in sin and aggression, even if this is against the will of your mother. The Prophet (may peace be upon him) said: ﴾Submission is obligatory only in what is good (and reasonable).﴿ He (peace be upon him) also said: ﴾There is no submission in matters involving disobedience to Allah or His displeasure.﴿ At the same time, you should be keen on seeking every way to please her as long as they are lawful and permissible. We ask Allah (Exalted be He) to grant you success, and guide your brothers to that which is good. May Allah guide all people.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 15143

Q: I am a well-known wholesaler and I have been working for twenty years now. I sell foodstuffs, different types of tobacco, and other merchandise. I sell around 25 different brands of tobacco, which I import from foreign producers outside the Kingdom with the aid of general agents in the Kingdom in

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Riyadh, Jeddah, or Dammam. After the shipments arrive, I distribute them among small shops and retail stores and markets. I would like to add that I pay huge amounts of money to import the tobacco that may reach 50 million riyals monthly and more than 650 million riyals yearly. My question is:

Is tobacco Haram (prohibited) or not?

If it is Haram, is it permissible for me to sell it at the same establishments along with other merchandise such as foodstuffs?

Also, is it permissible to separate between the two, selling foodstuffs in other stores?

Can I put its profits into charitable projects?

It is worth mentioning that I tried to stop dealing in it before, but the losses reached 50% in some stores and 100% in others.

I ask Allah and hope you will give me a clear, correct, and convincing answer supported by evidence from the Qur'an and Sunnah (whatever is reported from the Prophet). A written answer would be better to resist the insinuations of Satan, free myself of any blame, and be sure of the ruling on my business on the Day of Resurrection when I will meet Allah. Moreover, I heard Shaykh Al-Tantawy say in an interview that tobacco was not Haram, but merely Makruh (reprehensible). That is what kept me selling it. I hope the written answer includes the names, signatures, and titles of those who issue it

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to be able to take the right decision. Allah willing, it will be the final decision without any hesitation. I give my word on that, and Allah is my Witness.

A: All types of tobacco are Haram so is trading in it, as it leads to evil and brings many harms to one's faith, health, and money. You must repent to Allah from what you have done in the past and have the sincere resolution not to trade in it again. Be sure that Allah will reward you well and will compensate you.

As for that past period, we ask Allah to forgive you, as you were not sure of the prohibition. Allah states, ﴿whereas Allâh has permitted trading and forbidden Ribâ (usury). So whosoever receives an admonition from his Lord and stops eating Ribâ (usury) shall not be punished for the past; his case is for Allâh (to judge); but whoever returns [to Ribâ (usury)], such are the dwellers of the Fire - they will abide therein.﴾ Consequently, the tobacco you presently own should be destroyed and not sold or given to any one. Enclosed are three related papers; the first is by Sheikh Muhammad ibn Ibrahim Al

Al-Shaykh (may Allah be merciful with him), the second by Sheikh `Abdul-Rahman ibn Sa`di (may Allah be merciful with him) and the third by Shaykh `Abdul-`Aziz ibn `Abdullah ibn Baz.

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I ask Allah that you benefit from them and may He guide us all to what pleases Him. May Allah make it easy for everyone to understand this faith and adhere to it. May Muslims prefer Allah's Pleasure over everything else, for He is Most-Generous and All-Bountiful.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The first question of Fatwa no. 15928

Q 1: What is the ruling of Islam on growing tobacco seeds and on the money earned by the farmers through selling it?

A: It is impermissible to grow, sell or use tobacco, as it is Haram (prohibited) in many aspects, due to its dangerous effects on health, its harmfulness and uselessness. A Muslim should quit it and abstain from growing it or trading in it. If Allah prohibits something, this entails that its price is prohibited. And Allah knows best.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa no. 16502

Q 1: I am a merchant and I deal in tobacco. Is it permissible for me to deal in it? It should be noted that I do not smoke. I also have a television which televises football matches and T.V. series for the youth, thus they miss some Prayers. Is it permissible for me to keep it in this case? I am near to the market and the Masjid (mosque) is 200 m from my shop. I offer Salah (Prayer) in my shop and abandon congregational Prayer. What is the ruling on my work?

A: tobacco is a harmful substance. It is not permissible to smoke or sell it, for when Allah (Exalted be He) makes something unlawful, He also makes its price unlawful. You have to repent to Allah (Exalted be He) for dealing in it. You should sell only lawful articles which are good and useful. Whoever leaves an unlawful thing for Allah's Sake, He will compensate him with that which is better. Also, it is not permissible to let young people gather at your shop and abandon Salah and it is obligatory for you to shut your shop and go to the Masjid according to the saying of Allah (Exalted be He): ﴾O you who believe! Let not your properties or your children divert you from the remembrance of Allâh. And whosoever does that, then they are the losers.﴿ Moreover, the Prophet (peace be upon him) said: ﴾Whoever heard the call (to salah) and he did not come to it, then there is no (reward for the) Salah for him except with an excuse.﴿

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It was said to Ibn `Abbas (may Allah be pleased with them both): What is the excuse? He replied: Fear or disease. In addition, it is authentically reported that ﴾A blind man came to the Prophet of Allah (peace be upon him) and said: O Messenger of Allah, I have no one to guide me to the Masjid (mosque). He, therefore, asked Allah's Messenger (peace be upon him) permission to perform prayers in his house. He (the Prophet) granted him permission. Then, when the man turned away he (peace be upon him) called him, and said: Do you hear the call to prayer? He said: Yes. He (the Prophet then) said: Respond to it.﴿ Related by Imam Muslim in his Sahih.

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The fourth question of Fatwa no. 3201

Q 4: is it permissible to buy tobacco for my father as he asks me to do so?

A: It is not permissible to buy anything prohibited for the sake of your father whether it is tobacco, opium, hashish, alcohol or the like even if he asks you to do so. It was authentically reported that the Prophet (peace be upon him) said: ("There is no submission in matters involving Allah's disobedience or displeasure.") He also said: ("Submission is obligatory only in what is good (and reasonable).") But you have to advise him and apologize for not buying it in a polite way and with good manners.

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Fatwa no. 14079

Q: My father owns a shop that sells water pipes and dominos along with many other home utensils. I advised him many times regarding this matter. Even though he knows that smoking cigarettes is Haram (prohibited), he believes that selling water pipes is not. So please send to me a Fatwa regarding the ruling on selling smoking utensils and dominos, and swearing while buying and selling. Also, please advise him regarding the punishment of Haram earnings and the importance of the Halal (lawful) earnings.

A: Selling water pipes and their utensils is Haram because of the great evils and harms they contain.

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Member	Deputy Chairman	Chairman
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selling Flowers

Fatwa No. (17156):

Q: Recently, selling flowers near hospital entrances has become quite common with prices ranging from 50 riyals to 1000, and even 2000 riyals. People buy flowers for hospital patients which is an imitation of what non-Muslims do in non-Muslim countries. Moreover, people have begun to boast about it spending lots of money eventhough flowers wither in no time and are then thrown away as rubbish. Your Honor, we fear that this may lead to people placing flowers on the graves of the dead as practiced in the West and in some Arab countries. We know that flower shops are usually located near churches in non-Muslim countries. We hope that Your Eminence issue a fatwa on the issue in an attempt to give an end to such a practice.

A: Based on the above mentioned facts, The Permanent Committee for Scholarly Research and Ifta issues the fatwa that this practice is impermissible as it entails wasting money on non-useful purposes and imitating Allah's adversaries in this custom.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The third and fifth questions of Fatwa No. (7359):

Q 3: What is the ruling on trading in women's accessories and on selling them to a woman whom the seller knows, by her appearance, will display these wears before Ajanib (men lawful for the woman to marry) which is a common misconduct in some countries?

A: Women's accessories may not be sold to a woman whom the seller knows will use unlawfully as it falls under helping one another in sin and aggression. However, if the seller knows that the buyer will use them to adorn herself for her husband or knows nothing, he may sell them to her.

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Q 5: What is the ruling on trading in Mushafs (printed copies of the Qur'an) and Qur'an tapes?

A: It is a permissible business as it falls under cooperation in righteousness and piety.

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Fatwa No. (17659):

Q: Precious metals shops are banned from exhibiting, selling or possessing with the aim of selling the following: crafts engraved with Ayahs (Qur'anic verses) or pictures conflicting with the principles of Shari`ah (Islamic law).

I would like that Your Eminence inform me about the ruling on selling, buying or

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exhibiting:

1- crafts engraved with Allah's Glorified Name or such names as Abdul-Rahman, Abdullah or the like.

2- Crafts symbolizing signs of the Zodiac such as Aries, Scorpio, Libra, etc engraved or three-dimensional. What is the ruling on wearing them while offering Salah (Prayer) ?

3- Crafts representing busts only.

4- Gold coins added to some jewelry which contain a profile of a man such as George or others.

5- Star of David, Cross, or any Jewish or Christian symbol.

6- Men's gold rings which shop owners claim they do not sell to Muslims.

Please, bear in mind that your Fatwa will help us, Trade Ministry inspectors, remove such unlawful items from gold markets In sha'a-Allah (if Allah wills). We ask Allah to make you among those who will lead a long life, perform good deeds, and benefit the Ummah with your knowledge.

A: First: Metals and stones may not be engraved with Ayahs and the Glorified Name of Allah, for by doing so, Ayahs are used for purposes other than what they are intended for and for fear that Ayahs as well as Allah's

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Glorified Name may be exposed to desecration.

Second: Signs of the Zodiac can be traced back to Jahiliyyah (pre-Islamic time of ignorance) which a Muslim must avoid. A Muslim must avoid anything that may revive such ideas pertaining to Jahiliyyah; moreover, they are three-dimensional images of animate beings. Accordingly, jewelry may not be crafted to take such forms, which may neither be owned nor Salah be offered while wearing them.

Third and fourth: Hadith prohibiting depicting animate beings are comprehensive enough to comprise all representations of animate beings including busts. Accordingly, jewelry may not be crafted in such a form.

Fifth: Jewelry may not be engraved with symbols of unbelief such as a Cross, Star of David or the like. Therefore, they may not be sold or bought.

Sixth: It is impermissible to sell men's gold rings to be worn by them. However, shop owners justifying doing so on the pretext that they sell them to non-Muslims is an invalid justification, for they live in a Muslim country where it is obligatory on all residents to deal in transactions deemed lawful by its glorified Shari`ah. Such a justification is equivalent to selling wine on the pretext of selling it to non-Muslims. It is a fact, men are prohibited from wearing gold rings.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The fifth question of Fatwa No. (1818):

Q 5: is it permissibile to sell a dead animal and take a price in retrun?

A: Flesh of dead animals is prohibited according to the statement of Allah (Exalted be He): ﴾Forbidden to you (for food) are: Al-Maitah (the dead animals - cattle - beast not slaughtered)﴿ Because it is prohibited to be eaten, it may not be sold or bought. Moreover, profiting from its sale is considered ill-gotten gains. Furthermore, one may not eat it unless in the case of dire necessity. After listing things prohibited to be eaten, including the flesh of dead animals in Surah Al-Ma'idah, Allah stated: ﴾But as for him who is forced by severe hunger, with no inclination to sin (such can eat these above mentioned meats), then surely, Allâh is Oft-Forgiving, Most Merciful.﴿ However, dead locusts and fish are an exception, i.e. they may be sold, for Allah permitted eating both dead and live locusts and fish. In this regard, Allah (Exalted be He) stated: ﴾Lawful to you is (the pursuit of) water-game and its use for food? for the benefit of yourselves and those who travel﴿

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Moreover, the Prophet (peace be upon him) stated regarding the sea: ﴾Its water is pure and what dies in it is lawful food.﴿ Furthermore, he (peace be upon him) is reported to have stated: ﴾We are allowed to eat two dead animals and two (kinds of) blood. As for the two dead animals, they are fish and locust. As for the two bloods, they are liver and spleen.﴿

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Payment for blood donors

Fatwa No. (8096):

Q: A Blood bank gives presents to blood donors such as Salah (Prayer) rugs, medals, head coverings or the like, and sometimes 300 riyals. I would like to know what the Shari`ah (Islamic law) ruling is on such gifts.

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A: It is impermissible to sell blood. This is based on the Hadith recorded in the (Sahih (authentic book of Sunnah) of Al-Bukhari) on the authority of Abu Juhayfah who said: (I saw my father buying a slave whose profession was cupping and ordered that his instruments (of cupping) be broken. I asked him about the reason behind doing so. He replied, "Allah's Messenger (peace be upon him) prohibited taking money for blood, the price of a dog, and the earnings of a slave-girl by prostitution; he cursed she who tattoos and she who gets tattooed, the one who takes or gives Riba (usury), and the maker of statues.")

Al-Hafiz said in al-Fat-h: What is meant by the Hadith is that it is prohibited to sell blood just as it is prohibited to sell dead meat and pork. In fact, to sell blood and take its price, is prohibited according to the scholars' unanimous agreement. End quote.

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selling a Najis (ceremonially impure) article

Fatwa No. (19896):

Q: One of my relatives owns an oil tank containing more than

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four tons of olive oil. On deciding to sell it, he opened the tank to find two mice had fallen into the tank. He then closed the tank awaiting the Shar`y (Islamic legal) ruling on the issue, as I will pass your reply on to him. Best regards. May Allah reward you well!

A: If a mouse falls into olive oil or the like, the mouse and the part surrounding are to be thrown away. This is based on the Hadith recorded in the Sahih (authentic book of Sunnah) of Al-Bukhari : ﴾The Messenger of Allah (peace be upon him) was asked regarding ghee (cooking butter) in which a mouse had fallen. He said: Take out the mouse and throw away the ghee around it and use the rest.﴿

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The third question of Fatwa No. (1974):

Q 3: is it permissible to sell gold shaped in the form of an animal and gold coins engraved with a picture of half a man?

A: Selling and buying pictures of animate beings is impermissible. The Prophet (peace be upon him) is authentically reported to have stated: ﴾Allah and His Messenger made illegal the trade of alcohol, dead animals, pigs and idols.﴿ (Recorded by both Al-Bukhari and Muslim.) This also may cause deifying

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those pictured as was the case with the people of Nuh (Noah) (peace be upon him). It is recorded in the Sahih (authentic book of Sunnah) of Imam Al-Bukhari (may Allah be merciful with him) on the authority of Ibn `Abbas (may Allah be pleased with him) on explaining the statement of Allah (Exalted be He): ﴾"And they have said: 'You shall not leave your gods: nor shall you leave Wadd, nor Suwâ', nor Yaghûth, nor Ya'ûq nor Nasr' (these are the names of their idols).﴿ He said, "The names (of the idols) formerly belonged to some pious men of the people of Noah, and when they died Satan inspired their people to (prepare and) place idols at the places where they used to sit, and to call those idols by their names. The people did so, but the idols were not worshipped till those people (who introduced them) had died and the origin of the idols had become obscure, whereupon people began worshipping them." There are, in fact, many other religious texts indicating that producing or using pictures of animate beings is prohibited.

We have so far spoken about items taking the shape of animate beings. As for items engraved with pictures of animate beings, be they gold, silver or monetary coins, clothes or machines; if they are circulated among people with the purpose of being hung on walls or such purposes as may not be considered depricating them, dealing in them will be prohibited. In fact, it is falls under the scope of the evidence prohibiting producing and making use of the pictures of animate beings. However, if the item engraved with such pictures is used for menial purposes such as a cutting machine, a rug to be trodden on or a cushion to be leaned on or the like, it will be permissible. This is based on the Hadith authentically reported in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) ﴾on the authority of `Aishah (may Allah be pleased with her) who said that she hung a curtain decorated with pictures (of animates) on a cupboard. The Prophet tore that curtain and she turned it into

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two cushions which remained in the house for the Prophet to sit on.﴿ According to the wording of Ahmad, she said: ﴾I tore it and made two cushions out of it. I saw him leaning on one of them that has a picture.﴿ Bear in mind that making images of animate beings is prohibited and it is not a permissible line of work to produce coins or clothing or anything else according to the above-cited evidence.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family

buying illustrated magazines

The first question of Fatwa No. (8321):

Q 1: What is the ruling on buying magazines containing pictures of women wearing fashionable clothing which are in line with our revered Shari`ah (Islamic law) and do not contradict it it?

A: It is impermissible for you to buy such magazines containing pictures of different dress fashions as it may cause temptation and it helps promote these harmful magazines.

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It suffices you to wear the type of clothes worn by women of your country.

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Fatwa no. 14816

Q: My brother sells magazines such as Sabah Al-Kheir (Good Morning), Al-Yaqazah (Awakening), Al-Kawakib (Stars) and the like in addition to daily newspapers. Is money acquired from such a trade ill-gotten? May I eat food bought by such money which he spends on our home? What should I do? How can I deal with my family members being alone in adhering to the principles of my religion, praise be to Allah, while all of them are ignorant? I have already advised them but they paid no attention to my advice. They, moreover, called me mad for abandoning their customs and traditions and disobeying them.

A: First: It is impermissible to trade in obscene magazines containing pictures of women showing their beauty and charms as they are means to spread corruption and evil. In fact, means have the same rulings as the ends. Moreover, those trading therein actually cooperate with their editors in their work which is a grave sin and a great crime. Allah (Exalted be He) prohibited cooperation in sin and transgression. Allah (Exalted be He) said, ﴿but do not help one another in sin and transgression.﴾

Second: Thank Allah (may His mention be Exalted) for helping you know and follow the truth. Be persistent in it and stick to it. Moreover, continue in calling your relatives to Allah with wisdom, good words, and kind language. Moreover, you should be kind to them and endure with patience all that might hurt you while trying to do so in the hope that Allah might guide them.

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selling visas

Fatwa no. 13263

Q: One of my relatives rented a shop in return for ten thousand riyals approximately. He applied for three visas. After acquiring them, one of his friends told him that one of his relatives wanted to buy one of these visas. They willingly paid eight thousand riyals for that visa. The person who was in need of this visa was in Saudi Arabia. He stayed there until the visa expired though the employer had asked him to go home and issue a new visa before the current visa expired. However, he did not listen. After the visa expiration, this person came to my relative and asked him to repay him half of the money he received.

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But my relative refused to give him the money and told him that it was his own fault staying until the visa expired. So, he brought it upon himself. Is it permissible for my relative to take this money? We would like you to guide us to the truth in this regard. May Allah reward you well!

A: It is not permissible to sell visas as issuing visas is the work of the Ministry of Interior Affairs.

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Fatwa no. 19883

Q: I wish Your Eminence would guide me to the right path and good deeds. I brought in some foreign workers about eight years ago, and sold the visas to another person here; he was from Pakistan or from Egypt. This was on the basis that he would bring in the workers and they would do whatever work he wanted, meaning, they would not be working with me in my corporation. This was a condition between me and them, and we agreed that they would pay a portion of their salary to me at the end of each month, but this was not binding. I repent to Allah for doing this. Some of the workers have returned to their country, and I do not have their address, and some of them are still here and I do not take any money from them; shall I ask them to forgive me for this deed?

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My brother was and still is responsible for them and I was his authorized agent. What is the ruling on the money which I have taken for selling the visas and the money I have taken from the workers?

I am a fourth-class public servant whose salary is 4462 Riyals. I have to pay for a car and house in installments. Therefore, I can not afford any further installments. This is my financial position.

I also used the money I took from the workers in my marriage, and this matter causes me severe pain. Is there any harm concerning this? Now, with Allah's favor I have a child who represents the turning point in my life. What should I do? May Allah reward you!

A: selling visas is not permissible, because it involves telling lies, breaking the law and deceiving the authorities, and it is consumption of wealth by means of falsehood. Allah (Exalted be He) says: ﴾And eat up not one another's property unjustly (in any illegal way e.g. stealing, robbing, deceiving, etc.), nor give bribery to the rulers (judges before presenting your cases)﴿ Accordingly, the money you earned from selling the visas and the money you took from the workers is ill-gotten, so you have to get rid of it and clear yourself of it. You should spend any money that you have obtained by selling visas,

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in charitable ways such as giving to the poor and building facilities that will benefit the Muslims.

Concerning the money which you have taken from the workers themselves each month, you have to return it to them if they are still in the country, or try to send it to them in their country. If you could not find out where they are or send it to them, then give it in charity on their behalf, because this money was deducted from them unlawfully and they were not compensated for it. You have to continue repenting for this action, and never repeat it in the future. Whoever gives up something for Allah's Sake, Allah will compensate him with something better. Allah (Exalted be He) says: ﴾And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).﴿ ﴾And He will provide him from (sources) he never could imagine.﴿

ceding one's rights to another person

Fatwa no. 11985

Q: In our country, there is a system which entails that a person who works or

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studies abroad for a certain period of time is given privileges by the state which entitle them to import cars and goods, while being exempted from customs and taxes when returning home. Is it permissible for that person to sell this right to another person, given that the former is unable to make use of that privilege? Please advise, may Allah reward you.

A: If the case is as you mentioned, it is impermissible for a person who works abroad to sell the right entitled to them by the government, because it is not a trade item.

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The tenth and eleventh questions of Fatwa no. 19637

Q 10: It happens sometimes that some stolen goods are offered in the market. The seller's confusion or ignorance of their content, brand, and operation in addition to the low price and anonymous source may reveal the truth. What are the ruling on buying such goods?

Due to the large number of people who come to the market on Thursdays and Fridays, the rate of thefts among the crowds increases. Many people do not help by reporting such cases of theft under the pretext that they are not working for the local authorities, the police, or the Committee for the Propagation of Virtue and the Prevention of Vice. Is the one who reports such crimes sinful or is he rewarded? Kindly give us your Fatwa in this regard.

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A: If a person is certain that a product offered for sale is stolen or seized by force, or that the one who is offering it for sale is not the legitimate owner, and is not authorized to sell it, then it is Haram (prohibited) for him to buy it. This is because buying it is a form of cooperating in sin and transgression, and not giving its real owner what is lawfully his. Also, this is wronging people and approving of evil, and participating in the sin. Allah (Exalted be He) says: ﴾Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression.﴿ Therefore, if a person knows that this product is stolen or seized by force, he should advise the one who stole it. He should do so kindly and gently and with wisdom, telling him that he should stop stealing. If he does not give it up and if he persists in his crimes, then the person should inform the authorities about that so that the wrongdoer may be punished and the property may be restored to its owners. In doing so, the person would be cooperating in righteousness and piety, as well as deterring wrongdoers from sinning. The person would also be sincere to him by stopping the thief and being supportive to those who have been wronged.

Hence, it is proven in the Hadith narrated by Anas (may Allah be pleased with him) that the Prophet (peace be upon him) said: ﴾"Support your brother whether he is a wrongdoer or the one who is wronged." They said: O Messenger of Allah, we can support him, if he is wronged, but how can we support him, if he is the wrongdoer? He said: "By stopping him."﴿

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Related by Al-Bukhari in his Sahih. See Fath Al-Bari (vol. 5, p. 98), and a similar report is narrated by Imam Ahmad in his Musnad. According to another narration ﴾A man said: "O Messenger of Allah, I can support him, if he is wronged, but if he is a wrongdoer, how can I support him? He said: "Deter him from doing wrong, for that is supporting him."﴿ Therefore, supporting the wrongdoer means to deter him from doing wrong deeds and transgressions, and supporting the one who has been wronged means to strive to restore his rights. Preventing the wrongdoer from being able to do harm is a collective obligation. If there is no one who can do that in an official capacity or someone who is stronger than him and can stop the wrongdoers and sinners and deter them from their wrongdoing and crimes, then it becomes an individual responsibility. This is so depending on the person's strength and ability, and it should be done with kindness and gentleness, and one will be rewarded for that in sha'a-Allah (if Allah wills).

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buying the crop yield for the next few years

Fatwa no. 11594

Q: I gave a sum of money to a fruit merchant to trade with it and give me my profit. Then, I knew that he buys the yield of the farms for many years in advance, because this gives him a discount. Is this profit Halal (lawful), given that I am ready to bear the consequences, whether gain or loss, with him?

A: It is impermissible to buy the yield of a farm for five years in advance, as this entails Jahalah (lack of knowledge) and Gharar (uncertainty). Thus, it is impermissible for you to enter into partnership with the mentioned merchant or take profit in return for this trade, even if you are ready to bear the risk.

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majhul sale

Fatwa no. 19301

Q: I have a small grocery and I sent someone to buy for me

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some foodstuff and juices from one of the large traders. Included in my order was a large box that contained twelve small cartons on which was written: "Try your Luck." Each one of them contained candy and children's toys, such as a car, a plane, a fan, and a train. They were all children's toys and each carton had a different toy inside it. One day, one the neighbors came and told the workers that this is Haram (prohibited) and that it is not permissible to sell these, because the cartons that contain the candies and toys are sealed, and you cannot see what is inside them. Bear in mind that this method is practiced in all shops and markets, and that they are made by companies under supervision. When I heard this, I stopped buying these toys, until I could ask Your Eminence about their permissibility, so that I will not violate my religion. Please advise whether dealing in this kind of candy and children's toys is Haram or permissible, so we all may benefit.

A: This type of product, which is sealed inside a carton and sold without knowing what type of children's toy or other item is inside the carton, is a Majhul sale (sale of the unknown), which lacks the necessary condition of knowing the item being sold either through seeing it or knowing its characteristics. Therefore, it is not permissible to deal in this type of product, where the item being sold is not known, either by sight or by description. This is one type of Gharar sale (uncertain sale) which is prohibited, based on the Hadith reported from Abu Hurayrah

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(may Allah be pleased with him), which stated that ﴾The Prophet (peace be upon him) forbade Gharar sale.﴿ (Related by Muslim)

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Twenty first question of Fatwa no. 19637

Q 21: many times commodities are sold before being unloaded from vehicles to define their contents; what is the ruling on this?

A: If the commodities to be sold have different parts of different types and benefits and if seeing some of them is not sufficient to identify the rest, selling them while they are accumulated is not permissible. This is because the parts of the sold commodities should be identified and checked, as one of the conditions of sale is that the sold object should be known by the two contracting parties and they should see all or some of its parts so as to identify the whole item. This is so provided that the parts are similar to each other. The foregoing does not apply to components which are embodied in the main item or

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that can be overlooked either because of their smallness or the difficulty of distinguishing and identifying them such as cotton which is stuffed in furniture, jubbahs, and so on. Moreover, this includes all commodities that can be identified through a means which is sufficient regarding Salam sale (sale with advance payment); this means may replace seeing the commodity with regard to the sale of commodities concerning which Salam is permissible by seeing - such as measured, weighed, counted, and planted items. Consequently, unawareness of the sold item is uncertainty and deception that invalidate and nullify the sale.

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The Twentieth Question of Fatwa Number (19637) :

Q 20: If someone finds money, gold, or precious items in his commodity without the seller's knowledge of their existence, are these items considered part of the buyer's possession or not?

If the owner of the merchandise does not know about this precious item, then it will not be included within the transaction, because this transaction does not specifically include it. Therefore, the buyer should return it to the seller, after making sure that he is the owner of that precious item. If it does not belong to the seller, then the buyer should return it to its real owner after describing and announcing it. If he does not know the real owner of that precious item, then he should give it away as charity with the intention that

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the reward of the charity goes to its real owner. If, later on, its owner appears and asks for it, then the buyer should pay him its value, and the reward of the charity will be, In sha'a-Allah (if Allah wills), for the giver (i.e. the buyer).

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credit sale and specifying the rate of profit

Fatwa no. 1249

Q: A person is involved in credit sale and purchase and earns a high rate of profit that sometimes reaches one fourth or one third of the commodity's actual price. He sometimes sells the commodities to someone for a given price, then sells the same commodities to another person at a lower or higher price. Is this permissible?

A: Allah (Exalted be He) says: ﴾whereas Allâh has permitted trading and forbidden Ribâ (usury).﴿ and says: ﴾O you who believe! When you contract a debt for a fixed period, write it down.﴿ Consequently, if the person sells the commodities when he owns them and is in possession of them, there is no harm in selling them

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as long as he agrees with the purchaser on the rate of profit; whether it is one third or one fourth of the actual price. Moreover, there is no harm if the person sells a given commodity at different prices provided that he does not lie to the purchaser by telling him that he is selling the commodity at the same price as he sold it to so and so, while in fact he is selling it at different prices. Also, this transaction is lawful as long as the sale does not involve Gharar sale (uncertain sale) or breach the common market price. A Muslim trader should be kind and should be content with his profit and should like for his brother what he likes for himself, for this is goodness and it brings about blessings for his profits. A Muslim trader should not be motivated by greed or avarice because these bad morals are the result of hard hearts.

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The first and second questions of Fatwa no. 4552

Q 1: is there a set rate of profit in business or not? Also, take into consideration the high amount of taxes business owners pay each year.

A: It is permissible for a person who sells a product for profit whether immediate or deferred to sell it at a higher price. We do not know of any limit on profit but one should be moderate, as there are reports

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which encourage that. However, if the product is known locally to be of a certain price, a Muslim should not sell it for more to one who is unaware of that without telling him of this fact. Inflating prices is a kind of deceit. A Muslim is a brother of his fellow-Muslim, thus he should not wrong him, abandon him, cheat him, or betray him, rather he should advise him sincerely wherever he is. The Prophet (peace be upon him) stated: ("Religion is dependent on advising one another.") The Hadith related by Muslim in his Sahih. And in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) on the authority of Jarir ibn `Abdullah Al-Yamany that he said: ("I gave my Bay`ah (pledge of allegiance) to the Prophet (peace be upon him) to establish Salah (Prayer), pay Zakah (obligatory charity), and be sincere towards every Muslim.")

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Q 2: Is the increment that sellers add to the price of a credit sale considered to be Riba (usury) or not? For example, if the cash price of a commodity is 500 Dirhams, whereas if the payment is made in installments, a percentage is added to its price of about 5 or 10%. Is this increment considered Riba or not? Please provide a convincing answer with evidence.

A: If an item is sold on credit for more than its actual value, and its deferred credit price is specified at the time of the sale with an increment, there is nothing wrong with this, whether the price is paid as one installment or on multiple fixed-date installments. It was authentically reported in the two Sahih (authentic) books of Hadith (i.e. Al-Bukhari and Muslim), on the authority of 'Aishah (may Allah be pleased with her), that (Barirah made an agreement with her masters to buy her freedom for 9 Uqiyyahs (1 Uqiyyah = 40 Dirhams of silver = 119 grams); paying every year one Uqiyyah .)

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This was an installment sale.

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Fatwa no. 6161

Q: Firstly: is there any limit for profits in islam? If it is limited, what is the maximum for it? If it is not, how can you point out this matter?

Secondly: What is the value of the Zakah (obligatory charity) of the Day of `Ashura' (10th of Muharram)? Should we pay Zakah in trading according to the price of buying or selling?

A: Firstly: Profits or revenues are not confined to a certain limit in trading. It goes according to supply and demand, scarcity or abundance. But a Muslim whether a merchant or not should be lenient in selling or buying. He should not make use of the unawareness of the buyer. He should not deceive him because he has to put into consideration that he is his brother in Islam.

Secondly: There is no Zakah for the Day of `Ashura'. One should only pay Zakah for gold, silver and articles of trade if they reach Nisab (the minimum amount on which Zakah is due) and one lunar year has elapsed after reaching the Nisab.

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Zakah is due for these things along with their profits after the lapse of one year according to the lunar calendar. A person should also pay Zakah for articles of trade upon the lapse of one year after reaching the Nisab. The price of buying is not to be considered in paying Zakah. The year begins since Nisab is reached whether it was acquired in `Ashura' or any other month of the year.

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The fourth question of Fatwa no. 7339

Q 4: is it permissible for a merchant to have a profit margin of more than 10%?

A: The earnings a merchant may make are not limited by Islamic law. However, it is not permissible for a Muslim to cheat customers by selling his goods at a price that differs from the going rate in the marketplace. Islam teaches Muslims not to seek exorbitant profits, but to be lenient when buying and selling. The Prophet (peace be upon him) urged us to be merciful and tolerant when dealings with others.

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The second question of Fatwa no. 986

Q2: a man purchased some goods for two hundred riyals. Later, he needed cash so he offered to sell the goods for one hundred riyals, despite their being worth more than that. Is it permissible for a buyer to purchase them for just one hundred riyals when its owner bought them for two hundred?

A: There are two points to the case in question: The said goods were purchased for two hundred riyals on credit or in cash. If the purchase on credit, then it may not be offered for sale to the same person from whom it was initially bought and who offered one hundred riyals for it in the second time. In this case, it is not permissible for that person to buy it and this is the issue of `Inah sale (sale with immediate cash repurchase for profit) which is prohibited by the majority of scholars, because it is considered a kind of Riba (usury/interest), as such, it falls under the generality of the evidence regarding Riba.

However, if the buyer bought the goods in cash or credit from a different person, then he may sell the goods for a lower price provided that he is legally accountable for his actions. However, a Muslim should be understanding and merciful towards his fellow-Muslims, and not take advantage of their situation by increasing their burden. Allah (Exalted be He) stated:

﴾The believers are nothing else than brothers (in Islâmic religion).﴿ The Prophet (peace be upon him) stated: ﴾The similitude of believers in regard to mutual love, affection, and fellow-feeling is that of one body; when any limb of it aches, the whole body aches, because of fever and sleeplessness.﴿ and stated: ﴾A believer to another believer is like a wall of bricks supporting each other.﴿ and he interlocked his fingers. This is the true nature of Muslims which is contrary to their inflicting difficulties upon one another and the greed of some to take advantage of others in need to increase profits.

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(Part No. 13; Page No. 95)

Fatwa no. 12076

Q: My father owns several shops. I withdrew from my school and worked with him. After a while, my father ordered me to increase the prices of some commodities and to give less in measure and weight. I am not pleased with this but I am forced to do it as I did not complete my education. If I leave work and emigrate to another place, my father will search for me and will beat me when he finds me as he is a harsh and rough man. I am now supposed to be doing military service and my father found a way to let me go to work even though I am doing the service. He did this through his acquaintances. Your Eminence, could you tell me whether I am committing a sin by doing this or is my father the sinner? It is worthy to mention here that this issue tortures me day and night and I am innocent from these deeds. To relieve myself from this ill-gotten money, I do not eat a lot and I fast some days. May Allah reward you best, and guide you to what is good, and grant you Paradise!

A: It is not permissible for you to increase the prices which are fixed by the authorities. It is also not permissible for you to give less in measure and weight even if your father orders you to do so as there can be no obedience to any creature which involves disobedience to the Creator.

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Tenth question of Fatwa no. 8267

Q 10: Someone gave me an item for 150 piasters with the idea that I would take 10% from the profit. Is it permissible if I sell that item for more than the price mentioned above and take the profit for myself? What is the ruling if it was conditioned that I do not sell it for more than 150 piasters?

A: it is permissible if you sell the item for more than its price if this is possible but the increase in the price is for the person who owns the item and you may take the percentage you agreed on from the total amount of profit. However, if the owner made it a condition that the item should not be sold for a higher price, it should only be sold for the price which was specified by him.

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Seventeenth and twenty second questions of Fatwa no. 19637

Q 17: Some merchants put price stickers on some commodities to indicate their prices before entering the buyer's market.

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Sometimes these items are over priced. What is the ruling on this?

A: If these stickers that are put on some commodities do not mention the actual prices, using them is impermissible because it involves deceiving the purchaser.

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Q 22: A person bought some goods then took some things out of them. Later on, they offered the same goods for sale, and said: "We bought them for such and such a price" meaning, we are offering to sell the goods for the same price that we bought them for. They did not talk about the things that they took out from the goods. What is the ruling on this?

A: Whoever bought some goods, took some things out of them, then offered the goods for sale and said that they bought the goods for such and such, it is Wajib (obligatory) on them to say what they took out of these goods. It is not permissible for them to conceal this because doing so involves telling a lie and deceiving the purchaser. On the other hand, they may offer these goods as if they were new and then sell them for a bargain price without mentioning the price for which they bought them or the things that they took out from them.

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The first question of Fatwa no. 12236

Q 1: what is the ruling on selling a commodity for a certain price and reducing the price for the buyer of large quantities?

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May Allah reward you well!

A: It is permissible to do so.

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Fatwa no. 9303

Q: A person asked another person to buy him a certain commodity. The price, for example, is three Dinars. Can this person give it to him for four Dinars in order to keep this increase for himself? Is it permissible to do this?

A: the deputy must be loyal to the buyer. Therefore, he is not permitted to increase the price of a commodity in order to take this increase for himself without permission from the person who works on his behalf. But if he tells him about this increase, it will be permissible for him to receive it.

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The thirty first question of Fatwa no. 19637

Q 31: a person gave an article to another person to sell on his behalf. after the latter found a buyer, he went to the original owner and bought it for a lesser price,

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having guaranteed that it was going to be sold, but he did not tell its owner about the price it reached. Is this permissible?

A: If a person is a proxy for another one in selling an article, then a person comes to buy it for a certain price, then the former goes to the owner of the article and buys it for a lesser price, without telling the owner, this is impermissible, as it entails lying, betraying trust and harming the owner of the article.

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Fatwa no. 1115

Q: Is it permissible to sell a commonly owned share in land that has definite borders, space, and location? It may be important to mention that the title deed of this land stipulates that the latter is shared and specifies the percentage of the shared land, compared to the entire area.

A: It is permissible to circulate a commonly owned share of real estate that has definite borders, space, and location provided that the ratio of the concerned share to the whole realty is known; for instance, one fourth, one eighth, or a quarter of the tithe. Subject to the previous condition, it is permissible to circulate this commonly owned share by buying, selling, gifting, inheriting, mortgaging or any other Shar`i (Islamically lawful) form of disposition that is in one's possession as there is no impediment to this.

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Fatwa no. 7548

Q: a piece of land was granted to a group of people by the government. Is it permissible for these people to sell their shares to each other if each person's share of the land is known? If this sale is in fact legal, is Zakah due on each person's share of the land if two or three years have passed since the time they took ownership of the land? Is Zakah due on this land every lunar year; or does one only pay the Zakah on the value of his individual share of the land if he sells it? May Allah guide you to what is right.

A: If these people have taken ownership of the land they were granted and each one of them knows the percentage of the land that is his share, then it is permissible for him to sell his share and the sale will be valid. Also, he must pay Zakah on the value of the land one lunar year from the time he decides to sell his share. However, if each of the partners cannot determine his share of the land - not even as a percentage - then the sale is not valid due to the fact that the land which is being sold is unknown, and likewise, if ownership cannot be established, then the land cannot be sold, and thus there is no Zakah due on the land.

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The thirty second question of Fatwa no. 19637

Q 32: a group of people bought a commodity at the expense of one of them. Is it permissible to sell their shares in this commodity?

A: Anyone who participates in buying a commodity and has a defined share in it is permitted to sell his share in this commodity as long as they acquired it. This is a selling of what one possesses with a defined price. It is not one of the types of selling cash for cash.

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The first question of Fatwa no. 15901

Q 1: The Almighty says: ﴿O you who believe (Muslims)! When the call is proclaimed for the Salât (prayer) on Friday (Jumu'ah prayer), come to the remembrance of Allâh [Jumu'ah religious talk (Khutbah) and Salât (prayer)]﴾ **until the end of the verse. The writer of this message asks: Is the trading prohibited in this verse? Or are the believers not obligated to go to the Friday Prayer if they can continue in their transactions?**

A 1: The Almighty's saying: ﴿O you who believe (Muslims)! When the call is proclaimed for the Salât (prayer) on Friday (Jumu'ah prayer), come to the remembrance of Allâh [Jumu'ah religious talk (Khutbah) and Salât (prayer)] and leave off business (and every other thing).﴾

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means that one should leave transactions and go to listen to the Friday Sermon and perform the Friday Prayer in the Masjid with the Imam. This indicates the prohibition of selling and buying after the second Adhan (call to the prayer) which is called while the Imam is sitting on the pulpit, and the same ruling continues until the end of the prayer, unless there is a necessity pushing the person to buy something, such as buying the water for Wudu' (ablution) or a garment to cover what needs to be covered of the body parts to perform the prayer.

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Fatwa no. 15316

Q: What is the ruling on selling things at the gate of the Mosque, especially before and after the Friday Prayer, since we have some people who sell things at the gate of the Mosque until the Friday Sermon starts and then enter the Mosque? If the merchandise are Siwak (tooth-cleansing sticks) or perfume, then what is the ruling?

A: Selling at gate of the Mosque from outside is permissible, if it is done before the second Adhan (call to the prayer) which is called while the Imam is sitting on the pulpit, but if it is after the second Adhan, then it is not allowed, because Allah [Exalted and Sublime Be He] prohibited it by saying: ﴿O you who believe (Muslims)! When the call is proclaimed for the Salât (prayer) on Friday (Jumu'ah prayer), come to the remembrance of Allâh [Jumu'ah religious talk (Khutbah) and Salât (prayer)] and leave off business (and every other thing).﴾

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Fatwa no. 13835

Q: Our relatives here in Sudan sell dates and yeast as their main form of trade. They are fully aware that the buyer will use them to make Khamr (intoxicants) and they gain a lot from this trade. What is the Shari`ah ruling on this? Are the profits accrued from this trade lawful? Please guide us. May Allah guide you.

A: If the reality is as you have mentioned, it is not permissible to sell them, for Allah (Exalted be He) says, ﴾Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression. And fear Allâh. Verily, Allâh is Severe in punishment.﴿

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The first question of Fatwa no. 17853

Q 1: Is it permissible for a Muslim to pick or harvest grapes, which are used for making Khamr (intoxicant) and are not fit for eating? I am talking about a Muslim, who has no other source of income and who receives a small social assistance that is of no avail. Please bear in mind that the season of picking grapes lasts from one to three weeks every year and this Muslim participates only when it is necessary.

A: It is not permissible to sell grapes to those who use them in making Khamr, and it is similarly impermissible to pick or prepare them for those who make Khamr. Allah (Exalted be He) says: ﴿but do not help one another in sin and transgression.﴾ The Prophet (peace be upon him) cursed Khamr, its consumer, its presser, the one for whom it is pressed, its seller, its buyer, the one who benefits from its price, its carrier, and the one to whom it is carried, for they all help one another in sin and transgression.

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The third question of Fatwa no. 7539

Q 3: What is the ruling on a pharmacist who sells women's cosmetics, bearing in mind that most of those who use them are women adorning themselves for other than their husbands and disobeying Allah and His Messenger (peace be upon him), may Allah save us?

A: If the reality is as you mentioned, it is not permissible to sell them cosmetics as long as he knows what they do. This falls under helping one another in sin and transgression, which is forbidden by Allah (Exalted be He) in the Qur'an: ﴾but do not help one another in sin and transgression.﴿

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Fatwa no. 6217

Q: My name is Khamis Muhammad Hafizh. I am from Alexandria, Arab Republic of Egypt. I am married and have children. I work in a company for a low salary.

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Due to living circumstances, I have another job to increase my income. i mend, sell and buy gas lighters. Your eminence knows that this profession is surrounded with certain suspicious matters. Some people use these gas lighters for lighting cigarettes. I do not want to receive any unlawful money. These gas lighters are not only confined to lighting cigarettes but they are used for other purposes. Other people, as my mother, brother and others, use these lighters for lighting gas cookers in homes and the like. As I do not know how to distinguish between those who use them in lawful purposes and those who use them in unlawful ones, I asked some of my fellow Muslims about this point. Some of them told me that it is permissible to do so. Others told me to ask your eminence about it. What about the mending tools, lighters and pipes I have? Is it permissible to make use of these things? If these things are unlawful, can we sell them and make use of their price? If this work is permissible, can I keep on working in such a profession?

May Allah reward you the best reward!

(Part No. 13; Page No. 107)

I am currently working in mending and selling gas lighters. Therefore, I would like to receive your answer as soon as possible.

A: It is permissible for you to make, mend or sell gas lighters. If some people use them for unlawful purposes, they will bear the sin of doing so. There is also no blame on you in having tools for mending these lighters. But if there are special lighters for lighting cigarettes, then you will not be permitted to make, mend or sell them.

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The third question of Fatwa no. 17600

Q 3: A young man is asking whether it is permissible for him to sell items that are prohibited for women without telling his sister, such as her sports shoes that she wears to go out to play sports with men, or the trousers she wears to go out? He says: "She does these things even after I have advised and my father does not agree with this and has forbidden it for her."

A: It is not permissible for a Muslim to sell things that are prohibited, as it is considered as cooperating in sin, for Allah (Glorified and Exalted be He) says (what means):

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﴾but do not help one another in sin and transgression.﴿ Also, because the Prophet (peace be upon him) said, ("When Allah forbids a thing, He also forbids its price.")

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The first question of Fatwa no. 18409

Q 1: What is the ruling on the person who deals in women's clothing especially underwear and tight clothes? Is there any sin on him if the woman goes out while wearing these tight clothes?

A: It is permissible for a person to deal in women's clothing that are permissible for women to wear. However, regarding dealing in women's clothing that are unlawful for them to wear, such as the clothes usually worn by disbelievers, it is not permissible for a Muslim to deal in them. Dealing in such clothing involves cooperation in sin and transgression.

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(Part No. 13; Page No. 109)

Fatwa no. 19852

Q: Please, Your Eminence, advise us concerning the ruling on selling tight trousers worn by women, such as jeans and stretch, outfits that consist of trousers and blouses, high-heel shoes, hair dyes of different colors, especially those for women, transparent clothes known as chiffon, half-sleeve women dresses, and short dresses and skirts.

A: Anything that is probably used in an unlawful way is Haram (prohibited) to make, import, sell and promote among Muslims. This includes what many women wear nowadays, may Allah guide them to what is right, of transparent, tight and revealing clothes. This leads to showing their charms and revealing the contours of their bodies in front of non-Mahrams (not a spouse or an unmarriageable relative). Shaykh-ul-Islam Ibn Taymiyyah (may Allah be merciful with him) said, "It is impermissible to sell any clothes that are probably used in committing a sin. In this case, it is impermissible to sell or make them. Thus, it is Makruh (reprehensible) to sell bread and meat to those who drink Khamr (intoxicants) with it; it is also Makruh to sell basil to those who use it in drinking Khamr. This applies to anything that is originally Mubah (permissible)

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which is known to be used in committing a sin."

Every Muslim trader should fear Allah as He should be feared and advise his Muslim brothers. He should sell only what is beneficial to them, and leave what is harmful to them. Lawful sustenance suffices instead of unlawful sustenance. Allah says, ﴾And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).﴿ ﴾And He will provide him from (sources) he never could imagine.﴿ This advice is the ultimate form of Iman (Faith). Allah also says, ﴾The believers, men and women, are Auliyâ' (helpers, supporters, friends, protectors) of one another; they enjoin (on the people) Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid (people) from Al-Munkar (i.e. polytheism and disbelief of all kinds, and all that Islâm has forbidden)﴿ The Prophet (peace be upon him) said, ﴾"Religion is based on advising one another." Upon this we said, "For whom?" He replied, "For Allah, His Book, His Messenger and for the leaders and the general Muslims."﴿ Related by Muslim in his Sahih (authentic) Book of Hadith. Jarir ibn `Abdullah Al-Bajaly (may Allah be pleased with him) said, ﴾I gave the pledge of allegiance to the Messenger of Allah (peace be upon him) on offering Salah (Prayer), paying Zakah and giving advice to every Muslim.﴿ (Its authenticity is agreed upon by Al-Bukhari and Muslim). The intention of Shaykh-ul-Islam in his previously mentioned sentence

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is that it is Makruh to the extent of prohibition. This is also known from other Fatwas (legal opinions issued by a qualified Muslim scholar) that he issued in other contexts.

The second question of Fatwa no. 14363

Q 2: Many people sell roses at dance clubs and such places. In Western communities a rose is something that is presented by the lover to his beloved. Therefore, a young man offers a rose to a girl to kiss him or to start a relationship with her. Moreover, the girl considers the rose to be a symbol of love. Moreover, there are other problems which face the person who is selling the roses from the side of women who may kiss or hug him to give them a rose or to dance with them. What is the ruling on this matter? May Allah reward you!

A: If the reality is as you have mentioned, then it is not permissible to sell roses due to the unlawful acts that are committed and the evil and corruption to which it leads.

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Thirteenth and Fourteenth questions of Fatwa no. 19637

Q 13, 14: Sometimes we obtain goods that contain some musical instruments, smoking tools (water pipes), or vessels used for smoking such as lighters and ashtrays. Should we get rid of these things or are we permitted to sell them? Please provide me with your beneficial answer. May Allah reward you with the best.

Is it permissible to sell embodied or mummified objects (idols) of animals?

A: Selling musical instruments and the tools used for smoking or water pipes and other means of disobedience and Shirk (associating others with Allah in His Divinity or worship) such as idols; whether embodied or mummified animals is Haram (prohibited). This is because whatever is Haram to be benefited from is Haram to be sold and selling these things is considered helping a munkar (that which is unacceptable or disapproved of by Islamic law and muslims of sound intellect) and corruption as well as facilitation to indulge in Bi`ahs (innovations in religion) and Shirk.

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Fatwa no. 14967

Q: This question is submitted by a benefactor located in Tuhamah Qahtan. He is asking whether the money gained from trading in weapons - whether they are ammunitions or different kinds of

(Part No. 13; Page No. 113)

guns - is Halal (lawful). Is it permissible to accept this money as repayment for a debt or to be used in Mahr (mandatory gift to a bride from her groom)? It should be mentioned here that the authorities ban the trade of weapons as well as trading in forbidden commodities. We wish that your Eminence will give your opinion to notify and spread it among the Muslims. May Allah grant you the best reward for what you do for us and for Muslims!

A: It is not permissible to sell the weapons that have been banned by the authorities based on the saying of Allah (Exalted be He): ﴿O you who believe! Obey Allâh and obey the Messenger (Muhammad صلى الله عليه وسلم), and those of you (Muslims) who are in authority.﴾ The authorities who banned trading in weapons aim at maintaining security and blocking the means that lead to fitnah (sedition). Accordingly, the Committee has decided that selling weapons without the authorities' permission is Haram (forbidden) as well as the money that is gained from this selling. And Allah knows best.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 1171

Q: When a commodity is put up for a public auction,

(Part No. 13; Page No. 114)

some bidders evade outbidding against one another. They collude with each other to freeze the price of the commodity without the knowledge of the owner. I would like to know the ruling on that. Is this permissible or not? Is this transaction valid if any of them them obtained the item?

A: it is unlawful for those who are competing in a public auction or the like to collude to freeze the price of a commodity and to close the bidding at a specific price. This practice involves utter selfishness and causes the owner of the commodities to incur losses which are bad deeds that do not befit Muslims. Such behavior is rejected by Islamic Shari`ah. This practice is unlawful exactly like outbidding without purchasing, and going out to buy from caravans in the road (before they reach the markets). Such practices may cause individuals and groups to incur losses and nurture grudges amongst them. They also involve violating people's financial rights. The Prophet (peace be upon him) forbade receiving caravans in the roads (before they come to the markets), a city dweller's sale on behalf of a desert dweller, bidding without purchasing, collusion with the sellers to outbid against Muslims, outbidding against a Muslim after the transactions are concluded, proposing to a woman who is engaged to a Muslim and such practices. They involve wronging, causing harm to others and nurturing grudges between people.

Consequently, if the seller against whom bidders collude to freeze the price at a certain point discovered that he had been deceived in the transaction, he has the right to either cancel the transaction or to accept it.

(Part No. 13; Page No. 115)

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Fatwa no. 16791

Q: My question is about al-Muqana`ah (Bidders' collusion to offer a low price) in public auctions. What is the ruling on doing it? Some people go to public auctions for the sale of governmental properties and collude to bid a low price for commodities. After the auction, they sell the commodities to one another and distribute the profits on equal terms. May Allah reward you best!

A: This practice is not permissible because it involves cooperation in committing sin and transgression. Also, the bidders who collude together are guilty of wronging the owner of the commodity for the sake of their own benefit.

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The twenty fourth question of Fatwa no. 19637

Q 24: Sometimes when auctioning commodities, it is noticed that some people gesture in between to stop bidding in order to buy the commodities at a lower price. This gesture

is meant to tell the other person to stop bidding and that if he lets the first person buy the commodities, he will share them with him. What is the ruling on that? Should the intention, in this case, be made before or during the auction?

A: This behavior is not permissible because it causes harm to the seller and deceives him, which may lead to taking the commodity at a price that is less than its real value. If it is proved that the seller has been deceived and has not been treated in the correct way, he has the option of either continuing with the transaction or canceling it along with taking the commodity back and repaying the price.

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The sixth and seventh questions of Fatwa no. 19637

Q 6,7: Some people used to press the seller in order to sell them a certain commodity under the pretext that this price is its accurate value or this price is more than its value. They may also tell him that this commodity has become old and the like in order to make him sell it at a low price. What is the ruling on doing so?

A: It is not permissible for the buyer to press the seller to sell his commodity under the pretext that it is too old or a certain price is the accurate value of it. One of the conditions of selling is the mutual agreement between the buyer and the seller without any compulsion. Allah (Exalted be He) says,

(Part No. 13; Page No. 117)

﴾O you who believe! Eat not up your property among yourselves unjustly except it be a trade amongst you, by mutual consent.﴿ The Prophet (peace be upon him) said, ﴾Sale transactions should be based on mutual agreement.﴿ (Related by Ibn Majah and Ibn Hiban). If the seller is compelled to sell his commodity, he will have the option either to complete the transaction or to annul it.

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The fifth question of Fatwa no. 19637

Q 5: Some people go to the market to describe the defects of some commodities before the buyers, hoping that they will refrain from buying them and thus their prices would not rise. This would then enable them to buy the commodity for a lower price. What is the ruling on this?

A: Showing the defects of the commodity by one of the buyers to prevent its price from rising and, thus, being able to buy it at a lower price is Haram (prohibited). In fact, this harms other Muslim buyers, whether the commodity has defects or not. The seller should show the buyer any defects in the commodity to be acquitted of blame

(Part No. 13; Page No. 118)

and to avoid deception.

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Third question of Fatwa no. 6856

Q 3: Someone wanted to buy or rent a piece of land but another person interfered and told them that they would buy it. That person only wanted to buy the land in order to sell it to someone other than the former. They are sure that the land will make a good profit if this happens. It may be important to mention that the person who hindered the sale, only paid the price of the land and concluded the contract of sale after he had made sure that the person who entered into the transaction first would buy it for abundant profit.

A: If you entered into the transaction of this land to buy or rent it, the person mentioned in the question knew about this, and the owner inclined to you. It is not permissible for them to buy or rent this land. This is because doing so involves entering into a transaction when one's brother has already entered into it and this was forbidden by the Prophet (peace be upon him). However, if the person mentioned in the question did not know that you had entered into the transaction, and he entered into the transaction before or after the owner had inclined to sell or rent the land to you; it is permissible for him to buy, rent or retain the land.

(Part No. 13; Page No. 119)

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The fifth question of Fatwa no. 7551

Q 5: Is bidding the price of commodities permissible in Shari'ah (Islamic law) or not?

A: It is permissible to bid the price of commodities to preserve the seller's right, as long as the seller does not accept, after settlement of the sale price, the outbidding of another bidder, as this is not permissible, in order to protect the right of the person who made an agreed bid. This is what is meant by forbidding outbidding one's brother bid.

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The fourth, twenty ninth and thirtieth questions of Fatwa no. 19637

Q 4: some people attend auctions that are held for the sale of some commodities or goods and outbid for them while they have no intention of buying anything. What is the ruling on them?

A: It is unlawful for someone to outbid for a commodity which he has no intention to buy. This is so because it involves drawing the competitors into deceit because in such case the competitors outbid for the commodity thinking that it is worth paying the high price

while indeed it is not. This practice is itself the Najash (an illegal transaction in which the buyer is ensnared by artificial outbidding of a fake buyer) which the Messenger of Allah (peace be upon him) prohibited. This is mentioned in a Hadith reported by Ibn `Umar (may Allah be pleased with him) who said: 《The Messenger of Allah (peace be upon him) forbade the practice of An-Najash.》 It is also reported on the authority of Abu Hurayrah that the Messenger of Allah (peace be upon him) said: 《Do not go to meet the caravans on the way (for buying their goods without letting them know the market price); do not urge buyers to cancel their purchases to sell them (your own goods) yourselves, do not bid against one another, and a town dweller should not sell the goods of a desert dweller on behalf of the latter.》 Agreed upon by Al-Bukhari and Muslim.

If there is a proof that a transaction involves Najash or the sale involves some kind of deceit which is conventionally refused, then it is up to the purchaser who may either accept it or cancel it because in this case he has the right of Actio empti.

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Q 29, 30 : If a person holds an auction for his own commodities, should he begin the auction with a price which he has fixed or wait till one of the buyers starts the auction?

does the auctioneer have the right to raise the price during the auction, or should he wait till the buyers stop raising it if he wishes to buy it and then he raises the price?

A 29, 30: If the auctioneer who is holding the auction wishes to buy the commodity, there is no harm to begin the auction with his own price

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or raise it during the auction after the offer of one of the bidders, and if none of the bidders outbids. In this case, the auctioneer has the right to take it. However, it is unlawful to start a price or to outbid for something that he does not want to buy or to delude a buyer that its price is higher than this or to stop the overbidding of his Muslim brother and take it at a price lesser than its real value. If the commodity is his, he should not start bidding or overbid it.

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A town dweller selling goods on behalf of a desert dweller and receiving trade caravans

The third question of Fatwa no. 14409

Q 3: What is the ruling on a town dweller selling goods on behalf of a desert dweller? What is the ruling on receiving trade caravans (to buy from them before they reach the market)?

A: It is not permissible for a town dweller to sell goods on behalf of a desert dweller and it is similarly impermissible to receive trade caravans before they arrive at the market with a view to buying their goods at a lower price and then re-selling them in the market at a higher price.

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The Messenger of Allah (peace be upon him) said, ("Do not meet the caravans (on the way to buy their goods without letting them know the market price). Also, a town dweller should not sell goods on behalf of a desert dweller.")

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Brokerage

The eighteenth question of Fatwa no. 19637

Q 18: What is the ruling on receiving sellers on the street before they enter the market and buying their goods?

A: It is Haram (prohibited) to receive sellers in the streets before they reach the places prepared for displaying and selling goods, for this takes the same ruling of receiving trade caravans, and this is forbidden. It is mentioned in a Hadith related by Imam Ahmad that the Prophet (peace be upon him) said, ("Do not receive caravans (to buy their goods), (but wait) until they reach the market.")

(Related by Al-Bukhari in his Sahih Book of authentic Hadith on the authority of `Abdullah ibn `Umar (may Allah be pleased with them both), vol. 4, p. 373) It is also related by Al-Bukhari in his Sahih from Nafi` on the authority of `Abdullah ibn `Umar (may Allah be pleased with them both) who said, ("We used to receive trade caravans and buy foodstuff from them. The Prophet (peace be upon him) forbade us from buying such things until they had reached the market.") In another narration by Nafi` on the authority of `Abdullah (may Allah be pleased with him), ("Some people used to buy foodstuff at the head of the market and used to sell it on the spot. The Messenger of Allah (peace be upon him) forbade them to sell it until they had brought it to (their) places.") In another narration by Muslim, the Messenger of Allah (peace be upon him) said, ("Do not receive the merchants (on the way), but if anyone receives them and buys from them, then the buyer reaches the market (and discovers that they got a lower price), they have the option (to declare the transaction null and void).") Consequently, if merchants do not arrive with the goods at the market prepared to sell them, it is unlawful to receive them and buy the goods. Whoever buys the goods from merchants before they reach the market commits a sin and disobeys Allah (Exalted be He) if he is aware of the prohibition. This act involves deceiving the seller and harming the people of the market. If it is proved that the seller has been deceived and is not treated properly, the seller has the option of either continuing with the transaction or canceling it, as this falls under Khiyar Al-Ghabn (option of deception).

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Fatwa no. 2644

Q: I am an auctioneer. The municipality of Turayf announced the sale of some lands that have gas stations and rest houses on them. I applied for biding the auction. The municipality had stipulated that the buyer would pay my commission, as is the custom. The lands were awarded to some people among fifty bidders - apart from the auction supervising committee members - and they paid the prices. When I received the prices of the lands, the buyers paid me more than the agreed commission on their own. Is this addition lawful? Should I take it or not?

A: If the reality is as you mentioned, there is no harm in taking the additional amount of money, as the buyers paid it out of their good will as a tip for you. But if you favored them and sold them the land while there was a higher price, it would be impermissible to take this addition, as it would be the price of favoring them.

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The first question of Fatwa no. 9909

Q 1: I have a trading office. I work as a deputy and mediator for foreign companies which manufacture ready made garments and food stuffs. These companies sent samples of what they manufacture and the defined prices. i present these commodities to merchants in the market according to the defined price set by the company. I do this in return for an agreed upon commission. Is it permissible for me to receive this commission?

A: If the reality is as you have mentioned, then you will be permitted to receive such commission.

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The second and third questions of Fatwa no. 7520

A broker works in a company which gives him a fixed salary. He is a broker between this company and another one; he buys some machines from this company for a commission. It should be noted that he does not ask for this commission from the employer, but the owner of the company pays it to him.

Is it lawful to take this commission? I appreciate your guidance. May Allah guide you!

A: Since this broker receives a monthly salary from the company in which he works, it is impermissible to take commission from the other company in return for buying some products for the company in which he works. There is a possibility of being unjust with the company in which he works and the price and quality of the product he buys for this company are more likely to be negatively affected.

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Q 3: Is selling by public auction Haram (prohibited)?

A: It is permissible to sell through a public auction; there is nothing wrong with this.

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Fatwa no. 16043

Q: What is the ruling on the so-called tips, commissions, and others that describe the money given by a storeowner to a wage earner in return for the latter buying his needs from the former or bringing clients to his store. I own a paint store and give the painter a commission - whether small or big - whenever he brings me a client.

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It is worth mentioning that this commission does not affect my profits if I sell the commodity directly to the client before adding the commission. For example, if I have a commodity costing ten riyals, I can sell it to the client for twelve riyals. If the client is accompanied by the painter, I sell it for fifteen riyals and give three riyals to the painter as a commission. The reason for this practice is the claim that the wage earner, who does not receive tips or commissions from the storeowner, would not bring clients and this would definitely reduce sales. Also, the wage earner can dissuade the client from buying their needs from a particular store by telling them that the commodity is defective, just because the storeowner does not give tips or commission. This practice is now common in many countries. Another reason for its spread is the claim that the wage earner earns a little from his work and thus wants to make up for this by commission or tips. For example, if the painter is supposed to take a hundred riyals for painting a house, he can paint it for eighty riyals and take the twenty riyals from the storeowner. May you advise us and clear this matter. May Allah guide you and make you a means for clearing the truth and eliminating our ignorance of Din (religion). We hope to receive a general answer so that all parties (the client, the wage earner, and the storeowner) know the ruling on this matter.

A: This practice is impermissible for the following reasons:

First, this practice harms the buyer and does him wrong, since he pays the commission of the wage earner without being aware of that.

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Second, this practice harms the storeowners who do not engage in this bad practice because if they do not give tips or commissions to the wage earner, they would not have clients. Even if they have clients, the wage earner, who receives no tips from them, will dispraise their commodity.

May Allah grant us safety and success.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

The second question of Fatwa no. 18574

Q 2: Some truck owners deliver farm produce to us and then place a condition on us to give them 50 Riyals in order for the company to conduct the bid sale of the produce, i.e., to handle selling the produce they carry. They deduct this sum from the company's commission for conducting the sale. What is the Shari'ah (Islamic law) ruling on this?

A: It is not permissible to give the truck owners the mentioned sum, as they have no right to it. They are employed by the farm owners and giving them this money is a means of deception and shows lack of sincerity to the farmer. It also causes harm to others.

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The first question of Fatwa no. 19373

Q 1: I am a merchant. Someone asked me to buy him a certain commodity. He did not give me money. i bought this commodity he asked for and gave it to him. Should I ask him for the agreed upon price or can I increase the price to more than what I paid for it?

A: You have to tell him the price you paid for this commodity, and you may ask him for an increase in return for the efforts you exerted in buying this commodity.

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The eighth and ninth question of Fatwa no. 19637

Q 8, 9: There has been a lot of arguments about the amount of money to be paid to brokers; sometimes it is 2.5 percent and at other times it is 5 percent. What is the legal percentage (according to Islamic law) to be paid? Or is the amount determined according to an agreement between the seller and the broker?

A: If the broker, the seller and the buyer

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have agreed that the broker will be paid by the buyer, seller, or both of them a fixed sum, then, it is permissible to pay that amount and there is no prescribed legal percentage; as it is determined by the agreement and consent of the parties involved. However, this should be within the framework of what is customary among people, and the broker should be adequately reimbursed for the efforts he exerted to finalize the sale between the buyer and the seller. At the same time, neither the seller nor the buyer should be harmed by increasing the amount higher than the usual rate.

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The third question of Fatwa no. 19912

Q 3: I took a customer to a factory or store to purchase some goods. Accordingly, the factory owner gave me a commission for bringing this customer. Is this money Halal (Lawful) (i.e.the commission)? What if the factory owner increases the price of every item sold to the customer so that I take the difference in price once the customer makes the purchase; is this permissible? If not, what is the lawful commission?

A: It is permissible if the factory owner or merchant pays you a sum of money in return for every item sold through you. This payment is meant to encourage you to exert more effort in bringing more customers. However, the permissibility is conditional; the amount of money paid to you should not increase the price of the item and should not inflict any harm on

(Part No. 13; Page No. 131)

others who are selling the same item. The factory owner or merchant should sell the item for the same price as the others. In this case, it is permissible and there is no prohibition.

However, if the money you take from the factory owner or the store increases the price the buyer pays for the item, then it is impermissible for you to take it. This is because the buyer is harmed as the price he has to pay is increased.

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The first and second questions of Fatwa no. 19856

Q 1: A broker used to hold agreements with a farmer about a defined percent for brokering his commodity. This brokerage ranges from 3% to 5%. They deal in matters of selling and buying according to this basis. What is the ruling in this regard?

A: The broker is permitted to receive a reward in a defined percent from the price of the commodity in return for brokerage. He can receive this defined percent from the seller or the buyer as was previously agreed upon without causing oppression or harm.

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Q 2: There is a convention among auctioneers to take half a Riyal for a box or parcel. This money is not added to the bill that is sent. When we questioned the auctioneers in this regard, they said that this is the convention of the market and every auctioneer takes it. Could you please give us a fatwa (legal opinion) regarding this matter.

May Allah reward you!

A: This is a negative convention which is not permissible because it involves taking more money than one deserves without informing its owner and doing so is completely wrong and unjust.

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`Urbun sale (down payment sale)

Seventh question of Fatwa no. 9388

Q 7: is it permissible for the seller to obtain a `Urbun from the purchaser? If the purchaser withdraws, is it permissible for the seller to keep the `Urbun for themselves and not return it?

A: If the reality is exactly as what is mentioned in the question, it is permissible for the seller to keep the `Urbun for themselves and not to return it to the purchaser provided that both sides agreed on this.

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The first question of Fatwa no. 17341

Q 1: Your Eminence, I engage in free businesses such as building construction, steel works and so on. These businesses often contain a down payment whether little or much. upon receiving the down payment and after one or two days of concluding the contract, the second party may change his mind whether the work has already begun or before it begins. What is your opinion concerning these matters?

A: It is permissible for the person who stipulates the down-payment to keep it and he is not obliged to repay it to the buyer if the contract is cancelled. This is according to the most preponderant view of the scholars if both parties have agreed on this condition in the contract.

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The second and third questions of Fatwa no. 19637

Q 2, 3: The system of down payment is commonly used in transactions; we pay a part of the total cost of the product to affirm the purchase. As a result, selling the product becomes pending. What is the ruling on this?

Many vendors do not repay the down payment if the total cost of the product is not completely paid. What is the ruling on this?

A: it is permissible to have a down payment; that is when the buyer gives the seller

or his agent a sum of money that is less than the price of the goods. This should be after the agreement has been made, and this is to guarantee that he will receive the goods and that no one else will take them. When the goods are delivered, this down payment is to be regarded as part of the price. If the buyer does not take the goods, then the vendor may take the down payment and keep it. This transaction is valid, whether or not he stipulates a time for payment of the rest of the price. The vendor has the right to ask the purchaser to pay the rest of the price once the transaction has been completed and the goods have been handed over. The permissibility of down payment sale is indicated by the fact that `Umar ibn Al-Khattab (may Allah be pleased with him) did that. Imam Ahmad said that there is nothing wrong with down payments. Moreover, it was narrated that Ibn `Umar (may Allah be pleased with them both) regarded it as permissible. Sa`id ibn Al-Musayyib and Ibn Sireen said: There is nothing wrong in returning the product if the person does not like it and giving something with it. There is a Hadith that was narrated from the Prophet (peace be upon him) saying that ﴾Down payment sale is forbidden﴿ , however, this is a Da`if (weak) Hadith which was classified as such by Imam Ahmad and others, and it cannot be taken as evidence.

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The second question of Fatwa no. 19947

Q 2: i work in the postal service and i sell stamps. What is the ruling on selling stamps for more than their actual price?

It is not permissible for a person who is working in the post office to sell stamps with a price that is more than its actual price. He has to sell it according to the price written on the stamps without any increase or decrease. He is considered to be a trustee for doing that. Selling it for a price more than the price written on it is a betrayal of the trust he was given.

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`Inah Sale

The third question of Fatwa no. 4104

Q 3: If I sell a car to a person in installments, given that this increases its price, and then he asked me to buy it from him for less than the price I sold it to him for, what is the ruling on this?

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A: This is called `Inah sale (sale with immediate cash repurchase for profit). It is Haram (prohibited), according to the Shar`y (Islamic legal) evidence on its prohibition.

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Third question of Fatwa no. 9397

Q 3: Could you please give me a Fatwa regarding the following Hadith: The Messenger of Allah (peace be upon him) said: ﴾When you enter into the 'inah transaction, hold the tails of oxen, are pleased with agriculture, and give up performing Jihad (fighting/striving in the Cause of Allah), Allah (may He be Exalted) will make disgrace prevail over you, and will not withdraw it until you return to your original religion.﴿

A: This Hadith is related by Ahmad and Abu Dawud and the above mentioned wording is that of the latter. however, `Inah is a sale where the price is postponed but with immediate cash repurchase for profit. 'Holding the tails of oxen and being pleased with agriculture' refers to being busy with

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cultivation. This means being busy with cultivation at a time when Jihad is an individual obligation. On the other hand, 'giving up performing jihad' refers to the obligatory Jihad against the enemies of Islam. Moreover, 'disgrace' signifies indigence and lowness. Finally, 'until you return to your original religion' implies eloquent reproof and a strong threat for whoever busies themselves with cultivation so that they abandon Jihad and the same applies to those who indulge in Haram (prohibited) transactions.

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Fatwa no. 13837

Q: I bought a new car and kept it for a week. Now, one of my colleagues wants to buy it, so I sold it to him for 35,000 Riyals; 5,000 Riyals in advance and 5,000 Riyahs will be paid after two months beginning from the date of purchase. Afterwards, he has to pay the rest in monthly installments; the amount of each installment is 1,500 Riyals until the whole amount is settled. It is worthy to mention that the price of purchasing the car was 28,300 Riyals. The buyer wants to sell it for cash as he is suffering from certain circumstances. So, he offered it to me and I refused. Then, he offered it to my colleagues before taking it to the car fair on Thursday. It should be noted that according to official documents the car is still in my name.

I sold it to him and I have no desire to take it back and we have no agreement between us to take it back. Since he wants to sell it, do I have the right to buy it? Could you kindly advise me in this regard? May Allah reward you! It is worth mentioning here that he has had the car for twenty days.

A: If the situation is as you have mentioned, then you have no right to buy it except with a price that is equal to its real price or more. Purchasing it at a lower price is a usurious dealing which is the same as `Inah sale (sale with immediate cash repurchase for profit).

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The second question of Fatwa no. 6882

Q 2: A person bought five camels for 75,000 Riyals on credit, and then he sold them for 40,000 Riyals. Their original owner bought them once again for 42,000 Riyals. Are these transactions legal?

A: If the case is as you mentioned, and there are no tricks involved to deal in Riba (usury), there is no harm in these transactions.

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The second question of Fatwa no. 19297

Q 2: if a person buys a certain commodity such as a car and uses it for a period of time, then intends to sell it, can he sell it to its original owner?

A: If a person pays the whole value of the car to the seller, he is permitted to sell it again to the person who sold it to him provided that there is no previous agreement to do that.

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Fatwa no. 18864

Q: I sold a car to someone for 20,000 Riyals on monthly installments. Every installment was 2,000 Riyals. I met the buyer three months later. After deliberations, we agreed to buy the same car in return for 15,000 Riyals paid in cash.

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Moreover, he is still paying the installments. We did not agree in advance to buy this car again in a cash payment. What is the ruling in this regard?

A: You are not permitted to buy the commodity you sold with a postponed price in return for a price which is lower than the price you have received for it. This is called `Inah sale (sale with immediate cash repurchase for profit) that was prohibited and warned against it in the Hadith. Therefore, you have to avoid such transaction.

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Fatwa no. 19575

Q: Your Eminence, I bought a used Jeep from the Toyota company. I agreed to pay them SR 110,000 by installments. The car had a three-month guarantee. However, a month after I bought the car and transferred it to my ownership, I found that it was defective, namely the heat increases quickly in the car. I sent it back to the company to repair it and they sent it to their service department in Jeddah and Al-Ta'if for maintenance but it was not repaired. Eventually, they told me I had two options, either to take another car of the same brand or to give it back to them in return for the value of the car's cash price, that is SR 96,000. I also had to continue paying the installments.

I paid them around SR 49,000 as a deposit and they gave me SR 96,000 later. So, I owed them SR 47,000. I could not pay them the SR 47,000 in cash so I paid by installments. The total interest on the installments I owed them was SR 13,000 added to the SR 47,000. The total debt I owe them is SR 60,000 which I have to pay by installments over 36 months.

Your Eminence, I would like to know if this transaction is a usurious transaction. May Allah reward you best!

A: The mentioned transaction is called `Inah Bay` (a sale with immediate cash repurchase for profit), which is considered unlawful in the Sunnah. Accordingly, it is an invalid transaction. The price is unlawful for them to take, the car is rightfully yours and it is up to you to give it back to them while being defective or sell it to someone else. If you have any disputes you should resort to the court for settlement and the court should settle everything, Allah Willing.

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The first question of Fatwa no. 10635

Q 1: a man gave his brother a car as a present, then the person to whom the car was given wanted to sell it. Is it permissible for the person who gave it to buy it again?

A: It is not permissible for the person who gave the gift to buy what he had given to his brother. `Umar (may Allah be pleased with him) narrated that: I donated a horse in the path of Allah. Its owner made it languish. I thought that he would sell it at a cheap price. I asked Allah's Messenger (peace be upon him) about it, whereupon he said: ﴾Do not buy it and do not take back your charity, for one who takes back a charity is like a dog which swallows its vomit.﴿ Agreed upon by Al-Bukhari and Muslim.

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The seventh question of Fatwa no. 6362

Q 7: someone sold a piece of land to another person for 50,000 Riyals which was to be paid within a year. Many years later, the buyer who did not pay this amount wants to sell it back to the seller for 30,000 Riyals, and then pay the remaining amount later. Is this permissible? Is it regarded as the forbidden `Inah sale (sale with immediate cash repurchase for profit)?

A: This is permissible and is not regarded as `Inah sale.

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Fatwa no. 20137

Q: Two years ago, I sold some sheep to a man on the condition that I was to receive from him 60 thousand Riyals in the first year, and the rest was to be paid in the second year. Now, after 20 months have passed, he has not yet paid me the money and he still has possession of the sheep. To help him, I agreed to my take back my sheep after consulting your Eminence, given that the market price of the sheep is approximately equal to 600 Riyals per sheep, and that I will take them for 900 Riyals per sheep. I hope of your Eminence will explain the ruling on this matter for me. Please accept my full respect and appreciation.

A: There is no harm in repurchasing the sheep which you had previously sold to him,

and he was unable to pay for them. The purchase price should be according to that which you both agree on. The value of the sheep is to be calculated according to the amount the seller owes you. This is not prohibited as long as the price for which you bought the sheep is equal to the price for which you had sold it or more.

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Fatwa no 6855

Q: There is a petrol and laundry station in Abha in `Asir by the main road that was presented in a public auction. I was one of the bidders and I bought it for thirty-two thousand Riyals; bearing in mind that it was estimated at three hundred thousand Riyals. Later on, some brothers told me that the foregoing is Riba (usury). Thus, I refer the matter to your Eminence to explain for me whether it is permissible for me to buy this petrol and laundry station? It may be important to mention that I made it a condition that the committee should give me the right of withdrawal if this deal is not permissible for me according to Shari`ah (Islamic law). Nevertheless, the committee recently excused itself from this commitment under the pretense that even though such a condition is permissible for me from the disciplinary viewpoint; it implies a trick on Allah (Exalted be He). Please provide me with your beneficial answer. May Allah protect you.

A: If the reality is exactly as what is mentioned in the question, this is not a usurious contract. Rather, it is a contract of sale and is far from all forms of Riba.

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Fatwa no. 19345

Q: there is a merchant who sells food products, and when he sells one piece at a certain price, he sells the collection at a lesser price. Then he sells a larger group at a price that is lesser than the two. This happens at the same time without changing the kind of commodity. This merchant gives commodities to another merchant at a higher price than the current price in return for deferring the due time of its value (price). What is the ruling on these different sales? May a merchant deal with people with two faces and differentiate in how he treats Muslims? Is his way of selling on credit lawful? I appreciate your guidance. May Allah reward you!

A: The dealings you mentioned are permissible and there is no harm in them.

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selling by installments

Fatwa no. 1178

Q: I have a sum of money that I invest in buying cars for cash and selling them in installments. The price of the car may be nine thousand riyals. I sell this car in return for fourteen thousand or ten thousand riyals in installments. Moreover, I receive two or three thousand riyals in advance. I do not know the ruling on such transaction. Is it a kind of Riba (usury/interest)? What about previous transactions? I have dealt in such transactions for two years.

Allah has permitted trading and prohibited Riba (usury/interest). Allah (Exalted be He) says: ﴾whereas Allâh has permitted trading and forbidden Ribâ (usury).﴿ One of the lawful transactions is selling in installments. This is denoted by Allah's saying: ﴾O you who believe! When you contract a debt for a fixed period, write it down. Let a scribe write it down in justice between you. Let not the scribe refuse to write as Allâh has taught him﴿

Al-Qurtuby said in his exegesis of this Ayah (verse of the Qur'an): "This Ayah includes all debts and postponed payments according to the consensus of scholars." It was reported in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) on the authority of `Aishah (may Allah be pleased with her) that Barirah was sold by her owners in return for nine Uqiyyahs (40 Dirhams of silver = 119 grams) in installments, one Uqiyyah every year. The Prophet (peace be upon him) approved of such a transaction. Therefore, it is evident that dealing in the way mentioned by the questioner

is permissible according to the above-mentioned proofs.

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Permanent Committee for Scholarly Research and Ifta'

The fourth question of Fatwa no. 1528

Q 4: A person may have products to sell, such as bread, sugar, paint materials, or cattle, which cost a hundred riyals and he wants to sell them to a debtor for 130 riyals, for example, due to be paid after a specified period of time, usually a year. However, the debtor may not be able to pay off the debt for a year or two; is this prohibited? Also, if the debtor buys a product from a warehouse or a store; is he allowed to sell it inside the warehouse or the store after checking and receiving it, or should they take it elsewhere before he is allowed to sell it?

A: A person is permitted to sell a product, such as foodstuffs or other commodities, and demand payment at a fixed time, even for a higher price because of deferring the payment date. The debtor, on the other hand, should pay off his debt at the fixed time, because of the general meaning of the following Ayah (Qur'anic verse) in which Allah (Exalted be He) says: ﴾then if one of you entrust the other, let the one who is entrusted discharge his trust (faithfully), and let him be afraid of Allâh, his Lord.﴿ It was authentically reported that the Prophet (peace be upon him) said: ﴾Whoever takes the money of the people with the intention of repaying it, Allah will repay it on their behalf; and whoever takes it in order to spoil it, then Allah will spoil them.﴿

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If someone buys a product from a warehouse or a store, for example, and checks it, they are not allowed to sell it in the same place where they bought it even after checking it, because this is not considered a receipt of the sold product. Rather, they should possess it and move it to another place. The evidence is the following Hadith reported by Ahmad (may Allah be merciful with him) on the authority of Hakim ibn Hizam, who said: ﴾I said, "O Messenger of Allah! I make some transactions, which of them is lawful for me and which is unlawful?" The Prophet (peace be upon him) replied: "If you buy something, do not sell it until you have it fully in your possession."﴿ Moreover, it was related by Ahmad and Abu Dawud on the authority of Zayd ibn Thabit who said: ﴾The Prophet (peace be upon him) forbade the selling of goods where they were bought until merchants moved them to their own place.﴿ It was also related by Ahmad and Muslim on the authority of Jabir (may Allah be pleased with him) who reported that the Prophet (peace be upon him) said: ﴾When you purchase food, do not sell it until you have taken possession of it.﴿

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In another narration, Muslim reported that the Prophet (peace be upon him) said: ﴾Whoever buys food should not sell it, until they have weighed it (and then taken possession of it).﴿

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

The first question of Fatwa no. 1638

Q 1: A man wanted to marry, but he did not have enough money. He went to a trader who told him, "I am going to sell you a car for 17,000 Saudi Riyals on credit, and you should pay them in cash by the end of the year." Is this Halal (lawful) or Haram (prohibited)? Is it considered Riba (usury), given that the value of the car in cash is only 10,500 Saudi Riyals?

A: If the case is as you mentioned, that a person bought a car from another one on credit for more than its price in cash, and the buyer sold it to whom they want, besides the person who sold it, this is not considered Riba, but is a valid sale contract. However, if that person buys a car from

another person, so that they can return it for a lesser price in cash, this is considered selling a currency for another, which is Riba prohibited by Allah and His Messenger (peace be upon him). The contract of selling the car in this case is void, as it is meant to perform a trick to deal in Riba and get money through this trick. The same applies to the case of a person who sells the car to another person who is affiliated to its original owner; they agreed to sell the car to that person so that it returns to its original owner. All this is considered trickery and dealing in Riba.

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Fatwa no. 2020

Q: a man asks his friend to buy a car for him in cash, then he sells it to him for a deferred payment with extra money as a profit. In other words, when he buys the car for 1,000 Riyals in cash, he sells it back to his friend for say 1,100 Riyals for a specified term. Is this regarded as Riba (usury/interest)? Would you please clarify the statement of Imam Malik (may Allah be merciful with him) that he was informed that the Messenger of Allah (peace be upon him) forbade two sales in one? In addition, please tell us about some other kinds that fall into the category of forbidden sales.

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A: If a person asks someone to buy a specific car for him or a car that meets certain requirements that he stipulates, and promises to buy it from him, and he buys it from the one whom he asked to do that and takes possession of it, it is permissible for the one who asks for it to buy it from him after it is paid in cash or by installments with a specific amount of extra money as profit. This is not a form of selling what one does not have, because the one who is asking for this product is selling it to the one who asked for it. This is done after buying it and taking possession of it. He does not have the right to sell it to his friend, for example, before he buys it, or after he buys it and before he takes possession of it, because the Prophet (peace be upon him) forbade selling goods until the merchant takes possession of them.

With regard to the Hadith of the Prophet in which he forbade two sales in one, the Jumhur (dominant majority of scholars) are of the opinion that it means that the seller says to the buyer, "I sell you this commodity for 10 Dirhams in cash or for 15 Dirhams which should be paid within, say a year". Another case is where the seller may say, "I sell you one of the two cows for say, 1,000 Riyals." Once the buyer shows his acceptance, they part without agreeing on the method of payment whether it is cash or deferred as is in the first case, and without agreeing on which cow should be sold as is in the second case. This kind of transaction is forbidden because the method of payment was not decided and accordingly, as in the first case, an agreement was not made about the commodity as in the second case.

Moreover, the Jumhur said that this ruling applies to the person who says to someone else, "I sell you

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my house for such and such, providing that you sell me your house for such and such, or you work for me for a month and be paid such and such, or I marry your daughter for such and such, or you marry my daughter for such and such. All these kinds of transactions are not valid as they imply conducting two transactions in one which was forbidden by the Prophet (peace be upon him). `Inah sale (sale with immediate cash repurchase for profit) is also regarded as an example of conducting two transactions in one.

It will be better for you to read the book entitled Al-Mughny written by Ibn Qudamah (may Allah be merciful with him) concerning this issue and the commentary written by Ibn Al-Qayyim on the Hadith of the Prophet (peace be upon him) in which he forbade conducting two sales in one in the books

Tahdhib Al-Sunnan and I`lam Al-Mowqi`in.

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Fatwa no. 2805

Q: A person from the US is asking about those who sell cars in installments, and about the deferred sum with fixed interest, which increases due to delaying the installment in its due term. Is this dealing permissible?

A: If the person who sells a car is selling it for a fixed price and for a definite term or terms in installments which do not increase the price,

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then there is no harm in this. This is based on the saying of Allah (may He be Exalted and Praised): ﴾O you who believe! When you contract a debt for a fixed period, write it down.﴿ It has been authentically reported that the Messenger of Allah (peace be upon him) bought on a fixed term. However, if the deferred sum -as stated in the question- increases due to delaying the payment in its due term, then it is not permissible according to the Ijma` (consensus of scholars). In this case, it will be like usury that was practiced in the pre-Islamic period for which the Qur'an was revealed. It is like the saying of the creditor to the debtor when the time of payment comes: Either pay or I will increase the sum.

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Fatwa no. 4170

Q: I am a commodity trader. I became insolvent. One of my friends gave me a great sum of money to trade with. At the end of every month, I give him a sum of money instead of his money. Is it permissible to do that?

A: If you intend to buy a commodity from him in return for a deferred payment at an appointed time

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through paying it in installments according to your agreement at the time of the contract, then this type of transaction is permissible. sale in installments is permissible in Islam. Allah (Exalted be He) said, ﴾O you who believe! When you contract a debt for a fixed period, write it down.﴿ It was authentically reported that the Prophet (peace be upon him) bought a commodity with a deferred payment.

But if you intend to receive money from him to trade with and you give him a sum of money on a monthly basis in return for keeping this money with you, this will be prohibited as it is a kind of Riba that was forbidden in texts of Qur'an and Sunnah.

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The second question of Fatwa no. 4910

Q 2: A man bought a car in installments, as he was unable to pay its price in cash. The car agency demanded him to pay car insurance. Respected Shaykh, what is your ruling on paying this insurance and other types of insurance such as life insurance?

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A: It is permissible to buy a car in installments; if the car and the price are agreed upon as well as the amount of each installment and its due date of payment are fixed. As for paying car insurance, this is Haram (prohibited). In the same way, insurance on life, organs, merchandise and all types of commercial insurance are Haram, as this involves Gharar (fraudulent transaction where details about the sold item are unknown or uncertain), gambling and taking people's money unjustly.

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The first question of Fatwa no. 16384

Q 1: I agreed with someone to buy a car for him. I told him that its price in the agency is 50,000 riyals and that I would take 60,000 riyals if I got it for him. Is this lawful?

A: There is no problem in selling the car or any other commodity after you have bought it and kept it in your possession. You can sell it for an instant payment or for a higher deferred payment, whether by installments or not. Allah (Exalted be He) says: ﴾whereas Allâh has permitted trading﴿

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and: ﴾O you who believe! When you contract a debt for a fixed period, write it down.﴿ This includes deferred payment.

Selling a commodity for someone before buying or even possessing it is not permissible, for Prophetic Hadiths in this respect, including one related on the authority of Zayd ibn Thabit (may Allah be pleased with him) that he said, ﴾"The Messenger of Allah (peace be upon him) forbade selling the goods at the place where they are bought until traders took them to their dwellings."﴿ The Prophet (peace be upon him) also said, ﴾"Anyone who buys foodstuff should not sell it until they have totally taken possession of it."﴿ He (peace be upon him) further said, ﴾"Do not sell what you do not possess."﴿ Ibn `Umar (may Allah be pleased with them both) said, ﴾"We used to buy food in a lump, so the Messenger of Allah (peace be upon him) would send us someone to forbid us from selling it until we had transferred it to our dwellings."﴿

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The first question of Fatwa no. 19209

Q 1: What is the ruling on delaying the payment of the price and delivering the goods after the sale is concluded?

A: Delaying the payment of the price and delivering the goods if the article is present and known, such as a house, a car or the like, which has been described beyond any misconception at the time of concluding the sale, is permissible unless the article is liable to Riba (usury). If this is the case, the exchange should be on the spot. It is related on the authority of `Ubadah ibn Al-Samit (may Allah be pleased with him) that the Prophet (peace be upon him) said, ("Gold is to be paid for by gold, silver by silver, wheat by wheat, barley by barley, dates by dates, and salt by salt, like for like and equal for equal, payment being made hand to hand. If these classes differ, then sell as you wish as long as payment is made hand to hand.") (Related by Muslim in his Sahih (authentic book of Hadith) Muslim)

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The second question of Fatwa no. 16103

Q 2: A student of religious knowledge needs books on Tawhid (monotheism), Fiqh (Islamic jurisprudence), Sirah (the Prophet's biography) but he does not have enough money to buy them. Is it permissible for him to buy these books by installments, given that he will buy them at a higher price compared to their cash price? It should be noted that the student who needs these books is a poor person and needs to study religious knowledge.

A: It is permissible for the person to buy books by installments like any other commodity, if the terms of the installments and their amounts are determined for a specific period of time.

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The eighth question of Fatwa no. 16402

Q 8: What is the difference between paying by installments and Tawarruq?

A: Installment sale is to sell a commodity with a deferred price that is to be paid by installments; whereas, Tawarruq is to buy a commodity with a deferred price to sell it in the market to someone other than the creditor and to benefit from its price. When the term is due, the person should pay its creditor the deferred price with which he bought the commodity. Paying by installments is permissible and saying that it is impermissible is a weak and unsubstantiated view. There is a disagreement about Tawarruq and the soundest view is that it is permissible.

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Third question of Fatwa no. 19297

Q 3: Please enlighten us regarding the Tawarruq transaction; what is it and what is the ruling on it?

A: the tawarruq transaction is to buy a commodity with a postponed price after which the purchaser sells the product to a third party in cash and benefits from its price. This is a permissible transaction according to the Jumhur (dominant majority of scholars).

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Fatwa no. 16747

Q: A- We sell cars in installment. We agree with the buyer to sell him the car in return for a certain sum of money if he pays in installments. He pays a sum of money in advance and the rest is registered in bills to be paid in monthly installments. The buyer, sometimes, agrees with us that he will pay nothing in advance and will pay it after selling the car to another merchant instead. What is the ruling on this transaction?

B- We sell cars in installments to the buyer. After finishing the payment-in-installments measures, he sells it to another merchant away from the exhibition. This merchant sells it to another person after gaining a profit. Can we buy this car again after being passed to another buyer if there is no previous agreement in this regard?

C- Some buyers who pay in installments prefer to remain anonymous. They ask us to sell the car in cash on their behalf. Can we sell the car on their behalf to another person away from the members of the exhibition?

A: After studying the question mentioned above, the answer of the committee is as follows:

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The first passage of the question asks about the ruling on selling a car by installments by paying the first portion immediately. The rest of the installments will be deferred. Then the buyer sells it to another person and then pays the first installment from its value. Then he will pay the rest of the installments in their due times. This kind of transaction is permissible. But you are not permitted to hold a contract with the buyer before acquiring the car from the one who sells it to you.

As for the question that says: "What is the ruling on buying a commodity from someone other than the person who buys it from you in a deferred payment?", it is a permissible transaction if there is no agreement in advance for this.

The third passage of the question talks about the ruling on being a deputy in selling a commodity for a person who buys it from you in a deferred payment. This kind of transaction is permissible if the buyer acquires the commodity completely from you after buying it. And Allah knows best.

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Fatwa no. 16609

Q: We have a large agricultural company that supplies agricultural material such as fertilizers, seeds and farm machinery. We sell these commodities on credit to the farmers. The price of the commodities is due 120 days after the date of delivery. Recently, our clients; companies and farmers, failed to pay our company's financial dues for various reasons. Sometimes, clients delay their payments for double the due time, which causes the company to incur many losses. Moreover, in this way the company is forced to delay the payments for those who export the commodities, and they in turn instantly fine the company if any delay in payments occurs. To avoid any such losses which affect the company's financial situation and potential for development, the company is considering the implementation of a credit sale and would like to know about its legal ruling in light of the following:

First, the company will specify a timescale for prices. For example, after 3 months, the price of a specific commodity is 100 Riyals, after 4 months 110 Riyals and after 5 months 120 Riyals. This will be specified to clients in the credit sale contract and the due price will be specified according to the time of payment.

Second, to avoid problems related to a delay in payment, is it permissible for the company to specify a certain price for a credit sale of the commodity for example, 100 Riyals

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to be paid after 12 months, provided that the company mentions in the contract that if the client pays during the first 6 months after receiving the commodities, he will have a discount or the price will be lowered to 90 Riyals?

A: There is no harm in selling a commodity by credit sale at a higher price than the cash price; however, the price must be specified in the beginning and the time span should also be specified when concluding the contract. If the company specifies different schemes for payment in a single transaction, and none of these payment schemes is chosen when concluding the contract, the transaction is invalid because the time span is not specified in the contract. Moreover, it is similar to Riba (usury) of the Pre-Islamic period because people at this time used to increase the rate of interest if the purchaser failed to pay the first payment.

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The first question of Fatwa no. 15930

Q 1: We have a place where household appliances are exchanged, so you can exchange an old refrigerator or washing machine for new ones and pay the difference in price. What is the ruling on this?

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A: There is no harm in exchanging old household appliances for new ones along with an increment paid by the owner of the old appliances due to the difference between the value of both types. This is a sale that Allah (Exalted be He) has made lawful, and it involves no prohibition. This is so, as long as the exchange is not bound by any conditions.

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Fatwa no. 17354

Q: I am an employee and I want to build a house. When I asked al-Rajhy Company to finance the project with materials, the agent of the company said: We are ready to do that but I, as the owner of the building, should go to those who sell the commodities to give me a fixed price for all the necessary materials which Al-Rajhy will take in the form of bills. The material will be supplied according to my request and with the knowledge of the agent of Al-Rajhy Company. For your information, the materials are as follows: blocks of iron, concrete, cement, sanitary ware and electric materials. Al-Rajhy Company does not own these things but they say that they will possess them in this way. They claim that the board of Al-Rajhy issued a Fatwa that this is permissible. What is your opinion about this? We appreciate your guidance.

A: If the shops sell the materials to

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Al-Rajhy Company and this company holds them and then re-sells them, there is no harm. However, if you take the materials from these shops and Al-Rajhy Company pays the value for you, then it takes it back from you with an increase, this is unlawful because it is a loan with the condition of increase and this is usury. Allah (Exalted be He) says: ﴿whereas Allâh has permitted trading and forbidden Ribâ (usury).﴾ The Prophet (peace be upon him) said: ﴿Allah has cursed the one who takes usury, the one who gives it, its witnesses and the one who writes it.﴾

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Fatwa no. 17441

Q: Someone car dealers sell cars in installments. They sell a car in monthly installments for a total sum of, for instance, fifty thousand riyals, on the agreement that this will be paid as one thousand and five hundreds riyal per month. However, a purchaser may tell such a seller "I am ready to give you the rest of the money that I owe you now; but how much is the discount you will give me for this?" It is worth mentioning that this practice is widespread amongst most of the dealers who work in the same field.

We hope that you provide the questioner mentioned above with your beneficial answer. Also, what is the ruling in case that

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the purchaser tells the seller that the former is going to pay the latter all the due money, without conditioning or requesting any discount, but then the seller tells the purchaser that a discount of three thousand riyal will be given to them. We hope you provide us with your beneficial answer regarding the foregoing question. May Allah safeguard you and guide you to all goodness. May Allah's Peace, Mercy, and Blessings be upon you!

A: The case which is mentioned in the question is known to Fuqaha' (Muslim jurists) as the issue of Da` wa ta`ajjal (deduction of one part of the price against immediate payment). Scholars have disagreed regarding the permissibility of such a practice. The most proper opinion is that the deduction of one part of the price against immediate payment is permissible. This is according to a narration from Imam Ahmad. Moreover, it is the preferred opinion of the two Shaykhs Ibn Taymiyyah and Ibn Al-Qayyim and it is ascribed to Ibn `Abbas (may Allah be pleased with them both).

We will quote here Ibn Al-Qayyim (may Allah be merciful with him) who said, while justifying the permissibility of the concerned issue: "Because this is the opposite of Riba (usury/interest) for the latter involves an increase in one of the two returns against a respite. On the contrary, the deduction of one part of the price against immediate payment involves the discharge of the purchaser from some of the price against decreasing the respite. Thus, some of the price is decreased against the decrease of some of the respite and this entails a benefit for both the purchaser and the seller. No Riba is thus involved as far as reality, language, and `Urf (custom) are concerned. Riba is an increase and there is no increase in case of the deduction of one part of the price against immediate payment. Those who considered it Haram (unlawful) drew a Qiyas (analogy) between it and Riba though the difference between saying: "You have either to apply Riba or to pay the due money" and saying: "give me immediate payment and I will grant you one hundred", what a big difference between the two sayings! Consequently, there is no Nas (Islamic text from the Qur'an or the Sunnah), Ijma` (consensus of scholars), or valid Qiyas for the prohibition of the deduction of one part of the price against immediate payment."

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payment of debts

Second question of Fatwa no. 2235

Q 2: What is the ruling on an indebted person who wants to repay his debts but is unable to find the creditors as some of them died, some migrated outside the country and did not come back, and some they can not recall or identify?

A: People's rights should be returned to them. Thus, if a person is indebted he should exert every effort to repay the debt to them or to their inheritors if they died. However, if they are unable to deliver the debt to the inheritors or to the creditor because the latter migrated to another country that they do not know or he does not know their address, or he has entirely forgotten the creditor's name; he should pay the money in Sadaqah (voluntary charity) on behalf of the creditor. If the creditor appears at a later time, he should be told about what was done with his money. He may be content with paying the money in Sadaqah or his money should be paid to him and the reward of the Sadaqah will be, In sha'a-Allah (if Allah wills), for the indebted person who will not be otherwise discharged.

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The second question of Fatwa no. 1894

Q 2: A Yemeni man had a shop near my house, and I used to buy things from him on credit. I paid my debt, but there is forty Riyals I still owe him. He moved, and I do not know his address or the address of any of his relatives. What should I do with this money?

A: This sum of money is a debt you owe. As the people of Yemen frequent Saudi Arabia a lot, you might meet this man one day. If you lose hope in meeting him or knowing his address, you should pay this sum of money as a Sadaqah (voluntary charity) on his behalf. If he appears later, you should tell him about it. If he accepts it, it will be fine. Otherwise, you should give him the money and the reward will be yours.

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procrastination in repaying debts

The second question of Fatwa no. 8859

Q 12: What is the ruling on a wealthy person who procrastinates in paying his debts? Please advise.

A: It is impermissible for a wealthy person who can afford to pay his debts to procrastinate in paying them, as it was authentically reported from Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said, (Procrastination in paying debts by a wealthy man is injustice. When one of you is referred for payment to a wealthy man, let them be referred.) Agreed upon its authenticity by Al-Bukhari and Muslim.

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The sixteenth question of Fatwa no. 19637

Q 16: What is the ruling on procrastination in paying debts?

A: Whoever is able to pay his debt, it is prohibited for him to procrastinate in paying it when its time is due. This is based on the Hadith that was narrated by Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said: ﴾Procrastination (delay) in paying debts by a wealthy man is injustice. So, if your debt is transferred from your debtor to a rich debtor, you should agree.﴿ Agreed upon by Al-Bukhari and Muslim.

Therefore, if a person is in debt, he should hasten to settle his debts to give people their rights and he should fear Allah (Exalted be He) before death comes while he is still indebted.

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The second question of Fatwa no. 19693

Q 2: One of my neighbors told me that he married a wealthy woman whose husband had left her huge wealth earned through bribery and Riba (usury). When that man died and she married my neighbor, she asked him to use her money in lawful trade. When he refused, she gave him two choices: either to engage in trade or divorce her. Given that her money is unlawful, what should he do?

A: the money earned through unlawful ways, such as bribery and Riba,

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is considered unlawful. It is impermissible for a Muslim to use it or trade with it. Allah is the one who guides to the straight path.

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The first and second questions of Fatwa no. 19873

Q 1 and 2: Is it permissible for a Muslim to buy Halal (lawful) meat from places that also sell Haram (unlawful) meat, even if each type is stored and packed in its own warehouse and refrigerator?

Similarly, is it permissible to buy Halal foodstuff from a grand store that also sells Khamr (intoxicant) in another corner, bearing in mind that the store is owned by a non-Muslim?

A: Allah (Exalted be He) says: ﴾Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression.﴿ Thus, it is not permissible for a Muslim to help anyone in sin, transgression and violation of Allah's Sanctities. If a Muslim is able to seek the stores that only sell what is Halal and abstain from those selling what is Haram, such as pork and the like, it is better to buy from them and not from those who sell Halal as well as Haram goods. However, if a Muslim is unable to find a Halal store, it is permissible to buy Halal meat and foodstuff from any store as long as both foods are kept separately. Allah says (Exalted be He): ﴾So keep your duty to Allâh and fear Him as much as you can﴿

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Repaying a debt with the currency value at the time of sale

Fatwa no. 3065

Q: I bought meat from a butcher for six faransi (French) riyals a long time ago. The faransi riyal at that time was equal to 35 Yemeni riyals while now it equals 135 Yemeni riyals. The butcher asked me to repay him according to the latest rate. Should I repay him according to the old or recent rate? Appreciate your guidance, may Allah guide you.

A: If the reality is as you mentioned, you should pay your friend

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silver faransi (French) riyals or their value at the time of repayment and not at the time of sale.

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Fatwa no. 3689

Q: I am indebted with 500 dirhams [a dirham of silver equals 2.975 grams of silver] and I cannot settle my debt. I know that Allah forgives the sins of anyone who repents to Him, except if the sin involves a right to another human being, in which case repentance alone is not enough and the indebted person's soul may not be freed until the debt is repaid. What is the ruling on this matter?

A: You will remain indebted until you are able to settle your debt, and try to be keen on settling it.

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The second question of Fatwa no. 13376

Q 2: Somebody took a loan from somebody else, who intended not to pay back the debt. However, after Allah had guided him, he looked for the creditor to give him back his money but he could not find him; what should he do?

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Somebody took loans from many people. The debtor wants to pay their debts back to the creditors. Nevertheless, the debtor does not recall who they are; what should they do?

A: Firstly: They have to pay the debt back to the creditor in case they can be found. Otherwise, in case the creditor died, the debt is to be delivered to their inheritors. Besides, the debtor should make Tawbah (repentance to Allah) and Istighfar (seeking forgiveness from Allah) for what happened.

Secondly: They have to do their best to identify the creditors then they should give their money back to them or to their inheritors in case the creditors have died.

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Fatwa no. 12968

Q: I sold a car to someone in installments. After he had paid some of the installments, i told him that i was forgiving the rest of the money that he owed me and I signed a waiver in front of a judge in the court. However, the next day I regretted having forgiven him the rest of the payments and he continued to pay the installments. Are these payments Halal (lawful) or Haram (prohibited)? Should I return the money that he has paid of these installments,

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as I only want what is Halal? Please advise me and may Allah reward you!

A: If the matter is as you mentioned, you have no right to take the money that you forgave from the indebted person.

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The fourth question of Fatwa no. 19886

Q 4: is it permissible for a debtor who is in dire financial straits to ask the creditor to free him from the remaining liabilities? If the creditor accepts the debtor's request, will the latter be free from liability on the Day of Resurrection? What is the formula the creditor can say to the debtor to free him from his liabilities?

A: If the debtor is wealthy and able to repay the debt, he is obliged to hasten to repay it as soon as its term is due. In this case, it is prohibited for him to postpone the repayment. In such a case, he is not allowed to ask the creditor to waive the debts because he is not needy. On the other hand, if the debtor is in dire financial straits and has nothing to repay the debt or even part of it, he is allowed

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to ask the creditor to waive the debt or to postpone the deadline of repayment. When the creditor willingly waives it, the debtor's liability is free. The creditor can say any formula that indicates the debtor is free of liabilities. He can say: I free you from the debt's liability, I waive the debt, I pardon you, the amount you owe me is for you, or any other formulas that imply freeing the debtor from liability.

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Fatwa no. 13856

Q: One of my brothers died (may Allah be merciful with him) more than one year ago. He used to work in a military body. After his death, I found a sheet of paper in which he had written his debts. One of these debts was a sum of 3,500 riyal which he had written in front of it: "for a number of people". My deceased brother did not specify the names of these people. I paid back all his debts and distrained from his estate the sum mentioned above. I asked all his colleagues but none claimed the money. Afterwards, I asked them

to tell all the other people at the place of their work. I asked them to inform the military sector about the matter. I asked them that whoever may actually claim the money should inform me or my deceased brother's cousin who works at the same sector. More than one year passed but no body claimed the money. Please provide me with your beneficial answer. Should I give this sum of money back to the inheritors or what should I do with it? May Allah reward and protect you. Please issue an official answer for me for I act as a Shar`y (Islamic legal) representative for the inheritors who include some who are under aged. May Allah safeguard you.

A: In case the matter is exactly as you have mentioned, you have to pay this sum of money to some Faqirs (poor people) as a Sadaqah (voluntary charity) on behalf of those to whom this money is due. The forgoing will discharge your brother In sha'a-Allah (if Allah wills) and be a source of reward for all.

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Fatwa no. 17642

Q: In 1392 A.H., I took a gun case and some leather shoes from a shop in Riyadh; one of the shops north of the Palace of Justice and east of Masjid Al-Jami', and I deliberately did not pay for them at the time. Lately, I have tried to find that man and his shop to give him the money I owe him, and to ask him to forgive me, but I cannot find him as this area completely changed.

(Part No. 13; Page No. 180)

Please, Your Eminence, I want to clear my conscience over this matter.

A: If the situation is as you mentioned, it is obligatory on you to pay the owner the price of the gun case and the shoes, if you can find him or his lawful heirs if he is dead. If you are unable to do this, you should give this sum of money as Sadaqah (voluntary charity) to the poor on behalf of its owner. You should also make Tawbah (repentance) to Allah for this.

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Fatwa no. 18203

Q: I am a grocer and I have a problem regarding sales. When buyers come to purchase some goods, they sometimes give me more money than the actual cost of the goods, because I do not have change for them. They leave the rest of the money with me and tell me that they will pass by the following day to take it. If someone buys goods for 50 Riyals, they give me 100 Riyals, but then, if I do not have the remaining 50 Riyals, the buyer tells me to keep it with me for another time. I have been told that this is a form of Riba (usury/interest). On the other hand, I am unable to convince the buyers not to keep the change with them. I hope that your Eminence will provide me with a prompt written Fatwa (legal opinion issued by a qualified Muslim Scholar), so I can know the truth of this matter.

A: When the buyer leaves some of his money with the seller, this is not a form of Riba.

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This is a form of sale and involves entrusting the seller with the remaining money that is owed; it is not giving him an extra payment over the original price.

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Fatwa no. 18796

Q: Our company specializes in selling goods and real estate in installments, and of course our installment prices are higher than cash prices. The sale is conducted, after we take legal possession of the item to be sold, through a non-binding promise on both parties, and the contract of sale is not signed until we legally possess the item to be sold; until then, the client has the right to change their mind, as do we. If both of us want to complete the sale, the contract of sale is signed, after we take possession, for a price more than that which we paid for the item in cash. The conditions of the contract include the following:

(If the purchaser is more than ten days late in paying one of the monthly installments from the due date, throughout the length of the payment period, the remainder of the installments becomes due immediately, notwithstanding the due dates of the drafts).

(Part No. 13; Page No. 182)

The buyer is informed of this condition when they have full legal capacity, before receiving the item, and they agree to it. It is included as a clause in the contract of sale, which is only signed when both parties have agreed upon it.

Please advise whether this stipulation is Shar'y (Islamically lawful) or not.

A: If the situation is as you mentioned, and the condition stipulates that all the deferred amounts become due as one lump sum immediately if the indebted person is more than ten days late in paying one of the installments throughout the payment period, this is not correct, as it is inconsistent with the essence of the contract; which is that the deferment in payment permits an increase in the total sum of money to be repaid. If the indebted person is insolvent, it is obligatory to wait until they can repay the debt, according to what Allah (Glorified and Exalted be He) says (what means): ﴾And if the debtor is in a hard time (has no money), then grant him time till it is easy for him to repay﴿

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The seventh question of Fatwa no. 19446

Q 7: I borrowed some money from a person and paid him after a long time. I know he hated it and was harmed by the delay. If I give him a present after repaying the debt, with the intention of making up for the harm that afflicted him but without telling him, will this be considered as Riba (usury)?

(Part No. 13; Page No. 183)

A: If you settle your debt and pay an extra money on your own and without a prior stipulation from the creditor, or if you give him a present to make up for the harm that afflicted him due to the delay, there is no harm in that. It is confirmed that the Prophet (peace be upon him) borrowed a young camel (below six years) from a man and returned a better camel (above the age of six) and said, ("The best of people are those who are the best in paying off the debt.") (Related by Muslim in his Sahih book of authentic Hadith)

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Monopoly and Pricing

The first and second questions of Fatwa no. 6374

Q 1: If a Muslim is able to store some goods at home for

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some months, especially in light of low supply of such goods, such as rice and butter. Is it permissible to do so? What is the maximum period of storage?

A: It is not permissible to store anything that people are in need of, as this is called monopoly. The Prophet (peace be upon him) said, ("None but a sinner monopolizes (commodities).") (Related by Ahmad, Muslim, Abu Dawud, Al-Nasa'y and Ibn Majah) This practice can cause harm to Muslims. However, if the commodity is not so much needed by people, it becomes permissible to store it until the time of need comes. Then it is made available for people to save them from trouble and for need. Consequently, the period of storage, whether long or short, depends on people's need of the stored commodity.

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Q 2: I seek to know your opinion regarding the following matter. In our country, the authority compels traders to sell goods for a fixed price (the pricing system), especially foodstuff. These prices are unjust to the trader, as they were fixed a long time ago and expenses have increased. Thus, traders resort to monopolizing goods and selling them to anyone who agrees to pay a higher price. They can also keep the goods with them for a while, but this causes injustice to the buyer. What is the buyer's stance toward monopolizing traders? Should a buyer deal with them out of need, especially as most of

(Part No. 13; Page No. 185)

the necessary goods are monopolized and the buyer has nothing to do but to yield and buy them at the higher price? It is also useless and will not remove injustice if a buyer informs the authorities concerned.

A: If traders and the like agree with each other on raising the prices of their goods, seeking their own profit, the ruler has the right to fix a reasonable price for the goods. This ensures justice of the transaction between the buyer and the seller and conforms to the famous juristic rule that provides for bringing good to averting evil. However, if the traders do not agree with one another, but the prices rise due to a higher demand for goods without any deception, the ruler does not have the right to fix prices, but he should leave the people to earn their living. Based on that, it is not permissible for traders to raise the prices outrageously or to fix them.

The same meaning is expressed in a Hadith related on the authority of Anas (may Allah be pleased with him) who said, (Prices became high during the lifetime of the Prophet (peace be upon him). The people said, "O, Messenger of Allah! If only you could fix prices for us." Thereupon, the Messenger of Allah (peace be upon him) said, "Allah is the One Who withholds, gives lavishly, provides and Who fixes prices. I hope to meet Allah, without anyone having any claim against me for doing them injustice regarding their blood or property.") (Related by Ahmad, Abu Dawud, and Al-Tirmidhy who regarded it as Sahih; authentic) It is also related on the authority of

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Abu Hurayrah (may Allah be pleased with him) that he said, (A man came and said, "O Messenger of Allah! Fix the prices." He said, "No, but I shall supplicate to Allah." Then, another man came and said, "O Messenger of Allah! Fix the prices." He said, "It is Allah Who makes the prices go up or down.")

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The second question of Fatwa no. 17511

Q 2: The price of some medicines goes up and down by the decree of the Ministry of Health. I have some medicines that I bought for a certain price and they should be sold at a given price but their prices increase after a period of time. After that, the ministry raised the prices of some medicines and I have an amount of them that I bought at the old price. Is it permissible for me to sell them at the new price? It should be noted that the ministry imposes penalties for those who sell at the old price.

A: You should act according to the system that has been developed by the state for selling medicine because acting against this system makes you and others incur losses.

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copyrights on tapes

The second question of Fatwa no. 18845

Q 2: Can I record a tape and sell it without permission from its owner? If the owner of this recorded material is dead, should I ask for permission from the recording body? Can I photocopy a book in great number and sell it without the permission of the author? Can I take a photocopy for myself? Should I take permission for photocopying the books that bear the phrase "All rights reserved"?

A: There is no blame on recording and selling useful tapes or photocopying and distributing useful books because they help in spreading knowledge. But if the owners of these materials prevent that, then you have to take their permission.

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Fatwa no. 18453

I work in the field of information technology. Since I started work in this field, I have made CD copies of software programs I use in my work without purchasing the original CDs. It is important to note that these CDs have statements printed on them warning against making copies. The statements are similar to the 'All rights are reserved' statements we find printed on books. These CDs may be the intellectual property of a Muslim or a non-Muslim. My question now is: Is it permissible to make copies of such software programs?

A: It is not permissible for a person to make copies of software programs protected by copyright unless the person obtains permission from the owner of these programs. The Prophet (peace be upon him) said: ﴾Muslims are on (adhere to) their conditions.﴿ and, ﴾The property of a Muslim is unlawful (to take), unless (he gives it) willingly.﴿ and he (peace be upon him) also said: ﴾Whoever does a lawful matter that has not been done by any other people, it belongs to him.﴿ This applies to any person who owns these software programs whether a Muslim or a non-fighting Muslim because a non-fighting Muslim's rights are respected just like that of a Muslim.

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The second question of Fatwa no. 19622

Q 2: should a debtor spend in a reasonable way or

should he live scantly in order to repay his debts? Can he give presents to others?

A: A debtor should repay his due debts before offering charity or unnecessary expenditures in order to acquit himself of this debt.

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The twenty sixth question of Fatwa no. 19637

Q 26: After distributing the profit to all the partners in our company, it usually happens that there is some profit remaining. It is unsure whether this is from a mistake or not. Two or three of the partners agreed together to distribute the remaining profit among themselves without telling the other partners. They justify this by saying that they take the responsibility of selling and recording the sold items. Is it permissible for them to do this?

A: It is not permissible for the person who takes on the responsibility of selling or recording the sold items or any partner to take any part of the profit that should be distributed to all the partners unless all other partners agree. If they do not agree, the remaining profit that has not been distributed, should be distributed to all the partners; each according to his share in the company.

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Conditions in selling

(Part No. 13; Page No. 192)

Fatwa no. 169

Q: what is the ruling on selling a car for 10,000 if in cash or 12,000 if in installments as is the case in car exhibitions today?

A: If someone sells a car or anything else to another person in return for 10,000 riyals in cash or 12,000 riyals in installments and they go out without determining any of those two options, then this sale will be invalid because of not determining the status of this sale. Scholars have cited the prohibition of the Prophet (peace be upon him) on making two transactions in one bargain for that effect. This Hadith was reported by Ahmad, Al-Nasa'y and Al-Tirmidhy. Al-Tirmidhy regarded this Hadith as an authentic one. If the seller and the buyer agree on the way of payment whether in cash or in installments during the time of signing the contract and before leaving, then this sale will be valid.

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`Abdullah ibn Mani`	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify

The second question of Fatwa no. 19431

Q 2: The following transaction is usually carried out among desert dwellers in Egypt. A person may sell sheep or camels to another on credit at a price

higher than their current market price and demand payment within three years or more. The seller stipulates to share profits with the purchaser after the latter had pays off his debt. Even more, if the purchaser fails to repay his debt during the specified period, the seller takes his sheep back and the purchaser pays for the cost of fodder and grazing during this period. If the purchaser manages to pay his debt, he shares the remaining production with the seller. It is worth mentioning that the purchaser uses the production to pay up his debt. Is this transaction lawful?

A: This sale is unlawful, because it combines two contracts; a contract of sale and a partnership contract. Thus, it falls under the prohibited category of double sales. It is also unlawful because it is conditional on the gain of profit. Both reasons invalidate the sale, which also entails eating up money unjustly because if the purchaser fails to pay off the required debt, he will not be able to refund the money he has spent on fodder and grazing.

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The second question of Fatwa no. 19420

Q 2: A merchant bought a house from someone and stipulated that the seller should hire part of the house with a fixed amount. The seller also stipulated that the purchaser should only sell the house to its first owner. Is this agreement permissible?

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A: This type of sale is not permissible because it includes two kinds of transactions in one and this kind of transaction is prohibited according to Hadith.

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Fatwa no. 19888

Q: What is the legal ruling on a person who sold a commodity for a sum of money for a fixed term and stipulated that the purchaser should pay him, when the payment time is due, one Sa` (2,172 grams) of barley for each Dirham?

A: This act is not permissible because it is two kinds of transactions in one. In addition, the price of barley in the future may go up and therefore, the purchaser may be harmed.

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Fatwa no. 20117

Q: I own a factory that manufactures steel and aluminum and I want to sell part or all the shares of the factory to some people who are short of liquidity. I suggested that instead of giving me money they should buy me other materials like blocks of steel or floor tiles for another company. They will buy the materials through the aid of an Islamic bank, is that permissible?

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A: This transaction is not permissible as it falls under the prohibited category of concluding two sales in one transaction. The reason is that you stipulate that in return for selling them the shares of your factory they have to buy you other materials as a price.

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Fatwa no. 6880

Q: I am in business selling cars. Upon concluding the contract, I mention the following: I sold this car to so and so for 200.000 Riyals. Some of this amount will be paid upon signing the contract and the remaining amount will be paid in fixed monthly installments. In the contract, I stipulate that the buyer should work for me and I will provide him with such work as I am the contractor for some governmental bodies. I stipulate that he shall work for me until the installments of the car are paid or its full value is paid as long as my contract with the governmental bodies is in effect. I have some doubts about this kind of dealing, specifically, that I stipulate that the purchaser works for me. Could you kindly guide me in this regard? May Allah guide you!

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If this way is not correct, what should I do with regard to the contracts that I have already concluded?

A: in the sale contract you have stipulated another contract; leasing and this completely cancels the contract. The evidence that this contract is null and void is based on what was related by Abu Dawud and Al-Tirmidhy who graded it as good Hadith on the authority of `Abdullah ibn `Umar (may Allah be pleased with them both) that the Prophet (peace be upon him) said: ﴾A loan and a sale are not lawful (together), or two conditions in a sale, or to sell what you do not have.﴿ Accordingly, you should be careful not to do this in the future. As for the past, we hope that Allah (Exalted be He) will pardon you for your ignorance of the ruling. Allah (Glorified and Exalted be He) says: ﴾So whosoever receives an admonition from his Lord and stops eating Ribâ (usury) shall not be punished for the past; his case is for Allâh (to judge)﴿

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The second question of Fatwa no. 8779

Q 2: During the process of selling, the seller says to the buyer: "The price of this object is ten riyals if you pay in installments and five riyals if you pay in cash." But the buyer takes the object and leaves the seller who does not know if the buyer will pay in cash or in installments. What is the ruling in this regard?

A: If the reality is as you have mentioned, then this sale will be invalid because it is a way

of making two transactions in one bargain. It was authentically reported that the Prophet (peace be upon him) forbade making two transactions in one bargain. This is because doing so may contain ignorance about the status of sale that leads to dispute and differences.

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Writing, "We do not replace sold goods nor return their price."

Fatwa no. 13788

Q: what is the legal ruling on writing this statement on goods: "we do not replace sold goods nor return their price"? Some store owners write this statement on their invoices. Is this condition of sale permissible in Shari`ah? What is your advice in this regard?

A: It is not permissible to sell a commodity with the condition that it will not be replaced and that its price will not be returned. The reason for this is that it is an invalid condition. This condition involves causing the purchaser to incur losses and be deceived. Moreover, through this condition the seller forces the purchaser to take the commodity even if it is defective. This condition does not absolve him of responsibility for the defects found in the commodity. If the seller sells the purchaser a defective commodity, the latter will have the right to replace it with another one that is free of defects or else take compensation for accepting the commodity with its defect. This is because the price is paid entirely for a commodity that is free of defects. The seller then does not have the right to take all the price

for a commodity that is not entirely free of defects. Also, in the Shari`ah a convention is similar to a written condition, so the purchaser may receive the commodity free of defects and be able to return it should he detect any defects in it. This guarantees that the purchaser receives a commodity that is free of defects by convention; exactly as he receives it by written conditions.

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The twentieth eight question of Fatwa no. 19637

Q 28: what is the ruling on whomever says, Buy these goods and in case of loss, I will bear it?

A: If a buyer stipulates that he is not responsible for any loss and if the goods of are spoilt, he will return them, this condition is invalid while the sale is valid. Likewise, if the seller says, 'Buy these goods and in case of loss, I will cover it'. The Messenger of Allah (peace be upon him) stated: ﴾Any condition that is not in the book of Allah is null even if they were a hundred conditions﴿ (Agreed upon by Al-Bukhari and Muslim). The object of a contract is to agree to transfer the goods to the buyer after paying the price at which time he is entitled to full possession, as such, only he takes the profit or bears any losses. This prevents any possible set back on the part of the the buyer who may be careless in marketing the goods that he sold for a lesser price and deemed the seller as responsible, and to avoid the kind of Gharar sale (uncertain sale) on the part of the seller who pledges to bear the losses by

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decieving the buyer into thinking that the goods are in demand and that they are worth the price paid.

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Fatwa no. 19804

Q: Your Eminence, sometimes traders agree with the buyer that the latter may return the goods, but he can not ask for a refund. Rather, the buyer has to choose something that he likes from the goods that are available in the store and its cost should equal the refund. When he cannot find anything appealing, the seller gives him a voucher bearing the value of his refund that can be used whenever he wants to buy something from this store. What is your opinion on this act?

A: It is permissible to state the condition of having a choice to sell for a specified term. The buyer has the right to return the goods within this time frame, subject to this condition, and take a refund. However, stipulating that the buyer may not seek a refund but has to buy some other goods from the store, is null and void. This practice should be disregarded due to the saying of the Prophet (peace be upon him): ﴿Any condition that is not in the book of Allah is null even if they were a hundred conditions﴾

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The twenty fifth question of Fatwa No. (19637):

Q 25: Some people shared in a certain commodity. Its price was paid by only one of them. After the sale process, the commodity incurred loss, which caused all partners to pay their part in the loss. What is the ruling on their behaving as such? Are they liable to anything?

A: If some people share in a certain commodity which incurred loss through damage or decrease in its price, each partner will have to bear a part of the loss in proportion with their share in the commodity.

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(Part No. 13; Page No. 201)

Option sale

(Part No. 13; Page No. 202)

Fatwa No. (2636):

Q: Having been poor, my father (may Allah be merciful with him) sold a plot of land for a paltry price twenty years ago. However, the buyer asked my father to give him the title deed of the house we live in so that he may have a legal document against us, sons, in case we claim a right to the plot of land in the future. Upon this, my father gave him the deed which was signed by witnesses. Twenty years later, we have already claimed a right to the land by registering it in our names as it was not registered in the name of the buyer. We, urged by some people on the pretext of being poor while the buyer is very rich, did so on account of the land's rise in value. However, the buyer did not submit the title deed of the house taken as a guarantee against my father, claiming it to be lost. Now, my brothers and I feel that we have overtaken the plot of land illegally. However, some experts whom the buyer consulted told him that it is he who is at fault for not safekeeping the title deed of the house which would substantiate his claims if available against those sons whom he had known will claim a right to the land.

I am, in fact, inquiring about the Shar`y (Islamic legal) stand, for we fear Allah (Exalted be He). Is he entitled to the land and do we have to return it to him? Or, is he not entitled to it and we may keep it? As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

A: If it is the case that your father had sold a plot of land for a paltry price, and prices rose afterwards,

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and the buyer had been given the title deed of the house you live in, which was later lost, the buyer will be entitled to the land. This is regardless of whether the price rose, is the same as on the date of buying or has dropped. This is also regardless of whether the title deed your father gave to the buyer is safely kept or lost, as long as your brothers and yourself feel that you have overtaken the land illegally knowing that your father had sold it to him. Moreover, registering it has no effect regarding proving your ownership. In fact, it stands for encroaching upon the right of others. Thus, you have to ask Allah's forgiveness, repent to Him and return the land to the buyer unless you and him agree consensually otherwise.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family

Fatwa no. 82

Q: my profession is making cushions stuffed with wood shavings. When I sell them I tell the buyer that they are stuffed with wood shavings. Is this permissible for me?

A: Since you tell the buyer that they are stuffed with wood shavings, provided that wood shavings are of a distinguished quality that

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the buyer will be as if seeing it when told about it and that you tell anyone wanting to buy them about it, you are not sinful. In fact, you will fall under the general purport of the Hadith that reads, ﴿Muslims are on (i.e. stick to) their conditions.﴾

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The seventh question of Fatwa no. 1843

Q 7: i bought a car that had a simple defect and i sold it without telling the buyer about the defect. is this a kind of deception?

A: Yes, this is a kind of deception. It is well-known that deception is prohibited. It was authentically reported that the Prophet (peace be upon him) said, ﴾He who deceives us is not of us (is not my follower).﴿ You have to repent to Allah and seek His forgiveness. You also have to hasten in telling the buyer about this defect in order to acquit yourself. If he does not relinquish his right, you have to agree with him either to pay him the value of this defect or to take the car back and give him the price he paid. But if you do not agree, then the judge in your area can pass a judgment in this regard. But if you can not reach the buyer, you have to pay the value of this defect as charity.

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The eighth question of Fatwa no. 4494

Q 8: what is the ruling on selling a product purchased defective from the factory?

A: If someone wants to sell a product that they know is defective, it is obligatory on them to make this clear to the buyer. If they do not, they will be sinful, as the Prophet (peace be upon him) said, ("Anyone who cheats us is not one of us.")

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The first question of Fatwa no. 4708

Q 1: I am a grocer and I have a partner who bought 40 quintals of pears from a distance of 1000 km. When these pears were sold to retailers, they found that they were spoiled as they contained worms and were inedible. It is important to note here that I am the one who sold them to the retailers and I did not know that they contain worms and were inedible. However, my partner who brought the pears knew that they were spoiled when he reached his shop

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but he did not tell me about the state of the pears. He said to me: Some of them contain worms. What is the legal ruling on this sale? What is the ruling regarding the retailers who knew about the bad state of the pears and then sold them?

A: selling defective goods without letting people know that they are defective is not permissible because it is a form of cheating about which the Messenger of Allah (peace be upon him) said: ❨He who cheats us is not of us (is not my follower).❩ It is also authentically reported that the Prophet (peace be upon him) said: ❨Both parties in a business transaction have the right to annul it as long as they have not separated; and if they speak the truth and make everything clear they will be blessed in their transaction; but if they tell a lie and conceal anything, the blessing of their transaction will be wiped out.❩ Those who cheated and sold something that was defective for the price of a sound one should repent to Allah (may He be Praised and Glorified), regret what they have done, not return to that action, to ask for forgiveness from the one whom he cheated and make an agreement with him to return the rest of the money.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 7966

Q: I work as a guard in a government agency. There is a contractor who brings four bottles of water to the agency every month, according to an agreement that was made with the agency for a specific price for each delivery. He asks me to write a report every month mentioning that these four bottles have been received, including the time and date, to ensure that he receives the money due to him for the delivery. However, the agency does not use all this water and some months the contractor does not bring any water as we do not need it and other times he only delivers one bottle. However, he still requires a report from us acknowledging the receipt of the four bottles so he can get paid for them. I am afraid that I am being sinful by giving him this report, as it is considered to be a testimony. I am also afraid I might be helping him to take what is not Halal (lawful) for him, but he will never accept me giving him a report stating that less than four bottles were delivered a month. Some people are trying to convince me that this is the norm in many agencies and for other contractors in the same agency, but I am not comfortable about it. I am afraid I am cheating myself, my agency, and the contractor himself, who will accept nothing but this. Please, Your Eminence, give me a Fatwa (legal opinion issued by a qualified Muslim scholar) on this matter, so I can be well-informed. May Allah grant you long life!

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A: It is not permissible for you to cheat. Your conscience will only be clear when you tell the truth about the number of bottles that are delivered every month. If you do not do so, you are cheating your agency and being sinful for cooperating with the contractor in sin, transgression, and taking undeserved money. Allah (may he be Glorified) says (what means): ﴾Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression. And fear Allâh. Verily, Allâh is Severe in punishment.﴿

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The fact that many people cheat their companies does not furnish an excuse for you nor exonerate you from cheating yours.

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The eighth question of Fatwa no. 7623

Q 8: A Muslim bought an alarm clock, and after a while one of its gears malfunctioned so he replaced it with a new one. This occurred only after nine months had elapsed since purchasing it. As such, he offered it for sale at five pounds less than its market price, because he had used it for this nine month period. Should he inform the buyer that he replaced this gear, or just reduce the price due to that the alarm clock was previously used?

A: It is obligatory to indicate the condition of the article and not to hide its defects, if the alteration that occurred is regarded as a defect by the people of experience in this field.

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Fatwa no. 6966

Q: My father had a piece of land along with another partner. I applied to the concerned authorities to obtain a building license in order to build a petrol station in the eastern part of land near a crossroad. They denied me a license under the pretext that this place it too close from the crossroad. This is forbidden according to their laws. They told me that I am not allowed to build a petrol station in this place unless it is two hundred meters away from the crossroad. We then went back the appointed distance and applied for the license and we got it. Then someone wanted to buy the area near the crossroad in return for a good price in order to build it as a petrol station. The mediator called me and asked me about this area. i told him that I applied to the concerned bodies to get a building license and they denied me this license, and I told him all what had happened. The customer then abstained from buying this piece of land, and my father's partner blamed me severely for telling him about what had happened. He said that there is no fault in this land that annuls the selling contract. He blamed me for spoiling this transaction. Am I right with regard to what happened? Or is my father's partner right?

A: If the reality is as you mentioned, then telling the customer about the reasons of preventing this piece of land from being a petrol station is obligatory.

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Moreover, it is a kind of clarification which was ordered by the Prophet (peace be upon him) in his saying: (("Both parties in a business transaction have the right to annul it so long as they have not separated; and if they speak the truth and make everything clear they will be blessed in their transaction; but if they tell a lie and conceal anything the blessing of their transaction will be wiped out.")) (Related by Al-Bukhari and Muslim). The Prophet (peace be upon him) also said: (("Religion is based on advising one another...")) The objection of the partner of your father is not acceptable.

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The nineteenth question of Fatwa no. 19637

Q 19: What is the ruling on selling a broken or a defective commodity without notifying the buyer about the defect at the time when the auction is held? Is it permissible for the buyer to return the commodity after he knows of the defect?

A: It is prohibited for a seller to hide the latent defect of a commodity which diminishes its value in a way that causes harm to the buyer. If the defect exists prior to contracting and the buyer only happens to know about it after the sale is concluded, he has the option to retain the commodity and receive a compensation for the defect, which is estimated according the supposed price of the commodity if free of defect and its price in case of defect.

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The buyer may also return the commodity to the seller and take his money back. This type of sale is known as Khiyar Al-`Ayb (a type of sale which involves the buyer's option to retain or return a defective commodity to the seller). This is supported by the Hadith narrated by `Uqbah ibn `Amir (may Allah be pleased with him) who said, "I heard the Messenger of Allah (peace be upon him) say: ❪A Muslim is the brother of a fellow-Muslim. It is not lawful for a Muslim to sell his fellow-Muslim a deficient item, unless he shows him this defect.❫ (Related by Ahmad ibn Hanbal in his Musnad), and Ibn Majah in his Sunan (Hadith compilation classified by jurisprudential themes) (vol. 2, p. 755). This is the wording as narrated by Ibn Majah. This Hadith is also narrated by Al-Bukhari in his Sahih (authentic book of Hadith) (vol. 3, p. 10) in the form of Hadith Mawquf (a Hadith narrated from a Companion of the Prophet) on the authority of `Uqbah ibn `Amir. The Hadith says: ❪"It is not lawful for a person to sell a commodity in which he knows that there is a defect, unless he makes it known."❫ This is also supported by the Hadith narrated by Al-Bukhari in his Sahih on the authority of Hakim ibn Hizam (may Allah be pleased with him) who said, "The Messenger of Allah (peace be upon him) said: ❪The seller and the buyer have the right to retain or return goods as long as they have not parted or till they part; if both the parties spoke the truth and described the defects and qualities (of the goods), then they would be blessed in their transaction, and if they told lies or hid something, then the blessings of their transaction would be lost.❫

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The third question of Fatwa no. 9607

Q 3: There is a vendor who deals with farmers and they behave dishonestly. They put the large fruit on top and the small ones at the bottom before giving them to the vendor to sell. He knows that they are deceptive. what should he do with them? Are these farmers sinful?

A: The vendor has to advise and warn the farmers against behaving like this. He is also obliged to tell the people to whom he sells the products about their defects, or he is also considered sinful.

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\`Abdullah ibn Ghudayyan	\`Abdul-Razzaq \`Afify	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

Fatwa no. 11729

Q: We collect fig fruits in baskets made of branches of palm-trees. We put the fully ripened figs in special baskets marking it as 'first class figs' and in other baskets we place the big fruits on the top and the small underneath

which are not apparent although they are ripe. The customer is aware that these baskets contain second class fig fruits.

Is this a kind of cheating or not? Furthermore, when the fruits inside these baskets become spoiled in some cases, we do not remove them. That is the reason why people do not buy them, and if they do, it is at a low price. What do you advise us to do knowing that all the people in my village do this? You should also know that the word "Sabat" means the basket in which fruits of figs are put. They are made of braches of palm-trees. Kindly, give us your Fatwa in this regard. May Allah preserve you in this life and the Hereafter.

A: putting the small fruits under the large ones in the basket is a kind of fraud and cheating which is Haram (prohibited), for it has been authentically reported that the Prophet (peace be upon him) said: ("He who cheats us is not one of us (is not my follower).")

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Fatwa no. 12596

Q: In 1397 A.H., I had a Mercedes truck with which I used to transport cement from Al-Dammam to Riyadh. I used to buy cement bags from Al-Dammam for thirteen Riyals and sell them in Riyadh for seventeen Riyals. It happened on some days that people would sell cement outside the port of Al-Dammam. This cement is the waste which the trains and ships throw outside the port.

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Some people pack this waste cement in the bags of a Japanese cement called 'Abu Marwahah' which is the finest kind of cement. I have bought three loads of cement for ten Riyals per bag and I sell them in Riyadh for seventeen Riyals like the good products. Three people from Riyadh bought three hundred and fifty bags from me, and when they asked about the quality of the cement, I replied that it is as you see it. a purchaser buys when he sees the good product. I do not know whether the cement is good or not and I do not know the place of those who bought it. I am confused, please, guide me so that I may free myself from any blame. When selling the cement, I knew that this was cheating but other drivers told me that they would sell it on my behalf and when customers came to buy the cement, I used to tell them that it is packed, but the drivers asked me not to speak and told me they would sell on my behalf. May Allah guard you and set right your deeds.

A: The seven Riyals which are more than the original price should be spent in charity such as: money given to the poor, the Afghani Mujahids (those fighting in the Cause of Allah), fixing the toilets in Masjids (Mosques) and so on. You should also repent and seek the forgiveness of Allah (Exalted be He). May Allah guide us all to sincere repentance.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 13659

Q: Should a seller reveal any defects in his commodities to the purchaser and not try to conceal them?

A: A seller should honestly reveal the defects of his commodities and is not permitted to conceal them, because this entails cheating. It was authentically reported from the Prophet (peace be upon him) that he said: ﴾Both parties in a business transaction have the right to annul or conclude it so long as they have not separated. If they speak the truth and make everything clear, they will be blessed in their transaction; but if they tell a lie and conceal anything, the blessing of their transaction will be wiped out.﴿

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The first question of Fatwa No. 6092

Q 1: Semi-dry dates may be ripened artificially by exposure to heat. Is this permissible?

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It is important to note that this is done to hasten the process of drying in order to sell the dates at a higher price.

A: It is impermissible to do so, for you are deceiving people by offering unnaturally ripened dates.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 19996

Q: I have read the following Qur'anic Verse: (O you who believe! Eat not up your property among yourselves unjustly except it be a trade amongst you, by mutual consent. And do not kill yourselves (nor kill one another). Surely, Allâh is Most Merciful to you.) (Surah Al-Nisa', 4:29). I was an official in a car agency and this agency purchases spare parts from Al-Tashlih (stores that sell used spare parts) and installs them in clients' cars instead of installing new spare parts even though there are new spare parts available. The payment they receive from the clients is in return for replacing the damaged parts of the cars with new spare parts. It should be noted that these damaged parts are sometimes basic parts in the car such as the front differential which, if not working properly, may lead to accidents and deaths and also the car wears out quickly. This process forces the client to return and replace the spare parts and pay for fixing them another time. Then again the agency brings him old spare parts from Al-Tashlih. They do all this to make more money.

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Also, the manufacturer of the spare parts gives every purchaser a guarantee to use the spare parts for a certain period of time or a specific distance and this is common in car agencies. During the period of guarantee, the manufacturer undertakes the responsibility of fixing any damage in the new cars. However, in this agency, they agree with the client to replace the damaged parts within the period of the guarantee as follows:

The damage in the car may be minor that could be fixed simply, but the officials in the service department agree with the client to replace the damaged part with a new part in return for half the price of a new spare part. After that they install the new spare part in the car. He pays for the new spare part and the installation fees even though they are covered by the guarantee given to the client by the manufacturer. Moreover, they sell the used spare parts to other people without informing the manufacturer or the client which causes the manufacturer to incur losses.

The question now is: Was my work in this service agency unlawful? What is the ruling if I return to work there again? Does the Qur'anic Verse mentioned above apply to work in this service agency? Does my silence make me an accomplice with them in these acts? Do I have to inform the authorities? It should be mentioned here that these acts are still being practiced. When I advised them to stop, they became hostile towards me. I appreciate your advice. May Allah reward you best!

A: These acts constitute deception, falsehood and fraud. All are unlawful practices according to the Qur'an and Sunnah. If such acts are still taking place in this agency,

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it is not permissible for you to work there because this is a form of cooperating in committing sin and transgression. Hence, it is not permissible for you to return to this work and you should report these acts to the authorities in charge and provide them with proof.

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Fatwa no. 17398

Q: The following process takes place in car agencies: a car is brought to the auction area and it is offered for public sale through loudspeakers without mentioning its defects. People check it while it is stationary and they do not test drive it. When the deal is concluded, the agency immediately receives the down payment from the purchaser and stipulates some public conditions on the purchaser that the car is full of defects. Then an employee of the agency drives the car to the agency where it is registered without being examined by the purchaser. Moreover, the purchaser may be prevented from driving it until the ownership is transferred. Thereby, the car is given to the purchaser regardless of the defects it contains even if these defects appear later on.

Could you kindly advise me about the validity of this sale. If it involves unlawful violation, I hope that you will write to the competent authorities to set the proper Shari` regulations in this regard.

A: a seller must show the defects of the commodity

because the Prophet (peace be upon him) said: ﴾Both parties in a business transaction have the right to annul it so long as they have not separated; and if they speak the truth and make everything clear they will be blessed in their transaction; but if they tell a lie and conceal anything the blessing of their transaction will be wiped out.﴿ Even if a seller says the commodity is full of defects, it is not enough until he shows the real defect of the commodity so that the buyer will be aware of the defect. Allah knows best.

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Fatwa no. 19158

Q: We are a group of young men invoved in the sheep trade market. We also deal in some types of sheep such as the Somali wild sheep which we wash, so that the buyer thinks that it is raised in Saudi Arabia and as such their price increases. If buyers were to know that these flocks of sheep were recently imported into the Kingdom, they would ask for a price cut, or perhaps not buy them at all. What is the ruling regarding our practice? What is the ruling regarding those who wash the sheep, knowing that this affects a price increase? May Allah reward you.

A: Indeed, this practice is a manner of cheating the buyer and is impermissible, for the Prophet (may peace be upon him) stated, ("He who cheats us is not of us.") Subsequently, you must give up this practice, and be honest in your trade so that there will be blessings in your dealings and a fulfillment of your duty.

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Fatwa no. 1194

Q: There are companies which stipulate that their shareholders should be citizens of the same nationality of the company. In order to buy the shares offered, some people of different nationalities assume the identity of some citizens who in turn offer their names and nationalities for sale. Those citizens make copies of their identification cards and give them to the share hunters, who assign them to be shareholders just on paper. These citizens believe that they are doing nothing wrong since they only copy their identification cards and sell them, claiming that it is a kind of investment just like a palm tree whose dates are sold, as well as its branches, fibers, and wood and a sheep whose wool is sold. The real shareholder who assumes my identity asks me to sign official documents in the company as well as in the bank. This is my work; I copy my identification card and give it to some people in return for money.

A: There are certain systems for obtaining the nationality of a country. These systems may differ from one country to another. People should observe the systems of their country that do not oppose Shari`ah (Islamic law), for such observation entails cooperation in

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righteousness and piety. Allah (Glorified be He) has ordered Muslims to do this: ﴾Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety)﴿ On the other hand, disobeying these systems in a way that brings corruption and harm to individuals, the community, and the State is an act entailing cooperation in sins and transgression, which is prohibited by Allah. Allah (Exalted be He) says: ﴾but do not help one another in sin and transgression.﴿

In this case, since the shareholder assumes the identity of the citizen, this deal is based on lies, cheating and deception, which are all impermissible. Even more, gaining money out of this deal is the same as eating up money unjustly, because both parties have gained money through unlawful means, namely, through lying, cheating, and being disloyal to the State.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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`Abdullah ibn Mani`	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 12564

Q: I am a farmer and I harvest a small amount of grain enough to fill an average trunk. I am also certified by The Ministry of Agriculture that I

work as a farmer. I sell my harvest to my brother at a fixed price that amounts to 10000 riyals. He, in turn, uses my certificate and adds to the small amount of my harvest a bigger amount from his farm that together fills a large truck. He takes it to the flour mills along with my certificate bearing my name, despite the fact that I sold him my harvest for 10000 riyals. Is this permissible for me, or is it a manner of fraud and cheating the government? I earnestly hope that you will respond, in sha'a-Allah, because of the urgent need and the fact that most farmers do this claiming that there is nothing wrong with what they do because the seller takes a fixed and known price whereas the buyer makes use of the certificate without any harm on the part of the initial seller.

A: If the matter is as you mentioned, it is not permissible because it entails cheating and lying.

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 15433

Q: In our restaurants we only prepare the quantity of food which is expected to be sold on the same day. All praise be to Allah, for most days we do not have any extra food. Nevertheless, some days we have some extra food and regrettably

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we are ordered to throw it all away with the garbage. The confusing matter is that not all food is of the same degree of frailty. Rather, some of it does not change for more than twelve or twenty four hours let alone eleven hours. Amongst these kinds of food are chickens and fowl which do not change because I instruct workers to keep them in refrigerators for eleven hours which is the period for which the restaurant is closed and that I think will not cause the food to be harmed in summer or in winter. This is ascertained because we keep such food in good cold refrigerators and freezers and sell it next morning before we sell the rest of the food. It may be worth mentioning that when customers ask about this food and its date etc., we tell them the truth openly and give them the right of choice whether to buy the food or not. We would like to inquire about the following:

1- Is throwing extra food away with the garbage permissible or not, bearing in mind that we are ordered to throw away all extra food with no exception? Is it permissible to keep the food, as I do, so long as its taste does not change, and it is not harmful because of its well-keeping?

2- Regarding other kinds of food, we throw away rice by the end of the working day because we know that it will not be eatable as its shape changes by storage. We thus throw it away and close the restaurant, in case you say: "Throwing away good food with the garbage is Haram (prohibited) and that other people die of hunger; why do you not distribute this extra food amongst the needy people in your city?" We will reply: "As you know (may Allah safeguard you), the restaurant closes late at night - roughly at twelve p.m. - we would not find any body to give them the food. Moreover, knocking on

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people's doors at night at such an hour will put us in big trouble." On the other hand, in case you say: "Keep it as you keep other food", I will say: "I am an educated and responsible person and I know that if we had kept it for more than fifteen hours i.e. until after noon, it would have caused many problems for us with the authorities at the municipality. In addition, rice differs from other kinds of food with regard to its degree of frailty as we have mentioned above for its shape but not taste changes by storage. Grains of rice are split and thus can not be sold. The question is: Am I considered a sinner by throwing the food away with the garbage?

Provide me with your beneficial answer please and guide me to the proper measure to be done with such extra food so that we avoid sinning and Allah is pleased with us and blesses our provision and food. May Allah reward you with the best.

A: It is impermissible to sell or throw away the restaurants' extra edible food and meat that the municipality forbids selling so long as it can be benefited from. However, such food can be given to the needy people as a sort of Sadaqah (voluntary charity) either by giving it to them directly or through charitable associations.

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Fatwa no. 18154

Q: We have a farm that has a flood water canal that crosses it from the west to the east. This canal is built under ground and is made of concrete, and has above ground access chambers.

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If a flood occurs, it causes damages to the farm. Should I tell the buyer about this canal before selling it? Can I sell it without telling the buyer about this defect? May Allah reward you well and admit you to the gardens of paradise!

A: the seller and buyer should be truthful in their transaction. They should not conceal any defects with regard to the price or sold item, as defects decrease the value of the sold item. Moreover, it is a form of deception. The Prophet (peace be upon him) said: ("He who deceives us is not of us (is not my follower).")

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Fatwa no. 18434

Q: I own a fruit orchard where I grow different kinds of figs. Ten days or more before they ripen, i put a substance on the fruits to make them ripen before their due time in order to take them to market early. Is what I do permissible, as the substance I use is not legally prohibited and has no bad effects on health or the trees to which it is applied? Kindly, give us your Fatwa in this regard. May Allah reward you best.

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A: This practice of deceiving people into believing that the fruits have reached the state of ripeness before their due time is not permissible because it is a kind of cheating. The Prophet (peace be upon him) said: ("He who cheats us is not of us (is not my follower).") Hence, it is mandatory upon you to repent to Allah and give up this practice that harms people and results in your taking their money unjustly.

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The third question of Fatwa no. 16816

Q 3: In the market area where vegetables and fruits are sold, traders stuff cartons with paper before packing it with fruits and vegetables so that the buyer is deceived into thinking that the cartons are heavy. The price is paid according to the weight of the carton. When the buyer unpacks the carton, he finds that only a small amount of vegetables or fruit has been put in it. This is common in all market areas. It may be for this reason that we are deprived of rain. Moreover, when newly converts to Islam notice this fraud, they might think that Islam preaches cheating and thus would abandon it. What is the ruling on this?

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A: It is prohibited to stuff things into boxes or containers of items intended for sale for the purpose of cheating the buyer into buying them thinking that they are part of the sold item. This is based on the Hadith in which the Prophet (peace be upon him) says, ﴾"He who deceives us is not of us (is not my follower)."﴿

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The second question of Fatwa no. 6413

Q 2: A person imports materials from abroad which arrive in closed packs. These packs have a fixed weight of 50 kilograms. however, by the time these packs are sold, the weight decreases to 49 kilogram due to weather conditions without interference on the part of the seller who sells the packs as 50 kilogram each. What is the ruling in this regard?

A: If he informs the purchaser, there is no blame for him, but if not, this becomes cheating on the part of the seller and it is Haram (Prohibited).

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The second question of Fatwa no. 18257

Q 2: Allah (may He be Exalted and Praised) commands us to establish the weights in justice and not make the balance deficient. I work in a bakery in Cairo. My work is to knead the dough and I have no other profession than this and it is my only source of living. most of the employers in this field command us to reduce the weight of bread. Indeed, I witness this crime and participate in it. It should be mentioned here that I do so to obey the command of the owner of the bakery. In addition, we mix some materials with the flour. Should I quit this job which is my only source of sustenance or what should I do?

A: Allah (Exalted be He) prohibits us to make the balance and weights deficient by reduction and decrease. Allah (Exalted be He) says: ﴿Woe to Al-Mutaffifûn (those who give less in measure and weight).﴾ ﴿Those who, when they have to receive by measure from men, demand full measure,﴾ ﴿And when they have to give by measure or weight to (other) men, give less than due.﴾ ﴿Do they not think that they will be resurrected (for reckoning),﴾ ﴿On a Great Day?﴾ ﴿The Day when (all) mankind will stand before the Lord of the 'Alamîn (mankind, jinn and all that exists)?﴾

Therefore, you should weigh in justice and comply to the command of Allah (Exalted be He). Do not obey those who command you to reduce or make the balance deficient even if they dismiss you. Whoever abandons something for the Sake of Allah (Exalted be He), He will recompense him with something better than it. You should advise those who command you to do this evil act and remind them of Allah (Exalted be He); perhaps He will guide them because of your advice.

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Fatwa no. 20071

Q: I own a retail butcher shop. There are some matters which I do not understand when it comes to the weighing process. Allah alone knows that I only seek His pleasure by adhering to lawful and honest trade and abiding by the rulings of Shari`ah (Islamic Law). My problem is that I own an electronic scale that has an accuracy weight of five grams. We sell the meat wrapped in paper especially made for it at a cost 35 Dinar (in Algerian currency) per Kilo. We then cut it into pieces and the weight of a single paper ranges from 85 gram to 20 gram.

The price of 1kg of this paper is 35 Algerian Dinars.

1 kilo of paper consists of 35 papers (each paper measures 20 gram). When we sell the meat, the price of one kilo becomes 4.20 Algerian dinar, and of course we pack the amount of meat with the necessary paper. The problem arises when it comes to weighing the meat while wrapped in paper, as the price of the paper equals that of the meat, i.e., one kilo of paper equals 4.20 Algerian dinar. In a simple mathematics, one kilo of paper (50 papers) equals 35 Algerian dinar, the price of the single paper is 5.75 dinar, and the price of one kilo of paper after weighing is 4.20 Algerian dinar whereas the price of a single paper is 840 Algerian dinar. What is striking

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here is the huge difference between the purchase price of the single paper which is 0.70 Algerian dinar, and its selling price which is 840 Algerian dinar, taking into consideration that we use small plastic bags that cost 0.50 Algerian dinars each, whereas the price of each big one is 1 Algerian dinar per sale.

Kingly guide us, may Allah be merciful to you. If we sell the meat without this kind of paper, we would lose the price of the paper. If we sell it with the price of the paper included, then we would go against the rulings of Shari`ah knowing that I began this kind of work two years ago. We ask that you to tell us if we have indulged in any kind of Riba (usury/interest), because we will not accept Haram (prohibited) earnings. Also, how should we purify this money gained from any unlawful profits? There is another problem, namely, some dishonest merchants sell goat's meat as sheep's meat. It is not detectable after the animal is skinned, so they sell the meat cheaper than we do. What is the ruling regarding those who do this?

A: What you said in your question concerning including the wrapping paper weight in the meat gross weight, and the big difference that occurs, as well as selling the goat's meat as sheep's meat and the like, are all forms of cheating and deception. This is forbidden in the revered Shari`ah, for Allah (Exalted be He) stated: ﴿And eat up not one another's property unjustly (in any illegal way e.g. stealing, robbing, deceiving, etc.)﴾ The Prophet (peace be upon him) said: ﴿"He who cheats us is not of us (is not my follower)."﴾

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The fifth question of Fatwa no. 7849

Q 5: A company instructed an employee to buy a specific product. After exerting some effort to research the market and find the best type for the lowest price, the employee found a merchant who was selling the product for a reasonable price. The merchant said, “I will sell you this product for 12 pence a kilo, although the current rate on the market is 14 pence a kilo. So you will make 2 pence on every kilo, if you write that you bought it for 14 pence a kilo, according to the market price.” Is it permissible for the employee to take the 2 pence or not?

A: It is not permissible to take the two pence, as it entails lying, forgery, and taking undeserved money. He should write the actual price to fulfill the Amanah (trust) and to avoid lying and deceit.

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Selling what is not possessed

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Fatwa no. 697

Q: I had some money and someone came and asked me to loan him 1,000 riyals. I told him that I would take 13 riyals for each 10 riyals, earning three riyals on each ten. We agreed and went to the market. I bought some goods for 1,000 riyals and sold them to him for 1,300 riyals. Is this lawful or unlawful, bearing in mind that we had agreed on that before buying the goods?

A: Since you say that you sold that person the goods before you even possessed them, and after that you went and bought them from the market, this agreement is invalid, as you sold what you did not possess. The Prophet (peace be upon him) said, ("Do not sell what you do not possess .") (Related by Al-Tirmidhy, Ibn Majah and others)

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Fatwa no. 14235

Q: Someone asked me to sell him 50 bags of rice and I told him I could sell him 25 bags of rice and 25 bags of sugar and he agreed. When he went

to seek a buyer for his goods, he found someone who wanted 50 bags of rice. So he came back to me and when I searched my warehouse, I found only 25 bags of rice and we continued the sale without me delivering the other 25 bags until after 25 days had passed. Have I committed a sin, since the bags were not available with me and the delivery was delayed?

A: Selling the bags of rice you have is valid but it is not permissible to sell what you do not possess, as one of the conditions for a valid sale is that the seller should be in possession of what he sells.

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Fatwa no. 2869

Q: Some people ask me to buy a car from an agency and sell it to them in installments, instead of them buying it directly from the agency. This is because the agency requires a surety and does not allow any delay in the monthly payment, while I do not ask them for any surety and if someone of them fails to pay the monthly share on time, I wait until they are able to pay without any additional charges. This is the first point.

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The second point is that someone asks and urges me to buy a car at a time when I do not possess any cars and I go and buy it from the agency to sell it to them. We do not agree on the price until after I have taken it from the car agency and become in possession of it. Then I inform them of the price I paid for it and the price I charge them to pay. Is this permissible or should I agree with them on the price before I even buy the car, then go and buy it and then sell it to them later?

A: If you buy a car from a car agency, receive it and then sell it to another person for an instant or a deferred payment, there is no harm in that. However, if you buy that person the car before buying it or after buying it but before receiving it, this is not permissible. The Prophet (peace be upon him) said, ❪"Do not sell what you do not possess."❫ (Related by the Five Compilers of Hadith (Imams Ahmad, Abu Dawud, Al-Tirmidhy, Al-Nasa'y and Ibn Majah) on the authority of Hakim ibn Hizam) It was also related by Ibn Hibban in his Sahih book of authentic Hadith. Al-Tirmidhy said, "This Hadith is Hasan (good) and Sahih (authentic)." It is related in the same chapter from `Amr ibn Shu`ayb from his father from his grandfather in the Hadith books of Abu Dawud and Al-Tirmidhy, and is considered Sahih (authentic) by Al-Nasa'iy and Ibn Majah, that the Messenger of Allah (peace be upon him) said, ❪"A loan and a sale are not lawful (together), or two conditions in a sale (two transactions combined in one), or to make a gain of something that is not delivered to you, or to sell what you do not possess."❫ The phrase "what you do not possess" means what is not in one's possession. And this answers the two points of the question.

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The second question of Fatwa no. 5269

Q 2: A person agrees with someone else that the latter buys a car and then sells it back to him without taking a down payment. Furthermore, he may take a third of the car's value as profit. For instance, if the car costs 20 Riyals, he sells it for 30 Riyals. The car would only be bought if there is an agreement between both parties, and the car must be sold to the first party.

A: When a person sells a car to someone else before taking possession of it, the sale is invalid. This act is impermissible whether the car is sold by cash or deferred payment; whether the profit is a percentage of the purchase price such as the third or a specific value; or whether a down payment is paid or not. This is so because he sells it before possessing it. On the other hand, when he agrees with the other person to sell it to him after acquiring and taking possession of the car, the sale is permissible because this is a promise of buying, not a contract. They then have the right to conclude a contract so as to keep the promise. The second party may sell it to someone else, and the first party may buy a different car.

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The first question of Fatwa no. 2885

Q 1: Two years ago I met some people who had taken pieces of land. They told me that no one owns the land. I then took a piece of land and divided it into several parts. I told other people that no one owns the land and they too took possession of some pieces of land. A few days later people started to buy and sell their land. Then, I sold all the pieces of lands that I had taken. I concluded a contract with the purchaser in which I specified the area of the land, the price and made a promise to support him against anyone who may claim ownership of the land except for the state; and anyone who has a document that proves his ownership of the land. People agreed to purchase the land accordingly. Later, the municipality destroyed all the buildings and boxes placed on the land and evacuated the inhabitants. I heard from some people that the land is owned by the municipality. I do not know the people to whom I have sold the land. None of them came to me to take their money back. I hope you will tell me the ruling on the money I have taken from them, which is about SR 6,000. Is this money lawful for me or not? What should I do with it?

A: your sale of this land is not permissible and it is not a valid sale,

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because you were not the owner of the land. You were not entitled to sell the land or give consent from its owner after you sold it. Hence, you have to repay the money, whether little or much, that you have taken from the purchasers.

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The first question of Fatwa no. 3020

Q 1: I took hold of some land and then sold it. I think that this piece of land is not the property of anyone whether municipal boards or anyone else. It is impossible to find some of those to whom I sold this land because I do not know their names or addresses. What is the ruling in this regard?

A: I have previously issued a Fatwa, no. 2885 in 3/12/1400 A.H. that points out that selling this land is not permissible and invalid because you do not possess this land. Moreover, you are not asked to sell this land on behalf of another person nor does the person who possesses it agree on your sale. Therefore, this sale is invalid. You have to repay the price to those who bought this land from you regardless of the amount paid. If you can not reach the person to whom you have sold the land, then you have to give the price as charity to the poor or spend it in charitable projects as building and maintaining Masjids (mosques) intending that the reward of this charity is for the owner of this money.

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If you do so, you will acquit yourself of this sin.

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The thirteenth question of Fatwa no. 6337

Q 13: A man buys a commodity through reserving it at a certain price like a fridge for example, with the view to sell it later at a higher price. Is it permissible for him to do so? What is the ruling on the so-called 'black market'?

A: It is not permissible for a Muslim to sell a commodity which he has bought if he does not possess or hold it. When the person owns the commodity, it is permissible for him to sell it even if he sells it at a higher price than the price at which he bought it; and whether or not he bought it in cash or on credit. The ruling on the black market is similar to other dealings. If the conditions of a valid sale are applied to black-market dealings, the sale is permissible, otherwise, it is not.

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The first and second questions of Fatwa no. 6543

Q 1: I am a car dealer and I offer cars for sale on credit. Some purchasers ask me

to state in the contract that they bought the car directly from the agency. It should be noted that I buy the cars directly from the agency then sell them to the purchasers. However, some purchasers insist on stating in the contract that they bought the car directly from the agency. Some other purchasers ask me not to write their names or my name in the contract so that they can sell the car without any documents. Your Eminence, I make these two types of transactions with my own money but I do not take any down payment from the purchasers. I would like your Eminence to enlighten me: Are these transactions lawful or not?

A: It is permissible for you to buy the car directly from the agency in your name, and then sell it to a second purchaser after holding and possessing it, whether or not you bought it in cash or on credit, even if you will sell it at a price higher than that for which you bought it for. However, you should not state in the contract that the second purchaser bought it directly from the agency because this is a lie and it may also result in some problems. If you have not taken the car from the agency and have not taken possession of it, then selling it to a second purchaser is invalid whether it is in cash or on credit. This is so even if you will sell it to him at the same price that you bought it for. The Prophet (peace be upon him) forbade selling commodities till they are taken possession of or owned by the purchaser.

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Q 2: what is the ruling of fixing profit?

A: It is permissible for a person to sell the commodities that he owns and possesses for a fixed profit or a fixed percentage, and to sell them with a non-fixed profit provided that both parties know the final price for which they agreed.

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Fatwa no. 7177

Q: I bought a Mercedes car two years ago. Someone I know came and sold this car to me. He did not possess the car at the time. We agreed that the price is 180,000 riyals that would be paid in monthly installments. Then he bought the car in cash and sold it to me according to the agreed upon price. Two months later, someone told me that this kind of transaction is not permissible. I asked a number of scholars about the ruling on this issue, some of them permitted it and others regarded it as invalid. I gave him the car back and told him about the legal ruling in this regard, and he agreed to sell me the car again according to the cash amount he paid as a price for it. Is this a valid transaction? If it is a valid transaction, should I give him the remainder of the previously-agreed-upon price? Moreover, the car became in my possession after he accepted to receive the price he paid for it in cash. Please clarify this matter for me.

A: If the reality is as you mentioned with regard to a contract between you, then the first transaction is invalid because he sold you the car before possessing it. This is a legally prohibited transaction. But agreeing to pay him in cash the price he

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has paid to buy this car is permissible. We ask Allah to forgive you for buying it before the seller possessed it. You do not have to pay anything other than the agreed upon price. But you have to repent to Allah and seek His forgiveness for your first transaction.

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The third, fourth, fifth, seventh, eighth and ninth questions of Fatwa no. 6559

Q 3: two people came to me; one of them wanted to buy a car for cash and sell it to the other on credit. They both chose the car together and I doubt that they agreed on the price on credit before purchasing it from the agency. Is it permissible for me to sell it to them?

A: It is permissible for you to sell it after you have taken possession of it. Doubting that it will be sold on credit has no effect on the transaction.

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Q 4: i sold a car for 10,000 in cash. A month later, the buyer sold it back to me at my car showroom for 7,000 in cash. is this sale lawful?

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A: If the reality is as you have mentioned, it is permissible for you to buy the car from him whether you charge less or more than the price you already sold it to him for and whether you bought it in cash or on credit.

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Q 5: what is the ruling on taking a sum of money: 100 Riyals in return for writing the final discharge between two persons?

A: Doing so is permissible providing that the purchase contract of the car is valid.

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Q 7: does the debt that is mentioned in the concluding Ayahs (Qur'anic verses) of Surah Al-Baqarah refer to those which we know today?

A: It refers to what Allah (Exalted be He) has legislated and what was clarified by the Messenger (peace be upon him) such as the Salam sale (sale with advance payment), sale on credit, and so on, but it does not mean `Inah sale (sale with immediate cash repurchase for profit) which has evidence indicating that it is prohibited.

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Q 8: Would you please explain the proper way of selling cars for deferred payment within a year or by installments?

A: The car should be known by both parties, owned by the seller and be in his possession at the time of sale. The terms of payment, value and number of installments should be specified.

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Q 9: Am I a sinner if I facilitate the process of a debt? For example, I sell a car to a person who wants to sell it on credit and he leaves it in my car agency to sell it. Please keep in mind that it is sold several times from a creditor to a debtor.

A: Whoever does this while knowing the purchaser's intention is a sinner

for this entails cooperation in doing something that is prohibited which is selling goods before they are received by the purchaser. The seller is a sinner for the Messenger (peace be upon him) forbade completing a transaction before the sold goods are received by the purchaser.

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The first question of Fatwa no. 5371

Q 1: It happens that some people ask me to sell them cars paying by installments. If any of the cars is not available at the time they ask me, I agree with them on the value after they provide me with the description of the cars they want. Then, I buy the car for them and bring it to the purchaser if it fits the description he asked for. Then it will belong to him and if it does not, he is not forced to buy it because he has the choice to look and examine the car. Could you kindly guide us regarding the validity of this transaction. May Allah reward you!

A: If the reality is as you have mentioned, that you conclude an agreement with the person who wants to buy the car on credit by fixing its value and that he gives you its description then you fetch it for him later, then this transaction is prohibited. This is so because you are selling what you do not possess. It is authentically reported that the Messenger of Allah (peace be upon him) said: ﴾A loan and a sale are not lawful (together), or two conditions in one sale, or to make a gain of something that is not yet secured, or to sell what you do not have.﴿

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The third question of Fatwa no. 7570

Q 3: I bought a Datsun car on a loan from someone and we concluded the sale agreement in the presence of witnesses. I wanted to get married in a week and so he gave me 15,700 Riyals in cash for the car from the total price of 25,000 Riyals. After a while I heard that exchanging money for money of the same type is Riba (usury). Now I am indebted for the car and he does not have the car, for he must bring it from Jeddah. If this deal included Riba, what am I obligated to do about it? Do I have to offer Kaffarah (expiation)?

A: If the reality is as you mentioned, this sale transaction is Haram (prohibited), because it is actually selling Dirhams for Dirhams, and this is the Riba that is prohibited by the Qur'an, Sunnah (whatever reported from the Prophet), and Ijma' (consensus of scholars). It is obligatory on you to return the Dirhams that you received from him, without any increase, due to the invalidity of the sale.

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Fatwa no. 10848

Q: Some people come to my car exhibition to buy one, two, or three cars, for example, for a specified sum of money. The purchaser pays the value of the cars, receives them, and even tries them out and moves them from their place while they are still in the exhibition. The purchaser may sell the car or cars which he has just bought from me to another person on credit. The second purchaser receives the cars, moves them from their place, and then offers them for sale either to me or to any other person. Am I permitted to purchase them? What is the correct way? Appreciate your guidance, may Allah guide you and reward you the best. Please send the answer in a letter to my address so that I can know what is right and what is wrong. It is worth mentioning that this kind of transaction is used in all car exhibitions. May Allah bless you.

A: If the first purchaser buys the car, possesses it, and then sells it on credit to another person who also possesses it, it is permissible for the second purchaser to sell the car to the first seller or to others. As for moving the car inside the exhibition, this does not entail possession by the new buyer. Accordingly, the sale is invalid because it has been made before possessing the car.

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Fatwa no. 12277

Q: I sell cars on credit and the installments are paid within two or more years. Five years ago, one of my friends asked me to sell him a new car by installments but I did not have any cars at that time. He asked me to buy a new car for him from the agency and then to give him its value after selling it in the market. Since he was very busy, he authorized me to do this on his behalf. I called him to come along with me when I purchased the car, but he told me that he has no time and appointed me to buy and sell the car. I found that the car costs 14,500 Riyals, which makes it a fruitless transaction in case of selling the car. This is because buying at this price and then selling it may cause a great loss for my friend. Therefore, I did not buy the car and I gave its value, which is 14,500 Riyals to my friend after lying to him. I told him that I bought the car from the agency and sold it in the auction at the same price. He believed me and thanked me. I previously agreed with him to take a certain amount as profit. Therefore, I wrote bills totaling 22,000 Riyals to be paid within two and a half years. This amount includes the cost of the car plus the profit which is 7,500 Riyals. My friend did not voice any objection as he was aware of the prices of cars.

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I am upset about this. Should I return the profit to my friend, give it in charity or just repent to Allah (Exalted be He)? I was patient with my friend for a long time until he repaid the debts. I am now adhering to the lawful ways concerning sale and purchase, and I avoid dealing in Riba (usury/interest). My behavior with my friend confuses me. I wish you would give me your opinion on this and advise me. May Allah grant you the best reward for what you do for Islam and Muslims!

A: You are not entitled to take the profit you mentioned as it falls into the category of selling some Dirhams with cash for more Dirhams on credit. This act is haram (forbidden) and you are obliged to return the extra amount.

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Fatwa no. 14572

Q: I have furniture in my shop. Sometimes a customer asks for certain commodities that I do not have. In this case, I go and buy it from the nearest shop. Secondly: I do not ask him to pay any portion of the price in advance until he receives the commodity. If the commodity does not gain his satisfaction, he can leave it. If he accepts the transaction, I tell him the conditions in order that the transaction is made with mutual consent of all.

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Is this transaction a kind of Riba (usury/interest)? Guide us to the Truth! May Allah reward you well! Peace be upon you!

A: Firstly: If you sell furniture in cash or in installments while possessing it, then the transaction will be valid.

Secondly: If you sell furniture in cash or on deferred payment while you do not possess it, then this transaction will be invalid. The Prophet (peace be upon him) forbade a person selling what they do not posses in the Hadith reported by Hakim ibn Hazam. He said: ("Do not sell what you do not possess!")

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Fatwa no. 14264

Q: I would like to inform Your Eminence that I want to buy a piece of land to build a house. This land costs one hundred-thousand Riyals. I cannot pay this sum at the present time. I would like Al-Rajhi Bank to buy this land for me. They will not pay its price to the owner except after a contract is signed between us and they take the necessary guarantees. Is this kind of sale permissible? May Allah protect you.

A: If the case is as you have mentioned, this kind of sale is not permissible. May Allah set right the conditions of all of us.

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The second question of Fatwa no. 4008

Q 2: My father deals in what is today called "credit". For example, he takes two hundred extra for each one thousand. Whenever someone wants to borrow some money, he comes to my father, then my father goes to the market and buys material for the same sum which the man asked for. For example, when someone requests 6,000 Riyals, my father buys material for the same amount and leaves it with the seller. Then, the debtor goes with my father to the market in the company of a scribe and two witnesses to buy the material from my father. The debtor sells the material again to the owner of the store and receives the sum in cash and the material remains in the store. Thus, he buys from the seller and leaves the goods in his store then, the store owner buys them again, but from the debtor. My father takes this Ayah as evidence for this transaction: ﴾When you contract a debt for a fixed period, write it down.﴿ **Is the meaning of the Ayah applicable now?**

A: First, if your father sells a commodity on credit for a deferred price before he buys it from the market, it will not be permissible because of the saying of the Prophet (peace be upon him): ﴾Do not sell what you do not possess.﴿

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Second, selling something that equals 1,000 now for 1,200 on a fixed term is permissible because of the general meaning of saying of Allah (Exalted be He): ﴾O you who believe! When you contract a debt for a fixed period, write it down.﴿ **Third,** your father must possess the commodity after purchasing it for it to be a valid contract. It is authentically reported that the Messenger of Allah (peace be upon him) said: ﴾He who bought food grain should not sell it until he has measured it.﴿ Related by Muslim. It is reported from some of the Companions regarding food that he who buys it should not sell it before possessing it fully. Other narrations were reported concerning things that are more general than food, as reported in the Hadith of Hakim ibn Hizam which is related by Ahmad. He (Hakim) said: ﴾I said: O Messenger of Allah, I make some transactions, which of them is lawful for me and which is unlawful? The Prophet (peace be upon him) replied: If you buy something, do not sell it untill you have it fully in your possesion.﴿ Al-Daraqutny and Abu Dawud related on the authority of Zayd ibn Thabit: ﴾The Prophet (peace be upon him) prohibited to sell any commodity where it should be sold until merchants possess it in their stores and shops.﴿ The seven compilers of Hadith except Al-Tirmidhy related on the authority of Ibn `Abbas that the Prophet (peace be upon him) said: ﴾He who buys foodstuff should not sell it till he is satisfied with the measure with which he has bought it.﴿ Ibn `Abbas said: I think that all things resemble food in this regard. therefore, Hadiths confirm that it is not permissible to sell any purchased commodity except after the seller has possessed it fully. **Fourth,** if your father possesses the material, it will be permissible for him to sell it.

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Fifth, he who buys from your father, should possess the commodity in order to be able to sell it in a valid sale. **Sixth,** there is no harm on the person who buys a commodity at a deferred price to sell it with an immediate price because he needs some money. This is according to the soundest view of the scholars. This is called tawarruq transaction However, he may not sell it to the person from whom he bought it at a lower price than what he paid.

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The second question of Fatwa no. 16014

Q 2: Car dealers sell cars with neither a license plate nor registration. The purchaser buys the car with the intention of selling it on credit to a third person. After that the car dealer purchases it back from the third purchaser. All these transactions take place while the car is still in the showroom. What is the ruling on this?

A: whoever purchases a car or any other commodity whether in cash or on credit, it is not permissible for him to sell it before he possesses it entirely. Taking possession of each commodity depends on its nature. The car, for example, is taken possession of by the purchaser taking it outside the dealer's showroom. If the car is purchased on credit, it is not permissible for the purchaser to sell it

to the same seller at a lower price than that at which he bought it. The reason for this is that it would be a usurious transaction. It is the same as `Inah sale (sale with immediate cash repurchase for profit) which is forbidden based on the Hadith related by Abu Dawud on the authority of Ibn `Umar (may Allah be pleased with them both) who said: I heard Allah's Messenger (peace be upon him) saying: ﴾When you enter into the 'Inah transaction, hold the tails of oxen, are pleased with agriculture, and give up performing jihad (struggle in the way of Allah), Allah (may He be Exalted) will make disgrace prevail over you, and will not withdraw it until you return to your original religion.﴿ Similarly, it is not permissible to sell a car before following the necessary procedures for selling it such as obtaining a license and registration because taking full legal possession of a car will not be achieved before then.

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Fatwa no. 15875

Q: We had been renting a shop for twenty years, after which the owner of the shop came to us and suggested that we buy the shop. We agreed on a certain sum of money, and gave him half of it. However, shortly after this, the owner of the shop made an agreement to sell the shop to another man, so the buyer came to us and asked us to give up the ownership of the shop in return for him giving us a sum of money. We agreed on this sum and we received the money from him and left the shop. What is the ruling on the sale made by the shop owner after he had agreed with us?

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And what is the ruling on the sum of money that we took from the buyer?

A: The first sale was valid. However, the second sale, after the shop owner had agreed with you was invalid, because he sold something he did not own. As for your giving up the ownership of the shop to someone else and taking money in return, there is nothing wrong with this.

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Fatwa no. 19014

Q: I am a farmer and I received a bill from the silos for the cost of the wheat I delivered in the year 1414 A.H. This bill is due by the month of April in 1418 A.H. However, as I am in dire need of money to pay some overdue debts and my debtors are nagging and giving me a hard time, I thought of buying a car in return for my money. The value of this car is for example 100000 Riyals and its owner demands 110000 Riyals, as the increase will be in return for the deferred term, namely, April, 1418 A.H. What is the Islamic ruling in this regard?

A: If you want to sell your share of deferred money by the government in return for a car or anything else, this is impermissible, because selling the debt on the part of whoever does not

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own it is impermissible whether in return for a car or any other commodity, and as such, this kind of transaction is legally invalid.

However, buying a car or another good on credit then selling it for cash to fulfill your need, this is called tawarruq sale (selling by installments, then the purchaser selling the product to a third party for cash) and it is a permissible transaction provided that the purchaser does not sell it to the creditor from whom he bought it in the first time.

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The twenty-third question of Fatwa no. 19637

Q 23: is it permissible for a buyer to take profit for a commodity bought at the expenses of someone else who both gives him the profit and pays the price of the commodity to the first seller.

A: It is permissible for someone, who buys a commodity which comes into his possession after the sale contract is concluded, to sell it at a profit which he may receive even before paying the price to the first seller. The second buyer has to pay the price to the first seller.

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Fatwa no. 20104

Q: We are responsible for running an organization that belongs to our relatives. We bought some new cars, some of which have customs documents and some have car license applications. We are selling them by installments. Knowing that we have not transferred the ownership of the cars in our names at the traffic office, and we have not taken them out the salesroom. We sold them at the place where we bought them. We hope that through Allah and then through you we will receive the answer to our question as to whether this is Riba (usury) or not. If it is Riba, how can we free ourselves from it, bearing in mind that we have not received our profit yet. May Allah guide you. As-salamu 'alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

A: It is not permissible to sell cars, whether by cash or credit, by installments or not, until the ownership of the cars has been transferred to the new owner, and they have full possession of them. The first buyer should receive the cars, fully possess them, and transfer them into their ownership. getting the customs documents before possession and full ownership is not considered as acquisition or receipt. Therefore, selling a car based on the customs documents, before receipt and full possession, is considered to be an invalid sale. It is Haram (prohibited) to deal in this way, and it is obligatory that any sales conducted in this manner should be voided and any money paid should be returned to the payer. It is not Halal (lawful) to take money for these cars without a new contract being made after

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the ownership of the car is transferred to the new buyer and they have full possession of it.

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Second question of Fatwa no. 19722

Q 2: is it a condition for the possession of a purchased item to have it enter inside the warehouse, or it is sufficient to receive it in front of the company?

A: The correct possession of a purchased item takes place when it is conveyed from the place of the seller to the place of the purchaser. This is because the Prophet (peace be upon him) prohibited selling goods at the same place of their purchase before traders convey such goods to their own baggage. The foregoing is narrated by Abu Dawud and Al-Tirmidhy. Conveying the sold item by the purchaser to a place that does not fall under the disposition of the seller is sufficient in this regard for Ibn `Umar (may Allah be pleased with them both) said: ⟪We used to buy food from riders without measurement, then the Messenger of Allah (peace be upon him) prohibited us from selling it until we transfer it from its place (i.e. the place where it was bought)⟫ and in another narration: ⟪During the time of the Prophet (peace be upon him) we used to sell food, and Allah's Prophet would send someone to us to order us to transfer it to another place first before selling it⟫ and: ⟪People used to purchase food from the caravan and the Prophet (peace be upon him) used to send them a person who would forbid the riders from selling that food until it was transferred to the place of sale⟫ and:

⟪I saw people being beaten during the lifetime of Allah's Messenger (peace be upon him) in case they bought the foodstuff at random (without weighing or measuring it), and then sold it at that spot before transferring it to some other place.⟫

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The first and second questions of Fatwa no. 19912

Q 1: A customer asked me to sell him a large quantity of commodities, but I do not have enough money to meet his demand of this commodity. Therefore, I asked him to give me half of the price in order to save it for him. Is this committing a kind of Gharar sale (uncertain sale)? Can I ask him to pay `Urbun (down payment sale) as a guarantee for buying this commodity in order not to bear the loss if he refuses to take the commodity? What is the valid `Urbun?

A: If you are a deputy for him in buying the commodity he wants, it will be permissible for you to take the whole price of the commodity or part of it from the person who asked you to buy it on his behalf. In this case, you have to buy it according to the specifications and requirements he determined for you. This is not a kind of selling because you do not possess the commodity at the time of deputation. It is also not a Salam sale (sale with advance payment) as the Salam is a contract for a defined commodity that should be tangible in order for it to be defined. Moreover, this commodity should be delivered at a fixed time in the future provided that the full price should be given to the seller at the time of signing the contract.

But if you agree to sell him this commodity and then you buy it,

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then this transaction will be invalid. this is because one is not permitted to sell what he does not possess. Therefore, it is not permissible for you to hold a contract with him, take any portion of the price or receive `Urbun before possessing this commodity. `Urbun sale is permissible for he who sells what he possesses. In `Urbun sale, the buyer gives the seller or his deputy a sum of money which is lesser than the price of the commodity after signing the sale contract as a guarantee for selling in order for it not to be sold to another person due to them not paying the price. If the buyer takes the commodity, `Urbun will be regarded as a portion of the price. But if he does not take the commodity, the seller will be permitted not to give the `Urbun back to the buyer. This is proved by what was done by `Umar ibn Al-Khattab (may Allah be pleased with him). Ahmad said concerning `Urbun sale: "There is no harm in it as it was deemed lawful by Ibn `Umar (may Allah be pleased with him)." The Hadiths that reported that the Prophet (peace be upon him): ("Forbade the sale involving a down payment.") is a weak Hadith. It was regarded as a weak Hadith by Ahmad and others. Therefore, it can not be cited as evidence.

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Q 2: A person asks me for an out-of-stock commodity which is available at another shop. That shop sells it at 100 riyals. When the person asks me about its price, I tell him that it costs 150 riyals. The buyer does not mind buying it at that price. Is it permissible for me to buy this commodity at 100 riyals and then sell it for 150 riyals? Is it permissible to ask him to pay me the price of 150 riyals before I buy the commodity at 100 riyals?

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Is it permissible to charge the 50 riyals as profit? If not permissible, what is the right course of action? Is this sale regarded as selling something which is not in the possession of the seller?

A: This type of sale involves selling items not in real possession of the seller. Accordingly, you are not allowed to sell this commodity to the buyer until it first comes into your possession. Once you take possession of it, it becomes permissible for you to sell it to him at an agreed upon and profitable price that may not be too much for the buyer. However, if the buyer entrusts you to buy him a certain commodity, it is not permissible for you to charge more money than the stated price of the commodity. There is nothing wrong, however, if he gives you money as a gift in return for your effort.

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Riba

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The first question of Fatwa no. 9374

Q 1: What is the difference between Riba (usury/interest) and bribery? Does Islam disapprove of bribey? What is its rulings?

A: First, linguistically, Riba means "an increase". According to the Shari`ah (Islamic law), it is divided into two types: Riba Al-Fadl (usury of excess, selling an item for another of the same type, on the spot, but in excess) and Riba Al-Nasi'ah (usury of delay, conditional excess for delay of payment). Riba Al-Fadl is selling a measured item with another of the same kind of measured item for a greater amount. For example, gold for gold, silver for silver with the increase in payment in one of the exchanged items. Riba Al-Nasi'ah is selling a measured item with another item but the money is not paid at the time of signing the contract; whether the two exchanged items were the same kind or different such as silver, gold, or the corresponding in banknotes.

Second, We have issued a Fatwa regarding bribery, as follows:

Q: I agreed to receive a salary regardless of how little it was or unfair. After I started work, I found that the owners of the goods, those who check the goods (checkers), or their representatives who receive the goods, pay five or ten Riyals. This sum of money used to be paid to us as follow:

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1- We take this sum of money after doing our duties well. This money is paid willingly without forgery, increase, decrease, or preference of one person over anyone else.

2- We take money through asking directly or indirectly or through any other means which indicate that we want some money.

3- We take a sum of money after finishing our work, for example, we finish work at 9 pm but some of the checkers and owners of goods stay there to release their goods. Some clients might ask one of us to stay with them until they release their goods and then he pays an amount of money for the overtime. Keep in mind that our company does not object to workers staying late with checkers.

A: It is not permissible for you to take this money as it is using money unjustly. It has been authentically reported that ❨ Ibn Al-Lutbiyyah came to the Prophet (peace be upon him) who appointed him to collect Zakah (obligatory charity) from people. When he returned he said, "This (portion) is for you and this has been given to me as a gift." The Prophet (peace be upon him) stood on the pulpit and said," What is the matter with a man whom we appoint to collect Zakah, when he returns he says, "This is for you and this has been given to me as a gift." Why did he not stay in his father's or mother's house to see whether he would be given presents or not? By Allah, whoever takes anything from the resources of the Zakah (unlawfully), he will carry it on his neck on the Day of Resurrection; if it be a camel, it will be grunting; if a cow, it will be mooing; and if a sheep, it will be bleating. The Prophet (peace be upon him) then raised his hands till we saw the whiteness of his armpits, and he said, "O Allah! Have I not conveyed Your Message!"》

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(Agreed upon by Al-Bukhari and Muslim)

Taking money directly or indirectly is like asking for a bribe. The Prophet (peace be upon him) cursed the one who bribes, the one who is bribed, and the one who goes between them.

Moreover, you should not take money in return for staying late with checkers until they finish their work. This is because the work has to do with the organization which hires you and pays you money. Therefore, you should not take money from clients; rather, you have to ask your supervisors to give you additional work until the checkers finish their work.

In conclusion, the three sources from which you take money are unlawful and you have to get rid of it by returning it, giving it as Sadaqah (voluntarily charity), or spending it in some charitable projects.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The sixth question of Fatwa no. 9450

Q 6: Why is riba (usury) Haram (prohibited)?

A: A Muslim should submit to and express satisfaction with the rulings of Allah (Glorified be He), even if he does not know the reason for an obligation or prohibition. However, in some rulings the reason for a prohibition is emphatically evident as in the case of Riba. Riba entails unjustly taking advantage of the poor's circumstances and increasing their debt, not to mention the enmity and hatred it creates. Furthermore, dealing in Riba paves the way to abandoning lawful means of earning a living and solely relying on profits that come from usury in addition to other harms and evil consequences.

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The second question of Fatwa no. 9636

Q 2: It was said in one of the Hadith reported from the Prophet (peace be upon him) on the subject of

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Riba (usury/interest) that there are seventy-three forms of Riba. Please explain these forms in detail, so people can avoid them and be prevented from falling into them?

A: The Hadith stating that ﴾There are seventy-three forms of Riba﴿ was narrated by Ibn Majah from Ibn Mas‘ud, and also narrated by Al-Hakim with the following addition: ﴾The least of which is as abhorrent as a man having intercourse with his own mother and the worst of which is (violating) the honor and sanctity of a Muslim.﴿ Both narrations were mentioned by Al-Suyuty in "Al-Jami‘ Al-Saghir". The first one was ranked as Da‘if (a Hadith that fails to reach the status of Hasan, due to a weakness in the chain of narration or one of the narrators) whereas the narration reported by Al-Hakim was ranked as Sahih (a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish). Al-Manawy said in "Al-Fayd", on the authority of Al-Hafizh Al-‘Iraqy, that both Isnads (chains of narration) are Sahih (authentic). The meaning of "Riba" here is the sin incurred from dealing with Riba. Al-Tayyiby said that this opinion must be true for it to accord with likening it to a man having sexual intercourse with his mother. This is evidenced by the narration that says, ﴾Riba is of seventy sins.﴿ (Related by Ibn Majah)

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Third question of Fatwa no. 16875

Q 3: what are the items regarding which Riba (usury/interest) is prohibited?

A: Items regarding which Riba is prohibited are gold, silver, wheat, barley, dates and salt. Moreover, Riba is prohibited regarding whatever items that have the same `Illah (effective cause) of Riba for the six varieties which are mentioned above. Such `Illah is value with regard to gold and silver, and measurement along with having a taste concerning the rest of the categories according to the proper opinion of scholars.

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The first and second questions of Fatwa no. 3630

Q 1,2: is Riba (usury/interest) in any form unlawful for both parties, (the creditor and the debtor) or is this ruling confined only to the lender? If the debtor is not to blame, is this conditional upon a person's need and poverty or not? If it is permissible in case of need, what about those who are not in dire need and still want to take a loan from a bank dealing with Riba for a yearly interest where they could invest the money and achieve more profits than the stipulated interest,

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for example 50% a year? Hence, the profit achieved is the difference between the interest and the profit of investment which is 35% in this case. Is this permissible or not

A: Riba is Haram (prohibited) wherever it exists and whatever form it takes. It is Haram for both the lender and the borrower; rich or poor. Both are guilty of sin and indeed both of them are cursed. Whoever assists in this, a writer, a witness, etc. are also cursed, because of the general meaning of the Ayahs (Qur'anic verses) and sound Hadith indicating the prohibition of Riba. Allah (Exalted be He) stated: (Those who eat Ribâ (usury) will not stand (on the Day of Resurrection) except like the standing of a person beaten by Shaitân (Satan) leading him to insanity. That is because they say: "Trading is only like Ribâ (usury)," whereas Allâh has permitted trading and forbidden Ribâ (usury). So whosoever receives an admonition from his Lord and stops eating Ribâ (usury) shall not be punished for the past; his case is for Allâh (to judge); but whoever returns [to Ribâ (usury)], such are the dwellers of the Fire - they will abide therein.) (Allâh will destroy Ribâ (usury) and will give increase for Sadaqât (deeds of charity, alms, etc.) And Allâh likes not the disbelievers, sinners.) It is also narrated by `Ubadah Ibn Al-Samit (may Allah be pleased with him) that the Prophet (peace be upon him)

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stated: ("Gold is to be paid for by gold, silver by silver, barley by barley, dates by dates, like by like, payment being made hand to hand. He who makes an addition to it, or asked for an addition, in fact deals in usury [Riba].") narrated by Muslim in his Sahih. Similarly, Abu Sa`id Al-Khudry (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said: (Do not sell gold for gold, except like for like, and do not increase one part over another part; and do not sell silver for silver except like for like, and do not increase one part over another part, and of these, (gold and silver), do not sell something present for something to be later delivered.) Related by Al-Bukhari and Muslim. It is also narrated by Imam Ahmad and Al-Bukhari that the Prophet (peace be upon him) said: (Gold is to be paid for by gold, silver by silver, wheat by wheat, barley by barley, dates by dates, salt by salt, like by like, payment being made hand to hand. He who made an addition to it, or asked for an addition, in fact dealt in usury. The receiver and the giver are equally guilty.) It has been authentically narrated on the authority of Jabir Ibn `Abdullah (may Allah be pleased with both) that he said:

﴾"The Messenger of Allah (peace be upon him) cursed the one who consumes Riba, the one who pays it, the one who writes it down, and the two who witness it. He said they are all the same."﴿ Related by Muslim.

The banknote in the present time has replaced the gold and silver currency of the past. As such, it takes the same ruling. Subsequently, it is incumbent upon every Muslim to suffice with that which Allah makes Halal (Lawful) and refrain from that which He makes Haram (prohibited). Allah gives many ways of ease for Muslims to earn their living lawfully, that the poor may be hired by others for labor or investing in another's trade by way of Mudarabah (giving an amount of money to trade with in return for a share in the profit) to get half the profits or a similar percentage, but not from the capital itself or a fixed dirhams of profits. Whoever is unable to work and is poor is allowed to ask for help and is entitled to Zakah (obligatory charity) and social security.

Secondly, the Muslim, rich or poor, is not allowed to take a loan from a bank at 5% or 15 %, or more or less, because that is Riba and is a major sin. Allah has made it so that one has no need of this because of the ways that He has prescribed, such as a means of earning Halal income by working as an employee for company owners, or as a civil servant in permissible work, or by dealing with the money of another on a profit-sharing basis.

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The first question of Fatwa no. 7301

Q 1: Out of our confidence in your knowledge and piety, I ask you to issue a Fatwa regarding a matter in which every Muslim is interested, especially Muslims who live in Europe. After examining this matter carefully in books of Fiqh and tracing back what was mentioned in various Islamic conferences in this regard, the board members of our charity assembly hold two views in this regard. is bank interest usury or not?

The first opinion states: Bank interest, whether little or much, is part of usury. A Muslim must not consider them lawful, especially for a charity assembly. This is according to a fatwa that was issued by Senior Muslim Scholars in various Islamic conferences. Although the matter is doubtful, it is better to keep away from such interest, acting upon the saying of the Prophet (peace be upon him): ﴾Both legal and illegal things are obvious and in between them are (suspicious) doubtful matters which are not known by many people...﴿ Loans should be paid without any increase or decrease, countable for countable, weighted for weighted and what is gauged for what is gauged.

The second opinion states: In order to protect Muslims' wealth against decrease in value as a result of inflation (purchasing power); it is necessary to compensate this shortage through investment which is not easy because we are not a specialized financial body. Therefore, it will be better to preserve them in a bank in return for interest that is less than

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the percentage of inflation in prices so as to make up for part of the resulted loss. The second opinion stated the following example: If someone borrows an amount of dry dates from another person and their price at that time equals 100 Riyals, what is the ruling if the time of payment is due and the first person has no dry dates. He wants to pay its price and the second accepts that. When they ask about its price in the market, they find that it equals 150 Riyals while they know that the price at the time of borrowing was only 100 Riyals. Should the second person accept 150 Riyals or should he only take 100 Riyals? They also argue that in the early period of Islam, money was gold and silver and each unit had a fixed weight because it is a commodity by its own which has a value that increases and decreases according to market prices. This is not applicable to banknotes for they are just pieces of paper which have no value of their own.

This is a brief outline of both views. Unfortunately, they did not reach a legal ruling on the issue of bank interest because they did not obtain the written documents of the Fatwas issued by the Islamic Conferences and the Muslim scholars who consider that such interest is prohibited. Moreover, we know of no scholar who discussed the issue of inflation and the legal ruling concerning it. This was the point that made both parties adhere to their own opinions.

For further information, we will put the question to the vote on the general board the following March in order to decide what should be done. However, we believe that there is no scope for voting in religious matters as long as there is someone who knows and is able to give a Fatwa,

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I hope that your Eminence will issue us a Fatwa before the end of February. I also need the written text of the Fatwa which is to explain this issue which faces Muslims today - to the members of the assembly. This is especially so in Western countries. I hope that the report of the general assembly will be in concordance with that which pleases Allah. May Allah reward you!

A: First, the soundest opinion is that equality and immediate exchange are prerequisites for the validity of usurious goods when they are of the same kind. When they are of different kinds, it is permissible to sell some of them at a higher price than others, but immediate exchange must take place at the same time that the contract is made, except if one of the two kinds is gold, silver or banknotes and the other is different. In this case, it is permissible to delay one of the two commodities just as in Salam sale (sale with advance payment) and credit sales.

Accordingly, the increase in one of the two commodities in return for the other is a kind of Riba Al-Fadl (usury of excess, selling an item for another of the same type, on the spot, but in excess) when the two kinds are alike.

Second, Allah (Exalted be He) does not obligate us to deposit our money in banks with usurious interest in order to develop and maintain it. He (Exalted be He) also does not confine us to a specific way of lawful gains so that we have to resort to usurious dealings; but He legislates investment through business, agriculture, industry and other types of production and investment. In addition, Allah (Exalted be He) also explains what is legal and what is illegal.

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Therefore, whoever is able to increase his gains through lawful means, should do so and whoever can not, he should give his money to a trustworthy person who is specialized in investment to work with this money for a fixed percentage of the profits. This is called a speculative company, Muzara`ah (giving land for cultivation in return for a specified portion of the harvest) or Musaqah (giving planted or unplanted trees and land to be tended for a specified share of the fruit) according to the difference in the types of actions. These ways are the lawful means of gains and protecting wealth from reduction with the will of Allah along with the just distribution for profit and loss.

The claim of the second party that there is no other way to preserve wealth from reduction except by depositing it in bank that have usurious interest is untrue.

Accordingly, loans should be repaid in the same amount that was borrowed and this is absolute justice. The increase and decrease of the mentioned value may harm or benefit either side. Price fluctuation occurred during the time of the Prophet (peace be upon him) and he did not change the legal ruling which was set for Muslims.

The borrower may pay the value of the loan in its due time if the loaner is satisfied with that. It was related from Ibn `Umar (may Allah be pleased with him) that he said: ﴾We used to sell camels with dinars, and take the dirhams. We also used to sell dirhams and take dinars. Thereupon, the Prophet (peace be upon him) said: There is no harm in taking them at the current rate as long as you do not separate while something is still to be settled.﴿

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Related by Ahmad, Abu Dawud, Al-Nasa'iy, Al-Tirmidhy and Ibn Majah.

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The second and third questions of Fatwa no. 6904

Q 2 and 3: Is it permissible for someone to lend another person a number of forty sheep provided that after four years the latter gives him double the number he borrowed (i.e. 80) divided equally for each year. Is this considered Riba (usury)? If it is so, what should we do? May Allah reward you with the best!

Is it permissible to exchange a he-goat for two she-goats to be delivered on the spot or on a stipulated date? Enlighten us may Allah reward you with the best!

A: It is permissible to exchange an animal for another animal. Imam Ahmad and Abu Dawud narrated on the authority of `Abdullah ibn `Amr (may Allah be pleased with them both)

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that he said, (The Messenger of Allah commanded me to lead an expedition and to give soldiers camels, with which I was entrusted, to mount. I then assigned each of them a camel to mount till all camels were taken and there remained some soldiers without camels to mount. The Prophet (peace be upon him) then said to me, 'purchase for us some camels in return for some young charity camels under hand, which were to be substituted by others after we are done with the expedition.' I then would purchase one camel for two or three young charity camels which would later be substituted by others, until I have been done with the expedition. Later on, when the charity camels were collected, the Prophet (peace be upon him) compensated for those young camels we had taken.") Narrated by Al-Daraqutny. Narrated also by Al-Bayhaqy in the Sunan (Hadith compilations classified by jurisprudential themes) on the authority of `Amr ibn Shu`ayb from his father from his grandfather.

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Fatwa no. 20021

Q: I bought thirty sheep each one for one after a respite of seven years with an addition of one hundred riyals that I paid immediately. I then doubted the validity of what I did. I hope for Allah's help then I ask your Eminence to

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provide me with your beneficial answer please. May Allah safeguard you.

A: According to the view of the Jumhur (dominant majority of scholars), it is permissible to sell weightless and measureless items, such as clothes or animals, and the like for its type or other types equally or in Nasi'ah (conditional excess for delay of payment). This involves delaying one of the two returns or some of it and receiving the other on the spot to avoid selling a debt for a debt which is forbidden according to Shari`ah (Islamic law). However, it is a condition that the type of the delayed return, its number, and distinguishing characteristic are known. A certain date should also be specified for the delivery of such return to fend off uncertainty. A proof for the permissibility of the foregoing is what is narrated by `Abdullah ibn `Amr ibn Al-`As (may Allah be pleased with them both) who said, 《The Messenger of Allah (peace be upon him) equipped an army with the camels of Zakah (obligatory charity) until there were no more left; some people remained without a camel. The Prophet (peace be upon him) said to me, "Buy camels for us (in return) for the camels of Sadaqah when they are brought, so that we can give these camels to them." Upon his saying that, I bought a camel in return for two or three camels of Sadaqah until I finished (equipping the army with camels). The Prophet (peace be upon him) later paid back the price of camels from the camels of Zakah.》 (Related by Imam Ahmad in his Musnad (Hadith compilation) in the wording quoted above vol. 2, p. 171, Abu Dawud, and Al-Daraqutny who declared it as Sahih (authentic) Hadith). Moreover, Al-Hafizh Ibn Hajar commented on the same saying, "Its narrators are Thiqah (trustworthy)". Another proof is that which is mentioned by Al-Bukhari in his Sahih Book of Hadith vol. 3, p. 41; chapter of selling slaves and animals for animals in Nasi'ah. Besides, Ibn `Umar (may Allah be pleased with them both) bought a riding animal for four camels that he would pay later and their owner had to provide their saddles.

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Ibn `Abbas said, "One camel may be better than two". In addition, Rafi` ibn Khadij (may Allah be pleased with him) bought one camel for two but he gave the seller only one camel and said, "I will bring the other to you tomorrow leisurely In sha'a-Allah (if Allah wills)".

On the other hand, there are some Hadith that forbid selling animals for animals in Nasi'ah such as the Hadith which is related by Al-Tirmidhy in his Jami` (Book of Hadith compilation) from the Messenger of Allah (peace be upon him) on the authority of Samurah (may Allah be pleased with him) that, 《The Prophet (peace be upon him) forbade selling animals for animals when payment was to be made at a later date.》 However, Imam Ahmad considered these prohibiting Hadith as Hadith Ma`lulah (Hadith that appear to be sound, but thorough research reveals a disparaging factor in the chain of narrators or the text) and said, "None of these Hadith can be relied on". In addition, Abu Dawud commented that in case there is a contradiction between the Hadith which are narrated from the Prophet (peace be upon him), we have to consider the practice of the Sahabah (Companions) of the Prophet after the latter's death. There is a Tawatur (a significant number of narrators whose agreement upon a lie is impossible) of Sahabah and those who followed them to the effect that such a sale is permissible (i.e. sale of weightless and measureless items for its type or other types) equally or in Nasi'ah. Moreover, the Prophet (peace be upon him) enjoined it as mentioned above which ascertains the authenticity of the permissive narrations. Prohibiting narrations can not then oppose this. Consequently, it is permissible to sell thirty sheep each one of them for one sheep or more plus about one hundred riyal while providing receiving the one hundred immediately or when the thirty delayed sheep are received. The foregoing is permissible under the condition that the type of the delayed sheep, their distinguishing characteristics, their number, and the date of their delivery are known.

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Fatwa no. 3791

Q: Is it permissible to sell one meter of cloth for two meters, or two types for one type?

A: It is permissible to exchange cloth for cloth whether both are equal in amount or one is more than the other; whether they are of the same type or of different types, and whether the exchange happens at once at a later time, for cloth is not one of the usurious goods.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Fatwa no. 18092

Q: This leter intends to inform your Eminence that in 22/10/1413 AH. a man sold one hundred bags of Indian coffee to another in return for 40,000 riyals to be paid by Muharram 1414 A.H. The two men agreed

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that the payment would be 50-ton lorry of wheat to be delivered by the buyer to the coffee seller. Please give us your Fatwa. Is this sale permissible or is it invalid and involve something unlawful? If this sale is invalid, does the buyer have to return the coffee to the seller? Should just have to pay off the value which is 40,000 riyals stated in the contract at the time of sale? May Allah reward you well and prolong your life.

A: If this took place upon their agreement at the time of the contract, this is not permissible as it is a way leading to Riba (usury), which is selling coffee to be paid for by food at a delayed time. This is known as Riba Al-Nasi'ah (usury of delay, conditional excess for delay of payment).

However, if they did not agree to that at the time of the sale and this is easier for them, there is no harm in that, since there is no means to Riba.

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The third question of Fatwa no. 18937

Q 3: Is it permissible to sell salt on credit (for a loan)?

A: It is not permissible to sell salt for salt except if they are equal in amount and are sold on the spot. As for selling salt for another usurious commodity such as wheat, barley, or dates, it is permissible for the amounts to be unequal but the exchange must take place before the two parties separate. It is related on the authority of `Ubadah ibn Al-Samit

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(may Allah be pleased with him) that the Prophet (peace be upon him) said, ❨"Gold is to be paid for by gold, silver by silver, wheat by wheat, barley by barley, dates by dates, and salt by salt, like for like and equal for equal, payment being made hand to hand. If these classes differ, then sell as you wish as long as payment is made hand to hand."❩ (Related by Muslim)

Selling salt in retrun for money is permissible whether the exchange is instant or deferred.

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Fatwa no. 19245

Q: We own a factory that produces diamond jewelry and they are inlaid with precious stones. We would like to set a program to lessen the margin of losses which our customers incur when they replace this type of jewelry through exchange. This program allows our customers to exchange our jewelry for other diamond jewelry after deducting a small amount from the total price of the original invoice, which is equal to the value of the new jewelry. If they choose more expensive jewelry of the same type, then they have to pay the difference in price.

Therefore, we would like to know the legal ruling on this program before applying it. It should be noted that it is applied to many products in the market. May Allah (Exalted be He) grant all of us success to do what pleases Him

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and lead you to do the right!

A: If the reality is as you have mentioned, then there is no harm in the transaction you mentioned because it will not be a usurious transaction to exchange diamonds for pecious stones, and vice versa. This is so whether or not they are equal in value.

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The third question of Fatwa no. 2171

Q 3: is it permissible to trade my old car for a new one and pay the difference in value to the owner of the new car? In our country the owner of an old car goes to the automotive company and informs the dealers of his wish. Thereupon, the dealers evaluate both cars and after that the said person is required to pay the difference in value to take the new car, taking into consideration that they do not buy the old car unless the person purchases the new one from them. Is this kind of transaction valid or not?

A: If the case as you mentioned, you are permitted to give your old car to the company in return for a new one after paying the difference in value. This is not to be considered as two sales in one transaction, rather selling a car for another one by estimating the difference in value. This is not

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a form of Riba (usury/interest), because cars are not usurious goods.

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The third question of Fatwa no. 9809

Q 3: I have a car, and I want to exchange it for another one of the same model. However, the new one has two compartments and my car has one only. I will pay four thousand Riyals to the car owner in return for this. However, some knowledge seekers told me that this is considered Riba (usury). What do you think of this issue?

A: exchanging a known car with another one that is also known is permissible, whether they were of the same model and value or not, because cars are not of the types that entail Riba.

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Receiving monthly salaries from banks

The third question of Fatwa no. 5923

Q 3: What is the ruling on receiving monthly stipends from usurious banks where the university deposits the money for stipends, such as Cairo bank?

A: It is not permissible to deposit money in banks which deal in Riba, because this is collaborating in sin, and Allah (Glorified be He) forbade that as He said: ﴾Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression.﴿ This money should be taken and deposited in banks which do not deal in usurious dealings. If one can not find an Islamic bank and fears lest his money should be lost, he is permitted to deposit in such banks without taking interest.

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Fatwa no. 7197

Q: Please be advised that I was an employee in the Committee for the Propagation of Virtue and the Prevention of Vice (CPVPV) in Hanakiyyah. After retirement, I was given

a pension from the treasury of Madinah. Then, I was referred to Al-Ahly Bank in Madinah, where I got my pension for some months. However, I heard that this bank could be dealing in Riba (usury). After a few months, I became sure of this (i.e. that it deals in Riba). If a person deposits money there, and they do not withdraw any of it until a year passes, the bank gives them 6%. So, I stopped taking my pension. What is the ruling on the money I previously got and the money I will get? Please advise, may Allah reward you and bless you.

A: If the case is as you have mentioned, there is no harm in the money you got from that bank. You can also go on receiving your pension. There is no blame on you if the bank deals in Riba, because you do not take part in this. The sin is incurred upon those who have usurious transactions with the bank.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 16180

Q: We are frequently asked about the ruling on the bank taking ten Riyals in return for giving a person their salary. If a person is given a check with their salary to be cashed in the Bank of Riyadh, Madinah branch,

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but the bank is too crowded, so the person goes to Al-Rajihy Bank or Al-Ahly Bank with the check, and asks them to cash it. They ask the check holder to pay ten Riyals in return for cashing the check, and the bank in return withdraws the salary by the check given to them. Please give us a legal Fatwa (legal opinion issued by a qualified Muslim scholar) concerning this issue.

A: This deed is impermissible; it is considered Riba (usury), as it entails selling some dirhams for more dirhams.

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The second question of Fatwa no. 17527

Q 2: A man is a proxy for orphans to receive their father's pension from Al-`Araby Bank or Riyadh Bank, because their father was a government employee. He never dealt with banks in his lifetime, and the proxy does not want to take the pension from one of the mentioned banks. What is the opinion of Your Eminence in taking the pension from Al-`Araby Bank, given that both banks deal in Riba?

A: it is permissible for the proxy of the heirs to receive their father's pension through the bank, because it is one of their rights.

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Fatwa no. 16501

Q: We are governmental employees in this country which applies the Shari`ah (Islamic law). Lately, our administration began to give us our salaries in the form of checks to be cashed at Al-Ahly Commercial Bank. Our eminent shaykhs, may Allah reward them, have talked a lot about the systems followed in such banks, which made us doubt the legitimacy of this way of earning our salaries. Thus, we referred this issue to Your Eminence so as to advise us concerning the legitimacy of receiving our salaries through such a bank, given that we have other easy alternatives, such as cashing it through the treasurer of our company or Al-Rajihy company. The contract signed between the Post Office and Al-Ahly Bank states that the salaries shall be deposited in the bank in the first two weeks of every month, and they can be withdrawn starting from the 25th of every month, which means ten days after depositing them.

A: There is no harm in receiving the salary though the bank, because you take them in return for your job in a place other than the bank, provided that you do not leave it in the bank after it is assigned for you, lest it should be invested in usurious transactions.

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Selling Animals by Weight

The second question of Fatwa no. 3239

Q 2: Is it permissible to sell animals according to their weight?

A: Yes, it is permissible to sell animals according to their weight. In pursuant with Ijma` (consensus of scholars), it is also permissible to sell animals just by seeing them without having to weigh them. The food and inside-organs do not affect the permissibility of selling by weight, because they are part of a whole, so it is permissible to sell it by weight.

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The first question of Fatwa no. 3552

Q 1: In Algeria, we buy chickens according to weight, whether they are alive or slaughtered without removing the intestines. Is this permissible? The same applies to sheep, especially Ud-hiyah (sacrificial animal offered by non-pilgrims) as the farms

sell the sheep by weight. Is this Ud-hiyah Halal (lawful)? If not, would you please tell me the reason why? Does the prohibition apply to the Ud-hiyah only or to every living sheep bought according to its weight?

A: The basic principle is that transactions between Muslims are permissible except those which are forbidden by Shar`iah (Islamic law) by text. Hence, we know that it is permissible to buy chickens and sheep by weight, whether they are Ud-hiyah or not, and we know of no reason in Shari`ah that prohibits this practice.

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The second question of Fatwa no. 5395

Q 2: Some people used to sell animals such as sheep according to their weight. They defined a certain price as ten riyals for every kilogram. Is it permissible to sell a goat according to its weight while it is still alive?

A: It is permissible to sell sheep and other animals according to their weight while they are still alive whether the price is determined through the number of kilograms or other units of weighing. This is because the reason behind it is determining the value of the sold object which can be achieved through weighing.

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The fourth question of Fatwa no. 4306

Q 4: what is the ruling on selling live chickens according to their weight, and vinegar that contains 6% alcohol?

A: Firstly: It is permissible to buy chickens according to their weight. This is the basic rule. Moreover, we do not know any proof that contradicts this rule.

Secondly: It was authentically reported that the Messenger of Allah (peace be upon him) said: ("If a large amount of anything causes intoxication, a small amount of it is prohibited.") If a large amount of vinegar causes intoxication, a small amount of it is forbidden. It will be regarded as wine in this case. But if a large amount of vinegar does not cause intoxication because the ratio of alcohol is too small and has no effect, then it will be permissible for you to sell, buy and drink it.

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Dealing in usurious transactions with a justification

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The sixth question of Fatwa No. (11780)

Q 6: is it permissible for a Muslim to deal in usurious transactions in a society where the economy is based on Riba (usury/interest)?

A: A Muslim may not deal in usurious transactions at all even if the society's economy is based on Riba. This is based on the general nature of Nusus (religious texts) prohibiting Riba. Moreover, such a person has to resist such an evil as much as possible. If he cannot do so, he has to leave this community so as to abandon such an evil place and for fear that he might be affected by them.

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The third question of Fatwa no. 9275

Q 3: Some people deal in usurious transactions and say that Riba (usury/interest) falls under the rule that necessities making lawful that which is prohibited. What is the ruling on an indebted person who, having to either pay off the debt or be trialed, borrowed an interest-bearing loan?

A: It is absolutely impermissible to deal in usurious transactions.

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Fatwa No. (20002)

Q: We are a group of Moroccan Muslims residing in Germany. We leased a certain place to offer all the five daily Salahs (Prayers) therein plus Friday and `Eids (festivals) Salahs. Because of the large numbers of those who offer Salah therein, praise be to Allah, the German government banned us from offering Salah therein on account of it being narrow and located in an inadequate location. We now want to buy another large place outside the city which was approved by German authorities. In fact, the new location costs 3,5 million deutschmarks while we only have 1,5 million deutschmarks. May we take from the bank an interest-bearing loan for the remaining amount to buy this place? Does this fall under necessities? In case we buy it through such an interest-bearing loan, is it permissible for us to offer Salah therein till we find another place in this town to offer Salah therein? Give us a fatwa, may Allah reward you!

A: It is impermissible for you to take an interest-bearing loan. This is because Allah prohibited Riba (usury/interest) and gave a strongly-worded threat to those who deal in usurious transactions. Moreover, the Prophet (peace be upon him) cursed the person who consumes Riba, the one who gives it, the two who witness it and the one who writes it down. Thus, Riba is not permitted under any circumstances whatsoever. You may not buy the place to which you referred unless you have the financial ability to buy it without resorting to Riba. Moreover, you can offer Salah as best you can, in one congregation or separated into a number of congregations at different places.

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The first question of Fatwa no. 17314

Q 1: I read a recommendation by Dr. Muhammad Rawwas Qal'ajy in which he suggests to divide bank accouts into two sections: The first shall contain the money that a person needs frequently, and this money shall be deposited without interest. The second one shall contain the money which a person does not need for a long period of time; that to say for a month or more, and this account can have interest, however, it should not be taken; rather, given to poor and needy Muslims. He justified his opinion on the grounds that people are obliged to put their money in usurious banks since there is no other alternative, and moreover, people fear that the money may be stolen or damaged if it is kept at home. Thus, a person tends to put it in a bank to be safe from any unexpected event. In this case, usurious interest is earned, and a person is subject to three cases:

The first case involves taking bank interest, but this is assistance in sin.

The second one wastes money.

And the third one involves giving money to poor and needy Muslims, but in this case, a person will not be rewarded for giving the money; rather, he will just be safe-guarded from the sin of depositing money in the usurious bank.

Is this permissible? If yes, who would take this money? If no, where can people deposit their money? Should they leave it in the bank or give it to someone else?

A: The suggestion you mentioned is Batil (null and void) because it permits dealing with Riba (usury/interest) which Allah (Exalted be He) and His Messenger prohibited, and this has been agreed upon by all Muslims regardless

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of the reason. Charity should be offered from lawful earnings, as Allah (Exalted be He) is Good and accordingly, He only accepts that which is good. At the same time, there are many permissible means to invest money without dealing with Riba. Praise be to Allah for this.

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The second question of Fatwa no. 8420

Q 2: I know that getting a loan from a bank is Haram (prohibited) as it is regarded as Riba (usury/interest). My question does not deal with this point; rather I ask whether the warrantor of the person who takes out a loan is sinful. Knowing that this warrantor is religiously- committed, keen to avoid the forbidden acts and never dealt with Riba-based (usurious) banks.

A: Taking out loans from the bank with an interest is regarded as Riba which is Haram in Islam. It is impermissible for the warrantor to warrant the one who deals in Riba as this involves encouraging committing a forbidden act and helping in sin which is prohibited by Allah who says: ﴿but do not help one another in sin and transgression.﴾

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witnessing a Riba-based contract

The first question of Fatwa no. 10426

Q 1: My uncle asked me to bear witness in one of the banks for a loan. This loan contains Riba (usury/interest). Moreover, my father and uncle are co-partners in this loan. I abstained from bearing witness for borrowing that loan. But this abstention caused some problems between my family and I. Therefore, I bore witness. But I am not satisfied with bearing witness for the loan or with myself. I am in great distress and confusion. What is the ruling on this case?

A: It is prohibited to bear witness for a Riba-based contract. You have to repent to Allah and seek His forgiveness for what you have done of this testimony for this usurious loan.

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The fourth question of Fatwa no. 2758

Q 4: It is known that Riba (interest) is Haram (prohibited) according to the Shari`ah (Islamic law). However, nowadays people's personal interests may force them to deal with banks to fulfill their needs. For example, if a person wants to submit a tender offer, they have to present a bank guarantee. The same condition is stipulated for importing goods or applying for goods insurance. Also, governmental institutions require a bank guarantee to allow a person to submit a tender offer; otherwise they will be excluded. What is the opinion of Your Eminence on this matter? What is the correct way?

There is a person bid his offer to governmental tender and he was asked to present a bank guarantee. Since he did not possess the required amount in cash, but in the form of real estate, he asked a bank for a loan in return for mortgaging a property and bringing a surety and on the condition of not taking interest from him. However, the bank refused and insisted on taking interest even though the man did not want to take the loan money; he only wanted to receive a guarantee, declaring (we guarantee that x institution has an account of y). The bank will only pay the amount of the loan if the person goes bankrupt or fails to continue in the project for any reason.

The bank stipulated 0.5% interest-rate for every three months on the loan even though the man offered to give them a specified amount of money that is almost equal three times the interest required but the bank refused this last trial of the man to avoid the Haram

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where a fixed amount of interest for a specified period of time is stipulated. When the bank refused, he quitted the project and withdrew his offer, because he feared lest he should be sinful and thus lost his chance. What is the solution for this problem?

Your Eminence, how can a person earn a living from working in the field of construction for private and public projects which he is compelled to submit for such tenders? Can the saying, "Necessity permits prohibitions" be applied to this case? I again stress that the interest rate is 0.5% to be paid every three months and the beneficiary of the loan has not determined when he would pay it off, maybe after one, two or five months, or even after a year. Does the absence of this condition of Riba make the transaction lawful? It is a fixed interest but with an unspecified payment date. It is worth mentioning that the guarantee is presented by the bank for the period of the project but the beneficiary intends to sell some property and pay off the loan then put a deposit from his own money as the guarantee for the project. What is your opinion and the Shari`ah ruling on this?

A: It is obligatory to refrain from engaging in any transactions involving Riba or Gharar (uncertainty) such as insurance operations. Rather, a person should observe the means that do now have unlawful transactions, such as dealing in buying and selling available and lawful goods, or selling on credit, Salam sale (sale with advance payment), and working in the field of construction for individuals or companies that do not entail what you have mentioned. Whoever fears Allah (Exalted be He), is sincere in their dealings and looks for their lawful means, Allah (Exalted be He) will provide them with sustenance from places where they could not imagine.

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Allah (Glorified be He) says: ﴾And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).﴿ ﴾And He will provide him from (sources) he never could imagine.﴿ Allah (Exalted be He) also says: ﴾and whosoever fears Allâh and keeps his duty to Him, He will make his matter easy for him.﴿ It is worth mentioning that there is no harm in obtaining a bank guarantee as long as the bank does not demand interest or grant the guarantee because of its trust in the beneficiary, the mortgaged property, or the surety.

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Fatwa no. 5969

Q: The National Bank of Egypt issues investment certificates (Group C). This certificate is bought from the bank and the person draws each month on all the certificates and the winner receives a large sum of money. The certificate owner has the right to redeem it at any time. What is the Shari`ah ruling on this huge prize given to the winner?

A: If the reality is as you mentioned, this transaction is a kind of Maysir (gambling)

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which is one of the major sins. Allah (Exalted be He) says, ﴿O you who believe! Intoxicants (all kinds of alcoholic drinks), and gambling, and Al-Ansâb, and Al-Azlâm (arrows for seeking luck or decision) are an abomination of Shaitan's (Satan) handiwork. So avoid (strictly all) that (abomination) in order that you may be successful.﴾ ﴿Shaitân (Satan) wants only to excite enmity and hatred between you with intoxicants (alcoholic drinks) and gambling, and hinder you from the remembrance of Allâh and from As-Salât (the prayer). So, will you not then abstain?﴾ Those involved in this transaction should repent to Allah (Exalted be He), seek His Forgiveness, abstain from that sin and get rid of its gains, may Allah forgive them.

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Fatwa no. 7094

Q: What is the Muslim scholars' opinion regarding the following transaction: (i) Mahmud was the surety for Karim, who had borrowed some money from Salah (employer) in return for doing a certain job. (ii) Salah get the loan

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in installments from the salary of Karim. (iii) At the same time, Mahmud guaranteed that Karim would do Salah's work in the best way. (iv) It is agreed on condition that Mahmud should take a share in Karim's gains from this job. What is the Shari`ah ruling on this case?

Note: The employer demands a bank guarantee, as the government obligates contractors to present bank guarantees for the loans they get and to ensure it is all executed properly. The bank acts on Mahmud's behalf who has a current account in it with more or less than the amount of the guarantee according to Mahmud's transactions. The bank does not offer any guarantees unless Mahmud has an account there or a frozen account whose amount is more than 40% of the guarantee. I would like to add that Mahmud did not lend Karim any amount of money, he just offered to be his surety for loan repayment and good execution. Mahmud did not take any interest from Karim but just a share in the profits in return for his guarantee the risk of loss.

A: First: The letter of credit involves three parties: the bank, the client, and the beneficiary; two compensations: the job and the amount of money; one cover, which sometimes be full or partial; and a commission paid by the client to the bank to ensure his commitment to pay,

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and interest for the amount paid by the bank on the client's behalf if the client fail to pay. **Second:** The bank guarantees the client in front of the beneficiary in return for commission, which is impermissible, because guaranty is not a property to be recompensed. Thus, it cannot be exchanged for money; it is only enacted to help others out of seeking the reward from Allah. **Third:** The bank takes interest from its client in case it pays the money to the third party on behalf of the client when the latter fails to pay on time. Such interest is called 'compensation' for delay and this is unlawful. **Fourth:** The bank makes use of the current account cover in its possession, which is not permissible, as it can either be a completion of the commission on the guarantee or an interest on what the bank paid or may pay on behalf of the client. **Fifth:** This shows that this contract involves Riba (usury), as it is concluded on the basis of paying money and receiving an additional amount in return for the guarantee. This combines Riba Al-Nasi'ah (usury of delay, conditional excess for delay of payment) and Riba Al-Fadl (usury of excess, selling an item for another of the same type, on the spot, but in excess). Consequently, it is not permissible to issue this letter of credit.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

The second question of Fatwa no. 6605

Q 2: We have here in Egypt what is called an investment certificate sold by banks. It is called type (C) that has no interest. This means that if I buy a certificate and then want to return it to them, even after ten years, I will receive the same amount I paid. Then, the computer takes one of the numbers of these sold certificates all over the country to be the first winner. There are many winners. They can reach four hundred winners. The first winner gets twenty thousand pounds. Can I receive this money if I buy one of these certificates and become a winner? Will I be a sinner if I do that?

A: What you have mentioned in your question about the ruling of investment certificates is a kind of gambling and one of the major sins that was prohibited according to the Qur'an, Sunnah and Ijma` (consensus of scholars).

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Fatwa no. 8159

Q: I formed a partnership with other persons to buy a piece of land. I paid ten thousand Riyals

but nothing of the land was assigned for me. My share of the profit after selling was ten thousand Riyals more than the capital. When I referred to the person responsible for selling the land to take my profit and the capital, he refused as the buyers did not pay the whole value of the land and told me they will take a long time to do so. Is it permissible for me to sell my share to the person responsible for selling the land or to another one at a price which is five thousand Riyals less of the profit? Does the ruling on this matter also apply if it's a building instead of land?

A: If the case is as you have mentioned, that you want to sell your share at a lesser price, it is impermissible whether you sell it to partners or others as this involves selling dirhams for dirhams with excess usury.

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Fatwa no. 10539

Q: I lent someone a sum of money which is, for example, sixty thousand riyals. This person is insolvent. Another person told me that he is ready to pay me half or one third of my loan provided that I transfer the whole debt to him in order to get it from the debtor. Is it permissible to do that?

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A: It is not permissible to transfer the loan you have lent to someone to a third person in return for receiving half or one third of your loan from the third person. This is a type of Riba (usury/interest). it is called selling a sum of money in return for another lesser sum of money.

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Fatwa no. 11052

Q: I owe someone ten thousand Riyals, but he procrastinates and delays payment. I owe another person ten thousand Riyals, and he came and asked for his money. I told him, 'Go and ask So and so – i.e., the first person – for the ten thousand Riyals that I owe you, for the ten thousand that he owes me, and I will give you two thousand Riyals extra, to make up for the delay in payment. In other words, I gave him twelve thousand Riyals in return for ten thousand. What is the ruling on that? Please advise me, may Allah reward you!

A: It is not permissible for you to refer the one who lent you ten thousand Riyals to the person who owes you money and is delaying repayment and to add two thousand Riyals to make up for the first's procrastination because this extra amount is Riba (usury/interest) which is haram (prohibited) according to the Islamic Shari`ah (Islamic law).

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First and second questions of Fatwa no. 3048

Q 1: What is the ruling on taking interest on riyals which are in the current banknote form. In other words, what is the ruling on depositing such riyals in the bank and receiving a percentage of profit for it, for instance, about 10%.

A: The ruling on banknotes in this regard is the same as that on gold and silver. It is Haram (prohibited) to deposit banknotes in a bank or the like for a big or small percentage of the deposited sum. Doing so is Riba (usury/interest) which is prohibited by proofs from the Qur'an, Sunnah (whatever is reported from the Prophet), and Ijma` (consensus of scholars).

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Q 2: What is the ruling on gaining profit from the value of the dollar on the condition that delivery be delayed? For example, someone buys a dollar at 3 riyals and 37 halalah and then sells it for an extra profit of 38 halalah provided that the delivery is delayed.

A: Dollars, riyals, sterling and other currencies are banknotes which hold the same ruling applied to gold and silver. Thus, it is prohibited to exchange banknotes for other banknotes of the same type whether with excess in the counter value or with a delay in delivery. However, it is permissible

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to exchange a certain type of banknote for other different types with excess in the counter value provided that this takes place in a hand-to-hand transaction.

Accordingly, it is permissible to exchange dollars for riyals on the spot, no matter whether the amount is little or much. But it is prohibited to delay delivery in similar transactions, no matter whether the amount is little or much as this falls under the prohibited type of Riba (usury) known as Riba Al-Nasi'ah (usury of delay, conditional excess for delay of payment).

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Fatwa no. 19532

Q: We have a financial fund that is based on paying 500 riyals as a subscription for participating in this fund, then every participant pays one hundred riyals on a monthly basis. After a while, the money grew and the fund is managed by those who supervise it. The fund buys cars in cash and sells it in monthly installments at a higher price. Some of the participants of this fund and others buy these cars.

The first question is: What is the ruling on buying cars from this fund according to the manner mentioned above by one of the participants in this fund?

The second question: What is the ruling on a person who bought a car from this fund according to the manner mentioned above

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while he is one of the participants in this fund but unaware of the legal ruling on this issue? What should he do if he paid all the monthly installments or is still paying them?

A: If they found this fund on the basis that any of the participants in this fund can buy cars bought by the money of this fund, this will not be permissible because it will be similar to making two transactions in one sale. This kind of transaction is prohibited because it is a partnership and a commercial transaction at the same time. But if they did not stipulate to do so at the start, then it would be permissible.

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Fatwa no. 8265

Q: We have frequently heard Shaykh `Abdul-`Aziz ibn Baz saying that islamic Banks are permissible, and that their money is Halal (lawful) and unobjectionable. Is this correct? And Allah knows best. The second question involves Islamic banks which in fact and unfortunately twist the Shari`ah (Islamic law) under the claim of offering Murabahah Sale (sale with an agreed profit margin), whereas they are very different from Murabahah Sale, as these banks conduct the same transactions held by the usurious banks, through which they lend traders having no liquid-money in return for fixed interest, and this is incorrect, to be more precise: this is clear Riba (usury/interest), whereas in Islamic banks, these forms of transactions are held under the title of Murabahah Sale

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as a trader goes to the bank, without having any liquid money, the bank informs him that they will not lend him money depending only on the fact that it is an Islamic bank, rather, they ask him about the goods, their types, purchase them then sell them back to the trader, on condition that he covers all the costs of this transaction: cargo, insurance, and any other transportation related costs. They take ten percent in return, and this is the form of the transaction by which Islamic banks deal with traders who resort to them to ask for liquid money. I would like to have the answer to this, May Allah reward you with good.

A: First: It is permissible to conduct transactions with banks that do not deal with Riba, whereas if they do, it is impermissible to carry out any transaction with them, and they are Non-Islamic Banks.

Second: The form of transaction that you have mentioned between the trader and the bank, under the title of Murabahah Sale, is impermissible, because the purchase of the goods by the bank for the trader is unreal, as this bank is not in need for these goods, rather, its objective is gaining the ten percent profit, and we have warned questioners from that several times before.

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The seventh question of Fatwa no. 19479

Q 7: Is it permissible for Muslims to buy a car or house furniture by monthly installments, bearing in mind that default on payment of installments at the end of payment period causes an increase in the value of the bought object? In fact, I heard many Muslims object to it.

The Fiqh Council in the Kingdom of Saudi Arabia permitted buying a car or house furniture by installments. Is it sound? Inform us, may Allah reward you good!

A: It is permissible to buy cars, furniture or any other commodity on credit for a price higher than that paid in cash, provided that it is paid by defined installments at defined times. Allah (Exalted be He) said, ﴾O you who believe! When you contract a debt for a fixed period, write it down.﴿ Allah (Exalted be He) also said, ﴾whereas Allâh has permitted trading﴿ which includes both in cash and on credit sale, were it by installments or otherwise.

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Fatwa no. 10573

Q: I am a merchant who imports goods from abroad, from places such as Europe, Japan and China. According to the commercial system, I have to deal with banks, so I deal with a Saudi bank in Al-Madinah Al-Munawwarah and Jeddah. Following is how I deal with it: I travel to Japan, for example, to contract agreements with the manufacturing company on the commodity type, price and delivery date. I then receive a price and type bill from the company and return to K.S.A. where I give the bill to the bank which in turn sends a letter to the company of credit, i.e. indicating that the bank will pay the whole price on the company's delivering the commodity to steamers company, to be delivered to Jeddah Port for example. The company manufactures the commodity to order, approves it from relevant authorities and then delivers it to the streamers' company. On receiving a letter from the streamers company to the effect that it has received the commodity within a defined period and has delivered it to the Jeddah port customs, for example, the bank pays to Jeddah Port. (Here is the point of ambiguity.) Later, I go to settle it with the bank. If I pay the whole price, the bank takes a quarter riyal as interest per 100 riyals from me. If I do not pay the whole value, the bank takes an interest of 8 piasters per 100 riyals for every month. Thereafter, the bank gives me a letter to the streamers company and another to Jeddah port to deliver the commodity to me after paying fees. However, without such a letter from the bank I cannot receive the commodity as it is in the name of the bank not in my name. Thus, I cannot receive

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the commodity without the bank's two letters, one to the streamers company and another to Saudi customs. Only then can I receive the commodity after paying the defined fees and sale contract becomes perfect that I can dispose of the commodity. However, if a part of the commodity's price remains due to the bank, it takes as interest of 8 piasters per 100 riyals for every month. In fact, this is how the bank deals with all merchants and importers in the Kingdom of Saudi Arabia as a whole. Please, be informed that no merchant may import commodities in large quantities except through a bank so that it is guaranteed that the commodity will be delivered untouched and correspondent to the terms agreed upon on ordering it be manufactured.

Please respected sheikh, give me a Fatwa on doing so. Is the interest, i.e. a quarter riyal per 100 riyals in case I pay the price in cash and 8 piasters per 100 riyals for each month on credit, taken from me by the bank Halal (lawful) or Haram (prohibited), bearing in mind that all the commodity's documents go to Europe in the name of the bank. May Allah protect you!

A: If this is the case that you make a contract with the bank to pay the price of the commodity in return for the abovementioned interest rate, which varies according to the amount you pay of the commodity price, it is Haram as it falls under Riba Al-Fadl (usury of excess, selling an item for another of the same type, on the spot, but in excess), Riba Al-Nasi'ah (usury of delay, conditional excess for delay of payment) and guaranteeing it for a recompense.

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Fatwa no. 11313

Q: I gave a sum of money to a fruit and vegetable merchant in Alexandria. Knowing beforehand that such a merchant fears Allah, performs all his religious duties and that he trades in vegetables and fruits, I gave him a sum of money to invest. We both agreed that he gives me 30 pounds as a monthly profit per 1000 pounds. I am really confused. Is such monthly profit Halal (lawful) or Haram (prohibited)? Is it included under Riba (usury/interest)? Please, inform me so that I may find peace of mind and please Allah. May Allah grant you success in serving Islam and Muslims!

A: It is impermissible to give a fruit and vegetable merchant a sum of money and take a specified monthly profit according to the presentation mentioned above. Actually, such transaction involves Riba. It is permissible only when you agree on a common known percentage of the net profit such as half, one third or the like.

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Fatwa No. (9606)

Q: I bought a French equipment of the type BeCline from the Arab Car Agency for 430,000, paying a part of it in advance and the remainder by monthly installments of 28,000. In case there is a default on payment of any installment, according to the documents I signed, I will be charged an interest rate of 2%. In fact, I was not able to pay off all the installments in the three years period, and I still owe them 90,000. Please, inform me about the interest of 2%; are they entitled to it? Or, is it illegal so that I may not pay it?

A: If the reality is as you have mentioned, charging an interest of 2% in case of default on payment of the due installment falls under Riba (usury/interest) which is prohibited according to the Qur'an, Sunnah and consensus of scholars. Accordingly, it is impermissible for the Arab Car Agency to take it. Thus, such a usurious transaction is prohibited and illegal. Allah (Exalted be He) said: ﴾whereas Allâh has permitted trading and forbidden Ribâ (usury).﴿

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Fatwa no. 7199

Q: I took from a person 29,500 riyals instead of buying two Highlocks cars. I did not take the cars, but I received this sum of money instead of the cars on the basis of repaying it as 50000 riyals in a monthly installments; 2000 riyals per month. One month ago, I heard some scholars say that such a kind of dealing is Riba (usury/interest). They said that this kind of transaction is unlawful for the seller and the buyer. Therefore, I send this question to you to guide me to what pleases Allah (Exalted be He) in order to avoid His prohibitions and what brings His wrath. Is this kind of transaction considered Riba?

A: If the reality is as you have mentioned, then this transaction is forbidden because it is an exchange of a sum of money in return for a larger sum of money for a deferred period in the future. It contains Riba Al-Fadl (usury of excess, selling an item for another of the same type, on the spot, but in excess) and Riba Al-Nasi'ah (usury of delay, conditional excess for delay of payment) which are prohibited. You have to repent to Allah from this sin and you should repay him only the capital of his money. If you do that, Allah may forgive you and accept your repentance. Allah (Exalted be He) says: ﴿O you who believe! Be afraid of Allâh and give up what remains (due to you) from Ribâ (usury) (from now onward), if you are (really) believers.﴾ ﴿And if you do not do it, then take a notice of war from Allâh and His Messenger but if you repent, you shall have your capital sums. Deal not unjustly (by asking more than your capital sums), and you shall not be dealt with unjustly (by receiving less than your capital sums).﴾

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If you differ in this regard, you can go to court to solve this dispute.

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Fatwa no. 6119

Q: some retirees sell some of their monthly pensions. For example, they sell one riyal for one hundred and receive them in cash but the sold riyal is deducted throughout the lifetime of the seller. When the latter dies, the contract comes to an end and their children start to receive the full pension. What is the ruling on such a sale?

A: This kind of sale is not permissible. Rather, it is Haram (prohibited) because it is selling of money for money in which the exchange does not take place in the same sitting as the contract is made. It also involves inequality between the two returns while they are of the same type. Consequently, the sale which is mentioned in the question comprises both Riba Al-Fadl (usury of excess, selling an item for another of the same type, on the spot, but in excess) and Riba Al-Nasi'ah (usury of delay, conditional excess for delay of payment).

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Fatwa no. 6696

Q: I paid to a Christian owner of a property located in Egypt a deposit of L.E. 3,500 (SR 10,000) for renting an apartment. I agreed with him to pay this amount in return for finishing the construction works in the apartment and in return for deducting a part from the monthly rent. Accordingly, I wrote a contract with that Christian person whom I dealt with under the difficult housing conditions in Egypt. Four years later, the owner did not deliver neither the apartment nor the money I paid. I learned that he traded in building materials and that he used the money taken from me and from many others in the construction trade without building any thing in the said building. Being helpless, I took the contract, the receipt of the deposit and other documents that prove my rights and went to the police station. I forced him to pay L.E. 1,000 in addition to the amount of the deposit for his delay in delivering the appartment at the same time that houses prices have risen. Actually I went to sign a contract of an apartment that is similar to the first one of the Christian owner and I paid L.E. 11,000 (SR 35,000) which is more than the price of the first apartment.

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With great effort, the Christian person gave me L.E. 4,000 on installments and L.E. 500 is to be paid to me by him by the end of the month. The question which is of concern to me is: am I permitted to dispose of this extra amount (L.E. 1000) or is it regarded as Riba (usury/interest)? May I use it in charitable ways like sharing in the expenses of my sister's marriage? Please answer me, may Allah reward you best!

A: If the reality is as you have mentioned, it is forbidden to take the extra money (L.E. 1000) because it is Riba, which is prohibited according to the Qur'an, Sunnah and Ijma` (consensus of scholars). You are obliged to return this money even if the housing prices have risen.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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Selling shares

Fatwa no. 4016

Q: What is the ruling on buying shares for more than one's capital? I bought some shares and sold them for a higher price. What is the ruling on this, given that I have some shares left?

A: If all or most of these shares are not money,

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but land, cars, buildings and so, and they are known to both buyer and seller, it is permissible to trade in them, whether in cash or on credit, according to the general evidence on the permissibility of buying and selling.

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Fatwa no. 5149

Q: What is the ruling of Shari`ah (Islamic law) on selling the shares of joint stock companies, such as Saudi Public Transport Co. (SAPTCO), Qassim Cement Co., Saudi Fisheries Co. (SFICO) and other companies established by the state for the benefit of citizens? What is the ruling on selling the shares of these companies in cash? If it is permissible, what is the ruling on selling them in installments? A person, for instance, wants to buy a thousand collective shares for 160,000 Riyals. He pays 100,000 in cash, and the rest in the form of monthly installments for a year. Is this permissible?

A: If all or most of these shares are not in the form of money, but rather in the form of land, cars, buildings and so on, and they are known to both the buyer and seller, it is permissible to trade in them, whether in cash, on credit, or in installments, according to the general evidence on the permissibility of buying and selling.

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purchase of promissory Notes

Fatwa no. 5348

Q: I bought a promissory note of a face value of seven hundred thousand riyals from a man called M. M. Y. for a cash sum of three hundred thousand riyals. All those who knew about this matter told me that what I have done is Riba (usury/interest) or something that is Haram (prohibited). Please provide my colleague and I with your beneficial answer, enjoin us to follow the truth, and forbid us to follow falsehood. It may be worthy mentioning that I told my colleague that what we have done is impermissible according to what I heard but he did not comply. However, I have not received the delayed sum yet.

A: It is not permissible to buy the note which is mentioned in the question, i.e. the seven hundred thousand riyals promissory note for a cash sum of three hundred thousand riyals. This is because doing so is Riba which is Haram. Allah (Exalted be He) says: ﴾O you who believe! Be afraid of Allâh and give up what remains (due to you) from Ribâ (usury) (from now onward), if you are (really) believers.﴿ ﴾And if you do not do it, then take a notice of war from Allâh and His Messenger﴿

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Moreover, it is authentically reported that the Prophet (peace be upon him): ﴾cursed is the devourer (taker) of Riba, its payer, its scribe and its two witnesses. He said, 'They are all equal.'﴿

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The first question of Fatwa no. 18494

Q 1: There has been a recent increase in speculative ventures in selling and purchasing shares of companies like Makkah Construction and Development Co., Saudi Pharmaceutical Industries and Medical Appliances Corporation (SPIMACO), Food Production Co. (FPCO), Riyadh Construction Co., and other companies. Are these speculative ventures permissible?

A: There is nothing wrong in selling or buying shares in companies provided that these companies are known not to conduct usurious transactions and are real estate companies like construction, electricity and cement companies or other production companies. These companies should not be under construction.

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Fatwa no. 19819

Q: I have bought a number of shares in a Saudi Cement Company. The value of each share is 200 riyals. One month later, the value of the share rose and reached 220 riyals a share.

The first question: Is the money I get from selling these shares lawful? Or is it a kind of Riba (usury/interest)? Moreover, I received a purchasing certificate at the time of buying these shares.

The second question: At the end of every year, some of these companies working in the field of shares such as the Cement Company, Riyadh Construction Company and Jizan Agricultural Company distribute revenues among shareholders. Are these revenues lawful or considered Riba? Moreover, all of these companies determine the value of each share in advance. What will the ruling be if these companies do not determine the revenue of every share until they count the whole revenue at the end of the year according to what they have achieved of profits?

A: It is permissible to sell and buy shares of production companies such as the Cement Company and Agricultural Company because they are lawful properties. Therefore, if these companies make a profit, the profit they make is lawful. It is permissible to receive the revenue of these stocks because they are the outcome of lawful work which is the production of Cement and agricultural goods. The same applies to the Construction Companies, provided that these companies do not use capitals in usurious investments.

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Fatwa no. 6675

Q: Some people who want to buy cars go to a car exhibition and ask to buy a car in installments, and they pay a deposit. The seller adds a sum of money to this deposit, and buys the car for them. Then, they take from the buyer one third of this sum of money (which they add to the deposit), or one third of the remaining sum of money. As to the other third, they take 50 Riyals for each 100 Riyals. If for instance, the seller adds 10,000 Riyals to the sum of money, they earn 5,000 Riyals as profit, given that this transaction took place before the buyer owns the car.

A: If the case is as you mentioned, this transaction is Haram (prohibited), because it is selling dirhams for dirhams, which is the prohibited Riba (usury) according to the Qur'an, the Sunnah and the Ijma` (consensus of scholars).

The seller has also sold what they do not own, and this was forbidden by the Prophet (peace be upon him).

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Fatwa no. 17489

Q: I have a building which needs some final finishing and furnishing. Recently, a firm has offered to complete this work with certain specifications for a set amount of money. I question if it is permissible for me to ask Al Rajihi Bank to finish the building with the same specifications and to pay the required funds on credit? Is it permissible for me to direct Al-Rajhi Company to the previous firm that offered to complete the work?

Give us your Fatwa. May Allah reward you .

A: If Al Rajhi Company or any other company will be financially responsible for finishing the construction work of the building on terms of al Qard Al-Hasan (interest free loan) with the intention of helping you with the building expenses, then you repay the loan without additional interest, there is nothing wrong with that. However, if the company asks you to pay more than what it paid to the company responsible for finishing the construction work, this is a outright Riba (usury/interest) and Haram (prohibited) for both

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you and the company itself, because (The Messenger of Allah (peace be upon him) cursed the devourer (taker) of Riba (usury/interest), its payer, its scribe and its two witnesses. He said, "They are all equal.") Related by Muslim in his Sahih.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 14085

Q: I am a merchant who sells commodities to major traders of the country and they pay by checks. When I go to the bank to get the value of a check the officers there refuse to give me the money unless I waive some of it. To give an example, in a case where the total value is one hundred thousand they request me to waive 20% or 15% which they take.

Major traders also request the same when I submit a check to them. This practice has become widespread amongst people. Is it permissible? If not, is it considered bribery or Riba (usury/interest)?

I hope that your Eminence will clarify the ruling on this issue according to the Qur'an and Sunnah (whatever is reported from the Prophet) and please write the answer on an official paper.

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A: It is impermissible for someone to sell a commodity for a specific price and take a check with the value thereof but the bank officer refuses to give them the due money unless a sum of it is deducted. The foregoing is a sort of bribery and Riba and the Prophet (peace be upon him) cursed the briber, the taker of bribes, the devourer of Riba, and its payer.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Riba Al-Nasi'ah

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The thirty second question of fatwa no. 18612

Q 32: Would you kindly explain the difference between riba Al-Fadl (usury of excess, selling an item for another of the same type, on the spot, but in excess) and riba Al-Nasi'ah (usury of delay, conditional excess for delay of payment)?

A: Riba Al-Nasi'ah is derived from the Arabic root "nasa'a" which means to "delay" or "defer". This type of Riba falls into two categories:

First: Charging interest on the loan lent to an insolvent debtor. This category was commonly practiced in the pre-Islamic era. A person, for example, may lend another person a sum of money to be paid back on a specified date. When the date agreed upon is due, the creditor gives the debtor the choice either to repay the debt or defer repayment in return for charging additional interest on the principal.

Second: Exchanging two items of the same type which bear the common cause of Riba Al-Fadl while stipulating deferment of delivery of one or both of the exchanged items. An example of this includes exchanging gold for gold or for silver or exchanging silver for gold while stipulating deferment of delivery.

Riba Al-Fadl is derived from the Arabic root "fadl" which means "increase" or "growth". This type of Riba involves increase in either of the two articles subject to exchange. According to Hadith of the Prophet, six things are susceptible to Riba Al-Fad: gold, silver, wheat, barely, dates and salt.

It is prohibited to charge interest on such transactions where any of the above things are exchanged for articles of the same type. The same holds true with regard to exchanging two articles which bear the same common cause of prohibition. It is, for example, prohibited to exchange a kilo of gold of inferior quality for half a kilo of superior quality. The same is applicable in the case of exchanging a good type of silver, wheat, barley, dates, or salt for a poor type.

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It is only permissible to exchange articles of the above mentioned things provided that they are equal in weight and the exchange has to be made in a hand-to-hand transaction.

However, it is permissible to exchange a kilo of gold for two kilos of silver provided that it is a hand-to-hand transaction. This is because gold and silver are of different types. The Prophet (peace be upon him) said, (Gold is to be exchanged for gold, silver for silver, wheat for wheat, barley for barley, dates for dates, and salt for salt, like for like and equal for equal, payment being made hand to hand. If these classes differ, then sell as you wish if payment is made hand to hand.) Narrated by Muslim from the Hadith narrated on the authority of `Ubadah ibn Al-Samit (may Allah be pleased with him).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 1970

Q: I borrowed four thousand riyals from someone. He wrote the bill with the amount of six thousand riyals to be paid in monthly installments of five hundred riyals per month. Is it permissible to do this?

A: this is a kind of selling Dirhams in cash in return for more Dirhams that will be paid at a definite time in the future. This is called Riba Al-Nasi'ah (usury of delay, conditional excess for delay of payment) and Riba Al-Fadl (usury of excess, selling an item for another of the same type, on the spot, but in excess). The Qur'an and the Sunnah point out that these two kinds of Riba are prohibited. Therefore, it is not permissible to exchange four thousand Dirhams in cash for six thousand Dirhams that will be paid at a certain time in the future. The seller should not receive anything more than his capital which is four thousand riyals.

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If you dispute in this regard, you have to refer to the court. You should also repent to Allah and seek His forgiveness for this major sin. Allah (Exalted be He) says, (And all of you beg Allâh to forgive you all, O believers, that you may be successful)

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First question of Fatwa no. 8982

Q 1: I am a laborer living in a government-owned house. In 1982, the Ministry of Housing issued a decree stating that if anyone would like to buy the houses where they live, they are permitted to do so. However, my wage does not exceed two hundred Algerian Dinars per month, and I provide for my wife, three children, my grandmother, my aunt, her two sons and her husband who is more than eighty- five years old. The governmental decree states that if the dweller fails to pay the total price of the house within a five-year period - which is 5900 Algerian Dinars - there will be a forty-five percent increment, i.e. interest, over the price, and as you are fully aware, there is a housing problem, therefore, I am very confused what to do.

A: If the case is as mentioned in the question, it is impermissible for you

to involve yourself in such a transaction, because it includes Riba (usury/ interest).

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The second question of Fatwa no. 9947

Q 2: is it lawful to sell checks and bills, even for a lesser price?

A: Selling checks in the mentioned way is impermissible, as it is considered Riba Al-Nasi'ah (usury of delay, conditional excess for delay of payment) and Riba Al-Fadl (usury of excess, selling an item for another of the same type, on the spot, but in excess).

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Fatwa no. 10612

Q: I am a governmental employee, and I am well-off. When anyone wants to buy anything, whether electrical devices, furniture, ceramics and such stuff, they come to me to go with them to the shop. They pay a deposit according to our agreement, which is one quarter of the value of the item, and I pay

the rest of the money in cash. Then, the buyer pays me monthly installments for two years, in return for the 25% added to the value of the item, without counting the paid deposit. For instance, there is an item with the price of 100 L.E. The buyer pays one quarter of the price, which is 25 L.E., and 25% is added to the rest of the price, which is 75 L.E., in return for letting them pay the money in installments for two years. Thus, the total value of the item becomes 118.75 L.E. Is this considered a form of Riba (usury)? what is the lawful way to deal with the people who cannot afford to pay the price of the item in cash and on the spot? If there is an item where its price in installments is more than its price in cash, is this increase considered Riba, given that the owner of the shop will give the buyer a period of time, about two years, to pay its price?

A: If the case is as you have mentioned, this is considered Riba, because you paid 75 L.E. to the seller on behalf of the buyer to take more in return. The proper way is that you buy the item for yourself, and then sell it on credit for a higher price. If the item is defective, the buyer can return it to you, unlike the first case where you are not the buyer, but you just paid a sum of money on behalf of the buyer to take more after a certain period of time.

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul- `Aziz ibn `Abdullah ibn Baz

Fatwa no. 18656

Q: We regret to inform Your Honor that Al-Gawf company for agricultural development is in debt. At the same time, it has agricultural bills with its deferred money due on silos in 1418 A.H. and 1419 A.H. The company would be subject to great loss in the event it does not pay the due debts. Many banks have offered to sell some certificates in return for discounting a part of its value. We hope that you will benefit us with your legal Fatwa in this regard. May Allah reward you the best.

A: It is not permissible to sell or buy the cash and deferred money bonds with less or more than its real value, because this is a crude Riba (usury/interest). This transaction combines two unlawful dealings, namely, Riba Al-Fadl (usury of excess: selling an item for another of the same type, on the spot, but in excess) and that of Riba Al-Nasi'ah (usury of delay: conditional excess for delay of payment) and both are Haram (prohibited) by the Qur'an and the Sunnah.

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(Part No. 13; Page No. 336)

Fatwa no. 18736

Q: We own a car rental office, and some of our customers delay their payments, which forces us to sue them in court. Doing so requires effort to follow the case and we have had to appoint a lawyer who charges a certain percentage, such as 15%. Is it permissible to add the costs of the lawyer's percentage and the percentage of the police banning of exit - from the country using our rented cars - to the customer's debts? We sometimes follow up the legal cases through a representative who is hired to attend lawsuits and at other times we attend them ourselves. Is it permissible for us to take the lawyer's percentage, keeping in mind that it is stipulated in the contract that we would pay the lawyer's charges if the matter was referred to the courts.

A: The normal case is that payment should be taken from the customers who owe these debts without any additions. It is not permissible for you to add the lawyer's fees to the customers' as you preserve your money and your interest. This would be considered Riba (usury/interest) which was practiced in the pre-Islamic period and this case is additions made due to delay. Since it is stipulated in the contract which was signed by both parties [the car rental agency and the client who rents the car] that the fees would be paid by the car rental agency, it is not permissible for you to take the fees from the customer as this is a Batil (null and void) condition and should not be considered.

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Fatwa no. 18761

Q: A cooperative society owns some real-estate and rents them. Some lessees delay paying the rent and others procrastinate wasting the society's money owned by many people; some are well-off and others are in need and they may be minors or widows investing their inheritance. Being in charge of the society, it is our duty to protect their rights. Thus, we have added a condition in the rental contract stipulating that the society has the right to annul the contract and demand clearing the property if the tenant does not pay the rent on time as stated in the contract. This is unless the tenant agrees to increase the rent written in the contract 10% during the remaining period. On the other hand, the tenant will get a 10% reduction of the rent written in the contract if they pay each year's rent in advance. We did that to encourage people to pay the rent. We want to know: if the two parties agree to this contract, does it contradict any Shari`ah ruling?

A: A cooperative society binding the lessee to pay an additional 10% in compensation for delaying the rent from its fixed date is not permissible. This is similar to Riba (usury) that prevailed during the pre-Islamic days of ignorance when a creditor would give the debtor the option between repayment and increasing the due amount.

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The first question of Fatwa no. 18048

Q 1: My father sold some camels for 6,000 Egyptian pounds to be paid after a year and stipulated that any delay after that date would bind the buyer to pay an additional amount of 3,000 Egyptian pounds. My father died before receiving the money, is this act considered Riba (usury)? If it is Riba, is it lawful for us to take this additional amount or not?

A: If the reality is as you mentioned, the additional amount of 3,000 Egyptian pounds to be paid by the buyer in case of delaying the repayment after one year is Riba and is unlawful to take.

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The first question of Fatwa no. 18706

Q 1: I bought some sheep fodder from a soceity on credit. I paid a portion of the price and the rest is to be paid in installments on fixed dates. Those in charge of the soceity stipulated in the contract that if I delayed the repayment, they would increase the amount by 5%. Is this increase

Riba (usury)? It is worth mentioning that they call this additional amount 'indemnity for repayment delay.

A: This condition is Batil (null and void), as it falls under Riba that prevailed during the pre-Islamic days. Whenever the repayment was delayed, the amount used to increase. Thus, this sale is Batil at the very start and you should avoid it. Allah (Exalted be He) says: ﴿whereas Allâh has permitted trading and forbidden Ribâ (usury).﴾ This is a form of Riba.

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Fatwa no. 18535

Q: What is the meaning of 'a debt for debt sale'? Is it applied to selling a commodity bought on credit to another on credit before paying its price?

A: A debt for debt sale means a delay for delay sale; it is not permissible. It takes several forms: (I) Selling the debt i.e. prices or goods, to the same debtor or another for a deferred payment.

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(II) Selling the capital paid in advance for Salam (sale with advance payment) sale e.g. the buyer pays one hundred dirhams as a price of some food and the like to be delivered after a year. When the delivery date is due, the other party may say: "I do not have food to give you but you can sell me the food for two hundred dirhams to be paid after a month or so".

As for selling the commodities you have in your possession for a deferred payment before paying their price, it does not fall under the debt for debt sale, as you are just selling a commodity that you have bought and had in your possession.

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Depositing

The first and second questions of Fatwa no. 222

Q 1: What is the ruling on depositing money in banks for a fixed profit?

A: Depositing money in banks in return for a fixed interest is not permissible because this is a Riba (usury/interest) - based contract. Allah (Exalted be He) says, ﴿whereas Allâh has permitted trading and forbidden Ribâ (usury).﴾ and ﴿O you who believe! Be afraid of Allâh and give up what remains (due to you) from Ribâ (usury) (from now onward), if you are (really) believers.﴾ ﴿And if you do not do it, then take a notice of war from Allâh and His Messenger but if you repent, you shall have your capital sums. Deal not unjustly (by asking more than your capital sums), and you shall not be dealt with unjustly (by receiving less than your capital sums).﴾ This amount of money that the depositor receives is not lawful and contains no blessing. Allah (Exalted be He) says, ﴿Allâh will destroy Ribâ (usury) and will give increase for Sadaqât (deeds of charity, alms, etc.)﴾ This kind of Riba contains Riba Al-Nasi'ah (usury of delay, conditional excess for delay of payment) and Riba Al-Fadl (usury of excess, selling an item for another of the same type, on the spot, but in excess) because the depositor pays a sum of money to the bank in order for it to stay there for a defined period of time in return for a defined profit.

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`Abdullah ibn Mani`	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify

Q 2: Is it permissible to deposit money in a bank without taking any profits?

A: If it is possible that a person who has money deposits it in banks which are not likely to use them in forbidden sales, then it is permissible to do so. If this person is unable to keep the money safely at home and is unable to deposit it in

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a bank which deals in lawful transactions and he fears that it will be lost, he should do his best to deposit it in a bank that has the minimum of forbidden dealings.

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Fatwa no. 855

Q: What is your opinion - May Allah grant you success - about depositing money in banks that deal with Riba (usury/interest), and using the depositors' money in Riba- based transactions, knowing that these depositors can protect their money from theft by putting them in strong safes?

A: If the bank uses the depositors' money to conduct Riba-based transactions, at the same time when money owners can keep their money safe from theft and such things by means that do not involve Riba- it becomes impermissible for them to deposit their money in banks or any other entities that conduct prohibited transactions, by which they seek assistance in committing sins. This is because the means to evil is evil in itself, and helping to commit what is prohibited is Haram (prohibited), and this takes the same ruling of intentions.

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The first, second, third and fourth questions of Fatwa no. 1080

Q 1: Is an accountant for a foreign bank included in the Hadith: ﴾"Allah curses the devourer (taker) of Riba (usury/interest), its payer, its two witnesses, and its scribe?"﴿

A: Foreign bank dealings are interest-based transactions with borrowers, depositors, etc. Persons who work as accountants in such banks must handle the accounts of usurious dealings and write financial agreements between the two parties. Thus, a creditor is distinguished from the debtor. Therefore, accountants and their likes are included in the above mentioned Hadith as it applies to foreign banks and other usurious banks.

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Q 2: What is the ruling on working in banks and on the salaries paid to their employees?

A: According to what is mentioned in the answer of the first question, working in banks that deal in usury is unlawful because the employees are either scribes of usurious calculations, receivers of the money which is used in usury, givers of this money, holders or transferors of their securities from an office to another,

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or from a place to another or suppliers of services to people who work in the bank or outside it. Hence, they perform a direct or indirect unlawful act. The salary which the employees take for their work is prohibited.

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Q 3: Is depositing money in banks with or without receiving a profit unlawful? Is borrowing from banks and paying a profit for that loan for the sake of trade or consumption lawful?

A: Depositing money in banks and the like and putting this deposit under request or receiving it at a defined period in the future with a profit in return for depositing it is prohibited. Moreover, depositing money without getting profits in banks that deal in Riba (usury/interest) is also prohibited because, by doing so, you support them in dealing with Riba and help them in expanding their activities in this regard. But if you are forced to deposit your money in Riba-based banks out of fear of losing them or it being stolen, then one is permitted to deposit it in these banks. In this case, one can be permitted to deposit his money in such banks due to this necessity.

Lending the bank or borrowing from it is prohibited if it happens in return for a profit whether this was for the need of consumption, development, investment in the fields of trading, manufacturing or agriculture, or the like of other means of production. This is proved by the evidence that points out the prohibition of Riba. But lending the bank without a profit is permitted.

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Q 4: What is the ruling on dealing with a bank on a commission basis in return for bringing clients to deposit their money in the bank on interest basis? What is the ruling on the bank employees who

calculate and register the amount of commission without participating in the process itself?

A: Dealing with Riba-based banks (banks dealing in usury and interest) by receiving commissions in return for bringing clients, who deposit their money in return for taking a percentage of their deposited money as interest, for example, is clearly unlawful. Also, carrying out any task related to this dealing, such as calculating or registering the amount of the commission, or counting, delivering, or receiving the money, is prohibited because it involves cooperation in sins and transgression.

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The second question of Fatwa no. 4682

Q 2: Is it permissible to deposit money in usurious banks for safekeeping against theft, then, take it when needed without interest and without paying fees for the depositing process?

A: It is not permissible to deposit money and the like in usurious banks and institutions, whether bearing interest or not, as it is a kind of supporting wrong and transgression. Allah

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(Exalted be He) stated: ﴿but do not help one another in sin and transgression.﴾ unless a person fears the money would be lost, seized, or stolen, and there is no way to protect it other than putting it in a usurious bank, then, only in such a case, is one allowed to engage in the lesser of the two evils.

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Member	Member	Deputy Chairman	Chairman
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Fatwa no. 1532

Q: I deposited my money in a bank in Cairo and I requested that no interest be given. Nevertheless, some days later and after I had left Cairo to go to the Kingdom of Saudi Arabia, I received a letter from the administration of the bank telling me that a draw was performed on the serial numbers of those who deposited their money in the bank and my number was one of those that won financial prizes. I was told that I am a winner of five pounds a month for one whole year and I was asked to tell the bank officers whether they should add the five pounds mentioned above to my account or if I am going to receive them on a monthly basis. Is this also considered Riba (usury/interest)? In case I receive such money, should I spend it in Allah's cause (charity)? Is it Riba that I

deposit my money in the bank while I know that it trades with it along with that of the rest of the depositors but they define the profit that we will get while we do not assume any loss?

A: Firstly: it is permissible in case of necessity that you deposit your money in banks without receiving interest. However, it is impermissible to receive the financial prizes that your number won. It is Riba because this financial prize is only paid to you because you deposited your money in the bank. The fact that the bank calls this a prize or reward does not take it away from the realm of Riba for things are decided by their realities not their names. Had the bank not received your money and used it for its benefit, they would not have paid you the sum that they call a prize. Consequently, it is not permissible for you to receive such a prize.

Secondly: The profit that was defined to you in percentage out of your own capital that the bank trades with in addition to the rest of capitals is pure Riba. It is impermissible for you to receive it as well.

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The fifth question of Fatwa no. 2687

Q 5: Some people say that opening a bank account is regarded as a type of Riba (usury/interest). Accordingly, a Muslim is not allowed to deposit or transfer

money through a bank nor should a Muslim work in banks. What is the ruling on these acts?

A: It is impermissible for a Muslim to deposit money in a bank for interest or to work in Riba-based banks as this involves cooperation in sins and transgression. However, there is nothing wrong with depositing money in the bank for no interest on the money when this is necessary. It is, however, permissible to transfer money through a bank in return for a charge that is paid by the client.

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Fatwa no. 3197

Q: What is the ruling on interest that is taken by banks? This has been a controversial issue here in Africa.

A: The interest that is taken by banks from borrowers, and that is paid to depositors, is prohibited Riba (usury/interest) which has been authentically prohibited in the Qur'an, the Sunnah (whatever is reported from the Prophet) and by Ijma` (consensus of scholars).

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The first and third questions of Fatwa no. 3830

Q 1: Is it permissible to deposit the money of underage children in a bank dealing in interest, whether national or international, and whether owned by Muslims or non-Muslims?

A: It is impermissible to deposit money in banks which deal in Riba (usury), unless it is a case of necessity. If they are obliged to do that to preserve the money, they should deposit it without taking any interest on the deposited money.

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Q 3: is it permissible to ask for the interest on the money of a deceased person when taking the money from a bank? If this is impermissible, should the interest be left for the bank to benefit from, or is there any other action to be taken?

A: If a Muslim dies leaving money in some Riba-based (usurious) bank accruing interest, it is impermissible for the heirs or the deceased's family to take this Riba-based interest, for Allah (may He be Exalted and Glorified) prohibited Riba (usury/interest), and the Messenger of Allah (peace be upon him) cursed those who accept it, pay it, write for it, and witness it. At the same time, this interest should not be left to the bank; rather, it should be drawn out and spent at once in charitable projects, or acts of beneficence, like helping the poor, paying off the debts of an insolvent person, and so on. Whoever is in charge of this capital should draw it from the banks, as leaving it there is a way of assisting them in sin and transgression, unless the person is forced to do this. In this case, there is no harm in leaving it in the bank, but the interest should not be taken, as previously mentioned in the answer of the first question.

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The second question of Fatwa no. 4997

Q 2: Is depositing money in usurious banks permissible in the event a Muslim fears his money may be stolen or lost? What is the ruling on dealing with usurious banks in non-usurious transactions such as transferring sums of money to or from other countries, as our interest as Muslims lies in the hands of such banks?

A: Firstly, depositing money in usurious banks is not permissible even if the account is interest free, because it entails cooperating in sin and transgression. Allah (Exalted be He) stated: ﴿but do not help one another in sin and transgression.﴾ However, if the Muslim fears the loss of his money and finds no means to safeguard it other than depositing in a usurious bank, then he is permitted to do that but with no interest taken on this deposit as a means of doing the lesser of the two evils.

Secondly, dealing with usurious banks in terms of permissible dealings, such as transferring money is permissible when necessary. On the other hand, engaging in prohibited dealings with such banks is legally unlawful.

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The second question of Fatwa no. 15259

Q 2: In one of the banks in my home country I made a deposit on which a fixed monthly interest is taken. I knew from reading the answers to similar questions that interest is regarded as Riba (usury). what should I do with the interest that has been paid by the bank for my deposit? I hope Your Eminence will define the term Riba. May Allah reward you best!

A: We hope that Allah (Exalted be He) forgives you for the interest that you took before knowing that it is prohibited. You are obliged to get rid of the other interest that was taken after knowing the ruling on them. You should spend them in charity such as giving money to the poor and Mujahids (persons striving/fighting in the Cause of Allah) and repent to Allah (Exalted be He) for dealing in Riba, as He says, ﴿whereas Allâh has permitted trading and forbidden Ribâ (usury). So whosoever receives an admonition from his Lord and stops eating Ribâ (usury) shall not be punished for the past; his case is for Allâh (to judge); but whoever returns [to Ribâ (usury)], such are the dwellers of the Fire - they will abide therein.﴾

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May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The first question of Fatwa no. 18057

Q 1: Your Honor, it is well known that banks all over the world take the difference of interest i.e. the sum acquired from the loan interest which amounts to 16% from the value of the loan whereas the loan interest is 8%. As for the Kingdom of Saudi Arabia, most people do not deal with Riba (interest/usury), and by that their deposits are interest free deposits though the rate of loan interest is 16% of the value of the loan itself. This, in turn, has led to the increase of banks in our country. Am I permitted to ask for this rate (interest) to make use of it in spending on the orphans or give it to any charitable organization?

A: It is not permissible to take Riba-based interest from banks or other institutions under the pretext of spending it for the benefit of the poor, because Allah forbids Riba in all forms and gives stern warnings against those who deal in it. Furthermore, it is not permissible to give Sadaqah (voluntary charity) from such money, because Allah is pure and good, and He, the Almighty, accepts only that which is pure and good. However, if the said person takes the Riba-based interest, then he should spend it for the benefit of the poor to get rid

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of it, and not derive any personal benefit from it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 16576

Q: A man has ill-gotten money through interest. May Allah protect us and all the Muslims from it. Can he use it in charitable projects, such as establishing colleges of Shari`ah, schools of memorizing the Qur'an and others? Is it Haram (prohibited) or Makruh (reprehensible) to establish Masjids (mosques) using this money? Please advise, may Allah increase you in knowledge and insight!

A: usurious interests are Haram, as Allah says, ﴿whereas Allâh has permitted trading and forbidden Ribâ (usury).﴾ A person whose money includes Riba should get rid of it by spending it on what is beneficial to the Muslims, including constructing roads, establishing schools and giving it to the poor. However, it is impermissible to build Masjids using usurious money. A person should not take interest or continue taking them.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 19585

Q: Someone has a sum of money and wants to deposit it in a bank. He knows that banks will give him Riba (usury/interest) for that money. This man knows that this excess money is prohibited. But if he leaves it, the bank will take this money and make use of it. is it permissible to take Riba and give it to poor families without hoping for a reward? This is only to help these families make use of that money because they are in a dire need for money. Otherwise, the bank will make use of this money.

A: It is not permissible to deposit money in Riba-based banks in order to receive profits for any reason. This is because Allah (Exalted be He) forbade Riba and promised those who deal in Riba severe punishment. Moreover, the Prophet (peace be upon him) cursed those who devour Riba, those who give it, those who witness it and the one who writes it. Therefore, it is not permissible to take it under the pretext of giving it as charity because it is unlawful gain. Allah is Good and He therefore, accepts only that which is good.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Fatwa no. 5873

We conduct free trade businesses with Brazil. We possess commercial shops. At the end of each day we put our earnings in the bank for fear of theft. The value of the earnings decreases from time to time compared to the price of the dollar. For example, when I put 100 thousand Brazilian real, a sum equal to 380 dollars, their value is reduced and reaches 259 dollars within a month. The reason is that the value of the Brazilian currency is going down as a result of the general collapse of the Brazilian economy. Though I withdraw the same amount from the bank, the value of this amount has decreased. Prices of commercial goods are increasing against the devaluation of the real. The loss can only be compensated if we charge interest on the money we put in the bank. For example, the one hundred thousand reals become one hundred and ten thousand reals in case interest is charged. Thus interest compensates loss. What is your opinion? Answer us may Allah bless you! Is it permissible to charge this interest from the bank? We would like to add that Jews and Christians constitute the majority of population in Brazil. Among every thousand Brazilian citizens, there is one Muslim. Are Muslims prohibited to conduct usurious transactions with Kafirs (disbelievers)?

A: First: You may rent a bank strongbox for the purpose of depositing your money and jewelry and other things such as contracts and bonds. You should not help interest-based banks in making use of your money unlawfully.

Second: Suppose you have opened a current account in the bank for fear of theft, the purchasing value of your money will be

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susceptible to increase and decrease according to the law of supply and demand and the prices of the world stock markets which are announced from time to time. Accordingly the purchasing value of your money may decrease at a time and increase at another time. Suppose that the purchasing value of your money is constantly decreasing, you, as a trader, may use it for trading purposes and thus you can guarantee to take possession of only an amount of money enough to meet your needs. The goods you are expected to be trading in will be subject to the law of supply and demand like all other commercial goods and real estate businesses. You may gain profit and may at the same time incur loss. It is not lawful for you to justify usurious transactions on the basis of their being conducted with a Kafir (disbeliever). You should be mindful of Allah in all your affairs and you should seek lawful means of earning your livelihood. Allah (Exalted be He) says, ﴾And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).﴿ ﴾And He will provide him from (sources) he never could imagine. And whosoever puts his trust in Allâh, then He will suffice him.﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Fatwa no. 5998

Q: Would you kindly tell me your opinion concerning the following: i have borrowed a sum of money from a bank. It is 80,000 Riyals but they deducted what the bank called commission, fees or charges for official papers, which means that I did not receive the complete sum even though I paid the entire amount to the bank. I added part of this money to my trade but I regretted doing this. I wept and I seek forgiveness from Allah (Exalted be He) and I repent to Him from every sin. Could you kindly advise me regarding the expiation of this act. I am afraid of Allah's wrath and I fear for my trade to grow illegally due to the unlawful sum of money which I used. I appreciate your guidance. May Allah guide you!

A: This way of dealing is a form of usury which is one of the major sins. Its expiation is to seek the forgiveness of Allah (Exalted be He) and to be sincere in your repentance. In addition, you should regret what you have done in the past and not repeat that action again. May Allah forgive you for what you have done!

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Fatwa no. 6594

Praise be to Allah and peace and blessings be upon His Messenger, his family and Companions. To continue,

The Permanent Committee for Scholarly Research and Ifta' has read the question that has been sent from the Medical Manager to His Eminence the General Secretary numbered 50 on 11/01/1404 A.H. wording:

I submit to your Eminence the inquiry of the Management of King Faysal Specialized Hospital regarding the money of the donation fund that exists in the hospital. This money is meant to help the patients and their attendants in cases of need. I inform your Eminence that the management of the social services administration in the hospital is in charge of offering financial aid, and giving them to every poor needy person and every patient who seeks help from the hospital. Our question is: Is it permissible to invest these sums in a bank provided that the interest or the investment rate returns to the original amount in the fund and is only used for needy patients and poor people? I hope that your Eminence would provide us with your Fatwa (Legal opinion issued by a qualified Muslim Scholar) in this regard.

The committee answered as follows:

It is impermissible to invest these sums whether they are donations or otherwise, even if the interest is intended to be distributed to the poor. However, it is permissible to invest them in a lawful way that does not include committing any prohibition such as dealing with Riba (usury/interest), gambling, corrupt invalid contracts and so on. It is impermissible to invest the sums collected

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from Zakah (obligatory charity), and trade with them. Instead, they should be paid in the legal channels of spending Zakah as soon as possible.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Fatwa no. 7209

Q: I deposited a sum of money in the bank and received the amount of 10000 Kenyan shillings as interest. However, I did not use this interest for any personal benefit. I also took a Riba-interest loan from the said bank and officials there demand that I pay the due usurious interests i.e. 10000 Kenyan shilling. is it permissible for me to pay the interests i got from depositing my money in the bank in return for the loan interests?

A: Your depositing money in the Riba-based banks and taking interests is Haram (prohibited), and so is your taking a Riba-based loan. You are not permitted to pay the interests you got for your deposited sum of money in return for the loan interests, rather you should give this interest in charity , such as for the benefit of the poor and needy or renovating public facilities etc.

Furthermore, you should repent to Allah asking His forgiveness. You must not deal in Riba because it is one of the major sins and fear Allah, as whoever does, Allah will facilitate his affairs.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The first question of Fatwa no. 7495

Q 1: i have deposited a sum of money in one of the investment banks that are widespread here. In fact other types of banks, including Islamic ones, have no room here for they are subject to confiscation and insurance laws. Please be informed that I participate in no commercial activity to invest my money in as I work in a governmental job.

A: It is impermissible for you to deposit your monetary savings in usurious investment banks even if you participate in no commercial activity. In fact, this falls under participation in usurious investment and cooperation therein. Moreover, there is a multitude of investment methods other than banks, including trustworthy speculation companies.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa No. (7996)

Q 2: some people deposit non-interest-bearing deposits in different banks. However, these banks deduct a certain percentage of the deposit as administrative fees. What is the ruling on the percentage deducted bearing in mind that it is liable to decrease and increase based on the amount of the deposit?

A: If the reality is as you have mentioned, it will be unobjectionable In sha'a-Allah (if Allah wills).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
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The third question of Fatwa no. 8162

Q 3: I have dealt with a certain bank for 4 years. On requesting them to cover my balance when the balance is insufficient, which I will pay off as soon as possible, they agreed to do so provided that they add a coverage commission of about 10% of the amount covering

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the balance, to the debt. Please, inform me about such coverage; is it Riba (usury/interest) or not? Is it permissible for me to deal with them bearing in mind that I will not put such an idea into practice until I receive a detailed answer as I fear the consequences of committing something Haram (unlawful) and Allah's wrath.

A: If the reality of dealing is as you have mentioned, it will be pure Riba, which you have to avoid, as it is a major sin.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Member	Deputy Chairman	Chairman
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Fatwa No. (9080)

Q: The submitter says he has recently converted to Islam. He had bought a house before he converted to Islam through a transaction widely prevailing in the West. To clarify, he paid a certain amount of the price in advance and borrowed the remainder on credit. Knowing that a Muslim may not pay or receive interest, he inquires about the ruling on interest that he has to pay for that loan.

A: If the reality is as you have mentioned, the person in question should submit his new status to the authority from which he took the loan asking it to take back only the capital, i.e. without interest, as interest is prohibited according to Islam. Doing so is more precautionary and frees him from accountability for paying the usurious interest. If the borrowing authority approves of it, it will be alright, praise be

to Allah. Otherwise, he will have to pay the interest stipulated in the contract he had signed before converting to Islam.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 10576

Q: The danish government urges parents to deposit 3,000 dollars in usurious bank accounts during the period their children study at primary schools, for example. Later on, when children are eighteen years old the government gives them 12,000 dollars for education and other expenses. Bearing in mind that it is not compulsory, Muslims deposit such sum of money in bank accounts for, according to them, a better future for their children. Is this permissible? May we refuse taking interest and take our capital only leaving the interest for the usurious banks? Is it permissible for Muslims to take the whole sum of money, then keep only the capital and give interests to the poor and the needy? Inform us, may Allah reward you!

A: First: Students' parents may not deposit such a sum of money in bank accounts to receive a greater amount after a period of time, were

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it for educational purposes or otherwise. In fact, it falls under Riba Al-Fadl (usury of excess, selling an item for another of the same type, on the spot, but in excess) and Riba Al-Nasi'ah (usury of delay, conditional excess for delay of payment). However, since depositing is not compulsory, parents are free not to deposit their money as such.

Second: Supposing it has already happened, parents will have to withdraw the amount deposited along with interests in order to get rid of being a party in a usurious contract. Later, they have to keep the capital only and spend the excess in charitable and benefaction purposes.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Member	Deputy Chairman	Chairman
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Fatwa no. 10690

Q: is it permissible to deposit money to be invested in an islamic investment bank? It is worthy mentioning that such a bank is not usurious, it does neither receive nor give interest. Rather, it invests its money in accordance to Shar`y (Islamic legal) rules. Profits from commercial activities of the bank, which may gain and may lose, are distributed by the end of every financial year amongst depositors and investors according to instructions.

A: If the reality is exactly what is mentioned in the question i.e. this Islamic bank

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is not usurious and it invests its money in accordance to Shar`y rules, it is permissible for you to deposit your money in it to invest it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The second question of Fatwa no. 10896

Q 2: What is the ruling on depositing cash at Al-Rajhy Company? Your Eminence mentioned previously that it is permissible to deal with it; do you still believe that?

A: If the company is still as it was and does not deal in usury with its depositors, then it is permissible to deposit money there otherwise let us know what happened so we can answer you.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 13639

Q: I would like to tell Your Eminence that I am a Saudi student studying in Britain. We are charged with taxes by the British

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government, such as road tax, a tax levied on commodities other than foodstuff and children wear and a newly levied tax on municipal services presented by the city's municipality such as education, cleaning, swimming pools, parks, entertainment places and social services. In fact, we do not make use of most of such services being against the principles of Islam. We benefit only from services such as education, cleaning and children playgrounds. Nevertheless, we have to pay such a tax ranging from 3,000 to 4,000 Saudi riyals per year, i.e. about 300 riyals per month. Your Eminence Shaykh, my question is: is it permissible to deposit a sum of money in an interest-bearing deposit account? Such an account gives 12% annual profits, from which I pay such taxes. Since I cannot do anything in this regard unless I have evidence in compliance with Allah's saying: ﴾So keep your duty to Allâh and fear Him as much as you can﴿ **I hope that Your Eminence will reply to my message as soon as possible so that I can act accordingly. Be informed that paying such taxes will add to my financial burdens. I ask Allah to prolong your life and bestow on you good health. Best regards.**

A: It is impermissible for you to deposit money in an interest-bearing account to make use of interests in paying taxes you are charged with. This is based on the general purport of the evidence prohibiting Riba (usury/interest).

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 18548

Q: A relative of mine has a checking account with the Saudi Hollandi Bank, which incurs no commission or interest, praise be to Allah.

Dear Shaykh, my relative told me that the bank has developed a new system through which a checking account holder can get many benefits. The system consists of the bank awarding points if an account is held for at least one year. The points are counted on monthly basis, in proportion to the amount deposited, with a minimum of 25,000 Riyals. Therefore, the more money that is in the account, the more points it earns. These points can be replaced by commodities. For example, if you deposit 1 million Riyals for a month, you will earn 75 points, if you leave it for two months, it will be doubled. However, you must keep that money there for one full year, after which you will be given the choice to receive a commodity equaling about 10,000 Riyals.

Dear Shaykh, as I am afraid of falling into forbidden transactions and feel that the point system resembles Riba (usury/interest) I hope that Your Eminence will give us a Fatwa (legal opinion issued by a qualified Muslim scholar) on this matter and may Allah reward you with the best for helping us! Is this acceptable according to the Shari'ah (Islamic law)?

A: The abovementioned system is the very riba-based interest and changing its name does not change its reality.

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It is obligatory that Muslims should be on their guard against this and similar transactions, because Allah made Riba Haram (prohibited) and gave strongly-worded threats about it many times in the Qur'an. The Prophet (peace be upon him) also warned against dealing with Riba and cursed those who take Riba, pay it, write it down, and the two who witness it. We ask Allah to keep you and us safe from it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 1670

Q 1: is it permissible for a Muslim to deal with banks that add interest to deposits or lend money with interest?

A: A person is not permitted to deposit money in banks that give him a fixed yearly interest rate, or to borrow from banks that ask him to pay interest at the time when they agree about the terms of repaying the lent money, like for example to pay to the creditor interest equal to 5% of the loan. These two examples are Riba (usury/interest). They are prohibited according to the Qur'an, Sunnah and Ijma` (consensus of scholars). These issues are evident by Allah's favor.

One should not deposit money in banks, even without receiving interest, unless he is in a dire need for that.

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Otherwise, one is not permitted to deposit money in banks as doing so supports their owners to use their money in Riba. Allah (Exalted be He) says: ﴾Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression.﴿ If there is a necessity to deposit money in banks, then it will be permissible to do that. Moreover, it is permissible to transfer money from one bank to another in return for a fee. The additional money that the bank receives is permissible as it is taken as a fee in return for the transfer operation.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 2923

Q 1: What is the ruling on the following transaction: a person buys a commodity from someone and both parties agree to pay its price within one or two months. Therefore, the buyer signs a promissory note to the seller in which the price is registered, as well as the date of payment and the name of the purchaser. Afterwards, the vendor sells the promissory note to a bank and it pays the value of (the promissory note) in return for an interest taken from the vendor. Is this transaction permissible?

A: Purchasing a commodity for a fixed period in return for a fixed price is permissible and writing the price is requested by Shari`ah because of the general meaning of the saying of Allah (Exalted be He): ﴾O you who believe! When you contract a debt for a fixed period, write it down.﴿ it is not permissible to sell the promissory note to a bank with an interest paid by the seller to the bank to take his money and the bank receives the sum that is written in the promissory note from the purchaser.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The second question of Fatwa no. 6340

Q 2: My brothers and I do business with Japan. We deposit our money in a bank to be sent to Japanese merchants, who demand a reliable source of payment. The bank represents this source and this method is known as "credit". Is it permissible to deal with the bank in the said manner? Note that we do not take interest on our money; in it is impermissible, is there any other lawful way or should we quit this business?

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A: It is not permissible to deposit money in Riba-based banks (banks dealing in usury and interest). As for bank transfers, if the other party requests this and there is no other way except through a Riba-based bank, it is permissible to remit money through it when necessary.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 5754

Q: A Muslim man came to me and asked me to lend him 3,000 Riyals. I asked him how much he would pay me in return for this, and he said that he had no idea. We agreed on 5,500 Riyals divided on installments for a year, 2,750 Riyals every six months. I had no idea that it is Haram (prohibited) to sell money for money. When I asked a friend of mine, he told me that it is Haram. What is the ruling on this?

A: This is the prohibited Riba (usury), as Allah says, ﴿whereas Allâh has permitted trading and forbidden Ribâ (usury).﴾ You should take your original sum of money, which is 3,000 Riyals. If you have taken all the money, you should return the excess to its owner if possible. Otherwise, you should give it as Sadaqah (voluntary charity) to the poor or other charitable forms.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Fatwa no. 14310

Q: Before his death, my father used to own a small factory that manufactured ready-made clothes. As the factory went into liquidation, my father asked his partner to notify the tax authority that the factory had been liquidated so that no taxes would be exacted on the factory. But the partner did not do what my father asked him to. The factory remained closed for a long period of time. Several years later, the tax authority demanded payment of taxes for the past years during which the factory was virtually closed. Though it is true that the tax authority was not notified of the closure, the tax was improperly estimated. Tax officials did not believe us when we proved to them the factory remained closed during that period. They charged payment of an incredibly large sum of money. We told them that these taxes did not suit the profit rate of the factory during the period it was working. Moreover, they did not examine the account books of the factory. They set taxes randomly. Is that permissible? Do I have to accept that procedure? Some of my relatives told me to pay the taxes from the interest on the money I deposit in the bank. Is that permissible? May Allah reward you with the best!

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A: It is not permissible for you to use the interest charged on the money you put in the bank in paying the taxes.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The second question of Fatwa no. 19209

Q 2: What is the ruling on a person who has a debt without interest, but if they become unable to repay the debt on time, they pay interest?

A: adding interest to a debt after it was not repaid in time is a clear form of Riba (usury) practiced in Jahiliyyah (pre-Islamic times of ignorance). It is definitely Haram (prohibited), and there are many known pieces of evidence on this.

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The sixth question of Fatwa no. 16013

Q 6: some banks have Islamic branches; however, the

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the head office deals in Riba (usury/interest). What is the ruling on dealing with the branch?

A: There is no wrong to deal with the bank whether it is a branch or a head office as long as the dealing is not based on Riba. Allah (Glorified be He) makes trade lawful and forbids Riba. The basic principle of transactions is the permissibility of dealing with banks as long as the transaction is not based on something that is Haram (prohibited).

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Fatwa no. 17200

Q: The question of opening several accounts for a charitable fund in the local banks has been thoroughly discussed with the aim of making it easier to receive aid and a means of zakah (obligatory charity) and Sadaqah (voluntary charity) and the like. Through these accounts it will be easier to contribute into the fund on the part of individuals, banks, and companies according to the proximity of each bank account to the different donors. We would like to present the issue to your Honor that you may guide us to what is best. May Allah protect and preserve you!

A: It is permissible for Al-Bir society and other charitable organizations to open bank accounts, if its purpose is as mentioned because this would facilitate making contributions for donors, but it is not permissible to open the account for making any forbidden type of investment and taking Riba (usury)-based interest on deposits. This is according the Hadith that reads: ("The Messenger of Allah (peace be upon him) cursed the devourer (taker) of Riba (usury/interest), its payer, its two witnesses, and its scribe.")

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Fatwa no. 18752

Q: Our institution has several bank accounts. One of them is for end-of-service allowances. This bank gives interest to the depositors with different percentages that vary according to the size and terms of the deposit. The bank also offers small loans, financial training programs, and participates in developmental projects with the depositor. In this way the institution receives more than three hundred thousand Riyals a year. This revenue may increase if it continues. What should we do regarding this matter in the present and the future? Please keep in mind that the bank benefits from the deposit more than the depositors. If we leave the interest, the bank would benefit even more. However, does the institution deserve to take this money to compensate any of its losses or should it be spent on the needy? .

A: It is not permissible to deposit money in usurious banks except when necessary. It is only permissible if a Muslim is forced to deposit his money in order to protect it. However, it is prohibited

to take any interest. The points you mentioned in the question that the bank gives the institution different amounts of interest shows that this is purely Riba (usury/interest) which is prohibited in the Qur'an and the Sunnah. It is not permissible to take this interest as it is prohibited by Allah (Exalted be He) and His Messenger (peace be upon him). Therefore, neither the insitution nor the individuals should take this money. Instead, it should be distributed among the poor.

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Fatwa no. 15020

Q: The islamic Al-Bir Fund at King Fahd University for Petrol and Minerals is considered one of the oldest and most active charitable organizations in the eastern region. Such a Fund undertakes different tasks since it has been founded in 1397 A. H. An example of these activities is collecting donations for the poor people amongst those who are related to the university, for fighters in the Cause of Allah and orphans of Afghanistan, and for Muslims in Africa. Due to the fact that the Fund does not have any stable resources, the administration thereof is unable on many occasions to fulfill many needs that are raised to it by different bodies along with some Muslims from outside the Kingdom. The Fund agreed

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with the department of accounting to deduct specific sums of money from the salaries of the donators amongst those who are related to the university, according to their request, and transfer these sums to The Islamic Al-Bir Fund. Many benevolent people of the university approved the foregoing coordination that constituted important support to the resources of the Fund. Unfortunately, the accounting department at the university excused itself from continuing in providing this service. Since several years have already passed without the Fund being able to find a suitable alternative, some colleagues suggested that the Fund opens an account at the Riyadh Bank; the branch of the university that a big number of those who are related to the university deal with. It is suggested that the university deposits the salaries of its officers in the bank so that the bank will undertake the same task that was previously done by the accounting department. The purpose of such a suggestion is not to let the many benevolent people who like to support Jihad (fighting in the Cause of Allah) and poor people, miss any chance for doing this. It is important to clarify here that the Fund does not deposit any money in the bank through the account referred to above. The account is only a means to withdraw the concerned money on the spot regularly to be spent on charitable ways of disposition whenever this is possible.

It is expected that the bank gets two benefits from such account: First: Availing from the good reputation of the Fund with regard to Muslims who live in the eastern region. Second: Getting usurious profits that may result in the presence of the Fund money in the account for compulsory circumstances during holidays and the like. Also, opening this account by the Fund may justify opening accounts in usurious banks by similar charitable organizations.

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I hope that your Eminence will clarify the Shar`y (Islamic legal) ruling on the issue of opening an account in Riyadh Bank by the Fund for the purpose mentioned above. I would like to ascertain again that there is no alternative for achieving these kinds of transactions.

A: In case the matter is exactly as what is mentioned in the question, doing so is permissible and Allah knows best.

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Fatwa no. 17538

Q: I have an important issue that concerns me as well as stockholders and their children in the Experimantal National Organization for Pilgrims' Guides of South East Asian Countries. There are several questions as follows:

The first question: The organization has a huge sum of money, Praise be to Allah, and we currently deal with the Saudi French bank. After re-electing the board directors, another bank offered us a sum of money in return for shifting our transactions and dealing with it instead. We wish to inquire about the ruling on this. Please answer in written form so we can have ready evidence. May Allah reward you with good.

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The second question: The organization's money is deposited in the bank in a current account, and in return for this, the bank has promised to pay off the rent of the building, and to provide some needs the organization has, in addition to carrying out the repair and maintenance work of some broken equipment. What is the ruling on this? Is it permissible to assign the bank to construct toilets, purchase some PCs and carry out the maintenance of cars?We know that the bank will not object to this, even if we ask for more, as this service is provided by the bank to all clients who have large deposits, but if we leave them, this money will return, along with its profit, to others outside the Kingdom, and it will be used against Islam and Muslims.

We hope that your Eminence would issue a written Fatwa (legal opinion issued by a qualified scholar) regarding these two questions, so that we can have the evidence against whoever argues and disagrees with us.

A: The answer for both questions is that it is impermissible to take Riba-based (usurious) interest on the money that is deposited in banks, whether it is in monetary form or in the form of other services like maintenance work, such as those provided to depositors. It is only permissible to deposit money in the bank out of necessity; without taking interest.

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Fatwa no. 9208

Q: I hope you will help me and many others in solving the problem of dealing with banks in this country; Ireland. I will give you a detailed account of bank transactions:

First:

There is no doubt that the banks here are Riba-based banks.

Second:

There is no other way for us but to deal with them, for the following reasons:

(i) Having or keeping cash at home endangers our lives.

(ii) Our due financial rights must be transferred to a bank account and there is no other way.

(iii) Here we deal with non-Muslims and the majority of them use bank checks and bills of exchange. It is actually hard for us to leave this way; otherwise that would waste our time and badly affect our the course of study.

(iv) Generally, there are many bank facilities that are not available outside banks.

(v) Traveler's checks, which are promissory notes bought from the bank and may be stolen or lost.

(vi) The money can be kept in a deposit in the bank and the bank does not invest it but charges us for keeping it. There is no bank facility in this case, which means we will not be able to deal with others.

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Third:

When someone deposits their money in the bank, there are two options available:

(i) One may open a current account, thereby no definite interest percentage is fixed by the bank but there is no doubt that the bank uses money in usurious transactions. This means that our money will be involved in Riba and the bank will gain from these usurious profits.

(ii) One can open an accumulation account and obtain interest whose rate is fixed by the bank. In this case, one knows the exact amount of interest on their money and the bank benefits by investing the money for a longer time. The withdrawal procedures are more complicated than the previous type. Muslims who live here in Ireland differ regarding this issue. Should a Muslim open a current account and let the bank benefit from their money for the best interest of non-Muslims? In this case, a Muslim does not know if their money is involved in Riba dealings. Should a Muslim open an accumulative account, knowing the exact rate of interest, which they can withdraw and give to any Muslim in need? I do not mean to give them in charity but to benefit a Muslim is worthier than benefiting a non-Muslim. In this last type of account, a Muslim cannot be sure that the bank has not

benefited from their money. It is more likely that the bank

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has done so but it shares the interests with the client. Our Muslim brothers in charge of the Islamic center of Dublin give their Fatwa that it is better for a Muslim to keep their money in an accumulation account and benefit Muslims who are worthier than non-Muslims. What is the correct opinion, bearing in mind that individual accounts are much less than the organization's accounts?

Fourth:

Some banks only use local currencies while our money is transferred in foreign currencies; accepting that results in undoubted great loss on our part for the favor of banks but some a few banks accept foreign currencies on condition that you open a banking account to have local money, here another question is raised:

Is it permissible to open two bank accounts to avoid losing money or we only open one account and accept the losses no matter how much they are?

Fifth:

Since dealing with more than one bank makes things easier, is it permissible to deal with more than one bank, and will it be considered a necessary case just to save us the trouble?

Finally, let me summarize my questions: (1) What is the bank account that we should open; a current account or an accumulation account? (2) Is it permissible to open more than one account in the same bank to avoid loss of money? (3) Is it permissible to deal with more than one bank

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when necessary to make things easier?

A: First: It is Haram (prohibited) to deposit in banks dealing in Riba, except in the necessary cases without taking any interest.

Second: When you wish to exchange foreign currencies for local ones at the bank, you are not permitted to stipulate opening another account; this involves two sales in one, while the Prophet (peace be upon him) forbade making two sales in one sale, he said, ("A loan and a sale are not lawful (together).")

Third: Dealing with more than one bank without taking interest is acceptable when necessary.

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Fatwa no. 17317

Q: A charitable institution in Saudi Arabia accepts donations from people, whether individuals, companies or banks. They deposit the money in one of the national banks, so that the bank invests this money to their own interest, while the institution did not ask for this, and does not take anything in return for this. The institution

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asked the bank to donate a fixed sum of money, which is 3 million Riyals, on a yearly basis, in return for keeping the 60 million Saudi Riyals. They agreed to this, and they were committed to paying this sum of money every year, even if the donations are more or less.

Are these 3 millions donated by the bank considered Riba (usury)? Given that the bank owner might stop the donations if all the money is withdrawn from the bank. Please advise, may Allah reward you.

A: depositing the money of an institution in a bank, provided that the bank donates to it is considered Riba, because it takes the same ruling as a loan in which interest is stipulated; the reason for donation is depositing the money there; and the bank will stop the donations if the deposited money is withdrawn.

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The fourth question of Fatwa no. 3626

Q 4: what is the Islamic ruling on taking a loan from a usurious bank in order to build a modest house?

A: It is Haram (prohibited) to take a loan from banks or elsewhere with Riba, whether to build something or to spend it on food, clothing, or medical expenses

or to start a business and earn more money, or any other purpose, because of the general meaning of the Ayahs (verses) that forbid Riba and the general meaning of the Hadith indicating that it is Haram. Similarly, it is not permissible to deposit money in banks and the like in return for interest.

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The second question of Fatwa no. 4047

Q 2: is it permissible to take a Riba-based (usurious) loan from a bank so as to open a store by which I can dispense with working in businesses that are managed by non-Muslims?

A: It is impermissible for you to take an interest-based loan from a bank or other financial institution for the above-mentioned purpose or any other reason because this kind of loan is regarded as a forbidden Riba (usury/ interest) according to the Qur'an, Sunnah and Ijma` (consensus of scholars).

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Fatwa no. 8356

Q: I married a woman and concluded the contract of marriage a year ago. Now I want to take her to my house, but before that I have to pay the agreed upon Mahr (mandatory gift to a bride from her groom). Due to my present condition and my inability to afford taking my bride to my house, I submitted a request for a bank to get a loan which I would repay on installments, but the bank stipulated that it should get an extra percentage over the sum of money loaned. I need this money badly to consummate my marriage and help me in lowering my gaze. Kindly, give me your Fatwa in this regard. May Allah reward you.

A: It is not permissible for you to take this loan. What you have mentioned about your need for the Mahr is not an excuse for taking a Riba-based loan from the bank or elsewhere. You must fear Allah, for "whosoever fears Allah and keeps his duty to Him, He will make a way out for (from every difficulty). Allah will provide him from (sources) he never could imagine. And whosoever places his trust in Allah, then He will suffice him. Verily, Allah will accomplish his purpose. Indeed Allah has set a measure for all things. We ask Allah to make things easy for you, relieve your distress, and grant you sufficient Halal (lawful) provision so that you have no need of anything Haram.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The third question of Fatwa no. 9422

Q 3: A poor Muslim who lives in a non-Muslim country can not find any one to lend him money and he is forced to borrow a sum of money from a bank and pay extra money as usury. Is it permissible for him to pay the extra sum (usury) to the bank due to his severe poverty?

A: He has no excuse to cover his needs through usury. He should seek another lawful means or move to a Muslim country if this is possible so as to cooperate with them in goodness and piety, preserve his religion against trials and cover his needs whether they are money or knowledge. Allah (Exalted be He) says: ﴾And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).﴿ ﴾And He will provide him from (sources) he never could imagine.﴿ He (Glorified be He) also says: ﴾and whosoever fears Allâh and keeps his duty to Him, He will make his matter easy for him.﴿

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Fatwa no. 2256

Q 1: What is the ruling on someone who borrows a sum of money from the bank for the purpose of conducting commercial transactions and pays 9 % interest? Will the capital be considered as bearing interest? Is it the bank and not the borrower that bears the sin of interest?

A: If the reality is as you have mentioned, this will be considered a riba (usury)-bearing transaction. Both the borrower and the lender will be held sinful on account of dealing in Riba (usury). The borrower's need for money does not justify conducting usurious dealings.

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Q 2: is the profit of shareholders of a bank that deals in Riba (usury/ interests) also considered Riba?

A: Yes, the profit of a shareholder in a usurious bank is also Riba. Moreover, it is considered eating up one another's property unjustly. Allah (Glorified and Exalted be He) says: ﴿whereas Allâh has permitted trading and forbidden Ribâ (usury).﴾ It has been authentically reported that the Messenger of Allah (peace be upon him) ﴿cursed the one who accepts Riba (usury), the one who gives it, those who witness it, and the one who writes it.﴾ Related by Muslim

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Q 3: if i have a debt and i want to pay it off, would it be considered usury if i were to take money from the bank in return for interest?

A: Both parties; the creditor and the debtor are usurers and sinners.

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Each should fear Allah and abandon Riba (usury/interests). They should repent to Allah (Glorified be He) and ask for His forgiveness. May Allah accept your repentance and forgive you. Allah (Exalted be He) says: ﴿O you who believe! Be afraid of Allâh and give up what remains (due to you) from Ribâ (usury) (from now onward), if you are (really) believers.﴾ ﴿And if you do not do it, then take a notice of war from Allâh and His Messenger but if you repent, you shall have your capital sums. Deal not unjustly (by asking more than your capital sums), and you shall not be dealt with unjustly (by receiving less than your capital sums).﴾

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 1251

Q: what is the ruling on two people who are forced to take loans from commercial banks which charge interest on loans in the Kingdom of Saudi Arabia. Is such a transaction considered a form of Riba (usury)?

A: Muslim narrated in his Sahih (authentic book of Hadith) on the authority of `Ubadah ibn Al-Samit (may Allah be pleased with him) that the Prophet (peace be upon him) said, ﴾Gold is to be paid for by gold, silver by silver, wheat by wheat, barley by barley, dates by dates, and salt by salt, like for like and equal for equal, payment being made hand to hand. If these classes differ, then sell as you wish if payment is made hand to hand.﴿

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Al-Bukhari and Muslim also narrated in the two Shaih on the authority of Abu Sa`id Al-Khudri (may Allah be pleased with him) who said: " The Messenger of Allah (peace be upon him) said, ﴾Do not sell gold for gold, except like for like, and do not increase one part over another part; and do not sell silver for silver except like for like, and do not increase one part over another part, and of these, (gold and silver), do not sell something present for something to be later delivered.﴿ In another version, it is stated: ﴾Gold is to be paid for by gold, silver by silver, wheat by wheat, barley by barley, dates by dates, salt by salt, like by like, payment being made hand to hand. He who makes an addition to it, or asks for an addition, in fact deals in usury. The receiver and the giver are equally guilty.﴿ Narrated by Ahmad and Al-Bukhari.

Banknotes are undoubtedly susceptible to usury as they have taken the place of gold and silver. They are subject to Riba Al-Fadl (usury of excess, selling an item for another of the same type, on the spot, but in excess) and Riba Al-Nasi'ah (usury of delay, conditional excess for delay of payment). The first type of Riba materializes because the borrower takes a sum of 1000 riyals and the bank charges an interest of 200 riyals upon repayment. The second type of Riba materializes because the borrower takes and repays the debt with a conditioned interest to be paid some time later according to the agreement between the bank and the borrower. Accordingly, the kind of transaction as mentioned in the question above is considered an obvious form of Riba. Allah has threatened those who conduct usurious dealings when He (Exalted be He) says,

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﴾Those who eat Ribâ (usury) will not stand (on the Day of Resurrection) except like the standing of a person beaten by Shaitân (Satan) leading him to insanity. That is because they say: "Trading is only like Ribâ (usury)," whereas Allâh has permitted trading and forbidden Ribâ (usury). So whosoever receives an admonition from his Lord and stops eating Ribâ (usury) shall not be punished for the past; his case is for Allâh (to judge); but whoever returns [to Ribâ (usury)], such are the dwellers of the Fire - they will abide therein.﴿ ﴾Allâh will destroy Ribâ (usury) and will give increase for Sadaqât (deeds of charity, alms, etc.)﴿

The justification of the two questioners that many people hold usurious transactions with banks is groundless as it makes lawful what Allah has declared prohibited to His Servants. Lawful things can be easily distinguished from unlawful things. Allah will hold every one accountable for their deeds. Whoever does a good deed equal to the weight of an atom shall be rewarded on its account and whoever does an evil deed equal to the weight of an atom shall be punished on its account. Allah Alone is the One Whose help is sought.

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Fatwa no. 1803

Q: many muslims deposit money which exceeds their needs in bank savings accounts, and at the end of the year they find that the bank has added a sum of money to their account, which is interest on the money for that period. None of us doubt that this interest is prohibited and should not remain with our lawful money. The problem is that we know many poor Muslims, whether American or foreign students, who are in dire need of help and charity. Is it permissible to give this money to them instead of leaving it to the bank? The least that is said about this bank is that it is owned by the enemies of Muslims, and that kind of charity is not a substitute for lawful charity; rather, it is considered its equivalent.

A: It was narrated on the authority of `Ubadah Ibn Al-Samit may Allah be pleased with him that the Prophet (peace be upon him) said: ﴿Gold is to be paid for by gold, silver by silver, wheat by wheat, barley by barley, dates by dates, and salt by salt, like for like and equal for equal, payment being made hand to hand. If these categories differ, then sell as you wish if payment is made hand to hand.﴾ Narrated by Al-Bukhari and Muslim in their two Sahih (authentic) books of Hadith, and on the authority of Abu Sa`id Al-Khudry (may Allah be pleased with him) that he said that the Messenger of Allah (peace be upon him) said: ﴿Do not sell gold for gold, except like for like, and do not increase one part over another; and do not sell silver for silver except like for like, and do not increase one part over another, and of these, (gold and silver), do not sell something present for something absent.﴾ ,

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And in another narration: ﴿Gold is to be paid for by gold, silver by silver, wheat by wheat, barley by barley, dates by dates, salt by salt, like by like, payment being made hand to hand. Whoever makes an addition to it, or asks for one, will surely be dealing with usury. The receiver and the donor are equally guilty.﴾ Narrated by Ahmad and Al-Bukhari.

There is no doubt that the texts of Qur'an and Sunnah (whatever is reported from the Prophet) that indicate the prohibition of both types of Riba; Riba Al-Fadl (usury of excess, selling an item for another of the same type, on the spot, but in excess) and Riba Al-Nasi'ah (usury of delay, conditional excess for delay of payment), have not differentiated between the occurrence of Riba between a Muslim and another Muslim or a Muslim and a Kafir (disbeliever) who is an enemy to Allah, Islam and Muslims, rather it has prescribed the prohibition of all Riba -based contracts, even if the two parties are of different faiths. What has been mentioned regarding the existence of many poor Muslims in America, and their dire need for help and charity does not permit taking Riba from banks or individuals to help them, and to relieve their distress whether they are in America or in any other country. This is not a necessity that permits what Allah has forbidden in the texts of Qur'an and Sunnah, as there are other means of charity upon which they can depend in order to meet their needs and relieve their distress.

Also what has been mentioned that the bank is owned by the enemies of Islam is not a reason to take Riba from this bank, as long as there is a prevailing peaceful dealing in commercial and cultural aspects as well as the existence of mutual exchange of benefits between both parties.

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Those who have hatred to the enemies of Islam, find it hard for them to be a source of earnings for the Kuffar (disbelievers), to support them in their worldly affairs, and help them in plotting against Muslims, should not originally put their money in (Kuffar) banks, so as to use it, benefit from it and depend on it in their lives, rather they should give it to others to trade with it and share the profit or without sharing if possible, but, if this is impossible, they can deposit their money in other than the banks of these enemies, without taking Riba. However, Muslims have started to establish Islamic Banks, and these have become easy for a Muslim to deposit in them, for they include keeping one's money safe and helping them to upgrade the Islamic banks that can suffice for the Riba-based banks, Allah is the grantor of success.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 5225

Q: Last summer, I had a conversation with some American Muslims and Muslim immigrants in America while I was visiting one of my relatives living there. In conversation, we discussed many issues; Riba (usury), bank transactions in America, interests, and the question whether they are Riba or not. We all agreed that Riba is Haram (prohibited) but the controversial point was about interest; is the variable interest given by banks on a weekly, monthly, or yearly basis

(Part No. 13; Page No. 396)

lawful or unlawful? Is it Riba or not?

We also talked about projects and their benefits for man, the rich America that pays salaries to the unemployed until they find work, so there are no needy people who are forced to borrow; there is no exploitation on the part of the bank or the debtor in addition to the value of banknotes and their difference from the stable value of gold and silver, etc. To distil, we were unable to reach a unanimous opinion and thus decided to refer these important issues to you to decide the correct opinion. It is worth mentioning that there is no Islamic bank in America and it is not reasonable for the Muslim residents of America to invest in an Islamic bank in Egypt, for example, because of the long distance between the two countries.

A: According to the Qur'an, Sunnah (whatever is reported from the Prophet), and the Ijma` (consensus of scholars), the two kinds of Riba are prohibited; Riba Al-Nasi'ah (usury of delay, conditional excess for delay of payment) and Riba Al-Fadl (usury of excess, selling an item for another of the same type, on the spot, but in excess). Allah (Exalted be He) says: ﴾O you who believe! Eat not Ribâ (usury) doubled and multiplied﴿ Allah (Exalted be He) also says: ﴾whereas Allâh has permitted trading and forbidden Ribâ (usury).﴿ Allah (Exalted be He) says: ﴾O you who believe! Be afraid of Allâh and give up what remains (due to you) from Ribâ (usury) (from now onward), if you are (really) believers.﴿ ﴾And if you do not do it, then take a notice of war from Allâh and His Messenger﴿ It is authentically reported in a

(Part No. 13; Page No. 397)

Hadith Sahih (authentic Hadith) that ﴾the Prophet (peace be upon him) cursed the devourer (taker) of Riba, its payer, its scribe, and its two witnesses. He said, "They are all equal."﴿ It is reported on the authority of Abu Sa`id Al-Khudry (may Allah be pleased with him) who said that the Prophet (peace be upon him) said: ﴾Do not sell gold for gold, except like for like, and do not increase one part over another part; and do not sell silver for silver except like for like, and do not increase one part over another part, and of these (gold and silver), do not sell something present for something to be later delivered.﴿ (Related by Al-Bukhari and Muslim) Thus, it is evident that the interest given to the beneficiary on a weekly, monthly, or yearly basis, at a variable or fixed rate, is regarded as Riba, which is prohibited according to the Shari`ah (Islamic law).

There is no harm in investment projects that are established on a correct and legal basis, such as Mudarabah partnership (speculative partnership, giving an amount of money to trade with in return for a share in the profit), since they are lawful and recommended transactions. Allah (Exalted be He) says: ﴾Then when the (Jumu'ah) Salât (prayer) is ended, you may disperse through the land, and seek the Bounty of Allâh (by working, etc.), and remember Allâh much: that you may be successful.﴿

Concerning paying salaries from Zakah money to the unemployed, it is obligatory on the rich to give their Zakah to poor Muslims, who are unable to earn their living, cannot find work, or their income is not sufficient to meet for their basic needs; in this case, they should be given Zakah that will suffice these needs. Allah (Exalted be He) says: ﴾As-Sadaqât (here it means Zakât) are only for the Fuqarâ' (poor), and Al-Masâkin (the poor)﴿

(Part No. 13; Page No. 398)

Regarding the non-exploitation of the bank or the debtor, it is not a matter of exploitation, but a matter of Halal (lawful) and Haram. Allah (Glorified be He) says: ﴾whereas Allâh has permitted trading and forbidden Ribâ (usury).﴿ Allah (Exalted be He) does not specify a certain amount of profit to be Halal. How to violate the boundaries under the pretext of non-exploitation leaving Allah's commands and Shari`ah, and disobeying Islam i.e. submission and obedience to Allah (Exalted be He)? As for the issue of banknotes, the majority of the Council of Senior Scholars gave a decision to that effect stating:

The majority of the Council of Senior Scholars has decided that banknotes paper money is an independent sort of money. Thus, Saudi paper money is a sort of money and American paper money is another sort of money and thus, every form of paper money is an independent sort of money. Consequently, the following legal rulings are applied to paper money: **First:** Paper money is liable to the two kinds of Riba just as the case with silver and gold and other different sorts of money. This entails the following: (a) It is absolutely impermissible to exchange paper money for paper money of the same sort or of a different sort,

(Part No. 13; Page No. 399)

such as silver, gold, or on credit. For example, it is not permissible to exchange one American dollar for five Saudi riyals, more, or less on credit. (b) It is not permissible to exchange paper money for paper money of the same sort in excess, whether on credit or on the spot. For example, it is not permissible to exchange ten Saudi riyals in paper form for eleven Saudi riyals in paper form. (c) It is absolutely permissible to exchange paper money for paper money of different sorts on the spot. It is, thus, permissible to exchange the Syrian or Lebanese lira for a Saudi riyal in paper form or sliver, for more or less value. It is also permissible to exchange the American dollar for three Saudi riyals, or for more or less value, if this is done on the spot. It is also permissible to exchange a silver Saudi riyal for three Saudi riyals in paper form, or for more or less value, on the spot because this is considered bartering two different sorts even if they share the name but differ in reality. **Second:** It is obligatory to pay Zakah on paper money, if its value reaches the least of the Nisab (the minimum amount on which Zakah is due) of gold or silver, or if it reaches the Nisab when added to other money and commercial commodities possessed by their rightful owners. **Third:** It is permissible to use paper money as the capital in Salam sale (payment in advance) and partnerships.

The fact that there is no Islamic Bank in America and the long distance between the residents in America and the Islamic banks are not an excuse for dealing in Riba.

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If a person has excess money, they can invest it in buying real estate, trading, or giving it to someone to use in business for a known profit.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 4843

Q: There is a person who did not know that Riba (usury) is unlawful, and he also did not act upon the teachings of Islam, but when he came to know that Riba is unlawful he acted according to the teachings of Islam. The problem is that he still has some money that he earned from the bank as interest. What is the legal ruling concerning him? what is the best way for him to get rid of this unlawful money which he still has? It should be noted that he no longer intends to deposit his money in the bank. We appreciate your advice. May Allah reward you best for serving Islam and Muslims!

A: He has to give this money in charity to the poor and the needy, for he has earned it from usury while he did know that it is unlawful.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 19492

Q 1: Some banks follow a so-called "Islamic" policy; they buy land and give it to us in return for certain conditions. They also agree with a contractor to reclaim it as we wish in a year or two. In return for this, they calculate an annual profit for themselves. If the borrower returns the money before the prescribed period, the profit of the rest of the period is deducted. Is this transaction done in an Islamic way? What do you think of this? Please advise, may Allah reward you.

A: If the bank buys and reclaims land for you, and charges you the capital, costs and interest, this is considered obvious Riba (usury), because it is a loan which yields an interest. Scholars unanimously agree that each loan which yields an interest is considered Riba.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	\`Abdul-\`Aziz Al Al-Shaykh	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

The first question of Fatwa no. 11447

Q 1: I am a secondary school teacher and my salary does not cover the costs of marriage in my country. I need some money to get married. My brother was working abroad as a teacher; he made a good fortune and deposited it in a bank,

(Part No. 13; Page No. 402)

which deals in usury. Within a specific period, my brother received a lot of interest from the bank. He has doubts that this interest is unlawful and wants to give it to me to cover the costs of marriage. My question now is: Is this money lawful for me? Would I be punished for it on the Day of Judgment? Is it permissible for me to spend it on the costs of my marriage then pay it back in charity in small amounts, on the basis that every month I should pay a small portion of my salary to the poor? For example, if my brother gives me 2,000 pounds, and I spend this sum on my marriage then every month I pay 10 pounds of my salary in charity till I pay back all the 2000 pounds. I do not want to commit a sin and be punished for it on the Day of Judgment. Allah (Exalted be He) is Good and accepts only that which is good. I appreciate your guidance. May Allah guide you!

A: It is not permissible for you to take this money unless you are poor. If you take it while you are rich, then you will have to pay it in charity.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 6469

Q: A savings and finance company was established in the late forties of last century. We were a few persons and agreed that each of us would pay one piaster for each share. Two of us were assigned to use the capital of these shares for sales and purchases.

The company began to grow and grow and had a structure and a board of directors. Many dealers participated and divided the company into shares where the value of one share equals one hundred Riyals. After the liquidation of the company, the share value is more than 6000 Riyals. The company has pieces of land which are submitted to the legal courts for judgment, and if they are proved to be owned by the company, extra value will be added to the value of shares. When I asked about the source of this profit, I knew that the company has shares in the bank of Riyadh and from the value of land which I bought, but most profits come from the bank. No simple shareholder like me can have knowledge about this. Is it permissible to take the mentioned sum or a part of it?

A: If the case is truly as you mentioned, then receive the initial capital and all its profits and you will take the capital and the profits with the exception of the usurious interest. You can give this interest for the interests to the poor and not benefit personally from it. You can know the percentage of profit gained through usury from the company's total profits. If it is not easy to know, ask an expert to estimate it for you.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 6605

Q 1: There are many banks in Egypt; some are investment and others are not. The non-investment banks are Haram (prohibited) for sure but I need to know whether the interests of investment banks are lawful or not. Note that investment banks always carry out profitable projects such as construction, real estate, and many other similar projects.

A: If these banks invest the money they have in usurious transactions, commercial insurance, or the like, it becomes Haram for a Muslim to invest their money with them. Similarly, their profits or interests are Haram. Otherwise, the investment will be permissible and all profits are lawful.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Taking out a zero interest loan

Fatwa no. 7852

Q: Please tell me the ruling on taking out a loan from one of the

banks that deal in Riba (usury), even though the loan has no interest whatsoever. Is it permissible to take out interest-free loans from these banks?

A: If the reality is as you mentioned; that you took free loan, this is permissible even if the bank gives usurious loans and deals with others in Riba, as your contract with the bank is independent of any other transaction.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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The fifth question of Fatwa no. 7458

Q 5: What is the

Islamic ruling on loans offered by the Nasser Bank

bearing in mind that we repay the loan without any increase but the bank deals in Riba (usury)?

A: If the reality is as you mentioned; you pay off the same amount of the loan without any additions and there is no condition of any additional money in case of delaying the payment, it is permissible to take the loan; otherwise, it is not permissible.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his Family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

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The second question of Fatwa no. 9881

Q 2: My father was a partner in a project for breeding cows whose initial capital was borrowed from a bank that provides the medical care and hay for the cows at a low cost and shares in any losses. My father will repay the capital he borrowed from the bank after 8 months plus seven percent interest. What is the ruling on the profit gained from this project? May Allah reward you best.

A: This is not permissible as this loan is to be repaid at an interest of seven percent. This includes both types of Riba (usury/interest): Riba Al-Fadl (usury of excess) and Riba Al-Nasi'ah (usury of delay, conditional excess for delay of payment).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The fifth question of Fatwa no. 9062

Q 5: a person needed some money and could not find anyone to lend him any, so he took a loan from the bank, even though he knew that it deals in unlawful usurious transactions. He only intended to repay the value of the loan.

He did not intend to pay any interest. This has been his intention since he took the loan. Does this transaction involve Riba (usury)? Is it permissible for him to benefit from the loan he took from the bank for a year? I appreciate your guidance. May Allah reward you best!

A: If the situation is as you have mentioned, the person mentioned in the Fatwa has committed a twofold sin;

dealing in usury, even if his intention was not to pay the bank interest, as well as fraud.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 7468

Q: Your Eminence knows that many Muslims have been infatuated by money especially the people of our country - may Allah protect it from all harm. Many public companies issue shares for shareholders to purchase. Many of these shareholders do not know whether it is lawful or not to deal in these shares. Therefore, we would like your Eminence to issue a Fatwa in this regard. May Allah reward you best! For more detail, these companies invest in industry, services, and trade, such as transportation and cement companies. However, these companies deposit their surplus money in banks in order to generate interest. The interest they take is added to the companies' profits and hence, to the public shares. We are very confused and hope you will issue a Fatwa in this regard. May Allah reward you best!

A: First, it is unlawful to deposit money in banks to generate interest.

Second, it is not permissible for a person to hold shares in companies that deposit their surplus money

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in banks to generate interest, if the person is aware of this.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 8715

Q: is it forbidden and an act of Riba to buy insurance from Riba-based Banks or take money from them for which they charge interest?

For example, the Cement Company, Electricity Company, Gas Company, the Agricultural Company in Harad, the Agricultural Company in Ha'il, the Agricultural Company in Al Qassim, Saudi Basic Industries Corporation (SABIC) in Al-Jubail, and Saudi Fisheries Company deposit the shareholders' funds in banks and receives from 6% to 8% interest per year. Authorities do not prevent them from this. Is participating in such companies Haram (forbidden), taking into consideration, these companies are not usurious? Please advice us, may Allah grant you the best reward.

A: If the case is as you have mentioned, it is prohibited for these companies to deposit money in these banks and to receive interest. It is also prohibited to contribute to such companies, even if they are not usury-based companies.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 7074

Q: As Director of Education in the region of Al-Jawf, some employees submit requests for loans from the bank provided that they will be paid in monthly installments from their salaries.

As a reference for employees, we have to sign the two attached forms. One of them is a pledge directed to the bank that we will deduct the stated installment on a monthly basis. The second is a pledge that we will deduct the installment from the guarantor of the borrower who must be one of the employees of the administration. As we face pressing requests from employees wish to borrow and whom the guarantee of the administration is the basis for receiving the bankloans, we hope you will explain the responsibility and the role of administration; the director, the accountant, and the bursar in terms of Islamic law, especially as the bank takes interest from the borrowers. May Allah preserve you and reward you.

Irrevocable Contract

Best regards, at the request of Mr. . . . . dated 15 / 04 / 1404 A.H. whereby we were authorized to deduct

3000 Riyals from the employee's salary on a monthly basis starting from the salary of the Second Rabi` until the fulfillment of all his obligations to you. Therefore, we pledge ourselves irrevocably to deduct the installments stated above and send them to you monthly to pay the loan which you have issued for the mentioned borrower for the amount of 30000 Riyals (Thirty thousand Riyals). In case the borrower moves from this administration to another, we are committed to notify you in writing of his new placement. This agreement is irrevocable until we receive notification terminating the contract from your side.

Education Administration in Al-Jawf.

The official stamp

Bursar

Signature of the administrative director

Accountant's signature

A: If the case is as you mentioned wherein the bank takes interest on loans, the director, the accountant, and the bursar are not permitted to cooperate with them because of Allah's statement: ﴾but do not help one another in sin and transgression.﴿ The Prophet (peace be upon him) is also authentically reported to have stated: ﴾Allah has cursed the devourer (taker) of Riba (usury/interest), its payer, its two witnesses, and its scribe and he said: They are equal (in sin).﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Fatwa no. 6941

Q: Please, Your Eminence, be advised that I took a loan from a bank other than the Real Estate Development Bank, which amounts to 30,000 Riyals. The bank gave me 28,000 Riyals, which I used to build my own house. After building, I inquired about the ruling on this. It was said to me that it is impermissible to take a loan from a bank other than the Real Estate Development Bank.

Please advise, may Allah reward you. Should I destroy the house where we live, and which was built using the money mentioned above? Is this money considered Riba (usury)? I bitterly regret this, as I had no idea until the house was built. Shall I leave it to Allah (Exalted be He)? Please advise concerning this.

A: If the case is as you have mentioned, this loan is Haram (prohibited), because it is considered Riba. You should repent, seek Allah's forgiveness, regret what you have done and be determined not to do it again. As for the house you built, you do not have to destroy it, but you can live in it or use it in any other way. May Allah forgive you your negligence.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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\`Abdullah ibn Qa\`ud	\`Abdullah ibn Ghudayyan	\`Abdul-Razzaq \`Afify	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

The first question of Fatwa no. 2767

Q 1: I am a Muslim working in the freight business. I wish to buy a truck that costs 30 million Cote-d'Ivoire Francs but I only have 5 million Francs. I called one of the truck companies and they told me the following: The company will get me a truck for 30 million Francs that I will pay in installments with an interest imposed by the company.

Is it permissible to go on with this transaction or offer?

A: Taking out a loan from the bank to be paid by the borrower at a certain time with an addition contracted by the bank and the borrower is Haram (prohibited) according to evidence from the Qur'an, the Sunnah, and Ijma` (consensus of scholars). Calling it a loan does not change the fact that it is a Riba (usurious) transaction. This is similar to the Riba that prevailed during the pre-Islamic time of ignorance which combined Riba Al-Fadl (usury of excess, selling an item for another of the same type, on the spot, but in excess) and Riba Al-Nasi'ah (usury of delay, conditional excess for delay of payment).

However, if the company buys the truck at its own expense and after receiving the truck, it sells it to you for a fixed instant or deferred price to a certain time, there is no harm in that. Allah (Glorified be He) says: ﴿O you who believe! When you contract a debt for a fixed period, write it down.﴾ Allah (Exalted be He) also says:

﴿whereas Allâh has permitted trading and forbidden Ribâ (usury).﴾

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his Family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 3146

Q: The Real Estate Development Fund offers loans for real estate investment purposes. These are free loans that reach up to 50% of any investment project's costs. They are repaid in installments pursuant to an execution certificate prepared after all the project's phases are complete. I applied to the Fund to take out an investment loan and when it was time to sign the contract with the administration, I was asked to pay 0.5% riyals of the project's total costs in advance. When I inquired about this percentage, I was told it was administrative fees and one of the main conditions in the loan regulations. They said there was no other way to obtain a loan except by paying this amount.

Is it permissible to pay this? What is the ruling if I ask them to deduce this amount from the loan itself?

The Committee gave the following answer: The Council of Senior Scholars

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has already discussed a similar topic and issued a unanimous decision no. 66 of 7/2/1400 AH, in which it said:

The Council has read the letter submitted to his Eminence Chairman of the Departments of Scholarly Research, Ifta', Daw`ah, and Guidance by owners of industrial projects in relation to the Saudi Industrial Development Fund charging people for 2% of the loan they take out as the service fees.

The Council has also read the reply of His Excellency, the Minister of Finance no. 3178/98 dated 29/6/1398 A.H. to His Excellency the chief of the Council of Ministers' Court explaining that the fees collected by the Fund are not interests on loans but a small return for the efforts of technical experts in studying the technical and financial aspects of the industrial project, counseling, and the like, which benefit the project owner and promote the project. All of this costs the Fund a great deal of money. The Council has also read section (d) of the second article in the contract - whose copy is attached to the letter - between the Fund and owners of industrial projects which states that according to this contract, the borrower agrees to pay the Fund - without any coercion - the fee of the loan which is about 2% of the loan each year.

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This fee is taken from the unpaid value of each loan.

After studying the matter, discussing and exchanging views on it, the Council reached this decision approved by the majority: **First:** These fees are frank Riba (usury), since they are paid in return for the loan given by the Fund to the project owner, as stated in section (d) of the second article of the contract between the two parties. If these fees are paid in return for the efforts of technical experts they will vary according to the technical and financial troubles of each project. In addition, these fees must gradually decrease in accordance with the amount repaid of the loan. **Second:** If those in charge of the Fund are able to evaluate the technical efforts and the technical and financial troubles they carry out for the welfare of project, the Saudi Development Fund has the right to charge for the costs of these studies or part of them but if the Fund gives them up to facilitate things for the project owner, this is better.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his Family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 2664

Q: I applied to the Saudi Industrial Bank for a loan to start a printing press business but the regulations of the bank impose 2% of the the loan on the borrower,

while the loan is to be paid off in full during the coarse of seven years. I did not like this condition and wished to avoid any doubtful matter. So I talked to the responsible people in the bank to find a way out. They agreed to put an estimate for the expenses of studying the constructional, electrical, and technical sides of the project and the costs of those who will travel to Germany to make sure of the prices of the machines that I have presented and the prices of the ready-made building blocks I intend to buy.

The Industrial Bank put an estimate of around 60 thousand riyals which we agreed to pay in advance. After all studies are complete, the bank will calculate its real costs and give me back the difference or claim any additional costs.

After the ending the study and taking final decision, the bank writes a contract with the exact amount of the loan without any additional expenses such as the 2%. The loan will be approximately 5 million riyals which will be repaid in installments for 7 years.

Please give me your Fatwa regarding this matter. I hope Allah guides you to the right.

A: If the reality is as you mentioned, it is permissible to carry on with your transaction with the bank and the money you pay will not be considered Riba (usury).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his Family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

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The first question of Fatwa no. 3745

Q 1: When the person takes out a loan from the bank, they take interest from him and when he deposits his money, the bank gives him interest. Is the interest in both cases considered Riba (usury)? What is the ruling on it?

A: it is unlawful to deposit money in a bank for interest.

However, depositing money as a trust and giving the bank fees in return for saving it, is not Riba and there is no harm in it.

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money saving

The second question of Fatwa no. 4125

Q 2: What is the ruling on a person who saves money till its value increases then sells it for profit?

A: It is permissible for him to do so.

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Fatwa no. 11240

Q: In our country if a person pays the full price for buying a car, the government exacts a 50% tax on it in addition to an extra 35 % exacted on the monthly salary. Tans Kens companies play the role of intermediary between the buyer and the car company. The buyer pays only half or quarter of the car's total price while the rest is paid by the company. The company charges an interest rate of 15% on the sum it pays for the buyer to be repaid in installments. When the person resorts to such procedures, the government does not exact any taxes on him. However, I think that

the interest charged by the company is considered a form of Riba. What should I do?

A: If you put a down payment on a car while an intermediary company undertakes

payment of the rest of the price provided that you repay the sum it pays in installments with an additional interest rate of 15 %, this is considered a form of prohibited Riba (usury). The sum paid by the intermediary company is considered a loan and the 15 % interest is paid in return for the loan.

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Fatwa no. 18242

Q: The Saudi Electricity Company (SCECO) in the Eastern Province has started a charitable fund for its employees. The fund only gives loans to the subscribing employees. The subscribing employee repays the loan from his salary but the company stipulates some conditions. I doubt that these conditions are permissible. I understood from the officer in charge of this fund in the company that the interpretation of Article C of the terms of subscription is that the subscriber has to pay 20 Riyals or more

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as a donation to support the Cooperative Fund. This donation is not refundable and is paid monthly till the employee's service in the company comes to an end. I enclosed with this message the system developed by the company to regulate the process of giving loans. I hope your Eminence will issue a Fatwa on this dealing.

A: If the reality is as you have mentioned, and the company charges a monthly payment as a condition for the employee to be eligible for the loan in addition to the installments of the loan he has to pay,

this is a form of Riba (usury) which is unlawful according to the Qur'an and Sunnah (whatever is reported from the Prophet). It is obligatory that you quit it and warn people against it and inform the company that it is an unlawful dealing. The fact that the company deposits this payment in the cooperative fund does not make it permissible for the company to receive it.

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Fatwa no. 17025

Q: I am a young married man with a family, but I do not have a house of my own so I live in a rented house. Since I am employed in one of the national companies, I have the right to submit an application to buy a house, which the company purchases and I pay twenty five percent of my salary in monthly installments. I have agreed to the following conditions set for buying the house:

(Part No. 13; Page No. 421)

1- The employee must be Bahraini, married, and there should be no other real estate owned by either him, his wife, or his minor children; except for the land that is intended for construction, along with obtaining official proof of this from the Ministrty of Housing, Real Estate Department, and the Municipality.

2- The employee should have spent four consecutive years working for the company, while being a member of their savings system having received a good performance evaluation during the last three years.

3- It is not permitted to end membership in the savings system except after paying off the company loan in full.

4- Valid construction authorization, along with a construction plan approved by the Municipality are required.

5- Agreement to have medical check-ups for the purpose of insurance, if the company so requires.

6- Agreement to maintain insurance on the house at his own expence against fire, natural disasters, until fully paying off the loan.

7- The house must be intended as the employee's personal residence, and the company reserves the right to demand the loan with interest, if it is found that the employee has violated these conditions.

8- This loan will only be provided as assistance for the employee to construct or purchase a home as a residence, and requests for additional funds

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in the future citing insufficient funds to cover construction, purchase costs, or any other reason will not be granted. Therefore, expenditures must be within the available budget capabilities when choosing the area and type of the house required.

9- Agreement to assume an irrevocable general mortgage and provide a guarantor on his account to the company for the estate that is to be purchased or constructed.

10- Agreement not to make any modifications to the property after acquiring the loan without written approval from the company.

11- Copies of Children's Birth Certificates must be presented.

12- A copy of the lease contract should be presented if the employee lives in a rented house.

13-After fulfilling the previously mentioned conditions and receiving approval from the loan committee, the loan sum will not exceed the basic salary amount of four years, with a maximum of forty thousand Dinars.

14- Loan payments will be set on the basis of deducting twenty five percent from the base salary, in addition to the social security allowance based on the last salary and social security allowance received by the employee.

I hope that your Honor will review these conditions and clarify what is permissible and impermissible, as I do not want to buy a house that is founded on a Haram (prohibited) action, or establish my life on what is Haram, May Allah reward you with good. A: What has been mentioned in the terms is a loan offered by the company

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to the employee for the purpose of building a home for personal use, so that afterwards, the company retrieves the loan in the form of monthly installments deducted from his salary. It has been mentioned in the third and the seventh conditions what implies that the company adds interest on these loans. Accordingly, this loan is impermissible, for it charges interest (and every loan which brings interest is Riba (usury), also because of what has been mentioned regarding the condition having to cover the house by insurance in the fifth and sixth terms, and this type of insurance is impermissible.

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Fatwa no. 18933

Q: We presented the project which we want financed to a bank whose name suggests that it is an Islamic bank. The bank requests guarantees, records, etc, in addition to a feasibility study on the project or the real estate that requires financing. This study considers the costs of the project until it is completed.

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The owner informs the banks of the costs of the project until handing the key to the clients in the event it is a block of flats, a hotel, ...etc.

The owner also suggests the monthly profit, for example, if the project costs 100 thousand riyals, the profit would be ten thousands riyals. The bank would require deducting all the expenses such as taxes, utilities, salaries, and the net profit is six thousands riyals. This sum of money is divided between the owner and the bank. Based on this study, the bank finances the project and demands half of the net profit for five years, making the bank the financier and a partner for five years. If we calculate half the net profit during the five years, i.e. three thousands riyals, and we calculate half of the monthly net profit for 5 years that will be 3000 x 60 month equaling 180000 riyals, while the original sum which the bank provided the owner was only 100 thousand.

A: This transaction in which the bank lends one hundred thousand riyals in return for one hundred and eighty thousand riyals

based on the expected profits is Riba (usury) and dealing with it is forbidden.

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Fatwa no. 17537

Q: Due to the lack of job opportunities, our state has established a social fund.

This fund finances small projects for fresh graduates. I submitted my project which is a threshing-house as I have experience in this area. After discussing the project and conducting the feasibility study, approval was given and my papers were transferred to the bank to receive the money. Afterwards, I came to know that the process is just a loan which will be paid in full after 5 years with 9% interest. Some people said that this 9% is Riba (usury). Therefore, I did not want to take the money until I asked your Eminence. What is the ruling on this loan?

A: If the matter is as you have mentioned in the question, this act is not permissible because it is based on clear usury. Allah (Exalted be He) has forbidden usury and cursed the one who eats it, witnesses it and writes the contract for it. Therefore, you have to seek a lawful means to earn your provision. Allah (Exalted be He) says: ﴾And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).﴿ ﴾And He will provide him from (sources) he never could imagine.﴿

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The second and third questions of Fatwa no. 16645

Q 2 and 3: what is the Islamic position on taking Riba (usury/interest)-bearing loans from banks? Are mortgages Halal (lawful) or Haram (prohibited)?

If I have a one-acre plot of land and I do not have any money, can I go to someone who will give me a sum of money, and in return they use the land in farming; and the money will remain with me as long as they are using the land?

A: Taking interest-bearing loans is Haram because it is Riba (usury). The Prophet (peace be upon him) is reported to have said, ("Every loan that brings benefit is Riba.") There is Ijma‘ (consensus of scholars) on its meaning, and included under this is the loaned party giving a plot of land to be used and benefited from through cultivation or other ways until the repayment of the debt. Accordingly, this is not permissible.

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Fatwa no. 15944

Q: I deal in gold jewelry as follows: I borrow gold and give banknotes as security that covers the gold value or even more

either from Al-Rajihi Company, local institutions, or banks bearing in mind that they neither take interest from me nor give interest to me. However, I know that they benefit from the money I deposit and I also benefit from the gold I borrow. What is the ruling on this? If the bank or company agrees to lend me a certain weight of gold, which we specify and we sign an agreement between us, is it permissible to assign them to sell it in international markets for I am certain that they do not buy it, rather they sell it in the international markets?

A: The loan as you have described is a loan that draws interest. Thus, it is impermissible. This is because the creditor invests the money of the loan until the debtor pays off the loan; and every loan that draws interest is Riba (usury).

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Fatwa no. 17046

Q: I work as a deputy manager in an industrial company which

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is granted bank facilities in the sense that the bank covers the company's cash deficit at an agreed upon percentage.

When the company's bank account is short of liquidity, the bank, in turn, covers the shortage at the agreed upon percentage. Please inform me of the ruling on working at this company and whether I can give in charity an equivalent portion to the portion I have referred to. It is noteworthy that the interest which the bank charges from the company does not exceed 10 % of the company's turnover. Most companies and institutions adopt such procedures. May Allah protect you!

A: If the reality is as you have mentioned, the overdraft services offered by the bank to its clients in return for keeping the clients' current account at the bank is considered a form of a loan associated with a conditioned benefit which is Islamically prohibited.

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The fifth question of Fatwa no. 3895

Q 5: a person who has a current account in Islamic banks pays a service fee for this account

and does not receive interest for the deposited money since it is not deposited for investment; rather, it is a current savings account

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from which the depositor can take any sum of money. However, banks use a large part of these deposit accounts in their investments without paying the owner any money. Is it permissible for banks to use the money this way given that it is left in the bank as a trust or do they have to first ask permission from the depositors?

A: This depends on the agreement that was made between the depositor and the bank. If they agree upon permissible transactions, it is permissible for them; otherwise, it is not permissible. Also, it is known that convention stands for spoken agreement in this concern and similar ones. Today convention dictates that by depositing his money in a bank, the depositor gives permission to the bank to invest the money as long as his money will be available whenever he demands it.

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The ninth question of Fatwa no. 6375

Q 9: a person was dealing in Riba (Usury) and wants to repent.

Where should he spend the interest he received? Should he give it in charity? "Allah is kind and does not accept anything but good." What is the effect of this saying on the money that is earned through Riba?

A: He should repent to Allah (Exalted be He), ask His pardon, and regret what he did in the past.

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He should also get rid of the interest by giving it to the poor and the needy. This is not voluntary charity but it is a way of getting rid of what Allah (Exalted be He) has forbidden in order to purify oneself from ill-gotten gains.

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The first question of Fatwa no. 7076

Q 1: after his death, my father left a sum of money which he deposited in the post office.

The post office operates similar to banks. Recently, I have found that this money was deposited with annual interest and earned a lot of money. I want to know is this interest a type of Riba (Usury) or not? If it is Riba, is it permissible for me to take it and do something such as cleaning the streets and pave them? Or should I do other things which benefit all people, not just me? Some scholars responded to my question as follows: The money should be taken from the post office including the profits and you should only take the capital. As for the profits, it is not permissible for you to keep them because they are a kind of unlawful usury according to the Qur'an, the Sunnah and the consensus of scholars. Rather, you must give it to charity such as giving it to the poor, the needy, or for public utilities. I would like to know something. The Messenger of Allah (peace be upon him)

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stated in a Hadith: "Allah does not accept Hajj (pilgrimage), Sadaqah (charity) and Jihad (fighting in the cause of Allah) from one who deals in usury." This Hadith contradicts with your statement: "But you must give it in charity, such as to the poor, the needy, or for public utilities." So, why this contradiction and how should I spend this profit?

A: There is no contradiction between the mentioned Fatwa and any legal text because the bank has no right to take the mentioned usury due to misusing it by investing the funds in usurious contracts. The owner of the money as well has no right to take it because he has allowed the post office to use his money in usury while knowing the legal ruling in this regard. Therefore, both of them should be penalized by depriving them from taking the money and must be spent in various types of humanitarian projects. This ruling applies also to the dowry of the prostitute and gratuity offered to a soothsayer as this is the legal ruling regarding the seized funds as a penalty for its acquirer. It is not a kind of charity and it is not called a charity in the Fatwa, but it is a form of getting rid of ill-gotten money. Therefore, the one who used it wrongly will be punished by depriving him from the money and spending it for public benefit which is a righteous act. However, this must not be spent on Masjids (mosques) to purify them from this ill-gotten gain. Furthermore, the statement which you have mentioned is not a Hadith and has not been reported from the Prophet (peace be upon him).

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The second question of Fatwa no. 7492

Q 2: a rich man has asked his bank where he deposits his money to calculate the interest on his money and pay it to the society.

For months, the society has received the interest from his account, but is it permissible for the society to accept this interest, especially when the society - as I told Your Eminence - builds hundreds of homes for those who need them?

A: First: It is obligatory that this man should stop making deposits for profit, whether the profit is allocated to the society or otherwise, because this is the Riba (usury/interest) that is Haram (prohibited) according to the Qur'an, Sunnah, and Ijma' (consensus of scholars).

Second: It is permissible for the society to spend what it has received so far on its activities. However, if it is known that the interest will continue to be calculated, it is Haram for those responsible for the society to accept this money, as it is cooperating with the depositor in Riba and encouraging him to do so.

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Money exchange

(Part No. 13; Page No. 434)

Fatwa no. 3158

Q 1: a Muslim money-changer exchanges Saudi riyals for US dollars from a bank outside the Kingdom of Saudi arabia. By virtue of an agreement with the bank, he exchanges the Saudi riyals for US dollars. He pays the riyals on Wednesday while the bank pays him the dollars on Friday. The sum he pays is registered at the money-changer's expenses in the bank's account at New York. On Wednesday the price of the dollar is less than its normal value. If a cash on delivery process is done at the same day, the price of the dollar becomes equal to its normal value.

Enlighten us may Allah reward you with the best! Is it permissible for that money-changer to deal with the bank in such a way (i.e. paying riyals for the bank on Wednesday and getting the dollars on Friday at a lower price)?

A: If the reality is as you have mentioned, this kind of transaction is prohibited as it involves Riba Al-Nasi'ah (usury of delay, conditional excess for delay of payment).

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Q 2: an exchange broker sells US dollars to one of his clients outside the Kingdom, in return for Saudi Riyals, provided that the client pays Saudi Riyals to him in separate installments at different periods of time, given that this agreement

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is made through telex. Please advise, may Allah reward you, whether these transactions are valid and in conformity with the Islamic Shari`ah or not.

A: This transaction is impermissible, because it is a form of Riba Al-Nasi'ah (usury of delay, conditional excess for delay of payment), as they agree on the payment of Saudi Riyals in installments at different periods of time. Riba Al-Nasi'ah is Haram (prohibited) according to the texts and the Ijma` (consensus of scholars).

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The first question of Fatwa no. 8924

Q 1: is it permissible to repay debts in another currency with the agreement of both parties? For instance, a person borrows a number of Riyals, provided that they repay them in Dinars with the current value.

A: If the case is as you have mentioned, this condition is Haram (prohibited), because it is delayed change. This is only permissible if exchanged hand to hand in the same meeting.

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Fatwa no. 19785

I borrowed 20,000 Pakistani Rupees, which were worth 7,000 Saudi Riyals at that time, from my brother. I now want to settle my debt, but the debt of 20,000 Pakistani Rupees is now worth 2,000 Saudi Riyals. Is it permissible for me to repay him with 2,000 Riyals or do I have to give him 7,000 Riyals according to the value when I borrowed it, or is it obligatory on me to give it to him in Pakistani Rupees, the same currency that I borrowed from him?

A: It is obligatory on you to return the money that you borrowed from your brother in the same currency you took it from him, regardless of whether its value has risen or fallen against other currencies. You therefore have to give him 20,000 Pakistani Rupees, no more or less, for the 20,000 Pakistani Rupees you borrowed. You have to give him what equals its value at the time of the repayment in another currency, such as in Saudi Riyals or another currency, on the condition that it is done in one session. This is based on the answer which the Prophet (peace be upon him) gave to the inquirer who asked him whether it was permissible to sell Dirhams (a dirham of silver equals 2.975 grams of silver) for Dinars (old Arab coin that equals 2.975 grams of gold) or Dinars for Dirhams. He (peace be upon him) said, ("There is nothing wrong with taking them at the current rate so long as you do not separate leaving something to be settled.")

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(Part No. 13; Page No. 437)

Fatwa no. 16823

Q: I am a businessman and I live in the Kingdom of Saudi Arabia. I import pure 24 Carat Gold from abroad and sell it to gold dealers and gold factories. One of these merchants asked me to lend him about 200 kilos of gold over varying periods. He was to take the quantity he needed weekly, for example 30 kilos per week. Upon receiving the gold, he must transfer the equal value to my account in cash (Riyals) and indeed the equal value goes to my account and later on, I deliver him the gold. Thus, he continues taking and paying the value of which he takes in Riyals. I benefit from these Riyals and he also benefits from the gold. Since it is known that the price of gold is variable, the agreement is to lend him the gold he needs provided that he pays the difference of prices in case the price goes up. Supposing that he takes 200 kilos and the current price for one kilo is 40000 and the next day the price goes up to 42000, he must transfer the difference which is 2000 to us for each kilo of gold he takes. However, if the price goes down the next day to 38000 for a kilo, he may ask for more gold to complete the value which he paid or that we pay him the difference in Riyals

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provided that he transfers the equal value in Riyals as long as the gold is in his possession.

In this way, the dealer waits for the gold price to drop below 40000 for a kilo and in this moment, he pays the loan in one of two ways: 1- Purchasing from the local market the amount of gold which he borrowed and pay it as a single payment, then I pay the full value which he has transferred to me. By doing this, I have got the equal value of my gold which he borrowed. 2- Buying the full amount of gold which he has borrowed minus the value of Riyals which were transferred to me. Afterwards, I deliver the difference of price which I still have which will be a profit for him. In this case, the dealer has made a profit through this loan.

If the global markets change prices up to 50000 or more than 60000 or whatever price it may reach, the dealer who borrowed the gold will pay it to me. He may be obliged to buy it from me or from others for 50,000 Riyals per kilo

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which will be a great loss for him.

According to my limited knowledge, it is permissible for me to lend someone a kilo or more of gold provided that he will return it in gold, but this has been done in the manner that I explained to Your Honor.

Would you kindly advise me? Is it permissible for me to do business with this Muslim dealer in the way I explained? Could you answer in detail according to the transactions

which I have mentioned? Could you guide us to the legal way which should be used in dealing with our Muslim merchants? May Allah guide Your Honor in his answer! May Allah's Peace, Mercy, and Blessings be upon you.

A: If the situation is as you have mentioned, this act is not permissible because this is a kind of exchanging gold for dirhams. A condition of the transaction is that possession occurs at the time of exchange and this is not the case according to what is mentioned.

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The first and second questions of Fatwa no. 3037

Q 1: Nowadays commercial transactions include exchange of different types of currencies.

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For example, dollars are exchanged for riyals, riyals for sterling and sterling for Kuwaiti dinar...etc. Each currency is sold and bought at different prices. If, for example, we want to sell the dollars we have to a money-exchanger, he will buy them at 3 riyals and 25 halalahs, but if we want to buy dollars from him, he will sell them at 3 riyals and 30 halalahs. We would like to ask Your Eminence the following questions regarding this kind of transactions: A- Is the transaction mentioned above permissible from the Islamic perspective? Can it be considered a type of lawful sale? B- If such transactions are permissible, what is the evidence that they do not constitute a form of prohibited Riba?

A: A- The abovementioned transaction is conducted with a type of money susceptible to Riba (usury). This kind of transaction is permissible if done hand to hand and even if these two exchanged items are sold and bought at different prices because they are of different types. It was authentically reported that the Messenger of Allah (peace be upon him) said, (Do not sell gold for gold, except like for like, and do not increase one part over another part; and do not sell silver for silver except like for like, and do not increase one part over another part, and of these, (gold and silver), do not sell something present for something to be delivered later.) Banknotes are substitutes of gold and silver. Since, according to the question,

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these banknotes are of different types, it is permissible to exchange them for a selling price more than a buying price and vice versa. However, the transaction has to be done on the spot. This is based on the Hadith in which the Prophet (peace be upon him) is reported to have forbidden the selling of an absent item for a present item. This type of sale is known in Shari`ah as Sarf (exchange).

B- All things susceptible to Riba like wheat, barely, dates and raisins can be exchanged provided the exchange occurs between items of the same type, with equal weight and hand to hand. It is permissible to exchange items of unequal weight provided that they are of different type in a hand-to-hand transaction. However, it is prohibited to exchange items of unequal weight if they are of the same type, no matter whether the transaction is done hand to hand or the delivery of one or both items is deferred. It is prohibited to defer delivery of one or both the exchanged items which are susceptible to Riba unless one of them happens to be cash while the other is not. This is the same ruling applied to Salam sale (sale with advance payment) and Ajal sale (sale with deferred payment).

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Q 2: Taking into consideration the permissibility of credit sales in which the price of a commodity is higher than the cash sale price, we would like to submit the following questions: A- Is it permissible for us to buy from any place (a bank etc.) a sum of 1000 Dollars for one year, provided that this sum should be repaid in Saudi Riyals; four Riyals for every one Dollar? It should be noted that the value of a Dollar at the time of purchase was only three and a half Saudi Riyals.

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B- Is it permissible for us to purchase from any place (a bank etc.) 1000 gold pounds on credit sale for one year, provided that we will repay them in Saudi Riyals, 600 Riyals for every gold pound. It should be noted that the value of a gold pound at the time of purchase was only 500 Saudi Riyals.

We would appreciate your advice. May Allah reward you and bless your good works!

A: A and B: It is not permissible, according to the evidence we mentioned in the answer of the first question, which stipulates that the exchange must be between gold and silver and what carries their same ruling such as banknotes exchanged in a hand-to-hand transaction. Delay of one of them is Riba Al-Nasi'ah (usury of delay, conditional excess for delay of payment) which is absolutely unlawful whether the price is paid through a credit sale higher than that of a cash sale or not.

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Fatwa no. 3291

Q: do dealings with copper currencies incur Riba such as Turkish Lira and Saudi Riyal or not? It is explained

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in Islamic legal references that usury does occur with regard to copper currencies? Imam Al-Shafi`y stated in his book (Al-Um): "non-golden or silver coins are not a price for things, as Zakah (obligatory charity) is not required for it and usury does not occur therein.).

A : Response: The Council of Senior Scholars has previously studied the issue of banknotes, and issued a decree by majority stating that: 1. Both types of Riba occur in banknotes, as in the case of Gold and Silver currencies and other money forms, like copper coins. Thus, a- It is impermissible to exchange one for another or for other forms of currencies of different material on a deferred payment basis. For example, it is impermissible to sell one American dollar for five Saudi Riyals, or more or less, for deferred payment. b- It is impermissible to sell one for another of the same type with excess whether payment is deferred or not. For example, it is impermissible to sell ten Saudi Riyal banknotes for eleven of the same type (i.e. banknotes as well). c- It is absolutely permissible to sell one for another as long as they are of different types, if payment is being made hand to hand. Likewise, it is permissible to sell Syrian or Lebanese Lira for Saudi Riyals, whether it is in banknotes, silver, more or less, as well as selling the American Dollar for three Saudi Riyals, more or less, if payment is being made hand to hand

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and the same with regard to the permissibility of selling the silver Saudi Riyal for three Saudi Riyal banknotes, less or more, when payment is being made hand to hand, for this is considered selling two different types. There is no affect in its sharing the same term as there is an actual difference. 2. Zakah is required on these currencies when the value reaches the minimum limit of Nisab (the minimum amount on which Zakah is due). Similarly, if it reaches Nisab when combined with other values and commercial commodities possessed by persons who are legally accountable to pay Zakah. 3. It is permissible to use it as capital in Salam sale (sale with advance payment) and partnerships.

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The second question of Fatwa no. 3864

Q 2: What is the ruling on exchanging currencies (in the black market)? For instance, exchanging 3,000 Algerian Dinars (DZD) for 3,000 French Franks (FRF), which means 300%, given that the legal way to do it is 300 DZD for 340 FRF.

A: If the exchange is made in the same currency, they should be equal, and they should be exchanged in the same meeting. It is Haram (prohibited) to exchange unequal sums, or delay the exchange of one of them. If they are two different currencies,

it is permissible to exchange them, whether in the black market or elsewhere. It is Haram to delay paying one or both of them.

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The third question of Fatwa no. 4385

Q 3: what do you think, Your Eminence, of receiving a salary in a currency other than that of one's country and being forced to sell it in the black market? As the banks buy it for a very low price, compared to the market, and the person who inquires about this does not have banks in his country which exchange foreign currencies.

A: It is permissible to sell them in the black market, provided that they are exchanged at the time of the contract, whether there is a bank in his country or not.

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The second question of Fatwa no. 6417

Q 2: Some villagers working abroad in Arab countries send me

their money in dollars to keep for them and give to their families. So I exchange the dollars for Egyptian pounds at the free market, since it gives a higher price compared to other banks. I do this for the best interest of the money owners and I take nothing for myself, hoping for the Reward of Allah. What is the Islamic ruling on this exchange? Is it permissible to lend other people in dire need from this money without the knowledge of its owners who may refuse?

A: If the reality is as you mentioned, there is no harm in exchanging dollars for Egyptian pounds hand to hand on the spot to achieve the best interest of the money owners. Since you are judt doing them a favor honestly, it is not permissible to lend anyone without the owner's permission.

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The first question of Fatwa no. 7103

Q 1: I am an Egyptian doctor working in the Kingdom of Saudi Arabia. I will save money from my salary and upon returning, I will need to exchange these Saudi riyals or dollars to Egyptian pounds. In Egypt, I will have two options; either to exchange at the bank

where the dollar is exchanged for around 80 Egyptian piaster or at currency traders who give me around 120 Egyptian piasters. Is it Haram (prohibited) to exchange for the highest price?

A: It is permissible to exchange your money at currency traders for the mentioned price, if the currencies are not of the same type and you do not fear any harm or punishment in consequence.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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The eleventh question of Fatwa no. 6337

Q 11: Is it permissible to trade in currency, such as buying dollars and waiting until their price goes up to sell them and thus make a profit?

A: This is permissible provided that the exchange takes place on the spot, whether the currencies are of the same type or not but they must be of the same value if they are of the same type.

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Deputy Chairman	Chairman
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The third question of Fatwa no. 4260

Q 3: What is the ruling on the exchange of money in the following manner:

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It is well known that many Algerians travel to France. Some people take French currency from Algerian workers there in this way: 1000 francs for 2000 Algerian dinars and sometimes for more than that. When they return they hand the money to the families of the Algerian workers in Algerian currency, that is the money is not exchanged through a hand-to-hand transaction. It should be noted also that Algerian currency is internationally higher in value than French currency. What is the ruling on that?

A: If the case is as you have mentioned, this exchange of money is not permissible except by hand-to-hand transaction.

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The first question of Fatwa no. 4721

Q 1: What is the ruling on money exchanged from one currency to another? For example, my salary is paid in Saudi riyals which I exchange for Sudanese riyals, knowing that the Saudi riyal equals three Sudanese riyals. Is that considered a form of prohibited Riba (usury)?

A: Currency exchange is permissible even if the exchange rate varies in value provided that currencies are of different types like the case in the abovementioned question. However, the exchange process has to be made hand to hand. Receipt of a check or a bill holds the same ruling applied to hand-to-hand transactions.

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The second question of Fatwa no. 6359

Q 2: In our country, people are not allowed to transfer their money abroad, and a person who does so is penalized. Is it permissible for a person who wants foreign currency when staying in any country to use a check to get foreign currency?

A: If this means that a person transfers their money from their country to the country where they want their money to be, through some bank, and takes a check to the place where they receive the money, this is permissible.

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 8547

Q: I transferred 200 dollars to my mother in Sudan in the name of a person who is authorized to receive this money through the bank and deliver it to my mother. However, this person thought that

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it was his brother who sent him that sum of money, as he had a brother who lived in Saudi Arabia. Accordingly, he went to the bank, received the money without inquiring about the name of the sender, and spent it. At that time, the dollar was equal to 200 piasters, for instance. Twenty days later, I received a letter from my mother in which she asked me why I had not sent her the money. I told her that I had sent it in the name of that person. After making inquiries, we discovered that that person who took the money is the one who received it in Khartoum. Because this issue lasted for more than a month, the price of the dollar changed and became 250 piasters, for instance. There came the disagreement whether the person who received the 200 dollars a month ago is entitled to the rise in the price of the dollar or not.

A: If the case is as you mentioned, that the sum of money was in dollars, and that man received it in the form of dollars, he should return them in the form of dollars, too, or in piasters with their price on the day of receiving them if it is agreed upon this. He is not entitled to the difference due to changes in the currency value.

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The fifth question of Fatwa no. 4909

Q 5: Is it permissible to transfer and exchange currency from one country to another? For example, the value of a dinar in a given country may be higher or lower than its value in another country. It should be mentioned that the Muslim who travels to another country has to change his money to the currency circulated in the destination country to spend from it, most especially during the days of Hajj. This is also the case at other times when the person travels to a resort or on a pleasure trip.

A: It is permissible for one to transfer money from one country to another even if the value of the currency in the destination country is higher provided that the exchange is between two different currencies. However, if the exchange is between two similar currencies, it is not permissible to exchange them unless they are of equal value.

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The first, fourth, and fifth questions of Fatwa no. 4556

Q 1: I want to convert Saudi Riyals to Egyptian pounds and transfer them to Egypt. The bank receives the Riyals and gives me a receipt. In Egypt I will receive the Egyptian money. It is worth mentioning that I did only receive documents and perhaps there was no Egyptian money in the safe,

is this permissible?

A: There is no harm as receiving a check takes the place of receiving the Egyptian money. This is similar to a bank money order. However, it is better if you receive the exchanged money than transfering it.

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Q 4: banks sell what is called traveler's cheques, which means that a client pays a sum of Riyals, in return for which the bank gives them traveler's cheques which are accepted in all countries of the world, and they do not have a time limit; they may be valid for years, except for the change in the currency value. Is this permissible? If the client does not use them, can they sell them to the same bank where they got them?

A: This is permissible if exchange is done in the same meeting, because cheques have the same ruling as the dollars they stand for. However, it is impermissible to take more or less than the sum of money written in the cheque if it is of the same currency.

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Q 5: Banks trade in currencies; for example, they buy the British Sterling for six riyals and sell them again for six and a half riyals. Is this trade permissible?

A: There is no harm in that if the exchange takes place

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on the spot and the two currencies are of different types.

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`Abdullah ibn Qa`ud	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The fourth question of Fatwa no. 4841

Q 4: What is the ruling on exchanging currencies (of different types) on the spot while both parties are present and they agree on the price?

A: It is permissible to sell gold to be paid for by silver and vice versa with different amounts if both currencies are present and the exchange takes place on the spot. Selling gold for gold, silver for silver, and the like is permissible provided that both are present at the time of sale, the exchange takes place on the spot, and both are equal in amount.

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 9236

Q: I keep a sum of money in the bank in Saudi riyals. I wish to exchange it for dollars or any other foreign currency. The bank does not put the new amount

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in my account or open another account for it. Rather it gives me a check of the amount of the foreign currency drawn on the same bank or any other bank at the current market price. Is this permissible? If someone is traveling abroad, can they take checks provided by the bank with the currency of the foreign country to which they are traveling?

A: First: If you wish to exchange local currency for a foreign one, there is no harm provided that the exchange takes place on the spot. Receiving the check stands for receiving the amount written in the check.

Second: It is permissible for a traveler to exchange local currency for a foreign currency according to the same previous condition; that it is hand to hand.

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`Abdullah ibn Qa`ud	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The third question of Fatwa no. 12416

Q 3: Is it permissible to take commission for currency exchange?

A: Yes, it is permissible.

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The third question of Fatwa no. 10896

Q 3: Many people keep their money in US dollars for fear that the riyal may affect the value of other currencies. Is this permissible? It is noteworthy that it is the kafirs (disbelievers) who benefit from the interest.

A: This is permissible.

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Member	Deputy Chairman	Chairman
\`Abdullah ibn Ghudayyan	\`Abdul-Razzaq \`Afify	\`Abdul- \`Aziz ibn \`Abdullah ibn Baz

Fatwa no. 11409

Q: Is it permissible to buy foreign currency through what is called a right of choice contract, where the purchase process goes as follows: The purchaser makes an agreement with a specific bank according to the right of choice that the bank gives to the purchaser (beneficiary). The purchaser then pays a fee or premium to the seller (the bank) at the time of entering the right of choice contract to purchase the currency.

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During the agreed period, the purchaser may pay the agreed price and buy the currency regardless of the current market price at the time of actual purchase. Furthermore, the purchaser is not obliged to buy currency according to the contract, and that is the nature of this contract. They are only obligated in the situation when they do not wish to complete a purchase process to pay the premium or fees, which were stipulated at the beginning of the contract in return for being given the right of choice and which are non-refundable, whether a transaction is completed or not.

An example of this is a right of choice contract to buy 10,000 Marks, at a price of 1 Mark to 2.20 Riyals within a set period of right of choice of three months. For this the bank charges 5 Halalas (100 Halalas = 1 Riyal) as the fee for each Mark.

The first scenario:

During the above period, the exchange rate of the Mark increases to 2.40 Riyals, and the purchaser makes use of their right of choice and pays for the Marks at the agreed price, i.e., 2.20, regardless of the current exchange rate.

The second scenario:

There is a decrease of the exchange rate of the Mark to 2.00 Riyals, and in this situation, the purchaser does not make use of their right of choice during the contracted term and the contract expires when the expiry date is reached. The seller (the bank) is still entitled to the fees due under the right of choice contract, i.e., the 5 Halalas, as they are not refundable to the purchaser, as mentioned previously.

A: It is not permissible to buy and sell one currency for another unless the exchange is completed within the same contracting session. If the currencies are of the same type, they must be of equal amounts and the exchange must take place in the same sitting.

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It has been authentically reported in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) and others, on the authority of Abu Sa'id Al-Khudry (may Allah be pleased with him), that the Messenger of Allah (peace be upon him) said, ("Do not sell gold for gold, except like for like, and do not let the quantities differ. Do not sell silver for silver, except like for like, and do not let the quantities differ. Do not sell that which is absent for that which is present.") The Prophet (peace be upon him) saying, "Do not sell that which is absent for that which is present," indicates that it is a condition that the exchange is to be made in the same contracting session, and that selling by choice

Fatwa Number 18523

Q: Is it Haram (prohibited) or Halal (lawful) to exchange nine coin Riyals for ten paper Riyals and give chewing gum or Miswak (tooth-cleansing stick) in addition?

A: Having studied the inquiry and reviewing the previous declarations concerning this issue, the Committee saw that there is no harm in exchanging unequal Saudi coins for Saudi paper Riyals, as they are made of two different materials, provided that the exchange is performed in the same setting.

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Bakr Abu Zayd	`Abdul-`Aziz ibn `Abdullah ibn Muhammad Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 14294

Q: Some of our customers who buy groceries from us used to ask us for exchange. They ask, for example, to exchange 100 riyals, and if I do not have but 70 riyals. They say: "Give me this 70 riyals and I will take the rest at another time." I told them that this is not permissible. They used to say: "We will bear the sin of doing so." But I asked some of the scholars in our village who told me that exchange should be completed without delaying any portion of the money. I would like your eminence to point out the whole matter for me and my customers. May Allah reward you well!

A: Exchanging money must be completed at the same meeting when the contract is held. It is not permissible to receive some of it and delay another part. It was authentically reported that the Prophet (peace be upon him) said, ﴾If these classes differ, sell as you wish if payment is made hand to hand.﴿

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Fatwa no. 16247)

Q: a man, who wants to exchange 500 riyals, went to a grocer who had only 300 riyals which he gave to the man to give him the remainder later on. Another person objected to it judging it to be a usurious transaction. Please, inform us about it, May Allah guide you and show you the right way! As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

A: Those who exchange money may not separate before each of them receives the whole exchanged amount. Accordingly, it is impermissible for the man who gave 500 riyals to another to exchange to take 300 riyals in advance and take the remainder, even soon, after separation.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa No. (14385)

Q 1: I, as well as many Sudanese people working here, sometimes need to send a sum of money to our families. It is well-known that the Saudi riyal is much higher in value than the Sudanese pound. Likewise, the value of other currencies varies against the Sudanese pound. In fact, there is no way to send money to Sudan. However, there is a commonly followed way out; we agree with someone traveling there giving him 1000 Saudi riyals in cash. He,

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in turn, buys some commodities to sell them there which yields much profits and rarely causes losses. There are official merchants who undertake such work and make huge profits from the 1000 riyals. We ask them to give the amount we gave them to our families in Sudanese pounds, a riyal equaling five or ten pounds according to the agreement. Absolutely, this is the only way out. Moreover, one who tries to take riyals to exchange them in banks there exposes himself to penalties ranging perhaps to death penalty in case the amount of money is large. Undoubtedly, many people were sentenced to death, subject to the law there, for doing so. My question is: Is this a usurious transaction? In fact, I once heard a fatwa in the radio program Nur `Ala Al-Darb that currencies exchanged must be handed from hand to hand, which is impossible as there is no Sudanese currency here. Please, inform us, may Allah reward you good, for such an issue has confused me much.

A: Such a transaction is impermissible as it falls under exchanging a currency with another without mutual immediate receipt of both parties of the due amounts. It is recorded by Al-Bukhari that the Prophet (peace be upon him) said: (The selling of gold for gold is Riba (usury) except if it is handed from hand to hand and equal in amount. Similarly, the selling of wheat for wheat is Riba except if it is handed from hand to hand and equal in amount. Likewise, the selling of barley for barley, is Riba except if it is from hand to hand and equal in amount, and dates for dates is usury except if it is from hand to hand and equal in amount.) Thus, exchanging a currency with another without mutual immediate receipt of both parties due amounts is a usurious transaction a Muslim has to avoid. There is still another defect in such a transaction, i.e. it is a loan that incurred a profit. However, there is a Shar`y (Islamic legal) way out of such usurious transactions. That is, you should contract with the merchant

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a mudarabah (speculative partnership, giving an amount of money to trade with in return for a share in the profit); you pay its capital and he manages it buying commodities you want to buy and selling them in your country while both of you share in profits as well as losses. The capital is yours, which you may receive there or he may deliver it to your family.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

The second question of Fatwa No. (14595)

Q 2: some people sell soft drink cans and mineral water glasses for banknotes as they are more beneficial to them and give the remainder as coins so that the buyer uses them for calling from phone booths. What is the ruling on this? Is it permissible?

A: It is permissible for a person to buy some commodity, water, juice or whatsoever, from a trader and take the remainder as metal coins immediately to use the coins for calling from phone booths.

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Fatwa No. (15803)

Q: I acted upon a fatwa issued by His Eminence Shaykh Muhammad Al-Salih Al-`Uthaymin regarding the permissibility of exchanging Saudi banknotes for Saudi coins each valuing one Saudi riyal for those who use international coin-operated phones at phone booths. Later on, we found out that you deemed it impermissible. Therefore, we found a way out; if someone wants to exchange currency for such a purpose, he should first exchange the Saudi banknotes with foreign banknotes so that I give him Saudi coins in return, one Saudi riyal each, in order to use them for calling from coin-operated phones. Please give me a fatwa on the issue, may Allah reward you good and protect you!

A: If the reality is as you have mentioned, it is permissible for you to sell Saudi metal coins for foreign banknotes on the condition that mutual receiving of both parties due amounts takes place in the same contract session. This is based on the Hadith related by Ahmad and Muslim on the authority of `Ubadah ibn Al-Samit (may Allah be pleased with him) who reported the Prophet (peace be upon him) to have said: ﴾Gold is to be paid for by gold, silver by silver, wheat by wheat, barley by barley, dates by dates, and salt by salt, like for like and equal for equal, payment being made hand to hand. If these types differ, then sell as you wish if payment is made hand to hand.﴿ It is well-known that

metal coins represents one type, while foreign banknotes represent another type. Thus, it is permissible that they be exchanged if equal in amount and payment is made hand to hand.

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The fifth question of Fatwa no. 18641

Q 5: Shop owners define prices of commodities changeable from time to time here in Yemen. This is because the dollar rises in the morning and falls by the evening. Are such sellers sinful?

A: fluctuation of the dollar exchange rate from time to time based on currency market fluctuation is unobjectionable.

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(Part No. 13; Page No. 464)

(Part No. 13; Page No. 465)

Selling gold

(Part No. 13; Page No. 466)

The second question of Fatwa no. 1599

Q 2: If a person sells an amount of gold to another, and the buyer does not have some or all of the value, not even after a few days or one or two months, is this permissible or not?

A: If the price for which someone buys the gold is in the form of gold or silver or money of equivalent value, this is not permissible, rather it is haram (prohibited) because it involves Riba Al-Nasi'ah (usury of delay, conditional excess for delay of payment). If the purchase is made with other goods such as cloth or food etc, then it is permissible to delay the payment.

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The first question of Fatwa no. 1974

Q 1: A person goes to the jeweler to sell used gold. After estimating the value of the used gold and knowing its value in Riyals, and before taking the price, the seller of this used gold decides to buy new gold. The jeweler estimates the value of the new gold, and then the purchaser (the seller of this used gold) pays the difference in value at the same time and place. Is this permissible, or must the purchaser take the value of the used gold first then pay for the new gold from the money he has just taken or from other money?

(Part No. 13; Page No. 467)

A: In this case the jeweler has to pay the value of the used gold first, then it is up to the seller to buy from the same jeweler or from another one. If the seller buys new jewels from the same jeweler, he has to pay him either from the money he took from him or from other money. This must be done otherwise the Muslim falls into Riba (usury) based on exchange of an inferior quality commodity for a similar good quality one with difference in value. It is narrated by Al-Bukhari and Muslim (may Allah be merciful to them both): ﴾That Allah's Messenger (peace be upon him) deputed a person to collect revenue from Khaybar. He brought fine quality of dates, whereupon Allah's Messenger (peace be upon him) said: Are all the dates of Khaybar like this? He said: No. We got one sa` (of fine dates) for two sa`s (of inferior dates), and (similarly) two sa`s for three sa`s. Thereupon, Allah's Messenger (peace be upon him) said: Do not do that rather sell the inferior quality of dates for dirhams (money), and then buy the superior quality with the dirhams.﴿

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Fatwa no. 2298

Q: i work in the gold industry buying and selling jewelry which we

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purchase wholesale from importers and pay them in installments. Is this method which all the workers in this field including myself follow Halal (Lawful) or Haram (prohibited)? I would like you to explain the reason for its permissibility or prohibition please.

A: If the case is as you mentioned regarding this type of transaction, it is Haram to deal in this manner when the price for which you buy the gold is in the form of gold or silver or money of equivalent value as it is a form of Riba Al-Nasi'ah (usury of delay, conditional excess for delay of payment). Such transaction could involve both Riba Al-Fadl (usury of excess, selling an item for another of the same type, on the spot, but in excess) and Riba Al-Nasi'ah if the gold is exchanged for gold for example, and the weight is different plus the payment is made in installments.

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The Fourth Question of Fatwa no. 2444

Q4: There are some people who buy gold pounds or bars when the price of gold goes down and they sell them when the price rises. What is the ruling on this matter? Is Zakah due on this gold if a lunar year passes while it is in one's possession? It should be taken into consideration that over the year, the price of gold is not constant, as it may increase or decrease according to the market.

A: Firstly,

(Part No. 13; Page No. 469)

it is permissible to buy gold pounds or bars in return for gold objects so long as both are exchanged at the time of sale, just as it is permissible to buy gold in exchange for cash money. It is permissible to buy gold when its price goes down and to wait to sell it until its price rises as long as one does not buy up too much a quantity that it creates a monopoly or causes harm to people. **Secondly:** Zakah is due on the gold if a year passes while it is in one's possession and if the amount reaches the Nisab (the minimum amount on which Zakah is due).

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The third question of Fatwa no. 2543

Q 3: Nowadays, gold is sold in the following way: A person may have second-hand gold, which they want to replace with new gold and since it needs to be given a new shape and this costs money, I buy the old gold for a lower price. I, then, pay the price of the old gold in cash and weigh the new gold according to the market price, that is, at a price that is higher than that of the used gold since it is new. It is to be noted that I impose no condition on the buyer to buy the new gold from me.

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I give them the choice to either buy from me or from anyone else. Please advise!

A: There is nothing wrong with buying gold and giving its value to the person who sells it and then selling them new gold at the known market value without any condition. This is because it is obligatory on you to pay the cost of the sold gold to its seller in cash, who is given the choice to buy new gold either from you or from anyone else and pay for it in cash. There is no harm if the money you have given them is included in the money they will give you, because exchanging gold for silver or for any other currency is only permissible when it is done hand to hand.

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The first, second, third and fourth questions of Fatwa no. 2730

Q 1: There is a gold agent who sells gold to several gold shops on credit at a fixed price. We buy gold from him and pay him a sum of money every week until the debt is fully repaid. Repayment might continue for more than two months. It is noteworthy that the international price of gold is not stable.

(Part No. 13; Page No. 471)

A: Exchanging gold for silver or cash is only permissible if the exchange occurs in a hand-to-hand transaction. This is based on the Hadith in which the Prophet (peace be upon him) is reported to have said, ﴾Gold for silver is usury except hand to hand equal in amount.﴿ (Agreed upon by Al-Bukhari and Muslim). According to another Hadith narrated by Ahmad and Muslim on the authority of `Ubadah ibn Al-Samit (may Allah be pleased with him), the Prophet said, ﴾Gold is to be paid for by gold, silver by silver, wheat by wheat, barley by barley, dates by dates, and salt by salt, like for like and equal for equal, payment being made hand to hand. If these classes differ, then sell as you wish if payment is made hand to hand.﴿ Banknotes are treated like gold and silver in terms of price and value of sales.

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Q 2: Some friends of ours buy gold from us, but we are embarrassed to ask them for the money. Some of them want it to help their daughters get married and so on, and they pay its price after a long period of time. What is the ruling on this? How can we avoid this?

A: The ruling on this is preventing it until the price is paid in

the same meeting of the contract, as this is an issue of exchange, due to the previously mentioned concept, a banknote has the same value as gold and silver. The way to avoid this is by paying the value of gold and silver in the same meeting of the contract, according to what was authentically reported from the Prophet (peace be upon him) that he said, ﴾At once.﴿

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Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Q 3: We have heart-shaped forms of ornaments that bear the word "Allah". Arabs and non-Arabs of every place used to buy these forms. We sometimes, used to tell Arabs that it is not permissible to wear these forms while being in toilets. What is the ruling in this regard?

A: selling jewels on which the Name of Allah is carved is not permissible unless we obliterate this carved writing. A similar question was sent the Committee. Fatwa no.2077was the answer for that question. It was as follows:

We sent to your eminence a golden jewel on which the name of Allah is carved. This jewel is used by our women. We sent a message to our brothers working in the Committee for the Propagation of Virtue and the Prevention of Vice (CPVPV) that using these jewels is prohibited because the word "Allah" is carved in it. This kind of jewelry is used only by Muslims as an ornament in order to contradict Jewish and Christians women. This is because Christian women wear ornaments on which crosses and images of idols are carved.

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Jewish women wear an ornament on which the Star of David is engraved. Therefore, we would like your eminence to point this matter out for us.

The answer was as follows: This kind of ornament on which the word "Allah" is engraved, is worn by Muslim women because Christian women wear ornaments on which a cross is engraved and the Jewish women wear an ornament on which the Star of David is engraved. Moreover, the name of Allah may be worn mistakenly for the sake of bringing benefit and removing harm or for any other purpose. Wearing an ornament on which the name of Allah is engraved may lead to abusing it by sleeping on it or it may be worn while being in the toilet or other places where the words of Allah should not be admitted to. Therefore, the Committee holds the view that it is not permissible to wear ornaments on which the name of Allah is engraved in order not to be similar to Jews and Christians whom Muslims are asked to contradict. Doing so is also prohibited in order to block all avenues leading to evil and to protect Allah's Name against any abuse. Moreover, there is a general prohibition for wearing amulets.

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Q 4: We buy gold from a dealer who charges for the glass stones that can be inserted in the rings and other items. He sells these stones at the price of the gold, and we sell them in the same way.

A: There is no harm as long as the price is not in the form of gold and the purchaser is aware of this.

(Part No. 13; Page No. 474)

Moreover, the selling should be made hand to hand when it is done for something other than the gold. Regarding the sale of gold for gold, it is impermissible until the stones are separated from the gold so that the amount of gold may be known, and it may be ensured that equivalent amounts of gold are exchanged hand to hand.

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The first question of Fatwa no. 3211

Q 1: Some wholesalers deal in gold in the following two ways; in cash or on credit, for example, a person pays the value after one week or more. It is worth mentioning here that the price is the same whether in cash or on credit. What is the ruling on this transaction?

A: If the case is as you have mentioned; that paying the value of the gold is after a period of concluding the sale contract, then this is not permissible if the deferred value is gold or silver, or any other thing of the same value such as banknotes. This is a form of Riba Al-Nasi'ah (usury of delay, conditional excess for delay of payment). However, if the value is of another kind such as wheat, cloth, iron or the like, it is permissible.

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Permanent Committee for Scholarly Research and Ifta'

Member	Chairman
\`Abdullah ibn Ghudayyan	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

The second question of Fatwa no. 3211

Q 2: a jeweler has relatives, friends, and customers to whom he gives loans, and even jewelry for which they do not pay the whole price and the rest is deferred. Is it permissible for the gold dealer to complete the sale and record down the remaining sum of money on the purchaser's account,

or what should he do, taking into consideration that his friend refuses to buy from anyone other than him?

A: This sale is impermissible for it involves Riba Al-Nasi'ah (usury of delay, conditional excess for delay of payment) as mentioned in the answer to the first question. Your close relationship to the purchaser, whether he is a relative of yours, a friend for example that you give loans to if he asks for it, is not an excuse for deferring the price or part of it and not a sound reason for making such transaction.

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Permanent Committee for Scholarly Research and Ifta'

Member	Chairman
`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

The third question of Fatwa no. 3211

Q 3: Sometimes a shop owner buys a bulk of gold by phone, whether from Makkah or outside the country, while he is in Riyadh, from a known jeweler. The buyer knows the sold items well, let's say they are bracelets. They agree on the price, and the money is transferred through the bank. Is this permissible? What should he do?

A: This contract is invalid, because the exchange of both the sold item and the price are delayed, whether they are both gold; one of them is gold and the other is silver; or corresponding banknotes. This is called Riba Al-Nasi'ah (usury of delay, conditional excess for delay of payment), which is Haram (prohibited). The sale should be made only when the price is ready, according to their agreement at the time of the contract.

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Permanent Committee for Scholarly Research and Ifta'

Member	Chairman
`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

The sixth question of Fatwa no. 3211

Q 6: A person bought gold from me, but he did not have the whole amount. Therefore, I asked one of my neighbors who knows me but not the said person to loan him the rest of the amount and I served as a guarantor for this person in front of my neighbor. What is the ruling in this regard?

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A: This is permissible because the exchange took place in the same sitting, even if by means of the purchaser taking a loan by the guarantee of the seller.

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Member	Chairman
`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Seventh question of Fatwa no. 3211

Q 7: Some customers want to buy gold but they pay only the down payment and ask me to reserve the gold for them until they bring the rest of the money and receive the gold. It may be worth mentioning that the price of gold fluctuates and I mention this to the customers who say: "It is only a matter of luck". Should I calculate the price of gold as to its value on the date of the reception of the down payment or on the date of the delivery of the gold?

A: Such a sale is impermissible because the exchange does not take place in one session.

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The sixth question of Fatwa no. 2672

Q 6: I am a merchant who sells gold jewelry which is engraved with images of humans or animals. The purchasers care about the quality of the jewelry itself, and not the images engraved on them. However, some of them prefer jewelry with images engraved on them to jewelry without images. It is worth mentioning that most of them, if not all of them, are Kufar (disbelievers) either for abandoning Salah (Prayer), or denial of the existence of Allah, or for associating others with Him in worship.

In any case, is it permissible for me to deal in jewelry with images engraved on it since the purchasers care only about the quality of the jewelry itself or is it completely unlawful because images and producing images is unlawful? Is it permissible for me to sell the jewelry

on which the Name of Allah is engraved? It should be noted that most women do not respect the Name of Allah engraved on their jewelry and may wear them while they are Junub (in a state of major ceremonial impurity) or during menstruation, or enter the bathroom with them?

A: it is not permissible to deal in jewelry that bears images of animate beings because of the general meaning of the proofs that prohibit producing and hanging images. The Prophet (peace be upon him) stated: ﴾Allah and His Messenger made illegal the trade of alcohol, dead animals, pigs and idols.﴿ Idols include any image of animate beings or whatever possesses a soul, even if they are engraved on jewels. This ruling applies whether the purchaser is a Muslim or not.

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The third and fourth questions of Fatwa no. 3821

Q 1: is it permissible to exchange gold for gold? For example, the price of used gold which I buy from someone is fifty Riyals per gram, while the price of gold which he buys from me is sixty Riyals per gram. This price is different from the selling price in case of buying and selling; the gram would be sold for seventy Riyals, however, I buy it for fifty and sell it for sixty Riyals.

(Part No. 13; Page No. 478)

A: This is permissible on the condition that:

Firstly, the two articles of exchange should be received immediately. This transaction will be impermissible in case both items or one of them is delayed as this is Riba Al-Nasi'ah (usury of delay, conditional excess for delay of payment).

Secondly, You should not buy gold on the condition that the seller buys yours as this would be two sales in one transaction which the Prophet (peace be upon him) forbade.

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Q: I bought some used gold, then I refined it in a way to make it look like new before selling it at the price of new gold. It should be mentioned here that I did not inform the buyer about this. Is this sale permissible?

A: If the case is as you have mentioned, it is impermissible, for it is a form of fraud.

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The first, second, third, fourth and sixth questions of Fatwa no. 3931

Q 1: Sometimes when I buy the old gold from a client, he prefers not to receive the money and says: Leave it as deposit and when I buy the new gold, I will deduct the price and give you the rest. is it permissible for me to keep the sum which is the value of the old gold

until he buys the new one, at which time I give him the rest or deduct if I have something left?

A: If the case is as you have mentioned, it is not permissible because the condition of selling gold for silver or other kinds of the same value is that they should be delivered hand in hand.

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Q 2: is it permissible to calculate the value of gold in cash if a friend of ours happens to buy gold at our shop without paying the price? Should we consider it a form of loan? is it also permissible, for example, that when he buys gold for 4850 riyals, we give him 150 riyals so that the total is 5000 riyals as a loan or pay him the 5000 riyals in cash as a form of loan? Please, what is the ruling on that?

If the case is as you mentioned, it is prohibited because this involves exchanging gold for silver or what takes its ruling, without conducting the transacton hand-to-hand.

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Q 3: We reserve the amount of gold we want to buy by phone. We phone the dealer to ask about the price of the gold and reserve the required amount when the price is suitable for us. We later give him the money and take the gold hand to hand. We may be late in delivery and receipt for several days. What is the ruling on this act?

A: Sale is not completed until compensation is paid and the transaction is completed in one session.

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As to the reservation, it counts as just a promise not a sale. Accordingly, it can not be relied on. The maker of the reservation is not entitled to possess, dispose of or claim to take the commodity he reserves.

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Q 4: What is the ruling on the following two cases: First: a friend gives us gold in return for lending him a sum of money. We keep the gold until he repays the money. Second: it often so happens that when someone buys gold from us, he might not be able to pay the whole price and accordingly some of the gold we sell him is pawned until the rest of the price is paid.

A: First: it is permissible to pawn gold for silver or silver for gold. **Second:** Gold can not be exchanged for silver unless the exchange occurs in a hand-to-hand transaction. The second case mentioned in the question is not permissible.

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Q 6: What is the ruling on selling gold after consulting one's family? i.e. a person comes to buy gold and does not complete the sale until he consults his family at which time he may not pay the price. Could you kindly explain this issue?

A: Selling gold for silver or what is their value is not permissible except hand in hand. However, it is permissible for a person to take the gold or silver to consult his family or others and then buy it in the Islamic manner, or not conclude the purchase which is also permissible.

(Part No. 13; Page No. 481)

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The fourth question of Fatwa no. 6753

Q 4: Is it permissible to sell gold under the condition that the buyer counsels with others before signing the contract? This means that the buyer takes golden jewels and says: "I will sign the contract after consulting others about it. If it appears to me to be good, I will take it. Otherwise, I will return it to you." What is the ruling in this regard?

A: The buyer is permitted to take golden ornaments from its owner under the condition of counseling with those whom he trusts about buying it or not. If they advise him to buy it, he can go to its owner and complete the contract of this transaction. The price should be handed to the seller and the sold object should be handed to the buyer at the same meeting of holding this contract.

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Fatwa no. 4146

Q 1: Is it Haram (prohibited) to sell gold for men, whether pure or impure? Given that the used gold is 14-, 18- or 21-carats. Is it considered a major or a minor sin?

(Part No. 13; Page No. 482)

A: It is Haram for men to wear gold, according to the evidence reported from the Prophet (peace be upon him) which proves that it is forbidden. It is one of the major sins, and it is Haram to sell it to men who are known to wear it.

Q 2: Some honest men protested that if this issue had been absolutely prohibited, the state would have forbidden it, especially that it is the one that applies the rulings of the Qur'an in many issues. What is the ruling on this?

A: The One Who permits and prohibits things is Allah and His Messenger (peace be upon him). A Mukallaf (person meeting the conditions to be held legally accountable for their actions) is responsible for their own actions, whether in sayings, deeds or beliefs. If a person finds something difficult in the matters of religion, they should ask the scholars, as Allah says, ﴾So ask the people of the Reminder, if you do not know.﴿ The state does not forbid selling it, because it is worn by women and it is Halal (lawful) for them. It is also known to all Muslims that it is forbidden for men.

Q 3: If it is established that it is Haram, what should we do with the huge amounts of gold we have, especially that they constitute at least half of our trade, and it is estimated at millions?

A: The gold which is not suitable for women to wear might be transferred into something that is suitable for them, or the part of it which is suitable for women, sold to them.

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The first question of Fatwa no. 4165

Q 1: Is it Haram (prohibited) to save gold? I bought one gram of gold with one dirham and after the passage of one Hijri year, the price of the gram went down to half of a dirham and the next year it increased to five dirhams. Is this a kind of Riba (usury/interest) or Haram?

A: It is permissible to buy gold in exchange for another currency other than gold hand in hand, as it is allowed to save, and sell it for more or less than the purchase price. This is not considered a prohibited amassed wealth if its Zakah (obligatory charity) is paid.

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The first and third questions of Fatwa no. 4518

Q 1: I trade in gold jewelry but somebody told me that it is only permissible to sell gold in cash and hand to hand exchange. I told them that the gold that I sell is not a currency like the Saudi golden pound. I justified my view explaining that the gold that I sell is in the form of jewelry, it has different standards i.e. 21 and 18, copper and silver are mixed with it to be converted to these standards, and that the value I receive for it is in banknotes not in gold while I give in return of it gold jewelry. Nevertheless, there is still a lot of confusion regarding that matter. I am sending this to you to receive your beneficial answer; may Allah reward you with the best. Please answer my following questions: In case sale should be in cash and hand to hand exchange, is the way I do it considered Riba (usury/interest) just as the one which is mentioned in Allah's saying,

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﴿Those who eat Ribâ (usury) will not stand (on the Day of Resurrection) except like the standing of a person beaten by Shaitân (Satan) leading him to insanity.﴾ **?**

A: It is impermissible to sell gold for gold or silver for silver unless they are of the same weight and the sale is done in a hand to hand exchange whether the two returns are in golden jewelry, money, or one of them is jewelry and the other is money. The foregoing also applies whether the two returns are in banknotes or one of them is so and the other is jewelry or money.

However, in case one of the two returns is in gold jewelry or gold money and the other is in silver jewelry or silver money; weight difference between the two returns is permissible but hand to hand exchange in the same sitting as the contract is made is conditioned. Whatever contradicts what is mentioned above concerning this issue is Riba whose perpetrator is meant by the generality of Allah's saying, ﴿Those who eat Ribâ (usury) will not stand (on the Day of Resurrection) except like the standing of a person beaten by Shaitân (Satan) leading him to insanity.﴾

Q 3: Someone bought gold jewelry from me in which the cost was one thousand

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riyals. I told them that it is only permissible that they pay in cash. Then they asked me to lend them one thousand riyals. I did so then they gave me the one thousand riyals in exchange for the gold jewelry. Is this permissible?

A: Doing so is not permissible because it is tantamount to deceptive Riba (usury/interest) and combining between two contracts i.e. a contract of loan and a contract of sale which is forbidden as well.

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Fatwa no. 5446

Q: It happens these days that some women deal in gold jewelry with other women. They buy gold jewelry that equals 10000 in cash for 20000 on a deferred payment. Similarly, some jewelers sell gold jewelry for both men and women. In this way, they take some of the cost of the gold and defer the rest to an unspecified period claiming that this makes things easy for the purchasers. We hope Your Honor will issue a Fatwa on this issue so it may be distributed to jewelers. May Allah guide them to the right!

A: It is not permissible for one to sell gold jewelry on credit whether the deferred payment is all or part of the value, when the value is given from gold or silver whether for a specified or unspecified period. If the sale is concluded in this way, it will be null and void and the transaction will be unlawful. By doing so, one commits one of the major sins, that is Riba (usury). In the first transaction,

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by selling gold jewelry that equals 10,000 in cash for 20,000 by deferred payment for one year or more or less than that. They combine Riba Al-Fadl (usury of excess, selling an item for another of the same type, on the spot, but in excess) and Riba Al-Nasi'ah (usury of delay, conditional excess for delay of payment). **As regards the second transaction,** that is delaying part of the payment, it is Riba Al-Nasi'ah and both types of Riba are unlawful according to the Qur'an, Sunnah (whatever is reported from the Prophet), and Ijma` (consensus of scholars). Allah (Exalted be He) states: ﴾whereas Allâh has permitted trading and forbidden Ribâ (usury).﴿ and: ﴾Allâh will destroy Ribâ (usury) and will give increase for Sadaqât (deeds of charity, alms, etc.) And Allâh likes not the disbelievers, sinners.﴿ and: ﴾O you who believe! Be afraid of Allâh and give up what remains (due to you) from Ribâ (usury) (from now onward), if you are (really) believers.﴿ ﴾And if you do not do it, then take a notice of war from Allâh and His Messenger but if you repent, you shall have your capital sums. Deal not unjustly (by asking more than your capital sums), and you shall not be dealt with unjustly (by receiving less than your capital sums).﴿ Likewise, it is authentically reported from the Prophet (peace be upon him): ﴾That he cursed the one who accepts Riba (Usury), the one who gives it, those who witness to it, and the one who writes it. He (peace be upon him) said: They are all equal.﴿ It is reported in Sahih Al-Bukhari on the authority of Abu Sa`id Al-Khudry (may Allah be pleased with him) that the Prophet (peace be upon him) stated: ﴾Do not sell gold for gold, except like for like, and do not increase one part over another part; and do not sell silver for silver except like for like, and do not increase one part over another part, and of these, (gold and silver), do not sell something present for something to be later delivered.﴿ It is also reported in Sahih Al-Bukhari that Abu Al-Minhal said:

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I asked Al-Bara' ibn `Azib and Zayd ibn Arqam (may Allah be pleased with them) about money exchanges. Each of them said: He is better than me. Then both of them said: ﴾The Messenger of Allah (peace be upon him) forbade the selling of gold for silver on credit.﴿ May Allah grant all of us

The first, second and fifth questions of Fatwa no. 5937

Q 1: A jeweler adds a gold production fee to the price of the gold jewelry he sells. This is done either by selling gold for money and taking his fee above the cost of gold, or by exchanging gold for gold and taking the value of the gold jewelry in addition to the production fee including his profit. What is the ruling on this jeweler?

A 1: There is no harm in adding a production fee to the value of the gold jewels as long as gold is exchanged for something other than gold, money for example. However, if gold jewels are exchanged for gold jewels, it is not permissible for the jeweler to take a production fee according to the Hadith that is authentically reported by Al-Bukhari and Muslim on the authroity of Abu Sa`id Al-Khudry (may Allah be pleased with him) that the Prophet (peace be upon him) stated: ﴾Do not sell gold for gold, except like for like, and do not increase one part over another part; and do not sell silver for silver except like for like, and do not increase one part over another part, and of these, (gold and silver), do not sell something present for something to be later delivered.﴿

Q 2: A Jeweler sells used gold jewelry as new ones (not worn before).

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He does this according to an agreement between him and the purchaser which may be pronounced or implicitly understood. The jeweler thus sells used jewels at the price of new ones. In this case, the stamp cost is added to the price, while it should only be charged on new gold jewelry. (The state imposes the stamp cost on jewelers for putting a trademark on gold to confirm that it is 21-carat gold or 18-carat gold. Then the jewelers collect it from purchasers, so jewelers should charge it only on new gold jewelry).

A 2: It is not permissible for the jeweler to sell used gold jewelry as new jewelry as this is cheating, deception and lying. Allah (Exalted be He) states: ﴾O you who believe! Be afraid of Allâh, and be with those who are true (in words and deeds).﴿ It is authentically reported that the Prophet (peace be upon him) stated: ﴾He who deceives is not of us (is not my follower).﴿ Likewise, it is not permissible for the jeweler to add trademark costs to the price of used jewelry, as the purchaser would refuse to pay it if he knew that the gold jewelry is used .

Q 5: Is one who sells men's gold rings committing a sin by doing so, and is the money earned from this sale unlawful?

A5: There is no harm in selling gold and silver rings for men. However, if you know that the man will wear this gold ring, do not sell it to him as this is a form of cooperation with him to commit sin and transgression. Also, you should advice him and tell him that gold jewelry is unlawful for men.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

The third question of Fatwa no. 6950

Q 3: Undoubtedly, a wise Muslim is duly concerned about obeying Allah, seeking to attain His pleasure, following His orders and avoiding His prohibitions. Since trading in gold may lead one to fall into major sins, how can a person secure himself from falling into the shortcomings associated with this kind of trade? We pray to Allah that He may guide us all to that which is pleasing and loving to Him.

A: Do the best of your ability to avoid the prohibitions of Allah and to seek lawful earnings through trading in lawful sales. The scope of lawful things is as wide as would help you shun all the prohibitions which incur the displeasure of Allah.

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Fatwa no. 7545

Q: A woman sold her gold at a time when she was in need. Since she did not find someone to buy it,

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she borrowed 10,000 Riyals from another woman with the agreement that the lender takes the gold which she wants to sell (jewels) or sells the gold and takes the amount that is equal to what she paid. The lender took the gold and sold it to another woman and when the lender took the money, she said: Now, I will give you the gold. She went but did not come back. This situation has remained as such for a month and a half and she did not receive the price of the gold which was equal to 10,000 Riyals. The question now is: Was this an act of Riba (Usury) and if it is, who will bear the responsibility; the woman who sold it or the purchaser?

A: If the matter is as you have mentioned, this sale is not permissible because the price of the gold, which is the money in the session, was not received when the contract was concluded. Both the seller and the buyer will bear a part of the sin according to the sin she committed.

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The first, second and third questions of Fatwa no. 7923

Q 1: i sold gold to customers and received payment by cheque from a certain bank. Is it permissible for me to accept this cheque in return for the gold and receive the amount of money written on the cheque upon submitting it to the bank, as I will not get such sum until after a certain period, or is this impermissible as payment should be made in cash hand to hand; although this may not be convenient for many customers.

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A: Cheques are considered cash exchanges as are money orders for the purpose of avoiding difficulty. **Q 2: If a customer wants to buy some gold jewelry and after weighing them, he/she finds that the money they have is insufficient; in this case I am not permitted to sell the gold for that partial amount. However, if it is morning, for example, and purchasers ask me to leave the gold in my possession until the afternoon so that they can bring the total amount to make the purchase. Am I permitted in this case to reserve the gold for them until they return, or should I cancel the contract and start a new one and treat them as new customers?**

A: You should not reserve the gold which they purchase on their account until they bring the rest of the money. This contract is incomplete and would involve Riba Al-Nasi'ah (usury of delay, conditional excess for delay of payment). The gold should remain with you until purchasers bring all the money, then you can sign a new contract in the same session wherein the exchange is made.

Q 3: If a customer bought gold from me and paid its value, and after a period they wanted to return the gold and get their money back? Is it permissible for me to do this, or should I buy the gold again at the current market price?

A: If the case is as you mentioned, it is permissible for you to give him his money back and to take your gold according to Istiqalah and Iqalah rule (request from the first party to cancel the sale and acceptance to cancel the sale from the other party).

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Fatwa no. 8865

Q: I went to the gold market gold in Jeddah. I had some golden ornaments and I wanted to exchange them for new ones. I gave them to the shopkeeper and told him that I want to exchange these ornaments. He took them and gave me some other kinds to choose from among them. I took one kind and asked him to exchange this gold an equal weight for an equal weight. But I came to know that this man increases three riyals for the price of his new golden ornaments. The weight of my golden ornaments was 170 grams and the weight of his new ornaments was 156 gram. This means that I have to pay one hundred riyals. Therefore, I told him that it is not permissible to do that as it is a kind of Riba (usury/interest). I told him that I will sell you my old ornaments, then I will buy your new ones. He bought my gold in return for 5000 riyals and I bought his new golden ornaments in return for 5100 riyals. The weight of the gold I bought was 156 grams which was less in weight than my sold gold. The man laughed and said that this is the same transaction but in an indirect way. He told me that all the market behave in such a way. They take three riyals for every gram if you want to exchange golden ornaments with other new ones of the same weight. He claimed that this is the right of handcrafting. Is my selling and buying in the manner mentioned above valid?

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2- Is taking goods that weigh more than he gives a kind of Riba? Moreover, he says that this is not a kind of Riba. 3- It seemed to me that if I did not buy from him, he would not buy my gold. What will be the ruling if he does that?

A: If the reality is as you mentioned, then: 1- Selling your gold in return for sliver and buying his gold in return for silver is permissible and it is not a kind of Riba if both of you possesses completely the bought objects at the same time of holding the contract. 2- Taking three riyals in return for every gram because of it being new is not permissible. You have done well in forbidding the evil he wanted to do while you were at his shop. 3- If selling your gold in return for sliver is dependent upon buying his gold in return for sliver, then this transaction will not be permissible. This is because doing so will be similar to holding two transactions in one sale which is forbidden. Therefore, you should not sell him your gold and you have to search for another person who will buy your gold without stipulating that you buy from him.

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The third question of Fatwa no. 9564

Q 3: Is it permissible to buy or sell gold in return for bank checks? It should be noted that the amount transferred is deposited in full at the bank, as the buyer can not carry money with him during the purchase.

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Likewise, the seller can not take it from the buyer while selling a number of (gold) bars, especially as sometimes the amount reaches millions of Riyals, and they fear for their safety and their money while carrying it.

A: There is no harm in this, for the receipt of the check has the same ruling as receiving the price, if the check is approved by the bank.

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The second question of Fatwa no. 11514

Q 2: Is it permissible for a jeweler to put a bracelet around a woman's wrist?

A: It is not permissible for an Ajnabi (man lawful for the woman to marry) to put a bracelet around a woman's wrist or arm, whether he is a jeweler or anyone else.

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Fatwa no. 11053

Q: Is it permissible for me to take used gold from

my friends and relatives to sell in the gold market on their behalf and try to get them the best prices depending on my experience in this field? Is this prohibited pursuant to the Hadith stating that a city dweller should not sell a commodity on behalf of a desert dweller, to leave everyone profit as Allah wills them to? Similarly, is it permissible to buy on behalf of a friend or relative to get them the best price? All of this I do without a return, only hoping for the Reward of Allah.

A: It is permissible for you to take gold from your friend and sell it on his behalf. This is not the prohibited case of a city dweller selling on behalf of a desert dweller; rather, this is a favor you do to your friend such as advising them, fulfilling their needs, and buying for them.

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Fatwa no. 14660

Q: Once I went to the gold market to sell my wedding ring and buy a smaller one. I went in one of the stores and they offered to pay me 80 riyals for the ring and I agreed. Then, I found the ring that fits me in the same store

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and its price was 70 riyals. The store owner paid me the price of my ring and I paid him 100 riyals to take the price of the new ring and give me back 30 riyals. He did not have the change and asked me to take back my 100 riyals and pay him the exact amount from the money he just gave me for the old ring. I refused as this may be considered Riba (usury) but he denied it since the exchange had already taken place. So I paid him 70 riyals from the price of the one I had sold, after I had taken its price in my possession. I did not have the intention to pay from that money but he did not find enough change to give me. Please, enlighten me! May Allah reward you. Does this transaction involve Riba? What should I do if it involves Riba? May peace and blessings be upon our Prophet Muhammad. As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

A: Anyone who wishes to trade gold for gold should sell the gold they have and take the price, then they may buy the gold they want from the buyer or any other person with the price they got or any other money. It is authentically reported that the Prophet (peace be upon him) said, ("Gold is to be paid for gold, like for like, silver for silver, like for like...") Then he (peace be upon him) said, ("If these types differ, sell as you wish if payment is made hand to hand.")

Consequently, there is no harm in selling your gold and taking the price and then buying other gold from the buyer, even if you pay from the money the buyer paid you.

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Fatwa no. 16380

Q: Some gold traders agree that one of them sells a gold bracelet, for example, on behalf of the other for a percentage of the price. After the bracelet is sold and its price is paid, the money remains with the seller until the evening, when traders sit and settle their accounts. Anyone who buys anything pays its price and takes his share. Up to this point, there is no harm in this Wakalah (appointment of a legally accountable person to act on behalf of another for a specific permissible) matter. The problem arises when the bracelet owner stipulates on the trader, who sells it on his behalf, to pay him at the end of the day the price in gold after deducing his share. If the price of gold is higher in the evening, the gold is paid according to the morning price, but if the price is less in the evening or is similar to its price in the morning, the price is paid in money, which is the price of the bracelet after deducing the trader's share. Appreciate your guidance and Fatwa, may Allah guide, protect and forgive you.

A: It is not permissible for a gold trader to stipulate on other traders who sell on his behalf to repay in gold when the price of gold goes up, as this falls under selling gold for gold without the exchange taking place on the spot.

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In order to sell gold for gold, both amounts must be equal and the exchange must take place on the spot before both parties leave.

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The first question of Fatwa no. 17471

Q 1: Traders in precious stones and diamonds in Central Africa conduct their trading business as follows: someone provides excavation equipments for workers and undertakes the living costs during the period of excavation. If, during the excavation period, workers happen to find diamonds, that same person buys the diamond from them and they are not allowed to sell it to anyone else. The expenses he undertakes is cut off from the total value of the diamond. Everything is arranged according to a pre-conditioned agreement between the financer and the workers. If no diamond is found, the person will have no right to demand the expenses he undertakes. What is the ruling of the Islamic Shari`ah on such business?

A: This kind of business is prohibited as it involves lending a loan with a conditioned benefit

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and selling at an unknown price. the right thing is that the person should hire the workers for excavation. In case they find diamonds, it will come into his possession and they will not be entitled to any of it. In case no diamond is found, he can demand nothing from them, but they will be entitled to receive their wages.

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The first question of Fatwa no. 18387

Q 1: Some of my relatives bought gold bracelets and after returning home we discovered that they are of a larger size. The following day, I gave them back to the gold trader and asked him to replace them with bracelets of a smaller size. The gold trader took the bracelets, demanded the bill, weighed the bracelets and then gave me bracelets of a smaller size. He also gave me the difference in price. It is worth mentioning that I only intended to replace the gold just as the case with buying clothes or anything else. Your Eminence, is such a transaction considered Riba (usury)? Appreciate your guidance, may Allah reward you.

A: If what you have mentioned is meant to annul the contract and return the unsuitable bracelets then buy bracelets of a smaller size at a lower price, there is nothing wrong in this and it is not considered Riba. On the other hand, if what you have mentioned is meant to replace the first bracelets

with smaller ones and pay the difference in price, then this is Riba because it is a sort of exchanging gold for gold with additional money taken.

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The first question of Fatwa no. 17321

Q 1: What is the ruling on purchasing pure gold on credit as well as purchasing it in cash?

A: the ruling on Riba (usury/interest) is as follows: 1) Al-Fadl (selling an item for another of the same type, on the spot, but in excess) as well as Al-Nasi'ah (conditional excess for delay of payment) are forbidden when dealing in items that are subject to Riba and which are of the same kind and have the same `Illah (effective cause). An example is the prohibition of Al-Fadl and Al-Nasi'ah when selling gold for gold and silver for silver even if one item of gold or silver is of higher quality than the other gold or silver item. 2) It is impermissible to sell gold and silver jewelry for jewelry of the same kind that is of more weight in return for the price of goldsmithing. 3) When dealing in the items that are liable to Riba and which are of different kinds and have the same `Illah, Al-Nasi'ah is forbidden, however Al-Fadl is permitted, such as in selling gold for silver. It is permissible to sell an item for the other in excess provided that the payment is made in the same session where the agreement is conducted and before each party depart.

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4) Al-Fadl as well as Al-Nasi'ah are permitted when dealing in items that are subject to Riba and which are of different kinds and `Illah, such as selling gold for wheat and silver for barely. 5) It is impermissible to sell an item which is subject to Riba for another of the same kind along with an item of different kind. One example is selling one Mudd (A standard measure that equals 543 grams) of pressed dates and a Dirham for the same price or for two Mudds and two Dirhams, or selling one dinar and one dirham for one dinar. 6) Each derivative from the same kind is considered to be a separate kind in itself. For instance, the flour obtained from barely is a kind and the bread made from it is regarded as another kind. 7) It is impermissible to sell the items that are subject to Riba except when using the lawful measurement. The equal measurement must be adhered to, so when selling a commodity that can be measured, it should be sold by measure, and when selling one that can be weighed, it should be sold by weight. 8) Parity must be observed when it appears as a condition in the sale, and doubting this parity constitutes Riba Al-Fadl (selling an item for another of the same type, on the spot, but in excess). 9) The forbidden Riba occurs in other items besides the six items that are mentioned in the hadith of the Prophet (peace be upon him) and anything related to Riba items is considered to be usurious.

There are many evidences that support the previous rulings including the hadith related by `Ibadah ibn Al-Samit (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said: ﴾Gold for gold, silver for silver, wheat for wheat, barley for barley, dates for dates, salt for salt, each kind for each kind, in hand. If these classes differ, then sell as you wish if payment is made hand to hand.﴿

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(Related by Muslim and Ahmad)

Furthermore, it was authentically reported that the Prophet (peace be upon him) stated: ﴾gold is to be paid for gold, weight for weight, silver by silver, weight for weight, barley for barley, measure for measure, measure for measure.﴿ (Related by Al-Athram and Al-Tahawy) Muslim and others narrated on the authority of Fadalah ibn `Ubayd who said: ﴾On the day of Khaybar I bought a necklace that contained gold and pearls for twelve Dinars. I had its price estimated and I found that it was more than twelve dinars. I told the Prophet (peace be upon him) of this and he said, 'It should not be sold until its price is estimated.'﴿ Additionally, Muslim and others narrated on the authority of Jabir (may Allah be pleased with him) that he said: ﴾"The Messenger of Allah (peace be upon him) forbade the sale of a heap of dates, the measure of which is unknown, for a specified measure of dates."﴿

Accordingly, you should not do what you mentioned in the question. This is because selling gold for gold in excess and on credit involves Riba Al-Fadl (usury of excess, selling an item for another of the same type, on the spot, but in excess) and Riba Al-Nasi'ah (usury of delay, conditional excess for delay of payment). Whereas selling gold on credit involves Riba Al-Nasi'ah.

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Fatwa no. 19440

Q: We jewelers were offered the convenience of using a machine which they refer to as on the spot sale. This machine is an apparatus through which the customer can transfer the amount of what he bought from his account to ours via phone. The device prints out a receipt confirming that the money was received in our account. What is the ruling on using this machine in the sale of gold?

A: According to what you explain that the machine withdraws the sum of money from the purchaser's account in a certain bank and transfers it to that of the seller, and there are no commissions paid on this process, then the sale in this way falls under the same ruling as that of the exchange being made in the same session as the contract is made. As such, it is permissible to sell gold with paper banknotes and use the "on the spot" machine as the commodity exists as well as paying and receiving the value of jewlery takes place in the same session.

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Fatwa no. 19797

Q: I have some old gold that I took to the jeweler's to make new bracelets for myself. He told me that he will refine it, then make them, and that he will only take the costs of manufacturing, meaning, in return for his effort. Please be aware that the old gold decreases in weight by approximately 2-3 grams

when it is being refined. Therefore, the new bracelets will be less in weight than the old ones. Please enlighten us in this regard. May Allah reward you!

A: If the jeweler will manufacture your gold upon your request, and take a wage for his work, there is no harm in this. However, if he makes you the jewelry from new gold other than your old gold, and then takes yours in return for his wage, this is impermissible. equivalence must exist in quantity when selling gold for gold, along with mutual exchange at the same session.

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Shareholding in Riba-based banks

(Part No. 13; Page No. 506)

Fatwa no. 3134

Q: Kindly give us your Fatwa regarding shareholding in the saudi American Bank, and is this a kind of Riba (usury)? This bank deals in Riba and its financial system is based on usurious dealings, as it came to our knowledge.

A: It is not permissible to hold shares in the Saudi American Bank and other banks that are based on usurious dealings, because this constitutes cooperating with one another in sin and transgression which Allah (May He be Exalted) has forbidden. He states: ﴾but do not help one another in sin and transgression.﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 5524

Q: I used to be a shareholder in a company which went bankrupt 25 years ago. The company's sponsors purchased shares of the Riyadh Bank, each share costing 1,000 riyals. Now the price of the share is 30,000 riyals. I am in need of an equal sum of money. Is it permissible for me to take this sum? I would like to add that

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I was kept in the dark about the purchase process of these shares.

A: You are entitled to receive the whole sum and then calculate the interest to give away in charity as it is considered Riba (usury). May Allah give you of His bounty, grant you a better reward and assist you to fulfill your needs. Allah says, ﴾And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).﴿ ﴾And He will provide him from (sources) he never could imagine. And whosoever puts his trust in Allâh, then He will suffice him.﴿

May Allah grant you success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 4512

Q: The Islamic bank has shares for sale. The value of one share is one hundred and ten US dollars. Our understanding is that this bank does not deal in Riba (usury/ interests), that the values of the shares will be used in business ventures that are free of any dealings in Riba, and that profits will be divided among the shareholders. Because we are worried about falling into anything that is prohibited, we hope that you will tell us whether this is allowed or not.

A: It is permissible to buy shares in the banks which do not deal in Riba. Profits earned from shareholdings in the bank and which are the result of dealings that do not involve anything Haram are Halal (Lawful).

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 8996

Q 1: What is the ruling on holding shares in companies and banks? Is it permissible for a person subscribing in a company or a bank to sell his own shares after subscription to offices working in shares selling and buying, which are likely to sell them for prices higher than those of subscription? What is the ruling on the interest that the subscriber receives annually on the value of his subscription shares?

A: Subscribing in companies and banks dealing in usurious transactions is impermissible. However, if a subscriber wants to get rid of his Riba-based shares, he may sell them at the market price, then keep his original capital only and should spend the rest on charitable causes. It is not permissible for him to take any of the interest or Riba-based profits of his shares. However, profits of subscribing in a company that does not deal in usurious transactions are Halal (lawful).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Saving

(Part No. 13; Page No. 510)

Fatwa no. 7146

Q: I hope that Your Eminence will kindly have a look at the regulation organizing the savings fund of the Saudi Electricity United Company in the Middle Region and inform me of Allah's ruling on the issue. May Allah guide you, show you the right way and inspire all of us to be right in saying and doing, for He is All-Hearing and Answering!

A: After examining the Fatwa request as well as the law of the savings fund of the Electricity Company in the Middle Region, the Committee gave the Fatwa that the saving fund deals in a usurious transaction as provided for in Article (9) of the law. In fact, the amount paid by employees for the fund is equal to borrowing an interest-bearing loan.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa No. (8161)

Q: I would like to inform you that I am an employee at the Arabian American Oil Company (Aramco) in Dhahran. I would like to participate in the saving system of the company. However, reading a manual of the

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saving's law, I doubted that such a system might be a means to getting ill-gotten money through taking Riba-based interests. That is, the system relies essentially on depositing savings money in usurious bank accounts for a term yielding a definite interest. In fact, many of the company employees were caught in the snare of such a system. Therefore, I would like you to make clear to them the ruling on participating in such a system through a written Fatwa that is to be distributed among employees.

A: participating in the Aramco savings system is Haram (prohibited), because it falls under Riba Al-Fadl (usury of excess, selling an item for another of the same type, on the spot, but in excess) and Riba Al-Nasi'ah (usury of delay, conditional excess for delay of payment). This is because it defines the rate of interest, which may be anything between five and one hundred percent of the money saved by the Saudi employee, in addition to the special end of service bonus given only to the employees who participate in the savings system, which is not given to other employees who do not save, as detailed in the savings regulations.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 17271

Q: We would like to inform Your Eminence that we are employees at the Saudi Aramco Company in Dhahran and its branches in Riyadh, Jeddah, Yanbu and other cities, which has about 55,000 employees. The company

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issued a booklet in both Arabic and English on its Savings Plan in Saudi riyals. Browsing the booklet, we found out that the Savings plan is of two types. The first type consists of three sections: 1- The saved amount, i.e. the amount deducted optionally from the employee's salary ranging from 1% to 10%, as provided for in page 3 of the Plan mentioned above. 2- The company gives the person saving, the saving reward, based on the period the employee spends on duty, ranging from 5% to 100%, as provided for in page 4 of the Plan. 3- The profit of the saved amount and reward which increases according to the increase in time, as provided for in page 6 of the Plan. The second type consists of the earlier two sections, those relating to the saved amount and the reward given by the company for saving, as provided for in the last page of the Plan. This is a brief idea of the two types of saving as provided for in the booklet mentioned above which we have attached to Your Eminence. Since some employees fell into confusion regarding Fatwa no. (8161); on whether it includes both types mentioned above or not, we wish that you would explain the whole matter regarding permissibility or impermissibility in such a manner as to free ourselves from accountability.

A: After examining the Fatwa request, the abovementioned Plan and the Fatwa issued by the Committee no. 8161 and dated 9/3/1405 A.H. which states: participating in the Aramco

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Savings Plan is Haram (prohibited), because it falls under Riba Al-Fadl (usury of excess, selling an item for another of the same type, on the spot, but in excess) and Riba Al-Nasi'ah (usury of delay, conditional excess for delay of payment). This is because it defines the rate of interest, which may be anything between five and one hundred percent of the money saved by the Saudi employee. This is in addition to the rewards given only to employees saving which are not given to other employees who do not save, as provided for in the saving law." End quote,

the Committee replied that the above-mentioned Fatwa includes both saving types provided for by the Plan. They are both prohibited as they fall under Riba (usury/interest) and its prohibition is provided for in the Qur'an and Sunnah, the two established legislation sources. Actually, encouraging employees to improve job performance and continue working may take place only through rewards deemed permissible by Allah and His Messenger, not through ill-gotten money.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Fatwa no. 9150

Q: I would like to ask Your Eminence about saving and how it is estimated. A bonus of 10% is given every year, but it is not added as capital for the following year; rather it is estimated at the end of retirement. For example, if an employee receives a salary of 3000

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Saudi riyals, saves 600 riyals per month, and keeps working for five years, then their saving is calculated as follows: 600 × 12 = 7200 riyals; 7200 × 5 = 36000 riyals. The employee is given a bonus of 50%, that is, 36000 × 50 / 100 = 18000 riyals. This sum is added to the money the employee has been saving for five years to be as follows: 36000 + 18000 = 54000 riyals. I read the Fatwa attached to this letter in which Shaykh Ahmad Hasan Muslim, member in Al-Azhar Fatwa Committee, said: "Financial rewards for encouraging saving are permissible regardless of their type." This being the case, what is the difference between bonus and rewards? Is bonus Haram (prohibited) or Halal (lawful)? After reading this Fatwa, some Muslims thought that saving is Halal.

I wish Allah, then Your Eminence would advise and guide me to the straight path. May Allah reward you the best.

A: Saving in the way you mentioned is Haram, because adding 50% to the amount of the money saved during a period of five years is considered a usurious increase.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Fatwa no. 13171

Q: My father died while he was an employee at Aramco Company. He has

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savings in the company as there was about 10 % deducted from his monthly salary. After his death, the company informed us that this sum of money was the profit of the monthly cuts in his salary: The deducted sum of money amounted to 15,065.49, and the company gave him a bonus for having saved this sum which amounts to 21,5065.49. The profit of the first sum is 222,100.47 whereas the profit of the second sum is 201,504.78, i.e. the profit of the bonus.

The question now is: Are these sums of money Halal (lawful) for us as his heirs, or not? If they are Halal, Praise be to Allah, and if not, what should we do with them? Is it permissible for us to use them, if they are not Halal, to settle the debts of our dead parental uncle who has minor children and with no one to pay these debts on his behalf? Is it also permissible to give his relatives, whom he used to treat kindly but are not legal heirs, or to build a Masjid (Mosque) or spend this money in any charitable venture? Furthermore, there are one million, four hundred Lebanese Liras deposited in the bank; what should be done with its profit? May Allah reward you best!

A: You have the right to take the sums deducted from your father's salary, and that is Halal just like the rest of the estate. the bank interest should be spent in charitable ventures. The same applies to the Liras that take the same ruling as the estate, except for its profit which should be spent in charity, rather than building Masjids.

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 13733

Q: We work at an institution in the public sector. We are compelled to subscribe in employees' Saving Fund. Subscription instructions state the following:

1- A monthly 10 % of the employee's salary is deducted.

2- The institution offers a similar 10 % as incentive for employees.

3- The institution invests these deductions in projects and different transactions like:

- Selling and buying shares of other public institutions like hotels, bars, industrial companies which manufacture lawful commodities....etc. The money may also be invested in buying shares of insurance companies or banks.
- Putting deposits in banks at interest rates.
- Selling or buying banknotes and different currencies.
- Purchasing governmental development bonds and usurious loan bonds.

Hereby the institution makes annual profits or incurs losses which are

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distributed to employees who contribute in this fund, each according to the amount they pay in the fund's capital. This means that the total savings of an employee is susceptible to increase or decrease according to the profits and losses. A report is issued annually about the fund's account statement which includes shares, profits and losses as shown in schedule (1).

Moreover, each employee is provided with an annual statement which shows their audits as follows:

A- The employee's subscription in the fund until a specified date.

B- The institution's subscription in the fund until a specified date.

C- Profits made and losses incurred as shown in schedule (2).

The profits gained from industrial companies have been separated from the profits gained from the obvious usurious transactions. I would like to add that we do not know about the transactions conducted by these industrial companies and to what extent their transactions are lawful or not. In principle, most industrial shareholding companies deal with usurious banks whether via deposits or loans or other means. In the light of what is mentioned above, we submit the following question to Your Eminence so that we may clear ourselves of any blame: What is the ruling of Shari`ah on these funds?

A: If the reality is as you have mentioned in the question, subscription

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in this fund is prohibited as it involves interest-bearing dealings which are prohibited.

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credit cards and borrowing money from banks

(Part No. 13; Page No. 520)

Fatwa no. 3675

Q: In the USA, there is a type of contract that is concluded between individuals as a first party, and the company that serves those individuals as the second party. The contract states the following:

A- The company shall issue a card with the number and the name of the participant. A person can use this card in purchasing from stores, restaurants, hotels as well as to buy tickets from airlines and suchlike. The stores from which the card owner buys goods will send the value of these purchases to the company which issued the card in order to pay the amounts that are due on the card owner.

B- At the end of the month, the company which issued the cards sends a bill to the card owner demanding him to pay the due amounts which the company paid to the commercial stores. He should pay these amounts within a month.

C - The holder of the card should pay the due amount of the current month within 15 days from the date of sending the bill. If the person does not pay these amounts within the mentioned period, the company sends the bill to him again with the same value of the due amount plus an extra 10 dollars as delay charges. When the person does not pay after having received the second bill, the company sends a third and final bill demanding that he pays

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the due amounts plus an extra amount that equals 2.5 % of the value of the amount as delay charges. In this case, the contract is cancelled and the card is taken away.

D - The term of the contract is only for one year and the owner of the card should pay 30 dollars per year as a subscription charge for issuing the card.

E- The payment and sent bills are in US currency and when a person uses the card outside the USA, the company sends the bill in US currency by converting the value of the due amounts from other currencies to US dollars and the conversion price will be decided on the day of sending the bill; not the price in which the owner of the card used his card to buy from outside the USA. The person shall be asked to pay the due amounts in US dollars with an increase that is equal to 1 % as conversion and exchange charges.

F- It is permissible for every party to cancel the contract at anytime after notifying the other of the cancellation. Could you kindly advise whether or not this contract is

permissible. If it is permissible for a Muslim to participate in this contract, could you explain the nature of the contract or the reason for its permissibility? Is it a contract of agency, guarantee or lease between a person and the company that issues the cards? If it is not permissible, could you explain the reason which nullifies the contract.

A: If the matter is as you have mentioned, the extra amount which the company takes is a form of Riba (Usury). It is not permissible for it to take this amount because Riba is Haram (prohibited) according to the Qur'an, the Sunnah and consensus. If this contract does not bear interest, then it is a guarantee contract, which is one of the contracts of Irfaq (things which contain lenience of providing utilities to others). If it bears interest when the payment is delayed, then it is not permissible because of what has been stated previously. It is not permissible to pay 30 dollars per year in return for this participation because this is a form of lease in return for a guarantee.

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Fatwa no. 5832

Q: Some companies issuue cards with a set loan that the borrower can present at any bank and receive the specified loan amount on the card. The bank, in turn, contacts the company which issued the card. This loan is deferred for a certain period mentioned on the card, and if the borrower repays the money before the set period ends, there is no penalty on him. However, if he is late in repaying, he is fined an extra 1%, and some companies give money in return for this service upon delivering the card.

A: If the case is actually as mentioned, that it is agreed upon if the borrower

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repays the loan before the set period he is not fined, and if his payment is delayed he is obliged to pay 1% extra, this is a Riba-based contract involving Riba Al-Fadl (usury of excess); the extra money to be paid, and Riba Al-Nasi'ah (usury of delay, conditional excess for delay of payment) which is the fine for delay. Similarly, if the company pays money to receive an extra percentage for such service, it is evidently Riba.

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The first question of Fatwa no. 7425

Q 1: There is a a card which facilitates financial transactions in western countries, as it helps a person to do without carrying cash with them. A person can purchase any goods they want with this card, then at the end of each month they receive a bill with the sum of money they have to pay for what they bought using this card, and they pay the full amount without any increase. This process protects one's money from being stolen. But there is a condition for receiving this card. Depending on the terms of the card, one may pay interest charges for every day of delay on the amount that they do not pay within twenty five days. Is it permissible to deal with this card taking into account that a person can avoid dealing with Riba (usury/interest) if they pay the bill during the twenty five days grace period?

A: If the reality is as you have mentioned, then such dealing is not permissible as this contract contains Riba (usury/interest) because you stipulate paying Riba in case of delaying payment.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 17611

Q: A visa card is spreading amongst people. it is called Samba, issued by the Saudi-American bank, and the value of the golden one is 485 riyal while the silver one is for 245 riyal. Such a value is paid to the bank as a yearly subscription. This card holder is allowed to withdraw whatever sums of money they like (loans) from the branches of the concerned bank. These loans are to be paid back in the same value within a period of time that should not exceed 54 days. However, in case the loan is not paid back within this time limit; the bank gets one riyal and 95 halalas interest on every one hundred riyals. Moreover, the bank gets 3.5 riyals on every one hundred riyals of the cash withdrawal or 45 riyals as a minimum charge

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on every cash withdrawal. Holders of the concerned card are allowed to buy commodities from commercial shops that the bank deals with without paying cash and the value is considered a loan due to the bank. In case a card holder does not pay the bank the value of what they have bought within 54 days, the bank charges them one riyal and 59 halalas for every one hundred riyals of the value of the commodities that they bought. What is the ruling on using such a card and having a yearly subscription with the concerned bank to be eligible to use the card? May Allah safeguard and protect you.

A: Samba visa as described in the question is a new way of the ways of those who deal with Riba (usury/interest) and consuming the properties of people unjustly. Those who deal with such a card indulge in the same sin that dealers with Riba commit and thus their earnings and transactions are as impure as those of the latter. The ruling on using the concerned card is exactly the same as that of the Riba of Jahiliyyah (pre-Islamic time of ignorance) which is declared Haram (prohibited) by the purified Shar` (Islamic law). Riba of Jahiliyyah is that the seller would tell the buyer "You either have to pay the whole price immediately or to increase the value"; this is exactly the way that the concerned card works. Consequently, it is impermissible to issue such a card or to use it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 17289

Q: I would like to direct to Your Honor a question submitted to us by the workers in the air force base at Tabuk. They would like Your Honor to reply to their question as people have discussed this matter before and so that your reply will remove any ambiguity. The question is: What is the ruling on the gold and silver credit cards which banks issue to individuals even if they do not have accounts. Through these cards, a person can get a loan from the bank provided that he pays it off within forty days. If there is any delay, the bank would take a small percentage and it increases whenever payment is delayed. Some people buy more than one card. They get a loan from a bank and before the end of the forty days, they get another loan from another bank to pay off their debt and do not pay the interest. What is your opinion regarding these two matters?

A: these gold or silver credit cards are usurious. It is not permissible to issue or to deal with such cards. This loan involves interest and this Riba (usury/interest) is Haram (prohibited) and a form of cooperation in sin and aggression.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 18521

Q: We would like your Eminence to advise us regarding using saudi Payments Network (sPAN). For example, a person buys items from a store that cost 150 riyals, he presents the card to the seller who passes it through a machine and the required money is immediately deducted from the customer's account and is added to the seller's account before the customer leaves the store.

A: If the case is as mentioned, there is no problem in using this card as long as the buyer has a sufficient balance to cover the purchase.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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In the Name of Allah, the Most Gracious, the Most Merciful

(Part No. 14; Page No. 4)

(Part No. 14; Page No. 5)

Discount card at purchase or upon using some services

(Part No. 14; Page No. 6)

Fatwa no. 12429

Q: what is the religious ruling on buying a discount card "Bix"? A memo sent from the chairman of the board of the international Saudi business centre group, stating the objectives and benefits of using the said card, reads:

I would like to inquire about certain business services that we offer, as there are some who doubt that they might entail some unlawful or reprehensible procedures. Accordingly, allow me to explain to your Eminence in detail the kind of services so as to have a clear knowledge in this regard, and as such, you might in your turn give us your Fatwa as to the permissibility, prohibition or reprehensibility of these services. May Allah reward you the best on our behalf!

Your Eminence, after a thorough and extensive study of the commercial markets and prices of commodities as well as the services offered by firms and organizations to the customer, we found that the customer pays a lot, and there is a possibility of finding a means to decrease the customer's expenditure, especially those with a limited income.

Accordingly, we were keen on devising a method that has to do with convincing traders to share this objective with us in a practical way in accordance with the modern era in which we live. This method is a card that is acknowledged by the trader and carried by the customer and we called it "the family economical card",

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and we shortened its name to a commercial one, i.e. Bix. Anyone can afford it because of its economic price which is 150 Riyals; which covers our ordinary expenses. Here is an explanation of its goals, benefits and what it could do for its holders:

First, the objectives: To alleviate the heavy burdens of living for the citizen, resident and visitor to this country and all Arabic and Islamic countries which admit the use of this card at the present time or in the future. Also, it helps the customer to focus on buying what he actually needs without any kind of extravagance or making negative use of temporary seasonal discounts. Furthermore, it focuses on helping those with a limited income as well as encouraging youngsters to grow up realizing the importance of saving.

Second, the benefits: This card saves effort and the time wasted in searching for the right places to buy from, and that is by making a guide for all the places that could fulfill his needs in addition to providing information about their addresses, and the rate of discount and it is up to the purchaser to choose what suits him. The holder of this card would not require seasonal discounts, as he

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enjoys discounts all year long, and if there are any, he could still make use of them. Furthermore, the purchaser is entitled to such discounts during the period that he holds the card and its benefits are available in various Saudi cities and other countries; the purchaser could also benefit from our services in no less than two thousand shops. The subscription is open for all traders without any distinction whatsoever, provided that the trader is committed to alleviating the burdens of living on the customer. The card holder will also save one third of his income per year, and so if we assume that a card holder's income is 3000 Riyals, and his yearly income is 36,000 Riyals, and if his average saving by his using of the card is 30 %, then he would save 10,800 Riyals, and that is in return for his subscription for one year; with a simple subscription which is 150 Riyals.

Third, our commitment towards subscribers: We take the responsibility to supervise and monitor all the shops that are committed to lowering their prices, and solve any problem that the trader might cause to the card holder. Furthermore, we are responsible for paying the percentage of discount if the trader refuses to lower the price as well as providing the subscriber with all the information about any new goods offered during the entire period of his subscription.

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This is done through our branches and representatives in various areas where the subscribed shops exist. Finally, we issue a yearly commercial guide for all new shops, as well as their addresses and the rate of discount offered to the card holder.

Your Eminence, this is the whole issue and its details, and I ask Allah, then you to guide us in this regard. May Allah reward you the best on our behalf! May Allah keep you save and protected!

A: It is not permissible to use the said card for the following reasons: **First,** the subscriber must pay fixed fees that amount to 150 Riyals for the company which issues the cards without anything in return. This is a form of eating people's money unjustly. Allah (Exalted be He) says: ﴾O you who believe! Eat not up your property among yourselves unjustly﴿ (Surah Al-Nisa', 4:29). **Second,** the use of the card involves Riba (Usury) if the shop owner refuses to make a discount and the company that issued the cards is forced to compensate the customer for that.

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Third, the use of the card has to do with raising feelings of hatred and resentment among shop owners who offer a discount and those who do not, as the goods of the former may well run out while the other goods remain unsold. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Handicapped Identity Card

Fatwa no. 18015

Q: Please, Your Eminence, be advised that we proposed a charitable project of issuing a card for the handicapped people, which is a cheap plastic card that enables its carrier to have a fixed discount from the charitable people who own utilities, hospitals, shops and restaurants. The main part of the subscription fees goes to the account of the Charitable Saudi Institution for Caring for Handicapped Children. This project will be supervised by

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the institution; while the rest of the fees will be spent on the salaries of employees, mail, printing, making the cards and so on.

The institution welcomed the idea, due to the financial support it will provide in shaa'-Allah (if Allah wills), which will help them carry out their humane and charitable aid to a dear category of our society: the handicapped children.

As the institution wants to know the ruling on this, and in order to make all our actions in accordance with the instructions of Shari`ah (Islamic law) and the way of the Messenger of Allah (peace be upon him), we present this issue to you so that we might know your opinion, which we are going to follow in shaa'-Allah.

A: It is impermissible to issue such a card or subscribe to it, as it entails uncertainty and risking the money. The Prophet (peace be upon him) prohibited Gharar (uncertain) sale, because the subscription fees might be more or less than the mentioned discount. It is also known through observation that the discounts promised to the holders of such cards are not real, to the extent that if you bargain with the seller, you might get a larger discount. Thus, it also entails consuming money in an unlawful way.

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Allah (Exalted be He) prohibited this, as He says, ﴾And eat up not one another's property unjustly (in any illegal way e.g. stealing, robbing, deceiving, etc.)﴿ If you want to be charitable to the mentioned people, it should be through lawful ways, as Allah is Good and He, therefore, accepts only that which is good.

Permanent Committee for Scholarly Research and Ifta'

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the discount card issued by the Chamber of Commerce

Fatwa no. 19114

Praise be to Allah, Alone. Peace and blessings be upon the last Prophet.

The Permanent Committee for Scholarly Research and Ifta' has read the query sent by His Excellency Secretary General of Al-Qasim Chamber of Commerce and Industry to His Honor General Mufti. Query no. (3678), dated 5/7/1417 A.H., referred by the General Secretary to the Council of Senior Scholars:

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In cooperation with an institution, we have marketed a discount card to serve businessmen in the province. We have read the Fatwas that forbid dealing with this type of the card. Here, we want to provide you with the full details pertaining to this card so that you will be able to rule on it. The Chamber of Commerce and Industry in Al-Qasim agreed with an institution to issue an annual discount card for 100 Riyals for members of the chamber and 150 Riyals for non-members. Having agreed with the businesses to set a certain discount rate, the share of the chamber is 20% and the rest goes to the institution. The chamber shall publish a manual that lists all the participating businesses including hotels, stores, restaurants, pharmacies, and clinics and indicate the discount rates and free examination cards offered by some clinics. The institution that issues the card shall not incur any expenses as a result of the discount the purchaser receives.

Some businesses provide discounts on the basic purchase price, and the institution provides marketing and delivery of the card after issuing to the recipient along with a comprehensive manual of participating businesses.

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The issuer of the card (the Chamber and the institution) is not affected by the businesses which incur the discount. However, these businesses provide the discount in return for greater volume of clients and better advertising. Similarly, the owner of the institution wants to list its name in the manual to be visited frequently for the discount, a matter that helps its marketing plan as a kind of publicity. The card is valid for one year and is renewable for the same payment.

The card serves members of the Chamber in Al-Qasim and provides other premium services and advantages for them and the friends of the Chamber who are not members. Among these services is the ability of contacting the information center in the chamber which provides them with the needed information when required. However, promoting this card may only and properly occur with this discount offered by some participating stores. Users of this card as well as participating businesses listed in the manual issued for the members are completely free to subscribe to the card. Moreover, the card provides the advantage of making chargeable advertisements in one page or more in the manual.

We hope that Your Honor will rule on whether this card is permissible or not. If not,

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please advise on the permissible action we should take knowing that we have marketed and issued some of them to the recipients, and printed the manual. Your prompt reply will be greatly appreciated as this matter is very important and already in progress.

Having examined the query, the committee answered as follows: It is impermissible to issue or subscribe to the said card for many reasons including: **Firstly,** it involves risk and Gharar sale (uncertain sale). The return of the money paid for using this card is not actual. The card may expire without being used by the carrier or using the full amount of charges paid for it. Allah (Glorified be He) states, ﴾O you who believe! Eat not up your property among yourselves unjustly﴿ **Secondly,** it involves Riba (usury/interest). When the issuer pays the discount rate to the carrier, if the store owner refuses to run the discount, it is an act of the forbidden Riba. Moreover, the discount rate in such case may exceed the charges of issuing the card. There are many real cases where the issuer incurs a fine.

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Thirdly, it has many negative impacts including arousing enmity and hatred among participating store owners who offer the discount and those who do not. There is big run on discounted goods, while others vailable in the stores not listed in the guide may result in a loss. **Fourthly,** it presents promotional offers that entice and create feelings of vanity that lead the carrier to more purchasing. As a result, his savings are depleated due the extravagant trend and overconsumption. This card is only a means to more expenses and consumption, not saving. May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

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Teacher coupons

Fatwa no. 19558

Q: What is the ruling on teacher coupons, for which certain fees are charged in order to obtain a discount from some hotels, hospitals, malls, and trade centers?

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A: The teacher coupon as described, for which fees are charged, is impermissible according to Shari`ah (Islamic law), because it involves uncertainty and eating up money unjustly. Accordingly, it is not permissible to issue these cards or deal in them. May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Schoolteachers' Guide

Fatwa No. 19630

Praise be to Allah alone. Peace and blessings be upon the last Prophet.

The Permanent Committee for Scholarly Research and Ifta' has read the question submitted to his Eminence, the General Mufty (Islamic scholar qualified to issue legal opinions), from his Excellency the President of Girls' Education. It was referred to the committee from the General Secretariat of the Council of Senior Scholars no. (176), dated 16/4/1418 A.H. The question is as follows:

An advertising agency submitted a request to the General Presidency for Girls' Education to conclude an agreement with the Presidency according to which, the agency shall acquire the right to issue a guide entitled: [Schoolteachers' Guide] which includes

advertising for a group of companies, organizations, and commercial stores. In return , the agency shall prepare ID cards without pictures for all schoolmistresses and employees of the Presidency throughout the Kingdom. The card holder will receive special discounts upon presenting the card to the companies, organizations, or commercial stores participating in this promotion. I write to your Eminence, May Allah preserve you , to provide me with the legal ruling on this contract where both the publisher and the schoolmistresses benefit according to the above mentioned information.

After the Committee's study of the matter, it replied: this card according to the mentioned system; taking fees in return for it, is Islamically impermissible, as it includes Gharar (uncertain sale) and unlawful earnings in addition to the potential evil of knowing the schoolmistresses' names on the part of those who issue these cards. Therefore, it is impermissible to issue or deal with it. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and companions.

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Various questions about ill-gotten money

(Part No. 14; Page No. 20)

Fatwa no. 7846

Q: Eight years ago, I went to Makkah Al-Mukarramah to perform Hajj. I did not have much information about this obligation. After performing Hajj, I bought a Swiss ring and two little bottles of fragrance. The price of these things was three riyals, but I did not pay for them. After a while, I feared Allah's punishment for this sin.

What should I do in order to acquit myself of punishment? Moreover, I no longer have these things. What should I do to expiate for that? May Allah reward you well!

A: If the reality is as you have mentioned, then you have to give three riyals to this person. But if you can not find him, you have to pay these riyals as a charity on his behalf. If you meet this person, you have to tell him about what you have done. If he is satisfied with what you did, then there will be no blame against you. Otherwise, you have to repay him this sum of money and you will get the reward for the money you have paid as a charity on his behalf. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 1880

Q: Someone was indebted to another person but denied taking any money and took an oath on that. After the lender died, the borrower wished to repay his inheritors but he thought they would not take the money. What should he do if they refuse? Should he give it in charity on behalf of the deceased? Please give us your Fatwa. May Allah reward you and protect you.

A: This man should seek Allah's Forgiveness and repent to Him from this grievous sin. Then he has to give the right to its rightful owners, even through the ruler. If the inheritors refuse to take the money, he can give it in charity or put it in a charitable project, such as building a Masjid (mosque) on behalf of the money owner. May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Fatwa no. 11187

Q: I was working in the Northern Province in 1398 AH and I bought a car from an agency for 26,600 riyals. I paid 20,000 riyals and asked for a two month extension for the remaining 6,600 riyals. After the two months elapsed, I had an evil idea not to pay the rest of the money. Later on, my employer moved to

the Southern Province, but I kept feeling uncomfortable for not paying the remaining money. I was discharged from work in 1405 AH and went to Riyadh to receive my financial dues. Then I traveled directly from Riyadh to the Northern Province to see the agency owner. When I arrived at the agency, I was told that he had closed it and owned a gold shop in the town. I went to town looking for him but I was told that the gold business is owned by his brother while he had a workshop in another street, but he was abroad at the time. I returned to the airport with the money in my pocket and traveled to Jeddah and later to the south. I do not know his exact address and cannot face him, fearing he may be aggressive with me. In the beginning, I was determined to find him and searched for him but I did not find him. Please guide me to the correct action in this regard. May Allah reward you.

A: You can easily get his address from his brother, the owner of the gold shop, whom you mentioned and you must send him the money, even through a bank. May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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The second question of Fatwa no. 12530

Q 2: A woman gave me a sum of money to keep some of it with me and give the rest to anyone I know to invest it for her. I did not find anyone to invest her money and I could not do it myself due to my work conditions. Then I was in dire need of money and had to spend all the money she left to me without her knowledge. Now I do not know what to do. Please advise me. May Allah reward you the best.

A: You must repay the full amount of money to the woman who entrusted you with it, tell her what you did and ask her to forgive you. May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 8048

Q: Fifteen years ago, I was on a journey with many people. We wanted to convert some money and someone asked me to take some money to convert it for him. I did not know his name or address. He gave me 150 Libyan pounds which amounts to 300 Egyptian pounds. Later on, he came to me and demanded his money. By then I had spent the money on my family and did not have any money. I refused to give him

his money and threatened to beat him then he went away. Now, a very long time after this incident, I feel so much regret that I often cannot sleep because of it. I would like to absolve myself of this sin but I do not know that man or his address and he also does not know my name or address. What should I do with this money? I appreciate your advice. May Allah reward you best!

A: If the reality is as you mentioned, you have made a mistake and committed a grave sin. You have to repent and seek the forgiveness of Allah (Exalted be He) and make serious attempts to search for the owner of the money. When you find him ask him to forgive you and give him the money. If you do not find him, look for any of his inheritors and give them the money. If you can not find his inheritors, give the money in charity intending to do so on behalf of the owner of the money. Then, if you find him or his inheritors at a later time tell them what happened. If they accept it, that is good. If they do not, give them the money and the reward of the charity will be for you. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 12371

Q: A person was in charge of a governmental department. He had some resources that

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he gained illegally. Then, he repented to Allah. What should he do about these things he gained and spent illegally? Moreover, he does not know the amount of these things. How can he acquit himself of this sin? May Allah bless you and grant you a long life with good righteous deeds! May Allah also end your life with righteous deeds. Peace be upon you!

A: He should repay every penny he received to the people to whom money is due if they are still alive. If they are dead, he has to give it to their heirs. If it is impossible to do so in any case, then he has to pay this money as charity on behalf of those to whom money is due.

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 11083

Q 1: We are a group of about thirty persons. We have agreed to pay a certain amount of money to meet special needs. Sometimes, half of this number is not present and the other half asks to take the money that has been collected to buy food and slaughtered animals without taking the permission of those who are absent. We want to know, may Allah reward you the best, whether they have this right or not. Those who are absent during the presence of the others are engaged in other work, even though the whole group shares the same dwelling and work.

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A: If those who are absent and participate in this so-called fund, do not mind using this money in purchasing slaughtered animals during their absence, then it is permissible. If they refuse and every attendant pays for their food and for their guests' food without making the absent pay for anything, then this is also permissible. Otherwise, it is not permissible. May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 12423

Q: I used to work in a circus then I moved to work in one of the hotels in Casablanca. It should be noted that before I repented, I used to engage in unlawful practices. I committed grave sins which I hope Allah will forgive. I earned so much money and bought gold jewelry which I wore for adornment. I have around 20,000,000 Centimes worth of gold jewelry. Since I repented to Allah (Glorified and Exalted be He), I have not used them. Now, because I do not have a job, some brothers told me to ask if it is permissible for me to sell my gold jewelry and open a women's clothing store and sell the type of clothing I used to wear in my work. It should be noted that these clothes are indecent and are not even fit to be worn by Muslim women at home. Therefore

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I would like Your Honor to issue a Fatwa in this regard, especially that I am getting older in age and going to marry, Allah willing. The question now is, is it permissible for me to sell some of the gold jewelry and open a small shop. Is it permissible for me to sell some of it and start a jewelry store? May Allah reward you!

A: If you have earned these gold jewels and clothes from unlawful gains, it is not permissible for you to sell them or derive benefit from them. You must return them to their owners, if this is possible. Otherwise, you must get rid of them by spending them on charitable works. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The third question of Fatwa no. 12228

Q 3: I have owed 150 riyals to someone for four years. I did not repay him. Moreover, he does not know anything about it. If I repay this money to him, he will insult me as he is obscene. What is the ruling in this case?

A: You have to repay the money to the person to whom money is due in a secret way. you will not acquit yourself of this sin except by doing so.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 12869

Q: We work in controlling and watching all kinds of traders' commodities such as fruits, vegetables, canned foods and drinks, etc. since they are brought out of the steamers until they are received by the traders. Our question is: Is it permissible for us to eat from these commodities like some bananas or oranges or to drink some canned juice bearing in mind that we only do so on the spot and do not take any of these things away with us? However, we do not open any new closed boxes. Rather, we only eat out of the boxes that we find open already either by the customs after inspection or that which were opened during being unloaded from steamers. We do our best to eat only very few things. In other words, we are sure that what we eat or drink does not harm the merchant at all because most of the merchants increase one or more extra boxes lest there should be any damage or loss etc. Your Eminence may ask: "Why do they eat from such things?" My colleagues say: "We work while bananas or oranges are in front of us. Workers of companies and drivers of trucks eat such things while neither ourselves nor the traders can prevent them. Rather, some traders open a new box for the workers to eat from." So your Eminence knows the human soul! A person takes a banana, an orange, or some canned juice or milk, or any other commodity to eat or drink may be because of fearing hunger, because of seeing others eating, or because of the temptation of the sight, etc. Does this have any relation to Allah's saying,

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﴾and those employed to collect (the funds)﴿ **and thus we do not bear any sin by doing so? We hope that your Eminence will provide us with your beneficial answer. May Allah protect and guide you to what He likes and is pleased with.**

A: It is impermissible for you to eat any of the merchants' commodities unless you have the permission of their owner. This is because it is authentically reported that the Prophet (peace be upon him) said, ❨ the money of a Muslim is not lawful for his brother except by his consent. ❩ May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 10608

Q 1: There is a man who used to be a hashish dealer. He made a fortune from this prohibited dealing. He has children, and owns cars, agricultural lands and farms which are the product of drug dealings. As he seeks to make Tawbah (repentance to Allah), he asks what he should do with his wife, money, cars and farms?

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A: he should get rid of the ill-gotten money through spending it on good purposes. He does not have to do anything with regard to his wife and children. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 12978

Q: My brother-in-law is working as a lorry driver in an alcohol company. He distributes wine. Can I visit my sister and eat at her house? Can I take money from him as a debt or the like? Moreover, he built a building from the money earned from this work.

A: Visiting your sister is permissible as it is a kind of keeping good relations with your relatives. As for eating from the house of your sister, you are permitted to eat from the house of your sister if her husband has another legal means of gaining. Otherwise, you will not be permitted to eat at their house because the money he earns is unlawful. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
\`Abdullah ibn Ghudayyan	\`Abdul-Razzaq \`Afify	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

The first question of Fatwa no. 11100

Q 1: My maternal uncles are drug dealers. We show them hospitality when they visit us. My mother buys them fruits and desserts as a kind of present when she visits them. What is the Islamic ruling on visiting them, dining with them, riding their cars or treating them kindly?

A: If all their money is earned through unlawful means, it will not be permissible to eat with them. There is nothing wrong, however, if your mother visits them or buys them presents. She has to advise them to give up their unlawful earnings. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
\`Abdullah ibn Ghudayyan	\`Abdul-Razzaq \`Afify	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

The first question of Fatwa no. 10260

Q 1: what is the ruling on eating in the houses of Muslim relatives whose money is unlawful? Is it permissible for us to borrow money from them?

A: If a person is sure that the money or the food presented to him is unlawful, he should not eat it. There are many texts that ask Muslims

to eat what is good and to abstain from eating what is unlawful. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 12240

Q: I would like to ask Your Honor about a Fatwa that has been circulated among people who say that a religious scholar said that a person who earns money from producing and selling alcohol and from drug trafficing then repents to Allah (Glorified and Exalted be He), the money earned from producing and selling alcohol and from drug trafficing will become lawful. Since many students of religious knowledge ask about this Fatwa, we would like Your Honor to advise us about it.

A: If the person when earning the unlawful money knew that it was unlawful, this money would not become lawful for him after repentance. In fact, he must get rid of this money by spending it on charitable activities and good works. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 10524

Q: My father is a respectable man. He used to commit immoral acts in the past, but he now offers congregational Salah (Prayer) in the Masjid (mosque) as much as he can. He also observes Sawm (fasting), pays Zakah and fears Allah in many things. He has also performed Hajj more than once, and he takes part in many charitable projects. however, he is working as a dressmaker, and he makes clothes for Mutabarrijah (women who dress immodestly in violation of the Islamic dress code) women, who undress in front of him. However, this has changed a little after he performed Hajj. He tells this frankly and knows that it is Haram (prohibited), but he does not denounce it to the extent of changing it.

The strange thing, however, is that I became a Multazim (practicing Muslim), thanks to Allah, and then my brother followed me. My father, thanks to Allah, earns a lot, and we thank Allah a lot for this. I have no idea whether this is truly from his heart or it is just a habit. He also does not see some issues as Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) at all, such as free intermixing between men and women, shaving the beard and Tabarruj for women. Some issues he regards as Munkar, but he does not resist them forcefully, such as bribery, and other new issues to him which he is not enthusiastic about, such as the prohibition of statues and shaking hands with non-Mahram women.

Is my father's money, having told all his circumstances, considered ill-gotten money which I should not eat from?

He was granted an offer to leave his job by some of his friends who were guided by Allah after the death of President Sadat and changed their jobs themselves. He was going to do so, but this was mixed with the intention that his job became a dead-end. However, he did not change it. Should I leave the house but still maintain good relations with my father, and visit him and my mother? I forgot to tell you that my mother is working with him. She has been wearing the veil since she performed Hajj in 1972, but not in the Shar`y (Islamically lawful) way, as she wears tight clothes and reveals her hair to some men whom she is used to, like her brother-in-law. Should I remain where I am, deny all this with the heart, consume this money and continue advising them? Should I leave home and tell my father that I am not satisfied with what he is doing? Apart from this, he is my father; I can never disobey him, hate him or sever relations with him. I shall continue my studies in Shaa' Allah (if Allah wills) as he wants. Is this considered ingratitude to him or am I right?

A: First, you should continue advising your parents and explaining the rulings of Shari`ah (Islamic law) on the Munkars they commit. You should also guide them to the truth by wisdom and mild advice. Please find attached a compilation of Fatwas (legal opinions issued by a qualified Muslim scholar) on wearing the veil, mixing between men and women, shaking hands with non-Mahram women and statues, so that you may show them to your parents, may Allah guide them to following the truth.

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Second, if your parents accept the advice, thanks be to Allah. If they insist on the Munkars they are committing, you should behave with them kindly and follow the way ordained by Allah. You should also earn your living yourself in a lawful way, may Allah help you and facilitate matters for you. Continue advising your parents and being good to them as much as possible. May Allah guide them to follow the truth and accept the advice, and grant you lawful income. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 11114

Q: What is the ruling on someone whose two adult sons live on their own with their families? One of the two sons is poor and the other is well-off. It is said that the prosperous son made a fortune from drugs which he found on the beach of Al-Malih Sea a long time ago. The two sons invite their father on certain occasions to dine with them. As the father doubts the lawfulness of the food of his wealthy son,

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he asks for a fatwa in this regard.

A: If all the son's earnings are gained through unlawful means, it is not permissible for the father to share food with him. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 10688

Q: Among our relatives, there is a man and his wife who work in a hairdressing salon. The wife stopped working but the man continues to work as a hairdresser for women. They often invite us to go there for lunch or dinner, then we go and eat their food. Is it permissible for us to eat at their house, and is his work haram (unlawful), taking into consideration that he does not know any other profession? Could you kindly advise?

A: If the work of the relatives you mentioned is as you have described, his work is Haram and so is his earning. Anyone who does such work has to search for another job, and keep away from unlawful matters. There are many means of earning living, praise be to Allah.

﴿And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).﴾ ﴿And He will provide him from (sources) he never could imagine. And whosoever puts his trust in Allâh, then He will suffice him.﴾ It is better for a Muslim to protect himself by keeping away from the places of temptation, so as to protect his honor and religion. Allah (Exalted be He) will provide him with a way out. It is not permissible for the relatives and friends who visit them to eat their food or to drink anything they offer, if they do not have any other source of income apart from this work. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 13164

Q 1: I came to Riyadh to visit an eye hospital. In the afternoon, I found a taxi driver at the door. I said to him: I want to go to the nearest restaurant. He dropped me off at the nearest restaurant and I gave him five Riyals. He said: I want ten Riyals. I said to him: If you had run the meter, it would have only counted five. I got out of the taxi and he threw the five Riyals at me and went on his way. After lunch, I took a taxi with 5 Riyals to the hospital. I kept searching for him to please him but could not find him.

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What should I do?

A: If the matter is as you have mentioned and it is difficult to find the taxi driver, you should pay the value of the fee in charity to the poor who deserve it with the intention of it being on behalf of the taxi driver.

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Fatwa no. 13164

Q2: I was assigned at work to pay out the financial dues for delegating some employees for different periods. Some employees deserved 113 Riyals, some deserved 226 Riyals or more. After I paid each employee his due, 335 Riyals remained. I have signed papers from every employee who received their financial dues, but I do not know to whom the remaining money belongs. What should I do with it? Should I give it in charity on behalf of the owners of the money or what?

A: If the case is as mentioned, check with everyone that deserves financial rights to be paid to them. If any one has not received his money yet, give it to him. if you are unable to find out the owner of the money, give it in charity on behalf of the owner of that money. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 8256

Q1: A person is in debt,

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and his financial situation does not allow him to repay creditors at present. He intends to repay these debts when he is able, and it should be noted that his creditors do not live in the same country. If this person obtains the money but wants to use it to marry in order to protect himself against temptation, should he repay the debts first or marry?

A: It is obligatory for that person to repay his debts first and marry after that. However, if the creditors allow him to marry before repaying the debts, it will be permissible for him to marry first. As regards to strengthening himself against temptation, he may observe Sawm (Fast) to protect himself from it. The Prophet (peace be upon him) stated: ﴾'O young people! Whoever among you is able to marry, should marry, for marriage would help him lower his gaze and keep his virtuousness and whoever is not able to marry, is recommended to fast, for fasting would diminish his sexual power.﴿

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 8406

Q: I had some laborers working on a farm employed under my sponsorship and one of them used to work with one of my relatives. After a while, they ran away from work leaving behind some of their wages. I hope that you will tell me what I am obligated to do about the rest of their wages. Should I give it away as Sadaqah (voluntary charity) on their behalf, despite the fact that when they left the work was disrupted for a period of time and that I have sent their passports to the relevant bodies. Please advise me as to what I should do.

A: If the reality is as you mentioned, you should exert efforts to find them through the addresses that you got when you contracted them, and you should pay them their due rights. If you are unable to do this you should give out the money owed to each person as Sadaqah if they are Muslims, intending the reward for them. If they are non-Muslims, you should give the money in charity to free yourself of any obligation. If they come back after that, tell them what you did. If they do not accept it, you have to give them their due rights, and you will get the reward of the Sadaqah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa No. 8312

Q: We want to inform Your Honor that we have a sum of money whose owners are not known. We do not know their phone numbers or even addresses. Only their names are known to us. Five to Ten years have passed, but no one has claimed the money. Thus, we keep transferring them from one record book to another every year, but we have lost hope in finding or calling them. We thought to ask Your Honor for a ruling on these funds, and how we can deal with them?

A: If the case is as mentioned, that you do not know their addresses or phone numbers, but only have their names, adjust the amount of each person, then donate it on their behalf, and should any of them later ask what you have done, if they agree to this, praise be to Allah, but if they claim their right, give it to them and you will be rewarded and discharged from the debt. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and companions!

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The first question of Fatwa no. 5603

Q 1: My name is Marzuq Al-Na'if Al-`Abdul-`Aziz Al Sa`ud and I used to work as a lawyer and a commentator. I suffered from gangrene that caused one of my legs to be amputated. Consequently, I stopped working even though I owe some people money and other people owe me money. I overlooked the money they owe me, but some people did not come to take their money and I do not know where to find them. The whole sum of money is about 3,000 riyals. I would like to ask: Am I permitted to pay this money as Sadaqah (voluntary charity) on behalf of its owners? I intend to repay it to them if they come and demand it in the future, for I am rich and I want to free myself from guilt.

A: You are permitted to pay this amount of money as Sadaqah on behalf of its owners. If one of them demands it in the future, tell them that you have given it as Sadaqah. If they accept, then this is all right; if not, give them their money back and you will be rewarded for this. May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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The second question of Fatwa no. 6396

Q 2: What is the ruling on accepting an invitation to a dinner or party held by banks that deal in Riba (usury/interest)?

A: It is not permissible to accept invitations to dinners and the like that are held by banks dealing in Riba. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 4892

Q: I put my question to Your Honor so that you will give me your Fatwa. I am a camel shepherd and I went to Iraq to trade in camels. I was indebted to three persons before I traveled; one for one hundred riyals, another for thirty riyals and the third for twenty riyals. When I returned from Iraq, they were not available and I could not find any of them after a year of searching. What should I do in this regard? Should I pay the entire amount of money as Sadaqah (voluntary charity), or just part of it?

A: If the case is as you mentioned, and you could not get to them by any means, you may pay the amount as Sadaqah on their behalf. If it happens that you came across one of them, tell him what you did. If he agrees with your deed, then the reward of Sadaqah is for him, otherwise, it is yours and you must pay him his money. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The third question of Fatwa no. 12842

Q 3: One night, a man broke into my house. I had no idea what he wanted. So, I chased him and threw an axe at him. He fell to the ground, and 2,000 Riyals fell from his pocket. The man then ran away. Given that I know him; can I take this money in return for his attack on my house? Please advise, may Allah reward you.

A: You should return the money to its owner. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 8477

Q: We were lucky enough to know your messenger, Shaykh Musa Jibril. After knowing him, our life changed completely. My whole family became good Muslims; men and women started to offer Salah (Prayer); women started to wear modest clothes; and we started to offer Salah after we had been atheists, praise be to Allah. However, we are facing a problem. We have a commercial store where all kinds of wine are sold, in addition to lawful products, such as food and non-alcoholic drinks. This store's profit is almost

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1000,000 USD a year. It is a partnership between my two brothers and I. I tried with the help of Shaykh Musa Jibril to influence my two brothers to sell this store, and buy another one where we can trade in lawful ways. However, we could not do it. We are still trying to convince them, and they still insist. So, I wanted to break up this partnership to please Allah and His Messenger. I have no source of income other than this store, and we have large sums of money in the bank, which yield us huge profits every year.

My question is whether I can take some of this money or not. I am waiting for your reply as soon as possible. Kindly be informed that I became a Da`y (caller to Islam), praise be to Allah, and many people embraced Islam and began to offer Salah regularly because of me.

A: First, praise be to Allah that He has guided you to the truth, and helped you to follow it. You should thank Allah for His graces, and ask Him to save you from the rest of the Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect), so that His grace is completed. May Allah guide you more and more. **Second,** it seems that part of your money is lawful and part of it is not. If this is the case, you should take your money at the time of breaking the partnership, and give Sadaqah (voluntary charity) of it as much as you think is needed to get rid of the unlawful money, and then spend the rest of it on yourself, so that Allah may grant you of His bounty, as Allah says,

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﴾And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).﴿ ﴾And He will provide him from (sources) he never could imagine. And whosoever puts his trust in Allâh, then He will suffice him. Verily, Allâh will accomplish his purpose. Indeed Allâh has set a measure for all things.﴿ You should hasten to break up the partnership in prohibited trade, repent to Allah and ask His forgiveness for the past, and observe the limits of Allah in the future, whether in trade or anything else. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

The first and the second questions of Fatwa no. 11351

Q 1, 2 : I am a governmental employee who delivers salaries to the employees. I allocate the salary of each employee then send it to someone else to deliver it to him because it is impossible to deliver it myself as the employees are women. There are remaining halalas after the salaries have been distributed and I do not have much halalas (as change) to give, therefore, I do not deliver it to their owners. After delivery, there remains with me about 50 or 40 Riyals or less.

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This process has been continuing like this for about three years because I do not know most of them. I do not even know the number of halalas that are due to each of them each month. I hope you can tell me what I should do as I spent all the mentioned amounts. Should I pay one Riyal on a monthly basis in charity on behalf of each person?

One time I delivered the salaries and there were 2,000 Riyals left. I asked the employees if the amount they received was correct and I also asked my superiors from whom I receive the money but they did not mention any shortage. I did not tell them how much was left. This happened two and a half years ago and I spent it all. Since I have no right to this amount, I regret spending that sum and I can not tell my superiors for fear that they will call me thief. I call Allah (Exalted be He) to witness that I regret what I have done. I would like to return this money to the state through any way to get rid of it. It is worth mentioning here that I can put it in any governmental work where I conclude agreements with sums that are equal to this sum of money. I have a loan from the state to cover these agreements and carry out some work within the state. Is it permissible for me to pay this sum in return for any work done within the body in which I work; such as the amendment of electricity and purchasing anything needed by this body in order to return that sum of money without anyone knowing what happened? I hope you could advise me in this regard as I regret what I have done.

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A 1, 2: If the matter is as you have mentioned, you have to give these amounts in charity on behalf of the people who own this money. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The fourth question of Fatwa no. 5088

Q 4: I used to buy shares in banks and I benefitted from them, but I came to know that they are forbidden and I resolved to repent to Allah (Exalted be He) and stop. Is this enough on my part or not?

A: First, you should repent and ask Allah (Exalted be He) for forgiveness for having contributed in such a forbidden deed, and resolve not to return to it. Moreover, you have to withdraw the value of your shares in such banks that Allah (Exalted be He) may forgive you, for He (Glorified be He) says: ﴿And verily, I am indeed forgiving to him who repents, believes (in My Oneness, and associates none in worship with Me) and does righteous good deeds, and then remains constant in doing them, (till his death).﴾ **Second,** you should get rid of the profit you gained as a result of this business and spend it on the poor and needy.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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\`Abdullah ibn Qa\`ud	\`Abdul-Razzaq \`Afify	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

The third question of Fatwa no. 7521

Q 3: if a person deals with people in Riba (usury), and they owe him interest which exceeds the capital, then he repents, what is the ruling on this interest? Can he take it or is it prohibited for him? Some people say that it is prohibited, citing the Ayah which states, ﴿but if you repent, you shall have your capital sums.﴾ What is the ruling on the profits he had already taken from the people? What should he do with it? Please advise concerning all this, given that the mentioned usurious transaction is obvious Riba. I heard scholars saying about similar transactions that they are considered Riba. I am convinced that it is, and I want to clear my conscience in front of Allah.

A: First, if a person repents of a usurious transaction while it is still current, they should take their capital only and leave the usurious interest, according to Allah's saying, ﴿but if you repent, you shall have your capital sums.﴾ **Second,**

if a person receives the capital and the interest of the usurious transaction, they should keep the original capital only, and spend the usurious interest in forms of charity.May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 4273

Q 1: My father died and left us money and property. I have many siblings, and my elder brother is the one who runs all the properties and the factories. He deals in Riba (usury) with banks. One of our brothers is unsatisfied with this. He has tried hard to separate between his rights and those of his brothers, but he could not. He participates with his mother and siblings in consuming from the money mixed with Riba. What is the ruling on mixing with his siblings in eating and drinking?

Some of his acquaintances also deal with usurious banks. what is the ruling on socializing with them, eating with them and accepting their presents?

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A: You should advise them and make it clear to them that dealing in Riba is Haram (prohibited) according to the Qur'an, the Sunnah and the Ijma` (consensus of scholars). As for eating with them, there is more than one case. You should not eat what you absolutely know to be gotten through unlawful ways; otherwise, you can eat from it. The ruling is the same on eating with your relatives and acquaintances. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 4212

Q 1: I have a friend who was working for a charitable organization which uses its funds to help the poor, hold celebrations, and arrange trips for its members. During a fund raising party and a show which was put on to collect donations for the poor, my friend took some of the money as a loan. At the time, she was the organization's secretary and responsible for expenses of the party and the show. She expected to return the money soon after, but unfortunately she experienced financial difficulties and intended to repay the loan whenever possible. Now, she is financially able to return the money, but she is hesitant because if she gives it back, it will be seen that she

took it without permission, and that would blemish her reputation among other members. Besides, if she gave the money back to the fund, it will not be spent on the poor, rather on a party, trip, or whatever. For these reasons, she asks whether it is permissible or not to give the money back to the female employee responsible for spending it for the needs of the poor, such as paying school tuitions for girls and renovating the schools and universities, or buying them suitable clothes etc. She could also pay this money in installments, so the female employee will not feel suspicious as to what happened in the past, or she could send someone on her behalf to put the money in the account although that would raise suspicions concerning the sender of this money.

The woman now asks so as not to commit any sin: What solution is valid, the first or second? May Allah reward you.

A: The said woman has to repent to Allah from what she did and give the money back to the organization to be spent on the needs of the poor, or she could send a man or a woman she trusts to return the money back on her behalf and in the name of a donor to fulfill her duty, if Allah wills.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 13123

Q: i used to collect donations, Sadaqah (voluntary charity), and Zakah from people. As I was a man with no income, I used to take some of this money, but I regret doing so now and have made Tawbah (repentance to Allah) for it. After this, I calculated what I took, and found that it was 68,000 Riyals. I am now afraid from Allah for the sin of taking this money. I hope from Allah and then from you for advice as to what I should do. Should I tell those responsible for this money what I did or distribute it in installments according to my salary, which is 1,500 Riyals? And should I pay Zakah on that? Please advise me and may Allah reward you with the best!

A: It is obligatory on you to deliver the money that you took to those you collected it from. You should make Tawbah to Allah (Glorified and Exalted be He). If you cannot repay the money to its owners, you have to give it out as Sadaqah (voluntary charity) to the poor, as much as you can. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fourth question of Fatwa no. 6901

Q 4: a governmental employee who works as a guard for a vacant piece of land rents to people part of the year for a sum of money or a quantity of grain. He does so without informing the agenncy for which he works. If he were to inform his supervisors, they would want a share of the revenue and would not give the foundation any part of it. What is the ruling on this? Is this guard permitted to spend this money on himself or his children and their education? When we tell him that he is not allowed to do so without authorization from the government agency, he says: "It will prevent me from getting this Rizq 'sustenance'".

A: It is not permissible for this guard or anyone to make use of this land without permission from someone in authority. It is Haram (prohibited) to benefit from renting out this land. Rather, payment must be made to those in charge of the land, if this is possible. If not, it should be paid in charitable ways and this guard has to make Tawbah (repentance to Allah) and Istighfar (seeking forgiveness from Allah) for what he did. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 11451

Q: I am an employee in a big project in Al-Jawf region

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affiliated to the Public Electricity Company in Riyadh. I am an electrical technician and head of my department with a company car at my disposal which I use throughout the day for work-related purposes and other purposes. I use it for personal purposes with permission from the general manager of the project. The project requires that department heads have cars at their disposal. I would like to receive from you a ruling on using this car. May Allah reward you best!

A: It is permissible for you to use the company car for the benefit of the work not for personal purposes. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa No. 12604

Q 2: Our question is about sugar. Is it permissible for one to use the sugar at the work place i.e. take from the conveyor belt to drink lemonade, tea, or anything at the work place inside the factory. Some scholars have issued a Fatwa (legal opinion issued by a qualified scholar) prohibiting this, citing the ruling from the Hadith that whoever works on a job for which he takes wages, whatever is taken beyond that is abuse).

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Others have said it is permissible without going to the extent that they take sugar home as long as the company has given each on of them a sac [i.e. of sugar] at the end of the month. Others have said that it is permissible as long as the person is working for the company and there is no prohibition on taking sugar for drinks, whether this occurs within the factory or at home. We are very confused regarding this matter, so we would like a fatwa with decisive evidence so that we may feel assured. May Allah lead you to whatever He approves and loves! Is the previously mentioned report Sahih (authentic Hadith) or Da`if (a Hadith that fails to reach the status of Hasan due to a weakness in the chain of narration or one of the narrators) ? If it is a Sahih Hadith, in which book [of Hadith] is it mentioned? What does it mean? If it is a Da`if Hadith, please inform us of this. May Allah grant you success.

A: It is permissible to take sugar and use it in drinks etc., if the company clearly permits workers to do so. As for the Hadith, it was narrated by Abu Dawud, Al-Hakim, Ibn Khuzaymah, and Al-Bayhaqy on the authority of Buraydah (may Allah be pleased with him): 《"Whoever is appointed to do a task and is given their provision (in return for this work), whatever they take after that is illicit earnings."》 May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and companions!

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The first question of Fatwa No. (14782)

Q 1: The ill-gotten money of one of my brothers was mixed with my other brothers' lawful earnings. I should mention that the illegal money is but a small amount and all my brothers met all the three requirements of sincere repentance from man to his Lord.

Should they dispose of the ill-gotten money so that they may stand on firm ground? If so, how should they do this, and on what should they spend it?

A: Yes, they should dispose of it if they know the exact or approximate amount by spending it on charitable causes. However, it will not be considered a charity in itself; rather, it will merely be considered getting rid of ill-gotten money as a purification for themselves and their property. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa No. (14586)

Q 1: I have brothers and sisters, Honorable Shaykh. We have inherited wealth from our father, a part of which is ill-gotten. We do not know the exact amount of the ill-gotten money as our father had acquired it long ago and had mixed it with lawfully gotten capital to invest before he died. We, after inheriting the money, invested it likewise.

What shall we do Shaykh, when we do not know the exact amount of such an ill-gotten money?

A: There is no blame on you regarding the wealth you inherited from your father. You should donate the amount of money most likely to be the amount your father acquired unlawfully to the poor or some charitable causes such as Mujahids striving in Allah's Cause, those financially unable to marry, as well as other charitable causes needing funding. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 1555

Q: A man came to my house and said that in his early life he used to be a drug dealer and earned a lot of money from doing business with those who betray their religion, conscience, and nation. He accumulated a substantial amount of wealth through drug trafficking, as follows: 1. He owns many plots of land in different areas. 2. He constructed several buildings. 3. He bought a farm somewhere. 4. He married a woman and gave her the Mahr (mandatory gift to a bride from her groom) from the money he earned from drug trafficking and she gave birth to three or four children.

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The man added that all his ill-gotten wealth includes only a small percentage, no more than one percent, he gained lawfully.

He asks what he should do with this property, for he has turned to Allah in repentance, regretted what he did, and is determined not to engage in such dealings again. He is now standing before Allah (Exalted be He). He is particularly asking about the validity of his marriage contract since the Mahr was paid from ill-gotten money. I hope for a detailed answer regarding the Mahr, farm, buildings, and plots of land. May Allah reward you.

A: This man, and the likes of him, should get rid of his ill-gotten money by spending them in charity. For example, he can give it as Sadaqah (voluntary charity) to the poor, or he can use it in helping the Mujahidun (those striving in the Cause of Allah), the debtors who are unable to pay off their debts, or those who cannot afford expenses marriage, and so on. Another way of getting rid of this ill-gotten money in ways that are beneficial to Muslims is to make these buildings, plots of land, and farms as Waqf (endowment) for Masjids (mosques), Mu'adhins (callers to Prayer), and Imams (those who lead congregational Prayer). As for his marriage contract, it is valid but he should get rid of a lawful amount of money equivalent to the Mahr he paid to his wife and spend it in the above-mentioned charitable ways of disposition or something like that. He should turn to Allah in sincere repentance and be certain that Allah

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will compensate him for this ill-gotten money, because of his fear of Him and sincere repentance. Allah (Glorified be He) says: ﴾And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).﴿ ﴾And He will provide him from (sources) he never could imagine.﴿ Allah (Glorified and Exalted be He) also says: ﴾and whosoever fears Allâh and keeps his duty to Him, He will make his matter easy for him.﴿ May Allah guide him and us to sincere repentance and accept it, for He is All-Hearer, Ever Near. May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Fatwa no. 19134

Q 1:

A Muslim man collected money from prohibited ways such as selling Khamr (intoxicants), pork, carrion, the flesh of dead animals or drugs, but now he wants to repent to Allah (Exalted be He). Should he get rid of all his unlawful money, or keep part of it to use in Halal (lawful) trade?

Q 2:

If he stops dealing in forbidden dealings, but refuses to get rid of the ill-gotten money which he used to establish a shop for selling lawful goods, such as utensils, clothes and so on, is his trade Halal?

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Q 3:

Is it permissible to work for him in that shop, and as such, the wage or salary would be Halal, taking into consideration that if he is isolated himself and no dealings were done with him, he might be tempted to return to the unlawful trade once again?

Q 4:

Is it permissible to eat his food and accept his invitation or presents, even though there is a huge possibility that they are bought from his ill-gotten money? Also, if anyone accepts any of that money, should he get rid of it, or would Allah (Exalted be He) forgive him?

Q 5:

If the said person wants to donate this ill-gotten money or part of it, where should he pay it? Is it permissible to spend it in buying religious books and distributing them among the poor Muslims? Is it permissible that such money be spent on spreading the Islamic Call or buying or leasing a place to be a centre for calling to Allah (Exalted be He), teaching the Qur'an and knowledge of the Shari`ah (Islamic Law) for Muslim children and seekers of knowledge as well as buying anything that this place needs in order to fulfill its duty in favor of the Islamic call?

Q 6:

Is it permissible to take a loan from that money for the sake of the Islamic Da`wah or personal benefit?

A: The Prophet (peace be upon him) said: ﴾O people, Allah is Good and only accepts that which is good. Allah commanded the pious to follow the same commandments as He gave to the Messengers. He (may He be Exalted) says: ﴾O (you) Messengers! Eat of the Tayyibât [all kinds of Halâl foods which Allâh has made lawful (meat of slaughtered eatable animals, milk products, fats, vegetables, fruits, etc.] and do righteous deeds.﴿

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He (may He be Exalted) also says: ﴾O you who believe (in the Oneness of Allâh - Islâmic Monotheism)! Eat of the lawful things that We have provided you with﴿ Then he mentioned a man who has travelled on a long journey and is dishevelled and covered with dust; he stretches forth his hands to the heaven, (saying) "O Lord, O Lord", but his food is Haram, his drink is Haram, all his nourishment is Haram, so how can he Du`a' (supplication) be accepted?﴿ Related by Muslim in his Sahih. Hence, it is Haram for the Muslim to have ill-gotten earnings. A person who did any such thing must repent and give up the ill-gotten earnings. There are many permissible ways of earning a living, praise be to Allah. Allah (Glorified be He) says: ﴾And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).﴿ ﴾And He will provide him from (sources) he never could imagine.﴿ If a person repents while he still has wealth that he acquired through unlawful means, such as Riba and gambling, or by selling illegal goods such as alcohol and pork, he must get rid of that wealth by donating it to public projects, such as repairing roads and public washrooms, or he may distribute it to the needy. He should not keep any of it or benefit from any of it because it is unlawful wealth in which there is no goodness. Repenting from that requires that he must get rid of it and keep away from it, and find another way

to earn a living. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 13914

Q: I have a shop where I sell and rent western, Indian, and Arabic videos. All these films include scenes that show unveiled women; in some of them they are naked. They also show them mixing with men and sometimes the men kissing the women. There is also music, singing, and women dancing, and scenes of violence and crimes during which nothing is hidden. Once, one of the righteous young men came into my shop and told me that it is not permissible to engage in this work, and that it is Haram (prohibited). He told me also that by doing this work I am destroying the religion and the 'Aqidah (creed), and that the money earned from this work is Haram. He told me that it is obligatory that I should free myself from this work, and then he left. When I got home, I decided to write to you as you are the people I most trust and you are the most knowledgeable Muslim scholars of the present time. I am therefore asking you to let me have a Fatwa (legal opinion issued by a qualified Muslim scholar) quickly, as I am continually anxious. May Allah protect you!

A: What this sincere advising brother said is correct. It is obligatory for you to renounce all that is prohibited by Allah (Exalted be He).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Second question of Fatwa no. 15870

Q 2: I have some clothes that I bought from Haram (prohibited) money; however, I have admitted stealing the money to the owners. Now, I do not have any clothes besides this clothing. Kindly, advise me. May Allah reward you with the best reward.

A: It is obligatory that you return this money to its owners, ask them to forgive you, and determine to make a truthful Tawbah (repentance to Allah) from consuming people's money unjustly. If you do this, we do not find a reason for the impermissibility of wearing the clothes. May Allah protect us and you from violating the sanctity of Muslims. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 15357

Q: In the past, I used to sell pornographic magazines and movies to my misguided friends.

After Allah led me to the Right Path and I knew that it is unlawful to sell such materials, I repented and asked Him to forgive me my sins. I have earned about three thousands pounds from this work. I hope your eminence will give me the ruling on the money I earned from this immoral trade.

A: Whoever earns money from unlawful work, such as selling pornographic pictures and movies then repents to Allah (Exalted be He), they must spend this ill-gotten money on charitable projects or dispose of it by giving it to the needy, because it is unlawful for them to use. They must persevere in repentance and desistance from this work and find themselves a lawful employment to earn lawful money. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 20272

Q: In 1960 during the blessed emancipatory revolution, the oppressive French colonialism inducted my father into the military in Germany. He then went to Germany and during the period of his duty there his finger was cut off, so he replaced it

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with a piece of gold. My father finished his military duty and returned to Algeria after it had gained its independence. He began receiving a monthly salary in compensation for the loss of his finger and from that money he became a partner in a joint-stock company. However, in 1963 my father migrated to France for work. Allah granted him success, all praise be to Him Alone, and my father was able to find a Halal (lawful) job. He worked in water systems' cleaning, shifted to work as a builder for three years, and in 1966 my father began driving a truck for a company after he got his driving license. He continued to work as a truck driver until 1982. Everything was normal until then, all praise be to Allah Alone. However, a day came while on this job when my father met some evil friends one of whom enticed him to leave his job as a driver and become his partner in purchasing a cafe. This evil person continued whispering to him until he convinced him to buy the cafe and give up his job. They bought the cafe in the same year, 1982, and started selling coffee, tea, soda water, and alcohol; may Allah honor you. My father swore that he did not know that selling alcohol is Haram (prohibited). This was what he told us and it might be because of the prevalent ignorance at the era of colonialism and the period that followed it. Yet, my father did not stop running the cafe . Instead, he continued working and the Haram money increased day by day. Out of that Haram money we built two houses

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and my father bought some cars and sold them. Now we own two houses and two cars; a big one that my brother works on and a small one for family use. To come to the point, after all these years my father regrets all his bad deeds and wants to make a sincere Tawbah (repentance to Allah) and abandon the cafe work. He decided this year to sell the cafe, may Allah make this easy for him. It may be worth mentioning that when my father turns sixty years of age he will receive two pensions; one for his first job which is Halal - by the permission of Allah - and the other for his second job which is Haram. O Honorable Sheikh! This is the entire story so please provide us with your beneficial answer and tell us how we can escape this dilemma. We are confused and could not find any body here to answer us.

A: If the case is actually as what you have mentioned, along with making Tawbah to Allah; your father has to know the amount of the Haram money that he earned from the cafe. Then he must get rid of such amount by spending it on a public project for common benefit, or by giving it to the poor and the needy with the intention of dispensing with it not of paying Sadaqah (voluntary charity). However, if your father does not know the amount of such Haram money, he has to estimate what is most probable and spend it as mentioned above.

First question of Fatwa no. 15625

Q 1: a man passed away before repaying debts which he owed to the State Agricultural Bank and Land Bank, and some other individuals. We, along with the deceased's inheritors, paid the debts that he owed to individuals. Only one creditor remains to whom we must pay the value of two she-camels that the deceased borrowed about thirty five years ago. However, we do not know the person to whom the debt is due or where to locate him so that Allah might grant the deceased comfort in his grave.

A: In this case, where the owner of the two she-camels or his inheritors can not be found, you must pay the value of the two she-camels in Sadaqah (voluntary charity) at the time in which the debt was incurred. The cost of an average she-camel should be calculated and distributed amongst the poor on behalf of the camels' owner. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fourth question of Fatwa no. 15917

Q 4: what should someone do if he is in possession of something which does not belong to him and cannot return it or its value to the owner because the object has been used or damaged; or because he does not know who the owner is. Is it permissible to give its value in Sadaqah (voluntary charity) on behalf of the owner ?

A: Whoever has money that belongs to someone and cannot locate the person or by any means repay him or his inheritors, such money should be given in Sadaqa on behalf of its owner. In case that the owner, or any one who represents the inheritors, claims the money; it should be paid to them and the reward of Sadaqah will go to the person who gave it. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Second question of Fatwa no. 18172

Q 2: I used to smoke, especially a water pipe, and after giving up this bad habit, all praise be to Allah, the man who works at the coffee shop told me that I owe a sum of money. Should I give them back this money or not? Please advise me. May Allah reward you.

A: In this case because this debt is for something Haram (prohibited), you are not permitted to pay it.

to whom it is due. This is because doing so is co-operation in sin and transgression and ﴾The Messenger of Allah (peace be upon him) cursed the devourer (taker) of Riba (usury/interest), its payer, its two witnesses and its scribe.﴿ ﴾The Prophet (peace be upon him) cursed ten people related to wine, among them are the one who sells it, the one who buys it, and the one who takes its price.﴿ Conversely, in case that such a debt is a price of something that is Mubah (permissible); it is obligatory on you to pay it back because it is a right of one of the slaves of Allah that you have to fulfill. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 19419

Q: A man conducted a transaction with a Christian . The transaction was concluded with the former owing the latter some dinars. The Christian then disappeared and the money continued to be in this man's possession who does not know where the Christian person lives or can be found. Please tell us, may Allah safeguard you, what should this man do with these dinars?

A: In such a case, it is obligatory to search for the person to whom this money is due and give it back. However, since you do not know where this man works or lives; you must give the dinars mentioned in the question in Sadaqah (voluntary charity) on behalf of the person to whom they are due. However, if this Christian person appears one day and demands his money, inform him of what you did with the money. They may then agree to it or, if they do not, you must give them back their dinars

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and the reward of the Sadaqah will be yours. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Sixth question of Fatwa no. 19314

Q 6: Is it permissible for a person in debt who gets a good salary to give Sadaqah (voluntary charity) in the amount of ten thousand riyals? This person does not want to miss the opportunity to donate this money for the establishment of a school for Qur'an memorization. Please provide us with your beneficial answer. May Allah reward you with the best for all what you do for the sake of Islam and Muslims.

A: hastening to repay one's debts should be given priority over giving Sadaqah (voluntary charity), except in the case where that debt is not due yet and the debtor has more than the owed amount. Thus, he may give his money in Sadaqah. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Second question of Fatwa no. 19371

Q 2: a man gave me a sum of two thousand riyals

to buy him a medicine from a healer. However, I bought the medicine for only one thousand five hundred riyals and I kept the rest of the money. Is this Halal (lawful)? Provide us with your beneficial answer. May Allah reward you with all the best.

A: The sum of money, whether little or much, that remained after buying the medicine is the right of its owner who asked you to buy the medicine. It is Haram for you to take this money without first asking the permission and approval of its owner. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 17438

Q: In A.H. 1394 I bought a car for 9,000 Riyals in installments. I did not know a great deal about the person who sold me the car even though he used to know my address. However, because I was dismissed from my work and I moved from Riyadh to the Western Region; I stopped contacting him and he also does not contact me. I do not know his full name or address. Nevertheless, I would like to pay off this debt. What should I do?

A: You have to look for the person to whom you owe the money. You can do this by advertising in newspapers or by asking anyone you think might know him among the people of his city. If after doing so you still can not find him, you must give the sum of money in Sadaqah (voluntary charity) or to a charitable project on his behalf. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 15217

Q: Fifty years ago my father travelled to Jeddah to work as many other people did. As Allah (Exalted be He) willed, my father worked in a house for a director of a usurious bank. My father continued working as such until his employer gave him a job in the bank. Thus, my father has been working in that bank with the director for thirty-five years. Even though my father is illiterate, he has been able to accumulate a great deal of wealth that enabled him to bring us up in the best way. We would eat, dress, and travel from that money until I turned twenty-five years of age. However, I am a righteous young man, all praise be to Allah Alone. I truly know Allah (Exalted be He) and fear His punishment, and I know the dangers of Riba (usury/interest) both in this world and in the Hereafter. Even though my father gave me a flat as a gift that belongs to a building he owns on the occasion of my marriage and opened a foundation for me in one of his business firms because I am his eldest son, I am not satisfied with all of that. This is because I believe that the reward of Allah (Exalted be He) is much better and more lasting. So, please answer

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my questions separately: 1- is my father's money considered Haram (prohibited) even though he worked in the bank buying and selling real estate? 2- Do I have to pay back all the money that my father spent on me during the past years? 3- Should I live in the flat that he gave me and work in his firm? I do not use any of the foregoing, or pay him rent. 4- Is there a valid Tawbah (repentance) that my father can do bearing in mind that he performs the Salah (Prayer), gives Sadaqah (voluntary charity), is dutiful to his parents, and remembers Allah (Exalted be He)? However, he does not know the dangers of Riba. 5- Do the actions of my father fall under the renowned Hadith of the Messenger (peace be upon him) that curses those who deal in Riba? 6- What does my father have to do so that Allah (Exalted be He) will accept the Tawbah of my father; especially that he has already retired? What should I do so that my father's sins may be expiated? 7- Should I disobey my father for the sake of obtaining the pleasure of Allah (Exalted be He)?

A: In case you were not aware that the money your father gave you was gained through Haram means, you are permitted to make use of it. This is because the original ruling is the absence of prohibition and the permissibility of using money received unless one knows it is Haram. Nevertheless, if you have brothers and sisters, it is obligatory on your father to treat them equally with regard to gifts just as should be done with inheritance.

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You may, however, be given a special gift or be preferred over them, with their permission, if they are of legal age. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Fatwa no. 20527

Q: I cashed a check from a bank in Makkah. I received fifty bundles of Saudi fifty riyal banknotes, each bundle counted for five thousand riyals. I gave one of these bundles to a relative of mine to buy some things. When my relative was to pay the money to the seller, the latter discovered that the bundle contained one American banknote for one hundred dollar i.e. the value thereof is more than three hundred Saudi riyal. The seller changed it, got fifty riyals, and returned the rest. I enquired as to how could I get rid of this extra sum of money? Somebody told me that I should give it back to the bank but I was not satisfied with this because the concerned sum of money does not belong to the bank. Rather, it may belong to the Treasury or to one of the customers of the bank. Please tell me what is the proper way of getting rid of that money so that I am discharged of the responsibility towards it and that such money is given back to whom it is due. May Allah reward you with the best.

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A: You have to return the extra money you got to the bank that gave it to you by mistake. If you do so, you will be discharged of all responsibility. It is impermissible for you to do any other thing with the concerned extra money. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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First question of Fatwa no. 20069

Q 1: I have a sister. She is older than me and she is married. One day my sister bought some commodities for five hundred riyals and agreed with the seller that she would pay later. She was then hurt in an accident before she could pay the debt mentioned above. When I visited her at the hospital, she told me about that matter. She told me that she was on her way to pay back the debt but she could not make it. I then took the money. Please tell me what should I do with it bearing in mind that I am indebted with around twenty thousand riyals. Should I use the money mentioned above to pay back my own debt? Should I give it to her mother or what should I do with it?

A: In case that you do not know the people to whom this money is due after looking for them and exploring the matter, it is obligatory on you that you give such money in Sadaqah (voluntary charity) in their behalf. Only doing so will discharge you of responsibility.

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First question of Fatwa no. 20241

Q 1: When my brother died I owed him thirty thousand Moroccan dirhams and he did not have any children. However, he left behind his wife, his parents, three sisters, and two brothers including myself. I want to repay the debt. What should I do?

A: It is obligatory that you repay the debt to your brother's inheritors. If the reality is exactly as what is mentioned in the question, your brother's inheritors are his wife, his mother, and his father. The brothers and sisters of the deceased are not entitled to receive any part of his inheritance because they are excluded by their father. The estate of your brother is to be divided into twelve shares. One quarter for the wife = three shares, one sixth for the mother = two shares, and all that remains should be given to the father = seven shares. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The third question of Fatwa No. 14212

Q 3: A person had entrusted me with selling his crashed car for

two thousand or more. I agreed to this and later, a man came to me and I sold him the car for two thousand and eight hundred Riyals (2800). When the owner of the car came to me, I told him that I had sold the car for only two thousand Riyals. I took the remaining eight hundred for myself without telling him. What is the ruling on this knowing that I do not know this person, his name, or his country? Should I donate this sum with the intention of returning his money? May Allah grant you success for the welfare of Islam and Muslims.

A: You were wrong in telling the owner of the car other than the truth, for this is lying and dishonesty. You should offer Tawbah (repentance), seek forgiveness from Allah, and return the rest of the money to the car owner. However, if you can not reach him, you must donate the money to the poor with the intention of paying it to its owner. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and companions!

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Fatwa no. 1893

Q: After my father's death, my elder brother died. My brother and I had not distributed the estate which our father left for us. My brother left children behind with whom I shared the estate, which is a piece of agricultural land that we live on.

The deceased members of the family owed debts to some people and I was unable to reach the creditors because of the revolution that erupted in Yemen. i put off repaying the debt for more than seven years due to the reason mentioned above. During this period none of the creditors asked for his money. Afterwards, I established contact with them and I paid them all their money. I even asked them to forgive me and my deceased family members for my procrastination. I gave them their money from my own money. Is this delay considered a sin or not?

A: If the case is as you mentioned, that you could not repay the debts for the creditors due to the reason you explained and that you later paid them once you could, there is no blame on you because of the general meaning of the Statement of Allah (Exalted be He): ﴾Allâh burdens not a person beyond his scope.﴿ and His Saying: ﴾and has not laid upon you in religion any hardship﴿ May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Selling the trees and the fruits

(Part No. 14; Page No. 82)

Fatwa no. 3476

Q: Some people who own palm trees sell the dates before they are in a good condition seeking a higher price. Is this act permissible?

A: It is impermissible to sell the fruit of palm trees, grapes and grains including wheat, barley, corn and suchlike, individually unless they remain on the trees until they are in a good condition. It was authentically reported on the authority of Ibn `Umar (may Allah be pleased with them both) that: (The Prophet (peace be upon him) forbade the sale of fruits until their condition is known; he forbade the vendor and the buyer to do so.) Moreover, it was authentically reported on the authority of Zayd ibn Thabit (may Allah be pleased with him) that he said: (During the lifetime of the Prophet (peace be upon him), the people used to sell fruits (before they were clearly in a good condition). When the people cut off the fruit, and were demanded to pay the price, the buyer said: The fruit has been smitten by duman, qusham and murad ... fruit diseases on which they used to dispute. When the disputes that were brought to the Prophet (peace be upon him) increased, Allah's Messenger (peace be upon him) said to them (as advice): No, do not sell fruit till it is in a good condition.) He offered this advice due to their disputes and differences. However, it is permissible to sell them before their condition is known as long as they are sold along with their trees and after having been removed from the trees.

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Its condition becoming known varies from one type to another. As for dates, it is known with the appearance of the red or yellow color on the fruit even if it is only on one part. The whole grain or part of it should be upright. The grapes should turn white or black. May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 11708

Q: We have some fig plantations and one month before the fig ripens, another type of fig appears. It is not the original type of fig and it stays for around ten days and then runs out twenty days before the original fruit ripens. Is it permissible to sell the original fig during these twenty days, bearing in mind that this sale would be before the fig fruits ripen by around fifteen days? Is this considered as Riba (usury/interest)? There are some people who want the type that appears before the original figs.

A: It is not permissible to sell figs unless they appear to be edible, according to the Shar'y (Islamic legal) evidence in this regard. It is authentically reported that ﴾The Prophet (peace be upon him) forbade the sale of fruit until it appeared edible.﴿

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The third question of Fatwa no. 12990

Q 3: What is the ruling on renting coconut trees? If a man owns a coconut tree, and takes 1000 Pesos, and for five years the yield of the coconut tree belongs to whomever paid the fee. Is this permissible or not?

A: This sale is prohibited, as it entails lack of knowledge and uncertainty.

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No one knows what the yield of the trees will be throughout the next five years. They may or may not bear fruit and the amount may be great or small. It was authentically established that the Prophet (peace be upon him) ﴿forbade selling fruits until they become red or yellow.﴾ It was also authentically established that he ﴿forbade the selling of grains until they become hard﴾ and he also ﴿forbade Mu`awamah sale (selling fruits for a year or several years ahead).﴾

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He also ﴿forbade selling fruits years ahead.﴾ May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 16214

Q: What is the ruling on selling dates before pollinating palm trees? Is it permissible to sell unripe dates? Please advise us in this regard.

A: It is not permissible to sell dates before the palm trees are pollinated, or after they are pollinated until the dates are ripe. However, if palm trees are sold together at any time, there is no problem. In this case dates are sold as part of their trees and not separately. The Prophet (peace be upon him) said, ("If someone sells pollinated palm trees, their fruits will be for the seller, unless the buyer stipulates to the contrary.") (Related by Al-Bukhari and Muslim)

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The third question of Fatwa no. 19411

Q 3: Is it permissible to sell dates that are still on palm trees for an indefinite period?

A: It is only permissible to sell dates on their palm trees if they are not to be paid for by dates; however, money is acceptable. If the price is not to be paid in cash, the sale must be for a fixed period of time and the dates must be ripe.

That is because if the sale is not set for a definite period, it may fall under a Gharar sale (uncertain sale). Allah (Exalted be He) says: ﴿O you who believe! When you contract a debt for a fixed period, write it down.﴾ It is not permissible to sell dates for dates due to the inequality of amounts except in the case of the Bay` Al-`Araya (a type of sale in which the owner is allowed to sell the fresh dates while they are still over the palms by means of estimation, for dried plucked dates) according to its well-known conditions. May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Fatwa no. 19690

Q: There is a person in the Sudan that makes use of Muslim's financial needs and buys the crops from them long before the harvest and for low prices. Then he receives the whole yield at the time of harvest. What is the Shari`ah ruling on this matter?

A: There is no harm if this person buys the harvest from farmers and other people if the crops are liable to Salam sale (sale with advance payment), i.e. the crop can be defined by weight, measure, type, kind, or amount for a definite due date while

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the price is paid at the time of concluding the sale without specifying the yield of a certain farm. This is the lawful form of Salam sale. The Prophet (peace be upon him) said, ❨"Those who pay in advance for anything must do so for a specified weight, a specified measure and for a definite time."❩ (Related by Al-Bukhari and Muslim) However, it is not permissible to buy certain agricultural products before the fruits are ripe. The Prophet (peace be upon him) forbade selling fruits until they ripe and the grains until they grow. It is related by Muslim in his Sahih book of authentic Hadith on the authority of Ibn `Umar that ❨The Messenger of Allah (peace be upon him) forbade the selling of date-palms (i.e. their fruits) until they are almost ripe, and ears (of corn or barely) until they become white (i.e., hard) and safe from blight. He forbade both the seller and the buyer (from such sale)."❩ Dates are almost ripe when they get red and yellow and are ready

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to be eaten. In addition, it is permissible to buy certain crops when the fruits appear to be in a good condition and the grains grow, and there is no harm in that. May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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The fourth question of Fatwa no. 11251

Q 4: What is the ruling on an organization that has shares in public sector businesses or that buys real estate to benefit from the rentals?

A: It is permissible to buy real estate for investment whether by renting them out or something like that. As for the public sector businesses, this term is general and we need further information about its transactions in order to be able to answer the question. May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Fatwa no. 20008

Q: I planted watermelons in my land. A man

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wanted to buy the watermelons even though they were not yet ripe; however, I sold him the watermelons. Is it permissible for me to rent the piece of land to him to plant it for a certain period? Is the money which was paid for the watermelons lawful or unlawful? Please, advise us, may Allah guard you!

A: It is not permissible for you to sell the watermelons until they are ripe and suitable for eating. The Prophet (peace be upon him) forbade selling fruits before their condition is known (free from blight). This is for fear that the crops may be destroyed and stricken with blight before its condition is known and then people's wealth would be consumed without right. It is permissible for you to rent the piece of land for a certain period with a fixed sum of money. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Chapter on Salam

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The second question of Fatwa no. 437

Q 2: What is the ruling if a person is in need and takes a sum of money from someone on condition that the borrower gives the lender a fixed amount of wheat or corn after a certain period before they become ripe?

A: If the borrower delivers the fixed amount, it will be considered Salam (payment in advance) which is a kind of sale. It will be valid with seven conditions which are: **First:** Salam can be affected in those commodities whose quality and quantity can be specified exactly. **Second:** The quality of the commodity (intended to be purchased through salam) shall be fully specified leaving no ambiguity which may lead to dispute. **Third:** If the quantity of the commodity is quantified in weights according to the usage of its traders, its weight must be determined, and if it is quantified through measures, its exact measure must be known. **Fourth:** The exact date and place of delivery must be specified in the contract. **Fifth:** The commodity should be commonly available and present at the time and place of delivery. **Sixth:** The price shall be paid in advance at the session of concluding the contract. **Seventh:** The contract shall be concluded on the basis of guarantee on the part of the seller. However, if the buyer pays the price for an existing property, it will be valid. The evidence that forms the legal foundation of Salam is Allah's command: ﴾O you who believe! When you contract a debt for a fixed period, write it down.﴿

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Ibn `Abbas (may Allah be pleased with them) said: "I testify that the loan which its commodity will be delivered on a fixed date was made lawful by Allah in His Book." He then recited the Ayah. (Related by Sa`id). The proof from the Sunnah is what Ibn `Abbas (may Allah be pleased with them) narrated that ﴾the Prophet (peace be upon him) came to Madinah and the people used to pay in advance the price of fruits to be delivered within one or two years. Thereupon, he stated: Whoever pays money in advance, should pay it for a known, specified weight and measure with a fixed date.﴿ (Agreed upon by Al-Bukhari and Muslim). May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first and third questions of Fatwa no. 4789

Q 1: Around seven years ago, someone came to me and asked me to lend him 1,000 Riyals and in return, after one full year, he would give me 90 Sa's (1 Sa' = 2.172 kg) of coffee. So I gave him the 1,000 Riyals in cash.

This sum of money that I gave him belonged to an orphan, with whose finances I am entrusted. the person who borrowed the money is a rich man. More than six years have passed now, without him settling the debt. The price of a Sa' of the good coffee (Yemeni coffee) that we agreed upon at the time of the loan was between 30 to 35 Riyals, and the price of a Sa' of this type of coffee is now 70 Riyals. Please give me a Fatwa (legal opinion issued by a qualified Muslim scholar) on this matter to clear my conscience about this, as I only intended to do good for the owner of this money and the debtor. May Allah accept what you do for the good of Islam and Muslims!

A: If the reality is as you mentioned, you have to ask the debtor for the coffee that you paid in advance for to be delivered to you later on. It is not permissible to take a substitute, not money or anything else, except if, when the orphan reaches the age of discernment, they agree to take the capital. It will be permissible for them to take either the capital only or ask for the coffee.

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The first and third questions of Fatwa no. 4789

Q3: What does Your Eminence say about people who pay 9000 SR or less to a person in return for receiving a Daihatsu car after one year? What does Your Honor say about those who pawn their Daihatsu car for 22000 SR? It should be noted that the people doing this are in need of money. We appreciate your Fatwa.

May Allah grant you a long life and reward you!

A: a. This sale is a from of salam sale (sale with advance payment). There is no harm in it, if the description of the car is known and the time is specified beforehand, according to the generality of the Statement of Allah (Glorified and Exalted be He): ﴾O you who believe! When you contract a debt for a fixed period, write it down.﴿ The Prophet (peace be upon him) also stated: ﴾"Whoever pays in advance the price of a thing to be delivered later should pay it for a specified measure at specified weight for a specified period."﴿ The mention of measure and weight in the Hadith is for exemplification and not for specification. b. If the person purchases a car and owns it legally, it is permissible to sell it on credit for a specified time or by installment purchase with specified times. There is no harm in this, Allah Willing. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa No. 5593

Q: I took a sum of ten thousand from a person to buy him a 1983-Daihatsu car after a year

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of receiving this sum. Is this contract valid?

A: If the reality is as you mentioned; the description of the car is specified, the ten thousand is the entire price and the date is fixed, the contract is valid. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and companions!

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Fatwa no. 5998

Q: Some wealthy people in our neighborhood give those in need of money a sum of around 9,000 SR stipulating that they should repay this amout in the form of a Datsun car of the latest model after a year. Is this permissible?

A: It is permissible to buy a car with certain specifications at a specified price that was agreed-upon in the session when the contract was concluded at a specified time. It is authentically reported on the authority of Ibn `Abbas (may Allah be pleased with him) that he said: (When Allah's Messenger (peace be upon him) came to Madinah, they were paying one and two years in advance for fruits, so he said: Those who pay in advance for anything must do so for a specified weight and for a definite time.) Agreed upon by Al-Bukhari and Muslim.

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Fatwa No. 6097

Q: First, one of the citizens submits a request to buy a car from a rich man, then upon accepting the request, the car type and model are specified and the buyer pays as much as he can afford at that time in advance. The profit is guaranteed; for example approximately ten thousand, according to the price of the car at the showroom. After the agreement is made, the rich person buys the car, then he delivers it to the buyer who then starts paying the rest of the money according to the agreement between them. This is one form of the transaction.

Second, another form: When some people want to buy a car and they say, 'I want to buy a car but I can only afford to pay such and such amount. I fear there might be some defect, so I prefer that you buy the car from the company for me under my name but you must guarantee me and take the advance payment and installments to pay them. At this time, they have already fixed the price in advance. We ask Allah (Exalted be He) to help you guide us in this serious issue. We fear lest it is a usurious act or something similar to it.

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Moreover, it involves a sale that is concluded before paying the price. We are afraid that this kind of transaction will spread and that mischief will result from it; especially that people in Tihamah are still not aware of many of the rulings on such transactions. This is due to their ignorance and fast earning; thus, we hope that you will clarify the ruling on both cases, along with the solution for anyone who has fallen into either case. We previously asked for a Fatwa in this regard, and you answered that the case should undergo legal litigation and that a competent judge should decide it. The matter becomes even more serious, as it forms agreements that do not require the judgment of a judge. Thus, we hope that your opinion would be circulated for people to monitor illegal deals, restrict prohibited transactions, and maintain faithful Islamic transactions especially in this country where Shari`ah (Islamic Law) is applied. May Allah bless your deeds and life.

A: First, if both parties conclude an agreement concerning the price and the car after defining the description of the car without specifying it and before the rich man buys it, this is considered a salam sale (sale with advance payment) which lacks a definite due date. As the entire capital or a part of it is delayed, it involves selling a deferred commodity for something that is deferred. This is because the car has become a debt on the buyer to the seller because of this agreement.

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At the same time, the price has become a due debt on the seller to the buyer, for neither of them has paid what he committed himself to pay during the contract session, and this is prohibited. **The valid way is** that neither party should conclude a contract at the beginning. At first, the rich man should buy the car and take possession of it. When the buyer comes, the former would sell it to him either in installments or by one deferred installment according to what they agree upon. This is called installment sale, and it is permissible. **Second,** if both parties agree that the rich man will buy the car from the company in installments in the first party's name; as his agent, then every time the buyer pays an installment for the agent, the latter will pay to the company on behalf of the first party, and this is also permissible. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and companions!

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Fatwa no. 8713

Q: Please be informed Your Honor that most people in our country deal in sales based on Riba (usury/interest). They pay nine thousand and five hundred Riyals

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for a Datsun car of the coming year's model, and ten thousand Riyals for the same car of a different model. The Datsun car costs fifteen thousand Riyals or more. I am an Imam (the one who leads congregational Prayer) of a Masjid (mosque) and think that this is Riba. Please enlighten me. Your prompt reply will be highly appreciated as this transaction has become widespread in our society.

A: If the case is as you mentioned, this is a kind of sale called salam sale (sale with advance payment). This type of sale is permissible when the following conditions are met: the specifications of the car which determine the price should be defined for the purchaser. The time period of payment must be specified. The type of the car should be presumed to be available at the time payment is due even if it is not available during the agreement. The vendor should be paid the whole price during the agreement and before the two parties depart. This applies whether the price is the same if paid in cash or the price is more or less in case of deferred payment. Moreover, this transaction can not be regarded as Riba Al-Fadl (usury of excess, selling an item for another of the same type, on the spot, but in excess) nor Riba Al-Nasi'ah (usury of delay, conditional excess for delay of payment) due to the difference in type between the two exchanged commodities [the sold commodity (here cars) and the paid commodity (i.e. money) Trans.] and for the fact that one of the two commodities [i.e. cars. Trans.] is not usurious.

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The first question of Fatwa no. 16337

Q 1: a person came to me and asked me to give him 23,000 SR provided that in return he gives me a regular Datsun cab that only has a front seat; model 94. Is this transaction permissible?

A: It is permissible to pay someone a sum of money in return for having a car with certain specifications and this is considered as Salam sale (sale with advance payment). Since cars can have certain specifications, the entire price has to be paid in advance in the session that the contract is concluded. Also, the time of delivery has to be specified beforehand. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 17347

Q: What is the ruling on Salam sale (sale with advance payment) that satisfies the following conditions:

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(1) The sold item has accurate description; (2) locally produced Saudi wheat; (3) generally present in the markets and available to many people; (4) of good quality that is determined by computer in the silo; (5) of a known weight and weighed in tons, as most people deliver it in tons; (6) has a specified period of time, as it will be delivered after the harvest. (7) The Salam sale will be conducted as described above. The full amount of money is to be delivered in cash at the time of the contract and it is stipulated that the delivery of the wheat will be made in the silo, as all the grains are delivered there. It should be borne in mind that the price of the grain in the silo is not fixed, as it was before, for prices were reduced twice and the sale was based on the seller's need for cash. Please advise us and may Allah reward you with the best!

A: Anyone who buys food according to a Salam sale, or another type of contract, is not permitted to sell it before receiving it by measuring or weighing it and taking possession of it in their store, because the Prophet (peace be upon him) ﴾Forbade the selling of food before receiving it. ﴿ Delivering wheat to a silo is considered as a sale to the government. Therefore, it is not permissible to sell the food before receiving it and having full possession of it. And Allah knows best. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 20322

Q: A ministry has concluded a contract with a fuel distributor for an agreed-upon price. However, the distributor wants to pay less value for fuel, since he has no fuel stations in Makkah and Al-Ta'if and he has made a contract with filling station owners for an equivalent price.

A: It is not permissible for you to receive the value of fuel from the distributor, and the latter should carry out his commitment according to the prerequisites of the contract, because this commitment takes the ruling of a Salam sale (sale with advance payment). May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Fatwa no. 18823

Q: someone asked me for a loan, so I gave them about 30,000 Riyals more or less in cash, on the condition that they repay me after one year with a latest model car. This was done knowing that I was giving them 30,000 Riyals and the car that was agreed between the two parties costs around 40,000 Riyals. We are hoping for your reply and may Allah reward you greatly!

A:

What is mentioned in the question is not a loan; it is a Salam sale (sale with advance payment), under the same conditions stipulated for

Salam sale, including delivering all the capital in the same contracting session, the car is of known description, and the time period is specified. The Prophet (peace be upon him) said, ("Whoever pays in advance the price of a thing to be delivered later should pay it for a specified measure at specified weight for a specified period.") i.e. having specific description, quantity, and time period. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 18699

Q 2: Some merchants give orchard owners loans four months or more before the fruit is ripe. These loans are to be repaid with fruit, without agreeing on a specific price for the fruit. In fact the prices are set when the fruit has ripened. Is this contract correct, bearing in mind that the quantity of the fruit is not specified, but there is a defined time limit for delivering the harvested fruit that is produced in the orchard at that time?

A: This contract is invalid, because it is a Salam sale (sale with advance payment) which does not meet its necessary conditions of knowing the amount of the item being paid to in advance (to be delivered later) at the time of contracting as well as other conditions.

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Fatwa no. 16643

Q: A person took (22000 SR) from me in return for giving me a car after a year. We agreed that the car should have these specifications: a Daihatsu, model 93, white color, one access cab with front seat only. Now, eight months after the due time of delivery, I have not received the car yet. This type of car is currently offered for sale in car agencies. The debtor claims that this sale involves Riba (usury). I hope you will explain the ruling on this sale.

A: If the case is as mentioned in the question, there is no harm in this sale because it is considered a type of salam sale (sale with advance payment) which is permissible. The debtor must deliver the car within the time and under the specifications mentioned in the contract. If you have any dispute, you should refer to the court to have it settled. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 19612

Q 2: A man gives bee-keepers a sum of money provided that they give him honey in accordance with the amount he has paid and his specifications at the time of harvest. It may occur that at harvest time the bee-keepers do not find honey of the same quality which the man requires, the bees are sold, or destroyed, what is the ruling on this money? Please, advise us, may Allah reward you.

A: This is a type of Salam sale (sale with advance payment) however, it was concluded without the conditions of Salam. Salam is concluded on items that are possessed in hand with the conditions that measurement, weight, arm-length, amount, type, and any other factors which affect a difference in the price must be known along with the ability to make delivery on a fixed date. What you have mentioned in your question is concluding a sale of an item that is not possessed as the man agreed to give him a return on his money in the form of honey from a certain bee-keeper. In addition, he did not specify a weight or date of delivery. This is similar to what the people of Madinah used to do. They would make advance payment on fruit from certain palm trees. When the Prophet (peace be upon him) arrived at Madinah he forbade this type of transaction as it entails Gharar sale (uncertain sale) for fear that the palms could be ruined and not yield fruit. Ibn Hajar mentioned in his book, Fath Al-Bari, (vol. 4,

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p. 433) that, " It has been reported by Ibn Al-Mundhir that the majority of scholars agreed upon the prohibition of Salam sale with regard to selling a specific orchard because it is Gharar". It was reported by Ibn `Abbas (may Allah be pleased with them) that, ﴿When the Messenger of Allah (peace be upon him) arrived at Madinah, the people used to pay in advance the price of fruits to be delivered within one or two years. Thereupon he (peace be upon him) said: Whoever pays money in advance, should pay it for known specified weight and measure to a fixed date.﴾ (Agreed upon by Al-Bukhari and Muslim). Therefore, this kind of Salam sale mentioned in the question is not permissible as it does not meet the conditions. The bee-keeper should return the money to its owner. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Chapter on Loans

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borrowing gold

The sixth question of Fatwa no. 2730

Q 6: Some of our well-known neighbouring merchants come and ask us to lend them one kilogram of gold or in pounds. We give it to them, and we are pleased to do so. They return it to us on the day they get it. The price of gold may increase or decrease more than 2,000 Riyals from the day of the loan to the day of delivery. I would like you to clarify this issue of concern for us.

A: It is permissible for you to lend gold in kilogram or in cash, and it should be returned to you in pounds calculated by counting or gold pieces calculated by weighing, in the same form they were received from you. There is nothing wrong with doing so, if Allah so wills. Cooperation between Muslims is required. You should just receive the gold that you lent, whether the price goes up or down. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 19173

Q 1: What is the ruling on someone who borrows gold whether it is pure or worked into items and then pays it back as different gold with the same weight and value, or borrows a gold dinar and later pays it back as a dinar with the same value?

A: there is nothing wrong with lending the gold as long as it is paid back with the same weight. The Prophet (peace be upon him) said: ﴿Gold is to be paid for by gold with equal weight, like for like.﴾ Moreover, there is no harm if it is paid with excess provided that it is offered without a stipulation. The Prophet (peace be upon him) said: ﴿The best of people are those who are best in paying off the debt.﴾ It is noteworthy that its value should be paid according to the current rate hand to hand, for Ibn `Umar (may Allah be pleased with them both) reported: ﴿We said: O Messenger of Allah! We sell for dirhams and take dinars and we sell for dinars and take dirhams. The Prophet (peace be upon him) said: There is no harm in taking them at the current rate so long as you do not separate leaving something to be settled.﴾ May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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Forms of borrowing from the Agricultural bank

The second question of Fatwa no. 1397

Q 2: Many people purchase sheep in order to obtain loans from the Agricultural Development Bank. They take a sheep priced at 300 or 400 SR each. The bank gives them the value and considers it an interest free loan. Some people bring the sheep they already own, then tell the bank that they have purchased them at the price determined by the bank in order to obtain the loan. What is the ruling?

A: If the person purchases some sheep to breed them, and brings them to the bank then honestly tells the bank the price at which he purchased the sheep, and the bank gives him the value of the sheep as an interest free loan, it is a permissible transaction and there is no doubt about it. However, if the loan is given with interest, it is not permissible to take it. As for the person who brings the sheep he already owns and tells the bank that he has purchased them from the market at the price which the bank has determined just to get the loan, he is telling a lie which a Muslim should not do. In fact this person should fear Allah (Exalted be He) and remember Him.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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borrowing from a Real Estate Development Fund

Fatwa no. 13039

Q: I have an account in a real estate bank. Thereby, I am entitled to a state loan through this bank, but it will be a long period until I receive this loan. The state will exempt me from 20% of the loan, if I repay it on time. It will exempt me from 30%, if I deliver it in one payment after construction. I heard that Al-Bank Al-Ahly "The National Bank" will give the required loan which is (300,000 riyal), but the bank will pay the state and benefit from this remission by the state. Is it permissible for me to take this loan from Al-Bank Al-Ahly which equals (300,000 riyal) and pay it (300,000 riyals) , and when it is my turn to take the loan from the Real Estate Fund, Al-Bank Al-Ahly takes it instead and I will pay Al-Bank Al-Ahly every year (12,000 riyals). Al-Bank Al-Ahly will pay (9,600 riyals) to the Real Estate Bank and become

the beneficiary of this loan and this remission? Please advise?

A: It is not permissible to take 300,000 from the bank in order to pay them 300,000 with the remission of the government because payment has a pre-conditioned extra that makes it usury. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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First and second question of Fatwa no. 3204

Q 1, 2: A person mortgaged a house to the development fund then passed away before repaying the loan. Is this person accountable for the loan like normal debts? Moreover, is it permissible to sell the house while it is still mortgaged to the development fund?

A: First, The person is accountable to pay the loan that he took from the development fund if he dies before repaying it, just like he would be accountable for any other debt. His inheritors should repay it when it is due, out of the estate of the deceased. The inheritors should inform the officials at the development fund so that they can take the necessary procedures regarding the mutual commitments of the debtor and the creditor. **Second,** it is impermissible to sell the house which is mortgaged for the development fund loan before

obtaining the permission of officials there or repaying the rest of the loan. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 6514

Q 2: My father took out a loan from the Real Estate Bank and then died. Is this loan considered a real debt as is stipulated in the Shari`ah (Islamic law)? Some people claim that a debt owed to the government is different from any other debt.

A: A debt owed to a government is a real debt, which should be paid off like any other debt taken from creditors other than banks. May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Fatwa no. 7058

Q: My father passed away on 3/21/1404 A.H.

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During his lifetime, he took a 200,000 Riyal loan from the Real Estate Development Fund. He gave me power of attorney to mortgage the land, sign the contract, receive the payments, and repay the annual installments on his behalf when their time was due. I received the whole loan and completed the building seven months before his death.

During his lifetime my late father - may Allah be merciful to him - divided his real estate among his heirs before he died, while he was mentally and legally competent to do so. My share was this building that he had taken this loan out for, and the consequent financial commitments to the Real Estate Development Fund according to the loaning contract. After my father's death - may Allah be merciful to him - I am afraid for my father that any responsibility to the loan still rests on him, although I am ready to honor and settle each annual installment when it is due, because I am the one who benefits from that loan.

My question is: Is it obligatory on me to settle the whole loan immediately after the death of the loaner, that is my father, or should I abide by the terms of agreement with the Real Estate Development Fund in regard to repaying the loan in annual installments of 6,400 Riyals every year for twenty-five years, bearing in mind that I am not a rich man?

A: There is no problem in continuing with the yearly installments as they are, but you have to pay the installments when they are due. There will be no blame on your father in this regard, if Allah so wills, if the reality is as you mentioned.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Qa`ud	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 13022

Q: Five years ago, I applied for a loan from the Real Estate Development Fund to build a house, as others like me have done. I was given a number and waited for my turn. My turn was approaching, but during that five-year time period I had a dire need that forced me to sell the land on which I intended to build, and I do not have the ability to buy another plot of land now. Someone who knows my situation offered to pay me 50,000 Riyals in return for the number that I have and my right of benefiting from the loan to be given to me. is it permissible for me to accept this offer or is this transaction not Halal (lawful)? Please advise me.

A: It is not permissible for you to do this, because it entails fraud and deception of the state. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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(Part No. 14; Page No. 120)

Building by a loan to be repaid from future rent

The first question of Fatwa no. 512

Q 1: A person has a piece of land then he made an agreement with another person on condition that the other would pay a sum of money to build a compound on the piece of land. Then, they would share the rent during the following ten years. After the ten years, the landowner would take back the building and repay the sum that was invested to the other partner.

A: If the matter is as mentioned that two men participated in building a compound on a piece of land owned by one of them provided that the rent of the compound would be divided fifty-fifty between them for a fixed period; for ten years for example, and then the sum of money would be returned to its owner; the land and the established compound would be recovered by the landowner, this is not permissible. The reason is because it is a loan which brought usurious interest because he paid the sum on the building to be given back to him after a while. In return, he benefited from half of the rent during this fixed period. However, the sum which they used in building may be more or less than the value of the land; therefore, it is not permissible to share the rent.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Member	Member	Deputy Chairman
`Abdullah ibn Sulayman Ibn Mani`	`Abdullah ibn `Abdul-Rahman ibn Ghudayyan	`Abdul-Razzaq `Afify

Fatwa no. 14243

Q: I own a piece of land and I intend to hire a contractor to build on it for me and it will cost around 300,000 riyals. We have agreed that after he finishes and calculates all the costs, I will pay him an additional 10% as profits in return for allowing me to pay the money in monthly installments. For example, if the building costs 300,000 riyals plus the additional 10%, the total payment is 330,000 riyals to be paid on monthly installments. What is the Shari`ah ruling on this matter?

A: It is not permissible to carry on with this transaction, as this form of loan is paid to gain a benefit. Every loan paid for gaining a benefit is Riba (usury) according to the majority of Muslim scholars. May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Fatwa no. 10167

Q: One of my coworkers needed an amount of 400,000 riyals to finish his building after work had stopped for two years. He asked me to give him the 400,000 riyals as a loan to finish his building and told me he would give me in return the right to benefit from three out of the six apartments in it. They would be totally mine whether to rent out or live in until he had paid off the entire amount in cash.

We asked some Shaykhs about this agreement and they said it was permissible. They said the profit of the three apartments is not a definite amount and the repayment period is not fixed as well, as it may extend from two to four years. Based on that, I withdrew the said amount from the Islamic bank I deal with and which gives me interest. Later, other Shaykhs told us that this transaction is not permissible and now I am confused. Appreciate your guidance, may Allah guide you.

Is taking the profits or rentals of the three apartments in addition to the original loan lawful? Bear in mind that my coworker is well-off and has a ten-apartment building other than this building. His monthly salary is more than 10,000 riyals. If I refuse to take the profits of the three apartments, I will lose since I withdrew my money from the Islamic bank

and will not be receiving interest for a long time while he is making use of my money and he is not in dire need of it. If taking the rentals is unlawful, can I give them in charity? May Allah grant you success.

A: It is not permissible to lend your coworker money in return for benefiting from three apartments by leasing or living in them until he pays off the loan, as this loan is paid to gain interest. May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Fatwa no. 11743

Q: A man owns a building of yearly revenue hitting about 1.5 million riyals. For some circumstances he asked one of his friends to lend him 10 million riyals in return for benefiting from the building for a certain period, as the man did not want to take his friend's money for nothing. Is this lawful? Appreciate your guidance may Allah guide you.

A: In case the lender takes the revenue of the building in return for the loan, this is permissible, but if he will be repaid and he is just benefiting from the building, this is

not permissible. This falls under the loan that draws interest. May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Fatwa no. 6877

Q: I live in `Ar`ar and I own a piece of land which I wanted to enclose with a fence but I do not have enough money. I went to one of the merchants in town asking for a loan to build the fence around my land but he refused. I proposed that he buys half the land but he declined my offer. After a few days, I went to him again and offered to give him half my land in return for a certain amount of money and he agreed and lent me the money. A year has elapsed since then and I heard from some knowledgeable people that this transaction falls under the category of prohibited Riba (usury). I am confused as I did not know before that it was Riba.

My question is now: Is it permissible to annul the contract and return the money to him? What should I do? May Allah reward you well!

A: The transaction you made with this man, who gave you the loan in return for half your land that you want to enclose, is Riba. This is because the loan is given in order to gain a conditioned benefit and this is Haram (prohibited). Both of you share in the sin

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if you knew it is Haram when you made the contract. To annul the contract you must refer the matter to the Shari`ah court unless you both agree that you give the money back to him and you regain possession of your land. In this case, you do not have to resort to a Shari`ah court. However, both of you should repent to Allah (Glorified be He). May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The fourth question of Fatwa no. 1989

Q 4: Someone gives another a sum of money or an animal to be slaughtered stipulating that the given thing shall be returned at the time of `Eid-ul-Adha (the Festival of the Sacrifice). The owner latter asks this person to return the same sum of money or the value of the animal, is this permissible?

A: We know of no evidence to prohibit this transaction. May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 117491

Q: I am a farmer. Sometimes I need

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kinds of seeds from the people of my village. In such cases, I ask the seed trader to give me a certain quantity of wheat, for example, which I would cultivate then give them an equivalent amount after the harvest. We agree on this and as you know, may Allah protect you, that the cultivation period takes a lot of time, not less than three months. Recently, some educated persons said this transaction was not religiously permitted but I am not convinced of its permissibility since it has been a well-practiced custom.

My question is: Am I permitted to borrow a specified weight of wheat or any other kind of seed to plant because of my urgent need for it then return an equivalent weight after the harvest?

A: If the reality is as you mentioned and you take such seeds as a loan, then there is no harm in this. May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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The second question of Fatwa no. 10635

Q2: A man was in need, so he went to another man and asked for

five thousand Riyals as a loan. The man gave him the loan along with another five thousand as assistance to help him fulfill his needs like marriage, etc. Does this loan along with the additional monetary aid provided include any prohibition, or not?

A: We do not know any prohibition in giving the borrower a loan as well as any other monetary assistance. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 11096

Q: A young man wants to marry. He agreed with someone to propose to his daughter, but his financial circumstances are currently bad. He does not have enough money to cover the cost of marriage, so he wants to defer the dowry. However he still has to purchase some furniture and pay for the costs of the wedding. His prospective father-in-law wants to help him till things get better. He offers to lend him some money to help him cover the costs of marriage such as purchasing gold, furniture, and other items needed for marriage. Is there any evidence prohibiting this loan? It should be noted that he does not want any interest or benefit for himself. He just means to help us get married. May Allah protect you for the service to Islam and Muslims.

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A: If the case is as mentioned, the loan given by the girl's father to the prospective husband is not considered a loan that generates interest. In fact, it is a loan from a benevolent person who wants to do good for his daughter's fiance. He is to be commended for this. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 11147

Q: A group of colleagues have got together and agreed that each one of them will pay a sum of money from their January salary, for example, and give this money to one of them. The same sum will be given to another of them in February, and so on, until they have all had the same amount. The one who will have the money each month will be chosen either by drawing lots, the one who needs the money most, or by any other way they agree on.

May Allah guide the Muslims to what pleases Him.

A: We do not know of there being anything wrong with that, because the benefit is shared without committing anything forbidden by Shari'ah (Islamic law). It only entails deferring the repayment of the loan, which is not a problem, according to the more correct of the two opinions of the scholars.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Some forms of sale at car fairs

Third question of Fatwa no. 11170

Q 3: I own a car showroom in which I buy and sell used cars. Some of my relatives bring me a sum of money and ask me to complete the payment on their behalf if the value of the cars they want to buy is more than the amount of money they have. I receive in return for this around three hundred Riyals or more for every car they buy. It is important to mention that unless they pay the sum of three hundred Riyals or more for each car, I do not complete the payment on their behalf.

Is this kind of transaction permissible according to Shar` (Islamic law) bearing in mind that I regard the sum I receive as being in return for agency work and concluding the sale contract?

A: First, when your relative buys a car and asks you to complete the payment on his behalf, this is regarded as a loan. It is up to you to lend him the amount or not but it is impermissible that you receive any interest on the loan. This is because doing so is considered Riba (usury). **Second,**

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charging an amount of money in return for concluding a sale contract or mediating between two parties is permissible subject to the agreement. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 18222

Q: I have a used car showroom that I rent on a yearly basis for which I allocate a certain amount of capital. I have many dealers who buy cars outside the showroom and the showroom pays for the cars on their behalf, no matter how expensive they are. The car ownership is not transferred to them, so they do not have to pay the registration fees, and the cars either remain in the showroom or the buyers take them and go on errands.

When they sell this car, the showroom takes back the money that they paid for the car, in addition to a commission, which come in three or more different forms:

First case is if the price of the car that the showroom paid is less than

30,000 Riyals, the commission is 500 Riyals. The second case is if the price of the car is more than 30,000 Riyals, the commission is 1,000 Riyals. The third case is if the price of the car is more than 50,000 Riyals, the commission is 1,500 or 2,000 Riyals. Please note the following: Firstly: Commission is taken from a car dealer for every car that the showroom paid for on their behalf, whether they made a profit or not on the car they bought and then sold. Secondly: The showroom does not stipulate that a dealer has to sell a car in a fixed period of time; rather, facility in time is provided until the dealer sells it. Thirdly: There are other expenses that are paid by the showroom, which the dealers have no involvement in, such as the annual rent; the water, electricity, and telephone bills; and paying workers' salaries, such as the guards, clerks, maintenance workers, and others.

Fourthly: The showroom stipulates that if a dealer wants to engage in this business with them that they should pay 10,000 Riyals or more in advance, according to their financial capability and their agreement with the showroom owner. This money is put into a personal account in their name, and their profits are added to it. This sum of money is paid as guarantee against losses that may be sustained by the dealer, so the showroom's capital is not affected by a loss. When the showroom wants to dismiss one of the dealers from this business, they are given this sum of money, provided that it has not sustained any losses, in addition to any profits they made. Fifthly: It must be noted that dealers, due to their financial circumstances, can only engage in this business through this way, under the security provided to them by the showroom. Sixthly: No matter what a dealer earns, the showroom owner requests nothing over and above the commission that is added to the price of the car in advance. Your Eminence, please advise us regarding the work of the dealers and how they are dealt with by the showroom owner, bearing in mind that most of the showrooms work in this way. May Allah protect and support you!

A: If the situation is as you mentioned, these transactions are not permissible, because dealers giving the owner of the car showroom a commission in return for him paying for a car that they bought outside the showroom is Riba (usury), because what is happening is that the showroom is lending the dealer money and taking an increase on repayment. Calling it a commission does not stop it being Riba, because any loan that yields a benefit is Riba. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The fourth question of Fatwa no. 3895

Q 4: A person lent someone ten thousand Riyals for three years. Some say that if the lender takes back the ten thousand Riyals after three years, the sum would be less than its real value, due to the increase of prices, or what is known as monetary inflation. For example, one kilo of oranges used to cost four Riyals, now it is sold for seven. Therefore, they say that the lender should request the price difference so as to be treated fairly, and that this difference can be calculated using a certain mathematical formula that is to be officially adopted by the government. What is your opinion on this ?

A: We do not know a legal principle indicating the permissibility of what you say, as

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it is impermissible for a lender to take anything from the borrower except for the borrowed sum. However, if the borrower willingly gives the lender more than the borrowed amount, this is permissible as long as it is not preceded by a condition or a previous agreement to do so, even if it is customary, for there is no difference between a customary condition and a verbal one, as the Prophet (peace be upon him) stated: ﴾The best of people are those who are the best in paying off their debts.﴿ May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 17547

Q: My friend asked me for a loan, but the only wealth I had was a piece of land that I did not intend to sell, as its value was rising. However, I told him to sell it for me and to take the money he received as a loan from me. Due to his concern for my best interest and so that I would not lose the increase in its price, he stipulated that he would give me the value of the land at the time he would settle the debt or that of a similar piece of land, and not the price with which he sold it. Is this a valid condition or not?

A: It is obligatory on him to just give you back the amount he raised from the sale of the land that he borrowed from you, without an increase, because stipulating an increase on a loan is clear Riba (usury/interest).

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Allah (Glorified and Exalted be He) prohibited Riba in many Qur'anic Ayahs (verses). The Prophet (peace be upon him) also prohibited Riba and cursed those who receive Riba, those who pay it, the two witnesses to it, and those who record it. Therefore, you should only receive the value of the land that your friend borrowed from you. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 18614

Q: I asked my elder brother to loan me 4000 Riyals interest-free. My brother accepted, provided that I purchase a car for him by installments. He wanted me to purchase the car in my name and he would pay all the monthly installments . I accepted the condition and took the loan. However, one of my colleagues told me that this agreement is considered Riba (usury/interest). When I told my brother about this, he became angry and told me that this mutual agreement must be honored He told my parents about this and they also became angry with me. What is the ruling on this agreement?

A: This condition is Batil (null and void) and you should not fulfill it.

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It involves a type of interest to the creditor, and any loan yielding interest is regarded as Riba. Therefore, you should not purchase the car. If he asks you to pay back the loan, you must pay it without any increase. Moreover, you must not obey your parents concerning purchasing the car for your brother who loaned you the money with this stipulation. There is no obedience to a creature in disobedience to the Creator. May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

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Borrowing from an Employee Loan Fund

Fatwa no. 18544

Q: The United Electricity Company in Al-Sharqiyyah established a loan fund for company employees. The loan can be equivalent to between one and six monthly salaries, with the maximum amount being 60,000 Riyals. The loan is to be repaid in monthly installments that are deducted from the employee's salary, without any interest. The loans are only available to those who are participating in another fund; a cooperative fund, which requires a deduction of 20 Riyals from the participant's salary.

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This is a required condition for anyone to receive the loan from the fund.

For your information, the purpose of the cooperative fund is to assist the participating employees to get married, to have assistance during the month of Ramadan, to repay debts, or when facing emergencies. Also, any employee who receives a loan, will have 100 Riyals or more - based upon their salary - deducted from their salary monthly until the end of their service or retirement, at which time all the money that was deducted will be repaid. The 20 Riyals discounted by the cooperative fund will not be repaid, whether or not a loan is received.

Another condition for receiving a loan is that before receiving the loan, half the employee's basic salary will be deducted over a period of twelve months. After completing this time; deducting 20 Riyals, as was mentioned, until the end of service; and deducting the 100 Riyals; an employee may get a loan from the fund. The loan should not be in excess of six monthly salaries or 60,000 Riyals. I hope that Your Eminence will give us a Fatwa on the following questions: a. What is the ruling on taking loans from this fund, if it is conditional on the 20 Riyal deduction, when the stated purpose for that is assistance

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to help employees get married, to sustain them during the month of Ramadan, and offer assistance in times of emergencies for the participating employees, as I mentioned earlier? b. What is the ruling on deducting 100 Riyals or more from the salary of an employee who receives a loan, which continues until the end of service, when it is returned to them on retirement? The money is deposited for this period in company accounts in banks that deal in Riba (usury/interest). Also, the half of the basic salary that is discounted for the twelve months prior to receiving the loan is also repaid to the employee upon retirement.

A: If the reality is as you mentioned, it is not permissible for you to take this loan, because the lender has made it conditional to take an excess for the loan; the aforementioned deductions. It was authentically reported that the Prophet (peace be upon him) said, ("Every loan that brings benefit is

Riba.”) There is Ijma‘ (consensus of scholars) upon this ruling. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 16422

Q: The following is a common form of sale at automobile showrooms. The car dealer agrees with some middlemen known as Al-Sharitiyyah (sing. Sharity) who purchase cars from their owners at auctions. After that the middlemen take the cars to the showrooms which pay the price of the car to the owners without transferring the ownership of the car to the middlemen. The car is then offered for sale in the showroom, or the middleman takes it with him and next day he or the dealer sells it then he gives the showroom what they paid for the car in addition to 500 SR, regardless of gains and losses. Your Honor, is this sale considered a form of Riba (usury)? It should be noted that the middleman may resort to lying or cheating for fear of bearing the loss and in addition his having to pay 500 SR to the showroom. Please advise us regarding this type of transaction which is so common these days.

A: If the case is as you have mentioned in the question, this transaction is not permissible because it involves giving a loan that generates a profit, and every loan that generates a profit is Riba (usury). May Allah protect us from this! May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 15739

Q: A person borrowed a sum of money from someone on one condition: the debtor should give the creditor a hundred riyals for every load the former delivers with his truck. I implore Your Eminence to give an opinion on this matter by explaining whether it is permissible. It is worth mentioning that the hundred riyals that should be given for every delivery are not deducted from the amount of debt; rather, it is additional money.

May Allah protect you to serve Islam and Muslims.

A: If the reality is as you mentioned, then it is impermissible to lend a sum of money to another person on the condition of paying an additional sum of money, because it is a loan that draws interest and every loan that draws interest is Riba (usury). May Allah grant us success May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Fatwa no. 16699

Q: We would like to know the ruling on a certain kind of transaction that takes place in some Muslim countries. In this transaction if a person - whether insolvent or not who has some agricultural land - wants to borrow a sum of money, he gives his agricultural land to the lender, meaning, the lender rents it from him. When the debtor repays the whole loan, he gets his land back. It is important to mention that if the debtor rents the same land, the space of which is for instance one square km, to other than the creditor; the former receives five thousand Riyals for one hundred meters. This means that the total value for renting all the land is fifty thousand Riyals. The owner of the land (the debtor) rents it for the creditor for five hundred Riyals for every one hundred meters, meaning, for a total value of five thousand Riyals. This is repeated every year until the debtor repays the complete amount of the loan. After that, the creditor returns the land to the debtor.

A: If the reality is exactly as what is mentioned in the question, this transaction is impermissible because it involves lending money and making a stipulation to rent some agricultural land for less than its real value. Therefore, this kind of transaction involves a loan that entails interest for the lender and this is Riba (usury). May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 7531

Q: A person borrowed a Sa` (1 Sa` = 2.172 kg) of wheat from another person at the beginning of year 1401 A.H. At that time, the wheat Sa` equaled one hundred Riyals for example. Both parties agreed on returning this Sa` after one year. When the time of returning the wheat became due, the price of a wheat Sa` increased to one hundred and thirty Riyals on the market. In this case, is the borrower supposed to return what equals only one hundred Riyals of wheat to the lender at the end of the year; bearing in mind that the amount would be less than one Sa`? Is the borrower supposed to give the lender a Sa` of wheat which would cost him one hundred and thirty Riyals, knowing that at the time of loan the price of a Sa` of wheat only equaled one hundred Riyals? Is the difference in price (thirty Riyals) considered Riba (usury/ interest)? Is it permissible for the borrower to give the lender a sum of one hundred and thirty Riyals instead of giving him/her a Sa` of wheat, if the lender does not object to this?

A: First: The borrower must return what he has borrowed on the agreed upon date to the lender, or any family representative, whether there is a price increase or decrease. **Second:** There is no harm in paying the debt in money, even if it is more than the original borrowed amount, as long as there is mutual consent between the lender and the borrower (at the time of repayment) and as long as there is no previous plan to do this at the time of borrowing. When there is mutual consent on the amount, it must be paid immediately

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so as not to be considered as selling a debt for debt. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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repaying a debt in a different currency

The second question of Fatwa No 6903

Q 2: I borrowed some money from a person (in French currency) on the condition that I would return it to him in France. However, when he came to Algeria, he asked me to give him Algerian dirhams in return for his money. What is the ruling on that?

A: It is permissible to pay back the same sum in Algeria whether in French currency or by giving the equivalent value at the current rate of exchange in Algerian currency on the condition that delivery is fulfilled before departing.

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The second question of Fatwa No 7344

Q 2: What is the ruling on taking a loan in a certain currency and repaying it after a few months in a different currency even though the price of the currency may have changed during the period of the loan?

A: When a person takes an interest free loan, and repays the loan in a different currency at the rate of exchange at the time of repayment without a condition that benefits the lender, it is permissible, because it involves cooperation between Muslims and fulfilling their needs. However, if the lender stipulates that the borrower has to pay interest on this loan or that a borrower has to give it back in a certain currency or offer any benefit to the lender, then it is unlawful. This is because it is a kind of usury which is forbidden according to the Qur'an, the Sunnah, and the consensus of scholars. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 7690

Q: More than one year ago, our society was in bad need for money, and remains so up to now. We borrowed money from a French bank based on riba (usury). Shaykh Abu Bakr Al-Jaza'iry then asked us to purify the money

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of Allah (Exalted be He) from usury. He asked one of the good-doers in Saudi Arabia to give us one hundred and sixty thousand francs, (160,000 new Frensh francs) as an interest-free loan, which he gave to Hajj Bilqasim Muhammad to give to us. When we received from a benevolent donor a sum of money that equals the loan, we went to Hajj Bilqasim to return the money to him but he said: The Saudi lender wants the money in dollars, not in francs. In this way, the amount would be much higher than (160,000 francs). Is it permissible to give him the money in dollars with the extra interest, taking into consideration that we thought the money was to help us for the sake of Allah (Exalted be He)?

Could you kindly advise. May Allah reward you.

A: If the reality is as you mentioned that the loan which was given to you was in French francs, it is only necessary to pay French francs; whether the current value of francs has increased or decreased from the value at the time of borrowing. It is not permissible for him to oblige you to pay anything unlike the loan he gave. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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fluctuation of exchange rate after borrowing and before repayment

Fatwa no. 10423

Q: When someone borrows a sum of money; say (100 pounds) that should be repaid several years later at the same value (100 pounds), is there any implied Riba (usury/interest) in this transaction, as the purchasing (market) value of the pounds declines with time?

A: The debtor should pay the pounds he borrowed at the time when the lender asked for them. The difference in the purchasing value does not affect anything; whether it has increased or decreased. May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 10462

Q: i borrowed a sum of money (5000 SR) from a friend two years ago. He stipulated that I should repay the money in Jordanian dinar. This amount (5000 SR) equaled 543 dinars at that time, but if I repay him 543 dinars as we agreed, they will be worth (6000 SR). If I repay him 5000 SR, they will now be worth 450 Jordanian dinars, and I will be violating the agreement and decreasing the value of the money. What should I do to repay the money without committing a sin? I would appreciate your advice! May Allah reward you!

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A: You must repay the money you borrowed, which is 5000 SR; however, the condition you mentioned is not valid because this is a loan that generates a profit. Furthermore, it is an exchange of money deferring one of the exchanged items, which is not permissible. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 11611

Q: A person asked someone else to lend him one thousand Filipino Pesos that were to be repaid after a specific time in US dollars, meaning, the actual value of the Filipino currency that was borrowed. Is this permissible according to Shari`ah (Islamic law)?

A: a loan contract is supposed to be a contract of kindness and co-operation among Muslims for it involves benefiting Muslims, fulfilling their needs, and a great reward from Allah (Glorified and Exalted be He). Therefore, it is impermissible to lend him one thousand Pesos to be repaid in US dollars because doing so contradicts the purpose for which loans are basically Mashru` (Islamically acceptable).

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consequently, the debtor has to repay the equivalent of the loan he borrowed and it is impermissible to stipulate any increase. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa No. 129731

Q: I borrowed (3,500 Dinar) as an interest-free loan. The sum has been transferred to me from the Emirates, and the Dinar at that time was worth approximately nine and a half Riyals. Now, I would like to repay this sum (debt) and the Dinar now is worth five and a half Riyals. Should I repay and transfer this debt at the prices that prevailed three years ago, meaning, nine and a half Riyals? Or should I repay them at the current price which is equal to five and a half Riyals? Please, advise me. May Allah guide you and reward you the best.

A: You should hasten to repay your debt in the currency in which the loan was made, that is, the Jordanian Dinar.

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Fatwa no. 14448

Q: In 1980, I was in need and my wife loaned me 20 grams of gold which I sold, and I traveled to Lebanon to work there. When I came back from Lebanon, I bought a cow. Before traveling to Baghdad to work I sold the cow for 360 L.E. Upon my return from Baghdad I bought a buffalo and then sold it to purchase a piece of land, which I then sold for 750 L.E. Now, my wife is asking me to repay the loan of gold. Shall I purchase the same weight of gold in spite of the rise of gold prices or give her its value in money? Please answer me, may Allah reward you!

A: you are obliged to pay the amount of gold back to your wife. The gold you took counts as a loan, and therefore it is to be paid for in gold with equal weight. May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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Repaying a loan

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The fourth question of Fatwa no. 6028

Q 4: I once borrowed a hundred riyals from a person who requested his money after a while. When I told him that I could not pay it off at that time, he complained to some people and we met in the house of one of them. They stressed that I should repay the debt but I denied owing him any money. Later, I asked about him to repay his debt, but I was told that he had died and I do not know his relatives or his neighbors. Please advise me. May Allah reward you the best in the world and the Hereafter.

A: First, you should ask for Allah's forgiveness because of lying and denying a person's right, turn to Him in sincere repentance, regret what you have done, and be determined not to commit this again; and may Allah accept your repentance. **Second,** you should do your best to find the inheritors of this man and give them his due right. If you are unable to find them, give the money as Sadaqah (voluntary charity) on behalf of the man. If you find the inheritors, give them the choice of either taking their money, and you will be rewarded for this, or accepting your deed of giving the money as Sadaqah and they will be rewarded for this.

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The first question of Fatwa no. 2219

Q 1: I borrowed a sum of money from a relative who died before I was able to repay him. He had no heirs except his parents, so is it better to give this money to them, taking into consideration that they are rich, or to pay it as Sadaqah (voluntary charity) in his behalf? Please, advise me. May Allah reward you !

A: If the case is as you have mentioned, you should pay this money to his parents even if they are rich, for this is their right. His father, in case the deceased was indebted, should pay his debts and carry out his son's legal will and inherit the rest of his money. It is not permissible for you to act freely with the money by any means, unless his parents entrusted you with it.

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The first question of Fatwa no. 5015

Q 1: In 1390 A.H. when I wanted to move from Yemen to Saudi Arabia, I asked two women to lend me one French Riyal each. They gave me their names and addresses at Mu`badah in Makkah. When I reached Makkah and I had enough money to repay this loan, I looked for these women but I failed. I have not found them till now. Please help me with this problem.

A: If the case is as you have mentioned, you may give this amount in charity on their behalf. If you meet them, you can tell them about what you did. If they are satisfied fine, if not, you must repay them and the reward of the charity will be granted to you In sha'a-Allah (if Allah wills). May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa no. 19429

Q 1: After a long friendship throughout the school years since childhood up to graduation, the two friends separated. After a while, they happened to work in the same place and became neighbors. One of them was married to a girl from the tribe of the second person. They used to borrow money from each other and repay it when able to do so. One of them borrowed a sum of money but could not remember how much he borrowed due to the long period that had elapsed. His friend did not request him to pay it back until he died. Should the debtor pay this money? Please advise us.

A: You should pay back the money you owe to the heirs of the deceased. If you do not know how much you owe him, you have to estimate it. In this way, you would free yourself from any blame. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The twenty fourth question of Fatwa no. 18612

Q 24: A person borrowed (100 Dinars) from his friend and repaid them after one year. His friend asked him to pay (150 Dinars) because now the (150 Dinars) equals the (100) at the time of borrowing. Is it permissible to hold an agreement from the beginning to take a sum of money to buy a car and pay it back after two years with equal value to that of the car? It is worth mentioning that the money taken from the beginning was (3000 Dinars) and the amount returned to the creditor is (3500 Dinars)?

A: the difference between the value of the currency at the time of payment and the time of borrowing does not warrant asking for the mentioned increase, for it is a type of the unlawful usury. It is obligatory to repay what he borrowed without the extra amount which the lender asked for. As for the difference in the currency value, it is predestined by Allah. The value of money may increase to equal the initial amount borrowed, or even more, because rates are variable. This ruling also applies to what you have mentioned in the case of the car. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 8514

Q: A person borrowed ten thousand Algerian dinars (around eight thousand Saudi riyals) from his father-in-law three months before the latter passed away. The debtor then wanted to deposit the value of the loan in the bank account of his deceased father-in-law but his wife told him that her father bequeathed her that money. It may be important to mention that the wife did not receive her portion of the estate of her deceased father. What should this man do? Should he give the value of the loan to his wife or to the inheritors?

A: It is obligatory that the man mentioned in the question repay the money that he borrowed from his father-in-law to the latter's inheritors or to their guardian. He has to verify that all the money will be divided amongst the inheritors. Alternatively, he may give them the money through the court that will in turn distribute it between the inheritors after paying the debts of the deceased and applying his will if he had one. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The last question of Fatwa no. 8864

Q: A woman relates that the financial and economic status of her family was very bad ten years ago, and because of these bad conditions her husband was forced to

take a loan of three hundred dinars. The husband used to pay the interest stipulated by the creditor while the principal loan would remain untouched. However, her husband's financial conditions worsened and he stopped paying the monthly interest. The husband then died and the interest accumulated throughout this period, for the usurious creditor added the accumulative interest which was not repaid to the principal (the amount borrowed). He then filed a suit against the wife and her children, requiring the payment of the new sum of money, which was, the principal (300 dinars) + the accumulative interest + the lawsuit fees (the lawyer's fees and charges). The required total sum of money has become 1000 dinars. As a way of reaching a settlement, the wife offered to give the creditor half the required sum of money in return for forgoing the lawsuit and resolving the problems peacefully since she is a widow that supports orphans. The money offered was, thus, 550 dinars, but the creditor totally refused and insisted on receiving the entire amount. The lawsuit has now been before court for about four years and

the wife wants to pay the whole sum of money (1000 dinars) to exonerate her dead husband from this usurious creditor. Is it permissible for her to give him the whole sum of money, or should she give part of it, such as the lawyer's fees, or should she pay the other part, which is the accumulative interest? Should she pay the money or not? In case of paying the money, is it permissible for her to give it from the interest she takes on her bank account, because the creditor is a usurious person who already deals in Riba (usury) and does not fear Allah, or should she pay it from money from a lawful money that is free of Riba? She is waiting for an answer. May Allah reward you the best.

A: The woman is only required to repay the principal loan, which is 300 dinars if the reality is as you mentioned. The extra money is Riba, which the wife is not obliged to pay and the creditor is not obliged to require or take. This is if her husband left money from which she can repay the loan, but if he left nothing, there is no obligation on her. May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Fatwa no. 14555

Q: I borrowed 10,500 SR from my grandmother, but returned only (1,000 SR) during her lifetime. Now, the balance of (9,500 RS) is a debt I owe. My grandmother passed away and the money is still due, how should I repay the debt? It is worth mentioning that my grandmother has only one daughter which is my mother and I do not know any of her relatives. Most of those whom we know from her relatives have died (May Allah have mercy upon them). I have two brothers and one sister. Please, advise me regarding the proper disposal of this money? May Allah grant you a long life and reward you the best reward, He is the All-Hearing, the All-Responding. As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!).

A: You must return this money to the legal heirs of your grandmother. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 11367

Q 1: A person lent another a sum of money, then the latter denied it. They then resorted to the judge and the borrower made the necessary oaths. After a while,

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the borrower brought the money to hand it over to the lender. Is it permissible for the lender to take the money after the borrower made an oath denying the loan before the judge? I hope you will kindly explain the Shari`ah ruling in this regard. May Allah grant you success.

A: It is permissible for the lender to accept the money from the borrower even if he makes an oath to deny the loan before the judge, because the oath was just to end the dispute. As for the right of taking the money back, it is a debt upon the borrower to the lender. When he pays the money, he would be free from debt. However, he should seek forgiveness and repent from making a false oath. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa No. 12827

Q 1: I am an Egyptian and I lent another Egyptian friend a sum of 700 USD when we were spending our vacation in Egypt. After we returned, he sent me a sum of 2800 Riyals which is greater than the borrowed sum of 700 USD by around 170 Riyals. He argues that the exchange rate of the Dollar in Egyptian Pounds on the day he borrowed and exchanged the money equals 2850 Riyals, and that the value of the dollar

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has fallen since then. What is the islamic ruling on this matter? Please advise me. May Allah reward you.

A: It is permissible for you to accept the mentioned sum. This would be considered a generous repayment of the debt. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and companions!

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The third question of Fatwa no. 16513

Q 3: what is the ruling on borrowing money from someone whose current whereabouts is unknown?

A: If you need to repay a debt or a loan to someone and you do not know their whereabouts or how to find them, and you despair of being able to repay them the debt, you should give it out as Sadaqah (voluntary charity) with the intention that the creditor receives its reward. If they eventually appear, tell them what happened; they will either accept the Sadaqah, or else you should pay them the debt and you will receive the reward for the Sadaqah. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 17255

Q: I want to strive in the Cause of Allah, but I used to study in the United States and it happened that I borrowed money from several places, such as banks, shops, and non-Muslim Americans. Bear in mind that I borrowed the money from banks through cards, such as MasterCard and American Express, and they cancel the files of those who do not pay their debts after seven years. It therefore becomes very hard then to repay those debts as they are nonexistent. As for the loans from the shops, I cannot remember the amounts that I borrowed from them or the names of most of the shops. Finally, as for the loans from the Americans, I do not have their phone numbers and have no idea whether they are still working in the same places they were working before or not. Please advise me as to how I can repay these debts, as I have determined to go striving in the Cause of Allah as soon as possible.

A: it is obligatory that you should repay that money, whether it is borrowed from a Muslim or a Kafir (disbeliever), an individual or an organization. It is not permissible to procrastinate over this. As for those whose whereabouts or addresses are unknown to you, you should give out their money as Sadaqah (voluntary charity) on their behalf.

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Whenever they appear or you find their address, you should tell them what you did. If they agree, all praise be to Allah, otherwise you should give them their rights and you will be rewarded for the Sadaqah, as Allah (Glorified and Exalted be He) says (what means): ﴾So keep your duty to Allâh and fear Him as much as you can﴿ The Prophet (peace be upon him) also said: ﴾"Whatever I forbid you to do, avoid it, and whatever I command you to do, do as much of it as you can."﴿ If you fell into dealing with Riba (usury) with any of them, you should perform Tawbah (repentance to Allah), ask Allah for forgiveness, and determine not to repeat it. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Second question of Fatwa no. 18048

Q 2: I took one thousand Egyptian pounds from my father with his permisson before he passed away. However, my father used to say that he would give me a specific time in which I had to repay him the money. Then my father died before I could give him the money back. What should I now do with this money?

A: The one thousand pound that is mentioned in the question is considered a part of the estate that all the inheritors are entitled to share.

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The first question of Fatwa no. 1894

Q 1: I used to work as a clerk, and I was forced to take some money from the amount which was entrusted to me, intending it to be a loan and to repay it from my salary. However, the owner found out about it and asked me to repay it, so I did, without any argument. My conscience is now bothering me; what should I do to settle my heart?

A: taking money from others without their permission is considered as a breach of trust, even if it is done with the intention of repaying it from your salary or any other way. It is considered as rendering a part of other people’s money inactive and depriving the owner of the money of the possibility of using it in a profitable way. It also brings shame on you and harms your integrity. Since you returned the money to its owner when he found out and asked for it, and you regret what you did, you should now firmly resolve not to do anything like it again, apologize to the owner of the money until he forgives you, and make sincere Tawbah (repentance to Allah) and a lot of good deeds, acting upon the Hadith saying, (“Follow a bad deed with a good deed and it will erase it.”)

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May Allah forgive you, accept your Tawbah, and keep you away from sins and bad deeds, May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no 7481

Q: My brother lent me five thousand pounds to work and gain my livelihood. We agreed that I would repay him the money once I am able to do so. However, my brother's money is the outcome of a mixture of Halal (lawful) and Haram (prohibited) sources for he lives in the Netherlands and part of his business is in pork. Thus, I am confused regarding this sum of money; should I work with it or leave it? It may be important to mention that it is very difficult and also very rare that another person might lend me a sum of money like this. I hope that Allah helps you to answer my question for I am not comfortable with using this sum of money unless Allah (Exalted be He) permits me to do so.

A: If the reality is exactly as what is mentioned in the question, meaning, the money of the person from whom you borrowed the money is a mixture of Halal (lawful) and Haram (prohibited) sources, it is permissible for you to invest the money of this loan in a

permissible investment so as to gain the profit that Allah (Exalted be He) predestined for you. Proof of this is that the Prophet (peace be upon him) used to deal with the Kafirs (disbelievers) of the Jews and the Christians in selling and buying and would also accept their gifts and eat from their food even though he (peace be upon him) knew that they used to deal with Riba (usury/interest) and trade in Haram things, meaning, their money is a mixture of Halal and Haram sources. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 1130

Q 1: a man borrowed from another man 400 Riyals. This man died without leaving behind heirs except a wife. The borrower gave the wife 100 Riyals only, and asks what should he do with the rest of the money?

A: If the situation is as the questioner has mentioned, he could pay the rest of the money to the judge in his district, and receive a receipt for this payment. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The eleventh question of Fatwa no. 9564

Q 11: What is the ruling on a person who borrowed 1000 Dollars, and at the due time of settlement the borrower paid with a currency other that the Dollar, i.e. he paid four thousand Riyals in return for one thousand Dollars? It should be noted that the value of the one thousand Dollars at the time of the loan equaled 3500 Riyals.

A: the borrower should pay the loan in the same currency with which he borrowed the capital. And if he wants to pay in a different currency, this has to be done according to the value of the Dollar at time of settling the loan. However, a Muslim may not stipulate that upon concluding the loan contract, because this will be paying without mutual exchange and this is not permissible for what is mentioned in the Hadith narrated by `Ubadah. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The third question of Fatwa no. 18489

Q 3: A man borrowed some money from his wife, on the proviso that he would return it soon, and the time was fixed. This was a long time ago, but when she asked him for her right, he refused, and told her, "I will not return that money, because you are my wife and you do not have the right to ask me for it. It is enough that I spend money on you."

I hope that you will explain whether she can recover her right, although he says that if she forces him to redeem her right, he will do it, but he will also divorce her.

A: it is obligatory on a husband to repay a debt he owes to his wife. It is not Halal (lawful) for him to take anything of her money unless of her own free will, and it is not Halal for him to procrastinate paying her debt and threaten her with divorce if she asks for it. This is both an injustice and taking money unlawfully. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa No. 14057

Q: I am a twenty eight year old young man. In the past, I committed a huge number of misdeeds and major sins - It is Allah we seek for help. Praise be to Allah, I have repented to Allah and asked His Forgiveness, and I hope that He (Glorified be He) will accept my repentance and forgive me. I wanted to fortify myself by marrying as I was badly in need to do this. Thus, my father (may Allah be merciful with him) and I went to propose to a girl of my relatives and her family agreed. Then, I did not have enough money to afford the marriage expenses, and one year after the engagement, my father died

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(may Allah have mercy on him) leaving as part of his estate a sum of 200,000 Riyals. The heirs were: My grandmother, my mother, seven boys and four girls. My father was in debt to a Real Estate Bank for around 100,000 Riyals for installments of the house in which we live. I took 100,0000 Riyals to save for my younger brothers. After one year of my father's death, I ran out of money and did not have enough for me to marry. In my urgent need to marry and fearing that I might commit fornicaton - I seek refuge in Allah from this - I took all the money that was in my trust, and spent it all on my marriage expenses without informing my mother or any of my brothers. It should be noted that I had the intention to pay it back. A year has passed since I got married and I have only repaid around 20,000 Riyals. Now I am very afraid of Allah's punishment, and I fear that I would have committed a major sin which is consuming the money of orphans unjustly. What I fear most is to die before repaying this money. I hope that Your Honor will guide me on what to do. How can I solve this problem that troubles me day and night and makes me wish if I would have never gotten married, or approached to that money. This is what I wanted to explain to you. I have hope in Allah then you to enlighten me about what to do. Please supplicate to Allah that He

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will forgive me. May Allah reward you on behalf of all Muslims and me. May Allah's Peace, Mercy, and Blessings be upon you!

A: You must pay back what you took of your minor brothers' share to their guardian along with sincere repentance and Istighfar (seeking forgiveness from Allah) for what happened. May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa no. 6928

Q 1: I borrowed 5,000 Riyals from a friend of mine and promised that I would repay the debt in a year, in Shaa' Allah (if Allah wills). He said to me, "You and I are brothers, and whenever you get the money, you can repay it; even if it is after ten years." I thanked him and asked Allah to bless him. Five months after this, my friend died. After the year had passed, I went to his son with the money, but he refused to take it. I went to him three times, but he refused it. I brought him proof and witnesses to show that I had borrowed this money from his father, but he insisted on refusing it. I went to his brothers and the rest of his heirs, but they refused as well. I am confused about this matter and what I should do now. Please advise me and may Allah reward you well!

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A: If all the heirs waive the loan you owe to their dead relative and they all are of full age and sound mind, then there is no blame on you. However, if you disagree, you can refer it to the courts. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 14702

Q 2: While I was in Iraq I borrowed 75 Dinars from someone, but we never met again because the Gulf War started. I only know the name of the area and, as I have returned from Iraq with no money, I do not have any money now.

A: It is obligatory that you should return the money you borrowed to its owner. If you cannot find them or their heirs, you should give it out as a Sadaqah (voluntary charity) to the poor on behalf of its owner. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 19286

Q: i married a woman and we now have a child. When i faced financial difficulties, i took her jewelry with her consent and free will without any compulsion. I sold it intending to buy her jewelry later. My wife died before purchasing the jewelry. Now: 1) Shall I purchase jewelry with the same value of the gold I sold and give it to her parents, or is this gold regarded as the inheritance of our son? 2) I owe her twenty thousand riyals, the deferred portion of her Mahr (mandatory gift to a bride from her groom). Am I obliged to pay this amount to her parents or not?

A: The value of the gold you took and the remaining amount of her Mahr in addition to anything else of her property are a part of her inheritance that is to be divided among the heirs according to Shari`ah, after issuing the deed of heirs that includes you. May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 8986

Q: I borrowed 2,000 Riyals from a friend of mine who lives in Lebanon, before the Israeli invasion of Lebanon. The problem is that I lost his correct address, for I thought that he was traveling to Lebanon just for a vacation and would come back, but he was prevented from returning by the war and I do not know his whereabouts now. Is it permissible for me to give the money I owe him as Sadaqah (voluntary charity) on his behalf to poor and needy people or not?

A: It is obligatory on you to return the money you borrowed to its owner if he is alive. You can ask about his whereabouts from his relatives. If you cannot do this, return the money to his heirs if you can find them. If you cannot do this, you should give it as a Sadaqah on his behalf. Then, if you find him later, you should tell him what you did. If he does not accept this, you should repay the money to him and you will be rewarded for the Sadaqah. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Chapter on Mortgage

(Part No. 14; Page No. 174)

The first question of Fatwa no. 7944

Q 1: Some people may give loans for a fixed period of time. Thereby, a borrower may buy estates, cars, and similar goods. Thereafter, the borrower mortgaged these sold goods as a deferred check to a bank. What do you think regarding this transaction?

A: If the transferee bank certifies the check, then it is permissible to consider it a legal mortgage. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa No. (14514)

Q: I proposed to marry a female relative of mine while in the first year of the Faculty of Commerce motivated by the fact that my mother was a 66-year-old decrepit woman and that my only sister got married. In fact, my mother suffered much in bringing us up. My father died in 1970 when I was five, my brother Muhammad was three, and my sister Khayriyah was seven years old. We only owned a small house and a leased half an acre of land.

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With help and mercy from Allah, my mother brought us up until my sister got married, I graduated from the Faculty of Commerce in 1989, and my brother graduated from an industrial higher secondary school. My mother became very ill, old and feeble, which prompted me to propose to this relative of mine so that she might care for my mother. I, so far, have graduated from the university and am exempt from military service as I had a spleen extirpation surgery. Moreover, my brother has no job so all we do is farm the half an acre. Irritated by the long engagement period, my fiancée's family asked me to take a stand demanding no more than a bedroom which I cannot even afford. After a period of deep thinking, my brother and I decided to mortgage the plot of land so that we can afford a bedroom. My question is: is it permissible to mortgage the plot of land? In fact, some people here claim that it is permissible because of my being compelled by necessity to do so. May I mortgage the land and marry the girl which is to care for my mother after marriage or not? Am I sinful to forsake her? I ask Allah (Glorified and Exalted be He) to guide you to what is good for the Arab

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Ummah and for all Muslims around the world. I also supplicate Allah (Glorified and Exalted be He) to generously bestow his sustenance on us.

A: First: You must be dutiful and kind to your mother as much as possible especially as she has grown old and in need of your help. **Second:** If the land is owned by you or by your brother, on condition that he permits you to mortgage it, you may mortgage it so that you can buy a bedroom to live in. May Allah grant us success! We ask Him to bestow on you more provisions and help all Muslims do what pleases Him. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa No. (20244)

Q 2: A debtor mortgaged a plot of land to his creditor. may the creditor make use of the mortgaged land by planting, leasing or the like?

A: If the mortgaged object is something which entails no expenses or care, such as products,

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real-estate, land or houses, and is mortgaged in return for a debt other than that of loan, the mortgagee may not use it for farming or leasing without the mortgagor's permission. In fact, it is the property of the latter and hence its revenue is for the mortgagor as well. However, if the mortgagor permits the mortgagee to make use of the land when the debt is not that of a loan, the mortgagee may make use of it even for nothing in return. This is provided that it is not permitted in return for delaying the payment of debt. If the latter is the case, the mortgagee may not make use of it. However, the mortgagee may not make use of the land at all if the land is mortgaged in return for a loan debt, as this is a debt that yields interest. In fact, every loan that yields interest is Riba (usury) as unanimously agreed upon by all scholars. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa No. (17393)

Q: It is a widespread practice in some villages in Egypt to mortgage agricultural land, i.e. a temporary, conditional contract of the land is made by an insolvent person to a creditor as security for performance of repayment of a debt. The creditor possesses the land owned by the debtor making use of its crops and revenues while the original owner

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receives nothing. The agricultural land remains in the possession of the creditor till the debtor repays the debt. what is the ruling on mortgaging agricultural land? Is it permissible for the mortgagee to make use of the land's revenue?

A: A creditor may not stipulate interest in return for the loan he gives. In this regard, the Prophet (peace be upon him) stated: ﴾Every loan followed by a profit is deemed Riba (usury).﴿ The above-mentioned rule is an issue of scholars' unanimous agreement. Included under this rule is the case mentioned in the question, i.e. the mortgagee possessing and making use of the land till the debt is paid off by the owner. Likewise, a creditor may not take the revenue of the land in return for delaying the date of maturity. Moreover, mortgage is no more than a security for the repayment of the debt. Thus, mortgages may not be exploited in return for a loan or for default on payment of the debt. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa No. (17939)

Q: Two parties of a contract - the first party being a creditor

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and the second party being an owner of agricultural land (a farm) - agree that the owner of the land receives a sum of money (i.e. several thousand) in return for giving the creditor as a mortgage a plot of arable land whose extent and boundaries are defined. The first party (the creditor) pays rent to the owner of the land, tills, fertilizes, irrigates and performs all other cultivation-related tasks. He thus takes its crops and revenues and the land remains in his possession till the owner repays the debt, bearing in mind that it is based on mutual agreement and consent of the two parties. I adjure you by Allah to inform me whether such a transaction is Halal (lawful) or Haram (prohibited). May Allah make you a support for Muslims in clarifying religious matters.

A: The above-mentioned transaction is impermissible. In fact, it is a loan yielding interest which is Riba (usury). Actually, their mutually agreeing on it does not render it permissible. What is considered is only the Shar`y (Islamic legal) validity of a contract not merely mutual agreement and consent on a prohibited transaction, and Allah knows best. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa No. (15630)

Q: I would like to inform you that I have demanded a deferred credit of 10,000 Riyals from a certain person who defaulted on payment at the time the debt was due. However, he offered me a plot of land in return for the above-mentioned amount of money. He told me that he had submitted a request to the Real-Estate Development Bank to be granted a loan on this plot of land. I agreed to take the land on condition that the loan is in his name so that I may receive it and then transfer it into my name in order to pay bank installments. Is this permissible? May Allah reward you best!

A: The contract is invalid for two reasons. **First,** the land is mortgaged to the bank through the loan. in fact, the mortgagee's consent is a prerequisite for selling a mortgage. **Second,** the debtor alone is liable to pay the debt. Thus, debt liability may not be transferred to someone else unless in the case of the transfer of a debt which is not applicable here. And Allah knows best. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Chapter on Guaranty and Warranty

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Guaranty

The second question of Fatwa no. 19129

Q 2: People in my village act upon the guaranty of olive fruits; a person pledges to pay a certain sum of money as a price for the expected harvest. For example, a person says: "I will guarantee all of your olive fruits for one thousand dinars." The other party accepts. Is this kind of dealing valid according to the Shari`ah? If so, what is the evidence for its validity?

A: The said guarantee is invalid, as it is like guaranteeing an unknown thing. Moreover, it is a kind of invalid gambling and unjust consumption of people's money. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The sixteenth question of Fatwa no. 19773

Q 16: What is the ruling on causing unintentional damage to the items in a house when preventing an accident from taking place? Should the items be compensated for whether they are lawful or not?

A: Whatever is unintentionally damaged in houses and shops when preventing an accident, is not under guarantee of compensation because the attempt to prevent the accident and its consequences are permitted and the consequences of a permitted action do not guarantee compensation. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 1516

Q: Is the report of the Messenger of Allah regarding his judgment between the camel owners and farms owners restricted to camels that are rarely set free to pasture and always guarded at night, or does it include all kinds of cattle such as sheep and cows that are watched by a shepherd against theft and predatory animals.

A: First: As to the report in this regard, it is narrated by Imam Ahmad in his Musnad, Abu Dawud, Al-Nasa'i, and Ibn Majah in their Sunan (Hadith compilations classified by jurisprudential themes) and others. Various reports have similar wordings and according to the report of Abu Dawud from Haram ibn Muhayyasah on the authority of Al-Bara' ibn `Azib who said that (he had an aggressive she-camel that ran into a garden and caused damage. Al-Bara' then told the Prophet about the incident. The Prophet issued a ruling to the effect that it was a duty of farmers to guard their farms during the day while the owners of cattle must guard their cattle during the night. And the cattle animal owners are to be held liable had damage been caused by their animals during the night.) It is also narrated by Abu Dawud through

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another narration on the authority of Haram ibn Muhayyasah from his father that (the she-camel of Al-Bara' ran into a garden and spoiled it. Therefore, the Messenger of Allah ordered that the owners of gardens and orchards shall guard their farms during the daytime, and the owners of cattle shall guard them at night.) **Second:** This Hadith was narrated from the Prophet (peace be upon him) on a specific occasion i.e. the she-camel of Al-Bara' spoiled a garden of another, but it has a general wording due to the word "cattle" as he said: (the owners of cattle have to keep their cattle during the night. And the cattle animal owners are to be held liable had damage been caused by their animals during the night.) Indeed, the generality of this judgment is not restricted to the occasion mentioned but effective in all cases and so is the word 'cattle'; it includes sheep and cows. **Third:** Many scholars authenticated this Hadith and acted upon it, such as Malik, Al-Shafi`y, Ahmad, and others. They were all of the view that the livestock owner shall compensate for whatever damages are caused at night, not for that caused during the day. Al-Shafi`y said that we adopted this

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Hadith because of its authenticity, sound Sanad (chain of narrators), and the popularity of its narrators. They also made it a specification for the generality of the Hadith: (There is no compensation for the back legs of a dumb animal.") Some scholars said that animal owners must compensate for all cases while others said the opposite. The most preponderant view is the first opinion, because it combines the general and specific Hadiths. For more clarification, a seeker may refer to the opinions of scholars and their sound evidence in the relevant books. Whoever has a case, should refer it to the judge to give his verdict based on the opinions of knowledgeable scholars to settle the dispute. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

The second question of Fatwa no. 14290

Q 2: i ran over a sheep with my car a long time ago, and i did not stop the car. Indeed, the shepherd was present at that time of the accident, but I did it unintentionally. I feared the consequences and problems that may follow, especially knowing about the troublesome people of that area and my being far away from home. If I ask about the owner of the sheep, I would create a lot of problems. I ask Allah for guidance. Would you kindly advise?

A: If the shepherd is still alive, give him the value of the sheep.

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If he has passed away and left heirs, you must pay them by means of the court. If you are unable to find him or any of his heirs, or you do not know who he is after searching, you should pay its value to the poor on his behalf. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'!

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Fatwa No. 19509

Q: One of my relatives came to me and told me that he was unable to face people anymore because he was in debt for a sum of forty thousand Riyals. He asked me to help him by guaranteeing him in buying a car through installment purchase, so that he may sell the car for cash, repay his debts, and save a sum to purchase a car for his personal use provided that he continues to pay the installments to only one party. I then guaranteed him to buy the car from Al-Dammam. The car value amounted to 142 thousand SR of which He paid 35 thousand SR as an advance payment, and the rest (107 thousand SR) to be distributed among forty installments of 2675 SR each. The payment of installments began in 7/1/1414 A.H.; however, he evaded paying them and I had to pay them, so I traveled several times to Ha'il. His elder brother also repaid a sum of 15950 RS for him. I then put the issue before my father - may Allah have mercy on him -

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who talked to his brother and offered to take wheat in return for the sum I repaid. Thereupon, the elder brother accepted in spite of the guaranteed person's disagreement. Therefore, we received 57 tons of wheat from the farm of the guaranteed person that was worth (57 thousand RS) at that time. We stored this quantity in my uncle's name in the granaries. After two years, I received a sum of (1057397) riyals, dated 21/7/1418 A.H. which was (14689 RS) more than what I had paid. Am I entitled to take this additional sum as a substitute for the costs I incurred during travel from Al-Dammam to Hail to check the debts in Al-Dammam with the specific company in addition to the transport costs and the costs of transferring the wheat to the granaries and examining them? Or should I return that sum, or a part of it, to the guaranteed person or his elder brother? Given that I had informed his brother of this increment who said that he clears my father and me from this increment. However, I would like to ensure that my father (may Allah have mercy on him) and I are free from any liability.

A: If the case is as mentioned, it is impermissible for you to take profit from the wheat which exceeds the sum that you paid for the guaranteed indebted person as his agent; for the guaranteed person had given you the wheat to take what equaled the amount that you paid for him. Therefore, what is beyond that is the right of the wheat owner, if he is alive, and the right of his heirs in case of his death. If he grants it to you, then in this case you may have it.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and companions!

Permanent Committee for Scholarly Research and Ifta'

Guaranty

Fatwa no. 4505

Q: We heard that it is permissible to guarantee Indians, Pakistanis, and so on to reside in Kuwait or Saudi Arabia in exchange for a sum of money with the understanding that this person is one's driver, cook, and so on while in actual fact they are not, and it is only a matter of deceiving the authorities. It may be important to mention that the people who are guaranteed may be Kafirs (disbelievers) or Muslims. However, some people claim that your Eminence is the one who permitted such a practice. Thus, we would like to ascertain this and inquire about the whole matter. We hope that you will provide us with your beneficial answer. Please let this answer be in writing.

A: If the reality is exactly as what is mentioned in the question, it is not permissible for anyone to bring workers claiming that they will work for them, while they will work for other people. Also, that the person who brought them will be paid, for instance, five hundred Riyals each in exchange for guarantying them. The reason for this is that such money is taken from the worker for no return and so this is tantamount to devouring a person's substance wrongfully. This practice also entails lying,

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opposing the ruler, and violating regulations established by the state that prohibit this practice for the sake of safeguarding public interest. This practice opens the way for many accidents to take place in the country because of the large amount of corrupted workers. On the other hand, neither the Permanent Committee for Scholarly Research and Ifta' nor myself have ever issued any Fatwa that this practice is permissible. Whoever claims other than this is either mistaken or a liar. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no 11617

Q: I am a thirty-three-year-old young man with a weak financial status. One day a Pakistani (Muslim) brother who resides in the Kingdom of Saudi Arabia asked me to help him to obtain visas for some of his relatives to come from Pakistan to the country and he gave me the sum of seven thousand Riyals for each visa. I got the visas because of my weak financial status and my need for the money. I received from him the value of four visas. I helped the people for whom the visas were bought to come to the country and these people have been staying in the Kingdom of Saudi Arabia for four years until now and have their own business. Is the money I received from them Halal (lawful) or Haram (prohibited)?

It may be important to mention that these people gained double the money that they paid me. They are pleased with their status and the money that they paid to reside in the Kingdom of Saudi Arabia for work. Provide me with your beneficial answer please. May Allah reward you with the best.

A: This money is Haram (unlawful) as it was in exchange for a guarantee which is a contract of favor. Also, this money was gained through lying and it contradicted the regulations that were established by the state for the sake of safeguarding public interest. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 13081

Q: I have a group of workers whom I bring from different Islamic countries to work for me when needed and I act as their sponsor. Prior to working for me and when I have no projects to cover their wages, I sell them two tear visas. I work hard to get these visas and these workers purchase the visas willingly. At the end of the two years, they asked me to renew the visas for another two years in return for paying me a third of the initial fee.

I feared committing Haram (prohibited) acts so I refused to renew the visas for the third time. However, they convinced me of their wish of staying here because they have problems in their countries and that they benefit from staying here. Moreover, during this limited period of time I do not ask them for any more money for performing `Umrah or Hajj or for traveling and returning and I helped them whenever they needed and assisted them in finding jobs any place within the same province. It is worthy mentioning here that I asked a judge about this matter and he told me that there is no harm. I want you to assure me, may Allah reward you !

A: If the case is as you have mentioned, it is impermissible to take money from workers in return for acting as a sponsor for them. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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guaranteeing a person who takes a loan from the bank

The first question of Fatwa no. 14623

Q 1: A person wanted to take a loan from a bank. He asked me to guarantee him but I refused because I doubt the permissibility of guaranteeing him, for this bank gives the person money and requires him to repay it with interest, which is known to be Riba (Usury). Is guaranteeing this person considered as cooperation in Riba (usury)?

A: Taking a loan from the bank with interest is not permissible and the same ruling applies to guaranteeing the person who takes a loan from such a bank. Guaranteeing this person is cooperation in committing sin, while Allah (Glorified and Exalted be He) states: ﴾but do not help one another in sin and transgression. And fear Allâh. Verily, Allâh is Severe in punishment.﴿ May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 17254

Q: Some hospital employees asked their employer to give them testimonials that they could present to banks, such as Al-Ahly Bank, Al-Riyadh Bank, etc., to request loans, a warranty, a Visa card, to buy a car from Al-Ahly Bank, or to act as a guarantee for someone who wants to buy a car through the Islamic transactions department. Your Eminence, please advise us whether it is permissible to give testimonials for national banks or not, so that we can act accordingly with the employees in this matter.

A: the ruling on a testimonial is based on its purpose. If the purpose is Mubah (permissible), there is no harm in it, if it is done according to lawful procedures. However, if it is used for a purpose that is Haram (prohibited), such as getting a loan from a bank with interest, a Visa card that involves Riba (usury), and so on, it is not permissible to give a testimonial, as it would involve cooperating in sin and transgression. Allah (Exalted be He) says (what means): ﴾but do not help one another in sin and transgression. And fear Allâh. Verily, Allâh is Severe in punishment.﴿

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The fourth question of Fatwa no. 18390

Q 4: My work colleague asked me to act as a guarantor for him since he wants to take a personal loan from a bank, which stipulates that the guarantor should be a person working in the same career. The personal loan is usurious, and Allah's knows best, for it goes as follows: If a person takes a salary of five thousand riyals, he is given a loan that is ten fold his salary but ten thousand riyals are subtracted from the loan. This means that the total sum of the loan is fifty thousand riyals, but the borrower is given forty thousand riyals and is required to repay the loan within a period of three years or three and a half years by paying about 1700 riyals on a monthly basis. After these monthly installments, the whole amount of the loan becomes sixty thousand riyals, not forty thousand riyals. Is it permissible for me to be the guarantor in such a case? It is worth mentioning that I am certain of the usurious nature of the personal loan given by the bank. May Allah reward you. Am I permitted to act as the guarantor of my colleague?

A: Taking a loan with interest is impermissible because it is Riba (usury). It is, thus, impermissible to guarantee this loan, because this involves cooperation in sin and transgression. You should turn

to Allah in repentance and not return to such work. May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Fatwa no 18603

Q: I guaranteed a person named Shaie` in purchasing a Hi-Lux pick-up truck on credit. He purchased it from a person named Farhan for 46000 SR. I guaranteed to pay his debt in case he failed. After that, Shaie` failed to pay some installments. He only paid two monthly installments, amounting to (1500 SR) each, in the beginning, on time through his employer. After his work moved from Al-Madinah Al-Munawwarah to the Eastern Province, he did not send the installments from his salary, as was agreed until the case was taken to court against him according to the agreement between him and the seller. The agreement requires him to pay a monthly installment of 1500 SR from his salary but he did not stick to the agreement. In fact, he used to send a small amount of money which did not cover the installments determined by the agreement. He did not even send them on a monthly basis. Indeed, he only sent them after two years. I agreed with Farhan (the creditor) that I would pay him the rest of his money in cash provided that he reduces as much of it as he could. In effect, he reduced 7000 SR. Now, is the reduced sum of money lawful and pure for me

to take? Or is it for the purchaser (the debtor)? Or should it be returned to the owner of the car (the creditor)?

A: If the case is as mentioned in the question, the sum of money which the seller reduced from the price of the car is the purchaser's. As for you, you only have the right to ask the person you guaranteed for the money you paid on his behalf. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 10798

Q: A man took a partner in buying a car. They sold it with a deferred price to a third party. one of the two buyers guaranteed the money for his partner. The purchaser and the scribe did not know about their partnership. Later, the two buyers annexed the deed of their partnership to the sale contract. The purchaser knew it is not permissible to do this, because it is not permissible to act as a partner and a guarantor of the same contract. Is this sale valid or not? May Allah have mercy on you.

A: If the matter is as presented in the question, there is no harm in this sale. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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A chapter on reconciliation

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Fatwa no. 13759

Q: I had a car accident not long ago. While driving my car within my lane, another car hit me causing a lot of damage. The traffic department decided that the owner of this car was wrong and responsible for the accident. We agreed that the costs of repairing my car would be incurred by him. We went to three workshops located in the region where the accident took place and took three representatives of the workshops to check the car. Each of them gave an invoice of the repairs costs they would receive in the workshop. I accepted the least invoice estimated at two thousand Riyals. I took the money to repair the car in my region which was fifty kilometers away from the region where the accident took place. Before doing this, a policeman came and suggested that we can go to another workshop where the repairs costs might be less. I said that I did not mind provided that the extra amount would be paid by the owner of the other car. He refused to go to another workshop and agreed to pay the first amount which was two thousand Riyals. I took the money and the car and went to the workshop located in my region. Repairing my car cost me only one thousand Riyals. I spent the other thousand Riyals

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as I was in need at that time. Should I pay this amount back or not? As I mentioned, this man agreed to give me the two thousand Riyals according to the invoices submitted by the workshops, plus this took place long ago. Please answer me, May Allah grant you success, reward you and benefit the Muslims through you!

A: If the case is as you have mentioned, and you conciled any differences with the owner of the other car who agreed to pay two thousand Riyals for repair, there is no harm in your having taken the money. May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa no. 16374

Q 1: A group of people are accustomed to imposing a fine on the offender who must give a number of sheep when disputes are brought to judgment. However, if it occurs that he rejects the judgment, they will ostricize him saying: 'You are no longer a member of the tribe.' Some people can not pay these sheep and are obliged to pay it on credit, according to the established traditions of the tribe. Could you kindly advise?

A: ﴾Conciliation between Muslims is permissible except the conciliation that makes something lawful unlawful or makes unlawful thing lawful.﴿

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forcing one of the two parties to offer any sacrifice or anything is not permissible except if this is done willingly and of his own choice because of Allah's statement: ﴾And eat up not one another's property unjustly (in any illegal way e.g. stealing, robbing, deceiving, etc.)﴿ The Prophet (peace be upon him) stated: ﴾The property of a Muslim is unlawful (to take), unless (he gives it) willingly.﴿ May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 12705

Q: There is too much violence in our area and this leads to many injuries. When the authorities, may Allah support them, bring the litigants before the Shari`ah Court, many victims pretend to waive their Diyah (blood money) and rights in order to take revenge or seek arbitration on their own. The defendant thus seeks tribal protection and resorts to Allah (Glorified be He) and then to the people of knowledge and honor to save them from the vindictive party. Several incidents of this kind took place. For example, if someone has a right to receive a Diyah of 10,000 riyals, they receive a Diyah of 50,000 riyals, more or less, to stop their attempts to take revenge and at the same time a person from among the relatives of

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the other party is given a sum of money according to tribal customs to ensure that there would not be retaliation between both parties. I hope from Allah then from Your Eminence to guide us to the reconciliation that accords with Shari`ah (Islamic law). Our question is about the reconciliation done by the people of knowledge and honor in such cases, is it permissible according to Shari`ah?

A: If reconciliation done by the people of knowledge and honor does not oppose the purified Shari`ah, then it is permissible. It was authentically reported from the Prophet (peace be upon him) that he said: (Reconciliation is allowed between Muslims except that which allows what is forbidden or forbids what is allowed.) May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Fatwa no. 2552

Q: Problems arise between the tribes, especially relatives and kin. Most of them are serious crimes which we mediate to resolve these problems and reconcile the different parties under official laws.

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As you know the virtues of reconciliation...etc. this reconciliation results in the invitation of one party to the other to a lunch or a dinner at the expense of the guilty and his honorable supporters. Thereafter, peace prevails which prevents the means to trials and trouble...etc. Your Honor, is this meal prohibited or not?

A: If the case is as mentioned, and it is offered as a good gesture, there is nothing wrong with this whether it is brought by the guilty, the victim, or a third party. Whereas if it is offered as a penalty, this is to be considered Ta`zir (discretionary punishment) through paying money (the costs of the banquet), and this requires the stipulation of a legal ruler, but there is no harm in it as long as the person offers willingly. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions

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The first question of Fatwa no. 17375

Q1: If a quarrel occurs between two tribes and they are about to kill the members of the other tribe. A third tribe acts as mediator to solve the dispute, and slaughters a sacrificial animal at one of the two tribes so they all may gather and eat from it and heal the rift between the two adversaries. What is the ruling on this sacrifice?

A: If Allah's Name is mentioned on this sacrifice and it is offered

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with the intention of reconciling the two tribes by holding a banquet, there is no harm in it. It is just like any other sacrifice for meat. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 19674

Q: I am a resident of Tihamah Qahtan in the south. I work as an Islamic spiritual advisor in the border security forces of the `Asir region - the city of Zhahran in the south and I am a graduate of the college of Shari`ah (Islamic law) at the Islamic University of Imam Muhammad ibn Sa`ud in the south. I have limited acitivity in the call and guidance to Allah where I work and in Tihamah Qahtan, my place of origin and birth. However, in Tihamah Qahtan I am faced with some traditions and habits of the pre-Islamic days that were inherited from our forefathers due to ignorance of Shari`ah rulings, as are other callers who deal with issues which contradict the Shari`ah of Allah and urge people to follow the instructions of Shari`ah. These habits and traditions which go against the Shari`ah have greatly decreased, but still there are matters we believe contradict the Shari`ah of Allah and which we have not been able to convince people to abandon.

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From these matters with which they still hold to is a custom which they inherited and I consider a bad habit because of the negative consequences it causes. when a murder occurs between two tribes or two families, the family or tribe of the victim does not accept conciliation or blood money, except if two girls from the family or the tribe of the murderer are given in marriage. Their reasoning is that money does not last; however, a bride is a permanent compensation. The woman is forced to marry into the family of the murdered within the terms of conciliation, whether she approves or not. Morever, she is not given the right to choose her husband from the family of the murdered and must reliquish her right to cancel the marriage, regardless of whatever difficulties she may suffer. When the husband dies, one of his relatives receives his inheritance along with this woman (wife) who is considered part of the reconciliation, or blood money which is agreed upon. I am asking, is there any ruling in Shari`ah which permits this, despite the girl's dissatisfaction, inability to cancel the marriage nor choose her first husband or her second husband (the inheritor husband) in the event of the death of the first. However, the girl may be satisfied in some cases and the husband may pay a symbolic dowery in some cases, but not in all cases. It is always a must that this woman marries into the family of the killer. Would you kindly advise us and respond promptly as to whether such practice is not permitted in the Islamic law

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for there is actually a case similar to the previously mentioned custom and deciding this case requires a legal fatwa from your honor. I know of a hearing that took place in our town in which they demanded a bride in return for the murdered person. I have stopped reconciliations until you issue a fatwa on this case because the bride is an orphan and being forced to marry and it is not her fault. So we postponed reconciliations until we have your reply and the fatwa which you will issue. When we have your fatwa stating whether it is permissible or not, the judge of the region will be informed of the content of the fatwa. There are positive consequences of this marriage which are: establishing ties

of kinship, begetting children, and alleviating tensions between the family of the perpatrator and the family of the murderer. The negative aspects are those which we previously mentioned. May Allah grant you success and guide you to good. My hope is that you reply soon?

A: The manner of reconciliation used by the tribe of the murderer and the tribe of the murdered is invalid and has no basis in the Book of Allah and the Sunnah of His Messenger (peace be upon him); because it is against the Islamic Shari`ah. The Islamic Shari`ah stipulates in cases of premeditated murder that the family of the victim either exact Qisas (just retaliation) from the killer, overlook retaliation to accept blood money, or to grant full pardon. In cases of manslaughter, the family of the killed either accepts blood money or may forgive the killer. That is all, without any other conditions.

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This reconciliation is based upon a custom of the pre-Islamic days where the people of the murdered demand that two men of the victim's family marry two girls from the tribe of the killer without consideration to the consent of these girls. If the husband of either of the two wives dies, one of the husband's relatives inherts his possessions [including his wife]. Taking blood money and reconciliation was only done in this manner. This custom was practiced by Arabs before Islam. Al-Bukhari cited in his Sahih (book of authentic Hadiths) vol. 8, p. 57 on the authority of `Ikrimah (may Allah be pleased with him) on the authority of Ibn `Abbas (may Allah be pleased with both of them) - Al-Shaybany said: `Ata', Abu Al-Hasan Al-Sawa'y narrated it to me and I think that he narrated the Hadith only on the authority of Ibn `Abbas (may Allah be pleased with them) - Ibn `Abbas said: ﴾O you who believe! You are forbidden to inherit women against their will﴿ He said: "When a man died, his relatives had the right to inherit his wife and one of them could marry her if he chose to, or they would give her in marriage if they wished, or they would not give her in marriage at all having more right than her own relatives to dispose of her in any manner. Hence, this Ayah was revealed addressing this issue. Ibn Hajar said in (Fathul-Bary) vol. 8, p. 95: Al-Tabary narrated through the narration of `Ali ibn Abu Talhah on the authority of Ibn `Abbas

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that he said: (When a man dies and leaves a wife, his nearest relative screens her from people. If she is beautiful, he marries her and if she is ugly, he locks her up until she dies and he inherits her). Therefore, this marriage upon which reconciliation was based is null and void because of considering a woman as a interchangeable commodity, violating her honor by compelling her to marry and bequeathing her to her husband's relatives when the husband dies. This is against the Islamic Shari`ah wherein the status of women and their rights is guaranteed and secured in Islam. It is not permissible to contract marriage with her except with her consent as consent is one of the conditions of marriage and she is entitled to receive her dowry without giving it to her guardian or any member of her tribe. Similarly, Islam has prohibited Shighar marriage (exchange of daughters or sisters for marriage with no mandatory gift to a bride from her groom) where a Waliy (a legally accountable person acting for a woman seeking marriage) encourages this marriage because of his own interest and benefit without considering the interest of the woman and her consent. This above mentioned marriage was concluded based on considering the advantage of the tribe of the killed person without considering the woman's benefit and her consent. In addition, problems and evils may occur because of this marriage and may result in harming the married woman leading to murder as a revenge,

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especially because it occurs without the consent of the wife. As for claiming that this marriage solidifies ties of kinship and alleviates tensions between the two tribes, this cannot be achieved by what has been mentioned in this case. Preventing evil is always given precedence over bringing about benefit. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Guardianship

(Part No. 14; Page No. 210)

Fatwa no. 5358

Q: I am the guardian of five boys and a girl. A judge has deputized me to be in charge of them and of their inheritance until they reach the age of consent. The eldest son has reached the age of consent and wants to get married. Is it permissible for him to pay for the marriage expenses from the inheritance shared by all the heirs, for his share is not enough to pay for the marriage? Is it permissible to give him his share of the inheritance and use the minors' shares to pay for the remaining marriage expenses on the condition that he signs a document ensuring that he will pay off the heirs' shares? Please advise.

A: It is not permissible for you to use any of the minors' shares in the marriage expenses of the mature brother, even if you make him sign a document confirming their right. This is because you are required to work for the benefit of the minors and they have no benefit in taking part of their shares to help their mature brother. May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Second question of Fatwa no. 4097

Q 2: A man, who had two sons - a mature son and a nine-year-old son - died, then his brother bought land for some thousands and asked his elder nephew to pay half of its value and take half of the land (for his younger brother and himself). Nevertheless, the young man refrained, saying that he did not want to share the land and that he would make a waiver on behalf of both his brother and himself. Is it permissible for him to make a waiver on behalf of his younger brother or should he pay the value of the portion of land belonging to his brother? Conversely, should the uncle pay the money on behalf of the young boy until he grows up and can decide for himself? How should this issue be dealt with?

A: If the reality is exactly as what is mentioned in the question, the underaged boy should have a Shar`y (Islamic legal) Waliy (guardian) as defined in the will of his deceased father. However, if his father did not specify a Waliy; the Shar`y ruler should appoint one for him. this Waliy has the responsibility before the Shar`y ruler to manage the property of the underaged boy. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 16355

Q: Please be informed Your Honor that the government gives an annual financial assistance via social insurance to handicapped males and females throughout the Kingdom of Saudi Arabia, including Bishah province. This aid is given to the parents of the handicapped who spend the aid on their personal needs, agricultural works, and their other children neglecting the handicapped. Some parents of the handicapped are not in need as they are given another type of monetary aid from social security in addition to their salaries, agricultural revenues, and their children's work in public posts. my question is: Are these parents authorized to spend this money on their personal needs and agricultural projects while neglecting their handicapped children? Should the money be collected and saved till the handicapped child reaches puberty and then be spent on them? Is it permissible to give charity from this money on their behalf although they are not obliged to fulfill their Islamic duties due to their mental disabilities? We ask that you reply in writing so parents

will be aware of their rights and duties towards those children, and for the Muslims within the province to be able to benefit from this.

A: First, The parents of the handicapped should spend the monetary aid on their handicapped children. They are not allowed to take hold of the money and neglect these children and their welfare. However, the money can be used prudently when necessary in providing food so long as the handicapped are not affected. **Secondly,** it is obligatory on the parents of the minor to pay Zakah (obligatory charity) on the money if it reaches the Nisab (the minimum amount on which Zakah is due) and an entire lunar year has passed. As for Sadaqah (voluntary charity), they are not obliged to give it on behalf of the handicapped. May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 5607

Q2: My sister died and left two children. No one takes care of them except me. Indeed, their father does not care for or spend on them. Sometimes, I beat them to rear them. Am I sinful for this? Please, advise me in this regard noting that my husband and I take care of them. Are we to blame for correcting them?

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A: There is no blame on you for correcting them when you beat them to refine their behavior and direct them for their interest. In fact, you are to be rewarded from Allah for this. May Allah reward you best! May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The third question of Fatwa no. 7579

Q 3: If a woman is of full legal age, does she have the absolute right to manage her own money or is this restricted by her guardian or her husband? Which of them has more right over her to obey if one of them tells her to spend her money in a certain way and the other forbids it?

A: a woman who is of full legal age has the absolute right to dispose of her own money, whether on Sadaqah (voluntary charity) or other permissible ways. This is not restricted by the permission of her husband or her guardian based on many proofs in this regard. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 18397

Q 2: Some people who live in the social Foster Home are being paid a monthly stipend of (one hundred and fifty Riyals), but most of them do not benefit from this money. This money is deposited in banks, such that when one of them dies, their possessions are transferred to Bayt-ul-Mal (Muslim treasury) and some others spend this stipend on their personal needs. The question here: Can this money be used after the handicapped's death and before being placed in Bayt-ul-Mal for charitable works inside the region where they lived and by trustworthy professionals? As for the living handicapped, is it permissible to take some of their money and spend it on charitable works, keeping in mind that most of them lack the ability to reason, speak, or move, and they have no heirs.

A: The stipend paid to the persons living in the Foster Home is considered their possession, and it is impermissible to dispose of it without their permission. Regarding those amongst them who have developmental disability, the home must spend the pension on them and if there is excess money, it should be saved for them. Thus, if they die leaving such money behind, it would be an inheritance that should be distributed among the legal heirs according to Shari`ah (Islamic Law). However, in the case where they have no known heirs, their possessions must be transferred to Bayt-ul-Mal. May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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liability of a mentally ill person in matters of worship and life

The fourth question of Fatwa no. 8420

Q 4: I would like to ask if Allah will call insane people to account for their words and deeds?

A: Taklif (legal accountability for actions) is removed from a person who is mentally ill, because it was authentically reported that the Prophet (peace be upon him) said, ("The Pen is lifted (is stopped from recording the deeds) of three...") and he (peace be upon him) mentioned those who are mentally ill, until they recover. As for anything that they may damage, they are compensated for by their guardians. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 4227

Q: my daughter is 30 years old and she has children. She has been suffering from a mental disorder for 14 years. In the past, she used to suffer from this disorder from time to time. However, this time she has been suffering from it for three months. Therefore, she does not perfect Wudu (ablution) or Salah (Prayer) except when someone helps her and shows her how and what to pray. Now during Ramadan,

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she has observed Sawm (Fast) for one day but could not fast well and could not fast the remaining days. I need your advice regarding this issue. What should she and I do? It should be noted that I am her guardian.

A: If the reality is as you mentioned about her metal condition, she does not have to observe Sawm or Salah nor to make up for the missed acts of worship as long as she is experiencing this condition. All you have to do is to take care of her because you are her guardian. It is authentically reported from the Prophet (peace be upon him) that he said: ﴾All of you are guardians and are responsible for your charges...﴿ If she recovers, she has to offer the current Salah at hand. Likewise, if she recovers for some days during Ramadan, she only has to fast the current days at hand. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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the age when a minor is held accountable for actions

Fatwa no. 3575

Q: Is it incumbent to perform Salah (Prayer), Sawm (fasting), and Hajj at the age of twelve?

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A: A boy becomes Mukallaf (person meeting the conditions to be held legally accountable for their actions) when he is pubescent and rational. Puberty is attained when a boy reaches the age of fifteen, or when he has coarse pubic hair, or discharges Maniy (spermatic fluid) with feelings of desire. An additional sign of puberty in girls is menstruation. If a boy grows coarse hair around his pubic region or discharges Maniy due to desire, he becomes a Mukallaf, even if he is not yet fifteen. When he reaches puberty, it is obligatory on him to perform Sawm, Hajj if he has the ability for it, and Salah. It is prescribed that he should start performing Salah and Sawm when he reaches the age of seven and above and can observe Sawm. As for Zakah, it becomes absolutely due on his money if it reaches the Nisab (the minimum amount on which Zakah is due) and one full (lunar) year has passed since he acquired it. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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First question of Fatwa no. 623

Q 1: A rich man died and his brother, who is poor, went to live with his nephews. However, the uncle heard the threatening Hadith concerning devouring the property of orphans and is afraid to be punished as mentioned in the Hadith. Nevertheless, he also fears that his nephews may be harmed if he ceases living with them.

A: The questioner should visit the judge in his area so that the latter

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may give him guardianship of his nephews if the uncle is qualified to fulfill that role. Consequently, the Eminent judge will guide him as to what he should do from the Shar` (Islamic law) view point regarding maintaining and promoting their wealth as well as the permission for the guardian to live with them and eat from their money according to what is acceptable. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Sulayman Ibn Mani`	`Abdullah ibn `Abdul-Rahman ibn Ghudayyan	`Abdul-Razzaq `Afify

Fatwa no. 2592

Q: I had a nephew and in the latter stage of his life he become insane, and long ago he left a trust with me, i.e. an amount of grain. However, due to some difficult circumstances I was forced to use it hoping that I would repay him at a later time if I have the ability and if he is in need. At that time, my hephew had no one to take good care of him or manage his affairs, except for a married sister. However, it was Allah's will that he died before I could return the trust to him, and I considered this trust a debt on me and i performed Hajj on his behalf and also gave Sadaqah (voluntary charity) on his behalf. I intended by that to fulfill the trust, but I do not know whether this is sufficient or if I should give his sister the amount of money that is equal to the grain I took from him. I am now

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confused, because he is my nephew. Kindly give me your Fatwa in this regard. May Allah reward you the best.

A: Performing Hajj and giving Sadaqah on behalf of your nephew with the intention of making up for the trust he gave you does not fulfill your duty. You should give the trust back to his heir and you are rewarded for the Hajj and Sadaqah on behalf of your nephew. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Investing the orphans’ money

The fourth question of Fatwa no. 4274

Q 4: is it permissible for me to trade in the orphans’ money that I have, conducting buying and selling transactions, until it gains profit and then pay the Zakah (obligatory charity) from the profits?

A: It is permissible for you to conduct buying and selling transactions with that money and run it as you do your own. You should fear Allah as He should be feared and know that He watches you in your privacy and in public. You should also pay the Zakah due on this money.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 4643

Q: There is some money belonging to some orphans deposited in one of the banks in Saudi Arabia, which is not benefitting these orphans. Someone asked me to lend him 60,000 Riyals of this money, and said that he would repay it in 35 months through monthly payments of 2,400 Riyals. He also said he would give the orphans an additional 12,000 Riyals to their money from him and not as a condition. Please advise me as to whether this is permissible and may Allah reward you greatly!

A: If the situation is as you mentioned, it is not permissible for you to make loans from the orphans' money, whether to the man you mentioned or anybody else, and whether or not he intends to repay them an excess or not. It is however, permissible for you to request someone to trade with that money for a known percentage of the profit, such as 50% or something like that, provided that they are trustworthy.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 4508

Q: I have four orphans whom I am currently fostering and providing for. I treat them well and consider them as my own children, without any differentiation, but at times, they leave their study and go out to the street to play. When I return home and find them doing so, I warn them not to do this. Some times, I beat them all, but I only intend to protect their health, to bring them up perfectly and to help them with their studies. I do not ask for anything but Allah's reward. Please advise me whether or not I am committing a sin for doing this. I also have two grown-up brothers, who have no family, and no one to sustain them except Allah (Exalted be He) and myself. They do not have a job and they live in Buraydah with their cousins, whereas I live in the northern region (Haql). I am far from them because of my work. I went to them to bring them to live with me,

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but they refused. They said they would not go to such a faraway place. Now I am very confused because I have to choose between them and my job from which I earn my living. My salary will not be enough if I have to take care of them as well. Sometimes I delay sending them their allowance. Am I committing a sin for doing this? Please advise me, may Allah reward you with good.

A: First, there is no harm in beating the orphans you are fostering as long as you are treating them like you treat your own children in terms of goodness and direction and as long as you do not assign difficult tasks to them. We ask Allah (Exalted be He) to reward you with good for providing for them and being kind to them. **Second,** there is no harm to keep your job in the northern region away from your brothers, as they are living with your cousins. However, you should not neglect their living requirements as much as you are able. This is based on the saying of Allah (may He be Exalted and Glorified): ﴾So keep your duty to Allâh and fear Him as much as you can﴿ and you should also visit them whenever possible.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The duration of orphanhood

The first question of Fatwa no. 4992

Q1: What is the legal duration during which an orphaned child is regarded as an orphan; meaning, until which age should he be treated as an orphan?

A: An orphaned child is treated as an orphan till he reaches the age of puberty. The age of puberty has certain signs such as ejaculation of seminal fluid during sleep and wakefulness with sexual desire, having pubic hair for both males and females, and menstruation for females only. If the orphaned child does not show any of these signs, he is treated as an adult once he reaches the age of 15. This is according to the soundest of the two scholarly opinions on this issue. It is authentically reported from Ibn `Umar (may Allah be pleased with them) that he ❨was presented to the Prophet (peace be upon him) on the day of Uhud when he was fourteen years old, and he (the Prophet) did not allow him to take part in the battle. He (Ibn `Umar) was again presented to the Prophet (peace be upon him) on the day of Al-Khandaq (battle of the Trench) when he was fifteen years old, and the Prophet (peace be upon him) allowed him to take part in the battle.❩ This means that he and other

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young Companions were introduced to the Prophet (peace be upon him) to see who had reached the legal age so as to be allowed to take part in the battle. Whoever had not reached the age of adulthood, was not allowed to take part. The fact that the Prophet (peace be upon him) did not allow Ibn `Umar at the age of fourteen to take part in the battle but later allowed him at the age of fifteen, indicates that the age of puberty starts at fifteen. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 5224

Q: My cousin died and left a wife, three sons, and two daughters. One of the two daughters is a paternal half-sister to the other children and she is now married. I am the children's legal guardian.

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My cousin's widow (the orphans' mother) re-married. My late cousin had a maternal half-sister. Some money has been given to the orphans, around 40,000 riyals. It was donated by some benevolent people for them; it is not from their father's inheritance. The father also left some money that he had inherited from his father, and some money that he himself had earned. I would like to free myself from the responsibility of taking care of the rights of those orphans; I would therefore like to ask Your Eminence some questions, which I would like you to answer in writing. I hope you will explain for me some of the following related equivocal points. May Allah reward you best for serving Islam and the Muslims. (i) Is Zakah obligatory upon the money I kept for the orphaned children if I have had it for one year? (ii) Did the maternal half-sister of my late cousin inherit a share of his property, and if yes, how much? (iii) Did this maternal half-sister inherit a share in the property my cousin inherited from his father or the money he earned himself during his life? (iv) What is the share for each of those who inherit from the money we mentioned and also from what he left? (v) The cousin had a paternal cousin who is still living. It should be noted that his mother (the departed man's paternal aunt) died before her nephew. Does the paternal cousin have a right to a share in the inheritance, and how much is his share?

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(vi) I married my cousin's widow (the orphan's mother). She is now my only wife. She lives in my house with four of her children, all except the daughter who married. The other children are still young. One half of the money I spend on the family is my own money and the other half is from the orphans' money. Sometimes my father and my brother or sister stay at my house for one or two months, or more. The family expenditure is as I explained to you, except that the children's clothes are bought from their own money. My question is: Am I being fair in this division of the expenses or what should I do? I need your advice in this concern.

A: Firstly: zakah money is obligatory upon all the money that these orphans have, whether it is that collected by the benevolent people or that which they inherited from their father; this includes any money and commercial commodities. If the share of each of them reaches the Nisab (the minimum amount on which Zakah is due) and they possess it for one year. **Secondly:** After you had repaid the debts of your late cousin - if he had any debts and mentioned them in his will - if there was anything left, you should have divided his property, whether it was that which he inherited from his father or that which he himself earned, into eight portions. You should have given his wife one of the eight portions and the remaining seven portions should have been given to the three sons and two daughters, with the boys getting the shares of two females. The departed man's maternal half-sister does not have a right to anything,

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because her half-brother had children. The departed man's paternal cousin also does not have a right to anything, because he is one of the relatives who does not have a right to inheritance in this case. **Thirdly:** If you think that half of the money that you spend from the orphan's inheritance is close to their expenditure, there is no harm. You should do your utmost to be fair in this concern. Allah (Glorified be He) says: ﴿And they ask you concerning orphans. Say: "The best thing is to work honestly in their property, and if you mix your affairs with theirs, then they are your brothers. And Allâh knows him who means mischief (e.g. to swallow their property) from him who means good (e.g. to save their property).﴾ May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Member	Member	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 5504

Q: The property of an orphan who is underage is kept in my trust. Currently, I am in need of this property. Is it permissible for me to make use of it and repay it later when the child reaches puberty? Please note that I am the guardian of this child. Please enlighten me.

A: It is forbidden to dispose of the orphan's money unless there is a benefit for the orphan himself. Allah (Exalted be He) says: ﴾And come not near to the orphan's property, except to improve it﴿ Moreover, it was authentically reported that the Prophet (peace be upon him) said that eating up the orphan's property is one of the seven most grievous sins. It is impermissible for you to make use of it for your own benefit; but rather, you as his guardian should invest and trade with the money for the orphan's benefit. In his book, ibn Abu Shaybah narrated on the authority of `Umar (may Allah be pleased with him) who said, "Trade with the wealth of orphans and do not let it be consumed by Zakah (obligatory charity)." May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 6622

Q: I have a paternal brother who was born after his father's death. I set aside his full share of money and cattle. As for the money, I use it in buying and selling and this yields a reasonable profit. I raise the cattle and feed them from my own money. However, I sometimes face a financial problem that forces me to borrow

from my brother's money then I repay the loan as soon as I have the money. I am afraid of committing a sin because of this. Am I sinful for borrowing some of my brother's money for a short period of time or is this permissible for me? May Allah reward you.

A: It is not permissible for you to take a loan from an orphan's money, whether he is your brother or not. This is because this entails using his money for your own interest and it is only permissible to use his money for his own benefit. You are indeed rewarded for the good you have done to your brother. May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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The ninth question of Fatwa no. 7946

Q 9: I have a sister who raises orphans and lives nearby as my closest neighbor. I spend most of the time at her house and eat there, and I even take money she gives me, though not much. She swears by Allah that I have to take it. I cannot help but accept this money; however, now I feel regret for having taken this money for the last six years. Kindly give me your Fatwa in this regard, as I fear I may have slighted the young orphan children

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whose money and food I shared. I do not know the amount of money my sister has given me, as their grandfather is their trustee and handles their affairs.

A: The money that your sister has given you from the orphans' funds should be returned to them, and you should try hard to estimate the amount in order to fulfil your duty. However, if the money is from your adult sister's share, you are not obliged to return it, and there is no harm in eating from the food served to you. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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First question of Fatwa no. 7890

Q 1: An orphan inherited money from his father, and his guardian wants to use this money for the orphan by trading with it. Will the guardian be liable or not for this money if he trades with it and - may Allah forbid - it does not bring profit? Conversely, if this money is not used for trade and remains as cash in the hands of the guardian, should Zakah (obligatory charity) be paid every year on it? What should the guardian do if the Zakah consumed it?

A: If the guardian invests the orphan's money for the sake of making profit while he is an expert in commercial affairs and he does not exceed the accepted limits, he will not be liable for it if the trade fails to make any profit.

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The guardian should not stop investing the orphan's money until it is consumed by Zakah. Nevertheless, paying Zakah is obligatory for the guardian on the orphan's money if it reaches the Nisab (the minimum amount on which Zakah is due) and a Hawl (one full lunar year) has passed. Moreover, if there is commercial profit; the Hawl for the capital is considered a Hawl for the profit, provided that the capital reaches the Nisab. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The sixth question of Fatwa no. 9384

Q6: What are the limits of dealing with an orphaned child? We treat them kindly and treat them like our own children when they are young. When they grow up we treat them like our brothers. The question is, do we have to send them to school and help them to marry? Also, when we distribute inheritance, do we have to give them their father's entire legacy or are we permitted to share this with them?

A: First, you should treat them kindly, be good to them, save their money, and increase it as if it were your own money and you should spend on them from this money in kindness.

Second, you should teach them the religious and worldly knowledge they need in their daily life, help them to marry when they need this. You should also use their money to help them to marry someone who is a suitable match for them.

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Third, if they reach the age of puberty, they should be given their money, whether it is their father's legacy or what they earned in another way. This should be done in the presence of witnesses. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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\`Abdullah ibn Ghudayyan	\`Abdul-Razzaq \`Afify	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

The second question of Fatwa no. 12650

Q 2: I live in one house with my brothers and orphaned cousins. I sometimes take from their money but with their approval even though I am not poor. Is there anything wrong in this?

A: It is not permissible for you to take from the orphans' money. May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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The first question of Fatwa no. 12796

Q 1: My sister married and had a daughter, who is now in the third grade. Her husband died, leaving her nothing but this daughter. I am now receiving assistance for her from the school, through the Grace of Allah

then the government of Saudi Arabia. However, I am now confused about this assistance, because her mother has re-married and the girl now lives with me - as I am her uncle - and I am the one who buys her books, pens, and other things. What should I do? Am I considered to be a sinner if I take this money? What should I do with it? May Allah reward you.

A: You should be thanked for taking care of your orphaned niece. As for the money that you receive for her, you can save it and invest it for her. There is no objection to spending that money on her according to her needs. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul- `Aziz ibn `Abdullah ibn Baz

Fatwa no. 13323

Q: Saudi Relief in Pakistan is one of the committees of the General Organization for receiving donations for the Afghany Mujahidin (those striving/fighting in the Cause of Allah) and they have undertaken several successful projects, praise be to Allah. Apart from this, they also help the Mujahidin in different ways, and provide relief for emigrants. They also have projects for orphan guardianship and this includes accommodating the orphan, educating him as well as raising him on the `Aqidah (creed) by choosing teachers that are known for their sound `Aqidah. They also provide the orphans with foodstuff, clothing

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and medication in boarding schools that protect them from homelessness and loss. If any of them want to visit their relatives, they can go out on Friday night and return on Saturday night. Allah (Exalted be He) has benefited many orphans and their families through this project, for the committee pays a monthly pension for the family of each orphan to help it maintain their living and to connect them to the school at which the orphan stays. Since the amount designated for the family is being paid on a monthly basis from the school, we have made applications for these orphans including the name of every orphan and the relevant information about each, like the name of the school where they stay, and the required sum necessary for sponsoring the orphan's family. The necessary amount to take on the role of guardianship of an orphan is specified as three thousand Riyals per year. This offer was presented to benefactors and they have hastened to help. His Royal Highness Prince Salman (may Allah keep him safe) has issued his directions to open a separate account for the specified sums needed for orphans so as to be independent from other accounts and to protect them from being mixed with other money. This has been accomplished, praise be to Allah. Until now, eleven schools have been inaugurated, and we are preparing to inaugurate three more. The committee is also planning to expand in this regard to achieve more benefits. In order to act in accordance with Shar` (Islamic Law), we would like to know your Eminence's opinion on the following: 1- Will the person who assumes the guardianship of an orphan who is fifteen years old or more be included in the Prophet's Hadith (peace be upon him): ❨I and the one who sponsors an orphan will be close to each other in Paradise like this, and he (peace be upon him) pointed with his index and middle fingers❩ ?

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2- If the answer is no, should the committee dismiss these elder students from the school that is funded by orphans' money, or should they be kept in the school to receive an education and be maintained while having the same treatment like other orphans, but without their data being presented to the benefactors? The commitment of the benefactors - may Allah accept their deeds - forms a fixed resource for the school so that orphans can continue to be sponsored, educated and raised. On the other hand, if

the fifteen-year-old orphans are dismissed from school, they will be forbidden from having an education, especially that there is no other resources or sponsors for them, and this will influence them psychologically. Moreover, their families will be deprived of the monthly allowance on which they depend for a living by Allah's Grace at first, then by the virtue of the existence of their children at such schools. Please advise us with your opinion so we can have a clear idea, and be able to clarify this issue for the benefactors who are sponsoring orphans who have reached the age of fifteen or above. May Allah bless your lifetime and keep you sound and safe for Islam and Muslims.

A: Duty necessitates the continuation of educating orphans and treating them with kindness even if they exceed fifteen years of age till they are able to manage their lives without help to find a job, another school or another benefactor. Doing so is observing the meaning intended by the Prophet (peace be upon him) when he encouraged sponsoring orphans and treating them kindly.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 13152

Q: if i want to support an orphan, is it obligatory that they stay with me so I can look after and supervise them, or can they be in another country and I send them a certain amount every month? There are application forms here in Riyadh to support orphans, issued by a house that accommodates Afghani Mujahidun (ones striving in the Cause of Allah). Is this the orphan support to which applies the Hadith of the Messenger (peace be upon him) stating, ﴾“I and the one who sponsors an orphan will be like this in Jannah (Paradise),” and he gestured with his index and middle fingers, holding them slightly apart.﴿ **(Related by Al-Bukhari)? Is this the form of support that was encouraged by the Messenger of Allah (peace be upon him)? Does this money, which is transferred to the house that accommodates the Mujahidun, reach the orphans of our brothers, the Mujahidun, in Afghanistan? Bear in mind that if you decide to do it, the photo of the orphan is enclosed, along with the full name and the number of their family members, and the application is given a number. Please advise me and may Allah reward you with the best!**

A: It is permissible to support an orphan by spending on them, even if they are not with you.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Third question of Fatwa no. 14422

Q 3: an orphan boy who is now in the second year of prep school is being brought up by his maternal uncles. This boy used to receive a monthly award of one hundred and fifty Riyals during the period of his primary school and six hundred Riyals during the period of his prep school. The maternal uncles of the boy would take the money, mix it with their money, and provide the orphan with all his clothes, food, and notebooks that he needed. Now the orphan boy has attained a good degree of growth and maturity and his maternal uncles want to prepare his statement so that every thing is ready when he comes of age in a few years. The question is whether they should calculate all the awards that the young orphan received, meaning, the monthly amount of one hundred and fifty Riyals and the amount of six hundred Riyals and pay this to him in full as they do not know how much was spent from it and how much increased? It is important to mention that they did not record this before, so should they estimate the value or what should they do? Provide us with your beneficial answer please. May Allah reward you with the best and greatest reward and guide you to all goodness.

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A: They should estimate the amount of money that they spent on the orphan and deduct it from his awards after calculating them. Then, they should pay the rest of the money to the boy. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The third question of Fatwa no. 14767

Q 3: What obligations do guardians have for the orphans under their care?

A: The guardian of an orphan should be kind to him, raise him well and not hurt him. If the orphan has money, the guardian should keep it for him and invest it in useful ways. When the orphan grows up and comes of age, the guardian should give him the money. The guardian will be rewarded for this by Allah (Exalted be He), as He says, ﴾Therefore, treat not the orphan with oppression.﴿ The Prophet (peace be upon him) also said, ﴾I and the one who looks after the orphan are like this in Jannah (Paradise).﴿ Narrated by Muslim .

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 14470

Q 2: A man mentions that he is raising a young orphan boy who has a right to financial support from the state, and they gave him 17,000 Riyals. The man asks whether it is permissible for him to eat from this money or whether he can give some to the boy's brothers, since he is provided for along with his brothers and shares his brother's food, or is the money restricted to the boy alone. Please advise us and may Allah enlighten you!

A: it is obligatory on a guardian to protect an orphan's money, adjust it, invest it for them, spend it on them, and pay the due Zakah. It is not permissible to donate any of it. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 18276

Q: I am the mother of four daughters. Since they were born, I

have been collecting the money given to them by their father or their relatives, and I have invested it in real estate. Two of them used to help me before their marriage, so this money increased. Now, I want to buy two buildings and register them in their names, so that each one's share is equal to the sum of money she has, provided that they are never sold in order to protect their future. This is necessary because they are employees and all their salaries go to their husbands. Given that neither they nor their husbands know anything about this money, please advise me concerning this. May Allah reward you and keep you to serve Islam and the Muslims.

A: You should give the sum of money to your daughters, because it belongs to them. It is impermissible for you to dispose of it, whether in the way you mentioned or otherwise, except with their permission, if they are of age. This is based on the words of Allah (Exalted be He) who says, ﴾And try orphans (as regards their intelligence) until they reach the age of marriage; if then you find sound judgement in them, release their property to them﴿ (Surah Al-Nisa', 4: 6). May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

First and second question of Fatwa no. 17790

Q 1: is looking after the orphan that the Messenger (peace be upon him) recommended include an orphan who lost one of his parents but has a constant source for his provision, meaning he is not in need because he has a grandfather, a grandmother, or some relatives that give him affection? Conversely, did the Prophet (peace be upon him) mean the Faqir (poor) orphan who has nobody to look after him or provide for him?

A: It is authentically reported that the Prophet (peace be upon him) said: ﴿I and the one who looks after the orphan will be in Paradise like this and he (peace be upon him) pointed with his index and middle fingers separating them slightly.﴾ (Related by Al-Bukhari). An orphan is the young child whose father passed away. Moreover, the person who looks after the orphan is someone who takes care of the orphan's affairs and needs. Orphans are described as such until they become of age; a description that does not vanish with the existence of someone to look after the orphan. However, the order to look after the orphan terminates if the latter is being looked after by his grandfather, and so on.

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

If someone assumes (optional) guardianship over an orphan, does this obligation continue throughout the life of the orphan or only for some years according to the ability of the guardian; for one, two or three years?

taking on the responsibility of guardianship over an orphan continues till the orphan reaches the age of puberty. However, if the orphan reaches the age of puberty, but is still poor or needy, the guardian's support of the orphan is considered to be Sadaqah (voluntary charity) paid to a poor or needy person; not taking on the task of guardianship over the orphan. Accordingly, whoever assumes the guardianship of an orphan for a complete year after which the orphan reaches puberty, then this person is considered to have assumed full guardianship of the orphan and is promised the great reward that is mentioned the hadith, In sha'a-Allah (if Allah wills). However, this person will be less rewarded than the one who assumed the guardianship of an orphan for a longer time. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 17160

Q: I have sponsored orphans; one girl and a boy. The girl is married but the boy is still living with me. Although I am not an agnate relative of them, I took them into my house after their mother's death. The boy is now a man of about fifty years old and I fear that I might be sinful for still keeping him with me. Sometimes he is useful to us. He refuses to go elsewhere because he knows no one but me and whenever I try to turn him out, he cries. I am willing to keep him with me if there is no sin on me for this. If it is sinful to keep him in my house, please send me your opinion in a letter.

A: The purified Shari`ah (Islamic Law) recommends Muslims to sponsor orphans and promise them with a great reward for this. If the reality is as you mentioned, that you have been sponsoring this fifty-year-old man and you want him to leave the house but he refuses, then keeping him with you is considered Ihsan (perfection of faith) as long as there is no Khulwah (being alone with a member of the opposite sex) between him and non-Mahram (spouse or unmarriageable relative) women. If you insist that he should leave your house, you are not to be blamed for this. May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 18670

Q 1: My father (may Allah be merciful with him) died and left two young daughters. As I am their guardian, they live with me and my children. We eat, drink and buy our clothes together. They were assigned 800 Riyals as monthly assistance, in addition to 7200 Riyals on a yearly basis from the Social Insurance Association. They are now in preparatory school. Can I add this money to mine and spend it on all of us, or is it impermissible? Please advise, may Allah guide you.

A: You should keep the money that belongs to your sister's

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children which was assigned to them by the state. You are only permitted to take from it what is necessary, and give the rest to them when they come of age. You should also pay the Zakah of the money on their behalf. If you trade in this money or give it to a trustworthy person to invest it on your behalf, it will be even better. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The third question of Fatwa no. 18425

Q 3: my father is a guardian and he only spends money on necessary things for the orphans. However, he refuses to give them money to spend on things that he believes are unnecessary; such as, buying a gift or giving money to a relative. Is it permissible for me to give them money without my father's knowledge? The things they want might be considered unnecessary but they are important to let the child cope with the society in which he lives. Is it permissible for me to give them money without my father's knowledge as he will refuse if he knows?

A: It is not permissible for you to dispose of any of the orphan's money as this

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is your father's duty as he is the guardian. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Second and fourth question of Fatwa no. 15531

Q 3: is it permissible that i lend a needy person some money for a good purpose out of the property of an orphan for a specific period of time. Is doing so included in the noble Ayah (Qur'anic verse): ﴿And come not near to the orphan's property, except to improve it﴾ **Could you please give me a detailed answer regarding this issue?**

A: It is not permissible that you lend a needy person an amount of money from the property of the orphan as this does not increase it. Rather, doing so exposes the orphan's money to danger. However, loans that do not entail Riba (usury/interest) and do not expose the property to danger like the Salam sale (sale with advance payment) and sales on credit with some increase in the value are permissible. The foregoing loans are desired because they enhance the orphan's money and they are included in the Ayah: ﴿And come not near to the orphan's property, except to improve it﴾

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Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Q4: if an orphan reaches the age of puberty, how should i give him his financial rights?

A: There are two conditions for giving an orphan his financial rights: **The first condition** is reaching the age of puberty **The second condition** is good judgment; meaning that the orphan is not an extravagant person who would waste the money on trivial matters. Allah (Exalted be He) says: ﴾And try orphans (as regards their intelligence) until they reach the age of marriage; if then you find sound judgement in them, release their property to them﴿ Giving the orphans their financial rights should be done in the presence of reliable witnesses or in a court. Allah (Exalted be He) says: ﴾And when you release their property to them, take witness in their presence; and Allâh is All-Sufficient in taking account.﴿ May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Third question of Fatwa no. 16377

Q 3: My father who passed away left some land for which he did not have a title and I fear that a problem might arise if I fence it. I am the eldest

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of my siblings; should I fence this land to keep the inheritors' rights or should I leave it as it is just a brief enjoyment of this worldly life? It may be important to mention that keeping this land might result in hatred and enmity and cost a lot of money for it is located in a mountainous area. Shall I be guilty of neglecting the rights of the inheritors if I abandon this land for the foregoing reasons bearing in mind that I am the guardian? Or should I take the necessary procedures to build a fence around that land and obtain a title for it?

A: You should preserve the rights of your younger siblings if you are acting as their Shar`y (Islamic legal) guardian. Doing so includes fencing in their land that they inherited from their father if this is more likely to keep it. You should obtain a title for this land. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 18327

Q: I am a widow and I support an orphaned girl through the court. The state, may Allah protect it, assigned a monthly payment of around 1000 Riyals for this girl. Sometimes I feel embarrassed to make use of this money

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because it belongs to her. Therefore, I deposited her money in the bank. I do not spend on her from her money. It should be noted that I am an employee. I receive a salary of 1,700 Riyals from which I pay the rent of the house where my mother, I and the girl live, as well as the costs of having a maid to nurse my mother who suffers from heart disease. She takes care of my mother while I am at work and I have a driver who drives my daughter to school. However, my salary falls short of covering all these expenses. I hope you can give me advice as regards the following: 1- Is it permissible for me to take some of the orphaned girl's money for necessary things that we all need? 2- Do I have to pay Zakah for the orphaned girl's money that is deposited in the bank because it has been in the bank since she was ten months old and the girl is now five years old? 3- Is it permissible for me to invest her money? And what is the ruling if I lose any of it? 4- Is it permissible for me to lend money to a person from her money? 5- Is it permissible for me to beat her as a means of discipline?

A: First, the orphan's money should be preserved; it should only be used for the benefit of the orphaned person with the permission of the judge in the court. There is no harm if you take from this money to spend on the orphaned child. **Second,** Zakah should be paid upon the money of the orphaned child if it reaches the Nisab (the minimum amount on which Zakah is due) and remains for one year.

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Third, it is not permissible to lend anyone money from the orphan's money because this is not in the orphan's best interests. **Fourth,** it is permissible for the gaurdian of an orphan to invest the orphan's money if he knows that doing so is beneficial for the orphan. It is also permissible for him to give the orphan's money to another person to invest it in return for part of the profits. **Fifth,** it is permissible to beat the orphan for the sake of discipline but without causing him any harm or degrading him. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 20062

Q 1: The Messenger of Allah (peace be upon him) said, ﴿I and the one who looks after an orphan will be in Jannah (Paradise) like this. He (peace be upon him) pointed with the index and the middle fingers.﴾ **Does a person who takes care of an orphan through charitable institutions receive this reward, or must he do it in person? Please advise, may Allah reward you.**

A: A person who takes care of an orphan through trusted charitable institutions that take care of them and their

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clothing, residence, costs and so on, is considered to be taking care of the orphan in Shaa' Allah (if Allah wills). They are granted a great reward which enables them to enter Jannah. This is according to what was reported from Sahl ibn Sa`d from the Prophet (peace be upon him), that he said, ﴿I and the one who looks after an orphan will be in Jannah like this. He (peace be upon him) pointed with the index and middle fingers separating them.﴾ Narrated by Al-Bukhari and Muslim in their two Sahih (authentic) Books of Hadith. This is the wording of Al-Bukhari. This reward is not restricted to a person who takes care of an orphan at home. However, if an orphan is very needy, and a person takes care of him or her at home, they are going to be rewarded more than a person who only pays them money. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Bakr ibn `Abdullah Abu Zayd	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 10591

Q: I have some orphaned relatives, who have not yet reached the age of consent and live with their mother. As their legal guardian, I take care of them and their affairs. Your Eminence, I wonder if I am entitled to prevent them from certain actions, which I think are harmful for them and not in their best interest, even if

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their mother does not think so. I sometimes prevent them from going to certain places that I think they should not go to; especially as they are still young and do not differentiate between good and bad. Also, these children have some money deposited in a bank, should I pay Zakah on it and how should I do that? Your Eminence, I hope that you will answer me in writing. May Allah reward you generously, and many thanks to you.

A: Firstly, it is permissible for a legal guardian to encourage those in his charge to do what is possibly or certainly good for them, and it is not permissible for him to encourage them to do anything that might definitely or possibly cause them harm. **Secondly,** a guardian is obligated to pay Zakah on the money of the minors under his charge if their money reaches the Nisab (the minimum amount on which Zakah is due) and it has been owned for one year. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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\`Abdullah ibn Ghudayyan	\`Abdul-Razzaq \`Afify	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

Fatwa no. 11161

Q: My brother died on 27/9/1399 AH (may Allah be merciful with him), leaving behind two wives

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and seven children; three sons and four daughters. One of the two wives has married my younger brother and has taken her son and daughter to live with him. The other wife lives in my dead brother's house with her two sons and three daughters. I have been taking care of them since my brother's death. Their father has left them a two-storey building; they live on one floor and rent the other, which serves as a source of income. We also give their half-brother and sister from this income. However, as we are living in an age from which we ask Allah to grant us safety, I sometimes punish them when I see them doing something wrong just for their own interest. Allah knows that I treat them like my own children, but I fear that I might be punished by Allah (Glorified and Exalted be He) because He recommends us to treat orphans kindly in many Ayahs (Qur'anic verses). Allah (Exalted be He) says in Surah Al-Duha: ﴾Therefore, treat not the orphan with oppression.﴿ **I wish Your Eminence would give me a Fatwa regarding this matter; may I not be sinful for disciplining them. Please, advise me about the best method for instructing and guiding them. May Allah reward you the best. It is worth mentioning that their mother is still living with them, but I have recently noticed that she is unable to work for the benefit of the children, for she takes them to places I do not want them to frequent and incites them to disobey me. I told her maternal brothers about this. Please advise me for I fear that this might lead to harmful consequences, Allah forbid. May Allah reward you.**

A: First,

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you are required to guide your nephews to what is good for them with kindness and leniency. There is also no blame on you if you discipline them when necessary. **Second,** you should talk with the mother and their pious relatives about how to discipline the orphans and guide them to the straight path. May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 20711

Q: Many families ask to assume the guardianship of an orphan child from the orphanage in Dammam. Some people hesitate when they are told that those children are of unknown parentage. They fear that they would not receive the same reward as assuming the guardianship of an orphan as the Prophet (peace be upon him) urged the Muslims to do. We would like Your Eminence to clarify the Islamic view and the reward of raising foundlings,

so that people would foster them and let them feel the warmth of family which they lack.

A: a foundling child is considered an orphan as they lost their parents. They need even more care and concern than those of known parentage as they do not know any of their relatives and so have no one to resort to when necessary. Therefore, the reward of sponsoring a foundling is the same as sponsoring an orphan. This is based on the general meaning of the Hadith of the Prophet (peace be upon him): ﴾I and the one who sponsors an orphan will be like these two in Paradise. He (peace be upon him) pointed with his index and middle fingers and he separated between them.﴿ (Agreed upon by Al-Bukhari and Muslim). However, sponsored children should not be named after the persons who will raise them and they should not be added to their family identity cards. This is because the act will cause mixing descents, loss of rights, and committing what Allah (Exalted be He) has prohibited. A guardian should know that once orphans reach the legal age, they are Ajanib (lawful for them to marry) and therefore, it is not permissible for a guardian to be in privacy with them and it is not permissible for a woman to look at a man or vice versa unless the sponsored child was breastfed by the woman. Therefore, they become Mahram (unmarriageable relative) for her, as well as her daughters, and her sisters. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 20726

Q: My husband died some time ago and left seven underaged children; boys and girls. I asked my husband's inheritors to give me my portion of my husband's estate and I received all my Shar`y (Islamic legal) entitlements. Moreover, I received a portion of my deceased husband's monthly pension. This pension is paid by the bank and I receive my portion via the guardian of my fatherless children. The point is that I share the food stuff which is bought out of my children's private money while my entitlements are kept in the bank bearing in mind that I am not entitled to receive anything from the estate as I have already had all my Shar`y entitlements. Am I considered a sinner for nourishing myself out of the private rights of my children bearing in mind that I do not spend anything from my entitlement? However, my children's guardian asks me to bear the costs of my foodstuff, clothing, and all my other personal needs but I do not agree. Is it obligatory on me according to Shar` (Islamic law) to bear such costs? Please provide me with your beneficial answer. May Allah reward you with the best.

A: It is impermissible for you to share the foodstuff of your fatherless children while you are not in need

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to do so for Allah (Exalted be He) says: ﴾and devour not their substance (by adding it) to your substance. Surely, this is a great sin.﴿ , ﴾Verily, those who unjustly eat up the property of orphans, they eat up only fire into their bellies, and they will be burnt in the blazing Fire!﴿ and He (Glorified be He) says: ﴾and whoever (amongst guardians) is rich, he should take no wages, but if he is poor, let him have for himself what is just and reasonable (according to his labour).﴿ It is obligatory that the orphan's money is kept, used for providing for them, and paid to them when they come of age. You may eat altogether provided that you pay for what you consume. This is because Allah (Exalted be He) says: ﴾And they ask you concerning orphans. Say: "The best thing is to work honestly in their property, and if you mix your affairs with theirs, then they are your brothers. And Allâh knows him who means mischief (e.g. to swallow their property) from him who means good (e.g. to save their property).﴿ May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 19872

Q: As you know, the charitable foundation of Makkah Al-Mukarramah is involved in the project of assuming the guardianship of Muslim orphans outside the Kingdom and handles the organizational and financial supervision of this program. Among its interests is contacting benefactors and wealthy people to convince them to take on the guardianship of some orphans. The value of a custody bill is one hundred Riyal per month but some of them apologize and say that the orphans of the Kingdom have a higher priority than those outside the Kingdom and afterwards they do not take custody of the local orphans but only prevent others from taking custody. It is worth mentioning that the foundation is taking care of the orphans inside the Kingdom. Is this excuse acceptable to abandon Muslim orphans from abroad who are troubled by poverty and ignorance? Could your Eminence give some advice - May Allah support you - to those rich people and could you explain the virtue of taking care of orphans as well as running their finances and raising them?

A: Taking care of Muslim orphans by feeding, clothing and teaching them what they need regarding their religion and their worldly life is a good act. There are many Ayahs and Hadiths that exhort Muslims to take care of orphans and they were related in this context, and orphans, whether inside or outside the Kingdom, are included in this exhortation. When orphans are close in kinship and are in dire need, taking care of them entails an even greater reward.

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It is not permissible for a Muslim who believes in Allah (Exalted be He) and the Hereafter to lessen this great deed with the intention of preventing their Muslim brothers to take part; otherwise he will be from among those who oppose the way of Allah (Exalted be He); We seek refuge with Allah against that. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Bakr ibn `Abdullah Abu Zayd	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 20253

Q: My second cousin was killed, leaving brothers, nephews, and a young son who has not reached puberty. Two years after the death of my second cousin, his brothers and nephews received his Diyah (blood money). They mutually agreed to leave the Diyah with me as a trust, that I should be the guardian of my second cousin's son and his sisters, and that I should give the money to the son when he grows up, if Allah wills. I have supported the orphans with the Diyah as they are poor, but day-by-day the money decreases. I look at it today and I do not know what to do about it. Today's child will be tomorrow's young adult, if Allah wills, and he will want his money. All I want for the money to have increased, not decreased, when it is taken from me. I, therefore, have the following questions that I need your advice on, and may Allah reward you with the best!

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Firstly: If I keep this money for one year, should I pay Zakah on it? It should be noted that the dead man's brothers and nephews refuse to pay Zakah on the Diyah; should I pay Zakah on it or not? Secondly: As I keep this money, it does not increase, instead it decreases because I spend it on the dead man's family, so what should I do? There are many things I could do with this money. Should I deposit it in a commercial bank that offers a fixed interest rate or in an Islamic bank with a changing not a fixed interest rate, or should I buy them a car, a fishing boat, a shop, or something like that, so it could generate profit? How should Zakah be paid on this money if it generates daily profits? Thirdly: One of the traditions of our Bedouin lifestyle is that if there is a need for Qisas (just retaliation) or Diyah, the tribal chiefs gather and go to the person who has a right to it in a procession, called Al-Jahah Procession. They request the person or his relatives to waive part of the money. What is the ruling on this Al-Jahah Procession? Is it permissible to waive part of Qisas for the sake of this Al-Jahah? Fourthly: Can someone borrow some of the Diyah on the condition that he repays it to me on a fixed date?

A: It is obligatory on you to keep the orphans' money in your possession until they reach the age of consent and then give them their money. You should also pay Zakah on this money on a yearly basis

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at a rate of 2.5 % of the total. You should make the best choice in regard to investing this money in a lawful way. It is not permissible for you to lend the orphans' money to anybody. Allah (Exalted be He) says: ﴾And give unto orphans their property and do not exchange (your) bad things for (their) good ones; and devour not their substance (by adding it) to your substance. Surely, this is a great sin.﴿ Furthermore, it is not permissible to invest their money in Riba-bearing (usurious) banks or other institutions. Also it is not permissible to waive anything of an orphan's right, whether part of the Diyah or anything else. You should spend on them from their money to meet their needs. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Chapter of Wakalah

(Part No. 14; Page No. 264)

The first question of Fatwa no. 13520

Q 1: A friend of mine took 100 Riyals from his friend to buy something for him. The usual price of this item is 95 Riyals, and as the shop owner knows my friend, he gave it to him for only 85 Riyals. Is this permissible? What is the ruling on this? My friend wants to return that money, but he is afraid his friend might get angry and never talk to him again.

A: Your friend who took the money is considered an agent for the person who gave him this money. an agent should be honest and never take any of the money without the permission of the one who authorized him. If he agrees to it, there is no harm in it; otherwise, he should return the remaining money to him. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 8206

Q: I own an industrial equipment shop. The dealers include agents of national and foreign companies and they ask for a special discount of 10%, given that they are employees in their companies, and they earn salaries in return for their work.

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I have no idea whether the people who own their companies know about this; the discount is taken by the agent. I have been doing this for many years along with the owners of other shops. This is prevalent in most of the shops which deal with company agents, especially foreign ones. Please, Your Eminence, advise us concerning this. As for myself, I have stopped doing this and have repented. I only want to know how to expiate for the past years.

A: If the case is as you mentioned, the money those agents have earned through this discount is considered ill-gotten money and betrayal to their companies. Your cooperation with them on this discount is Haram (prohibited), as it is considered cooperation in sin and transgression, which Allah (Exalted be He) prohibits in His saying, ﴾Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression. And fear Allâh. Verily, Allâh is Severe in punishment.﴿ You should repent and ask forgiveness from Allah (Exalted be He).

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 15518

Q: I am a man who receives a salary from one of the governmental institutions. This requires me to go to this institution which is 35 km from my house. However, my health is not good enough to travel this distance and stand in a queue because I am an aged person. Moreover, the queue of people waiting for their salaries is very long. Besides, some people may smoke cigarettes which harms me as I suffer from heart disease and I cannot tolerate all this. When I complained to the responsible officials, they asked me to get an account number from any bank so they could transfer my salary to that account. This requires me to pay five dinars to obtain a bank account number. I have never dealt with banks in my life for fear of Allah (Exalted be He). Is it permissible for me to pay these five dinars to obtain a bank account number? It should be noted that there is a bank known as the Islamic Bank in our neighborhood.

A: there is no harm in selecting a bank or any other firm to have your salary transferred to it in return for certain fees. This is because of the hardship you find in receiving your salary. This is considered to be a joint interest

and there is nothing in the Shari`ah (Islamic law) against it. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 19060

Q: We are on the board of directors of the Charitable Institution for Memorizing the Qur'an in the governorate of Al-Bakiriyyah, and we represent the institution in all its affairs, such as collecting and receiving donations and spending them on the institution, according to what we see as beneficial, which we study in detail with honesty and thoroughness. Your Eminence, the Mufty (an Islamic scholar qualified to issue legal opinions), the assets of the institution include a bus, which we use in a business that yields revenue to the institution. However, the bus was involved in a traffic accident while performing this work, which was caused by the driver in the course of his duties. Do we have the right to forgive this driver, who was the cause of resultant damage from this accident and can we pay Zakah to the driver, as he needs it to settle the compensation?

A: It is not permissible for you to forgive the right of the institution on this driver, because you are representatives of needy people, so you are supposed to act on their behalf, only in a way that that achieves their interests.

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It is also not permissible for you to give him Zakah (obligatory charity) or any of the money belonging to the institution for him to pay the compensation that it is due from him, because this is not in the interests of the institution, and because Zakah cannot be paid to someone who owes the payer money for them to settle the debt. And Allah knows best. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The third question of Fatwa no. 18401

Q 3: I am an Imam (the one who leads congregational Prayer) of a Masjid (mosque) and I receive financial remuneration from the ministry of Awqaf in return for leading people in Salah in that mosque. I want to move to another town which is 20 miles away from the Masjid. is it permissible for me to authorize someone to lead the people in Salah in return for a part of the remuneration i receive and i keep the rest? If we suppose that I missed some prayers in the Masjid and led people in others; am I sinful if I take the full remuneration? Could you kindly advise me.

A: This is up to the ministry of Awqaf (endowments). You should tell them the truth and they will decide to permit it or not.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 16435

Q: i run an office that does the work of collecting debts in return for some fees received by the office after making an agreement with the creditor. Is this permissible? Moreover, some banks ask me to collect their debts in return for a payment. I will not accept this offer until I know the ruling on this act. Am I allowed to make a condition that I receive the payment before or after collecting the debts? Is it permissible for me to set a definite percentage of the basic amount of the debt as my payment? I hope you can answer me. May Allah protect and support you!

A: There is nothing wrong with receiving a payment for collecting interest-free loans for the creditor. It is impermissible for a Muslim to collect Riba-based loans or to receive a payment for doing this. This is because doing so falls under the category of helping one another in sin and transgression and acknowledging evil. The amount and time of receiving the payment should be determined by the terms agreed on by both parties. The Prophet (peace be upon him) said:

﴾Muslims are bound by their conditions, except such which makes lawful unlawful and unlawful lawful.﴿ May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 17737

Q: I work as a department manager in a large organization. I received a sum of money from the general manager of this organization, but through a senior manager. I was given this money to distribute it among the poor and the needy, and I did not know whether it was Zakah money or Sadaqah (voluntary charity). I, thus, spent the money as follows: I distributed part of it among the poor and the needy, printed religious books with another part, bought office furniture for my department which is part of the organization managed by the benefactor, and took part of the money for myself for Allah knows that I am included among the eight categories of people who should receive Zakah. What is the ruling on what I did? It is worth mentioning that I am indebted and cannot

tell the benefactor of this.

A: If the reality is as you mentioned that you were given money to distribute it among the poor and the needy, then you were the deputy of the one who entrusted you with this task. You should have done what you have been entrusted with, which is distributing the money among the poor and the needy without having to know whether it was Zakah money or Sadaqah, for the intention of the benefactor is enough. As for spending part of the money in printing some books and buying office furniture, this is a sort of transgression from which you should turn to Allah in repentance and ask for His Forgiveness. Even more, you should pay this sum from your own money and spend it in what you were entrusted with, that is, distribute it among the poor and the needy. In addition, it is not permissible for you to take anything from this money even if you are poor or needy unless you take the permission of the benefactor. Accordingly, you should pay what you took for yourself and give it to the poor. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 20057

Q3: In Ramadan a generous man gave me a sum of money and told me to distribute it among the poor because I knew the poor people better than he did. I gave some money to poor people and bought foodstuffs from the market for others. I distributed this foodstuff among them instead of giving them money because these people could not go to the market to buy their needs. Also, in some families money is taken by their sons against the will of their needy parents. Is what I have done permissible? Please note that we live in a village. May Allah grant you success!

A: You should adhere to do what you have been deputized to do and distribute the money among the poor instead of buying them goods because you have not been deputized to do so. You should repay to the poor people the money with which you bought the goods so as to do what you were deputized to do and also to not be guilty in the sight of Allah (Exalted be He). May Allah reward you for what you have done. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The seventeenth question of Fatwa no. 8267

Q 17: I have authorized someone to buy a commodity for me and its price is five pounds but the seller gave it to the authorized man for 4.5 pounds. Does this person have the right to take the remaining amount?

A: This is considered to be a proxy and it is not permissible for the authorized person to take something from the money of the one who authorized him except with his permission because of the general evidence that states the prohibition of taking a Muslim's money except with the consent of the owner. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 19765

Q 3: What is the ruling on a person who asks someone to sell his farm on his behalf and the other person said: I will sell it on the condition that I take the extra money of the price you ask for? Could you kindly advise. For example, Muhammad owns a farm and asks Mahmoud to sell it for him for fifty thousand. Mahmoud said: If I sell it for fifty-five, and I will take the extra five for me. What is the ruling on this?

A: if a person authorizes you to sell a commodity for him and stipulated the selling price,

then you sell it for a higher price than what he stated, the extra amount will be the right of the owner of the commodity except if the owner permits you to take the amount. In this case, it is permissible for you to take this amount. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa no. 17670

Q 1: There is a man who sells goods on behalf of another man, that to say: the latter gives the former goods for him to sell, and the one who sells the goods increases the price and takes the increment for himself. Is this considered Riba (usury)? What is the ruling on a person who does this?

A: anyone who sells goods on behalf of their owner is entrusted with both the goods and their prices. Thus, if the person takes any part of the price without telling the owner, he will be guilty of betraying the trust, and whatever he takes will be considered Haram (prohibited). May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 16442

Q: I am authorized to sell pieces of land and furniture. Is it permissible for me to purchase a piece of land or items of furniture if it has been estimated at a certain price while I am authorized to sell it?

A: if a person is deputized to sell a commodity, he should not purchase it for himself because by doing so he will be raising doubts about himself that he may not have offered the commodity for sale nor accepted the best price for it. To avoid all this doubt, and to preserve his reputation, he should not purchase it for himself. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 15376

Q: When some of the owners of car workshops fix a car that needs one of its parts replaced, they buy the part and ask the person who is selling the spare part to write a price on the bill that is more than the real value. Afterwards, the owners of the workshop take the full price from the car owner along with the difference in price. What is the legal ruling on this act?

A: It is obligatory on Muslims to be truthful in their transactions. It is not permissible for them to lie

nor to take people's money without the right to do so. Likewise, if someone is authorized to buy something, it is not permissible for him to take the extra price. it is also not permissible for the person who sold the spare part to write an incorrect amount on the bill in order to betray the person who will pay for it. Doing so will cause him to pay more than the real value and this is a form of cooperation in sin and aggression and eating up people's money unjustly. It is not lawful to take the wealth of a Muslim except with his consent. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The third question of Fatwa no. 16436

Q 3: A car owner left his car in the exhibition to be sold. The owner of the exhibition sold it for 21,000 Riyals, whereas the car owner had estimated it at 20,000 Riyals only. Therefore, the exhibition owner deducted the 1,000 Riyals as brokerage fees for himself, and he did not tell the car owner about that; he told him that he had sold it for only 20,000 Riyals. What is the ruling on the 1,000 Riyals taken by the owner of the exhibition?

A: it is impermissible for an agent to take the residual amount of money without the permission of the client.

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Fatwa no. 17899

Q: Due to my relationships with people, some of them trust me and have confidence in me, so they authorize me to act as their representative during legal proceedings in the Islamic courts and some specialist committees, such as the Commercial Papers Committee at the Ministry of Commerce, the Workers Conciliation Committee at the Ministry of Labor and Social Affairs, and the Banking Committee of the Saudi Arabian Monetary Agency. As their legal representative, those who authorize me give me papers and documents, which, if I show them to the religious judge or the concerned committees, those I represent will lose the case, have their claims dismissed, or be ruled against. In fact, I feel embarrassed about not showing these documents or submitting them when a case is being examined, so I sometimes excuse myself from proceeding with the claim, return the documents to the authorizer, and withdraw from the case. Please advise me - and may Allah grant you success - as to what is obligatory on me regarding these type of matters, because those who authorize me sometimes become angry and accuse me of dishonesty when

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I submit documents that are sometimes the reason for them losing the case or being ruled against. Is it my right as a representative to ask a judge to overturn a ruling, even though my personal conviction is in support of their ruling, if those I represent are not satisfied with it?

A: representatives are in a position of trust during disputes. They must have Taqwa (fearing Allah as He should be feared), defend those they represent by Shar'y (Islamically lawful) means, and not be motivated by worldly greed to dispute over something that is false. In a Hadith the Prophet (peace be upon him) said, ﴾"Anyone who disputes knowingly about something which is false, will remain in the Displeasure of Allah until they desist."﴿ (Related by Abu Dawud) And he (peace be upon him) also said, ﴾"Help your brother, whether he is an oppressor or an oppressed. A man said, "O Messenger of Allah! I help him if he is oppressed, but tell me if he is an oppressor, how should I help him?" He (peace be upon him) said, "By preventing him - or forbidding - from oppressing; that is how to help him."﴿ (Related by Al-Bukhari) Representatives should examine claims before entering into disputes and if they see that there is no case, they should abstain from proceeding with them.

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Similarly, if a representative later discovers that a claim is not valid, they should withdraw from it and not continue. Attorneys should beware of hiding documents that show the truth, as doing so is a type of deception. Allah (Exalted be He) says: ﴾And argue not on behalf of those who deceive themselves. Verily, Allâh does not like anyone who is a betrayer, sinner.﴿ And: ﴾Lo! You are those who have argued for them in the life of this world, but who will argue for them on the Day of Resurrection against Allâh, or who will then be their defender?﴿ May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Fatwa no. 19020

Q: I am an embassy employee and sometimes colleagues and relatives want me to get visas to get suitable house servants for them. They want a trustworthy person to choose the servant for them, who will take care of the matter and also to reduce the cost from around 4 -5,000

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Riyals to 1,550, and this is the source of the problem for me. As far as I know and from what I hear from the recruitment offices that everybody deals with, and who are indispensable in finding a suitable servant, they use the 1,500 Riyals for two purposes, firstly, to buy a ticket for the servant, andsecondly, to give money to airport employees to facilitate the servant's travel, because the Indian government forbids female servants from traveling abroad. We have not seen them giving this money to the employees at the airport; it is just claimed by the recruitment officers and we do not know whether this is true. The remaining money is considered as the fee for the recruitment office owner, which they take in addition to the money from the house servants before they leave. This is what normally happens, and there is no alternative as far as I know, at least at the present time. Is it permissible for me to do this work, bearing in mind that I do not take a fee in return? Could I take a fee if this is Halal (lawful) and permissible?

A: If the situation is as you mentioned, that you deal with recruitment offices that give airport employees in India money to facilitate house servants' travel outside the country, which the Indian government forbids, or you pay the airport employees this money to facilitate your request, this is considered as a bribe and cooperation in sin. Allah (Exalted be He) says:

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﴾Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression.﴿ It was also reported from 'Amr ibn Abu Salamah, on the authority of his father, on the authority of Abu Hurayrah, who said, ﴾The Messenger of Allah (peace be upon him) cursed the briber and the bribed in making judgment.﴿ (Related by Al-Tirmidhy in "Al-Jami' Al-Sahih", Abu Dawud in "Al-Sunan", Imam Ahmad in "Al-Musnad", and Ibn Majah in "Al-Sunan") Accordingly, it is not Halah (lawful) for you to do this work or take money in return for it. We advise you to stop doing this and make sincere Tawbah (repentance to Allah) for this. If anyone leaves something for the Sake of Allah, He will compensate them with something better. Allah says: ﴾And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).﴿ ﴾And He will provide him from (sources) he never could imagine.﴿ If you do not pay the recruitment office owners or the airport employees money to facilitate your request, and this does not entail deception of the systems that have been

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agreed upon between the two countries regarding the method of bringing workers into the country, there is no harm in doing this work and taking money in return for it, provided that the person who has authorized you knows this, that the workers brought are Muslims, and the women have a Mahram (spouse or unmarriageable relative) with them, so your conscience will be clear. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 20452

Q 1: A benevolent man gave me a sum of money to distribute to the poor and needy. I distributed the money according to his instructions, but there was some money left. To provide a greater benefit for the poor - and fearing that a similar sum of money may not be available in future - I invested it in business. In roughly one year, the capital generated its double in profit. The purpose of investing this money was to make a profit to be used for acts of charity. The capital that was invested was Sadaqah (voluntary charity) not Zakah. Was my action Islamically correct? Is it permissible for me to take a percentage of the profit in return for my work on this benevolent project? Is it permissible to invest Zakah in a business and then give the profit to the eight categories of people to whom Zakah can be given?

(Part No. 14; Page No. 283)

A: Your obligation was to distribute the Sadaqah to its rightful recipients, as you were entrusted to. It was not permissible for you to delay the distribution or to invest it in business. What you did was incorrect, and you should therefore repent for having done it. You should distribute the remaining money quickly along with the profits earned through the investment, and never do this again. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 20788

Q: Some employees assign a proxy to receive their salaries after deducting a percentage of the salary for this service. For instance, when the salary of an employee is 2,500 Riyals, the proxy deducts 20 Riyals for doing this service. If the payment of salary is delayed, the proxy gives the employee the salary amount from his own money after deducting his percentage. What is the ruling on this act?

A: the money that the proxy takes after receiving and delivering the salary to the employee is permissible if they agree on that as well as on the percentage taken by the proxy. This percentage counts as fees for the service he does for the employee. With regard to the situation where the employee's salary is delayed and the proxy gives the same value from his own money

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after deducting the fees of his service and receiving the entire salary later, it is Riba (usury/interest) which is forbidden in Islam. This act involves lending and repaying money in excess which is the basic principle of Riba. Any loan yielding interest counts as Riba. May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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A Chapter on Sharakah (Partnership)

establishing a partnership with a non-Muslim

The third question of Fatwa no. 7707

Q3: Is it permissible for a Muslim to enter into a partnership with a non-Muslim? Is it permissible to enter in a unequal partnership?

A: It is permissible for a Muslim to go into a partnership with a non-Muslim in any lawful business. The inequality you mentioned in the question, has to be explained in detail, so we can answer your question. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 17443

Q: In our town, there is a Christian who deals in leather footwear and bags, in addition to some other unknown commercial activities. Some people have invested their money with this trader, who, in turn, gives them a fixed percentage return on the invested money. For instance, if someone gives him 100,000 Riyals, they will receive a fixed monthly percentage of 3% on their invested capital, i.e. 3,000 Riyals.

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The investors are not affected by the trader's loss or profit. It is worth mentioning that the trader always tells the investors that his business is guaranteed, so a loss in one venture will be covered by a profit in another, but it is not known whether the other ventures are Halal (lawful) or Haram (prohibited). As it is known that the footwear business in this country is successful, many people have invested their money with this trader. My first question is: Is this form of partnership Riba (usury/interest) or is it permissible? Please support your answer with evidence. My second question is: What is the ruling on investing with this Christian trader, in the way mentioned above? My third question is: Does his promise to the people of a guaranteed profit permit Muslims to invest with him, without knowing the types of business he runs? My fourth question is: What is the ruling on the money that has been taken from the trader in the past, and how can it be disposed of if it becomes clear that it is Riba? Please advise us and may Allah reward you well and make us benefit from your knowledge!

A: If a trader, Christian or otherwise, deals in unlawful products or unlawful transactions, it is not permissible to become their partner or invest money with them. However, if they deal in lawful products and transactions,

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there is nothing wrong with becoming their partner or investing money with them for a known percentage of the net profit, if profit is achieved, such as a third, a quarter, or more or less. As for taking a guaranteed fixed sum of interest, this is not permissible, as it is obvious Riba, which comes under the same ruling as a loan in which interest is stipulated. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 15903

Q1: I opened a shop to be run as a restaurant. I paid all the costs of equipping and furnishing the restaurant from my lawfully-earned money. I hired a worker to be in charge of the shop; and his duties include running and supervising it in return for one third of the profits but I did not assign him a specific salary. I expressed complete readiness to pay for all the requirements of the restaurant. Is this partnership permissible?

A: entering into a partnership with a non-Saudi to run a shop has to meet the regulations established by the state because breaking such regulations leads to negative consequences.

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The obligation of rendering trusts back between partners

Fatwa no. 8325

Q: My brothers and I made a commitment to be loyal to one another and to work for the best interest of all of us. We committed ourselves not to listen to informers, hypocrites, a son or a wife and no one should give his family and children money except with the knowledge of the other. I made an agreement with my brother that we would give our wives equal amounts of money and goods but they did not observe what they committed themselves to. Therefore, some of their children started to tease and curse me in the presence of their fathers and one of my brothers' wives harbored enmity toward me. Another nephew insulted me despite my kindness to him by visiting his father or asking about him by telephone. He is satisfied and does not try to remove harm or even observe our brotherhood. Because I do not know about the future, I made the commitment with them by making an oath on a copy of the Qur'an. As a result of what I noticed about them, I took some gold jewelry - some with their knowledge and others without. I also took a few more shares such as shares in Sabik Company and the Agricultural Company in Tabuk for my wife and children. It is worth mentioning that sometimes I tell them to assign some money for their children.

Could you kindly advise me because I am confused and in distress because of the commitment that we made on the Book of Allah and that I was not able to equate between our wives. It is important to mention that I am still equal between them in terms of purchasing and I consider the money I save is for the benefit of us all. I am really worried about this covenant and I do not sleep at night because of the distress I feel. Could you kindly advise me in writing.

A: The covenant that you made with your brothers concerning the money you gain is like a company between you and its dissolution is up to you if you all agree. Also, any discrepancy that might emerge should be referred to the court. Anything that was taken without consent is not permissible and should be rendered back to the company. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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assigning a fixed percentage of the profits to be distributed among shareholders

The third question of Fatwa no. 6419

Q3: Firms that are now established in Saudi Arabia such as cattle companies and agricultural banks, distribute the profits as following:

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5% as a premium for the company's administration, 15% as reserves, not less than 5% to be distributed among the shareholders as a down payment. Reserves are to be left out once they reach 50% of the company's capital. The question now is: Is the distribution of profits done in this way considered Riba (usury) since the percentage of profit is specified not be not less than 5%? Whereas, these firms may distribute more than 5%. What is the ruling on their specifying the percentage of profit to be not less than 5%?

A: It is permissible to specify part of the profits to be distributed among all the shareholders namely 10 % and 5% and this has nothing to do with the unlawful specification of profit. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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money collected in the name of a company is not permissible to be taken

Fatwa no. 8373

Q: There is person who has the job of collecting the electricity bill for the joint-stock Limited Electricity Company. When the value of the bill reaches five Dinars and one hundred and fifty-one Fils, he has to take five Dinars and one hundred and fifty-five Fils

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as the unit of one fil is not available. As a result, he obtains an extra amount of money. The company's accurate calculations do not include this extra amount. The question is: What action should he take regarding the extra money? Should he take it or give it to the company?

A: If the reality is as you mentioned, he should give the extra amount to the company as the money he collects is paid by the consumer for the company. May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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sharing with one's name in a company in return for a percentage of the profit

The first and second question of Fatwa no. 12844

Q 1, 2: A sister has a textile workshop and she wants to register it in my name as I bring her the workers, finish some papers and some other relevant transactions. In return for this I take a percentage of the workshop's profit. Is this permissible? A brother would also like to establish an office for renting Limousines and wants to register it in my name, while he and his co-workers will do all the business. Is it permissible for me to take a percentage of the profit in return for registering the office in my name?

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A: It is impermissible to open the textile workshop or the Limousine rental office in your name in return for a percentage of the profit, for this is cheating, gaining illegal money and disobeying the ruler's command. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 9416

Q1: We are several brothers and we have a company which has been established for many years now. When I was an undergraduate, I did not work in the company and did not know anything about the transactions my brothers made. A few months ago, after graduation I started to work with them. However, I had some doubts about the company's transactions; I do not know if they are lawful or not. The transactions are as following: 1- Our company which I will refer to as (A) had a partnership with another company. They both opened a mega market where music cassette tapes, beer and tobacco are sold. They do not sell many of these items so they do not affect the profits so much. 2- Our company (A) entered in a partnership with other companies and

formed another company (B). Our Company (A) owns 16% of the shares of the new company (B). Company (B) established a new factory with a large capital and had to take loans from the bank with interest. 3- Our company (A) had a partnership with some other people who established another factory. After defining the capital to be invested in this factory, the partners agreed that our company (A) would finance this project in return for specific interest. 4- Our company has run up an overdraft in many transactions. This means that when our company draws all its bank deposits, the bank allows it to draw from the bank's money in return for specific interest. 5- Our compay purchases and sells shares. These shares include bank shares and shares of some Saudi stock companies which involve usurious transactions and purchases shares, bank shares and shares of other companies outside Saudi Arabia which it buys and sells. 6- We also have a store for electric equipment which sells videos, TVs, cassette recorders, fridges and other goods.

7- We have a restaurant where water pipes and cigarettes are served. 8- We have a partnership in an amusement park which yields a great deal of profit. The profit of all such transactions are mixed with the profit of our original company. Is our company and its profit unlawful?

A: First, the profit which company (A) generates from selling music cassettes tapes, liquor and tobacco is unlawful. **Second,** it is unlawful for company (A) and company (B) to have a partnership of any percentages because they will establish this partnership with capital that is taken from the bank with interest and because they are using usurious loans to set up the factory. **Third,** it is unlawful for company (A) to finance a factory in return for interest. **Fourth,** it is unlawful for company (A) to run up an overdraft with interest. **Fifth,** it is unlawful for company (A) to have shares in a joint stock company that runs usurious transactions. **Sixth,** it is unlawful to deal in videos and TV sets and earn money from that by company (A). **Seventh,** selling cigarettes and the like and the profit that is generated from this is unlawful.

Eighth, entering into a partnership in an amusement park by company (A) and the profit that is generated from this is unlawful. According to all that is mentioned above, it becomes clear that this company is involved in many unlawful transactions and its profit from this work is unlawful. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

one must know the transactions of a company before buying shares in it

The second question of Fatwa no. 15088

Q 2: Some Islamic companies or banks periodically announce that they are prepared to receive money from investors who want to share in projects that conform with Islamic Shari`ah (Islamic law). In most cases the average person is not able to ensure the Islamic validity of these investments and all he can do is read the Islamic companies' publications and advertisements. Sometimes, the names of Islamic personalities are mentioned in these releases as participating members in the companies or as members of Fatwa committee

(Part No. 14; Page No. 297)

that issue the lawful rulings on the companies' investments. My question is: To what extent is a Muslim required to investigate the operations run by these companies before buying shares in them? If you are aware of any actual, current methods of investigation, please describe them. Attached is a press release issued by one of these companies, would you please tell me whether it is permissible to buy shares in them or not? May Allah reward you best!

A: If these companies are most likely safe and avoid going against Allah's Purified Shar` (Law), there is no harm in buying shares in them. You should also do your best to know the truth before dealing with them as Allah (Glorified and Exalted be He) states: ﴾So keep your duty to Allâh and fear Him as much as you can﴿ May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 16383

Q: My brother was one of the military soldiers who

was martyred during the liberation battle of Al-Khafjy in 16/07/1411 AH. He left behind four children, a wife, and a father. Being the guardian of his minor children and the legal agent for the heirs, I have collected all the money my brother left. I found documents which indicate that he owns 50 shares in Sabik Company as well as shares in Al-Qasim Company for agricultural development. I was suspicious about the dealings of these companies; therefore, I wrote to them to ask about their dealings and the assets of their profits which they added to the shares. The companies responded in the letters I have attached, which I did not understand. I was confused because I do not understand these complex issues of religion, but I am a Muslim who fears committing any unlawful action. I am keen on ensuring that the deceased is not harmed or punished (by the sin of those shares) and that the heirs do not consume any unlawful money. They have placed this trust on to me and I am in charge now. I hope your honor will respond to my letter after reading the attached reply sent from these companies. I will do anything that you advise - Allah willing. I ask Allah to help us avoid unlawful and doubtful matters, and to preserve our religion to which we hold fast and make us content with what He has provided for us. As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

A: The basic rule is that it is permissible to buy shares in any company which deals in lawful transactions and avoids Riba (usury/interest) and other unlawful dealings. If the company conducts unlawful transactions such as usury, then contributions are not permissible. Consequently, if any of these shares are in companies which deal in usury or any unlawful matters, the shares must be withdrawn and profits should be given to the poor and the needy. As guardian of the minors, you should refer to a judge to guide you on what you should do and to explain the jurisdictions of your guardianship in order to ensure the rights of the minors and free yourself of any responsibility charge [in front of Allah]. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 8131

Q 2: I always fear Allah and detest Riba (usury/interest). I bought shares in the electric company, Sabic, and Tabuk Agricultural Development Co., Nadec, Kuwait Cement Company, and a car company. I have heard a lot about transactions of Riba in these companies, but I decided not to make up my mind except after hearing the truth from your honor. May Allah reward you with good. If Riba is involved, how can I get rid of it and get my money back?

A: First: it is prohibited to buy any shares in any company that has been proven to deal in Riba either by taking or

giving, for this constitutes cooperation in sin and transgression. Allah (Exalted be He) states: ﴾Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression. And fear Allâh. Verily, Allâh is Severe in punishment.﴿ **Second:** Whoever has bought shares in a company dealing in Riba, should sell their shares in this company and spend the interest in acts of charity. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 18670

Q 2: I have had 35 shares in Al-Rajhi Banking and Investment Corporation since it was established; they were worth 3,500 Riyals and are now valued at 50,000 Riyals. The corporation shares the profits with the shareholders on an annual basis. Is the increase in the value of these shares and the sharing of the profits permissible or not? Please advise us.

A: if the company whose shares you bought does not deal in

anything Haram (prohibited), such as Riba (usury/interest) or anything else, the profits are Halal (lawful). However, if they deal in anything Haram, it is not permissible to have shares in it and its profits are Haram. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 18401

Q 1: Is it permissible to have shares in companies such as the Sabik Company and Al-Rajhi Banking and Investment Corporation to obtain some of the profit that these companies earn, by giving them a sum of money to invest and receiving some of the profit? Thank you very much.

A: It is permissible to have shares in companies that deal in what is Halal (lawful) and increase their money and that of their shareholders through lawful investments. It is obligatory upon Muslims to ask about this and be on their guard against any suspicious activity related to these companies. If they find that they just deal in what is Halal, it is permissible to buy shares, otherwise they must be avoided. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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withdrawing from a partnership that deals in unlawful transactions

Fatwa no. 17379

Q: Some people have entered into a partnership with a capital of approximately two hundred and thirty million Riyals (230,000,000) for the initial start-up phase. The production and operation of the factory requires fifty million Riyals (50,000,000), but the partners do not have not this amount. All of them except one determined to take a Riba-based (usurious) loan from the bank. When this person objected to deal in Riba, the others said, "then bring your own cash money or borrow an interest-free loan". The question is: Is it permissible for this one to continue this partnership if he brings the cash through lawful means? The other partners suggested that he sells his share. This partner fears that he will not find anyone to purchase his share or that if he does he will be forced to sell at loss. Furthermore, he is not permitted to sell to anyone except one of the partners, and so they will control the sale price.

He may, however, after two years of the factory's operation sell to the partners or anyone else.

A: You are advised not to continue the partnership with them as their act indicate that they are heedless of the sin resulting from dealing in Riba (usury/ interest). Whoever gives up something for the sake of Allah, Allah will compensate him/her with something better. May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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father in partnership with some of his children

Fatwa no. 18407

Q: I am an old man now, but previously I bought a piece of land for 85,000 Riyals. I have two boys who shared with me in building on the land for which I paid 217,000 Riyals and they paid 175,000 Riyals. My question now is: Is it permissible for me to write a document that they are fifty-fifty partners with me, due to the amount that they paid? It is worth mentioning that I am happy with this, but that I also have daughters besides these two sons. Please advise me and may Allah reward you with the best!

(Part No. 14; Page No. 304)

A: If the matter is as you mentioned, there is no objection to your registering the building ownership between you and your sons and that they are partners with you in it in proportion to the amount of money they paid to you, as it was not given to you by way of donation. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 18613

Q: I am a sleeping partner with a trustworthy Muslim friend in a company, due to a capital investment. He runs the company, but he insists on paying me a specific sum of money every month as a perennial profit, except if there is an emergency and the company faces a loss, in that case, he deducts this loss from all the shareholders. However, the amount of monthly profit does not increase or decrease from one month to another and this has made me suspicious. Please advise me what to do about this.

A: If the situation is as you have mentioned, that there is a fixed monthly profit for those who run the company, this is not permissible. one of the conditions of the validity of a partnership is that the profits stipulated for the owner or workers should be a known portion of the profits, such as one third, one quarter, and the like, and the rest should be for the others.

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`Inan Partnership

Fatwa no. 1996

Q: We were three brothers who were partners in all our holdings; in agriculture, cattle and other projects. One of us passed away leaving three children, while we still share living expenses as before up to this date, but the deceased has had a retirement pension from the government in his children's names. Is this pension included in our partnership if his children are to be treated the same way as their father after his death with respect to past and future properties ? Or should this pension remain in their names only?

A: The pension paid from the government to your nephews is their private property, and it is lawful for anyone of them, if they are adults and consent, to include their share of the father's pension in the partnership and contribute to the shared living expenses. However, for those who are under age, their guardian's consent is to be sought regarding mixing their pension and sharing living expenses with the uncles after considering the minor's interest. This applies to the rest of the holdings that

the children earn or inherit, each according to his/her property. the partnership shall include living together, investing, decisions, and benefits by their consent and choice. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The question third of Fatwa no. 10534

Q 3: My neighbor - also my friend - works in a bank that deals in Riba (usury/interest). He and I are partners in a shop on the basis that we each contributed a sum of money. Does the money I get from this shop involve Riba, because my partner contributed with money from the salary that he earns in the bank? What is he obligated to do?

A: If the money that your partner paid came from the salary he earns in return for the unlawful services he does for the bank, as working in Riba-based transactions, it is not permissible for you to form a partnership with him, whether in the past or in the future. As for the profits, you can have the profit that is proportionate to the capital that you invested.

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mudarabah partnership (speculative partnership, giving an amount of money to trade with in return for a share in the profit)

The first question of Fatwa no. 7337

Q 1: Many people participate with their monies with one another, where one of them works and the other does not. Is it permissible to fix a monthly salary for the partner who works in return for his work? Could you kindly answer that and mention the proof as well? May Allah reward you.

A: Mudarabah is to pay a fix known amount of money to someone in order to do business with it in return for a fixed percentage of the common profit such as a quarter. So money is paid by one person and the other does the whole job in return for the fixed percentage of the profit. If no percentage is fixed for the worker, he shall receive the same percentage of his peers in return for his work and the whole profit will be for the owner of capital.

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The fourth question of Fatwa no. 19912

Q 4: Do both parties bear the profit and loss in Mudarabah (a speculative partnership, giving an amount of money to trade with in return for a share in the profit), or is it only the party who trades with the other's money who bears the loss on their own?

A: any loss in Mudarabah is on the capital; the trading party does not bear any of it if they do not commit transgression or negligence, because the loss is a decrease in the capital, which is the property of its owner. It is, therefore, only the owner who bears the loss, but they both share in any growth on the capital or profit, according to the agreement that they made, provided that it is a publically known amount of the profit, such as one-half, one-third, or other. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 3328

Q 1: is it permissible for Muslims to buy shares or deposit their money in banks that do not deal with Riba (usury/ interest)? Is it permissible in this case that the deposit be for a fixed term along with delegating the bank to invest it in different transactions that are subject to profit and loss, provided that the deposit owner shares in the profit or loss?

A: Yes, it is permissible for them to buy shares in banks that do not deal with Riba, and to place deposits in this bank for there is no Islamically lawful prohibition in this. It is also permissible for them to allow the bank to invest their deposited money in any transactions that are free of Riba and any other prohibited forms of sale, provided that they are subject to profit and loss according to Islamic standards.May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 4891

Q: I would like to know if the Din (religion) of Islam permits investing in the shares of petroleum, gas, gold, silver companies, or any other products that the Din has made lawful. It should be taken into consideration that the price of these shares is subject to increases or decreases, according to the local market.

A: If the situation is as you mentioned, we know of no prohibition against investing in the shares of petroleum, gas, gold, or silver companies, if the value of these shares is known publically. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 6823

Q 1: Is it permissible to participate in companies and organizations whose shares are offered for public subscription, at a time when we have doubts about them and we wonder whether these companies or organizations are dealing in Riba (usury/interest), but we are not certain of this? It must be noted that we cannot become certain of this, as we have only heard it from other people.

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A: It is permissible to participate in companies and organizations that do not deal in Riba or other Islamically prohibited transactions. However, if they do deal in Riba or any of the prohibited transactions, it is Haram (prohibited) to participate in them. If a Muslim has doubts about a company, it is better not to participate in it, acting upon the Hadith that states, (“Leave that which makes you doubt for that which does not make you doubt.”) The Prophet (peace be upon him) also said in another Hadith, (“Anyone who avoids doubtful matters has protected their religion and their honor.”) May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 7673

Q 2: Is it permissible to buy shares issued by companies through banks such as the shares of SABIC, Al-Mawashi, Cement and others? How can Zakah (obligatory Charity) be paid on these shares, given that some companies receive half of the value of the share.

A: It is permissible to buy shares in companies that excute transactions according to Islamic Shari`ah (Islamic Law). Paying Zakah is made according to the actual activities of the company, thus, if you buy shares in a company and it continues in business, you can ask about paying

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Zakah after knowing the current status of the company and how it operates. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad his family and Companions!

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The first question of Fatwa no. 7978

Q 1: What is the ruling on holding shares in Al-Qasim Agricultural Company and does it deal in Riba (usury/interest)?

A: It is Haram (prohibited) to hold shares in any company that is confirmed to be dealing in Riba, whether by taking or giving it, as this involves cooperation in sin and transgression. Allah (Exalted be He) says: ﴿Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression. And fear Allâh. Verily, Allâh is Severe in punishment.﴾ As to whether the company you mentioned deals in Riba, we do not know anything about it at present. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 7716

Q 2: what is the ruling on holding shares in companies that are being advertised a lot recently? It should be noted that people say that these companies deposit in banks the funds in which citizens have purchased shares, and that they take the interest on them before actually starting any business and establishing the company.

A: If the reality is as you mentioned, it is Haram (prohibited) to hold shares in these companies, because this involves dealing in Riba (usury/interest). May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 6891

Q: The owner of a grocery that sells vegetables, fruit, canned foods, cheese, olives, stationery, newspapers, and other items that are usually sold in groceries, made an inventory of the goods and then entrusted them to someone else to work in the grocery selling and buying what the grocery requires. The person will pay a certain sum of money to the owner. Is this considered as the indefinitely long-term farm leasing and the like, or what is the situation?

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A: If the reality is as you mentioned, this agreement is Haram (prohibited) as it contains great Gharar (uncertainty). It can be made permissible if the grocer pays the person working there a specified daily or monthly wage or a known percentage of the profit. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 7915

Q 1: We read in the newspapers on a daily basis about the establishment of joint-stock companies in different fields, such as agriculture, industry, and investment banking, but we do not know the ruling on subscribing in these companies as they deposit their money in the banks that deal with Riba (usury/interest) in the country. What is the ruling on subscribing in investment banking companies, such as Al- Rajihi Investment Bank, which will soon offer its shares for public subscription? I heard some people say that this prospective company plays the same role as that banks that give interest and interest-bearing loans.

A: It is Haram (prohibited) to subscribe in any company that is confirmed to be dealing in Riba, either by accepting or paying it,

as it falls under helping one another in sin and transgression. Allah (Exalted be He) says: ﴾Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression. And fear Allâh. Verily, Allâh is Severe in punishment.﴿ May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 1526

Q 1: I am a Kuwaiti citizen. There are private joint-stock companies in fields such as commerce, agriculture, banking, insurance, and oil. A citizen has a right to subscribe in these companies, along with their family members. Please advise us of the Shar'y (Islamic legal) ruling on such companies.

A: It is permissible to buy shares in these companies, provided that they do not deal in Riba (usury/interest). If they do deal in Riba, it is not permissible, as it is confirmed by the Qur'an, Sunnah, and Ijma' (consensus of the scholars) that it is Haram (prohibited) to deal in Riba. Similarly, it is also not permissible to buy shares in commercial insurance companies, because insurance policies include Gharar (uncertainty), Jahalah (ignorance, not knowing), and Riba (usury/interest).

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Contracts that include Jahalah and Riba are Haram according to the Shari'ah (Islamic law). May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 11345

Q: A man has a son, who is his elder son from his first wife. He has younger children from another wife. The said son, after growing up, worked with his father; and after getting married, left his wife at his father's home and abandoned his father before his half brothers grew up. His half brothers became close to their father and ran the business. The father is the founder of the business and owner of the capital. After growing up, the younger sons from the second wife worked with him and earned a lot of money and practically ran the whole business. They later managed to become real estate owners through taking funds from the capital and from their own earnings under the supervision of their father. They kept asking the elder son to return and work with them. On the other hand, the father does not acknowledge the elder son's right in the business and has been considering him an ungrateful son ever since the latter abandoned his father about thirty years ago.

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The father asks: what should I do to my elder son to be free from liability, given that he did not listen to me nor helped me with my business? What should he do to his other sons to be free from liability, given that they worked assiduously and helped the business flourish and became the absolute disposers of everything, with their father only supervising? The father is apprehensive lest a dispute should be aroused by the elder son, following the father's death, with his brothers to share the business and profit with them, despite the fact that the father thinks, he did nothing to make the business a success. The father would like to settle the issue between his sons to absolve himself of liability before his death. In addition, the elder son had a son who was brought up by the grandfather until he grew up and worked with his uncles until now. Thereupon, the father likes his grandson better than his own son, so he asks whether he can give the share of his son to his grandson. May Allah grant all of us success.

A: The rules of the sanctified Shari`ah (Islamic law) necessitates that the sons working with their father and the grandson in question be given a wage similar to that given to non-relative workers according to the Islamic Mudarabah (speculation) in the practice of the country they work in and that the elder son be entitled only to a right to his father's share of the main capital according to the legal inheritance if his father dies before him. The money paid by

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their father to them at the beginning of the business is the main capital and what is over and above it is a profit. May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

The Permanent Committee for Scholarly Research and Ifta'

Fatwa no. 11559

Q: I gave a merchant a sum of money to trade for me in fruits. We had agreed that we would share the profits and losses, and that if he gained I would receive a profit, and in case of loss the expected loss would be discounted from the initial capital investment. I asked him to prepare a statement of accounts for me at the end of the year, but due to the difficulty of preparing an accurate account of the business, he always gives me a 3% monthly profit on the same sum without change and does not prepare a statement of accounts at the end of the year. He does not give me any other accounts either, and this is his will, and I am accepting this and agreeing to it and so is he. Is this profit Haram (Prohibited) or Halal (Lawful) given that he trades with this money and I am sure of this, and as I mentioned he trades in fruits. What is the Islamic ruling this?

A: paying money for the merchant to trade with and acquiring a fixed percentage of the profit which is 3% on the sum is impermissible, for it is a guaranteed profit.

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The ninth question of Fatwa no. 11967

Q 9: Is it permissible to have a company contract as follows: one party provides the capital and the second their effort and experience, with the second party giving the first a fixed percentage from the income, regardless of gain or loss?

A: This is not permissible. However, what is permissible is to allocate the worker a known portion of the profit, such as a half or one third, etc. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 17629

Q: A company was established in Ghana, which functions as an investment institution for people who wish to invest money of a 100,000 Cedis or more.

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The company takes this money from them and at the end of each month, from the date of depositing, the beneficiaries (participants) come to the company and receive a 30% profit. The company claims that it invests the money that it receives from the participants and receives a monthly profit of 100%, and as it undertakes the responsibility for the workers and has to pay their salaries, it takes 70% of the profit and gives the participants the remaining 30%. For instance, if I deposit 350,000 Cedis with the company on April 4, 1995, I can go to the company on May 4, 1995 to receive a profit of 105,000 Cedis. The capital remains with the company, despite what I or the company may have taken, and this is how it works. Please advise us - and may Allah bless you - concerning the ruling on dealing with this company. When we asked those responsible what they do to get these tremendous 100% profits on every amount, they say that they trade with it.

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We asked about the type trading, but they said it was a company secret that they could not reveal. However, a friend of mine told me that he had followed up with the manager on this matter, to the extent of going with him to his home and appealed to him by Allah, to tell him just one thing that the company does to get this profit and interest. The manger told him that one of the things that the company does is to give loans to the needy for an additional 45% on repayment. For instance, if someone takes a loan of 100,000 Cedis, they will repay it with a total of 145,000 Cedis. This is clear Riba (usury/interest). We therefore would like a Fatwa (legal opinion issued by a qualified Muslim scholar) on dealing with this company.

A: If the company that you mentioned pays participants a fixed guaranteed amount of profit, it is not permissible to deal with it as this is Riba. Permissible dealing is when each participant is to be given a known share of the profit, such as a quarter or 10%, which would be subject to increases or decreases based upon the actual profits. Similarly, if the company deals in Riba, such as giving interest-based loans, it is not permissible to participate in it, because loaning for interest is clear Riba, and Allah has declared Riba to be Haram (prohibited) and warned of the severe punishment awaiting those who deals in it.

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Moreover, Muslims are agreed by Ijma' (consensus) that all types of Riba are Haram. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

The second question of Fatwa no. 13130

Q 2: A woman entered into a partnership with me to open a grocery store. The capital investment is split in half and the terms of the partnership are not defined. Seeing that I run the store, is it permissible for me to take from the profits in return for my work without the partner's knowledge? How much should I take for this work? How much should I pay Zakah (obligatory charity) on this store? Please inform me, and thank you very much.

A: You are not permitted to take from the profits of the grocery store unless you agree with your partner on a specified percentage that you take in return for running it. As for Zakah, it must be paid on the goods that are offered for sale. If their value reaches the Nisab (the minimum amount on which Zakah is due) and one year has passed, you must pay 2.5 % of the initial capital and profits to the poor in your country. May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 12484

Q: As I have graduated from the Sewing Institute, I want to open a sewing workshop and many people have offered to enter into partnership with me. I have a certificate only and they have the capital required to pay for everything that is needed, such as the machines, workers, workshop, etc. The person who has offered to enter into partnership with me already owns all of this, and does not have to buy anything. We will each take half of the profit. Is this form of partnership Haram (prohibited), because I will not be contributing anything except my certificate? Bear in mind that I am poor and do not have any money. Please advise me and may Allah reward you!

A: It is permissible to enter into partnership in the way you described in the question, provided that you do not sew anything that is prohibited to wear by the Shari'ah (Islamic law), such as transparent or tight clothing. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 14240

Q 1: I am a teacher in a school and I am also in charge of the school canteen. At the beginning of each school year, I take 3 to 9 Riyals from the students

to provide them and the school with their needs. At the end of the year, I distribute the profit among them. For example, if a student pays 3 Riyals they will receive 12 Riyals, and so on. Is this considered as a type of Riba (usury)? Please advise us about this.

A: The students contributing a sum of money to the school canteen and receiving a profit at the end of the year is not Riba, it is a type of partnership, and there is nothing wrong with this type of partnership. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 15361

Q: A man wants to deposit his money in a bank to invest it, and he chose an Islamic bank, Faisal Islamic Bank of Egypt. It is well-known that in order to permit these banks to work, they have to deposit a percentage of the capital in the International Bank and the Central Bank and both are usurious. However, this person deals with the bank in the way of Islamic Mudarabah (speculation) transaction. What is the ruling on the deposited money, taking into consideration that depositor asked the bank clerk about the way of dealings and put him in charge (before Allah). The clerk answered: It is legitimate and does not go against the Shari`ah.

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Could you kindly advise? May Allah reward you!

A: dealings with Islamic banks by the way of Mudarabah should be as follows: The depositor should pay the money and the bank just does business with that money in a legal way and the profit should be shared between them according to the stipulation of the general percentage of profits. Mudarabah in this way is legitimate and lawful. Allah knows best. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 17772

Q: Two persons agreed that the first party would give fifty thousand Saudi Riyals to the second party to conduct business or trade with it. The first party does not have the right to choose the type of business, and the management and liability of the work are under supervision of the second party. The second party is to pay back this amount on monthly installments, plus 2 % of the profits. If there is a loss, the monthly installment will not be affected and must be paid by the second party

to the first party. The mutual trust between the two parties is the only thing that ensures profits. Is this deal permissible or not?

A: This deal is null and void due to the stated condition which requires that the second party repay the money in installments irrespective of the loss. the valid form of Mudarabah partnership (speculative partnership) is that that one gives an amount of money to another to trade with in return for a set share in the profit. If financial loss or damage occurs to the capital without neglect from the second party, this second party does not bear the losses or damages. May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 17495

Q: A number of people have created a partnership where each one of them pays the amount they can afford, but the minimum monthly payment should be one thousand Riyals. This money is used to purchase and sell cars by installments under my name. I am also the person responsible for collecting these installments. My questions are as follows:

1- Is this kind of partnership and purchasing and selling in this way permissible?

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2- How should we pay Zakah (obligatory charity), is it due on the monthly payments or the profits or both of them? Attached is a statement of the monthly payments and profits.

3- The sums of money mentioned in the statement are debts owed to us but are unpaid. I have none of those sums right now. Besides we, as partnership members, have borrowed more than half a million Riyals from the owners of the car showrooms. So, should our Zakah be paid after settling the debts or should they be paid now?

4- If one of the partners can not afford their monthly payment, how can they withdraw from the partnership? Should those people take back their payments and their shares be added to the members' or should one of the other members purchase those shares?

A: Firstly, there is nothing wrong with creating the partnership in the way mentioned in the question.

Secondly, Zakah is to be paid on the assets of the partnership whether possessed in the form of cash or debts owed to the partners by people, if they are solvent debtors. Also, Zakah is to be paid on the profits at the completion of a Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) since the acquisition of the capital asset.

Thirdly, it is not permissible for any of the members to sell their shares in return for money as it is selling money for money. Yet, they are permitted to sell their shares in return for anything other than money, such as food, cars and the like.

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It is permissible to give those members their payments back in addition to their shares of profits. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman

Fatwa no. 18874

Q: three persons have entered into a partnership in a business project. These people are as follows: a store owner with his private property, an employee at the store, a third partner who shares with his money only, knowing that the sums of the three shares are equal. These three have agreed to acquire the profit as follows: 45% for the store owner, 35% for the employee working in the shop, and 20% for the third person. Afterwards, the partners thought that such contract is Haram (Prohibited), and they are very confused now, given that they have been receiving the profits for a year since the establishment of this partnership. If this act is Haram, what is the ruling on the profits they received during the year?

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A: If the reality is as mentioned, that one is the owner of the store, the second is working in it and the third is sharing with his money only, and they have agreed by their full consent on the distribution of the profit - as mentioned in the question - there is no prohibition or problem in this partnership. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The sixth question of Fatwa No. (5177)

Q 6: A group of people each paid a person a sum of money for a joint venture based on defined conditions. Some of them wanted to sell their share of the invesment to a person outside the group informing and taking the consent of none of the group except the investor. Is it permissible, bearing in mind that the capital is invested in one project - one kind of trade, for example? Is it permissible or not?

A: If it is the case that the capital is invested in one project amounting to an established company most of whose assets are present, it is

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permissible for a person having shares therein to sell it provided that the sold item is known. However, he may not sell it unless he seeks the permission of his partners. This is based on the general purport of the statement of the Prophet (peace be upon him): ❨ it's not permissible for a partner to sell anything without the permission of the other partner. ❩ (Related by Muslim). Moreover, some partners may raise objections which may cause harm to other partners. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta

Member	Member	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa No. (9198)

Q: Gold merchants customarily pay workers their wages in gold at the end of every year. To clarify, one who works for

the dealer for a set cash salary plus an agreed upon percentage of profits given in pure gold, either raw or finished. The gold is weighed by known gauges according to custom, such as 100 kilos, gauge 21 or 18 or raw material, gauge 24 (the latter is called sandy according to their jargon). Accordingly, the worker works throughout the year selling, buying and covering himself in case prices fluctuate through daily investment. Thus, the worker sells the finished gold with the day's price plus a customarily acknowledged amount for handicraft. He also buys the raw material (sandy) for the day price to sell it later. Such is a daily practice which leaves no cash flow except a small amount for petty expenses, wages and the like. By the end of the year, both the owner of the capital and workers settle the mutual account on the basis of gold putting aside the amount of gold received at the beginning of the year, 100 kilos more or less, on the same gauge as the capital. If there is an excess, they divide it as profits according to the agreed upon percentage regardless of the gold's price at the beginning or the end of the year. However, gold may sometimes be estimated by riyals only for the purpose of calculating the worker's share so that he can receive it from the capital owner based on that day's price. Thus, the salary will likewise be a certain amount of gold that is already in the shop whose weight and gauge is defined. This, in fact, it is an annually practice.

I hope that Your Honor will give me a fatwa on this method of settling accounts between the workers and capital owner, a custom established by gold merchants very long ago. Is there anything that conflicts with Shari`ah (Islamic law), such as the possibility of Riba (usury/interest) etc.? May Allah grant you success and give you the best reward!

A: First: agreeing on a fixed salary plus a defined percentage of profits is impermissible. **Second:** It is impermissible for the seller to impose an increase in price in return for handicraft according to both sound views held by scholars. This is because good or poor quality and handicraft, is not taken into consideration regarding selling gold for gold and silver for silver. Considered only in this regard is weight. Thus, the increase in price in return for handicraft is Riba (usury/interest). May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta

Fatwa No. (3673)

Q: I submit my letter to Your Honor informing you that in around 1373 A.H. I was in the town of Al-Ahad a region of `Asir

to buy food for my children. Thereupon, a man whom I did not know came to me and gave me a piece of cloth (a veil) to trade as a joint venture. I refused to take it thrice, but he insisted that I take it. I told him that it would probably not bring neither me nor him any benefit; however, he supplicated Allah to make it profitable for both of us. I took it and invested it until it finally yielded camels and sheep. Thereafter, I went to Al-Ahad asking about him but I could find neither him nor anyone who knew him. In 1395, I sold the sheep and took my share and reserved his. However, I still have the camels which have not been distributed yet. Your honor, I have grown very old and weak, so I hope that you will tell me how to dispose of the man's share.

A: If the case is as you mentioned, the questioner should give in charity his partner's share to the poor and share in constructing some Masjids (mosques) on behalf of his partner. However, if he comes to demand his share, he is to be given the choice either to approve of the charity, in which case the reward will be his, or given his share, in which case the reward will be yours. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa No. (20028)

Q: We own a car showroom. We have agents who bring us cars from the market that are paid for from the showroom's safe. Cars are then presented in the showroom to be sold. After a car is bought, the profit is divided fifty-fifty between the showroom's owner and the agent. We would like Your Honor to comment on this issue.

A: the basic principle regarding speculation is that the speculator incurs any losses, while the other party incurs nothing unless he commits an infringement or is negligent in safekeeping the commodity. In fact, loss is a deficit of the capital which may be born only by the owner of the capital and no one else will bear it. Both parties may share only profits according to their agreement. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The third question of Fatwa No. (20582)

Q 3: A person borrowed from me an amount of 100,000 riyals in order to invest in a certain business. I told him that I would lend it to him on condition that I receive half of the net profit, if there were any, in addition to the entire amount (the 100,000 riyals) and that I receive the initial amount in full in case of loss.

A: The above-mentioned contract is a mudaraba contract. Each party should receive his share of profit in accordance with your agreement provided that each party receives a percentage of the total profit, such as half or one-fourth. Also, any loss be incurred by the capital owner unless the worker commits an infringement or neglects safeguarding the investment. Stipulating that the worker bears the loss is a Batil (null and void) condition. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 8884

Q: Every month we give our eldest uncle all our salaries. He adds his money to the total amount but part of his money is from ill-gotten gain and was earned in an unlawful way that is based on Riba (usury). The money we earn is from our hard work and honest livelihood. The total of lawfully earned money that he received throughout eleven years is 400,000 Riyals. My father and my uncle want to break up this partnership and each one will take his share. Is it permissible for me to take my father's share in the form of a piece of land

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in order to build on it? Is it permissible for me to take a portion in return for my service? It should be taken into consideration that the lawful money is mixed with the unlawful and that I have no documents to prove that I gave him my salary in order to take my right in a legal way.

A: If the case is as you have mentioned, it is permissible for you to take a piece of land or money as long as it is no more than what you have given him. You can resort to the court, if there is dispute. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The third question of Fatwa no. 6340

Q 3: We buy shares from companies which distribute profits every year without a fixed percentage (chance of profit and loss). But we do not know whether these companies deposit their money in banks in return for profits or not. Should we check and investigate this matter?

A: If a person knows that these companies which sell their shares and deal in usury, it will not be permissible for him to buy their shares or to deal with them.

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As for those who do not know anything about their dealings, it is permissible for him to deal with them in the Islamic way. However, it will be better for him to check and ask about these companies. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 18606

Q: Please advise us - may Allah reward you - regarding the permissibility of the Murabahah system (sale with an agreed profit margin) and partnership with non-interest banking companies like Al-Rajhi Banking and Investment Company. We work in the wholesale shoe business - may Allah honor you - and we would like to finance our imports Insha'a Allah (If Allah wills) on the Murabahah system and partnership. The procedures of this system are as follows: 1- We apply to participate in Murabahah or partnership with the financing bank where we order imported goods from a specific vendor - due to our previous experience in the types of shoes and the times of their marketability - this is done according to a specified budget set by us. 2- If the bank agrees to enter into Murabahah or partnership, it contacts us to determine its share of the profit that is calculated based upon a percentage of the sum paid by the bank (the bank pays the total value

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of the goods in case of Murabahah, and the major sum in case of partnership, and we pay the rest). 3- Upon agreement of the bank's profit, a Murabahah or a partnership contract is issued for a one-year period starting from the date of concluding the contract. In turn, we sign actual property guarantees, for example, or a promissory note for the same value of Murabahah. 4- The bank opens the letter of credit and when the goods arrive, the bank informs us so that we sign the promissory note (a bill that represents the sum paid by the bank plus its profit). This promissory note becomes due to the bank after a year of its issuance date. We have asked the bank employee about the risks incurred by the bank and he replied that the bank incurs the shipping risks for the goods, as they are shipped by sea; such that if the ship sinks, May Allah forbid, the bank will bear the entire loss. Also if the goods are not up to standard, are delivered on other than the specified date, or we do not accept that, the bank will also bear the loss. Whereas the risk of loss resulting from the lack of marketability of the goods - May Allah forbid - or selling the goods at less than cost price, shall be borne by us, for we claim to have the expertise in what is to be promoted in the market and when. In such case, the bank will take its capital plus its profit in full. 5- When payment of the promissory note is due one year after the date of signature, we shall pay its value, and in case we want to settle it before the specified date

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the bank determines its profit by calculating the number of months since the date of signature till the payment date multiplied by the percent of profit that is previously renewed on signing the partnership contract. 6- In the event we are unable to pay on time, the bank grants us a Grace period, after which, it collects the value of the promissory note from the guarantees taken, without increasing it on expanding the period in case of delay; rather the bank only collects the value of the promissory note from the value of the guarantees - like real estate muniments - presented on the date of

signing the partnership contract.

A: This mentioned form of Murabahah is impermissible, for it is the same as usurious lending because the fixed percent of profit earned by the bank is considered usurious interest obtained in return for the loan; thus it takes the form of opening a letter of credit. It is not allowed to say that your agreement with the bank is like a partnership contract due to the absence of the Islamically lawful partnership form that is shown in: a- The bank (which is the owner of opening the letter of credit) bears of the risk of any damages that may occur to the goods before their arrival or due to the inconsistency in their standards. b- You bear the selling loss while the bank keeps its capital along with the agreed upon profit percentage in case the goods are sold for less than the cost price

or in case the goods are not sold at all. These two conditions are Batil (null and void) in the partnership contract, for what will only be left afterwards is a usurious loan, and Riba (usury) is known to be prohibited in Islam, therefore you should not enter into this Murabahah. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 17335

Q: We are a corporation that works in the field of sales and procurement as well as commercial services. The following is a brief summary of a venture that we have been offered: establish an integrated fully-equipped trade center where our corporation represents foreign international companies and banks. Our job is to act as their agent and to provide investors with financial consultancy about selling and purchasing shares and foreign currencies. As you know, most, if not all foreign companies and banks deal in Riba (usury/interest) which is not acceptable for us as we are both Muslims and businessmen who seek making Halal (lawful) money. Therefore, we wanted to tell you about this venture so that you could

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give your Fatwa (legal opinion issued by a qualified Muslim scholar) on it.

A: If the reality is as you have mentioned, you are prohibited to enter into this venture as it falls under helping others to deal in Riba. Allah (Exalted be He) says: ﴾Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression.﴿ May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 8530

Q: As Muslims, we were glad to see a huge Islamic economic foundation come into existence entitled "Dar Al-Maal Al-Islami Trust". The propaganda which this foundation followed had great effect in attracting numerous religious Muslims who many times had refused to deal with usurious banks. The foundation not only removed a lot of ambiguities through its advertisements and name but also removed all ambiguities when they informed us of a Fatwa issued by your Eminence in this regard in which you support this foundation and urge all Muslims

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to contribute and invest their money in it. Being a Muslim, after I read the Fatwa issued by your Eminence, my heart felt at rest and I contributed with all the money I had in this foundation and I called other Muslim brothers to do the same. Now, after months and years of the public issue in 1980, doubts have begun to rise when we did not see these agricultural, industrial and commercial projects which we expected the foundation to finance all over the Islamic world in order to enhance the development of the deteriorated economy of many Islamic countries. Years passed and we have not seen anything to disperse any of our fears. Doubts and worries grow due to the following reasons: 1- The foundation deposited millions, which it collected from all over the Islamic world, in European usurious banks to receive high usurious interest as mentioned in the (Al-Majallah) Magazine, issue no. 199, p. 50. This was also expressed by one of the people in charge. 2- Another responsible person questioned why our religion prohibits usurious interest when he said in Al-Bunuk Al-Islamiyyah (The Islamic Banks) Magazine, issue no. 7, p. 47: "Many scholars have discussed the issue of bank interest. Some of them hold the view of its prohibition while others believe that it is not prohibited. Other scholars say they believe that it is prohibited

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but due to the persisting need, they permitted dealing in interest until the existence of alternative Islamic economic system. 3- Using part of the Muslims' money in dealing in currencies, banknotes and gold. It is worth mentioning that these kinds of dealings do not yield any interest for Muslims and have no effect on the development of their societies. The whole operation is just a financial Mudarabah (speculation) which resembles gambling as a responsible person said: Dar Al-Maal Al-Islami invests its money in the international markets by exchanging currencies where we benefit from the jump of currencies (Al-Majallah Magazine, issue no. 199, p.50.) 4- The chairman of supervisors council announced in an interview with the Al-Sharq Al-Awsat i.e. Middle East Newspaper that 90% of Dar Al-Maal Al-Islami transactions are in conformity with the Islamic Shari`ah. The question now is: What about the other 10% which are not in conformity with Shari`ah?! Is that portion not enough to make the rest of the money unlawful according to the saying of the Messenger: ❪"Whoever, among you, sees something abominable should rectify it with his hand; and if he has not strength enough to do it, then he should do it with his tongue; and if he has not strength enough to do it, (even) then he should (abhor it) from his heart, and that is the least of Faith.")❩ To act upon this Hadith, I sent a letter to Dar Al-Maal Al-Islami Trust because of my fears from the bad consequences and their destructive effects on the notion of Dar Al-Maal Al-Islami and its bad psychological effects

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on all Muslims who are eager for a clean Islamic hand to save them from the severe ignorance which Islamic societies suffer from. I had sent this letter after I read a long article in Al-Sharq Al-Awsat Journal dated 4 March, 1984 p. 14 and 15 where Mr. Husayn `Aly Rashid, the writer, mentioned these bad consequences in detail. Then I received a twelve page reply to my letter from the International Union of Islamic Banks entitled: "Furious attack on Islamic Banks" in which Dr. Ahmad Al-Najjar, the Secretary General of the International Union of Islamic Banks defends the foundation and justifies these negatives with theoretical views which are irrelevant to reality. In page 7, 8 and 9 under the title of: "Legal rules for valid dealings in Islamic banks". He states in page 8: "Nowadays, you find that the finance ministers of the Islamic countries who are the highest specialists in the countries are the ones who review and study the system of establishing the Islamic banks. They are the ones who decided to establish the Islamic Development Bank in 1973. They are the ones who signed its agreement in 1974, which derived its provisions from the Islamic Shari`ah. The 42 finance ministers of the Islamic countries are the members of the board of the Islamic Development Bank. Moreover, the Muslim foreign ministers

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have issued their decisions since the 9th conference in Dakar in 1979 and until the 14th conference in Dacca confirming and repeating the call to the Islamic countries to establish local Islamic banks." So, your Eminence finds that this kind of talk is irrelevant to our issue. When the finance ministers or the foreign ministers became the ones who defend Islam! With full admission that they are masters in their specialties, is this a reasonable ground for them to defend Islam? If this is the case, then the current reality proves otherwise. They are supposed to have the power to make decisions or at least persuade those in authority to make decisions to change the economy of their country which is nominally Islamic from a usurious economy to an Islamic one but has that been done? Allah knows I do not mean to defame or offend anyone but I want to know the truth, seek the lawful means and avoid what is unlawful. My questions to your Eminence now are: 1- Is it lawful or not to deal with Dar Al-Maal Al-Islami Trust, taking into account all these negatives which I have mentioned and perhaps there are more negatives other than what I have mentioned? 2- If dealing with this foundation is prohibited, what is the ruling on our money?

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Should we take the capital which we deposited three years ago? It is worth mentioning that we did not take any profits since the date of the public issue but the value of a share ascended from 110 Dollars to 138 Dollars in three years. What is the ruling on the difference of both values; should we leave it to the foundation, take it or give it in charity? Could you kindly answer these questions for us to be sure of our situation, or to hasten to correct our situation if it is wrong, as no soul knows what will happen tomorrow? ❨and no person knows in what land he will die.❩

A: Firstly: If the reality is as you have mentioned, that dar Al-Maal Al-Islami Trust deposited the money of the contributors in usurious banks to receive usurious interest, then buying shares from it is unlawful and it is the duty of those who contributed therein to get rid of it. **Secondly:** Take the capital along with the extra amount added to it but you have to give the extra amount to charity, to the poor and the needy. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. (6222)

Q: I am in great need for an answer to my question. While visiting Egypt last year, my uncle recommended that I buy a piece of land in some tourism project that overlooks the seashore and lies between the city of Alexandria and the city of Marsa Matrwh. It falsely seemed to me to be a good investment as it implies building villas that overlook the sea. I have bought a lot that is worth sixteen thousand Egyptian pounds. So, I borrowed money to complete the required sum (sixteen thousand Egyptian pounds). The company of the tourism project agreed with the buyers that if any buyer could not afford to pay the price of the buildings, which currently amounts to twenty thousand Egyptian pounds, the company would undertake building the villas and then utilize them for 14 years. This project includes establishing touristic areas where male and female tourists could swim together. Besides, Kafir (non-Muslim) tourists would commit major sins, thus, angering Allah (Glorified and Exalted be He) such as Zina (premarital sexual intercourse and/or adultery), drinking Khamr (intoxicant) and gambling. May Allah keep us and

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the Muslim Ummah (nation based on one creed) away from disobedience to Him. Accordingly, I become an indirect participant in the illicit activities that would be performed one day when the villas are built, because I have bought that piece of land, and helped in the construction of the buildings where abhorrent acts would be committed. (: "...if anyone invites others to follow error, the sin will be equivalent to that of the people who follow him (in sinfulness)...") said the Messenger of Allah (peace be upon him). I am really afraid of Allah's Wrath. By Allah's Guidance, I have become a practicing Muslim and I regret engaging in that project, paying the required sum, accepting the conditions and writing the contract. May Allah forgive me and guide me to atone for my sin. Therefore, I thought of two possible ideas. The first suggestion is to withdraw from the project, but in that case I will lose eight thousand Egyptian pounds of the total sum of money; this is commission. That commission is not mentioned in the contract as the sum mentioned therein is eight thousand Egyptian pounds only and I paid sixteen thousand Egyptian pounds. Also, one thousand six hundred Egyptian pounds will be deducted as administrative costs. So, I will only get six thousand four hundred Egyptian pounds out of sixteen thousand Egyptian pounds. The second suggestion is that I keep the land for one or two years then I sell it. Thus, I will not lose any money, bearing in the mind that the buildings will be finished after three years. Hence, I am not going to utilize the land and I will get rid of it,

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so that no one would make use of it. Also, when selling the land, it may be sold to a Muslim or a Kafir as I do not know who is going to buy it, and Allah knows best.

A: It is not permissible for you to draw up such a contract with the company to construct buildings on your land in return for utilizing it for a certain period determined by both of you. That is because, as you have mentioned, the company would most likely utilize the land in illicit activities.May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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The first question of Fatwa no. 12187

Q 1: I invested a sum of money in holding shares in a company that is situated in the Kingdom of Saudi Arabia. I hope you will give me advice regarding the following: 1- Is the revenue I receive from holding the shares lawful and is there any harm in them? 2- Do I have to pay Zakah on the money I invest in holding shares in that company? 3- I want to sell my shares to generate profit, what is the ruling on that? Is there a valid way to sell the shares? 4- Is it better for me to withdraw the money I invested in these shares according to the Hadith: ﴿Leave what causes you doubt and turn to what does not cause you doubt.﴾

A: If the company in which you hold shares does not deal in Riba (usury), there is no harm in having shares in it and the revenue you receive is lawful. However, it is unlawful to hold shares in any company that deals in Riba. as regards selling the shares, if they are in the form of real estate and not in the form of money, it is permissible to exchange them for money whether the money you will get is equal, or more or less than the value of the shares. However, it is not permissible to sell the shares if they are in the form of money. This is because one of the conditions of the valid exchange of money is that the currencies should be of equal value and should be exchanged in a hand-to-hand transaction. If they are not equal in value, they have to be exchanged in the same sitting, which does not happen when selling shares. Zakah upon shares differs according to the type of shares you hold. If your shares are in the form of money invested in business, Zakah is paid upon the value of the shares along with their profit after one year has passed. However, if your shares are in the form of real estate such as a factory or a building that is offered for rent or so on, Zakah is paid upon the profits after one year has passed while it is in your possession, if they have reached the Nisab (the minimum amount on which Zakah is due).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 16377

Q 2: My deceased father and I have shares in Makkah Company as well as a pharmaceutical company. What should I do with them? Should I sell them or benefit from their profit? When selling, should I sell them as per the current market rate or as the purchase price at the time of agreement?

A: it is permissible for a person to buy shares in these companies if they do not deal in Riba (usury/interest). There is no harm in selling, keeping and investing in them. It is impermissible to sell the shares of the heirs without their permission except if they are minors and the guardian sees that they may benefit from selling the shares. May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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The third question of Fatwa no. 19518

Q 3: I bought some shares from Al-Rajihi Banking Company for Investment

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and now I want to sell them. The question is: What is the ruling on purchasing these shares from this company and what is the ruling on selling them? Is it permissible for me to deal with this company through the previously-mentioned transactions? May Allah reward you the best.

A: If the shares are commercial, meaning, they are essentially money used in buying and selling for the purpose of achieving profit, you are not permitted to sell them, because that would be selling money with another sum of money that is not present and unequal. This constitutes both kinds of Riba (usury): Riba Al-Nasi'ah (usury of delay, conditional excess for delay of payment) and Riba Al-Fadl (usury of excess, selling an item for another of the same type, on the spot, but in excess). May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 16766

Q: What is the ruling on buying and selling shares of some companies as Al-Rajihy, Nadik, Safola, Al-Mawashi (livestocks), Sanabil, Automotives and similar companies? I used to buy and sell shares through banks which receive a commission in case of buying and selling.

A: The basic rule in transactions is that they are permissible. Nothing is considered to be unlawful except what has been determined unlawful by Shari`ah (Islamic law) of the transactions that contain Gharar (uncertain sale), deception, Riba (usury/interest) or taking people's money illegally.

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Therefore, the permissibility of holding shares in any of the commercial companies depends upon knowing its transactions and manner of dealing. If these companies deal in unlawful transactions, you will not be permitted to hold shares in them. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 19278

Q: The Saudi company for industrial development named Tatwir has cash money deposited in commercial banks. The company is concerned with looking for good opportunities for investment for short, known terms and with a minimum risk. We ask Your Eminence to give us the legal Fatwa (legal opinion issued by a qualified Muslim scholar) regarding the possibility of investing this cash money for the purpose of purchasing governmental development stocks which are bought at a fixed price for a known period of time and in return for pre-set profits known at the time of purchase.

A: It is not permissible to sell or buy these stocks, because this is Riba (usury) which is Haram (prohibited) by the Shar`y (Islamic legal) text and Ijma` (consensus) of Muslim scholars.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The Eighth question of Fatwa no. 11967

Q 8: what are the shares we, as Muslims, are not permitted to buy or sell from companies? It is important to note that all American companies deposit their reserve money in banks in return for Riba-based profits. The basic activities of some of these companies include dealing in forbidden foods, wines, interest-based loans or insurance.

A: It is impermissible to sell or purchase the shares of companies which deal in Riba, whether they take, give or sell Haram (forbidden) foods including pork and wine. The same applies to companies which deal in insurance as it involves risk and Riba. May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 12370

Q 2: We have a real estate office for selling, purchasing and renting the estates we own. There is a profit of 2.5% for the person who manages our estates. Is it permissible to use this revenue from the management of these estates in giving allowances for other than those working in the real estate office, or should it only be distributed among the workers in the office as it is the outcome of their hard labor and successfull management of the work? It is also important to mention that I will distribute the revenue on some people who are not working in the office because I want to help needy people.

A: If there is an agreement between you and the workers in the office about taking a fixed percentage from the office revenue, there is nothing wrong with that, provided that everyone is given his right in a way that does not involve any kind of Jahalah (lack of knowledge). May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 9300

Q: I live in the southern region of Saudi Arabia.

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We have a small collective financial fund into which everyone pays a sum of money on a yearly basis. This money is given as assistance to those suffering calamities such as paying blood money, injuries, compensations and the like. However, the money of this fund is used for other purposes, such as to cover funeral costs and tribal disputes over land. In this case, the entire amount needed to solve this problem is taken from the fund. A sum of money was paid to witnesses, but we do not know if they are truthful or not. This happens usually without consulting most participants in the fund. Therefore, we hope Your Honor will point out for us the ruling on continuing to participate in this fund. Abstaining from participation means, in their point of view, abandoning the community. Therefore, they will not extend us any help in case of calamities and will ostracize us. Does abstaining from participation in this fund mean abandoning the community? Will we be siners if money was spent on what displeases Allah as paying it to false witnesses and the like? Moreover, the person who did these things did not consult us in this regard. Guide us to the truth! May Allah reward you well!

A: If the money of this fund is spent on unlawful things, such as funeral costs, giving money to false witnesses, it is not lawful for you to participate in this fund because your participation will assist in doing unlawful things.

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Allah (Exalted be He) states: ﴾Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression.﴿ But you must take part along with those who hold the same view as you in advising them not to spend money on what displeases Allah. If they do not accept your advice, you must abandon this fund. Allah will provide for you out of his bounty and you will not be in need of their help. Allah (Glorified be He) states: ﴾And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).﴿ ﴾And He will provide him from (sources) he never could imagine.﴿ May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 10238

Q: We live in the district of Al-Tahliah in Al-Jubayl and we contribute in the co-operative organization that exists there; however, it sells all kinds of cigarettes as well as magazines, such as Al-Nahda, Sayydaty, and fashion magazines. We would like to ask about the religious ruling regarding contributing financially to this organization?

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What is the ruling on the revenue invested in this organization? Kindly give us your Fatwa (legal opinion issued by a qualified Muslim scholar) in this regard as soon as possible. May Allah reward you.

A: It is not permissible to contribute to this society, because smoking is Haram (prohibited) in terms of buying, selling and using cigarettes. Similarly, it is not permissible to subscribe to these magazines, because they propagate evil and spread vice, such as the magazines of Sayyadaty, Al-Nahdah, fashion magazines and the like. You can pay the revenue in charity and distribute it among the poor so as to fulfill your duty. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 14849

Q 1: In 1399-1400 A.H., Al-Qans tribe agreed to ask all the men to contribute to a charitable fund that will be supported by the contribution of every male of the tribe; young or old, at the end of the year. This is to pay the financial penalties imposed on any of the tribe members which might result from car accidents, or if one of the tribe workers falls from a building, in water tanks, or wells, and so on. The money which was collected amounts to approximately three hundred thousand Riyals. What is the ruling on establishing this fund? Please guide us, may Allah reward you.

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A: establishing charitable funds to help needy and injured families is a good thing. It is a way to help one another in righteousness and piety. However, it is not permissible to collect the money by force. Whoever is willing to pay a sum of money, should be allowed to do so. Otherwise, no one should be forced. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 16741

Q: The students fund in King Saud University located in Riyadh provides services such as offering loans or financial aid to needy students. Supporting these activities financially, the fund invests the deposited money in some banks. It participates in investment ventures to benefit from the profit and increase the capital of the fund and not to keep the money inactive in these bank accounts. Attached are copies of the proposals that help achieve these goals which are offered by some banks and companies.

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Faisal Islamic Bank and Dallah Al-Barakah are some of these companies. The board of directors of the fund want to know the lawful ruling that you and the members of the Permanent Committee would kindly give on these proposals. May Allah guide you and grant you success!

A: The fund is allowed to give money reserves to individuals or associations which invest them in lawful transactions; not in the prohibited or Riba-based transactions. One example of a lawful transaction is Mudarabah partnership (speculative partnership, giving an amount of money to trade with in return for a share in the profit). In this case, the fund provides the capital and the agent provides the effort and work. The profit is halved or shared according to the agreement, and the loss is incurred by the money holder. Owing to the fact that Mudarabah involves profit and loss, it is impermissible to agree on paying a monthly set profit, such as 5%. Accordingly, the attached proposals are not permissible as they include guaranteed profit and go against Shari`ah (Islamic law) rulings ontransactions. May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 14495

Q: I would like to inform Your Eminence that we are more than one thousand of the residents of a village in the southern area, and we set up a fund in the year 1393 A.H. whereby each one of us paid sixty riyals when intiating it, and we paid the same amount of money every year with the same rate. After the elapse of five years, we raised the contribution value of each individual to that of one hundred riyals, and it was the same for the next eight years. Then we decided to lower the subscription to fifty riyals a year till the present time, 1399 A.H. The sums of money used to be collected by the treasurer, then delivered to one of the contributors for the purpose of investment. By the end of the year the said person would inform us of the profits which are to be added to the capital, and from 1399 to the end of 1406 he delivered the whole capital of the fund to another person from the same contributors on the condition that he adds 10% each year to the capital, and after making the investment that he really did. However, it came to our knowledge that he used to add the set amount of money from his Zakah (obligatory charity). In the year 1407 A.H. the majority of contributors held a meeting and objected to set a fixed percentage lest it should come under the ruling of Riba (usury). Since this date, then the person who receives the whole capital of the fund, which is more than one million riyal and which is the yearly contribution of the individuals involved,

collects this amount of money and invest it with his own money. However he did not add any profits to it nor did he pay Zakah on it when it reached a Hijri year. This fund was originally founded as a result of an accident that happened to one of the contributors, and the lack of financial facilities at that time. Accordingly we decided to establish this fund to help the needy or those who were exposed to disasters, such as car accidents, fires and other troubles. However, since the time this fund was initiated till now, we did not spend any money from it, and it turned into accumulated money we all do not know what to do with, taking into consideration that the amount of money exceeded one million riyals. The question is: Is it permissible to continue in this fund, or not? Is the fixed addition permitted or is it a kind of Riba? Is Zakah due on the accumulated money from the year 1393A.H. till now in one payment or paying for each year on its own? I hope that Your Eminence would give us your Fatwa (legal opinion issued by a qualified Muslim scholar) in this regard. May Allah guide you to what He pleases Him! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

A: First, if you raised the said money voluntarily for the sake of helping the needy persons and those afflicted by calamities, such as fires, car accidents and the like, that nothing of the said money should be distributed among the donators in case there are no accidents, but rather spent in charitable causes and goodness, and the donators do not claim what they paid, then this fund in the said way is permissible and comes under doing what is good and acts of cooperation in goodness and piety. Moreover, Zakah is not due on such money, because they are raised for charitable means. **Second,** if the donators wanted to distribute the revenues or its profits after the investment process on the contributors in the society in case there is not any incidents and the like, then this is a kind of trade, but no percentage should be taken from the sums of contributions as profits delivered to the treasurer, because this is Riba, and what the said treasurer paid from his Zakah to the soceity in return for the period the money stayed with him is not permissible, and he should pay his Zakah to those most deserving from the poor, needy and the others among the eight channels mentioned in the book of Allah. In this case, Zakah is due on the money of the society in addition to the yearly profits. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Fatwa no. 12928

Q: We are four partners in a shop. One of the partners works as a cashier and he takes small amounts of money

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and all the other partners know it. Is there any sin on him? What is the ruling on this?

A: it is not permissible for the partners in that store to take any money unless the other partners permit him. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Chapter on sharecropping and shared-tenancy

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Fatwa No. (5955)

Q: It is a custom in Jordan that land is owned by a person while other partners cultivate it. Although incurring no expenses such as plowing or seeds, the land owner receives one-third of the crops. Is it permissible? What is the Islamic ruling on this, bearing in mind that partners sometimes incur many expenses that outweigh the land's revenue. Moreover, sometimes the land produces only some canvases, some of which the landowner takes, or the like.

A: a sharecropping contract between a landowner and a farmer is a valid contract provided that they share the revenue. The farmer may receive one-fourth, one-third or half for example, and the landowner receives the remainder. This is regardless of whether such expenses as seeds, fertilizers, plowing, irrigation and other services are incurred entirely or partially by the farmer. This is based on the Hadith related by Al-Bukhari, Muslim and the compilers of Sunan (Hadith compilations classified by jurisprudential themes) on the authority of Ibn `Umar (may Allah be pleased with both of them) ﴾that the Prophet made a deal with the people of Khaybar that they would have half the fruits and vegetation of the land they cultivated.﴿ Ibn `Umar is also reported to

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have said: ﴾When Allah's Messenger (peace be upon him) had conquered Khaybar, the Jews requested him to let them stay there on the condition that they would do the labor and get half of the fruits. Allah's Messenger told them: We will let you stay on this condition, as long as we wish.﴿ (Related by Al-Bukhari and Muslim). Moreover, Muslim, Abu Dawud and Al-Nasa'i reported that: ﴾Allah's Messenger (peace be upon him) returned to the Jews of Khaybar the date-palms of Khaybar and its land on the condition that they should work upon them with their own wealth (seeds, implements), and give half of the yield to Allah's Messenger (peace be upon him).﴿ The above-mentioned Hadith clearly indicate that farming and its expenses was undertaking by the farmer - the Jews in such a case. They also indicate that when the farmer's share is assigned, the landowner's share becomes intuitively known.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

The first question of Fatwa no. 2158

Q 1: What is the ruling on leasing agricultural land? Should the lessee pay the landlord from the crops grown on the land according to an agreement or may he pay a certain amount of money regardless of the loss or gain?

A: It is permissible to lease agricultural land for an amount of the crops grown on it; for example the lessee takes one third or one fourth of the crop. If the lessee cultivates the land, he has to pay the rent from the crops. If he does not cultivate it and had no legal excuse for not doing so, the landlord takes all his rent. They calculate how much the land may possibly reap in its best case, for example 5,000 units, in its medium case for example 4,000 units and in its worst case for example 3,000 units. After that the landlord takes three quarters of the rent, according to the estimation of the medium case. Also, it is permissible to rent agricultural land for a specified sum of money which the tenant pays to the landlord whether or not he cultivates the land.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The second question of Fatwa no. 8455

Q 2: does the fruit from trees, such as grapes and figs, which were planted during the life time of a person who is now deceased, benefit him in the Afterlife? Is the one who waters them and takes care of them rewarded as well?

A: The fruit of such trees benefits them if they are Muslims, as the Prophet (peace be upon him) said, ❨There is no Muslim who plants a tree or sows seeds, and then an animal, a bird or a person eats from it, but is regarded as a reward of a Sadaqah (voluntary charity) for them.❩ It is hoped that the person who takes care of the plant will also have the same reward, as the bounty of Allah is great. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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(Part No. 14; Page No. 370)

Fatwa no. 11600

Q: I have lorries (trucks) and I used to give loans to farmers provided that they permit me to transport their fruits to market in return for a certain fee. I transport this fruit to sellers who sell it wholesale. This seller receives a certain rate for selling fruit which is 8% commission. As for me, he discounts for me the fees of transportation exactly as it is given to others. In addition, the seller gives me a sum of money as a loan, and at the end of the season he gives me a share of the commission he receives in order to encourage me to bring him more fruits. The money I give to farmers is discounted from their accounts. If someone, for example, receives 200 riyals and the revenue of his fruit is 250, we give him the rest of his money immediately, but if the revenue of his fruit does not cover the money he received, we take the revenue and the balance of the money remains to the next year. What is the ruling in this regard? Should I receive the fees for transportation only? Is it permissible to receive any share of the commission which is 8%, received by the seller? This money is paid on the twelfth month of the year, even though fruit is received on the seventh to eleventh month. I am in great worry over of this issue.

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May Allah reward you well!

A: giving farmers some loans provided that they permit you to transport their agricultural products is not permissible because it is a type of loan that brings benefit which is not permitted. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 19113

Q: We are living in a rural country. The main source of income is agriculture, but sometimes the outcome of crops is insufficient for the farmers. Therefore, some agricultural land owners mortgage a piece of land in either of two ways: first, the land owners take 10,000 L.E., for instance, from a person. In return for this, they give that person half a feddan of agricultural land as a mortgage, and they write a contract which stipulates that the money owner undertakes the cultivation of the land, and he has the right to use the crops. The land owner takes nothing

until the money is repaid. Is this permissible? The second form is that a land owner gives a feddan of agricultural land to a person to cultivate it and bear the costs. At the end, the land owner takes 550 L.E., for instance, as rent, and writes a contract which stipulates that the land owner takes 15,000 L.E. as insurance. Is this permissible?

A: Both forms are considered a loan which yields interest and this is Haram (prohibited). You should stop this and turn to permissible forms, such as renting land to someone who cultivates it in return for a fixed sum of money or a fixed share of the crops. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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First question of Fatwa no. 19129

Q 1: Is it permissible to charge a specific sum of money to benefit from a piece of land through cultivation? Is this considered renting out?

A: It is permissible to rent agricultural land against specific sums of money for

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definite periods of time. Evidence for this is that it is narrated on the authority of Ibn `Umar: ❨ The Jews asked the Messenger of Allah (peace be upon him) to allow them to dwell in Khaybar provided that they cultivate the land and give half the crops or fruits thereof to the Messenger of Allah (peace be upon him.) Thereupon, the Messenger of Allah (peace be upon him) said: "We allow you to do so for the period we will."❩ (Related by Al-Bukhari, Muslim, Ahmad, and Abu Dawud). May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Leasing

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The seventh and eighth questions of Fatwa no. 2578

Q 7: I have a trade and contracting company. I usually travel to Egypt, Syria, Sudan, Pakistan, or any foreign country to hire workers. I agree with them to give the worker a monthly salary of, for example, 800 or 1000 SR. Sometimes some other employer wants to hire these workers in return for 2000 SR; I give the worker 1000 SR and keep the rest to myself as profit; is this permissible? It should be noted that the owner of the company pays much to bring workers and is responsible for bringing them from far areas and for their actions before the state and in any disputes.

A: It is permissible for the person who leases the services of someone for a specific monthly salary, to lease his services to another person in return for getting more money. This transaction involves leasing of interests, which is permissible in the Shari`ah. However, the work which the worker is asked to do for the other person should be similar to the type of work he has been hired for in the contract.

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`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Q: **As a contractor, I take one hundred thousand (100,000) riyals for providing workers with everything necessary to accomplish a building. However, the wages of the workers do not exceed twenty thousand. I took the remaining amount which was eighty thousand Riyals as profit. Please, be informed that I came to an agreement with the workers in their countries to bring them under my patronage and seek profit by their employment. Is this act permissible?**

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A: if you have a contract to do some work in a building for one hundred thousand riyals and then you bring workers who do it for twenty thousand Riyals, then there is no harm in taking the rest of money i.e. the eighty thousand Riyals in the question. May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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The second and third questions from fatwa (5846)

Q 2,3: is it permissible to receive a sum of money in return for sponsoring a foreigner? It is a common practice followed by contractors who bring workers from abroad. To explain, such a contractor agrees with the worker to give him a monthly salary of 60 dinars. However, the former leases the latter to another contractor for a daily wage of 10 dinars of which the first contractor gives the worker two dinars and takes 8 dinars. What is the Islamic ruling thereon?

A: The subject relating to bringing workers from abroad and having them work for other than those who brought them while receiving a fee in return for sponsoring them was submitted to the Council of Senior Scholars in the Kingdom of Saudi Arabia on which the council issued this decision:

Praise be to Allah and the peace and blessings be upon His servant and Messenger Muhammad, his family and Companions. In response to many and frequent questions submitted to the general presidency of the Departments of Scholarly Research, Ifta', Daw`ah, and Guidance as well as the research prepared by the Permanent Committee for Scholarly Research and Ifta, and after discussion and exchange of views, the Council examined the subject of bringing workers from abroad and having them work for other than those who brought them, who will receive in return a common percentage or a defined amount of their salaries. The council came to the decision that employing workers brought from abroad in any way running counter to terms of public interest provided for by the State is forbidden. Moreover, any fees taken by those who bring workers in return for enabling them to work for others is prohibited. In fact, the Qur'an and Sunnah enjoin obeying those in authority in Islamically acceptable commands. Furthermore, employing workers for work that they were not originally brought for results in huge corruption and a great evil for Muslims, which has to be prevented. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa No. (7699)

Q 2: When the government here grants anyone a taxi license, they have him take an oath by Allah (Glorified and Exalted be He) that he will not give, or lease this number to someone else, that it is for his personal use, and to return the number to traffic authorities when he is no longer in need of it. However, some people lease the number, i.e. they give the taxi number to another person in return for a certain amount of money due at the end of the year. Actually, they lease the number only because they know that the one for whom the number is leased is in dire need of it having no other means of making a living. Is it permissible to do so in spite of the oath one takes not to do so? Please, respond.

A: It is absolutely impermissible to lease such a number. Moreover, one who leases it is sinful for breaching the commitment imposed on him rightfully by authorities. Thus, he has to make the Kaffarah (expiation) for breaching the oath and has to repent to Allah seeking His forgiveness for what he committed. He also must be bound by his oath to authorities. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa No. (16681)

Q: i obtained 12 visas to bring in workers from Pakistan. I submitted them to the bureau in charge in that country. This business bureau provided me with a place to live, expenses, and a car all for free in order to gain me as a future customer. They chose for me the workers I requested - numbering 12 workers - and paid me 12,000 Saudi riyals. I took them to Saudi Arabia but I feel doubtful regarding whether the money I received is lawful. I thought that most likely the owner of the business bureau took the money from workers and gave it to me to gain me as a future customer. I talked about it with workers; however, only two workers absolved me from responsibility. I could not talk to the other ten, for some of them traveled to addresses I do not know while others died while still under my sponsorship. I would like this case to be submitted to His Honor Shaykh `Abdul-`Aziz ibn `Abdullah ibn Baz for his fatwa on it and to guide me as to how to dispose of the remainder, i.e. 10,000, in case it is ill-gotten money. Finally, may Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

A: You must repay the above-mentioned amount of money to workers or, if the this is unfeasible, give it in charity on their behalf. In fact, such money was taken from them unlawfully.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The fifth question of Fatwa No. (20057)

Q 5: What is the ruling on taking a percentage from guaranteed workers at the end of every month after distributing them to various places, i.e. having them work for others and taking a percentage of their monthly salary? For example, one might have three farm workers from whom he has two that work for others and keeps one to work on his farm. At the end of the month, he takes 300 riyals from each of the two workers totaling 600 riyals, which he gives to the third worker who works for him. The question is: What is the ruling on doing so? My Allah grant you success and guard you!

A: It is impermissible to take a percentage of the salary of workers whose sponsor has them work for others. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa no. 9657

Q 1: Is it permissible to hire a non-Muslim servant or driver? What about hiring an atheist?

A: It is impermissible for a Muslim to hire a Kafir (disbeliever) servant or driver in the Arabian Peninsula because the Messenger of Allah (peace be upon him) ordered Muslims to get the Mushriks (those who associate others with Allah in His Divinity or worship) out of the Peninsula. This is also because in doing so, one is drawing close to those whom Allah (Exalted be He) kept away and is trusting those whom He (Exalted be He) accused of being faithless. In addition, such employment may lead to numerous evil consequences. May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Second question of Fatwa no. 11031

Q 2: Is it permissible to hire a Muslim or a non-Muslim maid that does not cover her face and hands? Is it permissible for the father and his children to look at or talk with her?

A 2: It is not permissible to hire non-Muslim servants in the Arabian Peninsula but if they are Muslims, there is nothing wrong with that when a Mahram (spouse or unmarriageable relative) accompanies them. It is impermissible for a father and his children to look at the maidservant's face and hands. And, it is permissible for them to talk to her about their needs, but they should lower their gaze and she must wear Hijab (veil) and not have Khulwah (being alone with a member of the opposite sex). May Allah grant us success. May Allah's Peace and Blessings be upon Prophet Muhammad, his family and Companions.

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`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa No. (11446)

Q: Some companies and establishments do the following: They bring workers from abroad to work for such establishments being sponsored by the owner for a period of time at the end of which they are to be given their rights in full. However, after the period is over, workers are given the choice by the establishment owner either to shift their sponsorship to whomsoever they like and thus give up

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their rights (of course after signing a document to the effect that they have already taken them) or take their rights and go home. What is the ruling on doing so? What is the ruling on an official who approves of this and signs falsely a document stating that workers have already taken their rights in full? Give us a fatwa, may Allah bless you!

A: it is impermissible for employers to unjustly take employees' rights and have them falsely sign a document to the effect that they have already received them in return for shifting their sponsorship. Moreover, the official responsible for this may not help employers in sin and abusing people's rights unjustly. Allah (Exalted be He) stated: ﴾Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression. And fear Allâh. Verily, Allâh is Severe in punishment.﴿ He (Exalted be He) also stated: ﴾And eat up not one another's property unjustly (in any illegal way e.g. stealing, robbing, deceiving, etc.)﴿ May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 12640

Q: My wife is a teacher and the mother of six children.

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She exerts a lot of effort at work, in taking care of the children, the housework, and many of our relatives visit us. My question is: Is it permissible to hire a Muslim maid to help my wife and make things easy for her. Please advise us, may Allah reward you!

A: We advise you not to hire a maid as long as the situation is as you have described. Your wife should stay at home to bring up her children, fulfill her duties towards you, and the needs of her home. It is not necessary for her to work if she has to do all that you have mentioned in your question. May Allah set right the conditions of all of us! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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First question of Fatwa no. 9097

Q 1: My question is regarding governesses who come from abroad to gain their livelihood and work for rich families. Is it permissible for a father to have sexual intercourse with the governess of his child as a person may do with his slave girl?

A: The governesses which are mentioned in the question are not Shar`y (Islamic legal) slaves for the fathers of such children. Accordingly, it is Haram (prohibited) for fathers to have sexual intercourse with them for doing so is considered Zina (adultery).

Allah (Exalted be He) says: ﴿And those who guard their chastity (i.e. private parts, from illegal sexual acts)﴾ ﴿Except from their wives or (the slaves) that their right hands possess, - for then, they are free from blame;﴾ ﴿But whoever seeks beyond that, then those are the transgressors;﴾ May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 16249

Q: I own a services office and I used to bring female housekeepers whether Muslims or non-Muslims according to the request of the sponsor. My role is to mediate between the sponsor and the overseas offices in return for a sum of money. Many workers come without Mahram (spouse or unmarriageable relative). Her sponsor receives her at the airport and I have no connection with anything except informing the sponsor of this. What is the ruling on this work? May Allah reward you well!

A: bringing disbelievers to the Arabian Peninsula and bringing women whether Muslims or non-Muslims without Mahram is prohibited. Doing so causes harm to Muslims and exposes the entire community to many dangers. Therefore, it is not permissible

to bring those you have mentioned to our land. Moreover, the money you gain from this work is unlawful. You must repent to Allah and abandon such work for another that is lawful. Allah states: ﴾And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).﴿ ﴾And He will provide him from (sources) he never could imagine. And whosoever puts his trust in Allâh, then He will suffice him.﴿ May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 19653

Q: One of my kinfolks has an Indian servant who is a Sikh. In other words, he is a disbeliever. He is hired to work for four years with my relative in the Kingdom of Saudi Arabia. Only two years passed from the period of the contract but we discovered that he continuously transfers the sums he gets to his home for constructing temples there in India. Upon knowing that, his master said that he will dismiss him and cause him to leave after he knew about his support of disbelief against Islam. However, a brother reminded us of Allah's (Exalted be He) saying:

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﴾O you who believe! Fulfil (your) obligations.﴿ **Please advise us in this regard. May Allah preserve and safeguard you.**

A: You should terminate the contract of this disbeliever and recruit a trustworthy Muslim instead. Recruiting a Muslim is a form of support and solidarity that helps him in his religion and life. This is a way to strengthen Muslims against their enemies. Furthermore, it is impermissible to hire disbelievers and bring them to the Arabian Peninsula. Recruiting disbelievers, such as idolaters, Magi, Jews, Christians, and others to wok and live among the Muslims, brings about grave ham and consequent corruption, evils and temptations and the expected negative effects. It is easy for them to impart their disbeliefs and traditions among Muslims, which may affect them. Recruiting them is a way of helping their falsehood and supporting their economy, thus achieving their plots against the Muslims. It is authentically reported from the Prophet (peace be upon him) that he commanded Muslims to cause the disbelievers to leave the Arabian Peninsula. It is related by Al-Bukhari in his Sahih Book of Hadith from Ibn `Abbas that ﴾he, i.e. the Prophet, on his death-bed, gave three orders (including): "Expel the pagans from the Arabian Peninsula..." ﴿ That is why the Prophet (peace be upon him) expelled the Jews from Madinah and prevented them from living there. He caused them to leave to Khaybar. Upon the conquest of Khaybar, he was about to expel the remaining Jews, whom he left to work in Khaybar but they asked him to remain for

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the purpose of cultivation. Therefore, the Prophet (peace be upon him) left them for this purpose. When the Muslims became strong and there was no more need, `Umar ibn Al-Khattab (may Allah be pleased with him) expelled them from the Arabian Peninsula during his reign. Thus, it is impermissible to retain a work contract with a disbeliever. You are not obliged to fulfill the contract until its end. This is not included in the generality of Allah's (Exalted be He) saying: ﴾O you who believe! Fulfil (your) obligations.﴿ This is not applied to this case as some may wrongly think, such as those who told you. The Ayah (Qur'anic verse) means that it is obligatory to fulfill your obligations with Allah (Exalted be He) and with people. The contracts made with Allah (Exalted be He) are like religious obligations. Contracts with people are the lawful ones according to the Book of Allah and the Sunnah (whatever is reported from the Prophet) of His Prophet (peace be upon him). A contract that contradicts the Qur'an and Sunnah is illegal and thus, no one should make or fulfill them. May Allah grant us success. May Allah's Peace and Blessings be upon Prophet Muhammad, his family and

The third and fourth questions of Fatwa no. 19622

Q 3: what is the ruling on employing an alcoholic or a neglecter of Salah (Prayer)?

A: It is the duty of the employer to advise his employees to adhere to religious obligations and give up forbidden acts. If they respond positively, it is good and if not, he should hire a better employee. This act may encourage them to abandon these forbidden acts and to repent to Allah (Exalted be He).

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Q 4: an employer only gives his workers their wages when they travel to their homelands, which is once every one or two years. The workers do not object to this, as they are helpless; there are no job opportunities, and they are badly in need of money.

A: An employer should give the workers their salaries at the end of every month, as it is customary nowadays. However, if they agree to have their salaries every year or two, there is no harm in this, as the Prophet (peace be upon him) said in a Sahih (authentic) Hadith, ﴾Muslims should adhere to their conditions.﴿ May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 19071

Q: I run a firm in Al-Dammam, which is owned by my brother. Some Hindu workers work in it. When we brought the workers, we did not know about the ruling on bringing disbelieving workers into the Kingdom of Saudi Arabia. We thought that it was not permissible to bring disbelieving workers to the region of Hijaz only, not to any of the regions of the Arabian Peninsula. Also when we sent the visas to the agency that brought them, which is located in India, we did not stipulate beforehand that the workers should be Muslim. We were only focusing on having skilled labor for our vacancies. We did not have much time to go in person to bring the workers because the visas were about to expire. If we had not made use of the visas then, the visas would have been cancelled. After we brought the workers we had hired through the labor agency, on two-year contracts as is usually done, we found that most of them, 15 out of 17, were Hindu, and one of them was Christian and one was a Muslim. The firm concluded different contracts with them. It should be noted that we did not want to bring Hindu workers because we know their adversarial practices against Muslims in India. During the first three months of probation, we did not notice any shortage in their performance to be a pretext of terminating their contracts. However, my brother, the owner of this firm and the official guarantor of the

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workers, is displeased with having unbelievers in leading professions. Although we explained to him that it all happened unintentionally, he insists on their departure or on transferring them to another guarantor. This action will result in the following: 1- Termination of their contracts a year before the determined due time which will lead to us breaching our agreement and causing them to incur losses as they paid much to have a work opportunity here. 2- Failure of the firm to meet its liabilities and carrying out the projects it agreed upon, which are in process now. 3- Financial losses as a result of forcing workers to leave or transferring them to another guarantor, because we will have to pay for tickets and tariffs for transferring them to another guarantor and bringing other workers in the case of sending them back to their countries. Now, I am trying to set things right by establishing a new contracting company with my partner who has been with me in this work from the beginning. We will purchase my brother's firm and we will include all its duties and liabilities in the contract of establishing the new firm. Allah Willing, we are going to do the following: 1- Issuing work visas for the new company, in which we will stipulate hiring Muslim workers only (after we know the legal ruling on this). 2- We will travel, in person, to India to sign the contracts with the workers or deputize

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a reliable agent to do so. 3- Allah Willing, after Muslim workers come and start working,

we will send the non-Muslim laborers back immediately after their contracts end or renew the contracts of those who embrace Islam, for my brother (may Allah reward him with the best) calls them to Islam. This way we will be able to: 1- Carry out the contracts we signed with the workers and keep our promises to them. 2- Save the firm's money and meet our liabilities towards our clients. We intend to do all this as far as we know. We hope you will advise us as regards the ruling on this issue. May Allah reward you with the best!

A: If the reality is as you have mentioned, that is you did not know in the beginning that it is not permissible to bring the non-Muslims to the Arabian Peninsula then you learned this ruling later on and acted upon it, you have taken good procedures to send the non-Muslim workers back to their countries after the end of the terms of their contracts. You will be rewarded for your good intentions, Allah Willing. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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abiding by established office hours even when no work is to be done

First question of Fatwa no 11093

Q 1: O Eminent shaykh! We are four employees who work at a post office in a small town. Our office hours are between half past seven in the morning and two in the afternoon. Nevertheless, the amount of work which is normally assigned to us is done in half an hour at most. My question is: We, the employees, agreed to rotate so that each one of us works for only one day. It may be important to mention that one employee is more than sufficient to finish the work of a whole day. Thus, is there any fault in us doing so? May Allah reward you with the best.

A: You should all attend your work every day and adhere to the established office hours. The plea that there is no work to be done does not mean it is Halal (lawful) to not go to work. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The seventeenth question of Fatwa no. 5091

Q 17: is it permissible to give a tailor a piece of cloth with measured length or not?

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A: If the reality is as mentioned, it is permissible for you to do so and there is no harm in it, Allah Willing! May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The third question of Fatwa no. 16575

Q3: i work in a bakery at night. is it permissible to work during the night? Does it contradict Allah's statement: ﴾And We have made the night as a covering (through its darkness),﴿ ﴾And We have made the day for livelihood.﴿ **?**

A: There is no harm in working by day or night if it does not lead to evil such as, abandoning Salah in congregation or delaying it past its due time. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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agreeing with a contractor to build and be paid after a while

The first question of Fatwa no. 2573

Q 1: A shaykh was asked about a man who wanted to build a house. The man agreed with a contractor, who stipulated that if he pays the price immediately in cash, it will cost a certain sum of money, and if he paid it in installments or at a later time, the sum of money will increase. He said that this is permissible. When some people objected and said that this is considered legalizing Riba (usury) in the name of a sale, he replied that this is not considered Riba according to the Shafi`y Madh-hab (School of Jurisprudence). If it had been Riba, none of the four Imams (initiators of Schools of Jurisprudence) would have accepted it.

A: It is permissible for a Muslim to agree with a contractor to build a house for 500,000 Riyals, for instance, which are paid in a fixed number of installments. If he pays the money in cash, it will be only 400,000 Riyals. This is not considered Riba; it is a form of sale on credit. It is permissible to sell cloth for ten Riyals on credit while it is worth nine Riyals only in cash. However, both parties should not part until they have agreed on the method of payment; whether it is less in cash or more in credit.

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The first question of Fatwa no. 3023

Q 1: An employer asked his employees to delay their salaries due to his dire need for money and the starting of a new project. He told them that he would give them what would suffice them only and promised to give them all their rights when they travel on vacation. The salaries are included in the company's commercial activity. If the employer did not delay paying the salaries, he would be forced to dismiss them though he is in need of their effort. What is the ruling on this matter? It should be taken into consideration that any trade is subject to profit and loss especially at the beginning.

A: If the employer stipulates in the work contract that he will give the employees the portion they need of their salaries and retain the rest on the expiry date of the contract, or when for example they travel and they accept this condition, then there is no blame on him in this case, for Muslims must abide by their conditions.

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It has been authentically reported that the Prophet (peace be upon him) said, ﴾It is not lawful for a man to take his brother's staff without his willingness.﴿ (Related by Ibn Hibban and Al-Hakim in their two Sahih (authentic) books of Hadith). He has also said, ﴾None should milk someone else's cattle without his permission.﴿ (Related by Al-Bukhari and Muslim). There are other Hadith that show the impermissibility of taking the property of other Muslims without their consent except the obligatory rights which are due upon them such as: Zakah (obligatory charity) and alimony, etc. Such obligatory rights should be taken from them even if by force. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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butcher's wage

Second question of Fatwa no. 8652

Q 2: A person is performing Hajj, and he has a family in his home land. He wants to make Ud-hiyah (sacrificial animal offered by non-pilgrims) on behalf of his family. Thus, he deputized another peson; one of his neighbors or relatives to slaughter the Ud-hiyah but he has to pay a wage for the person as some people say. Is there any sin in paying him a wage?

A: If the butcher makes it a condition that he receives a wage for slaughtering or if this is the `Urf (custom), it is Wajib (obligatory) on you to pay this to him but not in the form of some of the meat from the Ud-hiyah. Otherwise, it is not obligatory on you to pay him a wage even though it is a good deed if you do it voluntarily. This is because the Prophet (peace be upon him) said: (...requite him who does a favour to you...) May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 9694

Q: I was injured in a car accident. My right leg was broken and

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parts of my intestines were removed. As a result of the surgical operations and effects of the anesthetic, I remained unconscious for a long period of time, from 13/7/1404 to 10/9/1404 AH. During this period, I did not perform Salah (Prayer) and was unable to fast in Ramadan in the year 1404 AH. Please tell me whether I have to make up for the fasts and Salah or to offer Kaffarah (expiation). Moreover, I am now acting as a middleman for some corporations. I bring them trucks to transport their goods from Riyadh to other places and vice versa in return for a specified amount. Is this work permissible or not? I resorted to this job only after the accident where my own truck was destroyed.

A: If the reality is as you have mentioned, it is permissible to take set fees for acting as a middleman for transporting the goods. As for the Salah you missed during the days when you were unconscious, you do not have to make up for it. With regard to the fasts, you have to make up for the days when you were conscious. The same goes for Salah that you did not perform during the days in Ramadan when you were conscious. May Allah guide us all to what pleases Him and forgive our and your sins!

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Fatwa no. 13027

Q: There is a school in Al-Rakah suburb. This school helps in teaching children to memorize verses and short Surahs of the Qur'an and the sayings of the Prophet (peace be upon him). However, we notice the following: Some female teachers told us that the owner of the school stipulates that the newcomers of the female teachers in the school will not receive salaries in the first month or in the first three months. Most of us may need money while others do not need money. We hope you will issue a Fatwa in this regard so that we may not be wronged nor wrong the owner of the school. It should be noted that this school is a national school and its students pay for their education. Peace be with you!

A: If the two parties agree upon this in the contract, it is permissible. Muslims abide by their conditions as long as these conditions do not permit what Allah made unlawful nor prohibit what Allah made lawful.

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is it permissible for the guardian of the deceased's heirs to reduce the rent?

The first question of Fatwa no. 13761

Q 1: There is a record library that sells tape recorders with Islamic materials. The guardian of the heirs rents it out for six thousand riyals. Since some of the heirs are pubescent and due to the low income of the library, the guardian has agreed to reduce the rent from six thousand riyals to three thousand riyals. Please, give us your Fatwa. Is it permissible for him to reduce the rent?

A: There is no harm if the guardian agrees to reduce the rent if he sees that this will be in the interest of the heirs. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 17917

Q: I work in a post office and my question is that

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the value of stamps for international letters is, for instance, one hundred and twenty five Fils but we charge one hundred and fifty Fils because we do not have any change. Is this Haram (prohibited)? To give another example, an international call to Egypt costs two Dinars and four hundred and seventy-five Fils but we charge two Dinars and five hundred Fils, meaning, we receive twenty-five Fils more than the actual value. Is this Haram?

A: You should only receive the actual value of the stamps and phone calls and you should return the change to the customer unless they willingly waive their right to receive it. The proof for this is that the Prophet (peace be upon him) said: ﴾The property of a Muslim is unlawful (to be taken), unless (he gives it) willingly.﴿ May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 17539

Q: I used to work as a shop attendant. After some time from starting work, a person came to me and said: "Your shop owner owes me a sum of money from some time ago which he did not pay back. I wish you could get me this money from him." I told him that if I was able to get the money back for him, he would have to give me a certain commission. We agreed upon that. When I told the shop owner, he told me to pay him back.

So, I paid him back and took the sum we had agreed upon. My question is: Is there any sin on me in doing this? Is it lawful or prohibited to take the money we had agreed upon, as there is a Hadith of Ibn Al-Lutbiyyah (who was appointed by the Prophet peace be upon him to collect the Zakat. When he returned he said:) "This (i.e. the Zakat) is for you and this has been given to me as a present."? The only effort I exerted in this regard was to inform my shop owner about the debt.

A: there is nothing wrong with someone entrusting you to get him his debt from another person in return for a sum of money. This is because the money you took is in return for the effort you made to repay his debt. This is based on the Hadith in which the Prophet (peace be upon him) says, ﴾Muslims are on (i.e. stick to) their conditions.﴿ The Hadith of Ibn Al-Lutbiyyah which you mentioned in the question is not applicable to this case, because it is narrated in the context of workers whom the Imam sends to collect Zakah. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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asking an employee to work overtime while having no task to be done

Fatwa no. 19818

Q: I work in one of the government departments which occasionally requests us to work overtime beyond

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the regular working hours. It submits a request to the official who is in charge of approving that assignment. Most often, the request is approved. It goes as follows: Dear His Excellency the undersecretary of the administrative and financial affairs, As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!) Due to the many tasks the department has to do and is unable to finish during the regular working hours, we hope that your Excellency will approve that the department works overtime for (the days are defined). Please be informed Your Eminence that in pursuant to article no (26) of the Civil Service Law states that Overtime work is only allowed when it is impossible to do the work during the regular working hours, while I can do all the tasks assigned to me during the regular working hours. Now, is it permissible for me to receive the overtime payment, if I go to work at night and am present during the hours of the overtime assigned to me even if I have no task? Please note that I have financial obligations such as car installments, house rent, and so on. Please advise. May Allah reward you!

A: If you are able to finish the tasks assigned to you during regular working hours and you have no task

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to do during the overtime hours, it is impermissible for you to accept working overtime and to take payment for it. The overtime payment should be paid only to people working during this period and are unable to do tasks during regular working hours. As you have mentioned that you have no task to do during the overtime hours, you should abstain from doing overtime to free yourself from liability. May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 2627

Q: I work as a Masjid (mosque) servant and receive a monthly salary of one hundred and thirty-two Riyals. Recently our praiseworthy Sunni government added a sum of one hundred and five Riyals to the salary of workers like myself for lighting of the Masjid and securing the water. The point here is that our Masjid has a tank that, in case of rain, can store water for at least six months. On the other hand, if there is no water in the tank, a wage of one thousand Riyals a month is not sufficient for us to carry water on camels to the mountain where the Masjid is located. Nevertheless, I am afraid of being considered a sinner if I receive this wage for the period during which there is rain. Is it permissible that I receive this wage when water is already available, even though this may cost one thousand Riyals a month? I am in need of the wage but I also want to avoid Allah's punishment. Please provide me with your beneficial answer. May Allah reward you with the best.

A: If the reality is exactly as you have mentioned, it is permissible that you receive the extra sum which is added to your salary for securing water for the Masjid. This is because you are ready to fetch water whenever it is needed. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The fourth question of Fatwa no. 10818

Q 4: During the period of getting a license to practice medicine, which is a period for training, they pay us monthly salaries. What is the ruling on receiving these salaries if I intend not to take the training course or work during this period?

A: If you fulfill the duties of training during the time of taking the license, it is permissible for you to take the salary, even if you do not intend to practice medicine after the training period ends. If however you do not attend the training, you should not take the salary.

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Fatwa no. 13994

Q: A man had a work injury in a work place. he received financial compensation for damages from his employer and not from the social insurance. What is the ruling on this compensation?

A: If the case is as described, there is no harm in accepting this compensation from the employer. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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working for a firm that sells prohibited products

The third question of Fatwa no. 443

Q 3: What is the ruling on a Muslim who works in factories which only produce wine and intoxicants?

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A: Wine, liquors and intoxicants are forbidden, and establishing factories for producing them, working in them and the like is Haram (prohibited) for what is narrated by Ibn `Abbas (may Allah be pleased with both of them) that he said: I heard the Messenger of Allah (peace be upon him) saying: ﴾Jibril (Gabriel peace be upon him) came to me and said: O Muhammad! Allah has cursed wine, its squeezer, its drinker, its server, the one who conveys it, the one to whom it is conveyed, its seller, its buyer and the one who gives it for drinking.﴿ compiled by Al-Haythamy in [Majma Al-Zawa'id] who said that it was related by Ahmad and Al-Tabarany and its narrators are trustworthy, it was also related by Abu Dawud and Al-Hakim with an addition of the following phrase: " and the one who demands its squeeze for themselves or others", and this is the person who is employed in the factories producing intoxicants, and it is impermissible for him to continue working there for the previously mentioned Hadith, as it indicates that whoever does this is cursed, besides that it involves assisting in sin and transgression. Allah (Exalted be He) says: ﴾Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression.﴿ But regarding his past employment period that precedes knowing the ruling on this, he will be excused for it, for Allah's General Saying (Exalted be He):

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﴾And We never punish until We have sent a Messenger (to give warning).﴿ As the Messenger receives the revelation from Allah and conveys it to the Ummah (nation), thus, a servant is not to be held liable except after being informed of his liability. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The third question of Fatwa no. 1988

Q 3: if a person rents a house, can the tenant sell Khamr (intoxicants) in it?

A: It is impermissible for a person to rent his house to someone who is known to sell Khamr in it. This is because it is considered a form of cooperation in sin and transgression which Allah (Exalted be He) prohibits in His saying, ﴿but do not help one another in sin and transgression.﴾ (Surah Al-Ma'idah, 5: 2). If the person who rents the house has no idea about the Khamr but then finds out, he should have the tenant expelled, if he does not stop selling Khamr.

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The fifth question of Fatwa no. 2768

Q 5: what is the ruling on a person working in a wine factory, a wine store, or a shop that sells and distributes it? What is the ruling on the money which he gains and spends on his children? It is worth mentioning here that getting a job in another work place is very difficult and this man has many children.

A: It is not permissible for a Muslim to work in a wine factory or a wine store, or to practice any work related to wine. His earning is unlawful and he has to seek another job with lawful earnings. Perhaps, Allah will forgive what he has done before, for Allah (Exalted be He) says, ﴾Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression. And fear Allâh. Verily, Allâh is Severe in punishment.﴿ The Prophet (peace be upon him) also said, ﴾Cursed is Khamr (alcohol), the one who drinks it, the one who pours it, the one who sells it, the one who buys it, the one who squeezes it (the grapes, etc), the one for whom it is squeezed, the one who carries it, the one to whom it is carried and the one who consumes its price.﴿

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Fatwa no. 2625

Q: I am a table tennis player for the Egyptian Vineyards and Distilling Company, which sells raisins, grapes, olives and olive oil. However, they also produce wine. I am in the table tennis team of this company, and I receive a monthly salary for this. Is this considered ill-gotten money, as part of the company produces intoxicants? Is it Haram (prohibited) to earn money in return for playing a sport?

A: It is impermissible for you to work for this company as it produces and sells Khamr (intoxicants), and employs table tennis players. The salary you are taking is ill-gotten money, as you are assisting this company in falsehood, sin and transgression, which Allah (Exalted be He) prohibits in His saying, ﴿but do not help one another in sin and transgression.﴾

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(Surah Al-Ma'idah, 2: 5). Thus, you should leave this job and repent to Allah (Exalted be He) for the past. When a person sincerely repents, Allah (Exalted be He) accepts their Tawbah (repentance), according to His saying, ﴿And verily, I am indeed forgiving to him who repents, believes (in My Oneness, and associates none in worship with Me) and does righteous good deeds, and then remains constant in doing them, (till his death).﴾ (Surah Taha, 20: 82). Allah (Exalted be He) will compensate you with something better than this job, because if a person leaves something for His sake, Allah (Exalted be He) will compensate them with something better. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 6253

Q: A man works as a cook in one of the restaurants that serve pork for Christians in Europe. He receives a salary in return for his work. What is the ruling on his work and his salary? What should he do with this money? Is it permissible for him to give part of this money to another person? Or is it unlawful money that he should not accept?

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A: This is ill-gotten money. He should repent to Allah, leave this restaurant, and regret what he did. Moreover, it is not permissible for him to benefit from this money or to donate it. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 4426

Q: We are a group of Muslim youth who live in Holland. Praise be to Allah, we are committed to our religion. But all the types of work available here are related to serving wine and pork along with other types of meat in restaurants. Is it permissible for us to work in washing dishes in restaurants that serve pork to earn our living? We appreciate your advice, may Allah help all of us to do what is best and reward you with the best for your deeds!

A: It is not permissible for you to serve wine or work in restaurants that serve it. Likewise, it is not permissible for you to work in restaurants or shops that serve pork or sell it even if they serve or sell other types of meat or food. It is not permissible for you to work there whether your work is to sell, serve or even to wash the dishes. All these types of work involve cooperation in committing sins and transgression. Allah prohibits all this

saying, ﴾but do not help one another in sin and transgression.﴿ You are not forced to do so. Allah's Earth is spacious for you to immigrate. Many Muslim countries are open for you to migrate to. There are many types of work that are lawful there according to the Shari`ah. So you can go to a Muslim country where you may find a permissible type of work. Allah (Exalted be He) says, ﴾And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).﴿ ﴾And He will provide him from (sources) he never could imagine. And whosoever puts his trust in Allâh, then He will suffice him. Verily, Allâh will accomplish his purpose. Indeed Allâh has set a measure for all things.﴿ Allah (Exalted be He) also says, ﴾and whosoever fears Allâh and keeps his duty to Him, He will make his matter easy for him.﴿ May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The fifth question of Fatwa no. 9384

Q 5: is working in the Egyptian Koroum Company lawful or not? It is worth mentioning that the work done is in the agricultural sector. However, the company has factories producing Nabidh (a syrup prepared by soaking dates or raisins in water for sometime and drunk fresh without being allowed to ferment), beer and alcohol.

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A: It is not permissible to work there because this is a kind of cooperation in misdeed and transgression. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The twentieth question of Fatwa no. 12087

Q 20: Is it permissible to work for companies that deal in Riba (usury)?

A: It is not permissible to work for companies that deal in usurious transactions or to work for usurious banks as this involves co-operation in sin and transgression. Allah (Exalted be He) says, ﴾Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression. And fear Allâh. Verily, Allâh is Severe in punishment.﴿ May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 19195

Q: I have a brother who works in a restaurant in a non Muslim country where he serves wine and food to customers. He was compelled to leave his country due to security reasons. He sent a sum of money for my mother to perform Hajj. Can she perform Hajj using this money? If she is not permitted, can she use it for buying food, clothes, a car or anything else? If she is not permitted to do any of these things, what must she do with this money?

A: the money earned from working in a restaurant that serves alcohol and other unlawful things is unlawful. Receiving such money does not oblige your mother to perform Hajj or makes her legally competent to perform it. The legally considerable competence is having lawful money that enables her to travel from and return to her country along with her Mahram (spouse or unmarriageable relative). Allah is Good and He therefore, accepts only that which is good. Allah (Exalted be He) states: ﴾O you who believe! Spend of the good things which you have (legally) earned, and of that which We have produced from the earth for you, and do not aim at that which is bad to spend from it, (though) you would not accept it save if you close your eyes and tolerate therein.﴿ Moreover, one is not permitted to buy food,

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clothes or a car using unlawful money. One should get rid of that money by spending it for public benefit or paying it as a charity. Your mother should not accept such unlawful money in the future. Moreover, you should advise your brother not to work in such restaurants and that he has to repent to Allah from this sin. Whosoever fears Allah and keeps his duty to Him, He will make a way for him to get out from every difficulty and will provide for him from where he does not expect. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 13748

Q 1: i work with my cousin in a commercial project. I agreed to help him, for he is indebted and has to settle his debt. However, my cousin drinks wine and intoxicants; what is the ruling on my work with him? It is worth mentioning that I could reduce the amount of wine that he drinks.

A: If your work in the commercial project does not contain any unlawful matters, it is permissible for you to continue and you should advise your cousin to abandon intoxicants.

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The first question of Fatwa no. 13673

Q 1: I work as a clerk at the Services Department of a public sector company. In addition to my work as a clerk, I supervise some tours which the company arranges. As these tours sometimes involve violations of the Islamic Shari`ah like the tourists visiting mausoleums, going to the seaside and other things of the sort, I not only refuse to join company with them but also reprimand them for doing that. I tried not to be entrusted with supervising such tours, but to no avail. This part of my job is an assignment of the board chairman of the company. Unless I do this work, I will be taken to task by the company's board of directors. I try my best to convince those in charge at the company of the unlawfulness of such tours. Should I continue to do this work against my desire or do I have to refuse it even if I were to be penalized and unfairly treated?

A: It is prohibited to continue doing the kind of work you referred to in the question.

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Fatwa no. 4021

Q: I work as an electronic engineer. My work involves fixing radios, TVs, VCRs and suchlike. I hope that you can advise me whether I should continue in this work. It should be noted that if I do not do this work, I will miss out a lot of experience and the profession for which I have been studying all my life, and I may suffer bad consequences if I abandon it.

A: The proofs of Shari`ah, from the Qur'an and the Sunnah, indicate that a Muslim must strive to find a good source of living. So you have to look for work where your earning is lawful. as for earning a living from the work that you mention, this is not lawful because these devices are usually used for unlawful purposes. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The fifth, sixth, and seventh questions of Fatwa no. 6364

Q 5: Is it permissible to work in factories that produce wine? Q 6: Is it permissible to work in factories of canning bacon or any other kind of meat that exists in France? Is it permissible to work as an accountant in one of the usurious banks?

A 5,6,7: It is not permissible to work in factories that produce wine. Whether carrying the grapes to or in the factory, pressing wine, packing, shipping, storing, or fixing its machines, etc., as this entails co-operation in sin. The same ruling is applied to canning bacon and working in usurious banks. Allah (Exalted be He) says, ﴾but do not help one another in sin and transgression. And fear Allâh. Verily, Allâh is Severe in punishment.﴿ May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 18201

Q: I live in Canada where I studied Refrigeration and Conditioning, which is my only field of specialty. It is well known that Shari`ah rulings are not applied in these countries, so we find different kinds of stored goods in the commercial shops. We see in the same big cold room different kinds of lawful vegetables and drinks such as milk, water and juice, as well as a partition for unlawful drinks such as wine. As for meat, we find cow, sheep and chicken, but there is pork too. is it permissible for me to fix the air-conditioners of these rooms? It is worth mentioning that I am a fresh graduate and I am not allowed to work freely directly after graduation because the Canadian law does not allow that except after three years of working at one of the certified companies in order to master the profession. I tried to migrate to Muslim countries to practice this profession but everybody asks: Do you have experience in this field? Certification alone is not enough to get me a job in this business. Now, I am confused regarding the legal ruling in the permissibility of practicing this profession until I have the experience and can migrate from this country

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or work for my own account to avoid fixing it if it is prohibited. Could you please answer this question? May Allah reward you with the best reward!

A: A: If the reality is as you have mentioned, you have to quit the mentioned work because Allah (Exalted be He) says: ﴿Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression. And fear Allâh. Verily, Allâh is Severe in punishment.﴾ May Allah facilitate the matter and make it easy for you to find another job. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The seventh and seventeenth questions of Fatwa no. 19504

Q 7: what is the ruling on opening a Play Station store? The children play games which have animations of men and women, car races, and so on. They have to insert coins into these machines to watch or take part in the games until the time assigned according to the coin is over. Kindly be informed that men and women are allowed to enter the store.

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A: It is impermissible to open the store described above as it involves acts prohibited according to Islamic law.

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Q 17: What is the ruling on renting land or shops in non-Muslim countries to people who sell wine or pork or for usurious banks?

A: renting land or shops to those who use them for unlawful purposes such as selling wine or pork or dealing with usury and so on, is Haram (prohibited) whether this takes place in Muslim or non-Muslim countries. This is because doing so is tantamount to helping others in sin and transgression while Allah (Glorified and Exalted be He) says: ﴿Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression. And fear Allâh. Verily, Allâh is Severe in punishment.﴾ May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 11908

Q: I have been working in a store for two years, and I have 150 (a hundred and fifty) Pounds as a monthly salary, but I have become doubtful, or almost certain

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that my job is not valid due to the following: a- The store owner keeps his money in a Riba (usury) - based bank, in what is called a current account. b- He sometimes trades in cigarettes which are prohibited as you know. c- He practices Bay` Al-Gha'ib (Absent Sale of goods) and does the same in purchasing.

A: It is impermissible for you to work for whoever sells cigarettes, for this is assisting in sin and transgression, and Allah (Glorified be He) forbidds this when He says: ﴾Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression. And fear Allâh. Verily, Allâh is Severe in punishment.﴿ May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 16457

Q: I live in a European country. Most of the people here work in newspaper distribution, and these newspapers contain advertisements for alcohol and prostitution. Some people also work in the distribution of

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supermarket advertisements, most of which are about alcohol. Some other people work in restaurants which serve forbidden meat and drinks. Everybody says that this is their source of living. It might not be lawful money, but there are no other jobs in their countries. If there are no jobs, some people become corrupt and others steal. What is the ruling on this?

A: It is impermissible to distribute newspapers that contain advertisements for alcohol and prostitution. It is also impermissible to work in restaurants which serve alcohol and pork, or shops that sell alcohol and other prohibited goods. A person should seek their sustenance in a lawful way, as Allah (Exalted be He) says, ﴾And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).﴿ ﴾And He will provide him from (sources) he never could imagine. And whosoever puts his trust in Allâh, then He will suffice him.﴿ (Surah Al-Talaq, 65: 2-3). Allah (Exalted be He) also says, ﴾Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression. And fear Allâh. Verily, Allâh is Severe in punishment.﴿

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Fatwa no. 10333

Q: A landlord rented out his house to a tenant who turned it into a bar for selling alcoholic drinks. Upon hearing about this, the landlord demanded the tenant to leave the house, but due to some reason he failed to do that. The question is: Will there be any sin upon the landlord if he continues to leave the tenant to use the house for such unlawful purposes? Houses at our residential area are rented out without pre-conditions. What is the ruling on renting a place for people who turn it into bars or wine shops?

A: Studying the question closely, the Committee issued the following Fatwa: The landlord will be held sinful if he continues to leave the tenant to proceed with his evil practices at the former's house as this involves supporting him in committing sin and transgression. Allah (Exalted be He) says, ﴿Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression. And fear Allâh. Verily, Allâh is Severe in punishment.﴾

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Fatwa no. 10651

Q: In Algeria there is a corporation that produces beverages made from orange, apple, and lemon. However, it also produces wines and beer. what is the ruling on working in this corporation? I will quit my job until I know whether it is Halal (lawful) or not. Please notify me and show the evidence.

A: There is nothing wrong with the lawful good beverages produced by the corporation. On the other hand, the evil intoxicant beverages produced by the same corporation are Haram (prohibited). Therefore, you should avoid working in this place as helping it in the lawful activities falls under helping in the other forbidden activities. Allah (Glorified and Exalted be He) forbids cooperating in sin and aggression, as He says, ﴿Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression. And fear Allâh. Verily, Allâh is Severe in punishment.﴾

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa no. 14363

Q 1: Some people work in distributing advertisements and they would put posters in front of doors. Every supermarket has a special flier and there are advertisements about shops that sell shoes, furniture and foodstuffs. There are shops that advertise rice, sugar, alcohol, cows, sheep and pork. What is the ruling on distributing such advertisement? Some people who distribute advertisements about foodstuffs throw advertisements that advertise alcohol and pork in the trash without telling the owners of these advertisements. Moreover, they receive the fees for distributing them. What is the ruling on this money? Some European scholars said: "Alcohol and pork are lawful in the legal law of those people." Does it mean that we can work in shops that serve alcohol and pork flesh? What is the ruling on this? May Allah reward you well!

A: Muslims are not permitted to sell alcohol or pork. Neither are they permitted to cooperate

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with others in promoting forbidden items by marketing, advertising or posting advertisements that promote them. Doing so is a type of cooperation in evil and transgression. Allah (Exalted be He) forbids this in His statement: ﴾Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression. And fear Allâh. Verily, Allâh is Severe in punishment.﴿ The money received by the employee in return for posting advertisement of prohibited commodities is unlawful even if he throws these advertisements away. Moreover, throwing advertisements of unlawful commodity in the trash does not permit him to receive this money as it is a form of taking people's money illegally. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 11728

Q: I am a Muslim veterinarian who is temporarily residing in the Netherlands. The reason why I travelled to the Netherlands was to look for work. As your Eminence knows, people here do not necessarily work in the fields of their specialization. More specifically, I would like to inform you that - all praise be to Allah Alone - I refused to work for some restaurants that sell pork because I regarded their wages as Haram (prohibited). Even though work opportunities are very rare, as your Eminence knows; I obtained a job in a hotel - all praise be to Allah Alone. All I do is clean rooms, tidy up beds, and change the bedding. However, some time after I had started working in this hotel; I came to know that its owner mentions in the advertisements that the hotel welcomes male homosexuals. Even though many families stay in the hotel, I am worried about welcoming homosexuals. All I need to know is whether my work at this hotel is considered Haram (prohibited) bearing in mind that work opportunities here are very rare. Should I continue in the same work or should I abandon it? Waiting for your reply!

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A: It is impermissible for you to work in such a hotel for this involves co-operation in sin and transgression. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 15979

Q: Someone is offered work as an accountant in a hotel and because he needs to increase his income, he wants to know the ruling on this work. It should be noted that alcohol is served in this Hotel. There are also swimming pools where men and women mix together in addition to discos.

A: It is not permissible to work in hotels where prohibited things are committed and intoxicants are sold. Working there is an act of cooperation in misdeed and transgression. So, you have to seek the lawful and good work and have glad tidings with good and best outcome. Allah (Exalted be He) says: ﴾And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).﴿ ﴾And He will provide him from (sources) he never could imagine.﴿ He also says: ﴾and whosoever fears Allâh and keeps his duty to Him, He will make his matter easy for him.﴿ May Allah guide and facilitate things for you. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 18929

Q: My husband has been working as an auditor for a hotel that sells alcohol and holds parties for 20 years. We depend on this income to pay for the food, drink, and accommodation for us and our three children. Is this money considered to be Haram (prohibited) or Halal (lawful)? If it is Haram, how can we make Tawbah (repentance to Allah) for this money, after we have maintained ourselves with the food and drink bought with it and used it to raise our children? What is the Islamic opinion on the matter? May Allah reward you with the best!

A: working in hotels that sell alcohol is Haram, as it is cooperating in sin and transgression. Allah (Exalted be He) says (what means): ﴿Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression. And fear Allâh. Verily, Allâh is Severe in punishment.﴾ Accordingly, the income acquired from working in this hotel is Haram. As to what you mentioned about depending on this money to provide food and drink and raise your children, it is obligatory on you to make sincere Tawbah for the past and to dispose of the remaining money as Sadaqah (voluntary charity). Your husband also must stop working in this hotel and look for a Halal way to earn a living. Allah (Exalted be He) says: ﴿And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).﴾ ﴿And He will provide him from (sources) he never could imagine. And whosoever puts his trust in Allâh, then He will suffice him.﴾

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Fatwa no. 5254

Q: Is it permissible for me to design nameplates, seals, and promotional material for banks that deal in Riba (usury/interest) - may Allah purify us from it? Am I also sinful to design such items for photographic shops and shops that sell music tapes? Please advise me in detail about this.

A: It is not permissible to cooperate with those who commit Islamically prohibited deeds in their perpetration of these wrongs, such as dealing in Riba and taking photographs as a profession and earning money from doing so. The same applies to those who sell Haram (prohibited) music tapes. Allah (Exalted be He) says: ﴾Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression.﴿

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Fatwa no. 17571

Q: A Muslim man is asking a question; he says that he has a workshop for repairing chairs, tables, and the like. The owner of a big hotel in Kenya - which is owned by a non-Muslim company - asked him to repair some of the hotel's chairs and tables, knowing that people sit at these tables and chairs to eat pork and drink alcohol. Is it permissible for a Muslim merchant to cooperate with these people to repair their chairs and tables for a fixed fee? Please advise us and may Allah reward you with the best!

A: It is not permissible for a Muslim to cooperate with the people you mentioned to repair the chairs and tables that people use to sit and eat pork and drink alcohol, with or without fees. This is because it falls under cooperating in sin, which Allah forbade saying (what means): ﴾Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression. And fear Allâh. Verily, Allâh is Severe in punishment.﴿

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Fatwa no. 17687

Q: I read Fatwa no. 204 in 9/2/1402 A.H. in a book entitled "Fatawa Islamiyyah (Islamic Fatwas)", vol. 3, p. 351, on the subject of working in restaurants that serve alcohol and pork. I live in France and I am married and have children. The following is a description of my problem: There is hardly any work here, but this is not a valid justification to save me from my Lord's Punishment. The biggest misfortune is that I live in a non-Muslim environment. For example, it was only after long hard struggle that my wife started to perform Salah (Prayer) and observe Sawm (Fast). I do not think that she will ever be convinced if I tell her the truth, and that she will accept and be happy with Allah's Rulings; this would surely lead to divorce and the destruction of my family. The law in this country gives custody to the mother, and I am afraid that my children would leave their father's religion. My question is: Should I leave my job working in a factory that processes pork and other things, even if it leads to divorce or can I continue working here? Please benefit me and may Allah benefit you and grant us all success!

A: If the reality is as you mentioned, it is not permissible for you to continue in this job, as it falls under the heading of cooperating in sin and transgression, which Allah forbade saying (what means):

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﴿Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression. And fear Allâh. Verily, Allâh is Severe in punishment.﴾ We advise you to look for another job, acting upon Allah's Promise: ﴿And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).﴾ ﴿And He will provide him from (sources) he never could imagine.﴾ Anyone who gives up something for Allah's Sake, Allah will compensate them with something better than it. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 18871

Q: Is it permissible to lease the license of a hotel, which, in addition to other hotel services, also sells alcoholic beverages to anyone who wants them? Is the money acquired through leasing such a license Halal (lawful) or Haram (prohibited)? Please give us a Fatwa (legal opinion issued by a qualified Muslim scholar) and may Allah reward you!

A: It is not permissible to lease a hotel license if it serves alcoholic beverages, such as wine and the like, that facilitates

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the committing of prohibited acts, as this falls under cooperating in sin and transgression, as well as fighting against Allah and His Messenger. Allah (Exalted be He) says (what means): ﴾Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression. And fear Allâh. Verily, Allâh is Severe in punishment.﴿ Furthermore, it is not permissible to lease this license at all, as a license can only be used by the person to whom it was given, and for the specific purpose it was given. This is so, unless the purpose is Haram (prohibited) or help in doing something Haram. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second and third questions of Fatwa no. 4142

Q 2: what is the ruling on working in tourist shops, which are open in summer and sell lawful goods, not beer?

A: If the case is as you have described, there is no harm as the workers sell lawful goods.

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Q 3: what is the ruling on renting out furnished flats for resort-goers?

A: It is permissible to rent out flats for resort-goers provided that the flats are not likely to be used for evil purposes; in which case renting them out will be prohibited. The reason is that this entails co-operation in sin and transgression which Allah has prohibited. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 7333

Q: I work for the Arab Construction Company. The company is currently constructing a tourist city called Al-Salam Tourist Village which includes villas, flats and beach resorts overlooking the sea at Al-`Ajamy district in Alexandria. This village is designated as a summer resort for the district-goers. The village is located among other resorts or more precisely all the coastal areas at Al-`Ajamy district are used as summer resorts. People who come to these resorts never behave with proper Islamic decorum. Lack of jealousy is deeply planted in them as men and women swim in the sea together in the so called "bikini". It is noteworthy to mention that Al-`Ajamy district is located at the far end of Alexandria and the inhabitants of that district are notorious for a higher degree of moral decline and disobedience of Allah, Lord of all creation

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than inhabitants of downtown districts. Moral decline has even reached the streets surrounding the resorts and tourist villages. The owner of the company asked the opinion of Shaykh Muhammad Husayn who permitted the purchasing and renting of the village provided that purchasing or renting of the flats should be investigated. The maximum effort done as a means of investigation was to ensure that purchase agreements of the flats were not concluded with Christians. Purchase contracts have to be concluded only with Muslims, regardless of their being conservative or not. The seemingly conservative Muslims who buy villas or flats at this village are as few as can be counted on the fingers of one hand. The majority of buyers seem to lack absolute respect for the Shari`ah of Allah, some of them shave their beards, others are smokers, others allow their wives to go to such a far extreme of displaying their charms. As we know, in Egypt people are suffering from a housing crisis. Besides, buyers will not purchase housing units at this tourist village for the purpose of residence because they are sold to be transferred in a person's possession. Only few people can afford to buy such housing units. They can afford to buy other housing units downtown at the same price for the purpose of residence. Thus the housing units at these tourist villages are only rented out as summer resorts. It is difficult to live in them during the winter because of the lack of services and severe low weather temperature dictated by the location. The questions are: 1-What is the ruling on the construction of such towns and villages where corruption is predominant? 2- What is the ruling on workers at these construction companies? It should be noted that the company

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has other projects inside the country. 3- What is the ruling on employees at the construction site, be they engineers, contractors, or ordinary employees? 4- What is the ruling on the architect who designs such towns?

A: First: If the reality is as you have mentioned, it is prohibited to construct these tourist towns as this involves enabling evil people to spread corruption on earth and co-operating with them in spreading it. **Second:** It is prohibited for a Muslim to have any sort of job at these companies, whether as a contractor, a supervising engineer, an architect, a builder, a manager or a clerk as this entails supporting sin and transgression and helping in the spread of evil and corruption. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 9501

Q 2: is it Haram (prohibited) or Halal (lawful) to work as a labor contractor? That person

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gathers people to work for somebody else, who in return gives him money, as well as giving the workers their wages.

A: If the case is as you mentioned, it is permissible to do this job, if the work itself is lawful. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa no. 9456

Q 1: My father receives a pension which does not fulfill the needs of the seven members of our family. this obliged our mother to work as a seamstress. She sews clothes for women but these clothes reveal their `Awrah (private parts of the body that must be covered in public). What is the ruling on the money she earns?

A: If the case is as you have described, her job and the money she earns are Haram (prohibited). She should repent to Allah, abandon her job, and look for another lawful job to earn lawful money. There are many ways to lawful earnings. Allah (Exalted be He) says, ﴾And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).﴿ ﴾And He will provide him from (sources) he never could imagine.﴿

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Fatwa no. 7636

Q: Someone owns a building that has several apartments in one of the summer resorts. He leases it during the summer to the resort visitors. Some of those leaseholders use this building for recreational purposes for themselves and their families, whereas others use it for unlawful activities during this period. The owner of the building who agrees to rent to unknown people can not choose or define the type of people who want to rent the building. Is it permissible for him to contract with such people? what is the ruling on the money he receives from the rent? Is it permissible to sell the building to people who will most likely use it for the same purpose?

A: Indeed, permission stands for the basic rule regarding such matters. However, if the owner knows that a leaseholder uses the building as a place for unlawful entertainment and other forbidden acts, he is prohibited to lease the building, for it will be a form of cooperating in sin and transgression. Moreover, the same applies to the purchaser to whom the building is offered for sale. May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 4893

Q1: I have a shop near Al-Madinah Al-Munawwarah. It is a joint property that belongs to my brother and me. We did not find any one to rent it except for one person who wants to open a cafe in it. This means that he will serve hookahs and bring a TV. It should be noted that this shop is in front of a Masjid (mosque). Only one street separates it from the Masjid. Is it permissible for us to rent our shop to such a person who wants to do what we mentioned above?

A: It is not permissible to rent the shop to a person who wants to use it for unlawful work, because this involves cooperation in committing sin and transgression. Allah prohibits this saying, ﴿but do not help one another in sin and transgression.﴾ This ruling applies to the case you have asked about. Besides, this cafe will cause harm to whoever enters or leaves the Masjid and to the people who offer Salah (Prayer). You should be patient

until you find another person who rents your shop for another lawful purpose. Have glad tidings of good reward from Allah as He (Glorified be He) says, ﴿And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).﴾ ﴿And He will provide him from (sources) he never could imagine.﴾ May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The third question of Fatwa no. 7406

Q 3: What is your opinion - May Allah guide you - regarding a person who rents a shop or suchlike to someone who is a photographer or a hairdresser who shaves beards? What is the ruling on taking fees for this job?

A: The general rule is that renting shops is permissible, however if a person knows or seems to know that the renter will use it in a prohibited way such as photography, selling alcohol, shaving beards or other prohibited matters, he will not be allowed to rent it to him.

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Fatwa no. 10821

Q: My father owns a shop and he rented it to a man who then rented it to another man who sells musical CDs. I told my father that this is Haram (prohibited), and that he should terminate the lease. However, the man who rented the shop from my father is the one who rented it to the man who sells the musical CDs. I then read a book which states that it is Haram to rent a shop to such people. I told this to my father and gave him the book, but he was not convinced. He told me that it is the songs that are prohibited, not the rent. I insisted on my opinion, and we argued. I decided to write to your Eminence so that you can clarify to my father the danger of what he is doing, as he has asked me to provide evidence on the prohibition.

A: It is impermissible to rent a shop to a person who sells musical instruments and tapes, because this is considered cooperation in prohibited things and promotion of falsehood, as Allah (Exalted be He) says, ﴿Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression.﴾

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Fatwa no. 15386

Q: What is the ruling on renting shops to people who use them in selling different commodities including tobacco or to the owners of bookshops who sell different magazines including indecent magazines?

A: One of the conditions of permissible Ijarah (a lease for a lawful identified use or a hiring agreement) is to hire things for lawful benefit. Selling tobacco and indecent magazines is not lawful work. The owner of the shop should stipulate that the renter should not use his shop in an unlawful business, in case he does not trust him. If the renter breaches this condition, it will then become permissible for the owner of the shop to cancel the rent agreement.May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 5931

Q: I have a piece of land on the way to the cemetery. I want to rent it out. The tenant wants to establish a cafe in which smoke and water pipes are served. Would it be sinful to take the land rental value? Please advise. May Allah reward you.

A: It is not permissible for a Muslim to rent out land to anyone who will use it for unlawful matter such as serving water pipes and smoking, because this is cooperation in sin and transgression. Allah (Exalted be He) says: ﴾Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression. And fear Allâh. Verily, Allâh is Severe in punishment.﴿ May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Fatwa no. 19120

Q: I rented out my courtyard to the Culture and Arts Association. Nevertheless, I am not at ease with this so I hope your Eminence could guide me in this regard. It may be important to mention that

this association encourages art, acting, and the revival of folklore. May Allah grant you success and keep you for the sake of benefiting Islam and Muslims.

A: It is impermissible to rent the property which is mentioned in the question to whomever commits sins in it such as singing and having unlawful fun. Similarly, it is impermissible to rent it to whomever sells Haram (prohibited) items like instruments of singing or Taswir (painting, drawing, sculpture, and photography), tobacco, or wanton magazines. This is because doing the foregoing involves helping in sin and transgression which Allah forbids. He (Exalted be He) says: ﴾Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression.﴿ May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 20347

Q: We are a contracting firm that maintains and repairs buildings. We are offered jobs in this field in barbers' shops that shave beards, and other places such as:

banks, photographic studios, music recording studios, shops that sell narghile and tobacco, and public coffee shops. May Allah reward you with the best and may you benefit Islam and the Muslims with your knowledge! May peace and blessings be upon our Prophet Muhammad!

A: If the reality is as you mentioned, it is not permissible for your company to enter into contracts to construct, maintain, or repair the buildings that you mentioned in your question, because they are means for using what is prohibited by Allah. One of the rules of the Shari'ah (Islamic law) is that the means have the same ruling as the ends. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 6815

Q 1: I am a plumber and sometimes, due to the nature of my work, I go to beaches and cabins in Alexandria where I live. Is my work considered an act of cooperation in sin and transgression? It is worth mentioning that the people in such places and times whether male or female are predominantly characterized with lecherousness, lewdness and exposure of the `Awrah (private parts of the body that must be covered in public). If I have gained some money from this work, what should I do with it? Could you kindly advise?

A: It is better for you to earn your living through lawful means which are not doubtful and use your profession which Allah facilitates for you (sanitary) in places other than beaches and cabins because they are places of Fitnah (temptation) and most of the people who go there are evil people. Fixing their sanitation will help and provide them with luxury which will facilitate residing there. Going to these places for plumbing will result in mixing with the evil and bad people. To be safe, you should stay away from these places of Fitnah. As for the money you gained from your work that you have done, we seek Allah to forgive you for the earning that you consumed. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 7509

Q: I am running a shop for selling and renting non-prohibited video tapes, that is to say; the ones circulated in the market. Is the revenue earned from

this business Halal (lawful) or Haram (prohibited)?

A: It is impermissible to work at the video shops which exist in the markets nowadays, for the great evil and vices existing. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 15408

Q: I am sending you this letter concerning earning one's living by working in selling audio stereo tapes. This is not a hobby for me, and I do not listen to songs; I only run the tapes for the people who come to buy them. I have been doing this job for fifteen years. Some scholars told me that this job is Haram (prohibited) and impermissible to do. I know that anything that was accumulated from prohibited things deserves to be in Hellfire. Is this true? Am I a sinner, and is this job Haram? Please advise, given that the stereo tapes include music and songs by male and female singers. May Allah reward you.

A: Your job is Haram, and the income you earn is Haram as well. You should

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quit this job and get rid of the ill-gotten money. Allah says, ﴾And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).﴿ ﴾And He will provide him from (sources) he never could imagine.﴿ May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 14168

Q: Your Eminence, I have two dear people; one of them works in a shop that sells song cassette tapes while the other works in a shop that sells videotapes. I advised them to abandon their work. I told them that their work and the money they gain from it are unlawful and that their work involves cooperation in committing sins and transgression and disobedience to Allah and His Messenger (peace be upon him). They say that if their work is unlawful, the state would prohibit it. They add that if they leave it, they may not find another job. We hope that your Eminence will advise them and all those who have the same view with regards to such works which cause the spread of corruption and vice among Muslims and all this is against our great religion.

A: It is not permissible to work in recording materials that contain

songs, music or indecent pictures on cassette and video tapes. It is unlawful to gain money from this. A Muslim should be keen on doing things that benefit him in this world and in the Hereafter, that draw him closer to Allah and His Paradise and that saves him from His Wrath and Hell-fire. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 13016

Q: is it permissible for me to work as a bookkeeper for a professional photographer? He takes photos of beings with souls and also inanimate objects. My work would be to prepare the accounts and invoices for all the photos; answer phone calls and meet customers; and deliver photos to customers, among which would be photos of living beings, including photos of unveiled women and photos of wedding parties. May Allah reward you with the best!

A: If the reality is as you mentioned, it is not permissible for you to work as a bookkeeper for this person, because doing so would be helping in commission of Haram (prohibited) things.

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The first question of Fatwa no. 13590

Q 1: we work as carpentars for a company that is constructing a tourist village on the coast. It came to our knowledge that this village will be dedicated for parties that includes music and singing for foreigners. Are we permitted to work for that company?

A: It is impermissible for you to work for this company, because this is a form of cooperation in sin and transgression. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 12652

Q: I am a calligrapher that I make posters and advertisements for some stores, bars, and musical bands. However, I have come to know from a fellow brother that it is Haram (prohibited) to

make posters for bars and musical bands, because I will then be participating in their sinful work. Please give me a Fatwa on this issue; whether it is Halal (lawful) or Haram. I hope Your Eminence will send me an answer because I am really confused.

A: It is not permissible for you to make posters and advertisements for bars and musical bands, because this is a form of helping them to continue their prohibited work. Allah (Glorified and Exalted be He) forbids Muslims to cooperate in sin. Allah (Exalted be He) says: ﴾Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression. And fear Allâh. Verily, Allâh is Severe in punishment.﴿ May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Fatwa no. 15897

Q: I am a young man working in aircraft maintenance in the electronics section. Each aircraft has a video set that we are ordered to fix if it is out of order. The set shows Arabic and Western movies which are filled with

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obscene women, music and singing. What is the ruling on repairing this appliance?

A: It is not permissible to repair the appliances that are used to display Haram (prohibited) scenes, because this is a form of cooperating in evil. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 16818

Q 1: What is the ruling on a monthly salary that is received for working in a cinema? What is the ruling on a daily wage that is received for selling cigarettes, or audio and video tapes? Moreover, what is the ruling on (male) Muslims who perform Salah (Prayer) in their homes (not in the mosque) except for Jumu`ah (Friday) Prayer and Salat-ul-`Eid (the Festival Prayer)?

A: wages that are earned for working in a cinema or selling cigarettes are Haram (prohibited). This is because such work is Haram and thus money which is received for them is Haram. On the other hand, congregational Salah is Wajib (obligatory) on every Muslim (male) that can hear the Adhan (call to Prayer) for the Messenger (peace be upon him) said, ﴾Whoever hears the call (to Salah) and does not come to it, then there is no (reward for the) Salah for him except with an excuse.﴿ Besides, the Prophet (peace be upon him) intended to go to the houses of those who did not come to perform Salah in congregation, and set fire to their houses while they were inside.

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Fatwa no. 17997

Q: I work as an architect for a pious and virtuous man. Very recently his business activities have been expanded. He bought carpets, chairs and lamps to hire out for wedding ceremonies. 1- Is it permissible for me to work for this man as an organizer of wedding ceremonies which are often associated with music, drum beating and playing of songs? 2- Is there any doubt about the lawfulness of the money I charge from the owner of this institution? 3- Is it permissible to rent out any of the buildings constructed by the institution for the purpose of holding wedding ceremonies? Give us your Fatwa, may Allah reward you with the best!

A: The basic rule regarding various transactions like selling, buying, renting and the like is that they are permissible. Prohibition only materializes upon the existence of evidence. Some forms of transactions have been forbidden on the basis of evidence. Accordingly, anything that is inherently forbidden or provides a means for doing something unlawful

or is sought as a means to do something unlawful is basically prohibited. If the person who hires these things is more likely to use them for prohibited purposes like playing music, or beating drums or allowing free intermixing between men and women or playing vulgar songs, it will be prohibited to hire them out. There is nothing wrong, however, if women use Duff (a tambourine-like instrument without bells) in a wedding ceremony as it is part of the marriage announcement. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The third question of Fatwa no. 19769

A person used to buy or rent video tapes, and after watching such degraded and useless movies and series, he returns them to their owner. This person repented to Allah (Exalted be He) but he owes the owner of the tapes a sum of money and he does not know the exact amount. Should this person give this money back to the owner of the video tapes or pay it in charity on his behalf? Kindly give us your Fatwa (legal opinion issued by a qualified Muslim scholar). May Allah reward you the best.

A: it is not permissible to buy or sell tapes that include forbidden material,

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and both people should repent to Allah (Exalted be He) from this deed. If the person who rented the tapes asked for his money, this should be refered to the legal court. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 19928

Q: Are the incomes of the people who sell dissolute magazines, cigarettes, and alcohol Halal (lawful) or Haram (prohibited)?

A: working in stores and places where cigarettes, dissolute magazines, and alcohol are sold is prohibited. These products are evil and so is their earning. Whenever a certain material is forbidden, its price, sale, and purchase is also forbidden. Accordingly, the income of working in such stores or places where forbidden things are sold is Haram. Such occupations promote evil, damage people's religion and life, and support wrongdoing and transgression. Allah (Exalted be He) says, ﴾Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression. And fear Allâh. Verily, Allâh is Severe in punishment.﴿

In his Musnad, Imam Ahmad related on the authority of Ibn `Umar (may Allah be pleased with them) from the Prophet (peace be upon him) who said, ﴾Khamr (intoxicant) has been cursed in ten aspects: the very Khamr itself has been cursed, the one who drinks it, the one who pours it, the one who sells it, the one who buys it, the one who squeezes it (the grapes etc), the one for whom it is squeezed, the one who carries it, the one to whom it is carried and the one who consumes its price.﴿ Imam Al-Tirmidhy and ibn Majah narrated a similar version. Whoever works in the said stores is obliged to get rid of the income he receives for his work. He may spend the money in charitable activities such as giving them to the poor and needy. Moreover, he has to repent to Allah, quit this work, and search for another place where he can earn Halal money. Whoever abandons something for the sake of Allah, Allah compensates him with something better than it. Allah (Exalted be He) says, ﴾And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).﴿ ﴾And He will provide him from (sources) he never could imagine.﴿ He (Exalted be He) also says, ﴾and whosoever fears Allâh and keeps his duty to Him, He will make his matter easy for him.﴿ May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa no. 3079

Q 1: Can someone work as a barber provided that he does not shave beards? Can one receive fees for that work?

A: Shaving the beard is prohibited. One is not permitted to work as a barber shaving beards as it is considered cooperation in sin and transgression. Allah forbids this in His statement, ﴿but do not help one another in sin and transgression.﴾ However, working as a barber to cut men's hair without shaving beards is not prohibited. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Second question of Fatwa no. 16462

Q 2: What is the ruling on shaving the beard to get a job? It is known that a person who grows his beard cannot find a job. Is a person who shaves his beard to get a job sinful?

A: It is not permissible for a man to shave his beard, as the Prophet (peace be upon him) ordered us to let the beard grow and forbade imitating the disbelievers in shaving it. Therefore, it is not permissible to shave the beard

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to get a job since ways of seeking provision are many, thanks to Allah. He (Exalted be He) says, ﴿And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).﴾ ﴿And He will provide him from (sources) he never could imagine.﴾ May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The third question of Fatwa no. 18389

Q 3: I have a barber who used to shave men's beards, but after I was advised, I made him stop shaving them. Is there any sin upon me for the past deed?

A: You have done well by stopping the barber from shaving beards, and you should repent to Allah (Exalted be He) for the past. This is because shaving or shortening the beard is an act of disobedience to Allah (Glorified and Exalted be He), as the Messenger (peace be upon him) has ordered that the beards should grow, and to shave and overtrim the moustache, Allah (Glorified be He) says: ﴿And whatsoever the Messenger (Muhammad صلى الله عليه وسلم) gives you, take it; and whatsoever he forbids you, abstain (from it).﴾ and: ﴿And all of you beg Allâh to forgive you all, O believers, that you may be successful﴾

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He (Glorified be He) also says: ﴿whereas Allâh has permitted trading and forbidden Ribâ (usury). So whosoever receives an admonition from his Lord and stops eating Ribâ (usury) shall not be punished for the past; his case is for Allâh (to judge); but whoever returns [to Ribâ (usury)], such are the dwellers of the Fire - they will abide therein.﴾ May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 18116

Q 2: A religious person works in a cake factory. They told him that he should shave his beard or else he would be dismissed. His bad financial circumstances force him to stay at this work. Is it permissible for him to shave his beard in order to stay at his work in the factory?

A: It is not permissible to shave your beard in order to keep your job even if your employer asks you to do so. The Prophet (peace be upon him) said, ﴿There is no submission in matters involving Allah's disobedience or displeasure.﴾ So you should seek for Allah's Provision through a different way.

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Allah (Glorified and Exalted be He) says, ﴿And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).﴾ ﴿And He will provide him from (sources) he never could imagine.﴾ May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 12070

Q: Your excellence, I own a series of stores which are prepared for lease. I have rented one of these stores to a barber for a monthly fee. When I attended a religious lecture, one of the people responsible for the lecture issued a Fatwa to the effect that the rent fees of a barber are unlawful as he shaves beards. Could you kindly advise me in this regard? Are the rent fees of a barber unlawful and should I take it or not? I hope you will explain the matter quickly. May Allah reward you with the best!

A: It is not permissible to rent a shop to a person who shaves beards because this will help him continue doing something which is commonly known as prohibited. Allah (Exalted be He) says: ﴾Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression.﴿

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Fatwa no. 11742

Q: i work for a relative who takes drugs, consumes Khamr (intoxicants) and does not observe the performance of Salah (prayer). I offer Salah and try as much as I can to hold fast to the Prophet's Sunnah (whatever is reported from the Prophet) but he mocks at anything related to the Din (religion). Sometimes, he asks me not to pray and suggests that I offer all the prayers at the end of the day in order not to delay his work. Is it permissible for me to work with him? It is important to note that if I refuse to work with him my mother will be sad. What should I do? May Allah reward you well! Please note that my employer performed Hajj some years ago.

A: It is not permissible to work with this man as this leads to cooperation in sin and transgression and involves obeying a creature in disobedience to the Creator.

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The first question of Fatwa no. 9850

Q 1: What is the ruling on an employee in a company, center or factory who is not permitted to offer Salah (prayer) at its due time and who may be unable to find another job if he leaves this one?

A: Salah is the second pillar of Islam. A Muslim should offer it at its due time and if a person cannot perform the prayers because of his conditions at work, he should quit his job and Allah (Exalted be He) will compensate him with a better one. Allah (Glorified and Exalted be He) says: ﴾And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).﴿ ﴾And He will provide him from (sources) he never could imagine.﴿ Allah (Glorified be He) also says: ﴾and whosoever fears Allâh and keeps his duty to Him, He will make his matter easy for him.﴿ It is not permissible for a Muslim to obey a creature in acts of disobedience to the Creator, as the Prophet (peace be upon him) said, (("Truly, obedience is only in what is good.")) He (peace be upon him) also said, (("There is no obedience to a creature in matters involving disobedience to the Creator."))

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Fatwa no. 18964

Q: some partners in a company agreed to fix a monthly salary for one of them who will run the company and this role has nothing to do with profit or loss. Is this agreement permissible? What should they do if it is not permissible? May Allah guide you to what is good!

A: There is no harm in assigning a fixed monthly salary for one of the partners in return for the work he does in the company, apart from his share in the profits. The Prophet (peace be upon him) said, ("Muslims are bound by their conditions.") May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 15495

Q: Most companies give their employees some privileges, such as

giving the employee the right to choose between having a flat to live in with his family or an allowance that equals the value of this flat. These companies forbid any other person from using the flat other than the employee himself. However, it has become a widespread practice among employees that they lease the flats for people who are not working for the company. What is the ruling on the money that is gained in this case? Is it Halal (Lawful) or Haram (prohibited)? We hope that Your Eminence would clarify this matter which has become a widespread evil. Please keep in mind that this deed on the part of the employees is in contradiction with the regulations of the company and is punishable.

A: If the company system stipulates that only the employee is entitled to lodging that is provided by the company, then he is not permitted to rent it to someone else, because this contradicts the condition that was established between the company and its employees. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 18199

Q: Is it permissible to ride in a car that has an amulet in it that the owner believes in? I do not believe in this type of Shirk (associating others with Allah in His Divinity or worship), such as Khamisah (hand-shaped talisman worn against the evil eye), rosary beads, etc., that people depend upon instead of Allah. I reject them and oppose them, as they take you out of Islam. Does traveling in such a car take me out of Islam? Please give me a Fatwa (legal opinion issued by a qualified Muslim scholar) on this and may Allah reward you with the best!

A: wearing amulets and hanging them in cars and shops is not permissible, as it is minor Shirk. The Prophet (peace be upon him) said, ("Anyone who wears an amulet has committed Shirk.") and ("Incantations, amulets and love-charms are Shirk.") Therefore, wearing amulets is prohibited, even if they include the Qur'an, according to the more correct of the two opinions of the scholars, because the evidence that forbids the wearing of amulets is general and there is no evidence to make it specific. Wearing amulets is a means to Shirk; therefore, the prohibition on wearing amulets blocks the means leading to Shirk and preserves the sanctity of the Qur'an. Anyone who wants to get into a car in which an amulet is hung should remove it, because this is a way of refuting Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect). Nevertheless, hanging these amulets does not take one out of Islam, because it is minor Shirk, as long as the owner does not believe that they can bring benefit or remove harm instead of Allah. Traveling with this person will not harm you, as long as you do not accept this and you express your disapproval of the act. The Prophet (peace be upon him) said, ("Anyone of you who sees an evil action, let them change it with their hand (by taking action); if they cannot, then with their tongue (by speaking out); and if they cannot, then with their heart (by hating it and feeling that it is wrong); and that is the weakest of Iman (faith).") (Related by Muslim in his "Sahih [Book of Authentic Hadith]")

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Third question of Fatwa no. 5848

Q 3: is it unlawful for a Muslim to wash dogs and pigs? What is the ruling on someone whose job is to wash them? Can the person wash himself from the impurities of these two animals in the same way he washes a utensil licked by a dog seven times using sand in one of them, or is there any other way? How can a person purify himself after slaughtering a pig? Taking into consideration that he cannot find any other job. Why are dogs and pigs impure?

A: Washing dogs and pigs is unlawful. Therefore, it is not permissible for a Muslim to practice this as a profession, as it entails coming into contact with impurities without necessity. It has been authentically reported that the Messenger of Allah (peace be upon him) said, ﴾If a dog drinks from the utensil of anyone of you, it is essential to wash it seven times.﴿ (Agreed upon by Al-Bukhari and Muslim). It has also been reported by Ahmad and Muslim that, ﴾"The purification of a vessel belonging to one of you, if a dog licks it, is to wash it seven times, the first time with earth."﴿

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Washing a pig is more grievous compared to washing a dog and thus, this person should leave his job. Allah (Exalted be He) says, ﴾and whosoever fears Allâh and keeps his duty to Him, He will make his matter easy for him.﴿ ﴾And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).﴿ ﴾And He will provide him from (sources) he never could imagine.﴿ May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Second question of Fatwa no. 19620

Q 2: My cousin has a large van and he agreed with a Shi`ite living in Madinah to transport him and his furniture to Makkah Al-Mukarramah. After my cousin had done so, he was told that the fee he received was Haram (prohibited) and that he should not have transported the Shi`ite. Is it true that this fee is Haram? What should my cousin do with the sum that he received from this Shi`ite?

A: It is impermissible to transport to Al-Haram anyone who makes Du`a' (supplication) to other than Allah (Exalted be He) such as Al-Husayn or any other creature of Allah. Similarly, it is impermissible to do so for someone who seeks the protection of the dead whether they are paid for this or not. The proof for the foregoing is the saying of Allah (Exalted be He): ﴾O you who believe (in Allâh's Oneness and in His Messenger Muhammad صلى الله عليه وسلم)! Verily, the Mushrikûn (polytheists, pagans, idolaters, disbelievers in the Oneness of Allâh, and in the Message of Muhammad صلى الله عليه وسلم) are Najasun (impure). So let them not come near Al-Masjidal-Harâm (at Makkah) after this year﴿ and: ﴾but do not help one another in sin and transgression.﴿ May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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muslims serving non-muslims

Fatwa no. 1850

Q: Is it Mubah (permissible) for a Muslim to serve food to non-Muslims? If this is Mubah, is it also Mubah to do so during the daytime of Ramadan?

A: Islam is the Din (religion) of tolerance, easiness, and facility. At the same time, it is the Din of justice. The ruling on Muslims serving non-Muslims differs depending on the Muslims' intention when doing so. If their intention is to create harmony between themselves and non-Muslims to call them to Islam and save them from Kufr (disbelief) and deviation, this is considered a noble intention. It is important to mention that amongst the established principles of Shari`ah (Islamic law) is that the means acquires the rulings of their goals, i.e. when a goal is Wajib (obligatory), its means is also Wajib and visa versa. However, if the Muslims do not have a Shar`y (Islamic legal) intention in serving non-Muslims; they should not do so. The foregoing relates to serving non-Muslims with Mubah food. However, serving them unlawful types of food and drinks such as pork and wine, this is absolutely impermissible for doing so is disobedience to Allah (Exalted be He), obedience to non-Muslims, and giving priority to the pleasure of non-Muslims over the rights of Allah while it is Wajib on Muslims to adhere to their Din. On the other hand, serving non-Muslims food during the daytime in Ramadan is absolutely impermissible for doing so is tantamount to helping them to commit something which is declared

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Haram (prohibited) by Allah (Exalted be He). It is well-established through the purified Shari`ah that non-Muslims are also meant by the principles and branches of Islam. Observing Sawm (Fast) in Ramadan is definitely one of the pillars of Islam and doing so is Wajib on non-Muslims along with the condition of its validity, meaning, embracing Islam. Accordingly, it is impermissible for Muslims to help non-Muslims to abandon something that Allah (Exalted be He) has made Wajib on them. Similarly, it is impermissible for Muslims to serve non-Muslims in a way that humiliates and degrades the former while serving them food. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 3859

Q 1: What is the ruling on working in non-Muslim countries, such as Europe or America? Does the ruling change if a person works for another Muslim in Muslim-based organizations in a non-Muslim country?

A: A Muslim should migrate from the lands of Kufr (disbelief) to Muslim lands so as to safeguard their religion, increase Muslim unity, and cooperate with them to establish the rites of Islam, because then, they will find many ways to earn their living Bi'idhn-il-Allah (Allah willing) as well as a respectable and blessed life among Muslims. They will also be secure in their religion as long as

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they fear Allah, for Allah (Exalted be He) says: ﴾And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).﴿ ﴾And He will provide him from (sources) he never could imagine. And whosoever puts his trust in Allâh, then He will suffice him. Verily, Allâh will accomplish his purpose. Indeed Allâh has set a measure for all things.﴿ Based on this, it is known that the work of a Muslim in the lands of Kufr, while being able to migrate to Muslim lands is impermissible whether they work for Muslims or not. Yet, their work for a Kafir is more prohibitive, because of the anticipated danger and humiliation, but if a person is a scholar or practices Da`wah (call to Islam), and expects to influence kuffar (disbelievers) by means of Da`wah, has a clear evidence to convince them, and is not expected to fall into Fitnah (sedition) in Din (religion) or within themselves, they are allowed to stay amongst kuffar in order to fulfill their duty in Da`wah to Allah (Exalted be He) and to help in spreading Islam. At the same time, anyone who is weak and has no ability to migrate, will be excused if he resides amongst the Kuffar, but their Muslim brothers should help them to migrate to a country where they feel safe for their Din. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 1832

Q 2: Is it Haram (prohibited) or Halal (lawful) for a Muslim laborer in Germany to take wage for work?

A: The basic rule in engaging the services of a person and giving them money in return for work is lawfulness. This is because Allah (Glorified and Exalted be He) says: ﴾Then if they give suck to the children for you, give them their due payment﴿ The Messenger of Allah (peace be upon him) said - as related by Al-Bukhari and Muslim: ﴾Allah (may He be Exalted) has said: 'I am an opponent of three (types of) people on the Day of Resurrection: One who makes a covenant in My Name but proves treacherous, one who sells a free person (as a slave) and devours his price, and one who hires a laborer and gets the job done by him but does not pay him his wages.'﴿ However, if the laborer working for another Muslim or a non-Muslim does a prohibited work, such as pressing or selling wine, selling or serving the flesh of swine, or being engaged in Riba-based transactions which should not be done nor participated in, then the wage taken by the Muslim laborer is Haram because it is earned

from a prohibited form of work. Allah (Glorified be He) says: ﴾Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression.﴿ May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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The first question of Fatwa no. 4047

A 1: is it permissible for me to work for a non-Muslim employer who does not allow me to perform Salah (Prayer) at its due time and does not allow me to perform Jumu`ah (Friday) Prayer?

A: If the reality is as you have mentioned, it will not be permissible for you to continue in this work where the employer prevents you from performing obligatory Salah (Prayer) and Jumu`ah Prayer at their due times. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The third question of Fatwa no. 5488

Q 3: What is the islamic ruling on someone who works in the public sector, although we all know that most of the money of the government is the produce of usurious dealings and alcohol selling. Is it lawful to have a government job? Civil workers seek to benefit their family from the pension they receive after he dies as no pension is provided for freelance working. We live in a country where there is no Bayt-ul-Mal (Muslim treasury).

A: There is nothing wrong in working in a non-Muslim country as long as the kind of work done does not involve disobeying or helping to disobey Allah. There is nothing wrong with you receiving your salary from the mixed treasury of the state. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 12377

Q: i prepare marble for the Muslim owner of a workshop, but he always gets contracts from churches. Among the things i work on are altars, crucifixes, and other things that conform to their creed.

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I am old now and am not able to learn a new profession or work with another workshop owner. I also cannot stop working, as I have no capital savings and I have a big family. Please give me a Fatwa (legal opinion issued by a qualified Muslim scholar) and may Allah benefit you!

A: It is not permissible for you to do this work, as it is cooperating in sin and transgression, which Allah (Glorified and Exalted be He) forbade saying (what means): ﴾Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression.﴿ If you exert efforts in searching for a Halal (lawful) way to make a living, Allah will make it easy for you. Allah (Glorified and Exalted be He) says: ﴾And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).﴿ ﴾And He will provide him from (sources) he never could imagine.﴿ He (Glorified and Exalted be He) also says: ﴾and whosoever fears Allâh and keeps his duty to Him, He will make his matter easy for him.﴿ May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 14607

Q 1: what is the ruling on a Muslim who works as a guard of a church?

A: It is not permissible for a Muslim person to work as the guard of a church because this involves cooperation with them in committing sins. Allah (Exalted be He) prohibits cooperation in committing sins as He (Exalted be He) says, ﴾but do not help one another in sin and transgression.﴿ May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 14334

Q: Is it permissible for a Muslim soldier to guard churches, bars, cinemas, amusement centers such as casinos, or liquor stores?

A: It is not permissible to work in guarding churches, liquor stores, and amusement centers such as cinemas or the like, as it is cooperating in sin and transgression. Allah (Glorified be He) forbids cooperation in sin, saying (what means): ﴾Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression. And fear Allâh. Verily, Allâh is Severe in punishment.﴿

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Fatwa no. 19893

Q: is it permissible for a Muslim employed as a builder to build churches for Kafirs (disbelievers)?

A: It is not lawful for a Muslim, who believes in Allah and the Last Day, to build a church or any place of worship that is not founded on the Islam with which Allah sent Muhammad (peace be upon him). This is because it is one of the most major ways of supporting Kufr (disbelief) and displaying its rituals. Allah (Glorified and Exalted be He) says in this regard (what means): ﴿Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression. And fear Allâh. Verily, Allâh is Severe in punishment.﴾

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Fatwa no. 20262

Q: One friend from Riyadh phoned me seeking the religious decision concerning a case he faces: he has a villa for rent. The Philippine embassy offered to rent it to open a private school for their non-Muslim children. Is it permissible for him to lease the villa to the embassy? Please give us your Fatwa. May Allah reward you!

A: It is impermissible to lease the said villa to be used as a school for teaching non-Islamic beliefs. It is a sort of cooperation in sin and aggression prohibited by Allah in His saying, ﴿Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression. And fear Allâh. Verily, Allâh is Severe in punishment.﴾ Whoever abandons something for the sake of Allah, Allah will provide a better reward for him. Allah (Exalted be He) says, ﴿And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).﴾ ﴿And He will provide him from (sources) he never could imagine.﴾ We appreciate your concern to free yourself from doubtful matters.

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Fatwa no. 18909

Q: A Somalian Muslim woman wrote to me saying that she is working now in Sweden and her name is Fahma Ahmad. Her question is as follows: For a few years I worked as a maid for a Christian family, and my job involved serving Khamr (intoxicants). I quit that kind of job, Praise be to Allah. I would like to know the ruling on the money I acquired from that job, and if I could perform Salah (Prayer) in the clothes that I purchased with that money. If that money is mixed with other money that I earned lawfully, what is the ruling in that case? I hope that your Eminence would give me a Fatwa (legal opinion issued by a qualified Muslim scholar) in this regard. May Allah reward you.

A: This money earned from your job as a maid for a Christian family and which involved serving wine for them, is ill-gotten money that you should get rid of and if you could, pay it in charity. The same applies to your clothes that you bought with that money. It is preferable to get rid of that money by paying it as charity and use the Halal (lawful) money, and if you know the amount of ill-gotten money, then you should dispose of it in charity in order to fulfill your duty, but if you do not,

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then you may split the money into two halves and pay one part in charity and make use of the other in lawful ways. This would apply if you knew that your work is Haram (prohibited), but if you did not know in the past but now you know the religious ruling on it and so you quit this work and repent to Allah (Exalted be He), then there is no sin on you for what is past, for Allah (Glorified and Exalted be He) says concerning those who deal with Riba: ﴾whereas Allâh has permitted trading and forbidden Ribâ (usury). So whosoever receives an admonition from his Lord and stops eating Ribâ (usury) shall not be punished for the past; his case is for Allâh (to judge); but whoever returns [to Ribâ (usury)], such are the dwellers of the Fire - they will abide therein.﴿ May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The third question of Fatwa no. 15921

Q 3: What is the ruling on the money gained by working for a non-Muslim?

A: there is nothing wrong if a Muslim is hired to work for a non-Muslim provided that the work they do is known to be Islamically permissible, like building a wall, selling a lawful commodity or any other similar

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lawful business. This is based on the incident in which `Aly (may Allah be pleased with him) is reported to have hired himself to bring water from the well that belonged to a Jew in return for some dates. It was reported on the authority of Ibn `Abbas (may Allah be pleased with him) that ﴾`Aly ibn Abu Talib hired himself as a water carrier for a Jew. He used to take one date for every bucket.﴿ Narrated by Al-Bayhaqy and Ibn Majah. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa no. 8063

Q 1: Is it permissible to rent houses to the People of the Book or to immoral Muslims? Some religious scholars say that it is unlawful to do so as a non-Muslim will commit acts of disbelief, worship the cross, eat pork and drink wine in this house and an immoral Muslim will drink wine, listen to music and songs in it. They add that if the landlord knows they will commit such abominable acts in his house, it is unlawful for him to rent it to them as this involves

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cooperation in committing sin and transgression. We need your advice with evidence. Thanks.

A: The basic ruling is that it is permissible to rent a house or a shop to the people of the Book who have the Muslims' covenant of protection. However, if the landlord knows that the renter will use his shop or house for an unlawful purpose such as selling wine, gambling and the like, it will be unlawful for him to rent it to them because this involves cooperation in committing sin and transgression whether the renter is a disbeliever or a Muslim sinner and whether the hired place is a house or a shop or whatever. Allah (Exalted be He) says, ﴿Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression. And fear Allâh. Verily, Allâh is Severe in punishment.﴾ May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Out of Allah's Grace, Volume 14 of Fatwa of the Permanent Committee is finished. Following it is Volume 15 which starts with (The ruling on working for an employer who deals in usury) from chapter of Ijarah

working with Riba dealers

Fatwa no. 7180

Q: What is meant by the person who writes down Riba (usury/interest) in the Hadith of Jabir, according to the narration of Muslim, in which the Prophet (peace be upon him) said: ﴾The Messenger of Allah (peace be upon him) cursed the one who consumes (takes) Riba, the one who pays it, the one who writes it down and the two who witness it. He (peace be upon him) said, "They are all equal."﴿ **? Does "the one who writes it down" refer to the person who records the event or does it perhaps also include anyone else who has nothing to do with the Riba-based institution, except the fact that they work as an accountant, and they perform calculations in accounts books that are not related to the Riba-based document? Would that accountant be regarded as recording Riba or does the wording specifically refer to the person who writes down the document of that event and the curse is addressed to no one else? Please advise us and may Allah reward you.**

A: The Hadith that curses those who write down Riba is general in meaning. It includes those who record the original document, those who copy it when the original copy becomes worn, and those who record the amount in accounts records, and the accountant who works out the rate of Riba and adds it to the original sum or sends it to the depositor, and so on. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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(Part No. 15; Page No. 6)

Fatwa no. 5516

Q: I have an opportunity to work in an accounting and auditing office, which audits the accounts of insurance companies, usurious and non-usurious banks, funfairs and tourism companies. Is it lawful to get a job in such an office as a source of monthly income? Given that I have the relevant educational background, and that these offices do not only audit insurance companies, usurious banks, tourism companies and funfairs; they also supervise commercial investment companies and private businesses, such as doctors, engineers, teachers and craftsmen. Please, Your Eminence, answer my question so that my heart may be content. May Allah guide you to the interest of the Muslims in this world and in the afterworld.

A: If the case is as you have mentioned, that the office you want to work in audits the accounts of insurance companies, usurious banks and funfairs, it will be impermissible for you to work there, because it is considered cooperation with its owners in sin

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and transgression, as Allah says, ﴾Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression.﴿ If your work is going to be in lawful channels, such as the accounts of private businesses and doctors, there is no harm in this. However, it is better not to accept this job, so that you do not commit the prohibited deeds mentioned above. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 4206

Q: i work as a guard in a building that belongs to a money-changer, for which i am paid a salary. i worry to myself about the doubtful nature of the money that he pays me. is there any harm in me taking it?

A: If this money-changer deals in Riba (usury/interest), you should stop working for him and look for alternative work where the money you get paid contains no Riba. It was authentically reported that the Messenger of Allah (peace be upon him) said, ("Leave that which makes you doubt for that which does not make you doubt.")

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Fatwa no. 14839

Q: i have worked as an accountant for the National insurance Company of Egypt (life insurance) since 1981, and I have been receiving my salary + monthly bonus + overtime + annual profits bonus) all these years. First, what is the religious ruling on this work? Second, what is the ruling on the above-mentioned payments? If they are not Halal (lawful), what is the ruling on the money earned from this job during this period, knowing that I want to offer Hajj (Pilgrimage) or free a slave in the cause of Allah (Exalted be He) from this money? I pray to Allah that you will reply to me as soon as possible, for I am very confused and worried. May Allah reward you good on our behalf and on behalf of all Muslims.

A: First, life insurance is a form of commercial insurance, and it is prohibited because it includes lack of knowledge, uncertainty and unlawful taking of others' money. Working for this company is impermissible for this is assisting in sin and transgression, and Allah (Exalted be He) forbids this in His Saying (Glorified be He): ﴿Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression.﴾

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Second, it is permissible to benefit from the salaries and money earned from working for this company before knowing of its impermissibility, for Allah (Exalted be He) says: ﴿So whosoever receives an admonition from his Lord and stops eating Ribâ (usury) shall not be punished for the past; his case is for Allâh (to judge)﴾ May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 5986

Q: I have the opportunity to work in an accounting office, where the accounts are prepared and evaluated according to the system that is followed in Egypt. The office audits and evaluates the accounts of private joint-stock and shareholding companies, and it also maintains the accounts of some wicked places, such as insurance companies, cabarets, cinemas, and amusement centers.

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What should I do about this matter? Please advise me.

A: It is not permissible to work with the accounts of insurance companies, cinemas, and amusement centers, as it falls under cooperation in sin and transgression, because Allah (Exalted be He) says (what means): ﴿Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression.﴾ May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

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The fifth question of Fatwa no. 7168

Q 5: What is the ruling on working for an organization or company that deposits and withdraws from bank accounts and takes Riba (usury/interest)-bearing loans from banks?

A: It is not permissible to work for such a company, because it involves cooperation in the Haram (prohibited) things. Allah (Exalted be He) says (what means): ﴾but do not help one another in sin and transgression.﴿

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The second question of Fatwa no. 6502

Q 2: Is it permissible to work for Islamic banks and Islamic investment companies? Are the salaries from these places Halal (lawful)?

A: There is no objection to working for these banks, as long as they do not deal with Riba (usury/interest). There is also no objection to working for investment companies, if they do not invest money in things prohibited by Allah. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 6413

Q 1: i work for a man who trades in chicken feed, but he takes business loans from banks with an agreed fixed rate of interest. I work as an accountant, and, as part of my job, I record the commission and interest that is received from the bank for the loan according to the contract. What is the ruling on my work?

A: It is not permissible to do this work, as it involves cooperation in sin and transgression. Those who do this work are included in the Hadith reporting that the Messenger of Allah (peace be upon him) ﴾Cursed the one who consumes (takes) Riba, the one who pays it, the one who writes it down and the two who witness it.﴿ (Related by Muslim in his "Sahih [Book of Authentic Hadith]") May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 20507

Q: Thanks to Allah, we have a building in an excellent location on one of the best streets in Ta'if. The director of the Saudi British Bank is visiting us frequently, as he wants to rent the first floor of the building for the main branch of the bank in Ta'if; and he has offered us a very high rent for it. The bank would rent it for ten years, paying five years in advance. We are in need of the money to repay the debts we accrued to construct this building and for other debts.

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Many of us are hesitating about this, but some of us want to lease it to the bank to repay these debts. They say that the bank will bear the sin of dealing in Riba (usury/interest) not us, because we will not be dealing with it in Riba or anyone else - all praise be to Allah! They believe that the bank would just be a tenant like any other. Others say that we will be committing a sin, because Allah says (what means): ﴿but do not help one another in sin and transgression.﴾ **We are very confused about this matter. Please give us a Fatwa (legal opinion issued by a qualified Muslim scholar); can we lease this place to the bank and the bank bear responsibility for its dealings or will we bear a sin as owners of the building if we lease this space to it? We would like to know the ruling on this issue to give an answer to the bank, which is waiting for our reply.**

A: It is not permissible to lease places to banks, because they will use them for dealing in Riba. The Messenger of Allah (peace be upon him) cursed those who take Riba, those who pay it, those who record it, and the two witnesses to it. The renter is also included among these categories, because they assist those who take Riba and receive rent for it. Allah (Exalted be He) says: ﴿but do not help one another in sin and transgression. And fear Allâh. Verily, Allâh is Severe in punishment.﴾ Certainly, Halal (lawful) thins are a sufficient substitute for whatever is Haram (prohibited). Allah (Glorified be He) says: ﴿And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).﴾ ﴿And He will provide him from (sources) he never could imagine.﴾

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Fatwa no. 17546

Q: I have a shop in which i rent tents for holding memorial gatherings or wedding parties. Six people work for me in the shop, all of whom support large families from this work. I pay the social security payments for these workers. Please let me know the Islamic opinion on this work, bearing in mind that if I refuse to rent people these tents, they will get them from another shop.

A: As the memorial gatherings that are held by bereaved relatives are not permissible, you are not permitted to rent these tents to people to hold these ceremonies in them, because that is cooperating in sin and transgression. Allah (Glorified and Exalted be He) forbids helping others commit sin, saying: ﴾Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression.﴿ It is also prohibited due to the Bid'ahs (innovations in religion) that are committed during these memorial gatherings.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 8710

Q: I work in a company which imports sheets, covers, mattresses and such things from foreign countries, such as Korea and Spain. In order to do this, they follow certain procedures, such as dealing with usurious banks which add interest to the overdrawn account. They open current accounts in those banks, but sometimes the account is overdrawn, so the bank adds interest to it, and the company pays this interest. The company also has insurance with insurance companies on the imported goods which are placed in the depository, and the company cars. The company also opens a letter of credit and a letter of guarantee at the banks mentioned above, and the bank benefits from the commission.

I would like to inquire about the following: First, I work for this company as an auditor. Together with two colleagues, I register all the transactions made by the company in a ledger, in addition to the following procedure: going to these banks to deposit the financial returns in the current accounts, and following the procedure of opening letters of credit, including contacting the insurance company agent to insure the goods, cars and the depository. We also settle the closing account and set the company's budget. While doing this, we register the interest calculated by the bank which is due on the company because of the overdrawn credit, in addition to recording the insurance installments in documents.

What shall I do? Shall I record the bank interest and the insurance installments in documents, and call the insurance company agent to insure the goods and the depository? Shall I go to the bank to open letters of credit? I asked one of my former colleagues about this interest, and he told me that he had spoken with the business owner, and he gave him worldly excuses. Please advise, and guide me to what pleases Allah.

A: If the case is as you mentioned, it is impermissible for you to work for this company as it entails cooperation in sin and transgression, and Allah (Exalted be He) says, ﴾Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression.﴿ (Surah Al-Ma'idah, 5: 2). It was also authentically reported from Ibn Mas`ud (may Allah be pleased with him) ﴾that the Prophet (peace be upon him) cursed the one who accepts Riba (usury), the one who gives it, those who witness it, and the one who records it.﴿ Narrated by Ahmad, Abu Dawud, Al-Tirmidhy and Ibn Majah. It was ranked as Sahih (authentic) by Al-Tirmidhy. In another narration by Al-Nasa'y , ﴾On the Day of Resurrection, Prophet Muhammad (peace be upon him) will curse the one who accepts Riba, the one who gives it, those who witness it, and the one who records it, provided that they know its ruling well.﴿ May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

The first question of Fatwa no. 6852

Q 1: I am an employee at aRaMCO Company. I work in the housing department. This department offers loans for official employees to build houses. The loans they offer are usurious loans with interest according to a Fatwa you have issued. My job in this department

is distributing the land to the employees. I have nothing to do with concluding the usurious loans contracts, witnessing them and the like. Am I committing a sin by doing this work in this department which gives out usurious loans?

A: If the reality is as you have mentioned, that is your work in the department is distributing the land to the employees and not giving usurious loans, your work is not dealing in Riba (Usury). However, it involves cooperation with those who deal in Riba which is also not permissible because it is cooperation in sin and transgression. Allah (Exalted be He) says, ﴾but do not help one another in sin and transgression.﴿ May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 13674

Q: What is the ruling on working as a maintenance engineer for a company that deals with Riba (usury/ interest) - based banks, as the company sells appliances (computers, photocopying machines, telephone sets) to the bank, and assigns us as maintenance engineers to go there to maintain these appliances on a regular basis.

Is this job Haram (prohibited) on the basis that the bank works out its accounts and organizes its business using these appliances? As we maintain these appliances are we guilty of helping the company to sin? May Allah guide you to all that achieves His consent.

A: It is impermissible to work for companies that are operating in the way you described, for this includes cooperation in sin and transgression. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 13581

Q: I am an employee working in an organization that deals with peasants by giving them fertilizers, germicides and small loans, and it puts administrative fees that equal five malims [a unit of currency. Trans.] for every pound per month, and if the peasant does not pay that sum by the end of the harvest season, it imposes an 8% interest. What is the ruling in this regard?

A: It is not permissible to work for the said organization because this is cooperation in sin and the extra added interest in case of not paying is prohibited Riba (usury).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 12799

Q: i have a legal accounting office, through which we check the financial statements of institutions and companies, based on each company's account register. We do this to show the audited results at the end of the fiscal year in the form of annual budgets and reports on the company's financial situation, for them to be presented to a government department, a bank, or to the Department of Zakah and Income Tax. We carry out our work throughout the year to monitor the company finances, to guard them against fraud and embezzlement. I have some questions that I hope Your Eminence will answer:

1. In some company's accounts, I see items on balance sheets related to dealings with banks. The accounts show debts that a company is required to settle from that loans it acquired through banks or an overdraft, and this has resulted in the bank charging interest, i.e. Riba (usury). The nature of our work involves showing this

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account along with the others on the balance sheet, as this is the reality based on the company's books, register, and bank accounts; and we cannot exclude it from the rest of the accounts. It is obligatory to show this for the accounts to be regarded as showing the actual situation of the company. Are we committing a sin by doing this; are we regarded as those who witness Riba?

2. What is the ruling on preparing such accounts for these companies if the office knows that they are going to be submitted to the bank to get a loan? The office gives them to the company and it is the owner of the company who submits them to the bank. 3. An organization that settles commercial disputes asked us to make a study of a company's dealings with a bank, based on the company's statements from the bank. We showed the company's assets both with and without commission. The report was given to the company for it to submit it to the organization, and praise be to Allah, the company only paid a little of the required interest. Is it permissible for our office to do such studies, bearing in mind that we have already done two studies like this? May Allah reward you with the best!

A: It is not permissible for you to work as an accountant for what (the companies) you mentioned in your question, as it involves cooperating in sin and transgression.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 16449

Q: I work at a single owner company which deals in gold and jewelry. Its work includes the following: A- It has many accounts with several banks and has one current account only which is a debtor account i.e., they do not pay or gain interest out of it. As for other accounts, they are overdrawn accounts i.e., the owner of the company draws the money which he needs within the credit facilities given and agreed upon by the bank on security of real estate properties kept by the bank as a guarantee if the owner of the company fails to repay his debts. The annual interest which the owner of the company pays is 9%. Is the dealing of the company with banks in this way lawful or not? B- The company purchases gold from workshops, factories and wholesalers on credit i.e., it take the amount of goods it needs

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and the time of payment will be agreed upon, for example, one month. The value of the new gold bought is paid with (broken) old gold that is the same weight of the new gold, in addition to workmanship fees which will be paid in cheques after the agreement on the price of grams at the time of purchase. The company sells the gold through its stores to the public in cash, or in exchange for old gold and takes the value of the workshop fees from those who have old gold and want to replace it with new gold where the workmanship fees differ according to the type of the gold which a person purchases. The company then takes the old gold and the money from the stores. Is dealing in gold in this way lawful or not? Let it be known that I am the accountant in the company who audits the bills and accounts, registers bills in account books, defines the bills which will be deposited in banks and collects the gold and the money from the stores together with the owner of the company, and sometimes I do this alone. Is my job in the company lawful or not?

A: It is not permissible for a Muslim to work in stores which deal in Riba (usury) because this is a cooperation in sin and transgression while: ﴿The Messenger of Allah (peace be upon him) cursed the devourer (taker) of Riba (usury), the one who takes it, its two witnesses and its scribe.﴾ in Sahih (authentic) Hadith.

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Therefore, it is obligatory upon you to leave this work and search for other work which is free of Riba and unlawful gains. These dealings which you have mentioned are usurious because both kinds of Riba (i.e. Riba Al-Fadl (increase) and Riba Al-Nasi'ah (delay)) found therein are prohibited. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Fatwa no. 19501

Q: The Saudi Travellers Checks Company (STCC) is a Saudi company that was established by royal decree in 1984. The company is owned by eight Saudi banks and is supervised by the Saudi Arabian Monetary Agency (SAMA). The company issues travelers' checks and Hajj checks for the pilgrims who come to Saudi Arabia from Arab and Islamic countries in Saudi Riyals. In this way the pilgrims have a unified means of payment that is accepted by most of the shops, hotels, and the branches of banks in the Kingdom of Saudi Arabia. The company indemnifies lost and stolen checks through its many branches, which are widespread, especially in the western region of the Kingdom of Saudi Arabia where the Sacred Places are. These checks are usually marketed

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in the previously mentioned countries through a prepaid system or by a specific agreements between the two parties, whereby money is deposited directly in the company's account. It is worth mentioning that the company does not receive any commission from the pilgrims. The money from the sold checks is deposited in the company's account for an interest rate agreed upon between the bank and the company. This is the only option available to invest this money during the period when the pilgrims have their checks, according to the company policy and the directions of the board of directors in this regard. There is no need to engage in any other type of investment, as the checks are expected to be cashed at any time during that week. To sum up, I am the general manager of this company, and its real income is the returns on these checks until they are cashed. I hope that you will give me a Fatwa (legal opinion issued by a qualified Muslim scholar) regarding the salary that I receive from this company, so that I can do what is necessary about this matter that has occupied me for a while. My current duties and responsibilities can be summarized as follows:

1. General supervision of the workflow in the company's departments, according to their stipulated objectives.

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2. Direct supervision of the company's marketing plans.

3. Contacting those in charge of the Hajj and 'Umrah delegations to benefit from the company's products.

4. Contacting government and non-government bodies in the Kingdom to resolve any difficulties faced by the company.

5. Signing the transaction agreements for the Saudi Riyal travelers' and Hajj checks.

6. Preparing the agendas for the board of directors' and the executive committee meetings.

7. Preparing procedures and suggestions to help in the development of the work.

8. Approving the appointment or dismissal of company employees.

9. Approving and reviewing the company's estimated budget before submitting it to the executive committee.

10. Authorized to jointly sign the company's accounts. Finally, please accept my best regards and may Allah reward you with the best.

A: It is not permissible for you to work for this company, because it deals with Riba (usury), and this is cooperating in sin and transgression. Allah (Exalted be He) says (what means):

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﴾but do not help one another in sin and transgression.﴿ It is obligatory that you should leave your job, and if anyone abandons something for the Sake of Allah, He will compensate them with something better. Allah (may He be Blessed and Exalted) says: ﴾And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).﴿ ﴾And He will provide him from (sources) he never could imagine.﴿ May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 18563

Q: i work as an accountant in a Saudi company, that works in the field of operation and services. The company pays the salaries of its employees from its revenues that are yielded from different projects done for the state and other companies. The competent manager in this company is Christian. The company had to take loans from one of the usurious banks to pay the salaries because the state delayed their payments. The company takes these loans

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in return for usurious monthly interests. Being the accountant of the company, I issue checks, record the expenses and revenues in the company's books. I record the loans' interest as expenses which the company owes the bank. It should be noted that I have advised the Christian manager about this. He said that he had to take loans from the bank to pay the workers their salaries and to purchase different materials for the project and to keep the work running. It is worth mentioning that both the general manager and the head and owner of the company who works as a counsel in the Saudi American Bank, know all this. When any of our brothers tell the owner of the company about the usurious loans, he would say that the competent manager did nothing against the regulations. I opposed this vehemently and threatened to tender my resignation. But as you know the company is responsible for my residence. They told me that they would not transfer me to another guarantor to prevent me to work in another place in the country. They told me they would issue me a final exit visa to go back to my country. You know the worldly and religious benefit I get by staying in this country, thanks to Allah's Grace. Allah (may He be Exalted and Praised) blessed us with guidance in this country; all praise be to Him. What should I do? Should I continue working in this company and keep advising them despite my refusal of their practices or tender my resignation and go back to my country in which you know its situation on worldly and religious levels?

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A: It is not permissible for you to work in the mentioned company which takes usurious loans from the bank, nor to record the loans in the company's books, because this is a type of recording Riba (Usury). It is authentically reported: ﴾That the Prophet (peace be upon him) cursed the person who accepts Riba (Usury), the one who gives it, those who are witnesses to it, and the one who writes it and he (peace be upon him) said: They are equal in sin.﴿ Hence, you should look for another job. May Allah ease your affairs by His Will. Allah (Exalted be He) says: ﴾And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).﴿ ﴾And He will provide him from (sources) he never could imagine.﴿ May Allah make easy your and all Muslims' affairs! May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Fatwa no. 12215

Q: i work for the American Arab Petroleum Company in The eastern region in the city of Baqiq as an employee in its personnel department. I would like to inform Your Eminence that the said office performs evident Riba-based transactions that do not please Allah, His Messenger or the believers. I tried hard to explain how serious this matter is to all those in charge of such actions one way or another, but my efforts were in vain

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and my seniors even ordered me to write this Riba-based document, but I refused persistently and told them that there is no obedience to a creature in disobedience of the Creator. However, they threatened to fire me for abstaining from performing the required job, but I told them of my desire to be transferred to another department and they refused under the pretext that I am highly experienced in my job and there is difficulty in finding the proper substitute. Based on that, I told them that I would not share in writing this Riba-based document or any similar documents. After much argument, my seniors ignored me with no answer in this matter whatsoever. It did not stop at this point, but my work colleagues try to embarrass and push me by sending the loan borrowers to my department, and I, in turn refer their papers to other employees, and this leads to arguments, disputes and even sarcastic comments that I can not bear and all I can say to them is the noble Hadith: ﴾Whoever, among you, sees something abominable should rectify it with their hand; and if you have not strength enough to do it, then you should do it with your tongue; and if you have not strength enough to do it, (even) then you should (abhor it) from your heart, and that is the least of Faith.﴿ I also tell them that Allah (Exalted be He) says, ﴾O you who believe! Eat not Ribâ (usury) doubled and multiplied﴿ and that His Messenger's said, ﴾Allah has cursed the devourer (taker) of Riba (usury/interest), its payer, its two witnesses and its scribe.﴿ and ﴾Avoid the seven great destructive sins.﴿ Riba is among these sins. I clarified to them that it rather involves seventy three sins, the smallest of them is like a man having sexual intercourse with his mother. However, they turned deaf ears to me and refused to accept the truth, because these kinds of transactions were agreed upon by

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authorities in the company, and the employees are unable to refuse such orders. I enclosed with my question a copy of this usurious document which the said company deals with. I would like to inform Your Eminence that I provide for my mother, grandmother, five sisters and three brothers. I am a bachelor with an intermediate degree in education, but I have been working for seven years in this company and it is a little bit difficult for me to find another job with my degree, otherwise I would have submitted my resignation as I put my trust in Allah. Now I am wavering between doing what involves disobeying Allah or refusing to share in such usurious documents and suffering the outcomes. Peace be upon you good Servants of Allah, His mercy and

blessings. May Allah guide others through you.

A: Every loan that involves paying interest is Riba, whether they name such interest "fees" or any other names, because it is the fact that counts not the mere terms. So if a person borrowed one thousand and the contract stipulates that he repays one thousand and five or more or less than five, this is a usurious and forbidden contract by Ijma` (consensus of scholars). Hence, it is not permissible for you to work in the said office which you said

deals with Riba, for Allah (Glorified be He) says, ﴾Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression. And fear Allâh. Verily, Allâh is Severe in punishment.﴿ And it has been authentically reported that the Prophet (peace be upon him), ﴾cursed the one who accepts Riba (Usury), the one who gives it, those who witness to it, and the one who writes it. He (peace be upon him) said: They are all equal.﴿ (Compiled by Muslim in his Sahih (authentic) book of Hadith.) May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 11238

Q: The West LB. Securities Pacific Ltd. branch in Tokyo is a subsidiary of the Westdeutsche Landes Bank which is the third largest German bank and which is one of the most important international finance and trade centers with branches in London, New York, Paris, Tokyo, Osaka, Hong Kong, Melbourne, Moscow, Toronto, and Zurich. The bank offers its clients, inside and outside Germany, all the financial and investment services.

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In Japan, the government regulations regarding the security system, article no. 65, bans banks from owning any businesses in the field of security bonds. Consequently, the West LB Securities Pacific Ltd. in Tokyo acquired a license to work as an independent body under the same name. It is totally independent from the bank services in Japan. This license makes the company carry out exactly the same work as other brokerage companies in Japan and makes it subject to the same rules they follow. The company will receive in return for its services the same commission fixed by the Japanese government from the investors. The transactions carried out in this company start by the investor transferring some of his money to be invested in the markets of Japan, Germany, London or all three of them at the same time through account no. 0546488 in the bank of Tokyo, Yurakucho branch under the following address: West LB Securities Pacific Ltd. Tokyo branch. The investor can grant the company full control to invest his money with its professional experience, and thus the company is able to purchase or sell stocks on his behalf based on the market fluctuations. The company may purchase stocks in other companies with

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the amount of money transferred to it and report the details of every transaction the next day. In case the investor does not deputize the company, it carries out the transactions after taking his permission. If the investor wishes to withdraw his money, there will be no complications or delay. Once the company gets the request, it sells all the investor's stocks for the current market value and the amount is transferred to his account in less than a week. The company ensures its clients that it will not invest their money in the following fields: (i) Shares that involve Riba (usury) such as government bonds, convertible bonds, bail bonds and anything that deals in Riba. (ii) Shares in companies that manufacture or distribute Khamr (intoxicant). (iii) Shares in companies that deal in pork or its related industries. (iv) Shares that may lead to a risk or loss by knowing no commodity or delivery time. (v) Shares that involve any form of gambling. These conditions restrict the company to deal in present stocks. However, the company knows for sure that

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the companies in whose shares it deals are located in non-Muslim communities, which means they may finance their projects by means of usurious loans from local and international banks. The whole matter can be summarized as follows: (i) The company does not deal with businesses or institutions that work in anything known to be Haram (prohibited). (ii) The company does not invest in the shares of companies that deal in Riba or any prohibited commodity. (iii) The department I work in does not deal in securities with usurious interests. (iv) The company does not totally adopt the Islamic approach in dealings, as it contains departments that deal in usurious securities and bonds, but the department I work in is specifically established for dealing in non-usurious securities. Based on the previous explanation, I present my questions to you, hoping to get a detailed answer about the ruling of Shari`ah (Islamic law) regarding them. My questions are: 1. Is this transaction (dealing in stocks) lawful and permissible?

2. Is it permissible for a Muslim to work in a similar company, bearing in mind that it is difficult to find another job in such a community? 3. If this type of transaction is permissible and working for such a company is lawful, are there any restrictions? I hope you answer my questions in detail to be able to see everything clearly and decide what I will do. As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

A: It is not permissible to work in this company, as it deals in Riba which is prohibited. If you quit your job there, Allah will compensate you with something better, in sha'a-Allah (if Allah wills). Allah says, ﴾And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).﴿ ﴾And He will provide him from (sources) he never could imagine.﴿ May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 4327

Q: i have several shops on Hejaz road and the Arab National Bank has offered

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to rent them. Since this bank is one of the banks dealing with Riba (usury/interests), is it permissible for me to rent the shops to this bank or any other similar Riba-based banks? Please advise me, may Allah reward you.

A: It is impermissible for you to do so, as the mentioned bank will take these shops as a center for dealing in prohibited Riba, and renting them for this purpose involves helping in a prohibited act. Allah (Exalted be He) says, ﴾Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression.﴿ May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 1195

Q: I am a student in one of the evening classes in a commercial high school and I need to learn colloquial English. I cannot go to the regular morning schools for I have to earn my living. I want to work at the Bank of England as

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this will help me practice the English language and at the same time I will get paid. I have been told that working at a bank is Haram (prohibited), will I be a sinner if I work at this bank?

A: It is not permissible for the questioner to work at any usurious bank that deals with Riba (Usury) as by doing this he will be helping the bank deal with Riba and this is prohibited. It has been authentically reported in Sahih Muslim that ﴾The Prophet (peace be upon him) cursed the one who consumes (takes) Riba, the one who pays it, the one who records it, and the two who witness it. He (peace be upon him) said, "They are all equal [in sin]."﴿ Therefore, it is not permissible for you to work at a usurious bank, just because you want to learn the English language. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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\`Abdullah ibn Mani\`	\`Abdullah ibn Ghudayyan	\`Abdul-Razzaq \`Afify	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

First question of Fatwa no. 1338

Q 1: what is the ruling on working in banks?

A: Most of the transactions which are carried out by banks nowadays involve Riba (usury/interest) which is Haram (prohibited) according to the Qur'an, the Sunnah (whatever is reported from the Prophet), and Ijma` (consensus of scholars). Moreover, the Prophet (peace be upon him) stated that whoever helps a person who pays or devours Riba by writing or witnessing for them and so on, will share with them in receiving the curse of Allah (Exalted be He) and being driven from His Mercy. It is related in the Sahih (authentic) book of Hadith of Muslim and others on the authority of Jabir (may Allah be pleased with him) that: ﴿The Messenger of Allah (peace be upon him) cursed the devourer 'taker' of Riba, the one who pays it, the one who writes it and its two witnesses. He said, 'They are all equal.'﴾ The people who work in banks are helping the owners to manage their transactions by means of writing, registering, witnessing, or transferring papers. They are also helping to deliver or receive money and carry out many other tasks that involve helping usurers. Accordingly, it is Haram to work in banks; and Muslims should avoid doing so. Rather, Muslims should exert every effort to earn their livelihood in any one of the many available Halal (lawful) ways but they should not make themselves subject to the curse of Allah (Exalted be He) and His Messenger. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 2512

Q 1: what is the ruling on working for tobacco companies? And what is the ruling on working for banks that deal with Riba (usury/interests)?

A: First: Smoking tobacco is Haram (prohibited),

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therefore working in producing Tobacco through agriculture or manufacturing is Haram, and selling and buying it is also Haram as well as smoking it. So earning money from trading in Tobacco is Haram. Accordingly, a Muslim should seek lawful earning, food, drink, clothing and charity, for Allah is Good and He, thus, accepts only what is Good. **Second:** Riba is Haram according to the Qur'an, Sunnah (whatever is reported from the Prophet), and Ijma (consensus of scholars). Thus a Muslim should avoid it and avoid working for banks dealing with it, to protect their Din (religion of Islam) and be safeguarded from what Allah and His Messenger have prohibited, they also should ask Allah to facilitate a means of lawful earning for them, Allah (Exalted be He) says, ﴿And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).﴾ ﴿And He will provide him from (sources) he never could imagine. And whosoever puts his trust in Allâh, then He will suffice him. Verily, Allâh will accomplish his purpose. Indeed Allâh has set a measure for all things.﴾ May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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ruling on working in banks

The second question of Fatwa no. 2608

Q 2: Is it permissible to work in a bank that deals with Riba (usury/interest), even though the person has nothing to do with the Riba-based dealings, although the overall income of the bank is from Riba?

A: It is not permissible for a Muslim to work in a bank that deals with Riba, even if the job that they are appointed to do is not related to the Riba-based dealings. This is because they would be assisting those who work with Riba and cooperating with them. Allah (Exalted be He) says: ﴾but do not help one another in sin and transgression.﴿ May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 2620

Q: due to his bad circumstances, he had no way but to work to earn his living. He applied at the Civil Service Bureau, but he was not accepted. He says that his bad conditions obliged him to

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work at Riyadh Bank. He worked in the various departments of the bank and found that the bank is truly usurious. The bank lends a person nine thousands Riyals and receives ten thousand Riyals in return. Moreover, customers' accounts earn interest. This person is sorry for his work in this bank. However, if he resigns, he will be overwhelmed by debts, as he has no other means of living except his salary. Please advise him.

A: It is not permissible for you to work in the banks described, because of the proofs prohibiting usurious dealings stated in the Qur'an and the Sunnah in addition to the Ijm`' (consensus of scholars). For example, Ibn Mas`ud (may Allah be pleased with him) narrated that ﴾The Messenger of Allah (peace be upon him) cursed the one who accepts Riba (Usury), the one who gives it, the ones who witnesses it and the one who records it.﴿ Reported by the Five Compilers of Hadith (Imams Ahmad, Abu Dawud, Al-Tirmidhy, Al-Nasa'y and Ibn Majah) and Al-Tirmidhy ranked this Hadith as Sahih (authentic). It was also reported by Jabir ibn `Abdullah (may Allah be pleased with him) that ﴾The Prophet (peace be upon him) cursed the person who accepts Riba (Usury), the one who gives it, those who are witnesses to it, and the one who records it and he (peace be upon him) said: They are equal [in sin].﴿ You should resign from the bank, as a form of obedience to Allah and His Messenger (peace be upon him) and avoid Allah's wrath and punishment and seek another lawful job. If you leave your work at the bank for Allah's sake, He will facilitate and make everything easy for you. Allah says, ﴾And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).﴿ ﴾And He will provide him from (sources) he never could imagine.﴿

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 2828

Q: A person has been working for one of the banks for ten years now, and he knows that working for banks is impermissible. He works there as a night guard, and has nothing to do with the banking transactions. Is it permissible for him to continue working in this job or should he quit?

A: It is impermissible for a Muslim to work as a night guard for Riba (usury/interest)- based banks, for this is assisting in sin and transgression that Allah has forbidden it in His Saying, ﴾but do not help one another in sin and transgression.﴿ Since the majority of banks deal with Riba, you should seek a means for Halal (lawful) sustenance other than this means.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 2930

Q: I work in a usurious bank that provides interest-based loans and accepts interest-based deposits. I discovered that working in such Riba-based banks is Haram (prohibited), so please answer the following queries:

1. Is my job in this bank Haram or not, as I am a mere employee not the owner of the capital?

2. Should I quit this work and search for another one, knowing that I could hardly find a job in which the salary is equal to the one I have now. Should I quit the bank before finding another job or should I wait until I find it?

3. I worked in the bank for 12 years, what is the ruling on these years of Haram working? Are the earnings I made from working in this bank Haram or not?

The cost of Hajj I performed was covered by my salary paid by this bank, is my Hajj acceptable?

A: Firstly, working in Riba-based banks is prohibited and it is impermissible for you to continue because it falls under cooperating in sin and transgression. Allah has prohibited this by saying, ﴾but do not help one another in sin and transgression.﴿ It was authentically reported from the Messenger of Allah (peace be upon him) on the authority of Jabir (may Allah be pleased with him) who said, ﴾The Prophet (peace be upon him) cursed the devourer (taker) of Riba (usury/interest), the one who pays it, its scribe, and its two witnesses.﴿ Similarly, Ibn Mas`ud (may Allah be pleased with him) said, ﴾The Prophet (peace be upon him) cursed the devourer (taker) of Riba (usury/interest), the one who pays it, its scribe, and its two witnesses.﴿ (Related by the Five Compilers of Hadith (Imams Ahmad, Abu Dawud, Al-Tirmidhy, Al-Nasa'y, and Ibn Majah) and authenticated by Al-Tirmidhy) You should repent to Allah from doing so. **Secondly,** as for the past years of working in this bank, we hope that Allah pardons your sins and there is nothing wrong with the money you received for your work during this period of time if you were unaware of the Islamic ruling concerning this. We also hope that Allah accepts your Hajj covered by this money as He (Exalted be He) says,

﴾whereas Allâh has permitted trading and forbidden Ribâ (usury). So whosoever receives an admonition from his Lord and stops eating Ribâ (usury) shall not be punished for the past; his case is for Allâh (to judge); but whoever returns [to Ribâ (usury)], such are the dwellers of the Fire - they will abide therein.﴿ ﴾Allâh will destroy Ribâ (usury) and will give increase for Sadaqât (deeds of charity, alms, etc.) And Allâh likes not the disbelievers, sinners.﴿ May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Fatwa no. 3336

Q: I work at the Bank of Alexandria. It is well known that Allah (Glorified and Exalted be He) and His Messenger (peace be upon him) have prohibited Riba (usury). The Messenger of Allah (peace be upon him) cursed the devourer of Riba, its payer, its scribe and its two witnesses. It is well known that most banks throughout the Muslim world are interest-based and that some are constructed for this specific purpose. So, what is your opinion regarding the permissibility of working at these banks? While some scholars in the Arab Republic of Egypt permit working in these banks, other scholars prohibit it.

A: The prohibition of Riba is emphasized in the Qur'an, Sunnah (whatever reported from the Prophet) and Ijma` (consensus of scholars).

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Prohibition of writing down a usurious contract, or serving as a witness to it and other similar procedures have also been emphasized in one of the Prophet's Hadiths. Accordingly, getting a job at usury-based banks is prohibited as this involves facilitating procedures of concluding usurious contracts in terms of exchange or delivery of usurious dealings, writing down promissory notes, guarding the banks and other similar jobs. Allah (Exalted be He) says: ﴿Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression.﴾ May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 3546

Q: I am a Muslim from New Zealand. I would like to ask about some problems related to banks. I hear some Muslims here say that dealing with banks is Haram (prohibited), but I do not know which, among its departments, are completely Harm or perhaps just part of them. I work in a bank in the overseas transactions department, which specializes in export and import. I heard some people say that the Haram transactions are in the current accounts and banking credits departments, because the interest there is equal to Riba (usury) in Islam. What is the ruling on this matter and please give the reasons for it being Haram,

if it is, or Halal?

A: It is obligatory on a Muslim to work in a Mubah (permissible) job, to earn a Halal income. Muslims should not work in banks that deal with Riba, because this is assisting these banks to perform Riba-based transactions. They should not cooperate with them in any way, such as recording, witnessing, guarding, etc., as this is cooperating in sin and transgression. Allah (Exalted be He) prohibits this kind of cooperation when He says: ﴾Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression. And fear Allâh. Verily, Allâh is Severe in punishment.﴿ Interest-based loans and deposits are both among the Riba-based transactions that are done in banks. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 3435

Q 2: There is a Prophetic Hadith saying, ﴾Allah has cursed the devourer (taker) of Riba (usury) and its payer.﴿ **And in another narration:** ﴾And the one who witnesses it, and that who records it.﴿ **is it permissible for me to work for a person dealing in Riba? What is the ruling if I can not find any other person to work for and I am obliged to continue to work for this person, especially at the present time?**

A: It is impermissible for a Muslim to work for a bank, a corporation, a company or a person dealing in Riba because of the evidences indicating the prohibition of taking Riba and the assistance of it, and there are many other available jobs, so whoever fears Allah, He will make his matter easy for him. Moreover, there is the wording of the Hadith: ﴾The Messenger of Allah (peace be upon him) has cursed the devourer (taker) of Riba (usury/interest), its payer, its writer and its two witnesses. He said, "They are all equal [in the degree of sin]."﴿ Narrated by Muslim in his Sahih (authentic) book of Hadith, and Al-Bukhari also narrated part of the Hadith on the authority of Abu Juhayfh (may Allah be pleased with him) with the wording: ﴾The Messenger of Allah (peace be upon him) has cursed the devourer (taker) of Riba (usury) and its payer; the woman who tattoos and the woman who has herself tattooed, as well as the image-maker.﴿ May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Member	Chairman
`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

(Part No. 15; Page No. 50)

Fatwa no. 4331

Q: I used to work in a bank, the Saudi Hollandi Bank, which I joined one year after graduating from high school and I worked there for six or seven months. One of my friends told me that it was Haram (prohibited) to work in a bank, because some of its transactions are based on Riba (usury/interest). So I left the bank and joined the Saudi Airlines as a student. I want to ask about the salary that I received for the seven months while working at the bank; was it Haram? I only worked as an employee and received my salary in return for my efforts. Am I required to give all the money I received while working there as Sadaqah (voluntary charity) or is it enough that I left the job?

A: If the reality is as you mentioned, that you left the job after being told that it was not permissible to work in a bank, there is no problem with the salary that you received in return for your work for the stated period. You are not required to pay it as Sadaqah; and it is enough that you should perform Tawbah (repentance to Allah) for this and may He forgive you and us. This is because Allah (Glorified be He) says: ﴿whereas Allâh has permitted trading and forbidden Ribâ (usury). So whosoever receives an admonition from his Lord and stops eating Ribâ (usury) shall not be punished for the past; his case is for Allâh (to judge)﴾

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Fatwa no. 4820

Q: How does Islam view working for interest-based banks like Misr Bank or the Egyptian National Bank? Is it permissible to have such governmental jobs?

A: Prohibition of Riba (usury) has been strictly emphasized in the Qur'an, Sunnah (whatever is reported from the Prophet) and Ijma` (consensus of scholars). Working for banks that deal in Riba is prohibited as this involves supporting the committing of sins and transgression. Allah (Exalted be He) says, ﴿but do not help one another in sin and transgression.﴾ ﴿The Messenger of Allah (peace be upon him) cursed the devourer (taker) of Riba (usury/interest), its payer, its scribe and its two witnesses. He said, "They are all equal (i.e. in sin)"﴾ The government approving of Riba and allowing the construction of interest-based banks or taking no action against these usurious banks does not serve as justification for a Muslim to accept working for them. The reason is that these banks do not have the authority to enact or legislate rules, which is exclusive to Allah through His Qur'an or through the revelation He sends down to His Messenger (peace be upon him).

(Part No. 15; Page No. 52)

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Second and fifth question of Fatwa no. 4961

Q 2: What is the ruling on the salary that a bank officer receives?

A: If the concerned bank is not usurious, the salary the officers receive is Halal (lawful) for it is received against permissible work. On the contrary, if a bank is usurious, any salary received by the officers is Haram (prohibited) as it involves helping in sin and transgression while Allah (Exalted be He) says: ﴾Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression.﴿ and because that ﴾The Prophet (peace be upon him) cursed the one who accepts Riba (Usury), the one who gives it, those who witness it, and the one who writes it and he (peace be upon him) said: They are equal in sin.﴿ (Related by Muslim). May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Q 5: I work as an accountant for a newspaper which publishes the news of actors, actresses and singers on a daily basis. Is my salary considered ill-gotten money?

(Part No. 15; Page No. 53)

A: The news of actors, actresses and singers usually imply deviation from the straight path, which promotes idle entertainment, immorality, evil and such behavior that affects people's integrity, dignity and moral values. Undoubtedly, working in such a field is impermissible, as it is considered a form of cooperation in sin and transgression. Thus, it cannot be a source of living, while there are numerous sources of living. A person should fear Allah (Exalted be He) as He should be feared, as Allah says, ﴾And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).﴿ ﴾And He will provide him from (sources) he never could imagine.﴿ (Surah Al-Talaq, 65: 2-3). Allah (Exalted be He) also says, ﴾And whosoever puts his trust in Allâh, then He will suffice him. Verily, Allâh will accomplish his purpose. Indeed Allâh has set a measure for all things.﴿ May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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(Part No. 15; Page No. 54)

Fatwa no. 5714

Q: We have been working in Al-Rajihy company for exchange and trading in its Muhayyl branch office for approximately two years. During this period, we observed no transaction that went against the Islamic Shari`ah. The branch does not deal in loans. The foreign and Arab dealings and the current accounts are not based on Riba (usury/interest). The lending and borrowing transactions are done for free without incurring commissions or other payments. We are keen on working with lawful dealings, so please tell us whether our work is unlawful and harms us and our livelihoods or not. Moreover, there is a branch of the National Commercial Bank that gives interest-based loans in cash at an interest rate deducted from the amount of the loan before delivering it to the client. No one advised this bank to abandon this usurious transaction.

A: When the bank has nothing to do with usurious dealings, then it is lawful to work in it; otherwise, it is impermissible to work in it. as for the interest-based loans the bank gives in return for a percentage of the loan before delivering it, it is impermissible, as it is an interest-based lending.

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The first question of Fatwa no. 5317

Q: a. is working in banks, especially in Muslim countries, Halal (lawful) or Haram (prohibited)?

b. Is it true what people say that it is Halal to work in certain bank departments, and which are they, if this is true?

c. If Zakah (obligatory charity), Hajj, 'Umrah (lesser pilgrimage), and charitable projects are paid for from salaries paid to bank employees are they unacceptable and not rewarded by Allah?

d. What is the best way to earn a Halal livelihood, given that the suspicion of Riba (usury/interest) is cast on most jobs now?

e. What is your opinion about the modern Islamic banks; are their practices any different from other banks?

A: First: Working in Riba-based banks is Haram, whether they are in an Islamic or a non-Islamic country, as this is cooperating

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in the sin and transgression that Allah forbade in His Saying: ﴿Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression.﴾

Second: There are no departments in Riba-based banks that are excepted from the ruling, as far as we know from the sanctified Shari'ah, because all the bank staff are involved in cooperating in the sin and transgression.

Third: Hajj and other acts of worship offered by bank staff are valid if they are performed in the manner prescribed by the Shari'ah (Islamic law), but the people are sinful for working in such a bank and for making use of these earnings, except for what they earned before knowing the legal ruling. They have to perform Tawbah (repentance to Allah) for this.

Fourth: You will have to search for Mubah (permissible) ways of earning an income, and these are numerous - all praise be to Allah.

Fifth: As to the modern Islamic banks you refer to, we do not have enough information about the way they conduct their transactions. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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(Part No. 15; Page No. 57)

Fatwa no. 7655

Q: I work in the National Bank and as everybody knows this bank deals in usurious interest. I had searched for another job for eight months but I did not find work elsewhere. I work in a department that has nothing to do with usurious loans. I heard from some ordinary people that salaries and work in this bank are unlawful. I also heard from a juristic scholar, who usually appears on TV, that the salary is lawful as the employee earns it through hard work just like any other employee. He said that the sin of dealing in Riba (usury) falls upon the owner of the bank and not on the employee who is like other employees. I hope you will advise me concerning this.

A: working in usurious banks is unlawful because it involves cooperation in committing Riba; Allah (Exalted be He) says, ﴾but do not help one another in sin and transgression.﴿ This applies to any form of cooperation whether by writing the usurious loans, witnessing or recording them in accounts, transferring them to other departments, preparing or facilitating usurious transactions and the like.

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The third question of Fatwa no. 4791

Q 3: Someone met my brother in the street and said to him, "Fill out this check in name of so-and-so," and he told my brother the person's name. The man that my brother wrote the check for told my brother that this money was a loan for the Sake of Allah (Exalted be He). Later on, my brother learned that the sum involved Riba (usury/interest), and he regretted what he did. I hope that you will advise me.

A: If the reality is as you mentioned, that, at the time when your brother wrote the check, he did not know that Riba was involved, he will not be blamed for it. He will not be included in the warning that was mentioned in the Hadith that curses those who accept, receive, write, and witness Riba. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 15229

Q: I am an employee in a university, in the copying department, which also includes printing.

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Part of our job is to print introductory letters for some people associated with the university, to help them to get loans from the Bank of Cairo. This is the bank that the university deals with to pay the employees' salaries. It should be taken into consideration that the bank adds 10% of the loan as Riba (usury)-based interest to the value of the loan. I hope that Your Eminence will explain the following:

1. What is the ruling on printing these introductory letters and what is the ruling on those who prepare them before printing? It should be realized that we are obliged to do this work.

2. What is the ruling on those who receive a benefit from these introductory letters?

3. What is the ruling on the bank practices? May Allah reward you with the best!

A: This printing is not permissible nor are the introductory letters, if the letter holders and the copiers know that they are being issued to assist in Riba-based dealings. This is based on the general meaning of the Hadith Sahih (a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish) that was reported from the Messenger of Allah (peace be upon him): (He (peace be upon him) cursed the one who consumes (takes) Riba, the one who pays it, the one who writes it down and the two who witness it. He (peace be upon him) said, "They are all equal.") (Related by Muslim in his "Sahih [Book of Authentic Hadith]") And the general meaning of Allah's Saying: (Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression. And fear Allâh. Verily, Allâh is Severe in punishment.)

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`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 20151

Q: I work as a typist. Sometimes people ask me to type letters that are sent to banks for the purpose of carrying out banking transactions like the case of a company lending or borrowing a sum of money at a fixed interest rate estimated according to the total value of the loan. I wish Your Eminence could enlighten me about the permissibility of my work as a typist.

A: It is prohibited to work as a typist of usurious contracts and the money you receive for that work is unlawful. It was authentically reported that the Prophet (peace be upon him) ﴾cursed is the one who accepts Riba (Usury), the one who gives it, those who witness to it, and the one who writes it.﴿ You have to quit this job. Lawful earnings help a person avoid unlawful earnings. Allah compensates a person who abstains from prohibited things for the sake of Allah. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 9308

Q 2: Is it permissible to work for Riba (usury/interest)-based banks as an employee or anything similar? We read one Fatwa (legal opinion issued by a qualified Muslim scholar) that rules that it is Mubah (permissible) and another that ruled it to be Haram (prohibited). The first Fatwa gave as evidence that the Messenger (peace be upon him) pawned his armor to a Jew and that one of the Sahabah (Companions of the Prophet), Salman Al-Farisy, worked for the Jews in Madinah. They used Qiyas (analogy) to say that they were dealing with the Jews, who would have been dealing with Riba. However, the second Fatwa that said it was Haram, used as evidence the following Hadith of the Prophet (peace be upon him) to support this: ﴿Allah cursed the consumer of Riba, its payer, its two witnesses, and its writer.﴾

A: It is permissible to buy Halal food and clothing from Jews or others - whether for cash or on credit, pawned, or otherwise - provided that the contract meets the Shar'y (Islamic legal) conditions. This does not necessarily mean the permissibility of working in Riba-based banks, as that would involve working with Riba or helping others to do so. As for Salman Al-Farisy (may Allah be pleased with him), it was mentioned by Al-Haythamy, in "Majam'ul-Zawa'id", vol. 8, that he was a slave owned by the Jews and he used to work on their date-palm farms before converting to Islam and before Riba was declared Haram. Therefore, this cannot be used in evidence to support the permissibility of working in Riba-based banks. Also, if the narration about Salman is found not to be authentic, it will be far more unacceptable to cite in evidence.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Deputy Chairman	Chairman
`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 16923

Q: i am a policeman, working at the police station in the Sacred Capital, in the Department of Civil Rights; Office of Installments. Due to the nature of my work in this office, both debtors and creditors agree to settle debts in monthly installments through the office in which I am an employee. The problem is that commercial banks, such as the National Bank, the Bank of Riyadh, and other banks submit complaints about their customers, and these are referred to the Banks Department to take necessary steps. However, most people agree between themselves and the bank to settle the amount in monthly or annual installments. The case is then transferred to my office, which is entrusted with collecting the due installments from individuals and delivering them to the bank. If there is a late payment, the individuals are requested to pay. My question is: Is there anything in what I am doing that is Islamically prohibited?

A: If the transaction that is submitted to you is between two parties, a creditor

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(a commercial bank) and a debtor (an individual for example), and you are certain that it is a Riba (usury/interest)-based transaction, it is not permissible for you to record the agreement of re-payment of the debt in installments. This is because it involves cooperating in sin and transgression. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 18739

Q: I work as a painter for the Nasser Social Bank. My job is just to paint the offices and rooms in the bank, without any involvement in the banking, finance, or other activities. I have no connection with the accounts - I just work as a painter and nothing more. Is my work considered to be supporting or cooperating with Riba-based establishment and so I should give it up or is my position different due to the different nature of my work? My Allah reward you with the best!

A: Working for banks includes any work that is related to them and constitutes cooperation with them, and that includes your work, as it is considered working for a Riba-based bank and involves cooperating with it in sin and transgression. Therefore, you have to leave this job and search for a work that Allah has made lawful. Allah (Exalted be He) says: ﴾And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).﴿ ﴾And He will provide him from (sources) he never could imagine.﴿

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May Allah make matters easy for you and for all Muslims, for indeed He is the One Who guides to the Right Path! May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Bakr ibn `Abdullah Abu Zayd	Salih ibn Fawzan Al-Fawzan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 7883

Q: I received a Bachelor of Commerce three years ago, but I have not yet been able to find a job that suited my degree, due to certain circumstances that were beyond my control, but it was Allah's Will. I waited until I could find a suitable opportunity, and I had a choice between working in a bank, the tax department, or the custom's authority. As it is obligatory on everyone to seek Halal (lawful) sources of income and work, I had to ask some brothers, whom we deem to be good - although none can verify this but Allah, including, as an example, Shaykh Muhammad Ahmad Al-Maqaddim - also known as Muhammad Isma'il - who told me to send a letter to Your Eminence asking for a Fatwa (legal opinion issued by a qualified Muslim scholar).

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He also told me that working in a bank is, without a doubt, Haram (prohibited) as for the customs and tax departments; he left that for you to advise me on. There is another Egyptian scholar who says that if we say that this or that work is Haram and we therefore do not take this work, it means that we will be leaving this work to non-Muslims, and these jobs are sensitive state positions. It is his opinion that Muslims should work in banks and not leave them to non-Muslims, until the time that Allah orders and the banks are managed according to the Shari'ah (Islamic law). What is your opinion on this? I would like to give you a brief explanation of the nature of the work I would do, if I decide to work for the custom or tax departments. As you know that customs departments inspect all the goods that come from outside the country, whether they are Mubah (permissible) or Haram, such as alcoholic beverages, tobacco, etc. My job as a custom officer would be to inspect these goods, specify their type, and ensure that they are consistent with their accompanying documentation, as a preliminary step toward estimating the custom's duty required on them. The job then requires an inspection and estimation of the incoming goods and freight, as to whether were are lawful or prohibited, and to ensure that they correspond to the freighting lists that come with the goods. What is Your Eminence's opinion on this type of work? Please give me a Fatwa on this and may Allah reward you! As for the tax department, the Egyptian tax system requires that people should pay a certain sum of money or a cash obligation

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as an absolute right of the state, which individuals are obligated and compelled to pay. My job there would be to determine the specific tax an individual is liable for and to make them pay it by force and compulsion. As they say, it is a kind of duty. These taxes are imposed on cabaret, nightclub, casino, and car owners, as well as actors, craftsmen, farmers, companies, and manufacturers. My salary would therefore be coming from a mixture of all these types of taxes. After having given a brief explanation of the nature of the work in banks, customs, and taxes, I hope that Your Eminence will give me a Fatwa regarding these three fields of work so I do not need to ask anyone else after this. I also promise you sincerely that once I receive your Fatwa, I will carry it out, faithfully,

regardless of the consequences. I hope that you will send me the Fatwa as soon as possible, as I am about to start work with the customs department. May Allah grant you success, bless you, and make you a support for the Muslim Ummah (nation based on one creed) as a whole! May Allah guide you and correct your way!

A: First: If working for the tax department is as you described, it will be Haram, because it involves oppression and injustice. It also involves acknowledging unlawful activities and imposing taxes on them.

Second: The means of earning a living are not limited to the abovementioned jobs or to being an employee; there are many Halal ways of earning a living, gaining wealth, and providing for yourself. A Muslim should have Taqwa (fear Allah as He should be feared) and seek Halal ways of earning a living to please Allah and Allah will surely make it easy for them to find these ways. Allah (Exalted be He) says: ﴾And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).﴿ ﴾And He will provide him from (sources) he never could imagine. And whosoever puts his trust in Allâh, then He will suffice him. Verily, Allâh will accomplish his purpose. Indeed Allâh has set a measure for all things.﴿ May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The ninth question of Fatwa no. 7306

Q 9: I work as a clerk in an office. I fulfill my duties to all those connected to me. Among them are those who travel abroad, for whom I facilitate procedures and organize their transportation. When they travel overseas, I do not know what their work is and whether what they do is good or bad. If they do works that are not permitted by Allah, will I be sinful for having helped them?

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What should I do if it is not permissible for me to do this?

A: There is nothing wrong with you fulfilling your duties to those who want to travel. If any of them do anything that is forbidden or commit a crime during their travel, the sin shall rest upon them. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, and his family and Companions!

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Deputy Chairman	Chairman
`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

maintenance officials eating from meals to be served to plane passengers without obtaining permission

Fatwa no. 16799

Q: My question has three points: First, sometimes we go to a restaurant but we find that the food is bad or so low in quality that we can not eat it. Is it permissible for us to eat from the plane's meals after obtaining permission from the director (supervisor) of the department where the food is? It may be important to mention that the director is mostly Christian or Buddhist and we know in advance that the food is owned by the company,

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not by them. We also know that the internal regulations of the company do not permit eating from such departments and this is the reason why the restaurant is allocated for the employees. Second, in some departments the work load is very heavy because of the large number of planes or flights. In such cases we can not postpone our work because we have to abide by departure times. Usually we finish work by the end of nine working hours without having a one-hour break which is allocated for having food. Mostly the company does not pay us for working during the break hour. This compels us to eat from the flights' food whether we obtain permission to do so or not. Third, is having food which is allocated for planes after obtaining the permission of the supervisor or director on duty tantamount to eating Haram (prohibited) food or receiving Haram money that is mentioned in Hadith?

A: If the reality is exactly as what is mentioned in the question, you have started your work at the company according to a contract. Thus, you only have the rights that are mentioned in the contract subject to its Shar`y (Islamically lawful) conditions including securing the meal which is mentioned in the question.

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On the other hand, it is impermissible that you violate the contract by eating the meals which are allocated for planes unless you obtain the permission of the decision-makers amongst the officials of your company. We advise you to refer to the latter and explain the matter to them in order to reach suitable solutions. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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whether a woman should work if she studies medicine

The third and fourteenth questions of Fatwa no. 6908

Q 3: I feel a heavy responsibility as a female doctor. Can I be truly Multazimah (practicing Muslim woman) and avoid all sins? I question myself every day, and I always find that I have made a mistake. I am afraid that if I quit my job and stay at home, I will be questioned about my knowledge and what I have done with it, especially that my study cost my family and my country a lot. Q 14: Some people claim that women working as doctors is a collective obligation, while others claim that there is no need for women to work as doctors due to

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the trials they might meet in their work; men should do their part out of necessity. What is your opinion?

A: First, you should fear Allah (Exalted be He) as He should be feared as much as you can, and do your best to help your patients, while performing your obligations such as Salah (Prayer) and others. At the same time, you should give up all that Allah (Exalted be He) has prohibited. If you are unable to help the patients for some reason, there is no sin on you, as Allah (Exalted be He) says, ﴾Allâh burdens not a person beyond his scope.﴿ (Surah Al-Baqarah, 2: 286). Allah (Exalted be He) also says, ﴾So keep your duty to Allâh and fear Him as much as you can﴿ **(Surah Al-Taghabun, 64: 16). Second,** it is permissible for a woman to treat women. However, it is impermissible for her to mix with men at the work place. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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renting the commercial register in return for money

The first question of Fatwa no. 5846

Q 1: Nowadays, it happens in Gulf states and especially in Bahrain that a citizen who has a commercial register from Commercial Register Office, which allows him to do business, rents the commercial register to another person that he brings from India for example. It should be noted that the state does not allow the person who has a commercial register to rent it to others. A commercial register should only be used for the benefit of the person who has it. Is it permissible for me to rent the commercial register which is not a tangible property like real estate, agricultural land, cars and vehicles?

A: It is not permissible to rent the commercial register to another person because the state prevents this. It is prevented for bringing benefit and warding off harm. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 13181

Q: I am going to work in Saudi Telecom soon. Banks collect bill payments for the company from the citizens, and manage them and invest them for a specific period of time, for example ten days, for the banks' own benefit. We do not know what they do with this money, but we are afraid that there may be Riba (usury/interest) involved. After this time, the banks pay the amount from the invoices to Saudi Telecom, without any addition or deduction. Is working in this government department Halal (lawful) or Haram (prohibited)? It should be noted that I have not found any other work than this and I have children to support.

A: There is nothing wrong with you working for the Saudi Telecom. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Hiring bulls for mating

The fifth question of Fatwa no. 4944

Q 5: is it permissible to take money for hiring the spermatic fluid of a male animal?

A: It is not permissible to exact money for hiring out the spermatic fluid of a male animal. This is based on the Hadith

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narrated by Ibn `Umar (may Allah be pleased with him) who said, ﴾The Prophet (peace be upon him) forbade taking a price for the semen of a bull (i.e., animal copulation).﴿ Narrated by Ahmad, Al-Bukhari, Al-Nasa'y and Abu Dawud. Jabir also narrated that ﴾The Prophet (peace be upon him) forbade the sale of the bull's semen.﴿ Narrated by Muslim and Al-Nasa'y. Anas (may Allah be pleased with him) also narrated that ﴾A man belonging to the tribe of Kilab asked the Prophet (peace be upon him) about the sale of the bull's semen and he forbade it. The man said: " O Messenger of Allah! We are used to receiving gifts for the semen of the bull and the Prophet allowed that for him﴿ Narrated by Al-Tirmidhy who classified it as Hadith Hasan Gharib (a good Hadith that is strange to come from this chain of narration). The rule applies to all types of male animals, be they camels, stallions, billy goats or others of the sort. The 'negative mode' basically denotes prohibition. The statement: (the Prophet allowed that for him) indicates that

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there is nothing wrong if the owner of the bull is given some money as a gift as long as no previous condition to receive it had been stipulated. May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

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Fatwa no. 4857

Q: In this area, of Bashot Shimran, there are more than 2,000 cows, but there are no bulls for them. We found one bull in this area, but its owner refused to let us have it, even in return for a small fee. He told us that receiving a fee for this is Haram (prohibited). My question is: If we did take this bull and pay its owner a fee, would it be Haram?

A: It is not permissible to receive a fee for a bull servicing cows, because it was reported that (The Prophet (peace be upon him) forbade the selling of a bull’s semen (i.e., a fee for servicing).) Therefore, the cows’ owners should buy a bull for their cows, even if they go into partnership for this. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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the job of a female hairdresser

The first question of Fatwa no. 16329

Q 1: What is the ruling on the job of female hairdressers for women?

A: If the female hairdresser dresses women's hair in a permissible way such as: fixing their hair, and improving it in a way that do not render them like the Kuffar (disbelievers) women or like men, there is no harm in this job. Whereas if the way is incompatible with Shari`ah (Islamic Law), in this case the job and the salary earned will be prohibited. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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working overseas

The second question of Fatwa no. 16221

Q 2: Due to extreme poverty and the many debts that I am suffering from, and also due to unemployment that is widespread in way not known, except to Allah (Exalted be He), is it permissible for me, under these conditions, to: ask people for Sadaqah (voluntary charity) or Zakah, even if they are in a country far away, such as your country, or to search for a work contract from overseas.

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I hope you will advise me.

A: If the situation is as you mentioned, there is no harm in asking for Sadaqah and the like, or searching for work in another country if the country is an Islamic country. This is seeking sustenance through lawful means, and protecting oneself from need and poverty and traveling to seek Halal (lawful) sustenance are among the objectives of the Shari'ah (Islamic law). And Allah knows best! May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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religious commitment does not prevent earning a living

The first question of Fatwa no. 10575

Q 1: According to the Qur'an and the Sunnah (whatever is reported from the Prophet), what is obligatory on a young Muslim, who adheres to the Sunnah of Allah's Messenger (peace be upon him) and lets his beard grow long, to do to earn a living? Practicing Muslims who let their beards grow may be arrested and subjected to torture, and every time they apply for a job, they are rejected as people do not accept them with their beards. Please advise us and may Allah reward you with the best, but bear in mind the conditions that the Muslims are living under in Egypt.

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A: Working in governmental jobs is not the only way to earn a living; there are many independent ways to do so. Try to be self-employed, and continue to adhere to your religion and avoid anything that may give rise to Fitnah (temptation) and troubles, seeking safety from both. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 19570

Praise be to Allah, Alone, and peace and blessings be upon he whom no Prophet will come after. The Permanent Committee for Scholarly Research and Ifta' read what was submitted to his Eminence the General Mufty from His Eminence, the judge of the Summary Court at Al-Jawf Judge `Abdul-Rahman ibn Muhammad Al-Suhaybany, that was sent to the committee from the General Secretariat of the Council of Senior Scholars numbered (3563), dated 28/6/1417 A.H where his Eminence asked the following question: "Some gold sellers submitted a request for Fatwa (legal opinion issued by a qualified Muslim scholar) to us in our region on gold lease, for they sell gold

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hand to hand for full value, but they make a condition that they lease the gold instead of selling it, so that when buyers come to return the gold, they take the whole sum they paid for buying it, and what is to be deducted is the value of the lease only, they justify this by saying that most of the people in the region buy gold for high prices, then return it after a while and sell it for a loss. They have claimed that on leasing the gold, they will be able to get the whole paid sum when they sell it back, which makes it easy for them, for the value of lease is much less than the selling loss. And they asked us to advise them in this regard, for they mentioned that some shop owners tend to do this act. I hope that your Eminence would advise us so that we can all benefit from this". After asking his Eminence about the status of gold whether it is jewelry or bars, He replied as follows, "We notify your Eminence that the leased gold is jewelry, and the aim of the lease is to help people pay a little sum in return for the lease, instead of paying a large sum in purchasing the gold, for most of the nomads pay very large sums in buying gold, one of them says ' Instead of buying this gold that costs me a lot and is not used except during wedding days, I can lease it - as jewelry - for two weeks, then return it to the gold shop owner after paying its price

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in full, so that when I return it to him (i.e. the gold owner), he gives me the money that I paid back, and only deducts the value of lease that was previously agreed upon, by this I shall not be entangled in paying large sums.'"

A: After the committee has studied the request, it replied: The basic principle is the permissibility of leasing silver and gold jewels in return for money or others for a fixed term and value, where the person borrowing returns the jewelry after the term of the lease expires. It is also permissible to take a mortgage for this. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Fatwa no. 7107

Q: I work as a public servant in Abha electricity company affiliated to the Saudi united electricity company in the southern region. I am the manager of the department of administrative services related to workers affairs, inputs, outputs and secretary. I came to know from a reliable source that the company deposits its money in banks in return for interest though the company is owned by the state and its capital is from the state. We receive our salaries from this money. What is the ruling on this regard?

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Can I keep on working in this company as long as my work has no relation to depositing, auditing or any financial matters? I would like to receive your answer as soon as possible because I can stand poverty but I can not stand the punishment of hellfire. I hope that your Fatwa will be a reason for rescuing me from hellfire if this work is unlawful.

A: There is no harm in working for electricity companies because their original work which is providing electricity, charging people for this service and the like are lawful works. You receive your salary in return for your lawful work. Therefore, there is no harm in you working with this company as long as you do not know that your salary comes to you through Riba (usury/interest). May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 7679

Q: I am a Saudi citizen, and I live in Al-Nasim, Riyadh. I have a two-floor building where I live with my family

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on the second floor, while the first floor is rented by a Saudi man. The lease contract was for two years. As the man mentioned above does not offer Salah (Prayer) congregationally in the Masjid (mosque), and he sometimes does not offer the Jumu`ah (Friday) Prayer, I advised him many times, and he told me that he offers Salah. He asked to renew his contract, but I refused. Please advise concerning renewing the lease contract for him. What do you think of renting the house to him if he does not offer Salah? May Allah reward you.

A: If the case is as you have mentioned, the rental fees for the past period are yours, and you may use them, because the contract is valid. However, you should not renew the contract for that man, due to the mentioned reasons, that he does not offer congregational Salah and Jumu`ah Prayer, and in order to get rid of this corrupt neighbor who does not perform the rituals of Islam. Allah says, ﴿And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).﴾ ﴿And He will provide him from (sources) he never could imagine. And whosoever puts his trust in Allâh, then He will suffice him. Verily, Allâh will accomplish his purpose. Indeed Allâh has set a measure for all things.﴾

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 10448

Q: I work for the department of transport and postal services. I also have another job as a car driver. I distribute mail and other things to post office centers. Sometimes I find sealed bags containing bottles of wine sent with the mail. These bags are sent from foreign countries. I found this out from a friend of mine. The department of transport and postal services have other branches which do different jobs like transporting telephone equipments. One of its branches works in the field of wireless objects. Can I proceed with my work or do I have to resign or move to another branch at the same department like the phone branch and others. May peace and blessings be upon our master Prophet Muhammad.

A: It is not permissible for you to transport mail containing unlawful objects to other people if you know about them as this involves supporting committing sins and transgression. Allah (Exalted be He) says, ﴾Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression.﴿

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You have to look for another job or move to another branch which does not involve unlawful practices. May Allah facilitate your affairs and may he guide all Muslims to what pleases Him. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 18881

Q: I am an employee in the postal service. We get letters known as pen pal letters exchanged all over the Arab world among boys and girls. Is it permissible to deliver these letters even though we know that the senders of these letters are girls to boys or vice versa? Sometimes girls from our village come to us to send such letters. Will I be committing a sin if I deliver these letters? I need your Fatwa; may Allah reward you!

A: correspondence among boys and girls is unlawful.

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This is one of the means that leads to immorality, perversion and committing unlawful deeds. If the reality is as you have mentioned, it is not permissible for you to help them or facilitate the exchange of their letters. In fact, your duty is to prevent it and advise those who exchange such letters as Allah (Exalted be He) says: ﴾but do not help one another in sin and transgression. And fear Allâh. Verily, Allâh is Severe in punishment.﴿ May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 13508

Q: What is the ruling on working in the postal service particularly in the field of mail delivery or savings? i work in delivering mail in the postal service. Sometimes, i have to deliver newspapers and indecent magazines.

A: It is not permissible for you to work in the postal service if your work involves delivering indecent magazines because this involves cooperation in sin and transgression.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 17491

Q: I have a commercial shop, and I have a worker in this shop. The capital of this shop is 100,000 riyals. The rent of this shop is 15,000 riyals. I agreed with the worker to deliver the shop for him in return for 5,000 riyals per month along with the rent. Moreover, the monthly income is 20,000 riyals. Profits are about 4% or 80,000 riyals. This profit may increase or decrease. Therefore, I inventoried all the items in the shop. I will take my shop back after two years. I will receive my capital as 100,000 riyals. If there is any increase, he will take it, but if there is any decrease, he will pay it. All of us are satisfied with this agreement. What is the ruling in this regard?

A: This contract is not permissible as it includes renting consumable commodities. Renting consumable commodities is not permissible. Moreover, this contract leads to

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Gharar sale (uncertain sale) and Jahalah sale (sale with lack of knowledge). It contains a loan where the benefit is stipulated. Every loan that brings interest is prohibited. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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leasing a rented building

Fatwa no. 19702

Q: I hope that Your Eminence will explain to me the ruling on the following matter; if an owner of a building wants to rent all the flats in his building so as not to bother himself with the individual tenants of each flat, so he leases it to one person and allows him to rent the whole building for one hundred thousand riyals. After that I rented the building as flats or separate rooms and furnished it with fine carpets, furniture and refrigerators etc. Actually I rented the building for one hundred and fifty thousand riyals, and after deducing the wages of those responsible for cleaning and the security persons, there remains a sum of money. Is that remaining profit lawful for me to take, especially that I presented all the required services for the residents and did not fall short in any, rather

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they thanked me for my efforts. If I followed the same way in more than one building and after a period of time I managed to collect a considerable sum of money, is that not better than depositing such money in a bank or investing it in a project which I can not control. Kindly give me your Fatwa (legal opinion issued by a qualified Muslim scholar) in this regard. May Allah guide you.

A: Whoever rents a building may sublet it to someone else for the same price as that for which he rented it, or more or less than that, and for the same time period as that agreed upon or less, not for more as that may cause harm, because he has the right to make use of the thing that he has rented. Therefore it is permissible for him to make use of it himself or let someone else make use of it, unless the owner has made a condition that the renter may not transfer it to someone else, or he may not rent it to those who practice certain professions or occupations. In this case both parties are bound by the conditions that they have agreed upon. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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what is the ruling on what is referred to as "naql al qadam"

Fatwa no. 5157

Q: What is your opinion (may Allah be merciful with you) on receiving or paying money for renting out a shop, a flat, or a fair bearing in mind that this money is different to the sum which is written in the contract. Rather, the concerned sum is regarded as a vacating rate. The point is that some people view the foregoing as devouring the properties of others unjustly. It may be worth mentioning that such a practice is widespread in today's markets and that the sum involved in it differs according to the importance of the place, its expected revenue, and the demand on it. Provide us with your beneficial answer please. May Allah be merciful with you.

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A: In case a person hires a house, a flat, or a fair for a certain period; it is permissible for them to rent it out to another person for the rest of the concerned period. This can be done for little or much money provided that no injustice is involved. However, in case a person's hiring period has already expired, it is impermissible for them to rent out the concerned house, flat, or fair unless they get permission of the owner thereof. Otherwise, the received rent is considered Haram (prohibited) regardless of it being little or much. This is because after the expiry of the period of rent, the house becomes the absolute right of its owner and thus any person benefiting from it without the consent of the owner is tantamount to assaulting the rights of the latter which is forbidden and considered devouring others' properties unjustly. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second and the third questions of Fatwa no. 6007

Q 2: i work in an ironing shop, and so i have to iron revealing feminine clothes and the women who wear them come to me. Is it sinful if I iron them and will I bear the burden of the sin along with them or am I judged to be unaccountable for this?

A: If the matter is as you mentioned, these clothes should not be laundered, because this is cooperation in sin and transgression. Allah (Exalted be He) says: ﴾but do not help one another in sin and transgression.﴿ May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Q 3: we are leasing a store and want to leave it for certain circumstances. The store owner will give us a sum of money to leave the store. Is it Haram (prohibited) or Halal (lawful) to take this money? It is worth mentioning that this store is our source of income. Should we, thus, leave it for free or can we take the sum offered?

A: If your lease period has not finished yet, there is no objection to leaving the store and taking a payment as a compensation for the remaining lease period. If your lease period has finished, it is not permissible for you to take money in return for giving the store to its owner.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 20013

Q: We are landlords and have many transactions with different people. Sometimes, we take a key money from others to rent them a commercial store, whether used by heirs or others, under an agreement between the deputy of major heirs and the guardian of the minors. Similarly, we may give key money to a tenant in order to have a store of others that he leases. We ask him to give up his tenancy in return for a fixed sum agreed upon. Thus, a tenant leaves the decorations, air conditions, telephones, lights, and other enhancements, movable or unmovable, made in the store. the key money paid for giving up the tenancy is regarded as compensation for these movables, using the store, remunerations for damages and expenses incurred by moving goods from one place to another. For many decades, the traders throughout the Saudi Arabian Kingdom are accustomed to these procedures of dealing. Yet, one of the heirs heard that paying the key money is unlawful. We were about

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to pay key money to the tenant of a store when we suspended the dealing until we know the legal decision in this regard. Indeed, we do not want to indulge in any forbidden transactions. However, we do not want to miss any lawful opportunity that may benefit from the underaged in particular and the other heirs as well. We wish Your Eminence will give us a Fatwa (legal opinion issued by a qualified Muslim scholar). May Allah grant you the best reward for what you do for Islam and Muslims, and protect you from any evil!

A: If someone rents property; for example a house, an apartment, or a store for a period of time, he may re-rent it to another tenant for the remaining time before his tenancy is over in return for a higher or lower rent without prejudice. If his tenancy is over, he is not entitled to rent this property to any one except with the owner's consent. Doing so is an act of devouring the wealth of people unjustly, and the money he receives, whether little or much, is ill-gotten gain. After his tenancy is over, the utilities of the property are under the control of the owner alone and no one has the right to dispose of them with his consent. With regard to the furniture, decorations, lights, air conditions, and so on which are purchased by the tenant of the store, they may be waived in return for a set payment agreed upon by the owner or the new tenant with the old tenant. In this case, this payment is not regarded as key money, but rather a price of selling the things owned by the tenant.

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If the owner or the new tenant does not want to purchase them, the old tenant has to move them until his tenancy is over. May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Fatwa no. 13852

Q: my father (may Allah be merciful to him) rented an apartment in a house in the city of Kafr Al-Shaykh, in the Arab Republic of Egypt around 30 years ago, for a monthly rent according to a rental contract between the owner of the house and my father. Around ten years ago, Allah enabled my father to buy a piece of land in the same city on which he built four apartments for his four children. My father passed away a year ago and the owner of the house offered a sum of money to my adult siblings to leave the apartment. They agreed to do this and took the money from the owner of the house. When they told me about this, I told them that this was not permissible and it is Haram (prohibited), because we do not need the apartment or the money, so I asked them to return the money to the owner of the house. They promised to do so and one of my siblings did actually meet the owner of the house and agreed an appointment with him to return the money.

They told me that the owner of the house is a merchant and he offered money to the residents of two other apartments to leave the building, because their rent is very low. He wants to make an investment from this building by taking deposits and increasing the rent by 50%. One of my brothers is asking: Is it permissible for us to donate this money to one of the Islamic projects or charities, knowing that Allah is Good and only accepts that which is good, and that we will not get Thawab (reward from Allah) for it? My brother also says that the owner of the house is the one who offered this money to the residents and we did not encourage him to do so. The question that we would now like a Fatwa (legal opinion issued by a qualified Muslim scholar) on from Your Eminences, is: Is it permissible to donate this money to one of the Islamic charitable projects and not give it back to the owner of the house? May Allah reward you with the best!

A: It is obligatory on you to return the money that you took to its owner. If this is not possible, you should give it to the poor. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 342

Q: A woman was living with her husband in a rented house, then he died

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in a year after paying half of the rent only, and she asks about the rest of the rent, she mentions that she has left the house lest she should pay the rest of the rent.

A: If the inquirer has left the house after her husband's death without using any thing from its utilities afterwards, she is not obliged to pay the remaining sum, and the issue of this sum should persist between the leaser and the heirs of the renter, if both parties were able to reach an agreement, that is good, if not, the dispute should be attributed to the court to have the final word in it. May Allah grant us success! May peace and blessings be upon our Prophet, his family, and Companions!

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`Abdullah ibn Sulayman Ibn Mani`	`Abdullah ibn `Abdul-Rahman ibn Ghudayyan	`Abdul-Razzaq `Afify

Getting Paid for Teaching the Qur'an

The first question of Fatwa no. 3210

Q 1: The Islamic Organization opened a new center in the City of Ar-Ramtha for teaching the memorization of the Qur'an and they requested me to teach in that center, especially when they knew that I am professional and I teach the Qur'an according to the rules of Qur'an recitation. They offered to pay me for teaching in the Qur'an center, but I refused because of the prohibition of that, since I have memorized

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the Hadiths which prohibit charging fees for teaching the Qur'an. What is your Eminence's opinion, in detail, regarding this subject?

A 1: You are allowed to be paid for teaching the Qur'an, since the Prophet (peace and blessings of Allah be upon him) married a woman to man in return for him teaching her what he had memorized from the Qur'an, and that was her dowry. Moreover, one of the companions got paid for treating a sick disbeliever by performing Ruqyah (i.e., Islamic Charm) for him with Surat Al-Fatihah. In that regard the Prophet (peace and blessings of Allah be upon him) said: ﴾You are most entitled to take wages for performing a Ruqyah with Allah's Book.﴿ Reported by Al-Bukhariy and Muslim. What is prohibited is to take wages for the recitation itself and to ask people to give him money for reciting the Qur'an. It is Allah from Whom we seek guidance and Success, and may Allah send His prayers and peace upon our Prophet Muhammad, upon his family and his companions.

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The first question of Fatwa no. 4264

Q 1: Is it permissible for a person to learn the Qur'an from a shaykh in return for a certain sum of money, given that if he does not pay the shaykh, he will not teach him? What is the ruling on both of them?

A: Yes, it is permissible to teach the Qur'an in return for fees, according to the most authentic of the opinions of scholars, as the Prophet (peace be upon him) said, ﴾You are most entitled to take wages for teaching Allah's Book.﴿

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Narrated by Al-Bukhari. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The third question of Fatwa no. 5126

Q 3: What is the ruling on taking wages for teaching the Qur'an to students at schools and elsewhere if a person has no other income? May Allah reward you well!

A: Teaching students the Qur'an in schools or elsewhere is permissible whether one receives fees or not. This is derived from the general meaning of the sayings of the Prophet (peace be upon him). He said: ﴾"The best among you (Muslims) are those who learn the Qur'an and teach it."﴿ and ﴾"You are most entitled to take wages for doing a Ruqya with Allah's Book."﴿ The Prophet (peace be upon him) married one of his Companions to a woman and

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made her dowry teaching her what he memorized of the Qur'an. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The fifth question of Fatwa no. 5867

Q 5: Is the Hadith which states (You are most entitled to take wages for doing a Ruqya with Allah's Book.) **classified as Hadith Sahih (authentic Hadith) narrated from the Prophet (peace be upon him)? If it is Sahih, what does it mean? is it permissible to charge a monthly salary from the Ministry of Awqaf (religious endowments) for announcing Adhan (call to Prayer), delivering the Friday Sermon, leading people in Salah (Prayer), ensuring cleanliness of the Masjids (mosques), administering them and opening them at the appointed times of Salah?**

A: The Hadith mentioned in the question has been classified as Sahih. According to scholars, the Hadith means that there is nothing wrong with a person charging a sum of money for teaching the Qur'an to people or using it as a form of Ruqyah (reciting Qur'an and saying supplications over the sick seeking healing). However, it is not permissible to charge money for the mere recital of the Qur'an. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 8699

Q: I am a Qur'an teacher living in Hremla. I have memorized all of the Qur'an. Every year in Ramadan, the Imam (leader of congregational Prayer) of the Masjid (mosque) travels to Abha and delegates me to lead people in Tarawih (special supererogatory night Prayer in Ramadan). When he returns, he gives me a reward on his own, without stipulating it in advance. is it permissible for me to take this reward? I heard that it is impermissible. What is the evidence on this, so that I can convince the Imam? May Allah reward you.

A: If the case is as you have mentioned, there is no harm in this. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 15751

Q: What is the ruling on receiving monthly fees for teaching the Qur'an to young children? If it is permissible, does a person who teaches the Qur'an also receive a reward from Allah?

A: Both learning and teaching the Qur'an are among the best deeds through which a person can draw near to Allah (Glorified and Exalted be He)

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provided that the intention is to attain the pleasure of Allah. The prophet (peace be upon him) used to encourage Muslims to both learn and teach the Qur'an. One Hadith narrated in this regard provides: ﴾The best among you (Muslims) are those who learn the Qur'an and teach it.﴿ The fact that teachers receive fees for teaching the Qur'an, does not necessarily mean that no reward is attained from Allah (Glorified and Exalted be He) as long as the intention to teach is solely made to attain His pleasure. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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taking fees for committing a Bid`ah, like earning one's living through reciting the Qur'an and so on

The second question of Fatwa no. 6973

Q 2: Is it permissible to recite the Qur'an for a person who has asked me to do so? It is not for worship, but only a recitation of the Qur'an so that Allah will bless that person or restore a lost item to them, while they pay me a certain sum of money in return. Is it permissible to recite the Qur'an and take fees in the mentioned way? There is another form which is practiced in our country: a person gathers a group of people who memorize or study the Qur'an, and asks them to pronounce Tasbih (saying: "Subhan Allah [Glory be to Allah]") a thousand times,

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"There is neither might nor power except with Allah!" a thousand times and so on. The host prepares food and slaughters animals to feed the people on this occasion. He also gives them a certain sum of money in return for this.

A: It is impermissible for a Muslim to recite the Qur'an in return for a fee given to him by those who asked him to do so. It is impermissible for a Muslim to take this as a job and a source of living. It is also impermissible for a Muslim to gather people to glorify Allah a thousand times and say "There is neither might nor power except with Allah!" a thousand times in return for food or fees. This is considered a Bid`ah (innovation in religion). It was authentically reported that the Prophet (peace be upon him) said, ﴾A person who innovates things in our affairs for which there is no valid reason, these are to be rejected.﴿ May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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working in Journalism which Leads to Publishing and Promoting Evil

The First question of Fatwa no. 3933

Q 1: There is a man working in a newspaper in Egypt. He writes news and prepares paid advertisements in support to those who defy Allah and His Messenger. He works as an intermediary between the newspaper and people. He goes to merchants and urges them to advertise. They pay money for the sake of advertising their products in this newspaper. The revenues of these advertisements are used in supporting tyrant rulers. This person receives a ratio of these revenues in return for urging people to do that. Is the money he receives lawful? If this money is unlawful, can my brothers, sisters and I eat from these earnings? Moreover, my father has another income from another governmental job. The money he earns from this work is lawful.

A: Firstly: Working in serving those who defy Allah and His Messenger is not permissible because it a sort of cooperation in evil and transgression that was forbidden by Allah in His saying: ﴾Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression.﴿ **Secondly:**

The money earned due to cooperation with them in evil matters is unlawful. **Thirdly:** If the money earned by your father through working with those who defy Allah and His Messenger can be distinguished from other lawful gains, you are not permitted to eat from it. But if this money is mixed together and you can not distinguish between lawful and unlawful gains, you will be permitted to eat from it according to the soundest opinion of scholars. But you are recommended not to eat from it to be on the safe side, especially when the unlawful gains exceed the lawful ones. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Education fees

The second question of Fatwa no. 3859

Q 3: What is the ruling on receiving fees for teaching at schools

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and universities? What is the ruling on a Muslim who teaches Christian students at schools and universities? It is noteworthy that Muslims and non-Muslims live in our country.

A: First: It is permissible for teachers at schools and universities to receive fees for teaching students religious sciences and other branches of science like mathematics, geometry, calligraphy and different types of crafts like carpentry, smithery, textile and the like. **Second:** It is permissible for a Muslim to teach different subjects at schools which include Muslim and Christian students. However, it is prohibited for a Muslim to teach non-Muslims any branch of science that would be used in war against Muslims like instructing non-Muslims about military industries, training them in marksmanship and other military related works. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 8553

Q: what is the ruling on receiving a payment for supervising students during their religion exam, knowing that the payment is given by the government?

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A: There is no harm in receiving a payment for this.May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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the salary of a Mu'adhin

The first question of Fatwa no. 20388

Q 1: I am a Mu'adhin (caller to prayer) and I receive a monthly salary from the Ministry of Awqaf (Endowment). However, I read a Hadith in the books of Fiqh and Hadith reported on the authority of `Uthman ibn Abu Al-`As who said: ﴾I said: O Messenger of Allah: Appoint me as a leader for my people. He (the Prophet) said: You are their leader, but you should follow the weakest of them and appoint a Mu'adhin who does not take a salary for it.﴿ **What is the degree of authenticity of this Hadith? Should I not take the monthly salary? It is worth mentioning that I need it.**

A: The Hadith is authentic. Ibn Al-Mundhir said: It is authentically reported that the Messenger of Allah (peace be upon him) said to `Uthman ibn Abu Al-`As: ﴾Appoint a Mu'adhin who does not take a salary for Adhan.﴿

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The Five Compilers of Hadith (Imams Ahmad, Abu Dawud, Al-Tirmidhy, Al-Nasa'iy and Ibn Majah) reported from `Uthman ibn Abu Al-`As that he said: ﴾The last thing which the Messenger of Allah (peace be upon him) advised me is to appoint a Mu'adhin who does not take a salary for Adhan (call to prayer).﴿ The Hadith indicates that the Mu'adhin does not take a salary for his Adhan. If the ruler can not find a volunteer, there is no harm in fixing a salary for him from the Muslim Treasury House. Imam Ahmad said that it is permissible to take a salary for that. Imam Malik also permitted this because it is a kind of work which is permissible to take salary for, like all other kinds of work. May Allah grant us success! Peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 20420

Q 2: A person works as a Mu'adhin (caller to Prayer) in a certain Masjid (mosque). This person rarely announces Adhan (call to Prayer). Sometimes he announces the Adhan of Zhuhr (Noon) Prayer or some other prayer neglecting most of the other Prayers. What is your comment on this? what is the ruling on the salary he receives for this work? Are we obliged to report this negligence to the competent authorities or not?

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A: The Mu'adhin has to announce the Adhan perfectly. This means that he should announce it for every time of Salah (Prayer). If he neglects or ignores it, he commits a sin, and the money he receives for this is not lawful for him. It is the duty of any person who knows a Mu'adhin that neglects the Adhan to advise him. If he accepts the advice, that is good, otherwise he should be reported to those in charge so that they may consider his negligence. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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a specialist leasing their name

Fatwa no. 20405

Q: I am a doctor, and I had specialized in my work before I stopped work to take care of my children. Some clinic owners have offered to write the clinics in my name in return for a fixed sum through partnership, in which they incur profit and loss and I get a fixed sum. I also have the right to intervene in technical matters at my request. My question is: Is this sum that I receive

Halal (lawful) or Haram (prohibited), especially that I sometimes can not assume technical supervision? If it is Haram, what is the Halal way? Will it be Halal or Haram if I take this income as a percentage? Please advise me on what is best, may Allah keep you safe.

A: What you have mentioned is impermissible, for it is cheating, deceiving people, and unlawfully eating up money. Whereas the valid way is to carry out your work by yourself, and to be sincere to Allah and His Servants in your work. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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negligent employees should pay for their negligence

Fatwa no. 20426

Q: A company hires a great number of employees who work in receiving, counting, and delivering money, in addition to carrying out other banking transactions. Because of this important work, the company chooses competent and honest employees to carry it out. It offers them training on banking work for a sufficient period of time and gives them written and definite instructions to help in carrying out their work

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perfectly. However, some employees may be heedless and neglect the company's instructions, causing it to lose a sum of money. For example, there are certain steps which a cashier should take before paying the amount specified in a check, such as confirming the identity of the bearer of the check, checking that the payer has enough money in their account, etc. Sometimes, the employee would not demand to see the payee's identity card, gives them the money specified, and then finds out that it is a forged check. As a result, the company loses the sum of money paid for the check. Is it permissible to forgive such employees and not blame them for their negligence, which resulted in a loss incurred by the company's shareholders? Please advise, may Allah reward you, grant you a long life, and bless you, for He is the best One asked for help.

A: It is not permissible to forgive the employees who neglect their work and do not carry out given instructions. Rather, they should be held to account and pay the losses which the company incurred because of their negligence. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companion!

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working for a person who rents apartments for people who commit abominable acts

Fatwa no. 20539

Q: I work in furnished apartments and rooms. I see practices that incur the Wrath of Allah (Glorified and Exalted be He), yet I am silent for fear of troubles and quarrels and sometimes due to weakness of faith. Such abominable practices include: sodomy, wine drinking, gambling and adultery, but drinking wine and drug abuse are the most common practices. My employer does not oppose committing such unlawful acts. Sometimes I feel ashamed of myself that I offer Salah (Prayer) while I help such people find a room to drink wine in it. I do not even tell them that we have no vacant rooms nor call the police to arrest them because I know that the police will not prevent them from committing such unlawful acts. I hope you will advice me in this regard. Is the salary I receive from this work lawful or not? What is the solution to my problem? It should be noted that if I ask my employer to give me a vacation, he will refuse and if he gives me a vacation, he will deprive me of my right as he keeps the salary of three months. May Allah reward you with the best!

A: It is not permissible for you to work for a person who rents furnished rooms and apartments

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to be used in committing sins and abominable acts, for this is cooperation in committing sin and transgression. The money you receive in return for this is unlawful because you gain it in return for unlawful work. You should seek Allah's Provision through another job. There are many lawful means to gain your livelihood apart from this unlawful work. Allah (Glorified and Exalted be He) says, ﴿And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).﴾ ﴿And He will provide him from (sources) he never could imagine.﴾ May Allah make all difficulties easy for you and for all Muslims. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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fee for performing circumcision

Ninth question of Fatwa no. 6292

Q 9: I perform circumcision for a fee; will I be rewarded by Allah for this?

A: In case circumcision is done in your place, it is permissible for you to receive a fee for it, but if circumcision is done in a governmental hospital; it is impermissible for you to receive a fee as doing so is considered a bribe. Regarding Allah's reward for performing circumcision, this is to be decided by Allah (Glorified be He) for Allah Alone knows about people's hearts and intentions. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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taking fees for washing the dead

The first question of Fatwa no. 7502

Q 1: What is the ruling on taking fees in return for washing a dead person, whether this is stipulated or not?

A: It is permissible. However, it is better to volunteer to do it if possible. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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obligation of the renter and the landlord to fulfill the contract

The first question of Fatwa no. 1434

Q 1: The house owner makes up excuses to get me out of my house. Sometimes he prevents the doorman from cleaning the house; other times he cuts off the water; and other times he stops sweeping the floor, in addition to other forms of annoyance. Is it legally permissible for him to annoy us in such a way?

A: A house owner should fulfill the terms of the contract with the tenant, in accordance with the legitimate conditions they had agreed upon or the customary ones, during the term of the contract, as Allah says, ﴾O you who believe! Fulfil (your) obligations.﴿ The Prophet (peace be upon him) said, ﴾Muslims should stick to their conditions, except the ones which make lawful things unlawful and unlawful things lawful.﴿ When the term of the contract comes to an end, and both parties want to renew the contract, each of them should fulfill their obligations towards the other party as previously mentioned. If the owner refuses to renew the contract, the tenant should leave the house, and not harm the owner by staying there. A Muslim's money should not be taken unless willingly.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 18421

Q: This contract is valid for five years and can be renewed for a similar period of time and with the same rent value. Is it permissible for me to ask the tenant to pay the rent of the five years in case he wants to leave after one or two years after signing the contract or is this condition invalid because the tenant has no desire to continue due to other lower rent offers? Sometimes the tenant, after one or two years of the contract, asks the owner to terminate the contract, because he does not want to continue in the building, so is the owner permitted to demand from the tenant the full rent for the whole period, or is the tenant entitled to terminate the contract, as the agreement was meant to prevent any increase in the rent?

A: The basic principal in contracts is that they should be paid off, and as such, if the two parties agree on a set period for the contract, they should commit to what they stipulated. Therefore, if they agree upon changing the period, either by increasing or decreasing it, this is permissible, for Allah (Exalted be He) says, ﴾O you who believe! Fulfil (your) obligations.﴿ The Prophet (peace be upon him) said, ﴾Muslims are on (i.e. stick to) their conditions.﴿

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Q 2: private contracts of renting out, for instance, flats or shops include a punitive condition to the effect that tenants should pay rent regularly on definite timings without receiving claims and when they are late; tenants pay fines of 10% of the rents' values for every delayed month. Is such an increase considered a type of Riba (usury/interest) or is the concerned sum Halal (lawful)? It is worth mentioning that, according to the contract, the rent of the asset is constant for five years or more and renewable for a similar period with no increase. I hope that your Eminence will kindly give me a Fatwa on this according to rulings of Shari`ah (Islamic law) for today's employers innovate many conditions to secure only their interests without considering the interests of the second party. I ask Allah to guide me and all my Muslim brothers and to help your Eminence inform me of that which leads to goodness and righteousness for Verily, Allah is all-Hearing and Responsive.

A: It is impermissible to condition the increase of a percentage of the rent in case the tenant does not pay the rent at the time that the two parties agreed on. This is because doing so is considered Riba (usury/interest) similar to that of Jahiliyyah (pre-Islamic time of ignorance) when people used to say: "either to pay or we will increase the sum".

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 1198

Q: Is it lawful for an employee to receive a salary for the annual leave?

A: If both the employee and the employer are bound by the rules and regulations governing the labor law in your country, the employee, after a year's service or more, will be entitled to the privileges granted by the labor law system. There is nothing wrong if the employee receives an annual paid leave as the employer is required to comply with the rules and regulations of the labor law which include the employee's right to an annual paid leave. It is more likely to be a labor contract law by virtue of which the annual leave is guaranteed. Muslims are duty bound to abide by the conditions they make except those which involve permitting an unlawful matter or prohibiting a lawful one, which is not the case with annual leave. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The third question of Fatwa no. 20224

Q 3: If I take a vacation and go to Tabuk, and during my vacation I wish to go somewhere else, such as Makkah, Riyadh or anywhere in the Kingdom, is this permissible during my vacation, or should I take permission from work, even if I am on vacation?

A: If you take vacation from your work through the authorized person, you can spend it however you like, provided that it is in a legitimate way, like the one mentioned in the question. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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paying wages to those who deserve it

Fatwa no. 2790

Q: I had my house painted by a Yemeni man, and then he died in a car accident. I owe him 3,000 Riyals. However, no one came to take the money. I asked the judge of our country to take the money, but he refused and told me to keep it with me until the heirs come and take it. More than a year had passed, and then I asked some Yemeni fellows about him. They told me that his brother is going to come to take his belongings. A long period of time passed, and still no one came. Please advise concerning the way by which I can clear my conscience and get rid of that sum of money which burdens me. May Allah protect you.

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A: You should keep this worker's money with you until his heirs come and take it, as you know that he has a brother who is going to come, even if a long period of time passes. If you invest this money for him, this will be better. If you can give this money to the Head of the Court in your area and take a receipt, this will be even better and easier for you. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The third question of Fatwa no. 6530
Q 3: what is the ruling on delaying paying the workers' wages

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despite the availability of the money?

A: This is not permissible, as the Prophet (peace be upon him) said, ("Procrastination by a wealthy person is an injustice.") May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 6556

Q: I hired a trucker from Jeddah to Abha to carry a load of mosaic tiles. He was to be paid 3,000 riyals for carrying nine packages, 36 meters each. I only received eight packages as one package fell off the truck, as the driver told me. So I deducted its price from the trader in Abha and the cost of taking it to the building site and it was 1,360 riyals and gave him the remaining amount, which was 1,640 riyals. He became very angry, swore not to take the money and left. This incident happened two years ago and I have not seen him since then. I asked about him in the recruitment office in Jeddah, but the employer said that he had not come since then and that they owe him 2.700 riyals. Should I give the office the amount after deduction, give the money in charity dedicating its reward to him or put the money in the Muslim treasury house? Should I deduct the losses of the missing package from the Abha or Jeddah costs?

A: If the reality is as you mentioned that you know the man's recruitment office, these offices usually keep records of the truck license number and owner. This man has some dues in the office which means he is known to them. You should search for him through his license number or any other way and pay him the wages that free your conscience, but if you disagree, you should refer the matter to court. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 10421

Q: I am a driver and I had an accident. I rented a tractor from a public company to put the car on a big lorry. During the process, the tractor broke down and a dispute took place between me and the driver, after which he left without taking any money. After a long time, I went to the public company but I could not find the tractor, the driver or the company that owned it and I do not know where to find them. What should I do? May Allah guide you to what is good! Please enlighten me, and may Allah enlighten you!

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A: You should give the wages in charity dedicating its reward to the driver, but in case you find him later inform him. If he agrees there will be no problem. If he does not agree, the charity will not be sufficient for you and you will be required to pay him his wages. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 14834

Q 2: i dealt with a dressmaker, and i owe him 250 Riyals. He finished his work and traveled, and I have not given him his right. What should I do? I agreed with another dressmaker to make me five dresses for 500 Riyals. He gave me three dresses, and I gave him 300 Riyals. He still owes me two dresses, and I still owe him 200 Riyals. I stopped frequenting him for some time, and then this worker was replaced with another one. What should I do? There is another dressmaker who owes me a dress and I owe him 180 Riyals, and the worker was also replaced with another one. A worker once changed the oil of my car,

and he had no change, so I promised him to pay the money soon, which was thirty Riyals. I was late for some time, and when I returned to the shop I found that the worker was replaced with another one and the shop was sold. What should I do? Given that all this was before Tawbah (repentance to Allah), and now I have repented. Please advise as soon as possible so that I can get rid of these sins.

A: As for the worker who works in a well-known shop and you owe him money, you should return the sum of money to the shop owner if you do not find the worker, because he works for the shop owner and takes his wages in return. As for the dressmaker, he deserves the money if he has finished the dresses. If he has not finished the dresses, you do not have to pay him the money. As for the worker who changed the car oil, you should ask about him and give him his money. If you neither find him nor find anyone to tell you about him, you should give the money as a Sadaqah (voluntary charity) on his behalf. If you later are able to find him, tell him what you have done. If he accepts it, that will be fine; otherwise, you should give him his right, and you will be rewarded for the Sadaqah.

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The first question of Fatwa no. 16020

Q 1: I have contracted with a Saudi citizen to work for him in return for 2,500 riyals while I was in Cairo. But when I came to the Kingdom and at the end of the first month, he gave me 2,000 riyals only. He told me that this work is very easy and 2,000 riyals are sufficient. He told me that if I am not satisfied with that, I can return to my country. Moreover, he knows that I borrowed money for the sake of traveling. I am also still on a trial period, and therefore I can not refer this case to a labor office. There is no other way but to accept this unwillingly. can I take from his property that falls under my control what is equal to my right mentioned in the contract without telling him? Or what should I do?

A: You have to receive the salary you have contracted with him for. The Prophet (peace be upon him) said: ("Muslims are bound by their conditions.") If you have differed with him with regard to any thing, you have to refer the case to legal courts to judge among you. But you are not permitted to

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take anything of his property without his permission. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 14556

Q: I used to have a female servant whom I paid a monthly salary of 600 riyals. After three months' work, I deducted one hundred riyals from her regular salary due to the fact that she did not have to do much work; she only cared for one little child and cleaned the house. She proceeded with her work being content with that salary. When I think about it, I do not know whether I had been right in doing that or if I unlawfully devoured one of her rights. It is noteworthy that she never asked me about that. I counted the number of months of her work and wrote a check for the total amount that she was entitled to receive that I had cut off and sent it to her address, but unfortunately it was sent back because the address was wrong. I continued sending the check for one whole year, but each time I sent it, it was returned due to it being sent to a wrong address. Then I repeated the same thing another fifteen times but each time the address turned out to be wrong. It is this same address through which I received three messages from her in which she was asking about the health conditions of my children and that she had a safe journey back to her country. I feel so confused about this and I fear that Allah may punish me in the Hereafter. Allah knows best that

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I never thought of usurping any of her rights. I wish she had refused me reducing her salary. What should I do with the money? Should I keep it or give it away in charity. Enlighten me. May Allah protect and guard you!

A: If the reality is as you have mentioned and you are incapable of sending the check to the servant, you may give it away to the poor as an act of charity while dedicating its reward to the servant. May Allah grant us success! May peace and blessing be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa no. 15902

Q 1: I would like to inform you that I brought a plumber to do some work at my house, and he finished all the work except for some pipes leading to the neighborhood. The plumber had brought a worker to dig for the pipes, and they agreed that the former would pay the latter 300 Riyals for this task from the beginning point till the end point at the neighborhood. After reaching half way, the worker arrived at an area that contained some rocks, and when the plumber left us, he asked me to tell the plumber to give him an additional sum of 200 Riyals and thereof he would finish the assigned task in one day, knowing that he had previously told the plumber that the digging work would take two days. I knew that he was a liar and that he was able to accomplish it in only one day, therefore, I told him to finish it in one day in return for the additional sum required based on his

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previous conversation with me, but I was not actually planning to give him these 200 Riyals, rather, I just wanted the task to be finished quickly. Thus, when he accomplished the task in one day, he asked the plumber for his fees, and took the 300 Riyals from him, after that, he came to me and charged me but I told him that I only agreed with him on paying the 300 Riyals and that he had already taken it. Accordingly, I told him that I owed him nothing, he then left me and went away. Is there a sin upon me? Please guide me.

A: You should pay this worker the sum you promised him to keep on digging for the pipes in order to fulfill your promise, for violating the promise is one of the attributes of hypocrites, and surely you would not like to be described as a hypocrite. Thus, if he does not come back and you do not know him, give it away in charity on his behalf. If he returns, tell him what you have done, if he forgives you and accepts, then there is no problem. If he does not accept, then you should pay him his money, and in this case the reward for charity will be yours. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions

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The fourth question of Fatwa no. 19622

Q 4: there is an employer who does not give workers their salaries except upon their departure for their countries every year or every two years. Employees have no other choice but to accept that due to scarcity of work opportunities and their need for money. What is the ruling in this regard?

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A: The basic rule is that employers pay workers' salaries at the end of every month. This is what is well-known among people. But if they agree that salaries are paid on a yearly basis or at the end of every two years, there will be no harm in doing so. The Prophet (peace be upon him) said in the authentically reported Hadith: ❨"Muslims are bound by their conditions..."❩ May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 17668

Q: A Yemeni man hired me to transport some cargo for him from Zhahran. I was supposed to transport a hundred cartons of apples and oranges for 800 Riyals. However, he gave me a gun instead of the money, and I fixed the gun as it was defective. I transported the cargo, and when I reached the market, I did not find that man. I sold the cargo for 800 Riyals, and I did not lose anything. I have had the gun for five years or more. I looked for that person, but I could not find him.

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I only saw him that one time, and I did not know him before. What should I do with this gun? Please advise. May Allah reward you.

A: You should look for that man carefully until you find him and give him the price of the cargo. If you cannot find him, you should give this money as Sadaqah (voluntary charity) with the intention of giving the reward to him. The gun is yours according to your agreement with him. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second and third questions of Fatwa no. 8444

Q 2: a craftsman fixed a fan and asked for a fee of six dinars. However, the owner of the fan thought it was too much, and as such, he left without taking the fan or paying the fees. A complete year passed while the fan was with this craftsman while he does not know the owner of the fan or his house. He does not have any idea what to do with it. What is the legal ruling in this regard? Kindly, advise. May Allah bless you.

A: The craftsman should try hard to look for the fan owner either by his name or any of his acquaintances. If he can not reach him, he is free to sell it and take his fees for fixing the fan and the rest of the money should be used in charitable ways on behalf of the fan owner. If the owner comes back one day and asks about it, he should tell him what happened, and it is up to him to agree or he should be paid the amount of money which the craftsman paid in charity. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Q 3: A person was asked to fix something, for example a fridge. When he examined it, he realized that there is a part that needs to be changed. So the owner authorized him to purchase it and bring him an invoice. It is commonly known that when the professional goes to purchase these parts from a specific store such as his agent, the store owner writes an extra 2% as profit to the professional or as is agreed upon or he may give him an empty invoice which he later fills in with the price he wants so that he will benefit from purchasing these parts. What is the ruling in this case? Could you kindly advise?

A: It is not permissible for the person who fixes fridges to take profits for purchasing spare parts except if the owner of the fridge gives it to him. It is unlawful to take the money

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of a Muslim person except with his consent. Thus, it is not permissible for him to add extra money that is more than the real value of the spare part. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 14266

Q2: In 1400 A.H., a Sudanese brother worked for me. I do not know his name, or his address and I still owe him 800 SR. I have not seen him since he left me. What should I do with this sum of money? I need your advice to rid myself of responsibility. May Allah protect you!

A: If you do not know him, his address, or anyone who knows him, you should give this sum of money in charity on his behalf. Afterwards, if you meet him, it is up to him either to accept what you did and be rewarded for the charity or to take his money back and in this case the reward of the charity will be yours. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 15741

Q: I hired six Bangladeshi workers to build a courtyard in return for 6,000 riyals five years ago. I paid this money on installments during the period of work. The contractor finished his work. I owed him 1,000 riyals. But the police arrested this person and deported him to his country due to problems in his residency before I gave him his due money. I have waited for five years hoping for his return. Moreover, I know two of those who participated in building the courtyard. They asked me to give them this money and they will give it to him. But I do not believe them as I think that they are liars. What should I do in this regard? 1- Should I pay this money to those people whom I believe are liars? 2- Should I wait for another period that he may return? Moreover, I do not know his address. He did not send me any message or anything else. I do not know whether he is alive or dead. 3- Should I pay this money as charity? Moreover, I believe that this person is a Muslim.

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A: Firstly: You have to give the money to the person to whom it is due if you are able to do that. You can do this by contacting him after knowing his address. **Secondly:** If you can not give the money to the person to whom it is due, you have to pay it as charity on his behalf. Then if he returns and comes to you, you can tell him about what you have done. If he does not accept, you have to give him his money and the reward of the charity will be for you. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Sixth question of Fatwa no. 18898

Q 6: I used to have a housemaid, but a misunderstanding arose between us so she escaped from the house without receiving her wages. What should I do in this case? It may be worth mentioning that I know the address of the concerned housemaid but I am not sure about it as her town is far and I am afraid that the wages may be delivered to others rather than her family; what is the ruling on this?

A: You have to contact the housemaid via her address to give her the due wages. However, in case you give up hope of finding her and you can not contact her by writing or by phoning her; you have to give the value of the wages mentioned above in charity (voluntary charity) on her behalf.

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In case the housemaid appears and requests her wages; these should be paid to her unless she approves of the Sadaqah that has been given on her behalf. On the other hand, in case she does not approve of such Sadaqah; the latter will be considered on behalf of the person who gave it and Allah will replace it for them with that which is better. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 17043

Q 1: i had a non-Muslim employee who left after working for me for three months. He has not come back until now but i owe him the salary of one month. What should i do with this money?

A: You should search for the address of the worker you mentioned. It may be found in his documents or you could ask about him in the recruitment office through which he came and send his salary to that address. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 10923

Q: Some Muslims and I worked for a person. There were three women working with us. I used to lower my gaze as much as I could. We used to work from sunrise till afternoon. Sometimes, we finished work before noon. When it was the time of Zhuhr (Noon) Prayer, we would stop working to go to offer Salah (Prayer). We also used to stop work so as to offer Salat-ul-Duha (supererogatory Prayer after sunrise). We used to leave other workers as some of them used to delay offering Salah and others did not pray at all. I received a monthly salary of 90 Egyptian pounds. When I decided to leave work, I went to the employer and took my money. After I took the money, I had some whispers in my self that I did not deserve this money. It should be noted that the employer did not tell me so when he gave me the money. It was just a whisper in my self that I do not deserve it as I used to leave work at the time of Salah then continue to work later and that I used to spend the least time at work. One of the workers told me that I did not deserve this money. It is important to mention that this worker used to shave his beard and smoke cigarettes. In fact I believed him. Now, I need to know if the money I took from that work was unlawful? I appreciate your advice. May Allah reward you best!

A: If the reality is as you have mentioned, it is permissible for you to take the entire salary

in return for your work. Leaving the work to offer obligatory Salah in congregation does not affect deserving the entire salary. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The third question of Fatwa no. 11016

Q 3: a man used to work for a car customs broker and he used to receive a low salary. In order to increase his income, he would prepare the papers of car purchases for car owners and tell them that it cost him a sum of money to finish the routine procedures or that he had to bribe the officials in charge by giving them one Egyptian pound while in fact he had only paid fifty piasters. He would also tell the car owner that he had paid more than five pounds to finish the job. He would also make a deal with another person who makes number plates by virtue of which he pays him five pounds for each piece while charging ten pounds from the car owner, thus, keeping the extra five pounds for himself without the owner knowing about it. The broker whom

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the man works for knows all about this. I do not remember whether the man was sure about the unlawfulness of these practices. He does not know the addresses of the rightful owners of the money and believes that the total amount of ill-gotten money is most likely to reach one thousand five hundred pounds excluding the personal expenses he undertook. Does he have to deduct this amount from his wealth to be spent in charitable ways of disposition while having the intention to absolve himself of the sin of devouring people's rights and at the same time intending the reward for the rightful owners of the money? It is important to note that the man is no longer doing this kind of unlawful work. After Allah (Exalted be He) guided him not to continue doing his past work, the man became keen on earning his livelihood through lawful means. What is the proper course of action he should follow?

A: If the reality is as you mentioned, this man must make Tawbah (repentance to Allah) from his past injustices; obtaining money by means of deception and unlawfully devouring people's property. He has to pay back the money he gained by unlawful means to the rightful owners or their inheritors, if the real owners died. If he fails to repay it, he has to offer it in charity on their behalf or spend it in charitable ways of disposition. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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(Part No. 15; Page No. 137)

Fatwa no. 12079

Q: There is an engineer in a road pavement company who sometimes alters the laboratory results of the soil compaction tests and the asphalt quality tests. Does this man fall under those mentioned in the Hadith where the Prophet (peace be upon him) said, ("Anyone who deceives us is not one of us.") ? In which case, is this man's salary unlawful? Can he be free from any blame if he does such acts to please his superiors even though he abhors doing so? Please give us your Fatwa (legal opinion issued by a qualified Muslim scholar) and may Allah reward you good!

A: It is not permissible for this engineer to change the test results of soil samples or asphalt for worse ones, even if his superiors give him a direct order to do so, as this is a form of prohibited deception. It is confirmed in Sahih (book of authentic Hadith) by Muslim that the Prophet (peace be upon him) said, ("Anyone who deceives us is not one of us.") In another narration, he (peace be upon him) said, ("Anyone who deceives is not one of us.")

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Fatwa no. 14459

Q: I work in a textile company as the manager of one of its branches. My monthly salary is 1,500 riyals but the work conditions are very tough. I have to work for 12 hours and have huge responsibilities. My employer promised me verbally to give me 1% of the sales. After the inventory that went very well without any problems and upon traveling back home, he gave me 5,000 riyals only while I was supposed to receive 36,000 riyals as my percentage of all sales after working for three years. The percentage is calculated with each vacation after checking the inventory. Bear in mind that I found an additional 11,000 riyals and delivered them and had I taken the money, they would not have noticed. People in charge of other branches - two of whom are non-Muslims - get their percentage in full. My employer does not give me my full right because he knows I will not leave him since I quit my job in Egypt and there are not many jobs for me in the private sector in Egypt. I want to say that I took around 6,000 riyals from behind his back from fixing and selling some of the old items in the store

or selling the stuff that were not included in the inventory. What I did caused no harm to any of the workers. Is this amount rightful to me? The organization depends on inventories and if anything is missing, I will have to pay for it. They also have fixed prices such as 2,000 for the refrigerator while other stores sell it for 1,900 riyals. Should I advise the customers to buy from other places or sell it for 2,000 riyals? Bear in mind that I have talked to my employer in vain.

A: Firstly, You are praised for paying the amount of 11,000 riyals you found. This shows you are an honest man and an honorable Muslim. **Secondly,** You should pay the other amount to the owner and level up with him. If he gives you any money willingly, accept it. Further, you should seek the rightful means to claim your due percentage and any disagreement should be referred to the court. **Thirdly,** You must sell items in your employer's store according to the prices he fixes for you.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 16311

Q 1: i work in the post office and overcharge the clients. For example, if the cost of sending a letter is 1.5 dirhams, i ask the client to pay 2.5 dirhams and so on. Can i take these additional dirhams or not?

A: It is not permissible for you to deal with people or charge them more than the amount stipulated by the postal service and all the received amount of money is the sole right of the concerned authority. You should only get your salary for doing your job. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 9084

Q 2: I have a colleague who worked as a revenue collector in a company in the Kingdom of Saudi Arabia. He takes

money from the company's revenues whenever he is in need of money for his personal purposes. He took a lot of money totaling over 50 thousand riyals. Having resigned from the company, he would not return the money to the company for fear that they would accuse him of robbery and he would be punished by imprisonment. He is in complete perplexity and does not know what to do; he may choose to repent to Allah and cover up his sin but still has to bear his remorse and self-punishment. Thus, he deeply regretted, performed sincere Tawbah (repentance to Allah), and swore before the Dignified Ka`bah not to repeat this act whatever the conditions may be. What should he do now? How should he repay the money especially when his financial position is precarious? Should he give this amount in charity? Please, help me solve this problem, may Allah enlighten you!

A: The sin this employee committed is one of the major sins, as he committed embezzlement and injustice. In addition to Tawbah and asking for Allah's forgiveness, he should repay the money by any means he can. May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 11347

Q: i am a mechanic; i go to some workshops to repair machines, and get some money from the workshop owner in return for this work without telling the owner of the machine. What is the ruling in this regard? May Allah reward you well!

A: After studying the question, the committee has answered the question as follows: "Doing so is not permissible as it is a deception of the person who has trusted you." May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 12100

Q: We have a mechanic workshop for repairing cars. Sometimes when we check a car and find many things that need to be fixed, for example, the gearbox may be damaged and it costs the customer a lot of money to have it repaired. We explain all this to the customer but the customer prefers to replace the old damaged part or gearbox with a new one because the price of the new one is closer to the costs of repairing the old one. After we fix the new part and the customer receives his car, we

give him the old part or the gearbox but he leaves it and refuses to take it as he does not need it anymore. Sometimes another client brings his car to be repaired. The car may need a new part or gearbox which may not be available in the market. We take the part from those that were left by previous customers and install them into the cars of the new customers. We ask the new customer to pay for it as a used part whose price is, of course, less than the new part. are we committing a sin by selling the old parts which customers have willingly left to us? We appreciate your advice. We also have a department for repairing and manufacturing radiators. Sometimes we fix new radiators to the customers' cars if their radiators are damaged and unfit for use. The customers may leave the old radiators for us. Since these radiators are made of copper, we sell them as junk in return for three SR a kilo. Are we committing a sin by doing so? What is your advice in this regard? May Allah reward you best! We are waiting for your Eminence's reply.

A: There is no harm if you tell the customers

the truth about the old parts without deceiving them. You should also tell the new customers that the parts you installed to their cars are used. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 13447

Q 2: I worked for a person who did not give me all my wages and kept part of it. is it permissible for me to take something from his property by stealth at the same value of the money he owes me?

A: It is not permissible for you to take anything from the employer's property at the same value of the money he owes you without letting him know. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Second question of Fatwa no. 19186

Q 2: I work in a grocery store and I have not received

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my salary for the last few months. When I ask my employers to give me my monthly salary they say: "In sha'a-Allah 'if Allah wills'" but they only give me my salary every four or six months. However, when someone terminates their work and goes back to their country; they receive the full salary. My question is: is it permissible for me to take my salary from the grocery store secretly without informing its owner of this except when my contract terminates so that I do not request any thing more from them. It may be worthy mentioning that it is necessary that I send money to my family every month and that the current situation harms them severely, subjects them to people's inquiries, and might lead them to be angry with me thinking that I neglect them while I am their sole supporter. May Allah reward you with the best.

A: It is impermissible for you to take your salary from the grocery store that you work in without informing the owner thereof and taking their permission. On the other hand, you have to request your sponsor to give you your salary whenever you need it. In case your sponsor refuses to help, you have to complain to the concerned authority to compel your sponsor to act positively. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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(Part No. 15; Page No. 146)

Fatwa no. 17389

Q: The nature of my job requires me to move between courts which means that I spend some of my own money. When I return to the teller, I fill a form to take back the money I spent on transportation considering the following: 1- The transportation allowance written in the refund form is nearly fixed among my colleagues - to be more specific - irrespective of the money that was actually spent. 2- It is allowed for us to use taxis to move between courts while I use another means (such as microbus or bus) which is less expensive than taxis. I hope your Eminence kindly inform me of the ruling on taking extra money in this case. I also seek your advice, guidance and supplication. Would you supplicate to Allah to make me from among those who hear the word (Good advice) and follow the best thereof. May Allah reward you the best!

A: You have to be truthful concerning the actual fare that you paid and it is not permissible to submit bills with more than the actual value.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second and third questions of Fatwa no. 7520

Q 2: An agent works for a company and is paid a fixed salary. He acts as a mediator between his company and another company from which they buy machines, and he receives a commission from the vending machines company. He does not ask for the commission, the company owner just gives it to him without him asking for it. Is it lawful for him to take this commission? Please advise me and may Allah guide you!

A: As this agent receives a monthly salary from the company he works for, it is not permissible for him to take commission from the other company in return for the purchases he makes for his company. This is because there is a possibility that he will not protect the best interests of the company he works for in terms of the price and quality of the machines he purchases.

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Fatwa no. 15672

Q: A man works in a shop. The employer sometimes sends him to buy things for the shop. The seller tells him that he will give him this commodity in return for 18 riyals when this commodity is sold for 20 riyals in the market. The seller tells him that the two riyals are for him. If this money is unlawful, what should he do to give this money back to his employer especially after leaving work. Moreover, the employer may not understand this matter and will accuse him of robbery. What should he do? May Allah reward you well!

A: The worker should give this difference in price back to his employer. He is not permitted to take it because taking anything of the value of the purchased objects without permission from the shop owner is deception. He has to return the money back to his employer indirectly. This can be done through convincing him that this money was paid by someone who owes money to the shop. The employer should not know that this money is paid by his employee.

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working full time in an additional job

The second question of Fatwa no. 6599

Q 2: Our company makes us work after hours when there is much work. Our work hours end at 3 p.m. and any overtime is calculated with a maximum of 50 hours a month. There is also a meal given to the employees who are still at work at 6:30 p.m. and anyone who leaves earlier does not get it. What happens is that employees mostly leave at 5 or after, but they sign that they have left at 6:30 p.m. Thus, the price of the meal is added to their salaries in addition to the false overtime which they have not stayed at work. I cannot work until the stipulated hour since they all leave and close the warehouses and departments. That is why I sign out the exact hour that I leave and this negatively affects my monthly salary and makes me unable to achieve the 50 hours of overtime every month. Later, I knew that our boss was aware of what was going on but he insisted on filling in the overtime forms according to the same false hours despite knowing the truth. It is worth mentioning that it is a governmental company. What is the ruling on this matter so that I can rest assured and answer those who argue with me?

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A: If the reality is as you have mentioned that employees falsify facts and record that they were at work while they were not, this is Haram (prohibited). It involves telling lies and falsifying facts which are prohibited by Allah. You should not act like them or even help them in this abominable act, but rejoice in the good consequence and better compensation from Allah. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Impermissibility of absence or late arrival at work without a valid excuse

Fatwa no. 10729

Q: I am a government employee whose working hours are from 5 to 11 in the afternoon and as everyone knows, my salary is very minimal. That is why I have another job and I only go to my government job between 6 - 6:30, but I do everything that is asked of me perfectly. My question now is: Is it Haram (prohibited) to spend the time of my government job doing something else, as my boss tells me? Is the salary I receive ill-gotten and has no blessing from Allah? I hope you will answer me regarding this sensitive issue, as I am confused and I fear to be receiving an unlawful salary, besides its being minimal. Bear in mind that I do my job and the other one as well.

A: You must be present at your work during the official working hours and you must not leave without taking the permission of your boss in agreement with the system. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The third question of Fatwa no. 16360

Q 3: Sometimes, I leave my work to do some personal errands without telling my employer and some of my coworkers leave half an hour early every day and I use their cards to sign them out at the end of the day. What is the ruling on doing this and what do you advise us to do?

A: An employer must be present at their work during the work hours, even if they have no work to do. It is not permissible for them to leave except in cases of necessity which are allowed by the system. Similarly, it is not permissible to falsify the official times of attendance and departure and this is not acceptable. It is incumbent upon everyone who does so to repent to Allah and fulfill their duties. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The fourth question of Fatwa no. 6495

Q 4: what is the ruling on an employee applying for sick leave in a governmental department when the person is not ill?

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A: In case that reality is exactly as what is mentioned in the question, doing so is impermissible as it involves telling lies, cheating the state, and getting undue money for the days of the false sick leave. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 19243

Q: My wife and I are teachers, all praise be to Allah Alone. Some days both or one of us does not go to work not because of a legal excuse but because of sleep or laziness. The following day, we mention false excuses and sometimes our directors forgive us. What is the ruling on this? What should we do with the salary we received for the days that we did not attend? It may be worthy mentioning that we regret being absent and intend not to do this again but we fail to achieve this.

A: it is obligatory on those in paid occupations to perform their work in the required way. Besides, in case they do not do so without having a legal excuse, it is impermissible for them to receive salaries, for this is regarded as receiving salaries for doing nothing.

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Accordingly, you have to make Tawbah (repentance to Allah), not repeat what you have mentioned in the question, be honest in your work, and give Sadaqah (voluntary charity) of a value that equals the undue salary that you received. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 13075

Q: I am a Muslim man from Egypt. I went to Iraq to work three years ago. I was working there in the field of construction. An Iraqi man asked me to recommend him an architect to cover his house with tiles. Satan insinuated me to do this work myself though I am not well-experienced in this work. I did this mission without telling the owner of the house. My work was very bad and I received the fees of this work. After the passage of three years, I still feel great regret for that sin. Moreover, I do not have enough money to repay these fees to the owner of the house. There is no means to contact this person except through traveling to Iraq. Moreover, I am fighting in the cause of Allah in

Afghanistan. What should I do? How can I repent to Allah?

A- You have to try to return the money back to the owner of this house as much as you can unless he forgives you. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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showing sincerity as an employee

The nineteenth question of Fatwa no. 19773

Q 19: How can we be sincere at work? Is sincerity part of the Amanah (honesty, trust, and obedience) mentioned in the Qur’an?

A: Being sincere when working as an employee or someone who is hired to do a job means to perform the work in accordance with what is required and agreed to in the work contract or by the employment system. It part of the Amanah that it is obligatory to fulfill, as Allah (Exalted be He) says (what means): ﴾Verily, Allâh commands that you should render back the trusts to those to whom they are due﴿

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 34351

Q 1: I work at the guest palace for just an hour or forty five minutes a day, for which I receive a reasonable monthly salary. What is the ruling on this? Although the period of time that I spend at work is only short, I am paid a monthly salary that I am happy with. Is this time permissible in the Islamic Shari'ah (law) i.e., to receive such a monthly salary for a relatively short period of work?

A: If the time that you mentioned is the time that was set by the employer who pays you the monthly salary, there is nothing wrong with you receiving the month's salary for that period of time. Some people attend work for a short amount of time, but in that time provide great benefit. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Chairman
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The second question of Fatwa no. 8730

Q 2: what is the ruling on wastah (using connections to gain benefits)? What is your opinion about a man who works in government circles and he wants to lease a building to it. Those who are responsible for his building or rather his father’s building offer the building, but he does not enter into the matter at all. However, the committee searching for a building knows that it belongs to this man and they are friendly with him. Maybe his building was the best, but as the committee is friendly with him, they offer to rent his building at a higher price in comparison to prices in the area of neighboring buildings. It should be noted that the rent of 120,000 Riyals will not be paid by the committee administrators, but will be submitted to the ministry. What is the ruling on renting this building in this case? What is your advice?

A: It is not permissible for the committee to settle a bid based on friendship with this employee to rent his or rather his father’s house, nor is it permissible to show favoritism by increasing the rent of the house, as this harms the other bidders from one side and wrongs and cheats the government as well, and harms it. It is not permissible for the employee or anyone who knows about this fraud and injustice to approve it. They should repudiate it and try to change it if they are able to. It was authentically reported that the Prophet (peace be upon him) said:

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(“Anyone of you who sees an evil action, let them change it with their hand (by taking action); if they cannot, then with their tongue (by speaking out); and if they cannot, then with their heart (by hating it and feeling that it is wrong); and that is the weakest of Iman (faith).”) (Related by Ahmad, Muslim, and Ashab-ul-Sunan [authors of Hadith compilations classified by jurisprudential themes]) May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta’

Deputy Chairman	Chairman
`Abdul-Razzaq `Afify	`Abdul- `Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 8245

Q 2: a man works in a governmental body where there are women who wear exposing clothes. Is his salary Halal (lawful) or not? Is working in this job Islamically permissible or not? The work place is the Electricity Company in Cairo, and the job is an accountant. If the man moves to another office that does not have woman, does his work become permissible or not, knowing that this company is full of women who are not wearing Islamic clothes?

A: If the reality is as mentioned, regarding free intermixing between men and women at work, the questioner should avoid this work, to protect his Din (Islamic religion) and to stay away from Fitnah (Sedition). As for his salary and reward for his job, they are Halal (Lawful) as long as the work he is doing is Halal, such as sewing, weaving, permissible trade and suchlike. He should move to another place where there is no such free intermixing

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with women if the same work is available in the new place. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Fatwa no. 7356

Q: What is the ruling on working as an air host? I offer foods and drinks to passengers in the civil aviation. We used to serve passengers in all aviation companies including Saudi Airlines. So far everything goes with Shari`ah (Islamic law). But there must be a number of hosts and charming hostesses in the same plane. Most of the hostesses are non-Muslim and are not decent. Their clothes show their charms and `Awrah (private parts of the body that must be covered in public) in a way that violates the teachings of our religion. This is an indirect call from hostesses to their colleagues for dissoluteness and disobedience to our religion in an explicit way.

Hosts can not stand much of these temptations and seduction offered by hostesses as they are working together for long hours and days in the cockpit. Therefore, this job leads to dissoluteness and disobedience to the religion of Islam. What is the ruling on this job?

A: Serving passengers by offering foods and drinks is a permissible act. But men and women mixing in work together is prohibited as it stirs temptation, evil and dissoluteness. Therefore, it is not permissible for a Muslim to work in this field in order to block all avenues of evil and to protect his religion. Allah says: ﴾And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).﴿ ﴾And He will provide him from (sources) he never could imagine.﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 8311

Q 1: Intermixing between men and women prevails disgracefully in our governmental organizations. The number of female officers exceeds the number of male ones in all my department's offices. Of course, most of the female officers adorn themselves indecently and we, i.e. males, unintentionally look at them. What is your advice regarding this matter? Should I continue working in the same place or I should look for another job?

A: In case the reality is exactly as you have mentioned and you can not change the Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect), try with the officials to move you to another place where there is no intermixing between men and women. In case that is not possible, leave your current job and gain your livelihood through another job that does not involve Munkar even if it is a non-governmental one. Doing so will keep your Din (religion) and keep you away from sources of Fitnah (temptation). It is worthy mentioning that there are many ways of Mashru` (Islamically acceptable) gaining and Allah (Exalted be He) says: ﴿And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).﴾ ﴿And He will provide him from (sources) he never could imagine. And whosoever puts his trust in Allâh, then He will suffice him. Verily, Allâh will accomplish his purpose. Indeed Allâh has set a measure for all things.﴾

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and: ﴿and whosoever fears Allâh and keeps his duty to Him, He will make his matter easy for him.﴾ May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Winning a bet

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The ruling on placing a bet

Fatwa no. 436

Q: I had a discussion with a Muslim brother about the impermissibility of swearing by anyone other than Allah. The discussion went as follows: I said: According to what I have learned in my studies, swearing by anyone other than Allah is minor Shirk (minor for of associating others with Allah in His Divinity or worship) as mentioned in the book of Shaykh Muhammad ibn `Abdul-Wahhab, who said: Swearing by anyone other than Allah is minor Shirk and the same applies to saying to a person 'I depend on Allah and on you' or 'I resort to Allah and you' etc. My Muslim brother said, 'It is permissible to swear by the Qur'an as it is an Attribute of Allah (may He be Exalted)'. Some other Muslim brothers held his view. Now, we need to be enlightened by the opinion of your respectable Committee of Ifta' because we know that the Committee relies upon authentic Hadith. We appreciate your advice. It should be noted that we have bet on the issue we are asking about. So we hope that you will also declare in your Fatwa whether it is permissible to place a bet on religious issues or not.

A: With regards to swearing by anyone other than Allah and saying to another person "What Allah wills and you will", "I depend on Allah and on you" and the likes of these sayings, they need an explanation. If they are said out of ignorance, then the person who swears by anyone other than Allah and glorifies what he swears by, should be informed of the ruling on this. If he persists, whether out of ignorance or not, he is committing major Shirk (associating others with Allah in His Divinity or worship).

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The same applies to saying to another person "What Allah wills and you will" or "But for Allah's Help and your help." If the person says these things out of ignorance and with inner belief that the person he addresses is equal to Allah and nothing happens except by both Allah's Will and that person's will, he should be informed of the ruling. If he persists, he is committing major shirk, whether out of ignorance or not. If he swears by anyone other than Allah, out of ignorance, even if he does not glorify what he swears by or if he says to another person "What Allah wills and you will" or "But for Allah's Help and your help," he should be informed of the ruling. If he persists, he is committing minor Shirk whether out of ignorance or not. The fact that it is only minor Shirk does not mean that a Muslim should ignore it because minor Shirk is in the second rank after major Shirk in terms of its gravity. Ibn Mas`ud (may Allah be pleased with him) said, "To me, it is less evil to swear a false oath by Allah than to swear a truthful oath by anyone other than Him." However, a false oath by Allah is one of the gravest major sins, the gravity of swearing by anyone other than Allah made Ibn Mas`ud (may Allah be pleased with him) consider it graver than a false oath by Allah. The basic ruling is that swearing implies the glorification of what you swear by. With regard to saying to another person "What Allah wills and you will" and the likes of these sayings, the word "and" implies that the addressed person is an equal peer to Allah, while Allah (May He be Glorified and Exalted) says, ﴾There is nothing like Him; and He is the All-Hearer, the All-Seer.﴿

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In regard to swearing by the Qur'an, it is not considered swearing by anyone other than Allah because the Qur'an is the word of Allah and His word is one of His Attributes. It is permissible to take oath by Allah, one of His Names or Attributes. The Prophet (peace be upon him) said, ﴾Whoever has to take an oath should swear by Allah or remain silent. (i.e. He should not swear by anyone other than Allah.)﴿ Related by Al-Bukhari on the authority of Ibn `Umar. In regard to placing a bet on a religious issue, it is a type of lawful competition aiming at achieving a religious purpose. Shaykh-ul-Islam Ibn Taymiyyah (may Allah be merciful with him) said, "The permissible competition is lawful if it serves a religious purpose as in the bet placed by Abu Bakr (may Allah be pleased with him). This is one of the two opinions in this issue." Al-Ba`ly after quoting the view of Shaykul-Islam (Ibn Taymiyyah) in his book Al-Ikhtiyarat Al-Fiqhiyyah, said, "I say: The apparent meaning of this view is that it is permissible to place a bet on religious issues according to the view of the Hanafy school because religion is based upon Jihad (fighting/striving in the Cause of Allah) and religious knowledge. In regards to the bet of Abu Bakr, it is authentically reported in Musnad Ahmad and Al-Tirmidhy and others that: ﴾When Persians and the Romans fought against each other and the news of the defeat of the Romans reached the people of Makkah at the advent of Islam, the polytheists rejoiced because the Magians were closer to them than the People of the Book. This saddened the Muslims because the People of the Book were closer to them than the Magians. Abu Bakr (may Allah be pleased with him) told Allah's Messenger (peace be upon him) about this. Then Allah (may He be Exalted) revealed to him: ﴾Alif-Lâm-Mîm. [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings].﴿ ﴾The Romans have been defeated.﴿ ﴾In the nearest land (Syria, Iraq, Jordan, and Palestine), and they, after their defeat, will be victorious.﴿

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Therefore, Abu Bakr (may Allah be pleased with them) went out and placed a bet with the polytheists that if the Romans were victorious within some years, he would win the bet, and if the Romans were defeated, the polytheists would win the bet.﴿ The point here is that Al-Siddiq (may Allah be pleased with him) placed a bet and the Messenger (peace be upon him) knew and approved of it. Had not it been permissible to make a bet, the Prophet (peace be upon him) would have explained this. It is not permissible for the Prophet (peace be upon him) to delay explanation of an issue when there is need for this. Accordingly, placing a bet is permissible. Putting a bet on a scientific issue falls under this category of lawful betting, for either case aims at achieving a religious purpose. There was a religious benefit in the bet which Abu Bakr (may Allah be pleased with him) placed with the polytheists as it proved that Allah's Messenger (peace be upon him) was truthful when he had mentioned that the Romans would be victorious afterwards. It also involved another religious benefit, that is the victory of the closer party to the Muslims. Similarly, putting a bet on the issue under question serves a religious purpose as it stresses the issue of Tawhid-ul-Uluhiyyah (Oneness of Worship) and

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knowledge of Allah, which is the best of Knowledge. It is not permissible that the amount of the bet be paid by one of the people who took part in the bet. It should be paid by a person who has not participated in it. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman
`Abdullah ibn Sulayman Ibn Mani`	`Abdullah ibn `Abdul-Rahman ibn Ghudayyan	`Abdul-Razzaq `Afify

The first question of Fatwa no. 1818

Q 1: is betting lawful?

A: Betting has the same ruling as gambling, it is not permissible to bet on anything unless it is declared as Mubah (permissible) by the Shari'ah (Islamic law), as in the competitions of horse or camel racing and archery, for the Prophet (peace be upon him) said, ("No prize money is allowed expect for an arrowhead (i.e. archery), or a pad (i.e. camel racing), or a hoof (i.e. horse racing).")

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
\`Abdullah ibn Qa\`ud	\`Abdullah ibn Ghudayyan	\`Abdul-Razzaq \`Afify	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

The first question of Fatwa no. 3086

Q 1: Two people bet each other four hundred Riyals that something would happen. The winner of the bet swore that he would not waive the money.

A: this kind of bet described above and made between two people or teams is not permissible and the money should not be paid. This falls under gambling that Allah has prohibited in His saying, ﴾O you who believe! Intoxicants (all kinds of alcoholic drinks), and gambling, and Al-Ansâb, and Al-Azlâm (arrows for seeking luck or decision) are an abomination of Shaitan's (Satan) handiwork. So avoid (strictly all) that (abomination) in order that you may be successful.﴿ ﴾Shaitân (Satan) wants only to excite enmity and hatred between you with intoxicants (alcoholic drinks) and gambling, and hinder you from the remembrance of Allâh and from As-Salât (the prayer). So, will you not then abstain?﴿ the Prophet (peace be upon him) says, ﴾There is no sabaq (wager) except in archery, horse-racing and camel-racing.﴿ (Related by Ahmad and other three narrators of Hadith Compilers (Abu Dawud, Al-Tirmidhy and Al-Nasa'y) and classed as authentic by Ibn Hibban.) Accordingly, the one who swore should waive the money and pay Kaffarah (expiation) stated in the following Ayah

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in which Allah (Exalted be He) says, ﴾Allâh will not punish you for what is unintentional in your oaths, but He will punish you for your deliberate oaths; for its expiation feed ten Masâkîn (poor persons), on a scale of the average of that with which you feed your own families, or clothe them or manumit a slave. But whosoever cannot afford (that), then he should fast for three days. That is the expiation for the oaths when you have sworn.﴿ May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

prizes for competitors

Fatwa no. 3219

Q: A horse-riding club, under the leadership of the National Guard, suggested awarding surprise gifts to visitors to the club by assigning gifts to certain tickets, which the ticket holders know nothing about. Then, during the race or after the end of a round, the holder of the winning ticket number will be called to come and get a gift,

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such as a watch, for example, or less or more. Our question is: Is this permissible according to the Shari'ah (Islamic law), as the aim is to motivate people to practice and like horse-riding? We would like to have a Fatwa (legal opinion issued by a qualified Muslim scholar) on this, and on other types of races. May Allah save and protect you!

A: The question is a quite general, so we would like to mention something in the answer about the different types of racing and the rulings on each of them. **First:** Racing on horses and camels, training in arms and other apparatus of Jihad (fighting/striving in the Cause of Allah), such as planes, tanks, and horsemanship, are Wajib (obligatory) or Mustahab (desirable), according to the need of Muslims for Jihad to defend their property or religion, or to facilitate the spread of Islam. Anyone who undertakes these activities or helps others to do so by their ideas, skills, or money, will be rewarded. **Second:** It is permissible to receive the prizes that are given to the winners of a race, if they are given by the ruler or his deputy, or if they are donated by someone other than the competitors themselves. Anyone other than a competitor who offers a prize will be rewarded, if they do it for the Sake of Allah. Allah (Exalted be He) says, ﴾And make ready against them all you can of power, including steeds of war (tanks, planes, missiles, artillery) to threaten the enemy of Allâh and your enemy, and others besides whom, you may not know but whom Allâh does know. And whatever you shall spend in the Cause of Allâh shall be repaid unto you, and you shall not be treated unjustly.﴿

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The Prophet (peace be upon him) said, ("No prize money is allowed expect for a pad (i.e. camel racing), or an arrowhead (i.e. archery), or a hoof (i.e. horse racing).") (Related by Ahmad, Abu Dawud, Al-Nasa'y and Al-Tirmidhy, who graded it as Hasan [a Hadith whose chain of narration contains a narrator with weak exactitude, but is free from eccentricity or blemish], while it was graded as Sahih [a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish] by Ibn Al-Qattan and Ibn Habban) If the prizes are given by one of the competitors from the goodness of their heart to be given to the winner, this is permissible, as there is no gambling in it. But if the prizes are for some among those who buy tickets just to come and watch the race, this is not permissible, as it is a gamble between those who come to watch the competitors. However, if the prizes are donated by the ruler or a benevolent person and they are given as mementos to those who come to watch the race for nothing in return, there is no harm in this, since the aim of holding and attending the race is fulfilled, and it is Shar'y (Islamically lawful). May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his

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The fourth question of Fatwa no. 7930

Q 4: two men had a bet with each other on the result of an interview, agreeing that the loser will buy a meal for the winner. What is the ruling on eating this meal?

A: This betting is not permissible, as the Prophet (peace be upon him) said, (“No prize money is allowed expect for an arrowhead (i.e. archery), or a pad (i.e. camel racing), or a hoof (i.e. horse racing).”) Betting is gambling and it involves consuming property unlawfully. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta’

Deputy Chairman	Chairman
`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The fourth question of Fatwa no. 16342

Q 4: Rewards are offered for winners in sports competitions such as cups. What is the ruling in this regard? Moreover, money is taken from teams participating in this competition. They buy this cup with the money taken from the participating teams.

A: It is not permissible to receive money for sports competitions. The Prophet (peace be upon him) said, ﴿Wagers are allowed only in three: shooting arrows, racing camels, or horses.﴾ Competitions in these three things are training for Jihad (fighting/striving in the Cause of Allah). These three things differ from sports competitions as they are not training for Jihad. Therefore, one is not permitted to receive compensation for it. The three things mentioned in the Hadith are camels, horses and arms.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The third question of Fatwa no. 8562

my friends at mahlah School play football during the break. The losing team buys Pepsi or miranda for the winning team and spectators. Is this permissible or is it a form of gambling?

A: If the reality is as you mentioned, this is not permissible as this is gambling. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 2900

The Permanent Committee for Scholarly Research and Ifta' reviewed the question submitted to His Excellency the president. Following is the wording of the questioner: Please, advise me regarding my question, may Allah guide us to the truth, Excellent is He as a protector, and Excellent is He as a Guider. I participated in the competition announced in the attached paper and

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won its prize which was a car. I sold this car and kept its price until I ask the Muftys (Islamic scholars qualified to issue legal opinions) in Egypt regarding this matter. However, the Muftys held different views regarding the prize. Some Muftys maintain that the prize is Halal (lawful) as it is a gift while others view that this competition is forbidden and therefore the prize is forbidden and consider the competition a sort of gambling. We have submitted our question to Your Eminence, hoping that Allah will guide you to issue a Fatwa (legal opinion issued by a qualified Muslim scholar) supported by evidence from the Qur'an, the Sunnah of the Messenger, and Shari`ah rulings.

After viewing the attached paper of the competition entitled, "Shave and win", the Committee replied: This competition is a kind of gambling that Allah (Glorified and Exalted be He) forbade the believers to participate in by saying, ﴿O you who believe! Intoxicants (all kinds of alcoholic drinks), and gambling, and Al-Ansâb, and Al-Azlâm (arrows for seeking luck or decision) are an abomination of Shaitan's (Satan) handiwork. So avoid (strictly all) that (abomination) in order that you may be successful.﴾ The prize is considered unlawful because of the risk it entails, and wronging others as the people will abandon similar goods for the sake of the commodities which include prizes. It is not permissible for you to participate in such competitions or receive its prizes. However, as long as you have participated

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in this competition and received the prize without being aware of the ruling, you do not have to return the prize to the company. You can give the price of the car in Sadaqah (voluntary charity), or any of the charitable acts and do not participate again in such competitions. May Allah pardon what you have done. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 13682

All praise be to Allah Alone, and peace and blessings be upon His Messenger. The Permanent Committee for Scholarly Research and Ifta' has read the letter that was sent to His Eminence the President from His Excellency the Acting President of the Committee for the Propagation of Virtue and the Prevention of Vice (CPVPV). This letter was sent to the Committee by the Secretariat-General for the Council of Senior Scholars under the number 4733 in 23/08/1410 A. H. The question of his Excellency is: We have received the letter of the President of CPVPV for the region of Madinah under the number 202 S in 15/07/1410 A. H. Attached is a copy of the form of the competition which was advertised by the foundation and which

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is sold for two riyals. Prizes of these competitions are televisions, cameras, videos etc., while its questions are various; an indication that the competition aims at publicizing for the concerned foundation. Since such a competition in the way mentioned above differs from what was raised in the Fatwa of your Eminence in 15/07/1402 A. H. and the Fatwa of the Council of Senior Scholars number 163 in 26/02/1410 A. H. whose copies are attached and because we receive many inquiries about such foundations, we hope that your Eminence will provide us with your beneficial opinion regarding the concerned competition and similar ones and issue a Fatwa in this regard, if necessary. May Allah keep and protect you and may His Peace, Mercy, and Blessings be upon you!

A: After studying the question, the Committee answered: This competition is a sort of gambling for it involves betting money. The fact that the amount of money in the concerned case is little does not change the situation. Evidence for this is the generality of the proofs of prohibiting gambling. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
\`Abdullah ibn Ghudayyan	\`Abdul-Razzaq \`Afify	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

The first question of Fatwa no. 11182

Q 1: We have read the Fatwa ascribed to you about forbidding the prizes presented from shops and stores with the intention of promoting their commodities. The question is: What is the ruling on those who receive any of these prizes which they won before knowing of their prohibition? Should they return it or may they use it?

A: Whoever won any of these prizes from merchants who gave them away to promote their commodities before they know of their prohibition, there is no harm in them using them because they did not know the ruling. Allah (Exalted be He) says, concerning those who dealt in usury, ﴾So whosoever receives an admonition from his Lord and stops eating Ribâ (usury) shall not be punished for the past; his case is for Allâh (to judge)﴿ As for the prizes they won after knowing of the prohibition, they should give them in charity or sell them and spend their value in the ways of good in order to get rid of them. They should also repent to Allah from this. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 16505

Q 2: What is the ruling on participating in a cultural competition and winning an investment certificate from Al-Ahli Bank in Egypt? What is the ruling on this certificate? What should I do about the money I may receive from this certificate as it may be a huge sum of money? I pin hopes for what I may receive of rewards in the future as I am highly interested in performing `Umrah (lesser pilgrimage). What is the ruling in this regard?

A: It is not permissible to receive rewards for a competition unless it goes with what was determined by the Prophet (peace be upon him) in his Hadith. This means that competition is not permitted except in shooting and racing horses or camels as they are means for fighting in the cause of Allah. Competition in scholarly issues are included in lawful competitions because seeking knowledge are part of fighting in the cause of Allah. Moreover, the reward must be a lawful object. If the reward is unlawful as the one mentioned in the question, you will not be permitted to receive it because it is Riba (usury/interest). May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr ibn `Abdullah Abu Zayd	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh	Salih ibn Fawzan Al-Fawzan	`Abdul-`Aziz ibn `Abdullah ibn Baz

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Fatwa no. 17247

Praise be to Allah alone. Peace and blessings be upon the one after whom there is no Prophet (Prophet Muhammad). The Permanent Committee for Scholarly Research and Ifta' has reviewed the query sent to His Eminence the General Mufti from His Royal Highnesshis the prince Mit'ib ibn `Abdullah ibn `Abdul-`Aziz Deputy Commander of the National Guard for Military Affairs, and the supervisor of Al-Furusiyah Magazine. The query no. 2322, dated 2/6/1415 AH was referred to the Committee by the General Secretariat of the Council of Senior Scholars is as follows: The manner of competition: it consists of two questions: The first question requires that a competitor should nominate the horses he expects will win in certain races. Making use of the information and illustrations shown below the question, he gives his expectations based on his knowledge of horses, their quality, breeds and performance of training. As for the second question, it contains many points depending on the general knowledge and awareness of the competitor. Examples of these points include

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inquiries about the names of the horses owned by the Messenger of Allah (peace be upon him), the horses which played a significant role in the Islamic conquests, the occurrences of horses in the Qur'an, some famous horses that take part today in the races, their owners, and the races they won, the Equestrian Club, the history of equestrian and so on. Defining the winner: The correct answer to the second question is a prerequisite to define the winner. The accurate answer to the first question determines the best selection. The one who achieves the best score of the answers to the two questions will be the winner. If the same score is achieved by more than one competitor, we draw lots to select one. We assert again that the answer to the second question is necessary and a prerequisite for making a selection. Other measures for the competition: The competitor should pay nothing for taking part in this competition. Moreover, the participating horses in the races which should be selected and nominated by the competitors and mentioned in the questions have nothing to do with the competition and its prizes

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and are not assigned to any prizes. Hope this issue is clear and waiting for your reply. May Allah guide us all to what Allah loves and accepts, for truly He is the All Hearer of supplications and is Responsive!

A: Having discussed the query, the committee replies as follows: The lawful goal of competition is training the Muslims to ride horses and camels and archery to help serve the purpose of Jihad (fighting/striving in the Cause of Allah); namely, defeating the enemy and knowing the useful reasons leading to this outcome. The things you mentioned including the answers to the questions and the expectations do not lead to achieve the said goal. Accordingly, the committee headed by me as a member decides that this competition is not lawful and the money gained through it are ill-gotten earnings. May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 18172

Q 1: What is the ruling on buying a newspaper to win a competition that is published in it? A sum of money will be given to the lucky winner.

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It should be noted that the competition includes general cultural questions mixed in with some religious questions.

A: The purpose behind the competitions that are published in some newspapers is to increase the circulation of these newspapers and to promote them; the purpose is not to publish knowledge. It is, therefore, not permissible to participate in these contests, as this falls under consuming people's money unlawfully because they involve gambling. These newspapers and magazines that run competitions include evil ideas that they want to propagate. It is, therefore, obligatory to beware of them and not to participate in their competitions. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 19965

Q: Due to the lack of donations that come to the association whether for children with special needs or needy families, the association will hold a competition about the Social Solidarity. This competition aims to inform the people of Al-Ta'if of the services of the association and its need for the help and support of the rich people to make a fixed income for the needy families

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and orphans with special needs. The competition will commence in Ramadan, Allah willing, in public libraries in the governorate of Al-Ta'if. The competition is a subscription form, the price of which is 3 Riyals. The association will copy 200 books; each book contains 100 pages. As for the competition prizes, they are donations from different corporations and institutions which include: Fridges, washing machines, cookers, water coolers, heaters, TVs and computers. We have submitted a letter to the Ministry of Labor and Social Affairs to get their consent but their reply came as follows: The matter requires the consent of the Ministry of Commerce and sending a letter to the branch of the General Presidency for Scholarly Research and Ifta' to issue the legal ruling on this competition. Could you kindly give us your opinion on this competition?

A: This kind of competition is not permissible and it is a kind of devouring people's money without right, for every participant pays a sum of money by chance and he does not know whether he will get it back or not which resembles the forbidden gambling. You may call and exhort people to spend in the ways of good other than this.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 17615

Q: Please be advised that the Charitable Saudi Institution for Helping the Handicapped Children provides free services for this category of children. They depend financially on the donations of charitable people in the country. As the cost of providing such services increases on an annual basis, due to the increase in the number of the children who come to the institution, the administration is keen on increasing their resources in the most suitable way, in order to be able to continue their humanitarian mission. thus, the institution held a competition during the Fourth Charity Market to introduce their humanitarian activities and, at the same time, generate income to support their financial resources. However, some Muslim brothers claimed that this competition is impermissible. We would like to know the opinion of Your Eminence and the ruling on this, given that the competition is about selling cards for five Riyals

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which contain questions about the activities of the institution. Those who buy them have the right to take part in the competition, the awards are donated by a number of national companies and institutions which are not members in the Charity Market. Please advise whether it is permissible to hold the competition in the mentioned way, to resolve our doubts.

A: It is impermissible to hold the mentioned competition, because it is a form of gambling; the participants pay a little sum of money hoping that they might win a big prize. This is absolute gambling. A person who wants to donate something to the institution should do so seeking the reward of Allah. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 19546

All praise be to Allah alone, peace and blessings be upon our Prophet Muhammad the seal of all prophets. The Permanent Committee for Scholarly Research and Ifta' has read the question no. 1/2/52 that was sent to His Eminence the General Mufti from His Excellency the Minster of Islamic Affairs, Endowments, Da'wah and Guidance and the head of World Assembly of Muslim Youth (WAMY).

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This question was sent on 1/19/1418 A.H. It was sent to the Committee by the general secretary of the Council of Senior Scholars with reference no. 673 in 2/4/1418 A.H. The text of the question: "WAMY has prepared a pamphlet about a comperhensive scientific competition. This pamphlet informs about the Assembly and other Islamic projects and entities in the Kingdom. It contains a number of legal issues. I have read these issues and found that they are suitable and useful. Moreover, distributing them will bring financial revenue that supports the activities introduced by WAMY for Muslim youth all over the world. The general secretary of WAMY asked me to support this competition and to urge rich people to contribute in it in order to spread its benefit. I will send you a version of the pamphlet that we intend to issue. May Allah protect you and make your knowledge and efforts useful for Muslims!"

A: After studying the question, the Committee says that this kind of competition is not permissible as it contains gambling, Jahalah sale (sale with lack of knowledge) and Gharar sale (uncertain sale). This is because the person who pays money to buy this book, does so, in order to participate in the competition. He hopes to receive one of these rewards, but he may not win.

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Allah (Exalted be He) says: ﴾but do not help one another in sin and transgression.﴿ and ﴾O you who believe! Eat not up your property among yourselves unjustly﴿ Benevolence must be through legal earnings because Allah is Good and accepts only what is good. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The seventh question of Fatwa no. 5966

Q 7: is it permissible to participate in religious competitions that award cash prizes?

A: There is nothing wrong with taking the prizes that are donated by the rulers or other benevolent people, as this kind of competitions encourages people to acquire knowledge and memorize the Book of Allah (Glorified and Exalted be He). However, in such and similar matters a believer should be sincere to Allah and be happy at having something that will help them acquire religious knowledge. They should not focus their attention on just winning the money.

May Allah grant us success! May peace and blessing be upon our prophet Muhammad, his family, and Companions!

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The fourth question of Fatwa no. 6287

Q 4: what is the ruling of Islam on prizes given to encourage the memorization of Qur'an or the study of a religious knowledge?

A: We view no harm in this, for this is a means to achieve an Islamically lawful end, and means fall under the same rulings of ends. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The third question of Fatwa no. 9349

Q 3: Is it permissible to take the prizes in the Noble Qur'an contests? is it permissible to perform Hajj from the money of such prizes?

A: There is nothing wrong in taking the prizes given by charitable people and other societies for the memorizing of Qur'an. Also, it is permissible to perform Hajj from the prize money.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 1000

Q 1: Today's Wisdom Competition aimed this year at encouraging people to recite the Book of Allah during Ramadan, as the announcer said. If this is the aim of the competition, what is the ruling on the money given to a winner, if the answers to the questions are given to them by someone else, and they recite the Qur'an regularly and finish recitation of the whole Qur'an more than once during Ramadan? Please advise me and may Allah reward you with the best!

A: If the reality is as you mentioned, the prize that was given to the person you mentioned is Haram (prohibited), because it was gained through cheating, lying, and taken without having a right to it. The person in question should perform Tawbah (repentance to Allah) and dispose of the money given to them, either by giving it to the person next in line to win, if this can be done without causing any harm to him, or by giving it away in charity. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The fifth question of Fatwa no. 5847

Q 5: Some food stores in America give their customers unknown numbers and in case that specific number which is defined by these stores is picked out, they win a financial prize. Is it permissible for a Muslim to take such a prize? It is worth mentioning that a person does not pay for these numbers. Rather, they get the numbers when they shop from or visit the concerned stores.

A: In case the matter is exactly as you have mentioned, it is not permissible for you to take the prizes that stores give their customers when they shop from or visit them. Choosing numbers which are unknown to you and knowing them later is a sort of gambling which is Haram (prohibited) according to Qur'an, Sunnah, and Ijma` (consensus of scholars). May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 4005

Q: I own a shop which sells perfumes, accessories and bags. I want to promote my sales by offering some prizes to the buyers in the following way: if a person buys items for 200 Riyals, they draw a card and win the prize written inside it. If they buy items for 400 Riyals, they take two cards and two prizes, and so on. The prizes vary between expensive ones, which are of low percentage; average-priced ones, which are of medium percentage; and those that their value is 10% of the item's value (i.e. twenty Riyals or more), which are of high percentage. This means that any client must win a prize. However, its price is variable. It can be a recorder, an air conditioner, a television, a lighter or a bottle of perfume. It is all a matter of luck. As for the goods sold on those days, they are sold for the same price as the regular days; there is no increase or decrease in the price. The prizes are restricted only to retail customers, not wholesalers, because the shop deals with some wholesale clients. The workers in the shop

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or the organizers are not entitled to draw any of these cards when we advertise them in the local newspapers to withdraw the attention of the people. Please answer my question and guide me to the interest of this world and the Hereafter. May Allah protect you.

A: If the case is as you have mentioned, it is Haram (prohibited) to give the buyers prizes this way, because it entails gambling to promote the goods and increase the sales, even if the goods are sold for the same price. It also harms the other sellers, unless they follow the same method, which encourages gambling to promote trade and increase profit. This leads to bearing grudges, kindling the fire of enmity and hatred, and acquiring money undeservedly. Some people might buy goods for 200 Riyals, and they win a recorder, an air conditioner or a television. Others might buy goods for the same value, and they win a lighter or a bottle of perfume which is worth ten or twenty Riyals.

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The eighth question of Fatwa no. 3323

Q 8: what is the ruling on football games, boxing, and wrestling matches that exist nowadays, are they Muharamah (prohibited), Makruhah (reprehensible) or Mubahah (permissible)?

A: Contests are only permissible when they can be sought for help in fighting Kuffar (disbelievers) like that of camels, horses, arrows, and the like of other fighting machines such as planes, tanks and submarines, whether they are held for prizes or not. Whereas if these games are not sought for help in wars like football, boxing and wrestling, it is impermissible to take part in them if the contests include prizes for winners. If not, it is permissible to contribute as long as they do not distract from an obligation, lead to the indulgence in prohibition, or cause harm for in these cases practicing such games is prohibited. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 18324

Q: There are some sellers who sell Fishfash (fried potatoes). They sell one carton for one hundred riyals while it is sold in other places for twenty riyals. They assign rewards for buying this product. These rewards include cars and other rewards. People contend to buy in order to get these rewards. What is the ruling in this regard? May Allah reward you well!

A: The work you have asked about is not permissible. It is evil and a type of gambling that was prohibited by Allah. Moreover, it contains risk, Gharar sale (uncertain sale) and devouring people's money illegally. Allah (Glorified and Exalted be He) says: ﴿O you who believe! Intoxicants (all kinds of alcoholic drinks), and gambling, and Al-Ansâb, and Al-Azlâm (arrows for seeking luck or decision) are an abomination of Shaitan's (Satan) handiwork. So avoid (strictly all) that (abomination) in order that you may be successful.﴾ ﴿Shaitân (Satan) wants only to excite enmity and hatred between you with intoxicants (alcoholic drinks) and gambling, and hinder you from the remembrance of Allâh and from As-Salât (the prayer). So, will you not then abstain?﴾ and ﴿O you who believe! Eat not up your property among yourselves unjustly﴾ It was authentically reported that the Prophet (peace be upon him) said: ﴿"The Prophet (peace be upon him) forbade Gharar sale."﴾ May Allah guide you to what is good and support you in doing it!

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Fatwa no. 18528

Q: some commercial banks in the Gulf Region offer prizes like cars or houses for those who open savings accounts in the bank. They draw lots and one of the bank clients wins the prize. What is the ruling on this prize whether it is financial or any other kind?

A: If the reality is as you have mentioned, these prizes are not permissible, as they are nothing but usurious interest given in return for saving money in banks dealing in Riba (usury). Changing the name does not change the reality. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 19560

Q: what is the ruling on the prizes presented by some call centers to encourage customers to make more calls?

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A: These presents offered by public centers to callers are not permissible, as they involve gambling, deception and devouring people's money in falsehood just to encourage them make more calls and thus gaining more profits. This leads to harboring feelings of hatred and enmity among centers' owners and between them and the callers sometimes. Allah (Exalted be He) says: ﴿O you who believe! Intoxicants (all kinds of alcoholic drinks), and gambling, and Al-Ansâb, and Al-Azlâm (arrows for seeking luck or decision) are an abomination of Shaitan's (Satan) handiwork. So avoid (strictly all) that (abomination) in order that you may be successful.﴾ ﴿Shaitân (Satan) wants only to excite enmity and hatred between you with intoxicants (alcoholic drinks) and gambling, and hinder you from the remembrance of Allâh and from As-Salât (the prayer). So, will you not then abstain?﴾ May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 19706

Q: There is a great variance in commercial promotions and offers advertised by some companies and agencies working under the capitalist system. Attached to my letter is

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a card on which is written "The Lost Treasure". There is a picture of a huge box at the top and three smaller ones at the bottom of the card. Each box has a sticker on it which the person removes to win whatever is written under it. All of this happens after a person buys from the store. The buyer may find nothing written under the sticker. I just wanted to inform you about this matter and ask for your Fatwa (legal opinion issued by a qualified Muslim scholar) in this regard. This is nothing but a means of encouraging the buyer to come again to win these prizes that vary from a car to a small box. It is one of the modern ways of promoting goods.

A: This advertisement published under the name "The Lost Treasure" as you described it is Haram (prohibited), as it involves gambling, deception, devouring people's money falsely, promoting goods and harming others. This is one of the prohibited forms of gambling mentioned in the Ayah (Qur'anic verse) where Allah (Exalted be He) says: ﴾O you who believe! Intoxicants (all kinds of alcoholic drinks), and gambling, and Al-Ansâb, and Al-Azlâm (arrows for seeking luck or decision) are an abomination of Shaitan's (Satan) handiwork. So avoid (strictly all) that (abomination) in order that you may be successful.﴿ ﴾Shaitân (Satan) wants only to excite enmity and hatred between you with intoxicants (alcoholic drinks) and gambling, and hinder you from the remembrance of Allâh and from As-Salât (the prayer). So, will you not then abstain?﴿

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 3685

Q 1: boxing is a game in which two participants punch each other in the face. As a result, this might cause one of the boxers to lose consciousness. Moreover, the thighs of the players and the `Awrah (private parts of the body that must be covered in public) are uncovered.

A: Boxing is not permissible for the great danger it entails. Allah says, ﴿and do not throw yourselves into destruction (by not spending your wealth in the Cause of Allâh)﴾ and ﴿And do not kill yourselves (nor kill one another). Surely, Allâh is Most Merciful to you.﴾ The Prophet (peace be upon him) said, ﴿There should be neither harming nor reciprocating harm﴾ It is not permissible to uncover thighs and the rest of the `Awrah.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The thirteenth question of Fatwa no. 443

Q 13: What is the ruling on the National Lottery in which millions of Francs can be won as a prize?

A: Lotteries and the like are luck games which Shaykh Muhammad Rashid Rida (may Allah be merciful to him) described saying: "A lottery consists of a large amount of money being collected by a government, an association, or a company from thousands of people, for example, 100,000 pounds, and then a large portion of it, such as 10,000 for example, is given to a small number of those who gave the money, 100 for example, divided among them by means of gambling, and the rest is then kept by the body that collected it. Small tickets, like banknotes, known as lottery tickets are printed, each of them priced at 1.00 pound, for example. The 10,000 pounds that is given out as a profit for the lottery ticket buyers, is distributed in shares according the winning ticket numbers.

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A number is printed on each lottery ticket and the amount of money that each of the top 10 winners are expected to win. The rest of the prize money is divided evenly among the remaining 90 from the 100, and their numbers are arranged in order, in the same manner that was practiced in the pre-Islamic practice of Azlam (divining arrows). They are chosen through a process known as Sahb (drawing), in which small pieces of metal on which lottery numbers from 1 to 100,000 are inscribed - if that is the number of the lottery tickets - are put into a round metal container, which is like the pre-Islamic Qadah (a container in which the Arabs used to put the arrows when practicing divining). Each time the container is shaken, one of the numbers is drawn out. On the day of the draw, the container is shaken as many times as the number of the winners. The first number to be drawn, no matter what the number is, is that of the winner of the first prize and gets the biggest share of the lottery prize money. The second number is the second prize winner and wins a lesser share than the first. This process is repeated until all the prize winning numbers have been drawn, at which point the draw ends and all the other participants have lost." It is clear from this picture that the ruling on this is that it is Haram (prohibited), as it is included under wrongful consumption of people's wealth and is a form of gambling. Allah (Exalted be He) says (what means): ﴾Eat not up your property among yourselves unjustly except it be a trade amongst you, by mutual consent.﴿

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The word "trade" mentioned in the above Ayah (Qur'anic verse) includes all transactions that are conducted on the basis of lawful contracts. This is not the case in the game of lottery, as it only consumes wealth unlawfully and there is no real compensation or benefit provided through such a game. Stressing the prohibition of gambling, Allah (Exalted be He) says: ﴾O you who believe! Intoxicants (all kinds of alcoholic drinks), and gambling, and Al-Ansâb, and Al-Azlâm (arrows for seeking luck or decision) are an abomination of Shaitan's (Satan) handiwork. So avoid (strictly all) that (abomination) in order that you may be successful.﴿ ﴾Shaitân (Satan) wants only to excite enmity and hatred between you with intoxicants (alcoholic drinks) and gambling, and hinder you from the remembrance of Allâh and from As-Salât (the prayer). So, will you not then abstain?﴿ Among the prohibited things that Allah (Glorified and Exalted be He) mentions in the above Ayah is gambling, which is linked with Khamr (intoxicants), which is also Haram. Allah thus commands that it should be avoided. The imperative mode in the Ayah denotes that it is Wajib (obligatory). Allah is therefore stating that gambling is an abomination of Satan's handiwork and He reminds the believers that prosperity lies in avoiding it, and provides evidence that those who practice it incur His Wrath. Anything that incurs Allah's Wrath is Haram. He explains that it can cause enmity and hatred among people and turn them away from Dhikr (Remembrance of Allah) and Salah (Prayer). The Ayah ends with a rhetorical question implying a request that encourages people to refrain from gambling: ﴾So, will you not then abstain?﴿ 'Umar ibn Al-Khattab (may Allah be pleased with him) understood the Ayah, because after hearing it,

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he said, "We abstain. We abstain." It is known that lotteries are a form of gambling, and the Ayah above is evidence of its prohibition. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Second question of Fatwa no. 2218

Q 2: what is the ruling on lottery?

A: Lottery is a form of money collected in large quantities, for instance one million riyal, by some companies, governments, and associations from a large number of people. A great portion of the collected money, for example ten thousand pounds, is then divided by means of gambling among a few of the payers while the rest is kept by the collecting parties. Small banknote-like raffles known as lottery are printed and priced at say one riyal each. Such a price is imprinted on each sold lottery ticket. The ten thousand pounds i.e. the amount which provides profit for the lottery buyers, is allotted as a share or a stock which is referred to as numerals. A number is imprinted on each sold lottery ticket as well as the amount of money each one of the top ten is expected to win while the rest is divided evenly among the remaining ninety

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in an order known as Sahb (draw) which is similar to that of Al-Azlâm (arrows for seeking luck or decision that were used in the pre-Islamic time of ignorance). Thus, numbers from one to one hundred thousand each known as 'Numeral' in a case where the raffles to be sold are one hundred thousand; are imprinted on small pieces of metal and put in a circular metal vessel into which a hole is made after the fashion of the pre-Islamic Qadah (a container in which the Arabs used to put their arrows during the practice of divining arrows). Each time the vessel is moved, a raffle pops out. On the day of the draw, the vessel is moved as many times as the number of the winners. The first raffle to pop out is known as 'First Numeral' whatever its number may be. It wins the largest share of the lottery prize. The second raffle to pop out is referred to as the 'Second numeral' which wins a lesser share than the first. The process is repeated until the number of the winning numerals is over; a point at which the draw stops and the rest of the contestants lose. The matter of lottery is thus clear, it falls under the generality of gambling which is made Haram (prohibited) by Allah (Exalted be He) Who says: ﴾O you who believe! Intoxicants (all kinds of alcoholic drinks), and gambling, and Al-Ansâb, and Al-Azlâm (arrows for seeking luck or decision) are an abomination of Shaitan's (Satan) handiwork. So avoid (strictly all) that (abomination) in order that you may be successful.﴿ ﴾Shaitân (Satan) wants only to excite enmity and hatred between you with intoxicants (alcoholic drinks) and gambling, and hinder you from the remembrance of Allâh and from As-Salât (the prayer). So, will you not then abstain?﴿

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The fifth question of Fatwa no. 17628

Q 5: The municipality collects money from merchants to help it carry out its work. In return, it distributes lotteries among them so that some of them would win prizes. Is this Halal (lawful)?

A: A lottery is a kind of gambling, and thus, the money earned from it is Haram (prohibited) because Allah (Exalted be He) says: ﴿O you who believe! Intoxicants (all kinds of alcoholic drinks), and gambling, and Al-Ansâb, and Al-Azlâm (arrows for seeking luck or decision) are an abomination of Shaitan's (Satan) handiwork. So avoid (strictly all) that (abomination) in order that you may be successful.﴾ May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 2209

Q: what is the ruling on today's famous game that many children and youth play i.e. the table of football players statues which contains a small ball that is moved by hands and its rent is paid by the loser while the winner does not pay any thing? Is such a game and similar ones permissible according to Shari`ah (Islamic law)?

A: In case the matter with the concerned game is exactly as what is mentioned in the question i.e. it involves statues and that the loser pays the rent thereof, such a game is Haram (prohibited) for different reasons: **Firstly:** Making oneself busy with this game is a distraction that consumes a person's leisure time and causes them to miss many of the interests of their religious and worldly affairs. Besides, playing with such a game may lead the person to be accustomed to harmful pastime activities and it may be a means to get involved in more serious kinds of gambling, and whatever is of these characteristics is a Haram vanity. **Secondly:** Making statues and images or keeping them is a major sin. This is established by the Sahih (authentic) Hadith in which Allah (Exalted be He) and His Messenger (peace be upon him) threaten whoever does so with fire and painful chastisement. **Thirdly:** Paying the concerned game's rent by the loser is Haram because it is tantamount to wasting money by spending it on play and distraction. Moreover, hiring the game in question is a Batil (null and void) contract

and the gaining of its owner through it, is unlawful and tantamount to consuming other peoples money unjustly. Accordingly, indulging in such a practice is a major sin and a Haram gambling. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 4010

Q: Are the games played by people, such as dominos, cards, chess, etc. types of gambling? Are they Haram (prohibited) or Makruh (reprehensible)? Is it permissible for the Imam who leads people in Salah (Prayer) and delivers Khutbah (sermon) on Fridays and `Eids (Festivals) to play such games?

A: Playing the games mentioned above is prohibited and are one of the major sins if they are played in return for money. In this case, they are considered to be a type of gambling. Abu `Umar ibn `Abdul-Bar (may Allah be merciful with him) said, "Scholars have unanimously agreed that playing chess in return for money is prohibited." Moreover, playing the games mentioned is prohibited if they lead to abandoning what is obligatory such as delaying Salah after its due time,

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neglecting the rights of one's wife, parents and all those whom he provides with sustenance or indulging in what was prohibited by Allah such as enmity, hatred, conflict or mutual cursing even if they are played without gambling. But if we suppose that these games are devoid of all these evils, they will still be prohibited according to the soundest viewpoint in this regard. It was authentically reported that `Aly ibn Abu Talib (may Allah be pleased with him) passed by some people who were playing chess. He said to them, "What are these statues to which you are devoted?" He likened them to those who devote themselves to idols. It was reported that Ibn `Umar and other Companions (may Allah be pleased with them) forbade playing such games. Some of those who regarded these games as prohibited are: Abu Hanifah and his students, Ahmad and his students (may Allah be merciful with them) and Malik and his students (may Allah be merciful with them). Playing such games may lead to gambling in the future even if they are devoid of it at the present time. Playing such games in general leads to neglecting some obligations, conflict and mutual cursing. Moreover, they induce enmity and hatred and avert from Salah and remembrance of Allah. It was reported in the Hadith: ("He who plays backgammon disobeys Allah and His Messenger.") If a person is in a leading position, such as

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Du`ah (callers to Islam), those who are responsible for Hisbah (regulation of economic, commercial, and public matters), Imams, Khatibs (preachers) or those who are higher or lower in rank of them, avoiding evil and doing what is obligatory will be more compelling. This is because these people are examples that are followed by others. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul- `Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 20382

Q 2: Some old men play with dice the entire day and they might even miss Salah (Prayer). When they are told that it is not permissible to play

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this game, they claim that this is Siga, not the game mentioned in the Hadith. Siga is a game played with stones. Each of the two players has a different color to play with. They draw a board on the ground, block one of the squares and play. The players swear, lie, backbite, and slander others while playing. Moreover, they are occupied with it while neglecting prayers. What is the ruling on this game? May Allah reward you with the best.

A: It is not permissible to play dice even without taking something in return, especially, if it distracts a person from offering Salah at its due time. They should abandon this game as it is an unlawful kind of entertainment. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The fourth question of Fatwa no. 3193

Q 4: A product is spreading on the markets under the name "Shakhtak Bakhtak". It is something unknown to the buyer and is kept inside a box or a bag. Sometimes it contains something of no value and at other times it contains something valuable.

A: shakhtak Bakhtak; game of luck is not permissible, because it involves Gharar (uncertainty) and the general evidence prohibiting gambling apply to it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The third question of Fatwa No. 3900

Q 3: What is the ruling on playing chess for the purpose of entertainment and testing intelligence?

A: It is impermissible to play chess for any purpose whether it is for money return or not, due to the great corruption resulting from this game. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 5547

Q: I am a Jordanian person. a while ago I bought a paper for two dinars in which five names were written. Then I paid two dinars to the supervising company plus two dinars to the first name in the list; thus I paid 6 dinars. My name will be no. (15) and no. (1) will be pushed out of the list.

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When I have three similar papers, I will sell them to three persons for two dinars per paper in doing so, I will regain what I paid and each of the new three participants will do the same and thus I will be no. (1) in (the 243 members list). By doing this, I will get 2 x 243 = 486 dinars. I will attach a copy of these instructions with my letter. I have already got this sum but I wish that your Eminence will tell me the legal ruling on this matter in order to erase my doubts concerning it. It is worth mentioning that this process is widely spread among the people in Cyprus, Amman and Zarqa'. What is the ruling on the money which I gained from this process? I hope that your Eminence will respond to my message.

A: If the matter is as you have mentioned, this process is a kind of gambling which Allah prohibits by saying: ﴿O you who believe! Intoxicants (all kinds of alcoholic drinks), and gambling, and Al-Ansâb, and Al-Azlâm (arrows for seeking luck or decision) are an abomination of Shaitan's (Satan) handiwork. So avoid (strictly all) that (abomination) in order that you may be successful.﴾

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 4788

Q: There is a new idea that is spreading among the people like wildfire, based on a very simple theory of arithmetic progression, which is being promoted by an organization that has some hidden objectives and other stated goals. The stated goals are to give the opportunity to any participant to win over $5,000 in a few months by following these steps: 1. A participant buys a list for $10 or its equivalent value. There is an attached sample of the list containing six cells for six names. 2. The participant then writes their name and address in the new participant cell at the bottom of the list. 3. After writing their name and address, the new participant sends the list to the originator of the idea, attaching two regular or traveler's checks, each for $10. The first is made out to the participant whose name is written in the first cell on the list and the second check is made out to

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the originator to dispose of as they choose, without it being contested. 4. A short while after the mail is returned, the new participant receives three new lists, with their name in cell no six, with the other names remaining higher up on the list. 5. The new participant sells the three lists to new participants for $10 each or the equivalent, thereby getting back what they paid. 6. The new participants do the same steps mentioned above, and each of them get three lists, making a total of nine lists. In each list, the name of the new participant is moved up to cell no. five in the nine lists, then to no. four in the following 27 lists, then to no. three in the following 81 lists, then to no. two in the following 243 lists, and eventually to no. one in the following 729 lists. The same applies to all new participants. In this case, 729 checks are issued, each for $10 made out to the participant who is no. one in the list, who receives $7,290 and after which their name is removed from the list to be substituted by the next name on the list. At the same time, the originator receives

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the same amount as each participant at no. one in all of the lists, with the sums being theirs to dispose of as they wish, without it being contested. Based on what has been mentioned, it is clear that the idea is continuing without end, and is reaching different parts of the world, as participants have the right to add their name to any list and to any number of lists that they can. It is also clear that the logic of the idea is not in line with the principles of our pure religion and what is needed is to quickly give ideas and advice as to how this idea can be made compatible with the principles of Islam. Some of my friends want to use the same idea and have one of the two checks made out to a registered charitable organization in the Muslim world, and the other to the person whose name is in cell no. one on the list, and for it to be organized through the same charitable organization, which can adopt the idea. Please accept my great thanks. Indeed, Allah is the One Who guides to the Straight Path. May Allah protect you!

A: This type of dealing is not permissible, rather it is Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) and a major sin, because it includes riba Al-Fadl (usury of excess, selling an item for another of the same type, on the spot, but in excess) and riba Al-Nasi'ah (usury of delay, conditional excess for delay of payment).

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Both of these are Haram (prohibited) as is agreed by Ijma' (consensus of the Muslim scholars), because it can be a means of playing with peoples' money and consuming it unjustly. In this sense, it has the same ruling as gambling, which is made Haram through Nas (Islamic text from the Qur'an or the Sunnah) and Ijma'. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 5668

Q: I am a police officer in charge of the religious affairs in the military air base of King Fahd in Ta'if. I would like to inform you of a bad phenomenon that appeared inside the base. Such a phenomenon is the spread of forms entitled: Great luck. Attached are some copies of these forms. Please read the paragraphs on both sides of the mentioned paper and clarify the ruling of Allah (Glorified and Exalted be He) on this issue. May Allah grant you success and reward you with the best for the efforts with which you avail Islam and Muslims. the form in question reads as follows: Great luck - You are lucky to receive these instructions for very soon

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you will be worthy of getting a sum of 21,870 dollar with no loss if you do the following: 1- Do not hesitate to buy these instructions and the attached list whose price is ten dollars. 2- Please write your name and address in the concerned place at the bottom of the list and in clear English letters. 3- Transfer ten dollars to participant number 1 mentioned at the top of the list and keep the list. 4- Send a ten dollars traveller's cheque issued in the name of... 5- Please send the transfer which you kept and which is mentioned above in no. 3, the cheque mentioned above in no. 4, and the list to the following address:.... After a short period you will receive three new lists in each of which you have to mention your name in no. 7. The other names are also to be mentioned at the top of the list. Hasten to sell these three lists to your acquaintances immediately for ten dollars a list to allow them to share this opportunity. Thus you recover the thirty dollars that you paid and you lose nothing. How the process goes? The new three participants will follow the same steps that you followed. Three lists will then reach each of the new participants (total is nine). Your name will accordingly go up to no. 6; then to no. 5 in twenty seven lists. The same will continue to happen until your name reaches no. 1 in 2,187 lists and thus you receive 21,870 dollars. Any way, you have to make sure that the participants to whom you sold the instructions follow the instructions accurately. Note: In cases where you can not make a direct transfer as mentioned in no. 3 above, you can exceptionally send a check issued in the name of participant no. 1 whose name is written at the top of the list to our address which is mentioned in no. 5. We will in turn make the concerned transfer.

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A: The transaction which is mentioned in the question involves excessive uncertainty, Riba (usury/interest), and gambling each of which is a major sin which entails Allah's displeasure and wrath. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

The second question of Fatwa no. 4765

Q 2: is it lawful to play lotto? It is a form of gambling; when a person plays it and wins money,

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is it lawful for them to take it?

A: It is Haram (prohibited) for a Muslim to gamble, whether they call it by the name mentioned in the question or any other name, as Allah has prohibited it in the Qur'an in general, and linked it to the prohibition of Khamr (intoxicants) in His saying, ﴾O you who believe! Intoxicants (all kinds of alcoholic drinks), and gambling, and Al-Ansâb, and Al-Azlâm (arrows for seeking luck or decision) are an abomination of Shaitan's (Satan) handiwork. So avoid (strictly all) that (abomination) in order that you may be successful.﴿ ﴾Shaitân (Satan) wants only to excite enmity and hatred between you with intoxicants (alcoholic drinks) and gambling, and hinder you from the remembrance of Allâh and from As-Salât (the prayer). So, will you not then abstain?﴿ If you gamble and win money, it is Haram to use it; you should spend it in charity, whether by giving it to the poor and the needy, fixing the roads and so on. You should hasten to quit gambling, repent to Allah, regret the past and insist on not going back to it, so that Allah might accept your Tawbah (repentance). May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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`Abdullah ibn Qa`ud	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 8459

Q 1: I have been afflicted with paralysis since I was young, so it is impossible for me to work or earn a living. I have faced dreadful hardships in my life. Now I earn my living from unlawful means such as gambling. Some Muslim brothers tell me that my money is unlawful and I should not earn my living this way. They tell me I should look for lawful work even if it is collecting firewood and selling it. But how can I do so in such a condition? I can not even stand on my feet. What is your opinion about this matter?

A: gambling is one of the major sins and the money earned through it is unlawful money according to the consensus of all Muslims. Allah (Exalted be He) says, ﴾O you who believe! Intoxicants (all kinds of alcoholic drinks), and gambling, and Al-Ansâb, and Al-Azlâm (arrows for seeking luck or decision) are an abomination of Shaitan's (Satan) handiwork. So avoid (strictly all) that (abomination) in order that you may be successful.﴿ ﴾Shaitân (Satan) wants only to excite enmity and hatred between you with intoxicants (alcoholic drinks) and gambling, and hinder you from the remembrance of Allâh and from As-Salât (the prayer). So, will you not then abstain?﴿ So, it is unlawful for you

to gamble or earn money from gambling even if you are not able to have work. There are many other lawful means to earn your living including charity, social security, retirement homes, which you should visit and they will take care of you. You must fear Allah, for "whosoever fears Allah and keeps his duty to Him, He will make a way out for (from every difficulty). Allah will provide him from (sources) he never could imagine." May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 9763

Q: I am 23-year-old man from one of the Arab countries. I have a question about my work. I looked for work in my country, but I could not find anything, so I remained unemployed for more than three months. Finally I found work with one of the foreign companies that provide services for a hotel and I work in the gambling casino with some other workers. We provide catering services for the casino and some of the customers give us tips from their winnings. My question is: I have saved a good amount of money from this work and I would like to get married.

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Is it permissible for me to get married with the money I have saved? Am I sinful for doing this work, bearing in mind that when I find another job I will leave this one?

A: If the situation is as you mentioned, it is Haram (prohibited) for you to work in a casino, because it involves cooperation in sin and transgression. It is also prohibited to accept tips from those who frequent the casino. The salary you earn out of this is also Haram. It is obligatory on you to leave this job and dispose of the ill-gotten money you received as a salary or tips. We ask Allah to compensate you with a Halal (lawful) substitute that is better than this and to help you get married with Halal money instead of this Haram wealth. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 17015

Praise be to Allah alone and peace and blessings be upon the last Prophet. The Permanent Committee for Scholarly Research and Ifta' has looked into the query, no. 1209, dated 16/7/1414, which has been sent to His Eminence the General Mufti from His Excellency the general director of Awareness and Guidance Department of the General Presidency of The Committee for the Propagation of Virtue and the Prevention of Vice (CPVPV).

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The query which has been passed to them by the General Secretariat of the Council of Senior Scholars on 22/7/1414 AH under no. 3411 is about the Monopoly board game which is described as follows: A 50 x 50 cm paper board is divided into small squares each of them has a name and a set value. These spaces are properties or railway stations. The theme of the game is based on purchasing these properties or railways and making investments by receiving given amounts of money paid by other players who land on them. There are two to six players, as well as one player who acts as the bank who gives an amount to each player at the start of the game as a gift. A typical turn begins with the rolling of the dice and advancing clockwise around the board the corresponding number of squares. If the player lands on an unowned property, he has the option of purchasing the property or passing it. For receiving a higher rent, the player buys tokens of hotels (houses) from the bank to be placed on his own spaces. He may also mortgage his properties in the bank

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to take a loan. Moreover, there are some chance spaces with cards: 'Take a sum of money from the bank', 'Give a sum of money to the bank', etc.

A: Having discussed the query, the committee responds as follows: This game is Haram (prohibited) for several reasons: it falls under gambling when money is fixed for the winner, as it is a game of chance. It also involves vain distraction, frequent quarrel, hindering from performing Salah (Prayer) and Dhikr (remembrance of Allah), and exciting enmity and hatred among the players. Allah (Exalted be He) says, ﴾O you who believe! Intoxicants (all kinds of alcoholic drinks), and gambling, and Al-Ansâb, and Al-Azlâm (arrows for seeking luck or decision) are an abomination of Shaitan's (Satan) handiwork. So avoid (strictly all) that (abomination) in order that you may be successful.﴿ ﴾Shaitân (Satan) wants only to excite enmity and hatred between you with intoxicants (alcoholic drinks) and gambling, and hinder you from the remembrance of Allâh and from As-Salât (the prayer). So, will you not then abstain?﴿ May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Fatwa no. 19453

Q: A group of people buy the sports magazine issued by Al-Sharq Al-Awsat newspaper to

fill the coupons of horse races; they predict the winning horse in every round of the race; they fill many coupons to increase the probability of winning a prize; and thus they lose a sum of money. Please, Your Eminence, advise us concerning this matter, as we need this Fatwa (legal opinion issued by a qualified Muslim scholar) so that these people know the legal ruling on this matter. May Allah guide you and help Muslims benefit from your knowledge.

A: This is impermissible, because it is a form of prohibited betting which falls under the category of gambling, about which Allah says, ﴾O you who believe! Intoxicants (all kinds of alcoholic drinks), and gambling, and Al-Ansâb, and Al-Azlâm (arrows for seeking luck or decision) are an abomination of Shaitan's (Satan) handiwork. So avoid (strictly all) that (abomination) in order that you may be successful.﴿ (Surah Al-Ma'idah, 5: 90). Thus, it is considered taking the money of others without due right. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 18142

Q: I own some "Hijin" racing camels in which I have been trading

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for a long time. You all know that the Kingdom holds yearly festivals which include Hijin camel races and prizes are awarded to the camel owners. That is why I breed and train these camels to be ready to participate in the races. The transactions I carry out are of different types. Firstly, I sell someone the Dhalul (riding camel) for 50,000 riyals in cash or after a fixed period, stipulating that I get half the price when he sells them. If he sells the camels for 50,000 riyals for example, I get 25,000 and if he sells them for 10,000, I get 5,000 out of them pursuant to our agreement. After that, this person receives the camels from me and starts training and feeding them in return for getting any prizes they win in the competition. Secondly, I sell someone the Dhalul camels for 50,000 riyals to be paid later after he sells them, stipulating that I get half of any additional amount in their price when he sells them, provided that he does not sell them for less than that price. In case this person finds that the camels will not be sold for a higher price or they die while in his possession, he has the right to return them without paying or receiving any of the agreed amount of money. However, he gets the prizes the camels may be awarded in return for bearing the costs of feeding and training them. The camels may not receive any award at all.

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Three, I sell someone the Dhalul camels and agree with him on his percentage in their price when he sells them; whether one third, one fourth or half. At the time of sale, he gets his share stipulated in the contract, although the buyer is responsible for training and feeding the camels and will get the prizes they gain, if any. What is the ruling on these transactions which are spread among Hijin owners?

A: These are all nominal sales that do not actually take place. They take the same ruling as gambling, since they involve risks and uncertainty. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 18058

Q: I need your Fatwa (legal opinion issued by a qualified Muslim scholar) regarding this project I am intending to start. I wish to start a financial fund just on the level of the Kingdom and the Gulf Region, in sha'a-Allah (if Allah wills). It will work as follows: The subscription form for five subscribers will be sold to one person for 100 riyals. This person will have to pay an additional amount of 400 riyals

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and will be given another five subscription forms. Then he will sell each of these forms for 100 riyals and get back what he had paid; i.e. 500 riyals. Each one of the buyers will do the same. As for the 500 riyals, they will be divided as follows: 155 riyals to the form owner, 100 riyals to the first subscriber, 100 riyals to cover the money transfer and postal fees, 100 riyals to cover the stamps and other fees, and 100 riyals to the organizing office. The total amount of the fund will be 500,312 riyals and there will be 3,125 subscribers. No one will be harmed in this way and each person will get the total amount in return. In addition it is not a transaction in banks that deal in Riba (usury). The one whose turn comes will receive a check with the whole amount by mail. The subscription form will be as follows:

1.
Address:
2.
Address:
3.
Address:
4.
Address:
5.
Khalid
Address:

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This is the first subscription form where the name Khalid is written under no. 5. Khalid sends this paper with the money and receives five subscription forms with his name always written under no. 5. After that Khalid sells these five forms to another five people for 100 riyals each, thus regaining his money and leaving each one of them to do the same. Each person will send the money and receive five other forms, having a total of 25 forms, where Khalid's name will be written under no. 4. Then the number becomes 125 forms with Khalid's name under no. 3. Again there will be 625 forms with Khalid's

name under no. 2 and finally 3125 forms with Khaild's name under no. 1 at which time he receives the whole amount. Every subscriber will have their turn and so on. Please give me your Fatwa in this regard.

A: This transaction is Haram (prohibited), as it involves gambling. The recipient of the money is determined according to numbers. It also involves Riba Al-Fadl (usury of excess) since the subscriber pays an amount of money and gets much more upon getting a number. It is also a form of selling present money to be paid for by absent money by means of the mentioned forms; which makes it Riba Al-Nasi'ah (usury of delay). Consequently, this transaction is prohibited due to many reasons.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The eighth question of Fatwa no. 9868

Q 8: What are the categories of permissible games in Islam?

A: It is permissible to compete in horse and camel races, throw arrows, play with spears and such martial arts to practice the acts of Jihad (fighting in the Cause of Allah) and prepare for it, as Allah says, ﴾And make ready against them all you can of power, including steeds of war (tanks, planes, missiles, artillery) to threaten the enemy of Allâh and your enemy﴿ (Surah Al-Anfal, 8: 60). The Prophet (peace be upon him) said, ﴾Wagers are allowed only in three: shooting arrows, racing camels, or horses.﴿ May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa no. 432

Q 1: What is the ruling on playing cards? Is it lawful or not? It should be noted that while playing cards, terms of abuse, curses and insults are usually repeated.

A: Playing cards may take one of the following forms: It may either be played for money or for fun. If it is played for money, there is no doubt that it is unlawful in this case. Also earning money through playing cards involves consuming people's financial rights and it is a type of prohibited gambling. It is well known that gambling is a sin and transgression. Allah (Exalted be He) mentions gambling in the Qur'an along with intoxicants (all kinds of alcoholic drinks), Ansab (stone altars on which animals were sacrificed for idols), and Azlam (divining arrows). Allah (Exalted be He) says, ﴾O you who believe! Intoxicants (all kinds of alcoholic drinks), and gambling, and Al-Ansâb, and Al-Azlâm (arrows for seeking luck or decision) are an abomination of Shaitan's (Satan) handiwork. So avoid (strictly all) that (abomination) in order that you may be successful.﴿ ﴾Shaitân (Satan) wants only to excite enmity and hatred between you with intoxicants (alcoholic drinks) and gambling, and hinder you from the remembrance of Allâh and from As-Salât (the prayer). So, will you not then abstain?﴿ When cards are played for fun and not for money, in most cases the players hurl terms of abuse, insults and curses at each other. They may tell lies and make false oaths. Sometimes they may assault each other. Besides, the spirit of competition nurtures hatred and grudge among them, and causes them to dispraise, defame and criticize each other. All these

bad effects of playing cards are good reasons for prohibiting and warning against it. Allah (Exalted be He) mentions that the wisdom of prohibiting wine, gambling, Ansab and Azlam is that they are abominations of the devils' handiwork. Devil's work in the sessions where cards are played is to nurture hatred and grudge among players and turn them away from Dhikr (Remembrance of Allah) and Salah. All this takes place in the sessions where cards are played and Allah knows best. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Sulayman Ibn Mani`	`Abdullah ibn `Abdul-Rahman ibn Ghudayyan	`Abdul-Razzaq `Afify

The second question of Fatwa no. 888

Q 2: what is your opinion on a kind of game called "Balut"? This game is played with pieces of paper the same size of the 5 banknote, which contain different pictures and numbers. When the Adhan (call to prayer) is announced while people are playing it, they do not repeat its words as required by the Sunnah. They do not remember Allah after it is finished nor say the supplication which is obligatory to be said at hearing it. Then they go to the Masjid (mosque) to offer Salah (Prayer). After returning from the Masjid, people enter and greet them but they do not repeat their greeting because their thoughts and hearts are busy. A person can not stay with them in the same place due to the heavy smoke, the noisy voices, laughter, cursing and oaths which they take; some oaths are taken by Allah and some by others, besides Allah.

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I hope you can tell me the ruling on playing this game, its bad effects on those who play it and on the whole society.

A: Playing with cards in the way which the questioner described diverts people from the remembrance of Allah and Salah and raises enmity and hatred among players. They may play for money paid by the defeated to the winner which is accompanied by mutual cursing and taking of false oaths. If these matters and the likes are the result of this game, then it will be unlawful because of the saying of Allah (Exalted be He), ﴾O you who believe! Intoxicants (all kinds of alcoholic drinks), and gambling, and Al-Ansâb, and Al-Azlâm (arrows for seeking luck or decision) are an abomination of Shaitan's (Satan) handiwork. So avoid (strictly all) that (abomination) in order that you may be successful.﴿ ﴾Shaitân (Satan) wants only to excite enmity and hatred between you with intoxicants (alcoholic drinks) and gambling, and hinder you from the remembrance of Allâh and from As-Salât (the prayer). So, will you not then abstain?﴿ As for the bad effects on the players, they commit an unlawful act. So they are sinners as this leads to abandoning obligatory acts such as leaving Salah in congregation or committing forbidden acts such as cursing, false oaths, swearing by people other than Allah and smoking. As for the bad effects of this game on the whole society, it should be known that the bonds of the good society are achieved through two matters: Following the commands of Allah and avoiding His prohibitions.

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The decomposition of society takes place when the obligatory acts are neglected or when prohibited acts are committed widely. This game has bad effects on the society because it is a reason of abandoning Salah in congregation, which results in separation, hatred, enmity and committing forbidden acts. It also leads to laziness in seeking livelihood if it is not played for money. However, if it is played for money, the resulting money will be unlawful as we have illustrated earlier.May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Fatwa no. 2342

Q: A question has been submitted on the ruling on playing al-Miqtar, a game played with stones on the ground, chess, and Al-keram, etc. Some of them contain betting or the winner might receive a prize from any authority. Such games are widely spread in

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the Armed Forces Clubs. What is the ruling on playing such games? May Allah reward you.

A: It is not permissible to play games that distract a person from Dhikr (Remembrance of Allah) and Salah (Prayer) such as, chess, Al-Miqtar, and Al-Keram, etc. It is even more grievous, if it distracts a person from performing an obligatory act or if played in return for something from one of the players or any authority. As it will be considered gambling which Allah has ordered us to avoid in His saying, ﴿O you who believe! Intoxicants (all kinds of alcoholic drinks), and gambling, and Al-Ansâb, and Al-Azlâm (arrows for seeking luck or decision) are an abomination of Shaitan's (Satan) handiwork. So avoid (strictly all) that (abomination) in order that you may be successful.﴾ ﴿Shaitân (Satan) wants only to excite enmity and hatred between you with intoxicants (alcoholic drinks) and gambling, and hinder you from the remembrance of Allâh and from As-Salât (the prayer). So, will you not then abstain?﴾ May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 4338

Q 2: If playing cards does not distract a person from Salah (Prayer) and is not done in return for money, is it Haram (prohibited) or not?

A: It is impermissible to play cards, even if it is not in return for money,

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because it typically distracts a person from Salah and Dhikr (Remembrance of Allah), even if they claim that it does not. It also leads to prohibited gambling, the prohibition of which is stated in the Qur'an in Allah's saying, ﴿O you who believe! Intoxicants (all kinds of alcoholic drinks), and gambling, and Al-Ansâb, and Al-Azlâm (arrows for seeking luck or decision) are an abomination of Shaitan's (Satan) handiwork. So avoid (strictly all) that (abomination) in order that you may be successful.﴾ (Surah Al-Ma'idah, 5: 90). May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa no. 7905

Q 1: What is the ruling on playing cards and dominoes? Can a person play these games when he does his obligations without being negligent in performing acts of worship? Can he play only with his family and friends for the sake of entertainment?

A: It is not permissible to play cards or dominoes even if with one's family and friends for the sake of entertainment. They should busy themselves with useful things such as reciting the Qur'an, studying any of the religious sciences, reconciliation among Muslims and the like of things that bring benefit to them and to the whole Ummah (nation).

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 16875

Q 1: is it permissible to play cards during the month of Ramadan without gambling?

A: Playing cards is a kind of prohibited gambling if it is played for money. This is because it is considered devouring others' money illegally. Allah has associated it with alcohol because it arouses enmity and averts from Dhikr (Remembrance of Allah) in His saying: ﴾Shaitân (Satan) wants only to excite enmity and hatred between you with intoxicants (alcoholic drinks) and gambling, and hinder you from the remembrance of Allâh and from As-Salât (the prayer). So, will you not then abstain?﴿ If cards are played without gambling, it will also be unlawful because it averts from Dhikr and Salah (Prayer) in Ramadan and other months. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 8656

Q: I think that I am In sha’a-Allah (if Allah wills) one of the people who maintain Salah (prayer) on time in congregation, but some of my relatives and friends play a card game that is called (UNO), it resembles the game called (Basrah), they also play dominoes, and most of the time I play with them, but when I hear the Adhan (call to prayer) I throw the cards, and we all go to offer Congregational Salah. Is there a sin upon me? What is the ruling on this game? Please advise us, may Allah reward you with good.

A: This game is of the prohibited games, as it distracts away from the remembrance of Allah and from Salah, and mostly leads to enmity and hatred with time. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 18951

Q 2: What is the ruling on watching sports matches, such as world cup matches and the like?

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A: It is unlawful to play football matches for money or any other rewards because this is a type of gambling. It is not permissible to take a reward in a competition unless this competition is permissible in the Shari`ah such as horse or camel racing and shooting. Consequently, attending football matches and watching them is unlawful for a person who knows that they are played for a reward, for attending such matches involves approving of them. However, there is no harm in watching matches if they are not played for a reward, do not distract people from obligatory acts of worship such as Salah (Prayer), do not include any unlawful practice such as the display of `Awrah (private parts of the body that must be covered in public) or men and women mixing or use of musical instruments.May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 20249

Q: What is the ruling on a bet that is called Haq (right)? What is the ruling on it if it is made by only one party? Like if a person says for example "If a certain issue finishes, I will buy you something." May Allah reward you with good.

A: Monetary bets are impermissible except for what the Law-Giver has excluded, which is betting on horses, camels or shooting. It is impermissible to take money in return for

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any other forms of betting, for it is considered eating up money unlawfully, and from the gambling that Allah and His Messenger have prohibited. Whereas saying "If this issue is accomplished, then you will have so and so" is a way of promising, and it is permissible to fulfill it if available.May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Insurance

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Fatwa no. 3249

Q: We had a project that necessitated dealing with the bank; as we needed to obtain a bank guarantee known as "good execution guarantee," which means that the bank will guarantee the execution of the obligations stated in the contract. We were surprised to know that the bank should receive a profit in return for issuing this guarantee (letter of guarantee). When we referred to the books of Fiqh (Islamic jurisprudence) which we have, we found that guarantees or warranties are a type of donation. Thus, we got confused and suspended the project until we know the correct ruling according to Shari`ah (Islamic law) substantiated with legal evidence. We thought of sending you our question after hearing of your knowledge, piety, and devoutness. We hope your Eminence will tell us your opinion substantiated with legal evidence. Is it permissible to receive payment for issuing a warranty or a guarantee? We are also asking about the ruling on insurance on goods, accidents insurance and life insurance. What is the opinion of the Islamic Law on such contracts? The Committee received a similar question number (6227) to which it answered that these insurance types were commercial insurance. We thought that it is enough to cite the detailed question and state the answer to the questions mentioned above to avoid repetition. May Allah grant us success! The question says: The inquirer asked about the following types of insurance:

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1. Insurance on imported merchandise: This type provides protection for the imported goods on a yearly basis or for every cargo shipped individually against the risks of land, sea, and air freight in a way that achieves the benefits and wishes of the insurers. 2. Vehicle insurance: This type provides insurance for all cars on request, depending on the car model and the nature of its use, that is, whether it is a private car or a truck. Cars are insured against all risks, including the damages incurred in an accident or as a result of fire or theft. It is also possible to provide insurance for the third party against physical injuries or damages caused to their properties. Moreover, it is possible to provide insurance for the third party only in case they have an accident caused by the insured vehicle. 3. Land freighter insurance: This type provides insurance for the cargo carried by the vehicles of the insurer to and from any place in the Kingdom of Saudi Arabia, according to an annual contract including the maximum limit of liability for each cargo, in case the vehicle carrying it has an accident, such as a collision, rollover, fire,

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explosion, or falling from a bridge or into a river. 4. Land freight insurance: It is possible to provide insurance for the cargo shipped by land on request against the following: (a) All risks that might be caused by the freighter to and from any place inside and outside Saudi Arabia. b) The dangers of it being damaged or lost if the freighter has an accident in transit to and from any place in Saudi Arabia. 5. Property insurance: It provides protection against risks to property, such as fire, theft, and floods. Stores, warehouses, factories, employees' accommodations, and workplaces can be insured against fire, theft, and floods. 6. Insurance against breach of trust: This type provides insurance for important documents, stocks, jewelry, and valuable possessions against embezzlement. 7. Home insurance: It provides protection for buildings, villas, and compartments, against risks, such as fire, rifts, collapses, floods,

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thunderbolts, explosions, aviation risks, collision, and other damages that may be caused due to violence. 8. Contractor insurance: This type provides insurance for construction projects and factories against all risks that might take place while carrying out the project or constructing the factory. 9. Civil liability insurance: It provides protection against any damages resulting from catastrophes befalling the third party. 10. Workers' compensation insurance: The coverage is carried out according to the operative regulations and systems of the labor office in Saudi Arabia. 11. Personal accident insurance: It provides insurance for the individuals by offering the necessary health care and paying an agreed upon sum of money in case of accidents, Allah forbid, that result in permanent physical disability, loss of a bodily member, or death.

A: Firstly, it is not permissible to give the bank a profit in return for its guarantee for you before any party with which you are committed to execute a contract. This profit is considered

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forbidden usurious fees, and Riba (usury) is Haram (prohibited) according to the Qur'an, Sunnah, and Ijma` (consensus of scholars). **Secondly, commercial insurance is Haram, because of the following: 1.** Commercial insurance is a contract of presumed financial compensation which involves clear uncertainty, because the insurer cannot know at the time of signing the contract the amount which they will pay or be given. They may pay one installment or two and then an accident takes place, qualifying them to take what the insurance company has been committed to pay. On the other hand, no accident may take place and thus the insurer pays all the installments and takes nothing. In addition, the insurance company cannot determine the amount it might give or take according to each contract it signs. It is stated in an authentic Hadith that the Prophet (peace be upon him) prohibited the Gharar sale (uncertain sale). **2.** Commercial insurance is a type of gambling, because it involves risk in financial compensation, loss without any reason, and gain without exerting any effort. For example, the insurer can pay one installment then have an accident, thus causing the insurance company to pay all the insurance money. Conversely, no accident might take place and the insurer will pay all the installments without a return. These uncertain contracts are gambling and the general evidence prohibiting gambling are thus applicable to them. Allah (Exalted be He) says, ﴾O you who believe! Intoxicants (all kinds of alcoholic drinks), and gambling, and Al-Ansâb, and Al-Azlâm (arrows for seeking luck or decision) are an abomination of Shaitan's (Satan) handiwork. So avoid (strictly all) that (abomination) in order that you may be successful.﴿

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3. Commercial insurance involves Riba Al-Fadl (usury of excess, selling an item for another of the same type, on the spot, but in excess) and Riba Al-Nasi'ah (usury of delay, conditional excess for delay of payment). If the insurance company pays the insurer, their heirs, or the beneficiary more than the money they paid, then this is Riba Al-Fadl. If the insurance company pays this sum of money to the insurer after the term of the contract, then this is Riba Al-Nasi'ah. If the insurance company pays to the insurer the same amount the latter paid to it, then this is Riba Al-Nasi'ah. Both kinds of Riba are prohibited according to Nas (Islamic text from the Qur'an or the Sunnah) and Ijma`. **4.** Commercial insurance is a type of prohibited wager, because both of them include uncertainty and gambling. Shari`ah has only permitted wagers that can support Islam through evidence and strength. The Prophet (peace be upon him) restricted the permissibility of wagers to three things, by saying, ﴾Wagers are allowed only for racing camels or horses or shooting arrows.﴿ Insurance is not one of these types of wagers or even like any of them; that is why it is prohibited. **5.** Commercial insurance involves taking others' money unjustly, which is prohibited in commercial compensation contracts because of being included in the general prohibition specified in the following Ayah (Qur'anic verse), ﴾O you who believe! Eat not up your property among yourselves unjustly except it be a trade amongst you, by mutual consent.﴿

6. Commercial insurance is a commitment to do something that is not legally obligatory. The insurance company is not responsible for the accident; it only makes a contract with the insurer to protect them against accidents, in case they take place, in return for a sum of money which the insurer pays to the insurance company and the latter does nothing for the insurer to deserve this money. Hence, commercial insurance is Haram. We hope that what we have said is useful for the inquirer. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 2233

Q 2: What is the ruling on insurance such as cars, goods, workers and factories? Sometimes the person applies for insurance willingly. Other times they are forced to have insurance. For example a car dealer may stipulate that the customers must insure the new cars they purchase by installments. The same applies when a person sends goods from another country.

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We would like to know whether there are lawful and unlawful types of insurance. Is insurance considered a type of Riba (usury/interest)?

A: The type of insurance mentioned in the question, known as commercial insurance, is unlawful because it involves Gharar sale (fraudulent transaction where details about the sold item are unknown or uncertain) and Jahalah sale (sale with lack of knowledge) that cannot be overlooked. It also involves gambling, taking people's money unjustly and Riba, which are all proved to be Haram (prohibited) transactions according to religious evidence. In fact, commercial insurance does not include forced kinds, as mentioned by the questioner, where the purchaser is forced to insure the goods they buy from the seller. Commercial insurance is willingly applied for and the purchaser can buy the car without insuring it or purchase imported goods whenever they arrive to the port of arrival. Such course of action is usually adopted by traders who seek to avoid unlawful transactions.May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 2759

Q 2: what is the ruling on car insurance against accidents? What if the other person is the cause of the accident, is it permissible for me to take the compensation decided by the judge?

A: Car insurance comes under the heading of commercial insurance which is

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forbidden as it entails usury, Gharar sale (uncertain sale), and Jahalah sale (sale with lack of knowledge). It is not permissible for you to take the compensation for whoever abandons something for Allah's sake, Allah will compensate him with what is better than what he has forsaken. Allah says, ﴾And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).﴿ ﴾And He will provide him from (sources) he never could imagine.﴿ May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 3117

Q: first, what is the ruling on commercial insurance, insurance on personal belongings, and life insurance? What is the evidence and the wisdom behind this ruling?

Second, what is the ruling on the following case? A man works as an accountant for a national company. During his work, the company owner wanted to register his car insurance papers in the company registers. This man believes that

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any type of insurance is Haram (prohibited), so he abstained from working in a matter which involves Riba (usury), as the scribe of Riba is cursed. He tried to explain his point of view to his father, and he told him that he wants to quit his job because of this, but his father refused, and forced him to continue working for this company, even if he was going to register usurious banking commissions. This man tried to desert his father, because he believes that no one should be obeyed in whatever displeases Allah. However, he is afraid that his mother might be affected if he leaves home. He was obliged to submit, but he abstained from eating for many days, hoping that his father might change his mind, but it was of no use. Now he is confused as to what he should do.

A: First, all forms of commercial insurance are Haram, because they entail uncertainty, Riba (usury), lack of knowledge, gambling, taking people's money undeservedly, and other legal prohibitions. **Second,** it is impermissible for a Muslim to work for an insurance company in any job, because working there is a form of cooperation in sin and transgression, which Allah has prohibited in His saying, ﴾but do not help one another in sin and transgression.﴿

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You did the right thing, and your father is wrong. You should obey Allah and seek a job where there are no doubts. If a person leaves something for the sake of Allah, Allah will compensate them with something better. You should also treat your father in a nice way and advise him as much as you can. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 2902

Q: I am a Muslim. I was asked to work as a promoter of a life, accident and health insurance company. Since I doubt the permissibility of this job, I ask your Eminence; hoping you can give me a detailed answer in this regard.

A: commercial insurance is prohibited because it contains ambiguity, deceit, gambling, usury and other prohibited things. So, it is not permissible to work in an insurance company as an insurance promoter.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The third question of Fatwa no. 3048

Q 3: what is the ruling on insurance for money and different properties? When a trader imports goods, he insures it with an insurance company paying 1 or 2 per thousand of the total price of the goods. If the goods are exposed to risks of fire or drowning, the insurer should pay the total value of the goods to the insured person. The same applies to vehicles, buildings, and warehouses. Please notify.

A: It is Haram (prohibited) to insure the goods, warehouses, vehicles, buildings, ships, planes, and the like against fire, drowning, ruin, or any other damage for paying the said amount, smaller or larger, to the insurer in cash or on credit. It entails risk and some types of insurance are usurious and risky.

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May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 4031

Q: The Iraqi government has recently cancelled the usurious interest on the loans taken from the Real Estate Bank. however, they stipulate that whoever wants a loan to build his house must insure it in the insurance company. He has to pay a sum of money to the insurance company once, then if any damage afflicts the house, he has the right to ask the insurance company to pay back his loan to the Real Estate Bank. Is it permissible for the person to take a loan from the Real Estate Bank according to this condition? If it is not permissible, will it be permissible for him to take a loan if he wills his inheritors not to take the insurance indemnity and to pay the loan back to the Real Estate Bank in case he dies or if he refuses to take the indemnity while he is alive?

A: This type of commercial insurance is unlawful because it involves Gharar sale (uncertain sale), Riba (usury) and Jahalah sale (sale with lack of knowledge). It is not permissible for you to apply for

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a loan from the Real Estate Bank on the condition that you must insure the house. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The third question of Fatwa no. 4019

Q 3: Many corporations in the USA such as telecommunications, water and electricity companies, demand that a subscriber pay an amount in advance as insurance to guarantee the continuity of paying the bills due on them. The company then deposits this insured money into the account of its owner in a bank in a saving account i.e., the bank gives the owner of the money a percentage of profit per month. At the end of the year, the company repays the insured sum to its owner plus the interest in one cheque. Some Muslim brothers tried to convince the company to repay them only their capitals but they refused with the excuse of having to act according to the law. Is it permissible for them to take it? If it is taken, what should we do with it?

A: the subscriber's payment of an amount as an insurance to the company of telecommunications, water or

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electricity to guarantee the payment of the installments due on him to the company is permissible. However, depositing this amount in the savings fund with interest is prohibited. It is a major sin because it is involves Riba (Ususry) whether the interest is for the owner of the money or for the company. The law does not turn what is unlawful to lawful but the ruling of Allah must be applicable even if it goes against the law. It is not permissible for you or for the company to benefit from this interest. If it is taken from the company, it should be spent in righteous ways and you should stop this transaction. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 4737

Q: I am a businessman. I wanted to buy a number of heavy trucks, as they are suitable for our work. The company agreed to sell cars provided that we insure these trucks. However, they agreed that we buy the trucks for more than their original price provided that we would have nothing to do with the insurance process and they would apply for it and it would be their responsibility. After a while, they asked me for Your

Eminence's Fatwa (legal opinion issued by a qualified Muslim scholar) on the ruling of vehicle insurance?

A: Firstly, it is not permissible for you to buy a car on the condition that it must be insured, as insurance is a contract that involves uncertainty, vagueness, and the two forms of usury; Riba Al-Nasi'ah (usury of delay, conditional excess for delay of payment) and Riba Al-Fadl (usury of excess, selling an item for another of the same type, on the spot, but in excess). **Secondly,** it is permissible for you to buy the truck with extra payment in case the truck is insured but do not apply for car insurance for the previously mentioned reasons. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 4948

Q: The Gulf Insurance Company with its main office in Ajman, United Arab Emirates, offered us to be their representatives in the Kingdom. They offer commercial insurance, and it is well-known that banks and international enterprises do not ship any goods or open any new account unless the goods are insured.

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The Company asked us to be their authorized agents in the Kingdom of Saudi Arabia, since non-Saudi companies are not allowed to carry out any business in the Kingdom without a Saudi agent. We do not want to be involved in anything that may be against the Islamic teachings, so we hope you will give us your advice in this regard. May Allah grant you success and may He guide you to all that is good!

A: all types of commercial insurance are prohibited, as they involve uncertainty, Riba (usury) and gambling. Similarly, working in insurance companies, representing them, or being their agents whether in Saudi Arabia or elsewhere is prohibited, as this leads to helping one another in sin and transgression. Allah (Exalted be He) says: ﴾but do not help one another in sin and transgression.﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 4862

Q 1: A Muslim merchant's store caught fire and almost everything was burnt. Since he had insured the store some years ago, the insurance company compensated him for everything that he lost. What is the Islamic ruling on this compensation, bearing in mind that the total amount he paid during the past years does not even reach half the amount he was compensated with? It should be noted that some countries impose business insurance.

A: This is one of the prohibited types of commercial insurance, as it involves Riba (usury), uncertainty, and devouring people's money falsely. The Muslim whose store was burnt down may only accept from the company an amount that is equal to what he paid them and he must give the rest of the money in charity to the poor or spend it in any other righteous way after removing himself from the insurance company. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 5076

In many countries, commercial insurance is necessary and perhaps an obligation and if neglected, a person is punished. Like other traders, he insured his goods. His store containing these goods caught fire and the goods were completely damaged. The insurer estimated the loss after the accident and paid the value of the goods in compensation for the damage. Now, what is the ruling on this compensation?

A: All kinds of commercial insurance are Haram (prohibited), as they contain uncertainty, usury, and ignorance. As for the compensation received under the agreement of the commercial insurance,

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there is nothing wrong if a person takes it out of ignorance of the Shari`ah ruling in this regard but he should not enter into these unlawful agreements again. Allah (Glorified and Exalted be He) says, ﴾So whosoever receives an admonition from his Lord and stops eating Ribâ (usury) shall not be punished for the past; his case is for Allâh (to judge); but whoever returns [to Ribâ (usury)], such are the dwellers of the Fire - they will abide therein.﴿ On the other hand, if a person is aware of the ruling and persists in taking the money, it is obligatory to perform sincere Tawbah (repentance to Allah) and give the money in charity. May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Chairman
`Abdullah ibn Qa`ud	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 5918

Q: Modern insurance contracts imported from the West have become very widespread in our countries, so a good deal of Muslims subscribe to them. Many insurance companies and offices have also been founded. Furthermore, many Muslim merchants, factory owners and businessmen have subscribed in them as a guarantee for their imported goods and to redress any of their damaged or stolen goods or in case an accident occurs during construction operations, to factories or

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to workers in terms of destruction, loss, murder or harm. Insurance may also compensate for the loss arising from accidents, robbery or damage that may happen to cars and may pay for the collapse of wells or mines and thus, the insurer escapes financial responsibility. Also, through life insurance the insurer's heirs will receive compensation in case of his death. In fact, there are many other fields of insurance which are classified, defined, specific conditions which are stipulated and for which annual installments are paid by the insurer to the company in defined amounts. Moreover, insurance companies organize insurance contracts pursuant to their own laws which are adopted and recognized by governments. We would like your answer to our question regarding the legaility of insurance contracts in the light of Shari`ah (Islamic law) and to explain the ruling on working for such companies.

A: All types of insurance are Haram (prohibited), as they involve Jahalah (sale with lack of knowledge) and Gharar (fraudulent transaction where details about the sold item are unknown or uncertain) - which are unpardonable. They are also a form of gambling and taking people's money unjustly, and include Riba (usury/interest). There is a lot of evidence that all these transactions are forbidden. Allah (Exalted be He) says: ﴾And eat up not one another's property unjustly (in any illegal way e.g. stealing, robbing, deceiving, etc.)﴿ He (Exalted be He) also says: ﴾Shaitân (Satan) wants only to excite enmity and hatred between you with intoxicants (alcoholic drinks) and gambling, and hinder you from the remembrance of Allâh and from As-Salât (the prayer). So, will you not then abstain?﴿

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Moreover, the Prophet (peace be upon him) ﴾forbade Gharar sale (fraudulent transaction where details about the sold item are unknown or uncertain).﴿ Likewise, it is impermissible to work for insurance companies as it involves helping them in sin. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman

The second question of Fatwa No. (7425)

Q 2: There is a company that grants annual membership to individuals for only 150 Saudi Riyals per year. In return for this membership, the company helps members whose cars break down anywhere. In such a case, they shift the members as well as the car to any place they like if they cannot repair the car. Please keep in mind that they have many cars on all roads and have engineers ready for service 24 hours a day. Does this service amount to insurance in case a member's car has not broken down throughout the year of membership? Is it permissible to subscribe to this company's membership?

A: Subscribing to this company's membership is impermissible, as it is a form of gambling and risk. Moreover, it

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falls under commercial insurance. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa No. (10266)

Q: We are agents for an insurance company in the Kingdom of Saudi Arabia. The company insures accidents and fires and practices all types of insurance, including life insurance. We receive an annual commission of the income of the institution's agency in the Kingdom of Saudi Arabia. We would like that Your Eminence gives us a fatwa, may Allah reward you, regarding whether this commission is Halal (lawful) or Haram (prohibited). May Allah make all of us among those whose life is prolonged and did good deeds!

A: The insurance mentioned above falls under the category of commercial insurance, which is prohibited. The company's agents are included under the general purport of this ruling. Thus, it is not permissible for them to either work for this company or receive a commission. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

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Fatwa no. 18332

Q: What are the lawful types of insurance? Does the company's work described below come under the category of the permissible insurance? The company claims that they work under the cooperative insurance permitted by the Council of Senior Scholars. It runs as follows: They provide all types of insurance including marine insurance, fire insurance, theft insurance, medical insurance, air insurance, engineering insurance, accident insurance, etc. The insured person has to pay an annual premium estimated according to a percentage of the value of things under coverage. This percentage varies according to the chance of danger or loss. By the end of the year, the profits are calculated and a portion of them is distributed to the subscribers. Moreover, the company adopts the concept of re-insurance. Accordingly, other companies are allowed to participate in insurance contracts owned by the original company in return for having a share of the premiums and bearing a part of the losses incurred. The contracts between these companies and the original company are commercial insurance contracts.

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Indeed, the company greatly relies on re-insurance to the extent that more than 85% of its work is based on it. If it wasn't for this commercial insurance, the company would not have continued.

A: All types of commercial insurance are Haram (prohibited), as they entail Riba, Gharar (undue uncertainty), and devouring people's properties wrongfully. This kind of insurance does not come under the category of the cooperative insurance permitted by the Council of Senior Scholars. There should be nothing to go back to the subscribers because of the insurance and they should subscribe with the intention of helping the needy not making investments. As to the case of the commercial insurance, the subscribers enter into the agreement with the intention of investing money and taking part in the interest-oriented dealings done by the company. The two kinds of insurance are mixed to confuse people and lie to the scholars. You should be aware of these tricky operations. May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 19406

Q: Attached is a promotional advertising paper for the services of the United Company for Installment Sale. This company calls people to insure their cars

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against accidents, injures and damages. The company claims that this type of insurance is considered cooperative insurance and to deceive ordinary people, they claim that the Council of Senior Scholars has issued Fatwas with the permissibility of this type. I hope your Eminence will explain the right view on this issue, publish your Fatwa in newspapers and magazines and explain to us the permissible and the impermissible insurance to enlighten people in this regard. May Allah protect you and lead you to do what is good and right and peace and blessings of Allah be with you!

A: The type of insurance mentioned in the enclosed paper ascribed to the Cooperative Insurance Company and United Company for Installment Sale, is an unlawful commercial insurance upon which applies the resolution issued by the Council of Senior Scholars no. 55 in 4/4/1397 A.H. The insurance company tries to deceive people by mentioning that the Council of Senior Scholars has admitted cooperative insurance as a permissible type of insurance just to justify its activity. The Permanent Committee for Scholarly Research and Ifta' has issued a statement that has been published in some magazines explaining to people that this is deceit and falsification. The statement reads:

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A Statement from the Permanent Committee for Scholarly Research and Ifta' with regards to Commercial Insurance and Co-operative Insurance

All Praise is due to Allah, The Lord of the Worlds and peace and blessings be upon our Prophet Muhammad, his family and Companions. To commence: The Council of Senior Scholars has issued a resolution that prohibits all types of Commercial Insurance because commercial insurance involves great risks and consumption of people's financial rights which are all prohibited according to the sanctified Shari`ah and are utterly forbidden. Also the Council of Senior Scholars has issued a resolution of the permissibility of a type of Co-operative Insurance, in which benevolent people donate money to help the needy and stricken people. They do not aim at generating profits, increasing capitals, nor investment revenues. By helping the needy, the benevolent people seek reward from Allah (Glorified and Exalted be He) and do not aim at making worldly revenues. This type of insurance is lawful according to Allah's saying: ﴿Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression.﴾ and according to the saying of the Prophet (peace be upon him): ﴿Allah helps His slave as long as the slave helps his brother.﴾ This matter is very clear and there is no doubt about it. However, lately

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some institutions and insurance companies deceive people and obscure facts by calling unlawful commercial insurance "cooperative insurance". Moreover, to deceive people and propagate their companies, they claim that the Council of Senior Scholars views that this type of insurance is permissible. The Council of Senior Scholars is by far above approving it. The Council's resolution is clear in separating between Commercial Insurance and Cooperative Insurance. Changing names does not change facts. We issued this statement in order to explain this deceit and falsification to people. May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

The general Mufti of the Kingdom of Saudi Arabia, Chairman of the Council of Senior Scholars and Chairman of the Permanent Committee for Scholarly Research and Ifta', `Abdul `Aziz ibn `Abdullah ibn Baz

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 4997

Q 1: We import some goods from abroad. Sometimes we receive these goods with something missing. This can be due to a number of reasons: they might have been stolen

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from the ship or the port dock; they might also have been lost or delivered to another person by mistake, or any other form of damage, such as being thrown by the captain of the ship in the sea, because he thinks this is safer for the ship, in addition to other forms of damage we might be exposed to when importing the goods or claiming the compensation for the damages from the port administration, the ship owners, the port of loading or others that might have caused this damage. It is a difficult and expensive task for us, and it needs a long time to do. So, the company claims the damages on our behalf, as they have specialized lawyers all over the world who can undertake this job and reclaim the cost of the stolen, lost or damaged goods from the person responsible for it, in return for a percentage of their value, about 1/3% of a Riyal of the total value. This agreement is concluded at the time of ordering the dispatch, and before shipping it. They take their wages for the dispatch, whether a loss is discovered in the goods or not. Is this form of agreement permissible? Given that if we sign this agreement, we guarantee that nobody will do injustice to us and we will not lose our rights, whether at home or abroad.

A: If the reality is as you have mentioned, this contract with the company

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is invalid, because it entails uncertainty and risk. The company that is going to claim the value of lost or damaged goods is going to take the money agreed upon even if the goods are delivered safely to their owners. They might also pay more or less than the sum of money agreed upon if there is a problem with the goods. The claim that the goods owners are not done injustice anyway is not true, as they might pay the money agreed upon to the company in return for nothing if the goods are safe. The company might also fail to reclaim the value of the damaged goods, unless they pay it on their own responsibility as a debt. This is another risk which might be added to the first one. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 18017

Q: Could you kindly advise us about the following topics: Firstly: We have a medical center in Tabuk which offers

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medical services for the citizens and others in return for a small amount of money equaling 50 riyals to make the necessary examination for patients, but we want to make a program for low-cost medication for the patients who frequently visit the dispensary all year long as follows: A subscriber only pays a fixed amount determined by the administration which includes medical examination whenever the subscriber wants to have himself examined three times a month during the period of subscription. In addition to the following features: 1- Having a 5% discount on medication. 2 - Having a 15% discount on surgical operations in one of the private hospitals. 3- Having a 20% discount on getting medical analyses and services inside the center. 4- Having a 5% discount on teeth works. As for the cost of subscription in the program per person, it is 580 riyals, but when the whole family subscribes in the program, they pay 475 riyals yearly per person.

Secondly: A program for following up pregnant women from the first day of pregnancy until the time

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of delivery for 800 riyals including all the necessary medical analyses related to pregnancy during the period of pregnancy and also the frequent visits to the gynecology and obstetrics clinic two or three times a month. In the last month of pregnancy, once a week according to a special timetable which is given to pregnant women with two free follow up visits after delivery to make sure of the mother's health and giving the baby a card for free treatment for one full year at the pediatric specialist clinic. Thirdly: the healthy baby program, and the cost of this program is 490 riyals. It includes examining the child for one year which is the duration for the subscription in the program in addition to a 20% discount on the services offered inside the center such as x-rays, analyses, and simple surgeries and a 15% discount on major operations in one of the private hospitals. It is the right of a child to have himself examined three times a month during the period of subscription.

A: This act is a kind of commercial Health Insurance which is prohibited, as it is one of the gambling contracts. The amount which a person pays to get a discount for a year, less or more, may be useless if a person does not need the clinic during this period, so he pays that sum and the medical center gains.

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On the other hand, a person may benefit many times more from the money he paid, and in this case the medical center loses. So the one who benefits wins, and the one who does not benefit loses, which is a clear act of gambling according to the Qur'an, as Allah says: ﴾O you who believe! Intoxicants (all kinds of alcoholic drinks), and gambling, and Al-Ansâb, and Al-Azlâm (arrows for seeking luck or decision) are an abomination of Shaitan's (Satan) handiwork. So avoid (strictly all) that (abomination) in order that you may be successful.﴿ The money in these transactions is used for deceit and ﴾The Prophet (peace be upon him) forbade Bay' Gharar (uncertain sale)﴿ May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa No. 18047

Q: the takaful Islamic Insurance Company affiliated with Dar Al-Mal Al-Islami (DMI) submitted a proposal to the employees of the Muslim World League. Some Muslim brothers in the league refrained from subscribing lest this should be invalid and requested to know your Eminence's opinion on the permissibility of this

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subscription in light of the text stated in the company's proposal. The Islamic Arab Insurance Company (IAIC) has also submitted a proposal for car accident insurance. We hope that your Eminence would be kind enough to clarify the Shari`ah's (Islamic law) viewpoint on participation in the offer of the first company (copy of the offer attached) and the participation in the second offer (copy of this offer also attached), in light of the detailed description of both offers.

A: The insurance offer mentioned in the attached data with the letter of his Excellency the Secretary General is a commercial insurance that is prohibited by Shari`ah (Islamic Law). Unlike cooperative insurance, it does not aim at realizing profit; rather it is intended to remove harm from others, but this form is not the type mentioned in this offer. For additional benefit, we bring forward the text of the two decrees issued by the Council of Senior Scholars regarding commercial and cooperative insurance:

Decree No. 55 dated 04/04/1397 A.H

Praise be to Allah, Alone. Peace and blessings be upon the Last Prophet, his family, and Companions, and whoever follows his path till the Day of Judgment. In the light of the letter of His Majesty King Faysal ibn `Abdul-Aziz

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Al Sa`ud (may Allah be merciful with him) no. 22310, dated 4/11/91 A.H addressed to his Honor Chairman of the Departments of Scholarly Research and Ifta', requesting that the Council of Senior Scholars study the insurance issue. Accordingly, it was decided to include it in the agenda of the fourth session. The Permanent Committee for Scholarly Research and Ifta' researched the issue which includes two points:

First: Insurance defined, basic principles and types, basic structure and description, forms of documents, and similar prerequisites upon which legal decisions - permission or prohibition - are based.

Second: Citing the different views of scholars on its ruling, their arguments, and the counter-evidence raised.

In the sixth session of the Council of Senior Scholars held in Riyadh from 4/2/95 A.H., the following documentation was presented:

1- A copy of the decree issued by his Eminence Shaykh Muhammad ibn Ibrahim Al Al-Shaykh the General Mufti (Islamic scholar qualified to issue legal opinions) of the Kingdom of Saudi Arabia, and the Chief Justice (may Allah have mercy on him) no: 2/575 dated 18/8/1388 A.H. regarding the judgment issued from Jeddah Court on the subject of insurance between (American life) company and Badawy Husayn Salim and the objection brief presented to Sheikh `Ali Al-Khafif, member

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of the Islamic Research Academy in Egypt for the cited ruling.

2- The research prepared by the Permanent Committee for Scholarly Research and Ifta'.

3- A statement issued by the advisors of the board of Ministers: Doctor Zhafir Al-Rifa`y and Ibrahim Al-Sa`id no: 449, dated 26/11/1390 A.H.

4- The briefed research issued by the Islamic Research Academy in Cairo on 1392 A.H. prepared by his Eminence Sheikh Muhammad Ahmad Faraj Al-Sanhury, member of the Islamic Research Academy in Egypt, that includes a declaration of the research phases on all insurance types, and a statement of the opinions of many jurists, economists, and social experts in the Islamic nation.

5- The material presented by Mustafa Ahmad Al-Zarqa' and `Eissa `Abduh regarding this subject. The council summoned them according to the tenth article of workflow regulations of the Council of Senior Scholars, and the permanent committee affiliated thereto under the Royal Decree no 1/137 dated 8/7/1391 A.H.

After reviewing all the documents stated, the Council discussed the evidence

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of advocates of its permissibility and those in opposition, along with those holding views which detail certain stipulations under specific conditions who permitted some types of commercial insurance and prohibited others. After discussion and mutual exchange of views, the predominant majority decided that commercial insurance is forbidden based on the following legal interpretations:

First: The contract of commercial insurance is one of the potential financial commutative contracts that includes excessive Gharar (uncertainty), for the insured person would not be able to recognize what they will give or take at the time of signing the contract. They may pay one or two premiums, then a disaster occurs resulting in their entitlement to have what the insurer has committed to pay. On the other hand, the disaster may not occur, in which case the insured pays the premiums in full without taking anything, and the insurer will not be able to identify the portion to be given or taken regarding every individual contract. Therefore, it is mentioned in the Sahih (authentic) Hadith that ﴾The Prophet (peace be upon him) forbade Bay` Al-Gharar (uncertain sale)﴿ .

Second: The commercial insurance contract is a form of gambling, for the risk included in financial commutation, experiencing unjustifiable loss for no reason, realizing profit for no return, or for an unsuitable return. The insured may pay a premium then

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an accident occurs resulting in the insurer paying the whole amount of the insurance premium. The accident also may not take place at all, and yet the insurer will still have the premiums for no return. Taking for granted this contract includes Jahalah (lack of knowledge) which is also considered a form of gambling that falls under the general prohibition of gambling mentioned in His Statement (Exalted be He): ﴾O you who believe! Intoxicants (all kinds of alcoholic drinks), and gambling, and Al-Ansâb, and Al-Azlâm (arrows for seeking luck or decision) are an abomination of Shaitan's (Satan) handiwork. So avoid (strictly all) that (abomination) in order that you may be successful.﴿ and the other related Ayah.

Third: The commercial insurance contract comprises both forms of Riba: Riba Al-Fadl (usury of excess, selling an item for another of the same type, on the spot, but in excess) and Riba Al-Nasi'ah (usury of delay, conditional excess for delay of payment), for if the company pays the insured, their heirs or due payee more than what was paid by the insured, this is Riba Al-Fadl. Similarly, as the insurer pays the insured sometime after signing the contract, this represents Riba Al-Nasi'ah. However, if the company pays the insured as much as they pay, this represents Riba Al-Nasi'ah only and both forms are prohibited by (Qur'anic) Text and Ijma` (Consensus).

Fourth: The commercial insurance contract is a form of prohibited bet, for both (forms) include Jahalah, Gharar and gambling. The Shari`ah (Islamic Law) only permits the bet that backs the cause of Islam and proves useful to its victory. The Prophet - peace be upon him - restricted the lawful bet in three matters

in his statement (peace be upon him): ﴾Bets are only allowed on camels, horses, or spear throwing.﴿ However, insurance is neither a form of these nor similar to them. Therefore, it is prohibited.

Fifth: The Commercial Insurance contract involves taking others' money for no return which is prohibited in commercial commutative contracts, as it falls under the general prohibition stated in His Statement (Exalted be He): ﴾O you who believe! Eat not up your property among yourselves unjustly except it be a trade amongst you, by mutual consent.﴿

Sixth: The Commercial Insurance contract includes unjustified commitment not prescribed by Shari`ah. The insurer is not the cause of danger occurring, rather, they only contract with the insured to guarantee any possible danger in return for a sum paid by the insured to them, without any work done by the insurer and this is Haram (prohibited).

As to the arguments of the advocates of absolute permissibility or just some types of commercial insurance contracts, the following is a reply to them:

a- Raising Istislah (considerations of public Interest) is invalid, for the legal interests in Shari`ah are three categories:

- The interests that are legally considered, then they form a legal proof.

- The interest that has no legal evidence either to support or refute, thus they are Maslahah i.e. indefinite or uncertain. This category is an object of Ijtihad (juristic effort to infer expert legal rulings).

- The interest rejected by Islamic law. Since commercial insurance contracts entail Jahalah, gharar, gambling, and Riba, they are nullified by Shari`ah, for the prevalence of evil over benefit achieved.

b- The basic rule of permissibility is not acceptable evidence here, for the legal evidence of Qur'an and Sunnah rejects commercial insurance contracts. However, acting in accordance with the basic rule of permissibility by the non-existence of counter-evidence is nullified because legal proof is available.

c- Likewise, the rule that "Necessities make prohibitions permissible" may not be used as a legal indication here because the permissible means of lawful earnings prescribed by Allah are more than the prohibited ones, since there is no recognized necessity that can force on the application of the insurance rendered to be prohibited by Shari`ah.

d- It is invalid to use `Urf (custom) as a legal indication, for `Urf is not of the sources of legislation. It represents a basis for applying them and understanding the aim of the wordings of texts, people's oaths, news, litigation and things needed to identify the intention of words and deeds. Therefore, it (`Urf) does not influence the legal proofs clearly indicating the prohibition of insurance; thus, it (`Urf) is not taken into account if they exist.

e- Arguing that commercial insurance contracts are a type of speculation contracts and the like is invalid. The speculation capital is kept in the possession of the owner, on the other hand, what the insured pays exchanges possession from the owner to the company, according to the insurance system applied. Moreover, the capital of speculation is bequeathed to the heirs of the speculator after death, contrary to the insurance system where the heirs have the right to the insurance sum even if their insured only paid one premium. In other cases, they do not have any entitlement if the beneficiary is another person other than the insured or their heirs. The returns of speculation are divided amongst the two partners according to a percentage unlike the case with insurance where the profit and loss on the capital return to the company, and the insured person only has the insurance sum or an indefinite sum.

g- Comparing insurance contracts (in permissibility) to Wala' Al-Muwalah (a contract that used to be issued between the manumitter and the slave during Jahililyah (pre-Islamic time of ignorance) and the beginning of Islam by which they agree to support and inherit from each other) according to the opinion of the advocators is

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invalid. These differences between them, amongst which is that insurance companies aim at realizing financial profit that is mixed with Gharar, gambling, and clear Jahalah is unlike Wala' Al-Muwalah contract because the primary aim of this contract is to promote brotherhood in Islam, cooperation, and support for better or worse in any situation; thus, any profit realized is coincidental.

h- Comparing a commercial insurance contract to a binding promise according to those who permit it is also invalid, due to the differences between them. For example, the promise to lend or bear loss is an act of sheer goodness, thus fulfilling it is either obligatory or considered noble. This is clearly unlike insurance contracts, for they are commercial commutations motivated by profit. Therefore, the excuses for Jahalah and Gharar in donations do not apply.

i- Comparing the contracts of commercial insurance to the guarantee of unknown and expected things in future is invalid, due to the differences between them. For example, the guarantee is a form of donation meant as a favorable gesture unlike the insurance of a commercial exchange meant to realize profit whose results, if good, would not be

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a result intended. Legal judgments, however, shall be based on the original intention, not the result expected, so long as the result is not initially intended.

j- Comparing commercial insurance contracts to the road-risk guarantee is invalid, for the differences mentioned in the previous evidence.

k- Comparing commercial insurance contracts to the retirement system is invalid, due to the differences between them. The payment given at retirement is a right that the ruler has pledged to give his subjects out of his responsibility for them. He also considers the accomplishments of the employee in serving the nation, and establishing a system for them taking into consideration the benefit of those close to the employee. Since there is a need for them, therefore the pension system is not considered a financial commutation between the government and its employees. Accordingly, there is no similarity between it and the insurance that is considered a commutative, commercial, financial contract intended to exploit the insured and realize illegal profit from them. The pension is a right the responsible governments commit themselves to fulfill and pay their dutiful citizens, as a reward for their accomplishments. Also it is a manner of cooperation

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in return for their physical and intellectual contribution, and the expenditure of much of their time for the sake of raising the Ummah.

l- Comparing the commercial insurance system and its contracts to the rules of 'Aqilah (the family of the killer) is invalid, due to the differences between them. For example, the `Aqilah only assumes the Diyah (blood money) in case of involuntary manslaughter and quasi-deliberate homicide between it and the perpetrator by way of kinship, support, interconnection, cooperation and good will, even if it is done for no return. However, commercial insurance contracts are for business profits that are based on direct financial commutations, that have nothing to do with service, or good will.

m- Comparing commercial insurance contracts to the protection contracts is invalid, due the differences between them. Security is not the object of contract in both cases, but for the insurance contract, the premiums and the insurance sum are the object of the contract; whereas wages and guards' work are the object of the contract in guarding, and security. It is an objective and a result, or else guards would not deserve their wages in case of the loss of guarded items.

n- Comparing insurance to a deposit is invalid due to the differences between them. In the case of a deposit, the charges paid represent a return for the entrusted person to keep the deposit in their trust for protection. This is unlike insurance because what the insured person pays

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to the insurer is not a return for a task or assignment that entails a benefit to the insured; rather it is a guarantee for safety and security, and the commutation condition is invalid, as it nullifies the contract. If the insurance sum is made in return for the premiums, it becomes a commercial commutation in which the insurance sum or term is not known, thus it differs from the wage-based lease contract.

o- Comparing insurance to what is known in the case of cotton traders and weavers is invalid, due the difference between them. The origin is a cooperative insurance, which is a clear cooperative agreement; whereas the case here is commercial insurance, or a commercial commutation. Therefore, the analogy is invalid in this case. However, the decree has been postponed by the majority till the alternative for commercial insurance is examined. In the tenth session of the Council of senior Scholars, the council will have read what has been prepared by some experts regarding the alternative to commercial insurance, and those who agree on the prohibition of commercial insurance have decided to issue the decree, as the board has decided - except for His Honor Sheikh `Abdullah Ibn Mani` - to issue a decree regarding the permissibility of cooperative insurance as a substitute for commercial insurance. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Council of Senior Scholars

The chairman of the tenth session

`Abdul-Razzaq `Afify

`Abdul-`Aziz ibn `Abdullah ibn Baz	`Abdullah ibn Muhammad ibn Humayd	`Abdullah Khayyat
Muhammad Al-Harkan	`Abdul-Majid Hasan	`Abdul-`Aziz ibn Salih
Salih Ibn Ghusun	Ibrahim ibn Muhammad Al Al-Shaykh	Sulayman ibn `Ubayd
Muhammad ibn Jubayr	`Abdullah ibn Ghudayyan	Rashd Ibn Khunayn
`Abdullah ibn Qa`ud	Salih Al-Luhaydan	

Decree no. 51 dated 4/4/ 1397 A.H.

Praise be to Allah, Alone, and peace and blessings be upon the last Prophet. The Council of Senior Scholars has studied the research prepared by a group of experts, in its 10th session which was held in Riyadh in Rabi` Al-Awwal, 1397 A.H., regarding the available substitutes for commercial insurance and the principles on which it is based to achieve the cooperative legal goals for which the substitute was founded. In addition to know to what extent it can be a legal substitute for all kinds of commercial insurance. After studying, discussing, and deliberating on the research,

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the council has decided, except for Shaykh `Abdullah ibn Mani` that cooperative insurance is permissible and can be a substitute for commercial insurance to fulfill the following needs according to Islamic Shari`ah:

First, cooperative insurance is a donation contract that aims at cooperation and participation in bearing responsibility when a catastrophe occurs through people's contribution with a sum of money allocated to compensate those who suffer some sort of affliction. Those who support this kind of insurance do not seek profit from others' wealth. They aim at warding off danger and bearing loss.

Second, cooperative insurance is free from both kinds of Riba (Usury); Riba Al-Fadl (usury of excess, selling an item for another of the same type, on the spot, but in excess) and Riba Al-Nasi'ah (usury of delay, conditional excess for delay of payment). The contracts of the contributors are not usurious and the installments that are collected are not used in usurious transactions.

Third, those who contribute to cooperative insurance are not harmed if they do not know the returning benefits of the insurance. Therefore, there is no risk, Gharar sale (uncertain sale), nor gambling unlike commercial insurance which is

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a financial commutative contract.

Fourth, those who contribute or their representatives invest the installments that are collected to fulfill the purpose for which this kind of insurance was established whether this endeavor of investment is done voluntarily or in return for some fees.

The council, except for his Eminence Shaykh `Abdullah ibn Mani` were of the opinion that cooperative insurance should be through a cooperative insurance company acting as follows:

1- To abide by Islamic economic thought which allows individuals to establish various economic projects. The country plays an integral role to fulfill all that the individuals failed to achieve and it works to observe and guarantee the success of these projects and the safety of its operations.

2- To abide by cooperative insurance thought that requires contributors to manage the project independently from governmental authority.

3- Training contributers to practice cooperative insurance, founding individual initiatives and making use of personal incentives. There is no doubt

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that the contributors' participation in the administration will make them more careful and keener to avoid the dangers which they collectively seek to compensate. Consequently, participation will help to make collective insurance successful because avoiding hazards will make them pay less installments in the future as the occurrence of hazards will burden them to pay larger installments. Mixed participation does not cause insurance to be like a gift or donation from the state to the people who will benefit from it; rather, it is participation for their benefit in order to protect and help them as they are the actual beneficiaries. This is a positive attitude as the members of the cooperative appreciate the role of the state but at the same time this does not release them from responsibility.

The council, except for his Eminence, Shaykh `Abdullah ibn Mani` held the view that in order to apply cooperative insurance, the following should be taken into consideration:

First, a cooperative insurance company should have various branches in all the cities of the Kingdom of Saudi Arabia. The company's departments should be divided according to the types of hazards which the insurance will cover and according to the various professions of the contributors, for example, a department for health insurance,

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another for pensions paid in cases of physical disabilities and old age, a department for merchants, one for businessmen, one for students, and one for the self-employed such as, engineers, doctors, lawyers, and so on.

Second, the rules of this cooperative insurance company should be flexible to a great extent and far removed from all complications.

Third, the company should have a board of directors to establish its policy, rules and decisions that are in conformity with the rulings of Shari`ah.

Fourth, both the government and the contributors should choose one of the members to represent them inside the board of directors. The government's representative will supervise and make sure that the company policy is put into practice and keep it far from manipulation and loss.

Fifth, if the fund is insufficient to cover the hazards and will require the installments to be increased, the country and the contributors should bear this increment. The council, except for Shaykh `Abdullah ibn Mani` held the opinion that a group of experts specialized in this field, who are chosen by the government, should set the policy of this cooperative company,

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and after finishing their research, it should be refered to the Council of Senior Scholars for study and application in accordance to Islamic law. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

The Council of Senior Scholars

The President of the 10th session

`Abdul-Razzaq `Afify

`Abdul-`Aziz ibn `Abdullah ibn Baz	`Abdullah ibn Muhammad ibn Humayd	`Abdullah Khayyat
Muhammad Al-Harkan	`Abdul-Majid Hasan	`Abdul-`Aziz ibn Salih

Salih Ibn Ghusun	Ibrahim ibn Muhammad Al Al-Shaykh	Sulayman ibn `Ubayd
Muhammad ibn Jubayr	`Abdullah ibn Ghudayyan	Rashd Ibn Khunayn
`Abdullah ibn Qa`ud	Salih Al-Luhaydan	

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 19399

Q: Some private companies and businesses offer

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medical insurance to their employees and their families. To provide this service, they make an agreement with some private hospitals and the agreement is as follows: (i) The company pays the hospital a fixed monthly amount of 100 Riyals for each employee, regardless of the number of times they visit the hospital to have treatment. (ii) The hospital is responsible to treat the employees, giving them the necessary medications and performing surgery for them when necessary. It is important to mention that the hospital spends more than 100 Riyals some months on treating an employee, especially when the person has an operation. At other times, an employee may not visit the hospital at all and thus, does not benefit from the 100 Riyals or benefits only from a small amount. The question now is: First, is this type of medical insurance permissible or does it involve uncertainty and deception?

Second, does this kind of insurance fall under the permissible Ji`alah (payment for a permanent job, not a fief) as some researchers have said (i.e., Majallat Al-Buhuth Al-Fiqhiyyah Al-Mu`asirah, Contemporary Jurisprudence Research Journal, issue no. 31)?

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Third, what are the characteristics of a lawful cooperative medical insurance ?

A: The transaction mentioned in the question falls under the category of prohibited commercial insurance, which involves uncertainty, deception and devouring people's money falsely. The permissible cooperative medical insurance is to establish a charity fund that is paid to help the needy and sick people without the donor expecting any financial benefit from it. Giving the money to the fund should only aim at helping the needy, and hoping for the Reward of Allah (Exalted be He). May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first and second questions of Fatwa no. 4306

Q 1: When we buy some medicine, we submit the necessary documents to the social insurance to prove that we have paid its price, then it reimburses us. Is this permissible? Please bear in mind that the company we work for deducts a fixed amount from our monthly salary and pays it to the social insurance.

A: This is a type of medical insurance and it is not permissible for you to have life insurance with social insurance or any other place, as this involves uncertainty, deception and devouring people's money falsely. However,

if the social insurance department keeps the amounts you pay and gives them back to you at times of need or at retirement, there is no harm in that. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Q 2: what is the ruling on car and commercial insurance?

A: Insurance is not permissible, as it involves gambling, uncertainty, deception and devouring people's money falsely. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 4560

Q: what is the Shari'ah (Islamic law) ruling on health insurance? The insured person pays a monthly or annual sum of money to the insurance company in return for the insured person receiving treatment at the company's expense, whenever necessary. If there is no need for the insured person to have any treatment, the premiums that they paid will not be returned.

A: If the case is as you mentioned, it is then not permissible because of the risk and uncertainty involved. The insured person may become ill many times, they can get treatment costing more than the total paid amount to the company, with them not being obliged to pay the difference. On the other hand, they may not be ill for a month or two, for example, and the company will not return what they paid over that period. These dealings are seen as a type of gambling. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 7723

Q: Some companies which have Islamic names such as the Islamic Insurance Company etc. offer transactions of possessions, car, body, and life insurance; attached is a copy of such offers. Is it permissible for us to join these forms of insurance or not? On the other hand, is it permissible for Muslims who live in non-Muslim countries to have health insurance and insurance against the loss of money and possessions? It may be worthy mentioning that Muslims living in non-Muslim countries are not entitled to receive any medical treatment or health care unless they are covered by health insurance. What is the ruling on life, body,

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money, possessions, and car insurance in Muslim countries?

A: **A-** It is impermissible for Muslims to have insurance against illness whether they live in Muslim or non-Muslim countries because this involves excessive uncertainty and gambling. **B-** It is impermissible for Muslims to have life, all or part of body, possessions, or car insurance whether in Muslim or non-Muslim countries. This is because the foregoing is a type of commercial insurance which is Haram (prohibited) because it involves excessive uncertainty and gambling. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
\`Abdullah ibn Qa\`ud	\`Abdullah ibn Ghudayyan	\`Abdul-Razzaq \`Afify	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

The first question of Fatwa No. (9580)

Q 1: As students in the USA, the embassy insures medical treatment for every student (through insurance), i.e. the embassy pays an insurance company a certain sum of money for each student. Thus, every student has his own health insurance card. What is your opinion on this, bearing in mind that treatment costs are

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exorbitant. Moreover, there are some very poor Muslims who study or live in the USA who may sometimes be infected with dangerous diseases whose treatment is so exorbitant that they cannot bear the hospital costs and there is no one who can bear such costs on their behalf. In such a case, may we help them through letting them go to the hospital using our health insurance card or, should we leave them helpless? I will give you an example of exorbitant costs: one person is billed more than 4,000 dollars for staying in a hospital under care for one week.

A: First, health insurance falls under commercial insurance which is prohibited. **Second,** giving a health insurance card to an unregistered person to be treated is forgery and lying which is impermissible. However, you may help him by giving him some of your own money according to your capacity. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta

Member	Deputy Chairman	Chairman
\`Abdullah ibn Ghudayyan	\`Abdul-Razzaq \`Afify	\`Abdul- \`Aziz ibn \`Abdullah ibn Baz

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Fatwa no. 19407

Q: We opened a dispensary five years ago. Since the beginning, we have been keen to help patients in various ways, including issuing a range of discount cards. Among these is a card entitling a patient to a free checkup and a great discount on services. The card is given to whoever the administration considers to be deserving and is given in the name of cooperation or compliment. There are also golden discount cards as well as discounts to most governmental sectors and others. Cards were granted for free throughout the past years. However, taking many things into consideration such as: 1- the cost of printing, enveloping and preparing cards, 2- beneficiaries frequently losing cards requiring an alternative to be printed, and 3- beneficiaries taking little care of the value of the card as it is free and easily substituted, a new card (VIP) was issued. In fact, this card also costs the dispensary a lot as it goes through many stages of production such as innovation, study, design, printing and proofreading,

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follow-up with printers and the stages of issuing the card which in turn entails preparing, writing, enveloping, and registering the card in relevant schedules, delivering it to the beneficiaries and receiving requests from them. Actually, this occupied a lot of workers and incurred many expenses. Therefore, we assigned a paltry price (50 Riyals) for issuing the card in order to cover the expenses and redress the efforts that have been exerted and time that has been wasted. We were keen to assign a paltry price so that beneficiaries can obtain them and enjoy the discounts and privileges they have, including: 50% discount on checkup, 25% discount on delivery and internal surgery, 30% discount on services (radiography, lab, emergency) and 40% discount on dental treatment and fastening. Such privileges are applicable to card holders as well as all family members regardless of their number. They are for one year starting from the date of issuance. The question is: Is the price of the card received by the dispensary in return for the costs it incurs as well as the efforts it exerts ill-gotten money that may not be circulated? Please, note that the beneficiaries ask for it themselves and make use of it on the first

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visit of one person outweighing what they pay. It applies for an entire year and covers all family members. In fact, the beneficiary makes use of it outweighing its price tenfold. Moreover, no beneficiary requests a card unless he has already come to the dispensary for treatment and knows what it has to offer, and this makes him certain that it will save more than its price in one visit. Furthermore, there is no beneficiary who does not make use of the card he requests. In addition, any beneficiary has the right to have back what he pays at any time if he does not make use of it. Consequently, a beneficiary may not be deceived as he may or may not make use of a discount outweighing its price. If the

case is the latter, he may return it and take back its price after deducting the actual printing cost which may not exceed 9 Riyals. Therefore, we would like Your Eminence to give us a fatwa on the issue so that we may not commit a forbidden act while being unaware.

A: What you are doing falls under the category of commercial health insurance which is prohibited as it is an aleatory contract. The insurer pays a sum of money to receive a discount for one year or more or less which he may never make use of as he does not need to go to the dispensary during that period. In this case, he loses his money to the advantage of the dispensary. He may also make great use of it outweighing many times the sum he paid.

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In this case, the dispensary is the loser. Thus, the one who benefits, in fact, wins the bet while the other one loses the bet, which is the core of gambling that is strictly prohibited by the Qur'an. Allah (Exalted be He) says, ﴾O you who believe! Intoxicants (all kinds of alcoholic drinks), and gambling, and Al-Ansâb, and Al-Azlâm (arrows for seeking luck or decision) are an abomination of Shaitan's (Satan) handiwork. So avoid (strictly all) that (abomination) in order that you may be successful.﴿ Furthermore, money as such is a means of deception. ﴾The Prophet (peace be upon him) forbade Bay`-ul-Gharar (uncertain sale).﴿ May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa No. (18067)

Q: We represent a Saudi institution that is working in the field of trade. We want to found a company aiming at covering treatment costs and the costs of some surgeries for citizens and other Muslims in the Kingdom. We would like to be enlightened about the way to do this according to Shari`ah (Islamic law) as a valid alternative to the widely-acknowledged health insurance that is organized by commercial insurance companies. We will provide Your Eminence with a presentation of the company's goals

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and how it works. We hope that you have time to examine them and direct us towards how to achieve these goals which have become greatly needed by many people bearing in mind the high cost and variety of treatment. The following is a statement of the company's goals: The idea behind the company is to achieve cooperation and consolidation through donation in order to meet the health needs of all citizens according to a bases that coincides with Shari`ah (the principle of cooperation to spread risks). The company's elements are based on the following bases: 1- Establishing a fund that is represented in the legal attribute of the company that is to fund individuals with Shar`y (Islamic legal) personal attributes. The fund is to contain sums of money on request to be spent on the needs of subscribers in the fund, including health services and surgeries within limits that are defined by those in charge of the company. This is to secure the provision of treatment to all subscribers equally and justly and to cause no deficit in the fund that may violate its goals and the principle of just equity in bearing risks for all subscribers. 2- The how-to of financing: A defined sum of money is to be paid annually at the beginning of every year by an individual that is called a share. The principle of

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share independence is applicable to each family member. The contribution of each family member is discretionally defined according to the needs and potential health condition of the individual. The shares of one family member is assembled in one subscription form which cites in detail the value of each individual's share and bears one family number. There is a deducted cost in return for opening the form (such as the salary of fund officials) provided that it does not exceed 150 Riyals per form. 3- The company opens known and advertised bureaus in principal regions of the Kingdom as well as other regions according to need that is based on the number of subscribers in every region. 4- The company contracts with the best private sector hospitals and treatment centers in all parts of the Kingdom in order to provide every subscription membership form holder with the highest quality services in accordance with health and administrative bases Member between the hospital and the company. 5- The individual (every independent form holder) receives a treatment visit coupon twice a year to any hospital or treatment center. The company incurs all treatment costs following from

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the coupon subject to the agreement referred to in the previous clause. Moreover, a family may have no less that 6 and no more than 10 coupons for the same purpose. 6- The company incurs all minor surgeries such as (to be defined by a medical committee) for every subscription-fee-paid form holder. 7- The subscriber shall be given the option to have, from the company, coverage for the costs of major surgery within and outside the Kingdom within the limits of no more than 10,000 American dollars and no less than 7,000 American dollars. This entails payment of a sum of money added to the form price under the item of major surgery share, which is defined after being studied. 8- The company undertakes to return 25% of the fund surplus after each annual budget to all subscribers who did not have any treatment services or surgery coverage. The subscriber's right to this percentage is forgone if they have used (all or some of) the treatment coupons. 9- The company's budget is issued annually by an auditor and is submitted

to any subscriber requesting it. 10- After returning the referred-to percentage, the remaining surplus is considered the company's administrative expenses, workers and supervisors, including founders, salaries and expenses of any future expansion of services.

A: In fact, ramattan Project for Health Services, that is based on the abovementioned clauses, is a type of insurance organized by commercial insurance companies, regarding which a decree was issued by the Council of Senior Scholars, another by Islamic Fiqh Academy of the Muslim World League and a third by the Islamic Fiqh Academy in Jeddah as well as fatwas of Permanent Committee for Scholarly Research and Ifta to the effect of prohibiting all types and forms of commercial insurance, whether it be for life, property insurance or otherwise. Thus, the Committee gave the fatwa that the idea of Ramattan Bureau for Health Services is impermissible as it stands for an aleatory contract, betting and eating up people's property unjustly. Allah (Glorified and Exalted be He) says: ﴾Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression.﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa No. (16048)

Q: I would like to submit to Your Eminence an important topic related to insurance against dangers. The Public Institution of Social Insurance enjoins individual institutions and companies to insure against dangers, regardless of whether those who work for such commercial or service institutions are exposed to potential danger or to little or no potential danger. This is done on the pretext that it is a law that must be abided by and that monthly installments have to be paid to the Public Institution of Social Insurance. This type of insurance is doubtfully prohibited being one of the prohibited contracts according to the fatwa issued by the Council of Senior Scholars in the Kingdom in its tenth session, according to its decision No. (55), held in the city of Riyadh and dated 4/4/1398 A.H. to the effect that all types of insurance are prohibited. The fatwa was supported by the decision of the Islamic Fiqh Academy that was issued in its first session held on Sha`ban 10th 1398 A.H. in Makkah Al-Mukarramah in the headquarters of the Muslim World League.

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The insurance that is enjoined by the Institution is one that is based on imagining a potential danger that might happen to a worker whose nature or effect is unknown. The Institution requires that we pay a monthly sum of money for a contract representing an example of the corruption of a potential financial transaction contract. In fact, this is evidently an aleatory contract because the insurer does not know the terms of the contract or when the danger is to happen. Thus, the insurer pays installments as long as the employee continues to work with the owner, when the insured employee receives nothing. Moreover, the Public Institution of Social Insurance cannot define the amount to be given to each employee for each type of danger. Furthermore, this type of insurance falls under the category of losing without committing or causing an infringement while the company gains in return for nothing or for a return of an unknown value, amount or time. In addition, the contract falls doubtfully under Riba Al-Fadl (usury of excess, selling an item for another of the same type, on the spot, but in excess) and Riba Al-Nasi'ah (usury of delay, conditional excess for delay of payment). To clarify, if the Institution pays, whether to the employee or his heirs, more than the amount paid, it will fall under Riba Al-Fadl. As the Institution pays after a period of time, it also falls under Riba Al-Nasi'ah. Moreover, it is a contract based on risk as it involves uncertainty, deception and betting. Furthermore, it entails taking money from an institution owner in return for nothing. It also involves enjoining something that cannot be enjoined according to Shari`ah (Islamic law). That is to say, the insured employee has neither been endangered nor has yet caused danger. It is only the Public Institution that enjoins insuring against foreseeable danger

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in return for the amount paid. In addition, it is a contract of submission involving eating up people's property unjustly without a Shar`y (Islamic legal) justification on the pretext

that it is issued by authorities even though it may run counter to Allah's Commandments. In fact, no creature shall be obeyed in disobedience to the Creator. Your Eminence, the Institution, advancing as a plea the fact that you have examined the insurance system and approved of it, deems such a contract as valid and permissible as it is provided for in the system you examined. In fact, such a plea contradicts with the decree of the Council of Senior Scholars and Islamic Fiqh Academy to the effect of prohibiting all types of insurance. Therefore, I hope that Your Eminence issues a fatwa regarding the following: Is it permissible to subscribe to the insurance of the Public institution of Social Insurance under the department of Professional Dangers subject to articles from 27-37? If impermissible, will I be sinful if I subscribe to the insurance as I am helpless and the Institution is a governmental authority that I may only submit to?

A: 1- It is impermissible for a Muslim to insure himself against disease whether in Muslim or non-Muslim countries, for it involves an aleatory contract and gambling. **2-** It is impermissible for a Muslim to insure life, body organs wholly or partially, property, a car or the like

whether in Muslim or non-Muslim countries as it falls under the category of commercial insurance which is prohibited as it involves an aleatory contract and gambling. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta

Member	Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa No. (20629)

Q: Saudi Telecom Company's administration has recently made a contract with an insurance company to treat the Company's employees, along with their wives and children. The contract stipulates that Telecom pays a deducted sum of money in return for insuring treatment for all employees. Our question is: Is it permissible for the Telecom administration to conclude such a contract with the insurance company subject to which the administration pays a deducted sum of money as the annual subscription fees of each employee regardless of whether treatment expenses of the employee throughout the year are more or less than the fees? Is it permissible for Telecom employees to make use of treatment facilities pursuant to the contract concluded between Telecom

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and the insurance company, bearing in mind that employees did not participate in the value of the contract and are not obliged to pay a part of the insurance fees?

A: The medical insurance referred to above is a type of commercial insurance which is prohibited as it stands for an aleatory and gambling contract and involves eating up people's property unjustly. Accordingly, it is not permissible for either the Saudi Telecom Company to conclude such a contract nor its employees to make use of it or join it. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 15088

Q 1: In 1977, I traveled from Syria to Germany to specialize in orthopedic surgery, and stayed there for six years. During this time, part of my salary was automatically deducted as a subscription to a German retirement institution that pays every subscribed physician the following: a. A lifetime retirement pension when the physician reaches 65 years old. b. A payment for each minor child.

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c. A lifetime income in case of a chronic disability. d. A lifetime income to the widow and minor children in case of death. e. A lump sum of money for the widow soon after death. However, upon the end of my residence in Germany in 1983, I had two options: 1. To end my relationship with this institution completely, and recover 60% of the total amount that I paid during my time working in Germany. 2. To continue my monthly payments in return for the benefits that I would receive in the future, which I mentioned earlier. Some people advised me to choose the second option, on the grounds that returning to Syria is not possible for me, for some personal reasons. Consequently, my family's situation will become difficult if I, for example, die or become unable to work for any reason, as they would not then have any retirement income. I was convinced by what they said on that day, so I have continued to pay the monthly payments. The surplus money that the institution collects is

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invested according to the capitalist economic system. In a report issued in 1988, the institution explained that the investments for that year were as follows: 11% in building and housing, 9% in loans from which Riba (usury/interest) was earned, and the rest from stocks and bonds. However, if I change my mind now, the institution will give me only 60% of the total amount that I have paid up to now. I am, at the moment, reconsidering all my transactions to rescind all that is Haram (prohibited) in our religion. I therefore, need a Fatwa (legal opinion issued by a qualified Muslim scholar) from you as to whether or not it is permissible to continue my payments to this institution. I hope you will give me a detailed Fatwa on this issue. May Allah reward you!

A: Take the first option, and withdraw 60% of what you have paid them, as this option is free from Riba. Also perform Tawbah (repentance to Allah) and Istighfar (seek forgiveness from Allah) for what is past.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

The first question of Fatwa no. 20582

Q 1: Insurance companies offer damaged cars for sale. These cars are commonly believed to be the insurers' cars which the people give to the insurance companies to get the insurance indemnity. What is the ruling on purchasing these cars? If it is permissible, should the person have to ask the insurance company about the method they got these cars or not? Does the fact that insurance companies take the cars this way affect the ruling on purchasing them? It should be noted that these cars' papers are signed by other people who assigned the cars to insurance companies.

A: all types of Commercial Insurance are unlawful. It is not permissible to purchase the cars which the insurance company owned pursuant to the insurance contract because these cars are not the property of the company according to the Shar`.

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Fatwa no. 20616

Q: Attached is a newspaper clipping, taken from Al Riyadh newspaper, about an advertisement for a usurious transaction that deceives people who are not aware of the types of Riba (usury/interest). It says that a person can receive compensation for loss if an accident occurs in return for paying one Riyal per day. Moreover, this transaction ensures that the person will not be held accountable for the damages caused to the others by him. The following are some of the many serious consequences this advertisement has: First, taking no heed of human life.Second, wrongly devouring people's money.This act counts as one of the types of Riba which is prohibited by Allah (Exalted be He) and causes His instant punishment. Zaynab bint Jahsh (Mother of the Believers) (may Allah be pleased with her) said: ﴾O Messenger of Allah! would we be destroyed while good people are among us? He (peace be upon him) said: Yes, when the evil predominates.﴿ **So, I see that it is important to report this concern to you.**

A: This comes under the category of commercial insurance which is prohibited in Islam, as it entails gambling, gharar (uncertain sale), betting, and devouring people's money wrongly. The Council of Senior Scholars issued a decree prohibiting all types of commercial insurance. It is obligatory on Muslims not to take part in this insurance, and

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the cooperative insurance companies have to replace it. Moreover, the mass media are not allowed to promote it or publish advertisements about commercial insurance. May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 20587

Q: This question was submitted by Shari`ah Regulations Committee in Al-Thumayri public hospital. As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!) A month ago, this committee was formed and headed by the General Manager and the eldest son of the owner of the Hospital to run all the internal and external dealings of the hospital according to the Islamic Shari`ah. The health insurance topped the list of priorities of the hospital. Following, are the details of the system of this insurance. Firstly, the contract: Under this type of insurance, a monthly deductible fee (an amount specified by the terms of the insurance policy) is paid by the person whether he visits the hospital or not. The deductibles vary with the number of people enrolled in the hospital.

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For example, when the company has (100) employees and the monthly deductible may be (100) Riyals per person, the total amount the company should pay monthly is (10,000) Riyals. There are two factors that determine the deductible the employee should pay. 1- The number of employees; the more employees a company enrolls the more money should be paid by the company, and then more profit goes to the hospital and less risks are expected. 2- There are exceptions agreed upon by the hospital and the company, though not covered by the hospital, it may affect the deductible. Exceptions may be many, thus the amount decreases, and may be small, thus the deductible increases. Examples of these exceptions may include but are not limited to the following:a- Staying in intensive care for more than three daysb- Mental healthc- Chronic diseasesd- Cardiac diseasese- Organ transplant surgeryf- Fixing denturesThe more exceptions the company agrees on, the smaller the sum of money that is paid to the hospital. For instance, there is a company that has 100 employees

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and the contract of insurance has no exceptions, it will pay (400) Riyals per person. Another company has (100) employees and agrees with the hospital to write some exceptions in the contract, it will pay (85) Riyals per person. Moreover, under the conditions of the contract any party who is unsatisfied with the contract may terminate it after sending a warning notice, a month before termination. There is another condition sometimes included in the contract that the maximum annual coverage of the person offered by the hospital is 10,000 Riyals. In other words, when the cost of treatment during one year exceeds this amount, the company should pay the extra amount even if it agreed to pay a deductible. For example, the company agreed to pay 100 Riyals monthly per person; namely (1200) Riyals annually. Taking the risks into account, the maximum amount of (10,000) Riyals is set for the person as a deposit to the hospital which is entitled to ask the company to pay any extra. Secondly, forsaking this system may lead to the following bad consequences:

1- The companies do not pay the costs for their employees treatment on a monthly basis and then may be exposed to unexpected events.

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2- They should undertake the expenses and troubles of controlling manipulation and sneaky tricks on the part of the workers.

3- They should undertake the costs of auditing the hospital bills that a company may apprehend evil practices regarding medicine bills, unjustified prices of drugs, unnecessary remedies, and the like to increase profits.

4- Removing the burden of assigning one or more auditors at the expense of the company to review the hospital bills. Thus, the hospital tries to minimize the cost of treatment in a way that does not harm the patient in order to gain more.Therefore, the company intends to enter into the agreement mentioned above. This method is beneficial for the company which would not be able to achieve this, due to its lack of experience in this field had it dealt with the bill (the company knows that this method is used by the hospitals). Although most of the hospitals and clinics use this method, we reject it to adhere to the lawful methods. As a result, many companies avoid dealing with our hospital. Kindly, be informed that this system of health insurance is the same that is studied by the cabinet and the consultative council, and is used by the companies of

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the cooperative medical insurance found throughout the Kingdom of Saudi Arabia. Please tell me the ruling on this issue.

A: Having reviewed the stated agreement, we found that it entails gambling and Gharar (undue uncertainty), and is regarded as one of the kinds of commercial health insurance. Accordingly, it is Haram (prohibited) and you are not allowed to use it. May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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`Ariyah

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Fatwa no. 11131

Q: My father borrowed a needle from a woman in the year 1350 A.H., as `Ariyah (permission to benefit from a borrowed article whose use is permissible, which is eventually returned to its owner) and promised to return it to her but he has not returned it to her until now. What should we do, given that we do not know whether the woman is alive or dead? He also borrowed a jar in Makkah from one of the inhabitants of Makkah and promised to return it to him but he did not find him when he returned to him and did not know him. The jar was empty when he took it in 1360 A.H., and it is still with him. Please enlighten us in this regard, we appreciate your advice.

A: Your father has to return the needle and the jar he has borrowed to the owners. If he does not find them, he should give them to the owners' inheritors. If he fails to find the inheritors, he should sell them and give their price in charity on behalf of the owners. If later on he finds any of them, he should tell them that he gave them in charity. If they accept it, it is ok. Otherwise, he should pay them the price and it will be considered charity for him. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Al-Ghasb

First question of Fatwa no. 6522

Q 1: what is the ruling on slaughtering a sheep that was taken by Al-Ghasb (usurpation)?

A: Firstly: Al-Ghasb is Haram (prohibited) for Allah (Exalted be He) says: ﴾And eat up not one another's property unjustly (in any illegal way e.g. stealing, robbing, deceiving, etc.)﴿ and the Prophet (peace be upon him) said: ﴾Verily your blood, your property and your honours are sacred and inviolable.﴿ (Related by Al-Bukhari and Muslim).

Secondly:

In case the concerned sheep was slaughtered in a Shar`y (Islamic legal) way, the meat thereof may be eaten but the usurper should give its value to its owner. Besides, the usurper should make Tawbah (repentance to Allah, may He be Glorified and Exalted) and resort to Istighfar (seeking forgiveness from Allah). On the other hand, the usurper should not avail from the meat of this sheep. Rather they should give it as charity to the poor people, prisoners, and the needy. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 1168

Q 1: A Muslim helped a group of soldiers arrest a suspected slave. After arresting the slave and cuffing him, the man searched his clothes and found

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85 silver Riyals. He took them and spent them on his household due to his ignorance and poverty. What should this Muslim do to free himself from guilt?

A: If this Muslim knows the slave or someone who knows him, he must look for him to return the money to him in silver Riyals or the equivalent of their money. However, if he does not know the slave and has despaired from looking for him, he should give the silver or its monetary equivalent in charity, dedicating its reward to the owner. If at a later time, the owner of the money is found, the man should inform him about it and if he agrees, there will be no harm. However, if he disagrees and asks for his money, the money should be paid to him and the reward of the charity will be for the one who paid it. This Muslim should seek Allah's Forgiveness, perform Tawbah (repentance to Allah) and supplicate to Allah for the owner of the money. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Issues related to Ghasb

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The second question of Fatwa no. 7946

Q 2: some chieftains take 10% from those who receive social insurance allowance. Anyone who refuses is threatened to be removed from the list of people receiving social insurance allowance. The chieftains can testify that such a person is not in need and the government will remove him from those receiving an allowance, while they are unaware of the truth.

A: This is not permissible. The matter is referred to His Excellency, the Minister of Labor and Social Affairs to take the necessary measures. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 1070

Q: Here in Al-Salil, we have a custom. When a married man intends to remarry, on the first night that he goes to his new bride, men and women go to his first wife and start singing at her door, beating the Duff (a tambourine-like instrument without bells) and praising her, her father and her brothers until she grants them an animal to slaughter. Then, they take the animal, slaughter it and eat it.

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However, if she refrains, they start dispraising her, her father and her brothers. I doubt this practice and wish you would give us a Fatwa (legal opinion issued by a qualified Muslim scholar) regarding its lawfulness.

A: If the matter is as you mentioned, that men and women go to the first wife's house the night her husband marries a second wife to sing, beat the Duff and praise her and her relatives, wishing to receive a sacrificial animal, and if she does not give it to them, they dispraise her and her relatives, this is a practice of ignorant and misguided people. It is a form of extorting people by means of praising or dispraising them. People give the offerings wishing to be praised and fearing to be dispraised. These are illicit means of making gains and a type of fraud to devour people's money falsely. This practice is prohibited and the rulers of these areas should exert effort to eradicate this custom with wisdom and fair preaching. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 8006

Q 2: a storehouse which contains soap, perfumes and sweets was set on fire. I was told that its owner took some items from it, and then

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people began to take items while they were still usable. Having asked a friend of mine where he got these items, he told me what happened. I told him that this is considered stealing, and that it is impermissible for him to take anything from the storehouse without the owner's permission. However, he thought that I was paranoid. I said to him, "If you try to sell these items in the market, you will succeed. They are usable, and it is impermissible to steal them. I am telling you this on my own account; I am responsible because I know that it is considered stealing, and it is my duty to warn you. May Allah guide you." Please advise so that I might be able to convince him. May Allah guide everyone; He is the Lord of the Great Throne.

A: If the situation is as you have mentioned, that the storehouse was burnt but there are still good items there, it is impermissible to take any of them without the owner's permission, whether this is considered stealing or not. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 2227

Q: Some foreigners held demonstrations, and were caught by the officials, who ordered that their shops be destroyed. Their furniture and belongings were scattered, and people began to take them. Is a person who does this considered as a sinner? Is it Haram (prohibited)? If a person has done this and wants to expiate for this, what should they do? Please advise, and many thanks to you.

A: The original rule is that a Muslim's blood, money, and honor are protected; it is impermissible for anyone to b any of those harm any by of these wrongfully, as the Prophet (peace be upon him) said in the sermon of the Farewell Pilgrimage, ﴾Your blood, your properties and your honor are as sacred to one another like the sanctity of this day of yours, in this town of yours, in this month of yours.﴿ He also said about money, ﴾The property of a Muslim is unlawful to take, unless they give it willingly.﴿ He also said, ﴾A Muslim is inviolable for his Muslim brother, as for his blood, wealth and honor.﴿ The case you mentioned, that some people held a demonstration, and the officials had their shops destroyed, does not justify others taking their belongings. If a person takes any of these, they are considered unjust, sinners, and transgressors. They should hasten to make Tawbah (repentance to Allah) and Istighfar (seeking forgiveness from Allah), and return what they have taken to their owners,

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as the Prophet (peace be upon him) said, ﴾Whoever has wronged his brother, should ask for his pardon in this world (before his death), as (in the Hereafter) there will be neither a Dinar nor a Dirham. He should secure pardon in this life before some of his good deeds are taken and paid to his brother, or, if he has done no good deeds, some of the bad deeds of his brother will be taken to be loaded on him.﴿ In case it is difficult to return the items, after thorough search, you should give it or its value in Sadaqah (voluntary charity). If you reach the owner later, tell them what has happened. If they accept this, it will be fine; otherwise, you should pay it again. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Second question of Fatwa no. 7446

Q 2: In case someone stole money and became rich, and when the Hawl (one full year) terminated they paid Zakah (obligatory charity) out of that stolen money, shall they be rewarded for paying the concerned Zakah or will they be punished

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because the Zakah they paid was out of unlawful money?

A: Such a thief has to return the stolen money to whom it is due. They should not pay any Zakah even if they are rich at the time when the Hawl terminates. This is because they are usurpers, their theft is a major sin, and they are exposing themselves to punishment in this world and in the Hereafter unless they make Tawbah (repentance to Allah). May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 6135

Q 2: if a thief repents to Allah (Exalted be He), does he have to return what he has stolen or not?

A: A thief who wants to repent to Allah (Exalted be He), has to return what he stole if he still has the stolen item. If he does not have it, he should return something similar to it. If there is nothing similar to it, he has to return its value. If he cannot afford it, he has to pay it whenever he is able unless the owner of the stolen object forgives him. However repentance to Allah (Exalted be He) is obligatory in all cases. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The fifth question of Fatwa no. 5383

Q 5: when a person repents to his Lord (the Exalted and Glorious) and still has financial claims on him which should be returned to people which he stole when he was ignorant of the ruling (on theft), and his financial condition does not permit him to repay them and can not ask them to free him from these charges because of the embarrassment; what should he do? Is the invocation of: "O Allah, You have many due rights..." required to be said. Is this considered a debt for which he will be punished in the grave?

A: You should render these rights to their owners as much as you can by any way you consider appropriate without their knowing that you took them, if you fear the consequences. Debts which you were not able to pay, Allah will pay them on your behalf on the Day of Judgment, if you show sincere repentance. As for the owners of rights whom you do not know, you should give the value of their rights to the poor, the needy, or some charitable projects on behalf of their owners when you are able to pay. We ask Allah to accept your repentance and help you to repay these debts during your lifetime. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The twelfth question of Fatwa no. 5091

Q 12: is it permissible for a person to take something that belongs to a sibling without permission and without returning it to him? Is it permissible to give him the price of this object without telling him that it is the price of that object or what is the source of this money?

A: It is not permissible for you to take anything that belongs to a sibling without his permission. If you take something from a sibling without his permission, you have to return it or return something that is similar to it as much as you can. There is no harm if you return it without telling him that you stole it, especially if telling him will cause trouble. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 8902

Q: I used to steal money when I was a teenager and it happened that a poor widow kept a sum of money with us as a trust. Nevertheless, I stole a sum between one hundred and two hundred riyals three or four times from that lady's money and Allah knows best. Anyway, now

I am blessed with the guidance of Allah, the Lord of Glory and Majesty. Whenever I remember or see that lady I feel excessive sadness and remorse for what I have done. Currently I am a student. I deal very kindly with the concerned lady, I help her with whatever she needs, and I do her shopping all for the sake of Allah (Glorified and Exalted be He) but I am extremely confused regarding this matter.

A: In case the reality is exactly as you have mentioned, return this money to the concerned lady even if you do so without telling her. Otherwise, you have to ask her to waive her right in that money. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 11244

Q: how should a thief return items that were stolen in the past? Some people might be known to them while others are not.

A: A thief should return the items they stole to their owners. If they cannot find them, they should return them to their heirs. If this is difficult to do, they should give them as a Sadaqah (voluntary charity) to the poor on behalf of their owner. If the owner appears later, they should tell them what had happened. If they accept it, it will be fine; otherwise, they should pay them the value of the items, and they will be rewarded for the Sadaqah.

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Fatwa no. 12089

Q: A man used to be a thief. he stole a lot of money from some people, but now he has performed Tawbah (repentance to Allah), stopped committing this sin and has the intention not to return to it. He wants to return the rights of the people he knows. However, he is afraid they might hurt him or report him to the officials if he tells them directly, which will destroy his reputation. He wants to return their rights in an indirect way; whether through a trustworthy person or in some way gradually as much as he can, because his monthly salary is little. How can he return the money he stole from people whom he knows but does not remember the amount that was stolen, as this was a long time ago? There are other people he does not know, and certainly he does not remember how much he took from them so that he can return it. What should he do? This man came to me and seemed very repentant. He now wants to purge himself as much as he can. It seems that he is honest in his Tawbah, and he wants to return the rights to their owners and regain his reputation (although none can verify this but Allah).

I think he is honest, and Allah knows best.

A: If the situation is as you mentioned, that this man performed Tawbah, stopped committing the sin, regretted what he had done and intended not to do it again, he should return the rights to their owners, even if this is done indirectly, in the way that he thinks is appropriate. This is so, provided that the owners do not think it is a gift, so that they do not reward him for it. If he does not know exactly how much he took, he should do his best to estimate it and add a little as a precaution to clear his conscience. As for those he does not know, he should give their rights or their approximate value as Sadaqah (voluntary charity), while adding a little more to clear his conscience as previously mentioned. May Allah guide him to repay his debts and accept his Tawbah. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 4544

Q: in the past, i used to steal livestock when I was very poor

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and ignorant. I used to sell the stolen livestock at low prices compared to the prices of that time. Now I want to repent to Allah (Exalted be He), please Him and seek His Pardon. I hope you will advise me regarding the following: How can I give stolen livestock back to their owners while I do not know what and how many livestock I have stolen? To whom should I give them back while I do not know the owners or the inheritors of the owners? Also, I do not know the value of the stolen cattle; I do not even know whether I have to give their value at today's price or at the price when I stole them. Is there a fair way to determine their value? How can I free myself of responsibility for all the stolen livestock regardless of their unknown value and number?

A: First, you have to return to Allah (Exalted be He) in sincere repentance, abandon your sin, regret it and intend not to do it again. **Second:** you have to give back the value of the livestock you have stolen to their owners or to the inheritors of the owners at the same price when you stole them. If you know the value of the livestock, yet do not know the owner nor his inheritors, you have to give the value in charity on behalf of the owner of the stolen livestock. Later, if you come to know the owner of the livestock, you should tell him that you have given the value of the stolen livestock in charity on his behalf. If he accepts that it will be good, otherwise you will have to pay the value of the livestock to him and the reward of charity will be yours. As regards the livestock which you have stolen and you do not remember how many they were, we hope that Allah (Exalted be He) will forgive you for them. However, you have to offer a great deal of charity, do good deeds, remember Allah (Exalted be He) and seek His Forgiveness because doing righteous deeds removes the evil deeds. May Allah grant all of us sincere Repentance and forgive all Muslims.

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Allah (Glorified be He) says, ﴾And verily, I am indeed forgiving to him who repents, believes (in My Oneness, and associates none in worship with Me) and does righteous good deeds, and then remains constant in doing them, (till his death).﴿ May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 13497

Q: A young man in the beginning of his life went to an Arab country, collected ill-gotten money, and the unlawful money is mixed with the lawful money and returned home. After a while, Allah guided him to the path of integrity and righteousness, he regretted what he did and wanted to repent taking into consideration that the sum was about 2500 dinars. Now he has a sum of money equal to this and he is about to marry and does not have except this sum for marriage expenses. He has no governmental work; so what should he do? Should he give them in charity where he lives or send it to the governmental body from which he stole this money and how should he send it? Should he put them in a Masjid (mosque) or any charitable project and in what currency? 100 dollars equals 350 dinars; is it permissible to pay their value in dollars with the same value in Egyptian pounds?

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Could you kindly advise and inform me of the solution which will save him from the torment of Allah? May Allah reward you with the best.

A: It is the duty of that person to render the ill-gotten money which he earned to its owners, if it is possible for him to do so. If it is not possible, he should pay it in righteous ways on behalf of its owners. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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\`Abdullah ibn Ghudayyan	\`Abdul-Razzaq \`Afify	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

The first question of Fatwa no. 13595

Q 1: A woman asks: "Before I married, my father bought me a necklace. One day, when I was walking in the street with my husband, the necklace fell off." The days passed, but she did not tell her father about this. One day, her father asked her about it, and, because she was afraid of him and not fully aware - as she was young, only 14 years old - she took her stepmother's necklace and acted as if it was the same one. When she grew up and became more aware, she realized her mistake. How can she resolve that mistake, bearing in mind that her stepmother has now lost her memory, not

literally, but she can sometimes remember things and other times she cannot? What is the solution? Pardon me for writing so much, but I wanted to make the details clear so you can give me an accurate answer.

A: It is obligatory on the woman to return the jewelry to her stepmother, even by putting it in her room if she has lost her memory. If her father asks her about her necklace, she should tell him the truth. May Allah grant us success! May peace and blessings be upon our Prophet, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul- `Aziz ibn `Abdullah ibn Baz

Fatwa no. 1791

Q: my father brought some goods into the house. He thought that they were Halal (lawful). However, without explaining the way these goods were gotten, I am sure that they are Haram (prohibited). Thus, I hope that your Eminence can help me get rid of such goods. I am ready to do whatever you order me to do. Should I take the concerned goods out of the house? Should I give them as charity on behalf of the people to whom they are due? Should I give their value to charity? Regarding my father, what should he do? Istighfar (seeking forgiveness from Allah) or Tawbah (repentance to Allah)?

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A: In the case that you are sure that having such goods is Haram and you know the people to whom they are due, you have to return the goods to them. However, in the case that you do not know them, you have to give the concerned goods as charity on their behalf. On the other hand, your father has to do Tawbah and Istighfar. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 3567

Q 2: a Muslim had a business contract with some European companies. He used to sell them goods for a fixed price but he tricked them with the help of the company representative who was one of them. This Muslim would bring ten barrels of oil and the representative - who came up with the idea - would record them as twelve, and they would split the profits. What is the ruling on this money? If it is Haram (prohibited), what should this Muslim do after this unlawfully gained money has mixed with his lawfully gained money? He has already gotten married and bought a car.

A: If the matter is as you have mentioned, this Muslim should give back all the unlawful money he has taken to the company. Yet if it is hard for him to return the money, he can give it in charity,

seek Allah's Forgiveness and perform Tawbah (repentance to Allah). He should regret what he has done and resolve not to go back to it. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Chairman
`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 11641

Q: I own a spare parts store and I sell goods to individuals and companies. The individual buyers come themselves to buy the spare parts they need, while companies send some employees to buy what is needed. The employee who is responsible for buying the parts is called the "buying officer" and he comes to me to buy the spare parts that his company needs. Before buying anything, he starts negotiating (in a threatening manner) his tips, which is an additional amount of money he takes from me apart from his monthly salary from the company. If I refuse to pay, he threatens to buy from another place. Bear in mind that I offer my clients, whether they are individuals or companies, a special deduction to the official market price of the general agent in the Kingdom of Saudi Arabia, to encourage them to buy from me. After much talk with the company buying officer, I agree to pay him

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but I take the money from the deduction I offer to his company. I used to pay the officer from the money I was going to pay to his company. To be honest, I did what is worse. I used to give this offer to other buying officers to gain their loyalty and tempt them to buy just from me. Here is an example of what used to happen: when a company wishes to buy spare parts for 100 riyals, I give them a 10% deduction but when the buying officer asks me for his tips, I stop giving the company the 10% deduction offer. I give them a 5% deduction and give the remaining 5% to the officer. Since companies demand an invoice, I write two invoices:

The invoice given to the buying company

and the one that I keep.

The price is 100 riyals with a deduction of 5 riyals making the due payment 95 riyals. The buying company pays 95 riyals.

The price is 100 riyals with a deduction of 10 riyals making the due payment 90 riyals. I get only 90 riyals in reality.

The 5 riyals' difference between the two invoices is paid by the company to its employee while it thinks it has paid it to me. This would not have happened had I not fabricated the invoice. Now Allah has blessed me and I performed Tawbah (repentance to Allah), all praise be to Allah. I stopped doing

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anything that I used to do before and made me feel uneasy. Is performing Tawbah enough or is there something I have to do to expiate for my sins? If I have to do something, let me clarify some points related to the companies I deal with: (i) I cannot give back the money unless there is a difference and this difference only appears in the original invoices of the buying company. (ii) Since the invoices go back to 1983, 1984 and 1985, some companies get rid of them and thus I cannot prove having a difference to repay. (iii) Some of them are foreign companies; i.e., Korean, and they have already left

the Kingdom. (iv) There are many companies bearing similar names and it is hard to address the concerned one. (v) I have given back the money to some companies but it was not an easy task, as the employees do not facilitate things for me. They say they cannot find such old invoices and the only way is to meet with the company owner. This alarms the employees and raises doubts about them. After much effort, I meet with the company owner and inform him of the whole story. It is embarrassing to answer questions about the concerned buying officer

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and it becomes impossible to point at the person responsible. Finally, I hope from Allah to guide you to answer me regarding this matter. May Allah reward you good!

A: What you did is Haram (prohibited) and you have to give back the money you took from the companies and gave to buying officers. If you cannot do it, you have to give this amount in charity and in case you do not know the exact amount, try to estimate it and give the money in charity, dedicating its reward to the money owners. Above all, you have to perform sincere Tawbah to Allah from all the things you have done. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The third question of Fatwa no. 1124

Q 3: I used to work for a Korean company in Sudan as a cook, and a Korean cook used to work with me. He sold me some of the company's things without the manager's knowledge. I also took some things illegally from the company. This happened many years ago. Now I am in Jordan, and the company no longer exists in Sudan. Will I be punished by Allah? I took some wood from the company and used it to make chairs, beds and doors, although I know it is illegal. What should I do? Please advise, may Allah reward you. I fear Allah so much, given that this was before Tawbah (repentance to Allah).

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A: You should return the things you took or their value to the company, even if through a bank. If you can not do it, you should give their value as Sadaqah (voluntary charity) to the poor with the intention of giving the reward to the owner, while performing Tawbah and Istighfar (seeking forgiveness from Allah) for what has happened. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 13281

Q 2: i stole two air-conditioners, a table, and four chairs from a company on the high way between Jeddah and Madinah four years ago. At that time, I did not separate between lawful and unlawful. Two years ago, praise be to Allah, I regretted my past deed and started to be upright but the company stopped its works and moved. I do not know their headquarters

to return it or pay its price. They are all in the house where I use except for one chair which I put in a Masjid (mosque) where lectures are delivered. Please, advise. What should I do?

A: You should repent to Allah (Glorified and Exalted be He), seek forgiveness for what you have done and evaluate the stolen things according to their value when you took them and spend it in righteous ways on behalf of the owners. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'!

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 9816

Q: there is a person who used to work in a Gulf state. His employer trusted him so completely that he used to entrust him with money and materials. However, this person stole a sum of money in a moment of weakness, without telling his employer. Later, this person left the country and returned to his homeland. After that his conscience affected him and he felt guilty and asked Allah (Exalted be He) for forgiveness. He wants to send the money to his employer but:

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1- He does not want to inform the employer that he has stolen his money. 2- He does not want to let his employer know who is sending him the money. 3- He wants to send the money by installments because he does not have the total sum of money at hand. Does all this free him of responsibility in the sight of Allah (Glorified and Exalted be He)? This person feels ashamed of telling his employer of what he has done. He wants to send the money to him without telling him who is sending him the money. Does this cancel the employer's right on Doomsday? I hope your Eminence will tell me what I should do exactly. Do I have to send the money in my country's currency or convert it to the currency of my employer's country?

A: If the reality is as you have mentioned, you have to repent to Allah (Exalted be He) for stealing from your employer. You have to return the money to him that you have taken as much as you can even if you will not tell him and even if you will send it by installments. You should ask him to forgive you in general. If you do so, we hope Allah (Exalted be He) will forgive you for stealing from your employer. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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\`Abdullah ibn Ghudayyan	\`Abdul-Razzaq \`Afify	\`Abdul- \`Aziz ibn \`Abdullah ibn Baz

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The first question of Fatwa no. 11890

Q 1: i worked for several people in small food stores. However, I used to buy things that I needed for myself from other stores out of the revenue of the stores in which I worked. This happened only few times and such things were not more than twenty riyals each time like toys and recording tapes. Besides, I used to give goods to some of my maternal uncles for free. Moreover, I would lend some people who did not repay their debts until now. Finally, I used to see some rebellious young men stealing from the stores that I worked for without forbidding them. Anyway, the value for the things they would steal was not more than five riyals each. My question is that I would like to return all this money to whom it is due, bearing in mind that I can not count the exact total. Secondly: Should I give this money to whom it is due, bearing in mind that I know them and that they live near me or should I spend it on poor people and the needy?

A: It is Wajib (obligatory) on you that you repay the owners of such stores their due rights. Each right should be handed to whom it is due. However, whatever you can not give to the person it is due to; you have to give on behalf of the latter as charity to poor people.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 11938

Q 1: When I was a teenager, i took some seedlings from a neighboring farm without its owner's permission and i planted them in my farm; what should i do regarding this? I would like to inform you that I am ready to do any thing to be saved from the punishment of this deed, what should I do?

A: It is Wajib (obligatory) on you that you return what you have taken in the case that you are able to do so. Otherwise, you have to give back similar seedlings or the value of the ones that you took. However, in the case that your neighbor waives their right and forgives you; nothing is incumbent upon you. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul- `Aziz ibn `Abdullah ibn Baz

Fatwa no. 13605

Q: Since I was young, whenever I saw my father putting anything, whether money or belongings, I would take from it without my father's knowledge. When I grew up,

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I feared Allah and stopped doing this. Is it permissible for me now to admit this to my father or not?

A: You should return the money and the other things you took from your father, unless they are trivial things. In this case, there is no harm. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 14418

Q: i used to work as a teacher in an Arab country for four years. I worked in villages that honor teachers by giving them food, drinks and money. I was tempted by Satan and encouraged by greed to impose certain kinds of food and drinks and certain sums of money on them, and they offered me all that I asked for, whether willingly or by force, so that their children would succeed. This went on for four years in different villages. I stopped working in this country two years ago. I performed Hajj while I was working there. Now my conscience troubles me because I have taken things which I do not deserve, whether food or money. I cannot count the money I took

exactly, but I can only estimate it. I do not know the number of people to whom I owe this money, because they belong to different villages. I want to perform Tawbah (repentance to Allah) and purge my money. What should I do? What is the ruling on the Hajj I had performed? Please advise, may Allah reward you.

A: You should return all that you have taken undeservedly to its owners. If you can not do that, you should give it as a Sadaqah (voluntary charity) with the intention of giving the reward to the owners. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
\`Abdullah ibn Ghudayyan	\`Abdul-Razzaq \`Afify	\`Abdul- \`Aziz ibn \`Abdullah ibn Baz

Fatwa no. 13985

Q: I am an eighteen year old man. I left school last year due to hard psychological and family circumstances. I have committed some evil deeds at times of ignorance because I did not think that I would suffer misery and distress for the rest of my life. This is the current status. Many years ago, i along with two young men stole some silver jewels and other things from the house of an old lady. We destroyed it completely searching for money and gold. Moreover, I tried to apostatize Islam and embrace Christianity. I defended it as I fell under the influence of radio programs and enticing presents. I also tried to raise doubts about Islam.

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I raped the daughter of my neighbor who was a young girl. Moreover, I robbed a sum of money from a shop. But I awfully regret doing these things. I ask myself how could I dare do these things. At the present time, I perform Salah (Prayer) and observe Sawm (Fast). I gave up committing sins and I intend not to commit any sin again in the future and to only do righteous deeds. I intend also to perform Hajj and to fight in the cause of Allah in order to be killed as a martyr. Will Allah forgive me for doing so and admit me to paradise? May peace and blessings of Allah be upon you!

A: Firstly: All praise be to Allah who guides you in your affairs, takes you back to the truth and rescues you from falling in the bond of everlasting misery. **Secondly:** You have to return the money you stole to whom it is due. **Thirdly:** You have to repent to Allah for trying to embrace Christianity and raising doubts about Islam. You should intend not to do this again. You also have to refute raising these doubts before those you raised doubts about Islam before them. We ask Allah to forgive you and us, accept your repentance and to guide us all to the truth.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul- `Aziz ibn `Abdullah ibn Baz

Fatwa no. 17449

Q: my younger sister passed away more than ten years ago. Upon washing her body, my elder sister took her clothes and gold (two gold bracelets). She left them in her house and went to our house some 150 km away. Ten days later, she returned to her house but did not find them. Questioning her husband, he told her that he threw them away. Again, she asked: Did you find anything therein? He answered: Two gold bracelets. Thereupon, she asked: What did you do with them? He told her that he took part in building a Masjid (mosque) with their value. However, she now suspects his words. After a while, the spouses were divorced because of their inability to have a child. Now she is married to another man and has children. What should she do in this case; especially that she doubts the creditability of her ex-husband? It is worth mentioning that he did not offer any evidence to prove that he told the truth. What should she do toward her parents when her husband

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disposed with the gold without her and her parents knowledge. Indeed, her parents did not even ask her about anything or ask about these things. What should she do if the husband proves that he contributed in this building? My sister, praise be to Allah, wants to avoid doubts for fear that it will be a debt due on her and she has to pay. My Allah save and reward you.

A: When a deceased leaves money, it is for their heirs according to the prescribed proportions after paying the debts due on the deceased and fulfilling the bequests that are left. It is not permissible for anyone to dispose in another's property without his permission. Therefore, she has to inform her parents of the incident. As for the ex-husband, he should return the two bracelets to the heirs of the deceased girl and he will not be free from guilt unless he does so; otherwise, he should tell the heirs what he did and if they forgive him, he will be free of any sin. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 14040

Q 1: a person works in a governmental company. The company's warehouseman used to give him from the tools of the company and he himself used to take some of the tools

without telling the officials. The warehouseman is also an employee in the same company. This person regrets what he has done and wonders how he can return the tools he has taken from the company especially that the company has started stocktaking all the tools in the company. He does not know what tools and how many tools he has taken. We need your advice as regards what he should do. Is it permissible for him to spend a sum of money as an act of charity to the poor instead of the tools he has taken?

A: You have to return the tools you have taken from the company or the value of these tools. If you can not return the tools or their value to the company, you may give its value to the poor as Sadaqah (voluntary charity) on behalf of the company. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul- `Aziz ibn `Abdullah ibn Baz

Q 2: a neighboring house burnt down along with everything inside it. There was some silver jewelry but the house owners threw everything away. My question is: Can we take the silver or should we give it back to them?

A: If the house owners have thrown away the silver deliberately, having no desire for it, there is no harm in taking it, but if they are unaware of it, you have to give it back to them.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 14479

Q: I indulged into committing sins in the past but Allah (Exalted be He) guided me and I performed Tawbah (repentance to Allah). Today, I am holding fast to the Straight Path of Allah. There is just one thing which I did in the past when I was a sinner that is still annoying me. Back when I was a student in the village elementary school, one night i went to the school, broke the locks and stole a watch, a chair and some books. Allah (Exalted be He) concealed me and no one knew of my evil deed. These items are still with me and I wish to get rid of them and their sin. The school moved to another place and I cannot put the things back in their place or go and confess what I did after Allah (Glorified and Exalted be He) has concealed me and guided me. Now, I am bearing a heavy load, that no one but Allah knows, fearing I die while these things are still in my possession. Is my Tawbah acceptable? Please give me your Fatwa (legal opinion issued by a qualified Muslim scholar) in this regard.

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May Allah reward you well! What should I do and what is to be done with these things? How can I perform Tawbah from the sin of stealing? As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

A: If the matter is as you mentioned, and it is difficult for you to return these items to the place you took them from, you can give them in charity. We hope Allah (Exalted be He) forgives you and accepts your Tawbah. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 14534

Q: Your Eminence, you know the ignorance and poverty in which people used to live in the past before the prevailing security in this time. After bestowing all these blessings, especially that of knowledge and wealth, many people, who used to steal the property of others including animals and money, felt regret for their stealing. It is important to mention here that some of them used to steal due to need and others used to commit it in ignorance without need. Now, they want to get rid of these properties; should they return them or may they only return their value?

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If they should pay the value, should they pay at their value at that time, which is, as a matter of fact, different from their current value? What is the ruling if they do not know the real owners of these properties? What is the ruling if they left heirs behind? Your Eminence, you have knowledge of the battles and disputes that took place among the Arab tribes in the past; so what is the ruling on a person who knows that his father or grandfather killed such and such number of people at that time? How should they pay the blood money in this case; at the value of that time or at their current value? What is the ruling if the killed people did not leave heirs behind? What is the ruling if they fear the revenge of those heirs if they know or when they go to pay them the blood money? Could you kindly advise. May Allah reward you!

A: it is obligatory upon the persons who took unlawful things to return them or to return their value to their owners. If the owners died, they should give the properties to the heirs. If they can not do so or they fear that great mischief would occur, they may give the value to the poor on behalf of the owners. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
\`Abdullah ibn Ghudayyan	\`Abdul-Razzaq \`Afify	\`Abdul- \`Aziz ibn \`Abdullah ibn Baz

Fatwa no. 14650

Q: In the past, I did not know what I know now, all praise be to Allah. I performed Tawbah (repentance to Allah), hoping for His Mercy and fearing His Punishment due to my ignorance and the injustice I committed against myself in the past. Here are some of the injustices I committed: First, with the help of a partner, I sold something which I did not own for 9 Arabian or French Riyals. Second, with the help of a partner, I sold something which I did not own for 10 Riyals, and I do not remember if they were Arabian or French Riyals. Third, I sold something else for 4 Riyals. Fourth, I ate a goat with one of my friends because of our severe hunger and I do not know how much it was worth. I wish you could give me a Fatwa (legal opinion issued by a qualified Muslim scholar) guiding me to the right action to pay for what I have taken without right. Should I only pay for what I took or for what my partners took as well? To whom should I pay the money since I do not know its owners? Furthermore, how can I know the exact amount of money to be paid? Please answer me. May Allah reward you well. I need to free myself of guilt and the sins of others. As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

A: First, you should return your share of the value of the things which you sold or usurped to their owners, and if they are not alive, you should return it to their heirs. If it is difficult to locate them, you may give the value in charity

to the poor, dedicating the reward to the owners. **Second,** you should exert every effort to know the value of the things you have taken and the prices you have sold them for and give in charity the amount you think is due on you. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 14500

Q 2: my father used to work in a company and some of the equipment was not needed anymore, or it broke down while in storage or the company might need them later, however, my father and other workers used to take them. Is it enough to cleanse my father of his sin that my brothers give in charity the estimated value of the equipment, as some of them are very expensive? Are my brothers sinners for neglecting this matter?

A: The equipment your father took from the company or their value, if they are not present, should be returned. If it is difficult to return the equipment or their value to the company, you can give the money in charity to the poor, dedicating its reward to its owners.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 14133

Q 2: if some people stole something and one of them wanted to clear their conscience, should they return the whole item or their share in it only?

A: It is obligatory on anyone who takes something by stealing or in another way, to return it in full to its owner; it is not lawful for them to take any part of it. May Allah grant us success! May peace and blessings be upon our Prophet, his family, and Companions!

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The third question of Fatwa no. 20444

Q 3: I heard a Hadith saying that anyone who takes the money belonging to someone else, even if a little, will enter the Fire and will be prohibited from entering Jannah (Paradise). Please advice me. if someone performs righteous deeds, such as Salah (Prayer), Sawm (Fasting) and Sadaqah (voluntary charity), but they do some minor things that are Haram (prohibited), will they be prohibited from entering Jannah?

A: Consuming what is Haram is one of the reasons leading to the Fire.

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Money that is Haram is that which is gained by acting unlawfully with other people's money; taking it without a right; taking bribes; cheating in selling and buying; selling what has been declared to be Haram, such as alcohol, pork, tobacco, or other items; or that is taken through theft, looting, or other Haram ways. Many texts from the Qur'an and Hadith warn against these things, among them are the Words of Allah (Exalted be He): ﴾And eat up not one another's property unjustly (in any illegal way e.g. stealing, robbing, deceiving, etc.), nor give bribery to the rulers (judges before presenting your cases) that you may knowingly eat up a part of the property of others sinfully.﴿ He (Glorified and Exalted be He) also says: ﴾Verily, those who unjustly eat up the property of orphans, they eat up only fire into their bellies, and they will be burnt in the blazing Fire!﴿ The Prophet (peace be upon him) said, ﴾"No flesh, which has sprouted from ill-gotten property, grows, except that Hellfire is more deserving of it."﴿ (Related by Al-Tirmidhy, who said that this is a Hadith Hasan [a Hadith whose chain of narration contains a narrator with weak exactitude, but is free from eccentricity or blemish] and Gharib [a Hadith with a single narrator usually at the beginning of the chain of narration] and is only transmitted through this chain) Anyone who acquires anything that is Haram must perform Tawbah (repentance to Allah) for it and return the money they took by force, theft, or as a Riba (usury/interest) to its owner. If they do not know who the owner is or any of their heirs, they have to give it out as Sadaqah (voluntary charity) on the owner's behalf.

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May Allah grant us success! May peace and blessings be upon our Prophet, his family, and Companions!

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The second question of Fatwa no. 20401

Q 2: A man told me that he wanted to perform Tawbah (repentance to Allah) sincerely, but he was hesitant to do it due to the many misdeeds he had committed against people, including theft and injustice. This was making him anxious and was delaying his Tawbah. He wondered whether Allah would forgive him or not for what he had done to people, given that he does not have enough wealth to repay the owners their dues and he does not know most of the people who have a right on him. Some of the injustices he committed were not related to money; sometimes he took papers or documents for items that he cannot return to their owners. We therefore hope that you will explain how this man can repent, as he is very afraid about the injustices he committed against people’s rights and wants to perform Tawbah, but does not know how to resolve this. On four occasions he took money from people to perform Hajj on their behalf, but he never did it. I hope that Your Eminence will answer these questions.

A: In addition to performing sincere Tawbah, the man has to return people’s rights or ask for their forgiveness, as people’s rights cannot be waived unless they relinquish them.

As for the money due to the people he does not know, he has to give it as Sadaqah (voluntary charity) on their behalf. He also has to perform the Hajj that he is obligated to do on behalf of others or return the money to them and tell them the truth. May Allah grant us success! May peace and blessings be upon our Prophet, his family, and Companions!

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Fatwa no. 19936

Q: a few years ago our city had some demonstrations which were accompanied by ruining foundations and companies and the usurpation of their possessions. I joined these demonstrations and took some books and Mus-hafs (copies of the Arabic Qur'an). However, when I started to learn Islam and abide by its law I came to know that destructive demonstrations are impermissible. I hope that your Eminence will tell me what I should do with these books; especially the Mus-hafs? Thank you. May Allah reward you with the best.

A: You have to return the things that you took unjustly; it is impermissible for you to possess or avail from them. If you know the people to whom these things are due, you have to return their things to them. Otherwise, you have to get rid of these things by putting these books and Mus-hafs in a place were people can benefit from

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them such as libraries of Masjids (mosques), Masjids, public libraries, etc. Moreover, you have to make sincere Tawbah (repentance to Allah), not commit this bad deed again, refer to Allah Alone (Glorified be He), make yourself busy with acts of obedience to Him, offer more voluntary worships, and make a lot of Istighfar (seeking forgiveness from Allah) so that Allah may forgive you, accept your Tawbah, and close your deeds with the best thereof. Besides, we advise you along with every male and female Muslim to stay away from these rabble-rousing demonstrations which do not respect people's properties, souls, or lineages and which do not have any relationship with true Islam. Staying away from such demonstrations safeguards the Muslims' religious and worldly affairs and secures their souls, lineages, and properties. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 20015

Q: my brother died in 1386 A.H. He, along with another person stole twenty cows from people unknown to us and sold them. The price of cows at that time ranged from 200 to 300 riyals. We would like to repay this money on behalf of our brother. We would like to know if we should repay it according to the price at which they sold these cows or according to the current price.

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To whom should we repay this money?

A: Paying the money for the stolen cows should be according to the time when they were stolen. If you do not know the owners of these cows, you have to pay their value as charity on behalf of their owners. But if you know the owners of these cows or their heirs, you have to repay the value of these cows to them. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 20180

Q: I am a woman married for 35 years. My mother lives with me and my children. All of us eat, drink and live together as a way of showing gratefulness to her. I assume all the expenses of food and do not take anything from her even if she insists. She receives social security (payments), which I keep for her. Now my mother is old and sometimes she understands and sometimes she does not due to her old age. One day I needed some money, so i took it from the savings with the intention of returning it, but I could not. It should be mentioned that when my mother had her senses she said:

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"O my daughter, you are allowed to take from my money." Now my mother is sick and I have two sisters who say: "Our mother has such and such an amount of money". My mother also has a half brother. What should I do when my mother dies? Also my sisters do not know about the sum which I took. Does my mother's half brother inherit from her or not? Please advise?

A: You must return the money and save it until your mother dies. The money then is to be distributed according to the prescribed portions. Also, Zakah is obligatory on this money according to the method of paying Zakah. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 16706

Q 2: I used to be a thief but I have repented to Allah (Exalted be He). Now, I do not know what I should do for the people from whom I have stolen money as they are from many places. I know some of them but I do not know some others. I want to go to the people whom I know and ask them to forgive me but I fear that they may send me to jail. What should I do with the items I have stolen from them that are still with me.

Do I owe them the money I have stolen from them or what I should do? I need your advice on this issue.

A: sincere repentance to Allah (Exalted be He) nullifies all that came before it as long as the following conditions are fulfilled: **1-** Abstaining from committing the sin. **2-** Regretting past sins. **3-** Determining not to repeat them. In addition, if the sin involves the consumption of peoples' right or honor and so on, the sinner has to ask this person to forgive him. Consequently, to perfect your repentance, you have to return the money you have stolen to its owners or ask them to forgive you. If you do not know the owners of the money, you may give the money in charity on their behalf. If you fear that telling the owner of the money you have stolen and giving him the stolen money directly may cause a great deal of harm, you may look for an indirect suitable way to return the money. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 16497

Q 2: What is the ruling on the following case? A person works in a grocery store in which four brothers and two sisters are partners. He used to

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take money from the grocery store, and now he wants to perform Tawbah (repentance to Allah). What should he do?

A: He should return the money he took to the owners of the grocery store and ask them for forgiveness. His conscience cannot be clear in another way, because a person is not excused from fulfilling the rights of people unless they return them or the people forgive them. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa no. 16027

Q 1: sometimes, the workers who work in a food and agricultural products company are paid according to the contract agreed upon but they may take some fruits and vegetables in the presence of their supervisor. The supervisor who is aware of their financial difficulties does not prevent them from taking these products and he also takes with them. However, the employer has no idea about the matter. Now, they ask if they should seek permission from him before taking these products or not. They want to know whether the products they took are Halal (lawful) or Haram (prohibited). Please, advise. May Allah reward you with the best!

A: If the reality is as you have mentioned, these workers are not allowed to take the products unless the employer or his authorized agent permits them to.

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If they take something without the permission of the employer or his authorized agent, they must pay back the price of these products to those people. May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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The third question of Fatwa no. 15898

Q 3: I stole 200 riyals when I was twelve years old. Now, I am twenty years old and I distinguish between what is lawful and what is unlawful. I remembered this sum of money and the owner of this money is still alive. Should I repay this money to its owner before being held accountable for it on the Day of Judgment when neither children nor wealth benefit anyone except he who comes to Allah with a sound heart? Should I pay back things that I took when I was young? May Allah reward you well!

A: anyone who takes the property of another person without his permission should repay it to him even he was young at the time of taking these things. Moreover, he should ask the owner of this property to forgive him. The Prophet (peace be upon him) said, (The property of a Muslim is unlawful (to take), unless (he gives it) willingly.) He (peace be upon him) also said, (Whoever has wronged his brother, should ask for his pardon in this world (before his death), as (in the Hereafter) there will be neither a Dinar nor a Dirham.)

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But if the owner of the money pardoned you and waived his rights, you will not be blamed. Moreover, If you fear that telling him may lead to corruption or evil, you have to give him the money indirectly without telling him. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 16046

Q 2: a person burnt wood that was carried by two camels when he was ignorant (of the ruling). When the owner of the wood accused him of burning it, he denied doing it. The man asked him to take an oath that he did not burn it and when he took it, the owner of the woods believed him. Now the person has grown up, repented to Allah, and performed Hajj (pilgrimage). What should he do, especially now when the owner of the wood passed away?

A: He must seek Allah's Forgiveness for perjuring himself and repent sincerely to Him. He must estimate the value of the wood which he burnt and give it to the heirs of the owner since he is now deceased, unless they forgive him. If he does not know the heirs, he must give it to the poor on behalf of the owner and this will free him of his liability along with repenting to Allah.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 15004

Q 2: if a Muslim man wants to perform Tawbah (repentance to Allah) from stealing, looking at women lustfully and backbiting others, should he be punished? He is afraid that anyone might know this. He wishes that Allah will not expose him, because he is married and he has children. Should he ask the people whom he had stolen from to forgive him?

A: He should thank Allah for the grace of Tawbah. If he knows the sum of money and its owner, he should return it in any way, whether the owner knows or not. If he does not know the owner or can not find them, he should give the money as a Sadaqah (voluntary charity) with the intention of giving the reward to its owner. When he finds the owner, he should give them the choice: either to accept what had happened and be rewarded for the Sadaqah, or taking their right, and in this case the person who gave the Sadaqah will be rewarded. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa no. 18839

Q 1: When I was about 10 years old in the early 1960s, occupation forces burned my cousin's house. I went along with my peers to the place. I found two pieces of fabric that can be used by women. Therefore, I took them and concealed them in a certain place. When my cousin's wife knew about that, she asked my mother to give the cloth back to her. My mother asked me to return this fabric to her, but I refused. My uncle, the owner of this fabric, died in 1995. Should I give his wife the value of this fabric according to the price at the time of taking it or according to its price at the present time?

A: You have to give back the fabric you have taken from the house of your uncle to their heirs. But if this fabric was ruined, you have to pay them the value of this fabric according to its current price. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 16465

Q: I work with my father in a privately-owned service station,

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whose owner gives my father only 60 pounds per month and gives me 40 pounds in return for staying in the station and guarding it at night. This means that my father takes a total of 100 pounds to support a family of four members, including him. He has no land or any other source of income. At one time, my father faced hard times and we needed money. Since I was working at the station day and night at that time, i took a little money from the safe that had no effect on the profits of the station. It is important to mention that in Ramadan the station owner used to bring meat and fruits for his children and give us nothing even though we could not afford to buy them, except what Allah (Glorified and Exalted be He) makes easy for us, and we did our job sincerely and honestly. These actions had a bad effect on me. We cannot leave this work for another. I am now confused about the money I took. What should I do? What should I do if the station owner dies while I am indebted to him? What if Allah relieves my distress, should I give him the money in secret or in public although he knows nothing about it? May Allah reward you the best!

A: The money you took from the station safe is a breach of trust for the work you have been entrusted with. Thus, it is Haram (prohibited) and you should turn to Allah (Exalted be He) in repentance and ask for His Forgiveness. Also, you are required to repay the money you took to its owner and free yourself from liability. May Allah guide you and us to lawful earning and sustenance!

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 17082

Q: I am a young man who looks for comfort and happiness. I know that I will not find this except by being upright. However, I am troubled with doing objectionable acts, disobedience, and my involvement in the forbidden acts. May Allah forgive me! My question now is: i have not fasted in Ramadan for three or four years and i have stolen some sheep, sold them and spent the money. I am afraid that if I inform their owners that they will take me to the police; what should I do? Am I obliged to make up for the missed Sawm (Fast)? How should I pay this sum which exceeds 3,500 Riyals? What should I do about the missed Salahs (prayers)? Must I make up for them? I appreciate your guidance, may Allah reward you!

A: He must repent to Allah for the missed Salah and Sawm and he is not obliged to make up for them. Repentance erases previous sins. Abandoning Salah is a major sin of disbelief and when a disbeliever repents, he does not have to make up for missed acts of worship because of the Prophet's statement: ﴾Islam effaces previous misdeeds and repentance erases previous sins.﴿ He (peace be upon him) also said, ﴾The one who repents of a sin is like the one who has never sinned.﴿

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He also has to repent from stealing and not repeat it again. He must return the money to its owners in a manner that ensures his anonymity May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 19684

Q: About 50 years ago, one of my uncles dug a well to find underground water. This well was dug in the waterway of torrents. It is half a square meter in circumference and one meter deep. It was dug in land that has no owner. Later on, another man came and dug another well close to my uncle's then left the place for one or two days. After that, in the absence of that man (who dug the second well) my uncle and I dug thirty-six wells around that man's well. When he came, we denied his right to the well. He instituted a lawsuit against us. We were summoned by the chieftain who asked us to swear by Allah on this issue and we did. Then the land remained with us for many years. When cultivation started in the land, it was sold for 50,000 SR. We divided this money into three shares; one for me, one for my uncle and one for my cousin

who sold the land. After my uncle and my cousin died, I regretted that I had made a false oath at that time when I was ignorant and overwhelmed by the rashness of youth. Now I have repented to Allah (Exalted be He). It should be noted that the man died and left no sons behind. We only know he has nephews. We do not even know anything about his wife. What should I do?

A: You have to ask the inheritors of that man to forgive you or give them the value of his share from the land, because the Prophet (peace be upon him) said, ﴾Whoever has wronged his brother, should ask for his pardon (before his death), as (in the Hereafter) there will be neither a Dinar nor a Dirham. (He should secure pardon in this life) before some of his good deeds are taken and paid to his brother, or, if he has done no good deeds, some of the bad deeds of his brother are taken to be loaded on him (in the Hereafter) then he is thrown into Hell-fire.﴿ Consumption of the rights of people is not forgiven unless they forgive it. Otherwise Qisas (just retaliation) has to be executed. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 19266

Q: My father-in-law, who was my cousin as well and who did not have a constant job, died

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while he was indebted. I decided to collect some money from my colleagues inside and outside my work place and give that money to my mother-in-law so that she can start a profitable project to cover her needs through Halal (lawful) means instead of begging from people. I actually did so but while I was working on this project, I would do some things for her out of my own money such as getting an identity card for her, submitting school papers for the children, etc. However, when any of my colleagues would give me a sum of money to hand to my mother-in-law, I would keep one portion of it for myself. It may be worthy mentioning that I bought the children's clothes of `Eid (Festival) by installments out of my own money but I take back this money out of the money of my mother-in-law that I get from my colleagues. On the other hand, I spent a portion of my mother-in-law's money on my children. What is the ruling on this money? Is it Halah or Haram (prohibited)? Should I return it to her in a specific way bearing in mind that yesterday I paid from my own money for an operation that was performed to her young son? Please provide me with your beneficial answer. Thanking you very much. May Allah reward you with the best.

A: Firstly: Looking after that lady and her children and helping them with their provision is a way of showing kindness to your ties of kinship for which you are rewarded In sha'a-Allah (if Allah wills).

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Secondly: It is impermissible for you to take any of the donations which are allocated for the concerned lady unless you have her permission. The fact that you spent some of your own money on her and her children does not change the situation. Thus, you were mistaken when you did not follow the foregoing and you have to return the money that you took or spent on yourself and your children to her. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 19225

Q 1: A woman's mother died. Seven days later, her brother came while she was still at her parents' home, and compelled her by force to give him a large sum of money from their parents' money, given that their father was still alive, and this woman was the only one who knew the place of the money. Her parents had given her the safe key, because the mother was paralyzed, and she was the only one who used to visit her and help her before her death. In other words, her brother forced her to steal a large sum from the parents' money. She obeyed him out of fear and ignorance. She brought him half of the money that was in the safe; she took one quarter of it, and gave

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the rest to him. Her father died later. Many years later, this woman began to be more informed in religion, so this ignorance began to fade out. She remembered this incident, and regretted it bitterly. One day, her brother who forced her to steal visited her, but he got angry from her words and left her. Two years later, he died. This woman is now confused; what should she do?

A: She should tell her father's heir about what she and her brother had taken from their parents' money. They have the right to reclaim it from their brother's inheritance or forgive him for it; they also have the right to reclaim it from her or forgive her for it.

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Q 2: The same woman borrowed twenty five pieces of gold jewels from her mother for beautification. She did not return the jewels and kept them for twenty years. Being on the deathbed, her mother reminded her of these jewels and instructed her that she should give them to her father should financial difficulties or anything wrong occur. After her mother's death, the woman told her father about this will. He did not ask her to return the jewels and she did not. Her father passed away leaving heirs. The jewels were kept with the woman and many years (about twenty years) passed. Thanks to

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the religious lessons and sermons she heard, she felt remorse over this incident and now she is seeking the religious decision on this case.

A: This woman should pay back these jewels, if they exist, or their evaluated price, if they do not, to the mother's heirs unless they waive the money. May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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The third question of Fatwa no. 19044

Q 3: i used to take money from some of my colleagues without their knowledge during our travels. Also I used to enter some stores and steal some things which I have forgotten and I do not know the amount which I stole from my colleagues, who still live near me in the same area. How can I repay this money? I should mention that it exceeds 2,000 Riyals. I do not know the exact amount and I presently do not have the money to give back to them, as I am still a student in the university. Am I obliged to return this money now, and how should I do this?

A: You must return the money to its owners if you know them and ask their forgiveness for what you have done. You should be eager to free yourself from this liability, seeking their forgiveness and restore good relations with them. The same ruling applies to the things which you stole from stores. You must return them to their owners by any lawful means after repenting to Allah for what you have done. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa no. 19297

Q 1: I have a very elderly grandmother. She asked me to send you a question. Many years ago, she worked along with her children in a farm owned by someone. The wages he gave them were not enough. Therefore, she used to take maize secretly without permission from the owner of the farm. Then, she repented to Allah. A few years later, she committed the same sin again. A few days ago, she imagined that fire was coming out of the floor of the house. She thought that this fire was due to her stealth. Therefore, she went to the son of the owner of the farm as his father had died a long time ago. She told him the whole story and asked him to forgive her and he did. But she fears Allah's punishment as she returned to the same sin after repentance.

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A: If the reality is as you have mentioned that the son of the owner of the farm has forgiven her, there will be no blame on her if this person is the only heir. If there are other heirs, you have to give their property back to them or to ask them to forgive her. If they forgive her, there will be no blame on her. Moreover, she has to repent to Allah (Exalted be He) and seek His forgiveness. What she has mentioned are but mere devilish insinuations. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 16856

Q 1: A man once mentioned to us that while a road-construction company was making some repairs in our area, he took some iron used by the company in road construction. Now he wants to return the iron he had taken, but he does not know the location of this company, as they have finished their task. What should he do to return the iron?

A: The mentioned man should return the iron he has taken from the company

to its owners. If he could not do this, he should give its value as Sadaqah (voluntary charity) on behalf of its owners, while performing Tawbah (repentance to Allah) and Istighfar (seeking forgiveness from Allah) for what he committed. He should not do it again. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 15172

Q: a person used to take the people's money unjustly in the past. He would steal goats, camels, cows, and sheep because of his hunger and poverty. This person is still alive. Is his performance of Tawbah (repentance to Allah) enough or should he repay the money that he has stolen?

A: If the reality is as you mentioned, the man should perform Tawbah and return the items he stole or their value to their owners or to their heirs. If it is difficult to reach them, he should give the items or money as Sadaqah (voluntary charity) on behalf of the owners.

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Fatwa no. 17524

Q: a friend of mine used to work in a trader's shop when he was young. He used to steal 10 Dirhams daily from the shop. Now he is an adult and regrets what he did when was working in that shop. He estimated the money he had stolen to be 750 Moroccan Dirhams. He does not know what he should do. It should be noted that the trader is still alive, however, this young man feels ashamed to give him the money now. He fears that the owner of the shop may cause him harm when he returns the money to him. May Allah grant you success!

A: Your friend has to return the money he stole to its owner even if he returns it in an indirect way for example, by sending another person to the trader to give him the money and to tell him that someone has sent him with this money because he owes him this sum of money. In addition, the person who stole the money has to repent to Allah (may He be Praised and Exalted) and seek His Forgiveness for what he did before.

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Fatwa no. 15927

Q: i worked in a grocery store in Egypt for a monthly salary. Without the owner's knowledge, I used to take money daily from the revenues of the store to meet my needs. I had, and still have, the intention of paying back the money which totaled LE 1,000. I quitted my job without paying the money back and due to my embarrassing situation, I could not disclose this mistake to the owner who might forgive me or spread it to my family with whom he is related. No one except Allah (Exalted be He) knows of this sin. For two years, I have been in great pain because of this sin which hinders me from performing my acts of worship. I feel that my worship is not accepted until I am purified of this sin. I am a religious committed person - praise be to Allah the Lord of the Worlds - and this sin is a weak spot in my life. What should I do in this regard? Please enlighten me. Kindly be informed that I have been working in a restaurant in Saudi Arabia for more than a month

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and I am paid 700 Riyals. I use this payment to cover many costs and needs in Egypt. What is the ruling on this sinful act? May Allah make you a support for Muslims and benefit Islam through you!

A: First, the act you did can be neither permissible nor one of the manners of Muslims. Accordingly, you should repent to and ask Allah (Glorified and Exalted be He) to forgive you for doing this act. **Second,** it is obligatory on you to pay the money back to the owner of the store in the ways that you think are suitable; whether he is informed of this or not. May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 16258

Q: We used to live in a rugged area under severe conditions, such that water was scarcely accessible. One day, i went to fetch water and found a bucket of a woman who filled it then fell asleep waiting for the more water to gather at the bottom of the well in order to fill a second bucket. I poured her water in my bucket and laid it on the edge of the well as if it had spilled on its own and I was innocent. At that time, I did not feel that doing this was forbidden. I took

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the bucket home and returned to fetch more water. She was still waiting for water and I showed no sign of having knowledge of what had happened and she did not question me. Years have passed and the woman has died, but I never asked her to forgive me or pardon me. I was afraid to tell her lest a dispute may erupt between us. Now I deeply regret this act and it troubles me a great deal. What should I do? Am I obliged to give something in charity on her behalf? Am I sinful, and how can I offer expiation for this? Please advise me? May Allah forgive and give reward us all!

A: Taking water from that woman without her consent after she put it in her bucket is not permissible. You must repent, seek forgiveness, and regret what you did. You can supplicate to Allah for her, because Muslim's supplication for fellow Muslims is encouraged. It would be even better for you to give something in charity on her behalf. May Allah grant us success! Peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa no. 16360

Q 1: Sometimes I take some of the instruments that we use at our work place such as photocopy papers, tapes of used typewriters,

pens, or other copying devices. I take these things for myself or to give as gifts to my friends. Sometimes I ask for permission of the director. The latter sometimes allows me to take such things and sometimes he does not so I take them without their knowledge. Is taking the concerned things Haram (prohibited) whether I take the permission of the director or not? It may be worth mentioning that such things are not owned by the director or any other individual in the company. Besides, what is the ruling on taking instruments that are to be thrown in the garbage? Please provide me with your beneficial answer; may Allah benefit you.

A: it is impermissible for employees and workers to use the instruments and possessions of their companies or departments for their personal purposes. This is because doing so is tantamount to exploiting the rights of others without getting their permission while the Prophet (peace be upon him) said, ﴿The property of a Muslim is unlawful (to take), unless (he gives it) willingly.﴾ However, in the case that some instruments are to be thrown in the garbage; you are permitted to take them because their owners have already abandoned them. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Deposit

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The second question of Fatwa no. 14838

Q 2: what is the meaning and essence of the word Amanah in Islam? Answer my question! May Allah reward you well!

A: Amanah means what a Mukallaf (person meeting the conditions to be held legally accountable for their actions) is trusted of legal commands and prohibitions as Salah (Prayer), Sawm (Fasting), Zakah, obligatory acts of worship, Hudud (ordained punishments for violating Allah's Laws) and other obligations. Deposits that are given by people as a trust fall under the categories of Amanah. One should bear the responsibility of Amanah in order to get Allah's reward. Being negligent in bearing the responsibility of Amanah exposes the Mukallaf to severe punishment. Allah (Exalted be He) says, ﴾Verily, Allâh commands that you should render back the trusts to those to whom they are due﴿ and ﴾Truly, We did offer Al-Amânah (the trust or moral responsibility or honesty and all the duties which Allâh has ordained) to the heavens and the earth, and the mountains, but they declined to bear it and were afraid of it (i.e. afraid of Allâh's Torment). But man bore it. Verily, he was unjust (to himself) and ignorant (of its results).﴿ ﴾And Allâh is Ever Oft-Forgiving, Most Merciful.﴿

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 8546

Q: About 17 years ago, two people from tribe and I were in a place that was very far from our village. I told them that I was going to visit their families and asked them to give me some money. One of them gave me 50 SR and the other gave me 100 SR. Each one of them told me to give this money to his family. My need for money and the devil's temptation made me take the money and not give it to their families. I can not forget that I have taken this money; it follows me until now even in my dreams. It should be noted that I am now well-off yet I have not repaid their money. I dare not go to them to give them their money as I feel ashamed of doing so. I appreciate your advice. May Allah reward you best! What should I do? It is important to mention that the owners of the money are still alive but I dare not meet them and tell them that I did not hand over their money to their families. May Allah grant you success!

A: If the reality is as you have mentioned, you will not be free from responsibility unless you hand the money over to their families or give it back to them.

You have to return the money to its owners. Your feeling of shame should not stop you from maintaining people's financial rights. Fearing Allah (Exalted be He) and freeing yourself from responsibility and from sin has to be given priority over your feeling of embarrassment. You should free yourself from responsibility in this world before it is the Hereafter when you will have no Dirhams or Dinars. On Doomsday, people will take from your rewards or their sins will be added to yours in return for your consumption of their rights in this life then you will be thrown into Hell-Fire. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 8494

Q 2: a man gave me a sum of money and said to me: This is an Amanah (trust) which you must keep. So, I deposited it in the bank and did not know that the bank gives usurious profits. When I took the money from the bank, I found that there was extra money. Should I give the extra amount to its owner, give it back to the bank, or give it in charity to the poor?

A: Give the original sum of money to its owner without the extra money and spend the extra money in charitable ways. It is worth mentioning that you should not deposit your money in banks which deal in usury.

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The sixth question of Fatwa no. 7518

Q 6: what is the ruling on a trust that is damaged while being in the care of a person? Is the entrusted person required to pay its value to its owner?

A: It is not permissible for a person to dispose of a trust left in their care, unless they take the permission of its owner, whether clearly expressed or implied. There is nothing due on the entrusted person if the entrusted item is damaged unintentionally. On the other hand, if it is damaged intentionally by the entrusted person, they should bring a similar item if possible. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The third question of Fatwa no. 19347

Q 3: many years ago, a man entrusted my father with one sheep. After a while, my father received the news of his death and he did not know anything about his heirs. The trust increased. Some years back, we were hit by drought and my father could not afford to keep the sheep, so he sold them for more than 4,000 Riyals which remained with him until he died, since he did not know what to do with them. What should be done with the money? Please answer us. May Allah reward you well!

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A: You should give the money to the heirs of that man, and if he has no heirs, you should give the money in charity, dedicating the reward to its owner. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The seventh question of Fatwa no. 7857

Q 7: if a Muslim borrows something from a person and the object is destroyed or lost, what is the islamic ruling on giving a substitute or compensation?

A: If the borrowed object wears out, it should be replaced with another if it is Mithly (interchangeable) or with its value if it is not replaceable. Any disagreement should be referred to the courts. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 65

Q: In the month of Shawwal, someone gave me 1,500 Riyals in cash without stating the reason. He did not say whether it was a grant, a price for goods, a loan, or a trust; he just gave me the amount without saying a word. Now eight months have elapsed since his death and I have waited to receive something from his heirs claiming the money with a bond, a transfer, a will or a record but they have not sent anything. His heirs are his brothers, as he did not marry and did not have any children and he had a middle income. I hope you can tell me what to do with this money.

A: Since you have received this money and know its exact amount, its owner and the owner's heirs, and you do not know the reason behind giving you this money, the basic ruling is that money belongs to its owner. It does not become the property of someone else without a Shari`ah (Islamic law) justification. Consequently, this amount is considered a trust with you that should be returned to the deceased's heirs through the ruler in order to free yourself from it. All praise be to Allah. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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`Abdullah ibn Mani`	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	Ibrahim ibn Muhammad Al Al-Shaykh

Fatwa no. 63

Q: a person hired a worker to graze his camels which he did for one month. When he wanted to leave the job, the owner gave him a garment in return for his monthly wage. After the worker took the garment, he left it as Amanah (trust) with the employer until his return, but he did not come back. Therefore, the employer sold the garment and the money increased; however, he could not find the owner of the garment. He searched for him, but no one could ever find him. What is the ruling on this money so that he may pay this debt?

A: You must give this money in charity. You have mentioned that the worker did not come back so you looked for him, but did not know where to find him and no one knew him. If he ever returns, you must repay him unless he approves of the charity you gave on his behalf. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	Ibrahim ibn Muhammad Al Al-Shaykh

Fatwa no. 1117

Q: They had a shepherd who took care of sheep in return for defined fees. This shepherd had sheep that grazed along with ours. When he finished his work, he took his sheep except for three young sheep.

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He said: "Uncle, if I come in the future, I will take them. Otherwise, you can dispose of their affair." The uncle then sold these sheep before his death. His heirs want to acquit him of any responsibility before Allah. What should they do? The currency at that time was the French riyal. Moreover, they do not know the shepherd mentioned above.

A: The heirs of this man can acquit him of any responsibility through paying the value of the three sheep as charity on behalf of its owner. They should investigate in order to know the value of these sheep according to the French riyal at the time. They should pay their value in the current currency as a charity on behalf of that man. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 1160

Q: My maternal grandfather passed away a few years ago. He told his son that he had an Amanah (trust) for someone for almost thirty years. This Amanah is 600 silver Riyals (old coin). The person who entrusted him this Amanah promised that he would come to take his Amanah the next day. My maternal grandfather did not have any relation with the person who gave him this Amanah, and he did not even know his name. This person did not come back to take his Amanah. After the passage of fifteen years, my grandfather needed this Amanah, therefore, he converted the Arabic silver Riyals to Saudi riyals which he spent on himself. Until now we did not do anything concerning this Amanah and we hope that you will advise us in order to repay this Amanah for the deceased.

A: If the case is as you have mentioned; that your grandfather died while holding the Amanah of that person, his heirs must pay 600 silver Saudi Riyals to the judge of the official court. In addition, you should inform him of the details, i.e. the number and the date of depositing them as well as other descriptions of the Amanah which your grandfather told his son about. The court may keep it for its owner if it is possible, otherwise it will be disposed of for public interests such as giving charity to the poor, maintaining Masjids (mosques) and the like. By doing this, you will free your grandfather from any liability. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 1838

Q: I am now an old woman and I do not have any children. When I was middle-aged and my father was dying, he gave me a French Riyal. He told me that it belonged to someone from Shaqra', but he did not tell me his name, or perhaps he did and I forgot it. I invested this French Riyal until it became four French Riyals. As I do not know who this man is, I gave the money away as Sadaqah (voluntary charity), and instead of the four French Riyals I gave five of our present day Riyals, as I had previously spent the four French Riyals I had. Please advise me how I can absolve myself of any possible liability.

A: You have to give as Sadaqah the value of the four French Riyals in banknotes on behalf of the owner of the money, after deducting the five Riyals that you gave before. May Allah grant us success! May peace and blessings be upon our Prophet, his family, and Companions!

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Fatwa no. 1936

Q: we had a guest who left my father a lamb as a trust. As a result, my father had many sheep, but he forgot the name of

the guest who did not come back. In 1395 AH, my father died and left the lamb with me. Please advise about the legal ruling on this matter.

A: You should do your best and try to find the owner of the lamb. If you find him or his heir, you should return the trust. If not, you should give it in charity with the intention of being Sadaqah (voluntary charity) on behalf of its owner. If the owner or his heir comes after that and asks about the trust, tell them what you did. If they accept, this is all right; if not, give them its value and you will be rewarded for what you paid as Sadaqah. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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First question of Fatwa no. 5515

Q 1: one of our neighbors was a Pakistani tailor who left the country and is not coming back. He gave us a coat for someone called Musfir and requested that we keep it until its owner came. Moreover, the concerned tailor took the cost of the coat repair from us and asked us to give the coat to its owner when they came back

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and to take from them the cost of the repair thereof. Nevertheless, the owner of the coat did not come to receive it. Two years have passed so far. What should I do with it? May Allah reward you with the best.

A: In the case that the reality is exactly as what is mentioned in the question, you have to sell the coat, take the fee of the tailor, and give the rest of the coat's value to the poor as a Sadaqah (voluntary charity) on behalf of its owner. In the case that the coat's owner appears afterwards, they should be told about the matter. If they approve of the Sadaqah, they will get the reward thereof. However, if the coat's owner disapproves of the Sadaqah; you have to give them the value of their coat after deducting the fee of the tailor and you will get the reward In sha'a-Allah (if Allah wills). Moreover, if the total value of the coat is given to the poor in Sadaqah; this will be better and you will be rewarded for what you have paid the tailor. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The first question of Fatwa no. 14838

Q 1: i am a tailor and some people bring me their clothes and leave them with me after sewing them for a year or two. Can i make use of these clothes or give them in charity?

A: You have to return the clothes to their owners or to the heirs of the owners if the owners of the clothes died.

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If you fail to return them, you can sell them, deduct your fees from their price and give the rest of it in charity on behalf of the owners of the clothes. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 5536

Q: A person from Shahr tribe consigned me a sum of money a long time ago. Returning to his country, he never came back until now. I believe he has passed away. However, I do not know whether he has heirs or not. Likewise, I do not know the village he belongs to. Indeed, I do not know what to do with this sum of money. Should I pay it as Sadaqah (charity) on behalf of this person? Should I give it to Bayt-ul-Mal (Muslim treasury)? Please, advise.

A: If the case is as you have mentioned, you should keep the money and exert your effort to search for this man. You may also give it as Sadaqah to the poor or for a charitable project on his behalf. If this person or any of his heirs requests the money, tell him the truth. If they do not accept, you have to pay him the money; you will be rewarded in sha'a-Allah (if Allah wills).

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 7505

Q: i work in the field of fixing clocks and watches. My father died three years ago. I am still working in this field. But this work tired my eyes. Oculists recommended me to give up this work. I have many watches and clocks that I was given to fix. The owners of these watches did not come to take their watches. I have had these watches and clocks for a period that ranges from months to twenty years. Some of the owners of these watches and clocks paid for mending it and did not come to take them. What should I do concerning these watches? Should I sell them and pay their value as a charity? Or what should I do?

A: If you do not know the owners of these watches and clocks or their heirs, you will be permitted to sell them and pay their value as charity on behalf of their owners. Moreover, you can take from their value the fees of mending them. If any of the owners of these watches and clocks comes to take his watch, you can tell him what has happened. If he dos not accept that, you have to pay him the value of his watch.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 20136

Q: i have a shop in which i sell and repair watches. Some people gave me their watches to repair, but they did not show up to take their watches. I have repaired the watches, and they have been in the shop for five years or more. I announced these watches three separate times, but nobody came to take them. I am annoyed by the existence of these watches for many reasons, including:

first, the cost of the spare parts and repairing them;

second, the fear of losing them, as they are many;

third, the desire to sell the shop and change my career. Please, Your Eminence, tell me the right way to deal with these watches.

A: If the situation is as you have mentioned, you can sell the watches left by their owners

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and give their price as a Sadaqah (voluntary charity) to the poor or to charitable projects, with the intention of giving the reward to the owners. You will be rewarded for this in sha'a Allah (if Allah wills). If any of them shows up and demands their watch, tell them what happened. If they accept it, it will be fine; otherwise, you should pay them its value and you will be rewarded for the Sadaqah. If they had not paid the repair costs, you can take it from the watches' price, and give the rest as a Sadaqah. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The seventh question of Fatwa no. 3426

Q 7: a woman from Makkah rented her house to some pilgrims from the people of Al-Ihsa'. After performing the rituals of Hajj, one of the pilgrims asked her to keep a wooden box and a tent as a trust. She refused to do so fearing that she might fail to return the trust back. But he promised her to come back six months to take them. She agreed even without knowing his name or address. Six months later, the man returned to take his trust but it was the woman's husband who opened the door for him. The husband was aware that the man had left his wife a trust. However, he said to him, "We do not have anything for you,

the wooden box was broken." When the woman knew what had happened she blamed her husband for saying so and started to look for the man but unfortunately he had left. She does not know his address. Now she cries whenever she hears Hadith about fulfilling the trust. What should this woman do? Should she estimate the price of the trust and give it in charity? It should be noted that when she blamed her husband vehemently for behaving this way, he told her that he is responsible for what happened.

A: The husband has committed a sin. However, you have to estimate the value of the wooden box and the tent then give their price in charity on behalf of their owner. Then if their owner comes back later, you should tell him about what you have done. If he asks for the price, you have to pay it to him and the reward of Sadaqah (voluntary charity) is for you. If he accepts your action, the reward of Sadaqah is for him. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The second question of Fatwa no. 6098

Q 2: A woman gave a sum of money as Amanah (trust) to someone and he wasted this money. The woman has knowledge of this and forgives him. What is the ruling on this?

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A: The Shari`ah commands us to safeguard the wealth and prohibits wasting it. Allah (Exalted be He) says: ﴾But spend not wastefully (your wealth) in the manner of a spendthrift.﴿ It is authentically reported that the Prophet (peace be upon him) said: forbade wasting money.The person who is entrusted with the money and then wasted it, shall pay the equal value. However, if the owner of the money pardons his right, there is no harm on him. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The sixth question of Fatwa no. 7946

Q 6: a man had a friend who used to come to his place to sell and buy some things like gold and jewelry. Once, that friend left some gold and jewelry with the concerned man as a trust. a period passed before the owner of the gold died while the man in question did not know the heirs thereof; what should be done with such things that belong to the deceased and that are with his friend? Should he deliver these things to Bayt-ul-Mal (Muslim treasury) or should he give it in Sadaqah (voluntary charity) on their owners' behalf. On the other hand, in case it is permissible for him to sell such things, is it permissible for him to buy them for himself for the price which is estimated for them after offering them to people?

A: In the case that the man does not doubt the death of the other man who left a trust with him, the former has to do his best to find

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the heirs of the latter and give them the trust of their deceased relative. However, in the case that he can not find the heirs; he has to give the trust as Sadaqah on behalf of its owner. Whenever he knows the inheritors, he should tell them about the matter. These inheritors may approve of the Sadaqah or he will have to give them the value of the trust and will receive the reward of the Sadaqah. On the other hand, the man in question is not permitted to buy such a trust because this will make him subject to suspicion. However, such a purchase will be considered permissible in case the value of the trust is estimated by a committee that belongs to the Islamic Legal Court. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The fourth question of Fatwa no. 9864

Q 4: a man entrusted me with his money, and then he died suddenly. I do not know his family or his heirs. What should I do with his money?

A: If you do not find an heir to that man after inquiry, you should give this money as Sadaqah (voluntary charity) on behalf of the deceased. If an heir shows up later, tell them what you have done. If they accept it, it will be fine; otherwise, you should pay them the money, and you will be rewarded for the Sadaqah.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The third question of Fatwa no. 9117

Q 3: is it permissible to take some of the money left as a trust with me if its owner does not mind?

A: It is permissible as long as you know that the owner of the money does not mind you doing that. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 9257

Q 2: when I was in Iraq, a Muslim brother gave me a sum of money to keep as a consignment until he returns from Iraq. He knew that if this money was found with me in the airport, it would be confiscated, because the state does not allow traveling with such a sum of money. The money was found with me and confiscated, given that

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it included some of my own money, which was confiscated as well. What is the ruling on returning this money?

A: An entrusted person is trustworthy; if the trust in their hand is ruined without any transgression on their part, they are not responsible for it. If the situation is as you have mentioned, you do not have to return it. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The ninth question of Fatwa no. 9437

Q 9: My mother said that someone deposited something with her. he came and took a portion of this deposited object. Then, he came another time and took another portion. But he did not come for eight years though he is still alive. She sends him messages without receiving any reply. What is the ruling on this deposit? Can she sell it and pay its value as charity on behalf of its owner? Can she throw it in the garbage?

A: She should send it to him if it is easy for her to do that. Otherwise, she has to keep it until its owner comes to take it. If the owner of the deposit dies, she has to pay it to his heirs.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 10431

Q: On Friday Shawwal 1, 1407 A.H., two Indians knocked at the door of my house at 6:00 p.m. I asked them what they wanted, and they told me, "We are selling aloe wood." When I asked them, "Who is your sponsor?" and they told me it was Nasir Al-Hajry. I asked them to provide evidence of this, as we live in a village 20km away from the man they claimed to be their sponsor. They pretended to search their pockets for a while for the evidence I asked for, but it was soon clear that they did not have any such evidence. They then told me that their residence permits and passports were with a Saudi man to whom they owed some money. So I told them that in that case, I should take them in my car and we should either go to their sponsor or to the Saudi man they claimed had their passports and residency permits. When I was saying this they started to look afraid and said that they would leave their bag with me until they could go and bring their sponsor to me. When I repeated that I had to go with them

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to their sponsor, they put their bag down and ran away. In the bag was a small amount of aloe wood, worth about 500 Riyals. I asked around to try to learn their identities, because they often came to this neighborhood and would knock on doors, especially those of the women and at sensitive times, such as the time for Salah (Prayer), e.g. that of the Maghrib (Sunset) and 'Isha' (Night) Prayers, and at 9:00 or 10:00 a.m. However, it turns out that they have entered the country illegally, as they sneaked in. In conclusion, my question is: What should I do with this bag and the aloe wood in it? Am I sinful for what I did with those people, as I am not an official and have no connection with the security services? I was motivated by fear of theft or attack on the house to do what I did; as such incidents do happen in this neighborhood. Please advise me and may Allah reward you with the best!

A: If it is difficult for you to find the owners of the bag that contains the aloe wood, you should sell it and give the money in charity on behalf of its owners. If they come to you later, tell them what you did. Either they agree with what you did, or it will be considered as Sadaqah on your part, and you will have to give them money to the value of the aloe wood that you sold.

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May Allah grant us success! May peace and blessings be upon our Prophet, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul- `Aziz ibn `Abdullah ibn Baz

Fatwa no. 10463

Q: Please, Your Eminence, be advised that in the year 1391 A.H., a man died in the hospital. People found with him six hundred Riyals and a watch; they were put in the hospital's safe until his relatives come to claim them. His possessions remained for a long time and none of his heirs showed up. We inquired about him, but nobody knew any of his family. After over ten years, I got rid of them. I gave the six hundred Riyals as Sadaqah (voluntary charity) on behalf of the dead, and I estimated the watch to be a hundred Riyals, as its value at that time was less than fifty Riayls, and I gave the seven hundred Riyals as Sadaqah to the poor on behalf of that dead person. Please, Your Eminence, answer me, so that my conscience would be clear. May Allah reward you all the best and guide you. As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

A: If you do not know a rightful recipient who deserves the mentioned money, you should give it as Sadaqah

on behalf of its owner. If the owner shows up and claims it, tell them what you have done. If they accept it, it will be fine; otherwise, you should give them the money, and you will be rewarded for the Sadaqah. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
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Fatwa no. 12516

All Praise be to Allah and peace and blessings be upon the seal of prophets. The Permanent Committee for Scholarly Research and Ifta' has read the question sent by the manager of King Fahd hospital in Al-Hufuf to His Eminence the president through the Center of Da'wah and Guidance in Ihsa'. This question was sent to the committee by the General Secretary of Council of Senior Scholars in a letter no. 4627 dated in 6/22/1409 A.H. The text of the question is: "We would like to know the legal ruling on the trusts placed by some patients in the safe of the hospital. Some of the people who placed trusts in the safe of the hospital are dead and others are unknown to us. We called their heirs to come and receive their property, but they refused to come to receive these trusts as they are valueless. Others do not have a valid address and therefore we can not reach them. Moreover, these trusts may be minimal sums of money, pieces of jewels, small machines,

watches and identity cards. We have had some of these things for four years or more. We would like to know the legal way of disposing of these things and the legal steps we have to follow. Moreover, we have a special department for medical and social services that takes care of the social circumstances of the patients. This department introduces financial assistance to children whose fathers are unknown. This money is taken from a Patients Fund that is supported by donors and charitable persons. This department also introduces financial assistance to patients who suffer kidney failure and those who are in need of such assistance."

A: If the reality is as you have mentioned in the question, these trusts should be given to the department of medical and social services in order for them to spend it in its charitable channels such as sustaining children whose fathers are unknown, purchasing clothes for them, introducing financial assistance to the needy people who suffer kidney failure, etc. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 11711

Q: my husband has a private workshop in which he makes machines' spare parts and repairs machines. Sometimes people bring their machines to him to repair but they do not come back to take them or pay him his fees. These machines stay at his workshop for months and sometimes for years. What should we do, taking into consideration that the value of these machines are more than his wage. Please, advise. May Allah reward you.

A: In case you could not deliver the machines to their owners and can not reach them or their heirs, you can sell these machines. However, your husband can take his fees and give the rest as Sadaqah (voluntary charity) on behalf of the owners of these machines.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 11173

Q: an elderly woman remembers that a friend of her husband had deposited money with him, but both of them died, and the money was spent.

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This woman wants to clear her conscience and return the money to its owners. However, she does not know that man's heirs, as he lived in another country. Please advise concerning what to do with this money whose owner is not known after the original owner's death. May Allah reward you and guide you and all the Muslims to His obedience. May Allah grant you more knowledge and piety.

A: If you do not know the heirs of the moneys owner, there is no harm in giving it as Sadaqah (voluntary charity) on behalf of its owner. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
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The first question of Fatwa no. 13652

Q 1: my mother asked me to do some repairs for an amount of silver. A few days later she died, and the silver remained with me. I have 3 brothers and 6 sisters. One of the 3 brothers died and left a family. What is the Shari`ah ruling on this? May Allah reward you well!

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A: The silver your mother gave you to repair before her death is for her rightful heirs just like the rest of her inheritance. As for your brother, if he died after your mother, his share goes to his rightful heirs according to the Shari`ah (Islamic law) of distributing inheritance. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
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Fatwa no. 12874

Q: someone entrusted me with a sum of money for one year but I used to spend some of it. Let us assume I was entrusted with 1,000 Riyals. During that year when I was in dire need of money during any month, I would take 100 Riyals from this trust and repay it when I was paid. Is there any sin on me? Please enlighten me. May Allah reward you well and let you benefit others!

A: It is not permissible to take anything from a trust. You should ask for Allah's Forgiveness and perform Tawbah (repentance to Allah) for your past deeds. Any amount you have taken should be replaced. However, if the owner of the money permits you to take something from it, you should take and repay whatever you have taken.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 14988

Q 2: A Muslim was entrusted with a sum of money to deliver to someone else. Instead, he spent it and did not deliver it. The one who entrusted him with the money died. what should this Muslim do?

A: The money should be delivered to the specified person, as it is a trust. Allah (Exalted be He) says, ﴿Verily, Allâh commands that you should render back the trusts to those to whom they are due﴾ He (Exalted be He) also says, ﴿O you who believe! Betray not Allâh and His Messenger, nor betray knowingly your Amânât (things entrusted to you, and all the duties which Allâh has ordained for you).﴾ Allah knows best. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 19927

Q 1: i have a married sister who is about 25 years old. She had an accident because of a water sprinkler. When i visited her in the hospital, she told me that she owed 600 Riyals to venders in the market. Before the accident, she tried to give them their money but could not find them in their usual place. I took the money from her and told her that her debt is now mine. I have a debt and her mother provided for some sheep. It is important to mention that I receive a monthly salary of 3,300 Riyals. Please tell me what I should do with this money. May Allah reward you the best!

A: You should pay this sum of money to the poor with the intention that this is Sadaqah (voluntary charity) on behalf of its owners, whom you cannot find so as to give them their money. It is not permissible for you to take anything from it because it is in your trust. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Q 2: my mother is 70 years old now. When she was young, she stole a sheep from a flock that was grazing in the desert because of poverty and the low standard of living. It is important to mention that none of its owners or their heirs are left. What should my mother do for she does not know?

A: Your mother must search for the owners of this sheep or their heirs and pay them its price.

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Otherwise she has to give its price as Sadaqah (voluntary charity) on their behalf. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first, third and fourth questions of Fatwa no. 14054

Q 1: One day I went to a ranch but there was no one there, and I found a sickle, so I took it. When I came home, my mother asked me where I got it from, and I told her that I found it on the road. I swore to her, and she believed me. I am now in pain, because I heard that this is Haram (prohibited). At that time, I had not yet reached the age of puberty. q 3: I was around twenty-five years old when I went to the market and found twenty Riyals on the ground. The owner came looking for them, but I denied finding them, as I thought it is Halal (lawful) to take Luqatah (a lost item found by someone else). I was illiterate at that time. The owner of the money died, and left three married daughters; each of them lives in a village that is five hundred kilometers far from the other. He also had a married son, and another wife.

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Shall I give each of the daughters the same sum of money, or what shall I give as Sadaqah (voluntary charity)? His wife died after him. Please advise. Q 4: One day, I found ten Riyals in the market. The owner came looking for them, but I did not tell him anything. I was in need of money, and I thought it was Halal to take them. The owner of the money is still alive. At that time, one could buy an animal to be slaughtered for ten Riyals. How much shall I pay to the owner nowadays? What shall I do? I am so ashamed, and I fear Allah's punishment. Please advise. May Allah reward you.

A: The sickle you took, or its value, and the money you found should be returned to their owners if they are still alive; otherwise, they should be returned to their heirs. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 9092

q: A man worked in building a skylight for my father in return for a daily wage more than twenty years ago. He kept an iron box with my father then he disappeared and none of us knows his whereabouts. When my father died in 1397 AH in

Shawwal, we wanted to know the owner of the box. We found a paper twisted inside a corbel, including 3362 pounds and four pounds and the name Abu Sayf. I knew from my father that he used to take from this money during his lifetime. I, thus, bought silver coins to complete the sum of money found in the paper. I even published the names of the worker and the owner of the money in Al-Jezirah Newspaper three times, but no one appeared. It is worth mentioning that the silver riyal is now equivalent to five riyals or more in paper form. I do not know what I should do with the money and the box. Does your Eminence think that I should take the silver coins and use the paper money for building a Masjid (mosque) or for buying a land and building a Masjid on it? Should I give the money to Bayt-ul-Mal (Muslim treasury)? All I want is to free my father from liability. May Allah reward you with the best!

A: If the reality is as you have mentioned, it is permissible for you to spend the sum of money in the charitable ways of disposition, such as using it as a contribution for building or maintaining a Masjid or giving it to the poor with the intention of it being a Sadaqah (voluntary charity) on behalf of its owner. If it happens that he comes back and asks for his money, tell him what you did. If he accepts, this will be all right. If not, give him the money and you will be rewarded.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The second question of Fatwa no. 16087

Q 2: my neighbors had a servant who used to give me some money to buy her things. She once gave me three hundred Riyals, but then she left the country without taking her money back. What shall I do with this money, given that I do not know her whereabouts?

A: If the servant traveled and you do not know her whereabouts, you can ask the recruitment office that brought her to your neighbors about her. If you know her address, you should send the money to her; otherwise, you can give this money as a Sadaqah (voluntary charity) on her behalf. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 18558

Q: one of my neighbors, who was called (...),

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had a car accident and died. Two months before his death, he traveled with his wife to his father-in-law. He gave me two envelopes as a trust. One of them was sealed and the other was open and he told me that the open one belonged to one of his friends who lived in Al-Sharqiyyah. He told me that he had the intention to give it back to his friend after his return. As regards the open envelope, I knew that it belonged to my dead friend. After his death, I opened the sealed envelope to know its owner's name, but I did not find any names. I handed the other envelope to his family. As regards the sealed envelope, I did not hand it to them nor did I tell them about it. I seek your advice as regards the following: Should I hand this envelope to my dead friend's family even though it does not belong to him? Should I sell it then give its price as Sadaqah (voluntary charity) to the poor on his behalf? Or should I keep it till its owner comes and claims it because no body has claimed it for seven months? I fear that its owner does not know that his friend died. May Allah reward you best!

A: You have to hand the envelope to your friend's heirs and tell them about the matter. If they believe you and want to free him of responsibility, they will look for the owner of the envelope in Sharqiyyah or anywhere then hand it to him. However, if they do not find him after the elapse of an adequate period of time,

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they should give it in charity on behalf of its real owner. If the heirs do not believe you, you should hand the envelope to the judge of the city and he knows the legal procedures that should be taken in such issues. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 19907

Q: I used to have an old sick sister who received social security allowance. She used to keep the money she received with me. She had a married daughter with whom she sometimes used to live. At other times my sister would live with me. Any way, my sister died at my house saying to me: "Give my daughter from my money whenever she is in need". My sister did not mention whether this money was a gift for me or a trust. It may be worth mentioning that the total amount of this money reached twenty thousand riyal. What should I do? Please provide me with your guiding answer.

A: The circumstances that your sister had, make it clear that she left the money with you as a sort of a trust that you have to keep. An indication which supports the foregoing is that your sister entrusted you to give her daughter from this money whenever the latter is in need. Moreover, the concerned money is not a gift for you because nothing signifies that. Consequently,

the money in question is the right of your sister's inheritors. It should be divided amongst them according to Shari`ah (Islamic law). You are not allowed to receive any part of it. However, in the case that you are one of the inheritors; you are entitled to take only your Shar`y (Islamic legal) share out of that money.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!Permanent Committee for Scholarly Research and Ifta'

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Fatwa no. 19953

Q: my mother sold a piece of land and gave me its value as a trust. She asked me to put this money in a bank account under my name in order to receive a monthly income from it. I followed her orders. Moreover, if we put this money in a bank account, we will not be able to take it back before one year. I am the youngest one of my brothers. Every one of my brothers lives in a separate house and has children. My elder brother kept asking my mother to give him this money in order to use it in trade because he has no money. All of us know that he is in dire need. My mother refused to give him the money. His circumstances became worse due to his need for money. Once, he came to me and asked me to give him this sum of money.

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He told me that he will divide with me the profit of investing this capital. Moreover, he will return the whole sum of money before the end of the year so that my mother will not know. He will also give me the profit that I may receive from the bank to give it to my mother on a monthly basis, and I agreed. What is the ruling on doing so? Can I keep it a secret without telling my mother? If she knows, she will be angry with me. What is the ruling on the money given to me by my brother from his trade? I ask Allah to guide you to what is good.

A: You have committed a mistake by behaving is such a way because you are required to save the money that your mother gave you as a trust. You are not permitted to dispose of it except with her permission. Allah (Exalted be He) says: (Verily, Allâh commands that you should render back the trusts to those to whom they are due) The Prophet (peace be upon him) said: ("Pay back the trust to him who entrusted it with you.") You have to save the money and repay it to your mother when she asks for it. You are not permitted to deposit money in a bank in return for a profit because doing so is Riba (usury/interest) which is prohibited by Allah.

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Depositing money in banks for the sake of protecting it without earning interest is permissible, when necessary. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 19659

Q 1: a woman became ill and entrusted me with her gold. She asked me not to give it to anyone after her death, even her mother or her husband, but to keep it with me until her daughters become of age, as they are still young. However, I became worried that this trust might be stolen when we go out to visit my family or anywhere else. If I carry it with me, I fear that an accident might happen to me. My house was indeed robbed, but the gold was with me at the time while I was visiting my family. This increased my worries, so I asked a scholar who told me that it is the father's duty to keep the gold for his daughters, so I gave it to him, and made him bear the trust as his wife did. I have no idea whether he is going to fulfill the trust as his wife wished or not. Have I done the right thing? Is my conscience clear? Please advise, may Allah reward you.

A: The mentioned gold should be delivered to the heirs so that they can divide it among themselves, because it is a mutual right to all of them. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 19554

Q: my maternal uncle died two weeks ago after entrusting me with the following belongings: Banknotes, silver, and his personal weapon. He left behind a son who is married to a sterile woman, an old blind wife, and a married daughter. my uncle entrusted his personal weapon to me and asked me not to give it to his son for he does not trust him and thinks that he will sell it. Shall I give my other maternal uncle the property of his brother or shall I give all the property to his son? I am now confused. Please advise me for I want to get rid of them.

A: You must give the property you have to the heirs through the legal court. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Revitalizing barren land

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Fatwa no. 124

All praise be to Allah Alone, and peace and blessings be upon the final Prophet. The Permanent Committee for Scholarly Research and Ifta' has reviewed the documents submitted by his Excellency, the Deputy Minister of Interior, under no. 26/11119 on 7/4/1392 AH to his Excellency, the Chairman of the Departments of Scholarly Research, Ifta', Da`wah, and Guidance, referred from the Secretariat General of the Council of Senior Scholars under no. 5790/2 on 10/4/1392 AH. After studying the documents, the Committee found among them a letter from his Excellency, the Chief Justice of Al-Qunfudhah addressed to the Prince of Al-Qunfudhah under no. 25/2 on 2/1/92 AH. The letter reads: The chieftain of Al-Sawalhah tribe complains about those who mow and sell the farm grass, which harms the freely grazing cattle. The Chief Justice stresses how barren these areas are and how many cattle have perished out of hunger. It rained in Al-Sawalhah and grass grew. This encouraged many cattle owners to come from many places to feed their cattle. There is no doubt that mowing grass and selling it as well as appointing certain people to do so harms the owners of freely grazing cattle.

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A: After reading the letter of the Chief Justice of Al-Qunfudhah and the letter of his Excellency, the Deputy Minister of Interior, the Committee has reached the following conclusion: Since the Chief Justice of Al-Qunfudhah said that mowing and selling grass and appointing certain people to do so harms the owners of freely grazing cattle, it is forbidden to mow or sell the grass and it should be left for grazing animals. This decision gives precedence to general interests over private interests. It is confirmed that the Prophet (peace be upon him) said, ("There should be neither harming nor reciprocating harm.") May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Mani`	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	Ibrahim ibn Muhammad Al Al-Shaykh

The first question of Fatwa no. 1881

Q 1: What is the ruling on the village pasture? Is it public or private property?

A: It takes the ruling of private property but it is permissible for other than the villagers to make use of the village pasture, as long as this does not harm the villagers or lead to any disputes. It is confirmed that the Prophet (peace be upon him)

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said, ("Do not withhold the superfluous water in order to withhold the superfluous grass.") It is also related that the Prophet (peace be upon him) said, ("There should be neither harming nor reciprocating harm.") May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 4799

Q: I live in the Southern Province of K.S.A. We practice bee leakage, which means: We have some places in the mountains where bees live for many years and inside the solid rocks. If someone wants to catch bees, he brings a beehive, i.e., a piled up box of wood of 2m length, which is hollow from inside and opened from both sides. The bees are trapped inside the rock for one full day. Afterwards, the beehive is placed on the opening of the rock and the bees fly into the hive. The side of the beehive which leads to the rock is closed and the bees remain in the hive. When the hive is full, the second opening is closed and the bees are taken away. Recently, I have heard that this process is prohibited in Islam; could you please advise me in this regard? May Allah preserve you!

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A: if no one before you owned these bees by caring for them and fixing their place, you may put them in wooden beehives, or any other containers. You may do so whether in their natural habitat, or in any place. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Seventh question of Fatwa no. 6375

Q 7: It is said that the land the government grants to citizens has to be utilized within three years otherwise the ownership thereof will go back to the state. What is the extent of the validity of the foregoing?

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A: If the ruler or his deputy stipulates this in the grant paper, such a condition is valid for it falls under the competence of the ruler. On the other hand, the fact that someone did not utilize the land for the period which is mentioned in the question is an indication of their inability or unwillingness to reclaim it. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Al-Luqatah

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First question of Fatwa no. 1230

Q 1: A traveling man found some lost money on the road but did not find the owner thereof. What should he do with it?

A: He has to announce it in public, especially in the gatherings of the people of the two towns between which the road where he found the money is located. He also has to publicize it in all other places where he thinks that the owner of the money might be living. However, in the case that one year expires without him finding the person to whom the money belongs; the person in question is regarded as the owner thereof. He may retain it until he finds the person to whom it is due. He may also give it in Sadaqah (voluntary charity) on behalf of the person to whom it belongs. If he later finds the person to whom the concerned money belongs, he has to tell him about the matter. If the owner of the money approves of the Sadaqah, he will be rewarded for it. Otherwise, the questioner should give a similar sum to the concerned person out of the former's own money and he will get the reward of the Sadaqah. Finally, the questioner may also spend the concerned money and give a similar sum to the person to whom the money is due whenever they both meet. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 1441

Q: twenty years ago, a man found 330 Riyals and did not search for its owner, he instead bought a camel with this money for his marriage ceremony. When one of his relatives inquired about

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its source, he replied that it was his salary. He asked a scholar about the legitimacy of this money, who ordered him to repay it in charity to the poor. What should he do?

A: He must search for the owner of this money in the place where he found it and return it to him. If he finds its rightful owner, he has to give it to him otherwise he can give this sum of money as a Sadaqah (voluntary charity) to the poor on behalf of its owner. If the owner of this sum of money appears in the future, he must tell him that he gave it as Sadaqah, and if he accepts, he will be free from liability otherwise, he has to repay him. This person should ask Allah for forgiveness and repent for not searching for the owner for this long period and for lying to his relatives as the owner of this sum of money maybe one of them. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The fifth question of Fatwa no. 1843

Q 5: i found 100 Riyals in the street a year ago and i took it. i have announced it for a year without anyone coming to claim it. What should i do with it?

A: If the reality is as you mentioned, and that you have announced it for a year in the Shar'y (Islamically lawful) manner, it is like the rest of your property. If one day its owner appears, you should give it to them. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 2010

Q: Someone found a sum of money inside a small bag and some cloth in another bag bearing a woman's name. He found the first bag in Al-Zulfa and the other bag on the way to Madinah. What is your advice in this regard?

A: It is related by Al-Bukhari and Muslim: ﴾That the Messenger of Allah (peace be upon him) was asked about Al-Luqata (a lost item found by someone else), then he said: Take note of its container and its tying material then make a public announcement about it

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for one year and if its owner comes, give it to him; otherwise use it as you like.﴿ Therefore, this person has to keep the items he found, know their description very well and make public announcements about each one of them for one year in any public gathering, for example after Jumu`ah (Friday) Prayer in places like Al-Zulafa, Riyadh, Madinah Al-Qasim and so on. If he makes a public announcement through radio or television, that would be better. If the owner of any of the two lost items comes to him and describes the items, he should hand them to him. If he made a public announcement about the items and after one year elapsed, the owner does not come, the items will be his. After that, if the owner of the items comes and describes them, he should return the items to them or pay them their value especially if the lost item is made of cloth. Moreover, he may give their value in charity on behalf of their owners.

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After that, if they come and give him the description of their lost items, he should tell them that he has given them in charity. If they accept this, that would be fine. Otherwise, he has to give them the value of their lost items and expect the reward from Allah (Exalted be He) for his good deed, which would be better. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 3028

Q: i found 150 Riyals on the road on Saturday 5/24/1399 A.H. i announced it from that day until this, but no one has come forward to claim it, so I am referring the matter to you, to advise me in writing. Is it permissible for me to give the money to the Committee for Afghanistan or not, as I have had this money for almost a year now? May Allah protect you and not deprive you from reward!

A: Yes, it is permissible to pay this money to the committee raising donations for Afghanistan, after having announced the characteristics that distinguish it. If someone who gives its description comes to claim it, tell them what you did and if they are not satisfied with this, then give

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them the value of it and you will gain the reward of the charity. You may also use this money and spend it on your own needs, but if anyone claims it you should do as we said earlier. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The ninth question of Fatwa no. 4250

Q 9: during the Hajj season I found 1,800 Riyals outside Al-Masjid Al-Haram (the Sacred Mosque) in Makkah, or, more precisely, near the Mas‘a (the place where pilgrims walk between the two hills of Safa and Marwah). I still have the money with me here in Algeria. I want to ask about the ruling on it and the ruling on me if I take this money that I found on the ground?

A: If you cannot find its owner, you should send it to Makkah to be distributed among the poor there on behalf of its owner. May Allah grant us success! May peace and blessings be upon our Prophet, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta’

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The first question of Fatwa no. 5143

Q 1: a pilgrim found a sum of money in Mina. He took it

and announced it, but he could not find its owner until the end of the days of Hajj. He took it with him when he returned home. It remained with him for a year, but nobody came to take it, given that he had announced it in the newspaper. So, he gave it as Sadaqah (voluntary charity). What should he do about it? May Allah guide you.

A: He should send this money to the Head of the Supreme Court in Makkah, along with its description when it was found, and ask for the necessary legal acts concerning it. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 8830

Q: a company in Makkah Al-Mukarramah (the Highly Honored) has moved to another place that is unknown to me. It left some used items in its shop and I took some very small things from it. I asked some of the shop's old neighbors about it and they told me that the company had moved to another place four years ago. They told me to take what I needed, so I did take some small things, but I do not feel comfortable about it until I hear your opinion. May Allah protect you!

A: If the reality is as you mentioned, that the things found in the shop

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are used objects belonging to a company that moved to another place four years ago, you should ask about it. If you find it, tell them which used items you took, even if this is by phone. If the company lets you have them, all praise be to Allah, otherwise these items belong to them and it is not Halal (lawful) for you to keep them as you took them unlawfully. This is the way to clear your conscience. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Deputy Chairman	Chairman
`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The third question of Fatwa no. 4049

Q 3: A man works for a merchant in his shop. One day, he found a carton which contains some items, such as blades and gas lamps. He asked the shop owner whether he knows who this carton belongs to, but he replied in the negative. The worker took it and gave it to his brother-in-law, and told him to sell it. If its owner appears, they will give him his right. More than two years passed, and nobody came to inquire about it. This man wants to clear his conscience. What should he do? Please advise, may Allah reward you.

A: This is considered a luqatah (a lost item found by someone else). It should be announced for a whole year, if it has value and is worthy enough. If its owner does not show up, it is permissible for the person who finds it to give its value as Sadaqah (voluntary charity) on behalf of its owner,

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or spend it in any form of charity. If its owner shows up, they should be told what happened. If they accept it, it will be fine. Otherwise, they should be given its value, and the reward goes to the one who gave the Sadaqah. The person who finds it can also keep it if they want after a year has passed. If its owner shows up, the same applies. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 3517

Q: The following situation emerged since we started running our company's buses inside and between cities in the Kingdom of Saudi Arabia: Many times, it happens that some passengers forgetfully leave some of their personal belongings including money on our buses. Accordingly, the company has a large quantity of personal belongings that the passengers lost. The company allocated a place for keeping such belongings even though some of them are valueless. Several months passed but no one came to receive their belongings. Some officials who are in charge of running the buses suggested various solutions but we preferred to raise the issue to your Eminence. Please provide us with your beneficial opinion as to what should be done regarding the personal belongings that passengers lose then we find them

on our buses; whether such belongings are in the form of money or not and whether they are valuable or not. Many thanks to your Eminence for enlightening us regarding the affairs of our honorable Shari`ah (Islamic law).

A: If the personal belongings which are found on the buses, whether items or money, have value that people are normally attached to and look for; you have to publicize them with all possible means. Examples of such means are to use advertisements that you can stick to your company's offices and cars, to enunciate the matter immediately after Jumu`ah (Friday) Prayer by the doors of nearby Masjids (mosques), and to make announcements in broadcasting or newspapers if you are able to do so. However, if a person claims any of these personal belongings and is able to describe its characteristics, it should be given to them. Otherwise, such items should be sold after one year has passed. The price thereof is to be possessed by the company which is permitted to donate it in charitable projects. If the person to whom the concerned item is due claims it afterwards, the company should tell them about the matter and the latter should approve of the Sadaqah (voluntary charity) or the company should pay them the value of their item. On the other hand, you do not have to publicize personal belongings which are of no value that people are normally attached to. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

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Fatwa no. 5012

Q: the following sums of money and items were found in a dormitory in Al-Dir`iyyah a long time ago. They include: 1- 496 Saudi Riyals 2- 25 Yemeni Riyals 3- Seven different types of watches 4- Three different types of small calculators; two of them are engineering calculators 5- Three different glasses 6- A pullover opened from the font. We informed those in charge in the dormitory that despite the announcements made about these lost items and despite the fact that they remained in the dormitory for a long time, for some of them were found last year 1400/1401 A.H., nobody has claimed them. Therefore, these items were sold in an auction for 1,150 SR in addition to the sums of money. The total amount is 1,646 SR and 25 Yemeni Riyals. Those in charge in the dormitory delivered this sum of money to us along with a copy of the sale minutes

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of these items in the auction. They asked us to add this sum of money to the account of the students' fund which spends on different activities such as providing care, aid and charity to needy students. We would like to have your Fatwa on this issue. Is there any harm in adding this sum of money to the account of the students' fund? We need your Fatwa to act accordingly. We appreciate your responsibilities and concerns; May Allah help you! We hope to receive your Fatwa as soon as possible due to the nearness of the end of the current university year. May Allah protect you, bless you and your efforts and benefit Muslims and Islam from your knowledge and reward you best!

A: If the reality is as you have mentioned, it is permissible to spend the mentioned sum of money on charitable activities such the account of students' fund which finances various activities such as providing care, aid and charity to needy students. If later on any of the owners of the sold items comes, they should be told about what happened to their items. If they accept this, that would be fine; however, if they claim their items, they should be given their value from the money of the students' fund or from elsewhere.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The fourteenth question of Fatwa no. 5512

Q 14: what is the ruling on someone who finds money in a non-Muslim country?

A: If someone finds money in a non-Muslim country that is at war with Muslims, they can possess it and it is not obligatory on them to announce it, unless not doing so would harm them. But if it is found in a non-Muslim country that is not at war with Muslims, it has to be announced in the same way as a found lost item in a Muslim country is announced. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The eighth question of Fatwa no. 8598

Q 8: What is the ruling on what washes ashore on the beach, such as artifacts which come up from the sea or found on the surface of the water?

A: Items found on the beach or within the sea take the same ruling as Luqatah (a lost article found by someone else).

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 8643

Q: one day I passed by a garbage dump and I got some of these stuff which was reusable. I took them and put them in my house. Could you kindly advise, is it permissible for me to use them or is there any sin on me?

A: If the case is as you have mentioned and these things are not valuable, there is no harm in taking them and benefitting from them. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 13122

Q: I was walking in the old airport in Jeddah, - which is of course a vacated area, with no inhabitants, only a road for cars - when I found 100 Riyals that had been dropped on the ground.

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It was difficult to announce it, because this place is in between the city. I therefore need to announce it in all of Jeddah. I was afraid to spend this money, so I gave it as Sadaqah (voluntary charity) to those who have a right to it, and I no longer have the money to announce it. Also, if I did announce it, I would face a problem, because I am a student and I do not have a car. How should I announce it to one million or more people? Please advise me; have I committed a sin?

A: If the matter is as you mentioned, and you gave the money that you found lying on the ground as Sadaqah on behalf of its owner, there is no harm in doing this and you will not be considered as a sinner. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 11751

Q 1: a woman found ninety silver Riyals in an uninhabited place. When their owner came to ask for them, she did not tell him about them, due to her dire need of money and her ignorance. Please advise. May Allah reward you. How can she get rid of that money now? To whom should she pay it? Should she pay it as banknotes or silver coins, as there are no more silver coins now? May Allah protect and support you.

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A: This woman should give the silver coins or their value to their owner if he is still alive. If not, she should give them to his heirs. She should perform Tawbah (repentance to Allah) and Istighfar (seeking forgiveness from Allah) for what she did. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 12344

Q: i bought a small car from one of my co-workers. After some time when i opened its trunk, i found a piece of gold wrapped in a cloth. i asked the members of my family about it but they told me it was not theirs, so i went to my co-worker, who sold me the car, but he denied any knowledge. Please note that I am the third owner of the car. Later, I went to the gold market and sold the piece of gold for 600 Riyals. What should I do with this money? Please enlighten us. May Allah reward you well and guide you to best serve the public interest!

A: If the matter is as you mentioned, you should give the price of the gold in charity to poor people, dedicating the reward to its owner. If one day the owner of the gold comes to you, inform him about what you have done and if he approves it, there is no problem. Otherwise, the reward of charity is yours and you should pay

him the price of the gold. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 12135

Q: I was in the Kingdom of Saudi Arabia in 1398 A.H. with my seven-year-old son, who found a small gold chain that was worth 100 Riyals at the time. As I had wanted to buy one, I took it, because I was ignorant of the ruling on Luqatah (a lost item found by someone else). I now want to give its value away as Sadaqah (voluntary charity). Should I give an amount equal to its value at the time I found it or its current value? Please give us a Fatwa (legal opinion issued by a qualified Muslim scholar) and may Allah reward you with the best! As-salamu 'alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

A: If the situation is as you mentioned and you do not know who the owner of the chain is, you should give its current value away as Sadaqah. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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(Part No. 15; Page No. 459)

The second question of Fatwa no. 18389

Q 2: a young man came to me with some dresses for sale. When I asked him from where he got them, he said that he was traveling to Dammam and saw a box by the side of the road with the dresses scattered around it. He collected them and came to me. So I bought them from him, and sold them, making a good profit, all praise be to Allah.

A: The property your friend found by the side of the road is considered Luqatah (a lost item found by someone other than its owner) that must be announced for one year until its owner comes to claim it. Your friend was hasty to sell the dresses for their real value, but he has to keep the price with him for a year while announcing the Luqatah. If its owner comes, the price of the dresses should be paid to him, otherwise, your friend can dispose of the money. However, if the owner comes at any time after that, the money should be paid to him. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Lost camels

Fatwa no. 5893

Q: i found a baby camel of around twenty days and took it to my farm. i raised it and announced it to the people around me. During the period i kept it with me, i fed it barley and clover from the farm. Now after two years, no one has claimed it, although I still announce it to people. When I first found it, I took it for fear that it would die from hunger or be eaten by wolves, as it was very young. Now, I do not know what to do with it. Is it Halal (lawful) for me to keep it? Please guide me in this matter. I am waiting for your Fatwa (legal opinion issued by a qualified Muslim scholar).

A: If the matter is as you mentioned, that the camel was so young that it could not protect itself from beasts of prey and could not reach fresh water, it will be permissible for you to keep it with your camels. If ever its owner comes to claim it, you should give it to him. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

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Fatwa no. 153

Q: more than a year ago, I found a lost one month-old camel with one of my she-camels. It was hungry and thirsty; we fed it milk and cared for it for eight months until it survived. We told our neighbors about it, but no one claimed it. Is it Halal (lawful) to consider it ours?

A: If the situation is as you mentioned, that a lost new-born camel followed your she-camel, and that you told people about it but no one came to inquire about it, then it is permissible to keep it with your camels. You will be rewarded for feeding, watering and protecting it, because the Islamic Shari`ah encourages us to protect wealth. However, if its owner shows up one day, recognizes it and asks for it, you should give it to him. If you want to take fees in return for taking care of it, and its owner pays you what you agree upon, it will be fine. If you disagree on the fees, you should refer to the court in your area.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy
`Abdullah ibn Mani`	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify

Fatwa no. 130

All Praise is due to Allah Alone and peace and blessings be upon the last Prophet. To commence: The Permanent Committee for Scholarly Research and Ifta' has read the question submitted by his Highness, the prince of Al-Ihsa', Fuhayd ibn Fari` Al-Jabir to his Eminence, the Chairman of the Departments of Scholarly Research, Ifta', Daw`ah, and Guidance and which is referred by the General Secretariat of the Council of Senior Scholars No.719 / 3 in 7 / 5 / 1392 A.H. This question reads as follows: Fuhayd ibn Fari` Al-Jabir who lives in Yabrin tells me that many scabby camels come to them while they do not know their owners. These camels are branded. They want to anoint them because their owners may lose them. They demand to have a share equals the half of the value or less according to the estimation of the court in return for their effort in anointing, chasing, catching, treating them until they are recovered. Therefore, we would like to know your opinion about this issue, for leaving them will cause them to die and spread

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the infection among the sound camels.

A: After the Committee perused the question, it is answer comes as follows: As long as the brands are recognized, it is easy to find the owners of these brands who will be mostly from the people of a princedom to which Yabrin is affiliated. So, it is obligatory to search for them and urge them as a kind of cooperation in kindness to take care of their camels and treat them as they like in order to maintain their wealth. The Prophet (peace be upon him) forbade wasting money.They will be commanded not to let them mix with other sound camels in order not to infect them. The Prophet (peace be upon him) said: ❪There should be neither harming nor reciprocating harm❫ He (peace be upon him) said: ❪The sick should not be brought to the healthy.❫ If it is difficult to know the owners of the scabby camels, the prince of this region should command an honest person to take them and prevent them from mixing with the sound camels. He should order him to take care of them by irrigation, pasture, fodder and treatment in return for a fixed fee. This fee shall be estimated by the competent authority affiliated to legal court of

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this princedom. No one has the right to catch, treat them, or prevent it from water except after taking the permission of the princedom and the legal court appendant to this princedom. This will prevent chaos, cease greedy and deprive people from fraud and save people's properties against illegal consumption. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Fatwa no. 2249

Q: Around one year after the Battle of Al-Sablah, around 1349 A.H. [corresponding with 1930. Ed.], we faced many hard years. When I was in great need and suffering from hunger, I found a camel in the desert bearing the mark of the two tribes of 'Udayyan that had descended from 'Utaybah. I did not know who its owner was personally, and I was coerced by my need and poverty to sell it for about 130 Arab silver Riyals. I used the money and never heard of anyone searching for the camel. However, for a few years now, I have been worried and confused due to what I did. I have performed Tawbah (repentance to Allah), regretted what I did, and resolved not to do it again, In sha'-Allah (if Allah wills). What shall I do now as I do not know who the owner of that camel was? I hope that Your Eminence will give me your Fatwa (legal opinion issued by a qualified Muslim scholar) on this matter, because, as I said, I am worried about it and regret it.

I hope that you answer me soon so I can discharge my responsibility over it before I die. May Allah safeguard you!

A: First: This camel is considered to be a stray and it is reported that when (The Prophet (peace be upon him) was asked about lost camels, he (peace be upon him) said, "What have you to do with it? Leave it alone, for it has its hooves and its water container (i.e. its belly); it can reach water and eat trees until its owner finds it.") (Agreed upon by Al-Bukhari and Muslim) This Hadith indicates that it is not permissible to take a lost camel and that anyone who takes one is sinful. You therefore have to ask Allah for forgiveness and repent to Him. **Second:** If you do not know who its owner was, you should give out the price you sold it for or its equivalent - in terms of value - in banknotes as Sadaqah (voluntary charity) to the poor with the intention that it be on behalf of its owner. Whenever it happens that its owner comes, you should give him its price if he does not agree to the Sadaqah on his behalf; in which a case the Sadaqah will be considered from you. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Fatwa no. 8379

Q: There is a young camel whose leg has been broken since last month of Rajab. We have been taking care of it among the camels that we stall-feed. It is regarded as defective.

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No one has claimed it since the time we found it until now. If those who are taking care of it leave it, it will probably die. There are some people who want to buy it. What is the Shar'y (Islamically lawful) way of dealing with this? We send you our best wishes.

A: You have to announce the characteristics that distinguish it and the time that you found it among your camels. You can then sell it for the same price that would be paid for a camel like it. After that, you should declare the sum of money that you got for it for one year in the places that you think you are most likely to find its owner. If its owner claims it, you have to give them the money; otherwise you should give it away as Sadaqah (voluntary charity) on their behalf. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Lost cows

The first question of Fatwa no. 986

Q 1: a man sold a cow to a person whom he does not know. The cow escaped and returned to him again. Since he does not know the purchaser, he sold it again and spent its price. What should he do?

The ruling on this cow is the same as the ruling of the Luqatah (a lost item found by someone other than its owner).

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He has to search for its owner in markets and gatherings for one year. If he finds the purchaser, he has to tell him the truth and return the price of the cow to him. If he does not find the purchaser, he should give its price in Sadaqah (voluntary charity) on his behalf. However, if the purchaser appears and does not approve of giving the money in Sadaqah, the man should return the money to him. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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\`Abdullah ibn Sulayman Ibn Mani\`	\`Abdullah ibn \`Abdul-Rahman ibn Ghudayyan	\`Abdul-Razzaq \`Afify

Lost sheep

Fatwa no. 346

Q: two months ago, I found a goat at the time of `Isha' (Night) Prayer. I told the mayor of the village and put it in the marketplace, but nobody claimed it. Please advise us. May Allah reward you.

A: This goat should be treated like lost sheep. The Prophet (peace be upon him) when asked about the lost sheep one finds, said, ﴾It is yours or for your brother, or for the wolf.﴿ This is a part of a Hadith agreed upon by Al-Bukhari and Muslim. This Hadith applies to whoever thinks he can keep trusts; those who do not think they can keep trusts are not permitted to take it, otherwise they may get themselves into what leads to

usurpation. Therefore, a trustful person can slaughter a lost sheep he finds and be ready to compensate its value if the owner is later identified, sell it and keep its price or raise it with the intention of giving it back to its owner. Having already slaughtered the lost goat or sold it and kept its price and he thinks that the owner will most likely not be identified, he may give its value in Sadaqah (voluntary charity) on behalf of the owner. In the instance that the owner appears, he is to be given the value of the goat, while the Sadaqah will count for its payer. However, if he spends on nurturing the goat with an intention to give it back to its owner, and the owner is identified, he should give it to him and claim the amount he spent on it. If the owner is not identified, the finder of the goat is to sell it and hold what he has spent on it. If there is an excess amount, it will have the same ruling as in the case when it is slaughtered after evaluating its price or selling it and keeping the price. May Allah grant us success! May Allah's peace and blessings be upon our Prophet, his family and Companions!

The Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Sulayman Ibn Mani`	`Abdullah ibn `Abdul-Rahman ibn Ghudayyan	`Abdul-Razzaq `Afify

The third question of Fatwa no. 18400

Q 3: two years ago, I found a sheep in the desert. No one lives close to me except one neighbor. I informed him and my relatives about the sheep. Later the sheep produced four lambs so now I have 5 sheep. What should I do in this matter?

A: It is permissible to keep any sheep that has gone astray and cannot defend itself against beasts of prey.

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When the Prophet (peace be upon him) was asked about the sheep that goes astray, he said, ﴾It is either for you or for your brother, or for the wolf.﴿ Agreed upon by Al-Bukhari and Muslim on the authority of Zayd ibn Khalid Al-Juhany (may Allah be pleased with him). If a person finds a lost sheep, he has more than one option; he may either eat its meat or keep it till its owner comes or sell it and save its price till the owner comes. However, the best option is to keep it till its owner comes. If he chooses to eat its meat or sell it, he has to know how to describe it and make public announcements about it for one year. Later on, if its owner comes, he should be given its price if it has been sold and its value if it has been eaten. The Prophet (peace be upon him) said, ﴾He who finds a lost item and does not make a public announcement is mistaken.﴿ Related by Muslim in his Sahih (authentic) Book of Hadith. The Prophet (peace be upon him) also says about the Luqatah (a lost item found by someone other than its owner), ﴾Make public announcement (about it) for one year. If nobody claims it, it becomes yours, but, if its owner appears, hand it over to him.﴿ Agreed upon by Al-Bukhari and Muslim. If you have not made a public announcement about this sheep for one year, you have to give its value and the value of its offspring in charity on behalf of its owner because you did not follow the order of Shari`ah, which is to make a public announcement about it for one year. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 19083

Q: one year and a half ago, I lost three goats. I received news from some people in Yemen that they had found goats which they think belong to me. These goats were delivered from one to another till they reached me. People asked me to pay two hundred Riyals for delivery and I did. I checked the goats and found that they are not mine. They were two goats, and one of them gave birth to a male goat. I searched for the owner of these goats in my tribe and the nearby ones, but I failed. Is it permissible to take possession of these goats in return for the money I paid?

A: It is impermissible for you to possess these goats so long as they are not yours. The payment for delivering the goats to you is not a good enough excuse that allows you to own them. You should return the goats to the people who handed them to you. May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 19123

Q: I am a nomadic Bedouin, and in 1402 A.H., roughly, I was

grazing my sheep in the Dhabh Valley, near the city of Al-Rubu'ah. When I returned to the Al-'Atf Valley in Tihamah, i found a goat among my sheep, but i never went back to the Dhabh Valley to announce it. Since then it has been raised with my sheep, without its owner knowing where it is, and it has now produced three goats. Therefore, I would like to submit this question to Dar Al-Ifta' (the House of Fatwa), to Shaykh Ibn Baz (may Allah protect him), for him to give me Fatwa (legal opinion issued by a qualified Muslim scholar) on this matter. May Allah protect you! And Allah knows best.

A: You have to calculate the value of this goat along with what it has reproduced and give it as Sadaqah (voluntary charity) on behalf of its owner, because you did not announce it when you found it among your sheep. If its owner comes, he can choose either to take it, along with what it has reproduced, or he can relinquish it and accept the Sadaqah that was paid on his behalf. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The fourth question of Fatwa no. 9371

Q 4: what is the criterion of judging a Luqatah (a lost item found by someone other than its owner) as something trivial that should be announced for three days or something valuable that should be kept

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for a year? In general, what is a Luqatah?

A: Anything that is valuable and important to people should be announced; whereas anything that is not valuable or important to people does not have to be announced. This differs according to the circumstances and the states of people. It should be referred to the customary standards. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Chapter on Foundlings

(Part No. 16; Page No. 6)

Fatwa no. 122

Q: A relative of mine, my uncle Hamad, adopted a foundling, brought him up, educated him, and treated him well. He gave him the name (Y.H.SH.) through his Ijtihad (personal reasoning) and kindness. He then died in Zubayr city and he did not have any children to inherit him. The boy is now an adult and is attending the Zhahran Technical Institute. The relatives have discussed the possibility of changing the boy's name; some of them think that his name should be changed while others have paid no attention to the whole matter. Fearing that the lineage could be confused and the inheritance might be distributed improperly, I hope that Your Eminence will give me a Fatwa (legal opinion issued by a qualified Muslim scholar) regarding the ruling of the Shari'ah (Islamic law) on the issue, so we can act upon it.

A: According to the Shari'ah, it is not permissible for a person who adopts a foundling to pass on the family name to them, whereby the foundling is given the name of the foster father and is ascribed to him as a child to its own father or tribe, as described in the question. This involves lying, falsehood, confusion of lineage, and a threat to people's honor. It changes the lines of inheritance, and may result in someone who has no rights receiving a share and rightful heirs being deprived of theirs. Moreover, it may cause people to err and regard what is Haram (prohibited) as Halal (lawful) and what is Halal as Haram in matters of Khulwah (being alone with a member of the opposite sex) and marriage. It can also lead them to violate other prohibitions and trespass the boundaries set by the Shari'ah. Allah, therefore, made it Haram to attribute a child to anyone other than its real father and the Prophet (peace be upon him) cursed those who attribute themselves to other than their father or their emancipating master.

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Allah (Exalted be He) says (what means): ﴾Nor has He made your adopted sons your real sons. That is but your saying with your mouths. But Allâh says the truth, and He guides to the (Right) Way.﴿ ﴾Call them (adopted sons) by (the names of) their fathers: that is more just with Allâh. But if you know not their father's (names, call them) your brothers in faith and Mawâlîkum (your freed slaves). And there is no sin on you concerning that in which you made a mistake, except in regard to what your hearts deliberately intend. And Allâh is Ever Oft-Forgiving, Most Merciful.﴿ The Prophet (peace be upon him) said, ﴾Whoever knowingly claims to belong to anyone other than their own father, Jannah (Paradise) will be forbidden to them.﴿ (Related by Ahmad, Al-Bukhari, and Muslim) The Prophet (peace be upon him) also said, ﴾Anyone who claims to belong to anyone other than their father, or attributes themselves to other than their emancipating master, on them shall the rest the continuous Curse of Allah until the Day of Resurrection.﴿ The questioner's uncle did wrong when he acted according to his personal reasoning and gave his name to the child in question.

This state of affairs must not be allowed to continue. It is obligatory to change it and put matters right according to the Nusus (Islamic texts from the Qur'an or the Sunnah) that declare this naming to be Haram and also the above-mentioned ruling. As for being kind to a foundling, bringing him up, and treating him well, this is a benevolent deed that is encouraged by the Shari'ah. May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Mani`	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	Ibrahim ibn Muhammad Al Al-Shaykh

The first question of Fatwa no. 6931

Q 1: does the Hadith saying: (For every flesh that is grown up from unlawful earnings, Hellfire is most entitled of it) **apply to a foundling?**

A: The Hadith which is mentioned in the question generally applies to eating from unlawful sources. It is a threatening Hadith that does not by any means include a foundling. This is because a foundling did not commit any sin and no one

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bears another's burden. Allah (Exalted be He) says, (and no bearer of burdens shall bear the burden of another.) May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 12966

Q: In 1370 A.H., my father saved a child whom he found wrapped in a cloth and sheltered by rocks at the top of a mountain in the desert. my mother looked after him and breastfed him without her having a child of her own at that time. However, during the two years of breastfeeding, she became pregnant. This child whom my father called Ma`tuq was raised and brought up with us. At the present time, he is an army sergeant and my parents have passed away. My father has bequeathed that this person should inherit along with us. He is on good terms with the whole family. Is he allowed to inherit from our father with us? Is he considered a Mahram (unmarriageable relative)

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for my mother and her daughters, taking into consideration that Ma`tuq was raised with us until he became adult and got a job? I hope that Your Eminence advises us on the inheritance and his relation with us. May Allah protect you.

A: First, your father and mother are to be thanked for what they did; taking care of this foundling until he grew up. **Second,** the breastfeeding that makes the child a Mahram means giving five or more feedings in the child's first two years. If your mother breastfed this child in this manner, he becomes her milk son, and he becomes a milk brother to her children. Allah (Exalted be He) says, ﴾Forbidden to you (for marriage) are: your mothers, your daughters﴿ to His saying ﴾your foster milk suckling sisters﴿ Allah (Exalted be He) also says, ﴾The mothers shall give suck to their children for two whole years, (that is) for those (parents) who desire to complete the term of suckling﴿ It has been authentically reported that the Prophet (peace be upon him) said,

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﴾Wet-nursing makes unlawful what consanguinity makes unlawful.﴿ It has been proven that `Aishah (may Allah be pleased with her) said, ﴾It was revealed in the Qur'an that ten known times of breastfeeding prohibit marriage then it was abrogated (and substituted) by five known times of breastfeeding, and the Prophet (peace be upon him) died while it was likewise.﴿ It should be noted that what is considered to be one time of breastfeeding is when the infant takes hold of the breast and sucks milk from it; if he lets go, then comes back and sucks more milk, this is considered a second time of breastfeeding, and so on. **Third,** it is not permissible for the mentioned child to take your father's name as if he is one of his sons.

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Fourth, the child you mentioned cannot inherit your father, because he is not one of his heirs. **Fifth,** if it is proven that your father determined in his will to leave one-third or less of his property to this person, there is nothing wrong with that; you may also keep in touch with him and treat him kindly, for Allah (Exalted be He) will never cause the reward of those who do good to be lost. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and

The second question of Fatwa no. 11923

Q 2: Eighteen years ago, I found a baby tied in rags while I was going to the Masjid (mosque) to offer the Fajr (Dawn) Prayer. He was crying, so he drew my attention, and I took him home. My wife was pregnant at that time, and she suckled him before giving birth. It was a miracle that her breasts became full of milk before giving birth. She suckled him for four days until she gave birth. I hid this matter from everyone until my wife gave birth. Then, I told everyone that she had given birth to twins, so that no one would doubt this baby.

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I issued birth certificates for both of them. Since that day, everyone, including my children, believes that this boy is my son, and no one ever doubted this. I hope that he never knows the truth, whatever it costs me. I am ready to treat them as equals in inheritance, given that I am a middle-class man, and I do not have much that can make my children fight with each other. Am I a sinner for hiding the truth from the boy, given that my only hope is that he never knows the truth? Should I dedicate something to that boy in my lifetime, or leave my property to be distributed equally among my children after my death?

A: You should tell the truth to the foundling child and assure him. He is not the only one who has undergone this, and it does not harm him if he adheres to religion. You should not hide this from him, because it leads to much harm; he is counted one of your children; he is considered a Mahram (non-marriageable relative) to your daughters and their aunts like the rest of your children; he will also share your inheritance with your children, although he is not one of them. There is no harm in writing a will where you give him one third or less of your property. You will be greatly rewarded for your mercy and benevolence.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Deputy Chairman	Chairman
`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 18581

Q: i have a 50 year-old sister who was born deaf-mute. During her youth, she had a relationship with a man and got pregnant then gave birth to a boy. When the boy was at school age, they refused to accept him until he submits his father's iD. i added him to my sons in my iD to let him enter school. Now he is in the third year of the secondary school and has memorized 15 Juz' (a 30th of the Qur'an). I wish to know from you the ruling on this issue. Should I keep him added to my ID card, bearing my name and inheriting with my children?

A: You must not attribute this boy to yourself and you have to remove him from your ID card. You should issue him a separate ID card and the father's and grandfather's names are any of Allah's Names such as `Abdullah, `Abd Al-Rahman and the like. The family name should be derived from the Region he was born in. Take this name as an example: Muhammad ibn `Abdullah ibn `Abd Al-Majid and the family name is Al-Ta'ify, Al-Madany, Al-Makky or the like.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 119

Q: it has been proven that someone called Sayyah raped a woman called `Abdah who became pregnant and gave birth to a boy called Sa`d. Someone called Salih wished to adopt the boy and the mother agreed. The judge of Yanbu` gave his consent. His Excellency, the Judge of Yanbu` said that the boy's second name should be `Abdullah. We wish you would issue a Fatwa (legal opinion issued by a qualified Muslim scholar) in this regard to be a general rule adopted in similar cases.

A: Since this boy is an illegitimate child, he cannot be attributed to the fornicator, for the Prophet (peace be upon him) said, ❨"The boy is attributed to the bed (on whose bed he is born), and for a fornicator there is stoning."❩ (Related by Ahl-ul-Sunan (authors of Hadith compilations classified by jurisprudential themes) and others)

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It is also not permissible to attribute the son to the foster parent, so as to avoid mixing the lineage with his foster brothers. The son is to take his mother's tribal name, for he is attributed to his mother as mentioned in the previous Hadith. Using the name `Abdullah as the son's father is permissible. The Prophet (peace be upon him) said, ❨"The names that are dearest to Allah are `Abdullah and `Abdul-Rahman."❩ (Related by Muslim on the authority of `Abdullah ibn `Umar ibn Al-Khattab, may Allah be pleased with them both). May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Chapter on Waqf

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waqf of the Mus-haf

The first question of Fatwa no. 16433

Q 1: My father died 10 years ago and since then I have given Sadaqah (voluntary charity) on his behalf. I would buy some Mus-hafs (Arabic Qur'an) and put them in the village Masjid (mosque) which is short of them. I type on each Mus-haf the words: "This is Waqf (endowment) whose reward is dedicated to Muhammad Muhammad Faraj, may Allah be merciful with him". What is the Islamic ruling on this? Is this Haram (prohibited)? Should I only write "This is Waqf" and not write anything else? Please guide me to the best way in this regard. May Allah be merciful with you!

A: It is a good deed to give Sadaqah on your father's behalf and dedicate the reward of endowing the Mus-hafs to him, may Allah accept that from you. It is permissible to write "This is Waqf" to notify people, lest they do anything that negates this fact, but it is better not to write his name. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The fifth question of Fatwa no. 9305

Q 5: is it permissible to make copies of the Qur'an on behalf of a deceased person and distribute them in Masjids (mosques)? Will the reward be given to the deceased, to me or to both? Who will have the greater reward?

A: If you are going to do this from your own money, it is permissible for you to do so and you will have the reward for your sincere deed. If this is done from the deceased's bequest, it is permissible to do so after taking the consent of the heirs. You and the deceased will have the reward for your deed; each one according to his sincerity. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The fourth question of Fatwa no. 3863

Q 4: is it permissible to take a copy of the Qur'an from the Sacred Mosque to recite it at home?

A: It is not permissible to take any Waqf (endowment), whether copies of the Qur'an or books or anything like that, outside the place where they are kept. This is so whether it is the Sacred Mosque or any other place.

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However, if there is a problem with the place where the Waqf is kept, the Waqf should be transferred to another place or to a better place. It is permissible to take a Waqf outside the place where it is kept if it is a Waqf made for common benefit. You may then take it to your home for example or elsewhere but only after you have the consent of the supervisor of the Waqf. It should be noted that copies of the Qur'an are found everywhere at a very low price. Therefore, there is no need to take copies of the Qur'an from the Waqf. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 12546

Q: I got some Mus-hafs (copies of the Arabic Qur'an) from the Saudi Ministry of Religious Endowments to be sent to a Faqir (poor) domestic Masjid (mosque) which is located in my village in Egypt. Such Mus-hafs have been taken to Egypt by a friend of mine. Nevertheless, my friend delivered a big part of these Mus-hafs to the Masjid mentioned above and distributed few Mus-hafs amongst some friends who abide by Islam; we think them so In sha'a-Allah (if Allah wills). It may be worthy mentioning that I was told that the Mus-hafs were given to such friends to read from them and not for decoration. Does this distribution of some Mus-hafs amongst friends comply with the main purpose of

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sending these Mus-hafs to Egypt or not? We hope that your Eminence will provide us with your beneficial answer regarding these questions. May Allah enable you to support the cause of Islam and Muslims. May Allah reward you with the best.

A: Your friend mentioned above is only permitted to give such Mus-hafs to the Masjid for which they are allocated or to a similar Masjid. Accordingly, it is impermissible for your friend to distribute any of these Mus-hafs amongst friends. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 15930

Q 2: the state distributes copies of the Qur'an to pilgrims, but some citizens take them and distribute them to their relatives and friends. What is the ruling on this action?

A: It is not permissible to take the copies which the authorities have assigned to be distributed to pilgrims. This action is against the intention of making them; that is to provide the pilgrims with the Book of Allah, for they may only obtain them in this way. These copies are assigned for this particular authority

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and it is not permissible to direct them in other than the purposes for which they were assigned. Moreover, you may obtain these copies from the organization that distributes them to citizens. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Waqf books and tapes

The fifth question of Fatwa no. 17660

Q 5: the library in the Masjid (mosque) lends some valuable books and tapes to borrowers for a certain period for a nominal fee for each item. Is this permissible or is it regarded as a business?

A: The books and other items in a Masjid library are regarded as Waqf (endowments). It is not permissible to charge a fee for their use. May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 18644

Q 1: after an Imam (leader of the congregational Prayer) had performed Salah (Prayer) with the people in a Musalla (a place for Prayer), he then locked the Musalla and took the books and carpets to his house, intending to keep them safe until it is reopened. If the time that the Musalla is locked becomes lengthy, is it obligatory on the Imam to send these books and carpets belonging to the Musalla to another Masjid (mosque) as they are Waqf (endowments) for the Sake of allah, or are they specifically for this Musalla only and it is obligatory on him to keep them until it is reopened, if Allah so wills?

A: If the Masjid mentioned in the question is expected to be repaired and reopened for people to perform Salah, its furnishings and books should be safely kept until the repairs are completed. Then they should be put back, because they were given as Waqf especially for that Masjid. But if it is not expected to be repaired and reopened for Salah, the things belonging to it should be transferred to another Masjid. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 14246

Q: my deceased father left behind a library which contains religious and historical books. Is it permissible

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to make it a Waqf (endowment) for the sake of Allah on his behalf and send them to Islamic countries abroad? I appreciate your guidance. May Allah reward you!

A: It is permissible for you to make it as a Waqf for the knowledge seekers if the heirs agree and there are no minors among them. It will be Sadaqah Jariyah (ongoing charity) for your father. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The third question of Fatwa no. 19292

Q 3: there are some books and tapes sent by Muslim brothers and charitable societies which are not meant to be Waqf (endowment). the cover of these books and tapes does not contain the following statement: "It is a Waqf for the sake of Allah" or "it is assigned for giving as a gift and not for sale. the price is written on them. Is it permissible to sell them in case of need? Is it permissible to sell them in order to buy other books and tapes?

A: Book and tapes which are distributed for free by donators and charitable institutions are considered Waqf which can not be sold or traded in. If a person has them but does not need them, he may give them to someone who does.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
Bakr ibn `Abdullah Abu Zayd	Salih ibn Fawzan Al-Fawzan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The sixth question of Fatwa no. 8367

Q 6: is it permissible to sell the books that are given as gifts by Dar Al-ifta' (House of Fatwa) or the Muslim World League in Makkah, or books that are given as Waqf (endowments) in general, whether there is a necessity to do this or not? Also, is it permissible to get many copies of the same book or deliberately request many copies, and then exchange the duplicates for books with other people?

A: It is not permissible to sell the books you mentioned or any other Waqf books. The owner of these books should either benefit from them themselves or give them to someone else who can, without receiving anything in return. It is not permissible to take more than a copy of the same book from the presidency or the Muslim World League through deception and lies. Exchanging Waqf books between seekers of knowledge, without receiving any compensation, is permissible depending on the need, as we do not know of anything wrong with that - if Allah so wills. This is because the intention here is to benefit and not receive any compensation. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 18855

Q 2: is it permissible to substitute books that have the words "Waqf (endowment) for the Sake of Allah" written on the cover for others bearing the same or a different title to sell them?

A: Waqf books are to benefit those who have them. Once they have no further use for them, they should give them to anyone who needs them. It is not permissible to sell them for money or to trade them for other books. There is nothing wrong with substituting Waqf books for other Waqf books to benefit from them, as this is not a sale. May Allah grant us success! May peace and blessings be upon our Prophet, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 19300

Q 2: I have read the Fatwa (legal opinion issued by a qualified Muslim scholar) that said that it is not permissible to sell Islamic books that are given as Waqf (endowments) and distributed by the General Presidency of Scholarly Research and Ifta’, but I still have some ambiguity about the books, papers, and tapes that are distributed by charitable organizations. Examples of these organizations include the cooperative offices for Da‘wah (calling to Islam) and guidance that are located in many regions of the Kingdom of Saudi Arabia, Al-Haramain Islamic Foundation, the World Assembly of Muslim Youth (WAMY), and many others.

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What is the ruling on selling the books and tapes they send?

A: It is Haram (prohibited) to sell the books, tapes, and research papers that you receive from the cooperative offices for Da'wah and guidance and from the other charitable organizations. The books and tapes that are sent by the organizations you mentioned are regarded as Waqfs (endowments) for the recipient to benefit from or to give to others for no charge. May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta’

Member	Member	Deputy Chairman	Chairman
Bakr ibn `Abdullah Abu Zayd	Salih ibn Fawzan Al-Fawzan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 19957

Q: i have about sixty audio tapes of Qur'an, Hadith, and Khutbahs (sermons). i also have some islamic books. i hope that the reward of the foregoing reaches me in my burial place; should i donate them during my lifetime to some Masjids (mosques), give them as gifts to some friends, or determine in my will that they should be donated after my death? Which is more proper; to donate such tapes and books while I am still alive or to do so after my death bearing in mind that my children may benefit from them. May Allah reward you with the best.

Besides, I appeal to whomever reads this letter to make Du`a' (supplication) for me in

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Al-Haram Al-Makky (the Sacred Mosque in Makkah) if they are close to it and to send my salutations to the Messenger (peace be upon him) and to Abu Bakr and `Umar (may Allah be pleased with them both). This is Amanah (a trust)! May Allah's Peace, Mercy, and Blessings be upon you!

A: Firstly: All these are ways of goodness and benevolence. However, you have to seek the way which achieves the greatest interest and benefit for you and your children both during your lifetime and after your death. May Allah grant you success and rightness. **Secondly:** Regarding the following phrase that your question contained: "I appeal to whomever reads this letter to send my salutations to the Messenger 'peace be upon him' and to Abu Bakr and `Umar 'may Allah be pleased with them both'", we clarify to you that asking others to salute the Messenger (peace be upon him) or any dead person in your behalf is not Mashru` (Islamically acceptable). Rather, doing so is Bid`ah (innovation in religion) while the Prophet (peace be upon him) said: ﴾Every bid`ah is a deviation and every deviation is in Hellfire.﴿

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Consequently, you should abandon such a practice and inform whoever indulges in it of its impermissibility. On the other hand, amongst the bounties of Allah is that He (Exalted be He) decreed that our salutation to our Prophet Muhammad (peace be upon him) reaches him wherever we may be. Proof for the foregoing is the authentic Hadith in which the Prophet (peace be upon him) said: ﴾Allah has angels roaming around if they find anyone greeting me they carry back these greetings to me.﴿ (Related by Imam Ahmad, Al-Nasa'y, and others). The Prophet (peace be upon him) also said: ﴾The best of your days is Friday. On that day pray to Allah to exalt my mention frequently, for your supplications are presented to me wherever you may be.﴿ and:

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﴾Do not make my grave a place of celebration, and do not make your houses graves, but invoke blessings on me, for your blessings reach me wherever you may be.﴿ There are many Hadith to the same effect. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad,

Waqf of Masjids and their lands

The first question of Fatwa no. 9358

Q 1: a man passed away and left behind his wife and 54,000 Riyals, which is the value of the compensation for a house he inherited from his mother. The only heir of this man is his wife, for he was barren. His wife wants to spend the mentioned sum in building a Masjid as Waqf for the sake of allah on behalf of her husband, his mother and herself. Is this action permissible?

A: If the reality is as you have mentioned, she may do so because it is an act of charity.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 13874

Q: one of the benevolent people in Hafr Al-Batin built a large Masjid (mosque); around 42 x 30 meters. He also built a Musalla (a place for Prayer) for women at the back of the Masjid that is 25 x 5 meters, and a house for the Imam (leader of the congregational Prayer) and one for the Mu'adhin (caller to Prayer). Jumu'ah (Friday) Prayers are performed in this Masjid, which he built around three years ago. Recently, a group of the people who perform Salah (Prayer) in this Masjid raised some money to expand the women's Musalla, so the women can perform all the congregational Salah there, except the Jumu'ah Prayer; although they used to perform the Jumu'ah Prayer here in the past. The benevolent person who built the Masjid has objected to this and said, "I built this Masjid so every Salah could be performed here. Leaving it with no Salah is abandoning this purpose. I want Salah to be performed in this Masjid always and for the Musalla to only be for the women." Some of the group who perform Salah in this Masjid are insisting on carrying out their idea to expand the women's Musalla, so they can perform Salah there at all the times for Salah, except the Jumu'ah Prayer. They referred the matter to us and we would like to refer it to Your Eminence to put an end to this matter and

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and set the rule to be followed in the future. May Allah protect you!

A: It is obligatory that the matter should continue in the original state of affairs; that the five daily Salah and Jumu'ah Prayer should be performed in the Masjid and the women's Musalla should be kept for the women. This should be the case, even if it is expanded, to achieve public benefit and to implement the purpose intended by the Waqf (endowment) donor (may Allah multiply his reward) in establishing it. May Allah also grant you success and support you in doing what is good; may Allah grant us success; and may peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 13679

Q: We inquired about the Masjid (mosque) where we offer Salah (Prayer). The building where we offer Salah is owned by a Muslim brother who lives here. The Muslim community used to rent this building from that man in return for a monthly rent. Then, this man decided to donate the building to be a permanent Masjid for the Muslims here, and he refused to take money. His intention was good. However, he trades in foodstuff and real estate. He also acknowledged that about one third of

his trade is in alcoholic drinks.

In addition, he told us that he had bought the building where we offer Salah through a loan from a usurious bank. He is still repaying the loan, in addition to the interests. We asked Your Eminence over the telephone whether we should accept this man's donation, given that part of his money is acquired through trading in alcoholic drinks and Riba (usury). Your answer was as follows: you should accept the donation and stop asking the man about the source of this money. We should also make him write an acknowledgement that he has donated the building to be used as a Masjid.

We told him your Fatwa (legal opinion issued by a qualified Muslim scholar), and we asked him to write an acknowledgement that he has donated the Masjid to a reputable Islamic entity, such as the office of the Muslim World League in the USA. However, he refused to write an acknowledgement that he has donated the Masjid; he only pledged that this building will be a Masjid forever. He was afraid that anyone might use this building for another purpose later, or that the Masjid will be used by some group or entity to publicize themselves. We tried hard

to convince him, but it was of no use.

As for the current situation, we are divided into two parties: the first party is of the view that there is no harm in offering Salah in this Masjid, even if the building owner does not write the acknowledgement; and the other party is of the view that this acknowledgement should be written; otherwise it is impermissible to offer Salah there. Please, Your Eminence, advise us concerning what we should do. Is it permissible to offer Salah in that building? We would like you to also give us your response in writing so that we can distribute it in the Masjid. Many thanks in advance. May Allah guide us all to what is right. May Allah reward you.

A: There is no harm in offering Salah in the mentioned building. it is enough for the building's owner to acknowledge that he is giving it as a Waqf (endowment) to be used as a Masjid, even if not in writing, as he might have some excuse which prevents him from writing it to protect the Masjid from those who might harm it, being its owner. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 20020

All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

The Permanent Committee for Scholarly Research and Ifta' reviewed the request presented to His Eminence the General Mufty from His Eminence the Judge of the Court of Al-Salil, Ibrahim ibn 'Abdullah Al-Thamiry, no. 236/2/1318/1 on 27th Jumadah II, 1418 A.H., which was forwarded by the General Secretariat of the Council of Senior Scholars, no. 3826 on 2nd Rajab, 1418 A.H. His Eminence asked that the request submitted by 'Aly ibn Mubarak ibn Bady Al-Dawsary should be considered, in which he asked about relocating a Masjid (mosque) that he dedicated as a Waqf (endowment) to a better location, as the old Masjid is small and located in the middle of the donor's farm. His Eminence mentions that the director of the Department of Awqaf and Masjids wrote a letter to him asking whether this was permissible.

The Permanent Committee reviewed the request and read the report presented by the committee formed for the purpose. Included in the report was the following:

"Your Eminence, the Judge of the Court of Al-Salil, - may Allah protect you and may the Peace and Blessings of Allah be upon you.

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In reference to your letter to us, no. 138/1 on 5th Rabi' I, 1418 A.H. regarding us coming out to the current location of the Masjid that was endowed to the citizens by 'Aly ibn Mubarak ibn Bady, who now wants to relocate it to another place. We agree to the new location that he intends to move it to and it is shown in the attached sketch of the village of Al-Salil. The new location is more spacious, and in our opinion, the closer the Masjid is to the residential area, the better, as it will be able to serve many passing commuters and inhabitants of the area. But Allah (Glorified be He) knows best and the final decision is yours."

The committee has reviewed the letter from the director of the Department of Awqaf, Masjids, Daw'ah, and Guidance, which was submitted to His Eminence, the Judge of the Court of Al-Salil. The letter includes the following: "Attached are the papers regarding 'Aly ibn Mubarak ibn Bady's request about relocating a Masjid to the Al-Bady area. The area of the new Masjid, which will be built with a generous donation from His Royal Highness, the Minister of the Interior, will be 20 × 12 meters in area. The current Masjid is small, only 3 × 5 meters, and it is in disrepair, with its roof touching that of one of the houses. It does not serve its required purpose and yet it cannot be extended, as there is not enough space and it has no title deed. The area needs it to be moved to a new location.

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We therefore hope that you will consider this request in the light of the Shari'ah (Islamic law), and tell us if this is permissible and what we should do with the old location, if its location becomes vacant and a new Masjid is built."

Having reviewed the Fatwa request, the committee's answer is as follows: If the situation is as you mentioned, there is no prohibition against relocating the old Masjid to a new location, as this will serve the public interest, because the old Waqf Masjid is very small, it is about to fall down as mentioned, and it appears to be unused as its current location is in the middle of the farms, palm trees and the donor's house and so people refrain from performing Salah (Prayer) in it. The new Masjid will be much larger and on the highway, so it will be able to serve the local inhabitants and those passing through. As for the location of the old Masjid, after transferring the Masjid to the new location, the value of the area of the old Masjid should be estimated by the judge and this amount put towards building the new Masjid. May Allah grant us success! May peace and blessings be upon our Prophet, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
Bakr ibn `Abdullah Abu Zayd	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 1395

Q: Ten years ago, some Muslims built a small Masjid (mosque) in our village. Now it cannot accommodate all the people and we want to expand it but it seems to be impossible. We thought of buying a larger piece of land to build a Masjid, school for Muslim children and other utilities. The question is: is it permissible to sell the land on which the old Masjid is built and use the price in building the new one?

A: If the reality is as you mentioned, that the current Masjid is very small and cannot be expanded and that it is necessary to build a larger Masjid for the Muslims, a school to educate their children and the related utilities, there is no harm in selling the land on which the current Masjid is built, razing the Masjid and using its price to buy a larger piece of land in a suitable place to build the new Masjid, school and other utilities. All of this aims at serving the public interest; however, everything should be carried out by those who are known for their trustworthiness, honesty and knowledge. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Mani`	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 10483

Q: Regarding your answer no. 2910 to our question registered with you under no. 2550, we wish to notify you that the village is not located in the Kingdom but in Hadramawt. The matter is not referred to the court, since the villagers built the Masjid (mosque) at their own expense. We wish to know: what will happen to the old Masjid if it is abandoned after building the new one? Is it permissible to abandon the Masjid? Is it permissible to raze the Masjid that is no longer prayed in and sell the land on which it is built in order to spend the money in charity? Please enlighten us. May Allah reward you well!

A: The old Masjid is to be sold at a public auction and its price is to be spent in building the new one or any other Masjid. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 50

Q: According to Shari`ah (Islamic law), is it permissible to raze an old Masjid (mosque)

in order to build a public library in its place? If this is not allowed, is it permissible to take compensation for the land or is the matter left to those who are responsible for the Masjid to accept another Masjid in another place instead?

A: It is not permissible to knock down a Masjid even if it is old just to build a public library in its place. Furthermore, it is not permissible to build a public library in its place, even if it is ruined. Your duty is to restore it if it is old and build another one if it is ruined, even if you have to sell parts of it to repair the rest. The basic ruling on Waqf (endowment) is that it is not to be sold, granted or bequeathed. The Prophet (peace be upon him) said to `Umar ibn Al-Khattab (may Allah be pleased with him) when he wanted to give his yielding land in Khaybar in charity ("Give it in charity (i.e. as an endowment with its land and trees) on the condition that it will neither be sold, given as a present, nor bequeathed, but the fruits are to be given in charity.") This is a general ruling related to any Waqf. Muslim scholars exclude the Waqf that no longer serves

its purpose or whose movement to another place makes it more beneficial. In this case, it is permissible to sell it or exchange it for another which serves the same purpose, so as to ensure that it provides its benefits or to enhance them. It is related that `Umar ibn Al-Khattab wrote to Sa`d ibn Abu Waqqas (may Allah be pleased with them both) when he was informed of the theft that happened in Bayt-ul-Mal (Muslim treasury) located in Kufah. He ordered him to move the Masjid from the area of Al-Tammarin and have Bayt-ul-Mal in its Qiblah (direction faced for Prayer towards the Ka`bah) and there will still be place for prayer. This decision was made in the presence of the Sahabah (Companions of the Prophet) and no one disagreed, which makes it unanimous. This solution kept the Waqf in its core meaning if not in application. However, you should bear in mind that if the selling or exchange is permissible, it should be carried out by the ruler or his deputy as a precautionary measure in order to preserve the Waqf from any manipulation. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	Ibrahim ibn Muhammad Al Al-Shaykh

The first question of Fatwa no. 15920

Q 1: is it permissible to take the money of Waqf (endowment) and spend it on the needy? it should be taken into consideration that this Waqf is assigned for building the Masjid.

A: If the Waqf is assigned for a specific purpose such as, a Masjid, it is not permissible

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to direct it to anything else. This may only be if the benefits gained from this Masjid come to an end, like if people desert it because no inhabitants live in that area. In such a case, the competent official authority should transfer it to another Masjid. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 15040

Q 1: the person supervising the Masjid (mosque) construction had some money that was collected from a group of pious people to be spent on the construction. He spent 700 Riyals of this money to slaughter an animal and provided Iftar (the fast-breaking meal) for the workers. Is this permissible or should he pay for this from his own money?

A: There is nothing wrong with you spending the stated sum of money, as it was for the benefit of the Masjid. May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Q 2: is it permissible to use the remaining money specified for a certain Masjid (mosque) in maintaining another one?

Q 3: Is it permissible to deposit the money intended for maintaining a Masjid in a bank to protect it?

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Q 4: If there is a remaining sum of money specified for maintaining a certain Masjid, is it permissible to use it for fencing and repairing the Musalla (a place for Prayer) of `Eid?

A: As for the second and fourth questions, the remaining money specified for building the Masjid should be kept for the same Masjid to be used in what it might need. Regarding the third question, there is no harm in this for the sake of the public interest which you stated in the question. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 18759

All Praise is due to Allah Alone, and peace and blessings be upon the last Prophet. To commence:

The Permanent Committee for Scholarly Research and Ifta' have read the question submitted to his Eminence, the general chairman by the judge of Daws Court, which is referred to the Committee from the General Secretariat of the Council of Senior Scholars No.

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609 in 29 / 1 / 1417 A.H. The text of the question is as follows:

Ahmad ibn Muhammad ibn Salih Al-Zahrany tells us that he asked a benefactor to give him a sum of money to build a Masjid Jami` (A large mosque where Jumu`ah [Friday] Prayers are held) in one of the villages. The benefactor paid him this sum of money. It should be noted that this person is a supervisor and not a contractor. Then he asked another benefactor to give him a sum of money to build another Masjid. The second benefactor paid part of the money but did not pay him the rest. Therefore, the process of building the second Masjid stopped. The supervisor mentions that he had some money left after building the first Masjid, so he directed the extra money to complete the second Masjid because the second benefactor did not fulfill his promise to complete the second building and the contractor asked him for his right. This person is asking you to issue a Fatwa concerning the ruling of his action; whether his act is valid or if he is sinful? Should he return the extra money to the first benefactor or what should he do? It is worth mentioning that he is not a contractor and does not have enough money to complete the second Masjid.

Could you please enlighten me in this regard so I can tell him about the legal ruling on this issue.

After the Committee had perused the question, its reply is as follows: Spending the extra money to complete the second Masjid is permissible as long as the first donator did not ask to take back

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the extra money. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Fatwa no. 9315

Q: Part of the Masjid (mosque) Ibn Rudayyan was taken to expand Al Firian Street in Riyadh. Compensation was allocated for this in the Monetary Association by the municipality, but it has not yet been received by the ministry. In addition to this, His Eminence Shaykh 'Abdul-Rahman ibn Faris has donated a sum of money to build another Masjid in place of the one on the main street, just ten meters from the previous location. The ministry built, furnished, and air-conditioned the Masjid from its special provisions budget, as the compensation is still with the City of Riyadh Municipality.

The Masjid had two Waqf (endowment) houses that were dedicated for the Imam (leader of the congregational Prayer) and the Mu'adhin (caller to Prayer), which were built of adobe and mud. His Eminence Shaykh 'Abdul-Rahman ibn Faris sent me a letter, dated 10/11/1405 A.H., recommending that they should be demolished and rebuilt in concrete.

He suggested that the expenditure could be disbursed from the compensation allocated in the Monetary Association. His Eminence - may Allah reward him with the best - said that if the amount was insufficient, Allah would help to make up for the deficit.

Therefore, I hope that Your Eminence will examine the matter and explain your opinion from the Shar'y (Islamic legal) perspective as to whether it is permissible to build accommodation for the Imam and the Mu'adhin from the money that was allocated to build the Masjid. Please bear in mind that the benefactor has undertaken the building of the replacement Masjid on land that was donated by the state, and all that is left is just the compensation value of the building.

A: If the situation is as you mentioned, it is permissible to rebuild the two houses for the Imam and Mu'adhin of Masjid Ibn Rudayyan in Riyadh from the compensation value allocated for the land and building of the original Masjid, because the state gave a land to build on it a new Masjid instead of the land of the old Masjid, and a benefactor donated the funds to build the new Masjid. The amount of money that will be needed to build the two houses is the value of the ruins of the old Masjid and building the two houses ancillary to the Masjid essentially serves its interest. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
\`Abdullah ibn Ghudayyan	\`Abdul-Razzaq \`Afify	\`Abdul- \`Aziz ibn \`Abdullah ibn Baz

(Part No. 16; Page No. 47)

Fatwa no. 8192

Q: We are members in one of the Islamic cultural centers. We have collected donations from our benevolent brothers to complete the building of the Masjid (mosque) in a specific village. Thanks to Allah's Grace, we built the Masjid. However, thousands of rupees remain in the fund of the Islamic cultural center from the donations. Is it permissible for the center to spend the remaining money on other important activities in the same village such as building a library, a religious school, providing care for orphans and handicapped people and other activities that are usually done by the center in the same village? Indeed, the center urgently needs money for these activities in order to eliminate Bid`ahs (innovation in religion) and superstitions, for Bid`ahs, superstitions, and non-Muslim customs are rampant in the village. Is it permissible to spend the remaining donations on these activities? If not, what should we do with the remaining money?

It is important to note that when we collected donations, we intended to spend what may remain on the activities mentioned above. Please, advise us in details so we may help those who listen to speech and follow the best of it! Finally, Allah is Witness over what we say!

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A: the money that remained after accomplishing the building of the Masjid should be spent on repair and maintenance works. If the school and library are annexed to the Masjid, you may spend from the money on building and maintaining them. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 5135

Q: some of my neighbors and I collected some donations to renovate our Masjid (mosque), and I was assigned to handle the whole process. There is some money left over; is it permissible for me to spend this extra money on another Masjid after meeting all the needs of the concerned Masjid, to discharge my responsibility to this money that is perturbing me?

A: It is permissible for you to spend the surplus money that you have from the donations to renovate your Masjid on another Masjid. May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
\`Abdullah ibn Qa\`ud	\`Abdullah ibn Ghudayyan	\`Abdul-Razzaq \`Afify	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

(Part No. 16; Page No. 49)

Fatwa no. 11407

Q: We are a group of Muslims who are studying our PhD in Poland. We intended to build a Jami` (a large mosque where Friday Prayers are held) in one of the cities here. By virtue of Allah (Exalted be He) we collected a sum of money for that purpose from different sources, some of which were Muslims living in Poland and some others were Muslims living in Germany. However, no actual procedures have started for building the Jami`. We have been waiting for the approval of the concerned authority so that we may start building on a piece of land that the owner agreed to sell to us. Thus, the procedures of buying the land and starting the construction work will commence soon In sha'a-Allah (if Allah wills). We have come across some questions that we hope your Eminence could give appropriate answers for according to the purified Shari`ah (Islamic law) so that the benefit of Islam and Muslims is achieved. These questions are:

1- A Muslim brother collected some donations totalling ten thousand dollars from Muslims living in Poland. People waited for a long time but working on the Jami` did not start. Consequently, the sum mentioned above was needed to buy a piece of land in Egypt to build another Jami` on it.

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Accordingly, the concerned brother requested to recover the sum that he collected from Muslims who donated with the intention of building a Jami` in this city in Poland. Some of the donators have already traveled after finishing their studies. Should we return the sum to the brother in order to achieve the other objective or not? Please guide us! May Allah reward you with the best for helping us.

2- The brother who keeps the sum of ten thousand dollars that was donated for building the Jami` may leave the country after a short period of time when he finishes his studies. No other person agrees to assume the responsibility and keep the money. How can we overcome this problem? Is it permissible for us to put this money in the bank? It may be worthy to mention that banks give compulsory interest. Please clarify.

3- If the process of building the concerned Jami` fails, may Allah forbid; should we repay the different sums to all those to whom they are due in case we can find them and we know the value of the sums that they donated, or should these sums be spent on the different spheres of Da`wah (calling to Islam) in this country? Please clarify.

May Allah grant you success and protect you and may He reward you with the best for benefiting us.

A: First, all that was donated for the purpose of building a Jami` in Poland

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is not to be spent on any other purpose. **Second,** you may keep the money in the bank if there is no trustworthy person who agrees to keep it. **Third,** if you can not build the Jami`, the collected sums should be spent on building a Jami` in Poland wherever this is possible. Moreover, if no Jami` at all can be built there; these sums should be spent on the construction of a Masjid (mosque) which is needed by Muslims living in a country that is similar to Poland meaning, a non-Muslim country in which Muslims are a minority that needs support and help in building Masjids (mosques). May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 794

Q: A complaint has been submitted stating that their Masjid (mosque), which is located in Halat Al-Shu'bah, has no land around it that could be used to build toilets on, and there are no toilets in the Masjid now. The people are in dire need of some toilets, as there are many people who perform Salah in this Masjid. They therefore want to use a small part of the eastern corner of the Masjid to make some toilets, with doors that will open onto the street. We would like to ask about the permissibility of this.

A: If the reality is as you mentioned, that there is no land around the Masjid that could be used to build toilets, the people of the Masjid are in

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a dire need of them due to the numbers of worshippers and their need to perform Wudu' (ablution) for Salah (Prayer), and that taking a small part of the eastern corner of the Masjid to serve as an ablution place will benefit the Masjid and its people, the committee sees nothing wrong with permitting this. This is as long as the doors of the ablution place will lead onto the street and the Masjid receives no material benefit whatever from that. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Mani`	`Abdul-Razzaq `Afify	Ibrahim ibn Muhammad Al Al-Shaykh

Fatwa no. 16028

All praise be to Allah Alone, and peace and blessings be upon the one after whom there shall be no prophet.

The Permanent Committee for Scholarly Research and Ifta' has reviewed the letter sent to His Eminence the General Mufty (Islamic scholar qualified to issue legal opinions) from the Undersecretary of the Ministry of Islamic Affairs responsible for Masjids (mosques). The letter no. 4932/7, dated 13/4/1414 A.H. was forwarded to the committee by the General Secretariat of the Council of Senior Scholars on 17/4/1414 with no. 1723. It states the following:

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"Imam (the one who leads congregational Prayer) Jamal Al-Qar'wy, of the Masjid Shaykh 'Abdul-Rahman Al-Dawsary in the Salam district of Riyadh, came to us with the attached request. The request indicated that in this neighborhood there was a need to teach women to memorize the Ever-Glorious Qur'an, which would require the construction of classes to serve this purpose on part of the land belonging to the aforementioned Masjid, because of the availability of space there. Our specialist committee inspected the Masjid and there is an empty area of 27.20 x 18.50m to the south-east, where we would like to build the school. The attached sketch shows the area.

According to what was previously mentioned, and the instructions from His Highness in the letter no. 4/442, dated 6/3/1406 A.H., which were based on your letter no. 1451, dated 17/7/1405 A.H. - that says that it is not permissible to take part of the land belonging to the Masjid for any purpose until the matter has been referred to the judge of the district where the Masjid is located, or the Permanent Committee for Scholarly Research and Ifta' examines the case and issues a decree or Fatwa as to what they see would serve the best interests of the Masjid - we hope that you will look at

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this matter and tell us your opinion regarding it so we can implement it."

Having studied the matter, the Committee replies as follows: The Committee has declined consent to take a part of the Masjid's land to build a school on, because this contradicts the rulings on Waqf (endowment). May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Deputy Chairman	Chairman

Fatwa no. 1569

Q: The Masjid (mosque) in their neighborhood is old and should be razed and rebuilt from the benefactors' donations. Also, some of the people living near the Masjid have offered their houses to be annexed to the Masjid. However, these houses are not enough to establish a house for the Imam (the one who leads congregational Prayer) and another for the Mu'adhin (caller to Prayer). What is the ruling on taking part of the Masjid to establish a house for the Imam and another for the Mu'adhin?

A: It is not permissible to establish a house for the Imam, Mu'adhin, or both from part of the Masjid, because its land is a Waqf (endowment) dedicated for offering Salah (Prayer) on it. Thus, it is not permissible to use it for anything else unless there is a valid reason. In fact, establishing a house for the Imam or the Mu'adhin is not a valid reason that can permit this. The authority in charge and the rich, especially the people of the neighborhood, should cooperate and find a house for the Imam and the Mu'adhin near the Masjid, if necessary, to facilitate their jobs. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 185

Q: What is the ruling on using a piece of land outside but annexed to Al-Rawati` Masjid (mosque) to build a house for the Imam (leader of congregational Prayer) of the Masjid under his own supervision? He mentioned that the land area is 7 x 6 meters. It cannot be added to the Masjid because it is too close to the market, and the Qiblah (direction faced for Prayer) is diverted. The Masjid is also large, and does not need this extension. When the mentioned land is used to build a house for the Imam of the Masjid, it will be a Waqf (endowment) for the Masjid to be used by the Imam or the Mu'adhin (caller to Prayer), whoever needs it. If they both need it, it shall be divided among them.

A: If the situation is as mentioned by His Eminence, Shaykh `Abdul-Rahman ibn Firyan, that this land cannot be added to the Masjid;

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that the Masjid is wide enough; you want to use it to build a house as a Waqf for the Imam or the Mu'adhin of the Masjid; as building on this piece of land in the mentioned way does not render it out of the Masjid; and this brings benefit to the Masjid more than if it had been annexed to it, the Committee declares that it is permissible, provided that it is done under the supervision of Shaykh `Abdul-Rahman, and that the mentioned land is registered as a Waqf after building on it. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman
`Abdullah ibn Sulayman Ibn Mani`	`Abdullah ibn `Abdul-Rahman ibn Ghudayyan	`Abdul-Razzaq `Afify

Fatwa no. 3505

Q: if a person creates a Waqf (endowment) of a piece of land in the name of a Masjid (mosque) is it permissible to build houses or rental stores on this land or not?

A: If a person creates a Waqf of a piece of land in the name of a Masjid, it is permissible to build houses on it ancillary to the Masjid to accommodate the Imam (the one who leads congregational Prayer), the Mu'adhin (caller to Prayer), and the servant of the Masjid; or to rent them and use the income to repair the Masjid and provide for its other needs. It is also permissible to build stores to be rented and to use the income to maintain the Masjid, such as to pay the salaries of the employees, to repair and furnish the Masjid, or meet its other needs.

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This may be done, provided it does not spoil the purpose intended to be served by building the Masjid, such as narrowing down the space provided for those offering Salah (Prayer) and similar inconveniences. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 1921

Q: The Masjid (mosque) is too large; it is the largest Masjid in the town next to the one where the Jumu'ah (Friday) Prayer is held, but only a very few people perform Salah (Prayer) there. To the south of the Masjid is a house, that was given as a Waqf (endowment) for the Imam (leader of the congregational Prayer), but the house is too small to be lived in or to be rented in its current state. It is kept locked most of the time, because no one wants to rent it, due to its size and not being suitable for habitation. We could take a small part from the southern part of the Masjid and add it to the house to make it more desirable, without causing any problems. In fact, the current size of the Masjid makes it more prone to get dirty. The person who gave the Masjid as a Waqf is the same person who provided the house, who, without doubt, intended, by providing a house for the Imam, to spare him the need to frequently come and go.

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What is your opinion; please give us a Fatwa (legal opinion issued by a qualified Muslim scholar) and may Allah reward you well!

A: it is not permissible to take anything from the area of the Masjid to add to the mentioned house, because the basic rule for a Waqf is that it should be kept as it is. It is not permissible to change a Waqf from a superior status to a lower one. If the house is not suitable for habitation, you could refer this matter to the courts for them to look into this matter and issue a judgment according to the Shari'ah (Islamic law), pursuant to what is observed there. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 2288

Q 2: a person gave a house as Waqf (endowment) to an Imam. Is it permissible for that Imam to rent it for money if he does not want to live there?

A: It is permissible for the Imam to rent this house and take the rent for himself. There is no harm as long as he undertakes the responsibilities of being the Imam. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

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Fatwa no. 19571

Q: In reference to your letter no. 19/1 dated 6/1/1418 A.H., which is accompanied by the letter sent from His Eminence, Shaykh `Abdul-Qadir Habibullah Al-Sanady, which discusses the needs of the Masjid built by the institution in the city of Nuab Shah, Al-Sind, to some important utilities, such as the accommodation for the Imam (leader of congregational Prayer) and the Mu'adhin (caller to Prayer) and bathrooms, please be advised that there are some applications submitted to the institution to provide such utilities, in addition to furnishing, air conditioners and microphones. They are shown to benefactors, but not many people offer help. We receive money from many benefactors who want to contribute to building Masjids. Is it permissible to use that money in providing these utilities, given that those who donated it did not stipulate using it to build a certain Masjid? Please advise concerning this issue. May Allah reward you for your interest in the affairs of Muslims. May Allah benefit us by your knowledge and Jihad (striving in the Cause of Allah); He is the Generous One. May peace and blessings be upon our Prophet Muhammad, his family and Companions!

A: Donating to build a certain Masjid entails all the utilities of the Masjid, including the accommodation of the Imam and the Mu'adhin, bathrooms, furnishing

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and so on, because they belong to the Masjid. However, if a person donates a sum of money to build or participate in building a Masjid, no part of this donation should be spent for establishing the utilities of another Masjid, because establishing the utilities only cannot be called building a Masjid. In this case, the condition of the Waqif (endower) is not fulfilled. The money should only be spent in the purpose of the Waqif, which is building a new Masjid, including its utilities. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
Bakr ibn `Abdullah Abu Zayd	Salih ibn Fawzan Al-Fawzan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 12400

Q: In Detroit, in the USA, there is a region where a large Muslim community lives. In this region, there is an old Masjid (mosque) which has recently been expanded by adding a new piece of land to it. The cost of this project was around 400,000 Dollars. The community needs to build an Islamic school and this project will cost about one and a half million Dollars. However, only around 400,000 dollars was collected. A benefactor wants to build a Masjid and is ready to pay all the charges: 1.5 million Dollars.

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This man refuses to spend the money in building the school, but he proposes the following:

To build a new Masjid (mosque) beside the old Masjid and the people turn the old Masjid into school with the money they collected. The benefactor will take part in establishing the school by paying 100,000 Dollars. He will also send Du`ah (callers) at his own expenses to teach there.

Is it permissible to establish a school instead of the old Masjid after building the new one? Is it permissible to estimate the value of the old Masjid and build another Masjid with this value in another place or to put this value in building the new Masjid next to it?

A: It is permissible to build the new Masjid and let some experts evaluate the land and the building of the old Masjid and spend it in maintaining another Masjid in a place that is in need for it, and to establish a school for teaching Islamic subjects instead. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

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Fatwa no. 15300

Q: A long time a go, I donated a piece of my agricultural land known as (Al-Khalibah) located in the area of `Asir Banu `Amr to expand the old Masjid (mosque) in order to provide room for all the people of the village. I handed this piece of land over to the Ministry of Hajj and Awqaf at that time. However, today some other people, may Allah reward them best, have built a large Masjid other than the old Masjid. Now the old Masjid has not been expanded.

Is it permissible for me to take back the piece of land I donated for expanding the old Masjid, since it has not been used or had anything annexed to it? I appreciate your advice. May Allah reward you best!

A: You do not have the right to go back on your donation of the land you mentioned which you gave as Waqf (endowment) for Allah's Sake and handed it over to the competent authorities. We hope Allah will reward you greatly for that. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

(Part No. 16; Page No. 63)

Fatwa no. 15214

All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family, and Companions.

The Permanent Committee for Scholarly Research and Ifta' reviewed the request submitted to his Eminence the President of the Committee from his Excellence the head of Shari`ah Courts in Makkah, which was referred to the Committee from the General Secretariat of the Council of Senior Scholars, number (5343) in 16/10/1412 AH. The request was about the Waqf (endowment) of Musfir Al-Ghamidy, demanding to change its condition from being dedicated to establish a Masjid (mosque) to being dedicated for the benefit of the Masjid.

The request was referred back to his Excellence the head of Shari`ah Courts in Makkah in a letter number (3333) sent in 6/12/1411 AH to form a committee composed of representatives of the court, Endowment Department, the Committee for the Propagation of Virtue and the Prevention of Vice, and the Islamic Awareness in Hajj. The committee was to be responsible for inspecting the land, showing the distance separating it from the adjacent Masjid, and presenting a report about the land regarding the need of establishing a Masjid on it. The reply was sent in a letter number (3/934/63) in 23/2/1412 AH, with an attached report of the committee responsible for inspecting

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the Masjid. The following is the wording of the letter: On Monday 22/3/1412 AH, and in response to the letter of his Eminence Shaykh `Abdul-`Aziz ibn `Abdullah ibn Baz, the President of the Departments of Scholarly Research and Ifta', number (2/333) dated 6/12/1411 AH requesting the inspection of the land endowed by Musfir Al-Ghamidy to establish a Masjid on it, which is located in the mountain pass of `Amir, Khandamah Mountain (Sudan Mountain), to decide on the need of establishing a Masjid on it, show the distance between it and the nearby Masjid, and prepare a report on this, we - the undersigned - the representatives of the Grand Court of Makkah, the Committee for the Propagation of Virtue and the Prevention of Vice, the Islamic Awareness in Hajj, and the Endowment Department, inspected the specified land and found the following:

1. There is no need to establish a Masjid on the land of Musfir Al-Ghamidy, which he dedicated as Waqf according to the document issued by the Court of Makkah, number (3/31) in 22/1/1408 AH. This is because there is the Masjid of Al-Sa'igh at a distance of one street, five meters in width, away from the land.

2. The Masjid close to the specified land was inspected and it was found that

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it is a fully equipped Masjid with a Musalla (a place for Prayer), bathrooms, and a furnished room.

Peace and blessings be upon our master Muhammad, and his family, and Companions!

After studying the matter, the Committee answered: The owner of the land should sell it and use the money in maintaining another Masjid that needs maintenance, because the land is no longer one of his properties after being dedicated as Waqf. May Allah accept his deeds and double his rewards! May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 1

All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

The Permanent Committee for Scholarly Research and Ifta' reviewed the request submitted by his Excellence the Judge of Uhud Rufaydah Court in the letter number (599), which he sent in 21/8/1391 AH to his Eminence the Chairman of the Departments of Scholarly Research, Ifta', Da`wah, and Guidance, which was referred to the Committee from

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the General Secretariat of the Council of Senior Scholars with the number (98) in 18/1/1392 AH. After studying the matter, the Committee found that it included a Fatwa request submitted by Sa`id ibn Rakban and his family. The following is the wording of the request:

We are the family of Humaydan, who live in Al-Samkhiyyah village in the region of Rufaydat Qahtan. There is a razed Masjid (mosque), which we cannot rebuild from our own pockets since we are poor. My name is Sa`id ibn Rakban and I am a member of the family of Humaydan. I would like to inform you that there is a Waqf (endowment) for the Masjid, which is a piece of land bequeathed by our grandfathers and remains until the present day. However, this land has neither been cultivated nor used for about fifty years. Due to our urgent need to rebuild the Masjid, we all agreed on selling the land and using the money to rebuild the Masjid. In case the Masjid needs repairs that are more than the value of the sold land, we are committed to pay for the remaining expenses from our own pockets to finish rebuilding the Masjid. Is it permissible to sell the land dedicated as Waqf for the reasons stated or should we leave the land and the Masjid as they are and offer Salah (Prayer) at home?

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The Fatwa request was referred from his Eminence the Deputy Mufty (Islamic scholar qualified to issue legal opinions) with the number (1/1535) in 10/5/1391 AH to his Excellence the Judge of Uhud Rufaydah to investigate the matter and the statements of the inquirers. His Excellence replied in a letter number (599) in 21/8/1391, and the following is the wording:

The sub-headman of the village, Husayn ibn Mansur Abu Sab`ah, and two notables, `Aly ibn Ahmad Abu Mufayid and Mushabbab ibn Mansur Abu Mufayid, were summoned and asked about the land, its area, whether its neighbors are thinking of buying it, its value if it is offered for sale, and whether it will be of benefit for the Masjid if it is not sold.

They answered that the land dedicated as Waqf for the Masjid of Humaydan's family has been barren for many years. It is thirty-seven meters long and seventeen meters wide. Its neighbors may desire to buy it, but not for the present time; and some of them are

absent and have barren lands themselves. The land costs three thousand riyals, but we cannot estimate its cost if offered for sale in an auction. Remaining as it is, it will not avail the Masjid since it has been barren for almost sixty years.

In addition, it gives no benefit because of the barren adjacent lands.

After studying the matter and what the judge stated, the Committee gave the following answer: Since this land is dedicated as Waqf for the Masjid and it is useless, and since the Masjid needs reconstruction and none can afford for its expenses, and since it is said in the letter signed by Sa`id ibn Rakban and his family that they are willing to reconstruct the Masjid from the value of the land, it is permissible to sell the land and use its value for the specified purpose. If the value of the land is not enough to complete the Masjid's reconstruction, then those committed to reconstruct it are obliged to carry out their duty. To protect the value of the land, his Excellence the Judge of Ahad Rufaydah Court is required to offer it for sale, receive its value, use it in reconstructing the Masjid, look after its reconstruction, and take the remaining expenses from the people committed to pay for this. This is to be signed accordingly. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	Ibrahim ibn Muhammad Al Al-Shaykh

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Fatwa no. 19864

All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

The Permanent Committee for Scholarly Research and Ifta' reviewed the letter submitted to his Excellency the Mufty (Islamic scholar qualified to issue legal opinions) by the Head of Islamic Affairs office in Riyadh, `Abdullah ibn Muflih Al-Hamid, with the number (6/19/6883), which was referred to the Committee from the General Secretariat of the Council of Senior Scholars with the number (3177) in 30/5/1418 AH. The letter asked the Mufty to examine the request of the Imam (the one who leads congregational Prayer) of Ibn Sanad Masjid (mosque), which is located in Al-`Uwaydah neighborhood, Al-Rayyis street, Riyadh, to turn a land endowed for expanding the Masjid into a bathroom and to expand and improve the Masjid's northern entrance.

The Permanent Committee studied the request and reviewed the attached report prepared by the committee being formed for that purpose. Members of this committee were the supervisor of Masjids in Riyadh, `Abdullah ibn `Ayar Al-`Usaymy, a researcher in the Endowments Department, Khalid ibn `Aly Al-Shalil,

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and an engineer in the Project Department, Muhammad Abu Diba`. The Committee report stated the following:

All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

The Head of Islamic Affairs office sent a letter number (4417) in 25/3/1418 AH - which stipulated forming a committee composed of an engineer in the Project Department, the supervisor of Masjids of Al-Rayyis street, and an inspector in the Endowments Department - to study the submitted request of turning a land endowed for expanding Ibn Sanad Masjid, which is located in Al-Rayyis street, into a bathroom. Accordingly, the Committee examined both the Masjid and the land and found the following:

1. The Masjid indeed needs expansion or construction of new and large bathrooms.

2. Most of the Masjid's attendants have different nationalities, which stresses the need for a large bathroom.

3. The Masjid has an area of 260 square meters.

4. The Masjid should have an entrance of not less than two meters in width to the east of the endowed land, so that it would have a spacious entrance,

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especially that the southern entrance is narrow.

5. The Masjid has a bathroom (3.20 × 3 meters), including three small toilets and four basins for Wudu' (ablution), which means that it does not satisfy the needs of its attendants.

6. The committee recommends improving the northern entrance of the Masjid from the eastern side by building a wall, since this entrance is in a bad condition as it is crooked and made of clay.

Accordingly, the Committee recommends turning the endowed land into a bathroom since the Masjid needs one, but there is no need for expanding the Masjid. This is the Committee's opinion and recommendation and attached is the design suggested by the Committee.

After the Permanent Committee studied the Fatwa request, it answered: If the reality is as mentioned, there is no harm in using the endowed land for expanding the northern entrance of the Masjid from the eastern side, since its current entrance is narrow and crooked. The remaining area of the land is to be turned into a bathroom to fulfill the public interest and because it is difficult to use this land in expanding the roofed Masjid for the reasons already stated in the report and by the inspector

`Abdul-`Aziz ibn `Utayq Al-Mawwash. The latter offered Salah (Prayer) in the Masjid and inspected the location of the endowed land, then stated that the Masjid needs no expansion since more than half the area of the roofed part is not used for Salah. In addition, the Masjid includes a shady yard of an area almost equal to the area of the roofed part. Thus, it would not be much useful to use this land in expanding the Masjid. The inspector also stated that the land would lead to disturbance in the order of rows of those offering Salah if it is joined to the roofed part of the Masjid, because it is adjacent to the roofed part only in an area that is almost equal to half its northern side from the eastern direction and is not adjacent to all the roofed part. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
Bakr ibn `Abdullah Abu Zayd	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 19583

All praise be to Allah Alone, and peace and blessings be upon the one after whom there shall be no prophet.

The Permanent Committee for Scholarly Research and Ifta' reviewed

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the question submitted to His Eminence the President by the head of the Ministry of Islamic Affairs, Endowments, Da'wah, and Guidance in Riyadh, which was forwarded to the committee from the General Secretariat of the Council of Senior Scholars, no. 784 on 25/3/1418 A.H. The following is the text of the question:

"The people living in Al-'Aqiq district, in north Riyadh, asked the Riyadh municipality to give them some land on which to build a Masjid (mosque) with houses for the Imam (the one who leads congregational Prayer) and the Mu'adhin (caller to Prayer), from the public land shown on the attached map. The municipality agreed to give them 4,250 meters and a benefactor offered to build the Masjid and the houses for the Imam and Mu'adhin. As the land given for the Masjid was very large, the benefactor asked to be given 1,500 square meters in return for building the Masjid and houses. He wants to use this piece of land to provide Iftar (fast-breaking meal) for those observing Sawm (fasting), teach the memorization of the Qur'an, and to maintain the Masjid. We would therefore like Your Eminence to advise us about this and may Allah give you long life and reward you generously."

After studying the matter, the committee replied as follows:

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It is obligatory that the whole area should be dedicated for building the Masjid and its accompanying annex. It is not permissible to take a part of this area to be used for any other purpose, as it has been designated for the Masjid and its accompanying buildings and thus belongs to it. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
Salih ibn Fawzan Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 12875

Q: I would like to ask about an enclosed area that the owner wants to build a Masjid (mosque) on in the district Al-Naml Valley, Ta'if. The owner of this land submitted a request to the Ministry of Endowments, but it would not build it, because there were no documents and no building license for it, as there are many Masjids in that same area. The owner of the land now wants to sell it to someone who wants to extend his house onto it, and use the amount paid for it to build another Masjid or to do charitable deeds. Is it permissible to do this? Please advise me and may Allah reward you with the best!

A: If the reality is as you mentioned, it is permissible for him to sell this enclosed area and then he should use the amount paid for it to build another Masjid.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 4954

Q: i have a piece of agricultural land in Al-Shaqiq. I bought it and cultivated it. In the year 1370 A.H. I endowed this land saying, 'After I die this land shall become a Waqf (endowment) for the Masjid (mosque) of the village of Al-Munqati`ah, my birth place and for its well's facilities.' However, a good person built the Masjid in a modern architectural style after it had been built from straw. Also, the government, may Allah protect them, built the well and made a water network in the village and some of its suburbs. It should be noted that the land mentioned became waste during my absence. It remained unused for a long time, so I decided to sell it for 20,000 SR at the present time then build a Masjid in the village where I live now with its price, namely Qabilat Al-Ghabshah village. However, I delayed this until I seek your advice. I hope you will guide me on what to do. May Allah grant you success

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in doing all that is good.

A: If the reality is as you mentioned, it will be permissible for you to sell the land you mentioned and spend its price on building the Masjid you intended to build. There is no harm in that, provided that it is all done through the legal court in your country. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The sixth question of Fatwa no. 820

Q 6: a person has a piece of agricultural land and it is a Waqf (endowment) for a Masjid (mosque) and it is close to the village. The person in charge of the Waqf needs it to build a house. He will buy another better and more spacious piece of land to be a Waqf for the Masjid. The land of the Waqf is barren while the land he will buy is watered from a well. Is it permissible for him to do so?

A: If the person who is in charge of the agricultural land is a Waqf supervisor, he does not have the right to use it; whether to sell or exchange it for another piece of land; either for himself or for anyone else unless it is all for the good and benefit of the Waqf. Moreover, this should be done under supervision of the judge who is responsible for legal issues in the village. If the person in charge is not a Waqf supervisor, it will not be permissible for him to

use the land except under the supervision of the Waqf supervisor who in turn cannot use it except in the way that is mentioned above. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman
`Abdullah ibn Sulayman Ibn Mani`	`Abdullah ibn `Abdul-Rahman ibn Ghudayyan	`Abdul-Razzaq `Afify

Fatwa no. 11512

All praise be to Allah and peace and blessings be upon the one after whom there shall be no prophet.

The Permanent Committee for Scholarly Research and Ifta' has examined the request for a Fatwa (legal opinion issued by a qualified Muslim scholar) that was submitted to His Eminence the President by Nassir ibn 'Abdul-'Aziz Al-'Abdullah through the Tamir Court judge, and which was forwarded to the committee by the Department of Scholarly Research and Ifta', no. 4241, dated 8/8/1408. The questioner asked the following:

The Tamir Court questioned Nassir ibn 'Abdul-'Aziz Al-'Abdullah who answered that he had bought a plot of land in the Khalidiyyah district of Tamir, subject to the document issued by the Tamir Court, no. 209 dated 26/5/1402 A.H. After buying it, he came to the court before His Eminence Shaykh Ibrahim ibn Muhammad Al-Humaydan to establish the transfer of

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the abovementioned plot of land to the Waqf (endowments) Authority, for a Masjid (mosque) to be built on it at his expense. He then signed the transfer document. However, the neighbors objected to a Masjid being built there, so he bought another plot of land and gave it to the Waqf Authority to build a Masjid on it, and this was attested to by the Waqf Authority delegate. The second plot of land was a substitute for the first, but the Waqf delegate was not present when the first plot land was signed over. The man now wants to dispose of the first plot of land and wants the land and its documentation to be returned to him. This is the description of the situation. We hope that Your Eminence will examine this matter and give us a Fatwa as to whether it is permissible for the man to repossess the land in question under these circumstances. May Allah protect you! As-salamu 'alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

After studying the Fatwa request, the committee replied: The man has a right to the first plot of land, as he provided a substitute for fulfilling the endowment's objective (i.e. building a Masjid), unless the first plot of land is more valuable than the second. This can be decided by an authority authorized by Your Eminence (the Tamir Court judge) to value them both. If the value is greater, the excess difference should be spent on the construction of the new Masjid or another Masjid.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

The first question of Fatwa no. 16658

Q 1: we have a farm that was given as a waqf (endowment) to the Masjid (mosque) in our village. Next to that farm is another farm, owned by one of the residents who donated it for use as a cemetery. Is it permissible to join the waqf farm to this cemetery?

A: It is obligatory for the Waqf to remain as it is, and its income given wherever the donor specified for it to go. If the benefit ends or it can no longer be used in the way specified by the Waqf donor, it is obligatory to refer the matter to the judge to resolve the issue. May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 14997

All praise be to Allah Alone, and peace and blessings be upon the Final Prophet.

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The Permanent Committee for Scholarly Research and Ifta' has read the documents submitted by his Excellency, the Chief Justice of the Eastern Province, referred to the Committee from the Secretariat General of the Council of Senior Scholars under no. 3400 on 9/8/1411 AH. Those seeking a Fatwa (legal opinion issued by a qualified Muslim scholar) ask permission to move the Masjid (mosque) located in Rahimah city to a nearby place.

The question is referred to his Excellency, the Chief Justice of the Eastern Province, with letter no. 3305 on 5/12/1411 AH to advise. He answered with letter no. 550 on 19/12/1411 AH attached to the report of the deciding committee. It states: All praise be to Allah. Pursuant to the letter sent by his Excellency, the Chief Justice of the Eastern Province, no. 5681 on 12/5/1411 AH, based on the letter sent by the Chairman of the Departments of Scholarly Research, Ifta', Daw`ah, and Guidance no. 3305 on 5/12/1411 AH, regarding relocating the Masjid in Rahimah city, the issue was presented to the Permanent Committee for Scholarly Research and Ifta' which reviewed the documents and formed a committee of the

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Rahimah judge, notary, head of the municipality, and the director of the General Department for Endowments and Mosques to inspect the old and new locations.

On Sunday 17/1/1412 AH, a meeting was held in the court of Ra's Tannurah with the presence of Judge Muhammad ibn `Umar `Atin, the notary of Ra's Tannurah `Abdul-Rahman Al-Bazi`y, the head of municipality of Ra's Tannurah Ahmad `Abdul-Rahman Al-Thumayry, and the director of the General Department for Endowments and Mosques Sayf Ibrahim Al-Sayf. The members went to inspect the Masjid in person and after inspection; they decided there was no problem in moving it to the other place, bearing in mind that the new piece of land is larger than the old one on which the Masjid is built. The best interest of the population is to have the Masjid located in the new place and all members agreed and signed on that.

After the Committee reviewed the facts, it supports the committee's report and approves of exchanging locations based on the previous reasons. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman

Fatwa no. 18050

Q: there is a large Masjid (mosque) with a large adjacent expanse of land that has been given to it as a Waqf (endowment). We would like to build an Islamic school there to prevent the Muslim children from going to schools established by non-Muslims, Mushriks (those who associate others with Allah in His Divinity or worship), and those who introduces Bid'ahs (innovations in religion). We will be able to teach students the 'Aqidah (creed) of Ahl-ul-Sunnah wal-Jama'ah (those adhering to the Sunnah and the Muslim main body) in this school. What is the ruling on constructing a school on this Waqf (endowment) land next to the Masjid?

A: The Waqf land belonging to this Masjid is a part of it; it is not permissible to change it and use it for a school, as this would change the use of the Waqf to a purpose other than that specified by the donor. However, you can teach the children in the Masjid or the area you mentioned next to the Masjid, without changing the Masjid and its land from its intended use. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 12985

Q 2: the municipality is preventing a society from building an Islamic center on a certain piece of land and is providing another spacious piece of land for the society. Is it permissible for the society to sell this land and the relevant things thereon to buy another piece of land and build a Masjid and an Islamic center on it in order to deliver education

and provide Islamic activities?

A: If the municipality prevents building an Islamic center on a piece of land and provides another spacious piece of land instead to the society, it will be permissible to sell the first piece of land and all that is on it and buy a piece of land and build a Masjid and an Islamic center on it for delivering education and providing Islamic activities. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 3912

Q: I am an old widow and I have a house in abu Dhar street where I live. I bequeathed one third of my estate and I would like to devote half of my house as Waqf (endowment) for seekers of knowledge of Al-Masjid Al-Nabawy (the Prophet's Mosque in Madinah). The rest of my estate remains for my one and only heir; my nephew. Unfortunately, this nephew of mine cuts the ties of kinship with me. He neither visits nor writes to me. He comes to Al-Madinah but does not visit me whether I am healthy or when I am sick! He has been doing this for many years! What is your opinion, eminent shaykhs?

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A: It is permissible for you to devote all or part of your house to Waqf as long as you are healthy and of sound mind. It is important to mention that you can not withdraw the executed Waqf. Moreover, you are permitted to bequeath from your estate whatever you did not devote to Waqf provided that the portion is one third or less. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 373

All praise be to Allah Alone. Peace and blessings be upon the Last Prophet.

The Permanent Committee for Scholarly Research and Ifta' examined the question submitted by the Director of General Department for Endowments and Mosques of the middle and eastern provinces to his eminence Chairman of the Departments of Scholarly Research, Ifta', Daw`ah, and Guidance referred to the Departments from the General Secretariat of Council of Senior Scholars no. 1813, dated 9/11/1392 A.H. The question is:

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is it permissible to furnish the Masjid of Shaykh `Abdullah ibn `Abdul-Latif with a small part from the revenue of a Waqf (endowment) assigned for providing food to break the fast for the people of this Masjid who are fasting?

After considering this question, the Committee wrote the following answer: Since the Waqf is essentially assigned for providing food to break the fast for fasting people, it is not permissible to use it in furnishing the Masjid. Whatever remains after providing food for the fasting people of the Masjid has to be spent on providing food for fasting people of other Masjids in order to fulfill the intention of the endowers. The endowers' words have to be treated like religious texts in terms of interpretation and connotation. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman
`Abdullah ibn Sulayman Ibn Mani`	`Abdullah ibn `Abdul-Rahman ibn Ghudayyan	`Abdul-Razzaq `Afify

The third question of Fatwa no. 18419

Q 3: is it permissible for someone to take a carpet or anything else from a Masjid (mosque) by accident or otherwise and replace it with something better?

A: This is not permissible, as the carpet is a Waqf (endowment) for the Masjid, and it is not Halal (lawful) for you to dispose of it, even if it does appear to be beneficial to do so. You should coordinate this with the relevant authorities in the Masjid who would follow the Shar'y (Islamically lawful) procedure.

May Allah grant us success! May peace and blessings be upon our Prophet, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta’

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 15651

Praise be to Allah Alone, and peace and blessings be upon the one after whom there is no Prophet.

The Permanent Committee for Scholarly Research and Ifta' has reviewed the letter presented to His Eminence the president from the judge of the court of Al-Nammas and referred to the Committee by the General Secretariat of the Council of Senior Scholars, no. 4754, dated 7/9/1412 A.H. His Eminence was asked a question reading:

We would like to inform you that on Monday, 28/8/1412 A.H., the former president of the court of Al-Nammas, Shaykh Abdul-Rahman bin `Aly bin Shayban brought with him a sum of money, 39 pounds in gold, 199 riyals in silver and 3,693 riyals in banknotes from the old currency, which is no longer used. He said that this sum

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was mentioned in the will of a man named Ahmad bin Abdul-Rahman Al-Faqih, also known as Judge Farraj, who died a long time ago. This man willed that the said money be used in supplying a water facility in the old Masjid (mosque) in Al-Nammas only. As water has already been supplied permanently to this Masjid, which has been restored, we seek Your Fatwa about what should be done with that sum of old banknote that is no longer used. Is it permissible to spend that sum for the benefit of other Masjids that need restoration or new facilities, and the like according to the intention of the deceased. May Allah protect you.

And after the Committee discussed the matter in question, it replied: According to the Shar`y (Islamically lawful) principles, which state that whatever exceeds the needs of a certain Masjid can be allocated to another, this sum should be spent on supplying water to another Masjid that needs this. Since this complies with the deceased's will, may Allah be merciful with him, we hope that Allah (may He be Praised and Exalted) will reward him. May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 20444

Q 2: i found a broken-down water cooler near the Masjid (mosque), so i fixed it and placed it in front of my house near the Masjid. i intended it to be a Sadaqah Jariyah (ongoing charity) for its first owner, my father, my mother and myself equally. Please tell me: Is this permissible or not?

A: If the water cooler is dedicated to the Masjid or if its owner has intended it to be for the Masjid, you must return it beside it and you will be rewarded for fixing it. However, if the cooler has been discarded and thrown in the street, there is no harm in what you have done. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Revoking a Waqf

The fourth question of Fatwa no. 4603

Q 4: a Muslim has turned the ground floor of his building into a Masjid (mosque) for offering Salah but not the Jumu`ah (Friday) Prayer. If this Muslim wants to regain the ground floor and turn it into a shop or anything else other than the Masjid, is it permissible for him to do so?

A: If a Muslim dedicates his ground floor to be a Masjid where Salah is offered and leaves it for people to pray in, it becomes impermissible for him to take back the floor, neither to turn it into a place of residence nor a shop. Similarly, it is not permissible to sell this floor, rent it, or dispose of it in any way, even if Jumu`ah prayer is not offered in it. The reason is that dedicating it to be a Masjid and leaving it for people to pray in makes it a Waqf (endowment) that is no longer in this man's possession. It is not to be sold, granted or bequeathed.May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul- `Aziz ibn `Abdullah ibn Baz

Fatwa no. 16835

Q: I moved into a new house and after a while, i decided to turn a room in the house's courtyard that is almost 4 X 6 m and has a joint bathroom into a praying place. Bear in mind that i have not built a minaret for it. The room is on the ground floor and the upper floor is part of the neighboring apartment. When I am present, I pray in this room. But when I asked people about it, they said this room is not suitable for this purpose for many reasons. (i) It is part of the house's courtyard.

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(ii) This is not the most suitable place to build a Masjid (mosque), since it is not in a central area of the neighborhood. (iii) There is not much space outside my house, as there is a graveyard at the Qiblah (direction faced for Prayer towards the Ka`bah). The people of our neighborhood searched for a central piece of land to build a Masjid on it and - all praise be to Allah - a benefactor donated a land in a suitable place where we built the Masjid. We started praying in this new Masjid and I was one of the contributors in building it. My questions now are: Firstly, must I stop praying and offering congregational Salah in the previously-mentioned room, which I built to be a prayer room in the first place? Secondly, is it permissible for me to benefit from it in any way? Thirdly, should I lock it and make no use of it? Guide me in this matter, may Allah reward you!

A: If you have not pronounced the intention to turn the room in your courtyard into a Masjid and leave it for people to pray in and if you have not opened a door directly leading to it from the street inviting people to come to pray in it, then it is yours and it is still in your possession. It is part of your courtyard and you have the right to dispose of it as you do of any part of your property.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

The fourth question of Fatwa no. 16403

Q 4: a man let his land be used as a road and built his house beside it. after more than 30 or 40 years, his grandsons came and built a house on the land that their grandfather had let be used as road. What is the ruling on this case?

A: If someone lets their land be used by people as a road, intending it as a Waqf (endowment) or he announced it as such, it has become a Waqf. It is therefore not permissible for him or for his children to take it back. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta’

Member	Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The sixth question of Fatwa no. 2922

Q 6: some Muslims bought houses and made them into Masjids (mosques). Do these buildings have the same ruling as Masjids? When Muslims move from this place to another, they sell

these Masjids and buy new houses. Sometimes, they divide the revenue from purchases among them. What is the ruling on this issue?

A: It is permissible for Muslims to purchase houses and turn them into Masjids. They will have the same rulings as Masjids such as respecting them, offering the acts of worship therein and practicing the remembrance of Allah (Exalted be He) as it should be. However, it is not permissible to sell or replace them with other Masjids except in case of necessity like if they are out of use. If they move to another place and there is no Muslim community left in the place they departed, it will be permissible to sell them and purchase other land and houses to turn them into Masjids in the places where they move to with the value of the sold Masjids. This is for the sake of public interest. It is not permissible to distribute their value to the founders or the poor because they are Waqf (endowment). Therefore, their value can not be benefited from except in purchasing or establishing others instead. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 8366

Q 2: A Muslim built a Masjid (mosque) and performed Salah (Prayer) in it all his life, until he died.

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After his death, his son pulled it down and built a house for himself to live in instead. Please let us know the ruling on this and may Allah reward you with the best!

A: It is not permissible for the son to pull the Masjid down that was built by his father; if his father let other people perform Salah at this Masjid. This is because the Masjid is considered as a Waqf (endowment), and a Waqf can not be inherited. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 1520

Q: His Highness Prince `Abdul-Rahman ibn `Abdullah Al Sa`ud promised to grant a free piece of land in Al-Dabi`ah town for building a school on. However, carrying out the promise of the prince is conditional on the permissibility of the latter's withdrawal of a previous promise of granting the same land for constructing a `Eid Masjid (a large mosque where the Festival Prayer is held) on. His Highness asked us to consult scholars regarding that matter; does he have to choose granting the concerned land for the `Eid Masjid to fulfill his earlier promise or grant it to the Ministry of Education for building a school on? It may be worthy mentioning that there is currently a Masjid (mosque) for Salat-ul-`Eid (the Festival Prayer) at the west of Al-Dabi`ah.

A: If His Highness, Prince `Abdul-Rahman ibn `Abdullah Al Sa`ud, has actually granted the concerned land for building a `Eid Masjid, it has to be allocated for that purpose and His Highness is not permitted to withdraw his grant. However, if he has

only given a mere promise to grant the land for building a Masjid on; it is preferable for him to fulfill this promise. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 1511

Q: Sa'id donated a small piece of land as a Waqf (endowment), intending the produce to be used as Sadaqah on the night of the 27th Ramadan (i.e. the night before it, as in the Hijri calendar the night precedes the day). After he died, the land was taken over by his son, Salim Sa'id, who carried on with it as usual. After Salim passed away, the grandson Muhammad took it over it and carried on with it as his grandfather and father had. After Muhammad passed away, his two sons took it over it and carried on with it as their father, grandfather and great-grandfather had. These two great-grandsons each have three children. Is it permissible for these great-great- grandsons to divide this piece of land among them and for it to be considered as an inheritance between them or must it remain as a Waqf (endowment) generation after generation?

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A: If the reality is as you mentioned, it is not permissible for Waqf land to be inherited and divided among heirs, even if the purpose for which the Waqf was granted has been changed. This land has to remain as a Waqf and its income should be spent on charitable matters that need money spent on them, but do not have other sources of income, such as on repairing, restoring, and building Masjids (mosques) or providing water and furniture for them; providing public utilities that people living in this area are in need of; giving Sadaqah (voluntary charity) to the poor, especially to the relatives of the donor of the Waqf; and so on. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 11930

Q: a person is asking about the ruling on taking back a piece of land, which he donated to establish a Masjid (mosque) even by purchasing it because the Ministry of awqaf (endowment) is in no need of this piece of land.

A: It is not permissible to take back the land which you gave as Waqf even by purchasing it because you gave it for the sake of Allah (Exalted be He). However, it may be sold to someone other than the endower. It is authentically reported (that `Umar (may Allah be pleased with him), gave a horse in charity to be used in the cause of Allah. It had been given to him by Allah's Messenger (peace be upon him). `Umar gave it to another man to ride. Then, `Umar was informed that the man put the horse up for sale,

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so he asked Allah's Messenger (peace be upon him) whether he could buy it. Allah's Messenger (peace be upon him) replied: You should not buy it, for you should not take back what you have given in charity.) Related by Al-Bukhari. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 1307

Q: A man endowed a large plot of land in 1372 A.H., while he was in good health, to be a graveyard for the residents of Muhayyl Tihamah, `Asir. However, no one has been buried there until now. The said person retired in 1386 A.H, and he has no other land, except an accommodation for himself and his family. Is he entitled to restore his Waqf (endowment), or part of it?

A: He is not permitted to restore the land he donated as Waqf, or even part of it, because it is not in his possession anymore; rather, it has been allocated for the purpose of its donation. Therefore, if there is a need for it as a graveyard, it should be used as such; otherwise it can be sold and the price is used in building a graveyard in another place. This should be done under the auspices of the judge of the district where the endowed land is located. His problematic financial status after his retirement is not an excuse for changing his mind about the land he donated. I ask Allah to reward him and compensate him with that which is better.

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May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Mani`	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Waqfs (endowments) pertaining to cemeteries

The first question of Fatwa no. 1202

Q 1: some benefactors donate a roll of cloth as Waqf for making shrouds. If a person dies and his family does not have a shroud at that time, they may take what they need from this roll and make a shroud for their deceased as a loan. Later on, they should return an equal part to the one they took. What is the ruling on this action?

A: The Committee sees no harm in this action and this kind of Waqf (endowment) is included in the meaning of Waqf and its rulings. This Waqf resembles assigning a sum of money; gold, silver or something similar, to lend the needy then having it returned. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Mani`	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

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Fatwa no. 16066

Q: I have a generous uncle who endowed a large piece of land in our village Al-Bakiriyyah. He endowed it to be a cemetery for all Muslims. The land is very spacious and in a good location. After that a good person suggested that he excludes a small piece of the land to be invested and its revenue to be used as a Waqf (endowment) for the cemetery and other charitable activities. This small piece of land would be handed directly to a Charitable Society in Al-Bakiriyyah to be in charge of it and to supervise it because this will be of great benefit to the cemetery and other charitable activities. It should be noted that this small piece of land will not affect the area of the cemetery which is large. Now, he wants to have Your Eminence's guidance and know the ruling on this. We appreciate your advice! May Allah reward you for doing all that is good for all Muslims!

A: it is not permissible for a person who endows a piece of land for a cemetery to take part of it to be used for another purpose. In fact, it should be used as a cemetery for all Muslims just as he intended in the beginning, because it is authentically reported from the Prophet (peace be upon him) that he said to `Umar (may Allah be pleased with him) when he asked him for advice as regards his land in Khaybar: ﴾Give it in charity (i.e. as an endowment) with its land and trees on the condition that the land and trees shall neither be sold nor given as a present.﴿

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 16624

Q: We are from Yemen, but we live in Saudi Arabia. Over fourteen years ago, a school was established in Yemen on a land belonging to a cemetery. The school serves the people from our village and the neighboring villages, and it now exceeds its capacity as the enrolment increases every year. A new charitable society has been established in the district to serve the Book of Allah and the Sunnah of His Messenger and to help the needy as much as possible. To draw nearer to Allah (may He be Praised and Exalted), a benevolent person made a donation to this society to establish an additional class for the school. Another benevolent person donated a piece of land to this society, about 500 meters away from the current school as a Waqf (endowment) for the Sake of Allah. The problem is, if we build a classroom on the new Waqf land, it will be very difficult for the teachers to get to it, and the society can not afford to pay the building costs of another complete school on this land. The school is in dire need of this new class, due to the number of students crowded into the school. My question is:

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Is it permissible to add the donated class to the school that is already established in the cemetery? Please advise us and may Allah reward you!

A: It is not permissible to use a cemetery to establish a class or anything else. It is obligatory for the cemetery to be fenced off to avoid abusing the graves through any use, because the sanctity of a Muslim remains after death the same as when alive. The Prophet (peace be upon him) forbade sitting on graves or showing any type of disrespect towards them. Therefore, it is obligatory for the school to be moved to another place where there are no graves. May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

The eighth question of Fatwa no. 18891

Q 8: what is the ruling on building schools on graveyards and roads?

A: The basic rule is that cemetery land is for those buried therein; it is not permissible to take a part of the land or to build houses, schools, etc., on it. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 20038

All praise be to Allah Alone, and peace and blessings be upon the one after whom there shall be no prophet.

The Permanent Committee for Scholarly Research and Ifta' reviewed the letter that was sent to His Eminence the General Mufty (Islamic scholar qualified to issue legal opinions), from His Excellency the Minister of Islamic Affairs, Endowments, Da'wah and Guidance, no. 5/3/1735 on 12th Shawwal, 1418 A.H., which was forwarded to the committee by the General Secretariat of the Council of Senior Scholars, no. 6266 on 24th Shawwal, 1418 A.H. The letter from His Excellency reads as follows: "Your Eminence the General Mufty of the Kingdom of Saudi Arabia, Chairman of the Council of Senior Scholars and Departments of Scholarly Research and Ifta' - may Allah protect you. As-salamu 'alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you):

I ask Allah to always keep you in good health and well-being. I refer this matter to you from the north of the Dhruma Governorate. There is a place called Al-Sabiliyyah, whose owner, Ibrahim ibn Sulayman Al-Sayyary, has created it as a Waqf (endowment) to be used to make adobes for a cemetery, on the condition that if the current cemetery becomes full that he is to be buried in the aforementioned place. The Ministry of Islamic Affairs, Endowments, Da'wah and Guidance issued a title deed clarifying this from the Court of Dhruma, no. 62 on

29th Rajab, 1411 A.H. This land has become now within the governorate and its soil cannot be made used to make adobes any more and there does not seem any need up to now to use it as a cemetery. A proposition was made to invest in this land and use its income for graveyards. I hope that you will advise me about the permissibility of doing this."

After having studied the question, the committee answers as follows: The original ruling on a Waqf stipulates that it is obligatory that the condition laid down by the donor is to be carried out as specified. It is not permissible to use it in a way that contradicts the conditions set by the donor or the objectives that the donor intended to be met from the Waqf. As the donor made this land a Waqf to make adobes for graveyards, and made it a condition that if the public graveyard has become full that he is to be buried in the aforementioned land, and as the land's soil cannot be used now to make adobes, it is to be left until the current graveyard is full. It is then to be used as a cemetery when it is needed, whereby the condition laid down by the donor is fulfilled and it also realizes the higher aim he set for this land, i.e., to make it a public graveyard where he can be buried. This will widen the scope of its benefit and he will be rewarded for it, if Allah wills. May Allah grant us success! May peace and blessings be upon our Prophet, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

Waqfs consecrated for sacrificing animals

Fatwa no. 16004

Q: My father had a Waqf (endowment) house in Al-Hariq that became damaged, so we sold it, with the consent of the court, and bought a clay house in Al-Hawtah instead. Then I submitted a request to the court to sell it, due the uselessness of clay houses. His Eminence agreed and we sold it for 60,000 Riyals. Due to the low price we got for it, the head of the Court of Al-Hawtah, Shaykh 'Abdul-'Aziz ibn Humayd, suggested using the amount to build or to help build a Masjid (mosque). As the basis of the Waqf was for slaughtering sacrificial animals and offering their meat for free, he recommended that I should seek your opinion. is it permissible to change a Waqf donor's bequest and use it for a Masjid? The money is now deposited in a bank awaiting your instructions. Please advise us and may Allah reward you with the best! Wal-salamu 'alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!).

A: The Waqf is to remain as it is and be invested in a property that accrues a profit, even if there are other partners in it, who should each receive his respective share of the house, store, or palm-trees, to carry out the will of the Waqf donor.

The Waqf should not be transferred to be used for a Masjid, as this contradicts the will of the donor and removes it from the purpose of what it was intended for. May Allah grant us success! May peace and blessings be upon our Prophet, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 19087

All praise be to Allah alone and peace and blessings be upon the one after whom there shall be no other prophet.

The Permanent Committee for Scholarly Research and Ifta' has read the question sent to His Eminence the Mufty (Islamic scholar qualified to issue legal opinions) by the judge of the court of South Khaybar. The question was sent in letter no. 1548 on 5/8/1417 A.H., which was referred to the committee from the General Secretary of the Council of Senior Scholars in letter no. 4433 on 12/8/1417 A.H. The text of the question is:

Q: A man called Mubarak 'Awadah Hazmy came to us asking for a Fatwa (legal opinion issued by a qualified Muslim scholar) on his intention to make a Waqf (endowment) of part of his sheep to be slaughtered annually on his behalf every year as an Ud-hiyah (sacrificial animal offered by non-pilgrims). He wanted to make this applicable after his death. May Allah protect you and benefit the Muslims through you and increase your reward!

After having studied the Fatwa request, the committee answered as follows: It is permissible to make a Waqf of animals and it is valid to suspend the Waqf until after the death of the donor. It should be from one-third of the property, because it has the same ruling as a bequest. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 18437

Q: I would like to inform you that I have given the house which is located on the piece of land no. 222 in the plan of Marrat as Waqf. This house is mine according to the title issued from Marrat municipality no. 143 in 9/11/1401 A.H.

I have devoted the building's revenue for the purchase of two sacrificial animals; one for my father and myself and the second for my husband and his father according to the title issued from the court of Marrat no. 127 in 27/12/1411 A.H. My son died after I had given the house for Waqf (endowment) and did not leave behind money or property as he was still a student in college. I would like to assign

a third sacrifice from the revenue of this house. Could you kindly advise me.

A: It is not permissible to make a third sacrifice to the previous two because the house is assigned only with the previous two sacrifices and for acts of goodness. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 5693

Q: There is a farm known as (the farm of Aal Firtan). It is hard to irrigate this farm and it is in the village of Al-Murmidah, which is part of the land of Rabi`ah and Rufaydah, `Asir region. We inherited this farm from our family. For many years we have been in the habit of slaughtering a sheep on the fifteenth of Sha`ban. Then, we asked many shaykhs and scholars including Shaykh `Aly Al-Tantawy for a Fatwa on this and he told us that it is not permissible to do so. We have not slaughtered a sheep for two years. The Fatwa we had then was a verbal Fatwa. The people of the village opposed us and said it should be slaughtered on the fifteenth of Sha`ban, as it is a Waqf (endowment). I hope you will give us a Fatwa in this regard to convince the people of the village,

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as they are still opposing me. May Allah reward you best for doing good.

A: It is permissible to slaughter a sheep from the revenue of the Waqf (endowment) at any time of the year most especially during the blessed days such as the days of Ramadan and the month of Al-Muharram. However, it is not permissible to specify the fifteenth of Sha`ban for slaughtering the sheep. As regards the Waqf itself, it has to be referred to the court in the area where it is located. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Second question of Fatwa no. 18494

Q 2: I endowed a property and the Waqf (endowment) paper reads as follows: 'I endow the land and the building of the store whose boundaries and space are mentioned. The roof of the building is not included in the Waqf. Rather, it remains under my ownership. Half the income from the roof is to be allocated for offering four sacrifices on behalf of my grandfathers and my parents after their death while any extra value should be spent on charitable ways of disposition according to the discretion of the attorney. On the other hand, the revenue of the other half should be spent regularly on offering a sacrifice on my behalf, while any extra value should be spent on charitable ways of disposition according to the discretion of the attorney, provided that I keep the exclusive right of selling the property, exchanging it with another property, or moving the Waqf thereof to another property whenever I see this beneficial. No person or authority has a right to object to the foregoing and I am the attorney of the concerned Waqf as long as I am alive'. Is such a condition of sale or disposition considered valid that can not be opposed by anybody or any Shar`y (Islamic legal) impediment?

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A: In case such a Waqf is carried out during your lifetime, it is impermissible for you to sell the concerned property or change the assignment thereof. however, the ruling on Waqf which is conditional to the death of the endower is similar to that of Wassiyyah (will) i.e. it is permissible to withdraw it or move it to another property during the lifetime of the bequeather. Finally, the condition that the endower should act as the attorney during his lifetime is valid. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
Bakr ibn `Abdullah Abu Zayd	Salih ibn Fawzan Al-Fawzan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 4955

Q: My late father (my Allah be merciful with him) bought a shop on the main street in the district of Banu Tamim. However, this shop was demolished by the municipal authorities and we received 16,850 riyals as compensation, which is insufficient to buy another shop. We do not know what to do with this sum of money? We ask Your Eminence to tell us what to do in this regard. How should we handle this money? Is it permissible for us to

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use this money to build water closets for the mosques? Is it permissible to use this money in building a Masjid (mosque), taking into consideration that one of the citizens asked us to give him the sum to build a Masjid, but only the Imam and the Mu'adhin (caller to Prayer) offer Salah (Prayer) in it? Kindly give us your Fatwa in this regard. May Allah reward you the best.

A: You should try hard to use this amount of money in a property or to share the ownership of it in your district or elsewhere. You should use its revenue in the purposes intended by your father. This could be done with the help of the judge of the district in which you want to buy a property. May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 20439

Q: There is an old clay building near an educational institute in Houtat Banu Tamim governorate. The building is no longer in use. An Ud-hiyah (sacrificial animal offered by non-pilgrims) is slaughtered yearly as Sadaqah (voluntary charity) while the remaining revenue of the building is spent on the

(Part No. 16; Page No. 110)

public fountain as stated in the attached document. The heirs donated this building for the purpose of expanding the institute and assigned it as Waqf (endowment) for students. The institute is in dire need of expansion, as it is located on the edge of a valley where floods have struck the institute several times, destroying the furniture and property, and causing landslides. We are afraid that cement blocks may collapse, may Allah forbid. The only solution to rescue the building is to annex this old building, which is located on raised land that is higher than that of the valley. It is located in the eastern street of the public fair. The public fountain is no longer in use, but we will turn it into a bathroom and a place for performing Wudu' beside the institute's fence. In the name of the staff members and the students, we ask Your Eminence to consider our situation and give us your legal opinion regarding setting up this building as Waqf for the institute and the students.

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A: it is not permissible for the person entrusted with administering the affairs of Waqf to donate it, or to assign it for a purpose other than that which was defined by the person who made it. This is because his or her terms and conditions must be fulfilled. The Shari`ah court is the only body that can decide the issue of transferring the Waqf to something else or to something more beneficial after it is no longer in use. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 2326

Q: A woman had a house in a village known as Al-Sulamiyyah in Al-Kharj. She donated it as an endowment for her and her son who died before her. Then, she died and no one inherited her except her daughters and a paternal kinsman. One of the daughters is in charge of the house. Because the house needed restoration, she restored it entirely from her own money. She wants to join her mother and brother in the Waqf (endowment) for the sacrifice. Her other sister does not mind that. is it permissible for her to join them in return for the money she spent on the restoration of the house? We appreciate your advice. May Allah reward you best and peace be with you!

A: If the money that was spent on the restoration of the house was not a donation from her and she spent the money with the intention of joining her mother in the Waqf, it is permissible to join them in the Waqf with the money she spent on it. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Endowment for inheritors

Fatwa no. 1410

Q: My father, `Abdul-`Aziz Al Husayn passed away in 1387 A.H. Among his private documents, I found a document stating that he had given a tree to one of his daughters as Waqf. This girl died at an early age. The document is dated 1364 A.H. and the girl was born in 1332 A.H. and died when she was 13 years old. The question now is:

1- is it permissible to assign Waqf (endowment) for minors?

2- If it is valid, is it permissible to single her out without her sisters; taking into consideration that her siblings

at that time amounted to almost eight males and females?

3- If that Waqf is valid, should it be added to the third of the will or is it something separate?

A copy of the document is attached to my letter.

A: After having perused the document, the Committee holds the view that the Waqf which the questioner mentioned is valid. Its outcome should be spent in the ways of goodness such as `Ashayyat (plural of `asha' i.e. dinner) which is served to the poor at night in Ramadan and for offering sacrificial animals. This document is certified by Ibrahim Al-Duhaym Al-Husayn and was written by Ibrahim ibn `Ubayd `Al `Abdul-Muhsin. Therefore, the Committee finds no reason to call it invalid and cancel the Waqf. The tree should be separated and should not be included in the third of her father's will as the questioner mentioned. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

(Part No. 16; Page No. 114)

Fatwa no. 4412

Q: A man has a number of sons, some from his wife and others from slave women. he wants to dedicate two-thirds of his land and real estate as Waqf (endowment) for the slave women and their children and not the other sons. Is this permissible?

A: It is not permissible to make a Waqf for some sons and not others, as this Waqf will be unjust and it was declared Haram (prohibited) by the Prophet (peace be upon him) who said, ("Fear Allah and treat your children fairly.") (Agreed upon by Al-Bukhari and Muslim) May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 15326

Q: My maternal grandfather, 'Abdullah ibn Sa'd Al-Sinidy, died and left a small house in Shaqra' and some money. The money was distributed among his heirs; his three daughters and his brothers, but he made his house as a Waqf (endowment) for any of his daughters who are in need. This can be seen from the attached copy of the house document, which includes the text of the Waqf.

This house was expropriated in two stages and around 100,000 Riyals was given to me in compensation for this house by the court, after appointing me as a supervisor of this Waqf. Only one of my grandfather's daughters is alive, my mother, and she - all praise be to Allah - does not need to live in this Waqf house. I have therefore invested the value of this Waqf and slaughter one Ud-hiyah (sacrificial animal offered by non-pilgrims) on behalf of my grandfather every year, according to the text of the Waqf. I add the rest of the revenue to the capital and invest it.

The question: is it permissible for me to spend the remainder of the revenue from the Waqf, after the Ud-hiyah, on charitable acts, such as Jihad (fighting/striving in the Cause of Allah), building Masjids (mosques), and repaying my brother's debts? May Allah grant you blessings in your life and benefit others with your knowledge!

A: You should exert efforts to buy a house to replace the Waqf that was expropriated. This new house should be a permanent Waqf. After buying and renting the new house, you can use the revenue from the rent to buy the Ud-hiyah mentioned in the will. Whatever remains from the revenue should be spent on charitable deeds and doing good, such as helping to build Masjids, giving Sadaqah (voluntary charity) to the poor and the needy, and supporting the Mujahidin (those striving/fighting in the Cause of Allah). You also have to pay for the maintenance and construction required for the Waqf. And Allah knows best! May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
\`Abdul-\`Aziz Al Al-Shaykh	Salih Al-Fawzan	\`Abdullah ibn Ghudayyan	\`Abdul-Razzaq \`Afify	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

Fatwa no. 11715

Q: my son and daughter died, may Allah be merciful to them, and I own a piece of land. Is it permissible for me to make a Waqf (endowment) on their behalf? I intend to build two houses on this piece of land. A house for each of them and the revenue of each house shall be spent on offering a sacrifice, Hajj, and good deeds on their behalf under the supervision of an authorized agent intending that the reward goes for them. I have also declared another house as Waqf and joined them with me. I need to divide the piece of land I have and build a house for my son and daughter to a be Waqf for them. It should be noted that the potential heirs oppose this and say it is not permissible for me to do so, as this is considered an impermissible gift. I need to have a written Fatwa in this regard. May Allah reward you best! If it is permissible for me to do so, will it be permissible for me to move to another land before I build the houses. I intend to build the houses in a better place so as to offer them for rent for the benefit of the deceased persons. It should be noted that I have already declared the piece of land as Waqf. I need the Fatwa of his Eminence Shaykh `Abdul-`Aziz ibn `Abdullah ibn Baz. May Allah grant him success in doing good!

A: If the reality is as mentioned, it is permissible to assign the mentioned land as Waqf for your son and daughter and spend its revenue on good deeds such as Hajj, sacrifice, and Sadaqah (voluntary charity) and doing so on their behalf so the reward will be for them.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 87

Q: The will of Shuwai`ah bint Husayn ibn Saqan, made under the testimony of two witness, states that she endows her share which she bought from Jawharah bint Faisal in the property of Sulayman ibn Mubarak which is supervised by Al-Shumai`y. Her sons and their offspring should buy an Ud-hiyah (sacrificial animal offered by non-pilgrims) from the yields of this share to be offered on behalf of her and her parents. When they are needy, there is no harm in them eating from the Ud-hiyah. End of quote. As per the instructions stated by the testate, the yields were divided among the first and second generations. But, those generations passed away leaving children, how are the yields divided among them?

A: Since the testate mentioned that if anyone among her sons and grandsons is needy, he or she is allowed to eat from the Ud-hiyah, the same applies to the offspring of her grandchildren. The needs of the poor among them should be met, and the rich have no right to take from the yields which, in this case, should be spent in charity. This is what is approved and signed by the testate.

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May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Mani`	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	Ibrahim ibn Muhammad Al Al-Shaykh

Fatwa no. 467

Q: a person assigned for his children a Waqf (endowment) that has revenue. It is mentioned in the Waqf document: When one of my daughters needs to reside at the house, she may do so. He also bequeathed that two sacrificial animals shall be offered out of its revenue; one for him and one for his deceased parents. If their offspring need money, there is no harm on them if they do not offer the sacrificial animals. A man asks: Shall they take from the revenue?

A: Since the endower (may Allah be merciful with him) stipulated the dwelling of this house according to the need of any of his daughters as well as stipulating that the offspring benefit from the Waqf according to their need, the daughter who is in need should be given what enables her to rent a proper house from the revenue and she shall be given her assigned portion of the revenue if her need is proved. The same shall be applied to Nasir and his daughters when the daughters of the deceased are not in need of the rest of the money after fulfilling their needs and offering the sacrificial animals. If one of them is in need, he shall be given a portion from the revenues, which fulfills his needs. If the need of one of them is more severe than the other, he shall be given more than them so as to fulfill his needs. As for the male children if

they are poor and have children to support, his need and the need of his children will be taken into consideration because his children are included in the meaning of offspring. Some scholars said that the extra money of the revenue should be spent in charitable ways. Giving charity to a needy relative is one of the most important charitable ways and its reward is doubled because it contains charity and maintaining the ties of kinship. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Mani`	`Abdul-Razzaq `Afify	Ibrahim ibn Muhammad Al Al-Shaykh

Fatwa no. 17

Praise be to Allah alone, and may peace and blessings be upon the final Prophet.

The Permanent Committee for Scholarly Research and Ifta' has read the question submitted from the Head of Al-Bahah Court no. 4759, dated 6/11/1391 A.H. to His Eminence the Chairman of the Departments of Scholarly Research, Ifta', Da`wah and Guidance, which was referred by the General Secretariat of the Council of Senior Scholars, no. 2/39, dated 13/1/1392 A.H. The question is:

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Please find the plea of Muhammad ibn Ahmad Mahiyah Al-`Abbas, attached thereto is the report of his property which he wants to declare as a Waqf (endowment) by force of deed no. 152, dated 11/7/1391 A.H. in the way he referred to in his attached Waqf document. Please, Your Eminence, advise us concerning this application, as many similar applications are submitted to us, and we do not agree on them.

Having read the application of Muhammad ibn Ahmad ibn Mahiyah Al-`Abbas, we found the following text: "I would like to declare my property as Waqf and dedicate its revenue to my descendants. I have brought an official report and declared all my property, which is proved to be mine by force of the mentioned report, as Waqf, according to the stipulations mentioned herein. I would like you to have a look at the attached report, approve it, register it and issue a legal deed."

Having reviewed the question and the attachments, the Committee answred as follows: "It was mentioned in the Waqf document that Muhammad ibn Ahmad ibn Mahiyah declared in front of witnesses that he made all his property, including the house,

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in the abovementioned country located in Wady Al-`Abbas village, as Waqf to his son Ahmad ibn Muhammad ibn Mahiyah and his male descendants as long as they procreate. If one of them deceases, it returns to the nearest agnate relatives. If all of them decease, it shall be spent on Masjids (mosques), the poor and the needy. He shall provide support, clothing and accommodation in the mentioned house for those who are unmarried among his daughters, granddaughters and his son's descendants. As for those who are married or have dependent sons, they have a gift on every occasion as per the customs of the country. The grandsons of the girls have no share in this." This is an unjust Waqf, because he made Waqf to some of the heirs and deprived others. If he had declared all his property or more than one third of it as Waqf, it would also be unjust, because it entails depriving the heirs of their legal shares. This is considered transgression of the limits of Allah (Exalted be He). It is known to you that unjust Waqf should probably be banned and, therefore, we signed to this. May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family and Companions.

Permanent Committee for Scholarly Research and Ifta'

(Part No. 16; Page No. 122)

Fatwa no. 577

Q: I want to endow my share in a property and other assets to my children for generations to come. I would like to know if any of my sons' wives are entitled to inheritance. If so, are any of my sons entitled to inherit their wives?

A: It is not permissible for a person to make all his possessions Waqf (endowment) for his children because this is unjust Waqf, because it involves depriving the wives as well as the lawful heirs from their legitimate legacy. Based upon that, any of the heirs who do not benefit is considered deprived of their legacy, and those who benefit from the legacy are deprived of lawful inheritance and the ability to have full control of their share of the legacy. This contradicts the sanctified Shari`ah. The lawful way is that the person makes a will of one third of his or her property to be spent on charitable avenues, and a share for his needy heirs. Nothing is wrong in that as it has been authentically proven in the two Sahih books of Hadith (Al-Bukhari and Muslim) ﴾that the Prophet (peace be upon him) said to Sa`d when he asked whether he could donate all his money, "No." Sa`d said, "Then half?" He (peace be upon him) said, "No." Sa`d said, "One third?" He (peace be upon him) said, "One third and that is much."﴿ It is also narrated by Al-Imam Ahmad, Abu Dawud and Al-Tirmidhi and said it is a Hasan (good) Hadith that the Prophet (peace be upon him) said: ﴾No will must be made to an heir.﴿

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May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman
`Abdullah ibn Sulayman Ibn Mani`	`Abdullah ibn `Abdul-Rahman ibn Ghudayyan	`Abdul-Razzaq `Afify

Fatwa no. 255

Q: The questioner endowed a house to his two sons to the exclusion of his daughters. Now that the sons have grown up and are independent, the father wants to endow this house to his daughters until they get married; with the intention to later endow it to his younger children and so on. He wants to know if this kind of Waqf (endowment) is permissible or not.

A: This Waqf is impermissible because it is unfair that your sons, `Abdul-Rahman and Ahmad, are privileged while the daughters were excluded. The same applies if you change it to benefit your daughters until they are married then bequeath it to your young children afterwards. Doing so would deprive your sons `Abdul-Rahman and Ahmad of their right, as well as your married daughters. If you wish to establish a Waqf, the Committee recommends that you endow it to any charitable cause or to whomever is most in need amongst your children and their successors, males and females, without causing harm to any of the heirs.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman
`Abdullah ibn Sulayman Ibn Mani`	`Abdullah ibn `Abdul-Rahman ibn Ghudayyan	`Abdul-Razzaq `Afify

Fatwa no. 288

Q: A person has a wife, mother, sister, and a cousin who does not ask, help, or contact him. He owns a house and wants to set it up as Waqf (endowment) to his mother, his wife, and sister. After their death, the house goes to a charitable organization or a Masjid (Mosque). He wants to deprive his cousin of his right in inheritance. is this permissible?

A: It was narrated by Al-Bukhari and Muslim in their Two Sahih (authentic) Books of Hadith on the authority of `Umar ibn Al-Khattab (may Allah be pleased with him) that the Prophet said, (Actions are but by intention, and every person shall have that which he/she intended.) The questioner explicitly stated that he intends to deprive his cousin of his right of inheritance (in the future) and therefore his act is not permissible. Truly his cousin will not inherit now because all the money is spent on close family members, but the cousin might have the right to inherit the questioner in the future.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman
`Abdullah ibn Sulayman Ibn Mani`	`Abdullah ibn `Abdul-Rahman ibn Ghudayyan	`Abdul-Razzaq `Afify

Fatwa no. 19553

Q: I am a barren lady whose husband married a second wife and got children. All praise be to Allah Alone, I have gold and money that I would like to endow. I do not like to give any thing to my siblings or husband bearing in mind that I support myself for my husband does not provide for me and I pay the rent of the house. is it then permissible for me to endow everything that i have and deprive my husband and family of it?

A: It is permissible that you make an effective Waqf (endowment) while you are alive provided that it is spent on charitable ways of disposition and that your intention is not to deprive your inheritors of anything. However, if that Waqf is to be effective after you die, it is only permissible for non-inheritors within one third or less. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

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Fatwa no. 4631

Q: My grandfather said when he was alive: This goat is given as Waqf (endowment) for my children; its female offspring shall be for its mother and the male offspring shall be for my children who should not deprive me of this charity. This used to be the case throughout his life. After his death, my father succeeded him in the same way. After the death of my father, my paternal grandmother undertook the Waqf because my father passed away while I was still in the womb of my mother. When I grew up, I committed myself to the Waqf in the same way. When I became a young man and had a family, I entrusted them with one of the cattle owners and I pay charges for it. It is worth mentioning that when they reach two months of age, diseases inflict them and some of them die. Currently, they are only four and the person who tends them refused to continue grazing them. Now, I am a military employee, and I can not tend them nor can I find anyone to graze them in return for any amount of money. So, I am confused. I obtained all the information about this Waqf from my paternal grandmother during her lifetime. Could you please guide me to the best way of

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getting rid of these sheep, for I fear committing sin in this regard.

A: If the reality is as you have mentioned, it is permissible for you to sell the sheep and spend their value in charitable ways such as building and maintaining Masjids. Keeping them in their first condition is unacceptable. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 810

Q: Before his death, his grandfather bequeathed his property, which was called “Fayd Suwayd” to be used to offer an Ud-hiyah (sacrificial animal offered by non-pilgrims) on his behalf. What remains after the Ud-hiyah should be inherited by his sons, Muhammad and ‘Abdullah. The questioner says that Muhammad has passed away and he wants to know if his share of the remaining revenue goes to ‘Abdullah or to Muhammad’s heirs. Also, if ‘Abdullah dies, will his share go to his heirs?

A: It appears to the committee that Muhammad’s share, as he died after his father, should not go to his brother ‘Abdullah or to his heirs, or to Muhammad’s heirs. It is like a Waqf for a purpose that has come to an end and the donor has not specified any other recipient, it therefore becomes a discontinued Waqf and the opinion adopted by the committee on

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discontinued Waqfs is that their income should be used for charitable purposes chosen by the Wakil (legally accountable person who acts on behalf of another for a specific permissible matter). If one of the donor’s relatives is needy, their needs should be met from the income according to the level of their need and relationship. But if the relatives are rich, none of them should be given anything from the income. If ‘Abdullah dies, the ruling on his share of the income is the same as that of his brother Muhammad, because neither of them have a right in the essence of the endowment; they only have a right to benefit from the new income during their lifetimes. If there is still more new income after they die, they will not have a right to any share of it for having died before it is gained. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta’

Member	Member	Deputy Chairman
`Abdullah ibn Sulayman Ibn Mani`	`Abdullah ibn `Abdul-Rahman ibn Ghudayyan	`Abdul-Razzaq `Afify

changing the recipients of Waqf

Fatwa no. 16631

Q: Among the farms in our village, there are two Waqf (endowment) lands; one dedicated to the poor and the other to a Masjid (mosque). The price of selling both their yields or vegetables and fruits are divided between these two recipients; poor people and the Masjid. My father, may Allah be merciful with him,

built another Masjid at his own expense before he died. This new Masjid - which my father built on a land near the endowed land - needs the finance that comes from the endowed land, since the old Masjid has become very far. The question is: Is it permissible to spend half of the Waqf money that goes to the poor in any other righteous way? Give us your Fatwa (legal opinion issued by a qualified Muslim scholar), may Allah grant you success!

A: You should abide by the stipulation of the person who made this Waqf and give the lands' yields to the specified recipients. Also, it is not permissible to spend it in any other way unless the Waqf is no longer beneficial, in which case the matter is referred to courts. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 125

In my capacity as the trustee of the inheritance of the mother of His Highness, King Saud (may Allah be merciful with him), I found among her inheritance some Waqf (endowment) documents. One of them is a building in Al-Muqaybirah, whose deed is attached. We have surplus revenue from this building after giving out the allocated amounts. The mother (may Allah be merciful with her) also left some Waqf houses for Imams (those who lead congregational Prayer) and Mu'adhins (callers to Prayer). Some Imams

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and Mu'adhins came forward asking for these houses to be restored but we do not have the money to restore them. Is it permissible to restore the houses from the surplus revenue of the building?

After reviewing the documents, two main deeds were found; one is under no. 615/11 on 26/12/1380 A.H. which is the title deed of the previously-mentioned building. The deed is issued by the notary of Riyadh. The second deed is no. 533/8 on 17/11/1380 A.H. issued by the notary of Riyadh. The following is written at the end of it: "The revenues of this building are endowed by Wadha, King Saud bin Abdul `Aziz bin `Abdul Rahman Al Faisal's mother, to be used in buying four sacrificial animals." After stating the specified recipients of the sacrificial animals, it is written: "Anything that remains after that is for buying water and food for the fasting persons in Masjids (mosques)..." and 7 names of Masjids were written. This deed was written on 4/6/1385 A.H. and sealed by Shaykh `Abdul-Latif ibn Ibrahim (may Allah be merciful with him).

A: After the Committee studied the question and reviewed the two attached documents, it gave the following answer: After establishing the ownership and endowment of the building, its revenues are to be used first in fixing it and whatever remains is to be spent as stated in the will for buying sacrificial animals, water and food for the people in the mentioned Masjids.

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If anything remains after that, and since the houses of Imams and Mu`adhins are Waqf as well, and since they need restoration works, it is permissible to restore the houses from the surplus revenue after executing what is in the will. Moreover, it is important to note that restoring these Imams and Mu`adhins' houses to keep the Waqf beneficial is more important than their current use. Based on that, and in order to preserve them in the future, it is better to dedicate an annual amount of money to them. The houses should be inspected at the end of each year and if they need any repairs, each house is repaired from its allotted annual money and the remaining amount is to be given to the inhabitant of the house. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Fatwa no. 218

Q: my father owns three houses, their revenues are endowed to charitable activities. One French Riyal is taken annually from the revenue of each house to be paid to the teacher who teaches Qur'an to the boys, to the mu'adhin (caller to Prayer) and to cater an Iftar (breaking the Fast). The teacher and mu'adhin are now paid wages from the government. Should we pay them from the revenues as we used to do

or should we dedicate the entire Waqf to offering Iftar and giving Sadaqah (voluntary charity) to the poor?

A: Having reviewed the query and looked into the attached document of Waqf, the Committee replied as follows: Renovation and repair of these houses should take the highest priority. The said persons should be given the specified amount in the document from the remaining revenue. The wages received by the teacher and Mu'adhin from the government are not a good excuse to deprive them from their rights of receiving this value mentioned in the document. May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman
`Abdullah ibn Sulayman Ibn Mani`	`Abdullah ibn `Abdul-Rahman ibn Ghudayyan	`Abdul-Razzaq `Afify

Fatwa no. 259

Q: Somebody endowed an Athlah (a tree of hard wood) which is located in a very fertile land for maintaining a hand mill. However, when people gave up using hand mills; the wood of the Athlah started to go to a grinder. People then gave up using grinders as well. Anyway, four hundred riyals remain from the value of the wood of the concerned Athlah after repairing the hand mill, its housing, and the grinder. My father, `Abdul-`Aziz, who was the supervisor of the Waqf (endowment) passed away. I offered the remaining sum mentioned above to the head of my town, then to Al-Shaykh Sa`d ibn `Abdullah Al Al-Shaykh to decide how it should be spent but they both

refused to receive it. What should I do with it?

A: If the matter is exactly as you have mentioned in the question, the supervisor of the Waqf of the Athlah and its yield should allocate the foregoing for one of the public utilities that people need that nobody else has established or spent on. Examples of such public utilities are, water vessels by the doors of Masjids (mosques) or in public roads, artesian wells (either establishing or repairing them) so that people benefit from their water, or mending a Masjid (mosque) or buying straw mats or taps for it if nobody is in charge of this or that people can not afford for the Masjid's maintenance. However, if spending the sum in question or the value of the future production of the Athlah on one of the public utilities is impossible, this should be given in Sadaqah to the poor. Either way, you have to raise the issue of Waqf to His Eminence the Judge of your town to appoint an expert and honest supervisor. This supervisor has to manage keeping the Waqf and spending it. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman
`Abdullah ibn Sulayman Ibn Mani`	`Abdullah ibn `Abdul-Rahman ibn Ghudayyan	`Abdul-Razzaq `Afify

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Fatwa no. 19425

All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

The Permanent Committee for Scholarly Research and Ifta' has read the letter that was sent to His Eminence the Mufty from His Eminence the Judge of Badr court under the number 114 and dated 18/01/1418 A. H. The concerned letter was transferred to the Committee by the secretariat-general of the Council of Senior Scholars under the number 509 and dated 25/01/1418 A. H. The letter reads as follows:

I would like to inform your Eminence that the big Jami` Masjid (a large mosque where Jumu`ah [Friday] Prayers are held) in Badr needs to be reconstructed and expanded and that we appealed to your Eminence to provide support. However, this letter is to inform you that there is a neighboring land to the western side of the Masjid that belongs to the Waqfs (endowments) of Al-Ashraf (descendants of the Prophet). The land in question is occupied by six stores which are rented for different citizens. The rent of each store is thirty five riyal per year. Any way, the wording of the Waqf paper is: "We permanently endow, confine, and give as Sadaqah (voluntary charity) the whole land which is mentioned above to the people of `Ubayd amongst Al-Ashraf of Badr; the males and females thereof and their successive generations etc."

The point is that we referred to the supervisor of the Waqf and he ceded this land for the sake of the expansion

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of the Masjid. This land is of small area roughly no more than 9 × 25 meter longitudinally. It may be worthy mentioning that one part of the existent Masjid is built on the land of Al-Ashraf i.e. the Waqf mentioned above. I hope that your Eminence provide me with your beneficial answer: Is it valid and Shar`y (Islamically acceptable) that the supervisor of the Waqf cedes the land for the sake of the expansion of the Masjid or that all the beneficiaries should approve of it firstly? It is noteworthy that it is difficult to fulfill the foregoing prerequisite because of the great number of beneficiaries who are of different ages and genders and some of them are abroad. Provide us with the answer as soon as possible please. As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

After the Committee had studied the question and read the copy of the attached Waqf deed, it answered: It is impermissible for the supervisor of the Waqf which is mentioned in the question and for all other beneficiaries to cede any part of the Waqf land for the mentioned Masjid or for any other purpose or person. This is because the concerned land is endowed to specific persons and it should remain confined equally to them. Such persons are Al-Ashraf of Badr amongst the people of `Ubayd; their males and females and the successive generations thereof etc. The cession of the supervisor of the Waqf or the approval of other beneficiaries does not render the cession valid for Waqf is a fixed contract that can not be sold, gifted, or inherited and one is not permitted to dispose of it except in accordance to what the endower stipulated.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
Bakr ibn `Abdullah Abu Zayd	Salih ibn Fawzan Al-Fawzan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 1506

Q: the grandfather of a person endowed the revenues of a piece of land for building a well. the Waqf (endowment) was transferred from the grandfather to the father (after the death of the former) and they both left no fortune but this Waqf. The well is no longer used since artesian water pipes are installed and used everywhere. Is it permissible to dispose of this land as we are in dire need of it?

A: If the reality is as you have mentioned that the well built from the Waqf money is no longer used, the land itself must remain under Waqf. The revenues of this land should be spent on activities which serve the public utilities for the benefits of the people living around the well. Examples of these activities include establishing a Masjid (mosque), building or renovating an establishment for memorizing Qur'an, helping the poor and needy, etc. Moreover, the poor relatives of the endower are the ones who deserve the aids taken from the land's revenues the most. There is nothing wrong with selling this land if it has small or no benefit, then to spend its value on another property that yields much income, but when the lawful benefit necessitates this and after receiving an approval from the judge of the district. In this case, the revenues of the newly purchased land [or property. Trans.] should be spent on

the charitable activities mentioned above. As for the heirs of the endower, they are not entitled to benefit from this Waqf as it can never be inherited. However, they may take from the revenues [of the Waqf. Trans.] if they are poor and deserve charity.May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second and third question of Fatwa no. 2720

Q 2: i have seventy Riyals as Waqf (endowment) to be spent on the lamps of the Masjid (mosque). Now the Masjid is lit by electricity and the Ministry provides us with any electrical devices we ask for. is it permissible to buy electrical devices with the money i have instead of asking the Ministry to provide them? If the money I have is insufficient what should I do?

A: You should spend the money endowed for the lamps in the Masjid on buying electrical devices for the Masjid instead of asking the Ministry to provide them. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Q 3: i have a Waqf (endowment) for feeding the fasting people in the Masjid (mosque). However, people are no longer interested in the food. Should i hire someone to prepare the food by adding lamb meat

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so that it becomes more tasty for the people, or should we distribute the food among the poor people who live next to the Masjid? Given that the Waqf is still on-going, what shall we do with it?

A: The purpose of Waqf for the fasting people is helping them break their Sawm (fasting) seeking the reward of a person who helps a fasting one break their Sawm. There is no harm in feeding them meat and hiring someone to prepare it from the Waqf income. However, it is impermissible to distribute it in the form of money on the poor people who live next to the Masjid. If there is no one to eat this food in the Masjid, it should be distributed among the poor people in Ramadan. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul- `Aziz ibn `Abdullah ibn Baz

The second question of Fatwa No. 6463

Q 2: if a legator defines certain acts of charity, such as offering 'Udhiyahs (sacrificial animals offered by non-pilgrims) and Hajj, and a remaining surplus of the Waqf (endowment) revenue is left, who would be entitled to it? Should Zakah be paid on it? Should it be evenly distributed among the male and female heirs?

A: The surplus resulting from the revenue of Waqf set aside for acts of charity must be spent in aspects of charity, unless otherwise stipulated by the legator.

In this case, the stipulation should be implemented as long as it does not contradict the Shari`ah (Islamic Law). However, if the heirs are poor and needy, they (both men and women) can be equally given what fulfills their need from the remaining surplus; either men or women. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 6858

Q: there are a number of Waqfs (endowments) in the Al-Qasim area. The donors of these Waqfs stipulated that they should be used for charitable deeds. The Charitable Society for Memorizing the Qur'an in Al-Qasim is teaching the Book of Allah (Glorified and Exalted be He) and supervising Qur'an lessons given in Masjids (mosques). The society is in great need of financial assistance, because it is responsible for paying remunerations to the teachers and students, and this necessitates large amounts of money. We would therefore like to have a Fatwa (legal opinion issued by a qualified Muslim scholar) from Your Eminence that permits us to give these Waqfs to the Charitable Society for Memorizing the Qur'an. If you view this as we hope, it may encourage donors and Waqf Wakils (legally accountable people who act on behalf of another for a specific permissible matter) to

give their Waqfs or their incomes to this society in our area, to help it to carry out its mission in the way required of it. May Allah grant us all success in doing what pleases Him.

A: If the reality is as you mentioned and the donors of these Waqfs stipulated that the income from their Waqfs should be spent on charitable deeds, it is permissible to use them or part of them for the Charitable Society for Memorizing the Qur'an, to be used on the teacher's salaries or as rewards for the students, clerks, workers, and other things related to teaching Qur'an memorization and the science of the Shari'ah (Islamic law). This can be done after paying for the maintenance and repairs of the Waqfs from their incomes. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 13235

Q: your Eminence, I am in charge of a Masjid (mosque) located in the village of Al-Surrah. There is a Waqf (endowment) that provides meals for people to break their fast. At the present time, we do not find anyone who deserves the revenue of this Waqf according to the usual tradition. Please, refer my question to the Department of Scholarly Research, Ifta', Daw`ah, and Guidance. May Allah protect you!

A: If there are no poor people in the Masjids in the village where the Waqf is made, the revenue of the Waqf shall be distributed among the poor people of the same village because the person who made the Waqf meant to help the poor. Distributing the revenue to the poor will serve this purpose. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 1015

Q: my wife and I bought a she-camel and we each paid half the price. my wife intended the half which she owns for the sake of Allah (Exalted be He) and I did the same. my wife assigned her half as Waqf for her offspring from me, but they have died. After the she-camel had delivered a calf, I gave it to a grazer but it ran away. I estimated their value to be 450 Riyals. Now I do not know what I should do concerning the value of the calf as well as that of the mother.

A: The revenue of temporary waqf should be spent in charitable ways. This Waqf has come to an end with the death of its beneficiary. So, its principal shall remain and the revenue will be spent in

charitable ways under the supervision of the Waqf trustee. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Mani`	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	Ibrahim ibn Muhammad Al Al-Shaykh

Fatwa no. 452

Q: A man's mother made a Waqf (endowment) that provides food for fasting people in a masjid (mosque) in their village. He says the Waqf is no longer serving its purpose and he intends to sell it to spend its money on restoring a masjid because there are few fasting people in the masjid.

A: If the reality is as mentioned by the person requesting this Fatwa, that the Waqf is no longer serving its purpose, then if the Waqf no longer generates revenue or there is no other means to pay to restore the Waqf, the supervisor of the Waqf may see the judge of his region to take his permission to sell part of the Waqf to pay for the restoration of the rest of the Waqf. As regards spending the revenue of the Waqf on other purposes than those specified by the endower, it is not permissible as long as the revenue is spent on a permissible purpose and as long as this purpose still exists. Since the person requesting a Fatwa mentions that there are few fasting people in the Masjid, it is not permissible to spend the revenue of Waqf on other than this purpose as specified by the endower.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman
`Abdullah ibn Sulayman Ibn Mani`	`Abdullah ibn `Abdul-Rahman ibn Ghudayyan	`Abdul-Razzaq `Afify

Fatwa no. 1409

Q: the harvest of a piece of land is set up as Waqf (endowment) for Iftar (breaking the Fast) in Ramadan only. there is no one to take care of this Waqf except me. However, I work in a far place and no one can prepare the Iftar on my behalf. The people in our village are shepherds and they work in various places and do not gather except on Fridays and on the days of `Eid. If I prepare the food, I can not find anyone to eat it. Is it permissible for me to distribute the harvest to those who deserve it or to sell the harvest and buy dates and distribute it to those who deserve?

A: If the situation is as mentioned, that you are the only one responsible for this Waqf, that you cannot prepare the Iftar, no one can do this on your behalf and if it is prepared, you do not find anyone to eat it, it is permissible for you to distribute the harvest to the needy people in Ramadan or in the nearest village. It is also permissible for you to buy dates with its price and to distribute it to the needy people.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul- `Aziz ibn `Abdullah ibn Baz

Fatwa no. 534

Q: in the village there are farms that include specific amounts of grain that is allocated to feed people who are observing Sawm (Fast) during Ramadan. This has now been made as a Waqf, entrusted to the farmers, as no one goes to the Masjids (mosques) for food. The questioner asks: is it permissible to sell the grain and to buy dried dates with the proceeds instead and put them in the Masjid for the poor people to break their Sawm with?

A: If the reality is as mentioned by the questioner and no one comes to the Masjids to ask for the grain after it has been cooked, and there may be people in the Masjids who break their Sawm on dates, there does not seem to us to be any harm in selling the required grains from these farms and buying dates with their proceeds, which will be put in the Masjids mentioned in the wills for the poor who have been observing Sawm to break their Sawm with. This should be done under the supervision and with the permission of the judge, as he is the person legally responsible for taking care of Waqfs.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta’

Member	Member	Deputy Chairman
`Abdullah ibn Sulayman Ibn Mani`	`Abdullah ibn `Abdul-Rahman ibn Ghudayyan	`Abdul-Razzaq `Afify

waqf of mortgaged property

Fatwa no. 17196

Q: A man came to us saying that he had a two-story property, which he had built on a loan from the Real Estate Development Fund and he wanted to make it a Waqf (endowment), even though he still had a mortgage on it with Real Estate Development Fund. We hope that Your Eminence will tell us whether this is permissible or not. As-salamu 'alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

A: One of the conditions of a Waqf is that the owner must have absolute ownership of it and that no one else should have a right in it. Therefore, if the house in question is mortgaged to a person or a public authority, it is not possible to make it a Waqf until it is released from the mortgage on it. May Allah grant us success! May peace and blessings be upon our Prophet, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 2880

Q: My son, Sulayman ibn `Abdul-`Aziz Al-Sulaymy passed away and left behind four children and their mother. He had a house which he built through a loan which he took from the Real Estate Development Fund. I decided, as a matter of Ijtihad (juristic effort to infer expert legal rulings), to alienate my entire share in inheritance except my share in the mentioned house. I decided, as a matter of Ijtihad, to assign my share as Waqf (endowment) on behalf of my son Sulayman (may Allah be merciful with him). After my acknowledgement of doing so and the issuing of the attached title of this acknowledgement, I knew that the house is still mortgaged for the value of the loan. I fear that my alienation will cause the house not to be sold after redemption. Is it permissible for me to retract the Waqf? Is it permissible for me to freely dispose of it or am I bound by a certain action? Could you kindly advice me in this regard.

A: If the reality is as you have mentioned, the Waqf is not valid because the house is mortgaged despite having fulfilled the waqf. You only promised to do so saying: I will assign my share...etc, therefore, there is no harm to dispose of it after the redemption by establishing a Waqf or any other legal action.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Matters related to the validity of Waqf

Fatwa no. 15943

All praise be to Allah alone and peace and blessings upon the one after whom there shall be no prophets.

The Permanent Committee for Scholarly Research and Ifta' has read the question sent to His Eminence, the chairman, by the head of the High Court in Al-Mubaraz, which was forwarded to the committee from the General Secretary of the Council of Senior Scholars as letter no. 347 on 1/20/1413. The text of the question is as follows: I am attaching copies of two documents: no. 162 dated 6/23/1356 A.H. and no. 715 dated 10/7/1390 A.H., that were issued by this court concerning a Waqf (endowment) of some real estate. One of the conditions of the Waqf is the recitation of a specific Surah from the Qur'an and two Juz's (30ths of the Qur'an) every day. The Wakil (legally accountable person who acts on behalf of another for a specific permissible matter) says that he cannot fulfill this condition stipulated by the Waqf donor, because he does not have enough time to do it, so he has abandoned it and is asking for a Fatwa (legal opinion issued by a qualified Muslim scholar). Is there a substitute for this condition? Is it permissible for him to hire someone to do this for him? Was it sinful for him to abandon the recitation in the past? I hope that you will advise us and may peace be upon you!

After studying the Fatwa request, the committee answered: If the donor made it conditional that a portion of the income from the Waqf is to be given to the one who recites Surah Al-Fatihah or a Juz' of the Qur'an and dedicates the reward for it to the dead or for him and for others, this is not a Shar'y (Islamically lawful) way, because the reward for reciting the Qur'an cannot to be dedicated to the dead, since no Nas (Islamic text from the Qur'an or the Sunnah) has been reported confirming this. This is according to the sounder of the two views maintained by the scholars. Therefore, the stated condition is not considered to be a lawful channel of spending the income from a Waqf; therefore, the portion of the money that was dedicated for this purpose can be given to charitable schools that teach memorization of the Qur'an, as this will be nearer to the intention of the donor, and an act that is akin to it in type. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 12213

Q: a woman would like to donate a sum of money as a Sadaqah Jariyah (ongoing charity), that she may be rewarded in her lifetime and after her death. What is a Sadaqah Jariyah? How does one benefit from it? Should I make

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a deposit in my name in an Islamic bank, or in any other bank, then spend its profits on a cancer project, for instance? If the money is deposited in my name, can my heirs withdraw anything from it? Should it be deposited in the name of the person responsible for the project, such as the Dean of the Faculty of Medicine? Is the person who deposits the money entitled to spend it in any way they like, or is it best to deposit the money in the name of a trustworthy doctor to spend its profits as agreed upon; provided that another trustworthy is designated to oversee this project after him? Is donating a useful treatment device for patients, such as a kidney dialysis machine, considered a Sadaqah Jariyah? If so, is it recommended? What should be done when this machine no longer works, even if after twenty years? If the machine stops working, does the reward of the Sadaqah come to an end? Please, Your Honor, I would like to have a written reply to all these questions. May Allah reward you.

A: It is recommended that this woman transfers a physical asset into a Waqf (endowment) that can be used as a Sadaqah Jariyah which will provide on going benefit to others, such as real estate or furnishings,

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leaving the asset untouched. Any profits can be given as a Sadaqah (voluntary charity) to the poor and the relatives. It was authentically reported from `Abdullah ibn `Umar (may Allah be pleased with him) that he said, ❪ `Umar acquired some land in Khaybar, so he went to the Prophet (peace be upon him) to inquire about it. He told him, "O, Messenger of Allah! I have acquired some land in Khaybar that is the most precious to me. What shall I do with it?" He (peace be upon him) said, "You may keep the asset and give its profits as Sadaqah." `Umar gave its profits as Sadaqah, provided that this land is not sold, given or inherited to the poor, relatives, slaves, guests and wayfarers. There is no harm on the person who is in charge of it to eat from its profits or spend it on their friends reasonably.❫ Agreed upon by Al-Bukhari and Muslim, and the wording is Al-Bukhari's. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 20305

Q: some people collect the money of the deceased and put it beside the Mus-haf (Arabic Qur'an), then all the attendees put their hands on it (the Mus-haf) and endow the heirs' money without their permission. What is the ruling on this?

A: This act is Batil (null and void), because the deceased's money is only the right of the heirs in accordance with Allah's rules for distribution.

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It is only permissible to take it from them with their permission and complete willingness. The Messenger (peace be upon him) said, ﴾It is unlawful to take a Muslim's money, unless they willingly give it.﴿ This Waqf is Batil, because it involves injustice and unlawful taking of people's money. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 5975

Q: our grandfather, Nasir Al-Mulham, died many years ago. He owned some property, one-third of which had palm-trees on it, but the owner died and the palm trees had perished. As the property had become useless, it was sold and all the heirs took their respective shares and the remaining share, belonging to grandfather, was deposited in a bank more than three years ago. Today palms trees entail a lot of responsibilities, first is pollination, second is harvesting the fruits, and above that they are of no value to people. So, I suggested to one of the heirs that we should put the money towards building a Masjid (mosque), but he said that buying an Ud-hiyah (sacrificial animal offered by non-pilgrims) or something like that would be better.

We hope that Your Eminence will advise us as to what would be seen as good by Allah! It should be noted that the amount of money is 180,000 Riyals.

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A: It is permissible to spend this money to buy a small house or shop as a Waqf on behalf of your grandfather, and for the income to be spent on what your grandfather indicated in the will. There is no prohibition against combining this with another Waqf in a house or shop. May Allah grant us success! May peace and blessings be upon our Prophet, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 8785

Q: i am an old woman and i have endowed a house. i do not have sons; all my children are daughters and they are living with their husbands and children. i endowed the house to be a source of income for me after my death and made my brother Himdan Sa`d ibn Qiddan responsible for it. However, some people opposed me, claiming that i can use only one third of the house and the rest has to be distributed among the inheritors; my daughters. is that true? It should be noted that my daughters did not spend a penny on the house. Is there any problem to endow the house and appoint my brother Himdan to be in charge of it? I need your advice as I feel confused.

A: If you endow the house when you are healthy, the endowment should be fulfilled. You do not have the right to go back on it during your life time,

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and it cannot be inherited after your death. However, there is no harm in what you did as long as you meant good; not to deprive the heirs. Also, there is no harm on you if you did not endow it in the beginning but then you endowed it through legal means when you were healthy. However, if you make a will for your family to endow it, it is permissible for you to retract the will before your death or to fulfill one third of what you leave as long as you are still alive. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

selling or transferring the Waqf

Fatwa no. 16564

Q: One of his grandparents donated a farm as Waqf (endowment). It is not known when he did so. He specified half of the crop of his land to be distributed to the poor and wayfarers. Since the state's social insurance helps the poor and the land grows maize which people do not need, is it permissible to estimate the price of this land then give it to the authorities? In this way the Waqf will be stopped and the man will be free to use

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the land.

A: It is not permissible to stop the Waqf that you mentioned. In fact, it should be kept according to the general meaning understood in Allah's Saying, ﴿Then whoever changes the bequest after hearing it, the sin shall be on those who make the change.﴾ The revenue of the Waqf must be spent on the poor and needy as specified by the person who made the Waqf. There are still many poor people but you need to look for them. If the crop of the Waqf is maize and it is not eaten in the village where you live, you may sell it and spend its price on the poor and needy people which will serve the purpose specified by the endower; that is helping the poor. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 13

All praise be to Allah Alone, and peace and blessings be upon the last Prophet.

To commence:

The Permanent Committee for Scholarly Research and Ifta' has read

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the question that was sent by His Excellency the Minister of Hajj and Endowments under the number (4830/W/M) and dated 26/10/1391 A. H. to His Eminence the Chairman of the Departments of Scholarly Research, Ifta', Daw`ah, and Guidance, that was transferred to the latter by the Secretariat-General of Council of Senior Scholars under the number 31 and dated 13/01/1392. Studying the question and the attached papers to it, the Committee found that the text of the question as was declared by his Excellency the Minister reads as follows:

`Abdullah ibn Sa`ud ibn Faysal Al-Hazzany sent us the attached letter dated 18/10/1391 A. H. the letter relates to a land in the town of Al-Hariq called Zahwah. Such land is endowed to the Suwwam (those who observe Fast) but `Abdullah rented it twenty years ago from the attorney of the endowments of the town of Al-Hariq. This was for a yearly rent of fifteen Sa`s (1 Sa` = 2.172 kg) of wheat. Besides, a photocopy of the legally certified Waqf deed that ascertains the agreement between `Abdullah and the attorney of the endowments of Al-Hariq was attached. The concerned citizen requires to buy the lease for a total sum to be paid only one time to the Ministry of Endowments. Moreover, he undertakes to buy a store in the town of Al-Hariq under the supervision of the Ministry and giving it to the latter. Thus, it is perceived that the mentioned citizen would like to keep the land in exchange for the store. Because we are keen to keep the endowments and invest them properly, we hope that your Eminence will provide us with your beneficial opinion

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in this regard.

Following is one part of the wording of the deed:

The attorney Ibrahim Al-Dihimy stipulated that `Abdullah ibn Sa`ud will bear all the costs that the concerned land needs for repairing its wells, buildings, or the damages resulting from floods etc. The Waqf people will not bear any cost of the foregoing. `Abdullah accepted it with no objection as long as the land is rented out to him for cultivating it. The rent which is mentioned above should be paid on time on a yearly basis as agreed whether the tenant cultivates it or not. However, in case the rent is not paid to the attorney of the Suwwam; the occupier of the land whether `Abdullah or any body else should give up using it along with all its plants, buildings, trees, etc. They are only allowed to use things they have already harvested. In this case, the tenant is not entitled to claim any estimation of the plants, trees, buildings, or any of the other attachments. Rather, all are part of the Waqf.

End of quotation.

This deed was certified by the Judge of Al-Hariq `Abul-`Aziz ibn Ibrahim ibn `Abdul-Latif in 10/08/1368 A. H.

After the Committee had studied the question and the deed, it wrote the following answer:

It is impermissible to sell the concerned Waqf because keeping it in the current state is more beneficial and provides greater interests. This is because it is stipulated in its deed that the Waqf people do not bear any of the costs of repairing the damages thereof and that only `Abdullah Al-Hazzany will bear them and that in case the rent is not paid to the attorney of the Suwwam, the occupier of the land whether `Abdullah ibn Sa`ud or anybody else should give up using it along with all its plants, buildings, trees, etc. except what they have already harvested and that the tenant is not entitled to claim any estimation of the foregoing or any of the other attachments as these are all part of the Waqf. On the other hand, if the Waqf is sold and a store is bought, for instance, instead of the land; the Waqf will be subjected to ruin. The Fatwa was signed to that effect. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	Ibrahim ibn Muhammad Al Al-Shaykh

Fatwa no. 78

Q: we have a waqf (endowment) building in Makkah composed of three floors and a shop. The total revenue is 4,300 riyals. The money goes to the widows, minors and heirs of Mr. Muhammad Ramzy (may Allah be merciful with him). We wish to exchange it for another building in

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Jeddah, as the revenue will be doubled there. Please guide us in this matter.

A: Makkah Al-Mukarramah is a blessed city, and it is the secure city of Allah. All other places are less in status. The buildings in Makkah have a better chance of being sold or rented out compared to those in Jeddah. Makkah enjoys a flourishing real estate market during the Hajj and `Umrah seasons as compared to Jeddah. Even if it is weak during some seasons or with some buildings, this will be temporary and will soon end. Consequently, it is not permissible for you to sell the building and buy another one with its price in any place other than Makkah. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Deputy Chairman	Chairman
`Abdul-Razzaq `Afify	Ibrahim ibn Muhammad Al Al-Shaykh

Fatwa no. 174

All praise be to Allah Alone, and peace and blessings be upon the final Prophet.

The Permanent Committee has reviewed the letter referred to it from the Secretariat for the Council of Senior Scholars under

no. 905 dated 8/6/1392 A.H. from his Excellency, the Deputy Minister of Justice no. 1963/1/Q dated 7/6/1392 A.H. regarding the request of Mr. Muhammad `Abdul-Khaliq Al-Shahry to exchange a land dedicated as Waqf (endowment) by his grandfather for a better one. His Eminence Shaykh Muhammad ibn Ibrahim (may Allah be merciful with him) has previously issued a Fatwa (legal opinion issued by a qualified Muslim scholar) no. 1947/1 dated 17/7/1386 A.H. in this regard.

After the Committee has reviewed all the related documents including a copy of his Eminence Shaykh Muhammad's Fatwa, it appears that his Fatwa clearly declares the exchange permissible if it leads to an apparent benefit and a great interest provided there is nothing unlawful about it. The exchange must be carried out by the judge of Al-Nammas Province. The Committee adds that the request for exchange must be submitted by the Waqf trustee, whether it is Mr. Muhammad `Abdul-Khaliq himself or the Ministry of Hajj and Endowments. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman
`Abdullah ibn Sulayman Ibn Mani`	`Abdullah ibn `Abdul-Rahman ibn Ghudayyan	`Abdul-Razzaq `Afify

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Fatwa no. 9

Praise be to Allah, Alone, and peace and blessings be upon the Last Prophet.

The Permanent Committee for Scholarly Research and Ifta' has reviewed the question submitted by His Excellency the Chief Justice of Al-Ahsa' to His Eminence the Chairman of the Departments of Scholarly Research, Ifta', Da`wah, and Guidance with the no. of 7052 in 3/12/1391 A.H. The question was referred to the Committee from the Secretariat-General of the Council of Senior Scholars with the no. of 201 in 23/1/1392 A.H.

After studying the matter, the Committee found that the question revolves around the following:

1. The question is submitted by Sarah bint Nasir Al-Kharish to His Eminence the Chief Justice of Al-Ahsa'. Following is the wording of the questioner: i own a house in Kuwait, `Ain Yusuf street. I have set up the mentioned house as a Waqf (endowment) however it is now no longer in use. I want to move the Waqf from Al-Ahsa' to Riyadh as I live in Riyadh and the house I want to buy and set up as Waqf is also in Riyadh. It is worth mentioning that in case the house is sold, I cannot buy a house in Riyadh with its value, but I will increase the value from my own money to be able to buy the new house in Riyadh. Would you please approve the transfer

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of the mentioned house?

2. It has been confirmed that the mentioned house is set up as Waqf by the endower according to the document no. 67 in 24/6/1366 AH., which has been issued from Al-Ahsa' court. The endower stipulated in this document that she has the right of supervision and living in the Waqf during her lifetime and this right will be transferred to her son Muhammad ibn Sulayman Al-Husayn, his children, and his grandchildren. She assigned a sum of money for buying and slaughtering a sacrificial animal every year.

This is what was mentioned in the letter sent by his Eminence the Judge of Al-Ahsa' Shaykh `Abdul-Muhsin Al-Khayyal no. 1023 in 2/12/1391 A.H.

3. It has been mentioned in the Judge's letter that: He has sent a letter no. 1027 in 1/12/1391 A.H. to the Ministry to examine the house. The Ministry replied that they found it destroyed and idle. It is better for the endower to sell this house and to buy another one if she can afford to pay the difference.

4. His Eminence the Chief Justice of Al-Ahsa' courts is asking the Committee to express its view regarding what was mentioned in his letter.

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After studying the matter, the Committee replied: Since this Waqf is ruined and no longer in use, and the endower is ready to buy a house which is more expensive in Riyadh and she made the condition that she would have the right of supervision and living in the Waqf during her lifetime and that she now lives in Riyadh, therefore it is permissible for her to sell the old Waqf and buy another new house for Waqf in Riyadh. This will be more useful as the endower will be able to supervise the Waqf. However, selling the house in Al-Ahsa' should be under the supervision of the Chief justice of Al-Ahsa' courts and buying the house in Riyadh should be under the supervision of Chief Justice of Riyadh courts. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	Ibrahim ibn Muhammad Al Al-Shaykh

Fatwa no. 114

Q: Here is my letter attached to the will of Nurah bint

`Abdul-Rahman ibn Mawash. she inherited the house mentioned in this letter and gave it as Waqf. She did not leave behind anything else. Our agent rents the house and distributes the amount of rent to the inheritors after offering the sacrificial animals. Now, the house was sold to the municipality for 64,000 Riyals. Is it permissible for us, as her male relative inheritors, to assign some of the value of the house as Waqf and take the rest as inheritance or should the house be returned to its original status?

Having perused the attached document dated 22 / 1 / 1352 A.H. which is sealed by the seal of Shaykh: Muhammad ibn `Abdul-Latif (May Allah be merciful with him) which states: "Nurah bint `Abdul-Rahman ibn Mawash says that she bought the house of `Abdul-Rahman Al-Hammudy from his heirs in 1328 A.H. Since she has bought this house, she assigned it as instant Waqf". This has been written by the handwriting of the purchaser and was certified by Shaykh Ibrahim ibn `Abdul-Latif (may Allah be merciful with him) and sealed by his seal. Also, since she has bought the house 24 years ago, she offers sacrifices every year.

A: It is mentioned in the aforementioned document that the Waqf is instant and she offers sacrifices since she bought the house 24 years ago. It is also mentioned that the house was sold to the municipality for 94,000 Riyals and the male relative inheritors demand to take

part of the value of the house to distribute as inheritance. Accordingly, it is not permissible for them to do so and the origin of the Waqf has to remain as it is. If selling the house has been done by a legal way, the price may be used to buy a new house and the new house will be an effective Waqf instead of the first house. The rent will be spent in fixing the house and for offering the sacrificial animals. If there is something left from the rent, it will be for her nearest male relative inheritors according to the legal system of inheritance. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Mani`	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	Ibrahim ibn Muhammad Al Al-Shaykh

Fatwa no. 11185

Q: i live on a piece of land that is next to a Waqf (endowment), all of which is dedicated to Allah. Will it be sinful if i intentionally use a little of the Waqf, one hand span or cubit for example, as there are no boundaries between my land and the Waqf land? Please advise me and may Allah reward you!

A: It is obligatory on you to take precautions against taking anything from the Waqf land that is beside you. If you have doubts about anything concerning the Waqf land, you must leave it for the Waqf. You are not also allowed to plant anything on that land for yourself. The Prophet (peace be upon him) instructed saying, ("Leave what makes you doubt for what does not make you doubt.")

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Miscellaneous

Fatwa no. 1650

Q: i have inherited a legacy from my father who inherited it from my grandfather. My grandfather had made a will to my father that seven people should perform Hajj from this legacy. My father made a will to me to do the same, but he told me that he did not know the specific people; their names or whether they are males or females. The value of the legacy is not sufficient to pay the costs of performing one Hajj. i hope you will advise me about the means to fulfill this commitment Am I lawfully obliged to pay for the Hajj expenses of seven people from my own money if the legacy is not sufficient? How can I offer Hajj on behalf of people I do not know?

A: We recommend that you collect the returns that the land owner is entitled to, in order to perform Hajj for one of the seven people whenever there is enough money to pay the costs,

till the seven times are fulfilled. After this, the land would be available to the heirs of your grandfather and father according to legal inheritance. This would be with the intention of performing Hajj on behalf of the people that your grandfather wanted. However, you are not obliged to do this by yourself or from your own money; rather, it has to be done from the returns of the land. However, if you pay it from your own money, Allah will reward you well. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions.

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa No. (7124)

Q: I have a plot of arable land owned by my father as a Waqf (endowment). I take care of it and pay the wage of the farmers out of my own money and reclaim it out of my own money. One day, I bought some objects by borrowing money from that which was dedicated for Waqf being in need of it at that time. However, I returned the money and more. Am I sinful to have done so? Please answer me. May Allah reward you well!

A: If the reality is as you mentioned, meaning, that you returned the money you took for a good purpose and more, you are not sinful. However, it would have been

more precautionary if you had borrowed from elsewhere. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta

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`Abdullah ibn Qa`ud	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa No. (148)

Q: Are the payment for having permission to hire Waqf [endowment] included under its revenue or are parts of the Waqf (endowment)?

A: A fatwa was issued by His Eminence Shaykh Muhammad ibn Ibrahim (may Allah be merciful with him) No. (365) regarding these payments stating that it is a part of the Waqf. The following is a free quotation of the fatwa for the benefit of the questioner: We have received your letter requesting a fatwa on the amount of money paid by ground renters of the Waqf of Al Humaydan at the beginning of rent. We have examined the facts you submitted as well as the Waqf documents attached. Reflecting on them, we reached the judgment that the amounts paid at the beginning of ground rent is not revenue that is due annually. Rather, they are included in the Waqf. Take note that if such amounts of money are deducted, the rent will increase. In other words, the less

amounts of money are paid, the more the rent will be and vice versa. Accordingly, it is impermissible for the current generation to take these amounts of money, for the following generations of descendants, even those who have already passed away, are also entitled to them. Consequently, these amounts of money have to be considered included in the Waqf. Thus, they are to be exploited in rebuilding the real-estate if it needs so or in buying another Waqf out of excess. Revenue should be spent where its essence is spent. End quote. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta

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`Abdullah ibn Sulayman Ibn Mani`	`Abdullah ibn `Abdul-Rahman ibn Ghudayyan	`Abdul-Razzaq `Afify

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Chapter on gifts and presents

The first question of Fatwa no. 17627

Q 1: what are Shar`y (Islamic legal) conditions for a gift to be valid?

A: The following are the conditions for a gift to be valid: **1.** Proposal and acceptance. For example, the giver proposes to give a certain gift to another who expresses acceptance in any way whether verbally or practically. **2.** The actual gift should be known, meaning, one should gift a known object. **3.** Ability to deliver the gift. It will not be valid if the gift is undeliverable. **4.** The gift should not be a purchased object that has not yet been received. **5.** The gift should not be contingent on a future condition. **6.** In case of one's children, justice must be observed. A parent may not give a gift specifically to one child while depriving other children. **7.** The gift must not be meant for bribery, such as gifts for workers, e.g. an employee giving a gift to his supervisor or a student giving a gift to his teacher in governmental schools.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The third question of Fatwa no. 7932

Q 3: one of my relatives sent me a large sum of money as a present on the occasion of my marriage. Should I accept it or be satisfied with the money I have?

A: There is no objection to you accepting such a present provided that one does not hanker after it. Moreover, the giver should be requited adequately when possible or be supplicated for. The Prophet (peace be upon him) said, ﴾Requite him who does a favor to you, but if you are unable to requite him, go on praying for him till you are sure that you have requited him adequately.﴿ (Related by Abu Dawud and Al-Nasa'y.) May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 6489

Q 1: One day, my father fell ill. Women would then bring

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pure coffee to my mother, each woman bringing a handful of coffee. Later, the tribe agreed to ban this custom, which caused my mother not to requite women for their coffee. We hope that you can give us a Fatwa on the issue bearing in mind that coffee still exists till now. May Allah reward you well!

A: There is no objection if your mother takes coffee from women as a gift. Moreover, it is not obligatory to requite them. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 14379

It is a custom among the people of my village to give gifts and money on special occasions, and the recipient of the gifts is expected to requite them in kind on the giver's special occasions. What is the ruling if people have a special occasion when the one who received the gifts does not have anything to requite them with; is it impermissible?

A: it is recommended for the one who is given a gift to requite by giving something similar or better. However, the people of the village should not oblige a poor person to requite them giving them gifts like those they gave him. Rather, the proper Shar`y (Islamic legal) behavior is that a Muslim gives a gift expecting nothing in return, only hoping for the reward of Allah (Glorified and Exalted be He). Thus, anyone who is given a gift is obliged to give nothing in return to the giver. However, it will be preferable to requite the giver. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 6745

Q: i have a pious, loving and prolific wife. This is a grace from Allah (Exalted be He). I married her when she was 13, and now she is 43. Allah (Exalted be He) has granted me children and Halal (lawful) sustenance. She is very obedient, Praise be to Allah for this. She never opposes me and I have no other wives. All my children, two boys and four girls, are from her only and I have a strong desire to grant her, during my life time, a small two-floor building. This building does not exceed one third of my property at the present time. Will I be violating any part of the Shari`ah if I grant her this building? I appreciate your guidance. May Allah grant you success and reward you with good, for I am very confused about this. As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

A:

There is no prohibition in giving this building to your wife and registering it in her name during your life time. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 11790

Q: Being a social worker, and having worked in the countryside and in large towns, I decided to do the following:

First, to grant part of my inheritance as assets or cash after selling the assets to a local registered entity for taking care of the handicapped people, so that I take part in fulfilling their mission towards the handicapped people. This gift is going to be registered in a contract or a legal deed.

Second, to grant another part of this inheritance in cash to the Ministry of Social Affairs in Egypt to establish a training center in my father's village to provide services there. The priority of joining this center will be for our relatives and their children if they want to.

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Third, to keep part of this money to support me in my later days and illness.

First, is this permissible in Shari`ah (Islamic law), especially that I dispose of my money during my lifetime? I intend by these grants to make the maximum number of needy people benefit from them.

Second, as for the part I will keep for my later days, it is going to be inherited by my heirs when I die.

Please advise, with many thanks.

A: it is permissible for you to grant part of your wealth to a local entity for taking care of the handicapped people. It is also permissible to grant another part to the Ministry of Social Affairs to establish a training center in your village that provides training in useful topics, as both matters include a public benefit. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 19805

Q: What is the Islamic ruling on certain customs that take place here in

Egypt, for example, an engaged man sending some gifts to his fiancée on religious occasions, such as Rajab, Sha'ban, Ramadan, the Day of 'Ashura' (10th of Muharram),'Eid-ul-Fitr (the Festival of Breaking the Fast) and 'Eid-ul-Adha (the Festival of the Sacrifice). Is this act Fard (obligatory) or Sunnah (supererogatory)? Would it be considered wrong on the part of the people who do so?

A: Exchange of gifts between people is one of the means that creates love and affection and removes hatred and ill-will from the hearts; it is therefore encouraged by the Shari'ah (Islamic law). The Prophet (peace be upon him) (used to accept gifts and give gifts in return.) Based upon this teaching Muslims act, all praise be to Allah. But if a gift is associated with an unlawful reason, this is not permissible, such as gifts given on the Day of 'Ashura', Rajab, on the occasion of a birthday, or other newly-invented matters in the religion, as this falls under supporting what is wrong and participating in Bid'ah (innovation in religion). May Allah grant us success! May peace and blessings be upon our Prophet, his family, and Companions!

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Fatwa no. 17907

Q: A person gives one sheep to someone else as Sadaqah (voluntary charity). This sheep reproduced and soon there was a flock of sheep. The one who has been given this Sadaqah gives in charity and offers sacrifices from this flock of sheep, but he heard that the reward will go to the one who gave him the present in the first place; not to him.

Is this true? What is your view on this, because there are many sheep? The current owner of the sheep sells and slaughters from them since they are his own property. I appreciate your guidance. May Allah guide you!

A: once a person receives a gift, he becomes the owner and therefore has the right to use it according to the rulings of Shari`ah. Therefore, the sheep are the property of the one to whom they were given as charity and he can give them in charity or slaughter Ud-hiyah (sacrificial animal offered by non-pilgrims) as he likes. Also, the first person who gave the sheep as a gift to the second person will be rewarded for his gift if he intended the reward of Allah (Exalted be He). May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

accepting a conditional gift from a non-Muslim

Fatwa no. 5625

Q: I am a Saudi studying in America and we are in the process of building an Islamic center, in sha'a-Allah (if Allah wills) in Miami. The University has donated

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the land on which the center will be built. Yet some Muslim brothers disapproved of it, saying that the land can be accepted from neither Christians nor Jews. As you know, most of the people here in America are Christians and there are some Jews. Attached to my letter is a copy of the donated land's contract along with some related questions.

A: After the Committee has reviewed and studied the attached copy of the contract, it gave the following answer: If the matter is as you have mentioned, it is not permissible to accept this gift, due to the consequential evils of applying the conditions stipulated in the contract. The contract stipulates that the center's administration is to follow the laws and regulations of the University, which are unknown to those accepting the gift. Some of which may contradict the Islamic teachings. There is also the condition about the center submitting to the laws of the state of Florida, some of which contradict the Islamic teachings for sure. Furthermore, the contract stipulates that the center will be for Muslims and non-Muslims such as Jews. This only means that Muslims will build an Islamic center where Christian and Jewish rituals will be performed, something that will cause many problems. Finally, the contract stipulates that the donor has the right to revoke the gift and regain the land to the University's property at any time. There are many other conditions in the contract that contradict the Shari`ah (Islamic law).

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 10901

Q: I heard from one of the most famous shaykhs of Ansar Al-Sunnah Al-Muhammadiyyah Group that it is permissible to sew and sell dresses that do not cover women fully; i.e., short dresses. He based his view on the fact that the Messenger of Allah (peace be upon him) gave a red silk garment as a present to `Umar ibn Al-Khattab (may Allah be pleased with him), and when `Umar wore it and the Messenger of Allah (peace be upon him) saw it on him, he said, ﴾I gave it to you to give it away as a present not to wear it.﴿ **So `Umar gave it to one of his friends from the time of Jahiliyyah (pre-Islamic time of ignorance), or something like that. The shaykh further said that an Imam - whose name I cannot recall now - related this Hadith in his book under the chapter on the permissibility of selling what should not be worn. What is your opinion in this regard? In case this is true, can we use Qiyas (analogy) and say that it is permissible to sell cigarettes and tobacco, ring-shaped gold items, female pants, and male and female swimming suits? Allah (Glorified and Exalted be He) says in the Qur'an,** ﴾Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression.﴿ **Please give us your answer, Allah forbid the presence of any contradiction between the Qur'an and the Sunnah (whatever is reported from the Prophet).**

A: This Hadith is related by Al-Bukhari, Muslim and others under different chapters

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and through different ways. There is the account related by Al-Bukhari under the chapter on trading in male and female reprehensible clothes on the authority of Salim ibn `Abdullah ibn `Umar from his father who said, ﴾The Prophet (peace be upon him) sent a silken garment to `Umar (may Allah be pleased with him). When the Prophet saw it on him, he said, "I have not sent it to you to wear, only someone who has no share in the Hereafter wears it. I sent it to you to make use of it (by selling it)."﴿ This Hadith proves that it is permissible to trade in, grant or donate clothes that can be used in one way but not the other. The one who buys such clothes or receives it must use it according to the permissible way. This rule applies to gold jewelry, weapons, knives, grapes and anything that has both a permissible

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and an impermissible use. It is permissible to trade in or grant all of these things and the buyer or receiver of the grant must use it only in the permissible way, such as selling or granting it, without making any illegal gains from it. However, if the item is already unlawful to use in all cases and ways, it will not be permissible to trade in or grant it such as pigs, lions and wolves. The Hadith does not support selling the things you mentioned and you cannot use Qiyas with selling cigarettes, tobacco, and male and female swimming suits. Qiyas is used with items that can be lawful if used in a certain way or case and unlawful if used in another while these things are unlawful to use in all cases. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Fatwa no. 2108

Q: Here in Britain, some Muslims collect their money through lawful and unlawful means, as they are traders and their commodities include Khamr (intoxicant) and pork meat. They are not all the same, for some of them gain most of their money unlawfully while others make just a small gain from them. Is it permissible for us,

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as Muslims, to mix with them and eat their food when they invite us? Is it permissible to accept their donations for the Masjid (mosque)?

A: Firstly: It is your duty to advise them and warn them of the evil end of trading in Haram (unlawful) commodities and making unlawful gains. You should cooperate with other righteous Muslims in reminding those traders of Allah's Torment for those who disobey and oppose Him by committing what He has made unlawful. Tell them that the enjoyments of this world are nothing compared to the everlasting joys in the Hereafter. If they comply, all praise be to Allah and they are your Muslim brothers. You should also guide them to return rights to their owners, if they know them, and to follow up a bad deed with a good one, may Allah forgive them and exchange their bad deeds with good ones. In this case, it is permissible for you to mix with your brothers, eat their food and accept their donations in different charitable ways such as building and furnishing Masjids and the like. By performing Tawbah (repentance to Allah) and exerting all efforts to return the rights to those they are due, Allah will forgive their past sins. Allah (Glorified and Exalted be He) says about loan sharks: ﴾So whosoever receives an admonition from his Lord and stops eating Ribâ (usury) shall not be punished for the past; his case is for Allâh (to judge).﴿ **Secondly:** If they refuse to follow your advice and insist on committing

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these unlawful deeds, you will have to abandon them for Allah's Sake, decline their invitations and accept no donations from them, as a means of disapproving of their deeds and hoping they will be deterred and will abstain from their evil acts. May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The fifth question of Fatwa no. 4172

Q 5: What is the ruling on two brothers, one of whom is a Muslim and the other is a Mushrik (one who associates others with Allah in His Divinity or worship) and rich. is it permissible for the Muslim brother to accept a gift from his Kafir (non-Muslim), mushrik brother, or not?

A: It is permissible for a Muslim to accept a gift from his brother if he is a kafir or a mushrik, because that may soften the latter's heart and Allah may guide him to Islam. May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify

buying a gift from the person to whom it was given

The first question of Fatwa no. 10635

Q 1: A man gave his brother a car as a gift, then the one to whom the gift was given wanted to sell the car. Can the person who gave the car as a gift buy it or is it not permissible for him to buy it?

A: It is not permissible for the person who gave the gift to buy what he gave his brother. It was narrated that `Umar (may Allah be pleased with him) said, ﴿I gave a horse (to someone to use in jihad) for the sake of Allah, and its owner neglected it. I thought that he would sell it for a cheap price, and I asked the Messenger of Allah (peace be upon him) about that. He said, "Do not buy it from him even if he sells it to you for a dirham, for the one who takes back his charity is like the dog that goes back to its own vomit.﴾ May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 13491

Q 2: A person gave his car as a gift to another person. The gift receiver sold it to a third person. The gift giver

wants to buy the car back from the third person who purchased it. Is this permissible or it is considered as getting the gift back for money?

A: It is permissible to purchase the gift in the case you have mentioned, because the gift giver did not buy it from the gift receiver. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

giving a gift to a wife

Fatwa no. 6848

Q: A woman from Abi `Arish in Jazan district submits a Fatwa request to your Eminence. Her concern is as follows: For a long time, she lived with her husband in a small house in which her in-laws are living too. Her husband promised that he will build a bigger house for her exclusively when Allah makes things easier. Leading an easy life, he kept his promise and built a separate and large house where she lived for a period of time during which she gave birth to four daughters. The husband married a second wife in a different town where he built a separate house. This wife gave birth to a son and a daughter. The first wife who sent this request asked her husband to register the long-awaited house in her name. The husband is confused for fear of being sinful if he accepts this demand. Is he sinful if he registers this house in her name and registers the other house built in the other country in the second wife's name?

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A: If the reality is as you have mentioned, it is permissible for the husband to register each house in the name of each wife for whom it is built. May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Deputy Chairman	Chairman
`Abdul-Razzaq `Afify	`Abdul- `Aziz ibn `Abdullah ibn Baz

Fatwa no. 12271

Q: I am a married man and I do not have children. I had a piece of land. When I started to build a house on it, i promised my wife to register one fourth of the building in her name if she sells all her jewelries to help me to build the house on the land. The money she gave me was far less than the value of the one fourth of the house I promised to give her.

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Days passed and I owned a flat in my house and I decided to register it in my wife's name as a reward for her endurance to live with me without children and to repay her debt as she sold her jewels to help me to build the house. I need your advice in this regard as I fear to disobey Allah.

A: There is no harm in registering the flat in your wife's name. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 12168

Q: I am an old man, married to a good Egyptian woman since two years ago. She does her best to comfort me. I have no children, and no one will inherit me except my nephews who live in Jeddah, while I live in Al-Wajh. i want to give my wife one-third of my property as a gift, because of her dedication and looking after me, is this permissible?

A: It is permissible for you to give your wife what you mentioned as a gift during your lifetime, in return for her kind service and taking care of you.

May Allah grant us success! May Allah's peace and blessings be upon our Prophet, his family and Companions!

The Permanent Committee for Scholarly Research and Ifta'

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\`Abdullah ibn Ghudayyan	\`Abdul-Razzaq \`Afify	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

Fatwa no. 12612

Q: i have one wife who gave birth to my sons and daughters. i want to register half of the house that i possess in her name and would like your opinion on this. Kindly answer my question, may Allah bless you! May Allah reward you with the best reward for benefiting the Muslims and our last call is praise be to Allah, the Lord of the worlds.

A: There is nothing wrong with you giving half of the house to your wife as a prompt grant, as long as you are mentally and physically sound. You are to give her a legal title deed to prove her ownership of that half of the house. May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions.

Permanent Committee for Scholarly Research and Ifta'

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(Part No. 16; Page No. 189)

observing equality in giving gifts to wives

Fatwa No. (19695)

Q: I would like to inform Your Eminence that there is a man who, after the death of his wife from whom he had a child, married another woman for thirty years who did not give birth to any children. He then married a third woman who gave birth to two children. The man owns two buildings one of which consists of two floors. He wants to give one of the two floors to the wife who gave birth to no children as a gift. He asks whether it is permissible for him to do so. Actually, he requests your fatwa so that he might be enlightened regarding the issue. I ask Allah (Exalted be He) through His most Beautiful Names and Supreme Attributes to give you good health and provide you with His help and success. I also supplicate Allah (Exalted be He) to guide everyone to that which leads to the success and prosperity of the Muslim Ummah, for in fact He is the one Capable of doing so!

A: Whoever has two or more wives has to treat them fairly. It is not permissible for him to single out one of his wives with regard to spending, accommodation or spending the night, to the exclusion of the others. In fact, there is a stern warning issued against the one who has two wives and does not treat them fairly. Abu Hurayrah (may Allah be pleased with him) is reported to have said:

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The Prophet (peace be upon him) said: 《When a man has two wives and he is inclined to one of them, he will come on the Day of Resurrection with one of his sides hanging down.》 According to another narration of the Hadith: 《He will draw one of his two sides falling or aslope.》 (Recorded by Imam Ahmad in Al-Musnad, Vol. 2, pages 295, 347, 471). Moreover, Al-Nasa'iy and Ibn Majah recorded a similar Hadith in their Sunan. It is recorded on the authority of Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said: 《When a man has two wives and he is inclined to one of them, he will come on the Day of Resurrection with one of his sides hanging down.》 (Recorded by Abu Dawud in his Sunan, Vol. 2, P. 601). Furthermore, Al-Tirmidhy recorded a similar Hadith in Al-Jami`. This evidence indicates that it is obligatory to treat co-wives fairly and equally

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and that it is impermissible for a husband to incline more to one of them in a way that will hurt the others. This does not include the natural inclination of the heart, for a person has no control over his heart's inclination. Therefore, the Messenger of Allah (peace be upon him) used to divide his time equally among his wives, and said: 《O Allah, this is my division concerning what I possess, so do not blame me concerning what You possess and I do not.﴿ Accordingly, it is impermissible for the abovementioned husband to single out one of his wives with an item of his property. Thus, if he gives a house or the like to one of his wives as a gift, he must treat all his wives equally in that regard giving a similar gift or something of equal value to all of them, unless the other wife approves of it. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta

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The first question of Fatwa No. (10229)

Q 1: my wife has a daughter from a previous husband, whom I brought up in the best manner. I owed her a sum of money of 13,000 Riyals which I gave her when she married. However, on giving her dues, she refused insisting that I take them myself, bearing in mind that the sum of money was not her dowry - it was the revenue of goats I had bred for her. Is it permissible for me to take this sum of money?

A: If the daughter is of full age, the money will be yours. Moreover, if you think that her insistence on giving it to you is merely out of shyness, not of complete free will, it will be more cautious not to accept it. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

observing equality in giving gifts to children

Fatwa No. (30)

Q: I bought a house in Jeddah which I registered in the name of my older son Ahmad, according to what is registered in the attached document. Accordingly, I hope that you will give me a fatwa regarding whether it is permissible to single out one of my children with a gift while not giving to the others.

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A: Having examined the fatwa request and the attached document confirming the questioner's statements, the Committee replied: According to the attached copy of the document issued by the notary public of Jeddah No. 200 in 29/3/1391 A.H., you bought a house of a defined space and borders in Jeddah for 6,200 Saudi Riyals out of the money of your minor son Ahmad which you donated to him, thus, making the house his property. According to these facts and to your question, giving your son Ahmad preference over your other sons is impermissible. The proper Shar`y (Islamic legal) behavior with regard to giving gifts to one's children is to give them gifts equally; it is not permissible to favor one over another unless there is a Shar`y justification, such as if one of them is disabled, has a large family or is busy seeking knowledge. One may also deprive one of his children of gifts because of his being evil or committing Bid`ah (rejected innovation in religion), or because he will make use of the gift in disobedience to Allah (Exalted be He). The basic evidence regarding enjoining giving gifts to one's children on an equal basis is the Hadith related by Al-Nu`man ibn Bashir (may Allah be pleased with both of them) who said|: ⦅My father gave me a gift but my mother `Amrah bint Rawahah said that she would not agree to it unless he made Allah's Messenger as a witness to it. So, my father went to Allah's Messenger to make him a witness to it. Allah's Messenger asked, 'Have you given (the like of it) to all your children?' He replied in the negative. Allah's Messenger said, 'Fear Allah, and be just to your children.' My father then returned and took back his gift.⦆

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According to another narration: ⦅Return it!⦆ According to a third narration: ⦅Take it back!⦆ According to a fourth narration: ⦅Do not make me a witness for injustice.⦆ According to a fifth narration: ⦅Call someone else other than me as a witness.⦆ According to a sixth narration: ⦅Give them on equal basis.⦆ (Agreed upon by Al-Bukhari and Muslim). The Hadith apparently indicates prohibition as the Prophet called it injustice, ordered it to be annulled and refused to be a witness for it. Undoubtedly, injustice is prohibited and the order to annul the contract indicates obligation to do so and of giving to children equally. If there is a Shar`y justification for favoring some children over others, Imam Ahmad (may Allah be merciful with him) is reported to have referred to permissibility. Regarding assigning Waqf (endowment) to some children, Imam Ahmad said it is unobjectionable if there is a justification to do so but it is abhorred if it implies merely favoring. Obviously, the same applies to gifts.

The second question of Fatwa No. (1345)

Q 2: Someone bought a plot of land in partnership with his full brother who was alive, and both registered it in the name of their sons overlooking their daughters considering that daughters may not have a share in it as money is acquired wholly or partially by sons. The daughters on the other hand insist on having shares in this land. Is this procedure valid or, should the daughters also be given shares?

A: If the money that bought the land is that of the sons, the daughters will have no right therein at all. However, if the land is bought partially with the sons' money, the daughters will have no right in the part that was bought by the sons' money. However, if the money that bought the land was from the parents, it will be obligatory to give all children equally. This is based on the general purport of the Hadith of the Prophet (peace be upon him): ﴾Be afraid of Allah, and be just to your children.﴿ The same applies to the part of the land that was bought by the parents' money if the land was bought partially by them.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Mani`	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa No. (2225)

Q: A wealthy father who has children, both males and females, from his four wives wants to divide his wealth among his male children only when he still has the ability to beget more children. He is asking about the destiny of children begotten after the division. Is the father entitled to deprive one of his children from inheritance or single out one of them with a favor? Is it permissible for him to give in charity, give gifts or sell some property to one of his sons if this is approved of by his older sons who are in charge of the younger children? The father is in charge of three of his wives while the fourth, who is not on good terms with the father and no longer likes to live with him, is provided for by her children. The questioner, one of her sons, who failed at many attempts to reconcile them, is asking whether it is permissible for his father to sustain his mother without asking for reconciliation with the mother.

A: As for dividing the money among male children only while excluding the females,

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the Shari`ah (Islamic law) enjoined observing equality in dealing with children whether they are male or female. It is recorded in the Two Sahih (authentic) Books of Hadith (Al-Bukhari and Muslim) on the authority of Al-Nu`man ibn Bashir (may Allah be pleased with both of them) ﴾that his father granted him a slave boy and went to the Prophet (peace be upon him) to make him a witness to this donation. The Prophet (peace be upon him) asked him: Have you done the same with each of your sons? He said: No. Then, the Prophet (peace be upon him) said to him: Fear Allah and treat your sons equally.﴿ According to another narration of the Hadith, the Prophet (peace be upon him) said: ﴾I cannot bear witness to an injustice.﴿ Thus, your father, deciding to divide his wealth wholly or partially, has to divide it among both males and females in accordance with the rules provided for by Islamic inheritance, meaning, the male receives a share equal to that of two females. He should not be concerned about children who are yet to be born. However, in the case of a fetus, division has to be delayed till delivery takes place. Moreover, it is impermissible to give any of them a share that is more than that defined in the Qur'an: ﴾to the male, a portion equal to that of two females﴿ This is regardless of whether it is categorized as charity, gift or selling for a paltry price unless the other children who are legally mature approve of it. However, each approval is only applicable to their respective share. Furthermore, he may not approve of it on behalf of his young children, male or female. As for your mother's rights on your father,

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following is a necessarily detailed reply. If she is unrightfully disobedient to him, she will have no rights on him, with regard to clothing or any thing else. This remains effective until she stops being disobedient and obeys his commands in a way that is reasonable. However, if she refused to obey him as he deprives her of her rights, it would be a dispute which has to be brought to court unless they settle it consensually. In addition, it will be more adequate to seek the interference of some righteous relatives and neighbors to cause reconciliation. In fact, reconciliation is good. May Allah set right all our affairs! May Allah grant us success! May peace and blessings be upon our Prophet

Fatwa no. 2738

Q: Two of my sons are married and live in their own houses. They disobey me and are hard-hearted. They never do good, though Allah loves the good-doers. I complained against them to the judge and he sent them to jail. I do not like them. It is their mother that is behind all this. I also have three half daughters from three other mothers. Each daughter lives with her mother. It is Allah (may He Praised and Exalted) who provides them with the means of subsistence. I am 73 years old now.

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I am a trader and my sons threaten to take revenge on their three sisters after I die. It should be noted that the daughters are kind and obedient. They live with me; each one of them has an old house. I decided to free myself from responsibility and register a house for each one of them lest their disobedient brothers bring them to courts for inheritance disputes. I wrote my will and placed it among my documents so it might be acted upon after my death. As regards the male sons, I am fully sure that they are hard-hearted and will not be kind to their sisters. They never listened to my advice. I hope you will guide me to do what will save me from the punishment of Allah, the Lord of the Worlds, on the Day of Judgment.

A: It is obligatory upon the Muslim to be just as regards giving gifts to his male and female children. It is authentically reported that the Prophet (peace be upon him) said in the Hadith on the authority of Al-Nu`man ibn Bashir (may Allah be pleased with them both): ﴿Be afraid of Allah, and be just to your children.﴾ Willing a part of the estate to be given to the inheritor is invalid in the Shari`ah of Allah (Exalted be He), even if you will register them in the inheritor's names and get a nominal and not actual price in return. If you register the estate you give to them through an actual sale contract, there is no harm in that.

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You have to know that giving part of your estate to your daughters and not doing the same with your sons will not stop your sons from making intrigues against them. It is more likely to arouse their wrath, grudge, envy and harm against their sisters. So you should fear Allah and treat your sons and daughters justly. You should give your children their shares according to the rules of inheritance and hand them their documents so that they would use them freely as long as they are grown-ups and leave your estate to be distributed after your death. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Fatwa no. 2911

Q: I need your Fatwa as regards the following:

First, a person had more than one son and he paid the marriage expenses of the older sons. He has another son who is about to marry and one more who is still young. is it permissible for him to bequeath a sum of money to pay for the marriage expenses of the unmarried sons whether or not they are adults?

Second, if he bought cars for all his older sons, whether they live with him or are far away, is it permissible for him

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to bequeath some money of the same value as the car to his son for whom he has not yet bought one, whether or not he is an adult?

Third, if he has sons who live far from him and they are financially independent and other sons who live with him, serve him and help him, is it permissible for him to bequeath some money to those who serve him in return for their sacrifices and service? Is it also permissible to do the same with wives if he has more than one wife?

Fourth, there is no doubt that the belongings a person leaves behind, whether they are effects or real estate, belong to all the inheritors; however, it hurts one to imagine that the belongings which his wife and underage children depend on in their life, will be sold or deducted from their inheritance.

I am very concerned about this. I think that it is better not to sell inherited objects such as furniture, cars and food and other belongings for the benefit of the underage children and their mother who takes care of them because the adult sons are financially stable.

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They have good jobs and received a good education; whereas, the underage children are young and are in need of kindness, mercy, education and training. They should be saved from suffering two evils at the same time; their father's death and living in a house less than the one they used to live in which will have a negative effect on them. Also, the property may be estimated at a certain price and be deduced from their shares of inheritance of their father's bequest.

I hope Your Eminence will consider this subject from all dimensions and aspects and issue a Fatwa that you think will free us of responsibility and maintain all that is good.

A: First, the basic ruling in this matter is treating children with justice. The religious evidence on this includes: **a.** On the authority of Al-Nu`man ibn Bashir that the Prophet (peace be upon him) said: (Treat your children justly, treat your children justly, treat your children justly.) Narrated by Ahmad, Abu Dawud and Al-Nasa`iy. **b.** On the authority of Jabir that: (The wife of Bashir said to her husband: Donate a slave to my son and let the Messenger of Allah (peace be upon him) be a witness to it. He went to Allah's Messenger (peace be upon him) and said: The daughter of so-and-so (his wife) asked me to donate my slave to my son. Allah's Messenger (peace be upon him) said: Does he have brothers? He said: Yes. He (peace be upon him) said: Have you given to each of them as you gave to him? He said: No. Thereupon, Allah's Messenger (peace he upon him) said: Then take him back; this is invalid and I can only bear witness to what is just.)

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Narrated by Ahmad, Muslim and Abu Dawud. It is also narrated by Abu Dawud on the authority of Al-Nu`man ibn Bashir in which Allah's Messenger (peace be upon him) said: (Do not make me a witness to injustice, your children have the right to receive equal treatment) Allah's Messenger (peace be upon him) ordered parents to be just to their children and this order necessitates that it is obligatory to treat children justly. This is substantiated by the saying of the Prophet (peace be upon him), "it is not valid", his saying, ("I can only bear witness to what is just",) his saying, ("Do not make me a witness for injustice" as well as) the other narrations to the same effect. **Second,** if he gave something to some of them but did not give anything to the rest, he has to take back the gifts. What confirms this is the Hadith narrated by Al-Nu`man ibn Bashir: (His father brought him to Allah's Messenger (peace be upon him) and said: I have given this slave of mine to my son. Allah's Messenger (peace be upon him) said: Have you given to each of your sons (a slave) like this? He said: No. Thereupon, Allah's Messenger (peace he upon him) said: Then take him back.) Agreed upon by Al-Bukhari and Muslim. In the narration of Muslim, he said: (My father gave me Sadaqah (voluntary charity) but `Amrah bint Rawahah (my mother) said that she would not agree to it unless he made Allah's Messenger (peace be upon him) a witness to it. So, my father went to Allah's Messenger (peace be upon him) and said, 'I have given Sadaqah (voluntary charity) to my son from `Amrah bint Rawahah, but she ordered me to make you a witness to it, O Allah's Messenger!' Allah's Messenger (peace be upon him) asked, 'Have you given (the like of it) to each of your sons?' He replied in the negative. Allah's Messenger (peace be upon him) said, 'Be afraid of Allah, and be just to your children.' My father then returned and took back his Sadaqah.")

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Al-Bukhari related a similar narration with the use of the word 'gift' instead of Sadaqah (voluntary charity). **Third,** it is permissible for the father to give gifts to his sons who serve him and take care of him in return for their service. This does not mean that he gives preference to them over their other brothers provided that what he pays to them is equal to the same charge given to other people who offer the same service whether on a daily, monthly or yearly basis. **Fourth,** if the person dies, his offspring inherit him each according to his legal share of the legacy. It is not permissible for the Muslim to bequeath some of his inheritors more than their legal rights; neither from the legacy nor from other money. This is according to the saying of the Prophet (peace be upon him): (Allah has appointed for everyone who has a right what is due to him, and no bequest must be made to an heir.)

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Fatwa no. 4282

Q: My father is about 75 years old. He had an old adobe house in a distinct location. I pulled it down to rebuilt it with concrete from my money. I rented the house and I still repay some of my debts from the value of the rent. It should be noted that I did not take loans from the Land Development Bank. My father wants to register this house in the name of one of my children who is seven years old. It should be noted that I have other five sisters. One of them is older than me and the rest of them are younger than me. I have sustained my father and my mother for fifteen years now. My father felt ill and I took him outside the Kingdom of Saudi Arabia for treatment. My son is the only male grandson in the family. My question now is: is it permissible for my father

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to give this house to my son? It should be noted that my five sisters are married and my father assumed the expenses of their marriage. My parents live with me in my house, so the rest of my family do not oppose my father's registering of this house in my son's name and giving him the right to use it. I promised my father that in case my sisters left the house for my son, I will build another house for them from my money to free my father from responsibility. I would like to have your advice in this regard. Is my father or any of us committing a sin this way?

A: Considering what you have mentioned: 1- That your father will give the house to your son, even if there is no need for this at the present time; 2- That you promised your father if he gives the house to your son that you will build another house for your sisters from your own money; 3- That you have five married sisters; and 4- That you have built your father's house which he intends to give to your son. All this indicates that your father wants to give you alone the house and deprive your sisters from it. Your son is used as a cover for your practice of injustice. Therefore, it is not permissible for your father to give the house to your son according to the saying of the Prophet (peace be upon him): ﴾Be afraid of Allah, and be just to your children.﴿ As regards what you mentioned about your spending on your father's house,

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if you did it out of kindness to your father, Allah will reward you for this. However, you should not take back what you spent on your father. If you intended to take it back from your father, it is permissible for you to do so but it is better not to. You should not regard whatever you spend on your father as too much, because Allah (may He praised and Exalted) will reward you much more than you could expect in case you are sincere to Him (may He be Praised and Exalted). May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

The second question of Fatwa no. 4280

Q2: I fear Allah (Exalted be He) and I know that death is an inescapable reality. My mother owns a small house which I restored. My brother did not help with anything. He often angers my parents and treats them badly. Now he does not live with us. Being angry with him, my mother decided to register the house in my name. I advised her many times not to do that but she insists. Now I would like to know whether my mother will commit a sin if she has the house registered in my name and deprive my brother of his share of inheritance. Will I be committing a sin if I accept this from my mother?

A: If the reality is as you mentioned, it is not permissible for your mother to give you the house without giving your brother his share according to the Saying of the Prophet (peace be upon him): ﴾Be afraid of Allah, and be just to your children.﴿ and there are other Hadiths with the same meaning. If she did what you mentioned, she would be committing a sin and so would you, because your acceptance of what she did is cooperation with her in sin and transgression. Allah (may He be praised and Exalted) forbids this by His Saying: ﴾Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression.﴿ The house must be returned to your mother or be shared between you and your brother equally. If you see that your mother insists on depriving your brother of inheritance, there is no harm in accepting it, then you can give half of it to your brother to free yourself of responsibility if your mother does not have other children. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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\`Abdullah ibn Qa\`ud	\`Abdul-Razzaq \`Afify	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

Fatwa no. 6646

Q: i am a woman who has three sons and two daughters. i own a piece of land,

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which I want to donate to my youngest son Muhammad Sa`id Al-Shahry because he is paralyzed in his right leg. His brothers and sisters have approved this action; is there any sin on me if I do this? Could you kindly advice me? May Allah reward you best!

A: If the reality is as you have mentioned; that your children approved this and they are of legal age (to accept), there is no sin on you if you do this - in sha' Allah. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 7384

Q: I want to inform you that I have a son and four daughters who live in one of my houses and I have also another two daughters from two other wives. I want to donate the mentioned house to the son and his sisters after estimating the house and compensating the other two daughters for their shares of the house. My question is: Is this action permissible? If it is permissible, should the value be distributed to the children equally or according to system of inheritance that the male takes the share of two females? Could you kindly advice? May Allah grant you success!

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A: it is obligatory upon you to treat your children justly. If the share of two daughters equals their share of the house according to Shari`ah (the male takes the share of two females), it will be permissible. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 8310

Q: The questioner is a woman having the following concern. She has two daughters and three sons and owns five acres of land. She sold one acre and a half to help with her daughter's marriage. She agreed with her son in-law that he should pay Mahr (mandatory gift to a bride from her groom) and she would furnish the house. When her second daughter married, she sold a quarter of an acre to furnish the marital house of this daughter as she did with the first one. She wants to know what she must do with her sons. Must she help in their marriages as she did with the daughters or not? Or must she deduct the value of the land the two daughters took from their shares in the inheritance? Please enlighten us, may Allah reward you with the best!

A: First, she must meet the needs of her children, male or female, from their properties owned through the inheritance or whatever else. These needs may be furnishing the marital house, building a residential house, purchasing a piece of land for cultivation or other things. **Second,** it is obligatory for her to be just with all the children concerning the gifts given by her to help furnish their marital houses or other purposes according to their shares of the inheritance that each of them will own after the mother's death. May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 10521

Q: I have four sons and three daughters. As for the daughters, one of them is married and two are young and employed. As for sons, two of them are employed and two are students. Those who are employed can not save money except for the value of their cars and the rent of their houses. One of them wants to marry, so I assumed the expenditure of his marriage except for a little sum which he paid. Soon -in sha' Allah- I will pay the expenditure of his brother's marriage. I will assign an equal value for those who study in return for what has been spent in the marriage expenditure of their brothers. I have bought for my sons four pieces of lands for their residence; a piece for each one of them.

As for my employed daughters, they submitted their papers to the bank and -in sha' Allah- their names will be approved for building and living there. Their brothers -in sha' Allah- will follow their steps in applying, building and living there. Your Eminence, should I buy pieces of land for my daughters as I did with my sons, or should I leave money for them? Should they have compensation in return for what I have paid for the sons in their marriage? Is there any Zakah on the purchased pieces of land before they are assigned to them by the bank? Could you kindly advice me in this regard?

A: Firstly: It is obligatory to treat your children justly. You should purchase for the daughters half of what you bought for the son or give them money equal to that. **Secondly:** There is no Zakah (obligatory charity) on mentioned pieces of land because they are not set for trade. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

(Part No. 16; Page No. 213)

The first question of Fatwa no. 11087

Q 1: I bought a piece of construction land in installments for my children - both the boys and the girls equally. I paid a deposit and I will continue to pay the remainder in installments, with Allah's Permission, as a gift from me to them. My question is: is it obligatory that the shares of boys should be twice that of the girls or is this ruling restricted only to inheritance and does not apply to gifts given when alive?

A: If anyone gives gifts to their children during their lifetime, it is obligatory for them to be fair and give the male twice the share of the female, according to what is prescribed by Allah (Exalted be He) regarding the distribution of inheritance. Giving gifts during one's life is one of two forms of giving, as 'Ata' said, "They would not divide it, except in accordance to the Book of Allah (Exalted be He)." May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 14575

Q 1: i have one daughter only and own a house of two floors. i have brothers also, but i want to give my daughter part of the house.

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Is this permissible or would this grant affect the rights of the inheritors and thus be regarded as Haram (prohibited)?

A: There is no harm in giving part of the house to your daughter if you do not intend by this to exclude the rest of the inheritors and if the grant is concluded immediately and your daughter possesses it and has the right to dispose of it, because this is a kind of donation. On the other hand, it is not permissible to bequeath this in your will because no bequest must be made to an heir. It was authentically reported from the Prophet (peace be upon him) who said: ﴾No bequest must be made to an heir.﴿ May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Ninth question of Fatwa no. 14893

Q 9: i have three brothers and a sister. My father passed away and my mother was about to receive her portion of inheritance but she waived this to one of my brothers on the plea of my brother having a low income. My mother thus asked me to register every thing in my brother's name without telling any of my siblings; will I be considered a sinner if I do so? It may be worth mentioning that if I inform my siblings, they may be angry with me because my mother is elderly. What is the opinion of your Eminence?

A: If this money is the portion of your mother in the inheritance of your father, it is impermissible for her to bequeath it to some of her children but not the others. It is Wajib (obligatory) on her to deal with them justly

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so that they all behave virtuously towards her. Proof for the foregoing is the Hadith that is related by Al-Bukhari and Muslim on the authority of Al-Nu`man ibn Bashir (may Allah be pleased with them both) ﴾That his father brought him to Allah's Messenger (peace be upon him) and said: 'I have donated this slave of mine to my son'. Allah's Messenger (peace be upon him) said: 'Have you donated to every one of your sons like this?' He said: 'No'. Thereupon Allah's Messenger (peace he upon him) said: 'Then take him back'.﴿ and in another narration the Messenger of Allah (peace be upon him) said: ﴾'Have you done the same with every son of yours?' He said: 'No.' Thereupon he the Prophet said: 'Fear Allah, and observe equity with your children.'﴿ Moreover, according to another narration: Then the Prophet said: ﴾'Would it please you that they (your children) should all behave virtuously towards you?' He said: 'Yes.' He (the Holy Prophet) said: 'Then don't do that' 'i.e. don't give gift to one to the exclusion of others'.﴿ The foregoing applies in the case that your mother gives such portion of inheritance to your brother while she is healthy. Regarding bequeathing it to him, this is impermissible unless the rest of the inheritors, of legal age, permit it. As for the under aged inheritors, their rights have to be kept for them until they are of legal age so that they may permit the will or the gift or receive their rights. Evidence for the foregoing is the Hadith that is narrated by Abu Umamah who said: I heard the Messenger of Allah (peace be upon him) saying: ﴾Allah has appointed for everyone who has a right what is due to him, and no bequest must be made to an heir.﴿ (Related by Abu Dawud Al-Tirmidhy who commented: 'It is a Hadith Hasan Sahih', Ahmad, and Al-Nasa'y). May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 16575

Q 1: is it permissible for a parent to transfer ownership of his farm to one of his children to the exclusion of the rest? My father registered a farm in my name, leaving my sister and young brother with nothing. Am I obliged to support them financially or not?

A: A parent should be fair in giving gifts to his children, allocating shares based on the Islamic rules of inheritance. He is not permitted to give preference to some of his children over others, as the Prophet (peace be upon him) forbade this. Al-Nu`man ibn Bashir (may Allah be pleased with him) ﴿reported that his father brought him to Allah's Messenger (peace be upon him) and said: I have given this slave of mine to my son as a gift. Allah's Messenger (peace be upon him) said: Have you given to every one of your sons (a slave) like this? He said: No. Thereupon Allah's Messenger (peace be upon him) said: Then take him back.﴾ (Agreed upon by Al-Bukhari and Muslim). Thereupon, your father should be fair when it comes to giving gifts; he should either give the same gift to the rest of his children or take it back from his son. If your father is dead, you should divide the inheritance between you and the rest of the heirs according to the Shar`y ruling. May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

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The third question of Fatwa no. 17001

Q 3: My father endowed me with an old house as a gift, which I later demolished and rebuilt. My father also gave my brother land to build a house on. Then, he gave me, my brother and mother a sum of money as a gift to help us with the building, bearing in mind that we have other brothers. What is the legal ruling in this regard, and what is the ruling if those brothers were content with what happened?

A: parents should be fair with their children in respect of giving gifts. The Prophet (peace be upon him) said, ('Be afraid of Allah, and be just to your children.') There is no harm in the conduct of your father if the rest of your brothers, who are of age, are content. However, if they are not, it is not permissible for your parent to privilege you and your brother with gifts to the exclusion of the rest of your brothers, on account of the said Hadith. If there is a dispute in this regard, you should refer it to the Shari`ah Court. May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

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Fatwa no. 16077

Q: We are five siblings; three males and two females. Our father died and left behind an old abode house of 110 square meters. I am the youngest of my brothers and sisters. Since I was taking care of my mother, she gave her share of my father's inheritance to me before she passed away. Now, I am 43 years old; is my mother's act permissible or is it considered a sin which deserves the punishment of Allah? If this is the case, what should I do to remove the sin from her?

A: it is not permissible for one of the parents to single out some of his children with a gift. They should treat them justly without discrimination. The Prophet (peace be upon him) said: ﴾Fear Allah and treat your children justly.﴿ He (peace be upon him) said so after he had condemned the acts of the Companion who singled out some of his children with a gift. Your mother's act was not permissible, so you have to give it back and distribute the house according to the legal way of inheritance; the male takes the share of two females. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 17813

Q: I am a married man, and I have three sons and a daughter. I have spent around 500,000 Riyals on my daughter's wedding and to buy her clothes, jewels and other things she needed. My elder son studies abroad at my expense in the United States of America, which costs me 150,000 Riyals each year. I would like to ask your Eminence:

is the money i spent on my daughter's wedding and on my son to study in America considered normal expenses born by a father, or a grant that should be distributed equally among all children, which means that I should grant my other children a similar sum of money?

If this is considered a grant, should it be distributed equally among the boys and girls, or should a boy take twice as much as a girl, according to the legal rulings on inheritance?

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A: First, you should distribute your grant among your children with justice, as the Prophet (peace be upon him) said, ﴾Be afraid of Allah, and be just to your children.﴿ You should be just in whatever you grant them as a gift and as assistance, such as marriage. However, if one of your children is in need of money, you should support them financially. There is no harm in this case in not giving the wealthy ones, because supporting them does not fall under the category of grants. **Second,** spending money on your son's study abroad in a non-Muslim country is impermissible unless in case of obligation, because living there subjects a person to many Fitan (temptations) and Munkars (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) that affect one's religion and morals. However, if your son is obliged to study abroad, and he is holding to his religion and resisting those evils, there is no harm in sending him there and supporting him financially. **Third,** as for spending 500,000 Riyals in your daughter's wedding, this is a form of prohibited wasting of money; you might be punished for this, unless you perform Tawbah (repentance to Allah) and stop wasting your money. This money is a gift from Allah, and people are only trustees for it, as Allah says, ﴾And give them something (yourselves) out of the wealth of Allâh which He has bestowed upon you.﴿ (Surah Al-Nur, 24: 33). He also says, ﴾and spend of that whereof He has made you trustees.﴿

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(Surah Al-Hadid, 57: 7). This means that Allah has made us trustees for this money, and we should keep the limits of Shari`ah (Islamic law) while spending it. Shari`ah has regulated our ways of spending money by prohibiting wasting it, as Allah says, ﴾And give to the kinsman his due and to the Miskîn (poor) and to the wayfarer. But spend not wastefully (your wealth) in the manner of a spendthrift. (Tafsir At-Tabarî)﴿ ﴾Verily, the spendthrifts are brothers of the Shayâtîn (devils), and the Shaitân (Devil-Satan) is ever ungrateful to his Lord﴿ ﴾ And if you (O Muhammad صلى الله عليه و سلم) turn away from them (kindred, poor, wayfarer whom We have ordered you to give their rights, but if you have no money at the time they ask you for it) and you are awaiting a mercy from your

Lord for which you hope, then, speak unto them a soft kind word (i.e. Allâh will give me and I shall give you).﴿ ﴾And let not your hand be tied (like a miser) to your neck, nor stretch it forth to its utmost reach (like a spendthrift), so that you become blameworthy and in severe poverty.﴿ (Surah Al-Isra', 17: 26-29). He also says, ﴾And those who, when they spend, are neither extravagant nor niggardly, but hold a medium (way) between those (extremes).﴿ (Surah Al-Furqan, 25: 67). This means that they do not waste money and spend it on prohibited things; and at the same time they are not miserly and stingy. The ideal state is to be moderate between those two states. **Fourth,** you should divide the grant among your sons and daughters according to the legal way of distributing the inheritance, as it is the fairest way; a male is given twice a female's share.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 18231

Q 2: A person is living with his wife and their two sons and two daughters. He has a son and a daughter from another wife whom he divorced. He raised all his children and gave the son of the divorced wife money to help him travel abroad. The son traveled abroad and earned a lot of money with which he got married, bought a piece of land, and built a house to live in with his mother and sister. The daughter still receives a monthly payment from the father until the present time. However, both the son and the daughter are not dutiful to their father and neither offer Salah (Prayer) nor observe Sawm (Fast).

The father had a piece of agricultural land which he sold and distributed its money among all his family, each according to their share. On the other hand, the two sons living with him contributed with their shares of the sold land to help their father buy a new piece of land and build a house on it. The same contribution was presented by their mother. In addition, they work with their father in his grocery and grain store, live with him, and eat from his provisions. One of them got married and the other traveled to work in a rich country, got married, and used to send the money he saved to his father to finish building the house.

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They are now living in this new house.

The father registered the whole building to his sons who are living and working with him. He did the same with the store. What is the ruling on this? How can we calculate the share of each son in return for their work with their father throughout these years, bearing in mind that the burden of work is carried out by them and their mother since the father is now old? Please advise, may Allah reward you, for we fear that this act would be Zhulm (injustice) on the part of our father or on our part after his death, or that a dispute may take place between us. May Allah reward you with the best!

A: the father has to be just to his children, regarding the money he gives them, bearing in mind that the share of a male is twice the share of a female. The Prophet (peace be upon him) said: (Fear Allah, and be just to your children.) The father is required to give the sons working with him payment in return for their work if they ask him for this, like what he does with the other workers. Those who contributed with their own money in building the house are to be his partners, each according to their contribution. The father should be just regarding the money he gives to his children, whether to those living with him or those who are not and those working with him or those who do not. The Prophet (peace be upon him) ordered Muslims to be just to their children in their grants; he even described the act of differentiating between them in grants as Zhulm. Hence, the father must fear Allah regarding this matter.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

The first question of Fatwa no. 19089

Q 1: I am an Egyptian teacher. My son died and now I have two daughters. I live in a residential building in Alexandria. I bought a flat and then transferred its ownership to my two daughters in order to secure their life after my death. Is this permissible or does it contradict the Shari`ah law of inheritance?

A: What you did comes under giving gifts to children, which is permissible on condition that they are given equal shares. For this the Prophet (peace be upon him) said, ﴾Fear Allah, and be just to your children.﴿ May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions.

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The fifth question of Fatwa no. 20321

Q 5: i have two sons, one of them is dutiful towards me and his mother and the other is impious to us. i would like to grant all my property, including the real estate, to my dutiful son and to deprive the other from his inheritance. What is the ruling on this matter?

A: It is not permissible for parents to give preference to one of their children over the other when giving gifts, because the Prophet (peace be upon him) instructed saying, ("Fear Allah and treat your children fairly") as this will lead to envy, grudges, hatred, enmity, and resentment between the brothers. It also conflicts with the objectives of the Shari'ah (Islamic law), which came to encourage harmony, strengthening ties of kinship, love, and affection between relatives. It is obligatory on parents to reform their undutiful children, using methods that do not harm their familial life in this world or in the Hereafter. They should also make much Du'a' (supplication) that their children will be upright and righteous. Allah is the One Whose help is to be sought. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 17933

Q: allah has granted me many children (may allah guide and bless them). Some of them have graduated from university, married, and started working, whereas others are not yet married. Would it be wrong of me to help my unmarried children to get married, without helping those who are already married? Please advise me and may Allah reward you with the best reward! As-salamu 'alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you)!

A: It is obligatory on you to help those of your children who need to get married, if they can not afford to do so on their own, and if you are able to do so. You do not have to give your married children, who could afford to get married with their own money, as much as you give to the needy ones, as this is regarded as the obligatory financial support that you have to provide. This is not judged the same as gifts that must be given evenly among your children. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 20433

Q: i have an large family, all praise be to Allah.

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I helped one of my sons with his marriage. Must I help all the other children in the same way that I helped him and give to each of my daughters half that, so I can avoid falling into sin due to not being fair and treating them equal? If I cannot afford to do that, should the son I helped repay what I gave him, bearing in mind that he now earns a good monthly income? Please advise me and may Allah reward you with the best!

A: It is obligatory on you, if you are able, to help your children, both your sons and daughters, to get married when they reach the suitable age. You do not have to give your other sons the same as you gave him all at once. However, if one of the other sons needs help to get married, you should offer it, as this comes under the heading of their Nafaqah (obligatory financial support) that has to be given according to need and necessity; it is not regarded as an absolute gift. Women are usually given a Mahr (mandatory gift to a bride from her groom) before marriage, so your daughters' needs are not the same as that of your sons'. May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

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The third question of Fatwa no. 17782

Q 3: i had a piece of land and one of my children also had a piece of land. i took the land

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of my son and handed it over to the ministry of Awqaf (endowments) because it is located in a suitable place for building a Masjid (mosque). Someone undertook the responsibility to build it and I helped him with a small amount of money. However, until now I did not give my son the piece of land which I intended to give him in return for the piece of land which I took. Is this permissible? Would it be permissible if I gave him the value of the land which the benefactors built as a Masjid without giving him the piece of land?

A: It is permissible for you to dispose of the piece of land owned by your son and give it to the ministry of Awqaf. However, you have to compensate him with a piece of land or its value. There is no preference for him over his siblings because it is in return for his piece of land of which you disposed. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 17824

(Part No. 16; Page No. 229)

Q: I am a forty two year old man. I got married eighteen years ago. I have four children; three girls and one boy, all praise be to Allah Alone. My story is that when I got married my father provided only me with bedroom furniture. This was because of his difficult financial situation, for at that time he was just a small grocer. I thus lived with my parents and siblings in one house. Nevertheless, my father separated me after only a few days even though I had no income except for the salary that I earned from my governmental job while my wife was unemployed.

I started to live on my own and I started to buy the furniture I needed piece by piece. My wife and I tasted the bitterness of our very severe situation and suffered from hunger. Then my wife became pregnant, soon we started to have children, and I got preoccupied with the cost of living. I had to bring up the children and buy the rest of our home's furniture (including the kitchenware etc.). It may be worth mentioning that the flat which my father gave me in the same house was not ready. It did not have any doors, windows, water, or electricity. I started to do all these things step by step.

I continued having these and similar difficulties for ten years during which my father did not know anything about me except that I was still alive. He would not even ask about me to make sure that I was well. On the other hand, during these ten years my father's trade expanded and he became a big and renowned wholesaler. My father therefore married my brothers off. He provided each one of them with perfect furniture at the best level. He fully finished a flat at the best level for each one of them. Even my sisters, when my father married them off, he provided them with perfect furniture at the best level.

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One day my father offered me a job at his store to work with my brothers for eighty pounds a month. He told me that every year he would give me five sacks of rice and barley and one sack of wheat. My father made me understand that my brothers would get the same salary so I obeyed him and started working in the store. This was the start of psychological torture and depression. It was the discrimination that made me hate all my brothers. I discovered that one of my brothers did not get the salary that my father told me about; rather, he got all the money he needed from the store whether informing my father about it or not. Perceiving that, my children would ask me: "O daddy! Is this uncle of ours not your brother?"

One day I expressed myself freely to my sisters and mother that my brother would take things from the store without informing my father. Thereupon every one flared-up with anger against me and treated me as an enemy. When my children grew and living cost became more expensive, I requested from my father to increase my salary but he

refused. However, he allowed me to take from the store what would fulfill the needs of my family and mine whether informing him or not. Nonetheless, if I fell sick; my father would not ask about me except as a matter of routine. On the contrary, if one of my brothers fell sick; all would concern themselves greatly with him. Moreover, if I complained during work that I had any pain; my father would not pay attention to me. But if one of my brothers had a little pain; my father would say: "Go and rest". It is worthy mentioning that I am the elder brother and the only one who suffered from the pain of bad financial conditions.

Today my salary along with what my father permitted me to take from the store does not suffice my family needs because my father does not support me with anything at the beginning of academic years, winters, or `Eids (Festivals). Thus I would like to ask your Eminence the following questions:

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Q 1: Is it Halal (lawful) or Haram (prohibited) that I take money from my father's store without informing him to complete buying the rice, wheat, and clothes that suffice my children and me?

Q 2: Do I have the right to request my father to pay me the value of the furniture that I bought for myself and the money that I paid to finish the work that needed to be done in my flat, bearing in mind that my father had to do all the foregoing for me? It may be worth mentioning that if I request so, my father will get angry and reject the request.

Q 3: Some repairs, plumbing and painting, need to be done in my flat. If I request my father to pay for the foregoing, he will refuse. Is it permissible for me to take money from the store without informing him to make these repairs? It is noteworthy that such repairs will be in the interest of the whole house for we all live in one house; each lives in a separate flat.

A: If your father allowed you, as he did with your brothers, to take from his store whatever you need for yourself and your family even without informing him; it is permissible for you to do so. On the other hand, if your father helped your brothers in their marriages; it is Wajib (obligatory) on him to provide similar help to you. Proof for the foregoing is a Hadith which is narrated on the authority of Al-Nu`man ibn Bashir (may Allah be pleased with them both): ❨That his father brought him to the Messenger of Allah 'peace be upon him' and said: 'I have donated this slave of mine to my son'

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Allah's Messenger 'peace be upon him' said: 'Have you donated to every one of your sons like this?' He said: 'No'. Thereupon Allah's Messenger 'peace he upon him' said: 'Then take him back'.❩ and in another narration: Allah's Messenger 'peace be upon him' said: ❨'Have you done the same with every son of yours?' He said: 'No.' Thereupon he (the Holy Prophet) said: 'Fear Allah, and observe equity with your children.' So my father returned and took back the gift.❩ Another narration reads: Allah's Messenger 'peace be upon him' said: ❨'O Bashir, do you have other children besides this son' (i.e. whom you gave a gift)? He said: 'Yes.' The Prophet then said: 'Have you given them all like him?' He then said: 'No.' Thereupon, the Prophet said: 'Seek another person to be a witness to that, for I am not to be a witness to an unjust act.'❩ and in another narration: ❨'Do not make me a witness for injustice.'❩ and in another narration: ❨'Call someone else besides me as a witness.' And he further said: 'Would it please you that they (your children) should all behave virtuously towards you?' He said: 'Yes.' He (the Prophet) said: 'Then don't do that' i.e. don't give a gift to one to the exclusion of others).❩ (Agreed upon by Al-Bukhari and Muslim). If you find that your father is neglectful of your rights in comparison to your siblings, ask him politely and softly to give you your due rights and clarify to him that applying justice amongst children is Wajib according to Shari`ah (Islamic law). Finally, if your father complies with the foregoing then all praise be to Allah Alone. Otherwise, it is impermissible for you to take from his money to make the repairs that you mentioned in the question. You have to exercise patience for it may be that Allah guides him. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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(Part No. 16; Page No. 333)

Fatwa no. 2616

Q: I have five sons; four of them are full brothers and the fifth is a half-brother. My stepson asked me on 1380 A.H. to depend on his income and I agreed. The situation of the four brothers is as follows:

One of them receives a low salary from Al Ma`had Al-`Ilmi (the Scientific Institute) which is not sufficient for him. The second had a job three years ago and his income hardly sustains him. The third started to work and earn money seven years ago. He may have money or he may be indebted. As for the fourth and eldest son, he has been assisting me since 1380 A.H. I have bought a house in Riyadh and paid for it from my income along with the income of my oldest son who also bought a piece of land in Riyadh. He obtained half of its price from the money of a piece of land he had sold and the other half of its price we paid from our incomes. He also bought a factory and paid for it from some money he borrowed from one of his friends. Then he paid for the factory and made some profit.

Your Eminence, I hope you will give me a legal ruling regarding the following:

1- Do the brothers deserve shares in the house mentioned above

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or does it belong to the older brother alone since it is he who assisted me in paying for it?

2- Is the property that they own theirs or it is permissible for me to take from it or does all that they earn belong to me?

I think that my sons and I have had the same financial status since 1380 A.H. It should be noted that we live together in the same house. It should also be noted that they bought their property by themselves. They did not sell any of my property which I bought before they reached the age of puberty and started to earn money. My income at the present time is sufficient to sustain me. I need your advice. May Allah reward you best!

A: If the reality is as you have mentioned, **first,** half of the house you bought in Riyadh belongs to your eldest son and the other half is yours, for both of you and none of the other brothers paid for it. You should be just to your sons as regards the half that belongs to you; acting upon the saying of the Prophet (peace be upon him): ﴾Be afraid of Allah, and be just to your children.﴿ This will be the case unless you both intended that the house belongs to all the brothers or your eldest son intended that it all belongs to you alone. **Second,**

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the money earned by each of your children belongs to them as long as you are not in bad need of it. As regards the factory that your son bought and paid for from his income, it belongs to him as well as its profit and none of his brothers has a share in it. As regards the piece of land which your eldest son bought in Riyadh, half of it belongs to him because he paid for it from his income and the other half is a fifty-fifty property between you and him because you both paid for it from your incomes. Therefore, you own one fourth of this piece of land and you should be just to all your sons in it according to the Hadith mentioned previously. The money that your sons earn by their efforts belongs to them unless you are in bad need of it. In that case, what fulfills your need is yours. If you agreed or intended that you share all that you earn, the money you earn will be joint property according to this intention or agreement and according to the Hadith: ⟪The reward of deeds depends upon the intentions.⟫ May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Deputy Chairman	Chairman
\`Abdul-Razzaq \`Afify	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

Fatwa no. 10691

Q: i have many male and female children. i asked my youngest son to stay with me to take care of my camels and sheep, fetch fresh water and take care of me. i stipulated that i will give him a she-camel for every year he spends with me as a reward for his efforts because his brothers left me to seek work but he obeyed my orders and stayed with me for almost three years. Now, he has three camels. Is it permissible to single him out with something in return for his efforts? Could you kindly advise me in this regard. May Allah reward you best?

A: If the reality is as you have mentioned and that his service was proper to the reward you stipulated, there is no harm to give him the she-camel in return for his efforts. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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\`Abdullah ibn Ghudayyan	\`Abdul-Razzaq \`Afify	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

The first question of Fatwa no. 11933

Q 1: My father passed away and he had divided

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his estate before his death between his children; three boys and three girls. He had granted to each of his sons - before dividing the farmland and houses - land on which we could build houses for ourselves; and each of us has built a house for himself and his children. Do our sisters - who are all married now - have any right in the houses that each of us has built and live in at his own expense, with no involvement from our father's money?

The question, in brief, is: do our sisters have any rights in the land that was given to us by our father during his lifetime, upon which we have built houses, as I mentioned, from our own earnings?

A: If your sisters have agreed to this proceeding, there is no sin on you, but if they have not, it is obligatory on you to give them their right to a share in the land according to the rules of inheritance, with the males having twice that of the females, because the Prophet (peace be upon him) instructed saying, ("Fear Allah and treat your children fairly.") May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 7858

Q: i have seven sons and five daughters and i work in trade. My elder two sons have worked with me for ten years. After I spent money on them and paid their marriage expenses and they had children, they demanded a certain percentage of the next profit or to assign a fixed salary for them. They asked me to do so for I asked one of them who is a teacher and earns 7,000 Riyals per month to resign from his work so he could work with me in trade. I handed all my money over to them to dispose of as they want and did not prevent them from anything they wanted.

However, I did not single them out with anything. It is worth mentioning that the youngest of my children is one year old. I have two wives and perhaps I will have other children. I fear that I might treat any of my children who work with me in business unjustly because they have children as I have. At the same time, I do not like to treat my young children unjustly if I give something to those who work with me. Could you kindly advise me in this regard.

A: There is no harm to fix monthly salaries for them in the future in return for the efforts they exert in business provided that it is equal to the amount given to their peers.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The third and fourth questions of Fatwa no. 12385

Q 3 and 4: someone says that his father gave him 20,000 riyals to invest and he returned the money with half the profits without his father's knowledge. Is this permissible for him? If it is not permissible, what should he do now after his father has died?

Another man says that his father gave him 20,000 riyals to invest but his father is dead now. He asks if he should return the money with half the profits to the heirs and take the other half. Please bear in mind that his father did not specify him a fixed percentage of the profits.

A: The concerned person must pay the original sum of money plus the profits to the heirs, as long as the father has not specified a certain percentage of the profit for them.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 12633

Q: Respected Shaykh, there is a father who has seven daughters and seven sons, the eldest of which is undutiful. The three other oldest sons agreed with their father to open some stores in 1400 A.H. on the condition that half the profit would go to the father and the other half to the three sons. The three sons have managed the businesses successfully, and even two of them left their studies to operate the stores. They have continued to operate these businesses since 1400 A.H. until the present; however, the father believes it is unfair that the three elder sons enjoy half of the profit while the rest of their siblings get nothing.

Is taking that share of profit Haram (prohibited), bearing in mind that the rest of the brothers and sister are still young while the three elder sons have dedicated themselves to managing these businesses. The father requested that Shaykh `Abdul-`Aziz's advice be sought in this matter. Guide us, may Allah reward you with the best!

A: There is nothing wrong if the father agreed with the three elder sons to manage the stores in return for half of the profit, if the case is as you mentioned. This is because the profit they receive is in return for the work they perform, and not a Hibah (gift) that their father specially apportioned for them. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The fourth question of Fatwa no. 9271

Q 4: my father owns an agricultural land and he has given my brother part of it in return for cultivating the land. Is this permissible, even if the heirs disapprove of it?

A: This is permissible if your father is the sole owner of the land and he gives your brother a part of it in return for cultivating the whole land, without any favors involved in the agreement. In case of any dispute, the matter is to be referred to court. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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\`Abdullah ibn Ghudayyan	\`Abdul-Razzaq \`Afify	\`Abdul- \`Aziz ibn \`Abdullah ibn Baz

Fatwa no. 8671

Q: i have been granted a piece of land - like everyone else in Ghat city - and the grant deed says "for him and his sons". Do my daughters have a right in this grant? Answer me to free myself of guilt, may Allah reward you good!

A: If the grant deed states what you have mentioned, then this land is for you and your sons not for the daughters. The daughters will have a share of the granted land and everything else you own after you die. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 8480

Q: My father died in 1970. In 1974, i submitted a request to the Land Authority to acquire a plot of residential land in my name. As it was not possible to acquire two plots of land in my name, I deceived them and submitted another request in the name of my late father's family, Iram Ibrahim. As expected, the request was approved and I was given two plots and paid the stipulated fees.

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What is the ruling of the Shari'ah (Islamic Law) on the land in the name of my late father's family? Is it considered as belonging to his heirs or to me? Please advise me and may Allah reward you!

A: First: You did wrong by resorting to deception and you have to perform Tawbah (repentance to Allah) for this. **Second:** Your father's family is entitled to the land that was issued in their name. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 17663

Q: I decided - with Allah's Help - to establish a trading, agricultural, and manufacturing company with the following partners: Me, my first wife, and our children, an adult son who is eighteen years old and three young daughters; and my second wife and our children, a four-year son and a younger daughter. The company was established with a capital of 1 million Saudi Riyals divided into 10,000 shares, each valued at 100 Saudi Riyals. The shares are as follows:

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I have 5,000 shares valued at 500,000 Riyals.

My first wife has 1,000 shares valued at 100,000 Riyals.

My second wife has 1,000 shares valued at 100,000 Riyals.

Each son and daughter has 500 shares valued at 50,000 Riyals; they all have the same shares, with no difference between the boys and the girls, for the following reasons:

First: The wealth that each son and daughter has shares in is their own personal wealth from gifts they have been given from their grandparents, aunts, and uncles since they were born. They are therefore entitled to these shares and I, as their father, am their guardian according to the Shari‘ah (Islamic law) and positive law.

Second: As I am not distributing this property as part of an estate or inheritance, I have not applied the principle that a son takes twice as much as a daughter. This wealth is the personal right of each son and daughter that cannot be shared by their mothers or me, their father.

Third: What will be distributed among them, as my estate and my legacy after my death will be

(Part No. 16; Page No. 245)

my share in this company, and that will be distributed among them and their mothers according to the shares specified in the Shari‘ah.

Fourth: In my view - which may be wrong - even if I was buying the shares for my sons and daughters from my own money as a gift for them, am I not required to give them gifts equally? Aren't I supposed to give equally to all my children as long as I am alive or is it also obligatory on my to apply the principle that a son gets twice as much as a daughter when giving gifts?

In that case, is it obligatory on me to make my sons' shares in the company double that of my daughters' or is it ok for them to be equal?

I hope that you will give me a Fatwa (legal opinion issued by a qualified Muslim scholar) from the point of view of the Shari‘ah on this matter so I can give each one their rights, as explaining the Islamic perspective on this issue will surely help me and maybe help others too. May Allah reward you with the best and guide you to what pleases Him!

A: If the reality is as you mentioned in the question and in the attached copy of the company regulations, what you have done is correct. There is no need to make the shares of the males double that of the females, as long as the shares were bought with their own wealth, as was mentioned in the question.

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However, if you are buying the shares from your own wealth, then according to the more correct of the two views maintained by the scholars, it is obligatory on you to apply the principle adopted in the division of inheritance, which entails giving the male twice the share of the female, because this is the division that Allah (Glorified be He) has chosen for them in inheritance, and the same is true for gifts. May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

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`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh	Salih ibn Fawzan Al-Fawzan	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 9333

Q 1: if my father sent me to buy him something, and, after i had bought it, i still have some money left over, is it permissible for me to take it without my father knowing?

A: If, after you had bought those things, there was some money left over from the money that your father gave you, it is obligatory on you to tell your father about it. If he allows you to take it, you may, provided he also gives your siblings the same, in accordance with the saying of the Prophet (peace be upon him), ("Fear Allah and treat your children fairly.") If he does not, then you should give it back to him.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Revocation of a gift

The second question of Fatwa no. 847

Q 2: A person gave his wife his whole furnished house. Can he revoke this gift? How can he do this?

A: If the wife has not received the gift of her husband in the conventional sense of receipt, he is permitted to revoke it. However, this would not be an honorable deed because the Prophet (peace be upon him) said: ﴾The one who takes back a gift is like a dog which swallows its vomit.﴿ If the wife has actually received the gift in the conventional sense of possessing the likeness of which, then it is considered a property of her own and he cannot revoke it according to the Shari`ah (Islamic law) except with her consent. However, revoking his gift even if she is willing to give it back to him would not be an honorable deed on his part. If a dispute arises about the gift or about what is considered an actual receipt of it, the matter is to be settled before the Shari`ah courts.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Mani`	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 2816

Q: My brother came to visit me in the town I was working in, which was not where the family lived. I gave him a sum of money as a grant and not as a loan and I would never ask him to repay it, and he knew that. He took the money and returned to our town where he used it to get married. His wife remained with him for a while before they had a fight and his wife became recalcitrant. Later, my brother bequeathed me, in the presence of witnesses, the money of the grant as if it was a loan to be repaid. He died soon afterwards.

Upon returning to my home town after my brother's death, I was notified of his will and his widow claimed her share in the inheritance. So I claimed the money he bequeathed for me which I had granted him before. She actually gave me my share - which is the repayment of the debt he had bequeathed for me - and then she took her share of the inheritance.

Answer me regarding my brother's will; for I fear he only intended to harm his wife, may Allah reward you well!

A: If you gave this money to your brother as a grant and he accepted it, knowing it was a grant, it is not permissible for you to take it back. The Prophet (peace be upon him) said, ❪"Anyone who takes back a gift is like a dog that eats its own vomit."❫ (Agreed upon). Consequently, this sum of money takes the same ruling as any money owned by your brother and you have to return it to his heirs. If you are one of his heirs, you will take only your share according to the laws of inheritance. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 6048

Q: What is the ruling on someone who was given a grant by his brother - and in Shariah (Islamic law) a grant is not to be returned - but he thought of it as a loan and wanted to repay it? Is there any sin in repaying the granted amount? what is the ruling on the granting brother who stresses it is not to be repaid and then asks for it and accepts it when paid?

A: There is no harm in returning the grant but it is not permissible for the granter to ask

for a repayment or to accept it. However, if the one granted refuses to consider it a grant, the granter has the right to take the repayment. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 6609

Q 1: is it permissible for a man to take back gifts which he has given to his brother? Please support your answer with evidence.

A: It is not permissible for him to take it back, for the Prophet (peace be upon him) was authentically reportedly to have said, ﴿One who takes back his gift (which he has already given) is like a dog that swallows its vomit.﴾ Reported by Al-Bukhari and Muslim. It is proved that the Prophet (peace be upon him) also said, ﴿We (believers) should not be described by such an evil simile. The one who takes back his gift is like a dog which vomits, then returns to (eat) its vomit.﴾ May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions.

The Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

(Part No. 16; Page No. 251)

Fatwa no. 8068

Q: Your Eminence, my name is Husny Rafi' Sa'yd Ahmad Al-Ghamidy. I made over my share in some land as a gift to my nephew, but, as he has not yet reached the full legal age, I gave it to my brother. This land, which is called Al-Shat, used to belong to my father (may Allah forgive him) and is located in Ghamid. I inherited this land from my father,

and my mother and two of my sisters also have rights in this land. Your Eminence, I am married and have two sons and three daughters. I do not want to deprive them of their right in their grandparent's estate, so I would like you to advice me on the most suitable way to retrieve this gift that I previously gave to my nephew.

A: a gift becomes binding by acquisition. If your brother, the father of the gift recipient, has received the gift, as was mentioned in the question, it is not permissible to take it back after he has received it. This is only in regard to your own right in the land. As regards the shares of other inheritors, if anyone has shares in your father's estate, they retain their rights in it, and it is up to them whether to keep their shares or give them away as gifts to whomever they wish or even to sell them.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The seventh question of Fatwa no. 10896

Q 7: is it permissible for parents to spend the money granted to their children, whether it is in the form of cash or physical assets?

A: It is permissible when necessary, provided that there is no harm to the children, as the Prophet (peace be upon him) said, ﴾The most pleasant of what you eat is that out of what you earn; and your children are from your earnings.﴿ May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

(Part No. 16; Page No. 253)

The second question of Fatwa no. 7631

Q 2: a person sent his father an amount of money to keep for him as an amanah (trust) until he returns to his country, or to invest it for him (the son). The father bought a piece of land and registered it in his name. Is it permissible for the son to demand that his father registers the land in his name (the son)? Or is it permissible for him to ask for the money he gave to him? What should he do in this case?

A: If the reality is as you have mentioned, you should ask for your right from your father in a proper manner except if he is in need of the revenue of the land you gave him. If he responds to you, all praise is due to Allah, and if he is in need of it or of its revenue to spend on himself and those whom he supports, you have no right to demand it from him. The Prophet (peace be upon him) said: (You and what you own are at the disposal of your father) He (peace be upon him) said this when a man said to him: My father needed my money. He (peace be upon him) also said: (The most pleasant of what you eat is that out of what you earn; and your children are from your earnings.)

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
\`Abdullah ibn Qa\`ud	\`Abdullah ibn Ghudayyan	\`Abdul-Razzaq \`Afify	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

The second question of Fatwa no. 20452

Q 2: i have a monthly salary that i distribute in such a way that everyone has a share, either to spend or save as they wish. Please give me a Fatwa (legal opinion issued by a qualified Muslim scholar) on what i am doing and may Allah grant you success!

A: It is obligatory on you to provide each of your wives and children with what will suffice them. There is no need to distribute your salary in the way you mentioned. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 19324

Q: the International Islamic Relief Organization holds regular charitable events called Sanabil Al-Khayr in some regions of Saudi Arabia to increase their resources and raise funds. These events are attended by the princes of the regions and major Saudi contributors.

(Part No. 16; Page No. 255)

Your Eminence, may Allah reward you, has contributed to many of these events, and you were one of the first people to donate money for this noble purpose.

The original ruling concerning these parties is offering Sadaqah Jariyah (ongoing charity) which is considered Waqf (endowment) for the charitable purposes of the organization. However, some contributors do not mention in the donation form they sign that this is a Waqf. This causes some kind of ambiguity to officials in the organization, concerning whether the donations given in those events are considered Waqf and should be referred to the relevant entity, or if it is a general form of charity that can be spent directly in various charitable projects that are undertaken by the organization, such as health care, orphans, educational programs and establishing Masjids (mosques).

So, I referred this matter to Your Eminence. Please advise whether the money that is submitted to the organization on these occasions is considered as Waqf for its charitable projects, to be managed and spent under their supervision, or if it is a general donation that might be spent according to the needs of the organization. Please advise, so that the officials become well-informed concerning this issue.

A: The original rule concerning the money that is paid to this organization is that it is considered a type of support to its activities.

(Part No. 16; Page No. 256)

All the money is in the form of donations that might be spent by the organization in various forms of charity that they undertake, unless the donor stipulates that it is Waqf. In this case, it should be spent in the way that is stipulated by the Waqif (endower). The Zakah that is paid to the organization can only be spent in the eight channels of distributing Zakah mentioned in Allah's saying, ﴿As-Sadaqât (here it means Zakât) are only for the Fuqarâ' (poor), and Al-Masâkin (the poor) and those employed to collect (the funds), and to attract the hearts of those who have been inclined (towards Islâm), and to free the captives, and for those in debt, and for Allâh's Cause (i.e. for Mujahidûn - those fighting in a holy battle), and for the wayfarer (a traveller who is cut off from everything); a duty imposed by Allâh. And Allâh is All-Knower, All-Wise.﴾ (Surah Al-Tawbah, 9: 60). May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

The first question of Fatwa No. (18519)

Q 1: i had a wife who helped me from her own money at a time of need, meaning, she gave me 30 Saudi silver Riyals at a time when silver coins were still in use. However, a dispute arose between me and her family which caused me to divorce her having given birth to our daughter. After her `Iddah (woman's prescribed waiting period after divorce or widowhood), she married another person

and gave birth to his son after which she died. Is the sum of money she gave me out of her free will, that she did not demand from me before her death, considered a debt? Am I liable to give it to her heirs? In fact, I think that she waived it before her death. I considered it as a gift and help as she gave me no sign of it being a debt. However, her heirs are a son, a daughter and a mother. Please, give us a fatwa. May Allah reward you!

A: If your wife gave you the money to help you, you are not liable. If she gave it to you as a debt, you would have to repay it to her heirs as it is one of your liabilities to her which is transferred to her heirs after her death. However, it will be more cautious to repay the money to her heirs in case you doubt whether it was given as a gift or a loan. This is because the Prophet (peace be upon him) said: ﴿Leave what causes you doubt and turn to what does not cause you doubt.﴾ He (peace be upon him) also said: ﴿So he who guards himself against doubtful things keeps his religion and honour blameless...﴾ May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

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The fourth question of Fatwa No. (2618)

Q 4: what is the ruling on giving a part of the meat of Udhiah (sacrificial animal offered by non-pilgrims) to non-Muslims as a gift? Some scholars view that it is permissible. In our country, we live side by side with non-Muslims in the same quarter. Actually, we do not know what is the ruling on giving them part of the Udhiah's meat as well as part of our charity.

A: It is permissible for a Muslim to give gifts to his non-Muslim relative or neighbor like food, clothing or the like even if it is a part of the Udhiah. Doing so is charity if they are poor, keeping ties of relationship, fulfilling neighborhood duties and bringing people together. Allah (Exalted be He) says: ﴾But if they (both) strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not; but behave with them in the world kindly, and follow the path of him who turns to Me in repentance and in obedience.﴿ He also said: ﴾Allâh does not forbid you to deal justly and kindly with those who fought not against you on account of religion nor drove you out of your homes. Verily, Allâh loves those who deal with equity.﴿ It is authentically reported that the Prophet (peace be upon him) ordered Asma' bint Abu Bakr (may Allah be pleased with them all) to treat her mother kindly who was an unbeliever at that time. Moreover, `Umar ibn Al-Khattab (may Allah be pleased

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with him) gave a garment as a gift to his unbelieving relative. Furthermore, there is no Shar`y (Islamic legal) evidence that prohibits doing so. Thus, the basic principle in this regard is permissibility. However, no category of non-Muslims is to be given a share of Zakah (obligatory charity) except Al-Mu'allafati Qulubuhum (those whose hearts are inclined to Islam). May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The fifth question of Fatwa No. (8316)

Q 5: is it permissible to put donation boxes in usurious banks?

A: It is impermissible to put such boxes in usurious banks as they make use of its revenue in their usurious transactions. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

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Chapter on Wills

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The fourth question of Fatwa No. (2143)

Q 4: i am wealthy - thanks to Allah - and want to write down my will. However, i am afraid that Waqf (endowment) goes to someone who does not deserve it and that after a while, heirs may dispute over it and that it may be spent in unlawful ways. Therefore, i want, guided by Allah, to spend it on charitable causes while i am still alive and thus, not to write down my will.

A: There are many charitable causes and a variety of ways to be a benefactor, any of which you may adopt properly which will cause you be rewarded abundantly by Allah out of His bounty and beneficence. Thus, if you spend your money in advance while still alive on what you consider charitable causes, such as building Masjids (mosques), it will be good and hopefully rewardable In sha'a-Allah (if Allah wills). May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta

Member	Member	Deputy Chairman	Chairman
\`Abdullah ibn Qa\`ud	\`Abdullah ibn Ghudayyan	\`Abdul-Razzaq \`Afify	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

Fatwa No. (8824)

Q: My father had a severe illness one year before his death which crippled him. He then asked his attendants to bear witness to the will he dictated to them stating that one-fourth of his date-palms should be given in charity. The will was recorded on a document.

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This illness was not my father's last as Allah (Exalted be He) cured him of it. A year later, my father had a car accident that caused his sudden death before he wrote a will. Moreover, the document recording the will was lost but the witnesses are still alive. Is it obligatory to enforce our father's will?

A: If your father's will is authenticated according to Shari`ah (Islamic law) and it is not proven that he revoked it, it will be obligatory on his heirs to enforce it after paying his debts and before dividing the estate among the heirs. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 18958

Q: What is the Islamic ruling on the will a person makes before death? How should it be formed? What should be included in the will?

A: Anyone who wishes to bequeath a part of their property must write their will as soon as possible before death overtakes them. They must care to register it and have witnesses to it. There are two types of wills:

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First: The Wajib (obligatory) will, which is to point out one's rights and obligations such as a debt, loan, transaction values or deposits as well as rights owed by others to the will-maker. In this case, the will is Wajib in order to secure one's property and absolve oneself from liability. It is also to avoid any dispute that may arise after one's death between heirs and the owners of these rights. The Prophet (peace be upon him) said: ﴾It is not permissible for any Muslim who has something to will to stay for two nights without having their last will and testament written and kept ready with them.﴿ (Related by Al-Bukhari and Muslim; the wording is that of Al-Bukhari, vol. 3, p. 186) **Second:** The Mustahab (commendable) will, which means absolute donation such as bequeathing by will one-third or less, of one's property to a relative other than the heirs or to a charitable work including giving Sadaqah (voluntary charity) to the poor and needy, or in other

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forms of charity such as building Masjids (mosques) and other charitable causes. In this regard, Khalid ibn 'Ubayd Al-Sulamy reported that the Messenger of Allah (peace be upon him) said: ﴾Allah has given you authority over the disposal of one-third of your wealth, at the time of your death, so that you may be able to add to the record of your (good) deeds.﴿ Al-Haythamy said in "Majma' Al-Zawa'id" that the Hadith was reported by Al-Tabarany with Isnad Hasan (good chain of narrators). A similar Hadith was reported by Imam Ahmad on the authority of Abu Al-Darda'. This is also based on the Hadith of Sa'd ibn Abu Waqas reported in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) in which he said: ﴾The Prophet (peace be upon him) came visiting me while I was (sick) in Makkah. ['Amir the sub-narrator said,] and he disliked dying in the land from where he had migrated. He (peace be upon him) said, 'May Allah bestow His Mercy on Ibn 'Afra' (Sa'd ibn Khawlah).' I said, 'O Messenger of Allah! May I will all my property (in charity)?' He (peace be upon him) said, 'No.' I said, 'Then may I will half of it?' He (peace be upon him) said, 'No.' I said, 'One-third?' He (peace be upon him) said, '(Yes), one-third, yet one-third is much. It is better for you to leave your inheritors wealthy than to leave them poor, begging others.'﴿ (The wording of the Hadith is that of Al-Bukhari) In another wording by Al-Bukhari: ﴾I (Sa'd) said, 'I want to will my property, and I have only one daughter. May I will half of my property (to be given in charity).' He (peace be upon him) said, 'Half is much.' I said, 'Then one-third.'

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He (peace be upon him) said, ‘One-third, yet even one-third is much.’) The narrator added: "So the people started to will one-third of their property and that was permitted to them." May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions.

Permanent Committee for Scholarly Research and Ifta’

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 17782

Q 2: if i want to bequeath one-third of my property to one of my children while i am still alive, should i bequeath it to them verbally or through the court judge? Should the bequest be for the oldest, the middle, or the youngest child or for a number of them?

A: A Muslim should make their will through a court or a reputable Islamic law student, who should confirm the legitimacy of what is written, for it to be carried out in accordance with Islamic rules. The will should be entrusted to someone they believe to be good and honest, who has the ability to execute it from amongst their sons or daughters. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa No. (674)

Q: My father, Zuwayd ibn Rashid died and left behind some date-palms in the country of Al-Ha'ir and houses in the city of Riyadh bequeathing that Ud-hiyahs (sacrificial animals offered by non-pilgrims) be slaughtered out of their revenue. As I am illiterate and unable to dispose of the estate and as he left no property other than this Waqf (endowment), I hope that Your Eminence assigns a person to examine the documents related to the date-palms and houses left by my father so that I may be guided regarding what to do in this regard.

Below are the documents referred to above:

1- In the Name of Allah the Gracious the Merciful. Here came to me Zuwayd ibn Rashid. Admitting to be mentally and physically healthy, he dedicated as Waqf and to charitable purposes his date-palms located down the defile of Gharabah at the lowest strip of the city of Al-Hayr. He bequeathed six Ud-hiyahs out of the revenue of the date-palms; one on behalf of himself, one on behalf of his father, one on behalf of his mother, one on behalf of his brother Hussayn, one on behalf of Shaykh Muhammad ibn Abdul-Wahhab, and one on behalf of his sisters Sarah and Fatimah making the total of six Ud-hiyahs to be slaughtered permanently out of the revenue of the date-palms. The will above applies to the existing date-palms as well as their production. He also bequeathed two date-palms to his wife Shamma bint Ibrahim Al-Dulayhy consisting of a date-palm of the kind of Saljah assigned for her since the date of planting and a red sprout to the direction of Qiblah assigned for her since I have married `Ula bint Hamad ibn Bakhit.

The revenue of the two date-palms as Ud-hiyahs will be hers permanently. Zuwayd appointed as his deputy over the Ud-hiyahs his son, `Ubayd ibn Zuwayd and after the latter's sons regardless of how low in descending lineage they may be. This is witnessed by Farraj ibn Hussayn, Mardy ibn Thabit and `Abdul-Hady ibn Qurush. Moreover, its writer `Abdul-Rahman ibn `Abdul-`Aziz ibn Shibrin is a witness to the declaration. May peace and blessings be upon our Prophet Muhammad, his family and Companions! Dated 17/11/1373 A.H.

2- In the Name of Allah the Gracious the Merciful. Hasna' bint Fahd ibn Mansur Al Hassan declares that she sold to Zuwayd ibn Rashid a plot of her land located in Zhihrah Manfuhah for 250 Riyals which she fully received. The land is bordered from the west with the land of Mish`an, from the north with Sa`d ibn Majid, from the east with a street and from the south with clover. Thus, the sale is valid and enforceable. Hasna's declaration was witnessed by `Abul-`Aziz ibn Hamad Al-Tuwijry from Al-Qasim and was written and witnessed by `Abdul-Rahman ibn `Abdullah ibn Firyan. May peace and blessings be upon our Prophet Muhammad, his family and Companions! Dated 29/8/1380 A.H.

In the Name of Allah the Gracious the Merciful. Zuwayd declares that after inhabiting the above-mentioned land as his house, he dedicated it as Waqf which is to be out of a third of his wealth and that an Ud-hiyah should be slaughtered permanently out of its revenue. What remains, after the third, will be possessed after estimating the wealth of his known date-palms in Al-Ha'ir. Two Ud-hiyahs from the revenue of the remainder after the third of the date-palms of Gharabah will be slaughtered permanently: one on behalf of his father, Rashid ibn Zuwayd

and his daughter, Sarah bint Rashid and the other on behalf of Zuwayd's mother, Modi bint Al-Basry and her son, Hussayn ibn Mubarak Al-Bury. If the house or date-palms produce revenue it will be for Zuwayd's children; the female receiving a share equal to that of the males out of love for females only. The deputy should be his son `Abdullah. The hidden date-palm as well as the other two date-palms should be given to those who are fasting during Ramadan. Moreover, the product of the three date-palms should be distributed every Monday and Thursday. Dedicating it as Waqf was witnessed by Nassir ibn Sa`d Jam`an and Ibrahim ibn `Ali Al-Qassumy as well as `Abdul-Rahamn ibn `Abdullah ibn Firyan.

May peace and blessings be upon our Prophet Muhammad, his family and Companions! Dated 15/10/1380 A.H.

3- In the Name of Allah the Gracious the Merciful. Zuwayd ibn Rashid ibn Zuwayd declares that he dedicated as Waqf his house located in Zhihrah Manfuhah south of Riyadh bordered from the west with a street, from the east with the house of Mubarak ibn Fayez, from the south with the house of Hamad ibn `Abdul-Rahman Al-Shuwaydhy and from the north with the house of Hussayn ibn Salih ibn Thabit. It is a Waqf on behalf of his father replacing the Waqf of the house located in the country of Al-Hariq. He states that his father sold his house located in Al-Hariq for 10 Riyals. Since he donated this house to him which is valued at 5,000 Riyals, he made his maternal grandfather, Muhammad ibn Hamad Al-Basry, `Aishah bint Hamad Al Graishah and his grandfather Zuwayd Rashid as partners. They will have out of its revenue two Ud-hiyahs, one on behalf of Muhammad Al-Basry and `Aishah

and the other on behalf of Zuwayd ibn Rashid Al Sa`d and Sa`id Al Mus`ad, which will be permanently slaughtered on their behalf. A third of the house will be used in the will along with that of the house he dedicated as Waqf on behalf of himself in Zihrah. The remainder after the third shall be possessed in the known date-palms in the country of Al-Ha'ir. ﴾Then whoever changes the bequest after hearing it, the sin shall be on those who make the change. Truly, Allâh is All-Hearer, All-Knower.﴿ Witnessed by its writer `Abul-Rahman ibn `Abdullah ibn Firyan.

May peace and blessings be upon our Prophet Muhammad, his family and Companions! Dated 10/8/1381 A.H.

A: **1-** The questioner stated that his father left no wealth but his date-palms located in Al-Ha'ir and the above-mentioned two houses. **2-** The date-palm-related document is dated 17/11/1373 A.H., the one related to the house he dedicated to his father and his partners is dated 15/10/80 A.H. and the third related to the house he dedicated to himself and his partners is dated 10/8/81 A.H. **3-** The first document states that he dedicated as Waqf and to charitable purposes the revenue of his date-palms located in Al-Ha'ir and so on. It also provides that the will above applies to the existing date-plams as well as their production. The second document states that he dedicated as Waqf the house located in

Zhihrah Manfuhah that will be out of the third of his wealth. It also provides that the remainder after the third will be possessed after his wealth out of his known date-palms in Al-Ha'ir is estimated. The

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third document states that he dedicated his house located in Zhihrah Manfuhah as Waqf on behalf of his father to replace his Waqf in the house located in the country of Al-Hariq. He made some people his partners in the house. He also said that this house is included in the third of his wealth along with the house he dedicated as Waqf on behalf of himself in Zihrah and that the remainder of the third shall be possessed in his known date-palms in the country of Al-Ha'ir. **4-** The date-palm-related document states that he bequeathed two date-palms for his wife Shamma bint Ibrahim Al-Dulaihy consisting of a date-palm of the kind of Saljah assigned for her since the date of planting and a red sprout to the direction of Qiblah assigned for her since he has married `Ula bint Hamad ibn Bakhit as Ud-hiyahs will be hers permanently. **5-** He assigned out of the revenue an Ud-hiyah on his behalf, another on behalf of his father, a third on behalf of his mother and on behalf of his brother Hassan, a fourth on behalf of Shaykh Muhammad ibn `Abdul-Wahhab and fifth on behalf of his sisters Sarah and Fatimah. He also assigned out of the revenue of the first house an Ud-hiyah to be slaughtered permanently on his behalf and out of the revenue of the second house two Ud-hiyahs one on behalf of his maternal grandfather, Muhammad ibn Hamad Al-Basry and `Aishah bint Muhammad Al Graishah and the other on behalf of Zuwayd ibn Rashid Al Sa`id and Sa`id Al Sa`d. **6-** He also stated that the hidden date-palm as well as the other two date-palms should be given to those who are fasting during Ramadan. Moreover, the product of the three date-palms should be distributed every Monday and Thursday.

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7- In the second document, he provided that if the house or date-palms produce revenue it will be for Zuwayd's children the female receiving a share equal to that of two males out of love for females only. **8-** He stated that his deputy is his son `Abdullah, the questioner. **Examining the above-mentioned documents, the Committee replies as follows: 1-** Zuwayd is entitled to bequeath only one-third of the whole estate based on the provisions of clause (3) that only one-third of his date-palms in Al-Ha'ir will be taken and that one-third only of his house located in Manfuhah will be taken and that belonging to the wealth's one-third is also three date-palms for fasting persons. In fact, date-palms may not be dedicated as Waqf but both the writer and the one bequeathing made no distinction in wording between Waqf, bequeath and charitable purposes. Therefore, the difference in wording may not affect the intended meaning. Had he intended Waqf, he would not have said at the end of the document giving mention of Waqf, "The above will". Had it been so, he would not have said that only one-third of the house shall be taken and the remainder after the one-third shall be possessed after his wealth out of his known date-palms in the country of Al-Ha'ir is estimated. Moreover, he would not have said in the third document: One-third of the house will be used in the will along with that of the house he dedicated as Waqf on behalf of himself in Zihrah. The remainder after the one-third shall be possessed in the known date-palms in the country of Al-Ha'ir.

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2- Deciding whether one-third should be taken out of the date-palms in Al-Ha'ir or out of the two houses in Riyadh or both of them is up to the great court. The court shall appoint an authority to estimate all his estate and decide what will be taken out of which one-third. **3-** All persons entitled to a share according to his statements will receive their shares out of the revenue of the one-third that is to be defined. If anything else remains, it will be for, as he stated, his descendants the female receiving a share equal to two males. **4-** After the one-third is defined, reforming it will be given priority over those who are entitled to a share of the one-third. **5-** As for his will of the two date-palms, the Saljah and the red sprout, to his wife Shamma, although they are defined and an Ud-hiyah on her behalf is taken out of their revenue, they shall not be considered among the third and shall remain as such. In case they are to be sold or transferred to another location, the deputy shall consult the court. **6-** The three date-palms that are dedicated to fasting persons are included in the one-third. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	Ibrahim ibn Muhammad Al Al-Shaykh

Fatwa No. (1192)

Q: A man bequeathed one fifth of his property. However, he excluded the house where his family lives to be divided according to the legal inheritance. before his death, he sold the house and bought another one. Later, he sold the newly-bought house and bought a third one and so on. He then died while owning only one house where his family lives. The question is: Is the above-mentioned house included in the fifth and thus, has the same ruling as the first house?

A: If the reality is as you mentioned, the house he owned immediately before his death replaces the house he excluded in his bequest and thus, it is not included in the fifth. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Mani`	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa No. (2276)

The Committee examined the question submitted by His Eminence Sahykh Sulayman stating:

my uncle Muhammad ibn Sulayman died leaving behind a son and a daughter as his only heirs. In terms of wealth, he left behind his share of two fields of date-palms located in Al-Qarinah at the defile, one of which is called Umm Saqy,

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containing 39 date-palms only, and the other called Al-Naq`ah containing 90 date-palms. His share in Al-Naq`ah includes a plot of arable land. He bequeathed one-third of his wealth appointing me as his executor. His heirs wanted to estimate the third of his wealth and thus, submitted the case to the defile's court at Huraymila'. The court charged an authority with the matter. The authority decided that the third would be in Al-Naq`ah as his share in Umm Saqy is less than one-third and that dividing it will harm both him and the heirs. Consulting the will, we found a previous will differing with the latter in wording while consistent with it in meaning. As the executor, I view that it is better to consider the one-third in Al-Naq`ah on the basis of the same reasons that were mentioned by the authority along with the fact that Al-Naq`ah has better soil and palms and that the date-palms in Al-Naq`ah are young while those of Umm Saqy are old. However, the provisions of the first will are not provided for in the second may be taken out of the one-third. Please, examine the two wills and give us a fatwa regarding which should be enforced, because the judge asked us to request a fatwa on the issue. Therefore, we submitted it to Your Eminence bearing in mind that the one bequeathing only lived for ten years offering one Ud-hiyah (sacrificial animal offered by non-pilgrims) on behalf of himself and another on behalf of his parents.

A: The Committee examined the two attached wills and replied: If the reality is as you mentioned, the second

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will written in 1373 A.H. is to be enforced. The will states that he bequeathed one-third of his wealth as Ud-hiyahs on behalf of himself, on behalf of his parents and on behalf of his son `Abdullah and his brothers permanently. It also provides that the tamarisks in the market and in Qulayb Al-Fauhayd are charities dedicated to Masjid Al-Gharib. Moreover, the one-third should be taken out of Al-Naq`ah's land on account of the reasons mentioned by the authority that his share in Umm Saqy is less than one-third; that dividing it will harm both it and the heirs, Al-Naq`ah has better soil and palms and the date-palms in Al-Naq`ah are young while those of Umm Saqy are old. Moreover, the provisions of the first will are not provided for in the second and may be taken out of the one-third. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta

Fatwa no. 3770

Q: My father `Abdul-`Aziz ibn Muhammad ibn Mas`ud Al-Qurashiy died (may Allah be merciful with him) after making an undated will in which he stated that the house located in Hillah Al-Gharib, which he acquired from Muhammad ibn Mutliq, is dedicated as Waqf (endowment). The revenue of this house will be used in offering two Ud-hiyah (sacrificial animal offered by non-pilgrims); one for him and his parents, and the other for his two brothers `Abdullah and Sa`d, the sons of Muhammad Su`ud Al-Qurashiy. However, this will was undated.

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My father also bequeathed that one-third of his property should be dedicated as Waqf in a house and a shop. Their revenue would be used in offering an Ud-hiyah for him, his parents, and his brothers Su`ud and `Abdullah. This will was written in 17/11/1390 AH, and attached are copies of the two wills.

A: After studying the matter and reviewing the two wills, the Committee answered: The will that should be executed is the one written in 17/11/1390 AH, and bequeathing the third of the property as Waqf. The house specified in the undated will should be included among the third of the property. If its value is equivalent to one-third of the property, then all of it is Waqf. If it is less than one-third, then money is to be taken from the inheritance so that the value would reach the one-third dedicated as Waqf. If its value is more than the one-third and the competent inheritors do not object to this, the whole house is to be regarded as equivalent to the third of the property. If they object, then the part of it that is a Waqf is whatever is equivalent to one-third of the property and the rest should be distributed among the inheritors. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 19967

Q: All praise be to Allah Alone and peace and blessings of Allah be upon the seal of all the prophets. The Permanent Committee for Scholarly Research and Ifta' have read the letter

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sent by Sulayman ibn Abdullah ibn Mihanna, the head of the great court in Riyadh to the Chairman of the Committee. This letter that bears no. 4699 was sent to the Committee through the General Secretary of the Council of Senior Scholars in 8/8/1418 A.H. This letter contains the question sent by Abdullah ibn Muhammad ibn Jumu`ah the legal guardian for the heirs of his father and the one who is responsible for executing his father's bequest. The questioner says that his father made two bequests and he wants to know which one he should follow. The text of the first bequest:

All praise be to Allah Alone and peace and blessings of Allah be upon the seal of all the prophets.

I am Abdul-Rahman ibn Fahd Al-`Abd Allah the public notary of Riyadh. Muhammad ibn Sulayman ibn Jumu`ah Al-Jumu`ah whose identity card is 2984/671 came to me in 6/19/1385 A.H. while he was legally competent. He testified that there is no deity but Allah, Muhammad is the Messenger of Allah, 'Eisa (Jesus) is the servant and messenger of Allah, His word that He communicated to Maryam and His Spirit, paradise is a fact, hellfire is a fact, the Hour will undoubtedly come, and Allah will resurrect all those who died. He said: "I recommend myself and my offspring to fear Allah and to be obedient to Him and to follow what was brought by the Messenger of Allah (peace be upon him). I recommend them to reconcile between Muslims, to perform Salah (Prayer) and to only die as believers. I bequeath the ground floor of my villa in

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Riyadh, the district of Al-Khalijiyah owned by the title no. 408/2 in 6/18/1404 A.H. that was issued by the notary public of Riyadh to be a residence for my son, Abdul-Rahman ibn Muhammad ibn Sulayman Al-Jumu'ah and his wife, Haya bint Bigad Mirikhan Al-Harbi and those who are in need of residence from my offspring whether males or females. The first floor should be rented. The revenue of this rent should be used in buying two Ud-hiyahs (sacrificial animal offered by non-pilgrims). The first Ud-hiyah should be slaughtered on behalf of my father and my mother, Shayma' bint `Aly Al-Ghufayly. The second Ud-hiyah should be done on my behalf. Moreover, they should also prepare a meal for breaking the fast during the month of Ramadan as much as possible. Then the rest of the revenue from renting this floor can be divided among the heirs. The executor of this bequeath is my son, Sulayman ibn Muhammad ibn Sulayman Al-Jumu`ah. If he dies, the next executor will be `Aly ibn Muhammad ibn Sulayman Al-Jumu`ah. The public notary said that he bequeathed these things according to his own free will. This bequeath was witnessed by Salman ibn `Aly ibn Sulayman Al-Jumu`ah and `Aly ibn Sulayman Al-

Jumu'ah whose identities were registered in this bequeath. The witnesses have signed this document after it was read to them. Therefore, we have registered it on 8/1/1414 A.H. May peace and blessings of Allah be upon our Prophet Muhammad, his family, Companions and those who followed their example until the Day of Judgment.

The second bequest was as follows:

All praise be to Allah Alone and peace and blessings of Allah be upon the seal of all the prophets.

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I am Abdul-Rahman ibn Fahd Al-`Abd Allah the public notary of Riyadh. Muhammad ibn Sulayman ibn Jumu`ah Al-Jumu`ah whose identity card is 2984 came to me in 6/19/1385 A.H while he was legally competent. He testified that there is no deity but Allah, Muhammad is the Messenger of Allah, 'Eisa (Jesus) is the servant and messenger of Allah and His word that He communicated to Maryam and His Spirit, paradise is a fact, hellfire is a fact, the Hour will undoubtedly come and that Allah will resurrect all those who died. He said: "I recommend myself and my offspring to fear Allah and to be obedient to Him and to follow what was revealed to the Messenger of Allah (peace be upon him). I recommend them to reconcile between Muslims, to perform Salah (Prayer) and to only die as believers." He also said: "I bequeath one third of my property to be confined to slaughtering one Ud-hiyah on my behalf and on behalf of my father, Sulayman ibn Jumu'ah and my mother, Shayma' bint `Aly Al-Ghufayly. This should be done forever as much as possible. The remaining revenue of this one third should be spent in charitable deeds according to the viewpoint of the executor. The executor of this bequest will be my son, Abdullah ibn Muhammad ibn Sulayman Al-Jumu`ah. After his death, the next executor will be my son Sulayman. The executor should appoint the one who will succeed him in executing the bequest. The executor in this bequest should fear, obey and be mindful of Allah (Exalted be He) in executing this bequest. He should do his best to do all that brings about benefit for the testator." This person bequeathed this willingly in the presence and testimony of `Aly ibn Sulayman ibn Jumu`ah Al-Jumu'ah whose identity card is 43981 issued in Riyadh and

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Sulayman ibn `Aly ibn Sulayman Al-Jumu'ah whose identity card is 111044 issued in Riyadh in 2/12/1393 A.H. After reading this document to the witnesses, they signed this document. Therefore, we registered it on 7/2/1417 A.H. May peace and blessings of Allah be upon our Prophet Muhammad and upon his family, Companions and those who followed their example until the Day of Judgment.

A: After studying the question, the Committee replied: "You should follow the last bequest issued by the testator because the most recent bequest abrogates and nullifies the earlier one. It proves that the testator nullified the first bequest for the sake of the second one. Moreover, we can not reconcile the two bequests because he did not determine that the first one should be carried out within one third of his property. Therefore, the executor should work according to the second bequest. He should count one third of the property of the testator and spend its revenue according to the things that were determined by the testator. This third should be counted after paying any obligatory payments like paying debts, performing obligatory Hajj if Hajj was incumbent upon him and he did not perform it, Zakah, a vow, an expatiation and the like.

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Fatwa no. 4025

Q: In 1398 AH my mother-in-law paid me 800 riyals which was much needed at that time. It was her will that I use the money in business and that if she dies, I should give some of the profit away in charity on her behalf. She died in 1401 AH. I still have the money. I asked her to take the money, but she refused and reminded me not to forget to spend some of it in charity on her behalf. I hope Your Eminence will direct me to the right course of action regarding what to do with this money. I would like to add that she left behind heirs and children.

A: If the reality is that she had performed Hajj more than one time and that she had given you the 800 riyals and refused to take it back while asking you to give some of it in charity on her behalf, you may use the money for trading purposes or for any other business that may yield a profit from which you can give charity on her behalf. If you are not able to do this,

you may continue to give the money in charity until it is finished. If any of her heirs demands his share of this will, the matter should be referred to the court for decision. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 4489

Q 2: a man died in a car accident without bequeathing any of his money to charity or leaving any information about any debts. He did, however, leave a good amount of money to his wife, and young children. Is it permissible to take one-third or a quarter of what he left to give to charity on his behalf without consulting his heirs as he did not bequeath anything? Please advise us and may Allah be merciful to you!

A: If the reality is as you mentioned, it is not permissible to take anything from the money to give in charity on behalf of the deceased, except with their permission, if they are legally competent to dispose of it. It must be taken into consideration that the guardian of the minors does not have the permission to do this. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Chairman
`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

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Fatwa no. 6293

Q: a man married more than one wife, but none of them gave birth to any children. The man was anxious to have children, so he vowed that he would slaughter an adult camel for each child that Allah may grant him. Allah blessed him with fifteen children, nine boys and six girls. To keep his vow, the man slaughtered five adult camels, but he was unable to slaughter the rest. The man died, but before his death, he told people that he had vowed to slaughter the camels for every boy, not girl, that he was granted. He left a small amount of money and now his sons want to keep his vow. Your Eminence, we would like to know what your advice is on this matter. Is it permissible to slaughter the young camels, which are more available in the market nowadays, due to the lack of adult camels? If it is permissible for us to slaughter young camels, how should they be slaughtered and distributed? It should be noted that `Alyan `Aly Al-Mutiry, who made this vow, is now dead and his heirs mention that he only left a modest house. He also did not give one-third of his wealth to charity, because he died suddenly and his last words were not clear. His house was sold for 60,000, but the heirs have not yet been given their shares of the estate. The questioner mentions that adult camels are not sold for slaughter now, but are sold for their milk instead and are very expensive. The seven boys and five girls that he left would like Your Eminence to reply them in writing. May Allah protect you!

A: Firstly, if the reality is as you mentioned, that your father vowed to slaughter some camels and could not slaughter them all, then you, as his children, should slaughter the remaining adult camels

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that he vowed to slaughter from the money raised from the sale of the house. But if that is not enough, then the sons, being eager to keep their father's vow, should slaughter, as many as they can of the other adult camels, because Allah (Exalted be He) says: ﴾So keep your duty to Allâh and fear Him as much as you can﴿ **Secondly:** If your father died without bequeathing one-third of his wealth to charity, you do not have to give one-third of his wealth to charity. It is recommended that you do good for your father after his death, by giving charity in his behalf and supplicating to Allah to have mercy on him and to forgive him. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

First question of Fatwa no. 6514

Q 1: a father died without bequeathing a third of his estate to a specific purpose, should we give it out of the inheritance or not?

A: If the reality is exactly as what is mentioned in the question, it is not Wajib (obligatory) on you to give out one third of the estate. However, it will be good if those of legal age amongst the inheritors give Sadaqah (voluntary charity) on your father's behalf out of the estate or any other money.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
\`Abdullah ibn Qa\`ud	\`Abdullah ibn Ghudayyan	\`Abdul-Razzaq \`Afify	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

Fatwa no. 11485

Q: There are parents who say that some of their children had an accident and that the younger son died while the older one was wounded. In this way, the older son inquired about his younger brother but the parents would not tell him about the latter's death. Then, the older son also died; and left some money but he did not bequeath anything. Is it permissible that we give the money he left for the sake of Allah (Exalted be He) on his behalf or should we give sadaqah (voluntary charity) on his and his younger brother's behalf? Furthermore, is it permissible to perform Hajj (Pilgrimage) on their behalf because they did not perform it?

A: You are not blamed for not telling your elder son about the condition of his younger brother. At the same time, you are permitted to give all the money that your elder son left for the sake of Allah (Exalted be He) provided that all the inheritors are of legal age and they all agree to this. However, if some of the inheritors are not of legal age; you have to retain their portions for them but you may give the rest for the sake of Allah (Exalted be He) on behalf of your elder son. Moreover, you may give Sadaqah on behalf of both of your sons. Regarding Hajj and `Umrah (lesser pilgrimage), you have to pay out of their money for the Hajj of whoever amongst your deceased sons was of age. This should be given priority over the rights of inheritors. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 11746

Q: Our father died and bequeathed nothing of the wealth he left behind. He left behind a farm where palm trees are grown. He is not indebted to any person. His pubescent heirs donated a one-third portion of the palm trees and the annex to his farm. They made Waqf (endowment) out of its produce one or two Ud-hiyah (sacrificial animal offered by non-pilgrims) are sacrificed. The remainder of the estate is spent in charitable ways of disposition. Is that donation permissible in the Islamic Shari`ah? Give us your fatwa may Allah reward and protect you!

A: If the heirs are pubescent and the donation is made out of their own will, it will be effected and they will be granted reward on account of it. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The fourth question of Fatwa no. 18452

Q 4: if a pious man used to give Sadaqah (voluntary charity) to the poor before he died from cancer, is it permissible for his brother to continue giving money as Sadaqah Jariyyah (ongoing charity) on his behalf?

A: If the deceased had written in his will that he wants his money to be spent in Sadaqah,

his will should be carried out, provided that it does not exceed one third of his money. If he had not written a will, his money is distributed among the heirs according to Shari`ah (Islamic law). If one or more of the heirs give their inheritance as Sadaqah on behalf of the deceased, it is fine and they will be rewarded for it in Shaa' Allah (if Allah wills). May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The fifth question of Fatwa no. 18083

Q 5: someone passed away without making a will to take one-third out on their behalf. Is it permissible to give one-third of their property to charity on their behalf with the consent of the adult heirs?

A: It is permissible for the adult heirs to make a donation from their share of the inheritance or from their own property to charity on the behalf of their deceased testator, as this would be doing a good deed for the deceased. May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr ibn `Abdullah Abu Zayd	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh	Salih ibn Fawzan Al-Fawzan	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 16488

Q 1: when a person passes away and does not leave a will that includes a charity while he is well-to-do; is it permissible for his wife and children to dedicate an on-going charity from his property? It is worth mentioning that some of his children have not yet reached the age of puberty. Is it permissible for them to pay charity on his behalf even if he does not leave a will?

A: It is permissible for the adult heirs to dedicate a charity from their shares of inheritance as Waqf (endowment) or charity for their deceased family member. Minors are not permitted to take anything from their shares until they reach puberty and agree upon this. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 19774

Q: Attached to my letter is a copy of the booklet called: this is my Legal Will. People buy this booklet and believe that they have to follow its wording. Some of them buy copies of it and give them as gifts or distribute them for free in the centers of Qur'an memorization so that others may avail of them. We hope that Your Eminence clarifies the ruling on acting upon the exact instructions of this booklet, as well as distributing, and giving it as gifts. May Allah reward you

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with the best.

A: Having read the concerned will, we did not detect any opposition to Shar` (Islamic law). However, wording it in a certain way that shows that its form should be followed by every one and distributing it amongst people give the false impression that it is Mustahab (desirable) for all people to use it. This is not true because the funeral rulings which are mentioned in the booklet in question are stated by books of jurisprudence that every body can refer to without any recommendation or distribution. The foregoing ascertains in this country where Muslims, all praise be to Allah Alone, follow the rulings of the Sunnah (whatever is reported from the Prophet) regarding funerals. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 13974

Q: We are two sisters who wish to bequeath one-third of our property in charity which benefits the deceased. Both of us will pay one-third equally. Our mother - May Allah be merciful with her - bequeathed one third of her property in charity which benefit the deceased. Since we are her only daughters, we wish to bequeath one-third of our property too. We want to ask the scholars whether there is any harm

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if each of us bequeaths one third of her property and purchases a building with fixed revenue that is spent on what benefits the deceased. Indeed, we have given one-third of our property which was equal to the one third of our mother - May Allah be merciful with her. We have bought a house with revenue for the benefit of our mother and for our benefit and this is stated in the copy of the will attached to this letter. Later on, we came to know that it is not permissible to give the one third as long as we are still alive because what was given in charity will be part of the inheritance and it is the duty of the heirs and the agent to give one third later (after death). Likewise, the money (of the one third) is still the same without any increase or decrease. Our question now is: Is the one third considered part of the inheritance? Is it obligatory that the inheritors or the agent give one third again after death?

Could you kindly advise us in this regard. May Allah reward you best!

A: The will of the deceased should be executed as it is. As for the one third which you bequeathed from your money, it will be an on-going charity for you which is a valid donation. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 16542

Q: Our father died on 25/7/1411 A.H. He bequeathed one-third of his property to be spent in charitable ways of disposition like Hajj and sacrifice of Ud-hiyah (sacrificial animal offered by non-pilgrims). The one-third portion of the real-estates he left behind has been separately allotted. The question is: should the revenues of the one-third portion be calculated from the date of our father's death or from the day it was separately allotted? If it has to be calculated from the date it was separately allotted, which persons are entitled to receive the revenues collected prior to allotment?

revenues of the one-third portion of the property is calculated from the date it is separately allotted. Before allotment, it is treated as a common property. The one third portion has to be calculated on the value of all the estate left by the deceased including the yields. Yields of the one third potion is determined after it is separately allotted. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 21

After studying the requested Fatwa (legal opinion issued by a qualified Muslim scholar) and its attachments, the committee found:

1. The text of the Fatwa request:

my brother died in an accident between two cars on 5/1/1391 A.H. in Riyadh, leaving two sons from his divorced wife

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and two young daughters from his current wife. When he died (may Allah be merciful to him), he was a government employee. His parents are both dead. He left some money and a house, according to a will written on 1/3/1389 A.H. that literally states: "One-third and the house shall be made as a Waqf (endowment) for me from it (the estate), and the remainder of investing it should be given to people who are needy and aggrieved." The testator had never suffered from any insanity or any mental disturbance, and I do not think that he intended to deprive his heirs from their rights. I hope that you will guide me regarding the following:

a. Does he have a share in his retirement pension?

b. Does his one-third, that he mentioned in his will, include one-third of the wealth he left as well as the house or should the house be sold and his assets liquidated then the one-third be taken from the total of his wealth? Bear in mind that the money that he left is not two-thirds; the house is worth more than one-third.

c. Is he entitled a share of the Diyah (blood money)? Is it permissible for me to give up this share, if he does have one?

2. A will confirming what the questioner mentioned in reference to the testator.

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A document issued from the Court of Riyadh, no. 4/477, dated 20/6/1391 A.H., stamped with the stamp of His Eminence Shaykh 'Abdul-Rahman ibn Huwaymil, confirming the validity of the will.

A: After studying these papers, the committee wrote the following: As the bequest is confirmed by the aforementioned document, it verifies that the one-third is one-third of all the possessions. This third includes what he left in terms of money, furniture, and one-third of the house and the Diyah. If the value of the house equals one-third of the property, then the house is the one-third for him, but if the one-third is less, the Wakil (legally accountable person who acts on behalf of another for a specific permissible matter) should see what is best in the interest of the deceased and his heirs. If the one-third is more than the value of the house, the Wakil can dispose of the excess amount according to the welfare of the Waqf. Regarding the retirement issue, you should refer to the Retirement Pension Authority on this matter. It is not permissible for you to give up your brother's one-third share in the Diyah, as this involves loss to him, and a Wakil has no authority to dispose of it or anything similar to it. May Allah grant us success! May peace and blessings be upon our Prophet

Fatwa no. 219

Q: Please find attached a copy of my grandfather's will, Naser bin Mulhim, which includes the stipulation that one third of the lands in Khadary and Maktumia is Waqf (endowment) and their harvest is to be distributed as mentioned in the will, in addition to another third of his palm trees, four in number. However, the four palm trees perished in addition to all the other palm trees and nothing left from them. I would like you to read the will and inform us whether the land of the four palm trees and the third of the remaining land of the palm trees are considered as Waqf that take the same ruling as that of palm trees, or they shall be distributed among the heirs.

After the Committee reviewed the question and the attached copy of the will sent by the questioner, it presented the following reply: As for the testator's saying in the will "The third of all my palm trees amount to these four palm trees," it is customary that when referring to palm trees that this includes the palm trees, their land, the well, water channel and the road amidst this land. `Urf (custom) is a legal principle upon which legal rulings are based in the absence of prohibitive Shar`y (Islamically lawful) evidence. As far as we know in this case, there is no Shar`y evidence that prohibits `Urf to settle it. As for the issue of the four palm trees, if they are provided with their share of the well, water channel and the road and are well protected, then this is a good way of averting dispute

and fulfilling one's duty, taking into consideration that the person who endowed the third of the land and these four palm trees is the owner himself. May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman
`Abdullah ibn Sulayman Ibn Mani`	`Abdullah ibn `Abdul-Rahman ibn Ghudayyan	`Abdul-Razzaq `Afify

Fatwa no. 415

Q: a man has four daughters, a wife, and a sister, and he owns two buildings, with shops in the ground floor of one of them. He would like to make Waqfs (endowments) of the two buildings and the shops for his daughters, wife, and sister. He wants a portion of the income from the Waqf to be used to buy dates, coffee, rice, and meat every Thursday night during Ramadan for the people in the Masjid (mosque), and also two sacrificial animals that will be slaughtered on the Day of 'Eid-ul-Adha (the Festival of the Sacrifice). He also wants one-third of his money to be used to build a Masjid. We would like to ask about the way to do this under the Shari'ah (Islamic law).

A: The guidance of the Messenger of Allah (peace be upon him) is that a Muslim can bequeath part of their property to charity, as confirmed in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) on the authority of Sa'd ibn Abu Waqqas (may Allah be pleased with him), who said, ((“I said, ‘O Messenger of Allah! I am a wealthy man and I only have a daughter to inherit from me. Should I bequeath two-thirds of my property to charity?’ He said, ‘No.’ So I said, ‘Should I bequeath half of my property to charity?’ He said, ‘No.’ So I said, ‘Should I bequeath one-third of my property to charity?’ He said, ‘(Bequeath) one-third,

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and even one-third is a lot. It is better to leave your heirs well-off than to leave them poor, begging people.’”)) It is also related on the authority of Mu'adh ibn Jabal (may Allah be pleased with him) who narrated that the Prophet (peace be upon him) said, ((“Allah has charitably allowed you one-third of your wealth on your death (to give away in charity on your behalf) to increase your good deeds.”)) (Related by Al-Daraqutny and reported by Ahmad, Al-Bazzar, and others) These two Hadith show the amount that is lawful for a Muslim to bequeath, and that one-third of the estate is the maximum. The Sunnah (the act following the example of the Prophet) is to bequeath one-third of your property to be given for good deeds and, if any of the heirs are in need, they can benefit from the income from the Waqf; and there is no sin in that. The rest of the property should be divided among the heirs according to the Shari'ah. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman
`Abdullah ibn Sulayman Ibn Mani`	`Abdullah ibn `Abdul-Rahman ibn Ghudayyan	`Abdul-Razzaq `Afify

Fatwa no. 3695

Q: a man left a will bequeathing one-third of his money, 15,000 Syrian Lira, to be given to a number of charitable projects. The estimation of the amount was made in 1387 A.H.,

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but the man died in 1400 A.H. At the time of his death, one-third of his wealth was calculated to be around 200,000 Lira. Which amount should be bequeathed?

A: If the reality is as you mentioned, that the one-third of the man's wealth had increased his estimation on the day he made his will, the amount of the one-third that counts is the one calculated on the day he died and not on the day he made his will. Therefore, the amount to be bequeathed will be the 200,000 Lira mentioned in the question, as a will is executed after the testator's death not before it. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 4562

Q: my father died (may Allah be merciful to him) and he wanted one-third of the estate he left to be given in charity on his behalf. Should I give one-third of the money that he left or one-third of all his property, including his money, sheep, and farm lands?

After calculating the bequeathed one-third, on what should it be spent? When my father died he owed 8,500 Riyals, should I settle his debt before or after giving the one-third in charity? My father made his brother as the executor of the bequeathed one-third of his property, as he was the oldest, but he does not want to take this responsibility.

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Do I have the right to be responsible for it or should I leave it for his older brother to take care of? Is it permissible for me to trade with the bequeathed one-third to increase it? Please answer me.

A: Firstly: After repaying his debt, it is obligatory that you should execute your father's will by giving one-third of his total property to charity, including the money, sheep, and land, and not just one-third of his money. **Secondly:** You should spend the income from the bequeathed property and its profit as your father specified, on charity. If he did not specify anything in particular, the executor can spend it on what they see are the best charitable ways, such as on the poor or on building Masjids (mosques). **Thirdly:** If your paternal uncle agrees to be the executor for the bequeathed one-third of the estate, all praise be to Allah. Otherwise, the local magistrate will be responsible for appointing the best executor from among the deceased's children or others. **Fourthly:** Trading in and investing a bequest can be carried out by the appointed executor, according to the way they see as best to protect and increase it, whether the executor is your late father's brother or another person.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
\`Abdullah ibn Qa\`ud	\`Abdullah ibn Ghudayyan	\`Abdul-Razzaq \`Afify	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

Fatwa no. 7742

Q: I have nine children, I thank Allah (Glorified and Exalted be He) for His bounty. The revenues of a building which I own is almost seven hundred thousand riyals per year. After my death, I fear that my children will be separated and thus suffer because of their disunity. Two of them are still underage and need to continue their education. I want to bequeath this building as Waqf (endowment) to all my children on the condition that its revenues will be distributed among them according to the Shari`ah, for I do not want them to separate or to be deceived by anyone. Is this permissible as it entails the benefit for all the heirs? Looking forward to receiving your reply. May Allah grant you success.

A: it is permissible to bequeath one third, or less than that, as

a suitable property for Waqf. The revenues of this Waqf should be spent on charitable activities such as the maintenance of Masjids (Mosques), Sadaqah (voluntary charity) to poor relatives and others. If any of your children or grandchildren are poor, they may take from this revenue. On the other hand, the rest of your property should be distributed among the heirs, for the Prophet (peace be upon him) ordered Sa`d ibn Abi Waqas to do so. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 11354

Q 1: My mother died leaving behind a small amount of money which she bequeathed to be given as Sadaqah Jariyah (ongoing charity). She, whose mother is still alive, has sons and daughters, some of them are needy and the others are not. I hope Your Honor will advise me on whether I should spend all the money on Sadaqah Jariyah or to spend only part of it on this? Please advise on how I can donate this money in the way that pleases Allah.

A: The lawful bequest must not exceed the maximum limit, namely one third of the estate. This is based on the report related by Al-Bukhari and Muslim in their Two Sahih (authentic) Books of Hadith on the authority of Sa`d ibn Abu Waqas (may Allah be pleased with him) who said: (The Prophet (peace be upon him) visited me during my illness which brought me near death in the year of Farewell Hajj.

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I said, 'O Messenger of Allah! I am very ill as you see, and I am a rich man and have no heir except my only daughter. Shall I give all my property in charity?' He (peace be upon him) said, 'No.' I said, 'Shall I give two thirds of my property in charity?' He (peace be upon him) said, 'No.' I said, 'Shall I give one half of it in charity?' He (peace be upon him) said, 'O Sa`d! Give one third (in charity) and even one third is too much. It is better to leave your children rich than to leave them poor, reduced to begging from others.') The amount that exceeds one third should be divided among the heirs, unless they agree to the bequest if they are of legal age and competent. May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 450

Q: After a close study of the question and enclosures, it has been found that

1- A will included: Wadha bint Hizam bequeathed the house she bought from Hamadan as Waqf (endowment) for Gaz`an bint Falih and her parents and the daughters of Bint Shu`ayl and her parents in return for the dirhams which Wadha owed to the aforementioned people. The will is written by Abdullah ibn Rashid ibn `Asakir on the seventh of Rajab 1374 A.H.

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2- Another will included: This is what Wadha bint Hizam ibn Hathlayn had bequeathed. She bequeathed me one third of her wealth....etc. The will is written by Sa`d bin Hamad on the twenty fifth of Shawwal 1390 A.H. The will is endorsed by grand Shaykh Ibrahim ibn Muhammad ibn Ibrahim on the twenty seventh of Sha`ban 1390 A.H.

3- Sarah bin Adul `Aziz asks whether the house bequeathed by Wadha to Gaz`an and the daughters of Bint Shu`ayl will be from her third part, or not included in the third?

4- As Wadha bint Hizam appointed Sarah as a proxy on her third, would that make her a proxy on the house of Gaz`an and the daughters of Bint Shu`ayl?

A: Since Wadha bint Hizam mentioned that the house she bequeathed to Gaz`an and the daughters of Bint Shu`ayl is gifted in return for the debt Wadha owed to them and that Wadha bequeathed one third of her wealth and appointed Sarah as a proxy, bequeathing the one-third of the wealth is valid as well as having Sarah as her proxy. The house bequeathed to Gaz`an and the daughters of Bint Shu`ayl is not to be included in the one-third of Wadha's wealth as the house is bequeathed to them in return for the debt she owes to them. As for appointing someone to guard the house of Gaz`an and the daughters of Bint Shu`ayl, this is to be referred to the court for decision. Nominating

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Sarah bint Abdul `Aziz as a proxy to the one-third of the wealth does not include the house bequeathed to Gaz'an and the daughters of Bint Shu`ayl. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman
`Abdullah ibn Sulayman Ibn Mani`	`Abdullah ibn `Abdul-Rahman ibn Ghudayyan	`Abdul-Razzaq `Afify

Fatwa no. 17150

Q: I would like to inform you that my father died and left a will. A copy of this will is attached to this letter and it reads as follows: In the presence of Salih ibn Hammad Al-Nasif, Rashid ibn `Abdullah Al-Marzuqah and `Abdullah ibn Sa`ud Al-Marzuqah, Sa`ud ibn Muhammad ibn `Abdullah Al-Marzuqah in full legal capacity has bequeathed the following: It is obligatory upon the one who will be responsible for emptying the villa I owned in Al-Suwaydy to notify the notary or the judge who will undertake the process of emptying, that the ground floor will be Waqf (endowment) and two sacrificial animals will be given out of its revenue;

one for me and my wives and the second for my mother and her son, Rashid. The rent of the upper floor will be paid to settle my debts. The rest should be distributed among my inheritors. May Allah grant us success! I want to authenticate the will of my father Sa`ud ibn Muhammad ibn `Abdullah Al-Marzuqah.

A: If what the deceased bequeathed of the mentioned villa equals one third of his property or less after settling his debt, then his will is valid and should be executed as he mentioned. However, if the will is more than one third after setting his debts, it is not valid except if the heirs approve it provided that they are all adults. If some of the heirs are minors, the guardian does not have the right to dispose of the right of minors. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr ibn `Abdullah Abu Zayd	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh	Salih ibn Fawzan Al-Fawzan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 16617

Q: My mother-in-law gave me a sum of 49,000 riyals and asked me not to inform anybody of it. She trusted me this money to pay in charity on her behalf after her death. I would like to inform you that this old lady has no relatives except five married daughters and none of them was living with her at that time. I fear that if I carried out her will, I would do wrong to the daughters, because they are entitled to that money as heirs of their mother. Kindly give me your Fatwa in this regard. May Allah reward you the best. Should I pay

all the money in charity or only some of it, or what should I do? I want to implement the will, but I am afraid that I may deny the daughters their legal share in their mother's money. Bear in mind that the mother did not earn that money from her husband; rather, from the social fund and some benevolent people. Furthermore, after the mother's death, the five daughters found 27,000 riayls and they paid some of it in charity and the other to a Masjid (mosque). I ask Allah, then Your Eminence to kindly give me your Fatwa. May Allah reward you on my behalf and this old woman.

A: The mentioned will is not valid except for a third of the money, and the rest should go to her heirs, unless they permit to pay all the money in charity on her behalf. Therefore, you should inform her heirs about this will. If they approve of the will, do it as written; otherwise you should only pay a third in charity. May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 19330

Q 1: a lonely and old woman owns a house and she wants to bequeath it to the sons of her maternal brother, bearing in mind

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that she has paternal brothers. Who are most entitled to this bequest? Please advise, may Allah reward you!

A: It is permissible to bequeath to a non-inheritor up to one-third of one's wealth. If a will specifies more than this portion, the matter should be referred to the competent inheritors because it will be taken from their shares. If they agree, this is all right; if not, it should not be executed. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr ibn `Abdullah Abu Zayd	Salih ibn Fawzan Al-Fawzan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 19743

Q: I am married and I have many sons and daughters and some of them have reached adulthood while others are still young. I only own the house where we live. My wife is ill, and I am afraid that my elder children will dispose of the house after my death, so that their mother and younger siblings do not find a place to live in, given that the elder children do not need that house; they have their own houses and jobs; and their wives might not bear to live with the younger children and their mother. Is it permissible for me to write in my will that this house belongs to all of them after my death, and that it is impermissible for any of them to dispose of it until their mother passes away or after twenty five years?

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How can I guarantee that my elder children will not harm their mother or their younger siblings? Please advise. May Allah reward you.

A: it is impermissible for you to make a will for more than one third of your wealth, or to make a will for one of your heirs, as the Prophet (peace be upon him) said, ﴾One third, yet even one third is too much.﴿ He (peace be upon him) also said, ﴾No bequest must be made to an heir.﴿ However, it is permissible to write a will or make a Waqf (endowment) for those in need among your children to be given according to their needs, as it is conditioned on a general situation. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 19925

Q 2: Is it permissible for me to will the money I own for building a Masjid (mosque) or any other charitable work, given that I have two brothers, and each one of them has a job with a monthly salary not less than 4,000 Riyals.

A: the will is not permissible for more than one-third of the estate. May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions.

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 344

Q: her husband used to treat her well and meet all her needs. She has a house that she wants to dedicate for buying Ud-hiyah (sacrificial animal offered by non-pilgrims) for the poor and other charitable matters. She wants to know if she can dedicate the reward of these matters to her dead husband and his dead parents although the latter used to mistreat her until his death.

A: It is permissible for the questioner to dedicate the reward of this charitable work to her dead husband and his parents. Having been mistreated by his parents does not prevent this, for Allah Almighty urged for forgiveness in general. Allah (Exalted be He) says, ﴾And to forego (and give her the full Mahr) is nearer to At-Taqwa (piety, righteousness).﴿ He (Exalted be He) also says, ﴾but whoever forgives and makes reconciliation, his reward is with Allâh.﴿ May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions.

The Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman
\`Abdullah ibn Sulayman Ibn Mani\`	\`Abdullah ibn \`Abdul-Rahman ibn Ghudayyan	\`Abdul-Razzaq \`Afify

Fatwa no. 287

Q: someone died and bequeathed one third of his property to be spent in defined channels of spending. He had a certain piece of land that contains some ravines. The mother of prince Majid sold part of these ravines claiming that they are hers. A dispute has arisen about these ravines. We have agreed with her to give us half of the value of these ravines. Should the third of the value of these sold ravines be added to the third of the property or, will it be added to the value of the ravines and be distributed among the heirs? Moreover, the third of the property will be kept for executing the bequest.

A: If it is legally confirmed that the testator bequeathed one third of his property and that these ravines are part of it and the reconciliation was legally valid, one third of the value of the sold ravines should be included in the bequest. Therefore, one third of these ravines, or their value if they are sold, should be dedicated to executing the bequest. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman
`Abdullah ibn Sulayman Ibn Mani`	`Abdullah ibn `Abdul-Rahman ibn Ghudayyan	`Abdul-Razzaq `Afify

Fatwa no. 18900

Q: My father (may Allah be merciful with him) died in a car accident when he was hit by a non-Muslim Indian. The judge decided that a Diyah (blood money) should be paid. However, my father (may Allah be merciful with him)

bequeathed one third of his money for Sadaqah (voluntary charities) and charitable ways of disposition and we applied this after distributing his inheritance. My question is: is the one third that my father bequeathed before his death to be taken from the Diyah as well or is the Diyah to be distributed among the inheritors so that each of them does whatever they like with it? Please provide me with your beneficial answer. May Allah reward you with the best, safeguard, and protect you.

A: The concerned one third should be taken from the total inheritance of the deceased, meaning, their Diyah along with all their other money. The foregoing should be done after repaying the debts of the deceased person if he was indebted. Accordingly, each of the inheritors who received their portion of inheritance should return one third of it. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 885

Praise be to Allah alone. Peace and blessings be upon the one after whom there is no Prophet (Prophet Muhammad).

The Permanent Committee for Scholarly Research and Ifta' has reviewed the query sent to His Honor the Chairman of the Departments of Scholarly Research, Ifta', Da`wah and Guidance from `Abdul-`Aziz ibn `Awad. The query was referred to the Committee by the General Secretariat of the Council of Senior Scholars on 8/10/1394 A.H. with no.

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1479/2. The committee reviewed also the appendix referred with no. 15644/2 and the two copies of the attached two documents.

Having studied the query and the two documents, the committee found that:

1- The will of Muhammad ibn Ibrahim ibn 'Awad states that he bequeathed up to one third of his wealth to be used in covering the cost of an obligatory Hajj and in purchasing an Ud-hiyah (sacrificial animal offered by non-pilgrims) to be offered continuously on his behalf. The will which is made on 23rd of Shawal, 1315 AH is attested to by `Abdul Rahaman ibn `Abdullah ibn Muqhim, `Abdullah ibn Badi`a and the notary public `Abdullah ibn `Aly ibn Muqhim.

2- The document states the following:

In the name of Allah, the most Gracious, the most Merciful,This is for the trustees to know that upon dividing the estate, the inheritors of Muhammad ibn Ibrahim ibn `Awad (his mother, sister and his cousin Muhammad ibn 'Abdul-'Aziz) decided that third of the property dedicated by Muhammad for the said purposes should be defined as a piece of land cultivated with tamarisk trees in Al-Shu'aibah district. The Waqf land whose yields are used in covering the cost of Hajj and in purchasing an Ud-hiyah is shared by the mother and the sister. They did not divide the estate of the father Ibrahim until after Muhammad died. Therefore, the land itself and its trees represent the Waqf devoted by Muhammad to the said purposes.

This document is attested to by Muhammad ibn Salim and the humble servant of Allah the notary public Muhammad ibn 'Abdul-'Aziz Al-Hilaly. May Allah's peace and blessings be upon Prophet Muhammad, his Family and Companions! 8b / 1326 stamped by the notary public.

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In the name of Allah, the most Gracious, the most Merciful,The two said witnesses attested that the inheritors of Muhammad ibn Ibrahim ibn `Awad agreed on defining the said land as the third that is assigned by the said person. Moreover, Muhammad ibn 'Abdul-'Aziz ibn `Awad affirmed and approved this. Hence, the said land which yields are used for the specified purposes assigned by the endower represents the permanent Waqf. This is stated and stamped by the notary public Ibrahim ibn `Abdul-Latif

22/b/1326.

3- The query is as follows:

As shown in the attached copy of the document, Muhammad ibn Ibrahim ibn 'Awad made a will that the third of his property should be used in covering the costs of Hajj and purchasing an Ud-hiyah permanently. After his death, the estate is to be divided among the inheritors; namely his mother, his sister and his cousin. The said land which is located in Al-Shu'aibah represents the share of the will. However, after dividing the estate of Muhammad ibn Ibrahim ibn 'Awad and deducting the third assigned in the will, we discovered that this person is entitled to another inheritance from his great grandfather. we hope that you will help determine whether one-third of the entitlements received from the great grandfather's inheritance should be added to the will, or the third of the estate should be applied only to the property specified at the time of making the will. End of quote.

Having studied the two documents and the query, the Committee replied as follows: If the case is as you have mentioned, the third of any additional property shown to be an entitlement of the inheritance from the Great Grandfather should be included in the will. The testate is entitled to this property until he dies.

Despite the fact that he did not know of the property left as inheritance from the Great Grandfather, the will is still effective. The due third of wealth should include the said land plus the third of the recent property. As for the heirs, they must be given their entitlements prescribed by Shari`ah after deducting the third of this recently discovered property. May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman
`Abdullah ibn Sulayman Ibn Mani`	`Abdullah ibn `Abdul-Rahman ibn Ghudayyan	`Abdul-Razzaq `Afify

Fatwa no. 456

Q: a grandfather had two sons. after the death of one of them, he gave a piece of land to one of the sons of the deceased, but after a while he said he gave two thirds of the land to his son and the other third to his grandson (the son of the deceased). Is this permissible?

A: If the heirs permitted this action, there is no harm in carrying out the will. However, if the heirs or some of them oppose the will, they should resort to the Shari'ah (Islamic law) court. On the other hand, the portion of the underage should remain unchanged.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman
`Abdullah ibn Sulayman Ibn Mani`	`Abdullah ibn `Abdul-Rahman ibn Ghudayyan	`Abdul-Razzaq `Afify

The first question of Fatwa no. 3340

Q 1: My wife lived with me for thirty five years without begetting children, and she adopted my son from my first wife, who had died, when he was seven months old. In the month of Sha`ban, she asked me to let her visit her cousins. She stayed there for the whole month of Ramadan, and then she performed Sawm (fasting) for six days in Shawwal. She then fell sick and was carried to the hospital where she died. On her death bed, and in her last moments, she made a will to her cousins which included the following:

All her gold bracelets and rings should be given to her brother `Ayid;

Id cards and securities for 5,000 or more should be given to her adopted son Muhammad;

This is in addition to some furniture and clothes at home which I intend to sell in a public auction so that their value is distributed among the heirs. She has only two brothers and two aunts.

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My questions are:

1- Was her will valid and not considered part of the inheritance, or was it invalid because she made it on her death bed?

2- Am I entitled to sell her furniture before the heirs arrive? I want to move to another area, and it might be difficult to move this furniture with me.

3- Who is entitled to inherit? What is each one's share?

A: It is Haram (prohibited) for your wife to adopt your son from your first wife; he is not considered her son. As for her will for her brother, it is invalid, being a will for an heir. It cannot be carried out unless all the heirs approve of it. If they do not, the inheritance should be distributed normally among all the heirs. If any one of them is still a minor, their shares remain in their names. As for the will for her adopted son, it is permissible if not more than one third of her money; whereas the rest should be returned to the inheritance, unless all the heirs approve of this. As for the shares of the heirs, her husband takes half of it, and her brothers take the rest, if they are full brothers or brothers from the same father. If one of them is her full brother and the other is her paternal half brother, the rest of the inheritance goes to the full brother, after repaying the debts due on her if there are any and carrying out her will for her adopted son. There is nothing due to her aunts. It is impermissible for you to sell the furniture

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unless all the heirs approve of this, as they have right to it. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Fatwa no. 2984

Q: I would like to inform Your Eminence that my brother Adul-Rahman ibn Abdul `Aziz fell ill and was taken to hospital in Riyadh. While at hospital, he asked brother Sulayman ibn Ibrahim ibn Wayil, who is known for his trustworthiness, to allocate one third of his wealth to the construction of a Masjid (mosque) and to give his brother Fahd a hundred thousand riyals of his wealth and another seven thousand riyals for his wife. He left hospital after he had recovered from his illness. Four months later, he was murdered. He left behind a mother, a wife, two paternal half-brothers, one maternal half brother and one paternal half-sister. Kindly enlighten us regarding the validity of his bequest and proper distribution of his inheritance. May Allah reward you best!

A: First: it is not permissible for a person to bequeath more than one-third of his wealth. No bequest must be made to an heir unless the pubescent heirs are content to deduct a portion of their shares for this purpose. This is based on the Hadith in which the Prophet (peace be upon him) is reported to have said: (Allah has appointed for everyone who has a right what is due to him, and no bequest must be made to an heir.) Narrated by Ahmad, Abu Dawud, Al-Tirmidhy Ibn Majah, and Al-Daraqutny. The following addition is found in the narration of Imam Ahmad: (Unless the heirs so wished.)

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Second: The bequest has to be documented at the Shari`ah courts of law. **Third:** After paying off the deceased's debts and executing his will, the leftover of his wealth has to be divided among the heirs on the basis of sixty equal shares: the mother shall inherit one-sixth of the wealth (ten shares out of the sixty), the wife shall inherit one-fourth of the wealth (fifteen shares out of the sixty), his maternal half brother shall inherit one-sixth (ten shares out of the sixty) and the remaining twenty five shares shall be distributed among his two half-brothers and his half-sister, ten given to the male and five to the female. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The seventh question of Fatwa no. 5175

Q 7: a person had nine children; he provided for the education of some of them until they completed studies, and helped in the marriage expenses of others who reached the age of marriage by building houses for them. He intended to offer equal provision for all his children, but he died before completing the education and marriage of all of them. He bequeathed portion of his wealth for this purpose and the rest of it should be distributed among the nine children according to the Shari`ah (Islamic law). However, it was said that this portion

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should be included in the inheritance rightful to all heirs and that no bequest must be made to an heir. It was, thus, suggested that all the children should waive their shares in this portion of wealth and give it as a gift to those who have not completed their education nor got married yet. Is the father's will invalid? Is it true that no bequest must be made to an heir? Is it permissible for some inheritors to waive their shares in this money? Is it permissible for the recipients of this portion to accept their brothers' gift?

A: If the competent inheritors agree to execute this will related to their shares in this portion, this is all right and it is permissible for the recipients to take it. If not, the matter should be referred to the Shari`ah court. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 10617

Q1: A man has two sons, six daughters and three wives. his elder son died leaving behind sons and daughters. he wants to give his son's share of inheritance to his orphaned grandsons; is it permissible? If it is not permissible to give the grandsons their father's share of inheritance, is it permissible for the grandfather

to bequeath his grandsons a portion of his money in the same amount of the value of their father's share of inheritance before he died, as if their father outlived their grandfather?

A: It is permissible for the grandfather to bequeath their father's share of inheritance to his grandsons even if their father is alive. He may bequeath it to them during his life. It is permissible for him to bequeath his grandsons some money if they do not inherit. The amount should be around one third of his estate if he does not bequeath anything else of his money to anyone else. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 10799

Q 1: I have a two-floor villa in Riyadh and I would like to bequeath it to my children and my wife. What is the legal Fatwa in this regard? May Allah reward you the best.

A: Heirs are not to be bequeathed as related by the the Five Compilers of Hadith except for Al-Nasa'iy on the authority of Abu Umamah (may Allah be pleased with him) that the Prophet (peace be upon him) said: ❨"Allah has given each person his rights and no will can be made in favor of an heir."❩ You are only permitted to endow this villa to the needy heirs and maintain it if necessary.

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May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
\`Abdullah ibn Ghudayyan	\`Abdul-Razzaq \`Afify	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

Fatwa no. 16122

Q: My father has three sons and five daughters. He also has sheep. My father bequeathed me while he was still alive, that after his death, I should give two of his daughters some sheep before the distribution of his property to all his children. His plea is that both daughters work with him in grazing the sheep. He also said: There should be 5,000 Riyals given in charity including lunch and dinner for the people who bury him and the rest will be distributed to the needy.

A: It is obligatory to settle the deceased's debts at first and then his will should be executed in the charitable ways within the limits of one third or less. The heirs must approve of a bequest that exceeds one third. His will to the daughters is not valid because of the Prophet's saying: ❨ no will for an heir ❩ However, this will would be valid if the inheritors agreed to it. The rest of money will be distributed to the heirs in the legal way after the debts are paid.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 15031

Q 1: someone applied to confirm the bequest of his father in a legal document as it was not registered. This bequest contains a request to give his unmarried sons twenty thousand Riyals of his property in order to support them in their marriage as he did with their brothers and sisters who are already married. We would like to know the following, may Allah protect you:

Is this a legally valid bequest or not? Or is it considered to be a bequest for an heir? What is the ruling if the heirs permit this bequest? May Allah protect you and reward you well! May peace and blessings of Allah be upon you!

A: There is no harm in carrying out the bequest of the testator if the sons for whom the bequest was made were competent to marry before the death of their father. This bequest should be executed from the capital in order to achieve justice among his sons. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 18918

Q: my son died and left a wife and five children. I want to give them their father's share of inheritance along with their four uncles and two aunts in my will. I hope to get your reply if this is permissible or not.

A: It is permissible to bequeath one-third of your property or less to the sons of your dead son, for they are not legal heirs. May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions.

The Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
Bakr ibn `Abdullah Abu Zayd	Salih ibn Fawzan Al-Fawzan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 1581

Q: A man has eight children. Six of them are obedient to Allah and to him, while the other two whose names are Mansur and Saleh are not. They do not fast or pray and are ungrateful to their parents. The father wants to deprive them of their right of inheritance unless they repent. Please advise regarding the validity of this will.

A: This is not permissible as this will contradicts the objectives of Shari`ah (Islamic law) and Justice which Allah commanded, especially between children. It was narrated by Ahmad and Abu Dawud

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(may Allah be merciful with them) on the authority of Abu Umamah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said: ﴾Allah has appointed for everyone who has a right what is due to him, so no bequest must be made to an heir.﴿ It was narrated by Al-Bukhari and Muslim (may Allah be merciful with them) on the authority of Al-Nu`man ibn Bashir (may Allah be pleased with him) that ﴾My father came to the Prophet (peace be upon him) and said: I have granted this slave boy to this son of mine. Then, the Prophet (peace be upon him) asked: Have you given (the like of it) to everyone of your sons? He replied in the negative. Allah's Messenger (peace be upon him) said: take it back.﴿ and in the wording of Muslim the Prophet stated: ﴾"Fear Allah, and be just to your children.'﴿ My father took it back. However, if it is proven that they are Kafirs (disbelievers) by abandoning Salah (Prayer) for example after your death, they should not inherit even if you did not bequeath this in your will for the Prophet (peace be upon him) said: ﴾"Neither a Muslim inherits from a disbeliever, nor a disbeliever from a Muslim."﴿ Agreed upon by Al-Bukhari and Muslim). May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 9421

Q 1: is it permissible for a Muslim to bequeath his children to donate his corpse to a scientific institute or a university? Is it permissible for a student to dissect a corpse and cut its parts as it is done in Europe?

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A: It is not permissible for him to bequeath that his corpse should be donated to a scientific institute or a university to be dissected. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 8047

Q: A woman had a husband and a guardian. During her pregnancy, she experienced severe pains and died along with the unborn child. she had requested from them (the husband and the guardian) that in case of her death, they should cut open her belly and remove the embryo. They carried out her wish and found that it was deformed with a large body and long hair over the shoulders, and then they buried it beside her. This took place five years ago when there was no available transportation to the city where the hospitals were, as they lived atop Talat mountain that is known as Al-Ali bani Malik. Afterwards, they regretted doing this and executing the will of this woman. What should they do in this regard? Advise us, may Allah reward you with good.

A: These people should not have implemented this woman's will even if she requested it. It is an illegal will as it involves maiming; thus, they must

repent to Allah and seek His forgiveness for what they have done. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 8472

Q: I was a bondmaid of the late Sulayman ibn `Ubayd Al-Rashid. he had bequeathed to free me with one-third of his wealth before I gave birth to his baby. The bequest remained without any change after begetting his child while he was still alive. My son was five years old at the time of the death of his father, who died seventeen years ago. The will is still as it is. I hope Your Eminence will clarify the Shari`ah ruling regarding my insistence upon implementing the will in which the deceased stated to free me from one-third of his wealth. Am I not entitled to the will since I became free after his death and after begetting his son? Does a bondmaid have equal right to inherit her master after his death and after becoming a mother to his child, like the rest of his free wives?

A: If the case is as you have mentioned, **then, first,** you have no right to the said will, for the will is not to be implemented save after his death, and you have become free by his death, for you are the mother of his son.

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Second: You are not his wife, but a bondmaid who became free after his death, due to becoming the mother of his son. Therefore, you have no right to the inheritance. May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions.

The Permanent Committee for Scholarly Research and Ifta'

Deputy Chairman	Chairman
`Abdul-Razzaq `Afify	`Abdul- `Aziz ibn `Abdullah ibn Baz

Fatwa no. 4345

Q: I would like to inform you that I bequeathed one third of my house which is located in Manfuhah in the city of Riyadh. I intended this bequest to be spent on offering Hajj and sacrifices. When I referred to the Real-Estate Development Fund they told me: "Free the house from the bequest so that we can give you a loan." Since the house is old, made of adobes, and improper for dwelling in, I hope from Allah, then from Your Eminence to issue your instructions so that my house is free from the concerned bequest bearing in mind that I, the testator, is still alive. It may also be worthy mentioning that I did not intend an effective Waqf (endowment) by the deed of this bequest. Rather, I intended to apply the bequest after my death.

A: Revocation of the will is permissible because wills only take effect after the death of the testator. Accordingly, it is permissible for you to revoke your bequest regarding the house you mentioned above which is recorded in the attached deed no. 68 in 29/04/1399 A. H. and issued by His Eminence the Judge of

the court of Riyadh Shaykh 'Abdul-Rahman ibn Faris. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 13977

Q: I have given my best agricultural land as Waqf (endowment) to my offspring. It is estimated at about 18 Ma`ads (4000 square meters) minus one eighth of Magbal Al-Gihah land. It is a conditional Waqf upon my death; the male shall have the share of two females. I am afraid that my Waqf wrongs my inheritors due to the following reasons:

First, the agricultural lands do not produce crops as usual. It may rain after many years or may not rain most of the time and become barren with no crops and so can not be sold.

Second, most members of my family are women, so I am afraid that men would leave the Waqf and not give anything to the women.

Third, the land which I made as Waqf is from the best piece of land that I own and I am afraid that Allah (Exalted be He) will hold me accountable for this after my death.

Some knowledge seekers said to me: The Hanbaly scholars are of the opinion that the conditional Waqf which is bound or any other condition in life is not effective until the existence of the condition. They say that what is conditional on death is a legal will which is not effective until death takes place. What is conditional on something in life, is not effective until the condition takes place.

I hope you could submit my question to his Eminence Shaykh `Abdul-`Aziz ibn `Abdullah ibn Baz to free my charge before my death. May Allah protect you!

A: It is permissible for you to retract this will. This will be better for you and will be in the best interest of the heirs. There are authentic reports from the Prophet (peace be upon him) that prove so. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 5648

Q: one of my uncles died leaving four daughters, a wife and a paternal aunt, then my father died two years after him. Before his death, my uncle bequeathed one third of his estate to me and my brother. I hope Your Honor will issue a Fatwa regarding this will.

A: If the case is as mentioned, your uncle's leaving you and your brother one third of his bequest is valid because you and your brother are not eligible for inheritance after his death as his brother, i.e. your father, was alive after your uncle died. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The third question of Fatwa No. (1345)

Q 3: a man did not fulfill his wife's rights during his lifetime. Feeling that death is approaching, is it permissible for him to bequeath some cubits of his land to the wife in return for the rights he had taken from her?

A: If he is legally liable, according to Shari`ah (Islamic law), for the rights he has taken from her while he is alive, it would be permissible to bequeath some cubits of his land to the wife in return for

the rights he had taken from her if the amount bequeathed is equal to the right he is liable for. Moreover, this amount is to be taken out of the estate as a whole; not merely out of the one-third. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Mani`	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa No. (17887)

Q: My maternal uncle gave me a sum of money to build a Masjid (mosque). However, he died about two months later. I started obtaining building licenses and maps till I have finished all the procedures in this regard - thanks to Allah. Thereafter, some heirs, three of my uncle's sons, demanded back the sum of money their father had given me and demanded that the Masjid would not be built.

What is the opinion of Your Eminence: Should I give them back the sum of money or complete the Masjid, bearing in mind that they had known about this sum of money before their father died? May Allah reward you well for benefiting us and all Muslims!

A: The sum of money you received from your uncle to build a Masjid, before your uncle died, is to be taken as long as it is less than one-third of the estate. However, if it exceeds one-third, it may not be taken unless the heirs of full age approve that it be taken out of their shares.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta

Member	Member	Chairman
`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh	Salih ibn Fawzan Al-Fawzan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa No. (17184)

Q: I would like to inform you that included in the will of our father is that he (may Allah be merciful with him) donated five hundred thousand Riyals to build a Masjid (mosque) in a suitable place. The question is: Should this amount of money be deducted from the estate to execute his will? Please, bear in mind that the will is in the handwriting of His Eminence Shaykh `Abdullah Ibn `Abdul-Rahman Ibn Jibrin (may Allah safeguard him), a copy of which is attached.

A: The 500,000 Riyals donated by your father to build a Masjid should be deducted from the estate as long as it does not exceed one-third of the total estate - if your father died before it is enforced. However, the amount exceeding one-third may not be deducted unless the heirs of full age approve that it be deducted from their shares. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta

Member	Member	Member	Chairman
Bakr ibn `Abdullah Abu Zayd	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh	Salih ibn Fawzan Al-Fawzan	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 14224

Q 1: I have assumed the guardianship of an orphan whose father is from among those who migrated to Afghanistan. This was done through the office of Islamic Relief Agency in Al-Madinah Al-Munawwarah. I intended to please my Lord through doing so. I would like to continue performing this duty permanently even after my death. This guardianship should go to another orphan if the first one grows older and is no longer called an orphan. Can I bequeath doing so at the present time in order that an amount of money is deducted from my pension as I am a public servant? I would like to know the way of keeping it permanently after my death and how to bequeath that.

A: It is recommended for you to bequeath taking care for an orphan after your death within one third of your property. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 1004

Q: i have wills for specific types of spending such as Ud-hiyah (sacrificial animal offered by non-pilgrims), providing food in Ramadan and reading a Juz' (a 30th of the Qur'an) constantly on a daily basis. Since it is now difficult to find someone who would abide by reading a Juz' in the future

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due to the affluence of the means of living and people's preoccupation with worldly affairs, can I spend the money assigned to reading Qur'an on a more useful charitable work?

A: A similar question was given to His Eminence Mufti Shaykh Muhammad ibn Ibrahim (may Allah be merciful with him), so the Committee will suffice with the content of his answer in answering this question. This condition is Bid`ah (innovation in religion), so it is not permissible. The Prophet (peace be upon him) said, ﴾Any condition that is not in the Book of Allah is null even if they were a hundred conditions﴿ He (peace be upon him) also said, ﴾He who innovates things in our affairs for which there is no valid (reason) (commits sin) and these are to be rejected.﴿ He (peace be upon him) also said, ﴾Anyone who does any act for which there is no sanction on our behalf, that is to be rejected.﴿ Based on the invalidity of this condition, the money assigned to reading Qur'an of the yield of one-third takes the ruling of the interrupted Waqf (endowment), and it is to be given to the progeny of the donor, i.e. his closest relatives. May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

The Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Mani`	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	Ibrahim ibn Muhammad Al Al-Shaykh

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Fatwa no. 1207

Q: I heard some students of religious knowledge in the Makkan Haram (The sacred Mosque in Makkah) saying that it is not permissible to hire someone to teach the Qur'an for the soul of a dead person. This practice is common in my country and in other countries. I hope Your Eminence will issue us a Fatwa based on religious evidence in this regard. Also what should we do if the person wrote in his will that a Qur'an reciter should be hired to teach the Qur'an on his behalf?

A: hiring a person to recite the Qur'an for the deceased in order to carry out his will is a Bid`ah (innovation in religion), so executing it is not permissible according to the statement of the Prophet (peace be upon him): ﴾Whoever performs an action for which there is no sanction from our behalf, is to be rejected.﴿ and his statement (peace be upon him): ﴾Whoever introduces something into this affair of ours that is not of it is to be rejected.﴿ The money which the dead person left for hiring a Qur'an reciter should be spent on charitable causes. It may be spent on poor relatives and fulfilling their needs. It can be spent on Qur'an students and those seeking knowledge who need, and deserve financial assistance. It also can be spent on other charitable projects.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Mani`	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 11576

Q: I am married and have no children. I made a will to have land I own bequeathed to my nephew after my death. However, my nephew, his eight children and his wife died in the war between separatists and the government and we do not know who died first. There are still three living children and a full sister to him, but we do not know who should bequeath him as far as his land is concerned and who should raise his children. Is it permissible for me to take the property which I made a will to be bequeathed to him after my death?

A: First, if the matter is as you described, all the deceased person's debts, if any, should be paid, then any legal will, if any, must be implemented. The rest of his money should be distributed to his three children on the basis of Ta`sib (not having a specific allotted share, rather they get what is left after the allotted shares have been distributed), and his full sister shall be prevented from inheriting due to the presence of the deceased's children. **Second,** your bequeath of the land to your nephew is not binding until the death of the testator and as the person, who shall receive it, has passed away, the will is rendered invalid and, therefore, you are free to do with it whatever you like.

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May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 20113

Q: His grandfather, Nasir ibn Muhammad Al-Batily, dedicated one-third of his property as Waqf (endowment). The same will was made by his great-grandfather, Muhammad ibn `Abdullah Al-Batilty. The Waqf was an agricultural land. However, part of one-third of the property was dispossessed. The inquirer asks whether it is permissible for him to build a Masjid (mosque) from the monetary compensation given in return for the dispossessed part, especially that the remaining bequeathed part brings a profit that is enough to execute the wills of both grandfathers, or should this monetary compensation be used for buying a similar agricultural land, as was stated in the will. Attached is a copy of the two wills. I hope your Eminence would explain this matter, may Allah protect you for the sake of Islam and the Muslims! Peace and blessings of Allah be upon you!

A: It is not permissible to use the monetary compensation given in return for dispossessing part of the bequeathed property for building a Masjid. In fact, it should be used for buying an agricultural land that is similar to what was stated in the will, and this matter should be referred to the Shari`ah court. The profit brought from the agricultural land should be spent as stipulated in the will. In addition, the will must be executed as stipulated by the testator, that is, the profit should be used for buying Ud-hiyah (sacrificial animal offered by non-pilgrims)

and whatever represents a lawful way of spending the profit of the Waqf. As for bequeathing to spend the profit of the Waqf on something that is no longer needed, such as lamps, buckets, and the like, and if the monetary compensation given makes the part bequeathed more than one-third of the property, these matters are to be referred to the Shari`ah court, which is the specialized authority. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
Salih ibn Fawzan Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 1817

Q: My brother, Muhammad ibn Ibrahim ibn Muhammad Al-Zuhayry died after drawing up a will which included: bequeathing a piece of land to be dedicated for the construction of a Masjid, and a house for the Imam and another for the Mu'adhin (caller to Prayer). We hope that Allah will guide a benevolent person to undertake the construction of the Masjid and the two houses on the bequeathed land. Allah never denies the reward of the benevolent ones.

Since the testator did not specify the land he bequeathed in meters, I can not determine the total area upon which the Masjid and the two houses are supposed to be built. At the same time, the residents of this area demand that a Masjid that serves the purpose of Al-Masjid Al-Jami` (the large mosque where Jumu`ah [Friday] Prayers are held) be built on this piece of land. I hope Your Eminence will give me a fatwa that the Shari`ah deems as absolving one from this duty and at the same time achieving the public interest and attaining reward.

After closely studying the question and the enclosed deed which attests to the aforementioned will, the committee gave the following answer: The Masjid and the two houses shall be calculated from the one third of the deceased's wealth. If the residents are in need of a Masjid that serves the purpose of Al-Masjid Al-Jami`, the trustee has to entrust two people who have experience, trustworthiness and honesty with the task of allocating an area that serves this purpose. If there is no need to build Al-Masjid Al-Jami`, a normal Masjid may be built on this land. The area over which the two houses will be built is to be determined by the building committee in the way it deems fit. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 2710

Q: First, our father (may Allah be merciful with him) built a Masjid (mosque) a long time ago before his death. He asked his children to maintain, repair and do all the required tasks for the Masjid. He also asked them to prepare the Masjid for performing the five daily Salahs (Prayer). We decided, due to the antiquity of the Masjid and the large number of people who currently pray there, to pull it down in order to expand and rebuild it according to a modern style.

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We decided that in order to increase the area of this Masjid, to build a basement that contains shops in the opposite direction to the main road. On the other side, we will build a residence for the Imam and the Mu'adhin (caller to Prayer) and the minaret. In the northern area, we will build places for making Wudu' (ablution) and a water tank. The Masjid will be above the ground floor meaning above these shops and residences. The area will be vast because of the aspects of the building. The Masjid will be away from the noise of the surrounding streets. Ascension to the Masjid will be very easy because of comfortable and small steps. There will be no more than ten steps due to the lowness of the surface. Doing so will bring about two benefits:

First, adding more area to the actual seize of the Masjid can be achieved through using the roofs of these shops as they are equal in height to the floor of the Masjid, and also by adding to the Masjid the areas of the balconies.

Second, having constant and permanent revenue that can be used in maintaining and repairing the Masjid in the future. This revenue will also help in providing the Masjid with an Imam, a Mu'adhin (caller to Prayer) and a guard and everything that is required for the benefit of the Masjid. This revenue will guarantee taking care for the Masjid generation after generation without neglecting it.

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All these things will be for the Sake of Allah (Exalted be He) whom we ask to provide us with more support and success.

We would like your Eminence and the members of your honorable Committee to give us a Fatwa concerning building such a Masjid according to the aforementioned method.

A: It is permissible to pull down the Masjid and rebuild it according to the way you mentioned. Doing so will bring the Masjid many benefits such as having a residence for the Imam and the Mu'adhin, having places for making Wudu' for those who came to perform Salah at this Masjid, expanding it so that it will accommodate more worshippers, saving revenue for maintaining and repairing it and giving salaries for the Imam, the Mu'adhin and all those working in it. It is confirmed to the Committe that doing so will be beneficial for the Masjid. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 11288

Q 2: On his death, my father bequeathed that we should build a Masjid (mosque) on his behalf, hoping that it will draw him closer to Allah (Exalted be He) and that it will be recorded among his good deeds.

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However, some problems occurred within the family that hindered us from building the Masjid at the time. Now, more than 10 years after the death of my father (may Allah be merciful to him), there are many Masjids around us, in fact in the whole area where my father wanted to build his Masjid. Our house is located on the main road in Biljirshy and within one kilometer, there are 6 Masjids. As a result, only a very few people perform Salah (Prayer) in each Masjid, and at times it is only the Mu'adhin (caller to Prayer), the Imam (the one who leads congregational Prayer), and one or two other people who are praying. This is with the exception of the main Masjid, where there is approximately one row of worshippers in each Salah, other than the Jumu'ah (Friday) Prayer. My older brother still has the money for the Masjid since our father's death, but nothing has happened. is it permissible for us to build the Masjid in another place or contribute to building another Masjid, even if it is outside Saudi Arabia, such as in Afghanistan or any other Muslim country? Please advise us and may Allah reward you with the best!

A: If the place that your father specified for the Masjid to be built is not in need of a Masjid at the present time, build it in another place that needs one in the same country. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 2375

Q 1: When my mother died (may Allah be merciful to her), she bequeathed one-third of her property to be dedicated as a Waqf (endowment), entrusted equally to me and my youngest brother. However, this one-third of her property is in the form of cattle, and as my brother and I both have jobs, the cattle have been left under the care of my father, who is a Bedouin. I also have other younger maternal and paternal half-brothers, but they do not have the authority to dispose of this bequest. It is important to note that my father gives Sadaqah (voluntary charity) from these cattle and I do not want to sell them through fear of ending the Waqf. What is your opinion on this matter? Please advise us and may Allah reward you with the best!

A: What your father has done by giving the Sadaqah from the one-third of the bequest is correct and he did right. As for selling the bequeathed cattle, it is permissible for you to consider what is best to be done. If selling them is the best, sell them and buy a building, store, or date-palm trees with the paid amount, for that to be your mother's Waqf whose income is to be spent in the way she specified in her will. But, if it is better to keep the cattle with your father, then it is not lawful for you to sell them. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 6769

Q: My father's will provides for a sacrifice to be slaughtered as well as Iftar (breaking the Fast) in the Masjid (mosque). The revenues of the Waqf (endowment) exceed the money in the will by about 350,000 riyals. What should we do with the extra money? Should we build a Masjid or distribute the money among the inheritors or what should we do? Kindly give us your Fatwa.

A: The rest of the money should be used to buy food and distribute it among the poor in Ramadan, and this should be after slaughtering the two sacrifices and providing the necessary restoration of the house as stated in the testator's will (may Allah be merciful with him). May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Fatwa no. 7693

Q: While my mother was sick and my maternal uncle and myself were staying with her, she entrusted us to perform Hajj on behalf of her father. It may be worth mentioning that my maternal uncle is not my mother's brother. Rather, he is her cousin. However, my mother died so I called my uncle and mentioned my mother's will. My uncle replied that he did not hear it. Any way, I performed Hajj on behalf of my maternal grandfather and paid for it out of my mother's money and my own money which was originally earned by my father. Nevertheless,

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I do not know whether I implemented my mother's will or not bearing in mind that my mother had performed her Hajj and I had performed my Hajj before performing it on behalf of my maternal grandfather. On the other hand, my uncle mentioned above came afterwards to me and asked to pay half of the costs of Hajj (that I performed on behalf of my maternal grandfather). I refused and told him that I was the only person who had to bear the costs of the implementation of the will of my mother. Please provide me with your beneficial opinion in this regard. Shall I let my uncle share the costs of the concerned Hajj or is it sufficient that I have paid for that Hajj from my mother's and my own money because my maternal grandfather is the paternal uncle of my uncle?

A: If the reality is exactly as you have mentioned, the Hajj that you performed for your maternal grandfather is sufficient for the implementation of her will. On the other hand, it is Wajib (obligatory) not to divide the costs of the concerned Hajj between you and your uncle. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 9032

Q: A man died and left behind two sons and five daughters. he bequeathed his executor (his elder son) to donate one-third of his property as an on-going charity; is it permissible or not? Some of the inheritors say that this is a plot to deprive the girls from taking their right. How should he spend the one third and is the will valid?

Could you kindly advise us in this regard. May Allah reward you best!

A: It is permissible for a person to bequeath one-third of his property before death as charity.

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It is reported on the authority of Sa`d ibn Abu Waqqas (may Allah be pleased with him) that he said to the prophet (peace be upon him): ﴿Shall I give all my money as sadaqah (charity)? He (peace be upon him) said: No. Sa`d said: Half? He (peace be upon him) said: No. Sa`d said: A third? He (peace be upon him) said: A third, and a third is a lot.﴾ Agreed upon by Al-Bukhari and Muslim. The executor (the elder son) is the supervisor over the bequest and he will spend its revenue according to the will of the testator as charity on behalf of the deceased. If he bequeaths one third to the elder son, it will not be permissible because of the Prophet's saying: ﴿No bequest must be made to an heir﴾ Then, all the money should be given back to the heirs to be distributed according to the legal way of inheritance except if the inheritors approve this will if they are adults. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa no. 5107

Q 1: My father died (may Allah have mercy on him) having bequeathed one third of his money to be spent on providing a dinner meal during Ramadan and an Ud-hiyah (sacrificial animal offered by non-pilgrims); therefore, I intend to use a small house whose income would be used in executing the will, except that I am afraid that this process will cease after my death. The house may collapse becoming useless as there is no one to reconstruct it. Is there any harm in replacing this house with a Masjid (mosque) as its reward will continue beyond that of the house and is less apt to be damaged?

Furthermore, it is becoming difficult these days to find one who is in need for this dinner meal, but for the Ud-hiyah, I will continue fulfilling it as long as I live.

A: the Shari`ah-based ruler has the authority to guide the trustee as to how he may dispose of the third either by sale or replacement. You should refer to the judge of the town where the will is filed and submit this issue to him for consideration in accordance with the Shari`ah (Islamic law). May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions

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Fatwa no. 8888

Q: An old woman entrusted her daughter to perform Hajj (Pilgrimage) on her behalf then she died. The daughter did not do so though she lived for long after the death of her mother. However, that daughter became old; she entrusted her son to perform the Hajj on behalf of his grandmother. Then the concerned daughter died. Afterwards, the entrusted person became old without performing Hajj on behalf of his grandmother. Before he died, he had entrusted his son to perform Hajj on behalf of the latter's great grandmother. This last entrusted person is still alive and he has not performed the ordered Hajj yet. To be to the point, the name of the first entrusting old lady is not known bearing in mind that the name of her daughter, the first entrusted person, is

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Maqbulah bint Muhammad. I asked the elders of the town but they did not know the name of the concerned old lady. I hope that you tell me how can Hajj be made on behalf of the concerned old lady by the current entrusted person? Does he have to perform Hajj on her behalf according to her intention though he does not know her name or he has to give Sadaqah (voluntary charity) on her behalf, or Hajj is no longer obligatory on her?

A: In case that reality is exactly as that which is mentioned in the question, the last living entrusted person has to execute the old lady's will and perform Hajj on her behalf before he dies, just like all those who were mentioned in the question. However, he should do so intending Hajj on behalf of his concerned great grandmother though he does not know her name. Thus he should say when entering the state of Ihram (ritual state for Hajj and `Umrah) from the Miqat (sites for entering the ritual state for Hajj and `Umrah): "I intend to perform Hajj on behalf of the first entrusting person which is my great grandmother; the mother of my paternal grand mother". On the other hand, Sadaqah is not a sufficient substitute for performing Hajj on her behalf. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 14972

Q: I had a sister that was called Shar`a' Bint `Ajab, she died about 13 years ago. Since I was present at her death, she bequeathed me to make a public fountain and plant a palm tree for her from her money. After she died, the legacy was divided into three parts: two parts for the heirs and the third one remained with me, and since then, I have been developing her bequest, and making a lot of charity works for her, such as providing drinking water for people, buying dried dates from the palms and giving them away to the poor, donating five hundred, one or two thousands of her money to contribute in establishing any newly constructed Masjid (mosque) in the neighborhood, besides buying water motors and taps and putting them at the places of watering, so that people can benefit from them, and now, I still have around twenty thousands left of the bequest. I have asked some shaykhs about this, and they have told me to fulfill her bequest by making a public fountain and planting a palm tree. I hope that you would advise me on what I have done, and what to do regarding the bequest, as I am the one in charge with it. May Allah reward you with good.

A: the administrator of the bequest should execute the will of the legator, which is to make a public fountain and to plant a palm tree, as long as it embraces a clear benefit for people living in the town. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 19817

Q: My father, Ibrahim Ibn Sa` Al-Zir, died a few years ago, leaving behind four sons, three daughters and a wife. He has a house in the town of Zamiqa in Dalam, and the house is nearby the Al-Masjid Al-Jami` (the large mosque where Jumu`ah [Friday] Prayers are held) in Zamiqah. We, inheritors, gave up the house for the expansion of the Masjid and distributed the adjacent farm among the heirs. My father (may Allah be merciful with him) bequeathed one-third of his money to be used in building a Masjid and assigned one of the heirs, Salih bin Ibrahim Al-Zir, the task of that money. On my part as the legal representative of the family in any arising dispute and in charge of the ownership deed of the farm, I asked my brother to put the will into force by building a Masjid and giving me a legal document in the name of my father, Ibrahim bin Salih Al-Zir, indicating the value of the one-third, 300,000 riyals. However, my brother Salih said he would restore many Masjids and build new small ones. All we want is to fulfill the heirs' duty in this matter and execute the bequest, so that they are not considered sinful because of the delay on the part of my brother Salih.

Is our conduct correct, or as Salih said, it is enough to repair some Masjids. Kindly give us your Fatwa in this regard.

A: The person who is in charge of executing a bequest should fear Allah (Glorified and Exalted be He) and put it into force as defined by the testator, for he is

entrusted with this bequest. Therefore, if your father bequeathed one-third of his money for building a Masjid, then this should be as defined by the testator, and the money should not in any way whatsoever be allotted to restoring some Masjids or building small ones, because this is contradictory to the will of the testator. Furthermore, the person in charge of executing the bequest should observe the interest (of people) in building the Masjid, i.e. to build it in a suitable place to achieve the purpose of its establishment. It should be in an area where its residents are in a dire need of it, and that should fulfill the heirs' duty in the right way. May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Fatwa no. 19931

Q: I am a widow. My husband passed away leaving me with five children, aged 3, 9, 11, 13, and 15; he also left us a house, and a monthly pension. My father has now been appointed as the children's guardian. Some people tell me that I should keep a record of the money I spend

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on myself, the children, and the house. They even tell me it is not permissible to use the monthly pension or the money my family and relatives give me to go for Hajj - the obligatory Hajj. During one of the summer vacations, I took my children to visit some relatives (my uncles) in the UAE. However, the people told me that it was not permissible for me to do that, in terms of spending the money. My question now is: Are they all correct in what they are saying? what are the legal limits and conditions on spending the monthly pension and the money I am given?

Should I pay Zakah on it? Is it permissible for me to give Sadaqah (voluntary charity) from this money or buy luxury goods, such as antiques, landscape art, or buy new furniture for the house, etc? Please advise me.

A: Firstly: The monthly pension mentioned above should be divided between you and your children, according to the pension plan. **Secondly:** It is obligatory on a guardian to protect the money belonging to the children in their charge. They should provide them with food, clothing, and whatever else they need. Also, a guardian should invest the children's money until they reach the age of consent. It is not permissible for them to spend it, unless it is likely to be to their benefit. **Thirdly:** Zakah should be paid on the money saved for the children whenever a lunar year passes. The percentage to be paid as Zakah is 2.5 % of the total.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Bakr Abu Zayd	Salih ibn Fawzan Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 1534

Q: My father fell ill in 1391 A.H. On the 29th. of Dhul-Qi`dah of this year, he bequeathed one-third of his property as Waqf (endowment). Thinking that this was a fatal illness, he put the Waqf at my disposal. Allah's Will made him live for four more years after he recovered from this illness. Allah (Exalted be He) caused him to die in 1395 A.H. After writing the bequest and putting the one-third at my disposal, my father got better and we thought that the bequest was cancelled. When we searched for it, we did not find it even after a long search. Therefore, we neglected the matter as long as the testator was alive but Allah (Exalted be He) decreed that he died on 5 / 1 / 1392 A.H. after he had been sick and did not leave behind a bequest. He left 32,148 Riyals which was distributed to the inheritors; two wives, two daughters and four sons. After each of the inheritors took his share of the inheritance, we found the bequest which was written in 1391A.H. in

10/8/1396 A.H. during his first sickness in which he bequeathed that one-third of his property would be at my disposal as I am his elder son. Now we are very confused. The money has been distributed and we do not know what we should do because we fear that there will be sin on us. All the inheritors are pious and would like to correct things. Could you kindly advise.

A: If the matter is as mentioned, one-third of the money of inheritance should be recovered from the heirs that will be 10,716 Riyals; each will pay one-third of his share in order to collect one-third of the deceased's money which will be placed in the hands of his legal agent to execute his bequest according to Shari`ah. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no 3593

Q: i have a sum of money which is approximately 900 Riyals. it is the price of sheep that was assigned as a Waqf (endowment) for `Ali ibn Muhammad Mufrih to be an ongoing charity for him. He assigned it before death and bequeathed his share of inheritance for his father as a Waqf.

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His share of inheritance consisted of sheep only. The mentioned sum of money remains with me. I need your Fatwa on this regard.

A: If the case is as mentioned and the money he bequeathed is one third of his estate or less, a guardian should be appointed to buy a share in real estate or other similar fixed asset, if feasible. Otherwise, it should be given to a person to invest it in return for part of the profits. If this is not possible, it can be spent on charitable works such as distributing it to the poor and building Masjids (mosques) and the like. All this should be done by the guardian and through counsel from His Honor, the judge of that area. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second and third question of Fatwa no. 20658

Q 2: Some of our relatives bequeathed sums of money to be paid for sacrificing Ud-hiyah (sacrificial animal offered by non-pilgrims). Sometimes the money offered as bequests is insufficient to buy Ud-hiyah in addition to the fact that Makkah is a place where multitudes of Ud-hiyah and Hady (sacrificial animal offered by pilgrims) are offered. Moreover, it is difficult to go to the place where sacrificial animals are sold,

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slaughtered and distributed. Is it permissible if we pay the money they bequeath for Ud-hiyah as Sadaqah (voluntary charity) on behalf of them as it would be of more benefit to them than to offer Ud-hiyah on `Eid-ul-Adha (the Festival of the Sacrifice)? We only seek for them and us to attain the reward of Allah (Exalted be He).

A: the guardian should carry out the will just as the deceased had declared it unless it contains a violation of a Shar`i text. It is valid if a person draws up a will in which he declares that Ud-hiyah (sacrificial animal offered by non-pilgrims) be offered on his behalf. Slaughtering Ud-hiyah is one of the greatest acts of worship which is offered to Allah (Exalted be He). Thus, you are duty bound to execute the will. In case the money paid annually happens to be short of meeting the price of Ud-hiyah, you have to collect the money of two or more years to be paid to buy one Ud-hiyah as you can not offer more than this. Allah (Exalted be He) says: ﴾So keep your duty to Allâh and fear Him as much as you can﴿ The Prophet (peace be upon him) said: ﴾When I command you to do anything, do of it as much as you possibly can.﴿ May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second and third question of Fatwa no. 20658

Q 3: Our grandfather bequeathed two thousand riyals to be paid annually for the performance of Hajj on his behalf. The problem is that only few people accept to perform Hajj. Some ask for more money to perform Hajj, while others may be satisfied with this sum, yet they do not perform the rites of Hajj in the manner the prophet (peace be upon him) had performed it. I face the same difficulty every year.

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Shaykh `Aly `Amir (may Allah be merciful with him) used to help us in this regard. Now I do not find anyone to help me. Shall I spend the money in charity on his behalf instead of looking for someone to perform Hajj for him?

A: If you do not find someone to perform Hajj on behalf of your grandfather due to the fact that the money offered for Hajj is little, you should collect the money which has to be paid for two or more years and give it to someone who will perform Hajj on his behalf. Based on the proofs mentioned in the preceding question, it is not necessary to perform Hajj on his behalf annually. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa No. (4117)

Q: I am Zayd ibn Rashid ibn Khurayf. My father Rashid died 26 years ago. Before his death, he had bequeathed that I buy a 60-riyal Ud-hiyah (sacrificial animal offered by non-pilgrims) on an annual basis, and that such a sum of money be taken out of his real-estate located in Al-Hulwah in the district of Al-Gharis. The currency of that time was the Arabic silver riyal. My question is: Shall I take on annual basis sixty banknote riyals, sixty silver riyals or their value in currently used banknotes out of such real-estate to buy an Ud-hiyah therewith?

A: If the reality is as you mentioned, you shall take out of the real-estate the value of sixty silver riyals in current banknote Saudi riyals on annual basis to buy an Ud-hiyah therewith. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa No. (3470)

Q: my father died leaving a number of sons and no estate at all. He bequeathed that all his sons without exception perform Hajj and offer Ud-hiyah (sacrificial animal offered by non-pilgrims) on his behalf. Is it obligatory to execute such a will or it is just an aspect of dutifulness to him and thus each may do them when possible? My mother died and I cannot recall her will. However, before falling ill, she would always ask her children to do the following: perform Hajj on her behalf and offer Ud-hiyah on her behalf. Actually, she left behind no estate. Please, inform us whether it is obligatory to enforce such things or they are merely aspects of showing dutifulness to the mother to be observed, each according to his ability?

A: It is recommendable that you perform Hajj on behalf of your mother when possible and to perform `Umrah (lesser pilgrimage) on behalf of both parents. However, both acts are not obligatory. Rather, they are aspects of good methods through which you show dutifulness and gratitude to your parents. Likewise, offering Ud-hiyah on their behalf is not obligatory on you; rather, it is an aspect of charity and dutifulness you show toward them. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa No. (11469)

Q 1: what is the ruling on my sister's bequest that I should perform Hajj on her behalf? Is it obligatory on me to perform Hajj on her behalf before performing Hajj on behalf of my mother and then on behalf of my father - if Allah wills that I do so? Or, should the bequest be enforced by my sister's son who now lives in the Kingdom? I mean that each of us should perform Hajj on behalf of his mother.

A: Having performed Hajj on behalf of oneself, a person may perform Hajj on behalf of their mother and then on behalf of their father. As for your sister, it is her son who is to perform Hajj on her behalf. However, you may, if you so wish, perform Hajj on her behalf if her son refuses to do so. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The fourth question of Fatwa no. 3301

Q 4: i was entrusted with one third of an estate of a dead person. This property was all sheep. As time passed, the sheep died and i slaughtered some of them. What should i do in this case?

A: If the situation is as you mentioned, and the sheep did not die because of your negligence in taking care of them, you have only to pay the value of the ones you slaughtered without a reason. If you are responsible for their death due to your negligence, you should pay their price fully. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 5418

Q: Please advise us concerning my father's will. There is a copy attached. is it permissible to buy an Ud-hiyah (sacrificial animal offered by non-pilgrims) instead of paying one third of the estate to charity? is it permissible to make this one third (Waqf) and buy an Ud-hiyah from it every year until the money is consumed? is it permissible to dedicate this Waqf for charitable purposes such as building or furnishing Masjids (mosques), and at the same time buy the Ud-hiyah? Please advise.

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A: The Ud-hiyah does not substitute paying one third of the estate to charity; this third should be invested as much as possible, an Ud-hiyah bought from it every year, and the remaining part should be spent in forms of charity, such as contributing to constructing, repairing or furnishing a Masjid. If you can buy a building and spend its profit on the Ud-hiyah and the rest in different forms of charity, it will be better. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
\`Abdullah ibn Qa\`ud	\`Abdullah ibn Ghudayyan	\`Abdul-Razzaq \`Afify	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

Fatwa no. 6437

Q: I would like to inform your Eminence that my deceased father (may Allah be merciful with him) bequeathed one-third of his property as Waqf (endowment), whose profit is to be used for buying an Ud-hiyah (sacrificial animal offered by non-pilgrims) for him, his parents, wife, brothers, and sisters. I am responsible to carry out this will. However, my father's property consisted of one building, which we sold. After settling the inheritance, 86,666 riyals represented one-third of the property. I offered an Ud-hiyah from this sum of money for three years and now there are only 83,366 riyals left. The heirs cannot increase this sum of money from their own pockets and buy a building, because of their bad financial conditions. I provide for my widowed mother and sister and my financial condition is also bad

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that I cannot afford to add to this sum of money. Please advise about the Shar`y (Islamically lawful) opinion on the remaining sum of money!

A: If the reality is as you have mentioned, there is no harm in leaving the sum of money as it is. You can buy a building in another place, whose value is equivalent to this sum of money, even if it is a small building, such as a shop or the like. Another option is to enter as partners with this sum of money in a building and use its revenue to buy the Ud-hiyah. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 525

Q: Four years ago, Nasrah bint Ibrahim Abu Salih passed away in Riyadh. She used to live in Jalajil. She left behind two daughters, a half-sister, and two nephews. four years after her death, one of her daughters went to her house in Jalajil, where she found 1,010 Riyals in a box. We do not know whether the money was at her house when she died or it was a trust which someone had recently returned. Is Zakah due on this money? Does her half-sister or her nephews inherit from her? I was made a trustee for one third of her estate,

should we slaughter Ud-hiyah (sacrificial animal) from this one third? It should be taken into consideration that the one-third does not exceed 300 Riyals. Please advise.

A: Firstly: The property should be divided as follows: Two thirds for her two daughters, the rest for her half-sister, and nothing for her nephews. This should be done after repaying any debt and carrying out her will. **Secondly:** Zakah is due on the money which the daughter found in her mother's house. The daughters and the half-sister should pay Zakah on the four years after the mother's death whether the money was at her house when she died, or if it was a trust someone returned. **Thirdly:** The three hundred Riyals (i.e. one third) should be invested with a trader on a profit-sharing basis. The Ud-hiyah (sacrificial animal) is to be offered from this profit and by this it will continue to be slaughtered from the profit, instead of slaughtering from the third of the estate which would run out. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman
`Abdullah ibn Sulayman Ibn Mani`	`Abdullah ibn `Abdul-Rahman ibn Ghudayyan	`Abdul-Razzaq `Afify

(Part No. 16; Page No. 364)

Fatwa no. 1510

Q: My father died and left behind seven sons, five daughters and two wives. He bequeathed one-third of his money and made his eldest son an executor of this will. The elder brother also became the guardian of all the heirs except two of his brothers. One of these two brothers authorized the other to supervise his right in inheritance, payment of debts and alienating rights:

A- is the eldest brother permitted to act freely concerning the deceased's property in terms of alienation and sale without the presence of the other two brothers who did not authorize him to be the representative of most of the inheritors? When one of the heirs objects to the agent regarding the execution of the will considering that one-third is too much and may harm the rest of the inheritors and ask him only to give one-fifth or one-sixth. Can their objection be accepted?

B- If the eldest brother was authorized to take care of the affairs of the minors while they are his half-brothers/sisters and have an elder brother, then they gave him absolute power to run their affairs but the eldest brother objects to this action because he is their eldest brother, should his objection be accepted?

C- The deceased had a farm and one of the inheritors wants to invest in it and another one wants to sell it. What should they do?

A: First, the eldest brother has no right to run the share of the two brothers who did not authorize him - if they are adults - without a legal proxy even if

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he is the agent of most of the heirs. No one has the right to object to the agent as long as he acts within the limit of the one-third which the deceased bequeathed claiming that they are poor and one-third is too much. The Prophet (peace be upon him) gave permission to bequeath one third. The legal bequest should only be applied after the death of the testator. However, they have the right to object to him if he spends it in other than the legal ways of spending which the testator defined or in any act other than charitable acts if the testator did not define a way of spending. The poor relatives of the testator are worthier to take the one third in order to fulfill their needs after paying to Al-Mu`ayyanat (definite ways of spending) which the testator defined. **Second,** if the ruler appoints the eldest brother who is not a full brother, as guardian of the minors while knowing that they have a full brother, the half-brother does not have the right to object to the guardian. If the judge appoints the half brother and does not know that there is a full brother, the full brother may submit his case to the judge and explain the matter to him and he will judge according to the best interest of the minors. If the minors themselves authorize the eldest brother, their authorization is not valid and it is the judge's decision to appoint a guardian over them if their father did not assign one. **Third,** if the father has a farm and the heirs differ about whether to invest or

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sell it, they may share it if it is possible and each of them can run his share as he sees fit. The one who is entrusted with the shares of the minors has the right to run them as he sees is in their best interest. If it can not be shared, they may sell it and share its price. If they disagree, they should resort to the court to settle this dispute. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Deputy Chairman	Chairman
`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 4919

Q: can I make a bequest for my wiser sons to be executors of my bequest after my death even though they have older brothers and sisters? Is it obligatory to register this bequest at the court or in a public notary? Will this bequest be effective after my death? Is it recommended to entail precious real estate and farms to my sons after my death in case the bequest is invalid?

A: It will be permissible for you to bequeath those whom you think to be wise from among your sons even though there are those who are older than them. You are not required

to register it in the court, but if you do, this will be good. The bequest should be within one third of the property and will be applied after your death. This bequest will be according to the farms and other property you determine. The revenue of the things you define will be spent in maintaining them and the rest will be spent in charitable acts for the needy among your relatives and others. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 9685

Q: My husband, `Aly Al-Hamad Al-Sulayman, died 10 years ago. His estate went to his wife and his two sons. Before he died, he (may Allah be merciful with him) bequeathed one third of his property to be spent in charitable works. He made this will before he married me and before I gave birth to his second son. He had his eldest son from his first wife whom he divorced. After that he died and the will remains as it is. Since he died, this one third of his estate is frozen under the supervision of the legal guardian, my husband's cousin. He did not use it or even any part of it. When I asked the guardian to give me part of this third of the estate to spend on charitable activities such as helping some needy persons among my relatives and settling the debt of my brothers, he said that he has no objection to give me this part of the estate

provided that I bring him a written legal Fatwa that proves that I deserve to receive this part. It should be noted that one third of the estate is a large sum of money. Praise be to Allah.

I hope Your Eminence will tell me whether I have the right to ask for this third of the estate to spend on charitable activities, or if I should let the guardian spend it if I guide him to the charitable deeds such as helping my needy relatives, and paying my brother's debts. It should be noted that the term of settling these debts is due and my brother cannot afford to pay. It should also be noted that the guardian, my husband's cousin, is a good, reliable and trustworthy person. He just stipulated that I bring him a legal Fatwa to be free of blame and responsibility and also to execute the will.

A: The guardian has to spend the one third of the legacy that is bequeathed for charitable deeds after consulting the competent judge. Consequently, if he needs any advice, he should resort to the competent judge and ask him about the problems he has as regards the channels of spending the bequeathed money. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

(Part No. 16; Page No. 369)

Fatwa no. 11400

Q: My father died before performing Hajj, but he made his will before death urging us to sell one of his farms and give the money to someone who could do Hajj on his behalf. I nominated someone else without selling the farm. So, I would like to know whether what I did is sufficient or if I am obliged to sell the land as mentioned in the will. If so, are the heirs entitled to buy the land? kindly, give us your Fatwa in this regard. May Allah reward you the best.

A: If you perform Hajj on behalf of your father, this is enough, and you are not obliged to sell the land, because the purpose of selling has already been achieved. Therefore, there is no need for selling it. May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

First question of Fatwa no. 10954

Q 1: what is the ruling if the will is not executed? will that cause any harm to the dead person?

A: Attorneys of Shar`y (Islamic legal) wills have to execute them. In case that they do not do so or they execute the wills badly, they - the attorneys - will bear the sin of it. Allah (Exalted be He) says:

﴾Then whoever changes the bequest after hearing it, the sin shall be on those who make the change. Truly, Allâh is All-Hearer, All-Knower.﴿ May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 16341

Q 1: when my father died he bequeathed that I should give one-third of the sheep from his property in charity on behalf of himself and his mother. I have not fulfilled this bequest due to my lack of knowledge, and I have already sold the sheep three years after his death. what should I do?

A: You are obligated to give the one-third of the sheep that your father bequeathed or their value in charity. As you have not given anything in charity and you have sold the sheep and spent the money you got for them, you must pay the value of the one-third of the sheep from your own money to execute your father’s will. This is because executing a will takes precedence over distributing inheritance. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta’

Member	Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	`Abdul- `Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul- `Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 16745

Q 1: My brother died leaving eleven children and a debt of 118,000 Riyals. There was nothing to repay his debt with, except his salary of 800 Riyals. Starting from 10/3/1414 A.H., his family received an annual monthly social insurance payment of 1,600 Riyals. Do I have the right to repay some of his debts from this insurance or not, bearing in mind that the children live in a rented house and I support them from my salary.

A: it is obligatory to keep the social insurance paid to these orphans by the government for them and to support them from it, likewise their father's pension. It is not permissible for you to settle their father's debts from this money until they reach full legal age and approve of this. If you repay your brother's debt from your own money, you will be a good doer and you will be rewarded for it. You can also mention it to some benevolent people, and maybe they will help to repay them and you will be assisting in something good. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr ibn `Abdullah Abu Zayd	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh	Salih ibn Fawzan Al-Fawzan	`Abdul-`Aziz ibn `Abdullah ibn Baz

(Part No. 16; Page No. 372)

Fatwa no. 15354

All praise be to Allah Alone, and peace and blessings be upon the last Prophet.

The Permanent Committee for Scholarly Research and Ifta' has read the letter that was sent to His Eminence the President by Muhammad ibn Nasir ibn `Abdul-Karim through His Eminence the Judge of the court of Hafr Al-Batin. The concerned letter was transferred to the Committee by the Secretariat-General for the Council of Senior Scholars under the number 1426 and dated in 17/05/1412 A. H. The question is included in the letter of the Judge. It reads as follows: Attached to this letter is a photo copy of the will of Nasir ibn Muhammad ibn `Abdul-Karim (may Allah be merciful with him) whose son Muhammad asked us about the validity of what his father mentioned that half of the third of his father's estate is to be for him (Muhammad) and the other half is to be spent on offering sacrifices in his (father's) behalf and in behalf of his parents. Is this considered valid bearing in mind that the inheritors agreed to it? Besides, the questioner said that the whole third has become a small sum that can not be invested and spent on buying a real property whose revenue can be used for implementing the will. Moreover, the questioner asks whether such sum can be donated to a Masjid (mosque)? It is noteworthy that many people ask about such an issue especially that bequests are subjected to carelessness and loss particularly after the death of the legatee. We hope that your Eminence could provide us with your beneficial answer regarding the concerned matter.

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The Committee has also read the will that reads: Nasir ibn Muhammad ibn `Abdul-Karim stated - while he was of sound mind and body - that he granted his son Muhammad half of one third of his estate and that the other half was to be for himself and his parents to be spent on offering sacrifices in their behalf. I entrusted my mentioned above son i.e. Muhammad to distribute the concerned sacrifices. Moreover, my son Muhammad is free to spend whatever remains after paying for the sacrifices mentioned above in the way he likes. I do not allow any one of the other inheritors or any body else to oppose my mentioned son regarding the one third; whether the whole of it or the sacrifices. This was witnessed by `Abdul-`Aziz ibn Sulayman ibn Nuh and Muhammad Al-`Abdallah Al-`Abd Al-Karim. It was witnessed and written in the presence of Hamad ibn Nasir ibn Dawy. The reason why Nasir granted half of the third to his son is what Nasir mentions that his son Muhammad wanted to travel to earn his livelihood but Nasir preferred that his son would be with him to look after his business. thus Nasir grants Muhammad half of one third of his estate against the latter's work. This is the grant that Nasir gives to his son. The foregoing was witnessed by the witnesses who are mentioned above and may peace be upon Prophet Muhammad.

A: Firstly: Granting Nasir of half of one third of his estate to his son Muhammad - i.e. one sixth for looking after his father's business during his lifetime - is considered a fee. The forgoing is permissible especially that the inheritors agreed to it.

Secondly: The Waqf (endowment), which is one sixth of the estate, has to be spent on what it was made for. Its supervisor has to develop it even though it is of little value. In case that it is not enough for offering a sacrifice every year, it can be used for offering a sacrifice every other year. It can not be spent on a Masjid because this is not specified by the endower. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 996

The committee reviewed the documents sent to it, including a request for a Fatwa (legal opinion issued by a qualified Muslim scholar), a copy of a Waqf (endowment) and other documents, and a will. Here is the Fatwa request and a summary of the two documents, followed by the answer.

"My father (may Allah be merciful to him) died leaving four sons, one of whom is a nine year old minor, four daughters, and two wives, and he left the attached will. He had bought a house and made it a Waqf for Allah's Sake, and he specified that its income was to be used to buy two sacrificial animals on behalf of his parents and their parents. This was stipulated towards the end of the attached house document. Please give me a Fatwa on the following:

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Q 1: I have a surplus from the income from the Waqf house, which was dedicated to buy two sacrificial animals for the deceased's parents and grandparents. The house does not need any repairs. My father also built a Masjid (mosque) in Al-'Urayja' and a house for the Imam (the one who leads congregational Prayer), none of which also need any repairs or anything else, as the government took over the responsibility for them after they were built. So what should I do with this surplus? Should I distribute it among the heirs or not? If so, how should I distribute it among them, and are the wives included?

Q 2: Is it permissible for one of the heirs to live in this Waqf house, without any pressing necessity? Is it permissible for the young minor son to live in this house, as he has no income other than his share in the inheritance? He wants to live in this house with his mother but some of the other heirs disagree with this. According to the Shari'ah (Islamic law), are they obliged to let him live in this house against their will?

Q 3: my late father bequeathed one-third of his property and there is a surplus income, what should I do with it? Should I distribute it equally among the heirs or give the men twice as much as the women? Can the wives receive a share of the surplus income from the bequeathed one-third? Let me stress that the Waqf house, the Masjid in Al-'Urayja', and the Imam's house do not need any repairs or anything else.

Q 4: Are the heirs obligated to let the minor son live in one of the houses from the bequeathed one-third without paying any rent or is their consent necessary?

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Q 5: Should I give the minor heir his share of the inheritance or what should I do with it? Is it necessary to get a legal guardianship document for him? Should I provide for him from his share of the inheritance or not? Also, is it permissible for me to let someone who is reliable, other than me, act as his guardian?"

The Waqf contract states: "Mr. Hamad ibn 'Abdullah ibn Sayf has made the abovementioned house a Waqf for Allah's Sake. He stipulated that its income is to be

used to buy two sacrificial animals; one on behalf of his father, ‘Abdullah ibn Sulayman ibn Sayf, and his parents, and the other on behalf of his mother, Sarah bint Hamad Al-Shaybany, and her parents. Whatever remains after any repair work that may be needed by the Waqf, is to be paid equally to his needy children, both males and females equally, and their children after them. If they are not in need, it is to be used to repair the house in Al-‘Urayja’ that he created as a Waqf for the Imam of the Masjid. If any money still remains after that, it is to be spent on the Masjid in Al-‘Urayja’. This document was written on 4/3/1390 A.H. and it was witnessed by Shaykh Muhammad ibn Muhayzi‘."

As for the will, the text states:

"Mr. Hamad ibn ‘Abdullah ibn Sayf bequeaths one-third of his property on his death to be used to buy a house on his behalf, which is to be made a Waqf, with its income being spent on an Ud-hiyah (sacrificial animal offered by non-pilgrims) on behalf of himself and his sister Nurah bint ‘Abdullah ibn Sayf. Anything that remains from the income should be given to

his children, if they are in need, and their children and descendents after them. If none of them are in need, the money is to be used for the Waqf house and whatever remains after that is to be spent on repairing the Masjid built by Hamad in Al-‘Urayja’. The executor for this will is his son, ‘Abdullah, and it is dated 4/3/1390 A.H. and written down by Shaykh Muhammad ibn Muhayzi‘."

After the committee had reviewed the Fatwa request and the copies of the two documents, it gave the following answer:

First: The priority is to use the income from the two houses for repairs. **Second:** The surplus is to be used to offer Ud-hiyah. **Third:** There should be a regular precautionary fixed amount of the income allocated to address any emergencies that may arise in the bequeathed house, the Waqf house, the Masjid, or the Imam’s house. **Fourth:** Whatever remains after that is to be given equally to any needy children of the deceased, both males and females, and their children after them, as stated in the will and document. **Fifth:** If the children are not in need, any surplus money from the Waqf house income is to be spent on repairing the Waqf Imam’s house in Al-‘Urayja’. If anything still remains, it is to be spent on the Masjid in Al-‘Urayja’. Any remaining income from the bequeathed house

is to be used to restore the Waqf house and the surplus is to be used to repair the Masjid built by Hamad in Al-‘Urayja’. **Sixth:** If after offering the Ud-hiyah and allocating the amount specified in the third point; and if the Waqf and bequeathed houses do not need any repairs at that time nor do the Masjid in Al-‘Urayja’ and the Imam’s house; and if the children are not in need of money, the remaining amount of money is to be given to poor relatives, as this is Sadaqah (voluntary charity) and a way of keeping good ties with them. If there are no poor relatives, the money can be spent in other charitable ways. If either of the deceased’s widows is poor, she is to be given Sadaqah from the income, for she is considered among the poor non-relatives. **Seventh:** If the minor son is wealthy, it is not permissible to give him any of the income of the Waqf or the bequeathed house, but if he is poor, he is to be given what suffices him. **Eighth:** The minor son’s share from his father’s inheritance should be managed by the legal guardian from his father’s side, if someone was specified. If no guardian has been specified, it should be referred to the religious ruler to appoint someone, and he should also decide how the property is to be managed, how much is going to be spent on the minor, and how much the guardian should be paid for their services. If the guardian faces a problem, they should refer the matter to the religious ruler.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta’

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	Ibrahim ibn Muhammad Al Al-Shaykh

Fatwa no. 1538

Q: My maternal grandmother had a house. Just before she died, she bequeathed my mother to offer an Udhiyah (sacrificial animal offered by non-pilgrims) from its revenue. During my mother's lifetime, we used to offer the Udhiyah irregularly due to the destruction of the house. On her death bed, my mother bequeathed me to reconstruct the house. Then, I asked her heirs to give up their right of inheritance to use it for restructuring the house and they agreed. She left behind 1,200 Riyals. I handled the restructuring of the house according to my mother's bequest, which is my concern, and paid for it from my own money till the house became like other houses. Now, it yields revenue which is greater than the costs of the Udhiyah, and this is what I am asking about. Is it permissible for me to take this money since I have revived something that was dead? If not, who is entitled to it? It should be noted that she had another ruined house. Should I collect the revenue of the reconstructed house and invest it in this one?

A: The following matters should be kept in mind: 1- Your mother bequeathed you to reconstruct your grandmother's house; 2- Your grandmother had bequeathed your mother to offer an Udhiyah; 3- The house was destroyed and you took the heirs' permission to leave the money she had left for them, which amounts to 1,200 Riyals, and they agreed. Accordingly, you reconstructed that house and

handled it according to your mother's bequest; and 4- You reconstructed it from your own money. Then, what the heirs gave was offered by way of donation to the house owner, and what you have spent on the house is considered an execution of your mother's bequest, and you would be considered to have donated to your grandmother. Accordingly, what is to be done first from the revenue of this house, is to restructure it then execute the bequest of the testator, and what is left over should be spent on charitable causes depending on the decision of the legal trustee. These charitable causes include spending it on her poor relatives, for they are more worthy than others. However, if any dispute arises, the legal court should be the arbiter. If the other destroyed house belonging to your grandmother, was attached to the house, then we have declared the ruling for you. However, if it is part of the estate and is not attached to the endowed house, the matter is up to the heirs; if they permit to attach it to the endowed house, then their ruling is the same. However, if they do not permit this, it is considered an estate that is to be distributed among the heirs according to Allah's way in this regard. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 1926

Q: Attached is a copy of my grandmother's will, Hilah bint Al-Hamidy. Please advise me on what to do with the remaining amount of the revenue of her house after offering the Udhiyah (sacrificial animal offered by non-pilgrims) stipulated in her will, for the revenue has exceeded the cost of the Udhiyah.

After having perused the will, we find that it states the following: This is the bequest of Hilah bint Muhammad Al-Hamidy, in which she bequeathed the known house to Muhammad and his brothers. Whoever is in need among them may live in this house, and whoever is in no need of it should offer an Udhiyah. This will is witnessed by its clerk, `Abdul-`Aziz ibn Ahmad ibn `Abdullah in 1317 A.H.

A: If Muhammad or his brothers are in need of this house, they can live in it. However, if they are not, they should offer the Udhiyah. The remaining amount, after offering the Udhiyah, should be allocated for maintaining the house and for spending in charitable ways under the supervision of the trustee. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 1868

Q: Please advise me about a woman who willed one-third of her property to her nephew to offer Ud-hiyah (sacrificial animal offered by non-pilgrims). The woman died and the one-third from her estate was used to buy a house. The rent from the house is used to pay for the Ud-hiyah, but there is a surplus. Is it Halal (lawful) for the Wakil (legally accountable person who acts on behalf of another for a specific permissible matter) to take the surplus? Do the brothers of the deceased Waqf (endowment) donor have any right in the surplus? Is it permissible for the Wakil to live in the house in return for the obligation he performs with the Ud-hiyah and other matters?

A: Having studied the question and the attached will, it is the committee's opinion that the will of the testator is to be executed, and that an annual amount of the surplus from the house income is to be allocated to maintaining the house whenever this is necessary. The rest is to be used for other charitable purposes, according to the discretion of the Wakil. If the testator has any poor relatives, they are to be given charity out of the surplus. May Allah grant us success! May peace and blessings be upon our Prophet, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
\`Abdullah ibn Qa\`ud	\`Abdullah ibn Ghudayyan	\`Abdul-Razzaq \`Afify	\`Abdul- \`Aziz ibn \`Abdullah ibn Baz

Fatwa no. 2614

Q: My father's will, of which there is a copy attached, stipulates the following: one third of his money is used to buy three Ud-hiyahs (sacrificial animals offered by non-pilgrims) forever, one for himself, one for his mother and one for his father. He also wrote in his will that Hajj should be performed three times, once for himself, once for his mother, and once for his maternal brother. The trustee for this third is his daughter Turfah, and then his nephew Fahd ibn Sa`d ibn Hammad. I am his daughter, the trustee, and my younger brother is fifteen years old. I am married and employed, and my brother is a student.

My question is about who has a right to the remaining profit of the third; how it is divided, and whether a man's share is twice a woman's or is it divided equally?

(Part No. 16; Page No. 383)

A: If the situation is as you mentioned, that the man wrote in his will that one third of his inheritance is to be used to buy three Ud-hiyahs and perform Hajj three times on behalf of the people mentioned above, and the rest of the profit of the third should be spent in forms of charity, whether to the poor, constructing Masjids (mosques) and so on. If there is a poor person among the heirs, they have priority, as the testator intends to give all the profit of the third in charity, and he has named the three Ud-hiyahs and Hajj three times as previously mentioned. If the Waqf (endowment) needs to be fixed, it has priority over the above-mentioned. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 3226

Q: My brother died in 1394 A.H. He bequeathed one third of his property to enable his wife to perform Hajj and perform Hajj on his behalf and slaughtering Ud-hiyah (sacrificial animal offered by non-pilgrims) permanently on their behalf. The third of his property at the time of his death was 46,000 Riyals. We have invested this sum of money in trade until it became 360,000 Riyals. We will buy real estate with this money.

(Part No. 16; Page No. 384)

The revenue of this real estate will range from 25,000 Riyals to 30,000 Riyals annually.

1- Should I offer the Ud-hiyah on his behalf and on behalf of his wife and parents, or should I offer another one for the sake of his parents from the revenue of this estate? Can I perform Hajj on behalf of his parents from the revenue of this estate as a way of showing gratitude to his parents?

2- Is it permissible to give charity to the poor from this revenue and to contribute in charitable deeds for the benefit of the deceased?

3- What should we do concerning the revenue that remains after offering the Ud-hiyah?

4- Can the executor do his best to perform deeds that were not mentioned in the bequest for the benefit of the deceased?

5- Should the wife be given the costs of performing Hajj in cash if she desires as she performed Hajj more than one time?

6- Should we pay Zakah for this third or for its revenue?

Answer my question! May Allah reward you well!

A: First, the executor should offer one Ud-hiyah every year on behalf of the testator and on behalf of his wife from the revenue gained from this third. He also has to perform Hajj on behalf of the deceased and his wife one time from the revenue. The executor should not include the parents of the deceased along with him in the Ud-hiyah. However, he can perform another Ud-hiyah on their behalf. He can also perform Hajj on their behalf from what remains of this revenue. **Second,**

(Part No. 16; Page No. 385)

it will also be permissible to give charity to the poor from the rest of the revenue as well as contributing to all charitable deeds for the benefit of the deceased. This can be done after executing what was mentioned in the bequest of offering Ud-hiyah annually and performing Hajj for his sake and for his wife one time. **Third,** the rest of the revenue of the third should be spent in charitable deeds. If one of his relatives is poor, he will be more worthy of receiving charity from this revenue. **Fourth,** the executor can dispose of the affairs of what remains from the revenue with what he deems to be in the best interest of the testator and the Muslims. **Fifth,** the executor should not give the wife of the testator the costs of performing Hajj in cash unless she desires to perform Hajj for herself in order to execute the bequest of the testator. **Six,** there is no Zakah for this third or for its revenue; however, the executor should do what is of benefit for the estate in terms of maintenance and so on. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad,

Fatwa no. 3761

Q: `Abdullah ibn `Abdul-Rahman Al-Duwaysh designated a specific person to be in charge of his Waqf (endowment) consisting of one-third of his wealth. Is it permissible to spend from the original amount of the Waqf on charitable activities when the revenues of the one third increase? The following is the statement of the will made by `Abdullah and issued by Al-Zulfa Court:

Firstly, all his debts, no matter what the amount is, should be repaid from his estate. One-third of the wealth left after paying these debts should be set as Waqf whose benefits can be spent on lawful forms of charity. A building is dedicated as Waqf whose revenues can be used in purchasing one Ud-hiyah (sacrificial animal offered by non-pilgrims) to be offered on his and his parents' behalf. If the Waqf yields more than the cost of one Ud-hiyah, the extra money should be given in charity on the blessed days such as days of Ramadan. When the building requires any maintenance, it should take precedence over giving charity.

A: It is obligatory to act in accordance with what is mentioned in the said will. The property should be kept intact and the income can be spent firstly on maintaining the building, and secondly on purchasing one Ud-hiyah. The extra money should be spent on charitable works including giving Sadaqah (voluntary charity) to the poor and the needy during Ramadan and other times, maintaining or contributing towards the maintenance of the Masjids (mosques) and so on. May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 3706

Q: I bought a building in Um Sulaym and intended to make it a Waqf (endowment) for the Sake of Allah. I also intended to offer three Ud-hiyahs (sacrificial animals offered by non-pilgrims) from the rent of the building. However, this house is built from clay, so I thought of demolishing it and rebuilding it, and dividing it into apartments and shops to increase the income. Do I have the right to increase the number of the Ud-hiyahs on behalf of my late uncles from the Gulf, neither of whom had any children? Is it also permissible for me to give my other old uncles, who do not have an income, and my paternal and maternal half-brothers, part of the rent from this building? Is it permissible for me to provide dinner for the Masjid (mosque) in Ramadan? Would you please send us your answer in writing so we can consider our plans regarding the house accordingly, and may Allah guide you.

A: If the reality is as you have mentioned, it is permissible for you to increase the Waqf as you would like to, for more good deeds that include many charitable activities, such as offering Ud-hiyah, kindly maintaining the ties of kinship, and giving charity to neighbors and the poor. We ask Allah to grant you success and reward you greatly. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
\`Abdullah ibn Qa\`ud	\`Abdullah ibn Ghudayyan	\`Abdul-Razzaq \`Afify	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

Fatwa no. 3482

Q: My grandfather left my father one-third of his property to distribute in the following ways: give 40 Sa's (1 Sa' = 2.172 kg) of dates to fasting people in Ramadan; buy a permanent light for the Masjid (mosque); offer 3 Ud-hiyah (sacrificial animal offered by non-pilgrims) on behalf of his father, his mother, and himself; and spend the remainder of the one-third on charitable activities. My father bought a building with my grandfather's bequeathed one-third and made it a Waqf (endowment) before he passed away (may Allah be merciful to them both). This building is rented out and the income is enough to buy the Ud-hiyah, light the Masjid, and buy the dates. However, part of this income remains and the building does not need any maintenance. What should we do with the remaining sum of money? Please advise us and may Allah reward you!

A: If the reality is as you mentioned, you should spend the remaining money from the house income, after executing what is specified in the will, on charitable activities, and you should not withhold it, in order to carry out your grandfather's will, and keep the flow of good works going as he stipulated, such as giving Sadaqah (voluntary charity) to the poor and the needy, maintenance of the Masjids, etc. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

(Part No. 16; Page No. 389)

Fatwa no. 5074

Q: My father, Sa`d ibn `Abdul `Aziz Al-Dayil died and left behind ten children; six sons and four daughters born to three wives. He bequeathed a shop located in the city of Riyadh, Hillah Al-Qasiman district, at the main market. The shop gives an income of more than eighty thousand Riyals, which exceeds one third of the total estate of our father. The will our father had made includes offering Ud-hiyah (sacrificial animal offered by non-pilgrims) and performing Hajj once on his behalf. We are in bad need of the remainder as we have not yet married and are heavily indebted. Moreover, the shares of inheritance we are entitled to receive fall short of meeting our basic needs. We have issued a deed that proves our need.

A: After the committee closely studied the question and looked into the deed of the will and the deed that proves the want of the sons of Sa`d ibn Dayil, the following fatwa was issued: based on the proven need of the sons, the income of the one third portion of the estate should be distributed to them after having carried out the testator's will. If any of the inheritors dispenses with his right, he will be entitled to nothing of the income. If all the inheritors dispense with their rights, the income should be distributed in charitable ways of disposition in the way the guardians deem fit.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul- `Aziz ibn `Abdullah ibn Baz

Fatwa No. (7286)

Q: My father (may Allah be merciful with him) bequeathed that one-third of his wealth be spent on five Ud-hiyahs (sacrificial animals offered by non-pilgrims), and that the remainder of the third be spent on repairing the real-estate. We bought a building out of the one-third that yields a good revenue exceeding the price of Ud-hiyahs. We, thus, want to spend the remainder of the third on charitable purposes such as building a Masjid (mosque) or the like. In this regard, one scholar, whose fatwa we sought, advised us to buy a building and then spend its revenue on charitable purposes if approved of by heirs. Otherwise, it should be distributed among heirs each receiving their Shar`y (Islamic legal) share of inheritance. Please, bear in mind that the heirs approve that the remainder be spent on charitable purposes. Please, examine a copy of the bequest mentioned above dated 7/5/1384 A.H. authenticated by the chief justice of the court of Al-Mujamma`ah Shaykh `Aly Al-Rumy in 16/1/1387. Following is an outline of its provisions: He bequeathed that one-third of his wealth in the future be spent on five Ud-hiyahs permanently; one on behalf of himself, another on behalf of his father `Abdul-`Aziz, a third on behalf of his mother Hassah bint `Abdullah Al-Fakhiry, the fourth on behalf of his uncle Muhammad ibn `Abdullah Al-Tuwijiry and the fifth on behalf of his wife Haya' bint `Abdul-Muhsin

Al-Rabi`ah. The remainder of the revenue of the third referred to above, after the Ud-hiyahs mentioned above, is to be used in repairing the third.

A: the remainder after spending out of the third's revenue on the specified purpose is to be spent on charitable purposes such as giving the poor, building or participating in building Masjids and the like. This is to be considered only after repairing what the Waqf (endowment) needs repaired. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa No. (8032)

Q: One-third of our father's wealth is a large sum of money out of which we bought a building. We ask Your Eminence about the remainder of the third after buying the building; should we spend it on building a Masjid (mosque)? Some scholars told us to invest it in a building whose revenue is to be spent on charitable purposes if so approved of by heirs, for, in fact, the bequest only provides for five Ud-hiyahs (sacrificial animals offered by non-pilgrims) and repairing the third. Please inform us about this.

A: ruling on the remainder of the estate's third after buying the building mentioned above is the same as that on money out of which the building was bought. That is: it is to be spent on buying a real-estate or building an annex

(Part No. 16; Page No. 392)

to the existing building, if it is valid to do so, under the supervision of the court according to usually adopted procedures. As for the revenue in all cases, the ruling on which has been explained in the previous Fatwa, No. (7286), which provides that heirs are not entitled to the revenue and it is to be spent on charitable purposes. However, poor people among heirs or non-heir relatives may be given charity out of the revenue. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
\`Abdullah ibn Qa\`ud	\`Abdullah ibn Ghudayyan	\`Abdul-Razzaq \`Afify	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

Fatwa No. (8062)

Q: I have asked you before about how to spend the remainder of the estate's third revenue after enforcing the bequest, to which you have given me the answer that it should be spent on charitable purposes as viewed proper by the deputy. Wishing that the fatwa be in a written form so that I may keep it and deputize another righteous person in case I cannot undertake proxy properly, I hope that you will give me a written fatwa on the issue. May Allah reward you good and guide you to that which is good for Islam and Muslims!

A: If the reality is as you have mentioned, first of all, the bequest is to be enforced

through slaughtering Ud-hiyahs (sacrificial animals offered by non-pilgrims) out of the third's revenue on behalf of persons assigned. the remainder of the revenue is to be spent on charitable purposes such as giving the poor and the needy, indispensable things such as building or repairing Masjids and the like. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 8910

Q: One of my relatives who was called Muhammad ibn Abdullah Al-Hadlaq died and left behind three daughters and a wife. The deceased had bequeathed one third of his property to be spent in offering Ud-hiyah (sacrificial animal offered by non-pilgrims) and certain charitable deeds. However, the revenue of this third exceeds the expenses needed for the deeds mentioned in the bequest.

I would like to ask Your Eminence if his daughters and their mother have any right in the revenue of this third. Moreover, two of the daughters are married and the third one is divorced and lives with her mother for free in a house owned by all of them.

The married daughters are supported by their husbands with regard to residence, food and clothes, but they may be in need for other things due to worldly requirements. We would like to know the ruling on this issue.

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What percentage would be given to the daughters and their mother if they have the right to receive anything from the revenue?

A: After maintaining and repairing the third of the property from its revenue, you must carry out the bequest of the testator with regard to Ud-hiyah. If anything remains from the revenue, it has to be spent in charitable deeds on behalf of the deceased and his parents. Nothing of this revenue can be distributed as inheritance. Those who are rich from among the heirs should not receive anything from the revenue of this third, but those who are poor may receive sustenance from this revenue due to their need and poverty. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 8903

Q: Before he died, my paternal grandfather had bequeathed that four cows and ten sheep should be slaughtered from his money. However, nothing has been slaughtered from his money up till now. In fact, my brother and I slaughtered two cows and five sheep and intended their reward to go for him. He had sons and a wife. Some of his sons are underage children. I was appointed by the legal court in our town as their guardian. Is it permissible to execute his will and slaughter four cows and ten sheep from the minor's inheritance?

(Part No. 16; Page No. 395)

If it is permissible, will it be permissible to sell the cows and the sheep then give their value to the needy and the poor people or spend them on charitable works or give them (the cows and sheep) alive to the poor and needy? Are the cows and sheep that were slaughtered by my brother and I considered part of the will? We appreciate your advice. May Allah reward you best!

A: The mentioned will has to be carried out from the money of the testator after settling his debts if he was indebted and before distributing it to the inheritors. The amount of the will has to be one third or less of the value of the estate. The cows and sheep you slaughtered voluntarily are not sufficient for the execution of the will. We hope Allah (Exalted be He) will reward you and the deceased for what you have done for him. Also, it is not sufficient to give the value of the cows and sheep to the poor or to give the cows and sheep alive to the poor because there may be a special reason why the testator intended to distribute them in the form of meat. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The third question of Fatwa no. 9402

Q 3: before his death, a man made a will that a sum of money should be dedicated to his sister and her daughters.

He stipulated that a house or a piece of land should be purchased with the money, and that its revenue would go to his sister and her daughters. Twelve years passed without purchasing a house or any other thing. The sister is now in dire need of money. The trustee refuses to give her the money for fear of going against the stipulation of the testator. The sister and her daughters asked the testator's sons and they agreed that their aunt would take the money. Is this act permissible or not?

A: If the case is as you have mentioned that the sister and her daughters need the money, and that they cannot afford the house, it is permissible to give them the money to meet their needs as the testator's aim is to help his sister and her daughters. May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Deputy Chairman	Chairman
`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 10234

Q: Nasir ibn Muhammad Al-Quwayfily (may Allah be merciful to him) passed away. Amongst his estate were two shops that he left in his will as Waqfs (endowments) in Al-Kharj city. He said that the income from these two shops is to be spent on two Ud-hiyah (sacrificial animal offered by non-pilgrims); one on behalf of his parents and his brother Sulayman; the other on the behalf of his wife, his children, and himself; and for someone to perform Hajj on his behalf. The remaining money should be given as Sadaqah (voluntary charity) during Ramadan to any of his children who are needy, and if there are none, then to

any of his relatives who are needy. If there are none of these, the Wakil (legally accountable person who acts on behalf of another for a specific permissible matter) has the right to exercise his own discretion regarding the remaining, as mentioned in the attached copy of the will.

The question is: The income from these two shops exceeds the cost of Hajj and the two Ud-hiyah, so what should we do with this surplus and how should it be disposed of it? Should it be distributed to the deceased man's children, the young ones and the adults according to their need or only among the young children? What is the criterion for the need, if it exceeds their need for clothing or food or other lawful expenditure? Should the money in excess of this be saved for them, for their future, as they are considered orphans? If so, should the boys and girls be treated equally in terms of their financial support as there are so many of them, or should the boys have twice that of the girls? Does his widow, the mother of the children, who still takes care of her children, have a share in this will, bearing in mind that she has not remarried so she can continue to look after the children's best interests?

It is worth mentioning here that the deceased's daughters have waived their inheritance, as shown in the attached copy of the waiver, provided that their father's debts are settled. Is this valid? Have they lost their right of inheritance and would this affect their right in the will if they were in need? Should the requested Hajj be repeated if there is still enough money or should it only be performed once? Among the estate was a house, built through the Real Estate Development Fund and his young children live in there, but they were exempted from this loan.

Do the children have the right to inherit this house as the deceased submitted the exemption request in their names? Please advise us to free ourselves from this responsibility May Allah guide you to what pleases Him!

A: The deceased's will should be carried out. The surplus should be spent on those of his children who are needy and if there are none, then on those of his relatives who are needy. If there are none, the Wakil should spend it on what they see as charitable activities, such as building Masjids (mosques) or giving Sadaqah (voluntary charity) to the poor, etc. This money should not be saved for those who might need it in the future, instead they should be given what suffice them just for one year, and the remainder should be distributed to others, including the mother of his children, if she is in need and she is the one who looks after them. Hajj should only be performed once and there is no need to repeat it, as he did not state this. As for the ruler forgiving the loan, this is waiving the debt of the deceased, and the house is for all the heirs, unless the state has specified any of them for it. It is permissible for the daughters to waive their inheritance share on condition that their father's debts are repaid if they are adults and the debts that they made conditional are settled. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 9358

Q: A man died and left his wife 450,000 riyals, which was monetary compensation for a house he inherited from his mother. The deceased was barren; he had no children. He did not even have agnates and his only heir is his wife, who wants to spend the money in building a Masjid (mosque) as waqf (endowment) for the sake of Allah on behalf of her late husband, mother-in-law, and herself. Is it permissible for her to do this according to the Shari`ah (Islamic law) or not?

A: If the reality is as mentioned, it is permissible because this is a charitable way of disposition. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Q 2: before a man died, he made a will during his lifetime of one-third of the value of his house, to be spent on acts of charity. He had no heirs except for his brother and his wife. After his death, the house was sold and his brother and wife took their respective shares according to the Shari`ah rules of inheritance and gave me the one-third and the will to spend on charitable causes on behalf of the deceased. The one-third willed, around 70,000, was not sufficient for building a Masjid (mosque). Which is better; to donate this money to be utilized in building a Masjid, donate it to a charitable organization to spend on the poor and needy according to its programs, give it in charity to support the Afghani Mujahideen or give it as financial aid to married couples? Kindly answer me, may Allah reward you!

A: If the will is valid and the case is as you have mentioned, you can participate with the money in

building a Masjid. May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions.

The Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 9246

Q: Please issue a Fatwa for me regarding the will of my father Himdan Nawwar Hamad Al-`Utayby. The summary of the will is: I bequeathed one quarter of my estate to be given for the sake of Allah on my behalf. (Attached is a copy of the will). I have been to the Main Court and got a legal deed which officially validated the concerned will. (Attached is a copy of the deed). Nevertheless, when I requested allocating one quarter of my father's estate to be given for sake of Allah on my father's behalf as the latter willed, the judge asked me to get a Fatwa regarding the will, the way of spending the concerned quarter of the estate of the testator, and the channels on which this is to be spent. I hope from Allah then from your Eminence that you issue an official Fatwa regarding this will. Please let it be quick and answer the questions of the judge.

A: The revenue of what is mentioned in the question should be spent on charitable ways of disposition such as poor people, especially the poor among your father's offspring, Masjids (mosques), providing people with water, etc.

(Part No. 16; Page No. 401)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 12641

Q: My husband died and appointed me as an executor of his bequest. This is the text of the bequest: "I bequeath my wife Fatimah bint Abdullah Al-`Amar with one third of all that I have of shares, money, companies, real estates, land and moveable and immovable things whether in Kuwait or abroad. This money should be spent on adult and minor needy persons from among my offspring, males and females. Moreover, if Fatimah is in need of anything from this third, she will be permitted to receive what she needs of food and so on." The testator, Sayid Abdul-Razzaq permitted his wife to appoint a righteous executor to succeed her from among their sons.

We would like Your Eminence to give us a detailed Fatwa that contains an elaboration on the following points:

(Part No. 16; Page No. 402)

1- It is mentioned in the text of the bequest: "My needy offspring should receive from the revenue of this third." Is this bequest confined to doing charitable deeds only or can the wife of the testator and his children benefit from it in case of their need? Are they more worthy of benefiting from the revenue of this third than poor and needy Muslims in general? Is this bequest confined to needy persons from among the heirs of the testator only and therefore can not be spent in other charitable deeds? Should this bequest be limited to doing charitable matters only as there is no bequest for an heir? Does this mean that heirs cannot benefit from this third?

2- Does this bequest apply for adult and minor children in this generation and the next? If this bequest is confined to this generation only, what is the ruling on the revenue that remains after their death? Who will be permitted to make use of this money?

3- What is the meaning of "the need" that was mentioned in the bequest? Does the word need apply only for those who were needy at the time of the death of the testator or for other times in the future? Can we nullify the bequest under the pretext that there is no minor or needy person at the present time? Moreover, my husband was very benevolent and helpful to the needy. He was keen to continue performing charitable deeds after his death.

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I hope to receive a Fatwa concerning the content of this bequest as soon as possible because I will not begin executing this bequest until I receive a detailed answer for my questions according to the understanding of the scholars. I hope you can answer my question soon. I ask Allah to make you useful to His religion and Shari'ah (Islamic law). He is All-Hearer and Responsive.

A: First, you should carry out what was bequeathed by the testator with regard to counting his property and determining its third. **Second,** the revenue of one third should be spent in all charitable deeds and aspects of righteousness like constructing and maintaining Masjids (mosques), helping poor and needy persons, supporting those who are fighting in the cause of Allah and the like. **Third,** the needy persons from among the offspring of the testator whether males or females, adults or minors can receive money from the revenue of this third according to their need without extravagance. Those who are rich from among them should not receive anything from this revenue. **Fourth,** the need determines the status in which they can receive Zakah (obligatory charity) because of their poverty and debts. **Fifth,** the guardian may take from the revenue what will be sufficient for him in return for his work without buying any estate or the like for himself or for others from the money he receives from this revenue. `Umar (may Allah be pleased with him) said about Waqf (endowment):

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"There is no blame on he who becomes a guardian of Waqf to take from it reasonably or to feed a friend without heaping up money." May Allah support you in carrying out the bequest according to the rules of Shari`ah. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 4698

Q: My deceased father, Sa`d ibn `Abdul-`Aziz ibn Dayil (may Allah be merciful with him), bequeathed one-third of his property to be used for buying a shop. The revenue of this Waqf (endowment) would be used to perform Hajj (pilgrimage) on his behalf and offer an Ud-hiyah (sacrificial animal offered by non-pilgrims) also on his behalf, as well as Hajj on behalf of his mother and father. My father did not mention anything that shows the repetition of Hajj for his parents, so if we want to perform it more than once on their behalf, it would be all right. Please advise, may Allah reward you!

A: You should perform Hajj on behalf of your father every year, and only once on behalf of your grandparents. Since your father did not mention what indicates repetition of Hajj for his parents, then it is enough to perform it once on behalf of each of them. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

(Part No. 16; Page No. 405)

Fatwa No. (16844)

Q: Our father Sa`ud Muhammad ibn Jurays (may Allah be merciful with him) wrote a proxy and bequest document. The document states that one-third of his estate be spent on shrouding him and preparing his funeral in a manner equal to that of his peers. It also provides that the remainder of the third be spent on charitable purposes as beneficial to the poor and the needy as viewed proper by the executor. After his death, we counted the third to be his villa in Riyadh. In fact, he had asked that the third be the villa of Riyadh whose revenue is to be disposed of as provided by the bequest. This is what happened. We counted it as the third of the estate, to which no heir objected. Now however, some heirs are demanding a share of the revenue on the pretext of being poor.

1- Is it permissible to divide the revenue, wholly or partially, while still abiding by the bequest?

2- Should we give those deserving and those non-deserving. Actually, some heirs own a villa, others own nothing living in a leased home and receive no salary and others receive a salary and have their own dwelling.

3- As for the executor, he appointed a Qur'an teacher in one of Al-Shifa' Masjids where more than one third of the villa's revenue is spent, while the remainder is spent on charitable purposes according to the bequest.

A: the remainder of the revenue after shrouding and preparing the funeral is to be spent on

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charitable purposes according to the kinds provided by the bequest. Poor heirs should be given some of it for sustenance, while rich ones are entitled to no share of the revenue. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second and third questions of Fatwa No. (15923)

Q 2: is it permissible to give one quarter of the estate to someone who left no will in charity?

A: The whole estate of a dead person who left no will is that of the heirs after paying off debts, unless the heirs approve of spending a part of the estate on charitable purposes or some heirs of full age, unlimited in number, approve of giving a certain amount of their respective shares in charity.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr ibn `Abdullah Abu Zayd	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh	Salih ibn Fawzan Al-Fawzan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Q 3: is it obligatory on a son, bequeathed by his dead father to be his deputy, to slaughter an Ud-hiyah (sacrificial animal offered by non-pilgrims) on behalf of the father in particular? Or, is it sufficient to slaughter an Ud-hiyah on behalf of the whole family in general?

A: If your father did not bequeath that an Ud-hiyah be slaughtered out of the third of his estate on his own behalf, you may voluntarily either slaughter an Ud-hiyah on his behalf in particular, or slaughter an Ud-hiyah on his behalf along with

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yourself and your family. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr ibn `Abdullah Abu Zayd	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh	Salih ibn Fawzan Al-Fawzan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 14813

Q: Does the following will include the movable property and others or not? It states the following:

Praise be to Allah Alone. Peace and blessings be upon the one after whom there is no Prophet (Prophet Muhammad). Having testified that there is no deity except Allah, and that Muhammad is His Servant and Messenger who was sent with guidance and the religion of truth that it may prevail over all religions even if the polytheists detest it. I, the undersigned `Aly ibn Ahmad ibn `Abdullah Al-Khalifah, at my discretion and being mentally and physically sound, make the following will. I hereby request the distribution of one-third of my property after my death as outlined: Ahmad ibn `Abdul-`Aziz and his sister Jilyanah, the two children of my daughter Lulla, should each receive ten thousand Bahraini dinars.

Fatimah and `Aishah, the daughters of my daughter Zubaydah and of Yusuf Saqr Al-Khalifah, should each receive ten thousand Bahraini dinars. Another ten thousand Bahraini dinars is to go to Qasim Muhammad Khalifah. The remaining amount is to be spent on purchasing real state in Bahrain whose revenues should go to

the elderly and the disabled. It will be the responsibility of the trustee of the said real estate to maintain it as necessary. I hereto set my hand and empower the persons who act as witnesses, and as Allah is sufficient as a Witness. ﴿Then whoever changes the bequest after hearing it, the sin shall be on those who make the change. Truly, Allâh is All-Hearer, All-Knower.﴾ **Written in 30 Muharam, 1404 AH.**

A: Having discussed the will, the Permanent Committee for Scholarly Research and Ifta' in the Kingdom of Saudi Arabia replied as follows: It is mandatory to set aside one-third of the entire estate of the said person including his real estate, cash, etc., after having repaid all his debts. The specified shares set in the will should be given from this one-third to Ahmad ibn `Abdul-`Aziz and his sister Jilyanh, the two children of his daughter Lulla and the other children. The remaining amount should be used to purchase real estate which will represent a Waqf (endowment) in the name of `Ali. The revenues of the Waqf should be spent for maintenance purposes, if required, and on helping the elderly and the disabled. May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 14623

Q 2: my father (may Allah be merciful with him) used to slaughter a cow every year during the month of Ramadan and distribute its meat to the poor in our village. Now, the people of the village

are no longer in need of this meat. Is it permissible to distribute the value of a cow to the poor? Peace, blessings, and mercy of Allah be with you!

A: If your father bequeathed the offering of a cow every year to be distributed to the poor, and now the people of your village are no longer in need of meat, you should distribute its meat to the poor of the nearest village. If your father did not bequeath this and you just offer it as Sadaqah (voluntary charity), it is permissible for you to replace it (the sacrifice) with anything else that will be useful to the poor, such as money and so on. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 12784

Q: According to the copy of the will attached to this letter, the testator (may Allah be merciful to him) divided his estate into three parts; two-thirds for the inheritors and one-third for himself after his death. As his share includes a trading organization, shares in the electric company, a building, and some cash, according to the attached statement, he said that an Ud-hiyah (sacrificial animal offered by non-pilgrims) should be slaughtered for him from his one-third,

and that Sadaqah (voluntary charity) should be distributed, and he determined the ways it should be done and who should do it. What he bequeathed does not exceed

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400,000 Riyals and the annual income from his third is around 4,000,000 Riyals. He mentioned in his will that his older sons, relatives, and friends should establish a body to discuss how the excess income from the building rent, proceeds from the heirs' shares, the building included in his one-third share, and his joint-stock company, can be increased through transactions in which there is no trace of the Haram (prohibited) Riba (usury/interest). This was the only reference to the income from his third.

The inheritors include nine minors, and the Ministry of Commerce regulations prevent the registration of organizations or shares in the name of a deceased person. The inheritors therefore agreed to allocate a specific sum of money from the third every year for building maintenance, and then pay the money that the deceased ordered to be spent and add to that an almost equal sum which should be given away as Sadaqah. Another amount will be allocated as a reserve for the following year and the rest will be distributed to the heirs as their lawful inheritance. What is your opinion on our agreement; is it permissible? Please advise us and may Allah reward you with the best!

The will also includes the following statement: "I also bequeath that 100,000 Saudi Riyals and 50 Qatmah of rice (one Qatmah = 10 kg.) should be given every Ramadan as Sadaqah on behalf of me, my father, mother, grandmother,

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their forefathers, my children, and my wives. They should be distributed among the poor, used to maintain Masjids (mosques), and on what benefits the dead. This should be done under the supervision of Shaykh 'Abdullah ibn Sayf, his son 'Abdul-Rahman after him, and then whomever he sees or the heirs see fit from the righteous. In addition to that, 30,000 Riyals should be given annually during Ramadan to relatives and needy friends, supervised by the heirs.

10,000 Riyals should be given every Ramadan in the name of a benefactor to the Charitable Committees in Makkah, Madinah, Riyadh, Dammam, and Baridah. Each committee should receive 10,000 Riyals and so the total will be 50,000 Riyals. Five good Ud-hiyahs should be bought annually; one in my name, the second in the name of my father, 'Abdul-'Aziz ibn 'Abdullah ibn 'Uthman and his mother, the third in the name of my

mother, Mawda bint 'Aly Al-Dumar, and her parents, the fourth in the name of my grandmother Haya' bint Talab and her parents, and the fifth in the name of my children, wives, and their parents. All these expenditures should be paid on time from my account in the Najd Commercial Corporation, under the supervision of its manager. I make my inheritors responsible before Allah for violating this will."

A: After the Permanent Committee had reviewed your question and the copy of your father's will that was attached to your letter, the committee decided that after distribution to the specified recipients of your father's one-third, it is obligatory that the rest of the one-third income should be spent in charity and good deeds, such as maintaining Masjids,

supporting the Mujahidun (ones striving/fighting in the Cause of Allah), helping needy relatives and others, and like matters. It should be noted that repairing the bequeathed building claims priority. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 1544

Q: The property of my father was divided among my sisters in 1373 A.H. Each one got a portion of seven Qirats (1 Qirat = 175 m2). One of them made a vow to give her share to my children and willed that two cows were to be slaughtered and their meat was to be distributed among the poor and the needy after her death. She repeated her vow and will frequently until she passed away in 1394 A.H. Please guide me concerning the vow and the permissibility of the will.

A: As for her vowing to give her share of inheritance from her father to your children, this can be proved through the judge of the town where the property is located. As for her will concerning offering two cows to distribute their meat over the poor and needy after her death, her will has to be implemented following her death.

This is in case the will was proved by the Shari`ah evidence, and the value of the two cows do not exceed one-third of her money. May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 669

Q: The questioner's maternal grandfather `Abdul-Jabbar ibn `Abdul-Rahman ibn `Abdul-Jabbar had a will the text thereof included: And he willed roughly one third of his estate seeking the reward from Allah to be spent regularly on five sacrifices; two on his own behalf, two on behalf of his parents, and one on behalf of his son `Abdullah and his siblings; a yearly Hajj on his behalf, and freeing a slave every year on his behalf... He mentioned that the attorney for this one third of his estate should be the person qualified amongst the children of his two daughters. The will is dated in 04/01/1346 A. H. However, as your Eminence knows; no slaves are available nowadays due to a ban on slavery. Besides, the remaining value of the bequeathed one third during last year is roughly about two thousand riyal. Since the legatees are amongst the inheritors and I am the closest inheritor to the testator, I am - the son of the testator's daughter - the attorney.

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A: This case in which the testator willed that a salve should be freed, the questioner has about two thousand riyal of the bequeathed money, and slavery is banned is similar to a question that has been asked to the deceased Eminent Mufti Shaykh Muhammad ibn Ibrahim (may Allah be merciful with him). The Committee has read the answer under the number 1/889 and dated in 05/04/1389 A. H. and decided that it is sufficient for answering the current question. Following is the wording of the answer: You have to implement all that your grandfather willed out of the revenue of the mentioned property. However, because today you can not buy slaves and you do not expect that you will be able to do so in the future; the value of such slaves should be spent on similar charitable ways of disposition as are mentioned by scholars. It is worth mentioning that when Allah (Exalted be He) knows about the sincerity of his servant and their truthful intention to implement their duties, He rewards them for their intention even if they are not able to carry out the exact duties. Moreover, Allah compensates them with other available alternatives. He (Exalted be He) says: ﴾But he has not attempted to pass on the path that is steep (i.e. the path which will lead to goodness and success).﴿ ﴾And what will make you know the path that is steep?﴿ ﴾(It is) freeing a neck (slave)﴿ ﴾Or giving food in a day of hunger (famine),﴿ ﴾To an orphan near of kin.﴿ ﴾Or to a Miskîn (poor) cleaving to dust (out of misery).﴿

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Allah (Exalted be He) thus joined giving food to an orphan near of kin and to the Miskin cleaving to dust with freeing a slave. This is an indication of the importance and great reward of such deeds. There are some other Ayahs (Qur'anic verses) and Hadiths to the same effect. Accordingly, you have to give the value of the slave as Sadaqah (voluntary charity) for the poorest amongst the kin of the testator amongst whom the orphans and the indebted have to be given priority. It is Haram (prohibited) to give of this Sadaqah to any non-deserving person. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Fatwa no. 34

After studying the Fatwa request and the will, the Committee found that the inquirer is asking about the following: His deceased father had five minor children; three sons and two daughters. The total of their shares in the inheritance was 131,250 riyals represented in

a land in Riyadh. One-third of the father's property was dedicated as Waqf (endowment) and put in a store in Riyadh, which is rented for 13,000 riyals. Is it permissible to spend the leftover rent on the needs of the minor children or distribute it among the minor and adult ones according to the legal share of each? After reviewing the attached copy of the will, which was endorsed by the judge of Al-Artawiyyah and dated in 26/11/1373 AH, we found this statement: If any of the children is in need, then spending the profit of the Waqf on their sustenance takes precedence over spending it on the Ud-hiyah (sacrificial animal offered by non-pilgrims).

A: After studying the Fatwa request and the above-mentioned statement in the copy of the will, the Committee answered: Since the testator said, "If any of the children is in need, then spending the profit of the Waqf on their sustenance takes precedence over spending it on the Ud-hiyah", therefore if any of the children, whether old or young, male or female, needs money, they can take what meets their needs from the profit of the Waqf, even if this means spending the whole profit on this purpose. The most important need is to take priority, then the less important and so on. Whenever the need is fulfilled, one is no longer entitled to receive the profit. It is worth mentioning that repairing the store, in case it needs repair, takes the highest priority. The agreement was concluded accordingly.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	Ibrahim ibn Muhammad Al Al-Shaykh

Fatwa no. 8717

Q: my father died and I would like to give Sadaqah (voluntary charity) for him during my lifetime. Your Eminence, would you please inform me in which month I should offer this Sadaqah. Is it permissible to offer Sadaqah for a deceased person in any of the cities of the Kingdom of Saudi Arabia or should it be offered in the city where he died? It should be noted that I live in Makkah Al-Mukarramah and the deceased used to live in the Southern region. Please, enlighten us in this regard.

A: First, if your father left behind a legal will, you should execute it within the one third of his legacy after settling any debts. If you are of age and offer Sadaqah for him from your own money, this is a good thing and is considered an act of filial piety, for which you will be rewarded and it will also benefit the deceased by means of Allah's Grace and Bestowal. **Second,** you should offer the Sadaqah from your best and most precious possessions, and distribute it among the poor in needy countries. If this takes place in Ramadan, it would be better.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Inheritance

The first question of Fatwa no. 9096

Q 1: a man died and left behind a lot of money for his children. The deceased is also indebted to someone. Could you please provide us with an ayah (Qur'anic Verse) or a Hadith indicating that the inheritors can distribute the inheritance and then settle his debt?

A: If the deceased person is indebted, it is obligatory upon the inheritors to settle his debts first and then execute his legal will if he made one. Afterwards, they should distribute his legacy to the inheritors acting upon the saying of Allah (Exalted be He): ﴾Allâh commands you as regards your children's (inheritance): to the male, a portion equal to that of two females﴿ to His saying: ﴾after the payment of legacies he may have bequeathed or debts.﴿ Then Allah says: ﴾In that which your wives leave, your share is a half if they have no child﴿ to His saying: ﴾after payment of legacies he (or she) may have bequeathed or debts, so that no loss is caused (to anyone). This is a Commandment from Allâh; and Allâh is Ever All-Knowing, Most-Forbearing.﴿ May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 9341

Q 1: I am a fourteen-year-old young man and my father died ten years ago. He borrowed 40 Arabian Riyals from an old woman who is now dead. He died before he could repay this debt. There is a man in our village who always dreams of my father saying to him that if his family truly wishes Allah (Exalted be He) to forgive him, they have to repay his debt. how could this debt be repaid when both the creditor and the debtor are dead? How can I calculate the value of the forty Arabian Riyals in Saudi riyals?

A: If your father is proved to have died without repaying the debt, you have to repay it on his behalf from the estate which is yet to be distributed to the inheritors. If it has been distributed, each of the inheritors has to deduct a sum of money in proportion to the shares they have received. The debt has to be paid to the inheritors of the old woman. If there is no one to inherit her or if you do not know them, the money should be given away in charity to the poor. You are required to change the value of these forty Riyals in banknotes before distribution. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

(Part No. 16; Page No. 422)

Fatwa No. (2510)

Q: is it permissible for a son who settled his deceased father's 30,000 riyal debt, as the father had little money, to take the amount he paid to settle the debt before dividing the estate among heirs who demand their shares?

A: If it is proven that you settled your father's debt after his death out of your own money, you will be entitled to take it back out of the estate before dividing it among the heirs. If the heirs refuse to pay it back to you, it will be a case of dispute among heirs which is to be brought before Shar`y (Islamic legal) courts. Therefore, you may demand your right through legal proceeding if you so wish. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa No. (5421)

Q: I am the paternal uncle of a person who, as destined by Allah, died in a car accident in Al-Ahsa' leaving behind sons and daughters. The oldest

of his underage children was born in 1388 A.H. He left behind no property and was heavily indebted. His heirs are eight children, a mother and two wives. Being the grandfather of his children, I became their guardian. The State gave us a sum of money as he worked as a first class soldier under the presidency of the National Guard. I am really confused regarding such a compensation; should I give it to the creditors or to the heirs? Please, give me a fatwa to abide thereby.

A: Paying off debts, out of this sum of money given by the National Guard in return for fulfilling work duties, vacations and rewards, is given priority over giving heirs their shares thereof. However, if there remains anything of this compensation after settling the debts, it should be divided among the heirs according to each respective Shar`y (Islamic legal) share. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa No. (11999)

Q: To Your Eminence we submit the fatwa request regarding the fact that the heirs of the deceased Ibrahim Sa`d Al-Musaylikh are underage. Moreover, we obtained a primarily sum of money as retirement rights before obtaining

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the monthly retirement pension. Is it permissible for us to pay such a sum of money in settling the deceased's debts or to underage heirs, bearing in mind that such heirs live in their father's house since 1404 A.H. We hope that you examine our case and issue a fatwa and advice in this regard. May Allah safeguard you!

A: settling debts is given priority over heir's shares. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 13052

Q 1: My father took a loan from the Real Estate Development Fund to build a house, but he died before repaying this loan. Will this loan remain as a liability on my father till it is repaid, or is he considered to be cleared from the debt by his death?

Q 2: If my father is cleared from this loan by his death, will the debt be transferred to the liability of his heirs?

Q 3: The installments continued to accumulate till they reached 22,000 Riyals, and they have not yet been paid by the heirs and the government has not exempted the heirs from repaying these installments. It is important to mention that

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the government demands that I pay the delayed installments as I am one of the inheritors. It should also be noted that I have an elder brother but he is not willing to participate in repaying them, while the rest of my brothers are still under-age.

Please, give me a detailed answer to the first, second and third questions, then provide me with the proper solution and what should be done regarding this loan and regarding the heirs. May Allah reward you best!

A: If the case is as mentioned, the debts should be paid from the estate or else the loan is to be transferred to the liability of whoever is able to pay it among the heirs. Those who will be responsible for settling this loan shall later take the money they paid from the estate. However, if no one agrees to do so, the loan should be repaid from the estate itself even by selling the house, the subject matter of this Fatwa, which was constructed through the bank and is mortgaged to the bank until the payment of the debt. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 16225

Q: A person died leaving behind a wife and some children. He owes more than 100,000 Riyal to someone. Before he died, he gave his daughters some gifts. Should the gifts be used in settling his debt or should they be left for the children? It should be noted that the children do not have enough income to live. In fact, benevolent people, may Allah reward them, spend on them. They also live in a leased flat. We would like Your Eminence

to explain to us whether we should settle the debts from the gifts given to the children. It should be noted that the value of the gifts is around 60,000 Riyal and does not cover the whole debt. May Allah reward you best!

A: settling the debt of a legator takes precedence over distributing the legacy among the heirs. Therefore, it is obligatory to settle the deceased's debt at first. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 17171

Q: Before his death my father borrowed 3,000 Kuwaiti dinars and willed that this debt be repaid. Given that I am his executer, should I repay the debt from the estate before distributing it to the heirs, or from one-third of it?

A: The debt which is due on the deceased should be repaid before dividing the inheritance, for repaying the debts of a legator takes precedence over giving his heirs their shares of inheritance, if the debt was proved by legal evidence or by the confession of the inheritors who are Mukallaf (people meeting the conditions to be held legally accountable for their actions).

(Part No. 16; Page No. 427)

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

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The six question of Fatwa no. 6290

Q 6: There is a suspicious matter aroused by the enemies of Allah. They say: "Religion wrongs women." when one dies and leaves behind a father, a mother, a wife and children, the wife receives half of the property and the father receives the rest even though he does not support the family. Why does the wife receive half of the property and why does she not receive the rest like the father?

A: Certain things should be done before distributing the inheritance among the heirs. The debts of the deceased should be repaid before distributing the inheritance as well as executing his legal bequest if he made one. Then, the rest of inheritance should be distributed among the heirs. In this case, it will be divided into twenty-four shares. The wife receives one-eighth of the property, due to the existence of an heir descendant, which will be three shares. The father receives one-sixth of the property which will be four shares. The mother also receives four shares which is one-sixth of the property. The rest of the inheritance, which is thirteen shares, will be divided among his children; the share of a male will be twice the share of a female. The wife will not be wronged, neither will the father, the mother nor the children. This division is according to Allah's wisdom and Justice.

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There is also evidence for this in the Qur'an and Sunnah and the Ijma` (consensus of scholars). Allah (Exalted be He) says: ﴿Allâh commands you as regards your children's (inheritance): to the male, a portion equal to that of two females﴾ to His saying: ﴿And whosoever disobeys Allâh and His Messenger (Muhammad صلى الله عليه وسلم), and transgresses His limits, He will cast him into the Fire, to abide therein; and he shall have a disgraceful torment.﴾ May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 4724

Q: A man died leaving a furnished house, including the bedroom. Does the bedroom with all its accessories belong to his widow or it should be shared among the heirs? The widow had lent the deceased some of her gold to help him complete a project. Should the value of this be taken from the estate and repaid to the widow or not? The orphans' guardian lives in Riyadh, but the children and their mother live in Amman. As it would cost a lot to move them from Amman to Riyadh, is it permissible to transfer the children's guardianship to Amman to be nearer to them? Please give us your Fatwa (legal opinion issued by a qualified Muslim scholar) on this and may Allah reward you with the best!

A: the contents of the bedroom and anything else that belongs to the widow has nothing to do with the inheritance; as all of these are among the things belonging to the wife. If it is confirmed that the deceased had taken the loan, it is a debt owing by him that should be settled from the estate like any other debt. As for transferring the children's guardianship from Riyadh to Amman, this matter is under the jurisdiction of the Islamic Law Courts. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul- `Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 6979

Q 2: A client of mine, Dr. Muhammad Tariq Mahmud, has received 100,000 Riyals as Diyah (blood money) from the driver who caused the accident that killed his son. The question now is: does the widow of the deceased have a right to a share in this money?

A: If his widow is a free Muslim woman, she inherits from his Diyah as well as from the rest of his property. Bear in mind that the distribution of the inheritance comes after repaying any debts the deceased may have incurred and the execution of his Shar'y (Islamic) will if he made one.

(Part No. 16; Page No. 430)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 11102

Q: My father was a merchant and he died in 1970, and left three million dirhams. I took over his trade in this sum of money. I had a married sister, two unmarried sisters and a brother who were under my guardianship until they became of age and married. I had to distribute the inheritance of our father between us, but no one told me this at that time. I am still running the trade, given that I am still the one who controls the money.

I would like to ask Your Eminence about the following: how should the estate be distributed? Should we distribute the remaining amount of money or the existing amount? If the distribution is to be for the existing amount, what are my fees in return for the years I have been working in that business?

Please advise in writing concerning this issue that has disturbed me. May Allah guide you to all goodness, and may you live long.

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A: If you concede your right and distribute the original profit between you and the heirs, it will be better, and you will be rewarded by Allah (Exalted be He). If not, there is no harm in making an agreement between you and the heirs. If this is not possible, and the heirs include minors, you should refer the matter to the court; it will pass the right judgment In sha'a Allah (if Allah wills). May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 3176

Q: Kindly be informed that I agreed to pay sixty thousand Riyals (60,000) as Mahr (mandatory gift to a bride from her groom), of which I presented eighteen thousand riyals upon contracting the marriage. my wife died leaving a daughter, and now her father demands that I pay the rest of mahr. Please give your Fatwa (legal opinion issued by a qualified muslim scholar) regarding my father-in-law's demand, bearing in mind that he received the advance amount of mahr I paid. May Allah reward you with the best of this world and the Hereafter!

A: You are obliged to pay the deferred amount of the Mahr of your late wife. It is considered as her property which is to be transferred to her heirs. You are entitled to receive your share of that amount as your inheritance. It should be mentioned that repaying your wife's debts and executing her

legal will, if any, takes precedence over giving the heirs their shares of the inheritance. May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa no. 14695

Q 1: a woman was killed and her family accepted the Diyah (blood money). Can her husband inherit from this Diyah? We appreciate your guidance. May Allah guide you!

A: The husband inherits from all that his wife left behind whether it is money or Diyah (blood money) or anything else. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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\`Abdullah ibn Ghudayyan	\`Abdul-Razzaq \`Afify	\`Abdul- \`Aziz ibn \`Abdullah ibn Baz

Fatwa no. 19664

Q: It is our custom in northern Nigeria that people pay some money to the deceased's family while offering condolences. Is it permissible to count this money as part of the inheritance to be distributed between the inheritors?

A: This money belongs to the deceased's relatives to whom it was gifted.

(Part No. 16; Page No. 433)

As for the deceased, it is not permissible to give him a gift except if you give charity on his behalf and dedicate the reward to him. However, giving frequent gifts to the deceased's family when offering condolences is an act of Bid`ah (innovation in religion) and does not have any religious origin. It also embarrasses the people who offer condolences. It is recommended to prepare food for them and if the deceased's family are poor, it is desirable to give them charity which will fulfill their needs. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 17253

Q: Your Eminence, my mother, Hayaa bint muhammad, died and left behind muhammad, Turky and Turfah, the children of Zayd. muhammad and Turky died and Turfah is still alive. Hayaa left behind a building rented for 8,000 Riyals. Do the children of muhammad and Turky have shares in this sum of money or should it be left for Turfah to spend it on the deserving inheritors? Peace and mercy of Allah be with you!

A: Hayaa's estate should go to her legal inheritors after repaying her debts and executing her will. Each inheritor should take his share of inheritance. If any of her inheritors die, their share should go to their inheritors. It is only permissible for you to use

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your share of the inheritance of the house your mother Hayaa left behind. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 6599

Q: There is a tribe that promotes solidarity among its members. If a disaster befalls one of them - Allah forbid! - and the involved person becomes obligated to pay compensation, they all pay what is called Al-Qaram, where the members of the tribe all bear the cost equally. However, if a member of this tribe dies in a car accident or anything similar, the Diyah (blood money) is distributed among their heirs. Are the other members of the tribe, other than the heirs, entitled to a share in inheritance or Diyah?

A: After settling any debts and executing any Shar'y (Islamic) will, the wealth left by a deceased person and Diyah paid due to their death should only be distributed among their heirs. It should be divided among them as specified by Allah (Exalted be He) in His Book and by the Prophet (peace be upon him). no other member of the tribe is entitled to a share or should take anything of the share of one of them.

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May Allah grant us success! May peace and blessings be upon our Prophet, his family, and Companions!

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Fatwa no. 4912

In our village which is called (Darramah) Banu Bishr Qahtan Al-Janub, people used to distribute blood money as follows:

1- One third for the heirs.

2- One third for the relatives.

3- The last third is for the fund of the whole group.

Is it permissible to do this?

A: distributing blood money as it was mentioned in the question is not permissible. It should be distributed among the heirs of the murdered person exactly like inheritance. This should be done after repaying his debts and executing his bequest if he made one. If heirs willingly waive parts of their rights to the relatives or to the fund after the repayment of debts and carrying out of the bequest, it will be recommended as this is a righteous deed. Only sane, adult people can waive their rights. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The fourth question of Fatwa no. 17705

Q 4: a wife borrowed a sum of money from her husband and he stipulated that she has to repay it, but he died before settling the debt. What should she do?

A: She has to repay the sum she borrowed from her husband to his heirs to be distributed along with the inheritance. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The fifth question of Fatwa no. 4990

Q 5: if a person dies, is it permissible to give, in Sadaqah (voluntary charity), to the poor from their money before dividing it among the inheritors and without taking their permission?

A: This is not permissible, because it is a kind of disposing of the money of others without their permission. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Chairman
`Abdullah ibn Qa`ud	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first and second questions of Fatwa no. 6009

Q 1 and 2: A person died and left behind a lot of money. He also left behind eight sons; one of them is a half-brother who has eight sisters. His brothers wronged him saying that they will divide the inheritance into two parts: the largest part of the inheritance will be distributed among the men only and the smaller among both men and women. What is the ruling on doing this?

They say that they will agree with him on this matter. Is such an agreement valid, even though he is no doubt unwilling to accept it?

A 1 and 2: the estate has to be distributed between the inheritors only, after settling any debts of the deceased, then his will should be executed. If the eight brothers are the deceased's sons and he does not have other heirs, his property has to be distributed equally among his sons. If he had sons and daughters, a male should have a portion double to that of a female. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul- `Aziz ibn `Abdullah ibn Baz

(Part No. 16; Page No. 438)

Fatwa no. 12389

Q: my mother (may Allah be merciful with her) died on 06/05/1409 A. H. in `Asir hospital. She had given me a sum of thirteen thousand riyals before she died. She had requested me to build a Masjid (mosque) with that money on her behalf and she had mentioned that if the Masjid costs more, she would give me the balance. Is it thus permissible to take some money out of the rest of the inheritance with which this Masjid can be completed or should I myself pay for this extra cost without taking anything from my mother's inheritance?

My mother left four married sons including myself, four married daughters, furniture, some tools, a herd of twenty sheep, and a sum of five thousand riyals or less. Moreover, debts of about four thousand riyals were owed to my mother, she was not indebted of anything, and she did not bequeath anything. Besides, one of her sons owes her a sum of eight thousand riyals and another owes her a sum of two thousand riyals.

I am the elder son and I would like to be good to my mother and do something that she will be availed of its reward such as voluntary Sawm (Fast), voluntary Salah (Prayer), or a Sadaqah (voluntary charity). Please tell me what are the charitable ways of disposition in which their reward can reach my mother? Also, is it permissible for me to make Du`a' (supplication) for my deceased mother, my father, my grandparents, and all Muslims that Allah may forgive them and be merciful with them or any other Du`a' of

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goodness?

On the other hand, is it permissible that we collect all my mother's inheritance including all the debts owed to her, the sheep, along with the furniture and divide this amongst her children and her husband (our father) before we build the Masjid? Or do we have to collect the inheritance, build the Masjid, and then distribute what remains amongst the inheritors? Should we request from her children to pay the debts they owe her or should we waive this? In addition, what should we do if one of my siblings refuses to receive their portions of my mother's inheritance bearing in mind that some of them declared that they will do so.

A: Firstly: You are not allowed to dispose of the thirteen thousand riyal sum unless you take permission from the inheritors of legal age. If they do not give permission, the sum mentioned above has to be considered part of the estate. However, in case such a sum was registered (as being bequeathed for building the Masjid); the will has to be implemented. In such a case any extra money needed for building the Masjid should be taken from your mother's estate provided that such extra money does not exceed one third of the estate unless more than one third is permitted by the inheritors of legal age. **Secondly:** Bearing in mind what has been mentioned above, all the remaining possessions and debts should be divided amongst the inheritors according to the Shar` (law) of Allah (Exalted be He). Moreover, it is Mustahab (desirable) that you and your siblings make Du`a' (supplication) for your mother, give Sadaqah and perform `Umrah (lesser Hajj) on her behalf.

Fatwa no. 12550

Q: A man died eight years ago, leaving an estate that included buildings, residential lands, shops, cars, etc. The estate has not yet been distributed. One of the heirs has invested in the estate by trading in the shops, and has spent money from it on himself and his family. He has also paid the Mahr (mandatory gift to a bride from her groom) for his marriage from the estate. The questions now are:

1. has Zakah been due upon the estate for these eight years? If the answer is yes, should we pay the Zakah for all the past years or is it enough to pay it just for one year? Is there any Zakah to pay on the houses and residential lands?

2. What is the ruling on the money used to pay for Mahr and supporting a family, etc.?

3. What is the ruling on delaying the distribution of an estate among the heirs?

We would like to receive your Fatwa and may Allah reward you with the best!

A: Firstly, it is obligatory on each heir to pay the Zakah on their share of inheritance, because when a person dies, the ownership of their property is transferred to their heirs if it is money. If the inheritance consists of real estate and one of the heirs has the intention to trade in it, then it is obligatory to pay the Zakah on this real estate one year after the death of the deceased. If the real estate is intended for renting, then it is obligatory to pay Zakah on the rent collected, if the money reaches the Nisab (the minimum amount on which Zakah is due) -

alone or when combined with other wealth that is owned and upon which Zakah is due - one year after signing the lease. **Secondly,** any money spent by an heir from an estate before the portioning out of it will be deducted from their share of the inheritance. **Thirdly,** the division of an estate should not be delayed, for this will delay the heirs from being able to take their financial rights and hinder them from paying the Zakah, as every heir will protest that they have not received their share nor know how much it is. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question Fatwa no. 11835

Q 1: My paternal grandmother had 700 Riyals. My father collected this sum of money after the death of her mother and said that he will distribute it to the poor and the needy. He decided to have a meeting with his brothers and consult them in this regard. If they do not agree to his suggestion, what should he do? It is worth mentioning that my father is the youngest of his three brothers.

A: the money which your grandmother left behind should be distributed to the heirs after

settling her debts and executing her will if there is any. If all the heirs or some of them give up their shares in the inheritance and they are adult, it should be given to whoever they gave it to. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Deputy Chairman	Chairman
`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 8686

Q: Two years ago, my wife's maternal grandfather's wife died. As she had no children, half of her estate went to her husband (my wife's grandfather) and the other half to her brothers and sisters. When my wife and her aunt were collecting her possessions together, before they were to be divided, my wife's aunt took some items, including clothes, small items of furniture, some cups and plates, two gold bracelets, and a gold ring. She tried to convince my wife to take something, but she refused as she believed this was Haram (prohibited).

However, the aunt forced my wife to take eleven gold bracelets and 26 Egyptian Pounds. When my wife resisted, the aunt said, "This is the property of my father and mother, who died before my stepmother." When I found out about this, I did not spend the money or sell the gold; instead I asked a jeweler to value the bracelets. They were valued at 120 Pounds, and I still have them now. Please advise me whether what we did was Halal (lawful) or not as my wife's mother

is entitled to inherit from my wife's grandfather wealth. She looks after him now, as he is still alive, and I have been taking care of his business for free.

If we are not entitled to this money, how can we dispose of it? Should we give half of it to the grandfather and donate the other half to building a Masjid (mosque) or to the poor on behalf of the deceased? I have asked some scholars about this, and they replied that the deceased's share should go to her heirs. How can I deliver this property to the heirs, as there are many and I cannot deliver it to them? Please advise me and may Allah bless you and benefit the Muslims with your knowledge!

A: If the reality is as you have mentioned, it is obligatory that you should hand back to the heirs of the deceased whatever your wife and her aunt took, as far as it lies in your power. If the heirs let you keep it, provided they are legally competent to dispose of their property, you can possess it and it will be Halal for you to do with it as you wish. May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first and second questions of Fatwa no. 9305

Q 1 and 2: my brother died in an accident while crossing the street (may Allah be merciful with him). We received his Diyah (blood money) from the doer, which was

one hundred thousand Saudi riyals through the Grand Court. My dead brother owed me seven thousand riyals; is it permissible to take this sum of money from the Diyah? Please advise.

How can we distribute the Diyah among the heirs, who are our mother, four adult brothers, and three adult sisters? Also how can we distribute it after deducting the seven thousand riyals? Please advise.

A: If the reality is as you have mentioned, the deceased's debt should be paid off and his Shar`y (Islamically lawful) will should be executed - if he has a debt and a will - before distributing the Diyah. After this, his mother should be given one-sixth of the money and the remainder should be distributed among his seven brothers and sisters, bearing in mind that the male takes double the share of the female. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 9508

Q: My mother (may Allah be merciful with her) gave me around 5,000 LE to invest for her, but she died on 2/8/1983 A.D. I have spent around 2,000 LE on her funeral ceremony and Sadaqah (voluntary charity) on her behalf for the sake of Allah (Exalted be He).

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Therefore, the sum in my possession which belongs to all heirs was 3,000 LE, and it remained with me for a whole year till 12/7/1984 A.D. This sum of money was put in an investment project and yielded a profit of 545 LE.

After that, I distributed 3,000 LE to the heirs, but I did not distribute the profit which was 545 LE as I thought to distribute it to the poor. However, I have not done this up till now. All the heirs know this well. One of my sisters came and gave me a sum of 200 LE to distribute it for the sake of Allah (Exalted be He), or as a donation to a Masjid (mosque) on behalf of our mother, but I kept the money and did not spend it on the intended purpose.

My share in my mother's estate was 300 LE, and the Zakah on me for one full year from 1983 to 1984 A.D. was 1100 LE, but I did not pay it. I also intended to pay a sum of 611 LE as Sadaqah to the poor on behalf of my mother, but I did not. One of my relatives gave me 40 LE to spend as Sadaqah for the sake of Allah (Exalted be He) on behalf of my mother also, but I did not pay it as well. Two days before my mother's death, she told me that she had to pay a sum of 80 LE as Zakah, and she asked me to pay this sum for her, but I did not. The purpose of not spending these sums was as follows:

I collected the mentioned sums

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which were 545 + 200 + 300 +1100 + 611+ 40 + 80 with a grand total of 2,876 LE, then I put the money in an investment project in compliance with Islamic Shari`ah (Islamic law) in Egypt on 22/7/1984 A.D. I aimed at distributing the annual profit of this sum to the poor provided that the capital of this sum would be paid for the sake of Allah (Exalted be He). I authorized another Muslim brother to conduct this matter with me and I gave him the freedom to distribute the money to the poor in my absence. I aimed at increasing the capital through the donations of other Muslim brothers and Sadaqah or Zakah and this would result in increasing the profit and thus, increasing the number of poor receiving these donations. I had a good intention behind all that I did, in-sha'a Allah.

My question now is: Am I right in doing this and should I go on investing this sum, which is 2,876 LE and persist in increasing the capital through Muslim brothers by means of Sadaqah or Zakah that they pay, then distributing the profit to the poor provided that the capital would be for the sake of Allah (Exalted be He) in the end? Or should I distribute this sum to the poor and stop this project? I hope that Your Eminence would

provide me with a prompt reply by post, so I stop doing this if there is anything wrong.

A: First, offering funeral ceremonies for the dead is impermissible, so you have to repay the money that you spent on the funeral ceremony to the heirs. **Second,** any permissible profits yielded from the invested money belong to the heirs, thus, it should be distributed to them unless they willingly give them up. **Third,** you should pay the due Zakah for the year 1983, and that of your mother to the entitled persons mentioned in the saying of Allah (Exalted be He): ﴾As-Sadaqât (here it means Zakât) are only for the Fuqarâ' (poor), and Al-Masâkin (the poor) and those employed to collect (the funds)﴿ The same goes for the rest of the Sadaqah; for none of this money should be invested; rather, it should be paid to them. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul- `Aziz ibn `Abdullah ibn Baz

Fatwa no. 9765

Q: Rif`ah bint Muhammad `Abdul `Aziz Al-Dusary died and left behind four sons: `Aydah, Sa`, `Ubayd, `Abdullah and five daughters: Fatimah, Quwayt, Badi`ah, Hamala and Hibah. Badi`ah and Hamala used to work with

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the late mother Rif`ah who intended to give them some gifts from her property in return for their services. is it permissible to single out the sons to receive a portion of the wealth before distributing it?

A: After repaying any debts of the deceased mother and executing her will if there is any, the estate should be divided among the inheritors; each according to their prescribed share. None of the heirs should be singled out for a gift in return for serving their mother as serving her is part of the Islamic obligation to show kind treatment to one's parents; an act whose reward should be expected only from Allah (Exalted be He). May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions.

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Fatwa no. 12552

Q: When I was around sixteen years old, I robbed my father's aunt of a sum of money. It was a long time before I came to realize that I had behaved unlawfully. When I decided to return the money to her and ask her to forgive me, I found that she had already died. As I feel bewildered, I am asking your opinion regarding what to do with this money. Do

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I have to donate it on her behalf to a charitable foundation or just spend it in charitable ways of disposition? I want to absolve myself of the sin of theft. Do I have to make Kaffarah (expiation)? I feel deep regret after having realised the unlawfulness of this act. Would you kindly give me your reply.

A: You have to pay the money to the inheritors of your father's aunt. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 12197

Q: My share in my inheritance from my father was a shop. I have recently taken possession of it. This shop was rented by someone years ago. Can I expel him from this shop after it becomes my property? If I do not have the right to expel him, can I get money from him in return for giving him this shop? Can I sell him this shop?

A: The real estate and other things your father left behind should go to his legal heirs after the payment of any debts and after carrying out his bequest. the heirs have the right to behave freely with regard to their inheritance by selling, renting or anything else they desire within the legal aspects of behavior.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa No. (13045)

Q 1: My father died while someone owed him 580 riyals. This person gave me 505 riyals and I waived the remaining 80 riyals. Am I entitled to waive this amount? What should I do, bearing in mind that the executor is my elder brother who paid off many debts due on my father? Am I to ask him to forgive me? Or, should the remainder be given to the heirs?

A: The liabilities other people owe your father are the right of his inheritors after paying off his debts and executing his Shar`y (Islamic legal) will. Therefore, it is invalid to waive the 80 riyals unless otherwise validated by heirs of full age as far as their respective shares are concerned. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa No. (12881)

Q: the heirs are two men and a full sister. May we divide the estate among us on equal basis especially if it is the desire of the deceased and that this will take place with our consent?

A: If the reality is as you have mentioned, after paying off the deceased's debts and executing his will if there are any, the remainder may be yours, the male receiving a share equal to that of two females. However, it is permissible for a mature heir of full age to give up his or her share to another heir. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The third question of Fatwa No. (19810)

Q 3: my wife died leaving gold jewels. I collected the jewels and wish to sell them. I have already given part of the jewels in charity on her behalf. Is it permissible to give it in charity to myself being heavily indebted as a result of marriage and dwelling expenses? We had actually only lived together for twenty months (may Allah be merciful with her). Please, bear in mind that my wife's family gave up their share in gold, house or anything else, may Allah reward them good. Moreover, I am still young and in need of marrying again In sha'a-Allah (if Allah wills).

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A: The wealth left by your wife including the gold is to be for her heirs, including yourself. If they give up their shares to you, you may dispose of it as you wish. Otherwise, you have to give them their shares. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Bakr ibn `Abdullah Abu Zayd	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 19868

Q: My cousin lives in Riyadh. He made a list of the names of his relatives to donate flats to them as a gift in the same village where we live. My grandfather (may Allah be merciful with him) was among those people, but he passed away before the names were declared. When the names were finally declared, my grandfather's name was included on the list, and was exactly the same as my name.

I have completed issuing the deeds for the two pieces of land from the municipality, and I finished all the procedures and registered them in my name so the grant is not lost. I am a person who fears Allah (Exalted be He) and my grandfather left heirs. Would the two pieces of land be mine as

the deeds are in my name? Or do the heirs have a right in them? Am I entitled to part of these two pieces of land? O Shaykh, I want to have lawful residence and food, in sha'a Allah. Could you kindly advise.

A: the land which you attained by the name of your grandfather will be the right of his heirs except if they give it up to you provided that they are of full legal capacity to do so. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 17906

Q: Both our parents died (may Allah be merciful with them) and left some real estates that provide us with a good annual income, all praise be to Allah! This income is distributed fairly among the lawful heirs - who include 11 people: 3 men and 8 women - according to the Law set by Allah (Exalted be He), dictating that the male receive twice the share of the female. All the heirs have decided to try to increase this income, which can only be done by carrying out some repairs on the inherited buildings.

As we do not have enough money, we asked someone to give us a loan and they agreed (may Allah reward them well). However, a difference of opinion has arisen among the heirs as to how this loan should be repaid. Should all of the heirs pay equal shares, as this money is among the expenses and not the income from the inheritance, or should it follow the inheritance distribution and the men pay twice as much as the women?

As we have no knowledge about the rulings on this matter, we decided to ask you for a Fatwa (legal opinion issued by a qualified Muslim scholar) so we can show it to all the heirs and apply it.

A: Each of the heirs should pay of the loan in proportion to the inheritance portion that each receives, as long as every sane adult among them approved the taking of the loan. The minors’ guardians should act on their behalf and repay their shares of the loan from their inheritance portion, if there is any available. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 15840

Q: My son was involved in an accident when he was three years old, which resulted in a severe trauma to his head and brain damage. He remained in a coma for six years, until he finally died when he was nine years old. We referred the case to the relevant authority and, after five years, it ended with reconciliation, provided they pay a certain amount of compensation. The court decided that the amount should be reserved for me in a joint account in my name in America under the trusteeship

of the court, according to the system they follow there. After my son died, the money was transferred to the Kingdom of Saudi Arabia, with an additional amount that they say is the interest. After receiving the money, I kept the interest in a separate account away from the original sum.

My questions now are:

1. Does the original sum belong to me alone or does it fall under the ruling of inheritance? It is worth mentioning that I share my money with my brother. Is this money to be included in our joint property?

2. What should I do with the additional sum, should I add it to the original amount or give it away? If I should, what are its spending channels? I want to stress that I did not ask for the original money to be kept in an interest-bearing account. Please advise me and may Allah enlighten you and enlighten others through you!

A: Firstly: The money paid for your son’s injury is considered as part of his inheritance and should be distributed among his lawful heirs. **Secondly:** the usurious interest that was added to the money while it was overseas is Riba (usury) that you must dispose of by spending it on charitable works. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 19411

Q 1: a father died, leaving behind money and sons, but the elder son did not distribute the money among his brothers and sisters, as he invested it in trade. after one year, he made a huge profit from the estate money, and wanted to distribute the money among his brothers. Should he distribute the money of the original estate, or all the money including the profit he earned after the father's death?

A: He has to distribute the inheritance along with the profit among the heirs. If they differed with regard to anything, they can refer the case to a legal court. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 1430

Q 1: My brother died (may Allah be merciful with him) and left a number of sons and daughters. Some of them are grown-up, others are underage orphans. Their financial status is quite good. Before he died, my brother built a Masjid (mosque) from straw but now it is ruined. I would like to rebuild it from the inheritors' money and the reward goes to my brother. Is it permissible to rebuild it from the shares of the underage orphans? I believe that if the underage orphans were grown-up, they would not mind rebuilding the Masjid.

A: The person asking this question mentioned that he wants to rebuild the Masjid,

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which his brother had built from straw, and he wants to rebuild it from the money of his dead brother's children; some of whom are underage orphans. It is not permissible to build the Masjid from the shares of minors. The underage orphans have not reached the legal age to give permission to use their money for this purpose. It is not permissible for their guardian to use their money except for a purpose that benefits them in this worldly life. Since they are underage, their worldly interest is given priority over their interest in the Hereafter. Adults are at a legal age that allows them to do so. If they agree, it is up to them as it is their share of inheritance. They have the full right to donate all their share of inheritance to rebuild the Masjid and intend its reward to go to their father or to share the reward with him. Since you, Gibril Mohamed, encourage doing good and want to donate from the underage orphans' money to rebuild the Masjid, you should spend some of your own money to rebuild the Masjid as Allah (Exalted be He) blessed you with wealth and Allah (Glorified and Exalted be He) does not let the deeds of good-doers to be lost. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Sulayman Ibn Mani`	`Abdullah ibn `Abdul-Rahman ibn Ghudayyan	`Abdul-Razzaq `Afify

Fatwa no. 248

Q: a woman died and left a husband, three boys and a girl. The husband waived his share in the inheritance and also waived the share of

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his sons and daughter from the inheritance of their mother. He wants to know if he is permitted to waive the share of his children from the inheritance of their mother.

A: It appears that the children mentioned in the question are still young and are still under the guardianship of their father. Relinquishing their shares of the inheritance is a disposition of their rights. Disposing of their affairs is dependent upon the existence of the interest and benefit of the children. There will be no benefit in relinquishing their rights and it is not an example of a father possessing the property of his son because this relinquishment took place before they took possession of their shares. The father's possession of any part of the property of his son is permitted if the son does not need this property. Moreover, there is no doubt that minor children are in need of their property as there is no guarantee of the existence of a guardian in the future. It was mentioned in the book called Al-Muqni`: "The father is permitted to possess anything of the property of his son whether he is in need of that or not and whether his son is young or adult provided that the son is not in need of this object. He will not be permitted to dispose of it through selling, emancipation or remission of debts before he takes possession of it." Therefore, the relinquishment of their share in inheriting their mother is not valid.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Sulayman Ibn Mani`	`Abdullah ibn `Abdul-Rahman ibn Ghudayyan	`Abdul-Razzaq `Afify

The second question of Fatwa no. 5177

Q 2: how can we distribute inherited buildings and movable property, such as cars, machinery, and the like, in the inheritors agree to the division or disagree? How can a rented store (the deceased used to rent it from its owner) be divided among the inheritors, if we act according to the saying that the lease contract becomes an asset of the property which passes to the inheritors, bearing in mind that the inheritors cannot acquire a common benefit from these properties?

A: These properties must be divided as prescribed in Shari`ah (Islamic law) by experienced people who should estimate their value. If the inheritors agree to the division and they are adult, this is all right. If they dispute about it, the matter is to be settled by the Shari`ah court. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 8441

Q 2: Years ago, my father died and left a large piece of land suitable for both agriculture and construction.

He left three sons, my mother and two daughters, one of which is a half paternal sister. The title of this land has not yet been issued; however, there is proof that it belongs to us and I am following the procedures to have it issued. I am the executor of the estate and represent all the heirs. I am responsible before Allah for any mistake that I may commit regarding the rights of any one of them.

My question is: Should I give my sisters their due rights and leave the rights of my brothers and mother together? If this is permissible, can I buy the shares of my sisters to add to mine and to that of my brothers and mother? If all what I mentioned is not permissible, what do you recommend me to do? Now I am perplexed, for I farm the land and give my sisters nothing of its produce; they demand nothing either of the land or what it yields. However, I fear liability, for I was told that this is not permissible as it involves misappropriation of the rights of other heirs and neglecting to consider their shyness. Please enlighten me to what will benefit us in this life and in the Hereafter. May Allah reward you!

A 2: the land your father left, as well as what it yields, is the inheritance of all his heirs. Like other items of the estate, the land and its yield must be divided among the heirs from the moment the deceased passed away. There is no harm in buying your sisters' share of the land, even before dividing it, provided

that their shares are clearly predefined. You must pay them their share of the rent from the land before buying their shares of the estate, unless they waive it. May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions.

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa No. (8768)

Q: I am an Egyptian working in Iraq. A few months ago, about eight months, after traveling to Iraq, the news of my wife's death came to me while I was abroad. before traveling, I had taken her gold and silver jewelry. Moreover, she left behind three daughters at our homeland, a 7-year-old girl, a five-year-old girl and a 3-year-old girl, and my elderly mother cares for them at home. Are her underage girls and I entitled to her jewelry after her death? Please, give us a fatwa.

A: If the reality is as you have mentioned, her jewelry and other property that she left are her estate deserved by her heirs. Thus, after paying off her debts and executing her Shar`y (Islamic legal) will if there are any,

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her estate is to be divided among her heirs each receiving their Shar`y respective shares. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa No. (8747)

Q: Subject: a father dividing his wealth among his heirs while still alive

1- Mother, 72 years old.
2- Sister, 36 years old, married.
3- First son, 34 years old, married.
4- Second son, 32 years old, married.
5- Third son, 30 years old, married.
6- Fourth son, 27 years old, married.
7- Fifth son, 24 years old, bachelor.
8- Sixth son, 18 years old, bachelor.
9- Seventh son, 16 years old, bachelor.

My mother died in 1975, and my father married another woman in 1980 who has given birth to no children until now. My married brothers urged our father to divide his wealth for fear that, according to them, his wife will receive the largest share of the wealth after my father's death, something known only by Allah. They also claim that they cannot make good money within the borders of one family - you know family internal disputes each wanting to achieve the greatest possible gains while they are a member of the family. My father got confused regarding this, hoping to satisfy his children and to feel free from accountability before Allah (may He be Exalted and Glorified). This year, he had the opportunity. Having traveled to the Holy Lands, he entrusted me with such a task, i.e. to ask for your fatwa, may Allah make you the light of guidance, that you may tell him about that which will free him from accountability in this life.

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A: We advise your father not to divide his wealth while still alive, for he may need it later. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Member	Chairman
`Abdullah ibn Qa`ud	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa No. (10706)

A: I am a really confused woman. A well-doer gave me 500 riyals as charity to give to my father. On giving them to my father, he, being very aged, asked me to keep them as a trust. My father then died

leaving the sum of money mentioned above in my possession. I have already invested it for the benefit of my father to give in charity and slaughter Ud-hiyahs (sacrificial animals offered by non-pilgrims) on his behalf out of it. Is it permissible for me to dedicate it to charitable purposes? Or, is it included under the estate of my father to be inherited? Answer me, may Allah reward you well!

A: First: The money left by a dead person is to be used, first of all, in settling his debts then in executing his Shar`y (Islamic legal) will if there are any, and the remainder is to be divided among heirs. **Second:** If all heirs approve of dedicating the estate to charitable purposes or giving it in charity to the poor, for example, it will be unobjectionable and they will even be rewarded for it. **Third:** Money he would receive from social insurance and annual gifts is to be known about from the authority that would pay him. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 8817

Q 1: if a person dies and leaves one child and some money, could one of the relatives of the deceased save this money to prevent it being distributed for one year?

A: It is impermissible to prevent this money from being distributed unless there is a legal excuse.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The fourth question of Fatwa no. 3199

Q 4: my mother died and did not take her share of my father's inheritance because we had not yet distributed it. We spent the whole estate left by my father on maintaining a building that was also left by him. I did not spend this money on the building until I had taken the consent of all the inheritors as well as the competent judge. This building belongs to all the inheritors.

A: If your mother was indebted, her debt must be paid from her share of the inheritance and if she left a bequest, it should be executed to the limit of one-third of her property and the rest should be distributed to the heirs. His estate includes what she left and the property which she inherited from her husband. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

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Fatwa no. 4748

Q: What is the ruling on the following:

A man gave each of his two sons a car during his lifetime, while they were still registered in his name. Are these cars only considered theirs after his death, or are the cars part of his estate? If they are considered belonging to the two sons, please advise whether it is permissible to buy a car for the second son, as his father had an accident with this car, and it is too damaged to drive; it can only be sold as scrap metal.

Should the furniture, dining room and bedroom be estimated and the right of minors be taken from it?

Is it permissible to give away his clothes and personal belongings, or should they be estimated and the right of the minors taken from them?

He had a library that contained two kinds of books: Waqf (endowment) and books that had been bought. His wife says that he used to say he is going to leave these books for his children; at other times she says that he used to say not to sell these books. Is this considered a will?

If not, what should I do with these books?

A: The two cars, furniture and clothes owned by the deceased

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are all considered part of his estate. All these items should be estimated and the rights of the minors taken from it. The books that are Waqf cannot be sold; otherwise, they are considered the same as the rest of the estate. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 8307

Q: Five years ago, my maternal uncle together with his wife died in a car accident. They left behind two sons and two daughters of whom I was given custody. They are the only inheritors entitled to the property left behind. It is almost a year since my custody of the elder son and the two daughters ended. They asked me to be their guardian. The younger sister was married off by her elder brother. Now the elder brother desires to marry. The inheritance has not yet been divided among them. The property left by their father includes:

A house and a piece of land at the Saudi-Kuwaiti Neutral Zone near Saud Port, another house in the Saudi city of Al-Ta'if. However, the house and the land are located in the still undefined Saudi-Kuwaiti Neutral Zone. The house in this zone is rented for 1,000 Riyals a month and the other house in Ta'if is rented for 2,000 Riyals a month.

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The father also left 100,000 Riyals in cash. The problem with the house and the land located at the Neutral Zone has delayed the distribution of the wealth.

I hope Your Eminence will direct me regarding the proper distribution of the wealth especially as the elder son wants to marry. He receives a monthly salary of 3,000 Riyals. Is it permissible to give him an amount of the cash money as a loan so that he can get married? Please tell me how to financially support both the younger son and the unmarried daughter. I am confused and I fear that I may fall into sin. Please guide me to the proper way by which I can work out a solution to the problem of the elder son's marriage and the financial support. I support them financially from the rent of the two houses. Please explain the course I should follow regarding the distribution of their financial rights.

A: First, the elder brother who wants to marry should be given his prescribed share of the cash money.

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If the money he receives falls short of covering the expenses of his marriage, he may borrow from his pubescent brothers or from any one else. **Second,** the money spent on each inheritor should be deducted from the share he is entitled to receive, whether from the rent or the cash money. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 17951

Q 2: is it permissible to take some money from the legacy of someone in order to spend on his behalf?

A: The legacy of the deceased should be distributed as follows: Any debts are to be paid, then his will is to be executed if there is any, and the rest should be distributed between the heirs according to the legal way of inheritance. If one of the heirs wants to give something as charity on behalf of the deceased, this is a good act and may the reward of Allah be for the deceased!

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 16341

Q 2: my brother died and left behind a truck which I sold. He also left a wife, a daughter, his mother and a sister. Do they have a share in the money from the truck? My niece receives a salary from the social security and some Sadaqah (voluntary charity); is it permissible for me to take the money she receives? It should be mentioned that I treat her kindly as if she is my daughter by buying her all that she needs.

A: Your brother's truck should be given to his heirs. You have to refer to the competent court to specify the heirs and give them their rights. You have to keep the money paid from the social security and Sadaqah to your niece till she grows up, then give it to her in full, for this is an orphan's money and it is impermissible to use it unlawfully. However, if she does not deserve Sadaqah, it is impermissible to take it for her. You can buy anything she needs from her money. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and companions!

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The first question of Fatwa no. 18776

Q 1: our father died and left a house, where some workers live in return for the payment of a monthly rent. our family is large and we have no other source of income except the revenue of that house. Is it permissible for us to live on this money? If we have to divide this house among us through inheritance, can we sell it?

A: If the reality is as you mentioned, you can, after the repayment of any debts, and after executing his bequest if he made any, divide the revenue of the house among you. You have to agree among yourselves whether to sell or rent this house. You have to do what is of benefit to you. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 18789

Q: Please be advised that my wife died, and her only heirs are her father, her husband and her children. They are three boys and three girls, who are all under the age of fifteen. The deceased (may Allah be merciful with her) left gold that was sold for 8,755 Riyals.

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She also has sixty shares in a company.

The first question is whether her husband can spend all the value of her gold in charitable purposes, such as building a Masjid (mosque). Please note that they are not in need of that money, and wish to give this charity with the intention of giving Sadaqah Jariyah (ongoing charity).

The second question is whether it is permissible for her husband to transfer her shares to his name along with the share of her father and children, or it is impermissible to pay the value of the shares, given that it was the husband who paid for them.

The third question is concerning the share of each of the heirs in the estate.

A: If the situation is as you mentioned, the priority is to pay her debt, then carry out her will, and the remaining part is to be distributed in the following way: one quarter for the husband, one sixth for the father, and the rest to be divided among the children; where a boy takes twice more than a girl. Each one of the heirs should take their share of the money and the shares. Giving Sadaqah (voluntary charity) on her behalf is permissible for your share and her father's if he agrees. However, the shares of your children should be kept until they come of age. If they accept it after that, there is no harm. Before you can write the shares in your name, you should ask the rest of the heirs. If her father accepts

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you to write his share in your name, it is his decision. The shares of the children should remain in their names, as they are also heirs. When they come of age, and agree to transfer their shares to you, it is their decision. If she had bequeathed one third of her property, you do not have access to one third of the shares. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa no. 17705

Q 1: My father left behind an estate including 80 shares in Makkah Company, as well as his severance pay from the Department of Education, in which he was an employee. He did not tell anyone about these shares or the severance pay. Should these shares and this sum be distributed only to the minors or to all the heirs? If the heirs give up their right, is it permissible to give them in charity on behalf of the deceased? Is it permissible to invest the bequeathed money

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for benefit of the minors in legal transactions?

A: all the deceased's shares in the company and his money from the state are considered inheritance. They should be distributed to the heirs according to their legal shares. If they give up their right to this money or part of it and they are of legal competence, it is permissible to spend them for the benefit of the deceased, in Sadaqah. The minor heirs must have their rights maintained until they grow, then it will be handed over to them. Allah (Exalted be He) says: ﴾And try orphans (as regards their intelligence) until they reach the age of marriage; if then you find sound judgement in them, release their property to them﴿ It is desirable for their guardian to invest their money for their best interest. May Allah grant us success! Peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no 18245

Q: My daughter died leaving behind her Mahr (mandatory gift to a bride from the groom).

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Her husband took the first Mahr he had given her and repaid its value in the form of jewelry, minus six thousand riyals that he still owes her. The value of this jewelry is estimated at ten thousand riyals from which I spent six thousand riyals on establishing a Masjid (mosque). I spend the remaining amount on the charitable activities, and on her children, two sons and one daughter, whenever they visit me. I asked some scholars about this act and they replied that covering the cost of establishing the Masjid from this money is impermissible.

Please tell me, Your Honor, what I have to do regarding this money and also what the husband must do regarding the remaining amount of Mahr he did not pay.

A: What the deceased left including the Mahr and jewelry is regarded as her estate from which her debts, if any, should be repaid and the payment of the bequest, if any, to the extent of one-third of the property should be made. The remaining amount of the estate goes to the inheritors. it is impermissible to dispose of this amount for any purpose other than that specified in the will unless the adult major heirs permit spending it on charitable activities on her behalf. May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 19330

Q 2: a young married woman who has no children died. She had parents and a husband. She left 50,000 Riyals worth of jewels. Is this money the right of the heirs? Should this property be spent as an on-going charity? What should we do?

A: The jewels left by this woman is legal inheritance that should be distributed among the heirs according to what is mentioned in the Qur'an and Sunnah. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 19220

Q: My step-mother has been living with us in the same house for fifty years. She has no children. Although my father died twelve years ago, she is still living with us in the same house (my father's house). It should be mentioned that she is neither lonely, kinless nor even poor; rather, she has many well-off relatives. However, since she is used to living with us in our house, she does not want to live with her kinfolks. She has some belongings such as a bed, a closet, some kitchenware,

some blankets, and some clothes.

The question is: In case of her death, should these belongings be transferred to her legal heirs (her kinfolks) or to us, meaning, the people of the house where she lived for over fifty years? Please advise me. May Allah reward you best!

A: The basic ruling is that the property left by a person after their death shall be transferred to their heirs who are entitled to them. As for those who have treated their step-mother kindly by hosting her while they are not among her legal heirs, they are not entitled to take any of her inheritance; even a small amount unless they have the consent of the legal heirs. They (people of her husband's house) will be rewarded by Allah (Exalted be He) for being kind to her. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 19242

Q: We are a group of siblings. Some of us are of legal age and some are not. however, our father died recently after being afflicted by a dangerous disease. I used to serve him during the last period of his life. I thus gained his love and confidence so that he entrusted me with a sum of one million Saudi riyals

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that he deposited under my name in a bank so that I would spend it on my younger siblings. He took my promises and strong covenants that I would not tell anybody about this matter bearing in mind that those young siblings are my half and not full siblings. Anyway, my father did so because he provided for his elder children until they became of legal age, got educated, and became self-sufficient while death might separate between him and his young children before he could provide for them as he had done with his elder children. Nevertheless, after the death of my father (may Allah be Merciful with him); the bank told my siblings that my father withdrew part of his money before his death and deposited it under my name. Being unaware of the story of the concerned sum, my siblings started to reclaim this sum.

My question is: Did my father do right when he assigned the concerned sum to his young children? If not, please tell me what the correct way of disposing of it is? Besides, what should I do regarding the oath that I gave to my father? May Allah reward you.

A: If the reality is exactly as what has been mentioned, you have to deliver the sum mentioned above to the attorney of your deceased father or - if not - to the legal court to be distributed amongst the inheritors according to their Shar`y (Islamic legal) portions. Young children should not take exclusive possession of any thing of the estate. Rather, it should be divided amongst the inheritors according to

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the Shar` (law) of Allah (Glorified be He). Finally, you have to make a Kaffarah (expiation) for the oath that you have taken which is: Feeding ten Miskins (needy persons), clothing them, or freeing a believing neck (slave). In case of inability to do any of the foregoing, you have to observe Sawm (Fast) of three days. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 8827

Q: Would you please answer me as soon as possible: if an inheritance comes from a Haram (prohibited/unlawful) source, is it permissible for the inheritors to take it?

A: If the whole inheritance comes from a Haram source, it is not permissible for any of the inheritors to take any of it. They have to return it to its rightful owners as far as they can, or else spend the Haram money on charitable causes with the intention that it be on behalf of those who do have rights in it. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 4738

Q: My father died leaving four sons and four daughters. One of the sons, three of the daughters, and I are full siblings from the same father and mother. The remaining sons and daughter are half-siblings from our father. My full-brother and two of my full-sisters have since died. I hope you can answer my question: is it permissible for me to claim the share of the inheritance belonging to my brother and sisters who died after my father?

A: If the reality is as you mentioned, you have the right to claim your share of the inheritance from your late brother's and sisters' inheritances. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 11933

Q 2: i have built a house at my own expense on an agricultural land that was left to me as my portion of my father’s estate. i have a married sister who jointly owns the land with me through her share in our father’s inheritance.

I would like to ask about the house that I built with my own money on the land that my sister owns a third of? How can I manage this with my sister, should I buy her share in the land or ask her to waive her right in? Is that permissible, as I want to avoid any doubtful matters?

A: If the land mentioned belongs to you and your sister as your shares in your father’s estate, then your sister owns one-third of the land or one-third of its current value, unless she herself waives her right in the land, which is acceptable if she is an adult, but if a dispute arises between you over any of the mentioned, the matter should be referred to the courts. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 10325

Q: Can a father deprive his son of his share of an inheritance because he attacked him and other members of the family with a knife?

A: It is not permissible for you to deprive your son of his prescribed share of an inheritance since it is Allah (Exalted be He) who has set this share for him. You are not entitled to annul what Allah (Exalted be He) prescribed.

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 7618

Q: A woman called Nurah married a man called `Abdul-Rahman and they had eight sons and three daughters. The sons are: `Abdullah, Muhammad, Ahmed, Sulayman, Naser, Sa`d, Hamad, and `Abdul-`Aziz. The daughters are: Hissah, Hayaa, and Salma. `Abdul-`Aziz and Salma died during the lifetime of `Abdul-Rahman. `Abdul-`Aziz left behind four sons and three daughters, and Salma left behind one son. Then `Abdur-Rahman (may Allah be merciful with him) died and left behind this wife (Nurah) and the remaining sons and daughters. Afterwards, `Abdullah died after his father's death and left behind his mother Nurah, eight sons and seven daughters. Is it permissible for Nurah to give her share of inheritance from her son's estate (a sixth of the estate) to the inheritors of her son; each according to his share in his father's estate? It should be noted that `Abdullah's brothers, Muhammad, Ahmed, Sulayman, Naser, Sa`d, Hamad, and his sisters, Hayaa, and Hissah have sons and daughters. I appreciate your advice. May Allah reward you best!

A: If the reality is as mentioned, it is permissible for the mother of the deceased, `Abdullah, to give her share of inheritance from his estate to his sons. The basic ruling is that it is permissible to donate gifts.

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There is no evidence that forbids this. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The third question of Fatwa no. 4324

Q 3: is a mother by suckling entitled to inherit from her son by suckling, who dies and leaves behind children and a wife. if yes, what is her share?

A: The mother by suckling has no right to the inheritance of one she has suckled, whether he has heirs or not. However, she may deserve to inherit on another account, such as being the grandmother or sister of the nursling, in which case she inherits due to blood relationship. May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions.

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The second question of Fatwa no. 18937

Q 2: My husband died a month ago, leaving behind a son, six daughters and his parents. He left only a small shop in addition to the house

we live in. I asked his parents to waive their share of inheritance so that I may better provide for my daughters. Am I a sinner for doing this, even though they willingly waived their share? am I a sinner if I give charity out of the money, which belongs to me and my orphan children? I should mention that I run this business which is inside my home.

A 2: First, if your late husband's parents willingly waive their share of inheritance for you, this is their right and there is no sin on you. **Second,** it is not permissible to give charity from the money of your orphan children, for your custody over them does not justify this. As for your share, you are allowed to give charity from it according to the Shari`ah (Islamic law). May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions.

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Fatwa no. 16666

Q: Allah (Exalted be He) granted me a wife and four underage children (aged 10, 8, 5, 3). I also have a married sister who has children. I own a building that consists of four flats. I sold one third of it to my wife and registered it in her name and sold another third of it to my daughters and registered it in their names. I concluded contracts of sale for them.

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So, the first third of the building is registered in my wife's name, the second in my daughters' names and I left the third part. Frankly, I did not take money in these sales. The reason why I did so is to protect them from inheritance-related disputes because they are weak girls. What is the ruling on doing so? I appreciate your advice. May Allah reward you best!

A: It is not permissible for a person to make contracts of sale on his property to deprive some inheritors from taking their right of inheritance. Allah (may He be Praised and Exalted) knows the intention of every servant. We warn you against doing something that leads you to be punished due to it. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 7511

Q 2: when does a person inherit someone? Is it in their lifetime or after their death? Is it permissible for a person to give away all his property before his death? For instance, a father got angry at his children before his death, so he dismissed them from his house, gave some of his property as a Sadaqah (voluntary charity), sold the rest and went to perform Hajj. It seems that there is nothing left for his children after his death. What is the ruling on this? Is this permissible?

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A: First, a person only inherits when the owner dies and the inheritor lives after them. **Second,** a person can give away all his money or give it as Sadaqah during his lifetime seeking the reward of Allah (Exalted be He) if there is public interest and they trust Allah (Exalted be He), out of preferring the public interest to the private one. This was done by Abu Bakr (may Allah be pleased with him) in the Battle of Tabuk. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The third question of Fatwa no. 8782

Q 3: my sisters refuse to take their shares of inheritance in my father's land, saying that they are honestly willing to give them to me. However, I am afraid that I might be sinful because of this in spite of their willingness. What should I do? They insist on not taking their shares in the land; not even the value of their shares.

A: If they are perfectly willing to waive their shares and refuse to take them,

there is no sin on you and it is your right to take them; otherwise it is not permissible. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 13586

Q 1: a man died and left behind four sons and two daughters. While the eldest brother was distributing the inheritance, one of his sisters gave away her share to her brothers and sisters. It is not well-known whether she did so out of embarrassment or that she really wanted to do it. What should we do? Should we accept her share or not? It is worthy mentioning that her share of the inheritance is a piece of land on which figs or olive trees are being cultivated. Please advise us in this regard. May Allah reward you with good!

A: If it is well-known that the woman has renounced her share in her father's inheritance to her brothers and sisters willingly, there is no harm in this. However, if she has not done so willingly, she should be given her share in the inheritance. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The fifth question of Fatwa no. 6514

Q 5: my eldest brother died in Sha`ban, 1397 A.H. and my father died in Ramadan, 1402 A.H. Does my brother inherit from my father? It should be taken into consideration that both of them left behind sons and daughters.

A: If the reality is as you have mentioned; that your brother died before your father, he will not inherit from him and his children will not inherit from their grandfather because they will be deprived by their uncles. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 15750

Q: do children inherit from their maternal grandfather? Their mother died during the lifetime of her father. If they deserve inheritance; what is their share? It should be noted that they have two uncles and three aunts in addition to the wife of their maternal grandfather.

A: If the reality is as mentioned, those children do not inherit anything from their maternal grandparents. The children are distant blood relations and distant blood relations do not inherit if there is a closer inheritance-deserving relation except for the spouses.

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Fatwa no. 19149

Q: I would like to inform your Eminence that a question of a sister from the Arab Republic of Egypt was attached to my question. It reads as follows: my mother died before my maternal grandfather did; am I entitled to receive a share of inheritance while my uncle and aunt are alive?

A: If your mother died before your maternal grandfather did while the latter left a son and a daughter, your mother is not entitled to receive any share of inheritance. The inheritance of your mentioned grandfather goes only to your maternal uncle and maternal aunt i.e. you are not entitled to receive anything from the inheritance of your grandfather. This is because you are considered amongst Dhawul-Arham (relations connected through females) who are not entitled to receive inheritance while Ashab Al-Furud (heirs of shares prescribed by the Holy Qur'an) or `Asabat (relatives in whose line of relationship no female enters), other than husbands and wives, are existent. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 20217

Q: My grandfather died and left behind my mother and my uncle as heirs. The

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competent judge has issued us the title deed of inheritors, and appointed my mother as guardian of my uncle as he is mentally disabled. She continued to take care of him in my father's house after the death of my maternal grandfather, and he (my uncle) died after suffering from an illness that lasted for eight months. He remained under the care and nursing of my mother for more than sixteen years. Neither his uncle nor my father's cousin offered her any help.

The question now is:

a- is the person mentioned exempted from legal obligations such as, Salah (Prayer), Sawm (Fasting) and Hajj?

b- He left behind a sum of money; is this sum for my mother only in return for nursing and fostering him? Or do her uncle and cousin have shares in it?

Advise us. May Allah reward you best! Does the ruling on money apply to his property?

A: A mentally disabled person who is not able to regain consciousness for even a period of time in which he can perform his legal obligations like, Salah, Sawm and Hajj, will be exempted from performing them, for they are not obligatory on him. It is narrated by `Aishah (may Allah be pleased with her) that the Prophet (peace be upon him) said: ﴾There are three (persons) whose actions will not be accounted: A sleeping person till they awake, a child till they reach puberty and an insane person till they recover.﴿ In another narration: ﴾till they regain consciousness.﴿ Related by Imam Ahmad in his Musnad,

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Abu Dawud, Al-Nasa'iy, and Ibn Majah in his Sunan Book. However, if this mentally disabled person regains his consciousness for a period of time in which he can perform Salah, Sawm of Ramadan, or Hajj given that he is financially able to perform it, he should perform all his legal obligations at the time he regains his senses. The property left by this person should be transferred to his heirs after his death. It should be distributed to them according to the legal ways of inheritance. Moreover, it is impermissible for your mother to take any thing from this money in return for nursing him and taking care of him. She is only allowed to take what she is entitled to from the inheritance after the listing of the heirs by the competent court. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 20037

Q: There is a widow who has only one relative. She asked this relative, who is related to her through the fourth or fifth grandfather, to live with him and he accepted. Some months later, he and his family began to mistreat her and threatened to kick her out. After becoming unable to tolerate such bad treatment, she resorted to the court

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and suggested to the judge that she wanted to live with the family of Muhammad Khalufah. She wanted that person to take care of her and her rights and to be appointed as a legal trustee of her property. The judge accepted and issued an instrument of Wakalah (appointment of a legally accountable person to act on behalf of another for a specific permissible matter) for the said person. She lived with the family of Muhammad who treated her well and were generous to her. They gave her a piece of land where she built accommodations for herself. She is about eighty years old and receives financial aid from social security in addition to some other charitable sources. The question is: Is it permissible for the person who was very generous to her to inherit from her, as she so wishes?

A: If the case is as you have mentioned, the person who was your trustee and was very generous to you is Ajnaby (man lawful for the woman to marry) and not a close relative. He will not be entitled to inherit from you, nor should you will that all your property goes to him after your death because he is not a blood relative or included in Ahl Al-Fara'id (those entitled to Qur'anic prescribed shares of inheritance). This is based on the report narrated by Ibn `Abbas (may Allah be pleased with them) from the Prophet (peace be upon him) who said, ﴾Give the Fara'id (the shares of inheritance prescribed by the Qur'an) to those who are entitled to them, and whatever is left is for the closest male relatives.﴿ (Agreed upon by Al-Bukhari and Muslim). This is the wording of the version narrated by Al-Bukhari. Inheritance is determined by three factors: blood relationship, marriage and Wala' (manumitter's right of inheritance from their freed bondsman). Accordingly, all that you will leave after your death will go to your blood relative with whom

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you are related through the fourth or fifth grandfather, in default of other closer blood relatives. After his death, his children will be the heirs. When there are neither blood relatives nor kinsmen, the property goes to Bayt-ul-Mal (Muslim treasury). Yet, the lawful option available for you is to make a bequest that this generous person, who donated the land where you built your house and took care of you, receives one-third of your property. He will be rewarded by Allah for whatever good he did towards you. You should be aware that he is Ajnaby and you are not allowed to uncover your face or body before him or be in Khulwah (being alone with a member of the opposite sex) with him. May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

The sixth question of Fatwa no. 2514

Q 6: some people prevent their daughters from taking their shares in inheritance, for fear that their sons-in-law may take them. Is this lawful?

A: Allah (Exalted be He) determined the heirs and the shares of each person in Surah Al-Nisa'; daughters are among the heirs listed. Allah (Exalted be He) recommends giving each person their due right and ends the first Ayahs (Qur'anic verses) on inheritance, saying:

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﴿These are the limits (set by) Allâh (or ordainments as regards laws of inheritance), and whosoever obeys Allâh and His Messenger (Muhammad صلى الله عليه وسلم) will be admitted to Gardens under which rivers flow (in Paradise), to abide therein, and that will be the great success.﴾ ﴿And whosoever disobeys Allâh and His Messenger (Muhammad صلى الله عليه وسلم), and transgresses His limits, He will cast him into the Fire, to abide therein; and he shall have a disgraceful torment.﴾ Allah says in the last Ayah of the Surah: ﴿(Thus) does Allâh make clear to you (His Law) lest you go astray. And Allâh is the All-Knower of everything."﴾ Hence, anyone who deprives a daughter or anyone else of the right granted to her by Allah (Exalted be He) without her consent and willingness has disobeyed Allah and His Messenger (peace be upon him) and is guilty of following his desires. Such people are obsessed with masculinity and the pride and haughtiness of Jahiliyyah (pre-Islamic time of ignorance), and their abode will be the Fire if they do not repent and give the people their rights. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The sixth and seventh question of Fatwa no. 6209

Q 6 and 7: does a female deserve a share of inheritance from her father's land, sheep,

money and orchards? Is it permissible to distribute the father's property to the brothers according to the way they agree upon?

A 6 and 7: Allah (may He Praised and Exalted) explained issues related to inheritance in His saying: ﴾Allâh commands you as regards your children's (inheritance): to the male, a portion equal to that of two females﴿ Therefore, a female deserves half of what a male deserves of inheritance whether it is movable or fixed property after settling the deceased's debts if he is indebted and executing his legal will if he had made one. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 17784

Q: The people of Banu Malik tribe in Al-Ta'if have ancestral customs that deprive women of their shares of inheritance when dividing the estate. So, the estate, including residential lots, houses, farms, livestock and money, is distributed to males only. Sometimes, the tribal chiefs are present at the time of distribution. Moreover, no woman dares claim her share as decreed by Allah (Exalted be He).

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Indeed, the issue of women's inheritance is even blotted out by the whole tribe and the majority of the tribe's women ignore their due portions of inheritance as ordained by Allah (Exalted be He). It seems as if distributing inheritance to males is Halal (lawful) while to females is Haram (prohibited). Even when reminding those who distribute the inheritance about what is stated in the Qur'an and Sunnah about the due inheritance division, they claim to acknowledge that their female relatives are entitled to inherit. But, they are not going to give them their portions as long as the women do not ask. The reason is that the males know well that their female relatives will not demand their shares because of their ignorance and because they do not want to transgress the tribal customs that deny the females' rights of inheritance, regardless of their need for money or the richness of their male relatives. Also, some of the tribe's males find it dishonorable that their fathers' estates, particularly the lots and farms, are shared with their brothers-in-law or nephews. Moreover, when issuing the title deeds of the properties, it suffices to mention the names of the female inheritors therein. But the only real beneficiaries and those who have the right to dispose of the properties are the males. Furthermore, upon selling an item of the estate, the men only convince the females, who are entitled to inherit according to the title deed, to accept selling and make cession of the purchased item. Even when acting benevolently, the men would just give their female relatives some of the price of the sold item like what they would give to the needy. They call this sum of money Basatah or Radwa (as a sort of satisfaction) by which they silence these poor females. So please give us advice and provide us with the legal instructions in this regard!

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A: Allah (Exalted be He) says: ﴾There is a share for men and a share for women from what is left by parents and those nearest related, whether the property be small or large - a legal share.﴿ Allah (Exalted be He) also says: ﴾Allâh commands you as regards your children's (inheritance): to the male, a portion equal to that of two females; if (there are) only daughters, two or more, their share is two-thirds of the inheritance; if only one, her share is a half.﴿ And He (Exalted be He) says: ﴾If the man or woman whose inheritance is in question has left neither ascendants nor descendants, but has left a brother or a sister, each one of the two gets a sixth; but if more than two, they share in a third, after payment of legacies he (or she) may have bequeathed or debts﴿ He (Exalted be He) also says: ﴾They ask you for a legal verdict. Say: "Allâh directs (thus) about Al-Kalâlah (those who leave neither descendants nor ascendants as heirs). If it is a man that dies leaving a sister, but no child, she shall have half the inheritance. If (such a deceased was) a woman, who left no child, her brother takes her inheritance. If there are two sisters, they shall have two-thirds of the inheritance; if there are brothers and sisters, the male will have twice the share of the female.﴿ And He (Exalted be He) says: ﴾For parents, a sixth share of inheritance to each if the deceased left children; if no children, and the parents are the (only) heirs, the mother has a third; if the deceased left brothers or (sisters), the mother has a sixth.﴿ ﴾Besides, Prophet Muhammad (peace be upon him) used to give the grandmother one sixth (of the inheritance).﴿

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The scholars unanimously agreed on that. Allah (Exalted be He) says about the inheritance of wives: ﴾In that which you leave, their (your wives) share is a fourth if you leave no child; but if you leave a child, they get an eighth of that which you leave﴿ So, the Hadith mentioned above and the Sayings of Allah clarify that women have the right to inherit whether they are mothers, grandmothers, daughters, sisters or wives. Allah (Exalted be He) laid down the laws of inheritance and called them the Limits He sets. Therefore, whoever does not comply and does not give women their due share of inheritance, disobeys Allah (Exalted be He) and His Messenger (peace be upon him), rebels against His Decrees and transgresses the Limits He sets. Also, whoever deprives women of their inheritance while knowing the ruling in this regard, is Kafir (disbeliever) according to Ijma` (consensus of scholars). Thus, after clarifying the laws of distributing inheritance to males and females, Allah (Glorified and Exalted be He) says: ﴾These are the limits (set by) Allâh (or ordainments as regards laws of inheritance), and whosoever obeys Allâh and His Messenger (Muhammad صلى الله عليه وسلم) will be admitted to Gardens under which rivers flow (in Paradise), to abide therein, and that will be the great success﴿ ﴾ And whosoever disobeys Allâh and His Messenger (Muhammad صلى الله عليه وسلم), and transgresses His limits, He will cast him into the Fire, to abide therein; and he shall have a disgraceful torment.﴿ It is thus obligatory to repent of depriving women of inheritance and the guilty person should give them

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their due shares as decreed by Allah (Exalted be He) Who gives everyone his due right. The Prophet (peace be upon him) said, ﴾Give the Fara'id (the shares of the inheritance that are prescribed in the Qur'an) to those who are entitled to receive it. Then whatever remains, should be given to the closest male relative of the deceased.﴿ May Allah grant us success! May Allah's Peace and Blessings be upon our Prophet Muhammad, his family, and Companions.

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The fourth question of Fatwa no. 4894

Q 4: My father died, leaving behind a lot of land for us (a number of sons and daughters). Prior to his death, my father wrote a preliminary contract for the sale of the land. I was young when my father died. When I grew up, I knew that the inheritance (the lot of land) was not distributed according to Shari`ah (Islamic law). So each one of my sisters should have obtained a Feddan (measure of land used in Egypt and some other Arab countries, equivalent to 0.405 hectare (about one acre) or more in certain areas) to complete their due share stated in the Qur'an and Sunnah. Therefore, I asked my brothers to redistribute the inheritance according to the Islamic inheritance laws stated in the Qur'an and Sunnah, but they refused. Thus, I tried to give my seven sisters their due rights on my own. When calculating their shares, I found that I should give each sister three Qirats (a measure of land used in some Arabic countries, equivalent to 1/24 of feddan) from my share, which is quite simple. My sisters, nevertheless, know nothing about the whole matter. My question is: What should I do as I do not have money to purchase my sisters' shares?

Even if each sister takes three Qirats of land from me, they cannot cultivate them. Moreover, this would spoil my land as they have many children who would damage it. What should I do and what is the ruling in this regard? If my sisters say that they forgive me about this matter, is it sufficient according to Shari`ah?

A: First, if the reality is as you mentioned, your father was wrong when he privileged sons over daughters and deprived his daughters of some of their due rights. The same is equally applied to your brothers who refused to give their sisters the rest of their due share of the inheritance to discharge their responsibility and to keep away from Zhulm (injustice). You did well with your willingness to give your sisters the rest of their due share of inheritance, which had been added to yours. **Second,** if your sisters forgive you or forgive all of their brothers, then you have fulfilled your duty and the problem of division is solved. May Allah reward whoever does good, as He loves the good-doers. But if they do not forgive and it is easy to divide the land, you have to give them the rest of their shares in the form of land, even if it is a single lot they would all share in. However, if it is difficult and would cause trouble for you or for them, then fairly estimate their shares of the land and give them the value in the form of cash or anything else that they may accept. If there is no mutual agreement regarding this matter, you and your sisters should

consult trustworthy people with discernment and experience to clear up the problem or you can have recourse to the court if necessary. Allah is the One sought for help. May Allah grant us success! May Allah's Peace and Blessings be upon our Prophet Muhammad, his family, and Companions!

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The second, third and fourth questions of Fatwa no. 1934

Q2: Is it permissible for that girl to inherit from the Halal (lawfully-earned) estate of her deceased's father, bearing in mind that the deceased had not taken his share of his father's inheritance?

A2: If what is meant by the girl in the question is she whose husband died, as stated in the first question, then she is entitled to inherit the share of her deceased husband only, based on Hadith and the Saying of Allah (Glorified and Exalted be He) about the inheritance of wives: ﴿In that which you leave, their (your wives) share is a fourth if you leave no child; but if you leave a child, they get an eighth of that which you leave after payment of legacies that you may have bequeathed or debts.﴾ But if her father-in-law was alive when her husband died, she is not entitled to inherit from her father-in-law. If there is any dispute, it should be submitted to the court

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to settle the issue.

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Q 3: do the grandchildren inherit from their grandfather in the presence of his children (uncles, aunts)?

A: The grandchildren do not inherit from their grandfather in the presence of their uncles. They are deprived of inheritance by their uncles according to Ijma` (consensus of scholars).

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Q 4: does the deceased's wife inherit from her father-in-law?

A: The wife of the deceased does not inherit from her father-in-law if her husband dies before his father as we mentioned in the answer of the second question. However, if the husband inherits from his father after his death, the wife will inherit from her husband after his death of the properties which he inherited from his father. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 4503

Q: The Court of Makkah Al-Mukarramah decided a title no. 12/25 on 27/12/1401 A.H. confirming the death of Ibrahim Abdul-Rahman Falatah. the title also states that he has no inheritor except for his wife, Rahmah bint Muhammad Falatah. Should all the deceased property be given to his wife or should she just receive her share of inheritance and the rest of the inheritance remains till a blood relation claims it?

A: If the reality is as mentioned, the wife of the deceased deserves one fourth of his legacy and the rest of it remains as a trust till a deserving relation appears.

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Otherwise, it should be placed in Bayt-ul-Mal (Muslim treasury). May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The fifth question of Fatwa no. 4731

Q 5: is the wife's share of her husband's residence the same as her share of inheritance?

A: Her share is one-eighth if the deceased has children and one-fourth if he has no children, whether the property is a residence or money. If there is another wife or wives, one-eighth will be divided between them. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 18782

Q: my father died and left behind a garden. He left a stepmother who has no children. After the death of our father, the stepmother married another man; does she have the right to inherit this garden?

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Does she have the right to inherit from the revenue of the garden?

A: She has the right to inherit from all properties that your father left because she has one-eighth of the inheritance if your father has no other wives. This ruling shall be applicable whether the estate was sold or used like the mentioned garden. She will have one-eighth of the sold properties or one-eighth of the revenue after paying the debts of your father and executing his will. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 1587

Q: a man died and left two wives, one of them is Nashiz (mistreating her husband). Is she entitled to receive a share from her husband's inheritance?

A: Spouses are entitled to inherit from each other as long as their marriage contract is effective. The issue that a wife is good to her husband or that she is Nashiz is irrelevant in this regard. This is because Allah (Exalted be He) says: ﴿In that which your wives leave, your share is a half if they have no child; but if they leave a child, you get a fourth of that which they leave after payment of legacies that they may have bequeathed or debts. In that which you leave, their (your wives) share is a fourth if you leave no child; but if you leave a child, they get an eighth of that which you leave after payment of legacies that you may have bequeathed or debts.﴾

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Thus Allah (Glorified be He) linked the foregoing ruling of inheritance to marriage which is still effective in the case mentioned in the question. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 4225

Q 1: What is the ruling on assigning a share of inheritance to a widow who married after her late husband had died and left her behind with children. The deceased husband left a piece of land on which he built a house to live in. Is this wife entitled to a share of the wealth? If she is, how could she benefit from this share?

A: if a husband dies and leaves a wife, she is entitled to a prescribed share of the property he leaves behind. Getting married after his death does not deprive her of the right to inherit from her first husband. This view is based on Ijma` (consensus of scholars). Accordingly, this wife is entitled to receive a one-eighth share of the total property after repaying any debts of the deceased husband and executing his will. If he was married to more than one wife, they will all be entitled to a one-eighth share that should be equally divided among them. As for the last question, we can not determine the way this wife can benefit from her prescribed share. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify

Fatwa no. 6372

Q: A man called Hassan married his cousin by a legal marriage contract and gave her a car that is worth 15,000 SR as a dowry in addition to 6,000 SR in cash. This man died before consummating the marriage.

The question here is: does the woman deserve a share of inheritance from the legacy of her husband, Hassan, who died before consummating the marriage? It is worth mentioning that her family asks for her share in the legacy. She is twelve years old now. We are waiting for your Fatwa.

A: If the reality is as mentioned, that Hassan married his cousin and died before consummating the marriage, she should inherit one eighth from his estate if he had children and one fourth of it if had no children, after repaying his debts if he is indebted and executing his legal will if he made one.

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Fatwa no. 11470

Q: a man died and left two wives, five daughters, and three sons. One of his wives took a she-camel and a baby-camel, saying that this was her share in the inheritance. Before his death, the man had given one of his two married daughters six sheep. I hope to receive a detailed answer about the division of the estate.

A: If the reality is as you mentioned, the deceased's debt should be paid off first and his legal will should be executed, if there is any. After this, one-eighth of the remaining estate should be given to the two wives to share it by halves. The remaining portion should be distributed among the sons and daughters; with the male having double the share of the female. The common denominator of the question is eight and its integral factor is 176 shares. Thus, the two wives are to take twenty-two shares; eleven shares for each; each son should take twenty-eight shares, and each daughter should take fourteen shares. The whole estate should be divided accordingly, including the camels and other assets. If a dispute arises between the heirs, the matter should be referred to the Shari`ah court.

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Q 2: a Muslim died before consummating his marriage. Does his wife inherit from him or not?

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A: If a lawful marriage contract was concluded between the spouses and the husband died before consummating the marriage, his wife inherits from him. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 16359

Q: My paternal half-brother died leaving his father and a daughter. He used to work on the farm with our father. he married my paternal cousin, although he did not consummate the marriage, and then my father died. Does my niece inherit from my father? Does my cousin inherit from my brother who married her without consummating the marriage?

A: The daughter of your paternal half-brother, who died before your father, does not get a share of your father's inheritance. As for your brother's wife, whose husband died before consummating their marriage, she receives a wife's share, i.e., one-eighth, of his inheritance. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first, second, third, and fourth questions of Fatwa no. 16333

Q 1: my maternal grandfather married two women, but one of them died a year before him. Does she inherit from him after his death?

A: A wife who dies before her husband does not have any right in his inheritance, as one of the conditions to have a share in an inheritance is that the inheritor is alive at the time of death of the testator. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Q 2: **what is the share of inheritance due to a second wife whose husband dies while she is still married to him, given that she later married another man? She claims that the house she lives in is the Mahr (mandatory gift to a bride from the groom) of one of her daughters, though it is registered in the name of the deceased.**

A: The wife whose husband dies while she is still married to him has a right to one-eighth of the deceased's estate due to the presence of daughters. May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions.

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Q 3: do any of the inheritors have the right to live in the house of the deceased if it is not sold, without taking the consent of the other inheritors?

A: None of the inheritors has the right to live in the deceased's house except after the consent of the other inheritors, as the ownership of the house has been transferred from the ownership of the deceased to that of the inheritors. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Q 4: does one of the daughter have the right to demand her share of inheritance without the consent of the other inheritors?

A: Each of the inheritors has the right to demand his share of inheritance

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even if the rest of the heirs are not satisfied with the distribution. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 9713

Q: The texts of Shari`ah (Islamic Law) indicate that the husband inherits half the property of his deceased wife if she has no children. If she leaves behind children, the husband's share will be reduced to one-fourth. This means that a one-fourth share is cut off from the husband in the presence of children. Many times when children fight with their father, in order to settle their dispute they ask the opinion of scholars who tell them that children are not entitled to come into the possession of any property as long as their father is still living. In support of their opinion, they quote the Hadith in which the Prophet (peace be upon him) is reported to have said, (You and your property belong to your father.) **How could we reconcile this Hadith with the Ayah (Qur'anic verse) on inheritance (Surah Al-Nisa': 12)?**

A: the husband inherits half the property of his childless wife. If she leaves behind children, the husband's share will be reduced to one-fourth. Allah (Exalted be He) says, (In that which your wives leave, your share is a half if they have no child; but if they leave a child, you get a fourth of that which they leave after payment of legacies that they may have bequeathed or debts.) The children are entitled to the remainder of the property

according to the Islamic system of inheritance known as Ta`sib (male agnatic blood relatives of the deceased). As for the Hadith narrated by Jabir (may Allah be pleased with him) in which the Prophet (peace be upon him) said, (You and your property belong to your father.) it can be said that since a son's existence is somehow related to his father, the latter is entitled to take as much of the son's property as would serve his needs. The Hadith does not mean that the father is entitled to seize all the property of his son without there being any need for that. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 216

Q: The questioner says that his mother gave birth to an illegitimate son who died before the questioner was born. The mother was the only person left to inherit from that illegitimate son. then the mother died and left the questioner only. Is he (the questioner) entitled to all the property of his mother including the share she inherited from his uterine brother?

A: If the matter is as described by the questioner, that his uterine brother was illegitimate, and that when he died the mother was the sole heiress, she is entitled to all the property he leaves. If the mother of the questioner dies and leaves no other relatives than

him, all her property, including the property she inherited from her illegitimate son, will be transferred into the ownership of the questioner by means of inheritance. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman
\`Abdullah ibn Sulayman Ibn Mani\`	\`Abdullah ibn \`Abdul-Rahman ibn Ghudayyan	\`Abdul-Razzaq \`Afify

Fatwa no. 1210

Q: A woman died and left behind a son and some daughters. she also left a foundling girl whom she brought up. Upon distributing the mother's estate, the son gave the foundling girl the same share as a full daughter without consulting the other heirs. Some of them were not satisfied with this action, so he is asking about the legal ruling.

A: The foundling girl has no right to inherit from this mother. If one of the inheritors objects to this action, he must guarantee the right in which he disposed improperly because they have the right of full inheritance. If they give up their right, it will be a donation from them and what they demanded is considered their right which is proper to demand.

The foundling girl is a stranger to them, so she must wear Hijab (a head cover to the waist) in the presence of this mother's sons. However, if their mother suckled her according to the conditions of Shari`ah, she will be their foster-sister but she still would not have the right of inheritance. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Mani`	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 2235

Q: my father (may Allah be merciful with him) adopted a baby girl, whom he found hung on a tree after her birth. My mother breast-fed her along with me, as I was also then a newborn. Then she grew up and got married. Later on, my father died (may Allah be merciful with him). Now she has grown children who demand a share in the estate of my father. Please give me your Fatwa regarding whether she has a right to my father's estate or not. Whatever the ruling, I hope that your Fatwa will be in writing in order to convince her and her sons, as your Fatwa would be decisive for both parties.

It is worth mentioning that we have not deprived her as we gave her two-thirds of the share each legal heir of my sisters would receive.

A: If the case is as you mentioned, this lady deserves no share of the estate

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your father left, for she is not one of the heirs. Your father's taking care of her and keeping her in his custody until she grew up and got married is a gesture of kindness on his part. May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions.

The Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
\`Abdullah ibn Qa\`ud	\`Abdullah ibn Ghudayyan	\`Abdul-Razzaq \`Afify	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

Seventh question of Fatwa no. 6759

Q 7: a wife who had a legitimate child committed Zina (adultery) and gave birth to an illegitimate child. Is this illegitimate child entitled to inherit from his mother's husband?

A: If the concerned married wife gave birth to her illegitimate child while the bond of her marriage was effective, the illegitimate child is to be attributed to her husband unless the latter denied him by Li`an (oath of condemnation). However, if the child is denied by Li`an; he is to be attributed to his mother and her `Asabah (relatives of the father or male side) are to be regarded as the child's `Asabah exactly as if she had given birth to him while she was not married. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 14196

Q: A man committed Zina (adultery) with a woman and she got pregnant. The Had (prescribed penalty) has not been carried out because the rulings of Islamic Shari`ah are not applied in our country. The woman gave birth to a son, then the man and woman married and had other children. The first son grew up and helped the father with his work till they made a large fortune. The man acknowledges that he is his son. When the father died, the first son was deprived of inheritance. When he asked about the reason, he was told that an illegitimate son does not inherit from his parents. Is this correct? What was the child's fault? His parents committed a sin and the Had (prescribed penalty) was not carried out? Allah (may he be Exalted) says: ﴿and no bearer of burdens shall bear the burden of another.﴾ **Thank you very much.**

A: the illegitimate son is ascribed to his mother. He inherits her and she inherits him but he does not inherit the person who committed adultery with his mother. If any dispute arises, it should be referred to the competent court. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 16988

Q 2: what is the ruling on the inheritance of an illegitimate child? If two people commit Zina (adultery), the woman gets pregnant, and the man admits that he has committed Zina with her,

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does this child inherit from him?

A: An illegitimate child is not attributed to the man who admits that he had committed Zina with his mother. The child is attributed to his mother, according to the Hadith narrated by `Aishah in the tale of `Abd ibn Zam`ah and others. The child was also born outside marriage, so he cannot be attributed to that man. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 7922 All praise be to Allah, and peace and blessings be upon His Messenger, and his family and Companions.

The Permanent Committee for Scholarly Research and Ifta' has read the question submitted by his Excellency the Minister of Labor and Social Affairs to the president, referred under no. 2713 on 1/11/1404 A.H. which reads:

Please allow me to discuss an issue related to children of unknown parentage who are under the Ministry's care and I hope you guide us to what is best. Some of these children receive

gifts and presents that are kept by their guardians to deliver to them when they reach the legal age. However, children may die before or after reaching the legal age. In this case, what is to be done, in your opinion, with these gifts? Should they be sent to Bayt-ul-Mal (Muslim treasury), given to the children's guardians, or given in charity? Please give us the Shari`ah (Islamic law) opinion in this regard so that the Ministry may follow it when faced with similar cases. May Allah guide us all to what is best!

A: If the case is as you mentioned, all gifts and grants received for the child should go to Bayt-ul-Mal after repaying any necessary obligations. However, if the mother is known and alive at the time of death, she receives everything as her prescribed share and due to surplus redistribution. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 17802

Q: does an illegitimate child inherit from his wife or children after their death? does his half brother from the mother inherit from him after his death if he has no descendants or ascendants?

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May Allah protect you and peace be upon you!

A: Firstly: A husband inherits from his wife after her death as long as they have been lawfully married, regardless of being an illegitimate son or not. Similarly, he inherits from his sons and they inherit from him provided that all the conditions are fulfilled and there are no impediments. **Secondly:** When a man dies leaving no descendants or ascendants, his half brother from the mother inherits from him, even if the deceased is an illegitimate son, since he is a lineal descendant of the mother if there is no impediment. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 10389

Q: Mr. Muhammad ibn Salim had three sons and a daughter, then one of the sons died. does the sister inherit from her full brother? Bear in mind that the deceased brother left three sons and a daughter. Please give us your Fatwa (legal opinion issued by a qualified Muslim scholar) and may Allah reward you!

A: If the matter is as you mentioned, the sister does not have a share in her brother's inheritance since he left sons. They are the closest of kin who exclude others from the inheritance.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The third question of Fatwa no. 5734

Q 3: what is the correct opinion in Al-Mas'alah Al-Mushtarakah (The Common Issue, meaning, a woman dies leaving behind a husband, a mother, two half brothers and one or more full brother)? Are the half brothers entitled to one-third of the estate with the husband and the mother, while the full brothers have no right in inheritance according to the view of Ahmad ibn Hanbal and Abu Hanifah, or shall they share the one-third with them according to the view of Malik and Al-Shafi`y? What is the preponderant and applicable opinion in this regard? Could you kindly advise us.

A: The preponderant opinion in this regard is that the full brothers will not inherit with the half brothers due to the saying of the Prophet (peace be upon him): ﴿Give the Fara'id (the shares of the inheritance that are prescribed in the Qur'an) to those who are entitled to receive them. After that, whatever remains, should be given to the closest male relative of the deceased.﴾ Agreed upon by Al-Bukhari and Muslim. This is the view of Ahmad and Abu Hanifah. It is also the saying of `Aly, Ibn Mas`ud, Ubyy ibn Ka`b, Ibn `Abbas and Abu Musa (may Allah be pleased with them all). `Umar (may Allah be pleased with him) judged with the same ruling before them. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 1342

Q: is it permissible for a man to deny one of his sons his inheritance and to dedicate all of it to the other?

A: It is impermissible for a man to deny one of his sons his inheritance and to dedicate all of it to the other, because inheritance is the right to a child after his father's death due to blood relationship. It is a ruling prescribed by Allah (Glorified and Exalted be He). A father does not have the right to deny any of his children this right; he can only dispose of it in the limits prescribed by Allah (Exalted be He). It is impermissible for a father to deny his son his right to inheritance and give it to the other son. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
\`Abdullah ibn Mani\`	\`Abdullah ibn Ghudayyan	\`Abdul-Razzaq \`Afify	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

Fatwa no. 1348

Q: I need your guidance about how to divide the estate of my brother-in-law. he died leaving a father, a mother, and a son named `Abdullah from an ex-wife whom he divorced before marrying my sister. An official document was issued disavowing his paternity based on his ex-wife's request. Does the boy have any right to inherit his father?

The deceased also had a wife, two daughters,

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and seven sons who are all minor. I have been appointed as the guardian of the deceased's estate, which is his household furniture, his car in which he died in a rollover accident, his pension, and some money. I would like to know how the estate should be divided among the heirs as well as the heirs who are entitled to receive the Sadaqah (voluntary charity) given by others.

A: If the reality is as you mentioned, issuing a document disavowing the paternity of `Abdullah as based on the mother's request has no effect on the child's right to inherit his father. Accordingly, the deceased's heirs are his father, mother, wife, two daughters, and eight sons. The first priority is to pay off any debts of the deceased, if there are any, and then executing his legal will. The remaining estate is to be divided among the heirs. The common denominator of the question will be twenty-four and its integral factor will be 432 shares. The mother is to inherit one-sixth of the estate, which is seventy-two shares from a total of 432 shares; the father's share is also one-sixth of the estate, which is equivalent to the mother's share; and the wife shall inherit one-eighth of the estate, which is fifty-four shares from a total of 432 shares. The remaining 234 shares should be distributed between the eight sons and two daughters; with the male having double the share of the female. Accordingly, every son should take twenty-six shares from a total of 432 shares and every daughter should take thirteen shares

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from the same total. The ruler has made a system for the pension of the deceased, specifying the person who is entitled to receive it, its value, and the period of receiving it. The inquirer can refer to the Public Pension Agency to settle this matter and obtain any necessary information. Regarding the Sadaqah which the deceased used to receive from benefactors, the benefactors themselves should determine the rightful recipients of their Sadaqah from among the heirs. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Fatwa no. 9819

Q: I have been married to a woman for nineteen years, and we had four children: two sons and two daughters. We were financially insolvent at that time, and she did not bear our affliction and difficult financial situation. She asked for Talaq (divorce pronounced by a husband), and conceded all her marital rights. She married another man, and I married another woman.

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I took my children to live with me. I lived in a low-class area with my wife and my elder children, who got married and left the house. Now I live there with my second wife and our children. During those years, we managed to rent a shop from the government, whose rental fees are eleven pounds paid to the government. As my eyesight grew weaker, I rented this shop for thirty pounds, of which I pay the rental fees and the rest I spend on myself and my family.

Please advise me whether my first wife and her children have rights to the shop and the apartment, given that my children from my second wife are still minors. If I sell the shop now and spend its value on myself and my children, do the elder ones have right to it? I am afraid that they will think so after my death. Please answer me.

A: First, you are not obliged to spend on your divorced wife and as long as she is not married to you; she does not inherit you. **Second,** your children from your first and second wives who are alive after your death inherit you, whether they are minors or of age. **Third,**

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your wives at the time of your death inherit you. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 2382

Q: our maternal grandfather died leaving our mother Munirah bint `Ali, her sister Latifah and our maternal grandmother Nurah. our mother Munirah died after the death of her father. Her mother Nurah died after her. Are Munirah's children entitled to receive the share of their mother's inheritance of her father or not?

A: If the matter is exactly as what is mentioned in the question, Munirah's heirs inherit her estate after implementing her Shar`y (Islamic legal) will, and paying back her debts. Such estate includes Munirah's share of her father's inheritance. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 3890

Q 1: is it permissible to give the sons of one wife from the estate more than the sons of the other wife?

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A: According to Ijma` (consensus of scholars), this act is impermissible. The process of dividing the estate, which is explained by Allah (Glorified be He) in the Qur'an and shown by the Prophet (peace be upon him) in Sunnah, is an obligation prescribed by Allah. In Surah Al-Nisa', after mentioning the Ayahs of inheritance, He (Glorified be He) states, ﴾These are the limits (set by) Allâh (or ordainments as regards laws of inheritance), and whosoever obeys Allâh and His Messenger (Muhammad صلى الله عليه وسلم) will be admitted to Gardens under which rivers flow (in Paradise), to abide therein, and that will be the great success.﴿ ﴾And whosoever disobeys Allâh and His Messenger (Muhammad صلى الله عليه وسلم), and transgresses His limits, He will cast him into the Fire, to abide therein; and he shall have a disgraceful torment.﴿

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Q 2: is it permissible for a person to deprive one of his children of their share of inheritance claiming that he does not need it?

A: It is not permissible to do that because of the reasons that were mentioned in the answer to the first question. May Allah grant us success! Peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
\`Abdullah ibn Qa\`ud	\`Abdullah ibn Ghudayyan	\`Abdul-Razzaq \`Afify	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

Fatwa no. 6809

Q: my uterine brother died and left behind one daughter. Could you kindly inform me whether I have a share in his estate?

A: If the reality is as you have mentioned, you shall not inherit from your uterine brother because you are prevented from inheritance by his daughter who is the real inheritor. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
\`Abdullah ibn Qa\`ud	\`Abdullah ibn Ghudayyan	\`Abdul-Razzaq \`Afify	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

Fatwa no. 1755

Q: i am a farmer who lives in Al-Sir region. in the past, things were bad, meaning, i did not have anything of worldly properties. My children grew up and became employees, so we built houses and purchased pieces of land. in Jumada Al-Akhir, 1397 A.H., one of my sons died. He left behind a wife, a daughter and a son. My real income includes the revenue of farming and the salaries of my children. However, we did not make any difference between the two sources of income. is it permissible for me to put the deceased's children in place of their father, or not?

A: You may assign to them from the money you have what you think is equal to the income given to you by their deceased father. You should take the consent of the other

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sons who have added to this income as well. You may agree to place the deceased's children instead of him - exactly as if he were alive - and assign a portion for his wife in order to be satisfied and to free the charge of the deceased, your children and your own charge. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 655

Q 1: A man died in a car accident. He left behind a father, three sons and five daughters. Do the children of the deceased have the right to claim their shares of inheritance from their uncles upon the death of their paternal grandfather?

A: The children of the deceased are not entitled to any part of the property of the grandfather which he leaves behind upon death even if transfer of the property's ownership to the grandfather occurs by means of inheritance from their father. The reason is that those children are totally excluded from inheritance in the presence of the uncles who are the direct sons of their grandfather. This is based on the Hadith in the Prophet (peace be upon him) said, ﴾Give the Fara'id (the shares of the inheritance that are prescribed in the Qur'an) to those who are entitled to receive it. Then whatever remains, should be given to the closest male relative of the deceased.﴿ However, if their father is known to have provided their grandfather with any of his earnings, they may claim those earnings from their grandfather or their uncles.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman
`Abdullah ibn Sulayman Ibn Mani`	`Abdullah ibn `Abdul-Rahman ibn Ghudayyan	`Abdul-Razzaq `Afify

Fatwa no. 7498

Q: Two days ago, while I was praying in the Masjid (mosque), I was told that a blind man was asking about me. When I went to him, he said to me that one of his sons died while leaving behind children. he asked whether these children are entitled to inherit the prescribed share their father was supposed to receive after the death of their grandfather. Will there be any sin on him if he does not assign them any share of inheritance?

A: If the reality is as you mentioned, the children are not entitled to any shares in the property left by their grandfather as it will be an exclusive right to their grandfather's sons. They will not be compensated for the death of their father. Upon the death of their grandfather, they will be totally excluded from inheritance due to the presence of their grandfather's sons. It should be made clear that no one will bear the sin of excluding them from receiving shares in the property left by their grandfather upon his death. However, it would be kind if, out of solacing and showing sympathy, their uncles assign them a portion of the property when it is distributed. Allah (Exalted be He) says, ﴾And when the relatives and the orphans and Al-Masâkîn (the poor) are present at the time of division, give them out of the property, and speak to them words of kindness and justice.﴿

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 11483

Q: My father (may Allah be merciful with him) died twenty years before my grandfather did. This grandfather of mine had three sons including my deceased father and four daughters. He had money and real estate. My two sisters and I hope that you will tell us whether we are entitled to inherit from the money and properties of our deceased grandfather? It may be worthy mentioning that our country applies the law of inheritance which states that in such a case Al-Wasiyyah Al-Wajibah (Obligatory bequest) should be followed. According to Al-Wasiyyah Al-Wajibah, the children of the deceased father are entitled to inherit from the estate of their paternal grandfather as if the father was alive provided that they do not receive more than one third of the grandfather's estate. Does such money inherited by Al-Wasiyyah Al-Wajibah involve any doubtful matter? Please provide us with your beneficial answer. May Allah guide you to all goodness.

A: Firstly: grandsons do not inherit when sons are existent.

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Therefore, you are not entitled to receive any share of inheritance of your mentioned grandfather because your paternal uncles exclude you of being heirs. **Secondly:** Bequeathing one third or less for non-heirs is permissible but the bequest becomes effective after the death of the testator. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 13792

Q: We are brothers; some of us are educated, and others are not. Do our shares of inheritance vary according to whether we are educated or not, or whether our children were brought up in the family or away from it?

A: brothers must receive equal shares of inheritance. If they are all equal in the degree of relation to the dead person; that is, they are full brothers or half-brothers and the deceased is their brother, each of them should receive an equal share. Being educated or not has no effect on their shares of inheritance. The same applies whether or not their children were brought up in the family. Also, brothers must receive equal shares as long as they are sons of the deceased. If the children of the deceased include males and females, the males must receive a portion of the inheritance equal to the shares of two females.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 20135

Q: I had a brother who was blind, with one hand and one leg paralyzed. He had no means of support. However, he would read Qur'an in graveyards, streets, cars, and sidewalks without observing prerequsites such as Taharah (ritual purification) or Wudu' (ablution). He did this as a means of earning his livelihood and gaining the sympathy of people which I suspect may be what he really intended. I repeatedly tried to stop him and offered that he should stay at home and I would take care of him; despite my poor financial situation, but he always refused. Eventually, he died and left money in the bank gained from begging which earns interest. My question is: Is this money Halal (lawful) or Haram (prohibited), and is it lawful for me to inherit this money? If this money is Haram (prohibited) on account of it having been unlawfully earned, how can I dispose of it given that we inherited a house from my mother, and during my absence he rented it out under a long term lease? When I came to live in the house,

I found it was occupied. I told the occupants to evacuate the house, as they had another dwelling, while I did not. They refused unless I give them a sum of money as compensation. Is it permissible to give them some of the money he left in order to evict them, as it was he who rented it out to them?

A: First, you have the right to inherit the money your brother left, but you must dispose of the bank interest, because it is prohibited . You should donate it to the poor and needy. **Second,** if you and the tenant agree upon a certain amount for him to vacate the house, there is no harm in this. May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions.

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Fatwa no. 12613

Q: Your Eminence, one of two full brothers died leaving behind two sons and two daughters. After around 5 years, their uncle died and there was no one to inherit him except his brother's children. Should the legacy left by the uncle be inherited by his brother's sons

and daughters, or by the sons only? We appreciate your advice. May Allah grant you success!

A: If the reality is as mentioned, after repaying the debts of their deceased uncle and executing his legal will, the remaining money should go to the sons only. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 18660

Q: an eighty years old man died without leaving any parents, wife, children, siblings, etc. However, one of the concerned man's deceased brothers left sons and daughters and another left daughters only.

Thus the deceased man mentioned above did not leave any relatives other than the children of his two deceased brothers. Please clarify who is entitled to receive the inheritance of this deceased man? Is it to be distributed amongst the males and females of his two deceased brothers, or amongst

the males only?

Please explain your answer according to the instructions of Shari`ah (Islamic law).

A: If the reality is exactly as what is mentioned in the question, this deceased man is to be inherited only by the male children of his brothers. This is because the Prophet (peace be upon him) said: ﴿Give the Fara'id (the shares of the inheritance that are prescribed in the Qur'an) to those who are entitled to receive it. Then whatever remains, should be given to the closest male relative of the deceased.﴾ This Hadith provides evidence that a brother's daughter is not entitled to receive any share of inheritance. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 17939

Q 1: a woman died leaving no husband, children, brothers or sisters. She had however a nephew from her full brother. The nephew had four full sisters and a half sister. She also had another niece. Would you please tell me who among them has the right to inherit? May Allah grant you success!

(Part No. 16; Page No. 535)

A: Since the nephew is the closest male blood relative, he is entitled to the entire estate left by the above-mentioned woman, if her father and mother are dead. As for the others mentioned in the question, none of them is entitled to the estate, as the Prophet (peace be upon him) stated, ﴾Give the Fara'id (the shares of the inheritance that are prescribed in the Qur'an) to those who are entitled to them, and whatever is left is for the closest male relatives.﴿ (Agreed upon by Imams Al-Bukhari and Muslim). May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 15769

Q: my elder brother died, leaving money, five sons and seven daughters; do I deserve a share in the inheritance?

A: If the situation is as you mentioned, you do not deserve a share in the inheritance, due to the existence of your nephews and nieces. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 2145

Q: My father's full brother, `Abd Al-Rahman ibn Muhammad ibn Gharamah Al-Asmary, died. The heirs are the sons of his two full brothers who are `A'id ibn `Ali ibn Muhammad ibn Gharamah, Sa`d ibn `Ali ibn Muhammad ibn Gharamah, Ahmad ibn `A'id ibn Muhammad ibn Gharamah, Salim ibn `A'id ibn Muhammad ibn Gharamah and `Abd Al-Rahman's half brother from the father, `Abdullah ibn Muhammad ibn Gharamah. These are all his heirs. Please answer my question: Does his inheritance go to us, the sons of his two full brothers or to his half brother from the father? May Allah reward you!

A: If the case is as you mentioned, the will of `Abd Al-Rahman ibn Muhammad ibn Gharamah's must be executed and his debts repaid first. Anything that remains after that goes to `Abdullah ibn Muhammad ibn Gharamah, his half brother from the father. The nephews receive nothing since the presence of their uncle `Abdullah excludes them. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 6958

Q: Ahmad, Ibrahim and `Abdullah are three half brothers from the father.

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Ahmad and `Abdullah died. Ahmad left behind one son named `Ali, while `Abdullah left behind several sons. Later, `Ali had a son who inherited from him when he died. After that, this only son of `Ali died as well. Ibrahim, the only one remaining of the three half brothers claimed to be the only rightful heir, excluding `Abdullah's sons from Ahmad's estate, his grandnephew. He based his claim on the fact that he is his father's paternal uncle from the father. Is this true?

A: If the case is as you mentioned, that the deceased has only male heirs, Ibrahim, who is `Ali's uncle who is the deceased's father, is worthier of receiving the inheritance than `Abdullah's sons because he is more closely related to the deceased, thus they are excluded. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Qa`ud	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 8743

Q: One of the prominent figures of our village, Mr. Muhammad ibn Muhammad ibn Hadhal, died not long ago leaving no descendants. However, he has two cousins from two paternal uncles who are his father's half brothers from the father. The two paternal uncles are half brothers from the father. Muhammad also has some second full cousins, who are one degree lesser heirs than

the first cousins. who takes priority in inheriting by virtue of kinship; the half paternal cousin or the two full second cousins who are considered a lower degree of heirs? We hope to receive a prompt reply from you to resolve this dispute. May Allah reward you!

A: If the case is as you mentioned, the half paternal cousins inherit from this man, since they are in a higher hereditary degree; thus excluding his full second cousins. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 1313

Q: The driver's brother died, leaving his mother, brothers, sisters and his wife, who was six-months pregnant. After twenty-five days, she miscarried twins; a boy and a girl. do they deserve a share in the estate of their father, even though they died while still in their mother's womb?

A: If it is proven that the twins were miscarried and born dead, they do not deserve a share in the inheritance, either from their father or from anybody else. The fact that they lived in their mother's womb for twenty-five days or more after their father's death does not entitle them to inheritance, as they were born dead.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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`Abdullah ibn Mani`	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 719

Q: Muhammad ibn `Abdullah ibn Mudayfar died, and one of his sons was lost eight years ago in the same area in which his father lived in Al-Madinah Al-Munawwarah. how does the lost son receive his share of inheritance from his father's legacy?

A: The Jurists (may Allah be merciful to them) said that the lost person may be one of the following: He may be lost in a place where he is more likely to be dead such as the battlefield, the sea, the desert and so on. In this case, we wait four years before considering him to be dead and before applying the rulings of death to him. He may also be lost but in a safe place such as his country or on a business journey and so on. In this case, we wait for ninety years from the date of his birth. After that, if he does not appear, we will consider him to be dead then apply the rulings of death to him. Since the person in this question is lost in his country which is a safe place, his inheritance from his father's legacy continues to belong to him till ninety years elapse. If he does not appear during these ninety years,

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he will be considered a dead person, and his share of inheritance from his father's legacy is considered part of his legacy. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Sulayman Ibn Mani`	`Abdullah ibn `Abdul-Rahman ibn Ghudayyan	`Abdul-Razzaq `Afify

Fatwa no. 372

Q: a man, his wife, and his four children - three sons and a daughter - died in a car accident; all of them died suddenly, and it is impossible to know who died first. All of them died at the scene of the accident, and at the same time, none of them has been witnessed to be alive. The inheritors of the man were only his mother and his father, and the inheritors of the wife were only her mother and her father. There was a Diyah (blood money) for all the dead; sixteen thousand for the male and eight thousand for the female. The question is about the Diyah of the four children; the three males and one female, as there was fifty-six thousand Riyals as Diyah. Since I am the legal trustee and responsible for distributing the inheritance among the legal heirs, I want to give each one their legal rights, so I hope that you would provide me with a Fatwa regarding the following:

1- Is the paternal grandmother of the children entitled to inherit their Diyah along with their paternal grandfather?

How much would her share be?

2- Is the maternal grandmother of the children entitled to inherit the Diyah along with their paternal grandmother? How much would her share be?

A: The questioner has mentioned that the man died leaving behind a mother and a father; the wife died leaving behind a mother and a father, and that the four children died leaving behind a paternal grandfather and grandmother and a maternal grandmother. He also said that they all died in a car accident without knowing who died first. Therefore, those who died do not inherit each other, for one of the conditions of inheritance is that the heirs must be alive after the death of the testator. Since this condition is missing in this case, one sixth of the Diyah of the children is to be distributed between their paternal and maternal grandmothers, and five-sixths of it shall be given to their paternal grandfather. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Sulayman Ibn Mani`	`Abdullah ibn `Abdul-Rahman ibn Ghudayyan	`Abdul-Razzaq `Afify

Fatwa no. 652

Q: `Abdul-Rahman ibn Sa`dan, his wife and his children died in

a car accident. It was not possible to know who died first. Do they inherit each other?

A: If the matter is as mentioned; that they all died at the same time and it was impossible to know who died first, no one will inherit the other because one of the conditions of inheritance is that the testator died and the heir is living. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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`Abdullah ibn Sulayman Ibn Mani`	`Abdullah ibn `Abdul-Rahman ibn Ghudayyan	`Abdul-Razzaq `Afify

Fatwa no. 6484

Q: my father, his mother and his sister died in a car accident. The accident report stated that they all died at the same time, and Allah knows best. Knowing that my father had no children except me, I would like to know how my father's estate can be divided. My paternal grandmother who died in this accident had no children except the daughter who also died in the same accident. His sister who died in the same accident had four sons and one daughter. Are they entitled to the estate of my father, his mother and his sister?

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A: If the case is as you have mentioned, that your father, your paternal grandmother, and paternal aunt all died in this accident and you do not know who died first, none of them is entitled the other's estate. The living heirs of the each deceased person are entitled to their specified shares. May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 6276

Q: It was Allah's will (Glorified be He) that seven people of my family died in a car accident; my daughter, her husband, her two children, my wife, and my other two daughters. they suddenly encountered a gas truck. the car burned and no one knew who was the first to die. Even the hospital could not decide this because the corpses were turned into ashes and cut remnants; may Allah protect you. My question is: Is my daughter entitled to inherit from her husband and visa versa? Am I entitled to inherit from my daughter? Please answer me quickly as I have disagreed with my daughter's father in law on this matter which has been raised now before the judge of Rahimah court. The judge asked us to ask you about this issue. Please send a statement of the Fatwa that you will issue to the judge of Rahimah court quickly. May Allah reward you with all the best for helping us.

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A: If the matter is exactly as what is mentioned in the question, the proper opinion is that none of those who died in the burning is entitled to inherit from the other. This is because the condition of inheritance is not met which is the existence of the heir at the time of the death of their testator. Consequently, the estate of every one of the concerned deceased people is to be inherited by heirs other than those of the people who passed away in the same accident. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 4149

Q: A family is composed of a father, a mother, four sons, and four daughters. They were all Christians. Three sons and one daughter converted to Islam. Their father died and left them a huge fortune which is around 18,000,000 Saudi Riyals. do the children who embraced Islam have the right to inherit from their non-Muslim father?

A: If the matter is as mentioned, the Muslim children whose father died as non-Muslim will not inherit. The origin of this ruling is what is related by Al-Bukhari and Muslim on the authority of Usamah ibn Zayd (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said: ﴾Neither a Muslim inherits from a disbeliever, nor does a disbeliever inherit from a Muslim.﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 9438

Q 2: It is known that a Kafir (disbeliever) does not inherit from a Muslim nor a Muslim from a Kafir. What is the ruling if a Muslim father dies and leaves behind Kafir children who declare their acceptance of Islam when their father's property is being distributed; not out of fear to forfeit the right to inherit from their father but out of true conviction? Will they inherit from their father?

A: Scholars have disagreed over this matter. However, the most preferable view held by the vast majority of scholars is that they are not entitled to any shares of the property. This is based on the Hadith in which the Prophet (peace be upon him) said, ("Neither a disbeliever inherits from a Muslim, nor a Muslim from a disbeliever.") Narrated by Ahmad Al-Bukhari, Muslim and Ashab Al-Sunan (authors of Hadith compilations classified by jurisprudential themes). May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa no. 7109

Q 1: is it permissible for a son to inherit from his father if he abstains from performing the obligatory Salah (Prayers)?

(Part No. 16; Page No. 546)

A: According to Ijma' (consensus of scholars), anyone who abstains from performing Salah because of denying its obligation has committed Kufr (disbelief), as have those who abstain from it through laziness, according to the preponderant of the two views maintained by the scholars. Accordingly, it is not permissible for a Muslim to inherit anything from a Kafir (disbeliever), even if the Muslim is one of the Kafir's offspring. The Prophet (peace be upon him) said, ("Neither a Muslim inherits from a Kafir (disbeliever), nor does a disbeliever inherit from a Muslim.") (Agreed upon as Sahih [authentic] by Al-Bukhari and Muslim) May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 20173

Q 2: If a man dies while married to two women, and his second wife is not a Muslim. Both wives have children. Do the second wife's children have a share in the inheritance?

A: difference in religion prevents inheritance. If the second wife's children are non-Muslims like their mother, they do not inherit their father, neither does their disbelieving mother, who does not inherit her Muslim husband, according to the saying of the Prophet (peace be upon him), ﴿Neither a disbeliever inherits a Muslim, nor a Muslim a disbeliever.﴾ (Agreed upon by Al-Bukhari and Muslim). However, if those children or some of them are Muslims, they inherit their fathers like the rest of his Muslims heirs. The fact that their mother is a non-Muslim

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does not prevent them inheriting their father. If they were minors, they are treated as if they are Muslims like their father, and so they inherit him. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Third question of Fatwa no. 20054

Q 3: We know the Shar`y (Islamic legal) ruling that non-Muslims do not inherit from Muslims and visa versa. What is the ruling then on a person who bears witness that there is no deity but Allah and that Muhammad is the Messenger of Allah, performs the Salah (Prayer), pays the Zakah (obligatory charity), observes Sawm (Fast) and performs Hajj but they believe in Awliya' (pious people) i.e. that such Awliya' can benefit people and harm them? Is such a person entitled to receive a share of inheritance or not?

A: whoever believes that Awliya' can benefit or harm, seeks the protection thereof, or makes Du`a' (supplication) to them instead of Allah is a Mushrik (one who associates others with Allah in His Divinity or worship) even if they bear witness that there is no deity but Allah, observe Sawm, and perform Salah because such good deeds become vain due to the Shirk of the person who offers them. Allah (Exalted be He) says:﴿ And indeed it has been revealed to you (O Muhammad صلى الله عليه وسلم), as it was to those (Allâh's Messengers) before you: "If you join others in worship with Allâh, (then) surely (all) your deeds will be in vain, and you will certainly be among the losers."﴾

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 20589

Q 2: does a Mushrik (one who associates others with Allah in His divinity or worship) who commits major shirk have a right to inherit or be inherited from? It is worth mentioning that this person has been receiving advice for years, but he still believes in the dead Awliya' (pious people) and insists on his Shirk. Please advise, may Allah reward you!

A: If a person dies in the state of major Shirk, they should be regarded as Kafir (disbeliever). Accordingly, it is not permissible for their believing relatives to inherit from them, to offer Funeral Prayer for them, to bury them in Muslim cemeteries, or even to ask Allah to forgive them. This is because Allah (Exalted be He) states: ﴿It is not (proper) for the Prophet and those who believe to ask Allâh's Forgiveness for the Mushrikûn (polytheists, idolaters, pagans, disbelievers in the Oneness of Allâh), even though they be of kin, after it has become clear to them that they are the dwellers of the Fire (because they died in a state of disbelief).﴾ The Prophet (peace be upon him) also stated:

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﴾Neither a Muslim inherits from a Kafir, nor a Kafir from a Muslim.﴿ May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The third question of Fatwa no. 7301

Q 3: a person embraced Islam and the members of his family are still non-Muslims. Then his parents died leaving behind a legacy for him and his brothers. It is well-known that this Muslim person does not deserve inheritance from his father's legacy. If his brothers offered him what they think is his share of inheritance, should he accept it? It is said that it is permissible for him to take it as a gift. If this is true, must he tell them that he will accept it as a gift or is his intention enough?

A: It is permissible for this Muslim person to take the money offered for him by his father or brothers whether they are dead or alive as long as it does not draw him back to their religion and as long as they are rational people and know that he does not deserve inheritance. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The eighth question of Fatwa no. 4214

Q 8: A man's father died in a state of Kufr (disbelief) and bequeathed all his property to his Muslim daughter. The rest of the children were deprived from inheritance. What is the ruling on that? Is the Muslim daughter supposed to receive one-third of the property and at the same time share with them the other two thirds?

A: She is entitled to receive one-third of her father's property upon his death. However, she is not entitled to inherit from the remaining two-thirds of the property because both the father and the daughter are following two different religions. Accordingly, only the Kafir children are entitled to receive the remaining two-thirds. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa no. 17130

Q 1: This letter is sent by some Dutch women who have embraced Islam, praise be to Allah, and who have many inquiries concerning the issue of inheritance, as our parents are non-Muslims, and a Muslim must not inherit a Kafir (disbeliever). Our parents asked us to tell them how to share their property after their death, which falls into many categories:

First, a house,

as the money will only be available when the house is sold after their parents' death;

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we cannot take part of this money during their lifetime.

Is it permissible for the parents to make a grant contract with their children during their lifetime, by paying an annual sum of money that can only be reclaimed after they die and the children sell the house?

Is it permissible for the parents to make a grant contract with their children, so that the latter are the real owners of the house during the lifetime of the parents, and after their death each one takes their right?

If a Kafir mother has two daughters, one of whom is a Muslim and the other is a Kafir, is it permissible for the mother to make a will for her Kafir daughter to grant half of her inheritance to her Muslim sister?

It is said that ﴾no bequest must be made to an heir.﴿ **If we are not entitled to inherit, is it permissible to make a will for us with one third of the money?**

Second, jewels and valuable objects.

Is it permissible for the Kafir parents to distribute such items among their children during their lifetime as a grant, provided that the children use them during their fathers' lifetime, and after their death these things are returned to the children as agreed upon in the grant?

Third, trivial objects and things of low value, such as clothes, mugs and furniture.

Is it permissible for us to take them and use them after their death?

(Part No. 16; Page No. 552)

Is it permissible for us to give them to some Muslims or Kafirs, or simply get rid of them?

If the mother dies, and the father is still alive, is it permissible for their daughter to accept her father's offer and take her mother's things such as clothes?

A: A Muslim does not inherit a Kafir, neither does a Kafir inherit a Muslim, according to the saying of the Prophet (peace be upon him), ﴾Neither a Muslim inherits a Kafir, nor does a Kafir inherit a Muslim.﴿ Agreed upon by Al-Bukhari and Muslim in the Hadith reported from Usamah (may Allah be pleased with him). However, it is permissible for the Muslim children to accept the grants, gifts and wills from their Kafir parents. They can also make contracts with them according to the Shar`y (Islamically lawful) regulations. However, it is impermissible for them to inherit their parents. If the Kafir parents deprive their Muslim children from their inheritance and dedicate all of it to their Kafir children, the Muslim children have no right to claim any of their parents' property, as this claim only takes the form of inheritance, which is a compulsory right. It is known that a Muslim does not inherit a Kafir. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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(Part No. 16; Page No. 553)

Fatwa no. 17855

Q: i was Christian. My father died on 10/3/1992 A.D. when I was 24 years old. He left behind four sons, three sisters and me. Then the Probate Court gave some property as my share in my father's inheritance and it was as follows:

1- Part of a house built of two floors that covers an area of eight 8 rods.

2- A sum of money that amounts 1,211 LE, in the form of investment certificates that belonged to my father, and this was my share in them.

Afterwards, I gave a sum of money to my mother that was deposited in a bank. It should be noted that this sum could not have been withdrawn from the bank until 1996.

Allah bestowed Islam on me on 24/3/1994 A.D., and due to my dire need of money, I retracted money that I had given to my mother concerning the money deposited in the bank. I borrowed a similar amount of money so as to repay it from the deposited money after withdrawing it from the bank.

However, after the increase of my knowledge about Islamic rulings, I seek your Fatwa regarding the following:

Am I entitled now to what was passed to me of my father's inheritance before converting to Islam? If yes, is it permissible for me take back the money I had given to my mother regarding the deposited money before converting to Islam and I withdrew it after

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converting to Islam?

We appreciate your guidance. May Allah reward you best!

A: First, praise be to Allah for bestowing Islam upon you, and we ask Him (Glorified and Exalted be He) to provide us and you with strength, and to cause us to die as Muslims. **Second,** regarding the inheritance that you had from your father when you were both Christians, it is a valid inheritance, and Islam does not prohibit you taking it. **Third,** concerning the money you had given to your mother, it is better not to take back this gesture; but to keep your word, out of kindness to her. Allah (Exalted be He) says regarding the parents: ﴾but behave with them in the world kindly, and follow the path of him who turns to Me in repentance and in obedience.﴿ When Asma' asked the Messenger of Allah (peace be upon him): ﴾whether or not she establishes the relation of kinship with her mother although she is disbeliever, he (peace be upon him) said to her: Establish the relation of kinship with your mother.﴿ If your mother has already received the money, it is impermissible for you to take it back.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family,

First and Second questions of Fatwa no. 6474

Q 1: A man has a number of sons and daughters, of them some were guided by Allah, have good character and reputation, fear Allah, obey the Messenger, and were kind to their parents while others acted viciously, did not listen to any advice, and were not good to their parents. The question is: Are all those children equal as far as their rights of inheritance are concerned? In other words, is the mannerless child, whether male or female, entitled to receive their prescribed share of their father's inheritance as explained in Allah's saying in Surah Al-Nisa': ﴾There is a share for men and a share for women from what is left by parents and those nearest related﴿ **and:** ﴾Allâh commands you as regards your children's (inheritance): to the male, a portion equal to that of two females﴿ **I understand that the virtuous son or daughter who obeys their Lord, follows the Sunnah (whatever is reported from the Prophet), and is dutiful to their parents should receive their prescribed share of inheritance but what should be done with children of bad characters and negligence of Din (religion) while Allah (Glorified be He) Whose Words are nothing but the Plain Truth says:** ﴾Worship Allâh and join none with Him (in worship); and do good to parents﴿

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He (Glorified and Exalted be He) also says: ﴾give thanks to Me and to your parents. Unto Me is the final destination.﴿ **and He (Glorified and Exalted be He) says to prophet Nuh (Noah, peace be upon him):** ﴾And Nûh (Noah) called upon his Lord and said, "O my Lord! Verily, my son is of my family! And certainly, Your Promise is true, and You are the Most Just of the judges."﴿ ﴾He said: "O Nûh (Noah)! Surely, he is not of your family; verily, his work is unrighteous"﴿ **I have heard contradictory opinions regarding this issue. Some denied the right of disobedient children to inherit from their parents while others ascertained that inheritance is the right of the obedient and disobedient children alike. Thus I find myself in a maze of different views in which I fear getting lost. I therefore refer to you to know the true ruling of Allah and guidance of His Prophet regarding this issue.**

A: When someone dies, it is the Shar`y (Islamic legal) judiciary that defines their heirs and the shares that they are entitled to. If the corruption of any of the heirs reaches the degree of Kufr (disbelief) and leaving the realm of Islam, they are to be deprived from receiving inheritance for the existence of an impediment, which is the Riddah (apostasy), of the concerned person. however, if the Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) that such a person committed did not reach the degree of Riddah and leaving the realm of Islam, they are entitled to receive their share of inheritance. The foregoing is supported by the generality of the Ayahs (Qur'anic verses) and Hadiths to that effect. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Q: A man died and left behind many sons and daughters from one wife who is still alive.

(Part No. 16; Page No. 557)

He also left behind a childless wife. The inheritors distributed their father's legacy and each took their legal share of inheritance excluding the invested shares that generate annual revenues which are also distributed according to the legal shares.

The question now is: what will the case be, if one of the two wives dies? Should her share of inheritance (1/16) go to the other living wife, or to the stepsons then be added to their annual revenues and distributed among them annually? Finally, is it permissible for the relatives of the childless wife to take her annual revenue? Is this a legal right for them or does her eligibility for inheritance come to an end after her death, and shall her share of inheritance go to the stepsons or the other living wife whose share will then become (one eighth)? We need your advice.

A: If one of the two wives dies, her share of the one eighth of the legacy does not go to the other wife for she is her partner in it. It does not go to the stepsons as they are the husband's sons. In fact a document of limitation of succession will be issued after her death and her legacy must be distributed accordingly.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Member	Chairman
`Abdullah ibn Qa`ud	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 550

Q: Salih ibn `Abdu-Rahman divorced his wife, Turfah, on the fifth of Jumadah, 1393 A.H. Salih then died on the tenth of Ramadan of the same year. He did not revoke the marriage during the period between pronouncing divorce and death. She was not pregnant and she had three periods following divorce. is she entitled to a share in her late husband's property?

A: If the reality is that the husband did not pronounce divorce during an illness that caused his death, the divorcee's `Iddah (woman's prescribed waiting period after divorce or widowhood) will be considered as having expired and she will be considered as having been irrevocably divorced from her husband, because he did not revoke the marriage during the days of `Iddah. Accordingly, she is not entitled to receive any share from his property. There is no Hidad (the period during which a widow abstains from scents, ornaments...etc on account of her husband's death) required of her. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Mani`	`Abdul-Razzaq `Afify	Ibrahim ibn Muhammad Al Al-Shaykh

Fatwa no. 12532

Q: is a divorced woman who got married to another husband entitled to inherit her ex-husband?

A: A woman who has been given an irrevocable divorce or a revocable one but her `Iddah (woman's prescribed waiting period after divorce or widowhood) has already expired is not entitled to inherit anything from her ex-husband. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

the killer's share of inheritance

Fatwa no. 3979

Q: My father had a car, which I used to drive on errands for him. One day, he ordered me to drive him to Al-Dawadimy. When we were on the road between Al-Dawadimy and Shaqra', I fell asleep and the car turned over. Consequently, my father died instantly. Am I entitled to my share of inheritance from my father or not?

A: If the case is as you mentioned, you will not be entitled to your share of inheritance, unless the rest of the heirs approve and are considered competent to grant this approval. This is because your falling asleep at the wheel is what resulted in your father's death. Thus, this is regarded as involuntary manslaughter.

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May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions.

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 5582

Q: my father was killed by his unfaithful wife, who conspired with some people to kill him. The criminals were sentenced to death, among whom was my stepmother and her partners in the crime. I would like to ask Your Honor whether my stepmother has a right to inherit from my father or not. It is worth mentioning that she bore my father sons and daughters.

A: If the reality is as you mentioned, your stepmother who conspired with some people to kill her husband has no right to inherit from him. However, her sons and daughters have the right to inherit from their father. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 20580

Q: My father died in a road traffic accident while my brother was driving him to the hospital.

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Being anxious about our father's health, my brother drove at high speeds. After investigating the accident, the traffic police determined that my brother's responsibility for the accident was 85%. There were no casualties except my father who died. We went to the district court of `Asir to issue the deed of heirs, but the judge told us that my brother who drove my father to hospital is excluded from the deed and prevented from inheritance. This is the entire story. Would you please give in writing your Fatwa (legal opinion issued by a qualified Muslim scholar) regarding his eligibility to receive the inheritance and the due Kaffarah (expiation)? May Allah protect, grant you success and reward you!

A: a person who causes the death of his predecessor is not entitled to his share of inheritance. This is based on the principle that the person who murders his predecessor intentionally or unintentionally relinquishes his right to inherit from the deceased. `Amr ibn Shu`aib (may Allah be pleased with him) narrated that `Umar (may Allah be pleased with him) said: (I heard the Prophet (peace be upon him) say: 'The killer receives nothing.' `Amr said, so he (`Umar) called for the uncle of the murdred person and gave him the camels (the blood-money).) (Related by Al-Imam Ahmad in his Musnad (Hadith compilation) and by Abu Dawud in his Sunnan (Hadith compilations classified by jurisprudential themes)). The judge excluding your brother from the deed of heirs and preventing him from the inheritance conforms with the ruling applied by the Prophet (peace be upon him) and his Sahabah (Companions) (may Allah be pleased with them).

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Since your brother is accused of being responsible for the accident, he must pay Kaffarah for involuntary manslaughter which is emancipating a believing bondsman. If this is not possible or he can not afford it, he may fast for two consecutive months (sixty days), as he was a cause of his father's death. It is permissible for the heirs, if of legal age, to willingly donate to their brother who is prevented from the inheritance as much as his share of the estate. Doing so reconciles the fact that your brother did not murder your father intentionally and thus you will be rewarded by Allah. May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Fatwa no. 19480

Q: I would like to inform you that my father, `Alyan Muhammad Hindy, from Mankarit Al-Balwy, died on 4/9/1416 A.H in a car accident and the driver was my brother, Muhammad `Alyan. The investigation report indicted my brother. Those entitled to inheritance included Nasser, Bandar, Muhammad, Bushra, Maryam and Zaynab who are all adults as well as his wife, Jawza' bint `Obayd. However, we all decided to give up our brother's share of inheritance, regardless of his being the cause of the death of my father. We did this before the judge of Al-`Ula Court. After we did that, the judge asked for the devolution of the estate document, so as to deprive my brother Muhammad of inheritance,

taking into consideration that the cause of the accident was the overturning of the car when the driver was asleep. Aslo, you should know that depriving my brother of the estate has to affect all of us in one way or another, especially my brother, for we believe that what happened was by Divine Decree. We hope that Your Eminence will guide us to what is lawful. May Allah's Peace, Mercy, and Blessings be upon you.

A: What the legal judge did of depriving your brother of inheritance, because he was the primary cause of your father's death, complied with the Shar`y (Islamically lawful) rule: a murderer does not inherit from the one he murdered, whether this killing has to be met with Qisas (just retaliation), Diyah (blood money) or Kaffarah (expiation). Based upon this, if you all, being adults, consented to give your brother his share of inheritance, there is nothing wrong with that. May Allah reward you the best. May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 5263

Q: My father was seventy years old. One day, I accompanied him to Najran. He was sitting beside the right door of the car. His headband fell out of the car out onto the road. When the headband fell, he said: "Stop here!"

I was driving my car at seventy kilometers per hour, and as I was preparing to stop, he said: "I am getting out of the car." Before finishing his words, he jumped from the car. There were two people sitting between him and me, and I did not notice him opening the door except after he fell on the ground. He died as a result of this accident. After his death, I went to some knowledge seekers who told me that the heirs were not allowed to settle this matter. I fear that I may be one of the three categories that will be deprived of inheritance. The police of Najran investigated the accident, and I have to pay 25% from the blood money and to observe Sawm (Fast) for two consecutive months. The rest of the heirs waived their shares in the blood money. I would like Your Eminence to give me a written Fatwa if I can inherit from my father or not.

A: If the reality is as you have mentioned, you will be permitted to have your share of inheritance from your father and you will not be required to offer any expiation, as we do not see any hindrance that prevents you from inheriting your father, as he is the reason behind killing himself. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Inheritance of an emancipated bondsman

Fatwa no. 237

Q: We had a bondwoman whom we emancipated. She died and had neither children nor relatives. She had a furnished house. Do I have the right to dispose of the house and its furniture to give in Sadaqah (voluntary charity) and offer Ud-hiyah (sacrificial animal offered by non-pilgrims) in her behalf?

A: First of all, the debt of this emancipated bondwoman, who died and left a furnished house, should be paid off and her legal will should be executed. Then, the remaining estate should be inherited by her nearest blood relatives. If she has none, her emancipator, whether male or female, should inherit from her. If the emancipator is not alive, then the emancipator's nearest male blood relatives inherit from her. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Member	Member	Deputy Chairman
`Abdullah ibn Mani`	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify

Fatwa no. 5973

Q: My grandmother, Muhsinah Um Abu Husayn ibn Wasil, had bought a bondwoman during her life. She manumitted her just before dying, leaving behind her son `Abd Al-Rahman ibn Wasil Al-Subhy, her daughter Barakat Allah, and myself her grandson Wasil

ibn Husayn. My uncle `Abd Al-Rahman then died leaving two daughters. Later the bondwoman girl died leaving none but me, my uncle `Abd Al-Rahman's two daughters and my aunt Barakat Allah. These are her only heirs and she left neither a will nor debts to be repaid. Who inherits her property, knowing that I am her nearest male relative?

A: If the matter is as you mentioned, the property of the bondwoman goes to the nearest male relative, who according to the information in the question is Wasil ibn Husayn. He alone inherits her property. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 7414

Q 2: a person died and left no heirs or consanguinity of any kind. He was a slave and then was freed and those who set him free are still alive. To whom should his property go?

A: If the reality is as you have mentioned, his property should go to those who set him free whether male or female. If those who set him free are not alive at the death of the freed slave, his property should go to the children of those who set him free.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 19787

Q: There was a bondswoman who was emancipated according to the general order of emancipating slaves, and then she got married. Her husband died and she had no children. She went to the house of one of her ex-masters. She grew older and was in need of help and care. Her ex-masters continued caring for her until she died. She left about ten thousand riyals that she had gathered from the money that was given to her as charity.

What should we do concerning this money that she left? Who will inherit this money? Give us a detailed Fatwa! May Allah protect and reward you!

A: If this emancipated woman has heirs, the money she left should be distributed among her heirs as they are the most worthy of it. But if she does not have heirs and she was emancipated by her master, her master will be her heir. If her master died, his heirs such as his son, grandsons,

his father, grandfather, his full brothers, half brothers and their sons will inherit from her. This is according to the saying of the Prophet (peace be upon him): ﴿"The Wala' (manumitter's right of inheritance from their freed slave) would go to him who emancipates."﴾ This Hadith was reported by Al-Bukhari and Muslim. It was also reported by Al-Tirmidhy in his book Al-Jami` that the Prophet (peace be upon him) said: ﴿"Wala' is treated like genealogy. "﴾ This means that Wala' is considered a reason for inheritance in the same way as kinship. But if this woman was emancipated by the state, all the money she left should be given to Bayt-ul-Mal (Muslim treasury) through the court. This is because Bayt-ul-Mal is the channel of spending the money that has no owner. Moreover, Bayt-ul-Mal is considered in this case the cause for her emancipation, and therefore the master of the slave has no right to inherit from him or her because he is not the one who emancipated him or her. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Emancipation

(Part No. 16; Page No. 570)

The first question of Fatwa no. 1977

Q 1: It is said: why does Islam not prohibit slavery?

A: Allah (Exalted be He) has the perfect knowledge, wisdom, kindness and mercy. He is All-Knowing with the matters of His creation, Compassionate with His servants and Wise in His creation and legislation. Therefore, He legislated for people that which makes them good in the world and in the Hereafter and that which will guarantee their real happiness, freedom and equality in fair circumstances, comprehensive guidance and within limits that do not transgress the rights of Allah and that of His servants. He sent this legislation with His Messengers as announcers of glad tidings and warners. So he who follows His path and follows the guidance of His Messengers, deserves dignity and attains success and bliss. Whoever refuses to follow the straight path, he deserves to be killed or enslaved in order to establish justice, maintain security and peace and safeguard lives, honor and properties. For these mentioned causes, Jihad (striving for the cause of Allah) was legislated to deter the oppressors and eliminate the corruptors and clean the earth from the wrongdoers. Whoever among them is captured by Muslims, the ruler has the choice either to kill him if his evil is eminent and he will not be corrected, or forgive him and accept a ransom from him if he can be deterred by that or lead him to goodness.

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The ruler may take him as a slave if he believes that holding him among Muslims will correct him, rectify him and cause him to find the way to guidance, believe in and submit to it due to what he can see of Muslims' justice, their kindness and good treatment. He may also listen to the texts of legislation and morals. Accordingly, his heart may be opened to Islam, Allah will make faith dear to him and make disbelief, transgression and disobedience unpleasant to him. Then, he will start a new life with Muslims to gain his freedom by an agreement of freedom. Allah (Exalted be He) says: ﴾And let those who find not the financial means for marriage keep themselves chaste, until Allâh enriches them of His Bounty. And such of your slaves as seek a writing (of emancipation), give them such writing, if you find that there is good and honesty in them. And give them something (yourselves) out of the wealth of Allâh which He has bestowed upon you.﴿ This also may be achieved through the expiation for false oath, Zhihar (a man likening his wife to an unmarriageable relative), vow or the like. It also may be achieved through the way of emancipation for the sake of Allah, seeking His reward and other kinds of emancipation. Therefore, it will be known that the origin of slavery is the capturing in Jihad against the disbelievers to correct those who were captured by isolating them from the evil environment they lived in and starting a new life in a Muslim community to guide them to the path of goodness, save them from evil, purify them from the effects of disbelief and error and make them deserve

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a better life in which they enjoy security and peace. Slavery in Islam is like a purifying machine or sauna in which those who are captured enter to wash off their dirt and then they come out clean, pure and safe from another door. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The third question of Fatwa no. 515

Q 3: is it permissible to enslave people nowadays while there are no legitimate wars? Or was this confined to the time of the Prophet (peace be upon him), for there were legal wars? Please, substantiate your answer with proofs.

A: There is no doubt that the wars that took place between the Prophet (peace be upon him) and the disbelievers were legitimate. Some of the disbelievers were taken as slaves in these wars. There were also legitimate wars between Muslims and disbelievers during the reign of the Rightly-Guided Caliphs and those who came after them in the first three generations. They followed the Prophet's Sunnah in releasing the prisoners, accepting the ransom, taking them in slavery or killing them

acting upon the best interest of Muslims, as decided by the ruler in conformity with the Qur'an and the Sunnah of the Messenger of Allah (peace be upon him). All Imams agree that the ruling of slavery remains the same until now, therefore, if there are legitimate wars between Muslims and disbelievers and Muslims were victorious and captivated some disbelievers, the Muslim ruler may release them, accept the ransom, kill or enslave them according to the best interest of Muslims acting upon the Qur'an and the Sunnah. If there are no legitimate wars, it is not permissible to enslave people. As for those who were enslaved in a legitimate war and continued to be in slavery by multiplication and inheritance, they will stay in this state until they gain freedom. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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\`Abdullah ibn Sulayman Ibn Mani\`	\`Abdullah ibn \`Abdul-Rahman ibn Ghudayyan	\`Abdul-Razzaq \`Afify

Fourth question of Fatwa no. 5726

Q 4: Are the people who were enslaved during the late centuries but were not taken during Jihad, regarded as legal slaves? Is there any due Zakah (obligatory charity) on the property of a slave that he or his master must pay? Is it permissible to pay Zakah to one slave when he is needy? Please answer us in detail to remove all doubts regarding this issue. Peace be upon you.

A 4: First, a person who is enslaved in war or born by a bondwoman, i.e. not the child of her master, is a slave and the master can sell or employ for no returns. It is also permissible for the master of a bondmaid to have intercourse with her

without a marriage contract or payment of Mahr (mandatory gift to a bride from her groom). **Second,** there is no due Zakah on the property of a person, male or female, who is legally owned, because he and his property are in the possession of his master. **Third,** Zakah should not be paid to a slave, male or female, because they are rich according to the wealth of their master. But if they are poor and the master does not provide for them, it is permissible to pay Zakah to them. May Allah grant us success. May Allah's Peace and Blessings be upon Prophet Muhammad, his family, and Companions.

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First, second, third, fourth, and fifth questions of Fatwa no. 2387

Q 1: What is your opinion - may Allah honor you - regarding people who are enslaved without Jihad (fighting in the Cause of Allah)?

Q 2: What is your opinion - may Allah honor you - regarding the slaves that we have in South Africa; are they Shar`y (Islamic legal) slaves or not? When were they enslaved?

Q 3: Is the slavery of those, Muslims or non-Muslims, who were enslaved during wars that took place between kings or countries for the sake of distinction and mastery in this world or during raids that powerful people used to wage against weak ones considered valid? Whether the answer is in the affirmative or in the negative, please mention the proofs for it from the Qur'an and Sunnah (whatever is reported from the Prophet).

Q 5: How many conditions are there for the validity of slavery? What are these conditions?

A: Slavery is originally to capture non-Muslim prisoners of war during wars that take place between Muslims and Non-Muslims and Jihad for the sake of raising Allah's Word and supporting His Din (religion).

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All other forms of slavery are impermissible such as slavery that takes place without war or Jihad but through kidnapping free people, enslaving Muslims during wars between Muslim countries, or the selling of free people. The foregoing are all Haram (prohibited) forms of slavery through which ownership is not established. The conditions of validity of slavery along with the answers for questions no. 1, 2, 3, and 5 can be known through the consideration of the details mentioned above. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Q 4: What is your opinion (may Allah grant you and us success) concerning slaves whom the government emancipated against their master's will? Are they regarded emancipated or not?

A 4: If it is proven that the cause of enslavement is legal, it is not permissible for the ruler to emancipate them against their master's will. This emancipation is not legal unless the Muslim ruler perceives a public interest in it, then he can free them but should pay their value to the master. This is based on the Prophet's (peace be upon him) judgment on the people enslaved from the tribe of Hawazin. However, if the cause of enslavement is not legal, as shown in the answers of questions 1, 2, 3, and 5), the government should emancipate them, even if it is against the master's will. And no compensation should be given to him, even if he claims they are his own slaves. May Allah grant us success! May Allah's Peace and Blessings be upon Prophet Muhammad, his family, and Companions!

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Fourth question of Fatwa no. 6356

Q 4: Concerning the meaning of Allah's statement: ﴿(the slaves) that your right hands possess.﴾ **Is it permissible for the master to behave as he likes with those he possesses without any restrictions or accountability? Suppose that I own a maidservant and at the same time I own her husband, am I permitted to act as I like with them? What is the limit of my authority over them?**

A 4: In the Shari`ah (Islamic law) the phrase ﴿(the slaves) that your right hands possess.﴾ refers to what a person possesses of male and female bondservants and other property that a person legally owns. It is not permissible for the master of a male or female bondservant to treat them according to his desire or mere opinion; but he must be just as ordained by Shari`ah. He should use them in lawful works, which they have the ability to perform and he may have intercourse with his maidservant if she is not married. If she bears him a child, she becomes Umm Walad (mother of a child) and, therefore, she cannot be sold and becomes free when he dies. Furthermore, her master cannot separate her from her child. There are many other regulations that Allah legislated in order to organize the relationship between a master and his bondservant girl and define what is lawful and what is forbidden. May Allah grant us success! May Allah's Peace and Blessings be upon Prophet Muhammad, his family, and Companions!

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Fatwa no. 3576

Q: what is the ruling on slavery in Africa, whose people are regarded as slaves? What is the ruling on their inheritance when they die? Is slavery lawful or not? I hope to receive a Fatwa substantiated with conclusive evidence from the Qur'an and the Sunnah (whatever is reported from the Prophet).

A: Man is born free. However, slavery can befall some people due to their Kufr (disbelief). Slavery signifies the legal incapacity of the person who is enslaved. Slavery (which used to prevail in the past) is mentioned in the Qur'an, Sunnah, and Ijma` (consensus of scholars). A slave neither inherits nor is inherited and is excluded from inheritance. A Mub`ad (a slave freed by one master and is not freed by the other), on the other hand, inherits, is inherited, and is excluded from inheritance according to the extent of his freedom. There must be a Shar`y (Islamically lawful) evidence to establish the slavery of a certain person; and being black or white is not enough to establish this, because a slave might be black or white. Rather, slavery is established when its Shar`y reason exists. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 14708

Q: There is a rumor circulating among many people nowadays that some countries hold slave markets. People go to buy slave girls to have intercourse with them during their stay in that country. Afterwards, they manumit the slaves in order to avoid having any unlawful relations with these girls. What is the ruling on this action? Are there any slaves nowadays?

A: it is not permissible to sell free people, and if there is a country that sells free people as slaves, this does not actually make them slaves. They are free people and it is not permissible to sell them, buy them, or have intercourse with them. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 1282

Q: The questioner is an architect contractor who sustained a devastating loss. The National Bank supplied him under mortgage, but when the debts surpassed the mortgage the Bank stopped supplying him. The owners of buildings, workers, foremen, and other creditors are constantly demanding their dues. He had two bondmaids and the creditors demanded that he sell them to repay his debts. Therefore, he claimed that he had emancipated them, but the creditors compelled him to sell them and he sold them to a person, who set them free immediately upon buying them. He now asks if his sale of the two girls was valid or his emancipation was valid and thus the sale is invalid, and thus he must repay the price to the one who bought them. It should be noted that the value of the mortgage with the bank increased and it now can cover all the debts and extra money remains.

(Part No. 16; Page No. 581)

A: Your emancipation of the two slaves is valid and your sale, after emancipation, took place when they were free. Therefore, the sale is invalid and you have to pay the price back to the buyer and inform him, lest he may have emancipated them for expiation or the like and he may correct this situation. You should ask him for pardon and should repent and ask Allah for forgiveness. May Allah grant us success! May Allah's Peace and Blessings be upon Prophet Muhammad, his family, and Companions!

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The second question of fatwa no: 4049

Q 2: I was a slave in the past and I married an emancipated woman. My wife gave birth to a baby who is now a grown-up, but he is disobedient to me and does not support me. Also, he refuses to enter my house and his mother died. What

should I do? Who is obliged to financially support that son; the man who emancipated his mother or me? Kindly give me your Fatwa that determines my relationship with that son. May Allah reward you the best.

A: If the reality is as you described, you are advised to endure and be patient with your son, and to enjoin him to do what is good and forbid him from doing what is bad so that Allah may guide him and cause him to obey you. The issue of supporting him financially can be determined by the court. May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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(Part No. 18; Page No. 5)

Marriage

(Part No. 18; Page No. 6)

The second question of Fatwa no. 21359

Q 2: I want to delay marriage until I finish my studies as I am now in the last year of high school. I heard that it is Makruh (reprehensible) to delay marriage. I can not afford marriage at the proper age. I know a teacher who can afford marriage but he rejects it. What is your opinion? Please answer me, my brothers in Islam, as I am confused. Best regards!

A: it is the Sunnah for youth to hasten to get married early if they can afford it. The Prophet (peace be upon him) said, ('O young people! Whoever among you can afford to get married, let him do so, for marriage would help lower his gaze and keep virtuousness, and whoever cannot afford it, let him fast, for that will be a shield for him.) Agreed upon by Imams Al-Bukhari and Muslim. May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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The third question of Fatwa no. 9624

Q 3: is marriage a Fard (obligatory act) or Sunnah (supererogatory act following the example of the Prophet)?

A: Marriage is a desirable Sunnah for those who are able, because the Prophet (peace be upon him) instructed, saying:

(Part No. 18; Page No. 7)

(“O young men! Those among you who have the ability for marriage, let them marry, as it is more able to lower the gaze (i.e., from looking at forbidden things) and guard the private parts (i.e., chastity, from illegal sexual acts); but those who cannot should observe Sawm (Fasting), for it will remove their sexual desire.”) However, marriage may become Fard on some people if they fear that they might fall into immorality and they can afford to marry. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 14127

Q: I am a nineteen-year-old young man, and I am a first-year student of Shari`ah (Islamic law). I have no job, and my father maintains me. As you know, we live in an age of Fitnah (temptation). Is it permissible for me to marry as long as my father is maintaining me? I want to get married to keep myself chaste. Can I do this, or should I wait until I finish my studies? Is it obligatory for me to pay for my family on my own? Please advise, and many thanks to you.

A: marriage is a Sunnah (commendable act) of the messengers. The Prophet (peace be upon him) has urged the youth to marry as soon as they can afford marriage, by saying: ﴾O young people! Whoever among you is able to marry should do so; and whoever is not able to marry is recommended to observe Sawm (Fast), for Sawm would limit his sexual urge.﴿ As your father will help you in the costs of marriage, this is considered facilitation granted to you from Allah (Exalted be He). May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 16895

Q 2: is it permissible for a person to abstain from getting married while he has the financial and sexual ability to marry? This person is my friend. He claims that he does not want to marry in order not to produce children who may suffer the agonies of this world. He sometimes claims that he has become very old. Moreover, his mother wants him to get married.

A: Marriage is permissible in Islam. Increasing the number of the Ummah (nation) of the Prophet Muhammad is a desirable thing in Islam. The ruling of marriage differs according to one's circumstances. He who fears committing adultery if he does not marry has to get married if he is able to sustain his family according to the saying of most Fuqaha' (Muslim jurists). This is because being chaste is obligatory and the only way to be chaste is getting married. In this case, getting married takes precedence over performing Hajj. But if he is sure that he will not commit adultery, getting married in this case will be Mustahab (desirable). Therefore, if the reality is as you mentioned in your question, he has to seek Allah's help and search for a righteous woman in order to lead a chaste life and to make her

lead a chaste life also. Doing so will bring him benefits in this world and rewards in the hereafter. He should not say that he will not marry in order not to produce children who will suffer the agonies of this world. This is a false excuse that should not come to a Muslim's mind, let alone establishing rulings on it. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 13684

Q: My name is `Abdul Kadder and I am twenty five years old. I want to marry a twenty five year old Christian woman whom I promised to marry if she embraced Islam. Should I marry her after she became a muslim although my father opposes our marriage?

A: If the matter is as you have described, you have to fulfill your promise and marry this woman even if your father opposes your marriage. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The sixth question of Fatwa no. 5848

Q 6: is Mariyah Al-Qibtiyyah who was given to the Prophet (peace be upon him) by Al-Muqawqis as

a gift and the mother of his son Ibrahim, considered one of the Prophet's wives and a mother of the believers?

A: Mariyah Al-Qibtiyyah who was given to the Prophet (peace be upon him) by Al-Muqawqis can neither be one of his wives nor a mother of the believers. She was a concubine and gave birth to his son Ibrahim, and as such she is "mother of the son." May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 3578

Q: i am a twenty-three year old unmarried man. i belong to a big tribe; my people have no one for me to marry. Others make fun of me, whenever I propose to one of their daughters although I have not neglected any of their rights. I perform the five pillars of Islam and I avoid sins such as drinking alcohol etc., and I have never been involved in any immoral acts. Is it permissible for me to abandon this tribe and marry someone from any other tribe?

A: It is not permissible for you to abandon them because they do not want you to marry one of their daughters. It is permissible for you to marry any woman from any other tribe. The most important thing is to marry a chaste Muslim woman.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 4525

Q 1: if a man divorces his fourth wife and wants to marry another woman, does he have to wait until the end of his divorced wife's 'iddah (woman's prescribed waiting period after divorce or widowhood) to remarry?

A: It is Haram (prohibited) for a man who divorces his fourth wife to marry another woman, until his divorced wife finishes her 'Iddah. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Q 2: is `iddah (prescribed waiting period after divorce or widowhood) required for a man who wants to marry the sister of his deceased wife? Please give me your Fatwa regarding this issue.

A: The man who wants to marry the sister of his deceased wife is not required to observe `Iddah. May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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(Part No. 18; Page No. 12)

Fatwa no. 19124

Q: I am an educated 23-year-old man, all praise be to Allah for this. i would like to send my parents to perform the Faridah (obligatory duty) of Hajj, but I also want to complete half of my Din (religion) by getting married, because marriage is a protection to every young man from falling into error. However, I am afraid that if I get married with the money that I have, my parents might die and I will have prevented them from performing this Faridah and bear the sin of this. Please note that we are not a wealthy family.

A: Spending the money you have on your marriage has priority over using it to pay for your parents to perform the Faridah of Hajj, because marriage helps to lower the gaze and protects chastity, as the Messenger (peace be upon him) said, ﴿"O young men! Those among you who have the ability for marriage, let them marry, as it is more able to lower the gaze (i.e., from looking at forbidden things) and guard the private parts (i.e., chastity, from illegal sexual acts)."﴾ The Messenger (peace be upon him) ordered that marriage should be undertaken when anyone is capable of doing so. Accordingly, you should start with yourself and then help those whom you provide for. If your parents do not have enough money to perform Hajj, it is not obligatory on them, as they do not have the ability to perform it. There is no sin on them if either of them dies without performing this Faridah at their own expense, and you can perform it on their behalf or appoint someone else to do it for them from your money, when it is possible for you to do so. May Allah multiply your reward, and make matters easy for you and your parents.

(Part No. 18; Page No. 13)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 19189

Q 2: which is better in the sight of Allah (Exalted be He); to perform Hajj, or `Umrah during Ramadan, or to marry if the person is not married?

A: If you fear that you may commit adultery, you have to give precedence to marriage over performance of Hajj and `Umarah. If not, you should give precedence to performing Hajj and `Umrah over marriage. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 19244

Q: My work is related to the field of retardation and habilitation. I cooperate with a team whose members include many foreigners. They ask whether it is acceptable to advise the families who have more than one retarded child to stop procreation. I found it is better to participate in this debate

based on the Islamic perspective to explain that our religion is the first to offer the solution for this problem. The solution is shown in the authentic Hadith of the Messenger (peace be upon him) who encouraged people to get married early and not to marry their relatives.

I hope your Eminence will provide me with Hadiths and proofs, preferably in English, concerning this issue as soon as possible. I heard that it is not prohibited in Islam to prevent procreation if the doctors decide that there is a chance of giving birth to retarded children who represent a load on their families and society. Is this true?

A: There are no authentic Hadiths which forbid marriage to relatives. The incidence of retardation happens by the will and decree of Allah and is not caused by marriage to relatives as is widely believed. It is impermissible to prevent procreation for fear of having retarded children. It is recommended to have Tawakkul (putting one's trust in Allah) and assume the best about Allah. May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 18162

Q: I am a twenty seven year old Sudanese man. I am very concerned with the matter of marriage, which is my only means

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to stay away from committing unlawful practices which Allah and His Messenger forbade. I came to this blessed land to perform `Umrah (lesser pilgrimage), offer Salah (Prayer) in the Masjid (Mosque) of the Prophet (peace be upon him) and look for work. I wanted to make money to be able to afford the requirements of marriage but this was too difficult for me. I spent all the money I had made on my family. I could not save any money for myself because my family's conditions are as follows:

First: My father is an old man and I am the only son in a family of seven daughters. I cannot ignore helping them because my father is over seventy years old and no longer able to work. Even if he is able to work, he can hardly support himself financially. Therefore, I quit studying to find work and help them. Now, I am very eager to marry as I fear to commit a sin which displeases Allah. It should be noted that sins are surrounding me in different ways. I hope I will find an answer for the following questions: 1- Is it permissible for me to ask for financial assistance from benevolent people? 2- Is it permissible for me to stop helping my parents who brought me up and who receive help from no one but Allah (may He be Glorified and Praised) then me?

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It is worth mentioning that I fear the devil's temptation and I hope to stay adhering to the orders of Allah (may He be Gloried and Exalted) till death.

A: You have to be a dutiful son to your parents, take care of them and seek Allah's Provision to be able to afford the marriage requirements, and Allah will make things easy for you, Allah Willing. Allah (Exalted be He) says: ﴿And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).﴾ ﴿And He will provide him from (sources) he never could imagine. And whosoever puts his trust in Allâh, then He will suffice him.﴾ So, you have to fear Allah, place your trust in Him, and seek His Provision through legal means. There is no harm in asking wealthy people to help you in this matter. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The seventh question of Fatwa no. 443

Q 7: is marriage obligatory upon a woman who can control her sexual desire and who refuses marriage to be able to devote her life to worship and to avoid having marital responsibilities?

A: Allah (Glorified and Exalted be He) legislated marriage, as He (may He Praised and Exalted) says:

(Part No. 18; Page No. 17)

﴾And marry those among you who are single (i.e. a man who has no wife and the woman who has no husband) and (also marry) the Sâlihûn (pious, fit and capable ones) of your (male) slaves and maid-servants (female slaves). If they be poor, Allâh will enrich them out of His Bounty.﴿ Also the Prophet (peace be upon him) commanded us to get married. On the authority of `Abdullah ibn Mas`ud (may Allah be pleased with him) that Allah's Messenger (peace be upon him) said: ﴾'O young people! Whoever among you is able to marry, should marry, for marriage would help him lower his gaze and keep his virtuousness and whoever is not able to marry, is recommended to fast, for fasting would diminish his sexual power.﴿ Related by Al-Bukhari and Muslim, and this narration is by both of them. Also the same narration is related by Abu Dawud, Al-Tirmidhy and Al-Nassa`y. In the Hadith that relates the story of three people who went to ask about the worship of the Prophet (peace be upon him), when they were told about the Prophet's worship, they considered it to be little. In this story one of the three people said: ﴾I will keep away from women and will not marry forever. The Prophet (peace be upon him) told that man and his companions that he (peace be upon him) fasts and breaks his fast, prays and sleeps and also marries women. Then he said, "So he who does not follow my Sunnah is not from me (not one of my followers)."﴿ The Hadith of this story is related in full by Al-Bukhari. This story includes a sign from the Prophet (peace be upon him) warning against monasticism practiced by men and women among the Jews and Christians. The woman asking this question should not stay without a husband. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Sulayman Ibn Mani`	`Abdullah ibn `Abdul-Rahman ibn Ghudayyan	`Abdul-Razzaq `Afify

The second question of Fatwa no. 12712

Q 2: is it permissible for a woman to refuse marriage after the death of her first husband? Is it permissible for the husband to order his wife not to remarry if he dies before her? We appreciate your advice.

A: It is not permissible for a woman to refuse marriage after the death of her first husband because this is a special ruling for the wives of the Prophet (peace be upon him). Also it is not permissible for the husband to order his wife not to remarry after his death. A wife does not have to obey her husband if he orders her to do so. The Prophet (peace be upon him) said: ﴿Submission is obligatory only in what is good (and reasonable).﴾ May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The third question of Fatwa no. 9639

Q 3: is it permissible for me to marry someone other than my brother-in-law as i have three children? is it permissible to travel abroad from Egypt to Saudi Arabia or Yemen with my children because those who have offered to marry me are there?

A: Firstly: it is permissible for a woman whose husband died to marry, after the end of her `Iddah (woman's prescribed waiting period after divorce or widowhood),

whoever will be of benefit to her with regard to her religion, morals and chastity, whether he is her brother-in-law or not. **Secondly:** It is prohibited for a woman to travel with anyone other than a Mahram (spouse or unmarriageable relative). The Prophet (peace be upon him) said: ("It is not lawful for a woman who believes in Allah and the Last Day to travel, unless she has a Mahram with her.") May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 17973

Q 1: I am a twenty five year old man. I have not married yet. My brother supports me and helps me complete my education at university. He has offered to help me get married more than once, but I refused in order not to increase his burdens. I fall in what is prohibited of unlawful looks. I seek refuge in Allah from what is unlawful. Should I get married, as marriage in this case is obligatory in order to block all avenues of evil and to stay away from committing adultery? Answer my question! May Allah reward you well!

A: a young man has to get married if he fears seduction and if he has the financial ability to marry whether he has the money or it will be given to him by another person. If someone cover

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his marriage costs, he would be permitted to accept them. The Prophet (peace be upon him) said: ("O young people! Whoever among you is able to marry, should marry, for marriage would help him lower his gaze and keep his virtuousness, and whoever is not able to marry, is recommended to observe Sawm (Fast), for Swam would diminish his sexual power.") May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The eighth question of Fatwa no. 6902

Q 8: what can a young man who abides by Islamic teachings do to control his sexual desire in case he cannot marry or observe Sawm (fast)?

A: If the case is as you have described, there is no harm in postponing his marriage until he can afford it. Allah (Glorified and Exalted be He) says, ﴾Allâh burdens not a person beyond his scope.﴿ However, he should fear Allah as He should be feared and abstain from the things which He prohibited. Allah (Exalted be He) says, ﴾And let those who find not the financial means for marriage keep themselves chaste, until Allâh enriches them of His Bounty.﴿

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Chairman
`Abdullah ibn Qa`ud	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 7034

Q 2: i am a nineteen-year-old adolescent, who is haunted by thoughts of sex. I truly live in anxiety and have no interest in my studies, as I am always thinking about sex, and Satan, may Allah curse him, is tempting me to commit Zina (premarital sexual intercourse and/or adultery) - may Allah provide all of us with refuge from that! Bear in mind that I am not able to marry, because I am still in the secondary school. I try to be patient day after day, but I can no longer bear it. I hope you can help me and tell me what to do, as the only solution I can think of is to marry, but I can not afford it. Due to these circumstances, I have become very skinny and sometimes when I perform Salah (Prayer) I do not know what I have done or how many Rak'ahs (units of Prayer) I have performed, because I am thinking about this matter. Please help me.

A: If your condition is as you have mentioned, perform as much voluntary Sawm (Fasting) as possible, as this will help you to control yourself, curb your desire, and to retain your chastity.

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It is authentically reported that the Prophet (peace be upon him) said, ("O young men! Those among you who have the ability for marriage, let them marry, as it is more able to lower the gaze (i.e., from looking at forbidden things) and guard the private parts (i.e., chastity, from illegal sexual acts); but those who cannot should observe Sawm (Fasting), for it will remove their sexual desire.") (Reported by Al-Bukhari and Muslim) If you can borrow the money to get married and have the ability to repay the debt later, you should do this to protect your chastity, and you should beg Allah's Help in the realization of this. We advise you to avoid whatever may stimulate your desire, lower your gaze, and avoid mixing with women and sitting and talking to them as much as possible. I ask Allah (Exalted be He) to keep you chaste and protect you from lust and Fitnah (temptation). May Allah grant us success! May peace and blessings be upon our Prophet, his family, and Companions!

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The eighth question of Fatwa no. 4470

Q 8: I am a young man and I work as a teacher. i am thinking of getting married, but I am hindered by my inability to build a separate house from my father's. I cannot afford to do this with my monthly salary

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in the near future, because it is too low; it is barely enough to sustain me and buy some clothes and books. What do you suggest I do? If I live with my father, I am sure I am going to face too many problems to solve.

A: We advise you to fear Allah (Exalted be He) as He should be feared and obey your parents in anything other than that which entails disobedience to Him. Whoever fears Allah, He will appoint for them a way out of every distress, and will provide for them sources they could never imagine. Whosoever puts their trust in Allah (Exalted be He), He will suffice them. You should also consult a trusted, experienced person who knows about your situation, so that they may find a solution to your case. A witness sees more details than someone who is not present. You can also hasten to marry according to your financial abilities, even if you have to rent a separate house. May Allah help you. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The fifth question of Fatwa no. 6582

Q 5: What is the Islamic ruling on a young man who refuses to marry due to the increasing cost of the Mahr (mandatory gift to a bride from her groom) and his inability to provide for a wife?

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A: If the reality is as you mentioned, and this man cannot afford to pay the Mahr or support a wife, he is excused. He should observe Sawm (Fasting) to acquire immunity that preserves his private parts (chastity) and virtuousness from immorality. However, if he can afford the Mahr and Nafaqah (obligatory financial support), but he refuses to marry, he is being disobedient to Allah and His Messenger (peace be upon him), who said, ("O young men! Those among you who have the ability for marriage, let them marry, as it is more able to lower the gaze (i.e., from looking at forbidden things) and guard the private parts (i.e., chastity, from illegal sexual acts); but those who cannot should observe Sawm (Fasting), for it will remove their sexual desire.") (Related by Al-Bukhari and Muslim) May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Qa`ud	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 3411

Q: i am a 27-year-old man and until now, there is nothing that encourages me to marry. The reason is the great increase in the cost of Mahr (mandatory gift to a bride from her groom), which has reached 120,000 Riyals. This is why I prefer to remain single. Please advise me, am I sinful for remaining as a bachelor due to the increase in the cost of the Mahr? May Allah reward you with the best!

A: You should exert all the effort you can to protect yourself and preserve your chastity by getting married. If you cannot afford it, you should observe Sawm (Fasting), as it will help you, with the Permission of Allah, to guard your chastity and virtuousness.

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It is authentically reported that the Prophet (peace be upon him) said, ((“O young men! Those among you who have the ability for marriage, let them marry, as it is more able to lower the gaze (i.e., from looking at forbidden things) and guard the private parts (i.e., chastity, from illegal sexual acts); but those who cannot should observe Sawm (Fasting), for it will remove their sexual desire.”)) (Agreed upon by Al-Bukhari and Muslim) We ask Allah to make things easy for you and guide you. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 4034

A: is it permissible for me to marry although i am only 12 years old?

A: It is permissible for you to marry although you are only 12 years old; there is no prohibition against that. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The third question of Fatwa No. (14386)

Q 3: What is ruling on contracting marriage between a 14-year-old

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second year primary school student and 10-to-14-year-old girl who love each other and there is mutual consent between their guardians. The controversial point is that they are young; i.e. is their marriage valid being that young?

A: Contracting marriage between a young boy and a young girl is permissible if their guardians approve of it. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first and second questions of Fatwa No. (8726)

Q 1, 2: Here in Egypt we have special customs and traditions. Among these customs is the prohibition of marrying the younger daughter before the older one. is there any evidence to the opposite? What is the ruling on putting such customs into practice? In which case should customs and traditions be given priority over Shari`ah (Islamic law)?

Is the Hadith stating: ﴾You have better knowledge (of a technical skill) in the affairs of the world﴿ **Sahih (authentic)? If yes, we hope that you, helped by Allah (Glorified and Exalted be He), explain the Hadith to us pointing out when it should be enforced, to what it is applicable, whether it is applicable to the issue at hand and whether applying the Hadith here inflicts injustice on the younger daughter and whether every issue has its own discretionary judgment.**

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A: The basic principle is the general permissibility that daughters are given in marriage, whether they are young or old. Allah (Exalted be He) said: ﴾And marry those among you who are single (i.e. a man who has no wife and the woman who has no husband) and (also marry)﴿ Thus, if a woman is asked in marriage from her guardian when all the requirements are met and impediments do not exist, the guardian should give her in marriage. Actually, the custom of marrying the younger daughter before the older one does not go against Shari`ah. As for the Hadith that reads: ﴾You have better knowledge (of a technical skill) in the affairs of the world,﴿ it is Sahih as it is related by Muslim in his Sahih (authentic book of Sunnah). It means that people have better knowledge and more technical skill regarding worldly affairs such as farming, industries, weaving, trade and the like. However, the Shar`y (Islamic legal) ruling on all affairs has to be taken into consideration. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The fourth question of Fatwa No. (3568)

Q 4: is it permissible for a man whose wife died to marry

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one month, (or more or less), after her death? Some scholars are of the opinion that such a man may not marry unless her `Iddah (waiting period) of three months is over. This seems very strange to me. Is it true?

A: It is permissible for a man whose wife died to marry whenever he likes. The opinion of the scholars you mentioned is groundless, and is therefore null and void. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

The third question of Fatwa no. 21676

Q 3: I am a thirty-four-year-old man. I am looking for a wife according to the Shar`y (Islamically lawful) measures in shaa'-Allah (if Allah wills). I do not want to marry a girl whose age ranges between eighteen and twenty two, as I think girls at that age are not mature and experienced enough. However, when I read the Sirah (the Prophet's biography), I see many different cases concerning age differences between a husband and his wife. If I adhere to the opinion that I feel comfortable with, am I contradicting the Sunnah (whatever is reported from the Prophet)?

A: There is no problem in marrying a woman who seems suited to matrimonial life, whether she is the same age as you, younger, or older. However,

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it is a commendable act to marry virgins, according to the following Hadith in which the Prophet (peace be upon him) said to Jabir (may Allah be pleased with him) when he asked him about his wife: ﴾Is she a virgin or a previously married woman? Jabir said that she is a previously married woman, so the Prophet (peace be upon him) said, "Why did not you marry a virgin, so that you can be playful together?"﴿ (Related by Al-Bukhari, Muslim, and Ahl-ul-Sunan (authors of Hadith compilations classified by jurisprudential themes)) May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

The third question of Fatwa no. 9693

Q 3: there is a girl who works as a teacher of the Qur'an and is at the age of marriage. However, she refuses all suitors claiming that if she gets married this would prevent her from this noble job. Should she get married or postpone her marriage until she teaches the Qur'an to more students, and Allah will make a way for her?

A: If a suitable, practicing and respectable person proposes to her, she should accept him in order to keep herself chaste, and she may still continue teaching Qur'an and studying religion. She should seek Allah's help,

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and sincerely supplicate to Him to help her to achieve the good she aspires for. It was authentically reported that the Prophet (peace be upon him) said, ("O young people! Whoever among you is able to marry, should marry, for marriage would help him lower his gaze and keep his virtuousness and whoever is not able to marry, is recommended to fast, for fasting would diminish his sexual power.") Agreed upon by Al-Bukhari and Muslim. This Hadith is applied to males and females. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The fifth question of Fatwa no. 4921

Q 5: is it permissible for a young woman to abstain from getting married after the death of her first husband?

A: Islam urges people to get married. Therefore, her Waliy (a legally accountable person acting for a woman seeking marriage) should advise and urge her to get married. However, if she refuses and he is not afraid of her being subject to Fitnah (temptation), he should leave her. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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(Part No. 18; Page No. 31)

Fatwa no. 18121

Q: is it legally correct for someone who wants to get married to say that he wants to complete half of his religion; meaning marriage?

A: The Sunnah of the Prophet (peace be upon him) pointed out that marriage is desirable and it is one of the Sunnan done by Allah's messengers. Men can, through marriage, overcome many evil trends. Marriage helps a person lower their gaze and keep their virtuousness, as was explained by the Prophet (peace be upon him). It was reported by Al-Hakim in his book called Al-Mustadrak on the authority of Anas as a Hadith Marfu` (a Hadith narrated from the Prophet with a connected or disconnected chain of narration): ("Whoever Allah grants a righteous wife has been assisted (by Allah) to adhere to half of his religion, so let him obey Allah in the second half.") It was also reported by Al-Bayhaqy in his book Al-Shu`ab on the authority of Al-Raqashy that the Prophet (peace be upon him) said: ("When a man marries, he has fulfilled half of his religion, so let him fear Allah regarding the remaining half.")

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 14704

Q: Regarding the matter of lowering the gaze (from looking at what is forbidden), I am a twenty year old young man who lowers his gaze, but I usually spend some time before and during sleep thinking of my love for sexual appetite. How can I give up this bad habit and keep Satan away from me? It may be worth mentioning that I usually recite Qur'an before going to bed.

A: Firstly: It is Wajib (obligatory) on you that you lower your gaze from looking at what is forbidden. Likewise, it is impermissible for you to read magazines or watch films that contain women's images. Allah (Exalted be He) says: ﴾Tell the believing men to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts). That is purer for them. Verily, Allâh is All-Aware of what they do.﴿ **Secondly:** You have to marry if you are able to do so, for marriage will help you lower your gaze. The foregoing was explained by the Prophet (peace be upon him) when he said in an authentic Hadith: ﴾'O young people! Whoever among you is able to marry, should marry, for marriage would help him lower his gaze and keep his virtuousness and whoever is not able to marry, is recommended to fast, for fasting will diminish his sexual power.﴿

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul- `Aziz ibn `Abdullah ibn Baz

Fatwa no. 12523

Q: Allah's Messenger (peace be upon him) said: ('O young people! Whoever among you is able to marry, should marry, for marriage will help him lower his gaze and keep his virtuousness, and whoever is not able to marry is recommended to fast, for fasting would diminish his sexual power.) **I cannot afford marriage and my question is: since the Prophet (peace be upon him) ordered youth who cannot marry to perform sawm (Fast), how should this sawm be performed? Should I perform Sawm forever or what should I do? I hope you will explain things to me. Peace, Mercy and Blessings of Allah be with you. May Allah reward you with the best!**

A: If you cannot afford marriage, you should fear Allah (Glorified and Exalted be He), be mindful of Him, lower your gaze and fast as much as you can. The best way of Sawm is to fast one day and break it the following day. This was the Sawm of Prophet Dawud (David, peace be upon him) as mentioned by Prophet Muhammad (peace be upon him). May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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(Part No. 18; Page No. 34)

Fatwa no. 14384

Q: There is a question that has perplexed me for the past five years. I am a thirty six year old man. Allah has tried me with a strong sexual capacity that I can not control. I have observed Sawm (Fast) as we were ordered by the Prophet (peace be upon him) in this case to do so. This is because Sawm diminishes one's sexual power. But I swear by Allah that my sexual desire increases after observing Sawm. I went to many physicians who gave me some tranquilizers. Unfortunately, they were all in vain. I was tried with such a trial and at the same time can not marry because my salary is very low as I work as a public servant in King Khalid hospital in Tabuk.

I would like to undergo a castration operation in order to get rid of my sexual desire in order to protect my honor and religion. I would like to know if it is permissible for me to do so or not. I asked some scholars and they told me that it was unlawful for me to do this. I can not bear such a trial. Therefore, I would like your Eminence to answer my question in a written form because I do not listen to answers that are broadcasted on the radio. May Allah protect you and grant you success in serving His religion!

A: It is not permissible for you to undergo such an operation because the Prophet (peace be upon him) forbade `Uthman ibn Mazh`un to castrate himself. Moreover, you have to fear Allah and to stay away from all sources of temptation and seduction. You also have to continue being mindful of Allah and to be chaste. You have to follow Allah's saying: ﴿And let those who find not the financial means for marriage keep themselves chaste, until Allâh enriches them of His Bounty.﴾

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You also have to supplicate to Allah a lot and pay great attention to supplicating to Allah at times when Allah answers Du`a' (supplication) in order that Allah might marry you to a righteous woman. Allah (Exalted be He) says: ﴿And when My slaves ask you (O Muhammad صلى الله عليه وسلم) concerning Me, then (answer them), I am indeed near (to them by My Knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor).﴾ , ﴿And your Lord said: "Invoke Me, [i.e. believe in My Oneness (Islâmic Monotheism) and ask Me for anything] I will respond to your (invocation). Verily! Those who scorn My worship [i.e. do not invoke Me, and do not believe in My Oneness, (Islâmic Monotheism)] they will surely enter Hell in humiliation!"﴾ and ﴿Is not He (better than your gods) Who responds to the distressed one, when he calls on Him, and Who removes the evil﴾ The Prophet (peace be upon him) used to say: ﴿"O Allah! I ask You for guidance, piety, chastity and self-sufficiency."﴾ It was also authentically reported that the Prophet (peace be upon him) said:

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﴿"Your supplication is answered unless you go impatient saying: 'I supplicated but was left deprived.'"﴾ It was reported in the book of Sunnan compiled by Al-Tirmidhy and in other books that the Messenger of Allah (peace be upon him) said: ("Whenever a Muslim supplicates to Allah, He accepts his supplication or averts any similar kind of trouble from him until he prays for something sinful or something that may break the ties of kinship." Upon this someone of the Companions said: "Then we shall supplicate plenty." Allah's Messenger (peace be upon him) said: "Allah is more plentiful (in responding).") Al-Tirmidhy said that this is a good authentic Hadith. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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(Part No. 18; Page No. 37)

Fatwa no. 14778

Q: how can a Muslim ward off the desires to commit Zina (premarital sexual intercourse and/or adultery) or masturbation? What is the difference between those who do these things and those who avoid them? What is the best way to help me perform Salah (Prayer) regularly, as I sometimes pray and sometimes do not?

A: The main things that keep a Muslim away from doing these prohibited acts is fear of Allah, hoping for the Blessings He has in store for His Obedient Servants, and fearing the Fire He has for the disobedient. When a Muslim knows his Lord - in the true sense of knowing - as the One and Only Lord, Omniscient about all of mankind and their inward secrets; the All-Powerful and Invincible; the One able to do all things; the All-Knowing, Who encompasses everything in His knowledge, Who has created mankind in this world to worship and obey Him, and made it a trial to test people, with those who follow Allah's Orders and avoid His Prohibitions entering Paradise and those who violate His Orders and commit His Prohibitions being cast in the Fire. The blessings of Paradise are everlasting and the punishment in Hellfire is unbearable. When a Muslim recognizes these facts, they start to fear Allah and hope for what He has. As for your question, you must avoid the things that stimulate these desires, such as going to places where there is nudity, singing, music, and looking at women. You should try to keep to the company of righteous people and busy yourself with what benefits you in this world and in the Hereafter.

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Try reading some useful books, such as "Riyad Al-Salihin (The Meadows of the Righteous)", and recite the Qur'an often. Anyone who abstains from these acts of disobedience will be rewarded and will have their rank raised in the Hereafter. It is authentically reported that the Prophet (peace be upon him) said, ("There are seven (people) whom Allah will shade in His Shade on the Day when there will be no shade other than His Shade...") among which are ("a young person who grew up worshipping Allah, and a man who is seduced by a woman of high standing and beauty but he says, 'I fear Allah'.") As for not performing Salah, this is Kufr (disbelief) in Allah, as the Prophet (peace be upon him) said, ("The covenant that is between us and them (the hypocrites) is Salah. Anyone who abandons it has committed Kufr.") May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 5441

Q 1: My father wanted me to marry, but I refused saying that I cannot marry now as I am preoccupied with acquiring knowledge and Da'wah (calling to Islam) among people who worship other than Allah. The truth is that I do not want to marry for two reasons. Firstly: There are no true believing girls who fulfill the obligations of Allah. Most of them perform acts that indicate that they are Mushriks (those who associate others with Allah in His Divinity or worship) and believe in the occupants of the graves, this is in my village.

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There are believing girls in other villages, but I cannot marry someone from outside our village.

Secondly: I want to focus on acquiring knowledge and calling people to Allah, but marriage will delay me or keep me from performing this obligation of seeking knowledge.

What is your Fatwa (legal opinion issued by a qualified Muslim scholar) and the Islamic ruling in this regard? Many Muslim scholars, such as Imam Ibn Taymiyyah, did not marry.

A: marriage is the practice of all the messengers and there is a great deal of evidence that encourages it. Some of the wisdoms related to marriage are that it helps to lower the gaze, preserves chastity, produce offspring, and enable a man and a woman to stand by each other in matters of everyday life. Getting married does not keep you from Da'wah; rather it helps to realize this goal for the peace and tranquility it brings to the soul. We advise you to marry and try to choose a good wife, even if she is from outside your village, knowing that no one is perfect, be it a man or a woman, especially at this time, except whom Allah wills. The Prophet (peace be upon him) disapproved the reluctance expressed by of some of his Sahabah (Companions): ﴿One of them said, "As for me, I shall pray and never sleep." Another said, "As for me, I shall fast and never break my fast." A third said, "As for me, I shall not marry women." When the Prophet (peace be upon him) was informed about that, he delivered a Khutbah (sermon) to the people. He praised Allah and glorified Him, and mentioned that matter saying, "As for me, I pray and I sleep, I fast and I break my fast, and I marry women. Anyone who shuns my Sunnah (whatever is reported from the Prophet) is not from me (i.e. not among my followers)."﴾

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Finally, it is not confirmed that Shaykh Al-Islam Ibn Taymiyyah (may Allah be merciful to him) did not marry. If it was confirmed, he probably had a lawful excuse, as we do not think someone like him would shun the Sunnah, when he was one of the greatest Du'ah (callers) to the Sunnah and one of the most knowledgeable people of it. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 17930

Q 1: What is the ruling on women advertising in newspapers and magazines their descriptions seeking marriage?

A: A woman advertising her desire to marry in newspapers and magazines and listing her descriptions conflicts with chastity, modesty and decency. It is not a Muslim custom at all. Thus, it is obligatory to refrain from doing it. Furthermore, it conflicts with the responsibility of her Waliy (a legally accountable person acting for a woman seeking marriage) through whose approval she may be given in marriage.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa No. (15130)

Q 2: is it permissible for a girl of full age, about 23 years old, who has not yet been asked for in marriage and is still a virgin, to tell her Waliy (a legally accountable person acting for a woman seeking marriage) that she desires marriage, giving birth to children and caring for a husband? Is it permissible to tell him that she wants to experience a happy and peaceful marital life so that he may seek a good religious man and then ask him to marry his daughter or the girl under his guardianship? In fact, `Umar ibn Al-Khattab set the example in this regard when he offered to give his daughter Hafsah in marriage to righteous people to be later married to the Prophet (peace be upon him).

Give me a detailed fatwa, may Allah reward you! Would you advise Waliys of unmarried girls whom no one asked in marriage to proceed to offer to give them in marriage to righteous people? Answer me, may Allah bless you!

A: It is unobjectionable that she tells her Waliy about her desire to marry. It is also unobjectionable that the Waliy offers to give his daughter or the girl under his guardianship in marriage to those whom he thinks to be righteous, good and trustworthy. However, such an offer should be adequate. This is supported by the story mentioned

in the question that `Umar (may Allah be pleased with him) offered to give his daughter Hafsah who became a widow, in marriage to Abu Bakr and `Uthman (may Allah be pleased with them). May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa No. (8901)

Q: I would like to ask Your Eminence about consummating a marriage during the blessed month of Ramadan. What is the ruling on this? Is it Makruh (reprehensible) as commonly claimed? Please, answer me, may Allah assist you!

A: Consummating a marriage during Ramadan is not Makruh, for there is no evidence to this effect.

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Fatwa no. 8795

Q: I am a Muslim young man. i got married to an Austrian woman who embraced islam and gave birth to a child. She suffers from uterine cancer which makes having sex with her impossible. I, therefore, want to marry a second wife, but she refuses. She further stipulates that she will ask for divorce in the event of me marrying a second wife. It should be noted that the custody of the child will be granted to the mother if I divorce her. I fear the problems that may result from raising my child in the context of a non-Muslim family. It is noteworthy that the stipulation of not marrying a second wife is not included in the marriage contract. If I get married, I will lose my child, and if not, my rights as a husband will not be fulfilled. What is the proper solution for this problem? Please answer me, may Allah protect you!

A: You should get married, as it entails many benefits for you. Among them are the ones mentioned in the Prophet's saying (peace be upon him), ('O young people! Whoever among you can afford to get married, let him do so, for marriage would help lower his gaze and keep virtuousness, and whoever cannot afford it, let him fast, for that will be a shield for him.) Agreed upon by Imams Al-Bukhari and Muslim

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on the authority of Ibn Mas`ud (may Allah be pleased with him). As for the custody of the child, you should resort to the Shari`ah court. Allah (Exalted be He) says: (And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).) (And He will provide him from (sources) he never could imagine.) Moreover, in the event of divorce, you should treat the mother of the child kindly. May Allah grant her recovery and forgive her and your sins. May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 15358

Q: I am a Multazim (practicing Muslim) young man, and I want to marry a Multazim girl. However, I am hesitant because of her father's work in a Riba (usury/interest)-based bank. What is the ruling of the Shari`ah (Islamic law) on this marriage? It is worth mentioning that if a marriage is concluded, the two families will exchange visits to maintain the ties of kinship, and this will, definitely, necessitate eating with them, exchanging gifts, and the like, especially during the first days

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of marriage. What is the ruling of the Shari`ah on this?

A: If the woman whom you want to marry is upright and holds fast to the Din (religion) of Islam, her father's work in a bank should not present an obstacle to her marriage and it does not prevent you from marrying her. You should advise her father and convince him to leave his work. Perhaps Allah (Exalted be He) will guide him through you. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Engagement

The third question of Fatwa no. 18447

Q 3: is there a Sahih Hadith with regards to choosing good maternal uncles for our future children when the person is planning for marriage? It should be noted that I am about to marry, Allah Willing. I hope to receive some advice from your Eminence about marriage.

A: Yes, there are Sahih Hadiths reported from the Prophet (peace be upon him) in which he encouraged us to marry a religious woman who is loving and prolific. This indicates the importance of choosing a good wife that will result in marital benefits,

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and lead to the righteousness and piety of the offspring. Allah (Exalted be He) says: ﴾Therefore the righteous women are devoutly obedient (to Allâh and to their husbands), and guard in the husband's absence what Allâh orders them to guard (e.g. their chastity, their husband's property).﴿ May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The third question of Fatwa no. 20062

Q 3: What should a woman's Waliy (a legally accountable person acting for a woman seeking marriage) do when a suitor proposes to her?

A: A woman's Waliy should choose a righteous, religious, and honest man for her. The Prophet (peace be upon him) said, ﴾If someone with a satisfactory standard of faith and honesty comes to you seeking marriage, then give him (your daughter or sister) in marriage. If you refuse, that will lead to the spread of great corruption in the land.﴿ Related by Ibn Majah and Al-Tirmidhy who ranked this Hadith as Hasan Gharib (a good Hadith that is strange to come from this chain of narration). The Waliy should fear Allah and work for her benefit and not for his interest as he is responsible for her before Allah. Moreover, he should not

burden the suitor with excessive Mahr (mandatory gift to a bride from her groom). May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 13656

Q: I am a woman wearing Niqab (face veil) and two people are proposing to me. The first is bearded and is in the second stage of commercial secondary school while I have obtained the commercial secondary school certificate. He is also three years older than me and he has only one sister who will get married and live far away.

On the other hand, the other suitor is an agronomist. He owns his own apartment. He also agrees to all of my requirements such as not shaking hands and intermixing with a member of the opposite sex. He is a very practicing Muslim and is well-mannered but he is beardless. My family left the decision up to me. What is the Islamic stance on this situation? It should be taken into consideration that the second suitor is very well-off.

A: You must choose the pious, religious, well-mannered, and the wise husband who fears Allah in all his affairs.

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The first question of Fatwa no. 6400

Q 1: is it permissible for a woman to propose to a good Muslim brother, when she sees that he is Multazim (a practicing Muslim), as did Lady Khadijah bint Khuwaylid (may Allah be pleased with her)? If Islam permits this, would it not undermine the woman’s dignity afterwards? What are the conditions that it is obligatory for a woman to observe if she admires a Muslim brother’s morals, Islam, and committed adherence to Allah’s Book and the Sunnah (whatever is reported from the Prophet) of His Messenger Muhammad (peace be upon him)?

A: If the matter is as mentioned, it is permissible for her to offer herself in marriage to this man or his like, and there is nothing wrong with this, as this was done by Khadijah (may Allah be pleased with her) and the woman mentioned in Surah Al-Ahzab who gave herself in marriage. This was also done by ‘Umar (may Allah be pleased with him) when he offered his daughter Hafsah in marriage to Abu Bakr and then to ‘Uthman (may Allah be pleased with both of them).

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The first question of Fatwa no. 6969

Q 1: is it permissible for me to allow my brother to marry my fiancée, as i am no longer interested in marriage at the present time, and she has reached the age for marriage?

A: It is permissible for you to leave her for him or any other person. After that he may marry her if she accepts him as a husband. But if you have consummated marriage, it is not permissible for him to marry her unless you divorce her and her waiting period elapses if you had intercourse with her. Moreover, she should accept him as a husband and all the other legal conditions of marriage have to be fulfilled. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 7044

Q: Praise be to Allah, I am a committed, practicing Muslim woman.

A man, whom I think is pious, has proposed to me, but I am studying in the Faculty of Medicine. my father refuses to let me get married until after I have finished my studies, which means that I have to wait for three more years. Should I agree to get engaged to this man until I can finish my studies? Is it permissible for me to uncover my face in front of him during the period of betrothal in the presence of one of my Mahrams (unmarriageable relatives)?

A: This is a personal matter governed by the circumstances of the man who has proposed, the woman to whom he proposed and their families. It is not easy for someone to judge in this matter unless they know the circumstances surrounding these parties. Regarding a woman who has been proposed to uncovering her face in front of her suitor before contracting the marriage, this is permissible for him to see if he is attracted to her; but it is not permissible for this to continue to avoid its grave consequences. We advice you to take the initiative to get married and to use all means to persuade your father to hasten it, as the Prophet (peace be upon him) instructed, saying: (“O young men! Those among you who have the ability for marriage, let them marry, as it is more able to lower the gaze (i.e., from looking at forbidden things) and guard the private parts (i.e., chastity, from illegal sexual acts).”) May Allah grant us success! May peace and blessings be upon our Prophet, his family, and Companions!

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First question of Fatwa no. 6471

Q 1: is it permissible for a man to propose to the woman whom he would like to marry? if the answer is in the affirmative, what are the conditions of making such a proposal?

A: It is permissible for him to do so provided that no Khulwah (being alone with a member of the opposite sex) is involved and that he has a real desire to marry her. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The fourth question of Fatwa no. 3116

Q 4: if a man proposes to a woman, and her family agrees, then he travels for a year or more, and another man proposes to her, is it permissible to accept the second man's proposal?

A: If they had only agreed upon engagement, her father might accept the second man's proposal if he thinks it is better for his daughter and she agrees to it. However, the second man cannot engage her unless he knows that the first one no longer wants her, her family no longer wants him, or he gives him permission to do so, as the Prophet (peace be upon him) prohibited a man to propose to a woman after someone else had proposed to her. If the first man has written a marriage contract with her, it is impermissible for her father to accept the second man's proposal. It is also impermissible to marry the second one until

the first one divorces her or dies and her `Iddah (woman's prescribed waiting period after divorce or widowhood) comes to an end. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 7588

Q: A man proposed to the parents of a girl to marry their daughter, and they agreed. Three years later, the concerned man and his fiancée agreed to conclude the contract of their marriage. However, one week later another man appeared and proposed secretly to the parents of the same girl to give the latter to him in marriage. The parents agreed to the marriage proposal of the second man and married their daughter to him. We make Du`a' (supplication) to Allah that your Eminence could tell us whether this is permissible or not?

A: If the reality is exactly as you have mentioned, the marriage contract that was concluded by the girl's father for the second fiancé of his daughter is valid. However, the marriage proposal of the second man is impermissible if he knew about the first fiancé and the family's approval of him. Otherwise, the marriage proposal of the second man is permissible. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The eighth question of Fatwa no. 5619

Q 8: someone asked to marry a girl, who was a virgin, and they got engaged. He was one from a group of people who competed to marry her. He married this woman with her consent and with her family's consent according to the Qur'an and the Sunnah of the Prophet (peace be upon him). They are leading a peaceful and happy life. Moreover, they were granted children. But he is still worried because he fears that he might have proposed to her when someone else had already proposed to her. He fears having committed a sin due to that. Should he offer an expiation if he is sure that he did that?

A: He is not liable to offer expiation if he is sure that he proposed to her when someone else had already proposed to her. But he has to repent to Allah and seek His forgiveness. Sincere repentance obliterates what had preceded it of sins. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 11134

Q: I betrothed one of my sons to my nephew's daughter. Her father agreed but delayed the conclusion of the marriage for some time. I traveled to Riyadh for twenty days and before returning home, another suitor proposed to her

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and her father agreed even though I am his uncle. I am not sure about this engagement and I am waiting for the date her father appointed to conclude her marriage to my son. Your Excellence, it is known that among the conditions of engagement is that a person should not engage a woman who is already engaged. We hope Your Excellence would tell us whether it is permissible to engage a woman who is already engaged to someone else. What are the consequences of doing this? May Allah safeguard you and guide you to all good!

A: It is not permissible for a Muslim to engage a woman who is already engaged to someone else. It was authentically reported on the authority of Ibn `Umar (may Allah be pleased with them both) who narrated that the Prophet (peace be upon him) said: ("None of you should make an engagement proposal over the proposal of his brother.") (Agreed upon by Al-Bukhari and Muslim)

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 8042

Q: We live in France and there is no Mufty (Islamic scholar qualified to issue legal opinions) here. Therefore, we ask your opinion regarding the following issue: One of two brothers proposed marriage to a woman. He had been engaged to her for three years and he maintains good relations with her father. The following year, when he decided to hold the wedding ceremony, his brother wanted to have the same woman engaged to his son. As a result a dispute broke out between the two brothers. Which one of the two fiancés has a better claim to marry the woman? May Allah reward you best!

A: The first fiancé has a better claim to marry the woman he has engaged. The second fiancé is not permitted to betroth her if he knows that she has already been engaged and that her family have accepted the first fiancé as a would-be husband for their daughter. It was related in the Sahih (authentic) Book of Hadith of Al-Bukhari, Sunan (Hadith compilations classified by jurisprudential themes) of

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Al-Nasa'iy, and Musnad (Hadith compilation of) Imam Ahmad on the authority of `Abdullah ibn `Umar (may Allah be pleased with them both) that Allah's Messenger (peace be upon him) said: ❨"A man is not permitted to ask for a woman in marriage when another Muslim has already done so until the former retracts his proposal or permits him."❩ May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 10726

Q: What is the ruling on someone who spoils and disrupts the relationship between a husband and his wife, when this person is one of the wife's relatives?

A: It is Haram (prohibited) to damage the relationship between a wife and her husband and make her turn against him, whether the person responsible for it is a relative or someone else. It was reported by Al-Nasa'y, Abu Dawud, and Ibn Hibban, on the authority of Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said, ("Anyone who turns a woman against her husband or a slave against his master is not one of us.")

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The wording of the Hadith is that of Abu-Dawud. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 13610

Q 2: When someone proposes to me and I get some information about him, should I observe Istakharah Prayer before seeing him or observe it after seeing him? Is the sign of Allah's guidance to a servant after observing Istakharah Prayer shown through a true dream? Please answer me, may Allah reward you with the best!

A: Istikharah is permissible before and after seeing the suitor. If you feel happy about the matter for which you ask Allah's guidance whether you proceed or abandon it, this is a sign indicating that this matter is good. If on the other hand you feel uneasy and your heart is turned away from that matter, then it is not good and should be abandoned. May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 14548

Q 2: i am a young woman who adheres to her religion. Several young men proposed to marry me at the same time. I had to perform Du`a'-ul-Istikharah (supplication for guidance) for each one of them more than once, but I did not feel anything. I have performed Du`a'-ul-Istikharah before for a young man who proposed to marry me and I saw what made me refuse. When I felt that I have to do something before my family gives a final word, I said: "O my Lord! Guide me to what is good for me!" I got engaged to the best one among those who had proposed to marry me. He is a good person with good morals. One year later, I felt that this engagement is a temptation for me though my relation with him is very good. Moreover, I did not find any fault with him that may cause me harm in my religion or in my life. Therefore, I performed Du`a'-ul-Istikharah three other times, but I did not feel anything that makes me accept or reject this offer. What should I do in this regard? Should I accept his offer or not? May Allah reward you well!

A: Whoever receives a marriage proposal should recommend her family to get information about this person, or find a trustworthy relative who can gather information about his morals, trustworthiness and his adherence to his religion. If they find that he is a good person, she can perform two Rak`ahs (unit of prayer) and then say Du`a'-ul-Istikharah with regard to getting married to that person. If she finds tranquility and happiness in her

heart and soul, she has to seek help from Allah and accept his offer. But if she feels depression and she feels unsure about him, she should reject this offer. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The sixth question of Fatwa no. 7932

Q 6: more than one multazim (practicing muslim) suitor proposed to a muslim girl, but she refused all of them after making Du`a'-ul-Istikharah (supplication for guidance) even though they are all well-mannered and devout. Is this act correct or does it contradict the Hadith in which the Messenger of Allah (peace be upon him) said: ("If someone with a satisfactory standard of Iman (Faith) and good conduct comes to you seeking marriage, then give him (your daughter or sister) in marriage.")

A: The cited Hadith is Da`if (a Hadith that fails to reach the status of Hasan, due to a weakness in the chain of narration or one of the narrators). It was reported on the authority of Al-Bukhari that he did not regard it as Mahfuz (a Hadith narrated by a chain of trustworthy narrators that contradicts a narration of another who is of a lesser degree of trustworthiness). Abu Dawud regarded it as a Hadith Mursal (a Hadith with no Companion of the Prophet in the chain of narration), and Ibn Al-Qattan also described it as Mursal. Accordingly, there is no blame on her; however, we advise her to accept the marriage proposal of a competent suitor and not to seek perfection.

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The third question of Fatwa no. 8256

Q 3: Is it permissible for a person to lie to his fiancée about the kind of job he is employed in? The fiancé is afraid that if he tells her the truth about his job, the family may turn down his marriage proposal. The woman he intends to betroth to is a Multazim (practicing Muslim). And Allah knows best.

A: A fiancé is forbidden to lie to his fiancée about the kind of job he is employed in as this is considered a form of fraud. If he had lied to her about his job, he should make Tawbah (repentance to Allah) and should ask Allah (Exalted be He) to forgive him the sin of lying and try at the same time to ask the fiancée to forgive him as well. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Second question of Fatwa no. 9174

Q 2: is it permissible for a father to discuss the matter of

choosing a wife or a husband directly with his son or daughter?

A: Yes, it is permissible for a father to discuss the matter of choosing a wife for his son or the matter of choosing a husband for his daughter and to consult each one regarding this issue for there is great benefit in doing so. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 10853

Q: I want to marry a woman who has good qualities. She studies at a secondary school and has good knowledge of Islam and its rulings. However, my father opposes our marriage because her father is a police officer and he doubts that he may earn unlawful money. In fact, my father is not sure of this and he wants me to marry another woman whom I do not want. Should I marry the woman I want and whose family agree or should I marry the other woman although I do not want her and I might even divorce her, if we got married? It is well-known that one of the conditions of marriage is the consent of the couple.

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Is my father's approval a condition for marriage? It is worth mentioning that the approval of the Waliy (a legally accountable person acting for a woman seeking marriage) is one of the conditions of marriage and the Waliy of this woman agrees. We appreciate your guidance, my Allah reward you!

A: If the matter is as you have described, it is permissible for you to marry whoever you want as long as she is religious and chaste. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 20893

Q: i have a sister who has been affected by the evil eye and someone has proposed to her. is it obligatory on me to tell him that she has been affected by the evil eye? If I do not tell him, is this regarded as deceiving him? Please answer me in writing as there are many similar cases in our village. As-salamu 'alaykum (May Allah's Peace be upon you!)

A: It is obligatory on the Waliy (a legally accountable person acting for a woman seeking marriage) to explain to a suitor any defects or illnesses that the woman is suffering from, if the man is not aware of this, so he can be well-informed.

Hiding this information from him is deceiving him. The Prophet (peace be upon him) said, ("Anyone who deceives us is not one of us.") May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

The first question of Fatwa no. 10737

Q: a close friend of mine came to ask me about a man who wants to marry one of his relatives, should I tell him the truth knowing that it would not be in the interest of the suitor? What should I do knowing that if I lie to my friend, the consequences will not be good and may lead to the loss of our friendship?

A: It is obligatory that, if anyone asks about someone for a Shar'y (Islamically lawful) interest, the person being asked should explain what they know about the person in question, based on actual reality. It is not permissible for them to lie to the questioner. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Eighth question of Fatwa no. 18452

Q 8: how can I be sure that the person proposing to me is committed to applying Allah's Shari`ah (law) in his personal behavior and conduct with others bearing in mind that nowadays there are many people pretending to be so?

A: It is Wajib (obligatory) on the Waliy (a legally accountable person acting for a woman seeking marriage) to make inquiries about whomever makes such a proposal. If the Waliy is satisfied with the Din (religion) and characteristics of the concerned person, he is to accept his marriage proposal; otherwise, he should not accept it. There are many easy ways of knowing the qualities of the person proposing such as asking his relatives and colleagues about him and examining his personality. Haste should be avoided regarding such a matter. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The fifth question of Fatwa no. 8445

Q 5: If I break off my year-long engagement, will this be unfair to my fiancé and will Allah punish me? The reason I want to cancel my engagement is that my fiancé is not convinced about some religious matters.

A: There is no nothing wrong with you annulling an engagement if the fiancé is not pleasing in terms of his character, his Din (religious commitment), or other areas similar to these.

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May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 6012

Q 1: A long time ago, I wanted to marry a woman. My difficult financial conditions prevented me from marrying her. Many years passed without my desire being fulfilled. i made a vow to marry her even if she grows old. Now that my financial conditions have improved, I find my heart is not attached to her like before. I fear that if I marry her, I will not develop any loving desire towards her. What is Your Eminence's opinion regarding the vow I made a long time ago?

A: Marriage is one of the commendable acts of the messengers. The Prophet (peace be upon him) encouraged Muslims to marry if they possess both the financial and physical means of marriage. It was authentically reported that he (peace be upon him) said: ﴾"O young people! Whoever among you is able to marry should marry, for marriage would help him lower his gaze and keep his virtue. Whoever is not able to marry is recommended to observe Sawm (Fast), for Sawm would diminish his sexual desire."﴿

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(Agreed upon by Al-Bukhari and Muslim) There is no problem if you refuse to marry the woman whom you had previously thought of marrying as long as you no longer have the desire to marry her. You both will be suited to your compatible partners. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 13875

Q: I came to Saudi Arabia traveling from Egypt along with my sister who works as a teacher in Saudi Arabia. Her contract will be terminated by the end of this year because of her circumstances. She did not marry and she does not desire to go back to work again. I did not have a chance to work here as we live in the customs area between Kuwait and Saudi Arabia. This area is known as Al-Raq'y, a district in Hafr Al-Batin. This area is devoid of any work opportunity because of the circumstances there after the events of Iraq. Therefore, I will return to Egypt aimless. Two years ago, I graduated from the Faculty Shari`ah and Law, Al-Azhar University, Asuit, Egypt in May 1988, with general grade "good." I proposed to engage a young woman from the same city which is Al-Minya governorate. I could not find work; as fresh graduates cannot take governmental jobs except after five years.

I thought that I might find work opportunities when I came with my sister. After coming, I did not have any work opportunity. The period of engagement became too long. Therefore, I decided to terminate my engagement and not to think of marriage anymore in the future because of my difficult circumstances. My family is a poor family. My sister helped my elder brother to get married. She can not do the same thing with me. What I want to ask is: will I be a sinner if i break my engagement because my fiancé has waited for me for two years, though this is out of my control? Will I bear any sin for breaking this engagement after this long period? I hope you will answer my question soon because I will send them my reply concerning pointing out my stance of this engagement. I can not deceive them until I return to Egypt. This is because my work opportunity here is very rare. May Allah reward you well!

A: There will be no blame on you if you terminate your engagement because of these circumstances. May Allah make easy for you all your affairs! May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 14095

Q: I am a nineteen-year-old girl. About two years ago,

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a twenty-nine-year-old man proposed to me. I was at the beginning of observing the Shar`y (Islamically lawful) clothing and wearing the Khimar (veil covering to the waist). I agreed to the engagement, but I then found out while talking with him that he is not a Multazim (practicing Muslim). I supplicated to Allah (Exalted be He) to guide him, but he has remained unobservant of the obligations ordained by Allah (Exalted be He). I think that it would be Haram (prohibited) to marry him. I have informed all my family members that I want to break the engagement, but they are objecting to this because of what the people would say, especially that the engagement has lasted for two years. My question is: If I am forced to marry him just to please my parents, would it be a lawful marriage? What should my family and I do in such a situation?

A: If the suitor's Din (religion) and manners are satisfactory, that is, he holds fast to the Din and duties of Islam, you should not break the engagement. If not, it is not permissible to continue, and you should break the engagement. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 18383

Q: I have a problem that makes me feel anxious. I fear

Allah's wrath. I am an Algerian young lady living in the west of Algeria. Five years ago, a young man working as a soldier in the national army proposed to marry me. I accepted his proposal, but for some reason we separated without breaking the engagement. He promised to break the engagement when he would come back on vacation. However, he did not break the engagement for two years. His relatives do not want to be involved in this issue. I decided to end this relationship unilaterally. I ask your Eminence to guide me in solving this problem to be able to choose any other suitor. I want to be sincere to Allah (Glorified and Exalted be He) in doing this. Please answer me in the way that pleases Allah and His Messenger.

A: The mere engagement of a man and woman is not a marriage contract. Either the man or the woman may cancel the engagement if they think it is better to do so, whether the other party agrees or not. However, if the marriage contract is concluded, you may refer to the court in your district which does what is lawfully required. May Allah facilitate your affairs and the affairs of all Muslims!

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 13938

Q: someone made a marriage proposal to marry my daughter. My daughter and I were satisfied with his character and Din (religion). Nevertheless, my wife did not accept such proposal for no obvious reason. I have tried a lot with my wife that she might change her mind but in vain. I am afraid that if we refuse the concerned proposal, we will not get a similar good fiancé for our daughter in future. Do we thus have to neglect my wife's opinion lest she should not be satisfied with any other proposal, or do we have to follow her opinion until she agrees to a marriage proposal?

A: You may marry your daughter to the person that you and your daughter are satisfied with. The opposition of your wife is to be disregarded. However, you and your daughter have to treat your wife with that which is the best as much as you can. The foregoing is supported by a Hadith in which the Prophet (peace be upon him) said, ﴾If someone with a satisfactory standard of faith and good conduct comes to you seeking marriage, then give him (your daughter, sister, etc) in marriage. If you refuse, that will lead to the spread of great corruption in the land.﴿

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The second question of Fatwa no. 13680

Q 2: A man who recently became Multazim (practicing Muslim) proposed to me. Now he offers Salah (Prayer) and attends religious lectures regularly, to the extent that he travels to attend them in nearby villages. He comes from a descent family. When we inquired about him, we knew that he offers Salah regularly in the Masjid (mosque). Does this conform with the Hadith of the Prophet (peace be upon him) in which he said: ﴿"When you see a man frequenting the Masjid, testify that he is a Mu'min (believer)."﴾ **? The Messenger of Allah (peace be upon him) also said:** ﴿"If someone with a satisfactory standard of Iman (Faith) and good conduct comes to you seeking marriage, give him (your daughter or sister) in marriage. If you refuse, that will lead to the spread of Fitnah (temptation) and great corruption in the earth."﴾ **The Messenger of Allah (peace be upon him) has, indeed, spoken the truth.**

Please be advised that I have offered Salat-ul-Istikharah (Prayer for guidance), but I felt nothing, given that my father agrees to him as a suitor but my mother does not like his mother and his sister. Is it a mother's right to turn down a suitor for that reason, although his family is kind? What should I do? Should I turn him down because of my mother's refusal, or agree to marry him because he is a Multazim? May Allah benefit us and you!

A: Your parents should inquire about any suitor and ask trustworthy people about him. If it becomes evident to you that he is religious and well-mannered, marry him and try to convince your mother. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 15799

Q: I would like explain my situation to Your Eminence, supplicating to Allah that He will guide us all to what pleases Him. My daughter's paternal cousin has proposed to her, he meets all the conditions for marriage, as he is known among his family and community for being pious and having Taqwah (fear of Allah as He should be feared). He is a university graduate and has the ability to provide a satisfactory standard of living for his wife. My daughter has agreed to marry him, because she is pleased with his religious commitment, noble character, and social standing, as did I and the groom's family. None of my children had any objections to this marriage, but her mother did, and she justified her opposition on the grounds of the following weak excuses:

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1. His desire to marry my daughter has spread without our knowledge. 2. The suitor's father (my brother)'s reputation was not sound in the past.

I have tried to convince her through many ways during the past year, and I postponed the marriage for one year hoping that she might change her mind, but she went too far. So I have decided to conclude the marriage, fearing that my daughter will miss the age of marriage, as she graduated from university two years ago. However, when I decided to do this, her brothers and sisters changed their minds and stood by their mother in opposing the marriage, claiming that obedience to the mother has priority over obedience to the father. They based this on the Hadith of the Messenger (peace be upon him) regarding the person who asked him (peace be upon him), "Who is the most deserving of good companionship?" I have tried harder with them, but they insist that this marriage should not be concluded, and when I set the date for the marriage contract to be made, they said that they would not attend, without the intercession of mediators. I have other daughters and sons who have reached the age of marriage, and, in order to avoid the occurrence of such a situation again, I hope that Your Eminence will answer the following questions in writing: 1. In the situation when the daughter agrees to marry a suitor who meets all the conditions for marriage, as does the father, is it a necessity to obtain the agreement of the mother and children also? Should they obey the father and his agreement to conclude the marriage?

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2. How valid is the children's position in supporting their mother, using the Hadith that was mentioned as evidence?

A: if someone proposes to a young woman, and she and her Waliy (a legally accountable person acting for a woman seeking marriage) are pleased with him, none of her other relatives have the right to object to her marrying him, as they are not her Waliy. The Prophet (Peace be upon him) said, ﴾"If there comes to you one whose character and Din (religious commitment) please you, give him (your daughter or female relative) in marriage."﴿ (Related by Ibn Majah and Al-Tirmidhy) This Hadith is only addressed to the Waliy, not anyone else. May Allah grant us success! May peace and

Seeing one's fiancée

Fatwa no. 12767

Q: is it permissible for a woman to go out with her fiancé prior to contracting marriage?

A: It is impermissible for a woman to go out with her fiancé prior to contracting the marriage without a Mahram (unmarriageable relative) being with them. Actually, it may lead to committing sins and evil consequences.

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The first question of Fatwa no. 10928

Q 1: which parts of the body of a fiancée that her fiancé may look at? I heard many religious scholars limit it to the face and hands. However, I read in Al-Nur Magazine, issued in Egypt by a political party, that a fiancé may look at his fiancée's legs up to knees. I hope that you will send us the sound opinion on the issue. Is it permissible for a fiancé to watch the would-be fiancée while she is walking on her way? Is a Companion authentically reported to have done so?

A: Scholars are unanimous that it is permissible for one who wants to propose to marry a certain woman to look at her face seeking no desire or enjoyment but not staying in seclusion with her. It is judged to be permissible as both of them need this as it is likely that they will live with each other life long. In fact, it is enough to look at the face as all the beautiful aspects can be seen through it. However, some scholars view it is permissible to look at the hands as well as other parts of the body often shown that may motivate a person to go ahead with the marriage. It is also permissible for a fiancé to watch his fiancée while going her way

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to see things that might motivate him to consummate marriage. It is related by Abu Dawud on the authority of Jabir ibn `Abdullah that the Prophet (peace be upon him) said, ﴾"If one of you proposes marriage to a woman, if he can look at her to see that which will encourage him to go ahead and marry her, then let him do so." Jabir said, "I proposed marriage to a young woman, and I used to hide where I could see her, until I saw that which encouraged me to go ahead and marry her, so I did so."﴿ Moreover, it is reported on the authority of Abu Hurayrah (may Allah be pleased with him) that he said, ﴾A man proposed to marry a woman of the Ansar. Thereupon Allah's Messenger (peace be upon him) said, "Did you cast a glance at her?" He said, "No." He said, "Go and cast a glance at her, for there is something in the eyes of the Ansar."﴿ (Related by Ahmad and Abu Dawud.) May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 8233

Q: I am a religious young man who is punctual in performing Salah (Prayer), fasting Ramadan in addition to Monday and Thursday, paying Zakah (obligatory charity) and who performs all Islamic duties. However, I proposed to marry a girl whom I love and want to be my wife. Her family asked me to put off discussing the marriage issue for one year until she finishes her studies. Actually, I go to them any time I want. Is this permissible? Please, bear in mind that I have never given her an evil look and Allah knows my true feelings towards her.

A: If the reality is as you have mentioned, you will be pardoned to have looked at her with the purpose of proposing to marry her. However, you may not look at her after having known her descriptions and appearance. Moreover, you may not stay alone with her for fear of evil consequences. Furthermore, bear in mind that she will remain a non-Mahram (not lawful to look at, touch, etc.) to you until marriage is contracted. We ask Allah to guide you to that which is proper for you regarding religion and life. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The fourth question of Fatwa no. 18068

Q 4: is it permissible for a fiancé to sit alone with his fiancée in her family's house in a room with the door open or in an open living room? Is it permissible for him to sit with her in private or go out with her in the presence of her mother or her younger sister who is 10 years old? Is it permissible for the fiancé to hold the hand of his fiancée and shake hands with her and with her mother? We appreciate your advice! May Allah reward you with the best!

A: It is not permissible for a fiancé to sit in private with his fiancée as long as he has not concluded the marriage contract. It is also not permissible for him to shake hands with her or go out with her because she is not Mahram (spouse or unmarriageable relative) to him. He may look at her when he first proposes to her without sitting with her in private. He may sit with her in the presence of her mother, father or other relatives whose presence will end privacy. It is authentically reported on the authority of Jabir (may Allah be pleased with him) that Allah's Messenger (peace be upon him) said, ﴾When one of you asks a woman in marriage, if he is able to look at what will induce him to marry her, he should do so.﴿ Related by Ahmad, and Abu Dawud. Al-Hafizh Ibn Hajar said, 'Its narrators are reliable.' Muslim reported on the authority of Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said to a man who had proposed to a woman, ﴾"Have you looked at her?" He said, "No." The Prophet (peace be upon him) said, "Go and look at her."﴿ This is because he wanted to marry her.

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The first question of Fatwa no. 6959

Q 1: is it permissible for me to sit in private with the girl who i asked for her hand from her guardians but they have not responded to me nor specified the dowry yet?

A: It is not permissible for you to sit in private with the mentioned woman according to the many Shari`ah evidence indicating that it is unlawful for a man to sit in private with a woman who is not his wife nor one of his unmarriageable relatives.May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The third question of Fatwa no. 16342

Q 3: is it permissible for a fiancé to sit in private with his fiancée or shake hands with her?

A: It is not permissible for a man to sit in private with a woman that is not from his Mahrams (spouses or unmarriageable relatives) even if this woman is his fiancée as long as he has not concluded the marriage contract yet.

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The Prophet (peace be upon him) forbade men to sit in private or shake hands with women who are not from their Mahrams; because this opens the avenues of temptation. Moreover, the Prophet (peace be upon him) did not shake hands with non-Mahram women. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fawta no. 3920

Q: if a person intends to marry a girl; is it permissible for him to ask her if she loves him or not? is it permissible for him to look at her and go out with her? Is it permissible for him to go with her to the cinema or the like?

First: It is authentically reported from the Prophet (peace be upon him) that he said, ﴾A virgin should not be married till she is asked for her consent (which can be tacitly given); and the matron should not be married till she is asked whether she agrees to marry or not.﴿ The person who is entitled to ask her

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is her guardian or whoever may take his place. The person who wants to propose to a woman should not ask her if she loves him or not for this may pave the way for temptation. However, it is permissible for him to look at her without sitting with her in private, if he intends to marry her. **Second:** It is not permissible for the suitor to sit in private with the lady he intends to marry or see any part of her `Awrah (private parts of the body that must be covered in public), nor go out with her as long as he has not concluded the marriage contract yet, for she is not one of his Mahrams (spouse or unmarriageable relatives). In addition, mixing may pave the way for temptations. Also it is not permissible for him to go with her to the cinema or the like. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The ninth question of Fatwa no. 6044

Q 9: is it permissible for a man to marry a woman he has not seen; that he asks for her hand from another country then she travels to him?

A: It is an act of Sunnah that a man should look at the lady he is proposing to in marriage. However, if the man marries a woman

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without seeing her, their marriage is valid. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The third question of Fatwa no. 17961

Q 3: is it unlawful for the fiancé to kiss his fiancée at the time of declaring the engagement?

A: It is permissible for the fiancé to talk to his fiancée and see her without sitting with her in private. It is not permissible for him to touch or kiss her before concluding the marriage contract. Before marriage is concluded, there is no formal relationship between the two. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Marriage contract

The fifth question of Fatwa no. 4123

Q 5: I heard so many formulas used for the contracting of marriage, such as 'Ankahtuka',

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'Mallaktuka' and 'Zawajtuka', i.e., "I have given you in marriage," which of them is valid?

A: Any formula that indicates the contracting of marriage is sufficient to make it a valid marriage including the formulas mentioned above as well as any other word to the same effect according to the most preponderant opinion of the scholars. However, 'Ankahtuka', 'Mallaktuka' and 'Zawajtuka' are the most direct formulas. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 18200

Q: what is the Sunnah with regard to concluding the marriage contract? Are there any Hadith about the marriage sermon? Where is the best place to have the marriage sermon? Who should say the marriage sermon? What is the ruling on the practices of people in South Africa; they let a person recite verses from the Qur'an before the marriage sermon? What is the ruling on saying a congregational invocation after the marriage sermon where the orator invokes Allah in loud voice then the attendees raise their hands and say, 'Amen!'?

A: The marriage contract is concluded when the lady's guardian or his deputy expresses approval by saying, for example, 'Ankahtuka', 'Zawajtuka' or similar words which mean 'I give her in marriage to you',

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and the husband or his deputy expresses acceptance by saying, 'I accept or I am content with this marriage' or similar words. All this has to take place in the presence of at least two reliable witnesses. There are no specific formulas or invocations to be said before the marriage contract. However, it is recommended to recite the Khutbat-ul-Hajah (prelude to a sermon or speech) reported from the Prophet (peace be upon him): ❨'Praise be to Allah, we praise Him, ask His Help and seek His Forgiveness; We seek refuge with Allah from the evils of ourselves and from our bad deeds. He whom Allah guides aright there is none to lead him astray, and he whom Allah leaves astray there is none to guide him, and I bear witness that there is none worthy of being worshipped (in truth) but Allah, He is One, having no partner with Him, and that Muhammad is His Servant and Messenger.'❩ in addition to the following three Ayahs (Qur'anic Verses): ❨O you who believe! Fear Allâh (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared. [Obey Him, be thankful to Him, and remember Him always], and die not except in a state of Islâm [as Muslims (with complete submission to Allâh)].❩

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❨O mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife [Hawwâ' (Eve)]❩ and ❨O you who believe! Keep your duty to Allâh and fear Him, and speak (always) the truth.❩ May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 17979

Q: I am a Muslim man from Maghrib who married an Egyptian woman. According to the Egyptian regulations related to marrying a foreigner, the marriage contract is concluded by an Egyptian lawyer whom the husband chooses. My marriage contract was concluded in the following way:

A marriage document was filled out by the lawyer in accordance with the Sunnah (whatever is reported from the Prophet) and based on Abu Hanifah's Madh-hab (School of Jurisprudence). This happened in the presence of the couple, the bride's parents, and two witnesses. Having concluded the writing of the contract, the lawyer read it

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to the attendants who agreed to the conditions referred to therein. The contract was then signed by the couple, the bride's parents, the two witnesses, and the lawyer and was later documented at the Egyptian court. The lawyer who concluded the marriage did not ask the bride's father to express Ijab (a pillar of the marriage contract: a willing offer of marriage expressed by the bride's guardian) by saying, "I give you my daughter in marriage" nor did he ask me to express Qubul (a pillar of the marriage contract: a willing acceptance expressed by the groom) by saying, "I accept to have her as my wife". It is a year now since we have been married; and we are leading a perfect family life.

Is this marriage valid or is it Batil (null and void)? Do I have to conclude a new marriage contract? If the marriage is Batil, what is the kind of Kaffarah (expiation) required of the couple? Please enlighten us. May Allah reward you best!

A: It is obligatory that a new marriage contract be concluded, as merely signing the contract is not sufficient to effectuate it. The Waliy (a legally accountable person acting for a woman seeking marriage) has to express Ijab and the husband has to express Qubul using any wording. The marriage that has been concluded is considered Batil and all the parties have to make Tawbah (repentance to Allah).

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The third question of Fatwa no. 7910

Q 3: An engaged Muslim couple are required by the law to go to the registry office for marriages before the marriage with witnesses to perform the offer and acceptance (the marriage agreement). Is this marriage considered Shar'y (Islamically lawful)? If not, do a Muslim couple have to legally register their marriage before concluding the marriage contract? It should be borne in mind that the registration is beneficial for both the husband and wife if there is a dispute.

A: If the offer and acceptance are expressed, all the other marriage conditions are fulfilled, and there is no impediment, the marriage will be valid. If the legal registration of the marriage is in the interest of preserving each party’s present and future rights under the Shari'ah, it is obligatory to register it. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 21076

Q: what is the ruling on a bridegroom who delivers Khutbat-ul-Hajah (prelude to a sermon or speech) and asks for the lady's hand in marriage from her guardian in the presence of witnesses but without the attendance of a marriage registrant? Is this contract valid?

A: If the reality is as you have mentioned with regard to an offer from the part of the father and acceptance from the part of the bridegroom in the presence of witnesses, the marriage contract will be valid. Delivering Khutbat-ul-Hajah by the bridegroom does not affect the validity of the marriage contract. But they have to announce this marriage and not conceal it because the Prophet (peace be upon him) ordered that and asked people to announce it through beating a tambourine. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Concluding a marriage contract for a deaf person

The third question of Fatwa no. 15922

Q 3: a deaf-mute man would like to marry, how can the Ma'dhun (marriage registrant) conclude the contract of his marriage? It may be worth mentioning that the concerned man is illiterate.

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A: The contract of marriage of a deaf-mute person is to be done by meaningful signs that are usually used for communicating with them in matters of their food, drink, etc. This is because in such a case meaningful signs constitute a substitute for speech. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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A Ma'dhun concluding his own contract of marriage

The first question of Fatwa no. 1764

Q 1: is it permissible for a Ma'dhun (marriage registrant) to conclude his own marriage contract? Is a Ma'dhun permitted to ask for fees for concluding a marriage contract? What if the Ma'dhun is given fees without asking for them?

Firstly: It is permissible for Ma'dhun to conclude his own marriage contract if the essential elements and conditions of the validity of marriage exist and the impediments are absent. **Secondly:** It is permissible for Ma'dhun to take fees from the bridegroom, whether the Ma'dhun himself requests so or not, provided that the latter does not receive a salary from the government for his work. If the Ma'dhun is paid by the government, it will be impermissible for him to take fees from the bridegroom.

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The third question of Fatwa no. 11045

Q 3: is it permissible for a man to conclude his own marriage contract for himself?

A: Yes, it is permissible for a man to conclude his own marriage contract. If, for example, the Waliy (a legally accountable person acting for a woman seeking marriage) says to the bridegroom in the presence of two qualified witnesses, "I offer you my daughter so and so in marriage" and the bridegroom replies, "I accept", the marriage contract will be valid. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Contracting marriage via telephones

The second question of Fatwa no. 1216

Q 2: If the Rukns (essential elements) and conditions of validity of marriage are existent, but the Waliy (a legally accountable person acting for a woman seeking marriage) and the husband are in different countries, is it permissible to conclude the marriage contract via the telephone?

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A: Today deception is widespread, as is fraud, and skillfulness in imitating the voices of others to the extent that one person may imitate the different voices and parlances of a group of young and old males and females so that the listener believes that such voices belong to various speakers though it is only one person who copies others. On the other hand, Shari'ah (Islamic law) cares for preserving people's honor and lineage and takes precautionary procedures to safeguard the foregoing more than it does with regard to contracts of other transactions. Therefore, with regard to contracts of marriage: the Committee is of the opinion that proposal, acceptance, and authorization can not depend on telephone conversations. This is to achieve the objectives of Shari'ah, to exercise more caution to ensure safeguarding of the honor and lineage of people, and to block the means to cheating and deception being practiced by wicked people. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The fifth question of Fatwa no. 10666

Q 5: is there a limit for the period between the conclusion of marriage contract and consummating the marriage? Should this period be long or short? What used to happen during the

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lifetime of the Prophet (peace be upon him) in this period?

A: There is no limit for the period that is between the engagement and consummation of marriage. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 13175

Q: Some scholars believe that it is improper for muslims to conclude their marriage contract on Sundays, for Christians do this. They also forbid having a Walimah (wedding dinner) on this day and say that this is an imitation of the Kafirs (disbelievers). The scholars who hold this view are graduated from the Islamic University in the Kingdom of Saudi Arabia. Here marriage contracts are concluded on Sundays as the witnesses who are governmental employees cannot testify except on this day. This opinion caused dissension among Muslims. Those scholars support their opinion by saying that the Messenger of Allah (peace be upon him) used to conclude the marriage contracts on Fridays. Your Eminence, did the Prophet (peace be upon him) made this a condition for concluding the marriage contract or can anyone choose the day of concluding his marriage contract?

A: There is no harm in concluding a marriage contract on any day of the week. It is not confined to Friday only as there is no evidence from the Qur'an

or the Sunnah regarding this matter. Concluding a marriage contract on Saturdays or Sundays is not an imitation of the Kafirs. This is not regarded as taking those two days as festival days. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 20967

Q: i proposed to a practicing Muslim woman for marriage. When I entered our home after concluding the marriage contract, I found my family discussing the matter of my marriage. They asked me where I had been and were asking me to marry my wife's sister instead. They claim that my wife is not pretty and is not suitable for me. I started thinking day and night about many things that worried me a lot. I suffered from a psychological condition, I even thought of many things which I am not pleased with but I can not divorce my wife. I sometimes think that I have committed a sin that displeases Allah. Whenever I used to remember those insinuations, I started to worry.

I even reached the condition that whenever I am talking to someone else I feel as if someone else is talking to him and not me. At last, I went to see a psychiatrist who told me that I have no hand in what I have been suffering from. All praise is due to Allah, I am now cured. Your Eminence, is my marriage valid despite all what I have gone through? Please, advise me for you will be responsible for the Fatwa you give me before Allah on the Day of Resurrection. Please make Du`a' (supplication) wishing for me all good you love for yourself.

A: The contract is valid if you were adult and of a sound mind upon concluding the marriage contract. The psychological disturbances which you were suffering from have no effect on the validity of the contract and you do not have to renew it. Praise be to Allah Who has cured you from this illness. We advise you to fear Allah, observe morning, evening and sleep Adhkar (invocations and Remembrances said at certain times on a regular basis), recite the Qur'an, perform the congregational Prayers in the Masjid (Mosque), and accompany pious people. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 20951

Q: A relative of mine married one of his daughters to a person. The contract of marriage was concluded by a Ma'dhun (marriage registrant) authorized by the Legal Court. Marriage was thus consummated and the couple lived together for a period of time. Nevertheless, a dispute occurred between my relative and the Ma'dhun because of some other reasons which did not have any relation to the concerned marriage. My relative thus swore to conclude the contract of marriage again via another Ma'dhun but his son in law refused to do so. We tried with my relative several times to abandon his request but he refused. He further boycotted his daughter and her husband so that they might respond to his request and conclude the contract of marriage again. Is it permissible to respond to such a request? Please provide us with your beneficial answer regarding this matter so that your Fatwa may help me convince my relative. I hope that Allah will reconcile him with his daughter and her husband when he is informed of your Fatwa.

A: such a request of the concerned wife's father is impermissible and unjustified. The concerned couple does not have to respond to it. This is because the first contract is valid as all the conditions

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of its validity and Rukns (essential elements) are met and all impediments are absent. The desire to avenge oneself, quarrels, and disputes must not be reasons for neglecting the rulings of Allah (Exalted be He). On the other hand, the concerned wife's father has to make an oath Kaffarah (expiation) for the incapability of doing what he swore to do. He is to be advised not to swear much. Allah (Exalted be He) says, ﴾And protect your oaths (i.e. do not swear much).﴿ and ﴾And make not Allâh's (Name) an excuse in your oaths against your doing good and acting piously﴿ May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Writing a marriage contract in the church

The twenty ninth question of Fatwa no. 11967

Q 29: Is it permissible to write a marriage contract in a church? Is it permissible to write the marriage contract twice, once in the Islamic way and the other in the Christian way to satisfy both parties?

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A: It is impermissible to write a marriage contract in a church. The Islamic contract is enough; and the other contract is nullified. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 2757

Q 2: Is it permissible to participate with Mushriks (those who associate others with Allah in His Divinity or worship) in their daughters' marriage contracts?

A: It is impermissible for Muslims to take part with Mushriks in writing their daughters' marriage contracts, as this entails loyalty to them and satisfaction with their Kufr (disbelief) and rejection of Islam, the religion other than which Allah (Exalted be He) does not accept. You can refer to the book written by Shaykh-ul-Islam Ahmad ibn Taymiyyah (may Allah be merciful with him) entitled "Iqtida' Al-Sirat Al-Mustaqim". This issue and others like it have been explained in detail. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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concluding a marriage contract to acquire citizenship

Fatwa no. 15722

Q: All praise be to Allah, we are young Muslim men from Egypt, but we live in the Netherlands. We want to ask about the Islamic ruling on the young Muslim men who resort to marrying European or foreign women who have permanent residence to obtain permanent residency in the Netherlands, even though this marriage is sham; it is only on paper. The man does not live with the woman nor does he have intimate relations with her as a wife. He just goes with her and two witnesses to the government office to conclude the marriage contract. Then, after that, each of them goes on their own way with the woman receiving a large sum of money. Is it permissible for a Muslim man to resort to this fraud to obtain residency, due to the bad economic circumstances that we are living under in Egypt? What is the ruling of the Shari'ah (Islamic law) on the money that the woman receives for this? Please answer me and may Allah guide you to enlighten many young Muslims who face this problem.

A: The marriage contract is one of the contracts whose greatness is emphasized by Allah, the Almighty, calling it a solemn covenant. It is not permissible to conclude a marriage contract lacking in authenticity to obtain residency.

May Allah grant us success! May peace and blessings be upon our Prophet, his family, and Companions.

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Fatwa no. 14086

Q: A young man studied until he became one of the greatest scholars. He then heard that his parents' marriage contract was concluded with Salat-ul-Fatih (Remembrance from the Tijaniyyah order) that states, "O Allah! Send Your blessings on Muhammad Al-Fatih (the Opener) of what is closed, the Seal of what preceded him, and the one who supported Al-Haqq (the Truth) with Al-Haqq." When he heard this, he gathered the scholars to rectify the situation at once. Is this man considered his father's son; whether this marriage was concluded out of ignorance or according to the Tijaniyyah (a Sufi order that stresses culture, education, and ritual practices by disciples) order that reached us through Ahmad Al-Tijany? Please advise us concerning this serious problem, while mentioning the evidence and printing them on paper, so that this issue is clearly solved. I would like to receive the answer by the beginning of the next month. Allah is the One Who guides us and leads us to the right way. May we enter Jannah (Paradise) with Allah's Mercy and Generosity; He is the One Who answers all prayers. As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!).

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A: Reciting salat-ul-Fatih on concluding a marriage contract does not nullify the contract, because it is recommended to deliver a speech before concluding it, even though it is not one of the conditions of marriage. This speech is Khutbat-ul-Hajah (prelude to a sermon or speech) that was authentically reported from Ibn Mas`ud (may Allah be pleased with him) in his saying: ﴾The Messenger of Allah (peace be upon him) taught us Khutbat-ul-Hajah that goes as follows: "Praise be to Allah, we thank Him, seek His help, ask for His forgiveness, and seek refuge with Him from the evils of ourselves. Those whom Allah guides there is none to lead them astray; and those whom Allah leads astray there is none to guide them. I testify that there is none worthy of being worshipped but Allah, and that Muhammad is His Servant and His Messenger. ﴾O you who believe! Fear Allâh (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared. [Obey Him, be thankful to Him, and remember Him always], and die not except in a state of Islâm [as Muslims (with complete submission to Allâh)].﴿ ﴾O mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife [Hawwâ (Eve)], and from them both He created many men and women; and fear Allâh through Whom you demand (your mutual rights), and (do not cut the relations of) the wombs (kinship). Surely, Allâh is Ever an All-Watcher over you.﴿ ﴾O you who believe! Keep your duty to Allâh and fear Him, and speak (always) the truth.﴿ ﴾He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allâh and His Messenger (صلى الله عليه وسلم), he has indeed achieved a great achievement (i.e. he will be saved from the Hell-fire and will be admitted to Paradise).﴿ ﴿

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

The fifth question of Fatwa no. 16525

Q 5: a new phenomenon has recently emerged in wedding ceremonies called "Zabihat-ul-Milkah," [marriage contracting sacrifice] for which the husband slaughters animals immediately after contracting the marriage. There is also recitation of poetry, lights, games, and dancing during the course of the night. The financial status of most of the married couples is no secret from Your Eminence, but this phenomenon has now become something important which most people cannot dispense with. This is other than the Walimah (wedding dinner), which will follow afterwards. What is the ruling on this; is it a Bid'ah (innovation in religion) or not?

A: Holding a Walimah at contracting of marriage is not regarded as a Bid'ah, rather it is a custom, and the ruling on it depends on the surrounding circumstances. If it includes extravagance and wastefulness, is more of a burden on the groom than he can bear, and includes beating the drum and dancing, mixing between men and women, and the like, this is not permissible. But if it is free from prohibited acts, this is permissible.

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We advise married couples and their parents to be kind and avoid affectation and spending their money on what is not beneficial. The lesser is the marriage expense and the easier in fulfilling its commitments, the more promising it is to bring happiness and success to the married couple. May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 16375

Q: Most of the Imams (the one who leads congregational Prayer) and shaykhs of Masjids (mosques) have agreed that du`a' (supplication) in the marriage contract or when naming a child should be made by Salat-ul-Fatih (Remembrance from the Tijaniyyah order), which says: "O Allah! Send Your blessings on Muhammad Al-Fatih (the Opener) of what is closed, the Seal of what preceded him..." What is the ruling on this?

A: Salat-ul-Fatih has no origin in Shari`ah (Islamic law); and what has no origin in Shari`ah is regarded as Bid`ah (innovation in religion), because the Prophet (peace be upon him) said: ❪"Whoever does any act for which there is no sanction from our behalf, it is to be rejected."❫ Also, this Salah includes words which exceed the proper limits regarding the Prophet (peace be upon him), who said: ❪"Do not exaggerate in praising me as the Christians praised the son of Maryam (Mary)."❫ According to the Ijma` (consensus of scholars), it is permissible to send peace and blessings on the Prophet (peace be upon him) in the wording that is known and mentioned in the Hadith. You can refer to Jala'

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Al-Afham fil-Salah wal-Salam `ala Khayr-il-Anam for Imam Ibn Al-Qayyim to know the Islamically acceptable wording of sending peace and blessings on the Prophet (peace be upon him) as related in the Two Sahih (authentic) Books of Hadith (Al-Bukhari and Muslim) and other books. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The eighth question of Fatwa no. 17880

Q 8: Engagement and marriage contract: there are some local customs practiced by the followers of Imam Malik's school of jurisprudence upon engagement or holding the marriage contract, such as distributing flowers and lawful fruits among people. Some tribes used to distribute salt in order to spread the news of this engagement or marriage contract among people. Every one who is given a flower or salt is told about this contract.

The followers of the Hanbaly school of jurisprudence deem this practice unlawful. They say that the Prophet (peace be upon him) did not do such things. They used to distribute dates only. Moreover, they consider all things related to local customs to be Bid`ah (innovation in religion).

A: Concluding the marriage contract must be according to legal formula which is the offer from the part of the guardian of the woman or his deputy and acceptance from the part of the husband or his deputy. This must be done in the presence of two just witnesses. It is not permissible to distribute fruit or

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bring flowers. This is because doing so has no basis in Shari`ah (Islamic law). But it will be recommended to prepare wedding banquet at any suitable time. The Prophet (peace be upon him) said to the one who wanted to marry, ﴾Give a Walima (wedding banquet) even if with one sheep.﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 8843

Q 2: a man wants to marry a woman and he paid the Mahr (mandatory gift to a bride from her groom) to her guardian but he did not hold a wedding party. Is this woman regarded as his wife?

A: If he concluded the marriage contract but did not consummate the marriage, she is his wife and takes the ruling of a woman with whom the marriage has not been consummated, namely, she takes half of the Mahr if he divorces her before consummating the marriage. Furthermore, no `Iddah (woman's prescribed waiting period after divorce or widowhood) is required from her after the divorce, for Allah (Exalted be He) says: ﴾And if you divorce them before you have touched (had a sexual relation with) them, and you have appointed unto them the Mahr (bridal-money given by the husband to his wife at the time of marriage), then pay half of that (Mahr), unless they (the women) agree to forego it, or he (the husband), in whose hands is the marriage tie, agrees to forego and give her full appointed Mahr. And to forego and give (her the full Mahr) is nearer to At-Taqwa (piety, righteousness).﴿

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He (Exalted be He) also says: ﴾O you who believe! When you marry believing women, and then divorce them before you have sexual intercourse with them, no 'Iddah [divorce prescribed period, see (V.65:4)] have you to count in respect of them.﴿ However, if the husband died before consummating the marriage and did not divorce her, then the woman deserves the whole Mahr, completes the period of `Iddah, and inherits her share of his legacy as well. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 1064

Q: is it obligatory that the marriage contract be concluded by someone who dictates the Waliy (a legally accountable person acting for a woman seeking marriage) of the bride the formula of affirmation and dictates the husband the formula of acceptance? Or is it permissible to conclude marriage without this person if the marriage fulfills its conditions and pillars?

A: If the matter is as mentioned in the question that affirmation and acceptance are confirmed by you and her father, the dowry is delivered, the witnesses are present and the girl

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whose name is mentioned in the contract agrees, then the marriage is correct even if no other person assumes the concluding of the marriage contract. This is not a condition for the validity of marriage or a supplementary to it. Governments ordered that the marriage contract should be concluded and registered by the marriage official to put an end to chaos, stop cheating, protect the lineage, honors and rights and to prevent denial in case of disputes that arise in this regard. The ruler should be obeyed in such matters and the like to help him control his people and achieve the best interest for them. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 8129

Q 2: people usually give marriage registrars a sum of money for concluding the marriage contracts. Is it permissible for the marriage registrar to take this money? It should be noted that he may travel a long distance to contract the marriage.

A: If the marriage registrar is not a governmental employee who receives a regular salary from the state in return for concluding the marriage contracts, it will be permissible for him to take this money in return for concluding the contracts.

However, if the marriage registrar is a governmental employee, it will not be permissible for him to take this money even if he travels from the place of work to the place of concluding the contract. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 4646

Q: A marriage contract of a virgin bride was concluded while she was menstruating. She did not get married before then. The marriage registrar did not know this. Is this marriage contract invalid that needs to be made again? Is menstruation considered one of the restraints of contracting marriage if the bride is a virgin or is it just an undesirable act? It should be noted that according to our customs a husband is not allowed to consummate marriage after contracting the marriage unless he has fulfilled the marriage conditions. These marriage conditions are so strict that a husband usually takes a long time to fulfill them. We appreciate your advice! May Allah reward you well!

A: If the marriage contract is concluded while the bride is in her menses, it does not affect the validity of the contract, whether the bride is a virgin or a matron. It is a valid contract and it is permissible for them to wed even if she is in menses. But it is not permissible for them to

have sexual intercourse before the woman's menstrual blood stops and she performs Ghusl (ritual bath following major ritual impurity). May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 6117

Q: I gave my daughter in marriage to a man. They did not get along well together, then she abandoned him and came to live with me at my home. She stayed for two years. During this period, her husband did not have sexual intercourse with her. Later on, he divorced her. She had her menses three times after divorce and before the elapse of three months. then I gave her in marriage to another man before the elapse of three months after divorce. The second husband is one of my relatives and he is a wise, religious and well-mannered man. Now, the three months have elapsed and the second husband has not consummated his marriage with her yet. Afterwards, I heard from some people that this marriage contract is not valid. I hope your Eminence will tell me the ruling of this marriage contract. Is it valid or should we conclude a new marriage contract?

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I appreciate your advice! May Allah reward you well for what you do for Islam and Muslims!

A: If the reality is as mentioned, that the marriage contract was concluded after the mentioned woman had had her menses three times after divorce, it is a valid marriage contract even if she had three menses in less than three months. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 721

Q: is it permissible to conclude the marriage contract while one of the spouses is in a state of Janabah (major ritual impurity related to sexual discharge)?

A: The validity of a marriage contract does not require the Taharah (ritual purification) of both spouses. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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`Abdullah ibn Sulayman Ibn Mani`	`Abdullah ibn `Abdul-Rahman ibn Ghudayyan	`Abdul-Razzaq `Afify

The second question of Fatwa no. 8049

Q 2: I would like your Eminence to explain the ruling of Shari`ah on concluding the marriage contracts in Masjids (mosques). It should be noted that all relevant Islamic teachings will be fulfilled such as preventing mixing between men and women or using musical instruments.

A: If the reality is as mentioned, there is no harm in concluding the marriage contract in the Masjid. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 9388

Q 2: Is concluding the marriage contract regularly in Masjids (mosques) considered a Sunnah (a commendable act) or is it a Bid`ah (innovation in religion)?

A: The matter of concluding the marriage contract in Masjids is flexible, for there is no religious evidence that indicates that it is a Sunnah. So, concluding it in Masjids regularly is considered Bid`ah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 9903

Q: What is your opinion concerning holding marriage ceremonies in Masjids (mosques)? In these ceremonies men and women attend but each has a separate place. After concluding the marriage contract, some people give a religious sermon then sweets are distributed to the attendees. Later on, everyone congratulates the bride and groom then leave. It should be noted that children and some women and men who are not committed to Islamic religious teachings attend these ceremonies. We also notice that many religious brothers in Egypt insist on concluding the marriage contract in this way.

What is the right thing with regard to this issue? We hope you will explain all the sides of this issue and provide us with evidence so that everyone might benefit, In sha'a-Allah (if Allah wills).

A: It is not of the Sunnah to conclude the marriage contract in a Masjid, and concluding it regularly inside Masjids and believing that it is an act of Sunnah is itself a Bid`ah (innovation in religion). It is authentically reported from the Prophet (peace be upon him) that he said, ⦅He who innovates things in our affairs for which there is no valid (reason) (commits sin) and these are to be rejected.⦆

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If this marriage contract is attended by women displaying their charm and children messing around in Masjids, it has to be prevented because of the evils it involves.May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 9553

Q: People in our village are confused with regard to concluding the marriage contract in Masjids (mosques); they do not know whether it is a Sunnah or a Bid`ah (innovation in religion). The reason behind this confusion is the following Hadith, ﴾Announce the contract of marriage, and make it in the mosque, and declare it using the Duff (a tambourine-like instrument without bells).﴿

What is the degree of authenticity of this Hadith, especially this part of it: ﴾and make it in the mosque.﴿ **Is concluding the marriage contract in a Masjid a Sunnah or Bid`ah? We are interested to know the titles of books showing the Sanads (chains of narrators) of this Hadith as well as the books of Hadith where it is reported.**

I read in the book entitled "Fiqh Al-Sunnah" that Al-Tirmidhy graded this Hadith as Hasan (a Hadith whose chain of narration contains a narrator with weak exactitude, but is free from eccentricity or blemish). We hope that you will comment on this to explain things for people because they conclude marriage contracts in Masjids and regard it a commendable act and a Sunnah of the Messenger of Allah (peace be upon him).

A: First: This Hadith is related by Al-Tirmidhy with his Sanad. He said,

Ahmad ibn Mani` told him that Yazid ibn Harun told him that `Eisa ibn Maymun Al-Ansary reported on the authority of Al-Qasim ibn Muhammad from `Aishah (may Allah be pleased with her) that Allah's Messenger (peace be upon him) said, ﴾Announce the contract of marriage, and make it in the mosque, and declare it using the Duff (a tambourine-like instrument without bells).﴿ Al-Tirmidhy commented on this Hadith saying, "It is a Hadith Hasan Gharib (a good Hadith that is strange to come from this chain of narration) in this concern." `Eisa ibn Maymun Al-Ansary is a weak narrator of Hadiths while `Eisa ibn Maymun who reported exegesis from Ibn Abu Nujaih is a reliable narrator. This Hadith is also related by Al-Bayhaqy but his Sanad contains Khalid ibn Ilyas whose narrations are rejected. **Second:** The Shari`ah encourages announcing marriage contracts. With regard to concluding marriage contracts in Masjids, it is not an act of Sunnah and the mentioned Hadith is not evidence in this regard. In fact it is a weak Hadith; because `Eisa ibn Maymun Al-Ansary and Khalid ibn Ilyas are weak narrators. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

(Part No. 18; Page No. 114)

Fatwa no. 9756

Q: I popped my finger upon holding marriage contract. I was unaware that popping and crossing fingers put future obstacles before the husband. After I knew that I should not do that, I was shy to ask. I have three children as I got married seven years ago. What should I do? Should I hold a new marriage contract? What should I do?

A: If the reality is as you have mentioned, there will be no blame on you for crossing your fingers together or for popping them upon holding the marriage contract. Doing such things does not affect the marriage contract. You do not need to hold it again as it is a valid contract. Moreover, you have to give up superstitions because they contradict Islam. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 21272

Q: while concluding the marriage contract, some people may use the Misbahah (counting beads used when remembering Allah) or cross their fingers or break straws, which may cause some problems as they believe that these things affect

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the failure of the marriage. We hope that you explain this matter to us.

A: You should put your trust in Allah (Exalted be He), rely on Him, and set aside any doubts or insinuating whispers of Satan. The marriage contract should be attended only by those who have sound Islamic creed and have nothing to do with such malicious acts. Those who are known for practicing such deeds should be reported to the authorities to be punished and relieve people from their evil. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 5627

Q: I proposed to get engaged to a young woman with Allah's favor in Ramadan 1401 A.H. My family and her family agreed on the dowry and the engagement present which was some gold. Before the end of this meeting, I told my fiancée's father that I do not want to displease Allah with regard to the wedding ceremonies. I would like my wedding to be according to Shari`ah (Islamic law), not according to Egyptian customs in their wedding ceremonies with dancing and uttering trilling cries of joy. He agreed with me on this point. I praised Allah (Exalted be He) for His favor on me in this regard.

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Days and months passed after that situation. When the wedding was due, my fiancée's father changed his mind with regard to wedding ceremonies. He said that she was the first of his children to get married and he desired to enjoy her wedding ceremony. He wanted to hold this wedding in a club where there would be dancing and the like. I refused that completely and as a result they changed their stance. They suggested to me to hold a small wedding party at home to which only family members and friends would be invited. There would be mixing between men and women and men and women might come to shake hands with the bride. Moreover, the bride refused to wear the veil on that night. She said that she would wear a white hat and a wedding dress that would cover her neck. But all these things can not replace the veil because they will reveal the shape of the bosom and neck.

Our great Shaykh! This is the best the family of my fiancée would offer. My family advised me not to push matters to complexity, telling "This is only one night in your lifetime. When you have your wife at home, the word will be yours; you can then abide by the Shari`ah." There were also other similar perplexing sayings. Moreover, my family said that if I create difficulties, I will be as if I intend to break the engagement. Therefore, she will have the right to take the gold engagement present which is 300 pounds in value and the dowry amount which is 600 pounds. Moreover, she will also take the presents I gave her on occasions and festivals. I have not concluded my marriage contract yet. The marriage contract was scheduled to be concluded on the wedding day. My love for Allah and His Messenger is greater than my love for these worldly pleasures. Therefore, I decided to write to you to advise

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and guide me as to what I should do. 1- What should I do if her father insists on holding the wedding ceremony in a club where there is dancing and music? 2- What should I do if they decide to arrange a gathering where relatives and friends whether men or women will come to shake hands with her? There will be music and many Bid'ahs (innovation in religion) at this gathering. Moreover, she will not wear a proper Islamic dress.

If my fiancée's father insists on doing so and she follows him under the pretext that she does not desire to displease him. Will it be my fault if the engagement is broken. If I do this, I will not take any of the money that she took from me. Should I follow those who

say that it is just one night and when she comes to my house, no one can exercise control over her except me?

A: You are not permitted to agree with your fiancée's father or anyone else in doing what is prohibited by Allah (Glorified and Exalted be He). Moreover, you are not permitted to do what you say of holding a wedding ceremony in a club where dancing, music, and mixing between men and women will take place. Men and women are not permitted to shake hands with each other as long as they are not Mahram (a spouse or an unmarriageable relative). May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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(Part No. 18; Page No. 118)

The first question of Fatwa no. 4029

Q 1: a person believes that the dead can bring about harm and benefits and, thus, has concluded his marriage in a shrine. Is this marriage valid?

A: If they believe that the person buried in the shrine brings about good to the marriage contracts that are concluded there, blesses the couple in their marital life, and brings them happiness, they are Mushriks (persons who associate others with Allah in His Divinity or worship) and their marriage contracts take the same ruling on those of Kafirs (disbelievers), regarding parentage, inheritance, and the like. Such contracts are valid if the couple embrace Islam and sincerely believe in Tawhid (the Oneness of Allah). May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 1113

Q 1: is it permissible for a Muslim man to have his marriage to a woman from the People of the Book (Jews and Christians) announced in a church by a priest, after marrying her according to the way prescribed by Allah and His Messenger in an English Registry Office?

A: It is not permissible for a Muslim man to have a priest announce his marriage to a Muslimah (Muslim woman) or a woman from the People of the Book in a church, even if it is after he has married her in the way prescribed by Allah and His Messenger.

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This is because it entails imitation of the Christians in their marriage rituals of their churches. It also shows veneration for the Christian scholars and devotees. The Prophet (peace be upon him) said, (“Anyone who imitates a people is from them.”) (Related by Imam Ahmad through a good Sanad [chain of narrators]) May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

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The essential elements in a marriage contract

Both spouses being free from impediments

The first question of Fatwa no. 9446

Q 1: i made a written, endorsed Wakalah (appointment of a legally accountable person to act on behalf of another for a specific permissible matter) to a Muslim brother through the Yemeni embassy in Jaddah, so that he might conclude my marriage contract to a Yemeni girl who lives in Yemen with her parents. I am a young Yemeni man living in Saudi Arabia, in the city of Al-Ta'if. I wrote the Wakalah in the presence of two witnesses. The girl's name is Latifah. However, when the Wakalah reached the Wakil (legally accountable person who acts on behalf of another for a specific permissible matter), he told me on the phone that the girl's real name is Amatul-Latif, whereas Latifah

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is her nickname among her family and friends; it is just a contracted form of the name. I told the Wakil that I had no idea about this; I thought that Latifah was her real name; and I was ready to make another Wakalah including the real name. However, he said there was no need to do this, and that he was going to write her real name in the marriage contract. The court made sure of this, and her father confirmed that Latifah is the nickname for Amatul-Latif. The marriage contract was written in her real name, Amatul-Latif, and so was her passport. Thus, Amatul-Latif and Latifah are two names belonging to the same person. She lives with me now in Al-Ta'if. We have been married for about two weeks. Your Eminence, are the Wakalah and the contract considered valid? When I wrote the Wakalah, I had no idea that she had another name, which is her formal name.

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Given the abovementioned circumstances, are the Wakalah and the contract valid?

A: As the Wakalah was made to conclude the marriage contract with a certain, known woman, and you wrote it in her nickname, which is part of her real name, the Wakalah is valid, and so is the marriage contract if all its conditions are met and none of its impediments are present. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul- `Aziz ibn `Abdullah ibn Baz

Fatwa no. 9350

Q: my father concluded my marriage contract by delegation as I was absent. The wife is an Arab muslim girl whom I defined by name. She, her parents, and brother were present and her father acted as her Waliy (a legally accountable person acting for a woman seeking marriage). The marriage contract was signed in the Islamic center in the city of Rouen, France. As I was not present, is this contract valid or do I have to conclude a new one? Please send me a written answer!

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A: If the reality is as you mentioned, the marriage contract is valid. The fact that you were not present has nothing to do with it being invalid as long as you delegated your father to act on your behalf. As such, you do not have to conclude a new contract. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 3379

Q: Your Eminence, i authorized my father to be my agent in marrying the eldest one of my cousins on my behalf. I used to live in a remote city far from my father and my uncle. The girl whom I authorized my father to marry on my behalf got married to another man, so my father concluded the marriage contract with the younger girl instead of the elder. When I heard the news, I was satisfied with what my father had done and considered her as my wife and she was satisfied with that. After I came, my uncle asked me to bring him a Fatwa concerning whether this is permissible or not. The question is: Is this permissible or not? Could you kindly advise? May Allah protect you!

A: If the matter is as mentioned, the contract is valid because it is one of the contracts which depend on the consent of the competent person and this condition is fulfilled.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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2. Mutual consent of the spouses

The second question of Fatwa no. 3833

Q 2: What is the ruling on someone who gets engaged to a girl who is less than nine years old and contracts the marriage? Is such a marriage valid, bearing in mind that she refuses him after she has grown older? What age is suitable for a girl to be engaged?

A: It is permissible to contract the marriage of a young girl by her father especially if he sees some contingent benefit for her in it. This is supported by the story that the Prophet (peace be upon him) married `A'ishah when she was less than nine years old. However, no one other than a father may contract the marriage of a girl who is less than nine years old. Moreover, girls over the age of nine may not be married unless their permission is sought. The Prophet (peace be upon him) said, ﴾A matron should not be given in marriage except after consulting her; and a virgin should not be given in marriage except after she gives consent. The people asked, "O Allah's Messenger! How can we know her consent?" He said, "Her silence (indicates her consent)."﴿ If a dispute arises thereafter, it should be referred to Shar`y (Islamic legal) courts.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa No. 18734

Q 1: Is it true that the Prophet's marriage to `Aishah while still young was one of his particularities or was it a legislation for the whole Ummah?

Is it permissible to consummate marriage with immature girl? If not, how then should she observe three months as `Iddah (waiting period)?

A: The Prophet (peace be upon him) betrothed `Aishah (may Allah be pleased with her) while she was six years old. He consummated the marriage in Madinah when she was nine years old. Actually, this is not a particularity just for him. Thus, it is permissible to contract the marriage of an immature girl and consummate it

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even before maturity if she is able to. As for the `Iddah of an immature girl, Allah (Glorified and Exalted be He) defined the `Iddah of those who have passed the age of monthly courses and those who are still immature to be three months. Allah (Exalted be He) said, ﴾And those of your women as have passed the age of monthly courses, for them the 'Iddah (prescribed period), if you have doubt (about their periods), is three months; and for those who have no courses [(i.e. they are still immature)﴿ In fact, immature girls are included under the category: ﴾and for those who have no courses [(i.e. they are still immature) their 'Iddah (prescribed period) is three months likewise, except in case of death].﴿ May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 8348

Q 1: The father of a Muslim sister who is committed to her religion wanted to give her in marriage to his nephew as he is wealthy. The sister refused because he does not perform Salah (Prayer) and drinks alcoholic beverages. On informing her father about her refusal, he gave her a terrifying threat. She then left the house as her marriage to such person could be null and void and came to me asking for help. Should I refuse to help her anyway? What is the ruling on her leaving the house?

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A: It is impermissible for her father to give her in marriage to someone she does not like. Moreover, she may not expose herself to dangers by leaving her father's house. Rather, she may seek the help of some Mahrams (unmarriageable relatives) to save her. However, if they avail nothing, she may bring suit to the court to release her from this situation. Furthermore, you may help her in such a manner as to protect her honor and save her from marrying a person she does not like even through giving advice and guidance. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa no. 7289

Q 1: what is the ruling on a woman who is married off against her will?

A: If she does not consent to the marriage, the matter has to be settled in court which will determine whether to endorse or annul the marriage contract. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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(Part No. 18; Page No. 127)

The second question of Fatwa no. 12018

Q 2: a man came to my father asking to propose to one of my sisters. My father agreed to give her to him in marriage. Some time later, the man came and asked my father to conclude the marriage contract. My father told him that he first had to ask my sister's opinion about marrying him. As she refused to marry him, my father persisted in asking her to marry him. Each time he asked for her consent, she would refuse and threaten to set herself on fire if she ever knew that he agreed to conclude the marriage contract. A long time later, the man came again demanding to conclude the marriage, and again she refused and threatened to do the same. The man brought my elder brothers and maternal uncle as intermediaries and again she refused. Upon threatening her to marry him, she would cry and wish she had not been created. She told them that she would accept to marry any other man except this one. She told them that were they to make mincemeat of her, she would still refuse to marry him. Then my elder brother suggested marrying her off to him against her will. He said that he was indebted to that man who helped him marry after his wife's family had turned him down. It is now six years

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since this happened. My elder brother still insists that she should be married to that man. He threatened not to ever visit my father unless he marries her to him unwillingly. This put my father in an embarrassing situation. He asked me to send you this message. I would like to add that the man who proposed to my sister is an old married man who had another wife ten years ago but divorced her. He also seems to be pious. My father asks whether he should marry his daughter off to that man against her will so that his elder son will be content or if he should turn down the proposal. What is the ruling if this marriage is concluded? Will there be any sin on my elder brother, my father, my sister, and the man who insists on marrying her? Please clarify this issue.

A: If the reality is as you mentioned, it is forbidden for your father to marry your sister off to that man whom she has refused to marry. It is not permissible for your brother to ask his father to force her to marry him. Your brother has to make Kaffarah (expiation) for breaking his oath. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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(Part No. 18; Page No. 129)

Fatwa no. 14265

Q: A Muslim girl says that she holds fast to the Din (religion) of Islam, but she lives with a family which is totally unobservant of its teachings. Her family causes her much hardship just because she holds fast to the Din. She is still young but endures these hardships and seeks knowledge. She really wants to acquire knowledge of the Shari`ah (Islamic law) and be active in Da`wah (calling to Islam) in her village. However, her family has forced her to marry one of her cousins.

A: It is not permissible to force a girl that is nine years old or more to marry, whether it is the father who forces her or any other Waliy (a legally accountable person acting for a woman seeking marriage). This is because the Prophet (peace be upon him) said: ("A matron should not be given in marriage except after consulting her; and a virgin should not be given in marriage except after her consent. The people asked, 'O Allah's Messenger! How can we know her consent?' He said, 'Her silence (indicates her consent).'") (Agreed upon by Al-Bukhari and Muslim) In another narration from Muslim (may Allah be merciful with him) in his Sahih (authentic) Book of Hadith, he related: ("A virgin's father must ask her consent, and her consent is known by her silence.") If the Waliy refrains from asking her consent and forces her to marry, she is permitted to refer her case to the court. May Allah guide us all to knowing Al-Haqq (the Truth) and following it!

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 14244

Q 2: is it permissible for the legal guardian or blood relative of an adult orphan to give her in marriage without her acceptance?

A: If the case is as you have mentioned, the Waliy (a legally accountable person acting for a woman seeking marriage) is not permitted to give her in marriage without her consent, as it is authentically reported that the Prophet (peace be upon him) said, ("A virgin should not be given in marriage until her permission has been sought." They asked, "O Messenger of Allah! How does she give her permission?" He said, "By keeping silent.") May Allah grant us success! May peace and blessings be upon our Prophet, his family, and Companions!

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The second question of Fatwa no. 18254

Q 2: what is the ruling on asking the girl's opinion about a suitor? If she does not accept, would it be a sign of disobedience to her father?

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A: The consent of the girl should be taken regarding her marriage, whether she is a virgin or previously married. If she refuses to marry a certain person, that will not be considered as disobedience to her father because she has the right to accept or not. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 18867

Q: Respected Sheikh, as you know, Allah has commanded us to cooperate in righteousness and piety, as He states, ﴿Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression.﴾ **While we were visiting some tribes living in remote villages, we discovered some unacceptable customs related to marriage. These are as follows: 1) When a suitor asks a father's permission to marry his daughter, the father does not ask for his daughter's approval. 2) Even worse, he may take a woman other than his daughter, like her mother, her sister or the suitor's sister, to the Ma'dhun (marriage registrant). The fake bride is then presented to the Ma'dhun and is made to sign the marriage contract. These people claim that the girl accepts the proposal, but due to her shyness of going to Ma'dhun they take a married woman instead**

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to sign the contract.

We ask Your Honor to refer this matter to His Honor Sheikh Abdul-`Aziz ibn `Abdullah ibn Baz, **the General Mufty of the Kingdom of Saudi Arabia, to advise these people who do such things.**

A: the adult woman, virgin or previously married, should not be married except with her consent and permission. The Prophet (peace be upon him) stated, ﴿A previously-married woman should not be married without consulting her and a virgin should not be married without asking her permission." They said, "O Messenger of Allah, how does she give her permission?" He said, "If she remains silent."﴾ (Agreed upon by Al-Bukhari and Muslim). If the woman is shy to go to a Ma'dhun, two trustworthy men may, at her request, affix their signature as witnesses to her consent of marriage. As for the act mentioned in the question, it is prohibited in Islam. Allowing a woman other than the bride to sign the contract constitutes forgery. May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 16226

Q: I have two daughters; and I gave one of them in marriage to a person. After a year or two, this person asked me to give my other daughter in marriage to his brother who has two wives, and I agreed.

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After a while my son-in-law asked me to conclude the marriage contract of his brother and my daughter, but when I told my daughter about this, she, her mother, and her brothers refused. Consequently, my son-in-law felt angry with us and abandoned us. After about two years, he came to me and again asked me to marry my daughter to his brother because the latter insisted. I agreed to do so, but when I told my daughter about this and assured her that I will marry her to this man, she refused decisively. This made me divorce her mother and I gave my daughter two options: either to marry this person or to discontinue her academic education and sit at home, as she was studying in the university. She chose to sit at home and, thus, I took her out of the university. However, she told me that even if I married her by force to this man, she would never agree to stay with him or take him as a husband.

Please advise me! May Allah reward you best! Is it my right to force her to marry and conclude the marriage contract without her consent? I would also like to ask about the consent I gave to this man, and about divorcing her mother, for I am very confused! I ask Allah (Exalted be He) to grant us success and guide us to that which pleases Him.

A: First, it is Haram (prohibited) to force a daughter to marry a person whom she does not approve of, for the Prophet (peace be upon him) prohibited to give a virgin in marriage except after taking her permission. **Second,** if your intention was to swear to divorce your wife, you should make Kaffarah (expiation) for the divorce oath that you took to force your daughter to marry this man. This Kaffarah is either to feed ten needy persons

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half a Sa` (1 Sa` = 2.172 kg), per person, of local staple foodstuff, to clothe ten needy persons, or to emancipate a believing slave. If you are unable to do any of these, you should observe Sawm (Fast) for three days. However, if your intention was to divorce her, you should clarify your intention along with the words you said, so that we can investigate this matter and benefit you in sha'a Allah (if Allah wills). May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

The second question of Fatwa no. 11597

Q 2: i was a guest at my grandmother's house where i met a young girl who kept joking with me. i loved her but she is older than me as she is nineteen and i am fifteen. Am i permitted to marry her? Kindly tell me. May Allah reward you best! Thanks to Allah, I am a religiously committed young man. However, I still feel passion for this girl. I fear that my love for her may affect my life.

A: If this girl is religiously committed and decent, you are permitted to marry her provided that the necessary conditions of marriage are fulfilled and there is no impediment to the marriage. Your talking with each other and love of each other has nothing to do with the validity of the marriage.

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Fatwa no. 16615

Q: One of my Muslim friends requested me to ask you a question on his behalf. The matter is that my concerned friend's father wants to marry him to his cousin even though my friend has no desire to marry her because he does not love her. Four years have passed since the marriage has been proposed. Whenever she gets another proposal for marriage, her father gently does not approve of it saying that his daughter's cousin has proposed to her and she is going to marry him. My concerned friend asks as whether he will be considered a sinner if he withdraws his proposal after such a long period of time. It is worth mentioning that my friend fears the marriage failing if he marries his cousin despite he does not love her.

A: If your friend does not want to marry his cousin, he has to inform his uncle of this in a nice manner. He should not leave his cousin hanging (i.e. neither married to him nor to another person). He has to fear Allah regarding all his affairs. May Allah guide him to the best and make his affairs easy for him. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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(Part No. 18; Page No. 136)

The first question of Fatwa no. 20685

Q 1: i am dutiful to my parents in all that pleases Allah. They ordered me to marry a girl whom i do not like as she does not abide by Islamic manners. However, they insisted on it, which caused me to marry her unwillingly. After marriage, she was struck by a satanic touch, may Allah safeguard you against all harms, and Allah then cured her. Anyway, I still hate her for her bad treatment and evil conduct. I tried to love her in order to be dutiful to my parents but it was in vain. Actually, I want about to divorce her but I am afraid that my father will be angry with me. Answer me, may Allah reward you good!

A: If you dislike the woman inherently and for her bad conduct, you may divorce her even if your father does not approve of it. In fact, it is not for them to force you to live with her when you dislike her. The Prophet (peace be upon him) said, ﴾Submission is obligatory only in what is good (and reasonable).﴿ Moreover, in such a case, marriage objectives are not materialized. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa no. 19049

Q 1: Someone contracted the marriage of his son without seeking his permission or consent. In fact, the son told his father that he does not like the girl

but the father, nevertheless, contracted the marriage. To be annulled, does the contract need the pronunciation of divorce? Or, is it essentially null and void?

A: a marriage contract concluded by a father to his son on a woman the son does not like is null and void. This marriage contract lacks one of the validity conditions, i.e. mutual consent of both parties. Moreover, one of the pillars of marriage, i.e. acceptance of the husband (son), is missing. Accordingly, no marriage has been contracted and thus there is no room for divorce. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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3. Waliy

Fatwa no. 1623

Q: What is the story of Zayd ibn Harithah regarding his marriage to Zaynab whom the Prophet (peace be upon him) later married? How did the marriage begin and how did it end? We are told by some Westerners that the Prophet (peace be upon him) fell in love with Zaynab and other claims that I cannot quote. Please, answer me.

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A: Zayd was the son of Harithah ibn Shurahil Al-Kalby, the freed slave of the Messenger of Allah (peace be upon him), whom the Prophet manumitted and adopted, so he was known as Zayd ibn Muhammad until Allah revealed the Ayah (Qur'anic verse) that reads, ﴾Call them (adopted sons) by (the names of) their fathers﴿ Therefore, he was then called Zayd ibn Harithah. As for Zaynab, she was the daughter of Jahsh ibn Rabab Al-Asadiyyah. Her mother was Umaymah bint `Abdul-Muttalib the paternal aunt of the Messenger of Allah (peace be upon him). As for the story of the marriage of Zayd to Zaynab, the Messenger of Allah (peace be upon him) is the one who arranged it for him, because he was his freed-slave and adopted son. Thus, he approached her on behalf of Zayd but she refused and said: I am of a better lineage than he is. It was narrated that Allah in this regard revealed his saying, ﴾It is not for a believer, man or woman, when Allâh and His Messenger have decreed a matter that they should have any option in their decision. And whoever disobeys Allâh and His Messenger, he has indeed strayed into a plain error.﴿ Therefore, she responded in obedience to Allah and to fulfill the wish of the Messenger of Allah (peace be upon him). She lived with Zayd for nearly a year. Thereafter, there arose between them the kinds of problems that may arise between a husband and a wife, and Zayd complained about her to the Messenger of Allah (peace be upon him), because of their position in relation to him, him being his freed slave and adopted son, and Zaynab being the daughter of his paternal aunt Umaymah. In fact, Zayd showed his wish to divorce her, but the Prophet (peace be upon him) told him to keep her and be patient, even though he (peace be upon him) had known through a revelation from Allah that he would divorce her and she would become the Prophet's wife.

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However, he was afraid that the people would criticize him for marrying his son's ex-wife, as it was forbidden during the Jahiliyyah (pre-Islamic time of ignorance). Allah thus rebuked His Prophet for it in the Ayah that reads, ﴾And (remember) when you said to him (Zaid bin Hârithah رضي الله عنه - the freed-slave of the Prophet صلى الله عليه وسلم) on whom Allâh has bestowed Grace (by guiding him to Islâm) and you (O Muhammad صلى الله عليه وسلم too) have done favour (by manumitting him): "Keep your wife to yourself, and fear Allâh." But you did hide in yourself (i.e. what Allâh has already made known to you that He will give her to you in marriage) that which Allâh will make manifest, you did fear the people (i.e., their saying that Muhammad صلى الله عليه وسلم married the divorced wife of his manumitted slave) whereas Allâh had a better right that you should fear Him.﴿ The Ayah means - and Allah knows best - you hide in yourself that which Allah have told you, i.e. that Zayd would divorce his wife Zaynab and that you would marry her, in achievement of Allah's command, and in fulfillment of His wisdom. Nevertheless, you feared people's comments and criticism of you for doing so, while Allah more deserves to be feared. Accordingly, you have to announce what He has revealed to you regarding your situation and that of Zayd and his wife Zaynab without worrying about what the people would say or how they would criticize you. With regard to the Prophet's marriage to Zaynab, the Prophet (peace be upon him) proposed to her after her `Iddah (waiting period) was over following her divorce from Zayd. Allah then gave her to him in marriage without any Waliy (a legally accountable person acting for a woman seeking marriage) or witnesses, because he (peace be upon him) is the Waliy of all believers, and is closer to them than their own selves. Allah (Exalted be He) said, ﴿The Prophet is closer to the believers than their ownselves﴾ Thus, Allah abolished the Jahiliyyah-based custom of adoption, and made it permissible for Muslims to marry the wives of adopted sons after they get separated from each other by death or divorce, as a mercy from Him towards the believers and so as to ward off

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hardship. As for the reports which say that the Prophet (peace be upon him) saw Zaynab from behind a screen, was attracted to her and fell in deep love with her, and on knowing this, Zayd began to dislike her and out of love to give precedence to the Prophet (peace be upon him) over himself divorced her so that he might marry her after him, they were reported through no sound Sanad (chain of narrators). Prophets are of the highest status, very chaste, of noble character and are honorable in attitude to do such a thing. Moreover, it is the Prophet (peace be upon him) who arranged her marriage to Zayd (may Allah be pleased with him). Moreover, she was the daughter of his paternal aunt, to whom if he had been attracted, he would have kept her for himself in the first place, especially since she was reluctant to marry Zayd and did not agree to it until the Ayah was revealed. Undoubtedly, it was the Divine Decree arranged to abolish Jahiliyyah-based customs, to show mercy to people and to make things easier for them. In this regard, Allah (Exalted be He) said, ﴿So when Zaid had accomplished his desire from her (i.e. divorced her), We gave her to you in marriage, so that (in future) there may be no difficulty to the believers in respect of (the marriage of) the wives of their adopted sons when the latter have no desire to keep them (i.e. they have divorced them). And Allâh's Command must be fulfilled﴾ ﴿ There is no blame on the Prophet (صلى الله عليه وسلم) in that which Allâh has made legal for him. That has been Allâh's Way with those who have passed away of (the Prophets of) old. And the Command of Allâh is a decree determined.﴾ ﴿Those who convey the Message of Allâh and fear Him, and fear none save Allâh. And Sufficient is Allâh as a Reckoner.﴾ ﴿Muhammad (صلى ا لله عليه وسلم) is not the father of any of your men, but he is the Messenger of Allâh and the last (end) of the Prophets. And Allâh is Ever All-Aware of everything.﴾

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The first question of Fatwa no. 1273

Q 1: is it permissible for a woman to marry without a Waliy (a legally accountable person acting for a woman seeking marriage)?

A: One of the conditions of the validity of marriage is the existence of a Waliy. A woman is not permitted to marry without permission from her Waliy. If she gets married without permission from her Waliy, her marriage will be invalid. Abu Musa reported that the Prophet (peace be upon him) said, ﴾"There is no marriage without the permission of a Waliy."﴿ Sulayman ibn Musa reported from Al-Zuhry from `Urwah from `Aishah that the Prophet (peace be upon him)

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said, ﴾Any woman who gets married without the consent of her Waliy, her marriage contract is void. If the husband consummates the marriage, then she deserve the dower by virtue of the sexual intercourse that became lawful for him. If there is any conflict, then the ruler is the Waliy for whoever has no Waliy.﴿ This Hadith was reported by Imams Ahmad, Abu Dawud, Al-Tirmidhy and Ibn Majah. A similar Hadith was reported by Abu Dawud Al-Tayalisy. The wording of this Hadith is, ﴾There is no marriage without the permission of a Waliy. Any woman who gets married without the consent of her Waliy, her marriage contract is void, and the ruler is the Waliy for a person who has no Waliy.﴿

Imam Ibn Al-Mundhir (may Allah be merciful with him) said, "It is not known that any of the Companions of the Prophet (peace be upon him) held a view that contradicts this."

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Fatwa no. 1390

Q: A woman has reached the age of marriage, but she has no Waliy (a legally accountable person acting for a woman seeking marriage) and there is no judge in her town to act for her in marriage. She asks whether the Amir (administrative governor) can be in place of the judge and act for her in marriage.

A: the most worthy person to act as a woman's Waliy in marriage is her father, then her paternal grandfather, and great grandfather and so on, then her son, her grandson, and her great grandson and so on, then her full brother, her brother through her father, then whoever is more closely related from among the agnates, as is the case with inheritance. If none of these is available, then the Muslim ruler should be her Waliy and the legal governor should act on his behalf. The Amir only acts on behalf of the Muslim ruler in administrative affairs and in carrying out court judgments. Accordingly, the Amir cannot be the Waliy for any woman who does not have a Waliy of her own. If she has no Waliy from among her relatives, the judge should be her Waliy and there is no town that does not have judges. Thus, he would be the judge of the town where she lives or of another town to which her town is affiliated judicially.

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The second question of Fatwa no. 18678

Q 2: A woman named Ruqayyah asks a question about the Waliy (a legally accountable person acting for a woman seeking marriage). She says: I am a virgin and my father never cared about my Nafaqah (obligatory financial support). It is my paternal uncle who supported me financially from birth until I became of age. He also paid my school expenses and he is still supporting me. As I am about to get married, both my father and my paternal uncle dispute over which of them is more entitled to be my Waliy. My mother too used to give me Nafaqah. Is the one who undertakes my Nafaqah more entitled to be my Waliy? I hope Your Eminence will clarify the matter. May Allah reward you best!

A: the father of a woman is more entitled than any other person to be her Waliy. If the father is absent or dead, the Waliy will be the person whom he nominates as his proxy. If he does not nominate anyone, the grandfather will be entitled to that right, then the nearest agnate and so on as is the case with inheritance. The father's right to be the Waliy of his daughter is not denied on account of not caring to give her Nafaqah.

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Fatwa no. 1355

A: Who is more entitled to be a woman's Waliy (a legally accountable person acting for a woman seeking marriage) in marriage if she has no father or grandfather, but she only has a brother and a half-brother?

A: If the situation is as you mentioned, that the woman has neither a father nor a grandfather, and that she has a brother and a half-brother, then her brother is more entitled to be her Waliy than her half-brother, if he has the legal capacity to be so, since he is nearer to her. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 14054

Q 2: i have an elder sister to whom a suitor had proposed. At that time, we were orphans, and we had paternal uncles who lived an eight-day journey by camel from us. My mother sent a message to them to come and conclude her marriage contract, but they refused.

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My sister also refused to go to the court without a Waliy (a legally accountable person acting for a woman seeking marriage). My maternal uncles, thus, sent me to the Ma'dhun (marriage registrant), and my sister authorized me to act as her Waliy. The Ma'dhun asked me whether I had reached puberty, and I said yes, even though I had not. Is the marriage contract valid? I heard that what I did is impermissible. My sister is now fifty years old; and she has ten children. Are these children born legitimately? Is it permissible to conclude the marriage contract again? She has reached the age of menopause, and we are terribly worried concerning this. Please advise. May Allah reward you best!

A: The marriage contract is valid, and the children are related to their father if the contract was concluded when you were fifteen years old, when you had experienced sexual dreams, or when you started to have coarse pubic hair. One of these signs is enough to prove having reached puberty. If none of these signs existed at that time, the contract should be renewed, and the children are related to their father because it was assumed that they were married. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 17529

Q 2: There is a young man who is aged fourteen years old and he studies in the secondary stage. He is sensible and well-behaved, but he has not reached the age of puberty yet. He has a sister and someone proposed to her, but she has no Waliy (a legally accountable person acting for a woman seeking marriage) except this young man; because all the members of her family died and they have no agnates. He would like to be the Waliy of his sister in concluding the marriage contract. Is he permitted to do this? He wants to know that legal ruling on this issue.

A: the Waliy of a woman in concluding the marriage contract has to be a Mukallaf (person meeting the conditions to be held legally accountable for their actions) and Rashid (rational). Otherwise, the judge will act as her Waliy because the Muslim ruler is the Waliy of those who have no Waliy and in turn a judge can represent the ruler. The person is considered Mukallaf when he reaches the age of puberty by ejaculating Maniy (sperms that are released on orgasm) with desire, whether in sexual dreams or otherwise, by having coarse pubic hair, or by reaching the age of fifteen. A person is considered Rashid when he is well-behaved and so is able to choose a suitable match for the woman in his charge. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The sixth question of Fatwa no. 14594

Q 6: a person wants to marry an orphaned girl. She has no parents or brothers. She only has a cousin who is the husband of her sister. She also has some nephews and distant cousins. Who should act as her Waliy (a legally accountable person acting for a woman seeking marriage) in concluding her marriage contract? Her uncle, her sister's father-in-law, used to act as their Waliy before he died; and she now has no one but her cousin. She also has a half-brother from her mother's side, but he does not visit them often and lives far away.

A: If she does not have relatives other than those you mentioned, the person who is most entitled to act as her Waliy is her cousin, whether his father was a full or a half-brother to her father; because he is the closest agnate. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 12984

Q: I have two maternal half-sisters whose father died when they were young. until they married, they were under the care of their cousin whose father died before the death of my sisters' father. He regards himself as their lawful Waliy (a legal guardian representing the bride)

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because of his degree of kinship. One of the two sisters, after getting divorced, stayed in my house for seven years. When her ex-husband wanted to remarry her, her cousin, with her consent, mediated their reconciliation. My question is: What is the ruling on the cousin acting as Waliy and the sisters taking off the Hijab (veil) in his presence?

A: If the case is as you have mentioned, that there is no closer blood relative to your half-sisters than their cousin, he is regarded as their Waliy. However, he is not Mahram (unmarriageable relative) for them, and consequently, they are not allowed to take off Hijab in his presence. As for you, you are a Mahram for them and will be rewarded greatly for your kind treatment to them. You are not allowed to act as their Waliy as you are one of their kinsmen and not an agnate relative to them. May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 4883

Q: My mother and her neighbor lived in one of the furthest villages in the south. My mother gave birth to a baby boy; my neighbor and I gave birth to a baby girl. We grew up believing that we are milk brother and sister

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as was inculcated by our mothers. I do not know exactly if one of them used to breastfeed and take care of us when the other went to bring water or firewood. We grew up holding this view. My mother was endowed with boys and girls after me, as was our neighbor. My father died as did the father of this girl. Her brother shouldered the responsibly of his family. He waived his responsibilities to me due to his special circumstances. He has legally deputized me according to a document issued by notary public to be a Waliy (a legally accountable person acting for a woman seeking marriage) for any of his daughters who want to marry including his elder sister who is said to be my milk sister. I married her to someone and I also married the second and third girl to those who proposed to marry them. But the third girl had some troubles with her husband. I had to support her as a deputy for her Waliy. During her differences with her husband, my mother told me that I am not really a foster brother for the eldest one of those daughters. I behaved as if I paid her no attention. I went to our neighbor and asked her about what I had heard from my mother. She assured me that I am a milk brother for her eldest daughter. I do not know if our mothers inculcated in our heads the idea of breastfeeding in order not to cause any harm to each other during our childhood or not.

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The case now is that one of them confirms that we are milk brothers and sisters while the other denies it.

Is my conduct, i.e. marrying those young women to their husbands, is legally valid? Are those young women considered to be my milk sisters? Moreover, there is no blood relationship between my mother and theirs or between their father and ours. Answer my question! May Allah reward you well!

A: If the reality is as you have mentioned, shouldering the responsibility of marrying those young women to those who proposed to marry them is valid because you are a legal deputy for their brother who is their legal Waliy, whether you are their foster brother or not. As for being a foster brother for those girls, if their mother is a just woman and assures you that she breastfeeds you five satisfying times, she will be considered your milk mother and her children will be your foster brothers and sisters. Your mother's negation of this breastfeeding will not be taken into consideration. This is because the saying of a person who confirms takes precedence over the saying of a person who negates. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

The first question of Fatwa no. 3567

Q 1: is it permissible to marry a woman living in a foreign country without her Waliy (a legal guardian representing the bride)?

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Is the contract valid if the Ma'dhun (marriage registrant) concludes the contract upon her request? If she does not have a father, brother or parental uncle, who is to be her Waliy?

A: The woman who has no Waliy, or has one but is not available by any means, is to be given in marriage by the Ruler or his deputy, the judge. In this way, the contract would be valid. May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions.

The Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 9632

Q 1: who is the waliy (a legal guardian representing the bride) of a half-sister, the brother or the maternal uncle? Is it permissible for her mother to give her in marriage without the knowledge of her brother?

A: If the case is as you have mentioned, her Waliy will be her paternal brother. Her mother is not permitted to act as her Waliy in marriage. As for the maternal uncle, he is not Waliy as he is not an paternal relative.

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Fatwa no. 12725

Q: my father died sixteen years ago, and left many daughters and a son from another wife. All the heirs have authorized me as a Wakil (legally accountable person who acts on behalf of another for a specific permissible matter) and a guardian for them through a Wakalah (appointment of a legally accountable person to act on behalf of another for a specific permissible matter) issued by the court. I brought them up and took care of them. When one of the girls reached the age of marriage, a religious and well-mannered suitor proposed to her. I concluded the marriage contract by force of the Wakalah that I have, because her full brother did not have a personal ID card at that time; as he was fifteen years old. The contract was concluded after the approval of all parties: her, her brother, and her mother, and the attendance of all the family. Now I would like to know if the marriage contract is valid or not, given that my sister bore children from her husband. Please advise. May Allah reward you best! With many thanks.

A: If the reality is as you mentioned, the marriage contract is valid.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 958

Q 2: a man has good religious knowledge and is a Ma'dhun (marriage registrant). He lives in the desert and wants to get married. Is it permissible for him to conclude the marriage contract by himself? Could you kindly substantiate your answer with evidence?

A: Yes, it is permissible for him to conclude the marriage by himself with the woman's Waliy (a legally accountable person acting for a woman seeking marriage). The Waliy may give her in marriage to him taking into consideration that the other conditions of marriage are also met. This is because one may conclude his marriage contract with his would-be wife even if he is not a Ma'dhun, according to the Ijma` (consensus of scholars), as long as he has the prerequisites to carry out this task. Being a Ma'dhun appointed by the ruler to conclude marriage contracts gives him more power and credibility. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Sulayman Ibn Mani`	`Abdullah ibn `Abdul-Rahman ibn Ghudayyan	`Abdul-Razzaq `Afify

(Part No. 18; Page No. 155)

Fatwa no. 5734

Q: 1. a man desires to marry a woman to whom he is the Waliy (a legally accountable person acting for a woman seeking marriage) i.e. he is her cousin who has the right of offering and acceptance; is it permissible for him to undertake this or does the bride have to have another Waliy amongst her available `Asabat (relatives in whose line of relationship no female enters)? 2. Is it permissible for a Ma'dhun (marriage registrant) to undertake the conclusion of his own contract of marriage? Can he be trusted regarding recording the conditions which are agreed upon between him and the bride and her Waliy if two just witnesses are present? What is the ruling if a dispute arises amongst them regarding such conditions?

A: 1. It is permissible for the Waliy of a woman, for instance her cousin, to assume offering and acceptance that the marriage contract involves. It is impermissible for the bride to assign another Waliy amongst her `Asabat to assume the acceptance. However, it is permissible for the concerned Waliy to authorize someone to do the offering on his behalf while he himself assumes the acceptance. **2.** It is permissible for a Ma'dhun to conclude his own contract of marriage. Moreover, he is permitted to administer the Shar`y (Islamically legal) conditions that the two sides agree upon. He is to read such conditions for the bride, her Waliy, and the two just witnesses. If they agree on them; they all have to sign a paper to that effect. If a dispute then arises, it is to be referred to the court.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 1007

Q: The father of a girl has been out of the country for more than ten years. he entrusted his son to sign her marriage contract. This son was officially entrusted by the father to be the Wakil (legally accountable person who acts on behalf of another for a specific permissible matter). Now, is this Wakalah (appointment of a legally accountable person to act on behalf of another for a specific permissible matter) valid? Is it permissible for the judge to interfere with the marriage procedures, even in the presence of this Wakalah?

A: Judging whether this Wakalah is valid or not is determined by the legal courts. As such, if it is proven by the judge that the daughter's father made his son a Wakil for him as mentioned in the question and the judge validates the Wakalah, then this Wakil is entitled to sign the marriage contract and there is no need for the judge. However, if this is not proven or is so but the judge invalidates the Wakalah, or it is proven to the judge that the Wakil is preventing the woman from marrying, then the ruler may undertake the duty of signing the marriage contract by himself or he may nominate any person having the legal capacity to do so. This is based on the following Hadith in which the Prophet (peace be upon him) said: ("A Sultan is to act as the Waliy of the one who has no Waliy.") (Related by Abu Dawud)

The Sultan here refers to the ruler of a Muslim country, a governor, or a person they nominate to act on their behalf. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Mani`	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	Ibrahim ibn Muhammad Al Al-Shaykh

The second question of Fatwa no. 19479

Q 2: Some Muslim women immigrated to Canada in the aftermath of the destruction that befell their countries due to wars and poverty. These women have no Mahram (spouse or unmarriageable relative). Also, their Waliy (legal guardian representing the bride) is very far from them, and sometimes, their whereabouts are unknown and cannot be contacted. These women want to marry lawfully, does the Hadith of the Prophet (peace be upon him) ﴾the Sultan (man in authority) is the guardian of one who has none﴿ **apply to them, or what should they do?**

A: The basic principle is that the Waliy is the father, then the agnate relative, in nearest descending order. If they are not present, or are not eligible to be Waliy, for any reason, or abstain wrongfully, then the Muslim ruler or his deputy is the Waliy. If there is no Muslim ruler or judge, the head of the Islamic center will be the Waliy in this case. Allah (Exalted be He), states,

﴾The believers, men and women, are Auliyâ' (helpers, supporters, friends, protectors) of one another﴿ , ﴾So keep your duty to Allâh and fear Him as much as you can﴿ May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions.

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Fatwa no. 19445

Q: There was a girl born in the kingdom of Saudi Arabia from a Saudi mother and an unknown father as a result of Zina (premarital sexual intercourse and/or adultery). A charitable person raised her, and he added her to his identity card as if she were his daughter. When she reached the legal age, he gave her in marriage to someone. He took her Mahr (mandatory gift to a bride from her groom), and - acting as her Waliy (a legally accountable person acting for a woman seeking marriage) - he signed the marriage contract with her groom. It should be mentioned that this person is not a relative of the bride's mother. Is this contract valid or Batil (null and void)? If she has children, will they be legitimate? I hope that you will provide me with a Fatwa (legal opinion issued by a qualified Muslim scholar) in this regard! May Allah safeguard you!

A: The contract should be renewed by the religious judge, for the person who raised this young woman is a charitable person who is to be rewarded for his act, but he is not her Waliy. He should also

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remove her name from his identity card, for she is not his real daughter. Any children born to her before the renewal of her marriage contract shall be related to their parents, since it was assumed that they have entered into a doubtful marriage. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 11365

Q 2: i adopted a girl. When she became of age, i wanted to marry her to one of my sons. is this Haram (prohibited) or Halal (lawful)?

A: It is impermissible in Islam to adopt a child; children must be related to their fathers. This is because Allah (Exalted be He) says: ﴿Call them (adopted sons) by (the names of) their fathers: that is more just with Allâh. But if you know not their father's (names, call them) your brothers in faith﴾ As for your desire to marry your son to this girl, this is permissible if there is no impediment, such as breastfeeding that affects marriageability. You should also fulfill all the essential elements required in a marriage contract, which include: a Waliy (a legally accountable person acting for a woman seeking marriage), two just witnesses, and the bride's approval. Her Waliy in this case is the ruler of the country

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or a person who acts on his behalf. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 17590

Q: Your Eminence, there is a Laqit (foundling child) who was adopted by a man and registered in his name. A person proposed to this girl and the adoptive father was her Waliy (a legally accountable person acting for a woman seeking marriage) in concluding the marriage contract. 1. Is this contract valid and why? 2. If the contract is invalid, what should we do? How could we correct the contract? 3. It is said that the wife of this man breast-fed this girl taking into account that he is barren; will it be permissible for him to be her Waliy in concluding the marriage contract because he is her foster-father?

Could you kindly advise!

A: First, it is not permissible for the person who adopted a little girl and his wife breast-fed her to be her Waliy in concluding her marriage contract, because he is not one of her guardians. Her Waliy in this case is

the Muslim ruler or his deputy. Therefore, the contract must be renewed under the supervision of the ruler. **Second,** it is not permissible for a person who adopts a Laqit to ascribe them to himself, because Allah (Exalted be He) says: ﴾Call them (adopted sons) by (the names of) their fathers: that is more just with Allâh.﴿ Consequently, the person who adopted the girl must remove her name from his ID card and give her another name ascribed to Allah (Exalted be He), such as `Abdullah (the Servant of Allah) or `Abdul-Rahman (the servant of the Merciful); and the same will be applied to the name of her grandfather. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 11242

Q: a woman from the People of the Book desires to marry a Muslim. As her father expects her to embrace Islam after getting married to that Muslim man, he not only refuses to act as her Waliy (a legally accountable person acting for a woman seeking marriage) but also refuses that the marriage should take place. As she has not yet embraced Islam, who can act as her Waliy in this case? Kindly tell us the most preferable view in this regard.

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A: The father of a woman from the People of the Book should be her Waliy. If he is absent or is present but refuses to marry her to a Muslim person, her Waliy will be one of her next of kin. If there is none or there is but refuses to act as her Waliy, the Waliy will be a Muslim judge. If there is no Muslim judge, the head of the Islamic center will act as her Waliy. The basic rule concerning Wilayah (legal accountability to act for a woman seeking marriage) is that it has to be assigned to the father and then to the nearest of kin. If they are absent, or do not have the legal capacity to undertake this task for any reason, or refuse the marriage for any reason, then Wilayah is transferred to the Muslim ruler or to someone who acts on his behalf. Allah (Exalted be He) says: ﴾The believers, men and women, are Auliyâ' (helpers, supporters, friends, protectors) of one another﴿ It was narrated that the Prophet (peace be upon him) wanted to marry Um Habibah bint Abu Sufyan. Even though she was a Muslim, her father Abu Sufyan had not embraced Islam at that time. The Prophet (peace be upon him) appointed as his Wakil (legally accountable person who acts on behalf of another for a specific permissible matter) `Amr ibn Umayyah Al-Damry and her Muslim cousin Khalid ibn Sa`id ibn Al-`As acted as her Waliy. If the closest Waliy of a free woman refuses to marry her to someone whom she consents to marry, her next of kin may act as her Waliy. If she has no other agnates, the ruler will take on the role of the Waliy. This is based on the Hadith in which the Prophet (peace be upon him) said: ﴾"The Sultan (ruler) is the Waliy of the one who has no Waliy."﴿

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The twenty fifth question of Fatwa no. 12087

Q 25: who is the waliy (a legally accountable person acting for a woman seeking marriage) of a woman from the People of the Book?

A: Her Waliy is one of her agnate relatives, exactly as a Muslim woman. The nearest of these are her father, then her paternal grandfather, then her great-grandfather, then her son, then her grandsons, then her great-grandsons, where the nearest has the priority, and then comes the rest of the agnate relatives according to the order of inheritance. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdul-Razzaq `Afify	`Abdul- `Aziz ibn `Abdullah ibn Baz

Fatwa no. 16010

Q: I would like to inform Your Eminence that a person named Hasan Al-Tahhan, a member in the Muslim Beneficent Society of Barretos, asked me to conclude the marriage of his daughter according to the Shari`ah (Islamic law) in the named city on 29 June, 1992. When I arrived at the city, I noticed that

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the father invited Brazilian officials and businessmen to the wedding. I also noticed that the bride was not Muslim because her mother was not and that the bridegroom was a non-Muslim Brazilian. I then knew that the marriage would be first concluded in the church by a monk, who had been summoned from outside the city for this purpose because of being related to the family. The marriage would be concluded for the second time by the judge of Barretos in the club - according to the Brazilian law - where the wedding ceremony would take place. I was asked to conclude the marriage for the third time according to the Shari`ah. I refrained from going into the marriage procedures and blamed the bride's father for inviting me to such an event. The father claimed that he was the only Muslim in the family and that he wanted to direct the attention of this large gathering to Islam. I told him that I would only make a speech in Portuguese about the virtues of Islam.

Indeed, I ascended the pulpit, held the microphone, and gave a speech about Tawhid (belief in the Oneness of Allah) and some of the conditions and aspects of marriage in Islam and offered advice to the couple. The speech was met with loud applause; as it is the custom of Brazilian people. It marked an Islamic event in the club. Some members of the Muslim Beneficent Society in the city were present during the speech, and they suggested concluding the marriage according to the Shari`ah. One of them asked if there was any impediment to this, saying:

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If a Muslim is asked by a Jew and a Christian to be their witness to a certain affair, is there any impediment to accepting their request? I thought of giving no answer until I had referred this question to Your Eminence. It is worth mentioning that the clubs in which wedding ceremonies are held serve Khamr (intoxicants) and unlawful food and give way to free intermixing of men and women, according to the prevailing customs in Brazil.

Your Eminence, in Brazil, Du`ah (callers to Islam) face similar incidents in which they are required to join in marriage a daughter of a Muslim father and a Brazilian mother who knows nothing about Islam to a Brazilian young man who has embraced Islam just a few days before his marriage. The Du`ah are asked to conclude the marriage according to the Shari`ah, bearing in mind that religious marriage in Brazil is not legally recognized, whether it is an Islamic marriage or not, according to the Brazilian law unless a specialized Brazilian judge concludes it. This means that a marriage concluded by a Da`y (caller to Islam) in Brazil gives no rights to the parties included in the contract except

after registering it in the Brazilian court, and the rights prescribed in Shari`ah are considered if they are admitted by the two parties.

I hope Your Eminence would answer me. As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

A: First, the bride is to be considered Muslim by what she believes in and embraces.

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She has nothing to do with the religion of her mother. Accordingly, if she believes in Islam, she would be Muslim, even if her mother is non-Muslim. Her Muslim father will be her Waliy (a legally accountable person acting for a woman seeking marriage). **Second,** if the daughter is non-Muslim and her father is Muslim, the latter is not to be her Waliy because one of the conditions of the validity of a marriage is that the religion of the Waliy should be the same as that of his charge. Hence, a non-Muslim cannot be the Waliy for a Muslim woman and vice versa. **Third,** a Muslim being a witness to the contracts of non-Muslims is a detailed issue. If their contracts are Batil (null and void), such as the contracts of Riba (usury) and marriage between Mahrams (unmarriageable relatives), it is not permissible for a Muslim to be a witness to them. If they are valid contracts, then there is no problem if a Muslim is the witness to a valid marriage contract as well as to other contracts. **Fourth,** if Khamr is served and free intermixing between the sexes takes place in clubs where non-Islamic wedding ceremonies are held, it is not permissible for Muslims to attend these ceremonies to be witnesses to non-Muslims' contracts, unless their attendance would stop these prohibited acts. **Fifth,** the fact that the bride's mother knows nothing about Islam does not serve as an impediment to the marriage between the bride - whose father is Muslim - and the Brazilian bridegroom who has embraced Islam. Even if the mother is Muslim

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but unobservant of the teachings of Islam or ignorant of its rulings or even if she is non-Muslim, this is not an impediment to the daughter's marriage. **Sixth,** if the marriage contract that is concluded according to the Shari`ah is not legally recognized and does not lead to any rights except after registering it in a court that does not follow the Shari`ah, this does not affect the validity of the marriage. There is nothing wrong in registering a marriage in such a court, as these are all systematic affairs. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 8120

Q: During my work in an Arab country and according to the conditions of work, I became acquainted with an Egyptian girl. It was her religious commitment that drew my attention to her. Subsequently, we established an honorable relationship. In order to avoid Satan's influence and falling into sin, we concluded an `Urfy marriage (without an official contract). At that time, there were no witnesses to the contract, but we told our friends later on that we got married. The contract was in writing and each of us gave a verbal consent to the other. She wrote a document stating that she granted herself to me and prohibited herself from any other man.

When we went back home to Egypt, I went to her family to formalize the contract according to our traditions. However, to our surprise, her family disapproved of our marriage. More than one person proposed to her and she refused them. Now we are very disturbed. Is this marriage valid or not? Is there any solution to our problem, in order to return to each other, given that I left her in Egypt and returned to my work abroad. I fear that I might have done her an injustice. I hope that your Honor would kindly answer me in order to help both of us preserve our religion.

A: If the case is as you have mentioned, your marriage contract is not Shar`y (Islamically lawful) for it lacks Waliy (a legal guardian representing the bride) and witnesses. The intimate relations you had as husband and wife take the ruling of Zina (premarital sexual intercourse and/or fornication). You must repent and not to repeat this again. May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions.

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The first question of Fatwa no. 5431

Q 1: There is a woman who wants to give up her university studies and marry the person who is keen on marrying her. However, this marriage is going to be concluded without the consent of her

Waliy (a legally accountable person acting for a woman seeking marriage), because there is no way he would accept that suitor's proposal before she finishes her study. She can also continue her study, and ask that man to wait for her, even though he can afford marriage now. Otherwise, she has the option of continuing her studies, refusing that suitor, and accepting the proposal of another man whose conditions are more suitable for her.

A: marriage is invalid without a Waliy, as it leads to great evils. It was authentically reported that the Prophet (peace be upon him) said: ❨"There is no marriage without the permission of a Waliy."❩ Asking the suitor to wait until the girl finishes her studies is something that depends on their agreement. It is better for them to hasten to conclude the marriage contract as long as they can afford to do so. This is because the Prophet (peace be upon him) said: ❨"O young people! Whoever among you is able to marry should do so, for marriage would help him lower his gaze and keep his virtue. Whoever is not able to marry is recommended to observe Sawm (Fast), for Sawm would alleviate his sexual desire."❩ A girl should obey her parents in matters that are good. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The sixth question of Fatwa no. 9643

Q 6: What is the Islamic ruling on a man and a woman getting married without having their marriage legally documented

and without the presence of the woman's Waliy (a legally accountable person acting for a woman seeking marriage)? Such marriages are concluded by the man saying to the woman, "I offer myself in marriage to you" and she replies by saying, "And I too offer myself in marriage to you". Is that type of marriage permissible?

A: This marriage is Batil (null and void) until the Waliy undertakes the marriage contract of his charge and until all the conditions of marriage are fulfilled as explained in the books of scholars. It is not sufficient for the conclusion of a marriage contract that a woman offers herself in marriage to someone who accepts her offer. Documenting the marriage is not a condition for its validity inasmuch as it serves as a means of protecting the rights of the couple and referring to it when necessary. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 10589

Q: I am a twenty-two-year-old man. I love my maternal cousin so I proposed to her and her father (may Allah be merciful with him) agreed. We got engaged and invited many people to our engagement party. After that I was assigned to military service and my uncle died (may Allah be merciful with him).

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Her mother wants to conclude our marriage contract quickly. We have been engaged for three years now and I have a year left to finish my military service and I have no money. She has another cousin who is very rich and he proposed to her. He wants to marry her without charging her family with any marriage expenses and he will pay an excessive Mahr (mandatory gift to a bride from her groom). My fiancée refuses to marry or even meet him. Therefore, we wrote a paper similar to the marriage contract in the presence of two of my friends who are of age and of sound mind and the four of us signed this paper. I love my fiancée and believe that she is suitable for me more than anyone else. It is worth mentioning that I kissed and embraced her. Is what we have done Haram (prohibited)? What is the ruling on it? May Allah reward you greatly on behalf of all Muslims!

Is she considered my wife? Please advise me for I am confused and I fear that I have done something wrong. It is worthy to mention that no one knows this matter except the two witnesses and both of us. I did not approach her as my wife. There are only two copies of our marriage contract with us and we have done this so that she would not marry another person. Please advise.

A: First, the contract which was concluded in the presence of the two witnesses and the bride,

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without the presence of her Waliy (a legally accountable person acting for a woman seeking marriage), is not valid. this is because the presence of a Waliy is a condition for a valid marriage contract. You can renew the contract in the presence of her Waliy and two witnesses. **Second,** it is not permissible for you to be alone with your fiancée or to kiss or touch her because before concluding a valid marriage contract, she is considered a non-Mahram (not a spouse or an unmarriageable relative). May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 15021

Q: I am a young man who proposed to a girl whose father died shortly before the date appointed for the conclusion of the marriage contract. Circumstances willed that I later joined the troops that would go for the liberation of Kuwait. However, before traveling I visited my fiancée at her family's home in the presence of her mother, elder sister, and brother-in-law. I asked my fiancée a question, "Do you agree to marry me?" My intention was to marry her in the Shar`y (Islamic legal) way. I thus offered and she accepted. Her brother-in-law, mother, and elder sister witnessed this. Moreover, a teacher was sitting in the next room teaching my fiancée's nephew and I said to him, "Do you bear witness that so and so is my wife?" Thereupon he said, "Yes, I bear witness to this."

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My question is whether the contract of my marriage was concluded by doing what I have mentioned above? Were all the Shar`y conditions of such a contract met i.e. offer and acceptance and the existence of two just witnesses?

A: If the matter is exactly as what is mentioned in the question, your marriage is invalid because of the non-existence of the Waliy (a legally accountable person acting for a woman seeking marriage). The foregoing is supported by a Hadith which is narrated by Abu Burdah ibn Abu Musa on the authority of his father who said that the Messenger of Allah (peace be upon him) said, ❨no marriage [is valid] without a Waliy.❩ (Related by Ahmad and the Four Compilers of Hadith 'Imams Abu Dawud, Al-Tirmidhy, Al-Nasa'y and Ibn Majah' and graded as Sahih 'authentic' by Al-Tirmidhy and Ibn Al-Madiny). Besides, it is narrated by `Urwah on the authority of `Aishah (may Allah be pleased with her) who said: The Messenger of Allah (peace be upon him) said, ❨Any woman who gets married without the permission of her Waliy, her marriage contract is null and void.❩ (Related by Al-Tirmidhy who commented: 'It is a Hadith Hasan 'good Hadith'.) Ibn Kathir commented on the same Hadith: "It is ranked as Sahih 'authentic' by Yahya ibn Ma`in and other Hadith scholars. On the other hand, you said in your question, "circumstances willed," which is an inappropriate expression. You should rather say "Allah willed;" for circumstances do not have any will. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 13627

Q: is it permissible for a stepfather to be a Waliy (a legally accountable person acting for a woman seeking marriage) for his stepdaughter? Does he take precedence over her

maternal uncle in this regard? We do not know anything about the father of this girl. He is far away from the city and does not visit his daughter. We would like you to point out the whole issue for us. May Allah reward you well!

A: The stepfather is not a Waliy for his stepdaughter with regard to marriage; same is the case with her maternal uncle. Women's Waliys for marriage are their consanguineous relatives. The nearest one of them to her will be her Waliy. The first one is her father, then her grandfather, her son, her full brother, her half brother, etc. They should be arranged according to this order. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa no. 19627

Q 1: Sometimes, it happens that a person acts as the Waliy (a legally accountable person acting for a woman seeking marriage) of his sister in concluding her marriage contract in the presence of her father or grandfather. This is done based on the authorization and consent of the father. What is the ruling on this contract that is concluded by a more distant Waliy in the presence and with the consent of the closest Waliy?

A: If a more distant Waliy concludes the marriage contract of the woman in the presence of the closest Waliy without a legal excuse or a will made by the closest Waliy, this contract will be Batil (null and void). The marriage will be invalid in this case because he has no authority over the woman in the presence of her closest Waliy. However, the closest Waliy has the right to

abdicate Wilayah (legal accountability to act for a woman seeking marriage) to the next Waliy or authorize another competent Waliy to conclude the marriage. In this case, the contract and the marriage will be valid because he abdicates his right to the person whom he authorizes, so he takes his entire rights. Accordingly, it is permissible for a brother to conclude the contract of his sister if the closest Waliy authorizes him to do so. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 1785

Q: is it permissible for a boy who is over ten and under fifteen years old to contract his own marriage? Or should his father arrange the marriage contract on his behalf?

A: It is permissible for a father to contract a marriage for his son who has not reached puberty. The father himself writes the marriage contract on behalf of his son. As for the pubescent boy, he may do it himself or appoint someone, be it his father or someone else, to arrange this contract. The signs of puberty include reaching the age of fifteen, growth of pubic hair and emission of semen, whether it occurs during wet dreams or otherwise.

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May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 11250

Q: is it permissible for a father to act on behalf of his son in concluding the latter's marriage contract, if both couple agree and two witnesses testify to this?

A: It is permissible for a father to conclude the marriage contract on behalf of his son if the latter - who has to be of age - entrusts him to be the Wakil (legally accountable person who acts on behalf of another for a specific permissible matter). The marriage contract is valid if it fulfills all the required conditions and essential elements and has no impediments. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 1113

Q 2: is a marriage contract registered by an English marriage official in the presence of one Muslim witness and another witness who follows the religion of the bride considered to be a legally valid contract according to

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the opinion of Islam?

A: It was authentically reported that the marriage contract of a Muslim man and a Muslim woman will not be valid except with the existence of a Waliy and two just witnesses. The Prophet (peace be upon him) said, (There is no [valid] marriage except in the presence of a Waliy and two just witnesses.) (Related by Al-Daraqutny.) It was reported also that the Prophet (peace be upon him) said, (The adulterers are those who marry themselves without a Waliy and two witnesses.) (Related by Al-Tirmidhy.) A case was brought to `Umar (may Allah be pleased with him) where a marriage contract was concluded with only a man and a woman as witnesses. He said, "This is a secret marriage. I do not permit it. If I had previously pointed out that it is prohibited, I would have stoned them to death." (Related by Malik in his book Al-Muwatta'.) Ibn `Abbas said, "There is no valid marriage except with two just witnesses." Al-Tirmidhy (may Allah be merciful with him) said after mentioning many Hadith concerning the obligation of the existence of Waliy and two witnesses in marriage: "This is the viewpoint held by the scholars from among the Companions of the Prophet (peace be upon him) and those who came after them of the second generation and others. They said: 'There is no valid marriage contract without two just witnesses.'" This is also supported by its being in line with the purposes of Shari`ah (Islamic Law).

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This is because doing so leads to protecting honors and lineage. Moreover, it blocks all avenues leading to adultery and corruption. It also removes what causes disputes between the spouses. Moreover, it is not permissible for a Muslim man to marry a woman from among the People of the Book without two just Muslim witnesses. This is according to the soundest opinion of scholars as it agrees with what is mentioned of Hadith and narrations. In addition, it is compatible with the general purposes and rules of Shari`ah. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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`Abdullah ibn Mani`	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 18486

Q: I am a fourth year medical student. I study in a European country, which used to be under communist rule. There is no Islamic center here and due to political reasons, I cannot travel to any country where there is an Islamic center. In my second year, I married a Christian girl from this country. Lately, I have been in doubt regarding the validity of my marriage. Here is my story, hoping that it would attract your due attention and thanks for your efforts.

I met my wife coincidentally. At that time, I was not thinking of marriage

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or looking for a wife. After several discussions, I thought that she might embrace Islam. A week after we knew each other, I proposed to her. I did not know much about marriage procedures; I only knew that the contract is concluded by means of the proposal and acceptance of the couple and announcement through two adult and sane Muslim witnesses known for their honesty and trustworthiness. We were married three months after we knew each other and my family knows about it. We agreed that we will register our marriage officially after my graduation. Until then we will not live together in one house for I cannot afford this. We only married so that we could know each other more and to keep ourselves chaste. I am serious in my willingness to complete my life with this girl and I do not intend Mut`ah marriage (temporary marriage for a stipulated period), which I know that it is Haram (prohibited). I informed her about all her rights, such as advanced and deferred Mahr (mandatory gift to a bride from her groom), but she refused even though I insisted. She was a nineteen-year-old virgin at that time and used to work as a teacher in a nursery. She was responsible for herself, and her family has had no authority over her since she was above eighteen.

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Her family considers this her personal life and they do not care about who she marries. Is my marriage without Mahr considered valid even though I am ready to pay it to her?

Is my marriage still valid even though we do not wear wedding rings, we were not engaged before, and we did all this without the knowledge of her family until now? Please take into consideration that her father will not accept our marriage, for he is racist. What is the ruling on our children? Is it permissible for one of our friends to conclude our marriage contract in the presence of two witnesses, as there is no Ma'dhun (marriage registrant)? Is our marriage Haram? Will it differ if my wife embraces Islam? Please advise us. May Allah benefit us and you!

A: A marriage contract is considered invalid without the presence of a Waliy (a legally accountable person acting for a woman seeking marriage) and two just witnesses. it is not permissible for a woman to conclude her own marriage contract. The Prophet (peace be upon him) said: ❪"There is no marriage without a Waliy and two just witnesses."❫ He (peace be upon him) also said: ❪"No woman may conclude the marriage contract of another woman, and no woman can conclude the marriage contract on behalf of her own self."﴾ Therefore, your marriage contract is invalid. It should be renewed in the presence of her Waliy. A woman from the People of the Book is to be given in marriage in the presence of her father. If she has no father or if he refuses, then it should be done by her closest male agnate. If there are no such relatives, or they refuse to carry out this task,

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then her marriage contract should be concluded by the Muslim judge. If there is no judge, then the head of the Islamic center in her area should do it. This is according to the evidence from the Qur'an and the Sunnah (whatever is reported from the Prophet). Moreover, a Muslim should not marry a woman from the People of the Book unless she is chaste, meaning, she is in a state of fortification against Zina (premarital sexual intercourse) by virtue of her chastity. Allah (Glorified and Exalted be He) says: ﴿Made lawful to you this day are At-Tayyibât [all kinds of Halâl (lawful) foods, which Allâh has made lawful (meat of slaughtered eatable animals, milk products, fats, vegetables and fruits)]. The food (slaughtered cattle, eatable animals) of the people of the Scripture (Jews and Christians) is lawful to you and yours is lawful to them. (Lawful to you in marriage) are chaste women from the believers and chaste women from those who were given the Scripture (Jews and Christians) before your time when you have given their due Mahr (bridal-money given by the husband to his wife at the time of marriage), desiring chastity (i.e. taking them in legal wedlock) not committing illegal sexual intercourse, nor taking them as girl-friends. And whosoever disbelieves in Faith [i.e. in the Oneness of Allâh and in all the other Articles of Faith i.e. His (Allâh's) Angels, His Holy Books, His Messengers, the Day of Resurrection and Al-Qadar (Divine Preordainments)], then fruitless is his work; and in the Hereafter he will be among the losers.﴾ You should keep away from her until you renew the marriage contract. If she is pregnant, the children will be attributed to you because it is assumed that you have been married, even if the validity of the marriage contract is questionable. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Ish-had

The first question of Fatwa no. 5129

Q 1: This question is about marriage; I mean Al-Tafwid marriage. It is known that this is a marriage contract that is signed without defining the value of the Mahr (mandatory gift to a bride from her groom) and without Ish-had (bringing witnesses). Is the agreement between the Waliy (a legally accountable person acting for a woman seeking marriage) and the husband - which is the basic condition in the marriage contract - enough and can it replace Ish-had, or is it obligatory?

A: The agreement between the waliy of a woman and her suitor is not enough and does not replace Ish-had to the contract, even if there are Ijab (a pillar of the marriage contract: a willing offer of marriage expressed by the bride's guardian) and Qubul (a pillar of the marriage contract: a willing acceptance expressed by the groom) between them. This is because the attendance of two just witnesses to attest to the contract is obligatory, for the Prophet (peace be upon him) said: ("There is no marriage without (the presence of) a Waliy and two just witnesses (i.e. their attestation to the contract).") Moreover, signing the marriage contract based on the agreement between the Waliy of a woman and her suitor only without the attestation of two just witnesses could be a means to Zina (premarital sexual intercourse). May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 18644

Q 2: an Imam came to conclude a marriage contract. One of the witnesses

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did not have the qualifications necessary for bearing witness. However, the Imam thought well of him hoping that he might have repented. Anyway, marriage was contracted and it turned out later that the witness was not qualified. The contract was then enforced and the husband traveled with his wife. Asking some scholars in his country, he was given the answer that marriage is valid. However, he decided to ask you to confirm this.

A: The basic principle is that contract is valid in case the witness mentioned above is a Muslim. If he is not a Muslim, the contract will have to be re-concluded to be witnessed by two just witnesses. In this regard, the Prophet (peace be upon him) said, ﴾There is no [valid] marriage without [the permission of] a guardian and [the presence of] two just witnesses.﴿ May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 18706

Q 2: is it permissible for me to witness or conclude a marriage contract for a man and woman without knowing whether they perform Salah (Prayer) or not? Please, bear in mind that most of the population of the region where the contract is concluded do not perform Salah. What will be the case if most of them perform Salah; should I ask about the status of the person marrying in particular regarding performing Salah? Answer us, may Allah reward you well!

A: Muslims are primarily thought of as just and punctual in performing Salah. Thus, if

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you know nothing about him, you should primarily assume that he performs Salah and thus you may witness the marriage contract. However, if you know that he does not perform Salah while the wife does or vice versa, you may not witness the marriage contract as it will be null and void. The Prophet (peace be upon him) said, ﴾I cannot bear witness to an injustice.﴿ He (peace be upon him) also said, ﴾That which differentiates us from them [disbelievers and hypocrites] is our performance of Salah. He who abandons it, becomes a disbeliever.﴿ May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa no. 19383

Q 1: is a marriage contract, witnessed by two witnesses who are relatives of the bride, the groom or the Waliy, such as a brother, son or grandfather, valid? Actually, some people claim that the contract as such is invalid, while others deem it to be valid. Please, tell us about the right position.

A: The marriage contract is valid if witnessed by relatives of the two spouses - except ascendants and descendants of the one marrying, i.e. father and grandfathers or sons and sons' sons - as they are not accusable.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The third question of Fatwa no. 20010

Q 3: is it permissible for the brothers or the sons of a man or a woman to be witnesses to their marriage contract, given that the Waliy (a legally accountable person acting for a woman seeking marriage) of the woman is her father or one of her brothers?

A: It is permissible for a man to be a witness to his brother's marriage contract. However, it is impermissible for a son to be a witness to his father's marriage contract, or a father to be a witness to his son's marriage contract. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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5- Compatibility

The first question of Fatwa no. 2513

Q 1: I have a neighbor who is from the noble people of Quraysh. I asked him to marry his daughter to me but he refused saying: It is not permissible to marry from the noble people as they can only marry each other.

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A: compatibility should be in religion, not in lineage. This is based on the general meaning of Allah's saying (Exalted be He): ﴾Verily, the most honourable of you with Allâh is that (believer) who has At-Taqwâ [i.e. he is one of the Muttaqûn (the pious)].﴿ It has been reported that the Prophet (peace be upon him) married Fatimah bint Qays who was a Qurashy to his freed slave Usamah ibn Zayd (may Allah be pleased with them). It is also authentically reported that Zayd ibn Harithah, the freed slave of the Prophet (peace be upon him) married Zaynab bint Jahsh who was from the tribe of Banu Asad. Al-Bukhari, An-Nasa'iy and Abu Dawud reported on the authority of `Aishah that Abu Hudhayfah ibn `Utbah ibn Rabi`ah ibn `Abd Shams Al-Qurashy, one of those who witnessed the Battle of Badr with the Prophet (peace be upon him) adopted Salim and married him his niece Hind bint Al-Walid ibn `Utbah ibn Rabi`ah

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who was a freed slave of a woman from Al-Ansar. Al-Tirmidhy also reported on the authority of Abu Hatim Al-Muzany that the Prophet (peace be upon him) said: ﴾When someone with a satisfactory standard of Iman (Faith) and honesty comes to you seeking marriage, then give him (your daughter or sister) in marriage. If you refuse, that will lead to the spread of great corruption in the land. They said: What if he was so? He (peace be upon him) said: If someone with a satisfactory standard of Iman and honesty comes to you seeking marriage, then give him (your daughter or sister) in marriage.﴿ He (peace be upon him) said it thrice. Al-Tirmidhy graded it as Hadith Hassan Gharib (a good Hadith that is strange to come from this chain of narration). Moreover, Abu Dawud reported on the authority of Abu Hurayrah that the father of Hind (may Allah be pleased with them both) cupped the Prophet (peace be upon him) in his head. Thereupon, the Prophet (peace be upon him) said: ﴾O people of Bayadah, marry the father of Hind to your daughters and marry from his daughters.﴿ Related by Al-Hakim who graded it as Hasan (good). However, it is necessary to take the permission of the virgin (by her silence) and asking the permission of the previously-married woman (by utterance) and consent even if the betrothed is Qurashy and she is not, acting upon the reported Hadiths in this regard.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Fatwa no. 3366

Q: i have a son who smokes and shaves his beard. Yet, he performs the obligatory Salah (Prayer). He asked me to help him get married. is it permissible for me to help him marry or not?

A: The things you mentioned are not reasons that prohibit you from helping him get married. Rather, you should advise him to give up smoking and to let his beard grow. We hope that his marriage will be a cause for his guidance and obedience. Goodness brings about goodness. May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 4951

Q 2: The Messenger of Allah (peace be upon him) enjoined the believing man who is seeking marriage to look for a religious wife.

The foregoing is well-established through the renowned Hadith which reads, ﴿A woman may be married for four reasons...﴾ **What is the ruling if I love a girl who is not fully religiously committed because she does not wear Hijab (veil) but when I discussed this issue with her she mentioned that she is ready to make Tawbah (repentance) to Allah and obey Him (Glorified and Exalted be He). Shall I marry her and get two rewards; the reward of marrying and protecting my private parts (from illegal sexual acts, etc) and the reward of helping to guide the concerned girl (to the way of Allah) or should I not proceed to marry her and look for another religious wife?**

A: If the reality is exactly as what is mentioned in the question i.e. the concerned girl is ready to wear Hijab and make Tawbah to Allah (Glorified be He), it is permissible for you to marry her if she is a chaste Muslim or one of the people of the Book. May Allah guide her and enable you to protect your private parts and help you direct the concerned girl to the way of Allah. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 6405

Q: I would like to inform you that my father (may Allah be merciful with him) died about 20 years ago. He left behind children from more than one wife; three males from a wife,

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myself from another wife, other heirs from a third wife. On the date of my father's death, there were three underage girls and a boy, the son of the last wife of my father. I was appointed as their guardian and thus they stayed with me. I would like to inform you that I gave the eldest girl in marriage. I wanted to give in marriage the elder of the two remaining girls but her mother refused on the pretext that she wants to marry her to a half maternal brother's son. Anyway, I consulted the mother regarding marrying the younger girl, which she accepted and I thus married her. There remains with me then the middle girl and the mother who urges us to marry her to her half maternal brother's son. In fact, regarding the man's religion and morals I only know that he smokes cigarettes. Therefore, I want you to give me a Fatwa on whether to marry him to her, bearing in mind that my sister cannot refuse her mother's request of marrying him. I wish that Your Eminence will give me a written Fatwa so that I may show it to my sister.

A: It is obligatory on the Waliy (a legally accountable person acting for a woman seeking marriage) to be careful when choosing a husband for the woman under his guardianship, asking about him and choosing a religious person of good conduct who deals kindly with people. Thus, you have to ask about whether the man establishes the fundamentals of Islam including Tawhid (monotheism), five obligatory daily Salahs, Zakah (obligatory charity), Sawm (fast) and Hajj as well as other good morals and characteristics. If he is so, you may marry him to her after seeking her permission, even if he commits some sins if you find no one better than him.

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The seventh question of Fatwa no. 7760

Q 7: What is the ruling on giving a daughter in marriage to a person who is ignorant of the pillars of Islam?

A: A woman's Waliy (a legally accountable person acting for a woman seeking marriage) should choose for the woman under his guardianship the most suitable person regarding religion and honesty. This is supported by many Shar`y (Islamic legal) evidence. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 13388

Q: i have a son who is 40 years old now and is of weak mental growth. His mental growth ratio is one year per seven years as stated by a doctor. He is very frivolous and often angry. He sometimes behaves like a seven or ten-year-old child and sometimes like a man of the same age. He has asked for years

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to be married. Is it permissible for us to marry him, bearing in mind that there is a source of sustenance for him and his would-be wife? Will his utterance of divorce while angry be enforceable? The source of sustenance is that we will buy him a house to live in an apartment thereof and rent other apartments to sustain him and his wife, if Allah destines him to marry.

A: It is permissible for you to marry him out of his own money as it guarantees his chastity and guarding him against sources of corruption. Moreover, he and his would-be wife and children must be sustained from his money if he has any. If he has no money, his sustenance will be the responsibility of those on whom his sustenance is obligatory such as his father, mother or the like. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 13314

Q 2: is it permissible for a man who cannot speak to marry a normal girl who can speak? Is it permissible to have a conversation with her in the street, given that she is wearing Niqab (face veil)?

A: If the mentioned girl agrees to marry him after knowing his condition, it is permissible for him to marry her.

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The fourth question of Fatwa no. 15088

q 4: A young woman is suffering from occasional insanity. Many suitors have proposed to marry her but all the proposals were turned down because the family is hesitant about informing the suitor of her illness. Thus, the opportunity of marrying her to a suitor is lost. The family prefers to marry her off to a handicapped person who will accept to marry her. A sterile person has asked her hand in marriage. Her cousin, who knows about her illness, has also proposed to her. The problem is that the cousin's mother is also suffering from the same illness. When we asked the opinion of the doctor, he advised us not to marry the woman to her cousin as the possibility of the mother giving birth to children with the same illness can not be ruled out.

The question is: What is the ruling of Shari`ah (Islamic Law) on this marriage? If the woman happens to give birth to a mentally disabled baby, will we be held responsible for that since we helped to facilitate the marriage?

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A: You should not deprive the young woman of marriage. You should give her in marriage to her cousin while entrusting the affair to Allah (Exalted be He). You do not have to pay heed to the doctor's advice which is based on probability. This marriage will be in the best interest of the two parties and will also protect the woman from celibacy. The marriage will still be conditional on her consent to marry the man whom her Waliy (a legally accountable person acting for a woman seeking marriage) chooses for her. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 15250

Q: What is the ruling on marrying a foundling (an illegitimate daughter)? What are the legitimate impediments to it? What are the Shar`y (Islamically lawful) rulings concerning this kind of marriage? Is it considered the same as marrying ordinary Muslim girls whose families are known? Does it take the same rulings as marrying slave-girls?

A: There is no harm in marrying a foundling girl whose origin is unknown, provided that

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she is a righteous, religious woman, and because she needs a man to protect her and keep her chaste. This would be an ordinary marriage, unlike marrying slave-girls, as she is a free woman. The person who is her Waliy (a legally accountable person acting for a woman seeking marriage) is the ruler of the country, as he should be the Waliy of those who have no Waliy. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The third question of Fatwa no. 18449

Q 3: my nephew, who works in the National Commercial Bank, proposed to marry a woman who is under my guardianship. He earns a living from his work in a bank. I do not know whether his money is Halal (lawful) or Haram (prohibited). Is it permissible for me to accept his proposal? Please reply.

A: Working for usurious banks is impermissible, as it entails collaboration in sin and transgression. Allah (Exalted be He) states, ﴿Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression.﴾ The earnings attained from such work are ill-gotten gains. You are obliged, as her Waliy (a legal guardian representing the bride), to

marry her to a suitor whose commitment to Islam and trustfulness are acceptable, and reject anyone who does not possess these qualities. May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Women Unlawful for Marriage

1- Eternal Prohibition

The ninth question of Fatwa no. 6471

Q 9: a woman left her young child in a small village; thereafter, someone took him and raised him as their own son. Later on, when the boy grew up, he unknowingly married his sister. She gave birth to a boy and then the husband discovered that she was his full sister. What is the ruling on this? What is the ruling on the newborn child? Is he considered to be legally born or a son of Zina (fornication and/or adultery)?

A: If the case is as you mentioned, that they did not know of the truth of their kinship at the time of marriage, they are excused, but they must be separated from each other. The boy will be attributed to both of them for being born in legal wedlock.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 10617

Q 2: a man married a woman, then divorced her, and she later married another man. Is it permissible for the first man's sons to marry the second man's daughters of the same woman, or are they considered Mahrams (unmarriageable relatives) for her?

A: If a man marries a woman, then divorces her and she marries another man, it is permissible for the first man's sons from another woman to marry the second man's daughters. However, if they are the sons of the same woman, it is impermissible for them to marry, as in this case they are maternal half-siblings. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 19788

Q: a woman married a man and gave birth to a boy. after the death of her first husband, she married another person and

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gave birth to a boy. Is it permissible for the son of the second husband to marry the daughter of the first husband's son? May Allah reward you best!

A: It is not permissible for a brother to marry his brother's daughter; because she is one of the Mahrams (unmarriageable relatives) mentioned in the saying of Allah (Exalted be He) about women who are not allowed for marriage: ﴾Forbidden to you (for marriage) are: your mothers, your daughters﴿ to His saying: ﴾your brother's daughters, your sister's daughters﴿ (Surah Al-Nisa'). May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The third question of Fatwa no. 3984

if a person's brother has a daughter who is a grandmother, is it permissible for her paternal uncle to marry her granddaughter?

A: It is not permissible for him to marry her. This is according to the general consensus of Muslim scholars; because he is her grandmother's uncle, and a grandmother's uncle is considered her uncle, and her descendants' uncle.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Deputy Chairman	Chairman
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Fatwa no. 9079

Q: i have a brother who has a son and this son has daughters. i would like to marry one of this son's daughters. is it permissible for me to marry any of them?

A: If your brother, whom you mentioned, is a full-brother or a half-brother from the side of your father or mother or a foster-brother, it is not permissible for you to marry any of his daughters or his son's daughters and their descendants. Allah (may Allah be Exalted) says: ﴾Forbidden to you (for marriage) are: your mothers, your daughters﴿ to His saying: ﴾your brother's daughters, your sister's daughters, your foster mothers who gave you suck, your foster milk suckling sisters﴿ The Prophet (peace be upon him) said: ﴾Milk relationships are equal to blood relationships in rendering marriage unlawful, i.e. whatever is prohibited due to blood relationships is also prohibited by milk relationships.﴿ May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 13338

Q: What is the ruling on the wife's uncle who is a half-brother to her father, especially that their ages are close? Is he considered a Mahram (unmarriageable relative) to her like an uncle who is a full-brother to her father? If he is not a Mahram to her, is it permissible for him to marry her? May Allah reward you best!

A: It is unlawful for a man to marry the daughter of his half-brother. Allah (Exalted be He) says: ﴾Forbidden to you (for marriage) are: your mothers, your daughters, your sisters, your father's sisters, your mother's sisters, your brother's daughters﴿ A brother may be a full-brother or a half-brother whether from the side of the father or the mother. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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\`Abdullah ibn Ghudayyan	\`Abdul-Razzaq \`Afify	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

Fatwa no. 15966

Q: i married the daughter of my full-brother's daughter. However, I did not consummate the marriage. She stayed in her father's house after we concluded the marriage contract; because she was very young at the time. I intended to consummate marriage after she reaches the age of puberty but a religious scholar told me

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that this marriage is not permissible. He quoted as evidence Allah's saying (Exalted be He) on the women who are not lawful for a person to marry: ﴿Forbidden to you (for marriage) are: your mothers, your daughters﴾ **to His saying:** ﴿your brother's daughters﴾ **He added that marrying my brother's daughter or her descendants is unlawful for me. After that I consulted another scholar who told me that there is no evidence to support the view of anyone who says that my marriage contract is invalid. Therefore, I am writing to you hoping that you will send me a written Fatwa as regards the ruling on this marriage.**

A: If the reality is as you have mentioned, that you wrote a marriage contract to your full-brother's daughter, it is unlawful for you to marry her. Consequently, your marriage contract is invalid; because you are her uncle. Concerning the women who are unlawful for the person to marry, Allah (Glorified and Exalted be He) says: ﴿Forbidden to you (for marriage) are: your mothers﴾ to His saying: ﴿your brother's daughters﴾ A brother's daughter is like a brother's granddaughter. This is according to the Ijma` (consensus of scholars), and you have to repent to Allah (Exalted be He) for doing this. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 2895

Q: A man called Sa`id married two women; the first bore him a son called `Abdullah and the second bore him a daughter called Fatimah. `Abdullah got married and had a daughter called Salma, who later got married and had a son called Ahmad. is it permissible for Ahmad to marry Fatimah?

A: It is impermissible for Ahmad to marry Fatimah, because she is his mother's paternal aunt, which means that she is considered as his aunt. All his parents' and grandparents' paternal and maternal aunts are considered aunts for him. Allah (Glorified and Exalted be He) says, ﴾Forbidden to you (for marriage) are: your mothers, your daughters, your sisters, your father's sisters, your mother's sisters﴿ Muslim scholars have unanimously agreed on this. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 8600

Q: My paternal grandfather married my maternal cousin after my grandmother's death, and they had children. I proposed to one of his daughters, but he told me they are Mahrams (unmarriageable relatives) for me. Therefore, it is impermissible for me to marry any of them, as they are considered my paternal aunts, for their father (meaning himself) was previously married to my grandmother. Now I am referring this subject to Your Eminence. Please advise whether they are lawful for me in marriage.

A: If the situation is as you mentioned, that your paternal grandfather married your maternal cousin; his daughters from your cousin are your father's sisters, or your paternal aunts. It is impermissible for you to marry any of them, according to Allah's saying, ﴾Forbidden to you (for marriage) are: your mothers, your daughters, your sisters, your father's sisters﴿ May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 5790

Q: Layla is a mother and Salma is her daughter. Khalid and `Aly are two brothers. Khalid got married to Layla and `Aly got married to Salma. Layla had another daughter that was called Yusra while Salma had a son who was called Hasan.

My question is whether it is permissible for Hasan to marry Yusra bearing in mind that she is regarded as his cousin and maternal aunt?

A: If the reality is what is mentioned in the question, it is Haram (prohibited) for Hasan to marry Yusra because the latter is his maternal aunt and Allah (Glorified be He) says, ﴿Forbidden to you (for marriage) are: your mothers, your daughters, your sisters, your father's sisters, your mother's sisters﴾ May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 1114

Q: is it permissible for a man to give his daughter in marriage to his father's maternal uncle? Is it permissible for a man to marry

his cousin who suckled with him one day or part of a day?

A: As for the first question, it is not permissible for the questioner to give his daughter in marriage to his father's maternal uncle because his uncle is considered an uncle to him and to his offspring and their succession because of the general meaning of Allah's saying (Exalted be He): ﴾your sister's daughters﴿ The uncle is not allowed to marry his nieces and their descendants. As for the second question, if the number of suckling reaches five times or more during the first two years of life, the suckling will make him a Mahram (unmarriageable relative) to her. It is not permissible for the questioner to marry his cousin who suckled with him or with one of his brothers. If it is less than five times or after the first two years, it will be ineffective. The legally counted suckle is that a child suckles milk from a woman's breast and when he leaves the breast, it will be considered one suckle. If he holds it again, it will be a second time and so on until he completes five times. This is the shar`y counted suckle; not the one which you described in one day or part of the day because a baby may complete what is considered suckling in less than an hour or he may complete it in five days or more.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The second question of Fatwa no. 12242

Q 2: what is meant by (And marry not women whom your fathers married)

A: It means that you are not allowed to marry your step-mother, whether the marriage is consummated or not. May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Fatwa no. 3682

Q: my father married a woman, and then a dispute arose between him and her family, so he divorced her. I then went to her family and proposed to her, but her father told me that it is not Halal (lawful) for me to marry her, because she was married to my father. I hope that Your Eminence will guide me to the lawful path regarding this matter.

A: If the situation is as you mentioned and your father had concluded a marriage contract with the woman, she was his wife, even if they did not consummate the marriage.

It is therefore Haram (prohibited) for you to marry her after your father has divorced her. Allah (Exalted be He) says (what means), ﴿And marry not women whom your fathers married, except what has already passed; indeed it was shameful and most hateful, and an evil way.﴾ May Allah grant us success! May peace and blessings be upon our Prophet, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Fatwa no. 10295

Q: What is your opinion on a young man marrying his grandfather’s ex-wife although she had children with the grandfather? Please advise me and may Allah bless you!

A: marrying a grandfather’s ex-wife after he divorced her is Haram (prohibited), because Allah (Exalted be He) says: ﴾And marry not women whom your fathers married﴿ The "fathers" in this Ayah (Qur’anic verse) include grandfathers. Accordingly, this marriage is not lawful and it is obligatory on the husband to halt his relations with this woman and separate from her. As to the children from this marriage, they are attributed to the husband because he was ignorant of the ruling.

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May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta’

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 20503

Q 2: my father married a woman, but he divorced her before consummating the marriage with her. Is it permissible for me to visit her or shake hands with her? Please note that she is his paternal cousin.

A: The woman with whom your father wrote a marriage contract but divorced before consummating the marriage is considered a permanent Mahram (unmarriageable relative) for you. This is according to Allah's saying, ﴿And marry not women whom your fathers married, except what has already passed; indeed it was shameful and most hateful, and an evil way.﴾ May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 19764

Q: is it permissible for a man to marry the divorcee of his father with whom the father did not consummate the marriage? Moreover, is it permissible for a father to marry the divorcee of his son with whom the son did not consummate the marriage?

A: Stepmothers or even foster stepmothers and all step grandmothers and their ascendants are permanently unmarriageable for their stepsons, their husbands' grandsons, and their descendants whether their marriages were consummated or not. Proof for the foregoing is the generality of the Ayah (Qur'anic verse): ﴾And marry not women whom your fathers married, except what has already passed; indeed it was shameful and most hateful, and an evil way.﴿ Likewise, daughters-in-law are unmarriageable to their fathers-in-law or even their foster fathers-in-law, fathers of their fathers-in-law, and their ascendants whether their marriages were consummated or not. Proof for the foregoing is the generality of the Ayah which states the categories of women that one is forbidden to marry: ﴾the wives of your sons who (spring) from your own loins﴿ Another proof is the Hadith in which the Prophet (peace be upon him) said, ﴾Milk relationships are equal to blood relationships in rendering marriage unlawful [i.e. whatever is prohibited due to blood relationship is also prohibited by milk relationship].﴿ Regarding Allah's saying in the Ayah which is quoted above, "... who (springs) from your own lions...," it is to exclude adopted sons; a practice that was widespread

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in Jahiliyyah (pre-Islamic time of ignorance) but was declared Haram (prohibited) by Islam. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 15648

Q: What is your opinion concerning the ruling on marrying a grandson's ex-wife after she finishes her `Iddah (woman's prescribed waiting period after divorce or widowhood)? Is it lawful or unlawful for that woman to marry that man? If it is unlawful, what is the evidence? May Allah reward you.

A: It is impermissible for a man to marry a woman who was previously married to his son or grandson, whether that relation is by marriage or a foster relation. This is according to Allah's saying when He mentions the women who are unlawful to marry, ﴿the wives of your sons who (spring) from your own loins﴾ If a man divorces his wife or dies, it is impermissible for her to marry his father, or paternal or maternal grandfather, as all grandfathers take the same ruling concerning this, due to the generality of the Ayah. Also, Allah's saying about Yusuf (Joseph, peace be upon him) when he said, ﴿"And I have followed the religion of my fathers, - Ibrâhîm (Abraham), Ishâq (Isaac) and Ya'qûb (Jacob) [عليهم السلام]﴾

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He is Yusuf ibn Ya`qub ibn Ishaq ibn Ibrahim (peace be upon them). Allah's saying, ﴿from your own loins﴾ excludes adopted sons, as they used to adopt children during the time of Jahiliyyah (pre-Islamic time of ignorance), so Allah (Exalted be He) prohibited this in His saying, ﴿nor has He made your adopted sons your real sons. That is but your saying with your mouths. But Allâh says the truth, and He guides to the (Right) Way.﴾ May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 7105

I did not consummate the marriage with my wife. Is it permissible for me to marry her daughter from her second husband?

A: If the reality is that you did not consummate the marriage by having intercourse with that woman, it is permissible for you to marry her daughter. Allah (Exalted be He) says: ﴿your step daughters under your guardianship, born of your wives to whom you have gone in - but there is no sin on you if you have not gone in them (to marry their daughters)﴾

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The second question of Fatwa no. 10731

Q 2: a man concluded a marriage contract with a woman and then divorced her before consummating the marriage, is it permissible for him to marry her daughter or mother?

A: It is permissible for someone who contracted a marriage with a woman and then divorced her before consummating the marriage to marry her daughter. However, it is not permissible to marry the mother due to just having contracted the marriage with her daughter. Allah (Exalted be He), when mentioning the women that a man is forbidden to marry, says: ﴾your wives’ mothers﴿ May Allah grant us success! May peace and blessings be upon our Prophet, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta’

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

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Fatwa no. 896

Praise be to Allah Alone. To proceed: The Permanent Committee for Scholarly Research and Ifta' has reviewed the request for a Fatwa (legal opinion issued by a qualified Muslim scholar) submitted by the Judge of the Al-'Amar Court, which was forwarded by the General Secretariat of the Council of Senior Scholars, no. 2/1663 on 24 Safar, 1394 A.H.

In regard to what the Judge mentioned, that SH came to him to ask whether, as his ex-wife had remarried and had daughters with her new husband, he was considered as a Mahram (an unmarriageable relative) for her daughters from her subsequent marriage.

A: If the questioner, SH, had consummated the marriage with his ex-wife, the daughters she has with another man are considered to be his stepdaughters. He is not permitted to marry any of them, as he is one of their Mahrams. Allah (Exalted be He), when mentioning the women that a man is forbidden to marry, says (what means): ﴾your step daughters under your guardianship, born of your wives to whom you have gone in﴿ If he did not consummate the marriage with his ex-wife, her daughters by another man will be Ajnabiyyat (women lawful for the man to marry), as Allah (Exalted be He) says: ﴾but there is no sin on you if you have not gone in them (to marry their daughters)﴿ Ibn Al-Mundhir said that the Muslim scholars of all regions agree by Ijma' (consensus) that if a man marries a woman and then divorces her, or

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she dies before consummating the marriage, it is Halal (lawful) for him to marry her daughter; Malik, Al-Thawry, Al-Awza'y, Al-Shafi'y, Ahmad, Is-haq, Abu Thawr, and their followers are of the same opinion, because Allah (Exalted be He) says: ﴾but there is no sin on you if you have not gone in them (to marry their daughters)﴿ May Allah grant us success! May peace and blessings be upon our Prophet, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman
`Abdullah ibn Sulayman Ibn Mani`	`Abdullah ibn `Abdul-Rahman ibn Ghudayyan	`Abdul-Razzaq `Afify

Fatwa no. 1289

Q: a man married a woman then divorced her. He did not have any children from her. Then she married another man and gave birth to a girl. Is this girl considered a step-daughter to her mothers' ex-husband and hence, one of his Mahrams (unmarriageable relatives)?

A: If the woman's first husband divorced her after he had consummated the marriage, then her daughter from the second husband is considered a stepdaughter of the first husband and hence, it is unlawful for him to marry her according to Allah's saying (Exalted be He): ﴾Forbidden to you (for marriage) are: your mothers, your daughters﴿ to His saying: ﴾your step daughters under your guardianship, born of your wives to whom you have gone in﴿

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Saying that the stipulation of the guardianship of the step-father to the stepdaughter is for the predominant case only, has no effect on the ruling. If the first husband divorced her before the consummation of the marriage, she does not have the same ruling as a stepdaughter and it is permissible for him to marry her because the Qur'anic verse prohibits a step-father from marrying his step-daughter if he had consummated the marriage with her mother. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 1489

Q: a man married a woman but they did not have children and he divorced her. She married another man and bore him a son. Then, she married a third man and bore him sons and daughters. Is it permissible for him to marry her?

A: If you are asking about the ruling on remarrying the woman whom you were previously married to, it is permissible as long as she is not

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married to another man or in the time of `Iddah (woman's prescribed waiting period after divorce or widowhood). If you want to marry one of her daughters from her third husband, it is impermissible for you, as they are your stepdaughters. Allah (Exalted be He) says, ﴾Forbidden to you (for marriage) are: your mothers, your daughters﴿ until He says, ﴾your step daughters under your guardianship, born of your wives to whom you have gone in﴿ You have married their mother and consummated your marriage to her, so it impermissible for you to marry one of her daughters, even if you had not brought them up. This condition is general, and is not restricted to a particular case. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 1876

Q: 1- if a man married a nine-year-old girl and had sexual intercourse with her and then divorced her, and after the elapse of her `iddah (woman's prescribed waiting period after divorce or widowhood), she married another man and gave birth to a girl; will it be permissible for the first husband to marry her daughter? 2- The wife of my half-brother suckled a girl; is it permissible for me to marry this girl?

(Part No. 18; Page No. 217)

A: First, it is not permissible for a man to marry the daughter of his wife with whom he had sexual intercourse because she is his step-daughter. Allah (Glorified and Exalted be He) says: ﴾Forbidden to you (for marriage) are: your mothers, your daughters﴿ To His saying: ﴾your step daughters under your guardianship, born of your wives to whom you have gone in﴿ There is no contradiction to the meaning of Allah's saying (Exalted be He): ﴾under your guardianship﴿ because this is most common among people. **Second,** legal texts indicate that the suckling which prohibits marriage must be five or more in number and must be done during the first two years of the child's life. The meaning of a suckle is that a baby holds the breast and suckles milk then leaves it and moves. When he suckles again, it will be considered as one suckling and so on. If the girl suckled in the same way, she is your foster-niece and it is not permissible for you to marry her due to the saying of Allah (Exalted be He): ﴾Forbidden to you (for marriage) are: your mothers﴿ To His saying: ﴾your brother's daughters﴿ The Prophet (peace be upon him) said: ﴾Wet-nursing makes unlawful what consanguinity makes unlawful.﴿

(Part No. 18; Page No. 218)

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The third question of Fatwa no. 5364

Q 3: A divorced woman married another husband to whom she bore daughters. Is her ex-husband considered a Mahram (unmarriageable relative) to his step-daughters?

A: A Muslim is forbidden to marry the step-daughters of the wife with whom the marriage is consummated. He will be considered as a Mahram to all her daughters. Allah (Exalted be He) says: ﴿Forbidden to you (for marriage) are: your mothers﴾ until He says: ﴿your step daughters under your guardianship, born of your wives to whom you have gone in﴾ However, if the marriage is not consummated with that wife, he will be regarded as a non-Mahram (a marriageable relative) to his step-daughters. This is based on the Ayah (Qur'anic verse) in which Allah (Exalted be He) says: ﴿but there is no sin on you if you have not gone in them (to marry their daughters)﴾

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Fatwa no. 12534

Q: I got to know a widow who had eight minor children. She is my neighbor. We agreed to marry, but my father surprised me by asking for her daughter's hand in marriage to me. Fearing my father's anger, I concluded the marriage contract with the girl, who was at that time eleven years old, but I did not consummate my marriage with her. A month later, I divorced her. A year later, I married her mother and had four children, the elder of whom is four years old and the youngest is 4 days old. Please advise me concerning this. Many thanks to you.

A: Your marriage to the mother of the girl whom you had previously married but divorced before consummating the marriage is invalid. It is impermissible for a man to marry his mother-in-law, as long as he has concluded a marriage contract with her daughter, even if he did not consummate his marriage to her. Allah (Exalted be He) says, ﴿Forbidden to you (for marriage) are: your mothers, your daughters﴾ until His saying, ﴿your wives' mothers﴾

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Fatwa no. 16683

Q: i am a man who has a grown up daughter. i want to marry her off to a man who married my mother twenty years ago, then divorced her. is it permissible for my daughter to marry this man? We appreciate your advice. May Allah guide you!

A: It is not permissible for you to marry your daughter off to a person who had married your mother if he had consummated the marriage with her before he divorced her. In that case, your daughter will be his step-daughter, and it is unlawful for him to marry her as mentioned in the saying of Allah (Exalted be He): ﴾your step daughters under your guardianship, born of your wives to whom you have gone in﴿ i.e. the daughters of the wife and her daughter's daughters and their descendants.

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The first question of Fatwa no. 15889

Q 1: is it permissible for the man who married a girl to divorce her and marry her mother? What is the ruling if the case is the reverse? If a man married a girl then she died; is it permissible for him to marry her mother? What is the ruling if the case is the reverse? I heard that if a man gets engaged to a girl, it is unlawful for him to marry her mother and that if the man concluded a marriage contract with a woman, it is unlawful for him to marry her daughter. Is this true?

A: If anyone concludes a marriage contract with a woman, it is unlawful for him to marry her mother forever. This is according to the saying of Allah (Exalted be He): ﴾Forbidden to you (for marriage) are: your mothers﴿ to His saying: ﴾your wives' mothers﴿ If a person concludes a marriage contract with a woman and consummates the marriage, it is unlawful for him to marry her daughter forever. This is according to the saying of Allah (Exalted be He): ﴾your step daughters under your guardianship, born of your wives to whom you have gone in - but there is no sin on you if you have not gone in them (to marry their daughters)﴿

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The meaning of "whom you have gone in" is those with whom the man consummates the marriage by having sexual intercourse. If the man divorces a woman before he consummates the marriage, it is lawful for him to marry her daughter. This is according to the previously-mentioned Qur'anic Verse. As regards the man who is engaged to a woman without concluding a marriage contract with her, it is lawful for him to marry her mother or her daughter. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 9527

Q 2: a man married a woman who had a daughter from a previous marriage. The daughter did not grow up in his house. after that he divorced the mother and wants to marry her daughter. Is this permissible for him?

A: If he consummated marriage with the mother, it is not permissible for him to marry the daughter whether she grew up in his house or not. If he did not consummate marriage with the mother, it is permissible for him to marry her daughter after divorcing the mother according to the saying of Allah (Exalted be He): ﴾your step daughters under your guardianship, born of your wives to whom you have gone in - but there is no sin on you if you have not gone in them (to marry their daughters)﴿ This is the view of the majority of religious scholars

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and the opinions of those who contradict them have no effect in this regard. It should be noted that this part of the verse: ﴾under your guardianship﴿ is an explanation for the predominant case and has no effect on the ruling. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 3322

Q 2: what is the ruling on marrying the daughter of the stepson in case one is not married to her grandmother?

A: It is unlawful for you to marry any of the descendants of your wife with whom you have consummated marriage, whether her daughters, granddaughters or their descendants according to the generality of the saying of Allah (Exalted be He): ﴿your step daughters under your guardianship, born of your wives to whom you have gone in﴾ If you have not consummated marriage with the grandmother, it is lawful for you to marry the stepson's daughter after separation with her grandmother whether by her death or divorce after the elapse of her waiting period.

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proposing to a married woman

The second question of Fatwa no. 5232

Q 2: My sister left her husband's house after domestic disputes. She has been living with me for two years ever since. She does not receive any money from her husband. Another man wants to marry her. She asks her husband for divorce but he refuses. Is it permissible for her to get married to the second person?

A: It is not permissible for her to get married to a person other than her husband as long she is still his wife. If he dies or divorces her, and her waiting period elapses, it will be permissible for her to marry another man. Allah (Exalted be He) says about the women unlawful for the person to marry: ﴾Forbidden to you (for marriage) are: your mothers, your daughters﴿ to His saying: ﴾Also (forbidden are) women already married, except those (slaves) whom your right hands possess. Thus has Allâh ordained for you. All others are lawful﴿

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Allah (Exalted be He) also says, ﴾And those of you who die and leave wives behind them, they (the wives) shall wait (as regards their marriage) for four months and ten (days)﴿ and:﴾ O Prophet (صلى الله عليه وسلم)! When you divorce women, divorce them at their 'Iddah (prescribed periods) and count (accurately) their 'Iddah (periods).﴿ to His saying: ﴾Lodge them (the divorced women) where you dwell, according to your means﴿ Moreover, there are many authentic Hadith that explain this matter well. With regard to divorce, her husband may divorce her willingly or she can resort to the legal court to file a divorce. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The third question of Fatwa no. 17943

Q 3: A woman married a man but the marriage was not consummated. Three years later, she married another man after she persisted in getting a divorce from her ex-husband who refused to divorce her.

A: The second marriage is considered null and void because the second husband married a woman who is already married to another man. The woman has to refer to the Muslim ruler so that the first marriage can be terminated through divorce or annulment. The second husband has to conclude a new marriage contract as the first contract is considered null and void. The couple has to make Tawbah (repentance to Allah). May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 16075

Q: Is it permissible according to the Qur'an to marry one's cousins, i.e. the daughters of one's paternal or maternal uncle or one's paternal or maternal aunt, for other than the Prophet (peace be upon him)?

A: The Islamic Shari'ah is characterized as being tolerant, all-inclusive and self-explanatory. It always adopts a moderate course between two extremes. It neither prohibits a Muslim from marrying the daughters of his paternal or maternal uncle, nor does it permit him to marry his sister or his niece. Allah (Exalted be He) says: ﴿O Prophet (Muhammad صلى الله عليه وسلم)! Verily, We have made lawful to you your wives, to whom you have paid their Mahr (bridal-money given by the husband to his wife at the time of marriage), and those (slaves) whom your right hand possesses - whom Allâh has given to you, and the daughters of your 'Amm (paternal uncles) and the daughters of your 'Ammât (paternal aunts) and the daughters of your Khâl (maternal uncles) and the daughters of your Khâlât (maternal aunts) who migrated (from Makkah) with you﴾

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Even though the Ayah is addressed to the Prophet (peace be upon him) himself, the Muslim Ummah (Community) is by means of allusion involved in the process. Basically any instruction addressed to the person of the Prophet (peace be upon him) is also taken as addressing his Ummah unless there exists circumstantial evidence that makes it peculiar to the Prophet (peace be upon him). An example of this is the case of the woman who came to the Prophet (peace be upon him) offering herself in marriage as indicated in the concluding words of the above verse. Allah (Exalted be He) says: ﴿a privilege for you only, not for the (rest of) the believers.﴾ May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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2- Temporary Prohibition

The first question of Fatwa no. 765

Q 1: My elder brother died leaving behind a wife and a child under one year of age. I would like to marry her, but I have made a contract with her sister. Since the marriage has not yet been consummated, is it permissible for me to divorce the younger sister and marry the elder one? Or, should I not marry my brother's widow and abide by the previous contract I made with her younger sister?

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A: First: It is impermissible to marry two sisters at the same time, for Allah (Exalted be He) stated in clarifying the women unlawful for marriage: ﴾and two sisters in wedlock at the same time﴿ **Second:** Divorcing the younger sister to marry the oldest one, or continuing with the former and leaving the older sister is something that should be weighed. If you see that it is in the best interest of everyone concerned for you to divorce the younger sister and marry the older one in order to raise your nephew, or for another reason, it is up to you. However, if you feel that staying with the younger one is better for you, then keep her. In any case, regarding this matter, you should refer to your kin and consult them lest you should divorce the younger sister, then they refuse to give you the elder one in marriage. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 861

Q: I married my daughter a certain period of time ago then my daughter's brother-in-law, who is the younger brother of the nearest age to my son-in-law proposed to my second daughter. My first daughter got a son whose age is now about two and a half years old. This son's father then died. The brother of my deceased son-in-law whom we had concluded the contract of his marriage to my second daughter wants to revoke this contract of unconsummated marriage and marry my first daughter i.e. my grandson's mother. He would like to do so to be more able to look after his fatherless nephew. His intention is that his younger brother of the nearest age to him is to marry my second daughter. Is it permissible to do so?

A: If the concerned person divorces your second daughter while her marriage was not consummated, it will be permissible for him to marry her sister i.e. his nephew's mother. Likewise, it is permissible for that divorced daughter to marry the younger brother of her previous husband. It is worth mentioning that no `Iddah (woman's prescribed waiting period after divorce or widowhood) is to be followed by women who are divorced before the consummation of marriage for Allah (Exalted be He) says, ﴿O you who believe! When you marry believing women, and then divorce them before you have sexual intercourse with them, no 'Iddah [divorce prescribed period, see (V.65:4)] have you to count in respect of them.﴾ Consequently, it is permissible for each one of the two brothers to marry whomever he desires to marry amongst your daughters.

However, concluding the contract of marriage of your widowed daughter is only permissible after the expiration of her `Iddah. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Marrying two sisters at the same time

Fatwa no. 1054

Q: what is the ruling on marrying two maternal stepsisters at the same time? Is this permissible or is it considered Haram (prohibited) due to the generality of the prohibition of marrying two sisters at the same time?

A: There is no doubt that maternal stepsisters are still considered sisters. The prohibition of marrying two sisters at the same time is general, whether they were full or foster sisters, free women or slaves, or a free woman and a slave, whether paternal or maternal half sisters, and whether before or after consummating the marriage. This is according to Allah's saying, ﴿and two sisters in wedlock at the same time, except for what has already passed﴾ Ibn Al-Mundhir said that the scholars unanimously agreed to it.

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`Abdullah ibn Mani`	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	Ibrahim ibn Muhammad Al Al-Shaykh

Fatwa no. 2357

Q: is it permissible for me to marry two sisters? If I marry a woman and then divorce her, then she marries another man and I marry her younger sister after a while, is this permissible?

A: It is impermissible for a man to marry two sisters, maternal or paternal stepsisters, and biological or foster sisters, at the same time. This is according to Allah's saying about those who are prohibited to marry, ﴾and two sisters in wedlock at the same time﴿ However, it is permissible to marry one of the sisters, and if she dies or he divorces her and her `Iddah (woman's prescribed waiting period after divorce or widowhood) comes to an end, it is permissible to marry her younger or elder sister. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 3768

Q: I have two wives, Nudy and Munirah. Nudy was breastfed by her mother's co-wife, Munirah's step-mother that is. Munirah was breastfed along with her half-brother Muhammad. It is worth mentioning that all the family members know that she is Muhammad's milk-sister based upon the rulings of breastfeeding. Is it permissible for me to keep both Nudy and Munirah in wedlock at the same time?

A: If the case is as you have mentioned, it will be impermissible to keep the above-mentioned two women as wives at the same time, as they are milk sisters. Allah (Glorified be He) states, ﴾Forbidden to you (for marriage) are: your mothers﴿ to His statement, ﴾and two sisters in wedlock at the same time, except for what has already passed﴿ Moreover, the Prophet (peace be upon him) stated, ﴾Relations through breastfeeding makes all those things unlawful which are unlawful through corresponding birth (blood) relations (i.e., prohibited marriages).﴿ (Related by Al-Bukhari and Muslim) The questioner must therefore divorce the second wife.

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The first question of Fatwa no. 14113

Q 1: A man was married to a woman and he divorced her; she has a sister, is it Halal (lawful) for him to marry his ex-wife's sister after her 'Iddah (woman's prescribed waiting period after divorce) has ended or is he forbidden to marry her? Also, there is another man who was married to a woman and he divorced her; her brother has a daughter, is it permissible for him to marry his ex-wife's niece after her 'Iddah has ended? Please advise us and may Allah reward you with the best!

A: Yes, it is permissible for a man, who separated from his wife by divorce and the 'iddah of his divorced wife has ended, to marry his ex-wife's sister or niece. May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 19180

(Part No. 18; Page No. 234)

Q: I am an Indian Muslim woman named Aminah. I am married to an Indian man named Khurshid, and we have four children. He also married my sister Ghawthiyyah, and they have two children. We had no idea that it is Haram (prohibited) to marry two sisters at the same time until recently. We asked him to divorce one of us when we knew that it is impermissible, but he refused. He claims to be a Muslim, but he does not apply any of the tenets of Islam except Sawm (fasting) and Salah (Prayer) in Ramadan. When Ramadan comes to an end, he discontinues Salah and Sawm until the following Ramadan. We would like to make Allah's Shari`ah (Islamic law) the judge in our case. We trust the conscience of those in charge of applying the Shari`ah in this country.

A: it is Haram to marry two sisters at the same time according to clear texts in the Qur'an and the Sunnah, whether they are full sisters, maternal or paternal stepsisters, biological or foster sisters, free women or bondwomen, or a free woman and a bondwoman. This was unanimously agreed upon by the scholars among the Sahabah (Companions of the Prophet) (may Allah be pleased with them), the Tabi`un (Followers, the generation after the Companions of the Prophet) and the rest of the Salaf (righteous predecessors). Ibn Al-Mundhir said that it was unanimously agreed to, according to Allah's saying, ﴾Forbidden to you (for marriage) are: your mothers﴿ until His statement, ﴾and two sisters in wedlock at the same time, except for what has already passed﴿ The Prophet (peace be upon him) also stated,

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﴾Whoever believes in Allah and the Day of Judgment should not marry two sisters at the same time.﴿ This is also proven by the Hadith related by Al-Bukhari and Muslim, on the authority of Um Habibah (may Allah be pleased with her) that she said, ﴾"O, Messenger of Allah! I would like you to marry my sister." He said, "Would you like that?" She said, "Yes, for I am not your only wife, and I like sharing the goodness with my sister." He said, "But she is not lawful for me."﴿ Thus, your sister's marriage to your husband while you are still married to him is Batil (null and void) according to the evidence cited. He should divorce her and perform Tawbah (repentance to Allah) from what he did. It is impermissible for your sister to allow him to have intercourse with her, as she is not considered his wife. He cannot have intercourse with you either, until your sister finishes her `Iddah (woman's prescribed waiting period after divorce or widowhood), which lasts for three monthly periods. If your husband does not offer Salah except in Ramadan, he is considered a Kafir (non-Muslim) according to the more authentic of the two opinions of scholars, even if he does not deny its obligation, according to the statement of the Prophet (peace be upon him), ﴾What makes one a Kafir and a Mushrik (polytheist) is abandoning Salah.﴿ Related by Muslim in his Sahih (authentic) Book of Hadith.

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The Prophet (peace be upon him) also stated, (That which differentiates us from the Kafirs is our offering of Salah. A person who abandons it becomes a Kafir.) Related by Imam Ahmad and the Four Compilers of Hadith (Imams Abu Dawud, Al-Tirmidhi, Al-Nasa'i and Ibn Majah) with a Sahih Isnad (chain of narrators). There are many Hadiths that carry the same meaning. Accordingly, you should keep away from him and file for divorce from him. You should refer to the court to give you divorce papers. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 19781

Q 2: what is the ruling on marrying the sister of my wife whom I divorced?

A: It is prohibited for you to marry the sister of your divorced wife before the elapse of her `Iddah (woman's prescribed waiting period after divorce or widowhood). This will be the case whether your Talaq (divorce pronounced by a husband) is irrevocable by Khul` (divorce initiated by a wife for a consideration), by a thrice divorce or revocable. When her `Iddah elapses whether by menstruation, if she is one of those who menstruate, by giving birth if she was divorced during pregnancy, by the elapse of three months from marriage if she is in menopause or too young to menstruate, in this case, it will be permissible to marry her sister. It is prohibited to combine between your wife and her sister in marriage while your wife is still in her `Iddah.

Allah says when He mentions the women unlawful to be married, ﴾and two sisters in wedlock at the same time, except for what has already passed; verily, Allâh is Oft-Forgiving, Most Merciful.﴿ May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 20442

Q: My wife had an accident which left her bed-ridden with brain damage. She does not eat, drink, talk, move or control her excretion, but she can listen, see, and understand. (i) Is it permissible for me to marry my wife's widowed sister without divorcing my wife? (ii) If it is obligatory to divorce her before marrying her sister, is it necessary for me to inform her of the divorce which may harm her greatly? If she knows, her condition may worsen.

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(iii) Is it permissible for me to divorce her without informing her and then to keep her at the house as one of my relatives, since she is the mother of my children and the sister of my wife to be. In this case, I will not be her Mahram (spouse) and will deal with her accordingly. Please answer me, and may Allah reward you!

A: Any Muslim who marries a woman is prohibited to marry her sister at the same time based on the general evidence prohibiting this. Allah states: ﴾Forbidden to you (for marriage) are: your mothers﴿ up to: ﴾and two sisters in wedlock at the same time, except for what has already passed﴿ Ibn Al-Mundhir said that Muslim scholars unanimously agreed on the prohibition of marrying two sisters at the same time. Consequently, it is not permissible for you to marry your wife's sister until after you have divorced your wife and she has finished her `Iddah (woman's prescribed waiting period after divorce or widowhood). After that, it is permissible for you to marry the sister and you are no longer Mahram to your ex-wife. It will not be lawful for you to look at her or be alone with her and she will have to cover up in your presence. If you wish to divorce your wife, it is necessary to announce the divorce, whether by official papers or by proclaiming it among people and have witnesses, to ensure

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the rulings and rights guaranteed by Shari`ah (Islamic law). Your wife must be notified that she has been divorced in order that she will know her rights and obligations and deal with you as a non-Mahram, covering up in your presence, never remaining alone with you and treating you accordingly. Out of your kindness you should treat her well, provide for her, and help her in her affairs as the mother of your children and your ex-wife, and you will be rewarded by Allah, in sha'a-Allah (if Allah wills). May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 5652

Q: a Muslim married a virgin and then traveled before consummating the marriage to get the rest of the Mahr (mandatory gift to a bride from her groom) and money for other preparations. When he came back to the girl's father, he expressed his desire to marry the girl's younger sister. So the father agreed once he divorced the oldest girl. The man divorced the girl and married her sister the same night. What is the ruling on doing this?

A: If you are engaged but not married to the older sister,

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then you decide to marry the younger one, this will be permissible and your marriage contract to her is valid without having to divorce the oldest sister simply because you have not married her. Furthermore, if you have concluded the marriage contract with the older sister without consummating the marriage, it will be permissible for you to divorce her and marry her younger sister at once, as there is no `Iddah for a divorcee whose marriage has not been consummated. Allah states: ﴾O you who believe! When you marry believing women, and then divorce them before you have sexual intercourse with them, no 'Iddah [divorce prescribed period, see (V.65:4)] have you to count in respect of them.﴿ However, if you have concluded the marriage contract with the older sister and consummated the marriage, it will not be permissible for you to marry her younger sister until the older sister's `Iddah ends. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 250

Q: i am married to a woman and i wish to marry her niece (M.M.Q); is she lawful for me to marry?

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A: In case you wish to marry your wife's niece, there is no harm in that after you divorce your wife and after the end of her `Iddah (woman's prescribed waiting period after divorce or widowhood). However, if you want to marry the girl while you are still married to her aunt, this is not permissible, for the Prophet (peace be upon him) stated, ("A woman should not be married together with her paternal aunt or a woman together with her maternal aunt.") (Agreed upon by Al-Bukhari and Muslim). May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Sulayman Ibn Mani`	`Abdullah ibn `Abdul-Rahman ibn Ghudayyan	`Abdul-Razzaq `Afify

Fatwa no. 1834

Q: i married a woman but we have not agreed with each other after concluding the marriage contract. We have not consummated our marriage because we are not getting on well together. If I divorce her, am I permitted to marry her paternal aunt?

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A: It is permissible for you to marry the paternal aunt of your ex-wife, whether you have consummated your marriage or not, because the Nas (Islamic text from the Qur'an or the Sunnah) pertaining to this issue refers to the prohibition of marrying a woman and her paternal aunt at the same time. However, if you have divorced the niece after consummating your marriage to her, it is Haram (prohibited) for you to conclude your marriage to her aunt until the niece has finished her `Iddah (woman's prescribed waiting period after divorce). If you divorced the niece before consummating the marriage, you are permitted to conclude the marriage contract to her aunt because the former has no `Iddah. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 2070

Q: I married a woman and I want to marry a second wife. She is the granddaughter of the first wife's brother. Is it permissible to have these two wives in wedlock at the same time? If it is impermissible, am I sinful if I divorce the first wife to marry the second one?

A: It is impermissible to have these two wives in wedlock at the same time, as the first wife is the aunt of the second wife's father. In Islam, the aunt of the father is the aunt of his children. It was authentically reported that the Messenger of Allah (peace be upon him) forbade a man to marry a woman and her aunt at the same time. However, it is permissible to divorce the first wife and to marry the second one after the `Iddah (woman's prescribed waiting period after divorce) is over. May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 3637

Q: My father married my sister to a man who was previously married. He did not divorce his first wife. This wife is still living with him. She is the paternal aunt of our mother. Is it permissible for her to marry that man? Answer my question! May Allah reward you well.

A: It is not permissible for a woman to marry a man who is already married to her aunt. This is reported in authentic Hadiths. Moreover, your mother's aunt is your aunt. Therefore, it is not permissible for a woman to marry a man who is already married to her aunt. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 3923

Q 1: Is it permissible for me to marry the daughter of my cousin knowing that I am already married to my cousin's sister?

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A: It is not permissible for you to be married to the daughter of your cousin and her paternal aunt. ﴾The Prophet (peace be upon him) forbade marrying a woman together with her paternal aunt, or marrying a woman together with her maternal aunt﴿ May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 11696

Q: There are two brothers, one of them had a son who was maintained by his paternal uncle, who gave him his daughter in marriage. This uncle then married another wife, and after he died, the nephew married his uncle's widow after divorcing his cousin. He then married the grand daughter of his uncle together with his uncle's widow. He then knew that the mother of his new wife is the grand niece of his uncle's widow, so he divorced his uncle's widow. Is it permissible for him to stay married to the younger one (the grand niece of his uncle's widow)? Please provide us with a Fatwa. May Allah reward you!

A: If the matter is as you mentioned, and that you married the young one after the old, you should renew the contract made for the young one after the expiry of the `Iddah (woman's prescribed waiting period after divorce or widowhood) of the older woman. This is because the first contract made for the younger one is not valid, as you married her

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while you were still married to her maternal aunt. marrying a woman and her aunt at the same time is impermissible, as it is prohibited by the Shari`ah (Islamic Law). May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 17360

Q: The Messenger of Allah (peace be upon him) said: ("Do not combine between a woman and her paternal aunt or between a woman and her maternal aunt.") **(Agreed upon by Al-Bukhari and Muslim) Is it permissible to marry a woman and the mother of her maternal aunt?**

A: If the mother of the wife's maternal aunt happens to be her grandmother, it is not permissible to take her in marriage together with the wife. This is only permissible if the mother of the wife's maternal aunt is not her grandmother; like in the case where the maternal aunt happens to be a paternal sister of the wife's mother. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Marriage of a pregnant woman

The third question of Fatwa no. 14945

Q 3: What is the ruling on a marriage contract of a pregnant woman? Is this contract valid?

A: The `Iddah (woman's prescribed waiting period after divorce or widowhood) of a pregnant woman who is divorced or whose husband died is to stay until she gives birth to her baby. Allah (Exalted be He) says: ﴾And for those who are pregnant (whether they are divorced or their husbands are dead), their 'Iddah (prescribed period) is until they lay down their burden﴿ If a marriage contract is established for a pregnant woman, it will be void. Marriage can not be based on this contract. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 16591

Q 1: is Nikah (concluding a marriage contract/having sexual intercourse) permissible with a pregnant woman? What did the Messenger of Allah (peace be upon him) say about this?

A: If the meaning of the question is: is it possible to conclude a marriage contract with a woman who is pregnant by another man, this is not permissible, as she is still in her 'Iddah (woman's prescribed waiting period after divorce or widowhood). It is not permissible to marry her because Allah (Exalted be He) says (what means):

﴾And do not consummate the marriage until the term prescribed is fulfilled. And know that Allâh knows what is in your minds﴿ He (Glorified be He) also says: ﴾And for those who are pregnant (whether they are divorced or their husbands are dead), their 'Iddah (prescribed period) is until they lay down their burden﴿ If the meaning is: is it permissible for a husband to have intercourse with his pregnant wife, there is nothing wrong with this, because Allah did not make it Haram (prohibited) for a man to have intercourse with his wife, except during the menstrual or postpartum periods, or when in Ihram (ritual state for Hajj and 'Umrah). May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 19012

Q: A husband was absent for a period of time, then he returned from his journey. Upon his return, his wife did not come back to her home as she was at her father's house because she was angry with her husband. She continued staying at her father's house until she had three menstrual periods. After her husband had lost hope of her coming back to his home, he divorced her. One month after her divorce, her cousin proposed to her. He said to her father: "I would like to marry your daughter." The father said: "Only one month has passed since her divorce." The suitor said that he was in a hurry because he lives abroad and he was very busy with regard to his children and his first wife.

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The father suggested asking the opinion of a shaykh. They indeed asked a shaykh, who told them that it was permissible for her to marry the suitor and that she was not liable to wait until the end of her `Iddah (woman's prescribed waiting period after divorce or widowhood) because her husband was absent and she did not go to his home and she already had three menstrual periods before she was divorced during her stay at her father's house. Based on this Fatwa (legal opinion issued by a qualified Muslim scholar), she married this person. We would like to know the ruling on this case. What should the new husband do? Should he divorce this woman and leave her to complete the `Iddah and then marry her again? Should they pay Kaffarah (expiation) for that? We would like you to clarify this matter for us. May Allah reward you best!

A: If this divorced woman has married before having three menstrual periods after her divorce, this marriage is Batil (null and void). The divorced woman must have three menstrual periods after being divorced if she desires to remarry. Allah (Exalted be He) says: ﴾And divorced women shall wait (as regards their marriage) for three menstrual periods﴿ Those who do not have menstrual periods due to their young or old age have to wait for three months. Allah (Exalted be He) says: ﴾And those of your women as have passed the age of monthly courses, for them the 'Iddah (prescribed period), if you have doubt (about their periods), is three months; and for those who have no courses [(i.e. they are still immature)﴿ What this shaykh said is invalid. The `Iddah begins from the time of divorce; not from the time of her husband's absence.

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Permanent Committee for Scholarly Research and Ifta'

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Fatwa no. 18347

Q: Last October a woman filed a lawsuit before the Supreme Court to get a divorce from her husband. On the twenty-second of December, the court summoned the couple for the purpose of reconciling them. The matter ended with the husband agreeing to divorce his wife. Based on the husband's agreement to divorce her as well as her intention to marry another man during the next three months, she asks whether it is permissible for her to remarry knowing that the court has not yet issued the divorce.

A: It is not permissible to marry or even to propose to a woman who is already married or engaged to another person until the marriage is terminated through divorce or the engagement is broken off . Even after the divorce, no proposal is allowed until her `Iddah (woman's prescribed waiting period after divorce or widowhood) is expired. Allah (Exalted be He) says: ﴿And do not consummate the marriage until the term prescribed is fulfilled. And know that Allâh knows what is in your minds﴾

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 14173

Q: In 1401 A. H. I went to Makkah Al-Mukarramah during Ramadan to perform `Umrah (lesser pilgrimage) and this was the first time for me to go to Makkah. I thus entered the state of Ihram (ritual state for Hajj and `Umrah) when I reached the Miqat (site for entering the ritual state for Hajj and `Umrah), then we reached Al-Bayt Al-Haram (the Sacred Mosque in Makkah). I started to do Tawaf (circumambulation around the Ka`bah) while I was not in Wudu' (ablution). I did so because I was ignorant of the ruling not because of forgetfulness. After we had finished Tawaf one of my companions said: "Let's pray the two Rak`ahs (units of Prayer) of Tawaf." Thereupon I did not know how I could offer Prayer (Salah) while I am not in Wudu'. This situation makes me not forget that I did the Tawaf without being in Wudu'. I then terminated my `Umrah by shortening my hair. However, shortening the hair did not comprise the whole head; I only shortened very few hairs that it was difficult to notice that any shortening was done at all.

On the other hand, in 1402 A. H. I concluded the contract of my marriage and in 1403 A. H. I went to Makkah Al-Mukarramah to perform my second `Umrah. I hope that my second `Umrah is proper though I shortened my hair in the same way I did for the first `Umrah i.e. shortening the hair did not comprise the whole head. This second `Umrah was done in the month of Rajab or Sha`ban; I am not sure. Any way, in 1403 A. H. I consummated my marriage during the month of Dhul-Hijjah.

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Afterwards, in 1405 A. H. I went for Hajj with a group of brothers and a shaykh accompanied us. The shaykh, may Allah reward him with the best, would utilize time for teaching us beneficial things. He thus told us that Taharah (ritual purification) is a condition of validity of Tawaf. He mentioned that someone who performs Hajj or `Umrah and does not meet the conditions or Rukns (integrals) thereof leaves Makkah while they are still in Ihram and they then indulge in Mahdhurat-ul-Ihram (forbidden acts during Ihram). The shaykh started to count Mahdhurat-ul-Ihram and he mentioned the conclusion of contracts of marriage as being one of them. I asked him about my Tawaf that I did for my first `Umrah in 1401 A. H. and he answered that such a Tawaf was not sufficient (for a valid `Umrah). I also asked him about the contract of my marriage that was done after I had left Makkah but while I was still in Ihram. He did not answer. He mentioned that he was unable to do so. However, he advised me to ask another shaykh who was neighboring us in Mina at that time. I thus asked that other shaykh about performing Tawaf while not being in Taharah.

Then I asked the concerned shaykh about the ruling on the contract of my marriage that I did while I was in Ihram. The shaykh, may Allah reward him with the best, answered that it is a controversial matter; then he said that I do not have to adopt any measures. Whereupon I stopped inquiring about the matter.

On one of the nights of 1408 A. H. or 1409 A. H.; I am not sure, I was listening to the program of Nur `Ala Al-Darb while I was going to work. Someone asked about breaking their Wudu' while making Tawaf. The shaykh, may Allah reward him with the best, answered that their Tawaf was invalid and that they were still in their Ihram. The shaykh

continued that if they indulged in any of Mahdhurat-ul-Ihram,

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they would have to offer a sacrifice. The shaykh mentioned that contracts which are done by a person in Ihram are invalid whether such a person concludes the concerned contract for themselves or on behalf of somebody else. It is worth mentioning that the guest of that episode was mostly his Eminence Dr. Shaykh Salih Al-Fawzan. Moreover, I read several books which all mention that Taharah from major and minor ritual impurity is a condition of validity of Tawaf and that marriage contracts which are concluded by persons in Ihram are invalid.

Besides, during the month of Dhul-Hijjah in 1410 A. H. I visited the Office of Daw`ah and Guidance in Tabuk. I thus got some books including a book by your Eminence entitled Important Fatwas relating to Hajj and `Umrah. One of the questions which are included in the book mentioned above is whether Taharah is necessary for Tawaf and Sa`y (going between Safa and Marwah during Hajj). Your Eminence answered that Taharah is necessary for Tawaf only. Dear shaykh! I have been confused and distressed since I read the book mentioned above. I hope that Allah enables your Eminence to guide me to the more proper and precautionary ruling on this whole matter. My questions are: 1- Is it a valid Tawaf; the one I did without being in Taharah for my first `Umrah in 1401 A. H. during Ramadan and is such `Umrah valid? 2- In case that the Tawaf mentioned above is not sufficient, does this mean that I left Makkah while I was in Ihram?

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3- In case that I left Makkah after doing my first `Umrah during Ramadan in 1401 A. H. while I was in Ihram, this means that I concluded the contract of my marriage while I was in Ihram. Is such a marriage contract valid? It is noteworthy that I performed my second `Umrah after I had concluded the contract of my marriage i.e. the concerned marriage contract took place between the first `Umrah and the second one. I adjure you by Allah to guide me to the more proper and precautionary ruling on this problem of mine. May Allah reward you with the best for benefiting Islam and Muslims.

A: Firstly: Your first `Umrah was not completed and you remained in a state of Ihram after it. This is because you made Tawaf while you were not in Taharah and the latter is one of conditions of validity of Tawaf. **Secondly:** Since the contract of your marriage took place while you were in Ihram, it is considered invalid for marriage contracts of people in Ihram for Hajj or `Umrah are invalid. Proof for the foregoing is a Hadith in which the Prophet (peace be upon him) said: ﴾A Muhrim (a pilgrim in the state of Ihram) should not marry, or give in marriage, or betroth.﴿ (Related by Muslim in his Sahih (authentic) Book of Hadith). **Thirdly:** You do not have to offer any Fidyah (ransom) for concluding the contract of your marriage, putting on

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Makhit (clothes sewn to fit body limbs), covering the head, cutting the hair, trimming the nails, or applying perfume while you were in Ihram. **Fourthly:** The second `Umrah that you performed in Rajab or Sha`ban in 1403 A. H. is sufficient for making Tahallul (removal of the ritual state for Hajj and `Umrah) from your first `Umrah. **Fifthly:** Since the consummation of your marriage was based on an invalid contract of marriage, you have to stop the marital relationship with your wife until you renew the contract of your marriage. However, your children that you had from this marriage until this Fatwa reaches you are your Shar`y (Islamic legal) children because you had a suspected marriage as you were ignorant of the ruling on the matter. If your wife is pregnant at the time you receive the Fatwa, her baby will be legitimate and ascribed to you as well. **Sixthly:** Because you did not do the Shar`y shortening for your second `Umrah, you have to make a Fidyah (ransom) in the form of a sacrifice to be slaughtered at Makkah and distributed amongst the Faqirs (poor people) of Al-Haram (the Sacred Mosque in Makkah). Doing so is to make you blameless and precautious with regard to matters of your `Ibadah (worship). It will also make you avoid the differences of some scholars. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Marrying more than four wives

Fatwa no. 1294

Q: What is the ruling on having more than four wives at the same time? Please quote the proofs for your answer for we are in dire need for your guidance in this regard.

A: It is permissible for a man to have up to four wives at the same time provided that he is sure that he will be able to do justice to all his wives and that he will not do injustice to any of them. However, it is Haram (prohibited) for a man to marry more than four wives at once. There are proofs for this from the Qur'an, Sunnah (whatever is reported from the Prophet) and Ijma` (consensus of scholars). Proof from the Qur'an is that Allah (Exalted be He) says, ﴾And if you fear that you shall not be able to deal justly with the orphan-girls, then marry (other) women of your choice, two or three, or four; but if you fear that you shall not be able to deal justly (with them), then only one or (the slaves) that your right hands possess.﴿ Thus, Allah (Exalted be He) permits whomever likes to marry more than one wife to marry two, three, or four wives as he wishes provided that he does not fear injustice. Allah (Exalted be He) does not permit a man to marry more than four wives. Since the original ruling regarding sexual relationships is that they are unlawful, they only become lawful within the limits that Allah states and permits. In other words, since Allah only permits a man to marry up to four wives at once; original unlawfulness

applies to whatever is more than this. To quote proofs from the Sunnah we may refer to a Hadith that is related by Abu Dawud and Ibn Majah on the authority of Qays ibn Al-Harith who said, ﴾When I embraced Islam, I was married to eight women. I went to the Prophet (peace be upon him) and informed him about the matter, then he (peace be upon him) ordered me to choose only four of them.﴿ Another proof from Sunnah is the Hadith that is related by Ahmad, Al-Tirmidhy, and Ibn Majah on the authority of `Abdullah ibn `Umar who said, ﴾When Ghaylan Al-Thaqafy embraced Islam, he was married to ten women. The Prophet (peace be upon him) instructed him to choose only four women from among them.﴿ (The foregoing Hadith is also related by Ibn Hibban and Al-Hakim who graded it as Sahih (authentic)). Moreover, there is a verbal and practical Ijma` of the Sahabah (Companions of the Prophet), the Four Imams (Abu Hanifah, Malik, Al-Shafi`y, and Ahmad), and the rest of Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body) to the effect that it is impermissible for a man other than the Prophet (peace be upon him) to marry more

than four wives at once. Whoever violates this opposes Qur'an and Sunnah. May Allah grant us

The first question Fatwa no. 2757

Q 1: there is a man who is married to five wives; should he be stoned or not? What is the ruling on his children of the fifth wife; will they be considered illegitimate children or not?

A: The legal proofs indicate that no one other than the Prophet (peace be upon him) is permitted to marry more than four wives according to the majority of scholars. The only exception in this regard is the opinion of Shi`ah which should not be taken into account as long as it contradicts the opinion of Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body). As for the ruling on a person who does so and the ruling on the children born by the fifth wife, it should be issued by the legal judge. He should issue the ruling according to Shari`ah and according to the knowledge, case and status of those who do so.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 4225

Q 2: is it permissible for an elderly woman who no longer has a desire for marriage to marry a man who has four other wives with the intention of being provided for? Can she be considered a fifth wife, thus becoming impermissible?

A: It is impermissible for a Muslim to marry a fifth wife, whether she has or not any desire to marry. There are legal proofs mentioned in this regard. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify

The eighth question of Fatwa no. 6759

Q 8: a person has four wives. Is he permitted to marry a fifth wife if one of the four wives is sick or old and does not need a husband

or this is not permissible?

A: It is Haram (prohibited) for him to marry a fifth wife as long as he is already married to four, even if one of them is chronically ill or past child-bearing age. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman
`Abdullah ibn Qa`ud	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 7536

Q 3: what is the ruling on a Muslim man marrying five women? If he divorces one of them, is it permissible that she stays with him and travels with him everywhere along with the other four wives?

A: It is impermissible for a Muslim man to have more than four wives under his bond of marriage as there are many evidences to this effect. If the one that is divorced is the last one in chronological marriage order, divorcing her will be sufficient. Otherwise, the last woman you married, i.e. the fifth wife, is to be divorced. You are not a Mahram (unmarriageable relative or spouse) to the woman you divorced, for you contracted her marriage after having four wives.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 19377

Q: A man in Abyssinia called (...) started to call people to true Tawhid (monotheism) and fighting superstitions. He holds lesson circles especially in the field of Hadith. In fact, he became influential and achieved great success in his call to Tawhid that his followers grew much in number here and there. Your Eminence, he recently did some things that may not be overlooked, including:

He deems it permissible for a man to marry five wives and up to nine, seeking support of his claim in the fact that the Prophet (peace be upon him) married nine women and thus set an example for us. Moreover, he judged the Hadith stating that the Companion, who, on converting to Islam, had ten wives, was ordered to divorce six of them, to be Da`if (weak).

A: The view of the man mentioned above regarding the issues you mentioned is an evident mistake that contradicts the Qur'an, Sunnah and scholars' consensus. Thus, he has to reconsider his situation and return to the truth and the right position. We ask Allah (Exalted be He) to guide him to do so.

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It is impermissible for a Muslim man to marry more than four wives. Allah (Exalted be He) said, ﴾then marry (other) women of your choice, two or three, or four﴿ Accordingly, it is impermissible to marry women more than the number limit set by Allah, i.e. four women. This is supported by the fact that the Prophet (peace be upon him) ordered the man who, on converting to Islam, had ten wives, to choose four from among them and leave the other six. Actually, this is agreed upon unanimously by all scholars whose opinions are considered. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
Salih ibn Fawzan Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 13419

Q: Sometimes in Ghana a man marries a woman, but when she grows old, he keeps her in the house with her children and looks after them, but does not have sexual intercourse with her. He then marries another woman and has more than one wife. However, he counts among his four wives only those with whom he has sexual intercourse. Is this in agreement with the Shari'ah (Islamic law)?

A: It is not permissible for a man to be married to more than four wives at the same time.

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As Allah (Exalted be He) says: ﴾then marry (other) women of your choice, two or three, or four﴿ Two or three or four means that if a man wants to marry two women he can do that, if he wants to marry three women he can do that, and if he wants to marry four women he can do that also. However, he may not marry more than four as that involves exceeding the limit set by the glorious Ayah (Qur'anic verse). It is authentically reported that ﴾The Prophet (peace be upon him) ordered Ghaylan, who, on converting to Islam, had ten wives, to choose four of them and divorce the others.﴿ The Ummah (nation based on one creed) is unanimously agreed that marrying a fifth wife is Haram (prohibited). May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 10739

Q 1: Allah states in Surah Al-Nisa', ﴾And if you fear that you shall not be able to deal justly with the orphan-girls then marry (other) women of your choice, two or three, or four; but if you fear that you shall not be able to deal justly (with them), then only one or (the slaves) that your right hands possess. That is nearer to prevent you from doing injustice.﴿ **Allah spoke the Truth. Based on this Ayah, some people claim that**

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according to one Madh-hab (School of Jurisprudence) a Muslim is allowed to marry nine wives at the same time. I heard someone who pretends to have knowledge saying that it is permissible for a man to marry nine wives at the same time.

A: The Ayah in which Allah states, ﴾then marry (other) women of your choice, two or three, or four﴿ means that a man is permitted to marry one, two, three or four wives. The phrase ﴾two or three, or four﴿ indicates that he may have this number of wives at the same time. according to Ijma` (consensus of scholars), a Muslim man is not to marry more than four women. Permissibility to marry more than four wives was a special exception for the Prophet. The following proof affirms that marrying more than four wives is Haram (prohibited) and impermissible. In his Sunan, Abu Dawud narrated on the authority of Qays ibn Al-Harith who said, ﴾When I embraced Islam, I had eight wives. I went to the Prophet (peace be upon him) and informed him about that matter, then he (peace be upon him) ordered me to choose only four of them.﴿ Moreover, Ibn `Umar (may Allah be pleased with both of them) narrated ﴾ Ghaylan ibn Salamah had ten wives in wedlock at the same time who embraced Islam with him. The Prophet (peace be upon him) ordered him to keep four of them and divorce the rest.﴿ (Related by Al-Nasa'y). In his explanation of impermissibility for a man to marry more than four wives at the same time, Ibn Kathir

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(may Allah have mercy on him) used the Hadith of Ghaylan as a proof. Had it been allowed for men to marry more than four women at the same time, the Prophet would have allowed Ghaylan to keep more than four of his wives since they all embraced Islam with him. When the Prophet commanded him to keep only four of them and divorce the rest, this indicated that men are not allowed to keep more than four wives at a time under any circumstances. If this was the case concerning those who already had more than four wives upon embracing Islam, then this ruling applies even more so to marrying more than four. Allah (Glorified be He) knows best. May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman

The Marriage of a Muslim Woman to a Kafir

Fatwa no. 13504

Q: I am an Arab Muslim woman married to an American Muslim. We have three daughters and a son and all of them are practicing Muslims, Alhamdu lillah (all praise is due to Allah). A long time ago, my eldest daughter joined the military academy where she met a man and married him without our knowledge. They now have a four month old daughter.

This man is not a Muslim. After my daughter left the academy, she came to live in our city. After knowing about her marriage, we were so angry and I decided not to talk to her for she did not discuss her marriage with me. However, I ultimately did and told her that her husband must embrace Islam. She said she has tried with him and he refuses because of his family and because what he knows about Islam and Muslims does not encourage him to become a Muslim. My daughter seems to be unhappy with him as a husband and the father of her daughter. I am sad because he is not a Muslim. Should I ask him to divorce her although he will take my grand-daughter who will not be brought up according to Islam? Should I treat him kindly so that perhaps Allah will guide him to Islam? How long should I try with him as this may take a long time?

Please, advise. May Allah reward you.

A: It is not permissible for a Muslim woman to marry a Kafir (disbeliever). Allah (Exalted be He) states:

﴾And give not (your daughters) in marriage to Al-Mushrikûn till they believe (in Allâh Alone)﴿ May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul- `Aziz ibn `Abdullah ibn Baz

Fatwa no. 13385

Q: The questioner says: my mother got married to a non-muslim person since 1967 A.D. My age at that time was five years old. I have been asking my step-father since 1986 A.D. to embrace Islam but he does not want to while my mother is eager to embrace Islam. Before 1981 my mother begot any children, but later she begot five children from this man. Should my mother abandon her husband in order to practice the rituals of Islam? Should she marry a Muslim man? Should she stay with her non-Muslim husband and practice the rituals of Islam? What should she do according to the Islamic Shari`ah? It is worth mentioning that my mother and I live in two separate places far from one another and she is 46 years old.

A: Your mother has to part with this non-Muslim man

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and she should marry another Muslim man. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 15833

Q 1: When a problem arises between my husband and I, he starts to curse Islam. As a practicing Muslim, I advised him many times but to no avail. What should I do? Do I have to ask for a divorce or try to reform him?

A: Cursing Islam is considered an act of Riddah (apostasy). Such a person is required to make Tawbah (repentance to Allah). If he repents there is no harm on him; otherwise he will be killed for Riddah. It is not permissible for his wife to stay with him until he has made sincere Tawbah to Allah (Exalted be He). May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 16041

Q: First, I am a twenty-year-old student whom Allah (Exalted be He) has favored with

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knowing Tawhid (belief in the Oneness of Allah) after being ignorant of it. Most of my family and relatives - if not all of them - still live in the deviations of Shirk (associating others with Allah in His Divinity or worship) and belief in the shaykhs of Sufism, whether they are living but absent, or dead. They ask the shaykhs to cure the sick and fulfill their needs, and offer them sacrificial animals and vows. Even more, they fear them and dedicate all these acts of worship to them. However, they perform Salah (Prayer) and Hajj (pilgrimage) and observe Sawm (Fast) and pay Zakah (obligatory charity). I know that all the good deeds of a Mushrik (one who associates others with Allah in His Divinity or worship) are in vain, even if they perform Salah, observe Sawm, and claim to be Muslims. Allah (Exalted be He) says: ﴾If you join others in worship with Allâh, (then) surely (all) your deeds will be in vain, and you will certainly be among the losers.﴿ Allah's Bounty and Guidance has led me to know Tawhid, in addition to the Qur'an Radio Station in Saudi Arabia, then the books which were brought to me from there. However since then, my family and relatives have been disapproving of this. They describe me as an atheist, a Wahhabi, or a strict follower of the Sunnah (whatever is reported from the Prophet). I do not pay attention to such descriptions and say that

if they claim that the follower of the Prophet is Wahhabi

then I admit that I am Wahhabi.

I have told them that their deeds are counted as major Shirk (associating others with Allah in His Divinity or worship), that takes the one who does them out of Islam. However, they always ignore my advice and turn away from me. When I sometimes try to convince them, they keep relating stories about their shaykhs which they consider Karamah (an extraordinary event performed by a pious person). For example, they told me that a woman in their village remained barren for almost ten years and when she consulted a shaykh, he ordered to detain her in a place. He made some Najdat for her (a sort of talisman taking the form of papers on which strange words,

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symbols, and numbers are written and placed on fire, then the woman would be ordered to inhale the smoke) and Mahaya (another sort of talisman represented in strange words and symbols written on a wooden board which is washed by water and the woman drinks the water). After this, the woman became pregnant and gave birth to a baby boy. I am totally certain that Allah is the One Who gives children to whom He wills. Allah says: ﴾He bestows female (offspring) upon whom He wills, and bestows male (offspring) upon whom He wills.﴿ ﴾Or He bestows both males and females, and He renders barren whom He wills.﴿ Nevertheless, when I argue with them they tell me, "Has not so-and-so gone to the

shaykh and given birth?" and I cannot refute these claims. All I know is that what they and their shaykhs are doing is Batil (null and void) and Shirk, but I cannot explain the deeds of these shaykhs. I am waiting for an answer. May Allah reward you the best!

Second, whoever obeys the Messenger (peace be upon him) and believes in the Oneness of Allah is not permitted to befriend those who defy Allah and His Messenger even if they are their closest relatives. Allah (Exalted be He) says:﴾You (O Muhammad صلى الله عليه وسلم) will not find any people who believe in Allâh and the Last Day, making friendship with those who oppose Allâh and His Messenger (Muhammad صلى الله عليه وسلم), even though they were their fathers or their sons or their brothers or their kindred (people). For such He has written Faith in their hearts, and strengthened them with Rûh (proofs, light and true guidance) from Himself.﴿ **After reciting this Ayah (Qur'anic verse), I have parted company with my family and relatives because they dedicate worship to other than Allah (Exalted be He). They are upset with me even though they know that I have done this because of what they are doing. Am I right for parting company with them or would this be considered as severing the ties of kinship since they are my relatives (paternal and maternal aunts,**

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paternal and maternal uncles, my parents' paternal uncles, and my grandfathers and their descendants)? I have not been in their company for two years. What should I do? Please guide me. May Allah reward you the best!

The last question is the fearful obsession that a person may propose to me while he is unobservant of Tawhid and it is not permissible for a Muslim woman to marry a Mushrik. I also fear that my father would accept such a suitor and I may be forced to marry him, even though I refuse him because of not observing Tawhid. I am greatly confused. What should I do? Please, guide me. May Allah reward you the best!

A: First, you should thank Allah (Exalted be He) for guiding you to Al-Haqq (the Truth) and for enlightening you with it and ask Him to make you steadfast in it. **Second,** a barren woman being pregnant after taking the talismans is related to predestination. The soothsayer has nothing to do with her pregnancy or delivery. **Third,** what you did with your Mushrik relatives is not severing the ties of kinship. Rather, it is concern for the sake of Allah (Exalted be He) and an act of denouncing Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect), may Allah double your reward for this. However, you are permitted to keep company with your family to guide them to Allah (Exalted be He) and to the good, only if you hope that this would be of avail and would not cause you harm. This is because Allah (Glorified be He) says: ﴾Invite (mankind, O Muhammad صلى الله عليه و سلم) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching, and argue with them in a way that is better.﴿

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The Prophet (peace be upon him) said: ﴾The one who guides to something good has a reward similar to that of its doer.﴿ Related by Muslim in his Sahih Book of Hadith. **Fourth,** you are not permitted to marry a person who commits acts of Shirk, because Allah (Exalted be He) says: ﴾And give not (your daughters) in marriage to Al-Mushrikûn till they believe (in Allâh Alone)﴿ Allah (Glorified be He) also says: ﴾They are not lawful (wives) for the disbelievers nor are the disbelievers lawful (husbands) for them.﴿ (Surah Al-Mumtahinah). You are not permitted to obey your father or anyone else regarding this matter, because the Prophet (peace be upon him) said: ﴾Submission is obligatory only in what is good (and reasonable).﴿ ﴾There is no submission in matters involving disobedience to Allah.) May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	\`Abdul- \`Aziz Al Al-Shaykh	Salih Al-Fawzan	\`Abdullah ibn Ghudayyan	\`Abdul-Razzaq \`Afify	\`Abdul- \`Aziz ibn \`Abdullah ibn Baz

The first question of Fatwa no. 5729

Q 1: How can a man marry a bondwoman from the People of the Book? What is meant by the statement "a master may have intercourse with his bondwomen? Please explain how the Prophet (peace be upon him) married

Mariyah Al-Qibtiyyah. Can she be given the title of the Mother of the Believers? What is meant by taking a woman as concubine?

A: It is impermissible for a man to marry a bondwoman except when he can not afford the Mahr (dowry given to the bride by the groom) given to a free, chaste and believing woman. In such case, he is allowed to marry a chaste believing bondwoman after asking her master's permission. He, however, is neither allowed to marry a Kafir slave, whether she is from the People of the Book or not, nor an unchaste female slave. Allah (Exalted be He) states, ﴾And whoever of you have not the means wherewith to wed free, believing women, they may wed believing girls from among those (slaves) whom your right hands possess, and Allâh has full knowledge about your Faith; you are one from another. Wed them with the permission of their own folk (guardians, Auliyâ' or masters) and give them their Mahr according to what is reasonable; they (the above said captive and slave-girls) should be chaste, not committing illegal sex, nor taking boy-friends. And after they have been taken in wedlock, if they commit illegal sexual intercourse﴿ A Muslim is permitted intimacy with a bondwoman whom his right hand possesses without concluding a marriage contract. Allah (Exalted be He) states when praising the successful believers, ﴾And those who guard their chastity (i.e. private parts, from illegal sexual acts)﴿ ﴾Except from their wives or (the slaves) that their right hands possess, - for then, they are free from blame;﴿ The Messenger of Allah (peace be upon him) was intimate with his concubine Mariyah Al-Qibtiyyah who bore him his son

Ibrahim. She cannot be considered one of his wives nor be given the title of the Mother of the Believers. Taking a woman as concubine means in Islam that the master is allowed intimacy with his bondwoman, whether she bears him a son or not, as is done with his wife. The Prophet (peace be upon him) did so with Mariyah Al-Qibtiyyah. May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The ninth question of Fatwa no. 7774

Q 9: What is your opinion concerning a woman who married a man from the People of the Book (a Christian or a Jew). Would her marriage contract be valid if her husband embraces Islam many years after they got married, once he pronounces the Shahadah (Testimony of Faith)?

A: marriage between a man from the People of the Book and a muslim woman is not permissible. Their marriage contract is not Shar`y (Islamically lawful). If he embraces Islam and the couple agree to get married, he is to contract a Shar`y marriage, meeting its main pillars, terms and conditions, and the contract should be free from any impediments. May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions.

The Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

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Fatwa no. 9304

Q:A few days ago, we had a question and we did not know what we should do concerning it. We have differed concerning this point. We will be satisfied with your judgment in this regard as it is according to the judgment of Allah (Exalted be He) and His Messenger. The issue is that we have a Muslim woman who married a Christian. This marriage lasted for 15 years and she gave birth to Christian children. The one who told us this story says that he married this person because she committed adultery with him and he promised her that he would embrace Islam. However, he did not do that. Her family renounced her and severed their ties with her. She is asking if she has a chance to repent. She says that despite all these things, she used to perform Salah (Prayer) secretly. What is the ruling on this woman in Islam, and during these days when Shari`ah (Islamic Law) is not applied? Should we accept or renounce her?

A: It is not permissible for a Muslim woman to marry a disbeliever. They have to be separated. Allah (Exalted be He) says: ﴾And give not (your daughters) in marriage to Al-Mushrikûn till they believe (in Allâh Alone)﴿ Moreover, she has to repent to Allah (Glorified be He) and be sorry for what she has done. She also has to be determined not to return to doing that again.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 10634

Q 2: A Muslim man proposed to a girl. He knew that she is a Muslim and belongs to a Muslim family. But this girl was a communist even though she wears the veil. Neither he nor her family knew about this. This young man heard that she had been embracing communism but did not believe that. They celebrated the wedding and he is trying to ignore what he heard about her, despite we know that marrying a women who embrace communism is Haram (prohibited). What is your advice in this regard?

A: It is permissible for a Muslim man to marry Muslim women and women of People of the Scriptures. But it is not permissible for him to marry women following other non-heavenly religions. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

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Fatwa no. 17848

All Praise is due to Allah Alone and peace and blessings be upon the last Prophet. To commence: After the Permanent Committee for Scholarly Research and Ifta' studied the letter sent to his Eminence, the General Mufti from his Eminence, the Manager of the Center of Da`wah and Guidance in Jeddah No. 310 / 9 / c on 23 / 3 / 1416 A.H., which is referred to the Committee from the Secretariat General of the Council of Senior Scholars no. 1596 on 3 / 4 / 1416 A.H., which states: The question reads as follows:

We have received a letter from a Bosnian Muslim woman who mentioned that she was married to a Christian man before the breaking out of war in their country. Later, they separated and she had three children from him.

Her question is: What is the ruling on those children; to whom should they be ascribed and on what religion should they be brought up?

She asked that the Fatwa be issued in written form to be applicable to the similar cases of Bosnian women who married Christian men, had children from them and separated after the breaking out of war. May Allah bless your efforts and protect you!

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be with you!).

After the Committee perused the question, the answer comes as follows: It is not lawful for a Muslim woman to marry a non-Muslim, for Allah (Exalted be He) says, ﴾They are not lawful (wives) for the disbelievers nor are the disbelievers lawful (husbands) for them.﴿

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As for the mentioned children, they will be ascribed to their fathers, bearing in mind the marriage contract that the parties deemed effective at the time of conclusion (though it is not in reality). As for the children's religion, they should follow the best religion of their parents'. The children, whom one of their parents is Muslim, should be considered Muslims, so the mentioned children will be ascribed to their Muslim mother [in terms of religion]. The same will be the ruling concerning other Muslim women. All people should fear Allah, adhere to His commands and be careful not to marry Muslim women to non-Muslims. Allah (Exalted be He) says, ﴾And give not (your daughters) in marriage to Al-Mushrikûn till they believe (in Allâh Alone) and verily, a believing slave is better than a (free) Mushrik (idolater), even though he pleases you.﴿ May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman

Fatwa no. 18063

Praise be to Allah Alone. May peace and blessings be upon the seal of the Prophets. To continue:

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The Permanent Committee for Scholarly Research and Ifta' has read the letter sent by His Excellency Assistant Secretary General of the Muslim World League to His Eminence the general Mufti bearing the number (78 / 7442) dated 22/5/1416 A.H. referred to the Committee by the General Secretariat of Senior Scholars' Association No. (2592) dated 30/5/1416 A.H., the letter of His Excellency states:

"It is my pleasure to inform Your Eminence that the Muslim World League has received a letter at its office in Paris reporting that Shaykh Dalil Abu Bakr, head of Paris Masjid (mosque) delivered statements to the Télérama French Magazine, issue (2370) on 14/6/1995 whereby he declared that the Jews and Christians are not Kafirs (disbelievers) and that they are following the Straight Path. He also permitted a Muslim woman to marry a Jew or a Christian and supported his view with the claim that the Qur'an did not speak about the prohibition of such marriages and that the prohibition has been forged by Muslim Fuqaha' (jurists) on account of regarding the Jews and Christians as Kafirs."

The letter also stated: Two years ago Al-Azhar Al-Sharif in Egypt published an article about Dalil in which he was described as being one of the Muslim scholars in France. Attaching much importance to him made him issue Fatwas without knowledge.

Due to the seriousness of the situation as this gives the go ahead for Muslim women to fall into the traps of the Jews and Christians, and in fulfillment of the Muslim League's desire

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to enlighten Muslim women about matters related to their religion and warn them against the evil consequences of marrying Jewish or Christian husbands,

the Muslim World League hopes that Your Eminence will kindly issue a secondary fatwa regarding this serious issue in the light of which the League will take the necessary procedures.

After a close study of the inquiry, the Committee gave the following reply: muslim scholars have unanimously agreed that it is unlawful for a muslim woman to marry a Kafir, whether he is a pagan, a Jew or a Christian. This unanimous agreement is based on decisive textual evidence found in the Qur'an on the prohibition of such marriages. Allah (Exalted be He) says: ﴾And do not marry Al-Mushrikât (idolatresses, etc.) till they believe (worship Allâh Alone). And indeed a slave woman who believes is better than a (free) Mushrikah (idolatress), even though she pleases you. And give not (your daughters) in marriage to Al-Mushrikûn till they believe (in Allâh Alone) and verily, a believing slave is better than a (free) Mushrik (idolater), even though he pleases you.﴿ Allah (Exalted be He) also says: ﴾They are not lawful (wives) for the disbelievers nor are the disbelievers lawful (husbands) for them.﴿ No true Mu'min (believer) would issue such a false fatwa whereby he refuses to declare the Jews and Christians as Kafirs ...etc,

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Being skeptical about the Kufr (disbelief) of the Jews and Christians renders one as a Kafir as one will be denying Allah's words in this regard. Allah (Glorified be He) says: ﴾Those who disbelieve from among the people of the Scripture (Jews and Christians) and Al-Mushrikûn, were not going to leave (their disbelief) until there came to them clear evidence.﴿ This and other similar Ayahs (Qur'anic verses) definitely indicate the Kufr of the People of the Book, namely the Jews and Christians. Three major sins have been contained in the above-mentioned fatwa: 1- Belying Allah's words about the Jews and Christians. 2- Violating Ijma` (consensus of scholars) of Muslims which is based on decisive evidence derived from the Qur'an. 3- Unjustifiably accusing the Muslim Fuqaha' of inventing rulings of their own accord. These are held as slanderous accusations in the sight of Allah (Exalted be He), the most grave of which is belying His words. We ask Allah (Exalted be He) to grant us security from this. Accordingly, the fatwa issued by that man has to be falsified as it contains words of Kufr. The man who issued that fatwa has to be declared as an erring person who should be advised that perhaps Allah (Exalted be He) will guide him back to the straight path.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 7593

Q: There is a man in Sudan called Mahmud Muhammad Taha who is calling for the Shari'ah (Islamic law) to be developed in accordance with the modern age. He himself does not perform the Salah (Prayer) observed by Muslims, but instead he performs a prayer called "Al-Asalah." It is a special prayer of his own, which he claims to have received from Allah. He also claims that he calls for the Muslims to apply the Prophet's Sunnah (whatever was reported from the Prophet) in his own special way. one of this man's followers proposed to my daughter. Is it permissible for us to accept his proposal and, if this marriage takes place, what is the ruling on it?

A: First: Prophet Muhammad (peace be upon him) is the last of the Messengers (peace be upon them); Allah (Exalted be He) says (what means): ﴿Muhammad (صلى الله عليه وسلم) is not the father of any of your men, but he is the Messenger of Allâh and the last (end) of the Prophets.﴾ The Prophet (peace be upon him) also said, ﴿"There shall be no prophet after me."﴾ Allah (Exalted be He) perfected His Din (religion), completed His Blessings over the Mu'minun (believers), and chose Islam for them as their religion.

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The legislation of the Laws of Islam ended by the death of the Messenger of Allah (peace be upon him), so whatever was not passed as a law of religion in his lifetime (peace be upon him) cannot be considered as part of the religion of Islam now. Allah (Exalted be He) says: ﴿This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islâm as your religion.﴾ Therefore anyone who claims to have received any legislation from Allah after Prophet Muhammad, whether regarding Salah or anything else, is a Kafir (disbeliever); and anyone who abandons the Salah deliberately is also considered to be a Kafir. **Second:** If it is confirmed that what you said above concerning this man, Mahmud Taha, is true, he is a Kafir, and anyone who believes in him and follows him in this is also a Kafir. Therefore, it is not permissible for a Muslim man to give his Muslim daughter to any one of these people in marriage under these circumstances. If the marriage takes place, the contract is Batil (null and void) and it is obligatory for their case to be referred to the courts to separate them. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 4019

Q1: A woman says that her husband does not perform Salah (Prayer)

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and rarely performs Friday Prayer, and that he drinks alcohol and takes drugs. When she performs Salah he makes fun of her. is it permissible for her to remain his wife?

A: If the reality of the husband is as mentioned, it is not permissible for his Muslim wife who observes Salah to stay with him; because the husband, by abandoning Salah and making fun of her when she performs Salah, has become a Kafir (disbeliever/non-Muslim). Allah (Exalted be He) says, ﴾then if you ascertain that they are true believers, send them not back to the disbelievers. They are not lawful (wives) for the disbelievers nor are the disbelievers lawful (husbands) for them.﴿ She has to be separated from him through the legal means that she can follow. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 2739

Q: i am married to my cousin and we have a son, but my wife performs neither Salah (Prayer) nor Sawm (Fast) during Ramadan. I am afraid of being considered as a sinner and I am confused now about this. Please advise me and may Allah reward you with the best.

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A: You have sinned by living with your wife up to now, when she was not performing Salah or Sawm, without exerting real efforts to advise her and deal earnestly with her. If the matter is continuing to the present day, as it was in the past, with her not performing these acts of 'Ibadah (worship), you must exert your best efforts to advise her to perform Salah and Sawm and to adhere to all the other Faridahs (obligatory acts) of Islam. You should seek the Help of Allah and then you should ask anyone from amongst your parents and her parents who are alive, as well as her Mahrams (unmarriageable relatives), to advise her. If she responds to your advice, makes Tawbah (repentance to Allah), and performs Salah, all praise is to Allah, and you should continue living with her and treating her kindly. But if she insists on not performing Salah and Sawm, you should divorce her, and what is in store with Allah will be better for you and it is Allah Alone Who provides help. This is because not performing Salah is Kufr (disbelief) and Riddah (apostasy) from Islam, according to the Hadith in which the Prophet (peace be upon him) said, ﴾"Between a person and Shirk (associating others with Allah in His Divinity or worship) and Kufr is abstaining from Salah."﴿ And, ﴾"The covenant that is between us and them (the hypocrites) is Salah. Anyone who abandons it has committed Kufr."﴿ Allah (Exalted be He) also says (what means): ﴾Likewise hold not the disbelieving women as wives﴿ May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
\`Abdullah ibn Qa\`ud	\`Abdullah ibn Ghudayyan	\`Abdul-Razzaq \`Afify	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

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Fatwa no. 6379

Q: I had an older brother who died several years ago, leaving both sons and daughters. Two of his sons have grown up and now have families of their own. A man from our community has proposed to one of their sisters, and they came to ask my opinion. I refused the proposal, because not only have I heard about the man, but I am also sure that he does not perform Salah (Prayer) or Sawm (Fast) in Ramadan. After my nephews consulted me and I expressed my disapproval, they kept silent, and they have become set on the matter as they want to accept this man. When I insisted in my objection, they said that they had not found anyone else other than him. They are still hesitant and inclined to accept his proposal. They are, above all, my nephews and nieces and we share common interests, and eat and drink together. Their 'Aqidah (creed) is sound and they perform Salah well enough. If they disobey me and proceeded to give their sister in marriage to this man or his like, what is it obligatory for me to do in the light of the Book and Sunnah? I hope you will give me a written answer to convince them and also myself with what we are obliged to do. Please advise me and may Allah reward you well! Hoping that they will read your Fatwa (legal opinion issued by a qualified Muslim scholar) and be guided to do what is right.

A: Refraining from Salah due to denying its obligation is considered Kufr (disbelief), by Ijma' (consensus of scholars), and refraining due to negligence and laziness is Kufr, according to the sounder of the two opinions maintained by the scholars, because the Prophet (peace be upon him) said:

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("Between a man and Shirk (associating others with Allah in His Divinity or worship) and Kufr is abandoning Salah.") (Related by Imam Muslim in his "Sahih [Book of Authentic Hadith]") He (peace be upon him) also said, ("The covenant that is between us and them (the hypocrites) is Salah. Anyone who abandons it has committed Kufr.") (Related by Imam Ahmad and Ahl-ul-Sunan [Abu Dawud, Al-Tirmidhy, Al-Nasa'y, and Ibn Majah] with a sound Sanad [chain of narrators]) There are other textual proofs that support this also; it is therefore not permissible to give a Muslim woman in marriage to someone who does not perform Salah. Allah (Exalted be He) says (what means), (O you who believe! When believing women come to you as emigrants, examine them; Allâh knows best as to their Faith, then if you ascertain that they are true believers, send them not back to the disbelievers. They are not lawful (wives) for the disbelievers nor are the disbelievers lawful (husbands) for them.) You have to advise them and clarify the ruling to them. May Allah guide you, them, and us to the right path! May Allah grant us success! May peace and blessings be upon our Prophet, his family, and Companions!

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The second and third question of Fatwa no. 8677

Q 2: a man who has abandoned the Salah (prayer) is married to a woman who behaves similarly. What

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is the Islamic ruling on this?

A: If they offer Tawbah (repentance) to Allah, maintain their Salah, their marriage will be considered valid, but if only one of them repents, they are to be separated, unless this man repents before the `Iddah (woman's prescribed waiting period after divorce or widowhood) expires.

Q 3: If in such cases the contract has proven to be Batil (null and void), what is the right thing to do?

A: According to the Jumhur (dominant majority of scholars), the deviant amongst them should repent and maintain their Salah, and a new marriage contract is to be concluded if the `Iddah of the woman has expired. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The third question of Fatwa no. 7484

Q 3: What is the ruling on giving help to relatives or non-relatives when they are involved in a car accident or any other misfortune, if they do not perform Salah (Prayer) or Sawm (Fast) during Ramadan? What is the ruling on accepting their help on such occasions? What is the ruling on accepting help from them under these circumstances or eating meat from an animal slaughtered by someone who does not perform Salah?

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What is the ruling on eating meat from an animal slaughtered by someone who performs Salah and Sawm, but visits charlatans and slaughters sacrifices to other than Allah? What is the ruling on marrying someone who does not perform Salah or Sawm, visits charlatans and slaughters sacrifices to other than Allah and what is the ruling on giving a Muslim woman who performs Salah and Sawm in marriage to such a person? Is it permissible for a Muslim who performs Salah and Sawm and fears Allah to marry a Muslim woman who does not perform Salah or Sawm? If such a marriage does take place, what will be the ruling on it and if such a woman makes Tawbah (repentance to Allah), is it necessary to renew the marriage contract? If she insists on remaining as she is, is it obligatory to divorce her even if she is pregnant?

A: First: If it is hoped that by helping those people at the time of crisis they will open their hearts to listen to advice and that they will accept it. And that they might be guided to observe and abide by the rulings of Shari'ah (Islamic law), such as Salah, then good relations can be maintained with them and they can be helped. They should then be guided to Truth and adherence to Salah and other principles of Shari'ah, in the hope that Allah will accept their Tawbah and guide them to the good. The same applies to visiting them and accepting their help. However, if they do not respond and insist on their evil, you should disassociate yourself from them to avoid any causes for Fitnah (temptation away from the right path) and to distance yourself from their evil. **Second:** It is not permissible to eat the meat from an animal slaughtered by a person who intentionally refrains from Salah, even if they do not deny its obligation, according to the sounder of the two opinions maintained by the scholars. This is because they are a Kafir (disbeliever). It is also not permissible to eat meat from an animal slaughtered by soothsayers and charlatans, because they are Kafirs for claiming to know the Ghayb (the Unseen) and sacrificing to the Jinn (creatures created from fire).

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The same applies to those who visit them and believe them or those who slaughter to other than Allah. **Third:** It is not permissible to give a Muslim woman, who is committed to her religion, in marriage to a man who intentionally refrains from Salah or to a charlatan soothsayer, due to the above-mentioned reasons. Nor is it permissible for a Muslim who is committed to his religion to marry a woman who intentionally refrains from Salah. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Fatwa no. 2837

Q: My name is (...) from the Eastern Region, the city of Thaqbah. I am 30 years old and have been married to a 24-year-old girl for three years. I tried hard to convince her to perform Salah (Prayer) but she never complied. I am really confused about it and fear to be sinful because of her. She gave birth to a child who is ten-month-old now. She does not observe the obligatory Sawm (fast) Allah ordained for all Muslims either.

A: If she insists on abandoning Salah and Sawm after you have advised her, you must not live with her. Actually, whoever intentionally abandons Salah

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while denying it to be obligatory is a disbeliever according to the unanimous agreement of all scholars. Moreover, whoever abandons it out of negligence and laziness is also judged to be disbeliever according to the sound opinion of scholars. To this effect, the Prophet (peace be upon him) said, ﴾The peak of the matter is Islam; the pillar is Salah; and its topmost part is Jihad (Fighting/Struggling in the Cause of Allah).﴿ He (peace be upon him) also said, ﴾That which differentiates us from the disbelievers and hypocrites is our performance of Salah. He who abandons it, becomes a disbeliever.﴿ This is in addition to many other Hadith in the same regard. We ask Allah to guide her or give you a better wife, for He is All-Hearing and Near. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 15499

Q: I would like to inform you that I rarely performed Salah (Prayer) at the time that I got married. Now, thanks to Allah, I perform Salah, performed Hajj and repented to Allah. However, I do not know the ruling on the marriage contract; is it valid or not? If not, what should I do? Answer me, may Allah reward you, bearing in mind that my wife gave birth to five children.

A: If, at the time of contracting marriage, the wife did not perform Salah like you or was not punctual in performing it, the marriage contract is valid and the marriage does not have to be re-contracted as both of you

were equal regarding the ruling relating to abandoning Salah, i.e. being disbelievers. If, at the time of contracting the marriage, the woman was punctual in performing Salah, it is obligatory to re-contract marriage according to the more sound of two opinions of scholars, if you want each other. However, repentance for abandoning Salah and punctuality in performing it are inevitable. As for children who came before re-contracting marriage, they are legitimate children whose lineage is attributed to their father bearing in mind that the parties deemed the marriage contract effective at the time of conclusion (though it was not in reality). We ask Allah to bestow righteousness on you and guide you to all good things. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 21516

Q: a man embraced Islam in Saudi Arabia five years ago. His wife is still following Hinduism. They had children. When he is asked about keeping her as a wife, he says that she will embrace Islam. I would like Your Eminence to answer the following questions for me: 1- What is the ruling on this marriage in Shari`ah (Islamic law)? 2- Is this man regarded as a Muslim in Shari`ah? 3- Is it permissible for this man to be alone in seclusion with this woman and to live with her while she is still adhering to this religion?

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4- How long should a person wait for his wife to embrace Islam before divorcing her? What is the ruling on Khulwah (being alone with a member of the opposite sex) and touching this woman? 5- What is the ruling on the children as their father became a Muslim and their mother is still a disbeliever? 6- What will be done if the wife embraces Islam later on? 7- What should we do if this man is unaware of these rulings?

May Allah reward you well!

A: A- If the two disbelieving spouses embrace Islam together, their marriage bond will continue. This is because disbelievers used to embrace Islam along with their wives during the lifetime of the Prophet (peace be upon him) without being asked to separate. B- If one of the disbelieving spouses embraces Islam, they have to be separated from each other. If the other person embraces Islam during the period of `Iddah (woman's prescribed waiting period after divorce or widowhood), their marriage bond will not be violated. However, if the `Iddah is over before the other party embraces Islam, the marriage bond will come to an end. Allah (Exalted be He) says: ﴿then if you ascertain that they are true believers, send them not back to the disbelievers. They are not lawful (wives) for the disbelievers nor are the disbelievers lawful (husbands) for them.﴾ to ﴿Likewise hold not the disbelieving women as wives﴾ C- Any children who are born to these disbelieving spouses will be ascribed to them if they were born before their parents embraced Islam.

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The children who were born after their father embraced Islam while their mother is still a disbeliever will not be ascribed to their fathers. The marriage bond is severed if the husband embraces Islam and his wife is still a disbeliever until `Iddah is over. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman
Bakr ibn `Abdullah Abu Zayd	Salih ibn Fawzan Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh

The third question of Fatwa no. 15931

Q 3: my brother-in-law only performs Salah (Prayer) during Ramadan. I love him because he is a kind man, but I do not love him because he does not perform Salah. I have no authority at home to criticize him, because he is a stubborn man, and my father respects him a lot. I know the ruling on this marriage; that it is Batil (null and void), but my family is not aware of this. They mock me and other Multazims (practicing Muslims), and I have no authority to object to this. What shall I do? Please advise me and may Allah reward you with the best!

A: If you mean that this man does not offer Salah at all, it is not permissible to marry him to a Muslim woman, based on the saying of Allah (Exalted be He): ﴿And give not (your daughters) in marriage to Al-Mushrikûn till they believe (in Allâh Alone)﴾ And His saying: ﴿then if you ascertain that they are true believers, send them not back to the disbelievers. They are not lawful (wives) for the disbelievers nor are the disbelievers lawful (husbands) for them.﴾

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As for you, you should advise the man, hoping that he might make Tawbah (repentance to Allah). If he does so, the marriage contract should be renewed. Your sister also should not allow him to be intimate with her until he makes Tawbah and renews the contract. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta’

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 21281

Q: I am a young man aged 27. I have committed many sins. Since I reached the age of puberty, I seldom offer Salah (Prayer). I got married eight years ago. I did not observe Salah before marriage or after it. When I married, it was a month before Ramadan. During the month of Ramadan, I had sexual intercourse with my wife on six separate days but my wife was reluctant to do so. It should be noted that she observes Salah. We had our children while I was still negligent of most of the Salahs except Friday Prayer. Now, Praise be to Allah, I am following

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the right path of Allah (Exalted be He) and have abandoned sins such as smoking, listening to songs, playing forbidden games, and so on. I also keep up the five obligatory Prayers in the Masjid (mosque) in congregation. I will not abandon Prayer for the rest of my life In sha'a-Allah (if Allah wills). Since I am serious about purifying my soul, I would like to ask about issues such as: First, was my marriage contract with my wife invalid because I did not offer Salah at that time? If so, what should I do? Second, what about the children I had from my wife during that period? Third, should my wife offer Kaffarah (expiation) for having intercourse with me even though she was unwilling and did not know the ruling or punishment for doing so? She thought she was just required to make up for these days? Fourth, I had sexual intercourse with her six times on different days in Ramadan. Do I have to make Kaffarah (expiation) even though I did not use to offer Salah at that time? If I have to offer Kaffarah, will it be sufficient for me to offer it one time for all the days I missed or do I have to offer a Kaffarah for each single day? I appreciate your advice! May Allah reward you best!

A: If the reality is as mentioned, that when you concluded your marriage contract with your wife, you used to intentionally abandon Salah while your wife used to offer Salah, your marriage contract is invalid; because it is a marriage contract between a Kafir (disbeliever/non-Muslim) with a Muslim woman. Allah (Exalted be He) says, ﴾then if you ascertain that they are true believers, send them not back to the disbelievers. They are not lawful (wives) for the disbelievers nor are the disbelievers lawful (husbands) for them.﴿

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The children you had during this period are related to you because you had them on the assumption that your marriage contract was valid. **Second,** by your repentance to Allah (Exalted be He) and observing Salah, you have professed Islam once again. So, you have to renew the marriage contract in the legal way. **Third,** your wife has to make up for the days during which she had intercourse with you. She also has to feed a needy person for each missed day if the following Ramadan goes by before she makes up for them. Furthermore, she has to make Kaffarah (expiation), namely freeing a Muslim slave, for each day on which you had intercourse during Ramadan. If she is unable to do so, she has to fast two consecutive months for each missed day. If she is unable to do so, she has to feed sixty needy people by providing them with half a Sa` of food for each missed day, approx. a kilo and half for each needy person. As for you, you have to repent to Allah (Exalted be He) for what you have done, however, you do not have to offer Kaffarah (expiation); because during that period you were not a Muslim as we mentioned.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 17908

Q: is it permissible for me to get married to a man who was not Muslim then professed islam? I was the reason behind his professing Islam, but I believe it is Allah Who guides whomever He wills and it is not I who gives guidance. This man tells me that even if we do not marry he will keep professing Islam and will never return to Christianity. Is it permissible for me to get married to him? If it is permissible, what should I do before I get married to him?

A: First: We thank Allah that you are a religious, modest and chaste Muslim woman. **Second:** There is no harm in accepting marriage to the man you mentioned if it is proved that he has professed Islam out of free will, love and honesty as there is nothing to prohibit it. Your marriage should be through your Muslim legal guardian namely, your father or the next closest relative. May Allah make things easy for you and for every Muslim!

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 10498

Q 1: is it permissible for a man to give his daughter or sister in marriage to someone who has no commitment to Sunnah?

A: A Waliy (a legal guardian representing the bride) should choose an eligible suitor who has a considerable commitment to Islam and truth. It is impermissible to accept one who does not. May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 20011

Q: A Kurdish man proposed to me, claiming to be a follower of Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body) and all his deeds appeared to be righteous, his name is Haydar `Abd Al-Husayn Al-Jabry. He accompanied my father for some months while he was our guest. During this period, he displayed nothing but good morals and virtuousness. He appeared before

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my father as a follower of Ahl-ul-Sunnah wal-Jama`ah and used to attack Shiites publicly and fiercely. Due to this display of righteousness and piety, my father approved of our marriage, but after we consummated the marriage, he declared that he was not a follower of Ahl-ul-Sunnah wal-Jama`ah but that he was a staunch Shiite. When we asked him to revert to Islam upon the methodology of Ahl-ul-Sunnah wal-Jama`ah and urged him repeatedly, he professed that he was neither a follower of Sunnah nor a Shiite but he was a communist (atheist).

Your Honor, here is my question: what is the Islamic ruling on remaining with this man as his wife, especially that I have abhorred him after he revealed his reality to us? He deceived us for and made us believe he was a follower of the Sunnah. What is the way to annul this marriage contract, or how can I revoke this marriage and get rid of this man, bearing in mind that I live in a non-Muslim country? Please give us your Fatwa (legal opinion issued by a qualified Muslim scholar) and guide us to the best way out, and may Allah reward you!

A: It is not permissible to give women who adhere to the Sunnah in marriage to Shiite men or Communists. If the marriage contract is concluded, it will be deemed invalid, as it is known that Shiites supplicate to the Prophet's household and seek their help, which are acts of major Shirk (associating others with Allah in His Divinity or worship). Communists are atheists who follow no religion. Thus, you must return to your family and refuse to let him touch you, and try to inform the responsible authority

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to do whatever is needed to separate you from this man. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 4459

Q 1: if one of the two spouses is a Mushrik (one who associates others with Allah in His Divinity or worship), calling on other than Allah and sacrificing to them, may Allah save us, is it the judge's right to separate the couple? In case the wife maintains monotheism, does her opinion affect the ruling of separation or not?

A: It is not permissible for a Muslim wife to remain married to a Mushrik husband, nor a Mushrik wife to remain with a Muslim husband. Allah (Glorified be He) states: ﴿And do not marry Al-Mushrikât (idolatresses, etc.) till they believe (worship Allâh Alone). And indeed a slave woman who believes is better than a (free) Mushrikah (idolatress), even though she pleases you. And give not (your daughters) in marriage to Al-Mushrikûn till they believe (in Allâh Alone) and verily, a believing slave is better than a (free) Mushrik (idolater), even though he pleases you.﴾ Allah (Glorified and Exalted be He) says: ﴿They are not lawful (wives) for the disbelievers nor are the disbelievers lawful (husbands) for them.﴾

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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A Muslim Marrying a Non-Muslim or Kafir Woman

The first question of Fatwa no. 9347

Q 1: I proposed to my cousin in order to remain chaste. The girl, her father, and her mother do not pray, but my cousin is still young and has not reached the age of puberty yet. I intend to teach her to pray after we marry. is it permissible for me to marry a girl who does not pray and neither do her parents?

A: Try to marry another righteous girl and this will be better for you, and forget about your cousin, as she is likely to follow her parents. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 10952

Q: Please advise me on what I should do if:

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my wife does not perform Salah (Prayer).

my wife does not obey me and is stubborn.

my wife has asked for divorce more than once, and no one supports her except her mother and aunt.

We agreed that my wife was not to leave my house but she did not keep her word.

With regard to all the post-divorce entitlements, there is no problem. I will be patient till Allah reveals His judgment concerning me and her. It is noteworthy that I performed Istikharah (supplication for guidance) for three consecutive days for the divorce, but I saw (in dream) snakes and scorpions.

A: Firstly, if your wife does not perform Salah, you must divorce her, and Allah will compensate you with a better one. Your wife is considered a Murtad (apostate) for her abandoning Salah. **Secondly,** if your wife performs Salah, but she conducts herself in an unacceptable manner; such as leaving the house without your permission or displaying disobedience to your lawful commands, you should not divorce her. Rather, you should try to treat her kindly and consult each other to reform your life. You may seek help from one of her upright relatives or yours to advise and remind her to fear Allah. May Allah guide all Muslims to do that which He loves and that which pleases Him.

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May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 17973

Q 2: Most of the girls in our village do not offer Salah (Prayer) until after they get married. It is difficult to find a religious wife whether in my village or in the nearby ones. is it permissible to marry a woman who does not offer Salah and then teach her to do so after marriage, or should i ask her guardian to teach her after the engagement? Please advise. May Allah reward you.

A: It is impermissible for a Muslim man to marry a woman who does not offer Salah, unless she performs Tawbah (repentance to Allah) before concluding the marriage contract and keeps up Salah. This is according to Allah's saying, ﴿And do not marry Al-Mushrikât (idolatresses, etc.) till they believe (worship Allâh Alone).﴾ Abandoning Salah is considered Kufr (disbelief) according to the saying of the Prophet (peace be upon him), ﴿What makes one a Kafir (disbeliever) and a Mushrik (polytheist) is abandoning Salah.﴾ Narrated by Muslim. He (peace be upon him) also said, ﴿That which differentiates us from the Kafirs and hypocrites is our offering Salah. A person who abandons it becomes a Kafir.﴾ Related by Imam Ahmad and Ahl-ul-Sunan (authors of Hadith compilations classified by jurisprudential themes) with a Sahih (authentic) Isnad (chain of narrators).

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The third question of Fatwa no. 2192

Q 3: a Muslim man married a woman from the People of the Book then she embraced Islam but then returned to her Din (religion) as she found the performance of the acts of `Ibadah (worship) and Islamic duties difficult. Is it permissible for the concerned Muslim man to continue his marriage to her or not?

A: It is impermissible for a Muslim to continue his marriage to his wife who was Muslim but then abandoned the Din of Islam. The foregoing applies whether such a Muslim's wife did not embrace any other Din or she returned to her original Din. This is because by abandoning Islam she is not to be considered one of the People of the Book even if she embraced Judaism or Christianity. Rather, she is considered a Murtad (apostate) and all the rulings of the Murtad apply to her. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 803

Q: a Muslim man married, to be more accurate, he took an African woman as a bondwoman for himself.

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This African woman is an atheist, but she turned to Christianity. Despite this, she is neither a Christian, nor an atheist i.e., she does not uphold the principals or the practices of Christianity, but she does not claim atheism. This man took her from her father for a dowry of ten cows, sixty goats, and some money he gave to her father. It should be known that she may not be attributed to her father. Based on the above, is she lawful for the questioner before she turns to Islam? If he lives with this girl, would their relationship be prohibited or not? It should also be mentioned that she agreed to go with him only after giving the previously mentioned dowry to her father. Is she lawful for him before embracing Islam? If she turns to Islam, would she be lawful for him before concluding the marriage contract? Can he live with her without a contract as a bondwoman? Please answer me.

A: If the matter is as you have mentioned, that she was an atheist but turned to Christianity, and that she is neither an atheist, nor a Christian who practices the basics of her religion, it is not permissible for you to marry her. She is neither a Muslim, nor one of the People of the Book - The Jews and the Christians - She is also unlawful for him from the aspect of being a bondwoman, for she has no owner from whom she can be bought. However, she becomes lawful for you only after she turns to Islam, with a new marriage contract and a Mahr (mandatory gift to a bride from her groom),

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just like other free Muslim women. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 2229

Q 1: what is the exegesis of the saying of Allah (Exalted be He): ﴿And do not marry Al-Mushrikât (idolatresses, etc.) till they believe (worship Allâh Alone).﴾

A: The meaning of Allah's saying: ﴿And do not marry Al-Mushrikât (idolatresses, etc.) till they believe (worship Allâh Alone).﴾ is as follows: Allah forbids His believing servants to marry Al-Mushrikât (idolatresses etc.) who are not Jews or Christians as He (Exalted be He) says in another Ayah: ﴿Made lawful to you this day are At-Tayyibât [all kinds of Halâl (lawful) foods, which Allâh has made lawful (meat of slaughtered eatable animals, milk products, fats, vegetables and fruits)]. The food (slaughtered cattle, eatable animals) of the people of the Scripture (Jews and Christians) is lawful to you and yours is lawful to them. (Lawful to you in marriage) are chaste women from the believers and chaste women from those who were given the Scripture (Jews and Christians) before your time when you have given their due Mahr (bridal-money given by the husband to his wife at the time of marriage), desiring chastity (i.e. taking them in legal wedlock) not committing illegal sexual intercourse, nor taking them as girl-friends.﴾ Allah (Glorified and Exalted be He) in this Ayah of Surah Al-Ma'idah

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permits the believers to marry the chaste women of the People of the Book. This means that they are not included in the general meaning of idolaters in the Ayah mentioned in Surah Al-Baqarah just as the People of the Book are not included in the general meaning of polytheists in the following Ayah: ﴿Those who disbelieve from among the people of the Scripture (Jews and Christians) and Al-Mushrikûn, were not going to leave (their disbelief) until there came to them clear evidence.﴾ or in the saying of Allah:﴿ Verily, those who believe (in Allâh and in His Messenger Muhammad صلى الله عليه وسلم), and those who are Jews, and the Sabians, and the Christians, and the Majûs, and those who worship others besides Allâh, truly, Allâh will judge between them on the Day of Resurrection.﴾
It may be also said that they are included in the general meaning of idolaters in the Ayah of Surah Al-Baqarah but the Ayah of Surah Al-Ma'idah indicated that the People of the Book are excluded from the general meaning of the Ayah of Surah Al-Baqarah. According to both possibilities or views, there is no contradiction between the two Ayahs. The Ayah of prohibition is for a certain kind of disbelievers and the Ayah of lawfulness is confined to another kind. This view was adopted by the majority of Sahabah (Companions of the Prophet- may Allah be pleased with them). Ibn Jarir mentioned in his exegesis of the Qur'an that they were in agreement on the permissibility of this kind of marriage. He also considered the objection of `Umar (may Allah be pleased with him) to the marriage of Talhah ibn `Ubaydullah to a Jew and to the marriage of Hudhayfah ibn Al-Yaman to a Christian woman

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as weak narrations and said that they contradict a stronger proof. He also mentioned that the disapproval of `Umar and that of his son `Abdullah (may Allah be pleased with them both) to the matter may be due to preventing Muslims from excess in marrying women from the People of the

Book to imitate Hudhayfah, Talhah and `Uthman (may Allah be pleased with them) and turn away from marrying Muslim women. This is against the command of the Prophet (peace be upon him) to his Ummah that they should marry religious women. No doubt that a Muslim woman is better than those of the People of the Book. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 3968

Q: My colleagues and I, members of Ansar Al-Sunnah Al-Muhamadiyyah in Sudan in Kassala, especially Shaykh Muhammad Al-Hasan Abdul-Kadder, hold different views regarding the following Ayah (Qur'anic verse) in Surah Al-Baqarah, ﴾And do not marry Al-Mushrikât (idolatresses, etc.)﴿ **They apply this Ayah to Muslim women who visit graves and who seek the help of the Awliya' (pious people) and they prevent Muslims from marrying them. I believe that this Ayah is talking about the Mushrik (who associates others with Allah in His Divinity or worship) women who do not follow a Divine religion. I added that Allah (Exalted be He) permitted Muslim men to marry women from the People of the Scripture in Surah Al-Ma'idah as they follow a Divine religion.**

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This is so even though the People of the Scripture (Jews and Christians) are considered disbelievers because the Christians believe in the Trinity and the Injil (Gospel) was distorted. On the other hand, those Muslim women testify La ilaha illa Allah (there is no deity but Allah) and Muhammad is His Messenger. They can be considered from the People of the Scripture as the Qur'an is preserved. When these women marry Muslim men, their husbands can guide and advise them and In sha'a-Allah (if Allah wills) they will be true Muslims. I would like you to convince Shaykh Muhammad Al-Hasan, president of Ansar Al-Sunnah Al-Muhamadiyyah in Kassala, who is in Makkah now. I know that you will clarify the truth.

A: The Jews say that `Uzayr is the son of Allah (Exalted be He) and the Christians say that Christ is the son of Allah (Exalted be He) and believe in the Trinity. They worshipped other than Allah (Exalted be He) during the lifetime of the Prophet (peace be upon him) and while the Qur'an was being revealed. Allah (Exalted be He) permitted Muslim men to marry the free chaste women among them in what He (Glorified be He) says: ﴾Made lawful to you this day are At-Tayyibât [all kinds of Halâl (lawful) foods, which Allâh has made lawful (meat of slaughtered eatable animals, milk products, fats, vegetables and fruits)]. The food (slaughtered cattle, eatable animals) of the people of the Scripture (Jews and Christians) is lawful to you and yours is lawful to them. (Lawful to you in marriage) are chaste women from the believers and chaste women from those who were given the Scripture (Jews and Christians) before your time when you have given their due Mahr (bridal-money given by the husband to his wife at the time of marriage), desiring chastity (i.e. taking them in legal wedlock) not committing illegal sexual intercourse, nor taking them as girl-friends.﴿ This Ayah is in Surat Al-Ma`idah which is one of the last Surahs to be revealed and in which He (Exalted be He) mentions the

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saying of the Christians that Christ is the son of Allah (Exalted be He) and worshipping other than Him. The following Ayah ﴾And do not marry Al-Mushrikât (idolatresses, etc.) till they believe (worship Allâh Alone).﴿ is not Nasikhah (an Ayah whose content, or the judgment it conveys, abrogates the content and judgment of an earlier verse) of the Ayah in Surat Al-Ma`idah. The Ayah of Surah Al-

Baqarah cannot be confined to the disbelievers unlike Jewish and Christian women, and it is not permissible to say that it is abrogated from the Ayah of Surah Al-Ma`idah. On the other hand, the women who seek the help of the dead are Murtad (apostates). They should be informed of the correct `Aqidah (creed). If they repent, so praise be to Allah (Exalted be He). If they insist on this, after it has been clarified to them and the evidence is given, the Muslim ruler must apply the ruling of Shari`ah, meaning, execute the apostate. They are not like the Jewish and Christian women; they are more evil than the disbelieving women. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 2958

Q 1: I asked a woman who is a Mushrik (one who associates others with Allah in His Divinity or worship) to marry me and she agreed. Can she have a chance to repent? Can I marry her while she is still holding such beliefs.

What is the ruling if I said to her: "I am a Muslim and I would like to marry you", and she agrees?

A: it is not permissible for a Muslim man to marry a woman who is a Mushrik. Christians and Jews are not included in this ruling. One is not permitted to marry a disbelieving woman even if she agrees to do so, and whether or not the person has told her that he is a Muslim. Allah (Exalted be He) says: ﴿And do not marry Al-Mushrikât (idolatresses, etc.) till they believe (worship Allâh Alone).﴾ If she repents from her Shirk (associating others with Allah in His Divinity or worship) and embraces Islam, he will be permitted to marry her. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 9542

Q: There is a sect in Pakistan called Al-Qadyaniyyah. This sect does not believe that Muhammad (peace be upon him) is the last Prophet. Rather, it believes in the prophecy of Mirza Ghulam Ahmad Qadyany. Therefore, the Pakistani government announced that this sect is not Muslim. Likewise, the Legal Juridical Court in Pakistan decreed a resolution to the effect of condemning the concerned sect for being non-Muslim.

I would like to ask: 1. is it permissible for a Muslim man to marry a Qadyany woman?

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2. If such a marriage has already taken place, what is the Shar`y (Islamic legal) ruling on it? 3. What is the Shar`y ruling on the child born of such a marriage? 4. What is the ruling on people who know that someone is a Qadyany but they attend his wedding or act as witnesses or Waliy (legally accountable person acting for a woman seeking marriage)?

A: Firstly: It is impermissible for a Muslim man to marry a Qadyany woman because she is a Kafir (disbeliever) and is not even a Jewish or a Christian. It is worth mentioning that there are well-established justifications for judging the Qadyanys as Kafirs (disbelievers). **Secondly:** If a Muslim man has already married a Qadyany woman, the contract of the marriage should be revoked by the Muslim ruler or whoever represents him. **Thirdly:** The child of such a marriage has to be ascribed to their father for the father was ignorant of the ruling on such a marriage and thus the concerned marriage is a dubious one. **Fourthly:** It is impermissible for whoever knows that the bride is a Qadyany to attend their wedding or to act as a Waliy or a witness for the contract of marriage. Rather, people should forbid such a marriage and enjoin others to act righteously for Allah (Exalted be He) says: ﴾Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression.﴿

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The second question of Fatwa no. 2165

Q 2: what is the ruling on marrying a woman of Rafidah (a Shi`ah group)? If this marriage has already taken place, what is the ruling on it?

A: It is impermissible for a Sunni man to marry a woman of Rafidah. If this marriage takes place, it should be annulled, as they are known to supplicate to Ahl-ul-Bayt (members of the Prophet's extended Muslim family) and seek their help, which is considered a form of major Shirk (associating others with Allah in His Divinity or worship). May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 2706

Q: 18 years ago, I married a Shiite woman in Bahrain. I asked the judge of a court in the country about the permissibility of this marriage. He approved and concluded the contract of this marriage. We had children.

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We lived a happy life for a long time. However, two years ago, some Shiite people from Al-Ahsa' who lived nearby began to influence my wife to perform some acts contrary to Islam. Among these actions was visiting Al-Najaf where they worship graves. I divorced her because she and one of her sons visited this place in my absence. Now, I wish to take this back so she can take care of the house and her children. Is it permissible for me to do so, or not?

A: If your wife adhered to Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body) not to Shiites at the time of marriage, and remained as such for such a long time, she must perform Tawbah (repentance to Allah) and ask Allah's forgiveness for ignorantly visiting the graves. If she abandoned adhering to Ahl-ul-Sunnah wal-Jama`ah and adhered to Shiites, it is impermissible to continue the relationship. May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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The third question on Fatwa 2428

Q 3: is it permissible for a man to marry a Christian or a Jewish woman who is still embracing Christianity or Judaism? What is the ruling if she told him that she would embrace Islam after marrying him,

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but she refused to embrace Islam after marriage?

A: It is permissible for a Muslim man to marry a Christian or a Jewish woman if she is chaste and free. Allah (Exalted be He) says: ﴿Made lawful to you this day are At-Tayyibât [all kinds of Halâl (lawful) foods, which Allâh has made lawful (meat of slaughtered eatable animals, milk products, fats, vegetables and fruits)]. The food (slaughtered cattle, eatable animals) of the people of the Scripture (Jews and Christians) is lawful to you and yours is lawful to them. (Lawful to you in marriage) are chaste women from the believers and chaste women from those who were given the Scripture (Jews and Christians) before your time when you have given their due Mahr (bridal-money given by the husband to his wife at the time of marriage), desiring chastity (i.e. taking them in legal wedlock) not committing illegal sexual intercourse, nor taking them as girl-friends. And whosoever disbelieves in Faith [i.e. in the Oneness of Allâh and in all the other Articles of Faith i.e. His (Allâh's) Angels, His Holy Books, His Messengers, the Day of Resurrection and Al-Qadar (Divine Preordainments)], then fruitless is his work; and in the Hereafter he will be among the losers.﴾ However, it is preferable for a Muslim man not to marry a Jewish or a Christian woman lest she should lead him and their children to embrace her religion. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The fourth question of Fatwa no. 3081

Q 4: What is the ruling of Shari`ah (Islamic law) on marrying Christian and Jewish women in this age and in such a society,

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especially that a Muslim man may take one as his lover and then marry her? Can they be regarded as chaste women at the time when there are many Muslim women waiting to be asked for marriage? what is the ruling on a Muslim man who marries a non-Muslim woman, namely a Christian or Jew? What is the ruling on a Muslim man who marries a woman who is not from the People of the Book, that is, a Hindu, a Sikh, or any believer in non-divine religions?

A: It is permissible for a Muslim man to marry chaste Christian and Jewish women, because of the general meaning of the following Ayah (Qur'anic verse) in which Allah (Exalted be He) says: ﴾Made lawful to you this day are At-Tayyibât [all kinds of Halâl (lawful) foods, which Allâh has made lawful (meat of slaughtered eatable animals, milk products, fats, vegetables and fruits)]. The food (slaughtered cattle, eatable animals) of the people of the Scripture (Jews and Christians) is lawful to you and yours is lawful to them. (Lawful to you in marriage) are chaste women from the believers and chaste women from those who were given the Scripture (Jews and Christians) before your time when you have given their due Mahr (bridal-money given by the husband to his wife at the time of marriage)﴿ A chaste woman refers to the woman who does not commit Zina (premarital sexual intercourse and/or adultery). Regarding the women who embrace non-divine religions, such as Hindus, Sikhs, and other atheists and polytheists, a Muslim man is not permitted to marry any of them. This is because of the general meaning of the following Ayah: ﴾And do not marry Al-Mushrikât (idolatresses, etc.) till they believe (worship Allâh Alone).﴿ On the other hand, a Muslim woman is not permitted to marry a non-Muslim man, because Allah (Exalted be He) says: ﴾And give not (your daughters) in marriage to Al-Mushrikûn till they believe (in Allâh Alone)﴿ Allah

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(Glorified and Exalted be He) also says: ﴾They are not lawful (wives) for the disbelievers nor are the disbelievers lawful (husbands) for them.﴿ If a Muslim woman marries a non-Muslim, she will not be regarded as non-Muslim unless she believes in the lawfulness of her marriage. It should be noted that marrying chaste Muslim women is better than marrying chaste women from the People of the Book. It also keeps Muslims away from Fitnah (temptation) and protects them and their children from harmful consequences. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The fifth question of Fatwa no. 7122

Q 5: what is the ruling in Islam on marrying a foreign woman, whether from the People of the Book (Jews and Christians) or others? Is there a difference between the present People of the Book and those who lived during the lifetime of the Prophet (peace be upon him), and, if there is, what is it? Please give us sufficient evidence and references with your answer.

A: It is permissible to marry a free chaste woman from the People of the Book, but not from the Kafir (disbelieving) women, who are non-followers of heavenly-revealed messages.

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There is no difference between the People of the Book of today and those who lived during the lifetime of the Prophet (peace be upon him). May Allah grant us success! May peace and blessings be upon our Prophet, his family, and Companions!

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The twenty seventh question of Fatwa no. 18611

Q27: The People of the Scripture, in addition to denying the Message of Islam which Prophet Muhammad (peace be upon him) conveyed, are also Mushrik (associate others with Allah in His Divinity or worship). Is the permissibility of marrying their women an exception, given that a Muslim is prohibited to marry Mushrik women? We would also like to know the reasons for slavery in Islam and the evidence for it. Is it permissible for a Muslim to purchase a female slave in the unbelievers' territory or Dar-ul-Harb (enemy territory)? What is the ruling on a person purchasing a female slave from a Muslim warrior who has taken her as a prisoner of war from Dar-ul-Harb (enemy territory)?

A: First, it is permissible for the Muslim to marry a woman from the People of the Scripture - a Christian or a Jew - if she is a chaste woman. The basic evidence for this permissibility is the Saying of Allah (Exalted be He), ﴿Made lawful to you this day are At-Tayyibât [all kinds of Halâl (lawful) foods, which Allâh has made lawful (meat of slaughtered eatable animals, milk products, fats, vegetables and fruits)]. The food (slaughtered cattle, eatable animals) of the people of the Scripture (Jews and Christians) is lawful to you﴾ and His Saying, ﴿and chaste women from those who were given the Scripture (Jews and Christians) before your time when you have given their due Mahr (bridal-money given by the husband to his wife at the time of marriage), desiring chastity (i.e. taking them in legal wedlock) not committing illegal sexual intercourse, nor taking them as girl-friends.﴾

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(Surah Al-Ma'idah).In Arabic the word Muhsanat (casually translated in the Ayah as 'chaste women') implies the qualities of chastity and freedom. As regards the Saying of Allah (Exalted be He), ﴿And do not marry Al-Mushrikât (idolatresses, etc.) till they believe (worship Allâh Alone).﴾ , it is about the idolatress women and not the women of the People of the Scripture; because the Qur'anic Ayah from Surah Al-Ma'idah is clear about the lawfulness of marrying women from the People of the Scripture. **Second,** the basic source for slavery is prisoners of war who are captured by Muslims through wars between them and the unbelievers and through Jihad (fighting in the Cause of Allah) to make the word of Allah (Exalted be He) superior and to defend His Religion. This status applies to the descendants who are born into slavery and they cannot be released except through manumission. On the other hand, kidnapping free persons to be sold into slavery is not permissible. Also, it is not permissible for a Muslim to enslave another Muslim captured through wars between Muslims or to sell a free Muslim. None of this is permissible and it is even unlawful; it does not prove ownership of the slave in question. If enslavement takes place through the legal means we mentioned, it is permissible for the Muslim to purchase slaves, which includes female slaves as mentioned by the questioner.

(Part No. 18; Page No. 320)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 19043

Q 1: I have an illegitimate daughter from a Finnish woman. After the daughter was born, she was baptized in church. Since I wanted to make amends, I married her mother. The daughter took a Finnish name and is now 5 years old. She goes to nursery and learns all their customs and traditions and eats pork. I see many things that anguish me but I am helpless. When I oppose any of these practices, my wife goes against me, accusing me of bigotry and ignorance and threatens to divorce me. It is worth mentioning that a woman in this country has the right to divorce her husband without his consent and for no legal reason according to the laws of human rights and women's rights in Finland and Europe. She has the right to deprive me of bringing up my daughter. Moreover, I do not speak Finnish well, so I cannot educate or correct my daughter through beating nor even words. It should be noted that I speak little English to the mother and the daughter. Furthermore, I do not have work here so I cannot financially support my daughter or wife. I rely on a small sum of money I get as financial assistance from the state. My wife works as a babysitter.

(Part No. 18; Page No. 321)

How can I repent and set things right? Should I divorce my wife and return to my country or stay with my family?

A: First: You have to repent to Allah from this great sin of fornication, never commit this sin again and seek Allah's Pardon and Forgiveness for what you have done. **Second:** It is not permissible for a Muslim to marry a woman from the People of the Scriptures whether a Jew or Christian if she commits fornication unless she stops committing it and repents. Allah (Exalted be He) says, ﴾Made lawful to you this day are At-Tayyibât [all kinds of Halâl (lawful) foods, which Allâh has made lawful (meat of slaughtered eatable animals, milk products, fats, vegetables and fruits)]. The food (slaughtered cattle, eatable animals) of the people of the Scripture (Jews and Christians) is lawful to you and yours is lawful to them. (Lawful to you in marriage) are chaste women from the believers and chaste women from those who were given the Scripture (Jews and Christians) before your time﴿ The chaste women means those who do not commit fornication/adultery. Also Allah (Glorified be He) says, ﴾The adulterer-fornicator marries not but an adulteress-fornicatress or a Mushrikah, and the adulteress-fornicatress none marries her except an adulterer-fornicator or a Muskrik [and that means that the man who agrees to marry (have a sexual relation with) a Mushrikah (female polytheist, pagan or idolatress) or a prostitute, then surely he is either an adulterer-fornicator, or a Mushrik (polytheist, pagan or idolater). And the woman who agrees to marry (have a sexual relation with) a Mushrik (polytheist, pagan or idolater) or an adulterer-fornicator, then she is either a prostitute or a Mushrikah (female polytheist, pagan, or idolatress)]. Such a thing is forbidden to the believers (of Islâmic Monotheism).﴿ **Third:** The mentioned girl is an illegitimate child from an unlawful relationship with a woman, so she is not your daughter according to the Shari`ah. It is not permissible for you to ascribe her to you because she was the result of an unlawful relationship; that is fornication. She should be ascribed to her mother not to the person who committed fornication with her.

(Part No. 18; Page No. 322)

The fourth question of Fatwa no. 17971

Q 4: some young men bring Christian girls to conclude marriage contracts to them while they have no Waliy (a legally accountable person acting for a woman seeking marriage). The girl may be accompanied by her mother, but there is no father or male relative. The girls are virgins. Is their marriage contract valid without a Waliy? Is the mother considered as a Waliy?

A: It is not permissible for a Muslim man to marry a Christian woman unless she is a chaste woman who has not committed adultery/fornication. Her father should assume the concluding of the marriage contract as a Waliy and if she has no father then any of her close male blood relatives should assume it. The Prophet (peace be upon him) said, (There is no marriage without the permission of a guardian.) If she does not have a Waliy, the Mufti of the Muslims or the head of the Islamic Center in your country may be her Waliy. It is not permissible for her mother to be the Waliy of her daughter in her marriage contract. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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(Part No. 18; Page No. 323)

Fatwa no. 16324

We hope that devoted scholars, the heirs of prophets, will tell us about the conditions of the validity of a marriage contract between a Muslim man and a Christian woman in the West, especially where we live, i.e. North America, Canada.

Please, take into consideration some facts that turned into concepts widely acknowledged as essential and indispensable society customs and beliefs. Such are considered main pillars for contracting marriage between a male and a female. All these things are encouraged by Christian clergy men, fathers and relatives. Below are such things: 1. The marriage contract has to be preceded by at least one year as an experimental stage during which a woman co-lives with a man. 2. The marriage contract has to be preceded by sexual intercourse which is an experimental stage longer than the first. 3. The marriage contract has to be preceded by an experimental stage during which a male and a female test each other's ability to forgive the mistakes of each other and to overlook previous sexual relations.

If such conditions are met, both parties decide that they are suitable for each other as spouses. Otherwise, they do not.

(Part No. 18; Page No. 324)

It should be noted that it is shameful for a Christian woman and man: 1. To remain virgin after being 15 years old, 2. To remain without a boyfriend to make love to each other, 3. To live at her parent's house after reaching maturity (18 years old), 4. To be responsible for her sexual and social faults before her friend (i.e. she is completely and unobjectionably free), and 5. To live alone without a boyfriend in her new house. In fact, this is encouraged by family and clergy men. Moreover, males are not less in committing such mistakes than females.

Most importantly, both males and females boast among their peers about how many friends they have had sex with and how many sexual experiences they have had.

Given this, is it permissible for Muslim men to marry such Christian girls?

(Part No. 18; Page No. 325)

A: First: It is permissible for a Muslim to marry Jewish or Christian women if they are chaste and free (i.e. not a slave). **Second:** If it is true that there are five fundamentals that have to be acted upon by one who wishes to marry a Christian woman in North America (Canada), such five fundamentals mentioned above in the question symbolize Khulwah (staying in private with a marriageable member of the opposite sex), sexual intercourse, having friends, fornication and boasting thereof. All such things are prohibited and their prohibition is intuitively known to be an Islamic ruling. Moreover, a Muslim who boasts about such prohibited acts and deems them permissible is a disbelieving Murtad (apostate). Actually, it is impermissible for a Muslim to fornicate or follow any means leading to fornication such as staying in private with a marriageable woman. Therefore, it is impermissible for a Muslim to marry a Christian woman whose marriage is preceded by such five fundamentals or anything thereof. Moreover, concluding or witnessing such a marriage is impermissible. Furthermore, whoever does any of these things is sinful for conducting something prohibited by the Shari`ah (Islamic law). In addition, whoever marries such a woman will have to divorce her. How can a Muslim feel comfortable marrying a prostitute! Besides, if such a person insists on not breaking such a marriage bond, he will be considered cuckold as he approves of his wives faults and because of the difference between purity and impurity,

good and bad, lawful sexual intercourse and unlawful one. We advise all Muslims who know about this Fatwa to control themselves and have high moral standard not to be motivated by lustful desires of disbelievers to indulge in a prohibited marital life which leads to absolute failure and endless problems. In fact, a lawful marriage can replace such an unlawful one and the original position is that a Muslim man marries a Muslim woman. Accordingly, a Muslim has to fear Allah regarding himself, his progeny and family. He also has to fill his heart with sympathy towards Muslims. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The fourth question of Fatwa no. 18074

Q: As known to everyone, we, inhabitants of non-Muslim countries, encounter difficult circumstances including temptations, semi-nude clothing and the like. As people committed to their religion, is it permissible for us to marry Christian women? What are the conditions?

A: It is permissible for a Muslim to marry a Jewish or Christian woman if she is chaste and free (i.e. not a slave). The basic principle in this regard is permissibility based on the Ayah (Qur'anic verse) that reads:

(Part No. 18; Page No. 327)

﴾Made lawful to you this day are At-Tayyibât [all kinds of Halâl (lawful) foods, which Allâh has made lawful (meat of slaughtered eatable animals, milk products, fats, vegetables and fruits)]. The food (slaughtered cattle, eatable animals) of the people of the Scripture (Jews and Christians) is lawful to you﴿ until: ﴾and chaste women from those who were given the Scripture (Jews and Christians) before your time when you have given their due Mahr (bridal-money given by the husband to his wife at the time of marriage), desiring chastity (i.e. taking them in legal wedlock) not committing illegal sexual intercourse, nor taking them as girl-friends.﴿ The general purport of the Ayah indicates that it is permissible for a Muslim to marry a woman of the People of the Book provided that she is chaste and free. It is well-known to all Muslims that meeting such a prerequisite nowadays is hardly attainable. Therefore, a Muslim has to be on his guard against overlooking such a condition as it leads to contingent corruption regarding both marital bond and children. Moreover, non-fulfillment of such a condition renders the marriage contract null and void. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Marrying female slaves

The fourth question of Fatwa no. 2875

Q 4: is it permissible for a free man to marry a female slave?

(Part No. 18; Page No. 328)

A: It is permissible for a Muslim free man to marry a Muslim female salve if he cannot afford the dowry for marrying a free woman or the money for buying a female slave. This is even stressed when he faces the hardship of remaining single due to inability to satisfy his sexual desire or his need of someone to take care of him if he is old, ill or the like. This is regardless of whether his current free wife is too young, away or ill. The basic principle in this regard is the saying of Allah (Exalted be He), ﴾And whoever of you have not the means wherewith to wed free, believing women, they may wed believing girls from among those (slaves) whom your right hands possess﴿ May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 6394

Q 2: what is the exact modern definition of ﴾or (the slaves) that your right hands possess.﴿ **that was mentioned in the following Ayah (Qur'anic verse):** ﴾And if you fear that you shall not be able to deal justly with the orphan-girls, then marry (other) women of your choice, two or three, or four; but if you fear that you shall not be able to deal justly (with them), then only one﴿ **? Is it permissible to marry four women at the same time and have a countless number of slave girls?**

(Part No. 18; Page No. 329)

Are there any slave girls nowadays? What is the ruling on them if they are non-Muslims? Should a marriage contract be concluded, or does it depend on the master's wishes? Does she have the same rulings as a free woman when having intercourse with her, or should she be left to assume her role as a slave until she becomes pregnant and her baby emancipates her?

A: First, those whom your right hands possess are the slave girls who are lawfully possessed in a way that agrees with the Shari`ah (Islamic law). **Second,** it is permissible for a man to marry four women at the same time. He can also have a number of slave girls, whether he has four wives or less, or even if he has no wife. He can have intercourse with whoever he likes from his slave girls, provided that she is not married. In case she is newly bought in a way that agrees with the Shari`ah or the Sunnah (whatever is reported from the Prophet), he has to wait until she has at least one menstrual period. There is no need to conclude a marriage contract. She does not have the same rulings as a legal wife in terms of treating her on equal terms as he treats his wives regarding the days he spends with each. She might be non-Muslim, but her owner still has the right to have intercourse with her on the grounds of being possessed by the right hand. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The eighth question of Fatwa no. 687

Q 8: I know that if a man has a female slave, he is permitted to treat her like a wife in terms of intimate relations. However, what if the matter is the other way round, i.e., if a free woman has a male slave, is she allowed to use her slave as she wishes in regard to sexual intercourse and other matters? Who has the authority after that?

A: According to the Ijma' (consensus) of Muslims, it is not permissible for a woman who has a male slave to let him be intimate with her and enjoy her as a husband does with his wife or as a master does with his female slave. As for having authority to manage her affairs, the woman has the authority over her slave. May Allah grant us success! May peace and blessings be upon our Prophet, his family, and Companions!

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The sixth question of Fatwa no. 102

Q 6: would the marriage contract be rendered invalid if during the wedding ceremony the groom drinks alcohol or serves it to some of his friends? and the Ma'dhun (marriage registrant) knew that the groom was drinking alcohol.

A: The marriage contract will be null and void if the contracting parties are known to have been intoxicated when it was concluded.

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If they are known to have not been intoxicated at that time, the contract will be considered valid. However, their act constitutes ingratitude towards Allah's blessings. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Marrying relatives' ex-wives

Fatwa no. 8297

Q: what is the ruling on marrying a brother's ex-wife after the end of her `Iddah (woman's prescribed waiting period after divorce or widowhood)?

A: It is permissible for a person to marry his brother's ex-wife after she finishes her `Iddah. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first and second questions of Fatwa no. 2586

Q 1: is it permissible for a person to marry his paternal uncle's ex-wife? Is she called by another name

in the Arabic language? What is the meaning of Allah's Saying: ﴾your father's sisters﴿ **in the Glorious Qur'an?**

A: It is permissible for a man to marry his paternal uncle's ex-wife. This is because Allah (Exalted be He) has mentioned those whom a person is not permitted to marry in His Saying: ﴾And marry not women whom your fathers married, except what has already passed; indeed it was shameful and most hateful, and an evil way.﴿ ﴾Forbidden to you (for marriage) are: your mothers, your daughters﴿ until He says: ﴾Also (forbidden are) women already married, except those (slaves) whom your right hands possess. Thus has Allâh ordained for you.﴿ Then He says: ﴾All others are lawful﴿ She has no other name in Arabic. One's paternal uncle is the father's brother, whether he is a full brother or a half-brother and whether he is the brother of one's father or the brother of one's grandfather or great grandfather. `Ammah (aunt) is one's paternal aunt who is the father's sister, whether she is a full sister or a half-sister. Allah's Saying: ﴾your father's sisters﴿ means the sister of one's father, whether she is his full sister or half-sister and whether she is the sister of the father or the sister of the grandfather or great grandfather. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Q 2: is it permissible for a man to marry his maternal uncle's wife?

(Part No. 18; Page No. 333)

What is meant by the phrase: (your mother's sisters) **?**

A: Yes, it is permissible for a man to marry his maternal uncle's wife after the uncle divorces her or dies, and the 'Iddah (woman's prescribed waiting period after divorce or widowhood) is completed. This is based on the evidence mentioned in the answer to the first question. A maternal aunt is the mother's sister, whether she is a full or a half-sister from either the mother or the father. This is the meaning of maternal aunt in the Noble Qur'an. This is the meaning indicated in this Ayah (verse) from the Qur'an. May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 14626

Q: A man married his deceased brother's widow who had a daughter from that deceased brother. The daughter was raised with her cousins until she reached the full legal age. One of her uncle's sons wants to marry her, so is such a marriage permissible as the girl was raised with her cousins in the same house?

Guide us, may Allah benefit you and us! As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

A: If the reality is as you have mentioned, it is permissible for the deceased's nephew to marry his cousin. It doesn't matter if the girl was raised with her cousin in childhood, provided that there is no impediment that affects marriageability such as breastfeeding

and the like. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 611

Q: the daughter of my paternal uncle's son married my maternal uncle and I married his daughter, then he divorced his wife and I too divorced his daughter. I want to marry the daughter of my paternal uncle's son. Is it permissible for me to marry her?

A: It is permissible for you to marry the daughter of your paternal uncle's son. Her being previously married to your maternal uncle does not make her unlawful for you to marry. Likewise, your marriage to your maternal uncle's daughter does not prohibit you from marrying the daughter of your paternal uncle's son. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 1186

Q 1: `Uwayd has a maternal half-sister and a paternal half-brother. Is it permissible for the maternal half-sister to marry the paternal half-brother?

(Part No. 18; Page No. 335)

A: If the reality is as you mentioned, it is permissible for `Uwayd's paternal half-brother to marry the maternal half-sister unless there exists a hindrance by means of consanguinity, foster relations or affinity whereby the marriage will be prohibited. `Uwayd being a half-brother to them on the parents' side does not prohibit the marriage. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 1386

Q: what is the ruling on marrying two paternal cousins at the same time?

A: It is not permissible to marry two sisters at the same time, because Allah (Exalted be He) mentioned among the women forbidden for a man to marry: ﴾and two sisters in wedlock at the same time, except for what has already passed﴿ It is also forbidden to marry a woman and her paternal aunt or her maternal aunt at the same time. Abu Hurayrah narrated that the Prophet (peace be upon him) said, ﴾"Do not be married to a woman and her paternal aunt or a woman and her maternal aunt at the same time."﴿ (Agreed upon by Al-Bukhari and Muslim) Al-Bukhari reported the same Hadith on the authority of Jabir. As for marrying a woman and her paternal cousin at the same time, this is permissible as the basic ruling is for the permissibility of this, and there is no evidence that necessitates it being forbidden.

(Part No. 18; Page No. 336)

May Allah grant us success! May peace and blessings be upon our Prophet, his family, and Companions!

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The fourth question of Fatwa no. 6609

Q 4: is it permissible for a man to marry the daughter of his full maternal aunt?

A: Yes, it is permissible, because the basic ruling is for permissibility, as long as there exists no Shar'y (Islamic legal) prohibitive impediment to this marriage. May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 1358

Q: What is the ruling on a Muslim called (A.M.S.) who wants to marry his current wife's paternal cousin, whose name is (S.M.T)?

A: The main criteria is that any two women who have the same Mahram (spouse or unmarriageable relative) are prohibited to be married to the same man at the same time, in a way that if supposedly one of them was a man, they would not marry one

another. In this case, this condition is not fulfilled. Thus, it is permissible for (A.M.S.) to marry his wife's cousin, as the basic rule is the permissibility of having a plurality of wives and we do not know of any impediment to prohibit it. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 1458

Q: i have a maternal half-sister and a paternal half-sister, both were married to the same man and i am their guardian. is this permissible?

A: It is permissible for them to marry the same man at the same time, as permissibility is the basic rule and there is no evidence supporting the opposite. As for being their guardian, it is permissible to be your paternal half-sister's guardian in concluding her marriage contract in the absence of anyone worthier than you. However, it is not permissible for you to be your maternal half-sister's Waliy (a legal guardian representing the bride) without legal authorization from one of her guardians, if any, or from the ruler if she has no suitable Waliy.

(Part No. 18; Page No. 338)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 4571

Q: My paternal uncle died (may Allah have mercy on him) and I married his widow. My uncle had a married son who died in an airplane accident at Riyadh Airport, leaving a wife and some children. I became the children's guardian after their father's death.

I want to know: is it permissible for me to marry my cousin's widow while married to his mother? Bear in mind that both women are not related in any way apart from their mutual relation to my deceased cousin.

Please advise if it is permissible for me to marry my cousin's widow while married to his mother.

A: If the case is as you mentioned, it is permissible for you to marry this woman and being married to the deceased's mother does not affect the legality of marrying his widow or being married to both of them simultaneously. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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(Part No. 18; Page No. 339)

Fatwa no. 5391

Q: i am a married man. My wife is still alive but i want to marry a lady whose mother was married to my current father-in-law but did not beget any children from him. He divorced her and she married another man and gave birth to that lady whom I want to marry. It is worth mentioning that my wife is from another woman whom my father-in-law married after he divorced the woman mentioned above. Is it permissible to marry this lady along with my first wife or should I divorce my first wife? Could you kindly advise? May Allah reward you with the best!

A: If the reality is as you have mentioned, it is permissible for you to combine between the mentioned lady and your current wife. Your father-in-law's marriage to the mother of the girl whom you want to marry has no effect on the permissibility of marrying her. The basic ruling is that this marriage is permissible and there is no evidence that prevents it. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 6180

Q: a man married a man's daughter, is it permissible for him to also marry the daughter

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of the man's sister at the same time?

A: It is permissible for a man to marry a woman and her paternal cousin at the same time; there is no sin in that. What is Haram (prohibited) is for him to marry a woman and her paternal aunt or her maternal aunt at the same time. May Allah grant us success! May peace and blessings be upon our Prophet, his family, and Companions!

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Fatwa no. 3692

Q: two sisters married two brothers and each of them gave birth to a girl. the daughters therefore became both maternal and paternal cousins. I have married one of them, is it permissible for me to marry the other daughter?

A: If the situation is as you have mentioned, it is permissible for you to marry the other daughter. The fact the each of the two daughters is the paternal and the maternal cousin of the other does not prohibit marriage to the two of them at same the time. May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 750

Q: There are two brothers; the elder brother is called Shari` ibn Muhammad and the younger is called Nasir ibn Muhammad. Shari` died and left behind three daughters and a son. Nasir married his brother's wife who gave birth to two sons and two daughters. Nasir has children born to another wife. is it permissible for Nasir's sons, who are born to a mother other than his brother's wife, to marry the daughters of their uncle Shari`?

A: It is permissible for Nasir's sons, who are born to a mother other than his brother's wife, to marry the daughters of their uncle Shari` ibn Muhammad. The fact that their father is married to the wife of their late uncle does not render the marriage invalid. However, the marriage will be Batil (null and void) if, for example, the sons and daughters are related to each other by means of breastfeeding that affects marriageability. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman
`Abdullah ibn Sulayman Ibn Mani`	`Abdullah ibn `Abdul-Rahman ibn Ghudayyan	`Abdul-Razzaq `Afify

Fatwa no. 1848

Q: My full paternal uncle married my mother after

my father had passed away and they had a son. however, this uncle of mine had a daughter from a previous marriage. We all used to live together. Is it permissible for me to marry my cousin i.e. my uncle's daughter from his first wife? It is noteworthy that my half brother who is my cousin as well is at the same time a half brother to my cousin whom I want to marry but we are not milk brothers.

A: If the reality is exactly as you have mentioned, it will be permissible for you to marry your cousin who is the daughter of your uncle from his first wife. The fact that your uncle's son is your half brother and that the latter is the half brother of the girl whom you want to marry does not affect the permissibility mentioned above; your cousin whom you want to marry is still not a Mahram (unmarriageable relative) to you. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 2068

Q: i have a cousin whose parents died when she was young. My father brought her up in our house until she became of age. I proposed to her but my father refused until I ask your Eminence about the ruling. Is it permissible for me to marry her? As for wet-nursing, she is not my milk sister at all.

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A: If the matter is as mentioned, it will be permissible for you to marry her. Bringing her up in the house of your father does not prevent you from marrying her. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 3243

Q: is it permissible for a man to marry the daughter of his paternal uncle who is married to his maternal grandmother, bearing in mind that this daughter is from another wife? Moreover, there is no foster relation between this daughter whom I want to marry and my maternal grandmother. I doubted the permissibility of marrying her because my maternal grandmother is one of her father's wives. The children of my grandmother are my maternal uncles. Moreover, she is a sister of my uncles.

A: If the reality is as you mentioned that your paternal uncle is married to another wife other than your maternal grandmother and that your paternal uncle's daughter is not the daughter of your maternal grandmother and that there is no foster relation between her and your grandmother, you will be permitted to marry her. The basic rule is permissibility as long as there is no evidence that forbids you from marrying her. Moreover, your maternal grandmother being a wife of the father of this girl does not affect marrying her as long as your grandmother is not her mother or foster mother.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 8484

Q: is it permissible for a man to marry the daughter of his male paternal cousin or not?

A: This is permissible, because the basic ruling is for permissibility. Being the paternal cousin of the man whose daughter you want to marry does not prohibit marriage to her. May Allah grant us success! May peace and blessings be upon our Prophet, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 14105

Q: i married my paternal cousin and i now want to marry another of my cousins, the daughter of my second uncle. My uncle has objected to this, saying that he regards my wife as his daughter and I do not have the right to marry his daughter along with my current wife as she is her cousin. What is the ruling on that marriage according to the Shari'ah (Islamic law)?

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A: If the reality is as you mentioned, it is permissible for you to marry your second paternal uncle's daughter; it is also permissible to be married to her and your first paternal uncle's daughter at the same time, if there is no prohibitive impediment that forbids such a marriage, such as breastfeeding and the like. May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 1380

Q: two years ago, I married my cousin, who stayed with me for three years, but did not bear me any children. I divorced her and she married another man and together they had a boy and a girl. He died and she married my cousin and she gave birth to boys and girls from him. Now I want to marry one of my children off to one of my cousin's girls from that woman whom I was previously married to, is it permissible?

A: If the situation is as you mentioned, it is permissible for any of your children to marry any of your cousin's daughters from the woman whom you were previously married to. There is no relation between your previous marriage to her and the marriage of your children to one of her daughters from another man.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'!

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Mani`	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 5053

Q: i am a young man and i want to marry my father's paternal cousin. Her father is my grandfather's brother. is it permissible to marry her? Please advise me!

A: If the situation is as you mentioned, it is permissible for you to marry her, as there is no Shar'y (Islamic legal) impediment to this marriage, such as being related by blood, breastfeeding, marriage, etc. The basic ruling is for permissibility. May Allah grant us success! May peace and blessings be upon our Prophet, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 5345

Q: My father had about five paternal uncles but they all passed away along with my grandfather (may Allah be merciful with them all). Some of my deceased uncles had children and some did not. The last one that died among my father's uncles is a man called: Dahman ibn Muhammad.

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Dahman left a daughter called Sharifah bint Dahman ibn Muhammad who is my father's cousin. Sharifah has cousins other than my father. Her cousins look after her in turns for she stays with each one of them for a year. However, Sharifah is about thirty five years of age and she did not marry before, bearing in mind that she sometimes loses her consciousness due to a disease that hit her before. To get to the point, I would like to marry her to be more able to look after her. Is it permissible for me to do so as I am the son of her cousin? May Allah reward you.

A: If the matter is as you have mentioned and you are not a milk brother to her, it will be permissible for you to marry your father's cousin via the nearest Waliy (a legally accountable person acting for a woman seeking marriage) to her. You have to make sure that she shows her consent to the marriage while she is conscious.May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 14527

Q: Two brothers and their children live in one house; the children have been raised and married in the same house, even though there was no breastfeeding that makes them Mahrams (unmarriageable relatives). My questions are:

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1. is it permissible for one brother's children to marry the other brother's children?

2. Is it permissible for the sons of the one brother to marry the granddaughters of the other? Are the sons regarded as uncles of the granddaughters, as the granddaughters greet them claiming that they are in the status of their uncles because they all live in the same house?

I hope that you will answer me and help overcome these worries. As-salamu 'alaykum (May Allah's Peace be upon you!)

A: If the reality is as you have mentioned, it is permissible for the sons of one brother to marry the granddaughters of the other brother. As for them greeting each other, this is ignorance and error. It is not lawful for daughters to uncover their veil in front of their paternal cousins, shake hands with them, or be in Khulwah (being alone with a member of the opposite sex) with them, as they are not Mahrams to them. May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 1896

Q: Salih ibn Ahmad Al-Thaqafy married to Rahmah bint `Awad Al-Thaqafy and gave birth to girls. Dakhil-u-Illah ibn `Awad Al-Thaqafy married `Aishah

bint Ahmad Al-Thaqafy and gave birth to children. is it permissible for the children of Dakhil-u-Illah ibn `Awad Al-Thaqafy to marry the daughters of Salih ibn Ahmad Al-Thaqafy from their aunt Rahmah bint `Awad Al-Thaqafy? It is worth mentioning that there is no wet-nursing between them.

A: If the situation is as you mentioned, it is permissible for any of Dakhil-u-Illah ibn `Awad's sons to marry any of Salih ibn Ahmad's girls. The blood relationship between them does not prohibit marriage. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'!

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 612

Q: My maternal grandfather married my paternal aunt, who gave birth to sons. When she was divorced, she married another man and gave birth to daughters. is it permissible for me to marry any of her daughters, as they are the maternal sisters of my maternal uncles? Please advise me!

A: If the situation is as you mentioned in your question, it is permissible for you to marry any of the daughters of your mentioned paternal aunt. The fact that your paternal aunt's daughters with her second husband are the maternal sisters to your maternal uncles, who are her sons with your

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maternal grandfather, is not an impediment against you marrying any of the daughters of your mentioned paternal aunt. May Allah grant us success! May peace and blessings be upon our Prophet, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman
\`Abdullah ibn Sulayman Ibn Mani\`	\`Abdullah ibn \`Abdul-Rahman ibn Ghudayyan	\`Abdul-Razzaq \`Afify

Fatwa no. 10366

Q: I fell in love with a girl in our village. She is best noted for her good manners and religiosity. She is related to me through her mother who is my father's cousin. Her father is the paternal uncle of my mother. is it permissible for me to marry her? I ask Your Eminence to guide me on this matter in order not to fall into sin or incur Allah's punishment. We ask Allah (Exalted be He) to grant us and you protection. May Allah protect you and grant you success!

A: It is permissible for you to marry that girl. Her mother being your father's cousin and her father being the paternal uncle of your mother does not prohibit marrying her. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
\`Abdullah ibn Ghudayyan	\`Abdul-Razzaq \`Afify	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

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Fatwa no. 1463

Q: I want to marry my maternal cousin, but my mother refuses because she fears that the girl might be unlawful for me to marry. The mother said that when her husband died, she was pregnant and her family was living in a far-off district. Since she was epileptic and her married sister was living nearby, she had to move to her sister's house because of her illness and the long distance to her family. The mother further explained that her brother-in-law had sexual intercourse with her when her sister was out of the house and she was suffering from one of her fits. He did that two times after which she asked the help of some kind neighbors and sent for her father to come and take her from her sister's house. The mother now fears that the girl might be unlawful for her son to marry, because of the illegal sexual intercourse committed by her brother-in-law? does this intercourse prevent me from marrying this girl, bearing in mind that we are not related through suckling and there is no other impediment except what is feared by my mother?

A: If the reality is as you mentioned, that you are not related to each other through suckling and there is no impediment to your marriage to her except what your mother has mentioned and feared might represent an impediment to marriage, then you are permitted to marry your maternal cousin, the daughter of the man who committed what your mother mentioned. This sexual intercourse is not an impediment to marriage.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 4848

Q: My half-uncle on my father's side married a woman who bore him a daughter. He then divorced her and married another woman who bore him a daughter and a son. My half-brother married my uncle's first wife whom he divorced and she bore him a daughter. My uncle's second wife died. Also, my brother passed away after he had divorced his wife. Then, my uncle remarried his first wife. Afterwards, my half-cousin married the daughter of my half-brother and I married my half-cousin. what is the ruling on this regard?

A: If the matter is as you have described, your marriage is valid even though your wife is your brother's step-daughter and the wife of your cousin is the step-daughter of your uncle.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 21018

Q: I have two brothers. My maternal aunt is called `Aishah who has two daughters; one of them is called Nurah who has also got daughters. My mother once told me that we are related to the daughters of her sister, `Aishah, through breastfeeding. My father `Umar Al-`Itawy married a second wife called Hissah who bore him sons and daughters. Then he married a third wife called Hasna' who bore him a son called `Abdul `Aziz who wants to marry the daughter of our maternal cousin Nurah.

The question is: is it permissible for our step-brother, `Abdul `Aziz, to marry the daughter of our maternal cousin Nurah?

May Allah protect and guide you. May Allah's peace, blessings and mercy be upon you!

A: It is permissible for your brother, `Abdul `Aziz, to marry the daughter of your maternal cousin provided that neither the daughter nor her mother is known to have been breastfed by any of the wives of your father.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 14169

Q: is it permissible for me to marry the ex-wife of the son of my paternal half brother?

A: It is permissible for you to marry the ex-wife of the son of your paternal half brother after she finishes her `Iddah (woman's prescribed waiting period after divorce or widowhood). May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 503

Q: my present wife's ex-husband has a daughter with another woman. Is it permissible for me to marry this man's daughter at the same time as being married to my wife?

A: It is permissible for you to be married to both your present wife

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and your wife's ex-husband's daughter from another woman, as Allah (Exalted be He) does not declare that marriage to the two of them at the same time is Haram (prohibited) in the context of mentioning the women a man is forbidden from marrying, neither did the Prophet (peace be upon him). After mentioning the women that a man is forbidden from marrying, Allah (Exalted be He) says: ﴾All others are lawful﴿ Therefore, being married to them both comes under the general ruling of this statement, as a man is forbidden from marrying a woman and any of her close relatives at the same time due to fear of severing close ties of kinship, and there is no close relationship between these two women. 'Abdullah ibn Ja'far did this, as did Safwan ibn Umayyah, and no one is known to have objected to them doing so. May Allah grant us success! May peace and blessings be upon our Prophet, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman
\`Abdullah ibn Sulayman Ibn Mani\`	\`Abdullah ibn \`Abdul-Rahman ibn Ghudayyan	\`Abdul-Razzaq \`Afify

Fatwa no. 1768

Q: is it permissible for a man to marry a widow and the daughter of her deceased husband from his first wife that he had divorced before he married the concerned widow? It is worth mentioning that the daughter and the widow mentioned above are not relatives nor do they have a milk relationship.

A: Yes, it is permissible for a man to marry a widow

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and the daughter of her deceased husband at the same time. The foregoing is the opinion of the majority of scholars and it is the most proper one. This is because permissibility is the original ruling and there is no proof from the Qur'an or the Sunnah (whatever is reported from the Prophet) that forbids marrying a widow and the daughter of her deceased husband at the same time. Rather, Allah mentions the categories of women which are forbidden for a person to marry and does not include the case in question among them. Consequently, marrying a widow and the daughter of her deceased husband simultaneously fall under the generality of Allah's saying, ﴿All others are lawful﴾ Moreover, combining between specific categories of wives is made Haram (prohibited) because it leads to severing the ties of kinship amongst people who have family relationships while there is neither kinship nor milk relations between the mentioned widow and the daughter of her deceased husband. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 21515

Praise be to Allah, and may peace and blessings be upon our final Prophet. The Permanent Committee for Scholarly Research and Ifta' has read

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what was submitted to the Grand Mufty (Islamic scholar qualified to issue legal opinions) by His Eminence the Head of the Courts of Al-Ahsa' Governorate, that carries the number (1471/1), dated 1/6/1420 A.H. His Eminence asked to investigate what was submitted to him by His Eminence the Judge of the Islamic Shari`ah Court in Al-Ahsa', Shaykh Tamim ibn Muhammad Al-`Unayzan concerning the request of (KNA) to marry (SAA), so that he combines her and her stepmother in marriage.

His Eminence's letter goes as follows:

To His Eminence, Head of the Courts of Al-Ahsa', may Allah protect him. May Allah's Peace, Mercy, and Blessings be upon you!

Please find attached the papers sent to us that carry the number 580, dated 27/5/1420 A.H., concerning the request submitted by (KNA) to marry the Egyptian woman (SAA), that was agreed to by the Interior Ministry in the letter number 17/1787, dated 26/7/1419 A.H., and your request to investigate this matter. Please be advised that after having a discussion with the husband, we came to know that he is married to (ASB)'s daughter, where the mentioned (S) is this man's wife, not the first wife's mother, and he had died. Now, (K) wants to marry his wife's stepmother. This issue is controversial among the scholars (may Allah be merciful with them), as mentioned by the author of "Al-Mughni" and others. There is also a jurisprudential rule stating that it is Haram (prohibited)

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to marry two women at the same time such that if one of them had been a man, it would have been impermissible for him to marry the other woman. I would like to plead this case to His Eminence, the Grand Mufty of the Kingdom of Saudi Arabia, the Head of the Council of Senior Scholars and the Committee for Scholarly Research and Ifta' so that they can advise concerning this, to clear my conscience and make sure that no similar Fatwa was previously issued. May Allah guide us all. Peace be upon you.

Having investigated the issue, the Committee wrote that a man may marry a woman and her stepmother at the same time, provided that they have not shared suckling from the same woman, as there is no impediment to this. As for what the Fuqaha' (Muslim jurists) mentioned, that it is Haram for a man to marry two women at the same time, such that if one of them had been a man, it would have been impermissible for him to marry the other woman, this is restricted to blood relations, so that the ties of kinship are not severed. Wives of the same man tend to be jealous of each other. However, this is not found in the case of a woman and her stepmother, as they are not blood relatives. This is only restricted to blood relations, although scholars have disagreed about it.

Fatwa no. 21589

Q: I want to marry the wife of my father-in-law after his death. is the wife of my father-in-law lawful for me? It is worth mentioning that she is not my wife's mother and does not have blood relation with her. Does she fall under the prohibition of combining between a woman and her aunt or not, as we call the mother-in-law 'aunt'? It is worth mentioning that the wife of my father-in-law suckled one of my children before; does this suckling prohibit me to marry her? Appreciate your guidance, may Allah guide you!

A: There is no harm in your marrying the wife of your father-in-law, who is not the mother of your wife, if there is no prohibiting suckling between you two. The wife of the father-in-law is not an 'aunt' to your children from another woman. It is a common practice among people to use such titles as a way to honor the person; however, she is merely a stepmother.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'!

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

The fifth question of Fatwa no. 8925

Q 5: is it permissible for a man to marry the mother of his stepmother?

A: It is permissible for a man to marry the mother of his stepmother because she is not one of those who are prohibited for him to marry due to lineage or marriage. The basic rule in everything is the permissibility as long as there is no proof that prohibits it. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Deputy Chairman	Chairman
\`Abdul-Razzaq \`Afify	\`Abdul- \`Aziz ibn \`Abdullah ibn Baz

Fatwa no. 336

Q: i have two married cousins; one of them has three daughters and a son and the other five sons. The father of the three daughters and the son died; his brother then married his widow and had from her two daughters and two sons. is it permissible for the daughters from her first husband to marry his sons from his first wife?

A: If the situation is as you mentioned, it is permissible for any of the five sons

from the previous marriage to marry any of their three cousins, born of the mother’s marriage before marrying the father of these five sons, as long as there is no prohibitive impediment, such as breastfeeding or the like. The marriage of the five boys’ father to the three girls’ mother does not prohibit them from marrying. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta’

Member	Member	Deputy Chairman
`Abdullah ibn Sulayman Ibn Mani`	`Abdullah ibn `Abdul-Rahman ibn Ghudayyan	`Abdul-Razzaq `Afify

Fatwa no. 3687

Q: My sister married twice. She had three girls from her first husband who married another woman and had three sons. The first two brothers suckled from my sister while the third did not. The third son whose two brothers suckled from my sister proposed to one of my sister's daughters from the second husband. is it permissible for the girl to marry the third son who has not suckled from my sister?

A: If this son has not suckled from the girl's mother in a way that makes their marriage unlawful, it will be permissible for him to marry her. The suckling that renders marriage unlawful is suckling for five times or more during the first two years, and one time of suckling is when the baby holds the breast, suckles milk and leaves it to take a breath. When the baby holds it again,

this is counted as another time, and so on. Consequently, this man's two brothers suckling from the girl's mother does not affect his marrying the girl. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 4986

Q: I have a question that I hope Your Eminence will give me a definite answer for and give it due attention; the question is of two parts revolving around the same subject:

First part: I married a woman who is the maternal half-sister of one of my older brothers. My brother is older than me by several years, as my father had married my wife's mother and they had my older brother. They then divorced and the mother married another man and had her daughter. I am the son of another wife of my father and my mother is my wife's mother's full sister, as my father married two sisters one after the other. Therefore, my wife's mother is my maternal aunt. As I doubt the lawfulness of my marriage, I have sought Fatwas (legal opinion issued by a qualified Muslim scholar) from many Muslim scholars and judges, and I have learned that it is permissible.

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Despite everything, I still have some doubts that trouble me, even though I have four sons with my wife.

Second part: I married this woman when I was young, and to tell the truth, when I was not religiously committed. At that time I was negligent about Salah (Prayer), but I did not do anything Haram (prohibited). At that time I frequently and carelessly made the oath of divorcing her twice (revocably) or thrice (irrevocably), but did not fulfill it. I do not remember what my intention was at the time of taking these oaths now, but I know that I do not want to divorce my wife. We have not quarreled recently and I have not pronounced a divorce to her, either in her presence or in her absence with the intention to do it. Two years ago, Allah guided me to righteousness and I made sincere Tawbah (repentance to Allah). Since then, I have tried to fulfill all my religious obligations - all praise be to Allah. Nevertheless, I feel that the oaths I made, during the time of my ignorance, are an impediment between my wife and I, so I stopped having sexual relations with her more than a year ago, until I can have your Fatwa on these oaths and their effect on our marital relations?

I hope that you will advise me regarding these two points.

A: First: If the reality is as you mentioned in regard to the relationship between you and your wife, your marriage with her is in accordance with the Shari'ah (Islamic law). your wife being your maternal cousin, your brother's maternal half-sister, and your step-mother's daughter

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does not constitute a relationship that prohibits your marriage to her by authority of Shari'ah. There is no Nas (Islamic text from the Qur'an or the Sunnah) that declares it to be Haram (prohibited); the basic ruling is for permissibility. **Second:** If the reality is as you mentioned, that you made the oath of divorcing her twice (irrevocably) or thrice (irrevocably), to do this or not to do that, without fulfilling your oaths - in fact you broke them - and, as you did not really intend to divorce your wife, but meant to encourage or prohibit yourself from doing something, you should offer Kaffarah (expiation) for each oath you did not fulfill. The Kaffarah is to feed ten needy people or clothe them, or free a slave. It will be sufficient for you to give five Sa's (1 Sa' = 2.172 kg) of wheat, rice, corn, or whatever you feed your family on, to ten needy people; each of them taking half a Sa' for each time you did not fulfill your oath. If you cannot do this, you should perform Sawm (fast) for three days for each unfulfilled oath. If you do not know how many oaths you made, try to estimate them, and offer Kaffarah for the most likely number of times. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 5195

Q: My father married the widow of my maternal uncle who was my mother's full brother. this woman is also the daughter of my father's paternal uncle. She had two daughters from her ex-husband who was my maternal uncle. I married one of her daughters with the permission of her Waliy (a legally accountable person acting for a woman seeking marriage) who is her grandfather and my maternal grandfather. The widow of my maternal uncle who married my father gave birth to three boys and two girls. They are all my brothers and sisters and at the same time are my wife's brothers and sisters. I married my wife after her mother gave birth to those children. I am doubtful about the permissibility of this marriage. What is the ruling on this case?

A: If the reality is as you mentioned, your father's marriage to the widow of your maternal uncle is permissible if he married her after the end of her `Iddah (woman's prescribed waiting period after divorce or widowhood). Moreover, your marriage to the daughter of your maternal uncle is permissible even if your father married the mother of this woman after that. This is because the basic rule is permissibility as long as there is no proof that prohibits that. The children of this woman who married your father are your paternal half brothers and her children from her ex-husband are maternal half brothers to your paternal half brothers. None of these things affect the permissibility of your marriage. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 5578

Q: My wife died after giving birth to two sons. after my paternal cousin's death I married his widow who had bore him a daughter. I am now the guardian of the daughter. Is it permissible for my son to marry this daughter of his late uncle knowing that they are not related to each other through foster relations?

A: If the reality is as you mentioned, it is permissible for your son to marry that daughter. The validity of the marriage is not affected by your guardianship of the girl. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companinons!

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Fatwa no. 816

Q: is it permissible for a man to marry the divorcee of his stepfather?

A: It is permissible for a man to marry the divorcee of his stepfather, if there is no legal constraint such as a suckling relation or the like; as she is then considered Ajnabiya (a woman lawful for a man to marry).

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The third question of Fatwa no. 6279

Q 3: My father married a woman who had a child. She bore him two daughters and then she passed away. My father married another woman who bore him sons and daughters. My father's step-son was brought up in his house. is it permissible for him to marry one of my sisters? Is it permissible for him to inherit my father?

A: If the matter is as you have described, it is permissible for the step-son to marry one of your sisters but it is not permissible for him to inherit your father. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 9077

Q: I am currently a resident of Britain, and I originally come from Jerusalem. I married a divorced British woman

who had a son and a daughter, and we had another daughter whom we called Yasmin. Then, my wife and her children were guided to Islam, praise be to Allah.

My question is the following, may Allah reward you: I have a brother who has become of age, and he wants to marry my stepdaughter who is now called Aminah, and is fourteen years old. is this permissible in Shari`ah (Islamic law)? Waiting for your reply.

A: If the situation is as you mentioned, and Aminah is your wife's daughter from another man, it is permissible for your brother to marry her. Your marriage to her mother has nothing to do with this marriage. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 13552

Q: Your Eminence, I decided to marry one of my relatives, but the problem is that she is my niece's sister. In other words, my sister married my maternal cousin and they had a daughter called Kawthar. My sister died,

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and my cousin married another woman and had a daughter called Amany.

The father	The wife	The daughter
Muhammad Muhammad Siyam	My sister	Kawthar
Muhammad Muhammad Siyam	Another woman	Amany

What is the ruling on my marriage to Amany, being my niece's paternal stepsister? Please advise.

A: If the situation is as you mentioned, it is permissible for you to marry your brother-in-law's daughter from another woman other than your sister. Being her stepsister's maternal uncle does not affect this marriage. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 2800

Q: A man married a woman who had a son from her ex-husband. The son died and left a wife and a daughter, and the man has a son and two daughters. The man divorced his wife and now wants to marry the son's widow. Is this permissible?

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A: If the situation is as you mentioned, it is permissible for the man to marry his stepson's widow or ex-wife, even if the son's mother is still married to the man. May Allah grant us success! May peace and blessings be upon our Prophet, his family, and Companions!

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The fifth question of Fatwa no. 4481

Q 5: Ahmad begot children from both his first and second wife. He married one of his sons to the sister of his second wife. What is the ruling on that?

The second wife gave her sister a baby to raise and adopt. This son, being the son of her sister and the step-brother of her husband, is now recorded in the family register. What is the ruling on that?

A: First, it is permissible for the son to marry the sister of his father's wife who is not the sister of his mother but the sister of his mother's co-wife as mentioned in the question. The basic rule is permissibility as long as there is no reason to prohibit it. **Second,**

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it is permissible for her sister to bring up that son but she is not allowed to adopt him as her own son. The adopted son will not be eligible for inheritance from his adoptive parents. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 12016

Q: A man who has a thirteen-year-old son from a previous marriage married a woman who has a sister of the same age. The concerned man proposed to his father-in-law to marry his young daughter to the son of the former. This father accepted the marriage proposal and would like to conclude the contract of marriage of the young couple now and delay the consummation of marriage until the young man is fifteen years old. Hastening to conclude the concerned contract of marriage is meant to guarantee that the girl will not be betrothed to any body else and consequently that the two families will remain connected to each other. Is such a marriage permissible? May Allah grant you success.

A: If the matter is exactly as what is mentioned in the question, it will be permissible to conclude a contract of marriage between the concerned young man and the sister of his stepmother. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 12902

Q: A man wants to marry the sister of his half maternal uncle; is this marriage valid?

A: This marriage is permissible provided that your mother is your uncle's half-sister and this woman is your uncle's sister from the father's side. This is because she is not from the women who are unlawful for you to marry. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 15257

Q: a man named Jazza` married a widow who had a son called `abdullah. She bore him boys and girls and then she passed away. Jazza` married another woman who bore him boys and girls as well. Is it permissible for one of Jazza`s sons from the second wife to marry any of the girls of `abdullah's daughters? It should be taken into consideration that he does not know whether `Abdullah was suckled by his mother when she married him or not even though she married him

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three years after the death of her husband.

Please advise. May Allah grant you the best reward!

A: If the matter is as you have described, it is permissible for any of Jazza`s sons to marry any of `Abdullah's daughters as nothing prevents their marriage. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 6270

Q: is it permissible for a woman's paternal stepbrother to marry the daughter of her maternal stepbrother?

A: If the reality regarding the family relationship between the concerned parties is exactly as what is mentioned in the question, there will be no impediment that may invalidate the marriage of the woman's paternal stepbrother to the daughter of her maternal stepbrother. Since there is no text to ban this, permissibility; which is the general ruling; should apply.

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Fatwa no. 1717

Q: i have a maternal half brother who has a son and i have a paternal half sister; i would like to marry my paternal half sister to the son of my maternal half brother; is this permissible?

A: It is permissible that your paternal half sister marries the son of your maternal half brother. There is no impediment to invalidate the foregoing.May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 8663

Q 2: I have a paternal half brother whose mother belongs to a tribe other than the tribe that my mother belongs to. Any way, our father died and my mother married another man and begot daughters who are my half sisters; are they considered sisters to my paternal half brother or he is a non-Mahram (marriageable relative) to them and it is impermissible for them to take off their Hijab (veil) in his presence? If so, is it permissible for him

to marry one of them?

A: If the reality is exactly as you have mentioned, your maternal half sisters will be considered non-Mahrams (marriageable relatives) to your paternal half brothers. Consequently, it is permissible for every paternal half brother of yours to marry any of your maternal half sisters. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 14493

Q: is it permissible for my maternal sister to marry the son of my paternal sister, even though my two sisters are cousins?

A: It is permissible for your maternal sister to marry the son of your paternal sister, even if the two are cousins, as long as there is no impediment making it Haram (prohibited). May Allah grant us success! May peace and blessings be upon our Prophet, his family, and Companions!

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Q 2: a person contracted marriage to a woman and then divorced her before having sexual intercourse with her. She has a mother and a daughter; is it permissible to marry the daughter of the mentioned wife or her mother?

A: It is permissible for the person who contracted marriage to a woman then divorced her before having sexual intercourse with her to marry her daughter. As for her mother, it is not permissible to marry her once the marriage contract is signed. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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(Part No. 18; Page No. 377)

Fatwa no. 17780

Q: is it permissible for a man to give his maternal sister in marriage to his paternal uncle?

A: It is permissible for your paternal uncle to marry your maternal sister, as he is an Ajnaby (a man lawful for the woman to marry) to her. Allah (Exalted be He) says, after mentioning the women that a man is forbidden from marrying: ﴾All others are lawful﴿ However, you have no role as a Waliy (a legally accountable person acting for a woman seeking marriage) over her in the marriage contract. May Allah grant us success! May peace and blessings be upon our Prophet, his family, and Companions!

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Fatwa no. 15950

Q: In 1946, my grandfather was married to two women. They used to live with each other along with their children. My grandmother begot him three sons and two daughters while his other wife begot him three daughters. In 1954, my grandmother was martyred. In 1957, the French forces arrested my grandfather who was martyred in the same year.

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After the death of my grandfather, his second wife looked after the whole family until 1963 as she married his brother in this year and begot him four daughters and a son. They all live together until now. Is it permissible for me to marry one of her daughters from her second husband, i.e. my father's cousin? Please advise me as I am confused and in a hurry. May Allah grant you success!

A: It is permissible for you to marry any of the daughters of your father's cousin whose mother was your grandfather's ex-wife if she did not breastfeed you when you were an infant as she is a non-Mahram (not a spouse or an unmarriageable relative). It is permissible for you to marry any of her daughters except those she begot by your grandfather. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 14884

Q: after my father's death, my step-mother married my paternal uncle and begot him a daughter. Is it permissible for my son to marry this girl although her mother is his grandfather's wife?

A: If your father's ex-wife that your uncle married, is not your mother, it will be permissible for your son to marry your uncle's daughter as what is forbidden for a Muslim is to marry his stepmother or his grandfather's wife for Allah (Exalted be He) says, (And marry not women whom your fathers married, except what has already passed) Therefore, prohibition includes only women whom your father married but does not include the father's stepdaughters or their sisters. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 1699

Q 2: my father has a cousin whom my sister calls "uncle"; is it permissible for this man to marry my sister in this manner,

(Part No. 18; Page No. 380)

bearing in mind that the daughter calls him "uncle"?

A: If the said person is not an uncle to the girl either through lineage or breastfeeding, he will be permitted to marry her, and her calling him "uncle" has nothing to do with invalidating marriage. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 16304

Q: a man proposed to a woman while being married to her grandfather's ex-wife. Is it permissible to marry the girl and her grandmother at the same time?

A: It is permissible for a man to marry a woman and her grandfather's ex-wife at the same time, as there is no impediment to this. She is not her grandmother; she is her grandfather's ex-wife. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 15675

Q: I am a woman. my mother married after my father's death when I was about a year and a half. I was weaned and my mother bore a son to my stepfather. He then married another woman who bore him daughters too. Is it permissible for my son to marry one of these girls? Appreciate your guidance, may Allah guide you!

A: If the matter is as mentioned, it is permissible for your son to marry one of your stepfather's daughters from his second wife, for she is not among the unmarriageable women. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 4641

Q 1: what is the ruling on a woman marrying a man who was engaged to her daughter for a duration of five months? The engagement was broken by him before the marriage contract was concluded due to a disagreement.

A: If the situation is as you mentioned, that a man became engaged to a girl,

but broke the engagement before concluding the marriage contract, he may marry her mother, as prohibition of this marriage occurs only when the marriage contract is concluded with her daughter, according to Allah's statement, ﴿Forbidden to you (for marriage) are: your mothers, your daughters﴾ until His saying, ﴿your wives' mothers﴾ This girl did not become his wife simply by being engaged to him. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The third question of Fatwa no. 17776

Q 3: if a man commits adultery with a woman, then marries her and repents to Allah four months later; is his marriage contract valid?

A: It is not permissible for a man to marry the woman whom he committed adultery with as the marriage contract with her is not valid

until she repents and her waiting period goes by. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa no. 5381

Q 1: a man has two sons, and another man has two daughters. Is it permissible for the first man to marry his sons to the second man's daughters? Is this considered combining two sisters in marriage at the same time, prohibited in Allah's statement, (and two sisters in wedlock at the same time) **?**

A: If the situation is as you mentioned, that a man has two sons and another man has two daughters, it is permissible for each of the sons to marry one of the daughters, if they have not shared suckling from the same woman. This does not entail combining two sisters in marriage at the same time, as each one of them is going to marry a different man. What is prohibited is both sisters marrying the same man at the same time. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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(Part No. 18; Page No. 385)

Fatwa no. 16165

Q: In our village, named `Amud Valley, Salman Ahmad Nasir Al-Salmy was raised in the house of his paternal uncle, Jabir Nasir Wafy after his father died. By Allah's Mercy, he was brought up by his uncle's wife. He grew up in his uncle's house. Salman was adopted by his uncle. Then, the uncle was blessed with a girl who grew up in the same house with Salman. Is it permissible for Salman to marry this girl though he is adopted by the girl's father? Also, he and his female cousin grew up in the same house, but the girl's mother did not breastfeed Salman. I would be grateful if you could give us the ruling on this question. May Allah grant you the best reward!

A: First, merely being raised as male and female cousins together in the same house without being breastfed by the same mother does not make them unmarriageable to one another. Therefore, it is permissible for this person to marry his female cousin. **Second,** the uncle has to take his nephew off his family record. He must refer his lineage to his real father. This is because it is not lawful for the uncle to attribute his nephew to himself. Allah (Exalted be He) says, ﴾Call them (adopted sons) by (the names of) their fathers: that is more just with Allâh.﴿

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and his Companions!

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The first question of Fatwa no. 7361

Q 1: is it permissible for a Muslim to marry a woman who uncovers her face and hands only (but covers everything else)?

A: It is permissible, but she should be advised to cover her face and hands in the presence of Ajanib (men lawful for the woman to marry). It is, however, preferable to choose a woman who covers herself (completely) through her own choice. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 18999

Q 2: What is the ruling on marrying a woman who is mutabarrajah (a woman who dresses immodestly in violation of the Islamic dress code) and professes to Islam?

A: It is obligatory that a Muslim woman who is Mutabarrajah should be advised against this and warned of the bad consequences of doing so. If she responds to the advice, this is what is required, but if she does not, it will be better and safer to marry a Multazimah (practicing Muslim woman) who observes the Islamic Hijab (veil).

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Fatwa no. 13768

Q: I have a female paternal cousin who was orphaned of both her parents since her tender age, as her mother died before she was three. She moved to live with her father's maternal aunt who looked after her for a while. She then moved to live with my father and his family after he married my mother; she was around four or five years old when my father and mother married. She lived in our house and slept with the family in the same room, and helped my mother to raise her children, including me. All my brothers and sisters and I regard her as our sister, although my mother did not breastfeed her. My father has married another woman, who has given birth to sons and daughters, whom my cousin has also helped to raise, so they too regard her as their sister. She stayed with my father and his second family for about 12 to 15 years. My cousin got married and had some children, who all died with the exception of one daughter, who has now reached the age of marriage.

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As we all - her paternal cousins - regard her as our sister and she treats us as her siblings, she kisses us and we kiss her in the same way brothers and sisters kiss one another, although our mothers did not breastfeed her. She only lived and grew up with us in our father's house, but we feel she is our sister.

I ask Your Eminence to give us a Fatwa (juristic ruling issued by a qualified Muslim scholar) on this matter; is it permissible for us to exchange kisses? Is her daughter considered as an Ajnabiyyah (woman lawful for the men to marry) to me and therefore not allowed to uncover her face before me or is she permitted to do so? Also, is it permissible for me or any of my brothers to propose to her, if she is a non-Mahram (not a spouse or an unmarriageable relative) to us?

A: First: just being raised in the same house as cousins does not make you Mahrams (unmarriageable relatives) to her. It is, therefore, Haram (prohibited) for you to kiss her, shake her hand, or be in Khulwah (being alone with a member of the opposite sex) with her. You should make Tawbah (repentance to Allah) for all that you did out of ignorance. **Second:** If the situation is as you mentioned, it is permissible for you or any of your brothers to propose to her. The fact that you lived in the same house as her during childhood has no effect on engagement and marriage to her. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 4347

Q: In one of our Bedouin gatherings, we argued a lot about a man who had saved a woman from drowning in a well. It was said that the rescuer proposed to the previously mentioned woman after rescuing her, but when they went to the Ma'dhun (marriage registrant), they told him that the suitor had rescued the woman he wanted to marry from drowning. the Ma'dhun then told them that as he had rescued her, it was not Halal (lawful) for them to marry, even though Allah (Glorified be He) has detailed in Surah Al-Nisa' the women who are Halal or Haram (prohibited) for a Muslim to marry. Is there a difference of opinion among the scholars regarding what was said by the Ma'dhun and what is written in Surah Al-Nisa'? I would be grateful if Your Eminence would guide us to what is right. I argued a lot with the people who told that story, telling them that I would only follow what is in the Book of Allah in Surah Al-Nisa' regarding this matter. Please give us your Fatwa (juristic opinion issued by a qualified Muslim scholar) and may Allah be merciful to you!

A: If the matter is as you mentioned, it is permissible for that man and woman to marry; rescuing her from drowning does not prohibit their marriage. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 4789

Q 2: When a girl or a woman's life is endangered by a fire, drowning or the like - may Allah forbid - and a man who is non-Mahram to her comes to rescue her from a certain death, after which he comes to the woman's Waliy (a legally accountable person acting for a woman seeking marriage) to propose to her, will it be lawful for him to marry her?

A: saving a woman from drowning, fire or the like does not make the man who rescues her a Mahram. This is proved by Ijma` (the consensus of scholars). At the same time, this is not a reason that prevents him from marrying her. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa no. 5337

Q 1: a man married a virgin then divorced her before having intercourse with her, and married another woman then divorced that woman, and married the first woman again. Their marriage continued and now he has children from her. Is he considered sinful?

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A: If the case is as you mentioned, he is not sinful at all. In addition, his marriage to the one whom he previously divorced is valid. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa no. 6422

Q 1: can a widow who is over seventy years of age seek another marriage?

A: It is permissible for a widow to marry even if she is seventy years or older. This is because marriage is principally lawful unless there is a reason that may change this principal ruling. Since there is no Islamic text from the Qur'an or the Sunnah or Ijma` (consensus of scholars) that forbids this practice, a widow can get married provided that she finishes her `Iddah (woman's prescribed waiting period after widowhood) first. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 4675

Q: does the Islamic Shari`ah allow me to marry a woman who is working in a place where men and women work together, particularly when her family including her parents insist on allowing her to work in this place after marriage? If the answer is in the negative, does the Islamic Shari`ah allow her to oppose her family? According to the Islamic teachings, what is the right method you advise her to follow in order to find a way out of this dilemma?

A: First, it is not permissible for a Muslim to marry a woman who works in a place where men and women work together. This is because women's working in the same place with men may result in Fitnah (temptation) or lead her to have Khulwah (being alone with a member of the opposite sex). However, he can marry her if she agrees to leave this work because it may lead to moral corruption, dissolution and deviation. **Second,** if her parents or other people order her to work in such a place, she must not obey them. This is because submission is obligatory only in what is good. Rather, she has to leave this work and challenge those who order her not to leave it, giving priority for submission to Allah (Exalted be He) and His Messenger and safeguarding her honor and religion over submission to her Waliy (a legally accountable person acting for a woman seeking marriage) including her parents. This is because the Prophet (peace be upon him) said, ﴾Submission is obligatory only in what is good (and reasonable).﴿

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Fatwa no. 6373

Q: We are young people upon whom Allah (Exalted be He) has conferred Iman (Faith). Our ages range from twenty-five to twenty-six. We have the desire to get married in Sha'a-Allah (if Allah wills). As your Eminence knows, young Muslims need a great deal of preaching and guidance to have their hearts filled with tranquility and remembrance of Allah (Exalted be He) and to follow the Right Path of Islam. We ask Allah (Exalted be He) to guide you to advise us regarding the question of marriage. Also, we would like to tell your Eminence that we are about to start jobs with average salaries and we want to marry believing women who can help us obey Allah (Exalted be He). There are veiled believing women working with us in the same place. Does Islamic Shari`ah allow a believer to marry such a woman, or is it necessary for him to ask her to leave work and stay at home to take care of her children? Who is the best woman a Muslim can marry according to the Islamic Shari`ah? Are beauty and age regarded as important factors that a Muslim should take into consideration when choosing a righteous wife? How can the process of choosing a wife be carried out?

A: marriage to a working woman is permissible as long as she wears decent clothing

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and her work does not lead her to do any unlawful act such as having direct contact with non-Mahram men or having Khulwah (being alone with a member of the opposite sex). Also, she is not allowed to work without her husband's permission. According to Islamic Shari`ah the best woman a Muslim can marry is a religious woman. This is because it was authentically reported that the Prophet (may peace be upon him) said, ﴾A woman is to be sought in marriage for four things, i.e., her wealth, her family status, her beauty and her religion. So you should marry the religious woman (otherwise) you will be a loser.﴿ (Agreed upon by Al-Bukhari and Muslim). May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa no. 18100

Q 1: i know a Muslim girl. i want to propose to her but i am hesitant about this as she is working outside the home. You may be aware of the usual lifestyle in Europe, especially in France. I would like to tell you that

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I have not talked to her about this matter yet and her parents know nothing about this matter. I want to know the juristic ruling on this question as a lot of young people in France and other European countries are asking this question and find no one to provide them with an answer.

A: We advise you to get married without delay so as to safeguard your chastity; particularly as you are living in a foreign country with disbelieving people. Also, you have to choose a religious and chaste wife to help you abide by Allah's Purified Shar` (Law). If you seek to marry a religious woman, Allah (Exalted be He) will guide you to the best choice by virtue of your good intention. May Allah guide us and you to what is good for both our religion and our life! May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 11950

Q 2: I have a friend who is living in the Arab Republic of Egypt who asked me to write to your Eminence about something that happened to him. While he was having intercourse with his wife, he unintentionally got some milk in his mouth

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from her breast. He immediately spat it out and rinsed his mouth well. Then, he turned to Allah (Exalted be He) in repentance regarding what had happened. He is now confused about what happened and whether his infant is now regarded as his son or his brother. Also, he would like to know the juristic ruling on his wife. I would be grateful if you (may Allah preserve you and increase you in knowledge) advise us on this matter according to the Islamic Shari`ah and the Purified Sunnah. May Allah prolong your life for all Muslims to benefit from your religious knowledge!

A: There is no sin on your friend regarding the question of sucking milk from the breast of his wife. Also, this action does not make her unlawful to him and it has no influence on their marital life at all. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 6942

Q: I am a twenty-one year old man. i got married a year ago and a while after my marriage i sucked my wife's breasts during sexual intercourse with her. I did this several times, but I did not think about what it may mean from a religious point of view. I would be grateful if you would give me the ruling on this question, given that my wife gave birth to

a daughter. I no longer suck my wife's breasts, yet I used to do so before the birth of my daughter. I hope you will provide me with the ruling on this question, as well as the suitable solution to this problem. What should I do now, as my wife and I love one another very much?

A: There is no blame on you regarding sucking your wife's breasts during foreplay or sexual intercourse. Moreover, such practice has no effect on your marital life. Rather, you are not required to do anything in repentance from such act as it is basically lawful. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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conditions of marriage

Fatwa no. 18727

Q: I married a woman who lived with me for four and a half years, but Allah did not grant us any children. I wanted to marry another woman, so I proposed to my cousin as she is pious and fears Allah (Glorified and Exalted be He). She agreed to marry me on the condition that I divorce my first wife. I initially rejected this condition, but kept thinking about it for a month. I later agreed to fulfill that condition and

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decided to marry her and then remind her of Allah (Glorified and Exalted be He) so that she would agree to let me take my first wife back. After marriage, I heard a Hadith to the effect that it is not lawful for a woman to ask a man to divorce his wife in order to marry her. Thus, I feared that my second marriage might be Fasid (invalid). I would like to ask Your Honor about the authenticity of this Hadith. If my second marriage is Fasid, what should I do? Is it obligatory for me to take my first wife back in marriage so that my second marriage can be valid? What is the Kaffarah (expiation) I have to offer for what we did? It is worth mentioning that my second wife welcomes my return to my first wife in case our marriage is doubtful. Your Honor, please advise my second wife to let me take my first wife back in marriage. May Allah grant you the best reward!

A: If the case is as you mentioned, your second marriage contract is valid. Also, it was not obligatory for you to fulfill the condition of divorcing your first wife as it is a Fasid condition. You can take your first wife back in marriage as long as she is in her `Iddah (woman's prescribed waiting period after divorce). If her `Iddah has come to an end, you may take her back by contracting a new marriage, taking into account the legal conditions of marriage contracts. As for the Hadith you mentioned, it was not reported in such wording. It was authentically reported by Sa`id ibn Al-Musayyib from Abu Hurayrah (may Allah be pleased with him) who said, ﴿The Messenger of Allah (peace be upon him) forbade that a town-dweller should sell on behalf of a Bedouin.﴾ till

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his statement, ﴿A woman should not ask the divorce of another woman in order to deprive her of what belongs to her.﴾ (Related by Al-Bukhari, Muslim, Al-Tirmidhy, Al-Nasa'y and Ahmad). This is the wording related by Al-Bukhari. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 18004

Q: A widower wanted to marry a second time. Allah guided him to find a suitable wife. On concluding the marriage contract, the Waliy (a legally accountable person acting for a woman seeking marriage) stipulated some conditions which included that if this man marries another woman while retaining the first wife, the second wife would be automatically irrevocably divorced. The man agreed to such condition. Some years later, this man thought of marrying a second wife while retaining the first, which he actually did.

(Part No. 18; Page No. 400)

My question is: Is the second wife considered as divorced on the basis of the condition mentioned above. What should this man do in either case?

A: only a husband can stipulate conditions whose fulfillment results in divorce. This is because it was reported by `Amr ibn Shu`ayb from his father from his grandfather that the Prophet (may peace be upon him) stated, ﴾The son of Adam cannot take a vow (to give something) except in regard to something he already possesses; he cannot manumit (a bondsman) except those he owns, and he cannot divorce except (a woman) he already has (in marriage).﴿ (Related by Ahmad, Abu Dawud and Al-Tirmidhy and it was regarded as a Hadith Hasan (a Hadith whose chain of narration contains a narrator with weak exactitude, but is free from eccentricity or blemish) by Al-Tirmidhi). There are other narrations implying the same meaning. Thus, the marriage contract referred to is valid and the condition is invalid as it is a sort of divorcing a woman before concluding her marriage contract. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 7341

Q: I married a woman six years ago. Since she was an orphan, well-mannered, kind, and easy to get along with, I promised her not to marry again except in three cases: death, divorce, or physical disability. As time passed, she became prosperous and she now owns houses, a farm, and other properties. However, our marriage has suffered and our relationship is not the same. She refused to move to my house, because I no longer feel comfortable and calm in hers. Until now, she has not given birth to children. I am thinking of marrying another woman. She has no objection to that but I do not know how to deal with the promise I made to her. On the other hand, if I did not think of marriage once again, my wife is not young and she is unable to give me the basic rights as a husband. Kindly, give me your Fatwa in this regard.

A: If the case is as you mentioned, that her conditions have changed from the time when you made your pledge, and that she does not object to your breaking that pledge, you are permitted to marry again while she is still your wife, but you must offer Kaffarah (expiation) for breaking the oath. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The fifth question of Fatwa no. 2036

Q 5: It is common knowledge that Islam permits polygamy. should the husband ask for the first wife's consent before marrying a second?

A: When a husband wants to marry a second wife, it is not obligatory on him to soothe his first wife. However, it is a noble characteristic and a form of intimacy to comfort her and alleviate the agony that a woman may experience in such a situation. This can be achieved through giving her a smile, treating her kindly and talking to her passionately as well as offering her money if it makes her happy. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The fifth question of Fatwa no. 3229

Q 5: does hiding any significant information (a previous marriage or having children from a previous marriage) from the Waliy (a legally accountable person acting for a woman seeking marriage) breach the marriage contract even though the fiancée already knows such information and agrees to marry the man for his righteousness, social status and good manners?

A: My understanding is that the fiancée has already been informed of the personal circumstances of her fiancé such as his previous marriage and she does not care whether he divorced his first wife, she died or he is still keeping her as a wife,

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and whether he has children from such marriage or not. She agreed to marry that man for his righteousness, good manners and social status and therefore she hid this information from her Waliy as the fiancé did, lest the Waliy should oppose the marriage. If the reality is as you mentioned, hiding this information does not violate the marriage contract since it is concluded by the Waliy and the bride agrees to it as the groom's religious commitment is agreeable to her. Also, it is the wife's right to know this kind of information; not the Waliy's. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 14682

Q: I am a widow with three daughters. The paternal grandmother of my children is still alive. Some time after my husband's death, another suitor proposed to me. First, he promised he would not take me to where he lives, but would build a house for me in my village. The problem is that this promise was not documented in the marriage contract. We consummated the marriage and I gave birth to three more daughters. He then began to ask me to go to live with him in his place of residence. I would like to inform you that he has

two other wives. If I go with him, I will have to leave my daughters from my first husband, as their relatives will take them. If I refuse to go with my husband, he will take my daughters from me. It is important to note that he does not need me that much as he has two other wives. If I ask him to divorce me, will I be sinful? Am I entitled to marital rights even if I refuse to go with him? As I mentioned above, my first husband passed away and I do not want to deprive his daughters of my love as they were deprived of their father's. I ask Allah (Exalted be He) to guide your Eminence to give me an answer to my question shortly. May Allah grant you the best reward!

A: If the case is as you mentioned, it will be your right to stay at your village and adhere to the condition you and your husband agreed upon. You can prove this condition through the court. As for your marital rights and Nafaqah (obligatory financial support), you can refer to the competent court. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The fourth question of Fatwa no. 18494

Q 4: i want to marry a woman on the condition that i will not spend a specific night with her and that i can go to her whenever i want. Moreover, I stipulated that she has no right to ask for equality with the other co-wives

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in terms of Nafaqah (obligatory financial support) and other rights that are due to her. She agreed to marry me on these conditions. Am I permitted to abide by these conditions without being sinful?

A: If a woman concedes any of her marital rights, there will be no sin on the husband, whether such conditions are written down in the marriage contract or not. This is because Allah (Exalted be He) says, ﴾And if a woman fears cruelty or desertion on her husband's part, there is no sin on them both if they make terms of peace between themselves; and making peace is better.﴿ May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The third question of Fatwa no. 9298

Q 3: What is the juristic ruling on giving the bride a sum of money as a condition for consummating a marriage? It should be noted that the bride's family has received all the Mahr (mandatory gift to a bride from her groom), the jewels and other things required for consummating the marriage. However, this practice is a custom that has been adopted by some communities where the bride and her mother are authorized to fix a large sum of money without which the groom cannot consummate the marriage. If the groom does not pay this sum of money, there will arise problems that may lead to divorce. What is the Islamic ruling

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on imposing such a condition? Does the Prophet's saying, (Whoever imposes such a condition as is not in Allah's Laws, then that condition is invalid) **apply to this case?**

A: It is permissible for the bride's family to impose a sum of money for the bride in addition to the Mahr as a condition, but it should be affordable. Moreover, leniency should be taken into consideration in such situations. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The third question of Fatwa no. 19612

Q: A father married his daughter to a man and imposed on him the payment of seventy thousand Riyals plus the Mahr (mandatory gift to a bride from her groom) if he divorced her. What is the validity of this condition? Please guide us. May Allah guide you!

A: the condition that a bride or her guardian makes upon contracting the marriage to the effect that a sum of money will be payable by the husband upon divorce is valid. This is because it is considered a portion of the bridal dower that is agreed-upon to be delayed. If both parties agree upon such a condition, it should be fulfilled in case of divorce. This is affirmed by the Hadith reported by `Uqbah ibn `Amir (may Allah be pleased with him) who said that Allah's Messenger (peace be upon him) said, ﴾The conditions which make it legal for you to have sexual relations (i.e. the marriage contract) have the greatest right to be fulfilled.﴿

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(Related by Al-Bukhari in his Book, Sahih Al-Bukhari). `Umar ibn Al-Khattab (may Allah be pleased with him) said, ﴾The rights are due when the conditions are made; and you are entitled to what you have stipulated.﴿ (Related by Al-Bukhari in his Book, Sahih Al-Bukhari). It is also confirmed by the general meaning of the Hadith in which the Prophet (peace be upon him) said, ﴾The believers are bound by their conditions.﴿ The following is the addition reported by Al-Tirmidhy, ﴾...except a condition which turns what is lawful into what is unlawful or what is unlawful into what is lawful.﴿ May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 16818

Q 2: What is the ruling on the salary a woman receives for her work if her husband does not work? And what if both of them work and have an income?

A: The salary a woman receives for her lawful work is her right. Her husband has no right to take anything from her salary with the exception of what she willingly gives to him or unless a condition has been set and agreed upon by both parties that she gives him some of her salary. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 14990

Q: A man proposed to marry one of his female cousins. Her family agreed to marry her to him on condition that:

1. He cuts his beard short.

2. He wears a longer dress.

3. He spends his free time with them and does not go to circles of Dhikr (Remembrance of Allah).

A: it is not permissible for you to abide by the conditions of the family of your fiancée regarding cutting your beard short and wearing a longer dress if they mean

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that which goes down past the ankles (in violation of the Sunnah). The same will apply if they prevent you from attending the circles of Dhikr. This is because such conditions oppose the teachings of the Book of Allah. The Prophet (peace be upon him) said, ﴾Any condition that is not in the Book of Allah is null even if they were hundred conditions﴿ Also, Allah's Messenger (peace be upon him) said, ﴾Muslims are on (adhere to) their conditions, except those which turn what is unlawful into what is lawful or what is lawful into what is unlawful.﴿ The Prophet (peace be upon him) said, ﴾There should be no obedience to the created in disobedience to the Creator.﴿ You should be sure that Allah (Exalted be He) will give you a wife that is better than her, as Allah (Exalted be He) says, ﴾And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).﴿ ﴾And He will provide him from (sources) he never could imagine. And whosoever puts his trust in Allâh, then He will suffice him. Verily, Allâh will accomplish his purpose. Indeed Allâh has set a measure for all things.﴿ May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 10332

Q 2: my nephew proposed to my daughter. Though I know he is a smoker and he is not keen on his prayers, I agreed on condition that he quits smoking and maintains his prayer. He accepted my conditions and pledged to fulfill them. He brought his father, his mother

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and his two paternal uncles with him. I informed them of my conditions and called upon them all as witnesses to these conditions. I gave him a week to think about the matter and the conditions I stipulated. A week later, he came and pledged to give up smoking and to establish prayers regularly. In addition, he turned sincerely to Allah (Exalted be He) in repentance. I swore by Allah (Exalted be He) that if he smokes again and breaks him promise, I will not allow him to kiss my head, my nose or any part of my body unless I were in a coma or dead. May Allah grant us all health and peace of mind! I excluded shaking hands from my oath. I helped him with his marriage by giving him a hundred thousand Riyals. Also, I married my daughter to him without Mahr (mandatory gift to a bride from her groom). Later on, the couple had some problems twice, but I asked my daughter to return to her house. A third disagreement arose and she is staying in my house now. I know for certain that he is smoking again and no longer establishes prayers regularly. I expect no worldly return from him; I granted him money to help him with the marriage and as a reward for his repentance and to give up smoking.

A - What is the ruling on my oath?

B - What is the ruling on my daughter's life with him and asking her to return to him?

Please note that my daughter is his second wife and he has children from his first wife, who is still married to him.

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My daughter has no children from this marriage. I ask your Eminence to guide us to the right decision. May Allah preserve you!

A: abandoning Salah (Prayer) out of denial of its obligation is considered Kufr (disbelief) according to Ijma` (consensus of scholars). Similarly, abandoning Salah out of laziness and indifference is regarded as Kufr, as a preponderant opinion by Muslim scholars. It is not permissible for a Muslim to marry his daughter, sister, and so on, to a person who abandons any of the Five Obligatory Prayers. Rather, you should seek to end this marriage by referring to the competent court in your city. As for your oath, as long as you do not break it, there is no sin on you. If you break your oath, you have to offer Kaffarah (expiation) through feeding ten Miskins (poor persons), clothing them, or manumitting a believing slave. If you cannot afford that, you have to observe fasting for three days. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and his Companions!

Permanent Committee for Scholarly Research and Ifta'

Fatwa no. (295)

Praise be to Allah, and peace and blessings be upon His Messenger and his family! To proceed: The Permanent Committee for Scholarly Research and Ifta' had examined the question submitted by His Eminence the Judge of Frasan to His Eminence, the Chairman of the Departments of Scholarly Research, Ifta', Daw`ah, and Guidance. The question was referred to the Committee by the General Secretariat of the Council of Senior Scholars no. (1725) dated

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13/10/ 1392 A.H. The question stated:

The people of Frasan stipulate that a woman should stay at her father's or guardian's house upon her marriage. However, a wife may want to live with her husband wherever he may live, yet her shyness, the prevalence of the custom, and the autocracy of parents prevent her from declaring this. The result is that the wife remains a captive at her guardian's house where she is harmed because she misses her husband. It may be a far distance between the place of her father and that of her husband, which increases the suffering of both the married couple and their children, especially if the husband is weak or poor. Yet the wife's guardian may accept willingly or unwillingly to let the wife go to her husband if there is a law obliging him not to require this condition or put it into action if he had previously stipulated it. Thus, he should allow the female relative under his guardianship to accompany her husband to the place where they live. If the venerable Committee and eminent scholars examine this matter in order to find a solution to this problem, this will bring about relief. I am looking forward to your answer. May Allah grant us success!

A: The solution to this problem can be found through two means: **First:** Along with the surrounding educated people, the inquirer can preach and guide the people on social affairs and ethical matters in general; they can also illustrate the necessity of conjugal rights and the necessity for cooperation between the spouses to meet the demands of life, and especially bringing up children. In addition to that he can contact the nobles of Al-Jazirah as well as those whose rulings are respected among the population, and he should cooperate with them to eliminate such

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abhorrent evils, whether those that are related to customs or any other. Once the inhabitants of Al-Jazirah know and are reassured by that, their keenness to require this condition will wane and there will be great hope that they will not adhere to it and that almost none of the guardians of women will require this condition except for an obvious benefit for the woman or for an urgent need pertaining to the parents, for example. Yet, this should be after her consent. Thus, when the need and necessity are no longer exist, the parents should respond by delivering the wife to her husband unless the spouses are reconciled that the wife lives with her guardian. **Second:** If the condition is imposed despite the guidance, preaching and persuasion as mentioned above, and the parents insist on implementing the condition without paying attention to whether the wife accepts this or not, then this matter is to be decided by the courts. If the judge is in doubt about some matters, he should refer it to his head. May Allah grant us success and may Allah send blessings and peace upon our Prophet Muhammad and his family and Companions!

The Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman
`Abdullah ibn Sulayman Ibn Mani`	`Abdullah ibn `Abdul-Rahman ibn Ghudayyan	`Abdul-Razzaq `Afify

The second question of Fatwa no. 6948

Q 2: A married man traveled to another country

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then married in that country without informing his first wife. Is this permissible in the Islamic Shari`ah? Please substantiate your answer with evidence.

A: It is permissible for a man to marry a second wife without taking the consent of the first wife and without informing her as long as this serves a purpose and as long as he is able to afford marriage and be just to his two or more wives. Allah (Exalted be He) says, ﴾And if you fear that you shall not be able to deal justly with the orphan-girls then marry (other) women of your choice, two or three, or four; but if you fear that you shall not be able to deal justly (with them), then only one or (the slaves) that your right hands possess. That is nearer to prevent you from doing injustice.﴿ May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 7829

Q: a Muslim young man, who I consider to be good and well mannered, has proposed to my sister, but he does not have the basic requirements for maintaining a home. Please bear in mind the following:

1. My family requests him to secure nothing more than food, accommodation and clothing.

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They were not even specific as regards how these things should be secured.

2. He has no disability that hinders him from keeping a permanent job.

3. He is 21 years old.

My question is: Is it permissible to reject this marriage proposal as he is unable to bear the responsibility of maintenance expenses? It is noteworthy that he memorizes the Qur'an, is religiously committed and has a good character. Kindly, answer me as soon as possible as I fear disobeying the Prophet (peace be upon him) who said, ﴾If someone with a satisfactory standard of faith and good conduct comes to you seeking marriage, then give him (your daughter or sister) in marriage...﴿ **My father left me in charge of my sisters' marriage, so I am keen to marry them to people who will not cause any problems or embarrassment to my father.**

A: If the reality is as you have mentioned, being a poor suitor may not be an impediment that prevents him being accepted as a husband for your sister as long as she gives her consent. Allah (Exalted be He) will enrich him out of His Bounty, as He says, ﴾And marry those among you who are single (i.e. a man who has no wife and the woman who has no husband) and (also marry) the Sâlihûn (pious, fit and capable ones) of your (male) slaves and maid-servants (female slaves). If they be poor, Allâh will enrich them out of His Bounty. And Allâh is All-Sufficient for His creatures' needs, All-Knowing (about the state of the people).﴿ May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 11867

Q: My brother wants to marry my daughter to his son. I agreed to his three stipulations:

keeping up the congregational Salah (Prayer);

growing the beard;

and quitting smoking.

I wanted to stipulate the same to his son and write these stipulations in the marriage contract. However, my brother, my father and my group became angry with me, and refused to write these stipulations in the contract, lest he may not apply them. However, I insisted on this. What is the ruling on this in Shari`ah (Islamic law)? Please advise. May Allah reward you and protect you. Should I insist on those stipulations or leave them to please my father, my brother and my group? What is Your Eminence's opinion? May Allah's Peace, Mercy, and Blessings be upon you!

A: You are right in making these stipulations in your daughter's marriage contract, and her husband should fulfill them. This is according to the saying of the Prophet (peace be upon him), ﴾The stipulations most entitled to be abided by are those with which you are given the right to enjoy the (women's) private parts (i.e. the stipulations of the marriage contract).﴿ May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

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Fatwa no. 11885

Q: my daughter's maternal cousin proposed to her. Before the conclusion of the marriage contract, we asked about him, and we found out that he is a very religious young man who abides by the Sunnah of the messenger of Allah (peace be upon him) and he personally confirmed this. However, after concluding the marriage contract, we discovered that he is a liar, and that all the information we had about him was fake, as it became clear afterwards that this young man is unvirtuous and immoral, and that he is an alcoholic. Thereof, my daughter refused to marry him, and demanded to break the marriage contract. Accordingly, we went to the Islamic Center in Vienna and explained the problem to them. They said that this can only happen through the civil courts, and that this may take many years. But I will not be bound by the decision of such courts. Based on the above, I am putting this case before you, willing to do whatever you tell me, as all that we have to do is obey Allah and His Messenger (peace be upon him). It should be mentioned that we are a very conservative family, Al-Hamdullilah (Praise be to Allah), and we are popular here amongst our Saudi Muslim brothers.

I hope from Allah, then you that you will write me the answer and send it on the same paper to submit to the Islamic Center, may Allah keep you safe and sound from all evil! May Allah bless your life to serve Islam and Muslims!

A: If the reality is as mentioned, then this young woman has the choice and is not bound by the

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contract due to her being deceived by this person and whoever recommended him, and he should be given back whatever he spent if he is a Muslim, but if he is characterized by assuming any of the acts that nullify Islam, in this case the contract becomes Batil (null and void), for it being inconsistent to Allah's Shari`ah (Islamic Law) (Glorified and Exalted be He), since Allah (Glorified and Exalted be He) has prohibited the marriage of the Kuffar (disbelievers) to Muslim women in what He (Glorified and Exalted be He) says, ﴾And give not (your daughters) in marriage to Al-Mushrikûn till they believe (in Allâh Alone)﴿ Allah also says in Surah Al-Mumtahinah, ﴾They are not lawful (wives) for the disbelievers nor are the disbelievers lawful (husbands) for them.﴿ And whatever he spent should be returned to him as previously mentioned. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

shighar marriage

Fatwa no. 275

Q: Shighar marriage (exchange of daughters or sisters for marriage with no mandatory gift to a bride from her groom) is widespread in most of the southern areas. Some people use tricks to avoid being questioned.

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Some of these tricks are represented in paying different Mahr (mandatory gift to a bride from her groom), concluding the marriage contract on different days, registering the marriage with two different Ma'dhuns (marriage registrant). What is the ruling on this kind of marriage? Is it considered Shighar especially that it is not done except if both agree to exchange the two women for marriage?

A: A similar question has been submitted to His Excellency the Mufty (Islamic scholar qualified to issue legal opinions) of Saudi Arabia, Shaykh Muhammad ibn Ibrahim (may Allah be merciful with him) to which he replied as follows: Alhamdu lillah (All praise is due to Allah), Shighar means that a man gives his daughter or sister in marriage on the condition that the other gives him his daughter or sister in marriage under the condition that there is no Mahr. This kind of marriage is called Shighar for it is ignominious. The word "Shighar" is derived from "Shaghar" which literally means that a dog lifts its leg to urinate. All scholars agree on its prohibition and the fact that it disagrees with Allah's Shari`ah and its objectives as indicated in the Sahih (authentic) Hadith. It is recorded in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) on the authority of Nafi` from Ibn `Umar that the Messenger of Allah

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(peace be upon him) ("forbade Shighar marriage.") Shighar marriage is the exchanging of daughters or sisters for marriage with no mandatory gift to a bride from her groom. It is recorded in Sahih Muslim on the authority of Ibn `Umar that the Prophet (peace be upon him) said, ("There is no Shighar in Islam.") It is also recorded in Sahih Muslim on the authority of Abu Hurayrah who said, (The Messenger of Allah (peace be upon him) forbade Shighar marriage.) Shighar is that a man gives his daughter or sister in marriage on the condition that the other gives his daughter or his sister to him in marriage. It is recorded in Sahih Muslim on the authority of Ibn Al-Zubayr that he heard Jabir ibn `Abdullah saying, (The Prophet (peace be upon him) forbade Shighar marriage.) On the authority of `Abdul-Rahman ibn

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Hurmuz Al-A`raj who said (that Al-`Abbas ibn `Abdullah ibn `Abbas married his daughter to `Abdul-Rahman ibn Al-Hakam and `Abdul-Rahman married his daughter to him and they made this (exchange) as their Mahr. Mu`awiyah ibn Abu Sufyan wrote to Marwan ibn Al-Hakam commanding him to separate between them. He stated in his letter that this was the Shighar which the Messenger of Allah (peace be upon him) had forbidden.» Related by Ahmad and Abu Dawud. Scholars (may Allah be merciful with him) held different views regarding the meaning of Shighar and its validity. The author of Nayl Al-Awtar said: There are two kinds of Shighar marriage: Firstly, when the two exchange their daughters or their sisters in marriage without paying Mahr as indicated in the Hadith. The second, when both Waliys (a legally accountable person acting for a woman seeking marriage) stipulate that each gives the woman to the other in marriage. Some scholars see that only the first kind is prohibited. Ibn `Abdul-Bar said, scholars unanimously agreed that Shighar marriage is not permissible but they held different views regarding its validity. Jumhur (dominant majority of scholars) agrees on its nullification. According to the view of Malik,

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this contract should be nullified before and not after consummating the marriage. This was also related by Ibn Al-Mundhir from Al-Awza`y. The Hanafy scholars see that Shighar marriage is valid and the Mahr has to be paid. This is the opinion of Al-Zuhry, Mak-hul, Al-Thawry, and Al-Layth. It is also related by Ahmad, Is-haq, and Abu Thawr. In his book Zad Al- Ma`ad, Ibn Al-Qayyim (may Allah be merciful with him) said: The Fuqaha' (Muslim jurists) held different views regarding Shighar marriage. Imam Ahmad said that the invalid Shighar is when a man gives his daughter or sister in marriage on the condition that the other gives him his daughter or sister in marriage without paying Mahr. However, the contract is valid in case they specified a certain Mahr. Al-Khiraqy said that the contract is invalid even if they specify the Mahr. Abu Al-Barakat ibn Taymiyyah and others from among the students of Imam Ahmad said that the contract will be invalid if they fix the Mahr but stipulate that the Mahr of each one will be the marriage. However, if this condition is not stated, the marriage contract will be valid. The author of the book entitled Al-Muharrar said, the marriage contract of whoever gives his daughter or sister in marriage under the condition that the other gives him his daughter or sister in marriage without Mahr is invalid and this is considered Shighar. However, the contract is valid if they fix a Mahr. Al-Khiraqy said that it is not valid. It is also said that it will not be valid if they stipulate that the Mahr of each one of them will be the marriage. Since there are differences of opinions regarding this matter, the most preponderant opinion is that Shighar is exchanging the two women without paying Mahr or paying a small amount of Mahr as a trick. So, this kind of marriage is

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Batil (null and void) and its contract should be terminated before or after consummating the marriage. The Islamic Shari`ah (Islamic law) concentrated on the prohibition of Shighar marriage as the Waliy gives preference to his own interest over the interest of the one whom he is responsible for. As he, instead of advising and helping her to choose someone who will make her happy in this worldly life and in the Hereafter, the Waliy looks at his interest, neglects and overpowers her. She is not his slave or an animal to compensate her to do something in his benefit. He should make sure to marry her to someone suitable to her for you are guardians and are responsible for your charges. If a Waliy prefers his own interest, his guardianship should be taken from him and it should be given to someone who takes care of her own benefit. As for the saying of the questioner that Shighar marriage is widespread in the tribes of Banu Al-Harith and others, he should advise people, otherwise, he should refer this matter to the rulers who will take action to

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establish the truth, abolish falsehood, and preserve the honor of Islam and the objectives of laws, In sha'a-Allah (if Allah wills). May Allah grant us success! May peace and blessings be upon our Prophet

Fatwa no. 801

Q: i have betrothed the daughter of Muhammad ibn Jibrin Fadl to my brother Hamad ibn `Aly. We concluded the marriage contract and paid six thousand in cash and bought other things worth five thousand. After three months of marriage, he (Muhammad ibn Jibrin) came to me asking for the hand of one of our ladies in marriage to his son. I did not give him reply until I know the legal ruling; what is the ruling on this case?

A: If the first marriage has been completed and there was no trick to make the first marriage in return for the second marriage of Hamad ibn `Aly, and the action will not affect the dowry, the marriage of Muhammad ibn Jibrin Fadl's son from the daughter of Jabir ibn `Aly (the questioner) will be permissible. However, if there is any trick in making the second in return for the first or it affects the dowry, it will not be permissible.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman
`Abdullah ibn Sulayman Ibn Mani`	`Abdullah ibn `Abdul-Rahman ibn Ghudayyan	`Abdul-Razzaq `Afify

Fatwa no. 354

Q: A man who has no wife now wants to marry a woman in exchange for his daughter, i.e., he wants his daughter to marry a man and to marry this man's sister in return, because he is poor and has no money to pay to get married. Is it permissible for him to marry in exchange for his daughter's hand in marriage instead of money? What is the best thing for him to do?

A: If the questioner means by his question to compare between marrying a woman in exchange for his daughter marrying the woman's brother and marrying a woman by giving her money, there is no comparison between the two. That a man marries a woman in return of giving his daughter in marriage as an exchange deal between him and another is Haram (prohibited) and it is known as Shighar marriage (exchange of daughters or sisters for marriage with no mandatory gift to a bride from her groom), which the Prophet (peace be upon him) forbade. It was narrated by Nafi' on the authority of Ibn 'Umar (may Allah be pleased with them both) that (The Messenger of Allah (peace be upon him) forbade Shighar marriage.) A Shighar marriage is one in which two men exchange their daughters in marriage with no Mahr (mandatory gift to a bride from her groom). (Agreed upon by Al-Bukhari and Muslim) As for him marrying for money, there is nothing wrong in doing so. Accordingly, it is clear that comparing between something that is Haram and something that is permissible is inappropriate. However, if he meant by the comparison whether it was better for him to marry a woman whose Waliy (a legally accountable person acting for a woman seeking marriage)

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wants to marry his daughter and for them to give money [to the brides. Ed] or to marry another woman and give her money, it is preferable and safer for him to step away from blame to marry another woman. This is because, if he marries the woman whose Waliy wants to marry his daughter, he might be lenient over his daughter's Mahr in return for the Waliy being lenient with him in the Mahr he asks for his daughter. They may also risk falling into the suspicion of entering itno Shighar marriage. It was been authentically reported that the Prophet (peace be upon him) said, ("What is Halal (lawful) is clear and what is Haram (prohibited) is clear, and between them lie doubtful matters which many people do not know about. So anyone who avoids the doubtful matters has protected their faith and their honor, and anyone who falls into the doubtful matters, falls into that which is Haram.") He (peace be upon him) also said, ("Leave that which makes you doubt for that which does not make you doubt.") May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman
\`Abdullah ibn Sulayman Ibn Mani\`	\`Abdullah ibn \`Abdul-Rahman ibn Ghudayyan	\`Abdul-Razzaq \`Afify

Fatwa no. 1363

Regarding the story that someone mentioned that he agreed with his uncle to marry his sister to the uncle's son for a defined Mahr (mandatory gift to a bride from her groom) to be paid within a period of three years. After the elapse of this year, he asked his uncle to give him his daughter in marriage for an independent Mahr. The person asks whether this is considered Shighar or quasi-Shighar.

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A: If the reality is as mentioned in the question, it will be unobjectionable provided that there is no partiality or trickery and the Mahr of any of the two wives is not decreased in view of the Mahr of the other. Moreover, marriage as such is not considered Shighar or quasi-Shighar. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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`Abdullah ibn Mani`	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 2158

Q 2: What is the ruling on barter marriage in which two men (for example, two brothers) marry two women (for example, two sisters) from the other family when each of them gives Mahr (mandatory gift to a bride from her groom) to his wife?

A: If a man gives his ward in marriage to a man on the basis that the other will give his ward to him in marriage, this is the Shighar marriage which is forbidden by the Prophet (peace be upon him). This is what some people call "barter" marriage, which is an invalid marriage, whether a Mahr is given or not, and whether there is mutual consent or not. However, if a man proposes to marry the ward of another, and the other proposes to marry the ward of the former, without any stipulations, the marriages are done with the consent of both women and all the other conditions of marriage are met, it will be indisputably valid, and in such a case it will not be Shighar marriage.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 2915

Q: someone asked my father to give my sister in marriage to his son. My father told him that it is probable that one of his sons proposes to marry the man's daughter and that there was no need to speak of it then. Thereafter, my father told my sister that so-and-so asked him to give her in marriage to his son, giving her the choice either to accept such a marriage offer or marry whomsoever she chooses. Anyway, my sister accepted such a marriage offer and we then married her to the man's son, imposing a Mahr (mandatory gift to a bride from her groom) equal to that of her peers. After a while, I decided to propose to marry the daughter of the same man who had before asked my father to give my sister in marriage to his son. Is it a Shighar marriage (exchange of daughters or sisters for marriage with no mandatory gift to a bride from her groom), bearing in mind that we would never have given my sister in marriage to such a person had she refused his marriage offer. Please, give me a Fatwa on this issue.

A: If the reality is as mentioned, it will not be Shighar so long as there is no previous arrangement.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 2134

Q: It was destined by Allah for someone to propose to my father that his son should marry my father's sister. My father agreed to this on the condition that the man would let me marry his daughter. Both marriages were in fact concluded a long time ago without any specified Mahr (mandatory gift to a bride from her groom) being paid to either bride. A condition was written in the marriage contract stating that if the bride proves to be a good wife, she will stay with her husband, otherwise her family will pay an amount of money for her not being a good wife.

Two years ago, there was some kind of misunderstanding between my aunt, whose marriage my father agreed to, and her husband. Her husband forced her to leave his house and she is now still living with her brother. A short while after this, my wife's father and brothers incited her to leave my house and the two wives have now been in their families' homes for about two years. My aunt's husband and I married again about a year ago and we each have children with our new wives. Our first wives, are now deserted and they have no desire to return

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to us and my aunt's husband and I are comfortable with our new wives and have no interest in our first wives, because of the misunderstanding that took place between the families. The first wives are the victims of this misunderstanding.

We that hope Your Eminence will give a Fatwa (juristic opinion from a qualified Muslim scholar) about the rulings on Al-Badal marriage (a pre-Islamic practice of mutually exchanging wives) and the continuing desertion of the first wives in their families' homes.

A: It was Haram (prohibited) for your father to give his sister in marriage to someone in return for you marrying the other man's daughter without either wife receiving a Mahr. This kind of marriage is called Shighar marriage (exchange of daughters or sisters for marriage with no mandatory gift to a bride from her groom) and it is obligatory for the matter to be referred to a judge for the necessary steps to be taken to annul the marriages and for a ruling to be made on the amount that each wife has a right to for the consummation of the marriages. Once this has been done, the wives will no longer be deserted and will be free to marry anyone they consent to among the men who are lawful for them to marry. Regarding the condition laid down in the marriage contract - that the woman who proves to be a good wife should remain with her husband or her Waliy (a legally accountable person acting for a woman seeking marriage) should pay an amount of money for her not being a good wife - is a Batil (null and void) condition. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman

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Fatwa no. 8057

Q: Some people stipulate for marrying their daughters that they should be exchanged for the daughter of the person who wants to marry them. They do the same with regard to their sisters. The question now is: Is this considered one of the types of Shighar marriage (exchange of daughters or sisters for marriage with no mandatory gift to a bride from her groom) which is prohibited or not? Could you kindly advise us? May Allah reward you! In other words: Those people do not marry their daughter except to those who agree to let them marry their daughter or sister. Those people consider this to be a basic condition for marriage and they swear not to conclude marriage except in this way. Will this be considered Shighar or not?

Secondly, when some of them can not marry according to the way mentioned above, they asks for 100,000 Riyals for themselves when someone proposes to his daughter or sister. He takes this sum for himself, other than the Mahr (mandatory gift to a bride from her groom) of the daughter and other requirements of marriage. Is this kind of marriage a sort of Shighar or not? Could you kindly advise?

A: Firstly, the mentioned type of marriage is a kind of Shighar. **Secondly,** the second type of marriage in which a Waliy (a legally accountable person acting for a woman seeking marriage) asks for a special sum for himself other than the Mahr is not a kind of Shighar, however it implies hardship and greediness of the Waliy.

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In addition, it places an obstacle to prevent marriage and this contradicts the tolerance of Islam and the high moral standard. However, if the marriage contract is concluded by this condition, the contract will be valid. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 11300

Q: I am a young Saudi and I proposed to a girl from my tribe when I was a university student. I paid part of the Mahr (dowry to a bride from the groom) which is 50,000 riyals as agreed upon among the tribe members. However, due to my studies, I could not help but to delay the marriage. During that period my fiancée's brother proposed to my sister and offered 50,000 riyals as Mahr. This happened three years after concluding my marriage contract to his sister. After my graduation, i asked my in-laws to set the wedding date, but they insisted that my wedding and that of their son be held on the same day, bearing in mind that I paid the Mahr in full and so did their son. Is this considered

a form of Shighar marriage (exchange of daughters or sisters for marriage with no mandatory gift to a bride from her groom) or is it a valid marriage? I should mention that the marriage contracts do not include any stipulations between the two spouses.

A: If your marriage to the said girl and her brother's marriage to your sister are concluded without any stipulation and there were no pre-agreement that each one of you would marry his sister to the other, then the marriage is valid as long as its pillars and conditions are fulfilled and there are no legal impediments invalidating it. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 21607

Q 2: i intended to ask my son to propose to one of my sister's daughters, but i was surprised when my sister and her husband came to ask my daughter for marriage to one of their sons when they heard that someone intended to propose to her. They told me that they had wanted to ask for her hand in marriage to their son a long time before but their son's stay in Riyadh for work was the reason he could not ask for her hand before. We ended our speech with my acceptance of their proposal. I told them that we were about to ask for their daughter's hand in marriage to our son then they told me that they all expected this

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but they were delaying their son's proposal to our daughter until we were done with our son's proposal to their daughter. When they heard that another person intended to propose to my daughter, they hastened to ask for her hand to their son before I accept the proposal of the other person. So we both accepted the two proposals at the same time. But later I remembered that Shighar marriage (exchange of daughters or sisters for marriage with no mandatory gift to a bride from her groom) is unlawful. I referred to some religious books on this issue but they did not ease my fears and doubts completely. Therefore, I decided to refer to you to explain the matter for me. It should be noted that I have decided a specific Mahr (mandatory gift to a bride from her groom) for each of them according to the regulations of the state. Half of the Mahr is paid in cash and the other half is paid in the form of gold and clothes.

I hope your Eminence will end my fears and doubts; because I am torn between the desire to make these poor young people to marry and the fear of committing something prohibited by our honorable Shari`ah. May Allah protect you!

A: If the reality is as you have mentioned, that you have not stipulated marrying your daughter off to their son in return for having them marry off their daughter to your son, both the women accept the proposals, and a specific Mahr is assigned for both of them, the two marriage contracts will be valid. They are not types of the Shighar marriage which is prohibited in Islam.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 14423

Q: my father made me marry a sister of a person who in return married my sister (with no mandatory gift to brides from grooms). It was all done out of lack of knowledge. Later on, we knew that it was unlawful, so I divorced my wife and so did my brother-in-law. After that my sister married another person. Now my ex-wife refuses marriage to anyone other than me. It should be noted that I had two children from her. Is it permissible for me to remarry my ex-wife? Should I give her a new Mahr (mandatory gift to a bride from her groom) and conclude a new marriage contract after about three years of our divorce? I would like your Eminence to tell me what I should do.

A: It is permissible for you to remarry your ex-wife with a new Mahr and a new marriage contract just like any other woman. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 2334

Q: My father died when I was a fetus. I have only one elder sister. When she reached fourteen years old and I reached twelve years, my uncle came and wanted to marry my sister off to his son because he is worthier of marrying her. I was young at the time and could not know right from wrong. he told me: I want to marry my son to your sister and when you become of age you will have the choice; either to marry one of my daughters or take ten thousand riyals as (your sister's) Mahr (mandatory gift to a bride from her groom). When I became of age, he made me choose between two matters; either to take ten thousand or marry one of his daughters. He made me marry one of his daughters and eventually I was afraid that this is a kind of Shighar marriage (exchange of daughters or sisters for marriage with no mandatory gift to a bride from her groom) as no Mahr was paid either by me or by him. As for the rights of my sister, they were given to her in full by her husband such as clothes, jewels and suchlike. Until now I have not consummated marriage with his daughter but we have just concluded the marriage contract. I ask your Eminence to tell me about the ruling of this act; is it considered a kind of Shighar marriage; I am afraid of getting into doubtful matters. May Allah guide and reward you with the best!

A: If the matter is as mentioned, this is not a kind of Shighar because there was no agreement between you and your uncle on exchange or that you stipulated exchange. He just promised you to marry his daughter off to you or to support you to marry another one. Your uncle must give your sister a Mahr equal to that of her peers if he did not hand it over to her and

you also have to pay your cousin a Mahr equal to that of her peers. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Tahlil Marriage

The eleventh question of Fatwa no. 2615

Q 11: A man divorced his wife and she married another man who concluded the marriage contract with her but divorced her without having sexual intercourse with her according to her saying; will it be permissible for her first husband to marry her again or not?

A: If the first husband divorced her three times, it will not be permissible for him to marry her again unless she marries another man. The second marriage has to be a real marriage not with the intention of returning her to her first husband. Allah (Exalted be He) says, ﴿And if he has divorced her (the third time), then she is not lawful unto him thereafter until she has married another husband.﴾ The word Nikah here means having sexual intercourse. `Aishah (may Allah be pleased with her) narrated, ﴿The wife of Rifa`ah came to the Messenger of Allah (peace be upon him) and said: I was married to Rifa`ah Al-Qurazhy and he divorced me three times, then I married `Abdul-Rahman ibn Al-Zubayr

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and what he has is like the hem of a garment (i.e. he is impotent). The Messenger of Allah (peace be upon him) smiled and said, "Do you want to go back to Rifa`ah"? No, until you have tasted his (the current husband's) sweetness and he has tasted yours (until marriage is consummated).﴾ Related by Al-Bukhari and Muslim. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 10726

What is the Shar`y (Islamically lawful) Tahlil (a marriage contracted for the sole purpose of legalizing remarriage between an irrevocably divorced couple)? For instance, Zayd divorces Safiyyah, and wants to have her married to another man in order to remarry her. Safiyyah gets married to `Amr who suffers from premature ejaculation. A few days after getting married to Safiyyah,

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`Amr divorces her. Now, she wants to return to her ex-husband, i.e. Zayd, is this permissible? Please clarify the matter to me, and mention the Shar`y way of divorce. If Zayd wants to divorce his wife, what should he do?

A: First, if a man marries an irrevocably divorced woman for the sole purpose of making her lawful for her ex-husband to remarry, or if he intends to do so, or if they agree upon it, the contract is Batil (null and void) and the marriage is invalid. Imam Ahmad and Al-Tirmidhy reported on the authority of Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said, ﴾Curse be upon the one who marries a divorced woman with the intention of making her lawful for her ex-husband and the one for whom she is made lawful (ex-husband).﴿ Al-Tirmidhy said that he asked Muhammad ibn Isma`il about this Hadith and he said it is Hadith Hasan (a Hadith whose chain of narration contains a narrator with weak exactitude, but is free from eccentricity or blemish). Both also reported on the authority of `Abdullah ibn Mas`ud (may Allah be pleased with him) that ﴾The Messenger of Allah (peace be upon him) cursed both Al-Muhallil (a man who temporarily marries a woman divorced thrice to make her lawful to her former husband) and the one (the first husband) for whom the unlawful act of taking back his wife after divorcing her thrice is rendered lawful (through this marriage).﴿ Al-Tirmidhy said the Hadith is Hasan and Sahih (authentic). **Second,** if a man marries a woman, after her being divorced and after the end of her `Iddah (woman's prescribed waiting period after divorce) for the sake of desiring her, and the second husband had intercourse with her, and there was no condition or intention of Tahlil

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then the second husband divorces her, she will be permitted to remarry her first husband. `Aishah (may Allah be pleased with her) narrated that ﴾The Messenger of Allah (peace be upon him) was asked about a man who divorces his wife three times, and she marries another who entered upon her, but divorces her before having intercourse with her, whether she will be lawful for the former husband. She said: The Prophet (peace be upon him) replied: She is not lawful for the first (husband) until she tastes the honey of the other husband and he tastes her honey (consummate their marriage).﴿ (Reported by Al-Bukhari and Muslim and Ahl-ul-Sunan (authors of Hadith compilations classified by jurisprudential themes)). The wording is for Abu Dawud. May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions.

The Permanent Committee for Scholarly Research and Ifta'

Mut'ah marriage

The sixth question of Fatwa no. 3810

Q 6: What is the ruling on Mut'ah marriage in Islam?

A: If Mut'ah marriage (temporary marriage for a stipulated period) occurs it is Haram (prohibited) and Batil (null and void). It is related by Al-Bukhari and Muslim (may Allah be merciful to them), on the authority of 'Aly ibn Abu Talib (may Allah be pleased with him), who said, 《At the time of Khaybar, the Messenger of Allah (peace be upon him) forbade Mut'ah marriage and (eating) the meat of domestic donkeys.》

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In another narration, he said, 《On the day of Khaybar, the Messenger of Allah (peace be upon him) forbade temporary marriage with women.》 Al-Khattaby (may Allah be merciful to him) said that Mut'ah marriages are Haram according to Ijma' (consensus of the scholars), except for some Shi'ah (Shi'ites). However, it is invalid for them, based on their rule, to refer their disagreements to 'Aly because it is reported in an authentic Hadith from 'Aly that Mut'ah marriage was abrogated. Al-Bayhaqy related from Ja'far ibn Muhammad that he was asked about Mut'ah marriage and he said that it is sheer Zina (premarital sexual intercourse and/or adultery). It is also related by Muslim in his "Sahih (Book of Authentic Hadith)" on the authority of Sabrah ibn Ma'bad Al-Juhany, who narrated that the Prophet (peace be upon him) said, 《"I had permitted you temporary marriage with women, but Allah has made this Haram (prohibited) until the Day of Resurrection. So anyone who has any of them (wives with this type of marriage contract) should let go of her, and do not take back anything from what you gave them (the women)."》

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Fatwa no. 16551

We would like to ask your opinion and advice in regard to the following matter:

A 22-year-old Libyan university student has fallen in love with a 35-year-old Egyptian doctor, who is working here in Libya. He is Multazim (practicing Muslim), married and good-mannered. He has three children who are studying in Egypt, but they come to stay with him in Libya during their summer vacation. Until now, according to what he says, he does not know this young woman; he has not even seen her or dealt with her, but she has been very keen to marry him for some time now, even if it is only for a short period. Our friend the doctor refuses the idea of marriage to protect the material and moral stability of his marriage. He fears that by marrying this girl, he will be unjust to his wife, but his refusal causes the young woman many tears.

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She even suggested that she will bear all the marriage and living expenses, as she is from a good and wealthy family. Please advise regarding the legality of these two suggestions that the young woman has proposed through a mediator:

First proposal: she suggests that he marries her secretly in her country, to preserve the stability of his marriage, for as long as he is in Libya. He can then divorce her when his contract ends and he returns to his country, whether that is after one, two, three, or more years - the date of his return is not known yet, as it depends on work conditions. Is this form of marriage Shar'y (Islamically lawful)? Or is it the Mut'ah marriage (temporary marriage for a stipulated period) that is declared prohibited by Islam?

Second proposal: She suggests that he marries her with the intention of it being conditional, and re-evaluating the situation after a while. If they agree to live together and she wants to travel with him to his country, she will pay a sum of money to his first wife in compensation. If the girl pays the money, they will remain married as long as Allah wills them to, but if she does not pay, she will remain in her country and the marriage will end. Is a marriage contract in this form permissible and valid according to the Shari'ah (Islamic law)?

1. Our friend the doctor asked us to seek your Islamic legal opinion on both these suggestions, each in a separate answer.

2. He is willing to listen to any other opinions from you to resolve

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this problem.

3. Please advise both the doctor and the young woman.

4. Will he be sinful if he does not respond to her strong desire to marry him?

5. Would marrying this young woman be an injustice to his first wife, as she is Multazimah (a practicing Muslim woman), and loving and obedient to her husband?

May Allah guide you and us to what He likes and pleases! As-salamu 'alaykum warahmatullah (May Allah's Peace and Mercy be upon you!)

A: First: The first proposal, which is marrying until the husband travels back home, is not permissible, as it falls under Mut'ah marriage due to stipulating a time period for the marriage limited by the husband's return. As for the second proposal, which is to make the continuity of the marriage dependent on evaluating its status; this is not correct either, since the basic ruling of a marriage is to intend for it to continue, and this condition negates it. **Second:** This doctor does not have to respond to the girl's request, and he will not be sinful if he does not do so. He may respond to her request, if he sees that there may be a benefit in marrying her, and he does so with the intention of preserving both his and her chastity, raising good children, and continuing the marriage, maybe Allah will reward him for this intention. **Third:** This marriage would not be an injustice to the first wife, as Allah allows polygyny. Allah (Exalted be He) says (what means): ﴾then marry (other) women of your choice, two or three, or four﴿

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The second question of Fatwa no. 15952

Q 2: What is the ruling on temporary marriage in Islam?

A: A temporary marriage is known as Mut'ah marriage (marriage for a stipulated period) and it is Batil (null and void), according to the Ijma' (consensus of the scholars) of Ahl-ul-Sunnah wal-Jama'ah (those adhering to the Sunnah and the Muslim main body). It was abrogated by all the Hadith Sahih (a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish) reported from the Prophet (peace be upon him) that forbid it. Consequently, this type of marriage is Batil and any sexual intercourse that is performed under its umbrella has the rulings of Zina (premarital sexual intercourse and/or adultery), which necessitate the punishment of anyone doing it, if they know of its unlawfulness. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 17030

Q 1: We, Muslim young men, live in a country where immorality is widespread. One of us asked a scholar who came from Kuwait about the ruling on temporary marriage. The scholar answered him that it is permissible provided that the man should not disclose his intention to the woman whom he wants to marry. This matter has become common among young men, as many people misunderstand the Fatwa. What is the ruling on this kind of marriage? What should the man who fears Fitnah (temptation) do?

A: Temporary marriage is Batil (null and void) because it is Mut`ah marriage (temporary marriage for a stipulated period) which is Haram (prohibited) according to Ijma` (consensus of scholars). The valid type of marriage is that a man gets married with the intention of keeping his wife and staying with her if she proves to be a good wife and he gets along with her, otherwise he may divorce her. Allah (Exalted be He) says, ﴿The divorce is twice, after that, either you retain her on reasonable terms or release her with kindness﴾ May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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The twelfth question of Fatwa no. 19504

Q 12: What is the ruling on marrying an American Muslim woman with the purpose of getting

citizenship then divorcing her?

A: Temporary marriage is invalid, because it stands for Mut`ah, which is invalid through contextual evidence as well as the consensus of Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body). It is recorded in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) on the authority of `Aly ibn Abu Talib (may Allah be pleased with him): ⦅that on the Day of Khaybar, the Messenger of Allah (peace be upon him) forbade the contracting of the temporary marriage and [eating] the meat of the domestic donkeys.⦆ According to another narration of the Hadith: ⦅The Messenger of Allah (peace be upon him) forbade marrying women temporarily on the Day of Khaybar.⦆ It is authentically narrated in the Sahih of Muslim that the Prophet (peace be upon him) said, ⦅I formerly permitted you to contract temporary marriage with women, but Allah has forbidden it (now) until the Day of Resurrection. So he who has any (woman with this type of marriage contract) he should let her off, and do not take back anything you have given them (as Mahr).⦆ Moreover, sexual intercourse under temporary marriage is considered Zina (premarital sexual intercourse); one who gets married this way, being aware of its invalidity, is liable to all rulings of Zina. Marriage is only valid when a man gets married with the intention of keeping the bond of marriage forever if the wife proves to be a good wife and he gets along with her; otherwise he may divorce her. Allah (Exalted be He) said, ⦅The divorce is twice, after that, either you retain her on reasonable terms or release her with kindness⦆ May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa No. (21140)

It has become a widespread custom among young men to travel abroad to get married with the intention of getting divorced when marriage as such is the purpose for which they travel, based on a fatwa in this regard, which many people misunderstood. What is

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the ruling thereon?

A: Getting married with the intention of divorce is a temporary marriage, which is an invalid marriage as it stands for Mut`ah that is prohibited according to the consensus of scholars. Marriage is only valid when a man gets married with the intention of keeping the bond of marriage forever if the wife proves to be a good wife and he gets along with her; otherwise he may divorce her. Allah (Exalted be He) said: ﴾The divorce is twice, after that, either you retain her on reasonable terms or release her with kindness﴿ May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Defects that permit a spouse to dissolve the marriage contract

The first question of Fatwa no. 9402

Q 1: a Muslim woman had an accident in her childhood which caused her to lose her virginity. Her marriage contract has been concluded but she has not consummated marriage yet. another woman had the same accident when she was a child and now many suitable suitors propose to her. What should both of them do? Should the married woman tell her husband before the consummation of marriage or keep it a secret? With regards to the woman who has not yet got married, should she keep it a secret so people may not think ill about her, especially that the accident happened in her childhood when she was not legally competent? Or is it considered cheating and treachery? Should she tell her suitors about the accident before concluding the contract?

A: There is no harm in the Shari`ah to keep it a secret, then if the husband asks her after the consummation of marriage, she should tell him the truth. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The fourth question of Fatwa no. 9378

Q 4: The morning after the wedding, some people may ask the husband about his wife's

virginity. They may ask him: Have you found your wife to be a virgin or not? Is it lawful for the husband to respond, especially when the questioner is one of his or her parents?

A: There should be no questions or answers in this regard. Rather, the means to it should be blocked to save the honor of Muslims. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 12314

Q: i married a woman from another country, whose family said she was a 17-year-old virgin who had not slept with anyone before me, but whom i later found to be a 25-year-old non-virgin. I brought her with me to the Kingdom of Saudi Arabia and lived with her for four months, during which time I found no fault with her in anyway. Would you now please give me a Fatwa (legal opinion issued by a qualified Muslim scholar) based on my question: Should I keep her with me or send her back to her country? If this would involve either a sin or goodness, please explain this to me. May Allah protect, support, and guide you!

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A: If your marriage with this woman was concluded with the permission of her Waliy (a legally accountable person acting for a woman seeking marriage), and the conditions and Rukns (essential elements) of the marriage contract were satisfied, and there was no prohibitive impediment to the marriage, the marriage is valid. What you mentioned in the question about her not being a virgin or older than the stipulated age does not invalidate the contract. If a dispute arises between you over this, you should refer it to the courts. May Allah grant us success! May peace and blessings be upon our Prophet, his family, and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 12898

Q: i have been married to my cousin for three months. i thought that she was a virgin and paid her Mahr (mandatory gift to a bride from her groom) based on that. However, on the wedding night, it was a great shock to know that she was not a virgin. She told me that when she was thirteen years old, she fell down from the roof which caused her to lose her virginity. Her family who knew this fact well did not tell me the truth and deceived me. Out of fear of Allah, I did not falsely accuse her and agreed not to disclose this fact to anyone.

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I had sexual intercourse with her because of her insistence. Now, I dislike this woman whom I loved before. Could you please answer the following questions?

1- Is the marriage contract invalid as her Waliy (a legally accountable person acting for a woman seeking marriage) did not tell the truth and deceived me?

2- If this marriage is invalid, what is the ruling on having intercourse with her? Is it regarded as Zina (premarital sexual intercourse), if so, what should I do?

3- Is it permissible for me to divorce her as I can not bear living with her or her family?

A: If the Waliy (a legally accountable person acting for a woman seeking marriage) concluded the marriage in a lawful way, the marriage is valid. The contract is not canceled by discovering that the woman is not a virgin. Furthermore, having intercourse with her is not regarded as Zina. As for the divorce, it is permissible when necessary. The Mahr and all the post-divorce entitlements should be settled by the Shar`y Court. May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 13279

Q: I am an Indian Muslim. I married an Indian girl who was a Hindu. As I learned a lot from the teachings and debates of the remarkable scholar Sheikh Ahmad Deedat about methods of Da`wah, so I called her to Islam and she accepted. I married her fifteen days after her embracing Islam. I knew that she was thrown out from her family's house before I married her. She told me that her family did that because of her conversion. I married her in 25/3/1989, and I discovered that she is not a virgin. She argued that this happen during her playing sports, especially horseback riding. On my part, I forgave all that has happened in her past. The pregnancy tests showed that she is going to give birth on 4/10/1989, a matter that aroused suspicions among my family due to the unexpected time of giving birth. They treated her so badly, especially my step mother. They even deprived her from eating with them and then she was thrown out of the house. I took her to live in a room that is 1000 km away from our district. She gave birth on 17/10/1989 i.e. after six months and half or nine weeks from her pregnancy. My family refused to admit this child and his mother regardless of any possible excuses or reasons. She says that the baby is mine. I took her to six Hindu doctors including a friend of mine, to examine her.

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They all agreed that the baby was born after nine months, for if it was born after six months and half, it would have required placing him in the incubator for a month and not just three days as was the case. My family is pushing me hard to divorce her but I do not know what to do. Is this baby really my son? My wife has no one else but me. If I leave her, she may return to the false creed again and leave Islam. Moreover, the baby would not be raised according to the Islamic principles. What should I do to keep the mother and the baby attached to Islam? Kindly, give me your Fatwa in this regard.

A: the least duration for pregnancy is six months, Allah (Exalted be He) states: ﴾And We have enjoined on man to be dutiful and kind to his parents. His mother bears him with hardship. And she brings him forth with hardship, and the bearing of him, and the weaning of him is thirty months﴿ and Also: ﴾and his weaning is in two years﴿ The two years equal twenty-four months. As such, there are six months left from the thirty months, and this is the minimum period for pregnancy. Hence, this baby is yours.

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The second question of Fatwa no. 6747

Q 2: According to the ruling of Islam, what should a man do if, before marriage, he finds out through medical examination and tests that he is barren?

A: First: He should marry as long as he is capable of affording dowry and marriage costs and is sexually potent. He should do so to act upon Sunnah, guard himself against adultery, cooperate with others in life matters, establish links with his potential in-laws, and the likes of such advantages of marriage. **Second:** The results of the medical tests and examinations which show that he is barren may not be correct. Supposing they are true, there may be treatment for barrenness such as medicine or other worldly reasons. Besides, Allah may cure you, Allah Willing, and this is not impossible for Allah to do. Allah cured the wife of prophet Zakariyya and she gave birth to Yahya (peace be with them both) in reply to his invocation and to honor him. Likewise, Sarah gave birth to Is-haq (Isaac) for Ibrahim (Abraham), Allah's Close Friend (peace be upon them), regardless of their old age and the long duration of their wives' sterility. **Third:** A Muslim should resort to Allah and follow all worldly and spiritually means such as invocation, never despair of getting relief from Allah; because no one despairs of relief from Allah except the disbelieving people. He has to tell the truth to in-laws before concluding the marriage contract, for what is mentioned is one of the defects that permit a spouse to dissolve the contract of marriage. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa No. (11540)

Q: is it permissible for me to marry a barren woman as i do not want to have offspring even when i'm wealthy? Please, answer me while taking it seriously. I hope that you will always be in the right and wise position.

A: The Islamic religion encouraged and exhorted marriage and having many children so as to increase the Ummah in number and protect the survival of the human species.

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Moreover, having righteous offspring indicates continuance of a Muslim's good deeds after death. To this effect, the prophet (peace be upon him) said: (Marry women who are very prolific and loving, for I shall outnumber the people by you on the Day of Resurrection.) May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa No. (8592)

Q 1: i am a sterile person and have no children. My wife however does not know about it as i told the physician not to tell her for fear that she would abandon me. Have i committed a sin for not telling her about my being sterile before marriage?

A: You have to repent to Allah and ask His forgiveness regarding the sin you committed by not telling her about the sterility you know you have. In fact, it is considered as cheating her. However, you may beg her pardon and soothe her so that she might accept to live with you. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The third question of Fatwa No. (8497)

Q 3: i want to marry to be able to perfect my faith but i feel i am unable to have sexual intercourse properly; what is your advice?

A: We advise you to marry so that Allah might help you do it. If you manage to do it after marriage, it will be alright. Otherwise, you will have to divorce your wife unless she approves of living with you as such. However, if you know that you are totally impotent, you have to tell your fiancée about it, which if she accepts will be alright. Otherwise, you are not allowed to deceive her. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 20827

Q: if a young woman has a womb problem, or problems in menstruation that necessitate medical treatment, something that might delay pregnancy, should her fiancé be told about that?

A: If this problem is a contingent problem that can happen to other women but clears away, there is no need to tell him about it. Whereas, if this problem is not a contingent problem, rather an effective one that

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continues to persist during the engagement period, thereof, her guardian should tell her fiancé about it. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 19318

Q 2: I have two sisters, one of whom suffered from a psychological illness, but she has recovered now, praise be to Allah. However, she cannot stop taking medicine; she is going to take them for the rest of her life. My second sister suffers from rheumatism, and she takes an injection every month as advised by the doctors to control the disease, until she reaches the age of thirty-five. If a man proposes to either of them, should we tell him the truth about their illnesses? If we do not, are we considered sinful? Is this considered treachery that renders the contract nullified? Please advise. May Allah guide you.

A: a suitor must be informed of the illnesses that the bride suffers from if he does not know, so that he can make his decision wisely. This is according to the saying of the Prophet (peace be upon him), ﴾A person who deceives us is not one of us (not a true Muslim).﴿ May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Marriage of disbelievers

The first question of Fatwa no. 784

Q1: A Christian woman who is married to a Christian man has embraced Islam but he has not accepted Islam yet. They are old now and no longer have sexual intercourse; is it permissible for her to remain with him or should the marriage contract be cancelled? How long should her `Iddah (woman's prescribed waiting period after divorce or widowhood) be? What is the ruling on the Mahr (mandatory gift to a bride from her groom)? Is it permissible for him to take her back if he embraces Islam?

A: If a Christian woman embraces Islam while married to a Christian man, the marriage contract becomes invalid, and she is to give back the Mahr she received. Allah (Exalted be He) states: ﴾then if you ascertain that they are true believers send them not back to the disbelievers. They are not lawful (wives) for the disbelievers nor are the disbelievers lawful (husbands) for them. But give them (the disbelievers) that (amount of money) which they have spent [as their Mahr] to them.﴿ Accordingly, it is not permissible for her to remain with him, even if they are old and are no longer engaged in sexual intercourse. To be safe, she is to obsereve the three months `Iddah of a divorcee since she has passed the age of menstruation. Allah (Exalted be He) states: ﴾And those of your women as have passed the age of monthly courses, for them the 'Iddah (prescribed period), if you have doubt (about their periods), is three months﴿ However, if he embraces Islam, it is permissible for him to take her back with a new contract if her `Iddah has expired and she has not married another man. ﴾This is because the Prophet (peace be upon him) gave back his daughter

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Zaynab in marriage to her husband when he embraced Islam.﴿ few years after her, and she was not remarried at that time. May Allah grant us success. May peace be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 2351

Q 1: Here in Sri Lanka some Kafirs (disbelievers) have accepted Islam, especially Buddhists, but they stay married according to their former religions. One might be married to his niece and they have children. In such a case, we cannot separate them. What should we do?

A: If both spouses accept Islam together, and they are married in a way that is impermissible in Islam, they must be separated at once, such as a couple who accepts Islam while the wife is her husband's niece.

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In such a case, they must be forced to leave each other, as it is impermissible for a Muslim to marry his niece. This is according to Allah's saying (Exalted be He), ﴾Forbidden to you (for marriage) are: your mothers﴿ until His saying, ﴾your sister's daughters﴿ and similar cases. A man who accepts Islam while he is married to two sisters is asked to divorce one of them. This is according to what was narrated by Ahmad, Abu Dawud, Al-Tirmidhy and Al-Nasa'y, on the authority of Al-Dahhak ibn Fayruz, from his father that he said, ﴾When I embraced Islam, I was married to two sisters. The Prophet (peace be upon him) ordered me to divorce one of them.﴿ The wording of Al-Tirmidhy is ﴾choose either one of them that you wish.﴿ May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa No. (7139)

An Indonesian Christian woman who had come to Berlin, in West Germany, for a special task she is entrusted with by the government of Indonesia, converted to Islam. The woman belongs to an influential family which has good connections with President Suharto. Moreover, her husband is an official in the Indonesian Ministry of Defense and Security. In Sha'a Allah (If Allah wills), through her conversion to Islam, being an intellectual and influential woman, she will prove to be useful to Islam and Muslims. However, the dilemma is that her husband is a Christian bigot and thus she cannot declare her conversion to Islam. Until now, no one knows about her conversion except us (7 people only). Nevertheless, she intends to tell her husband and children about her conversion to Islam in her own way so that she can call them to Islam. Your Eminence Shaykh, I do not know what to do in this regard knowing that Allah prohibited that a Muslim woman be married to a non-Muslim man and that such a woman has to leave her husband immediately after her conversion to Islam. On account of her being a new convert to Islam, I do not think she can enforce such an Islamic ruling and I fear that she may go back to disbelief. Furthermore, she does not belong to an ordinary family. Had she belonged to an ordinary family, leaving the husband would have been easy. Therefore, I ask you about the issue and want, if possible, a fatwa from Shaykh Ibn Baz. May I postpone ordering her to leave her non-Muslim husband until her belief gets stronger? Or, what should I tell her?

A: She has to tell her husband about her conversion to Islam and that she is now prohibited to be his wife until he embraces Islam. If he embraces Islam while she is in her `Iddah (waiting period), she will remain his wife without the need to contract marriage anew. However, if he converts to Islam after the `Iddah is over, he may marry her anew through a new marriage contract provided that she shows her consent and all Shar`y (Islamic legal) conditions are met. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa No. (18488)

Q 2: What is the ruling if a Christian woman whose husband is Christian converts to Islam and wants to marry a Muslim man? What is the Shar`y (Islamic legal) ruling on this?

A: If a woman married to a non-Muslim man converts to Islam, she is prohibited to be his wife and they should be separated. However, the elapse of her `Iddah (waiting period) has to be taken into consideration. If the `Iddah is over before he converts to Islam, a minor irrevocable divorce will take place as Allah (Exalted be He) said: ﴿then if you ascertain that they are true believers, send them not back to the disbelievers. They are not lawful (wives) for the disbelievers nor are the disbelievers lawful (husbands) for them.﴾ If he converts to Islam before the elapse of her `Iddah, she should return to him because the Prophet (peace be upon him)

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returned Muhajir women (those immigrated from Makkah to Madinah) to their husbands who converted to Islam while the women were still in the `Iddah period. However, if he converts to Islam after the elapse of the `Iddah, he may marry her anew through a new marriage contract. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa No. (9023)

Q: what should a Christian man do if he wants to embrace Islam? There are controversial matters such as the fact that his marriage contract is based on his previous religion's rulings, he has a number of children and whether he has to be circumcised bearing in mind that he is 35 years old. What are the priority issues he should first be taught?

A: First: He has to know and understand the meaning of the Two Testimonies of Faith. He thus has to be taught that Jesus is Allah's servant and messenger. Moreover, the six pillars of faith have to be made clear to him as well as the other pillars of Islam each at its respective time. This should be based on the Hadith authentically reported on the authority of `Umar (may Allah be pleased with him) quoting the questions Jibril (Gabriel) asked the Prophet (peace be upon him) and the Hadith reported on the authority of Ibn `Abbas (may Allah be pleased with both of them) regarding sending Mu`adh to Yemen. **Second:** If a man and his wife convert to Islam together, their marital status will remain in effect on the basis of the previous marriage contract. The same applies to the case where a husband converts to Islam after his wife or vice versa. In both cases,

the previous marriage contract remains applicable. Likewise, if the husband converts to Islam while the wife, a chaste and free Jew or Christian woman, does not, their marriage contract will remain valid. Allah (Exalted be He) said: ﴾Made lawful to you this day are At-Tayyibât [all kinds of Halâl (lawful) foods, which Allâh has made lawful (meat of slaughtered eatable animals, milk products, fats, vegetables and fruits)]. The food (slaughtered cattle, eatable animals) of the people of the Scripture (Jews and Christians) is lawful to you and yours is lawful to them. (Lawful to you in marriage) are chaste women from the believers and chaste women from those who were given the Scripture (Jews and Christians) before your time﴿ ... the Ayah. **Third:** Their minor children will be judged to be Muslims. However, their mature children should be invited to Islam with the hope that they may accept. **Fourth:** Circumcision is one of Sunan-ul-Fitrah (Islamic practices of personal hygiene) which Allah enjoined Muslims to perform. Thus, he should be circumcised unless he fears harming himself. Moreover, he should not be recommended to do so until he has firmer Islamic belief. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 20663

Q: some women come to the office (of Da`wah (call to Allah)) seeking Islam, while they are still married

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to non-Muslims. It is known that the marriage of a Muslim woman to a Kafir (disbeliever) husband is prohibited. Should these women be informed of this before or after pronouncing the Shahadah (Testimony of Faith)? Especially that this ruling may lead to their hesitation in embracing Islam or backing away from it depending on when they are informed of this. What is the opinion of Shari`ah (Islamic law) on someone who says that a woman should not be informed of this until she becomes deeply attached to Islam, claiming that staying with a non-Muslim is Haram (prohibited), but her apostatizing from Islam or rejecting it is Kufr (disbelief), thus in this case, the greater evil is to be warded off by a lesser one represented in the staying of a Muslim woman with her kafir husband to ward off her apostasy or rejection of Islam. I hope that your Eminence would clarify the Shar`y (Islamically lawful) ruling in this case.

A: If a woman embraces Islam while her husband is a Kafir, it becomes impermissible for her to stay married to him, due to the Saying of Allah (Exalted be He): ﴿then if you ascertain that they are true believers, send them not back to the disbelievers. They are not lawful (wives) for the disbelievers nor are the disbelievers lawful (husbands) for them.﴾ Thus, she is to be informed that her 'Iddah (woman's prescribed waiting period after divorce or widowhood) starts from the time she embraces Islam, and if her husband embraces Islam during her `Iddah, she may return to him, but if the `Iddah expires while he is still a Kafir, their marriage would be abrogated and she will be lawful for another man, and Allah will facilitate good for her as He (Exalted be He) says: ﴿And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).﴾ ﴿And He will provide him from (sources) he never could imagine.﴾

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This is a Shar`y ruling that should be clarified and applied, and should not be prevented lest she should apostatize. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 18123

Q: Your Eminence, a woman phoned me from Lebanon. She told me that she was a Christian, but that Allah had opened her heart to Islam. She belongs to a religious family that is fanatical about its religion. The woman said that if her husband knew about her acceptance of Islam he would kill her in a terrible way. She has started to give up the symbols of her Christian faith, such as wearing a cross, wearing short dresses, and drinking Khamr (intoxicant). However, there are certain things that she is afraid to give up otherwise she will be killed, such as marital relations with her husband. The woman says that if she is driven out of her house, she will die, because she does not have anyone there that she can turn to after Allah. All the members of her family and the people in her village hate Islam with a vengeance. She is married and has three married daughters, who have stopped visiting her at her home, because

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she has taken her cross off from around her neck; so how much worse it will be if they know about her Islam. The woman states that it is extremely difficult for her to perform Salah (Prayer), but she will try to combine two Salahs in secret when her husband and family are not around. Dear respected shaykh, how will she observe Sawm (Fasting) in Ramadan? The woman is suffering greatly and in deep trouble. She has two options, either to remain with them and return to Christianity or to abide by the teachings of Islam in secret, but she still has the problem of the marital relations with her husband; this is the major obstacle as she is afraid of being killed. Please, advise us and may Allah reward you well! This is an urgent matter. May Allah protect and guide you and benefit the Muslims through you!

A: It is not permissible for a Muslim woman to remain as the wife of a non-Muslim husband and it is not Halal (lawful) for her to have marital relations with him. Allah (Exalted be He) says (what means): ﴾They are not lawful (wives) for the disbelievers nor are the disbelievers lawful (husbands) for them.﴿ The woman in question should turn to Allah to relieve her distress, in the hope that He will provide for her a way out of her difficulty. Indeed, Allah is the All-Hearer, Ever-Near. She must try all the possible means she can to rid herself from her husband and her family by turning to one of the Islamic centers or the Mufty (Islamic scholar qualified to issue legal opinions) of Lebanon,

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for one of them to take the necessary procedures to help her leave her husband and family and take her away from them. They must separate her from her husband. May Allah facilitate her affairs and dispel her distress. She must perform Salah regularly, even if she combines Zhuhr (Noon) and 'Asr (Afternoon) Prayers in the time of either of them, and Maghrib (Sunset) and 'Isha' (Night) Prayers in the time of either of them. She must also perform Sawm in Ramadan in secret, until Allah provides a way out of her troubles for her. May Allah grant us success! May peace and blessings be upon our Prophet, his family, and Companions!

Fatwa no. 17009

Q: I know a 24-year-old man who was Christian, but Allah guided him to do that which He loves and which pleases Him, and he embraced Islam in Egypt. He is an Egyptian and he has now left his parents, his wife, and his 3-year-old child, and traveled abroad in pursuit of a better future. However, he receives letters from his mother and sends her some money, saying that it is a way of maintaining the ties of kinship. Is it permissible for him to be in touch with and support his Christian mother, when he is Muslim? The brother also asks about returning to his wife, if she agrees and she accepts Islam. If he does, should there be a new marriage contract or is the contract

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they first made sufficient? If she refuses to accept Islam, but agrees to live with him, is it permissible for a Muslim man to be married to a Christian woman? What is the consequence on the children, are they Christians or Muslims? He insists that he will marry a Muslim woman if his wife refuses to embrace Islam. We are trying to convince him to return to his wife for the sake of his child as they have now been separated, without a divorce, for four years. Please advise us and may Allah guide you and reward you with the best!

A: First: a son supporting his disbelieving mother is Wajib (obligatory); he has to be a good companion to her and be dutiful to her and maintain kind relations with her as far as he can. Allah (Exalted be He) says (what means): ﴿But if they (both) strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not; but behave with them in the world kindly﴾ ﴿The Prophet (peace be upon him) said to Asma' (may Allah be pleased with her), when she asked him about her mother, who came to visit her while still a Mushrik (one who associates others with Allah in His Divinity or worship), "Shall I keep good relations with her?" The Prophet (peace be upon him) said, "Yes, keep good relation with her."﴾ **Second:** If a husband embraces Islam and his wife does the same, they can continue with the same marriage contract as previously; they do not need to make a new one. **Third:** If the wife is a Christian who refuses to embrace Islam, it is permissible for the husband to stay with her, as the basic ruling is that it is permissible

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for a Muslim man to marry a chaste woman of the People of the Book. **Fourth:** As for the children, they should follow the best religion of their parents. If one of the parents embraces Islam, the ruling is that all the minor children should become Muslims, as children follow the parent who has the best religion. May Allah grant us success! May peace and blessings be upon our Prophet, his family, and Companions!

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The second question of Fatwa no. 16654

Q 2: A Christian man accepted Islam and became a true Muslim, and his wife also accepted Islam with him. He studied the matters of religion thoroughly, learnt the Qur'an and mastered it. When the people saw his efforts in Islam, they took him as an Imam (the one who leads congregational Prayer). However, they doubt the validity of his leadership, as he has not renewed his marriage contract, having been married with a contract written according to Christian standards. Does Islam acknowledge the contracts that were written before it?

A: if a Kafir (disbeliever) and his wife accept islam, whether Christians or otherwise, they do not have to renew their marriage contract; their former contract is acknowledged.

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In the era of the Prophet (peace be upon him), the Kafirs and their wives used to accept Islam, and none of them was asked to renew their marriage contract. If the man is a true Muslim, there is no harm in offering Salah (Prayer) behind him. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Mahr

The first question of Fatwa no. 3424

Q 1: what is the maximum and the minimum limits of Mahr (mandatory gift to a bride from her groom)? Is it Haram (prohibited) to increase it?

A: There is no evidence in the Qur'an or the Sunnah on the recommended amount of Mahr. Some of the evidence mentioned in the Qur'an allow the payment of a large Mahr, while others are general and include both large and small. The first type includes Allah's saying (Exalted be He), ﴾But if you intend to replace a wife by another and you have given one of them a Qintâr (of gold i.e. a great amount as Mahr) take not the least bit of it back﴿ The

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other type include Allah's saying (Exalted be He), ﴾Also (forbidden are) women already married, except those (slaves) whom your right hands possess. Thus has Allâh ordained for you. All others are lawful, provided you seek (them in marriage) with Mahr (bridal-money given by the husband to his wife at the time of marriage) from your property, desiring chastity, not committing illegal sexual intercourse, so with those of whom you have enjoyed sexual relations, give them their Mahr as prescribed; but if after a Mahr is prescribed, you agree mutually (to give more), there is no sin on you. Surely, Allâh is Ever All-Knowing, All-Wise.﴿ and Allah's saying, ﴾Made lawful to you this day are At-Tayyibât [all kinds of Halâl (lawful) foods, which Allâh has made lawful (meat of slaughtered eatable animals, milk products, fats, vegetables and fruits)]. The food (slaughtered cattle, eatable animals) of the people of the Scripture (Jews and Christians) is lawful to you and yours is lawful to them. (Lawful to you in marriage) are chaste women from the believers and chaste women from those who were given the Scripture (Jews and Christians) before your time when you have given their due Mahr (bridal-money given by the husband to his wife at the time of marriage), desiring chastity (i.e. taking them in legal wedlock) not committing illegal sexual intercourse, nor taking them as girl-friends.﴿ The word "Mahr" is general and applies to both large and small sums of money. As for the evidence that is mentioned in the Sunnah, there are different situations in which there was great discrepancy in the Mahr, such as the Mahr of the Prophet's wives and daughters (may Allah be pleased with them), and the Mahr of the Sahabah's (Companions of the Prophet) wives (may Allah be pleased with them). Some of them were married by what the man had memorized of the Qur'an,

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a pair of shoes, the weight of a stone of gold, or four Uqiyyahs (1 Uqiyyah = 40 Dirhams of silver = 119 grams). If you want to read more, you can refer to the two Sahih (authentic) Books of Hadith, the four Sunan (Hadith compilations classified by jurisprudential themes) and others. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

The third question of Fatwa no. 1275

Q 3: a man who believes in the Oneness of allah gave his beautiful daughters in marriage without receiving a Mahr (mandatory gift to a bride from her groom). He did not even receive clothing, money or anything else. Is this marriage valid?

A: Mahr is a prerequisite for marriage. The texts of Qur'an and Sunnah and Ijma` (consensus of scholars) indicate that it is required and obligatory. Allah (Exalted be He) says, ﴿And give to the women (whom you marry) their Mahr (obligatory bridal-money given by the husband to his wife at the time of marriage) with a good heart﴾ which means: give them their dower out of free will according to the obligation prescribed on you by marrying them. Allah (Exalted be He) also says,

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﴿All others are lawful, provided you seek (them in marriage) with Mahr (bridal-money given by the husband to his wife at the time of marriage) from your property, desiring chastity, not committing illegal sexual intercourse, so with those of whom you have enjoyed sexual relations, give them their Mahr as prescribed; but if after a Mahr is prescribed, you agree mutually (to give more), there is no sin on you.﴾ It was authentically narrated that ﴿a woman came to the Messenger of Allah (peace be upon him) to offer herself to him (in marriage). A man asked the Prophet to marry her as the Prophet had no need of her. The Prophet demanded from this man to give her Mahr. The man was too poor to give her anything. The Prophet said: "Look for something, even if it is a ring of iron."﴾ Then he searched but he could not find anything. The Messenger of Allah (peace be upon him) refused to give this woman in marriage to this man unless he gave her something beneficial to her. The Prophet eventually gave her to him in marriage in return for what he had memorized of the Qur'an. The scholars unanimously agree that a Mahr is an essential prerequisite for marriage and it is not permissible for anyone to marry a woman from her Waliy without naming the Mahr. If a man marries a woman without stating the Mahr, some scholars said that the marriage is invalid and others said that marriage is valid but the condition is Batil (null and void). Moreover, the bride is entitled to a Mahr equal to that of her peers when the marriage is consummated or her husband dies. The preponderant view is the second opinion.

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Allah (Exalted be He) says, ﴿There is no sin on you, if you divorce women while yet you have not touched (had sexual relation with) them, nor appointed unto them their Mahr (bridal-money given by the husband to his wife at the time of marriage).﴾ May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Fatwa no. 1225

Q: a man married a woman promising to give her a golden anklet, two camels, and two rings as Mahr (mandatory gift to a bride from her groom). Then his wife died. He says that the value of these golden items has changed. Should he pay their value according to their price at the time of concluding the contract or according to today's price?

A: If the reality is as mentioned, that he promised to give his wife golden anklets, two camels and two rings, he must fulfill the promise regardless of the value of these items before or after the time of fulfillment. He has to hand them to the rightful inheritors of his wife or to their authorized agents. If they agreed upon estimating the value justly according to today's price, there is no harm in that.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Mani`	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 21003

Q 1: A man here in Kashmir has to spend huge sums of money on his daughter's wedding; he has to give gifts, home appliances, and a car or a refrigerator, for example, to the groom, based on what they ask for. These have become almost a custom. The father also has to willingly give him jewelry and expensive clothes sometimes, and bear the costs of the wedding, which can amount to hundreds of thousands of Rupees. This man may also face problems if he does not offer these requirements, as engagement or marriage break-up. The question is: can the money spent on a daughter's wedding be deducted from her share in the inheritance, and is it lawful for a woman's share in inheritance to be relinquished?

A: In marriage contract, it is obligatory for the Mahr (mandatory gift to a bride from her groom) to be paid by the husband, as Allah addresses husbands saying: ﴾And give to the women (whom you marry) their Mahr (obligatory bridal-money given by the husband to his wife at the time of marriage) with a good heart; but if they, of their own good pleasure, remit any part of it to you, take it, and enjoy it without fear of any harm (as Allâh has made it lawful).﴿

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Allah also says: ﴾so with those of whom you have enjoyed sexual relations, give them their Mahr as prescribed﴿ Anything paid by the bride's family to their daughter's groom comes under the heading of gifts to incline his heart to her, and it is not an obligation. It is not permissible to calculate this expenditure as part of her inheritance from the testator who paid for these gifts when he dies, unless she willingly agrees to it, according to the saying of the Prophet (peace be upon him), ﴾"The property of a Muslim is not Halal (lawful), unless they give it willingly."﴿ May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 6029

Q: is it permissible for a person to give a copy of the Qur'an as a Mahr (mandatory gift to a bride from her groom) to his wife? What should be done if he divorces her in this case?

A: First: It is permissible for the person to make teaching the Qur'an to a woman her Mahr (mandatory gift to a bride from her groom) at the time of concluding the marriage contract if he does not have money. It is authentically reported in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) on the authority of

Sahl ibn Sa`d (may Allah be pleased with him) that: ﴿A woman came to the Messenger of Allah (peace be upon him) and said: O Messenger of Allah! I have given myself to you. She stood for a long time, and then a man stood and said: O Messenger of Allah! Give her to me in marriage if you have no need for her. The Messenger of Allah (peace be upon him) said: Do you have anything to give her as a dowry? He said: I possess only this lower garment of mine. The Messenger of Allah (peace be upon him) said: If you give it to her you will not have a garment to wear so look for something else. He said: I have nothing else. He (peace be upon him) said: Look for something else even if it is an iron ring. He searched, and found that he had nothing. Then, the Messenger of Allah (peace be upon him) said: I have married her to you for what you memorize of the Qur'an.﴾ Agreed upon by Al-Bukhari and Muslim. Also it is permissible for a man to give a copy of the Qur'an as Mahr to his potential wife; because a copy of the Qur'an can be purchased and sold according to the soundest of scholars' views. **Second:** If the spouses get divorced before the husband gives his wife the Mahr he promised her as written in the marriage contract, she will have the right to claim half of the Mahr if he divorces her before the consummation of the marriage and the entire Mahr if divorce occurs after the consummation of marriage unless she gives up her right in one or both cases. They may also agree upon a permissible compensation. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 21039

Q 2: I wish that Allah blesses me with performing `Umrah (lesser pilgrimage) or Hajj. Since the financial conditions of my family do not allow me to perform Hajj or `Umrah, I had an idea; namely to stipulate for the man who may propose to me and whom I hope will be a righteous man to make my Mahr (mandatory gift to a bride from her groom) enough money to allow me to perform `Umrah if possible. Is this condition against any of the rulings of the Shari`ah pertinent to marriage?

A: There is no harm if you stipulate for the potential husband to make your Mahr enough for your performance of `Umrah. It is authentically reported in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) that: ﴿The Prophet (peace be upon him) gave a woman in marriage to a man for what he memorizes of the Qur'an.﴾ May Allah bless you with a righteous husband and bless us and you with adherence to the Truth; truly Allah is All-Hearing, Close and Answering invocations! May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 6511

Q: according to the traditions of Muslims in India, when contracting a marriage the bride's family presents a large sum of money to the bridegroom's family. This causes a lot of problems; for example young men find it difficult to choose

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the right wife, as the families of brides who may not seem suitable enticingly pay large amounts of money. Besides, poor Muslim families find themselves obliged to borrow money in order to marry their mature daughters. This hinders the Muslims' progress in this state. In the state of Kerala, there are many Islamic societies, but none of them care about this matter. I hope you will clarify this question in the light of the Islamic creed. If this tradition violates the Shari`ah, I hope you will point this out.

A: When contracting a marriage the woman should receive Mahr (mandatory gift to a bride from her groom) that is payable by the husband on the spot or deferred, whether it is little or much. Allah (Exalted be He) says, ﴿so with those of whom you have enjoyed sexual relations, give them their Mahr as prescribed; but if after a Mahr is prescribed, you agree mutually (to give more), there is no sin on you. Surely, Allâh is Ever All-Knowing, All-Wise.﴾ ﴿It was narrated also that a woman presented herself to the Prophet (for marriage), then a man told him, "If you are not in need of her then marry her to me." He (peace be upon him) asked, "Is there anything with you (which you can give as a dower)?" He said, "No, Messenger of Allah, by Allah I have nothing." Thereupon Allah's Messenger (peace be upon him) said, "Go to your people (family)

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and see if you can find something." He went and returned and said, "By Allah, I have found nothing." The Messenger of Allah (peace be upon him) said, "See even if it is an iron ring."﴾ If the bride's family give the bridegroom some money before or after contracting the marriage, in pursuit of their daughter's happiness and to ensure the bridegroom will be kind and compassionate to her, there is nothing wrong in doing this, for this is a way of doing good, and cooperating upon guarding from fornication. May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions.

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First and third questions of Fatwa no. 8875

Q 1: What is ruling on the so called Qa'ymah (list) of all house items, whether bought by the groom or anyone else that is attached to the marriage contract? It is noteworthy that such a Qa'ymah is claimed to be among the public interests especially in this age with the spread of fraud, and that it is a similar document to the marriage contract itself.

A: If the matter is exactly as what is mentioned in the question, there is no impediment to include such a Qa'ymah with the document of the contract of marriage. Both the bride and the groom may sign it to define for sure what the husband has bought in case that a dispute between the two sides arises and a Khul` (divorce initiated by a wife for a consideration) is to take place. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Q 3: is the groom responsible for meeting all the marriage requirements alone? is the bride's family allowed to impose conditions concerning these requirements?

A: The basic ruling is that it is obligatory upon the groom to pay Mahr (mandatory gift to a bride from her groom) to the bride. They should mutually agree to state its amount. If any excess is needed, it should be settled according to mutual agreement. It is noteworthy that the agreement should conform to the purified Shar` (Law) as the Prophet (peace be upon him) said, ﴿The Muslims are bound by their conditions.﴾ He also said, ﴿The conditions which are most deserving of fulfillment are those by means of which sexual intimacy becomes permissible for you.﴾ May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 10675

Q: Please be advised that I am a young man about to graduate. I proposed to a girl six months ago, and her father agreed to our marriage. I agreed with them to pay her 100,000 Rupees as Mahr (mandatory gift to a bride from her groom). Our customs are that the mentioned sum of money is written in the contract, but only half of it is paid in the form of jewels and clothes. Due to my

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financial situation, I do not have this sum of money, so I cannot pay it. I have read in some books that if a man marries while owing part of the Mahr (mandatory gift to a bride from her groom), while he does not intend to pay it, he will be resurrected on the Day of Judgment as an adulterer. Please advise concerning the following:

First,

is this Hadith Sahih (authentic)?

Second,

if it is Sahih, what should I do? Should I break the engagement or continue? Please note, that the marriage has not yet taken place.

Third,

given the situation, does the previously-mentioned Hadith apply to my case?

Please advise. May Allah guide you.

A: First, it was mentioned by Al-Mundhiry in his book entitled "Al-Targhib wal-Tarhib", on the authority of Suhayb Al-Khayr (may Allah be pleased with him) that he said, "The Messenger of Allah (peace be upon him) said, ﴾Any man who marries a woman while he intends not to give her part of the Mahr will die as an adulterer. Any man who buys an item while he intends not to give the seller part of its price will die as a traitor, and traitors are in Hellfire.﴿

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Narrated by Al-Tabarany in his book entitled "Al-Kabir". Al-Mudhiry said that its Sanad (chain of narrators) includes `Amr ibn Dinar who is Matruk (a narrator whose transmission of Hadith was discarded due to unreliability). Thus, the Hadith is considered Da`if (weak). **Second,** Mahr is one of the wife's rights that should be fulfilled, according to Allah's saying (Exalted be He), ﴾And give to the women (whom you marry) their Mahr (obligatory bridal-money given by the husband to his wife at the time of marriage) with a good heart; but if they, of their own good pleasure, remit any part of it to you, take it, and enjoy it without fear of any harm (as Allâh has made it lawful).﴿ **Third,** if you intend to pay her Mahr and the rest of her rights later, you may continue and marry her. May Allah guide you in your marriage. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

The third question of Fatwa no. 10618

Q 3: I am poor and cannot afford marriage. a man offered to give me his daughter in marriage provided that I work for him for a one month period, and this shall be her Mahr (dowry to a bride from the groom).

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The man's daughter agreed to this offer, is this permissible in Islam? Could this be a valid marriage?

A: If the matter is as mentioned, it is permissible to work for this man for one month and consider this the Mahr for his daughter; and the marriage would be valid. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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First question of Fatwa no. 12354

Q 1: I married one of my daughters to a man whom I did not ask to pay a mahr (mandatory gift to a bride from her groom). One year after their marriage my son-in-law gave me a Toyota (car) though I did not ask him to do so. What is the ruling on this?

A: It is permissible for you to take the car from your son-in-law. If he gave it to you as a Mahr, it should go to your daughter. However, if he gave it to you as a gift; you may take it for yourself but your son-in-law has to pay a proper Mahr to your daughter if he did not do so at the time of the conclusion of the marriage contract. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The third question of Fatwa no. 20229

Q 3: is there a certain limit for a woman's Sadaq (Mahr, dowry to a bride from the groom)? What is meant by the phrase "the easiest in their dower" mentioned in the honorable Hadith?

A: A Woman's Sadaq has no definite limit. Whatever is permissible to own, whether a large or small amount, is permissible to be given as a Sadaq for women. As for the Hadith narrated by Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) stated: ⟪The most blessed marriage is the easiest in costs and dowry.⟫ Related by Ahmad, it means that paying the dowry should be made easy. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The fourth question of Fatwa no. 17332

Q 4: is it permissible to marry with a small amount of Mahr (mandatory gift to a bride from her groom), such as a ring?

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A: There is no minimum or maximum limit for Mahr. It might be a ring, its value or more. However, it is impermissible to exaggerate in the value of Mahr, as it leads to many evils. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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getting into debt to afford Mahr (mandatory gift to a bride from her groom)

Fatwa no. 10322

Q: I intend to marry but I do not have enough money to pay for the marriage expenses. I am a student in the secondary stage and going to join university this year. Is it permissible for me to borrow some money for marriage? It should be noted that I have the intention to repay this debt after I graduate from university.

A: There is no harm in a man, who can not afford the expenses of marriage, to borrow some money or get a loan through legal means as long as he has the intention to repay his debt.

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 21493

Q 2: i got engaged to a young woman, and our engagement lasted for a long time, but i cannot marry her due to financial reasons. Can i break this engagement? Given that if I do this, it is very difficult for her to remarry, according to our customs in Sudan. What should I do?

A: If the situation is as you mentioned, you should explain the situation to her father. He might agree to wait for another period of time or agree to take a small amount of Mahr (mandatory gift to a bride from her groom) from you and delay the rest of it to a later time. If all this is not possible, you can leave her, according to Allah's saying (Exalted be He), ﴾Allâh burdens not a person beyond his scope.﴿ May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

The first question of Fatwa no. 17660

Q 1:

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is it permissible for a Muslim man to borrow money to marry?

A: If he fears Fitnah (temptation) because he is unmarried, he is allowed to borrow money to marry. If not, it is better to be patient and wait until he can afford it without borrowing. May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

agreeing on specifying the amount of the Mahr

Fatwa no. 11252

Q: We are a tribe in the south of the Kingdom of Saudi Arabia. Some people were so ignorant that they used to fight and dispute, to the extent that even brothers do not visit each other, even on the days of the `Eid (Feast). However, with Allah's Favor, and thanks to the encouragement of their sons to love each other and do good, they agreed to become united and consult each other. Having reconciled,

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they decided to hold a meeting in one of their houses to discuss some matters. The meeting was held after the attendance of the majority, and they agreed upon the following:

First,

The Mahr (mandatory gift to a bride from her groom) should be 30,000 Riyals for a virgin, and less than that for a previously-married woman. Walimah (wedding dinner) should be served according to the need, with a maximum limit of four slaughtered animals.

Second,

Quitting their previous customs at the time of death; they used to slaughter animals and feed everyone. Now they only offer condolences for three days without slaughtering animals, and there is no harm in giving a Sadaqah (voluntary charity) after three days.

Third,

They have agreed to raise a fund, such that each one pays fifty Riyals every month, in case an emergency happens, such as an accident that occurs to one of the tribe or is caused by one of them, that results in deaths or injuries. In such a case, the damages are paid from the fund. In case it is not enough to pay the damages, the rest is paid by the tribe in installments. However, if the dead or the injured is one of the members of the tribe, it is their own business; they can either forgive or accept the damages. If a fight erupts between one of the members of the tribe and another person, and blood is shed, indemnity is paid from the fund after making attempts to solve the conflicts.

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If the fight is between two members of the tribe, they have to forgive each other. If someone's house is set on fire, people help him and give him a sum of money to find shelter for himself. What is the opinion of Your Eminence on such matters? Please advise, may Allah reward you.

A: The mentioned items agreed upon by the members of the tribe are all valid. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Fatwa no. 14044

Q: a young Muslim man wants to marry. He has brothers who offer to help him with most of the marriage expenses. Is it permissible for him to take this money? It should be noted that his brothers observe performing all the obligatory Prayers in their due times except for Fajr (Dawn) Prayer. They usually offer it after its due time. I advised them many times and told them about the danger of doing so.

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But they make excuses for this, and say that they cannot get up early to perform Salah while they get up when it has to do with their worldly works. Is it permissible to take their money to pay for the costs of marriage? It is worth mentioning that this money will be given as a gift and not a debt.

A: You have to continue giving your brothers advice with regards to performing Fajr (Dawn) Prayer in its due time. They have to resort to the means that help them do this and there is no harm in you accepting the sum of money they give you to help you to pay for the marriage costs if you need it. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 14571

Q: I am a young man who desires to marry during this year's summer holiday; if Allah wills and grants me success to do so. However, there is an old agreement between the people of our tribe reading as follows: "All members of the tribe agree that when any one of the tribe's young men wants to marry, all those who have married before should pay a sum of five hundred riyal as to help therewith the young man who intends to marry. The latter, in turn, has to participate in the future with all the other married members of the tribe and pay the same sum for the first one who is to marry after him and so on."

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Thus all members of the tribe continue to pay the concerned sum to all young men who belong to the same tribe and desire to marry. It may be worth mentioning that some of those who receive such help may be careless with regard to the performance of Salah (Prayer), may not perform Fajr (Dawn) Prayer in the Masjid (mosque), and may be committing non-Islamic practices such as Isbal (lowering their garments), cutting the beard, and smoking. Moreover, some of them may spend the concerned sum on hiring a big wedding hall and a female tambourine player for ladies who charges two thousand riyals for this. The foregoing results in committing some Munkars (things or acts which are unacceptable or disapproved of by Islamic law and Muslims of sound intellect) such as the entry of the groom along with his bride to the lady's place etc. My question is whether it is permissible for me to receive this sum to spend it on some of my marriage expenses which are legally permitted? It may be worth mentioning that if I take this sum from them, I will participate with them in the future according to the agreement on helping young men desiring to marry and some of them may commit impermissible things as mentioned above. On the other hand, what do I have to do so that such an agreement will continue and the tribe remains united? I am waiting to receive your Fatwa and guidance as soon as possible. May Allah grant you success and help you to always act righteously.

A: If the matter is exactly as what is mentioned in the question, it is impermissible for you to receive such financial help. However, it is permissible for anyone to help their brother, relative, or anyone else without the condition that the other side gives him the same.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The fifth question of Fatwa no. 4086

Q 5: What is the ruling on a husband taking provisions from his father-in-law for marrying his daughter?

A: This is permissible, and it is prescribed that the husband should designate the woman's Mahr (mandatory gift to a bride from her groom) at the time of concluding the marriage contract, even if it is a small amount. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 3582

Q 1: i witnessed the contracting of a marriage by a Ma'dhun (marriage registrant). When he asked the bride's Waliy (a legally accountable person acting for a woman seeking marriage) about the Mahr (mandatory gift to a bride from her groom) to record it in the marriage contract document, the Waliy said that they were relatives and there were no conditions between them, and asked him to contract the marriage based on what they had mutually agreed on. The contract was concluded based on what they had agreed on. What is the religious opinion on the lawfulness of this contract?

A: The contract is valid. It is not a condition of the contract that an amount of money has to be recorded in it. It suffices for the groom and the Waliy to agree on the amount, even if it is not mentioned at the time of concluding the contract. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 10934

Q: Allah, the Most Truthful (Exalted be He), says: ﴿And give to the women (whom you marry) their Mahr (obligatory bridal-money given by the husband to his wife at the time of marriage) with a good heart﴾ **Muslim scholars say that Mahr is one of the conditions of marriage, without which a marriage contract is not valid. The minimum amount of Mahr is one quarter of a Dinar (old Arab coin that equals 2.975 grams of gold). Please tell me what this amount is in US dollars, and may Allah grant you success!**

A: Recording the Mahr is not one of the conditions of concluding a marriage contract. If someone concludes a marriage contract without recording the Mahr, the contract will still be valid. A woman should receive an amount of Mahr similar to what is given to women within her social class and this has no minimum. Any amount that can be considered of value is a valid Mahr, according to the most authentic opinion of scholars. It is related in a Hadith reported on the authority of Sahl ibn Sa`d (may Allah be pleased with him) who narrated that the Prophet (peace be upon him) said, ﴿"Give her anything, even if it is only an iron ring."﴾

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

permissibility of delaying the Mahr or part of it

Fatwa no. 4907

Q: A widespread practice these days is that when a man gives his daughter or sister in marriage, he fixes an advance amount of Mahr (mandatory gift to a bride from her groom) and another deferred amount payable by the husband in case of divorce, which is called a debt. Is it permissible to stipulate this amount? If it is permissible; in the instance when the husband dies without divorcing his wife, does it remain a debt or not?

A: The entire Mahr or part of it can be paid in advance or deferred. The deferred amount should be paid when it becomes due. If no time is set for paying the Mahr, it must be paid when the husband divorces his wife. If he dies before paying it, it is to be paid from the deceased's inheritance. May Allah grant us success! May peace and blessings be upon our Prophet, his family, and Companions!

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`Abdullah ibn Qa`ud	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 3823

Q 2: is it permissible to pay part of the dowry in advance, such as paying 10,000 Riyals, and 10,000 deferred if he divorces her without a legal excuse from her side?

A: It is permissible to pay the whole amount of Mahr (mandatory gift to a bride from her groom) in advance or deferred, or part of it in advance and the other deferred for a fixed term. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 360

Q: My brother married a Lebanese woman with a 7,000 Lira Mahr (mandatory gift to a bride from her groom); 2,000 Liras in advance and 5,000 Liras to be paid to her 20 years after their marriage. But it was Allah's will that my brother died two years later. They did not have children during this period. The wife took her share of inheritance like other inheritors. Is it permissible for her to take her inheritance and her delayed Mahr? It should be noted that the established convention is that delayed Mahr is paid to the wife in the case of divorce yet this has not been mentioned in their marriage contract. I need your advice.

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A: the wife deserves to take the entire Mahr if the marriage has been consummated. What is mentioned by the questioner here that the husband died, that the delayed Mahr has to be paid 20 years after marriage, that the wife took inheritance with other inheritors and the convention of paying delayed Mahr in the case of divorce does not affect the basic rule mentioned above. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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\`Abdullah ibn Sulayman Ibn Mani\`	\`Abdullah ibn \`Abdul-Rahman ibn Ghudayyan	\`Abdul-Razzaq \`Afify

Fatwa no. 1009

Q: a man married his daughter to the son of another man for a specified Mahr (mandatory gift to a bride from her groom); half of which was paid in advance. after the marriage was consummated the wife became pregnant. The husband then died in a car accident before his wife gave birth to a son. Is the unpaid half of the Mahr considered as a debt that is still owed to the wife, and should it be paid before the distribution of his estate or is it not considered as a debt so that all the blood money can be distributed among the heirs? Please advise us.

A: If the situation is as described, the remaining half of the Mahr remains a debt on the husband for his wife, as he consummated the marriage.

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As he did not give it to her during his lifetime, it is obligatory that it should be paid to her from the estate he left after his death, before the inheritance is distributed among the heirs who are entitled to the blood money or any other property that he may have owned. May Allah grant us success! May peace and blessings be upon our Prophet, his family, and Companions!

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`Abdullah ibn Mani`	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	Ibrahim ibn Muhammad Al Al-Shaykh

The first question of Fatwa no. 606

Q 1: is Mahr (mandatory gift to a bride from her groom) regarded as a debt which has to be paid?

A: The wife is entitled to the stated Mahr when the marriage is consummated or her husband dies. She is entitled to half of it if she gets divorced before the marriage is consummated. In all cases, this amount is regarded as a debt which has to be paid by the husband. If she willingly waives all or part of it, the waiver is acceptable. Allah (Exalted be He) says: ﴾And if you divorce them before you have touched (had a sexual relation with) them, and you have appointed unto them the Mahr (bridal-money given by the husband to his wife at the time of marriage), then pay half of that (Mahr), unless they (the women) agree to forego it, or he (the husband), in whose hands is the marriage tie, agrees to forego and give her full appointed Mahr. And to forego and give (her the full Mahr) is nearer to At-Taqwa (piety, righteousness). And do not forget liberality between yourselves. Truly, Allâh is All-Seer of what you do.﴿ He (Exalted be He)

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also says: ﴾And give to the women (whom you marry) their Mahr (obligatory bridal-money given by the husband to his wife at the time of marriage) with a good heart; but if they, of their own good pleasure, remit any part of it to you, take it, and enjoy it without fear of any harm (as Allâh has made it lawful).﴿ May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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`Abdullah ibn Sulayman Ibn Mani`	`Abdullah ibn `Abdul-Rahman ibn Ghudayyan	`Abdul-Razzaq `Afify

Fatwa no. 1662

Q: my brother concluded a marriage contract with a woman, but he died before consummating the marriage or even seeing her. Is she entitled to the mahr (mandatory gift to a bride from her groom) or not? It should be mentioned that he died leaving nothing behind, but he had previously paid her 7000 (seven thousand Riyals) of her dowry in advance, which is what he had at that time. Is she entitled to take the rest of her Mahr and her other rights, even though my brother did not leave behind any children nor was he previously married?

A: If the matter is as you mentioned, that your brother died after concluding the marriage contract with a woman to whom he paid a sum of seven thousand Riyals of her Mahr, she should be paid the rest of the Mahr and she has a right in his inheritance. Moreover, she has to observe `Iddah (woman's prescribed waiting period after divorce or widowhood) in which case is four months and ten days and nights, on the basis of the general meaning of Allah's Words (Exalted be He): ﴾And those of you who die and leave wives behind them, they (the wives) shall wait (as regards their marriage) for four months and ten days, then when they have fulfilled their term, there is no sin on you if they (the wives) dispose of themselves in a just and honourable manner (i.e. they can marry). And Allâh is Well-Acquainted with what you do.﴿

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In addition, it is confirmed that the Prophet (peace be upon him) said, ﴾"It is not lawful for a woman who believes in Allah and the Last Day to observe Hidad (prescribed mourning period during which a widow does not adorn herself and keeps to the home of her deceased husband) for more than three days, except for her husband (for whom the mourning period is) four months and ten days."﴿ Further, the Prophet (peace be upon him) said regarding ﴾a woman whose husband died before giving her a dowry or consummating the marriage, that she should receive the dowry paid to women of the same social status, no more, no less, and she should observe `Iddah and she has a right in his inheritance."﴿ May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fourth question of Fatwa no. 6045

Q 4: Is it Wajib (obligatory) on a husband to pay the deferred Mahr (mandatory gift to a bride from her groom)? It is worth mentioning that

according to the `Urf (custom) of the society, a deferred Mahr is not considered a real part of the Mahr. Rather, it is regarded a financial punishment for the husband in case he proceeds with the divorce and as help to be given to the wife in such a case. Moreover, is it permissible for the Waliy (a legally accountable person acting for a woman seeking marriage) of the bride to insist on recording the deferred Mahr in the marriage contract and agree with the husband that the latter does not pay it after the consummation of marriage? Does the husband have to pay the Mahr even though this was not his intention at the time of the conclusion of the marriage contract?

A: It is Wajib to pay the deferred part of the Mahr upon the wife's request. However, if a definite date was assigned for its payment; the deferred Mahr has to be paid for the wife on that specific date if she requests it. Otherwise, it is to be paid to her in case of divorce or to her heirs when she dies. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Qa`ud	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 6871

Q: It is a widespread habit in some countries, especially Egypt, that part of the Mahr (mandatory gift to a bride from her groom) is to be paid at the time of the conclusion of the contract of marriage and the other is to be deferred and recorded in the document of the marriage contract. It is thus written in such a document: "The deferred Mahr is to be paid at any one of the two appointed times." i.e. in case of divorce or death. What is the ruling on such

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a deferred Mahr? Moreover, what is the ruling on the husband who consummates his marriage while intending not to pay the deferred Mahr except at one of the two appointed times mentioned above? It may be worth mentioning that a writer called Ahmad Idris gave a Fatwa that such a marriage is Fasid (void) in the sight of Allah (Exalted be He). Provide us with your beneficial answer please. May Allah reward you with the best.

A: It is permissible for the Mahr to be paid in advance. It is also permissible to pay some of it in advance and to defer the rest to the appointed times which are mentioned in the question. There is no impediment to do so for the generality of the Hadith of the Prophet (peace be upon him): ❨Muslims are on (i.e. stick to) their conditions, except such which makes lawful unlawful and unlawful lawful.❩ and: ❨The stipulations most entitled to be abided by are those with which you are given the right to enjoy the (women's) private parts (i.e. the stipulations of the marriage contract).❩ (Agreed upon by Al-Bukhari and Muslim). May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The ninth question of Fatwa no. 9507

Q 9: people usually write the postponed part of the Mahr (mandatory gift to a bride from her groom) though they do not mention it in the beginning of the contract. It is often different from what happens in reality, for example they write one pound to be paid immediately and the rest to be delayed. What is the ruling of Shri`ah on this?

A: There is no harm in writing the delayed part of Mahr in the marriage contract

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after agreeing upon this. If any dispute arises between the two parties, it has to be settled in the legal court. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 9808

Q 2: i owe my wife 5,000 Ryials from her Mahr (mandatory gift to a bride from her groom). i bought her gold with 1,500 Riyals and delayed the rest of the money. She accepted to delay the rest of the debt. Am i committing a sin this way?

A: If the reality is as mentioned; that she accepts that you postpone the rest of her Mahr which you owe her, there is no harm on you. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 12258

Q 2: i did not pay the rest of the dower of my dead wife which is 1,000 Somali shilling (15 Saudi riyals). i asked a Shaykh in my country who told me that

I should pay this money to her mother. Is this fatwa valid? What should I do if this fatwa is not correct?

A: The dower of your dead wife is part of her property. You have to pay her debts if there are any first. Then you should execute her legal bequest if she made a bequest. The rest of her property should be divided among her heirs according to Shari`ah (Islamic law) rules. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 10580

Q 2: someone paid half of the Mahr (mandatory gift to a bride from her groom) at the time of marriage and deferred the other half. He later had a son and a daughter from his wife, then he divorced his wife without paying the deferred amount of Mahr. Must he pay this amount to the wife?

A: He must pay the deferred amount of Mahr because the marriage was consummated. May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 14768

Q 2: My husband paid me part of the Mahr (mandatory gift to a bride from her groom) in advance upon the conclusion of our marriage contract. The remaining amount is recorded in the contract to be paid in either of two cases; death or Talaq (divorce pronounced by a husband). Is it permissible for me to receive the remaining amount outside of these two terms, i.e. during the lifetime of my husband? My husband willingly wants to pay me that amount without Talaq taking place. Am I permitted to take such a deferred amount of the Mahr?

A: It is permissible for you to take the deferred amount of your Mahr before its due time if your husband willingly pays it to you. May Allah grant us success! May peace and blessings be upon our Prophet, his family, and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 11955

Q: Some tribes used to ask the husband when getting married to pay an amount of money called deferred dowry. This deferred money should be paid by the husband in case of divorce. In this case, the husband is required to pay this sum of money which is different from the dowry. Is it permissible to do this according to Shari`ah (Islamic law) rulings? What is the ruling on doing so if he did not pay a dowry? If he paid a dowry, what should we do?

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May Allah reward you well!

A: There is no harm in you doing this. This is because it is a defined sum of money and a part of the dowry. People may agree on deferring part of the dowry for a certain interest that requires doing so as using this deferred dowry as a deterrent against divorce. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 9416

Q 2: when someone helps his son pay the marriage expenses while part of the Mahr (mandatory gift to a bride from her groom) is ill gotten money such as gained from stealing; will it annul the contract? It is worth mentioning that the person who paid the Mahr is the father of the groom.

A: If the reality is as you have mentioned, the marriage contract is valid. It is obligatory on the person who stole the money to return it to its owners or their heirs. He must repent and seek forgiveness, and may Allah forgive him. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa no. 3113

Q 1: is it permissible for the father or the Waliy (a legally accountable person acting for a woman seeking marriage) of a woman to take from her Mahr (mandatory gift to a bride from her groom)?

A: It is permissible for her father to take whatever he wants from her Mahr, or other money, by her consent. It is also permissible for him to take from her Mahr in a way that does not cause her loss provided that he does not give it to any of his children. With regards to her Waliy in the marriage contract, it is not permissible for them to take from her money, whether from her Mahr or other money, unless it is she who gives it to him willingly and she is grown-up. Likewise, it is not permissible for guardians, other than the father to take from his daughter's money except by her consent. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 4901

Q: is it permissible for the woman's Waliy (a legally accountable person acting for a woman seeking marriage) to take from her Mahr (mandatory gift to a bride from her groom)? Is it permissible for him to stipulate taking some of it in return for acting as her Waliy?

A: The basic ruling is that Mahr (mandatory gift to a bride from her groom) is in return for having sexual intercourse with her,

and is her own property. It is not permissible for her Waliy (a legally accountable person acting for a woman seeking marriage) to stipulate to take some of it for himself. Also it is not permissible for him to take anything from her Mahr except by her consent unless he is her father; because it is permissible for the father to take from his daughter's Mahr without causing her losses acting upon the saying of the Prophet (peace be upon him): ﴾The most pleasant of what you eat is that out of what you earn; and your children are from your earnings.﴿ May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 5812

Q 2: is it permissible for a woman to take an amount of money from a man who wants to marry her daughter in return for allowing him to marry her?

A: It is permissible for her to take the money paid to her by the husband whether she takes it before or after concluding the marriage contract. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 6242

Q: is it permissible for the person to give his daughter in marriage to someone in return for 1,000 Riyals as a Mahr (mandatory gift to a bride from her groom), then take this money and spend it on himself? His name is Bas-shlaq and he is from Turkey where many Muslims do this. Is the father of the daughter considered a Fasiq (someone flagrantly violating Islamic law)? Does this make him lose his guardianship for his daughter according to the view of Al-Shafi`y? If the woman's father repents to Allah; is it permissible for him to act as her guardian in other marriages or not? We would like your Eminence to explain this issue to us. May Allah be merciful to you!

A: It is permissible for the father to accept 1,000 Riyals as Mahr for his daughter's marriage and it is permissible for him to take whatever he wants from her Mahr or other money, acting upon the saying of the Prophet (peace be upon him): ﴾You and your property belong to your father.﴿ However, it is better for him to take from it if he needs money, and he cannot be considered a Fasiq for taking all of his daughter's Mahr or lose his guardianship for his daughter according to the evidence indicating this. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The fourth question of Fatwa no. 7579

Q 4: is it permissible to use a woman's Mahr (mandatory gift to a bride from her groom) after fixing its amount and with the consent of her Waliy (a legally accountable person acting for a woman seeking marriage) as capital for a joint partnership with the husband who contributes with an equal amount of money?

It should be noted that none of them will be favored over the other; but the profits will be equally distributed. If one of the spouses dies, should only their share in the business (i.e., the half) be included in the inheritance?

A: A woman's Mahr belongs only to her, just like the rest of her money or property. If she uses it to partner with her husband or any one else in permissible business, there is no harm in that. Furthermore, upon either of the spouses' death, their share goes to the heirs. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Chairman
`Abdullah ibn Qa`ud	`Abdul-`Aziz ibn `Abdullah ibn Baz

The tenth question of Fatwa no. 9450

Q 10: a man got engaged to a girl and her father stipulated that the groom would give him additional money besides the Mahr (mandatory gift to a bride from her groom) and the fiancé accepted this; is the money which the father of the bride takes considered illicit? Does the following saying of the Prophet (peace be upon him) apply to it: ﴾If anyone sells a free slave and takes its price, I will be his opponent on the Day of Resurrection.﴿

A: Mahr is the right of the woman. As for the money stipulated by her father, it has to be paid by the groom if he accepts this condition. It is authentically reported on the authority of `Aishah (may Allah be pleased with her) that the Prophet (peace be upon him) said: ﴾The most pleasant of what you eat is that out of what you earn; and your children are from your earnings.﴿ The condition which her father stipulated does not come

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under the meaning of the mentioned Hadith of the prohibition of consuming the price of a free slave because her father did not sell her but he concluded a permissible marriage contract for her. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 13648

Q: I would like to tell Your Eminence that while they were still young, I decided to marry off my daughter to my nephew without receiving Mahr (mandatory gift to a bride from her groom). When my nephew reached the suitable age of marriage and I wanted to contract his marriage to my daughter, my wife objected. I tried to convince her but she wanted my nephew to pay sixty thousand riyals, although I had intended to marry them without receiving any Mahr, regardless of the amount. Is it permissible for me to marry the two without Mahr, against my wife's will? Is she entitled to this money or not? Would you please forward the answer to the judge of Al-Mahany court, as I insist on contracting this marriage without a Mahr? May Allah grant you success and reward you good! He is All-Hearer and Responsive!

A: It is impermissible to force your daughter to marry your nephew. Moreover, Mahr is one of the rights of a girl. May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 16045

Q 1: some people have the habit of giving the dowry to the parents of the bride without giving their daughter anything. Is it legally valid to do that?

A: It is permissible for the father to take a portion of the dowry of his daughter if she is not in need for it and doing so causes her no harm. The Prophet (peace be upon him) said: ﴾"You and your property belong to your father."﴿ (Related by Ibn Majah). The Prophet (peace be upon him) also said: ﴾"The most pleasant of what you eat is that out of what you earn; and your children are from your earnings."﴿ This Hadith was reported by the Five Compilers of Hadith (Imams Ahmad, Abu Dawud, Al-Tirmidhy, Al-Nasa'y and Ibn Majah). May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 17328

Q: It is an old custom of some villages in the south of the Kingdom to take a sum of money from the father of the bride when she gets married outside the village. the money is taken in return for the participation of the people of the village in the wedding and accompanying the father of the bride to the village of the groom. This sum is accumulated by some trustworthy people of the village who are known for their honesty. The money is to be spent as they say on solving the problems which may face the village, protecting some important properties, cultivating the agricultural areas of the village, entertaining the village guests and giving some help in opening new roads, marriage aids and suchlike. The people of the village do not know exactly how much was collected, as no statement of accounts, of expenditures and balance left, was given for several years. This does not mean that we doubt the honesty of those who collect this money, but we would just like to know the matter. Your Eminence, if the father of the bride refuses to pay the sum, the people of the village refuse to accompany him to the wedding place, i.e. to the village of the groom. He will be embarrassed and become in a critical situation which forces him to pay the sum in order that it will not to be said about him that he has no family or he is an undesired person.

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Some people threaten him not to visit him or attend his funeral if he does not pay the sum.

The question here is: What is the validity of this? Is there any sin on the people who collect this money? Is this money illicit?

We hope that Your Eminence will kindly answer these questions. May Allah make the answer in your balance of good deeds! May Allah benefit Muslims with your knowledge and make it for the sake of Allah.

A: This is a bad habit which contradicts the Shari`ah. Mahr (mandatory gift to a bride from her groom) is the right of the woman. It is not permissible to take something from it except with her consent. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 16384

Q2: I gave my daughter in marriage for a Mahr (mandatory gift to a bride from her groom) that is estimated at one hundred and ten thousand Riyals. I gave ten thousand Riyals to my daughter and kept the rest. I spent the money in several channels. For instance, I performed Hajj on behalf of my parents, gave Sadaqah (voluntary charity) and contributed to building a Masjid (mosque) from it. Are these acts permissible?

A: A Muslim should not exaggerate in the amount of Mahr; as it complicates marriage

and burdens people with what they may not be able to afford. The father is permitted to take from his daughter's Mahr as long as it does not entail harm on her and that she does not need it. The Prophet (peace be upon him) said, ﴾You and your property belong to your father.﴿ If the father takes money from his son or daughter that does not cause them harm, and which they don't need, he is allowed to dispose of it, perform Hajj from it or give Sadaqah out of it. The reason is that the money becomes the property of the father when he takes it. May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions.

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The first question of Fatwa no. 20879

Q 1: A man married the daughter of his paternal uncle. Before contracting the marriage, his father and paternal uncle agreed upon a Mahr (mandatory gift to a bride from her groom) and specified it in the contract. After a period of time, the husband discovered that his father and paternal uncle set a Mahr just to let the people and Ma'dhun (marriage registrant) know there is a Mahr, yet it was not paid. That happened with the consent of both parties. The husband is asking whether this is permissible or not and what should he do now?

A: Mahr is the woman's right; if she claims it, the husband will have to pay an amount that one of her peers would accept as Mahr. This is because the Mahr is a return for allowing the husband to have the pleasure of sexual intercourse with his wife. if a woman willingly waives her right to the Mahr or part of it,

it will be permissible and does not affect the validity of the contract. This is because Allah (Exalted be He) says, ﴿And give to the women (whom you marry) their Mahr (obligatory bridal-money given by the husband to his wife at the time of marriage) with a good heart; but if they, of their own good pleasure, remit any part of it to you, take it, and enjoy it without fear of any harm (as Allâh has made it lawful).﴾ May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions.

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Fatwa no. 3926

Q: As a father, I have arranged for my son to be engaged to a girl. After she and her father accepted, we agreed upon the Mahr (dowry to a bride from the groom) and all the conditions of the marriage contract. After a period of time, our village and a neighboring one decided upon the Mahr and set its conditions with less than what I decided with my son's father-in-law. Indeed, my son proposed to his fiancée before setting this agreement and the people in the village want me to abide by the conditions of their agreement. However, I am taking care not to violate any of the conditions stipulated in the marriage contract lest it should be rendered invalid. Kindly give me your Fatwa in this regard. Should I abide by the terms of the marriage contract, or the agreement between the two villages, bearing in mind that

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it stipulates that the waliy of the bride and the bridegroom should take an oath?

A: If the case is as you mentioned, the bridegroom should abide by the conditions of the marriage contract, for Allah (Glorified be He) states: ﴾O you who believe! Fulfil (your) obligations.﴿ The Prophet (peace be upon him) stated: ﴾The stipulations most entitled to be abided by are those with which you are given the right to enjoy the (women's) private parts (i.e. the stipulations of marriage contract).﴿ May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 17440

Q: A woman asked a man to give her 800 Riyals, so he gave her it, and said, "Consider this sum an advance on your betrothal." The woman agreed just to get the money, even though she was not convinced due to the big difference between their ages. The man subsequently died and she would now like a Fatwa (legal opinion issued by a qualified Muslim scholar) as to whether she has to pay the money back to the man's heirs - bearing in mind that they did not fulfill their duties towards him and look after him as they were obligated to do for him - or pay it as Sadaqah (voluntary charity) on his behalf, or it is Halal (lawful) for her to keep it for herself?

A: If the reality is as mentioned in the question, and the man gave the woman the money as an advance on her Mahr (mandatory gift to a bride from her groom), but he died before contracting the marriage, it is obligatory for the woman to repay the amount mentioned to the man's heirs. This is because no contract of marriage was concluded between them and she therefore has no right to keep the money. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 5276

Q 2: but if you intend to replace a wife by another and you have given one of them a Qintâr (of gold i.e. a great amount as Mahr) take not the least bit of it back What is the meaning of these two Ayahs (verses of the Qur'an)?

A: After Allah commands husbands to deal leniently with their wives and urges them to keep the bonds of marriage, He warns them against abusing their wives or causing them harm in order to compel them to waive any part of their dowry. Moreover, Allah forbids husbands when intending to divorce their wives to marry anyone other than them, to take anything from what they paid to their wives as dowry, even if what they paid was a large amount. Additionally, Allah confirms this prohibition by warning husbands against taking any of the dowry after

consummating their marriage and enjoying each other. Husbands are not required to do this after pledging to be just, do their duties, deal leniently and to avoid evil and calumny. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The fourth question of Fatwa no. 1943

Q 4: is it permissible for a person to marry his daughter off to a person as a type of charity, without a Mahr (mandatory gift to a bride from her groom)?

A: It is impermissible for a person to marry off his daughter to a person without Mahr, as this will not be considered a valid marriage for whoever concludes the marriage contract for his daughter with the intention of not taking Mahr. The girl deserves the same amount of Mahr paid to her peers, because she is not a possession of her father (i.e. to give her in charity. Trans.) and the Mahr is one of her rights. The Qur'an and the Sunnah have denoted the obligation of paying Mahr in marriage, as Allah (Exalted be He) says: ﴿All others are lawful, provided you seek (them in marriage) with Mahr (bridal-money given by the husband to his wife at the time of marriage) from your property, desiring chastity, not committing illegal sexual intercourse﴾ as stated in the Ayah of Surah Al-Nisa'.

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Moreover, the marriage that depends on the bride offering herself without a Mahr to her husband is one of the special privileges only for the Prophet (peace be upon him), and it is clarified in Allah's Saying (Glorified and Exalted be He): ﴿and a believing woman if she offers herself to the Prophet, and the Prophet wishes to marry her —a privilege for you only, not for the (rest of) the believers.﴾ as mentioned in the Ayah of Surah Al-Ahzab. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 3773

Q 2: Is it permissible in Islam for a man to marry his daughter off without receiving a Mahr (mandatory gift to a bride from her groom)?

A: The basic principle is that the Mahr is a compulsory part of an Islamic marriage contract. We know of no proof indicating that it is a fixed amount. Rather, the incidents that occurred during the Prophet's lifetime indicate that it varies according to the circumstances of the husband. It was narrated in Musnad (Hadith compilation) Ahmad and Sunan Al-Tirmidhy that the Mahr can be a pair of shoes. It was reported in Musnad Ahmad and Sunan Abu Dawud that the Prophet (peace be upon him) said: (If a man gives

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a woman a handful of food as Mahr, she becomes his lawful wife.) It was reported in the Two Sahih (authentic) Books of Hadith (Al-Bukhary and Muslim) and in other books on the authority of Anas (may Allah be pleased with him) (The Prophet (peace be upon him) saw traces of yellow (color) on the hand of `Abdul-Rahman ibn `Awf. The Prophet (peace be upon him) asked, "What is this (color)?" He replied, "I got married, paying a gold piece equal to the weight of a date-stone as Mahr. The Prophet said, may Allah bless you! Give Walimah (wedding dinner), even if with one sheep.) It also was narrated in the Two Sahih and in other books on the authority of Sahl ibn Sa`d (that a woman came to the Messenger of Allah (peace be upon him) and said, 'O Messenger of Allah, I have come to give myself (in marriage) to you.' The Messenger of Allah (peace be upon him) paused and thought for long time. A man from among the attendants said, 'O Messenger of Allah, if you are not interested in her, then marry her to me.' He said,

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Do you have anything to give her as Mahr?' The man said, 'I have nothing except my garment.' The Prophet said, 'If you give it to her, you will find nothing to wear'. He said, 'Go and see if you can find anything.' So the man went, then he came back and said, 'I could not find anything.' The Prophet said, 'Do you know any part of the Qur'an?' He said, 'Surah such-and-such and Surah such-and-such.' The Prophet said, 'Then go, you are married to her by what you know of the Qur'an.') (Agreed upon by Al-Bukhari and Muslim). In another version, (Agreed upon by Al-Bukhari and Muslim), (I let you marry her for that much of the Qur'an which you know.) In another wording in the two Sahih of the Hadith reported by Sahl ibn Sa`d Al-Sa`idy (may Allah be pleased with him) that the Prophet (peace be upon him) said to the suitor of this woman, (see (if you can find anything), even if it is only an iron ring.) Accordingly, we know that Mahr, even if it is little, is essential for marriage. Proof is provided by Allah (Glorified and Exalted be He) who says concerning marriage: (All others are lawful, provided you seek (them in marriage) with Mahr (bridal-money given by the husband to his wife at the time of marriage) from your property) However, the marriage is still valid even if the Mahr is not stated. In such a case, the woman is entitled to a Mahr like that of her peers, as indicated by the authentic reports.

Fatwa no. 2059

Q: my brother married a woman and we paid the bride's father 13,000 Riyals as mahr (mandatory gift to a bride from her groom). Allah willed that my brother died before consummating the marriage. Does she deserve half of the Mahr or not? It should be noted that the husband's father is still alive.

A: If the reality is as mentioned, that is the husband married a woman then died before consummating the marriage, the entire Mahr goes to her once the husband dies; because a wife deserves her entire Mahr, whether paid before the contract or after it, once her husband dies or consummates marriage with her. It is not permissible for the husband's father or mother to take anything from the wife's Mahr.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The third question of Fatwa no. 6499

Q 3: What is the ruling if a man marries a woman and dies before the consummation of the marriage?

A: If the reality is as mentioned, she has to spend her `Iddah (woman's prescribed waiting period after divorce or widowhood), go into the mourning period, and she has the right to inherit her husband and take her entire Mahr (mandatory gift to a bride from her groom). May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 6191

Q: Your Eminence, I have concluded my marriage contract with a girl from Somalia. I promised to give her 10 camels as delayed Mahr (mandatory gift to a bride from her groom) but she died before the consummation of marriage. I live in Saudi Arabia. Now her father wants the entire Mahr. I told him that I do not have to pay the entire Mahr but he insists. I could not find a person to give me a Fatwa according to the Islamic Shari`ah

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to end this dispute. I hope your Eminence will tell me if I have to pay them the entire Mahr and how much I should pay them? How much do I deserve from the inheritance of my dead wife?

A: If the reality is as mentioned, she deserves the entire Mahr as mentioned in the marriage contract. The Mahr and the money she left behind is considered property and should be inherited after repaying her debts and executing her legal will. You deserve half of her estate if she has no children. If she had a child, you deserve a quarter of the estate according to the saying of Allah (may He Praised and Exalted): ﴿In that which your wives leave, your share is a half if they have no child; but if they leave a child, you get a fourth of that which they leave after payment of legacies that they may have bequeathed or debts.﴾ May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 9273

Q: My brother assigned his wife 340,000 Riyals as Mahr (mandatory gift to a bride from her groom). He paid 82,000 Riyals in advance and delayed the rest of it to be paid at fixed times later on. He consummated the marriage and had a child but the child died. Now, his wife is pregnant. It was Allah's Will that my brother died in a car accident and we thank Allah for His Divine Decree. My brother's father-in-law claims the rest of Mahr which is around 258,000 Riyals. It should be noted that my brother did not leave behind except 10,000 Riyals. He also has a share in a piece of land but we have not distributed it until now. His share of the land is worth approximately 10,000 Riyals. I wonder if there will be any sin on him if we give his father-in-law his entire estate including the money and the land. It is worth mentioning that the money and the land together are worth 20,000 Riyals. If there will be a sin on my brother after we give his entire estate to his father-in-law, I am ready to pay the rest of the Mahr from my own money. It should be noted that my monthly salary is 5,000 Riyals. I hope you will explain things to me so if there is no sin on my brother, I can stop worrying or if there is a sin on him, I will do my best to repay the remaining money of Mahr.

A: If the reality is as mentioned, your brother's wife deserves to receive her entire Mahr once your brother consummated marriage with her. So, it is a debt for her like any other debt that has to be repaid before distributing your brothers' estate. If any dispute arises, it should be referred to the legal court for settlement. If you repay the remaining debts of your brother, you will free him from responsibility and you will be rewarded greatly by Allah. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 9535

Q 1: a man married our daughter who is eleven years old. He paid one-third of the Mahr. The girl died before she was fifteen before the consummation of marriage. I hope you will give me the legal opinion whether the Waliy (guardian) of the girl should return the money (one-third of the Mahr), or what should he do? May Allah reward you the best.

A: If the case is as you mentioned, the entire Mahr should be paid. It should go to her heirs, including her husband according to Islamic law after repaying all of her debts and carrying out her bequest, if there was any.

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Fatwa no. 10273

My son proposed to a daughter of a man who accepted his proposal. The marriage contract was concluded and we paid him twenty-five thousand Saudi Riyals - an amount the father of the girl laid as a condition. According to our customs, before consummating the marriage the man has to prepare all the necessary furniture and other things the wife needs. Five months or so after the conclusion of the marriage contract, Allah's (Glorified and Exalted be He) decree of my son's death was fulfilled. We therefore went to the father of the girl and asked him to marry her to my second son after her mourning period expired. He requested us to report this case to the scholars and judges to answer the following questions:- Does the woman whose husband dies still have dues on him, given that the husband did not leave any money as his father used to assist him financially? He did not have any money of his own, even the money requested from him was paid by his father. Should the woman observe a mourning period? Is she entitled to Mahr (mandatory gift to a bride from her groom), which is usually paid upon the consummation of the marriage; which in this case did not take place?

Should the father of the girl return the money that he has taken, even if he marries his daughter to my second son? Please advise and mention the relevant proof.

A: First, if a man contracts a marriage then dies before consummating it, it will be obligatory on the widow to observe `Iddah (woman's prescribed waiting period after widowhood) and mourn during it. This period is four months and ten days. **Second,** the woman in question deserves Mahr; if it was specified, she would take it; otherwise, she should be given Mahr that is equal to what is usually paid to her female relatives and peers. **Third,** the woman in question inherits one-fourth of the estate of her husband if he does not leave a child. If he leaves children, she will receive one-eighth of his estate. The distribution should be made after repaying his debts and fulfilling his legal will. **Fourth,** it is permissible for her to marry the brother of her dead husband or any other man after her `Iddah expires. Her father is not to return the money he took, even if he marries her to the man's second son. May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions.

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Fatwa no. 2796

Q: a married man got married for the second time. His first wife asked him to give her as much jewels as he gives the second wife. Is it obligatory for him to do that?

A: He is not required to give his first wife as much as he gives his second wife with regard to dowry and other things. But if he gives her things similar to that which he gives his second wife in order to satisfy her, it will be good. Moreover, it will be better for him to do this if he desires to deal leniently with her in the future. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 15887

Q 2: a husband wants to formally pay the deferred Mahr (mandatory gift to a bride from her groom) he agreed to pay to his wife as is stated in the marriage contract, so he will not be held accountable for it on the Day of Resurrection. What should he do? May Allah reward you with the best.

A: It is Wajib (obligatory) on a husband to pay the deferred Mahr to his wife at

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its appointed time, if a fixed time was set, or if his wife requests it, if no fixed time was set, unless the wife willingly waives it, as Allah (Exalted be He) says (what means): ﴾And give to the women (whom you marry) their Mahr (obligatory bridal-money given by the husband to his wife at the time of marriage) with a good heart; but if they, of their own good pleasure, remit any part of it to you, take it, and enjoy it without fear of any harm (as Allâh has made it lawful).﴿ Payment of the deferred Mahr does not have to be done in a formal manner; if a husband gives it to his wife in a usual way, he has fulfilled his obligation. However, if he is afraid that she may deny having received it, he can document it in a formal manner. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Announcing marriage and Walimah

The fifth question of Fatwa no. 3618

Q 5: What are `Aqiqah and Walimah?

A 5: `Aqiqah is a sacrifice offered when a baby is born, in thankfulness to Allah (Exalted be He) for His gift. A walimah is a wedding dinner served to those who are invited as an act of the Sunnah of the Prophet (peace be upon him) to thank Allah. It serves as a celebration to make the marriage known to all people.

It can also be generally referred to any banquet, even those made for purposes other than marriage. May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions.

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Fatwa no. 4026

Q: It is the custom of some Bedouins and in some villages and towns that five sheep are slaughtered and a sack of nuts is opened on the first night in the presence of 20 persons only. On Friday night, a camel is slaughtered, two sacks of rice and green vegetables are distributed in the presence of 70 persons and 70 cars. It is worth mentioning that the waste of food is left in the place of the wedding party. Is this permissible, desired or Makruh (reprehensible)? Could you kindly advise? May Allah reward you with the best!

A: setting a banquet is an act of sunnah because the Prophet did so and he (peace be upon him) also said to `Abdul-Rahman ibn `Awf (may Allah be pleased with him) when he got married: ⟨Give a Walima (wedding banquet) even if with one sheep.⟩ Its amount differs according to the capability of a person and his conditions. There is no minimum because of what has been reported from Anas (may Allah be pleased with him) that he said: ⟨I have not seen the Prophet (peace be upon him) set a wedding banquet

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for one of his wives as he did for Zaynab bint Jahsh when he offered a sheep as a banquet.⟩ Related by Al-Bukhari. It is also reported on the authority of Safiyah bint Shaybah (may Allah be pleased with her) that she said: ⟨The Prophet (peace be upon him) gave a banquet with two Mudds of barley on marrying some of his wives.⟩ Related by Al-Bukhari. This Hadith refers to Um Salamah (may Allah be pleased with her) due to what was reported by Imam Ahmad in a Sahih (authentic) Sanad (chain of narration). There is no maximum but a Muslim must be moderate and consider his conditions whether rich or poor and the conditions of those whom he invites. He should not be extravagant in food, light and suchlike because extravagance is prohibited. It is in fact one of Al-Kaba'ir (Grievous sins) because of Allah's saying: ⟨O Children of Adam! Take your adornment (by wearing your clean clothes), while praying and going round (the Tawâf of) the Ka'bah, and eat and drink but waste not by extravagance, certainly He (Allâh) likes not Al-Musrifûn (those who waste by extravagance).⟩

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The fourth question of Fatwa no. 9447

Q 4: it is a habit that animals are slaughtered on the seventh day of marriage and it is called "The celebration of the seventh day of marriage." is this a Bid`ah (innovation in religion)? Is it permissible to do this?

A: Wedding banquets are recommendable. Poor or rich people, whether they are relatives or not, are invited to this banquet. If they celebrate her going to visit her parents or relatives after marriage through arranging another banquet, it is permissible as there is no harm in this regard. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 2886

Q: There was a sort of a disagreement regarding the Walimah (wedding dinner). It happens in some tribes that the wife's father hosts a Walimah at the conclusion of the marriage contract.

Similarly, as the wedding nears, the husband hosts a Walimah and announces marriage through songs and celebrations. Other tribes stipulate that the husband should pay for everything related to the marriage, such as the Walimah, and the father has only to collect money. Please, give me the legal ruling as to what is mentioned above.

A: It is not permissible to spend excessively on wedding banquets, or to have female singers at the wedding. If there is any kind of dispute between the husband and the Waliy of the wife, it is the court that settles such matters. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The seventh question of Fatwa no. 5782

Q 7: what should be done for a walimah (wedding dinner)? Is it permissible to play the Duff (a tambourine-like instrument without bells) while mentioning Allah and praising the Prophet (peace be upon him)?

A: It is lawful to prepare a Walimah for a wedding and for one or more animals to be slaughtered for those who are able to afford it. If this is not feasible, it will be sufficient to provide any affordable food.

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As for playing the Duff and singing during a Walimah, in the manner mentioned in the question, this is not permissible, out of showing due veneration to Allah and His Messenger. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 15169

Q: If a young Muslim man marries without holding a Walimah (wedding dinner), has he committed a sin or not? Is it one of the obligatory conditions to contract a marriage?

A: Holding a Walimah is legislated for a wedding, as the Prophet (peace be upon him) said to 'Abdul-Rahman ibn 'Awf, ("Hold a Walimah, even with one sheep.") However, refraining from holding one has no effect on the validity of a marriage contract. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 13400

Q 2: weddings nowadays, as you know, are being held in places where sins are committed. I dislike this and have forbidden my wives and daughters from attending, although they like to go to these places and attend weddings. Can I continue to forbid them or should I allow them to go, even though I will be sinful for doing so?

A: If a wedding party includes Haram (prohibited) matters, such as free intermixing of men and women, music, and the like, it is not permissible for you to allow your family to attend. If the party includes no Haram matters, there is no problem in you allowing your family to attend such a wedding party. Women beating the Duff (a tambourine-like instrument without bells) in a wedding party is not forbidden music, as long as there are no men with them. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 16506

Q: We have a tribal habit rampant in Hejaz. If a person in our tribe wants to marry his daughter to someone in neighboring villages, he asks the person who proposed to marry her to bring

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twelve sheep. When the father of this bride is told about these sheep, he says that he will slaughter them as a banquet for his people. Is this a legally valid habit?

A: it is recommended to prepare a banquet on the occasion of celebrating marriage without spending lavishly for this purpose. The Prophet (peace be upon him) said to a person who intends to marry: ("Give a Walima (wedding banquet) even if with one sheep.") Lavishness in wedding banquets or other banquets is prohibited. Allah (Exalted be He) says: (and eat and drink but waste not by extravagance, certainly He (Allâh) likes not Al-Musrifûn (those who waste by extravagance).) and (But spend not wastefully (your wealth) in the manner of a spendthrift.) (Verily, the spendthrifts are brothers of the Shayâtîn (devils)) Moreover, lavishness in preparing wedding banquets overburdens the husband and puts impediments for marriage. The Prophet (peace be upon him) urges people to make the duties of marriage easier. Therefore, you have to give up this habit and to stick only to what is legal. If you do this, you will find blessings and goodness. If habits contradict Shari`ah (Islamic law), they have to be pushed aside because of what they contain of evil.

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The first question of Fatwa no. 19595

Q 1: According to our marriage customs, when a bride moves from the house of her family to her husband's, a sheep or goat is slaughtered when she takes the first step into the house. What is the ruling on this act? Answer me, may Allah reward you best!

A: it is a forbidden custom to slaughter an animal for the bride when first entering her husband's house, in order to please the Jinn (creatures created from fire) and because of believing that distress will befall the family in case they do not offer this sacrifice. In fact, this act entails major Shirk (associating others with Allah in His Divinity or worship), because it is dedicated to other than Allah. Slaughtering is an act of `Ibadah (worship) that must be dedicated to Allah Alone and a means for drawing closer to Him (Exalted be He). Consequently, whoever offers it to other than Allah commits an act of major Shirk. Allah (Exalted be He) says: ﴾Say (O Muhammad صلى الله عليه وسلم): "Verily, my Salât (prayer), my sacrifice, my living, and my dying are for Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists).﴿ ﴾"He has no partner. And of this I have been commanded, and I am the first of the Muslims."﴿ Also, the Messenger of Allah (peace be upon him) has cursed whoever offers slaughtered animals to other than Allah, by saying:

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﴾"Allah has cursed the one who slaughters (a sacrifice) for other than Allah."﴿ (Related by Imam Muslim in his Sahih (authentic) Book of Hadith) May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 18997

Q 1: There are certain customs in our country that people follow. one of them is that when men have given their daughters in marriage, they slaughter a sheep on the night of the wedding; they call this the Girl's Dinner.

A: It is prescribed to hold a Walimah (wedding dinner) on the occasion of a marriage to publicize it, based on the saying of the Prophet (peace be upon him) to those of his Sahabah (Companions of the Prophet) who married: ("Hold a Walimah, even with one sheep.") It is not permissible to be extravagant with the Walimah; it should be within the limits of what is sufficient for those who are invited. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The fourth question of Fatwa no. 5001

Q 4: There is a Muslim man who wants to celebrate concluding his marriage contract. He will abide in this celebration by separating the places of men and women.

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Is it permissible for him to invite his sister to this party though she does not abide by the proper legal dress? Inviting her to this party means that she will come while she is wearing such clothes. She may also go to style her hair. Can he invite his paternal uncle's wife or his maternal uncle's wife who do not abide by proper legal dress? If his paternal or maternal uncle will not come except with their wives, will it be permissible to invite their wives in order not to sever the ties of relationship with them? If he does not invite any of them, will he be regarded as a person who severs his kin relationships? If he does not agree to invite them, but his father insists on that, will he be committing a sin for that because it is his marriage contract?

A: If the reality of the sister is as you have mentioned, and the party will be according to what you have said and that she will not abide by proper legal dress and morals, you are not allowed to invite her. Moreover, you are recommended to advise her and point out to her that you will not invite her because of her improper dress in order that Allah may guide her to what is good. You are not also blamed for abstaining from inviting any other female relative who will not abide by proper legal dress even if your father asks you to invite them. If you do so, you will not be regarded as a person who severs his kin ties. Moreover, you are not required to obey your parents in this regard. This is because you are required to obey them only in Ma`ruf (that which is judged as good, beneficial, or fitting by Islamic law and Muslims of sound intellect). Doing so is not a kind of Ma`ruf.

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The twelfth question of Fatwa no. 8052

Q 12: will a woman sin if she does not accept the invitation of her Muslim sister despite her husband's consent? Is accepting the invitation, visiting the sick and other Muslims restricted to men only? Or does this include women, after acquiring the husband's permission?

A: Acceptance of a woman the invitation of her Muslim sister to a Walimah (wedding dinner) is Wajib (obligatory), in which case she sins if she refuses to attend, as long as her husband gives her the permission to go, and as long as this Walimah does not include any Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect), or include a Munkar that could be changed. Otherwise, she should not accept the invitation and there is no sin upon her because of this. As for accepting the invitation, and visiting the sick, it is not restricted to men. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 6673

Q: It is well-known that accepting invitation to food is an individual obligation on a Muslim. If a person is introverted by nature and does not like mixing with people, is it permissible for them not to accept an invitation? Is it permissible for an invited guest, who feels embarrassed to attend a Walimah (wedding dinner), because it will be attended by people of a higher educational, wealth, or social status, or because they do not know most of the other guests and they will be an outsider, to decline the invitation and ask the host to excuse them for not attending or not? Is it permissible to not respond to an invitation for the abovementioned reasons or others, even without prior notification to the host? Please give us a Fatwa (legal opinion issued by a qualified Muslim scholar) and may Allah reward you with the best!

A: The basic ruling is that it is obligatory on a Muslim to accept an invitation from a Muslim, if they are designated to attend by the inviter, unless there is a Shar'y (Islamic legal) reason to forbid it concerning the host, the guest, or the place where the Walimah is being held, according to the evidence on this. You should not delay the acceptance of an invitation for the abovementioned reasons, unless you ask the host to excuse you and they agree to do so. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The third question of Fatwa No. (2894)

Q 3: you know that wedding ceremonies nowadays include unwise practices and extravagance in food. Is it permissible for me to attend such weddings while knowing beforehand that there will be such extravagance? Is it permissible for me to allow my wife to go to the wedding bearing in mind that the groom and some of his male family members on the so-called wedding procession enter the place of women? What is the ruling on this, may Allah reward you well?

A: If the wedding includes such practices you described, such as extravagance in food and free mixing of the sexes in the so-called wedding procession, you may not attend it or permit your wife to attend it. This is unless you are of a powerful and influential personality that you can change evil practices and guide attendants to the truth and what is right. In such a case, you may, or even must, attend in order to establish the truth and eliminate evil. The same applies to your wife. Indeed, Allah is the One who guides to the right path. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 5419

We would like to inform you about a Pakistani who lived in Al-Madinah Al-Munawwarah where he had worked for a period of time before returning to his home country, Pakistan, to get married. His wedding ceremony included beating of Duff (a tambourine-like instrument without bells) and blowing wind instruments, setting off fireworks and prohibited singing. He was objected to by some scholars there but he claimed it to be permissible and unobjectionable on the pretext that he had seen such practices in Al-Madinah Al-Munawwarah in wedding ceremonies and thus lending support for the permissibility of his acts. The man also claimed that the Waliy (a legally accountable person acting for a woman seeking marriage) of the wife may receive a sum of money other than the Mahr (mandatory gift to a bride from her groom). What is the ruling on this? Is the practice of the people of Madinah, the people of Makkah or even Arabs considered as supporting evidence?

A: First: practices or sayings of the people of Madinah are not considered supporting evidence on which Shar`y (Islamic legal) rulings are based - with regards to the case at hand. Moreover, practices of the people of Makkah, the people of Kufa or the people of any other country are not supporting evidence on which Shar`y rulings are based. Supporting evidence can only be found in the Qur'an, Sunnah and the unanimous agreement of the Mujtahids (those who exercise personal judgment) from among scholars, which has to be acted upon once established. **Second:** It is permissible to take a sum of money from one's daughter's husband after contracting marriage besides her Mahr with the husband's consent and free will.

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The second and fifth questions of Fatwa no. 6430

Q 2: is it permissible for a Muslim man to sit at a dinner table, either with his wife or by himself, with the wife of his host, whether this host is a Muslim or not and whether the invitation is private or public?

A: If the reality is as you mentioned, he is not permitted to sit with them, for this may cause Fitnah (temptation). In fact, he is not permitted to accept the invitation because this involves cooperating in evil and remaining silent about it, something which may result in regarding this as a permissible habit. In case the attendants are Mahrams (spouses or unmarriageable relatives), there is no harm to eat together at one table. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Q 5: is it permissible to join a public party in a public park? It is worth mentioning that we are invited to such a party and that one girl or more, Muslim or non-Muslim, will join it. Since the park is big and has very vast spaces that we can sit in, is a male Muslim considered a sinner if he accepts

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the invitation and sits alone or with some of his male friends far from the place where the ladies sit. It is worth mentioning that all, males and females, will be in one party seeing each other. Moreover, it is most probable that one woman or more may, due to curiosity or any other reason, intervene and sit with men who are far from the place where ladies sit.

A: It is impermissible for you to accept the concerned invitation even if you are going to sit in a far place. This is because such a party is a means for temptation, it includes Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect), and accepting its invitation is tantamount to participating in Munkar, not trying to change it, and being content with the involved sins committed by others. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 11772

Q: sometimes, when people celebrate weddings, whether in wedding halls, hotels, or elsewhere, the family of one of the spouses ask a seeker of religious knowledge to deliver a Khutbah (sermon) as a reminder and advice to the attendants. The Khutbah is often about marriage-related issues, such as exaggeration in Mahr (mandatory gift to a bride from her groom), extravagance in Walimah (wedding dinner), and prohibited acts committed in wedding ceremonies, such as Taswir (photography), free intermixing (of men and women), singing, and the like. Some people object to this on the pretext that nothing was related in this regard. What is the ruling on this matter? May Allah reward you best!

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A: There is no harm in delivering a useful Khutbah to the attendants in a wedding ceremony, in order to enjoin good and forbid evil. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 13959

Q 2: In Morocco, some weddings are held where people are invited to attend, and it is an obligation to attend according to the Hadith of the Prophet (peace be upon him). However, many Bid`ahs (innovations in religion) and prohibitions take place. Is it obligatory to attend such weddings?

A: If the person who is invited to a wedding is able to prevent the sins that take place, he should attend for this purpose. Otherwise, he should not accept the invitation. May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions.

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The first question of Fatwa no. 20422

Q 1: What is the ruling of Islam regarding a brother whose sister is about to hold a wedding in which musical instruments will be used and other matters contradicting the teachings of allah and His Messenger. Should her brother attend the wedding or not? If he can save himself from the Fitnah (temptation) by staying in his room, is it permissible for him to remain at home? What should he do if his father asks him to do some things related to the wedding?

A: If this young man can assist in reducing the Fitnah in his sister's wedding, there is nothing wrong with his presence for the benefit of resisting evil. However, if he finds this difficult, he should not attend the wedding so as not to cooperate in or courage the evil. There is nothing wrong with his bringing some things that his father may require as long as they are permissible, not involving any disobedience to Allah. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 1002

Q 1: What is the opinion on celebrations held by Muslims in Trinidad on the occasions of marriage and moving to a new house, in addition to individual birthdays and other joyful occasions, during which they recite the Noble Qur'an and songs of praise about the noble Messenger (peace be upon him), after which, they stand up as a way of revering and respecting the noble Messenger (peace be upon him)?

A: First: The Prophet (peace be upon him) has prohibited secret marriages. He (peace be upon him) has ordained for us to announce and celebrate marriage and the moving of the bride to her husband's house. Therefore it is permissible to do this unless the celebration includes dissolute singing, mingling between men and women, or the like of prohibited things. **Second:** There are three festivals in Islam; `Eid-ul-Fitr (the Festival of Breaking the Fast), `Eid-ul-Adha (the Festival of the Sacrifice), and Friday. As for individual birthdays and other days on which people gather in joyful occasions, such as the beginning of the Hijri or the Gregorian year, the day or night of mid Sha`ban, the Prophet's birthday (peace be upon him), or the day on which a certain leader or ruler is appointed an office for example, such things neither existed in the lifetime of the Prophet (peace be upon him), nor His Rightly Guided Caliphs, or even the three early centuries that the Prophet (peace be upon him) said are best, rather, they are of the rejected acts of Bid`ah (innovation in religion)

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which were transferred to Muslims from others, which has lead to Muslims' attachment to such acts, and their tendency to celebrate them the same as they celebrate other Islamic festivals or even more. Moreover, during such festivals, some forms of excessiveness in revering some people, waste of money, mingling between non-Mahrams (not a spouse or an unmarriageable relative) men and women, as well as resembling the kuffar (disbelievers) in their traditional celebrations, which they call festivals. The Prophet (peace be upon him) said: ﴾Avoid novelties, for every novelty is an innovation, and every innovation is a preversity.﴿ And ﴾If anyone introduces in our matter something which does not belong to it, will be rejected﴿ This clearly occurs, whether this celebration is made to glorify a person, seek his blessings or seek reward by assuming such acts, like in celebrating the Prophet's Birthday (peace be upon him), the birthday of Al-Husayn, Al-Badawy and others. Also when celebrating some days and nights, seeking the reward by doing this, such as celebrating the day or night of mid of Sha`ban or the night of Isra' (Night Journey) and Mi`raj (Ascension to Heaven) and the like. Hence, celebrating the previously mentioned and suchlike is a form of drawing closer (to Allah) and seeking reward. Even though some celebrations do not seek blessings or reward, such as celebrating children's birthdays, the beginning of the Hijri or Gregorian years, or the day of appointing leaders to their offices, they are all considered Bid`ah in traditions, as they include resemblance to the kuffar in their festivals, which represents a means to other types of

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prohibited celebrations, which seek reverence and glorification of individuals, it is prohibited so as to block the means (to shirk), and to stay away from resembling the Kuffar in their festivals and celebrations. The Prophet (peace be upon him) said: ﴾Whoever imitates a group of people is considered to be one of them.﴿ **Third:** Reciting the Qur'an is one of the best pious acts, but it is impermissible to render it as the closing ceremony for such innovated celebrations, for this abuses the Qur'an since it involves assigning it for something other than the purpose it was revealed for. As for songs that praise the Prophet (peace be upon him), this is a good act, unless it contains excessiveness. However, it is also impermissible to render it as a closing ceremony for the mentioned celebrations and the like, for the Prophet (peace be upon him) said: ﴾Do not excessively praise me like the Christians did with the son of Mariam (Miryam i.e. Eissa (jesus)), but I am a servant, so just call me: "the Servant of Allah and His Messenger"﴿ He (peace be upon him) also said: ﴾Do not exceed the limits (in your religion) for those who preceded you were destroyed due to their excessiveness (in religion).﴿ It is also impermissible to single out a certain day to be rendered as a festival or occasion for doing this. **Fourth:** Closing the celebrations by standing up out of reverence and respect to the Messenger (peace be upon him), is a bad ending that is neither approved by Allah, nor by the Shari`ah (Islamic Law), for it is one of the forms of Shirk (associating others in worship with Allah) which Allah has prohibited to His Servants, because standing up for a deceased person is a kind of drawing closer and worshipping, as is the case when a person stands up during Salah (prayer) before Allah (Exalted be He) as a way of getting closer to Him, but for the Messenger (peace be upon him), it is a form of excessiveness that he (peace be upon him) has forbidden us to assume.

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The first question of Fatwa no. 1715

Q 1: What is the ruling on playing the Duff (a tambourine-like instrument without bells)?

A: Al-Tirmidhy, Al-Nasa'iy and others reported on the authority of Muhammad ibn Hatib that Allah's Messenger (peace be upon him) said: ﴾The difference between what is legal and illegal (in marriage) is playing the tambourine and announcing the marriage in a loud voice.﴿ Moreover, Al-Bukhari and others related on the authority of Khalid ibn Dhakwan from Al-Rabi` Bint Mu`awwidh that she said: ﴾The Prophet (peace be upon him) came to me after I got married, and he sat down on my bed as you (the sub-narrator) are sitting now, and young girls were playing the tambourine and singing in lamentation of those who had been killed on the day of the Battle of Badr. Then one of the girls said, "There is a Prophet amongst us who knows what will happen tomorrow." The Prophet (peace be upon him) said (to her),

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"Do not say this, but go on saying what you have spoken before."﴿ This indicates that it is permissible for women to beat the Duff (a tambourine-like instrument without bells) to announce a marriage. However, this has to be free from all sins such as intermingling between men and women and unlawful songs. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 2186

Q1: is it permissible to bring a pop singer to entertain my family and the people of the village at my wedding? What is the ruling if the singer does not drink prohibited beverages, and my father insists on bringing him?

A: It is not permissible for a Muslim to bring a pop singer, man or woman, to entertain his family or the people of the village at his wedding.

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May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions

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The second question of Fatwa no. 2667

Q 2: is there any harm in thirty or fifty people gathering for the conclusion of a marriage contract?

A: There is no harm if the said number or more or less attends, as this is a means of announcing the marriage, which is required by Shari`ah (Islamic law). It is confirmed that the Prophet (peace be upon him) said, ("Announce the contract of marriage.") The obligation is that two upright witnesses are present at the time of concluding the marriage contract along with the Waliy (a legally accountable person acting for a woman seeking marriage) and the bridegroom. May Allah grant us success! May peace and blessings be upon our Prophet, his family, and Companions!

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The second question of Fatwa no. 3321

Q 2: is it permissible for Muslim men to beat the Duff (a tambourine-like instrument without bells)?

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A: Announcing marriage is a Sunnah (a commendable act), as the Prophet (peace be upon him) said, ("Announce the contract of marriage.") (Related by Ahmad and is regarded as Sahih (authentic) by Ibn Hibban and Al-Hakim) One of the means of announcing marriage for women - not men - is to beat the Duff, as it was reported that women of the first generation did so. There are some Hadith about beating the Duff at weddings. For example, it is related by Al-Tirmidhy on the authority of `Aisha (may Allah be pleased with her) who narrated that the Prophet (peace be upon him) said, ("Announce the contract of marriage, using the tambourines.") The Sanad (chain of narrators) includes `Isa ibn Maymun whose narration is classified as weak. The Hadith is also related by Ibn Majah with Khalid ibn Iyas whose narration is rejected. Moreover, it is related from other narrators but none of them can be taken as a proof. That is why the Hadith cannot be evidence supporting the permissibility of men beating the Duff. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The fourth question of Fatwa no. 4230

Q 4: is it permissible for a Muslim to dance and beat the Duff (a tambourine-like instrument without bells)?

A: There is no harm in women dancing and beating the Duff at weddings in the absence of men. However, we do not know of any evidence supporting the permissibility of men dancing, whether accompanied by the Duff or not. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 3627

Q 1: what is the ruling on beating drums and uttering cries of joy at weddings and on breaking the wife’s hymen with the finger?

A: It is commendable to announce the marriage and cries of joy take the same ruling as singing. However, it is prohibited in Shari`ah (Islamic law) to break the wife's hymen with a finger and it is a despicable custom that contradicts the guidance of the Messenger of Allah (peace be upon him) which indicates that the only manner of breaking the hymen is through sexual intercourse. This disgraceful act involves the virgin exposing her `Awrah (private parts of the body that must be covered in public) in front of other women and the husband breaking her hymen in their presence. As for beating the Duff (a tambourine-like instrument without bells) at weddings, it is permissible for women but not for men, as a means of announcing the marriage.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 4790

Q: I seek your Fatwa (legal opinion issued by a qualified Muslim scholar) regarding the ruling on accepting to conclude a marriage contract between a suitor and a Waliy (a legally accountable person acting for a woman seeking marriage) in the presence of four witnesses. this marriage is announced to some people only. Would this announcement suffice? Is the marriage contract valid?

A: If the reality is as you have mentioned, the contract is valid, and the announcement will suffice even if the witnesses are only two people. May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 5067

Q: is it permissible for women to play and dance during weddings in a place far away from the men's area? Likewise, is it permissible for men to play during weddings in a place far away from the women's area?

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A: The Prophet (peace be upon him) prescribed that marriage has to be publicized to distinguish it from Zina (premarital sexual intercourse and/or adultery). However, such publicizing is to take place through permissible procedures such as having witnesses to the contract of marriage and women playing the tambourine and singing decent songs that do not involve Fitnah (temptation) or intermixing between men and women. The marriage is to be publicized also by inviting people to a Walimah (wedding dinner) and men playing with bayonets and the like which is a means of training to do Jihad (fighting in the Cause of Allah); while they are not intermixing with women. However, publicizing marriage must not be done through impermissible means such as men playing the tambourine, men or women dancing, or using musical instruments other than the tambourine, even if the men and women are in two different places. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 16953

Q 2: is it permissible to organize wedding ceremonies in the Masjid (mosque) by reciting some songs and some parts of the Qur'an? What is the ruling on beating tambourines for this purpose?

A: It is not permissible to celebrate weddings by dancing and singing in the Masjid. Moreover, you are not permitted to

mix between reciting the Qur'an and these songs. Beating tambourines is permissible only for women in places other than the Masjid in order to announce this marriage among women. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 8854

Q: What is the legal ruling on wedding parties in which the groom walks to his bride in a procession of women. After that the bride and groom sit on their bridal throne (which is called Minasah) where strange women can see him and he can see them in their adornment. Is it permissible to make this bridal throne? If it is a common habit that women go to wedding and participate in playing the Duff (a tambourine-like instrument without bells) to announce marriage, how should the men who have a sense of honor allow their wives to look at the groom who is Ajnaby (men lawful for the woman to marry) to them when he goes to sit on the bridal throne, especially that according to the customs, he has to sit there? What should the Ajnaby (woman lawful for the man to marry) woman do at that moment?

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I hope your Eminence will explain the ruling on this and guide us to do what is right through a written Fatwa to be read by everyone so they may know what is right with regards to their religion, morals and customs.

A: It is not permissible for the groom to sit beside the bride in front of women attending the wedding ceremony where they can look at him and he can look at them in their adornment. In fact, this is an abominable act which should be disapproved of. It is the duty of the guardians of the bride and groom and the guardians of the women attending the wedding ceremony to break this habit. Each one has to prevent those in his charge from participating in this habit. It is also the duty of the ruler, scholars and authorities such as the Committee for the Propagation of Virtue and the Prevention of Vice (CPVPV), each according to his authority, to force people to get rid of this unlawful habit and the use of drums and other unlawful practices used in wedding ceremonies. May Allah help us all do what pleases Him, help us avoid overt and covert abominable acts and guide us all to what is right! May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 12700

Q: tribesmen gather on many occasions most importantly during weddings. they hire what they call Al-Muzlif (a person who plays drums). they give him a sum of money that ranges between 3,000 to 5,000 Saudi Riyals provided that he should stay with them for the whole day. They argue that they make this ceremony at times other than that of prayer and do not distract people from worship. They say that it is an opportunity for the people of the tribe to gather and announce the marriage and so on. When one of our religious brothers advised them to substitute these ceremonies with useful religious lectures which will benefit everyone and bring up a good generation, they asked him to bring forth a Fatwa from the Permanent Committee for Ifta' about this. We appreciate your advice; may Allah reward you with the best!

A: When announcing marriage, it is permissible for men to gather and greet each other and socialize with them and to prepare a wedding banquet. With regards to women, it is permissible for them to play the Duff (a tambourine-like instrument without bells) to announce marriage. However, it is not permissible to bring Al-Muzlif that you mentioned. The money he gets for this is unlawful and it is not permissible for you to pay him this sum of money.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Fatwa no. 15956

Q: What is the ruling on women clapping their hands at wedding parties or the celebration of graduates at summer centers or at any other gathering where Allah and His Messenger are mentioned? I ask this question because I attended a celebration in Jeddah and met a woman in charge of a celebration of graduates of a summer center for the memorization of the Holy Qur'an. She ordered them to clap their hands at the end of every part of the celebration. I expressed my disapproval of this then she asked me about the evidence for the impermissibility of clapping hands for women. I quoted the saying of Allah (Exalted be He): ﴾Their Salât (prayer) at the House (of Allâh, i.e. the Ka'bah at Makkah) was nothing but whistling.﴿ **She told me that she referred to many religious books but she did not find evidence of the unlawfulness of clapping hands. She asked me to ask his Eminence Shaykh Ibn Baz about the evidence for the impermissibility of clapping hands. Here I have mentioned her request. I hope you will give me a detailed answer for this question in a message sealed from the Committee; because I intend to show it to the woman in charge of the summer center who is a professor.**

A: It is permissible for men and women when hearing or seeing a pleasant deed

or a prohibited deed to recite Tasbih (saying: "Subhan Allah [Glory be to Allah]") or Takbir (saying: "Allahu Akbar [Allah is the Greatest]") but not to clap their hands. This is how to act like the Prophet (peace be upon him); because he used to say "Subhan Allah" or "Allahu Akbar" to express his approval or disapproval of deeds. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The first question of Fatwa no. 18853

Q 1: there are many ceremonies such as marriage, funerals, and other ceremonies where people bring singers, tambourines, loudspeakers, and they sing and dance to Islamic songs. In addition to this, there are sermons given by some scholars. Are such acts permissible in the perspective of the Shari`ah? If we attend some of theses ceremonies, will we be rewarded or will we be committing a sin? Please advise me, may Allah reward you!

A: Holding wedding banquets and women's beating tambourines and singing on that occasion when they are segregated from men is not wrong. It is Sunnah (a commendable act); however, for men it is not permissible to beat the tambourine or sing. As for holding ceremonies on the occasion of death, it is Bid`ah (innovation), and it must be abandoned. May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions.

The Permanent Committee for Scholarly Research and Ifta'

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Fatwa no. 16915

Q: Some people in the villages of Hejaz have certain habits at weddings, such as: 1- Colored flags are placed on the cars that move in the wedding procession. Sometimes, the flags are white or green. Also, some flags are put over the house of the newlywed couple for several days, or may last for several months. 2- When the bride leaves her father's house, her father, her husband or one of her relatives fires some shots near her to announce her coming. The same thing is done upon her arrival at her husband's house. This phenomenon has been incorporated in the habits and customs of some tribes. 3- Women play musical song tapes, with drums and other musical instruments in the background. They dance while listening to them.

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I ask your Eminence to answer these questions. May Allah protect and grant you success!

A: First, you should know that the Prophet, (peace be upon him) encouraged Muslims to announce a marriage, so that it is distinguished from illegitimate relations between men and women. However, this announcement should be done in a permissible manner, such as calling witnesses to it and beating a Duff (a tambourine-like instrument without bells) by women. Women may sing songs that are not licentious or involve Fitnah (temptation) or intermixing between men and women. Marriage is also announced by inviting people to a Walimah (wedding dinner). Thus, the answers to your questions are as follows: **1-** Putting flags on the car in which the spouses ride and over the houses involves imitating actions of some people of the pre-Islamic era that Islam canceled and banned. This was known as marriage of the prostitutes who used to fix flags over their houses, so whoever wanted them would enter. Therefore, it is not permissible to fix such flags to announce the marriage. **2-** shooting guns in weddings is not a Shar`y (Islamically lawful) announcement. It also involves dangers that require it to be banned. **3-** Listening to song tapes that are accompanied by music, drums and other musical instruments, and that women dance to while listening are all Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect). This is not permissible at marriages or on any other occasion.

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May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Fatwa no. 4118

Q: We have discussed with some of our friends from this town about the 'Ardha (the national dance of Saudi Arabia, which is a men's sword dance accompanied by traditional drummers and a poet, who sings the lyrics) that is held in our area of Ghamid and Zahran. Some say that it is Mubah (permissible), some consider it to be Makruh (reprehensible), and others say that it is Haram (prohibited). Evidence used by those who say it is Mubah is that the Ethiopians used to have their games and when 'Umar ibn Al-Khattab objected to them, the Messenger (peace be upon him) told him to let them carry on, as it would teach the Jews and the Christians that Islam is a Din (religion) that permits recreation. They say that the 'Ardha indicates manhood and courage, and it is an ancient custom in the village that is approved of by the government. The evidence used by those who view it as Makruh is that it involves wasting money and time, but if it does not distract people from any Faridah (obligatory act) of their Din, they say that it is allowed. Those who say that the 'Ardha is Haram support their view with the following:

First: The 'Ardha involves playing the Zir (big drum), which is the work of Satan.

Second: All the poets of the region follow the modern artistic styles in their poetry, and so they honor inferior people and degrade honorable ones just to gain money.

Third:

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Holding the 'Ardha involves squandering, as each poet is given up to 5,000 Riyals, or more sometimes, and the Zir player and his band gets a similar fee. So not less than 10,000 Riyals are spent on the 'Ardha in one night, and this sum increases according to the importance of the occasion.

Fourth: Most of the people who are involved in the 'Ardha or attend it are conceited, arrogant, and like to show-off. People have now started to film the 'Ardha and show it later on in their homes. The matter has been worsened, as dancing is now being included in the event.

Fifth: Women mostly watch the 'Ardha from the roofs of their houses and they watch the videos inside their houses, and this is immoral.

Sixth: When the 'Ardha is held at night, which is usually the case, it continues until after midnight, and so most of those who attend miss the congregational Fajr (Dawn) Prayer, except for those on whom Allah has mercy, because they are tired and exhausted.

Seventh: Once the Zir starts to be heard, the surrounding area becomes full of cars and people start to gather, among whom are very old men who come to watch the 'Ardha. They even come using their walking sticks

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to participate in the 'Ardha, as they are able to forget their condition at that time.

This is the 'Ardha and the views of different people on it. I have thus represented the

matter to you, Your Eminence, and I submit it to your consideration, hoping that you could provide us with a detailed answer. We will strictly apply your Fatwa (legal opinion given by a qualified Muslim scholar), In sha'a-Allah (if Allah wills), as we have great confidence that your Fatwas are based on sound knowledge of the Qur'an and Sunnah (whatever is reported from the Prophet, peace be upon him) - and, indeed, the Truth is more deserving to be followed.

A: If the reality of the 'Ardha is as you mentioned in the question, regarding the use of musical instruments, and that the poets exceed proper bounds in their poetry by honoring inferior people and degrading honorable ones just to gain money; it involves wasting money, dancing, swinging, vanity, and filming those who participate in it and those who watch it so the film can be shown later in different places; women watching the 'Ardha and all the Munkar (things which are unacceptable or disapproved of by Islamic law and Muslims of sound intellect) that it involves from the roofs of their houses and other places; and that as the 'Ardha continues to midnight all or some of those who attend it miss Fajr (Dawn) Prayer; then the 'Ardha is Haram, because of all the Munkar that it involves. If only some of these things occurred, it would be sufficient to judge it to be Haram. There is nothing in this 'Ardha that indicates manhood, courage, or generosity; on the contrary, it involves shamelessness,

lying, enraging those who have been defamed, tempting those who have been excessively praised, squandering, and wasting money on useless matters, wasting time, spreading corruption, following the habits of Jahiliyyah (pre-Islamic time of ignorance), blindly copying the ancestors, following whims and personal desires, and preferring all of that over the Shari'ah (Islamic law) with all the praiseworthy morals that it encourages. Regarding what the Ethiopians did, it was a battle demonstration that involved training to undertake the acts of war and use of weapons. The Ethiopians did that on the Day of 'Eid (Festival), without distracting them from performing any of the Faridah. This type of demonstration was one that showed manliness and heroism, it was done in preparation for Jihad (fighting/striving in the Cause of Allah), without wasting time or neglecting priorities. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Fatwa no. 17203

Q: A habit that has spread widely amongst many tribes is bringing together some of the so called debate poets. People, in weddings for instance and some other occasions, invite two poets, each

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from a different tribe, and give them a sum of money to entertain them during the whole night. Two rows of men are formed opposite to each other, each one of them for a poet, and men in each row repeat collectively and loudly what their poet says. Doing so involves clapping hands and dancing. Moreover, each poet prides himself on his noble descent and at the same time defames the other poet. Following are my questions:

1- What is the ruling on hiring these types of poets and what is the ruling on this type of poetry?

2- What is the ruling on dancing and clapping hands?

3- What is the ruling on those who stand in the rows mentioned above and repeat what the poets say?

4- What is the ruling on the poets defaming each other? What is the ruling on their poetry that involves defaming others' lineages and priding oneself on their noble descents?

5- What is the ruling on visiting places in which this kind of poetry is recited?

6- What is the ruling on staying awake at night with such poets until the approach of the time of Fajr (Dawn)?

7- Some of these poets train young men to recite poetry and dance and take them to places where this kind of poetry is recited. What is the ruling on this?

8- What is the ruling on accepting

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invitations to attend occasions in which this type of poetry is said. May Allah reward you with the best.

A: All that you have mentioned are Haram (prohibited) acts and practicing them is impermissible. Moreover, it is impermissible to visit places in which such acts are practiced even if a person is invited to them unless their intention is to forbid and warn people against them. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Fatwa no. 15977

Q: Certain occasions; such as marriage and circumcision, are sometimes held in our town. Celebrating these occasions, the men gather in a separate place where they beat the drums, dance and amuse themselves. It is noteworthy that no instrument is used but the drums, there is no mixing between men and women and the obligatory Salah is performed in their due time. What is the ruling on these practices? Please answer us, may Allah reward you with the best!

A: it is impermissible for men to beat the drums on occasions, whether circumcision or others, as this entails prohibited amusement. Rather, it is proven in the Sunnah that women are recommended to beat the duff to announce the marriage.

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This is granted to women only when there are no men present. May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 18524

Q: In the south of the Kingdom of Saudi Arabia, there are many old habits, and we would like to know their rulings. in weddings and celebrations, people use instruments called Al-Zir and Al-Zalafa (types of drums). Al-Zir is a big bottle of pottery where people fasten the skin of a camel on its opening. They used to heat it before beating against it with two sticks while it is on the ground. Al-Zalafa is a wooden plate with an opening in the back that is about one span or more. This opening is from the part of the player's belly in order to control its sounds. In its sides there are small pins that are used to hang it by a belt to the belly of the player. Upon beating these drums, people who suffer devil's touch feel something strange known as Zar.

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Males and females can suffer from this problem. These instruments are played according to a certain style. They keep playing these instruments until the person who suffers from these things regains consciousness. Those who suffer from this disease do some movements such as kneeling and prostrating before the person who is playing these instruments. Those who play these instruments sometimes put this heavy Zir on the head of the patient. Players do not play until they take money. They also do other strange things. The patient throws himself on the fire and catches fire with his hands. He also ascends on branches that have thorns. Moreover, he beats himself with a heavy stick. Some of them take a handful of dust and throw it on the fire and it gives a smell similar to that of incense. Moreover, Shaykhs in the area do not deny this. Some of them gave a Fatwa that these things are permissible, while neglecting what they contain of violations to Shari`ah (Islamic law). Is it permissible to do these things? Is it sufficient to use only tambourines in weddings? What should knowledge seekers and the Committee for the Propagation of Virtue and the Prevention of Vice (CPVPV) do in this regard? Some people stipulate using these instruments in weddings. Is it permissible for them to do this? Is it permissible for us to attend weddings where such instruments are played?

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A: All the deeds mentioned in this question are unlawful acts that are not permitted because of what they contain of prohibited musical instruments and ugly satanic behavior. Therefore, it is not permissible to attend occasions or festivals where such evils acts are committed. Moreover, one is required to deny these things and advise those who do them to give them up. It is sufficient to use what is permitted by Shari`ah in weddings and other festivals. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

The thirtieth question of Fatwa no. 18612

Q 30: There is a young man whose parents asked him to marry a woman whom he dislikes. If he does not marry this woman, they will never forgive him. Is it obligatory on him to marry this woman whom he dislikes to avoid the wrath of his parents and to seek their pleasure? is `Urfi marriage (without an official contract) which is kept secret permissible? Is it obligatory on the husband to tell his parents about his marriage?

A: First, obedience to parents is obligatory.

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The son is also obliged to honor and treat them kindly as the texts of the Qur'an and Sunnah indicate. But, he is not obliged to obey them with regard to marrying a woman whom he does not want. He disobeys them for his fear of the bad consequences of such an unwanted marriage which may lead to divorce. He should in all cases consider his parents, treat them gently, avoid the clash of opinions, and be careful of harsh treatment. He, should therefore go ahead and do what he sees is beneficial for himself, as he is aware of his own needs and personality. **Second,** public announcement is the basic element of a Muslim marriage, and it is impermissible to keep it secret. There are great and clear-cut wisdoms behind the obligation of making the marriage public, amongst them is to distinguish it from adultery which is committed in secret. May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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The fourth question of Fatwa no. 1938

Q 4: What is the ruling on women attending weddings and birthday parties? Although they are Bid`ah (innovation in religion) and it is known that every bid`ah is a deviation from what is right. Female singers perform at these parties. Is it considered Haram (prohibited) for women to attend such parties in appreciation of the bride's family and not to listen to the singer?

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A: It is permissible for women to attend these parties if they are free from evil such as men mixing with women and obscene singing. She should attend these parties to celebrate with them if she is able to change the evil, for attending in this case becomes necessary. On the other hand, it is prohibited for her to attend such parties if she cannot change the evil due to the general meaning of Allah's saying: ﴾And leave alone those who take their religion as play and amusement, and whom the life of this world has deceived. But remind (them) with it (the Qur'ân) lest a person be given up to destruction for that which he has earned, when he will find for himself no protector or intercessor besides Allâh﴿ and ﴾And of mankind is he who purchases idle talks (i.e. music, singing, etc.) to mislead (men) from the Path of Allâh without knowledge, and takes it (the Path of Allâh, or the Verses of the Qur'ân) by way of mockery. For such there will be a humiliating torment (in the Hell-fire).﴿ In addition to many Hadiths that dispraise singing and musical instruments. It is not permissible for a Muslim, male or female, to attend birthday parties for they are bid`ah, unless they attend them to deny and explain the truth about them.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 13315

Q: i prevent my sisters from going to the wedding parties held in our neighborhood. Since this matter upsets my mother and sisters and makes them call me 'unjust' as all the girls of the neighborhood attend such parties, I ask about the Shari`ah ruling on my act; is it injustice, as my mother claims? Am I a sinner? Please guide me. May Allah guide you!

A: If the Walimah (wedding dinner) includes forbidden acts such as men mixing with women, or serving forbidden food and drinks, or singing using musical instruments, and so on, then it is not permissible to attend. It is permissible for women to sing while using the tambourine at marriage weddings. If the Walimah does not include serving forbidden food or drink, there is no harm for women to attend. May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions.

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The second question of Fatwa no. 11367

Q2: there is a tradition that the newly married couple should be given some money. It is then expected that the person who pays the money takes it back when he gets married. However, there should be some sort of increase on the paid amount. For instance, it may happen that a man gives five-hundred Riyals to someone as financial aid on the occasion of his son's marriage. One month later, the person who paid the money or his son gets married. In this case, the recipient of the five-hundred Riyals has to repay that amount and pay another five-hundred Riyals or less. The point is that some extra money should be paid over the amount he first received. One should not return the exact amount he was given at first; rather, an extra sum should be added. Returning the exact amount without any increase will cause ill feelings. This tradition is common among the people of the south, particularly on the occasion of marriage and helping in building new homes. Is it permissible to pay this financial aid that is repaid in excess? Does it comprise an element of Riba (usury) which is principally established on dealings with loans given on a conditional increase? The extra amount is somewhat mandatory; it must be paid even if a person has to borrow it. The same thing happens with women. A woman sends a specific amount of money to another woman, and in the former's wedding, the latter has to repay the money with an increase. This increase looks like a condition of repayment. The period of repayment may vary; a person who was given the money would marry, and the following week

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the person who gave him the money may also marry. Thus, the latter should pay the former this amount with an increase one week later. It may be one month, or one year; according to the person's situation. What is the Shar`y ruling on this? May Allah protect you!

A: It is permissible for a Muslim to give gifts to his Muslim brother and to do good to him, particularly in times of need. The recipient of the gift should accept it and give another in return. That is because (The Prophet (peace be upon him) used to accept gifts and used to give something in return.) It was reported that the Prophet (peace be upon him) used to reward the person who gave a gift more plentifully, and say, (The best amongst people is he who is best in paying off a debt) May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Deputy Chairman	Chairman
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The First question of Fatwa no. 16655

Q 1: during wedding celebrations, camel racing is held, then the bridegroom distributes prizes amongst the owners of the winning camels, whether in the form of money or bags of barley. It is worth mentioning that most of the bridegrooms incur debts to afford for their marriage celebrations. Is this a valid practice?

A: Holding camel races during wedding celebrations is impermissible because of the involved unsuitableness, the extra costs that the bridegroom bears, and other evils.

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Fatwa no. 18834

Q: our tribe agreed that the bridegroom is to pay to the Waliy (a legally accountable person acting for a woman seeking marriage) six thousand Riyals instead of paying the costs of the wedding ceremony. To pay this sum, an amount of money is to be collected from every married person in the tribe, whether solvent or insolvent. What is the ruling of the Shari`ah regarding this? Please enlighten us. May Allah reward you and forgive your sins! It should be noted that the Walimah (wedding dinner) is served at the home of the Waliy.

A: This agreement obliges people with something that is not obligated by Allah (Exalted be He). It may arouse dispute, envy and hatred among the members of the tribe. The money may be given unwillingly. Moreover, it equates between those who are solvent and those who are not in payment, and this is unfair. Based on the facts mentioned above, it is not permissible to make an agreement to this effect nor continue one which has been concluded according to these terms.

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Fatwa no. 16151

Q: when someone gets married, the chieftain collects 100 Riyals from every married man of the tribe. He writes the names of people who paid the 100 Riyals in a record and gives it to the groom. The money may reach around 14,000 Riyals or more. One of its negative aspects is that it has to be collected from all the people of the tribe even those who live in Riyadh, Tabuk, Abha and all areas of the Kingdom of Saudi Arabia. All the men of the tribe have to participate in it even if they will not attend the wedding ceremony, in which case their relatives are obliged to pay it on their behalf. If someone does not pay it, the chieftain and his supporters force him to pay it. This financial assistance is often given to the groom with two or three thousands Riyals missing. Some people call for this habit to be stopped. Other people who have not benefited from it yet want it to continue. This has caused tumult in the tribe. One of its positive aspects is that it helps the groom to cover the marriage costs. We would like to know from your Eminence whether this habit is a good habit and if we should keep it, or if it is not so that we may avoid it? We appreciate your advice.

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A: Cooperation among the members of the tribe is good and praiseworthy practice; especially when helping each other in occasions such as marriage and the like. However, the financial assistance should not be obligatory; it should to be optional or in the form of donations according to the saying of the Prophet (peace be upon him): ("The property of a Muslim is unlawful (to take), unless (he gives it) willingly.") May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 20904

All praise be to Allah Alone, and peace and blessings be upon His last Prophet.

The Permanent Committee for Scholarly Research and Ifta' has read the letter that has been sent to his Eminence, the General Mufty from his Eminence the President of the province of Al-Mjardh, under the number (37 / 584) and dated 15/02/ 1420 A. H. Attached to the concerned letter is a question that was submitted by the shaykh of the tribe of Al Sumayd and transferred to the Committee by the secretariat-general of the Council of Senior Scholars under the number 1423 and dated 25/02/1420 A. H. Such a question reads as follows:

I would like to inform you that Al Sumayd Al-Malha' tribe made an agreement based on the attached convention,

which is dated in 12/08/1408. Then some new matters happened lately with regard to marriage occasions, so that we held another convention of which a copy is attached and we hope that you, may Allah safeguard you, could raise it to the General Mufty of the Saudi Kingdom so that he may issue a Fatwa regarding that issue. May Allah grant success to all to do whatever He loves and is pleased with. Verily, He is the All-Hearer, the One Who responds to Du`a' (Supplication). May Allah safeguard you and peace be upon you. Written in 14/2/1420 A.H.

A: Firstly: What is mentioned in the first three paragraphs to the effect that a financial fine is to be taken from whoever does so and so is impermissible. This is because such a fine is a financial discretionary punishment which is stated by people who do not have the Shar`y (Islamic legal) capacity to do so. Rather, such a punishment is to be decided only by judges. Accordingly, it is Wajib (obligatory) to abandon these fines. **Secondly:** it is Wajib to forbid and reproach whomever uses a camera, whether a man or a woman. This is because Taswir (photography) is Haram (prohibited). Moreover, Taswir with regards to women is more strongly prohibited because it involves temptation, exposing `Awrah (private parts of the body that must be covered in public), and using photos for purposes that displease Allah. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Among the Bid`ah of marriage

Fatwa no. 8660

Q: here in Yemen, we have a tradition, that if people want to conclude a marriage contract with a groom, they count on the markers of the hours, or the appropriate time. In which case this hour is either a blessed or a cursed one, depending on the positions of the star according to their `Aqidah (creed), and if they want to take the bride out (of her house), they take her out during a specific hour according to the positions of the stars, for they claim that a star is facing her when she tends to go out. However, if there is a necessity for her to go out at such a time, they would only let her go out from the backdoor (to avoid facing the star), and when she goes to enter the groom's house, they let her enter from the right side. The same applies to a deceased, as when they move them to the grave, they would only take them out from the right side. Please answer us, May Allah reward you well! Is this permissible or not?

A: We do not know any origin for this in the purified Shari`ah (Islamic Law), rather it is an act of Bid`ah (innovation in religion) and a Batil (null and void) conviction. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 18622

Q 1: My grandmother visited Makkah Al-Mukarramah and heard there that the barren woman or the unmarried girl has to read Surah (Qur'anic chapter) Al-Ikhlas in Makkah Al-Mukarramah and to incense her house and body and then go to sleep. If this is done, Allah (Exalted be He) will give her children. Likewise, a lady who is seeking a husband will be given the husband she wishes. My married sister is asking whether she could try this out [for children] but she is afraid. Is it correct to do so? I hope your answer would benefit us!

A: What is mentioned in the question concerning things that some women do in the hope of giving birth to children or getting married is Batil (null and void). It is a pre-Islamic myth and a Muslim is not permitted to believe in or do this. The Muslim should put his trust in Allah (Exalted be He) and pray to Him. Those who have delayed pregnancy should take the lawful medications prescribed by physicians. Reading Surah Al-Ikhlas or any other Qur'anic Surah is a good act, but it is not for this purpose. May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions.

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The seventh question of Fatwa no. 6337

Q 7: is it a Bid`ah (innovation in religion) to recite Surah Al-Fatihah at the time of engagement? Similarly, is it a Bid`ah for a man to present gifts to his fiancée on certain occasions; such as on the days of `Id, the middle of Sha`ban, the Day of `Ashura', and so on?

A: Reciting Surah Al-Fatihah at the time of engagement or wedding is a Bid`ah and so is presenting gifts to the bride on certain occasions, especially if they are non-Islamic. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Deputy Chairman	Chairman
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The ninth question of Fatwa no. 4127

Q 9: What is the ruling on wearing an engagement or wedding ring for both the bride and groom? The couple usually wears rings on which the spouse's name and the engagement date are engraved. Is this a Bid'ah (innovation in religion) or does it have some origin in Islam? Does the saying of the Messenger of Allah (peace be upon him) to one of his Sahabah (Companions): ﴾Seek anything (for her), even if it is only an iron ring﴿ **denotes the permissibility of wearing a wedding ring.**

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A: First: What you have mentioned about engaged or married couples wearing rings in this manner has no origin in Islam. In fact, it is a Bid'ah introduced by some ignorant Muslims with weak Faith who mimic the habits of Kafirs (non-Muslims). This act is prohibited, as it involves imitation of the Kafirs and the Prophet (peace be upon him) warned against this.

Second: The words of the Prophet (peace be upon him) when he stated: ﴾Seek anything (for her), even if it is only an iron ring﴿ do not support the permissibility of wearing a wedding ring. Rather, the Prophet (peace be upon him) was urging this Sahaby (Companion) to try to bring something to give to his future bride as a Mahr (mandatory gift to a bride from her groom). May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 5158

Q 2: is it permissible to wear a wedding ring?

A: It is not permissible to wear a wedding ring, since it involves mimicking the customs of Kafirs (non-Muslims). This is not the way Muslims announce a marriage, but it is the way of Kafirs who are mimicked by

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ignorant Muslims of weak Faith. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The third question of Fatwa no. 9652

Q 3: When a husband puts henna on the wedding night, the following takes place: He sits among a group of his friends in the wedding. Then a woman, who may be dressed according to the Islamic dress code or may be uncovering her arms and hair, comes to them. She places a pot of henna in front of her. After a short time, she puts henna on the groom's right hand index finger and on the hands of any of friend interested in putting henna. After that the husband starts collecting money from his friends and the attendance. The question now is: Is this practice permissible in the Islamic Shari`ah or not? It should be noted that this practice helps the groom with money. Is it permissible for a woman, young or old, to go out in front of men?

A: This practice in the mentioned way is not permissible. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 15434

Q: There are many traditions in our society which I believe are not from the Sunnah to protect women's virginity. A young girl is brought and is asked to urinate in pit. This pit was used before in traditional weaving. The girl throws seven pebbles at the urine. They claim that this act protects her virginity. When she is engaged, the girl weaves a traditional loom and oversteps it in a way I do not understand. They ask her to say certain words which are not understood. This was applied to many girls. A girl does not lose her virginity, even if she commits adultery. What is the ruling on such superstitions?

A: What is mentioned with regards to girls urinating in a pit and saying certain words to protect their virginity is impermissible as this is an act of Jahiliyyah (pre-Islamic time of ignorance) and superstitions with which

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devils among mankind deceive ignorant people. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The third and sixth questions of Fatwa no. 18743

Q 3: In our country, the following practices are conducted in marriage occasions: a)

Upon bidding the bride farewell, her brother shades her head with a Mus-haf (Arabic Qur'an). They claim that this act is not a Bid`ah (innovation in religion) as it involves religious behavior. We disagree with them as we see that the Mus-haf is a book that should be used for worship only.

b)

on the wedding day, the groom wears an amulet around his wrist called "Al-Imam Al-Damin". This amulet contains some phrases such as "be in Allah's trust" and many others. Does this act count as Bid`ah?

A: The practice they conduct with the bride is baseless in Shari`ah (Islamic law). With regard to the groom wearing an amulet around his wrist, if the amulet contains a Du`a' (supplication) to anyone other than Allah, it is considered major Shirk (associating others with Allah in His Divinity or worship). If it contains texts of the Qur'an and lawful Du`a', it is Haram (prohibited). Wearing amulets, rings and strings with the purpose of warding off evil is prohibited as they are considered a means leading to a kind of Shirk, namely minor Shirk. The Prophet (peace be upon him) said: ﴾Whoever wears an amulet commits an act of shirk.﴿ May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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Q 6: Is there any command in Hadith that orders us to lift our hands on delivering a Khutbah (sermon) before concluding a marriage contract?

A: It is not permissible to raise one's hands during the Khutbah of concluding the marriage contract because this was not reported in any Hadith. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 18467

Q: some villagers, especially in the Hijaz, have a binding agreement among themselves that they call the "collective adversity." The agreement includes many conditions, one of which is that if any of them wants to give his daughter in marriage to someone from outside the village, he has to pay a sum of money ranging from 2,000 to 5,000 Riyals, which is called the "breaker". This money is added to the community fund, along with the amount they pay annually, which they use for any financial liabilities - may Allah prevent them! - such as Diyah (blood money), compensation, or the like.

This sum of money is paid by the Waliy (a legally accountable person acting for a woman seeking marriage) either from the bride's Mahr (mandatory gift to a bride from her groom) or his own money. Sometimes, the groom is asked to pay it in addition to the burdens of the Mahr, clothing, jewelry, and other costs, even if he is poor. Some people abstain from paying this money

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that has been agreed upon, when giving their daughter in marriage to a man from outside the village, due to reasons of poverty or other social reasons. In such a case, the following sanctions are applied:

1. Cutting of friendly relations with the person, sometimes to the extent of not giving them the Salam (Islamic greeting of peace) if he has no rights on them.

2. His right to the collective fund is forgone, even if he had paid something into it previously.

3. They carry no liability for him and he carries no liability for them whatsoever.

4. If the reason behind the man abstaining from paying this money is due to a personal dispute between himself and another member of the community, the community will examine the dispute and rule that the one at fault has to slaughter a number of sheep for the one who has been wronged, in order to satisfy him. However, if there is no reason behind abstaining from paying the money that entails the abovementioned sanctions, the man has to either submit and pay the money, or suffer permanent isolation. My questions are: a. What is the ruling on taking this money from the bride's Waliy or the groom to be paid into the community fund? b. We know that ruling that the one at fault has to slaughter a number of sheep is invalid, as it runs counter to what Allah has revealed. Although it is called a reconciliation, it is in fact using rulings from Taghut (false gods), so how should a reconciliation be made

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between the two parties? If the situation is just that one of them has insulted the other, neither of them would want to bring the matter before the court, as it may rule that the one at fault should be jailed, and they do not want that to happen as it may lead to more bigger problems than they are already facing.

A: This practice is a grave act of Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect). This agreement is null and void and it is obligatory that it should be abandoned and not applied and refuted, as it contradicts the orders of the Messenger of Allah (peace be upon him). It may also lead to some women from the tribe or village remaining unmarried if no man from the tribe or village proposes to them. The Prophet (peace be upon him) said, (“If there proposes to you one whose Din (religious commitment) and character please you, give him (your daughter or female relative) in marriage, for if you do not do that, there will be Fitnah (temptation) on earth and wide corruption.”) (Related by Al-Tirmidhy) This Hadith, and other Hadith of the same meaning, render this agreement null and void, as the Prophet (peace be upon him) told us to give our daughters in marriage to a man whose Din and character please us, whether they come from within the tribe or outside. Making the Waliy pay this money is another Munkar, which involves taking people’s wealth unjustly. It is therefore obligatory on the tribes and villages that enforce such a custom to abandon it in favor of following the Sunnah (whatever was reported from the Prophet), and in the following of which there is all good. Anyone whom Allah has guided from among the tribe or village should stop doing this and not pay the money levied against them, even if they are boycotted and abandoned, as paying it involves approving of their Munkar and helping them to enforce their false custom.

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Hopefully, by doing so, they will prompt others to do likewise and help to put an end to this evil custom. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 18468

I live in a village in the Southern Region. We have an old tradition that anyone who marries off his daughter, sister or any one of his female relatives to a man who is not from his village should pay a sum of money to his villagers. In the past, the husband used to pay this sum of money and nobody would leave to the wedding with the wife. This was considered a return for the expenses that the husband might have paid to host the villagers accompanying his wife. Now, this habit has taken on another form. The villagers make a condition that the wife's Waliy (a legally accountable person acting for a woman seeking marriage) pays three thousand Riyals as a requirement to attend the wedding dinner served in the husband's village. If he refuses to pay the money, he may suffer a lot of pressure from the villagers. A long-run dispute arose among the villagers over this

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matter. It should be noted that most people in this village only pay this sum of money out of shyness or due to various influences. Some of them refuse to pay on the pretext that this is not permissible. To them, this sum of money is paid without a valid cause. It may be taken from the wife's Mahr (mandatory gift to a bride from her groom) or from the husband. It often falls beyond the marriage costs. It should be noted that the sum that the villagers collect is spent on charitable projects, such as paving roads and building fences around graves or similar purposes. Please advise. May Allah reward you best. Is this action permissible, so we should continue doing it? We need your fatwa to be evidence for all the people. May Allah protect and support you!

A: The tradition you mentioned is a bad tradition, and people must stop it and forbid it. Forcing the Waliy to pay this sum of money according to this false `Urf (custom) is Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) and is an act of consuming people's wealth unjustly. Thus, the tribes and villages following this tradition must stop it. Also, the person whom Allah (Exalted be He) guides to abstain from doing so from the dwellers of the tribe or village should not pay that sum even if the people desert him. If he pays this sum he will be approving their falsehood. Perhaps other people may imitate him when he does not pay, and so this bad tradition will gradually come to an end.

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May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Fatwa no. 20193

Q: In our neighborhood there is a tradition that when a wife dies, her husband should not marry another wife for six months or more. If asked why, they reply that this shows respect to the deceased wife. It happened that a person married a week after the death of his wife, and no one attended his marriage or even offered him Salam (Islamic greeting of peace). Is marriage, even one day after the death of one's wife, permissible in the Shari`ah perspective? Please answer me. May Allah reward you best!

A: This is a pre-Islamic tradition that is baseless as far as the Purified Shari`ah is concerned. Therefore, it should be abandoned and ignored. It is not permissible to forsake anyone who marries immediately after his wife's death; it is even wrong to do so. May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions.

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Fatwa no. 17581

Q: There is an old custom in my country Telmisan where at weddings a piece of cloth called a shirt is brought into the newlyweds' room. After the groom enters the room of his bride, the bride's family waits outside for the bloodstained shirt as proof that the marriage has been consummated. The shirt is then received by women and girls from among the bride's family - staying with the groom's family - who dance and utter cries of joy while waving the shirt before all the guests. Everyone then rejoices over the first blood stains indicating virginity. One hour later, the shirt is handed to the wife's family who takes it back to their relatives to convey the glad tidings. Once they arrive, dancing and other shameful acts take place. It often happens that the shirt is taken out the next morning, which requires those entrusted with the shirt to stay at the husband's family's home, as they cannot return without it. If the shirt is not brought out, shameless male or female friends talk to the husband or wife in private - to keep others from being involved - asking about the details as to why they failed to consummate the marriage. If they are convinced that it has something to do with what is called "Al Rabt"

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(the spell), then this is considered the worse thing of all. However, there may be other reasons, which I being young and inexperienced may not be aware of. Everybody becomes saddened and help is sought from an expert woman or a scholar who can concoct a special amulet. In addition, the shirt may be brought out after many days have passed. My question is about the permissibility of such a custom. I hope that Allah (Glorified and Exalted be He) will guide you to explain the points and details of this matter clarifying the teachings of Allah and His Messenger (peace be upon him) in this regard.

A: The wedding practices adopted in some countries, as those mentioned by the questioner, including joyous celebrations displaying the bloodstained piece of cloth after the consummation of marriage, and expressing sorrow and claiming that a sorcerer is needed to break the spell if the cloth is not presented, are prohibited groundless practices according to Islam. Moreover, it underlies a false belief and a despicable custom that runs counter to modesty and decency. Since the time of the Prophet (peace be upon him), marriages have been conducted in the best manner free from these false customs and baseless beliefs. It is not necessary for a husband to consummate the marriage on the first

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night. Rather, it may be delayed due to a certain impediment and take place later without any of the above-mentioned practices. What is stipulated by Shari`ah (Islamic law) regarding marriage is announcing it by providing witnesses, preparing a banquet, and women beating Duff (a tambourine-like instrument without bells) and reciting lawful poetic words. If the groom is the victim of an evil spell which prevents him from having sexual intercourse with his wife, this can be treated through permissible means such as Ruqyah (reciting Qur'an and saying supplications over the sick seeking healing) and lawful medicines. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 19802

Q: I am a young man in the prime of my youth who got engaged to a certain girl. After a period of engagement, I decided to contract marriage in the period between 'Eid-ul-Fitr (the Festival of Breaking the Fast) and 'Eid-ul-Adha (the Festival of the Sacrifice). However, I confronted the problem that my fiancée's relatives rumored that it is impermissible to contract marriage in such a period, which caused my fiancée's father to ask an Imam of a Masjid (mosque) to be given the reply that it is Islamically impermissible. I, on my part, asked another Imam who gave me a reply to the opposite of that of the first Imam.

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I fell into confusion and this is why I sent to you hoping that you will give me a detailed answer substantiated by Hadith and Ijma' (consensus of scholars) so that I can convince my fiancée's family. In fact, I am sure that contracting marriage between the two 'Eids is permissible but I have no evidence in written form.

A: A man may contract and consummate his marriage on any day of the year unless he is in a state of Ihram (ritual state for Hajj and 'Umrah). During the state of Ihram, it is impermissible to marry or contract marriage for oneself or for others. As for prohibiting contracting marriage between 'Eid-ul-Fitr and 'Eidul-Adha or at any other day, it has no Shar'y (Islamic legal) grounds. Rather, the Prophet (peace be upon him) is authentically reported to have contracted marriage with 'Aishah in Shawwal and consummated the marriage in Shawwal also. This is supported by the Hadith related by Imam Muslim and others on the authority of 'Urwah (may Allah be pleased with him) who reported 'Aishah (may Allah be pleased with her) as saying: ("The Messenger of Allah (peace be upon him) married me in Shawwal and consummated the marriage with me in Shawwal, and who among the wives of the Messenger of Allah (peace be upon him) was more fortunate with him than I." 'Aishah also liked that the women of her family should enter the houses as brides during the month of Shawwal.) (A similar Hadith was reported by Al-Tirmidhy, Imam Ahmad in his Musnad [Hadith compilation],

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Al-Nasa'y and ibn Majah) Furthermore, 'Aishah (may Allah be pleased with her) liked that the women of her family should enter the houses as brides during the month of Shawwal so as to follow the Sunnah of the Messenger (peace be upon him) and to put an end to Jahilyyah-related practices and the false beliefs of some laymen that contracting and consummating marriage in Shawwal is Makruh (reprehensible). Actually, such a belief is unsound and groundless. Rather, it is one of the superstitious habits of Jahiliyyah (pre-Islamic time of ignorance) as people of such a time would see an evil omen in the name of Shawwal which carries a connotation of the drying up of the camel's milk and the lifting of its tail. Ibn Sa'd stated in Al-Tabaqat: They hated this month because of a plague that took place during it and thus saw in it as an evil omen. Thus, one should follow the teachings of the Qur'an, the Sunnah of the Prophet (peace be upon him) and the practices of his Sahabah (Companions), in which there is all good. One should discard anything which contradicts them, all Jahiliyyah-related customs and sayings of ignorant people paying them no attention. May

Fatwa No. (19808)

Q: I am married and while I was in outdoor religious lesson arranged by some scholars, I understood from the speech

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of one scholar that one should not have sexual intercourse with his wife on the following days: Tuesdays, Wednesdays and Saturdays. He also said that taking a bath on Wednesdays is impermissible and that whoever takes a bath on 40 successive Wednesdays will die by iron. What is your fatwa regarding such claims?

A: Claims of the scholar mentioned above regarding the prohibition of having sexual intercourse on the days mentioned and of taking a bath on Wednesday is false and groundless beliefs. Thus, it is impermissible to have confidence in it or act thereupon. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa No. (1545)

Please, tell me about the religious ruling on traveling abroad for a year or more, leaving one's wife home, in order to provide for one's family. Please, bear in mind that there are others who travel abroad not merely for such a reason; rather, they do so in order to build palaces, buy cars, and provide other worldly luxuries.

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Undoubtedly, such a long absence might lead to committing adultery by the man or the woman, we ask Allah's guidance and success!

A: If the two spouses come to accord on this travel for a long or short period, when chastity is observed, it will be unobjectionable. However, if one of them fears the consequences of departure although it is necessary for making a living, s/he may ask from the other spouse his right to being together so as to observe chastity and not to commit adultery. If such a request is refused, the one fearing this may bring the case to the court to judge between them according to Shari`ah (Islamic law). However, committing adultery does not necessarily follow as a result of staying without one's spouse even for along period. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 15659

Q 2: one day, my wife and her mother went to visit one of our neighbors. When I returned home from work they were still out. When they returned home, I asked my wife where she had been and she told me the name of the neighbor they had been visiting.

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I said to myself that there is nothing wrong with exchanging visits with neighbors. I then asked her, "Were you alone?" "No," she said, "I was sitting with my neighbor, my mother and my neighbor's husband." When I heard that I was enraged and ordered her not to repeat this again and not to go to her neighbor if men, her husband or otherwise, would be with them. You should bear in mind, Your Eminence, that Hijab in our neighborhood does not cover hands and feet. Women do not cover these body parts in the presence of Ajanib (men lawful for the woman to marry). Your Eminence, am I wrong or right in what I did? If I am wrong, please guide me to what is correct. May Allah reward you!

A: If the case is as you have mentioned, you are right to prevent her from going out in order to avoid evil consequences. May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions.

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The second question of Fatwa no. 18280

Q 2: What is the ruling on a woman leaving her husband's house and staying at her father's house without the husband's permission? What is the ruling on her giving priority to the obedience of her father over that of the husband? It should be mentioned that the husband is a practicing Muslim. Answer us! May Allah reward you good!

A: It is impermissible for a woman to leave her husband's house except after taking his permission, whether she is going to visit her parents or others, for this is one of his rights over her, unless there is a Shar`y (Islamically lawful) reason that forces her to go out. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!Permanent Committee for Scholarly Research and Ifta'

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The second question of Fatwa no. 18000

Q 2: What is the ruling on a woman who is used to visiting her family - that lives nearby - without informing her husband? Bear in mind that there is no necessity to visit them, but she leaves in the morning and returns before her husband comes home, as if she had done nothing. It is also important to mention that when she asks her husband's permission to visit them he does not refuse; however, she has just become accustomed to doing this. Is she a sinner?

A: If the husband allows her to go out, there is no harm, provided that

she goes out fully covered and is not adorned. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 19559

Q: Praise be to Allah, I am a married woman and my husband allows me to work as a kindergarten teacher. The school required my husband's signature of approval on my employment contract stipulating that I would not quit without prior notice. One day we had a dispute and my husband sent me to my father's house. When he took me to my father, he did not say whether I was to remain in the house and never go out or not. So I stayed at my older brother's house until the end of the academic year. Because this was during the final exams, which usually lasts for two weeks, it is very difficult to find a replacement teacher. However, when my husband knew I stayed with my brother, he became very angry and accused me of going out without his permission. I only left my father's house to stay with my brother who lives nearer to the school. I wished to fulfill the contract wherein my husband agreed to my not quitting my job abruptly without ample notice.

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Later, my husband ordered me to return to my father's house and remain there until the problem was resolved. I refused because of my contract obligations that do not permit unauthorized absences. After those two weeks (14 days) when the summer vacation started, I returned to my father's house. Some righteous people mediated our dispute and were able to resolve the problem; thus, and I am back with my husband now. My question is: am I considered a sinner for going out without my husband's permission, although he had previously agreed to let me work for the whole year, based on my contract? He reproached me and said I ought to have returned to my father's house, even if he had signed the contract. I am confused. Is it permissible for him to revoke my employment contract?

A: If the reality is as you mentioned, that your husband agreed to let you work as a teacher, there is no blame on you. Allah (Glorified be He) says: ﴾O you who believe! Fulfil (your) obligations.﴿ The Prophet (peace be upon him) said, ﴾"Obedience is obligatory only in what is good (and reasonable)."﴿

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The second question of Fatwa no. 10818

Q 2: what are the legal rights of the husband after concluding the marriage contract and before consummating the marriage? Should his wife ask for his permission before doing anything such as traveling, fasting, going out or suchlike?

A: It is obligatory upon the woman to maintain her honor and keep herself chaste during that period. She should not travel except with the permission of her family and in the company of a Mahram (spouse or unmarriageable relative). She should not leave the house except with their permission. She does not need to seek the permission of her husband during that period. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and his Companions!

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Fatwa no. 7840

Q: what should a husband do if he stays eighteen months away from his wife, then intends to return to his country? Answer us.

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A: You should inform your family of the date of your arrival so that your wife can be aware of your arrival date, thus be well prepared for meeting you, for the Prophet (peace be upon him) ﴾forbade that a man returns unexpectedly to his wife by night﴿ You should be tender and kind to your family, you should also maintain the ties of kinship with your relatives, Allah shall bless your life and family. Moreover, you should observe the obligations of Islam, and ask your family and relatives to observe them. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fourth question of Fatwa no. 4313

Q 4: is it permissible for a wife to permit people to enter her husband's house of in his absence?

A: It is impermissible for her to do so except with regard to her Mahrams (unmarriageable relatives) such as her father, her father in law, her brother, her nephews, her paternal uncle, her maternal uncle, etc. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The seventh question of Fatwa no. 7808

Q 7: is it permissible for a wife to comply with her husband regarding matters she feels do not please Allah, though she feels that conforming to her husband will help him become a better person? Moreover, she sometimes feels compelled to lie to her husband only with the intention of gaining some benefit?

A: It is not permissible for a wife to obey her husband in matters involving disobeying Allah such as having anal intercourse or intercourse during menstruation. The Prophet (peace be upon him) said, ❪"There is no obedience to a creature in matters involving disobedience to the Creator."❫ The Prophet (peace be upon him) also said, ❪"Obedience is obligatory only in what is good (and reasonable)."❫ As for telling the husband a lie, there is no harm in that if it leads to some benefit and does not harm anyone. This is because the Prophet (peace be upon him) gave Rukhsah (concession) to both the husband and wife that they may tell the other a lie provided that it brings benefit and that it does not harm anyone. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Division between someone's wives

Second question of Fatwa no. 1977

Q 2: why did the Messenger of Allah (peace be upon him) have more than one wife?

A: With Allah is the perfect wisdom. It is His wisdom that He (Glorified be He) made it Mubah (permissible) for men to marry more than one wife, whether in the previous Shari`ahs (Divine laws) or in the Shari`ah (Islamic law) that was revealed to our Prophet Muhammad (peace be upon him). Polygamy was not thus peculiar to our Prophet (peace be upon him). Rather, Ya`qub (Jacob, peace be upon him) had two wives. Also, Sulayman (Solomon, peace be upon him) married ninety nine wives at the same time, and he had sexual intercourse with all of them on the same night hoping that Allah would grant him a son from each one of his wives that would fight for the cause of Allah. Polygamy is not a Bid`ah (innovation) in Din (religion). It is not against sound mind or the requirements of Fitrah (natural disposition). Rather, permissibility of polygamy is a manifestation of Allah's wisdom. The number of women is more than that of men as statistics always show. Man may have the energy that requires him to have more than one wife to satisfy his sexual appetite through the Halal (lawful) means instead of committing something Haram (prohibited) or repressing his needs. A wife may fall sick or have menstruation or postpartum that prevent sexual intercourse, a husband then may need to have another wife to satisfy his sexual appetite instead of repressing his desire or committing adultery. Since polygamy is Mubah and acceptable by sound minds, Fitrah and Shari`ah; some of the previous prophets practiced it, and necessity may require its practicing; so it is not strange that our Prophet Muhammad

(peace be upon him) practiced it. Scholars mention some other wisdoms for which the Prophet married more than one wife at the same time. Amongst these wisdoms was to strengthen the relations between the Prophet (peace be upon him) and some tribes through marriage, hoping that doing so would add to the power of Islam and help in its spread as it increases friendliness and consolidates ties of love and brotherhood. Another wisdom was to support some widows and compensate them with that which is better than what they lost, as a consolation for them to help them endure their misfortunes, and legislating a Sunnah (a commendable act) for the Ummah (nation) to do good to widows whose husbands are killed in Jihad (fighting in the Cause of Allah) etc. Besides, scholars mention that amongst the wisdoms for which the Prophet (peace be upon him) practiced polygamy was to increase his offspring as to respond to the call of Fitrah, to increase the number of the Ummah, and to reinforce the latter with those who may help it to support and spread Din. Finally, increasing the number of female knowledgeable believers who would teach and advise the Ummah according to what they learnt from the Messenger of Allah (peace be upon him) and knew about his personal character was one of the wisdoms for which the Prophet (peace be upon him) married more than one wife. The Prophet (peace be upon him) did not marry more than one wife at the same time to satisfy his sexual appetite, for it is narrated that the Prophet did not marry a virgin or a young woman except `Aishah (may Allah be pleased with her). The rest of the Prophet's wives were not virgins. Had the Prophet's sexual appetite been the reason for his practicing polygamy; he would have chosen only the young virgins to satisfy his appetite. The Prophet (peace be upon him) did not choose to marry young virgins even though after migration many lands were opened,

Muslims started to have their own state, became more powerful, their number increased, and every family wished if they could have a relationship by marriage with the Prophet. Nevertheless, the Prophet (peace be upon him) did not marry such young virgins but he only married for good purposes which are obvious for whoever considers the circumstances of the Prophet's marriage to each one of his wives. Similarly, had the Prophet been lustful, this would have been known from his biography during his youth and physical strength, but at that time, he (peace be upon him) had no wives at all other than his honorable wife Khadijah bint Khuwaylid who was older than him. Likewise, had he (peace be upon him) been lustful; he would have been known for doing injustice to his wives regarding dividing his time and care between them. They were of different degrees of beauty and age but the Prophet was known for his justice to them, for his perfect chastity, and protection of his private parts when he was a young man and during his old age. This signifies that the Prophet was on an exalted standard of character and acted righteously with regard to all his affairs until he was renowned for this amongst his enemies. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 9087

Q 2: there is evidence in the Qur'an that a Muslim man is not allowed to marry more than four wives at a time. Why did the Messenger (peace be upon him) not abide by this,

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by marrying more than four wives?

A: The Glorious Qur'an that permitted Muslims, who are sure they will be just to their wives, to marry up to four wives, and not more, is the same Book that permitted the Prophet (peace be upon him) to marry more than four wives at the same time. The two rulings are parts of Allah's Shari`ah (Islamic law) and are not based on inclination or sexual desires. Allah (Exalted be He) says: ﴾O Prophet (Muhammad صلى الله عليه وسلم)! Verily, We have made lawful to you your wives, to whom you have paid their Mahr (bridal-money given by the husband to his wife at the time of marriage), and those (slaves) whom your right hand possesses - whom Allâh has given to you﴿ up till: ﴾You (O Muhammad صلى الله عليه وسلم) can postpone (the turn of) whom you will of them (your wives), and you may receive whom you will.﴿ Then He (Exalted be He) says: ﴾It is not lawful for you (to marry other) women after this, nor to change them for other wives even though their beauty attracts you, except those (slaves) whom your right hand possesses. And Allâh is Ever a Watcher over all things.﴿ This is the law stipulated by Allah for His Messenger and the Muslim community in which all Muslims must believe. Anyone who believes in part of the Qur'an and disbelieves in another is in fact acting like the Jews. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 3166

Q: Why does Islam permit polygamy, i.e. that a man may marry two, three, or four wives at the same time. What are the conditions, characteristics, and advantages of such permissibility? How can we refute the allegations of those who doubt the permissibility of polygamy?

A: It is Allah (Exalted be He) Who makes it Mubah (permissible) for a Muslim to marry up to four wives if he is able to fulfill their rights, is sure that he can do justice between them, and does not fear of being unjust. Thus Allah (Exalted be He) revealed to His Messenger (peace be upon him): ﴿And if you fear that you shall not be able to deal justly with the orphan-girls then marry (other) women of your choice, two or three, or four; but if you fear that you shall not be able to deal justly (with them), then only one or (the slaves) that your right hands possess. That is nearer to prevent you from doing injustice.﴾ This Ayah (Qur'anic verse) shows that Allah (Exalted be He) permits Muslims to marry more than one wife; two, three, or four according to their will if they do not fear being unjust between them. He (Glorified be He) is All-Knowing and Well-Acquainted with the affairs of His slaves. He is All-Wise in stating His Shari`ah (Islamic law). He legalizes for His slaves what achieves their interest and regulates their life. He cannot be questioned as to what He does, while all people will be questioned. Therefore, it is Wajib (obligatory) to surrender

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and leave all the affairs to Him (Glorified be He). It is also Wajib to believe in the Divine Decree. All the foregoing is a prerequisite for believing in the Wisdom of Allah (Exalted be He). Besides, since human beings' intellectual capacity is limited; they may or may not know the details of Allah's Wisdom regarding many branches of Shari`ah (Islamic law), but still they have to yield to Allah's will. A Muslim scholar who is faced by those who raise doubts and allegations regarding polygamy should refer the matter to the origin of Din (religion), i.e. believing that the All-Knowing, All-Wise, Most Kind, and Most Merciful Lord of the universe has sent trustworthy and truthful Messengers to give people glad tidings (if they believe in Allah and obey Him) and warn them (against disbelief in Allah and disobeying Him). Allah (Glorified be He) revealed to those Messengers laws that work towards the happiness of mankind and the well-being of the universe. Such messengers conveyed their messages clearly and clarified all the proofs for their truthfulness. If those who doubt polygamy believe in the All-Knowing Lord, in His wisdom, justice, and mercy; and in the truthfulness and trustworthiness of the Messengers; the proof is established against them and they have to surrender to Allah regarding His Shari`ah, whether they know the wisdom behind every Divine legislation or not. On the other hand, if those who doubt polygamy refuse to believe in the origins of Shari`ah, there is no need to discuss the details of it with them. Nevertheless, there are some wisdoms for the permissibility of polygamy. Among these wisdoms is that statistics and research prove that the number of newly born girls exceed the number of newly born boys, and that the death rate of males is higher than that of females, as men are subjected to more death reasons such as wars,

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hard work, long-distance travel and all other sources of difficulties and dangers. Thus, if polygamy is banned; some females will not marry and consequently will not be able to satisfy their sexual appetite and instinct in an honorable way on the basis of which families, tribes, and people are established. This will also lead many women to fall victims to procurers so that honors are violated, progeny decreases, the number of foundlings increases, families are destroyed, and corruption and affliction spread in society. All the foregoing result in fatal diseases such as syphilis and gonorrhea. Another wisdom of polygamy is to increase the number of progeny as a result of the increase of the number of married women. This will add to the strength of the Ummah (nation), and encourage cooperation to face the difficulties of life and to settle on Earth upon which Allah has made man a successive authority. On the other hand, Shari`ah enjoins marriage to safeguard chastity, increase progeny, protect honors, and maintain the human race. In addition, Allah's universal norm that women usually have menses, pregnancy, and that their postpartum period lasts for a long duration of time is another reason for the permissibility of polygamy. If a man has more than one wife, he will be able to protect his private parts from

indulging in Haram (prohibited) practices. He will satisfy his sexual needs with his other wife and thus this will help him to control his desires and not to respond to Satan or to his own whims. Finally, a wife may be sterile but there is harmony between her and her husband and the latter wants to marry another woman only to have offspring, as it is something that Allah loves and that works for the development of the earth and the strength of the Ummah. Allah thus permits such a man to practice polygamy so that he may attain the happiness of having children. There are some other wisdoms for the permissibility of polygamy. However, polygamy, as mentioned above, is permitted by the Shari`ah of Allah the All-Wise, the Praise-Worthy, the Most Merciful, and the Most Loving. Allah Who has created knows the best the needs of His slaves and He is the Most Courteous (to His slaves), and the Well-Acquainted (with everything). He cannot be questioned as to what He does, while all people will be questioned. Slaves of Allah have then to know the just estimate of their Lord. They have to acknowledge the incapability of their own souls and refer the knowledge of what they do not know to Allâh; All-Knower of the Unseen of the heavens and the Earth. People must make themselves busy with doing what Allah commands them to do and avoiding what Allah prohibits. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The third question of Fatwa no. 2752

Q 3: someone marries a woman and then travels to another country where he marries another woman and does not visit his first wife for months. Later, when he returns to her, should he compensate her for the months he spent with his second wife or divide his time between them?

A: It is a Sunnah (a commendable act) for a man who marries a second wife to spend three days with her, if she has been previously married and seven days if she is a virgin. Afterward, he should divide his time between the two wives equally. If he stays a longer period with any of them, he should spend an equal time with the other when possible, unless one wife gives up that right. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 4060

Q 1: I married a second wife while my first wife was ill. I prepared a separate house for each of them. Now, I do not get the same care my second wife gives me in my first wife's house. Will I be sinful if

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I stay longer and spend more nights in my second wife's house, since my first wife is ill and cannot take care of me?

A: the basic principle states that justice among wives regarding housing, food, clothing, and spending the night is obligatory. You should fear Allah and be just to them according to your ability. If you want to favor any of them for the reasons you mentioned, you should kindly ask the other's permission. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 7781

Q 2: is it true that if a Muslim has four wives and one of them becomes old, i.e. experiences menopause, he only has to provide for her and not to have sexual intercourse with her?

A: He must provide for her housing, clothes and daily needs. As for dedicating a night to her like the rest of his wives, this is to be agreed upon between the two of them. If she accepts to concede her night to another wife, this will be fine, otherwise, he should dedicate a night to her or divorce her if

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she asks for it. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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\`Abdullah ibn Qa\`ud	\`Abdullah ibn Ghudayyan	\`Abdul-Razzaq \`Afify	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

Fatwa no. 7813

Q: I married young, without much awareness and forethought, to a woman, who is sincere and religiously committed, but I am not attracted to her physically. After fifteen years, I found the woman I had been longing for and I married her also. My first wife gave birth to many children, but only four survived (may Allah protect them) and my second wife gave birth to seven children, all of whom survived (all praise be to Allah). The two wives live together in one big house and the affection between them is strange, as they treat each other like sisters, because I try hard to be fair to them both in everything I have. Each one sleeps with her children in a separate room and I sleep alone in another room. What concerns me is that I am deeply attracted to the second wife, but I rarely feel any inclination towards the first, no matter how hard I try through fear of Allah, due to her old age and because she does not take care of herself. Please guide me and may Allah guide you, to save me from falling

into sin in this matter. May Allah protect you and extend your lives for Islam and the Muslims.

A: There is no harm in what you have done, if the two of them are happy with that, as Allah, (Glorified be He) says: ﴾So keep your duty to Allâh and fear Him as much as you can﴿ It is also reported that 'Aishah (may Allah be pleased with her) said, ﴾The Prophet (peace be upon him) used to divide equally among his wives and be fair, then he would say, "O Allah! This is my division in that which I own (have control over or the power to do), so do not blame me in that which You own and I do not own (i.e. the inclination of the heart)."﴿ If they are not happy, it is obligatory on you to spend a night with each one, even if you do not have sexual intercourse, and then you may leave them both for two nights every four days, because fairness in the division of the nights is obligatory. As for the feelings of love and consequent desire for sexual intercourse, this is not in your power, this is a matter for Allah (Exalted be He). May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 7027

Q 2: A man had two wives; one of them receives 1,000 Riyals as a monthly pension, and the second does not receive anything. Is it permissible for the husband to give the second wife who does not receive a pension an equivalent amount of money to that of the first wife, or less, or is it not permissible? Could you kindly advise? May Allah reward you!

A: It is not permissible for him to do so. This is not fair because the mentioned pension is not from the husband. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The third question of Fatwa no. 7370

Q 3: i have a wife who has a psychic problem; she does not fulfill my rights as a husband. i married another wife to serve me and my sons, and i spend days with them equally. However, my first wife along with her sons sleep in one room and leave me to sleep alone in her room; would i be committing a sin if i do not stay with her since she neglects me?

A: If the situation is as you mentioned, that you spend days with both your wives equally,

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but she refuses to sleep with you in her room and leaves you alone there, you are not a sinner. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The fourth question of Fatwa no. 6561

Q 4: A Muslim is married to two women and he divides everything equally between them, but he loves and spends more nights with one of them. What is the ruling on this man having sexual intercourse with his second wife and then going to spend the rest of the night with the other one whom he loves more? Bear in mind that his second wife's children are noisy and this man needs to get up early to go to work. Is there any sin on him? What if he spends two nights with the wife he prefers and one with the other?

A: First, the basic rule is to treat all wives justly, for Allah (Glorified be He) says: ﴿so do not incline too much (to one of them by giving her more of your time and provision) so as to leave the other hanging (i.e. neither divorced nor married).﴾ The emotional inclination is excluded from this order, for it is confirmed that the Messenger of Allah (peace be upon him) used to divide everything between his wives justly and say: ﴾"O Allah! This is my division concerning what I possess, so do not blame me concerning what You possess and I do not."﴿

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Second, if the reality is as you mentioned, that you divide everything between them except that you love one of them more than the other, there is no harm on you based on the previous evidence. **Third,** it is not permissible for you to spend the night of a certain wife with the other without her approval. Furthermore, it is not permissible to allocate double the number of nights for a wife without the other's approval, as this falls under the inclination prohibited by Allah (Exalted be He). The blessed Sunnah (whatever is reported from the Prophet) is for a man to equally divide the nights he spends with his wives and it is not permissible for him to spend part of one's night with the other without her approval, as previously explained. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Qa`ud	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 8774

Q: My mother is afflicted with a disease that left her disabled. As a result, she cannot fulfill her marital duties. My father sought treatment for her inside as well as outside the Kingdom but to no avail, which led him to marry another woman to keep himself chaste.

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He is a healthy man, all praise be to Allah. As his sons, we approve of his marriage as long as our mother is still his wife and lives among us. One day, my maternal aunt came to visit and asked to take my mother (her sister) to live with her for a month for the purpose of treatment. After the month, my aunt was informed of my father's marriage and when we asked her to return my mother since her condition had not changed, she absolutely refused. My maternal aunt and some of my uncles were against my father's marriage to another woman. When we asked her about the reasons of her disapproval, she said that my father would better commit Zina (premarital sexual intercourse and/or adultery) and not marry another woman, for then he would be accountable for his sins. Some of my uncles said that if things were the other way round, my mother would not have the right to ask for divorce to marry another man. I would like to note that we brought our mother by force, fearing that my father would divorce her. During the course of the dispute with my aunt and uncles, I raised my hand to slap my aunt but I sought refuge with Allah (Exalted be He) from Satan and I did not do it, all praise be to Allah. Now we live happily and contentedly with my mother. One week after the dispute, I went to my aunt to apologize to her and to keep my ties with her but she refused to answer my greeting. Two weeks later,

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I visited her again and she received me coldly. It is worth mentioning that I live in the city of Baqiq. My aunt and uncles stopped visiting us in our house except when I take my mother to the other house which is in Al-Ahsa'. I live with my father and brothers in the same house in Baqiq, while my aunt and uncles live in Al-Ahsa'. I have another house near them in Al-Ahsa' in which I stay for three days each month. My aunt would come and visit my mother alone and stay for half an hour or more with her before she would leave. As for my uncles who were against my father's marriage, they have not seen my mother for a whole year now while others visit her every month or two. I want to stress that my aunt does not visit us in our house in Baqiq and if we do not go to the other house for a while, she does not see her sister all this time. Before, she used to come every two or three weeks to visit us. I hope your Eminence would answer my following questions:

1.

As their nephews, what is our stance toward our aunt and uncles? Now, they do not like my father at all, should my brothers and I keep our ties with them or sever them until they solve their problem with our father? To be honest, my father has not asked us to

sever our ties with them, on the contrary, he urges me to visit them. However, they do not respect my father and when I visit them, they do not welcome me

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heartily and lovingly. I have tried to make peace between my aunt and uncles and my father to regain our previous relations but nothing has changed.

2.

What is the ruling on marrying four women? When is it permissible for a Muslim to marry four women?

3.

What is the punishment for someone who urges or advises others to commit Zina in order not to marry another wife, may Allah save us?

4.

What is ruling on my aunt and uncles' stance in this whole matter? Is their response to my father's marriage right or wrong?

A: If the reality is as you mentioned, **First,** you have to keep good ties with your kin - your aunt and uncles - even if they cut you off and do not visit you in return or receive you coldly. You will be rewarded for keeping good ties with them and they will bear the sin of cutting you off. **Second,** it is permissible for a man to marry more than one woman, when he is capable of fulfilling all their obligations, is not afraid of being unjust to them and can divide the nights he spends with them equally. **Third,** anyone who is against polygamy, advises others against it and prohibits it for themselves or others - even if this leads to Zina - is mistaken in their claim

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and has committed a sin by advising another against polygamy. They have to perform Tawbah (repentance to Allah), seek Allah's Forgiveness and take back their advice and opinion. **Fourth,** if your aunt and uncles are taking this position that you have mentioned, they are wrong in severing their ties of kinship and in showing enmity towards your father and his sons. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 9856

Q: I have been married for five years now to a righteous man, all praise be to Allah. We have four children and we lead a happy life, all praise be to Allah. However, after I had this fourth girl, my husband married another woman at a time when I was really in need of him. He said that he did not marry her out of any negligence on my part, but to maintain the Sunnah (supererogatory act of worship following the example of the Prophet) of polygamy and to have many children. I could not bear it. When he married this woman, I did nothing but be patient and seek the reward from Allah (Exalted be He), while I was torn inside. The whole matter affects my health and the baby's, although many days have passed and no one but Allah (Exalted be He) knows how I feel. I wish

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you could guide me to the right solution that does not involve me committing a sin. Can I ask him to leave me, despite the four children we have? Should I ask him to leave her while she is pregnant? What is ruling on that? Will I bear a sin for asking him to leave her and will he bear a sin if he leaves her? Note that at one point, I visited her in the Kingdom and asked her to leave him, explaining that I cannot bear it. She told me that my reaction is natural and that after a while, I will get used to it and feel nothing. The exact opposite happened, each day my bitterness and pain increase. What should I do?

A: If your husband is as you mentioned a righteous man whose company is good and you have some children, we advise you to be patient and remain with your husband, if you have nothing else against him. You have to be good company for him and help him to fulfill his duties and to save your children from separation and its effects. Beware not to say or do anything that offends him or his wife, and if you do, hasten to apologize. If your husband or his other wife offend you in any way, try to be patient and reproach them in a friendly way. May Allah guide you all to be good companions to one another and help you build this family and raise your children on the Islamic morals!

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul- `Aziz ibn `Abdullah ibn Baz

Fatwa no. 8435

Q: I have two wives. I have been married to the first one for twenty years, and we have four sons and five daughters. I have been married to the second one for three years, and we have one daughter. The last three years have all been miserable, mostly for my first wife. I have tried so hard to treat both my wives fairly and equally, but I am still failing to do it. Because of the problems, I began to hate my first wife, to the extent that I used to force myself to have sexual relations with her. I am still married to her for the sake of our life together and our children. However, I cannot bear what I am going through. In 22/2/1405 A.H., her brother came and we were all sitting together. After an argument, I told her I could not bear to live with her anymore. I did not have the intention of Talaq (divorce initiated by a husband). Then I told her brother to discuss with her what she wanted. I meant that she could either have Talaq or stay

and live with her children, on the condition that I will not live with her but I will provide for her housing and food from the Nafaqah (obligatory financial support) I send to my children. However, I cannot bear to live with her, and I decided that this was my last night with her. She replied at once that she would not leave her children. I told her that she did not have to leave, but I was not going to stay with her anymore. Now I am thinking, for the sake of the old days, and out of mercy for our children, to let her stay with the children in their separate house, provide her daily sustenance and clothing twice a year, treat her if she becomes ill, and drive her to her family at least twice a month, in addition to any emergencies. All this is in times of ease; whereas in times of hardship, we will share whatever we have, even if it is one loaf of bread. Since that day, I left her. However, we live in the same house, each of us in a different apartment. My questions are the following:

Firstly, does this contradict Shari`ah (Islamic law) and am I a sinner?

Secondly, have I done well, or will I be considered a wrong-doer or wronged for the rest of my life?

Thirdly, is it better for her to stay with her children - if she chooses to - or to have Talaq?

Fourthly, am I obligated to divide sustenance between my two wives equally,

given that my second wife is the one who will care for me?

A: If the situation is as you mentioned, and you both agree to these arrangements, this is permissible and does not contradict Shari`ah. This is not considered Talaq. However, if you disagree, you should refer the matter to the court. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

The second question of Fatwa no. 21351

Q 2: My wife makes me angry and we fight a lot. This is why I refuse to share her bed. One day I informed her that I am not satisfied with her actions and she said that she would forgive me for marrying another wife in return for a monthly sum. I agreed and kept supporting her financially. She lives in a separate house with our children and I visit them regularly. If I stay with her, we fight and thus I do not stay there. I live now with my second wife and we have children. Am I to be blamed for this? I want to do justice between them but I can not. Please advise.

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May Allah benefit Muslims with your knowledge.

A: It is permissible for a woman to give up her night to her co-wife or to her husband as this is her right. It was authentically reported that the mother of believers Sawdah (may Allah be pleased with her) gave up her (turn) day and night to the mother of believers `Aishah (may Allah be pleased with her). However, the husband should do justice between them, if the granter changes her mind. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 9338

Q: I am a religious young Muslim man. I treat my mother well, Praise be to Allah. my father is married to a second wife and he loves her and her children more than us. He gives preference to his children over me and my two sisters. My stepmother is an envious woman. She lives on the ground floor and we live on the first floor of the same house. My father sleeps, eats with the second wife and buys them food but does not do the same for us under the pretence that I receive a perpetual annuity. It is worth mentioning that his other children also receive a perpetual annuity.

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He has not slept or eaten with us for approximately 13 years. When I see him, I greet and respect him but I do not go to visit him on the ground floor because I do not feel comfortable with my stepmother as she looks at me with her eyes full of hatred. When quarrels erupt between my mother and my stepmother, my father takes the side of my stepmother because he fears her. He does not respect my mother and he quarrels with her due to minor things even though my mother respects him. It should be noted that my mother served his mother for twenty years until the grandmother passed away. The question now is: Is there any sin or harm on me if I speak evil about my father in his absence because of the injustice we suffer from him? Is there any sin on my father because of his unfair treatment to us? It is worth mentioning that he barely gives my mother sufficient money for expenses. Is there any sin on me if I do not go to congratulate him on the `Eid Days bearing in mind that he does not come to us on `Eid to congratulate us? What is the Islamic way which my mother should follow to take her living expenses from him? How should I treat him according to Islam? It should be taken into consideration that my father comes to see us every two or three days for only 10 minutes a time.

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A: If the reality is as you have mentioned, your father has committed a sin with regard to not treating both wives as well as his children equally. However, it is not permissible for you to deal with him in the same manner because you are commanded to establish the ties of kinship with him and not to cut them. Do not defame or disobey him in any way. Advise him nicely and guide him to the correct way with which he should treat his wife and children. Your mother, sisters and you should ask for your rights kindly and nicely. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman

Fatwa no. 10686

I married twenty-five years ago and my wife and I had children, who are all married by now, except for the youngest son who will marry soon, In sha'a-Allah (if Allah wills). My life with my wife has not been at all happy for a long time as married life should be, I could not even get what a man needs from his wife. After a while, I was able to marry another woman, and, with the Blessings of Allah, I found comfort and peace of mind. I tried, as far as I was able, to deal equitably with my wives in terms of food and drink, accommodation, and nights.

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Shortly, after my second marriage, I was in my first wife's house and she gave me a glass of milk. I did not want to drink it myself, so I took it from her and gave it to one of my children who was sitting next to me. When my wife saw me give the glass to the child, she snatched it from his hand and did not want him to drink it. From this I realized that she had put something in the glass, but I do not know whether it was magic or poison. I became very angry and wanted to hit her, but I stopped myself because my children asked me to leave her for their sake. They said that Allah would hold her accountable for what she did. After this, I have not slept, eaten, or drunk with her, fearing that she might harm me, but I still meet all her needs in terms of food, drink, and clothing. I have not divorced her, because her parents are no longer alive, she has no brothers, and also for the sake of my children. My question to Your Eminence is: am I sinful for not spending the night with her, or eating or drinking with her, bearing in mind that she no longer desires sexual intercourse because she is now around 60 years old.

A: If the reality is as you mentioned, there is nothing wrong in you not spending the night, or drinking or eating with her to protect yourself.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 12338

Q: If a husband gives privileges to one of his wives, such as giving her a gift, to the exclusion of the others, will it be a deviation from the fair treatment that Allah (Exalted be He) has imposed upon a husband towards his wives? This gift is a token of gratitude for the wife who always helps her husband in his work; she carries water to him in his work, collects the harvest from the field, and delays her own housework, such as spinning and the like, to help him. On the other hand, her co-wife abstains from helping the husband and only cares about her work, such as spinning and embroidery, and spends the money she gets from this work as she likes. The first wife leaves all this work most of the time to help her husband as much as she can. Should not the husband reward her for her efforts?

A: if a man has more than one wife, he should observe equity between them with regard to supporting them, spending the nights with them, and providing them with houses. He is not permitted to favor one of them with a gift for no Shar`y (Islamically lawful) reason. In this way,

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there is no harm to give a gift to the wife who helps him in his work. May Allah grant us success! May peace and blessings be upon our Prophet, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 17774

Q: I married a woman fifteen years ago but she bore me no children, so I married another woman and had children, all praise be to Allah. They both live in two separate apartments in the same house, and we eat together with no problems. However, my heart is inclined towards my first wife, just like the Messenger of Allah (peace be upon him) loved `Aisha (may Allah be pleased with her) more. They are both jealous, although they rarely show it, but I cannot control their hearts. I cannot do what the Prophet (peace be upon him) used to do with his wives, and mine are not like the Prophet's. I believe equity is related to Nafaqah (obligatory financial support), housing and spending the nights with them; whereas the rest of the matters that are not part of Shari`ah (Islamic law) cannot be divided equally. Please answer me concerning the following: Firstly, am I considered a sinner for not being fair in other matters?

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Secondly, if I am committing a sin, what are the criteria of treating wives equally? Thirdly, when does inclination to one of the wives become permissible? Fourthly, what is your advice to me and my wives? I had performed Hajj and `Umrah with my first wife this year with our money. Her share of this money was even greater than mine, and my second wife did not object, since she did not have enough money to travel with us. Is it obligatory to take my second wife to perform Hajj as well? Should I spend some nights with my second wife instead of those I spent with my first wife while traveling?

A: it is obligatory to treat wives equally in what is controllable, such as Nafaqah, housing, clothing and spending nights with them. However, you are not blamed for the uncontrollable things, such as feelings of love and inclination. Allah (Exalted be He) says: ﴾You will never be able to do perfect justice between wives even if it is your ardent desire, so do not incline too much (to one of them by giving her more of your time and provision) so as to leave the other hanging (i.e. neither divorced nor married).﴿ The Prophet (peace be upon him) used to divide his time and provisions equally among his wives and invoke Allah saying, ﴾"O Allah! This is my division concerning what I control, so do not blame me for what You control and I do not."﴿ As for traveling, a husband should cast a lot between his wives;

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whoever wins travels with him, as the Prophet (peace be upon him) used to do. In addition, you do not have to make up for the nights spent with one wife during travel; you should divide your time between your wives equally after you return. Traveling to perform Hajj or `Umrah is like any other journey; you should cast lots between your wives. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Fatwa no. 19782

Q: In 1376 A.H., I married a righteous woman and had eleven sons and a daughter. Two of my children passed away, I ask Allah to reward us in the Hereafter, and the others are still alive, may Allah keep us all safe and sound. After completing their studies, five of them got married and are now living with their spouses in their houses. In 1405, my wife suffered from a mental and physical disease which made her abstain from having sexual relations with me. I consulted many doctors seeking her recovery from Allah (Glorified be He) and was satisfied with Allah's Decree. I did not think of getting married again for two reasons. First,

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I hoped she would recover.

Second, to be able to look after my children during their mother's illness. In 1415, after my children got married and the condition of their mother worsened, my children asked me to marry. I married another righteous woman for I wanted to get married and all my children were grown ups as the youngest is 18 years old. We live in a separate house and we have a daughter. I support both houses with regard to lodging, food, clothes, education, and all the necessary things. I also guide them to the good of their religion and worldly life. After I got married, my first wife's health improved. Is there any blame on me because I am staying with my second wife, even though my first wife did not object? Please advise, may Allah reward you with the best.

A: you should do justice in division between your two wives. It is not permissible for you to do otherwise without the first wife's permission.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The fourth question of Fatwa no. 15065

Q 4: What is the ruling on a man married to two women but providing for only one of them?

A: Nafaqah (obligatory financial support) is the wife's right and it is permissible for her to waive it, if she so wishes. Yet, if she does not waive it, the husband is obligated to financially support and treat his wives on an equal basis, according to his capacity. Otherwise, he will be committing a sin and will come on the Day of Resurrection with one of his sides split. Allah will expose him before all the people as reported in a Sahih (authentic) Hadith from the Prophet (peace be upon him). Moreover, the wife is entitled to claim her rights defined by the Shari`ah (Islamic law), and the husband is obligated to fulfill. Allah (Exalted be He) says: ﴾Let the rich man spend according to his means; and the man whose resources are restricted, let him spend according to what Allâh has given him.﴿ Also, Allah (Exalted be He) says: ﴾but the father of the child shall bear the cost of the mother's food and clothing on a reasonable basis.﴿ The Prophet (peace be upon him) said, 《"It is enough sin for a person to withhold sustenance from those they are responsible for."》 (Related by Muslim) The Prophet (peace be upon him) also said, 《"Anyone who

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is married to two wives and inclines to one of them will come on the Day of Resurrection with one of his sides hanging down."》 (Related by Imam Ahmad and the Four Compilers of Sunan; Hadith compilations classified by jurisprudential themes) May Allah grant us success! May peace and blessings be upon our Prophet, his family, and Companions!

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Fatwa no. 20516

Q: A man has two wives; one of them is an employee who receives a monthly salary, which she spends as she wishes without giving him any of it. He pays the expenses of the house, such as electricity and telephone bills. She does not help him with any part of her salary. When she buys a piece of cloth, it is he who pays the dressmaker's fees. The other wife is a housewife. She does not have a source of income, but she may get some money from her daughters who are employees. However, it is not enough to fulfill all her needs. The husband pays for the electricity and telephone bills.

If he gives his second wife - the housewife - some money to fulfill her needs,

does he have to give the other wife the same amount in order to observe equity between them? Does he have to give something to the working wife every time he gives something to his wife who does not work?

We need your advice to tell him. May Allah grant you success in doing good! May Allah safeguard you!

A: the husband has to be observe equity between his wives with regard to supporting them, providing them with clothing, housing, gifts, spending the nights with them, and other such material rights. It is not permissible for him to give one of them something without giving anything to the other unless she accepts this willingly. Also, a wife does not have to give her husband any of her money. However, if she gives him some of her money to help him to pay for the house expenses and support their children, this would be a good deed. Such an act would strengthen the ties of love and intimacy and her reward for doing so would be twofold; because what she spends on her husband is considered as both Sadaqah (voluntary charity) and a means of maintaining ties of kinship. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 2193

Q 1: My daughter is an employee. She gives her mother some of her salary. I do not need money from her but she gives me more than she gives her mother. My second wife has a son who invests in my money and gives some of his income to his mother.

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My third wife has young children and does not receive money from anyone. When she asks me for money I give her the same as I give to my other wives because I fear being unjust to them. I intend to give her more than my other wives as they have other sources of income. I depend on the Hadith, which states: ("You and your property belong to your father.") **Is the money my children give to their mothers considered my property and so I can give an equivalent amount to my third wife? Could you please enlighten me in this regard.**

A: If the reality is as you mentioned; that your daughter from the first wife gives some of her salary to her mother and your son from the second wife gives some of his income to his mother, then it is not obligatory for you to give the third wife the same amount as your children give to their mothers. The money they give to their mothers is considered an aspect of their gratitude to them. Thus, you do not have to give the third wife the same amount as them. you just have to give each of your wives and their children what is sufficient for them in a kindly manner. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 18762

Q: My wife gave birth to twelve sons and daughters. She has been rejecting to have sexual intercourse with me for a year saying that she does not need it any longer. furthermore, she took Allah and her children, especially the elder son and daughter, as witnesses that she gave up her right in sexual relationship. My question is: Can her giving up this right free me from the liability? I sent this letter to you for fear of being sinful. I hope you will answer me soon.

A: If the reality is as the questioner has mentioned, her giving up this right is valid and the husband is not sinful. She is entitled to give up any of her rights. May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 20688

Q: A wife who does not fulfill the marital rights and obligations of her husband, and consequently her husband wants to separate from her, but the wife prefers to stay with him and her two young children

in return for conceding all her rights on him, in terms of him spending the night with her, fairness, and the other rights a wife is entitled to, and she will not ask him for anything. They have both agreed on this, but is this type of agreement acceptable according to the Book and the Sunnah (whatever was reported from the Prophet)? Is the husband sinful if he carried out this agreement?

A: If a wife gives up her marriage rights on her husband in return for staying under his 'Ismah (the bond of marriage), and they both agree to this, there is no objection to it, because Sawdah (may Allah be pleased with her) asked the Messenger (peace be upon him) to let her remain in his 'Ismah in return for giving her night to 'Aishah (may Allah be pleased with her), and the Prophet (peace be upon him) agreed to this. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The Fifth Question of Fatwa no. 5741

Q5: if a man marries a maiden, he stays with her for a week. if he marries a matron, the said period will be for three days; in either case he does not go out for the congregational Salah; does this have any basis in the Sunnah (whatever is reported from the Prophet)?

A: If a man marries a maiden (and he already has other wives), he should stay with her for a week and then divide his time equally between other co-wives. If the new bride is

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a matron, he stays with her for three days. If she wants the husband to stay with her for a week, he may fulfill her wish and then make up for the four days difference when dividing his time between his other wives. This opinion is based on the Hadith reported by Abu Qilabah on the authority of Anas (may Allah be pleased with him) who said, ❨"It is the Sunnah that if someone marries a maiden and he already has another wife, then he should stay for seven days with her (the maiden) and then arrange his staying with both of them by turns. If the second wife happens to be a matron, he should stay with her for three days, and then divide days among them by turns." Abu Qulabah said, "I can say that Anas traced the Hadith to the Prophet (peace be upon him).")❩ (Agreed upon by Al-Bukhari and Muslim and the wording is for Al-Bukhari). It is also related on the authority of Um Salamah (may Allah be pleased with her) that she said, ❨"When the Prophet (peace be upon him) married her, he stayed with her for three days and said, 'There is no lack of estimation for you on the part of your husband. Thus, if you want me to stay for a week with you, I will and will do the same with my other wives.'"❩ (Related by Muslim). Anyone who marries either a maiden or a matron should not make this a pretext to abandon the congregational Salah in the Masjid (mosque); there is no evidence supporting that, even in the two Hadith mentioned above. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 13822

Q: A man married eight years ago and does not have a child yet.

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Although, he is happy with his wife, the problem is that his mother and older brother are telling him to marry another wife, but he does not want to do this, because his wife is devoted to him and looks after him very well. His mother is asking him to marry again to have children. He went to see a doctor, who told him that his wife needs medical treatment that would cost 1,000 Pounds. He told his mother about this, but she does not agree with it. He is very confused and anxious; because, if he obeys his mother and marries another wife, his first wife will leave him, but if she stays with him he cannot reconcile with his mother or his elder brother or speak to them as they live far away from him. Also, if he marries another wife, he cannot provide for them both. We are hoping to hear from you.

A: it is permissible for you to marry another wife if you are able and want to have children, as this will help increase the number of Muslims. Maybe you can come to an agreement with your wife as to what would be best for you both; whether to separate or stay together. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 13339

Q: One of the customs of the people of the southern region is the following: When a man wants to marry a second wife and he fulfills all the requirements of marriage, such as Mahr (mandatory gift to a bride from her groom), the household furniture, the clothing needed for the marriage, and all other necessary items, he should fulfill all the same marriage requirements for his first wife or at least he should give her the equivalent of this in money. This is considered two marriages at the same time. These procedures, definitely, cause great exhaustion to the groom and increase his debts. Is this custom a right of the first wife or is it considered a Bid`ah (innovation in religion) which we should stop as much as we can? This custom is called Wisa' and the wife's family, relatives, and neighbors are invited to this occasion, which is considered a renewal of the marriage contract with the first wife. Could you please enlighten me in this regard.

A: it is not obligatory for a person desiring to have another wife to do Wisa', which is paying Mahr for the first wife as he pays for the second wife. However, if he treats his first wife well and gives her what pleases her, there is no harm and this is a manifestation of kind treatment.

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The first question of Fatwa no. 9912

Q 1: In our village, we follow a tradition which we do not know whether it is a custom or an act of `Ibadah (worship). when a man marries a second wife, he is required - and sometimes even forced - to give his first wife a sum of money, gold or what is equal to one fourth of the Mahr (mandatory gift to a bride from her groom) of the second wife, in order to please her. What is the ruling on this act? If it is Mashru` (Islamically acceptable), what is the evidence?

A: If a man marries a second wife, he is not obligated to give anything to his first wife; and no one should force him to do so. However, he may willingly give his first wife whatever amount he wishes as a way of honoring her and maintaining their good relationship. May Allah grant us success! May peace and blessings be upon our Prophet, his family, and Companions!

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The fourth question of Fatwa no. 19307

Q 4: what are a wife's rights on her husband and a husband's rights

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on his wife?

A: The basic rule regarding the mutual rights and duties between spouses is the statement of Allah (Exalted be He): ﴾And they (women) have rights (over their husbands as regards living expenses) similar (to those of their husbands) over them (as regards obedience and respect) to what is reasonable, but men have a degree (of responsibility) over them. And Allâh is All-Mighty, All-Wise.﴿ The Prophet (peace be upon him) also said, ﴾"Treat women kindly; they are like captives in your hands. You do not owe anything else from them. In case they are guilty of open indecency, then do not share their beds and beat them lightly but if they return to obedience, do not have recourse to anything else against them. Indeed, you have rights on your wives and they have their rights on you. As for your right on them, it is that they shall not permit anyone you dislike to sit or enter your home, and their right on you is that you should treat them kindly in relation to their clothing and feeding."﴿ (Al-Tirmidhi said the Hadith is Hasan (good) and Sahih (authentic). The same Hadith was related by Imam Ahmad and Abu Dawud)

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Moreover, it is related on the authority of Mu`awiyah ibn Haydah (may Allah be pleased with him) who said, ﴾"I asked, 'O Messenger of Allah! What is the right of our wife on us?' He replied, 'That you should give her food when you eat, clothe her when you clothe yourself, not strike her on the face, not revile her or forsake her, except in the house.'"﴿ (Related by Abu Dawud as Hasan) May Allah grant us success! May peace and blessings be upon our Prophet, his family, and Companions!

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The fourth question of Fatwa no. 6574

Q 4: what are the Islamic guidelines I should follow to fulfill the rights of my husband and my household? what is lawful and unlawful with regard to the rights of spouses? Things have become obscure to many people, so that they make things permissible or impermissible

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without knowledge. My brothers have some religious knowledge and are practicing Muslims, but I feel shy to ask them about anything of this nature.

A: It is your duty to maintain good relations with your husband, treat him in a kind and reasonable manner and perform the tasks that wives typically do for their husbands. Allah (Exalted be He) says: ﴿And they (women) have rights (over their husbands as regards living expenses) similar (to those of their husbands) over them (as regards obedience and respect) to what is reasonable, but men have a degree (of responsibility) over them.﴾ Further, you should cooperate with him on righteousness and piety as much as you can. It will benefit you to read biographies of the female Sahabah (Companions of the Prophet) and how they used to serve their husbands. This will be of great help to you, in sha'a-Allah (if Allah wills). May Allah grant us success! May peace and blessings be upon our Prophet, his family, and Companions!

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The second question of Fatwa no. 4546

Q 2: my husband breeds cattle, he beseeched me by Allah not to feed grains to the cattle until he returns. However, he was late and I feared that they might die of hunger, so I fed them the grains despite my husband's request to not do so; what do I have to do in this case?

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Answer us! May Allah reward you.

A: If the reality is as you have mentioned, there is no sin on you for doing this, rather you will be rewarded for this In sha'a-Allah (if Allah wills), for it is impermissible for you or your husband to kill the cattle by depriving them of food, as the Prophet (peace be upon him) said: ﴾It is a great sin that a person neglects whom they sustain﴿ May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions

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Fatwa no. 5666

Q: I wish to know about the following:

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1- my husband follows the Qur'an and the Sunnah (whatever is reported from the Prophet) and urges me and others to adhere to the Sunnah, but I do not listen to him or follow him.

2- What is the ruling on going out, in his absence and without his permission, to visit my family and relatives?

3- Were I to obey what my husband says, women would laugh at me and accuse me of fearing him.

A: Firstly, if your husband is as you have described, it is obligatory upon whoever hears him to respond to him as long as what he preaches is in accordance with the Book of Allah (Exalted be He) and Sunnah of His Messenger (peace be upon him). You should be the first to answer his call, obey him with regard to Ma`ruf (that which is judged as good, beneficial, or fitting by Islamic law and Muslims of sound intellect) and thank Allah for endowing you with such a husband who encourages you to do good. May Allah guide you to what pleases Him! **Secondly,** you are not permitted to visit anyone, a relative or otherwise, except after taking your husband's permission. It is a way of maintaining good relations with him and guarding the family. However, if in some way he has indicated that he does not mind your going out to visit your Mahrams (unmarriageable relatives) or to fulfill some needs, then it is the same as his explicit verbal consent. **Thirdly,** you should obey your husband whenever he commands you to do good, in order to please Allah and

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fulfill your husband's rights. The Prophet (peace be upon him) said, ("Anyone who seeks to please Allah by displeasing the people, Allah will be pleased with him and will make the people pleased with him. Anyone who seeks to please the people by displeasing Allah, Allah will be displeased with him and will make the people displeased with him.") May Allah grant us success! May peace and blessings be upon our Prophet, his family, and Companions!

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The fourth question of Fatwa no. 9404

Q 4: What is the ruling on a woman doing housework, such as cleaning and washing? Is she considered a sinner if she neglects it? Is it one of her duties towards her husband to cook for him? Can a husband prevent his wife from buying whatever she wants with her money if she has enough accessories and other luxurious things? Her husband provides her food, clothing,

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and shelter, but she does not want the clothes her husband buys for her; she wants to buy expensive clothes, accessories and luxurious things for herself and her son. She buys all this from her own money, but her husband does not agree to this and does not buy her most of the accessories that she wants. As the Nafaqah (obligatory financial support) is obligatory on a husband, can he prevent his wife from buying anything for the house with her own money? Please suggest for me some useful books or publications related to marital life, a wife's rights, and also child rearing, whether issued by the Committee or others. Do not forget to include information on their prices and where I can purchase them. Please provide me with a detailed reply, as I am a common man and I need to know everything in detail related to marriage and raising children.

A: Firstly, the ruling on a wife doing housework, such as cooking, washing, cleaning and so on differs according to the social class, customs and traditions of each society. **Secondly,** a husband cannot prevent his wife from buying foods and clothes with her own money, unless she is a spendthrift or buys something prohibited. In this case, he should prevent her from wasting her money or buying prohibited things and should be firm about that.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Deputy Chairman	Chairman
\`Abdul-Razzaq \`Afify	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

Fatwa no. 16697

Q: I am now an old woman who enjoyed a happy marital life. This happy life was the envy of all the people around us. An evil eye caused our relationship to deteriorate. In recent years, my feelings towards my husband changed; I could not bear speaking or sitting with him. Furthermore, due to my suffering from diabetes and blood pressure I became sensitive to anything my husband did. The clashes between us ended with an experience of overwhelming anger. My husband died on 25/2/1414 A.H. while he was angry with me. I am worried about this as I could not fulfill the rights he had over me. That is why I enquire about whether a Kaffarah (expiation)

is required or not. I have deep regret and want to expiate. Please answer me, may Allah reward you with the best!

A: Every right each partner has over the other is great and must be fulfilled. With regards to what you did with your husband, if it was done unwillingly, hopefully, you are not sinful. If it was intentional, you would be accountable and you have to perform Tawbah (repentance to Allah), ask Allah's forgiveness, and make Du`a' (supplication) frequently for your husband. May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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The third question of Fatwa no. 17035

Q 3: is it permissible for a wife to refuse having sexual intercourse with her husband when he desires it? What is the ruling if she refuses merely out of stubbornness?

A: It is not permissible for a wife to disobey her husband when he wishes to be intimate with her except for a Shar`y (Islamically lawful) reason, such as menstruation. It is related in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) on the authority of Abu Hurayrah (may Allah be pleased with him) who narrated that the Messenger of Allah (peace be upon him) said,

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❪"When a woman spends the night deserting the marital bed, the angels curse her until she comes back (to the bed)."❫ In another narration related by Al-Bukhari, he (peace be upon him) said, ❪"If a man calls his wife to his bed and she refuses to come, the angels curse her until the morning."❫ In another narration by Muslim, he (peace be upon him) said, ❪"The One Who is in the heaven is displeased with her until he (her husband) is pleased with her."❫ May Allah grant us success! May peace and blessings be upon our Prophet, his family, and Companions!

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The fourth question of Fatwa no. 17262

Q 4: my husband asks me to stay up at night with him, but I refuse to do this as I like to maintain Qiyam-ul-Layl (standing for optional Prayer at night), which is why I tend to sleep early. Is this counted as an act of disobedience to my husband?

A: You should obey your husband in Ma`ruf (that which is judged as good, beneficial, or fitting by Islamic law and Muslims of sound intellect), but if he asks you to stay up at night with him in a way that prevents you from offering Fajr prayer (Dawn prayer) or asks you to watch whatever is Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect), in this case you should not obey him. Otherwise, he should be obeyed in anything else even if this results in missing Qiyam-ul-Layl, for it is a Sunnah (supererogatory act of worship following the example of the Prophet), but obeying the husband is an obligation.

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The fifth question of Fatwa no. 6948

Q 5: is it permissible for a wife to desert her drunkard husband's marital bed and refuse him when he wants her, as she cannot bear his drunkenness? Is she considered a sinner for refusing to sleep with him and is cursed by the angels until morning as stated in the Hadith?

A: If the reality is as you mentioned, she is not considered a sinner. She must advise him and if he performs Tawbah (repentance to Allah), praise be to Allah. However, if he refuses and persists in committing this evil, she may ask for Talaq (divorce initiated by a husband) to escape this Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect). If he refuses to divorce her, she may refer the matter to the court. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 14507

Q 2: is it permissible for a woman to offer Qiyam-ul-Layl (standing for optional Prayer at night) and Tahajjud (optional late night Prayer) without her husband's permission when he is present? Bear in mind that she only offers them

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after her husband is asleep. She also took his permission once to observe supererogatory Sawm (fasting), and he agreed and told her she can perform any act of religious devotion. Should she take his permission again, or is the first time enough?

A: Firstly, a woman should keep up Qiyam-ul-Layl and encourage her husband to keep it up. It is related by Abu Dawud and Al-Nasa'y that the Prophet (peace be upon him) said, ﴾"May Allah show mercy to a man who wakes up at night, offers Prayers, and wakes his wife up. And if she refuses to wake up, he sprinkles water on her face. May Allah show mercy to a woman who wakes up at night, offers Prayers, and wakes her husband up. And if he refuses to wake up, she sprinkles water on his face."﴿ **Secondly,** it is not permissible for a woman to observe supererogatory Sawm while her husband is present except with his permission. It is authentically related that the Prophet (peace be upon him) said, ﴾"No woman should observe Sawm when her spouse is present (in the house) but with his permission."﴿ If he gives her permission, she may observe Sawm. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 6295

Q: I have a wife and five children including infants and toddlers. My wife does not fulfill her household and marital duties nor takes care of the cleanliness of my children. She does not care about me and does not accept my advice or requests. For instance, she does not obey me when I call her to bed, and she leaves the house indifferently without my permission. Sometimes I return home and find the children crying, while she is not with them. I do not know where she goes when she is out. I wish she could do some household chores, such as cooking, making me tea or coffee, and doing the laundry, but she does not do any of these things; even worse she has aggressive manners. What should I do with this woman? Some people have suggested something that would cure her and make her obedient to me. Is this cure permissible? What should I do with this wife? May Allah reward you best and guide you to goodness in this life and the Hereafter!

A: If the reality is as you mentioned, you should advise her and explain to her the rights of the husband on his wife and the rights of the children on their mother, and you should do this in a kind and gentle way. Tell her that leaving her husband's house without his permission is not permissible. Instruct her to fulfill her due rights towards you with peace and love, and fulfill her rights.

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Ask her parents and Mahrams (unmarriageable relatives) to help you. If she responds positively, it will be fine - praise be to Allah; otherwise, abandon her in bed. If this proves useless, beat her lightly in a disciplinary manner; not in revenge. If she becomes obedient, treat her kindly and keep good company with her. If she persists and reconciliation proves impossible, you should either be patient or divorce her. Allah (Exalted be He) says: ﴾Men are the protectors and maintainers of women, because Allâh has made one of them to excel the other, and because they spend (to support them) from their means. Therefore the righteous women are devoutly obedient (to Allâh and to their husbands), and guard in the husband's absence what Allâh orders them to guard (e.g. their chastity, their husband's property). As to those women on whose part you see ill-conduct, admonish them (first), (next), refuse to share their beds, (and last) beat them (lightly, if it is useful); but if they return to obedience, seek not against them means (of annoyance). Surely, Allâh is Ever Most High, Most Great.﴿ ﴾If you fear a breach between them twain (the man and his wife), appoint (two) arbitrators, one from his family and the other from her's; if they both wish for peace, Allâh will cause their reconciliation. Indeed Allâh is Ever All-Knower, Well-Acquainted with all things.﴿ If the cure that people have suggested to you is Ruqyah (reciting Qur'an and saying supplications over the sick seeking healing), because they think that she is affected by an evil eye, there will be no blame on you. Ruqyah should involve recitation of Ayahs (Qur'anic verses), Du`a' (supplications), or similar sayings that do not comprise Shirk (associating others with Allah in His Divinity or worship). If she suffers

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a mental illness that affects her psychology, take her to a psychiatrist; perhaps Allah (Exalted be He) will cure her. However, if the cure involves magic spells, it will be impermissible and you will commit a great sin if you do it. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The fourth question of Fatwa no. 18649

Q 4: my sister wanted to cut her hair and told her husband, but he refuses to let her; what is your opinion on this?

A: It is obligatory on a woman to obey her husband in what is Ma'ruf (that which is judged as good, beneficial, or fitting by Islamic law and Muslims of sound intellect), and not cutting her hair is obligatory on her out of obedience to her husband, as this is part of that which is Ma'ruf. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 12396

Q: My father is sixty five years old and my mother is of the same age. He abuses her verbally, and she leaves the house without his permission. As her children have grown up and gotten married, she has been living with them for five years now. She asks for Talaq (divorce initiated by a husband), but my father refuses to divorce her, and he does not sustain her. What are the duties on both of them? Bear in mind that both of them are well-off. What is your advice for them? I am their eldest son, and I always advise them to forgive each other. May Allah guide you to the benefit of Muslims!

A: married couples should live together in kindness and treat each other well. It is not permissible for a husband to abuse his wife verbally, and it is not permissible for her to leave the house without his permission. Each one of them should fear Allah (Glorified and Exalted be He) as He should be feared and observe His Boundaries. May Allah set right everyone's affairs. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 18943

Q 1: what is the Islamic ruling on Bayt Al-Ta`ah (House of Obedience; a law that requires a wife to return to her husband's house and to obey him) especially that some husbands make bad use of this law?

A: The basic rule states that the relationship between the spouses shall be based on kind treatment and honor, as Allah (Exalted be He) says: ﴾and live with them honourably.﴿ He (Glorified be He) also says: ﴾And they (women) have rights (over their husbands as regards living expenses) similar (to those of their husbands) over them (as regards obedience and respect) to what is reasonable﴿ Each of the spouses has rights on the other that must be fulfilled. It is not permissible for either of them to harm the other in any way. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 1533

Q: A woman has suffered from a psychological disorder since she was 11. It seems as if she is possessed by a Jinn (creatures created from fire). It is noteworthy that with Allah's Grace she is abiding by her Deen (Islamic faith). She is married and has children, but now she keeps away from her husband and prevents him

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from having intercourse with her, because she always feels as if another man is having intercourse with her. She claims that a man has written some Ayahs (Qur'anic verse) of Qur'an for her and she has put them in a Mus-haf under her pillow. But she continues to suffer from this and adds that this happens to her in her dreams while sleeping at night. This is a severe problem that only Allah knows how to overcome. First: Is there any sin upon her? Second: Is there any medical or Islamic cure for this disease? Please advise, may Allah reward you the best!

A: First: There is no sin upon her for what she sees in her dreams; having sexual intercourse with a man as a husband and wife, for the sleeper is not to be held responsible in Shari`ah (Islamic law). Yet, if she observes any discharge of Maniy (spermatic fluid); she should perform Ghusl (ceremonial bath). She should also enable her husband to have a sexual intercourse with her as much as she can but if she cannot or her husband waives his right to that; there is no sin upon her. **Second:** The cure of this disease can be sought in the following: **1-** Putting one's trust in Allah and seeking refuge in Him. Also, offering Du`a' (supplication) and appealing to Him; in addition to imploring Him with sincerity to relieve this distress and put an end to this harm. Further, she should also refer to Ruqyah (reciting Qur'an and supplications over the sick seeking healing) along with reciting Adkhar (pl. of Dhikr, Remembrance of Allah) and authentic Du`a' reported from the Prophet (peace be upon him) such as reciting

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Surah Al-Ikhlas [chapter 112 of the Qur'an], (Say: "I seek refuge with (Allâh), the Lord of the daybreak,) and (Say: "I seek refuge with (Allâh) the Lord of mankind,) three times along with blowing into both hands each time, then wiping over the body as much as one is able. Also, she should recite Al-Fatihah and Ayah Al-Kursi daily upon retiring to sleep. The Prophet (peace be upon him) taught us to perform Wudu' (ablution) before retiring to bed as when going to offer Salah (prayer) and then lie on the right side and recite: (O Allah! I submit myself to You and entrust all my affairs to You and depend upon You, having hope and fear of You. There is no refuge or shelter from You, except with You. O Allah! I believe in Your Book (the Qur'an) which You have revealed and in Your Prophet (Muhammad (peace be upon him)) whom You have sent.) and other Du`a' hoping for Allah's protection from any harm such as recitng in the morning and evening: (Bismillah (In the name of Allah) with Whose Name nothing can harm on earth or in heaven , He is the All Hearer, the All Knower) three times. Furthermore, whenever a person visits a place, he should say: (I seek refuge with Allah's Perfect Words from the evil of that Which He has created) besides other Adhkar and authentic Du`a' reported from the Prophet (peace be upon him). This is a cure for souls and bodies and is a form of fortification against Satans among humans and Jinn. **2**- Referring to doctors at a psychiatric hospitals, perhaps they can provide treatment. We

ask Allah to grant her recovery and safety. We also recommend her to supplicate and implore Allah often and ask Him to grant her recovery from that which afflicts her. He is the One Who states: ﴾Invoke Me, [i.e. believe in My Oneness (Islâmic Monotheism) and ask Me for anything] I will respond to your (invocation).﴿ May Allah grant us success! May peace be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 9176

Q 2: i have not found any comfort with my wife since i married her. She disagrees frequently and wants to go visit her family every day and she listens to what they say. When i bring her food, she prepares it reluctantly, and, after preparing it, she tells me that she will go to sleep. Is this correct or not?

A: You should advise her and explain to her the marital rights she owes you. Treat her kindly and try to work with her family in this matter. If you fulfill all her rights over you, hopefully she will remedy her attitude and discharge her duties towards you. And it is Allah Whose Help is sought.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The third question of Fatwa no. 3515

Q 3: i got married two years ago and i am still a student. i have been living with my family since then. i gave birth to a baby. However, i sometimes feel that i hate my husband and I keep telling myself that I should not and will not think this way, but I always return to the same idea, then regret afterwards, but to no avail. My question is: What should I do with my husband? It should be mentioned that he does not annoy me in any way, except if I am the one who makes the first move.

A: You should fear Allah (Exalted be He), strive against yourself, and be a good companion to your husband. You should also guard his honor, money, and children, and fulfill all his duties. In order to do this, you should first seek Allah's Support, and then be patient, observe Salah (Prayer), recite the Qur'an, and say Adhkar (invocations and Remembrances said at certain times on a regular basis) that are authentically reported from the Messenger of Allah (peace be upon him). Moreover, you should resort to Allah to grant you success in fulfilling Allah's Rights, which He has prescribed, as well as the rights of His Servants. Finally, you should remember the bad end of whoever oppresses and maltreats their life partners. We ask Allah (Exalted be He) to guide your heart to Al-Haqq (the Truth).

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Fatwa no. 11534

Q: I am a 49 years old woman. I did not have the chance to know my father and I got married soon after his death. I have no siblings or relatives other than my cousins. Now I have ten children of which four are married. I suffer from vitiligo (loss of pigmentation) in my hands and feet since an early age and my husband always mocks me because of this disease since the day we married 22 years ago. Whenever he is angry with me, he says he is the only one who has endured me. At other times, he supplicates to Allah against me saying, "May Allah afflict you more and more". He always threatens to marry another woman, and I do not object. Many times he goes out without saying where he is going. When he returns and I tell him that he is destroying himself and his children, he shouts saying that none will destroy the children but me. Sometimes he calls on me and when I come to him he tells me to go away. When I ask him to discipline the children, he yells at them and tells them that he does not want to see them. Moreover, after my stepfather has died, sometimes my mother comes to visit me.

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When he sees us sitting, he does not even greet her; he does not respect her old age. She gets upset when I do not visit her, but he prevents me from going to her. When she comes over, he tells me to send her home, although she has no one but me. Occasionally, I go to her without his knowledge when he is at the Jumu`ah (Friday) Prayer. I do not know whom I should obey, my mother or my husband. Sometimes, I go to the neighbors to stay for a while because I am angry at him or at my children because the neighbors are kind. Am I a sinner for going there? I do not want to live with him anymore, but if I leave him I will have to leave my children and I cannot do that. Would you kindly advise me? May Allah reward you good!

A: Firstly, You and your husband should treat one another with kindness and speak and behave politely. **Secondly,** each one of you should maintain the rights of the other and fulfill all mutual obligations. Both of you should disregard the minor mistakes of one another in order to overcome your problems and maintain a stable life. **Thirdly,** a wife should not leave the house of her husband except with his permission. If he prevents her from maintaining ties of kinship, there is no harm on her but he will bear the sin for preventing her.

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Fatwa no. 12478

Q: once after breaking my fast in Ramadan, I beat my son. When my wife asked me who did it, I lied to her and said someone else's name. So she said to me, "By Allah! You are a Jew or a Christian." Then I said to her, "By Allah! It is you who are a Jew or a Christian." Since that moment, I have not spoken to her. I need your advice, may Allah reward you and a blessed month to you!

A: You and your wife must perform Tawbah (repentance to Allah) and ask Him for forgiveness. You should also forgive one another. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 7475

Q: I have a very good wife who keeps up Salah (Prayer)

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and observes Hijab (veil) in such a perfect manner that she has convinced all the women of our village to observe it. She has many good qualities but she makes some mistakes that I cannot overlook, lest they have a religious ruling. when she is angry, she curses me or my father, or utters things like, "May the Jinn harm you," "I am not lawful to you" or "It is lawful for me to be your wife anymore." Is it better for me to be patient? Are these words considered a serious violation of our marital duties?

A: If your wife is as righteous as you have mentioned, but she is afflicted with a foul mouth, you should tolerate her for the merits she has and advise her to avoid cursing and using foul language. You should urge her to perform Tawbah (repentance to Allah) and to avoid the reasons that cause her to get angry. Moreover, she must offer Kaffarah (expiation) for taking a false oath deeming her unlawful to you, but this has no effect on your marital relationship.

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Fatwa no. 1472

Q: i have a wife who gave birth to eight children. One of my daughters is used to go out without my permission. Once i beat her and her mother reproached her and cursed her and her father and forefathers. Six months later, the girl went out without taking my permission. I beat her again and her mother cursed my mother three times. I was greatly offended by this insult. It is worth mentioning that I helped my wife to memorize two Juz' (a 30th of the Qur'an) as well as the text of Al-Usul Al-Thalathah (The Three Fundamentals). Nevertheless, this has not deterred her from cursing me and my parents. Please give me your Fatwa (legal opinion issued by a qualified Muslim scholar).

A: If the reality is as you mentioned, the curses the woman uttered signify disobedience to Allah (Glorified and Exalted be He) and an offence against the daughter, her father, as well as her grandmother. The wife has to make Tawbah (repentance to Allah) by regretting the sin, giving it up, and being determined not to commit it again. She should ask for the forgiveness of those whom she cursed. Allah (Exalted be He) says: ﴿O you who believe! Turn to Allâh with sincere repentance!﴾

He (Exalted be He) also says: ﴿Say: "O 'Ibâdî (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allâh: verily, Allâh forgives all sins. Truly He is Oft-Forgiving, Most Merciful.﴾ Scholars agreed that this Ayah (Qur'anic verse) was revealed with regard to the penitents. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 5017

Q: a slight clash took place between a wife and her husband. as a result, the wife got angry at her husband and started speaking ill of him and cursing him and his parents. The husband is inquiring about the ruling on this act. Does his wife become unlawful for him as a result of her act? We hope that you attend to this issue and answer us. May Allah reward you the best for serving Islam and Muslims! May Allah safeguard you!

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A: First, it is a major sin to curse a Muslim. It was authentically reported on the authority of Thabit ibn Al-Dahhak that the Messenger of Allah (peace be upon him) said: ❪"A person is not bound to fulfill a vow about a thing which they do not possess"❫ , ❪"If somebody curses a believer, their sin will be as if they murdered him"❫ , ❪"If somebody commits suicide with anything, they will be tortured with that very thing on the Day of Resurrection"❫ , ❪"Whoever falsely swears by a religion other than Islam will be as they profess"❫ and ❪"Whoever accuses a believer of Kufr (disbelief), it is as if they killed him."❫ (Related by Ahmad, Al-Bukhari, Muslim, and Ahl-ul-Sunan (authors of Hadith compilations classified by jurisprudential themes)) This act contradicts the high moral standards and kind treatment that should be adopted with Muslims, especially relatives and spouses. Whoever commits this sin has to make Tawbah (repentance to Allah), ask Allah's forgiveness, regret what they did, avoid insulting words, and ask pardon from the person whom they wronged. **Second,** this woman is not unlawful for her husband as a result of cursing him and his parents. She should observe the good conduct and high morals of Islam, avoid cursing, and fulfill the rights her husband has over her. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 21188

Q: is it permissible for a wife to refuse to be in bed with her husband under the excuse that she observes Qiyam-ul-Layl (standing for optional Prayer at night) or says Tasbih (saying: "Subhan Allah [Glory be to Allah]")? Are such things Shar`y (Islamically lawful) excuses for her?

A: No, they are not Shar`y excuses for her; as fulfilling the husband's rights is obligatory while observing Qiyam-ul-Layl and Tasbih are acts of Sunnah (supererogatory acts of worship following the example of the Prophet). The obligatory act of worship prevails over the acts of Sunnah. On the authority of Abu Hurayrah (may Allah be pleased with him) who narrated that Allah's Messenger (peace be upon him) said: ("If a husband calls his wife to be in bed with him and she refuses, causing him to get angry with her, the angels will curse her until morning.") (Agreed upon by Al-Bukhari and Muslim) In another narration, he (peace be upon him) said: (...until she comes back (to her husband in bed).") May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 6197

Q: My father consulted my mother and bought seven goats for milk. My mother is the first lady of the house, taking care of everything in it. She was also responsible for feeding and giving water to the goats we raise, as part of her management of the entire house affairs.

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She was keen not to let the goats suffer hunger so that she may not become liable because of this. She sometimes preferred that another lady of the household, including her daughters and her three step-daughters, do these tasks on her behalf, but she did not order any of them to do so. One day in Ramadan, we did not have Suhur (pre-dawn meal before the Fast) for loss of appetite, and since my mother suffers non-chronic asthma she got angry. Also, the goats entered some rooms of the house that contained our belongings. My mother got so angry because of what the goats did and due to the uncooperative attitude of some family members. As a result, my mother cursed the goats and the person who brought them. Then, she invoked curses upon herself if she were to look after these goats or feed them again. All these things took place under the influence of the pricks of hunger due to fasting. On the following day, she retracted her saying and resumed feeding, watering and taking care of the goats out of fear of Allah. My father was also angry with my mother when he heard her cursing. He deserted her and remained alone in one corner of the house because he thought that it was no longer suitable to live with her after the curses she invoked. We are a large family, and it is difficult for us to experience disputes between our parents and my father's desertion of my mother. I sold some of the goats and my father left their price with me, and the rest of the goats are still available in the house. Your Eminence, it is too difficult for us to see disputes between my parents.

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My father's isolation caused me to file the case to your Eminence immediately through the head of Committee for the Propagation of Virtue and the Prevention of Vice (CPVPV) in Banu `Amr through Abha. He is the only person whom I informed about the case, and I hope that my papers will be submitted and returned to me through him. Do any of my parents incur anything in this story? We want to settle this dispute. May Allah keep you doing righteous deeds.

Q: If the case is as you have mentioned, it is obligatory on your mother to seek forgiveness from Allah and repent to Him from the curses she invoked. She must ask pardon of your father. After that, there is nothing due on her, whether the goats remained in your house or were sold. There would be no harm on her if she feeds them later. We advise her to reunite with your father and behave in a good manner. There is no blame on your father to be intimate with your mother, as the invocation of curses does not end their husband-wife relationship, nor does it take the ruling of divorce. Also, there is no blame on keeping the goats, because cursing them by your mother does not cancel your father's ownership of them. May Allah grant us success! May peace and blessings be upon our

The second question of Fatwa no. 3086

Q 2: What is the ruling on a person who puts Satan's curse on his wife? Please advise, may Allah reward you best!

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A: He is considered a sinner and has to make Tawbah (repentance to Allah) and ask his wife to forgive him. However, she does not become unlawful for him. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The eleventh question of Fatwa no. 5953

Q 1: A wife says that she argues a lot with her husband, and he may curse her more than five times. What is the ruling on this? May Allah reward you good!

A: It is not permissible for a Muslim to curse his wife or any other Muslim, for the Messenger of Allah (peace be upon him) said, ("Cursing a believer is as (sinful as) killing them.") He (peace be upon him) also said, ("Reviling

a Muslim is Fisq (flagrant violation of Islamic law) and fighting against them is (tantamount to) Kufr (disbelief).") However, the wife is not considered unlawful to the husband as a result. Yet, he should perform Tawbah (repentance to Allah) from this grave sin, and ask his wife's forgiveness. Allah (Glorified be He) says: (and live with them honourably.) It is dishonorable to abuse and curse her. On the other hand, a wife should obey her husband in what is lawful and should not drive him with her bad behavior to cursing her. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The fifth question of Fatwa no. 8823

Q 5: what is the consequence if a man curses his wife or a wife curses her husband? Do they become forbidden to each other in regard to marriage?

A: Neither of them will become forbidden to the other as a result of cursing and it does not result in divorce. However, his cursing her or her cursing him is a major sin and it is obligatory to make Tawbah (repentance to Allah) and ask Allah for forgiveness for what they have done. They also have to ask each other's forgiveness for cursing. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 8134

Q: i have a wife who gave birth to four children; the eldest is six years old and the youngest is a baby, and now she is pregnant. She is inflicted with a nerve illness and foolishness and has become rude to the extent that she curses me, my parents, and my children. I commanded her to observe Sawm (Fast) for three days, pay Sadaqah (voluntary charity), and make Tawbah (repentance to Allah). I also abandoned her in bed, but she has not stopped this bad habit. Whenever she gets sick, she curses. She does not feel that she is committing a sin regardless of the advice and guidance I offer her. I suffer a lot with her and endure her for the sake of my children. However, I am

no longer able to bear her. Could you kindly advise me. What should I do with her in this adversity?

A: We advise you and your children to treat her kindly; do not be bad with her or irritate her, advise her wisely with good manners, meet her bad sayings with good ones, explain to her that cursing is one of the major sins and that its evil will return against the curser if the cursed does not deserve it. May Allah guide her to give up cursing and other misdeeds. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The fifth question of Fatwa no. 3247

Q 5: What is the ruling on a wife who shouts at her husband when talking to him?

A: Married couples should speak to each other in a way that brings them closer and strengthens their relationship. Each of them should also avoid shouting at the other or addressing the other in a way they hate. Allah (Glorified and Exalted be He) says: ﴾and live with them honourably.﴿

A wife should not shout at her husband, as Allah (Glorified be He) says: ﴾And they (women) have rights (over their husbands as regards living expenses) similar (to those of their husbands) over them (as regards obedience and respect) to what is reasonable, but men have a degree (of responsibility) over them.﴿ However, a husband has to act wisely so arguments do not develop. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The third question of Fatwa no. 16743

Q 3: is it permissible for a woman to raise her voice over that of her husband's?

A: It is not permissible for either a husband or a wife to cause any harm to each another when they have no right to do so, whether by raising their voices or anything else. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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(Part No. 19; Page No. 249)

Fatwa no. 6723

Q: I am a twenty-three year old young man. Two years ago, I married the daughter of my maternal aunt. even though I married her, I did not love her. It was my mother's talk about her good manners that made me accept her as a wife. After marriage, I could not love her. I tried to force myself to love her but in vain. My place of work is far from my mother's home and my wife lives with my mother. Now I only see them once in a year because I cannot stand sitting with my wife whom I do not love. It should be noted that I have a daughter from her and my daughter loves me and I love her very much. However, I no longer want her mother as a wife. We are married because as I mentioned previously it was my mother's will and because I was young at that time and wanted to marry before my peers. I did not think of the future of our relationship. My wife is an honest and sensible woman, but I cannot love her. Your Eminence, I need an urgent solution. What should I do? If I divorce her, my mother will be angry with me. I also fear that she may suffer after me and may not find another husband. As I mentioned, she is my cousin and I do not want her to suffer. I also fear for my poor daughter. Should I endure life with her and marry another wife?

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It should be noted that I prefer to stay at my workplace, lest I do something that may upset my mother, especially as regards my wife, her niece. Again, if I marry another wife, I may not be fair to them as I do not love my first wife.

A: A husband should treat his wife kindly. If he hates her, he may divorce her one time. He may change his mind later on and go back to her. Also, it is permissible for you to marry a second wife, but it is obligatory that you observe equity between them as regards sustenance, housing, and spending the nights with them unless one of the wives gives up her right in any of these matters in which case there will be no blame on you. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 5696

Q 2: a woman had a debt that she not repay when she was young. When she married and her circumstances changed, she took a gold ring and watch that she had owned prior to marriage and sold them to repay her debt. She did not tell her husband the truth; she said that she had lost them.

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What is the legal ruling on this and what is the solution?

A: If the reality is as mentioned, she did nothing wrong in selling her possessions to repay her debt. There is no blame on her for doing that, as it was narrated by Muslim in his "Sahih (Book of Authentic Hadith)", on the authority of Um Kulthum bint 'Uqbah, who said, ("I never heard the Prophet (peace be upon him) grant a concession for lying, except in three (cases): war, reconciliation between people, and a man talking with his wife and woman talking with her husband.") May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The fourth question of Fatwa no. 16863

Q 4: a dispute arose between a wife and her husband. The wife took her possessions and went to her father's house. She refuses to return to her husband's house unless he buys her this and that. Is the husband obligated to do what she wants? What is the ruling on such an act?

A: The basic principle of Islamic marriage is that each partner has to treat the other kindly.

Allah (Exalted be He) says: ﴾and live with them honourably.﴿ He (Exalted be He) also says: ﴾And they (women) have rights (over their husbands as regards living expenses) similar (to those of their husbands) over them (as regards obedience and respect) to what is reasonable﴿ A wife is not permitted to violate the rights of obedience and kind treatment that the husband has over her, and which are entailed by the marriage contract, unless she has a Shar`y (Islamically lawful) reason that allows her to do so. When she disobeys her husband with no Shar`y reason and stipulates that he should buy her this and that in order for her to return, she is sinful. Each partner has to treat the other with kindness. Some attempts should be made to bring about reconciliation between them. If these attempts fail, the court will be a better resort and its decisions would resolve the matter in sha'a Allah (if Allah wills). May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 18860

Q 2: A husband is angry with his wife although she gives him all his lawful rights, except for having sexual intercourse with her, because he does not fulfill her rights

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and due to other matters. He always tells her that her children are not his. Is it permissible for him to say that, even if it is out of anger, bearing in mind that she is religiously committed and performs all her obligations and takes care of her children while he is absent. Does the husband's anger at his wife in this way come under the Prophet's Hadith ﴾Any woman dies while her husband is pleased with her, she will enter Paradise.﴿ **What is the meaning of this Hadith?**

A: The husbansd's anger at his wife for many reasons is normal. However, it is not permissible for the husband in case of anger to accuse his chaste wife of something false as saying: 'Those children are not mine', because this is a kind of Qadhf (falsely accusing a chaste person of involvement in prohibited sexual relations). Both spouses should fear Allah (Exalted be He) and keep away from such matters. It is the duty of the husband to fulfill his duty towards his wife by spending on her, providing clothing, appropriate housing, and treating her well. It is the duty of the wife to obey her husband and fulfil his rights as long as there is no disobedience to Allah (Exalted be He), like, if he called her to bed, for it is narrated in a Hadith on the authority of Abu Hurayrah that he said: The Messenger of Allah (peace be upon him) said: ﴾When a man invites his wife to his bed and she refuses, thus he spends the night angry with her, the angels curse her until morning.﴿ Related by Imam Muslim. Allah (Exalted be He) says when explaining the rights of each of the spouses over the other: ﴾And they (women) have rights (over their husbands as regards living expenses) similar (to those of their husbands) over them (as regards obedience and respect) to what is reasonable, but men have a degree (of responsibility) over them. And Allâh is All-Mighty, All-Wise.﴿

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If the wife refrains from her husband's bed for reasons on his part, then she is not to blame for that. However, if she did that intentionally, she comes under the stern warning and even becomes sinful. As for the meaning of the Hadith: ﴾Any woman who dies while her husband is pleased with her, will enter Paradise.﴿ It means that if the woman did her duty fully towards her husband and her obligation towards her religion, and abandoned what Allah (Exalted be He) has forbidden, this is a reason for her entering Jannah (Paradise) by Allah's Will and Mercy, as in the Hadith narrated by Ahmad in his Musnad on the authority of `Abdul-Rahman ibn `Awf that the Messenger of Allah (peace be upon him) said: ﴾If a woman prays her five daily prayers, fasts the month (i.e. Ramadhan), preserves her private parts (i.e. from illicit relations), and obeys her husband, she will be told (on the Day of Judgment): 'Enter from any of the gates of Paradise you wish.'﴿

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Fatwa no. 13228

Q: I have an Indonesian Muslim maid who swears by Allah that my wife has been letting a man into the house for three months, while my wife swears that this a lie and has never happened. Should I allow my wife to return home after she has sworn by Allah, or shall I believe the Muslim maid who has also sworn by Allah and divorce my wife? I need a Fatwa (legal opinion issued by a qualified Muslim scholar) to clear my conscience. May you never face such an awful situation!

A: It is not permissible to believe the maid in such a matter, as the basic rule is the wife's innocence of Zina (premarital sexual intercourse and/or adultery). However, you should continue advising your wife and warning her against Allah's Prohibitions in general, and committing Zina in particular. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The third question of Fatwa no. 7849

Q 3: a woman married a man thinking he was religious and well-mannered, but later on she did not find tranquility, affection and peace with him, which are the main goals of marriage. If she stays with him, she will have to abandon many obligations. If she asks for divorce, she will not find anyone to financially support her and she will be obliged to work, and this will make her intermingle with non-Mahrams (not a spouse or an unmarriageable relative). What should she do?

A: She should fear Allah, be patient, and obey him in Ma`ruf (that which is judged as good, beneficial, or fitting by Islamic law and Muslims of sound intellect). It is not permissible for her to obey him in committing sins. Allah will make a way for her to get out of her difficulty. Allah (Glorified be He) says, ﴾And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).﴿ ﴾And He will provide him from (sources) he never could imagine.﴿ However, if she fears for her religion and can not bear staying longer with him because he orders her to disobey Allah, she should ask him to divorce her and she should abide by Allah's Shari`ah (Islamic Law). May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 20229

Q 2: What is the ruling on a husband saying "my children", referring to his wife? Instead of saying "my wife did so and so", he says, "my children did so and so."

A: We do not think there is any harm in using this reference. However, if he says "my children's mother", it will be better and nearer to the truth. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 4241

Q: I am married and I have children. I have a son and a daughter from my ex-wife. Three years ago, I faced financial difficulties. I took and sold the gold jewelry of my wife to run a business, but it was not successful. I now owe her the value of this jewelry. I cannot afford to pay for the jewelry because the price of gold has increased six or seven times and my financial position has got worse. May I register part of my own house in her name to compensate her for what I owe her? Having an IOU, she has begun to demand her right to the jewelry. Please tell me the lawful solution for this issue.

I want to discharge the obligation; and I fear that her family may claim for her jewelry. Please guide me. May Allah safeguard you for Islam!

A: You either have to repay the debt in the form of gold by purchasing it with the money you receive from selling the part of the house you want to register in her name, or to estimate the price of the gold according to the price at the time you wrote the IOU and register a part of the house with this value in her name. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 1972

Q: Twenty-five years ago, when we both were fifteen years old, I married my cousin. During our life together, I was so stern with her nearly in everything, and she was so patient with me showing absolute obedience. She had some money that she inherited from her mother as well as the money she was given by her brothers. As I was poor, she used to support me with whatever money or jewelry she had. After ten years, we were still childless, so we went to specialists who informed me that there was nothing wrong with me that prevented me form having children. I gave her the option to divorce

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so that she may marry again and have children, but she refused, as she is a good and righteous woman who seeks the reward from Allah. I owe her thirty thousand riyals plus another thirty thousand riyals that I have dedicated to her as a grant when I became well-to-do, praise be to Allah, due to the financial support she gave me before. now, I own two houses; the first in Riyadh and the second in Al-Quway`iyyah. I offered to give her one of the houses to sell in compensation for the money I owe her, and if the price of the house is higher than the money I owe her, she can pay me the difference, and if she cannot, that is alright with me. Is it permissible in Shari`ah (Islamic law) to do this, knowing that I am in good health and totally aware of what I am doing? Allah knows the unseen and He may grant us offspring one day. Kindly give me a Fatwa (legal opinion issued by a qualified Muslim scholar) in this regard. May Allah grant you success!

A: If the reality is as you mentioned, that you wish to give your wife the money and gold you owe her which amounts to thirty thousands riyals in addition to another thirty thousand riyals as a grant from you to honor her for her good companionship and acceptance to remain with you, and you took this decision while you were in perfect physical and mental health, then as such, what you did is legally sound. Furthermore, you may give her one of the two houses you own in return for the money you owe her, as long as you mutually agree to that and both of you are mentally and physically sound. Moreover, your acceptance to give her the house, although its price may be higher than the money you owe her, which is sixty thousand riyals, that is also

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legally correct so long as you are of sound mind and health. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Paying for the wife's medical expenses

The third question of Fatwa no. 3591

Q 3: is a person obliged to seek treatment for his wife and finance her medical expenses if she becomes ill, just as he is obligated to support and clothe her? Is there a definite Nas (Islamic text from the Qur'an or the Sunnah) that states this?

A: There is a disagreement between Fuqaha' (Muslim jurists) concerning the husband's obligation to finance the medical expenses of his wife if she becomes ill. Some of them consider it as obligatory as feeding and clothing her, while others do not consider it obligatory, which is the more correct opinion. He does this out of his noble manners and good companionship. Ibn Qudamah said in his book "Al-Mughny": He (a husband) is not obliged to pay for the medicine and the doctor's fees (for his wife), because this is meant to fix the body, so it is not obligatory for him, just like it is not obligatory for a tenant to fix the destroyed parts in the house and to maintain it. The same applies to the fees of Hijamah (cupping) and phlebotomy.

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The second question of Fatwa no. 21587

Q 2: is it obligatory for a husband to pay for his wife's medical expenses, just as he is obligated to support her?

A: If a man pays the costs of his wife's medical treatment, this comes under the description of good companionship and doing good, which Allah has ordered us to observe. Allah (Exalted be He) says: ﴿and do good. Truly, Allâh loves Al-Muhsinûn (the good-doers).﴾ May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The third question of Fatwa no. 19313

Q 3: what are the husband's obligations towards his wife?

A: A husband has to take care of his wife, protect her, and support her financially.

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Allah (Exalted be He) says: ﴿Men are the protectors and maintainers of women, because Allâh has made one of them to excel the other, and because they spend (to support them) from their means.﴾ May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The third question of Fatwa no. 19541

Q 3: I am a religiously committed woman; I observe Sawm (Fast) in Ramadan, the six days of Shawwal, the White Days (13th, 14th, and 15th of every Hijri month), in addition to Mondays and Thursdays. When I intend to observe Sawm during such days, I ask for my husband's permission first. At the beginning he agrees, but after a while he gets angry about that and exclaims, "Every day Sawm, Sawm!" In this case, is it permissible for me to observe Sawm or not?

A: It is not permissible for you to observe supererogatory Sawm in the presence of your husband without his permission, for his right as a husband over you. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 20999

Q: after concluding the marriage contract and paying the Mahr (mandatory gift to a bride from her groom), and before the consummation of marriage, the wife stipulates that the husband gives her a sum of money that sometimes reaches 15,000 riyals in return for deflowering her. They call this tradition Fak al-Wizrah. We would like Your Eminence to issue a Fatwa (legal opinion issued by a qualified Muslim scholar) as regards this tradition that is unfortunately common among some tribes. We also need your advice to those who exaggerate in demanding Mahr so we can send it to the tribal members; as they think this is lawful and even boast of having a large Mahr.

A: The mentioned tradition of (Fak Al-Wizrah) is a bad and impermissible practice. Once a husband concludes the marriage contract and pays the Mahr, he has the full right to have sexual intercourse with his wife. Consequently, it is unlawful for a wife to refuse to allow her husband to have sexual intercourse with her before paying her a specific sum of money in addition to the Mahr. It is a communal duty for the people of the tribe to cooperate and give mutual advice as regards ending this habit and they should adhere to the rulings of the pure Shari`ah (Islamic law) as regards Mahr. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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(Part No. 19; Page No. 264)

Fatwa no. 4985

Q: I have a seventy-year-old mother who lives in Syria. I am her only male child. I left the country three years ago. Please keep in mind the difficult conditions prevailing in the country, especially in the distressed governorate of Hamah. Of course, the news reached you about it. That is why I prefer not to travel there. However, my mother lives there alone. Last month, she was afflicted with a disease that has made her incapable of moving. My mother wishes that I send my wife to Syria to help her during this painful sickness. My wife does not want to travel because of the difficult conditions there and because of her four children who are unable to help themselves. Even more, one of those children is young and requires continuous care, especially that he is sick and needs special care. Moreover, she does not want to travel alone. I am intending to send my wife with the teachers who will travel to Syria at the end of this school year, but my wife does not want to. The question is: Is there any obligation in Shari`ah (Islamic law) that a wife should nurse her mother-in-law? If my wife does not travel, will I be undutiful to my mother who may be angry at me because of this?

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A: First, there is nothing in Shari`ah that obligates a wife to help her mother-in-law, except if she does this out of her kindness, capability, and good treatment to her husband and for the sake of establishing ties with her husband's relatives. **Second,** your wife is excused if she does not travel to your mother for fear of the difficult conditions and dangers prevailing in the country where your mother lives. There is no sin on you if she does not want to travel even if your mother is angry. You have to be dutiful to your mother in other ways as much as you can. For example, you can bring her to live with you, send her money to hire someone to serve her, or do any other thing within your capabilities. May Allah help you! May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The third question of Fatwa no. 18280

Q 3: is it the husband's right that his wife should treat his parents kindly and be dutiful to them even if they are not Muslims? It should be noted that they live in a separate apartment away from his family and she visits them occasionally. We appreciate your advice. May Allah reward you best!

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A: A Muslim woman is required to treat people kindly, whether they are in-laws or anyone else, and this is highly stressed when it comes to her husband's parents because this strengthens the marital bond and helps the husband express dutifulness to his parents. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 12193

Q: i have a wife who lives in a separate house away from my parents whom she deeply hates. She does not even like them to come to the house. It should be noted that she has four children. When my parents visit me, she does not serve them. It is I who serve them food, which I actually buy from restaurants, make them coffee, and prepare their beds. I do not let them feel my wife's dislike for them. When they ask me about her, I tell them that she and I had a quarrel. I do not want them to feel that she hates them. Please advise me. What should I do as regards my parents, this wife, and the children who are torn between their mother

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and me? Since I do not want to offend my wife, I would like to give her advice through your Fatwa (legal opinion issued by a qualified Muslim scholar). I will give the Fatwa to one of her brothers to read it to her as she is illiterate. As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

A: Both the spouses should fear Allah (Glorified and Exalted be He) and do their duties towards each other in kindness. They should both be kind to their in-laws in order to create intimacy and become a close-knit family. Allah (Exalted be He) says: ﴾and live with them honourably.﴿ He (Glorified be He) also says: ﴾Men are the protectors and maintainers of women, because Allâh has made one of them to excel the other, and because they spend (to support them) from their means. Therefore the righteous women are devoutly obedient (to Allâh and to their husbands), and guard in the husband's absence what Allâh orders them to guard (e.g. their chastity, their husband's property).﴿ In his explanation of "devoutly obedient," Ibn `Abbas and others said, "It refers to women who are obedient to their husbands." Commenting on Allah's Saying: ﴾Men are the protectors and maintainers of women﴿ , Ibn Kathir (may Allah be merciful with him) reported from Ibn `Abbas (may Allah be pleased with them) that he (Ibn `Abbas) said, "It means that men are in charge of them. A woman has to obey her husband in matters in which Allah has ordered her to obey him; and this includes

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being kind to his family and prudent with his money." May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 4890

Q: I have been living in Saudi Arabia for one year and three months. I would like to send for my wife to come to Saudi Arabia where I would like to settle, but my mother, brothers, and relatives live in my country. Is it permissible for me to leave them there without visiting them? It should be noted that I write to them and send them as much money as I can. Also, many abominable acts and Bid`ah (innovation in religion) are committed in my country; for example, the people there only offer the Maghrib (Sunset) and `Isha' (Night) Prayers in congregation. Please advise, may Allah reward you best!

A: Sending for your wife to come to you abroad has many benefits. There is no problem if you delay your visit to your mother and brothers as long as you send them letters and money.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The ninth question of Fatwa no. 17262

Q 9: is it permissible for me to stay with my family in my country while my husband is in another country and he accepts this situation?

A: Yes, it is permissible for you to stay with your family in their country while your husband is in another country as long as he accepts this situation. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

ruling on having sexual intercourse before or after concluding the marriage contract and before announcing the marriage

Fatwa no. 4114

Q: Is it permissible for the Waliy (guardian) of the wife to prevent Khulwah (being alone with a member of the opposite sex) between her and her husband if they have concluded the marriage contract but they have not yet consummated the marriage?

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Is it permissible for him to prevent this Khulwah under the excuse of customs, even if it takes place in his house? Is it permissible for the wife to remove the veil in the presence of the husband's uncle just as it is permissible for her to remove it in the presence of the husband's father?

A: First, if the husband has concluded the marriage contract with his wife and fulfilled all its essential elements and there are no impediments to it, it is permissible for him to meet her and sit in Khulwah with her even if this is before the announcement of the consummation of marriage in accordance with the customs prevailing in the country. **Second,** it is not permissible for the wife to remove the veil in the presence of her husband's uncle, because he falls under the category of non-Mahrams (not unmarriageable relatives) before whom a woman must not take off her veil, according to the general evidence on this issue. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 7462

Q: is it permissible for a person to see his fiancée without being in Khulwah (being alone with a member of the opposite sex), that is, in the presence of her family and Mahrams (unmarriageable relatives)? Is it permissible for them to speak to each other without the presence of her Mahram if they have concluded the marriage contract?

A: First, it is permissible for a person to see his fiancée but without being in Khulwah with her. This is based on the Hadith in which the Prophet (peace be upon him) said: ("No man should be alone with a woman except in the presence of her Mahram.")

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Second, it is permissible for the couple to see, speak, and sit with each other before the consummation of the marriage, if they have concluded the marriage contract. However, they have to consider the common habits of families in their neighborhood so as to prevent false rumors. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The tenth question of Fatwa no. 7539

Q 10: is it permissible for a husband to have sex with his wife after concluding the marriage contract and before announcing the wedding? It should be noted that this is impermissible according to the `Urf (custom).

A: According to Shari`ah, there is no harm in a husband having sex with his wife before announcing the marriage. However, he should not do this, if it is feared that it might lead to evil consequences. This is because preventing harm is given priority over bringing about benefits. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The third question of Fatwa no. 6931

Q 3: A man married a woman after she became pregnant during their engagement period. What is the ruling of Islam on this?

A: If sexual intercourse has taken place before the conclusion of the marriage contract, this is Haram (prohibited) according to the Qur'an, Sunnah (whatever is prohibited from the Prophet), and Ijma` (consensus of scholars). The doers have, thus, committed a major sin from which they must make sincere Tawbah (repentance to Allah). Moreover, the child born as a result of this relationship is an illegitimate child who is to be attributed to the mother not the father. However, if sexual intercourse has taken place after the conclusion of the contract but before announcing the consummation of the marriage, the child resulting from this relationship is a legal child and is to be attributed to the father and mother. This is according to Ijma`. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

having sexual intercourse with one's wife during her period

The first question of Fatwa no. 1385

Q 1: I had sexual intercourse with my wife while she had her period. She warned me that she had her period, but I thought she was lying. I discovered that she was right only several days after; please advise regarding what I should do?

A: Having sexual intercourse with one's wife during her period is Haram (prohibited), based on Allah's saying (Exalted be He),

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﴾They ask you concerning menstruation. Say: that is an Adha (a harmful thing for a husband to have a sexual intercourse with his wife while she is having her menses), therefore keep away from women during menses and go not unto them till they are purified (from menses and have taken a bath). And when they have purified themselves, then go in unto them as Allâh has ordained for you (go in unto them in any manner as long as it is in their vagina).﴿ The Prophet (peace be upon him) forbade this and the Ummah (nation) agree unanimously on its prohibition, so you have to seek forgiveness from Allah and turn to him in repentance, for having had sexual intercourse with your menstruating wife, particularly that she brought it to your attention that she was in her menses. You should have been cautious before doing this with her. You should also give a Dinar or half a Dinar in charity as a Kaffarah (expiation) for what you have done. Ahmad and Ahl-ul-Sunan (authors of Hadith compilations classified by jurisprudential themes) reported with a good Isnad (chain of narrators), on the authority of Ibn `Abbas (may Allah be pleased with both of them) that ﴾The Prophet imposed on whoever had sexual intercourse with his wife in her menses the payment of a Dinar or half a Dinar as charity.﴿ Whichever you pay (i.e. a Dinar or half a Dinar), it will be sufficient. The Dinar is equivalent to 4/7th of one Saudi pound, so if the value of the Saudi pound was seventy Riyals, for example, then the amount you would be obliged to give in charity to the poor would be twenty Riyals, or forty Riyals. May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions.

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`Abdullah ibn Mani`	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul- `Aziz ibn `Abdullah ibn Baz

The second question of Fatwa No. (3111)

Q 2: What is the ruling on a man who coerced his wife to make love him during her menses? What is the expiation imposed on the husband and the wife? Does it make a difference whether the wife does so willingly or not?

A: It is impermissible to have sexual intercourse with one's menstruating wife. He may enjoy her as he likes apart from direct sexual intercourse provided she wears a loincloth. However, if he has vaginal sexual intercourse with her, he has to give half a dinar in charity as a Kaffarah (expiation). The same applies to the wife; if she does so willingly but if forced, she will be exempted from Kaffarah. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 3684

Q: is it permissible for a menstruating woman to offer Salah (Prayer)? is it permissible to conclude a marriage contract on the night of `Eid-ul-Adha (the Festival of the Sacrifice) or Laylat-ul-Qadr (the Night of Decree)? When is a Muslim forbidden to have sexual intercourse with his wife?

A: First, it is not permissible for a menstruating woman to offer Salah.

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In fact, during her menstrual period, she is exempted from offering Salah and she does not have to make up for it after her period has finished. When her period finishes, she has to perform Ghusl (ritual bath) and offer Salah. **Second,** it is forbidden for the husband to have sexual intercourse with his wife during her menstrual period, but he may enjoy the rest of her body. He may have sexual intercourse with her on Laylat-ul-Qadr and the night of `Eid-ul-Adha except if he is Muhrim (pilgrim in the ritual state for Hajj and `Umrah). He is forbidden from having sexual intercourse with her if he is Muhrim until he makes Tahalul (removal of the ritual state for Hajj and `Umrah). For Hajj, Tahalul is made by throwing Jamrat-ul-`Aqabah (the closest stone pillar to Makkah), performing Tawaf-ul-Ifadah (final obligatory circumambulation around the Ka`bah in Hajj) and Sa`y (going between Safa and Marwah during Hajj and `Umrah), and shaving or shortening the hair. Similarly, a pilgrim may end his `Umrah (minor Hajj) after performing Tawaf (circumambulation around the Ka`bah) and Sa`y, and shaving or shortening the hair. The same ruling is effective if the woman is Muhrim and the husband is not. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 8892

Q 1: Your Eminence, I have read about the following issues in many books, but I do not know the correct view. Some say that these acts are Haram (prohibited), whereas others say that they are Halal (lawful). Other people are of the view that whoever commits these acts has to pay a Kaffarah (expiation) similar to that of an oath. What is the ruling on the following: 1. having sexual intercourse with one's wife during her postpartum period? 2. having sexual intercourse with one's wife during her menstrual period?

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3. having anal intercourse with one's wife?

A: First, having intercourse with one's wife during her postpartum or menstrual period is Haram. Whoever commits this sin has to pay Kaffarah, make Tawbah (repentance to Allah), and ask for Allah's Forgiveness. **Second,** having anal intercourse is a major sin. However, it is not a legal excuse for the wife to ask for a divorce because of it. Whoever commits this sin has to make Tawbah, regret what he did, and seek Allah's Forgiveness. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 4449

Q 2: What is the ruling on a person who had sexual intercourse with his wife many times during one menstrual period? Please advise in detail.

A: A husband is forbidden from having sexual intercourse with his wife during her menstrual period. Whoever does this should pay Kaffarah (expiation) for every time he has committed this sin, even if during one menstrual period. The Kaffarah for this is a Dinar (old Arab coin that equals 2.975 grams of gold) or half a Dinar, where a Dinar is equal to one Mithqal (4.25 grams), which corresponds to four sevenths of a Saudi golden pound. He should also make Tawbah (repentance to Allah),

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ask for Allah's Forgiveness, regret this sin, and intend never to commit it again, so that Allah might forgive him. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Qa`ud	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The tenth question of Fatwa no. 5953

Q 10: is it permissible for a Muslim to pay the Kaffarah (expiation) of having sexual intercourse with his wife during her menstruation to his own dependants, if he is poor? This man has no source of income and he is in dire need. Please give us a detailed answer, and may Allah reward you!

A: If the reality is as mentioned, that this person who is obligated to pay the Kaffarah is in need, it is permissible for him to delay paying it until he can afford it but then he must pay it to poor people other than his family. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Qa`ud	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The fourth question of Fatwa no. 6951

Q 4: A woman had her menses and after it ended and she found the sign of purity (on a white cloth), she performed Ghusl (ritual bath) and had sexual intercourse with her husband. After that, she started to bleed again. Did they have this sexual intercourse during Tuhr (period of ritual purity) or menstruation?

A: If the reality is as mentioned, this sexual intercourse happened while she was in a state of Taharah (ritual purification) and there is no harm on either of them. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Chairman
`Abdullah ibn Qa`ud	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 8618

Q 1: is it permissible for the husband to have sexual relations with his wife during her menstruation without penetrating her vagina or anus?

A: It is Haram (prohibited) for a man to have sexual intercourse with his wife during her menstruation, but it is permissible for him to fondle her away from the vagina and anus. The Prophet (peace be upon him) said: ("Do everything except intercourse.") (Related by Muslim in his Sahih (authentic) Book of Hadith) In this case, it is Mustahab (desirable) for a man to order his wife to put on an Izar (garment worn below the waist) and he can fondle her above it.

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`Aishah (may Allah be pleased with her) said: ("During my menstruation, the Messenger of Allah (peace be upon him) used to order me to put on an Izar and used to fondle me.") (Agreed upon by Al-Bukhari and Muslim) May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Chairman
`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

The fifth question of Fatwa no. 17332

Q 5: when is it permissible for a husband to have sexual intercourse with his menstruating or newly-delivered wife?

A: It is impermissible to have sexual intercourse with a menstruating woman or a woman in her postpartum period unless the menstrual blood or postpartum blood stops and she performs Ghusl (ritual bath). This is because Allah (Exalted be He) says: ﴿therefore keep away from women during menses and go not unto them till they are purified (from menses and have taken a bath). And when they have purified themselves, then go in unto them as Allâh has ordained for you (go in unto them in any manner as long as it is in their vagina).﴾ May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Bakr ibn `Abdullah Abu Zayd	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh	Salih ibn Fawzan Al-Fawzan	`Abdul-`Aziz ibn `Abdullah ibn Baz

The third question of Fatwa no. 20055

Q 3: What is the ruling on a husband who enjoys his wife during her menstruation period in different

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parts of her body? Is this Haram (prohibited)?

A: It is permissible for the husband to enjoy his menstruating wife in any part of her body except vaginal intercourse. This is because the Prophet (peace be upon him) said: ("Do everything except sexual intercourse.") (Related by Muslim and Ahmad in his Musnad (Hadith compilation)) This Hadith means that the husband can enjoy his menstruating wife in any part of her body except vaginal intercourse. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Ghudayyan	Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The eleventh question of Fatwa no. 6292

Q 11: What is the Shari`ah ruling on someone who has sexual intercourse with his wife before the end of the forty days of her post partum period?

A: It is not permissible to have sexual intercourse with a woman in her postpartum period, until she performs Ghusl (ritual bath following major ritual impurity) and becomes pure of it. Allah (Exalted be He) says, ﴿therefore keep away from women during menses and go not unto them till they are purified (from menses and have taken a bath). And when they have purified themselves, then go in unto them as Allâh has ordained for you (go in unto them in any manner as long as it is in their vagina).﴾ A woman in her postpartum period is like the menstruating woman. However, if the bleeding completely stops before the elapse of the forty days and she performs Ghusl

with water or performs Tayammum (dry ablution) with an excuse, it is permissible to have sexual intercourse with her. The Kaffarah (expiation) for having sex with a woman in her postpartum period is like that for having sex with a menstruating woman (giving a Dinar or half a Dinar in charity). May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions.

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 7269

Q 2: Is it permissible for me to have sexual intercourse with my nine month pregnant wife, as I fear otherwise that I might commit adultery?

A: it is permissible for a husband to have sexual intercourse with his pregnant wife until she delivers. There is no harm in this as the basic rule is that she is lawful for him and there is no evidence in the Shari`ah that indicates otherwise. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 1268

Q 2: What is the ruling of Shari`ah (Islamic law) on a man who has anal intercourse

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with his wife unintentionally?

A: it is Haram (prohibited) for a man to have anal intercourse with his wife. If a man does this unintentionally, he is excused if he stops as soon as he becomes aware of this ruling. The evidence on prohibiting anal intercourse is derived from the following: Ahmad, Al-Bukhari, and Muslim related on the authority of Jabir ibn `Abdullah ❨that the Jews used to claim that if a person has vaginal intercourse with his wife but from the back, she will deliver a squint-eyed child. The following Ayah (Qur'anic verse) was, then, revealed: ❨Your wives are a tilth for you, so go to your tilth, when or how you will❩ ❩ In another narration by Muslim, he said: ❨"If he likes he may (have intercourse with her) while she is (lying) prone or not (lying) prone, but it should be through one opening (vagina)."❩ Allah (Exalted be He) has, thus, refuted the claim of the Jews that having vaginal intercourse with one's wife while she is lying prone delivers squint-eyed children. It has become clear from the Ayah that it is permissible for a man to have intercourse with his wife in any way

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he likes, whether she is lying on her back or on the front, as long as it is in her vagina. The Sahabah (Companions of the Prophet) understood it this way, and they were Arabs. Describing women as "tilth" indicates pregnancy, and no pregnancy can occur through anal intercourse. Regarding the occasion of the revelation of the Ayah, it was to refute the stated claim of the Jews since pregnancy cannot happen through anal intercourse and, thus, no children will be born, whether squint-eyed or not. Also, Ahmad and Al-Tirmidhy related on the authority of Um Salamah (may Allah be pleased with her) ❨that the Prophet (peace be upon him) said about the following Ayah: ❨Your wives are a tilth for you, so go to your tilth, when or how you will❩ that it referred to one opening (the vagina).❩ He commented that this Hadith was Hasan (a Hadith whose chain of narration contains a narrator with weak exactitude, but is free from eccentricity or blemish). Many Hadith were narrated concerning the prohibition of anal intercourse, including the following Hadith which was related by Ahmad and Abu Dawud on the authority of Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said: ❨"A man who has anal intercourse with his wife is cursed."❩ In another narration, he (peace be upon him) said: ❨"Allah will not look at a man who has anal intercourse with his wife."❩ (Related by Ahmad and Ibn Majah)

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It was also related by Ahmad on the authority of `Aly ibn Abu Talib (may Allah be pleased with him) that the Prophet (peace be upon him) said: ❨"Do not have anal intercourse with your wives, or he said, 'in the anus'."❩ It was also related by Ahmad and Al-Tirmidhy on the authority of `Aly ibn Talq that he said, "I heard the Prophet (peace be upon him) saying: ﴾"Do not have anal intercourse with your wives, verily, Allah is not shy (to tell) the truth."﴿ Al-Tirmidhy ranked the Hadith as Hasan. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

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The third question of Fatwa no. 5699

Q 3: What is the meaning of the Ayah (Qur'anic verse): and when they have purified themselves, then go in unto them as allâh has ordained for you. Truly, allâh loves those who turn to Him in repentance and loves those who purify themselves (by taking a bath and cleaning and washing thoroughly their private parts, bodies, for their prayers). ﴾Your wives are a tilth for you, so go to your tilth, when or how you will﴿

A: It is stated in Tafsir (exegesis of the meanings of the Qur'an) by Ibn Kathir that Ibn `Abbas (may Allah be pleased with them both) commented on the statement: ﴾then go in unto them as Allâh has ordained for you (go in unto them in any manner as long as it is in their vagina).﴿ saying: Only in the vulva and no where else. Anyone who does anything else will have transgressed the limits. As for the statement: ﴾so go to your tilth, when or how you will﴿ Al-Bukhari and Muslim related concerning the reason of its revelation that the Jews used to say: When a person has sexual intercourse with his wife from behind (in the vulva), the baby will be cross-eyed. Therefore, the Ayah was revealed: ﴾so go to your tilth, when or how you will﴿ which means: Have intercourse anyway you like; from front or from behind as long as it is in one place which is the vulva. As for anal sex, it is forbidden and a grievous sin

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that must be avoided. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 9387

Q 1: What is the ruling on whoever has anal intercourse with his wife while she is not during her menstrual or postpartum period?

A: Whoever does this has committed Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) and must make Tawbah (repentance to Allah) and ask for Allah's Forgiveness. Moreover, he should intend not to commit such an act again and regret having done it. The same applies to the woman. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Q 2: What is the ruling on someone who had anal intercourse with his wife during her menstrual or postpartum period?

A: He has committed Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect). He must make Tawbah (repentance to Allah), seek Allah's Forgiveness, regret the past, and be determined not to repeat it. Having menstrual or postpartum blood is not an excuse to have anal intercourse. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Q 3: given that anal intercourse with one's wife is prohibited, what should a husband do when he cannot have intercourse with his wife in her vagina due to an excuse but at the same time cannot wait? Does the Shari`ah permit him to have sex with his wife in any other part of her body if he is overpowered by desire?

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A: He can enjoy her by having contact with her in any part of her body other than her vagina and anus; thus he can avoid committing unlawful intercourse. We advise him to observe voluntary Sawm (Fasting), for this will help him control his lust. May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Q 4: a man traveled for work for a long period of time then returned home for a two day vacation, but found his wife in her menstruation or postpartum period. What should he do?

A: It is permissible for the concerned man to have sexual activity with his wife but without having any intercourse in the vagina or the anus. The fact that such a man traveled for a long time and is staying with his wife for a short time does not give him any Rukhsah (concession) to have sexual intercourse with her in the vagina while the latter is in her menses or postpartum until the bleeding stops and she performs Ghusl (ritual bath following major ritual impurity). Proof for the foregoing is the generality of the Ayah (Qur'anic verse) which reads: ﴿They ask you concerning menstruation. Say: that is an Adha (a harmful thing for a husband to have a sexual intercourse with his wife while she is having her menses), therefore keep away from women during menses and go not unto them till they are purified (from menses and have taken a bath). And when they have purified themselves, then go in unto them as Allâh has ordained for you (go in unto them in any manner as long as it is in their vagina). Truly, Allâh loves those who turn unto Him in repentance and loves those who purify themselves (by taking a bath and cleaning and washing thoroughly their private parts, bodies, for their prayers).﴾ The same ruling applies for a woman who is in her postpartum period. On the other hand, sexual intercourse in the anus is always Haram (prohibited) for it is narrated that the Prophet (peace be upon him) said: ﴿Whoever has sexual intercourse with his wife through her anus is accursed.﴾

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 12171

Q 2: My friend has told me that he had anal intercourse with his wife several times under the influence of Satan and his incitements, but he has made Tawbah (repentance to Allah) from such an act. What should he do?

A: It is Haram (prohibited) for a person to have anal intercourse with his wife. Whoever commits this act is a disobedient person who commits one of the major sins from which he has to make Tawbah and ask for Allah's Forgiveness. However, a woman is not be considered divorced because of such an act. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 19325

Q 1: What is the ruling on having anal sex without penetration? One of the Muslim brothers says that only penetration is Haram (prohibited),

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taking as supporting evidence the following Hadith in which the Messenger of Allah (peace be upon him) said: ("Accursed is the one who has sexual intercourse with his wife through the anus.") **May Allah grant you the best reward!**

A: The husband may enjoy intimacy with his wife in whatever way he wishes, except for having anal intercourse and intercourse during her menstrual or postpartum period. He may enjoy his wife in whatever way he wants through the vagina for Allah (Exalted be He) says: (Your wives are a tilth for you, so go to your tilth, when or how you will) However, it is Haram to have anal intercourse because the Prophet (peace be upon him) said: ("Allah is not shy to tell you the truth: Do not have intercourse with your wives in the anus.") (Related by Ibn Majah) It was also related by Ibn Majah on the authority of Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said: ("Allah will not look at a man who has sexual intercourse with his wife through her anus.") The Prophet (peace be upon him) also said: ("He who has sexual intercourse with his wife through her anus is accursed.") Shaykh-ul-Islam Ibn Taymiyyah said that having anal intercourse is Haram according to the Qur'an, Sunnah (whatever is reported from the Prophet), and Jumhur (dominant majority of scholars) of the Salaf (righteous predecessors) and the Khalaf (successors). In fact, it is known as "lesser sodomy". May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 2094

Q: i concluded a marriage contract with a woman and paid the Mahr (mandatory gift to a bride from her groom) in full four years ago. During this period, i have asked her father several times to allow me to consummate the marriage with her but he refused. is there any blame on me for this past period?

A: If the reality is as you mentioned, that you concluded the marriage contract, paid the Mahr in full, and requested to consummate the marriage with your bride, but her father refused, given that there are no impediments to consummate the marriage other than what you mentioned, there is no blame on you in sha'a Allah (if Allah wills) for the past four years. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 8306

Q: two brothers married two sisters on the same night but they discovered in the morning that each consummated his marriage with the wrong wife, i.e. with the wife of his brother, what is the ruling on this and for how long is the `Iddah (woman's prescribed waiting period after divorce or widowhood) of each wife?

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A: If the reality is exactly as what is mentioned in the question: **Firstly:** Each one of the concerned two brothers has to be separated immediately from the lady he had an intercourse with, and the concerned ladies have to make sure that no pregnancy has started by waiting for one menstruation period. **Secondly:** The original ruling is that each one of the two ladies has to start her marital life with the person who concluded her marriage contract after waiting for one menstruation period and knowing that no pregnancy has happened. In case there is a pregnancy, the child thereof is to be ascribed to the man who had sexual intercourse with her because it is a suspected sexual intercourse which is different from the prohibited Zina (premarital sexual intercourse and/or adultery). **Thirdly:** If each of the two brothers agrees to marry the lady with whom he had sexual intercourse and the concerned ladies agree to this as well, each one of the two brothers has to divorce his wife so that the other marries her. Doing so does not need the concerned ladies to wait for any `Iddah or menstruation period because in case there is a pregnancy the child will be ascribed to their father anyway. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Thirtieth question of Fatwa no. 11967

Q: What are the rights of a Christian wife as compared to those of a Muslim wife?

A: A Christian wife has the same rights that a Muslim wife has, i.e. clothing, maintenance, housing, kind treatment, not to be subjected to injustice, and making a just division between her and someone's other wives in case a person practices polygamy.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Deputy Chairman	Chairman
`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Birth control

The eighth question of Fatwa no. 443

Q 8: What is the ruling on using contraceptives? It is worth mentioning that having too many children leads to great hardships, whether in the common affairs of life or in one's Din (religion) of Islam, in some European countries.

A: The ruling on using contraceptives differs according to the objective of using them, the kind of medicine, its effect on the woman, the husband's attitude towards this, and the timing of taking these medicines. As for the objective, it might be to maintain the woman's beauty, which is contrary to the wisdom behind marriage. Allah (may He be Blessed and Exalted) has prescribed marriage and encouraged the people to engage into it. One of the Shar`y (Islamically lawful) objectives

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of marriage is to have children. On the authority of Ma`qil ibn Yasar (may Allah be pleased with him) who narrated: ❨A man came to the Messenger of Allah (peace be upon him) and said, "I have found a woman of rank and beauty, but she does not give birth to children. Should I marry her?" He (peace be upon him) prohibited him from doing so. He came again to him (repeating the same question), but the Prophet (peace be upon him) prohibited him again. He came to him a third time and he (peace be upon him) said, "Marry women who are loving and fertile, for I shall outnumber the nations by you."❩ (Related by Abu Dawud, Al-Nasa'y, and Al-Hakim) He said that its Sanad (chain of narrators) is Sahih (authentic). The woman who uses contraceptives to maintain the shape of her body is like an infertile woman whom the Prophet (peace be upon him) prohibited men from marrying. According to the general meaning of the Hadith, a woman is prevented from using contraceptives for this objective. Another case is to use contraceptives for the sake of protecting the woman's health because she suffers from physical weakness as a result, for example, of giving birth to a child every year, and she is too weak to bear the pains of pregnancy and childbirth, and there is a strong probability that she will

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be greatly harmed. In such a case, if she intends to use contraceptives for a limited period of time to prevent harm, this is permissible provided that using them does not lead to a similar or greater harm. Using contraceptive pills sometimes leads to menstrual disorders, uterine fibrosis, high blood pressure, rapid heartbeats, and other side effects recognized by the doctors. The permissibility of their use in this latter case is due to the general evidence derived from Shari`ah (Islamic law), which all indicate easiness and the necessity of warding off harm. Allah (Exalted be He) says: ❨Allâh does not want to place you in difficulty❩ The Prophet (peace be upon him) said: ❨"There should be neither harm nor reciprocating harm."❩ Scholars deduced from this Ayah (Qur'anic verse) and others like it, and also from that Hadith, the rule of "Hardship begets ease". As for the difference in the ruling according to the type of medicine, it can be said that it is permissible to use contraceptives only if they are free from side effects similar to the harm for which they are used to avoid. However, if they cause a similar kind of harm, it is impermissible to use them, as harm should not be repelled by another form of harm. In this case, you should refer to specialists who can analyze these medicines and indicate their side effects. As for the difference in the ruling according to the husband's permission, he might permit this or not, or he might not know that his wife is using contraceptives. It is enjoined upon a woman to take her husband's permission if there is an excuse to use them and he must permit her to do so. However, if there is no excuse, she cannot use them in the first place, regardless of his permission. If she asks his permission in this case, he should not allow her. As for the timing of taking these medicines, it differs and, thus, entails different rulings; they might be taken orally before intercourse, or after intercourse when the embryo is still a Nutfah (mixed drops of male and female sexual discharge), a `Alaqah (a piece of thick, coagulated blood), a Mudghah (a small lump of flesh), or even after the soul is blown into it, which is absolutely impermissible, according to the following Ayah: ﴾And when the female (infant) buried alive (as the pagan Arabs used to do) is questioned:﴿ ﴾For what sin, was she killed?﴿

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Al-Tabary, Al-Qurtuby, and others mentioned that the Arabs used to bury infant girls alive in the times of Jahiliyyah (pre-Islamic time of ignorance). If the soul is blown into the Mudghah and then it dies because of the use of contraceptives, this is considered killing the embryo, so the general meaning of the Ayah applies to this case. However, if it is before the soul is blown into it, the ruling differs according to the objective. If a woman uses contraceptives so that she does not beget too many children, such matters should not be considered, as every human being comes to life when their sustenance, deeds, and lifespan are ordained by Allah. A person should anticipate the good from Allah (Exalted be He), and Allah will be as they think of Him. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman
`Abdullah ibn Sulayman Ibn Mani`	`Abdullah ibn `Abdul-Rahman ibn Ghudayyan	`Abdul-Razzaq `Afify

The first question of Fatwa no. 2221

Q 1: is it permissible for a Muslim family to practice family planning using various methods of birth control?

A: The Council of Senior Scholars has previously examined this question and issued the following Fatwa (legal opinion issued by a qualified Muslim scholar):

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The Shari`ah (Islamic law) encourages Muslims to have many children. Having children is regarded as a great bounty that Allah (Exalted be He) bestows upon His Servants. There are many Nusus (plural of Nas: Islamic text from the Qur'an or the Sunnah) affirming this; and they are stated by the Permanent Committee for Scholarly Research and Ifta' in the research submitted to the Council. There is a view that birth control or contraception goes against the Shari`ah, which Allah (Exalted be He) has revealed to His Servants, and is against the Fitrah (natural disposition) of humans. Those who advocates the idea of birth control or contraception are no more but a group whose aim is to devise evil plots for Muslims in general and the Muslim Arab Ummah (nation based on one creed) in particular so as to be able to occupy these countries and overrule Muslims. Furthermore, practicing birth control or contraception is an act of ignorance signifying mistrust of Allah (Exalted be He) and a means that leads to weakening the Islamic entity. Accordingly, the Council has decided that birth control is impermissible in general. Contraception is impermissible when done because of fearing poverty, as Allah is the All-Provider and Possessor of Strength and there is no creature on earth but Allah grants its provision. On the other hand, it is permissible in cases of necessity, such as if the pregnant woman will have to give birth in a manner other than that which is usual, and she will have to undergo surgery to deliver the child. In cases where there is a benefit for the couple from delaying pregnancy for a period of time, contraception is also permitted.

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This conforms with the Hadith Sahih (authentic Hadith) and reports narrated by the Sahabah (Companions of the Prophet - may Allah be pleased with them) that permitted the practice of coitus interruptus. Additionally, some Fuqaha' (Muslim jurists) stated that it is permissible to take medicines that cause abortion before the fetus reaches forty days of age. In fact, contraception might be a must in cases of certain necessity. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 3205

Q 1: What is the ruling on using contraceptives or birth control?

A: It is prohibited for women to use contraception and birth control without necessity. This contradicts the objectives of the Shari`ah (Islamic law) which encourages Muslims to marry in order to guard their chastity and bear children. Moreover, anyone who practices these methods for fear of poverty has in fact no trust in Allah and His unlimited Rizq (sustenance) and Bounties. On the other hand, it is permissible for women to use contraceptives or apply birth control methods if there is a necessity. For instance, if a woman's health may be endangered by pregnancy or its reoccurrence, she will be allowed to prevent it with safe methods, such as condoms, contraceptive pills or the like to protect her health.

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May Allah grant us success! May peace and blessings be upon our Prophet, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 5040

Q 2: I have read many Islamic books issued here in Egypt about family planning. They mention that the Sahabah (Companions of the Prophet) used to practice coitus interruptus, despite the wife's right to enjoyment, is this true? Was the concept of family planning familiar during the time of the Sahabah (may Allah be pleased with them all)? What is the difference between family planning and birth control in Islam? By Allah! I find no answer to these questions when my students ask me. Please enlighten us. May Allah bless you!

A: the difference between birth control and family planning is as follows: birth control means limiting the number of children born, such as having just two or three, in order to protect the family's financial status, and refusing to have any other children for this reason. Family planning, on the other hand, means regulating the spacing of children to give the woman some time to rest and regain her health, after which she can stop using contraceptives

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and have as many children as she wants. Shaykh Al-Mawdudy (may Allah be merciful with him) discussed the subject elaborately in his book "Harakat Tahdid Al-Nasl" and you can read it, if you are interested. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The fourth question of Fatwa no. 16013

Q 4: are family planning and birth control Haram (prohibited)? Is there any blame on a person who wants to delay having children for some time?

A: Birth control is Haram, since having many children is desirable in Islam to increase the Muslim Ummah (nation based on one creed). As for family planning which means delaying the conception for a valid purpose, such as the woman's weak health or her need to breast-feed a child, there is no harm in that due to necessity. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

(Part No. 19; Page No. 301)

Fatwa no. 2114

Q: A Muslim has eight children from two wives and he is keen on bringing the children up according to the Islamic teachings. He says there are many evils and hardships in this age that makes it very hard for a parent to raise his children the right way. Is it permissible to use contraceptive pills or other methods to temporarily stop having more children? Please give us your Fatwa (legal opinion issued by a qualified Muslim scholar).

A: The future is a part of the Ghayb (the Unseen) known only to Allah (Exalted be He). A man does not know who among his children will be good; the ones whom he already gave birth to or the ones who will still be born to him, sons or daughters. A Muslim has to put his trust in Allah (Exalted be He), leave his affairs to Him, and abstain along with his wife from using contraceptives, regardless of their form. Allah (Exalted be He) may grant them in the future righteous offspring that bring them joy in this world and in the Hereafter. Furthermore, Allah (Exalted be He) may reward a Muslim for trusting Him and relying on Him by making their current and future offspring good, by blessing their religion and life with their offspring, and by saving them from the trials and evils of people. Verily, the hearts of all people are between two of the fingers of the Compassionate Lord. He turns them to any direction He likes. May Allah grant us all success, guide us to the best of deeds, and make us adhere to Al-Haqq (the Truth) until we meet Him.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The fourth question of Fatwa no. 4263

Q 4: What is the ruling on the person who has six, seven or five children but does not have sufficient sustenance; is it lawful to practice birth control?

A: It is not permissible to control birth based on what you have mentioned. The sustenance is provided by Allah (Glorified be He). May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 6457

Q: I am a Muslim surgeon and I have four children. The last child was born nearly two months ago. Right after his birth, he became very sick, and he is now in hospital, but all praise be to Allah that he is getting better.

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The doctors have found out that the reason for his sickness is breast milk; and this is due to a causative genetic factor in me and my wife. Although the child is getting better, he must drink a special kind of milk and is forbidden to eat any type of meat, eggs, or cheese. He can only eat some fruits and vegetables. However, by Allah's Support, he can grow up naturally in sha'a Allah (if Allah wills). The reason I am writing my letter is that if my wife thinks of having another child, there is a twenty-five percent probability that the baby will be born with the same disease. This is why we would like to inquire about the ruling if i surgically tie the spermatic duct or my wife undergoes a tubal ligation surgery in order to prevent pregnancy permanently, since Allah (Exalted be He) has already bestowed upon us four children, and we want to avoid having another child like the last one. This is not just for our sake but for the baby's sake as well, as they will have to live all their life suffering this strict diet that no child can bear. Please provide us with a Fatwa (legal opinion issued by a qualified Muslim scholar) regarding the ruling on undergoing a spermatic duct ligation surgery or a tubal ligation surgery.

A: This decision should not be based on probabilities, for pregnancy and whatever inflicts the embryo in its mother's womb or even after its birth belongs to the realm of the Ghayb (the Unseen) that no one knows but Allah. All the affairs of His Servants are in His Hands (Exalted be He);

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and He manages them in the way He likes. Therefore, you should anticipate good from Allah and think positively of Him, as He is as His Servant thinks of Him. Moreover, you should put aside other thoughts and probabilities, and do not be pessimistically driven to use the contraceptive methods you mentioned because of what has befallen your fourth child, for the Grace of Allah (Exalted be He) is immense. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 3641

Q: My wife is in the eighth month of pregnancy and this is her ninth pregnancy. I thank Allah (Glorified be He) that the eight children she gave birth to are alive. Our standard of living improves with every child we have. however, my wife suffers a lot due to pregnancy and its reoccurrence because of some diseases that have afflicted her during our married life. Now she suffers from a contagious disease that results in a mouth ulcer and we have visited many doctors. She recovers for sometime then it returns. This disease prevents her from eating normal food. Sometimes she goes a week

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without food and her body becomes so weak. Once she took contraceptive pills but this caused her to suffer from an allergy that remained with her till today. She asked me to allow her to have a hysterectomy surgery which she learned about from some women who have had it before. Therefore, I would like to know the Islamic ruling on my wife's request. May Allah reward you good!

A: If the reality is as you mentioned, there is no harm in her taking contraceptive pills. However, if there is another method to prevent pregnancy other than hysterectomy, it will be better so as to try the easier solution first. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 6727

Q 2: I had sent Your Eminence a letter asking about the ruling on family planning, not birth control. Later, you sent me the Fatwa no. 42 which is quite clear and whose content is obvious, but I did not understand the following sentence: "Based on the view of some jurists who support the permissibility of taking medication to get rid of the sperm before the forty."

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Do you mean taking pills? I went to the hospital for the doctor to give me some medication for my wife after examining her blood. What is the meaning of "to get rid of the sperm before the forty? I did not understand what "the forty" refers to.

A: The basic rule is that contraception, or birth control, is not permissible unless a woman may be harmed if she gets pregnant. In this case, it is permissible to prevent pregnancy. As for the view of jurists: "It is permissible to get rid of the sperm before the forty", it means: It is permissible to take anything that helps in getting rid of the sperm from the uterus during the first forty days of pregnancy. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Abstract of the decree of the Council of Senior Scholars number 42 dated 13/4/1396 A.H.

Since the Islamic Shari`ah (Islamic law) encourages birth increase as a great blessing bestowed by Allah upon His Servants, many Shar`i texts in the Book of Allah and the Sunnah

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of His Messenger corroborate this principle. In this respect, research was submitted to the Permanent Committee of Scholarly Research and Ifta', as the call to birth control and contraception contradicts with human nature upon which Allah has created His Servants and opposes the Shari`ah which He (Exalted be He) has approved for them. Also, knowing that the advocates of birth control and contraception drive at plotting against Muslims in general and Arab Muslim nations in particular in order to colonize their countries and people, and realizing the fact that doing this is considered an act of Jahiliyyah (pre-Islamic time of ignorance) involving distrust in Allah and weakening the Islamic social structure; the Council has decided that it is not permissible by any means to control birth or practice contraception for fear of poverty. But on the other hand, if contraception is practiced for a genuine necessity like the inability of a woman to give normal birth or having to undergo cesarean for delivery, or if birth control is decided for a benefit seen by the spouses; in this case there is no harm in practicing birth control in accordance with the authentic Hadith and reports narrated by a group of the Sahabah (Companions of the Prophet)

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(may Allah be pleased with them) concerning the permissibility of coitus interruptus. This also conforms to the declaration of some scholars regarding the permissibility of taking medication to abort within the initial forty day period. Rather, it becomes obligatory to use contraception in cases where there is a certain need for that.

The Secretariat-General of the Council of Senior Scholars

The eleventh question of Fatwa no. 2392

Q 11: an experienced Muslim doctor informed a woman that if she has children she will die during delivery. Her husband has no other wife and they are in their prime and cannot live without each other. Is it permissible for this woman to use contraceptives? Is it permissible for her husband to practice coitus interruptus?

A: First, there are many Hadith that indicate the permissibility of practicing coitus interruptus. On the authority of Jabir (may Allah be pleased with him) who narrated: ﴾"We used to practice coitus interruptus during the lifetime of the Messenger of Allah (peace be upon him) while the Qur'an was being revealed."﴿ (Agreed upon by Al-Bukhari and Muslim) In another narration by Muslim, he said: ﴾"We used to practice coitus interruptus during the lifetime of the Messenger of Allah (peace be upon him). When the Messenger (peace be upon him) heard about this, he did not prevent us."﴿

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Second, using contraceptives and practicing coitus interruptus do not prevent whatever Allah has predestined. On the authority of Jabir (may Allah be pleased with him) who narrated: ﴾"A man came to the Prophet (peace be upon him) and said: I have a slave girl who is our servant and she carries water for us. I have intercourse with her, but I do not want her to conceive. He (peace be upon him) said: Practice coitus interruptus, if you so like, but what is decreed for her will come to her."﴿ (Related by Muslim, Ahmad, and Abu Dawud) Also, on the authority of Abu Sa`id (may Allah be pleased with him) who narrated: ﴾"We went with the Messenger of Allah (peace be upon him) in the battle of Banu Al-Mustaliq and we took some Arab women as captives. We desired women, as celibacy became hard for us, and we wanted to practice coitus interruptus. We asked the Messenger of Allah (peace be upon him) (whether it was permissible). He said: What is wrong if you do so? Verily, Allah (may He be Glorified and Exalted) has written what He creates until the Day of Resurrection."﴿ (Agreed upon by Al-Bukhari and Muslim)

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These two Hadith as well as others to the same effect indicate the permissibility of practicing coitus interruptus and using contraceptives. **Third,** what the experienced Muslim doctor said is not true as a person's lifespan is a matter of Ghayb (the Unseen), which no one knows except Allah (Exalted be He) who says: ﴾Verily Allâh, with Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die.﴿ May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Chairman

The third question of Fatwa no. 7665

Q 3: a woman performed a tubal ligation surgery ten years ago because she used to suffer from toxemia, hypertension, and proteinuria during pregnancy in addition to being a diabetic patient. She used to experience epileptic seizures while delivering her four children. Doctors advised her not to have anymore children. She, thus, performed a tubal ligation surgery and she did not know the ruling of Shari`ah (Islamic law) on this issue at that time. Now as Allah (Exalted be He) has endowed her with guidance and knowledge of Islam, what is she supposed to do?

A: If the reality is as you mentioned, there is no blame on her for having performed a tubal ligation surgery. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 6488

Q: after my wife gave birth to a boy, she underwent an operation to insert an intrauterine device (IUD) to prevent conception.

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This is because the boy stopped feeding on nursing bottles and breastfeeding was his sole nutrition. We resorted to this contraceptive method to allow the boy to grow properly. We feared for him because he stopped accepting the nursing bottle, and we intended to remove the intrauterine device after the breastfeeding period was over. The IUD was applied with our mutual consent. Later on, my wife died of heart failure when I was at work. She was buried and the IUD was still inside her. I did not remember at the time of her death due to the shock of the calamity, and I only remembered one month later. I fear Allah, and hope you will give me a Fatwa (legal opinion issued by a qualified Muslim scholar) in this respect. Do any of us incur sin? I am willing to do anything to ensure that Allah is pleased with her, because she was a righteous woman. May Allah grant you success!

A: If the reality is as you mentioned, she is not to blame for using the intrauterine device temporarily because she was concerned about the boy's nutrition during pregnancy. You incur no misdeed for leaving the device in the womb after your wife's death. May Allah grant us success! May peace and blessings be upon our Prophet, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 18579

Q 1: What is the ruling on undergoing a tubal ligation operation to prevent pregnancy forever in the following cases:

1. If the woman has many children, up to twelve or more, and she is physically exhausted and cannot use temporary contraceptives for health reasons.

2. If she does not deliver except through a cesarean section and she already underwent five or more operations.

3. If she suffers from a serious cardiac disease and pregnancy takes a toll on her health while she already has many children.

4. If she suffers from a chronic, but not serious diseases such as kidney failure, diabetes, high blood pressure, etc.; bearing in mind that the risk of these diseases increases during pregnancy.

5. What is the ruling on using the intrauterine device (IUD) as a contraceptive? The IUD is a birth control device placed in the uterus to prevent the fertilized ovum from attaching to the uterine wall. Thus, the ovum gets out with the menses blood, bearing in mind that the ovum remains only for few days before the next period is due.

A: It is not permissible to use contraceptives unless pregnancy may pose a risk to the

mother's life. This is because pregnancy is religiously commendable and putting it off is a great loss for the individual and the society. However, if there is a necessity to prevent it agreed upon by a group of skilful trustworthy physicians, it is permissible to do so. May Allah grant us success! May peace and blessings be upon our Prophet, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
Bakr ibn `Abdullah Abu Zayd	Salih ibn Fawzan Al-Fawzan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 18591

Q 1: i use and i intend to continue using an iUD (intrauterine device) until my children grow up because they are still young. is this lawful or not?

A: There is no harm in using this contraceptive or another if they do not harm the woman or affect her acts of worship, and if they are used for a sound reason, such as a sickness or fearing for her health due to frequent pregnancies. Both spouses must agree to this and there is no harm in that. This is not one of the types of birth control which are forbidden by the Shari`ah (Islamic law) and its objectives. One of the objectives of Shari`ah is the proliferation of the Muslim community. It is confirmed that the Prophet (peace be upon him) said, ("Marry the one who is loving and prolific, for I will be proud of your great number in front of the Prophets on the Day of Resurrection.")

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(Related by Ahmad, Al-Bayhaqy and Ibn Hibban) There are many texts in Shari`ah to this effect. Shaykh Al-Islam, Ibn Taymiyyah, said: "Refraining from having children is something that does not please Allah or His Messenger (peace be upon him). Moreover, it was not revealed to any of the previous prophets. Allah (Exalted be He) says: (And indeed We sent Messengers before you (O Muhammad صلى الله عليه و سلم) and made for them wives and offspring.) " May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
Bakr ibn `Abdullah Abu Zayd	Salih ibn Fawzan Al-Fawzan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 3399

Q: is it permissible for a woman who has recently given birth to take contraceptive pills to prevent pregnancy for two years until the end of the breastfeeding period and then stop in order to get pregnant again?

A: If the reality is as you mentioned, that successive pregnancies will hurt her and taking contraceptive pills will not hurt or prevent her from conceiving again after two years, she is permitted to take them. Otherwise, she should not.

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May Allah grant us success! May peace and blessings be upon our Prophet, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 15121

All praise be to Allah Alone, and peace and blessings be upon the final Prophet.

The Permanent Committee for Scholarly Research and Ifta' has examined the letter sent to His Eminence, the President from His Excellency the Manager of King Khaled Hospital located in Najran. The letter referred to the Committee by the General Secretariat of the Council of Senior Scholars under no. 230 on 13/1/1413 A.H. reads as follows:

Kindly, find attached the medical report of a Saudi twenty-four years old patient. The doctors decided that she needs to have tubal ligation surgery. The approval letter signed by the patient and her husband is enclosed. We hope you will review the documents and advise in this regard.

The attached report signed by three doctors and the hospital's manager is as follows:

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The patient who is pregnant for the fourth time visited the hospital on 23/12/1412 A.H. during her eighth month. Her history states that she underwent three cesarean sections and her condition requires this type of delivery for the forth time and for any future pregnancy. She is at risk of having her uterus burst due to these procedures. Accordingly, the tubal ligation surgery is necessary to prevent any risk to the patient's life. It should be noted that the patient has three living children.

After studying the matter, the Committee gave the following answer: the tubal ligation surgery for this patient is approved to avoid the risk described above in the report. May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Chairman
Salih Al-Fawzan	\`Abdul-\`Aziz ibn \`Abdullah Al Al-Shaykh	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

Fatwa no. 1563

Q: My wife gave birth to thirteen children. The doctors have advised her to take birth control pills as her health is deteriorating because of repeated pregnancies. Is it lawful for her to take these pills?

A: It is not permissible for the wife to take birth control pills for fear of having many children or on a plea of want and not being able to provide for the children. This method is incongruous with

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the objectives of Shari`ah (Islamic law), which encourages procreation. It also involves mistrusting Allah (Exalted be He). However, it is permissible for her to take these pills if another pregnancy proves detrimental to her life, if delivery involves surgery, or for any other necessary reason. In these cases, she is allowed to take the pills unless qualified doctors prove that the pills may have any adverse effects. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 1585

Q: I received a letter in which a man informs me that when his wife becomes pregnant, she suffers pains for two months before and after pregnancy, and as such she began taking contraceptive pills for one year during which she was relieved. When he asked about the permissibility of doing this, he was told that it is normal for her to suffer some pains before and after delivery as is the case with all women. Now he is asking about the legal opinion in this regard.

A: The basic rule is that birth control and birth planning are not permissible, as they contradict the Shari`ah (Islamic law) which strongly forbids celibacy and encourages marrying prolific women. Thus,

it is not permissible to take contraceptive pills or use other methods to prevent pregnancy, except in few necessary cases, such as when a pregnant woman suffers from abnormal pains or diseases beyond the usual. Only in these cases, it is permissible for the woman to take contraceptive pills as a cure, not as a birth control method. Allah (Glorified be He) says: ﴿So keep your duty to Allâh and fear Him as much as you can﴾ He also says: ﴿Allâh burdens not a person beyond his scope.﴾ May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 1584

Q: A man married a previously-married woman who has a breastfeeding girl. Is it permissible for the woman to take contraceptive pills to prevent pregnancy for one year without her husband's consent? Bear in mind that the woman is in good health and a new pregnancy will not hurt her. Is this permissible or not?

Q: Birth control is generally prohibited because it contradicts the Shari`ah (Islamic law)

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that strongly prohibits celibacy and encourages marrying prolific and loving women. Therefore, taking contraceptive pills is prohibited except in few special cases. For instance, a woman may resort to taking contraceptive pills if her delivery is usually carried out through a surgical operation. The same applies when pregnancy will possibly put her at risk, such as potential diseases or the like. However, none of these cases apply to the woman in question; so it is not permissible for her to prevent pregnancy. May Allah grant us success! May peace and blessings be upon our Prophet, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 4124

Q: Some men ask their wives to use contraceptives permanently or for a short period of time for any reason. Is there any sin on them for doing this? Some women miscarry themselves after two months of pregnancy; is there any sin on them for killing the fetus?

A: It is Haram (prohibited) for a woman to use contraceptives continually.

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It is also Haram for the husband or anyone else to help her in this matter. Both of them will be considered sinful unless they are doing so to prevent harm to the woman, especially if delivery involves surgery. However, it is permissible to use contraceptives temporarily but its ruling depends on the reason for using them. If it is for a medical reason or to preserve the woman's health, it will be permissible. On the other hand, it will not be permissible if it is for the sake of decreasing the number of children as this signifies mistrust of Allah (Exalted be He). Self-induced miscarriage before the breathing of the soul into the fetus has the same ruling. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The third question of Fatwa no. 3843

Q 3: some women use contraceptive pills during the breastfeeding period to avoid causing themselves and their babies any harm. What is the ruling on doing so and is it permissible or not?

A: If the reality is as mentioned, that using these pills do not endanger the woman's health, then there is no harm in taking them due to the mentioned reason.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 5546

Q: I married one of my nearest relatives and we have two deaf and mute daughters, a daughter who can hardly speak, and two weak-eyed sons. After the two girls underwent medical tests, the results showed that their disability was due to the close relation between my wife and me. I have, thus, stopped having sexual intercourse with her for fear of begetting any more children, since contraceptive pills cause her some complications. I want to ask: Does my abstinence from having sexual relations with my wife make me a sinner? What should I do? It is worth mentioning that my wife believes the medical opinion. May Allah reward you best!

A: It is not permissible for you to depend on the medical opinion in this regard, as it is mostly based on assumptions. You cannot take the doctors' opinion for granted in this matter in particular, as information about the coming child is part of the Ghayb (Unseen) known only by Allah (Glorified and Exalted be He). thus, it is not permissible for you to use means of contraception or to avoid having sexual relations with your wife, for fear of having a deformed or disabled child. On the contrary, you have to rely on Allah (Glorified be He) and put your trust in Him, and remember that Allah (Glorified and Exalted be He) says: ﴾And no moving (living) creature is there on earth but its provision is due from Allâh. And He knows its dwelling place and its deposit (in the uterus, grave).﴿

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Both of you should ask Allah for righteous and healthy offspring that are free from defects. Allah (Glorified be He) says: ﴾Invoke Me, [i.e. believe in My Oneness (Islâmic Monotheism) and ask Me for anything] I will respond to your (invocation).﴿ He disposes the affairs of His Servants as He wishes. May Allah make things easy for you, grant you healthy and righteous offspring, and protect and cure your children, for He is the Omnipotent. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 8483

Q: I have been married for twenty years. From the first day, my wife showed a dislike to having sexual relations and I almost have to beg her to accept. I even informed her family but none of them did anything, for they believe that it is the best way for a wife to control her husband. Now, my wife takes contraceptive pills while I want to have children. We have four daughters and a son and my wife has been taking the pills for ten years now,

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without any medical reason. Please give us your answer: Is she mistaken? What is the ruling of Shari`ah (Islamic law) on this?

A: If the reality is as you mentioned, she is mistaken and she has committed a sin for two reasons. **First,** she has taken contraceptive pills without medical reasons, as you said. **Second,** she refused to have sexual intercourse with you when you asked her. The Prophet (peace be upon him) said: ❨"If a husband calls his wife to his bed (i.e. to have sexual relation) and she refuses and lets him sleep while angry, the angels will curse her until the morning."❩ (Related by Ahmad, Al-Bukhari, and Muslim) May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The third question of Fatwa no. 15925

Q 3: My wife starts menstruating forty days after childbirth and as a result she may conceive again. Is it permissible for her to use contraceptives to be able to breast-feed her baby?

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A: It is permissible for her to take contraceptive pills to delay conception in cases of necessity, such as when her health cannot bear pregnancy or if the newborn baby may be harmed by another pregnancy. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr ibn `Abdullah Abu Zayd	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh	Salih ibn Fawzan Al-Fawzan	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 16444

Q 2: is it permissible for me to take contraceptive pills due to my inability to endure pregnancy? I suffer from a gastric ulcer, severe headaches, and uterine prolapse for which I cannot stop taking medications. Doctors confirmed that pregnancy is difficult for me and that if I become pregnant, I must come off these medications which are indispensable for me. I should also add that I have six children, the youngest of which is six and a half years old.

A: Contraception is permissible in case of necessity where there is a chance of a woman having a serious disease as a result of pregnancy. The case must be examined and approved by a specialized doctor.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr ibn `Abdullah Abu Zayd	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh	Salih ibn Fawzan Al-Fawzan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 7866

All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

The Permanent Committee for Scholarly Research and Ifta' read the inquiry submitted by the manager of Al-Amir Mansur Military Hospital in Al-Ta'if to His Eminence, the President. Registered in the Research Department under the number 2884 on 23/11/1404 A.H, the inquiry states:

We ask the opinion of Your Eminence concerning the cases which we receive at Al-Amir Mansur Military Hospital in Al-Ta'if. some husbands ask us to perform tubal ligation surgeries for their wives as a means of contraception or because they no longer desire to beget more children. Also, some women desire to undergo this surgery since they are free to do whatever they like. Other husbands and wives ask to insert a loop or to take birth control pills to avoid becoming pregnant. Most of these wives enjoy good health and they can endure pregnancy and breastfeeding. Other women make

a lengthy delay between pregnancies by using different methods of contraception.

What is the ruling of Shari`ah (Islamic law) on such practices? Please give us your Fatwa (legal opinion issued by a qualified Muslim scholar). May Allah reward you!

The Committee gave the following reply: If the reality is as mentioned, it is not permissible to carry out surgical operations of this kind or to prescribe any form of contraception as this is contradictory to the objective of Shari`ah which encourages procreation. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The third question of Fatwa no. 18891

Q 3: i am a twenty seven years old man and i am a religious person, thanks to Allah. is it permissible for me to take pills that alleviate sexual desire? It should be noted that I am a poor person. Thanks to Allah in all cases.

A: It is authentically reported that the Prophet (peace be upon him) said: 《O young people! Whoever among you is able to marry, should marry, for marriage would help him lower his gaze and keep his virtuousness, and whoever is not able to marry is recommended to fast, for fasting would diminish his sexual power.》 Agreed upon by Al-Bukhari and Muslim. So, it is permissible for a young man who cannot afford marriage to perform Sawm (fast) because Sawm alleviates sexual desire. He also has to avoid stimulants of sexual desire.

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With regards to taking pills to alleviate it, it is not permissible; because these pills have bad side effects. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The fifth question of Fatwa no. 5438

Q 5: when and how can we use Coitus Interruptus?

A: It was related by Imam Ahmad and Ibn Majah on the authority of `Umar ibn Al-Khattab (may Allah be pleased with him) that he said: ﴾The Messenger of Allah (peace be upon him) forbade the practice of coitus interruptus with a free woman, except with her permission.﴿ It was compiled by `Abdul-Razzaq in his (Musanaf) in addition to Al-Bayhaqy on the authority of Ibn `Abbas (may Allah be pleased with both of them) that he said: ﴾It is forbidden to practice coitus interruptus with a free woman except with her permission﴿ Therefore, this indicates the permissibility of practicing coitus interruptus with a free woman with her permission, and the prohibition of practicing it in case of her disapproval. On the other hand, practicing it with a slave-girl does not necessitate her permission, taking into consideration that practicing it should be limited to necessity or urgent need. The description of how it takes place is by removing the penis from the vagina to discharge (semen) outside it. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 3710

Q: A woman performed abortion during the second or third month of pregnancy for fear of poverty. Is this act permissible or not?

A: If the reality is as you have mentioned, this act is a major sin. Performing abortion for fear of poverty entails mistrusting Allah. May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 4287

Q: I was married to a bad-mannered man who used to drink intoxicants, and used to treat me badly. I had a daughter from him, and later on I got pregnant a second time, and our relationship was deteriorating.

One day he punched me in the stomach, which caused me to bleed during the sixth month of pregnancy. My husband's bad manners and ill-treatment made me use all medicines and Arab treatments to have an abortion. Fifteen days later I got an abortion of the fetus six months into the pregnancy. What is the ruling on doing this? May Allah reward you with the best!

A: First: What you have done is an abominable act and a sin because it is not permissible to have an abortion even if your husband treated you badly. You have to repent to Allah (may He Praised and Exalted) of what you have done, feel remorse for your deed and have a strong determination never to do it again. **Second:** You have to repent to Allah (may He Praised and Exalted) of this bad deed; because it is not permissible to be the reason for an abortion. It is considered a major sin and you have to pay its Diyah (blood money) and offer a Kaffarah (expiation); that is freeing a Muslim slave. If this is not available, you have to fast for two successive months. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
\`Abdullah ibn Qa\`ud	\`Abdul-Razzaq \`Afify	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

Fatwa no. 7725

Q: I am an Egyptian and I live with my husband in Germany. We have been living there for seven years. He was almost driven to insanity when he knew that I got pregnant. He started looking for a hospital where I had to have an abortion. That happened three months after I became pregnant. I responded to his desire to have an abortion. He said that he could not afford to raise a child as raising children in Germany needs a great deal of money. It is worth mentioning that he has a child from an Austrian wife who eats pork, drinks Khamr (intoxicant), and knows nothing about Islam; and my husband supports him and brings him what he asks for. Being a stereotype of a westerner, my husband too is a habitual drinker. I have tried many times to convince him to give up this sort of life, but to no avail. As I am Multazim (a practicing Muslim) who loves her religion, am I prohibited to continue my life with him? Am I prohibited to ask for a Talaq (divorce pronounced by a husband) and go back home? What is the ruling on his desire not to have children from me?

A: First, you have both committed a sinful act when you decided to abort the baby on account of your husband's lack of desire to have children. You should not have agreed to that. **Second,** there is no blame on you if you ask for a Talaq from your husband who drinks Khamr and eats pork.

If he is content to pronounce Talaq, the problem will be solved; otherwise separation may take place by means of resorting to the Court of Shari`ah. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 11848

Q: What is the ruling on performing abortion due to the existence of a high probability that the embryo might be infected with Aids?

A: It is impermissible to carry out abortion, and the existence of a probability that the embryo might be infected with Aids does not allow doing this. However, the Committee recommends the woman and her husband to have good faith in Allah, and to ask Him to keep the woman and her baby safe from any illness. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul- `Aziz ibn `Abdullah ibn Baz

Fatwa no. 11234

Q: I proposed to marry a 19-year old girl.

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My proposal was accepted and the marriage was contracted lawfully and consummated with her consent. Being certain of pregnancy, she tried to have an abortion. When I disagreed and prevented her from doing so, she asked for divorce and for her full rights. My wife, who is from an Egyptian family, was previously married to someone before me and also caused problems in her marriage. She can not attain the financial benefits for which she married me, and despite that, she is trying to cause an abortion. Now, I ask about the ruling on her having this abortion. May Allah reward you.

A: it is not permissible for your wife to have an abortion without a Shar`y (islamically lawful) cause. May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 19088

Q: We are a family who live under the care of my father. My mother gave birth to seven sons, three of whom got married and have not had children yet. They underwent medical examinations, and doctors informed them that a cure is not possible due to

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the lack of production of sperm. I subjected my four brothers to similar examinations, and the result was the same, i.e. the seven sons are all infertile. Laboratory examinations showed these results, and Allah (Exalted be He) is Able to do everything. I vainly sought all the available means of treatment in my country and abroad for the past four years. Praise be to Allah for all of this. I have some questions:

1. Is it normal that the seven brothers are all infertile?

2. could this be a result of sorcery? Who can know this?

3. Can sorcery influence all of the brothers at the same time?

Please, advise! What is the way out of this ordeal that our family has been suffering from for more than ten years?

A: A Muslim must believe in and submit to the Divine Decree and Predestination set by Allah. This is one of the pillars of Iman (Faith/belief), as reported in an authentic Hadith. The Prophet (peace be upon him) said, ﴾Iman is to have faith in Allah, His Angels, His Books, His Messengers, the Day of Resurrection and the Divine Decree whether good or bad.﴿ It is possible that the seven brothers are all infertile;

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Allah (Exalted be He) said, ﴾and He renders barren whom He wills.﴿ Perhaps this is due to impotence that specialist doctors may be able to treat. In all cases, it is good for you. We advise you to be patient and content with what Allah ordained, and avoid doubts, illusions and whisperings. You should note that what Allah has chosen for His Slave is better for him than his own choice. ﴾it may be that you dislike a thing and Allâh brings through it a great deal of good.﴿ We ask Allah to double the reward for you and your brothers and cure you. May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

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Fatwa no. 12946

Q: A woman became pregnant and, after nine months, she gave birth to a fully formed baby. But the baby had no bones and therefore died a few moments after it was born. She became pregnant again and is now staying in an American hospital here.

The doctors have performed some tests and X-rays, which show that her current baby has the same problem as her previous one, and that it is still alive in her womb. The doctors have recommended an abortion, even though she is in her fifth month of pregnancy now, to make some medical tests on the embryo in order to establish the reason for the lack of bones in her babies. We have discussed this matter with the responsible doctor, and he mentioned that he expects that the baby will be born deformed with no bones, which will make the possibility of it staying alive after birth very poor. he therefore confirmed his opinion for the abortion. My opinion is that the pregnancy should continue until the woman delivers her baby normally, and it should not be aborted. However, the woman is from Saudi Arabia and wants to return to the kingdom, as staying here for four more months will subject her to many psychological and financial difficulties. She fears - and her doctors fear the same - that if she travels she will have a miscarriage somewhere where the doctors will not be able to carry out the required tests on the embryo. This is why they want to abort her pregnancy now. I hope that you will give us your opinion on this issue as soon as possible, and let us know if there are any previous researches that have been conducted on anything like this. May Allah guide you to whatever pleases Him!

A: It is not permissible to abort a pregnancy for a mere supposition that a doctor has that the embryo might be born without bones, as the original ruling is that it is prohibited to kill a human being without a just cause.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Member	Deputy Chairman	Chairman
\`Abdullah ibn Ghudayyan	\`Abdul-Razzaq \`Afify	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

Fatwa no. 21336

Q: My son suffers from hemophilia. since I desire to have more children, I have consulted six doctors and they all informed me that they will suffer from the same disease as it is a hereditary disease. I want to have more children, but I am using a means of contraception because I feel pity on the children who will be born and I also fear the high medical expenses of treating this disease. It should be taken into account that this disease has no definite treatment. Is what I am doing Shar`y (Islamically lawful)? Please advise. May Allah reward you!

A: You should put your trust in Allah and delegate all your affairs to Him. You have to stop using contraceptives so you can have children, for it is Allah (Glorified and Exalted be He) Who makes results dependent upon reasons. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

the husband's absence from his wife

The fifth and sixth questions of Fatwa no. 606

Q 5: If a person stays away from his wife for a long time because of working abroad, is he considered sinful? Please keep in mind that he is at work and his wife misses him.

A: If a man leaves his wife for a long period of time to fulfill personal benefits for him or his family or public benefits for the Ummah (nation based on one creed), he is not considered sinful. If he leaves her for a long period of time without an excuse and she agrees to this, he is not considered sinful as well. However, if she does not agree to this, he is considered sinful, as he has not fulfilled her marital rights. Even if he fulfills the rights of providing her with clothing, shelter, and food, she has the right to claim her marital rights. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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\`Abdullah ibn Sulayman Ibn Mani\`	\`Abdullah ibn \`Abdul-Rahman ibn Ghudayyan	\`Abdul-Razzaq \`Afify

Q 6: for how long should a woman endure not having intercourse with her husband?

A: The period of time a woman can endure not having intercourse with her husband is often estimated at four months. This is the same period which the Shari`ah (Islamic law) has prescribed for a person who pronounces Ila' (husband's oath not to have intercourse with his wife for four months or more). This is the period

which a woman can endure not having intercourse with her husband. Allah (Exalted be He) says: ﴾Those who take an oath not to have sexual relation with their wives must wait for four months, then if they return (change their idea in this period), verily, Allâh is Oft-Forgiving, Most Merciful.﴿ May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 1545

Q 1: What is the ruling on a person who leaves his wife and travels abroad for a year or more to make money to provide his family with sustenance? It should be noted that some people stay abroad for longer periods seeking to accumulate more money for building luxurious houses and buying luxury cars and the like of such worldly matters. No doubt staying away from their wife may lead to committing adultery for either the man or the woman. May Allah grant us guidance and success!

A: There is no harm in the husband staying away from the wife if the two spouses agree upon this as long as they will observe chastity. If one spouse fears committing a sin due to being away from the other spouse, even if the other spouse is away for earning a living, he or she should ask

the other spouse to fulfill their right of satisfying their sexual desire to save their honor, achieve chastity and fortify themselves against adultery. If the other spouse refuses, the spouse who needs to satisfy sexual desire should bring his issue before the judge to decide on their case according to Allah's Shari`ah. It should be noted that being away from the spouse does not necessarily mean that the other spouse will commit adultery, no matter how long they stay away. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 9822

Q: We are Egyptians working in Iraq. We have traveled here to earn our living by lawful means. We seek to have our children brought up according to the teachings of Islam and to meet all their needs of food, clothing, and housing. We entrust them to the care of their mothers who give them financial support from the money we send them.

However, we feel sorry for staying away from our wives for a period of time that may reach two or more years.

1. Is it Halal (lawful) or Haram (prohibited) to stay away from one's wife for this long period of time?

2. for how long is the husband permitted to stay away from his wife according to Shari`ah (Islamic law)?

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3. Will the wife be considered divorced if the husband stays away from her for a long period? Is a new marriage contract required upon his return? What is the ruling of Islam on the husband's absence for a long period of time?

4. What is the maximum period a husband is allowed to stay away from his wife, even after asking her consent?

A: First, there is no blame on the husband if the wife agrees to his being away from her for such a period of time. If she is not content with that, it is Haram to desert her for that period. **Second,** the period of time a husband is allowed to be away from his wife is four months, which is the same period prescribed for Ila' (husband's oath not to have intercourse with his wife for four months or more). It is Haram for the husband to stay away from his wife for more than this period of time without her consent. **Third,** the wife will not be considered divorced during that period and no new marriage contract is required upon the husband's return. **Fourth,** if the wife agrees to the husband's travel and absence, there is no maximum limit for this period; if not, he is allowed to stay away from her for only four months. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

(Part No. 19; Page No. 342)

Fatwa no. 1270

Q: I heard that many husbands, if they have been away from their wives or they intend to travel, do not see their wives before they travel or when they return from it. However, the questioner goes to see his wife and says goodbye to her when he travels and goes to see her when he returns home, as is normal between a husband and his wife. He asks: Is there any harm in him doing this?

A: What you mentioned about many husbands not going to see their wives to say goodbye to them before they travel and not going to see them on their return from a journey has no basis in the Shari'ah (Islamic law). Observing this practice as a habit and considering it as being part of the Din (religion) is a Bid'ah (innovation in religion) that should be abandoned. However, it is necessary, if someone returns from a long journey, that he should not suddenly go to his wife and come into the house unexpectedly at night, lest he should find something about her that he dislikes or see something that alienates him from her. He should be patient and tell her that he is coming, so she can prepare herself for him. This is good for intimacy and a propriety of the marital relationship, which helps maintain and protect it. It was authentically reported from the Prophet (peace be upon him) that he forbade a man [who was absent from his wife for a long time. Trans] from coming to her unexpectedly at night. He (peace be upon him) said, (“When any of you is away for a long time, do not return to your wife unexpectedly at night.”) It was related by Jabir ibn ‘Abdullah

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(may Allah be pleased with them both) that the Prophet (peace be upon him) said, (“If you enter (your town) at night (on returning from a journey), do not go to your wife so that the one whose husband is away may shave her pubes and the one who is dishevelled may comb her hair.”) The Prophet (peace be upon him) clarified the wisdom behind forbidding someone who was returning from a long journey from suddenly coming to his wife at night. It is to enable her to prepare herself and dress up for him, and so he will not see anything about her that displeases him or make him have an aversion to her. Therefore, if a husband writes to his wife before he returns, and tells her of the date of his arrival, he can go to her at any time he likes on the arrival date and it will not be considered as being sudden or coming unawares in the night. May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 2301

Q 1: Many of our friends who live in Europe are married and have wives in their homelands. They stay away from them for one or two years

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or even more. They support their wives financially and some wives may waive their right to Nafaqah (obligatory financial support). It is possible for such husbands to bring their wives to live with them abroad, but they are apprehensive to leave them home alone when they are at work. Perhaps a child gets sick and the wife will not be able to take them to a doctor because of the language, which may stand as a barrier to do so. All in all, a lady would fear to go to a doctor alone due to people's bad morals over there. is it permissible for a husband to stay away from his wife for this long period of time? Why?

A: First, a Muslim should live and try to earn his living in Muslim countries. He should seek knowledge from Muslim scholars to guard his Din (religion) of Islam and that of his family members against the Fitnah (temptation) of Kufr (disbelief) and corrupted morals. If he is forced to work or study in non-Muslim countries due to the difficult conditions that surround him or his Ummah (nation based on one creed), he is permitted to go there. In such a case, he is obligated to observe the rituals of Islam and adhere to the Islamic manners. Furthermore, he should fulfill his duties towards those whom Allah (Exalted be He) has put in his charge. **Second,** he is permitted to leave his wife, children, parents, or any other dependents for a long period of time if they agree to that. It makes no difference whether he supports them financially or they waive their right to Nafaqah because they are well-off and have what is sufficient for their living. If they do not accept his long absence and are jeopardized because of it,

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it will not be permissible for him to abandon them. Instead, he has to take them with him if possible and assure their safety from Fitnah and corruption. Otherwise, he should live with them in Muslim countries to guard himself and his family against Fitnah that may affect their Din, worldly life, and morals. The wife is legally entitled to demand her husband's return if he refuses to do so. May Allah grant us success! May peace and blessings be upon our Prophet, his family, and Companions!

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The second question of Fatwa no. 4641

Q 2: a man has been abroad for more than a year leaving his wife and four children behind. He does not want to return home and wishes to settle abroad, but his wife does not agree to this arrangement. He does not send her any money and he has even taken her Mahr (mandatory gift to a bride from her groom) before traveling. Now, the woman wants to get a divorce. Is this permissible?

A: If the reality is as mentioned, she has the right to write to him asking for a divorce. If this is difficult or if he refuses to divorce her, she can resort to a religious judge to do what is necessary to get her a divorce and guarantee her rights and those of her children.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 6159

Q: I am a married man and my wife and family live in the Southern Region. I work abroad and return to them after long periods of time. Am I sinful for this? I want my wife to live with me where I work but her parents refuse. What is the ruling of Shari`ah (Islamic law) on this? Who bears the sin in this case? we have a custom that when someone gets married, he writes a deed insuring that he will live near his in-laws; and this custom is widespread in the Southern Region and especially in Al-Qunfudhah.

A: If the reality is as you mentioned regarding your work conditions, your wife, and your in-laws, there is no sin on you. Your duty is to explain your work conditions to your in-laws, show them your need to have your wife with you, and assure them that she will be safe and honored, hoping that they may allow her to travel with you. May Allah make things easy for you!

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 6067

Q 1: I work in the military service in Dammam, and all my in-laws live in Al-Qunfudhah. I have been married for four years now and I have a daughter. i really wish my wife and daughter can live with me where i work, but my in-laws are against this. I cannot displease them or I will not be able to go to my wife. Do I bear a sin or is it the sin of her family, since I am willing to do whatever is necessary for her to come and live with me where I work? I hope you can answer me as soon as possible. May Allah safeguard you!

A: If the reality is as you mentioned, that she cannot come to you for a reason that is out of your hand and that you do your best to travel to her where she lives whenever it is possible, there is no sin on you. We ask Allah (Exalted be He) to grant you success and make things easy for you. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The third question of Fatwa no. 5512

Q 3: what is the ruling on working in a non-Muslim country, which sometimes entails leaving one's wife and children at home and visiting them whenever possible? What is the ruling on a husband and wife living together abroad and leaving their children at home with some relatives?

A: The basic rule is that a Muslim should live in a Muslim country and earn their living in a lawful way to preserve their Din (religion) of Islam, keep away from Fitnah (temptation), cooperate with the Muslims, and make them larger in number. However, if there are reasons that force a Muslim to live in non-Muslim countries, it is permissible for them to live there and earn their living, provided that they are adhering to the teachings of Islam, able to practice its rituals in public, safe from Fitnah, and their work is Shar`y (Islamically lawful). If the wife agrees and the children are safe from corruption, and there are relatives to care for them, a man may be away from his wife and children and there is no harm in this. Otherwise, he should give his wife her marital rights and take care of his children by himself, even if he has to return home. Allah (Exalted be He) says: ﴿Verily, Allâh is the All-Provider, Owner of Power, the Most Strong.﴾ He (Exalted be He) also says: ﴿And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).﴾ ﴿And He will provide him from (sources) he never could imagine. And whosoever puts his trust in Allâh, then He will suffice him. Verily, Allâh will accomplish his purpose. Indeed Allâh has set a measure for all things.﴾

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Etiquettes of sexual intercourse

The second question of Fatwa no. 13748

Q 2: is it permissible for me to have sexual intercourse with my wife more than once on the same night then go to sleep without taking a bath?

A: It is permissible for a man to have sexual intercourse with his wife more than once on the same night. However, he must perform Wudu' (ablution) before the second time because of the following Hadith: ﴾When anyone amongst you has sexual intercourse with his wife and then intends to repeat it, he should perform ablution.﴿ Al-Hakim added: ﴾It gives more activity to the body.﴿

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul- `Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 18911

Q 1: The Prophet (peace be upon him) said: ("When any one of you intends to repeat intercourse with his wife, he should perform Wudu' (ablution).") **Is this ruling particular to the man, or does it also include the woman?**

A: wudu' before repeating intercourse is prescribed for the man, as he is the one who is asked to do so, not the woman. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 6657

Q: What is the ruling on a husband who relishes sucking the breast milk of his wife? Is that act Haram (prohibited) or Makruh (reprehensible)? Will his wife be declared unlawful for him if it happens that some drops of milk reach his stomach? Do they have to be separated? Please inform us of the ruling of Shari`ah (Islamic law) on this. May Allah benefit you!

A: It is permissible for the husband to suck the breast milk of his wife and she is not to be considered unlawful for him if the milk happens to reach his stomach. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The fourth question of Fatwa no. 6905

Q 4: is it permissible for a man to enjoy the body of his wife whether from the front or from the back, even her buttock without having anal sex?

A: It is permissible for a man to enjoy the entire body of his wife except the anus. He must keep away from having sex during her menstruation period, post-childbirth and Ihram for Hajj or `Umrah (minor Hajj), until they take off their Ihram.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Chairman
`Abdullah ibn Qa`ud	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 7310

Q 1: is it permissible for a husband to have vaginal sex with his wife from her back with or without an excuse, or is it impermissible?

A: It is permissible for the husband to have sexual intercourse with his wife from the back as long as they will have vaginal and not anal intercourse. Anal intercourse is unlawful in any way according to the saying of Allah (Exalted be He): ﴾Your wives are a tilth for you, so go to your tilth, when or how you will, and send (good deeds, or ask Allâh to bestow upon you pious offspring) for your ownselves beforehand. And fear Allâh, and know that you are to meet Him (in the Hereafter), and give good tidings to the believers (O Muhammad صلى الله عليه وسلم)﴿ The Prophet (peace be upon him) said: ﴾He who has sexual intercourse with his wife through her anus is accursed.﴿ May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 18371

Q 2: when should a man avoid having intercourse with his pregnant wife? Does intercourse during the first three months of pregnancy have an adverse affect on the fetus?

A: There is nothing wrong with having sexual intercourse with one's pregnant wife as long as it is not medically proven that it may cause harm to the fetus. What is forbidden is to have sexual intercourse with one's wife during her period, for Allah (Exalted be He) says, ﴿therefore keep away from women during menses and go not unto them till they are purified (from menses and have taken a bath). And when they have purified themselves, then go in unto them as Allâh has ordained for you (go in unto them in any manner as long as it is in their vagina).﴾ The same applies to a woman in childbirth until she becomes pure of postpartum bleeding, and the woman who is Muhrim (pilgrim in the ritual state for Hajj and `Umrah). May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

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The third question of Fatwa no. 3377

Q 3: what is the Salah (Prayer) a wife should offer after having intercourse with her husband? what is the Du`a' (supplication) a man should say when performing Ghusl (ritual bath) on Friday?

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A: It is desirable for both husband and wife to say before having intercourse, "In the name of Allah. O, Allah! Keep us away from Satan, and keep Satan away from what You have bestowed upon us!" They should seek chastity and having children, not only satisfying their desire. There is no particular Du`a' for the Ghusl on Friday, nor is there a Salah that should be offered by the man and the woman before having intercourse. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Q 7: what are the duties of a wife towards her husband?

A: The wife should observe the following duties towards her husband: 1- Obeying him when he commands her with good as long as it is in her capacity. 2- Maintaining his honor, money and children. 3- Looking after his family. 4- Answering him if he asks to have intercourse with her. 5- Leaving his house only with his permission. 6- Assuming the house work done by her peers. In general, she has to treat him kindly and nicely, deal with him in the best manner and meet his bad conduct with good in order to live in harmony and have a peaceful marital life, with Allah's Will. The husband must also treat his wife kindly and nicely because of Allah's saying: ﴿and live with them honourably.﴾

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and His saying: ﴿And they (women) have rights (over their husbands as regards living expenses) similar (to those of their husbands) over them (as regards obedience and respect) to what is reasonable, but men have a degree (of responsibility) over them. And Allâh is All-Mighty, All-Wise.﴾ May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

The fourth question of Fatwa no. 8280

Q 4: what are the etiquette and proper limits that should be observed by a husband and wife during intercourse? What is Makruh (reprehensible) and Haram (prohibited) and how can it be performed in the best way?

A: Allah's Messenger (peace be upon him) said, ❨If one of you, when he approaches his wife (i.e., has conjugal intercourse with her), says, 'In the name of Allah. O Allah! Keep Satan away from us and keep Satan away from what You bestow on us (i.e., the coming offspring)' and it is decreed that they should have a child, Satan will never harm it.❩

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Reported by the Six Hadith Compilers (Al-Bukhari, Muslim, Abu Dawud, Al-Tirmidhy, Al-Nasa'y, and Ibn Majah) save Al-Nasa'y. It is prohibited for him to have sexual intercourse with her in her menses and following childbirth. He is not permitted to have anal intercourse either. We advise you to read what the learned scholar Ibn Al-Qayyim mentioned in his book entitled "Zad Al-Ma`ad" in this respect and you will find the answer to what you have asked about. May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions.

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`Abdullah ibn Qa`ud	`Abdul-`Aziz ibn `Abdullah ibn Baz

Third question of Fatwa no. 17998

Q 3: is it a Sunnah (commendable act) for women to say: "in the Name of Allah, O Allah protect us against Satan and keep Satan away from what you have bestowed upon us"?

A: This Du`a' (supplication) is prescribed to be said by men when they intend to have sexual intercourse with their wives. Proof for this is the Hadith which is narrated by Ibn `Abbas (may Allah be pleased with them both) ﴾If any of you says when he intends to have sexual intercourse with his wife: 'In the Name of Allah, O Allah protect us against Satan and keep away Satan from what you have bestowed upon us'; and if the couple are destined to have a child 'out of that very sexual relation', then Satan will never be able to harm that child.'﴿

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(Agreed upon by Al-Bukhari and Muslim and related by the authors of Sunan 'Hadith compilations classified by jurisprudential themes' and others). However, it is permissible for women to read the same Du`a' as the original ruling is the generality of texts. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 16221

Q 1: What is the ruling on having intercourse with one's wife while listening to the recitation of the Qur'an on the radio? I do this to drive the accursed Satan away from the house.

A: The Prophet (peace be upon him) taught his Ummah (nation based on one creed) what to say upon having intercourse with one's wife. On the authority of Ibn `Abbas (may Allah be pleased with them both) who narrated that the Messenger of Allah (peace be upon him) said: ﴾"If any one of you on having sexual relations with his wife says, 'In the Name of Allah. O Allah! Save us from Satan and save what You bestow upon us (i.e. the coming offspring) from Satan,' and it is destined that they should have a child, Satan will never be able to harm that offspring."﴿ (Agreed upon by Al-Bukhari and Muslim) Thus, Muslims should only abide by this Du`a' (supplication) as reported from the Prophet (peace be upon him). Accordingly, listening to the recitation of the Qur'an on the radio during the process of intercourse, for the purpose of driving Satan away from the house, is not permissible. The Qur'an is sanctified and it is not allowed to listen to it while making love with one's wife.

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And Allah knows best. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 14226

Q: is it permissible for a husband to have intercourse with his wife on the two sacred days of Friday and Monday? Are there certain days of the week when he should not have intercourse with her?

A: First, Friday is a feast for the Muslims. It is desirable for a man on that day to perform Ghusl (ritual bath), put on perfume, wear clean clothes and go to perform the Jumu`ah (Friday) Prayer early. It was authentically reported that the Prophet (peace be upon him) said, ﴾Any man who performs Ghusl on Friday, purifies himself as much as he can, anoints himself with oil, or perfumes himself with the scent available at home, then goes to the Masjid (mosque) and does not separate two persons (sitting together in the Masjid by sitting between them); prays what is decreed for him; and listens when the Imam (leader of congregational Prayer) speaks, his sins of the past week will be forgiven.﴿

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Second, Monday is one of the best days of the week; it is the day when a believer's deeds are submitted to Allah (Exalted be He). It is desirable to observe Sawm (fasting) on that day. **Third,** a man should keep his wife chaste and fulfill her desires as much as possible. There is no certain day of the week when a man should abstain from having intercourse with his wife, unless she is menstruating, a newly-delivering woman or observing obligatory Sawm. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 2892

Q: is it permissible for a husband and his wife to sleep naked under one quilt or not?

A: It is permissible for a husband and his wife to sleep naked under one quilt for it is permissible for both spouses to touch and look at each other's bodies. It was related by Abu Dawud and Al-Nasa'y on the authority of `Aishah (may Allah be pleased with her)

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that she said: ﴿The Messenger of Allah (peace be upon him) and I used to lie in one cloth at night while I was menstruating. If anything from me smeared him, he used to wash the same place (that was smeared), and did not wash beyond it. If anything from me smeared his clothes, he used to wash the same place and did not wash beyond that, and prayed with it (i.e. the clothes).﴾ However, the husband should command his wife in this case to put on Izar (dress worn below the waist) if she is menstruating. It was related by Al-Bukhari and Muslim on the authority of `Aishah (may Allah be pleased with her) that she said: ﴿During my menses, the Messenger (peace be upon him) used to order me to put on an Izar (dress worn below the waist) and used to fondle me.﴾ May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The sixth question of Fatwa no. 4250

Q 6: is it permissible for a man to be naked while having sexual intercourse with his wife? is it permissible for the wife to do the same for her husband?

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A: Yes, she may do this but they should cover themselves. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The fourth question of Fatwa no. 4624

Q 4: is it permissible for the husband and the wife to look at any part of each other's bodies?

A: It is permissible for both of them to look at any part of each other. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 4522

Q 2: is it permissible for a man to have intercourse with his wife while they are naked or should they cover themselves up?

A: A man and woman must cover themselves before

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people except a man with his wife or slave girl while having sexual intercourse, or vice-versa. It was related by Ahmad, Abu Dawud, Al-Tirmidhy and Ibn Majah on the authority of Bahz ibn Hakim from his father from his grandfather that he said: ﴿I said: O Messenger of Allah! From whom should we conceal our private parts and to whom can we show them? He replied: Conceal your private parts except from your wife and from whom your right hands possess (slave-girls). I then asked: (What should we do), if the people are assembled together? He replied: If it is possible for you that no one looks at it, then no one should look at it. I then asked: If one of us is alone, (what should he do)? He replied: Allah is more entitled than people that bashfulness should be shown to Him.﴾ The Prophet (peace be upon him) explained that in general a person should cover himself up in private. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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(Part No. 19; Page No. 363)

The third question of Fatwa no. 4684

Q 3: is it permissible that both spouses get naked before each other? Is there any supplication that should be said before having sexual intercourse and if there is a supplication, could you mention it please?

A: Firstly, it is permissible for both spouses to be naked before each other. It was related by Abu Dawud on the authority of Bahz ibn Hakim from his father from his grandfather that he said: ﴾I said: O Messenger of Allah! From whom should we conceal our private parts and to whom can we show? He replied: Conceal your private parts except from your wife and from whom your right hands possess (slave-girls). I then asked: (What should we do), if the people are assembled together? He replied: If it is possible for you that no one looks at it, then no one should look at it. I then asked: if one of us is alone, (what should he do)? He replied: Allah is more entitled than people that bashfulness should be shown to Him.﴿ **Secondly,** when a person wants to have sex with his wife, he should say: In the name of Allah, "Allhumma Janibny Al-Shaytan Wajannib Al-Shaytan Ma Razaqtana." (O Allah! Protect me from Satan and protect my offspring from Satan). It was related by Al-Bukhari and Muslim on the authority of Ibn `Abbas (may Allah be pleased with them both) that he said: The Prophet (peace be upon him) said: ﴾If any of you, on having sexual relations with his wife says (and he must say it before starting): In the name of Allah. O Allah! Protect us from Satan and also protect what you bestow upon us (i.e. the coming offspring) from Satan, and if it is destined that they should have a child then, Satan will never be able to harm that offspring.﴿

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 9008

Q 2: is it permissible for the husband to look at the `Awrah (private parts of the body that must be covered in public) of his wife during sexual intercourse? Is it permissible for a woman to wear transparent clothes before her husband?

A: It is permissible for the husband to look at the `Awrah of his wife during sexual intercourse. It is permissible for her to wear transparent clothes before him because it is permissible for him to see any part of her body. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 11316

Q: is it permissible for the two spouses to take off their clothes and look at each other while having sex? What is the meaning of the following Ayah: ﴿They are Libâs [i.e. body cover, or screen, or Sakan, (i.e. you enjoy the pleasure of living with them - as in Verse 7:189) Tafsir At-Tabarî], for you and you are the same for them.﴾ **? Could you kindly explain how should we perform Ghusl (ritual bath following major ritual impurity) to offer Salah or without performing Salah?**

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A: It is permissible for a man to see his wife while she is naked and a wife is likewise. As for the meaning of Allah's saying: ﴿They are Libâs [i.e. body cover, or screen, or Sakan, (i.e. you enjoy the pleasure of living with them - as in Verse 7:189) Tafsir At-Tabarî], for you and you are the same for them.﴾ Ibn `Abbas, Mujahid, Sa`id ibn Jubayr, Al Hasan, Qatadah, Al-Suddy and Muqatil ibn Hayyan said: The meaning is: They are your abode of peace. Al-Rabi` ibn Anas said: They are your wrapper and you are wrapper to them. Ibn Kathir (may Allah be merciful with him) said: The meaning is: Both husband and wife mix with one another, touch and have sex. Therefore, it is permissible for them to have sex during the nights of Ramadan in order not to impose hardship on them. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 22659

Q: What is the ruling on video taping sexual intercourse between spouses? It is worth mentioning that some Fatawa (legal opinions issued by qualified Muslim scholars) have been issued by

people who count themselves as scholars in some neighboring towns allowing this, on condition that the spouses should firmly keep such tapes private to prevent them from being seen by others. Attached is a copy of one of the Fatawa issued in this regard. What is the opinion of the honorable members of the Committee? May Allah keep them sound and guide them to serve Islam and Muslims!

A: Video taping sexual intercourse between spouses is an extremely prohibited act, for the general evidence forbidding videos, and for the mischief and evil resulting from such an act, that neither Shari`ah (Islamic law) nor sound intellect, or morals approve of. Therefore, this act should be avoided, because people should protect their honor and safeguard their private parts, as this is a form of Iman (faith), upright Fitrah (natural disposition), and something that Allah (Glorified be He) likes. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 11942

Q: I am a married man and I am employee. My father's health and financial conditions force me to live in the same house with my parents and brothers. It should be noted

that I have two brothers; the younger brother is about 17 years old. Your Eminence, what is your view with regards to living with my father and brothers in the same house? I appreciate your advice. Peace, Mercy and Blessings of Allah be with you!

A: There is no harm in living in the same house with your brothers, provided that your wife wears decent clothes and veil in their presence. She should not have Khulwah (being alone with a member of the opposite sex) in the house with anyone of your brothers. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

a woman going out from her house without permission

The second question from Fatwa no. 1136

Q 2: What is the ruling on a woman going out to the market without her husband's permission?

A: If a woman wants to go out, she should inform her husband about the place she is going to and take his permission as he knows what benefits her. For the general meaning of Allah's saying:

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﴾And they (women) have rights (over their husbands as regards living expenses) similar (to those of their husbands) over them (as regards obedience and respect) to what is reasonable, but men have a degree (of responsibility) over them.﴿ and ﴾Men are the protectors and maintainers of women, because Allâh has made one of them to excel the other﴿ May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Mani`	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 3429

Q 1: what is the ruling on the salary a women receives in return for working outside her home? What if she goes to work while adorned and displaying her charms? What about the money given to a university student? What if she goes to university while adorned and displaying her charms?

A: First, the original ruling is that a woman should not leave her house, except with her husband's permission. If her husband gives her permission, she should go out unadorned so that she does not attract men's attention. She should also cover her face, hands and all her body; it is impermissible for her to display her beauty according to Allah's saying, ﴾and do not display yourselves like that of the times of ignorance﴿

Her husband can prevent her from going out if she insists on displaying her beauty. The money she earns from her work, if this work is lawful, is lawful; if not, the money is ill-gotten. Going out while displaying her beauty has nothing to do with the lawfulness of her money if her work is permissible. However, she is sinful if she displays her beauty. **Second,** a university student should cover her face, hands and the rest of her body as mentioned in the first paragraph. It the money she receives from the university is considered a salary in return for permissible work, it is lawful; if it is in return for unlawful work, it is ill-gotten money. However, going to the university while displaying her beauty has nothing to do with the lawfulness of the money. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The seventh question of Fatwa no. 4446

Q 7: what should a Muslim woman do if she wants to leave her husband's house to go somewhere?

A: A wife has to seek her husband's permission before leaving his house. If he gives her permission, she may go out wearing decent clothes and veil and avoiding any aspect which may lead to temptation. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Qa`ud	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 6411

Q 1: What is the ruling on a woman going to the market to meet her needs? There is nobody to do this task except her husband who does not know the needs of the house and the wife. It is noteworthy that the woman wears complete Hijab (veil) and lowers her voice when she goes out. What is the ruling on women going out without their husband's consent?

A: If the reality is as you have mentioned, that she goes out after asking her husband's permission to meet the necessary needs and there is nobody else to do so, there is nothing wrong with it. However, all goodness lies in staying at home and not going out frequently except in cases of necessity.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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The eleventh question of Fatwa no. 7484

Q 1: What is the ruling on a woman who goes out to visit her sister, the wives of her husband's relatives, and her neighbors without her husband's permission, as their houses are so close?

A: A wife should not leave her husband's house for such reasons without her husband's permission. If she takes his permission, she may go out but she has to observe the etiquettes of Islam, wear her veil and avoid applying perfume. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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\`Abdullah ibn Qa\`ud	\`Abdul-Razzaq \`Afify	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

Second question of Fatwa no. 7731

Q 2: What is the ruling on a woman going out without her husband's permission to visit her female neighbor, her family, or to work?

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A: It is impermissible for her to do so unless her husband explicitly permits her to go out. However, such permission may be implied by `Urf (custom) which is agreed upon by both of them or that there is a condition in the contract of marriage to the effect that a wife is to be given permission to work. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 9837

Q: I wear Niqab (face veil), all praise be to Allah. my husband is a multazim (practicing muslim) and good-mannered man, but he tries to prevent me from visiting my family. I do not want to go out of the house very often. If he permits me to visit my father once a week, will this be against the teachings of Islam? Is the order to maintain the ties of kinship exclusive to men? Do not women have rights over their husbands other than providing them with food, drink, and shelter? Are not they entitled to other nonmaterial rights? Please advise. May Allah show mercy to you!

A: Islam has assigned rights and duties that both the husband and wife should mutually observe and fulfill for one another. One of these rights is to

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keep good company with one another. There will be no blame on the wife if she visits her parents once a week or once every other week. That is because maintaining the ties of kinship is obligatory for the Mukallaf (person meeting the conditions to be held legally accountable for their actions), male and female alike. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 15668

Q: I am married and have a child, thanks to Allah. Some small problems broke out between me and my husband. One day, my elder sister phoned me, and I told her about a problem that I had with my husband. She told me to leave my child with him and go to my family as the wife of so-and-so did when she left her twenty-day child with her husband. She advised me to do the same as her. She told me to hit my husband with a knife or the like in case another dispute takes place between us. When I first told her what had happened, I thought she would give me good advice. I thought she cared about my future and does not want to ruin my life. I was enraged by her words; she cursed my husband and said that he was a bastard.

When I told my husband, he got angry and prevented me from

visiting her forever. I told him that severing the ties of kinship is Haram (prohibited). However, he insisted on his stand.

Respected shaykh, this is my problem; should I obey my husband and sever the ties of kinship with my sister, or what should I do? Answer me, may Allah reward you with the best!

A: obeying your husband and asking his permission to visit your sister is obligatory. You should convince him in a nice way; if he persists, you have to obey him, for obeying him is obligatory upon you, and you will not be held accountable for not visiting your sister. May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions.

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Division and Nushuz

Fatwa no. 21418

Q: I have two wives, and I have sons and daughters from each of them, praise be to Allah. I want to give one of them a house, as she is a foreigner, given that she has acquired the Saudi nationality, and she does not have

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relatives in Saudi Arabia. Can I write a house in her name? Please advise, may Allah protect you and reward you.

A: it is Wajib (obligatory) on a husband to treat his wives as fairly as possible. As for the things he cannot divide among them equally, he does not have to be fair in them. Giving a house to only one wife and not the other is a controllable decision, so it is impermissible to do. There is no Shar`y (Islamically lawful) reason mentioned in the question to justify this. The original ruling concerning this is the saying of the Prophet (peace be upon him), ﴾O, Allah! This is my division concerning what I possess, so do not blame me concerning what You possess and I do not.﴿ Narrated by the Five Compilers of Hadith, except Imam Ahmad. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 8736

Q: I gave my daughter in marriage to one of my relatives. He had intimate relations with her for about four months. Then she came to my house and stayed with me for eight months without him asking to take her back. One night I was not at home when he came to the house. They argued with each other and he started beating her and almost choked her to death but the family members managed to rescue her.

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The next day I was told about what happened but I overlooked the matter. Three years passed without him coming to take her back. On 10/3/1405 A.H, he came to me asking to take her back. I did not mind that. I asked him to settle the matter with his wife. She asked him to buy her some jewelry, give her a sum of money, and provide a separate house for her. He agreed to her demands. On 27/3/1405 A.H, he did what she wanted but he could not afford the house. He gave her the jewels together with ten thousand riyals. The next day when I was away from home, he returned and asked her to give him the jewels and the money back. I do not seek to have them separated. I tried to reconcile them before and I will continue to do that.

The question is: is she still considered to be his wife after he beat and choked her? He deserted her for three consecutive years during which she gave birth to a daughter whom he never provided with clothing or anything. Are the money and gold which he took back considered as lawfully his? It is worth mentioning that he did not pay the Mahr (mandatory gift to a bride from her groom). I helped him in the preparation of his house and did not ask him for even a single riyal.

May Your Eminence give a reply to my question.

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A: If the reality is as you mentioned, arbitrators from the husband's and the wife's family should be appointed to reconcile them. If they desire to set things aright, Allah (Exalted be He) will make peace between them, otherwise the matter will be referred to the court for decision. The court will give each partner their due rights. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The fourth question of Fatwa no. 14594

Q 4: A man claims that his wife usually refuses to fulfill his sexual desire. He has three children from her. Recently, whenever he asks her to sleep with him, she refuses claiming that she is ill or tired. She always offers lame excuses for not fulfilling his sexual desire and he shows patience. He always reminds her of the impermissibility of what she is doing. It is worth mentioning that this wife is highly educated. She asks him to hire a maidservant for her and always burdens him with her requests. When he asks her to sleep with him and she refuses, he masturbates on the bed for fear of committing Zina (adultery). Is it permissible for him to marry a second wife? What is your advice? What is the ruling on masturbation in this case?

A: Marrying a second wife has never been Haram (prohibited) or Makruh (reprehensible). In fact, it is permissible for a man to marry a second wife if he has the physical and financial ability to do so.

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However, he has to observe equity between his wives. He should advise his wife, remind her to fear Allah, and tell her about the gravity of violating the husband's right and the necessity of obeying him. He should treat her kindly and discuss the reasons why she refuses to fulfill his sexual desire. He has to make Tawbah (repentance to Allah) for masturbation. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 15920

Q 2: What is the meaning of nushuz? Can this occur from both spouses or the wife only?

A: Nushuz is the state when one spouse violates their marital duties. Allah says: ﴾And if a woman fears cruelty or desertion on her husband's part, there is no sin on them both if they make terms of peace between themselves; and making peace is better.﴿ A woman may give up any of her rights so that her husband would not divorce her, as Sawdah (may Allah be pleased with her) did with the Prophet (peace be upon him). `Aishah (may Allah be pleased with her)

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commented on Allah's saying: ﴾And if a woman fears cruelty or desertion on her husband's part﴿ saying: ﴾this refers to a woman who is married to a man who does not want to keep her any longer and wants to divorce her and marry someone else. She asks him to keep her and not to divorce her, and marry someone else too. She also frees him from supporting her financially or giving her a share of his time. This is what Allah says: ﴾there is no sin on them both if they make terms of peace between themselves; and making peace is better.﴿ ﴿ In another narration, she says: ﴾the husband notices something unpleasant about his wife, such as old age or the like, and wants to divorce her, but she asks him to keep her and provide for her as he wishes. She said: "There is no blame on them if they reconcile (on such basis.)"﴿ (Agreed upon by Al-Bukhari and Muslim). May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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(Part No. 19; Page No. 380)

The first question of Fatwa no. 516

Q 1: a man gave his daughter in marriage to a man whom he did not know well, then found out that his son-in-law is a drunkard who does not care about Islamic rulings. Can he divorce his daughter from him?

A: If the situation is as you have mentioned, that you gave your daughter in marriage to a man whom you did not know well, and then you discovered that he is a drunkard and does not care about Islamic rulings, this man is either one of two things: he either does not believe in the rulings of Islam, and in this case he is considered a Kafir (disbeliever), and his marriage contract to his wife is annulled by his Kufr (disbelief) through the legal ruler, or he does not follow the rulings out of negligence, while believing in them. In this second case, he is considered a Fasiq (someone flagrantly violating Islamic law), but not rendered out of the fold of Islam. However, Fisq (flagrant violation of Islamic law) is considered a defect acknowledged in Shari`ah (Islamic law) that gives a woman the right to claim dissolving the marriage if her husband is proven to have it and insists on it. This is also done through the legal ruler. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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`Abdullah ibn Sulayman Ibn Mani`	`Abdullah ibn `Abdul-Rahman ibn Ghudayyan	`Abdul-Razzaq `Afify

Fatwa no. 4852

Q: a man got married seventeen years ago. He used to not have any disputes with his wife. Rather, they would treat each other very kindly. Unfortunately, only four years ago the couple started to have disputes. The wife mentioned that it was not in her hands to stop such disputes. Disputes increased with the passage of years, and this year these disputes are more severe. The husband was treated, but he saw in a dream that he divorced his wife. Then he saw another dream that he was leaning on a wall and that his wife was sitting next to a man amongst his acquaintance as if they were married to each other. The husband in question denied that his wife, in that dream, put on normal clothes that a woman wears in the presence of her husband. Anyway that man left the place and so did the questioner's wife. What do these dreams refer to? Allah (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us).

A: Both the concerned husband and wife have to do their best to treat each other kindly. They have to seek the assistance of some of the relatives on both sides to advise them and bring about reconciliation between them for it may be that Allah terminates their dispute. On the other hand, the first dream, in which the concerned husband saw that it was as if he had divorced his wife, has no effect on his marriage and is not considered a divorce. Similarly, the second dream, in which he saw his wife as if she had put on uncovering clothes in the presence of the man referred to above, is not to be acted upon, for dreams which are seen by people other than prophets do not constitute valid bases for rulings and do not stand as evidence for crimes.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 8420

Q 1: A Muslim remained married for twenty years or more and then he married again and divorced his first wife. Three months later, his second wife died, so he took back his first wife in marriage. he used to enter his house and eat whatever food and drink she had prepared but without talking to her at all. They lived like this for one year. Many righteous people have tried to reconcile them but the husband always refuses. What is the ruling of Islam on this?

A: Evidence from Shari`ah (Islamic law) support the obligation of good companionship between the spouses. A husband should take his wife back in marriage in a good manner and it is Haram (prohibited) for him to take her back just to hurt her. Moreover, it is permissible for a wife to ask for Talaq (divorce pronounced by a husband) if her husband does not treat her well, even if she has to ask the ruler to help her to get a Talaq.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The fourth question of Fatwa no. 9842

Q 4: A woman's family is turning her against her husband, preventing her from going to him by force, and threatening her. Even more, they are asking him to divorce her. What is the ruling of Islam on people who do these acts nowadays? Please give us your Fatwa (legal opinion issued by a qualified Muslim scholar). May Allah reward you!

A: It is Haram (prohibited) to turn a wife against her husband, based on the evidence reported in this regard. Anyone who does that has committed a sin and an evil act of Fisq (flagrant violation of Islamic law). May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 10726

Q: What is the ruling on a wife who denies her husband his marital rights; by refusing to have sexual relations with him despite being healthy and without any Shar`y (Islamically lawful) excuse? What is the ruling on someone who tries to provoke the spouses against each other, if they are from among

the wife's relatives?

A: First, a wife must obey her husband when he calls her to his bed, and it is Haram (prohibited) for her to refuse without a Shar`y excuse. It was authentically reported in the Two Sahih (authentic) Books of Hadith (Al-Bukhari and Muslim) and other books on the authority of Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said: ("If a husband calls his wife to his bed (to have sexual relation) and she refuses and lets him sleep while angry, the angels will curse her until the morning.") In another narration, the Messenger of Allah (peace be upon him) said: ("By Him in Whose Hand my soul is! Any man who calls his wife to his bed and she does not respond, the One Who is in the heaven (Allah) will be displeased with her until he (her husband) is pleased with her.") In another narration, the Prophet (peace be upon him) said: ("When a woman spends the night away from the bed of her husband, the angels will curse her until the morning.") **Second,** it is Haram to provoke a wife or turn her against her husband, whether the one who does this is a relative or not. It was related by Al-Nasa'iy, Abu Dawud, and Ibn Hibban on the authority of Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said: ("Anyone who turns a woman against her husband or a slave against his master is not of us.") The wording is for Abu Dawud. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 13865

Q: i have been married for thirty seven years now. i refrained from having intercourse with my husband eight years ago and started to mistreat him. What is the ruling on this act?

A: A wife is obliged to honor and treat her husband kindly seeking to please Allah. It is impermissible for her to refrain from having intercourse with her husband unless she has a Shar`y (Islamically lawful) excuse. May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 14684

Q: whenever I ask my wife to come to my bed for intercourse, she refuses unless I give her a sum of money. I have two children from her, and I do not have the means to give her a sum of money every time. I am a manual worker and my work just covers the daily expenses of my house. I find it difficult to meet the extra financial demands of my wife. I do not want to earn a fortune; all I want is to please Allah and enter Jannah (Paradise) that Allah (Exalted be He) has prepared for the pious people. We ask Allah (Exalted be He) not to deprive us of it. I have advised my wife that her attitude is completely wrong and Haram (prohibited), yet she remains stubborn,

and she even mocks me. Please advise. May Allah reward you and safeguard you for the Muslims!

A: It is the spouses' duty to keep good company with one another. Allah (Exalted be He) says: ﴾and live with them honourably.﴿ He also says: ﴾And they (women) have rights (over their husbands as regards living expenses) similar (to those of their husbands) over them (as regards obedience and respect) to what is reasonable, but men have a degree (of responsibility) over them.﴿ Thus, a wife must obey her husband, particularly when he invites her for intimate relations. Similarly, the husband should keep good company with his wife and avoid insulting her. He should provide her with Nafaqah (obligatory financial support) that includes housing, food, and clothing like her equals among women. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 13328

Q: I am a Muslim woman from Pakistan. I am twenty-seven years old, and I have a Bachelor of Medicine and Surgery. I married two years ago, and I do not have any children. I have been living with my mother

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in Saudi Arabia since 1394 A.H., except for the years of my university study that I spent outside Saudi Arabia. My mother is divorced and lives with her father. I met my husband while studying in college. He is a graduate of the same Faculty of Medicine where I graduated in Pakistan. We got married when he was in the intern year, which fresh graduate doctors should pass by working in a certified hospital in return for no salary. My husband did not have the financial ability to sustain me and provide me with a suitable home, as he had neither a separate home nor a permanent source of living, so I decided to return to Saudi Arabia to live with my mother, after taking my husband's permission. We hoped to find a job for my husband in Saudi Arabia after finishing his internship, so that we could live together, but things did not work out as we had planned, and we failed. My husband could not enter Saudi Arabia to get a job there. Moreover, he did not exert any efforts to get a job in Pakistan to sustain himself; even the temporary jobs he managed to get he left to search for other ones.

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A year ago, he decided not to search for a job anymore, and he preferred to stay at home and continue his postgraduate studies. He has taken the exam three times until now, but he failed every time. He neither has a job to sustain himself, nor has he passed the exam to continue his postgraduate studies, and he is unable to meet his obligations towards me as his wife.

Since our marriage, he has borrowed 80,000 Pakistani rupees from me, with the intention of repaying it when he can. However, he sent me a letter recently telling me that he cannot repay the debt, which he has promised me to repay, at all.

My husband's family never consented to our marriage. During the first days of our marriage, a fight took place between my husband and his brother, and they used knives. My husband was stabbed by his brother and was on the verge of death. However, he told me that this fight had nothing to do with our marriage, but it had to do with family affairs. Then, my mother-in-law decided to dismiss my husband from the house. The family members have, finally, reunited,

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but they do not accept me as their daughter-in-law until this moment.

My husband's financial circumstances do not allow him to provide me with Nafaqah (obligatory financial support); he does not care about my financial, physical, and emotional needs; in addition to his great dependence on me in financial matters. I have also figured out that he is an irresponsible man.

My husband's family is violent, harsh, and irritable. They are also dissatisfied with my marriage to their son, which means that living with this family might cause me harm and jeopardize my safety. There is no guarantee that they will not harm me if I move to live with them, as my husband does not have a separate house. I have recently felt deep hatred for my husband for the previous reasons, which caused me to ask him for Talaq (divorce pronounced by a husband) many times, but he refused.

Your Eminence, my problem can be summed up in the following points:

First, my husband has not been able to provide me with Nafaqah since our marriage, which was two years ago.

Second, there is no hope that my husband gets a job in the near future to provide a means of living for me.

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Third, my safety will be jeopardized if I live with my husband's family in the same house.

Fourth, my family's conditions force me to live with my mother who has been divorced since 1408 A.H.; she has two other daughters; and she does not receive any financial support from my father.

Fifth, I have no source of living to sustain me, as I have not got a job yet.

Sixth, the years pass quickly, and I am a woman who wants to have a family, children, and a husband that supports me.

Seventh, I now hate my husband to the extent that I cannot fulfill my duties towards him.

Eighth, can I ask for Talaq from my husband?

Ninth, what is the most suitable attitude my husband should take concerning my request for Talaq? As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

A: If the reality is as you mentioned, you have right to ask for Talaq, and you are not committing a sin for this.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The fifth question of Fatwa No. (18768)

Q 5: i am a 60-year-old woman. i have 9 children. Five years ago, my husband and i had some problems that ended in me leaving home. One of my children rented for me a separate house to live in. Now, I live in the house along with my children. My husband got married to another woman who gave birth to children for him. Neither did I ask him to divorce me nor did he try to take me back home. Am I sinful for living away from my husband's house without being divorced? Am I sinful if I go to perform `Umrah (lesser pilgrimage) without seeking his permission? What is the ruling?

A: If you are the one at fault, you will be a sinful and disobedient wife. In this case, you will have to repent and try to satisfy your husband. If he is the one at fault, you will not be sinful. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 11189

Q: i have a sister who wears Niqab (face veil), offers Salah (Prayer), observes Sawm (Fast), and fears Allah (although none can verify this but Allah). She is married and has three sons and two daughters. She has been married for fifteen years to a husband who does not offer Salah except in Ramadan or on some other occasions. He also delays taking a Ghusl (ritual bath following major ritual impurity) for two or three days. Moreover, he does not offer the Jum`ah (Friday) Prayer or takes a Ghusl for it. He does not even pay Zakah (obligatory charity) due on his wealth and he deals with Riba (usury/interest)-based banks. Furthermore, he accompanies friends who are well known for their unsavory characters. He travels to Arab and European countries, known for dissoluteness and libertinism, for the purpose of having fun and entertainment. Sometimes, my sister, his wife, hears him while he is talking to his bad friends about his adventures while traveling in indecent words that cannot be quoted. He loves free mixing with the female sex and is a womanizer. Recently, he has come to be a friend of a religious scholar who has started to advise him, made Jannah (Paradise) desirous to him, and warned him severely against Allah's punishment. Thus, he has started to offer Salah and take a Ghusl, but he still refuses to pay Zakah and deals with Riba-based banks. Moreover, if he mixes with women in a party or wedding he gets lost and indulges in talking and kidding around with the women. Your Eminence Shaykh, my sister spares no effort to advise her husband,

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but she does not tell her father about the husband's true character, so that the father would not seek to divorce her. The husband, on the other hand, cares neither about his wife nor about his children.

1- Is my sister sinful for not telling her father about her husband's conduct and the reality about him?

2- Is my sister sinful for being provided for - along with her children - through money that is acquired from Riba-based banks?

3- What should the wife do if her husband abandons Salah again and deviates from the right path? Is it permissible for her to go on in her life with him as such to provide the children with a valid family environment?

Please answer us. May Allah bless you! May Allah reward you well for serving Islam and Muslims!

A: If the reality is as you mentioned, it will be obligatory for your sister to tell her father about her husband's conduct so that he might try to make him divorce her. Actually, it is obligatory that he divorces her. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa No. (5505)

Q: What is the ruling on a wife asking her husband to divorce her for no reason? She is a second wife, and she lives in an seperate apartment where no one annoys her. She is now pregnant in her fifth month. Is it permissible to divorce her? Since it is she who asked for divorce, would she be entitled to her monetary rights?

A: It is permissible to divorce a pregnant woman. As for a woman asking for divorce without a reason, it is forbidden. In the Hadith reported on the authority of Thawban (may Allah be pleased with him), the Prophet (peace be upon him) said: (If any woman asks her husband for divorce without a strong reason, the odor of Paradise will be forbidden to her.) (Recorded by Abu Dawud and Al-Tirmidhy). As for alimony, it should be based on the court's decision, in case you don't reach mutual consent.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The seventeenth question of Fatwa no. 8844

Q 17: a woman quarreled with her husband because she wanted him to take her to her village for a relative's wedding, but he had a lot of work to do and he could not go with her at the appointed time. They agreed that later he would take her if it was possible. afterwards, she asked him to divorce her if he did not take her unless an unforeseen reason prevented him. Later, she gave up the idea of going to the village. What should the husband do? Are there any consequences for the woman's request?

A: There are no consequences for her request because he did not divorce her. However, she has no right to ask for divorce for such a reason. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

The third question of Fatwa no. 10733

Q 3: is it permissible for a woman to ask for Talaq (divorce pronounced by a husband) because her husband is sterile?

A: It is permissible for her to ask for Talaq because of this reason since procreation is one of the objectives of marriage. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 11984

Q: A woman disdains and detests her husband because of rumors that he has committed Zina (adultery) with his niece. She no longer wants to continue her life with him. She exerted a lot of effort to get a Talaq (divorce pronounced by a husband). When she failed, she tried to get Khul` (divorce initiated by a wife for a consideration) but her husband did not respond to her request of Talaq or Khul`. Eventually, the wife sued her husband before the Local Shari`ah Committee,

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which is composed of several pious scholars from the same town, and is known as the Shari`ah Court. The wife requested the committee to nullify her marriage contract. The Shari`ah Committee has exerted great efforts to get a Talaq or Khul`, but its efforts have failed. It is worth mentioning that India is not a Muslim country and does not have religious judges. This poor woman is helpless and her dignity, honor, and chastity are in danger. Moreover, she could commit suicide or become a Murtad (apostate). Furthermore, in these circumstances the woman suffers from a lack of Nafaqah (obligatory financial support), clothing, and daily needs. The Shari`ah Committee refers the case to Your Eminence to consider it and explain the ruling, keeping in mind that the Fisq (flagrant violation of Islamic law) of the husband has led the wife to disdain and detest him and to ask for the marriage to be nullified. The question is: Is it permissible in this case to nullify the marriage judicially? If the answer is yes, the Shari`ah Committee will apply it to this and will consult you as regards other similar judicial cases in the future in sha'a Allah (if Allah wills).

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Kindly, substantiate your answer with proofs from the Qur'an and the Sunnah (whatever is reported from the Prophet).

A: It is obligatory to separate this wife and her husband as long as the reality is as the Committee mentioned in its statement. She has an excuse not to continue her life with her husband because of the horrible crime he committed. She has to give him back the Mahr (mandatory gift to a bride from her groom) in return for getting Talaq. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 18509

Q 1: what is the Shari`ah ruling concerning a religious woman who follows the teachings of Islam but her husband is a sinner and drinks alcohol? Can she be divorced from him?

A: If he drinks continuously, she is permitted to ask for divorce, in order for her and her children not to be harmed.

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May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

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Fatwa no. 20612

I would like to tell Your Eminence that I have been married for twenty-one years. I have six sons and daughters. i am always in dispute with my husband, mainly because he does not regularly perform the five daily prayers; and he misses some prayers. Sometimes, he performs prayer in the Masjid (mosque) and other times he does not perform it either in the Masjid or at home, particularly, the Fajr (Dawn) Prayer, which he rarely performs. However, he always observes the Jumu`ah (Friday) Prayer. In addition, he smokes; I advised him many times and reminded him of the punishment of neglecting prayer, but, he did not respond. I ask your Eminence whether I should stay with him or ask for divorce? How could we urge our children to observe prayer, as they were affected by him and hardly perform prayer? Who is to blame for that: me or their father; as I am a woman and they do not accept my advice except with great trouble? Kindly, advise me, especially that this situation has affected

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my psychological state and I suffer now from some psychological problems.

A: If your husband persists in his nonobservance of prayer, you have to ask for divorce, for he who abandons prayer deliberately commits an act of Kufr (disbelief). The Prophet (peace be upon him) says, ﴾What makes one a Mushrik (one who associates others with Allah in His Divinity or worship) and disbeliever is abandoning prayers.﴿ A Muslim woman is not permitted to live with a Kafir (disbeliever). Allah (Exalted be He) says, ﴾then if you ascertain that they are true believers, send them not back to the disbelievers. They are not lawful (wives) for the disbelievers nor are the disbelievers lawful (husbands) for them.﴿ The parents are responsible for their children, for the Prophet (may peace be upon him) said, ﴾Command your children to pray when they are seven years old, and beat them for (neglecting) it when they are ten years old; and arrange their beds (to sleep) separately.﴿ May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
Bakr ibn `Abdullah Abu Zayd	Salih ibn Fawzan Al-Fawzan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Khul`

Fatwa no. 4

Q: A man mentioned in his request that he divorced his wife according to the Sunnah (whatever is reported from the Prophet) and now he would like to

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take her back in marriage. He attached a document that was issued from the notary public of Hijaz Al-Qarn with no. 227 on 19/11/1391 A.H., which states: We agree willingly that the husband divorces his wife and her brother renounces his claims as her representative against his sister's husband, such as demanding Nafaqah (obligatory financial support) and the like for his sister and her children. This husband divorced his wife according to the Sunnah for one time as of 8/11/ 1391 A.H.

After studying the Fatwa request and the document, the Committee answered: This is a one time divorce in return for renouncing the claims of the wife's representative - her brother - against her husband to obtain Nafaqah and the like. since it is a divorce for a consideration, therefore it is considered an irrevocable divorce because the husband made the divorce conditional on the consideration. It is also considered Khul` (divorce initiated by a wife for a consideration) because it is a divorce in return for a consideration. Consequently, if this is not the third time of divorce, it is permissible for the husband to take her back in marriage by concluding a new marriage contract and fulfilling its conditions along with obtaining her consent. If it is the third time of divorce, it is unlawful for her to return to him in marriage unless she marries another man.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Mani`	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	Ibrahim ibn Muhammad Al Al-Shaykh

The second question of Fatwa no. 33

Q 2: he divorced his second wife by means of Khul` (divorce initiated by a wife for a consideration) in return for three thousand Riyals which he received immediately in the same session of divorce. Is it permissible for him to revoke this divorce? Attached is the document of Khul` signed by the witnesses.

Having discussed the query and the two documents, the committee replies as follows: Where the enclosed document signed by two witnesses states that Khul` has been made between you and your wife in return for three thousand Riyals which you received immediately in the same session of agreement, Khul` is effective. Accordingly, you can not revoke the divorce except by concluding a new marriage contract with her consent and conditions. May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	Ibrahim ibn Muhammad Al Al-Shaykh

Fatwa no. 103

Q: Around three years ago, my sister, N. M. D., had an argument with her husband, Kh. S. F., that resulted in my sister insisting on asking for a Talaq (divorce pronounced by a husband) from her husband. She offered him her share - one third - of the land that they owned together in return for the Talaq. They both went to the Imam of the Masjid (mosque), Huwayshil ibn Salim Al-Dussary, who wrote the Sunni Talaq paper for her, with the condition that she would give him the land. After a day or two, the woman showed the paper to some literates, but they told her that the paper mentioned nothing about Talaq. So the couple got back together, without a new contract, as they thought that their Talaq was not valid. After a while, they did divorce, and it was confirmed by Al-Nasiby as a single pronouncement of divorce. After another period of time, they were nearly divorced, and we went to Shaykh Al-Sulayman, but he did not confirm it as a Talaq, in fact he said that it was considered nothing. Is she Halal (lawful) to him?

A: If Kh. S. F. told Huwayshil to write a Sunni Talaq paper for him, conditional on his wife giving him the mentioned land, and she agreed to do so, and Talaq took place based on that condition but the husband did not pronounce Talaq three times, it is to be considered both Talaq and Khul' (divorce initiated by a wife for a consideration). In this case, she will become lawful to him after a new contract, new conditions, new Mahr (mandatory gift to a bride from her groom), if she consented to this.

But, if the husband pronounced the Talaq three times with the condition that she would give him the land and she agreed to this, she will not be lawful to him until after she marries someone else. As for the talaq that happened after the Khul', it is invalid, as it was not pronounced within a valid marriage to break it. However, they will be pardoned for getting back together, due to the suspicion of having combined Talaq and Khul'. Any children that were born during this period will be legally attributed to them both. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Fatwa no. 112

Q: i married my cousin, but we separated by means of Khul` (divorce initiated by a wife for a consideration) in return for an agreed-upon sum of money. i waived the money as indicated in the Khul` document. She has not remarried since I granted her divorce. Now it is my desire and hers as well to take her back in marriage with a new Mahr (mandatory gift to a bride from her groom). Please inform me of your Fatwa (legal opinion issued by a qualified Muslim scholar) in this regard. The Khul` document states that the consideration offered for Khul` has to be paid by the wife's brother after two years from the date of divorce, unless the wife remarries in which case the consideration will have to be paid instantly.

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A rider issued on 16/3/1390 A.H states that the husband waives his right to receive the consideration.

A: First, the divorce granted by the husband to his wife in return for consideration is considered a minor irrevocable divorce (a divorce, after which the man may remarry his irrevocably divorced ex-wife with a new mandatory bride gift and contract), which is not affected by the fact that the husband has waived the consideration. **Second,** it is permissible for the husband to marry his divorcee by concluding a new marriage contract and paying her a new Mahr at her consent provided that he has not divorced her twice before. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Mani`	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	Ibrahim ibn Muhammad Al Al-Shaykh

Fatwa no. 179

All Praise is due to Allah Alone.

The Permanent Committee perused the request submitted to it from the Secretariat General of the Council of Senior Scholars with no. 2/877 on 2/6/1392 A.H with respect to the divorce of a woman. Attached to the request is a letter no. 736 sent by His Eminence, judge of Divorce and Marriage Court, on 1/6/1392 A.H., which includes his demand to peruse

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document no. 188 which was issued on 28/3/1392 A.H. with respect to divorcing the mentioned woman. He is asking whether it is permissible for her ex-husband to take her back in marriage or not.

After studying the mentioned document, the Committee found that it states: In the presence of the husband and his wife before His Eminence, the judge of Divorce and Marriage Court, the husband divorced her saying, 'I hereby divorce my wife. She is lawful for other than me and unlawful for me. She has waived her right to Nafaqah (obligatory financial support) to provide for my daughter and what is in her womb in case she is pregnant.' Upon informing the wife of this, she denied that she had waived her right to Nafaqah to provide for her daughter and what may be in her womb in case she is pregnant. His Eminence, the judge, confirmed the divorce.

After examining the document and the attached papers, the Committee answered: Since the husband claimed that divorcing his wife was in return for her acceptance to provide for the daughter and what might be in her womb if she is pregnant while she denied this, the husband's claim is considered an acceptance of his wife's demand for Khul` (divorce initiated by a wife for a consideration) and hence she hereby receives an irrevocable divorce. In Al-Muqni`, Ibn Qudamah said, "If a husband says to his wife, 'I grant you divorce in return for one thousand,' then she denies this or says, 'You grant divorce to other than me,' she receives an irrevocable divorce as the judge bases his decision on what she says and she takes an oath that she is truthful in compensating him." It was written in "Al-Hashiyah": 'she receives an irrevocable divorce,' means 'as a result of the husband's confirmation of what is said.'" Since Khul` is considered an irrevocable divorce, if he has not divorced his

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wife for the third time, it is permissible for him to take her back in marriage after concluding a new marriage contract and fulfilling its conditions provided that she gives her consent. He should also pay her a new Mahr (mandatory gift to a bride from her groom). May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Fatwa no. 365

Q: a woman asked for Khul` (divorce initiated by a wife for a consideration) from her husband and was, accordingly, divorced but now both of them want to return to each other. What is the ruling on that?

A: If the reality is as mentioned; that she asked her husband for Khul` then he divorced her, if it was not a triple divorce (three simultaneous pronouncements of divorce), it is permissible for him to remarry her after concluding a new marriage contract and fulfilling all the conditions and essential elements of marriage. Also, he has to pay her a new Mahr (mandatory gift to a bride from her groom). May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman
`Abdullah ibn Sulayman Ibn Mani`	`Abdullah ibn `Abdul-Rahman ibn Ghudayyan	`Abdul-Razzaq `Afify

Fatwa no. 357

Q: A person married a woman and gave her 7000 riyals as her mahr (mandatory gift to a bride from her groom). Later, she did not want to remain as his wife. Therefore, her cousin went to the man and suggested that she would give him back his mahr in return for granting her Talaq (divorce pronounced by a husband). Yet the husband demanded another 3000 riyals and is asking now if this addition is permissible for him.

A: There is no problem, in our opinion, if the husband takes an addition to the Mahr he paid in return for granting his wife Talaq, since it appears from the question that she is the one who is not pleased with him as a husband and is asking for Khul` (divorce initiated by a wife for a consideration). May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman
`Abdullah ibn Sulayman Ibn Mani`	`Abdullah ibn `Abdul-Rahman ibn Ghudayyan	`Abdul-Razzaq `Afify

Fatwa no. 991

Q: A man divorced his wife during a fit of anger when she was pregnant. He divorced her again after she delivered the child. He then revoked the divorce in view of the children's bad condition, as they are living with her and he does not want to separate the mother from her children. Is it permissible for him to revoke her?

When asking the judge of Wadi Damd regarding their case,

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he said: (`A.M.J) divorced his wife (H.M.S) in return for bringing up their children (A.`A) and (Kh.`A) until they reach the age of puberty or in case their mother gets married. The divorce was issued on 29/11/1393 A.H., document no. 407. Claiming that his wife wanted to return to him, she was brought to the court and was informed with the letter of His Eminence, the Chairman of the Departments of Scholarly Research, Ifta', Daw`ah, and Guidance. She insisted on refusing to return to him with a new Mahr (mandatory gift to a bride from her groom) and new contract. Her acknowledgment was recorded in the minutes vol. 18, p. 95 in 1394 A.H.

A: The questioner (`A.M.J) divorced his wife (H.M.S) in return for compensation, according to what was mentioned by the judge in document no. 407 in 29/11/1393 A.H. The wife was brought in front of the judge and refused to return to her husband with a new contract and new Mahr. Thus, he cannot revoke her back except with a new Mahr, new contract, and her approval.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Sulayman Ibn Mani`	`Abdullah ibn `Abdul-Rahman ibn Ghudayyan	`Abdul-Razzaq `Afify

Fatwa no. 1295

Q: a man wanted to travel with his wife but when his father-in-law prevented him, he told him, "Waive the one thousand riyals I owe you and take your daughter." The father-in-law replied, "May allah forgive you!" What are the consequences of this?

A: If the concerned father-in-law intended by saying, "May Allah forgive you!" to waive the one thousand riyals that his son-in-law owed him in return for the latter pronouncing Talaq (divorce pronounced by a husband), this is considered Khul` (divorce initiated by a wife for a consideration). Khul` results in minor irrevocable divorce, which means that a man may remarry his irrevocably divorced ex-wife with a new Mahr (mandatory gift to a bride from her groom) and contract provided that the woman gives her consent and all other Rukns (essential elements) and conditions of marriage are fulfilled. However, this remarriage is only permissible if this Khul` is not the third Talaq. If it is the third Talaq, it is impermissible for him to marry his ex-wife unless she is married first to another man with a Shar`y (Islamically lawful) marriage the purpose thereof is not Tahlil (a marriage contracted for the sole purpose of legalizing remarriage between an irrevocably divorced couple). May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Fatwa no. 8990

Q: if a wife dislikes her husband whose character and Din (religion) she does not find fault with, and she pays him back the Mahr (mandatory gift to a bride from her groom) in full; is such a husband to be forced to divorce his wife as she is strongly disinclined to him even though he loves her?

A: If a wife dislikes her husband and fears not being able to keep the limits ordained by Allah, Khul` (divorce initiated by a wife) is thus prescribed and she has to give her husband the Mahr that she had received from him then he has to separate himself from her. Proof for the foregoing is the Hadith of (The wife of Thabit ibn Qays who came to the Prophet (peace be upon him) and said: 'O Messenger of Allah, I do not reproach Thabit ibn Qays in respect of character and Din, but I fear of Kufr (disbelief 'being ungrateful to Allah').' Thereupon the Prophet (peace be upon him) said: 'Will you give him back his garden?' She said: 'Yes.' She thus gave it 'the garden' back to him 'Thabit' and the Prophet ordered him to separate himself from her.) (Related by Al-Bukhari). However, if a dispute arises between the two sides; this is to be referred to the legal judge to be settled.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 21355

Q: My wife and I had a son and a girl but a dispute took place between us and resulted in Khul` (divorce initiated by a wife for a consideration). My wife thus repaid me a sum of forty thousand riyals that I took via a legal receipt no. 126 dated 24/06/1418 A. H. Afterwards, my ex-wife mentioned above, along with her Waliy (a legally accountable person acting for a woman seeking marriage) expressed their desire to resume the marriage. Provide me with your Fatwa on this matter. Please tell me what do I have to do for resuming such a marriage? May Allah keep you and reward you with the best.

A: it is permissible to marry your ex-wife with a new Mahr and a new contract if you agree to do so. This is because Khul` is considered a minor irrevocable divorce (a divorce, after which the man may remarry his irrevocably divorced ex-wife with a new mandatory bride gift and contract), if that was not the third divorce. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 19783

Q: We mediated to reconcile between a married couple. The two sides agreed that the wife is to pay a specific sum to obtain Khul` (divorce initiated by a wife for a consideration), as the wife fears not to keep the limits ordained by Allah. They agreed that this sum would be paid when the concerned wife marries another man. Is this permissible? We hope that your Eminence will provide us with your beneficial answer. May Allah safeguard you.

A: There is no impediment for the permissibility of deferring the compensation of Khul' for an appointed time. However, deferring the compensation of Khul` until the wife in question marries another man is not valid for this is not an appointed term. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Divorce

First question of Fatwa no. 4172

Q 1: What is the ruling on a man who marries a second wife and divorces his first one not because his second wife asks him to do so, but because of another reason?

A: If it becomes clear for a man that his wife is no longer suitable for him, and that divorce is the correct decision, it is permissible for him to divorce her. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify

Second question of Fatwa no. 11003

Q 2: I am married but marriage is Sunnah (a commendable act) and seeking knowledge is Faridah (obligatory act) on every male and female muslim. Is it permissible then that I divorce my wife to seek knowledge?

A: Marriage is a Sunnah of the Prophet (peace be upon him). By marriage, a person keeps half of their Din (religion) for marriage helps them to lower their gazes (not look at prohibited things) and keep their private parts. Thus, you should not divorce your wife. It is worth mentioning that marriage will not prevent you from seeking knowledge if you have a strong determination

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and a sincere intention. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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\`Abdullah ibn Ghudayyan	\`Abdul-Razzaq \`Afify	\`Abdul- \`Aziz ibn \`Abdullah ibn Baz

Fatwa no. 17380

Q: i married my cousin unwillingly when my father insisted that i marry her. He told me to divorce her later if she is not a good wife. Now, I am in the Kingdom of Saudi Arabia and I have not returned to Egypt for three years. I want to travel and divorce my wife, since I neither fulfill my obligations towards her properly, because I do not like her, nor do I observe her marital rights. Will I wrong her by divorcing her? Does she have rights on me? Please advise, may Allah reward you!

A: If the reality is as you mentioned, you are encouraged to utilize the available means of reconciliation. Perhaps you live together in peace. If you cannot pursue that option and insist on divorce, let it be a release in a kind way, that is, divorce her one time. Afterwards, you are responsible to provide her with Nafaqah (obligatory financial support), clothing, and housing during her `Iddah (woman's prescribed waiting period after divorce). You are also required to provide these things for the period before divorce if

you have not supported her financially, unless she absolves you of that. You are permitted to take her back in marriage if you want as long as she is still in her `Iddah and you have not divorced her two times before. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

The fourth question of Fatwa no. 18416

Q 4: I want to ask Your Eminence about something. my parents are alive and they have forced me to marry a woman against my will. I had to please my parents and marry this woman who was willing to marry me. I have had the intention to divorce her since the first day I married her. Shall I divorce her if my parents agree? I fear the following words of Allah (Exalted be He): ﴾And turn them not out of their (husband's) homes nor shall they (themselves) leave, except in case they are guilty of some open illegal sexual intercourse.﴿

A: We advise you to remain with your wife; not to divorce her and to fulfill your obligations towards her. One of the objectives of the blessed Shari`ah (Islamic law) is to preserve the family, keep it

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united, and avoid anything that may spoil its harmony and lead to divorce. Do not resort to divorce unless there is a Shar`y (Islamically lawful) excuse or necessity, such as hating the wife, being unable to live with her, and fearing to be unable to fulfill your obligations towards her. In this case, there is no blame on you if you divorce her. It is even permissible for the husband to divorce his wife when he fears that he will be unable to fulfill his marital obligations towards her, unless she gives up her rights. However, it is better to be patient and to fulfill your obligations towards your wife with the aim of pleasing your parents and saving the family from falling apart, and you will be rewarded in sha'a-Allah (if Allah wills). On the other hand, if you decide to divorce her because you dislike her, there is no blame on you and may Allah replace each one of you with someone better. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

the wisdom behind granting men the right of talaq

The third question of Fatwa no. 4497

Q 3: Why does Islam grant only the husband the right to initiate Talaq (divorce pronounced by a husband)? What is the ruling if the husband's company is unbearable? How can we say that Islam treats both men and women equally?

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A: Firstly: Allah grants the husband alone the right to initiate Talaq due to many important reasons, such as; (i) The husband's wisdom, strong will, understanding and insight being more than the wife's. (ii) The husband is the one who provides for the family, manages its affairs and takes decisions. He is the main pillar and head of the household. (iii) The husband is obligated to pay the Mahr (mandatory gift to a bride from her groom) and that is why divorce is in his hand. Had it been in the woman's hand, a woman may marry someone to take the Mahr and divorce him to marry another, and so on. This is not proper and Allah warns Muslims against this when He says: ﴾Men are the protectors and maintainers of women, because Allâh has made one of them to excel the other, and because they spend (to support them) from their means.﴿ **Secondly:** When the husband's company is unbearable, the matter is to be referred to the courts. **Thirdly:** Allah favors men with some rulings and favors women with some rulings, and both of them share some rulings, and the mutual reference is the Shari`ah (Islamic law).

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 5245

Q: Many people from neighboring countries ask me about the issue of `Ismah (the bond of marriage, i.e. the right to initiate divorce). Is it permissible for a woman to have this right? Please enlighten us.

A: The basic rule is that talaq (divorce pronounced by a husband) is in the husband's hands and anyone he delegates. This is in case the husband is fit, but if he is not, his guardian will act in his behalf. Moreover, if the husband authorizes his wife to initiate the divorce, she will have the right to do so as long as he has not annulled the Wakalah (appointment of a legally accountable person to act on behalf of another for a specific permissible matter). However, when a husband grants his wife the right to initiate divorce at any time by adding a condition in the marriage contract, this condition is Batil (null and void) since it opposes the main purpose behind the marriage contract. The Prophet (peace be upon him) said, ("Any condition that is not in the book of Allah is null, even if they are one hundred conditions.") May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 8065

Q 1: when a woman divorces her husband, is she required to pay Kaffarah (expiation)? If so, what is it?

A: When a woman pronounces the divorce word to her husband, the divorce does not take place. No Kaffarah is required, but she has to perform Tawbah (repentance to Allah) and ask Allah's forgiveness. Her pronouncement of divorce to her husband goes against the Shari`ah (Islamic law) proof that indicates that the right of divorce is given to the husband or the Islamically lawful authorized person that replaces the husband in divorce. May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The tenth question of Fatwa no. 17883

Q 10: what is the evidence from the Qur'an and Sunnah (whatever is reported from the Prophet) on the permissibility of Talaq (divorce pronounced by a husband) being in the hands of the wife?

A: The origin in this issue is that Talaq is in the hands of the husband, for Allah (Exalted be He) says: ﴿O Prophet (صلى الله عليه وسلم)! When you divorce women, divorce them at their 'Iddah (prescribed periods)﴾ However, if the husband delegates his right of Talaq to his wife, and she divorces herself afterwards, in this case the Talaq will occur. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

The fifth question of Fatwa no. 6391

Q 5: my wife does not perform Salah (Prayer). I advise her using all means, but she does not respond positively. Is it permissible to divorce her?

A: If you advise her and she does not respond, you are obliged to divorce her. According to Ijma` (consensus of scholars), she is a Kafir (disbeliever) when denying the obligation of Salah, and she is so whilst not denying its obligation according to the preponderant view. Allah (Exalted be He) says: ﴾Likewise hold not the disbelieving women as wives﴿ May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Deputy Chairman	Chairman
`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 4895

Q: On Sunday night,

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14 Sha`ban, 1402 A.H. at 2:00 am, i had an argument with my wife and i lost my temper and uttered one pronouncement of divorce saying, "You are divorced." After that, I drove her and my two children to my brother's home, until I would know the ruling of Shari`ah (Islamic law). Please bear in mind that she is not pregnant and is breast-feeding her child. It is worth mentioning that this was my first time to divorce her. Please advise me. May Allah reward you the best!

A: If the reality is as you mentioned, you have made one revocable pronouncement of divorce, and you can take your wife back in marriage as long as she is in her `Iddah (woman's prescribed waiting period after divorce). May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 754

Q: a man married a Muslim woman who was previously a Christian. He doubted her conversion to Islam, and problems began to arise between them. This doubt was later confirmed by her going to churches and monasteries when he was absent. She unexpectedly left his house in Tanta and traveled to Cairo. She phoned him from Cairo and requested divorce, but he did not respond to her. Her brother came

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and asked him to divorce her. He told him that she has been unlawful for him for three years due to her conversion to Christianity. Is she unlawful for him according to the ruling of Shari`ah (Islamic law)? What is the legal stance on her apostasy without his knowledge? It should be noted that she lived with him for five years and he was not aware of her apostasy.

A: If the reality is as mentioned, the wife has become unlawful for him because of her apostasy, and she will not be lawful for him (in marriage) unless she makes Tawbah (repentance to Allah) and returns to Islam. Allah (Exalted be He) says: ﴾Likewise hold not the disbelieving women as wives﴿ and ﴾And whosoever disbelieves in Faith [i.e. in the Oneness of Allâh and in all the other Articles of Faith i.e. His (Allâh's) Angels, His Holy Books, His Messengers, the Day of Resurrection and Al-Qadar (Divine Preordainments)], then fruitless is his work; and in the Hereafter he will be among the losers.﴿ Her marriage is part of her deeds that has turned worthless as she apostatized. The ruling of Shari`ah on her is that she should be killed unless she makes Tawbah and returns to Islam. That is because the Messenger of Allah (peace be upon him) said: ﴾"If somebody (a Muslim) discards their religion, kill them."﴿ This ruling applies to her whether the husband has known about her apostasy or not. However, he is excused for having intercourse with her and enjoying her during the period in which he was unaware of her apostasy. A Muslim is only permitted to ask about the legal stance on her apostasy

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by referring to a Muslim legal body. That is because seeking judgment from other than the revealed laws of Allah (Exalted be He) constitutes Kufr (disbelief), injustice, and Fisq (flagrant violation of Islamic law). May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman
`Abdullah ibn Sulayman Ibn Mani`	`Abdullah ibn `Abdul-Rahman ibn Ghudayyan	`Abdul-Razzaq `Afify

Fatwa no. 4586

Q: due to a quarrel that took place between my wife and me, I said to her, "I divorce you." I did not mean to divorce her; it was just the effect of anger. She answered me saying, "I will not leave my children and if you want to leave, you may go." So we stayed in the same house with the children. I have doubted the lawfulness of this matter since then. Could you kindly advise me in this regard. May Allah benefit us and you!

A: If the reality is as you mentioned, your pronouncement of divorce is considered a one time divorce. You may take her back in marriage, as long as she is still in her `Iddah (woman's prescribed waiting period after divorce), but in the presence of two just witnesses. The `Iddah is three menses for women who have menses. As for pregnant women, their `Iddah lasts until delivery. The `Iddah for non-pregnant women who do not have menses is three months. If this is the third pronouncement of divorce,

she is not lawful for you unless she marries another man who must consummate his marriage with her then divorce her or die and her `Iddah ends. Only then, she will be lawful for you with a new marriage contract and a new Mahr (mandatory gift to a bride from her groom) provided that she gives her consent. You have committed a sin when you stayed with her in the same house conditions because she was divorced. Therefore, you must seek Allah's forgiveness, make Tawbah (repentance to Allah), do not repeat this act again, and know the rulings of your Din (religion) of Islam. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 4420

Q: What is your opinion regarding a man who pronounced one single divorce without telling his wife? The witnesses also did not tell her about this divorce, which took place six months ago. He did not intend to take her back in marriage. She lived with her mother and son in one of the rooms of the house while he lived in another room in the same house. No sexual relations took place during this period. In most cases, she ate with

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her mother and son. The husband was served by a female servant. He only dined with his wife when they entertained guests at home or when necessity called. He provided her with the basic needs of life, but he did not engage in sexual intercourse with her. The reason why he did not tell her about the divorce was that their son was in the secondary school and may be shocked and thus fail his exams if he heard about it. It should be noted that the wife has other married sons and daughters who live in separate houses. What is the ruling on that? Please give us your Fatwa (legal opinion issued by a qualified Muslim scholar). May Allah grant you reward! As the husband is already dead, his son asks about the validity of this divorce.

A: If the reality is as mentioned, the divorce has taken effect as one single divorce. If the wife's `Iddah (woman's prescribed waiting period after divorce or widowhood) has expired before the husband's death or if the divorce happens to be the third pronouncement of divorce, the wife does not have to observe Hidad (prescribed mourning period during which a widow does not adorn herself and keeps to the home of her deceased husband). She will be entitled to no share of inheritance in the property he left behind. If she happens not to menstruate three times before his death and it is not known that the husband had divorced her twice before, she has to stop observing the `Iddah

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prescribed for divorce and starts Hidad. She is also entitled to inherit from the property he left behind. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 2794

Q: they asked me: "Did you divorce your wife?" I said: "Yes", as I was extremely angry. Then I revoked the divorce on the same day in the presence of my wife and two male witnesses. What is the ruling on this?

A: Your reply by "Yes" to the person who asked you whether you divorced your wife or not is counted as a valid divorce. If this divorce is not the third one, the revocation thereof is valid. However, if the divorce you mentioned in the question is the third one you gave; it is impermissible for you to marry the concerned lady unless she is married first to another man a Shar`y (Islamic legal) marriage, which is not meant to make Tahlil (a marriage contracted for the sole purpose of legalizing remarriage between an irrevocably divorced couple). After that you may marry her by the conclusion of a new contract and the payment of a new Mahr (mandatory gift to a bride from her groom) subject to her consent.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Deputy Chairman	Chairman
`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 3496

Q: if a man divorces his wife, does he have the right to visit his ex-wife if their children live with her? Can he go to visit his children and reassure himself about them and, during the visit, is it permissible for his ex-wife to sit in the same room as him if their children are present?

A: When a man divorces his wife irrevocably or revocably and she has completed her 'Iddah (woman's prescribed waiting period after divorce or widowhood), the man becomes an Ajnaby (man lawful for the woman to marry) to her like any other man. Accordingly, it is not permissible for him to be in Khulwah (being alone with a member of the opposite sex) with her, but it is not Haram (prohibited) for him to talk to her or to meet with her in a place in the presence of her Mahrams (spouse or unmarriageable relatives). May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The second question of Fatwa no. 18283

Q 2: a woman had no sexual intercourse with her husband for three months and was, thus, considered unlawful for him, and then he had sexual intercourse with her. Two weeks later, he declared her as unlawful for him. The woman remained in her house for five months and then he divorced her without registration or witnesses; only in the presence of some relatives. She, thus, went out of the house without his permission. After that, he declared that he did not register the divorce and that he could take her back in marriage whenever he wanted since he was more entitled to guardianship than her father. Is it permissible for him to take her back in marriage? What are the conditions to do this?

A: First, if a period of time passes within which a husband does not have sexual intercourse with his wife, this does not render her unlawful for him as long as he has not divorced her. However, if he intends to observe Ila' (husband's oath not to have intercourse with his wife for four months or more), this involves different rulings that should be attributed to Shari`ah courts. **Second,** if a husband divorces his wife once after consummating the marriage and then takes her back in marriage during the `Iddah (woman's prescribed waiting period after divorce or widowhood), the woman is considered his wife again, and he still has two pronouncements of divorce left before she is declared as his irrevocably divorced ex-wife. If he wants to take her back in marriage, it is enough for him to pronounce that he has taken his wife back in marriage in the presence of two male witnesses. If he does not take her back in marriage during the period of `Iddah, she will only be lawful for him with a new contract and a new Mahr (mandatory gift to a bride from her groom) along with her consent. Allah (Exalted be He) states cases of divorcees in Surahs Al-Baqarah and Al-Talaq. **Third,** the Shar`y (Islamically lawful) rulings of Talaq (divorce pronounced by a husband) become effectuated by pronouncing it, even though it is not written or registered with the competent authority. If a legally accountable person pronounces the word of Talaq,

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it occurs. However, further relevant details can be sought at the Shari`ah courts in cases of dispute. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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wakil not carrying out their tasks

Fatwa no. 2791

Q: I married the daughter of my paternal uncle. One day she got angry with me and went to stay with her family. I asked one of her relatives to settle the matter, but he did not. As I intend to take her back in marriage, her father has asked me to bring him a document that she is still my wife. I am asking you to help me with that.

A: If the reality is as you mentioned, no Talaq (divorce pronounced by a husband) has taken effect and she is still your wife. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The first question of Fatwa no. 2778

Q 1: i have two wives. i had a dispute with one of them, so i appointed a Wakil (legally accountable person who acts on behalf of another for a specific permissible matter) to divorce her. After three months, i met the Wakil and he told me that he did not divorce her, so i took my wife back in marriage. Afterwards, disputes erupted between us, so i searched for a shaykh to divorce her but i did not find one. What is the ruling on this?

A: If the reality is as you mentioned; that you appointed someone to divorce your wife and after a while you discovered that he did not divorce her, she would not be considered divorced just because you authorized him to divorce her as long as he did not fulfill what you entrusted him to do. Likewise, your intention to divorce your wife and going to a shaykh to end the marriage would not be considered a divorce as long as you did not utter the wordings of divorce or write them. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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intention only does not render divorce counted

Fatwa no. 326

Q: A husband disputed with his wife, and as a result he said to her, "If you are destined to get Talaq (divorce pronounced by a husband),

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it will befall you." What is the consequence of that?

A: If the reality is as mentioned, that he said to his wife after quarreling with her, "If you are destined to get Talaq, it will befall you" and said nothing else, this is not considered Talaq; rather, it is a promise of divorce. If he divorces her after that promise, his Talaq will count. If he does not, this promise will not affect his marital life. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman
`Abdullah ibn Sulayman Ibn Mani`	`Abdullah ibn `Abdul-Rahman ibn Ghudayyan	`Abdul-Razzaq `Afify

Fatwa no. 329

Q: a dispute arose between a husband and his wife "S.S.". The concerned husband thus intended to divorce his wife as he was angry with her. He went back to Riyadh and visited the Guaranty and Marriage Court to do the divorce. He then revoked the divorce on 10/12/1392 a. H. afterwards, the concerned man was asked to bring a photocopy of the request that he submitted to the court. He did so and it read the following: Dear respected President of Guaranty and Marriage Court

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I submit this request to your Eminence to inform you of my desire to divorce my wife S.S.`A. according to Sunnah (whatever is reported from the Prophet). Please take the necessary measures. Date of request is: 08/11/1392 A. H.

Then the Committee called his Eminence the President of the concerned Court and asked him regarding the matter. He replied that `A. R. `A. contacted him and submitted to him the request mentioned above. Thus the President told the man in question that no divorce had taken place and that nothing is registered in the court to that effect. It is worth mentioning that the concerned husband did not submit anything other than his request mentioned above.

A: After the Committee had studied the matter it became clear to us that `A. R. `A did not divorce his wife S.S., he only promised to divorce her, i.e. he did not actually give her a divorce and their marriage is thus still in effect. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman
`Abdullah ibn Sulayman Ibn Mani`	`Abdullah ibn `Abdul-Rahman ibn Ghudayyan	`Abdul-Razzaq `Afify

Fatwa no. 2035

Q: i got angry with my wife one day and took her to her father's house. i did not say anything,

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even though I intended to divorce her later. However, I have not divorced her up till the present time. Now she is pregnant. What is the ruling on that?

A: If the reality is as you mentioned, the woman is still your wife, and taking her to her family is not considered divorce. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 4384

Q: My son married a second wife. After that he wrote the attached letter to the judge of Marriage Court on 27 Sah`ban, 1401 A.H. and got a date to announce divorce in Dhul Al-Qa`dah. After he knew the date, he took his first wife and children and traveled to Khamis Mishit, the residence of his first wife's brothers. After he returned, he died in a car accident and we found a paper including the date of announcing the divorce in his pocket. We went to the Marriage Court and told the officials that he had died. They handed us the attached letter and told us to go to the Mufty (Islamic scholar qualified to issue legal opinions) and ask him whether this divorce has taken place or not.

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Please advise!

A: The basic rule is that his second wife is not divorced and she is still his wife and is entitled to inherit from the property he left behind. Whoever claims that the husband divorced her should bring forth the evidence for this claim before the religious judge. as regards the letter he submitted to His Eminence, the judge of Marriage Court, which reads, "I hereby submit this letter to Your Eminence to divorce my wife," it is not enough to confirm divorce. It is not clear evidence of divorce. He might only wish to divorce her and so he made an appointment with the judge of the Marriage Court to announce the divorce and register it, but it is still a possibility and hence it does not entail any legal action. The basic rule is that marriage is existent so long as divorce is not confirmed. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 8190

Q: After I concluded the marriage contract in the Masjid (mosque), I went to my wife's house where I found her brother and his bad friends gathering and singing unlawful songs using a microphone and beating drums. When I heard this, I got upset and left the house.

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I met my elder brother on my way out. I told him in a fit of rage to go to her father and tell him that I want to divorce her. It should be noted that I did not mean it at all. I just said so to express my anger.

I need your advice as regards the ruling of Shari`ah (Islamic law) on this issue.

A: If you only said these words to your brother: "I want to divorce her," this does not mean that you have divorced her; it is merely a threat. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 6680

Q: I have a wife who bore me three children; the youngest of them is one year old. My wife is illiterate. I was working in the northeastern borders of the Kingdom of Saudi Arabia adjacent to Kuwait. I demanded to be transferred to the southern region so I could take care of my parents, who have no one to support them except me. By the Grace of Allah, Who knows the fraud of the eyes and all that the breasts conceal, then by the help of men in authority - may Allah protect them and

grant them success - I have been transferred to Al-Qunfudhah, which is about 160 km away from my house. My wife and children serve my parents while I go to work. I visit my family every weekend. My mother is an aged illiterate woman. She and my wife are engaged in disputes. They do not accept each other's advice. I built a small house for my mother at a distance of about 500 km from my house and I told her that everything will be brought to her ready made. My father is a wise and patient man. He always tries to reconcile their views, but my mother does not accept any fault from my wife. one day I returned from work and greeted my mother, who complained to me about my wife's behavior. I tried to advise her to be patient with my wife for the sake of my children as my wife takes care of them, but she burst into tears and blamed me. When she wept, I promised her that I will divorce her and told her to wait until the young child grows up.

A month later, things were back to normal and my wife has started to treat my mother well, perhaps fearing the consequences of her ill-treatment of my mother. I have, thus, changed my mind as regards divorcing her.

I would like to know the ruling regarding what I did. Is there any sin on me regarding my relation with my wife? Should I keep my promise to my mother? May Allah safeguard you for what you do for all Muslims!

A: If the reality is as you mentioned, that you promised your mother to divorce your wife to calm her down, this promise does not mean that you have divorced your wife and you do not have to divorce her to keep your promise to your mother. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

divorce at the request of a parent

Fatwa no. 1930

Q: A person married a woman who bore him children. His mother is asking him to divorce his wife simply because of a personal reason. His sister together with some benevolent people have tried to convince the mother to give up her request but to no avail. She has even left the house and went to live with one of her daughters. The husband loves his wife dearly and he has never heard of anything bad about her. What should he do? Please give your Fatwa (legal opinion issued by a qualified Muslim scholar).

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A: If the reality is as mentioned; that the wife is an upright woman who is dearly loved by her husband but is hated by her mother-in-law only for a personal reason, the husband is not obliged to divorce her in obedience to his mother. It was authentically reported that the Prophet (peace be upon him) said: ("Submission is obligatory only in what is good (and reasonable).") The husband should, however, be dutiful to his mother and should keep good relations with her by visiting her, behaving kindly towards her, supporting her financially, and providing her with all that brings pleasure to her heart. Allah Alone is the One Whose help is to be sought. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 14506

Q 1: a man married a woman with his parents’ consent. after having consummated the marriage, living with her for three years, and having children with her, his mother asked him to divorce his wife without her having done anything wrong, either to her husband or to his mother. The man and his wife both love each other. So what must the man do, should he divorce his wife through fear of being disobedient to his mother or not, bearing in mind

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his love for his wife and compassion for his children?

A: It is obligatory on the man in question to be dutiful to his mother and be as kind to her in words and deeds as he can. If his wife’s Din (religion) and character please him, he is not obliged to divorce her. May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta’

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The third question of Fatwa no. 18857

Q 3: I am an Egyptian married man. disputes arose between my father and my father-in-law, so my father insisted that I should divorce my wife. He says: "I will repudiate you if you do not divorce her." I have a little girl; what should I do? I am so confused; if I do not divorce her, my father will repudiate me. If I divorce her without a reason, I will wrong not only her but also our little girl. Could you kindly advise and guide me to the right path to follow because I do not want to neglect the rights of anyone. Whom should I prefer; my daughter and her mother or my father who shows hatred for my wife in spite of his deep love for me? I fear his anger. May Allah reward you best!

A: You have to convince your father to change his mind, but if he insists you must do as he says if his demand is based on a Shar`y (Islamically lawful) reason. However, if his demand is without a Shar`y excuse, there is no need to obey your father in this because the Prophet (peace be upon him) said: ("Submission is obligatory only in what is good (and reasonable).") It is your duty to please your father and ask him for forgiveness; perhaps Allah guides him and he allows you not to divorce your wife. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The sixth question of Fatwa no. 17332

Q 6: if a mother asks her son to divorce his wife, is it permissible to divorce her in fulfillment of the mother's desire?

A: If the wife whom the mother asks her son to divorce is noted for her piety and is not known to mistreat her mother-in-law, the son is not obliged to divorce her. If otherwise, the son has to advise his wife and if she does not pay heed to advice, he is obliged to divorce her.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
Bakr ibn `Abdullah Abu Zayd	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh	Salih ibn Fawzan Al-Fawzan	`Abdul-`Aziz ibn `Abdullah ibn Baz

cursing one's wife is not considered a divorce

Fatwa no. 10310

Q: My daughter married a man who assaulted her and cursed her seventy-seven times. We sued him and the judge sentenced him to six days in jail after admitting the act of cursing. The judge allowed his wife to return to him without compensation. I want to know the ruling on this issue. Is it permissible for her to return to him? Please advise, may Allah reward you best!

A: It is not permissible for a person to curse his wife or any Muslim in general. However, cursing does not make the wife unlawful for her husband. She is still his wife because cursing is not a divorce. The husband has to seek Allah's Forgiveness and make Tawbah (repentance to Allah); perhaps Allah may accept his Tawbah and ours.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 13329

Q 1: We live in the Egyptian desert where there are no Shari`ah Courts. We are governed by `Urf (custom) and we are ignorant of many religious matters. However, we have begun to be enlightened by Tawhid (monotheism) and religious knowledge. We have come to know that many of our actions are against Tawhid and Shari`ah (Islamic law). It happened once that a husband traveled to work in Libya and after four years, the family of his wife asked for Talaq (divorce pronounced by the husband) at the request of the wife. After some attempts, the husband's brother divorced her reluctantly, for he first refused arguing that he was not entitled to divorce her as the husband was absent. However, he finally divorced her according to our `Urf, which also gives the father the right to divorce his son's wife in his presence and absence, despite the son's refusal. After the lapse of her `Iddah (woman's prescribed waiting period after divorce), I concluded a marriage contract with her and paid her Mahr. Now, we have two daughters. Please bear in mind that the destination of her husband was known when she was divorced. Our `Urf allows the husband's long absence.

What is the ruling of Shari`ah on this? Kindly advise us. May Allah reward you best!

After studying this case, we hope you would give us your Fatwa (legal opinion issued by a qualified Muslim scholar) concerning the following: 1. What is the ruling on Talaq that is pronounced by anyone other than the husband whether the husband is present or absent? 2. What is the ruling on her marriage to the second husband, bearing in mind that he was aware of the case of her Talaq? 3. What is the ruling on the children if the second marriage is Batil (null and void)? To whom they should be attributed? 4. What is the ruling of Islam on the husband's absence for a long period, bearing in mind that `Urf approves of this? Is there a certain period allowed for the husband's absence? Please explain this issue in detail along with evidence. May Allah reward you best!

A: First, the basic rule concerning Talaq is that it is one of the husband's rights that should be pronounced by him. The Prophet (peace be upon him) said: ("The husband is the only one who has the authority to divorce.") **Second,** the second man's marriage to the woman divorced by her husband's brother is Batil. **Third,** the second husband's children from the woman should be attributed to him because of the doubtful marriage.

Fourth, a man should not be absent from his wife for more than four months unless they both agree. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

divorce pronounced by someone sleeping

The second question of Fatwa no. 3894

Q 2: I dreamed of divorcing my wife who was lying asleep beside me. In the dream, I engaged in indecent talk with her and I pronounced a triple divorce (three simultaneous pronouncements of divorce). What is the ruling on this?

A: There is no blame on you in dreaming that you divorced your wife or that you engaged in indecent talk with her. The divorce will not take effect as the actions of a sleeping person are excused. It is recommended to spit three times to your left side if you happen to have a bad dream and to seek refuge with Allah (Exalted be He) from Satan and from the evil of what you see three times; then you should assume another position of sleep. This is based on the Hadith reported from the Prophet (peace be upon him) which states that whoever does this will not be harmed by the evil of what they see.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 13002

Q 1: a man gave his wife a conditional Talaq (divorce), saying, "If you do not take the television out of the house by 12:00 pm, you are divorced." The wife took the television and put it on the veranda, outside the window of the house, which is not under the roof of the house but is joined to it. Is the Talaq effective and is it Haram (prohibited) for him to live with her?

A: If the husband intended to divorce his wife if she does not take the television out, and she does not take it out, this counts as one pronouncement of Talaq. He can take her back in marriage during her 'Iddah (woman's prescribed waiting period after divorce or widowhood), if this was not the third pronouncement of Talaq. On the other hand, if the husband intended to urge his wife and compel her to remove the television and did not intend divorce, no divorce will take place if she does not remove it. The ruling that applies here is that of breaking an oath, which necessitates a Kaffarah (expiation) for the broken oath, rather than Talaq. The man should feed or clothe ten poor people or free a believing slave. If he can not afford this, he should observe Sawm (Fasting) for three days.

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May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

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\`Abdul-Razzaq \`Afify	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

The second question of Fatwa no. 6905

Q 2: a man disputed with his wife and then he asked her for sexual intercourse. She agreed if he would divorce her and he said that he would think about it, but because she insisted he agreed without really meaning it. He said he never intended divorce or thought about it; rather, he just wanted to have intercourse and foreplay with her so that her anger would cool. She allowed him to have intercourse with her, but later he doubted that divorce might have taken place since he said that he had agreed to her request. He asked the shaykhs in the Court of Tabuk about that. Some of them said it counted as one pronouncement of divorce; others held that it did not count. The man was later obsessed by doubts, so he considered it one pronouncement of divorce so as to dismiss these doubts and thoughts. He then took her back in marriage. What is the ruling of Shari`ah (Islamic law) on this case? What are its consequences?

A: If the reality is as mentioned, his agreement to her request is a promise

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of divorce, not an actual divorce. This is so provided that he did not give her one pronouncement of divorce after hearing the different opinions of the shaykhs in Tabuk in order to eliminate his doubts. If he did, the divorce would count. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Qa`ud	`Abdul-`Aziz ibn `Abdullah ibn Baz

The fifth question of Fatwa no. 5172

Q 5: if a man divorces his wife and they have children, is it permissible for him to visit her?

A: If a man grants his wife a revocable divorce, he is permitted to visit her, sit in Khulwah (being alone with a member of the opposite sex) with her, and see any part of her body, as long as she is still in her `Iddah (woman's prescribed waiting period after divorce), whether they have children or not. However, if the `Iddah comes to an end, she is considered a non-Mahram (not a spouse or an unmarriageable relative) for him. Accordingly, it is impermissible for him to sit in Khulwah with her or see any part of her body, except what is permissible for an Ajnabi (man lawful for the woman to marry). If he divorces her in return for money or divorces her three times, she is irrevocable to him and is considered a non-Mahram. In this latter case, it is impermissible for him to sit in Khulwah with her. In case he wants to see his children, he should seek a way other than Khulwah; for example, he can send for his adult children to come to him, send a woman from his Mahrams (spouse or unmarriageable relative) to bring his children to him, or visit his ex-wife in the presence of one of her Mahrams.

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

talaq of an insane person

Fatwa no. 13443

Q: If an insane person divorces his wife, is this Talaq (divorce pronounced by a husband) valid?

A: Talaq initiated by an insane person is not valid, as they are not considered Mukallafs (people meeting the conditions to be held legally accountable for their actions), for their minds are affected. It was authentically reported from `Aly (may Allah be pleased with him) that the Prophet (peace be upon him) said, ﴾There are three (persons) whose actions are not recorded: a sleeper until they awaken, a boy until he reaches puberty and an insane until they recover their mind.﴿ Narrated by Abu Dawud and others. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

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coerced divorce

Fatwa no. 707

Q: A man had a dispute with the Awliya' (guardians) of his wife so he divorced her by saying: "She is divorced, then she is divorced." Thus he uttered the word divorce twice, this was the first time for him to divorce his wife, and he did not get any consideration for such a divorce. Does this man have the right to revoke the divorce that he pronounced under compulsion from the Awliya' of his wife?

A: If the reality is as you mentioned, that the husband pronounced only two divorces, that he has never divorced his wife before, and that he did not get any consideration for such a divorce, the divorce in question is considered a revocable divorce. The man thus has the right to revoke the divorce so long as his divorcee is still in her `Iddah (woman's prescribed waiting period after divorce or widowhood). Yet, if the `Iddah expires before the divorce is revoked; it is permissible for the man to remarry his divorcee after concluding a new contract and paying a new Mahr (mandatory gift to a bride from her groom) subject to her consent and provided that all other conditions and elements of the marriage contract are fulfilled. The couple then can resume their marital life; however, if any divorce takes place in the future it will be counted as the third and final irrevocable divorce. On the other hand, if it is legally proven that the husband was compelled by his wife's Awliya' to divorce her and that he did so only out of fear of being harmed by them; the divorce that he pronounced is not binding based on the general meaning of the Hadith in which the Prophet (peace be upon him) said, ("Allah overlooks what my people do by mistake, forgetfully and under coercion.")

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(Related by Ibn Majah and Al-Daraqutny. Abd-ul-Haqq commented: It has a Sahih (authentic) and continuous Sanad; chain of narration) May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Sulayman Ibn Mani`	`Abdullah ibn `Abdul-Rahman ibn Ghudayyan	`Abdul-Razzaq `Afify

Fatwa no. 827

Q 1: There was a clash between a man and his wife. She grabbed him by the throat in front of her sister and her brother-in-law, and asked him to divorce her. So he divorced her under coercion by saying, "You are divorced; you are divorced!" He has never divorced her before. Is this divorce revocable?

A: The man divorced his wife under coercion when she seized him by the throat. If she was serious and he feared that she might harm him,

and he could not avoid this harm except by divorcing her, this is considered a coerced divorce. Some scholars mentioned that the criterion of coercion is torture, such as hitting, strangling or using physical violence. Others ruled that coercion is only when one's life or property is at stake by a person who will most probably carry out the threat. In this case, it is considered coercion, and a coerced divorce is not effective. The author of "Al-Sharh Al-Kabir" wrote that the narration related by Ahmad is uncontested and that coerced divorce does not stand. This was narrated on the authority of `Umar, `Aly, Ibn `Umar, Ibn `Abbas and Jabir ibn Sumrah. This was also the opinion of `Abdullah ibn `Ubayd ibn `Umayr, `Ikrimah, Al-Hasan, Jabir ibn Zayd, Shurayh, `Ata', Tawus, `Umar ibn `Abdul-`Aziz, Malik, Al-Awza`y, Al-Shafi`y, Is-haq, Abu Thawr and Abu `Ubayd. The Prophet (peace be upon him) said, ﴾"Allah overlooks what my people do by mistake, forgetfully and under coercion."﴿ (Related by Ibn Majah and Al-Darqutny. `Abdul-Haq commented: It has a Sahih (authentic) and continuous Sanad; chain of narration) However, if it does not reach the degree of coercion, such as if he is able to free himself without being harmed, and still he divorces her, the divorce takes place. If he intends to utter the pronouncement twice, these are considered two pronouncements of divorce. If he only means to confirm that she is divorced, it is considered only one

pronouncement of divorce. In addition, if he has not divorced her in return for a consideration, and he has not divorced her before, this divorce is revocable, and he can return to her as long as she is still in her `Iddah (woman's prescribed waiting period after divorce or widowhood). If her `Iddah expires before he returns to her, or if he has divorced her for a consideration, it is permissible for him to remarry her after concluding a new contract and paying a new Mahr (mandatory gift to a bride from her groom) subject to her consent and provided that all other conditions and elements of the marriage contract are fulfilled. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Fatwa no. 10811

Q: A man was brutally beaten by a group of oppressors. They took him to a mountainous area where they threatened to kill him unless he pronounced a conditional divorce. They asked him to make a triple divorce (three simultaneous pronouncements of divorce) conditional upon doing one of the following three things: 1. Following so and so in matters related to Jihad (striving in the Cause of Allah). 2. Hunting them down to avenge the murder of so and so.

3- Telling anyone about what they had done to him.

The man obeyed them under coercion and they set him free. When he returned home, he did one of the three things by telling his friends what had happened. The man asks whether the divorce he pronounced under coercion has taken effect. Will it also take effect if he does any of the other two things? Please clarify the ruling of Shari`ah (Islamic law). May Allah reward you best!

A: If the reality is as mentioned, no divorce shall take effect even if he does any of the other two things. This is because they forced him to pronounce a conditional divorce and threatened to kill him if he tells anyone about one or all three things. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 294

Q: due to a dispute between me and my wife's family while she was staying with them, I divorced her one time in a fit of temper. It should be noted that I have children from her. I took her back in marriage on the same day in the presence of three witnesses. It was the first time for me to divorce her and it was not in return for granting her Khul` (divorce initiated by a wife for a consideration). She is still in the period of `Iddah (woman's prescribed waiting period after divorce). Does she become lawful for me?

A: You mentioned in your question that when you divorced her you were in a fit of temper. If you have righteous witnesses to support your claim, this will not be considered a divorce. Otherwise, you have divorced her one revocable divorce. Therefore, taking her back in marriage during her `Iddah is valid and you do not have to conclude a new marriage contract and you do not need her approval. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Sulayman Ibn Mani`	`Abdullah ibn `Abdul-Rahman ibn Ghudayyan	`Abdul-Razzaq `Afify

Fatwa no. 778

Q: i married my cousin two years ago, and it happened that i got so angry at a friend of mine that i became irrational and pronounced divorce as i said: 'i deem my wife as divorced if i speak to him again.' I did not determine a certain period, and I do not know whether I pronounced the divorce once or more than that. There was no one else with us, but I could not imagine I would ever speak to him. However, after a year I spoke to that friend and sat with him, and we regained our friendship eight moths ago. What is Your Eminence opinion in this matter? It is noteworthy to mention that I have not consummated my marriage. I spent time alone with my wife many times, but without having sexual intercourse.

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I hope that Your Eminence will give me a legal opinion in this regard, as my father urges me to speed up in consummating the marriage, but he does not know what has happened.

A: If the reality is as you mentioned, that you were out of your mind when you uttered divorce, this saying is contradictory to the basic rule of awareness and having the power to reason when uttering a statement of divorce. This is the basic rule regarding the innate attributes of humans, and it is not changed unless there is evidence to that effect. Based on all that and since there was no one else present with you and your friend, then Talaq (divorce pronounced by a husband) took place. When you said that you do not remember the number of utterances you made, it is a confession on your part of the occurrence of Talaq while doubting the number of pronunciations. As such you are deemed to have divorced your wife only once, and the additional doubted utterances do not count, as legal rulings are not based on doubt. Moreover, you said that you swore not to speak to your friend or else your wife would be divorced without specifying a period. The fact that you have been talking to him for eight months makes Talaq valid and it is for only one time. Furthermore, you said that you talked to this friend during the past eight months, and that you did not have sexual intercourse with your wife since you concluded the marriage contract, but you sat alone with her, so it is permissible for you to remarry her after concluding a new contract

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with new conditions and Mahr (mandatory gift to a bride from her groom) as well as her consent. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Fatwa no. 464

Q: i said to my two wives, "You are both divorced; get out!" I did so to take revenge on them because they did not prepare dinner for my guests; a request that I had already made. Is this considered Talaq (divorce pronounced by a husband) for the two wives?

A: In principle, a sane man is aware of what he says. Here, the revenge you wanted to take indicates that you intended to divorce your wives. Thus, what you said is considered one pronouncement of divorce for both your wives. Actually, you are allowed to take both or one of them back in marriage since you did not divorce them previously. This requires that they must still be in their `Iddah (woman's prescribed waiting period after divorce). You must bring two just witnesses when you take them back in marriage. If their `Iddah has already expired, you may revoke the divorce of one or both of them with a new marriage contract and Mahr (mandatory gift to a bride from her groom), provided that they give their consent. If the `Iddah of one of them has expired and that of the other has not expired yet,

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each has its own rulings. In other words, you may take back in marriage the wife whose `Iddah has not yet expired, and conclude a new marriage contract with the wife whose `Iddah has expired. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Sulayman Ibn Mani`	`Abdullah ibn `Abdul-Rahman ibn Ghudayyan	`Abdul-Razzaq `Afify

Fatwa no. 1081

Q: i quarreled with my wife who provoked me and made me so angry that i said, "Tughati!" (literally meaning "cover yourself", which implies divorce). We have four children. Does my saying this word deem us divorced? Bear in mind that I immediately retracted my word in the presence of two witnesses.

A: If the reality is as you mentioned and you were so irritated that you were unaware of what you were saying and you have evidence thereof, your pronouncement does not make divorce effective. However, if you were aware that what you said carries the meaning of divorce, then it is counted as one revocable pronouncement of divorce. This is because there is a substantiating context, i.e. your quarreling with her resulted in your becoming angry. Yet, if the pronouncement of divorce

is not the third, and it is true that you revoked the divorce immediately, it will be a valid revocation which retains her under your bond of marriage until two other pronouncement of divorce take place. On the other hand, if such was the third pronouncement of divorce, she will not be lawful to you except after being divorced by another husband. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	Ibrahim ibn Muhammad Al Al-Shaykh

Fatwa no. 5388

Q: One day, i got angry with my colleagues and took an oath of Talaq (divorce pronounced by a husband) if i ever eat with them again. Two months later, however, we went to perform Hajj and we sat and ate together. Please inform me about your opinion regarding my oath and what I must do. I am really embarrassed and confused. May Allah reward you!

A: If the reality is as you mentioned; that you were angry and took an oath of Talaq, if you were terribly angry that you were not aware of what you said and you were only informed about this oath through your friends, your oath of Talaq is not

considered and you are not liable to pay Kaffarah (expiation). However, if you were not enraged and you were fully aware of what you said and what was said to you, you have broken your oath not to eat with them and you are liable to pay Kaffarah for an oath. Nevertheless, this ruling is only applicable if by taking this oath you intended to prevent yourself from eating with them and you did not mean to divorce your wife. Otherwise, it would be considered one revocable divorce. In such a case, you may take your wife back in marriage in the presence of two just witnesses as long as she is in her `Iddah (woman's prescribed waiting period after divorce) and you have not divorced her twice before. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Qa`ud	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa No. (9519)

Q: I married a woman and we loved each other and remained on good terms for six years. One day, she annoyed me and I became so angry that I divorced her in her menses. I then revoked the divorce after which we remained on better terms for three years. I then traveled to the Kingdom where she sent me a letter including many insults and obscene words. I got so furious that I sent her a document of divorce.

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One month later, I sent a document of a third pronunciation of divorce. When I came back home, I came to know that it was not her who had sent the letter; rather, it was someone else who confessed his sin. I was driven mad that I was fully unaware. I cried till my tears flowed down my beard and I became like Mughith or even worse, for, in fact, Al-Mughith was not cried for by Barirah. Actually, my wife and I cry for leaving each other as she is also the mother of my child. On knowing about it, scholars asked me to tell them the whole story which I did. One scholar said that he thinks the first pronunciation of divorce was ineffective taking place during menstruation. Another scholar said that divorce was based on a cause which has the effect of rendering divorce ineffective since the effective cause is not existent. He also said that uttering such a cause verbally is not necessary as viewed by Al-Hafizh Ibn Al-Qayyim (may Allah be merciful with him) in his book I`lamul-Muwaqqi`in where he stated: If divorce is based on a cause which turned out to be non-existent, Ahmad views that divorce will not be effective. According to our Sheikh, it is not necessary to utter such a cause verbally and thus it makes no difference whether the cause is uttered verbally or otherwise. Thus, if it turns out that the cause is non-existent, divorce will be ineffective. In fact, this is the only opinion befitting Ahmad's school of jurisprudence and the ultimate inference of scholars' rules. (I`lamul-Muwaqqi`in, P.91 Vol. 3)

Moreover, Al-Hafizh Muhammad Jundalawy, a Hadith memorizer,

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scholar and Muhaddith who has studied Sahih Al-Bukhary for seventy years and taught at the university, perhaps you know him, and is an in-law of the great scholar Ihsan Ilahy Zhahir, said something valuable: The third pronunciation of divorce is ineffective as it was sent after the second between which no Ruj`ah (revoking the divorce) took place. This is also the opinion of Shayk Al-Islam Imam Ibn Taymiyyah (may Allah be merciful with him).

A: If the reality is as you have mentioned, regarding the effective cause behind divorce, divorce will be ineffective and inconsiderable. This is because it turned out later that the effective cause was non-existent which renders the divorce null. Likewise, the third pronunciation of divorce is ineffective if its effective cause is the same as that of the second; rather, it will be nonsense in such a case. Moreover, the first pronunciation of divorce is ineffective as it took place during menstruation. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

delegation in Talaq

Fatwa no. 317

Q: A man delegated his wife's maternal uncle to divorce her, and then he backtracked on his deed. The husband gathered her relatives and told them that her uncle is no longer entitled to divorce her. Please advise!

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A: It is permissible for a husband to delegate one of his wife's uncles to declare the Talaq (divorce pronounced by a husband). Therefore, if this uncle divorces the wife before her husband backtracks on his delegation, the Talaq takes place. However, it is valid for him to take her back in marriage provided that this Talaq is not the third and she is still in her period of `Iddah (woman's prescribed waiting period after divorce). If her `Iddah has expired and he wants to take her back in marriage, he must conclude a new marriage contract, offer a new Mahr (mandatory gift to a bride from her groom), and she must declare her consent to marry him. In case this Talaq is the third, she becomes unlawful for him unless she marries another man. If the husband backtracks on the divorce delegation that was made for his wife's uncle before the uncle pronounces the Talaq and the uncle knows that the delegation has been cancelled but he pushes ahead with the Talaq, it shall not be counted. This is because it has not been issued by an authorized person. Based on this, the woman shall still be married to her husband. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Sulayman Ibn Mani`	`Abdullah ibn `Abdul-Rahman ibn Ghudayyan	`Abdul-Razzaq `Afify

Fatwa no. 6247

Q: twelve years ago, I delegated someone to divorce my wife as directed in the Sunnah (whatever is reported from the Prophet). Is this permissible? Since she is not married now, is it permissible for me to take her back in marriage if she agrees to marry me?

A: If your Wakil (legally accountable person who acts on behalf of another for a specific permissible matter) divorced her as directed in the Sunnah and her `Iddah (woman's prescribed waiting period after divorce) elapsed and this was not your third divorce, you may marry her with a new contract, a new Mahr (mandatory gift to a bride from her groom), and with her consent. If he divorced her in a way other than that directed in the Sunnah, it shall not count because you did not delegate him to do so. Moreover, if your Wakil has not divorced her, she is still your wife and you may reconcile her and take her back home. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 5940

Q 2: What is the Islamic ruling on Sunni Talaq (divorce done in accordance to Sunnah) and Bid'i (innovated) Talaq (divorce done without accordance to Sunnah)?

A: A Sunni Talaq is one pronouncement of Talaq made when a wife is pregnant or during a period of Taharah (ritual purity) in which no sexual intercourse has taken place. In contrast, a Bid'i Talaq consists of three pronouncements of Talaq given in one word (ex: "I divorce you thrice." Ed.), or several words (ex: "You are divorced, you are divorced, you are divorced." Ed.), or one pronouncement or more made while the wife is menstruating, in her postpartum period, or in a period of Taharah during which sexual intercourse has occurred.

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`Abdullah ibn Qa`ud	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 10726

Q: What is the Shar`y (Islamically lawful) way of Talaq (divorce pronounced by a husband)? If someone wants to divorce his wife, what should he do? What is the ruling on a person who divorces his wife during her Tuhr (period of ritual purity) after having intercourse with her?

A: the Shar`y way of talaq is as follows: A man divorces his wife one time when she is in her period of Tuhr without having had sexual intercourse with her, then he leaves her to complete her `Iddah (woman's prescribed waiting period after divorce) or deliver her baby if she is pregnant. Divorcing her during her period of Tuhr in which he has had sexual intercourse with her will be considered an innovated Talaq, which is not permissible. The same ruling applies to divorcing her during her menstrual or postpartum period. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 13087

Q: Could you clarify what is meant by talaq (divorce pronounced by a husband) according to the Sunnah (whatever is reported from the Prophet), as our scholars hold different views regarding it.

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Please give us your Fatwa (legal opinion issued by a qualified Muslim scholar). May Allah reward you! All praise be to Allah, Lord of all creation.

A: Talaq according to the Sunnah is that the husband pronounces one single Talaq during the wife's period of Tuhr (period of ritual purity) without the husband having engaged in sexual intercourse with her. Allah (Exalted be He) says: ﴾O Prophet (صلى الله عليه وسلم)! When you divorce women, divorce them at their 'Iddah (prescribed periods)﴿ The Prophet (peace be upon him) said to `Umar (may Allah be pleased with him) when his son `Abdullah divorced his wife during her menstrual period: ﴾"He must take her back in marriage and keep her in his `Ismah (the bond of marriage) until she becomes Tahir (ritually pure), then menstruates, then becomes Tahir. Only then if he wants to divorce her, he may divorce her, while she is Tahir and before touching her; for that is the `Iddah (woman's prescribed waiting period after divorce) as prescribed by Allah (may He be Glorified and Exalted)."﴿ (Related by Al-Bukhari)

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 6542

Q 2: does the innovated divorce count? Is it considered a single or triple divorce?

A: Innovated divorce takes several forms. It includes that a husband divorces his wife during her menstrual or postpartum period or during her period of Tuhr (period of ritual purity) in which he had intercourse with her. According to the correct opinion of scholars, these forms of divorce are not effective. Another form of innovated divorce is triple divorce (three simultaneous pronouncements of divorce). This divorce is effective according to the correct opinion of scholars and it counts as one single divorce. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 9541

Q 1: A person married a woman and they enjoyed a peaceful and loving life together. One day he was informed that she said something bad about him;

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so he got very angry and divorced her one time in writing because she was not in the house. This took place during her menstrual period. He, then, discovered that she had not spoken badly about him. The informer wanted to separate them. Is this Talaq (divorce pronounced by a husband) effective?

A: If the reality is as mentioned, the Talaq is not effective because it took place during the wife's menstrual period and the husband was in a rage. Also, the cause of Talaq was fabricated. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

talaq before consummation

Fatwa no. 157

Q: A man married a virgin, but divorced her according to the Sunnah before consummating the marriage. He now wants to return to her, is this permissible?

A: As he divorced his wife before consummating the marriage, this divorce is irrevocable. It is not permissible for him to take her back in marriage unless he makes a new marriage contract with her and gives her a new Mahr (mandatory bride gift) suitable for the like of her, and also after fulfilling the conditions and pillars of marriage.

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May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta’

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`Abdullah ibn Sulayman Ibn Mani`	`Abdullah ibn `Abdul-Rahman ibn Ghudayyan	`Abdul-Razzaq `Afify

Fatwa no. 872

Q: a man argued with his wife before the marriage was consummated. He dismissed her from his house, saying, "Go to your family," with the intention of divorcing her. Now, he wants to take her back in marriage. When he was asked whether he intended Talaq (divorce pronounced by a husband), he replied that he intended one pronouncement of Talaq. When he was asked why she was in his house since the marriage had not been consummated, he said that she went to his house asking for gold; otherwise she would not agree to consummate the marriage.

A: What the husband said to his wife counts as a single Talaq. As the husband did not consummate the marriage nor did he sit in Khulawh (being alone with a member of the opposite sex) with her, she would only become lawful for him with a new marriage contract and Mahr (mandatory gift to a bride from her groom) along with her consent to marry him. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	Ibrahim ibn Muhammad Al Al-Shaykh

The ninth question of Fatwa no. 9881

Q 9: a man divorced his wife after concluding the marriage contract but before consummating the marriage. after a week, he said that he did not mean to divorce her and traveled to work abroad and asked her to travel to him to consummate the marriage.

Does this count as Talaq (divorce pronounced by a husband)? If so, should he conclude a new contract, or is it enough to intend to take her back in marriage, given that a woman divorced before the consummation of the marriage has no `Iddah (woman's prescribed waiting period after divorce)? May Allah reward you best!

A: If the reality is as mentioned, his wife is considered irrevocably divorced, and there is no `Iddah for her, for Allah (Exalted be He) says: ﴾O you who believe! When you marry believing women, and then divorce them before you have sexual intercourse with them, no 'Iddah [divorce prescribed period, see (V.65:4)] have you to count in respect of them.﴿ It is only lawful for him to remarry her after concluding a new marriage contract and offering her a new Mahr (mandatory gift to a bride from her groom) provided that she gives her consent to marry him. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 5170

Q: a divorced woman has to stay in her husband's house until the `Iddah (woman's prescribed waiting period after divorce) expires. How come that a divorcée stays in the same house of her husband until her `Iddah expires?

A: When the husband pronounces a revocable divorce, like the case when he divorces his wife once after the consummation of the marriage with no compensation conditioned, the wife has to remain at her husband's house. It is unlawful for her to leave the husband's house as long as the term of the `Iddah has not expired yet. Likewise, it is unlawful for the husband to drive her out of the house until her `Iddah expires unless a clear act of immorality has been committed. This is because a revocable divorced woman is still considered to be a wife. During the period of `Iddah, the husband has the right to take her back in marriage, even if she does not agree, provided that this is done in the presence of two just witnesses. Neither a new marriage contract nor Mahr (mandatory gift to a bride from her groom) is required from the husband. However, if the husband pronounces an irrevocable divorce, like the case when he divorces her prior to or after the consummation of the marriage while conditioning a compensation for the divorce, she becomes unlawful for him. He may take her back in marriage with a new marriage contract and a new Mahr provided that she gives her consent to remarry him. Pronouncement of irrevocable divorce makes it impermissible for the husband to sit in Khulwah (being alone with a member of the opposite sex) with his ex-wife or to see any part of her body which a non-Mahram (not a spouse or an unmarriageable relative) is not allowed to see. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Q 2: If a Muslim divorces his wife during her pregnancy, is this divorce valid or not?

When a husband steals his wife's jewelry, does she have the right to ask him to return it?

A: Firstly: divorcing a pregnant woman is valid and effective. Her `Iddah (woman's prescribed waiting period after divorce or widowhood) ends when she delivers. **Secondly:** If a husband steals his wife's jewelry, she has the right to claim it back, if it is hers or she has borrowed it. However, if the jewelry is the husband's possession or he has borrowed it for his wife, she has no right to demand it. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Q 3: Someone married a woman but did not consummate the marriage for four years, after which he divorced her and married another. It should be noted that he did not pay the entire amount of Mahr (mandatory gift to a bride from her groom) and did not consummate the marriage. Is it lawful for the wife and her guardian to take their rights from the husband after divorcing the wife and marrying another? Note that the man did not wait for a month before marrying the other wife. Please enlighten us on this matter.

A: Anyone who divorces his wife before consummating the marriage is obligated to pay her half the designated Mahr, unless she gives up this right. If the man has not designated a Mahr and has not consummated the marriage, the woman is entitled to the Mut`ah (a suitable gift),

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based on his financial abilities. The case is not affected by whether the man marries another women or not, or remains married to a woman for a long or short period. Whatever the disagreement, the final decision is with the Shari`ah court. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 11154

Q: is it permissible for a husband to divorce his wife while she is pregnant?

A: It is permissible for a husband to divorce his wife when pregnancy becomes apparent on her in cases of necessity. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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\`Abdullah ibn Ghudayyan	\`Abdul-Razzaq \`Afify	\`Abdul- \`Aziz ibn \`Abdullah ibn Baz

Fatwa no. 12967

Q: One day in the month of Sha'ban, 1409 A.H., I was having lunch with my colleagues.

They jokingly said to me, "Your wife has gone to her family's house; she no longer wants you." So I said to them, "She is divorced!" They said, "You have divorced her now." I told them that I had not pronounced Talaq (divorce). My colleagues went to the shaykh in Abha, where we were working, and we asked him about the ruling on what had happened. He told them that I had to offer a Kaffarah (expiation). My colleagues took 400 Riyals from me to give to the poor as the Kaffarah. Then I returned home to my wife and family. Two months after that incident, after 'Eid-ul-Fitr (the Festival of Breaking the Fast), I had conjugal intercourse with her. No one, other than the colleagues who were with me at the time, knows anything about what happened. My question now is: Is what we did permissible and valid. Please give us a Fatwa (legal opinion from a qualified Muslim scholar) on this matter and may Allah reward you with the best!

A: If the reality is as you mentioned, you have divorced your wife once, as you said, "She is divorced." This is because divorce becomes effective when pronounced seriously or jokingly. However, you can take her back in marriage as long as she is still in her 'Iddah (woman's prescribed waiting period after divorce), on the condition that you had not previously divorced her twice. If she had not menstruated three times when you had sexual intercourse with her after 'Eid-ul-Fitr, she is still your wife, because having intercourse with her is regarded as taking her back in marriage. If however she had menstruated three times before you had sexual intercourse with her after 'Eid-ul-Fitr and after the pronouncement of the divorce mentioned above, she is not Halal (lawful) to you as a wife, except through a new marriage contract. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and his Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 20121

Q 1: My brother once fell ill and asked his manager for permission to go to hospital. On that day, he left work early. His colleagues were worried and one of them went to ask about him. He accidentally met a friend of my brother and asked him about my brother's health. My brother's friend told him that my brother was sick and that his wife was in her family's house. Two days later, my brother returned to work. He met his colleague who asked him about his health and his wife without telling him what the friend had told him. My brother said jokingly, "I divorced her." Upon that, the colleague said to him, "You have actually divorced her." They both went to consult some shaykhs about this case. Some shaykhs told them that this statement was not considered a divorce, while others told them that this statement was regarded as one pronouncement of divorce. Please give us the ruling on this case. May Allah safeguard you!

A: If the reality is as you mentioned, your brother has divorced his wife once even though he claims that he was lying or joking. This is because divorce becomes effective once it is pronounced, whether this is done seriously or jokingly. However, he can take her back in marriage as long as she is in her `Iddah (woman's prescribed waiting period after divorce) and he did not divorce her twice before. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Bakr ibn `Abdullah Abu Zayd	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Indirect expressions of Talaq

Fatwa no. 378

Q: once I got angry and said to my wife, "Cover up in my presence." I did not intend to divorce her. Is she regarded as divorced? It should be noted that I neither divorced her before nor granted her Talaq (divorce pronounced by a husband) in return for money, which is known as Khul` (divorce initiated by a wife for a consideration). Eight days have already passed. My wife was in a postpartum period when I said that to her.

A: If the reality is as you mentioned that you said to your wife "Cover up in my presence" when you were angry but you did not intend to divorce her, you have not divorced your wife. This is because the ruling on such situations depends on the husband's intention. The Prophet (peace be upon him) said: ("The reward of deeds depends upon the intentions and every person will get the reward according to what they have intended.") May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Sulayman Ibn Mani`	`Abdullah ibn `Abdul-Rahman ibn Ghudayyan	`Abdul-Razzaq `Afify

Fatwa no. 304

Q: a man quarreled with his wife and said to her, "I will send your divorce document to your family. Cover your face and send for your family to come and take your luggage." He said that he uttered this statement unintentionally. He did not send

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the divorce document to her family, but he only intended to frighten her. He wants to know the ruling on what he said to his wife.

A: The statements "Cover your face" and "Send for your family to come and take your luggage" indicate indirect expressions of Talaq (divorce pronounced by a husband). The preceding statement "I will send your divorce document to your family" and the succeeding statement, "Send for your family to come and take your luggage," explain the intention behind the statement, "Cover your face," which is to divorce his wife. As a result, this is regarded as one pronouncement of Talaq. If he did not divorce her twice before, he can take her back in marriage as long as she is in her `Iddah (woman's prescribed waiting period after divorce). If her `Iddah has expired before taking her back in marriage, she will not be lawful for him except with a new Mahr (mandatory gift to a bride from her groom) and a new marriage contract provided that she gives her consent to marry him. If this Talaq is the third one, he will not be able to take her back in marriage until she marries another person - not for the purpose of Tahlil (a marriage contracted for the sole purpose of legalizing remarriage between an irrevocably divorced couple) - and this person divorces her lawfully or he dies. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Sulayman Ibn Mani`	`Abdullah ibn `Abdul-Rahman ibn Ghudayyan	`Abdul-Razzaq `Afify

Fatwa no. 632

Q: There is a person whose brothers in Yemen wanted him to divorce his wife.

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He told them that he would do what they wanted. A member of his family then came and asked him, "Have you divorced your wife?" He replied, "Yes." He told him that lest this person would inform his brothers about him. He said that he made two members of his family as witnesses that he took his wife back in marriage in case what he said was regarded as Talaq (divorce pronounced by a husband). What is the ruling on this matter?

A: If the reality is as mentioned; that one of his family members asked him if he had divorced his wife and he said that he had done so, this statement is regarded as Talaq. This is because Allah's Messenger (peace be upon him) said: ("There are three matters which are taken serious whether they are done seriously or jokingly: granting Talaq, freeing one's slave, and revoking the Talaq.") Accordingly, unless this Talaq is the last of three, it is considered a revocable divorce and he can take his wife back in marriage as long as she is still in her `Iddah (woman's prescribed waiting period after divorce). If it is proven by two just witnesses that he took his wife back in marriage while she was still in her `Iddah and he did not divorce her twice before, his revocation of the Talaq is valid.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Sulayman Ibn Mani`	`Abdullah ibn `Abdul-Rahman ibn Ghudayyan	`Abdul-Razzaq `Afify

Fatwa no. 723

Q: a man gave his wife an irrevocable divorce without knowing the meaning of the word "irrevocable." He claims he did not intend to divorce her thrice. In the divorce document, it is not mentioned that he intended to divorce her twice or thrice, but he intended to pronounce an "irrevocable divorce". He wants to know if he can take his wife back in marriage.

A: We reviewed the divorce document written by `Abdul-Rahman ibn Shibrin, the Imam of Al-Ha'ir Mosque. We then asked Ibn Shibrin if he had informed the husband of the meaning of the word "irrevocable" or the husband had divorced his wife thrice simultaneously, Ibn Shibrin said that he had not explained the meaning of the word "irrevocable" and used no other statements but those mentioned in the divorce document. The husband asked Ibn Shibrin to write down that he gave his wife an "irrevocable divorce". He added that he lived in a remote town and if he returned before the end of her `Iddah (woman's prescribed waiting period after divorce or widowhood), he would take her back in marriage, otherwise she could get married to another person. Considering what is mentioned above, it can be said that such divorce is regarded as one divorce since the reference of the word "irrevocable" is not mentioned in the divorce document and the man uttered it without knowing its meaning. Also, the divorced woman came and said he did not take her back in marriage before the expiration of her `Iddah.

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The husband himself said he had not divorced her before. As a result, it is permissible for the husband to remarry his divorced wife with a new contract and a new Mahr (mandatory gift to a bride from her groom) along with her consent, taking into consideration the fulfillment of the conditions and essential elements of the marriage contract. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Sulayman Ibn Mani`	`Abdullah ibn `Abdul-Rahman ibn Ghudayyan	`Abdul-Razzaq `Afify

Fatwa no. 963

Q: My wife was pregnant, went to stay for some duration with her family. I felt that she stayed there long enough. Therefore, I headed to her place and asked her to come home back saying: "Come home with me or otherwise you are not in pledge of marriage with me." Nevertheless, his wife did not return home with him. Next morning, I revoked my claim and restored marriage and this was the first time to divorce her. Is this resumption of marriage valid?

A: If the reality is as the questioner mentioned, he thus broke his oath and one divorce took place. However, since the questioner had not divorced his wife before; the divorce in question is a revocable one i.e. the husband may revoke the divorce during `Iddah (woman's prescribed waiting period after divorce or widowhood) of his wife.

As the questioner mentioned that he revoked the divorce the morning that followed the night of the divorce, his revocation is valid. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Sulayman Ibn Mani`	`Abdullah ibn `Abdul-Rahman ibn Ghudayyan	`Abdul-Razzaq `Afify

Fatwa no. 1899

Q: during a dispute between my wife and me, her sister attacked me, hitting me and injuring my head. When I wanted to take my wife and leave, her mother followed me and said, "You cannot leave without divorcing her." I replied, "If you want her to be divorced, I authorize her father to grant her divorce in the same way I can do." She regarded my statement as a divorce, but I intended to free myself from her until some people would come and settle the dispute. Is what I said regarded as a divorce?

A: If the reality is as you mentioned that you did not intend to divorce her by saying, "If you want her to be divorced, I authorize her father to grant her divorce in the same way I can do," but you intended to free yourself from your wife's mother and sister until some people would come to end the dispute, your statement will not be regarded as a divorce. It was authentically reported that the Prophet (peace be upon him) said: ("The reward of deeds depends upon the intentions and every person will get the reward according to what they have intended.")

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 8731

Q1: I proposed to my maternal aunt's daughter and concluded a marriage with her. There was a year and a half between the conclusion of the marriage contract and the consummation. During that period, I was afflicted with a psychological illness that shook my soul and destroyed my happiness, and I would have committed suicide, had I not feared Allah. The illness that I suffered from was the feeling that I lacked sexual drive, so I went to some psychiatric hospitals for treatment. I was very anxious, and began to masturbate to test my sexual capability, but I was tormented by this. so I took an oath of triple divorce (three simultaneous pronouncements of divorce) if I masturbated again, but I did do it again. I repeated the oath and masturbated again for a second time, when I was under a dreadful psychological stress during which I was about to lose my mind. Is this divorce in effect or not?

A: First: Practicing masturbation is Haram (prohibited). **Second:** If you intended by the above-mentioned oath to prevent yourself from masturbating and not to divorce your wife, you have to make Kaffarah (expiation) for each of your broken oaths. This is done by feeding ten poor people, clothing them, or freeing a believing slave.

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If you cannot do any of this, you should observe Sawm (Fast) for three days. If the intention behind your oaths was to divorce your wife, you have divorced your wife twice, making one pronouncement of divorce by each oath, if you had consummated the marriage with her. If you did this before consummating the marriage, you have divorced her once. In this case, you can remarry her through a new marriage contract and a new Mahr (mandatory gift to a bride from her groom), according to the conditions required in Shari'ah (Islamic law). You also have to make Tawbah (repentance to Allah) for your sin and ask Allah for forgiveness. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Deputy Chairman	Chairman
`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Q 2: After I had consummated my marriage with my wife and we had a child, we started to argue a lot. I used to say to her, "Go to your family," but I have forgotten what I intended by saying that. I recently heard that if a man says to his wife, "Go to your family," and he wants her to do this, his wife becomes divorced.

A: If the reality is as you mentioned and you did not intend to divorce her, this is not counted as Talaq (divorce pronounced by a husband), because the ruling principle is that the original state remains in effect, unless the occurrence of that which overrules is established. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Deputy Chairman	Chairman
`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 5048

Q 1: A man married a woman and they had five children.

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The woman began to suffer from a mental illness and so the man married another woman. When the first wife recovered, the man told her that she could choose between staying with her children or him sending her back to her family.

My intention behind giving her this option was Talaq (divorce pronounced by a husband), but she chose to stay with her children. Now I support her financially and she lives with her children. Please advise me on this matter.

A: If the reality is as you mentioned and that by offering her the option of staying with her children or being taken back to her family you intended Talaq, whether she stayed with her children or went back to her family, she is divorced, through one pronouncement of Talaq. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and his Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 9692

Q: Allah guided me to get married last year during my annual holiday. After my holiday, I took my wife to my parents' house to live with them, as I work in the Kingdom of Saudi Arabia.

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After leaving my homeland, there was misunderstanding between my wife and my mother, which turned into a fierce argument. When I heard the news, I flew into such a rage that i wrote a letter to my wife telling her that i am not responsible for her from today's date onwards, that she could take the furniture and some money, and that she was Mubah (permissible) to other than me (free to marry). Fifteen days later, after reconsidering the matter, I tried to reconcile. I wrote to her father saying that I had taken my wife back. I also contacted his friend Yusuf by phone, to tell him that I had taken her back and he told some people. This is all that happened, and I am sorry that my words and expressions are poor. What should I do, as I want my wife, but I had flown into a rage? I wish I had not sent her that letter of Talaq (divorce pronounced by a husband).

A: If the situation is as you mentioned, what happened from you is regarded as one pronouncement of Talaq. You can take her back in marriage, as long as she is in her 'Iddah (woman's prescribed waiting period after divorce or widowhood) with two just men as witnesses. The 'Iddah is three menstrual periods if she is still menstruating, otherwise it is three months. If the woman is pregnant, it ends when she gives birth. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and his Companions!

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Fatwa no. 13406

Q: My wife goes to our next-door neighbors' without telling me. When I returned home from work, I did not find her at home. This has happened many times. I have advised her not to go there, but she does so often. One day, I got angry and took her to her family. I told her father what she was doing and they realized she was mistaken. I told them that if she went to either of those two houses again, she would not be my wife. I do not know whether she has been there again after this talk with her family or not, but when I return home from work now, I find her at home. Please advise me on what I said to her, that if she went to either of these two houses she would not be my wife. Is she unlawful to me? What should I do? Please give me a ruling and may Allah bless you for it!

A: If your intention by saying to your wife, "If you go there, you will not be my wife," was Talaq (divorce pronounced by a husband), and she went, one pronouncement effecting Talaq occurred. You may take her back in marriage, as long as she is still in her 'Iddah (woman's prescribed waiting period after divorce or widowhood) provided you had not pronounced Talaq twice before. However, if your intention from these words was to prevent your wife from visiting the neighbors and not to pronounce Talaq, and she then went to visit them, this is not regarded as a Talaq; rather, it comes under the ruling of a broken oath. The Kaffarah (expiation) that should be made for it is to feed ten poor people, clothe them, or free a believing slave. If you cannot do that, you should observe Sawm (Fasting) for three days. If you do not know whether she went to those two houses or

just one of them, it is not sinful for you to have conjugal intercourse with her. This is because the fundamental ruling is that the 'Ismah (the bond of marriage) continues [as long as nothing breaks it. trans]. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and his Companions!

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The third question of Fatwa no. 18020

Q3: A woman is working outside her house and her husband said to her, “If you spend any of your salary, this will be the last thing between me and you.” If she spent any of her salary, will she be regarded as divorced from him?

A: if a husband says to his wife, “if you do such-and-such, this will be the last thing between me and you,” this is considered an implicit pronouncement of Talaq (divorce pronounced by a husband). If his intention is to divorce his wife, one pronouncement effecting Talaq has occurred, if she has performed the condition hinging upon it. However, if he says it intending to frighten her and prevent her from doing something, but not to pronounce Talaq, he has to make the Kaffarah (expiation) for a broken oath if she does what he forbade her from doing. She is not considered to be divorced, according to the more correct of the two opinions maintained by the scholars. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and his Companions!

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The second question of Fatwa no. 1434

Q2: I bought a television and said to my wife, "If you watch any program except religious ones, you will be unlawful to me." One day I came home and saw a serial on the TV. I asked her about it, and she said that she had forgotten to turn it off after a religious program. What is the Islamic ruling on this matter?

A: If the reality is as you mentioned, and she had forgotten to turn the TV off after watching a religious program, your oath is not broken. However, it is not permissible for a husband to say to his wife, "If you do such-and-such, you will be unlawful to me," as this is an infringement upon the Prerogatives of Allah Who is the Only One Who has the right to declare anything as Halal (lawful) or Haram (prohibited). Allah (Exalted be He) says: ﴾O you who believe! Make not unlawful the Tayyibât (all that is good as regards foods, things, deeds, beliefs, persons) which Allâh has made lawful to you, and transgress not. Verily, Allâh does not like the transgressors.﴿ He also says: ﴾O Prophet! Why do you forbid (for yourself) that which Allâh has allowed to you, seeking to please your wives? And Allâh is Oft-Forgiving, Most Merciful.﴿ Your wife should not turn the TV on to watch programs other than religious ones. She should also pay attention and turn the TV off when a religious program ends. As for you, you will have to perform the Kaffarah (expiation) for a broken oath, if she deliberately turns the TV on for the programs you wanted to prevent her from watching. This is because such words come under the ruling of oaths, according to the more correct of the two opinions maintained by the scholars.

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It is obligatory that you and your wife should not turn the TV on for watching prohibited programs, such as music and singing, serials that are Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect), and other programs that contain any content that is declared Haram by Allah. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and his Companions!

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Fatwa no. 2185

Q: On the night of Friday corresponding to 6/10/1398 A.H., I took my wife to a relative's wedding party in a wedding palace. I returned at the time for the Fajr (Dawn) Prayer for my wife and asked her to leave with me. I then sent several people to get her and then I contacted her personally, but she refused to leave the palace until after all the women had left. I then sent a woman to her, asking her to tell her that if she did not leave now, she would be unlawful to me and not enter my house again. The woman contacted her and told me that she refused to come to me. She has not come to my home until now. In fact, she is staying at her father's house until I discuss with him the reason why she refused to leave with me. Please advise me whether it is lawful for me to take her back in marriage or not. Am I sinful for deeming her unlawful to me? Please give me the ruling on this matter, with references,

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to convince my wife's father.

A: If the situation is as you mentioned, you must make the Kaffarah (expiation) for a broken oath after your wife returns to your home. This is done by feeding ten poor people five Sa's (1 Sa' = 2.172 kg) of wheat, dates, rice, or the like of which you feed your family, giving half a Sa' to each poor person. Otherwise you can clothe ten poor people or free a believing slave. If you cannot do that, you must observe Sawm (Fasting) for three days, and it is preferable to do this on consecutive days as Allah (Exalted be He) says: ﴾O you who believe! Make not unlawful the Tayyibât (all that is good as regards foods, things, deeds, beliefs, persons) which Allâh has made lawful to you, and transgress not. Verily, Allâh does not like the transgressors.﴿ ﴾And eat of the things which Allâh has provided for you, lawful and good, and fear Allâh in Whom you believe.﴿ ﴾Allâh will not punish you for what is unintentional in your oaths, but He will punish you for your deliberate oaths; for its expiation feed ten Masâkîn (poor persons), on a scale of the average of that with which you feed your own families, or clothe them or manumit a slave. But whosoever cannot afford (that), then he should fast for three days. That is the expiation for the oaths when you have sworn. And protect your oaths (i.e. do not swear much). Thus Allâh make clear to you His Ayât (proofs, evidence, verses, lessons, signs, revelations, etc.) that you may be grateful.﴿

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and his Companions!

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Fatwa no. 2418

Q: A basketball player one day became angry and took an oath that makes his wife unlawful to him, i.e., he said, "She will be unlawful to me if I play this sport in the center." he is afraid that he might play there again. What will the ruling be if he plays there again?

A: First: One ought not to be preoccupied with this or other similar sports. It is better for a Muslim to be concerned with what will benefit them in their religion and worldly life. **Second:** If the reality is as you mentioned, if you continue to avoid it, which is preferable for you, you are required to do nothing and it will not affect your relationship with your wife. But if you return, you must make Kaffarah (expiation) for your broken oath, which is to feed ten poor people, giving each one a full meal from the average food that you usually eat. It will also suffice the purpose if you give each of them half a Sa' (1 Sa' = 2.172 kg) of the staple food of your area, or clothe ten poor people, or free a believing slave. If you cannot do this, you must observe Sawm (Fasting) for three consecutive days, as Allah (Exalted be He) says:

﴾O Prophet! Why do you forbid (for yourself) that which Allâh has allowed to you, seeking to please your wives? And Allâh is Oft-Forgiving, Most Merciful.﴿ ﴾Allâh has already ordained for you (O men) the absolution from your oaths.﴿ Allah (Glorified be He) also says: ﴾Allâh will not punish you for what is unintentional in your oaths, but He will punish you for your deliberate oaths; for its expiation feed ten Masâkîn (poor persons), on a scale of the average of that with which you feed your own families, or clothe them or manumit a slave. But whosoever cannot afford (that), then he should fast for three days. That is the expiation for the oaths when you have sworn. And protect your oaths (i.e. do not swear much).﴿ You also have to make Tawbah (repentance to Allah) from this, as it is not permissible for a Muslim to take an oath to regard what is lawful as unlawful. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and his Companions!

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The second question of Fatwa no. 2870

Q2: I was sitting with my wife and advising her to be an ideal wife, who would look after her house and appreciate

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her husband, but I said something to her that I deeply regret. I only said it with the intention of rebuking her, and now I wish that I had not said it. I asked Allah for forgiveness the moment I said it. What i said to my wife was: "it is Haram (forbidden) that a woman like you be a man's wife!" Please give me the ruling on this statement, and may Allah grant you the best reward! Does my saying this affect my relationship with my wife? Because - all praise be to Allah - I have no doubts about this, as our relationship is excellent and both of us respect each other. Please give me the ruling on this matter. May Allah bless you for it!

A: Saying to your wife, "It is Haram that a woman like you be a man's wife," is evil speech that is Munkar (unacceptable or disapproved of by Islamic law and Muslims of sound intellect). You have to make Tawbah (repentance to Allah) for this, but you do not have to perform a Kaffarah (expiation). May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and his Companions!

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Fatwa no. 4085

Q: About eight months ago, i used to smoke hookah, but one night i vomited due to it, so i swore by Allah not to smoke it again until i had accomplished the purpose i had in mind, and then shortly after i said, "May Allah make my wife Haram (forbidden) to me if i smoke it before I have completed the purpose I have in mind."

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The purpose I intended was to repair my farm and house. However, up to now, I have not finished repairing my farm. One night recently, I agreed to meet some workers in a cafe. I waited for them for about two hours, during which time people around me were smoking hookahs. I could not control myself, and so, after a long struggle with myself, I asked for a hookah. Would you please give me the ruling on this as soon as possible. If I smoke it again, will I be committing a sin, as I may not be able to give it up?

A: First: It is not permissible for you to smoke a hookah, because it is noxious and causes health, social and economic harms. There are proofs that confirm this. **Second:** You have to make Kaffarah (expiation) for your oath to deem your wife Haram to you if you smoke the hookah again, and for swearing by Allah not to smoke it again. Such forbidding of what is lawful comes under the ruling of broken oaths. The Kaffarah for it is done by feeding ten poor people, each of whom will receive half a Sa' (1 Sa' = 2.172 kg) of the usual food of your country, such as rice or the like. We advise you to exercise caution against smoking hookah again, or obeying your desires or Satan, and to avoid bad company. May Allah guide you and protect you from the evil of yourself and the devil! May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, and his family and his Companions!

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Fatwa no. 5045

Q: My wife left my house and went to visit her family without asking for my permission. After she had left, some guests came to the house. I went to bring her with me to extend hospitality to our guests, but she refused to come. A fierce argument broke out between my wife and me and also between my mother-in-law and me, as her mother refused to let her come with me or to return to her house. As a result, I uttered one pronouncement of Talaq (divorce pronounced by a husband). i said, "it is upon me to divorce you if you do not come with me." But she did not come with me. However, I took her back in marriage after that. A short time after her return to my house, there was an argument between my cousin and me, as he had insulted me and hit me. I said, "It is Haram (forbidden) for me to return evil with evil and my wife is Haram for me"? Please give me a Fatwa (legal opinion issued by a qualified Muslim scholar) on this.

A: First: If the reality is as you mentioned and you did not intend by saying to your wife who refused to go with you, "It is upon me to divorce you if you do not come with me," to divorce her by such a statement if she did not comply with you, and you said it only to urge her to go with you, then no divorce occurred because of it. Rather, you have to make Kaffarah (expiation) for a broken oath, according to the more correct of the two opinions of the scholars. On the other hand, if you did intend to divorce her by saying so, in case she refused to comply with you, she is divorced due to that, through one pronouncement of Talaq.

Your taking her back in marriage is valid as long as she was in her 'Iddah (woman's prescribed waiting period after divorce or widowhood) and you had not had divorced her twice previously. **Second:** You have to make Kaffarah for your broken oath for saying, "My wife is Haram (forbidden) for me if I return evil with evil," as long as you did not carry out what you said. You also have to make Tawbah (repentance to Allah) from this action, as it is not permissible for Muslims to declare Haram what Allah has made Halal (lawful) for them. The Kaffarah you have to perform for your broken oath is to feed ten poor people, clothe them, or free a believing slave. If you cannot do that, you have to observe Sawm (Fasting) for three days. The amount of food that must be given as Kaffarah is half a Sa' (1 Sa' = 2.172 kg) of the usual food of your country, according to the Sa' of the Prophet (peace be upon him) or what is equivalent to it. Half a Sa' is 1.5 kg and should be given to each of the ten poor people. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, and his family and Companions!

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Fatwa no. 6082

Q: I am a student who was sent to study outside the Kingdom of Saudi Arabia, and I am married. One day, during a discussion between me and my colleague, I mentioned something to him, but he did not believe me. Even when I swore to him by Allah, he did not believe me. So i became angry and said, "My wife will be Haram (forbidden) for me if i am not telling the truth," so he would be convinced.

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I also said some other things that I cannot remember now. However, after thinking the matter over I realized that I had not told the truth. I asked some people about this, but I have not found a Fatwa (legal opinion issued by a qualified Muslim scholar) that will set my heart at rest. My wife at present is in Saudi Arabia and she is pregnant.

A: Your wife is not divorced, as long as when you made the oath, declaring her to be Haram for you, you thought that you were telling the truth, even though in reality you were not. However, if you knew at the time of oath-making and forbidding that you were telling a lie, you must make Kaffarah (expiation) for your broken oath. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, and his family and his Companions!

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Fatwa no. 6269

Q: My mother and I had an argument, because I have around ten sheep and my mother used to feed them and she became tired. I was not happy at this, so I asked her to rest, but she refused to do so. So I swore by Allah, "If you do not rest and stop putting the sheep out to pasture and looking after them, I will sell them," but she refused to rest. i then said to her six times, "if you put them out to pasture or feed them, my wife will be Haram (forbidden) to me," but she ignored me and put them out to pasture.

When I come home from work now, I see that she has put the sheep out to pasture, but she has not fed them until now.

A: If the reality is as you mentioned and by saying that your wife would be Haram to yourself you intended to divorce her, if your mother put your sheep out to pasture or fed them, it is regarded as one pronouncement effecting Talaq (divorce pronounced by a husband) on your part. You may take your wife back in marriage, as long as she is still in her 'Iddah (woman's prescribed waiting period after divorce or widowhood) and you have not divorced her twice previously and have not divorced her twice since then. However, if you intended by it to prevent her from putting the sheep out to pasture or feeding them without intending Talaq, no divorce occurred because of it. Instead you have to perform the Kaffarah (expiation) for breaking oath by freeing a believing slave, feeding ten poor people by giving each poor person half a Sa' (1 Sa' = 2.172 kg) of wheat or the like, or clothing them. If you cannot do that, you should observe Sawm (Fasting) for three days. The same ruling applies if you intended by what you said to forbid your wife to yourself rather than divorcing her, you have to perform the mentioned Kaffarah and do not make your wife Haram to yourself again. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, and his family and Companions!

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`Abdullah ibn Qa`ud	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 5596

Q: a man became angry with his wife and, when his anger heightened, he said to her,

colloquially, "It will be Haram (forbidden) to me if you sit with me." He said this with the intention of relieving his anger and to silence his wife who was yelling at him, infuriating him and gibing at his poverty. She kept saying such things that forced him to say the above-mentioned words. When he said that, his wife went to another room of the house and came to her senses. She asked her husband to forgive and excuse her, which he did. However, his heart will not be at ease until he knows the Islamic legal ruling on this question. Please advise us and may Allah bless you for it!

A: If the reality is as you mentioned, the husband must make the Kaffarah (expiation) for oath-breaking, because he made her sitting forbidden, not her in person. The Kaffarah is performed by feeding ten poor people of the staple food of the country, clothing them, or freeing a believing slave. If he cannot do any of that, he has to observe Sawm (Fasting) for three days. He also has to make Tawbah (repentance to Allah) and Istighfar (seeking forgiveness from Allah) for declaring Haram what Allah made Halal (lawful) for him. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, and his family and Companions!

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Fatwa no. 7424

Q: My problem is that there was an argument between my wife and my sister,

during which they exchanged some meaningless words. When I sat with my wife and my sister to understand what they had said, they both swore that they had not said them. My wife said that my sister told her that she used to talk on the phone. When I asked my sister about it, she denied saying such a thing. I became so angry that I uttered something that I had not intended to say. i said, "My wife will be Haram (forbidden) to me if i enter your house again." Meaning my sister's and her husband's house. When my family learned of this, they became angry and said they would not come to my house, unless i went to my brother-in-law's. The last time I went to my brother-in-law's house was about three months ago, as my sister always visits us but we do not visit her. Please advise us.

A: If the reality is as you mentioned and you intended by declaring your wife Haram to you to divorce your wife if you enter your sister's and brother-in-law's house, you have divorced your wife by one pronouncement effecting Talaq (divorce pronounced by a husband) if you have entered their house. You can take your wife back in marriage if she is still in her 'Iddah (woman's prescribed waiting period after divorce or widowhood) and it is not the last and third irrevocable pronouncement of Talaq. However, if you just intended to prevent yourself from entering their house and not to divorce your wife, if you enter their house you have to perform the Kaffarah (expiation) for breaking oath which is feeding ten poor people, clothing them, or freeing a believing slave. If you cannot do that, you have to observe Sawm (Fasting) for three days.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, and his family and Companions!

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The second question of Fatwa no. 6635

Q2: One day, when I was traveling with one of my relatives, we bought some items and then started to compete to pay the bill. I swore that if I did not pay for them my wife would be Haram (forbidden) for me. I then went to get some items from another place, but when I returned I found he had paid for them and he refused to let me pay for them. I hope that you will give me the Fatwa (legal opinion issued by a qualified Muslim scholar) on this matter and may Allah bless you for it! By the way, I am married and so is he.

A: If the reality is as you mentioned and you intended by declaring your wife Haram for you to prevent your friend from paying for the items, you have to make Kaffarah (expiation) for your broken oath by feeding ten poor people, clothing them, or freeing a believing slave. If you cannot do that, you have to observe Sawm (Fasting) for three days, and it is preferable for them to be successive. But if you intended by this to divorce your wife if he paid for the items, you have divorced your wife by one pronouncement effecting Talaq (divorce pronounced by a husband). You can take her back in marriage as long as she is still in her 'Iddah (woman's prescribed waiting period after divorce or widowhood) and this divorce is not preceded or followed by two pronouncements of Talaq.

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`Abdullah ibn Qa`ud	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 7552

Q: My problem in short is that one day i was with a friend of mine and he told me a secret, asking me not to divulge it to anyone. i swore that if i told anyone, my wife would be Haram (forbidden) to me. After a while, i saw another friend and i told him the secret that my friend confided to me, out of ignorance and forgetfulness. I thereby disclosed the secret that I had taken an oath not to divulge to anyone. What worsened the matter is that I had sexual intercourse with my wife and did not remember the oath I had broken until after having intercourse with her. I hope you can find for me a solution to my problem. May Allah bless you for it! May Allah preserve you for Islam and the Muslims!

A: If the reality is as you mentioned, that you disclosed the secret and also had intercourse with your wife as you forgot about the oath you made, there is no sin on you.

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This is because Allah (Exalted be He) says: ﴾Our Lord! Punish us not if we forget or fall into error﴿ It is also authentically reported from the Messenger of Allah (peace be upon him) that Allah (Glorified be He) said: ﴾I did.﴿ Meaning that Allah responded to the previously mentioned supplication. You must keep this secret throughout your life. If you disclose it intentionally, remembering your oath, you will have to perform a Kaffarah (expiation) for a broken oath if you have intercourse with your wife. This is because declaring your wife to be Haram to you carries the ruling of a broken oath. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, and his family and Companions!

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The fifth question of Fatwa no. 6759

Q5: What is the ruling on a husband saying to his wife: “You are Haram (forbidden) to me”?

A: If by declaring his wife to be Haram to him he intended to divorce her, this is considered as one pronouncement effecting Talaq (divorce pronounced by a husband). He can revoke the divorce and take back his wife with whom he consummated the marriage, as long as she is still in her ‘Iddah (woman’s prescribed waiting period after divorce or widowhood), and this declaration of forbidding his wife to himself was not the last and third irrevocable pronouncement of Talaq. In such a case, she will not be lawful to him until after she marries another man and that marriage ends lawfully. As for a wife with whom he has not yet consummated the marriage, it will not be lawful for him to take her back in marriage unless through a new marriage contract, a new Mahr (mandatory gift to a bride from her groom), and with her consent.

If by declaring his wife to be Haram to him he did not intend to divorce her, this is not considered to be a Talaq, and he has to make Kaffarah (expiation) for Zhihar (a man likening his wife to an unmarriageable relative) by freeing a believing slave. If he cannot do that, he has to observe Sawm (Fasting) for two successive months. If he cannot do that, he has to feed sixty poor people. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, and his family and Companions!

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`Abdullah ibn Qa`ud	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The sixth question of Fatwa no. 6903

Q6: a husband said, "My wife will be Haram (forbidden) to me if I talk to so-and-so." He now feels sorry for saying this. What should he do?

A: If by declaring his wife to be Haram to himself he intended to divorce her if he talked to that person, this is considered as one pronouncement effecting Talaq (divorce pronounced by a husband) if he talked to him. He may revoke the divorce and take his wife back in marriage, as long as she is still in her 'Iddah (woman's prescribed waiting period after divorce or widowhood) by calling upon two just people as witnesses, unless this was the last and third irrevocable pronouncement of Talaq. If he only intended by saying that to prevent himself from talking to that person, he has to make the Kaffarah (expiation) for a broken oath if he talks to that person. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, and his family and Companions!

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`Abdullah ibn Qa`ud	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 7413

Q: I got married three years ago, but during this time I committed one of the gravest of major sins by having anal intercourse with my wife. I now regret what happened and I turned to Allah. In an attempt to prevent myself from doing it again, i said, "if i have intercourse with her again in her anus, she will be Haram (forbidden) to me." However, I did not tell her what I had sworn not to do. After around two years or more of commitment to my oath, my wife was having her monthly period and I was so sexually excited that I could not control myself and did not have the strength to resist my sexual desire. Although I knew that I had taken an oath not to have anal intercourse with her, I asked her permission to let me do so. She agreed to it just to please me. I then had anal intercourse with her once more. I hope that you will give me a Fatwa (legal opinion issued by a qualified Muslim scholar) on this matter, as I love my wife and we have a child. Since I committed this disastrous deed, I have been very anxious and fearful, but I have not told her anything.

A: First: Having anal intercourse with your wife is one of the major sins. You, therefore, have to make Tawbah (repentance to Allah) and ask Allah's Forgiveness for what you have done. You also have to regret what you did, and firmly resolve not to do it again. This is not regarded as a Talaq. **Second:** If by your saying, "If I have intercourse with her again in her anus, she will be Haram (forbidden) to me," you intended to divorce your wife, you have divorced your wife by one pronouncement effecting Talaq (divorce pronounced by a husband), because you did have anal intercourse with her again.

You can revoke the divorce and take her back in marriage as long as she is still in her 'Iddah (woman's prescribed waiting period after divorce or widowhood), unless this Talaq was preceded by two other divorce pronouncements. But if you said it with the intention of preventing yourself from having anal intercourse with her and not to divorce her, it is obligatory on you to perform a Kaffarah (expiation) for a broken oath, as you did have anal intercourse with her after taking the oath not to do. This is done by feeding ten poor people, clothing them, or freeing a believing slave. If you cannot do that, you have to observe Sawm (Fasting) for three days. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his and family and Companions!

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`Abdullah ibn Qa`ud	`Abdul-Razzaq `Afify	`Abdul- `Aziz ibn `Abdullah ibn Baz

Fatwa no. 8557

Q: My wife, who bore me six children, was never undutiful to me through all the previous years and I have carried out my responsibilities to her. However recently she has not been compliant in many matters, for example refusing me in bed. I have tried with her many times, but she insists on not having intercourse. She says that she will not sleep in the same bed as me, unless I grant her request, but I am not able to do what she wants.

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Your Eminence, I lost my patience and threatened her, saying, "as for Talaq (divorce), I will never give it to you. as for the other matter, it is forbidden to me (i.e. it is forbidden for me to have intercourse with you)." after saying that I regretted what I had said and so did she. What is the ruling on what I said and what is the solution?

A: If the reality is as you mentioned, you may have intercourse with your wife, but you must also offer Kaffarah (expiation) for your oath. You should feed or clothe ten poor people or free a believing slave. If you cannot afford this, you should perform Sawm (Fasting) for three days. May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Qa`ud	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 12382

Q: in a fit of temper, i told my wife that if she went to her neighbor she would be unlawful for me. She did not go there for a long period of time. However, this neighbor suffered from an illness and needed my wife to visit her. i, thus, allowed her to visit her neighbor, provided that I would offer Kaffarah (expiation) for an oath. As far as I know, this is not considered an oath. Anyhow, I hope Your Eminence will provide me with an answer regarding the Kaffarah for this action. May Allah reward you best, guide you to serve Islam and Muslims, and show

you the right way!

A: In case you have intended to divorce your wife by what you said, the Talaq (divorce pronounced by a husband) has been effective once she visited her neighbor. Nevertheless, you can take her back in marriage during the `Iddah (woman's prescribed waiting period after divorce) as long as it is not the third Talaq. On the other hand, if you have only intended to prevent her from going to her neighbor and she went afterward, what you said is regarded as an oath and you are required to make Kaffarah for an oath, which is feeding ten needy persons, or providing them with clothing, or emancipating a believing slave. If you are not able to do any of these, you must observe Sawm (Fast) for three days. In this way, your wife will not be considered divorced. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdul-Razzaq `Afify	`Abdul- `Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 14229

Q 1: A Muslim brother has been married for five years and he is used to smoke a lot. as he wants to quit smoking, he has taken an oath saying: "By allah, my wife will be unlawful for me if I do not quit smoking." However, he cannot quit smoking. He is asking about the ruling on his marital life after repeating the previous statement several times.

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Does the person's intention have an effect on such situations? He also asks whether the statement he has uttered considered an irrevocable divorce or Zhihar (a man likening his wife to an unmarriageable relative). Could you kindly advise. May Allah reward you best!

A: If his intention is to prevent himself from smoking and he does not mean divorce, this divorce is not effective and not counted and he should offer Kaffarah (expiation) for an oath. If his intention is to divorce her if he starts smoking again, his wife will be divorced one time and he can take her back in marriage if this divorce is not the third and she is still in her `Iddah (woman's prescribed waiting period after divorce). He also has to offer Kaffarah for his oath. The Kaffarah is feeding ten needy persons, or providing them with clothing, or emancipating a believing slave. If he cannot afford any of them, he must observe Sawm (Fast) for three days. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 14818

Q: when I want to do something, I say within myself that my wife will be unlawful for me if I do such and such, but later I do it. will Talaq (divorce pronounced by a husband)

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be effective?

A: If you only think of this without expressing it verbally, Talaq will not be effective and there are no consequences for your thoughts. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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\`Abdul-Razzaq \`Afify	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

Q 3: is the Talaq (divorce pronounced by a husband) valid when it is written on paper without the husband uttering it verbally?

A: The ruling is no different, whether Talaq occurs in writing or is pronounced by word of mouth. When you write that something is forbidden to you, intending to swear your wife will be divorced if you do such thing, the divorce takes place when you break your oath. It counts as one pronouncement of divorce which can be revoked so long as it is not the third pronouncement and the woman's `Iddah (woman's prescribed waiting period after divorce or widowhood) has not expired. On the other hand, if you intend to take an oath to urge and encourage doing something or warn against something and you do not mean to initiate divorce, no divorce takes place as a result of breaking the oath. In such case, Kaffarah (expiation) for oath is required. You are to feed or clothe ten poor persons or to manumit a believing slave. If you can not afford this, you should fast for three days. May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

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Deputy Chairman	Chairman
`Abdul-Razzaq `Afify	`Abdul- `Aziz ibn `Abdullah ibn Baz

Fatwa no. 12012

Q: i have sisters who go out for study. Once i took an oath that they would not go out for study anymore. However, they went out for study the following year. it should be noted that when i swore i said: "By Al-Haram (the unlawful), you will not go out for study anymore." I hope you will answer my question. Have I committed a sin this way? Please enlighten me.

A: If by saying, 'By Al-Haram', you meant that you will divorce your wife if they went out, it will be considered a divorce and it is permissible for you to take your wife back in marriage during or after the expiration of her `Iddah (woman's prescribed waiting period after divorce or widowhood) by concluding a new marriage contract if you have not divorced her twice before. However, if you just said it to prevent your sisters from going out, its ruling is the same as that of a broken oath, so you must make Kaffarah (expiation) for an oath; which is manumitting a Muslim slave, feeding ten needy people each getting a half of Sa` (1 Sa` = 2.172 kg) of wheat, rice, dried dates or the common food of the country, or providing them with clothes. If you are unable to afford any of these, you must fast for three days. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 13094

Q: i had a quarrel with a Muslim brother

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because I heard that he spoke ill of me. I was infuriated and so I said to him, "I declare my wife unlawful for me if you ever set foot in my house." My intention was to pronounce a single Talaq (divorce pronounced by a husband). Indeed, there was no contact between us for a while, but later some good people reconciled us and I forgave him. It is worth mentioning that my father loves this person dearly and has been very angry at my behavior. What is the ruling on what I said in this fit of temper?

I hope Your Eminence would give me a Fatwa (legal opinion issued by a qualified Muslim scholar) regarding this for I fear committing sins. May Allah safeguard you and make you a source of help for Islam and Muslims!

A: If by saying, "I declare my wife unlawful for me...." you have intend Talaq and this person has set foot in your house, only one single Talaq takes effect. You can take your wife back in marriage as long as her `Iddah (woman's prescribed waiting period after divorce or widowhood) has not expired yet and you have not divorced her twice before. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Deputy Chairman	Chairman
`Abdul-Razzaq `Afify	`Abdul- `Aziz ibn `Abdullah ibn Baz

Fatwa no. 14438

Q: I live in an Egyptian village. Once I had an argument with my father about visiting and touching the graves of Awliya' (pious people) with veneration. He knows that I go to a specific Masjid (mosque) in our village where most of the people who frequent it do not adopt such deviating beliefs. When I tried to forbid him from what he is doing, he took an oath that I should not enter this Masjid again. He said, "If you enter this Masjid, your mother will be unlawful for me." I care for my brothers and I do not want to ruin the family by breaking this conditional oath. Nevertheless, I want to offer Salah (Prayer) behind an Imam (the one who leads congregational Prayer) who adheres to the principles of Tawhid (monotheism), because I am keen to enter Jannah (Paradise) and I know the prohibition of offering Salah behind those who excessively esteem the graves of righteous people. Will my mother be divorced if I enter this Masjid? If it is considered Zhihar (a man likening his wife to an unmarriageable relative) and I ask my father to offer Kaffarah (expiation) so that I will be able to enter the Masjid, will it be considered as precipitating something destined by Allah (Exalted be He); ruining the family? If it is Zhihar, will I be allowed to offer the Kaffarah from my father's money without his knowledge? What should I do? Please answer me in detail, simply and quickly. As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

A: If your father's intention when taking the oath was Talaq (divorce pronounced by a husband), entering this Masjid would make your mother's Talaq effective. In this case, your father can take her back in marriage as long as she is still in her `Iddah (woman's prescribed waiting period after divorce) and this is not the third time of Talaq.

If your father's intention when taking the oath was to prevent you from going to this Masjid and not Talaq, entering the Masjid would not result in Talaq. However, your father has to offer Kaffarah for his oath, which is emancipating a believing slave, or feeding ten needy persons, or providing them with clothing. If he cannot do any of these, he should observe Sawm (Fast) for three days. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdul-Razzaq `Afify	`Abdul- `Aziz ibn `Abdullah ibn Baz

Fatwa no. 15737

Q: i have told my wife that she would be unlawful for me if she accompanies me to my workplace in Al-Salil, but now i regret saying this. What should i do? May Allah grant you success!

A: If you intend by what you have said to effectuate the Talaq (divorce pronounced by a husband), a single Talaq will be effective once you break your oath, but you can take her back in marriage as long as she is still in her `Iddah (woman's prescribed waiting period after divorce) and this is not the third time of Talaq. However, if by your oath you only intend to prevent her from accompanying you to your workplace and you do not intend Talaq, you must offer a Kaffarah (expiation) for an oath if she accompanies you, and this will not be considered Talaq. The Kaffarah in such case is feeding ten needy persons,

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or providing them with clothing, or emancipating a believing slave. If you are unable to do any of these, you must observe Sawm (Fast) for three days. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Ruling on a woman deeming herself unlawful to her husband

Fatwa no. 14775

Q: I am married man and I have five children. One night I had a dispute with my wife who stood up, pointed her finger at me, cursed me three successive times, and then declared me unlawful to her three times by saying: "You are unlawful to me. You will never be lawful to me again." Thereupon, I left the house and went to my second wife's house. I hope Your Eminence will give me a Fatwa (legal opinion issued by a qualified Muslim scholar) regarding what my wife did, bearing in mind that she is waiting for me to take her to her family's house since she is insisting not to live with me and the children. Please reply promptly, and may Allah preserve you!

A: Women do not have the right to initiate divorce either by uttering the word of divorce or the word of Tahrim (unlawfulness). Rather, divorce is pronounced only by the husband. Accordingly, what your wife did is not tantamount to a divorce. On the contrary, she is still your wife but must make Kaffarah (expiation) for this oath which is to feed ten

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needy persons on a scale of the average of what she eats, clothe them, or manumit a slave. In case that your wife cannot afford any of these compensations, she is to fast for three days. In addition, it is not permissible for a woman to curse her husband, her son, or any other Muslim, for the Prophet (peace be upon him) said in a Hadith related by Al-Bukhari and Muslim, ("Cursing a believer is as sinful as killing him.") He (peace be upon him) also said, ("Those who curse cannot be an intercessor nor witness on the Day of Resurrection.") (Related by Muslim) May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 756

Q: a wife said that if her husband did not return home in two months, he would be deemed unlawful for her unless he would provide her with a separate house away from his mother's. The husband returned after a long period of time. The family interfered

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and obliged her to return to her husband and live with his mother in the same house. Are there any consequences for what she said and failed to abide by?

A: If the reality is as mentioned, she has to offer Kaffarah (expiation) for the oath she has broken. This Kaffarah is to emancipate a believing slave, feed ten Miskins (needy persons) each with one Sa` (1 Sa` = 2.172 kg), or provide them with clothing. If she cannot do any of these, she should observe Sawm (Fast) for three days. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Sulayman Ibn Mani`	`Abdullah ibn `Abdul-Rahman ibn Ghudayyan	`Abdul-Razzaq `Afify

Fatwa no. 212

Q: a man was indebted to another for 200 riyals. The creditor took hold of the debtor while he was about to travel to Riyadh, claiming his money. So the debtor took an oath of divorce to send him the money upon reaching Riyadh. Indeed, when the debtor arrived at Riyadh, he sent the money to the creditor. Now he asks: is there anything on him in this case?

A: If the case is as you mentioned, that the debtor took an oath of divorce to send the 200 riyals to his creditor upon arriving at Riyadh, and once he arrived he sent the designated amount, there is no harm on him in this case,

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for he has not broken his oath. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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\`Abdullah ibn Sulayman Ibn Mani\`	\`Abdullah ibn \`Abdul-Rahman ibn Ghudayyan	\`Abdul-Razzaq \`Afify

Fatwa no. 588

Q: A woman got divorced from her husband and her brother gave her in marriage to another man. When the woman fell ill, she went to stay at her brother's house until her condition improved. However, when her second husband came to take her home, she refused claiming that the treatment was not yet completed and that the doctor prevented her from having sexual relations with her husband. Her husband suspected that her brother wanted her to be divorced in order to return to her first husband. the brother took three, ten, and a hundred oaths of divorce to assure the second husband that he did not even think about returning her to her first husband. the brother says he was truthful when he took that oath. Later, the second husband divorced the woman and everyone thought it would be better for her to return to her first husband, while the brother had no intention of this from the beginning. If the woman returns to her first husband, does her brother's oath of divorce become effective? Please enlighten us!

A: If the reality is as you mentioned, that when the brother took the oath of divorce, he had no intention of returning his sister to her first husband,

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and that the idea of returning her to him came after she was divorced from her second husband, the brother will not be breaking his oath by returning her to her first husband. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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\`Abdullah ibn Sulayman Ibn Mani\`	\`Abdullah ibn \`Abdul-Rahman ibn Ghudayyan	\`Abdul-Razzaq \`Afify

Fatwa no. 376

Q: i took the oath of divorce that i would inform someone about a particular matter. My intention was only to assure telling him. This person lives in another city and in order to inform him, I did the following: (i) I sent him a letter containing the information and made sure the letter was delivered. (ii) I went to see him at work but he was on vacation. (iii) I saw him once; however he was not in a position that would allow him to speak with me. (iv) I went to his workplace the same day and gave him the information.

Is the divorce effective or not?

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A: If the reality is as you mentioned, that you told him the information whether through a letter or verbally, you have not broken your oath, since you did what you had sworn to do. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Sulayman Ibn Mani`	`Abdullah ibn `Abdul-Rahman ibn Ghudayyan	`Abdul-Razzaq `Afify

Fatwa no. 634

Q: When his son fell ill, his wife asked him to take him to the doctor for treatment. After examining him, the doctor gave him a medical prescription. However, his wife stopped using it because she preferred a traditional Arab treatment. He swore to divorce her if she asked him again to take him to the doctor. Once again the boy got sick and the wife asked her husband to take him to the doctor, forgetting the oath of divorce. The husband went to the doctor forgetting the oath of divorce he had sworn. He and his wife did not recall the oath except after returning from the doctor and he asks: What will be the consequences if the case is as mentioned?

A: There are different views reported from Imam Ahmad concerning the person who does something having forgotten that he has taken an oath of divorce not to do. The more established view in this regard is

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that he did not break the oath by doing the action forgetfully and his oath is still effective. This is the view of `Ata', `Amr ibn Dinar, Ibn Abu Nujayh, Is-haq and Ibn Al-Mundhir. This is also the preponderant view of Al-Shafi`y Madh-hab (school of Jurisprudence) as mentioned in "Al-Khulasah". It is said in "Al-Furu`": This is the preponderant opinion. It is said also in "Al-Insaf": It is the soundest opinion. Shaykh Al-Islam, Ibn Taymiyyah, chose this opinion based on the statement of Allah (Exalted be He): (And there is no sin on you concerning that in which you made a mistake, except in regard to what your hearts deliberately intend.) The Prophet (peace be upon him) also said, ("Allah overlooks what my people do by mistake, forgetfully and under coercion.") It should be noted that the man did so unintentionally and he did not break his oath intentionally similar to the one sleeping or the insane whose errors are pardoned. Accordingly, in such a case, the man and his wife did not break the oath due to their forgetfulness and the oath is still effective. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Sulayman Ibn Mani`	`Abdullah ibn `Abdul-Rahman ibn Ghudayyan	`Abdul-Razzaq `Afify

Fatwa no. 824

Q: when his son returned from travel, he swore by the unlawful that his son would dine with him. However, the son did not dine with him. He asks about the ruling on saying so.

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A: If the reality is as mentioned in the question, that he swore by the unlawful that his son would have dinner with him that night when he came back from his journey and his son refused to dine with him on that night, it will be a broken oath and the father has to offer a Kaffarah (expiation) for a broken oath, which is, feeding ten needy people half a Sa` (1 Sa` = 2.172 kg) of common food in his country, or clothing them, or freeing a Muslim slave. If he is unable to do so, he has to fast for three days. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Sulayman Ibn Mani`	`Abdullah ibn `Abdul-Rahman ibn Ghudayyan	`Abdul-Razzaq `Afify

Fatwa no. 666

Q: my wife and I paid a visit to my sister in her house. When I wanted to return home, my wife refused saying, "Let me stay for the night at your sister's house or take me to my family's house." An argument ensued between us. I gave my wife conditional divorce saying, "You will never come to my sister's house nor see her except in the house of my other sister." She will be divorced once if she does so. Is this divorce effective if my sister comes to my house? I want to maintain family ties

seeking the reward from Allah. It is noteworthy that I gave no divorce except this one, and my wife did not go to my sister's house since the divorce was pronounced in Dhul-Qa`dah, 1393 A.H.

A: If the reality is as you mentioned that you issued conditional divorce by making one pronouncement if your wife goes to your sister's house where she wanted to spend the night or sees her except in the house of the other sister, the divorce will not be effective in the following cases: When the other sister or your sister in whose house the argument occurred comes to your house, and when your wife sees either of the two sisters in your house or in the house of the sister in whose house the argument did not take place. However, the divorce will be effective, if your wife visits your sister in whose house the argument took place. May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

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Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	Ibrahim ibn Muhammad Al Al-Shaykh

Fatwa no. 941

Q: a person's mother asked him to marry his cousin, but he swore an oath not to marry her. Then he married her. He is asking about

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the consequences of the oath he took?

A: If the reality is as mentioned; that he swore an oath not to marry his cousin then he married her, he will be considered as having broken his oath. Accordingly, he is required to offer Kaffarah (expiation) for an oath, which is to emancipate a believing slave, feed ten Miskins (needy persons) - each one half a Sa` (1 Sa` = 2.172 kg) from the staple food of the country, or provide them with clothing. If he cannot afford any of these, he must observe Sawm (Fast) for three days. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Sulayman Ibn Mani`	`Abdullah ibn `Abdul-Rahman ibn Ghudayyan	`Abdul-Razzaq `Afify

Fatwa no. 1102

Q: A man proposed to my sister, but I swore twice that my wife would be unlawful for me if I gave my sister in marriage to this person, since I had no idea about his being a Multazim (practicing Muslim) or not and because I was informed of some unpleasant information about him. Afterwards, I knew from some reliable people that this suitor was a pious and an upright person. I, thus, changed my mind about him and so did the whole family; my mother, the bride, and the elder brother. All of us agreed to give the young woman to this person in marriage. It should be mentioned that one of my relatives verified that I swore by divorce not to give my sister in marriage to that suitor, but I did not recall this. Afterwards, the elder brother concluded the marriage contract with the suitor, along with the consent I gave depending on the information I received from the reliable people. Please provide me with a Fatwa (legal opinion issued by a qualified Muslim scholar).

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A: You said that you swore twice that your wife would become unlawful for you if your sister married this person since you had no idea about his being a Multazim or not and because you received some unpleasant information about him. You also mentioned that one of your relatives testified that you divorced your wife, but you could not recall how many times. Finally, you added that the suitor turned out to be a pious person and, therefore, you agreed to give him your sister in marriage and the marriage contract was concluded. If the reality is as you mentioned, you have not broken your oath and you have not divorced your wife by marrying your sister off to the suitor, because you based your oath on misleading information. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Mani`	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 2052

Q: A man concluded his marriage contract to a woman, but he did not consummate the marriage. He visited her family, and they treated him badly, so he became angry. After a discussion with a relative of his, he said, "May my wife be unlawful to me if I return to Al-Ta'if where she lives

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except during the summer." This was three months ago. If he visits Al-Ta'if in the summer, what should he do?

A: If the reality is as you mentioned, it is permissible for this man to return to Al-Ta'if where his wife lives before the summer and make Kaffarah (expiation) for an oath, which is feeding ten needy people, half a Sa` (1 Sa` = 2.172 kg) of wheat for each, clothing them or manumitting a believing slave. If he cannot afford that, he must observe Sawm (fasting) for three days. However, if he goes there in the summer, he does not have to make Kaffarah. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Mani`	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 2040

Q: i visited a friend after a long period of absence abroad. He wanted to slaughter an animal to serve me with but i said, "Your food will be unlawful for me if you exaggerate in entertaining me." i said this so as to prevent him from bearing this expense, but he insisted. i begged him not to let me break my oath and i asked Allah for Forgiveness after he left. Indeed, he slaughtered an animal and said it was permissible for me to eat from it and it was not proper to declare it unlawful. He promised after having our dinner,

he would take me to a shaykh to clarify the issue for me. I thus ate from the food though I doubted the matter. It may be worth mentioning that I did not intend any divorce by what I had said to my friend. I only intended to refrain from eating of the animal because I did not want my friend to bear the high cost. Am I considered a sinner? Do I have to make any Kaffarah (expiation)? Am I subject to any Had (ordained punishment for violating Allah's Law)? May Allah reward you good!

A: If the reality is as you mentioned, you have only to make Kaffarah (expiation) for an oath which is to feed ten poor people five Sa`s (1 Sa` = 2.172 kg) of wheat, dates, rice, etc. on a scale of the average of that with which you feed your family. You thus give every poor person half of a Sa`. You may alternatively clothe ten poor people, or free a slave. If you cannot afford any of this, you must fast three days preferably in succession. In addition, you have to make Istighfar (seeking forgiveness from Allah) and abstain from declaring lawful things as unlawful to you. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 2884

Q: One day I argued with my nephew in his home. We continued debating

until I got very angry. I thus said to my nephew: "If I walk over your doorstep, my wife will no more be with me in marriage." I along with my family then immediately left my nephew's home. Afterwards, I felt very sorry for swearing such an oath regarding my nephew's home. This oath affected my relationship with my elder sister as I became unable to enter the concerned home or visit my sister there. In other words, I severed the ties of kinship with my sister who did not commit any fault. Could you please give me a Fatwa on the oath in question so that I become able to visit my sister and nephew? May Allah guide you to all goodness! Verily, Allah is All-Hearing; Oft-Responding.

A: If the reality is as you have mentioned, you have to connect the ties of kinship with your sister and nephew for Allah (Exalted be He) commands Muslims to maintain such ties. However, after entering your nephew's home, you have to offer a Kaffarah (expiation) for the concerned oath. Such a Kaffarah is to feed ten Faqir (poor) people five Sa`s (1 Sa` = 2.172 kg) of wheat, dates, rice, etc. of the same kind that you provide for your family. You have thus to give each poor person half a Sa` of any of these staple crops. However, if you are unable to do so; you have to observe Sawm (Fast) of three - preferably successive - days. Allah (Exalted be He) says: ﴿Allâh will not punish you for what is unintentional in your oaths, but He will punish you for your deliberate oaths; for its expiation feed ten Masâkîn (poor persons), on a scale of the average of that with which you feed your own families, or clothe them or manumit a slave. But whosoever cannot afford (that), then he should fast for three days. That is the expiation for the oaths when you have sworn. And protect your oaths (i.e. do not swear much). Thus Allâh make clear to you His Ayât (proofs, evidence, verses, lessons, signs, revelations, etc.) that you may be grateful.﴾

The same ruling that is mentioned in this Ayah (Qur'anic verse) applies to the oath that you swore regarding making your wife unlawful to you. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa 4986

Q: I have a question for which I hope to have a detailed answer from your Eminence. It is about two points related to one issue:

First: I married my half-brother's maternal half-sister. This brother is my elder half-brother. My father had been married to the mother of this girl and she bore him my elder half-brother.

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My father then divorced her mother and she married another man and bore him this girl. My father had me from another wife who is the full-sister of the mother of that girl. So my father married the two sisters one after the other. The girl's mother is thus my maternal aunt. However, I am not convinced that this marriage is permissible. I consulted many judges about the permissibility of this marriage and they all said it is permissible. But I have my doubts about it even though I have four children from this girl.

Second: I married this girl early in my life. Indeed, I was not committed to religion at the time. I used to neglect Salah (Prayer) yet I did not commit unlawful deeds. During this period of my life I used to swear oaths of divorce repeatedly every now and then without fulfilling my oaths of divorce. I do not think now that I was serious regarding divorce. But I am sure that I do not want to divorce my wife. I have never argued with her or made an oath of divorce in her face or behind her back intending divorce. Two years ago, Allah blessed me with righteousness and genuine repentance to Him. Thanks to Allah, I now observe all religious acts of worship yet I find the oaths of divorce I made during the days of ignorance stand in the way of my relationship with my wife, so I abandoned her more than a year ago

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until I receive a Fatwa from your Eminence with regards to the oaths I had made and their impact upon our marriage. I hope to receive your Fatwa regarding these two points.

A: First: If the reality is as you have mentioned with regards to the relationship to your wife, your marriage conforms with the Shari`ah; because her being your aunt's daughter and a half-sister to your brother and a daughter to your father's ex-wife does not prevent you from marrying her according to the Shari`ah; because there is no religious text that prohibits it and the basic rule is permissibility. **Second:** If the reality is as you have mentioned, you used to swear oaths of divorce repeatedly, not fulfill your oaths, break your oaths without intending to give divorce but to prevent your wife doing something, you have to offer Kaffarah (expiation) of a broken oath for every time you broke your oath. A Kaffarah of a broken oath is to feed or clothe ten needy people or free a Muslim slave. If you are unable to do so, you have to fast three days. It is sufficient for you to distribute five Sa` (1 Sa` = 2.172 kg) of wheat, rice, or maize, or the like of what your family eat to ten needy people, each one half a Sa` for every time you have broken your oath. If you do not remember how many times you have broken your oath, you may guess it and offer Kaffarahs according to the number of times you guessed.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 9161

Q: while discussing a problem with my mother caused by my wife who was absent during the discussion, I took the following oath: "I swear by Allah, the Greatest, that I will not make peace with my wife and she will not be my wife after today." Indeed, I was angry with her. I was aware of what I said and meant divorce. This is the first time I divorce my wife. I would like to know the ruling on this from the Shari`ah of Allah (Glorified and Exalted be He).

A: If your oath of divorce is meant to produce divorce, your wife is divorced one time and it is permissible for you to return to her in marriage during `Iddah (woman's prescribed waiting period after divorce or widowhood) by paying a new Mahr (mandatory gift to a bride from her groom) and concluding a new marriage contract. If this was the third time for you to divorce her, it is unlawful for you to return to her in marriage unless she gets married to another husband who consummates marriage with her. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

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Fatwa no. 9372

Q: I married a fatherless woman and her brother acted as her Waliy (a legally accountable person acting for a woman seeking marriage) for the conclusion of the marriage contract. I married her with her consent as well as with the consent of her mother. They both signed the marriage contract in the presence of the marriage registrant. I issued a marriage document number thirteen on 11/3/1405 A.H. from the Shari`ah Court of Tayma'. However, the problem was that my wife's paternal uncle was against the marriage and claimed that I did not register the contract in the court. In order to convince him, I gave him the sealed marriage document which he refused to return to me. He insisted that I should divorce my wife. In the heat of the moment, I pronounced a single talaq (divorce pronounced by a husband). I did not consummate the marriage with my wife. After what her uncle did, I went to some people and told them about what happened.

Please inform me whether this Talaq had taken effect or not. It should be noted that I told her brother and mother about what happened and they told me to get prepared for the consummation of the marriage and to take my wife if the Mufty (Islamic scholar qualified to issue legal opinions) would declare her lawful for me. I again direct the attention to the fact that I was in a fit of temper when I pronounced Talaq and I was forced to it because of her uncle.

A: If the reality is as you mentioned, it is permissible for you to conclude a new marriage contract and offer a new Mahr (mandatory gift to a bride from her groom) in the presence of two just witnesses, provided that the bride and her Waliy give their consent. The pronouncement of Talaq which you made is considered one single Talaq.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 9428

Q: Please be advised that i swore by divorce three times that my wife should not go to her family unless there is an excuse such as an illness or the like. Then, she and her children became ill, and they went to her family's house. They will not return home until i go to them. Please enlighten us, and may Allah reward you good!

A: If the reality is as you mentioned, that you swore by divorce three times that your wife should not visit her family without an excuse, such as illness, she has not broken that oath by going there, as she and her children are ill. She is not considered divorced. Further, we recommend that you do not make a similar oath, as swearing by divorce three times is a Bid`ah (innovation in religion). May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Deputy Chairman	Chairman
`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 12488

Q 2: A man swore that his wife would become unlawful to him due to a misunderstanding over a trivial matter. What is the solution for this situation? I would like to receive the answer from the Permanent Committee for Scholarly Research and Ifta' supported with evidence. Many thanks, and may Allah guide you and support you!

A: If the man's intent by declaring his wife unlawful to him was to divorce her, this is considered one pronouncement of Talaq (divorce pronounced by a husband). He may return to her as long as she is still in her `Iddah (woman's prescribed waiting period after divorce or widowhood), unless this is the third pronouncement of Talaq. However, if it was an attempt to settle the conflict, and he did not intend to divorce her, this takes the same ruling as an oath. Thus he should make Kaffarah (expiation) for an oath, which is feeding ten needy people, clothing them, or freeing a believing slave. If he cannot afford either of these, he must observe Sawm (Fast) for three days. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Deputy Chairman	Chairman
`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 11909

Q: i have a notebook in which a poem is written. Someone opened it and said: This is not yours. i said: "My wife will be divorced once if this is not my writing". i did not recognize that it was not mine because there is another notebook. I thought that he was talking about my writing and I got the whole matter wrong, so could you kindly advise? Will my wife be divorced bearing in mind that this is my first time to do this? It is worth mentioning that I have two children from this wife. Please enlighten me, and may Allah protect you!

A: If the reality is as you mentioned, no divorce will become effective because what counts is what you believed at the time. If your belief contradicts with the reality, this will have no effect. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
\`Abdullah ibn Ghudayyan	\`Abdul-Razzaq \`Afify	\`Abdul- \`Aziz ibn \`Abdullah ibn Baz

The seventh question of Fatwa no. 16053

Q 7: A Muslim person underwent an operation and one of his relatives went to visit him. The patient took an oath of Talaq (divorce pronounced by a husband) that he would slaughter an animal for his guest, but the guest took a similar oath not to eat any of it. Should the patient slaughter the animal and distribute the meat among the

weak and poor people or is there a Kaffarah (expiation) for breaking his oath?

A: The man who took an oath of talaq to slaughter a goat to entertain his guest and he did not slaughter it must offer Kaffarah for breaking his oath. The Kaffarah is to feed ten needy people, or provide them with clothing - one piece of clothing for each, or to emancipate a believing slave. If he cannot do any of these, he must observe Sawm (Fast) for three days. This is because the oath of Talaq takes the ruling on breaking an oath if the person does not actually intend to divorce his wife. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 16733

Q: I am a married man and I have a daughter. I live in the Kingdom of Saudi Arabia and I am late in repaying some of my debts. Once some creditors quarreled with me about this deferred payment and I took an oath of Talaq (divorce pronounced by a husband) not to provide for my wife. After a while, I sent her money. I took that oath in a fit of temper; would Talaq be effective? I performed Tawbah (repentance to Allah) as I considered taking an oath of Talaq an act of Shirk (associating others with Allah in His Divinity or worship). What is the ruling on that?

A: An oath of Talaq is not a permissible oath, and anyone who

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takes an oath of Talaq to bind themselves not to carry out an obligatory act must offer the Kaffarah (expiation) for breaking an oath. If by taking an oath of Talaq you intended to prevent yourself from providing your wife with Nafaqah (obligatory financial support), you are required to carry out this obligatory task and offer Kaffarah for an oath. This Kaffarah is to emancipate a believing slave, to feed ten Miskins (needy persons), or to provide them with clothing. If you cannot afford any of these, you must observe Sawm (Fast) for three days. However, if you took the oath of Talaq with the intention of divorcing your wife in case you broke your oath, and then you broke it, it would be considered a single pronouncement of Talaq. In this case, it is permissible for you to take her back in marriage as long as she is still in her `Iddah (woman's prescribed waiting period after divorce), unless this is the third pronouncement of Talaq. The oath of Talaq cannot be considered an act of Shirk. Rather, it is considered an oath if its purpose is to prevent oneself from doing a certain thing. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr ibn `Abdullah Abu Zayd	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh	Salih ibn Fawzan Al-Fawzan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 16889

Q: I have taken an oath that my wife shall not study or teach. I have intended to divorce her if she engages in studying or teaching. Now, I have changed my mind. What should I do to allow her

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to study or teach? Please give us your Fatwa (legal opinion issued by a qualified Muslim scholar). May Allah reward and safeguard you!

A: If you have taken an oath of Talaq (divorce pronounced by a husband), by telling your wife for example, "By Allah! You will be divorced if you study or teach," and she has indeed engaged in studying or teaching, a single pronouncement of Talaq has taken effect. You have the right to revoke the Talaq during the `Iddah (woman's prescribed waiting period after divorce), unless it is the third time of Talaq. If the `Iddah has already expired, you have the right to remarry her with a new marriage contract and Mahr (mandatory gift to a bride from her groom), unless it is the third time of Talaq. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 18045

Q 2: my father swore by Allah, the Greatest, that his wife will be divorced if he eats any food or drinks anything in his brothers' houses. He said, 'By Allah, by Allah, my wife will be divorced three times if I eat or drink at my brothers' houses.' Your Eminence, he swore this oath several years before his wife died. After her death, he married another woman. Will his oath be effective regarding his second wife whom he married after swearing the oath of divorce or not?

A: If your father means by this oath to prevent himself from

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eating or drinking at his brothers' houses and does not intend divorce if he breaks his oath by eating or drinking, he has to offer the Kaffarah (expiation) of a broken oath, that is, feeding ten needy people or clothing them or freeing a Muslim slave. If he is unable to do so, he has to fast three days. If your father meant divorce by his oath and broke his oath, it is considered one revocable divorce. It is permissible for him to retain marriage to his first wife if she is alive when he breaks the oath. However, if the wife is dead, there is nothing required by him. This divorce has no effect on the second wife as long as the oath was before concluding her marriage contract. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr ibn `Abdullah Abu Zayd	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh	Salih ibn Fawzan Al-Fawzan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 61

Q: i said to my wife, "You are divorced" when i was in a state of anger, then i took her back. i divorced her again before the legal court. Some years later, i returned to her by contracting a new marriage, then once again i told her, "You are divorced", and we wrote a non-official divorce document. At that time, she was pregnant, and she gave birth to a baby

boy at her brother's home. Is it legally permissible to return to her?

A: You mention that you divorced her while you were in a state of anger, then divorced her again and remarried her with a new contract, and then divorced her when she was pregnant. As for the second and the third pronouncements of divorce, they are effective. As for the first pronouncement of divorce, if you reached a state of anger so that you became unaware of what you were saying, and you have evidence on that, this pronouncement of divorce will not be effective. In this case, you may return to your wife with a new marriage contract if she consents to it. However, if you do not have evidence to prove that you were too angry to be aware of what you were saying, she is not lawful to you until she marries another man, consummates her marriage to him, he divorces her, and her `Iddah (woman's prescribed waiting period after divorce or widowhood) comes to an end. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	Ibrahim ibn Muhammad Al Al-Shaykh

Fatwa no. 73

Q: due to the insinuations of the Satan, I divorced my wife who lives in the city of Sabya in three pronouncements saying,

"I divorce you, I divorce you, I divorce you" in the same gathering. I have already taken my wife

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back in marriage at that time. Now, she is six months pregnant; could you kindly advise?

A: If you meant by repeating the word of divorce three times, that it is Talaq-ul-Battah (emphasized divorce) to end your relation, then she will be divorced three times and will not be lawful for you except after marrying another husband (who divorces her). However, if you meant by the repetition to confirm and stress the pronouncement of divorce, then she will be divorced one time. If you take her back in marriage immediately after divorcing her or later before giving birth and two upright persons witness this, she will be your wife again and you still have two times of divorce. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	Ibrahim ibn Muhammad Al Al-Shaykh

Fatwa no. 79

Q: It happened that I divorced my wife and wrote to her, "I (...) with all my legal capacity divorce my wife (...) three times. She is unlawful to me and lawful to anyone else. I testify before Allah that I have made three pronouncements of divorce."

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A: Since the husband divorced his wife and wrote the phrase mentioned in the question, this is irrevocable divorce. He explicitly stated that he made three pronouncements of divorce, and then repeated this fact in the end of the phrase. Thus, the husband can only remarry his ex-wife after she has been married to another, genuine consummation has taken place, her second marriage has been duly dissolved and her `Iddah (woman's prescribed waiting period after divorce or widowhood) has expired. May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	Ibrahim ibn Muhammad Al Al-Shaykh

Fatwa no. 118

Q: i said to my wife an implicit utterance of divorce three times. Now, i want to take her back in marriage; is it permissible for to do so?

A: If, by saying this utterance, you intended to divorce your wife or you uttered it after a dispute that happened between you or she asked you for divorce and you said it as a response to her request, then you have divorced her for three times

and in this case she is not lawful for you until she marries another person. That person must consummate the marriage, divorce her and her `Iddah (woman's prescribed waiting period after divorce or widowhood) ends without any tricks. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Mani`	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	Ibrahim ibn Muhammad Al Al-Shaykh

Fatwa no. 129

Q: a misunderstanding took place between my wife N. `a. B. and me, so I sent a letter to her father saying to him: "Consider your daughter free." Then I wrote a paper saying: "I, i.e. `A. F. B., acknowledge that I gave Talaq (divorce pronounced by a husband) to my wife N. `A. according to Sunnah (whatever is reported from the Prophet) in 09/03/1392 A. H." However, in 20/04/1392 A. H. I revoked the Talaq and wrote to my father-in-law: "I thereby revoke the Talaq that I have given to my wife."

We brought the questioner and asked him about the Talaq that he mentioned to his father-in-law in the concerned letter: Is it a different Talaq from the one that was written in the paper? He replied that he gave only one Talaq according to Sunnah because the paper was just

to explain the sentence that was mentioned in the letter, i.e. "Consider your daughter free."

A: Since the questioner mentioned that he only gave one Talaq because the Talaq that he wrote on the paper was to explain the sentence that was mentioned in the letter, i.e. "Consider your daughter free", this Talaq is considered one Talaq only. If this Talaq is not the third Talaq to be given, it is permissible for the concerned husband to revoke the Talaq as long as his wife is still in her `Iddah (woman's prescribed waiting period after divorce or widowhood). If her `Iddah has already expired, he is only permitted to go back to her in marriage by making a new contract and giving her a new Mahr (mandatory gift to a bride from her groom) subject to her consent. However, if her `Iddah has not expired and the husband has fair evidence that he revoked the Talaq; such a revocation is valid and there is no need to seek his wife's consent or to conclude any new contract. Finally, if the Talaq in question is the third one; the divorcee is not lawful to her ex-husband until she gets married to another man, consummates the marriage, is given Talaq by her second husband, and her `Iddah expires, provided that this second marriage is not done for Tahlil (a marriage contracted for the sole purpose of legalizing remarriage between an irrevocably divorced couple). May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Mani`	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	Ibrahim ibn Muhammad Al Al-Shaykh

Fatwa no. 312

Q: There was a misunderstanding between a husband and his wife, thereupon, he said to her: "I divorce you, then I divorce you, then I divorce you." He claims that he repeated the words to let her hear and did not intend to divorce her three times. Now he asks: Is it permissible to take her back in marriage?

A: If the reality is as you mentioned; that the man said to his wife, "I divorce you, then I divorce you, then I divorce you", the ruling is: This is a major irrevocable divorce (the third and final divorce, after which the man can only remarry the woman if she remarries and that marriage ends lawfully), so his wife is forbidden for him until she marries another person in a real marriage and not Tahlil marriage (a fake marriage to return to her first husband). As for the claim that he repeated the words of divorce just to let her hear it and did not intend to divorce her thrice, it is not acceptable because the words of divorce were mentioned in a sequence that does not refer to any confirmation. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 258

Q: i divorced my wife (R. F.) because of troubles. i divorced her four times,

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saying: (You are divorced, divorced, divorced, divorced) then said, 'You are unlawful to me even after your marriage to another man.' I am an uneducated man and do not know the proper limits of divorce. It was she who drove me to this.

A: If the questioner has not consummated the marriage with this wife, the oath will be considered only one time of divorce, and there is no `Iddah (woman's prescribed waiting period after divorce or widowhood) for the wife. She becomes unlawful for him in marriage unless he concludes a new marriage contract and a new Mahr (mandatory gift to a bride from her groom) and she accepts him as a husband. If he has consummated marriage with her, the oath will be considered an irrevocable divorce. It will be unlawful for him to return her in marriage unless another man marries her then divorces her. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 321

Q: A misunderstanding took place between a husband and his wife, driving the wife to take hold of his hand in the street and ask for Talaq (divorce pronounced by a husband). He divorced her by saying, "You are divorced." He could not remember how many times he repeated his words. He brought two of his neighbors as witnesses that he took his wife back in marriage.

A: If the reality is as mentioned; that the husband is not sure whether talaq has been pronounced one time or more,

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it will be considered a single Talaq as long as there is no one to bear witness to the number of pronouncements of Talaq, given that the husband admits it. Any other supposition regarding the number of pronouncements of Talaq will be doubtful and cannot overrule the original state of affairs, which states that it is only one pronouncement of Talaq. Accordingly, if this Talaq is not the third, and is not granted in return for some consideration, and it is proven that the husband has taken his wife back in marriage during her `Iddah (woman's prescribed waiting period after divorce), the revocation of the Talaq is valid. However, if her `Iddah has already expired, or he has granted her Talaq in return for some consideration, but it is not the third time of Talaq, he is permitted to marry her again with a new marriage contract and Mahr (mandatory gift to a bride from her groom) along with her consent. Otherwise, if it is the third time of Talaq, she is unlawful for him until she marries another man with a sound marriage contract, not for the purpose of Tahlil (a marriage contracted for the sole purpose of legalizing remarriage between an irrevocably divorced couple), and this marriage ends lawfully. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 154

Q: i divorced my wife thrice by writing, "i hereby divorce my wife three times." i did not pronounce Talaq (divorce pronounced by a husband) verbally. This took place following a dispute between us. Later, I took her back in marriage in the presence of witnesses. She, then, offended me once more, so I divorced her three times by writing these

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words "She is divorced, divorced, divorced," without uttering them. Will Talaq be effective despite the absence of witnesses? Will Talaq be effective even if it is not verbally pronounced? Am I permitted to take her back in marriage?

A: If the reality is as mentioned; that you divorced your wife thrice in writing and took her back in marriage in the presence of witnesses, then divorced her again by writing: "You are divorced, divorced, divorced," your wife has become divorced three times. This ruling applies so whether you uttered the word of Talaq or not, as long as you wrote it, and whether or not you had done that in the presence of witnesses. Accordingly, this is considered a major irrevocable divorce and the woman becomes unlawful for you unless she marries another person, not for the purpose of Tahlil (a marriage contracted for the sole purpose of legalizing remarriage between an irrevocably divorced couple), and this marriage ends lawfully. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 150

Q: a husband divorced his wife twice, but her guardian claimed before the judge that they were three times. The husband denied that he divorced her three times and insisted that he only divorced her twice. He then got angry and divorced her for the third time. He wants to know if it is permissible for him to return to her in marriage?

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A: Since he mentioned that he had divorced her twice and this is the third time, then it is an irrevocable divorce. She is unlawful for him unless she marries another man through a normal marriage not just to make her lawful for the first husband. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 355

Q: A misunderstanding took place between one of my wives and me. As I was angry, I said to her, "You are divorced, divorced, divorced." I only intended by this repetition to threaten her and emphasize my first utterance of the word of Talaq (divorce pronounced by a husband). It is worth mentioning that this wife is the mother of four of my children. Is she lawful for me?

A: Since you mentioned that you said to your wife, "you are divorced, divorced, divorced," and your intention was to threaten her and emphasize the first utterance of the word of Talaq; the first utterance counts as one pronouncement of Talaq. However, the second and third utterances of the word are just considered emphasis on the first utterance - as you claimed and none can confirm this but Allah (Glorified and Exalted be He) - and do not count as other pronouncements of Talaq. However, if the Talaq in question is not the third, it is permissible for you to take her back in marriage as long as she is still in her `Iddah (woman's prescribed waiting period after divorce).

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If the `Iddah has already expired, it is permissible for you to take her back in marriage with the conclusion of a new marriage contract whose conditions are fulfilled. Finally, if this Talaq is the third one, she becomes unlawful for you unless she marries another man, not for the purpose of Tahlil (a marriage contracted for the sole purpose of legalizing remarriage between an irrevocably divorced couple), and this marriage ends lawfully. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 367

Q: A person divorced his wife twice in writing and took her back in marriage. He then divorced her for the third time also in writing. Is it still permissible for him to take her back in marriage?

A: If the reality is as mentioned; that he divorced his wife two times in writing and took her back in marriage after each time, then divorced her for the third time in writing and sent her to her family, this is considered a major irrevocable divorce. This entails that it is unlawful for him to remarry her unless she marries another person, not for the purpose of Tahlil (a marriage contracted for the sole purpose of legalizing remarriage between an irrevocably divorced couple), and this marriage ends lawfully. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 400

Q: A husband granted his wife Talaq-ul-Battah (emphasized divorce), which cannot be revoked, before the Judge of Al-Hawtah. Since he was forced by his paternal uncles to pronounce this Talaq (divorce pronounced by a husband), he revoked it upon his will and the will of his ex-wife. Is this revocation valid?

A: If the reality is as mentioned, Talaq-ul-Battah which the man has granted his wife is deemed as a major irrevocable divorce after which the woman - if she has consummated her marriage - is not to be lawful for her ex-husband unless she marries another man and this marriage ends lawfully. In Hashiyat-ul-Muqni`, the author wrote: "A husband may say to his wife, with whom the marriage has been consummated, 'You are divorced and I cannot take you back in marriage.' Imam Ahmad (may Allah be merciful with him) commented to this by saying, 'This Talaq tantamount to a major irrevocable divorce. This is my opinion and the opinion adopted by Madh-hab (School of Jurisprudence) Abu Hanifah.'" Accordingly, the revocation is invalid. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 448

Q: my wife and I had a disagreement and I divorced her once.

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We later reconciled and Allah created harmony between us and ameliorated matters. I took back my wife and contacted the judge of Jizan to explain the matter to him. He told me that if this was by mutual consent there is nothing else that we have to do. It should be noted that I had divorced her once before. Please advise me.

A: If the situation is as you mentioned, that you divorced your wife once and you had only divorced her once before, and you took her back in marriage - if you took her back during the 'Iddah (woman's prescribed waiting period after divorce or widowhood) and there were witnesses to your taking her back, it is a valid revocation of divorce and your wife is still considered Halal (lawful) to you. But you have to bear in mind that you only have one pronouncement of Talaq (divorce) left before it becomes irrevocable. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 498

Q: I pronounced Talaq (divorce pronounced by a husband) to my wife twice in 1353 A.H. using the phrase: "You are divorced, then divorced!" and I returned to her based on a Fatwa (legal opinion issued by a qualified Muslim scholar) that was issued by a judge. I divorced her again in 1391 A.H. when I asked the Imam (leader of congregational Prayer) of the Masjid (mosque) to write the divorce paper for my wife, but he did not write anything for me.

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A month later, I asked to take her back, as I said, "I do not want to be asked about divorcing you, so I now want to take you back." This is the end of the question.

The committee found a paper attached to the question that states the following:

On Tuesday, corresponding to 4/5/1393 A.H., I asked A. D. R. K. what his intention was when he said to the Imam of the Masjid, Mihmas, "Write the divorce paper for my wife A. H." He said that his intention at that time was to divorce her once, so he asked Mihmas to write the divorce paper. However, this divorce had been preceded by two separate pronouncements of divorce, which is known by those who witnessed them, and Allah is the best of witnesses. Below are the signatures of two witnesses and A. D., the seal of Al-Bijadiyyah Court, and the seal of Al-Bijadiyyah Judge. This decree was issued at the court.

A: The questioner mentions that he said to his wife, "You are divorced, then divorced!" It is mentioned in the attached paper that he had already divorced her twice, on separate occasions, so there is no contradiction between the two accounts. Him saying, "You are divorced, then divorced!" is considered as two separate pronouncements of divorce, and there is no doubt in this. He also mentions that he asked the Imam of the Masjid to write the divorce paper for his wife, and although he did not write anything, the questioner's intention was clarified in

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the attached paper, in the answer that he gave to His Eminence the Judge of Al-Bijadiyyah Court; that he intended to give his wife one pronouncement of divorce and so he asked Mihmas to write the divorce paper. If the situation is as mentioned, and he took her back in marriage after the first two pronouncements of divorce, while she was still in her 'Iddah (woman's prescribed waiting period after divorce or widowhood), the last pronouncement of divorce is considered as having taken place. Because he said in the question that he told the man to write the divorce paper for his wife and the attached paper shows that his intention was to divorce his wife when he asked the man to write the divorce paper. Therefore, the third and last pronouncement of divorce has taken place. His wife will not be lawful to him until after she marries another man. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Fatwa no. 630

Q: upon a dispute between a man and his wife, he divorced her saying: "She is divorced! She is divorced! She is divorced!" He does not know if he said other words or not and whether he said that she is divorced after that or not. He mentioned that he did not mean by the repetition of divorce the number of times of divorce but he wanted to let his mother know and to confirm divorce.

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He wonders if it is permissible for him to return to his wife in marriage or not.

A: If the reality is as mentioned by the person asking for Fatwa, that is, he divorced his wife saying, "She is divorced! She is divorced! She is divorced!" And he does not know whether he said other words or not, and he means by the repetition of divorce to emphasize and make his mother know this, the wife is considered divorced one time. Hence, if it was not the third divorce for him and it was not a compensation-stipulated divorce, it is a revocable divorce. It is permissible for him to return to his wife as long as she is in the `Iddah (woman's prescribed waiting period after divorce or widowhood). May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 825

Q: someone divorced his wife three separate times. After each time of divorce, he received a Fatwa (legal opinion issued by a qualified Muslim scholar) confirming the divorce was valid and effective. After the third time of divorce, the husband received a Fatwa stating that his wife is unlawful for him unless she marries another husband (and he divorces her). Yet, the man claims that he asked another scholar who told him that when a wife has many children, she cannot be unlawful for her husband regardless of the number of the said pronouncements of divorce. Accordingly, he went on having sexual relations with his wife who bore him

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two daughters as a result. What is the ruling on attributing the two daughters to him? What is the ruling on the man who is still having sexual relations with this woman who is declared unlawful for him?

A: If the reality is as you mentioned that each of the three divorce statements are said at three separate intervals and all the three are valid, and if it was proven that the husband revoked the divorce within his wife's `Iddah (woman's prescribed waiting period after divorce or widowhood) after the first and second pronouncements occurred, the woman becomes unlawful to this man. He can only remarry her after she has been married to another, genuine consummation has taken place, her second marriage has been dissolved and she has finished her `Iddah, or the second husband has died. Only then can ex-husband remarry her, with a new marriage contract, for a new Mahr (mandatory gift to a bride from her groom) and subject to her consent. On the other hand, if the man did not revoke the divorce after the first pronouncement had taken place or revoked the divorce after the woman's `Iddah had expired, the second and third pronouncements are not valid. He may remarry her with a new marriage contract and they will still have two pronouncements of divorce. Similarly, if he revoked the divorce after the first pronouncement of divorce within her `Iddah, and did not revoke the second divorce or revoked it after her `Iddah had expired, the third divorce will not be valid, whereas the other two pronouncements are effective. He may remarry her, with a new marriage contract, for a new Mahr and subject to her consent. Only one pronouncement of divorce is left for him. In all the three cases where

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the wife is given major irrevocable divorce (the third and final divorce, after which the man can only remarry the woman if she remarries and that marriage ends lawfully) or minor irrevocable divorce (a divorce, after which the man may remarry his irrevocably divorced ex-wife with a new mandatory bride gift and contract), having sexual relations with her without concluding a marriage contract is a doubtful matter if the husband is ignorant of the ruling. As for the two daughters the wife bore after receiving the irrevocable divorce, they may be attributed to the father. May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Fatwa no. 800

Q: I divorced my wife (N.S.F.) as mentioned in the attached document. I had divorced her once before; could you kindly advise?

A: If you divorced your wife one time before and then you took her back in marriage during `Iddah (woman's prescribed waiting period after divorce or widowhood), then you divorced her again by saying: "My wife is divorced forever and if she finds a better man to marry, it is good for her," and you did not divorce her except for this time, you may take her back in marriage as long as she is in her `Iddah, and bring two witnesses to witness this. The pronunciation of divorce you uttered is considered one divorce and the second is a single divorce, and you only have with your wife one divorce left.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 739

Q: A man divorced his wife once during Sha`ban. She went to her brother's house. Two days later, she came to her husband's house and they made peace and agreed to resume marital life together. Out of his unawareness, he did not raise testimony for this reconciliation. His wife stayed with him as usual and they resumed their marital life as before divorce. On 12/3/1394 A.H., a dispute arose between them and he got angry at her and said, (You are divorced! You are divorced! You are divorced!) He meant by the repetition of the words of divorce emphasis not the number of times of divorce. He wants to know whether it is permissible for him to return to her.

A: If the reality is as he has mentioned, that is, he divorced his wife during the month of Sha`ban, then made her stay with him for two days after the divorce with the intention of returning to her in marriage, then they resumed their marital life without calling witnesses to witness his return to her, and if this divorce was not the third time, his living with her after

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divorce including having sexual intercourse with her while she is in the `Iddah (woman's prescribed waiting period after divorce or widowhood) will be considered a permissibe return to his wife. Because it is mentioned in (Al-Muqni`), "A return to the wife in marriage after divorce takes place by the husband's having a sexual intercourse with her with or without the intention of returning to her." He said in (Al-Hashiyah), "This is the view of the majority of the followers of this school. It is also the view of Sa`id ibn Al-Musayyab, Al-Hasan, Ibn Sirin, `Ataa`, Tawus, Al-Zuhry, Al-Thawry, Al-Awza`y, Ibn Abi Layla, and As-hab-ul-Ra'y (scholars, especially the Hanafis, who exercised personal reasoning to reach judgments in the absence of clear texts). He also said returning to the wife is not valid through intercourse unless there is the intention of returning to her. Al-Shaykh Taqy Al-Din opted for this view and the same was said by Malik and Is-haq. The fact that the husband did not return to his wife in the presence of witnesses does not affect the validity of his return to her; because the view of the school is that it is not obligatory to return in the presence of witnesses. He said in (Al-Muqni`), "Is it a condition for the return to be in the presence of witnesses?" There are two views about this. He said in (Al-Hashiyah): "First: it is not a condition. This is the view of the school as mentioned (in the view of Ibn Mansur) and the majority of the followers of this school. It is also the view of Malik, and Abu Hanifah. They argue that (1) the return to the wife does not require the wife's acceptance, so it does not require the presence of witnesses just like any of the other rights of the husband. (2) Whatever does not require the presence of the guardian does not require the presence of witnesses like sale. The writer of the commentary said, "This is a more appropriate view, Allah Willing." Since the husband mentioned that he had divorced her on 13/3/1394 A.H., saying (You are divorced! You are divorced! You are divorced!) and that he repeated the words of divorce more than once with the intention of making emphasis,

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it is considered a second time of divorce. If this is not the third time of divorce, it is permissible for him to return to her in marriage as long as she is still in the `Iddah (woman's prescribed waiting period after divorce or widowhood). If he returns to her in marriage, even if through a new marriage contract, she stays with him and he only has one time of divorce remaining. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 771

Q: My husband divorced me by saying: "You are divorced." Then he abstained from having sex with me for more than three months. Later on, he took me back in marriage by himself without a new contract or Mahr (mandatory gift to a bride from her groom). I was not pregnant at the time of divorce and did not get pregnant until now. Three full menses and four purification periods passed then he divorced me again by saying: "You are divorced." He took me back again in marriage after twenty days then divorced me another time by saying: "You are divorced." Is it permissible to go back to him in marriage and how should this happen?

The following statement is mentioned in the question: "Three full menses and four purification periods passed then he divorced me again."

A: If the matter is as mentioned by the questioner; that her husband divorced her by saying:

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"You are divorced" and she was not pregnant, then he took her back in marriage after she had three menses and four periods of purity, then taking her back in marriage is not valid or considered according to the Shari`ah. His enjoyment with his wife after taking her back in marriage is considered having sex with the doubt of marriage, if they are ignorant about the matters of divorce and taking one's wife back in marriage. They are mistaken for not asking the scholars before resuming their marriage. As for the second and the third times of divorce they are idle talk because the questioner became an Ajnabiyyah (a woman lawful for the man to marry) by the end of her `Iddah (woman's prescribed waiting period after divorce or widowhood) of the first divorce, so his second and third times of divorce are nonsense. If both spouses want to have a sound marriage, they have to conclude a new marriage contract with a new Mahr. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 772

Q: a dispute took place between my wife and me. I got angry and told her twice, "You should know that you are divorced." The third time, I told her, "Return to your father." The first time I intended Talaq (divorce pronounced by a husband). When I found that she took my words too lightly, I repeated the sentence angrily intending a second Talaq.

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When I said to her "Return to your father," I intended to upset her; not to divorce her. This took place on 10 Dhul-Hijjah, 1393 A.H. and I took her back in marriage on 3 Muharam, 1394 A.H. Two people bore witness that I took her back in marriage. When I divorced her, I took her back in marriage, at once, without any witnesses, but someone told me to get witnesses to testify to this. Therefore, I called him to witness that I had taken her back in marriage. This was on the eve of `Eid-ul-Adha (the Festival of the Sacrifice). Her father asked me whether I divorced her and I told him that I did not. Some people asked me the same question and I said, "That is right, but I only intended the first two pronouncements of Talaq." Kindly, guide me.

A: If the reality is as you mentioned that you said to her, "You should know that you are divorced," one after another, and, "Return to your father," and that you meant by the first sentence Talaq and by the second another Talaq, and you did not intend Talaq by the third, then you have divorced your wife twice. Therefore, if you did not divorce her before, and Talaq was not in return for a consideration, your taking her back in marriage is valid, provided that it was during the `Iddah (woman's prescribed waiting period after divorce). If you divorced her once before these two pronouncements of Talaq, she would not be lawful for you until she marries another man with a sound marriage contract and this marriage ends lawfully. If the two pronouncements of Talaq were in return for a consideration, she would only be lawful for you with a new marriage contract, a new Mahr (mandatory gift to a bride from her groom),

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and with her consent. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 791

Q: a man had a dispute with his wife and as a result he told her, "You should know that you are divorced," but his father scolded him and told him that he surely did not mean this. However, the son repeated what he said twice to verify to his father that he meant Talaq (divorce pronounced by a husband).

He is asking whether, in this case, he is entitled to take his wife back in marriage or not.

A: If the reality is as mentioned that he said to his wife, "You should know that you are divorced," then his father scolded him and told him that he surely did not mean this, but he insisted on divorcing her twice in order to verify to his father that he actually meant it; this is considered a revocable divorce provided that this Talaq is not the third one and is not in return for a consideration. Accordingly, he has the right to take her back in marriage as long as she is still in her `Iddah (woman's prescribed waiting period after divorce). This is because his intention was to confirm Talaq the first time by repeating it the second time. However, if her `Iddah has already expired, or the Talaq has been pronounced in return for a consideration, he can take her back in marriage with a new marriage contract and Mahr (mandatory gift to a bride from her groom), provided that she gives her consent to remarry him

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and the pillars and conditions of marriage are fulfilled. However, if this is the third Talaq, she becomes unlawful for him unless she marries another man, not for the purpose of Tahlil (a marriage contracted for the sole purpose of legalizing remarriage between an irrevocably divorced couple), and consummates the marriage with him, and this marriage ends lawfully. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 1090

Q: a person had a dispute with my wife during which he lost his temper and divorced her. He had divorced her twice before during fits of temper.

His Eminence, the Chairman, sent a letter to Shaykh Sulayman ibn `Aly ibn Dakhil, the chief justice of the High Court in Al-Ta'if, directing him to ask the husband, the wife, and their guardian about the previous times of Talaq (divorce pronounced by a husband), the reasons behind the third time of Talaq, and whether the husband's fit of temper was fierce and outrageous or usual. The chief justice summoned the couple and two witnesses to attest their personalities; the first witness held passport no. 2826/17 issued on

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19/2/1975 from Jeddah and the second one held passport no. 12669/17M issued from Jeddah. The chief justice asked the couple what exactly had happened. The husband said that he divorced his wife once and then he took her back in marriage. He divorced her again and then took her back in marriage. Later they had a dispute during the husband's illness and he divorced her for the third time. He wanted to take her back in marriage if permissible. The wife asserted the husband's words, saying that he had divorced her twice and took her back in marriage after each time. They had a dispute the last time and he was ill and hit her then divorced her in a fit of temper. The wife expressed her willingness to remarry him.

A: Since this man divorced his wife twice and took her back in marriage after each time then he divorced her for the third time, she would not be lawful for him until she would marry another person with a sound marriage contract and consummate the marriage, and this marriage would end lawfully. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Mani`	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 1976

Q: On Sunday 2/5/1398 A.H., i had a dispute with my wife and i divorced her twice in a fit of temper. i, then, took her back in marriage. When i divorced her, i said, "i divorce you! i divorce you!" The repetition was only meant for emphasis. I had never divorced my wife before and the Talaq (divorce pronounced by a husband) was not in return for a consideration. Is the revocation of the Talaq valid? I hope to know your Fatwa (legal opinion issued by a qualified Muslim scholar).

A: If the reality is as you mentioned, that you said to your wife, "I divorce you! I divorce you!" and then you took her back in marriage before the completion of her `Iddah (woman's prescribed waiting period after divorce), and that you had never divorced her before or after this time, your revocation is valid. This time is counted as a single Talaq and there are still two more times of Talaq. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 6450

Q 2: i divorced my wife twice and after she completed her `iddah (woman's prescribed waiting period after divorce), i remarried her. Do the two times of Talaq (divorce pronounced by a husband) still count or are they annulled by concluding a new marriage contract?

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A: The two times of Talaq are counted, even if you have remarried your wife with a new marriage contract after the completion of her `Iddah. There only remains one more time of Talaq for you. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Deputy Chairman	Chairman
`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 6447

Q 1: A man divorced his wife with one utterance of divorce then he took her back in marriage after two weeks. Afterwards, he divorced her with one utterance of divorce after twenty years then he took her back in marriage. Later on, a year later he divorced her with one utterance of divorce and did not take her back. What is the ruling on this divorce? Is it considered a third divorce and she is not lawful for him until she marries another man or what is the ruling?

A: If the reality is as you have mentioned; she is irrevocably divorced with the third time of divorce. She is not lawful for him and has to marry another husband other than him. The marriage must be legal and her new husband must consummate the marriage with her. Her husband must have sex with her then end their marriage by divorce or by the death of her husband and her `Iddah (woman's prescribed waiting period after divorce or widowhood) has to end. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 5299

Q: My son-in-law KH. `A. R. divorced my daughter at the beginning of the day and wrote a paper to that effect but did not mention the number of Talaqs (divorce pronouncements) he intended. Towards the end of the day, my son-in-law divorced his wife again without specifying the number of Talaqs. What is the opinion of your Eminence regarding that? Provide me with your beneficial answer please. May Allah reward you.

The committee has read the two papers which are mentioned in the question in which the texts are the following:

First: Yes, I am KH. `A. R. the husband of F. `A. SH., have divorced her while I was of sound mind.

Second: Yes, I am the husband KH. `A. R. holding family record no. 1376 issued on 21/06/1391 A. H. from Huraymila' and of Saudi nationality, divorced my wife F. `A. SH.

A: If the reality is exactly as what is mentioned in the question, that this Talaq was not for a compensation, was neither preceded nor followed by any other Talaq; two valid pronouncements of Talaq are effective, but it is permissible for your son-in-law to revoke the Talaq if the `Iddah (woman's prescribed waiting period after divorce or widowhood) of your daughter has not expired. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Fatwa no. 5455

Q: I am a young man from the Arab Republic of Yemen. Two and a half years ago, I fell under a magic spell conjured by my brothers-in law that made me hate my wife and leave her. This spell was so powerful that our life together became intolerable. We had a big dispute and my wife started to deny me my rights as a husband, and she seemed unaware of the impermissibility of what she was doing. I do not want to speak at length about this matter since the evil effects of Sihr (sorcery) are known to every one. I divorced my wife after I could not endure the suffering and grief I was living into. The manner of Talaq (divorce pronounced by a husband) was as follows: when the Ma'dhun (marriage registrant) came, he asked me whether I wished to divorce my wife, I answered in the affirmative. He told me that I should say, "I deem her unlawful to me now as she was deemed lawful to me before" and I said that. when my wife came, he told her to repeat the same words and she did. Now that I have undergone psychological treatment, as did my wife, we want to return back to each other. However, this is not acceptable to people who have no idea whatsoever of the hard times we went through. I am quite sure that her family is behind this kind of wicked Sihr, because they live in Bedouin rural villages in which such things are common. I hope that after you study my problem, you will give me a Fatwa (legal opinion issued by a qualified Muslim scholar) in this regard.

A: If the reality is as you mentioned, your declaring your wife unlawful to you is

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considered as one divorce pronouncement, and you may take her back in marriage as long as she is in her `Iddah (woman's prescribed waiting period after divorce or widowhood). If she has finished her `Iddah, you may still return to her with a new marriage contract and Mahr (mandatory gift to a bride from her groom) and with her consent. However, if this is the last of the three pronouncements of divorce, she is no longer lawful to you unless she marries another man and consummates the marriage with him. If this person dies or divorces her and her `Iddah ends, you may marry her with a new marriage contract and Mahr along with her consent to return back to you. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 9527

Q1: What should a person do if he divorces his wife once or twice and wants to return to her? If it is permissible for him to return to her, will there be three times of divorce or one time left?

A: If the husband returns to his wife whom he has divorced once or twice before, he returns to her with the number of times of divorce left. So she will be divorced twice and will have one time of divorce left.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Deputy Chairman	Chairman
\`Abdul-Razzaq \`Afify	\`Abdul- \`Aziz ibn \`Abdullah ibn Baz

The second question of Fatwa no. 8925

Q 2: A husband divorced his wife thrice in one pronouncement. Is it considered one time of divorce or three?

A: It is considered one time of divorce according to the soundest opinion of religious scholars. It is also authentically reported that Ibn `Abbas (may Allah be pleased with them both) said, ﴾The (pronouncement) of three divorces during the lifetime of Allah's Messenger (peace be upon him) and that of Abu Bakr and for two years of the caliphate of `Umar (may Allah be pleased with him) was deemed as one time of divorce. Then `Umar (may Allah be pleased with him) said, 'People hasten in a matter in which they are required to observe respite. So, it is recommended to impose it upon them," and he imposed it upon them.﴿ (Related by Muslim in His Sahih book of authentic Hadith) The majority of scholars say that it is considered three times of divorce as seen by `Umar. For further details about these opinions and their evidence

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and to know the preponderant opinion, refer to "Zad Al-M`ad" by the learned scholar Ibnul-Qayyim. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Deputy Chairman	Chairman
`Abdul-Razzaq `Afify	`Abdul- `Aziz ibn `Abdullah ibn Baz

Fatwa no. 20091

Q: i married my wife according to the Hanafy Madh-hab (School of Jurisprudence), and I divorced her three times. Can I marry her again with a new Mahr (mandatory gift to a bride from her groom) and a new contract according to another Madh-hab without a Muhallil (a man who marries an irrevocably divorced woman for the sole purpose of making her lawful for her ex-husband to remarry)? A Muslim brother told me that this is the Ra'y (personal opinion) of Abu Is-haq.

A: If a man divorces his wife three separate times, this is considered major irrevocable divorce (the third and final divorce, after which the man can only remarry the woman if she remarries and that marriage ends lawfully). It is unlawful for him to marry her again until she marries another man with a sound marriage contract, not for the purpose of Tahlil (a marriage contracted for the sole purpose of legalizing remarriage between an irrevocably divorced couple). They must consummate the marriage, and then he must divorce her out of his own wish. This is according to the Ijma` (consensus of scholars), and there is no controversy about this, as it is mentioned by Allah in the Qur'an in His saying, ﴿The divorce is twice, after that, either you retain her on reasonable terms or release her with kindness.﴾ until

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His saying, ﴿And if he has divorced her (the third time), then she is not lawful unto him thereafter until she has married another husband. Then, if the other husband divorces her, it is no sin on both of them that they reunite, provided they feel that they can keep the limits ordained by Allâh.﴾ If a person says otherwise, this is not taken into consideration, as it is contrary to the Ijma` of scholars and the text of the Qur'an, and there can be no Ijtihad (juristic effort to infer expert legal rulings) if there is a clear, definitive text. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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talaq for a false reason

Fatwa no. 263

Q: A man received some false letters against his wife, which he believed to be true and gave his wife Talaq (divorce pronounced by a husband) accordingly. Later, he learned that they were fabricated and asks whether his Talaq is effective or not?

A: If the reality is as mentioned that the husband divorced his wife only because of these letters which he thought to be true, but were then found to be false, his Talaq does not count.

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This Talaq falls under the 'conditional divorce' which becomes effective when a certain condition occurs and in this case, the condition has not occurred. May Allah grant us success! May peace and blessings be upon our Prophet, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman
`Abdullah ibn Sulayman Ibn Mani`	`Abdullah ibn `Abdul-Rahman ibn Ghudayyan	`Abdul-Razzaq `Afify

Fatwa no. 714

Q: Someone received a four-year jail sentence. During the second year of this term, his father visited him and told him that his wife was causing much trouble in the family and that her presence threatened the family's stability. The husband consequently said, "She is divorced three times". Eight months later, the divorce document was written stating they are three times of divorce. When the husband was released from jail and looked into the matter, it turned out that his wife was innocent and all that was said about her was false. She was even done wrong and there were reasons that made him sympathize with her.

A: The information state that the man divorced his wife based on what was said to him about her, that she caused much trouble in his family and that

her presence threatened stability. The divorce document was written after the said period of time has elapsed. After the man was released from jail, he discovered that his wife was innocent of all the false accusations his father made and that she did not threaten the family's stability. If all of these matters are proven, the divorce is not effective, since it was based on the authenticity of what was said to him about his wife at that time and which finally turned out to be false. May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Sulayman Ibn Mani`	`Abdullah ibn `Abdul-Rahman ibn Ghudayyan	`Abdul-Razzaq `Afify

Fatwa no. 1010

Q: A man married a woman from Yemen then traveled from Yemen to the Kingdom of Saudi Arabia. Three months later, he received forged letters signed by his parents regarding his wife's conduct. thereupon, he divorced her three times in one pronouncement due to the lies he received. Otherwise, he would not have divorced his wife. The divorce took place in 26/2/1395 A.H. Then, the man received a certified letter from his father in 5/4/1395 A.H. Now, the man wishes to return to his wife

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in the Shar`y (Islamically lawful) way.

A: If the reality is as mentioned, that the man divorced his wife directly after receiving false letters, then he knew the truth through a letter from his father belying the previous letters, this divorce is null and void. Hence, the woman remains his wife and is not considered divorced. He does not need to remarry her or take any action apart from informing her and his family that she is still his wife. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Mani`	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	Ibrahim ibn Muhammad Al Al-Shaykh

Fatwa no. 146

Q: After I married my cousin, I heard her mother saying that she breastfed my wife and I, when we were babies. When I asked about this kind of breastfeeding, it was said to me that she was unlawful for me. So I divorced her three times after I had asked a lot. If it was said to me that she was lawful, I would not have divorced her. As for my utterance of divorce, I said: "I divorce you, I divorce you, I divorce you." I did so because of what I heard from her mother.

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When I made sure that her mother did not breastfeed me, for she said that she held me in her arms and put her nipple in my mouth but I did not suck any of her milk. My grandmother, the mother of my father, grabbed me by force before I could suck anything. When I heard this, I divorced my wife; will she be lawful for me?

After the Committee has studied the question, the questioner was asked to bring his mother-in-law to make sure of the matter. She was brought in and asked about this matter and her answer comes as follows: I got married to someone while I was a virgin. This man had a nephew. When I married his uncle while he was two years old, I carried him and placed my nipple in his mouth but his grandmother grabbed him in force before he could suckle any of my milk. She said to me: Do not breastfeed him. He did not suckle from me before or after. This man married my daughter and heard that I breastfed him, so he divorced my daughter accordingly. After the Committee studied the question and the answer of the woman, **it's answer comes as follows:** This man divorced his wife by saying: "I divorce you, I divorce you, I divorce you" because he heard the mother saying that she breastfed him. When he asked, he was informed that

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breastfeeding is one of the prohibitions of marriage, He said: If he knew that this breastfeeding does not prohibit marriage, he would not have divorced his wife. The mother came to the Committee and said that she did not breastfeed him but just placed her nipple in his mouth and the grandmother grabbed him by force before he could suckle anything. If the matter is as mentioned, the divorce is not effective and the woman is still his wife. this man divorced her because of something that he thought had happened while it did not actually happen in reality. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman
`Abdullah ibn Sulayman Ibn Mani`	`Abdullah ibn `Abdul-Rahman ibn Ghudayyan	`Abdul-Razzaq `Afify

Fatwa no. 1196

Q: A husband was told that his wife frequently visits his uncle's house and they feel uneasy about that. Subsequently, he took an oath that if she went to his uncle's house again, she would be irrevocably divorced. However, later he discovered that what was said about his wife's frequent visits to his uncle's house was not true. Now he asks whether the divorce is effective or not.

A: If the reality is as mentioned, that the man only divorced his wife based on what was said about her repeated visits to his uncle's house and their

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feeling uneasy about that, then it became clear to him that this was not true, Talaq (divorce pronounced by a husband) did not take place because it was not based on true facts. In this case, the man divorced his wife thinking that what he heard about her was true, but it was not. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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\`Abdullah ibn Mani\`	\`Abdullah ibn Ghudayyan	\`Abdul-Razzaq \`Afify	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

conditional Talaq

Fatwa no. 401

Q: A man had a wife then divorced her and married another. The family of his second wife stipulated that if the concerned man takes his previous wife back in marriage, this will be tantamount to giving Talaq (divorce pronounced by a husband) to his second wife. The concerned man committed himself to this. The question is whether if he takes back his previous wife in marriage, his second wife will be regarded as divorced?

A: Since the questioner committed himself to the condition which is mentioned in the question, his second wife will be regarded as divorced if he takes back his previous wife in marriage. Proof for the foregoing is the Hadith in which the Prophet (peace be upon him) says, ﴾Muslims are on (i.e. stick to) their conditions.﴿

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Sulayman Ibn Mani`	`Abdullah ibn `Abdul-Rahman ibn Ghudayyan	`Abdul-Razzaq `Afify

Fatwa no. 684

Q: I have been married to my paternal cousin for seven years now and my sister is married to her brother. one day I said, "If he divorces my sister and lets her daughters stay with her, my wife will receive a triple divorce (three simultaneous pronouncements of divorce) when my sister completes her `Iddah (woman's prescribed waiting period after divorce)." Yet my cousin has refused to divorce my sister. Thus, I have regarded the conditions I laid down as not fulfilled and I have remained with my wife based on that. However, some people have told me that I have committed a sin and that my wife has been divorced since then. Please give us your Fatwa (legal opinion issued by a qualified Muslim scholar).

A: If the reality is as you mentioned, that you have made divorcing your wife dependant on your cousin divorcing your sister, approving to let her daughters stay with her, and her completion of the `Iddah, and that all of these conditions have not been fulfilled, you have not broken your oath of Talaq (divorce pronounced by a husband). Your wife is still married to you and it is lawful for you to have sexual intercourse with her, as long as the conditions on which Talaq is suspended have not been fulfilled.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman
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Fatwa no. 715

Q: the stepdaughter of a man took his watch, so he told his wife, "You will be divorced if you do not bring the watch back to me." She told him, "Do whatever you like." He said, "You are divorced as many times as the number of locusts." The man came to the Committee's headquarters and said that the watch was brought back to him that same afternoon, but it was not the wife who brought it back. He further added that when he took the oath, he neither specified a time limit for returning the watch nor did he specify that the wife in particular should be the one to return it. What is the ruling on what he said?

A: If the reality is as mentioned, that the watch for which he swore to divorce his wife in case it was not returned to him had been brought back to him and that he neither specified a certain time to return the watch nor did he specify that his wife in particular should return it, he had not broken his oath and as a result the divorce had not been effective.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman
`Abdullah ibn Sulayman Ibn Mani`	`Abdullah ibn `Abdul-Rahman ibn Ghudayyan	`Abdul-Razzaq `Afify

The second question of Fatwa no. 1644

Q 2: What is the ruling of Shari`ah (Islamic law) on someone who said to his wife, "After you are purified from your next menstruation, you will be divorced"? This man really meant to divorce his wife, but later before her menstrual period, he decided to keep her. Is this considered one time of divorce? Will it also be considered a time of divorce if the husband decides to keep her after she is purified?

A: This is a conditional divorce suspended on a clear condition. It is not meant to urge oneself to do something or to abstain from doing a certain act. The divorce will be effective once the condition is fulfilled, which is being purified after menstruation. It is not permissible for the husband to change his mind after stipulating this condition. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 13380

Q: My wife bore me three children. After giving birth to the third child and weaning him, I asked her not to get pregnant again. i said, "if you get pregnant, you will be divorced." However, i have just found out that she is pregnant even though I have used to take care while having intercourse with her so that she will not get pregnant. I hope Your Eminence will tell me whether Talaq (divorce pronounced by a husband) has been effective or not. May Allah grant you success and guide you to the good, for He is All-Hearer and Responsive!

A: You are sinful for preventing your wife from getting pregnant. Moreover, you have broken the oath of Talaq which you have made dependant on your wife's pregnancy and, thus, Talaq has been effective. You can take her back in marriage before delivery unless this Talaq is the third one. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
\`Abdullah ibn Ghudayyan	\`Abdul-Razzaq \`Afify	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

Fatwa no. 12820

Q: i said to my wife, "if you tell your mother about our problems or anything that happens between us, you will be divorced and our sexual relationship will be Zina (premarital sexual intercourse and/or adultery), except what i allow you to tell her." I said that to my wife in a fit of rage.

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I could not control my temper and unconsciously said these words. The question now is, if she says anything to her mother about what happens in our house, will she be divorced? Then, if she repeats it once more, will she be divorced a second time? And if she repeats it a third time, will she be irrevocably divorced? Is it permissible for me to go back on my oath and say to her for example, "Say whatever you want to your mother, you will not be divorced"?

A: If, by taking this oath, you intend to divorce your wife if she discloses any of your family problems, then if she discloses any of them, she will be divorced one time. Then, it will be permissible for you to return to her during the `Iddah (woman's prescribed waiting period after divorce or widowhood), if it is not the third time of divorce. However, if your intention is to prevent your wife from disclosing any of your family problems and not to divorce her, then if she discloses your problems, it will not be considered a divorce. This takes the same ruling as a broken oath. You shall make Kaffarah (expiation) for an oath by feeding or clothing ten needy people or freeing a Muslim slave. If you are unable to do so, then you must fast for three days. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Deputy Chairman	Chairman
`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

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Fatwa no. 1470

Q: my wife had a dispute with my daughter-in-law and my son interfered, telling his wife, "I swear by making you unlawful to me that you will be divorced today or tomorrow". He intended to threaten her due to her ill-mannered conduct with his mother. What is the Islamic ruling on that?

A: If the case is as you mentioned, his saying to his wife that she will be divorced on that day or on the following day is not Talaq (divorce pronounced by the husband), rather it is a threat that he could divorce her soon. However, his oath that she will be unlawful for him requires making Kaffarah (expiation) for oath if he does not fulfill it by divorcing her soon. Kaffarh can be made by feeding ten needy persons the average of that which he feeds his family, half a Sa` (1 Sa` = 2.172 kg) of wheat, dried dates or rice or the like for each person, clothing them, or freeing a slave, and anyone who can not afford this should fast for three - preferably consecutive - days. Allah (Exalted be He) says:

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﴾O Prophet! Why do you forbid (for yourself) that which Allâh has allowed to you, seeking to please your wives? And Allâh is Oft-Forgiving, Most Merciful.﴿ ﴾Allâh has already ordained for you (O men) the absolution from your oaths.﴿ And He (Exalted be He) says: ﴾O you who believe! Make not unlawful the Tayyibât (all that is good as regards foods, things, deeds, beliefs, persons) which Allâh has made lawful to you, and transgress not. Verily, Allâh does not like the transgressors.﴿ ﴾And eat of the things which Allâh has provided for you, lawful and good, and fear Allâh in Whom you believe.﴿ ﴾Allâh will not punish you for what is unintentional in your oaths, but He will punish you for your deliberate oaths; for its expiation feed ten Masâkîn (poor persons), on a scale of the average of that with which you feed your own families, or clothe them or manumit a slave. But whosoever cannot afford (that), then he should fast for three days. That is the expiation for the oaths when you have sworn. And protect your oaths (i.e. do not swear much).﴿ In addition, this man should fear Allah and avoid making unlawful what Allah has made lawful. He must perform Tawbah (repentance to Allah) and seek Allah's Forgiveness, for Allah is All-Forgiving and Merciful. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The fifth question of Fatwa no. 21307

Q 5: what is the meaning of 'great Hinth' mentioned in the Qur'an [in Arabic]? Is it one of the oaths of divorce,

such as a man's saying, "By divorce, I will do or not do so and so"?

A: The 'great Hinth' mentioned in the Qur'an in Surah Al-Waqi`ah refers to Kufr (disbelief) and taking idols besides Allah. Ibn `Abbas (may Allah be pleased with him) interpreted 'Hinth' as Shirk (associating others with Allah in His Divinity or worship). This is also the interpretation adopted by Mujahid, `Ikrimah, Al-Dahhak, Qatadah, Al-Suddy and other scholars (may Allah be merciful with them). It is not one of the oaths of divorce. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 2385

Q: my wife left the house to my cousin's and I asked her to return but she refused. So I said to her, "I will declare you divorced if you do not return home and I will beat you when you come back". I did not take that oath intending to divorce her but to beat her and in fact she returned home that same night. What is the ruling on this matter?

A: If the reality is as you mentioned, and you have beaten your wife in order to fulfill your oath, there is no harm on you. Likewise, if you did not fix a certain time for her to return home and you have not beaten her, but you meant to

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threaten her to come back, and indeed she returned, then there is no harm on you. However, if you had meant that she should return home at the time you pronounced your oath, and she had not come back, then you must make Kaffarah (expiation) for an oath whether by feeding ten poor people or clothing them, or freeing a slave. If you cannot afford any of that, you should fast three - preferably consecutive - days. In addition, you should perform Tawbah (repentance to Allah), as it is not permissible for a Muslim to swear by Talaq (divorce pronounced by a husband) or by any creature, rather one should swear only by Allah. The Prophet (peace be upon him) said, ("If someone has to take an oath, they should swear by Allah or be silent.") (Agreed upon by Al-Bukhari and Muslim) May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The third question of Fatwa no. 21307

Q 3: One day a street vender who sells clothes came to my house. As this entails great danger, I forbade my wife from buying clothes from such people. While we were discussing the matter, I swore by divorce. i said, "if you do this again (buy clothes from a street vender), i swear by divorce you will be kicked out of the house."

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My intention was to threaten her only, not divorce her. Many months later, I noticed a piece of clothing that I did not buy. When I asked her about it, she told me that she had bought it from a street vender, and that she forgot the oath I had made. What should I do in this situation?

A: Divorce does not take place if your intention was to threaten her only as you say. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 2415

Q: I prevented my wife from going out to visit one of the families, but her father permitted her. She went out and left the door of the house opened. I talked to her father about the ill-conduct of the family she went to visit. Then I asked him to consider his daughter divorced, if she did not return to her house. However, when I returned home, I sought refuge with Allah from the accursed Satan and I did not divorce her. I only meant to urge her to return home. What is the ruling in this regard?

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A: If the reality is as you mentioned that you only meant by your words to your uncle to urge your wife to return to your house and that you did not divorce her, there is no harm on you. Your words can be taken as a way of threatening or resolving to divorce without doing so. Thus, this is not considered divorce and she is still your wife. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 4744

Q: I am a man who used to smoke cigarettes. My mother gave me one thousand riyals to give up smoking and she conditioned that I should divorce my two wives if I smoke again. So I said: "Both my wives will be divorced if I smoke cigarettes." and took one thousand riyal from my mother under the condition that if I go back to smoking, I will repay her three thousand riyals. However, I am not the kind of husband who may think to divorce his wives. I only desired to take the one thousand riyals and to give up smoking. Provide me with your Fatwa regarding this matter. May Allah reward you with the best.

A: If the reality of the oath you took is what you have mentioned in the question that your intention was only to avoid smoking

and get the riyals, no Talaq (divorce pronounced by a husband) will be counted if you smoke cigarettes. However, it will be Wajib (obligatory) on you to make a Kaffarah (expiation) for not fulfilling your oath. Such a Kaffarah is to feed ten Miskins (needy persons) on a scale of the average of that with which you feed your family or to give them all five Sa`s (1 Sa` = 2.172 kg) of wheat, dates, rice, or corn, to clothe them by giving a garment to each one of them, or if you can not do any of the foregoing; you have to observe Sawm (Fast) for three days preferably in succession. However, if your intention in taking an oath of divorce was to divorce your two wives if you smoke cigarettes; each one of them will be considered to be given one Talaq (divorce pronounced by a husband) and it is permissible for you to take them back in marriage in the presence of two just male witnesses as long as their `Iddah (woman's prescribed waiting period after divorce or widowhood) has not expired. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 5818

Q: My father wanted to grant me and my brothers land from his ranch, but i said, "i declare my wife unlawful to me if i take anything of my father's property while he is

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still alive." However, he insisted on his opinion. I want to secure my children's future, and I did not intend divorce at all; I only intended to make it clear that I would not take anything.

A: If the situation is as you have mentioned, that you intended to make it clear that you will not take anything, not to divorce your wife, you have to pay Kaffarah (expiation) for an oath if you take that land, which is feeding ten needy people, clothing them, or emancipating a believing slave. If you cannot do either, you have to observe Sawm (fasting) for three days. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 5301

Q: His mother loves pasturing sheep but it increases her sickness. one day, he made an oath to divorce his wife if he did not sell the sheep or give them to a Bedouins but he did not do so. There is a grazer near his village and he will give him the sheep for four days in order not to break his oath. Is this duration enough as he did not fix a certain date?

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A: You will not be breaking your oath if you sell them or give them to one of the Bedouins and this depends on your intention. If you do not do so and you have the intention to divorce your wife, one time of divorce will be counted. If you meant to urge yourself to sell them or give them to one of the Bedouins, your oath must be expiated. The expiation of an oath is illustrated in Allah's saying: ﴿Allâh will not punish you for what is unintentional in your oaths, but He will punish you for your deliberate oaths; for its expiation feed ten Masâkîn (poor persons), on a scale of the average of that with which you feed your own families, or clothe them or manumit a slave. But whosoever cannot afford (that), then he should fast for three days. That is the expiation for the oaths when you have sworn. And protect your oaths (i.e. do not swear much).﴾ May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The fifth question of Fatwa no. 9044

Q 5: a man swore by allah that his wife must use contraceptive pills and that if she ever becomes pregnant, he will divorce her.

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It is noteworthy to mention that the couple has young children. What is the ruling on this and what should be done? The wife fears divorce will take place if she ignores her husband's instructions.

A: This is not regarded as divorce, but rather it is a threat of divorce. If she does not use the pills, her husband must make Kaffarah (expiation) for an oath, and his wife will not be divorced. May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

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The seventh question of Fatwa no. 9404

Q 7: once I said to my wife while the Mus-haf (Arabic Qur'an) was opened in front of her, "By Allah you will be divorced if you do not recite from the Qur'an now." I do not know whether she recited or not. After a while when I asked her about it, she said she had recited Surah Al-Fatihah inaudibly. I do not know if she was honest or was just lying lest I should divorce her. Is she still lawful to me or she is divorced?

A: If the reality is as you mentioned, then your wife is not divorced, unless she turns out to be lying concerning her reciting from the Qur'an and you had the prior intention of divorcing her if she did not. However, if you only meant to urge her to recite and you did not mean to divorce her,

you should make Kaffarah (expiation) for an oath if you are sure that she did not recite. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 17671

Q 1: I quarreled with my wife because she left the house and went with her family to the market during my absence. I got angry when I knew about this and I said to her, "Do not leave the house again. If you go to the market, do not return to the house and go to you family's." I have intended to divorce her if she goes to the market again, but now I do not know if the Talaq (divorce pronounced by a husband) will be effective if she goes out to the market with me. I have only meant her going out with her family and not with me. It is worth mentioning that my family lives in Madinah and I work in Yanbu`. I have no objection to my wife going out to the market with a Mahram (an unmarriageable relative), such as her brother, for necessity. Is this permissible? Is it permissible for her to go out if I grant her permission?

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A: If you have intended to prevent her from going out to the market except in your company or the company of a Mahram, there is no problem if she goes out as you have intended and there is no blame on you. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 16704

Q: One year ago, my wife and children stayed in Egypt after leaving the Kingdom. My wife invited her mother to stay with her in my house as the latter lives alone after her only son left Egypt. Although the house has many rooms, I knew that my mother-in-law sleeps with my wife in my bed. i asked my wife not to let her mother sleep in my bed as i was upset with her. When my wife seemed hesitant about it, and in a fit of anger, i took an oath that my wife will be unlawful to me if she let her mother sleep in my bed. Two weeks ago, my mother-in-law, who is staying with her son now, visited us. Unaware of the oath, she slept in my bed without my wife's knowledge.

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When my wife discovered that her mother slept in my bed for not more than five minutes, she quickly asked her to leave the bed after telling her about the oath.

My question is: Has the divorce taken place as a result of this? It is noteworthy that my wife did not know that her mother slept in my bed and once she knew she asked her to leave my bed. What would be the ruling if my wife forgot the oath, let her mother sleep in my bed, and rectified the situation upon remembering?

I hope Your Eminence will issue a Fatwa (legal opinion issued by a qualified Muslim scholar) in writing so that I can send it to my wife.

A: If the reality is as you mentioned, that your wife did not let her mother sleep in your bed, there is no harm on you. May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 9543

Q 1: a husband was joking with his wife and told her that he would divorce her. He repeated his words three times. In this case,

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will the divorce be effective?

A: This is not considered Talaq (divorce pronounced by a husband); it is just a threat to do so. May Allah grant us success! May peace and blessings be upon our Prophet, his family, and Companions!

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Fatwa no. 982

Q: I divorced my wife (...) by three pronouncements of divorce according to the Sunnah (whatever is reported from the Prophet), because I heard disgraceful news about her. I wrote the divorce paper without making sure of the news. However, I realized later that these were only rumors. I want to return to my wife, given that she is still in her `Iddah (woman's prescribed waiting period after divorce or widowhood). Please advise.

A: If the situation is as you have mentioned, the divorce did not take place, because it was based on a suspicion before the occurrence of divorce itself, and it became evident later that it is not true. Returning to her is based on the divorce that has taken place, which is not true. Thus, you do not need to do anything to return to her;

she is still your wife by virtue of the current marriage contract. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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divorce before consummation of marriage

Fatwa no. 18212

Q: I proposed to my cousin. My uncle agreed and assured me that she was for me and I thanked him for that. There was no marriage registrar to conclude the marriage contract at that time. Later, I took the oath of divorce many times unintentionally. I did not mean to divorce this girl I was engaged to but took it out of my ignorance. Is this considered a divorce or should I conclude the marriage contract first?

A: Talaq (divorce pronounced by a husband) before concluding the marriage contract is not valid; because Talaq is only initiated by a husband. A fiance who has not yet concluded his marriage contract is not considered a husband and hence his divorce is null and void. The Prophet (peace be upon him) said, ❨"Truly, Talaq is only initiated by a person who has the right to have sexual intercourse with the woman (i.e. the husband)."❩ He (peace be upon him) also said,

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❨"There is no Talaq except after marriage."❩ In addition, your verbal agreement with your uncle to marry his daughter does not conclude the marriage contract, as among the prerequisites for the validity of marriage are the approval of the fiancee explicitly by verbal agreement or implicitly by remaining silent and the presence of two people to witness the Ijab (offer) and Qubul (acceptance) of the marriage. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 6776

Q: A man swore that every woman he marries will be divorced. What is the ruling on this case?

A: Making Talaq (divorce pronounced by a husband) contingent on something before getting married is not effective, according to the soundest opinion of scholars. This is based on the Hadith related by Al-Tirmidhy as a Hadith Hasan (good Hadith) where the Prophet (peace be upon him) said, ❨"There is no Talaq

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before marriage is concluded."❩ May Allah grant us success! May peace and blessings be upon our Prophet, his family, and Companions!

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invalidity of Talaq that is not pronounced or written

The third question of Fatwa no. 8501

Q 3: When a husband intends to divorce his wife for whatever reason and he does not, is his wife considered divorced, or must a pronouncement of Talaq (divorce pronounced by a husband) be made?

A: The mere intention to divorce the wife is not regarded as an effective Talaq. Rather, what counts are the husband's actual wordings or utterances of divorce, whether they are stated or written. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 12171

Q 1: A friend of mine married a girl, whom he did not love, under the pressure of his family, and especially his parents. After marrying her, he felt he did not want to live with her but since she was going through some hard times, he intended to divorce her once they are over and her psychological condition is better. He occasionally had intercourse with her and she gave birth to two daughters during this period. Then he traveled to a remote region and left her while still intending to divorce her. He was just waiting for the appropriate time and for her circumstances to get better. Some of his relatives tried to dissuade him, but he refused and insisted on leaving her.

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Later on, he changed his mind and now he is living with her in the same house.

The question is: Is he sinful for having the intention of divorce without divorcing her?

A: If he did not express his intention of divorce verbally or in writing, divorce is not effective, for the Prophet (peace be upon him) said, ("Truly Allah overlooks what my people say to themselves, as long as they do not act upon it or say it (out loud).") May Allah grant us success! May peace and blessings be upon our Prophet, his family, and Companions!

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Fatwa no. 4685

Q: I put my question before Your Eminence, and I ask Allah, that you will give me the legal ruling in my case. I divorced my wife, the mother of my only son, once, and registered the Talaq (divorce pronounced by a husband) in the court of Al-dir`iyyah. I wanted to divorce her again in front of witnesses, but without the legal registration because I did not have my identity card when I went to the court that day. I hope that Your Eminence will tell me whether this Talaq is valid, even though it was not legally registered. I did not pronounce Talaq, but I intended it. Later on, I wanted to take my wife back. Is she lawful to me? May Allah guide you to serve the Book of Allah, and the Sunnah (whatever is reported from the Prophet)!

A: If the reality is as you mentioned that you intended Talaq and you went to the court to announce it, but you came out from the court without registering or pronouncing it, then Talaq did not take place and she is still your wife without the need to take her back in marriage. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 21351

Q 1: I am married to two women and have children from both of them. They do not stay at the same house because one of them causes many problems, troubles and disputes with me. one day, she enraged me and I said to her, "I will be patient and keep you with me until so-and-so (her youngest son) finishes his studies". I said this with the intention of divorcing her and I used it to threaten her with that. Now, I regret it, but I am sure I did not swear to divorce her. I only had the intention to do so. Please give me your Fatwa (legal opinion issued by a qualified Muslim scholar) and may Allah reward you!

A: There is no harm on you so long as you did not utter the word of divorce. The Prophet (peace be upon him) said, ❪“Truly Allah overlooks what my people say to themselves, as long as they do not act upon it or say it (out loud).”❫ (Related by Muslim in his Sahih book of authentic Hadith) May Allah grant us success! May peace and blessings be upon our Prophet, his family, and Companions!

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The second question of Fatwa no. 6239

Q 2: i have two wives and both of them are good and treat me well. Also, both of them are pregnant. Since my heart is

inclined to one of them, I want to divorce the other wife for fear that I may not observe equity between them. What is the ruling on this especially that I have really begun to treat her unfairly? If this is a sin, what is its Kaffarah (expiation)?

A: If the reality is as you mentioned, there is no blame on you if you divorce her. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 11580

Q 2: i had a dispute with one of my two wives. As a result, i divorced her. is the other wife also considered divorced, whether Talaq (divorce pronounced by a husband) has been pronounced during her absence or presence, or does Talaq depend on my intention?

Many people say that the divorce is effective for both wives. All praise be to Allah, I know that Talaq depends on the intention like all other deeds, such as Salah (Prayer), `Umrah (lesser pilgrimage), Hajj, and everything. Many people believe that when a man has more than one wife and he pronounces Talaq, all his wives are divorced. The solution, as people say, is that the husband should deputize another person to divorce the intended wife so as to avoid divorcing them all. Is this true?

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Many people hold this belief and I am confused.

A: Only the wife whom you have intended to divorce is divorced and there is no need to deputize another person to divorce your wife on your behalf. In fact, it is permissible for you to divorce your wife and either specify your intention verbally or secretly. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 249

Q: if a person divorces his wife while he is asleep, will the Talaq (divorce pronounced by a husband) be effective?

A: If a man divorces his wife while he is asleep, the Talaq will not be effective. This is based on the general meaning of the following Hadith in which the Prophet (peace be upon him) said: ("The pen is raised from three (they are not held accountable for their actions); a person who is sleeping until they awaken, a prepubescent child until they reach puberty, and a person afflicted by madness until they regain their sanity.") (Related by Al-Tirmidhy, Ibn Majah, and Al-Hakim on the authority of `Aly ibn Abu Talib, may Allah be pleased with him) May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 273

Q: I divorced my wife once towards the beginning of Muharram 1392 A.H. while we were in Khamis Mishit. I wrote a document registering the Talaq (divorce pronounced by a husband) and brought two witnesses to this. I, then, sent the document with my brother to my father-in-law. However, when the document was presented to the judge, he said that it was not legally recognized. I, thus, wrote another document, as I thought that the first one was not legally recognized. I sent this second document to my father to send it to my father-in-law. Please bear in mind that I consummated the marriage. On 12/2/1392 A.H., I took my wife back in marriage in the presence of two witnesses; one of them held passport no. 9600 issued on 8/11/1971 and the other held passport no. 3318 issued on 8/11/1970 from the Ministry of Interior Affairs . This was my first and only time to divorce my wife. Would it be considered one time of Talaq based on my belief that the first document was not legally recognized? Was my revocation of Talaq valid, bearing in mind that it took place during her `Iddah (woman's prescribed waiting period after divorce)?

A: You said that you divorced your wife once towards the beginning of Muharram 1392 A.H. and after being informed by a judge that the document was legally invalid, you divorced her again believing the first time was not effective. You also added that you took your wife back in marriage on 12/2/1392 A.H. during her `Iddah in the presence of two witnesses,

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and that this was the first and only time to divorce her. If the reality is as you mentioned, only the first time of Talaq would be effective. The second time would not be effective, since it took place under the assumption that the first time was invalid, while it was in fact valid. When the judge said that the document was not legally valid, he was not describing the Talaq itself that was pronounced by the husband, but the method of notifying the father-in-law of it, which was invalid. Consequently, the second time of Talaq was based on a belief that proved to be false. Moreover, since the husband took his wife back in marriage during the `Iddah in the presence of two witnesses, his revocation was valid and there was no need to obtain her consent or conclude a new marriage contract. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 3334

Q: i wrote a Talaq (divorce pronounced by a husband) authorization then i changed my mind and tore it before sending it to my attorney. However, some of our acquaintances who were present when I wrote the authorization told my father-in-law of what had happened.

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The latter then took my wife and the children from me on the plea that I have divorced his daughter. Is this really considered Talaq?

A: If reality is exactly as what you have mentioned that you wrote a Talaq authorization then you changed your mind and tore it before sending it to your attorney, no Talaq will be counted by doing so. Moreover, if you send the authorization to the attorney then you change your mind before any Talaq takes place by him; no Talaq will be counted by this either. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 1898

Q: If a man says: If my wife gives birth to a female, I will divorce her. Or he says: I will take her out of my house i.e. I will divorce her and if she begets a boy, I will not divorce her. Will the divorce be effective if she gives birth to a female or it will not be effective except after divorcing her after delivering a baby? Could you kindly advise?

A: If the reality is as you have mentioned, it will be a promise of divorce made by the husband and not a real divorce. Therefore, the divorce will not be effective

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upon the delivery of the female baby. It will depend on his execution of the promise of divorce by saying or by driving her out of her house by means of divorce after giving birth. However, the husband should not utter such a saying because Allah (Exalted be He) is the One who grants males or females. It is not up to him or his wife as it is well established in religion. Allah (Exalted be He) says, ﴾To Allâh belongs the kingdom of the heavens and the earth. He creates what He wills. He bestows female (offspring) upon whom He wills, and bestows male (offspring) upon whom He wills.﴿ ﴾Or He bestows both males and females, and He renders barren whom He wills. Verily, He is the All-Knower and is Able to do all things.﴿ This saying is like following the habits of pre-Islamic people regarding the hatred of girls and a Muslim must not imitate a matter of the pre-Islamic period. There are many women in the world who are better than men. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 1512

Q: A husband could not accept that a male non-relative greets his wife and sits with her. He advised and warned this man many times but he did not heed his advice. One time, the husband found his wife sitting with this man at her brother's house, so he became very angry. When the man went outside, the two fought and ended up in the police station. Finally, they reconciled, but when the husband wanted to take his wife back home, her family told him that he should consult the Dar Al-Ifta (House of Fatwa) regarding the matter.

A: the husband's jealousy over his wife, sense of honor in general, and desire to protect his honor are matters that are enjoined by Shari`ah (Islamic law). Thus, this husband is praised for his jealousy of this man who sits with his wife in a manner that raises suspicion, be it in his presence or absence. He is also praised for advising his wife to avoid sitting with this man or any man to avoid suspicion and doubt. However, a male non-relative greeting or sitting with a wife, even though not permissible, is not considered as Talaq (divorce pronounced by a husband) and does not dissolve the marriage. Likewise, the husband's ill thoughts and suspicions about his wife are not considered as Talaq or slander and do not make her unlawful for him. Hence, this woman is still his wife and his duty towards her is to protect and advise her. She must obey him, preserve her honor and avoid suspicion and doubt to stay away

from anything that may mar her reputation or religion. A wife must fulfill both the rights of Allah and her husband's marital rights. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 799

I had a misunderstanding with my father-in-law and he reminded me that i owed a right to my wife. My uncle told me to take her or give her a Talaq (divorce pronounced by a husband). i said, "May Allah provide for her! Come to me to get her Talaq papers." I did so believing that this would absolve me of the right that I owed to my wife and from paying Nafaqah (obligatory financial support) for our young daughter. The disputes between us lasted for a long time, and when they pursued me, demanded the Talaq papers and refused to absolve me from the right I owe my wife and the Nafaqah and they asked me for it, I refused to write the Talaq papers and stayed away from my wife for one year. I then gave her one revocable Talaq after which I took her back. What is the ruling on taking her back in marriage?

A: If the matter is as you mentioned, that the uncle told the man to take his wife or give her a Talaq, and the husband asked Allah to provide for her and said that they should come to him to get her Talaq papers, without

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there being a mutual agreement on Khul' (divorce initiated by a wife for a consideration); rather, this was the husband's one-sided assumption, so perceived by only one party - the divorcing one. Moreover, the husband's statement, "May Allah provide for her! Come to me to get her Talaq papers," counts among the implicit Talaq phrases, which when pronounced no Talaq takes place unless the husband intends that or there are clear evidence indicating that he does intend and wants Talaq with it; for instance, if the husband makes an indirect pronouncement of Talaq after it has been requested from him. In the case in question, as the husband asked Allah to provide for her and told them to come to him to take his wife's Talaq papers directly after a request for Talaq was made, this indirect pronouncement is considered as a Talaq. The husband said that he stayed away from his wife for one full year, and then gave her a revocable Talaq. It is most likely that the 'Iddah (woman's prescribed waiting period after divorce) of his wife following the indirect pronouncement of Talaq ended without him taking her back. If that was the case, the second pronouncement does not apply to her, because she became an Ajnabiyyah (woman lawful for the man to marry) to him once her 'Iddah ended. If the indirect Talaq he made was not a third pronouncement, it would have been permissible for him to return to his wife with a new marriage contract and a new Mahr (mandatory gift to a bride from her groom) with her acceptance, if the marriage fulfilled the pillars and conditions of a marriage. As the wife did not agree to renounce the right that her husband owed her or the Nafaqah for his daughter in return for Talaq, they continue to be his responsibility. May Allah grant us success! May peace and blessings be upon our Prophet, his family, and Companions!

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Fatwa no. 21410

Q: I got angry with my wife and told her that I did not want her. This took place on 2/2/1421 a.H. Is this considered a Talaq (divorce pronounced by a husband) or an oath that necessitates Kaffarah (expiation)? Please answer me before it is too late! May Allah safeguard you!

A: If you have intended to pronounce Talaq by this sentence, it is considered one pronouncement of Talaq, but you can take your wife back in marriage as long as she is still in her `Iddah (woman's prescribed waiting period after divorce). However, if this Talaq is the third, she becomes unlawful for you unless she marries another person and then gets divorced from him, in which case you can remarry her with a new contract. On the other hand, if you have not intended Talaq by this sentence, there is nothing due on you. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 1782

Q 1: Sometimes a man hosts a guest who is worried that he may prepare too much food for him, so he says: "My wife will be divorced if you slaughter an animal for me." Then the host slaughters an animal. What is the ruling in this case?

A: If the reality is as you mentioned, then the person who makes an oath of divorce

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that his host will not slaughter an animal for him and the host does, must make Kaffarah (expiation) for breaking an oath. This can be done by feeding ten poor people an amount of five Sa` (1 Sa` = 2.172 kg) of wheat, fresh dates, rice, or from the type of food fed to the family. It is acceptable to clothe ten poor people or free a believing slave. If this is not affordable, one can fast for three - preferably successive - days. Allah (Exalted be He) says: ﴿O you who believe! Make not unlawful the Tayyibât (all that is good as regards foods, things, deeds, beliefs, persons) which Allâh has made lawful to you, and transgress not. Verily, Allâh does not like the transgressors.﴾ ﴿And eat of the things which Allâh has provided for you, lawful and good, and fear Allâh in Whom you believe.﴾ ﴿Allâh will not punish you for what is unintentional in your oaths, but He will punish you for your deliberate oaths; for its expiation feed ten Masâkîn (poor persons)﴾ May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 563

Q: my wife divorced herself from me. It happened that she asked one of our acquaintances

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to buy her something. He took a one day leave and came to me to go with him purchase the item. My wife knew I had no money, since I stopped working to free myself for my studies, while she had a regular income from her work. So I informed her that the man agreed to come after she would leave for work and asked her to leave him the money but she refused for no reason. I repeated my request and explained that the man had left his work to help us and I did not want to feel embarrassed. She did not respond to me and left for work without leaving any money. So I went to her workplace to make sure that she had heard what I said to her. She said that she heard and understood what I asked her, and she divorced herself from me. At that time, she knew that divorce is effective and begged my pardon. What is the ruling on this act?

I want to return to her as she is my relative. Would it be sufficient if I say to her, "I take you back", without anyone being present? Is it necessary to have witnesses? Please enlighten us.

A: If the reality is as you mentioned, that your wife has divorced herself, then if you have not expressly given her this right or delegate her to carry out this act, the divorce has not taken place and there is no need to take her back. The right to initiate divorce belongs to the husband and not to the wife.

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However, if you have given her this right or delegated her to divorce herself, her divorcing herself from you is effective. In this case, you may take her back in the presence of two witnesses so long as her `Iddah (woman's prescribed waiting period after divorce or widowhood) has not expired, provided that it is not the third divorce. On the other hand, if this is the third divorce, she is not lawful to you until she marries another husband who dies or divorces her. You may then remarry her, with a new marriage contract, for a new Mahr (mandatory gift to a bride from her groom) and subject to her consent after the end of her `Iddah. It is noteworthy that the `Iddah of a pregnant woman is until she gives birth, and that of a woman who is not pregnant is for three monthly courses. As for young girls who do not yet menstruate and women who are in menopause, `Iddah lasts for three months. May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

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The third question of Fatwa no. 9222

Q 3: One day i was playing football with a colleague of mine, and he was kicking the ball towards me. i decided in my mind that if he scores a goal, my wife will be divorced, or I said I will divorce my wife. I cannot remember the exact wording. However, I had no intention of divorcing my wife; it was just a word that came to my mind. I said to myself if this divorce has taken place, I have

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returned her. I went home and told her about it. I asked her whether she consents to return to me, and she agreed. We returned to each other, and we did not tell anybody about it. Is this considered divorce? If so, have I done right in the way I returned to her? Do I have to pay Kaffarah (expiation)?

A: If the situation is as you mentioned, that the pronouncement of divorce came to your mind without uttering it, this is not considered divorce; you do not have to do anything to return to your wife; and you do not have to pay Kaffarah. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The third question of Fatwa no. 5211

Q 3: What is the ruling on a person who pronounces the utterances of divorce unintentionally or to himself? Will it be effective and counted as divorce? It should be noted that he pronounces them unintentionally and he has children. He is like a compelled and afflicted person. He doubts some matters whether he did them or not? He troubles himself in order to remember what he uttered but with no avail.

A: divorce is not effective by intention only without pronouncing or

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writing it. The Prophet (peace be upon him) said, ﴾Allah has forgiven my followers the evil thoughts that occur to their minds, as long as such thoughts are not put into action or uttered.﴿ Agreed upon by Al-Bukhari and Muslim. Accordingly, divorce must be done either by pronouncing or writing it. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The fifth question of Fatwa no. 17558

Q 5: if a man intended to divorce his wife within his heart but he never pronounced it, even though he inwardly intended to do so and talked about it to himself, what is the ruling on this Talaq (divorce)?

A: Talaq only becomes effective when it is expressed verbally or in writing. As for a mere intention of Talaq and your self-talk about it, this does not result in Talaq taking place, as the Prophet (peace be upon him) said, (“Allah has overlooked for my Ummah (nation based on one creed) whatever crosses their minds, so long as they do not act upon it or speak of it.”) (Agreed upon as Sahih [authentic] by Imams Al-Bukhari and Muslim) May Allah grant us success! May peace and blessings be upon our Prophet, his family, and Companions!

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Fatwa no. 15674

Q: I am a married man, all praise be to Allah Alone. However, I started to suffer from severe satanic whispers in the same night I consummated my marriage. Satan tells me that I have pronounced the word of Talaq (divorce pronounced by a husband) and that I have to be separated from my wife. I am suffering from distress that Allah knows, though I know that I did not say any word of Talaq. Sometimes I utter any word other than that of Talaq but Satan assures me that I uttered a word of Talaq. Satan even whispers to me while I am performing Salah (Prayer), am inside the toilet, or having sexual intercourse. I am severely confused. Please provide me with your beneficial Fatwa regarding this matter.

NB: It is worthy mentioning that Satan tells me not to do so and so, which is a good deed, and that if I do it I will be regarded as having uttered the Haram (prohibited) word; we seek refuge with Allah from this. Am I considered a sinner? Provide me with your Fatwa, please!

A: Your marriage is still sound and the whispers which you have mentioned in the question have no effect on it. this is because talaq does not take place unless there is certainty that the husband intentionally pronounced or wrote it. Proof for the foregoing is a Hadith which is narrated in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) that the Prophet (peace be upon him) said, ﴾Allah has forgiven my followers the evil thoughts that occur in their minds, as long as such thoughts are not put into action or uttered.﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa no. 20169

Q 1: I am a twenty-year-old married man, all praise be to Allah. my problem is that I take an oath of Talaq (divorce pronounced by a husband) without expressing it loudly. I beseech Allah (Exalted be He) then you to benefit me with an answer in this regard. May Allah reward you best!

A: If what happens to you is a form of unuttered whispers in your mind, as you have mentioned, these are satanic insinuations and there is no blame on you In sha'a-Allah (if Allah wills). This is not to be considered Talaq as long as you do not say or act on your thoughts, such as by writing a paper signifying that you have divorced your wife. This is evidenced by the following Hadith which was authentically reported from the Messenger of Allah (peace be upon him) and in which he said: ﴾"Allah has forgiven for my Ummah (nation based on one creed) the (evil) whispers that flash into their minds, as long as such thoughts are not put into action or uttered."﴿ (Related by Al-Bukhari and Muslim) We recommend that you to recite Qur'an, Du`a' (supplication), and Adhkar (invocations and Remembrances said at certain times on a regular basis) frequently, along with seeking refuge with Allah from the accursed Satan, in order to ward off evil insinuations. You should also resist these whispers whenever they flash into your mind and engage yourself in things that can benefit you in your religious affairs and worldly life.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 17291

Q 1: I used to have intercourse daily with my wife, then I decided not to do this for a week with the intention of starting that from the following week. I decided that my wife will be divorced if I did it. However, in the middle of the following week, I had intercourse with her and I said to myself I would fulfill my oath in another week, and indeed I did. Is my wife divorced in this manner, or not? Kindly give me the legal ruling in this regard.

A: If the reality is as you mentioned, that you did not utter the pronouncement of Talaq (divorce pronounced by a husband), whether secretly or out loud, and did not swear by it, but you were just thinking of it, then Talaq did not take place, and you do not have to make Kaffarah (expiation). May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Q 2: One day, my wife swore saying, "By the life of my children". I got angry and said, "If you swear by the life of the children again, you will be divorced and driven out of the house." I regretted it later, because I had no intention to divorce her.

Until now, she has not sworn again in front of me, but I want to cancel this oath lest she forget and swear again one day. What should I do? May Allah reward you best!

A: Swearing by the life of the children is an ineffective oath, because it is swearing by other than Allah (Exalted be He). This is impermissible; it is even an act of minor Shirk (associating others with Allah in His Divinity or worship). It was authentically reported that the Prophet (peace be upon him) said: ("A person who swears by anyone other than Allah is a Kafir (disbeliever) or a Mushrik (one who associates others with Allah in His Divinity or worship).") (Related by Abu Dawud and Al-Tirmidhy) It was also authentically reported that he (peace be upon him) said: ("Allah forbids you to swear by your fathers. If one has to swear, they should swear by Allah or otherwise keep silent.") (Agreed upon by Al-Bukhari and Muslim) If the oath of Talaq (divorce pronounced by a husband) which you have taken is meant to prevent your wife from swearing by other than Allah (Exalted be He), it will be considered an oath that necessitates Kaffarah (expiation) if she ever swears by the life of her children while remembering the oath you have taken. However, if your intention is to divorce her, one pronouncement of Talaq will be effective if she swears by the life of her children intentionally; whereas if she swears forgetfully, Talaq will not take place. This is based on the following Ayah (Qur'anic verse): (Our Lord! Punish us not if we forget or fall into error) It was authentically reported that the Messenger of Allah (peace be upon him) said: ("Allah (may He be Glorified) said: I have done (.e. granted you what you have asked for).") May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Q: What is your opinion on the following Hadith: the Messenger of Allah (peace be upon him) said, ("Anyone who swears an oath then sees that something else is better than it, let them do that which is better and offer expiation for their (broken) oath.") **Is this Hadith Sahih (a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish) and does this Hadith apply to the first and second questions? Please give us an explanation of this Hadith. May Allah reward you with the best!**

A: This Hadith is authentically reported from the Prophet (peace be upon him) by Muslim in his "Sahih (Book of Authentic Hadith)", Al-Tirmidhy, Al-Nasa'y, and Ibn Majah in their Sunan (Hadith compilations classified by jurisprudential themes) from a Hadith that was narrated by a group of the Sahabah (Companions, may Allah be pleased with them), including Abu Hurayrah (may Allah be pleased with him). This Hadith does not apply to the first question, as that was not an oath, but was self-talk. It does apply to the second if he intended by what he did to forbid it, and then he changed his mind. In this case he should expiate for (breaking) his vow.

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May Allah grant us success! May peace and blessings be upon our Prophet, his family, and Companions!

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Fatwa no. 15973

Q: I was married to a woman but I did not consummate the marriage with her. My friend and I passed by a grocery and stopped by to buy something we needed. my friend wanted to get out of the car to buy the things himself. I said to him: "I swear I will divorce my wife" and did not complete the phrase because I remembered that I had contracted my marriage. I did not complete the phrase and my friend did not get out of the car. I got out and bought the things we needed and we went on our way. What is the ruling on what I did? Could you kindly advise? May Allah reward you!

A: If the matter is as mentioned, divorce will not be effective regarding your wife because you did not complete your phrase of divorce. You did not pronounce the phrase in full form and your friend did not get out. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 18560

Q: My sister's husband traveled to France for work. He continued writing to her for a period of time, then she lost contact with him. We all tried to contact or locate him, but to no avail. After two years or more, my sister went to court to ask for Talaq (divorce pronounced by a husband) in absentia. While she was waiting for the verdict of Talaq, her husband returned and we did not know the reason behind his long absence. He asked his wife and all of us to forgive him, and wanted to return to his wife and his young son who was born a few months after his travel. What should his wife do in this regard? Bear in mind that she wants to return to him, and the Talaq verdict has not been issued by court.

A: If the reality is as you mentioned, that the religious official has not nullified the marriage contract and declare her divorced, then she is still this man's wife. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 20890

Q: I am an Egyptian working in Al-Ta'if. I argued with my wife who is in Egypt over the phone. When

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I returned home, I told my brother about what had happened between me and my wife on the phone. Then i said, "By Allah i will go to the embassy in Jeddah and divorce her." At that time I was so angry, in addition to my suffering from diabetes and high blood pressure. I did not intend to divorce her but it was all due to my anger and the argument we had. Later, when I calmed down, I did not go to Jeddah. Is my broken oath considered a divorce? Please, advise.

A: If the reality is as you mentioned, your wife is not divorced by the words you said. Rather, you should make Kaffarah (expiation) for breaking your oath because you made an oath to go to the embassy to divorce your wife but you did not go. The Kaffarah for a broken oath is feeding ten needy people each a half of a Sa` (1 Sa` = 2.172 kg) of wheat, rice or the like, or clothe them, or free a Muslim slave. If you cannot afford to do so, you have to fast three days for breaking your oath. The Messenger of Allah (peace be upon him) said, ("Anyone who takes an oath, and finds something better than it, should do that which is better and expiate for (breaking) the oath.") May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The fifth question of Fatwa no. 19307

Q 5: when a husband thinks about divorcing his wife, will she be unlawful for him just by thinking without making the intention to do so?

A: The mere thought of divorce or having the intention to do so without pronouncing it will not affect the prohibition of one's wife and divorce will not be effective. Al-Bukhari and Muslim reported in their Sahih (authentic) Books volume 7, p. 225 on the authority of Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said, ﴿Allah has forgiven my followers the evil thoughts that occur to their minds, as long as such thoughts are not put into action or uttered.﴾ Agreed upon by Al-Bukhari and Muslim. The narrated Hadith is in the wording of Al-Bukhari. Therefore, if a person divorces his wife by utterance or writing, she will be divorced even if he is joking. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 12539

Q: A dispute took place between my wife and me in 1409 A.H. in the middle of Ramadan. It happened that I performed Salah (Prayer) in the Masjid (mosque) and went to bed,

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but my wife said to me, "Why do you fall asleep before me?" She then stood up and removed my cover. I asked her not to remove the cover, but she did it again so I took hold of her hand, got angry, and slept in my cousin's room. My cousin brought about a reconciliation between my wife and me. I am asking whether my wife and I are obligated to do anything because of what we have done. It is worth mentioning that when my wife told her family about what happened, they insisted that she should stay with them until I would inquire about the matter. Please provide us with your beneficial answer soon. May Allah safeguard you!

A: If the reality is as you mentioned, holding your wife's hand is not considered Talaq (divorce pronounced by a husband). Both of you are required to observe Taqwa (fearing Allah as He should be feared), deal kindly with each other, and fulfill each other's rights. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The third question of Fatwa no. 8832

Q 3: A man divorced his wife and married another woman. When he proposed to the second woman,

he told her and her family that he had three children from his ex-wife, and they accepted this. however, after marriage, it was discovered that he had five children not three. As a result, the wife's uncle adopted a negative attitude towards the husband - of course this was after the marriage - and asked him to divorce his niece as the husband had lied. Is the husband obligated to divorce his wife due to this lie, bearing in mind that the wife's father and mother have not asked him to divorce her?

A: He is not obligated to divorce her for this reason, and it is not permissible for her uncle to object. May Allah grant us success! May peace and blessings be upon our Prophet, his family, and Companions!

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 13377

Q: Two years ago, I quarreled with my wife for no reason except that she was angry and frowning all the day. She did not reply when I inquired about the reason for her anger. The quarrel intensified and I slapped her face. My mother heard us fighting and she made me more nervous. i swore two or three times that i would divorce her.

I really meant what I was saying, as I was crying because I felt disappointed for not choosing a righteous wife. I had been engaged to a girl for a year but the engagement was not successful because of some minor disagreements. Two days after this quarrel with my wife, everything was back to normal and she did not leave the house, all praise be to Allah. I have not divorced her and we have one and half year old son and she is pregnant. I am a Multazim (practicing Muslim) person and I perform all the obligatory acts. What is the ruling on my oath, because I am very worried?

A: If the reality is as you mentioned, no Talaq (divorce pronounced by a husband) has taken place but you must pay Kaffarah (expiation) for the oath of divorcing your wife. This Kaffarah is to feed ten Miskins (needy persons), or provide them with clothing, or emancipate a believing slave. If you are unable to do any of these, you must observe Sawm (Fast) for three days. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The fourth question of Fatwa no. 9097

Q 4: concerning the saying of Allah (Exalted be He): ﴾And turn them not out of their (husband's) homes nor shall they (themselves) leave, except in case they are guilty of some open illegal sexual intercourse.﴿ **What is the ruling if a woman leaves her husband's home accidentally or intentionally in her `Iddah (woman's prescribed waiting period after divorce or widowhood) without the permission of her husband? Is this ruling applicable to a woman divorced by Khul` (divorce initiated by a wife for a consideration) as divorce is done and the `Iddah is still going?**

A: The woman who is in her `Iddah due to a revocable divorce will be sinful if she leaves the house of her husband without his permission except if there is a need. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 17282

Q 2: A man has divorced his wife, who is the mother of his children. She has chosen to stay in the same house with her children. Is it permissible for him to stay with them in the same house? It should be mentioned that he is an old man and needs

someone to take care of him and do his housekeeping.

A: It is impermissible for a man, who makes a major irrevocable divorce (the third and final divorce, after which the man can only remarry the woman if she remarries and that marriage ends lawfully) or a minor irrevocable divorce (a divorce, after which the man may remarry his irrevocably divorced ex-wife with a new mandatory bride gift and contract), to stay alone with his divorcee after her `Iddah (woman's prescribed waiting period after divorce) is expired, because she becomes a non-Mahram (not a spouse or an unmarriageable relative) for him. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 19895

Q: My father became ill and had to be hospitalized. He suffered another disease resulting in his leg being amputated. He is now paralyzed and unable to sit up on his own. One day he asked me to sit next to him and instructed me to bury him in Al-Madinah Al-Munawwarah after his death which is 400 km away from Al-`Ula district where I live. He also divorced my mother, and asked her to forgive him as he forgave her. She remained in the house attending to his needs because he is unable to move and we are busy with work and studies.

Please enlighten us, may Allah reward you!

A: First, if the deceased instructed his family to bury him in a particular country or place, they are not obliged to carry out his instructions. He can be buried with Muslims in any suitable place, all praise be to Allah. **Second,** if this Talaq (divorce pronounced by a husband) is the third, he becomes non-Mahram (not a spouse or an unmarriageable relative) for your mother. She is not allowed to stay with him, uncover her face in front of him, or have conjugal relations with him. If this is the first or second Talaq, it is a revocable Talaq whereby he is allowed to take her back in marriage provided that her `Iddah (woman's prescribed waiting period after divorce or widowhood) has not expired. She has the rights and duties of a wife, and can look after your father. If he did not revoke the Talaq either expressly by word of mouth, or implicitly by resuming marital relations within her `Iddah, he becomes non-Mahram for her and is not allowed to be alone with her unless he concludes a new marriage contract. May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa no. 20918

Q 1: is it true that irrevocable divorce drops the right of alimony and accommodation for the divorced woman? It is mentioned in the Hadith narrated by Fatimah bint Qays (may Allah be pleased with her)

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that when her husband form the Makhzum tribe divorced her irrevocably and she came to ask the Prophet (peace be upon him), he said to her, "There is no alimony for you even if the divorce is full of abuse and oppression."

A: It is authentically reported in Musnad (Hadith compilation) of Imam Ahmad and in Sahih Muslim on the authority of Fatimah bint Qays that the Prophet (peace be upon him) said, regarding a woman divorced three times, ﴾She is not entitled to have the right of accommodation or alimony (by her ex-husband).﴿ In another narration: She said: ﴾My husband divorced me thrice, but the Messenger of Allah (peace be upon him) did not assign me an accommodation or alimony (by my ex-husband).﴿ Related by the Six Hadith Compilers (Muslim, Abu Dawud, Al-Tirmidhy, Al-Nasa'y, and Ibn Majah) except Al-Bukhari. In another narration of Ahmad, Abu Dawud, Al-Nasa'y and Muslim ﴾...unless you are pregnant.﴿ These proofs indicate that the irrevocably divorced woman gets no alimony or accommodation unless she is pregnant. She has the right of alimony in this case based on the proof mentioned above because the baby will be his and he must support him financially and he can not support him unless he supports her. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 40

Q: someone divorced his wife with one pronouncement and he had not

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divorced her before. Four days later, he took her back in front of two witnesses who are from Mahal `Uly Hamdan.

A: Since the said person divorced his wife for the first time with one pronouncement of divorce and then took her back during her `Iddah (woman's prescribed waiting period after divorce or widowhood) in the presence of witnesses, then his wife is considered as divorced once and is legally permitted to return to him as long as she is in her `Iddah and the two witnesses are trustworthy. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Mani`	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	Ibrahim ibn Muhammad Al Al-Shaykh

Fatwa no. 60

Q: I said to my wife, "You are divorced, divorced, divorced!" in a fit of temper. I have not intended Talaq-ul-Battah (emphasized divorce), but only to confirm one pronouncement of Talaq (divorce pronounced by a husband). It is worth mentioning that I have not divorced her before. I have also taken her back in marriage in the presence of witnesses during her `Iddah (woman's prescribed waiting period after divorce), as she has been pregnant at the time of Talaq and has not delivered yet.

A: As you have not intended Talaq-ul-Battah,

but only to confirm one pronouncement of Talaq, and she has been pregnant at the time of Talaq and has not yet given birth, and as you have brought witnesses to your revocation of the Talaq, this is considered one pronouncement of Talaq. As you have taken her back in marriage, she is now your wife, and you have two more pronouncements of Talaq left. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	Ibrahim ibn Muhammad Al Al-Shaykh

Fatwa no. 44

Q: i was out camping with some friends and we had a dispute. So i told them that if i ever camped with them again, my wife would be divorced and I took an oath on that. Later, I went out to the same place with them despite taking the oath of Talaq (divorce pronounced by a husband). The divorce became effective in 6/5/1391 A.H. then I took my ex-wife back towards the middle of Rajab, 1391 A.H. and there were witnesses to that. I had never divorced her before or after that time, and it was not in return for a consideration. My wife is still in her `Iddah (woman's prescribed waiting period after divorce or widowhood). Is she lawful to me?

A: You made the Talaq and oath contingent on your returning to this place with your friends and you returned. You also made one pronouncement of divorce and took her back during her `Iddah in the presence of two witnesses. Because you had never divorced her before or after that time, your revocation of divorce is valid, and there is no need for a new marriage contract or her consent. However, you must expiate for breaking your oath, which can be done by feeding or clothing ten needy people or freeing of a slave. If you are unable to do any of these things, you must fast for three days. May Allah grant us success! May peace and blessings be upon our Prophet, his family, and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	Ibrahim ibn Muhammad Al Al-Shaykh

Fatwa no. 80

Q: my wife and I disagreed with each other, so I divorced her, and deemed her unlawful to me and lawful to anyone who wants to marry her. This took place in 16/12/1391 A.H. I meant that she is no more my wife and thus she is unlawful to me. I returned to her in 25/2/1392 A.H., by the witness of Shakir Ahmad Khayyat and Zakariyyah Muhammad Nur Murshid while she was in her `Iddah (woman's prescribed waiting period after divorce or widowhood). Given that I had divorced her six years ago and returned to her on the same

day, is it lawful for me to return to her?

A: Having read the second divorce paper and heard the witnesses, the Committee wrote the following answer: As the questioner mentions that he said to his wife "You are divorced and unlawful to me"; he meant by deeming her unlawful to him that he has divorced her, which took place in 16/12/1391 A.H., and he returned to her in 25/2/1392 A.H. by the witness of the people mentioned above, if the first divorce that took place six years ago was two or three pronouncements of divorce, she will be unlawful to him until she marries another man, consummates her marriage to him, he divorces her without the intention of Tahlil (a marriage contracted for the sole purpose of legalizing remarriage between an irrevocably divorced couple) and her `Iddah comes to an end. If the first occurrence of divorce was one pronouncement of divorce only, and her `Iddah had not come to an end, he might return to her without her consent or a new marriage contract. However, if her `Iddah had come to an end, he must have her consent, conclude a new marriage contract and pay a new Mahr (mandatory gift to a bride from her groom). May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	Ibrahim ibn Muhammad Al Al-Shaykh

Fatwa no. 109

Q: i had a dispute with my wife after which i divorced her according to Sunnah (whatever is reported from the Prophet) in 18/2/1392 A.H. Later, in 22/2/1392 A.H., i wanted to revoke the divorce and regretted what i did. I called her family and told them of my intention. Please give me the legal opinion in this regard.

A: If you have divorced your wife according to Sunnah for the first time, you may take her back in marriage as long as she is in her `Iddah (woman's prescribed waiting period after divorce). If you take her back during the `Iddah and in the presence of two trustworthy witnesses, she is lawfully your wife. However, if her `Iddah is not over and you have not taken her back, you may do in the presence of two witnesses. Yet, if her `Iddah is over before you take her back in marriage, you will only be permitted to take her back with a new marriage contract and Mahr (mandatory gift to a bride from her groom) as well as her consent. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Mani`	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	Ibrahim ibn Muhammad Al Al-Shaykh

Fatwa no. 137

Q: The content of the Fatwa request and the statements of the questioner after summoning him on 22/5/1392 A.H. read as follows: a quarrel took place between my wife and me

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so I hit her, then I had a dispute with her brother. Consequently, I pronounced one Talaq (divorce pronounced by a husband). Then I revoked the Talaq and we resumed our marriage for two years. Afterwards, I got angry with my wife's brother because he provoked her against me and I pronounced one more Talaq. I finally revoked this second Talaq. Please provide me with your Fatwa (legal opinion issued by a qualified Muslim scholar) regarding this matter.

A: If the reality is as you mentioned in the Fatwa request; that you pronounced one Talaq, then you revoked it, then after a long period you pronounced another Talaq, then you revoked it in the presence of two just witnesses, she is your wife if the revocation of Talaq has taken place before the expiry of her `Iddah (woman's prescribed waiting period after divorce). However, if you give your wife another Talaq, it will be the third and you will not be able to remarry her unless she first marries another man with a new marriage contract and a new Mahr (mandatory gift to a bride from her groom) - subject to her consent - and this marriage ends lawfully. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Sulayman Ibn Mani`	`Abdullah ibn `Abdul-Rahman ibn Ghudayyan	`Abdul-Razzaq `Afify

Fatwa no. 158

Q: Someone divorced his wife last year according to Sunnah (whatever is reported from the Prophet), and now he wants to take her back in marriage. Is this permissible?

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A: If the Talaq (divorce pronounced by a husband) in question is not the third pronouncement and is not in return for a consideration, this is considered a revocable divorce. The husband is permitted to take his wife back in marriage as long as her `Iddah (woman's prescribed waiting period after divorce) is not over. However, if the `Iddah is over, or the Talaq was in return for a consideration and was not the third pronouncement of Talaq, the husband may return to his wife with a new marriage contract and Mahr (mandatory gift to a bride from her groom) similar to that paid to women of the same social status subject to her consent and after fulfilling all the pillars and conditions of a marriage contract. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Sulayman Ibn Mani`	`Abdullah ibn `Abdul-Rahman ibn Ghudayyan	`Abdul-Razzaq `Afify

Fatwa no. 311

Q: I send to Your Eminence a copy of my divorce document issued in 1389 A.H. I did not specify a number of the times of divorce and I meant only what is mentioned in the document. She has not married up to this day. I want to return to her and she does not have any objection. Please give me your opinion whether this is permissible or not.

The following sentence appears in the copy of the divorce document dated on 1/3/1389 A.H., "I admit that I have divorced my wife."

A: After studying the question and examining the divorce document, the Committee gave the following answer: If the reality is as mentioned in your question and in the divorce document, then what you pronounced is only one time of divorce. So if it is not the third time you have divorced your wife, you may return to with a new contract and Mahr (mandatory gift to a bride from her groom), upon her consent, if her `Iddah (woman's prescribed waiting period after divorce) has ended before you return to her. If this is the third time of divorce, then she is not lawful to you until she marries another husband, consummates the marriage, then is divorced and finishes her `Iddah. May Allah grant us success! May peace and blessings be upon our Prophet, his family, and Companions!

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`Abdullah ibn Sulayman Ibn Mani`	`Abdullah ibn `Abdul-Rahman ibn Ghudayyan	`Abdul-Razzaq `Afify

Fatwa no. 314

Q: i divorced my wife (...) one time while she was pregnant. After she gave birth to a baby girl, both of us now wish to return to each other in marriage. I appreciate your advice!

A: If the reality is as you have mentioned, that you divorced your wife while she was pregnant then she delivered, it will be permissible for you to return to her after concluding a new marriage contract with a new Mahr (mandatory gift to a bride from her groom)

and the wife's consent because she ended the period of `Iddah (woman's prescribed waiting period after divorce or widowhood) by delivery as long as you have not divorced her for the third time. But if this is the third time of divorce, she will not be lawful for you unless she gets married to another husband, consummates marriage with him then gets divorced and her `Iddah passes. Only then can you return to her in marriage. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Sulayman Ibn Mani`	`Abdullah ibn `Abdul-Rahman ibn Ghudayyan	`Abdul-Razzaq `Afify

Fatwa no. 382

Q: a husband deputized another person to divorce his wife on his behalf according to the Sunnah (whatever is reported from the Prophet) and the man did. Later, the husband revoked the Talaq (divorce pronounced by a husband). He is asking whether the revocation is valid or not.

A: If the reality is as mentioned, that the husband has deputized another person to divorce his wife (and he specified her) according to the Sunnah and the man has done so by proxy, this Talaq will be considered a revocable divorce if it is not the third one and it is not in return for a consideration. This means that the husband has the right to take his wife back in marriage as long as she has not completed her `Iddah (woman's prescribed waiting period after divorce). However, if this is the third time of Talaq, the woman will not be lawful for him unless she marries another man and this marriage ends lawfully. Moreover, if this Talaq is in return for a consideration and it is not the third time of Talaq, it will be lawful for him to take her back in marriage with a new marriage contract and a new Mahr (mandatory gift to a bride from her groom),

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provided that she gives her consent to remarry him and all the conditions and pillars of marriage are fulfilled. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Sulayman Ibn Mani`	`Abdullah ibn `Abdul-Rahman ibn Ghudayyan	`Abdul-Razzaq `Afify

Fatwa no. 617

Q: a man had a dispute with his wife and he became so angry that he told her, "You are divorced, then you are divorced!" He is sure that he pronounced it at least two times, but he is not certain if he had said a third time or more. Nevertheless, the man took back his wife immediately and is asking about the validity of what he did.

A: If the reality is as mentioned, that the man divorced his wife twice saying, "You are divorced", that he was not sure of saying anything more, if he has not divorced her before, and this divorce was not in return for a consideration, it would be a revocable divorce. The husband has the right to take back his wife as long as she has not completed her `Iddah (woman's prescribed waiting period after divorce). Any pronouncement of divorce more than the first two is doubtful and the basic rule is to overlook it. So, the wife can return to her husband with one time of divorce left for him. In addition, if two witnesses attest that the husband has taken back his wife before she has completed her `Iddah, the revocation is valid.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Sulayman Ibn Mani`	`Abdullah ibn `Abdul-Rahman ibn Ghudayyan	`Abdul-Razzaq `Afify

Fatwa no. 491

Q: on Friday 13/6/1393 A.H., I had a dispute with my wife and in a fit of temper, I divorced her once unintentionally. on the same day, I took her back in marriage in the presence of two witnesses.

Please give us your Fatwa (legal opinion issued by a qualified Muslim scholar) in this regard.

A: If the reality is as you mentioned, that you divorced your wife once and this Talaq (divorce pronounced by a husband) was not in return for a consideration and it was not the third time of Talaq and then you took her back in marriage in the presence of two witnesses, your revocation of the Talaq is valid. You have two times of Talaq left for you. As for claiming to have divorced her unintentionally, it has no effect until proven. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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\`Abdullah ibn Sulayman Ibn Mani\`	\`Abdullah ibn \`Abdul-Rahman ibn Ghudayyan	\`Abdul-Razzaq \`Afify

Fatwa no. 539

Q: i divorced my wife and took her from Riyadh to her father who lived in the suburbs of Madinah. After a period of time, I told her brother to inform his father that they could marry her to another man because she was no longer my wife. Later, I took my children from her during the first days of Jumada II, 1393 A.H. Can you instruct me on the correct way to take my wife back in marriage? It should be noted that I was under the impression that telling her brother to inform his father to marry her to another man meant divorce; however, I did not utter a pronouncement of Talaq (divorce pronounced by a husband), neither before nor after this incident. I revoked the divorce during her `Iddah (woman's prescribed waiting period after divorce) in the presence of two witnesses. The revocation took place in 20/7/1393 A.H.

A: The husband mentioned that he previously divorced his wife in the form of encouraging her brother to tell her father to marry her to another man, because she was no longer his wife. He added that he never uttered the word of Talaq and that he took his wife back in marriage during her `Iddah in the presence of two witnesses. Talaq took place at the beginning of Jumada II, 1393 A.H. and the revocation of divorce occurred in 20/7/1393 A.H. Based on these facts, the husband has made one pronouncement of divorce. His words are among the indirect pronouncements of divorce which reflects the intention to divorce. If the revocation of divorce has occurred during the `Iddah, it will be valid.

The woman is still his wife and there is no need to conclude a new marriage contract, pay Mahr (mandatory gift to a bride from her groom) or get her consent. If the husband took his wife back in marriage after the end of her `Iddah, it would be obligatory to conclude a new marriage contract and pay Mahr subject to her consent. May Allah grant us success! May peace and blessings be upon our Prophet, his family, and Companions!

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`Abdullah ibn Sulayman Ibn Mani`	`Abdullah ibn `Abdul-Rahman ibn Ghudayyan	`Abdul-Razzaq `Afify

Fatwa no. 700

Q: A husband granted his wife one revocable divorce then he took her back in marriage on the basis of a Fatwa that was issued by the Department of Ifta'. The concerned husband has then divorced his wife again by saying to her, "You are divorced, divorced, divorced." He has intended by the second and third pronouncements to emphasize the first. Is it permissible for him to revoke the Talaq (divorce pronounced by a husband)?

A: We read the Fatwa that the questioner referred to in his Fatwa request. It was issued by the Department of Ifta' in 1384 A.H. and it stated that the Talaq that was first given by the husband was considered one Talaq. Since the questioner mentions that he has divorced his wife afterwards by saying to her, "You are divorced, divorced, divorced," and that he has intended by repetition to give emphasis - not to give more than one Talaq, his statement is regarded as another one Talaq. If it is not the third Talaq granted by him,

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he will have the right to revoke it if the `Iddah (woman's prescribed waiting period after divorce) has not expired yet. However, if the `Iddah has expired before the revocation of Talaq, it will be permissible for the ex-husband to remarry his divorcee with the conclusion of a new marriage contract and the payment of a new Mahr (mandatory gift to a bride from her groom), provided that she gives her consent to remarry him. It should be noted that if any Talaq takes place in the future, it will be considered the third. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 711

Q: a man disputed with his wife because she had gone to her father's house without asking permission. The husband cursed her and her father, and when one of those who were present asked him to seek refuge with allah from Satan, he said, "She is not lawful for me." Then he wrote a letter to her father informing him that he divorced his daughter. Now this man asks whether he is permitted to take his wife back, and what are the consequences of what he did?

A: If the reality is as you mentioned that the husband cursed his wife and her father, this is a sin from which he should perform Tawbah (repentance to Allah), ask Allah's Forgiveness and resolve never to do again. As for his saying that he divorced his wife, if this was not the last of three divorces and no compensation was paid,

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it is revocable divorce. He is permitted to take his wife back in marriage as long as she is still in `Iddah (woman's prescribed waiting period after divorce or widowhood). However, if the period of `Iddah was over before taking her back, or he divorced her in return for compensation while it was not the last of the three divorces, he is permitted to return to his ex-wife with her consent with a new Mahr (mandatory gift to a bride from her groom) and contract which fulfills the pillars and conditions of marriage. On the other hand, if this was the last of three divorces, this woman is not lawful for him anymore, until she marries another person and consummates the marriage then is divorced or widowed. If the husband in question takes his wife back in marriage with a new marriage contract, he is not permitted to have intercourse with her until he makes Kaffarah (expiation) for saying, "She is not lawful for me", i.e. Zhihar (a man likening his wife to an unmarriageable relative). As such, he must free a slave, and if he cannot, then he should fast for two consecutive months. If this is beyond his ability, he should feed sixty poor persons. Allah (Exalted be He) says: ﴾And those who make unlawful to them their wives by Zihâr and wish to free themselves from what they uttered, (the penalty) in that case is the freeing of a slave before they touch each other. That is an admonition to you (so that you may not repeat such an ill thing). And Allâh is All-Aware of what you do.﴿ ﴾And he who finds not (the money for freeing a slave) must fast two successive months before they both touch each other. And he who is unable to do so, should feed sixty Miskîns (poor). That is in order that you may have perfect Faith in Allâh and His Messenger. These are the limits set by Allâh. And for disbelievers, there is a painful torment.﴿

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Fatwa no. 768

Q: a person divorced his wife twice then remarried her with a new contract and Mahr (mandatory gift to a bride from her groom). afterwards, he divorced her for the third time in return for waiving the rest of her Mahr and some other consideration. Now she wants to return to her ex-husband. What is the ruling on this? It should be mentioned that the three divorces are registered in the attached document issued by the court of Al-Haqw.

A: Since it has been proven that the husband has divorced his wife thrice, according to what has been mentioned in the question and in the attached document, she becomes unlawful for him unless she marries another man and consummates the marriage. If the second husband divorces her or dies, it will be permissible for the first husband to remarry her with the conclusion of a new marriage contract and the payment of a new Mahr, provided that she gives her consent to remarry him. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 757

Q: a husband gave his wife Talaq (divorce pronounced by a husband) by saying: "You are divorced, divorced, divorced." Nevertheless, he mentioned that he only intended by the second and third pronouncements of Talaq to emphasize the first. Such a Talaq was pronounced in 26/04/1394 A. H. but it was revoked in 04/05/1394 in the presence of two just male witnesses. Is the revocation of the Talaq mentioned above valid?

A: If the matter is exactly as what is mentioned by the questioner that he said to his wife: "You are divorced, divorced, divorced.", that he intended by repetition to emphasize the first pronouncement of Talaq, this Talaq is neither the third one to be given nor for a consideration; such a Talaq will be revocable. Accordingly, it will be permissible for the questioner to take his ex-wife back in marriage provided that her `Iddah (woman's prescribed waiting period after divorce or widowhood) is still operative. However, if Talaq is for consideration or is not revoked before the expiry of `Iddah and it is not the third Talaq to be given; it will be permissible for her ex-husband to remarry her by the conclusion of a new marriage contract and the payment of a new Mahr (mandatory gift to a bride from her groom) subject to her consent provided that all other conditions and Rukns (essential elements) of marriage are fulfilled. Finally, if the concerned Talaq is the third one to be given, it will not be permissible for the questioner to revoke it until his ex-wife gets married, first to another man in the Shar`y (Islamic legal) way not in Tahlil (a marriage contracted for the sole purpose of legalizing remarriage between an irrevocably divorced couple). May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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(Part No. 20; Page No. 245)

Fatwa no. 789

Q: a man told his wife that if she went out without his permission, she would be divorced. She went out without his permission and he mentioned that he did not know anything about that. One Friday, she told him that he had previously warned her not to go out without his permission or else she would be divorced, but despite this she did and, therefore, she was no longer his wife. He asked her whether or not she wanted Talaq (divorce pronounced by a husband), and she confirmed her request. Consequently, he told her that she would be divorced. Now he is asking about the permissibility of taking her back in marriage.

A: If the reality is as mentioned, that he has not known about her going out without his permission after warning her and that she has not told him about her going out without his permission, he has not broken his oath because he has granted her Talaq at her request. Accordingly, if this Talaq has not been granted in return for some consideration or has not been the third one, it is considered a revocable divorce. In this case, it is permissible for the husband to take his wife back in marriage as long as she is still in her `Iddah (woman's prescribed waiting period after divorce). However, if this Talaq has been granted in return for some consideration or has been a revocable divorce but the woman has already finished her `Iddah, he can take her back in marriage with a new contract and Mahr (mandatory gift to a bride from her groom), after obtaining her consent, along with fulfilling the pillars and conditions of marriage. However, if this has been the third Talaq, she becomes unlawful for him until she marries another person with a sound marriage contract, not for the purpose of Tahlil (a marriage contracted for the sole purpose of legalizing remarriage between an irrevocably divorced couple), and then this marriage ends lawfully.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 912

Q: a man divorced his wife during the month of Sha`ban by saying, "You are divorced, you are for Satan. You are unlawful to me and lawful to anyone else," and fifteen days later, he took her back in marriage. He has never divorced his wife before, and this divorce was not in return for compensation. Now he asks about the validity of revoking the divorce.

A: If the reality is as mentioned, that the man divorced his wife by saying, "You are divorced, you are for Satan. You are unlawful to me and lawful to anyone else," this is considered one pronouncement of Talaq (divorce pronounced by a husband). Since he said that he did not divorce her before and it was not in return for compensation, this is revocable divorce and the man is permitted to take his wife back in marriage as long as she is still in `Iddah (woman's prescribed waiting period after divorce or widowhood). If this is the case, and he took her back before `Iddah is over, she is lawfully his wife and there remains for them two pronouncements of divorce. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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(Part No. 20; Page No. 247)

Fatwa no. 926

Q: I married a woman and I traveled abroad and married the cousin of my deceased wife. When I returned home, I informed my wife about my second marriage and she agreed. One day, I went home to find her mother and brother. I argued with them and asked my wife to leave the house, but she refused so I told her that she was divorced and I left. Three hours later, I returned home and found her. I told her that I had already divorced her and asked her to leave the house but she refused. I went to the police station and brought a police officer, the domicile mayor, and the landlord with me and told them the story that I had divorced her but she refused to leave the house and that I want her to leave, for fear that something bad might happen between us. Three years have passed since this event and each of us wants to return to the other for the sake of our children. Please advise us!

A: If the reality is as you mentioned, that you divorced your wife and when you found that she did not leave the house you told her that you had divorced her and repeated this in front of the police officer whom you called to evict her from the house, this is considered one pronouncement of Talaq (divorce pronounced by a husband)

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because, in this case, the second and third pronouncements were confirmation of the first pronouncement of Talaq. You can return to her with a new contract and a new Mahr (mandatory gift to a bride from her groom), provided that she gives her consent to remarry you and this has not been the third pronouncement of Talaq. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 1685

Q 2: A husband has written to his wife:

"I hereby pronounce that I have divorced my wife according to the Sunnah (whatever is reported from the Prophet." Although he has delivered the paper to her, he now wants to take her back in marriage. Can a woman be forced to return to her ex-husband even if she does not agree to this? Does revocation of Talaq (divorce pronounced by a husband) depend on her consent? Are there any conditions for revocation of Talaq? Please advise.

A: If the reality is as mentioned, that the husband has divorced his wife according to the Sunnah, he is permitted to revoke the Talaq as long as the woman is still in her `Iddah (woman's prescribed waiting period after divorce or widowhood) and the revocation is done in the presence of two just witnesses. This does not require the woman's consent, but it does require that the Talaq has not been the third or has not been granted in return for a consideration. On the other hand, if the woman has already finished her `Iddah or the Talaq has been granted in return for a consideration and it has not been the third Talaq, the man may take his divorced wife back in marriage with a new marriage contract and Mahr (mandatory gift to a bride from her groom) and her consent will be required in these two cases.

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In either case, the Talaq counts as one pronouncement of Talaq. If this has been the third Talaq, the woman will not be lawful for him until she marries another husband according to the Shari`ah (Islamic law) and their marriage is consummated. If the second husband divorces her or dies, it will become lawful for her first husband to marry her with a new marriage contract and Mahr after her `Iddah expires and her consent will be required. The `Iddah of a pregnant woman expires when she delivers, whether she is a divorcee or a widow. The `Iddah of a widow who is not pregnant is four months and ten days. If she is divorced, her `Iddah will be three menstrual periods if she menstruates or three months if she is in her menopausal years or is below the age of menstruation. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 1992

Q: i wanted to give Talaq (divorce pronounced by a husband) to one of my wives so i took her to stay in the house of her father while she was pregnant. However, i did not pronounce any word of Talaq and i have not given her any Talaq before. i authorized a brother of mine to write the Talaq paper but he did not. Afterwards, i took my wife back in marriage before the child was born i.e. before the expiry of my wife's `Iddah (woman's prescribed waiting period after divorce or widowhood).

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This was witnessed by my wife's father and another man.

A: Since you did not give your wife any Talaq and you only asked your brother, as an attorney for you, to write her Talaq but he did not do so; your marriage is still operative because neither yourself nor your attorney gave her any Talaq. However, if you divorced your concerned wife and asked your attorney to write the Talaq that you pronounced but he did not do so; such a Talaq will be regarded as a valid Talaq. If it is a revocable divorce, the revocation you did is valid because you took your wife back in marriage while she was still pregnant and her father along with the other man witnessed it. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 2091

Q: a person pronounced a major irrevocable divorce (the third and final divorce, after which the man can only remarry the woman if she remarries and that marriage ends lawfully). When his divorcee delivered a baby and finished her `Iddah (woman's prescribed waiting period after divorce), another suitor proposed to her and they concluded a marriage contract but they did not consummate their marriage. afterwards, he divorced her and she finished her `Iddah. Is it permissible for the first husband to remarry

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her by concluding a new marriage contract?

A: If a person pronounces a major irrevocable divorce, his ex-wife becomes unlawful for him to remarry until she marries another person lawfully and consummates her marriage. This is because Allah (Exalted be He) says: ﴾And if he has divorced her (the third time), then she is not lawful unto him thereafter until she has married another husband. Then, if the other husband divorces her, it is no sin on both of them that they reunite, provided they feel that they can keep the limits ordained by Allâh.﴿ It was authentically reported in the Two Sahih (authentic) Books of Hadith (Al-Bukhari and Muslim) from `Aishah (may Allah be pleased with her), who said: ﴾"The wife of Rifa`ah Al-Qurazhy came to the Prophet (peace be upon him) and said: I was married to Rifa`ah but he divorced me, making my divorce irrevocable. Afterwards I have married `Abdul-Rahman ibn Al-Zubayr, but all he possesses is like the fringe of a garment (i.e. he is sexually weak). Thereupon Allah's Messenger (peace be upon him) said: Do you wish to return to Rifa`ah? (You) cannot (do this) until you have tasted his sweetness and he (`Abdul-Rahman) has tasted your sweetness."﴿ Tasting the sweetness refers to sexual intercourse. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 2406

Q: i had a dispute with my wife whereupon i said to her,

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"May Allah compensate you with another husband better than me!" Later, I took her back in marriage while she was still pregnant, and I received a Fatwa (legal opinion issued by a qualified Muslim scholar) enclosed with my letter supporting the permissibility of doing this, issued by Shaykh Salih ibn `Abdullah ibn Furayj but my father-in-law was not convinced. Bear in mind that this was the first time I say such words to my wife. I hope you will give me a Fatwa in this regard, so that my father-in-law will be reassured.

A: If the reality is as you mentioned, that you divorced your wife while she was pregnant and then took her back before her giving birth, then this is considered as one pronouncement of Talaq (divorce pronounced by a husband). It is lawful to take your wife back in marriage as stated in the Fatwa enclosed with your question. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 8350

Q 1: Is it permissible for a husband who pronounces Talaq (divorce pronounced by a husband) once to have sexual intercourse with his wife immediately after taking her back in marriage? Please enlighten us, and may Allah reward you good!

A: If a husband gives his wife a revocable divorce then takes her back while she is still in `Iddah (woman's prescribed waiting period after divorce or widowhood), she remains his lawful wife and he has all his rights just as before Talaq takes place.

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Fatwa no. 8226

Q: I divorced my wife (...) according to the Sunnah of Prophet Muhammad and wished her good luck. It should be noted that I returned to her in the presence of two male witnesses in 5/2/1405 A.H.

I (...) willingly divorced my wife by saying: I divorce (...) according to the Sunnah and I wish her good luck.

I returned to her in marriage in the presence of her brother (...) and another male witness in 29/1/1405 A.H.Admitted by the husband.

I inform you that I divorced my two wives once according to the enclosed documents. I returned to them in the presence of witnesses. I need your Fatwa to convince their families of this. I need an official Fatwa from you! May Allah reward you with the best!

A: If the reality is as mentioned, that you divorced your two wives (...)

and (...) once and it was not the third divorce for either of them, then you returned to them in their `Iddah (woman's prescribed waiting period after divorce or widowhood), your return to them in marriage is valid. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 11639

Q: A person concluded the marriage contract with a girl, but they did not consummate their marriage. After a period of time, the girl called and told him that she could not make him happy and that she did not want to be his wife. The husband tried to convince and guide her, but she insisted on asking for Talaq (divorce pronounced by a husband). He told her that she first had to tell her father and brothers. Afterwards, her brothers asked him about his opinion but he did not give one. They told him that she was their half sister and they could not force her to do anything. The husband replied that they were neighbors and acquaintances. Thereupon, one of the wife's brothers advised him to divorce her. The husband said that he would divorce her once so that she might reconsider the matter and agree to return to him in marriage. thus, the husband divorced his wife by saying, "I, so-and-so, admit that I have granted so-and-so one pronouncement of talaq at her request before the consummation of our marriage."

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My questions are: 1. Is it permissible for the husband to revoke the Talaq before the expiry of her `Iddah (woman's prescribed waiting period after divorce)? 2. Is it permissible for him to take back the Mahr (mandatory gift to a bride from her groom)? It is worth mentioning that he did not talk with her brothers about the Mahr because they were neighbors and it was not a matter of money. He also hoped that the wife might reconsider the matter, regret her decision, and agree to return to him. He felt that it was not a matter of money, but a matter of emotions. I hope Your Eminence would advise me! May Allah help you!

A: If a wife is divorced before the consummation of the marriage, she has no `Iddah. This is because Allah (Exalted be He) says: ﴾O you who believe! When you marry believing women, and then divorce them before you have sexual intercourse with them, no 'Iddah [divorce prescribed period, see (V.65:4)] have you to count in respect of them.﴿ Accordingly, the husband cannot revoke the Talaq. If he wishes to remarry her and she agrees, he has to conclude a new marriage contract and pay a new Mahr. Regarding the Mahr he has already paid and wishes to take back, this matter should be settled by court. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 14768

Q 1: my husband divorced me while I was pregnant saying, "You are divorced." One hour later he told me that he would revoke the Talaq (divorce pronounced by a husband). Nobody witnessed either the Talaq or the revocation. Two days later we had intercourse. Later on, we knew that two persons should witness the revocation of Talaq, so I told my parents about the matter of Talaq and its revocation approximately one year later.

Was Talaq effective and valid when the husband said "You are divorced"? Was the revocation of Talaq valid? Was it obligatory to inform anybody other than my parents about what happened?

A: Your husband's saying "You are divorced" was an explicit Talaq and it counted as one pronouncement of Talaq. His revocation of Talaq was also valid unless this had not been the third Talaq. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 21012

Q: A man divorced his wife then took her back in marriage in the presence of two witnesses. After a long period of time, he had doubts whether he took his wife back during the period of `Iddah (woman's prescribed waiting period after divorce or widowhood), or she was pregnant at the time of divorce and when taking her back in marriage. Bear in mind that he thinks that he has revoked the marriage in less than three months. After asking his wife repeatedly about this, she said that at the time of Talaq (divorce pronounced by a husband) and revocation, she was pregnant. Is it legally sufficient to depend on her words, and what should he do about these doubts that arise after such a long period?

A: If the reality is as mentioned, that the man gave his wife a revocable divorce and took her back while she was still pregnant, then she is his lawful wife and his taking her back in marriage is valid. However, in case of any disputes, the matter should be referred to a Shari`ah court in the country of the spouses. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Ila' (A husband's oath not to have a sexual intercourse with his wife for a certain period)

Fatwa no. 3510

Q: I am married and I have three daughters. due to a dispute between me and my wife, I took an oath not to have sex with her except one year from the date I took such oath. We are seeking a cure to have children, for my wife has not got pregnant for six years because of my impotence. Is it permissible for me to have sex with my wife before the elapse of this period or not? May Allah reward and protect you!

A: If the reality is as you have mentioned; that you said to your wife: "You are unlawful to me except after one year as of the date of dispute and prohibition," you have committed a sin by prohibiting what Allah has made lawful for you. You have to repent to Allah and seek His forgiveness from what you did. Having sex with your wife is not prohibited by this oath and you may have sex with her during this year. However, if you have sex with her before the elapse of the year, you have to pay a Kaffarah (expiation) for your oath because of Allah's saying:

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﴾O you who believe! Make not unlawful the Tayyibât (all that is good as regards foods, things, deeds, beliefs, persons) which Allâh has made lawful to you, and transgress not. Verily, Allâh does not like the transgressors.﴿ ﴾And eat of the things which Allâh has provided for you, lawful and good, and fear Allâh in Whom you believe.﴿ ﴾Allâh will not punish you for what is unintentional in your oaths, but He will punish you for your deliberate oaths; for its expiation feed ten Masâkîn (poor persons), on a scale of the average of that with which you feed your own families﴿ And His saying: ﴾O Prophet! Why do you forbid (for yourself) that which Allâh has allowed to you, seeking to please your wives? And Allâh is Oft-Forgiving, Most Merciful.﴿ ﴾Allâh has already ordained for you (O men) the absolution from your oaths. And Allâh is your Maulâ (Lord, or Master, or Protector) and He is the All-Knower, the All-Wise.﴿ The Kaffarah of an oath is to feed ten needy people or clothe them or to free a slave. Whoever cannot afford to do so must fast for three days; it is better to be consecutive fasting. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The sixth question of Fatwa no. 9404

Q 6: I swore by Allah that I would not have sexual intercourse with my wife for 4 months then I had sexual intercourse before the elapse of 4 months. What should I do?

A: If the reality is as mentioned, it will be obligatory upon you to offer the Kaffarah (expiation) of a broken oath:

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(1) to feed ten needy people of the average food you bring to your family, or (2) to clothe them, or (3) to free a Muslim slave. If you are unable to do so, then you have to fast for three days. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Deputy Chairman	Chairman
`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The third question of Fatwa no. 10298

Q 3: what is the ruling on a husband who swears not to have sexual intercourse with his wife, but later breaks his oath? Is this permissible or not?

A: It is not permissible for a Muslim to take an oath not to have sexual intercourse with his wife. If he does so, he will be given respite for four months. If he changes his mind and resumes sexual intercourse with her, he will be able to resume his marital life with her. If he refuses to resume such relation, the official authority should separate them. Allah (Exalted be He) says: ﴾Those who take an oath not to have sexual relation with their wives must wait for four months, then if they return (change their idea in this period), verily, Allâh is Oft-Forgiving, Most Merciful.﴿ ﴾And if they decide upon divorce, then Allâh is All-Hearer, All-Knower.﴿

(Part No. 20; Page No. 261)

May Allah grant us success! May peace and blessings be upon our Prophet, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 20443

Q 2: What is the ruling on a person who deserts his wife for more than three months? It should be noted that the desertion is meant to discipline her in order to give up some misbehavior that usually gives rise to problems between spouses but does not contradict Shari`ah (Islamic law)? Does this desertion come under the ruling of Ila' (husband's oath not to have intercourse with his wife for four months or more)? Please explain!

A: if a man deserts his wife for more than three months for her Nushuz (the state when one spouse violates their marital duties), meaning that she disobeys her husband with regard to her marital duties towards him, and she insists on that after being admonished and warned against the Wrath of Allah by the husband, and after being reminded of her duties towards him, the husband is allowed to desert her in bed as he likes. This is considered a disciplinary procedure until she carries out her obligations willingly. The Prophet (peace be upon him) abandoned his wives in bed for a month. However, the husband is not permitted to avoid speaking with her for more than three days. It was authentically reported on the authority of Anas ibn Malik (may Allah be pleased with him) that the Prophet (peace be upon him) said:

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﴾"It is not permissible for any Muslim to desert his (Muslim) brother for more than three days."﴿ (Related by Al-Bukhari and Muslim in the Two Sahih (authentic) Books of Hadith and Ahmad in his Musnad (Hadith compilation)) However, if a husband deserts his wife in bed for more than four months in order to hurt her without any negligence on her part concerning her duties towards him, he will come under the ruling of Ila', even if he does not take an oath. In this case, he will be subject to the four-month respite period mentioned above. The husband will be obliged to divorce his wife if the four-month period expires without having sexual intercourse with her, in default of any excuse, such as his being disable or his wife being in a menstrual or postpartum period. If he refuses to return to her or to divorce her, the judge is to divorce her or annul their marriage, at the wife's request.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
Bakr ibn `Abdullah Abu Zayd	Salih ibn Fawzan Al-Fawzan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Zhihar

Fatwa no. 628

Q: a man had a dispute with his maternal uncle and swore that his wife would become unlawful for him if he reconciled with his uncle without the latter slaughtering an animal and inviting him and his family to eat from it. The man is asking about what should be done if he reconciles with his uncle without the latter fulfilling the condition.

A: If the reality is as mentioned, that the man declared his wife to be unlawful for him if he reconciled with his maternal uncle without the latter slaughtering an animal, and then he broke this oath by reconciling with his uncle without an animal slaughtered, he must make Kaffarah (expiation) for making Zhihar (a man likening his wife to an unmarriageable relative). As such, he must free a believing slave, and if he cannot, he may fast for two consecutive months, and if he cannot, he should feed sixty poor persons and this is before having sexual intercourse with his wife. Allah (Exalted be He) says: ﴿And those who make unlawful to them their wives by Zihâr and wish to free themselves from what they uttered, (the penalty) in that case is the freeing of a slave before they touch each other. That is an admonition to you (so that you may not repeat such an ill thing). And Allâh is All-Aware of what you do.﴾ ﴿And he who finds not (the money for freeing a slave) must fast two successive months before they both touch each other. And he who is unable to do so, should feed sixty Miskîns (poor).﴾

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman
`Abdullah ibn Sulayman Ibn Mani`	`Abdullah ibn `Abdul-Rahman ibn Ghudayyan	`Abdul-Razzaq `Afify

Fatwa no. 133

Q: Please be advised that a twenty-year-old man married a twelve-year-old girl. When they quarreled, he unintentionally said to her that he would rather have sexual intercourse with his mother than with her. Please advise concerning this.

A: If a man unintentionally says to his wife that he would rather have sexual intercourse with his mother than with her, this is considered Zhihar (a man likening his wife to an unmarriageable relative). It is an objectionable statement and falsehood that is forbidden for a Muslim to say, according to Allah's saying, ﴿Those among you who make their wives unlawful to them by (Zihâr الظهار) (i.e. by saying to them "You are like my mother's back,") they cannot be their mothers. None can be their mothers except those who gave them birth. And verily, they utter an ill word and a lie. And verily, Allâh is Oft-Pardoning, Oft-Forgiving.﴾ If he wants to return to his wife, he must pay a Kaffarah (expiation)

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first by emancipating a believing slave. If he cannot do that, he must observe Sawm (fasting) for two consecutive months. If he cannot do that, he must feed sixty needy people, according to Allah's saying, ﴿And those who make unlawful to them their wives by Zihâr and wish to free themselves from what they uttered, (the penalty) in that case is the freeing of a slave before they touch each other. That is an admonition to you (so that you may not repeat such an ill thing). And Allâh is All-Aware of what you do.﴾ ﴿And he who finds not (the money for freeing a slave) must fast two successive months before they both touch each other. And he who is unable to do so, should feed sixty Miskîns (poor).﴾ May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
\`Abdullah ibn Mani\`	\`Abdullah ibn Ghudayyan	\`Abdul-Razzaq \`Afify	Ibrahim ibn Muhammad Al Al-Shaykh

Fatwa no. 196

Q: i have children from my previous wife who died. i then married my present wife. i took my children from my first wife to live with my second wife but she swore that she would not take care of them and then i said to her, "You will be unlawful to me, if you do not take care of my children." Do these words make her unlawful to me?

A: Since the questioner mentioned that he had said to his wife "You will be unlawful to me, if you do not take care of my children," then if she takes care of them, she will not be unlawful for him and if not, his saying to his wife "you will be unlawful to me" will be regarded Zhihar (a man likening his wife to an unmarriageable relative) which requires him to offer expiation of Zhihar, by freeing a Muslim slave. If he is unable to do so, he has to fast two successive months. If he is unable to do so, he has to feed sixty needy people each half a Sa` (1 Sa` = 2.172 kg) from the common food of the country and it is not permissible for him to have sex with his wife unless he offers an expiation of Zhihar. With regards to your wife's oath that she will not take care of your children, she has to break it and take care of the children then offer a Kaffarah (expiation) of a broken oath, by feeding ten needy people each half a Sa` (1 Sa` = 2.172 kg) from the common food of the country or clothing them or freeing a Muslim slave. If she is unable to do so, she will have to fast for three days. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions! Permanent Committee for Scholarly Research and Ifta'

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Member	Member	Deputy Chairman
`Abdullah ibn Sulayman Ibn Mani`	`Abdullah ibn `Abdul-Rahman ibn Ghudayyan	`Abdul-Razzaq `Afify

Fatwa no. 320

Q: a man traveled to another country and left his wife at home with his parents. Then, the news came to him that his wife left his home and returned to her parents. He said, "My wife is as unlawful to me as my mother." Later, he made sure of the truth of this news. What is the ruling on this?

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A: If the situation is as you have mentioned, that you said, "My wife is as unlawful to me as my mother", based on what you heard of her leaving your home, and then you made sure that the news was true, this will be considered Zhihar (a man likening his wife to an unmarriageable relative); it is prohibited and you should perform Tawbah (repentance to Allah) of it, according to Allah's saying, ﴿Those among you who make their wives unlawful to them by (Zihâr الظهار) (i.e. by saying to them "You are like my mother's back,") they cannot be their mothers. None can be their mothers except those who gave them birth. And verily, they utter an ill word and a lie.﴾ If you want to return to your wife, you must observe Sawm (fasting) for two consecutive months before having intercourse with her. This is in case you find no slave to emancipate. If you cannot observe Sawm, you must feed sixty needy people before having intercourse with her. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman
\`Abdullah ibn Sulayman Ibn Mani\`	\`Abdullah ibn \`Abdul-Rahman ibn Ghudayyan	\`Abdul-Razzaq \`Afify

(Part No. 20; Page No. 268)

Fatwa no. 207

Q: a man swore that his wife would be unlawful for him if he lodged her in al-Qu`ah in Al-Hillah Al-Tali`iyyah. He mentioned that by deeming her unlawful he meant to liken her to his mother. Now, he is asking about the consequences of taking this oath, if there is a necessity to lodge her in Al-Hillah?

A: If the matter is as mentioned that he rendered his wife unlawful for him if he lodged her in Al-Qu`ah, he must make Kaffarah (expiation) for Zhihar (a man likening his wife to an unmarriageable relative) if he broke his oath. The Kaffarah in this case is to fast for two consecutive months since freeing a slave is unavailable. If he cannot do this, he must feed sixty needy persons. This must be done before he has sexual intercourse with her. Allah (Exalted be He) says: ﴿And those who make unlawful to them their wives by Zihâr and wish to free themselves from what they uttered, (the penalty) in that case is the freeing of a slave before they touch each other. That is an admonition to you (so that you may not repeat such an ill thing). And Allâh is All-Aware of what you do.﴾ ﴿And he who finds not (the money for freeing a slave) must fast two successive months before they both touch each other. And he who is unable to do so, should feed sixty Miskîns (poor).﴾ May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman
`Abdullah ibn Sulayman Ibn Mani`	`Abdullah ibn `Abdul-Rahman ibn Ghudayyan	`Abdul-Razzaq `Afify

Fatwa no. 221

Q: A man said to his wife "You are divorced. You are unlawful for me just as Makkah is unlawful for the Jews (i.e. they are forbidden from entering it)." He, then, revoked the Talaq (divorce pronounced by a husband) in the presence of witnesses. The revocation was made directly after Talaq. Is the wife lawful for him?

A: The husband's saying to his wife "You are divorced" counts as one pronouncement of Talaq. If this has not been the third pronouncement of Talaq, his revocation is valid and there is no need for her consent or the conclusion of a new marriage contract. If this has been the third pronouncement of Talaq, the wife will not be lawful for her ex-husband until she marries another man and consummates the marriage and she is then divorced and her `Iddah (woman's prescribed waiting period after divorce) expires. These procedures should take their normal course and Talaq should not be done deliberately just to legalize her marriage with her ex-husband. As for the husband's saying "You are unlawful for me just as Makkah is unlawful for the Jews," if the Talaq has been the third one, his wife will be regarded as a non-Mahram (not a spouse) for him and, thus, his statement will have no effect. If it has not been the third pronouncement of Talaq, the husband's statement will be considered a form of Zhihar (a man likening his wife to an unmarriageable relative). Accordingly, he must pay Kaffarah (expiation) for Zhihar, which is emancipating a believing slave. If he cannot find one, he should observe Sawm (Fast) for two consecutive months. If he is unable to do this, he must feed sixty Miskins (needy persons); each is given half a Sa` (1 Sa` = 2.172 kg) of the staple food available. It is not permissible for him to approach her before fulfilling the Kaffarah of Zhihar.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman
`Abdullah ibn Sulayman Ibn Mani`	`Abdullah ibn `Abdul-Rahman ibn Ghudayyan	`Abdul-Razzaq `Afify

Fatwa no. 375

All Praise is due to Allah Alone and peace and blessings be upon the last Prophet. To commence: The Permanent Committee for Scholarly Research and Ifta' has perused the papers submitted by his Eminence, the judge of Khamis Mushayt, which are attached to his letter no. 3368 on 23/12/1392 A.H. to his Excellence, the chairman of the Departments of Scholarly Research, Ifta', Call and Guidance, and which was referred to it from the General Secretariat of the Council of Senior Scholars no. 1911/2 on 23/12/1392 A.H.

After having perused these papers, the Committee has found that it may be summed up in the following: 1. Someone seeks a Fatwa (a formal legal opinion) saying: I have a wife, who is the mother of my children. She gave birth to two daughters and her family forced me to divorce her. Then she married another man and gave birth to a daughter before he divorced her. Afterwards, I married her again and she gave birth to two daughters. I gave one of my daughters in marriage to one of my family. When they had problems in their marital life,

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I thought that the cause of these problems was my wife, so i said to her: By Allah, you will be like my mother if the marital relationship of your daughter and her husband is not good. Later on, I discovered that the disagreement between my daughter and her husband was not because of my wife. Could you please advise? It is worth mentioning that I asked the judge of Khamis Mushayt, who told me that I had to fast for two months. Since I could not fast because of my sickness, the family of my wife came and took her from my house and said: Either observe fast for two months or divorce her, I said to the man in charge, `Aly ibn Sa`id ibn Salimah: Write to them a paper of divorce as directed by the Sunnah in order for them to leave me alone until I ask about the matter. When I went to the judge the second time and informed him about my sickness, he said: You have to feed sixty needy people and take your wife in marraige with a new contract. 2. A letter from his Excellence, the chairman of the Department of Scholarly Researches, Ifta', Call and Guidance to his Eminence, the judge of Khamis Mushayt no. 3186 on 6/8/1392 A.H., to make sure of what the questioner mentioned. 3. A letter from his Eminence, the judge of Khamis Mushayt no. 3368 on 26/11/1392 A.H. and attached to it

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the minutes explaining the case no. 40, p. 119. The abstract of these minutes is as follows: This man came to him and admitted the letter mentioned above and his wife came to him and admitted the marriage and divorce. She also admitted the second marriage and the offspring and said that she did not hear the second divorce from her husband directly but it was conveyed to her. Then her two brothers came and admitted that he divorced her more than the times he mentioned in the question in the house of someone in Raghwah by saying: I divorce her and this is the exact wording of the last divorce. When he asked the Shaykh, he said to him: You have to fast for two months,"

but he could not, so we concluded her divorce as directed by the Sunnah. The divorce was on 2/6/1392 A.H. Hasan denied the divorce which her two brothers claimed and said that they had a witness. He also confirmed that they had no witnesses. Therefore, the judge told him that he should offer the Kaffarah (expiation) of Zhihar (a man likening his wife to an unmarriageable relative) because he asked him about Zhihar only. After a while, he came to ask him about divorce, so he asked him to bring the wife and her Waliy (a legally accountable person acting for a woman seeking marriage) but he did not come again.

After the Committee studied the case, it's answer came as follows: The questioner mentioned that he divorced his wife and she married another man and was divorced then he married her again. He made Zhihar because he thought that she ruined the marital life of her daughter. Later on, he discovered that the

failure of marital life of his daughter was not because of his wife. When he asked his Eminence, the judge of Khamis Mushayt about Zhihar, he told him that he should fast for two months. Since he is sick and could not observe fasting and the family of his wife took her and said to him: Either to fast or to divorce her, he divorced her as directed by the Sunnah. Accordingly, there is no Zhihar here and it does not count because he made it according to a matter which he later discovered to be wrong so he should not offer the Kaffarah for Zhihar. As for the divorce which is registered by `Aly ibn Sa`id, it will not be effective or counted. It is mentioned in an attached paper his saying: When we asked the Shaykh and told him to fast for two months and he could not do that, we concluded her divorce as directed by the Sunnah. This shows that the husband divorced his wife because of his incapability of observing fasting for two months as Kaffarah for Zhihar which was issued first. The judge gave him a Fatwa about that and the judge admitted that. Consequently, divorce was based on a doubtful matter and proved to be not necessary, so it will not happen. As for the divorce which the Waliy of the wife claimed but the husband denied and both of them claimed that they have witnesses but they did not come, it's ruling is up to the judge.

My Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman
`Abdullah ibn Sulayman Ibn Mani`	`Abdullah ibn `Abdul-Rahman ibn Ghudayyan	`Abdul-Razzaq `Afify

The first question of Fatwa no. 557

Q 1: some husbands say to their wives, "I am your brother, and you are my sister." What is the ruling on that?

A: Sometime a husband says to his wife, "I am your brother and you are my sister," or "you are my mother," or "like my mother," or "you are like a mother or sister to me". If he intends thereby he will honor and respect her like them, or if he has no particular intention and it is not accompanied by anything that indicates Zhihar (a man likening his wife to an unmarriageable relative), then this does not count as Zhihar and he does not have to make any Kaffarah (expiation). But if he intends Zhihar by such words, or they are accompanied by something that indicates Zhihar such as a state of anger or some threatening words, then it is Zhihar and it is Haram (prohibited). He must perform Tawbah (repentance to Allah) and make Kaffarah before he has sexual intercourse with her. The Kaffarah is to free a slave, and if this is not possible, then to fast for two consecutive months; if this is not possible as well, then to feed sixty poor persons.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
\`Abdullah ibn Mani\`	\`Abdullah ibn Ghudayyan	\`Abdul-Razzaq \`Afify	Ibrahim ibn Muhammad Al Al-Shaykh

The second question of Fatwa no. 765

Q 2: i deemed my wife unlawful to me and said that she is as unlawful to me as my mother. is she really considered unlawful to me? I was in a state of anger at that time.

A: This is considered Zhihar (a man likening his wife to an unmarriageable relative), not divorce. If you want to return to your wife, you must pay the Kaffarah (expiation) for Zhihar before having intercourse with her. Allah has told us the Kaffarah for Zhihar in His saying, ﴾And those who make unlawful to them their wives by Zihâr and wish to free themselves from what they uttered, (the penalty) in that case is the freeing of a slave before they touch each other. That is an admonition to you (so that you may not repeat such an ill thing). And Allâh is All-Aware of what you do.﴿ ﴾And he who finds not (the money for freeing a slave) must fast two successive months before they both touch each other. And he who is unable to do so, should feed sixty Miskîns (poor).﴿

(Part No. 20; Page No. 276)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman
`Abdullah ibn Sulayman Ibn Mani`	`Abdullah ibn `Abdul-Rahman ibn Ghudayyan	`Abdul-Razzaq `Afify

Fatwa no. 818

Q: a man died leaving two wives. The man had said to one of them twelve years before his death, "You are to me as my mother." Ever since he said it, he did not touch her until his death. Does this wife have a share in the man's inheritance?

A: If the reality is as you mentioned, that the man said to one of his wives, "You are to me as my mother" and did nothing else, this would be Zhihar (a man likening his wife to an unmarriageable relative). Zhihar does not mean that the wife is divorced irrevocably. She remains with her husband, but it is not permissible for him to touch her before making Kaffarah (expiation) for Zhihar. Since this husband has died leaving this wife and the other one, both are entitled to their shares of his inheritance. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman
`Abdullah ibn Sulayman Ibn Mani`	`Abdullah ibn `Abdul-Rahman ibn Ghudayyan	`Abdul-Razzaq `Afify

Fatwa no. 1018

Q: I had a dispute with my elder brother during which he said in a fit of anger, "My wife is unlawful for me as my mother." My brother has concluded the contract but has not consummated the marriage yet. Please give us your Fatwa (legal opinion issued by a qualified Muslim scholar).

A: If the reality is as you mentioned, that your brother made his wife unlawful to him, if it occurred after concluding his marriage contract, he has committed a grave sin and he should make Kaffarah (expiation) for Zhihar (a man likening his wife to an unmarriageable relative). He must make the Kaffarah before approaching his wife whether he said that before or after consummating the marriage. The Kaffarah for Zhihar is to manumit a believing slave, if this is not possible he is to fast for two successive months. If this also is not possible, he must feed sixty needy persons, half a Sa` (1 Sa` = 2.172 kg) of wheat each. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Mani`	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	Ibrahim ibn Muhammad Al Al-Shaykh

Fatwa no. 1187

Q: a woman had a dispute with her daughter-in-law, so the woman's husband became very angry and told his wife that she was unlawful to him for one year. This took place on 9/1/1396 a.H. Their children cried and wept. What should the man do now?

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A: If the reality is as you mentioned, what this husband has done is called Zhihar (a man likening his wife to an unmarriageable relative) even if it is limited in time to one year, it is still an ill word and a lie. This man should seek Allah's Forgiveness and perform Tawbah (repentance to Allah) from this evil act. Allah (Exalted be He) says: ﴿Those among you who make their wives unlawful to them by (Zihâr الظهار) (i.e. by saying to them "You are like my mother's back,") they cannot be their mothers. None can be their mothers except those who gave them birth. And verily, they utter an ill word and a lie. And verily, Allâh is Oft-Pardoning, Oft-Forgiving.﴾ If this man has not had sexual intercourse with his wife for the whole year, there is no Kaffarah (expiation) due on him, but if he has had sexual intercourse with her during the year, he should make Kaffarah for Zhihar. This is to manumit a believing slave if he is able, or if not, to fast for two successive months. If this is also not possible, he must feed sixty needy people, half a Sa` (1 Sa` = 2.172 kg) of the country's food; dates, rice or the like, for each person. Allah (Exalted be He) says: ﴿Those among you who make their wives unlawful to them by (Zihâr الظهار) (i.e. by saying to them "You are like my mother's back,") they cannot be their mothers. None can be their mothers except those who gave them birth. And verily, they utter an ill word and a lie. And verily, Allâh is Oft-Pardoning, Oft-Forgiving.﴾ ﴿And those who make unlawful to them their wives by Zihâr and wish to free themselves from what they uttered, (the penalty) in that case is the freeing of a slave before they touch each other. That is an admonition to you (so that you may not repeat such an ill thing). And Allâh is All-Aware of what you do.﴾ ﴿And he who finds not (the money for freeing a slave) must fast two successive months before they both touch each other. And he who is unable to do so, should feed sixty Miskîns (poor). That is in order that you may have perfect Faith in Allâh and His Messenger. These are the limits set by Allâh.﴾

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Chairman
`Abdullah ibn Sulayman Ibn Mani`	`Abdullah ibn `Abdul-Rahman ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 1476

Q: Someone betrothed a woman and before the conclusion of their contract of marriage he had a dispute with her father and said: "You (his betrothed) are unlawful to me like my mother and my sister." Afterwards, the concerned person and the father of his fiancée reconciled their dispute and the contract of marriage was concluded for a specific Mahr (mandatory gift to a bride from her groom) according to the consent and choice of all the concerned parties. The question is whether it is Wajib (obligatory) on such a person to offer a Kaffarah (expiation) because of the unlawfulness that he declared and if so what is it exactly?

A: Such unlawfulness does not affect the contract of marriage in any way and no Kaffarah of Zhihar (a man likening his wife to an unmarriageable relative) is required due to the fact that the concerned unlawfulness took place before the start of marriage. However, the husband in question has to make an oath Kaffarah (expiation) for Allah (Exalted be He) says,

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﴾O you who believe! Make not unlawful the Tayyibât (all that is good as regards foods, things, deeds, beliefs, persons) which Allâh has made lawful to you, and transgress not. Verily, Allâh does not like the transgressors.﴿ ﴾And eat of the things which Allâh has provided for you, lawful and good, and fear Allâh in Whom you believe.﴿ ﴾Allâh will not punish you for what is unintentional in your oaths, but He will punish you for your deliberate oaths; for its expiation feed ten Masâkîn (poor persons), on a scale of the average of that with which you feed your own families, or clothe them or manumit a slave. But whosoever cannot afford (that), then he should fast for three days. That is the expiation for the oaths when you have sworn. And protect your oaths (i.e. do not swear much).﴿ and: ﴾O Prophet! Why do you forbid (for yourself) that which Allâh has allowed to you, seeking to please your wives? And Allâh is Oft-Forgiving, Most Merciful.﴿ ﴾Allâh has already ordained for you (O men) the absolution from your oaths. And Allâh is your Maulâ (Lord, or Master, or Protector) and He is the All-Knower, the All-Wise.﴿ Accordingly, the husband in question has to feed ten Miskins (needy people) on a scale of the average of that with which he feeds his own family by giving each Miskin (needy person) half a Sa` (1 Sa` = 2.172 kg) of wheat, dates, rice, or whatever food of his country; clothe ten Miskins, free a slave, or observe Sawm (Fast) for three days preferably in succession if he is unable to do any of the foregoing. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no.16133

Q: I proposed to a girl who accepted me at first, but after a short period of time she refused to go on with the marriage. Later, she agreed once again and the engagement continued for one year. One day, I visited her in the presence of her brother, and we had a dispute until I became very upset with her. i said to her in the presence of her brother that i was no longer her fiance and she could consider me as her brother, i.e. i am unlawful to her as her brother. I said this while in a state of anger, and I did not feel that I did something wrong at that time. I really want to marry this girl, bearing in mind that she is a virgin and for the second time I want to propose to her and complete the marriage if she agrees. I hope Your Eminence will tell me if she is unlawful for me because of what I have said, or if I should make Kaffarah (expiation). What should I do if I married her? I am waiting for your Fatwa (legal opinion issued by a qualified Muslim scholar) to determine what I should do in this regard.

A: If the reality is as you mentioned, then you must make Kaffarah for your oath if you marry her. She is not unlawful for you, because at the time you said such words, she was not your wife. Anyone who declares the lawful as unlawful must make Kaffarah for breaking their oath. This Kaffarah is to feed ten needy people or clothe them, or free a believing slave. If you are unable to do this, you may fast for three days.

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Fatwa no. 1172

Q: a woman began to neglect Salah (Prayer), so her husband got angry and said, "She is unlawful to me starting from this day." What are the consequences of this?

A: Saying to his wife "You are unlawful to me" is considered Zhihar (a man likening his wife to an unmarriageable relative). If he wants to return to her, he must pay the Kaffarah (expiation) for Zhihar, which is emancipating a slave. If he cannot do it, he must observe Sawm (fasting) for two consecutive months. If he cannot do it, he must feed sixty needy people, half a Sa` (1 Sa` = 2.172 kg) of food each, whether dates or anything else, before having intercourse with her, according to Allah's saying, ﴾Those among you who make their wives unlawful to them by (Zihâr الظهار) (i.e. by saying to them "You are like my mother's back,") they cannot be their mothers. None can be their mothers except those who gave them birth. And verily, they utter an ill word and a lie. And verily, Allâh is Oft-Pardoning, Oft-Forgiving.﴿ ﴾And those who make unlawful to them their wives by Zihâr and wish to free themselves from what they uttered, (the penalty) in that case is the freeing of a slave before they touch each other. That is an admonition to you (so that you may not repeat such an ill thing). And Allâh is All-Aware of what you do.﴿ ﴾And he who finds not (the money for freeing a slave) must fast two successive months before they both touch each other. And he who is unable to do so, should feed sixty Miskîns (poor). That is in order that you may have perfect Faith in Allâh and His Messenger. These are the limits set by Allâh.﴿

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Fatwa no 3554

Q: i had an argument with my wife. Then, i lost my temper and said to her, "You will be unlawful to me just like my mother; never shall my body touch yours as long as i am alive."

A: If you mean by these words to divorce your wife, she will be divorced one time and it will be permissible for you to return to her in marriage as long as she is in the `Iddah (woman's prescribed waiting period after divorce or widowhood) if this is not the third time of divorce. However, if by saying these words you do not mean to divorce her, you have to offer the expiation of Zhihar (a man likening his wife to an unmarriageable relative) by freeing a Muslim slave. If you are unable to do so, you have to fast two successive months. If you are unable to do so, you have to feed sixty needy people each half a Sa` (1 Sa` = 2.172 kg) of wheat, rice, or such staple food, and it is not considered a time of divorce.

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Fatwa no. 3762

Q: I wished to marry my paternal cousin. When I went to ask my uncle for her hand in marriage, he said I should wait until she would finish her study. I became angry because of this, left my uncle and went away. When my brother learned of what had happened, he blamed me and advised me to return to my uncle to ask him for her hand again, perhaps he might agree. At the time, I said, "She is unlawful for me like my father." After a while, I regretted saying that and wished to conclude this marriage.

I would like to ask Your Eminence whether what I said renders her unlawful for me or not. It should be mentioned that I had not concluded a marriage contract with her or had even been promised of her consent. However, when I went to propose to her, her father said that she was still studying and, therefore, he could not give me his word until she would finish her study. Does my previous saying that she is unlawful for me like my father make her unlawful to me or not?

A: If the reality is as you mentioned, it is permissible for you to marry her, but in this case you should make Kaffarah (expiation) for an oath. This is considered an oath

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and not Zhihar (a man likening his wife to an unmarriageable relative) since you have pronounced it before concluding the marriage contract. Kaffarah in this case is to feed ten needy persons from the average of that what you feed your family, half a Sa` (1 Sa` = 2.172 kg) of rice or the like of the commonly used food for each person, clothe them or free a slave. If you cannot do this, you must fast for three days. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions! Permanent Committee for Scholarly Research and Ifta'

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Fatwa no. 3472

Q: i had some disputes with a neighbor and in one occasion, i took an oath saying, "My wife will be like my daughters and mother to me if i ever eat from your food." Later on, I regretted what I said and wished to restore the friendship I once had with my neighbor. Please give me a Fatwa (legal opinion issued by a qualified Muslim scholar) concerning what I should do.

A: If you meant by saying "My wife will be like my daughters and mother to me" to prohibit sexual intercourse with your wife if you eat from your neighbor's food, you have to make Kaffarah (expiation) for Zhihar (a man likening his wife to an unmarriageable relative) if you break your oath. The Kaffarah will be fulfilled if you free a believing slave; if you cannot find one, then you should fast for two successive months. Again if you are unable to fast, you must feed sixty needy people before you can resume intimacy with your wife.

If you only meant to prohibit your neighbor's food to yourself, you will have to make Kaffarah for breaking your oath (if you eat from his food) which is feeding ten needy people. It is sufficient to give them five Sa`s (1 Sa` = 2.172 kg) of wheat, dates, rice or any of the staple foodstuffs of your family; or to clothe ten needy people or to emancipate a believing slave. If you are unable to do so, you must fast for three - preferably successive - days. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 4622

Q: I was living with a friend of mine, but we argued with each other about a vessel which he accused me of breaking. When he insisted that I had broken it even though I did not, I said hastily: "My sister will be like my wife or my wife like my sister if I am the one who has broken it." Because I was certain that I did not break it, I uttered this statement. I am afraid of committing a sin. I live away from my family. Is this statement considered Zhihar (a man likening his wife to an unmarriageable relative)? I hope Your Eminence would give me a satisfactory answer. It is worth mentioning that my wife does not live with me in my workplace; she lives in my homeland. I am Muslim and I perform Salah (Prayer), observe Sawm (Fast),

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and fear Allah, but this is what has happened. Please, save me from torment on the Judgment Day!

A: If the reality is as you mentioned, your oath of Zhihar is not effective because you took this oath - by likening your sister to your wife or your wife to your sister - while you were telling the truth. However, we advise you to take care of this in the future, because Allah (Glorified and Exalted be He) has described Zhihar as being an objectionable statement and falsehood. We seek refuge with Allah (Exalted be He) from the incitements of Satan. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 4538

Q: I pronounced the word of Zhihar (a man likening his wife to an unmarriageable relative). Some scholars told me that I must fast for two successive months. Taking into consideration that I work and cannot fast, is it permissible for me to feed sixty needy persons instead of fasting? Is it permissible to send money to the needy Muslims in Afghanistan instead of feeding people here? Please, enlighten us, and may Allah reward you good!

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A: If the reality is as you mentioned, that you have to make Kaffarah (expiation) for Zhihar and you cannot free a believing slave or fast for two successive months, then you have to feed sixty needy persons each half a Sa` (1 Sa` = 2.172 kg) of wheat, rice, or anything else. It is not permissible for you to pay money instead of feeding the sixty needy persons based on the Islamic texts from the Qur'an or Sunnah (whatever is reported from the Prophet). You should not approach your wife until you make the Kaffarah. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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questioning the validity of a woman's practice of Zhihar

Fatwa no. 1152

Q: My mother was ill in the hospital during her postpartum period before Salab [my father] could have intercourse with her. She left the hospital on one of the nights of Ramadan and had an argument with my father. She said to him, "You will not be my husband anymore; to me you are unlawful like a father." He also lost his temper and said, "You are unlawful to me like a mother."

A: If the reality is as mentioned by the person asking the question, what the father said

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is Zhihar (a man's likening his wife to an unmarriageable relative). The Kaffarah (expiation) of Zhihar is to free a Muslim slave. If you are unable to do so, you have to fast two successive months. If you are unable to do so, you have to feed sixty needy persons. The following saying of Allah (Exalted be He) indicates this: ﴿And those who make unlawful to them their wives by Zihâr and wish to free themselves from what they uttered, (the penalty) in that case is the freeing of a slave before they touch each other. That is an admonition to you (so that you may not repeat such an ill thing). And Allâh is All-Aware of what you do.﴾ ﴿And he who finds not (the money for freeing a slave) must fast two successive months before they both touch each other. And he who is unable to do so, should feed sixty Miskîns (poor).﴾ What you said is a false utterance and ill word from which you should repent to Allah and seek His Forgiveness. Allah (Exalted be He) says, ﴿Those among you who make their wives unlawful to them by (Zihâr الظهار) (i.e. by saying to them "You are like my mother's back,") they cannot be their mothers. None can be their mothers except those who gave them birth. And verily, they utter an ill word and a lie.﴾ Allah calls it an ill word and a lie; it is unlawful and requires the person to repent to Allah and seek His Forgiveness. With regards to what the wife said, it is not Zhihar according to the Saying of Allah (Exalted be He), ﴿Those among you who make their wives unlawful to them by (Zihâr الظهار) (i.e. by saying to them "You are like my mother's back,")﴾ In this verse, Allah addresses the husbands. The wife subsequently has to offer a Kaffarah (expiation) of a broken oath; because whoever makes unlawful what Allah made lawful

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has to offer the Kaffarah of a broken oath according to the Saying of Allah (Exalted be He), ﴿O Prophet! Why do you forbid (for yourself) that which Allâh has allowed to you, seeking to please your wives? And Allâh is Oft-Forgiving, Most Merciful.﴾ ﴿Allâh has already ordained for you (O men) the absolution from your oaths. And Allâh is your Maulâ (Lord, or Master, or Protector) and He is the All-Knower, the All-Wise.﴾ The wife hence has to repent to Allah of this. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 6130

Q: a woman said to her husband "You are unlawful to me just like my son" but later regretted it when it was too late. We hope your Eminence will explain whether she will be divorced or have to offer a Kaffarah?

A: If the reality is as mentioned, her husband cannot be unlawful to her according to these words and she has to seek Allah's Forgiveness and repent to him of making unlawful that which Allah made lawful. She also has to feed ten needy people each one half a Sa` (1 Sa`= 2.172 kg) of wheat, barely or such staple food, or clothe them. If she is unable to do so, she has to fast three days;

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because her declaring her husband as unlawful to her has the same ruling as a broken oath. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 5839

Q: Two weeks ago, a friend phoned and said that he was going to visit us along with his family in order to see my eldest daughter (12 years old), who had a surgery. I wanted to notify my wife of the visit to get ready and hospitably receive the guests. For more than one hour, I tried in vain to contact my house but the line was continuously busy. I became very furious and frustrated, since it was not my wife's first time doing this. I have discussed the matter with her several times and advised her to give up this bad habit. I know that she spends hours talking to friends over the phone. I already brought it to her attention that the phone was not meant for entertainment and that it should be used appropriately in ways that serve its purpose.

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When she took my words lightly and completely disregarded my instructions, I smashed the phone in order to put an end to this daily nuisance.

When I returned home yesterday, my youngest daughter told me that my wife had gone to the market - of course without my permission - and bought a new telephone set. I became furious and had a heated discussion with my wife again. As a result, my wife said, "I am sick of living with you!" "may Allah strike my father who was the cause of my misfortune," "You are forbidden to me as a husband," and "Be a man and divorce me!" This outburst fueled my anger, as she was defying my authority as a man and as head of the household in front of my brother-in-law and my daughters. She was yelling to the extent that the neighbors could hear our argument. In her fit of anger, she asked me to give the phone to a neighboring family and to get a third party involved in the problem. I left the house to avoid further escalation of the situation.

Yet, I was overwhelmed with the thought of Talaq (divorce pronounced by a husband) as the best way to get rid of this quarrelsome and stubborn wife; no other remedy would prove successful for this

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persistent and ever complicating problem. I regretted I did not take the decision years earlier before we had such large number of children, but I always hoped that Allah would guide her one day. Sorrowfully, there was no change and matters got worse day after day. She always argued and mixed between past and current issues when I advised her. For instance, when we go out by car and I ask her to cover her face, she opposes me, saying that she is more decent than many women that cover their faces. Following attempts to convince her that these are the teachings and the spirit of Islam, she covers her face with one layer of the scarf, under the pretext that the weather is hot and she cannot breathe comfortably. Whenever I order her to perform Salah (Prayer), she argues with me, saying that purity of the heart is the main point, not the Salah, which is not accompanied by any good deeds. She accuses me of not practicing what I preach; I pray, she argues, but I am oppressive and harsh. What is the ruling of Islam on

her saying "You are forbidden to me as a husband" and her request of divorce by saying "Be a man and divorce me"? She threw my youngest daughter on the ground and demanded me to take my children and relieve her of them. Of course, I told her that I am ready to divorce her and marry another woman who is more religious, well-mannered and obedient; otherwise, I would not be a real man.

A: If the reality is as you mentioned, your wife does not become forbidden to you by her saying, "You are forbidden to me as a husband" or by her request of Talaq, when she said, "Be a man and divorce me." However, she must make Kaffarah (expiation) for an oath due to her forbidding what is lawful. Likewise, Talaq is not effective by your saying that you are ready to divorce your wife and marry another woman who is more religious, well-mannered and obedient; otherwise, you would not be a real man. You should continue to advise her gently, tolerate her, and be patient with her. Similarly, she should listen to your advice and accept whatever good you enjoin upon her. She must perform Salah at its due time and protect herself by observing Hijab. Both of you should fulfill the mutual rights and duties that Shari`ah (Islamic law) prescribes on you on the individual and family levels. May Allah grant us success! May peace and blessings be upon our Prophet, his family, and Companions!

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The fifth question of Fatwa no. 5912

Q 5: What is the ruling on a man who swore that his wife would be unlawful for him if she entered her maternal uncle's house, then after some time she went there with his consent?

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A: If the husband's intention when he swore that oath was only to forbid his wife from entering her maternal uncle's house, and she did enter it, he must offer Kaffarah (expiation) for breaking an oath. The Kaffarah is to feed ten Miskins (needy people) the average meal that one feeds their family, or to provide them with clothing, or to emancipate a believing slave. In case he is unable to carry out any of these, he must observe Sawm (Fast) for three days. However, if his intention was to declare her unlawful for him as his mother, then he must offer Kaffarah for Zhihar (a man likening his wife to an unmarriageable relative) before he can resume intimacy with her. The Kaffarah for Zhihar is to emancipate a believing slave. In case he cannot find any, he must observe Sawm for two consecutive months. If he is unable to do this, he must feed sixty Miskins. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 6627

Q: On Sunday, 10/1/1404 A.H. i was in a fit of rage, so i said to my wife "You are like my sister." What is the ruling on this?

A: If the reality is as mentioned, you have to free a Muslim slave. If you are unable to do so, you have to fast two successive months. If you are unable to do so, you have to feed sixty needy people each one half of a Sa` (1 Sa`= 2.172 kg) and to seek Allah's Forgiveness

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and repent to Him of this saying, as it is of the false utterances which Allah (may He praised and Exalted) has forbidden. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 6762

Q: I got married more than eight years ago and I have three children. One day i had a dispute with my wife so i deemed her unlawful to me like my mother until the following month. Then we reconciled with each other but I could not control myself and we had sexual intercourse before the expiry of the month. What is the Kaffarah (expiation) that I may offer for the foregoing? I am waiting your guidelines impatiently bearing in mind that I can not forsake my wife who is the mother of my three children. I am happy with my wife but I only deemed her unlawful to me for one month because my extreme anger compelled me to do so. May Allah reward you with the best.

A: If the reality is exactly as what you have mentioned, it will be Wajib (obligatory) on you, before you resume your marriage, to free a Muslim slave or, if you are unable to do so, to observe Sawm (Fast) for two successive months or, if you are unable to do so,

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to feed sixty Miskins (needy people) by giving each Miskin (needy person) half a Sa` of the food of the country i.e. rice or the like bearing in mind that half a Sa` is about one kilo and half. The concerned person has to also make Tawbah (repentance to Allah) and Istighfar (seeking forgiveness from Allah). May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa no. 6135

Q 1: if a man tells his wife that if she does such and such she will be unlawful for him, then she does it; does she become unlawful for him or not? Is it permissible for him to take her back in marriage in case she is considered divorced?

A: First, if his intention is to prevent her from doing a certain act then she does it, his statement is considered an oath and Kaffarah (expiation) for an oath must be offered. The Kaffarah is to feed ten Miskins (needy persons), or to provide them with clothing, or to emancipate a believing slave. If he cannot afford any of these, he must observe Sawm (Fast) for three days. **Second,** if he means by his statement to render his wife unlawful for him by likening her to one of his Mahrams (unmarriageable relatives), such as his mother or sister, it is considered Zhihar; and its Kaffarah is to emancipate a believing slave. If he cannot find any, he must observe Sawm for two consecutive months. If he is not able to observe Sawm, he must feed sixty Miskins before resuming intimacy with his wife.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 9010

Q: i had a disagreement with my wife and was very outraged. i flied into fury, lost my temper and told her that she was unlawful to me and i would not approach her. Your Eminence, please advice. May Allah grant you success!

A: If you mean by these words Zhihar (a man likening his wife to an unmarriageable relative), you must make Kaffarah (expiation) for Zhihar which is to set free a believing slave. If you are incapable of doing so, you must fast for two successive months. If you are not able to do this, you must feed sixty needy persons before you approach your wife. On the other hand, if you intend by your words Talaq (divorce pronounced by a husband), it will be considered one pronouncement of Talaq and it is permissible for you to take her back during her `Iddah (woman's prescribed waiting period after divorce or widowhood) as long as this is not the last of the three pronouncements of Talaq. If by saying so, you only mean not to approach her, and not to divorce or make Zhihar, you have to make Kaffarah (expiation) for breaking the oath. That is to set free a believing slave, feed or clothe ten needy persons, but if you cannot afford that, you must observe fasting for three days.

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Fatwa no. 12780

Q: What is the ruling on a person who pronounces Zhihar (likening his wife to an unmarriageable relative) saying to his wives in a fit of rage during an argument with them, "To me, you are all like my mother in marriage." Is this man's saying considered a divorce or he has to offer a Kaffarah (expiation)? If he has to offer a Kaffarah, should he offer a separate Kaffarah for each wife because he has two wives. As he cannot free a Muslim slave in the present time, does he have to offer Kaffarah by fasting. Should he fast four successive months, two months for each wife as a Kaffarah or should he fast two successive months as a Kaffarah for both of them? I hope your Eminence will explain this matter in detail. May Allah reward you with the best!

A: The man who committed Zhihar as mentioned in the question has to offer one Kaffarah of Zhihar for all his wives because he made Zhihar for all of them by one saying. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 12842

Q 2: i had a dispute with one of my wives after which, each time i attempted to enter the house she would lock the doors. As a result, i told her that she is unlawful for me like my mother until she becomes pleased. is this considered a Zhihar (a man likening his wife to an unmarriageable relative)? Please answer us, and may Allah reward you good!

A: What you said to your wife is considered Zhihar that necessitates making Kaffarah (expiation) before you approach her again. You can do this by freeing a believing slave, or if you cannot afford it, by fasting for two consecutive months. If you are unable to do this as well, you must feed sixty needy persons. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 14271

Q 2: One of my colleagues told me that he said to his wife: "You are unlawful to me as my mother if you concealed anything from me". By that he meant any indecent relations, as he had doubts about her behavior. What is the ruling if she concealed anything from him? And if she told him what she did, does she become unlawful for him because he made a condition? What is the ruling on

what he did? He truly regrets what he has done and pities their children. His wife loves him, but he now sleeps alone because he thinks that she may be unlawful for him, and he says that she told him what she has done. Kindly give us your Fatwa in this regard? May Allah reward you the best.

A: If she told him what she did regarding her sinful acts, there is no Zhihar (a man likening his wife to an unmarriageable relative), and also in case she is innocent of any such shameful acts. However, if she has done anything sinful upon which the husband made Zhihar conditional, then it took place and he must make Kaffarah (expiation) before having sexual intercourse with her. He must free a bondsman and in the event that he is unable to do this, he is to fast two consecutive months. If he is unable to do this, he may feed sixty poor people. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 14536

Q: some years after my marriage to my first wife, she asked me to say that she would be to me like my mother if I married again. she wanted to guarantee that I would not marry another woman. I said these words to please her while being unaware of their ruling. However, I have recently found out that this statement is very significant even though when I uttered it I was unaware of the ruling; and I am illiterate. Now I want to marry another woman, but this statement prevents me from doing this. It is worth mentioning that I will never

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neglect my duties towards my first wife.

I am asking about the Kaffarah (expiation) of this statement, which I uttered while not understanding its ruling. I would like to inform you that I suffer from pneumonitis and I am not recommended to observe Sawm (Fast) during Ramadan according to the doctors' report. I wish to know the correct way that guides me to the good in sha'a-Allah (if Allah wills). May Allah guide you to what is beneficial to this Ummah (nation based on one creed)!

A: There is no problem if you get married, but then you should not have any sexual relations with your first wife until you make Kaffarah of Zhihar (a man likening his wife to an unmarriageable relative), which is emancipating a believing slave. If this is not available, you should observe Sawm (Fast) for two consecutive months before approaching your wife. If you are unable to do so, you must feed sixty Miskins (needy persons), by giving each one half a Sa` (1 Sa` = 2.172 kg) of wheat, dates, rice, or any of the staple food available. Allah (Exalted be He) says: ﴿And those who make unlawful to them their wives by Zihâr and wish to free themselves from what they uttered, (the penalty) in that case is the freeing of a slave before they touch each other. That is an admonition to you (so that you may not repeat such an ill thing). And Allâh is All-Aware of what you do.﴾ ﴿And he who finds not (the money for freeing a slave) must fast two successive months before they both touch each other. And he who is unable to do so, should feed sixty Miskîns (poor). That is in order that you may have perfect Faith in Allâh and His Messenger. These are the limits set by Allâh. And for disbelievers, there is a painful torment.﴾ Moreover, you should make Tawbah (repentance to Allah) and ask for Allah's Forgiveness because of what you have done.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 14609

Q: i have a wife whose name is (...) and we have daughters. This concerned wife went out of the house against my will. i looked for her and i found her at one of my relatives' home. i thus became extremely angry and said to myself: "She is unlawful to me like my mother." Now my wife is staying with her Waliy (a legally accountable person acting for a woman) who denies the return of my wife to my place unless a Fatwa is issued in this regard. Thus I hope that your Eminence will provide me with your beneficial Fatwa. May Allah safeguard you.

A: If you said that your wife is "unlawful to you like your mother", this is considered Zhihar (a man likening his wife to an unmarriageable relative). Accordingly, you have to make a Kaffarah (expiation) of Zhihar and you must not have sexual intercourse with your wife until you offer the Kaffarah. The concerned Kaffarah is to free a Muslim slave, or if you are unable to do so, to observe Sawm (Fast) for two successive months, or if you are unable to do so, to feed sixty Miskins (needy people) by giving each Miskin (needy person) half a Sa` of wheat, dates, rice, or the like of the food of the country.

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Fatwa no. 14608

Q: i had a dispute with my wife upon her visiting her family; i thus made an oath three times saying: "if you visit your family again, you will be unlawful to me in marriage just like my mother and sister." Afterwards, I needed some money so I took her gold jewels to sell them without her consent. When she knew that I had sold her gold jewels, she asked me to bring them back or else she will go to her family's house. I did not reply. After that she went to her family. What is the ruling on this? May Allah reward you with the best!

A: If the reality is as mentioned, that you made Zhihar conditional on your wife's going to her family's house. Then, she went to them, you thus committed Zhihar. Your wife becomes unlawful to you until you offer Kaffarah of Zhihar by freeing a Muslim slave. If you are unable to do so, you have to fast two successive months. If you are unable to do so, you have to feed sixty needy people each one half of Sa`(1 Sa` = 2.172kg) of dried dates, wheat, or rice, and such staple food in the country.

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Fatwa no. 15691

Q: I was extremely angry while having a discussion with my colleague at work, i said to him, "My wife will be prohibited for me as my brother and sister if so and so enters this country and works in this company," meaning that I will not be instrumental in bringing him and employing him in the institution where I work. My intention was not to do him harm; rather I wanted to save him from any harm that another colleague might do him.

Now, my dear brother, what is the Shari`ah ruling if I want to retract my words and enable this man to enter this country and work at this institution, contrary to the oath I had taken; bearing in mind that my family and I follow the Madh-hab (School of Jurisprudence) of Imam Malik (may Allah have mercy on him)? If Kaffarah (expiation) is due, what is its amount and instructions?

Allow me to remind you that when I took the oath, I did not mean to admonish anyone or to settle a problem. Moreover, my wife was not involved in this talk.

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My wife knows nothing about this matter up till now. I am looking forward to your prompt reply and Fatwa.

A: If the case is as you have mentioned, you must offer Kaffarah for Zhihar (a man likening his wife to an unmarriageable relative), if you break your oath, i.e. the man begins working at your institution. The Kaffarah is freeing a believing bondsman, and if you do not find a bondsman to emancipate, you must fast for two consecutive months. If you are also unable to do this, due to illness or old age, you must feed sixty poor persons. May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions.

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Fatwa no. 15761

Q: I have a maternal brother for whom I built a one-story house. When we came to settle our account, he owed me a sum of fifty-five thousand riyals. He asked me to reduce this amount, despite the fact that what he owed me is more than that. Accordingly, I deducted twenty thousand riyals, and thirty-five thousand riyals remained for him to pay. A year later, I claimed my money, but he said he owed me nothing.

I have witnesses and documents proving my right. As a result, I told him that entering his house is forbidden for me as my mother is forbidden for me. I said it when I was extremely angry after he told me that he owed me nothing. Regardless of this,

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I still visit him in his workshop and he is in excellent financial shape. Currently, I am not and will not claim my money from him, but I would like to get out of the problem I am facing due to the prohibition that I have made for myself. I hope from Allah, then you, to provide me with a solution. I would like to stress the fact that what I said was in a fit of anger. May Allah preserve you!

A: You must offer Kaffarah (expiation) of an oath: free a bondsman; feed ten needy persons, half a Sa` (1 Sa` = 2.172 kg) of food each; or clothe them with one garment each. If you cannot afford it, you must fast for three days. After this, there is no harm on you to enter your brother's house, and it is permissible for you to offer the Kaffarah either before or after entering his house. Allah knows best. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 15705

Q: my wife did something that I hated at the time, so without really thinking I brought my mother and sister in front of my wife and said, "If you do this thing again, you are unlawful to me like my mother and sister."

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What is the ruling on this oath and what is the Kaffarah (expiation) for breaking it? What should I do if my wife does what I forbade her to do and my oath becomes effective? Further, what should I do if I want her to do that thing after realizing it benefits us both? Bear in mind that I took this oath 9 years ago. Please enlighten us, may Allah enlighten you!

A: If the case is as you mentioned, you must make Kaffarah for Zhihar (a man likening his wife to an unmarriageable relative) if your wife does what you forbade her to do, whether with or without your approval. Kaffarah for Zhihar is to manumit a believing bondsman and if not, to fast for two successive months. If you cannot fast due to an illness or the like, you must feed 60 needy persons, half a Sa` (1 Sa` = 2.172 kg) each from the country's food such as wheat, rice ... etc. This is approximately equal to one kilo and a half. In addition, you must perform Tawbah (repentance to Allah) and Allah knows best. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 16869

Q: I am an Egyptian living in the Kingdom of Saudi Arabia. I committed a sin in a fit of anger when i said

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to some of my friends that I would not eat with them or else my wife would be unlawful to me like my mother or sister. I am married and have children. Indeed, I did not eat with my friends for three days but a dear friend came and swore I would eat with them and I did. Thus I have broken my oath, what should I do to expiate for it? Please enlighten me, may Allah reward you!

A: If by swearing you meant to prevent yourself from eating with your friends for a limited period of time which ended without you eating with them, there is no harm on you. However if you meant abstaining from ever eating with them and then you ate with them, you must make Kaffarah (expiation) for Zhihar (a man likening his wife to an unmarriageable relative). This is to manumit a believing bondsman, and if not, to fast for two successive months. If this is also not possible, you must feed 60 needy persons and perform Tawbah (repentance to Allah). May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 17498

Q: I had a dispute with my wife one day because she wanted to go to her family's house while I was at work.

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I refused because her parents' house is far from our house, and I feared her having to go alone. When she insisted, i said to her in a fit of anger, "By Allah! if you go to your parents' house before i am home from work, you will be to me like my mother." When I left for work she went to her parents' house and she was not home when I returned. At that time, I realized that I had committed a sin and that I must make Kaffarah (expiation) so I decided to feed 60 needy persons. Unfortunately, I had sexual intercourse with my wife before expiating, not knowing that it was not permissible to have sexual relations with her before making Kaffarah. I only knew after it was done. So I made Kaffarh for Zhihar (a man likening his wife to an unmarriageable relative) which was my first sin. Now I want to ask: What should I do to expiate for having sexual intercourse with my wife before expiating for my first sin? Is there a Kaffarah for that and what is it? I hope Your Honor can guide me to what is to be done to help me with this difficult situation.

A: Zhihar is an evil word and a lie. To perform Tawbah (repentance to Allah), you must make Kaffarah and abstain from having any sexual relations with your wife until you make the Kaffarah for Zhihar. Moreover, having sexual intercourse with your wife before making Kaffarah is prohibited and you should perform Tawbah asking Allah's Forgiveness, in addition to making the first Kaffarah.

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Kaffarah for Zhihar is to manumit a believing bondsman before touching your wife, and if this is not possible, you should fast for two successive months before touching her. If you cannot fast, you must feed 60 needy persons, each half a Sa` (1 Sa` = 2.172 kg) of the country's food such as rice, wheat or the like before touching your wife. This amount is approximately equal to one kilo and a half. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 17466

Q: once I took an oath saying to my wife in a fit of rage: "You will be unlawful for me like my mother and sister until the time of my traveling." I was going to travel to Saudi Arabia. During this period, I tried to have sex with her but she refused, for I took the mentioned oath. On the same day, she fondled me to satisfy me and I fondled her too until I ejaculated on the back of her thigh on the underwear.

After performing Ghusl (ritual bath following major ritual impurity), I went to a Shaykh and asked him about what happened. He recited to me some verses of Surah Al-Mujadilah from Ayah no. 2 to

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no. 4 and said, "You have to pay a Kaffarah (expiation), which is to free a slave." I said, "I can not." He said, "You have to fast two months." I said, "I can not because I take medication three times a day." He said, "You have to feed sixty needy persons from the average food of your own family." So I fed sixty needy people on the same day and my wife distributed them herself to the needy; each one an Egyptian Pound. When I traveled to Saudi Arabia after six months, I asked some Shaykhs. Some of them said that what I did was right and others advised me to go to the Ifta' House to ask Shaykh `Abdul-`Aziz ibn `Abdullah ibn Baz (May Allah protect him). Was what happened unlawful and what is the ruling on the sexual intercourse? Could you please advise? May Allah reward you with the best!

A: What you have said is considered Zhihar (a man likening his wife to an unmarriageable relative) and you have to offer the Kaffarah. The Kaffarah for Zhihar is freeing a slave, and if you can not afford, you have to fast for two consecutive months and if you can not, you have to feed sixty needy persons; half a Sa` for every needy which equals one and half kilograms from the average of the commonly known food of the country. It is not permissible to pay money instead of food. Allah (Exalted be He) says, ﴾And those who make unlawful to them their wives by Zihâr and wish to free themselves from what they uttered, (the penalty) in that case is the freeing of a slave before they touch each other. That is an admonition to you (so that you may not repeat such an ill thing). And Allâh is All-Aware of what you do.﴿ ﴾And he who finds not (the money for freeing a slave) must fast two successive months before they both touch each other. And he who is unable to do so, should feed sixty Miskîns (poor).﴿ (Surah Al-Mujadilah).

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Fatwa no. 15873

Q: my son used to give me his salary willingly for several months. One day, I became angry with him and told him, "Your salary shall be unlawful for me like my mother." Please advise me. May Allah protect you!

A: You are required to offer Kaffarah (expiation) for an oath, which is either to feed ten Miskins (needy persons); each Miskin half a Sa` (1 Sa` = 2.172 kg) of food, that is approximately one and half kilograms for each one, or to provide each Miskin with clothing such as a shirt or a garment, or to emancipate a believing slave. If you are unable to afford any of these three options, you must observe Sawm (Fast) for three days. This is because rendering the Halal (lawful) as Haram (prohibited) is like an oath, for Allah (Exalted be He) says: ﴾O Prophet! Why do you forbid (for yourself) that which Allâh has allowed to you﴿ until the following Ayah (Qur'anic verse): ﴾Allâh has already ordained for you (O men) the absolution from your oaths.﴿ The salary

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of your son will not be unlawful for you him, but if you take it, you should offer the Kaffarah as has already been outlined. Moreover, you must make Tawbah (repentance to Allah) because it is not permissible to render the Halal as Haram. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 16400

Q: I am the eldest and poorest among my brothers. My brothers and I have bought a piece of land in Khamis Mashit to build a house on it. Since I cannot afford my share in the building costs, my brothers do not want to give me a share in the house. They have offered me a local house instead owned by my father. my father has got really angry because they are dividing his estate while he is still alive. Being upset of this, I said: This house is unlawful for me as my mother is unlawful for me. Afterwards, my father has agreed to give me the house and I have been forced by my brothers to take it on the pretext that it will be for my children. However, I cannot accept it without knowing the ruling in this regard. Please, advise me!

A: If your father agrees to give you this house and your brothers and sisters - if you have any - who are of legal age agree to this, there is no problem if you take it. You must offer Kaffarah (expiation) for the oath you have taken, and it is feeding ten

Miskins (needy persons) half a Sa` (1 Sa` = 2.172 kg) of the staple food available in your area. The total weight of Kaffarah is fifteen kilograms of food; each Miskin should take one and half kilograms. Another option is to provide ten Miskins with clothing by giving one garment to each. The third option is to emancipate a believing slave. If you cannot afford any of these options, you must observe Sawm (Fast) for three days. And Allah knows best. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The third question of Fatwa no. 19314

Q 3: what is the meaning of Zhihar? Is this phrase, "you are prohibited to me like my mother" a type of Zhihar? What is the ruling on Zhihar? What is the ruling on a man who is used to saying this to his wife but does not mean to render his wife prohibited as his mother?

A: First, Zhihar is when a man likens his wife to an unmarriageable relative such as his mother, sister, etc.

Second, this saying, "you are prohibited to me like my mother" is Zhihar unless he meant that she enjoys the same honorable place as his mother. It is better to refrain from using such words and use other words that convey the same meaning but do not have the same effect.

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Fatwa no. 19103

Q: In 02/07/1417 A. H. I pronounced Zhihar (a man likening his wife to an unmarriageable relative) and said to my wife: "From now on, you are unlawful to me like my mother." However, I asked some scholars about it and Shaykh Ahmad Yahya Al-Najmy gave me a Fatwa that I have to observe Sawm (Fast) for two successive months as I am unable to free a salve and I am healthy enough to perform Sawm; being a thirty three year old young man. I met the Shaykh in 14/07/1417 and he advised that I start the Sawm in 15/07/1417 A.H, continue observing Sawm for the month of Sha`ban and Ramadan, break the fast for the day of `Eid-ul-Fitr (the Festival of Breaking the Fast), and then complete the number of days required until the fifteenth of Shawwal while not having any sexual intercourse or relations with my wife.

I thus started observing Sawn since 15/07/1417 until today but I feel that I am unable to control my sexual desire anymore. It may be worth mentioning that I was many times about to indulge in sexual intercourse with my wife while still more than forty five days remain until the two months of Sawm finish.

My question is whether it is permissible for me to change the way of making Kaffarah (expiation) and feed Miskins (needy people) instead of observing Sawm because of the circumstances mentioned above?

A: If the reality is exactly as what you have mentioned and that you fear doing something which is Haram (prohibited, i.e. having sexual intercourse with your wife before doing the Kaffarah), there is no impediment that you change the way of making Kaffarah and feed Miskins. You have to feed sixty Miskins by giving each one of them half a Sa` i.e. one kilo and half of the food of the country before you have sexual intercourse with your wife. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa no. 20086

Q 1: A man was fasting for two successive months as expiation for Zhihar (a man likening his wife to an unmarriageable relative). Afterwards, `Eid-ul-Adha (the Festival of the Sacrifice) and the three days of Tashriq came; should he complete his fast of the Kaffarah or break it during these days?

A: The obligatory break of Sawm (fast) on the day of `Eid (the Festival) and on the three days of Tashriq does not nullify the succession of Kaffarah (expiation) of fasting; because it is obligatory to break his fast on these days. Hence, he must continue his fast for the Kaffarah after these days until he completes sixty days. Finally, all Praise is due to Allah.

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The first question of Fatwa no. 20229

Q 1: What is the ruling on a woman saying to her husband "My son" while joking with him? Is this considered Zhihar (a woman likening her husband to an unmarriageable relative)? If so, what is its Kaffarah (expiation)?

A: It is Makruh (reprehensible) for one of the spouses to liken the other to an unlawful relative to marry, such as a mother, a sister, a father, a brother and so on. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 21094

Q 1: Over the past twenty years, I incorrectly believed that a person observing Sawm (Fast) in Ramadan was only forbidden to ejaculate while having intercourse with his wife during the daytime, but that there was nothing wrong with intercourse itself. Therefore and because of my ignorance of the ruling of Shari`ah (Islamic law), I used to have complete sexual intercourse with my wife,

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but avoided vaginal ejaculation.

Q 2: Eighteen years ago, I had sexual intercourse with her after the Fajr (Dawn) Prayer while I was fasting in Ramadan. I intended to observe Sawm as a Kaffarah (expiation) for that sin, but I had been too busy to do this. What should I do now?

Q 3: two years ago, I declared my wife unlawful for me as my mother, then I had intercourse with her. I intended to feed sixty Miskins (needy persons) at a later time, but I had not fed any one until now. Moreover, two months ago, I did the same thing again, saying, "Her company is unlawful for me," meaning having intercourse with her and fulfilling my duties towards her as a husband. However, I had not meant to stop providing her with the Nafaqah (obligatory financial support) due to her. I had deserted her in bed up to the present day.

Now my wife is filled with regret and asks me to return to her. She is offering to pay the Kaffarah required by feeding sixty Miskins. She sees that Sawm will keep her from me for a long time, while she is impatient. Is it permissible for her to offer the Kaffarah on my behalf for the first and second times I declared her as unlawful for me or should I offer the Kaffarah myself?

Please answer my questions. May Allah guide you! Please bear the following in mind: 1. I am married to three wives and support thirty-five dependents. Observing Sawm is very hard, and I prefer to feed the Miskins, if permissible.

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2. My wife finds it difficult to wait for me if I should observe Sawm.

May Allah guide you!

A: Having considered your three questions, it is clear that you have to offer three Kaffarahs. The first Kaffarah is for having vaginal intercourse without ejaculation in Ramadan. You must offer Kaffarah for every day on which you had sexual intercourse. Another Kaffarah is due for having intercourse along with ejaculation in Ramadan. A third Kaffarah is due for Zhihar (a man likening his wife to an unmarriageable relative). The Kaffarah of Zhihar is to emancipate a believing slave. If you cannot find any, you are required to observe Sawm for two consecutive months. In case you are unable to do so, you should feed sixty Miskins; each should be given 1.5 kg of food. You must not approach your wife until you offer the Kaffarah for Zhihar. In addition to offering Kaffarah, you have to make up for the days on which you had sexual intercourse and feed a Miskin for each day as a Kaffarah for being delayed in offering it. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 20889

Q: my wife and I disagreed a long time ago, and I said to her, "Now you are like a sister to me." I had no idea about the gravity of such words; I only intended to threaten her so that she does not disobey me again or abuse my family. She went to her sister, who is my maternal uncle's wife. When they knew the problem, they interfered to solve it. We reconciled; she returned home and we had intercourse normally.

However, when I asked a Muslim brother, he told me this is considered Zhihar (a man likening his wife to an unmarriageable relative), and that I had better ask a scholar about it. I was not convinced by this, as I was ignorant of such matters. One day, I went to the Masjid (mosque) to offer the `Isha' (Night) Prayer. The Imam (leader of congregational Prayer) read Surah Al-Mujadalah, and he interpreted it to us. Please advise, may Allah reward you. I started to observe Sawm (fasting) on 1/3/1420 A.H. Is my Sawm valid? What about the intercourse we have been having all this time? What should I do? May Allah reward you.

A: What you did is considered Zhihar, and you must make a Kaffarah (expiation) for it, which is emancipating a believing slave. If you cannot do that, you must observe Sawm for two consecutive months. If you cannot do that, you must feed sixty needy people,

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a kilogram and a half of food for each. This sequence must be followed. As you cannot emancipate a slave, and you have already started Sawm, you have to go on observing Sawm consecutively for two months. You are excused for the intercourse you had before the Kaffarah out of ignorance. However, you should avoid having intercourse until you complete the Sawm. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 8783

Q: I am a Muslim young man, Alhamdu lillah [All praise is due to Allah]. I am married and have five children. My wife is the reason behind our problem and I was unaware of the Islamic ruling. i said to my wife, "you are unlawful to me like my mother". A year later, I said this to her for the second time. I repeated it for the third time another year later. Please advise, did she become unlawful to me or not? Is there a Kaffarah (expiation) for this saying?

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A: Your saying to your wife, "you are unlawful to me as my mother" is explicit Zhihar (a man likening his wife to an unmarriageable relative). You have to offer Kaffarah for Zhihar. This expiation is to: set free a believing bondsman, and if you cannot, then you must fast two successive months. If you are unable to fast, you have to feed sixty needy persons. You must not approach your wife before making the Kaffarah as you have pronounced Zhihar three times. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 21307

Q: after a dispute with my wife, I took an oath that she was unlawful to me. I found out from a Fatwa that what I did was Zhihar (a man likening his wife to an unmarriageable relative). I offered Sawm (fast) for two successive months but it happened that I made love to my wife without penetration. This happened more than fifteen years ago. Afterwards, I had children from her. She lives with me in my home. What should I do?

A: What you did interrupted the succession of the fasting for expiation of Zhihar because of the generality of the Saying of Allah (Exalted be He): ﴾must fast two successive months before they both touch each other.﴿

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What you did is a forbidden kind of touching. So you have to repent to Allah and fast two successive months i.e. sixty days. Do not repeat what you did with your wife before you complete fasting two months. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Li`an

Fatwa no. 8947

Q: If a husband accuses his wife of Zina (premarital sexual intercourse and/or adultery), he may pronounce li`an (allegation of adultery against a wife, accompanied by mutual invoking of Allah's Curse/Wrath if lying) against her as enjoined by Allah in Surah Al-Noor (6-9). The husband, in his wife's presence, swears four times by Allah that he is telling the truth i.e., about what he is accusing her of, namely Zina. And the fifth time he invokes the curse of Allah upon himself if he is lying. If she also pronounces li`an and swears by Allah four times that he is lying, i.e., with regard to what he has accused her of; and the fifth time she invokes the wrath of Allah upon herself if he is telling the truth, in this case the penalty for committing adultery is not established on the wife and the couple becomes irrevocably separated by virtue of this li`an and not by divorce.

This is as reported in the story of Hilal ibn Umayyah (may Allah be pleased with him) who accused his wife of Zina before the revelation of this Ayah. The Prophet (peace be upon him) after the revelation of this Ayah said to him: ﴾O Hilal! Receive glade tidings. Allah has provided you with a relief and a way out of the distress.﴿ **The Messenger of Allah (peace be upon him) ordered the husband to be separated from his wife. He further ordered that the son shall not be attributed to any father and the Had (prescribed penalty) will be established to anyone who slanders the son. The wife shall not have a right to dwell in the marital home and shall not have an alimony as the separation is not made by means of divorce.**

My question is: is it permissible for a woman who separates from her husband by means of Li`an to remarry? Please provide a simple and clear answer

along with evidences from the Qur'an and the Sunnah.

A: When Li`an has taken place between a husband and wife, the wife is separated from the husband forever and becomes permanently forbidden to him. However, she is allowed to remarry another man after her `Iddah (woman's prescribed waiting period after divorce or widowhood) has expired, if there are no impediments that hinder this and the conditions are met. This is based on the general meaning of the proofs from the Qur'an and Sunnah. May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 9427

Q: i work in Saudi Arabia. During my vacation I went home in Rajab 25th, 1404 A.H. and I returned to work after four months. In Rajab 25th, 1405 A.H., my wife gave birth to a child. I doubt the legitimacy of this child. Please advise.

A: The period of pregnancy in your question is nine months minus five days, and the minimum term of pregnancy after which a woman gives birth and the baby can survive is six months. The newborn is therefore your legitimate child, and you should overlook such doubts that Satan casts on you. May Allah protect us from Satan!

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May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions.

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The first question of Fatwa no. 18605

Q 1: I have been working in the Kingdom of Saudi Arabia for a long time now. I never stay away from family for more than six months. I have a 9 year old girl, and a 5 year old boy, Al-Hamdullilah (Praise be to Allah). Last year, I traveled to them on 23/8/1994 A.D., and I stayed with my wife. We spent two months together, and she became pregnant. On 24/6/1995 A.D, she gave birth to a baby girl, i.e. she delivered her baby after eight months of pregnancy. This has caused me to doubt this pregnancy, since it did not reach 9 months. As a result of this, I have stopped traveling to them, or even corresponding with them until I refer to the people of knowledge in this regard, and before rushing to take any decision that may oppress anyone.

I would like to ask Your Honor, could this pregnancy be valid or not? If there is any doubt about this, how can I make sure of it? How should I act? Answer me, may Allah reward you!

A: Do not have any doubt about the mentioned pregnancy, for the least duration of pregnancy after which a baby may live is six months, and the most frequent

is nine months. Allah (Exalted be He) states: ﴾and the bearing of him, and the weaning of him is thirty months﴿ He (Exalted be He) states: ﴾The mothers shall give suck to their children for two whole years﴿ Thus, if you subtract two years, which are twenty four months, from thirty months, six months will be left, and this is the least duration of pregnancy, and this is what the scholars have inferred from the two noble Ayahs, Al-Hamdullilah. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 15031

Q 2: a man died a month ago, after having been married for ten years. Immediately following his wife's delivery of a child he divorced her and disowned the child insisting that it was not his. Whenever we talked with him about this matter during his lifetime,

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he would refuse to attribute an illegitimate son to himself.

He did not give the child his name. The brother of the deceased calculated the estate and did not include the child among the legal heirs. The deceased did not make Li`an (allegation of adultery against a wife, accompanied by mutual invoking of Allah's Curse/Wrath if lying) during his lifetime, nor did he file the case to the legal judiciary system. The child lives now with his maternal grandfather. What are the necessary steps that the Shari`ah demands to be taken regarding the child? We ask Allah to preserve you, bless you and keep you under His Care and Success. As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

A: The child in question should be attributed to the deceased father, because the father did not make Li`an during his life. The Prophet, (may peace be upon him) stated, ﴿The boy is for the bed (i.e. for the owner of the bed where he was born), and stone is for the adulterer.﴾ The story of `Abd ibn Zam`ah and the claim of Sa`d ibn Abu Waqqas, both constitute clear evidence on this issue.

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Fatwa no. 15183

Q: I got married in the year 1395 A.H. and it is Allah's will that my chances of having children are quite slim as I have been told

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by specialists. I have taken all the medications that they prescribed for my case, but to no avail. Eventually, I entrusted my affair to Allah (Glorified and Exalted be He) and believed in His will and decree, and stopped the medications.

Later, and in the year 1409 A.H, my wife informed me that she was pregnant, and you cannot imagine Your Honor how happy and pleased I was with such grace which Allah bestowed upon me. The period of pregnancy ended peacefully and my wife gave birth to a male child. Then came the big shock, as the newborn baby has no resemblance to me in terms of his facial features, and even his skin color is different. I have a white complexion and my wife is slightly darker, whereas the baby is totally dark. As a result, I began to have suspicions and evil thoughts invade my mind.

I could no longer endure the situation I was in, and I talked with relatives about my suspicions. At first they tried to ward off such malicious thoughts claiming that it is not necessary for a newborn to resemble his father, and that the thoughts I have are nothing but incitements of Satan. However, I am not convinced of what they are telling me, and after a period of suffering and my firm refusal of their opinions, they advised that the three of us undergo a blood analysis and genetic tests in order to put an end to all such suspicions.

I did these analyses after so many disputes between my family and my

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wife's, and eventually they agreed reluctantly to take the tests. Your Honor should know how advanced science is in this area, by Allah's favor. Two weeks after taking the samples, the doctors concluded that this baby could not by any means be mine. There is not a single genetic quality shared between me and him at all, rather they found other genetic characteristics, not mine. They even stated in this report that there is no way that a baby could not have even a single genetic characteristic from his father. Regardless of the outer resemblance, the newborn should bear some common features of his parents.

Following this analysis, my wife went to her family waiting to be divorced, and I told them that the child will not be attributed to me and will not bear my name. Her family insisted on making Li`an (allegation of adultery against a wife, accompanied by mutual invoking of Allah's Curse/Wrath if lying), and after many disputes and the involvement of some benevolent people, they proposed that she should swear by Allah in front of her father and me that this child is mine, which she actually did and returned home with me. To this very moment as I write this letter, I feel no peace of mind, rather I remain bewildered and suspicious.

Is what I did pleasing to Allah, while I know and am convinced according to the blood tests that this baby is not my own? Am I considered as dayooth (one who does not protect his womenfolk), bearing in mind that we live together like strangers, and I always think of her infidelity in addition to not

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having any paternal feelings for this child.

My question is: Is her remaining as my wife Haram (prohibited), as I am sure that she committed Zina (premarital sexual intercourse and/or adultery) based on the blood test? Bearing in mind that the child bears my name.

A: The child is yours, and what you did was wrong. You should not believe whomever convinced you otherwise and ward off any suspicions you might have, because of what was reported by Abu Hurayrah ⟪that a Bedouin came to Allah's Messenger (peace be upon him) and said, "My wife has delivered a black child." The Prophet (peace be upon him) said to him, "Do you have camels?" He replied, "Yes." The Prophet (peace be upon him) said, "What color are they?" He replied, "They are red." The Prophet (peace be upon him) further asked, "Are any of them gray in color?" He replied, "Yes." The Prophet (peace be upon him) asked him, "From where did that grayness come?" He said, "I think it descended from the camel's ancestors." Then the Prophet (peace be upon him) said (to him), "Therefore, this child of yours has most probably inherited the color from his ancestors."⟫ and

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he did not permit him to deny the child. (Agreed upon by Al-Bukhari and Muslim), and the wording is that of Al-Bukhari. It is also reported on the authority of `Aishah (may Allah be pleased with her) that the Messenger of Allah (peace be upon him) stated: ⟪The boy is for the bed (i.e. for the owner of the bed where he was born), and stone is for the adulterer.⟫ (Agreed upon by Al-Bukhari and Muslim).
May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 13666

Q: Please advise concerning what should be done in the following case. Two Muslim men, to whom I will refer as "M" and "A," slept next to each other. "M" accused "A" that he took his hand and put it on his penis. They fought together, and one of their relatives interfered. He is the only one that was there at that moment, and he is the only one who knew what happened. He came to me to settle this dispute between them, as he believed that they would fight again, disgrace themselves and aggravate the problem.

I brought the two men after

the `Isha' (Night) Prayer, and I sat in front of them with their relative who told me about the incident. I made "M" make four oaths that he is truthful in his accusation of "A". Before the fifth oath, I warned him and reminded him that Allah's curse would fall upon him if he was a liar, so he made the oaths. "A" also took four oaths that "M" was a liar, and he provoked Allah's anger upon himself if "M" was truthful. I asked them not to sleep next to each other again anywhere, even if they would have to; to forget what happened; to conceal this from the people so that problems do not arise; and to perform Tawbah (repentance to Allah) and seek His forgiveness, may He accept their Tawbah.

I did this by analogy with Li`an (allegation of adultery against a wife, accompanied by mutual invoking of Allah's Curse/Wrath if lying) as mentioned in the Qur'an. Was I right in what I did?

A: You were wrong in the idea of Li`an between the two mentioned people. However, you were right in asking them to perform Tawbah, seek Allah's forgiveness and conceal the matter. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Ascription of lineage

The third question of Fatwa no. 8576

Q 3: What is the ruling on a baby who is born only six months after the consummation of marriage; is such a baby to be ascribed to his mother's husband? It may be worth mentioning that the mother of the concerned child is one of the most truthful people.

A: If a wife gives birth to her baby six months or more after the consummation of her marriage, the baby will be ascribed to the wife's husband as the least period of pregnancy is six months. Proof for this is that Allah (Exalted be He) says, ﴿and the bearing of him, and the weaning of him is thirty months﴾ and ﴿and his weaning is in two years﴾ So if weaning is for twenty four months, only six months will remain for the bearing of the baby.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!Permanent Committee for Scholarly Research and Ifta'

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Fatwa no. 14348

Q: A person requests a Fatwa for the following question: i concluded marriage with my wife in 22/3/1411 A.H. then i had sexual intercourse with her. Afterwards she became pregnant and gave birth to a male baby in good health in 23/9/1411 A.H. People raised doubts because of the short period of pregnancy. I would like to receive your Fatwa with regard to the relation of this baby to me. I do not doubt my wife. She was married to another man before me and she was divorced from her ex-husband without having children. She stayed at her father's house for three years until I proposed to her, concluded marriage, and had sexual intercourse with her. I appreciate your advice. May Allah grant you success!

A: If the reality is as you have mentioned, the boy is your son because it came after the least period of pregnancy between consummation and delivery. Allah (Exalted be He) says, ﴾and the bearing of him, and the weaning of him is thirty months﴿ and: ﴾The mothers shall give suck to their children for two whole years﴿ The period of suckling is two years i.e. 24 months out of 30 months and the remaining 6 months is the least period of pregnancy. Subsequently, the woman's pregnancy is legal and the boy is legally ascribed to you.

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Fatwa no. 8331

Q: I live in the city of Al-Rayn, of the tribe of Qahtan. I have a large family consisting of children and women. One of my daughters gave birth to a black baby girl, whose skin color is completely different from our family's. Some of my relatives are harshly critical and urge me to deny my paternity of this baby girl, but her mother refuses. I am doubtful about the lineage of this girl. Am I to blame, before Allah, if I remain silent? Guide me, may Allah reward you!

A: the child's dark complexion does not indicate that she does not belong to your family, for the strain to which the child has reverted may have come from your grandfathers and grandmothers. Any of her ancestors may have been black, so the child resembles them. Get rid of

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doubts about her lineage. Those who blame you and urge you to disown or harm her on account of color are wrongful. It was authentically narrated on the authority of Abu Hurayrah (may Allah be pleased with him) that ﴾There came a man to the Prophet (peace he upon him) from Banu Fazarah and said, "My wife has given birth to a child who is black." By so saying he meant he wanted to deny paternity of such child. Whereupon Allah's Messenger (peace be upon him) said, "Do you have any camels?" He said, "Yes." He again said, "What is their color? He said, "They are red." He said, "Is there a dusky one among them?" He said, "Yes, there are dusky ones among them." He said, "How has it come about?" He said, "It is perhaps the strain to which it has reverted." Whereupon he (the Prophet) said, "It is perhaps the strain to which he (the child) has reverted." The Prophet (peace be upon him) did not allow him to deny his paternity of the child.﴿ Reported by Ahmad, Al-Bukhari, Muslim and Ahl-ul-Sunan (authors of Hadith compilations classified by jurisprudential themes). May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions.

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The seventh question of Fatwa no. 4225

Q 7: if a married woman commits Zina (adultery) then becomes pregnant and gives birth to a child, who is that child's father? Is it her husband's according to the Hadith that states, ﴾The child is to be attributed to one on whose bed he is born, and the adulterer should be stoned to death.﴿

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or not? If that child remains with their stepfather, can he adopt him and count him among his children, or consider him a slave? If that child is attributed to his mother's family, can he consider him among his children or just let him stay while being treated as an illegitimate child?

A: If a married woman commits Zina and becomes pregnant, the child is attributed to her husband, according to the Sahih (authentic) Hadith. If the husband wants to disown that child by Li`an (allegation of adultery against a wife, accompanied by mutual invoking of Allah's Curse/Wrath if lying), he can refer to the court. That child does not become anyone's slave. As for adoption, it is impermissible, and it does not render the adopted child a real child for the person who adopts him. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The seventh question of Fatwa no. 7518

Q 7: someone traveled for a long time and his wife gave birth to a baby during his absence? Is it permissible for such a husband to deny his fatherhood of the concerned baby, to divorce his wife because of this, or what should he do?

A: It is not permissible for the husband in question to deny such a baby unless he does so through Li`an (allegation of adultery against a wife, accompanied by mutual invoking of Allah's Curse/Wrath if lying). It is worthy mentioning that Li`an is to be done in the court. However, if Li`an takes place,

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separation between the two sides will happen and such a wife will never be lawful in marriage to the same husband. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The seventh question of Fatwa no. 4091

Q 17: what is the ruling on a son whose parents exchanged "Li`an" (oath of condemning a spouse of adultery)? Is this son a legitimate or an illegitimate child?

A: If the legal Li`an is made, the baby is related to his mother, not the person who made the Li`an against her. The son does not inherit this man as is authentically reported from the Prophet (peace be upon him). May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 12406

Q: I heard in the Voice of Islam radio in Makkah that the children of a woman who does not offer Salah (Prayer) are considered illegitimate children. What shall I do to my children who were born before my wife started to offer Salah? Are they considered illegitimate children?

A: Your children from your wife before she performed Tawbah (repentance to Allah) of abandoning Salah are considered

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your children, as you thought your marriage was valid. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The ninth question of Fatwa no. 2387

Q 9: It is said that a newborn baby belongs to his father in terms of lineage, and to his mother in terms of slavery and freedom. In the book entitled `Idat Al-bahith fi Ahkam Al-Tawaroth by Shaykh 'Abdul-'Aziz ibn Naser Al-Rashid, I read that the son inherits the religion and Wala' (manumitter's right of inheritance from their freed bondsman) of the better parent. This is shown, according to my understanding, by the case where the child who dies before attaining the age of discretion belongs to his father if the latter is Muslim. The funeral prayer is performed on the dead boy even if his mother is not Muslim. He belongs to his mother if she is Muslim, and the funeral prayer is performed on the dead boy even if his father is not Muslim. If so, what are the proofs from the Qur'an and Sunnah that support these three aspects?

A: The said aspects of a child's belonging to the parents are applicable to the worldly rulings including inheritance, funeral prayer rights of a Muslim child who dies before attaining the age of discretion, and washing and burying the deceased in a Muslim graveyard. The first part of the question does not contradict with the statement of Shaykh 'Abdul-'Aziz

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ibn Naser Al-Rashid in his book `Idat Al-bahith fi Ahkam Al-Tawaroth, which reads: "the son belongs to his mother in terms of slavery and freedom, and inherits the religion of the better parent. He also inherits the lineage and Wala' of his father." You are correct regarding the son belonging to the Muslim parent, even if the other parent is non-Muslim. Islam takes precedence over anything else. The son is treated as a Muslim, and consequently washed, given funeral prayer rights, and buried in a Muslim graveyard. This is based on the principle that the child is born in a state of Islamic Fitrah (natural disposition). Allah (Glorified be He) states: ﴾So set you (O Muhammad صلى الله عليه وسلم) your face towards the religion (of pure Islâmic Monotheism) Hanîf (worship none but Allâh Alone). Allâh's Fitrah (i.e. Allâh's Islâmic Monotheism) with which He has created mankind.﴿ The Messenger of Allah (peace be upon him) also stated: ﴾Every new-born child is born in a state of fitrah...﴿ The proof supporting that the son inherits the lineage of his father and belongs to his mother in terms of slavery and freedom

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is deducted from the general application of this throughout the generations, and the comprehensive meaning of Allah's statement: ﴾Call them (adopted sons) by (the names of) their fathers﴿ May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman

The first question of Fatwa no. 6499

Q 1: What is the ruling on illegitimate children in our time?

A: According to the preponderant opinion of scholars, an illegitimate child follows the religion of his mother. If his mother is Muslim, he will be a Muslim. If she is Kafir (disbeliever), he will be a Kafir as well. He should be attributed to his mother not to the adulterer, and incurs no blame regarding the sin of his mother and the man who committed adultery with her. Allah (Glorified be He) said, ﴾and no bearer of burdens shall bear the burden of another.﴿ May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
\`Abdullah ibn Qa\`ud	\`Abdul-Razzaq \`Afify	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

Fatwa no. 53

Praise be to Allah and peace and blessings be upon His Messenger, his family, and his Companions. The Permanent Committee for Scholarly Research and Ifta' reviewed the question submitted to His Excellency the Chairman of the Departments of Scholarly Research, Ifta', Da`wah and Guidance by the Executive Secretary of Punjab Child Welfare council, which was referred to the Committee from the General Secretariat of the Council of Senior Scholars with the No. 2/86, in 15/1/1392 /A.H. in his question, the Executive Secretary of Punjab Child Welfare Council was inquiring about the rulings regarding the rights of inheritance of an adopted child.

A: The Committee replied: 1- Adoption was known during Jahiliyyah (pre-Islamic time of ignorance) before the message of our Prophet (peace be upon him). The adopted children used to be attributed to their adoptive fathers, have the right to inherit from them, and be in Khulwah (being alone with a member of the opposite sex) with their adoptive mother and adoptive sisters as they were unlawful for them to marry. To sum up, an adopted child used to have the same rights of a biological son. The Prophet (peace be upon him) adopted Zayd ibn Harithah ibn Sharahil Al-Kalby before the revelation and he was called Zayd ibn Muhammad. Adoption remained in effect until the third or the fifth year of Hijrah. **2-** Afterwards, Allah ordered that adopted children be attributed to their biological fathers.

If the names of their biological fathers are not known, they are fellow Muslim brothers and are the freed bondsman of the adoptive person. Allah has forbidden that the adopter naturally attributes the child to himself; moreover, He prohibited that a child be attributed to other than his biological father except if it occcurred accidentally. Allah has indicated that this ruling is fair as it entails speaking the truth, protecting the lineage and honor, and preserving the inheritance rights of the true heirs. Allah states: ﴾nor has He made your adopted sons your real sons. That is but your saying with your mouths. But Allâh says the truth, and He guides to the (Right) Way.﴿ ﴾Call them (adopted sons) by (the names of) their fathers: that is more just with Allâh. But if you know not their father's (names, call them) your brothers in faith and Mawâlîkum (your freed slaves). And there is no sin on you concerning that in which you made a mistake, except in regard to what your hearts deliberately intend. And Allâh is Ever Oft-Forgiving, Most Merciful.﴿ The Prophet (peace be upon him) stated: ﴾"Whoever knowingly claims to belong to anyone other than his father, he will be denied Paradise"﴿ Related by Ahmad, Al-Bukhari, Muslim, Abu Dawud, and Ibn Majah. He (peace be upon him) also said: ﴾Whoever claims to be the son of anyone other than his father, or the slave of anyone other than his master, on him will be the curse of Allah continually until the Day of Resurrection.﴿ Related by Abu Dawud.

3- By prohibiting adoption, the rulings of the Jahiliyyah regarding this matter, and which continued throughout the early Islamic era were put to an end. First, neither the adopter nor the adoptee has the right to inherit from the other and each has to do good to the other during his lifetime and after his death. The adopter may bequeath to the adoptee no more than one third of his estate. The Shari`ah (Islamic law) has indicated the rulings of inheritance and pointed out the rightful heirs in detail and neither an adopter nor the adoptee are among them. Allah has stated the rights of inheritance in general and acts of righteousness and kindness in His statement: ﴾And blood relations among each other have closer personal ties in the Decree of Allâh (regarding inheritance) than (the brotherhood of) the believers and the Muhâjirûn (emigrants from Makkah), except that you do kindness to those brothers (when the Prophet صلى الله عليه وسلم joined them in brotherhood ties).﴿ Second, Allah has permitted an adoptive father to marry the wife of his adoptee after the latter divorces his wife as this was forbidden during the Jahiliyyah. Allah ordered His Messenger (peace be upon him) to do so, so that it would be a strong and powerful solution to demolish the customs of Jahiliyyah.

Allah (Exalted be He) states: ﴾So when Zaid had accomplished his desire from her (i.e. divorced her), We gave her to you in marriage, so that (in future) there may be no difficulty to the believers in respect of (the marriage of) the wives of their adopted sons when the latter have no desire to keep them (i.e. they have divorced them). And Allâh's Command must be fulfilled.﴿ Thus, Allah ordered the Prophet (peace be upon him) to marry Zaynab Bint Jahsh after her husband Zayd ibn Harithah divorced her. **4-** It becomes clear from what has been previously mentioned that eliminating adoption does not mean banning sublime human emotions and Islamic rights such as brotherhood, love, maintaining the ties of kinship, kind treatment and all other principles that have to do with noble characteristics and inspiration to do good. First, a person may say to someone who is younger than him "O my son" as a way of showing kindness to him and expressing care and compassion, so that he may feel comfortable with him, listen to his advice or get him to do something for him. A person may also say to someone who is older than him, "O my father" by way of honoring him and softening his heart towards him so that he may receive kind treatment and sincere advice from him, and he may get his support and help. Thus, good manners will prevail in society and the ties between people will be strengthened, and all people will feel a sense of sincere brotherhood in humanity and faith. Islam encourages us to cooperate in righteousness and piety, and it exhorts all people to love one another and treat one another kindly.

Allah (Exalted be He) states: ﴾Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression.﴿ The Prophet (peace be upon him) stated: ﴾The similitude of believers in regard to mutual love, affection, and empathy is that of one body; when any limb of it aches, the whole body aches because of fever and sleeplessness.﴿ Related by Ahmad, and Muslim. He also stated: ﴾A believer to another believer is like a wall of bricks supporting each other.﴿ Related by Al-Bukhari, Muslim, Al-Tirmidhy, and Al-Nasa'i. This includes caring for orphans, the needy, those who are unable to earn a living and those whose fathers are not known, by looking after them, bringing them up and taking care of them, so that there will be no one in society who suffers or is neglected. This will help the Ummah (Community) to avoid the bad consequences of children being brought up in a very bad way, who may rebel against society because they feel they have been harshly treated or ignored by society. Muslim governments should set up homes for the unemployed, orphans, foundlings and those who have no one to provide for them, and those who come under the same rulings as them. If the Bayt-ul-Mal (Muslim treasury) does not have sufficient funds to care for their needs, they must seek help from those members of the Ummah who are well off. The Prophet (peace be upon him) stated: ❨"Any believer who leaves behind wealth, it is to be inherited by his kin if he has kin, and whoever leaves behind a debt or dependents, let them come to me for I will take care of them."❩

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Related by Al-Bukhari. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	Ibrahim ibn Muhammad Al Al-Shaykh

Fatwa no. 6006

Q: one of my relatives has asked me to attribute him to my father who died a long time ago (may Allah be merciful with him and with all the Muslims). Please advise me concerning the Shar`y (Islamically lawful) ruling on this and whether my father will incur any sin if I do as my relative asks for. Will my relative and I incur any sins?

A: Adoption was prevalent in the times of Jahiliyyah (pre-Islamic time of ignorance). The Prophet (peace be upon him) adopted Zayd ibn Harithah before the revelation of Islam; he even used to be known as Zayd ibn Muhammad, not Zayd ibn Harithah. It was common for any person to be attributed to other than their father, but Islam has prohibited this. It has become obligatory for a person to be attributed to their father; not to the person who adopt them. It has become prohibited to attribute anyone to other than their father. The Prophet (peace be upon him) has cursed

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a person who attributes themselves to other than their father, and threatened them that they will be deprived of Jannah (Paradise). Allah (Exalted be He) says: ﴿nor has He made your adopted sons your real sons. That is but your saying with your mouths. But Allâh says the truth, and He guides to the (Right) Way.﴾ ﴿Call them (adopted sons) by (the names of) their fathers: that is more just with Allâh. But if you know not their father's (names, call them) your brothers in faith and Mawâlîkum (your freed slaves). And there is no sin on you concerning that in which you made a mistake, except in regard to what your hearts deliberately intend.﴾ The Prophet (peace be upon him) said: ﴿"If anyone claims to be the son of a person other than his father or attributes himself to other than his own master, he will be cursed by Allah until the Day of Resurrection."﴾ (Related by Abu Dawud in his Sunan (Hadith compilations classified by jurisprudential themes)) The Prophet (peace be upon him) also said: ﴿"Whoever claims to be the son of a person other than his father while knowing that it is not their father will be deprived of Jannah."﴾ (Related by Imam Ahmad in his Musnad (Hadith compilation), Al-Bukhari, and Muslim) Thus, it becomes clear to the questioner that if he attributes a person to his father although he is not his son, to fulfill that person's desire, he will be a partner in this grave sin. They will both be cursed by Allah (Exalted be He) and deprived of Jannah, because they have helped one another in committing evil. As for the deceased to whom a son is falsely attributed after his death, there is no blame on him and he does not incur any sin due to their cooperation in evil, as

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he had done nothing. Allah (Exalted be He) says: ﴿Every person is a pledge for that which he has earned.﴾ He also says: ﴿He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned.﴾ He (Exalted be He) says: ﴿and no bearer of burdens shall bear the burden of another.﴾ May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Fatwa no. 3000

Q: Because of his sterility, a man adopted a child, brought him up, and registered him in his family record. Moreover, he issued him the required legal and official document, which gave him a share of his inheritance. Is it permissible for him to adopt this child and register him under his name in order not to expose the truth, which may affect the boy's psychology or drive him insane if he knows that he is not a legal child of that man? Could you kindly advise? May Allah reward you! Is it permissible to adopt him officially? What is the ruling if we take him off the family record; is it permissible to give him a share of the inheritance?

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A: Adoption of the child you mentioned and registering him in the official documents of your family record in order for him to inherit you is a plain error. It is also a type of violating the limits set by Allah and cheating the officials by giving them false information. Adoption is not permissible in Islam because of the saying of Allah (Exalted be He), ﴿Allâh has not made for any man two hearts inside his body. Neither has He made your wives whom you declare to be like your mothers' backs, your real mothers. [az-Zihâr is the saying of a husband to his wife, "You are to me like the back of my mother" i.e. You are unlawful for me to approach], nor has He made your adopted sons your real sons. That is but your saying with your mouths. But Allâh says the truth, and He guides to the (Right) Way.﴾ ﴿Call them (adopted sons) by (the names of) their fathers: that is more just with Allâh. But if you know not their father's (names, call them) your brothers in faith and Mawâlîkum (your freed slaves).﴾ Giving false information is not permissible as it is fabrication and mere lies. All these are prohibited matters as substantiated by numerous proofs mentioned in their positions. What you have done does not make him your real son and does not give him the right to inherit from you. You have to repent to Allah and correct the official documents, may Allah forgive you your sins and ours too! May Allah reward you for bringing up this child and supporting him financially! If you assign him something in a form of bequest from a third of your wealth, it will be good and

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if you give him a gift, it will be better if he is in need, to complete and perfect your benevolence to him. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	**`Abdullah ibn Ghudayyan**	**`Abdul-Razzaq `Afify**	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 3149

All Praise is due to Allah Alone. May peace and blessings be upon the Last Prophet.

The Permanent Committee for Scholarly Research and Ifta' has read the request for a Fatwa submitted to his Eminence the Chairman from the Assistant Chief of Passport Department in Riyadh, referred under no. 1616/1d in 21/6/1400 A.H. It reads:

Kindly find the enclosed documents related to the case of the child Shama whose father (...), a Pakistani, submitted a request for a Fatwa in which he mentioned that after he had this child, he gave her to his wife's uncle (...), who is also a Pakistani. The latter in turn included the child in his wife's passport in the Pakistani embassy in Jeddah and took two statements from them confirming their approval. It is clear that the child was born in the Kingdom of Saudi Arabia in 14/11/1399 A.H. and that her real father and the adoptive father

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both live in Saudi Arabia regularly.

Therefore, we refer all the papers to you to examine them from the legal viewpoint and give us your Fatwa accordingly.

The Committee replied as following: it is not permissible for anyone to give his children away to others and relate them to other people. Also, it is not permissible for anyone to adopt a child that he did not give birth to according to religious texts and the consensus of religious scholars. When asked about this before, the Committee replied in Fatwa no. (53) in 21/3/1392 A.H. which reads as follows: **1.** Adoption was common in the Pre-Islamic period before the Message of Prophet Muhammad (peace be upon him). The adopted child would be related to his adopted father, inherit him, and sit in private with his adopted mother and sisters. It was unlawful for an adopted father to marry the wife of his adopted child. Generally, an adopted child was treated as a biological son in all matters. The Prophet (peace be upon him) adopted Zayd ibn Harithah ibn Sharahil Al-Kalby before the Prophet's Mission. Zayd was then called Zayd ibn Muhammad. So adoption was practiced since the Pre-Islamic period until 3 or 5 A.H.

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Then, Allah ordered the believers to relate the adopted children to their biological fathers if they know them. If they do not know their fathers, they have to regard them as Muslim brothers or freedmen allies. Allah (Exalted be He) explains that this is the most just judgment because it maintains honesty in the use of words, protects lineage, saves honor and gives financial rights to those who deserve them. Allah (Exalted be He) says, ﴿nor has He made your adopted sons your real sons. That is but your saying with your mouths. But Allâh says the truth, and He guides to the (Right) Way.﴾ ﴿Call them (adopted sons) by (the names of) their fathers: that is more just with Allâh. But if you know not their father's (names, call them) your brothers in faith and Mawâlîkum (your freed slaves). And there is no sin on you concerning that in which you made a mistake, except in regard to what your hearts deliberately intend. And Allâh is Ever Oft-Forgiving, Most Merciful.﴾ Allah's

Messenger (peace be upon him) said, ﴾Whoever claims to be the son of a person other than his father, and he knows that person is not his father, then Paradise will be forbidden for him.﴿ Related by Ahmad, Al-Bukhari, Muslim, Abu Dawud, and Ibn Majah. Allah's Messenger (peace be upon him) also said, ﴾May Allah's curse be upon whoever claims to be the son of a person other than his father or a slave of anyone other than his master.﴿

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Related by Abu Dawud. **3.** By the prohibition of adoption, Allah (Glorified be He) eliminates all the false rulings practiced during the Pre-Islamic period and extending until the beginning of the Islamic period. (a) Allah prohibits inheritance between the adopted child and the adoptive father. He makes it permissible for them to treat each other in kindness and to bequeath to each other up to a third of one's legacy. The Islamic Shari`ah also explains in details the rulings of inheritance and the rightful recipients of inheritance excluding the adopted child and the adoptive parent. Allah (Exalted be He) mentions inheritance and kind treatment in general by saying, ﴾And blood relations among each other have closer personal ties in the Decree of Allâh (regarding inheritance) than (the brotherhood of) the believers and the Muhâjirûn (emigrants from Makkah), except that you do kindness to those brothers (when the Prophet صلى الله عليه وسلم joined them in brotherhood ties).﴿ (b) Allah makes it lawful for the adopted child to marry the spouse of his adoptive parent after they get divorced, something which was unlawful in the Pre-Islamic period. This ruling was first applied on Allah's Messenger (may peace be upon him). This makes it clear that marriage between the adopted children and their adoptive parents is lawful and eliminates

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the Pre-Islamic habit of prohibiting it; Allah (Exalted be He) says, ﴾So when Zaid had accomplished his desire from her (i.e. divorced her), We gave her to you in marriage, so that (in future) there may be no difficulty to the believers in respect of (the marriage of) the wives of their adopted sons when the latter have no desire to keep them (i.e. they have divorced them). And Allâh's Command must be fulfilled.﴿ The Prophet (peace be upon him) married Zaynab Bint Jahsh after an order from Allah for him to marry her after her husband Zayd ibn Harithah divorced her. **4.** It is then evident that the prohibition of adoption in Islam is not to eliminate philanthropy or Islamic rights of fraternity, mutual affection, intimacy, strong relationships and doing good to others. a. It is permissible for a person to address a young man as, "son" as a way of showing him informality and kindness, so the latter may accept advice from him or fulfill his needs. Likewise, it is permissible for a younger person to address an old person as "father" as a way of showing him respect and kindness so that he may be kind to him, advise, and support him. This makes respect become mutual in society and ties among individuals become stronger. It will also make all people enjoy genuine feelings of fraternity in humanity and in religion.

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(b) The Islamic Shari`ah encourages Muslims to cooperate in righteousness, piety, and enjoins all people to have mutual affection and be philanthropic. Allah (Exalted be He) says, ﴾Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression.﴿ and the Prophet (peace be upon him) says, ﴾The similitude of believers in regard to mutual love, affection, and fellow-feeling is that of one body; Member the whole body aches, because of fever and sleeplessness.﴿ Related by Ahmad and Muslim. He (peace be upon him) also said, ﴾A believer to another believer is like a wall of bricks supporting each other.﴿ Related by Al-

Bukhari, Muslim, Al-Tirmidhy, and Al-Nasa'y. **This also applies to:** Taking care of orphans, needy people, those who are unable to support themselves financially and those with unknown parents by supporting, bringing them up, and treating them kindly lest the Muslim society should include a category of miserable and neglected people and suffer due to their lack of care and support, as they may turn rebellious because of their society's cruelty and neglect of them. Therefore, it is the duty of Islamic governments to provide shelter for old aged people, orphans, foundlings, those with no one to support and the likes. If money in Bayt-ul-Mal (Muslim treasury) fail to afford this, governments may seek financial support from wealthy Muslims. Allah's Messenger (peace be upon him) said, 《If a true believer dies and leaves behind some property, it will be for his inheritors (from the father's side), and if he leaves behind some debt to be paid or needy offspring, then they should come to me as I am the guardian of the deceased.》

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Related by Al-Bukhari. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 8592

Q 2: i have undertaken the responsibility of taking a male child from an orphanage to raise him. Before doing so, the orphanage, which is a governmental one, has asked me to give the child my family name without attributing him to myself. I have agreed to do so without giving him my name or the name of my wife. Am I mistaken?

A: You have done well by taking the child to bring him up, but it is impermissible for you to give him your surname. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 10632

Q 1: I am a twenty one year old girl. I was born during the war, that is to say in the sixties. I lost my parents in this war just as many children did. They gathered us one day and took us to an orphanage in Amman, where I lived there for at least a month. Afterwards, a Jordanian family adopted me because the husband and his wife did not have children, and I lived with them as their daughter. They never made me feel that I was in need for anything; moreover, they raised me in guidance, Al-Hamdullilah Rabb -il-`Alamin (Praise be to Allah, the Lord of all worlds). I learned from my colleagues at school that I was an orphan. At the beginning, I did not worry about this for my adoptive-mother was with me, but now after she died, I am alone with my adoptive father, who is a very good man Al-Hamdullilah, but he is not a Mahram (a spouse or an unmarriageable relative) for me. I wear concealing clothes in front of him, but I do not wear the scarf. I lived for a while at my adoptive-mother's family house, that is the house of my adoptive-grandfather, but I did not feel that I was comfortable there, therefore, I returned back to my father to nurse him, as he was sick and suffers from many diseases. Is my living with him Haram (prohibited)? Is uncovering my hair in front of him Haram? Please answer me.

A: adoption does not make you the daughter of those who raised you, as was the case in the time of Jahiliyyah (pre-Islamic time of ignorance), but it (adoption) only intends to act kindly towards orphans, raise them, take care of their affairs until they grow up, become mature, and are able to depend on themselves in their living and take care of their own business. Therefore, we

hope that Allah would reward whoever has done this for you, but he is not a father or a Mahram to you; thus, you must be covered up in front of him the way you do in front of any non-Mahram. However, you should return his kindness with kindness, but you have to wear Hijab (veil) and avoid being alone with him. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 15427

When I was in Lebanon, I got to know a woman who had a two and half year old son. She was pregnant in the seventh month. The war kept her away from her family, and she told me that her husband divorced her. She gave birth to a baby girl, so now she has a son and a daughter. Later on, I proposed to marry her according to Islamic way and she accepted. When she asked about her status with her children, I told her that I would give them my name. This was done secretly without anyone's knowledge but Allah. Afterwards, Allah endowed me with a boy and girl from her, and we all lived together in happiness. One day, when I was teaching my children the Qur'an and reached Surah (Qur'anic chapter) Al-Ahzab at the Ayah (Qur'anic verse) in which Allah (Exalted be He) says, ﴿Call them (adopted sons) by (the names of) their fathers: that is more just with Allâh.﴾

I began to think about the meaning of the Ayah. I asked some Shaykhs about its meaning, but nobody gave me a final answer. Is my action Haram (prohibited), given that nobody in my family or the village knows anything about the matter? What is the guilt of the children in this issue amidst such an unmerciful society? Please, advise me and give me a definite answer. May Allah reward you with the best!

A: If the case is as mentioned above, it is obligatory to attribute the children to their legal father, and it is not permissible for you to give them your name. Allah (Exalted be He) said, ﴿Call them (adopted sons) by (the names of) their fathers: that is more just with Allâh.﴾ May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 17373

Q: what is the ruling on uncovering my face in front of the person who brought me up and adopted me, and what is the ruling on my living with him in the same house? It is noteworthy that I live in Al-Madinah Al-Munawwarah with my husband with whom I have problems. I may ask for divorce and then I have to live in Sudan. I have no one to turn to except this person.

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Am I sinful if I live with and uncover my face in front of my adoptive father, even though I have no relatives and no one else but him?

A: It is impermissible for you to either live with this person who adopted you or to uncover your face in front of him as he is Ajnaby (man lawful for the woman to marry) for you. Moreover, your attribution to him is not legitimized by adoption which is forbidden by Allah's statement: ﴾Allâh has not made for any man two hearts inside his body. Neither has He made your wives whom you declare to be like your mothers' backs, your real mothers. [az-Zihâr is the saying of a husband to his wife, "You are to me like the back of my mother" i.e. You are unlawful for me to approach], nor has He made your adopted sons your real sons. That is but your saying with your mouths. But Allâh says the truth, and He guides to the (Right) Way.﴿ ﴾Call them (adopted sons) by (the names of) their fathers: that is more just with Allâh. But if you know not their father's (names, call them) your brothers in faith and Mawâlîkum (your freed slaves). And there is no sin on you concerning that in which you made a mistake, except in regard to what your hearts deliberately intend. And Allâh is Ever Oft-Forgiving, Most Merciful.﴿ This Ayah means that an adopted child does not become the son of the man who adopts him and calls him his son. Actually, your sons are those who were born from you. Saying that this son is the son of so-and-so who adopts him and calls him by his name is merely your saying with your mouths what is false. Allah speaks the truth; namely truthfulness and certainty. He orders you to obey Him and follow His Shariah (Law) and commandments.

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Allah (Exalted be He) has directed Muslims to keep for their adopted children the names of their real fathers. This is just and righteous, but if their biological fathers are not known, then they should be called brethren in faith. Not knowing their fathers cannot be justification for adopting and calling them by the names of the adoptive parents. Support and brotherhood in Islam is sufficient. Accordingly, it is impermissible for you to claim blood ties to this man. You should stay with your husband and ask Allah to help bring about reconciliation between you. Yet, there is nothing wrong with greeting this man without shaking hands with him, thanking him for his kind treatment with you and supplicate Allah for him. May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Fatwa no. 17679

Q: I am a seventy year old man. according to the custom in my country, I was given my maternal uncle's name, as he was sterile and I was raised in his house since my early days. However, I did not inherit anything from my maternal uncle; despite the fact that the name that was registered in my official papers and that I, my children and my grandchildren are known by who are about fifty in number, was

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M. R. S. M. while my real name is M. `A. M. M. Recently I learned about the Hadith in which the Prophet (peace be upon him) prohibited ascribing oneself to other than one's own father. I fear being considered a sinner regarding this matter. My questions are: 1- Does the Hadith mentioned above apply to my case? 2- Am I considered a sinner if I am not able to change my name because of the difficulty of resolving these matters in courts in our country? 3- Is it permissible to add Al Rabi`ah to my real name as this is the surname of the family in which I grew up and I am known by?

A: It is Wajib (obligatory) on you to change your current name to your real one for it is authentically narrated on the authority of Abu Dhar (may Allah be pleased with him) that the Prophet (peace be upon him) stated: ❨There is not a man who attributes himself to other than his own father, while knowing him, but has disbelieved.❩ (Related by Ahmad, Al-Bukhari, and Muslim). Another proof is the Hadith that is narrated on the authority of Sa`d and Abu Bakrah in which the Prophet (peace be upon him) stated: ❨Whoever claims to be the son of a person other than his father, and he knows that person is not his father, then Jannah (Paradise) will be forbidden for him.❩

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(Related by Ahmad, Al-Bukhari, Muslim, Abu Dawud, and Ibn Majah). A third proof is the Hadith narrated on the authority of Anas that the Prophet (peace be upon him) stated: ❨If anyone claims to be the son of a person other than his father or the bondsman of other than his own holders, there will be upon him the curse of Allah until the Day of Resurrection.❩ (Related by Abu Dawud). Though the wording of these Hadith differ, they all warn whomever claims to be the descendant of a person other than their father that they will be deprived from Jannah and punished in hellfire for changing their lineages as this leads to corruption. It leads to depriving real heirs from receiving their rights, giving inheritance to non-heirs, and much confusion regarding defining unmarriageable and marriageable relatives. Moreover, using false names is tantamount to defaming one's own lineage, disdaining their ancestors, and being undutiful to them etc. Therefore, whoever indulges in such a sin deserves the curse of Allah until the Day of Resurrection, as the Messenger of Allah (peace be upon him) stated. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

The second question of Fatwa no. 17904

Q 2: in our village, some elders name the son after its mother and not its father. What is the ruling on this?

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A: It is obligatory to name a child after its father, and it is not permissible to name it after its mother, for Allah (Exalted be He) states: ﴾Call them (adopted sons) by (the names of) their fathers: that is more just with Allâh.﴿ If the child's father is unknown, it should be given any suitable name such as `Abdullah, `Abd Al-Rahman or the like. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 17999

Q: My grandfather gave me his name when I was born since my father died and had no ID card. Later I have got a job with this name which does not contain my father's name. Please tell me if there is any sin on me as a result. Please bear in mind that I have not usurped or stolen any of my relatives' or brothers' rights, but I just want to be sure. Please answer me.

A: It is permissible to carry the grandfather's name since he is the father of your father. The Prophet (peace be upon him) said: ("I am the Prophet, it is not a lie. I am the son of `Abdul-Muttalib.") He said that even though `Abdul-Muttalib

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was his paternal grandfather. The Prophet's name is Muhammad ibn `Abdullah ibn `Abdul-Muttalib. At the same time, a Muslim has to register their father's name in order to avoid any confusion when it comes to matters related to inheritance and the like. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 20649

All praise be to Allah Alone, and peace and blessings be upon the final Prophet.

The Permanent Committee for Scholarly Research and Ifta' has reviewed the letter submitted to His Honor the General Mufty by the assistant of the Chief Justice in Al-Ahsa', Sheikh Ibrahim ibn Muhammad Al-Husayn, under no. 2544/1 on 8/9/1419 A.H. referred to the Committee from the Secretariat General of the Council of Senior Scholars under no. 5829 on

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23/9/1419 A.H. He attaches to his letter a letter he received from the judge in the Supreme Court in Al-Ahsa', Sheikh Muhammad ibn Sulayman Al-Sa`id. The letter is in relation to the request made by `Ali ibn Sa`d ibn `Ali Al-Musaylam to change the name of the foster-child Ghassan `Abd Al-`Aziz ibn `Abdullah Muhammad. The letter states: Attached are all the documents of the referred case under no. 40/3 on 26/8/1419 A.H. related to the request submitted by `Ali ibn Sa`d ibn `Ali Al-Musaylam asking to change the name of the foster-child called Ghassan `Abd Al-`Aziz ibn `Abdullah Muhammad, pursuant to the act attached to the letter issued from this court under no. 46/9 on 23/7/1417 A.H., to be Ghassan `Ali `Abdullah Muhammad since the petitioner's name is `Ali Al-Musaylam. He wants the child's name to be Ghassan `Ali `Abdullah Muhammad to make things easy for the child.

A circulated notice issued by the Ministry of Health under no. 71/6/31 on 13/3/1404 A.H. whose copy is attached to the letter which is based on a Fatwa (legal opinion issued by a qualified Muslim scholar) by His Honor Sheikh `Abdul-Aziz Bin `Abdullah Ibn Baz (may Allah protect him) stipulates that names of foster-children should be composed of four names. The first is a proper name, while the second and third should denote subservience to Allah and the fourth a proper name as well. Please ask the General Mufty of the Kingdom of Saudi Arabia

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(may Allah protect him) if there is anything that prevents changing a foster child's name to have a proper name as his second name to be "Ghassan `Ali `Abdullah Muhammad". We ask Allah to guide Your Honor and grant him success.

May Allah protect and save you! Peace be upon you!

After studying the Fatwa request, the Committee gave the following answer: The foster-child's name should remain Ghassan `Abd Al-`Aziz ibn `Abdullah Muhammad without any change, based on the Fatwa issued by His Honor the General Mufty of the Kingdom in this regard. Moreover, changing the child's name may indicate that his foster-parent is his father, cause confusion and lead to the prohibited adoption. With the passage of time, the foster-child or anyone else may think that his foster-parents are his natural parents and thus attribute the child to them. This may cause confusion and mixing in lineage. It can be a means of achieving personal gains and desires and lead to what Allah has made unlawful. All of this is harmful and reprehensible. May Allah grant us

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Fatwa no. 461

Q: what is the meaning of this statement: "He who was ascribed to other than his real father, will be admitted to the Hell"? Could you kindly advise?

A: The statement which the questioner mentioned is the purport of a Hadith that has been narrated in different wordings. One of them was narrated by Abu Dhar that the Prophet (peace be upon him) said, ﴾If somebody claims to be the son of anyone other than his real father knowingly, he but disbelieves in Allah...﴿ Related by Ahmad, Al-Bukhari and Muslim. Another one was narrated by Sa`d and Abu Bakrah that the Prophet (peace be upon him) said, ﴾Whoever claims to be the son of a person other than his father knowingly, Paradise will be forbidden for him.﴿ Related by Ahmad, Al-Bukhari, Muslim, Abu Dawud and Ibn Majah. In another narration that was related by Anas the Prophet (peace be upon him) said, ﴾If anyone claims to be the son of a person other than his father or the client of someone other than his own masters, there is upon him the curse of Allah until the Day of Resurrection...﴿ Related by Abu Dawud. Despite the different wordings of these Hadith, they all threaten anyone who is ascribed to anyone other than his real father that he will be deprived from admittance to Paradise and his worthiness of Hell-Fire because of changing and mixing lineage. This may lead to great corruption such as the disinheritance of someone, giving inheritance to someone who is not entitled to it, prohibition of some women to some males, making women and men lawful or unlawful to each other, slandering the lineage and disdaining one's origins. Moreover, this may lead to

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corruption and other bad consequences. Therefore, he deserves the curse of Allah which is repeatedly said by the Prophet (peace be upon him). May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman
`Abdullah ibn Sulayman Ibn Mani`	`Abdullah ibn `Abdul-Rahman ibn Ghudayyan	`Abdul-Razzaq `Afify

Second question of Fatwa no. 1710

Q 2: What is the ruling on a person who changes their father's name out of ignorance for the sake of a worldly gain?

A: It is not permissible for a person to change their father's name for the sake of a worldly gain. This is because such gain is one of two things. First: Notability on the ground of associating themselves with a different person and disdaining being related to their father which is a major sin as it entails lying, falseness, and degrading the father. Second: Earning money via inheritance, judged compensation, etc. This is also a major sin as it comprises lying, deception, and devouring people's money unjustly. This also changes lineages and leads to the alteration of descents and consequently creates ambiguity. Changing a person's father's name is a means to considering Haram (prohibited) things relating to marriage, properties, etc., that Allah (Exalted be He) declares Halal (lawful) and vice versa. Of course, this involves major corruption. It is worth mentioning that it is authentically reported on the authority of Abu Dhar (may Allah be pleased with him) that the Prophet (peace be upon him) said:

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﴾Whoever attributes themselves to other than their own father, while knowing him, commits an act of Kufr (disbelief).﴿ Besides, it is authentically reported on the authority of Sa`d ibn Abi Waqqas (may Allah be pleased with him) that the Prophet (peace be upon him) said: ﴾Whoever claims to be the son (or daughter) of a person other than their father while they know that such person is not their father, then Jannah (Paradise) will be forbidden to them.﴿ It is reported on the authority of Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said: ﴾Do not detest your fathers for whoever does so commits an act of Kufr.﴿ (Related by Al-Bukhari and Muslim). The Prophet (peace be upon him) thus threatened strictly the person who claims to be the son (or daughter) of a person other than their father. He (peace be upon him) regarded such an act as being a sort of Kufr and declared Jannah forbidden to whoever indulges in the concerned sin. Accordingly, whoever claims to be the son of a person other than their father has to give up that and make Tawbah (repentance to Allah) and Istighfar (seeking forgiveness from Allah). May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 4169

Q: What is the ruling on a person who relates himself to someone other than his father to facilitate matters of life such as getting an identity card or so. He just changed one word of his full name. For example, his real name is Mohamed Ali Said and he changed it to Omar Ali Said, so his current full name is Mohamed Omar Ali Said. He does not deny his real father, family, and people. In fact, he is still in contact with them and recognizes his father as his real father. When people ask him about his real father, he refers to him. Also his real father is dead and so is the person to whom he related himself. Is it permissible for this person to keep relating himself to a person other than his father or not? Does the serious menace made by the Prophet (peace be upon him) apply to this person or not? We need your Fatwa to go by the right view. May Allah reward you with the best! It should be noted that this person related himself to someone other than his real father before he knew the Hadith of Allah's Messenger (peace be upon him) forbidding it.

A: A person's ascribing himself to someone other than their father is a major sin. Similarly, providing false information to officials is a serious crime. The religious texts that warn against changing one's names of lineage and replacing his actual fathers with others are comprehensive and hence they are applied to every case in this regard, to perjury, and false statements. Whoever commits such a sin

has to repent to Allah (Glorified be He) and set his name right in the presence of those in charge of this and the like, so his real name may conform with his real lineage. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Qa`ud	`Abdullah ibn `Abdul-Rahman ibn Ghudayyan	`Abdul-Razzaq `Afify

The first and second questions of Fatwa no. 7599

Q 1: What is the Shari'ah (Islamic law) ruling on someone who gets an identity card in the name of his maternal grandfather, who is a cousin by birth to his own father? They are all saudis and there is no problem between them regarding inheritance. Does the Hadith about claiming attribution to other than one's father apply to this case and who are the people referred to in the Hadith?

A: This is not permissible, as it involves him attributing himself to other than his own father, even though it is to his maternal grandfather, his father's cousin by birth. This is due to the generality of the texts of the Qur'an and Sunnah on this subject. The legal father is the man from whose sperm a child was conceived in a lawful manner, i.e. within marriage.

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Q 2: **a Bedouin father, who had no identity card, died leaving a child and a wife, who was the mother of the child. The mother married the father's brother, who supported the child and educated him.**

He made an identity card for the child in his name, not in the name of his father. There is no problem regarding inheritance. Is there any wrong with this act according to the Shari'ah (Islamic law)?

A: It is not permissible for him to be attributed to other than his own father, not even to a paternal uncle who married his mother after his father's death, even if this uncle has raised him and supported him. This is so according to the generality of texts of the Qur'an and the Sunnah in this regard. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 13324

Q: I am from afghanistan. My brother-in-law was killed and left orphan children. Therefore, I adopted one of them in order to bring him with me to KSA. His uncle requested us to send him the boy in America. There is no other way to maintain this young boy except through bringing him here to stay with me. What is the ruling on adopting this boy in my name to be able to bring him here? I appreciate your guidance, may Allah reward you!

A: It is not permissible for you to adopt your sister's son in your name because this is a lie

and will lead to confusion of lineage. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 14360

Q: is it permissible for a young man to carry the name of his maternal uncle who adopted him since his birth with his parents' consent? Is he permitted to get married while carrying the name of his uncle? Is he considered a liar if he is asked about his name and answers the name of his uncle?

A: He is not permitted to carry the name of any one other than his father, for Allah (Exalted be He) states: ﴿nor has He made your adopted sons your real sons. That is but your saying with your mouths. But Allâh says the truth, and He guides to the (Right) Way.﴾ ﴿Call them (adopted sons) by (the names of) their fathers: that is more just with Allâh. But if you know not their father's (names, call them) your brothers in faith and Mawâlîkum (your freed slaves).﴾ The Prophet (peace be upon him) stated: ﴿If anyone claims to be the son of a person other than his father or the servant of other than his own masters, there is upon him the curse of Allah, the angels and all the people.﴾

Reported by Muslim and others. May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The third question of Fatwa no. 18147

Q 3: according to customs of some countries, the wife is called by the name or Laqab (title of honor) of her husband after marriage. For instance, when a woman called Zaynab, marries a man called Zayd, is she permitted to write her name added to the name of her husband, i.e. Zaynab Zayd? Does this pertain to customs of the Western civilization that we should avoid?

A: A Muslim is not permitted to be attributed to anyone other than their father. Allah (Exalted be He) says, ﴾Call them (adopted sons) by (the names of) their fathers: that is more just with Allâh.﴿ Islam threatens the person who attributes himself to someone other than his father severely. Thus, it is not permissible for the wife to be attributed to her husband as is commonly done by the disbelievers or Muslims who imitate them.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The eleventh question of Fatwa no. 2292

Q 11: The British government strictly bans foreigners from entering Britain, except for those who have young children. Some Muslims give other children their names claiming they are their children; or some will claim to be the their brother's father, or a paternal uncle may claim to be of his nephew's father. In this way, they forge their lineage to facilitate entry into Britain. What is the ruling on this deceptive scheme?

A 11: If the case is as you have mentioned, it is not permissible for a Muslim to claim the fatherhood of a son or daughter other than his own son and daughter. This is falsehood and lying. Allah the Exalted ordered us to call children by their fathers' names, Allah (Exalted be He) states: ﴾Call them (adopted sons) by (the names of) their fathers: that is more just with Allâh. But if you know not their father's (names, call them) your brothers in faith and Mawâlîkum (your freed slaves). And there is no sin on you concerning that in which you made a mistake, except in regard to what your hearts deliberately intend. And Allâh is Ever Oft-Forgiving, Most Merciful.﴿

Moreover, one is not permitted by any means to make such false claims. There is no need for this, as Allah's earth is spacious. Muslims living in the countries of the disbelievers must leave, and those outside should not enter them except for a necessity or an Islamic public interest, such as calling to Allah in order to preserve their religion and distancing themselves from Fitnah (temptation). Allah ((Exalted be He) states: ﴾And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).﴿ ﴾And He will provide him from (sources) he never could imagine.﴿ May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fawa no. 3215

Q 1: Thirty years ago, my father's paternal cousin came to Kuwait looking for a job. After a while, he quit his job and returned to his homeland, Saudi Arabia. He is eighty five years old now.

Q 2: His paternal nephew later came in search of a job to provide for himself, but he used his uncle's name rather than his father's.

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Up until this moment he continues to work under this name.

Q 3: I also came to search for work, applied for a job to earn a living, but I named myself after my father's cousin instead of my father. I did this for livelihood purposes, but now the reality is that I am married and have children who are students at different stages of their education. Whatever property we own and all transactions and official documents are registered according to the new name not the real one. It should be mentioned that up till now, I am still known by my real name amongst my family and tribe and they call me by it.

As for governmental departments and organizations, I am known by the name which I recently assumed. However, deep in my heart, I do not accept this new name, but as I have mentioned, I did this only for livelihood purposes and the future of my family. Furthermore, there are other circumstances that forced me to be assume this name.

What is the opinion of Your Honor on this? May Allah preserve you! For if I tried to return to my real name and reveal it publically to the governmental authorities, the following would happen: 1- I will loose my job which is the sole source of income for me and the ten members of my family. 2- My children will be deprived of an education,

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3- I will lose my house that I got for my family, which is the only thing that we possess. 4- Some of my relatives will suffer the same consequences, and other people may be harmed.

Does the following noble Hadith apply to me? ❨ **whoever knowingly claims to belong to anyone other than his father,** Jannah (Paradise) will be Haram (prohibited) for him❩ Is there a Kaffarah (expiation) or any other way to rectify this deed if it is wrong ? Awaiting Your Honor's reply to my problem, for after Allah's Will, the destiny of me and my family depends on your decision.

A: You should observe Tawbah (repentance), seek Allah's forgiveness and rectify this name problem according to the truth, and there is nothing else that you can do if you sincerely offer Tawbah to Allah, for He states: ❨And verily, I am indeed forgiving to him who repents, believes (in My Oneness, and associates none in worship with Me) and does righteous good deeds, and then remains constant in doing them, (till his death).❩ However, the hardships that you fear you will face upon revealing your real name are not to prevent you from resorting to truth. Surely, Allah will make your matters easy for you and compensate you for your loses

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when you reclaim your real name, and offer Tawbah to Allah (Glorified be He) for this forgery, for Allah (Glorified and Exalted be He) says: ﴾And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).﴿ ﴾And He will provide him from (sources) he never could imagine.﴿ And: ﴾and whosoever fears Allâh and keeps his duty to Him, He will make his matter easy for him.﴿ We ask of Allah to guide you and us to sincere Tawbah. May Peace and blessings be on our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 7186

Q: As the following question is being posed by many people, I have thought it may be a good idea to send it to Your Eminence to give us a detailed answer In sha'a-Allah (if Allah wills).

The British government has banned foreigners from entering Britain to reside there, except for those whose parents are residents in the UK. therefore, some Muslims make a trick

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and change their lineage to be able to enter Britain. They attribute to themselves children who are not theirs. For example, a person claims his brother is his son, or his nephew is his own son, and so on. I would like to pose the following questions: a) What is the ruling of Shari`ah (Islamic law) on changing one's lineage? b) Is it permissible for someone who has already entered Britain through the way mentioned above to remain there or should they leave even after a period of time? It may be worth mentioning that some people have already entered Britain through the way mentioned above some years ago and have bought houses and some other possessions there.

I hope Your Eminence would answer my question as soon as possible.

A: It is not permissible to change one's lineage even for the reason which is mentioned in the question. In fact, doing so is Haram (prohibited) and is considered a major sin, because it involves lying and falsehood and it opposes Allah's Purified Shar` (Law) which commands Muslims to preserve lineages. Therefore, it is Wajib (obligatory) for whoever has indulged in such a sin to make Tawbah (repentance to Allah), hasten to correct their names immediately, and leave the non-Muslim country to live in a Muslim one to be able to perform the obligatory acts of worship properly. By doing so, they will increase the number of Muslims, cooperate with them in acts of righteousness and piety, and protect themselves from Fitnah (temptation).

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 122

Q: One of our relatives adopted a foundling whom he brought up, taught, and treated well. Out of compassion and in an attempt to the do right thing, he gave him his name and registered him as his own son. The man then died in Al-Zubayr and he had no children to inherit him. The adopted son, on the other hand, has now become of legal age and has joined Zhahran Technical Institute. The family have discussed the suggestion of changing the foundling's name; some members suggest changing it and others are not concerned about this matter. We fear that this might lead to mixing of lineages and distortion when distributing the inheritance. Please give us the ruling of Shari`ah (Islamic law) on this matter so we can act accordingly!

A: According to Shari`ah, it is not permissible for a person who adopts a child to give him his name as if he is his own son and a member of his family, as described in the Fatwa request. This involves lying, falsehood, mixing of lineages, and represents a threat to people's honor. This may also lead to distortion of the channels of inheritance by depriving the rightful heirs of their due or giving unentitled persons shares in the inheritance.

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This act also leads to chaos in the sphere of relationships between Mahrams (spouses or unmarriageable relatives) and non-Mahrams, and affects issues of Khulwah (being alone with a member of the opposite sex) and marriage. It also violates the sanctities and transgresses the bounds of Shari`ah. That is why Allah (Exalted be He) has forbidden giving a child the name of other than their father. The Prophet (peace be upon him) has cursed anyone who claims to be the child or slave of a person other than their father or master. Allah (Exalted be He) says: ﴾nor has He made your adopted sons your real sons. That is but your saying with your mouths. But Allâh says the truth, and He guides to the (Right) Way.﴿ ﴾Call them (adopted sons) by (the names of) their fathers: that is more just with Allâh. But if you know not their father's (names, call them) your brothers in faith and Mawâlîkum (your freed slaves). And there is no sin on you concerning that in which you made a mistake, except in regard to what your hearts deliberately intend. And Allâh is Ever Oft-Forgiving, Most Merciful.﴿ The Prophet (peace be upon him) said: ﴾"Whoever claims to be the child of a person other than their father, and they know that person is not their father, then Jannah (Paradise) will be forbidden for them."﴿ (Related by Ahmad, Al-Bukhari, and Muslim) He (peace be upon him) also said: ﴾"If anyone claims to be the child of a person other than their father or attributes themselves to other than their own master, Allah will curse them continually until the Day of Resurrection."﴿ The person mentioned in the question made a mistake when he tried to do the right thing by giving his name to the child. Matters cannot be left as they are; they should be put right, because of the texts which state that this naming is Haram (prohibited) and because of the consequences quoted above. As for feeling compassion for the child, bringing him up, and treating him kindly, these are good actions which are encouraged in Islam.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family,

Fatwa no. 3408

Q: What is the ruling on the inheritance of an illegitimate child if his/ her lineage to one who committed Zina (premarital sexual intercourse and/or adultery) is confirmed? Does he/she inherit the property of the fornicator or not?

A: The correct scholarly view is that the child is not to be attributed to the man who had intercourse with the woman, unless intercourse took place within the framework of a valid or invalid marriage, or something that may be taken as a marriage contract, or something that may be taken as concubinage. In such cases, the child may be attributed to the man who had intercourse with the woman, and they may inherit from one another. But if it was a case of Zina, then the child cannot be attributed to the fornicator. Based on this, the child also cannot inherit from him. May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 5236

Q 2: what is the ruling on an illegitimate child whose father confessed to his lineage and his mother

is not married?

A: An illegitimate child can not be ascribed to the adulterer. The Prophet (peace be upon him) said, ﴾The son is for the bed (i.e. the man on whose bed he was born) and stones (disappointment and deprivation) for the one who has committed illegal sexual intercourse.﴿ It is permissible for the adulterer to marry the adulteress after the elapse of `Iddah (woman's prescribed waiting period after divorce or widowhood) and sincere repentance. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 5554

Q: one of my friends fell in love with a Muslim girl and committed Zina (premarital sexual intercourse and/or adultery) with her. She became pregnant before making a lawful marriage contract. My friend married her afterwards. Is their baby considered as an illegitimate child or not? Bearing in mind that the Had (ordained punishment for violating Allah's Law) is not carried out in such cases in our country, what should be the appropriate punishment for him according to the rulings of the Shari'ah (Islamic law)? If the Had is not carried out on him in this life, will it be waived or will it be carried out in the Hereafter? What should be said to advise and guide others like this couple, so they can restrain themselves and repent to Allah.

A: If the reality is as was mentioned and the woman became pregnant before the man married her,

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the child in question is an illegitimate child and it should not be named after the man who fornicated with her, rather it should be named after its mother. Their marriage is Batil (null and void). They have to renew the contract in a Shar'y (Islamically lawful) manner, if they both want each other. **Second:** Both the man and the woman have to perform Tawbah (repentance to Allah) and seek Allah's Forgiveness, as sincere Tawbah erases whatever happens before it. Allah (Exalted be He) says: ﴾And those who invoke not any other ilâh (god) along with Allâh, nor kill such person as Allâh has forbidden, except for just cause, nor commit illegal sexual intercourse - and whoever does this shall receive the punishment.﴿ ﴾The torment will be doubled to him on the Day of Resurrection, and he will abide therein in disgrace;﴿ ﴾Except those who repent and believe (in Islâmic Monotheism), and do righteous deeds; for those, Allâh will change their sins into good deeds, and Allâh is Oft-Forgiving, Most Merciful.﴿ You have to cover up their sin and not reveal what happened between them, as Allah (Glorified be He) says: ﴾Verily, those who like that (the crime of) illegal sexual intercourse should be propagated among those who believe, they will have a painful torment in this world and in the Hereafter. And Allâh knows and you know not.﴿ Similarly, the Prophet (peace be upon him) said, ﴾"Anyone who conceals (the defects of) a Muslim, Allah will conceal them (their defects) in this world and in the Hereafter."﴿

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 6480

Q: I heard about a widespread case. some Muslim expatriates marry Christian women without marriage contracts. They meet such women and agree to live with them then they beget children. These children are given Islamic names and attributed to the men who had sexual relation with the mothers. These Muslims claim that the women with whom they had sexual intercourse want, at their discretion, to sincerely convert to Islam. My question is: What is the solution if such women convert to Islam and these men separate from them, then later marry these women with lawful contracts? What is the status of the illegitimate children?

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A: First, the agreement concluded between these persons counts as an agreement on adultery, which is prohibited according to the Qur'an, Sunnah and Ijma` (consensus of scholars). Such Muslim men must perform Tawbah (repentance to Allah). As for the children who were born as a result of such relations, they are illegitimate children who are to be attributed to their mother, not to their father by any means. **Second,** if the woman converts to Islam and they both perform Tawbah, the man is allowed to marry her with a lawful contract. The children they beget under this new contract are to be attributed to both of them. May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 21328

Q: We are spouses who live in Taiwan and have no children. Now, we are 40 years old and there is a newborn child and a three year old girl who we want to adopt. They are not related to the same family. We discussed the matter with our Imam in Taipei and he referred us to the Mufti of Saudi Arabia to give a legal opinion about the case. Could you kindly advise in this regard and explain how we should treat them

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until they become of age? May Allah guide all Muslims to the right path! May Allah reward you with the best!

A: It is not permissible for you to adopt the unknown boy, the girl you mentioned or any other child who are not your real children because Allah has prohibited adoption. He also abolished the adoption that existed in the pre-Islamic period and at the early period of Islam such as the Prophet's adoption of Zayd ibn Harithah. Allah (Exalted be He) says in this regard, ﴿nor has He made your adopted sons your real sons. That is but your saying with your mouths. But Allâh says the truth, and He guides to the (Right) Way.﴾ The Messenger of Allah (peace be upon him) also prohibited that a Muslim, male or female, adopt anyone or call anyone by someone else's name or tribe falsely. Abu Dhar (may Allah be pleased with him) reported that he heard the Prophet (peace be upon him) saying, ﴿Whoever claims knowingly anyone else as his father besides (his own) commits nothing but infidelity, and he who makes a claim of anything, which (in fact) does not belong to him, is not among us; he should make his abode in Fire.﴾ Agreed upon by Al-Bukhari and Muslim. In another narration: ﴿Verily, one of the worst lies is to claim falsely to be the son of someone other than one's real father...﴾ Thereupon, it is obligatory that every person is ascribed to his father and if his father is not known

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but has a master, he should be attributed to that person. If he does not have a master, he should be attributed to religion, so he will be called a Muslim brother or a Muslim sister. Allah (Exalted be He) says, ﴿Call them (adopted sons) by (the names of) their fathers: that is more just with Allâh. But if you know not their father's (names, call them) your brothers in faith and Mawâlîkum (your freed slaves). And there is no sin on you concerning that in which you made a mistake, except in regard to what your hearts deliberately intend.﴾ It is desirable for you to treat them kindly and take care of them if none of their relatives is caring for them and you shall be rewarded for that. If they stay with you until they become of age and there is no breastfeeding relationship between both of you, they are Ajnaby (lawful to marry) to you. Therefore, it is not lawful for the husband to be in privacy with the woman or even look at her and it is also not lawful to the wife to be in privacy with the man or look at him. The woman must wear Hijab (Veil) in the presence of the man and it is not permissible to travel with him without a Mahram (spouse or unmarriageable relative). Likewise, when the boy and the girl become of age, there is no breastfeeding relationship between them, she is Ajnabiyah (lawful to marry) for him and he is Ajnaby for her. They must not be in privacy with one another and a woman must wear Hijab in his presence. It is not permissible for him to travel with her without a

Mahram. Moreover, it is not permissible for you to be their Waliy (a legally accountable person acting for a woman seeking marriage) in concluding a marriage contract. If they do not have a Waliy or

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a legal guardian or consanguine relative, the case should be referred to the Muslim ruler or his deputy such as a judge. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 10663

Q: A man married a French woman without a legal marriage contract and she bore him children. Later, he performed Tawbah (repentance to Allah) and wanted to remarry the same woman according to the legal way. Are his children considered illegitimate? Can they stay with him in this case? Can he tell them that they are illegitimate children? Please advise, may Allah reward you.

A: The children that were born before you concluded a legal marriage contract to this woman are considered illegitimate children. There is no harm in telling them such a thing. If you let them stay with you, sustain them and treat them kindly after both of you perform Tawbah, this will be great. You can marry her if you meet the terms, conditions and essential elements of a marriage contract, while avoiding any impediments. The children are not to blame and they did not commit any sin.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The sixth question of Fatwa no. 2387

Q 6: do illegitimate children enter Jannah (Paradise) if they obey Allah or not? Are they considered sinful or not?

A: An illegitimate child bears no sin by virtue of the Zina (adultery) of his mother and the man who involved in this sin with her; this is not the child's deed but theirs, according to Allah's saying, ﴾He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned.﴿ Allah also says, ﴾and no bearer of burdens shall bear the burden of another.﴿ An illegitimate child is like anybody else; if they obey Allah, perform good deeds and die while embracing Islam, they will enter Jannah. If they disobey Allah and die while in a state of Kufr (disbelief), they will enter Hellfire. If they mix good deeds with evil deeds and die while embracing Islam, their destiny will be determined by Allah; He might forgive them if He wants, or punish them if He wants, and then let them

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enter Jannah by His Favor and His Mercy. As for the Hadith that was narrated about illegitimate children being deprived from Jannah, it is a Hadith Mawdu` (fabricated Hadith). May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The fourth question of Fatwa no. 5512

Q 4: What are rights of an illegitimate child?

A: An illegitimate child deserves the same rights as other Muslim children if his mother is a Muslim woman. Being her own flesh and blood, he assumes rights over her and over those of her relatives whom he may inherit after death. If the mother is dead or there are no relatives, the Muslim community is bound to support him. An illegitimate child shall claim no rights from the adulterer whom the Shari`ah (Islamic law) does not consider to be the legitimate father. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Iddah (woman's prescribed waiting period after divorce or widowhood) and purification of the womb

The fourteenth question of Fatwa no. 606

Q 14: what is the wisdom of mourning? Is it Sunnah (a commendable act), wajib (obligatory, extrapolated from the meaning of a text) or Fard (obligatory, based on a definitive text) for a woman to mourn her dead husband?

A 14: The woman whose husband dies must observe `Iddah (woman's prescribed waiting period after widowhood), for Allah's Messenger (peace be upon him) stated: (“It is not lawful for a woman who believes in Allah and the Last Day to observe morning (avoidance of perfume and adornment) for a dead person for more than three (days), except over a husband, (in which case the period is) four months and ten (days).”) A Muslim has to obey Allah and His Messenger with regard to any command or prohibition, whether he understands its wisdom or not. Allah knows what keeps His servants upright and what is befitting, so whatever He legislates achieves this end. The wisdom behind mourning is to console the relatives of the deceased, respect their feelings and

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to completely observe the right of the deceased. Allah knows best. May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions.

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The first question of Fatwa no. 4800

Q 1: does a man have `Iddah (prescribed waiting period after divorce or widowhood) like women? If so, how long is it?

A: Men do not have `Iddah like women, but at certain conditions a man is prohibited from marrying another woman. For example, if a man is married to four women and then grants one of them a revocable divorce, he will not have the right to marry another woman until the divorcee's `Iddah is over. This waiting period is the `Iddah of the woman; not that of the man, since he can take her back in marriage at any time. That is why men are not allowed to marry during this period until the divorcee is irrevocably divorced by finishing her `Iddah. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 562

Q: when a man divorces his wife before consummating the marriage, does she have to observe `Iddah (woman's prescribed waiting period after divorce)?

A: Allah (Exalted be He) says: ﴾O you who believe! When you marry believing women, and then divorce them before you have sexual intercourse with them, no 'Iddah [divorce prescribed period, see (V.65:4)] have you to count in respect of them.﴿ This Ayah (Qur'anic verse) is clear evidence that a woman whose husband divorces her before consummating the marriage does not have `Iddah. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The third question of Fatwa no. 19596

Q 3: A person concluded the marriage contract with a woman but died before consummating the marriage. Please tell us if his wife has to observe `Iddah (woman's prescribed waiting period after divorce or widowhood) or not.

A: A widowed woman has to observe `Iddah, whether her marriage is consummated or not. The `Iddah is four months and ten days and nights. Allah (Exalted be He) says: ﴾And those of you who die and leave wives behind them, they (the wives) shall wait (as regards their marriage) for four months and ten (days)﴿

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The first question of Fatwa no. 3784

Q 1: What is Your Honor's opinion on a man who died leaving behind two wives; one who is still a virgin and the other is pregnant. They observed mourning for a month, after that the pregnant one gave birth to a boy. Some people claim that the mourning period ends when the women gives birth to a male child and it also ends the mourning of the deceased's other wife. Is this correct?

A 1: The `Iddah (woman's prescribed waiting period after widowhood) of the pregnant ends upon her giving birth. As for the other wife, her `Iddah is four months and ten days starting from the date of her husband's death, and not as some people claim that her `Iddah ends by her co-wife giving birth to a boy. This has no basis in the Shari`ah (Islamic law), rather it is a misconception of the people,

and of public superstitions. May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions.

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The first question of Fatwa no. 8141

Q 1: is it permissible for a woman who observes `iddah (woman's prescribed waiting period after divorce or widowhood) to remarry if the appointed term of `iddah expires regardless of whether or not she has menstruated?

A: The prescribed `Iddah of a pregnant woman expires upon delivery, whether she is a divorcee or a widow. A widow shall observe `Iddah for four months and ten days following her husband's death. The `Iddah of a woman who is divorced after the consummation of the marriage is after she has three menstrual periods. A three-month `Iddah has to be observed by a woman who does not menstruate due to young or old age. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 9235

Q 2: does the `Iddah (woman's prescribed waiting period after widowhood) of a widow whose husband dies while she is pregnant end once she delivers a child, a clot, or a lump of flesh?

A: The term of `Iddah of the widow whose husband dies while she is pregnant ends when she gives birth to a child, a clot, a lump of flesh, or whatever. Allah (Exalted be He) states: ﴾And for those who are pregnant (whether they are divorced or their husbands are dead), their 'Iddah (prescribed period) is until they lay down their burden﴿ May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 9578

Q 2: What is the `Iddah (woman's prescribed waiting period after divorce or widowhood) for the following types of women: a divorced woman, a menstruating woman, a prepubescent girl, a newly-delivered woman, a pregnant woman, a woman who experiences Istihadah (abnormal vaginal bleeding outside the menstrual or post-partum period), and a menopausal woman?

A: there are six categories of women as regards `Iddah:

First, a pregnant woman: Her `Iddah, whether she is a widow or divorced, expires upon delivery. This is according to Allah's saying: ﴾And for those who are pregnant (whether they are divorced or their husbands are dead), their 'Iddah (prescribed period) is until they lay down their burden﴿ Second, a non-pregnant widow: Her `Iddah is four months and ten days following her husband's death. This is according to Allah's saying: ﴾And those of you who die and leave wives behind them, they (the wives) shall wait (as regards their marriage) for four months and ten (days)﴿ Third, a menstruating woman: Her `Iddah is three menstrual periods. This is according to Allah's saying: ﴾And divorced women shall wait (as regards their marriage) for three menstrual periods﴿ Fourth, a woman who does not menstruate, either because she is too young or too old: Her `Iddah is three months. This is according to Allah's saying: ﴾And those of your women as have passed the age of monthly courses, for them the 'Iddah (prescribed period), if you have doubt (about their periods), is three months; and for those who have no courses [(i.e. they are still immature)﴿ The same applies to

the woman who experiences Istihadah. Fifth, a woman who no longer has menstrual periods for an unknown reason: Her `Iddah is one year. This is based on the following saying of Al-Shafi`y, "This was the judgment of `Umar between the Muhajirun (Emigrants from Makkah to Madinah) and the Ansar (Helpers, inhabitants of Madinah who supported the Prophet); and no one denies it." Sixth, the wife of a lost man: Her `Iddah is four months and ten days like a widow. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 13121

Q 1: is it permissible for a pregnant widow along with her co-wife of a polygyny to stop Hidad (mourning prescribed period during which a widow does not adorn herself and keeps to her passed away husband's home) when the baby is born?

A: Both the `Iddah (woman's prescribed waiting period after divorce or widowhood) and Hidad of a pregnant widow have to continue until the baby is born. Unlike the `Iddah and Hidad of a non-pregnant widow which has to continue for four months and ten days. Proof for the foregoing is the Ayah (Qur'anic verse) in which Allah (Exalted be He) says, ﴾And those of you who die and leave wives behind them, they (the wives) shall wait (as regards their marriage) for four months and ten (days)﴿

He (Exalted be He) also says, ﴾And for those who are pregnant (whether they are divorced or their husbands are dead), their 'Iddah (prescribed period) is until they lay down their burden﴿ ﴾The Prophet (peace be upon him) decided the termination of the `Iddah of Subay`ah Al-Aslamiyyah, who was a pregnant widow, by giving birth to her baby.﴿ The non-pregnant widow is not permitted to terminate her Hidad when her co-wife of a polygyny gives birth to her baby. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 19800

Q: My brother died and left behind a pregnant wife in her first month of pregnancy. She stopped observing `Iddah (woman's prescribed waiting period after divorce or widowhood) four months after her husband's death.

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We hope the Department of Ifta' would clarify the ruling on this.

A: If your brother's pregnant wife is still married to him or is observing `Iddah for a revocable or an irrevocable divorce, she must continue to observe it until delivery. the reason for this is that a pregnant woman's `Iddah, whether she is a widow or a divorcee, only expires upon the delivery of a child. This is based on the general meaning of the Ayah (Qur'anic verse) which reads: ﴾And for those who are pregnant (whether they are divorced or their husbands are dead), their 'Iddah (prescribed period) is until they lay down their burden﴿ A widow shall observe `Iddah for four months and ten days if she is not pregnant; otherwise she has to continue observing it until she delivers the baby. Besides observing `Iddah, a widow has also to observe Hidad (prescribed mourning period during which a widow does not adorn herself and keeps to the home of her deceased husband) if her husband dies without divorcing her or if he dies after having pronounced a revocable divorce and her `Iddah for divorce has not expired upon his death. Accordingly she must continue observing her `Iddah and Hidad until delivery. It is unlawful for her to remarry as long as she is still pregnant. It is also unlawful for the person who wants to marry her to make an explicit offer of marriage as long as she is still observing `Iddah for the death of her husband. Her `Iddah and Hidad expire immediately after she delivers a child and it will be permissible for her to be engaged to another person. She has to make Tawbah (repentance to Allah) and seek Allah's Forgiveness for stopping to observe `Iddah and Hidad after four months of her husband's death.

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The first question of Fatwa no. 338

Q 1: His father died yesterday in a road accident. (The questioner did not mention the date of death, but his letter was sent to the Committee on 16/12/1392 A.H.). His father gave his mother revocable divorce properly on 15/10/1392 A.H. She reached her menopause eighteen years ago. He asks whether she must observe `Iddah (woman's prescribed waiting period after divorce or widowhood) of a widow or not.

A: If the reality is as the questioner has mentioned, that his father divorced his mother properly on 15/10/1392 A.H. and that the divorce was revocable, her `Iddah lasts for three months as she has reached menopause and the divorce was not initiated by her for consideration. As his father who was hit by a car died before three months elapsed since the date of divorce, she must discontinue the `Iddah of divorce and resume the `Iddah of a widow. The woman who is given revocable divorce assumes the rulings of a wife until the `Iddah expires.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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The fifth question of Fatwa no. 2758

Q 5: What is the wisdom behind prescribing `Iddah (woman's prescribed waiting period after widowhood) for women after the death of their husbands? If one of the reasons for `Iddah is to establish whether the woman is pregnant or not, why does it last for four months and ten days, during which the widow is not allowed to remarry, go out of her house (except for necessity), or even beautify herself, although pregnancy can be confirmed in twenty-four hours by modern medicine? What is the opinion of Your Honor regarding this issue?

A: Allah (Glorified be He) has prescribed `Iddah for women for many reasons, which were stated by Ibn Al-Qayyim (may Allah be merciful with him) in his book I`lam Al-Muwaqqi`in. The following is his wording, which is enough to answer the question. **In the first place,** there are a number of reasons behind prescribing `Iddah, **some of which are:** Establishing the absence of pregnancy so that the sperms of two or more men are not gathered in one womb resulting in mixed lineages. This involves corruption, which is rejected by Shari`ah (Islamic law) and wisdom.

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Another reason is to raise the esteem of marriage, honor its status, and show its reverence. **`Iddah also aims at** lengthening the period of revoking a divorcee, so that the husband might feel regret and take back his wife. **Another reason is** to give the husband his due right and show the consequences of losing him by preventing the wife from beautifying herself. That is why it is prescribed for women to mourn over their husbands more than they do over their parents or children. **Also,** `Iddah is prescribed as a way of respecting the husband's right, the wife's interest, the children's right, as well as fulfilling the right of Allah which He has ordained. Thus, `Iddah involves four rights. Since marriage ends with the death of one of the spouses, the Law-Giver (Allah) has made death similar to the consummation of marriage in the consequences pertaining to Mahr (mandatory gift to a bride from her groom) and the prohibition of marrying one's stepdaughter, as in the opinion of a group of Sahabah (Companions of the Prophet) and their followers, such as Zayd ibn Thabit and Ahmad in one of the two narrations ascribed to him. Thus, the reason for `Iddah is not only to establish the absence of pregnancy, for this is only one of its reasons and wisdoms. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 804

Q: what is the `Iddah (woman's prescribed waiting period after divorce or widowhood) of a fifty-six-year-old blind widow?

A: A widow, whether young or old, must observe `Iddah for four months and ten days following the death of her husband. This is based on the Ayah (Qur'anic verse) which reads: ﴾And those of you who die and leave wives behind them, they (the wives) shall wait (as regards their marriage) for four months and ten (days)﴿ Accordingly, this woman has to observe the `Iddah prescribed for the death of her husband and also has to observe Hidad (prescribed mourning period during which a widow does not adorn herself and keeps to the home of her deceased husband) even if she is old and blind. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions! Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Sulayman Ibn Mani`	`Abdullah ibn `Abdul-Rahman ibn Ghudayyan	`Abdul-Razzaq `Afify

Fatwa no. 1044

Q: a woman whose husband has died before consummating the marriage has the following questions:

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Does she have to observe `Iddah (woman's prescribed waiting period after divorce or widowhood)? Is she entitled to receive Mahr (mandatory gift to a bride from her groom)? Has she any right in her husband's estate?

A: If a man dies before consummating his marriage, the wife has to observe `Iddah for four months and ten days, for Allah (Exalted be He) says: ﴾And those of you who die and leave wives behind them, they (the wives) shall wait (as regards their marriage) for four months and ten (days)﴿ If the husband has appointed Mahr for his wife, it will be her right to receive it; otherwise she shall receive an amount similar to that of her peers. She inherits from her husband and receives one eighth of the inheritance if her husband has children and she is his only wife. However, if she is not the only wife, she will share the one eighth with the other wives. If the husband does not have children, the wife receives one fourth of the inheritance if she is the only wife, but she will share the one fourth with the other wives if there are any. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Mani`	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	Ibrahim ibn Muhammad Al Al-Shaykh

Fatwa no. 17599

Q: if a man marries a woman and dies before consummating the marriage, does she inherit him and observe the `iddah (woman's prescribed waiting period after divorce or widowhood)? May Allah keep you always in the service

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of Islam and Muslims! As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

A: A woman whose husband dies before consummating the marriage takes the same ruling of a wife. She is entitled to receive the full Mahr (mandatory gift to a bride from her groom), to have her share in the inheritance, and to observe the `Iddah, based on the Prophet's judgment in one case. On the authority of Ibn Mas`ud (may Allah be pleased with him) who narrated: ﴾He was asked about a woman whose husband had not appointed her a Mahr and had not consummated the marriage until he died. Ibn Mas`ud (may Allah be pleased with him) said, "She is entitled to an amount of Mahr similar to that of her peers, neither less nor more. She must observe the `Iddah and she has her share in the inheritance." Ma`qil ibn Sinan Al-Ashja`y said, "The Messenger of Allah (peace be upon him) gave the same judgment in the case of Birwa` bint Washiq, who is one of our women." Upon hearing that, the signs of joy appeared on the face of Ibn Mas`ud. ﴿ (Related by Imam Ahmad and the Four Compilers of Hadith (Abu Dawud, Al-Tirmidhy, Al-Nasa'y, and Ibn Majah). The Hadith is ranked as Sahih (authentic) by Al-Tirmidhy and as Hasan (good Hadith) by another group of compilers) May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The third question of Fatwa no. 4225

Q 3: if a man dies while his wife is absent for a year or two on a journey or in prison, for example, does she have to observe `iddah (woman's prescribed waiting period after divorce or widowhood) when she is informed of his death?

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A: If a man dies and his wife is absent from him, her `Iddah starts from the date of his death. However, if she does not know about his death until after the expiry of the period prescribed for `Iddah, she does not have to observe another period of `Iddah or Hidad (prescribed mourning period during which a widow does not adorn herself and keeps to the home of her deceased husband). May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 4739

Q: I married a person, and he divorced me two years ago during my menstrual period by saying, "You are divorced once." This year, he divorced me again while I was Tahir (ritually pure). That was during `Eid-ul-Fitr (the Festival of Breaking the Fast). Six months passed and I had more than three menstrual periods. he died without taking me back in marriage, and I had my menstrual period after his death. Do I have a right in his inheritance? What is my `Iddah (woman's prescribed waiting period after divorce or widowhood)?

A: If the reality is as you mentioned, and he did not divorce you while he was on his deathbed, you do not have to observe `Iddah. This is according to the following Ayah (Qur'anic verse) in which Allah says:

﴾And divorced women shall wait (as regards their marriage) for three menstrual periods, and it is not lawful for them to conceal what Allâh has created in their wombs, if they believe in Allâh and the Last Day. And their husbands have the better right to take them back in that period, if they wish for reconciliation.﴿ As he did not take you back in marriage, and you had three menstrual periods before his death, you do not have to observe the `Iddah prescribed for death, as you were not his wife when he died. Moreover, you are entitled to no share in the inheritance. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The fifth question of Fatwa no. 1496

Q 5: does an old woman who has no desire for marriage or a young girl who has not reached puberty have to observe the `Iddah (woman's prescribed waiting period after widowhood) after the death of their husbands?

A: Yes, an old woman who has no desire for marriage and a young girl who has not reach puberty have to observe the `Iddah after the death of their husbands. Their `Iddah elapses by giving birth if they are pregnant or wait for four months and ten days if they are not pregnant. This is based on the general meaning of the saying of Allah (Exalted be He), ﴿And those of you who die and leave wives behind them, they (the wives) shall wait (as regards their marriage) for four months and ten (days)﴾

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and: ﴿And for those who are pregnant (whether they are divorced or their husbands are dead), their 'Iddah (prescribed period) is until they lay down their burden﴾ May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The third and the fourth questions of Fatwa no. 10580

Q 3: what is the ruling on a woman whose husband was absent for four years then she was informed that her husband had died a year ago? Should she observe `Iddah (woman's prescribed waiting period after widowhood) for four months and ten days as prescribed in the Glorious Qur'an?

A: The case should be referred to the competent court. If it confirms his death, she should observe her `Iddah as of the time of his death.

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Q 4: A woman was forced by her father to marry a man she did not love. She lived with this husband for three years, during which she never allowed him to have sexual relations with her. He finally forgave and divorced her. Must she observe `Iddah (woman's prescribed waiting period after divorce)?

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A: If the case is as you have mentioned, that the divorce took place while living with him in his house, she must observe the `Iddah of a divorced woman. May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa no. 14463

Q 1: Some of my friends were in Kuwait during the invasion (of the Iraqi forces) so they went to Saudi Arabia but their father refused to go with them. After five months a friend called them saying that their father was lost. We went to Kuwait after it had been liberated to look for the concerned man. We were told that he was in the hospital falling into a faint. We thus went to the hospital to discover that he had already died. We were told that he died four months and half ago. We received his corpse, offered Funeral Prayer on him, and buried him. The foregoing was the story of that man and following is our question.

Does the widow of the deceased man in question have to observe Hidad (mourning prescribed period during which a widow does not adorn herself and keeps to her passed away husband's home) or not bearing in mind that the period of Hidad is four months and ten days and the deceased man mentioned above died a long time ago. May Allah guide us to what He loves and is pleased with.

A: if the wife knows of the death of her husband only after the passage of `iddah (woman's prescribed waiting period after divorce or widowhood) and Hidad, it will not be Wajib (obligatory) on her to observe any of the foregoing. She is not required to observe Hidad if her husband passed away

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four months and ten days ago or more while she did not know about it. However, if such a widow is pregnant; her Hidad has to continue until she gives birth to her baby. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The third question of Fatwa no. 14506

Q 3: A man was captured by the enemy and his wife escaped to another country. After he was captured, this man was killed and his wife did not know about his death except after two months and several days. How will she calculate her `Iddah (woman's prescribed waiting period after divorce or widowhood)? Will it be two months and several days because two months and several days have passed or should she complete four months and ten days?

A: the `Iddah of a woman whose husband was killed but she did not know at the time of his death is four months and ten days if she is not pregnant even if she did not heard about his death except after the elapse of a period of time.

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Fatwa no. 16680

Q: Long ago, around forty seven years ago, a woman's husband died leaving behind no property, no relatives and no heirs. At that time the wife was unaware of the rulings of a widowed woman. No one told her that she had to observe a period of `Iddah (woman's prescribed waiting period after widowhood) of four months and ten days. She asks now whether a Kaffarah (expiation) is required, or must she observe a period of mourning. Please answer us, may Allah reward you!

A: observing `Iddah is one of the obligations prescribed by Shari`ah and the intention is not needed. `Iddah begins immediately after death or divorce has taken place. Furthermore, the wife whose husband dies must mourn and is sinful if she neglects this. No Kaffarah is required for neglecting mourning. Rather, this widow must perform Tawbah (repentance to Allah), ask Allah's forgiveness and increase her good deeds. Based on what is mentioned in the question, the term of this woman's `Iddah has ended. May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 13767

Q: my husband died in Rabi` Al-Awwal in 1410 A.H. After his death, my abdomen swelled and I thought that I was pregnant. However, until now, 23/8/1411 A.H., nothing has shown that I am pregnant. I am still in my `Iddah (woman's prescribed waiting period after divorce or widowhood), given that my monthly period is regular, and I took pregnancy tests that showed that I am not pregnant.

A: If the situation is as you have mentioned, your `Iddah has come to an end after the passing of four months and ten days. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 13987

Q: A woman's husband died in a car accident. Three days after his death, she went to one of the medical centers with her brother to ask for a medical examination and make sure that she was not pregnant. After she had a medical examination, it was proven that she was not pregnant. Six days later, she got sick and was taken to hospital to have a cleaning operation and stayed in hospital for two days. She came to her mother and stayed with her

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for three days then she returned home. It was said to her: As long as you had a cleaning operation, no mourning period is due. It is worth mentioning that the operation was for cleaning blood.

She still goes out with her brother to the market and to hospital sometimes. She has doubts that the blood was a fetus despite the doctor's affirmation that it was just menstrual blood.

We wish that your Eminence will explain the matter because she will not be convinced except by your Fatwa (legal opinion). If what she is doing is not permissible, what is the obligatory Kaffarah (expiation) in this case? Is it permissible for her to go to markets, hospital and go out of the house for any reason? May Allah make you the source of knowledge for Muslims!

A: if it is confirmed that the woman is not pregnant at the time of her husband's death, she has to observe `iddah (woman's prescribed waiting period after divorce or widowhood) for four month and ten days as of her husband's death. She is not permitted to leave the house of her husband except after the elapse of her `Iddah unless it is necessary. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 14157

Q: About a year ago, some kind of misunderstanding took place between my husband and me, following which I went to my family's house and I have been staying there since then. My husband died and his family asked me to observe `Iddah (woman's prescribed waiting period after divorce or widowhood) for four months and ten days. However, I have refused to observe it because of my hatred for him.

I am asking about what I am obliged to do according to the Shari`ah (Islamic law) for not observing the `Iddah. If my husband's family asks me to observe `Iddah, am I obliged by the Shari`ah to observe it? If I claim my share of inheritance, can I take it? Please advise. May Allah reward you best!

A: a woman whose husband dies is required to observe `Iddah for four months and ten days if she is not pregnant. Allah (Exalted be He) says: ﴾And those of you who die and leave wives behind them, they (the wives) shall wait (as regards their marriage) for four months and ten (days)﴿ The `Iddah starts from the date of the husband's death. If a woman intentionally does not observe her `Iddah, she is sinful and has to make Tawbah (repentance to Allah) and ask for Allah's Forgiveness. Regarding inheritance, she has right to inheritance if she is not divorced. In case a dispute arises about the inheritance, the matter should be referred to the Shari`ah court.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 14494

Q: eight months ago, signs of pregnancy appeared on a forty-five-year-old woman. The doctor said that it was a false pregnancy. She has been observing `Iddah (woman's prescribed waiting period after divorce or widowhood) for six months. Is she allowed to end her `Iddah? Is she permitted to respond to the doctor's request to perform a surgical operation of cleaning the uterus?

A: If the reality is as mentioned, this woman's `Iddah ends after the expiry of four months and ten days following the death of her husband. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 15735

Q: there was a very sick man who was in a hospital in a country other than where his wife lived. He suffered from many serious diseases and he was placed in the Intensive Care Unit

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during the period of his stay in this hospital. Ten days before his death, his wife gave birth to a child. Is she required to observe `Iddah (woman's prescribed waiting period after divorce or widowhood)? Answer us, may Allah reward you and guide your steps, As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!).

A: If the matter is as mentioned, this women must observe four months and ten days `Iddah, for Allah's Statement (Exalted be He): ﴾And those of you who die and leave wives behind them, they (the wives) shall wait (as regards their marriage) for four months and ten (days)﴿ But had her husband died before her giving birth to the baby by even one hour, her `Iddah would have finished upon her delivery. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 3464

Q: How can the two wives of a dead husband observe `Iddah (woman's prescribed waiting period after divorce or widowhood)? We have heard that they can share the period of `Iddah equally, but we are not sure about that.

A: If the reality is as you mentioned; that a man dies leaving behind two wives, each shall observe a complete term of `Iddah which lasts for four months

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and ten days. If one or both of the wives happen to be pregnant, they will have to observe `Iddah until the baby is delivered. The opinion you have heard that the period of `Iddah can be equally shared by the two wives is incorrect. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The fourth question of Fatwa no. 6360

Q 4: A man disagreed with his wife, so he took her and went to her father's home. She stayed at her father's house for six months, during which they never met. Then, people tried to reconcile between them, but her husband did not want to return to her. He met her once at her father's house while she was wearing the Hijab (veil), then he returned to his home. A week later, he sent her the divorce paper. is the `iddah (woman's prescribed waiting period after divorce or widowhood) counted starting from the time she received her divorce paper or the time she went to her father's house? Please advise.

A: If the situation is as you have mentioned, the `Iddah of the mentioned woman starts from the day her husband divorced her, neither from the day of their separation, nor from the day she received the divorce paper, if she received it

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later than the day in which the divorce took place. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 19954

Q: A man married a woman. Two months after consummating his marriage to her, he traveled. Later, it became evident to him that she was unsuitable as a wife. He divorced her and sent her the divorce paper a year after his travel.

The question is whether a divorced woman should wait until she finishes her `Iddah (woman's prescribed waiting period after divorce or widowhood) or can she marry immediately after receiving the divorce paper, given that her husband has not had intercourse with her for a year as previously mentioned. Please advise, Your Eminence, may Allah benefit Islam and the Muslims with your knowledge.

A: The `Iddah starts from the day of the occurrence of divorce by the husband, not from the day of receiving the divorce paper. Thus, it is unlawful for her to marry except after having three menstrual periods after the occurrence of divorce. If she does not have her menstrual periods, she must wait for three months; if she is pregnant, she must wait until she delivers the baby, according to

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Allah's saying, ﴿And divorced women shall wait (as regards their marriage) for three menstrual periods﴾ Allah also says, ﴿And those of your women as have passed the age of monthly courses, for them the 'Iddah (prescribed period), if you have doubt (about their periods), is three months; and for those who have no courses [(i.e. they are still immature) their 'Iddah (prescribed period) is three months likewise, except in case of death]. And for those who are pregnant (whether they are divorced or their husbands are dead), their 'Iddah (prescribed period) is until they lay down their burden﴾ May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 12465

Q 2: What is the ruling on a man who divorced his wife once, then during her `Iddah (woman's prescribed waiting period after divorce) divorced her once again. Would she be considered forbidden to him at the end of the `Iddah of the first divorce, or of the first and the second divorce?

A 2: If a man divorced his wife once, and during the `Iddah divorced her for the second time, his wife became forbidden to him by the end of the `Iddah of the first utterance of divorce.

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The first question, Fatwa no. 3116

Q 1: a man pronounced a triple divorce, should his wife wait three menstrual periods or only one?

A 1: His divorced wife has to observe three menstrual periods, and it is not enough to observe only one, because of the generality of His statement (Exalted be He): ﴿And divorced women shall wait (as regards their marriage) for three menstrual periods﴾ May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions.

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Fatwa no. 18259

Q: a woman was divorced, then she had her first menstruation period and was purified. Five days later she had surgery and a cauterization was done inside her vulva and womb.

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As a result of the surgery, the woman bled light irregular blood. The blood stopped for two days, then bleeding started again then stopped for three days. Finally, she had her normal menstruation period then she was purified. The question is whether the bleeding after the surgery and cauterization, stopping for three days, and the second menstruation period she had are considered three Tuhrs (purity periods) or two only? Please provide us with your beneficial responses. Thank you.

A: If the matter is exactly as what is mentioned in the question, the bleeding that the concerned woman had after the surgery and cauterization will not be considered a menstruation because it only flowed as a result of cauterization. It is thus regarded as secretion whose stopping does not mean the start of a Tuhr (purity period). May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 11229

Q 1: a married girl was given an injection by her husband to prevent menstruation, and for a whole year she did not menstruate. Now that her husband divorced her, I want to marry her, but she has not menstruated until now. How long is her `Iddah (woman's prescribed waiting period after divorce or widowhood)?

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A: The `Iddah for this girl is one year starting after Talaq (divorce) unless she begins to menstruate before the year is over. In this case she must wait until her `Iddah ends according to the end of her menstrual periods. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 14098

Q: i am a 24 year old woman. i am divorced and have a two-month-old baby. i am required to wait for three menses to pass according to Shari`ah. Usually I do not have my menses except after the completion of my breast-feeding period i.e., after at least two years. Someone proposed to me and I would like to have a husband but I can not do that because I do not menstruate during this period. I am afraid that the Ma'dhun (the authorized person who concludes the procedures of wedding and divorce) will ask me about the three menses which a woman should have to complete her `Iddah (woman's prescribed waiting period after divorce or widowhood). I am confused; could you kindly advise me because I will not conclude the matter even after the elapse of the breastfeeding period. Could you answer me soon please?

A: Firstly, if you were divorced before giving birth, it is lawful for you to marry another man because the period of `Iddah ends by giving birth.

Secondly, if you were divorced after giving birth, you have to wait for three menses. If blood ceases because of breast-feeding, you have to wait for the menses to come back then count your `Iddah. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The fifth question of Fatwa no. 6639

Q 5: After the husband dies, his wife mourns for nearly one year or more, wears a kind of garment known as "Damoyia", and never speaks before the Maghrib (Sunset) Prayer. They refuse to mourn for four months and ten days, and never go out of the deceased person's house. Many women mourn for a whole year or even two.

Kindly give us your Fatwa regarding the Islamic mourning period, its conditions, so that we may inform our women. May Allah reward you the best reward.

A: The legal `Iddah for a widow is four months and ten days, for Allah (Glorified and Exalted be He) says: ﴿And those of you who die and leave wives behind them, they (the wives) shall wait (as regards their marriage) for four months and ten (days)﴾ and the Prophet (peace be upon him) stated:

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﴿A woman must not observe mourning for more than three (days), except in the case of her husband whom she mourns for four months and ten days﴾ (Agreed upon by Al-Bukhari and Muslim). This applies to women who are not pregnant when their husbands die. If pregnant, the mourning period for her deceased husband ends upon giving birth, even if she delivers shortly after the husband's death, for Allah (Glorified and Exalted be He) states: ﴿And for those who are pregnant (whether they are divorced or their husbands are dead), their 'Iddah (prescribed period) is until they lay down their burden﴾ It is narrated in the two Sahih ﴿that the Prophet (peace be upon him) told Sabi`ah Al-Aslamiyyah when she gave birth after her husband's death that her `Iddah was over.﴾ May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 16488

Q 2: when does the mourning period of a widow begin? Does it begin from the date of death or date of burial?

A: The period of `Iddah (woman's prescribed waiting period after widowhood) and mourning for the widow begins immediately after the husband dies, not after burying him. And Allah knows best.

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Fatwa no. 1128

Q: a man has died leaving an old narrow-minded wife, who is more than seventy years old. as an old woman, she could not answer his needs. Is it obligatory for her to observe `Iddah (woman's prescribed waiting period after divorce or widowhood) like any other widow? What is the wisdom behind prescribing `Iddah in case of an old woman? If the wisdom behind prescribing `Iddah is to make sure whether the woman is pregnant or not, why does the `Iddah of a pregnant woman end with delivery? And why is an old woman, who is beyond the age of childbearing, obligated to observe `Iddah?

A: This woman should observe `Iddah for four months and ten days since she is included in the general meaning of the following Ayah (Qur'anic verse) in which Allah (Exalted be He) says: ﴾And those of you who die and leave wives behind them, they (the wives) shall wait (as regards their marriage) for four months and ten (days)﴿ Here are some of the wisdom behind prescribing `Iddah and Hidad (prescribed mourning period during which a widow does not adorn herself and keeps to the home of her deceased husband) in case of an old woman who is beyond the age of childbearing: showing the seriousness of the marriage contract, honoring its sacred bond, revealing its esteemed status, granting the husband his full right, and showing the pain of bereavement by the wife's abstinence from

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adorning herself. That is why the period of Hidad prescribed for mourning a husband is longer than that of the father and the son. The `Iddah of a pregnant woman ends when she delivers the baby. Allah (Exalted be He) says: ﴾And for those who are pregnant (whether they are divorced or their husbands are dead), their 'Iddah (prescribed period) is until they lay down their burden﴿ This Ayah gives a specific ruling, while a general ruling is stated in the following Ayah: ﴾And those of you who die and leave wives behind them, they (the wives) shall wait (as regards their marriage) for four months and ten (days)﴿ One wisdom behind making delivery the end of a pregnant woman's `Iddah is that pregnancy is the right of the first husband. If a pregnant woman marries another man immediately after losing her first husband, whether by death or any other cause, this second husband will be considered as having watered with his semen the sowing of another man; and this is not permissible. The Prophet (peace be upon him) said: ﴾"It is not lawful for a man who believes in Allah and the Last Day to water with his semen the sowing of another."﴿ (Related by Imam Ahmad, Abu Dawud, and Ibn Hibban on the authority of Ruwayfi` ibn Thabit Al-Ansary, (may Allah be pleased with him)) It is the duty of a Muslim to adhere to the rulings of Shari`ah (Islamic law), whether they know the wisdom behind them or not, and to believe that Allah (Glorified be He) is All-Wise in His Legislations and Decrees. Anyone whom Allah (Exalted be He) aids to know the wisdom behind some legislations is granted a light

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and a blessing from Him. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Fatwa no. 1301

Q: my sister married my paternal cousin and they lived together for no less than a year during which time he did not have sexual intercourse with her. Now after his death, is it obligatory for her to observe `Iddah (woman's prescribed waiting period after divorce or widowhood)? Is she entitled to inherit from him like his brothers?

A: If the reality is as you mentioned, that the husband died while married to your sister without having had sexual relations with her, she must observe `Iddah for four months and ten days starting from the date of his death. In addition, she is entitled to her share in his inheritance. If the husband did not have sexual intercourse with his wife, this would not exempt her from observing `Iddah and Hidad (prescribed mourning period during which a widow does not adorn herself and keeps to the home of her deceased husband) and would not prevent her from having her share in his inheritance, similar to a wife whose husband dies before consummating the marriage. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 13366

Q 2: What is the ruling on a seventy-year-old widow who wants to perform Hajj during her `Iddah (woman's prescribed waiting period after divorce or widowhood)? Is it better for her to perform Hajj if she has not performed it before or to observe her `Iddah? Please bear in mind that she does not live in the Kingdom of Saudi Arabia but very far away in India; and she fears she may die or fall ill and be unable to perform Hajj the following year.

A: Any widowed woman who is observing her `Iddah should complete the prescribed period and not set out for Hajj until her `Iddah is over. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 9153

Q 1: One of our customs prescribes a longer period of `Iddah (woman's prescribed waiting period after divorce or widowhood) for a widow who has been married to one of her near relatives, despite the fact that the Qur'an has explicitly stated that the `Iddah prescribed for death is a period of four months and ten days. Enlighten us in this regard because many people are ignorant of the ruling on this. What shall a widow do during her `Iddah? Is she allowed to visit her next-door neighbors? We are ignorant of the rulings on such matters. We depend on the knowledge of our scholars and we ask Allah (Exalted be He) to guide them to the good.

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A: the `Iddah prescribed for a non-pregnant widow is four months and ten days. Allah (Exalted be He) says: ﴾And those of you who die and leave wives behind them, they (the wives) shall wait (as regards their marriage) for four months and ten (days)﴿ If the widow is pregnant, her `Iddah ends when she delivers the baby, regardless of whether the delivery takes place some time after or before this prescribed period. Allah (Exalted be He) says: ﴾And for those who are pregnant (whether they are divorced or their husbands are dead), their 'Iddah (prescribed period) is until they lay down their burden﴿ During `Iddah, the widow has to abstain from adorning herself with any kind of perfume or brightly-colored clothes. She is not allowed to leave her house for the purpose of visiting her next-door neighbors. It is not permissible to extend the duration of `Iddah for more than four months and ten days on account of the husband being one of the wife's relatives. The Prophet (peace be upon him) said: ﴾It is not lawful for a woman who believes in Allah and the Last Day to mourn for any dead person for more than three (days), except for a husband, (in which case the period of Hidad (prescribed mourning period during which a widow does not adorn herself and keeps to the home of her deceased husband) is) four months and ten (days).﴿

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The ninth question of Fatwa no. 7484

Q 9: What is the ruling on a woman's mourning more than three days over anyone other than the husband? What is the islamic ruling if a woman mourns over a husband more than four months and ten days? In some southern tribes women mourn the deceased, husband or otherwise, for more than a year.

A: A woman should not mourn any person other than her husband for more than three days, and she should not mourn her husband more than four months and ten days, unless pregnant, and only then she mourns him until she gives birth. This is according to the Hadith which states: ("It is not lawful for a woman who believes in Allah and the Last Day to observe Hidad (avoidance of perfume and adornment) over a dead person for more than three days, except over a husband, (in which case the period of Hidad is) four months and ten (days).") May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The third question of Fatwa no. 7077

Q 3: must an adult daughter mourn her step father as her mother mourns her deceased husband?

A: She is not obliged to mourn her step-father for the same period the mother observes. Rather, she must mourn him for three days, as it was authentically reported from the Prophet (peace be upon him) who stated: ﴾it is not permissible for a woman who believes in Allah and the Last Day to mourn any one who dies for more than three days, except for a husband, four months and ten days.﴿ May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa no. 5137

Q 1: it is customary that when a woman ends the state of mourning, i.e. four months and ten days after her husband's death, she comes out after Maghrib (Sunset) Prayer and goes to the Masjid (Mosque) accompanied by another woman to perform two Rak`ahs (unit of Prayer) with her and supplicate to Allah. During that time, there are no men in the Masjid. Is her going there Haram (prohibited) for her and the woman who goes with her?

A: If the woman whose husband dies goes to the Masjid after her waiting period is over accompanied

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by another woman after the Maghrib Prayer to perform two Rak`ah believing that it is an act of Sunnah, then this is Bid`ah (innovation in religion) and should not be done. This is impermissible, because neither the Prophet (peace be upon him) nor the Sahabah (Companions of the Prophet) have been reported to have done anything that indicates that. Furthermore, it has been narrated in the authentic Hadith reported on the authority of `Aishah (may Allah be pleased upon her) that the Prophet (peace be upon him) said: ﴾Whoever introduces into this affair of ours something that is not of it, is to be rejected.﴿ May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The ninth question of Fatwa no. 14770

Q 9: what is the religious ruling on performing Ghusl (ritual bath) for a widow after the end of her `Iddah (woman's prescribed waiting period after divorce or widowhood)?

A: There is no special Ghusl prescribed for the end of the `Iddah of a widow, according to the saying of the Prophet (peace be upon him), (Whoever innovates things in our affair [Islam] which are alien to it, these are to be rejected.) May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 2724

Q 2: a few days before my father's death, he asked us to move to an old house of ours that was not suitable for occupancy. after his death, my mother stayed at this house and did not want to go out. I am going to be married, and this old house is unsuitable to live in. Can I move my mother to the new house?

A: The original ruling concerning a widow is that she should spend the `Iddah (woman's prescribed waiting period after divorce or widowhood) in the house where she was at the time of her husband's death. She should not go out except for a necessity, such as going to the hospital and doing the shopping if there is no one else to do it on her behalf, according to what was narrated by Furay`ah bint Malik who said, ﴿My husband went out seeking his slaves who ran away. When they met him at Al-Qudum, they murdered him. I was informed of this when I was in a faraway house that belongs to my family. I asked the Prophet (peace be upon him) whether I should return to my people, for I knew that he was murdered when I was in a faraway house that belongs to my family; he did not leave any maintenance for me; and that house (where I am staying) is not his. If I move to live with my family, this will be better for me. The Prophet (peace be upon him) replied, "You can do." When I came out, he called for me, or he commanded someone to call me and, therefore, I was called. He said to me, "Stay in the house where you knew of your husband's death until the `Iddah comes to an end." I passed my `Iddah there for four months and ten days. `Uthman asked me about it; I told him; and he applied it.﴾

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Narrated by the Five Compilers of Hadith (Imams Ahmad, Abu Dawud, Al-Tirmidhy, Al-Nasa'y and Ibn Majah), and ranked as Sahih (authentic) by Al-Tirmidhy. Al-Nasa'y and Ibn Majah did not deny the inquiry of `Uthman about it. Thus, there is no need for your mother to move to the new house for the mentioned purpose until her `Iddah comes to an end.May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 8630

Q 2: we know that a widow during her mourning period should avoid all types of ornaments and should stay at her deceased husband's house. But what if a non-Mahram (not a spouse or an unmarriageable relative) from her relatives or those of her late husband visits to check on her and her needs? Should

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she inform them about her needs? If she becomes ill and there are no female doctors available, is it permissible for her to be examined by a male doctor?

A: If the case is as mentioned, it is permissible for her to answer them in a way that does not create suspicion, and she must avoid Khulwah (being alone with a member of the opposite sex), in addition to maintaining her Shar`i (Islamically lawful) Hijab (veil). It is also permissible for her to visit a male doctor, if she needs to and there are no female doctors to examine her. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 10652

Q 2: it is said that when a man dies it is not permissible for his wife to look at a picture of him or touch his dead body. The same is said when a wife dies. if a wife insists on looking at a picture of her husband, she is told that she is no longer his wife and can no longer look at him. If someone dies and they have not yet departed for the cemetery, they put a cover over the eyes of the widow and she is sent to her father's house to spend her 'Iddah (woman's prescribed waiting period after divorce or widowhood) there. It is Haram (prohibited) for her to leave the house during her 'Iddah, and even though her husband's house is available, she is sent to her father's house; is this permissible? And is it true that a wife cannot look at the dead body of her husband and likewise for a husband?

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Is it permissible for a wife in her 'Iddah to go to her parent's house or any of her other relatives' homes on occasions of death or marriage? Does she have to have her eyes covered with a cloth when she goes?

A: It is obligatory on a widow to observe following the death of her husband an 'Iddah of four months and ten days, if she is not pregnant, whether she is old or young. As Allah (Exalted be He) says: ﴾And those of you who die and leave wives behind them, they (the wives) shall wait (as regards their marriage) for four months and ten (days)﴿ She should spend her 'Iddah in her deceased husband's house. She should not leave the house to go to another, unless there is a need or a necessity, such as to go to hospital if she becomes ill or she needs to buy necessities from the market, such as bread and the like. This is if she has no one to do that for her. This is according to what was related by Furay'ah bint Malik, who said, «"My husband went out to look for his runaway slaves and he caught up with them near Al-Qudum and they murdered him. News of his death reached me when I was staying in a house that was far from my family. I went to the Prophet (peace be upon him) and told him what had happened to him. I said: 'I heard the news of my husband's death when I was in a house far from my family. He left nothing as Nafaqah (obligatory financial support) or any property to be inherited and he did not own a home of his own. It would be easier for me in some ways if I go to my family and siblings.' The Prophet (peace be upon him) said, 'Go there.' When I went out to the Masjid (mosque) or to the room, he called me or he told someone to call me. He said, 'Stay in your house where you received the news of your husband's death until the decreed period is completed.'" She said, "So I stayed there for my 'Iddah for four months and ten days." She also said, " `Uthman sent for me and I told him about this and he followed it (i.e. the ruling)."»

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(Related by the Five Compilers of Hadith [Imams Ahmad, Abu Dawud, Al-Tirmidhy, Al-Nasa'y and Ibn Majah]. It was ranked as Sahih [authentic] by Al-Tirmidhy. The part concerning Uthman's sending to ask her was not mentioned by Al-Nasa'y and Ibn Majah. Scholars have used this Hadith as evidence to support the opinion that a widow has to observe her 'Iddah in the house where she heard of her late husband's death. She is not allowed to leave it to go to another house until her 'Iddah is completed. The widow must also avoid wearing beautiful clothes, gold and silver ornaments and the like, or any type of perfume or kohl (antimony powder eyeliner). The Messenger of Allah (peace be upon him) forbade a widow in mourning to do these things. However, she may speak or sit with whomever of her Mahrams (unmarriageable relatives) she wishes and she may do anything that she wants or needs to in her home. It is not true that she is not allowed to look at the body of her dead husband or a picture of him. This is based on the report that Asma' bint 'Umays washed the body of her late husband, Abu Bakr, when he died. It is also narrated in Athar (narrations from the Companions) that 'Aishah used to say, ("Had I known earlier what I came to know later, no one would have washed the Messenger of Allah (peace be upon him) except his wives.")

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(Related by Ahmad, Abu Dawud, and Ibn Majah) May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The third question of Fatwa no. 14100

Q 3: My paternal uncle, who is my father-in-law, died recently and my aunt started Hidad (mourning prescribed period during which a widow does not adorn herself and keeps to her passed away husband's home); is it permissible for me to sit and talk with her? Provide me with your beneficial answer please. May Allah reward you.

A: If you mean by saying "my aunt" your mother-in-law, it will be permissible for her to sit and talk with you because you are a Mahram (unmarriageable relative) to her. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 14767

Q 2: A Sheikh forbids nine-year-old boys from entering upon widows; it is also said

that he forbids even seven-year-old boys. What is the ruling on this?

A 2: The widow who observes her `Iddah (woman's prescribed waiting period after widowhood) is like any other woman, with regard to appearing before Ajanib (men lawful for the woman to marry). However, the widow observing `Iddah must remain in her home and not wear adornments. Children who have no sexual desires are not forbidden from entering upon her. May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions.

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Fatwa no. 13274

Q: A man who had married two women at the same time passed away. The two widows have the following queries: What is the ruling on going to the nearby farm to milk the cattle, cutting the grass, washing her clothes with soap, and using incense sticks on Friday and other days? When is it permissible for them to visit relatives or travel

with their Mahrams (unmarriageable relatives)? It is worth mentioning that they went on a trip not knowing the ruling on this. Is Kaffarah (expiation) required? What is the ruling on touching uncooked meat and wearing white clothes? Is it permissible to equally divide the period of the `Iddah of the widow between the two widowed women, namely each one observes `Iddah for two months and five days? Is it permissible for the two women to visit each other? May Allah reward you!

A: First, there is nothing wrong for a widow in mourning to go to the nearby farm.

Second, she may wash her clothes and her children's clothes with soap and handle uncooked meat. Third, a woman whose husband dies is not allowed to leave her home to visit or travel until her `Iddah of four months and ten days has expired. Fourth, each one of the two widows must mourn for her husband for four months and ten days if she is not pregnant. If she is pregnant, her `Iddah ends when she gives birth. It is impermissible to divide the `Iddah period between the two widows. May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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The third question of Fatwa no. 17705

Q 3: What should a widow do during her hidad (mourning prescribed period during which a widow does not adorn herself and keeps to her passed away husband's home) regarding her clothes, using telephones, and visiting neighbors?

A: It is Haram (prohibited) for a widow who is in her `Iddah (woman's prescribed waiting period after divorce or widowhood) to adorn her clothes, to ornament herself with jewelry, to dye her hair, or to use an eyeliner or any cosmetics. However, it is permissible for such a widow to trim her nails as prescribed by Sunnah (whatever is reported from the Prophet) and to cut the hair of the body that should be cut according to Shar` (Islamic law). On the other hand, it is Haram for a widow who is still in her `Iddah to apply perfume to her body and clothes and it is Wajib (obligatory) on her to stay at her deceased husband's home until the expiry of her `Iddah. Nevertheless, she is permitted to go out for her necessary needs in the day time but not at night and she is permitted to use telephones provided that no Fitnah (temptation) is feared. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 19756

Q 2: My sister's husband died two months ago. My sister has become confused because of the different opinions she hears from her neighbors during her `Iddah (woman's prescribed waiting period after divorce or widowhood). They tell her that she

should not wear many clothes, just two or three, because at the end of her `Iddah these clothes shall be distributed as Sadaqah (voluntary charity), be torn and thrown away, or be estimated in value to give an equivalent value of money as Sadaqah. They also tell her that the husband's soul descends on Thursday and thus she should give Sadaqah on Wednesday night or on Thursday during the daytime or night. Moreover, they tell her that if she wants to give in Sadaqah, she must do that with cooked food and that she is permitted to visit her husband's grave.

Are such deeds Islamically lawful?

A: a woman observing `Iddah following her husband's death should abide by the following: **1.** She should stay in her home where her husband died and should not leave it except for necessity. **2.** She should not dab any perfume on her clothes or body and should not use henna (a plant that produces a reddish-orange dye). **3.** She should not wear jewels of any kind. **4.** She should not wear attractive clothing. **5.** She should not put kohl (antimony powder eyeliner). As for distributing the clothes she wears during her `Iddah, tearing them, or giving as Sadaqah an equivalent value of money and other such matters mentioned in the question, these are invalid acts and should not be practiced.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 19938

Q: I would like to tell Your Eminence that my father has recently died (may Allah be merciful with him). Since my mother is observing `Iddah (woman's prescribed waiting period after widowhood), she has asked me to greet you and ask you about the following:

First: Is it permissible for her to go to the Masjid (mosque) to offer the Tarawih (special supererogatory night Prayer in Ramadan) and Tahajjud (optional late night Prayer) in congregation?

Second: She lives in a house next to my house and that of my sister. The three houses can be opened to one another and are surrounded by one fence. Is it permissible for my mother to go out of her house to have lunch or dinner or to spend the night at either of these two houses?

Third: If the members of the three houses move to Makkah to perform `Umrah (lesser pilgrimage) during Ramadan, is it permissible for my mother to move with them?

Fourth: My father (may Allah be merciful with him) has another house in which his other wife and children live. If they are holding a banquet in their house, is it permissible for my mother

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to attend it or to go there to visit them?

Fifth: Is it permissible for my mother to apply kohl (antimony powder eyeliner) for medical purposes and not for adornment? Is she permitted to henna or comb her hair?

Sixth: do menopausal women have different rulings regarding `Iddah and Hidad (prescribed mourning period during which a widow does not adorn herself and keeps to the home of her deceased husband)?

Seventh: Is it permissible for my mother to drink saffron as a sort of medication?

I have already read your valuable assay about `Iddah and told my mother some of its rulings, but she insists on knowing the opinion of Your Eminence. Since Allah (may He be Blessed and Exalted) has ordered Muslims to obey their parents, I have done as she tells me and I hope you would honor me with a detailed answer and illustration of what may be difficult for her to understand. I ask Allah (Exalted be He) to forgive my father and admit him into Jannah (Paradise) and to grant my mother a long life, bless her Rizq (sustenance), and make her offspring righteous. May Allah reward you the best for us and for all Muslims and guide you to what benefits the Ummah (nation based on one creed)!

A: It is not permissible for your mourning mother to leave her house to offer the Tarawih and Tahajjud Prayers. Rather, she should offer Salah (Prayer) in her house, because getting out for this purpose is not a need that permits her to leave the house. There is no objection to her going to your house or to your siblings' houses as long as they are surrounded by one fence, because they are regarded as one house. However, it is not permissible for her to travel and perform `Umrah because this opposes the rulings on

`Iddah. Likewise, she is not permitted to go to the house of your stepmother for visits or for attending the banquets that are held there, because this is not a need that permits her to leave her house. It is not permissible for her to apply black kohl for adornment; it is only permitted for medical purposes and even then she should apply it at night and remove it in the morning. She can fix her hair by applying Sidr (lote tree) and the like, but not henna or perfume, because of the Hadith which prohibits a woman in Hidad to comb her hair using perfume or henna. Women beyond the age of childbearing have the same rulings on `Iddah as other women. A woman observing Hidad is not permitted to apply perfume or anything including perfume, such as saffron, to her body and clothes or even to drink or eat it. May Allah help her to obey Him and avoid His Prohibitions! We ask Allah (Exalted be He) to forgive your father and all the Muslims who have passed away and offer you the best condolence and relieve your ordeal! May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 20453

Q 2: My mother is now in her `Iddah (woman's prescribed waiting period after divorce or widowhood) after my father's death.

(Part No. 20; Page No. 453)

She wants to know what is permissible and what is not concerning using shampoo, perfume, clothes and answering the telephone, as these matters have not become clear due to what we hear from the people. May Allah reward you.

A: it is Haram (prohibited) for a woman who is in her `iddah to wear adorned clothes; she may wear ordinary clothes that are not adorned and that do not look like men's clothes. It is also Haram for her to wear jewels or apply makeup and perfume, whether to her body or her clothes. There is no harm in using some scent when performing Ghusl (ritual bath) after the end of the menstrual period. There is also no harm in using shampoo and other detergents, such as Sidr (lotus jujube), soap and others while bathing. It is permissible for her to talk on the telephone if it does not lead to Fitnah (temptation) or something prohibited. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The third question of Fatwa no. 3973

Q 3: should a woman observing Hidad (prescribed mourning period during which a widow does not adorn herself and keeps to the home of her deceased husband) wear specific clothes with a certain color? Please bear in mind that the woman who is asking this question is almost fifty-five years old.

A: A woman observing Hidad should avoid wearing attractive clothing. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 6305

Q 2: is it permissible for a woman observing Hidad (prescribed mourning period during which a widow does not adorn herself and keeps to the home of her deceased husband) to eat red meat and cook at home? is her son-in-law a Mahram (an unmarriageable relative) for her?

A: She is permitted to eat red meat and the like, cook at home, and do her housework. Her son-in-law is one of her Mahrams. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The fourth question of Fatwa no. 17953

Q 4: when a man dies, what do the four months and ten days mean for his widow? Should she not see men at all during this period, even in the street? What women do in our country is that they do not go out and do not meet anybody except women and her relatives until the end of their `Iddah (woman's prescribed waiting period after divorce or widowhood). If they see men in the street, they add as many days to the `Iddah as the number of men they have seen. Is this valid?

A: If a widow is pregnant, her `Iddah comes to an end by delivery. If she is not pregnant, her `Iddah is four months and ten days, in which she should stay in the house where she was at the time of her husband's death, and not go out except for an excuse. She should also avoid perfume and makeup during the `Iddah. There is no harm in talking to men and seeing them for a reason; this has nothing to do with her `Iddah. However, she should lower her gaze like any woman. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The seventh question of Fatwa no. 9527

Q 7: if a woman goes out during her 'iddah (woman's prescribed waiting period after divorce or widowhood) after her husband's death, and some Ajanib (men lawful for the woman to marry) see her, what should she do, is she obliged to do anything in that situation?

A: If she goes out during the 'Iddah following her husband's death wearing Hijab (the veil) to fulfill a need, there is no wrong with that. If she goes out for no important reason, she has to perform Tawbah (repentance to Allah) and seek His Forgiveness. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 7079

Q 2: some people claim that a woman should not comb her hair or sew anything unless three days pass after her husband's death. Kindly give me your Fatwa (legal opinion issued by a qualified Muslim scholar) in this regard.

A: It is not Haram (prohibited) for a woman to comb her hair and she is permitted to sew any clothes she wants after the death of her husband. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 5775

Q 1: In the Island of Fursan we practice the following custom: When a man dies, his wife observes `Iddah (woman's prescribed waiting period after widowhood) for four months and ten days as prescribed in Islam. However, during this period the woman stays alone at her late husband's house and completely isolates herself from other people. She would make up for the day she happens to see someone even if it is one of her friends. She continues to isolate herself from other people until her `Iddah expires. Is that custom correct? If `Iddah is prescribed to make sure whether the wife is pregnant or not, is an old widow who has passed the age of childbearing obligated to observe `Iddah? Please advise! May Allah reward you best!

A: the widow shall be considered exceeding the proper limits of Hidad (prescribed mourning period during which a widow does not adorn herself and keeps to the home of her deceased husband) if she isolates herself from people. It is wrong to make up for the days she happens to see anyone during the period of `Iddah, as she would be burdening herself to do what she is not required to do. Thus, it is clear that this custom is incorrect. There is no blame on her if she mixes with other women or Mahrams (unmarriageable relatives). May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 599

Q: my sister married a man who was living in Al-Artawiyah. He died and she has had no children from him. She has no relatives in Al-Artawiyah and I am her only relative and live in Abha. Is it permissible for her to spend her period of Hidad (prescribed mourning period during which a widow does not adorn herself and keeps to the home of her deceased husband) in Abha?

A: It is permissible for the woman to move to Abha and spend her period of Hidad there in case she fears living alone and there is no one to protect her. She is also permitted to move to anywhere else where she feels safe to spend the rest of her `Iddah (woman's prescribed waiting period widowhood). However, if she is safe in her home and wants to move to Ahba just to be close to her family, this is not permissible. Rather, she should stay in the house where her husband has died until her `Iddah is over. Only then, she is permitted to travel with any Mahram (an unmarriageable relative) to wherever she wants. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Sulayman Ibn Mani`	`Abdullah ibn `Abdul-Rahman ibn Ghudayyan	`Abdul-Razzaq `Afify

Fatwa no. 3199

Q: In late Sha`ban, 1399 A.H., my seventy-year-old father died, may Allah encompass him with His Mercy, and place him to dwell in

His spacious Paradise. Soon after my father's death, I moved my mother and sisters to a nearby city where I own a home. My father (may Allah have mercy on him) was living in the suburbs of the city, and moving them was due to my mother's pressing need to be in the city, because of the diseases she suffers from. I heard on a radio program on Hadith that a widow is not to leave her house until her `Iddah ends. Given that I have moved my mother and her children from the suburbs into town, I ask whether my mother is to blame for this or not? I have another question. My mourning mother was stricken by a disease that kept her in the hospital for three days. She had chest xrays and tests done and her physician was a man. After leaving the hospital, she was instructed to return for further necessary check-ups and the required treatment. She continued having these check-ups with the physician during her mourning, when necessary. In the last month of her mourning period, she was stricken by hemiplegia

and was hospitalized until she died fifteen days later, while she was still in her mourning period, may Allah encompass her with His Mercy and place her to dwell in His spacious Paradise. During her stay at the hospital, she was in a room with another female patient who was visited by Ajanib (men lawful for the woman to marry) who would see my mother, bearing in mind that she was in a coma and could not prevent being seen by Ajanib. Moreover, the physicians who treated and xrayed her body were men. Your Honor, is my mother to blame for any of this?

Please reply.

A: First, there was no wrong in your having moved your mother and sisters from the suburbs to town, after the death of your father; given that your mother was ill and in need of treatment. **Second,** the woman who mourned her husband and fell ill and went, meanwhile, to the hospital to be treated and then later returned for further treatment is not sinful, based on the generality of His statement (Exalted be He): ﴾Allâh intends for you ease, and He does not want to make things difficult for you.﴿

He (Exalted be He) also states: ﴾So keep your duty to Allâh and fear Him as much as you can﴿ **Third,** your mother is not to blame for being hospitalized till she died while in her `Iddah (woman's prescribed waiting period after widowhood). Likewise, she is not to blame for receiving treatment from male physicians, or for Ajanib who visited their Mahrams (spouses or unmarriageable relatives) who were with her in the room. May Allah grant us success! May peace and blessings be upon our

Fatwa no. 21542

Q: I have been suffering from diabetes for more than 15 years, and, as a result, my retina has been affected. I have had an operation to replace the lenses and the retina has been treated with a laser. After this operation, blood has gathered in my eye and has almost completely limited my vision. The only treatment available for me is in the military hospital in Riyadh, according to

the medical report, of which I have attached a copy. I have lived with my daughter in Khamis Mashit for several years now to complete my course of treatment. I used to live with my husband in the Fayfaa mountains, but my husband (may Allah be merciful with him) died on 9/6/1421 A.H., while he was staying with me here at my daughter's home. I am now in my 'Iddah (woman's prescribed waiting period after divorce or widowhood) following my husband's death, but I want to travel to the military hospital in Riyadh for treatment, because there is no treatment for me in this area. I am suffering from diabetes and thrombosis and I am afraid of complications if I wait until the end of my 'Iddah.

My question is: is it permissible for me to travel to Riyadh for treatment and surgery while I am in my 'Iddah?

A: If the situation is as described, there is nothing to prevent you traveling for treatment, as long as you observe the rulings of 'Iddah for a widow, such as refraining from ornament in clothing, on body, jewelry, and perfumes, and avoiding suitors or concluding a marriage contract until the end of the time that has been decreed. If you travel, you should stay inside the house you will move to or the hospital where you will receive treatment, until the 'Iddah comes to an end. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 3591

Q 1: must the woman whose husband dies outside his home country while she was with him observe her `Iddah (woman's prescribed waiting period after widowhood) in that country, or return back to his homeland?

A: She may observe the `Iddah in the country where her husband died while she was with him under the following conditions: There should be a house which the deceased husband lived in where she feels safe and comfortable. She should have no difficulty staying in this country, and there should be some Mahrams (unmarriageable relatives) with her to protect her. If these conditions cannot be met, she may go back to her husband's home country to observe her `Iddah in his house - if possible - where she lived before traveling. May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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The sixth question of Fatwa no. 9122

Q 6: What is the ruling on a woman whose husband died in her house and she wants to spend the period of her `Iddah (woman's prescribed waiting period after divorce or widowhood) in another city? Is it permissible for her to move to that city since she has no one to take care of her in the city where her husband died?

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A: If the case is as mentioned, that she has no one to take care of her and she cannot manage her affairs on her own, it is permissible for her to move to another city where she can feel safe and has someone to take care of her. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 12414

Q 1: My father died; and while my mother was observing Hidad (prescribed mourning period during which a widow does not adorn herself and keeps to the home of her deceased husband) my maternal uncle took her to his home where she spent the night. This happened in the second and fourth months following my father's death. Some of my relatives said that it was impermissible for my mother to do so. Is my mother considered a sinner for what she did? It is worth mentioning that she did not know the ruling on that matter and the reason for going to my maternal uncle's home was to attend a banquet. Does she have to observe Sawm (Fast) or make a Kaffarah (expiation) of any kind?

A: It is impermissible for a woman observing Hidad to go out to visit her relatives. However, since your mother left her home while she was ignorant of the ruling on doing so, we hope that Allah (Exalted be He) forgives her for what she did. She does not have to make any Kaffarah.

(Part No. 20; Page No. 465)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 13899

Q: my grandmother lives alone after her husband's death. Her children live in the same town but in a different area; she lives in Sultanah and they live in Al-Faysaliyyah in Khaybar. She has an immoral neighbor; we fear that he might seduce her while we are not with her and we feel ill at ease while she is staying there alone. We want to take her to live with us and give that house to its owner, as it is rented; not owned by her husband. Please advise whether I can take my grandmother to continue her `Iddah (woman's prescribed waiting period after widowhood) in my home or she has to continue it in hers. As previously mentioned, we fear that her neighbor might seduce her. May Allah safeguard you!

A: If the reality is as you mentioned, it is permissible to take your grandmother from the house where her husband has died to one of her children's houses, in order to protect her and prevent an expected harm.

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the period of `Iddah **Fatwa no. 14114**

Q: If the husband of a woman dies, how long is the obligatory `Iddah (woman's prescribed waiting period after divorce or widowhood) which the woman has to stay at home? My father died while my mother and her children were staying at the house of my elder brother in the eastern region. Should she stay in my brother's house (her son) to complete her `Iddah? Is it permissible for her to live with her second son because her older son has many children? Disputes erupt between the children of my elder brother and my young brothers. My brother's wife always disputes with my brothers and they disturb my mother a lot. Moreover, my mother does not like to stay in this region and if she stays with this wife, her health may get worse as she suffers from some diseases. Is it permissible for her to visit her father and her brethren? If one of her children wants to take her out to refresh herself, will it be permissible for her to do so while maintaining Hijab (veil)? May Allah save, help and guide you to serve

Islam and Muslims! May Allah's Peace, Mercy, and Blessings be with you!

A: It is obligatory upon a woman whose husband died and left her not pregnant to stay in the house of her husband for four months and ten days. She is not allowed to leave the houses for a trip or for visit as long as she is still in her `Iddah (woman's prescribed waiting period after divorce or widowhood). May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 14259

Q: is it permissible for a woman whose husband died one month before Ramadan to offer Tarawih (special supererogatory night Prayer in Ramadan) and Tahajjud (optional late night Prayer) in the Masjid (mosque)? Is she permitted to leave the house during Hidad (prescribed mourning period during which a widow does not adorn herself and keeps to the home of her deceased husband) for this purpose?

A: A woman observing Hidad must stay at home and not go out except for a necessity. She should not go out to offer Tarawih and Tahajjud Prayers in the Masjid; she should offer Salah (Prayer) at home. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 14042

Q 2: There is a woman who is senile and paralyzed; she lives in her son's house. She has two daughters who serve her by turns. One of the daughters' husbands has died, and she has been observing `Iddah (woman's prescribed waiting period after widowhood) in her husband's house. However, the other sister finds it too hard for her to stay with her mother until the `Iddah comes to an end, as she has young children and there is no one to take care of them. Is it permissible for the mourning sister to spend some of her `Iddah with her mother in her brother's house, since he is a Mahram (an unmarriageable relative) for her? Please advise. May Allah reward you!

A: A widow should spend her `Iddah in her husband's house. It is impermissible for her to stay in her brother's house to take care of her mother before the `Iddah comes to an end. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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cleaning the Masjid during Hidad **The second question of Fatwa no. 14598**

Q 2: Is it permissible for a woman observing Hidad (prescribed mourning period during which a widow does not adorn herself and keeps to the home of her deceased husband) to clean the Masjid (mosque)?

It is worth mentioning that she has has been used to do so before her husband's death.

A: It is impermissible for a woman to leave her husband's house during Hidad unless she does so for a necessity, such as visiting doctors and other urgent matters. Leaving the house to clean the Masjid is not a necessity that permits a woman who is observing Hidad to leave her deceased husband's house, because the Masjid can be cleaned by someone else. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The third question of Fatwa no: 16817

Q 3: a man died four years ago. a week after his death, his wife's family took her to their house and prevented her from staying at her own house till she had finished her `Iddah (woman's prescribed waiting period after divorce or widowhood), ignorantly claiming she should not remain there. Is she required to offer a Kaffarah (expiation)? She is suffering a lot, as she dreams that her husband is very angry with her, but this is out of her control.

A: It is obligatory for a widow to fully observe her `Iddah at her husband's house if she is able to do this, for the Prophet (peace be upon him) commanded the woman whose husband died to do this. But, if a woman leaves her house for a necessity

that prevents her from remaining in her home, there is no harm if she moves to another house. Based on this, there is no harm on this woman who left her husband's house as long as she was forced to do so. But if she was lenient with this issue, she should repent to Allah (Glorified be He), for sincere Tawbah erases past misdeeds. The dreams that she keeps seeing are from Satan. When she awakens from such dreams, she should blow to the left three times and seek refuge in Allah from the accursed Satan and from bad dreams, and then turn to sleep on the other side. Thus, these dreams will not harm her. But she should not tell any one about them, as the Prophet (peace be upon him) commanded us not to do this. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 17703

Q: my husband died in a car accident. I then left my husband's house and went to my family's house. After the burial, his family

held the condolence ceremony for three days during which I stayed with them all day and spent the night in my family's house. Afterwards I stayed in my family's house until I gave birth one week after my husband died. I heard that it is impermissible for a widow to go out of her husband's house during the period of `Iddah (woman's prescribed waiting period after widowhood). It is noteworthy that I am unable to live in my husband's house, as it is far away from my family's house and I feel lonely in it. Please, advise. May Allah protect you!

A: A woman whose husband died has to stay in the marital home where she was when he died until her `Iddah expires. It is impermissible for her to leave it and move to another house except in cases of necessity. When she can not live in it for a Shar`y cause hindering her from this, she may move to the house where she feels safe. If the reality is as you have mentioned that you feel lonely in your husband's house and can not live in it alone, there is nothing wrong with moving to your family's house. May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 19568

Q: I am a young man. my father died and my mother is now in the mourning period. She lives away from me as I work in Riyadh and she lives in a village of the south where the house is not safe and no one takes care of her except an underaged brother. She is an aged and blind woman. I need your advice on how to get her to live with me in Riyadh to take care of her and provide her with a safer place.

A: If the reality is as mentioned, there is no harm in taking her to live with you in your house in Riyadh to ward off any harm. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 20924

Q: My brother-in-law died in Riyadh. My sister had a separate house of her own, and her neighbors were her husband's children from another wife. Out of fear for her, I told my mother to stay with her until her `Iddah (woman's prescribed waiting period after widowhood) would come to an end, and my mother, may Allah reward her,

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agreed. She stayed with my sister for three months and four days. Then, I had a phone call telling me that my father was very sick, and I had to take him to Tabuk for treatment, as there was no one else to accompany him to the hospital. I felt worried for my mother and sister if I left them to take my father to hospital and they also felt afraid. I discussed the matter with my mother in Riyadh and she asked me for my opinion. I told her that they had better go immediately to our house in Al-Dirah to stay with my elder sister and her husband, and call me after their arrival so that I could come and take my father to Tabuk for treatment. Are we considered sinful, as we made my sister leave her house before the end of her `Iddah, even though we know the rulings on the `Iddah prescribed for death?

A: If your widowed sister moves to a house other than her husband's during her `Iddah out of necessity, such as fear of staying alone there and not being safe, there is no harm in this. She may continue her `Iddah in the house she moves to. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 1927

All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family, and Companions. The Permanent Committee for Scholarly Research and Ifta' reviewed the request submitted from His Eminence, the Judge of Al-Salil Court, to His Eminence, the President, which was referred to the Committee from the Secretariat General of the Council of Senior Scholars with the number (2/881) on 19/4/1398 A.H. The following question was posed:

"A person from Al-Salil has come to us to mention that his son-in-law has died and his daughter has to observe `Iddah (woman's prescribed waiting period after divorce or widowhood). Since she is a student, is it permissible for her to go to school? He has added that if his daughter goes out to school, she will wear clothes void of perfume and adornment. We hope Your Eminence will issue a Fatwa (legal opinion issued by a qualified Muslim scholar) in this regard."

The Committee answered as follows: It is obligatory for a widow to observe her `Iddah and Hidad (prescribed mourning period during which a widow does not adorn herself and keeps to the home of her deceased husband) in her deceased husband's home. The period of `Iddah is four months and ten days if the widow is not pregnant. Moreover, a widow observing `Iddah and Hidad is not permitted to spend the night in any place other than her deceased husband's home. She has to avoid any adornment that may attract attention to her, such as perfume, kohl (antimony powder eyeliner), brightly-colored clothes, and anything that adds to her beauty. On the other hand, it is permissible for her to go out during the daytime in cases of necessities. Accordingly, the woman in question is permitted to go to school because of her dire need to attend classes and understand and study her lessons. She must

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avoid all that must be avoided by widows during `Iddah, that is, anything that may attract men and urge them to propose to her. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The third question of Fatwa no. 6025

Q 3: my father died leaving behind two widows including my mother. my house is almost twenty meters away from theirs. Sometimes, I celebrate some occasions; is it permissible for them to come to have dinner with me? It should be noted that we live in the desert. There are no houses close to us and they are now in their mourning period.

A: If the reality is as mentioned, it will be permissible for them to go to your home and have dinner there. There is nothing wrong with that. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 18875

Q: My mother is observing `Iddah (woman's prescribed waiting period after divorce or widowhood) following the death of my father (may Allah be merciful with him). She wants to visit her very old mother in her house, since my grandmother cannot go out due to her old age. My grandmother lives near us in the same neighborhood. Is it permissible for my mother to go out to visit her mother? It should be noted that my mother has already visited her mother several times during the `Iddah. Is she sinful for doing so? Please answer my question.

A: There is no problem if a widow observing `Iddah goes out of her house during the day, but not at night, in order to meet her needs. Visiting her mother who needs her is one of the noblest needs that permits a widow to leave her house, provided that this does not require traveling. It was authentically reported that the Prophet (peace be upon him) permitted women observing Hidad (prescribed mourning period during which a widow does not adorn herself and keeps to the home of her deceased husband) to go out in the morning and gather at the house of one of them to keep each other's company, on the condition of returning to their houses to spend the night there. On the authority of Mujahid who narrated that some men were martyred in the Battle of Uhud, so their wives came to the Messenger of Allah (peace be upon him) and said: ("O Messenger of Allah, we feel lonely at night; should we spend the night altogether at one house and go back to our homes in the morning?' The Messenger of Allah (peace be upon him) said, 'Talk to one another at one house but when you want to sleep, each one should go back to her home.'")

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(Related by `Abdul-Razzaq and Al-Bayhaqy in his "Al-Sunan Al-Kubra") May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The third and fourth questions of Fatwa no. 18083

Q 3: What is the ruling on a widow who talks to her husband's relatives from behind a screen during her Hidad (prescribed mourning period during which a widow does not adorn herself and keeps to the home of her deceased husband)?

A: There is no problem if a woman observing Hidad talks to men, whether they are her relatives or not, in case there is a need through the phone or any other way. She should be fully covered in the presence of non-Mahrams (marriageable relatives). May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Q 4: What is the ruling on holding banquets for a widow after her `Iddah (woman's prescribed waiting period after widowhood) is over?

A: It is permissible to hold a banquet for the woman who finishes her `Iddah if this is a prevailing custom to honor the woman.

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However, if it is held out of believing that this is a religious obligation and a prescribed action, this is a Bid`ah (innovation in religion) and it is an impermissible act. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 15910

Q1: People made it a regular habit that when a woman's period of `Iddah goes by, they slaughter a sacrifice as an announcement for the end of her `Iddah. The person who does not follow this habit receives blame and criticism from his people. What is the ruling on this habit? Does it have any origin in the Shari`ah? What is your advice to those who follow it?

A: the act of slaughtering an animal after a woman's `Iddah expires and the belief that it is legally accepted have no origin in the Shari`ah and is impermissible according to the saying of the Prophet (peace be upon him), ﴾He who does any act for which there is no sanction from our behalf, that is to be rejected.﴿ Allah (Glorified be He) states in the Glorious Qur'an that `Iddah is obligatory and does not mention that a sacrifice has to be offered upon the end of `Iddah. Indeed, it is an invented practice that Allah and His Messenger did not enjoin. Thus, it has to be discarded and disapproved of. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The fifth question of Fatwa no. 21653

Q 5: it is the habit of some people that after the end of the `iddah (woman's prescribed waiting period after widowhood - four months and ten days) of the woman whose husband died, she should recite Surah Al-Fatihah and perform Ghusl (ritual bath). Is there any legal origin for this? If not, what is the sound view in this regard according to Shari`ah?

A: Reciting Surah Al-Fatihah after the end of `Iddah and then performing Ghusl has no origin in Shari`ah, so you have to put an end to this. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa no. 1823

Q 1: What is the ruling on a woman whose husband dies, but she refuses to observe `Iddah (woman's prescribed waiting period after widowhood)? What is the evidence supporting this ruling?

A: The woman whose husband dies must observe `Iddah and Hidad (prescribed mourning period during which a widow does not adorn herself and keeps to the home of her deceased husband). The `Iddah is four months and ten days if she is not pregnant. In case she is pregnant, her `Iddah ends when she delivers the child. The supporting evidence is the following Ayahs (Qur'anic verses) in which Allah says: ﴿And those of you who die and leave wives behind them, they (the wives) shall wait (as regards their marriage) for four months and ten (days)﴾

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and: ﴿And for those who are pregnant (whether they are divorced or their husbands are dead), their 'Iddah (prescribed period) is until they lay down their burden﴾ Moreover, a widow is required to observe Hidad during her `Iddah. Ibn Qudamah said, "There is no disagreement among the scholars regarding the obligation (of Hidad) on a woman whose husband dies, except for Al-Hasan who said that Hidad was not obligatory. However, it is an odd opinion that differs from that of the scholars, so it is not considered." If a woman abstains from observing Hidad, she is sinful and has to make Tawbah (repentance to Allah). May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 2493

Q: A woman asked her husband to excuse her from observing Hidad (prescribed mourning period during which a widow does not adorn herself and keeps to the home of her deceased husband) if he died before her, and he gave her permission.

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He died before her. What should she do? Please advise.

A: A husband does not have the right to excuse his wife from observing Hidad when he dies. If he dies before her, she must observe Hidad, even if he has excused her from it during his lifetime. This is because it was authentically reported from the Prophet (peace be upon him) that he said: ("It is unlawful for a woman who believes in Allah and the Day of Resurrection to mourn a dead person for more than three days, except her husband, (in which case the Hidad is) four months and ten (days).") (Related by Al-Bukhari and Muslim) May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 5932

Q: my father died a long time ago, but my mother did not observe `Iddah (woman's prescribed waiting period after divorce or widowhood). Please advise whether she has to pay Kaffarah (expiation) or not, given that she is still alive.

A: A widow is obligated to observe `Iddah for four months and ten days following her husband's death. In case she is pregnant, her `Iddah ends when she delivers the baby. As your mother did not observe `Iddah in its proper time, either out of ignorance or otherwise, she does not have to pay Kaffarah; she only has to make Tawbah (repentance to Allah), Istighfar (seeking forgiveness from Allah), and say Dhikr (Remembrance of Allah) frequently.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 7700

Q: I submit to Your Eminence this question. My father died thirty years ago and left four children; two sons and two daughters. We had hard times facing the burdens of life. our mother had to make a living for us directly after our father's death. She, thus, did not observe Hidad (prescribed mourning period during which a widow does not adorn herself and keeps to the home of her deceased husband) to support us since there was no one else to carry out this job. Now, my mother is asking if she is blamed for what she did. Could she observe Hidad at the present time? Kindly give us your Fatwa (legal opinion issued by a qualified Muslim scholar) in this regard. May Allah safeguard you and grant you success in pleasing Him (Glorified and Exalted be He).

A: If the reality is as you mentioned, there is no blame on her. She should ask Allah (Exalted be He) for forgiveness and make Tawbah (repentance to Allah).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 7422

Q: my father died last year and my mother started the period of Hidad (prescribed mourning period during which a widow does not adorn herself and keeps to the home of her deceased husband) following his death. However, she did not observe what a widow in Hidad should do. For example, she left the house for no valid reason and she wore her best clothes. She also put kohl (antimony powder eyeliner) and wore perfume. She did this out of ignorance. What should she do?

A: : It is obligatory for a widow to avoid adornment during the period of Hidad. She is also not allowed to leave the house of her late husband for an unnecessary reason. Since your mother had already made some mistakes out of ignorance, she must seek Allah's Forgiveness and turn to Him in repentance. We hope that Allah (Exalted be He) may forgive her. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 10121

Q: My mother is about eighty or eighty-five years old. When my father died, he left five poor children; so my mother used to work to be able to feed and clothe us. Since we were wandering Bedouins, she used to work in spinning, weaving, and grinding grain to sustain us. She did not even have mourning clothes to wear. Thus, she did not observe Hidad (prescribed mourning period during which a widow does not adorn herself and keeps to the home of her deceased husband) for the abovementioned reasons. What should she do now? What is the Kaffarah (expiation)? May Allah reward you best!

Note: My father died forty years ago.

A: If the reality is as you mentioned, your mother does not have to do anything to expiate for not observing Hidad following the death of her husband forty years ago, as it is out of its time. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 12081

Q 1: my mother died a long time ago, but she did not observe Hidad (prescribed mourning period during which a widow does not adorn herself and keeps to the home of her deceased husband) when my father died due to her ignorance of this obligation. Is there any blame on her? What can I do as a Kaffarah (expiation) on her behalf?

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A: There is no blame on your mother for not observing Hidad, as she is excused by her ignorance. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 20504

Q: My mother is about 65 years old. When my father died, she did not observe a mourning period. Later, she married another person. I need your advice with regards to what we should do. It should be noted that my mother is still alive and she regrets her act as she did it in the past due to lack of knowledge, as they were Bedouins. Please, guide us to do what is right. May Allah reward you with the best and grant you success!

A: Your mother's marriage would be valid, if she got married after the `Iddah (woman's prescribed waiting period after divorce or widowhood) i.e. four months and ten days after her husband's death or after giving birth if she was pregnant, regardless if she mourned your father's death or not. however, if she did not mourn during the period of `Iddah

intentionally while being aware of the legal the ruling, she committed a sin and should repent to Allah. If she was ignorant of the ruling, she is exempted from blame. If she married before the `Iddah went by, her marriage is invalid. You have to refer to the court to check that. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 10889

Q: If a European woman embraces Islam, how long is the waiting period after which she is permitted to marry a Muslim person? It is worth mentioning that a woman in such countries usually has one boyfriend or more with whom she has sexual intercourse, although he is not her husband and he does not have the husband's rights. It is known that the said deviant practices in such countries are not forbidden; rather, they are permissible for both sexes. We have read in books of Fiqh (Islamic jurisprudence) that the waiting period of a non-Muslim woman is one menstrual period at least. In this case, if a Muslim man has married a woman who has recently embraced Islam and she has told him that she already had three menstrual periods before their marriage and that she had no sexual intercourse with any man during this period, but later he has found out after their marriage that she has been pregnant and that she had only one menstrual period - and not three menstrual periods as she has told him - about a week before its regular time, what should this Muslim man do in this case?

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Is their marriage considered lawful and should he believe what she has told him that she had three menstrual periods before he married her without having sexual intercourse with any other man? How could he continue living with her after knowing the truth? Is the child considered his son? This Muslim man fears that if he divorces her, she might turn apostate. Kindly give us you Fatwa (legal opinion issued by a qualified Muslim scholar) in this regard. May Allah reward you best!

A: If the reality is as you mentioned, istibra' (making sure that the woman is not pregnant) is verified with one menstrual period. However, if she is pregnant, it is not valid to conclude the marriage contract until she gives birth. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The twelfth question of Fatwa no. 4091

Q 12: What is the ruling on ensuring that the womb is free from pregnancy through medical examination by modern techniques?

A: Allah (Exalted be He) is the One Who sets the rules of acts of worship, marriage and transactions. He has full knowledge of what happened and what will happen in the future. He does not ordain checking pregnancy or not by medical examination through modern techniques; ﴿and your Lord is never forgetful﴾ So it is not enough to use this instead of

(Part No. 20; Page No. 488)

waiting for a `Iddah (woman's prescribed waiting period after divorce or widowhood) according to the Qur'an and the Sunnah. This ruling is clearly illustrated in the books of Fiqh. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Breastfeeding

The fourth question of Fatwa no. 18401

Q 4: i am a thirty-year-old man. i was breastfed by my paternal grandfather's wife (not my grandmother). This woman is now dead, and we do not know the number of times of breastfeeding. All we know is that she breastfed me. Is it permissible for me to shake hands with my cousins, or my father's nieces? Am I considered their paternal uncle or not? Are they Mahrams (unmarriageable relatives) for me or not? May Allah protect you and reward you.

A: As the number of times of breastfeeding is unknown, you should take precaution and not consider it breastfeeding that prevents marriage, as there is a possibility that its conditions were not met. Thus, the mentioned women are not considered Mahrams for you. As there is also a possibility that its conditions were met, then you had better not marry one of them either. It is known in Shari`ah (Islamic law) that precaution in marriage is observed more carefully than anything else, according to the saying of the Prophet (peace be upon him), (Leave what causes you doubt and turn to what does not cause you doubt.) The Prophet (peace be upon him) also said, (Those who guard themselves against doubtful things keep their religion and honor blameless.)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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(Part No. 21; Page No. 6)

The first question of Fatwa no. 264

Q 1: Allah (Exalted be He) prohibits one to marry his milk sister; is a person forbidden to marry the girl that nursed from his mother when he is born earlier and is older than her? If a man has two wives and a boy is breastfed by one of them, would the daughters of the two wives be forbidden to him? What is the standard number of suckles that establishes prohibition?

A 1: If someone is breastfed by a woman the breastfeeding that renders marriage unlawful, he shall be considered her milk son and a brother of all her male and female children, regardless of whether they are born at or after the time of breastfeeding. This is based on the generality of His (Exalted be He) Saying, ﴿your foster milk suckling sisters﴾ If someone is breastfed by one of a man's wives in a manner that renders marriage unlawful, all the children of this man should be considered milk-brothers and milk-sisters to the breastfed person, whether he is breastfed by one or the two wives. That is because the man is the main cause of milk. The breastfeeding that renders marriage unlawful is that of five times or more during the first two years, bearing in mind that one time of breastfeeding is counted when the baby holds the breast, suckles milk, and leaves it to take a breath or to move.

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May Allah grant us success! May peace and blessings be upon our Prophet, his Family, and Companions.

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The fourteenth question of Fatwa no. 5953

Q 14: some mothers do not breast-feed their babies to preserve their own health and others do not breast-feed their babies for the full period of two years. Are they considered sinners for doing so? Please answer me. May Allah grant you success!

A: It is Wajib (obligatory) for mothers to breast-feed their babies and look after their health. It is impermissible for them to depend entirely on imported milk or any other milk other than the breast milk unless their husbands approve of doing this and no harm is expected to afflict the babies.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 9797

Q 2: Is it permissible for a mother to breast-feed her baby while she is in a state of Janabah (major ritual impurity related to sexual discharge)? If not, what does she have to do if she has already done this? Please provide us with your beneficial answer.

(Part No. 21; Page No. 8)

May Allah reward you best!

A: It is permissible for mothers to breast-feed their babies while they are in a state of Janabah.

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 12900

Q: One of my brothers was breast-fed more than twenty times by his maternal grandmother. Does he have any right in her inheritance? Is it permissible for him to marry one of the daughters of his maternal uncle or maternal aunts? Finally, is it permissible for me to marry any of them?

A: breastfeeding that affects marriageability refers to breast-feeding a baby for five times or more during the first two years of the baby's life. Accordingly, if your brother was breast-fed by your maternal grandmother as you mentioned in the question; he is considered her son by breastfeeding and a brother by breastfeeding to all her children. It is impermissible for him to marry any of the daughters of his maternal uncle or maternal aunts for they are considered his nieces on account of the breastfeeding ties. Moreover, it is impermissible for him to inherit from his maternal grandmother, since breastfeeding is not a reason that entitles a person being breast-fed by someone to a share in the latter's inheritance. Allah (Exalted be He) says: ﴾Forbidden to you (for marriage) are: your mothers, your daughters﴿ until He

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says: ﴾your foster milk suckling sisters﴿ He (Exalted be He) also says: ﴾The mothers shall give suck to their children for two whole years﴿ Besides, it was authentically reported that the Prophet (peace be upon him) said: ﴾"Breastfeeding makes unlawful what parturition makes unlawful."﴿ Moreover, it was authentically reported on the authority of `Aishah (may Allah be pleased with her) who said: "It was revealed in the Qur'an: 'Ten exact times of breastfeeding affect marriageability.' Then this was abrogated by: 'Five exact times' and the Prophet (peace be upon him) then died while the ruling was settled as such." It may be worth mentioning that one breastfeeding is counted when the baby holds the breast and sucks milk from it. If the baby releases the breast then holds it and sucks milk again, this will be counted as a second time and so on. As for those amongst the brothers of your concerned brother who did not breastfeed from your maternal grandmother, it is permissible for them to marry any of the daughters of your maternal uncles and maternal aunts, for they are not affected by the case of your brother.

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

(Part No. 21; Page No. 10)

Fatwa no. 4168

Q: A baby boy was brought up by his paternal aunt and he sucked her breast. She had no children; and when she died, her husband granted the boy all his wealth. Would that boy be considered her son by breastfeeding?

A: breastfeeding that affects marriageability refers to breast-feeding a baby for five times or more during the first two years of the baby's life. One breastfeeding is counted when the baby holds the breast and sucks milk from it. If the baby releases the breast to take a breath, for example, and holds it and sucks milk again, this will be counted as a second time and so on.

If the baby boy mentioned above was breast-fed by his paternal aunt for five times or more during the first two years of his life, he would be considered her son by breastfeeding even if she had no children. However, if the baby boy received less than five times of breastfeeding or he sucked no milk from the breast, he would not be considered her son by breastfeeding.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify

(Part No. 21; Page No. 11)

Fatwa no. 15018

Q: A one-and-half-year-old baby drank the breast milk of his aunt that was discharged in a cup to get rid of. Would it be permissible for this child to marry his aunt's daughters?

A: breastfeeding that affects marriageability must take place in the first two years of the baby's life and must be for five times or more. One breastfeeding is counted when the baby holds the breast and sucks milk from it. If he releases the breast, to take a breath or move to the other breast, then holds it and sucks milk again, this is the second time and so on until they become five times. If they are less than five, even by one, this does not affect marriageability. Allah (Exalted be He) says when specifying Mahrams (spouse or unmarriageable relatives): ﴿, your foster mother who gave you suck, your foster milk suckling sisters,﴾ The Prophet (peace be upon him) said in the following Hadith, which was agreed upon by Al-Bukhari and Muslim: ﴾"Relations due to breastfeeding forbid what blood relations do (regarding marital affairs)."﴿ Also Imam Muslim related on the authority of `Aishah (may Allah be pleased with her) that she said: ﴾It had been revealed in the Qur'an that ten clear times of breastfeeding affect marriageability, then it (i.e. this ruling) was abrogated (and substituted) by five clear times of breastfeeding. Allah's Messenger (peace be upon him) died and it (i.e. this ruling) was recited in the Qur'an (i.e. the ruling had been settled as such)."﴿ If the child was breast-fed for five times or if he

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drank the breast milk from a vessel for the same number of times, he would become his aunt's son by breasting and a brother by breastfeeding to all her sons and daughters. If they were less than five times of breastfeeding, even by one, the aunt would not be his mother by breastfeeding. In case there was any doubt about the times of breastfeeding, whether they were five or less, then the basic rule would be that they were less than five and, thus, this would not affect marriageability.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Member	Member	Deputy Chairman	Chairman
`Abdul-`Aziz Al Al-Shaykh	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 13178

Q: I want to marry my cousin, but she was suckled by my mother indirectly. Because my mother suffered from a skin disease, she used to discharge her milk in a bottle and my cousin would drink it. Is it permissible for me to marry her?

A: breastfeeding that affects marriageability refers to breast-feeding a baby for at least five times during the first two years of the baby's life. If your cousin had sucked your mother's milk for this number of times, she would be your mother's daughter by breastfeeding and your sister by breastfeeding, even if she drank this breast milk from a bottle. Subsequently, it is not permissible for you to marry her, because she is your sister by breastfeeding.

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Allah (Exalted be He) says: ﴾Forbidden to you (for marriage) are: your mothers, your daughters﴿ to His Saying: ﴾your foster milk suckling sisters﴿ Allah (Exalted be He) also says: ﴾The mothers shall give suck to their children for two whole years﴿ It was authentically reported that the Prophet (peace be upon him) said: ﴾"Breastfeeding makes unlawful what parturition makes unlawful (regarding marital affairs)."﴿ It was authentically reported on the authority of `Aishah (may Allah be pleased with her) who narrated: "It was revealed in the Qur'an: "Ten exact times of breastfeeding affect marriageability.' Then this was abrogated by: 'Five exact times' and the Prophet (peace be upon him) then died while the ruling was settled as such."

It should be noted that one breastfeeding counts when the baby holds the breast and sucks milk from it. If the baby releases the breast then holds it and sucks milk again, this is a second time of breastfeeding and so on.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 14829

Q: Five months after my paternal cousin got married, he died (may Allah be merciful with him) leaving a pregnant wife. She gave birth to a girl and with the completion of her `Iddah (woman's prescribed waiting period after divorce or widowhood), she got married to another man. I took the girl since her mother traveled to her family.

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I wanted my wife to breastfeed the girl to provide her with a foster father, mother, and brothers, as she has on one else but Allah and then us. However, the girl refused to suckle from my wife's breast since she was used to drinking artificial baby milk from a bottle. We took some of my wife's milk, put it in the bottle and fed the girl for six full times. Now my son is one year and a half while the girl is one year old. Is the girl now the foster sister of my children while I am her foster father and my wife her foster mother or not? Please respond, and may Allah reward you !

A: the breastfeeding that deems marriage unlawful is five or more times during the first two years. If your wife breastfed the girl in this manner, she will be your foster daughter and the foster sister of all your children, even if she drank the milk through the bottle. Allah (Exalted be He) states: ﴾Forbidden to you (for marriage) are: your mothers, your daughters﴿ up to: ﴾your foster milk suckling sisters﴿ Allah (Exalted be He) also says: ﴾The mothers shall give suck to their children for two whole years﴿ Further, it is confirmed that the Prophet (peace be upon him) stated: ﴾"Milk-relations

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forbid what blood relations do."﴿ It is related on the authority of `Aishah (may Allah be pleased with her) that she said: "It was among the revelation of the Qur'an that ten known times of breastfeeding make the marriage prohibited, but this was later abrogated and reduced to five. The Messenger of Allah (peace be upon him) died and the ruling remained effective." One time of breastfeeding is when the child holds the breast and sucks milk. If the child leaves the breast and then holds it again to suck milk, this will be a second time.

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The first question of Fatwa no. 13470

Q 1: What is the ruling on a woman whose child is more than two years old breastfeeding another child? Is it true that if the woman's own child is more than two years old, breastfeeding another child does not make marriage unlawful?

A: the breastfeeding that deems marriage unlawful is five or more times during the first two years. If the woman breastfeeds the child in this manner, it becomes her milk-son and the milk-brother of all her children, even if her own child is more than two years old. What counts here is the age of the breastfed child and not the age of the woman's own child. Allah (Exalted be He) states: ﴾Forbidden to you (for marriage) are: your mothers, your daughters﴿ up to:

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﴾your foster milk suckling sisters﴿ Allah also states: ﴾The mothers shall give suck to their children for two whole years﴿ Further, it is confirmed that the Prophet (peace be upon him) said: ﴾"Milk-relations forbid what blood relations do."﴿ It is related on the authority of `Aishah (may Allah be pleased with her) that she said: "It was among the revelation of the Qur'an that ten known times of breastfeeding make the marriage prohibited, but this was later abrogated and reduced to five. The Messenger of Allah (peace be upon him) died and the ruling remained effective."

One time of breastfeeding is when the child holds the breast and sucks milk. If the child leaves the breast and then holds it again to suck milk, this is considered a second time.

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 14532

Q: I am a girl and I live with my maternal male cousins like a sister lives with her brothers since they are my milk-brothers. After all these years, my maternal aunt now says that she is not sure of the exact number of times

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she breastfed me. She says that at the beginning, she breastfed me by mistake, thinking I was her daughter who was of the same age. Later, she breastfed me willfully and that is all that she has said. Please give us the Islamic ruling in this regard. May Allah benefit you and make you a good example for all Muslims. Am I considered my maternal aunt's milk-daughter and the milk-sisters of her sons or not? Peace be upon you!

A: the breastfeeding that deems marriage unlawful is five or more times during the first two years. If your maternal aunt has breastfed you in this manner, whether it was intentional or by mistake, you are her milk-daughter and the milk-sister of all her sons. Allah (Exalted be He) states: ﴾Forbidden to you (for marriage) are: your mothers, your daughters﴿ up to: ﴾your foster milk suckling sisters﴿ Allah (Exalted be He) also states: ﴾The mothers shall give suck to their children for two whole years﴿ Further, it is confirmed that the Prophet (peace be upon him) stated: ﴾"Milk-relations forbid what blood relations do."﴿ It is related on the authority of `Aishah (may Allah be pleased with her) that she said: "It was among the revelation of the Qur'an that ten known times of breastfeeding make the marriage prohibited, but this was later abrogated and reduced to five. The Messenger of Allah (peace be upon him) died and the ruling remained effective." One time of breastfeeding is when the child holds

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the breast and sucks milk. If the child leaves the breast and then holds it again to suck milk, this is considered a second time. If the times of breastfeeding are less than 5 times, marriage is not prohibited and you must cover yourself in the presence of your cousins.

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul- `Aziz ibn `Abdullah ibn Baz

Fatwa no. 3085

Q: Are children who drink from the same infant milk formulas considered siblings?

A: No, they are not, for this does not carry the same ruling on suckling that renders marriage unlawful.

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul- `Aziz ibn `Abdullah ibn Baz

Fatwa no. 13587

Q: Is it permissible for a mother to feed her baby Nido or any other

formula milk if her milk is not enough to feed the baby?

A: there is no harm in a woman nursing her baby with formula milk. this milk does not spread the unmarriageable nursing link.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul- `Aziz ibn `Abdullah ibn Baz

Fatwa no. 14122

Q: A sister died leaving behind a daughter in her first month of age. While breathing her last breath, she asked her two sisters to breastfeed her daughter until the period of suckling ends. however, her husband prevented the sisters from breastfeeding his daughter. He took his daughter to another woman to breastfeed her and refused to let her aunts breastfeed her. Is there any sin on the aunts' part or not? May Allah reward you with the best!

A: There is no blame on the aunts for not suckling their sister's daughter, since the child's father refused.

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 4175

Q: We are three brothers and each of us has children. Our mother who is sixty years old breastfed a son of my brother and after sixteen years she did the same with my son. She used to insert her nipples into the mouth of the child to make him stop crying. She told us that she felt that fluid came out of her breast into the mouth of the child many times. Is it prohibited for my sons to marry the daughters of my brothers? May Allah reward you with the best!

A: If the case is as mentioned above, and breastfeeding occurred five times or more in the first two years of the child's life, it would be prohibited for the son who was breastfed to marry daughters of his paternal uncles and aunts. He became a foster brother to his paternal uncles and aunts, and became a paternal uncle to their children.

Allah (Exalted be He) says: ﴾The mothers shall give suck to their children for two whole years﴿ He also says: ﴾Forbidden to you (for marriage) are: your mothers, your daughters﴿ to His saying: ﴾your brother's daughters, your sister's daughters﴿ It was authentically reported that the Prophet (peace be upon him) said: ﴾Milk relationships are equal to blood relationships in rendering marriage unlawful, i.e. whatever is prohibited due to blood relationships is also prohibited by milk relationships.﴿ It was narrated on the authority of `Aishah (may Allah be pleased with her) that she said: It was among the revelation of the Qur'an that ten known times of breastfeeding make the marriage prohibited, but this was later abrogated and reduced to five. The Messenger of Allah (peace be upon him) died and the ruling remained effective. If the baby sucks milk from the breast and leaves it, this would count as one time of breastfeeding. If he returns to the breast, it would be another one, and so on.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify

Fatwa no. 5297

Q: A woman was breast-fed by her paternal grandmother, even though the grandmother was not pregnant and had been a widow for thirty years.

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The woman claimed to be the sister of her paternal uncle, and her uncle's children were used to call her "aunt". Accordingly, she did not observe Hijab (veil) in front of them. Did the breastfeeding that took place render them as brother and sister?

A: when a grandmother breast-feeds her granddaughter five times or more during the first two years of the child's life, the grandmother is considered the mother of this granddaughter by breastfeeding and - in turn - this granddaughter is considered the sister of all her grandmother's children by breastfeeding, even if the grandmother is old and her husband has been dead. This is because the basic rule is the discharge of milk and not the presence of a husband or the age of the woman.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 8876

Q: A person was breastfed by his paternal grandmother when he was two years old while she was seventy-five years old. Few drops of milk were discharged. Is it permissible for this person to marry the daughter of his full paternal uncle?

A: the number of times of breastfeeding which prohibit marriage is five times or more in the first two years of the infant's age. If this was the case, then his grandmother becomes his foster mother, her children are his foster brothers and sisters, and he becomes an uncle to their children.

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Allah (Exalted be He) states: ﴾Forbidden to you (for marriage) are: your mothers, your daughters, your sisters﴿ to ﴾your brother's daughters, your sister's daughters﴿ He (Exalted be He) also states: ﴾The mothers shall give suck to their children for two whole years﴿ It was authentically reported that the Prophet (peace be upon him) states: ﴾Foster relations are treated like blood relations in marital affairs.﴿ On the authority of `Aishah (may Allah be pleased with her): It was among the revelation of the Qur'an that ten known times of breastfeeding make the marriage prohibited, but this was later abrogated and reduced to five. The Messenger of Allah (peace be upon him) died and the ruling remained effective.

Breastfeeding means that an infant takes hold of the breast and sucks milk, and if it stops suckling (for sometime) and then suckles again it is considered a second suckling, and so on.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 8839

Q 2: There is a girl whose mother died when she was forty days old. Her paternal grandmother raised her and fed her

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camel and sheep milk. It was also said that she used to breastfeed her before sleeping so that she would not miss her mother. Some women claim that they had seen milk coming from the woman's breast, although she was more than eighty years old, and her husband had died twenty years ago. Is it lawful for that girl to marry her paternal cousin, given that she was breastfed by the same woman who breastfed her father-in-law? The disagreement was about whether what came out of the woman's breast was milk or water. Please advise, may Allah inform you.

A: If it is proven that what came out of the woman's breast was milk, and she breastfed her five times or more in her toddler years, it is prohibited for them to marry, as she is thus considered his foster aunt. Allah (Exalted be He) says, ﴾The mothers shall give suck to their children for two whole years, (that is) for those (parents) who desire to complete the term of suckling﴿ He also says, ﴾Forbidden to you (for marriage) are: your mothers﴿ until He says, ﴾your father's sisters﴿ It was authentically reported that the Prophet (peace be upon him) said, ﴾Foster relationships are equal to blood relationships in rendering marriage unlawful.﴿ It was authentically reported from `Aishah (may Allah be pleased with her) that she said, "It had been revealed in the Qur'an that ten clear times of breastfeeding make marriage unlawful, then it was abrogated (and substituted) by five clear times of breastfeeding. When the Messenger of Allah (peace be upon him) died, it was what is now recited in the Qur'an." If the breastfeeding was less than

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five times or after the toddler years, or it was proven that it was not milk, it is lawful for them to marry, bearing in mind that if a baby sucks even little milk from the breast and then leaves it, this is considered one time of breastfeeding. If it does it again, this is considered another time, and so on.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 14372

Q: I would like to marry my cousin, but I have a question and I am in need of your quick answer! May Allah reward you with the best! My father and my uncle are two full-brothers. My father married my mother who gave birth to me and then died. I was only two months of age. My paternal grandmother brought me up but did not have milk in her breasts to breastfeed me. After a short period, it was by the Grace of Allah that she had some milk in her breasts. She breast-fed me until the time of weaning. My uncle has not married yet. When I was 12 years old, my uncle got married and his wife bore him a girl. She is now sixteen years old. Now, is it permissible for me to marry the daughter of my cousin or not?

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Please, I need your advice urgently! May Allah reward you with the best!

A: breast-feeding that prohibits marriage takes place at least five times during the first two years of breast-feeding. If your grandmother breast-fed you this way, you are a foster son to her and a foster brother to all her children. Hence, it is unlawful for you to marry your uncle's daughter because she is the daughter of your foster brother. Allah (Exalted be He) says: ﴾Forbidden to you (for marriage) are: your mothers, your daughters﴿ to His Saying: ﴾your foster milk suckling sisters﴿ Allah (Exalted be He) also says: ﴾The mothers shall give suck to their children for two whole years﴿ It is authentically reported from the Prophet (peace be upon him) that he said: ﴾Wet-nursing makes unlawful what consanguinity makes unlawful.﴿ It is also authentically reported on the authority of `Aishah (may Allah be pleased with her) that she said: (It was among the revelation of the Qur'an that ten known times of breastfeeding make the marriage prohibited, but this was later abrogated and reduced to five. The Messenger of Allah (peace be upon him) died and the ruling remained effective.)

It should be noted that if the baby sucks the breast then leaves it, it is considered one time for him of breast-feeding and if he did it again, it will be considered a second time of breast-feeding, and so on.

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Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul- `Aziz ibn `Abdullah ibn Baz

Fatwa no. 14604

Q: After the death of my mother, my grandmother brought me up. She has not given birth to children for twenty-five years or more after the death of her husband, i.e. my grandfather. Her youngest son is my fifty-five- year old paternal uncle. I am now twenty-six years old. She breastfed me when I was young after she stopped giving child. This was before my mother bore me. I asked my grandmother whether her breast was full of milk when she breastfed me. She answered that her breast was not full as it was the case when she breastfed my father and my paternal uncle when they were born. She said that it was just like milk mixed with water.

My question is: Does such breastfeeding

make it unlawful for me to marry my paternal female cousin? Kindly guide me soon. May Allah reward you the best reward. I look forward to hearing your answer. As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you.)

A: If the breastfeeding was as described in the previous Fatwa no. 14372, you are not permitted to marry your paternal cousin, even if your grandmother's milk was watery and flowed after twenty-five years of her delivery.

May Allah grant us success! May peace and blessings be upon our Prophet, his Family, and Companions.

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 2838

Q: I proposed marriage to a Muslim girl who is one of my relatives, and her family accepted. Yet, her mother said that she breastfed me while she was visiting us. I was a baby and crying and she wanted to breastfeed me to keep me quiet as my mother was absent. She put her breast into my mouth, but I refused to drink. Meanwhile, she is not sure if the milk reached my throat or not. She added that the milk was just a few drops. Is it unlawful for me to marry her daughter? Please, clarify the time and manner of the type of breastfeeding that leads to prohibition in marriage.

A: Firstly, if the reality is as you have mentioned that the breastfeeding was done in this way, it is

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permissible for you to marry the daughter of this woman.

Secondly, the prohibitive breastfeeding must be five well-known feedings that take place during the first two years of a baby's life, as Allah (Exalted be He) says, ﴾The mothers shall give suck to their children for two whole years, (that is) for those (parents) who desire to complete the term of suckling﴿ It was authentically reported from `Aishah (may Allah be pleased with her) who said, (When the Qur'an was first revealed, the number of breast feedings that established the prohibition of marriage was ten, then this was abrogated and replaced with only five which is well-known, and the Prophet (peace be upon him) passed away when this was the case).

It is noteworthy that if the child suckles the milk, little or much, then he lets go of the nipple, it counts as one feeding. If he suckles the milk, little or much, again, then he stops breastfeeding, it counts as the second feeding and so on. Likewise, if drops of milk reach his throat directly or indirectly through the nose, then the drops stopped even if for a while, it counts as one feeding. If this activity is resumed, it counts as a second feeding and so on.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 1719

Q: An insect broke through my ear, so the mother of my fiancée, Hissah, who is my cousin, dropped some of her breast milk in my ear. She did so only one time. Is it still permissible for me to marry Hissah?

A: It is permissible for the questioner to marry his cousin Hissah. What is mentioned in the question, that the mother of his fiancée dropped some of her breast milk in his ear once, has no effect on the concerned marriage for it is not breastfeeding.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The fifth question of Fatwa no. 6360

Q 5: What are the prescribed numbers of breastfeeding that renders a child a son or daughter of the wet nurse? In what way are the daughters of the woman who breast-fed my son related to me as the son's mother?

A: breastfeeding that affects marriageability refers to breast-feeding a baby for five times or more during the first two years of the baby's life. One breastfeeding counts when the baby holds the breast and sucks milk from it.

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If the baby releases the breast, then holds it and sucks milk again, this is the second time of breastfeeding and so on until they become five times of breastfeeding. There is no difference whether the child is breast-fed five times consecutively or at intervals. Accordingly, the male and female children of the wet nurse are considered your son's siblings by breastfeeding. However, the male children of this wet nurse are considered Ajanib (men lawful for the woman to marry) for you.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The third question of Fatwa no. 9301

Q 3: Some people say that breastfeeding ties are established when a child is breast-fed for a number of times, while others say that they are established when the child is breast-fed five times to their fill. When exactly are breastfeeding ties established? What is the difference between breastfeeding and sucking?

A: breastfeeding ties are established when the baby is breast-fed five times or more during the first two years of the baby's life. Breastfeeding and sucking are interchangeable terms. One breastfeeding counts when the baby holds the breast and sucks milk from it into the stomach. If the baby releases the breast then holds it and sucks milk again, this is a second time of breastfeeding, and son on. If the baby is breast-fed less than five times or after they have passed the first two years of life, no breastfeeding ties are established.

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 11132

Q: I have a foster brother and I usually take off my Hijab (veil) in his presence. By chance, my mother told me that she breastfed him five times or more, but not at full, because he used to take her breast directly after he finishes with his mother. I was informed that his mother breastfed me one time at full. Is he a foster brother to me? Please, advise. May Allah reward you with the best!

A: breastfeeding that prohibits marriage must occur five times or more during the first two years of the baby's life. If your mother breastfed the man in question according to the way mentioned above, he would be considered a foster son to your mother and a foster brother to you and your siblings. Therefore, it is permissible for you to take off your Hijab in his presence. Allah (Exalted be He) says: ﴾Forbidden to you (for marriage) are: your mothers, your daughters﴿ to His saying: ﴾your foster milk suckling sisters﴿ He (Exalted be He) also says:

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﴾The mothers shall give suck to their children for two whole years﴿ It was authentically reported that the Prophet (peace be upon him) said: ﴾Breastfeeding prohibits what consanguinity prohibits, i.e. in marriage.﴿ Moreover, it was authentically reported on the authority of `Aishah (may Allah be pleased with her) that she said: (It was among the revelation of the Qur'an that ten known times of breastfeeding make the marriage prohibited, but this was later abrogated and reduced to five. The Messenger of Allah (peace be upon him) died and the ruling remained effective. If the baby takes the breast and sucks milk from it, this will count as one time of breastfeeding. If he leaves and returns to it and sucks milk from it, it will be another one and so on).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul- `Aziz ibn `Abdullah ibn Baz

Fatwa No. (12916)

Q: My wife suckled our neighbors' child without an urgent need, and without telling me about it. She told me about it only after 12 years and said she suckled it one gratifying suckle.

The question is: is such a man (the suckled child) a Mahram (unmarriageable relative) as to her as well as her daughters that he can enter the house while neither I nor any

Mahram is there? As-salamu `alaykum warahmatullah wabarakatuh (May Allah peace, mercy and blessings be upon you!)

A: If the reality is as you have mentioned, breastfeeding having taken place once only, it would not render the child mentioned above a Mahram to your women. This is based on the Hadith authentically narrated from the Prophet (peace be upon him) who said: ﴾One or two sucklings do not make (the marriage) unlawful.﴿ This is also based on the Hadith authentically reported on the authority of `Aishah (may Allah be pleased with her) who said, "(It was among the revelation of the Qur'an that ten known times of breastfeeding make the marriage prohibited, but this was later abrogated and reduced to five. The Messenger of Allah (peace be upon him) died and the ruling remained effective)". It should be noted that from the time the baby takes his mother's breast until he leaves it is considered one time of suckling, then if he takes it again, it will be considered a second time of suckling and so on.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The third question of fatwa no. (1813)

Q 3: The son of my maternal aunt asked for the hand of my sister, who was breastfed once by his mother. Is she permitted to marry him? Please, advise and support your response with the legal evidence, as there is a disagreement between us in this regard.

A 3: If the case is as you have mentioned that your sister had been breastfed just one time by your maternal aunt, then the right Fatwa (legal opinion issued by a qualified Muslim scholar) is that suckling only

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renders marriage unlawful when it takes place five times or more during the first two years of lactation. Allah (Exalted be He) says: ﴾The mothers shall give suck to their children for two whole years, (that is) for those (parents) who desire to complete the term of suckling﴿ It is authentically reported that `Aishah (may Allah be pleased with her) said that Allah's Messenger (peace be upon him) said: ﴾One suckling or two do not make (marriage) unlawful.﴿ Related by Imam Ahmad, Muslim, and the compilers of Sunan (Hadith compilations classified by jurisprudential themes). It is related on the authority of Um Al-Fadl (may Allah be pleased with both of them) that ﴾A man asked the Prophet (peace be upon him) about the ruling of one suckling. The Prophet (peace be upon him) said: To suck once or twice or have one complete suckling or two do not make marriage unlawful.﴿ According to another narration, she said: ﴾A man came to Allah's Messenger (peace be upon him) when he was in my house and said: Allah's Messenger, I have a wife and I married another woman but my first wife claimed that she had breastfed my newly married wife once or twice. Thereupon, Allah's Messenger (peace be upon him) said: One suckling or two do not make marriage unlawful.﴿ These two Hadiths are related by Ahmad and Muslim. It is also authentically reported that `Aishah (may Allah be pleased with her) said: "It was revealed in the Qur'an that ten clear sucklings prohibit marriage and it was then abrogated by five clear sucklings.

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Allah's Messenger (peace be upon him) died while the latter ruling in force.

These Hadiths clearly negate that just one or two sucklings should render marriage unlawful. The last Hadith related by `Aishah implies that giving less than five sucklings should not render marriage unlawful. This Hadith qualifies the general texts, from which some scholars inferred that suckling, whether little or much, renders marriage absolutely unlawful. These texts include Allah's saying: ﴾Forbidden to you (for marriage) are: your mothers, your daughters﴿ to His saying: ﴾your foster milk suckling sisters﴿ They also qualify the authentic Hadith that the Prophet (peace be upon him) said: ﴾Milk relationships are equal to blood relationships in rendering marriage unlawful i.e. whatever is prohibited due to blood relationships is also prohibited by milk relationships.﴿ Related by Ahmad, Al-Bukhari, and Muslim. It is worth mentioning that if a baby sucks even little milk from the breast and then leaves it, this is considered one time of suckling. If he does it again and sucks even a little milk and then leaves it, this is considered another time of suckling, etc.

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Fatwa No. (13107)

Q: I have a 7 month year old child. A brother in Islam accompanied by his wife visited me. Seeing the child crying when his mother was busy, the man's wife gave the child her breast which he started to suck for about half an hour after which he left it feeling gratified. Is such a woman the child's foster mother, bearing in mind that she does not know how many times she suckled him but knows only the period of suckling, i.e. half an hour or more? Is taking the breast and then leaving it, considered one suckling? Or, does it have to be a gratifying suckling? May Allah reward you well!

breastfeeding that renders a child a Mahram (unmarriageable relative) is being suckled five or more times within the first two years of the child's life. If the visiting wife breastfed your child in this manner, he would become her foster son and a foster brother to all her children. Allah (Exalted be He) said: ﴿Forbidden to you (for marriage) are: your mothers, your daughters﴾ till he said: ﴿your foster milk suckling sisters﴾ He (Exalted be He) also said: ﴿The mothers shall give suck to their children for two whole years﴾ Moreover, the Prophet (peace be upon him) is authentically reported to have said: ﴿Wet-nursing makes unlawful what consanguinity makes unlawful.﴾ It is also authentically reported on the authority of `Aishah (may Allah be pleased with her) that she said: "(It was among the revelation of the Qur'an that ten known times of breastfeeding make the marriage prohibited,

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but this was later abrogated and reduced to five. The Messenger of Allah (peace be upon him) died and the ruling remained effective.)"

It should be noted that from the time the baby takes his mother's breast until he leaves it is considered one time of suckling, then if he takes it again, it will be considered a second time of suckling and so on.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. (8475)

Q: We have a daughter who breastfed with one of her paternal cousins. We discovered this from her maternal uncle who mentioned that this took place twenty-four years ago. Now this paternal cousin wants to marry her. Neither her father nor her siblings know anything about this suckling. Moreover, her maternal uncle does not know how many times her uncle's wife breastfed her, nor whether they were sufficing and satiating. Knowing this, we stopped the marriage and invited her maternal uncle and asked him: "Do you know about the number of breastfeeding?" Whereupon his reply was that he knew nothing about the number of breastfeeding. This led us to suspending the marriage.

We hope Your Eminence will advise us, knowing that both mothers died. We hope to receive your answer on this question as soon as possible since their marriage depends on your reply.

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A: Breastfeeding that prohibits marriage takes place only if the baby had five sucklings or more during the first two years. The description of one suckling is as follows: a baby holds a breast and sucks milk. If it leaves it to take a breath or to be moved to another breast, then this is to be counted as one breastfeeding, and so on until five times of breastfeeding are counted. If the number of breastfeeding is less than five, even four, then this breastfeeding does not prohibit marriage. Therefore, if this girl suckled five times or more from her cousin's mother breast, she is unlawful to him. Mentioning Mahrams (spouses or unmarriageable relatives), Allah (Exalted be He) says: ﴾Forbidden to you (for marriage) are: your mothers, your daughters﴿ to His saying: ﴾your foster milk suckling sisters﴿ and: ﴾The mothers shall give suck to their children for two whole years﴿ The Prophet (peace be upon him) said: ﴾Milk relationships are equal to blood relationships in rendering marriage unlawful, i.e. whatever prohibited due to blood relationships is also prohibited by milk relationships.﴿ (Agreed upon by Imams Al-Bukhari and Muslim). It was authentically reported that `Aishah (may Allah be pleased with her) said: "It was revealed in the Qur'an that ten clear sucklings prohibit marriage then it was abrogated (and substituted) by five clear sucklings, and Allah's Messenger (peace be upon him) died while it was likewise." On the other hand, if she had less than five times of suckling, if she was suckled after her first two years, or if her suckling is doubted, it is permissible for him to marry her.

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May Allah grant us success. May peace and blessings be upon our Prophet, his family and Companions!

The Permanent Committee for Scholarly Research and Ifta'

The fourth question of Fatwa No. (3055)

Q 4: A man and his older brother each have a son. The older brother's son is older than the younger brother's son. The younger brother's wife said that while she was asleep the older brother's son, who had been weaned then, came to her and suckled once when he was not hungry, was weaned and was three years old. Is it permissible for this son to marry one of his paternal uncle's daughters? Or, is it impermissible to do so as the son is the daughter's foster brother?

A: If the reality is as you have mentioned, i.e. the child suckled only once when he was three years old, it will be permissible for such a child to marry one of his paternal uncle's daughters regardless of whether their mother suckled him or not. This is because breastfeeding that prohibits marriage is that consisting of five or more times of suckling within the first two years of a child's life. Allah (Exalted be He) said: ﴿The mothers shall give suck to their children for two whole years, (that is) for those (parents) who desire to complete the term of suckling﴾ It is also authentically reported on the authority of `Aishah (may Allah be pleased with her) that she said: "It was

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among the revelation of the Qur'an that ten known times of breastfeeding make the marriage prohibited, but this was later abrogated and reduced to five. The Messenger of Allah (peace be upon him) died and the ruling remained effective."

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 3975

Q: I was breastfed five times by my grandfather's wife, who is also my paternal uncle's mother, when I was three years old, because I was sick. I want to marry my paternal cousin, who was born before me. Is it lawful for me to marry her or not?

A: If the situation is as you mentioned, it is lawful for you to marry your cousin, because you were breastfed by your grandmother after you were two years old, which does not prevent your marriage to her, because Allah (Exalted be He) says (what means): ﴾The mothers shall give suck to their children for two whole years, (that is) for those (parents) who desire to complete the term of suckling﴿ The Prophet (peace be upon him) also said, ﴾"No breastfeeding (creates the relationship of Mahram: unmarriageable relatives), except that which is in the (first) two years (of infancy)."﴿ (Related by Al-Darqutny with

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a Sahih [authentic] Isnad [chain of narrators])

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Permanent Committee for Scholarly Research and Ifta'

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\`Abdullah ibn Qa\`ud	\`Abdullah ibn Ghudayyan	\`Abdul-Razzaq \`Afify	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

Fatwa no. 21057

Q: A woman fed a child with her breast milk mixed with powder milk by use of a nursing bottle but not by direct breastfeeding. Does this make the child her foster son? If so, how can we count the times of breastfeeding? May Allah reward you with the best.

A: women's milk that is mixed with powder milk, water, etc., entails the same ruling as pure milk as long as its qualities persist. This is because drinking it while it keeps its qualities helps the flesh grow and brings the bones together exactly as direct breastfeeding does. Moreover, the ruling on women's milk that is mixed with powder milk as described above and the ruling on pure milk are the same for the generality of proofs in this regard. Some of these proofs are the Hadith in which the Prophet (peace be upon him) said: ﴾Milk relationships are equal to blood relationships in rendering marriage unlawful, i.e. whatever is prohibited due to blood relationships is also prohibited by milk relationships.﴿ and: ﴾Breastfeeding is only that brings bones together and grows the flesh.﴿ On the other hand, one time of breastfeeding is counted when the baby stops feeding, i.e. releases one breast to move to another or to breathe. Whenever the baby stops feeding, one time of breastfeeding counts and so on.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 15990

All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family, and Companions.

The Permanent Committee for Scholarly Research and Ifta' reviewed the request submitted to His Eminence the General Mufty (Islamic scholar qualified to issue legal opinions) from His Excellence the Minister of Health, which was referred to the Committee from the Secretariat General of the Council of Senior Scholars with the number (1939) on 23/4/1413 A.H. The following question was posed:

Some doctors feed babies breast milk that is collected from some mothers whose babies are kept in the department.

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The milk is kept in a refrigerator and is given to different babies, without telling their mothers or families, on the pretext that breast milk improves immunity against diseases. We hope Your Eminence would give us the Shar`y (Islamically lawful) ruling on this issue. It is worth mentioning that all health departments have been ordered to stop this sort of breastfeeding - in case it is practiced - in pursuance of the circular number (171 1038 26) on 29/3/1413 A.H. We thank your distinguished efforts in serving Islam and Muslims.

After studying the question, the Committee answered:

According to Shari`ah (Islamic law), it is not permissible to extract milk from mothers and keep it to be used for feeding different babies. This action involves lack of knowledge and leads to violating the taboos on breastfeeding, which by authority of Shari`ah creates a relationship of Mahrams (unmarriageable relatives) from the sides of the breastfeeding woman, the milk owner (i.e. her husband), and the suckling. It is known that breastfeeding relations prohibit what blood relations do (regarding marital relations). The Prophet (peace be upon him) said: ("Whoever guards themselves against doubtful things keeps their religion and honor blameless.") Accordingly, it is not permissible to establish milk banks to feed babies in need of human milk.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

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The fifth question of Fatwa no. 19328

Q 5: my foster mother veils herself from me and orders her daughters to veil themselves from me. What is the religious ruling on this? Should I advise them with regards to the relation of breastfeeding? Will I be blamed for not visiting them?

A: If it is authentically reported that this woman breast-fed you at least five times, she is your foster mother and her daughters are your foster sisters and it is permissible for them to take their veil off in your presence just as they may take it off in the presence of their Mahrams, i.e. unmarriageable relatives. It is also permissible for you to sit in Khulwah (being alone with a member of the opposite sex) with them; because you are one of their Mahrams. However, they do not have to take their veils off in your presence if they do not want to. You will not be committing a sin if you do not visit them, especially if they do not want you to visit them; because they are not the relatives whom you have to maintain ties of kinship with. But it is desirable to maintain ties of kinship with them if you can out of showing gratitude.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The second and third questions of Fatwa no. 17322

Q 2: A woman breast-fed me more than five times, so she is considered

my mother by breastfeeding. Is it permissible for my wife to unveil her face in front of that woman's husband?

A: It is permissible for your wife to unveil her face in front of your father by breastfeeding, since he is the one who made your mother by breastfeeding pregnant and enabled her to breast-feed you. Thus, your wife falls under the category of daughters-in-law who are considered Mahrams (unmarriageable relatives) for him. The Prophet (peace be upon him) said: ("Breastfeeding relationships are equal to blood relationships in rendering (marriage) unlawful.")

Q 3: A woman breast-fed my wife more than five times. Is it permissible for that woman to unveil her face in front of me?

A: It is permissible for your wife's mother by breastfeeding to unveil her face in front of you, as she falls under the category of mothers-in-law who are considered Mahrams for you.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 14590

Q: I married a woman named `Aishah and we have three children. Her elder sister, Fatimah, is also married and has a daughter. When I was seven or eight years old, Fatimah asked me to suck her breasts for they were full of milk and to discharge it out of her breasts in a glass. She claims that

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I did what she has asked me. She delivered another child after a while and asked me to do the same. She claims that in the second time, she woke me up and asked me to suck her breasts. However, the milk I swallowed was more than the milk I discharged in the glass because I was sleepy. She says that I received more than ten sucklings. I am now married to Fatimah's youngest sister and we have three children.

Is my marriage to her sister, `Aishah, valid or not?

Are Fatimah's children my foster brothers?

Please advise, May Allah reward you.

A: If the matter is as you have described, your breastfeeding from Fatimah does not make you unlawful to her sister, because you were eight or nine years old. the period of breastfeeding that makes marriage to foster-siblings unlawful is in the first two years of the infant. Allah (Exalted be He) states: (The mothers shall give suck to their children for two whole years) Therefore, this does not affect your marriage.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 3478

Q: I proposed to my maternal uncle's daughter, but he told me that I was breastfed by her grandmother, or my uncle's mother, when she was an elderly woman. Please advise concerning this matter.

A: If the situation is as you have mentioned, that the grandmother who breastfed you had no milk in her breasts, it is permissible for you to marry your mentioned cousin. However, you must be sure that your grandmother had no milk in her breasts, either by asking her if she is still alive, or by asking those who knew her at that time, in case the breastfeeding took place five times or more during the toddler years. However, if it was less than five times, it does not prohibit marriage, according to the Hadith narrated by `Aishah (may Allah be pleased with her) who said, "It was among the revelation of the Qur'an that ten known times of breastfeeding make the marriage prohibited, but this was later abrogated and reduced to five. The Messenger of Allah (peace be upon him) died and the ruling remained effective." Related by Muslim.

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If the breastfeeding takes place after the toddler years, it does not prohibit marriage, according to Allah's saying, ﴿The mothers shall give suck to their children for two whole years, (that is) for those (parents) who desire to complete the term of suckling﴾

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 10713

Q: I would like to ask Your Eminence concerning the ruling on a child, who was taken by a couple, when he was two months or less, from an orphanage to raise him as their own, because they had no children and they were old. After a period of time the husband died and the wife has been living alone with the child, cherishing and loving him as a mother would do with her own son. She has asked me to send you a question about the ruling on her relation with the child, as he grows older. Is he considered her Mahram (an unmarriageable relative), or should she observe Hijab (veil) in his presence, because it has come to her knowledge that he is not a Mahram for her? She feels great attachment to this child, as she has brought him up as her own son, and he calls her

as any child would call his mother. She says that she tried to breast-feed him when he was an infant, but her breasts discharged no milk. Now, the child is about four or five years of age. She feels confused about him, because she is greatly inclined to him as her own child. I hope Your Eminence would give a sufficient answer in this regard. Is he a Mahram for her? Please bear in mind that he has had no share in the inheritance of her deceased husband according to the Shar`y (Islamically lawful) rulings. The mother asks whether this child is a Mahram for her like her son and, thus, she does not need to observe Hijab in his presence or not.

A: The child taken by the husband and his wife is a stranger to them and has no ties with them, whether on account of consanguinity, marriage, or any other relationship. Since the woman did not breast-feed the child when he was still an infant, she is obligated to observe Hijab when this child becomes of age. She is rewarded for raising, adopting, and sustaining him. We hope that Allah (Exalted be He) would multiply her reward.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 12622

Q: My half-uncle was a baby when his mother left him

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to my grandfather (may Allah forgive him) after an argument between them. My mother (may Allah be merciful with her) took care of him, as he is a brother of her husband and a baby who needs breast-feeding. since she did not have milk in her breast, she used to put drops of milk on her breast to encourage him to suck. Now, my uncle has eligible girls for marriage and my brothers want to marry them. Is there anything wrong with their marriage? Please, advise. May Allah reward you with the best!

A: Breast-feeding that prohibits marriage is one that happens at least five times during the first two years of breast-feeding. If your mother breast-fed your uncle this way, he is a foster son to her and a foster brother to her children. Subsequently, it is unlawful for your brothers to marry your uncle's daughters; because they are their brother's foster daughters. Allah (Exalted be He) says: ﴾Forbidden to you (for marriage) are: your mothers, your daughters﴿ to His Saying: ﴾your foster milk suckling sisters﴿ Also Allah (Exalted be He) says: ﴾The mothers shall give suck to their children for two whole years﴿ It is authentically reported from the Prophet (peace be upon him) that he said: ﴾Wet-nursing makes unlawful what consanguinity makes unlawful.﴿ It is authentically reported from the Hadith of `Aishah (may Allah be pleased with her) that she said:

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"Amongst what was sent down of the Qur'an was ﴾ten clear suckling times make the marriage unlawful﴿ then it was abrogated by ﴾Five clear (sucklings).﴿ The Messenger of Allah (peace be upon him) died and the ruling remained effective. It should be noted that if the baby sucks the breast then leaves it, it is considered one time of breast-feeding for him and if he did it again, it will be considered a second time of breast-feeding and so on. However, if your mother used to make your uncle suck her breast to pacify him without breastfeeding him, this does not prohibit marriage and it is permissible for your brothers to marry their uncle's daughters.

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Fatwa no. 8173

Q: a woman breastfed a boy with a girl only once. The boy did not suck milk. They grew and matured and now want to marry, but the two parties preferred waiting to hear your advice. May Allah preserve you!

A: If the case is as mentioned above and the wet-nurse did not pour milk into the mouth of the baby, there would be no blame on the boy to marry the girl as long as there is no other reason prohibiting the marriage except what was mentioned.

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Fatwa no. 3504

Q: I have a brother whose wife begot him a daughter. The mother of the daughter used to leave her to our mother whenever she wanted to fetch water, which would take her a long time. Missing her mother, the baby would cry. Our mother found herself forced to offer her her breast so as to stop the baby's crying. Our mother said that she repeated this many times and that when squeezing her nipple, it would produce milk mixed with water. Being asked about the amount of milk she gave the baby, my mother told me that it was about a small cup. This was done by my mother when she had last given birth to a child who was 15 years old at the time. Is this girl permitted to marry my son?

A: If the case is as you have mentioned, that your mother suckled the daughter of your brother many times and that at that time she produced little milk mixed with water, then the daughter of your brother who was suckled by your mother becomes your sister through breastfeeding ties and a paternal aunt to your son if she was suckled from your mother five times or more in her first two years of age. Accordingly, it is not permissible for your son to marry this girl.

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Allah (Exalted be He) says: ﴾Forbidden to you (for marriage) are: your mothers, your daughters﴿ to His saying: ﴾your father's sisters, your mother's sisters, your brother's daughters, your sister's daughters﴿ It was authentically reported that `Aishah (may Allah be pleased with her) said: "It was revealed in the Qur'an that ten clear breastfeedings prohibit (marriage) then it was abrogated (and substituted) by five clear breastfeedings, and Allah's Messenger (peace be upon him) died while it was likewise." On the other hand, if she had less than five times of breastfeeding or if she was suckled after her first two years of age, it is permissible for your son to marry her. It is worth mentioning that if a baby sucks even a little milk from the breast and then leaves it, this is considered one breastfeeding. If it again sucks even a little milk and then leaves it, this is considered a second breastfeeding, etc.

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Fatwa no. 14753

Q: i want to marry off my daughter to my nephew but he breastfed from his 60-year old grandmother.

Although she said that a liquid similar to water was produced from her breast, she later claimed that nothing was produced from her breast out of her wish to establish a marital relation between them. It is noteworthy that she has been in her menopause for more than ten years. Please, tell us your Fatwa (legal opinion issued by a qualified Muslim scholar) as to whether it is permissible for my nephew to marry my daughter. May Allah reward you the best!

A: The breastfeeding mentioned in the above way has no effect. There is nothing wrong with your nephew getting married to your daughter, as the grandmother affirmed that the liquid which came out from her breast was water not milk, and that later she denied any liquid coming out from her at all.

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Fatwa no. 7656

Q: I was breastfed with a woman whose friend would visit her and leave her baby boy at her home. When this friend would come back, she would find her baby satisfied as if he had been breastfed by my foster sister. However, when we asked my foster sister about it; she denied that she had breastfed the baby. This happened many years ago as the concerned baby boy grew, married, and had a daughter. My question is whether it is permissible for me to marry his daughter or not?

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A: If the reality is exactly as what is mentioned in the question, that your foster sister denied that she had breastfed the baby boy in question, it will be permissible for you to marry his daughter. This is because the original case is the absence of breastfeeding, and what you have mentioned does not constitute any proof for its existence.

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The first question of Fatwa no. 19328

Q 1: a wet nurse forgot that she had breast-fed a certain baby, but her two sisters were witnesses and swore that they saw her breast-feeding that baby five times or even more. Does this testimony establish this breastfeeding relationship?

A: Breastfeeding is a matter which all women are familiar with and it is proven by the testimony of a trustworthy woman. Therefore, if this woman's two sisters testified that their sister had breast-fed a certain baby five times of breastfeeding or more during the first two years of the baby's life, breastfeeding would be proven, and this child would be considered this woman's son by breastfeeding, provided that these two women or one of them were trustworthy.

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Fatwa no. 5542

Q: I am a 20-year old man and my sister is twelve years old. The son of my paternal uncle who is eighteen years old proposed to my sister, and I accepted and concluded their marriage contract. Likewise, I proposed to his sister who is ten years old and concluded her marriage contract. Neither the son of my paternal uncle nor I have consummated our marriage yet. Both of us will pay an agreed-upon Mahr (mandatory gift to a bride from her groom) and the bridal gold and follow the marriage procedures that are common among Muslims. Recently, my paternal uncle's wife said that my late mother breastfed her daughters and my sisters together. I do not know if the saying of my paternal uncle's wife is true or not and whether my mother breastfed her daughters or not. Is it prohibited for us to marry each other's sisters? How is their daughter prohibited to marry me? And how is my sister permitted to marry their son? Please, advise. May Allah reward you with the best!

A: Breastfeeding that prohibits marriage must occur five times or more during the first two years of the baby's life. When the baby takes the breast and sucks milk from it, it will count as one time of breastfeeding. Thus, if the daughter of your paternal uncle is proven to be breastfed by

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your mother five times or more as stated above, it will be prohibited for you to marry her because she is considered your foster sister. Allah (may He be Praised and Exalted) says: ﴾Forbidden to you (for marriage) are: your mothers, your daughters﴿ to His saying: ﴾your foster milk suckling sisters﴿ He (Exalted be He) also says: ﴾The mothers shall give suck to their children for two whole years, (that is) for those (parents) who desire to complete the term of suckling﴿ The Prophet (peace be upon him) said: ﴾Milk relationships are equal to blood relationships in rendering marriage unlawful, i.e. whatever is prohibited due to blood relationships is also prohibited by milk relationships.﴿ Agreed upon by Al-Bukhari and Muslim. Furthermore, it was authentically reported on the authority of `Aishah (may Allah be pleased with her) that she said: It was among the revelation of the Qur'an that ten known times of breastfeeding make the marriage prohibited, but this was later abrogated and reduced to five. The Messenger of Allah (peace be upon him) died and the ruling remained effective. If your mother breastfed this girl less than five times or after the age of two years old, it would be permissible for you to marry her. What the wife of your paternal uncle said in this regard is accepted if she is trustworthy. However, the son of your paternal uncle will be permitted to marry your sister in question if they did not undergo breastfeeding that makes marriage unlawful. His sister's breastfeeding from your mother, being little or much, does not affect his marriage to your sister. If the wife of your paternal uncle is not trustworthy or does not remember the numbers of breastfeeding times, whether they were five or more or less, her testimony will be

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of no significance.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

The seventh question of Fatwa no. 5881

Q 7: Is it permissible to delay weaning a baby after the two years prescribed in the Qur'an?

A: This is permissible if there is a need for delay. Also, it is permissible to wean a baby before they complete two years of age if this is for their benefit. However, the basic rule is that a baby is breast-fed for two years and this should not be changed unless there is an urgent need requiring this change.

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Fatwa no. 16679

Q: Is it forbidden to breastfeed a child for more than two years?

A: Breast-feeding is the right of an infant as it is necessary to him. It is

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for the young like providing provision to the old. The complete term of breastfeeding is two years. Allah (Exalted be He) says, ﴾The mothers shall give suck to their children for two whole years, (that is) for those (parents) who desire to complete the term of suckling﴿ It may be less than that. He (Exalted be He) says, ﴾If they both decide on weaning, by mutual consent, and after due consultation, there is no sin on them.﴿

Lessening the time of breastfeeding is conditional upon the parents' consent and consultation, which should not cause the least harm to the child if s/he is breastfed for less than two years, on account of the generality of the Prophet's (peace be upon him) saying, ﴾There should be neither harming nor reciprocating harm﴿ If it is known that breastfeeding is in the right of the child, and that it is not permissible to wean him before two years if this may harm him, then the mother is permitted to continue breastfeeding him after the two years if this would be in his interest. Ibn Al-Qayyim (may Allah be merciful with him) said, in his Tuhfat-ul-Mawdud Fi Ahkam-ul-Mawlud, "A mother may continue breastfeeding a child after the two years until the half or more of the third year."

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Fatwa no. 4668

Q: Is it permissible for a Muslim woman to breastfeed a Christian baby and vice versa? What is the ruling on this infant? Please, advise! As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you.)

A: First: It is permissible for a Muslim woman to breastfeed a Christian child; likewise, the Christian woman may breastfeed a Muslim child. This is originally permissible and there is no evidence forbidding this act. Indeed, it is an act of kindness. Allah has enjoined kindness on everything. It is authentically reported that the Prophet (peace be upon him) said, ﴾There is a reward for serving any animate.﴿

Second: Breastfeeding does no affect the original religion of an infant; he who is a Muslim before breastfeeding remains a Muslim and he who is a Christian before breastfeeding remains as so after it.

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The fifth question of Fatwa no. 114768

Q 5: I breastfed another baby along with my son, during the first year of his life. I breastfed him more than five times until he had his fill during the two years (of infancy). Has this baby become a brother to all of my children or just to my son who breastfed with him? Has this baby's mother become a mother to all my children, although she did not breastfeed any of my children, in fact it was I who breastfed her son? Are this baby's siblings considered as milk-brothers and sisters to all my children or is it just the baby I breastfed who is considered as a milk-brother to my children?

Will this baby inherit in the same way as my children or does he have no inheritance rights?

Is it Halal (lawful) for my children to marry any of the brothers or sisters of this baby whom I breastfed?

Do I have to write in my will that I breastfed this baby, so my children will not marry his brothers or sisters by mistake after my death, because there may be some people who do not know that I breastfed him and they may marry one of his brothers or sisters.

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A: The breastfeeding that creates the relationship of Mahram (unmarriageable relatives) is five or more feedings given to a baby during the first two years of its life. If this happens, this baby (by breastfeeding ties) is a milk-son to you and to your husband and a milk-brother to all of your children. As regards the mother of the baby and his siblings, there is no legal effect on them resulting from this breastfeeding. It is, therefore, Halal for his brothers to marry your daughters. breastfeeding is not a legal foundation for inheritance, but there is nothing wrong with you recording this breastfeeding in your will, so it will not be kept hidden. Allah (Exalted be He) says: ﴾Forbidden to you (for marriage) are: your mothers, your daughters﴿ to His Saying: ﴾your foster milk suckling sisters﴿ Also Allah (Exalted be He) says: ﴾The mothers shall give suck to their children for two whole years, (that is) for those (parents) who desire to complete the term of suckling﴿ It is authentically reported that the Prophet (peace be upon him) said, ﴾"Breastfeeding prohibits what birth (consanguinity) prohibits."﴿ It is also authentically reported that 'Aishah (may Allah be pleased with her) said, "Amongst what was revealed from the Qur'an was: 'Ten known breastfeedings make (marriage) Haram (prohibited)...' It was then abrogated by: 'Five known breastfeedings...' The Messenger of Allah (peace be upon him) died while such was the practice."

It should be borne in mind that if a baby takes to a breast and sucks milk from it, and then leaves it, this is considered as one breastfeeding and if it does it again and sucks milk, this will be considered as the second breastfeeding, and so on.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Some forms of the effects of breastfeeding

Fatwa no. 10156

Q: Two women breast-fed each other's children. Only one son of a woman and one daughter of the other woman were not breast-fed by other than their mothers. now the boy wants to marry the girl; she was not breast-fed by his mother and he was not breast-fed by hers. Please submit my question to His Eminence, the Chairman of the Departments of Scholarly Research, Ifta', Daw`ah, and Guidance. May Allah grant you success and safeguard you!

A: If the reality is as you mentioned, it is permissible for the boy and the girl, who were not breast-fed by each other's mothers, to get married. The fact that the siblings of the girl were breast-fed by the mother of the boy does not affect their marriage.

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First and second questions of Fatwa no. 9396

Q 1: What is the ruling on a person who was breastfed with his female cousin and did not marry her, then each of them got married and was granted children,

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and now they would like to marry their children to each other? Is this permissible? Or are the children forbidden to each other in marriage as their parents were?

A: If the matter is exactly as what is mentioned in the question, it is permissible for your sons and daughters to marry any of the children of your female cousin. The fact that you and your female cousin were breastfed together has no influence on the marriage of your children to each other.

Q 2: is it forbidden for the elder brother of a foster brother and elder sister of a foster sister to marry each other?

A: If a baby boy or a baby girl breastfeed from one woman, he will be her foster son and a foster brother to all her old and young children. Accordingly, it is impermissible for any of the children of the wet nurse to marry the baby girl that was breastfed by her. It is worth mentioning that breastfeeding makes marriageable relatives become unmarriageable when it takes place five times or more during the first two years of the baby's age. One time of breast-feeding is that the baby holds the breast and sucks milk from it then releases it. When the baby sucks milk again, this will be counted as a second time of breastfeeding and so on.

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The first question of Fatwa no. 1687

Q 1: I am the third child in my family. my milk-mother is the mother of a girl from another family. Is this girl considered the milk-sister of all my brothers, the younger and the older? What about her half sisters from another mother?

A: Firstly: The breastfeeding that deems marriage unlawful is five or more times during the first two years. Allah (Exalted be He) states: ﴾The mothers shall give suck to their children for two whole years, (that is) for those (parents) who desire to complete the term of suckling﴿ It is related on the authority of `Aishah (may Allah be pleased with her) that she said: "It was among the revelation of the Qur'an that ten known times of breastfeeding make the marriage prohibited, but this was later abrogated and reduced to five. The Messenger of Allah (peace be upon him) died and the ruling remained effective."

One time of breastfeeding is when the child holds the breast and sucks milk. If the child leaves the breast and then holds it again to suck milk, this is considered a second time.

If it is proven that the girl's mother or step-mother has breastfed you in the previous manner, you are the milk-brother of this girl, and all her full and half paternal and maternal brothers and sisters. However, it is permissible for any of your brothers to marry this girl or any of her

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sisters, and you being her milk-brother does not make such marriage unlawful.

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Fatwa no. 20416

Q: I would like to ask you about the ruling on my marriage to a woman whose mother was married to my father. My father consummated his marriage when my wife was 3 months old. Her mother breastfeed her for one year and a half after getting married. The mother weaned the girl upon becoming pregnant from my father. My wife remained at my father's house until she was 7 years old, after which her father took her to live with him. Later I proposed to the girl and married her, but I have not consummated the marriage until now. Is she a lawful wife for me? Bear in mind that my father consummated his marriage to her mother when she was breastfeeding, and her mother continued to breastfeed her for a year and a half after getting married to my father. Please reply, and may Allah reward you. Peace be upon you.

A: You are not a Mahram (unmarriageable relative) to this woman, since the manner and timing of her breastfeeding

does not make your father her milk-father. Based upon this, it is permissible for you to marry her.

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Fatwa no. 10289

Q: my paternal uncle's mother breastfed me. Does this prevent me from marrying one of the daughters of another paternal uncle who is a half brother from the mother? Bear in mind that the milk-mother says that she does not remember the exact number of times she breastfeed the child who was very ill and refused to feed. Please give us your answer, and may Allah bless you!

A: The breastfeeding that deems marriage unlawful is five or more times during the first two years. If your paternal uncle's mother has breastfed you, you are your uncle's milk-brother from the mother and father and the milk-brother of the rest of your uncles from the father. Allah (Exalted be He) states: ﴾Forbidden to you (for marriage) are: your mothers, your daughters, your sisters﴿ up to: ﴾your brother's daughters, your sister's daughters﴿ Allah (Exalted be He) also states: ﴾The mothers shall give suck to their children for two whole years﴿

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Further, it is confirmed that the Prophet (peace be upon him) stated: ﴾"Milk relations forbid what blood relations do."﴿ It is related on the authority of `Aishah (may Allah be pleased with her) that she said: "It was among the revelation of the Qur'an that ten known times of breastfeeding make the marriage prohibited, but this was later abrogated and reduced to five. The Messenger of Allah (peace be upon him) died and the ruling remained effective."

One time of breastfeeding is when the child holds the breast and sucks milk. If the child leaves the breast and then holds it again to suck milk, this is considered to be a second time.

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The second question of Fatwa no. 2195

Q 2: a man married a woman, but after they had a son and a daughter, it was confirmed that she was his milk-sister. What should he do? Will he and his children - upon their attaining the age of discretion - be held accountable for this sin? Is it permissible for the children to marry or do they have to refrain from marrying until they die?

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A: If a man marries a woman without knowing about the prohibitive impediment against the marriage and only discovers after concluding the marriage contract that his wife is his milk-sister - i.e., that the breastfeeding occurred five times during the first two years of her life - it is obligatory for the contract to be dissolved and for him to leave her. This is so regardless of whether they consummated marriage or not, or had children with her or not. As to his sexual relations with her before knowing that she is his milk-sister, this is not regarded as Zina (premarital sexual intercourse and/or adultery), instead it is considered as a doubtful marriage, and he is free from blame as he thought that she was his lawful wife. As to the children, they are attributed to him and entitled to all the rights of children born within a valid marriage and therefore have the right to inheritance and Nafaqah (obligatory financial support). Their birth to these parents in this way does not prevent them from getting married; they may marry in the same way as any other Muslim. However, it is necessary that, before any Muslim concludes a marriage contract, they must make sure that there are no prohibitive impediments such as connection by marriage, breastfeeding, etc., then they can proceed to marriage when they are quite certain that there is nothing about the future spouse that forbids marriage.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

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(Part No. 21; Page No. 72)

Fatwa no. 14846

Q: Forty years ago, my mother gave birth to a baby boy who became ill with hyperthermia. The daughter of my paternal uncle also suffered from the same illness. she was the same age as my elder brother. My mother used to fill half a cup of coffee with milk discharged from her breast and would mix it with medicine. For three or four days she would give my brother a small amount to drink and put some into his eyes twice a day. She would do the same with my cousin. By doing so, my mother was only seeking their treatment, not suckling. Had suckling been her intention, she would have breast-fed my cousin. My cousin has a daughter, is it permissible for me to marry her? Please enlighten us. May Allah reward you best!

A: Breastfeeding the affects marriageability refers to breast-feeding a baby for five times or more during the first two years of the baby's life. One breastfeeding is counted when the baby holds the breast and sucks milk from it. If the baby releases the breast, to take a breath for example or move to another breast, and then holds it again and sucks milk, this is a second time of breastfeeding and so on until the baby receives five times of breastfeeding,

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regardless of whether this is done consecutively or at intervals. if the woman discharges her breast milk in a cup, for example, and gives it to the baby to drink, this is considered one breastfeeding in case the baby drinks it once. In case the baby drinks it for five times at intervals, this is considered five times of breastfeeding. There is no difference whether she mixes it with food, drink, or anything of the sort as long as the characteristics of milk are still there. Allah (Exalted be He) says when describing Mahrams (unmarriageable relatives) for men: ﴿, your foster mother who gave you suck, your foster milk suckling sisters,﴾ The Prophet (peace be upon him) also said: ﴿"Breastfeeding makes unlawful what blood relationships make unlawful (regarding marital affairs)."﴾ Intention is not a condition to prove whether breastfeeding that affects marriageability is established or not. If your mother gave your paternal uncle's daughter amounts of her breast milk which she mixed with medicine five times during the first two years of the girl's life, she would be regarded as your sister by breastfeeding and a maternal aunt of your children and you would be regarded as the maternal uncle of her children. If the times of breastfeeding happen to be less than five, it would not be prohibited for you to marry your cousin's daughter. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 10862

Q: my youngest brother and one of our neighbor's daughters are foster siblings. Can I marry any of her sisters? I appreciate your guidance, may Allah bless you!

A: If the case is as you describe, it is permissible for you to marry any of her sisters.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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\`Abdullah ibn Ghudayyan	\`Abdul-Razzaq \`Afify	\`Abdul- \`Aziz ibn \`Abdullah ibn Baz

Fatwa no. 10839

Q: a person wants to marry his cousin, but her brother and his sister are siblings by breastfeeding. This person and the girl he wants to marry are not siblings by breastfeeding; that is, the girl was not breast-fed by his mother and he was not breast-fed by her mother.

A: If the reality is as you mentioned, it is permissible for this person to marry his cousin, because the fact that his sister and her brother are siblings by breastfeeding does not have any effect on the lawfulness of their marriage.

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 9169

Q: a boy and girl were breastfed together when they were babies, is it permissible for his elder brother to marry this girl?

A: If the case is as you have described, it is permissible for the elder brother to marry this girl as this breastfeeding does not affect the marriage.

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 14039

Q: I want to marry the daughter of my paternal aunt's son. There is doubt regarding breastfeeding between the relatives that I will illustrate in what follows: There is doubt that the great grandmother of the girl breastfed her father and both her first and second paternal uncles. She is their grandmother

on the maternal side. The grandmother also breastfed my brother and three sisters. She is their grandmother on the paternal side. She is also my paternal grandmother as well as the great grandmother of the girl I want to marry. My paternal aunt breastfed my elder brother, the girl, and her siblings. My mother breastfed the girl's paternal aunt, the second of my brothers, the paternal aunt of the first of my brothers and the third of my sisters. Yet my mother breastfed neither the girl nor any of her siblings. The mother of the girl then breastfed the third baby (the brother of the girl) together with the fourth paternal aunt of the girl. The mother of the girl did not breastfeed me (the inquirer) or any of my siblings. Notice: The breastfeeding mentioned here is not just one or two sucks. Rather, it extended to a month. Is it permissible for me to marry the girl or does the mentioned breastfeeding ties on the part of our grandmother render this prohibited?

A: If the case is as you have mentioned, it is permissible for you to marry the daughter of your paternal aunt's son. Her father and paternal uncles being breastfed by your paternal aunt has nothing to do with the permissibility or impermissibility of your marrying each other. The same applies to your brother and sisters being breastfed by your paternal aunt; or your brother and the girl and her siblings being breastfed by your paternal aunt. Similarly, the paternal uncle and aunt of the girl being breastfed by either your mother or the mother of the girl has nothing to do with the permissibility or impermissibility of your marrying each other.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul- `Aziz ibn `Abdullah ibn Baz

Fatwa no. 14074

Q: I married one of my relatives two years ago. Recently, my mother told me that she had breast-fed my father-in-law's younger brother for two or three days while she was breast-feeding me, because his mother was ill at that time. Please advise whether this breastfeeding relationship renders our marriage unlawful. May Allah reward you and guide you to all that is good. As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

A: If the reality is as you mentioned, it is permissible for you to continue your life with your wife. The fact that your wife's paternal uncle was breast-fed by your mother does not affect the lawfulness of your marriage.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

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Fatwa no. 13867

Q: i married a second woman and then discovered that she was breastfed by the wife of my first wife's brother. is it permissible for me to marry both women? It should be noted that we are not sure if the first act of breastfeeding met its conditions set by the Shari`ah (Islamic law) because his mother and the wet-nurse died a long time ago. The act of breastfeeding of my second wife surely met its conditions and occurred six times. Please, advise. May Allah reward you with the best!

A: Breastfeeding that prohibits marriage must occur five times or more during the first two years of the baby's life. Thus, if the breastfeeding of your first wife's brother and your second wife occurred in such a manner, the brother of your first wife would become a foster father to your second wife, and your first wife would become a paternal aunt to your second wife because she is considered a foster daughter of her brother. It is not permissible for you to combine in marriage between the first wife and the foster daughter of her brother at the same time. It was authentically reported that the Prophet (peace be upon him) said: ﴾A woman should not be married together with her paternal aunt or a woman together with her maternal aunt.﴿ Allah (Exalted be He) says: ﴾Forbidden to you (for marriage) are: your mothers, your daughters﴿

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to His saying: ﴾your foster milk suckling sisters﴿ He (Exalted be He) says: ﴾The mothers shall give suck to their children for two whole years﴿ It was authentically reported that the Prophet (peace be upon him) said: ﴾Breastfeeding makes unlawful what consanguinity makes unlawful, i.e. in the matters of marriage.﴿ It was authentically reported on the authority of `Aishah (may Allah be pleased with her) that she said: It was among the revelation of the Qur'an that ten known times of breastfeeding make the marriage prohibited, but this was later abrogated and reduced to five. The Messenger of Allah (peace be upon him) died and the ruling remained effective.

When the baby takes the breast and sucks milk from it, it will count as one time of breastfeeding. If he leaves it and returns to it and sucks milk from it, it will be another occurrence of breastfeeding and so on. If breastfeeding occurred less than five times, or was doubted that it occurred five times, there would be no prohibition and marriage would be permissible. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. (14899)

Q: I have a female cousin from a paternal uncle. Her father (my paternal uncle) and a maternal half sister of my wife were breastfed by the mother of my wife. The father of the girl (my paternal uncle) is three years younger than my wife.

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My question is: Is it permissible for the son of the daughter of my paternal uncle to marry any of my daughters, or is he to be considered their maternal uncle due to the fact that he was breastfed with their (my daughters') maternal aunt who is three years younger than their mother? Appreciate your guidance, may Allah guide you!

A: The breastfeeding that prohibits marriage takes place only if a baby is breastfed five times or more during the first two years. The description of one suckling is as follows: a baby holds a breast and sucks milk. If it leaves the breast to take a breath or to be moved to another breast, then this is to be counted as one suckling, and so on until five sucklings are counted. If the number of breastfeeding is less than five, even four, then this breastfeeding does not prohibit marriage. Mentioning Mahrams (spouses or unmarriageable relatives), Allah (Exalted be He) says: ﴾, your foster mother who gave you suck, your foster milk suckling sisters,﴿ The Prophet (peace be upon him) said, in an agreed upon Hadith: ﴾Milk relationships are equal to blood relationships in rendering marriage unlawful, i.e. whatever is prohibited due to blood relationships is also prohibited by milk relationships.﴿ It was related by Muslim that `Aishah (may Allah be pleased with her) said: ﴾Amongst what was sent down of the Qur'an was 'ten known sucklings forbid marriage'. Then it was abrogated by 'five known sucklings'. When the Messenger of Allah (peace be upon him) died, it was what is now recited of the Qur'an.﴿ Thus if your paternal uncle was suckled by the mother of your wife as described above, then he becomes her foster milk suckling son, a foster milk suckling brother to all her sons and daughters, and a maternal uncle to all your sons and daughters

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of this wife. As for the son of your paternal uncle's daughter, he is permitted to marry any of your daughters. This is because since his paternal grandfather was breastfed by your wife's mother, his relationship to your daughters is that he becomes the son of the daughter of their maternal uncle by suckling. Therefore it is lawful for him to marry your daughter.

May Allah grant us success. May peace and blessings be upon our Prophet and his family and Companions!

The Permanent Committee for Scholarly Research and Ifta'

Fatwa no. (14902)

Q: If a person is suckled five or more times by a woman together with her daughter, do the brothers of this person become unlawful to marry the daughters of this woman, because she suckled their brother and the children of the woman of her husband when she gave milk or of another ex-husband and the siblings of the suckled person, old or young, become unlawful to marry her daughters?

Please, explain the breastfeeding that prohibits marriage and that which does not in detail.

A: The breastfeeding that prohibits marriage takes place only if the baby breastfed five times or more during the first two years of breastfeeding. Every time a baby holds the breast and sucks milk and then leaves it to take a breath or to suck the other breast, this is counted as one time of suckling

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until five times of sucklings are counted. If the number is less than five times, even if they are four times of suckling, this breastfeeding does not prohibit marriage. Mentioning the women prohibited to marry, Allah (Exalted be He) says: ﴾, your foster mother who gave you suck, your foster milk suckling sisters,﴿ It is reported by Al-Bukhari and Muslim that the Prophet (peace be upon him) said, : ﴾Milk relationships are equal to blood relationships in rendering marriage unlawful i.e. whatever is prohibited due to blood relationships is also prohibited by milk relationships.﴿ It is related by Muslim that `Ai'shah (may Allah be pleased with her) said: ﴾Amongst what was sent down of the Qur'an was 'ten known times of suckling forbid marriage'. Then it was abrogated by 'five known times of suckling'. The Messenger of Allah (peace be upon him) died while the latter rule was in force.﴿ Thus, if a person is suckled by a woman in the manner described above, then he becomes a milk-child to her and her husband and then a brother to all her sons and daughters she bore to her present husband or any other one that she married before or may marry in the future. That is because this baby is the milk-baby of this mother. This baby is also a brother to all sons and daughters of the milk-husband through other wives, since he is the milk-father of the child. As for the siblings of the person who is breastfed, the prohibition is not applied to them, as the ruling is confined to the milk-child who suckled the milk and acquired this relationship due to it.

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May Allah grant us success. May Allah's Peace and Blessings be upon our Prophet and upon his family and Companions!

The Permanent Committee for Scholarly Research and Ifta'

Fatwa no. 14897

Q: My maternal aunt who is also the wife of my paternal uncle gave me breastfeeding. She then died, may Allah have mercy on her, and my paternal uncle married another wife, who bore him children. I too married and Allah endowed me with a daughter. A daughter of my paternal uncle married and bore a child. She breastfed about three male children and the mothers of those children were not sick. They gave their sons natural and artificial suckling and she also did the same. The manner of her breastfeeding: She would embrace the child and let him suck about 10-40 times. She then would leave him and later take and give him again 15 times of sucks and sometimes until he is full. She would repeat this five times a day on intervals. The cause I was breastfed this way is that my mother left me with my maternal aunt one morning until noon. It was during this time that I was breastfed by my maternal aunt, may Allah have mercy on her! Now, are the sons of my paternal uncle of his other wife become religiously unmarriageable to me and my daughter?

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Are the children who were breastfed by the daughter of my paternal uncle unmarriageable to me and to the wife of my paternal uncle and her daughters as well?

Is it permissible for the daughter of both my paternal uncle and my maternal aunt to breastfeed these children? It is worth mentioning that they are in no need of her (breastfeeding) and that I warned her against the consequences of this breastfeeding in the future when the children grow up. Her aim behind that is that she wants them to become Mahrams (unmarriageable relative) to her at an old age. Now, she tries to breastfeed other children. Please answer me, may Allah reward you with the best!

A: The breastfeeding that prohibits marriage takes place only if the baby breastfeeds five times or more during the first two years of breastfeeding. Every time a baby holds the breast and sucks milk and then leaves it to take a breath or to suck the other breast, this is counted as one time of suckling until five times of sucklings are counted. If the number is less than five times, even if they are four times of suckling, this breastfeeding does not prohibit marriage. Mentioning the women prohibited to marry, Allah (Exalted be He) says, (, your foster mother who gave you suck, your foster milk suckling sisters,) It is reported by Al-Bukhari and Muslim that the Prophet (peace be upon him) said, : (Milk relationships are equal to blood relationships in rendering marriage unlawful i.e. whatever is prohibited due to blood relationships is also prohibited by milk relationships.) It is related by Muslim that `A'ishah (may Allah be pleased with her) said: (Amongst what was sent down of the Qur'an was 'ten known times of suckling

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forbid marriage'. Then it was abrogated by 'five known times of suckling'. The Messenger of Allah (peace be upon him) died while the latter rule was in force.) Thus, if you were breastfed by your maternal aunt in the manner described above, then she becomes your milk-mother; her husband becomes your milk-father and the other wife of your paternal uncle becomes the wife of your milk-father; her sons and daughters of your paternal uncle become your paternal are your milk-siblings and you become a paternal milk-aunt to the son of your paternal uncle's daughter and a maternal milk-aunt to the children breastfed by your paternal uncle's daughter, since you are her milk-sister. Accordingly, the sons of your paternal uncle of his other wife become unmarriageable to you and to your daughter. As for the (male) children breastfed by your paternal uncle's daughter whom you became her milk sister, they become unmarriageable to you alone, not to your daughter, as you are their maternal milk-aunt. They also become unmarriageable to the (other) wife of your paternal uncle and to her daughters, since she is their milk grandmother and her daughters are their maternal milk aunts.

May Allah grant us success! May Allah's Peace and Blessings be upon our Prophet and upon his family and Companions!

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Fatwa no. 14666

Q: the wife of my paternal uncle breast-fed her half-sister.

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Is it permissible for me to marry her half-sister? My mother did not breast-feed any of the half-sisters of my paternal uncle's wife and there had been no breastfeeding relationships between us. Does this breastfeeding affect my marriage to the half-sister of my paternal uncle's wife? In what way does my paternal uncle's wife become related to her half-sisters? May Allah benefit us and you. May Allah make you a source of guidance to others. My marriage is contingent on your reply, which I am impatiently waiting for. Accept my best regards!

A: If the reality is as you mentioned, it is permissible for you to marry the half-sister of your paternal uncle's wife, who is considered the daughter of your paternal uncle by means of breastfeeding. Your marriage to the half-sister of your paternal uncle's wife would not be affected by the fact that the latter breast-fed the former.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 17057

Q: My second wife has a maternal uncle, who is older than her. When my wife's maternal uncle was an infant, another baby received more than five times of breastfeeding during the first two years of his life from the same breastfeeding woman. It is known that my wife's maternal uncle and this other man are

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siblings by breastfeeding. i am asking whether this man - who was breast-fed with my wife's uncle - is considered the brother of my mother-in-law by breastfeeding or not. In other words, is he considered my wife's maternal uncle? If the answer is yes, I want to pose another important question, which is:

Do I have the right to prevent him from greeting and visiting my wife? Would I be sinful if I prevent him from entering my house? It is worth mentioning that he has weak Iman (Faith), he is negligent of performing Salah (Prayer), and he smokes; and I do not feel that my family is safe in his presence, especially that I have another wife and adult daughters. Do I have the right to prevent him from greeting my family and entering my house? Would I be sinful if I do this? Please advise. May Allah reward you!

A: If the mentioned breastfeeding is confirmed to have taken place five times or more during the man's first two years of life and if the woman who breast-fed him was the mother of your mother-in-law or a stepmother of your mother-in-law, the breastfed child is, thus, a brother of your mother-in-law by breastfeeding and a maternal uncle of your wife. Accordingly, he is a Mahram (an unmarriageable relative) for your wife. If you fear that his entry to your house might cause harm to your family, you should prevent him in order to ward off corruption.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

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Fatwa no. (16088)

Forty years ago, a person was breastfed by my mother five sure times. Now he wants to marry my paternal half sister, who is not a daughter of the foster-mother but a daughter of another wife (of my father). Please answer me, may Allah reward you with the best!

A: The breastfeeding that prohibits marriage takes place only if the baby breastfeeds five times or more during the first two years of breastfeeding. Every time a baby holds the breast and sucks milk and then leaves it to take a breath or to suck the other breast, this is counted as one time of suckling until five times of suckling are counted. If the number is less than five times, even if they are four times of suckling, this breastfeeding does not prohibit marriage. Mentioning the women prohibited to marry, Allah (Exalted be He) says, ﴾, your foster mother who gave you suck, your foster milk suckling sisters,﴿ It is reported by Al-Bukhari and Muslim that the Prophet (peace be upon him) said, : ❨Milk relationships are equal to blood relationships in rendering marriage unlawful i.e., whatever is prohibited due to blood relationships is also prohibited by milk relationships.❩ It is related by Muslim that `A'ishah (may Allah be pleased with her) said: ❨Amongst what was sent down of the Qur'an was 'ten known times of suckling forbid marriage'. Then it was abrogated by 'five known times of suckling'. The Messenger of Allah (peace be upon him) died while the latter rule was in force.❩ It is also related on the authority of `A'ishah (may Allah be pleased with her) that Allah's Messenger (peace be upon him) said: ❨One suckling

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or two do not make (marriage) unlawful.❩ (Related by Muslim). Thus if he was breastfed by your mother five times, as you have mentioned in your question, and if your mother was the wife of your father during the breastfeeding, then this baby becomes a milk son to both your mother and father, and a brother by breastfeeding to all sons and daughters of your father whether they are from your mother or his other wife. Accordingly, it is not permissible for him to marry your paternal half sister, since she is his paternal half sister by breastfeeding. An exception to this case is that if he was breastfed by your mother while she had been married to another husband before being married to your father. In that case there would be nothing to prevent him from marrying your paternal half sister, since in this case, he is not a son to your father or a milk brother to your paternal half sister.

May Allah grant us success! May Allah's Peace and Blessings be upon our Prophet and upon his family and Companions!

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Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 16932

Q: Seven years ago, I married the daughter of my full paternal uncle, Husayn. I have another paternal uncle called Sayyid who is of the same age as me. We were breastfed together by my grandmother many times due to my mother's absence when I was in the age of breastfeeding. My wife

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gave birth to two children. Her father - my paternal uncle - was breastfed by my grandmother. All of us know this fact. Nevertheless, I discovered, to my surprise, that there is an impediment to the continuance of this marital life, namely, the breastfeeding. Therefore, I seek your guidance, to preserve my religion, which is the safeguard of my affairs. What is the ruling on the following: A- If your Fatwa is to separate; should this be through declaration of divorce? Should I wait till I return to my country or should I do this on the spot and how?

B- If your Fatwa is to separate, what is my status with my female cousins i.e. how should they appear before me? As for my wife, should she observe `Iddah (woman's prescribed waiting period after divorce), despite my absence for more than three years and I am still abroad?

C- As for the children, who should be given custody of them?

A: If it is really that the father of your wife was breastfed by your grandmother five times in his first two years and you were breastfed by this woman, you are not permitted to marry his daughter, for you are her milk uncle. Thus, your marriage to her is Batil (null and void) and she is permitted to get married after she has had three menses after the last intercourse that took place between you.

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It is not necessary to pronounce divorce, for your marriage is Batil and there is no need for divorce. She and all your female cousins are considered Mahrams (unmarriageable relatives) for you, for you are their milk uncle, and a milk brother to your paternal uncles - Husayn and Sayyid. As for the children your female paternal cousin gave birth to, they are your legitimate children, for you were ignorant that you are forbidden to marry your paternal cousin on account of the said breastfeeding. As for the custody of the children; whether they should stay with their mother or you, if you fail to settle it peacefully, refer it to the court for proper judgment.

May Allah grant us success! May peace and blessings be upon our Prophet, his family, and Companions.

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Member	Member	Member	Member	Chairman

Fatwa no. (16313)

Q: I have been married to the daughter of my paternal uncle for the past thirteen years. We are endowed with just one daughter who is twelve years old now. Several days ago, I came to know that my wife was breastfed by her paternal grandmother Hadiyah, who is the second wife of my (paternal) grandfather (`Abd Al-Hady) and she is not my father's mother. Yet I do not know if my grandfather was the milk-father. Being aware of this,

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we have separated from each other and are waiting for your answer. As for my wife's mother and her grandmother who breastfed her, they are alive. They witness that my wife was breastfed when she was several days of age until she reached a year and several months. Yet they do not know whether the father by breastfeeding (i.e. our grandfather) is the milk-father or not. They call Allah to witness for that. The causes leading to this breastfeeding were that the mother of my wife was sick, so the father (of my wife) used to bring his daughter to her grandmother Hadiyah to breastfeed her. She would breastfeed her many a time. As for what led to discovering this issue, it was hearing a Fatwa issued by His Eminence shaykh Nuh Salman, the Mufti of the Kingdom of Jordan, while watching him on TV. The Mufti mentioned what implies that the husband of the milk-mother is the milk-father and that if a wife breastfeeds a baby, that baby becomes a milk-son of her husband and milk-brother to all the sons of the husband even to those of other wives.

It is worth mentioning that my paternal grandfather `Abd Al-Hady is the (paternal) grandfather of my wife. He first married Fatimah, the mother of my father i.e., this was his first marriage. After her death, he married Hadiyah, the (paternal) grandmother of my wife Ikhlas.

A: The breastfeeding that prohibits marriage takes place only if the baby breastfeeds five times or more during the first two years of breastfeeding. Every time a baby holds the breast and sucks milk and then leaves it to take a breath or to suck the other breast, this is counted as one time of suckling until five times of suckling are counted. If the number is less than five times, even if they are four times of suckling,

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this breastfeeding does not prohibit marriage. Mentioning the women prohibited to marry, Allah (Exalted be He) says, ﴾, your foster mother who gave you suck, your foster milk suckling sisters,﴿ It is reported by Al-Bukhari and Muslim that the Prophet (peace be upon him) said, : ﴾Milk relationships are equal to blood relationships in rendering marriage unlawful i.e., whatever is prohibited due to blood relationships is also prohibited by milk relationships.﴿ It is related by Muslim that `A'ishah (may Allah be pleased with her) said: ﴾It had been revealed in the Noble Qur'an that ten clear sucklings make marriage unlawful, then it was abrogated (and substituted) by five clear sucklings and Allah's Messenger (peace be upon him) died while it was recited as Qur'an.﴿ It is also related on the authority of `A'ishah (may Allah be pleased with her) that Allah's Messenger (peace be upon him) said: ﴾One or two times of suckling do not make (marriage) unlawful.﴿ (Related by Muslim). Thus, if it is proven that your wife was breastfed by the wife of your paternal grandfather, then she becomes your paternal milk-aunt. Thus, you should separate from her, because the Prophet (peace be upon him) said: ﴾Milk relationships are equal to blood relationships in rendering marriage unlawful i.e. whatever is prohibited due to blood relationships is also prohibited by milk relationships.﴿ If the foster-woman is not your paternal grandmother and the other wife of your paternal grandfather, then she still has the same ruling. If the issue is disputed, it should be referred to the legal court.

May Allah grant us success! May Allah's Peace and Blessings be upon our Prophet and upon his family and Companions!

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Fatwa no. 15470

Q: Praise be to Allah, I am a young married man and have five children but I want to marry the daughter of my maternal aunt (the sister of my mother). However, I am confused and want your Eminence to guide me regarding this affair. To sum up: a) I was breastfed by my maternal grandmother, who also gave milk to the elder sister of the girl (that I want to marry). b) I was breastfed by my second maternal aunt (another sister of my mother) and my mother also breastfed some of her children. The maternal aunt of my mother also breastfed the children of my maternal aunt whose daughter I want to marry. c) I was also breastfed by my maternal uncle's wife who breastfed the children of my maternal aunt whose daughter I want to marry. My mother also breastfed the children of my maternal uncle. I have a strong desire to marry the daughter of my maternal aunt. Please, guide me to the right path, may Allah continue to make you a source of knowledge to serve Islam! It is worth mentioning that I was not breastfed by my maternal aunt whose daughter I want to marry and my aunt did not breastfeed any of my siblings.

A: The breastfeeding that prohibits marriage takes place only if the baby has five times of suckling or more during the first two years of their life. Every time a baby holds a breast and sucks milk and then leaves it to take a breath or to be moved to another breast, then this is to be counted as one suckling, and so forth until five times of suckling are counted. If

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the times of suckling are less than five, even if they are four times of suckling, then this breastfeeding does not prohibit marriage. Mentioning the women forbidden for marriage, Allah (Exalted be He) says: ﴾, your foster mother who gave you suck, your foster milk suckling sisters,﴿ It is reported by Al-Bukhari and Muslim that the Prophet (peace be upon him) said : ﴾Milk relationships are equal to blood relationships in rendering marriage unlawful i.e. whatever is prohibited due to blood relationships is also prohibited by milk relationships.﴿ It is related by Muslim that `A'ishah (may Allah be pleased with her) said: ﴾It had been revealed in the Noble Qur'an that ten clear sucklings make marriage unlawful, then it was abrogated (and substituted) by "five clear times of suckling i.e. forbid marriage" and Allah's Messenger (peace be upon him) died while the latter rule was in force.﴿ It is also related on the authority of `A'ishah (may Allah be pleased with her) that Allah's Messenger (peace be upon him) said: ﴾One suckling or two do not make (marriage) unlawful.﴿ (Related by Muslim) Thus, if you were breastfed by your maternal grandmother five times of suckling or more during the first two years, then it is not permissible for you to marry the daughter of your maternal aunt, because you became her maternal milk-uncle. If both you and this daughter of your maternal aunt were breastfed by some other maternal aunt of yours and she breastfed you both five times or more during the first two years, then she (the girl in question) becomes your milk-sister. Accordingly, you become her milk-brother on one side and her maternal milk-uncle on the other side.

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The second question of Fatwa no. 15889

Q2: a man married a divorced woman whose ex-husband breastfed from the wife of this man who she is now married to. What is the ruling on this marriage? Does it make a difference if his son is her ex-husband? Please advise. May Allah reward you.

A: A man who was breastfed by a wife of another person five times or more during his first two years after birth is not permitted to marry the ex-wife of the breastfed person, because she is considered the wife of his milk-son. A man is not permitted to marry the ex-wife of his biological son, because Allah (Exalted be He) clearly stated what women are not lawful to marry in His statement: ﴾the wives of your sons who (spring)﴿ Similarly, a man is not permitted to marry the ex-wife of his milk son, because the Prophet (may blessings and peace of Allah be upon him) stated: ﴾Milk relationships are equal to blood relationships in rendering marriage unlawful, i.e. whatever is prohibited due to blood relationships is also prohibited by milk relationships.﴿ However, if the number of breastfeeding is less than five times or is doubted, it is not prohibited for him to marry as there is no definite impediment.

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The first question of Fatwa no. 17410

Q 1: one of my sons was breast-fed by a woman; is it permissible for me to marry any of her daughters? Please guide us. May Allah guide you to the path of good!

A: If the reality is as you mentioned, it is permissible for you to marry any of the daughters of the woman who breast-fed one of your sons. The fact that your son was breast-fed by her would not serve as an impediment to you marriage to one of her daughters.

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Fatwa no. (15494)

Q: I married the daughter of my maternal aunt nine years ago and Allah blessed us with children. My maternal uncle (my mother's brother) was breastfed by my mother many times. Now, am I (the husband of the daughter of my maternal aunt) considered a maternal milk-uncle to my wife? If so is true, what should I do?

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A: The breastfeeding that prohibits marriage takes place only if the baby has five times of suckling or more during the first two years of their life. Every time a baby holds a breast and sucks milk and then leaves it to take a breath or to be moved to another breast, then this is to be counted as one suckling, and so forth until five times of suckling are counted. If the times of suckling are less than five, even if they are four times of suckling, then this breastfeeding does not prohibit marriage. Mentioning the women forbidden for marriage, Allah (Exalted be He) says: ﴾, your foster mother who gave you suck, your foster milk suckling sisters,﴿ It is reported by Al-Bukhari and Muslim that the Prophet (peace be upon him) said, : ﴾Milk relationships are equal to blood relationships in rendering marriage unlawful i.e., whatever is prohibited due to blood relationships is also prohibited by milk relationships.﴿ It is also related by Muslim that `A'ishah (may Allah be pleased with her) said: It had been revealed in the Noble Qur'an that ten clear sucklings make marriage unlawful, then it was abrogated (and substituted) by five clear sucklings and Allah's Messenger (peace be upon him) died while it was recited as Qur'an." It is also related on the authority of `A'ishah (may Allah be pleased with her) that Allah's Messenger (peace be upon him) said: ﴾One suckling or two do not make (marriage) unlawful.﴿ (Related by Muslim). The breastfeeding that can act as a cause of prohibition of marriage is the one described above. Your maternal aunt has nothing to do with the fact that your maternal uncle was breastfed by your mother since the ruling is only applied to the one who was breastfed. Since your aunt was not breastfed by your mother, her daughter is lawful for you to marry.

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Fatwa no. 15710

Q: my sister (may Allah have mercy on her) was breastfed by my aunt along with my cousin, who later married my full maternal uncle and gave birth to many children. Is it permissible for me to marry her daughter?

A: It is permissible for you to marry the daughter of your sister's foster sister as long as the woman that breastfed them is not one of your Mahrams (spouse or unmarriageable relatives), as the girl you wish to marry is a non-Mahram.

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Fatwa no. (15824)

Q: What is the duty incumbent on me regarding my milk-mother? Should I call her "my mother" or the like? As for her daughter with whom I was breastfed in childhood,

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should I call her "my sister"? How should I salute them i.e. should I shake hands with or kiss them? Is her son - who is younger than the daughter - my milk-brother? Does it make any difference if her brother is elder or younger than her? My younger brother was also breastfed with her younger one, is she to be his milk-sister? Is it permissible for a girl to kiss her milk-brother? Please, advise us!

A: The breastfeeding that prohibits marriage takes place only if the baby has five times of suckling or more during the first two years of their life. The description of one suckling is as follows: A baby holds a breast and sucks milk. If it leaves it to take a breath or to be moved to another breast, then this is to be counted as one suckling, and so forth until five times of suckling are counted. If the times of suckling are less than five, even if they are four times of suckling, then this breastfeeding does not prohibit marriage. Mentioning the women forbidden for marriage, Allah (Exalted be He) says, ﴾, your foster mother who gave you suck, your foster milk suckling sisters,﴿ It is reported by Al-Bukhari and Muslim that the Prophet (peace be upon him) said : ﴾Milk relationships are equal to blood relationships in rendering marriage unlawful i.e. whatever prohibited due to blood relationships is also prohibited by milk relationships.﴿ It is related by Muslim that `A'ishah (may Allah be pleased with her) said: "Amongst what was sent down of the Qur'an was 'ten known times of suckling forbid marriage. Then it was abrogated by 'five known times of suckling'. When the Messenger of Allah

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(peace be upon him) died, it was recited as Qur'an. It is authentically reported that `A'ishah (may Allah be pleased with her) also related that Allah's Messenger (peace be upon him) said: ﴾One suckling or two do not make (marriage) unlawful.﴿ (Related by Muslim). If these conditions of breastfeeding are met, the breastfed child becomes a milk-child of the woman who breastfed him/her; all her children become his/her milk-siblings; and his husband becomes his milk-father. Thus all the Mahrams (unmarriageable relatives) of the husband become Mahrams to the breastfed child and all his (the husband's) children become milk-siblings to the breastfed child, whether those belonging to the husband through the breastfeeding woman or through any of his other wives. The consequences of the mentioned breastfeeding are that marriage will be prohibited between the breastfed child and both the Mahrams (unmarriageable relatives) of the breastfeeding woman and the Mahrams of her husband, even those belonging to him through other wives. It is Mustahab (desirable) to maintain the ties of kinship with them both through salutation or any other kind of lawful greeting. May Allah grant us success! May Allah's Peace and Blessings be upon our Prophet and upon his family and Companions!

Fatwa no. 16644

Q: When I used to breast-feed my second child, my husband would tie my hands to my back and start gobbling up my breasts vigorously. He continued to do that for four months. He also said to me, "You are to me like my mother." Once when I was visiting my family,

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I told them about him sucking my breasts. Is that act lawful?

A: It is not permissible for your husband to repeat that act again. However, you do not become unlawful for him because of this act. The reason is that breastfeeding which affects marriageability must take place during the first two years of the baby's life. This is based on the Hadith in which the Prophet (peace be upon him) said: ﴾"Breastfeeding relationship is only established when milk is the only food (of the child)."﴿ The Prophet (peace be upon him) also said: ﴾"The only breastfeeding that affects marriageability is that which satisfies (i.e., fully satiates) the stomach and takes place before weaning."﴿ Accordingly, you are not prohibited to resume marital relations with your husband. as for the husband's saying, "You are to me like my mother," if his intention is to establish a prohibited marriage relationship based on breastfeeding ties, it will be of no account. However, if by saying so he intends Zhihar (a man likening his wife to an unmarriageable relative), he will have to offer Kaffarah (expiation) for Zhihar, which is to emancipate a believing slave. If he cannot find any, he must observe Sawm (Fast) for two consecutive months. If he cannot do this, he must feed sixty Miskins (needy persons). This is based on the Ayah (Qur'anic verse) which reads: ﴾And those who make unlawful to them their wives by Zihâr and wish to free themselves from what they uttered, (the penalty) in that case is the freeing of a slave before they touch each other.﴿

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Fatwa no. 18899

Q 1: If a man has a milk-son, is the man considered to be a Mahram (unmarriageable relative) to the wife of his milk-son or not?

A: The wife of a milk-son is like the wife of a biological son; it is Haram for the father to marry either of them, according to the saying of the Prophet (peace be upon him), ﴾"What becomes Haram (forbidden for marriage) through breastfeeding is (the same as) that which becomes Haram through blood ties."﴿ However, it is conditional for the breastfeeding to have taken place during the first two years of the baby's life and to have occurred at least five times. In consequence of this, he is, therefore, considered as a Mahram to her.

Q 2: Is a wife's milk-mother considered as a Mahram to her husband or not? Please bear in mind that all the legal conditions of breastfeeding were met in these two questions.

A: Whatever is prohibited with a wife's biological mother is also prohibited with a wife's milk-mother

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according to the saying of the Prophet (peace be upon him), ﴾ "What becomes Haram (forbidden for marriage) through breastfeeding is (the same as) that which becomes Haram through blood ties." ﴿ The man is, therefore, a Mahram to his wife's milk-mother.

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Fatwa no. 6175

Q: I was breastfed with one of the sons of L.L.H for a duration of at least fifteen days. I understand that all of this man's sons are my foster brothers. Please advise concerning the following: First, the mentioned man whose wife breastfed me had another wife whom he had divorced. Is she considered my aunt and a Mahram (unmarriageable relative) for me? Can I shake hands with her and sit in Khulwah (being alone with a member of the opposite sex) with her?

Second, there are many children who were breastfed by those two wives. Are their foster sons and daughters considered my siblings?

A: If you were breastfed by L.L.H's wife in the mentioned way in the toddler years, you are considered his son, and his sons and daughters are considered your foster siblings,

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according to Allah's saying, ﴾Forbidden to you (for marriage) are: your mothers, your daughters﴿ until His saying, ﴾your foster milk suckling sisters﴿ Allah also says, ﴾The mothers shall give suck to their children for two whole years﴿ It was authentically reported that the Prophet (peace be upon him) said, ﴾ breastfeeding makes unlawful what birth makes unlawful. ﴿ It was also authentically reported from `Aishah (may Allah be pleased with her) that she said, "It was among the revelation of the Qur'an that ten known times of breastfeeding make the marriage prohibited, but this was later abrogated and reduced to five. The Messenger of Allah (peace be upon him) died and the ruling remained effective." Given that one time of breastfeeding means that the baby sucks milk from the breast. If it stops to take its breath or move to the other breast, and then sucks milk again, this is considered a second time of breastfeeding.

The second wife of L.L.H is also a Mahram to you, as she is your foster father's wife, and Allah says, ﴾And marry not women whom your fathers married, except what has already passed﴿ Those who were breastfed by that woman or by other women who married L.L.H are all considered your foster siblings.

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The third question of Fatwa no. 19329

Q 3: Is it permissible for a woman to breast-feed her brother?

A: It is permissible for a woman to breast-feed her younger brother if there is a need to do so. The concerned brother will be her son by breastfeeding if she breast-feeds him five times or more during the first two years of his life.

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The second question of Fatwa no. 5364

Q 2: I married a second wife, but my first wife had breastfed one of our relative's babies. Is my second wife considered to be a Mahram (unmarriageable relative) to this baby or not?

A: If the baby was breastfed at least five times during the first two years of his life by

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the first wife, her husband becomes a milk-father to him. Therefore, the baby becomes a Mahram to the second wife, because he is her husband's milk-son. Allah (Exalted be He) says: ﴿and not to show off their adornment except only that which is apparent (like both eyes for necessity to see the way, or outer palms of hands or one eye or dress like veil, gloves, head-cover, apron, etc.), and to draw their veils all over Juyûbihinna (i.e. their bodies, faces, necks and bosoms) and not to reveal their adornment except to their husbands﴾ It is also authentically reported from the Prophet (peace be upon him) that he said, ﴿"Breastfeeding prohibits what birth (consanguinity) prohibits."﴾ It is authentically reported from 'Aishah (may Allah be pleased with her) that she said: "Amongst what was revealed from the Qur'an was: 'Ten known breastfeedings make (marriage) Haram (prohibited)...' It was then abrogated by: 'Five known breastfeedings...' The Messenger of Allah (peace be upon him) died while such was the practice." If the baby takes to a breast and sucks milk from it, and leaves it to breath or move, this is considered as one breastfeeding and if it does it again, it is considered as a second breastfeeding, and so on.

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Fatwa no. 8058

Q: I intend, In sha'a-Allah (if Allah wills), to marry my son to his maternal aunt's daughter who

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was breastfed by her maternal aunt. My son was also breastfed two years earlier by the same woman who breastfed her (i.e. his maternal aunt's daughter). Yet he was not breastfed by the girl's mother and she was not breastfed by his mother. The marriage contract will be suspended until this inquiry is explained by Your Eminence. Please advise, may Allah reward you!

A: If both your son and his maternal aunt's daughter were breastfed by the same woman mentioned above more than five times during their first two years of age, then it is forbidden for your son to marry her since she is considered his sister through breastfeeding ties. If they both or if one of them was breastfed by this woman less than five times during their first two years of age or after their first two years of age, then it is permissible for him to marry her. Allah (Exalted be He) says: ﴾The mothers shall give suck to their children for two whole years, (that is) for those (parents) who desire to complete the term of suckling﴿ And: ﴾Forbidden to you (for marriage) are: your mothers, your daughters﴿ The Prophet (peace be upon him) said: ﴾Milk relationships are equal to blood relationships in rendering marriage unlawful.﴿ It was related that `Aishah (may Allah be pleased with her) said: "It was revealed in the Qur'an that ten clear breastfeedings prohibit (marriage) then it was abrogated (and substituted) by five clear breastfeedings, and Allah's Messenger (peace be upon him) died while it was likewise." It is worth mentioning that if a baby

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sucks milk from the breast - however little it may be - and then leaves it, this will be counted as one breastfeeding. If it again sucks milk from the breast - however little it may be - and then leaves it, this will be counted as a second breastfeeding, etc.

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Fatwa no. 8045

Q: I was breast-fed by my maternal grandmother. Following the death of my maternal grandfather, my grandmother married another man and she breast-fed a woman, who also breast-fed the daughter of my paternal uncle. Scholars have held different views regarding this breastfeeding relationship. I ask Allah (Exalted be He) to guide you to answer the following question: Is it permissible for me to marry the daughter of my paternal uncle, who was breast-fed by the woman whom my maternal grandmother had previously breast-fed? Please advise, may Allah reward you best!

A: breastfeeding that affects marriageability refers to breast-feeding a baby for five times or more during the first two years of the baby's life. One breastfeeding is counted when the baby holds the breast and sucks milk from it into the stomach. If the baby releases the breast then holds it and sucks milk again, this is a second breastfeeding and so on.

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If both the woman and you were breast-fed five times or more by your maternal grandmother during your first two years of life, and if the girl you want to marry was breast-fed five times or more during the first two years of her life by the woman who was also breast-fed by your maternal grandmother, it would be prohibited for you to marry that girl since she would be considered your niece by breastfeeding. Allah (Exalted be He) says: ﴿Forbidden to you (for marriage) are: your mothers﴾ Allah also says: ﴿The mothers shall give suck to their children for two whole years, (that is) for those (parents) who desire to complete the term of suckling﴾ The Prophet (peace be upon him) also said: ﴾"Breastfeeding relationships are equal to blood relationships in rendering (marriage) unlawful."﴿ (Agreed upon by Al-Bukhari and Muslim) It was authentically reported on the authority of `Aishah (may Allah be pleased with her) that she said, "It had been revealed in the Qur'an that ten clear times of breastfeeding affect marriageability, then it was abrogated (and substituted) by five clear times (of breastfeeding). Allah's Messenger (peace be upon him) died and the matter was settled as such." If the times of breastfeeding were less than five or if breastfeeding did not take place during the first two years of life, you would be permitted to marry her.

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Fatwa no. 8526

All praise be to Allah Alone, and peace and blessings be upon His Last Messenger. The Permanent Committee for Scholarly Research and Ifta' has read the letter that was sent to His Honor the President from the questioner the Chairman of the Legal Court of Al-Fujarah and the subjoined areas. The concerned letter is registered at the Department of Research under number 856 and dated in 23/03/1405 A.H. The letter reads as follows: Attached is a request that was submitted by a Muslim brother in the United Arab Emirates in 15/11/1984 A.D. and that we registered under number 196 in 24/02/1405 A.H. The concerned brother inquires about the ruling on a man who married a woman that was breastfed by her paternal aunt who is the same man's ex-wife and the mother of some of his children. The breastfeeding continued for one month and took place when the man's ex-wife was married to another man. It is worth mentioning that the woman who was breastfed by her paternal aunt is still married to the man in question and they have seven children.

We hope that Your Honor will issue a Fatwa regarding the question mentioned above and advise the concerned man to do that which is most appropriate

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and beneficial. May Allah bless and reward you with the best. May Allah's Peace, Mercy, and Blessings be upon you.

A: If the case is exactly as what is mentioned and the concerned man's wife was breastfed by the same man's ex-wife for five times or more when the former was in the first two years of her age, she is forbidden to him for marriage because she is considered his step-daughter. Allah (Exalted be He) states: ﴿Forbidden to you (for marriage) are: your mothers, your daughters﴾ until He (Exalted be He) states: ﴿your step daughters under your guardianship, born of your wives to whom you have gone in﴾ He (Exalted be He) also states: ﴿The mothers shall give suck to their children for two whole years﴾ Moreover, it is authentically reported that the Prophet (peace be upon him) states: ﴿Milk relationships are equal to blood relationships in rendering marriage unlawful, i.e. whatever is prohibited due to blood relationships is also prohibited by milk relationships.﴾ In addition, it is authentically reported that `Aishah (may Allah be pleased with her) said: "It was among the revelation of the Qur'an that ten known times of breastfeeding make the marriage prohibited, but this was later abrogated and reduced to five. The Messenger of Allah (peace be upon him) died and the ruling remained effective." It may be worth mentioning that one breastfeeding is that the baby holds the breast and sucks milk from it. If the baby releases the breast and holds it and sucks milk again, this will be counted as a second time and so on. However, if the concerned man's wife was breastfed by her paternal aunt for less than five times or that breastfeeding took place when the breastfed was older than two years of age, this will not affect the marriage at all.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Fatwa no. (8461)

Q: I am from Yemen. My youngest brother was breastfed by my paternal uncle's daughter whom I want to marry. Has she become unmarriageable to both my brother and me or just to my brother? Please advise us regarding this problem, may Allah reward you the best!

A: The breastfeeding that prohibits marriage takes place only if a baby had five sucklings or more during the first two years. The description of one suckling is as follows: a baby holds a breast and sucks milk. If it leaves the breast to take a breath or to be moved to another breast, then this is to be counted as one suckling, and so on until five sucklings are counted. If the number of sucklings is less than five, even four, breastfeeding does not prohibit marriage. Mentioning Mahrams (spouses or unmarriageable relatives), Allah (Exalted be He) says: ﴿Forbidden to you (for marriage) are: your mothers﴾ ... ﴿, your foster mother who gave you suck, your foster milk suckling sisters,﴾ and: ﴿The mothers shall give suck to their children for two whole years, (that is) for those (parents) who desire to complete the term of suckling﴾

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The Prophet (peace be upon him) said: ﴿Milk relationships are equal to blood relationships in rendering marriage unlawful, i.e. whatever is prohibited due to blood relationships is also prohibited by milk relationships.﴾ (Agreed upon by Imams Al-Bukhari and Muslim). It was also authentically reported that `Aishah (may Allah be pleased with her) said: "Amongst what was sent down of the Qur'an was 'ten known sucklings forbid marriage'. Then it was abrogated by 'five known sucklings'. When the Messenger of Allah (peace be upon him) died, it was what is now recited of the Qur'an." On the other hand, if he was breastfed by her less than five times, or if he was breastfed at any time other than the first two years (of his life), it is permissible for him to marry her. As for you, it is permissible for you to marry her, regardless whether the breastfeeding of your brother exceeded this number or not.

May Allah grant us success. May peace and blessings be upon our Prophet and his family and Companions!

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Fatwa no. 862

Q 1: A woman died in her postpartum period, so her son was raised by his maternal grandmother who was not breastfeeding at that time, but she had milk at that time and she breastfed him for two years. Can this man marry his maternal uncle's daughter, given that his uncle is his foster brother?

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A: If the situation is as you mentioned, this man is considered his uncle's foster brother and his cousin's foster uncle. Thus, it is prohibited for him to marry her, according to Allah's saying, ﴿forbidden to you (for marriage) are: your mothers, your daughters﴾ until His saying, ﴿your brother's daughters, your sister's daughters﴾ The Prophet (peace be upon him) also said, ﴾Foster relationships are equal to blood relationships in rendering marriage unlawful.﴿

Q 2: A man married a woman and had a child, and she breastfed another child at the same time. This woman died, and her husband married another woman. Is it permissible for the second wife to unveil her face and shake hands with the man who was breastfed by the first wife?

A: If the situation is as you mentioned, the man who was breastfed by this woman is considered her husband's foster son, provided that breastfeeding occurs five times or more in the first two years. Thus, he is considered a Mahram (unmarriageable relative) for any woman whom this man marries, whether before or after the one who breastfed him. It is lawful for her to treat him like one of her Mahrams, such as unveiling her face in front of him, Khulwah (being alone with a member of the opposite sex) with him and traveling with him.

Q 3: A woman was breastfed by many women in her childhood. Is it permissible for her husband to shake hands with all her foster mothers?

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A: If this woman was breastfed by each of those women five times or more in the first two years, her husband would be a Mahram for all these women. It is lawful for them to treat him like one of their Mahrams, such as unveiling their face in front of him, Khulwah (being alone with a member of the opposite sex) with him and traveling with him.

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Permanent Committee for Scholarly Research and Ifta'

Fatwa no. 13096

Q: If there are two milk-brothers (i.e. brothers by breastfeeding ties), is it Halal (lawful) for one of them to marry the daughter of his milk-sister or the daughter of his milk-brother, or is marriage Haram (prohibited) under these circumstances?

A: the breastfeeding that makes a child a Mahram (unmarriageable relative) is five or more breastfeedings within the first two years of a baby's life. If the breastfeeding of these brothers occurred in this manner, they are milk-brothers. The children of each are the milk-nieces and-nephews of the other, whether the breastfeeding relationship stems from the side of both the mother and the father, or just from the side of either the mother or the father. It is, therefore, not Halal for either of them to marry from the daughters' of the other, because they are his milk-nieces.

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Allah (Exalted be He) says: ﴾Forbidden to you (for marriage) are: your mothers, your daughters﴿ to His Saying: ﴾your foster milk suckling sisters﴿ He (Exalted be He) also says: ﴾The mothers shall give suck to their children for two whole years﴿ It is authentically reported that the Prophet (peace be upon him) said, ﴾"Breastfeeding prohibits what birth (consanguinity) prohibits."﴿ It is also authentically reported that 'Aishah (may Allah be pleased with her) said, (may Allah be pleased with her) said, "Amongst what was revealed from the Qur'an was: 'Ten known breastfeedings make (marriage) Haram (prohibited)...' It was then abrogated by: 'Five known breastfeedings...' When the Messenger of Allah (peace be upon him) died, it remained as such." It should be borne in mind that if a baby takes to a breast and sucks milk from it, and then leaves it, this is considered as one breastfeeding and if it does it again and sucks milk, this will be considered as the second breastfeeding, and so on. If the breastfeeding occurs less than five times or after the first two years of life, the child is not a Mahram and marriage is permissible.

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Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

(Part No. 21; Page No. 118)

The second, third and fourth questions of Fatwa no. 2

Q 2: Would I be a maternal uncle and Mahram (an unmarriageable relative) to a girl whom my maternal sister breastfed?

A: If the girl was breastfed by your sister five times during the first two years after birth, she would become a foster daughter to your sister and you would become a foster maternal uncle to her. When the baby sucks milk from the breast, then leaves it to breathe or move to the second breast or the like, this will count as one occurrence of breastfeeding and so on. It was reported on the authority of `Aishah (may Allah be pleased with her) that she said: ﴾It was among the revelation of the Qur'an that ten known times of breastfeeding make the marriage prohibited, but this was later abrogated and reduced to five. The Messenger of Allah (peace be upon him) died and the ruling remained effective.﴿ Related by Muslim. Allah (Exalted be He) says: ﴾Forbidden to you (for marriage) are: your mothers﴿ to His saying: ﴾your sister's daughters﴿ The Prophet (peace be upon him) said: ﴾Milk relationships are equal to blood relationships in rendering marriage unlawful, i.e. whatever is prohibited due to blood relationships is also prohibited by milk relationships.﴿ Related by Al-Bukhari, Muslim, Abu Dawud, Al-Tirmidhy, Al-Nasa'iy, and Ibn Majah. The five times of breastfeeding makes marriage unlawful if they occur in the first two years of the baby's life. Allah (Exalted be He) says: ﴾The mothers shall give suck to their children for two whole years, (that is) for those (parents) who desire to complete the term of suckling﴿ The Prophet (peace be upon him) said: ﴾

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Breastfeeding does not make marriage unlawful except when the milk enters the stomach and it occurs before weaning.﴿ Related by Al-Tirmidhy who classified it as Hadith Hasan (a Hadith whose chain of narration contains a narrator with weak exactitude, but is free from eccentricity or blemish) and Sahih (good and authentic Hadith).

Q 3: A woman married a man and breastfed a girl then got divorced and married three husbands consecutively. Will the girl become a foster-daughter to the latter husbands?

A: If breastfeeding occurs in the same way mentioned in the previous answer, the girl becomes a foster-daughter to every husband who has intercourse with her foster mother. Allah (may be He Exalted) says: ﴾ and your step daughters under your guardianship, born of your wives to whom you have gone in - but there is no sin on you if you have not gone in them (to marry their daughters), ﴿ Guardianship here is not a prerequisite for the matter.

Q 4: am I considered a Mahram (unmarriageable relative) to the foster mother of my wife?

A: If this woman breastfed your wife to the full and this breastfeeding met the conditions we stated in the first answer, you would be one of her Mahrams. Allah (Exalted be He) says: ﴾Forbidden to you (for marriage) are: your mothers﴿ Based on the general meaning of the Ayah (Qur'anic verse), it makes no difference whether you consummated the marriage with your wife

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after concluding the marriage contract or not.

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Permanent Committee for Scholarly Research and Ifta'

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\`Abdullah ibn Mani\`	\`Abdullah ibn Ghudayyan	\`Abdul-Razzaq \`Afify	Ibrahim ibn Muhammad Al Al-Shaykh

Fatwa no. 1471

Q: My wife has a milk-sister whose husband died leaving her with five young orphans. I want to marry her to become a guardian to the orphaned children, so I can support and clothe them. Is it permissible for me to marry her or not?

A: If it is confirmed that this woman is your wife's sister through breastfeeding, it is not permissible for you to be married to two sisters at the same time, because Allah (Exalted be He) says: ﴾Forbidden to you (for marriage) are: your mothers, your daughters﴿ to His Saying: ﴾and two sisters in wedlock at the same time, except for what has already passed﴿ It is also authentically reported from the Prophet (peace be upon him) that he said, ﴾"Breastfeeding prohibits what birth (consanguinity) prohibits."﴿ In regard to her orphaned children, you can be a guardian to them and support them without marrying their mother or being in Khulwah (being alone with a member of the opposite sex) with her.

By supporting them, you could hope for Allah's Reward. Otherwise, you may refer them to those in authority for them to manage their affairs in the way that they can with social insurance or letting the children go to an orphanage or somewhere similar.

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Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. (4728)

Q: I want to marry the daughter of my elder maternal uncle who (this maternal uncle of mine) is approximately of the same age as my mother. Both my elder brothers and their peers of my maternal uncles were breastfed by both my mother and my grandmother. As for me, I was only breastfed by my mother. The daughter of my maternal uncle was also only breastfed by her mother. They claim that I became her paternal uncle due to the breastfeeding shared between both my brothers and my maternal uncles. Please give me a Fatwa whether I am to be her paternal uncle (through breastfeeding) or is she marriageable to me?

A 1: If the reality is as you have mentioned, i.e. your maternal uncles and your elder brother were breastfed by your mother and grandmother, if they were so breastfed by both your mother and grandmother five times or more during their first two years, it is not permissible for you to marry any of the daughters of these maternal uncles because you became their paternal uncle (the brother of their fathers) through breastfeeding. On the other hand, if they were breastfed less than this number or at any other time than their first two years, it is permissible for you to marry any of

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the daughters of those who were so breastfed. Allah (Exalted be He) says: ﴾Forbidden to you (for marriage) are: your mothers﴿ ... ﴾your brother's daughters, your sister's daughters﴿ and: ﴾The mothers shall give suck to their children for two whole years, (that is) for those (parents) who desire to complete the term of suckling﴿ It was proven that the Prophet (peace be upon him) said: ﴾Milk relationships are equal to blood relationships in rendering marriage unlawful, i.e. whatever is prohibited due to blood relationships is also prohibited by milk relationships.﴿ It was also authentically reported that `Aishah (may Allah be pleased with her) said: "Amongst what was sent down of the Qur'an was 'ten known sucklings forbid marriage'. Then it was abrogated by ﴾'five known sucklings'. When the Messenger of Allah (peace be upon him) died, it was what is now recited of the Qur'an."﴿ It is worth mentioning that if a baby sucks milk from the breast, no matter how little is it, and then leaves it, this will be counted as one suckling. If it sucks milk again from the breast, no matter how little is it, and then leaves it, this will be counted as a second suckling, etc.

As for your maternal uncle's daughter mentioned in your question, she is marriageable to you, because she was breastfed by neither your mother nor your grandmother, and you were neither breastfed by her mother nor her grandmother, as you have mentioned in your question.

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May Allah grant us success. May peace and blessings be upon our Prophet and his family and Companions!

The Permanent Committee for Scholarly Research and Ifta'

Fatwa no. 13613

Q: I am a young man and I want to marry my maternal cousin. However, I have brothers who were breast-fed by my maternal uncle's wife, the mother of the girl I would like to propose to. We are a family of seven members; one of them has died. The family of the girl I want to marry consists of eleven brothers. My own mother breast-fed four of them, and one of them has died. My maternal uncle's wife, on the other hand, breast-fed two of my brothers. Please bear in mind that the girl I want to marry was not breast-fed by my mother and I was not breast-fed by her mother. It is also worth mentioning that my mother breast-fed my maternal cousins two times only and the same was done by the wife of my maternal uncle with my brothers. Please advise. May Allah reward you best.

A: If the reality is as you mentioned, you are permitted to marry your maternal cousin and the fact that your brothers were breast-fed by her mother and her brothers were breast-fed by your mother has no effect on the lawfulness of your marriage.

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\`Abdullah ibn Ghudayyan	\`Abdul-Razzaq \`Afify	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

Fatwa no. 15712

Q: A person had children and his wife breast-fed another child while she was breast-feeding his eldest son. The same woman breast-fed my mother while she was breast-feeding that person's middle son; and she breast-fed another child from another family while she was breast-feeding this person's youngest daughter. What is my mother's relation to this person's children? Is she considered their sister, since they were all breast-fed by the same woman, and regardless of whether or not they were that person's children from this wife or from another wife? If two infants were breast-fed by the same woman, even if the period between breast-feeding each of them was ten years, for example, is it permissible for these siblings by breastfeeding to marry each other's sisters, since there are no ties of kinship between them except the breastfeeding ties?

A: If some people are breast-fed by one woman or by the wives of one man five times for each during the first two years of their lives, they have become siblings by breastfeeding, regardless of whether the period between breast-feeding each of them is long or short. Accordingly, each one will be the uncle or aunt of the other's children. Furthermore, they become Mahrams (unmarriageable relatives) for one another. As such, they cannot marry each other. However, it is permissible for one of them to

marry the sister of his sibling by breastfeeding, provided that she has not been breast-fed with them from the same woman.

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The first question of Fatwa no. 12018

Q 1: When my father was a young man, he married a woman with whom he had sons and daughters. The youngest of them was still small when his mother - my father's first wife - became ill. Some of her female relatives took the baby and one of them breastfed him until he had grown; strictly speaking, more than five times. During his first wife's illness, my father married my mother and they had me and my brothers and sisters. His first wife passed away after a while from her illness and her youngest son remained with my father. What is the ruling on the sons of the women who breastfed this youngest son, especially the woman who breastfed him until he grew up, marrying my full sisters? These sisters are the paternal half-sisters of the son who was breastfed by those women. I hope that you will clarify the ruling. Also, what would the ruling be on one of the paternal half-sisters marrying the son of this woman? Please clarify the matter.

A: If the reality is as you mentioned, it is permissible for one of your full sisters

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to marry one of the sons of the woman who breastfed your paternal half-brother. Their marriage is not affected by the breastfeeding.

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 12246

Q: my mother, may Allah protect her, breast-fed a child along with one of my elder sisters. Is it permissible for me to marry one of his sisters?

A: If the matter is as you have described, it is permissible for you to marry one of his sisters as this is not affected by your mother breastfeeding him.

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 11943

Q: is it permissible for a man to marry a woman whose father was breastfed

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with his elder brother? Please, write to us to determine whether this marriage is permissible.

A: If the matter is as you have mentioned, it is permissible for this man to marry this woman as their marriage is not affected by the breastfeeding.

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 13630

Q: i proposed to a girl, but the elder sister of this girl is my milk sister. Also my younger brother is the milk brother of the girl whom I want to marry. The question now is: Is it permissible for me to marry the younger girl with whom my younger brother was breastfed from her mother's milk, and her elder sister was breastfed with me from my mother's milk? Kindly give us your Fatwa in this regard.

A: If the case is as you have mentioned, it is permissible for you to marry the younger girl. Her sister's breastfeeding from your mother or your younger brother's breastfeeding from

her mother and has no affect on this.

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 13604

Q: my uncle's wife breastfed my youngest brother, while my mother breastfed my cousin who is older than me. My uncle's wife has a daughter who is older than all of us. Is it permissible for me to marry her granddaughter? Please, advise us and thank you very much.

A: If the matter is as you have described, it is permissible for you to marry her granddaughter as this breastfeeding does not affect your marriage.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

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Fatwa no. 13573

Q: As I would like to avoid doubts, my story is as follows:

First: I am a young man who would like to marry the daughter of my paternal aunt.

Second: the son of my paternal aunt was breastfed with my full-sister; although my sister has since passed away.

My question is: Is it permissible for me to marry my paternal cousin, bearing in mind that my aunt's son married a woman from outside my family. I hope that you will advise us and may Allah grant you success to do what pleases Him. Peace, Mercy, and Blessings of Allah be upon you!

A: If the reality is as you mentioned, it is permissible for you to marry your paternal cousin, and the fact that her brother was breastfed by your mother has no effect on the legality of the marriage.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 213

Q: a man has a girl who is engaged to a young man. In her childhood, she used to mix with his siblings and I think this young man's mother breastfed this girl. When

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she was asked about this, she was first a bit hesitant as she does not remember anything about this breastfeeding. Eventually, she resolutely denied that she breastfed the girl. He asks about the validity of giving this girl in marriage to this young man.

A: The fundamental ruling is that breastfeeding does not take place, and things remain unchanged except if proven otherwise. The questioner does not have, as he mentioned, any proven evidence to change what is certain. Having mixed with his siblings during childhood is not sufficient evidence to prove that breastfeeding occurred. Therefore, if it is not certain that the girl or the young man was breastfed by any of this man's wives for five times, or that both of them were breastfed together by one woman, then their marriage to each other is permissible. It is not affected by her having mixed with his siblings when she was breastfeeding.

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Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman
`Abdullah ibn Sulayman Ibn Mani`	`Abdullah ibn `Abdul-Rahman ibn Ghudayyan	`Abdul-Razzaq `Afify

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Fatwa no. 727

Q: mani` proposed to marry the questioner's sister Zar`ah. The questioner disapproved of the marriage proposal fearing there could be a breastfeeding relationship between his sister and mani`. Then the questioner agreed with Mani` that he would not oppose the marriage proposal if the latter and his family give him a sum of money. The question is whether doing so is considered a sin or not?

A: If the questioner does not know for sure that there is a breastfeeding relationship between his sister and her suitor and the questioner only suspects the possibility, rejecting the marriage proposal is not the correct thing to do. This is because the basic ruling is the absence of breastfeeding and basic rulings are not to be contra posed except by Shar`y (Islamic legal) reasons. However, the questioner did not mention a Shar`y reason for opposing the original ruling. The questioner's doubt has no bearing on the possibility that there might be a breastfeeding relationship between his sister and her suitor; thus, this does not change the original ruling in any way.

On the other hand, taking money from the man and his family for not objecting to the marriage is tantamount to seizing others' property unjustly. It is impermissible for him to receive any money unless they give it to him willingly and not for accepting the proposal. This is because if such an objection is well-founded, it will be Haram (prohibited) to recant or neglect it; and if it is not, it will be impermissible to abide by it or to receive compensation for denying it.

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`Abdullah ibn Sulayman Ibn Mani`	`Abdullah ibn `Abdul-Rahman ibn Ghudayyan	`Abdul-Razzaq `Afify

(Part No. 21; Page No. 132)

Fatwa no. 814

Q: A man proposed to marry the daughter of his paternal cousin. The girl's father agreed while her mother refused claiming that she had breastfed the man. When she was asked again, the mother said that she was not sure. The man married the girl and is asking about the validity of this marriage contract based on what has been said.

A: the prohibition of marriage due to breastfeeding does not apply except after fulfilling the following:

Firstly: It must be established. If there is any doubt, the breastfeeding is not taken into consideration, since the basic rule is the breastfeeding not taking place. It is not permissible to deviate from the basic rule except with a Shar`y (Islamically lawful) reason. Doubt does not prove it has taken place.

Secondly: The number of times of breastfeeding must be 5 or more.

Thirdly: The breastfeeding must take place during the first two years of the child's life.

It is mentioned in your question that the girl's mother said that she had breastfed the man and then doubted doing it and the man's mother denies that this happened. If there is no one to affirm that the breastfeeding took place, the girl's mother's claim to have breastfed the man and then doubting it after a while has no effect on the validity of the man's marriage

to his cousin's daughter.

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The third question of Fatwa no. 5831

Q 3: a woman fell asleep and another woman's child suckled from her. When she woke up, she found the child lying beside her holding her breast, but she did not know the exact number of times she breastfed it. Is it permissible for this child to marry any of the woman's daughters or not?

A: It is permissible for this child to marry any of the woman's daughters, unless she knows that she had breastfed him for 5 times.

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Permanent Committee for Scholarly Research and Ifta'

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\`Abdullah ibn Qa\`ud	\`Abdul-Razzaq \`Afify	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

Fatwa no. 3962

Q: I want to marry the daughter of my maternal aunt, but the problem is that there is a suspicion that my grandmother, the mother of my mother and her mother, may have breastfed both of us, as

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our grandmother is not sure about this milk-relationship. When we ask her about it, she says, “I do not know, I have forgotten. If this girl breastfed from me, I did not have any milk at that time.” I hope that you will give us a suitable solution. Based on our grandmother’s statement, is it permissible for me to marry her or not?

A: If the reality is as you mentioned, it is permissible for you to marry the maternal cousin whom you mentioned, because the breastfeeding concerning which there is doubt has no legal effect. It is well-known that the milk-relation that prohibits marriage is that which is due to known breastfeeding, if it is five or more feedings, within the first two years of a baby’s life. If it is not certain, permissibility is the basic ruling.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta’

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. (6121)

Q: My paternal aunt (the sister of my father) claims that she breastfed me while my mother was stung in her leg, and that she then breastfed me to save my life. Finally, she says that she is not certain about the period of breastfeeding, i.e. whether it was one suckling or whether it extended for a period of an hour. She also says that her daughters are unmarriageable to me. Please give us a Fatwa on this issue, may Allah reward you the best!

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A: The breastfeeding that entails prohibition of marriage takes place only if the baby gets five sucklings or more during the first two years, each suckling is as follows: A baby holds a breast and sucks milk. If it leaves it to take a breath or to be moved to another breast, then this is to be counted as one suckling, and so on until five sucklings are counted.

Accordingly, if it is proven that you were breastfed by your mentioned paternal aunt five times or more during the first two years of age, in such a manner as mentioned above, then it is not permissible for you to marry any of her daughters. For, due to that breastfeeding you become a brother in breastfeeding to them. Allah (Glorified and Exalted be He) says: ﴾Forbidden to you (for marriage) are: your mothers﴿ He (Glorified be He) also says ﴾your foster milk suckling sisters﴿ And: ﴾The mothers shall give suck to their children for two whole years, (that is) for those (parents) who desire to complete the term of suckling﴿ It was also authentically reported from `A'ishah (may Allah be pleased with her) that she said: "Amongst what was sent down of the Qur'an was 'ten known sucklings forbid marriage'. Then it was abrogated by 'five known sucklings'. When the Messenger of Allah (peace be upon him) died, it was what is now recited of the Qur'an." On the other hand, if you were breastfed by her less than five times, or were breastfed after the first two years (of your life), it is permissible for you to marry any of the daughters of your mentioned paternal aunt. It is worth mentioning that the doubted breastfeeding

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is not to be considered.

May Allah grant us success, and peace and blessings be upon our Prophet and his family and Companions!

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The third question of Fatwa no. 6339

Q 3: A woman woke up to find that a child of another woman had fed itself from her breast. She doubts the number of times it fed. Will it be permissible for that child to marry any of the daughters of that woman when it grows up?

A: In case the child is breastfed from the woman five times or more during its first two years of infancy, it will not be permissible for him to marry any of her daughters. Allah (Exalted be He) states: ﴾Forbidden to you (for marriage) are: your mothers, your daughters﴿ ﴾your foster milk suckling sisters﴿ Allah (Exalted be He) also states: ﴾The mothers shall give suck to their children for two whole years, (that is) for those (parents) who desire to complete the term of suckling﴿ It was authentically narrated that the Prophet (peace be upon him) stated: ﴾Wet-nursing makes unlawful what consanguinity makes unlawful.﴿ It was also authentically narrated by `Aishah (may Allah be pleased with her) that she said: "It was among the revelation of the Qur'an

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that ten known times of breastfeeding make the marriage prohibited, but this was later abrogated and reduced to five. The Messenger of Allah (peace be upon him) died and the ruling remained effective. It should be noted that a single Rad`ah (lactation) is established when the child's mouth loses hold of the breast after drawing milk into his stomach. A second Rad`ah is established when it repeats the same action again and so on. If the child is breastfed less than five times or following its first two years of infancy or the number of Rad`ah is doubted, marriage will not be prohibited.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 12610

Q: I married one of my relatives in Rabi` Al-Awwal, 1385 A.H. When I married her, she was breastfeeding her daughter whom she had from her ex-husband. Her daughter was two years old at that time. My sister-in-law had given birth to a boy a month after her sister's marriage. Many years later, my wife and I had other daughters. When their cousin grew up, he proposed to one of them, and I agreed. However, a few days after the engagement, rumors spread

that the boy was breastfed by his aunt while she was breastfeeding her daughter. So, I asked my wife about this, and she swore to me that it never happened, and that they lived together at their uncle's house.

A: If the situation is as you mentioned, that your wife did not breastfeed her nephew, and that your daughter was not breastfed by her aunt, it is permissible for your daughter to marry her cousin. Rumors are not taken into account; what matters is the truth.

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Fatwa no. 15746

Q: my father is married to a woman and has a child. After marriage, it was claimed that his paternal sister had breastfed his wife. My father's sister had died, and we have no idea about the number of times of this breastfeeding, and whether this is true or not. It was just claimed, and we are in doubt. Please advise.

A: The original ruling is that a marriage is valid until breastfeeding is proved to have occurred

with its conditions: being in the first two years, as the Prophet (peace be upon him) said, ﴾The only breastfeeding that creates the relationship of Mahram (unmarriageable relatives) is that which fully satiates the stomach before weaning.﴿ Narrated by Al-Tirmidhy and ranked as Sahih (authentic). They must be five times of breastfeeding. It was authentically reported from `Aishah (may Allah be pleased with her) that she said, ﴾It was among the revelation of the Qur'an that ten known times of breastfeeding make the marriage prohibited, but this was later abrogated and reduced to five. The Messenger of Allah (peace be upon him) died and the ruling remained effective.﴿ Narrated by Muslim, Abu Dawud and Al-Nasa'y. Otherwise, the original ruling is that the marriage is valid, so you should not doubt it or hesitate.

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The first question of Fatwa No. (3648)

Q 1: A young boy or girl was breastfed by a certain woman who doubted the times of breastfeeding that took place. Yet, she says that when the baby was brought to her, both her breasts were filled with milk and the baby suckled until her breasts were light. What is the ruling on that? I witnessed this case myself. They want to marry the breastfed girl to a brother of the breastfeeding woman. What is the meaning of the statement of the Prophet (peace be upon him): ﴾So anyone who avoids

the doubtful matters has protected their faith and their honor.﴿ **He (peace be upon him) also said:** ﴾Leave what causes you doubt and turn to what does not cause you doubt.﴿ **He (peace be upon him) also said to the man who came to ask him about Al-Birr (righteousness):** ﴾You have come to ask about Al-Birr (righteousness)?﴿ **Some scholars and Fuqaha' (Muslim jurists) also said: "If the breastfeeding woman doubts the times of breastfeeding that took place after the husband consummated marriage, then their marriage was built on certainty and it can only come to an end when there is certainty about the number of sucklings. Yet, if the breastfeeding woman doubts before they consummate marriage, they should be separated in order for them to be on the safe side and should not continue on doubts." Is this opinion correct or not?**

A 1: The breastfeeding that prohibits marriage takes place only if the baby had five sucklings or more during the first two years of its life. The description of one suckling is as follows: A baby holds a breast, sucks milk, and then leaves it. If the baby comes to suck milk through it again, then it is considered to be a second suckling, and so forth. Accordingly, if the mentioned girl was breastfed by the mentioned woman five times or more during the first two years in the manner mentioned above, then it is not permissible for the brother of the breastfeeding woman through breastfeeding to marry this girl since he became her maternal uncle through breastfeeding. Allah (Glorified and Exalted be He) says: ﴾Forbidden to you (for marriage) are: your mothers﴿ ... ﴾your brother's daughters, your sister's daughters﴿ Allah also says: ﴾The mothers shall give suck to their children for two whole years, (that is) for those (parents) who desire to complete the term of suckling﴿

The Prophet (peace be upon him) said: ﴾Milk relationships are equal to blood relationships in rendering marriage unlawful i.e. whatever prohibited due to blood relationships is also prohibited by milk relationships.﴿ It is also authentically reported that `A'ishah (may Allah be pleased with her) said: "Amongst what was sent down of the Qur'an was 'ten known times of suckling forbid marriage. Then, it was abrogated by 'five known times of suckling'. When the Messenger of Allah (peace be upon him) died, the latter rule was in force." On the other hand, if the girl was breastfed less than five times or after the first two years (of her life), it is permissible for the mentioned man to marry the mentioned girl. It is worth mentioning that the doubted breastfeeding is null and unconsidered. As for the statement you cited by some scholars i.e. "what is based on certainty cannot be nullified due to doubt," this is correct. It is preferable for the mentioned man not to marry the mentioned girl to avoid doubt and to act according to the Hadiths mentioned in the question.

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The first question of Fatwa no. 4006

Q 1: I want to marry my maternal uncle's daughter, but her mother claims that

her daughter was breast-fed by my stepmother with one of my brothers. No one could identify how many times this happened, because my stepmother died and the girl's mother was sick at the time of breastfeeding. However, the girl says that my stepmother used to say to her, "Why do not you obey me? I breast-fed you until you were satiated."

This is the only evidence we have. Please advise. May Allah reward you! Is it lawful for me to marry this girl or not?

A: If the reality is as you mentioned, that breastfeeding really took place, but there was no way to confirm the number of times of breastfeeding because the breastfeeding woman had already died, and since she used before her death to ask the girl you want to marry to obey her, because she had breast-fed her until she was satiated, you would better not marry that girl, as she might have been breast-fed by your stepmother five times or more. It was authentically reported that the Prophet (peace be upon him) said: ﴾"Leave what causes you doubt and turn to what does not cause you doubt."﴿ You should also take into account the disagreement among the scholars in the times of breastfeeding that prohibit marriage.

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The third question of Fatwa no. 2450

Q 3: Engaged in foreplay with his breastfeeding wife, the husband sucked some of her breast milk. Is she considered unlawful for him?

A: She is not considered unlawful for him, because breastfeeding that affects marriageability has to take place during the first two years of the baby's life and the baby must be breast-fed for at least five times. This is based on the Ayah (Qur'anic verse) which reads: ﴾The mothers shall give suck to their children for two whole years, (that is) for those (parents) who desire to complete the term of suckling﴿ The ruling is also based on the Hadith in which the Prophet (peace be upon him) said: ﴾"There is no breastfeeding over the age of two years."﴿ Other Hadith have been narrated to the same effect.

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does blood take the same ruling as breastfeeding rendering someone a Mahram?

Fatwa no. 310

Q: My wife is sick and needs blood. The hospital asked me to donate blood for her. Does this have any effect on our marital life?

A: Perhaps the questioner makes an analogy between blood and milk that establishes a relationship of a Mahram (spouse or unmarriageable relative). This analogy is not valid for two reasons:

First, blood is not a source of nourishment like milk.

Second, breastfeeding that establishes a relationship of a Mahram is based on two conditions: (1) the number of breast feedings should not be less than five;

(2) this should occur within the first two years of the infant's life.

Therefore, this blood which you donated to your wife does not have any effect on your marital life.

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`Abdullah ibn Sulayman Ibn Mani`	`Abdullah ibn `Abdul-Rahman ibn Ghudayyan	`Abdul-Razzaq `Afify

(Part No. 21; Page No. 146)

The first question of Fatwa no. 96

Q 1: Does blood transfusion between a man and a woman affect their eligibility for marriage to each other, as when they have breastfeed from the same woman, or not?

A: Blood transfusion from a person to another is not the same as breastfeeding, neither linguistically nor legally. As such, it does not take the same rulings of breastfeeding concerning the impermissibility of marriage. Similarly, if it is said that the origin of milk is blood and it should take the same ruling, this is not acceptable because it changes by Allah's will from blood to milk. Thus, it falls under certain rulings different from that of its origin. Furthermore, rulings pertaining to breastfeeding are not open for Ijtihad (juristic effort to infer expert legal rulings), because it is similar to matters of worship, and that is why such rulings are not subject to Qiyas (analogy) comparing feeding to blood. Moreover, the rulings related to breastfeeding are based upon religious texts and are confined to it. They refer to breastfeeding which is based upon a woman's milk after she gives birth as well as the infant having to have breastfed five or more times in the first two years.

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(Part No. 21; Page No. 147)

Fatwa no. 1507

Q: Is it permissible for a husband to donate blood to his wife who is experiencing a serious health condition which requires urgent transfusion of 500 cm of blood? Is it true that she becomes unlawful to him?

A: In case the wife's health condition necessitates a blood transfusion, it is permissible for her to receive the blood donated by her husband or any other person. Unlike Rada` (breastfeeding which produces the legal impediment to marriage of milk-kinship), blood transfusion, no matter how large the amount, does not affect the marriage relationship in case one of the couple happens to donate his blood to his partner. Accordingly, the wife will not become unlawful to her husband by virtue of this donation. The same holds true if the husband receives blood transfused from his wife.

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The fourth question of Fatwa no. 19477

Q 4: It is known that Shari`ah (Islamic law) stipulates that specific times of breastfeeding given by any woman to any infant make that woman the mother of the infant by breastfeeding. What is the ruling of Shari`ah on

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a woman who has donated about four hundred and fifty milliliters of her blood to a child who has been in need of blood transfusion? It is worth mentioning that amongst the components of breast milk are antibodies which are also included in the blood. Is that woman regarded as a mother of this child because of the blood transfusion?

A: blood donation does not divert marriageable relatives to be unmarriageable ones as breastfeeding does. Consequently, if a woman donates some of her blood to a child, this will not cause the child to be regarded as her son. The same ruling applies regardless of the quantity of the donated blood and the number of times transfusion takes place.

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(Part No. 21; Page No. 149)

Expenditure and Custody

Fatwa no. 4359

Q: I am a well-to-do person and I have earned all my wealth from Halal (lawful) sources. I perform all my duties towards my relatives and the poor. I am trying not to fall short in that matter. Thanks to Allah (Exalted be He), I have built a house and equipped it with luxurious and expensive furniture brought from abroad. However, I am at a loss, because I do not know whether what I have done makes me one of those about whom Allah (Exalted be He) says: ﴾"And turn not your face away from men with pride, nor walk in insolence through the earth. Verily, Allâh likes not any arrogant boaster.﴿ ﴾But spend not wastefully (your wealth) in the manner of a spendthrift.﴿

A: spending money extravagantly may be Haram (prohibited) or Makruh (reprehensible). The prohibition of squandering is emphasized in the following Ayah (Qur'anic verse) in which Allah (Exalted be He) says: ﴾O Children of Adam! Take your adornment (by wearing your clean clothes), while praying and going round (the Tawâf of) the Ka'bah, and eat and drink but waste not by extravagance, certainly He (Allâh) likes not Al-Musrifûn (those who waste by extravagance).﴿ Allah (Exalted be He) also says: ﴾And give to the kinsman his due and to the Miskîn (poor) and to the wayfarer. But spend not wastefully (your wealth) in the manner of a spendthrift. (Tafsir At-Tabarî)﴿ ﴾Verily, the spendthrifts are brothers of the Shayâtîn (devils), and the Shaitân (Devil-Satan) is ever ungrateful to his Lord.﴿ ﴾And if you (O Muhammad صلى الله عليه و سلم) turn away from them (kindred, poor, wayfarer whom We have ordered you to give their rights, but if you have no money at the time they ask you for it) and you are awaiting a mercy from your Lord for which you hope, then, speak unto them a soft kind word (i.e. Allâh will give me and I shall give you).﴿ ﴾And let not your hand be tied (like a miser) to your neck, nor stretch it forth to its utmost reach (like a spendthrift), so that you become blameworthy and in severe poverty.﴿

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Thus, we advise you to be moderate in all your matters and to contribute to the charitable ways of disposition. For example, you can support your poor relatives and fellow Muslims, help in building Masjids (Mosques), encourage schools of Qur'an memorization, sponsor Du`ah (callers to Islam), and finance the printing of books of `Aqidah (creed), Tafsir (exegesis of the meanings of the Qur'an), Sunnah and its texts and commentaries, Fiqh (Islamic jurisprudence) and its principles, in addition to contributing to other ways of charitable disposition.

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The fifth question of fatwa no. 6384

Q 5: A- Is there any proof from the Sunnah (whatever is reported from the Prophet) for the opposition of Muslim houses to be like the houses of Jahiliyyah (pre-Islamic time of ignorance) which had luxurious couches and shiny fabric?

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B- Some Muslims buy whatever technological devices and personal properties they can afford aiming at saving time for `Ibadah (worship), or they justify this by mentioning that Allah (Exalted be He) loves to see the effects of His bounties on His slave. Does this contradict righteousness, piety, and Zuhd (attaching the heart to the hereafter more than the present life)?

A: A- the original ruling regarding spending money on food, clothes, furniture, etc. is that a Muslim has to follow a moderate way between extravagancy and miserliness. People differ in this regard according to the differences between their classes, conditions, positions, and financial capabilities. Amongst the proofs for the foregoing is that Allah (Exalted be He) says while praising the slaves of the Most Beneficent: ﴿And those who, when they spend, are neither extravagant nor niggardly, but hold a medium (way) between those (extremes).﴾ Allah (Exalted be He) also says: ﴿O Children of Adam! Take your adornment (by wearing your clean clothes), while praying and going round (the Tawâf of) the Ka'bah, and eat and drink but waste not by extravagance, certainly He (Allâh) likes not Al-Musrifûn (those who waste by extravagance).﴾ ﴿Say (O Muhammad صلى الله عليه وسلم): "Who has forbidden the adornment with clothes given by Allâh, which He has produced for His slaves, and At-Taiyyibât [all kinds of Halâl (lawful) things] of food?" Say: "They are, in the life of this world, for those who believe, (and) exclusively for them (believers) on the Day of Resurrection (the disbelievers will not share them)." Thus We explain the Ayât (Islâmic laws) in detail for people who have knowledge.﴾ ﴿Say (O Muhammad صلى الله عليه وسلم): "(But) the things that my Lord has indeed forbidden are Al-Fawâhish (great evil sins and every kind of unlawful sexual intercourse) whether committed openly or secretly, sins (of all kinds), unrighteous oppression, joining partners (in worship) with Allâh for which He has given no authority, and saying things about Allâh of which you have no knowledge."﴾

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Besides, He (Exalted be He) says: ﴿And it is He Who produces gardens trellised and untrellised﴾ Until His saying: ﴿Eat of their fruit when they ripen, but pay the due thereof (its Zakât according to Allâh's Orders 1/10th or 1/20th) on the day of its harvest, and waste not by extravagance. Verily, He likes not Al-Musrifûn (those who waste by extravagance),﴾

B- Enjoying the bounties of Allah does not contradict righteousness, piety, and Zuhd as long as the person gains their money through Halal (lawful) means, follows a moderate way of spending their money, and fulfills the rights of Allah regarding the bounties that Allah bestowed upon them. Proof for the foregoing is that prophet Sulayman (Solomon, peace be upon him) made Du`a' (supplication) to his Lord (Exalted be He) about which Allah says: ﴾"My Lord! Forgive me, and bestow upon me a kingdom such as shall not belong to any other after me: Verily, You are the Bestower."﴿ Thus Allah bestowed upon Sulayman dazzling graces that were considered signs of Allah's power and that Sulayman (peace be upon him) thanked Allah for them and used them in a way that pleased Him (Exalted be He). Prophet Sulayman enjoyed such graces in the Halal ways and was amongst the grateful, i.e. enjoying graces did not contradict his righteousness, piety, and Zuhd.

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The twelfth question of Fatwa no. 7539

Q 12: What is the ruling on having a lot of possessions, such as furniture and the like, with the intention of comforting oneself?

A: The basic rule regarding expenditure is that Muslims have to be moderate in eating, drinking, dressing, and furnishings. This is because of the general meaning of the following Ayah (Qur'anic verse) in which Allah (Exalted be He) says: ﴿And those who, when they spend, are neither extravagant nor niggardly, but hold a medium (way) between those (extremes).﴾ Allah (Exalted be He) also says: ﴿O Children of Adam! Take your adornment (by wearing your clean clothes), while praying and going round (the Tawâf of) the Ka'bah, and eat and drink but waste not by extravagance, certainly He (Allâh) likes not Al-Musrifûn (those who waste by extravagance).﴾

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(Part No. 21; Page No. 154)

Fatwa no. 7452

Q: I have a friend who is married and has two sons. He has a good job, but he is hesitant about saving money. It is worth mentioning that he does not have a house of his own and lives in a furnished apartment. Is it permissible for him to save money to make a house of his own? The reason for his hesitancy is the following Ayah (Qur'anic verse): ﴾And they ask you what they ought to spend. Say: "That which is beyond your needs."﴿ **He has also read in a Hadith what means that it is not permissible for a person to own and save what is beyond their needs. Rather, they should give in Sadaqah (voluntary charity) any excess beyond their needs. Moreover, he has tried more than once to save money to make a house, but every time a needier person asks him for money, he gives it to him. Can he abstain from giving money to the needy until he owns a house?**

A: First, this person should save from his earnings what saves him and his family from being in need in order to build a house for him and those in his charge. Neither the Qur'an nor the Sunnah (whatever is reported from the Prophet) includes any Nas (text) that prohibits saving money or obligates a Muslim to give any excess beyond their needs as Sadaqah. Furthermore, a house where a person should live in with his family is considered a need. Also, neither the Qur'an nor the Sunnah includes any Nas that obligates a Muslim to give their money to a needier person so as to raise the latter's level and make them equal or almost equal to theirs.

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Allah (Exalted be He) has prescribed Zakah (obligatory charity) on the excess money left beyond one's needs, provided that it reaches the Nisab (the minimum amount on which Zakah is due) and has been possessed for one lunar year. During times of calamities, Allah (Exalted be He) has obligated the people in the place where the calamity is taking place to help with all that ensures safety or the end of this calamity; and He has made this responsibility a collective or an individual obligation according to each one's means.

Second, there were rich Sahabah (Companions of the Prophet - may Allah be pleased with them), such as `Uthman ibn `Affan, `Abdul-Rahman ibn `Awf, and others. Although their excess money were kept for one lunar year and reached the Nisab, the Prophet (peace be upon him) did not obligate them to pay more than the due Zakah. In fact, he used to recommend the Zakah collectors to deal fairly with the rich and the recipients of Zakah. He advised them not to do wrong to the rich and at the same time not to undervalue the due of the poor, the needy, and the other categories of Zakah recipients, and to be merciful towards both parties, and to establish justice among them. At times of calamities, he (peace be upon him) used to urge them to spend money as happened in the Conquest of Tabuk when some Sahabah brought all their money, such as Abu Bakr; others brought half their money, such as `Umar; and some others equipped the army of Al-`Usrah, such as `Uthman (may Allah be pleased with them). This means that each one of them gave in Sadaqah what appealed to him as a way of answering the call of doing good and supporting Jihad (striving in the Cause of Allah).

They were not reproached for not giving in all their money as Sadaqah, whether what was left of it was little or much. Even more, the Prophet (peace be upon him) has urged Muslims to bequeath their money, but not more than a third of it, even if there is a lot of money and there are a few inheritors. There is other evidence indicating that a person is permitted to keep in their possession what is beyond their needs.

Accordingly, it is permissible for this person to save money that enables him to build a suitable house for him and his family.

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The fifteenth question of Fatwa no. 606

Q 15: why are a rich wife and sister not obliged to spend on a poor husband and brother respectively?

A: Allah has obliged men to spend on their wives and the womenfolk who are under their care, as He says, ﴾Men are the protectors and maintainers of women, because Allâh has made one of them to excel the other, and because they spend (to support them) from their means.﴿ He has decreed that men are the protectors and maintainers of women

as He has imbued men with better understanding and due to their spending in mahr and maintenance. In return for their heavier responsibility, men have rights over their wives. A wife should take care of her house and children, and the like. Thus, Allah entitles each of the spouses to have rights befitting their nature as He says: ﴾And they (women) have rights (over their husbands as regards living expenses) similar (to those of their husbands) over them (as regards obedience and respect) to what is reasonable, but men have a degree (of responsibility) over them. And Allâh is All-Mighty, All-Wise.﴿

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The third question of Fatwa no. 1818

Q 3: Is it permissible for a man to marry four wives and give the first wife a quarter of a French riyal, the second wife half of a French riyal, the third wife one and a half French riyals, and the fourth wife one French riyal to buy their needs?

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A: It is permissible for the Muslim man to marry four wives. This is based on the general meaning of the Ayah (Qur'anic verse) in which Allah (Exalted be He) states: ﴾then marry (other) women of your choice, two or three, or four﴿ (Surah Al-Nisa', 4: 3)... This has also been authentically reported in the Prophet's Sunnah (whatever reported from the Prophet) and the entire Muslim Ummah (community) unanimously agree upon this.

The amount of money a husband should give each wife should be what is sufficient to fulfill her needs. This is based on the Hadith in which the Prophet (peace be upon him) stated: ﴾Their rights upon you are that you should provide them with food and clothing in a fitting manner.﴿

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The third question of Fatwa no. 9258

Q 3: Is it permissible to give my wife money whenever she asks me, or should I only give her money in certain cases? What are these cases? May Allah guide and support you!

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A: a husband is obligated to provide his wife with Nafaqah (obligatory financial support), clothing, and housing. It is also prescribed for the husband and wife to treat each other well and honorably. This is because Allah (Exalted be He) says: ﴾Men are the protectors and maintainers of women, because Allâh has made one of them to excel the other, and because they spend (to support them) from their means.﴿ Allah (Exalted be He) also says: ﴾Lodge them (the divorced women) where you dwell, according to your means﴿ Allah (Exalted be He) also says: ﴾and live with them honourably.﴿ The Prophet (peace be upon him) said: ﴾"Their (your wives') rights upon you are that you should provide them with sustenance and clothing on a reasonable basis."﴿

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Fatwa no. 9819

Q: I married a woman and we remained together for nineteen years. She bore me two sons and two daughters. During that period, our financial conditions were tight and my wife could not bear the lack of

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money and asked for Talaq (divorce pronounced by a husband), giving up all her rights. We got divorced and each one of us remarried. I bought a humble house where I lived with my second wife and my children from the first wife. Now all my children from the first wife are married and they have left the house. I still live with my second wife and my children from her in this small house. During these years, we have had the opportunity to rent a shop from the government for eleven pounds. Due to my weak eyesight, I rent out the shop for thirty pounds; and I pay the eleven pounds to the government and spend the rest on my family.

Please tell me whether my first wife and our children have any right to the value of the shop and house. Bear in mind that my children from the second wife are still minors. If I sell the shop to spend its value on my minor children, do my older children have any right to it? I fear they may dispute after my death. Please answer my question!

A: First, you are not obliged to provide for your ex-wife and she has no right to your inheritance.

Second, after your death, any of your children - either from the first wife

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or the second one - who is still alive shall inherit from you, whether a grownup or a minor.

Third, any wife you leave behind after your death shall inherit from you.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 18705

Q: I provide for two wives, two sons, two daughters, a mother, a divorced sister, and her three sons, who are also living in my house. Based on my desire to provide for both my wives and children equally with regard to food, drink, and clothing, I have done the following:

First, I have allotted a monthly amount of a hundred riyals for each wife. Each of them is free either to save this money or to spend it on buying clothes and the like.

Second, I have allotted an amount of fifty riyals for each one of my sons and daughters to spend as they wish. If this money is not spent, it will be saved for them to spend later on buying clothes and the like.

Third, I have allotted a monthly amount of eight hundred riyals for the expenses of my first house to be spent on food and drink. This house includes my mother, my wife, a son, a daughter, my sister, and her three sons.

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Fourth, I have allotted a monthly amount of four hundred riyals for the expenses of my second house to be spent on food and drink. This house includes my other wife, a son, and a daughter.

Is this lawful? Please give us your Fatwa (legal opinion issued by a qualified Muslim scholar) in this regard.

Should I observe equity between my wives in anything other than the nights I spend with each one and the money I give to each?

It is worth mentioning that when I married my first wife, I provided her with Mahr (mandatory gift to a bride from her groom), jewelry, and furniture. Then I married my second wife. Should I give my first wife the same amount I gave my second wife or should each receive her own amount of Mahr, jewelry, and furniture?

Is it permissible to favor one of my two wives due to her kind treatment and obedience? May Allah safeguard you.

A: Your duty is to provide for your wives, children, mother, and sister on a reasonable basis, that is, to meet their needs as much as you can. Moreover, it is not permissible for you to save money for any of your children to the exclusion of the others. However, it is not necessary to pay the same amount of Mahr to both your wives. May Allah guide to what He likes and pleases Him.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman

Fatwa no. 20555

Q: I am an eighty-year-old man and I have two wives, but I have no fixed source of income. One of my wives lives in Tabuk while the other lives in Al-`Ula, in Madinah. Thanks to Allah, I was able to buy with my own money a piece of residential land for my wife who lives in Tabuk. I applied for a loan from the Land Bank in the name of my son from this wife living in Tabuk. The house I built is composed of two floors; the first floor for my wife and her children and the second floor is divided into two apartments. My son lives in one apartment with his wife and children and the other is rented out and the rental money is used to support my wife and children who live in the same building in Tabuk. Later, I bought another piece of residential land in Al-`Ula with my own money without anyone's help. I applied for a loan from the Land Bank. I built a house of two floors, each having one apartment. My wife and children live on the second floor while the first floor is rented out and the rental money is used to support my wife and children. Each of my wives has her own apartment and receives her sustenance from the rented apartment in the same building. The problem is that my wife who lives in Tabuk wants me to empty the first floor in Al-`Ula building to stay there when she comes during

the summer vacations. This will leave the apartment empty the rest of the year; and she already has her own apartment in Tabuk, an apartment for her son, and a rented apartment to support her. I fear Allah (Exalted be He) and I am Multazim (a practicing Muslim). I want to free myself of any sin that I may incur because of my wife's request for something she does not own. I hope you can guide me in this regard. Does she have any right to one of the apartments in the building located in Al-`Ula where my other wife is living? I do not have a fixed source of income and each of my wives lives in her own building and her sustenance comes from a rented apartment in the same building. Please guide me in order not to commit a sin. May Allah safeguard you!

A: it is your duty to provide both your wives and your children with homes and to meet their needs. The two buildings are possessed by you and their revenues are yours and you can dispose of them as you wish according to your needs.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first and second questions of Fatwa no. 21239

Q 1: Should a husband give his wife a monthly allowance

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in addition to providing her with all her needs, such as food, clothes, etc?

A: A husband is not required to give his wife a monthly allowance as long as he provides her with her necessary demands, such as food, clothes, etc. May Allah grant us success!

Q 2: Does a husband have the right to spend his money as he wishes as long as he does not disobey Allah?

A: Yes, a husband has the right to spend his money on anything as long as it is within the limits of the Shari`ah (Islamic Law) and as long as he obeys Allah. Allah (Exalted be He) says about the attributes of the believers, ﴾And those who, when they spend, are neither extravagant nor niggardly, but hold a medium (way) between those (extremes).﴿ and, ﴾And let not your hand be tied (like a miser) to your neck, nor stretch it forth to its utmost reach (like a spendthrift), so that you become blameworthy and in severe poverty.﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

The second question of Fatwa no. 5101

Q 2: my husband refuses to support me and my children financially. When all the money I have is spent, I take from his money without his knowledge in order to sustain myself and my children. Am I sinful?

A: If the reality is as you mentioned, that you take from your husband's money to sustain yourself and your children, it is permissible for you to take some of his money on a reasonable basis. It was authentically reported that Abu Sufyan's wife said: ("O Messenger of Allah! Abu Sufyan is a miser; he gives me no money to sustain myself and my child, so I take from his money without his knowledge." The Prophet (peace be upon him) said, 'You can take what suffices you and your child on a reasonable basis.'")

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 17612

Q: In which case is it permissible for a wife to take from her husband's money and belongings? If this occurs, what is the Kaffarah (expiation) for this? It should be mentioned that some of these belongings and money are available.

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A: It is impermissible for a woman to take from her husband's money except with his permission unless he does not spend enough to cover her expenses. In this case, it is permissible for her to reasonably take what suffices her and her children. When Hind Bint `Utbah complained to the Prophet (peace be upon him) that her husband Abu Sufyan did not spend enough for her and her children, he (peace be upon him) said: ﴿Take of his money what reasonably suffices you and your children.﴾ Thus, there is no Kaffarah (expiation) for this if the situation is as mentioned. However, if he does spend enough to cover her needs, she should return what she has taken from his money, even without informing him if she fears that this may annoy him or make him angry with her.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 20399

Q 2: a man earns unlawful money, and he does not listen to his wife's advice. Is it permissible for his wife to live on this unlawful money, given that she has no other source of living? Should she continue her life with him or is she obligated to ask for Talaq (divorce pronounced by a husband)?

It is worth mentioning that his money is earned through trading in unlawful items.

A: If she knows that her husband's money is unlawful, it is not permissible for her to live on these ill-gotten gains. She has to ask him to earn his living through lawful means; otherwise, she should report him to the officials, such as the Shari`ah (Islamic law) Court.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The fifth question of Fatwa no. 19659

Q 5: is it permissible for a woman to give her parents some of the money her husband gives her to buy clothes or something else for herself?

A 5: If the money is above her needed expenses, there is no harm in giving her parents from it with her husband's permission.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions.

Permanent Committee for Scholarly Research and Ifta'

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Bakr ibn `Abdullah Abu Zayd	Salih ibn Fawzan Al-Fawzan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

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The second and tenth questions of Fatwa no. 17262

Q 2: Is it permissible for me to take some of my husband's money to give in charity with or without his knowledge?

A 2: It is not permissible for you to take of your husband's money to give in charity except with his consent, or if he usually approves of such kind of charity.

Q 10: Is it permissible for me to buy things for my family out of my husband's money without his knowledge?

A: You are not permitted to take from your husband's money without his knowledge except what is reasonably sufficient for you and your children. You should not buy anything for your family out of your husband's money without his permission.

May Allah grant us success and peace and blessings be upon our Prophet and his family and companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 5851

Q 2: Is it the husband's obligation to pay for his wife's medical treatment? Or should her father do so?

A 2: There are many proofs from the Qur'an and the Sunnah enjoining doing what is good

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and righteous to people in general, and to relatives in particular. Allah (Exalted be He) states: ﴾Verily, Allâh enjoins Al-'Adl (i.e. justice and worshipping none but Allâh Alone - Islâmic Monotheism) and Al-Ihsân [i.e. to be patient in performing your duties to Allâh, totally for Allâh's sake and in accordance with the Sunnah (legal ways) of the Prophet صلى الله عليه وسلم in a perfect manner], and giving (help) to kith and kin (i.e. all that Allâh has ordered you to give them e.g., wealth, visiting, looking after them, or any other kind of help)﴿ And ﴾Worship Allâh and join none with Him (in worship); and do good to parents, kinsfolk, orphans, Al-Masâkîn (the poor), the neighbour who is near of kin, the neighbour who is a stranger, the companion by your side, the wayfarer (you meet), and those (slaves) whom your right hands possess. Verily, Allâh does not like such as are proud and boastful.﴿ It was authentically reported that the Prophet (peace be upon him) stated: ﴾The best among you is the best toward his family and I am the best amongst you toward my family.﴿ A Muslim should maintain good marital relationships and do good to relatives.

As for medical treatment expenses, the husband should assume this responsibility according to his means. This is based upon ﴾and live with them honourably.﴿ and upon the generality of the above-mentioned Hadith.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions.

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

(Part No. 21; Page No. 171)

The first question of Fatwa no. 12488

Q 1: A husband and wife have a five-month old boy. Physicians informed the husband that his wife has a heart disease and that her illness began since childhood and requires that she travels to France for long term treatment. Moreover, she will become sterile. The husband is a low-waged worker and the physicians said that she will not be healed from this disease except if Allah so wills. What should he do? Should he divorce her, though divorce is the most despised permissible act? If he keeps her, he may not be able to afford her treatment.

A 1: If your wife is ill, yet good with respect to her religion and morals, it is preferable to keep her, be patient with her, and provide for her treatment as much as you are able to. May Allah heal her.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions.

Permanent Committee for Scholarly Research and Ifta'

Deputy Chairman	Chairman
`Abdul-Razzaq `Afify	`Abdul- `Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 9309

Q 2: a woman's husband died before she was able to perform Hajj.

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She later remarried, but she died after a period of time. Is her second husband obliged to perform Hajj on her behalf? It is said that it is obligatory upon the first and not the second husband.

A 2: Neither the first, nor the second husband is obliged to perform Hajj or `Umrah (lesser pilgrimage) on her behalf.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 18375

Q 2: Is it permissible for a wife to cover the costs of Hajj performed by her husband acting as a Mahram (spouse) and by her children?

A: The wife may pay for the extra costs needed for her husband who travels with her for her interest, be it Hajj or otherwise. These extra costs are the amount exceeding the expenses incumbent upon the husband in the case of residence.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

(Part No. 21; Page No. 173)

The second and third questions of Fatwa no. 2512

Q 2: What is the ruling on my father's providing housing and food for me, as I am still a student and I have no job?

Q 3: I have eighty pounds to spend on housing, clothes and buying study books. Can I spend them on food as well and leave my father's house until Allah makes a way for me to get out from difficulty?

A: If you are poor and do not have money to provide for yourself food, clothing and housing, your father who is well-off has to sustain you according to his financial ability and your needs. However, if you have enough money to sustain yourself, your father does not have to sustain you; you should provide for yourself housing, clothing and food.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 16476

Q: I have two daughters.

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whom I raised and supported, until they graduated and found jobs. They have been teachers for three years and receive a monthly salary of nine thousand Riyals. Yet, I still bear their personal and accommodation expenses. It is noteworthy that I have other young children to provide for. Am I obliged to spend on the teachers or can they provide for themselves? After my death, they will receive their full portions of my estate according to Shari`ah.

A: You are obliged to spend on your children who are needy and have no earnings. yet, you are not obliged to spend on those who have earnings and are in no need of your money.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 8196

Q: my father has divorced my mother a long time ago and he has been living with a second wife since then. I have, thus, become responsible for my mother and the house. my two brothers are busy with their work. Although I am still studying, I have been responsible to provide for all the needs of the house. my father has a shop and he has permitted me

to take money from it to meet the needs of the house. With the passing of time, I have managed to save some money with which I have bought a piece of land for myself without my father's knowledge. He would be sad if I tell him about this. I regret having done this. I am not sure if this is Haram (prohibited) or not, because he has given me a free hand to take whatever I want to provide for the expenses of the house. He even refuses to know how much money I take for that purpose. I feel sorry for having bought the land without his knowledge. Have I deceived my father and misused his confidence? Please answer my question! May Allah grant you success!

A: You have to return the money you have saved and the land you have bought to your father, since you have taken that money for the sole purpose of meeting the needs of the house. Your father has given you permission to take enough money just to meet the requirements of the house. The excess money you have saved, and from which you have paid for the value of the land, are not included in the permission your father has given, so it is unlawful for you to take it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

(Part No. 21; Page No. 176)

Fatwa no. 17112

Q: I have an elderly mother who suffers from partial paralysis. She is undergoing medical treatment at Hammadi hospital in Riyadh. The hospital charged 15,065 riyals. Some of our relatives donated sums of money. Donations were also received from a member of the royal family, may Allah reward him. The donations reached 32,700 riyals. The hospital charges were paid. She permitted me to take the rest of the money. Is it permissible for me to take it? Is it also permissible to accept the money donated by Muslims? I am acting as her Wakil (legal guardian). Please enlighten me in this regard.

A: The remainder of the donations collected for the treatment of your paralyzed mother should be used to fulfill her needs. You are not allowed to make use of these donations. You should accept donations for the treatment of your mother only when necessary. It is better for you, if affordable, to undertake the expenses of her medical treatment yourself. This is part of the kind treatment children are commanded to show to their parents. Allah (Exalted be He) states: ﴾And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents.﴿ Financial support of one's mother is part of the kindness one is commanded to treat mothers with. It is reported in the Sahih (authentic book of Hadith) of Al-Bukhari that ﴾Once a man asked the Prophet (peace be upon him): "Which among people is the most deserving of my kind treatment? He replied:

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"Your mother." The man inquired: "Who is next?" The Prophet replied: "Your mother." Again the man inquired: "Who is next?" The Prophet again replied: "Your mother."﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 16335

Q: I am an old widow. The pension of my dead husband is divided equally among me, a 22-year old daughter, and a 16-year-old son. Each receives 500 Riyals. Though their elder brother receives a salary of 3,000 Riyals, they are insufficient to provide for his wife and children. Now, may I spend from the children's share of pension on meeting the house needs? I sometimes have to borrow money to meet these needs instead of taking their money as they are orphans.

A: It is permissible for you to spend from the share of the children to meet your needs and theirs and the needs of the house as required.

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May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 8493

Q: I am a sixty-one-year-old man. I was injured in a car accident nine years ago, where my right leg and my left shoulder were broken. I underwent many surgeries in my leg, and I had nails fixed in my thigh. My eyesight has been deteriorating badly. Only Allah (Glorified and Exalted be He) knows my situation. As for my social and financial status, I am a security guard in Abna' Al-Kharif company in return for two thousand Riyals a month, and I live in an old rented house. I support my family that consists of three boys, two of whom are the subject of my question. My eldest son is called Muhammad; he is twenty two years old. He asks me to help him get married although I am impoverished. I had sent him to school but he refused to go. I asked him to depend on himself in his marriage, but he refused. He has been hanging out with his friends all the time for the past six years. My second son, Salih, is fifteen years old. His left arm and leg are paralyzed, and he is still studying. He has reached the age of puberty, and he wants to

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get married as well. My third son is called `Abdul-Hamid. He is eleven years old, and he is a student. Please advise concerning helping my sons get married, especially my eldest son Muhammad, given that I am poor and do not have the means to support them. Am I considered sinful? I know that a father should help his son get married, however, I have only my daily sustenance. Please advise, Your Eminence, whether I am sinful or not. May Allah reward you.

A: If the situation is as you have mentioned, there is no harm in you not helping them get married, according to Allah's saying, ﴾Allâh burdens not a person beyond his scope.﴿ Allah also says, ﴾and has not laid upon you in religion any hardship﴿ May Allah help you and guide you to the goodness of this world and the Hereafter.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

(Part No. 21; Page No. 180)

Fatwa no. 14485

Q: Some young men who seek marriage resort to charities to assist them with their marriage expenses, although their parents are able to help them, but they refuse. Is it permissible for such charities to provide financial aid to these young men from Zakah (obligatory charity) funds? Please answer us in this regard, may Allah reward you! May He preserve you safe to serve Islam and Muslims! As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you)

A: parents should provide their children who have attained the age of marriage with sufficient money for them to marry without asking for help from anyone else, in the same way they would spend to save their lives.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 6346

Q: According to a Hadith regarding the rights of a father over his son, the Prophet (peace be upon him) said, ﴾You and your wealth belong to your father.﴿ Does this apply to daughters who work and earn a good salary? Can a father take from her wealth, even though he is not in need and she is under his care?

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A: This Hadith includes both sons and daughters. This is also indicated by another Hadith narrated on the authority of `Aishah (may Allah be pleased with her) that the Prophet (peace be upon him) said, ﴾The best of that which you consume is that which you earn, and your children are part of that which you earn.﴿ Related by the Five Compilers of Hadith (Imams Ahmad, Abu Dawud, Al-Tirmidhi, Al-Nasa'i and Ibn Majah). However, this is subject to the condition that this does not cause any harm to the child, whether male or female, because the Prophet (peace be upon him) said, ﴾There should be neither harming nor reciprocating harm.﴿ Other Hadiths were reported to this effect. A father should not take money from his children for the purpose of accumulating wealth, rather he should only take what he needs.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 455

All praise be to Allah Alone.

The Permanent Committee for Scholarly Research and Ifta' reviewed letter no. 1489/93, dated 19/3/1393 A.H. sent by His Excellency, the head of the office of His Majesty the King (may Allah safeguard him), and referred to the Committee from the Secretariat General of the Council of Senior Scholars. The Chairman of the Departments of Scholarly Research, Ifta', Da`wah, and Guidance explained that a woman submitted a petition to His Majesty saying that her husband died leaving behind six

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minor children and two other sons from another wife. She requested that the two sons, who were employees, should provide for the minor children. His Excellency wanted to know whether or not a person is obliged by Shari`ah (Islamic law) to provide for his siblings. The reply was submitted to His Majesty to consider the woman's concern.

After studying the question, the Committee answered:

The basic rule is that a man is obliged to sustain his relatives under three conditions:

First, the relative is poor and has no source of living that enables them to dispense with the sustenance provided by the other person.

Second, the person who is obliged to provide sustenance should first suffices his own needs and the needs of those who are more deserving of his sustenance, such as his wife, parents, and children. On the authority of Jabir ibn `Abdullah who narrated that the Prophet (peace be upon him) said: (If one of you is poor, let him start with himself. If he has any surplus means, let him spend on his children. If there is anything left after that, let him spend on his relatives.)

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Third, the person who provides for his relatives shall be an expected heir of the one whom he provides for, as Allah (Exalted be He) says: (And on the (father's) heir is incumbent the like of that (which was incumbent on the father).) As the heirs are closely related, the heir is more entitled than anyone else to the property of the one from whom he would inherit; thus he is the most entitled to provide for him. If the poor person deserving sustenance is not an heir of the one who provides for him, the obligation is still effective. This is the view of Al-Hasan, Mujahid, Al-Nakh`y, Qatadah, Al-Hasan ibn Salih, Ibn Abu Layla, and Abu Thawr. In case the person deserving sustenance has more than one heir who can afford to provide for him, the heirs are obliged to provide for him, according to their shares of inheritance, unless they include a father, who in this case shall carry out this obligation alone, as Allah (Exalted be He) says: (but the father of the child shall bear the cost of the mother's food) The Prophet (peace be upon him) said to Hind, the wife of Abu Sufyan: (Take what is sufficient for you and your child on a reasonable basis.)

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family,

Fatwa no. 3466

Q: My younger brother suffers from a chronic disease that prevents him from earning his living and he has no source of income. He lives with my seventy-year-old father in Cairo in his house. My father's income is only enough for his expenses and those of my mother and I assist them all financially by the help of Allah (Exalted be He). am I permitted to count the expenses paid for my brother's medication and daily living as part of my Zakah (obligatory charity)? Is not it permissible to consider my brother one of the categories of Zakah recipients?

Q: If the reality is as you mentioned, that your brother is sick and cannot earn his living and needs money to treat himself, and that your parents do not have enough money except what suffices their needs, it is obligatory for you to support your brother financially and cover the costs of his medication. Accordingly, it is not permissible for you to count this money as part of your Zakah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The third question of Fatwa no. 8442

Q 3: My father, may Allah have mercy on him, used to buy the household needs and pay the telephone and the electricity bills. His inheritors live in different houses and some live in the house which my father built a long time ago which he bequeathed to his wives before his death. He also used to live in the houses which he left to his wives, but people consider these houses as his. Should the expenses be distributed among the inheritors or among those who live in these houses? Should each person be responsible for his or her own expenses, taking into consideration that we are all well-off? Please, advise.

A: the obligatory spending is ended by your father's death. Each should be responsible for his or her own expenditures unless they are underage, in which case their guardians are responsible. Any discrepancy that might arise should be referred to the court.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 11246

Q: I live with one of my brothers. My salary is small and I do not share in the house expenses, and if I buy something for the house, my brother insists on paying me for it. I fear that there may be a sin on me regarding this matter. Please, asdvise! May Allah reward you the best.

A: If the reality is as you mentioned, there is no sin on you since your brother does so willingly as long as you live with him.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 21489

Q: I am a divorced woman and have a daughter who is four years old. Her father sends me some money every month to support our daughter. I would like to know if it is permissible for me to spend the money which the father sends to support his daughter every month on my personal matters or my family. Is it permissible for me to give some of the money in charity? If the answer is in the affirmative, who will get the reward of such charity? Please note that I live in my father's house with my brothers and sisters and some of whom are still young, so when I buy some items for my child, I buy some items for them as well. Is there any sin on me regarding such practice?

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A: Originally, the money sent by the father as a Nafaqah (obligatory financial support) for his daughter only and then should be spent to supply her with provisions and clothing. If you are obliged to take some of this money, it will be permissible for you to take some of it according to your need. However, you should not give any of this money as charity.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

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Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

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Spending on Animals

The first question of Fatwa no. 13703

Q 1: I own some pigeons; should I leave them to fly and eat from fields and roofs of houses as people do or keep them in cages? What would be the case if there were also pigeons which do not belong to me?

A: A person who owns birds or other animals should first supply them with food, drink, and shelter. Then, they can leave the birds to fly wherever they want. As for the pigeons that do not belong to you, it is not permissible for you to catch or keep them in cages.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 20429

Q 2: I spend about one-third or a half of my salary on the camels I own. Is this act rewarded? I protect them from the danger of roads and provide them with food and shelter. Please, advise - May Allah be Merciful to you - as people argue a lot about such matter. May Allah reward you the best!

A: The Islamic Shari`ah (Laws) urges Muslims to protect their property and care

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for it. The Prophet (may peace be upon him) forbade wasting one's property. To protect one's property, one has to take care of their property by providing maintenance, security, and shelter. However, if caring for and spending on camels lead to negligence in spending on those whom you should support, lead you to be overloaded with debts which you will not be able to pay back, or distract you from performing acts of worship, you will have to get rid of these camels and sell them. Then, you should seek a lawful way that will not distract you from caring for the things mentioned above or from doing them perfectly according to the legal required manner.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 12097

Q: A citizen from the area of Raniyya came and asked us to report to Your Eminence an accident caused by him: Coming to the farm of his brother, he found a donkey that had intruded therein and caused harm to the vegetables. Being informed that though it was driven away many times, the donkey keeps returning, he tied up the forelegs of the donkey next to the farm and left. As the man forgot and the workers gave it no attention, the donkey eventually died of hunger and thirst. When he was informed about this, it was hard for him to bear and he felt worried since it was not his intention to leave it this

way. He asked us to report this to Your Eminence in particular to inform him about the consequences of what he did. May Allah reward you with the best!

A: The mentioned person has to turn to Allah in repentance from what he has committed. He also has to give the value of the donkey to its owner if he knows him. Otherwise, he has to give it in charity to the poor.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 16655

Q 2: People breeding camels levae them to starve so that they can eat of their feces under the pretext that if such camels left to starve, they will run fast in races. What is the ruling on such practice?

A: It is not permissible to leave camels and other animals to starve, as this causes them harm. It is authentically reported that the Prophet (may peace be upon him) said: ﴾Verily Allah has enjoined kindness to everything.﴿ It is a form of kindness to feed animals and not to cause them to starve.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Fatwa no. 18153

Q: I and my wife performed Hajj last year.

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We used to keep pigeons but there were some cats eating live pigeons. I feared that those cats might eat my pigeons, so I kept them in the cage and put enough food and water for them. I left the water tap dripping into the water containers. About three days before our return from Hajj, the Predestination willed that the water was cut off for three successive days. As a result, all the pigeons died of thirst. We would be grateful if Your Eminence would give us the ruling on this case. Is there any sin on us? If we committed a sin, what would be its Kaffarah (expiation)? Give us the ruling on this question. May Allah increase you in knowledge.

A: First: your saying, "the Predestination willed..." is a wrong statement from a religious point of view. The correct thing is to say, "Allah willed...," so you should be aware when you use such statements. May Allah guide you to the right path.

second: : you made a mistake that caused the pigeons to die of thirst, as you did not take into account that the water may be cut off suddenly. However, you do not have to offer a Kaffarah for this. You just have to turn to Allah in repentance for doing so and be determined not to do it again. It would have been better for you to appoint a person to feed the pigeons and provide them with water during the period you spent away from your home.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

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Custody

Fatwa no. 14806

All Praise be to Allah Alone. May peace and blessings be upon the Last Prophet. The Permanent Committee for Scholarly Research and Ifta' reviewed what was sent to His Eminence the President of the Permanent Committee for Scholarly Research and Ifta' from His Excellency the undersecretary of the Foreign Ministry for political affairs raised to the Committee by the General Secretary of the Council of Senior Scholars, number (3748) dated 10/9/1411 A.H. He posed a question stating:

The embassy of the Kingdom of Saudi Arabia in Athens reported that Dar Al-Ifta' (the House of Fatwa) in the north of Greece informed it that an argument arose between a husband and his wife, which led to divorce. The couple has three children including a girl (who is five years old) and a boy (who is nine months old). The father wants to be given the custody of the children, but the mother and her parents see that the children are still underage and that it is better for them to stay with their mother. This is because their father is always busy with his job and his business in selling and buying real estate. Also, he spends the evenings with his colleagues and returns home late at night. Moreover, he treats his children badly. Therefore, giving custody of the children to their father is not beneficial at all to the children. The mother works in a nursery and receives

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a salary. Also, her children go to the same nursery where she works. She has cared for them and provided them with their needs since she left the marital house. Dar Al-Ifta' asks for a clear Fatwa showing the period of custody as for both male and female children. Is it legal for the mother to raise the children instead of their father as she is more beneficial to them than their father who has not asked about them, seen them or participated in meeting their needs such as costs of living, clothes, medical treatment and education for more than a year and a half? Dar Al-Ifta' would like the Fatwa to be in acccordance with the Madh-hab (School of Jurisprudence) set by Imam Ahmad Ibn Hanbal (may Allah be Merciful to him) to be a fixed Fatwa by which Dar Al-Ifta' can be guided in the present time and in the future. Let us benefit by your knowledge. With my best regards.

After reviewing the Fatwa request, the Permanent Committee for Scholarly Research and Ifta` gives the following Fatwa: The person who has more right to be given the custody of the child is its mother in case the couple separated. If the mother gets married to another man, the custody of the child is given to the mother's mother. In case the mother's mother is not alive, the custody is given to the father's mother as custody is better given to women. The child's mother is more merciful to the child than others. It is related by Abu Dawud that the Prophet (may peace be upon him) said to one mother: ﴾You have more right to him as long as you do not marry.﴿ When a male child reaches the age of seven, he will be given the option either to live with his mother or to live with his father. He lives with the part he chooses.

If the child is a female and reaches the age of seven, her father has more right to her, as she needs protection and care. The mother herself needs a person who can protect her. However, the custody of a child should not be given to any party that can not protect or reform it. This is the Fatwa we can offer according to the Mad-hab set by Imam Ahmad (may Allah be Merciful to him). May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

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`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 12440

Q: I am a Muslim woman from Sweden. I write to you about a complex problem that befell me. Before I embraced Islam, I had been married to a non-Muslim man and gave birth to a child. I named him Mustafa. I and Mustafa's father separated. Mustafa's father wanted to raise the child. I feared that Mustafa's father might use the religion for his own sake. So, I suggested that I sign an agreement with Mustafa's father without the interference of the court. This agreement stipulates that:

1- Mustafa's father has the right to see his son for a certain period of time every year.

2- Mustafa's father abides by respecting the traditions of Islam and never opposes the teachings set by Mustafa's mother with regard to the rules of food and drink.

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Now, let me narrate the story of my problem. I want to relate my problem in details to let you understand the case: when I accepted Islam, my mother was not happy and she hoped that I might forget the whole matter after a while. Some months later, I got married to a Muslim man, a matter that led my mother into a state of hysteria. As a result, she kidnapped Mustafa and called Mustafa's father as well as the police and the social security. She told them falsehoods about me and my husband. She contacted the lawyer of Mustafa's father and tried to get us out of our flat. She wrote a letter to the lawyer of Mustafa's father and told him some lies about me and that I am not competent to raise Mustafa. She added that I am completely insane. In Sweden, the individuals have the right to embrace the religion they want, but it is natural that such case does not apply to the religion of Islam. I was very worried that I might lose Mustafa. When I signed the agreement with Mustafa's father, I had the intention not to let him see Mustafa at all. I hoped to leave this country in the near future and get rid of this problem completely. Unfortunately, my husband does not yet have a residence document. This means that he can not get a Swedish passport, so we can not travel to any place. Cooperating with Mustafa's father, my parents helped him with money and securing several things. They

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all do whatever they can against me and against Islam. I know that they intend to influence Mustafa to leave Islam in the same way they did with me. They did several things against me and my family, which I find no room or time to relate in this letter. Now, let me ask the following questions:

1- Is it permissible for me to breach the agreement I signed with Mustafa's father out of my fear so that Mustafa could live in peace?

2- Is it permissible for me to prevent Mustafa's father from seeing his child?

3- Is it permissible for me to send Mustafa to another country?

4- Is it permissible for me in such case to travel alone? Or will I be in need of a Mahram

(spouse or unmarriageable relative) to travel with me?

5- Do my parents have the legal right to see their grandson even though they are non-Muslims and plot against Islam?

6- Should I pay a visit to my mother despite the hostility she holds against me?

I am very worried about Mustafa as this may cause him internal conflicts. Two months ago, Mustafa began to study at an Islamic school in Malm?o. He goes there everyday to learn the Holy Qur'an. He loves his school and classmates. Though he is Swedish, he speaks Arabic better than the Arab children themselves. He has memorized several Surahs (Qur'anic chapters).

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All Praise be to Allah that my son is very intelligent. However, I am always worried about him as I fear that his father may affect him and distract him from the Right Path of Islam, as his father is bad-tempered. I know that he is a liar when he says he respects my religion. This situation is not suitable for a child of this age. I am an adult and reasonable woman who feels strong through this religion. In addition, I can protect myself, but the child can not protect himself. It is not logical or permissible in the field of Islamic education for Mustafa to see his mother performing Salah (Prayer) and reciting the Holy Qur'an one day and see his father performing acts of Kufr (Disbelief) the next day. Mustafa may be inflicted with disorders, which may lead him to be unable to distinguish between what is right and what is wrong. I would be grateful if you would give a reply to my letter as quickly as possible. This is because I want to do what I can for Mustafa and his future so that he can be a pious Muslim, In-Shaa` Allah. I would like you to give me the ruling on the following question: Is it permissible for me in Islam to keep Mustafa away from his father who is a non-Muslim (a disbeliever)?

A: You are more entitled to raise your son, Mustafa, as long as his father is a disbeliever and you are a Muslim. Since you are a Muslim, Mustafa is regarded as a Muslim as well. This is because a disbeliever can not be a guardian of a Muslim, as Allah (Exalted be He) says in His Book, in Surah Al-Nisa':

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﴿And never will Allâh grant to the disbelievers a way (to triumph) over the believers.﴾ Allah (Exalted be He) says: ﴿The believers, men and women, are Auliyâ' (helpers, supporters, friends, protectors) of one another﴾ May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 21102

Q: I was married to a Canadian woman who was previously Christian but she accepted Islam and bore me a son who is now living with her in Canada. I asked to see my son but his mother refused that claiming that I have no legal right to see him. I raised a complaint to the Canadian government with regard to this issue but they asked for an Islamic legal evidence permitting a father to see his son. Moreover, my son's mother

told me the same thing. I would be grateful if you would give me the Fatwa and the Islamic legal evidence that permit me to see my son so that I can submit them to my son's mother and the Canadian government.

A: If the woman left the marital house or the couple separated through divorce or the like and there was one or more children, it is not permissible in the Islamic Shari`ah (Laws) for any spouse to prevent the other spouse from seeing and visiting the children. If the child is under the guardianship of its mother, she is not allowed to prevent its father from seeing and visiting him. This is because Allah (Glorified be He) has ordered us to keep good relationships with our kin by saying: ﴿Worship Allâh and join none with Him (in worship); and do good to parents, kinsfolk﴾ It is authentically reported that the Prophet (may peace be upon him) said: ﴿Whoever causes a mother to desert her children, Allah will separate him from his beloved people on the Day of the Resurrection﴾ May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his Family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 19335

Q: I live near the mosque, about a minute or less walk away. My problem lies in the fact that I have a boy who is one year old. When I got to the mosque to perform the `Asr (Afternoon) Prayer, I leave him alone at the house with the doors closed. This is because his mother works in a school in the afternoon. The school prevents teachers from taking their children with them. I fear that I may be sinful regarding the question of leaving the boy alone but I also fear that I may miss the congregation for `Asr Prayer in the mosque. What should I do? Guide me to the right way. May Allah bless you!

A: There can be no doubt that leaving a one-year-old boy alone at the house is a violation of the trust (i.e. the boy) that Allah ordains you to keep. The wife should stay at home to care for the boy or send him to a person she trusts after taking the permission of her husband.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his Family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Ghudayyan	Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

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Qisas-relevant Issues

The second question of Fatwa no. 4493

Q 2: Is it permissible for the husband to demand Qisas (just retaliation) for the murderer of his wife?

A: Demanding Qisas (just retaliation) at the ruler from the criminal is the right of the heirs of a murdered person and the husband is one of those who have the right to demand Qisas for the wife unless he is denied inheritance for some legal causes.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his Family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 394

Q: Seven years ago, a man named Gh. M. Kh became insane and then he killed his wife S. S. Kh. and her brother M. S. Kh. The brother died before his sister. The killed woman has a son, who is the son of the killer as well. The killed man has no heirs except us, his paternal cousins. The male cousins ceded the demand of Qisas (just retaliation) when it was proved that the killer was insane but a female cousin named H. S. Kh. demands her right. Does she have right to demand Qisas on the killer?

A: If the reality is as the questioner mentioned, the cousins

do not inherit the killed woman named S. S. Kh. as there exists her son who alone has the right to forgive the killer. As for the killed man named M. S. Kh., his heirs are his male cousins only unless there are other relatives who have more right to him. Moreover, they alone have the right to pardon the killer. As for the female cousin named H. S. Kh., she has no right in the inheritance of the killed man and she therefore has no right to pardon the killer.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his Family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman
`Abdullah ibn Sulayman Ibn Mani`	`Abdullah ibn `Abdul-Rahman ibn Ghudayyan	`Abdul-Razzaq `Afify

Fatwa no. 1352

Q: My father (may Allah be merciful with him) hit a man before the establishment of the Saudi rule (may Allah preserve it). As a result, the man's hand was paralyzed. He did not demand Qisas (just retaliation) due to the prevalent ignorance at that time. Both the man and my father died before the Saudi regime. I would like to know how I can pay the debt of my father (may Allah be Merciful with him). Please note that the striken person has no heirs whom I can ask for pardon with the exception of some remote relatives. Give me the Fatwa on this question. May Allah grant you the best reward.

A: If the reality is as mentioned; if the strike that caused

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the man's hand to be paralyzed was done on purpose and out of aggression, the demand of Qisas is dropped since the striker died before Qisas was taken from him, as unanimously agreed upon by Scholars, as it becomes impossible after the death of the striker. Only Half of the Diyah (blood money) should be given to the victim if the criminal owns property according to the preponderant opinion of Scholars. If the strike was out of mistake or quasi-deliberate intent, half of the Diyah dedicated to the victim is taken from the members of the criminal's family and given to the heirs of the victim and their heirs after that as inheritance if the victim is dead.

This is to be applied if it is not proven that the victim pardoned the criminal according to the Islamic fundamental rule concerning such a question. If it is proven that the injured person pardoned the criminal, nothing will be taken from the property of the criminal or his family or be given to the heirs of the victim.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his Family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Mani`	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 8193

Q: Please give us a Fatwa (legal opinion issued by a qualified Muslim scholar) regarding a man who testifies that there is no deity but Allah and that Muhammad is the Messenger of Allah, but he has intentionally killed another person in a casual dispute. Since we live in a country that does not apply Hudud (ordained punishments for violating Allah's Law), we would like to pose the following questions:

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1. Is it permissible for the family of the victim to murder the killer? Why?

2. Is it permissible for the family of the victim to take a Diyah (blood money) from the killer since he is a Muslim? Or has the killer turned into a Kafir (disbeliever) by intentionally killing another Muslim? Does the Ayah (Qur'anic verse) mentioned in Surah (Qur'anic chapter) Al-Furqan on manslaughter apply to this case?

3. Is there a certain value for the Diyah? There is a lot of argument about this issue.

We would be grateful if you would reply as quickly as possible so that we can guide each party to the right way as set by Shari`ah (Islamic law).

A: First, it is permissible for the heirs of the victim to ask the ruler to have Qisas (just retaliation) against the person who has intentionally killed their relative. Allah (Exalted be He) says:

﴾And do not kill anyone whose killing Allâh has forbidden, except for a just cause. And whoever is killed wrongfully (Mazlûman intentionally with hostility and oppression and not by mistake), We have given his heir the authority [to demand Qisâs, - Law of Equality in punishment - or to forgive, or to take Diyah (blood money)]. But let him not exceed limits in the matter of taking life (i.e he should not kill except the killer). Verily, he is helped (by the Islâmic law).﴿ **Second,** the Diyah must be paid if murder is committed either intentionally or unintentionally and the heirs or one of them pardons the killer and asks for the Diyah. A Muslim cannot be described as a Kafir because of committing premeditated murder. Allah (Exalted be He) says: ﴾And those who invoke not any other ilâh (god) along with Allâh, nor kill such person as Allâh has forbidden, except for just cause, nor commit illegal sexual intercourse - and whoever does this shall receive the punishment.﴿ ﴾The torment will be doubled to him on the Day of Resurrection, and he will abide therein in disgrace;﴿ ﴾Except those who repent and believe (in Islâmic Monotheism), and do righteous deeds; for those, Allâh will change their sins into good deeds, and Allâh is Oft-Forgiving, Most Merciful.﴿

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Third, the value of the Diyah is determined by the judge according to the type of murder, whether it is a premeditated murder, a quasi-deliberate homicide, or an involuntary manslaughter.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Fatwa no. 6702

Q: We would like to inform Your Eminence that we often go to the family of a person being killed to ask them to pardon the killer and demand no Qisas (just retaliation). We sometimes spend a great deal of time with the family of the victim to convince them to pardon the killer, either in return for a sum of money or for any other reason. Sometimes we pretend that we are sick and refuse to eat until they would give a reply to our request; either by pardoning the killer or refusing to do so. We have heard from some scholars that it is not permissible to participate in such situations. Please guide us to what we should do.

A: There is no blame on doing so In sha'a-Allah (if Allah wills). This is because pardoning the killer instead of demanding Qisas by those who seek revenge is a desirable practice in Shari`ah (Islamic law). Allah (Exalted be He) says in the Ayah (Qur'anic verse) revealed on Qisas:

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﴾But if anyone remits the retaliation by way of charity, it shall be for him an expiation.﴿ Also, Ahmad, Abu Dawud, Al-Nasa'y, and Ibn Majah (may Allah be merciful with them) related on the authority of Anas (may Allah be pleased with him) that he said: ﴾"The Messenger of Allah (peace be upon him) did not judge in any dispute that involved Qisas but he commanded pardoning (the killer)."﴿ It is worth mentioning that there is no Nas (Islamic text from the Qur'an or the Sunnah) that prohibits Muslims to intercede in Qisas. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 9596

Q: I am asking about the permissibility of interceding for a person who is sentenced to death through Qisas (just retaliation) because of killing another person. Both the victim and the killer are members of my family. The victim has three children, the youngest of whom is three years old. He also has a father who acts as Wakil (legally accountable person who acts on behalf of another for a specific permissible matter) for the children with regard to demanding Qisas for their father. The relatives of the killer have asked me to intercede for him

and ask the father of the victim to pardon him. Is it permissible for me to intercede with regard to this matter and ask the father of the victim to pardon the killer and accept the Diyah (blood money)? Is it permissible for the father of the victim to pardon the killer and accept the Diyah? Please note that the victim has young children. Please give us a Fatwa (legal opinion issued by a qualified Muslim scholar) in this regard. May Allah bless and support you!

A: There can be no doubt that Qisas is a common right between the Lord (Glorified and Exalted be He) and the heirs of the victim. As a result, the heirs of the victim or any of them can pardon the killer and demand no Qisas. In case one of them pardons the killer, the claim to Qisas will be relinquished. In that case, the heirs have the right to demand nothing but the Diyah. Allah (Exalted be He) says: ﴾Al-Qisâs (the Law of Equality in punishment) is prescribed for you in case of murder﴿ until His Saying: ﴾But if the killer is forgiven by the brother (or the relatives, etc.) of the killed against blood-money, then adhering to it with fairness and payment of the blood-money to the heir should be made in fairness. This is an alleviation and a mercy from your Lord.﴿ It is permissible for you to intercede and ask for pardoning the killer, since the right to demand Qisas vests in the heirs of the victim.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 20415

Q: An agreement has been reached by all members

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of the tribe of Al-`Amamirah who live in Al-Qathmah and are represented in:

1. The family of Rajih, including `Awad ibn Madh`ur
2. The family of Malfy, including Hammud ibn Mu`alla, Mutlaq ibn Salih, Khalaf ibn Ghubaysh, Salim Shabab, Muhsin Mu`ayfin, Samih Hadyan, Su`ud ibn Muhammad, and Sa`d ibn Muhammad
3. The family of Nasir, including Safar ibn Matir and `Ayyad ibn Burayk
4. The family of Rajah, including `Aly ibn Shunayr, Qablan ibn Dawarij, and Khalaf `Ammar
5. The family of `Ammar, including Ibrahim ibn Falhan and `Aty Fulayh
6. The family of Al-`Arud, including `Abdullah Munir, Nawwar ibn `Ayid, and Musfar ibn Khalaf,
7. The family of Khunayfis, including Dasman ibn Shaddad
8. The family of `Ubyan, including `Ubayd ibn Sulayman
9. The family of Fayid, including `Abdullah ibn Muslim
10. The family of Ma`in, including Muhil Bati`

They have willingly agreed to abide by the following terms:

First, the fine which must be paid is the Diyah (blood money), exclusive of the damages caused to cars or other property.

Second, this Diyah must be paid by each member of the tribe who is fourteen years or older or by his guardian in case he is under fourteen, except in the case of car accidents

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regarding which the Diyah is paid by those who have reached the age of fourteen or older.

Third, the person who causes the accident must not have been intoxicated as a result of drinking Khamr (intoxicant) or taking drugs.

Fourth, the chief of the tribe must be informed of the accident by the one who has had the accident within a period not more than seven days, so that the chief can act and report the situation to the whole tribe.

Fifth, the tribe is committed to pay the Diyah resulting from the accidents as mentioned in the agreement, whether the Diyah is large or small.

Sixth, with regard to the accident that takes place within a distance of one thousand kilometers, the chief or his deputy and those whom he chooses go to the place of the accident to settle the problem.

Seventh, with regard to the accident that takes place in an area further than one thousand kilometers, the one who has caused the accident has to report it to the chief of the tribe first and then settle the problem by himself if possible. Also, he has to bring the official documents that prove his right. In case he is not able to do so, he should ask the chief of the tribe to come or send a person who can settle the problem.

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Eighth, no one has the right to act independently regardless of his circumstances without referring to the opinion of the chief of the tribe. The person who acts independently, either by paying a sum of money or standing bail without referring to the tribe, has no right to ask for the tribe's help later on. Even more, he is regarded as negligent and has to incur the consequences of what he has done.

Ninth, if a member of the tribe refuses to pay his share of the Diyah, the chief of the tribe and those abiding by the terms of the agreement have the right to raise a complaint against him before the governmental authorities and charge him with the payment of the Diyah, as already agreed upon by the members of the tribe. It should be taken into account that if Allah (Exalted be He) has decreed that the person who refuses to pay his share of the Diyah is involved in an accident, the tribe will not help him in paying the Diyah and he will have to pay it all by himself.

Tenth, the chief of the tribe fixes a date for meeting in the house of those who have caused the accident. He then informs all the members of the tribe of that date.

Eleventh, according to this agreement, all the members of the tribe must abide by its terms. No one should seek judgment from any other mean; and everyone will have to adhere to what is stated in it.

Twelfth, this agreement abrogates and replaces any preceding agreements regarding the points mentioned above.

Accordingly, all members signed this agreement. May Allah grant us success!

A: After reviewing the agreement mentioned above, it has been found that it includes

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financial obligations for the members of the tribe. If a member refuses to abide by any of these obligations, a complaint will be raised against him before the governmental authorities to force him to abide by the terms of this agreement. There can be no doubt that forcing people to abide by the terms of such agreements is not permissible, as it is a form of forcing them to abide by what Allah (Exalted be He) and His Messenger have not made obligatory. Also, it is a way to take money from a person without his consent. Abiding by such agreements causes hatred, grudge, and enmity among Muslims. This practice opposes what is called for by Allah's Purified Shar` (Law) that people should love one another and cooperate to do what is good for them all. Thus, Muslims should give up such agreements and never abide by their obligations and terms. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman

Fatwa no. 21338

Q: In the southern region of the Kingdom, some disputes may arise among tribes during which an exchange of gunfire takes place. The involved parties then go to the judge who gives his verdict according to what Allah has revealed in the Qur'an. However, an injured person may waive his right with the intention of taking revenge on his opposing party later, since he is not convinced with the judgment of Shari`ah (Islamic law). As a result, tribes convene so that the victim may set the sentence he sees suitable to the offense committed against him. Is such a practice permissible after hearing the judge's verdict? Please give us a clear Fatwa (legal opinion issued by a qualified Muslim scholar) in this regard. May Allah guide you and increase your virtues

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on a Day when neither wealth nor sons will avail, except to he who comes before Allah with a sound heart!

A: If a judge gives a verdict according to allah's Purified Shar` (Law), all parties must abide by it. If a claimant waives his right, it is not permissible for him to ask for this right at a later time. It is worth mentioning that whoever waives his right with the intention of attacking his opposing party later is a sinful person who is committing a major sin and deserves punishment. Allah (Exalted be He) says: ﴿But if the killer is forgiven by the brother (or the relatives, etc.) of the killed against blood-money, then adhering to it with fairness and payment of the blood-money to the heir should be made in fairness. This is an alleviation and a mercy from your Lord. So after this whoever transgresses the limits (i.e. kills the killer after taking the blood-money), he shall have a painful torment.﴾ May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Chairman
Bakr ibn `Abdullah Abu Zayd	Salih ibn Fawzan Al-Fawzan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 14591

Q: It gives me great pleasure to thank you and ask Allah (Exalted be He) to reward you the best for what you do for the sake of Islam and Muslims. Your Eminence, I would like to raise this question before you as you are a person of rank and reputation in the sight of all Muslims. Also, those who seek the truth receive your Fatwa (legal opinion issued by a qualified Muslim scholar) with approval. A crime of murder was committed in Qatar when some boys

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at school quarreled with each other. The youngest of those boys stabbed the oldest twice. As a result, the boy died immediately. Some good people have tried to settle the matter by interceding with the victim's family, who are seeking revenge, to convince them to pardon the killer since he is still sixteen years old. While attempting to gather some reputable persons to go to the victim's family, a man, whom we consider to be the most well versed in religious knowledge among us, has opposed our attempt and has ordered us not to do so as it is a sort of intercession with regard to one of the Hudud (ordained punishment for violating Allah's Law) prescribed by Allah. He claims that intercession with regard to manslaughter is not permissible. According to our scant knowledge, intercession with regard to manslaughter is a good act and pardoning the killer is better than demanding Qisas (just retaliation) as Allah (Exalted be He) says: ﴿O you who believe! Al-Qisâs (the Law of Equality in punishment) is prescribed for you in case of murder: the free for the free, the slave for the slave, and the female for the female. But if the killer is forgiven by the brother (or the relatives, etc.) of the killed against blood-money, then adhering to it with fairness and payment of the blood-money to the heir should be made in fairness. This is an alleviation and a mercy from your Lord. So after this whoever transgresses the limits (i.e. kills the killer after taking the blood-money), he shall have a painful torment.﴾ He (Exalted be He) also says: ﴿And We ordained therein for them: "Life for life, eye for eye, nose for nose, ear for ear, tooth for tooth, and wounds equal for equal." But if anyone remits the retaliation by way of charity, it shall be for him an expiation. And whosoever does not judge by that which Allâh has revealed, such are the Zâlimûn (polytheists and wrong-doers - of a lesser degree).﴾ He (Exalted be He) says: ﴿And to forego (and give her the full Mahr) is nearer to At-Taqwa (piety, righteousness).﴾ Allah (Exalted be He) says: ﴿The recompense for an evil is an evil like thereof; but whoever forgives and makes reconciliation, his reward is with Allâh. Verily, He likes not the Zâlimûn (oppressors, polytheists, and wrong-doers).﴾ He (Exalted be He) also says: ﴿and who pardon men; verily, Allâh loves Al-Muhsinûn (the good-doers).﴾ It was reported in the Sunnah (whatever is reported from the Prophet)

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on the authority of Anas ibn Malik (may Allah be pleased with him) that he said: ﴿"I never saw the Messenger of Allah (peace be upon him) judging in any dispute that involved Qisas but he commanded remission regarding it.") **On the authority of Abu Al-Darda' who narrated that he heard Allah's Messenger (peace be upon him) saying:** ("Whoever suffers an injury and forgives (the person responsible), Allah will raise his status to a higher degree and remove one of his sins.") **On the authority of Abu Hurayrah (may Allah be pleased with him) who narrated that the Prophet (peace be upon him) said:** ("Never a man forgives a grievance unless Allah increases him in dignity.") **On the authority of `Abdul-Rahman ibn `Awf who narrated that the Prophet (peace be upon him) said:** ("Three - by the One in Whose Hand is the soul of Muhammad, if I am to swear regarding them - wealth never decreases because of Sadaqah (voluntary charity), so give Sadaqah; and no servant pardons a grievance, seeking with it the Pleasure of Allah (may He be Glorified and Exalted), but Allah will surely increase him in honor because of it on the Day of Resurrection...") **This evidence shows that Islam urges Muslims to pardon one another and promises a great reward in this world and in the Hereafter for the one who pardons others. According to our scant knowledge, intercession is a desirable practice as the Prophet (peace be upon him) said:** ("If you make intercession, you will be rewarded.") **Consequently, intercession is an allowable practice according to Shari`ah.**

Since we receive your Fatwa favorably, we ask Your Eminence to send us a written Fatwa on the permissibility of intercession with regard to manslaughter. Is it permissible for the victim's family to agree not to demand Qisas in return for a sum of money or to grant pardon with no return? We would like Your Eminence to focus on the permissibility and favorability of such a practice. We would be grateful if the reply could be as quick as possible.

May Allah safeguard you and all people of knowledge and virtue!

A: intercession with those who seek revenge to convince them to pardon the killer or to accept Diyah (blood money) instead of

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demanding Qisas is a permissible act, as Allah (Exalted be He) says: (But if the killer is forgiven by the brother (or the relatives, etc.) of the killed against blood-money, then adhering to it with fairness and payment of the blood-money to the heir should be made in fairness. This is an alleviation and a mercy from your Lord.) This means that if the victim's family do not demand Qisas and pardon the killer, they have the right to receive Diyah. They have to demand the Diyah in a good manner; and the killer should pay the Diyah without procrastination. Allah (Glorified be He) says in Surah (Qur'anic chapter) Al-Isra': (And whoever is killed wrongfully (Mazlûman intentionally with hostility and oppression and not by mistake), We have given his heir the authority [to demand Qisâs, - Law of Equality in punishment - or to forgive, or to take Diyah (blood money)].) This means that the victim's family have the authority to murder the killer, to pardon the killer, or to take the Diyah. It is reported in Sunan of Al-Tirmidhy that the Prophet (peace be upon him) said in the year of the Liberation of Makkah: ("After these words of mine if a man is killed, his family will have a choice to murder the killer or accept the Diyah.") Al-Tirmidhy commented that the Hadith was Hasan (a Hadith whose chain of narration contains a narrator with weak exactitude, but is free from eccentricity or blemish) and Sahih (authentic).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Manslaughter

The first question of Fatwa no. 1843

Q 1: Allah (Exalted be He) says: ﴾And whoever kills a believer intentionally, his recompense is Hell to abide therein﴿ **Allah (Exalted be He) states that Fire is the punishment for a person who kills a believer, not a Muslim. Would a person who kills a Muslim also receive the same punishment?**

A: Whoever kills a Muslim, their punishment will be the Fire. If the inward aspects of the person being killed are in agreement with their outward aspects, they are regarded as believers as well; and their killers deserve the punishment stated in the Ayah (Qur'anic verse) mentioned above. If the inward aspects of the person being killed are not in agreement with their outward aspects, we should deal with them according to their outward aspects and we have no right to probe into their inward aspects. As a result, their blood is protected by Islam and no one has the right to transgress it. This is because it was authentically reported from Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said: ﴾"I have been ordered to fight against the people until they testify that none has the right to be worshipped but Allah and that Muhammad (peace be upon him) is Allah's Messenger. If they do so, they will save their lives and property from me, unless (they do acts that are punishable) in accordance with Islam, and their reckoning will be with Allah."﴿ (Related by Al-Bukhari, Muslim, and Ahl-ul-Sunan (authors of Hadith compilations classified by jurisprudential themes)) It was authentically reported from Usamah ibn Zayd (may Allah be pleased with them) that he said: ﴾"We were sent by Allah's Messenger (peace be upon him) to Al-Hurqah where we attacked its people early in the morning and defeated them. A man from Al-Ansar (Helpers, inhabitants of Madinah who supported the Prophet) and me chased a person from those people. When we caught him, he testified that there is no deity but Allah. As a result, the man from Al-Ansar stopped fighting that man, but I stabbed him to death with my spear. When we returned to the Prophet (peace be upon him) and he was informed of what happened, he said, "O Usamah! Did you kill him after he had testified that there is no deity but Allah?" I said, "He said so to protect himself from us." The Prophet (peace be upon him) kept on uttering the sentence mentioned above until I wished I had not embraced Islam before that day."﴿ (Related by Al-Bukhari and Muslim)

The Prophet (peace be upon him) did not regard the assumption of Usamah (may Allah be pleased with him) - that the person he killed was not truthful with regard to his Iman (Faith) - as a reason for not stressing that no one has the right to strip a person of Iman until Usamah felt really guilty for what he had done. Usamah said, "I wished I had not embraced Islam before that day." This proves that the worldly judgments apply to the outward aspects of people. Accordingly, whoever kills a Muslim intentionally is sinful and commits a major sin and deserves the Fire as a punishment unless this is done for one of the three lawful reasons mentioned by the Prophet (peace be upon him) when he said: ﴾"The blood of a Muslim is not lawful (to shed) except in three (cases): Qisas (just retaliation) for murder, a married person who commits adultery, and a person who renounces his Din (religion of Islam) and splits from the Jama`ah (the Muslim main body)."﴿ Also, some Nusus (Islamic texts from the Qur'an or the Sunnah) may include the word "believer", but it is intended to refer to both Muslims and believers alike. For example, Allah (Exalted be He) says when describing Kaffarah (expiation):

﴾he must set free a believing slave﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 2214

Q 2: Was the following Hadith authentically reported from the Prophet (peace be upon him) ﴾"That this world should entirely vanish is lighter in the Sight of Allah than killing a Muslim person"﴿ **?**

A: It was related by Al-Nasa'iy in his book, Al-Sunan, and Al-Tirmidhy on the authority of `Abdullah ibn `Amr ibn Al-`As (may Allah be pleased with them both) that the Prophet (peace be upon him) said: ﴾"That this world should vanish is lighter in the Sight of Allah than killing a Muslim person."﴿ The authentic narrations of this Hadith do not include the word 'entirely'. Also, it was related by Ibn Majah in his book, Al-Sunan, on the authority of Al-Bara' ibn `Azib (may Allah be pleased with him) that the Prophet (peace be upon him) said: ﴾"That this world should vanish is lighter in the Sight of Allah than killing a believer unjustly." ﴿

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 7489

Q: A man has falsely accused a chaste person of being involved in prohibited sexual relations, bringing him into disrepute in the whole society. If the chaste person kills the slanderer, will he be sinful or will this action be regarded as defense of one's honor, as stated in a Hadith? Please give us the ruling on this case. May Allah reward you with the best!

A: It is not permissible to kill a person for the reason mentioned above and this is not regarded as defense of one's honor. Such an action will be a form of transgression of others' souls. The chaste person can ask for the Had (ordained punishment for violating Allah's Law) of Qadhf (falsely accusing a chaste person of involvement in prohibited sexual relations) to be inflicted on the slanderer by the Shari`ah-based authorities.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The ninth question of Fatwa no. 5611

Q 9: if two people threaten one another with knives or weapons and one of them kills the other, what will be their sentence in the world and the Hereafter?

A: Each of the two people will be guilty of committing one of the major sins since each of them has tried to kill the other. As for the punishment of this sin in the Hereafter, they will both be tortured in the Fire unless Allah (Exalted be He) pardons them or one of them. It was authentically reported that the Prophet (peace be upon him) said: ("If two Muslims meet each other with their swords, (both) the killer and the killed one are in the Fire.' It was said, 'O Allah's Messenger! It is all right for the killer, but what about the killed one?' He said, 'The killed one was eager to kill his opponent.'")

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

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Diyah

The first question of Fatwa no. 6647

Q 1: What is the ruling on the Diyah (blood money) paid to the heirs of the deceased?

A: The Diyah is to be distributed among the heirs of the deceased in the same way that inheritance is distributed. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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\`Abdullah ibn Qa\`ud	\`Abdul-Razzaq \`Afify	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

The second question of Fatwa no. 18997

Q 2: One of our customs dictates that when a quarrel takes place between two people resulting in one of them being injured or killed by the other and there is a Diyah (blood money) to be paid, the tribe of the transgressor pays the Diyah and the tribe of the victim receives it and distributes it equally among all the members of the tribe. This practice is a sort of cooperation among the members of the tribe. What is the ruling on it?

A: The Diyah is given to the injured person or is distributed among the heirs of the person being killed according to their prescribed shares; and they are given the option either to take it or leave it. None but the heirs of the person being killed has the right to take any share of the Diyah. It is worth mentioning that the customs opposing

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the Shari`ah (Islamic law) must be abandoned, as they are regarded as laws of Jahiliyyah (pre-Islamic time of ignorance).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 18390

Q 1: I was driving along a freeway which was under reconstruction. there was a person driving a motorbike. Unintentionally, I hit the back of the motorbike. I did not stop to see what happened. Some of my cousins were with me in the car and advised me to stop, but I did not respond to their request. Please note that this accident happened more than eight years ago. What is your advice to me? May Allah reward you with the best!

A: You should go to the traffic police and report the accident in order to search for the person you hit to know if he is still alive or to search for his heirs if he is dead. You should then pay the Diyah (blood money) set for such an accident unless you are pardoned by this person or his heirs.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 20789

Q: My brother (may Allah be merciful with him) was killed three years ago. After sentencing the killer to Qisas (just retaliation), his foreign wife pardoned the killer and it was written in the sentence document that the right to demand Qisas had been dropped and the heirs would demand nothing but the Diyah (blood money). Some good people interceded to make conciliation between me and the chief of the killer's tribe and we agreed to receive two million riyals as Diyah. It is worth mentioning that the killed person owed some people about 500000 riyals. Please give me a Fatwa (legal opinion issued by a qualified Muslim scholar) on the following points:

1. Is it permissible for me to repay my late brother's debt from this Diyah?

2. Is it permissible for me to give the creditors, who cannot prove their financial rights through documents or witnesses, if I already know about the debt or I trust the creditors to settle my late brother's debts and clear him from guilt?

3. Do any of the relatives of the killed person other than the heirs have the right to take anything from the Diyah after having received it over a period of three years?

A: First, what has been lately received by the heirs of the killed person, such as the Diyah, is regarded as an item of inheritance. The Diyah is given as a compensation for the dead person's soul. Thus, it can be used to repay his debts and the expenses of his funeral. Accordingly, it is permissible for you to repay your late brother's debts from his Diyah, as the Diyah is an item of his inheritance.

Second, as for the creditors who ask for their financial rights

and have no witnesses or evidence, they can refer to the Shari`ah Court to prove their rights.

Third, the remaining money of your brother's Diyah after repaying his debts and executing his will - in case he had a will - is to be distributed among the heirs only. Each person takes their share of the Diyah according to their share in the inheritance. Since the Diyah is an item of inheritance, the relatives of the killed person other than the legal heirs do not deserve anything from the Diyah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih ibn Fawzan Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 8778

Q: My parents, wife, and my children and I were driving along the road to Al-Ta'if from Riyadh. When we drew near the village of Zhalam, we had the intention to perform the `Isha' (Night) Prayer there. I think I was driving at about 100 kilometers when I had the accident and Allah knows best. I guess that if I had been driving faster, the car would have overturned. I fainted while driving and lost control of the car. When I regained consciousness, I found the car in the direction of Riyadh. My father died in that accident.

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Allah (Exalted be He) saved the other members of the family. The roof of the car was removed and the traffic police did not investigate the accident because of negligence. Accordingly, no one declared me as guilty. Also, none of my father's heirs asked for Diyah (blood money); either out of ignorance or out of pardon, and Allah knows best. It is worth mentioning that I observed Sawm (Fast) for two successive months. Is it obligatory for me to pay the Diyah for the death of my father? Please note that my father left a wife, three daughters, me (the car driver), a brother, and two sisters. What is the share of each of them of the Diyah in riyals?

Also, my father had a property consisting of a real estate and some farms. Am I totally excluded from inheritance? If I am totally excluded from inheritance, would my father's brother and two sisters receive a share of the inheritance along with the other heirs? In addition, my mother died some years after the accident and I had not given her a share of the Diyah out of my ignorance of the ruling on this matter. What should I do now? Should I distribute it among her heirs or among the poor as Sadaqah (voluntary charity)? Shall I inherit her or will I be totally excluded from her inheritance as well? Please give me a Fatwa (legal opinion issued by a qualified Muslim scholar) regarding these questions. May Allah grant you the best reward and make Jannah (Paradise) your eternal abode!

A: First, if the reality is as you mentioned, you have to pay the Diyah and offer the Kaffarah (expiation) for manslaughter. If an heir who is of legal age waives their share of the Diyah, this right is dropped.

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Second, the Diyah is given to the heirs of the deceased. If there are no other heirs of your father except those mentioned above, the wife will receive one-eighth of the Diyah and the inheritance and the three daughters will receive two-thirds of the Diyah and the inheritance and the brother and the two sisters will receive the remaining part of the Diyah and the inheritance by giving the male twice the share of the female, after repaying the debts of the deceased and executing his legal will if he had made a will. The one who caused the father's death, does not receive any share of the Diyah or the inheritance.

Third, your mother's share of the Diyah and the property she has left as inheritance should be distributed among her heirs after repaying her debts and executing her legal will. It is worth mentioning that you are one of her heirs.

Fatwa no. 5144

Q: Please give us a Fatwa (legal opinion issued by a qualified Muslim scholar) regarding two of my relatives; one of whom has died and the other is still alive. These two people committed a crime when they were in Riyadh on 29 Shawwal, 1385 A.H. They were driving their car when a man suddenly passed in front of the car.

The person driving the car could not control it, and he hit that man. He, then, stopped, but his brother ordered him to go on. The driver observed Sawm (Fast) for two successive months. As for the one who is still alive, he is ready to pay what is obligatory for him and his late brother with regard to this crime. Please give us the ruling on this question. May Allah reward you best!

A: If the reality is as you mentioned, the driver must pay the Diyah (blood money) for involuntary manslaughter to the heirs of the victim unless they remit it. The killer or his heirs - in case he is dead - have to search for the heirs of the victim through the police that investigated the accident and ask them to pardon their delay regarding the payment of the Diyah. The one who is still alive from the two brothers should sincerely make Tawbah (repentance to Allah) for concealing the crime. He should pay the Diyah to the victim's heirs or ask their pardon as mentioned above. May Allah forgive both of them as He is All-Hearing and All-Responsive!

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 21823

Q: A woman was totally unaware of the teachings of Islam. She married while she was still young and lived in a district far from Masjids (mosques), scholars, and preachers. Allah (Exalted be He) knows

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that this woman was really ignorant of the rulings of Islam. She committed a lot of major sins, such as theft, and sowed dissention and spread calumnies among Muslim women. One of the major sins she committed was adultery. She became pregnant from her husband, but she killed her baby when he was four or five months old out of ignorance. It is worth mentioning that she did not know that this crime was a major sin. She killed the baby so he would not distract her from her make-up and work. Please note that the baby's father knew nothing about that matter. Then she became pregnant for the second time. When the embryo was eight months, she deliberately carried heavy weights with the intention to have a miscarriage. When she delivered the baby, he lived for five hours and then died on the same day.

She only performed Salah (Prayer) in Ramadan. Her Salah might not have been accepted by Allah (Exalted be He). Moreover, she used to observe Sawm (Fast) for the sake of Riya' (showing-off), not for the sake of Allah (Exalted be He). She gave birth to boys and girls. She then became pregnant and suffered from a severe illness. She received medical treatment in a clinic and she gave birth to a stillborn baby. Please note that she did not know whether this baby was born dead because of the treatment she received or because of something else. She did not cause this baby to be born dead. She always quarreled with her husband and they both did not fulfill the marital obligations they owed towards each other. When she remembers the sins she committed about forty-five years ago, she falls sick. About five years ago, she turned to Allah (Exalted be He) in repentance for what she had done. Now she

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is a righteous woman; she performs Salah regularly and sheds tears all day and night for the sins she committed in the past. It is worth mentioning that she observes Qiyam-ul-Layl (standing for optional Prayer at night) and performs other supererogatory acts of worship.

Please note that in case the Kaffarah (expiation) for such sins is Sawm, she would not be able to observe successive Sawm because of her illness and old age. What must she do to expiate for her sins? May Allah reward you best!

A: First, this woman must make Tawbah (repentance to Allah) for the sins she committed. Allah (Exalted be He) forgives those who make Tawbah. Allah (Exalted be He) says: ﴾And He it is Who accepts repentance from His slaves, and forgives sins﴿ **Second,** it is obligatory for her to pay a Diyah for intentionally killing her five-month-old son. The Diyah is to be given to the heirs of the baby and she is not entitled to receive anything from it.

Third, it is obligatory for her to pay the Diyah of the embryo that she killed one month before he was due to be born. The Diyah of the embryo is equal to one-tenth of the Diyah that can be paid to his mother. The Diyah is also given to the heirs of the embryo and she does not receive anything from it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Chairman
Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

The first question of Fatwa no. 6268

Q 1: We would like to inform you that many tribes have the custom that the killer's family should pay the Diyah (blood money) whether as a result of a premeditated murder or an involuntary manslaughter. It is worth mentioning that the same applies to head wounds and other injuries. We would be grateful if Your Eminence could show what is lawful and unlawful in such practices. If it is the custom of the tribe to do one of the practices mentioned above, should the members of the tribe agree?

A: the ruling that the killer's family should pay the Diyah applies to involuntary manslaughter and quasi-deliberate homicide. As for premeditated murder, the killer's family should not pay any part of the Diyah, as it is to be paid by the killer only. However, there is no problem if the members of the family agree to help him to pay the Diyah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Qa`ud	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The third question of Fatwa no. 6252

Q 3: If a person was responsible for an accident, may allah forbid, and he died along with some other passengers in a car and he was the driver of the car, would it be obligatory for his family or inheritors to pay the Diyah (blood money) for the families of the other people who died? Also, would it be obligatory for the family of the dead driver to observe Sawm (Fast) on his behalf or

do anything else on his behalf as expiation for the accident?

A: If the killing resulting from such an accident was unintentional because of the driver's negligence, and the driver died along with other passengers, one Diyah should be paid by the driver's family to the inheritors of each of those who died in the accident. The driver's family should not offer any Kaffarah, such as freeing believing slaves or observing Sawm on behalf of the dead driver.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Deputy Chairman	Chairman
\`Abdul-Razzaq \`Afify	\`Abdul- \`Aziz ibn \`Abdullah ibn Baz

Fatwa no. 18982

Q: Along with this letter, there is a copy of the agreement by the members of a tribe to help each other with the payment of blood money, which is known as an agreement of cooperative insurance. This agreement consists of 15 articles, and I would like Your Eminence to review them to show what is lawful and what is unlawful. In general, is such an agreement permissible?

A: After considering the agreement mentioned above, it has been found that it includes some financial obligations which each member of the tribe has to fulfill, and illegal punishments that all should abide by. Since this agreement is illegal and sows

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hatred, grudge, enmity and difference among the members of the same tribe, people should avoid abiding by such agreements that include the obligations mentioned above. This is because Allah's Purified Shar' (Law) aims at Sadd-ul-Dhara'i` (blocking the means leading to sins) that arouse hatred, enmity and difference among Muslims. It is legally established that it is not lawful to take a Muslim's money without his consent. Forcing a Muslim to abide by such financial obligations opposes this Islamic fundamental.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 15745

Q: One of our tribal customs dictates that whoever has an accident and his family takes Diyah (blood money) or is offered condolences, the tribe requests the deceased's family to pay one-third of the Diyah to them. They claim that this is an old custom, which they have inherited from their ancestors. We have advised them that this is impermissible. Some of them have given up this custom while others have not. What is the ruling of Shari`ah (Islamic law) on this custom?

A: Diyah is the lawful right of the heirs of the killed person only and no one is entitled to have a share of it, as Allah (Exalted be He) says: ﴿and whosoever kills a believer by mistake, (it is ordained that) he must set free a believing slave and a compensation (blood-money, i.e. Diya) be given to the deceased's family, unless they remit it.﴾

The old custom of taking one-third of the Diyah, which is currently practiced by some tribes, is Batil (null and void). They take what is unlawful for them, because they take people's money unjustly. If customs are contrary to the rulings of Shari`ah, they should be abandoned and priority should be given to the rulings of Shari`ah. Allah (Exalted be He) says: ﴿O you who believe! Obey Allâh and obey the Messenger (Muhammad صلى الله عليه وسلم), and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allâh and His Messenger (صلى الله عليه وسلم), if you believe in Allâh and in the Last Day. That is better and more suitable for final determination.﴾

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 11555

Q: My brother (S.Y.F) died in a car accident that also resulted in the death of the other party (H.T.D). The General Traffic Department decided that my brother was fully responsible for the accident, therefore, we were charged with the Diyah (blood money) to be paid to the heirs of H.T.D. by the end of Ramadan, 1408 A.H. My family

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collected the Diyah evenly amongst them and have given it to me to submit it to the court authorities. When I asked for an appointment with the heirs' attorney, I was informed that the Diyah sum was paid by a unanimous benefactor. My question is: Am I entitled to dispose of this money as the delegate of my family, especially as my father asked me to give him some of the money since he is in bad need for money to run our farm and revive some of our property? Can I take some of this money, too? I appreciate your guidance, may Allah bless you!

A: You must return the money you took to pay the Diyah to your family, since the purpose for which the money was collected has been abated. If however your family assigns the money to a certain person, in this case the money should be given to that designated person.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul- `Aziz ibn `Abdullah ibn Baz

Fatwa no. 19082

Q: My father was responsible for a car accident which claimed his life together with the lives of other people. Reconciliation was reached with the bereaved families to whom a Diyah (blood money) of 654,505 riyals was agreed to be paid. As we could not afford the Diyah, four cousins, through their relatives and contacts, helped in collecting this large sum

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from their acquaintances. The money was paid in stages and by installments.

Before the distribution of the money to its rightful owners, one of my cousins had submitted a request for assistance to the Emir of Riyadh district asking him to help in the payment of the Diyah from Al-Bir Charitable Society. The request was approved and most of the Diyah was paid. A total sum of 240,343 riyals is still with the executor. It is difficult to know the exact amount of money donated by the people as some of them donated one hundred riyals, others donated five hundred riyals, and others donated one thousand riyals. The executor has a daughter and a son who are both ill, and another son who supports a family. Their family is so poor that they receive money from charity. Should the money be paid to them?

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1- Are the heirs of the person for whom the money was collected the rightful owners of this money?

2- Or should the money be given to the executor who kept it?

3- Or does the money have to be paid to the four cousins who helped to collect it?

4- Or should the money be considered as Waqf (endowment)?

A: It is obligatory upon the person who has the remaining part of the money to give it back to the donors. Each one is to receive the same amount they donated. This is because the reason for obtaining it as a donation no longer exists. However, it is permissible to donate the remaining sum to the heirs or to the needy after paying the Diyah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr ibn `Abdullah Abu Zayd	Salih ibn Fawzan Al-Fawzan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The fourth question of Fatwa no. 5414

Q 4: Is it permissible to pay the Diyah (blood money) of a Jew or a Christian? How much is it?

A: the Diyah of a Jew or a Christian is half the Diyah of a Muslim. It was related by Al-Nasa'y in his Sunan (book of Hadith) on the authority of `Amr ibn Shu`ayb from his father from his grandfather that the Prophet (peace be upon him) said: ﴾The Diyah of Dhimmys (protected non-Muslims living under Islamic rule) is half the Diyah of Muslims.﴿ The Dhimmys are the

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Jews and the Christians.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 8258

Q: We are students at the Faculty of Education for Girls in Jeddah. A discussion was raised concerning the Diyah (blood money) issue in the Shari`ah in case of involuntary manslaughter. We had different opinions and did not decide the proper answers for some questions. Thus, we refer these questions to you for answer. May Allah reward you.

a- What is the amount of diyah of a child who is unintentionally killed in a car accident? Is it equal to the Diyah of a man or woman? Please explain it in details.

b- how much does the Diyah of a man exceed that of a woman? Are they equal?

c- If a non-Muslim (a Christian or a Jew) is killed unintentionally, what is the Diyah that the killer must pay? To whom will it be paid?

A: First, the Diyah of a male child who is killed unintentionally after his birth is equal to the Diyah of a man, and the Diyah of a female child who is killed unintentionally after her birth is equal to the Diyah of a woman,

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which is half that of a man.

Second, the Diyah of a man and a woman who are unintentionally wounded is the same as long as it does not exceed one third of the full Diyah. If it reaches one third of the full Diyah, her damages would become half that of a man. It was related by Al-Nasa'y and Ad-Daraqutny on the authority of `Amr ibn Shu`ayb from his father from his grandfather that the Prophet (peace be upon him) said: ﴾A female receives damages for wounds equal to what a male receives. However, if the amount of damages equals one-third of her Diyah (blood money), she will be entitled to half the damages a male would receive﴿

Third, the Diyyah of a Jew or Christian killed unintentionally is one half of the Diyah of a Muslim, and the Diyah of their females is one half of that of their males. It is related by Ahmad, Al-Nasa'y and Al-Tirmidhy on the authority of `Amr ibn Shu`ayb from his father from his grandfather that the Prophet (peace be upon him) said: ﴾The blood-money for a disbeliever is half that of a Muslim.﴿ The wording of another narration reads: ﴾He made the Diyah (blood-money) for the People of the Book one half that of Muslims.﴿ i.e. the Jews and Christians. Related by Ahmad, Al-Nasa'y, and Ibn Majah. The Diyah is paid to the legal heirs.

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May Allah grant us success! May peace and blessings be upon our Prophet, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

Fatwa no. 8238

Q: Please answer my following questions:

1- Is it Wajib (obligatory) on a person's tribe to pay the Diyah (blood money) of involuntary manslaughter if they can afford it? It may be worth mentioning that people of the concerned tribe are more than two hundred in number.

2- is it permissible for a person's tribe not to pay the Diyah though they are able to do so and to ask other tribes to pay it? Many of our tribes are used to paying nothing for Diyah and they collect the money and sometimes its double value from other tribes.

It is noteworthy that the foregoing practice spreads badly amongst most of the Bedouin tribes of the Kingdom of Saudi Arabia.

A: Firstly: If the reality is exactly as what is mentioned in the question that the tribe of the person who committed the involuntary manslaughter is able to pay the concerned Diyah, it will be Wajib (obligatory) on them to pay it.

Secondly: If the reality is exactly as what is mentioned in the question that the tribe of the person who committed the involuntary manslaughter is able

to pay the concerned Diyah, it is impermissible for them to beg for its value from other tribes.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 19590

Q 1: a pregnant women aborted her child intentionally, what should she do now? Is there any Kaffarah (expiation)?

A 1: If the fetus she aborted completed four months, she has committed a heinous sin and must repent to Allah (Glorified be He), be determined not to repeat this action, and pay the Diyah (blood money) to the heirs if they demand it. The Diyah is a new-born female or a male bondsman, estimated at one-tenth of the value of the blood-money for a woman (i.e. ten camels). There is no Kaffarah upon her, for she killed the fetus intentionally. However, if the fetus did not complete four months, then she has committed a forbidden act and must repent and never repeat it. There is no Diyah upon her in this case.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions.

Permanent Committee for Scholarly Research and Ifta'

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Bakr ibn `Abdullah Abu Zayd	Salih ibn Fawzan Al-Fawzan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The sixth question of Fatwa no. 18579

Q 6: What is the ruling on piercing the fetal scalp to get rid of fluid gathered in it in cases of severe edema so that the scalp is reduced in size and the child is born as a normal child without having to undergo surgery? It is worth mentioning that in most cases this may lead to the death of the fetus.

A: It is not permissible to do anything that might harm a fetus, because it is a human being that should not be harmed.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
Bakr ibn `Abdullah Abu Zayd	Salih ibn Fawzan Al-Fawzan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The fourth question of Fatwa no. 17785

Q 4: A sister is suffering from cancer. Due to her therapy, the embryo was badly affected and the doctors advised her that she should undergo an abortion, otherwise the baby will be born handicapped or deformed. She and her husband agreed to do this operation, but what is the ruling of Shari`ah (Islamic law) in this regard?

A: It is not permissible to abort a fetus that is liable to deformation; rather, this is left within Allah's hands. The newborn might not be deformed.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr ibn `Abdullah Abu Zayd	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh	Salih ibn Fawzan Al-Fawzan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 18567

All praise be to Allah Alone, and peace and blessings be upon the seal of all prophets.

To commence:

The Permanent Committee for Scholarly Research and Ifta' has read the inquiry submitted to His Honor the General Mufti by the acting Religious Consultant at King Khalid National Guard Hospital located in Jeddah and doctor Nayif Al-Siheily, a gynecologist and obstetrician consultant. Referred to the Committee of the General Secretariat of Council of Senior Scholars under the number 642 on 29 /1 /1417 A.H, the text of the inquiry is as follows:

Is it permissible to abort a severely deformed fetus which is sure to be a stillborn? Deformity includes:

1- Deformation of the heart muscle

2- Serious deformation of spinal cord and vertebra

3- Small sized head

4- A cyst, larger than the head, has been formed between the head and body

5- Intestines are formed outside the abdomen

6- Brain deformation

The woman is in the fifth month of pregnancy. Depressed about the serious condition of their baby, the parents agreed to abort it. Do the above reasons justify aborting this fetus? If it is not permissible to abort it, what sin will be if this abortion is performed? Give us your fatwa may Allah reward you!

After the Committee closely studied the inquiry, it issued the following fatwa: It is forbidden to abort the fetus depending on the hypothetical diagnosis of doctors. Islam primarily demands that we respect the humanness of the fetus, and prohibits aborting it. Moreover, it may be that Allah (Glorified be He) improves its health prior to delivery. It may be delivered free from those birth defects as diagnosed by the doctors. The parents should trust in Allah's ability to make it a well formed baby. They should be mindful of Allah (Glorified be He) and should ask Him to make their baby whole and make it the joy of their eyes. The Messenger of Allah (peace be upon him) stated ﴾Allah (the Exalted) states: I am as My servant thinks of Me...﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

The third question of Fatwa no. 18390

Q 3: My wife used to take contraceptive pills, but she did not take them regularly, so she became pregnant without knowing it. When she visited the doctor, she went to the bathroom, where a hand-size clot of blood was discharged from her. Afterwards, the doctor told her that she had been pregnant, and that she must go to the hospital to perform dilation and curettage. My question is the following:

Is my wife considered sinful for having a miscarriage, as the embryo was in the first month, given that she miscarried while she was in the bathroom and could not do anything about it. May Allah reward you.

A: if your wife did not deliberately perform abortion, she is not considered sinful.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 18355

Q: I will tell you my problem and I hope you know how much I regret what I have done and how much pain I have to endure since I did it. I am a 48-year-old woman. When I was 19 years old, I was married and I had a girl and twin boys, all praise be to Allah. When I was breastfeeding my children, I felt some changes in my body, so I visited a doctor who said I was not pregnant. Again I went to another doctor who agreed with the first. Then I went to a third doctor who was a Christian doctor and he told me I was pregnant. I was afraid of the hardships of pregnancy, so I had an abortion. Bear in mind that I had not felt the movement of the fetus inside me. The doctor gave me a shot to induce abortion and I was staying in Egypt at the time. After returning home, I lost the fetus which had a full shape. It was a boy and it was the size of the palm of my hand or less but it had no bones. One of my neighbors

took it and washed herself with the water where she had put it, believing that this would help her get pregnant. Then she took the fetus and soaked it in salt until it became the size of a fingertip. All praise be to Allah, I returned to my country where I learned the Din (religion) of Islam and knew that what I did was Haram (prohibited). I did not know at the time, because I was young and I did not know much about Islam, and many women used to have an abortion. Please tell me the ruling on what I have done. What is the Kaffarah (expiation) of my deed to be able to gain Allah's Pleasure? I greatly regret what I did. May Allah guide us to perform sincere Tawbah (repentance to Allah)! May Allah reward you well and increase your record of good deeds!

A: You have to perform Tawbah for what you have done, since it is not permissible to have an abortion. You have committed a prohibited act and you have to repent to Allah (Exalted be He). If the fetus was less than 4 months, you would not have to make Kaffarah, just perform Tawbah and do not repeat this evil deed again.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 17701

Q 2: a woman had an abortion when the fetus was 4 months old, but now she regrets what she did. What should she do and what is the Kaffarah (expiation)? Please answer us. May Allah reward you well!

A: Any woman who intentionally terminates her pregnancy should perform Tawbah (repentance to Allah) and seek Allah's Forgiveness, may Allah forgive her. In addition, she has to pay the Diyah (blood money) which is a male or a female slave. It is equal to one tenth of the mother's Diyah, which is 5 camels. The current value of this Diyah is 5,000 Riyals.

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The first question of Fatwa no. 18962

Q 1: A woman's marriage did not last long due to many reasons. Later, she became pregnant but she had an abortion. What is the Islamic ruling on that? Please enlighten us. May Allah enlighten you!

A: It is Haram (prohibited) for this woman to have an abortion because her husband

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divorced her. She must perform Tawbah (repentance to Allah) and regret what she has done. She should not do anything like that again, since she has terminated the pregnancy without any lawful reason. Moreover, if she had the abortion after the soul was breathed into the fetus, she must pay the Diyah (blood money) - a male or a female slave, if asked for it.

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Fatwa no. 16219

Q: Seventeen years ago, my wife was pregnant but she had an abortion during the third month of pregnancy. One of the women who were present during the abortion threw the fetus and the placenta into the garbage without telling me. Do my wife and I have to make Kaffarah (expiation) for this? Please advise. May Allah reward you the best!

A: The questioner did not mention whether it was an intentional abortion or not. Accordingly, if it was unintentional and it was during the third month of pregnancy - that is before breathing life into the fetus, your act of throwing the fetus into the garbage has no penalty in the Shari`ah (Islamic law) and no Kaffarah. On the other hand, if it was an intentional abortion during the third month of pregnancy, before breathing life into the fetus, the woman

sinned, and she has to repent to Allah (Glorified and Exalted be He).

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Fatwa no. 4662

Q: my son died in a car accident caused by a non-Muslim from Korea. I want to forgive this person without taking anything; seeking Allah's reward. Is it permissible for me to forgive him? Shall Allah (Exalted be He) reward me for this? Please answer me as soon as possible by telegraph.

A: You may forgive this person even if he is a non-Muslim, for the general meaning of Allah's saying: ﴾but whoever forgives and makes reconciliation, his reward is with Allâh.﴿ We hope that Allah (Exalted be He) will reward you, if you forgive him sincerely for His sake. However, if your son has other heirs, their right to the Diyah (blood money) is not waived by your forgiveness.

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Fatwa no. 9545

Q: my father died in a car accident along with the driver of the other car. It should be mentioned that the other driver was fully responsible for the accident. As the legal guardian for six heirs; two girls and four boys, I would like to pardon the other deceased's family (exempt them from paying the Diyah - blood money), for they both died. Am I entitled to pardon them on behalf of my brothers? I do not want to take the Diyah, and I am already liable for my brothers' maintenance till they reach maturity. I ask Allah, then you, to guide me to the answer.

A: If the situation is as mentioned, you can waive your own personal right. However, you can only do this on behalf of the other heirs if they authorize you, provided that they are of legal age. Being responsible for them does not entitle you to relinquish their right.

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Fatwa no. 9516

Q: I had a car accident which caused the death of my father's cousin and two of my cousins who were with me in the car. The heirs of my father's cousin and one of my cousins gave up their right to the Diyah (blood money) as they were not married. However, the other was married and has a two-year old daughter and a wife pregnant in her third month. After she gave birth to a boy, the father, mother, and wife of the deceased gave up their rights to the Diyah and I paid the share of the two kids. However, the grandfather of the two kids asked me to take it back and he will take care of them until they reach the legal age and will bequeath them their father's share.

Your Honor, their grandfather requests I take back the blood money in accordance with their traditions, even though this contradicts their customs.

My questions are:

(1) Is it permissible for the grandfather of the kids to act freely regarding their father's blood money?

(2) Does their share of the blood money lapse because their grandfather considers them in their father's place?

(3) Is it permissible for me to accept the money, which their grandfather insisted on returning back to me?

Your Honor, would you please write back to us so that I will be able to convince the grandfather to take the blood money and invest it for them until they reach the legal age. May Allah reward you.

A: First, their grandfather has no right to act freely regarding their father's blood money except in whatever benefits them.

Second, their right does not lapse by their grandfather's renouncing their right.

Third, you should not take the money back from their grandfather.

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The third question of Fatwa no. 9855

Q 3: The traffic police stated that the accident was definitely the other man's fault, because he was driving in the opposite direction of the road. There was something ambiguous about the road. The other driver was a Buddhist Thai who was driving a large van with an insurance policy. He did not even try to avoid the accident, whether by using brakes or deviating away from the other car towards the right side. we are not entitled to ask for Diyah (blood money), because the accident, in my viewpoint, comes within the ruling of involuntary manslaughter, besides the other driver is not a Muslim, and is not entitled to be given charity. If we forgive him, will we be rewarded?

A: If the reality is as you mentioned and you forgive this driver, you will be rewarded in sha'a-Allah (if Allah wills).

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Fatwa no. 14789

Q: A man killed another person unintentionally in a car accident, and a Diyah (blood money) of one hundred thousand Riyal was collected for him. Two years later, the court judged that only half of the Diyah had to be paid because both the man who committed the accident and the dead person were mistaken. Does the other half of the money that was collected become the right of the man who committed the accident?

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A: If reality is exactly as what you have mentioned in the question, and you know the persons who gave this amount, it will be Wajib (obligatory) on you to repay them the remaining amount. However, if you do not know them, and there is somebody else who is burdened by a Diyah that they can not afford; it will be Wajib on you to give them this sum through the court. Finally, if neither of the two previous channels is applicable; you will have to give the sum as Sadaqah (voluntary charity) to some poor people, for the construction of Masjids (mosques), or in any other charitable ways of disposition on behalf of the people who donated the money that was originally for Diyah.

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Fatwa no. 19676

Q: Allah destined that my 9-year-old son should die in an accident. Will accepting his Diyah (blood money) deprive me of his Shafa'ah (intercession) in the Hereafter? Please give me a Fatwa (legal opinion issued by a qualified Muslim scholar) on this matter. May Allah reward you with the best for what you do for me, Islam, and the Muslims!

A: You are given the choice to either take the Diyah or forgive it, and forgiveness is better.

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Allah (Exalted be He) says (what means), ﴾but whoever forgives and makes reconciliation, his reward is with Allâh.﴿ If you take the Diyah, it will not deprive you of your son's Shafa'ah, In sha'a-Allah (if Allah wills), as it is your lawful right.

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Fatwa no. 17656

Q: When my brother was seven years old, he was playing with a group of children and was on a tree. he took a stone and threw it at a boy, causing him eye damage. However, until now my brother has not confessed that he did this. The victim is now an adult and he still does not know who threw the stone at him. Is there a Shar`y (Islamically lawful) ruling on this act? What can we do?

A: Your brother should ask the victim to forgive him or reconcile with him and discuss the monetary compensation he would like to take.

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Fatwa no. 11213

Q: I drove my friends from Tabuk to Al-Madinah Al-Munawwarah and Makkah to perform `Umrah, and on the way we had a car accident. One of my friends died in the accident, and his family demanded me to pay Diyah (blood money). While I was in jail, my brothers collected donations for the Diyah. Fortunately, a royal pardon was issued and the Diyah was waived. Now, after my release, I am asking whether it is permissible for me to take these donations. It is important to note that these donations were collected from different people in different tribes.

A: Since the cause is removed, you are obliged to repay the money, regardless of the amount, to the donors. However, if those donors are aware that the Diyah is waived and they allow you to take the money willingly, there is nothing wrong with you taking it.

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Kaffarah

The fourth question of Fatwa no. 18172

Q 4: my friend and I were involved in a road accident. my friend who was driving the car at a high speed died (may Allah be merciful with him). I requested him to slow down or to let me drive the car but he did not respond and the accident occurred. It is important to note that the car that was involved in this accident belonged to me. Must I feed poor people or fast to expiate for this? Please answer me. May Allah protect you!

A: The driver has to assume responsibility for the car accident. He has to pay Kaffarah (Expiation) and Diyah (blood money) if he has been convicted of being guilty of all or part of the accident. If someone else shares the responsibility of the accident, the driver only has to pay his portion of the Diyah.

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Fatwa no. 11653

Q: Sixty years ago, a man was involved in the murder of a person to avenge his paternal uncle's murder. He was young and reckless at the time.

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He committed such an act influenced by some people who kept blaming and scorning him for not avenging his uncle's death. Accordingly, he rushed into this act and was imprisoned for three years along with others after paying the due Diyah (blood money). Afterward, he willingly spent five years away from his homeland for fear of revenge. Now he wants to repent to Allah (Glorified be He) and requests a Fatwa (legal opinion issued by a qualified Muslim scholar) on what is to be done with respect to Allah's judgement of this act, since he has already fulfilled the individual's rights about sixty years ago. Therefore, we ask Allah that you, or any other competent authority will provide us with a Fatwa in this regard. Assalamu `Alaykum (Peace be upon you).

A: All that you have to do is to repent to Allah (Glorified and Exalted be He) for the premeditated murder. You are not obliged to pay Kaffarah (expiation), for it is not obligatory in this case according to the strongest opinion of scholars' rulings.

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The first question of Fatwa no. 4760

Q 1: I had a car accident, causing the death of two persons. According to the traffic report, the responsibility for the accident was 35% mine,

and 65% the driver of the other car involved in the accident. The family of one of the victims waived their claim, but the family of the other victim demanded the Diyah (blood money). We paid it and the judge sentenced us to observe Sawm (Fast) for two consecutive months as Kaffarah (expiation). I asked a religious scholar who told me that I have to observe Sawm for four months. Please tell me what I should do. Do I have to observe Sawm consecutively? Does the error percentage have any effect on the period of Sawm?

A: If the reality is as you mentioned that you were involved in causing the death of two persons, you are obligated to make Kaffarah for involuntary manslaughter for each victim. This Kaffarah is freeing a believing slave; but if this is beyond your means, you should observe Sawm for two consecutive months. Nothing else will be enough to expiate for this. This is because Allah (Glorified be He) says: ﴾It is not for a believer to kill a believer except (that it be) by mistake; and whosoever kills a believer by mistake, (it is ordained that) he must set free a believing slave﴿ until the Ayah (Qur'anic verse): ﴾And whoso finds this (the penance of freeing a slave) beyond his means, he must fast for two consecutive months in order to seek repentance from Allâh. And Allâh is Ever All-Knowing, All-Wise.﴿ Being a partner in the crime has no effect on the obligation of making Kaffarah by each partner. There is no harm if you take a rest after observing Sawm for two consecutive months, which is the Kaffarah for one victim, after which you can begin to observe Sawm for another two consecutive months to make the Kaffarah for the other victim.

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Fatwa no. 4427

Q: I built a reservoir about eight years ago to benefit those living in my house or anyone else too. I had a daughter who was around 5-year-old, who used to bring water for the family and others every now and then. It was Allah's Divine Decree and Predestination that on 17/12/1401 A.H, when our daughter went to bring water to her family from the reservoir as usual - she was accustomed to go get water for her family at any time, it was something common to her that she always did, this was not unusual - she fell in the reservoir and died (may Allah be merciful to her). I hope that Your Eminence will give me a Fatwa (legal opinion issued by a qualified Muslim scholar) on my situation. Am I to blame for anything in regard to her, because I am the one who built the reservoir. What are the consequences that I have to bear because of what happened, for I fear Almighty Allah (Exalted be He)? Please give me a Fatwa on this, may Allah reward you.

A: If the case was as you mentioned regarding your situation and that of your daughter, there is no Diyah (blood money) due from you nor do you have to offer Kaffarah (expiation). Just because you built the reservoir does not constitute a reason for making you sinful or laying the blame on you for anything of this.

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Fatwa no. 12554

Q: I had a car accident a long time ago; I crashed into a car that was already turned upside down by another accident on a curved road. Three people died, but I have no idea whether it is because of me or the first accident that occurred moments earlier. I reconciled with their families. However, I had serious injuries and bruises; iron fixtures have been fixed to my leg for nine years; I cannot do any job to sustain myself and my family; and my medical and financial conditions are very difficult. Praise be to Allah for His Wisdom. I would like to inquire about the Kaffarah (expiation). If I have to observe Sawm (fasting), my difficult medical and financial conditions do not enable me to do so; I have five children who need someone to provide for them; and I still have fixtures in my leg. Allah (Exalted be He) knows that I can hardly provide for my family their daily sustenance. I have no idea what to do. Please advise. May Allah reward you.

A: You should pay kaffarah for each one of the three people who died, whether you were the main cause of their death, or you were just a partner to it, as Kaffarah cannot be distributed. The Kaffarah is emancipating a believing slave. If you cannot do that, you have to observe Sawm for two consecutive months for every person, according to Allah's saying, ﴿It is not for a believer to kill a believer except (that it be) by mistake; and whosoever kills a believer by mistake, (it is ordained that) he must set free a believing slave and a compensation (blood-money, i.e. Diya) be given to the deceased's family, unless they remit it.﴾ until His saying, ﴿And whoso finds this (the penance of freeing a slave) beyond his means, he must fast for two consecutive months in order to seek repentance from Allâh. And Allâh is Ever All-Knowing, All-Wise.﴾ If you cannot pay the Kaffarah, it remains a debt on you to repay whenever you are able to.

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Fatwa no. 6647

Q 1: What is the ruling on the Diyah (blood money) paid to the heirs of the deceased?

A: It should be divided among the heirs of the deceased in the same way as the estate is divided among them.

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Q 2: should I observe sawm (Fasting) after paying the Diyah and how many days should I fast? Should they be consecutive or not? Can I fast intermittently or feed poor people instead?

A: It is obligatory on you to offer Kaffarah (expiation) for involuntary manslaughter, which is freeing a believing slave. If you cannot find one, you have to observe Sawm for two consecutive months. You are not permitted to fast intermittently. It does not suffice to feed instead the poor as Kaffarah for involuntary manslaughter, as there is no proof of the legality of doing so for expiating involuntary manslaughter in the Book of Allah or the Sunnah of His Messenger (peace be upon him). And, indeed, your Lord is never forgetful.

Q 3: If some drivers proportionately share the blame for an accident, is this related to the previous questions?

A: If the responsibility for an accident is proportionately shared by some drivers, it is obligatory on each of them who were responsible for the death to pay their share of the Diyah (blood money) according to their level of responsibility. As for the Kaffarah, everyone who shared in the involuntary manslaughter, even if their share of the responsibility was small, has to offer it. But if someone was fully responsible, they should offer the Kaffarah alone and their relatives should pay the Diyah.

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Fatwa no. 3998

Q: a man unintentionally shot another to death and paid the Diyah (blood money).

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What expiations he should make? May Allah have mercy upon you.

A: If the reality was as you mentioned, this man should emancipate a believing slave; and if he is unable to do that, he should fast for two consecutive months, as stated in the Qur'an.

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Fatwa no. 2822

Q: I experienced an accident as I was on my way back from work, I went to thresh some of my plants and I did not know that my three-year-old daughter was behind my car. I run over her and she died. Please tell me about the Fidyah (ransom) which is Wajib (obligatory) on me bearing in mind that I am a farmer who works the whole day and it is very difficult for me to observe Sawm (Fast).

A: If reality is exactly as what you have mentioned, what you did is involuntary manslaughter because you were negligent in checking what was behind your car. Accordingly, it is Wajib on you to pay the Diyah (blood money) of your daughter to her heirs unless they waive it. However, you are not entitled to inherit from her and it is Wajib on you to make the Kaffarah (expiation) of involuntary manslaughter which is freeing a believing slave or, in case of inability to do so, observing Sawm for two successive months. It is worth mentioning that feeding or paying money to needy people is not sufficient for

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the Kaffarah in question since Allah (Exalted be He) only mentions freeing slaves and Sawm, and your Lord is never forgetful. He (Exalted be He) says: ﴿and whosoever kills a believer by mistake, (it is ordained that) he must set free a believing slave and a compensation (blood-money, i.e. Diya) be given to the deceased's family, unless they remit it.﴾ Until His saying: ﴿And whoso finds this (the penance of freeing a slave) beyond his means, he must fast for two consecutive months in order to seek repentance from Allâh. And Allâh is Ever All-Knowing, All-Wise.﴾

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The first question of Fatwa no. 16647

Q 1: Is it permissible to pay the Kaffarah (expiation) of accidental killing in the form of food to sixty needy people according to what one can afford, or should it all be paid at the same time?

A: Kaffarah for accidental killing does not include feeding, because Allah (Exalted be He) only states two things for this sort of Kaffarah: emancipating a believing slave, or observing Sawm for two consecutive months for those who cannot do the former.

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Allah (Exalted be He) says, ﴾And whoso finds this (the penance of freeing a slave) beyond his means, he must fast for two consecutive months﴿

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Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 3982

Q: What is the ruling concerning a man who stopped his vehicle and started unloading some of the goods, and in the meantime his assistant went under the vehicle without his knowledge, and when the driver finished unloading, he got into his car which was still running, then all of a sudden he heard someone calling him from behind. His assistant was on the ground, unconscious. At once the driver offered him medical assistance and reported the accident to the concerned authorities. The assistant died and after that the family of the deceased gave up their right to the Diyah (blood money) and the driver was told that he had to pay money to emancipate a believing slave, i.e. thirty thousand riyals, and that the Sawm (Fast) was waived. The man paid the sum, but after a period of time he was also told that what he had done did not waive the Sawm. What is legal opinion in this matter?

A: If the reality was as mentioned, you should emancipate a believing slave,

and if you are unable to do that, you could fast two consecutive months. This is according to the texts of the Qur'an and the Sunnah. Feeding poor people does not count, because there is no evidence in Shari`ah (Islamic law) that supports it and never is your Lord forgetful.

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Fatwa no. 3516

Q: During a religious class held in Al-Haraja, someone asked the following question: four years ago, his wife placed her 2-month-old baby near a fire. For some reason, she went out of the house leaving her baby alone. Sparks flew out of the fire and burned the baby who died immediately. Must the mother of this baby pay Kaffarah (expiation)? She is ready to carry out your ruling.

A: If the reality is as you have mentioned that she placed her 2-month-old baby near a fire and left the house leaving him alone and that he died because of the sparks that flew out of the fire, she has to pay Kaffarah for unintentional manslaughter, because of her neglect in protecting her baby.

Allah (Exalted be He) says, ﴿and whosoever kills a believer by mistake, (it is ordained that) he must set free a believing slave and a compensation (blood-money, i.e. Diya) be given to the deceased's family, unless they remit it.﴾ Up to His saying, ﴿And whoso finds this (the penance of freeing a slave) beyond his means, he must fast for two consecutive months in order to seek repentance from Allâh. And Allâh is Ever All-Knowing, All-Wise.﴾ Feeding the poor is not acceptable because Allah (Exalted be He) has not mentioned it as a Kaffarah for unintentional manslaughter; and never is your Lord forgetful.

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Fatwa no 6890

Q: A child fell into the drainage ditch of my house and died, and later I was informed that i had to fast two consecutive months as a Kaffarah (expiation), but my health is not good enough for me to fast these days. My work in the Civil Status Department in my town is hard since I continuously meet with the examiners and I do my best to fulfill the needs of my house and children. Is it permissible that I feed sixty needy persons instead of fasting? May Allah reward you!

A: If the case is as mentioned above, you are not permitted to feed sixty needy persons instead of fasting.

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Fatwa no. 4402

Q: I had a car accident in which the other person died (may Allah be merciful with him). As it was my mistake, I paid the Diyah (blood money), and I still have to pay the Kaffarah (expiation). i was told that the Kaffarah in this case is observing Sawm (fasting) for two consecutive months, which is very difficult for me. Please advise whether there is another alternative, given that I am a military officer, and it is very difficult for me to observe Sawm for two consecutive months. Besides, man is weak. However, one should obey the orders of Allah (Glorified be He). Please advise concerning the best way to make this Kaffarah. If there is no other way, can I observe Sawm on separate intervals according to my circumstances?

A: You have to emancipate a believing slave. If you cannot do so, you have to observe Sawm for two consecutive months whenever you are able to. There is no harm in delaying Sawm until you are able to observe it consecutively. However, it is impermissible to observe Sawm on separate intervals,

as it is contrary to Allah's orders. There is no substitute for Sawm.

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The third question of Fatwa no. 13199

Q 3: One day I unintentionally killed some cats that were hiding in my car engine. Is there any sin on me? Enlighten us may Allah grant you a good reward and guide your footsteps!

A: There is no blame on you as you did not kill the cats intentionally.

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Fatwa no. 19543

Q: I used to have a disabled daughter who was thirteen years and five months old. Though I took care of her, she was not well because she would not eat enough and consequently she was not able to walk but she would crawl. once I put her in the tub to wash her as I would do every day. I left her swimming and went to the kitchen to prepare something

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intending to go back to her quickly. Unfortunately I forgot my daughter and when I remembered her I went to her immediately but I discovered that she had died. I was distracted and very sad for forgetting her in the tub. Please tell me if there is something Wajib (obligatory) on me. May Allah keep and bless you.

A: If the reality is exactly as what is mentioned in the question, it will be Wajib on you to make a Kaffarah (expiation) which is freeing a believing slave or, in case of inability to do so, observing Sawm (Fast) for two successive months. Moreover, it will be Wajib on your tribe to pay the Diyah (blood money) to the heirs of the deceased if they claim it. A proof for the foregoing is the Ayah (Qur'anic verse) in which Allah (Exalted be He) says: ﴿and whosoever kills a believer by mistake, (it is ordained that) he must set free a believing slave and a compensation (blood-money, i.e. Diya) be given to the deceased's family, unless they remit it.﴾ Until His saying: ﴿And whoso finds this (the penance of freeing a slave) beyond his means, he must fast for two consecutive months in order to seek repentance from Allâh. And Allâh is Ever All-Knowing, All-Wise.﴾

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Fatwa no. 21002

One of my relatives lived with us in

the same house 20 years ago. He had a four-month-old daughter. My wife heard this girl crying late at night and thought that her family was awake. In the morning, they found the girl dead. When they did not find anyone to wash or bury her, my wife undertook that task with another person. However, my wife was still in her post-partum period.

Is my wife blameworthy for not awaking the family of the girl once she heard the girl crying? is she obliged to do anything, as she washed the dead while she has having her post-partum period? What do her parents incur in this case? Please advise. May Allah reward you.

A: Washing the dead girl is a good act that the woman will be rewarded for - In sha'a-Allah (if Allah wills). Being in her post-partum period does not affect her action. There is no blame on parents of the girl as long as they are not responsible for her death. Also, there is no blame on the person who heard her crying and did not awaken her family assuming that they were already awake.

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Fatwa no. (19150)

Q: Your Eminence Shaykh, one day my father was sick. I took him to the hospital in my car. While I was driving, an accident took place, which resulted in both me and my father being taken to the hospital. Due to this accident my father met his death. It was estimated that I was mistaken by 25% for the occurrence of the accident and the other part, an Egyptian person, was responsible for it by 75%.

We, the inheritors of the deceased, remitted our right due on this Egyptian in a way that matches with Shari`ah. My inquiries here are:

1- I was informed that there is a Kaffarah (expiation) due on me, which is fasting two consecutive months. I fasted both the months of Rajab and Sha`ban. The following month is Ramadan. Thus what should I do? May Allah reward you with the best!

2- I have been informed by some Shaykhs, may Allah reward them the best, that I have no right to inherit my deceased father.

Please give us your fatwa about this, may Allah reward you the best!

A: You have to fast the second day of Shawwal in order that you complete the sixty days, because you have fasted only fifty nine days, since the month of Rajab this year, 1417 A.H., was 29 days and Sha`ban was 30 days. Sawm (Fast) of Ramadan does not break the consecutiveness of obligatory Sawm in expiation due on you. As for the issue of

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inheritance, it should be referred to the courts concerned.

May Allah grant us success. May peace and blessings be upon our Prophet, his family and Companions!

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Fatwa no. (18921)

I had an accident that resulted in killing two people. Asking Your Eminence about a Fatwa on this, you mentioned that I have to fast two consecutive months as Kaffarah (expiation) for not finding a slave to emancipate for each person. I began fasting from 29 / 4 / 1417 A.H. However, the month of Ramadan will soon begin - in sha'a-Allah (if Allah wills) - while there still remains a day or two that I have to fast. My questions can be summarized as follows:

1- If Ramadan begins while there still remain a few days that I have to fast, should I make up for them after Ramadan or should I consider the first days of Ramadan a completion to the days of Kaffarah and then make up for the days missed from Ramadan afterwards?

2- If I am on a journey, is it permissible for me not to observe fasting?

3- If I fall ill, Allah forbid, and am given an injection or have blood drawn from me for a blood analysis, does this spoil my previous days fasting or only the fasting of the day when I was ill?

4- During one of my fasting days (i.e. during the ninth day of fasting for the Kaffarah, I - kissing my wife - discharged Wadiy (a thick white secretion discharged by some men after urination) or Madhy (pre-seminal fluid). Does this invalidate the fasting of the very day or of all the previous days,

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or not?

A: First: With the beginning of Ramadan, you should observe fasting with the intention of fasting Ramadan. Then, you should resume Kaffarah fasting on the day following the day of `Eid so as to complete the remaining days of Kaffarah.

Second: If you travel while observing Kaffarah fasting, it is permissible for you to break the consecutive of fasting, knowing that this does not affect such consecution.

Third: If the discharge that came out of you was Maniy (spermatic fluid), your fast is invalid. In such case, you should restart fasting the determined period on the day following that day. On the other hand, if the discharge that came out of you was Madhy (pre-seminal fluid), your fast is still valid according to the soundest opinion.

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Fatwa no. 2168

Q: A driver had an accident which left two people dead. The accident took place because a company, who had done some road work, neglected to put up a warning sign. a ruling was passed by virtue of which both the driver and the company were forced to share equal payment of the Diyah (blood money). They were also asked to fast

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four months in expiation for involuntary manslaughter of the two people. The driver asks whether he has to fast or to offer Fidyah (ransom)?

A: If the case is as you mentioned, you are duty bound to do what you have recently been required to do. In terms of involuntary manslaughter it is not sufficient to feed the needy. Rather, you must free two believing bondsmen. If you can not afford that, you must fast four months on behalf of each victim provided that each two months are fasted consecutively. It is permissible to break the fast for a period between each two months. Allah (Exalted be He) states: ﴾It is not for a believer to kill a believer except (that it be) by mistake; and whosoever kills a believer by mistake, (it is ordained that) he must set free a believing slave and a compensation (blood-money, i.e. Diya) be given to the deceased's family, unless they remit it.﴿ The Ayahs (Qur'anic verses) read: ﴾And whoso finds this (the penance of freeing a slave) beyond his means, he must fast for two consecutive months in order to seek repentance from Allâh. And Allâh is Ever All-Knowing, All-Wise.﴿

Allah orders that a free believing bondsman be freed in expiation for involuntary manslaughter. If the murderer cannot afford freeing a believing bondsman, he will have to fast two consecutive months. Neither feeding nor Sadaqah (voluntary charity) has been prescribed by Allah as expiation for involuntary manslaughter.

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Fatwa no. 4869

Q: I had car accident in which three people died. I asked a judge concerning what I should do. He gave me three choices: 1-To observe Sawm (fast) for two successive months for each person who died, 2- To free a believing slave for each person who died, 3- To feed sixty poor persons for each person who died.

Since I could not observe Swam for six months, or free three believing slaves, I want to feed the poor. What is the amount I should pay for each poor person? Kindly guide me. May Allah reward you well!

A: Whoever commits unintentional manslaughter should bear a Kaffarah (expiation) over and above the Diyah (blood money), which is freeing a believing slave. If he could not do that, he should fast for two consecutive months. You can fast for two months consecutively this year, then two successive months after a while, and

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two other successive months later on. According to the soundest opinion of the scholars, Kaffarah by serving food does not suffice. This is based on the Saying of Allah (Exalted be He): ﴾It is not for a believer to kill a believer except (that it be) by mistake; and whosoever kills a believer by mistake, (it is ordained that) he must set free a believing slave and a compensation (blood-money, i.e. Diya) be given to the deceased's family unless they remit it. If the deceased belonged to a people at war with you and he was a believer, the freeing of a believing slave (is prescribed); and if he belonged to a people with whom you have a treaty of mutual alliance, compensation (blood-money - Diya) must be paid to his family, and a believing slave must be freed. And whoso finds this (the penance of freeing a slave) beyond his means, he must fast for two consecutive months in order to seek repentance from Allâh. And Allâh is Ever All-Knowing, All-Wise.﴿ In this honorable Qur'anic Ayah (verse), which gives a detailed explanation, Allah (Exalted be He) makes no mention of serving food. This is proof that what is ordained is the freeing of a slave, and for those who find this (the penance of freeing a slave) beyond his means, then Sawm is obligatory. There is no other Kaffarah.

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Second question of Fatwa no. 16745

Q 2: Before he died, my brother had a car accident and ran over a lady who consequently died.

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He decided to observe Sawm (Fast) for two months, but shortly after this he fell sick and died before he could fast the two months. Who has to perform the Sawm on his behalf? It may be worth mentioning that his eldest child is a seventeen-year-old daughter.

A: Your brother was accountable for the two months Sawm that were Wajib on him due to the involuntary manslaughter that he committed, but he died before he could observe this duty. It is not Wajib on his children or any body else to make up this Sawm on his behalf. However, if someone voluntarily makes up the Sawm of these days on behalf of your brother, they will be rewarded for it, and this will be sufficient for your brother In sha'a-Allah (if Allah wills). A proof for the foregoing is the Hadith in which the Prophet (peace be upon him) said: ﴾If anyone dies in a state 'that they had to complete' some days of Sawm, their Waliy 'kin' must observe Sawm on their behalf.﴿ (Agreed upon by Al-Bukhari and Muslim on the authority of `Aishah, may Allah be pleased with her).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 12458

Q: A man died before paying the Kaffarah (expiation) which was freeing a bondsman. What must his heirs do in this regard? Please reply, may Allah reward you!

A: The cost of freeing a believing bondsman should be taken from

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the estate of the deceased in case of the Kaffarah of the involuntary manslaughter. If the deceased was poor and did not leave behind enough money, it is permissible for any of his relatives to fast for two consecutive months on his behalf, as the Prophet (peace be upon him) stated: ﴾If a person dies before making up for their obligatory fast, their heir must fast on their behalf.﴿ .

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Fatwa no. 1133

Q: A Muslim person is obliged to offer Kaffarah (expiation) for killing. Scholars has obliged him to observe Sawm (Fast) for two consecutive months. Yet he says that he cannot observe Sawm consecutively since this is too hard for him, because he practices some military activities continually. Is it permissible for him to refrain from observing Sawm and feed poor people due to his circumstances?

A: He who kills a believer by mistake should emancipate a believing slave. If he finds this beyond his means, then he should observe Sawm for two consecutive months. If he still finds this beyond his means, then he will continue to be excused and exempted until he can either emancipate a believing slave or observe Sawm for two consecutive months until his death. To put it in other words, if he died without being able to do so, he will be exempted In sha'a-Allah (if Allah wills). It is not permissible to feed poor people instead of observing Sawm according to the sound opinion since Allah did not mention this regarding the Kaffarah

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for involuntary manslaughter whereas He (Exalted be He) mentioned it regarding other types of Kaffarah. Indeed "never is your Lord forgetful". It is not valid to use Qiyas (analogy) to apply the ruling on a certain Kaffarah to another one since Kaffarah is among the acts of worship that are Tawqifiy (bound by a religious text and not amenable to personal opinion).

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Fatwa no. (1190)

Q: In the year 1370 A.H. a person shot his gun and killed another man wrongfully, and he did not expiate for it. Now he can't afford emancipating a believing slave nor can he fast due to suffering from a gastric ulcer. He asks about the consequences?

A: Whoever kills an inviolable soul by mistake, should offer a Kaffarah (expiation), i.e. emancipating a believing slave. Whoever cannot afford this, must fast for two consecutive months. Allah (Exalted be He) says: ﴾and whosoever kills a believer by mistake, (it is ordained that) he must set free a believing slave and a compensation (blood-money, i.e. Diya) be given to the deceased's family, unless they remit it.﴿ ... ﴾And whoso finds this (the penance of freeing a slave) beyond his means, he must fast for two consecutive months in order to seek repentance from Allâh.﴿ Since the inquirer mentions that

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the person who killed cannot afford the emancipation of a slave nor can he fast due to suffering from a gastric ulcer, then the Kaffarah (expiation) remains due on him to pay once he can afford it. Yet if he dies before having the ability, either to emancipate a believing slave or to fast, then this is beyond his ability and "Allah burdens not a person beyond his scope."

May Allah grant us success. May peace and blessings be upon our Prophet, his family and Companions!

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Fatwa no. (2360)

Q 1: Allah willed that I had a car accident. While driving a car, a person crossing the road unexpectedly turned up in front of me. Being hit by the car, the man met his death. I became bewildered as I could not fulfill the Kaffarah (expiation) of involuntary manslaughter since I am an old man, about eighty years old. Moreover I suffer from asthma, and due to my health conditions I cannot fast for two successive months. Is it then sufficient for me to pay Sadaqah or feed poor people instead? Please give me advise, may Allah benefit us with your knowledge!

A: If the case is as you have mentioned, i.e. you killed a person through hitting him by mistake, you should give Diyah (blood money) to the inheritors of the deceased unless they give up their right to it.

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You should also offer Kaffarah, i.e. emancipating a believing slave. Whoever cannot afford this must fast for two consecutive months. Allah (Exalted be He) says: ﴾and whosoever kills a believer by mistake, (it is ordained that) he must set free a believing slave and a compensation (blood-money, i.e. Diya) be given to the deceased's family, unless they remit it.﴿ ... ﴾And whoso finds this (the penance of freeing a slave) beyond his means, he must fast for two consecutive months in order to seek repentance from Allâh. And Allâh is Ever All-Knowing, All-Wise.﴿ If you are unable to fast until you die, you will be exempted from fasting. Allah (Exalted be He) says: ﴾Allâh burdens not a person beyond his scope.﴿ And: ﴾and has not laid upon you in religion any hardship﴿

May Allah grant us success, and peace and blessings be upon our Prophet and his family and Companions!

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Fatwa no. 6835

Q: I would like to inform Your Eminence about an accident that took place on the main road of the Al-Rafi`ah village, a section of Al-Dawadimy, about a year ago.

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I had some patients with me who were in need of treatment. I was transporting them to the clinic, and suddenly a child appeared in front of the car and I ran over him. I took him along with the other patients I had with me, and helped him. The clinic then transferred him to the main hospital in Al-Dawadimy. I took him to the hospital in my own car. Eight days later, the child passed away. I paid the prescribed Diyah (blood money) to his family which was forty-four thousand riyals. This occurred two days before the announcement of the new increment in the Diyah sum. This is the brief account of the accident, may Allah bless you.

For me, I praise Allah the Lord of the Worlds. However, I am deeply worried about the Sawm (Fast), for I am unable to fast due to a psychological disorder and epilepsy that may cause me to loose consciousness for up to half an hour. My left leg was amputated as a result of the incident of the attack on the Haram (the Sacred mosque in Makkah). I was one of the soldiers who fought those rebels, and I face many other hardships as well. I have an artificial leg since my leg is amputated from the middle of the thigh.

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Accordingly, I am often unable to drive. I am a forty years old and I try hard to avoid whatever Allah (Glorified be He) has prohibited as long as I am able to do so, but I do not have the strength to offer Sawm. Please inform me if there is any other solution for me. May Allah bless your!

I am presenting my problem before Your Honor, hoping that you can grant me a legal exemption based upon the previously mentioned circumstances.

A: If the reality is as you have mentioned, it is obligatory for you to offer the Kaffarah (expiation) of involuntary manslaughter, which is to free a believing bondsman or to fast two successive months. If you cannot afford the cost of freeing a believing bondsman, feeding, clothing or the like are not acceptable in this case, for Allah (Exalted be He) states: ﴾and whosoever kills a believer by mistake, (it is ordained that) he must set free a believing slave﴿ to His Statement: ﴾And whoso finds this (the penance of freeing a slave) beyond his means, he must fast for two consecutive months in order to seek repentance from Allâh. And Allâh is Ever All-Knowing, All-Wise.﴿ Allah (Glorified be He) only prescribes freeing a bondsman or fasting for two consecutive months as a Kaffarah for involuntary manslaughter. For your Lord is never forgetful. However, whoever is unable to do this and their condition continues to prevent them, Allah knows their sincerity and willingness to fulfill His commands.Thus, He will forgive them.

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Third question of Fatwa no. 12077

Q 3: One day when I was young, i told a lady while she was in her postpartum period that her father had died. She immediately had epilepsy since she was overtaken by the bad news and died the same day. Am I considered a sinner for this? What do I have to do?

A: You are not considered a sinner for informing the concerned lady of the death of her father.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 12188

Q: About fourteen years ago a person was involved in a car accident that resulted in the death of nine people. The accident happened when the concerned man's taxi clashed with a large parked car that was located on the main road between Dammam and Riyadh. Two other cars immediately

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hit against the two sides of the taxi. The taxi driver went in a coma for four months, and different parts of his body were broken, especially his right leg that makes him still limp though he tried to treat it locally and abroad. The concerned man would like to know the Kaffarah (expiation) that he has to make by observing Sawm (Fast) etc. He mentions that he started Sawm this year in the month of Safar as a precautionary act. He asks whether it is permissible for his family members or others to help him with observing the Sawm of Kaffarah. He needs your answer urgently and says that the Traffic department decided at the time of the accident that the concerned man's mistake was responsible for the accident at the rate of 50%. We hope that your Eminence will issue a Fatwa in this regard. May Allah keep and help you. May Allah grant us sincerity to do righteous deeds only in His cause.

A: If the matter is exactly as what is mentioned, it will be obligatory (Wajib) on you to make nine Kaffarahs (expiations). Such Kaffarahs are to free nine slaves or, if you are unable to do so, to observe Sawm for two successive months for each one of the deceased. It is impermissible for anyone else to observe Sawm on your behalf as long as you are alive.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 7479

Q: I am a staff sergeant L. H. `A. Borders Force. I was assigned a task by my authority, and on my return journey before I reached my headquarters I had suspicions about a small car that was filling up with petrol. I watched it until it left the town crossing the motorway then I, along with all my colleagues who were in my company, chased the car with our official cars. consequently, the concerned car turned upside down by the traffic circle. We stopped by it and discovered that it was loaded with wine. The point is that one of the car's passengers died as a result of the overturning, while the other did not, and the patrol was not held accountable by the concerned authority.

Is it Wajib (obligatory) on us to observe any Sawm (Fast) as a Kaffarah (expiation) for involuntary manslaughter?

A: If reality is exactly as what is mentioned in the question, no Kaffarah is Wajib (obligatory) on you or any of your colleagues who were in your company.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. (6482)

Q: My brother whose age is approximately seventeen years and five months old

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unintentionally ran over a boy, who was about thirteen years old, on Thursday, 4/10/1403 A.H. The traffic police held him responsible for 50% due to his failure to act in the best way to avoid the accident. The private right ended with the relatives of the deceased waiving their legal right, for seeking Allah's reward. Now the question is: My brother determined to fast two months starting from the beginning of this month of Dhul-Qa`dah 1403 A.H. The problem is that the next month will be the month of performing Hajj that contains the blessed day of `Eid Al-Adha (the Festival of the Sacrifice). Should he break his fast during this day only and then make up for it later or should he continue fasting? Should he fast two months according to the Hijri calendar or should he complete fasting sixty days?

A: He should not observe fasting on the day of `Eid Al-Adha (the Festival of the Sacrifice) and should make up for it after fasting the two months. This does not interrupt consecutiveness. The due fasting regarding the expiation of murdering is to fast just two months as Allah (Exalted be He) said: ﴿And whoso finds this (the penance of freeing a slave) beyond his means, he must fast for two consecutive months﴾ In fasting the two months, he should depend on the sighting of the crescent, i.e. on the Hijri calendar.

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May Allah grant us success. May peace and blessings be upon our Prophet, his family and Companions!

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Fatwa no. 19968

Q: Around ten years ago, my car had a problem and I parked it in a high place to be able to jerk and operate it. I checked my car's water and released the gearbox as I thought that doing so would warm the car even though it was not operating. I was old and ignorant of cars' mechanics. suddenly my car rushed quickly towards my grandson. I tried to stop it but it dropped me down, ran over my grandson and caused him to die. I hope that your Eminence will issue a Fatwa for me in this regard.

A: If the reality is exactly as you have mentioned, it will be obligatory (Wajib) on you to make Kaffarah (expiation) of involuntary manslaughter. Such a Kaffarah is to free a believing slave or, if you are unable to do so, to observe Sawm (Fast) for two successive months because you are the one who caused the accident. Regarding the Diyah (blood money), if there is a claim it will have to be decided by the court.

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Fatwa no. 14016

Q: It was the predestination of Allah (Exalted be He) that I was involved in an accident while I was driving my car, and my father and sister who were in my company consequently died. Moreover, the driver of the oncoming vehicle died immediately along with his colleague. The consequent investigation and traffic viewing found me to be fully responsible for the accident. How much do I have to pay as a Diyah (blood money) for the deceased? It may be worth mentioning that I asked my well-off cousins to help me but they refused and called me an ignorant person whom they did not like to help.

Please tell me about the Kaffarah (expiation) and Diyah that I have to give? Finally, what is the duty of my cousins and relatives towards me?

A: If the matter is exactly as what is mentioned in the question, it will be Wajib (obligatory) on you to make Kaffarah of involuntary manslaughter for every person that died as a result of the accident. This Kaffarah is freeing a believing slave or, in case of inability to do so, observing Sawm (Fast) for two successive months. On the other hand, the matter of the Diyah should be referred to the court.

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 14559

Q: An inquirer says that she has children whom she kept in one of the rooms to clean the house. she left a six-month old baby sleeping on a bed and later found her dead after falling between the bed and the wall. She asks whether she has to make Kaffarah (expiation) for this or not. We hope for confident anticipation of Allah's Recompense and an answer to the Fatwa request. May Allah guide you and grant you success! Ameen! As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

A: If the reality is as you have mentioned and there was no negligence on the part of the inquirer, there is nothing for her to do because the basic rule is acquittal. We ask Allah (Glorified and Exalted be He) to grant her a better compensation and reward her for her affliction.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 14182

Q: A captain doctor in Al-Hada Military Hospital sent the attached question, in which he said that he was subject to a traffic accident due to a collision with another car, which led to the death of his five-month-old son. The traffic report showed that the driver of the other car involved in the accident had priority to pass, for the doctor was passing from a side street to the main road on which the other car was passing. He said that he could not notice the other car passing by very fast - according to the traffic report - on the main road. Thus, what Allah destined took place. The man is asking your Eminence whether he has to make Kaffarah (expiation) for the death of his son in the accident. We hope your Eminence would answer the question; may Allah guide and protect you!

A: This person has to make Kaffarah, which is freeing one believing slave; and if this is not available, he should fast for two consecutive months. This is because Allah (Exalted be He) says: ﴾and whosoever kills a believer by mistake, (it is ordained that) he must set free a believing slave and a compensation (blood-money, i.e. Diya) be given to the deceased's family, unless they remit it.﴿ until the following Ayah (Qur'anic verse): ﴾And whoso finds this (the penance of freeing a slave) beyond his means, he must fast for two consecutive months in order to seek repentance from Allâh. And Allâh is Ever All-Knowing, All-Wise.﴿

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Accordingly, he should exert himself to find a believing slave and set them free. If this is not available, he should fast for two consecutive months.

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Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 13887

Q: I would like to tell your Eminence that on 26/9/1409 A.H. while I was traveling from Riyadh towards the south, there was a child with his family under one of the bridges. Once I reached the bridge in my Datsun car, the child jumped in front of my car. I hit him and he died a week after this accident. 25% of the responsibility for the accident was my mistake. I know I have to fast two successive months, but I live in harsh conditions. First, I am a military man and I work in a remote area and my work conditions are very hard. It should be noted that I work to support my family; because they have no one to sustain them except me. Is it permissible for me to spend on the weak and needy due to my life and work conditions?

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Please advise!

A: You have to offer Kaffarah (expiation) for involuntary manslaughter, namely, freeing a Muslim slave. If you are unable to do so, you have to fast two successive months. It is not sufficient for you to feed needy people to fulfill your duty to do Kaffarah for involuntary manslaughter.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 13889

Q: While I was breastfeeding my three-month-old daughter, my elderly and ill mother-in-law called upon me to lift her and seat her. i drew my breast from my daughter's mouth while she was crying; i seated my mother-in-law and gave her a cup of milk. Then, i went back to my daughter, and found saliva in her mouth. I put my breast in her mouth, but she did not suckle. In that moment, I realized that she had died. I hope your Eminence would guide me to what should I do. Allah is witness over my speech. May Allah grant us success!

A: If the case is as you have mentioned, there is no Kaffarah (expiation) ordained upon you, for what you mentioned in the question means that you did not cause the death of your daughter. The basic principle is being free from the charge of murder.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions.

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`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 13937

Q: a mother put her young baby in the shade the wheels of a parked car. The driver later started the car, and unintentionally ran over the child, and the child consequently died. We hope Your Eminence would guide us concerning what the woman and the car driver should do. May Allah reward you best! May Allah grant us success!

A: If the case is as you have mentioned, the car driver is obliged to pay the Kaffarah (expiation) and Diyah (blood money). The Kaffarah is setting a Muslim slave free, and if he is unable to find one, he should observe Sawm (fasting) for two consecutive months.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions.

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul- `Aziz ibn `Abdullah ibn Baz

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Fatwa no. 11920

Q: On 7/12/1408 A.H., I was returning from Jizan to Fifa Mountains where my family lives, heading to my mother's house where my children were staying. I wanted to take my children with me to Jizan, but my mother opposed me and told me that the `Eid (Feast) is approaching, and she wanted me and my children to spend the `Eid with her, but I refused. She remained silent for a while, and then she said, "May Allah do what is best." I did not pay attention to those words. I took my wife and children, and we rode a small car. When I reached the foot of the mountain, they told me at the police station that there are floods in the valley, and they recommended that I should wait until the floods subside. However, I did not listen to them, and I continued my journey, thinking that there was no flood. When I reached the valley, the car was stuck, and the people kept on asking me to run away, as the flood is coming. My wife also tried to help me run away, and I kept on trying to get out of the car for fifteen minutes. However, the flood came, and I could not get all of my family out of the car. my wife and six of my children died in this tragic event. Please advise concerning what I should do in this case. May Allah reward you.

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A: You should make seven Kaffarahs (expiations), as you caused the death of the seven people who were with you in the car. Kaffarah for each one is emancipating a believing slave. If you cannot do so, you have to observe Sawm (fasting) for two consecutive months. Allah (Exalted be He) says, ﴾It is not for a believer to kill a believer except (that it be) by mistake; and whosoever kills a believer by mistake, (it is ordained that) he must set free a believing slave and a compensation (blood-money, i.e. Diya) be given to the deceased's family, unless they remit it.﴿ until He says, ﴾And whoso finds this (the penance of freeing a slave) beyond his means, he must fast for two consecutive months in order to seek repentance from Allâh. And Allâh is Ever All-Knowing, All-Wise.﴿

You should also perform Tawbah (repentance to Allah), as you were careless, and you did not obey your mother or the people who advised you to run away. You should not do this again.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 2337

Q: I was pregnant in the seventh month and while breaking firewood with my axe, the wood I hit bounced back and hit me in my stomach.

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This affected the fetus and a week later, I lost my daughter. What should I do? Please bear in mind that I did not do it intentionally. This was my last pregnancy after delivering nine babies that did not survive. I am now between 70 and 80 years old. Please give us your Fatwa (legal opinion issued by a qualified Muslim scholar). May Allah reward you well!

A: If the reality is as you mentioned, you have to pay the Diyah (blood money) of this fetus which is one tenth of the mother's Diyah. The value in Saudi currency is approximately 2,000 Riyals, unless the heirs give up their right. You are not entitled to any share in the inheritance and you have to make Kaffarah (expiation) for involuntary manslaughter. To do this you must manumit a believing slave, and if this is not available you have to fast for two successive months. Allah (Exalted be He) says: ﴾and whosoever kills a believer by mistake, (it is ordained that) he must set free a believing slave and a compensation (blood-money, i.e. Diya) be given to the deceased's family, unless they remit it.﴿ up to: ﴾And whoso finds this (the penance of freeing a slave) beyond his means, he must fast for two consecutive months in order to seek repentance from Allâh. And Allâh is Ever All-Knowing, All-Wise.﴿ (Surah Al-Nisa', 4:92)

We ask Allah (Exalted be He) to reward you and help you do what is necessary!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 4729

Q: I was driving on a bridge in Riyadh when someone suddenly appeared in front of me. I could not evade him as he had appeared from nowhere. Unfortunately, I ran him over and he died at once. I was not speeding and the deceased was going the wrong way. Despite that, the police laid 50% of the blame on him. There is neither might nor power except with Allah! I was sentenced to pay 70% of the Diyah (blood money), but I still want to know about the Kaffarah (expiation). Please answer me. Peace be upon you!

A: If the reality is as you mentioned, you should make Kaffarah for involuntary manslaughter. To do this you must manumit a believing slave and if this is not available, you have to fast for two successive months, and there is nothing else that suffices you. Allah (Exalted be He) says: ﴾It is not for a believer to kill a believer except (that it be) by mistake; and whosoever kills a believer by mistake, (it is ordained that) he must set free a believing slave and a compensation (blood-money, i.e. Diya) be given to the deceased's family, unless they remit it.﴿

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up to: ﴾And whoso finds this (the penance of freeing a slave) beyond his means, he must fast for two consecutive months in order to seek repentance from Allâh. And Allâh is Ever All-Knowing, All-Wise.﴿ (Surah Al-Nisa', 4:92)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 20667

Q: One day I was home with my little boy and my neighbor was visiting me. While I was bidding my neighbor farewell, my boy slipped in the bathroom where there was a basin full of water and some clothes that I was washing earlier. I usually pay attention and close the bathroom door to prevent my son from entering. This time, I forgot to close the door. After my neighbor left, I found the boy in the bathroom with his head in the basin. He was dead, all praise be to Allah for His Predestination. The problem now is that I regret it and live in pain feeling that it was my fault. Do you think I caused his death? Do I have to do anything to expiate for it?

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A: There is no harm on you and you do not have to do any Kaffarah (expiation) for the death of your son who fell into the basin that is used for washing clothes. There is no evidence that you caused his fall or his death, since it is normal to keep these basins in the bathroom. Moreover, the basic rule is your innocence until proven otherwise.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 20781

Q: In the sixth month of my pregnancy I was in a bad mood and wanted to eat ripe dates. The dates were in a deep basin. I had to bend my body over to reach the dates. i pressed my belly against the side of the basin to get some dates. Then, i felt pain for a month and gave birth to a stillborn baby. I did not mean any harm to my baby. This incident took place more than twenty years ago and the father of the baby is dead now. Am I sinful? Please advise!

A: If the reality is as you have mentioned, you have to pay Kaffarah (expiation); namely, setting free a Muslim slave. If you can not afford this,

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you have to fast for two consecutive months (sixty days) as you caused the death of your fetus.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

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Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 13915

Q: i had an accident and the car turned over as i fell asleep while driving. As a consequence:

my wife died instantly and my mother went into a coma for two months. Afterwards my mother regained consciousness and found out about the accident. She had some complications and phlegm in her chest. Three months later, she died in the hospital. Now, what should I do after causing the death of two people, in the case of the one who died instantly and the one who died three months after the accident? Should I offer Kaffarah (expiation)?

A: You have to offer two Kaffarahs for causing death of your wife and mother. You have to free a Muslim slave for each person you killed. If you are unable to do so,

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you have to fast two successive months.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 20463

Q 1: i am a young man who had a car accident, as i hit a person causing his death. It was an unintentional accident. My maternal uncle works as a lecturer at the Faculty of Education. One of his friends is the head of one of the faculty departments and the head of the Islamic Relief Organization in the region where I live. This person said that he knows a professor in Imam Muhammad ibn Su`ud Islamic University in Riyadh, who works in the Faculty of Da`wah (calling to Allah); and he praised his honesty. This professor said that he would help us in this matter for the sake of Allah (Glorified and Exalted be He) by taking the amount of money required for freeing a slave, which is ten thousand Saudi riyals, and sending it to another reliable person in Mauritania to use it for setting a slave free. I, thus, deposited the required sum of money in his bank account, as he lives very far away from me, then I asked another reliable person about this professor to be certain of his honesty which was

confirmed. I am asking whether I am now free from the obligation of setting a slave free.

A: If it is proven to you that there are slaves and you freed one of them as a Kaffarah (expiation), whether you freed them yourself or by another Muslim whom you trust, then there is nothing else for you to do and you are free from blame. Praise is due to Allah. It is worth mentioning that the Kaffarah of involuntary manslaughter is to free a believing slave; and if you cannot afford this, you should fast for two consecutive months. The Kaffarah in this case does not involve feeding poor people.

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Q2: If the money I pay for freeing a Muslim slave is not mine but offered by my brothers, because I was then a student at university, is it permissible for me, or should it be paid from my own money? I appreciate your advice!

A: The money you pay for freeing a Muslim slave does not have to be your own money. There is no harm if your brother helped you to pay this amount.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 9188

Q: I would like to tell Your Eminence that i shot a pregnant woman by mistake.

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I hope that your Eminence would guide me concerning the Sawm (fast) I should observe and what should I do.

A 1: If the case is as you have mentioned and the woman died with her fetus in the womb, you are obliged to pay one Kaffarah (expiation). This is freeing a believing slave, and if you did not find one, you should fast for two successive months.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions.

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 12235

Q: What is the ruling on a woman who miscarries a baby due to taking medicine?

A: If the aborted fetus had completed four months, his Diyah (blood money) is freeing a newly-born male or female slave. The Kaffarah (expiation) is freeing a believing slave, and if she cannot find this, she should fast for two successive months, ask for Allah's forgiveness and repent to Him for this sin.

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May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions.

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 16295

Q: What is the ruling of Shari`ah (Islamic law) on someone who starts to observe Sawm (Fast) for two successive months as Kaffarah (expiation) and then becomes ill amidst this period? Should this person continue observing Sawm or is it permissible for him to break his Sawm until he recovers and then resume Sawm?

A: If a person has to observe Sawm for two consecutive months as Kaffarah for committing involuntary manslaughter, having intercourse with his wife during daytime in Ramadan, or taking an oath of Zhihar (a man likening his wife to an unmarriageable relative), then he falls ill during this prescribed period of Sawm, it is permissible for him to break his Sawm and resume it after Allah grants him recovery. Breaking Sawm due to illness does not break off the successiveness of Sawm.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 21067

Q: I want to inform Your Eminence that I had to observe Sawm (Fast) for two consecutive months due to hitting a person with my car and killing him. I began Sawm, yet

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after ten days I felt tired and broke my Sawm, intending to postpone it to a later time. This same day when I returned home, I felt better. Thus, I resumed observing Sawm for the rest of the prescribed period. Is observing Sawm for sixty days on my part, even though I broke my Sawm for just one day after the tenth day from the beginning of Sawm, considered consecutive or not? Does this suffice for the prescribed period?

A: It is obligatory to observe Sawm for two months, which is Kaffarah (expiation) for involuntary manslaughter, consecutively except when there is a Shar`y (Islamic legal) excuse; such as illness, traveling, the day of `Eid, and suchlike. Accordingly, if you broke your Sawm on the day you have mentioned due to not being able to complete Sawm as a result of feeling sick, then you are not considered as having broken off consecutiveness. Otherwise, you should observe Sawm for two months beginning from the first day you observed Sawm on following the day on which you broke your Sawm.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 16636

Q 1: Having to observe Sawm (Fast) for two consecutive months as Kaffarah (expiation) for an accident, I started fasting on the second day of Rajab in 1414 A.H.

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I continued fasting consecutively, yet this coincided with the beginning of Ramadan. I hope Your Eminence will give me a Fatwa (legal opinion issued by a qualified Muslim scholar) in this regard!

A: It is obligatory for you, upon the end of Ramadan and the Day of `Eid-ul-Fitr (the Festival of Breaking the Fast), to resume fasting the two months. You should count the days you fasted before Ramadan and complete the sixty days because observing Sawm in Ramadan does not break the consecutiveness.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 2910

Q: A person ran over someone inadvertently on 29/12/1398 A.H. He was accused of being responsible for the accident by 90% and was, thus, sentenced to remain in prison until 6/4/1399 A.H. After being released, he observed Sawm (Fast) for a month but was then forced - because of some familial affairs - to travel to Riyadh with one of his relatives for treatment. Due to whether changes and having felt tired and stressed during his stay in Riyadh, he broke his Sawm for a week after which he returned to his workplace in Khamis Mushayt and fasted the second month.

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As the mentioned person wants to be sure about the validity of his Sawm, we hope Your Eminence will give him a Fatwa (legal opinion issued by a qualified Muslim scholar) in this regard.

A: The basic rule in offering Kaffarah (expiation) for involuntary manslaughter states that Sawm should be consecutive. Factors that do not break off consecutiveness are either essential or optional. Essential refers to an illness that renders Sawm impossible or menstruation with regard to women. These two matters do not break off consecutiveness. Rather one should count the previous days one fasted and complete the sixty days. Traveling for a necessary cause constitutes an optional factor that does not break off consecutiveness, such as the question posed by the inquirer. Traveling, in this case, is considered a Shar`y (Islamically lawful) excuse, provided that it is not intended to be taken as a pretext for breaking Sawm.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 20680)

Q: I had a car accident that resulted in the death of both my mother and daughter, may Allah be merciful with them! Is it permissible for me to observe Sawm (Fast) as Kaffarah (expiation) along with performing Hajj this year? Is it permissible for me to begin fasting while performing Hajj?

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A: Performing Hajj does not prevent a person from observing expiatory Sawm for involuntary manslaughter. Thus, you can combine them both. If the days of Hajj coincide with the days of expiatory Sawm, then you are prohibited from observing Sawm on the Day of Nahr (Sacrifice, 10th of Dhul-Hijjah, when pilgrims slaughter their sacrificial animals) and three days after it, i.e., the Days of Tashriq (11th, 12th and 13th of Dhul-Hijjah). It is obligatory for pilgrims not to observe Sawm on these days as it was authentically reported that the Prophet (peace be upon him) prohibited people from observing Sawm on them. Breaking your Sawm during these four days does not break off consecutiveness. Thus, if you begin expiatory Sawm before the Day of Nahr, you have to resume Sawm after the Days of Tashriq until you finish sixty days for each soul that died in the mentioned accident, if you were accused to have been responsible for the accident or for even a percentage of it. If you want to begin observing expiatory Sawm after performing Hajj, it is up to you, and this is preferable since the season of Hajj is approaching and so that you can break your Sawm on the day of `Arafah. It is preferable for a pilgrim not to observe Sawm on the day of `Arafah to have enough strength to perform acts of `Ibadah (worship), Du`a' (supplication) and Dhikr (Remembrance of Allah).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
Bakr ibn `Abdullah Abu Zayd	Salih ibn Fawzan Al-Fawzan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 2504

Praise be to Allah and peace and blessings be upon His Messenger, his family and Companions. The Permanent Committee for Scholarly Research and Ifta' has examined

the question submitted by His Eminence, Judge of the Court of Al-Salil, to His Eminence, General President, referred to it by the General Secretariat, no. (1198/2) dated 9 Jumadah II, 1399 A.H. It reads as follows:

The citizen who asks the question is a car driver. While transferring camels from Jizan to Riyadh, he stopped by the road side to help another driver whose car was stuck in the sand. Meanwhile, the owner of the camels got out of the car and went to sleep under it. When the questioner finished with the other driver, he started his car while the man was still under it, and consequently he drove over him and killed him. He asks whether he should observe Sawm (fast) to offer Kaffarah (expiation), bearing in mind that this will be difficult for him, given that he is always traveling to earn his livelihood. Kindly guide him. May Allah reward you!

It answered as follows:

If the case is as you have mentioned, the man who drove off in his car killing the man who was under the car has to pay Diyah (blood money) and offer Kaffarah (expiation) for committing involuntary manslaughter by neglecting to inspect his car and his surroundings before driving away. The Kaffarah for involuntary manslaughter is freeing a believing slave, and if he does not find any, he is to fast for two consecutive months, for Allah (Exalted be He) says: ﴾and whosoever kills a believer by mistake, (it is ordained that) he must set free a believing slave and a compensation (blood-money, i.e. Diya) be given to the deceased's family, unless they remit it.﴿

till He says: ﴾And whoso finds this (the penance of freeing a slave) beyond his means, he must fast for two consecutive months in order to seek repentance from Allâh. And Allâh is Ever All-Knowing, All-Wise.﴿ Surah Al-Nisa': 92

Feeding the poor does not suffice as a Kaffarah, for Allah (Exalted be He) does not mention it; and never is your Lord forgetful. We could not perform Qiyas (analogy) between it and the Kaffarah for Zhihar (a man likening his wife to an unmarriageable relative) or Kaffarah for having sexual intercourse intentionally during the daytime in Ramadan, for Qiyas, according to the soundest opinion of the scholars, is not to be made in Kaffarahs.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions.

Permanent Committee for Scholarly Research and Ifta'

Fatwa no. 3728

Q: A long time ago, my father A. H. S. A. caused the death of one of his sons. While the father was standing on top of the house holding a rough piece of wood with many branches to throw it into the yard,

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my brother came quickly to watch the piece of wood falling. One of its branches hit him causing him to fall from the top of the second floor and he died instantly in the yard. The accident took place in the southern region. My father died fourteen years after my brother's death. He did not know he had to expiate for it because he did not intend to kill his son and did not know he was there at the time when he threw the piece of wood.

I am concerned about expiating for the sin of my father if he is accountable for this. I am confused regarding what I should do. Therefore, I seek your advice and guidance on what to do to expiate for my father's deed, if he is accountable for this accident.

A: If the reality about your father's deed is as you mentioned, he had to offer Kaffarah (expiation) for involuntary manslaughter, which is freeing a Muslim slave. If he was unable to do so, he had to fast two successive months, according to the Saying of Allah (may He be Praised and Exalted): ﴿It is not for a believer to kill a believer except (that it be) by mistake; and whosoever kills a believer by mistake, (it is ordained that) he must set free a believing slave and a compensation (blood-money, i.e. Diya) be given to the deceased's family, unless they remit it.﴾ to His Saying: ﴿And whoso finds this (the penance of freeing a slave) beyond his means, he must fast for two consecutive months in order to seek repentance from Allâh. And Allâh is Ever All-Knowing, All-Wise.﴾ Surah Al-Nisa', 4:92

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Since your father died without doing what he had to do, his heir has to purchase a Muslim slave from his estate and free him. If the estate can not afford this or there are no slaves, it is desirable that his inheritor should fast two successive months instead of him according to the Saying of the Prophet (peace be upon him): ﴿If anyone dies in a state (that he had to complete) some days of fast, his heir must fast on his behalf.﴾ (Agreed upon by Al-Bukhari and Muslim).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 20601

Q: Before his death, my father suffered from many diseases. He also had a car accident in Riyadh - Al-Qaseem road where three people died. The report of the accident indicated that my father was responsible for the accident. he survived the accident suffering illnesses for five years. These diseases, especially diabetes, prevented him from fasting the days required for Kaffarah (expiation). He finally suffered from paralysis resulting in his death.

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We are ten children, females and males, and want to make up the missed fasts required by Kaffarah according to Shari`ah. Please advise. May Allah protect you from every evil and harm.

A: Among the acts of showing gratitude to your father is making up for the fasts required by the Kaffarah that your father owed before his death, as the Prophet (peace be upon him) said, ﴾Whoever dies owing fasts, his heir should fast on his behalf.﴿ This act is good and desirable. It is noteworthy that the Kaffarah of involuntary manslaughter for each one killed by your father is to fast for two consecutive months (sixty days). Additionally, it is impermissible for more than one person to share the fasts required by one Kaffarah, but rather each one should observe one Kaffarah.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 20393

Q: I had a forty-two-year-old brother who died in 5/10/1418 A.H. after a long fight with illness. In his last days, he was unconscious in hospital, and he could not observe Sawm (fasting) during the month of Ramadan.

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His medical condition was bad, as he suffered from tuberculosis, and he underwent many surgeries while he was in hospital. He had also had a car accident in 1399 A.H. where he caused the death of two people. It was decided by the traffic department that his responsibility for the accident was 20%, and the bereaved families conceded the Diyah (blood money). As for the Kaffarah (expiation) of accidental killing, my brother could not observe Sawm before his death. He left six thousand Riyals that I found in his car, in addition to his share of the social security that I received for the year in which he died; it was 5,400 Riyals. He also had five shares in Al-Rajihy Company, their value is five hundred Riyals. He also had two thousand Riayls from a money pool deposited in the bank. We sold his car for forty two thousand Riyals, and paid his debts from its money. His mother is still alive, and he has five brothers and four sisters. All of us are ready to concede our shares in the inheritance and dedicate it to charitable ways of disposition. He does not have children, and he never married in his life. Please advise concerning everything mentioned above.

A: If the situation is as you mentioned, your brother is excused for not observing Sawm, as he could not do it because of his illness until he died. As for the accident

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in which he bears 20% of the responsibility, he should pay Kaffarah for accidental killing of the two people who died, as he was partly responsible for it. As he died before paying the Kaffarah, his heirs should pay it from his legacy. It is either emancipating a believing slave, or, if not possible, volunteering to observe Sawm on his behalf, two consecutive months for each person. A volunteer will be rewarded by Allah. This is proved by what was narrated on the authority of `Aishah (may Allah be pleased with her) that the Messenger of Allah (peace be upon him) said, ❨If anyone dies in a state (that they had to complete) some days of Sawm, one of their heirs must observe Sawm on their behalf.❩ Related by Al-Bukhari and Muslim in their Sahih (authentic) books of Hadith. As for the money left by your brother, the original ruling is that it should be distributed among the heirs as stated in the Qur'an and the Sunnah of the Messenger of Allah (peace be upon him). If all the heirs or some of them concede their right in the inheritance willingly, and want to make it a Sadaqah Jariyah (ongoing charity), you will be rewarded for it, and the deceased will be rewarded as well in shaa'-Allah (if Allah wills).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Fatwa no. 6892

Q: Is it permissible to feed a Miskin (needy) by giving the value of food in cash? Will the giver be rewarded for this? Would it be sufficient for the giver to give the Miskin the value of one Sa` (1 Sa` = 2.172 kg) in cash? Would it then make the Kaffarah (expiation) in the form of food unnecessary, or is it necessary to achieve it in the form of one of the mentioned foodstuffs (dates, wheat, barley, or rice)? Please advise, may Allah reward you with the best!

A: If the feeding you are asking about is the obligation in the Kaffarah for Zhihar (a man likening his wife to an unmarriageable relative), sexual intercourse with one's wife during the daytime of Ramadan, a broken oath, or the Iftar (breaking the Fast) of an old man or woman during Ramadan due to them being unable to observe Sawm (Fast), the Kaffarh for all of these acts cannot be achieved except by feeding and it cannot be replaced with money. The same ruling applies for Zakat-ul-Fitr (obligatory charity paid before the Festival of Breaking the Fast) in Ramadan.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 12575

Q 1: Is it permissible to offer the food required by Kaffarah (expiation), in the form of rice, dates, or something else? How many persons may take one Sa` (1 Sa` = 2.172 kg)?

Is it permissible to offer the value in cash?

A: It is permissible to offer the Kaffarah, be it for Zhihar (a man likening his wife to an unmarriageable relative), fasting, or breaking an oath, in the form of food. One Sa` of the local staple food, whether be it dates, rice, or anything else, must be given to two poor people. Offering kaffarah in the form of cash is not valid according to the preponderant view.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 8823

Q 1: Regarding Kaffarah, which is preferable: Offering Sawm (fast) or feeding needy people if the expiator has a lot of money?

A: As for the Kaffarah (expiation) of Zhihar (a man likening his wife to an unmarriageable relative) and sexual intercourse during daytime in Ramadan, it should be observed in the following order (1) freeing a believing bondsman, (2) fasting for two consecutive months if the expiator cannot fulfill the first ordinance, or (3) feeding sixty needy persons if he or she cannot fast. Regarding the Kaffarah of an oath, the person who breaks the oath is to be given the choice to feed ten needy persons, clothe them, or to free a bondsman. However, there is no proof for giving precedence to any act over the other.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 5717

Q: A person had sexual intercourse with his wife during her ninth month of pregnancy. Thereupon, she gave birth to a fetus with some injuries that took place due to the sexual intercourse and caused him to die afterwards. Is the father to blame for this?

A: If the reality is as mentioned, you have to pay Diyah (blood money) and offer a Kaffarah (expiation). As for the wife, she does not have to offer a Kaffarah as she was forced to have intercourse.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul- `Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 12373

Q 2: a man threw a piece of cow dung containing a stone at his pregnant wife causing her a miscarriage. She was pregnant with two embryos in their seventh month (a boy and a girl). The man later died and left behind two daughters.

If he had to make a Kaffarah (expiation) in the form of fasting, can it be shared by his two daughters?

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Does he have to pay Diyah (blood money)? Did he have to make a Kaffarah (expiation) for each baby or did he have to make one Kaffarah for both of them?

A: The man who threw an object at his wife causing her a miscarriage of two babies has to pay a Diyah and make a Kaffarah. The Diyah in this case is two Ghurrahs (a Ghurrah = 5% of blood money of an adult) to be paid to the inheritors from the inheritance before it is distributed to the inheritors. As for the Kaffarah (expiation), it is fasting two successive months for each one of them. It is permissible for the daughters to do this instead of him, each one fasting two months and hence each one of them will offer one of the father's Kaffarah according to the Saying of the Prophet (peace be upon him): ﴾If anyone dies in a state (that he had to complete) some days of fast, his heir must fast on his behalf.﴿ (Agreed upon by Al-Bukhari and Muslim).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 10907

Q: my car collided with another car leaving behind five deaths, including a pregnant woman. The age of the fetus is unknown. The Permanent Committee issued a Fatwa no. (9691), dated 2/7/1046 A.H., stating that I have to fast for two consecutive months as expiation for each one of the five persons killed in this accident. Yet, it mentioned nothing concerning the fetus.

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I hope you will tell me whether I have to fast as expiation for killing this fetus during the accident. Please, enlighten me as I am confused. May Allah guide you to all that is good!

A: If the reality is as you have mentioned, the mother and the fetus are regarded as one person as long as he died before birth.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul- `Aziz ibn `Abdullah ibn Baz

Fatwa no. 2265

Q: One of my relatives had an accident, causing the death of eight people; five men and three women. It was his mistake as he crossed from his lane and hit another car where this family was, causing their death. The victims' Diyah (blood money) was paid and what is left is Allah's right. the person who caused the accident is still young and he is not a good driver. I have tried to make him observe Sawm (Fast) as a Kaffarah (expiation), but many victims are involved in the accident. I, thus, liked to refer this case to you, for he requested me to ask you.

A: If the person specified was pubescent and sane at the time of committing the accident, then he has to make Kaffarah

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for every victim, which is freeing a believing slave. If he finds this beyond his means, he has to observe Sawm for two consecutive months. On the other hand, if he had not reached puberty at the time of the accident, then he does not have to make Kaffarah according to the most correct opinions of scholars. This is because the Prophet (peace be upon him) said: (There are three (persons) whose actions are not recorded: a boy until he reaches puberty, an insane person until he recovers his mind, and a sleeping person until he awakes.) A boy is said to have reached puberty when he completes fifteen years of age, has pubic hair around the frontal genital area, or discharges Maniy (spermatic fluid) out of desire. A girl reaches puberty when one of the three elements takes place in addition to a fourth element, which is menstruation.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 13631

Praise be to Allah, Alone and peace and blessings be upon the Last Prophet.

The Permanent Committee for Scholarly Research and Ifta' has reviewed the query referred to the President of the Committee from S.M. via the judge of the district Khaybar Al-Janub. The query no. (4569), dated 17/8/1410 A.H. was referred to the Committee by the General Secretariat of the Council of Senior Scholars.

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The query stated in the proceedings is as follows:

All Praise is due to Allah Alone. S.M. came to me and said: My minor son M.S. was driving a car when he caused an accident causing the death of his brother and cousin. He asks whether the son has to expiate for the deaths through fasting or not. It is noteworthy that freeing a slave is not affordable.

Having discussed the query, the committee replied as follows: Puberty for boys is indicated by three signs: Reaching the age of fifteen, pubic hair development, and the emission of semen. If the boy, at the time of the accident, had none of the signs of puberty mentioned above, no Kaffarah (expiation) is required.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 14502

Q: When our fourteen year old son wanted to go to

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offer Friday Prayer, his younger brother aged one year and ten months wanted to go with him. Their sister prevented him but he kept crying. Upon hearing his cries, the mother told his sister to let him go. He went out from another door and headed towards the back of the car. When his brother was reversing the car, not knowing that his brother was behind it, he ran over him and he died instantly. Patiently, we endured the calamity seeking Allah's reward. Now, should the mother and the brother offer a Kaffarah (expiation) or not? May Allah reward you with the best!

A: Your son does not have to offer a Kaffarah, if he has not reached the age of fifteen unless he is grown enough to discharge seminal fluid with desire whether through a wet dream or so, or has pubic hair. If so, he has to offer expiation, i.e. freeing a Muslim slave. If he is unable to do so, he has to fast for two successive months.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 6761

Q: I have a son named (A.M). Four years ago he caused an accident in which a man died. We paid the Diyah (blood money) sum, but at the time my son was still underage and he

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did not have a driver's license, or even an ID card. Now I am worried for him from this sin. I hope you will guide us if it is obligatory for him to fast for two consecutive months or not. Allah (Glorified and Exalted be He) is my only support then him. He is a young man now, but I am afraid that he may not be able to fast. Please provide me with your opinion on this matter based on Allah's Command. Should he fast or feed the poor? May Allah support you! Note: Please inform me if it is permissible for me to fast on his behalf. May Allah reward you!

A: If at the time of the accident the boy had attained the age of puberty by reaching fifteen years, having nocturnal seminal emmission, or growing of pubic hair, he must offer the Kaffarah (expiation) of involuntary manslaughter which is to free a believing bondsman, and if he cannot he must fast for two consecutive months. However, nothing else can be substituted for this, which also includes your fasting on his behalf if his condition is as you have described. However, if he had not attained the age of puberty at the time of the accident, there is no Kaffarah on him.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 10502

Q: I had an accident in 1402 A.H. two days

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before the beginning of Ramadan. My sister was in the car when this happened and she was seven and a half months pregnant. Both of us were injured and hospitalized. The next day, she miscarried the baby. Passengers in the other car involved in the accident were the driver and his father, and the father died immediately. Both cars were at fault according to the police report on the accident, and the judge sentenced me to pay half the Diyah (blood money), which I did. Now I want to know: What is the Kaffarah (expiation) I should make? For how many days should I fast as expiation? Please bear in mind that I suffer from pneumonitis and my case becomes worse when I get thirsty. Peace be upon you!

A: You should pay the Diyah for the deceased, as specified by the judge, as well as the Diyah of the fetus. You also have to make Kaffarah for both of them. the Kaffarah for involuntary manslaughter is manumitting a believing slave, and if this is not available, you have to fast for two successive months for each person who died due to your mistake. Allah (Exalted be He) says: ﴿It is not for a believer to kill a believer except (that it be) by mistake; and whosoever kills a believer by mistake, (it is ordained that) he must set free a believing slave and a compensation (blood-money, i.e. Diya) be given to the deceased's family, unless they remit it.﴾ up to: ﴿And whoso finds this (the penance of freeing a slave) beyond his means, he must fast for two consecutive months in order to seek repentance from Allâh. And Allâh is Ever All-Knowing, All-Wise.﴾

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 20971

Q: Twenty-two years ago, I went with my husband and some of my children to perform Hajj while I was in my fourth month of pregnancy. On the night of `Arafah (9th of Dhul-Hijjah) when we were carrying our heavy luggage, I felt some pain in my stomach. On that same night, I miscarried and I buried the fetus without washing it or offering the Funeral Prayer for it. This was towards the end of the fourth month of pregnancy. I have been bleeding since the month of Dhul-Qa`dah. after the miscarriage, I had postpartum bleeding until the end of Hajj. I would like to ask: Am I to blame for the miscarriage? Please bear in mind that I did not wash the fetus or offer the Funeral Prayer for it. I did not tell anyone about it, since it was not intentional. Is my Hajj valid? I performed all the rituals of Hajj while having the postpartum bleeding, even Tawaf-ul-Ifadah (final obligatory circumambulation around the Ka`bah in Hajj). I did not have enough knowledge

about these matters at that time. Please enlighten me. May Allah reward you well!

A: If the reality is as you mentioned, that you did not complete the fourth month of pregnancy, there will be no Kaffarah (expiation) due on you for the miscarriage, as the soul is not breathed in the fetus at that time. Based on this, the fetus should not be named or washed and the Funeral Prayer should not be offered for it. However, you bear the sin of causing the miscarriage and you have to perform Tawbah (repentance to Allah), seek Allah's Forgiveness and never do a similar act in the future.

Concerning your Hajj, if you are offering Ifrad Hajj (performing Hajj only) or Qiran Hajj (combining Hajj and `Umrah simultaneously) and you have performed Sa`y (going between Safa and Marwah during Hajj) along with Tawaf-ul-Qudum (circumambulation around the Ka`bah on arrival in Makkah), you are only required to perform Tawaf (circumambulation around the Ka`bah) for Hajj. Therefore, you should return to Makkah and perform Tawaf intending it to be for Hajj. Yet if you have not performed Sa`y along with Tawaf-ul-Qudum or you are performing Tamattu` Hajj (combining Hajj and `Umrah with a break in between), you are required to return to Makkah and perform Tawaf intending it to be Tawaf-ul-Ifadah and you should perform Sa`y after it. Taharah (ritual purification) is one of the prerequisites of performing Tawaf, and the previous Tawaf you offered while having the postpartum bleeding does not suffice. Moreover, if your husband has had sexual intercourse with you before you have made up for the Tawaf for Hajj, you are required to sacrifice a sheep and this will be sufficient for you. The sheep should be slaughtered in Makkah and distributed among its poor people because having sexual intercourse with your husband is one of the prohibitions of Ihram (ritual state for Hajj and `Umrah) before the second Tahalul (removal of the ritual state for Hajj). Upon leaving Makkah, you should offer Tawaf-ul-Wada` (circumambulation around the Ka`bah on leaving Makkah).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

The first question of Fatwa no. 16451

Q 1: My brother had an accident, and a man was killed as a result. My brother has to fast as expiation. Is it permissible for me to share the days of fasting with him, since he has things to do?

A: It is not permissible for you to help your brother or any other person in making Kaffarah (expiation) for involuntary manslaughter, as it is not permissible to fast on behalf of the living.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

is there Kaffarah (expiation) for killing a robber? Fatwa no. 12026

Q: One night, a group of people got out of prison to commit a robbery in town. They broke down the door of my home, while I was sleeping with my children.

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They entered my room to steal my belongings. I woke up and took hold of my gun and shot at them to frighten them away. One of them was hit and died. I hope you would guide me concerning the Kaffarah I have to offer. I am extremely frightened as I do not want to commit any act against Islam and Shari`ah (Islamic law).

A: If the case is as you have mentioned, there is nothing due on you, for you are the wronged one; defending yourself and your property.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 8423

Q: I am a coast guard in Saudi Arabia. One day, a smuggler wanted to bring some prohibited things into the country, so I fought with him. We fought hand to hand, and he tried to take the gun from me. He called for the help of his accomplices who were in a boat in the sea, so they started to shoot me while I was trying to kill him

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and he was trying to take the gun from me. When he threw me on the ground, and I saw that he will eventually overcome me, I took a dagger that I had and I stabbed him, so he died. I left him, and his accomplices carried him to the boat. Many years later, one of his accomplices told me that the man had died from this stab. What should I do in this case?

I do not know him to pay the Diyah (blood money), as he is not a Saudi man.

Do I have to pay Kaffarah (expiation)?

I am confused about it. Whenever I remember this, I weep. Please advise, may Allah reward you.

A: If the situation is as you mentioned, and that you could not have avoided his harm otherwise, you do not have to pay either Diyah or Kaffarah, as he is considered an aggressor, and he forced you to kill him. Thus, his blood is worthless. Allah has also asked us to preserve our souls in His saying, ﴿and do not throw yourselves into destruction (by not spending your wealth in the Cause of Allâh)﴾ (Surah Al-Baqarah, 2: 195). It was also narrated in Sahih Muslim and others, on the authority of Abu Hurayrah (may Allah be pleased with him) that he said, ﴿A man asked the Messenger of Allah (peace be upon him), "What should I do if a person attacks me to take my money?" He (peace be upon him) said,

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"Do not give him (your money)." The man said, "What if he fights with me?" He (peace be upon him) said, "Fight him back." The man said, "What if he kills me?" He (peace be upon him) said, "You will be a martyr." The man said, "What if I kill him?" He (peace be upon him) said, "He will be in Hellfire."﴾

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 8354

Q: While I was driving my car at average speed, I hit a man who suddenly stood in front of my car. The man died twelve hours after the accident and I gave Diyah (blood money) to his family. I asked about observing Sawm (fast) as Kaffarah (expiation), and some scholars said that it is not obligatory while others made it obligatory. Please, advise me in this regard.

A: It is obligatory on a person who killed, by mistake, a Muslim, a Dhimmy (protected non-Muslim living under Islamic rule) or one who is given protection by Muslim authorities, to pay the Diyah and make expiation, which is freeing one believing slave. If he does not find one, he must fast for two successive months.

(Part No. 21; Page No. 345)

Allah (Exalted be He) says: ﴾It is not for a believer to kill a believer except (that it be) by mistake; and whosoever kills a believer by mistake, (it is ordained that) he must set free a believing slave and a compensation (blood-money, i.e. Diya) be given to the deceased's family, unless they remit it.﴿ to His saying: ﴾And whoso finds this (the penance of freeing a slave) beyond his means, he must fast for two consecutive months in order to seek repentance from Allâh. And Allâh is Ever All-Knowing, All-Wise.﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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\`Abdullah ibn Qa\`ud	\`Abdullah ibn Ghudayyan	\`Abdul-Razzaq \`Afify	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

Second question of Fatwa no. 17492

Q 2: Will it be Wajib (obligatory) on a Muslim to make a Kaffarah (expiation) if they commit a manslaughter of a Christian?

A: If a Muslim commits a manslaughter of a Musta'man (non-Muslim with a peace agreement permitting them to enter and stay temporarily in a Muslim country), for instance in a car accident; it will be Wajib on the Muslim to make a Kaffarah for such a doing. A proof for the foregoing is the Ayah (Qur'anic verse) in which Allah (Exalted be He) says: (and if he belonged to a people with whom you have a treaty of mutual alliance, compensation (blood-money - Diya) must be paid to his family, and a believing slave must be freed. And whoso finds this (the penance of freeing a slave) beyond his means, he must fast for two consecutive months in order to seek repentance from Allâh. And Allâh is Ever All-Knowing, All-Wise.)

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It is also because such a Christian, who has been killed wrongly, is a human being whose soul has to be preserved just as the case with Muslims.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Fatwa no. 15507

Q: I had a car accident which resulted in the death of a person in the car I hit. It was Allah's Decree (Exalted be He) that I would be responsible for the accident. Since I have a large family, I could not observe Sawm (fast), rather I decided to free a bondsman. A benefactor has offered to pay the cost of this emancipation on my behalf. Based on this, I ask Allah that you provide me with a Fatwa on the permissibility of taking money from another person to do so.

A: If a benefactor pays the due value of freeing a bondsman on your behalf, you may buy the bondsman and set him free, and this is permissible.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Fatwa no. 14558

Q: While I was busy in the kitchen, my eleven-month daughter was with her eight-year old sister sitting by the fire and I was six meters away from them. Unfortunately, the baby fell into the fire. She then was taken to the hospital where she breathed her last after 11 days. Some people said I have to fast as a Kaffarah (expiation) for her death. Others said I do not have to. Please, advise. May Allah reward you with the best!

A: You have to offer a Kaffarah for accidental killing; because you were negligent in leaving the baby so close to the fire. A Kaffarah is to set free a Muslim slave. If you do not find slaves, you have to fast two successive months.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 14576

Q: A woman got married, gave birth to a child, and his grandmother placed him in one corner of the house. She left the baby in a secure place without covering his head or taking any necessary action, though she was uneasy about this bad location. After three or four hours, she found the baby dead. What is incumbent upon the grandmother regarding the baby, knowing that she was not aware that this was bad, and she is not in good health due to asthma, and she is around seventy years old. This incident took place twenty years ago. Allah's Peace be upon our master, Muhammad, his family and Companions. As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

A: diyah (blood money) and expiation are obligatory on the grandmother, and she must repent to Allah (Glorified and Exalted be He), because she left the baby in a place and neglected him, which lead to his death.

May Allah grant us success. May peace and blessings be upon our Prophet, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. (14296)

Q: May Allah reward you with the best! Allah predestined that my father had an accident while driving his car, which resulted in the death of one person in the car that my father collided with. As for my father, he broke his leg and remained in the hospital for two months before meeting his Lord. My question, may Allah reward you with the best and have mercy upon your parents, is: Should my father have observed fasting or not? If he was obliged to observe fasting, is it permissible for one of his children to make up for this fasting or pay a Kaffarah (expiation) on his behalf?

A: If it was your father who caused the accident or was a participant in it, it is obligatory for him to offer a Kaffarah (expiation) for involuntary manslaughter, which is emancipating a believing soul. If he cannot afford this, he should fast for two consecutive months. In this case, it is Mustahab (desirable) that one of his heirs should observe fasting on his behalf because it is authentically proven that the Prophet (peace be upon him) said: ﴾If anyone dies in a state (that he had to complete) some days of fast, his heir must fast on his behalf.﴿

May Allah grant us success and may Allah send blessings and peace upon our Prophet Muhammad and his family and Companions!

The Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 14518

Q: my wife died leaving behind a two-month old baby.

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I spared no effort in looking after him. I bought baby-milk from the market to feed the baby, but he did not accept it. The baby then suffered a disease causing his belly to swell. Two or three days later, he died. Am I sinful for this?

A: If the reality is as you have mentioned, it is safer to free a slave, as you did not consult the doctor concerning the milk that suits the baby. If you are unable to do so, you are to fast for two consecutive months.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
\`Abdullah ibn Ghudayyan	\`Abdul-Razzaq \`Afify	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

Fatwa no. 14654

Q: While traveling from my town Bashut of Shimran to Bisha accompanying my sons, daughter, and my daughter's children, we had an accident but it was not my fault. I was the driver and did not exceed the speed of 80 km/h. The accident resulted in some injuries and the death of my daughter's daughter. It should be noted that we had taken her to the hospital while she was still alive. I would like to know from your Eminence if I have to offer a Kaffarah.

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A: If the reality is as mentioned, you have to offer a kaffarah and pay Diyah (blood money). The Kaffarah is freeing a Muslim slave. If you do not find slaves, you have to fast two successive months.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 14668

Q: I went with my family to Makkah Al-Mukarramah to make `Umrah (lesser pilgrimage). This was on the Thursday corresponding to 07/08/1411 A. H. All praise be to Allah Alone, we stayed for some days by Baytullah (the Ka`bah). We then started our way back from Makkah Al-Mukarramah to Abha city. I was suddenly overtaken by sleep so the car moved in the wrong direction and, though I tried to avoid the accident, we all fell off a high location into the valley. Consequently, my wife along with two of my daughters died. May Allah, the Most High, the Omnipotent be merciful with them and let them dwell in His spacious Jannah (Paradise) for verily He (Allah) is the All-Hearing, the One Who responds to the Du`a's (supplications) of His slaves.

I hope that your Eminence will read my letter and then submit it to His Eminence Shaykh Abdul Aziz ibn Abdullah ibn Baz to issue a Fatwa for me. It is worth mentioning that I can not afford to free a slave and I can not observe successive Sawm (Fast). Truly! To Allah we belong and truly, to Him we shall return.

Peace and blessings be upon our Prophet, the trustworthy, and his family and Companions.

A: It is Wajib (obligatory) on you to make the Kaffarah (expiation) of involuntary manslaughter for every one of those who died in the concerned accident. However, Kaffarah is to free a believing slave or, if you are not able to do so, to observe Sawm (Fast) for two successive months whenever you can do so. You may have a break between every two months to get some rest.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul- `Aziz ibn `Abdullah ibn Baz

Fatwa no 14667

Q: My father has to offer a Kaffarah (expiation) for involuntary manslaughter but he can neither free a Muslim slave nor fast two successive months because of his old age and illness. Is there an alternative way for him to offer Kaffarah? May Allah reward and protect you! Peace, Mercy, and Blessings of Allah be with you!

A: If your father is neither able to free a Muslim slave due to his poverty nor to fast due to his illness, he will be held responsible for the Kaffarah of involuntary manslaughter until he can afford it when Allah grants him recovery.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 14081

Q: In 9/11/1410 A.H., I had an accident while I was driving my car with my children as a result of a fault in the steering wheel. Also, the road was sloping downwards with a turn. I tried my best to brake, but the accident took place and one of my daughters died. Am I obliged to observe Sawm (fast)? May Allah protect you!

A: It is obligatory on you to offer the Kaffarah (expiation) because you neglected checking your car before driving. Allah (Exalted be He) says: ﴿It is not for a believer to kill a believer except (that it be) by mistake; and whosoever kills a believer by mistake, (it is ordained that) he must set free a believing slave and a compensation (blood-money, i.e. Diya) be given to the deceased's family unless they remit it. If the deceased belonged to a people at war with you and he was a believer, the freeing of a believing slave (is prescribed); and if he belonged to a people with whom you have a treaty of mutual alliance, compensation (blood-money - Diya) must be paid to his family, and a believing slave must be freed. And whoso finds this (the penance of freeing a slave) beyond his means, he must fast for two consecutive months in order to seek repentance from Allâh. And Allâh is Ever All-Knowing, All-Wise.﴾

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 14489

Q: While I was driving my friend in my car, I had a road accident causing his death. The urgent verdict given by the court of Baridah district stated, as shown in the enclosed document, that twenty-five percent of Diyah (blood money) of the deceased must be paid by me, and seventy-five percent must be paid by my tribe. I have already paid twenty five thousand Riyal to the deceased's heirs, and there is no problem with them. I ask for your fatwa:

What should I do instead of fasting, as I am unable to fast due to the nature of my work. May I free a slave instead of fasting for two months? May Allah, the Most High, the All-Powerful, grant you success,

and reward you the best!

A: You have to offer Kaffarah (expiation) of involuntary manslaughter as you share the responsibility for the death of your friend. The Kaffarah is to free a believing slave, and if you can not afford this, you have to fast for two consecutive months.

(Part No. 21; Page No. 355)

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 14484

Q: Please find enclosed the question to which I seek Your Eminence's answer. May Allah reward you!

First: I was doing some short errands with my father, which he had asked me to do. At around 7:00 pm, Allah willed that the car should overturn with me and him inside. My father died and I survived, by the Grace of Allah. I was driving the car, but I was well both mentally and physically and there was nothing wrong with the car, everything had been checked and it was a very new one. I was driving at a around 80 km/h. Allah had willed that we should come across something that had fallen on the road from another car, I swerved to avoid it and found another car in front of me. I tried to turn around in the road to avoid the other car, and hit something and the car was thrown across the road and turned over to the right and the left. My father died in the accident (may Allah be merciful to him and to all dead Muslims).

(Part No. 21; Page No. 356)

Some people said to me that I was the cause of my father's death, as I was the driver. I observed Sawm (Fasting) at once and I am still continuing the Sawm for the two months that have been ordained. Please advise me on this matter and may Allah reward you with the best! Do I have to do anything else other than Sawm or does the Sawm suffice. I am confused about this and complain to Allah, Lord of the worlds. May Allah keep you and reward you well!

A: It is obligatory on you to offer the Kaffarah (expiation) for involuntary manslaughter for being the cause of your father's death. You should, therefore, free a believing slave, and, if you cannot find one, you have to observe Sawm for two consecutive months. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 13918

Q: I was parking my car next to the house of a friend of mine. The car moved and ran over a one and half year old baby. The family of the victim waived their claim, but I was sentenced to one month in prison because of the traffic accident report. It is worth mentioning that I sincerely apologized and regretted what I did; and Allah knows that. However, I fear guilt and hope you will advise me about what I should do. Should I observe Sawm (Fast) or give Sadaqah (voluntary charity) to get rid of this guilt, which will befall me by Allah (Glorified be He)? I, thus,

hope your Eminence would refer my question to the Mufti (Islamic scholar qualified to issue legal opinions) of Saudi Arabia to act according to his orders. I am waiting for your answer. May Allah guide you to what is good and protect you!

A: You are required to offer Kaffarah (expiation), because you caused the death of the baby girl out of neglecting to moor your car. The Kaffarah is freeing one believing slave; and if this is beyond your means, you must fast for two consecutive months.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 14249

Q: It was destined for my brother to have a car accident. He was the driver and his car crashed into another car. The traffic accident report showed that the fault percentage on the part of both drivers was shared by half. One of my brother's friends was in the car and he died immediately. We hope that your Eminence will give the ruling on this matter; should the Diyah (blood money) be divided between my brother and the other driver as well as Sawm (Fast)? How many days should they observe Sawm for? And which one of them should observe it? We are waiting for an answer as soon as possible.

May Allah reward you with the best reward for benefiting the Muslims!

A: Diyah should be settled by court, which estimates its value and explains who should pay it. Regarding kaffarah (expiation), your brother and the other driver each has to make Kaffarah, which is freeing a believing slave. He who finds this beyond his means must observe Sawm for two consecutive months, that is, sixty days. This is because they were the reason for the death of a Muslim. Allah (Exalted be He) says: ﴾It is not for a believer to kill a believer except (that it be) by mistake; and whosoever kills a believer by mistake, (it is ordained that) he must set free a believing slave and a compensation (blood-money, i.e. Diya) be given to the deceased's family unless they remit it. If the deceased belonged to a people at war with you and he was a believer, the freeing of a believing slave (is prescribed); and if he belonged to a people with whom you have a treaty of mutual alliance, compensation (blood-money - Diya) must be paid to his family, and a believing slave must be freed. And whoso finds this (the penance of freeing a slave) beyond his means, he must fast for two consecutive months in order to seek repentance from Allâh. And Allâh is Ever All-Knowing, All-Wise.﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
\`Abdullah ibn Ghudayyan	\`Abdul-Razzaq \`Afify	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

Fatwa no. 14221

Q: It was predestined that my son would kill a person and we were obligated to pay the Diyah (blood money) because he is still underage. He is thirteen years, five months, and twenty days old. His Honor Chief Justice of `Asir Courts has sentenced him to free a bondsman or to offer Sawm for two consecutive months as stated in the Qur'an. However, because I suffer from high blood pressure and diabetes that hinder me from fasting all the month of Ramadan, I only fast every other day. I ask Allah that you provide me with a Fatwa (legal opinion issued by a qualified scholar) on this matter, as I am required to fast. It should be mentioned that I cannot afford paying the value of freeing a bondsman.

A: There is no Kaffarah (expiation) on you. Similarly, if your son has not experienced any of the characteristics of puberty such as discharging of semen, growing of rough pubic hair, he is neither accountable nor obliged to pay Kaffarah. In this case the Diyah is to be paid by his family. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The third question of Fatwa no. 14266

Q3: In the year 1397 A.H. I was going out to hunt with a shotgun.

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When I returned home, I found my sons, daughters, and brother's children welcoming me. I gave the shotgun to the eldest of my brother's daughters with one bullet left in it. While I was talking with a visitor on that day, my brother's daughter aimed the shotgun at my daughter's head and shot her and she died. Now, do I have to fast or pay Diyah (blood money) to be free of liability? I appreciate your advice. May Allah reward you best!

A: If the girl that you gave the shotgun to had reached the age of puberty at the time when she took the shot, being fifteen years of age, menstruating, or having pubic hair she has to make a Kaffarah (expiation) that is freeing a believing slave. If she can not find slaves, she has to fast for two successive months. However, if she did not reach the age of puberty, it is you who has to offer the Kaffarah; because you were negligent in leaving the shotgun loaded with a bullet with a child. As regards the Diyah (blood money), it is better to resort to the court if you are demanding a Diyah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 21265

Q: Around twenty four years ago, I was in the ninth month of pregnancy. As you know at that time women used to do a lot of house work. As I was leveling a heap of dust in one of the rooms in my home, being tired of the mess that my other three children were making, I gently hit my belly with the shovel's handle by mistake. Then my pregnancy continued for one more week during which I did not feel the fetus making any movement. Finally, I gave birth to a dead baby girl whose head was deformed, but I did not know whether such deformation was the result of the slight hit by the shovel's handle or a congenital one. What do I have to do? Please provide me with your beneficial answer. May Allah reward you.

It may be worth mentioning that I am a diabetic old lady and I had a surgery on my chest. However, a specific date was decided for redoing the surgery but I delayed it because I needed to know first whether I have to make a certain Kaffarah (expiation) or not. On the other hand, please tell me how I can free a slave for I would like to do so if a Kaffarah has to be offered. May Allah reward you with the best.

A: It is Wajib (obligatory) on the concerned lady to offer the Kaffarah because she caused the death of the baby. the Kaffarah of involuntary manslaughter is to free a believing slave or, if that person is unable to do, to observe Sawm (Fast) for two successive months, i.e. sixty days. If the lady in question is unable to offer the Kaffarah, she will be responsible to offer it once she is able to do so.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 21207

Q: About thirty years ago, my mother fell into a deep sleep while breastfeeding my one-month old sister who suffocated and died. What should my mother do? May Allah grant you success!

A: If the reality is as you have mentioned, your mother has to offer the Kaffarah (expiation) of involuntary manslaughter as she caused the baby's death. The Kaffarah is to free a believing slave. If she can not afford this, she has to fast for two consecutive months (sixty days).

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

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Fatwa no. 21187

Q: A girl suffered from a type of fever that remained with her for a long time, and her mother gave up hope that she would find a cure. One day, a woman advised the mother to give her daughter a gulp of kerosene, claiming that it would help to cure the disease. The mother handed her daughter a cup of kerosene and the daughter drank it, then died within minutes. She says that she did not think that kerosene might harm her or cause her death. She only heard about some children who drank kerosene by mistake, and it harmed some of them and caused their death. Thus, she doubted that the kerosene, which she gave her daughter, may be the reason behind her daughter's death. Does she incur a sin or Kaffarah (expiation)? This happened thirty years ago and the mother is now very old. I hope you will give me a fatwa for this case. I ask Allah to bless you and protect you. As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

A: If the case as is mentioned above, the mother of the daughter must make kaffarah

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for involuntary manslaughter, since she is the reason behind her death. That is because kerosene is a harmful and flammable substance, not a medicine for diseases as she was informed. Thus, she must repent to Allah (Exalted be He) and seek His forgiveness for this action, and not do it again in the future. The Kaffarah assigned to involuntary manslaughter is freeing one believing slave. If she does not find one or cannot afford it, she must fast two consecutive months.

May Allah grant us success. May peace and blessings be upon our Prophet, his family and Companions.

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Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 21363

Q: My three-year old son was inflicted with a disease and taken to hospital by his father and aunt. I was not with them. Then, he was given medicine; a solution taken when necessary. As I was unaware of the dosage and his father and aunt did not know for certain how the medicine should be given, I placed all the powder in the milk bottle. Perhaps, the solution was concentrated and that might be the reason why the child's condition worsened. He was taken to the hospital once more and died there afterwards.

I do not know if this is the reason for his death or if there is another reason. Now, do I, his father, and aunt have to make a Kaffarah (expiation)? If so, what is the Kaffarah? It should be noted that this happened fifteen years ago. May Allah reward you best!

A: If the child died because of the reason you mentioned, that you gave him an incorrect dose of medicine, you have to make Kaffarah. That is done by setting free a Muslim slave. If you are unable to do so, you have to fast two successive months as a Kaffarah of involuntary manslaughter.

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Shaykh

Fatwa no. 21357

Q: A woman experienced a breech birth, where the child's legs came out before its head. The woman then cut the umbilical cord without tying it while the baby's head was still inside. When it was born it was still alive, but died a few moments later. She is now asking whether or not she must offer Kaffarah (expiation). The accident took place forty years ago. What should she do, since she is an old woman and cannot offer Kaffarah? May Allah reward you!

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A: If the baby died as a result of what you have mentioned, which is cutting the umbilical cord without tying it, the woman who did this should offer a Kaffarah (expiation) of unintentional homicide. She must free a bondsman, and if she finds none, she must fast for two consecutive months.

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 20928

Q: Twenty-five years ago, my mother-in-law went out to bring water from the well leaving her one-year-old daughter alone. When she returned, she found that the child had fallen into a water container and had died. In the past, people did not have many rooms, and so they kept all their belongings and water in the same place. The question is: Does the mother bear any sin? Is she required to make Kaffarah (expiation)?

A: If this woman had left the girl near the water container which was not covered and there was nothing to prevent the girl from falling into it, the mother must make kaffarah for involuntary manslaughter. To do this, she must manumit a believing salve and if this is not available, she must fast for two successive months (60 days), as she is considered to have caused the girl's death.

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 20892

Q: One day, I went to bring water from the well with my small pickup. I had my two sons with me and they were 8 and 5 and half years old. When I arrived, I parked 2 meters away from the well and went down to start the engine that pumps the water up. The boys left the pickup and went to play and this is what usually happens when we go there. After filling the pickup with water, I found one of the boys carrying a branch and standing above the car. Then I went down to bring the engine to put it in the car. While I was down, I heard the sound of the pickup moving and hurried up but I could not do anything. The pickup was moving until it fell in the well with the two boys inside, and they both drowned. It is Allah Whose help can be sought. Should I make Kaffarah (expiation) for leaving the keys in the car? Bear in mind that I have tried to make sure that the car is geared, but I was not near when everything happened. This is the predestination of Allah.

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Am I required to pay Diyah (blood money) to the boys' mother, if asked to?

A: You have to make kaffarah for the involuntary manslaughter. It is to manumit a believing slave for each of the boys who died in the accident, and if this is not available, you have to fast for two successive months (60 days) for each boy. This is because you were negligent in leaving the keys in the car and in forgetting to close its doors. On the other hand, the payment of Diyah is a matter decided by courts.

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Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul- `Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 20992

Q 1: Around 19 years ago, I had a daughter, who was then one or one-and-a-half years old and she was ill. Her older sister put fuel in the lantern, and there was some left over in the container. The little girl found it and drank it - although I am not really sure whether she did drink it or not, but she did have traces of fuel on her clothes. Two or three days later this little girl died. The doctor who examined her said that her liver was burnt.

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Am I or my daughter sinful or not? What should we do if we are?

A: If it is confirmed that your daughter died due to drinking the fuel, and if her sister was Mukallaf (a person meeting the conditions to be held legally accountable for their actions) at that time, she has to offer Kaffarah (expiation) for involuntary manslaughter for leaving the fuel container in the reach of her young sister. The Kaffarah is to free a believing slave; if she cannot find or afford one, she has to observe Sawm (Fasting) for two full consecutive months. She also has to make Tawbah (repentance to Allah) for this. If she was not Mukallaf at the time, there is no Kaffarah due from her.

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Q 2: I had another baby. I do not remember what her age was when she was carried by her elder sister. It seems that she did not carry her in the right way. When I took her to the doctor, he told me that she had suffocated. She lived for another day, and then she died. Is her sister who carried her sinful,

given that she was about eight years old at that time? Am I considered sinful as well? If so, how can I expiate for my sin? Please advise, may Allah reward you.

A: This baby's sister does not have to pay kaffarah (expiation) for her sister's death, as she was underage at that time, so she is not considered sinful. Her parents are not considered sinful either; they do not have to pay Kaffarah for the death of

the baby, as they did not cause it.

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Fatwa no. 21098

Q: My mother lives in the desert. One day she tied her one-year old daughter in the tent fearing that the fire may cause her harm. Afterwards, my mother went to feed the sheep. Half an hour later, she saw the house on fire, but it wasn't a big fire. It should be noted that my sister died as a result of this fire. My mother said that there was no one with my sister at the time when the fire started.

My question is: does my mother have to do anything? I appreciate your advice!

A: If the reality is as mentioned, your mother has to offer the kaffarah for involuntary manslaughter. She has to free a Muslim slave. If she is unable to do so, she has to fast two successive months; because she caused the death of her child by tying her with a rope which prevented her from escaping the fire.

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 21083

Q 1: I had a baby shortly after my marriage. A week after giving birth, I lit the kiln. A few hours later, my baby changed color. He stayed like this for a day and a half, and then he died. People claimed then that I am the one responsible for his death, given that he was not touched by fire. However, it is claimed that if a woman in her postpartum period lights a fire, it harms her baby. It is a common belief in our country.

A: If the baby died because of the smoke of the fire you lit, as he was in the same place of the fire, you have to pay kaffarah (expiation), as you are responsible for his death. Kaffarah in this case is emancipating a believing slave. If you cannot do so, you have to observe Sawm (fasting) for two consecutive months. As for the common belief that lighting a fire harms the baby, this belief is groundless.

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Salih Al-Fawzan	\`Abdullah ibn Ghudayyan	\`Abdul- \`Aziz ibn \`Abdullah Al Al-Shaykh

Q 2: I had a toothache when I was in the fourth month of my pregnancy. I went to the doctor who asked me if I was pregnant and I answered in the negative

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because I wanted him to pull out my tooth due to the severe pain. One month later after pulling out the tooth, I had a miscarriage. Am I sinful in this case? Am I the reason behind the miscarriage? Please, advise. May Allah reward you and benefit Muslims from your knowledge!

A: As you hid your pregnancy from the doctor and miscarriage took place after the completion of the fourth month and the breathing of the soul into the fetus, you must offer a Kaffarah (expiation) assigned to involuntary manslaughter, which is freeing one believing slave. If there are none available, you must fast two consecutive months and repent to Allah from that action.

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Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 20724

Q: A sister in Islam asks about a baby she had, who died 20 years ago. A week before his death, he became ill. On the day he died, his mother had breastfed him and put him in his cot and covered him with his usual blanket. She came back after a while and lifted his blanket to find him gasping with saliva coming out of his mouth. He then breathed his last. She has doubts as to whether she contributed to his death by covering him with a thick blanket.

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She would like to know the Islamic ruling on this in light of the following remarks:

1. The blanket was thick, but it was his usual cover, and that of his brothers as well when they were in his age and it is usually used by the old Bedouins.

2. The baby had been ill the week before his death.

3. If she has to offer Kaffarah (expiation) for this, what is it? And what should she do if she cannot free a believing slave, due to lack of means or observe Sawm (Fasting) due to an illness or a continuing reason that breaks Sawm and Salah (Prayer)?

A: If the blanket that his mother used covered his face, she must offer Kaffarah for involuntary manslaughter, because this appears to have been the cause of the baby's death. The Kaffarah is to free a believing slave and if she is unable to do that, she must perform Sawm for two consecutive months, i.e. 60 sixty days. If she is ill now, she must perform the Sawm when she recovers from her illness.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 20753

Q: A man was returning home from the market while riding a lorry that carried fodder for the sheep. When he returned home, his three children came out to greet him, the eldest of whom is five years old, and the youngest is two years old. He told them to move away from the car so that he could park it. However, the youngest son did not move, but the man thought he did, so he moved the car twenty meters forward, then to the right, and then he moved a little distance backwards. A man then shouted saying that the car had hit the young child. The man got off the car, and he saw that the child was thrown on his face; the car had run over his head and neck, and his nose was bleeding. He remained in this state for ten hours, and then he died. The man thought that the boy had gone home with his brothers, and he was not driving the car quickly. He is now anguished and he would like to know the ruling on this tragic case, and whether he has to pay Kaffarah (expiation) or other obligations?

A: If the situation is as you mentioned, that man has to pay Kaffarah, which is emancipating a believing slave.

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If he cannot do that, he has to observe Sawm (fasting) for two consecutive months, as this is considered accidental killing.

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Fatwa no. 20774

Q: My mother is old but she listens to many Fatwas of many shaykhs through the radio broadcasts. She told me that she gave birth to a son and she used to breastfeed him while she was in the postpartum period. Due to the severity of her pain it happened that she covered herself and that baby boy with one blanket. When she woke up and wanted to feed her baby, she discovered that he had died. Is it Wajib (obligatory) on her to make a Kaffarah (expiation) for this or not? May Allah reward you with the best.

A: If the concerned baby died because his mother put a blanket over his face, it is Wajib on her to make kaffarah for this. Such a Kaffarah is to free a believing slave or, if she is unable to do so, she should fast for two successive months, i.e. sixty days. However, if the lady in question did not put the blanket on the baby's face; no Kaffarah is Wajib on her because she did not cause his death.

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 20474

Q: A woman slept in her bed beside her little daughter. While sleeping, her elder daughter came to sleep between her and her younger sister. The little girl moved to the end of the bed under a thick cover, as it was very cold, and subsequently she died. The woman is now over seventy. She did not know the ruling on this before and now she is unable to fast. She asks what should she do?

A: If the case is as mentioned, that this girl was moved under the heavy cover to the end of the bed and died, and that the mother was not the one who covered her, there is neither a sin nor a Kaffarah (expiation) upon her for the death of the little girl. It was not proven that she was the one responsible for her death. The general rule is that a person is innocent until proven otherwise.

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Bakr ibn `Abdullah Abu Zayd	Salih ibn Fawzan Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 20486

Q: Two years ago, a woman had a daughter who was around seven months old. While asleep, and breast-feeding her baby at four o'clock a.m., the mother discovered that her baby had died. Moreover, she found a blood stain on her breast due to the child's vomit. When they went to the hospital, the doctor said that the baby vomited then choked on her vomit, and was not given help. Is it obligatory for the mother to offer Kaffarah (expiation)?

A: If the reality is as mentioned, the mother is obliged to offer the Kaffarah of involuntary manslaughter, since she was responsible for the death of her child by putting her breast into her mouth as described. The Kaffarah in this case is to free a believing bondsman, and if she cannot, she must fast for two consecutive months.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 20460

Q: One night my wife covered our seven month old son to protect him from the cold. The baby was unable to breathe and died. My wife, of course, did not intend to harm her beloved baby in any way. Is it Wajib (obligatory) on my wife to offer a Kaffarah (expiation)? If so, what should she do with her menses if she has to offer a Kaffarah by observing Sawm (Fast)?

A: If your wife put the cover on the baby's face and he died because he was suffocated, it is Wajib on her to offer a kaffarah. Such a Kaffarah is to free a believing slave or, if she is unable to do so, she should observe Sawm for two successive months, i.e. sixty days. However, if your wife did not put the cover on the concerned baby's face; no Kaffarah has to be made by her because she did not cause his death.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa No. (20396)

Q: I am S.M.M. I was on my way from the city of

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Khamis Mishit to my village in Al-Far`ayn. While in the middle of the way, the traffic light was green and in front of me there was a car which I thought to be moving as the traffic light was green. Suddenly, my car crashed into the other car. After the accident, I took home my family and those who were with, then I finished traffic procedures and returned to find my young girl unwell. I took her to the hospital that night but she died on the next day (may Allah be Merciful with her) when she was four months old. I would like to inform Your Eminence that she was ill before the accident, suffering from head and body bone crispness and thus her bones were easily broken. Your Eminence, I would like to also inform you that I suffer from a psychological disease, i.e. grief and worry, and, therefore, have been taking tranquilizers from the psychological health hospital in Abha for ten years now. Is there a way out for me, Your Eminence? Can I escape fasting for two consecutive months or freeing a slave? May Allah guide Your Eminence to serve Islam and Muslims! Best regards!

A: If it is proven that your daughter died because of the accident, or because it doubled the pains she had before, which led to her death, you will be liable to the Kaffarah (expiation) of accidental killing, i.e. freeing a Muslim slave or, if not feasible,

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fasting for two consecutive months or sixty days. However, if both are not feasible, you will remain liable to one of them until you have the ability to free a slave or fast. This is because you caused the death of your daughter as you did not make sure whether the car in front of you was actually moving or not, which led you to crash into that car.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Salih ibn Fawzan Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa No. (20297)

Q: Praise be to Allah, and may peace and blessings be upon the most honorable Messenger and Prophet, Muhammad, his family and Companions. My elderly mother is over 60 years old now. Thirty years ago, when there were no hospitals or means of transportation, my mother would perform all hard tasks herself, such as shepherding, farming and bringing wood from near and remote places, in addition to domestic activities and bringing up children. One year, while she was pregnant, she went to bring some wood from relatively remote places. Due to failing to carry the wood on

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her back, she put her knees gently on her belly to help herself get up carrying the wood. While getting down from a height, she fell down dropping the wood, but then she tried to fasten it to her back so that it might not fall. At that time, a pregnant woman had to provide all home requirements such as wood, water and the like before giving birth so that such things would be available by the time she gives birth. On that night, and after sunset, she felt throes of child-birth, and there were guests at home whom she served dinner and coffee, while moaning in a low voice so as not to be heard by the guests. At that time, houses were very small and of closely adjacent rooms, and therefore guests would hear her if she cried out loud. Moreover, her husband asked her not to cry out loudly. After dinner, guests slept and she got up moaning in a low voice and tossing and turning right, left, on her back and on her belly. On feeling throes of child-birth, she would stick her belly to the ground out of severe pains so that she might not cry out loudly. She remained as such till the Adhan (call to Prayer) of Fajr (Dawn) Salah was announced. However, the nine-month-old fetus came out dead with blood flowing out of its mouth. In fact, she always says that Allah knows how much she felt sorrow for it. My question is: Is she sinful? She also says that Allah knows that she did not want to kill it or get rid of it but it was Allah's will that was dominant. Therefore, I hope

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that you give me a fatwa on the issue.

A: This woman is liable to the Kaffarah (expiation) of accidental killing as she caused her fetus to die. The Kaffarah of accidental killing entails freeing a Muslim slave or, if this is not feasible, fasting for two consecutive months in order to expiate for her sin and be free from accountability.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Member	Deputy Chairman	Chairman

Fatwa No. (20289)

Q: We have a 9-outstreched-arms deep buried underground room, where the top became the same level as the ground. There is a stairway leading down to it. The room was originally dedicated for a water pump machine. We later dug a new well and took the machine from the buried room and we placed it on the new well, and decided to pull down that room. One day, I brought a lever in order to help me recognize the room's location so that I might bury it. There was a wreckage plain there which caused me to dig until I reached the room. My father was then standing in the back but moved and sat in front of me on the wreckage. I struck once with the lever when my father ordered me to leave as the engineer had arrived. I then said to him, "I will do In sha'a-Allah (if Allah wills)," while intending to strike it once

and then leave. However, my strike caused its wooden ceiling to collapse, as it was weak due to the woodworms that ate it. My father who was on the wreckage fell along with the ceiling into the room. We got him out and took him to the hospital where he died a week later. Am I sinful regarding my father? Answer me, may Allah reward you well!

A: If the reality is as you have mentioned, you will be liable to the Kaffarah (expiation) of accidental killing as you caused your father's death. Actually, he fell down into the deep room because you struck its ceiling. Moreover, the wreckage plain your father was sitting on collapsed and fell down into the room as a result. The Kaffarah is to free a Muslim slave or, if this is not feasible, to fast for two consecutive months, i.e. sixty days, for causing accidental killing.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa No. (20246)

Q: In 1349, while I was a soldier in the (..) forces in

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(..), I drove an armed vehicle and entered into a crowded street where a man was walking on foot in the middle of the street. I was not a good driver, and this caused me to hit the man and the vehicle passed over him. I think he died as a result of the accident. We had been told before that citizens of that country had the custom of assailing and destroying the car of any one who causes an accident to any of them on the pretext that it is no more than an outburst which is unobjectionable. Therefore, I did not stop and drove the vehicle back to the camp informing nobody about it. Actually, I only thanked Allah for saving me from the citizens' outburst against one who causes an accident. Moreover, I asked nobody to help or guide me in this regard being an ignorant young man. Otherwise, I would have searched for the man's relatives and settled it with them. Anyway, it is Divine Decree and I do not know the man's name, address, relatives or even religion as there are Muslims, Christians and Druze in the country. Furthermore, the accident took place a year ago. However, I want to be on the safe side thinking that the man could hardly have been saved after the car had passed over him. Please, tell me what to do, may Allah reward you with the best and prolong your life so that you may continue conveying your message toward Islam and Muslims!

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A: If it is more likely that you caused the death of the man, you will be liable to the Kaffarah (expiation) of accidental killing, which is freeing a Muslim slave or, if it is not feasible, fasting for two consecutive months, i.e. sixty days. Moreover, your family will be liable to the Diyah (blood money) of the man supposing it was a Muslim country where the accident took place. If the family cannot pay it, you have to pay it yourself to the man's legal heirs, whom you have to search for. However, if you cannot find them, you should give the money in charity on their behalf.

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Fatwa No. (20186)

Q: A woman who gave birth to a female child cut the child's umbilical cord with a blade, and then tied it following the custom of other Bedouins. Two days later, the woman took the child to the hospital to be told by the doctor that the umbilical cord was infected with cancer as spoiled blood had accumulated causing the umbilical cord to be poisoned, and consequently causing the death of the child. Please bear in mind that the woman did the same with all children to whom she gave birth. Moreover, she did the same to another female child to whom she gave birth after the child mentioned above, and nothing bad happened. Is such a woman liable to a Kaffarah (expiation)?

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A: If the reality is as you have mentioned, the woman is neither sinful nor liable to Kaffarah (expiation) regarding the death of her daughter. In fact, cutting the umbilical cord is the custom of all women and hence may not be the cause of the child's death. Actually, one is basically free from accountability unless otherwise proved.

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Fatwa No. (20105)

There was a Hindu Indian blacksmith who worked on an industrial project. He would make use of a crane to reach the highest height of the project, to which he added an iron connection, which he manually made, to reach a higher level. On 9/7/1418, he carried zinc boards that were 8 meters long and one meter wide on the crane and ascended over them. However, I asked him to carry five more zinc boards which he accepted. While standing beside the project, I drove the crane over where the blacksmith was standing so as to put the load in place. On reaching opposite to the ceiling, the load inclined and fell from that height

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toward the blacksmith and the boards crushed the blacksmith's head which caused his death. Please, be informed that he practiced his work using the iron connection for about one month and nothing bad happened. Moreover, I have finished all procedures with the government and representatives of his family. My question is: Am I liable to a Kaffarah (expiation) or anything else?

A: If the reality is as you have mentioned, it will be more precautionary to free you from accountability for you to offer a kaffarah of accidental killing. In fact, the load's inclination and falling over the blacksmith was caused by a number of factors. One of the most important factors that has something to do with you is that you requested the blacksmith to carry an additional five boards. In addition, you drove the crane and perhaps you stopped it in an imbalanced place. It is also likely that the method of raising them caused the load to be shaken and imbalanced and hence fell down. Accordingly, it will be more precautionary and freeing from accountability to offer a Kaffarah of accidental killing, which is freeing a Muslim slave or, if this is not feasible, fasting for two consecutive months.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 20075

Q: My daughter who was nine months old died in her bed as a result of putting a bedspread and blanket over her to provide warmth in the cold weather. Her mother and I put them over her after Fajr (Dawn) Prayer and I went to sleep, while her mother was engaged in the housework hoping she would return to sleep with her. However, she overslept in another room because she was tired, and I got up at eleven o'clock to go to work. When I went to check my children in their bedrooms and cover them because of the cold weather before I left the house, I found the baby girl laying in an unusual manner and the bedspread and the blanket overwhelming her. Is it obligatory upon my wife and I to observe Sawm (fast) as Kaffarah (expiation)? Is it obligatory only on one of us? It should be noted that we did not do so on purpose. Please, advise.

A: If you did not put the bedspread and the blanket or any of them over the face of the baby, and she was overwhelmed by them due to her own movement, there would be nothing on you because you were not negligent. However, if you put the bedspread and the blanket over her face, both of you must offer the Kaffarah (expiation) of involuntary manslaughter. This is because you were the reason behind her death. Kaffarah is freeing one believing slave by each one of you,

and if there are none available, you must fast two consecutive months and sincerely repent to Allah. We ask Allah to compensate you with a girl better than her and help you fulfill your duties.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 19995

Q: I took four students of the Qur'an memorization school in my car, and as we were passing by a valley we were overtaken by a flood. This flood carried my car for about five hundred yards while the students and myself were inside. However, I was able to open the car's door and get one of the students out. The other students remained inside the car at the midst of the flood, and I was not able to rescue them, and so they died. They were three in number including my son. Eminence shaykh, is it Wajib (obligatory) on me to make three Kaffarahs (expiations) by observing Sawm (Fast) because of the involuntary manslaughter of the three students mentioned above including my son? If so, do I have to observe Sawm for six successive months without separating them, or may I separate between every two months? It may be worth mentioning that I am sixty years old. Provide us with your beneficial answer please. May Allah reward you.

A: In case that reality is exactly as what you have mentioned in the question, you are not a sinner and no kaffarah is obligatory on you

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for the death of the three concerned students. This is because you did not neglect rescuing them. You did your best and rescued one of them, and you did not cause the death of the others, for when you took that way there was no flood, then the flood overtook you in the middle of the way as you mentioned.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 19997

While my mother was bringing water, a stone fell from her on my younger sister who died immediately. My mother died before expiating for this since she did not know about it. Please, advise.

A: It is obvious that the stone fell from your mother on your younger sister by mistake when she was bringing water to you from rain, and this caused the death of your sister. If the case was as mentioned, it would be obligatory on your mother to offer a Kaffarah (expiation), which is

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freeing one believing slave. If there were none available, she had to fast two consecutive months since she was the reason behind your sister's death. As your mother died before she offered expiation, the price of freeing one slave must be paid out of her legacy, if she left money. If she does not have money and the believing slave is available, one of her sons or relatives may donate the price of freeing him or fast two consecutive months on her behalf. Indeed, he will be rewarded from Allah (Exalted be He) for doing so. That is because this Kaffarah is a debt on your mother that should be settled.

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Fatwa no. 19762

Q: Twenty years ago, my wife was breastfeeding my baby late at night when she fell asleep. In the morning, she found the baby dead under her breast. She says that the baby was sick before this. What is the ruling of Shari`ah (Islamic law) on her case? May Allah guide you! As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!).

A: If the case is as you have mentioned, your wife caused the death of her baby by mistake when she gave him her breast and slept while leaving it in his mouth. Your wife rested her body on the baby, so he could not take his breath. She therefore must offer a Kaffarah (expiation) for involuntary manslaughter, which is freeing one believing slave. If there is no slave available, she must fast two consecutive months. Your wife must repent to Allah, seek His forgiveness for doing this and not do it again in the future.

May Allah grant us success! May peace and blessings be upon our Prophet, his family, and Companions!

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Fatwa no. 19794

Q: My mother suffered severe illness that led to her death. She used to refuse to enter any hospital. However, during her last suffering, my sister, and I insisted that she must enter the king `Abdul-`Aziz hospital in Jeddah where she underwent surgery. The examinations and scans showed that she had stomach cancer. Three days later, the cancer spread significantly throughout all the body. During that period, she asked me for water, but I refused as the doctor ordered us not to give her water until three days pass after the date of the operation.

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She had bleeding and her consciousness was lost at times, and awakened at other times. I helped her utter the Shahadah (Testimony of Faith). During the night when she died, I slept beside her for an hour. When I woke up, she was dead. One woman told me that she saw my mother in a dream in a state of anger towards me because I rejected to give her water. My question is: Am I sinful for this act? If so, what is the Kaffarah (expiation) that I should offer? Please, advise. May Allah reward you with the best!

A: If the reality is as you have mentioned, you committed no sin concerning your mother's death. You rejected to give her water as the doctor ordered you not to do so during the said period. Thus, you did not intend her any harm, but rather you were keen to provide her with something that benefits her treatment and avoids any complications. No Kaffarah is required. As to what the woman saw in the dream, you should pay no attention to it as it is from Satan. You should fulfill her rights over you after her death by supplicating to Allah frequently to forgive her and be merciful with her, giving in charity on her behalf, and maintaining ties with her relatives and friends.

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Fatwa no. 19633

Q: I gave birth to a child naturally. On his third day, I bathed him as usual with his brothers. Then, I began to feel that there is something wrong with him; his color changed and he became unable to move. We took him to the hospital immediately, where they made a blood transfusion for him. He stayed in hospital for two months, but his condition deteriorated. We took him home, and then we took him to a number of shaykhs to recite Ruqyah (reciting Qur'an and saying supplications over the sick seeking healing) over him, so that Allah may cure him. Some of them said that he was envied; others claimed that he had a companion devil and that he needed to be cauterized, but I refused this; whereas the doctors said he was handicapped. His growth rate deteriorated. We spent a lot of money hoping that he will be cured by Allah, but it was useless. When he reached five years old, we learned that there was a similar case that was cured by a shaykh, so we took him to that shaykh. He asked for a sum of money as a down payment, and another sum of money when the boy recovers and becomes able to mount the stairs and do other activities.

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That man was very self-confident. Being so optimistic, we gave him the sum of money he asked for. However, after being treated by that man, his condition deteriorated, and he refused to eat or drink. We took him to the hospital again, where he stayed for many days while his condition was getting worse. A day after coming out of hospital, he died. May Allah make him an intercessor for me and his father on the Day of Judgment.

Due to his medical condition, we did not have him circumcised or slaughter a `Aqiqah (sacrifice for a newborn) for him.

Are we considered sinful? Do we have to pay Kaffarah (expiation)? I heard that if a boy is neither circumcised nor a `Aqiqah slaughtered for him, no one intercedes for his parents. Nowadays, I frequently see him in my dreams. His brothers also dream that he is alive, or that he has recovered. I would like to inquire, so that my conscience becomes clear. Please advise concerning my inquiries. May Allah reward you.

A: If the situation is as you mentioned, you do not have to pay Kaffarah for the boy's death, as you did not do anything wrong. There is no harm in not having him circumcised. It is Mustahab (desirable) to sacrifice a `Aqiqah for him, to apply the Sunnah and seeking its reward. May Allah guide everybody to goodness!

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 19686

Q: Around seven years ago, I was pregnant in my seventh month. I cleaned the kitchen with a toilet cleaner called "Flash", and I inhaled it not knowing its hazardous effect. Afterwards, it caused me and my unborn child some health problems. However, I went to the hospital, as I felt ill, where I gave birth to my baby in the eighth month of pregnancy and it was very ill. They told me several times that it was essential for the baby to undergo surgery. Accordingly, I signed the approval, but the baby died after the operation. Is it obligatory for me to offer Sawm (fast) or expiation for signing the approval for the operation? Please provide me with the answer, may Allah reward you!

A: If the case is as mentioned, there is blame on you, In-sha`a Allah (if Allah wills) for the harm caused to the baby from inhaling the cleaner. The legal principle is the permissibility of using this detergent as described, and also because the harm caused by it is not certain. Moreover, the original rule is that a person is not guilty unless it is proven otherwise. In addition to this, you are not to blame for signing the approval for the operation. You were not negligent or responsible for the baby's death in any way, rather you did this for its sake hoping it would recover.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 19731

Q: One day, I put my seven months old boy on the floor and gave him a toy to play with. I then left the room to perform one of my household duties; but when I returned I found him dead with the toy wrapped around his face, nose and mouth. I shook him, but he was already dead. Later on, I asked about the ruling on this, and was told that I have to offer Sawm (fast). Since I am unable to fast, I ask Allah that you send me a convincing reply, May Allah preserve you!

A: This woman was responsible for the death of this seven month old child, as she was negligent by giving the child the plastic toy, leaving the room, and allowing him to play with it alone. This resulted in the toy becoming wrapped around the child's face, nose, and mouth which lead to its suffocation. She should have protected him, and taken the necessary precautions by not giving him this toy because he was too young to safely play with it or handle it. Accordingly, this woman must offer Kaffarah (expiation), which in this case is to free

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a believing bondsman, and if she finds none, she must fast for two consecutive months, and nothing other than this will absolve her. In addition to this, she is not to be excused from Sawm, for she will still be responsible for it. If she is able to offer it, then she must, and if she is unable to offer it during her lifetime, it is commendable that after her death, any of her relatives fasts on her behalf. The Messenger of Allah (peace be upon him) said: ﴾If a person dies before making up for their obligatory fast, their heirs must fast on their behalf.﴿ Furthermore, this woman should offer sincere Tawbah (repentance) and never commit such a mistake in the future.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 19742

Q: my daughter died when she was one year old. She used to play with her brethren on a swing that I made for them after their insistence. The rope of the swing was cut and I wanted to leave it that way but they cried in order for me to have it fixed for them. After a while, I went to sleep and the girl was behind me. She went onto that swing and the rope got twisted around her neck and killed her. The question now is: Is there any sin on me in this regard? Should I observe fasting (Sawm) as a Kaffarah (expiation) for this although I did not deliberately kill her?

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A: If the reality is as you have mentioned, there is no sin on you regarding the death of this girl because you were not negligent in this and what happened to her was beyond your control.

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Fatwa no. 18246

Q: i had an accident when i hit a camel. My wife and a maid died and I was in a coma for six months. All praise be to Allah, I have now recovered my health, but I am not able to observe Sawm (Fasting) for four months, because I am old. As for Ramadan, I hope that Allah will help me to observe Sawm then. My financial situation is good and I want to discharge my responsibility, so please advise me as to what I should do. May Allah guide you to what pleases Him and may He bless you with long life in obedience to Him!

A: If you were in any way responsible for the accident, even little, you have to perform two Kaffarahs (expiations) for the two deaths that resulted from that accident. For each one, you should free a believing slave, but if you cannot find one, you should observe Sawm for two consecutive months for each one of them.

If at the present time you cannot do this, due to what you mentioned, it will remain incumbent upon you until you can do it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 18270

Q: One day, my wife placed her baby in a leather bassinet after hanging it away from his brothers in order that they don't harm him. She left him and went to clean the house and care for the cattle. When she returned, she found that her baby had fallen from the bassinet and was hung by the ropes of the bassinet. Now, is the baby's mother sinful for this act? Please, advise. May Allah reward you!

A: If this bassinet is not strong and proper enough to protect the baby from falling, she is neglectful and has to offer the Kaffarah (expiation). Thus, she has to free a believing slave, and if she can not afford this, she is to fast for two consecutive months. On the other hand, if the bassinet is sturdy enough to prevent the baby from falling, she will not be sinful.

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Fatwa no. 18297

Q: On Wednesday, 16 Dhul-Qa'dah, 1415 A.H., I had a traffic accident in Darb Bany Sha'bah, in 'Asir area with A. N. A., who later died. the traffic police decided that the accident was the fault of the deceased 100%. The case was filed with the judge of Darb Court and the court issued a ruling on the reasons and justifications that had been decided by the traffic officers. I asked the judge whether I should perform Sawm (Fasting) for two months, but he told me that I did not have to do that as I was not responsible for the accident. However, after the accident, my house was burgled on 22 Safar, 1416 A.H.; on 25 Rajab, 1416 A.H., I lost 7,500 Riyals; and I had an accident in another car on 29 Jumada II, 1416. All praise be to Allah for His Divine Decree and Predestination. Also, when my mother saw that I had no car and that I had to borrow or rent one, she asked me to take

some money from the money of hers that I have, which is some 19,000 Riyals. I gave her a receipt for it, although she vowed by Allah that she would not take it. Previously, she gave me 35,000 Riyals to help me construct a building, and sometimes she gets angry with me and tells me that I have taken her money and that I am in her debt. I hope that Your Eminence will advise me, as I think that all these problems are due to the accident. All praise be to Allah for everything as the believer is always being tested, but whenever something happens, my family think that it is due to the accident. I hope that Your Eminence will enlighten us in this respect.

A: First: If the situation is as you mentioned and that according to the police report, you were not responsible for the accident and that it was 100% the fault of the deceased, you do not have to perform a Kaffarah (expiation) nor pay Diyah (blood money).

Second: As for the money that your mother gave to you, if it was as a gift, it is yours to keep. However, if she has any other children, it is obligatory on her to be fair in giving gifts and she should not favor you in any way over them. If it was given as a loan, you are obligated to repay it when you are able to.

Third: The disasters that have befallen you are part of Allah's Divine Decree for His Servants. It is obligatory on a Muslim to be patient and seek the reward from Allah.

You should ask Allah (Glorified be He) to grant you well-being in your Din (religion) and in this world. The accident has no relation to the other things that you mentioned.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Fatwa no. 19317

Q: i had a twenty-six month old son who fell in a water tank and drowned; should i fast or not?

A: If the child's mother is at fault by leaving the child alone near the open tank, she must offer a Kaffarah (expiation); freeing a believing slave, if she can not find that, she must fast for two consecutive months. If it is not her fault, meaning that she left him in a secure place, but he crawled to the open tank, there is no blame on her, for the general rule is that she is innocent unless proven otherwise.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

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Fatwa no. 19315

Q: A woman asks that a few months after getting married she became pregnant. while carrying a gas cylinder, blood started flowing from her and she aborted a fetus. She did not know that she was pregnant. what should she do in this respect?

A: If the embryo that was miscarried was over the age of four months, the pregnant woman should bear the Kaffarah (expiation); setting free a believing slave. If she can not find one, she must fast for two consecutive months, for the fault lies in carrying a heavy weight. If the embryo was less than four months, there is nothing upon her, for life has not been breathed into it yet.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

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Fatwa no. 19451

Q: I was in the ninth month of pregnancy when I felt some pain which made me go to the hospital. The specialist doctor told me that I have to undergo quick surgery to save the fetus because it is difficult for me to give natural birth. I refused to have this surgery and my doctor told me that if I do not undergo this operation quickly, it will expose the fetus to danger

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and it may be stillborn. A few days later, it died in my womb.

Is there any sin on me? Should I consider myself responsible for the death of the fetus because I caused him to die by refusing the surgery which might have saved his life - with the will of Allah - according to what the doctors said? Is there any Kaffarah (expiation) on me such as fasting for two consecutive months? Could you kindly advise? May Allah reward you with the best!

A: If the reality is as you have mentioned, nothing is due on you concerning the death of the fetus. Your refusal to have the surgery did not cause him to die. The surgery might not have achieved the target which the doctor mentioned. The general rule is that one is free from responsibility as long as there is no evidence to prove otherwise. All Praise is due to Allah.

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Fatwa no. 19117

Q: One night, I was driving an agricultural tractor on the highway with a trailer behind it. As the trailer did not have any back lights or reflectors, I had to take the opposite side of the road to be able to use my front lights. While driving in this condition, a car came towards me and kept coming nearer until I was forced to

leave the main road while the trailer was still on it. The car collided with it and two of its passengers died. I was sentenced in absentia to one year in jail, but I wish to know the Islamic ruling on this. Should I make Kaffarah (expiation), manumit a bondsman, pay Diyah (blood money) to the deceased's families, or is there nothing due on me? Please answer us regarding the Right of Allah and the rights of the deceased's families. May Allah reward you good, extend your life and increase you in knowledge!

A: If the case is as you mentioned, you must pay the Diyah for each person whose death you caused. In addition, you must offer Kaffarah which is manumitting a believing bondsman, However, if you cannot, you must fast for two successive months for each person. You were negligent in driving your tractor on the opposite side of the road, and in leaving your trailer with no backlights.

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Fatwa no. 19168

Q: My mother (may Allah have mercy on her) ordered us before dying to ask about something that had happened to her 20 years ago. While she was delivering

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one of her children, the midwives who assisted her let go of her and she fell on her baby who died at once. Is she to blame for its death? Does she have to manumit a bondsman, pay Diyah (blood money) or fast? If she is required to fast for a certain number of days, is it permissible for me, as her son, to fast on her behalf or pay a ransom?

A: There is nothing due on your mother, as she did not intentionally fall on the child, but fell because the midwives let go of her.

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Fatwa no. 19016

Q: I want to know your Fatwa (legal opinion issued by a qualified Muslim scholar) regarding my son who died 30 years ago. The child would keep me up all night until it fell asleep. I put it beside me and then slept. when I woke up at dawn, I found that a goat had sat on it and it died. This is because we used to live in the desert and that is what killed it. Now I want to know, what are this child's rights according to Shari`ah (Islamic law)?

A: If the case is as you mentioned, there is nothing due on you regarding the child's death, for you have not been negligent. It was sleeping beside you

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and an unexpected accident occurred. Moreover, the basic ruling in such cases is innocence.

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Fatwa no. 19390

Q: When I was reversing the car, my brother who is seven years old was holding onto the car. I could not see him, so I asked him if he left the car before I reversed the car, but he lied to me and answered in the affirmative. As a result, the car ran over him against a plough unintentionally and his leg was broken. Fifteen days after the accident, he died in hospital. Should I fast two consecutive months or free one believing slave? Should I pay Diyah (blood money)? Please, advise. May Allah reward you!

A: If the case is as you have mentioned, you must offer a Kaffarah (expiation) because you did not make sure that your young brother had moved away from behind the car. Kaffarah is freeing one believing slave; if there is no one available, you must fast two consecutive months and repent to Allah (Exalted be He).

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Fatwa no. 16129

Q: Around forty years ago, my father and my uncle lived in one house, each in a flat with his family. Each one of their wives used to have her own sheep that belonged to her family. My uncle had once traveled before his wife's relatives visited us. Since my father was the only person who would provide for the two families, he tried to slaughter one of my mother's sheep to feed the guests. Nevertheless, my mother refused to give my father from her sheep and told him that he had to take from the sheep of his brother's wife because the guests were her relatives. My father insisted to take from my mother's sheep by force. He thus beat her in different parts of her body and threw her to the floor. As my mother was in the ninth month of pregnancy, ten days later she had a miscarriage. Two baby girls died, the first was born dead while the second lived for two days then died. My mother told me that this second baby died as a result of the beating as their marks were clear on the baby's body.

Please tell me in detail what is the ruling on my father and what does he have to do? May Allah safeguard you.

A: If reality is exactly as what is mentioned in the question, it will be Wajib (obligatory) on your father to make two Kaffarahs (expiations) of involuntary manslaughter: one for causing the death of the fetus and the other for causing the death of the baby girl who was born alive but then died because of the beating that the mother was subjected to. One Kaffarah is to feed a believing slave or, in case of inability to do so, to observe Sawm (Fast) of two successive months. Moreover, your father has to pay to your mother her portion in the Diyah (blood money) of each of the two baby girls unless your mother waives it. The rest of the Diyah value has to be given to the other heirs unless they waive their shares. One full Diyah has thus to be paid for the baby who was born alive then died and one tenth of such a value has to be paid as a Diyah for the baby who was born dead. Regarding your father, he is neither allowed to inherit from the two baby girls nor exclude anybody to inherit from them because he is the one who caused the death of the two girls.

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Fatwa no. 17956

Q: Fifteen days ago, I drove my family to Makkah Al-Mukarramah. Upon my return to my residence in Bishah,

I put my young children in the luggage compartment of my Hilux car. It should be noted that the luggage compartment has no grille. my 4-year old daughter fell from the car because of a windstorm that had blown out during our return. She fell on the asphalt and died. Now, should my wife or I offer the Kaffarah (expiation) of involuntary manslaughter? It is noteworthy that the luggage compartment is very large and fits the three children who liked to sit inside it.

A: If you put the said daughter in the luggage compartment without having an adult who could control and watch her, you are neglectful and have to offer the Kaffarah of involuntary manslaughter. You must free a believing slave and if you can not afford it, you should fast for two consecutive months. If there was an adult with her who could control and watch her, but she fell due to their negligence, the Kaffarah must be offered by them not you.

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Fatwa no. 17719

Q: I am a car driver. One day I stopped the car to relieve myself and left it running and forgot to take the necessary procedures to fix it.

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As a result, the car slid backwards and killed an innocent boy who was behind it. What is the ruling in this case? Does this take the ruling of the involuntary manslaughter, which is stated in the Qur'an? If it takes the same ruling, I would like to explain to you my conditions.

I am a poor man and sometimes can not provide the livelihood for my children. I am also suffering from kidney failure that weakens me badly, so I am not able to fast two consecutive months because of the pain of the disease that I patiently endure with good faith. Doctors advised me to break my fast due to the difficulty of the disease. In both cases, I cannot free one believing slave or fast. I am so confused on how to offer the Kaffarah (expiation) of my mistake. What should I do in this case? I hope you will give me a satisfactory answer that makes me comfortable and assures me about the acceptance of my repentance.

A: If the case is as you have mentioned, you must offer a Kaffarah of involuntary manslaughter because you caused the death of the child in question. Here the Kaffarah is freeing one believing slave; if there is no one available, you must fast two consecutive months. If you cannot afford both of them, the Kaffarah remains obligatory on you until you become able to offer any of them, since it is the right of Allah (Glorified and Exalted be He). If you fail to offer a Kaffarah during your lifetime, we hope that Allah will forgive you.

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Fatwa no. 17710

Q: On Thursday, 17 Muharram, 1416 AH, I was traveling with my fifteen-year-old son. it was destined for us to have a car accident when one of the two rear tires was damaged, which made the car deviate from the road and hit a rock on the side of the road. My son died as a result. In fact, I was driving at high speed and I was aware that the rear tire was somewhat loose, but I traveled more than once with the car in such a state. Your Eminence, I would like to ask about the following:

Firstly: What is the Kaffarah (expiation) that I am required to offer since I caused the death of my son?

Secondly: Was my son obligated to perform Hajj? How would it be performed on his behalf?

A: If the reality is as you have mentioned, you will have to offer Kaffarah for involuntary manslaughter, because of your negligence which led to the accident. This Kaffarah is freeing a believing slave. If you find this beyond your means, you must observe Sawm (Fast) for two consecutive months.

Regarding Hajj, your son was not obligated to perform Hajj unless he had money

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that could enable him to perform it before his death. In this case, someone else can perform Hajj on your son's behalf with his money. If he can not afford Hajj, he is not obliged to perform it. However, there is no harm if someone offers to perform Hajj on his behalf.

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Fatwa no. 15436

Q: Once I was riding my car to the Masjid (mosque) to offer `Isha' (Night) Prayer. The speed of the car did not exceed 35 km/hour. There was a woman on the other side of the road doing sports. Suddenly, she decided to cross the road to the other side without watching out for cars. I was surprised to see her before my car because I thought that she was on the other side of the road. so, I hit her with the car despite my attempts to avoid her and she died immediately. There was no passage way for the walkers in this spot. When the police came and searched for the causes of the accident, they found that the mistake was made by the woman and not the driver. After deep investigation, they set me free. I am a Muslim man, I am married and have six children and I work in France. The woman who had the accident was a French Christian woman. It is known that all the French people benefit from the insurance system i.e.,

anyone who has an accident, will be compensated for all the losses resulting from this accident. In cases of death by any reason, the insurance company gives money to the family of the victim. My question is: Is it due on me to fast for two consecutive months and pay the Diyah (blood money) to the family of the woman? What is the legal ruling on this case? Could you kindly advise? May Allah reward you with the best! I can not enjoy my life since this accident has taken place.

Could you answer me soon please? May Allah reward you!

A: If the reality is as you have mentioned, there will be no blame on you because she was the cause of this accident.

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Fatwa no. 15437

Q: I am a seventy-five year old woman. I live in this country in which I got married when I was twenty-five years old. i gave birth to a female baby. While i was breastfeeding my baby i accidentally slept while leaning over her. When i woke up, i found her dead. I am sure I caused her death unintentionally and I told her father

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who went to ask a religious scholar at that time, 45 years ago. He asked him about what should be done in this case and the scholar told him that I must feed sixty poor people. I did that, but still feel that this is not enough. I ask Allah, then Your Eminence to tell me whether what I did was enough or if there are certain matters that I should observe. Kindly give us the legal Fatwa in this regard. May Allah reward you.

A: If the case was as you mentioned, you should offer a Kaffarah (expiation) for unintentional manslaughter. This Kaffarah is to free a believing slave, and if you are unable to do that, you must fast for two consecutive months. Offering a feeding Kaffarah is not sufficient.

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Fatwa no. 16059

Q: My mother caused the death of her nursing daughter by mistake when she wrapped it in a heavy blanket. Three months later, my mother died. Is Kaffarah (expiation) due on my mother? How can I offer it on her behalf?

A: If the girl could not breathe and died because of the heavy blanket which your mother wrapped her in,

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offering Kaffarah is necessary, which is to manumit a believing bondsman, and if this is not available, one must fast for two successive months. Since your mother has died, you must offer the Kaffarah from her inheritance, if any, by purchasing a slave and manumitting it. If this is not possible, it is acceptable for you or any of your mother's relatives to fast for two successive months on her behalf. The Prophet (peace be upon him) stated, (("Whoever died and had some days to fast, their Waliy should fast them on their behalf.")) (Agreed upon by Al-Bukhari and Muslim as Hadith Sahih, authentic Hadith). The Wali mentioned in the Hadith is the relative.

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Fatwa no. 15337

Q: A woman was in her ninth month of pregnancy. In her home there was a white square-shaped tin tank that held one square meter of water. When the tank was half full, she had to lean on it to get water. Three days later, she felt that the fetus was not moving in her womb and when she visited a doctor, he discovered the fetus was dead and he removed it. The woman fears that she may have caused the death of her fetus and wants to free herself

from guilt. Is she required to offer Kaffarah (expiation)? Bear in mind that she does not know the reason behind the fetus's death. Please give us your Fatwa (legal opinion issued by a qualified Muslim scholar). May Allah reward you for benefitting Muslims and for serving Islam!

A: This woman must offer the Kaffarah for involuntary manslaughter since she has caused the death of her fetus. The Kaffarah is to manumit a believing bondsman and if this is not available, she should fast for two successive months (60 days). Menstruation does not break the succession and she must fast other successive days to make up for these missed days until she completes 60 days.

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Fatwa no. 16546

Q: My wife had a little boy. while she was breastfeeding it, she fell asleep on it and the boy died. Please advise us: what is the Kaffarah (expiation) for this? She also has a two year old girl. One day my wife went out of the house for a necessity and the girl went out after her, fell in a water container and drowned. Does my wife have to make Kaffarah or not and what is required of her?

A: Your wife has to make Kaffarah for the death of the boy as she caused it. As for the girl's death, there is nothing on her since

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she was not responsible for it. The Kaffarah is to manumit a believing bondsman, and if this is not available, to fast for two successive months.

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Fatwa no. 16504

Q: My mother was elderly and feeling unwell. I left the keys in the car, and told my wife to get her into the car so that I could take her to hospital. It was Allah's will that my wife took nearly five minutes to get her to the car, and by then my young son had got into the car, started the engine, and stepped on the accelerator. This resulted in the accidental death of my mother. Please advise, may Allah reward you. What should we do? I also had a daughter who was fourteen months old. Her mother was at home when the girl went out to play. There was a water container in which the girl fell and drowned. Does her mother have to pay Kaffarah (expiation) or not?

A: First, you have to pay Kaffarah, as it is your fault for leaving the key inside the car, which resulted in your young son driving it and killing

your mother. The Kaffarah is emancipating a believing bondsman. If you cannot do this, you must observe Sawm (fasting) for two consecutive months.

Second, concerning your little daughter who drowned in the water container and died, her mother does not have to pay Kaffarah, since the original ruling is innocence, and she has not done anything that makes her guilty.

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Fatwa no. 15026

Q: fifty years ago, a woman aborted twin babies in the seventh month of her pregnancy. She thought that they would die because they were not in their full growth. She thus did not care about them, did not breastfeed them or give them any kind of food, and was only busy with her own self. No medical care was available at that time and the two babies died less than one day after they were born. The concerned mother is more than eighty years old now, and she can not observe Sawm (Fast). What then does she have to do?

A: If reality is exactly as what is mentioned in the question, such a mother has to make a Kaffarah (expiation) for each baby. One Kaffarah is to free a believing slave or, in case of inability to do so,

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to observe Sawm (Fast) for two successive months.

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Fatwa no. 16642

Q: She has been practicing medicine as a successful obstetrician for 11 years, and none of her patients has had complications whatsoever. However, she had a medical case in which an embryo died in the mother's womb two months ago, as she decided to take it out of the womb. During the operation, it turned out that the embryo was torn and was stuck to the womb, which was fragile. After the operation, the mother did not heal completely and she was examined in the university hospital, which showed that there was a hole in the uterus wall despite my keenness on performing the operation. the woman received her treatment in the hospital where doctors sectioned her abdomen and cleaned it. But she was told that she would only be able to give birth through cesarean operations. Is there any blame on me? Do I have to pay Diyah (blood money)? If this matter occurs again with that woman, what should I do?

A: You are not to blame for what you did, because you, as a specialist in that field, performed the right medical procedure. You also said that you have already performed successful operations of the same kind, praise be to Allah. A clever doctor is not responsible

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for the harms or even the death of a patient, if he or she does his or her duty according to the prescribed medical procedures, because he or she is permitted by law to perform such operations. So a doctor is not held accountable for repercussions that may occur to the patient. We are of the opinion that you should continue your job to benefit the Muslims. We ask Allah to help you and advise you to be more careful and precise with the patients' medical conditions before providing any medication.

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Fatwa no. 15090

Q: 18 years ago, I was 15 years old. I went out with my father and brothers - one of whom was nearly 4 and the other was a little older - along with some sheep. When we were at a distance from home, my father told me that he would be back and that I had to stay with the sheep and take care of my brothers. So I did; however, after a while we went to catch up with the sheep and my little brother lagged behind. He began moving in the direction of our home, but we did not say anything to him, and soon we disappeared from sight with the sheep.

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We stayed out for several hours, but when we returned home, we didn't find our brother. We went out again with my father and some people to search for him, and found that he had strayed away from home and died due to exhaustion. My question: Did I commit a sin by leaving him? Should I offer Kaffarah (expiation)? Please reply, may Allah guide you to what pleases Him!

A: If the matter is as mentioned, you must offer Kaffarah (expiation) for neglecting to look after your brother and by not taking him back home. You should also offer Tawbah (repentance) to Allah of this. The Kaffarah in this case is to free a believing bondsman, and if you do not find one, you must fast for two consecutive months, i.e. sixty days.

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Fatwa no. 17208

Q: I am a woman whose work is to cauterize the wounds of boys. One day, I was asked to cauterize a very sick boy who died immediately after cauterizing.

Now, am I to blame for this act? Should I offer a Kaffarah (expiation) for the boy's death? It should be noted that the boy was on his deathbed before I cauterized him.

May Allah protect you!

A: If the reality is as you have mentioned, that you cauterized the boy similarly as you do with any other boy, you will not be sinful.

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Fatwa no. 17241

Q: I want to ask about a problem that disturbs me a lot. i circumcised a girl three days after her birth. She bled a little blood, then she died one hour later, and I do not know if the circumcision was the reason or not. I practice circumcision very skillfully for I have done it more than thirty times without negative effects. My heart will not be assured until I ask about it. It is worth mentioning that the mother of the girl died ten days after conception and her father who is still alive does not know anything about the causes of his daughter's death, nor did I tell him anything. Please, advise in this regard.

A: If you practice circumcision very skillfully, as you mentioned above, according to the principles of the profession in a manner that fulfills its purpose and does not entail harm, and there was no negligence on your part, there will be no blame on you.

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Fatwa no. 17506

Q: i accidentally killed one of my tribe members. This happened during our celebration on the Day of `Eid. His heirs relinquished their right of Qisas (just retaliation) and Diyah (blood money) and forgave me without any terms or conditions because of the friendship between us. My question now is:

Is it possible to free a bondsman, and could you arrange make this option available? I should mention that I do not have all the money I need to free a bondsman at this time, but I will receive the funds after I leave prison from the benefits of my previous job.

Should I fast two consecutive months instead to fulfill my obligation?

Please advise. May Allah guide you and may Allah's Peace, Mercy, and Blessings be with you!

A: If the matter is as mentioned, you must pay the Kaffarah (expiation) of involuntary manslaughter

because you have killed a person of your tribe. The Kaffarah is to free a Muslim bondsman whether you have the money now or will have it in the future. If you are unable to do this, you must fast for two consecutive months.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr ibn `Abdullah Abu Zayd	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh	Salih ibn Fawzan Al-Fawzan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 17018

Q: My problem is that I unintentionally caused our house to set fire and my mother was burnt inside it. This took place twenty years ago. Since then I feel conscience-stricken. I wonder whether I am to blame, and whether I should observe Sawm (Fast) or give charity to die comfortably. I had a disturbing nightmare some time ago. I see a camel running after me to devour me. This nightmare haunts me continuously. I hope Your Eminence will guide me in this respect, so that my heart may be satisfied. Am I to blame for my mother's death? May Allah protect you!

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A: If there is negligence on your part that caused this burning that caused the death of your mother, you should pay the Diyah (blood money) to the heirs of your mother. You should also offer Kaffarah (expiation) for involuntary manslaughter: to free a believing slave; otherwise, you should fast for two consecutive months.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 17074

Q: I am a fifty-year-old woman. Thirty years ago and during the ninth month of my second pregnancy, I suffered from a severe cough. My neighbor told me to put some pepper with tea and take them to get rid of this cough. I used this prescription to recover, given that we live in the desert where there are no physicians to give me the right prescription. unfortunately, I got severe colic that resulted in aborting the embryo. I hope your Eminence could give me a written answer to my question as soon as possible; is there a Kaffarah (expiation) due on me? May Allah protect and guide you!

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A: You should offer Kaffarah for involuntary manslaughter, for the embryo apparently was aborted due to your use of pepper. The Kaffarah is freeing a believing slave, if you do not find, you should fast for two consecutive months. We ask Allah to help you and grant you success and to make your child an intercessor for you.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	\`Abdul-\`Aziz Al Al-Shaykh	Salih Al-Fawzan	\`Abdullah ibn Ghudayyan	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

Fatwa no. 17472

Q: I had a one year old baby. One day, one of my sisters drove the car when my elder brother, who was forty years old, ordered her to refuel it. The driver of the car was nine years old. My child was among a group of children standing around the car. The mother of the driver was busy inside the house and was unaware of what her child was doing. When my sister started driving the car, the children sat on the trunk except the one year old girl. the little girl was standing in front of the car on the right side and the driver did not notice her. It was Allah's Will that the car ran over the girl, who died immediately.

I ask Allah then your Eminence to give me a satisfactory answer

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about the required Kaffarah (expiation), or if there is any other penalty. It is worth mentioning that the girl who drove the car is sixteen years old now. Who is obligated to observe Sawm (Fast) or make Kaffarah? The girl who drove the car, the elder brother who ordered her to drive the car, or the mother who was inside the house?

A: The Diyah (blood money) is to be settled by court. Regarding Kaffarah, it should be made by the person who gave the order of driving the car, namely, the elder brother. This Kaffarah is freeing a believing slave; but if he does not find a slave to set free, he must observe Sawm for two consecutive months as a way of seeking acceptance of repentance from Allah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 15946

Q: my wife put our female infant in her portable bed and attached it to the ceiling of the cottage. We live in a Bedouin village in Tuhama, Qahtan. After she returned, she found the baby on the ground, because the rope with which she hung the portable chair was made of delicate nylon. Despite her tying it with three knots, the baby's constant movement and swaying caused the rope to snap.

My wife did not know that the rope had snapped, and the baby's nose was bleeding. Due to this accident, the infant was ill until she died. We do not know whether my wife has to offer Kaffarah (expiation) or not. Kindly, give us your Fatwa in this regard.

A: She must offer Kaffarah, because of her negligence in using a thin rope. The Kaffarah is freeing a believing bondsman, and if she is unable to do that, she may fast two consecutive months.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 18082

Q: A woman attacked a Muslim woman and killed her fifty years ago, and the killer died a long time after the incident. can the daughter of the killer offer the Kaffarah (expiation) for the act of her mother by freeing slaves or fasting?

Waiting for your answer, and may Allah protect and support you!

A: There is no Kaffarah for premeditated murder. However, the daughter of the killer should supplicate to Allah for her and give Sadaqah (voluntary charity) on her behalf. Perhaps, Allah will benefit the killer from these deeds.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr ibn `Abdullah Abu Zayd	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh	Salih ibn Fawzan Al-Fawzan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 19980

Q: first: A mother laid her baby girl to sleep beside her in bed and covered her with a quilt. When she woke up in the morning she discovered that her baby girl was dead. What is the ruling on this mother?

Second: A boy around one year old was left by his mother in the back of the house. The mother asked her other son, who is four years old, to watch his brother and keep him from going close to the fire. the older son neglected his younger brother who fell into the fire and died. Must the mother offer any Kaffarah (expiation) for this? Please provide us with your beneficial answer.

A: According to what is mentioned regarding the first question, the concerned mother does not have to offer any Kaffarah for the death of the baby girl because she did not cause the death. This is also due to the fact that the basic principle states that no Kaffarah is due unless there is clear proof to the contrary. Regarding the second question, if the case is exactly as you have mentioned; the mother in question was negligent in leaving the baby boy near the fire to be watched only by a young immature child. Consequently, it is Wajib (obligatory) on her to offer Kaffarah, which is to free a believing bondsman or, if unable to do so, to observe Sawm (Fast) for two successive months, i.e. sixty days.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
Bakr ibn `Abdullah Abu Zayd	Salih ibn Fawzan Al-Fawzan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 19983

Q: Nine years ago, i felt ill so i visited a doctor, who prescribed some medication. He asked me whether i was pregnant, and i said no. He then gave me medication and an injection. When i took it and returned home, i felt pain and had a miscarriage. I did not give much importance to the matter because I did not know the medication would affect the fetus. I was not educated enough to know such matters, and neither was my family. Now, I feel guilt and fear Allah that I may have committed a sin, especially when the doctor asked me whether I was pregnant and I denied it not knowing that the side effects of the medication would be so grievous, and that my three month fetus would be miscarried. What should I do to expiate for this sin which I committed unintentionally?

A: If the fetus you miscarried had already reached the age of four months in your womb before the miscarriage, you must offer Kaffarah (expiation). The Kaffarah is freeing a believing bondsman, and if you are unable to do that, you have to observe fasting for two consecutive months. If the miscarriage occurred before the fetus reached the age of four months,

you do not have to offer Kaffarah, and you should repent to Allah (Glorified be He) and ask His forgiveness.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 19932

Q: I am married to a man and I gave birth to twenty-three children, boys and girls, eight of whom died. I aborted two twins because of my husband's bad treatment; he does not fulfill my duties, kicks and insults me in the presence of his children and second wife. I observed fasting for two months and still another two remain, so I want to ask you about this. My husband neglects me and his children, while giving his attention fully to his second wife. I live in a bad state that only Allah knows. What is the ruling of the abortion I had? Should I complete fasting the other two months? Are the first two months enough?

A: If you are the reason behind ending your pregnancy as a result of your deliberate violation or negligence after the soul is breathed into the fetus, one Kaffarah (expiation) will be obligatory on you for every pregnancy you end. Kaffarah is freeing one believing slave; if there is no slave available, you must fast two consecutive months for each pregnancy you end. If abortion occurred without your interference or was done before the soul was breathed into it, i.e. before

the fifth month, there will be nothing on you.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Second question of Fatwa no. 19299

Q 2: A woman intentionally aborted her baby while she was ignorant of the ruling on doing so. What does she have to do in case such abortion took place before or after the embryo had been fully created?

A: In case that this pregnancy was aborted after the soul had been breathed into it, i.e. after the completion of four months or more, the concerned lady has to make the Kaffarah (expiation). Such a Kaffarah is to free a believing slave or, in case of inability to do so, to observe Sawm (Fast) for two successive months. However, in case that the soul was not breathed into the concerned embryo; the concerned lady is considered a sinner for aborting it but she does not have to make any Kaffarah. She has only to make Tawbah (repentance to Allah) and Istighfar (seeking forgiveness from Allah).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 17576

All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

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To proceed,

The Permanent Committee for Scholarly Research and Ifta' reviewed the request submitted to his Eminence the General Mufty (Islamic scholar qualified to issue legal opinions) from his Excellence the General Manager of Hospitals in the Ministry of Health, which was referred to the Committee from the General Secretariat of the Council of Senior Scholars with the number (2768) in 2/7/1415 AH. The following question was asked:

Many inquiries have been sent to the Ministry from some health departments about the age of the fetus above which the fetus is said to have been dead and below which it is said to have been aborted. Since this issue involves Shar`y (Islamically lawful) and legal aspects, I hope your Eminence would honor us with a Shar`y Fatwa about the age of the fetus during pregnancy, the age under which it is said to have been aborted, and the age before which it is said to have been dead so that we can inform the health departments about this to act accordingly.

After studying the question, the Committee answered: **Firstly:** The ruling on abortion:

1. The basic rule states that abortion during any stage of pregnancy is not permissible according to the Shari`ah (Islamic law).

2. Abortion during the first stage of pregnancy, which is the first forty days, is not permissible except to prevent an imminent harm or to fulfill a Shar`y benefit; each case is estimated by specialists in Shari`ah and medicine. It is not permissible to have an abortion during

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this stage for fear of facing difficulty in bringing up children, being unable to provide for them and for their education, for fear of their future, or due to having enough children.

3. It is not permissible to have an abortion if the fetus is `Alaqah (a piece of thick coagulated blood) or Mudghah (small lump of flesh) unless a reliable medical committee decides that it endangers the safety of the mother and may lead to her death if it remains in her womb. If this is the committee's decision, it will be permissible to have an abortion but after sparing no efforts to prevent such dangers.

4. After the third stage and after completing the fourth month of pregnancy, it is not lawful to have an abortion unless a group of reliable and specialized doctors decide that the fetus can cause the death of its mother if it remains in her womb. This decision must also be taken after sparing no effort to save its life. In fact, abortion is allowed according to these conditions to prevent the worst of the two harms and bring the best of the two benefits.

Secondly: Rulings after abortion:

These rulings differ according to the stage of pregnancy during which the abortion took place. They are as follows:

The first ruling: Abortion can take place during the first two stages, that is,

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the Nutfah - which is mixed drops of male and female sexual discharge that takes place during the first forty days of pregnancy in which the sexual discharge clings to the womb - and the `Alaqah in which the sexual discharge is turned into coagulated blood during the second forty days of pregnancy until the eightieth day of pregnancy. During these two stages, if an abortion takes place, there are no consequences according to the Ijma` (consensus of scholars). Accordingly, the woman should not stop performing Salah (Prayer) or observing Sawm (Fast) as if she was subject to no abortion. She only has to perform Wudu' (ablution) for each Salah if there is blood, for this case is Istihadah (abnormal vaginal bleeding outside the menstrual or post-partum period).

The second ruling: Abortion may take place during the third stage, which is the stage of Mudghah, namely, the lump of flesh, in which the human features of the fetus begin to appear from the eighty first day of pregnancy until the hundred and twentieth day; the third forty days of pregnancy. This involves two cases:

1. The Mudghah has neither visible nor invisible traces of human features and the midwives testify that it does not mark the beginning of a human shape. In this case, the ruling on abortion is the same as when it takes place during the first two stages, which means that it entails no consequences.

2. The Mudghah has traces of complete human features, a visible trace of a human feature, such as a hand, a leg, etc, or even an invisible trace, or the midwives testify that it marks the beginning of a human shape. In this case, there are the consequences of having

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postpartum blood and finishing one's `Iddah (woman's prescribed waiting period after divorce or widowhood).

The third ruling: Abortion may take place during the fourth stage after the soul is breathed into the fetus - which is from the beginning of the fifth month of pregnancy when one hundred and twenty-one days of pregnancy pass and onward. There are the following two cases:

1. The embryo does not cry. In this case, it has the same ruling on the second case of Mudghah; but it must also be washed, shrouded, and given a name, in addition to offering funeral Prayer and `Aqiqah (sacrifice for a newborn) for it.

2. The embryo cries. In this case, it has all the rulings of a newborn, which are the rulings stated in the above-mentioned case in addition to having the right to inherit, be inherited, etc.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul- `Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul- `Aziz ibn `Abdullah ibn Baz

Fatwa no. 13676

Q: My thirty one year old wife M. A. M is now bedridden in hospital due to a near miscarriage. She is in her sixth month of pregnancy and the ultrasound has confirmed that the fetus is deformed and

its head and brain have not developed. The hospital advises that an abortion must be performed. Is this permissible?

Thank you, and peace be upon you.

A: It is impermissible to abort a fetus because it is deformed. You must have hope that Allah (Glorified be He) may change such deformation during the rest of the pregnancy and that the child may be born healthy. May Allah cause him to recover and make things easy for you all.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 15961

Q: A man and his 22-week pregnant wife visited the German-Saudi hospital to examine the fetus. They found that the fetus was deformed as the top of the skull was absent. The wife went to the Maternity and Children Hospital where two consultants who used an ultrasound scan examined her. The same deformity was proven by these examinations.

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It is scientifically proven that the deformed fetus dies soon after birth as the skull is open. Furthermore, continuing the pregnancy will lead to a late delivery and an increase in the fetus size, which may cause many complications for the mother. The mother may have to have a caesarean which has many effects. The mother will have bad mood swings during the remainder of her pregnancy, which will badly affect her health and family.

We, therefore, decided to write to you to know the Islamic ruling on aborting the fetus now.

A: It is impermissible to abort the fetus because of the deformity mentioned in the question. Allah may heal the fetus during the remainder of the pregnancy. Moreover, it may be born normal and healthy, as has happened to many people.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 15963

Praise be to Allah alone, and may peace and blessings be upon the final Prophet.

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The Permanent Committee for Scholarly Research and Ifta' has read what was submitted to His Eminence the Grand Mufty from the Military Hospital Manager in Riyadh and Al-Kharj, that was referred to the Committee by the General Secretariat of the Council of Senior Scholars, that carries number 1599, dated 9/4/1414 A.H. The question goes as follows:

Please find attached a copy of the medical report of the patient MAAM who is being treated in the Obstetrics and Gynecology in the Military Hospital in Riyadh. Please advise concerning the following issue.

Below is the translated text of the medical report:

Date: September 22nd, 1993.

Unit: Obstetrics and Gynecology.

Patient Name: M.A.A.M.

Patient Number: (...)

Age: 31 years.

Mr. `Abdullah Al-Mursil,

Islamic awareness official,

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!),

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The abovementioned Saudi woman is twenty weeks pregnant. She has six healthy children, and she had an abortion once before. However, she is in good health now, although she had goitre in 1984.

During her current pregnancy, she received prenatal care in the primary health care unit, where she had ultrasound that revealed deformations such as the abnormally small size of the head, the entire forebrain, cataract, a nose that has one opening, deformation in the heart (slow heartbeat), most probably ventricular septal defect and abnormal kidneys, as the left kidney has renal cysts.

Accordingly, we saw that this fetus is unable to sustain life, and we recommend that it should be aborted. We discussed this issue with the mother, and she agreed to abort it in the nearest possible chance. She is now so depressed, and we think we can help her psychologically and physically by abortion. We also fear that if this pregnancy goes on, she might end up needing a caesarean section, which endangers her life, and might cause her inflammation and bleeding,

in return for unnecessary procedures. We would like your opinion concerning the religious point of view. We are grateful for your cooperation.

Dr. Al-Sabbagh, Obstetrics and Gynecology Unit Manager.

Dr. `Awad, Obstetrician and Gynecologist.

Dr. Muslih, Obstetrician and Gynecologist.

Having studied the Fatwa request, the Committee answered that it is impermissible to perform the abortion due to the mentioned deformations, given that Allah might cure the baby in the remaining time, and he might be born healthy. This happened to many people before.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 17073

Praise be to Allah, Alone, and peace and blessings be upon the last Prophet (i.e. Muhammad):

The Permanent Committee for Scholarly Research and Ifta' has read what was received by His Honor the General Mufti from the doctors at the National Guard hospital in Riyadh, which was sent to the committee from the General Secretariat of the Council

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of Senior Scholars, numbered (2237) dated 3/6/1415 A.H. The doctors inquired about the following:

A married woman gave birth to three children by three consecutive cesarean section operations:

The first child was normal.

The second child was extremely disabled, physically and neurologically.

The third child was the same as the second.

This woman is now in the sixth month of her fourth pregnancy, and the embryo has been proven by x-rays to be physically and neurologically disabled; but the x-rays could not identify whether or not it would live after delivery.

The question is: is it permissible for the mother to abort the pregnancy? It should be mentioned that if the pregnancy continues to the ninth month, the woman will need to have another cesarean section to deliver this disabled child, but if the pregnancy is aborted now, there will be no need for this operation, unless she hemorrhages. Moreover, the placenta may be stuck to the wall of the womb for being cut three times before, which may require a hysterectomy if there is bleeding, whether the surgery is done in the sixth or the ninth month. We hope that you will provide us with the prompt ruling in this regard.

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After the Committee studied the request for Fatwa (legal opinion issued by a qualified scholar), it answered as follows: It is impermissible to abort the mentioned pregnancy. The child must be kept until it is naturally delivered by its mother In-sha'a Allah (If Allah wills).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
\`Abdul-\`Aziz Al Al-Shaykh	Salih Al-Fawzan	\`Abdullah ibn Ghudayyan	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

Fatwa no. 18309

Q: Your Honor, I am a 31 year old man. My elder brother died eight years ago leaving behind four children and a wife who is also our cousin. Out of my desire to raise my nephews and not to expose them to problems that might result from their young mother's marriage to another person, I sought help from Allah and married her. I did so to provide her and my nephews with an honorable life while living with my family. This was the only matter that consoled my father after my brother's death (may Allah have mercy with him).

Praise be to Allah, she was a good wife but Allah willed that we have a genetic disease in our family that results in the death of the newborn around one or two months after birth. I buried the last child we had one month ago, and he was the third to die in the same way.

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Due to my desire to have children who would support me as I grow older, and as I am unable to marry again for not being able to afford a second family on my modest salary, I went to the hospital to seek necessary treatment. We suffer psychologically during the pregnancies, after delivery and upon the death of newly born children. The final doctors' decision referred us to the specialized hospital in Riyadh to take samples of the fetus while in the mother's womb in order to determine whether the fetus is healthy or has the same disease. If the fetus is healthy, the mother can carry on the pregnancy, and if not, she should undergo abortion. Now we seek to know whether this process is Islamically permissible, considering that this happens before the fetus reaches the age of four months.

What is the permissibility of undergoing an abortion in such a case? I cannot divorce my cousin or cause misery to my nephews, and I cannot marry another woman due to my financial status as mentioned. We appreciate your guidance, may Allah bless you!

A: It is not permissible to abort the fetus solely based on the opinion of doctors who say it has an illness; rather such matters are up to Allah Alone. We advise you to ask safety from Allah against every evil. Rejoice with

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goodness and good consequences In sha'a-Allah (if Allah wills).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman

Fatwa no. 19140

All Praise is due to Allah Alone, and peace and blessings be upon His Last Prophet. To commence:

The Permanent Committee for Scholarly Research and Ifta' has studied the question submitted to His Honor the General Mufti by the General Manager of the Department of the Ministry of Islamic Affairs, Awkaf, Call and guidance in `Asir No. 23/1/724 on 22/8/1417 A.H. along with the information given concerning the case of the woman whose fetus has not developed a head. The case included a question about the ruling on aborting the fetus before it completes its full term based on of the mentioned findings. The question was referred to the General Secretariat of the Council of Senior Scholars No. 4754 on 29/8/1417 A.H. The Committee studied the case and reviewed the medical report, which is signed by a number of doctors, related to the mentioned pregnancy, and it reads as follows:

Name: The name of the pregnant woman.

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Nationality: Saudi.

Age: 28 years old.

Gender: Female.

File no.: (--).

This patient is in the seventh month of her pregnancy. She has three living daughters, the youngest of whom is two years old. The expected term for her delivery is 5/10/1417 A.H. All of her lab examinations are sound. There is no other disease accompanying her pregnancy. When she visited the out-patient clinic for the first time to investigate her pregnancy on 7/7/1417 A.H., the fetus was diagnosed through ultrasound and regular rays. These tests showed the fetus had no head but was still alive. It is medically known in such cases that the fetus either dies inside the womb, or dies directly after birth because the growth of the brain will not be complete.

The mother is not exposed to any danger until delivery. The mother's status remains stable and there are no current or expected future complications if the fetus remains alive inside the womb until delivery.

After the Committee studied this case, its answer was as follows: It is not permissible to abort the fetus at this stage, especially as the medical authority has decided that

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there is no danger on the life of the mother if pregnancy continues, and she may deliver the child naturally after completion of the full term of pregnancy.

As for the deformation of the fetus, the issue that it does not have a head, and that it will not live after birth, these are not legal excuses for abortion. The result may be otherwise, and Allah may complete his creation during the remaining phases of pregnancy, for Allah is Able to do all things.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 19337

Q: I am a married woman and I have five children. Allah (Exalted be He) willed that I get pregnant for the sixth time. I have weak nerves and my body cannot adjust well during times of pregnancy. Therefore, I visited a friend who works in a hospital asking her for advice and she gave me some pills that induce abortion. I took the pills, and after a few days when I started to bleed, my husband took me to the hospital where I had an abortion. This happened one and a half months after

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conception. Now I deeply regret what I have done. So I present my problem to you and hope to receive your answer as soon as possible because I am living the worst days of my life. May Allah save you!

A: The basic rule regarding pregnancy is that abortion is not permissible at any stage without a Shari`ah (Islamic law) excuse. If it is still a Nutfah (mixed drops of male and female sexual discharge) which is during the first 40 days of pregnancy, and if abortion achieves a Shari`ah interest or saves the mother from an expected harm, abortion will be permissible in this case. This does not include fear of being unable to raise the children, or provide for them, or the desire to have a limited number of children, or similar reasons that have no basis in Shari`ah.

However, if pregnancy lasted for more than 40 days, abortion will be Haram (prohibited). Pregnancy in this stage is called `Alaqah (small lump of flesh) which is the beginning of human creation. It is not permissible to have an abortion after reaching this stage unless an accredited medical committee decides that pregnancy endangers the mother's life and that it may end her life. Consequently, inducing abortion at one and a half months of pregnancy based on your own opinion claiming that you have weak nerves and that your body cannot bear pregnancy is a prohibited act. You must perform sincere Tawbah (repentance to Allah) and never repeat a similar act in the future.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 20532

All praise be to Allah Alone, and peace and blessings be upon the final Prophet.

The Permanent Committee for Scholarly Research and Ifta' has reviewed the letter addressed to the General Mufti from the manager of the Armed Forces Hospital in Riyadh and Al-Kharj. The head of the Hospital attached a medical report of a married woman to be reviewed. The report shows that she is in her fifth month of pregnancy, that the fetus is deformed and that pregnancy endangers her life. The report states:

This woman is in her fifth month of pregnancy, and she is now 140 days pregnant. The sonar examination has showed that the fetus suffers from deformations. It had no skull and no

brain tissue (which denotes that the skull and brain are missing). Please clarify the Islamic ruling on having an abortion, since it seems impossible for the fetus to survive after delivery. There is no operation that can save its life. Bear in mind that if the woman reaches her ninth month of pregnancy, the delivery may be very hard and doctors may surgically interfere to deliver the fetus, which may endanger the woman's life.

After the Committee reviewed the Fatwa request, it gave the following answer: If the case is as you mentioned that this pregnancy may endanger the woman's life, there is no harm in aborting the fetus to protect the mother and save her from harm. However, if abortion is due to the fetus's deformation, it is not permissible.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
Bakr ibn `Abdullah Abu Zayd	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

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Fatwa no. 20736

Q: I am a married woman. After my sixth month of pregnancy, some unfortunate things started happening to me. I was unable to live normally, I feared everything and I stayed in bed most of the time. All of these symptoms would vanish once I deliver the baby, as there is no organic disease, all praise be to Allah. When some of my friends learned about my condition, they advised me to try to miscarry through lifting heavy objects or jumping from high places. Indeed, I followed their advice and I lost the baby during my fifth month of pregnancy. After that, all my fears were gone and I was psychologically relieved. Now I feel that I have killed that baby and I fear Allah. I regret the sin that I have committed and I cry a lot. Even now, 12 years later, I still cry and regret what I did. Please guide me:

- Did I commit a sin? Note that I only did it because of the fears and bad feelings that I had. What should I do so that Allah will forgive me?

- Should I make any Kaffarah (expiation) for my sin?

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Please answer me so that I may regain my peace of mind, as I fear the Punishment of Allah and hope for His Forgiveness. May Allah reward you!

A: What you have done in aborting the fetus after the soul is breathed into it is considered an assault on a safeguarded human being. You have to perform Tawbah (repentance to Allah) and you should pay the Diyah (blood money) of the fetus if the heirs claim it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The third question of Fatwa no. 20791

Q 3: My husband was working at the University of Kuwait, but was without work after the invasion of Iraq in 1990. At that time, we used to borrow money in order to provide a living for our three children. In 1991, I was in the fifth month of pregnancy under these hard conditions, so I insisted on having an abortion after the soul was breathed into the fetus. Later on, I bitterly regretted doing this great misdeed. Thanks to Allah, I gave birth to another two babies in 1998 and 1999. The last child I gave birth to was in Shawwal, 1419 A.H. at the King Fahd University Hospital.

How can I expiate for the misdeed I committed when I had an abortion and killed the soul that Allah prohibited its killing? Is it enough to perform Salah (Prayer) of repentance and seek forgiveness? What should I do to attain forgiveness?

A: the abortion you had is a prohibited act that you must repent from and must not do again. Also, you have to pay Diyah (blood money) of the fetus to his heirs, if they claim it.

May Allah grant us success! May peace and blessings be upon our Prophet, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 15827

Praise be to Allah, Alone. Peace and blessings be upon the Last Prophet.

The Permanent Committee for Scholarly Research and Ifta' has reviewed the query sent to His Eminence the General Mufti from His Excellency the Director of the Armed Forces Hospital, located in Riyadh and Kharaj. The query referred to the Committee by the General Secretariat of the Council of Senior Scholars dated 26/2/1414 A.H., no. 982 is as follows:

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Kindly, find the attached medical report of the patient (...) who is being treated in the Obstetrics and Genecology department in the Armed Forces Hospital in Riyadh. We hope that you review and answer our question. The report states the following:

Doctor Qasim, who works in the Tumors Department, gave the seven-week pregnant patient a referral to this department as she suffers nose and pharynx cancer. In such a case, we suggest aborting the fetus because the chemotherapy endangers the life of fetus. If we are late for treatment, there will be serious impacts on the mother. Your rapid reply is highly appreciated to help us take the necessary actions of abortion as soon as possible.

Attached is a copy of the letter written by doctor Qasim, a therapist in the Tumors Department.

Examinations made by:

Dr. Muhammad Al-`Awad, consultant in Obstetrics and Genecology

Dr. Al-Na`im, consultant in Obstetrics and Genecology

Dr. Musleh consultant in Obstetrics and Genecology

The translated letter of Dr. Qasim is as follows:

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August 9, 1993 ADTo: Dr. T. Sabagh, the Manager of Obstetrics and Genecology DepartmentRef.: Patient (...)

Complaint: Nose and pharynx cancer during a seven-week pregnancy. Thank you for examining the said patient who suffers from nose and pharynx cancer. Examination proves that she has cancer. The seven-week pregnant woman has nine children; the youngest one is two years old. The various radiation scans and consequently the radiation cure and chemotherapy can not be used as they endanger the life of the fetus. Accordingly, your decision to abort the fetus medically is sound. She has an appointment with you today evening. Thank you for your cooperation.

Having discussed the query, the Committee replied as follows: There is nothing wrong with aborting the fetus as long as there is no cure except this one.

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Fatwa no. 16034

All praise be to Allah Alone, and peace and blessings be upon His final Prophet. The Permanent Committee for Scholarly Research and Ifta' has read the letter that was sent to his Eminence the Mufty (Islamic scholar qualified to issue legal opinions) by his Excellency the Officer of Islamic Awareness at the hospitals of Riyadh and Kharj. The letter reads: We present to Your Eminence the medical report of a patient who is receiving treatment at the hospital of the Armed Forces in Riyadh at the Obstetrics Department. Please issue a Fatwa (legal opinion issued by a qualified Muslim scholar) in this regard. May Allah reward you good!

The translation of the medical report of Dr. Muhammad Azhar reads as follows: The female patient mentioned above entered the hospital two weeks ago while suffering from obstructive lung disorder and some difficulty in blood circulation. She received anti-thrombosis medication that improved her condition. Sound wave photography of the pelvis showed a deep thrombosis in the iliac vein. The same patient had vein thrombosis and obstructive lung disorder during her previous pregnancy and was

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treated with anti-thrombosis medication after giving birth to her baby. The patient is now in her sixth month of pregnancy and when we consider the dangers of anti-thrombosis medications and the obstructive disorder that may result from thrombosis, we feel that the pregnancy is a dangerous threat to her health. Please consider the situation of the patient and give us your opinion regarding the abortion of the fetus.

Furthermore, the medical report of Dr. Sabbagh, Dr. Kurdy, and Dr. Al-Juwayser reads as follows:

I received the letter of Dr. Muhammad Azhar, the respiratory system treatment consultant. According to the letter, the patient mentioned above is in the first trimester of pregnancy but suffers from a serious medical problem because of which Dr. Azhar has advised that an abortion must be performed. Having re-examined the medical status of the patient, I strongly agree with Dr. Azhar, for the patient's life will be endangered if pregnancy is allowed to continue. I thus advise that an abortion must be performed and hope the necessary legal steps will be taken in this regard.

After studying the matter, the Committee has issued a Fatwa, stating the permissibility of aborting the fetus of this patient based upon the reasons mentioned in the two medical reports.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Fatwa no. 18751

All praise be to Allah Alone, and peace and blessings be upon the last Prophet.

The Permanent Committee for Scholarly Research and Ifta' has read the letter sent to His Eminence the Mufti (Islamic scholar qualified to issue legal opinions) from His Excellence/ Assistant, Chief Justice of `Asir courts with number 1843 on 7/4/1417 A.H. that was forwarded to the General Secretariat of the Council of Senior Scholars with no. 1959 on 11/4/1417 A.H. His Eminence was inquiring about the following:

I hereby forward to Your Eminence the letter by the Manager of Abha Maternity Hospital and Healthcare Center with number 2188 on 7/4/1417 A.H. including the condition of a patient (F.M.S.Q). The medical committee decided the incapability of her becoming pregnant in the future and decided to abort her pregnancy by tying off the fallopian tubes, and the approval of both the wife and her husband was acquired. However, due to the complexity of preventing

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pregnancy, I am submitting the issue before you for further study.

Please look into this case and provide us with the correct opinion.

Following is the medical report:

Name of the patient: (F.M.S.Q)

Age: 33 years

Nationality: Saudi

Gender: Female

Record no.: (..)

Address: Abha

Patient's complaint and the history of disease: The woman has been referred to Abha Maternity Hospital by the cardiac specialist at `Asir Central Hospital. The clinical examination indicates that: She suffers from cardiac depression and mitral valve leakage to the extent that she cannot sleep except over three pillows. She has been pregnant for about 40 days, and she has been transferred to Abha Hospital because her condition does not tolerate pregnancy. In addition, she takes Warfarin tablets, which may affect the formation of the embryo during the first phases of pregnancy and cause some deformities.

Diagnosis:

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After acquiring the approval of the authorized judge, being informed of the husband's desire to abort the fetus, and receiving the cardiac consultant's report stating that the patient's condition does not allow pregnancy and the husband agreeing that it is too

dangerous to operate in this condition, the local medical committee recommends tying off the Fallopian tubes along with terminating the pregnancy.

Member Member Member

Approved by / Abha Maternity Hospital Manager

After the committee has studied the Fatwa request, it gave the following answer: Based on what is included in the report signed by a number of physicians, it is permissible to abort pregnancy and tie off the Fallopian Tubes to prevent future pregnancy for the reasons stated in the medical report.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
Salih Al-Fawzan	\`Abdul-\`Aziz ibn \`Abdullah Al Al-Shaykh	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

Fatwa no. 19249

Q: I would like to tell your Eminence that I am a bus driver for a charitable society in `Afif. I had an accident in `Afif in Rajab, 1416 A.H.

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I was held responsible for the accident by 75%. A student died in the accident, but praise be to Allah, his family forgave me. I asked a judge who told me to fast for two consecutive months or to free a believing slave. If I had to fast, I could not fast for two consecutive months, since I am seventy-five-years old and ill due to the accident that affected my head. Besides, I had hard financial circumstances and could not pay money or free a slave. My second question is: Is there a Kaffarah (expiation) on me and is it permissible for me to fast two non-consecutive months? This is my ability, I can not fast them consecutively. Guide me, may Allah reward you with the best and guide you to what He likes and is pleased with.

A: If the case is as you have mentioned, you should offer the Kaffarah, meaning to free a believing slave, and if you are unable to do so, you are to fast for two consecutive months. Allah (Exalted be He) says, ﴾and whosoever kills a believer by mistake, (it is ordained that) he must set free a believing slave﴿ ... ﴾And whoso finds this (the penance of freeing a slave) beyond his means, he must fast for two consecutive months in order to seek repentance from Allâh.﴿ It is impermissible to fast two months inconsecutively, for

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continuity in Sawm is a must in this case. If you are not able to fast now, you can delay it until you recover.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 19233

Q: Your Eminence, what is the ruling on the following problems that have happened to my mother around 30 years ago?

1. when she was pregnant in her eighth month, she carried a heavy load and the next day she had a miscarriage.

2. She got pregnant again and in the eighth month had a disease in her throat. The doctor gave her a gargle and warned her against swallowing it, but she did not care and swallowed it. Accordingly, she felt that the fetus was moving unnaturally in her womb and the next day she miscarried.

3. In the fifth month of her third pregnancy, she carried a heavy load after which she miscarried.

4. She did not know that she got pregnant for the fourth time, and a doctor gave her syrup for breathing difficulties

that resulted in another miscarriage.

Please, advise. May Allah reward you!

A: Your mother must offer the kaffarah (expiation) assigned to involuntary manslaughter for the first, second and third miscarriages. Kaffarah is freeing one believing slave for every pregnancy that she was the reason behind its termination. If there are no slaves available, she must fast two consecutive months for every pregnancy she ended. However, there is nothing on her regarding the fourth time because the fetus was not formed yet and the spirit was not breathed into it. There is no harm on her to fast two months consecutively, then, take a rest and resume fasting the second two and so on.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 18788

Q: I went out on a rainy night on Wednesday 19/1/1417 A.H., pulled my car over on the right side of the road, and got out to watch the heavy downpour. All of a sudden, a man riding a motorbike without headlights crashed into the rear of the car which I was not inside. He fell down beside the car, and I tended to him until we reached the hospital; however, after four hours, he died. The traffic authorities told me that I am 25% responsible for the man's death, because I had not turned on the flashing rear lights. Am I obliged to make Kaffarah (expiation)?

A: If the reality is as you mentioned, you must make kaffarah. It is to emancipate a believing slave, and if you are unable, you have to fast for two consecutive months, for Allah (Exalted be He) says: ﴿and whosoever kills a believer by mistake, (it is ordained that) he must set free a believing slave﴾ up till: ﴿And whoso finds this (the penance of freeing a slave) beyond his means, he must fast for two consecutive months﴾

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
Salih ibn Fawzan Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 15233

Q: I had an accident during which the driver of the other car died. The Traffic Administration concluded that it was my fault. The deceased was driving on the coast highway, which is a low speed public highway. I struck him from behind and thus caused his death. I had

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my family with me and my son passed away during the accident (may Allah be merciful with him). The Judge ruled that I must free a slave or fast for two consecutive months (as Kaffarah (expiation) for causing the driver's death). Regarding my son's death, the judge did not prescribe any sentence on me. I asked several scholars about the matter. Some of them say that I have to fast for four months while others say that I have to fast for two consecutive months. Actually, I am confused, so I seek your advice in this regard.

A: If the reality is as you mentioned, you have to make another Kaffarah for causing your son's death in the accident. the Kaffarah is to free a Muslim slave and if you do not find one, you must fast for two consecutive months.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 15350

Q: I had my first child twenty years ago, and two years later, he was weaned. One day, he woke up around four o'clock in the morning and started crying out of hunger and thirst. I had a she-goat which I used to milk to serve my father, so I milked it and boiled the milk. When it was ready for the baby, a cat knocked over the pot and the milk was spilt on the ground. As such, I milked the she-goat again, but this time the child did not give me enough time to boil the milk and he took it from my hand and drank it.

Later, the baby died that afternoon and the hospital told me that he died of poisoning as the she-goat had been bitten by a snake. Am I to blame for anything? Should I make Kaffarah (expiation)? Bearing in mind that my father drank from the milk after boiling it and his injury was mild.

A: If the reality is as you mentioned, you do not need to make kaffarah because you did not fall short in taking care of your baby, but this is Allah's Decree. All praise be to Allah!

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 16590

Q: There is an eighty-five-year-old woman whose heart is weak. The doctors prevented her from observing Sawm (fasting) in Ramadan. Her heart does not function normally, but is attached to a life support system, and she wants to observe Sawm as a kaffarah (expiation) for accidental killing. She slept with her daughter who was in her first year, so the girl died at once. Please advise concerning the ruling of Shari`ah (Islamic law) on this. Does she have to pay Sadaqah (voluntary charity) or emancipate a slave, given that she is neither able to observe Sawm nor to emancipate a slave?

A: If this woman caused the death of her girl,

she has to pay Kaffarah, which is emancipating a slave. If she cannot do so, she has to observe Sawm for two consecutive months. Sawm is obligatory only if she cannot emancipate a slave.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 15872

Q: Please be advised that while I was driving backwards, I hit another car, which in return hit two people, and one of them died. It was concluded by the Jeddah Traffic Department that I am the person responsible for this accident, and I was obliged to pay 75% of the Diyah (blood money) of the deceased. Please advise whether I have to observe Sawm (fasting) for two consecutive months?

A: If the situation is as you have mentioned, you have to pay kaffarah (expiation), which is emancipating a believing slave. If you cannot do so, you have to observe Sawm for two consecutive months.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	\`Abdul-\`Aziz Al Al-Shaykh	Salih Al-Fawzan	\`Abdullah ibn Ghudayyan	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

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Fatwa no. 15874

Q: I would like to tell your Eminence that my brother and I were traveling in the desert. On the road, the car hit a bump and my brother's head knocked against the roof of the car. I called at him but he did not reply until after nearly half an hour. I went with him to the hospital of Tathlith, though it is about 175km away. He went into the hospital on 28 Dhul-Hijjah, 1413 A.H. I visited him with the senior traffic officer and some of his relatives. He forwent me and signed to this. Later on, he was moved to the hospital of `Asir where he died on Wednesday night 12 Muharram, 1414 A.H. The reason of death as reported by forensic medicine was due to vasospasm after a fracture in the spine in the wake of a car accident. It is worth mentioning that I gave Diyah (blood money) to the deceased's family. I hope your Eminence could guide me to what I should do to fulfill Allah's Right over me. May Allah reward you well!

A: If the case is as you have mentioned, you should offer Kaffarah (expiation) for involuntary manslaughter, which is freeing a believing slave and if you do not find, you should fast for two consecutive months.

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May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 16558

Q: My 54-year-old father fell sick one year ago. He underwent an operation to remove the appendix in Al-Kharma General Hospital where he stayed for 21 days. Six months after leaving hospital, he had a car accident in which the driver of the other car died. We paid Diyah (blood money) to the deceased's heirs. Later my father had doubts regarding the obligation of fasting on him for that act. Three months after the accident, he suffered a blockage in the urinary tracts and needed laparoscopy. As a result, he became obsessed by doubts that he suffers an incurable disease. I took him to many hospitals and psychiatrists. Finally, they gave him a treatment for the prostate for months. Now, he eats and sleeps normally, but still receives the treatment.

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When we ask him to fast, he says that he cannot as abstaining from water should affect his urinary tracts. I want to hear your Fatwa on this case. May Allah guide you!

A: Your father must offer a Kaffarah (expiation) assigned for involuntary manslaughter. He has to free one believing slave. If there are none available, he must fast for two consecutive months and repent to Allah. If he is not able to fast, fasting will remain a duty that he must observe once he is able to. Similarly, if he missed some days in the past Ramadan, he has to fast them. It is not permissible for him to break his fasting due to his doubts and worries about the diseases he has. Only when a trustworthy Muslim doctor says that fasting entails harm, it will be permissible for him to break his fast and make up for these days later. If his disease is chronic, he has to pay Fidyah (ransom); feeding one Miskin (needy) for every day he breaks his fast in Ramadan. The Fidyah is one Sa` (1 Sa` = 2.172 kg) from the staple food in your area. As for the fasting of the Kaffarah (expiation), he should free one slave, if available, even out of his legacy after death. If it is not available and your father dies before observing the fasting, one of the heirs may fast on his behalf, this would be sufficient. The Prophet (may peace be upon him) said, (If anyone dies in a state (that he had to complete) some days of fast, his heir must fast on his behalf.) (Agreed upon by Al-Bukhari and Muslim).

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

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Fatwa no. 17147

Q: I had an accident in 1412 A.H. wherein two persons died. I was driving the first car, and one of the deceased persons was accompanying me, and the other was driving the second car and he was riding alone. One of those accompanying me and I were badly injured in the accident. As a result, we were hospitalized for two months, and we still suffer from the aftereffects of the accident. When it took place, the traffic officers came and outlined the accident scene. They observed that the person who hit us cut off several vehicles and got out of line, but the mentioned driver hit me from behind. The right wheels of my car were outside of the main traffic line in order to escape him and avoid the accident, but he hit me and died instantaneously. One of the two persons who were riding with me died in the accident. The Traffic Administration concluded I was 25% at fault for the accident due to speeding. This is the usual decided percentage

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in case someone is killed in the accident in order to make paying the Diyah (blood money) easy for the responsible person. It is worth mentioning that I had to go straight ahead on this public highway, otherwise I would have caused further damages. Please guide me concerning the following:

1- Do I have to fast as a Kaffarah (expiation) for causing any deaths, bearing in mind that it was the other driver's fault?

2- If I have to fast, will it be for the person who was riding with me in the car when the accident took place or for both dead persons?

3- If fasting is due, can I pay any compensation instead of fasting?

4- Will I bear a sin for delaying fasting during this period?

5- The traffic administration decided I was 25% at fault for speeding, and a fine is to be paid when someone dies in an accident. The other party was found 75% at fault but he died in the same accident and no one was with him in the car when the accident occurred. He cut in front of several cars and I evaded him but he followed and hit me.

Could you advise me regarding this case in detail? Is there any Fidyah (ransom) due and how many days must I fast?

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A: If the reality is as you mentioned, that you are found 25% at fault of the accident, then you must make two Kaffarahs for the involuntary manslaughter. They are: to free two Muslim slaves and if you can not afford this, to fast for four months; each two month must be consecutive. Allah (Exalted be He) says: ﴿and whosoever kills a believer by mistake, (it is ordained that) he must set free a believing slave and a compensation (blood-money, i.e. Diya) be given to the deceased's family﴾ up till: ﴾And whoso finds this (the penance of freeing a slave) beyond his means, he must fast for two consecutive months in order to seek repentance from Allâh. And Allâh is Ever All-Knowing, All-Wise.﴿

You were charged with having a part in involuntary manslaughter of two Muslims, so you must make the Kaffarah for killing both persons. the Kaffarah for involuntary manslaughter multiplies based on the number of the persons killed, just as Diyah, since each person killed is a separate individual without any bearing on the other.

In addition, there is no sin on you for delaying making Kaffarah for this period. You should hasten to make it in order to free yourself from the burden, unless you have an excuse.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 15379

Q: Allah has decreed for me to have been involved in a car accident. One of my colleagues was riding with me while we were heading to Madinah as we work in Yanbu`. a huge truck suddenly came into our lane and struck us. This accident resulted in the death of my colleague (may Allah be merciful with him) and I suffered broken bones and bruises. All praise be to Allah, Allah has allowed me to recover and now my question is: Is it obligatory for me to make Kaffarah (expiation) for the death of my colleague, may Allah be merciful with him? It should be mentioned that the accident report prepared by engineers and competent people in authority in Madinah completely absolved me from any responsibility. The report stated that I was not responsible and that the truck driver was 100% at fault. Please give me a Fatwa (legal opinion issued by a qualified Muslim scholar) in this regard. May Allah preserve you and keep you safe to serve Islam!

A: If the reality is as you mentioned, there is no Kaffarah due on you.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 15984

Praise be to Allah Alone and peace and blessings be upon the last Prophet!

(Part No. 21; Page No. 477)

The Permanent Committee for Scholarly Research and Ifta' has reviewed the issue referred to His Eminence, the Mufti from the judge of Al-Harjah, no. 504, on 6/4/1412 A.H. and enclosed is a letter which reads as follows: i had a car accident that caused the death of my 13 years old son. I am hereby informing you how the accident occurred that you may give us a Fatwa (legal opinion issued by a qualified Muslim scholar) in this regard, and guide us whether I should fast for two consecutive months or not. May Allah reward you!

On Tuesday 27 Shawwal, I was returning afternoon from the city of Zhahran in the south heading to the principality of Al-Harjah where I live. While I was driving at the speed of 90 kilometers per hour, I lost control of the car, which kept swaying right and left for no apparent reason. At that time, I felt as if something had blocked my vision, and in a matter of seconds, the car deviated and fell off a nearby bridge turning over twice until it stopped in a place under the bridge. As a result of this accident, one of my sons died, and a vertebra was broken in my back, while my other son's leg and two vertebras in my wife's back were broken. After I left the hospital,

(Part No. 21; Page No. 478)

I was not held liable for any responsibility, whether by the traffic authority or the judge. That is why I am submitting my question to Your Eminence hoping that you will give me the legal opinion in this regard. May Allah reward you good!

The issue was referred to His Eminence, the competent judge, for further clarification, and his reply no. 1357 on 19/3/1413 A.H. was referred to the Committee by the General Secretariat of the Council of Senior Scholars with no. 1357 on 19/3/1413 A.H. The content of the reply reads as follows: I inform Your Eminence that after reviewing the letter sent to us and conveying its content to the man in question, he said that at the time of the accident, he felt that he had a punctured tire and the car kept swaying right and left. The reason he did not stop the car was that when he grasped the steering wheel, he could not get a firm hold of it, and he tried hard to stop it by shifting into a lower gear but with no success and all of a sudden the car began to roll. The man has no copy of the traffic report of the accident, and as for the driving license, he already has one and its photocopy is enclosed in our letter.

A: After the Committee has studied the issue in question, it decided that if the reality is as mentioned, the said person is not to be blamed for anything, because he was not negligent when driving the car. The basic ruling is that a person is free from guilt unless there is evidence proving otherwise.

(Part No. 21; Page No. 479)

Fatwa no. 15613

Q: My father (may Allah be merciful with him) died in a car accident on the Makkah - Al-Ta'if road. Three of my brothers and my mother were accompanying my father when the accident took place. The children and my father died immediately. My mother was hospitalized, but her injuries were so severe that she died after leaving the hospital, one month and a half after my father's death. Considering that the Traffic Administration report concluded that my father was 70% at fault of the accident, please answer my following questions:

1- Is there any Kaffarah (expiation) obligatory on my father and what is it? Should the deceased or his living relatives make it?

2- If Kaffarah is due, can you give us an exact description of it?

3- If my father is obligated to make Kaffarah, would it be best to fast, free a slave or feed the needy?

4- We are two brothers and two sisters. If a Kaffarah is due, is it permissible to divide the number of days that should be observed fast between the brothers; or only one of us must fast them?

(Part No. 21; Page No. 480)

5- If one of the brothers volunteers to make Kaffarah by fasting on behalf of the father, should he fast the whole period continuously or take a break after each two consecutive months of fasting (i.e., the Kaffarah for involuntary causing one person's death)?

6- If the period of fasting as a Kaffarah is interrupted due to an illness or taking a medicine, is it obligatory to restart the fast?

7- Should a woman make up for her missed days of fasting as Kaffarah during her menstruation or postpartum period? If not, what should she do?

Peace be upon you!

A: After the Committee has studied the questions, it gave the following answer: **Firstly:** If the reality is as you mentioned, four Kaffarahs are due on your father because four persons (other than your father) have died because of the accident. One Kaffarah is fulfilled by freeing a believing slave, and if unable to do so, by fasting for two successive months.

Secondly: It is Mustahab (desirable) for the heirs of the deceased to fast on his behalf, as it is confirmed that the Prophet (peace be upon him) said, ("Anyone who dies and have some days of fasting, their heir should fast them for them.") This is done in case freeing a slave is not available.

Thirdly: It is permissible for anyone who volunteers to fast as Kaffarah on behalf of the father to fast for two months (i.e. the period due for involuntary killing one person) and have a break before fasting the period of the next Kaffarah.

Fourthly: The period of fasting as Kaffarah must not be interrupted; however, when a woman menstruates, has postpartum bleeding falls ill, or has any excuse that renders breaking the fast permissible such as traveling etc., the period of fasting is not considered interrupted and she should resume when the excuse no longer exists.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 16891

Q: I am a police officer working in the district of Al-Qunfudhah. On 18/9/1407 A.H., at 2:30 p.m., during my night shift, I drove my colleague from Qunfudhah to the district of Muzhaylif. While we drove to the main road, we saw a herd of camels walking along the sides of the road. I stopped the car and got out to push the camels away. My colleague did not get out. Having made sure that the road was empty, I drove the camels to cross the road. Only one camel stood in the middle of the road. Ten meters away from it, I threw stones at it to push it away from the road. At that time, a car hit it and then hit our car standing along the sidewalk. As a result, my colleague who stood beside the car was killed. Since then,

(Part No. 21; Page No. 482)

I am not at peace with the world. It should be noted that the traffic police decided that the driver who hit the camels is fully responsible for the accident and my colleague's death. I fear that I share part of responsibility because of my driving the camels away from the road. I hope your Eminence will tell me whether I am sinful and have to offer Kaffarah (expiation) or not. It is noteworthy that the driver has paid the Diyah (blood money). May Allah preserve you!

A: If the reality is as you have mentioned, you will not be sinful. It is the driver, not you, who caused the accident and the death.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 16851

Q 1: I gave birth to a boy. When he was three months old, he caught a severe cold. He cried a lot at night, so I took him to sleep with me in bed. In the morning, he was found dead, and there were no clothes near him on the bed.

(Part No. 21; Page No. 483)

What should I do in this case?

A: If the situation is as you have mentioned, you do not have to make kaffarah (expiation), as you did not commit any fault that caused his death.

Q 2: I had a girl later. One night, I woke up to breastfeed her. Then, I fell asleep. In the morning, I found the bed cover on her face and she was dead. Please advise concerning the situation mentioned above. May Allah protect you.

A: If the situation is as you have mentioned, you have to offer a Kaffarah, as you committed a fault that caused her death. The Kaffarah is emancipating a believing slave. If you cannot do so, you have to observe Sawm (fasting) for two consecutive months to perform Tawbah (repentance to Allah).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 18378

Q: Please be advised that I am a married man, and my wife was pregnant. in the seventh month of her pregnancy, i had intercourse with her.

(Part No. 21; Page No. 484)

Shortly after it, she felt severe pain, so I carried her to the hospital. After examination, the doctors told me that she is in labor. She gave birth to a boy, who died half an hour later. Please advise concerning this situation, and whether I have to offer Kaffarah (expiation). Please clarify the matter. May Allah protect you and support you.

A: If the situation is as you have mentioned, you do not have to pay Kaffarah, as you are not responsible for the baby's death. Having intercourse with your wife is a permissible thing, and the original ruling is innocence unless proven otherwise.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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(Part No. 22; Page No. 5)

General rules relevant to execution of Hudud

The third question of Fatwa no. 16815

Q 3: Is it permissible to execute Hudud (prescribed penalties) when there is no Muslim ruler?

A: Only a Muslim ruler or his deputy is entitled to execute the Hudud, so as to set discipline, prevent transgression, and oppression, and provide security. A sinner has to repent to Allah, seek His Forgiveness and increase his good deeds. If he returns to Allah in genuine repentance, Allah will forgive him and pardon him out of His Grace and Clemency. Allah (Exalted be He) says, ﴾And those who invoke not any other ilâh (god) along with Allâh, nor kill such person as Allâh has forbidden, except for just cause, nor commit illegal sexual intercourse - and whoever does this shall receive the punishment.﴿ ﴾The torment will be doubled to him on the Day of Resurrection, and he will abide therein in disgrace;﴿ ﴾Except those who repent and believe (in Islâmic Monotheism), and do righteous deeds; for those, Allâh will change their sins into good deeds, and Allâh is Oft-Forgiving, Most Merciful.﴿ Allah also says, ﴾And verily, I am indeed forgiving to him who repents, believes (in My Oneness, and associates none in worship with Me) and does righteous good deeds, and then remains constant in doing them, (till his death).﴿ The Prophet (peace be upon him) said, ﴾Islam wipes out

(Part No. 22; Page No. 6)

all that have gone before it (previous misdeeds); and repentance wipes out all that have been done before it.﴿ He (peace be upon him) also said, ﴾Whoever repents from sins is like a sinless person.﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The fourth question of Fatwa no. 17743

Q 4: There is a Muslim man who lives in Ghana which is a Christian country that does not abide by the rulings of Islam. That man committed Zina (adultery). Thus, he deserved Had (ordained punishment for violating Allah's Law). He asked the Muslims who live there to apply the ruling of Shari`ah (Islamic law) on him. However, the government there prohibits ruling according to any law other than Christian laws. What is the ruling on that person? Has he thus expiated his sin or not? He exposed himself to punishment. However, he was denied it.

A: If a person commits Zina, they should perform sincere Tawbah (repentance to Allah) and conceal themselves if allah conceals them,

(Part No. 22; Page No. 7)

not ask for the Had to be applied to them. it is only a Muslim governor, or his deputies, who can apply Hudud. It is impermissible for the Muslims to undertake this job, as it leads to anarchy and tribulations.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The fourth question of Fatwa no. 18804

Q 4: We live in a non-Islamic country where a Muslim man may be killed for reasons such as being angry with another or due to pride or just because he is wealthy or so; is it permissible for us to kill murderers in retaliation since the ruling states, 'an eye for an eye and a soul for a soul'? It should be noted that if we do so, we will be sent to jail.

A: It is not permissible to resort to Qisas (just retaliation) unless the crime is legally confirmed through the legal court. Only the ruler should bring the retaliation not the individuals because they are not entitled to do so; because this would result in much harm and chaos.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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(Part No. 22; Page No. 8)

Fatwa no. 7488

Q: I would like to know the legal decision on a person who commits a crime that incurs Had (prescribed penalty) such as Zina (premarital sexual intercourse and/or adultery). It should be noted that the law of the country where we live has a different punishment for this crime and if we, the family of the sinner, execute the Had, we will be punished by the government. What will happen if we do not execute the Had? Should he repent to Allah? To what extent will Allah accept his repentance?

A: You are not entitled to execute the punishment; because execution of Hudud (prescribed penalties) upon the fornicator or any criminal, is the responsibility of the ruler or his deputy officers. A fornicator or a person who commits a crime has to repent to Allah and do many good deeds. If the crime involves violation of people's financial rights, the sinner has to give them back to their owners and seek their pardon, be kind to them and pray to Allah for them. If the sinner returns to Allah in genuine repentance and gives people's financial rights back to them, Allah will forgive him out of His Grace and Clemency. Allah (Exalted be He) says, ﴾And those who invoke not any other ilâh (god) along with Allâh, nor kill such person as Allâh has forbidden, except for just cause, nor commit illegal sexual intercourse - and whoever does this shall receive the punishment.﴿ ﴾The torment will be doubled to him on the Day of Resurrection, and he will abide therein in disgrace;﴿ ﴾Except those who repent and believe (in Islâmic Monotheism), and do righteous deeds; for those, Allâh will change their sins into good deeds, and Allâh is Oft-Forgiving, Most Merciful.﴿

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Allah also says, ﴾And verily, I am indeed forgiving to him who repents, believes (in My Oneness, and associates none in worship with Me) and does righteous good deeds, and then remains constant in doing them, (till his death).﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The thirty first question of Fatwa no. 18612

Q 31: can a father carry out a Had (ordained punishment for violating Allah's Law) on his son if the latter commits a sin that obligates it, since a father is the guardian of his sons, or is it only the ruler or his deputies who should carry out Hudud?

A: Carrying out Hudud is the responsibility of rulers and their deputies; neither a father nor anyone else can carry out a Had.

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The second question of Fatwa no. 6250

Q 2: a man and woman confessed before the court that they had committed Zina (adultery), and asked the court to apply the Islamic ruling of Zina on them. However, the court judged them according to the secular laws. Is it permissible for them to kill themselves? What about thieves, those who drink Khamr (intoxicants) and unmarried people who commit Zina?

A: They should not kill themselves, but they have to perform Tawbah (repentance to Allah), Istighfar (seeking forgiveness from Allah) and regret what they did. They should also keep themselves chaste, and conceal their past. If they move to another country other than the one where they committed Zina and were exposed, it will be even better, provided that there is no difficulty for them in doing so. The same applies to thieves, those who drink Khamr and unmarried people who commit Zina in such countries.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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(Part No. 22; Page No. 11)

Fatwa no. 3757

Q: I am a 16-year old student in the second year of the secondary stage. I perform Salah (Prayer), Sawm (fast), recite the Qur'an, and observe Qiyam-ul-Layl (standing for optional Prayer at night), and some acts of Sunnah. However, the evil company afflicted me with evil practices including sodomy and masturbation. I knew through my reading of the Islamic books that the penalty of sodomy is to be stoned to death, burnt, or taking the person committing it to the highest building and then throwing him off. I hope you will tell me what I should do. I live in a country ruled by a non-Islamic government. Is it permissible for a man to apply this penalty to himself?

A: Firstly, practicing masturbation is prohibited, because of the general meaning of Allah's saying, ﴿And those who guard their chastity (i.e. private parts, from illegal sexual acts)﴾ ﴿Except from their wives or (the slaves) that their right hands possess, - for then, they are free from blame;﴾ You have to abandon this harmful practice and perform sincere Tawbah (repentance to Allah). It may be that Allah will accept your Tawbah and forgive your sin.

Secondly, sodomy is one of the most forbidden depravities and its penalty is death. The Had (prescribed punishment for violating Allah's Law) must be applied to

(Part No. 22; Page No. 12)

whoever acknowledges it to the ruler or is proven guilty thereof by four witnesses that he committed this sin. Whoever's fault is concealed by Allah should perform Tawbah, ask Allah's forgiveness and give up this forbidden depravity. It may be that Allah will accept your Tawbah and forgive you for your sin. May Allah grant you success in doing the obligations and avoiding immoralities - what is apparent of them and what is concealed, as He is the Forgiving, the Merciful. It should be noted that killing yourself is prohibited, as Allah (Exalted be He) says, ﴿And do not kill yourselves (nor kill one another). Surely, Allâh is Most Merciful to you.﴾ It was authentically reported that the Prophet (peace be upon him) has greatly warned against Muslims committing suicide. Sincere Tawbah wipes out what came before it.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The twenty eighth question of Fatwa no. 18612

Q 28: if a divorced man commits Zina, should he be stoned to death or considered unmarried? Is it permissible to carry out Had (ordained punishment for violating Allah's Law) upon oneself, such as cutting one's hand after performing Tawbah (repentance to Allah) from stealing?

(Part No. 22; Page No. 13)

A: First, this matter should be referred to the ruler and the court, given that one of the greatest objectives of Islam is urging the concealment and performing Tawbah in privacy.

Second, it is impermissible to cut one's own hand to apply the Had of stealing or to kill oneself if there is a reason to do it. A person should perform Tawbah instead, seek Allah's forgiveness, regret what they had done and determine not to do it again. They should also return the stolen money to its owners, while concealing themselves and not admitting that they had stolen. If they cannot find the money owners, they can give the money as a Sadaqah (voluntary charity) on their behalf.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa no. 6341

Q 1: will a sinner who receives the Had (prescribed penalty) in worldly life be punished on the day of Resurrection?

A: It is reported in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) and in other books, from `Ubadah ibn Al-Samit (may Allah be pleased with him) from the Prophet (peace be upon him) that he said, ﴾Give me the oath (Pledge of allegiance) to: (1) Not join anything in worship along with Allah, (2) Not steal, (3) Not commit illegal sexual intercourse, (4) Not kill your the soul that Allah made inviolable except for a valid reason.

(Part No. 22; Page No. 14)

Whoever amongst you fulfils his pledge, his reward will be with Allah, and whoever commits any of those sins and receives the legal punishment in this world for that sin, then that punishment will be an expiation for that sin, and whoever commits any of those sins and Allah does not expose him, then it is up to Allah if He wishes He will punish him or if He wishes, He will forgive him.﴿ From this Hadith, it is clear that Hudud (prescribed penalties) are expiation for those who receive them.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 9000

Q: is Tawbah (repentance to Allah) from the major sins for which Hudud (ordained punishments for violating Allah's Laws) are imposed by the Qur'an and Sunnah, the same as for theft and Zina, can replace the establishment of these Hudud? If Tawbah from these major sins does not deter from carrying out Hudud prescribed for them, what should a man do if he committed a major sin that requires Had, but he lives in a country that does not carry out Hudud?

(Part No. 22; Page No. 15)

A: If Hudud come to the knowledge of the ruler and are proven by sufficient evidence, they should be carried out and should not be waived by Tawbah according to the consent of scholars. It was reported that Al-Ghamidiyyah came to the Prophet (peace be upon him) asking him to carry out the Had prescribed for Zina (premarital sexual intercourse and/or adultery) after her repentance, and he said in her regard, ﴾She has made such a repentance that even if the people of Madinah were to repent, they would have been forgiven.﴿ Nevertheless, he executed the prescribed penalty. This can be done only by the ruler.

However, if the ruler knows nothing about the sin, the Muslim should conceal his sin and repent faithfully to Allah, in order that Allah may accept his repentance.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

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Fatwa no. 13432

Q: In the current Shawwal 20, two students in the first grade in the preparatory school committed homosexuality with a third student, after bullying him and preventing him from seeking help. The case is pending for investigation. My question is: is it permissible for the guardian of the victim to forgo the two perpetrators and give up the complaint, or is this one of Allah's Rights?

A: The guardian of the victim is not permitted to forgo, for executing the punishment

is Allah's right, and the ruler is the one responsible for the execution.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

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Fourth question of Fatwa no. 10719

Q 7: Some orientalists, communists, and others who are ignorant of the just Islamic Shari`ah (law) claim that Islam sets punishments that can not be applied in the twentieth century. they say: "How can a hand be cut off when it steals a quarter of a Dinar and how can a person be lashed or stoned to death when they satisfy their caprice and indulge in Zina (premarital sexual intercourse or adultery)?"

A: Allah (Exalted be He) is All-Wise and All-Knowing. He (Glorified be He) is the Only One who ordained the laws of different prophets and made Prophet Muhammad (peace be upon him) the last of all prophets. Allah (Exalted be He) is the Only One who sent Shari`ah (Islamic law) to all people and made it the seal of the previous laws. Allah (Glorified be He) is more merciful with His slaves than they are merciful with themselves and He ordains for them all that leads to their refinement in this world and the hereafter. Whatever the condition of their culture may be, the Muslim Ummah (nation) will never be competent unless they apply Shari`ah that has been sent to their Prophet Muhammad (peace be upon him). Muslims agree that Shari`ah has to be applied on Persians and Romans during the era of Prophet Muhammad (peace be upon him) though they were of a supreme civilization.

Similarly, Qisas (just retaliation) and Hudud (ordained punishments for violating Allah's Law) are applicable on today's Muslim Ummah whatever high degree of civilization the Muslims reach. Rather, applying Shari`ah is Wajib (obligatory) and a trial will be the clearest proof for the benefits of doing so.

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Fatwa no. 14445

Q: What is the ruling on substituting a prescribed penalty proven by texts of the Qur'an and the Sunnah with a monetary fine? For example, instead of cutting off the hand of a thief, he is fined a sum of money and instead of stoning an adulterer and flogging a fornicator, they are fined a specific sum of money.

A: It is not permissible to substitute the Hudud (prescribed penalties) that Allah decreed with monetary fines; because the Hadud are Tawqifiy (bound by a religious text and not amenable to personal opinion) and it is not permissible to change them.

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Fatwa no. 18732

Q: what is the degree of authenticity of the Hadith narrated by Abu Dawud and others which reads: ﴾Forgive the people of good qualities their slips﴿ **Is it permissible to consider this Hadith religious evidence? Based on my narrow background of scholar's views, I know that Ibn Hajar, the author of (Bulugh Al-Maram) said that there are different views about the authenticity of this Hadith. I also know that the verifier of the book (Al-Muwafaqat) questions the authenticity of this Hadith saying, "It contradicts the Qur'an which calls for establishing justice and equality."**

Please, explain the decisive judgment concerning this Hadith.

A: This Hadith is narrated by Imam Ahmad, Abu Dawud, Al-Nasa'y, Al-Bayhaqy, and others from `Aishah (may Allah be pleased with her) that the Prophet (peace be upon him) said, ﴾Forgive the people of good qualities their slips unless it be in the prescribed penalties.﴿ This Hadith has different chains of narrations but they are all criticized by scholars of Hadith. However, the diversity of narrations raises it up to the level of a Hadith Hasan (good Hadith).

The Hadith means that it is desirable to forgive people of good qualities if they commit

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a small or trivial mistake but not a sin that calls for execution of a Had (prescribed penalties) decreed by Allah (Exalted be He) if the ruler knows about the sin in which case it must be executed.

The words (people of good qualities) in the Hadith means ordinary people who are known for their good deeds and traits but in a moment of weakness, they may commit a trivial mistake or a small sin. The learned scholar Ibn Al-Qayyim (may Allah be merciful with him) opposed this interpretation saying, "The Prophet (peace be upon him) never referred to righteous and pious worshippers as 'people of good qualities'." He added that, "Allah and His Messenger never referred to pious and righteous people using these words." He went on to say, "These words refer to honorable dignitaries and noble figures whom Allah privileged among other people. When any of these honorable people who do good deeds, commits a small sin because of lack of endurance or being defeated by the devil, we should not hasten to reproach and punish him. In fact, their fault should be forgiven as long as the sinner has not committed a crime that calls for execution of Had (prescribed penalty). Otherwise, the punishment shall be executed on all people equally whether they are dignitary or ordinary people. The Prophet (peace be upon him) said, ﴾'O people, those who have gone before you were destroyed, because if any of the high rank people committed theft amongst them, they spared him; and if any of low rank people committed theft, they inflicted the prescribed punishment upon him. By Allah, if Fatimah the daughter of Muhammad

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were to steal, I would have her hand cut off.﴿ (Agreed upon by Al-Bukhari and Muslim). This is one of the merits of the perfect Shari`ah of Islam and its appropriateness for the world and for maintaining people's interests in the matters of life and the Hereafter." [End of quotation].

According to what we mentioned above, the Hadith does not contradict the principle of justice and equality in Islam. In fact, it calls people to forgive whoever commits a small sin that does not demand execution of Had, if the sinner is a person known for uprightness and if forgiving his sin will not cause much harm.

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Ruling on Zina

The second question of Fatwa no. 2758

Q 2: There is an Ayah (Qur'anic verse) in the Glorious Qur'an, which states that Zina (premarital sexual intercourse and/or adultery) is prohibited, and is one of the major sins. It is forbidden in order to prevent confusion of lineage. However, those who oppose Islam say that the matter can be managed by using oral contraceptives and as a result, there will be no reason to prohibit Zina. What is your Eminence answer to this claim?

A: the prohibition of Zina is supported by evidence in the Qur'an, the Sunnah (whatever is reported from the Prophet) and Ijma` (consensus of scholars) whether the reason behind it is known, such as protecting lineage and preserving the honor of a woman and her Waliy (a legally accountable person acting for a woman seeking marriage), or is unknown. The basic ruling concerning Islamic laws is that they are obeyed whether the reason behind them is known or unknown. There are other reasons unknown to many people behind the prohibition of Zina and protecting lineage is only one of them. Even if we assume that it is the only reason, Zina cannot be considered permissible once the risk of pregnancy is eliminated. What Allah has forbidden will remain so and a Muslim is not permitted to commit it, regardless of the existence or nonexistence of what they believe to be the reason behind its prohibition. Allah (Glorified be He) is All-Wise and All-Knowing in His Ordinances to His servants and in His Decree. If Zina was permissible in some cases, Allah would show them, and your Lord is never forgetful.

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The first question of Fatwa no. 4765

Q 1: What is the ruling on committing Zina (premarital sexual intercourse and/or adultery)? Is it permissible for those working in Europe and are away from their spouses for a long time to commit Zina? Some of them can not bring their families to Europe for different reasons.

A: A Muslim is prohibited to commit Zina, even if he is away from his wife for one or two years or more. He has to travel to his wife to satisfy his desire through lawful means and to achieve chastity. If he is unable, for some reason or another, to travel to or bring her to the country where he works, he may lawfully marry a woman, a Muslim or from the free and chaste People of the Book, from this country. If he can not do so, he may fast as fasting weakens the desire or prevents him from fulfilling it through forbidden means.

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The fourth and fifth questions of Fatwa no. 102

Q 4: someone drinks Khamr (intoxicants) and commits Zina (premarital sexual intercourse and/or adultery) but they perform salah (Prayer) and the other fundamental deeds of Islam; is the `Ibadah (worship) they perform considered valid?

A: Whoever drinks Khamr, commits Zina, or indulges in any sin while considering it Halal (lawful); is regarded as a Kafir (disbeliever) whose good deeds are rendered invalid. On the other hand, if that person commits sins because the weakness of their souls overcomes them but they acknowledge that such a sin is Haram (unlawful) and they hope that Allah may help them to avoid it; they will be considered believers for their sound beliefs though they are Fasiqs (those who flagrantly violate Islamic law) for the major sins they commit. However, if a person commits a sin; it will be Wajib (obligatory) on them to make Tawbah (repentance to Allah), acknowledge their sin, determine not to commit it again, and feel remorse for what they have committed. A sinner has to seek protection in the shield and respite that Allah grants them. It is worth mentioning that Allah (Glorified and Exalted be He) deprived Iblis from His Mercy, expelled him forever, and made him a cursed Satan because of one sin i.e. the refusal to make Sujud (Prostration) to Adam when Allah (Exalted be He) commanded him to do so. Allah also expelled Adam from Jannah (Paradise) when the latter committed one act of disobedience to Allah (Glorified and Exalted be He).

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However, Adam made Tawbah and thus Allah accepted him and guided him to the straight path. Besides, slaves of Allah should not follow tricky and malicious attitudes with Allah. Rather, they have to fear Allah, do whatever He commands them to do, and abandon whatever He commands them to abandon.

Q 5: is it permissible for a believer to drink Khamr claiming that it relieves some of their pains?

A: Khamr is Haram (prohibited). It is impermissible to be used as a treatment. A proof for the foregoing is the Hadith in which the Prophet (peace be upon him) says, ﴾O Allah's servants! Seek treatment, but use nothing unlawful for there is no disease that Allah has created, except that He has also created its treatment.﴿ May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The fifth question of Fatwa no. 6575

Q 5: A man lived with a woman (without marriage) for a long time and she bore him many children. Afterwards, he legally married two women who bore him many children. Now, the man wants to drive the first woman out of his house, but the children will not allow him to do so. What should he do?

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A: Firstly: having a girlfriend is considered Zina (premarital sexual intercourse and/or adultery), which is prohibited according to the Book of Allah, the Sunnah (whatever is reported from the Prophet) and the Ijma` (consensus of scholars). These two individuals must separate, perform Tawbah (repentance to Allah) and seek Allah's Forgiveness. If they sincerely repent and conclude a sound marriage contract, there will be no sin on them.

Secondly: The children born to this illegal relation are illegitimate children and must be attributed to their mother and not the man, according to the soundest opinion. The Prophet (peace be upon him) said, ﴾"The child is to be attributed to the one on whose bed it is born, and for a fornicator there is stoning."﴿ Accordingly, this woman has no rights on the man, nor do her children because she is not the man's wife. She is a girlfriend and the children are not attributed to him. However, if the man treats them well and helps them with his property due to their need, this will be good and is a commendable act of charity.

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The fourth question of Fatwa no. 6477

Q 4: in our school, some students talk publicly about Zina (adultery) and admit to having committed it. What should i do in this case? Am i considered sinful?

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A: You should rebuke them, advise them and tell them that Zina is one of the gravest crimes that endanger the family, and one of the grave sins whose perpetrator is threatened with Hellfire and deserves Had (ordained punishment for violating Allah's Law). They should hide their sins and not disgrace themselves in public, according to the saying of the Prophet (peace be upon him), ﴾All people among my Ummah (i.e. Muslims) will be forgiven except for Al-Mujahirun (people committing sins and not being ashamed to announce it in public).﴿ This also leads to spreading sin and corruption among the Mu'minun (believers), whereas Allah says, ﴾Verily, those who like that (the crime of) illegal sexual intercourse should be propagated among those who believe, they will have a painful torment in this world and in the Hereafter.﴿

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The tenth question of Fatwa no. 1883

Q 10: Someone denies the penalty of stoning to death and claims that the Prophet (peace be upon him) applied this Had

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before the revelation of Surah Al-Nur following the rulings of Tawrah (Torah), but after the revelation of this Surah he did not.

A: It is authentically established, verbally and in deeds, that under the Islamic Shari`ah a person who commits Zina (premarital sexual intercourse and/or adultery), if he is Muhsan (someone in a state of fortification against illegal sexual intercourse outside marriage by virtue of valid current or previous marriage), men and women alike, is to be stoned. In practice, the Messenger of Allah (peace be upon him) stoned Ma`iz, the woman from the Ghamid tribe, and the Jewish man and woman who were Muhsan and commited Zina. It was authentically reported on the authority of `Ubadah ibn Al-Samit from the Prophet (peace be upon him) who said, ❨Learn from me. Learn from me. Allah has given them a way out. If an unmarried person commits Zina with an unmarried person, (the punishment is) one hundred lashes and exile for one year. If a married person commits Zina with a married person, (the punishment is) one hundred lashes and stoning.❩ It was also authentically reported on the authority of Abu Hurayrah and Zayd ibn Khalid (may Allah be pleased with them) who said, ❨While we were sitting with the Prophet (peace be upon him), a man stood saying, 'O Messenger of Allah, I adjure you by Allah to judge me according to the Book of Allah.' The other disputant – who was smarter – said, 'Yes, judge

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between us according to the Book of Allah and give me permission to speak first.' The Messenger of Allah (peace be upon him) said, 'Speak.' He said, 'My son was employed by this man, and he committed Zina with his wife. I tried to ransom him (my son) for one hundred sheep and a slave. I asked the people of knowledge and they told me that the punishment for my son would be one hundred lashes and exile for one year, and that this woman would be stoned.' The Messenger of Allah (peace be upon him) said, 'By the One in Whose hand my soul is, I will judge between you according to the Book of Allah. The slave and sheep will be returned (i.e., there is no ransom), and your son is to be given one hundred lashes and exiled for one year. O Anas, go to the wife of this man and if she admits (this crime), stone her to death.' So he went to her and she admitted and was stoned.❩ (Agreed upon by Al-Bukhari and Muslim). Furthermore, during the lifetime of the Rightly-Guided Caliphs, there were incidents that proved stoning was applied and were never denied. It was not abrogated and was unanimously agreed upon before the appearance of the Khawarij (separatist group that believes committing a major sin amounts to disbelief) and Mu`tazilah (a deviant Islamic sect claiming that those who commit major sins are in a state between belief and disbelief). Those who disagree with this view contradict the texts and Ijma` (consensus of scholars). It was authentically reported on the authority of Ibn `Abbas (may Allah be pleased with them)

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from `Umar ibn Al-Khattab who said, ﴾I fear that there may come a time when some people say: 'We do not find the verse of stoning in the Book of Allah.' So they will go astray by forsaking an obligation that Allah has revealed. According to the Book of Allah, stoning is the penalty of a person who commits Zina, if they are Muhsan, men and women alike, if proof is established or the woman becomes pregnant or they confess.﴿ (Agreed upon by Imams Al-Bukhari and Muslim).

It was authentically reported from `Aly (may Allah be pleased with him) who said, upon stoning a woman on Friday, I stoned her according to Sunnah of Allah's Messenger (peace be upon him). In another version, I lashed her according to Allah's Book. He said so in reply to those who denied applying the two penalties to her.

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The third and fifth questions of Fatwa no. 3339

Q 3: a slanderer accuses a Muslim of Zina (premarital sexual intercourse and/or adultery) and fails to bring four witnesses to it. Then the court proved the guilt by the natural evidence, reports from a chemist and a fingerprint specialist, in addition to the circumstantial evidence. Will the penalty for Qadhf (falsely accusing a chaste person of involvement in prohibited sexual relations) be carried out on the slanderer? It seems that this issue is a free interpretation to the Ayah (Qur'anic verse) concerned.

A: It is not valid to prove the crime of Zina depending on reports from a chemist and a fingerprint specialist, or circumstantial evidence. This, in fact, implies collection and mixing of evidence, creates charges and doubts and cannot stand for evidence, which proves a crime commanding Had (prescribed penalty) to be carried out on the defendant. These methods also do not repel the Had of Qadhf from the person who accuses chaste men and women of Zina. Allah (Exalted be He) is more Aware of His slaves and more Merciful with them than themselves. However, He ordained the Had for Qadhf to be carried out on the slanderer who accuses chaste Muslims of Zina and fails to bring four witnesses to it. Allah (Glorified be He) is the All-Knower and All-Wise in

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His legislation. Had there been any other ways to repel the Had of Qadhf from the defendant, He (Glorified be He) would have mentioned it in the Qur'an or revealed it to His Messenger (peace be upon him). Never is Allah forgetful, and the person who has deep insight about the legislation of Allah and His Wisdom clearly knows that the Had of Qadhf eliminates spreading of immoralities, guards people's honor and blocks the means to enmity. Realizing the great danger of this matter, Allah (Glorified be He) does not accept less than four witnesses and He is the All-Knower and All-Wise.May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!Permanent Committee for Scholarly Research and Ifta'

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Q 5: is it obligatory to execute the penalty of stoning to death once the crime of Zina (premarital sexual intercourse and/or adultery) is proven, or is it permissible to use a quicker, less painful method in certain cases?

A: The penalty of Zina for married and unmarried persons, its form and method, and the manner in which it is executed are divinely inspired with no room for reason, as the wisdom behind them is known to Allah Alone. He (Glorified be He) is All-Knowledgeable of His servants and of what sets right their affairs in this world and the Hereafter and what drives them away from evil and protects them from anything that may be of harm. Allah (Glorified be He) prescribed the penalty of whipping for an unmarried person who commits Zina and the punishment of stoning to death to a married person who commits Zina. This aims at protecting the honor, preserving lineage, safeguarding familial rights and property, purifying the society from corruption, and stopping turmoil and bloodshed. Thus, Allah prescribed these penalties with His Wisdom, Justice,

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Mercy and Bounty. Even though executing the penalty of Zina is painful and disgraceful to those who openly commit it, it is more harmful and damaging to the society. Allah (Exalted be He) commands that a group of Muslims should witness the execution of the penalty to learn a lesson and to further disgrace the committer of Zina. In addition, Allah forbids us from showing mercy to those who commit Zina. Thus, Muslims have no right to alter the divinely inspired penalty of Zina, or any other, out of leniency or mercy or to make things easy for sinners. Allah is their Lord and He is closer to them. He prescribed the penalty of whipping for the unmarried committer of Zina and stoning to death for the married, and He is the best Judge and the most Merciful. He is Sufficient for us and He is the best Helper.

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The seventh and eighth questions of Fatwa no. 3056

Q 7: What are the Ayahs (Qur'anic verses) that prohibit immoral sexual practices commonly spread in some countries?

A: the Ayah that prohibits sodomy and masturbation, which is known as "the secret habit", is in Surah Al-A`raf where Allah (Exalted be He) says:

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﴾And (remember) Lût (Lot), when he said to his people: "Do you commit the worst sin such as none preceding you has committed in the 'Alamîn (mankind and jinn)?﴿ ﴾"Verily, you practise your lusts on men instead of women. Nay, but you are a people transgressing beyond bounds (by committing great sins)."﴿ Allah (Glorified be He) also says: ﴾And those who guard their chastity (i.e. private parts, from illegal sexual acts)﴿ ﴾Except from their wives or (the slaves) that their right hands possess, - for then, they are free from blame;﴿ ﴾But whoever seeks beyond that, then those are the transgressors;﴿

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Q 8: What is the Islamic ruling on the following:

a. Premarital sex

b. Illegitimate children

c. Sodomy

d. Zina (premarital sexual intercourse and/or adultery)

A: The questions may be answered as follows: zina is prohibited according to the Qur'an, the Sunnah (whatever is reported from the Prophet) and Ijma` (consensus of scholars). The same ruling applies to sodomy. By prohibiting sodomy and Zina, Islam also prohibits all things that may lead to them, such as touching, kissing, a woman traveling without a Mahram (spouse or unmarriageable relative), sitting alone with a member of the opposite sex who is not a Mahram, gazing at strange women, and listening

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to songs and seductive voices which stimulate sexual desire. All of this aims at protecting a Muslim against committing these abominable sins (Zina and sodomy). In addition, these rulings apply to engaged and unengaged women. However, it permissible for a man to look at his fiancee, but he must not touch her or sit alone with her, based on the evidence related in this regard.

As for illegitimate children, they must be attributed to their mothers and they have the same ruling as other Muslims, if the mother is a Muslim. An illegitimate child should not be held accountable or blamed for their mother's sin or the sin of the man who committed Zina with her. Allah (Glorified be He) says: ﴾No one laden with burdens can bear another's burden.﴿ May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 4889

Q 1: What is the Had (ordained punishment for violating Allah’s Law) prescribed for Zina (premarital sexual intercourse and/or adultery)? How should a Muslim avoid Zina?

A: The Had prescribed for a person who commits Zina is that they should receive one hundred lashes

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and be sent into exile for one year, if they are bachelors. In case they are married, they are to be stoned to death. This Had applies when the person is proved to have committed Zina either by their confession or by the testimony of four just witnesses. The ruler of the country or his deputy is the only one entitled to inflict the Had. A person may avoid Zina by avoiding its causes, such as temptations, licentious stories, and other things that arouse one's sexual desires. Applying the Had prescribed in the Shari`ah (Islamic law) helps to prevent Zina. Moreover, a Muslim must avoid Khulwah (being alone with a member of the opposite sex) with a non-Mahram (not a spouse or an unmarriageable relative), looking at her with lust, and other means of temptations.

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The sixth question of Fatwa no. 7760

Q 6: What is the ruling on a married person who commits Zina (adultery)?

A: If a person commits Zina while they are married, they are Fasiqs (someone flagrantly violating Islamic law). The ruler should stone them to death if it is proven.

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The fifth question of Fatwa no. 6292

Q 5: What is the Islamic ruling on someone who committed Zina (premarital sexual intercourse and/or adultery) but no Had (ordained punishment for violating Allah's Law) was inflicted on them? Bear in mind that they regretted what they had done and made Tawbah (repentance to Allah). Do they have to make Kaffarah (expiation)?

A: Anyone who commits a prohibited act then abstains from it, feels remorse, holds no intention of ever committing it again and makes sincere Tawbah, Allah (Glorified be He) will accept their repentance. Moreover, this person should mention Allah often and do as much righteous deeds as they can. Allah (Exalted be He) says: ﴾And verily, I am indeed forgiving to him who repents, believes (in My Oneness, and associates none in worship with Me) and does righteous good deeds, and then remains constant in doing them, (till his death).﴿

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The second question of Fatwa no. 8367

Q 2: A married man committed Zina (adultery); he penetrated but without ejaculation. He later made Tawbah (repentance to Allah). How can he clear his conscience? He has been away from his wife for a very long time, and he lived in another country where there were temptations. Is he considered a Muhsan (someone in a state of fortification against illegal sexual intercourse outside marriage by virtue of valid current or previous marriage)?

A: zina is Haram (prohibited) according to the Islamic texts and Ijma` (consensus of scholars), whether the adulterer ejaculates or not. Being away from one's wife is not an excuse, nor is the presence of temptation. A person should maintain their chastity, and stay away from the means leading to Zina. The mentioned man should make Tawbah, regret this sin, keep away from it, and determine not to do it again. It is also recommended for him to seek Allah's forgiveness and perform good deeds, while keeping Allah's concealment and not telling anyone about what he did. Allah (Exalted be He) says, ﴾And verily, I am indeed forgiving to him who repents, believes (in My Oneness, and associates none in worship with Me) and does righteous good deeds, and then remains constant in doing them, (till his death).﴿ He (Glorified be He) also says, ﴾And those who invoke not any other ilâh (god) along with Allâh, nor kill such person as Allâh has forbidden, except for just cause, nor commit illegal sexual intercourse - and whoever does this shall receive the punishment.﴿ ﴾The torment will be doubled to him on the Day of Resurrection, and he will abide therein in disgrace;﴿ ﴾Except those who repent and believe (in Islâmic Monotheism), and do righteous deeds; for those, Allâh will change their sins into good deeds, and Allâh is Oft-Forgiving, Most Merciful.﴿

If a man stays away from his wife or divorces her, he will still be considered a Muhsan, provided that

he has consummated his marriage to her.

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The first question of Fatwa no. 8820

Q 1: if a divorced man or a widower commits Zina (adultery), should he be considered Muhsan (someone in a state of fortification against illegal sexual intercourse outside marriage by virtue of valid current or previous marriage) so that he should be stoned to death or should he be considered Non-Muhsan so that he should be whipped?

A: If a man gets married then commits Zina, he should be stoned to death, whether his wife is still married to him or is dead, for by having sexual intercourse with his wife, he becomes Muhsan. The same ruling applies to the woman.

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Fatwa no. 10529

Q: is it permissible to have sexual intercourse with a female servant? Could she be regarded as a slave woman?

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A: It is Haram (prohibited) to have sexual intercourse with the servant who is hired for service, for this is Zina (adultery) which is of the gravest major sins that the Shari`ah (Islamic law) warned against. As for the slave woman whom the Shari`ah allowed having intercourse with, it is the woman who is lawfully enslaved according to Islamic law.

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The fourth question of Fatwa no. 7994

Q 4: I am an unmarried man; I fear committing sins. what is the ruling if I give a woman a sum of money to kiss and have sexual intercourse with her considering this money to be a Mahr (mandatory gift to a bride from her groom)?

A: First, you should protect yourself and stay away from the avenues leading to Zina (premarital sexual intercourse and/or adultery) and hasten to get married if you can; otherwise, you should observe Sawm (Fast). It was authentically reported that the Allah's Messenger (peace be upon him) said, ﴿O young people! Whoever among you is able to marry, should marry, for marriage would help him lower his gaze and keep his chastity and whoever is not able to marry, is recommended to fast, for fasting would diminish his sexual power.﴾ (Agreed upon by Al-Bukhari and Muslim)

Second, the said money would not be considered Mahr; rather it is ill-gotten property,

(Part No. 22; Page No. 40)

and is Haram (prohibited). This is Zina. You should repent to Allah (Glorified and Exalted be He) and regret what you did. You should also determine faithfully not to repeat this again. May Allah guide and save you.

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The ninth question of Fatwa no. 7912

Q 9: i have a friend who is a young single man who performs Salah (Prayer) and pays Zakah (obligatory charity) but commits Zina (premarital sexual intercourse) due to the abundant temptations around him. i advised him many times in vain to stop committing such a sin. is it permissible for me to break ties with him?

A: You have to continue advising him for he may be guided by Allah. However, if such a friend insists on not responding to your advice; it will be Wajib (obligatory) on you to break ties with him to stay away from Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect).

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(Part No. 22; Page No. 41)

Fatwa no. 2788

Q: I am a married man. My wife lives in my home country while I work in Brazil to sustain my family and pay for the education of my children. However, i committed Zina (adultery) here. i performed Tawbah (repentance to Allah) and regretted it later. is this enough, or should the Had (ordained punishment for violating Allah's Law) be carried out on me? Please advise, may Allah have mercy upon you.

A: Undoubtedly, Zina is one of the gravest sins. The means leading to it are women who wear immodest clothes, mixing between men and women who are non-Mahrams (not a spouse or an unmarriageable relative), degradation of morals and corruption of the surrounding environment in general. If you committed Zina due to being away from your wife and mixing with corrupt people, then regretted your crime and performed sincere Tawbah, may Allah accept your Tawbah and forgive your sins, according to His saying, ﴾And those who invoke not any other ilâh (god) along with Allâh, nor kill such person as Allâh has forbidden, except for just cause, nor commit illegal sexual intercourse - and whoever does this shall receive the punishment.﴿ ﴾The torment will be doubled to him on the Day of Resurrection, and he will abide therein in disgrace;﴿ ﴾Except those who repent and believe (in Islâmic Monotheism), and do righteous deeds; for those, Allâh will change their sins into good deeds, and Allâh is Oft-Forgiving, Most Merciful.﴿ It was authentically reported from `Ubadah ibn

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Al-Samit (may Allah be pleased with him) in the Hadith of the Bay`ah (pledge of allegiance) made by women that the Prophet (peace be upon him) said, ﴾Whoever among you fulfills his pledge will receive their reward from Allah; whoever commits any of those sins and receives the legal punishment (in this life), their punishment will be a Kaffarah (expiation) for that sin; and whoever commits any of those sins and Allah conceals them, it is up to Allah to punish or forgive them.﴿

However, you should leave the corrupt environment that encourages you to commit sins, and seek your livelihood elsewhere in a less corrupt country, to protect your religion. Allah's land is spacious, and there must be a country where a person can sustain himself. Whoever fears Allah and keeps their duty to Him, He will make a way for them to get out (from every difficulty); and He will provide them from sources they could never imagine.

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Fatwa no. 14272

Q: I have been offering Salah (Prayer) since I was a child. I do not do anything that displeases Allah (may He be Exalted and Glorified). Since I was fifteen years old,

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i have been committing fornication. Now, i am twenty five years old. It should be noted that the rulings of Shari`ah are not observed in my country. When I asked a Shaykh in my country about this issue, he told me that if I repent to Allah, He will accept my repentance and forgive me then he quoted the following Qur'anic Ayah, ﴿And those who invoke not any other ilâh (god) along with Allâh, nor kill such person as Allâh has forbidden, except for just cause, nor commit illegal sexual intercourse - and whoever does this shall receive the punishment.﴾ ﴿The torment will be to him on the Day of Resurrection, and he will abide therein in disgrace﴾ ﴿Except those who repent and believe (in Islâmic Monotheism), and do righteous deeds; for those, Allâh will change their sins into good deeds, and Allâh is Oft-Forgiving, Most Merciful.﴾ **Now, I deserve to be punished by Allah, however Allah (may He be Exalted and Glorified) says,** ﴿Except those who repent and believe (in Islâmic Monotheism), and do righteous deeds﴾ **This happens after the execution of Had (prescribed penalty) on me. I have repented to Allah since I heard the answer of the Shaykh in our country. I observe Salah (Prayer). However, sometimes I feel that this repentance is not enough and that it is not an accepted repentance. I hoped and prayed to Allah (may He be Exalted and Glorified) much to enable me to travel to Saudi Arabia to turn myself in to the authorities to execute the Had (prescribed penalty) on me. Allah (Exalted be He) answered my invocation. Now, I seek your advice in this regard and by Allah's Will I am going to go by whatever you say; because this issue anguishes me much and I live torn without a solution to it.**

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Please substantiate your Fatwa with evidence!

A: If the person repents to Allah sincerely, Allah (may He be Exalted and Praised) will accept his repentance and turn his previous sins into good deeds. This is out of Allah's Grace and Generosity. Allah (Exalted be He) says, ﴿And those who invoke not any other ilâh (god) along with Allâh, nor kill such person as Allâh has forbidden, except for just cause, nor commit illegal sexual intercourse - and whoever does this shall receive the punishment.﴾ ﴿The torment will be doubled to him on the Day of Resurrection, and he will abide therein in disgrace;﴾ ﴿Except those who repent and believe (in Islâmic Monotheism), and do righteous deeds; for those, Allâh will change their sins into good deeds, and Allâh is Oft-Forgiving, Most Merciful.﴾

the conditions of sincere repentance are abstaining from committing the sin, regretting committing past sin, and determining not to commit it again. If this sin relates to people's rights, the sinner has to give people back their rights and ask them to forgive him. It is authentically reported on the authority of `Ubadah ibn Al-Samit (may Allah be pleased with him) that the Prophet (peace be upon him) said, ﴾...and whoever among you fulfils it, his reward is with Allah and he who commits any such thing and is punished for it, that will be all atonement for it. If anyone commits anything and Allah conceals (his faults), his matter rests with Allah.

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He may forgive him if He likes, or He may punish him if He likes.﴿ The Prophet (peace be upon him) encouraged genuine repentance and said in the Hadith about the story of Ma`iz, ﴾Why did you not leave him alone. Perhaps he might have repented and been forgiven by Allah.﴿ It is narrated by Malik in Al-Muwatta' on the authority of Zayd ibn Aslam a Hadith in which Allah's Messenger (peace be upon him) said, ﴾O People! The time has come for you to observe the limits of Allah. Whoever has had any of these ugly things befall him should cover them up with the veil of Allah. Whoever reveals to us his wrong action, we perform what is in the Book of Allah on him.﴿ So, you have to repent to Allah sincerely, observe congregational Prayers and do many good deeds.

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The second question of Fatwa no. 21683

Q 2: Your Eminence, nowadays in Algeria, hudud (prescribed penalties) set by the Shari`ah (Islamic law) such as flogging with the whip and other penalties are no longer applied, and many criminals repent of their crimes, such as Zina (premarital sexual intercourse and/or adultery) and ask if Allah accepts their repentance. They may doubt this fact because Hudud are not carried out on them.

Please, advise in this regard.

A: A Muslim who commits a misdeed that entails the execution of a Had, such as Zina, must offer sincere Tawbah (repentance to Allah) with its well-known conditions, which include giving up the misdeed immediately, regretting it and determining not to commit it again in future. When Allah (Exalted be He) covers up a misdeed of His slave, it will be enough for him to repent to Allah of it, and there is no need to expose oneself to punishment.

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Bakr ibn `Abdullah Abu Zayd	Salih ibn Fawzan Al-Fawzan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 20152

Q: I am a married woman with four children who are all students. A financial crisis forced my husband to be indebted to

one of his friends for whom he signed a promissory note. We could not afford repayment of the debt, as my husband was dismissed from his job. He receives a small pension that hardly covers our needs. The creditor started demanding repayment of his debt. He keeps telling me that he is ready to waive the debt, provided that I comply to his desire of having illicit sexual intercourse with me. He persists in his desire and always puts me in embarrassing situations before my neighbors with the purpose of having me yield to his desire. As a practicing Muslim, I fear that I will incur Allah's punishment if I should yield to his desire. I tried my best to stop him but this devil threatens to displace my family by confiscating our belongings. What should I do? What is the Islamic ruling on this?

A: We advise you to be constantly mindful of Allah (Glorified and Exalted be He) and to exercise self-restraint by not yielding to the illicit desire of this licentious person. You must inform the police or sue him in court, may that serve as a deterrent to him in case he persists in asking you to practice illicit intercourse with him.

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The second question of Fatwa no. 9850

Q 2: what is the ruling on a man who commits Zina (premarital sexual intercourse and/or adultery) then dies without receiving Had (prescribed penalty)? Some scholars said that the Had will be applied on him on the Day of Resurrection. Some others said that the person who applies the Had of Zina has to be someone who did not commit the same sin before. What is your opinion on the foregoing?

A: If a person commits Zina and Had is applied on them, this will be considered a Kaffarah (expiation) for them. On the other hand, if a person commits Zina but dies before Had is applied on them; their affair will be with Allah (whether to forgive or punish them). Besides, it is only the ruler who has authority to apply Had.

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Fatwa no. 19657

Q: Is it permissible to change the Had (ordained punishment for violating Allah's Law) of a married person who commits Zina (adultery) from stoning to death to killing him with a sword or shooting him with a gun?

A: A married adulterer should be stoned to death, according to the Sunnah of the Messenger of Allah (peace be upon him). This was authentically reported from him whether in sayings, actions or orders. He (peace be upon him) stoned Ma`iz, the woman from the Juhaynah tribe, the woman from the Ghamid tribe, and the two Jews who were brought to him to death. This was authentically reported from the Prophet (peace be upon him) in Sahih (authentic) Hadith. This is also according to the Ijma` (consensus of scholars) among the Sahabah (Companions of the Prophet, may Allah be pleased with them), the Tabi`un (Followers, the generation after the Companions of the Prophet) and those who followed them.

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Nobody contradicts this except those whose opinions are not taken into account. It was narrated by Al-Bukhari and Muslim in their Sahih books of Hadith, on the authority of Ibn `Abbas (may Allah be pleased with him), on the authority of `Umar (may Allah be pleased with him) that he said, "Allah sent Muhammad (peace be upon him) with the truth, and revealed the Qur'an to him. The Ayah (Qur'anic verse) of stoning was included in what was revealed to him. We recited it, retained it in our memory and understood it. The Messenger of Allah (peace be upon him) carried out the punishment of stoning to death to the married people who commit Zina. We also carried out this punishment after him. I am afraid that with the elapse of time, the people may forget it and may say, "We do not find the punishment of stoning to death in the Qur'an", and thus go astray by abandoning this duty prescribed by Allah, although stoning to death is a duty prescribed in the Qur'an for married people who commit Zina, provided that there is clear evidence, pregnancy or confession.

Thus, it is impermissible to replace stoning to death with killing by sword or shooting with a gun, because stoning to death is more deterring and preventive from committing Zina, which is the gravest crime after Shirk (associating others with Allah in worship) and killing. The Had of Zina is a Tawqify matter (bound by a religious text and not amenable to personal opinion), where there is no room for Ijtihad (juristic effort to infer expert legal rulings). If it had been permissible to kill married adulterers by the sword or shoot them, the Prophet (peace be upon him) would have done it and told it to his Ummah (nation), and the Sahabah (may Allah be pleased with them) would have done it after him.

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The second question of Fatwa no. 20956

Q 2: In some Muslim countries, a married woman who commits Zina (adultery) is shot dead instead of being stoned to death. Is this permissible?

A: According to Shari`ah (Islamic law), the Had (ordained punishment for violating Allah's Law) for a married person who commits Zina is stoning to death, whether the person is a man or a woman. The Sunnah (whatever is reported from the Prophet) includes evidence supporting this ruling. It was authentically reported in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) that the Prophet (peace be upon him) said: ❨O Anas! "Go to the wife of that man, and if she admits [her guilt], stone her [to death]."❩ In Muslim's Sahih Book of Hadith, it was related that the Prophet (peace be upon him) said: ❨"Receive (teaching) from me, receive (teaching) from me. Allah has ordained a way for those (women). When an unmarried male commits Zina with an unmarried female (they should receive) one hundred lashes and banishment for one year. If a married male commits Zina with a married female, they shall receive one hundred lashes and be stoned to death."❩ According to the narrations of the Two Sahih, the Prophet (peace be upon him) said to his Companions when Ma`iz admitted Zina to him: ❨"Go and stone him to death."❩ Also, the Prophet (peace be upon him) ordered his Companions to stone Al-Ghamidiyyah to death. These clear Nusus (Islamic texts from the Qur'an or the Sunnah) affirm that the Had prescribed for a married person who commits Zina is stoning to death as a means to prevent this crime from being committed. Indeed, Allah is All-Knowing and All-Wise.

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The third question of Fatwa no. 6194

Q 3: Why is the ruling of Rajm (stoning to death; an ordained punishment for adultery) not mentioned in the Qur'an even though it is stated by Shari`ah (Islamic law)?

A: ayahs (Qur'anic verses) on Rajm are Mansukh (abrogated) in words but applied in meaning as it is clearly stated by the science of Usul-ul-Fiqh (principles of Islamic jurisprudence). It is narrated by Al-Bukhari and Muslim in their two Books of Sahih (authentic) Hadith that `Umar ibn Al-Khattab (may Allah be pleased with him) praised Allah and extolled Him then said, "O people! Allah (Exalted be He) sent Muhammad (peace be upon him) with the truth and revealed the Qur'an to him. The Ayah (Qur'anic verse) of Rajm was one of the Ayahs that the Qur'an included. We recited and comprehended it. The Messenger of Allah (peace be upon him) applied Rajm and we did so after him. I am afraid that a time may come when someone says, 'We do not find the Ayah of Rajm in the Qur'an', thus people may deviate and abandon a Faridah (obligatory act) that Allah ordains. Verily, Rajm is the true ruling of Allah that must be applied on whomever commits Zina (adultery) whether a male or a female whenever it is proven by evidence, pregnancy, or confession." Besides, not all the matters of Shari`ah (Islamic law) are mentioned by the Qur'an. Allah includes in the Qur'an only what He wills.

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The fourth question of Fatwa no. 7731

Q 4: What is the ruling on someone who does not participate in stoning to death the committer of Zina (premarital sexual intercourse and/or adultery), claiming to have mercy on them or to be unable to do it?

A: It is not obligatory upon all those present to stone the committer of Zina to death. However, those who do not participate out of compassion or clemency for the person are sinners. Allah (Exalted be He) says: ﴿The fornicatress and the fornicator, flog each of them with a hundred stripes. Let not pity withhold you in their case, in a punishment prescribed by Allâh, if you believe in Allâh and the Last Day. And let a party of the believers witness their punishment.﴾

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Homosexuality

The second question of Fatwa no. 4324

Q 2: a Muslim man had a homosexual relationship with a boy under the age of puberty with the boy's consent and without any coercion; what is the ruling on both of them? Would this incident have a psychological or religious effect upon the child when he grows up. Likewise, is there any harm on an illegitimate child, though he has no hand in what his parents did?

A: First, homosexuality is of the major sins, whether it is committed with a boy or an adult, and whether it is with or without their consent. But it is most dreadful when it is committed by coercion. The person who is caught in this act with his consent should be stoned to death, if he is sane and pubescent. He should repent, ask for Allah's forgiveness, regret what he did and determine not to repeat this gain. The guardian of the boy should do Ta`zir (discretionary punishment) to the boy and protect him against the people of evil and corruption, in order to avoid repetition of this abominable act.

Second, this may affect the boy's behavior and religion if he gets accustomed to it. He would then commit this when he grows up and consequently becomes indecent and untrustworthy. If the sin is proven by his confession or by the testimony

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of two just men when he is Mukallaf (person meeting the conditions to be held legally accountable for their actions), he should be killed as reported in the Sahih Hadith (authentic) and agreed upon by the Companions.

Third, there is no harm or blame on an illegitimate child, for he has no liability for the crime. The liability and punishment is upon the male and female who committed Zina (adultery/fornication) and caused his/her birth.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

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The third question of Fatwa no. 10572

Q 3: i intended many times to practice homosexuality, but i did not. Allah, all praise and thank are due to Him, has protected me against this heinous crime. After repenting, I hope you can guide me as to what I should do.

A: Thank Allah for protecting you against the crime of sodomy. Seek Allah's forgiveness and do many good deeds.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

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Masturbation

Fatwa no. 1376

Q: A person observes obligatory acts of worship such as Salah (Prayer) and Sawm (fast) etc. However, he practices masturbation. What is the ruling on this in Islam?

A: The preponderant of scholar's views about masturbation commonly referred to as "Secret Habit" is that it is an unlawful sexual activity. The majority of religious scholars held this view based on the generality of the saying of Allah (Exalted be He), ﴾And those who guard their chastity (i.e. private parts, from illegal sexual acts)﴿ ﴾Except from their wives or (the slaves) that their right hands possess, - for then, they are free from blame;﴿ ﴾But whoever seeks beyond that, then those are the transgressors;﴿ Allah (Exalted be He) praises those who fulfill their sexual desire with their wives or slave girls and considers those who fulfill their sexual desire elsewhere as transgressors who leave what Allah made lawful for them to commit unlawful sexual activities including masturbation. It has many harmful effects and bad consequences such as exhaustion of power and impotence. The Islamic Shari`ah protects man against anything that may cause harm to his

religion, body, mind, money or honor.

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The sixth question of Fatwa no. 4470

Q 6: is masturbation, for those who fear of committing Zina (premarital sexual intercourse and/or adultery), bring the wrath of Allah? How can a person expiate for that if he knows that this action is shameful and forbidden? Which is better for the youth who can not marry; to masturbate or go to have sex with prostitutes in hotels?

A: Masturbation is forbidden and its doer must repent and seek forgiveness, regret the sin and intend not to repeat this action again. He should think of marriage as a way to protect himself and if he can not marry, he should observe fasting according to the Prophet's advice. However, it is not permissible for him to go to prostitutes to have illegal sex. Both adultery and masturbation are forbidden even if the degree of prohibition is different. There is no necessity for either of them because there is a way out which the Prophet (peace be upon him) explained and it is fasting.

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 3788

Q: I suffer from a disease that makes me unable to have sexual intercourse with my wife. I have been married for three years during which I have had a normal marital life like that of any married couple. However, I suddenly developed this case of being unable to have intercourse with my wife and without any apparent disease or reason. When I consulted a doctor, he asked me to bring him a sample of my Maniy (sperm), but I could not discharge any, and I do not know whether it is permissible to masturbate or not. Kindly enlighten us, and may Allah reward you!

A: masturbation is Haram (prohibited), for Allah (Exalted be He) says: ﴾And those who guard their chastity (i.e. private parts, from illegal sexual acts)﴿ ﴾Except from their wives or (the slaves) that their right hands possess, - for then, they are free from blame;﴿ In addition, this practice has harmful side effects.

The doctor can use a needle to extract Maniy directly from your testes, for example. This is a permissible way instead of you having to masturbate. However, if it is the only way to get Maniy

and reach a treatment according to a specialist's medical report, then it is permissible in this case. On the other hand, you should try other forms of treatment, such as electric therapy, taking vitamins, and the like. May Allah heal you and keep you safe!

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 3201

Q 2: Is a masturbator included among the seven types of people whom the Prophet (peace be upon him) cursed in one of his Hadith? I feel ashamed of having practiced this evil habit. What should I do? I have asked Allah to forgive me, but I fear to be among those cursed by the Prophet (peace be upon him).

A: masturbation, known as "the secret habit", or any habit of this sort is prohibited. As far as we know, there is no evidence that a masturbator is cursed. In addition, the Hadith you are referring to is classified as Da`if (weak).

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The third question of Fatwa no. 6412

Q 3: It is known that masturbation, which is especially practiced among young men, is Haram (prohibited) in Islam. A person who has recently observed Salah (Prayer) is practicing this bad habit. When I have informed him that it is Haram, he has said that his other option is to look at women. Which of them entails lesser harm; looking at women or masturbating?

A: looking at non-Mahram (not a spouse or an unmarriageable relative) women and masturbation are both Haram. We advise this person and those like him to marry as soon as possible, if they can afford to do so. Otherwise, they should observe Sawm (Fast), because the Prophet (peace be upon him) said: ﴾"O young people! Any one among you who is able to marry should marry, for marriage would help him lower his gaze and keep his virtue, and anyone who is not able to marry is recommended to observe Sawm, for Sawm would diminish his sexual desire."﴿ (Agreed upon by Al-Bukhari and Muslim)

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The fourth question of Fatwa no. 8544

Q 4: Shyness should not be an obstacle for inquiring about the matters of Din (religion). is it permissible to provoke one's sexual appetite to ejaculate Maniy (spermatic fluid) without practicing masturbation?

A: Allah commands Muslims to guard their private parts from illegal sexual acts. He (Exalted be He) only allows sexual practices between married couples and what a man's right hand possesses. All other ways of obtaining sexual pleasure remain thus as being Haram (prohibited).

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Fatwa no. 16055

Q: I would like to know the Islamic ruling on intentional rubbing of the prostate gland to discharge Maniy (sperm), as I always do this. Can this practice fall under the prohibited masturbation? Bear in mind that I am incapable of getting married due to my financial and health conditions.

A: Masturbation is prohibited regardless of the adopted method, as it entails drawing unlawful sexual pleasure out of wedlock. Allah (Exalted be He) says: ﴾And those who guard their chastity (i.e. private parts, from illegal sexual acts)﴿ ﴾Except from their wives or (the slaves) that their right hands possess, - for then, they are free from blame;﴿ ﴾But whoever seeks beyond that, then those are the transgressors;﴿

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The prophet (peace be upon him) said, ﴾"O you young men! Those among you who can afford for a wife should marry, for it helps to lower the eyes and protects the virtue of the private parts; but those who cannot (afford it) should fast, for it is a means of controlling sexual desire."﴿ The Prophet (peace be upon him) gave young men two options; either to marry or to fast if they cannot afford marriage. There is no other way, which denotes the prohibition of resorting to masturbation.

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Fatwa no. 16641

Q: I am a young man in the habit of masturbating. I masturbated on one of the days of Ramadan. What should I do to expiate for my sin on that day?

A: Masturbation is prohibited, as it involves drawing sexual pleasure in a way that Allah has made unlawful. If it is practiced during Ramadan, the sin is even graver. You must perform Tawbah (repentance to Allah) from this sin, resolve not to return to it, and make up for that day

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in Ramadan.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

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The third question of Fatwa no. 17042

Q 3: I committed masturbation several times. Once I took an oath by the Mus-haf (the Arabic copy of the Qur'an) that I will never masturbate again. However, two weeks after taking the oath, I masturbated to evade committing the major sin of fornication - may Allah save us from that. What is the ruling on breaking this oath and what is the Kaffarah (expiation)? Is there any difference between making an oath on the Mus-haf while holding it and making an oath without holding it?

A: masturbation is unlawful; because it is an unlawful way to get sexual pleasure. You have to repent of it and never do it again. The Prophet (peace be upon him) advised the young man who is unable to marry and fears temptation to observe Sawm (fast); because Sawm helps alleviate the sexual desire and prevent the person from committing Zina (premarital sexual intercourse and/or adultery). Since you said that you took an oath to quit masturbation then practiced it once more, you have to offer the Kaffarah (expiation) of a broken oath. This Kaffarah is freeing a Muslim slave, feeding ten needy people or clothing them. If you are unable to do so, you have to fast three days. But if you are able to feed the needy, the amount of food you should provide is half a Sa` (a Sa`= 2.172 Kg) with the measure of the people of Madinah which amounts to 1.5 kg

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of the common foodstuff in your country such as dried dates, rice, or others of their like. If you are able to clothe ten needy people, you have to provide a Qamis (long shirt), Izar (garment worn below the waist) and Rida' (a gown) for each one of them. Finally, there is no need to take an oath by the Mus-haf because this has no origin in the sanctified Shari`ah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 16540

Q: I have neglected offering the Fajr (Dawn) Prayer at its due time for five times because of practicing masturbation, which brings about a feeling of laziness after which I remain in bed until the time of Prayer is over. When I wake up, I ask for Allah's Forgiveness and perform the other Obligatory Daily Prayers at their fixed times. I fear that I may fall under the category of men described in the following Hadith in which the Messenger (peace be upon him) said: ("A man would be a believer in the evening and a disbeliever in the morning or he would be a believer in the morning and a disbeliever in the evening.") **Also, I feel that the Jinn (creatures created from fire) possess me while performing Salah, for I obviously shiver when reciting the Qur'an (Remembrance of Allah) with Khushu` (the heart being attuned to the act of worship). Please advise; may Allah reward you!**

A: You must perform the Five Obligatory Daily Prayers regularly in their fixed times in congregation. Also, you must stop practicing masturbation,

because it is Haram (prohibited) and causes diseases. You will be cured In sha'a-Allah (if Allah wills) if you perform Tawbah (repentance to Allah) and offer the Five Prayers regularly in their fixed times.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 16368

Q 1: Due to the high expenses of marriage, some youth resort to masturbation; what is the ruling on this? Will such a person be an adulterer and is there any Had (ordained punishment for violating Allah's Law) that must be executed in such a case?

A: masturbation is not permissible because this is a kind of fulfilling the sexual desire in a way other than that which Allah made lawful such as one's wife and slave girls. Also, it has many harmful consequences on a person's health. Allah directs those who can not marry to be chaste when He (Exalted be He) says, ﴾And let those who find not the financial means for marriage keep themselves chaste, until Allâh enriches them of His Bounty.﴿ The Prophet (peace be upon him) directed the youth

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who can not marry to observe fasting because it limits the sexual desire. Those who practice this masturbation are not adulterers but they commit a sin and they should repent of it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 11101

Q: I am a fifty year old man who does not have enough money to marry. However, I have married three times before but none of my marriages succeeded. I requested help from the Minister of the Interior affairs and he responded generously to me, may Allah reward him with the best. After the decree has been sent to the public hospital of Najran, a committee decided that I should masturbate and bring some of my Maniy (spermatic fluid), is doing so considered Halal (lawful)? Please tell me how I can solve such a problem. May Allah reward you with the best.

A: Masturbation is permissible under necessity as in the case you have mentioned in the question. However, masturbation is Haram when it is done abusively or only for attaining sexual pleasure.

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Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul- `Aziz ibn `Abdullah ibn Baz

Fatwa no. 18019

Q: Repeated lustful thoughts may preoccupy a person's mind thus driving them to discharge Maniy (sperm) as a result of being sexually aroused. Does this fall under the prohibited masturbation? Will the person be considered a masturbator if they seek sexual pleasure through constantly occupying their mind with sexual excitement? Please inform us of the Islamic opinion in this regard. May Allah reward you!

A: a person is not to blame if lustful thoughts happen to strike their mind unintentionally. It is related in an authentic Hadith reported on the authority of Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said, ("Truly Allah overlooks for my people their heart whisperings.") In another narration, he (peace be upon him) said, ("Truly Allah overlooks what my people say to themselves, as long as they do not act upon it or say it (out loud).")

On the other hand, the person who discharges Maniy as a result of their mind being preoccupied with lustful thoughts must take Ghusl (ritual bath following major ritual impurity), as they are considered in a state of major ritual impurity. It is, however, neither permissible nor befitting of a Muslim to have their mind repeatedly preoccupied with the thought of sexual excitement.

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Such an evil habit is also incongruous with the true meaning of manhood. A Muslim has to give it up and occupy themselves with what benefits them in terms of their religion and their worldly life. In addition to inviting evil consequences, unlawful sexual excitement is harmful to a person's mental health and may incur many harmful effects.

Such an evil habit becomes all the more abhorrent if practiced by a married person, who getting accustomed and falling victim to it, may threaten instability of their married life, which is supposed to be dominated by tranquility and mercy between the couple.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Lesbianism

Fatwa no. 5520

Q: What is the ruling on lesbianism and masturbation?

A: lesbianism is Haram (prohibited), and is a major sin because it is an act that contradicts the Ayahs (Qur'anic verses): ﴾And those who guard their chastity (i.e. private parts, from illegal sexual acts)﴿ ﴾Except from their wives or (the slaves) that their right hands possess, - for then, they are free from blame;﴿ ﴾But whoever seeks beyond that, then those are the transgressors;﴿

Similarly, masturbation is Haram because of the above-mentioned Ayahs and due to its harms. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The fourth question of Fatwa no. 17867

Q 4: What is the meaning of "Sihaq"? Is there any punishment for it?

A: "Sihaq" stands for homosexuality between females. It is forbidden and those who commit it have to be punished with Ta`zir (discretionary punishment) and not as Had (ordained punishment for violating Allah's Law).

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Bestiality

Fatwa no. 21279

All Praise is due to Allah Alone and peace and blessings be upon the last Prophet. To commence:

The Permanent Committee for Scholarly Research and Ifta' had perused the letter submitted to the general Mufti by the chairman of Al-Dhayd the legal court in the United Arab Emirates no. 289/1 on 19/8/1420 A.H. which was referred to the General Secretariat of the Council of Senior Scholars no. 5599 on 20/11/1420 A.H., in which his Eminence asked some questions. After the Committee has reviewed the questions, its answer comes as follows:

What is the ruling on bestiality?

A: The ruling on bestiality and its consequences:

Having sex with animals is a bad deed, transgression to bounds set by Allah and contradicts the Fitrah (natural disposition) on which a man was created. Allah (Glorified be He) does not allow people to have sex except with one's wife or slave girl. He (Exalted be He) says, ﴾And those who guard their chastity (i.e. private parts, from illegal sexual acts)﴿ ﴾Except from their wives or (the slaves) that their right hands possess, - for then, they are free from blame;﴿ ﴾But whoever seeks beyond that, then those are the transgressors;﴿

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Those who commit this must repent, seek Allah's forgiveness and not to do it again in future.

If the judge has proof that a person had sex with animal, he should deter him with a punishment in order for him not to do it again.

As for the beast, it must be killed in all cases and it is not permissible to eat its meat. If the beast is his, no compensation will be paid but if it is owned by another person, the doer will pay a compensation for it to the owner. A group of scholars see that killing the beast helps in forgetting the crime and so that people will not remember it whenever they see it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The third question of Fatwa no. 8578

Q 3: What is the ruling on bestiality?

A: Committing sex with animals is forbidden. A person who commits this

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must repent to Allah, seek His forgiveness, give up this act, regret the past sins and make up his mind not to repeat this again. If he was caught during the crime, the Muslim ruler should punish him with the proper punishment which will deter him.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Qadhf

Fatwa no. 302

Q: due to a quarrel between someone and his wife, he insulted her with obscene language as he said to her: "O adulteress." He claims that this word has come out of him unintentionally and asks about the consequences of this word?

A: This word is one of the clear words of Qadhf (falsely accusing a chaste person of involvement in prohibited sexual relations). Claiming that it was said unintentionally has nothing to do with its effect. Since the word was said by the husband to his wife, it will have no effect if the wife forgives him and it will have no consequences on their marital life. However, if she does not forgive him, the issue should be referred to the court for settlement.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Sulayman Ibn Mani`	`Abdullah ibn `Abdul-Rahman ibn Ghudayyan	`Abdul-Razzaq `Afify

Fatwa no. 13871

Q: If a Muslim insults his Muslim brother saying: "You are an adulterer"

without any shyness, is there a right for the insulted person to sue him? I hope your Eminence could answer me quickly. May Allah reward you!

A: accusing a Muslim by another Muslim brother is not permissible and it is one of the major sins which necessitate repentance and forgiveness from the insulted person. It is his right, if he does not forgive him, to demand his right by legal means.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The fifth question of Fatwa no. 18911

Q 5: Is it permissible for a woman to accuse her husband of adultery when she sees any signs of it and what if she can not prove it, should she be whipped or not?

A: the Had (prescribed penalty) of Qadhf (falsely accusing a chaste person of involvement in prohibited sexual relations) is for males and females because of the general meaning of the Ayah. Nothing can drop it for the wife or husband except forgiveness or Li`an (disprove a charge of adultery made by the husband against his wife). May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Khamr and other intoxicants

The ninth question of Fatwa no. 3056

Q 9: Why and when were Khamr (intoxicant) and pork prohibited?

A9: First: It should be made clear that a Muslim has but to submit and surrender to the commands and prohibitions of Allah (Glorified be He). It does not matter whether one can understand the wisdom behind these commands or prohibitions. One must firmly believe that Allah (Glorified and Exalted be He) only commands His servants to do what is in their best interest, and prohibits them from doing what may bring harm to them. When one understands the wisdom behind Allah's commands and prohibitions, one's faith is further strengthened. However, when one fails to understand this wisdom, one has but to surrender to Allah and increase one's trust in Him.

Second: Allah prohibited consumption of Khamr (intoxicants) because of the deadly harms it inflicts upon minds. It was declared prohibited in the sixth year of Hijrah (Prophet's migration to Madinah). According to another view, it was declared prohibited in the fourth year of Hijrah. And Allah knows best. The conclusive prohibition of Khamr has been stated in the Ayah (Qur'anic verse) in which Allah (Glorified be He) states: ﴾O you who believe! Intoxicants (all kinds of alcoholic drinks), and gambling, and Al-Ansâb, and Al-Azlâm (arrows for seeking luck or decision) are an abomination of Shaitan's (Satan) handiwork. So avoid (strictly all) that (abomination)﴿ The Ayahs continue until Allah states: ﴾So, will you not then abstain?﴿

The flesh of swine was declared prohibited before Hijrah (Prophet's migration to Madinah). The prohibition was included among the Makkan Ayahs of the Qur'an. The Permanent Committee has previously answered a similar question. The Fatwa read as follows:

Allah's knowledge encompasses all things and His mercy, wisdom and justice embrace all things. Allah (Glorified be He) knows best what benefits His servants. He shows them mercy, conducts all His affairs with wisdom, commands His servants to do what brings felicity to them in this life and next and makes lawful all good things which benefit them and makes unlawful to them all harmful things.

Allah declared the flesh of swine as prohibited and stated that its flesh is impure. Allah (Exalted be He) states: ﴾Say (O Muhammad صلى الله عليه وسلم): "I find not in that which has been revealed to me anything forbidden to be eaten by one who wishes to eat it, unless it be Maitah (a dead animal) or blood poured forth (by slaughtering or the like), or the flesh of swine (pork); for that surely is impure or impious (unlawful) meat (of an animal) which is slaughtered as a sacrifice for others than Allâh (or has been slaughtered for idols, or on which Allâh's Name has not been mentioned while slaughtering).﴿

Allah (Exalted be He) also states: ﴾and prohibits them as unlawful Al-Khabâ'ith (i.e. all evil and unlawful as regards things, deeds, beliefs, persons and foods)﴿ Factual evidence has proved that it feeds on dirt and impure things which it eats avariciously.

Medical experts state that worms form in the abdomen of eaters of the flesh of swine. It also weakens the human feeling of honor and destroys chastity. Other harmful effects include indigestion, and the inability to secrete digestive juices. If their findings are proved true, then the flesh of swine is considered an evil and impure thing. But if their findings are proved false, one of sound mind must still trust in Allah's statement in the Qur'an which judges swine as impure. One must also believe in the prohibition of eating its flesh and submit entirely to Allah's judgment. It is Allah (Glorified be He) Who created it and He alone knows best its inherent harms. ﴾Should not He Who has created know? And He is the Most Kind and Courteous (to His slaves), All-Aware (of everything).﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Fatwa no. 516

Q 1: a man gave his daughter in marriage to a man whom he did not know very well. afterwards, it came to his knowledge that his son-in-law drinks Khamr (intoxicant) in addition to being heedless of the legal rulings. Does the father have the right to divorce his daughter from this man?

Q 2: A man drinks Khamr although he regularly

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performs the five daily prayers. Is he considered a Kafir (disbeliever/non-Muslim) or a Muslim?

A 1: If the reality is as mentioned, that the man gave his daughter in marriage to someone whom he did not know well, then he found that he drinks khamr and is heedless of the legal rulings, this husband either does not observe the legal rulings out of negligence or out of not believing in their validity and as such, he is deemed a Kafir. In this case, the wife has the right to nullify the marriage contract because of his Kufr (disbelief) and apostasy, and this should be done by the official ruler. On the other hand, if this man drinks khamr and does not observe the legal rulings out of his heedlessness, despite his belief in their validity, then he is a Fasiq (someone flagrantly violating Islamic law), but this does not place him outside the pale of Islam. However, the wife has the right to request nullification of the marriage contract if she is married to a man who is considered a Fasiq, because it is a legally accepted shortcoming in him. The marriage contract in this case is nullified by the ruler.

A 2: Allah (Exalted be He) prohibits drinking Khamr and deems it unlawful both in His Book and through the statements of His Messenger (peace be upon him). Allah (Exalted be He) says: ﴿Intoxicants (all kinds of alcoholic drinks), and gambling, and Al-Ansâb, and Al-Azlâm (arrows for seeking luck or decision) are an abomination of Shaitan's (Satan) handiwork. So avoid (strictly all) that (abomination) in order that you may be successful.﴾ The Prophet (peace be upon him) negated the completeness of the faith of the person who drinks it, as he (peace be upon him) said, ﴿"A fornicator is not

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a believer while they are fornicating, and a thief is not a believer while they are stealing, and a Khamr drinker is not a believer while they are drinking."﴾ Accordingly, the person who drinks Khamr is still a believer but also a Fasiq because he is committing one of the major sins. It is up to Allah (Exalted be He), if He wills He will punish them, and if He wills, He will forgive them. Allah (Exalted be He) says: ﴿Verily, Allâh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills﴾

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

The fourth question of Fatwa no. 1542

Q 4: What is the ruling on a Muslim who drinks Khamr (intoxicant) and rejects the advice justifying this by saying that he is the only person who will be accounted by Allah for his sins. He thus does not allow anyone to discuss his affairs. Is it then permissible for Muslims to keep ties with such a person?

A: It is Wajib (obligatory) on Muslims who are aware of the true teachings of Din (religion) to convey it to others as much as they can. They have to do their best to propagate Ma`ruf (that which is judged as good, beneficial, or fitting by Islamic law and Muslims of sound intellect) and the prevention of Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect).

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If a Muslim's advice is accepted, they have to praise Allah Alone for this. Otherwise, the matter of whoever commits Munkar or neglects duties of Islam has to be raised to the ruler or his authorized officer to punish the wrong doer so that they will give up their bad deeds and their evil will not spread. On the other hand, the claim of the Khamr drinker who is mentioned in the question that no one is to judge him except Allah is not correct if he drinks Khamr in public. Rather, whoever sees him doing so is commanded Islamically to prevent him from committing such a sin as much as he can and whoever neglects this duty is considered a sinner. This is because the crime of drinking Khamr does not only harm the person who commits it but it harms the whole society in this world and harms the drinker and whoever does not try to prevent his vice in the hereafter. Besides, Muslims who are aware of the condition of the drinker who is mentioned above have to break ties with him and only intermix with him for the time that allows them to advise him or when there is a necessity to do so. They have to do their best to inform the authorities of the matter to apply Had (ordained punishment for violating Allah's Law) on the concerned person to deter him and others from committing such a sin, to block the means to evil and corruption, and to purify the society from such an epidemic.

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The fourth question of Fatwa no. 17627

Q 4: When is drinking Khamr (intoxicant) considered permissible? Is someone who does this under coercion liable for punishment?

A: Drinking Khamr is Haram (prohibited). It is one of the major sins. Allah (Exalted be He) says, ﴿O you who believe! Intoxicants (all kinds of alcoholic drinks), and gambling, and Al-Ansâb, and Al-Azlâm (arrows for seeking luck or decision) are an abomination of Shaitan's (Satan) handiwork. So avoid (strictly all) that (abomination) in order that you may be successful.﴾ ﴿Shaitân (Satan) wants only to excite enmity and hatred between you with intoxicants (alcoholic drinks) and gambling, and hinder you from the remembrance of Allâh and from As-Salât (the prayer). So, will you not then abstain?﴾

Besides, it is narrated by Abu Hurayrah (may Allah be pleased with him) in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) that the Messenger of Allah (peace be upon him) said, ﴿A committer of Zina (premarital sexual intercourse and/or adultery), when he commits Zina, does not commit it while he is a believer; and a stealer, when he steals, does not steal while he is a believer; and he does not drink Khamr, when he drinks it, while he is a believer.﴾

Moreover, on the authority of Ibn `Umar (may Allah be pleased with them both) who said that the Messenger of Allah (peace be upon him) said, ﴿Khamr has been cursed in ten aspects: (the very Khamr) itself, the one who squeezes it (the grapes etc.), the one for whom it is squeezed, the one who buys it and the one for whom it is bought, the one who carries it, the one to whom it is carried, the one who consumes its price, the one who drinks it and the one who serves it.﴾ (Related by Abu Dawud and Ibn Majah and the wording quoted above is that of Ibn Majah).

Drinking Khamr is impermissible under all circumstances. However, if someone is compelled to do so

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because, for example, they are in a barren land where they can not find any food to the extent that they fear ruin; it will be permissible for them only under such necessity to drink the amount of Khamr that will keep them alive.

On the other hand, drinking Khamr for medical treatment is impermissible. Medical treatment does not fall under the necessity mentioned above for it is not Wajib (obligatory) as saving the soul. Besides, the Prophet (peace be upon him) said, ﴿Allah did not make your cure in what He prohibited for you.﴾ (Related by Abu Ya`la and Ibn Hibban who graded it as a Sahih (authentic) Hadith and narrated by Um Salamah (may Allah be pleased with her)). The prohibition of drinking Khamr is thus ascertained while the effectiveness of using it as a medical treatment is doubted or, according to the most proper view, Khamr is not a treatment at all as the general meaning of the Hadith shows.

Regarding whoever has been compelled to drink Khamr, they are not sinful provided that they have been subjected to real force. Proof for the foregoing is the Ayah (Qur'anic verse) in which Allah (Exalted be He) says, ﴿Whoever disbelieved in Allâh after his belief, except him who is forced thereto and whose heart is at rest with Faith﴾

If a Muslim who says a word of Kufr (disbelief) while being forced to do so is excused, whoever drinks Khamr while being compelled to do so will then be excused with greater reason. Besides, it is narrated that the Prophet (peace be upon him) said, ﴾Allah has pardoned for me my people for [their] mistakes and [their] forgetfulness and for what they have done under duress.﴿ (Related by Ibn Majah and Al-Bayhaqy and narrated by Ibn `Abbas (may Allah be pleased with them both)).

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The second question of Fatwa no. 5612

Q 2: In my country many Muslims pray with us in Masjids (mosques) and do not miss the congregation but they go to bars and drink Khamr (intoxicant) immediately after they finish the Salah (Prayer). They then come back to the Masjid (mosque) to wait for the next Salah. During the congregation, worshipers who perform their Salah next to the ones mentioned above are disturbed by the smell of Khamr. We advised them repeatedly and told them that drinking Khamr is Haram (prohibited) in Islam but they insist on it.

Is it permissible for us to expel them from the Masjid or what do we have to do with them? Is their `Ibadah (worship) accepted or not? Finally, what is the ruling on whoever breaks his Sawm (Fast) on time by drinking Khamr?

A: Firstly: As you know, drinking Khamr is Haram (prohibited) and is even considered one of the major sins. Nevertheless, Salah which is performed by the people mentioned in the question is not rendered Batil (null and void) because of the Khamr they drink. It is Wajib (obligatory) on you to continue advising them for Allah (Exalted be He) may help them to get rid of such a sin. Either way, you should not prevent them from visiting Masjids.

Secondly: drinking Khamr is a major sin as mentioned above and the gravity of such a sin worsens when it is committed in Holy places or at honorable times such as Ramadan. Nevertheless, drinking Khamr does not render Sawm Batil unless it is committed during the day i.e. between dawn and sunset.

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Again, you have to advise the concerned people in the best way for they may respond to your advice and Allah may help them make sincere Tawbah (repentance to Allah).

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The ninth question of Fatwa no. 18074

Q 9: Russians are accustomed to heavy drinking especially during the winter. packed like sardines inside public buses, we smell the bad odor of alcohol issuing from their mouths. What is the ruling on getting a little dizzy on account of smelling alcohol?

A: It is better and safer for you to avoid riding public vehicles with them. However, if you have no other choice, you may ride with them and you are not considered intoxicated by smelling alcohol that issues from their mouths, even if it was annoying.

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The fifth question of Fatwa no. 443

Q 5: What is the ruling on someone who is about to die and nothing can cure them except Khamr (intoxicant) especially that they live in a very cold area?

A: Receiving medical treatment is Mashru` (Islamically acceptable) provided that it is done by means that Allah (Glorified and Exalted be He) and His Messenger (peace be upon him) permit. Only permissible objects can be sources of cure. On the contrary, Haram (prohibited) objects can not be means to recovery. Amongst the proofs for the Tahrim (prohibition) of seeking treatment in Haram medicines generally and in Khamr particularly is the Hadith Mu`allaq (a Hadith missing link in the chain of narration, reported directly from the Prophet) which is related by Al-Bukhari in his Sahih (authentic) Book of Hadith on the authority of Ibn Mas`ud (may Allah be pleased with him): "Allah did not make your cure in whatever He prohibited for you." However, Al-Tabarany found the missing link in the chain of narration of the foregoing Hadith Mu`allaq and mentioned that all its narrators are narrators of Sahih Hadith. The foregoing Hadith is also related by Ahmad, Ibn Hibban in his Sahih Book of Hadith, Al-Bazzar, Abu Ya`la, and Al-Tabarany on the authority of Um Salamah while the narrators of Abu Ya`la are Thiqat (trustworthy). Another proof for this is related by Abu Dawud in his Sunan (Hadith compilations classified by jurisprudential themes) from the Hadith of Abu Al-Darda' who said that the Messenger of Allah (peace be upon him) said, ﴿Allah has sent down both the disease and the cure, and He has appointed a cure for every disease, so treat yourselves medically, but use nothing unlawful.﴾ Moreover, it is related in Sahih Muslim on the authority of Tariq ibn Suwayd Al-Ju`fy that he asked the Prophet (peace be upon him) about Khamr so the Prophet forbade him to make it and detested this. Tariq told the Prophet (peace be upon him) that he would make Khamr for medical treatment. The Prophet (peace be upon him) then said, ﴿It is not a medicine, but an ailment.﴾

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It is worth mentioning that things which are prescribed by Allah comprise interests either pure or preponderant and vice versa. Allah (Glorified and Exalted be He) is All-Wise and All-Knowing. Thinking that a disease can not be cured except by drinking Khamr is a delusion. There are many religious and natural medicines and Allah Alone (Glorified and Exalted be He) is the One Who grants recovery when a medicine is used. Thus using the Mashru` medicines is sometimes accompanied by relying on the medicines themselves and at other times is accompanied by relying on Allah (Glorified and Exalted be He). According to Shari`ah (Islamic law), people have to believe that medicines may or may not be beneficial (up to Allah's Will). Yet, relying entirely on medicines (without linking their effect to Allah's Will) is Shirk (associating others with Allah in His Divinity or worship).

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The third question of Fatwa no. 3901

Q 3: Some Muslims are advised by their doctors to drink Khamr (intoxicant); is this permissible?

A: Khamr is Haram (prohibited) according to Qur'an, Sunnah (whatever is reported from the Prophet), and Ijma` (consensus of scholars). It is impermissible to seek treatment by drinking Khamr for there are authentic proofs to the effect that Allah does not make the recovery of Muslims in things that He (Exalted be He) makes Haram for them. Moreover, when someone asked the Prophet (peace be upon him) about khamr which was made to be used as a medicine; he (peace be upon him) said, ﴾It is not a medicine, but an ailment.﴿ (Related by Muslim in his Sahih (authentic) Book of Hadith).

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Fatwa no. 3115

Q: A- khamr (intoxicant) is considered Najis (ritually impure). Muslim scholars differ whether it is

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similar to urine in a definite, sensory way or Najis in the abstract sense. Therefore, one must be careful to wash anything contaminated with Khamr to be on the safe side. Based upon the Hadith, which states that every intoxicant is khamr, and every khamr is Haram (prohibited), we can conclude that alcohol is Najis as an intoxicant. Allah describes the Khamr in the Hereafter when He says: ﴾Neither will they have Ghoul (any kind of hurt, abdominal pain, headache, a sin) from that, nor will they suffer intoxication therefrom.﴿ **I get from this Ayah (Qur'anic verse) that Ghoul (i.e., alcohol) is an intoxicant. So, if the alcohol is removed from Khamr, the alcohol-free leftover is not an intoxicant. Is Khamar in such case not considered Najis by applying Qiyas (analogy) with sewage treatment? This treatment is permissible according to a previously issued Fatwa (legal opinion issued by a qualified Muslim scholar).**

B- Since alcohol is Najis and intoxicating, is it safer not to use it in paints applied on walls, windows, doors or anything inside the Masjid (mosque)? It is noteworthy that the thinner that dissolves the paint has a percentage of alcohol. Is it safer to ask experts about the alcohol-free thinner and paints to use them in Masjids?

C- Now and then, many conferences whose purpose is

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to offer a substitute for alcohol used in medicines are held. However, a substitute has not been discovered yet. Is it permissible to use medicines containing up to 14% of alcohol or is it Makruh (reprehensible)?

D- Some injections exported from non-Muslim countries have by-products that are made from the livers of animals that could be pigs. Even if they are not pigs, these animals may not be slaughtered according to Shari`ah (Islamic law). Is it permissible to use these injections?

Please answer me, may Allah help and reward you!

A: Firstly, the Khamr is not similar to the Najis sewage in terms of the permissibility of keeping and making use of it as is, or after removing Najasah (ritual impurity). Rather, Khamr must be discarded because of its intoxicating power not due to its Najasah. The Prophet (peace be upon him) ordered Khamr to be poured out when the Ayahs prohibiting it were revealed. Keeping and making use of Khamr as is, or after its intoxicating power ceases by becoming vinegar or after some of its parts have undergone the state of transformation are all Haram. It is, also, not permissible to mix it with something which may be beneficial. The Prophet (peace be upon him) forbade acetifying the Khamr to block the means leading to sins, processing and re-using it. In contrast, sewage can be used as is

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in irrigating plants and the like. It is permissible to remove the Najasah contained in the sewage to make use of its ingredients in various aspects including fertilizing and irrigating the land, drinking, and so on. Furthermore, Khamr is not similar to urine in the abstract sense. The khamr is more harmful for fear of keeping and consuming it, whereas there is no fear of keeping urine, which may be used as a fertilizer.

Secondly, as mentioned above, it is not permissible to keep, acetify or mix Khamr with something for useful purposes. If someone mixes it with paints or other things that have useful purposes, and it affects the color, taste or smell of these things, it is not permissible to use them in painting Masjids etc., rather, they must be thrown away. On the other hand, if the intoxicant has no effect on paints, using them is permissible and avoiding them is safer.

Thirdly, it is not permissible to mix medicines with intoxicants. If the medicine is mixed with alcohol, and the percentage of alcohol is very low and does not affect the color, taste or smell, then it is permissible to have it. Otherwise, it is impermissible to take medicines mixed with it.

Fourthly, Taharah (ritual purification) as well as permissibility are the basic ruling of all things.

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Nothing is to be deemed Najis and forbidden unless there is evidence for it. If there is doubt that the ingredients of injections are derived from the liver of a pig or the liver of an animal which is not slaughtered according to Shari`ah, this doubt has no affect and the injections are deemed Tahir (ritually pure) and permissible. Thus, there is nothing wrong with using these injections in treatment unless there is evidence that they are Najis or forbidden.

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The second question of Fatwa no. 8126

q 2: What is the authenticity of the following Hadith: ❪The Messenger of Allah (peace be upon him) cursed ten with regard to Khamr (intoxicant): the one who squeezes it (the grapes etc), the one for whom it is squeezed, the one who drinks it, the one who carries it, the one to whom it is carried, the one who serves it, the one who sells it, the one who consumes its price, the one who buys it and the one for whom it is bought.❫ **?**

A: The Hadith is Sahih (authentic) and its text is as follows: ❪Allah has cursed wine, its drinker, its server, its seller, its buyer, its presser, the one for whom it is pressed, the one who conveys it, and the one to whom it is conveyed.❫

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The eighth question of Fatwa no. 4765

Q 8: Is it permissible for a Muslim to buy Khamr (intoxicant), since some people have Muslim and non-Muslim friends who drink Khamr (intoxicant). He may go with them to cafes, so is it permissible for him to pay for all the drinks, including Khamr (intoxicant), though he himself never drinks it?

A: It is Haram (prohibited) for a Muslim to serve his friends - Muslim or non-Muslim - Khamr, whether in a cafe or at home or elsewhere. It is impermissible for him to pay for it, even if he did not drink it, for Allah (Exalted be He) cursed Khamr, its drinker, its server, its seller, its buyer and the one who consumes its price. He should keep away from bad companions, to protect himself from indulging in sins.

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The third question of Fatwa no. 3424

Q 3: There is a Muslim who observes Salah (Prayer), Sawm (Fast), Zakah (obligatory charity) and does all acts of worship; however, he works as a truck driver for a company that sells Khamr (intoxicant) over many years. He has no other job; is this job Haram (prohibited) or not?

A: The basic principle is that the person should look for Mubah (permissible) job, for lawfulness and unlawfulness of earning depends upon the lawfulness and unlawfulness of the job. If the job is bad, then it will yields ill-gotten money. Allah has urged upon eating what is lawful. He (Exalted be He) says, ﴾O you who believe (in the Oneness of Allâh - Islâmic Monotheism)! Eat of the lawful things that We have provided you with﴿ The Prophet (peace be upon him) said, ﴾Allah is Pure and, therefore, accepts only that which is pure.﴿ The person should seek a means of lawful earning as much as possible, thereupon, your job as the driver of a car that carries Khamr is impermissible. You should quit it and look for another Mubah (permissible) job.

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The fourth question of Fatwa no. 4836

Q 4: What is the ruling on an aircrew member who is obligated to serve Khamr (intoxicant) on board, and what should he do?

A: Drinking, selling, manufacturing and serving Khamr is Haram (prohibited) for the server helps the drinker in sin and transgression. Allah (Exalted be He) says, ﴿Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression.﴾ Therefore, it is not permissible to stay in this job, as means of lawful earnings are numerous. Allah (Glorified and Exalted be He) says, ﴿And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).﴾ ﴿And He will provide him from (sources) he never could imagine.﴾ May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The twenty-second question of Fatwa no. 5512

Q 22: Is it permissible for a Muslim to transport Khamr (intoxicant) by car,

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even if this is for non-Muslims?

A: This is not permissible whether for Muslims or non-Muslims, on account of the generality of the Prophet's (peace be upon him) prohibition of this and cursing whoever does this.

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First question of Fatwa no. 16742

Q 1: Some teachers ask their students to bring them some prohibited drinks. Is it Haram (prohibited) or not to carry such drinks to a Kafir (non-Muslim) teacher?

A: It is not permissible for a Muslim to present Khamr (intoxicant) to whoever drinks it. The Prophet (peace be upon him) cursed both, those who carry it and those to whom it is carried. This is a form of cooperating in sin and transgression, which Allah (Exalted be He) forbids when He says: ﴿Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression.﴾

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The first question of Fatwa no. 18116

Q 1: A cab driver in Britain says that sometimes a Kafir (non-Muslim) asks him to transport him with his luggage which includes wine to some place. Is it permissible for the cab driver to transport this Kafir person and his luggage which includes wine?

A: It is not permissible for a Muslim cab driver to transport a person who has wine. The Prophet (peace be upon him) cursed the person who carries wine and the person to whom it is carried. In addition, this involves cooperation in sin and transgression.

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Fatwa no. 14034

Q: Two Muslim truck owners came to me. One of them asked about the permissibility of transporting barley to the Khamr (intoxicant) manufacturers, while while being sure they use it in this purpose. He also asked about the ruling on this.

The second one said that he transports empty bottles from stores to the factories to be filled with Khamr.

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He is asking about the ruling on this.

I refrained from answering them, and told them that we already have many scholars like Shaykh `Abdul-`Aziz, in addition to a special department for legal Fatwa (legal opinions issued by qualified Muslim scholars) to which we can submit our questions. Now, I hope Your Eminence will provide me with a written reply so I will be able to convince them.

I ask of Allah to grant you guidance and success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

A: The owner of the first truck must stop transporting barley to Khamr manufacturers, as it is not permissible for the owner of the second truck to carry empty bottles to the factories to be filled with Khamr. All this is considered a form of cooperation in sin and transgression, and Allah (Exalted be He) says: ﴾but do not help one another in sin and transgression.﴿

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Fatwa no. 4426

Q: We are some religiously committed youth who live in Holland, all praise be to Allah. However, the jobs that are available to us here entail serving Khamr (intoxicant), pork and other types of meat in restaurants. Is it permissible for us to earn our living by washing the dishes in which pork is prepared and served? Please enlighten us, and may Allah grant you and us success! May Allah reward you!

A: It is not permissible for you to work neither in shops that sell or serve Khamr to customers nor in restaurants that serve or sell pork, even if these restaurants sell or serve other types of meat and food. It is unlawful for you to earn your living by selling, serving, or even washing the dishes where pork is served. This involves cooperation in sin and transgression. Allah forbids all this when He says: ﴾but do not help one another in sin and transgression.﴿ There is nothing forcing you to do these unlawful jobs because there are so many Muslim countries where many lawful jobs are available. So, you should move to any Muslim community in any country where you can find a lawful job. Allah (Exalted be He) says: ﴾And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).﴿ ﴾And He will provide him from (sources) he never could imagine. And whosoever puts his trust in Allâh, then He will suffice him. Verily, Allâh will accomplish his purpose. Indeed Allâh has set a measure for all things.﴿

He (Glorified be He) also says: ﴾and whosoever fears Allâh and keeps his duty to Him, He will make his matter easy for him.﴿

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Fatwa no. 18427

Q: We work in a private joint-stock company, whose joint owners are as follows:

1. The Jordanian part has twenty percent.
2. The Saudi part has forty percent.
3. The American part has forty percent.

The company's capital and assets are estimated at more than thirty million dollars; and its production has started in July, 1995. More than 150 employees from Jordan work in the company that sent twenty of its engineers to America to receive training in the field.

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The factory manufactures empty soda cans from aluminum. The brand of the product is printed on the cans in the electrical oven to be filled with the beverage by the client.

We produce about 400 million cans a year; 150 million of which are sold in Jordan for Pepsi Cola and Coca Cola companies and the rest are exported to neighboring Arab countries and countries in Eastern and Western Europe according to the orders coming to the company's headquarters in America.

We have received an order to manufacture thirty million empty vodka cans that would be sent to Russia to be filled there. In Russia, they would put the lids manufactured by other companies, close the cans, and sell them in their markets.

Does working in this industry involve a Haram (prohibited) or doubtful matter? Please note that ten percent of the cans produced are made for companies that sell Khamr (intoxicant) and other alcoholic beverages and the rest are made for companies that sell soda water, mainly like Pepsi Cola and Coca Cola. The factory automatically transfers the aluminum sheets into empty cans on which the brand of the product is printed

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according to the order of the client.

A small number of employees have stopped working. This affects the work negatively and deprives the shareholders of production and revenue. It also puts us in a critical situation with our Saudi and American partners who own the majority of the shares of this industry. We receive orders from the companies producing intoxicants seasonally, and sometimes we receive no orders of this kind. We hope that they establish factories for these cans in their countries, so that we no longer receive orders of this kind. Please advise. May Allah reward you with the best reward!

A: It is not permissible for a Muslim to manufacture cans that will be filled with intoxicants prepared by another company, since this falls under helping one another in sin and transgression; and Allah (Exalted be He) has prohibited this, saying:

﴿Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression.﴿ On the authority of Ibn `Umar (may Allah be pleased with them both) who narrated that Allah's Messenger (peace be upon him) said: ﴾"Allah has cursed Khamr (intoxicant), the person who drinks it, the person who pours it, the person who sells it, the person who buys it, the person who squeezes it (the grapes, etc.), the person for whom it is squeezed, the person who carries it, and the person to whom it is carried."﴿ (Related by Abu Dawud and Ibn Majah, whose narration added: ﴾"...and the person who considers its price lawful."﴿ This is a warning for Muslims to avoid being involved in Khamr in any way.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 17042

Q 1: I was in Britain washing my clothes in a public laundry when two young Englishmen asked me where they could purchase Khamr (intoxicant). Subsequently, I directed them to the place. What is the ruling on what I did? May Allah forgive me! Is this considered cooperation in sin? What is the Kaffarah (expiation) for this?

I should mention that I have repented and regretted it. May Allah accept from me!

A: You should seek Allah's Forgiveness for what you have done in guiding the young men to the liquor store. This is a form of cooperation in sin and transgression, and you should not repeat such an act. Accordingly, making Tawbah (repentance to Allah) is sufficient in this case.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 17386

Q: If people give Khamr (intoxicant) and Riba (usury) names other than their real names;

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does this have any affect on their prohibition?

A: Khamr is prohibited, as Allah (Exalted be He) says: ﴾O you who believe! Intoxicants (all kinds of alcoholic drinks), and gambling, and Al-Ansâb, and Al-Azlâm (arrows for seeking luck or decision) are an abomination of Shaitan's (Satan) handiwork. So avoid (strictly all) that (abomination) in order that you may be successful.﴿ Also the Sunnah (whatever is reported from the Prophet) explains that the word "Khamr" applies to all that makes a person lose their mind. Any substance that intoxicates and befogs the mind is considered Khamr and is unlawful, even if it is given another name. The Prophet (peace be upon him) said, ﴾"Every intoxicant is Khamr and all intoxicants are unlawful."﴿ Also, he (peace be upon him) said, ﴾"If a large amount of anything causes intoxication, a small amount of it is prohibited."﴿ It was related by Imam Abu Dawud on the authority of Abu Malik Al-Ash`ary (may Allah be pleased with him) that the Prophet (peace be upon him) said, ﴾"Indeed, some people of my Ummah (nation) will drink Khamr, calling it by another name."﴿ This Hadith is classified as Sahih (authentic) by Ibn Hibban.

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The same applies to Riba, as it is unlawful even if it is given other names, such as calling it an interest, a commission or the like. It is unlawful.

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Fatwa no. 8684

Q 1: What is the ruling on using alcohol or intoxicants generally, such as in painting the furniture, treatment of diseases, as fuel, for cleaning, scenting, sanitizing and things such as vinegar?

A: If large quantities of any drink causes drunkenness, it is considered Khamr (intoxicant), whether it is much or little, and whether it is called alcohol or anything else. It is Haram (prohibited) to keep it to be used in cleaning, sanitizing, scenting, as a fuel or vinegar, or any other usage. As for any drink that does not cause drunkenness if drunk in large quantities, it is not considered Khamr, and thus it can be used in scenting, treatment of diseases, sanitizing and so on.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The third question of Fatwa no. 6554

Q 3: It was authentically reported from the Prophet (peace be upon him) that when the Sahabah (Companions of the Prophet, may Allah be pleased with them) asked him about using the carrion fats in painting ships, he told them that it is Haram (prohibited). Accordingly, can we say that the food cooked using alcohol is Haram? Does the same apply to perfumes in which alcohol is used. What is your opinion concerning this?

A: It is impermissible to use a substance which intoxicates if taken in large quantities for cooking food or for any other purpose, according to the Hadith mentioned in the question.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The sixth question of Fatwa no. 7322

Q 6: Fermentation of alcohol produces vinegar, for sugar is first converted into alcohol and then the alcohol is turned into vinegar. Is there any impediment to using vinegar?

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A: If the reality is as you mentioned, it is not permissible to use vinegar. On the authority of Anas (may Allah be pleased with him) who narrated: ("The Prophet (peace be upon him) was asked about (the use of) Khamr (intoxicant) from which vinegar is prepared. He said: 'No (it is prohibited).'") (Related by Ahmad, Muslim, Abu Dawud, and Al-Tirmidhy who ranked it as Sahih (authentic)) On the authority of Anas who narrated that Abu Talhah once asked the Prophet (peace be upon him) about some orphans who had inherited Khamr. ("The Prophet (peace be upon him) said, 'Spill it.' He said: 'Should not we transform it into vinegar?' The Prophet (peace be upon him) said, 'No.'") (Related by Ahmad and Abu Dawud) The fact that the Prophet (peace be upon him) has forbidden the acetification of Khamr proves that it is not permissible and does not deem Khamr as Tahir (pure) or lawful.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 18457

Q 2: Vinegar is sold in markets and many Muslims use it in their homes. When contacting the vinegar companies, it has appeared that it is produced mainly from alcohol after adding other substances to it. This means that alcohol is turned into another substance, which is vinegar. Some people consider using vinegar to be lawful since it is no longer alcohol. What is the ruling of Shari`ah (Islamic law) on this?

A: If khamr (intoxicant) is turned into vinegar, it remains Haram (prohibited) and turning it to another substance does not change its ruling. It was related by Muslim in his Sahih (authentic) Book of Hadith on the authority of Anas (may Allah be pleased with him) that he said: ("The Prophet (peace be upon him) was asked about (the use of) Khamr from which vinegar is prepared. He said: 'No (it is prohibited).'") However, if Khamr is naturally acetified without human interference, it will be Tahir (pure) and permissible to use. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Bakr Abu Zayd	Bakr Abu Zayd	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 4659

All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family, and Companions.

The Permanent Committee for Scholarly Research and Ifta' has reviewed

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the question submitted by General `Abdul-Muhsin ibn `Abdullah Al Al-Shaykh to His Eminence, the president, which has been referred with the number 672 on 9/4/1402 A.H. It states:

We present to Your Eminence the letter we have received from the head of religious affairs in the Northern Region under no. 2/6/27/140 on 17/3/1402 A.H. The letter includes a question from one of the Muslims working in the armed forces in the Northern Region. He asks about selling a medication that contains ten percent of alcohol and wants to know a Fatwa (legal opinion issued by a qualified Muslim scholar) in this regard. Please answer us and issue the suitable Fatwa to be a guideline in the future. May Allah grant us all success! As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

The Committee has given the following answer:

It is not permissible to mix any medication with alcohol. If any medication is mixed with alcohol and consuming a large amount of it causes intoxication, it will be Haram (prohibited) to prescribe it or use it. This is so whether it is in small or large amounts. However, if consuming large amounts of it does not intoxicate, it will be permissible to prescribe it and use it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The second and third questions of Fatwa no. 3193

Q 2: Is it permissible to drink beer, apple juice or grapes juice that smells like wine?

A: It is impermissible to drink beer, apple juice or grapes juice, each of which smells like that of wine, if they cause drunkenness, whether taken in small or large quantities.May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!
Permanent Committee for Scholarly Research and Ifta'

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Q 3: what is the ruling on manufactured cheese which is said to contain lard?

A: We do not have evidence which proves that this cheese contains lard in effect. The basic ruling regarding things is that they are lawful. However, it is not permissible for a person who is certain that this cheese contains lard to use it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second and third questions of Fatwa no. 7168

Q 2: What is the ruling on drinking beer labeled "alcohol free"

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imported from a European country?

A: If drinking a large amount of this drink causes intoxication, then drinking a small amount of it is Haram (prohibited), as is selling or keeping it. Similarly, if drinking large amounts of the drink does not cause intoxication, then using it as a drink or for any other purpose, as well as selling and buying it is permissible.

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Deputy Chairman	Chairman
`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Q 3: What is the ruling on using vinegar?

A: It is permissible to use it, for it is authentically reported that the Prophet (peace be upon him) said, ("The best of relish is vinegar.")

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Deputy Chairman	Chairman
\`Abdul-Razzaq \`Afify	\`Abdul- \`Aziz ibn \`Abdullah ibn Baz

The second question of Fatwa no. 8776

Q 2: there is a drink available in the market now called "Musi", which consists of barley water. I know that it is sold in Saudi Arabia. What is the ruling on consuming this drink?

A: If drinking a lot of it causes drunkenness, it is considered Khamr (intoxicant), whether a lot or a little; and it should be spilled. If drinking a lot of it does not cause drunkenness, it will be permissible to drink it or use it otherwise.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 8802

Q: A type of soup known as quicker Soup is sold in the markets. Made from wheat and barely, it is served as a favorite soup dish during Ramadan. I put five or six spoonfuls of the package in a water container and leave it to soak for six or seven hours. Then I start heating it for fifteen minutes until it boils. I wait until it cools down before starting to sip it. I prepare it this way, as I suffer from a stomach disease and weakness.

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Though it is a useful and nutritious drink, I ask Your Eminence whether preparing it this way makes it similar in ruling to alcoholic drinks, which are forbidden. Please enlighten me, and may Allah have mercy on you!

A: There is no harm if you drink this Quicker Soup - made from barely or wheat - after soaking it for six or seven hours. However, it is not permissible to drink it after boiling has caused it to ferment.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 13622

Q: We have submitted a request to the Ministry of Industry and Electricity to build a factory for bottling barley drink in the Pepsi Cola factories in our branch in Al-Khubar. We have noticed that the Kingdom of Saudi Arabia imported barley drinks from Europe and America for around 150 million Saudi riyals in 1405 A.H.; and this places a huge burden on the national economy. We think that building this factory inside the Kingdom of Saudi Arabia will save huge sums of money that are being spent annually on importing this drink from Europe and America.

Also, establishing this project in the Kingdom will provide

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a lot of jobs for the citizens who will work in this factory. The raw materials which are used in this industry will be manufactured in the Kingdom. The Ministry of Industry and Electricity has transferred our request to the Saudi Arabian Standards Organization (SASO) to make sure that these products comply with the Saudi Standards and that they do not contain alcohol or fermented drinks. After that we have discussed the process of manufacturing barley drink with the organization and we have explained to them how we make the drink without fermentation and why it does not contain alcohol. Kindly, find enclosed the letters of the Ministry of Industry and the SASO.

It is important to note that the methods of manufacturing this drink in our factories are different from those that are followed in foreign countries where they leave the drink to ferment and then extract alcohol from it. Whereas according to our method the drink is bottled without being fermented or having any alcohol added to it from the beginning to the end. We mix an alcoholic-free barley powder with soft water and carbon dioxide in the same way that other powders and beverages and other types of juice are prepared. It should be noted that the way of bottling mentioned above takes place under the direct supervision of

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the Ministries of Health and Trade.

According to the proposal of the SASO to take the formal approval of your most revered Committee as suggested in its letter no. (19873) dated 18/4/1408 A.H., we submit this request. Kindly find enclosed a copy of the letter. We hope you will approve this project, which will have great benefits for the national economy as it will save huge amounts of money and will have health benefits as it makes sure this drink is free from alcohol. We are ready to visit you and discuss any further inquiries about the project if you are interested.

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!) May Allah grant us success!

A: If the mentioned drink is alcohol-free when manufactured, exported, and marketed, there is no harm in it provided that it is manufactured under the supervision of the Ministry of Trade and the

SASO.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 13649

Q: Kindly enlighten us regarding the permissibility of importing and selling barley juice. Bear in mind that it is sold in the markets of Makkah and Madinah and is labeled non-alcoholic beer.

A: If the drink in question is not known to cause intoxication, there is no harm in importing and selling it like any other non-alcoholic drink. This is based on the Hadith in which the Prophet (peace be upon him) said, ("If a large amount of anything causes intoxication, a small amount of it is prohibited.")

May Allah grant us success! May peace and blessings be upon our Prophet, family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 3448

Q: Is it permissible to use perfumes, deodorants, toothpastes, ice cream and shampoos that contain alcohol? What about soap that contains lard? Is Khamr (intoxicant) impure in the same sense as urine? What about meats or cheeses that are mixed with the fat or blood of pigs, even if it is in slight proportion? I need your advice because I have been assigned to study in America.

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One of the American Muslim students warned me against these things.

A: The basic ruling is that things are lawful and pure. It is not permissible for a person to say that something is unlawful or impure unless there is legal evidence. Once you are certain that the meat or cheese is mixed with the fat or blood of pigs, it is not permissible for you to eat them. The Qur'an, the Sunnah (whatever is reported from the Prophet) and the Ijma` (consensus of scholars) prohibit pork. Likewise, Muslim scholar's unanimously agree that lard has the same ruling as pork. However, if you do not know that it contains lard, it is permissible for you to eat from it, according to the basic ruling, which states that things are lawful unless there is evidence to the contrary.

Perfumes and substances that are mixed with alcohol to the extent that they become intoxicating are considered as impure substances just like intoxicants. The majority of scholars regard them as impure.

Consequently, they must be avoided if they are mixed with alcohol to the extent that they are intoxicating.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The second question of Fatwa no. 3900

Q 2: What is the ruling on using cologne and alcohol for medical purposes, like cleaning and disinfecting wounds? What is the ruling on beer? Also, what is your opinion on drinking beer labeled as alcohol-free?

A: There is no harm in using cologne and alcohol for medical purposes, such as cleaning and disinfecting wounds. As for beer, if it even includes a small percentage of alcohol, which causes intoxication in large amounts, it is not permissible to drink. However, if it is alcohol-free, then the basic ruling is permissibility. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 11290

Q 1: Some people put the peels of coffee beans in a kettle together with half a kilo of dried dates and pour water over them. Heated for half an hour, the drink is served as a hot drink similar to tea and coffee. This drink is especially served after a pregnant woman delivers a child.

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Is this drink lawful?

A: It is permissible to consume this type of drink provided that it not known to cause intoxication if consumed in large amounts. If it is known to cause intoxication, it will be prohibited to consume even small amounts of it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 9343

Q 1: What is the ruling on smoking tobacco, drinking tea or coffee, and taking sleeping or alertness pills?

A: Firstly, smoking tobacco is prohibited due to its harmful effects.

Secondly, drinking tea and coffee is permissible, for they are lawful drinks.

Thirdly, it is not permissible to take alertness or sleeping pills, due to the harm caused by taking them, in addition to their hazardous effects on the society.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 7652

Q 1: Does the drink prepared in Ramadan called "Kushaf" come under the ruling of forbidding the soaking of two things together? It should be taken into account that it takes a few minutes for the water to soften the dates and apricots put in it.

A: There is nothing wrong with what you mentioned, and it has nothing to do with what is legally forbidden as long as it does not change in nature to such a level that would cause intoxication.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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\`Abdullah ibn Qa\`ud	\`Abdul-Razzaq \`Afify	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

The third question of Fatwa no. 3429

Q 3: Many of us have become confused about the issue of using vinegar especially here in Algeria where vinegar contains several degrees of alcohol. We do not know how it is being manufactured. Does it become prohibited, if the percent of alcohol is high?

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If vinegar is not intended for drinking, but is used with food, such as lettuce, is it permissible to use?

A: Firstly, If the vinegar is generated from khamr (intoxicant), which turns into vinegar by human interference, it becomes impermissible for use. The basic ruling depends on what is related by Muslim in Book of Al-Ashribah (drinks) in his Sahih (authentic book of Hadith), Al-Tirmidhi in Book of Al-Buyu` (sales) in his Al-Jami` (compiled book), and Abu-Dawud in Book of Al-Ashribah in his Sunan (Hadith compilations classified by jurisprudential themes) that Abu-Talhah (may Allah be pleased with him) asked the Prophet (peace be upon him) about some orphans who inherited Khamr, and he replied, ❪"'Spill it.' He (Abu-Talhah) then said, 'Should I turn it into vinegar?' The Prophet (peace be upon him) said, 'No.'"❫

Ibn Al-Qayyim (may Allah be merciful with him) said, "This (Hadith) includes a clear declaration that treating alcohol to become vinegar is not permissible. If it was permissible in any way, the orphan would be more entitled to its money, as this money is more deserving to be kept and grown. In addition, the Messenger of Allah (peace be upon him) prohibited wasting money, while spilling the khamr is an excessive waste of money. Accordingly, it becomes known that treating it (Khamr) does not purify or render its gains lawful by any means." This is the opinion of `Umar ibn Al-Khattab (may Allah be pleased with him), and that which was adopted by Al-Shafi`y and Ahmad ibn Hanbal.

Secondly, If Khamr turns into vinegar on its own, it becomes permissible to use. The basic ruling in this regard depends on what was related by Muslim in Book of Al-Ashribah in his Sahih, Chapter on

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the Merits of Vinegar, Al-Tirmidhi in his Al-Jami` in Book of Al-At`imah (foods), Chapter on Vinegar, Al-Nasa'y in Book of Al-Iman (Faith) and Ibn Majah in Book of Al-At`imah, that the Prophet (peace be upon him) said, ❪"The best food is vinegar."❫ The general meaning of this Hadith is specified in the previous Hadith. Imam Malik (may Allah be merciful with him) said, "I do not recommend a Muslim who inherits Khamr to keep it until it turns into vinegar, but if it sours into vinegar by itself, I do not see any harm in using it."

Thirdly, If the vinegar is not generated from Khamr, there is no doubt in its lawfulness, for any acidified juice is to be called vinegar.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

The third question of Fatwa no. 4513

Q 3: The process of manufacturing vinegar in Egypt involves using Nabidh (a syrup prepared by soaking dates or raisins in water for sometime and drunk fresh without being allowed to ferment) or beer. They are placed in woodchips and some substances are added to them until Nabidh turns into vinegar producing the Egyptian vinegar. The process is explained in the science curriculum of the third preparatory grade. What is the ruling on using this vinegar?

A: It is not permissible to put intoxicating substances in items, which are meant to be used as medicine, food or drink whether these intoxicants are Nabidh, beer, or anything else.

The Permanent Committee has issued a Fatwa (legal opinion issued by a qualified Muslim scholar) regarding the ruling on mixing medicine with alcohol and using it, which reads as follows:

It is not permissible to mix medications with intoxicating substances. However, if they are mixed with alcohol, it is permissible to use them if the amount of alcohol is slight and does not affect the medicine's color, taste or smell, or cause intoxication if taken. Otherwise, it is considered forbidden.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The second question of Fatwa no. 5915

Q 2: What is the ruling on using vinegar as a condiment? If it is permissible, what are the conditions of using it?

A: It is permissible to use vinegar as condiment. It is narrated in Sahih (authentic) Book of Hadith by Muslim on the authority of `Aisha (may Allah be pleased with her) that the Prophet (peace be upon him) said, ("The best food is vinegar.") It is also related in Sahih Muslim on the authority of Jabir ibn `Abdullah (may Allah be pleased with them both) that ("The Prophet (peace be upon him) asked his family for food. They (the members of his household) said, 'We have nothing but vinegar.' He asked for it, began to eat, and then he said, 'Vinegar is the best condiment, vinegar is the best condiment.'")

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The sixth question of Fatwa no. 7643

Q 6: What is vinegar made of? What is the legal ruling on it?

A: vinegar is made from a lot of substances. It is permissible as long as it does not intoxicate, in which case it should be spilt and not kept.

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The third question of Fatwa no. 18644

Q 3: What is the ruling on using alcohol-mixed vinegar in food?

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What is the ruling on medical treatment with alcohol?

A: It is not permissible to use alcohol-mixed vinegar which causes intoxication upon having a big amount of it, because intoxicating alcohol is considered Khamr. Allah orders His servants to avoid drinking Khamr. Likewise, medical treatment which involves using intoxicating Khamr is not permissible, because the Prophet (peace be upon him) when asked about taking Khamr as medicine, he said, ﴾It is no medicine, but an ailment.﴿ He (peace be upon him) also said, ﴾If a large amount of anything causes intoxication, a small amount of it is prohibited.﴿

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Fatwa no. 11186

Q: I gave my father a camel that he has given later as a gift to one of my sons. As an old man, my father's food depends mainly on the camels' milk. Now, none of my camels produce milk except the camel that he has given to my son. My father refuses to drink its milk on the pretext that he has already given it as a gift. Is it permissible for him to drink milk from this camel? Please advise. May Allah safeguard you!

A: If the reality is as you mentioned, it is permissible for your father to drink

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the milk of the camel that he has given as a gift to one of his grandsons.

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Fatwa no. 12282

Q: I own a cow that grazes on the pasture of a disbeliever's farm. Is it lawful to drink its milk or not? What about the Ayah (Qur'anic verse) in which Allah (may He be Exalted and Glorified) says: (The food (slaughtered cattle, eatable animals) of the people of the Scripture (Jews and Christians) is lawful to you) **as the milk of the cow is the outcome of its grazing in this disbeliever's farm?**

A: The cow grazing in the mentioned pasture is not a valid reason for regarding its milk unlawful.

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The first question of Fatwa no. 20049

Q 1: do milk and other deliquescent liquids come under the same ruling of water if it contains

Najasah (impurity)?

A: If Najasah (impurity) befalls milk and other deliquescent liquids, they come under the same ruling as that of water. In other words, they become impure if they change in color, taste and smell due to this kind of Najasah. The same applies if there were only small amounts of such liquids that have become impure, even if they did not change in nature, but it becomes Haram to drink or use them.

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The second and third questions of Fatwa no. 6042

Q 2, 3: It has been conclusively proven that the Coca-Cola produced in Belgium is mixed with a small percentage of alcohol. It is known that the percentage of Coca-Cola is more than that of the alcohol. Is it Halal (lawful) or Haram (prohibited) to drink Coca-Cola?

To prepare the dough quickly, eight milligrams of alcohol is mixed with one kilo of dough, claiming that the alcohol evaporates from the dough when subjected to the heat of the kiln. Is it Halal or Haram to eat the bread prepared from this dough? Accordingly, is it permissible to mix alcohol with some

foods and drinks on the pretext that it evaporates when subjected to heat?

A: It is not permissible to mix drinks or foods, in the form of dough or not, with intoxicating alcohol, whether in small or large amounts. If any food or drink is mixed with intoxicating alcohol, being an intoxicant if a large amount is taken of it, it will be Haram to eat or drink small and large amounts of such food or drink; but if a large amount of it does not cause intoxication, it will be Halal to eat or drink it, whether it is Coca-Cola, bread, or anything else.

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The fourth question of Fatwa no. 4513

Q 4: **doubts have been raised about some food items, such as Dutch butter, Coca-Cola, and other imported food. Do these doubts make it preferable not to take these items?**

A: The basic ruling concerning food and drinks is that they are permissible to consume, unless there is evidence

to show that they are Haram (prohibited), such as mixing butter with fat from pigs, Maytah (carrion/unslaughtered dead animals), or birds and cattle slaughtered in a way contrary to the Shari'ah (Islamic law), such as by electric shock, strangulation, or the like.

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Etiquette of eating and drinking

The first question of Fatwa no. 6008

Q 1: My neighbor gave my young daughter something to drink with her left hand. When I informed her that it is Satan who drinks with his left hand and supported my saying by the authentic Hadith of the Prophet (peace be upon him) and the Hadith of the girl and the Bedouin, she argued that the Hadith address the person who drinks, not the person who gives someone something to drink. Please answer me because my neighbor is not convinced.

A: It was authentically reported on the authority of Ibn `Umar (may Allah be pleased with him) that ❨The Prophet (peace be upon him) has commanded Muslims to eat and drink with the right hand❩ giving reasons for that by the fact that Satan eats and drinks with his left hand. In another Hadith reported on the authority of Jabir (may Allah be pleased with him)

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who said that the Prophet (peace be upon him) forbade eating with the left hand, saying: ❨"Do not eat with your left hand, for Satan eats with his left hand."❩ These Hadith indicate that it is forbidden to eat or drink with the left hand in order not to imitate our enemy, Satan.

In the Hadith of the girl and the Bedouin whom Satan brought to eat without mentioning the Name of Allah, the Prophet (peace be upon him) held their hands so that Satan would not have food through their eating. Allah's Messenger (peace be upon him) justified his action, saying: ❨"Satan considers that food lawful for himself on which the Name of Allah is not mentioned. He (Satan) brought this girl to make the food lawful through her but I caught her hand. Then, he brought the Bedouin to make food lawful through him but I caught his hand too. By Him in Whose Hand my soul is, now Satan's hand is in my grasp along with her hand."❩ The wording of another narration reads: ❨...along with their hands.❩ (Related by Muslim in his Sahih (authentic) Book of Hadith)

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Fatwa no. 8376

Q: I have read many religious books in which I found some contradicting Hadith. For example, I have read that the Messenger of Allah (peace be upon him) forbade drinking while standing and in another Hadith, he (peace be upon him) drank while standing. I also have read that he forbade urinating while standing and in another Hadith, he (peace be upon him) urinated while standing. Similarly, I have read that he (peace be upon him) forbade listening to music and in another Hadith, he (peace be upon him) listened to music with Abu Bakr. What is the degree of authenticity of these Hadith? May Allah reward you good!

A: The basic ruling is that a person should drink while sitting, and this is better. However, it is permissible to drink while standing. The Prophet (peace be upon him) did both to indicate that the matter is flexible.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 13445

Q 1: What is the ruling on breathing and blowing into hot drinks?

A: It is not permissible to either breathe or blow in a vessel when drinking, because it is reported in the two Sahih books on the authority of Abu Qatadah (may Allah be pleased with him) that ❪The Messenger of Allah (peace be upon him) forbade (us) to breathe into the vessel.❫ It is also related in Sunan Al-Tirmidhy on the authority of Abu Sa`id Al-Khudry (may Allah be pleased with him) that ❪The Prophet (peace be upon him) forbade blowing into drinks. A man asked, "What should I do if I find a mote in the vessel?" He (peace be upon him) said, "Spill it." The man said, "I am not quenched from one breath." The Messenger of Allah (peace be upon him) said to him, "Remove the cup from your mouth and then breathe."❫ Al-Tirmidhy said that this is

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an authentic and Hasan (good) Hadith.

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Fatwa no. 12879

Q: Your Eminence, it is reported from the Prophet (peace be upon him) that he said to a young boy when he was teaching him: ﴾O boy, mention the name of Allah, and eat with your right hand, and eat from what is near to you.﴿ **Also there is a Hadith about what should be recited before Wudu' (ablution). Should we say "In the Name of Allah" or "In the Name of Allah, the Most Gracious, the Most Merciful"? We appreciate your advice!**

A: upon starting eating food, the Prophet (peace be upon him) used to say, ('Bismillah" i.e. In the Name of Allah) according to the Hadith that is authentically reported by `Amr ibn Salamah who said: I was under the care of Allah's Messenger (peace be upon him), and as my hand used to roam about in the dish, he [the Prophet] said to me, ﴾O boy, mention the Name of Allah, and eat with your right hand, and eat from what is near to you.﴿

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The seventh question of Fatwa no. 8820

Q 7: I do not feel comfortable with tearing apart letters and papers containing some words and phrases, such as "In the Name of Allah, the Most Gracious, the Most Merciful", Ayahs (verses), Hadith and Allah's Names. When I find a lot of such papers, I sometimes burn them and at other times, I can not do so in the office, and as such, I only make a strikethrough on the written Ayahs and Allah's Names, then I tear them apart. Is there any blame on my part? Needless to mention that many daily newspapers contain Ayahs and Hadith, and they are placed on the table and after eating the leftover food is put in such papers and thrown into the dust bin. Is this permissible?

A: If such papers contain Basmalah (saying, "Bismillah Al-Rahman, Al-Rahim [In the Name of Allah, the Most Gracious, the Most Merciful]") or some Ayahs of the Qur'an or Hadith, it is not permissible to eat on them or to throw them in a dust bin, rather they should be burnt or buried in a remote place away from walking paths. They may also be torn into pieces in a way that conceals the letters of Basmalah, Ayahs and Hadith, and there is nothing wrong with that.

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Narcotics

The third question of Fatwa no. 5001

Q 3: What are the proofs that state the prohibition of narcotics?

A: narcotics are considered unwholesome things, which Allah has forbidden for His believing servants. Allah only makes wholesome things lawful for people. Allah (Glorified be He) says in Surah Al-Ma'idah: ﴾They ask you (O Muhammad صلى الله عليه وسلم) what is lawful for them (as food). Say: "Lawful unto you are At-Tayyibât [all kind of Halâl (lawful-good) foods which Allâh has made lawful (meat of slaughtered eatable animals, milk products, fats, vegetables and fruits)].﴿ Describing the character of our Prophet Muhammad (peace be upon him) in Surah Al-A`raf, Allah says: ﴾he allows them as lawful At-Tayyibât (i.e. all good and lawful as regards things, deeds, beliefs, persons, foods), and prohibits them as unlawful Al-Khabâ'ith (i.e. all evil and unlawful as regards things, deeds, beliefs, persons and foods)﴿ It is also related by Abu Dawud ﴾"on the authority of Um Salamah (may Allah be pleased with her) who narrated that the Prophet (peace be upon him) forbade every intoxicant and everything which produces languidness."﴿ It is well known that narcotics cause stupor and are very harmful. The Prophet (peace be upon him) said, ﴾"There should be neither harming nor reciprocating harm."﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first and second questions of Fatwa no. 6878

Q 1, 2: Is hashish lawful or not? My father deals in hashish with another person in a store they jointly own. Is it lawful for me to eat and take from the money gained through this trade?

A: It is Islamically prohibited to sell, buy or consume hashish whether by eating, smoking or chewing, as it intoxicates the mind and poses great health hazards. That is why intoxicants are prohibited. It is related in Sahih (authentic book of Hadith) of Imam Muslim and Abu Dawud on the authority of Ibn `Umar (may Allah be pleased with them both) that the Messenger of Allah (peace be upon him) said, ("Every intoxicant is Khamr (alcohol) and all intoxicants are unlawful.") In addition, it is related on the authority of Ibn `Abbas (may Allah be pleased with them both) that he narrated that the Prophet (peace be upon him) said, ("Every intoxicant is unlawful.") The money gained from trading in intoxicants is considered ill gotten.

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Fatwa no. 14748

Q: We live with our mother and we have a brother who is an addict and a drug dealer. How should we behave towards him? We are unable to kick him out because our mother loves him dearly and we fear that her health may deteriorate if we do so. What should we do?

A: You should try your best to prevent your brother from taking drugs which cause great health hazards and are after all considered an enormity, the taking of which constitutes an act of disobedience to Allah (Glorified and Exalted be He).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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(Part No. 22; Page No. 140)

Snuff

Fatwa no. 8239

Q: We live in the district of Jizan, more specifically in the desert. We have some sort of inhalant, called "Shamah", which most of the people who sniff it have become addicted to, even some of those who lead the congregational Salah (Prayer) in the Masjids (mosques) and religious people who never accept wrong cannot give it up, no matter how hard they try. Some of those who did give it up have been afflicted with diseases, such oral and abdominal tumors, bleeding gums, rage, inability to work, and anxiety. Some succeeded in giving it up - all praise be to Allah - but others have failed, and many others have not even tried to quit.

Please advise us and may Allah grant you the best reward! What is the ruling on someone who tried to give it up, but failed? How serious is its effect on their religious life? Are their Sawm (Fasting), Salah (Prayer), and Hajj valid? Is there a Kaffarah (expiation) for those who are not able to give it up and if so, what is it?

A: It is Haram (prohibited) to take Shamah (snuff/inhalants). It is obligatory on an addict to give them up. They should have determination and a firm will to give them up and they should engage themselves much in Dhikr (Remembrance of Allah) and seeking Allah's Forgiveness.

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Their Salah, Sawm, and Hajj are valid if they meet all the required conditions for validity. Snuff has no effect on this.

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The second question of Fatwa no. 18416

Q 2: I am an inhalant addict and cannot stop it. Am I sinful for this? Is chewing Qat (Khat: leaves and buds that are habituating stimulants when chewed or used as a tea) Haram (prohibited)? Please advise. May Allah reward you with the best!

A: Whatever drug that a person inhales or takes is Haram. There is a severe warning for that. These drugs include inhalants and so-called Qat, for it is proven to be an intoxicant.

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Fatwa no. 20837

Q: What is the ruling on taking Al-Shammah (snuff) in general and what is the ruling on the person who takes it during the daytime of Ramadan in particular? Does taking it during the daytime of Ramadan break one's Sawm (fast)?

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It should be noted that some of the inhabitants of Tihamah Qahtan take Al-Shammah during the daytime of Ramadan and claim that it does not break Sawm.

A: Al-Shammah is a bad substance; because it is composed of unlawful substances. Taking it while fasting is a sin that leads to nullifying one's Sawm like other nullifiers of Sawm.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 3951

All praise be to Allah, Alone, and peace and blessings be upon His Messenger, family and Companions!

The Permanent Committee for Scholarly Research and Ifta' has read the question submitted by the Manager of Islamic Awareness in the Armed Forces, Shaykh Muhammad ibn Nasir Al-Ja`wan, to His Eminence, the President, which was transferred to it under no. 1356 on 1/8/1401 A.H. and which reads:

We have received many inquiries about the cologne sold in stores for cheap prices, and used by people as an intoxicant because it contains a substance called methyl alcohol in various percentages

(Part No. 22; Page No. 143)

that could reach 88% at times. Moreover, all types of this cologne are authorized by the Ministry of Commerce and Industry, which is a very serious issue. It is used as Khamr (intoxicant) and it is so intoxicating to the extent that if anyone wants to drink it, they must add some other substance to reduce its strength. I am hereby sending some of the received documents along with a report of one of the physicians regarding this issue. We ask Allah to support you in arriving at a prompt solution to prevent these poisons from entering Muslim lands, as I hope that you will provide us with your opinion so we may circulate it at our work places. May Allah reward you! Peace be upon you!

The committee gave the following answer:

If the alcohol content in the cologne is such that drinking a large amount of it results in intoxication, it is not permissible to keep it, whether it exists in small or large amounts. Thus, it should be spilt because it is Khamr. It is confirmed that the Prophet (peace be upon him) ordered the Muslims to pour out the Khamr they had upon the revelation of this Ayah (Qur'anic verse): ﴾O you who believe! Intoxicants (all kinds of alcoholic drinks), and gambling, and Al-Ansâb, and Al-Azlâm (arrows for seeking luck or decision) are an abomination of Shaitan's (Satan) handiwork. So avoid (strictly all) that (abomination) in order that you may be successful.﴿ ﴾Shaitân (Satan) wants only to excite enmity and hatred between you with intoxicants (alcoholic drinks) and gambling, and hinder you from the remembrance of Allâh and from As-Salât (the prayer). So, will you not then abstain?﴿

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It is also confirmed that the Prophet (peace be upon him) said, ﴾"If a large amount of anything causes intoxication, a small amount of it is prohibited."﴿ Based on that, it is not permissible to drink it, apply it, or use it for cleaning. However, if the alcohol content does not reach a level that makes it intoxicating if drunk in a large amount, it is permissible to buy, keep, apply, and use as a cleaner. The basic ruling is permissibility of things unless proven otherwise.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

The second question of Fatwa no. 3426

Q 2: What is the ruling on the perfumes which are imported from Europe, which contain much alcohol? Are they impure by themselves like wine and hence unlawful to be used?

A: There is disagreement among religious scholars about the impurity of the perfumes that contain much alcohol that might intoxicate a person. This controversy results from the difference of scholar's views about the impurity of intoxicants. Scholars who regard intoxicants as impure see that perfumes are impure as well and scholars who regard intoxicants as pure see that perfumes are pure as well. At any rate, it is not permissible for a Muslim to use perfumes that contain alcohol whether intoxicants are pure or not; because intoxicants have to be disposed of and not to be used in any way. The perfumes

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that contain alcohol that a lot of it causes intoxication has the same ruling as intoxicants.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Fatwa no. 4085

Q: Your Eminence, eight months ago, I used to smoke the water pipe. One night I vomited after smoking a water pipe; I swore by Allah the Great that I will never smoke it again. Then I said: My wife will be unlawful for me if I returned to smoking it until I fix my farm and house. Until now, I have not finished fixing my farm. Later on, one night, not long ago, I agreed to meet some workers in a coffee shop, and I waited two hours for them, and I was surrounded with people smoking the water pipe that I was overwhelmed by the desire of smoking one, and I did. I hope that your Eminence would give me the legal Fatwa in this regard as soon as possible. Am I to blame if I smoke it again, as I can not give it up?

A: Firstly, it is not permissible for you to smoke the water pipe due to its harmful effects in addition to health, social and economic harms it causes. Moreover, there are many proofs that support its impermissibility.

Secondly, you have to offer a Kaffarah (expiation) for breaking the oath of making your wife unlawful to you if you smoke the water pipe again, and for your swearing by Allah that you will never approach it, because this is similar to taking an oath. Hence, you should expiate by feeding ten poor people, half a Sa` (1 Sa` = 2.172 kg) for each from the common food of your country, whether it is rice or any other food or clothing them. If you are unable to do that, you have to free a believing slave, and if you are unable, you have to fast for three days, and it is preferable for them to be consecutive. We advise you not to return to smoking this water pipe and obeying Satan or sitting with bad people. May Allah guide you to all goodness, and save you from the evil of your self and that of Satan!

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa no. 7082

Q 1: I am a religiously committed woman. My husband who smokes the water pipe asks me sometimes to repair it for him. Am I sinful if I do so?

A: smoking the water pipe is Haram (prohibited). It is a sin if you repair it for him, as Allah (Exalted be He) says: ﴿but do not help one another in sin and transgression.﴾

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May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 6774

Q 2: What is the ruling on drinking alcohol-free beer?

A: If drinking a lot of beer intoxicates, drinking large or small quantities of it will be Haram (prohibited), because it will be Khamr (intoxicant) and consumption of Khamr is Haram. However, if drinking a lot of beer does not intoxicate, it will be permissible to drink it, because it will not be Khamr. The point is the presence and absence of the element of intoxication; not just the names, so do not rely on what is written on the bottle.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 3694

Q: What is the ruling on drinking beer? Is the one who drinks beer the same as the one who drinks Khamr (intoxicant)? It should mentioned that the barley beer is labeled

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"Alcohol-free".

A: Firstly, it is permissible to consume any beer that is free from the intoxicating alcohol.

Secondly, it is not permissible to mix beer with intoxicating alcohol, whatever the amount of the alcohol is. If the beer contains an amount of alcohol that reaches the level which causes intoxication when drunk in large amounts, it becomes impermissible to drink; otherwise it is permissible.

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Fatwa no. 6805

Q: What is the ruling on canned barley water which is sold here and there? We only drink it because it has the "free of alcohol" sign on it. We have full confidence that the people in charge in this country do not allow anyone to sell drinks which contain alcohol. We heard that some people analyzed the barely water on which is written "barley water free of alcohol" and found that the percentage of alcohol is between 2 % and 9 %. We trust your opinion in this regard because we know that you adopt the soundest view according to the well-established knowledge of religion. May Allah guide you to what pleases Him!

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A: If drinks which contain a percentage of alcohol cause intoxication when they are drunk in great amounts, their little as well as great amounts will be forbidden. It is forbidden to sell and buy this drink and it must be spilled because it is wine. If drinking a lot does not cause intoxication, it will be permissible to sell, purchase and drink it. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa no. 20339

Q 1: What is the ruling on using alcohol in foods and drinks?

A: If the substance mixed with alcohol causes drunkenness if taken in large quantities, it will be impermissible to use, whether a lot or a little, and whether as a food, drink or medicine, according to Allah's saying, ﴾O you who believe! Intoxicants (all kinds of alcoholic drinks), and gambling, and Al-Ansâb, and Al-Azlâm (arrows for seeking luck or decision) are an abomination of Shaitan's (Satan) handiwork. So avoid (strictly all) that (abomination) in order that you may be successful.﴿ ﴾Shaitân (Satan) wants only to excite enmity and hatred between you with intoxicants (alcoholic drinks) and gambling, and hinder you from the remembrance of Allâh and from As-Salât (the prayer). So, will you not then abstain?﴿

The Prophet (peace be upon him) also said, ﴾If a large amount of anything causes intoxication, a small amount of it will be prohibited.﴿ He (peace be upon him) also said, ﴾O Allah's servants! Treat yourselves medically, but use nothing unlawful, for there is no disease that Allah has created, except that He also has created its cure.﴿ Narrated by Imam Ahmad, Abu Dawud and Al-Tirmidhy. Allah (Glorified be He) made it clear to us that Khamr (intoxicants) is foul, and He asked us to avoid it, so it should be spilled, as keeping it might lead to using it. When the prohibition of Khamr was revealed, the Prophet (peace be upon him) ordered that it should be spilled, so it was spilled in the streets of Madinah.

However, if the substance mixed with alcohol is not intoxicating if used in large quantities, there is no harm in using it, as alcohol itself is not Khamr.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 15948

Q: 1. Our company (F. San Luran) intends to use the name (Champagne) as a trademark for a group of perfumes manufactured. Literally the word "Champagne" means the green oasis. It is also

the name of an area in France because it is a green oasis known for growing grapes.

2. This name is given to a type of wine; because the grapes used for making this wine is brought from the French area called Champagne.

The question now is: is it permissible to use the name Champagne as a trademark for a perfume or not? I appreciate your guidance, may Allah reward you!

A: If the reality is as mentioned, it is not permissible to use the name Champagne as a trademark for the perfumes because this involves ambiguity. It is also a means for selling wine publicly under this name.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The third question of Fatwa no. 9096

Q 3: What is the ruling on drinking beer and Kina?

A: If beer or Kina is intoxicating when drunk in large amounts, then it is not permissible to drink in large or small quantities. This is considered Khamr (intoxicant). On the other hand, if the drink is not intoxicating when drunk in large amounts,

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then it is permissible to drink it, be it in large or small quantities. This is not considered Khamr, as the Prophet (peace be upon him) said, ("If a large amount of anything causes intoxication, a small amount of it is prohibited.")

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Fatwa no. 5151

Q: What is the ruling on drinking apple and grape juices or non-alcoholic beer sold nowadays in the market? It should be noted that it contains a portion of alcohol not above 5 %, i.e. 5 cm of alcohol per liter.

A: It is permissible to drink apple or grape juices or non-alcoholic beer as long as they are not mixed with any intoxicants, whether they are little or much. However, it is not permissible to mix it with intoxicant alcohol. If it is mixed with intoxicant alcohol, it will be Haram (prohibited) to drink if having a lot of it causes intoxication.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 20602

Q 2: Is it true that intoxicating juice and drinks are considered unlawful?

A: If the lawful juice is fermented, it becomes an unlawful intoxicant; because intoxicants are anything that makes a person lose their mind. The Prophet (peace be upon him) said, 《Every intoxicant is Khamr (alcohol) and every [type of] Khamr is unlawful.》 He (peace be upon him) also said, 《If a large amount of anything causes intoxication, a small amount of it will be prohibited.》

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 20811

Q 2: Most of the foodstuffs here, even bread, include preservatives that contain very small amounts of alcohol. What should a Muslim do in this situation, particularly when alternatives are not easily available?

A: If some foodstuffs or beverages are proved to contain alcohol that actually affects them, it will not be permissible for the Muslim to use,

eat, or drink them. Indeed, Allah (Glorified be He) has prohibited Khamr (intoxicant), whether it in large or small quantities. The Prophet (peace be upon him) said: ("If a large amount of anything causes intoxication, a small amount of it is Haram (prohibited).")

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Bakr ibn `Abdullah Abu Zayd	Salih ibn Fawzan Al-Fawzan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

The sixth question of Fatwa no. 6541

Q 6: What is the Islamic ruling on jams and sweets that contain alcohol?

A: If eating or drinking large amounts of these things causes intoxication, it is prohibited to eat or drink small amounts of them. Otherwise, it is lawful to eat or drink them, regardless of the amount.

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The first question of Fatwa no. 20602

Q 1: What is the ruling on consuming food or drinks which contain a small amount of Khamr (intoxicant)?

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A: It is not permissible to consume food or drinks that contain Khamr whose traces are notable. This is because Khamr is forbidden in Islam, whether by itself or mixed with other substances.

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The second question of Fatwa no. 7301

Q 2: Is it permissible for Muslims to eat with silver-coated tableware? Some new Muslim converts fancy keeping these tableware items either because they do not rust with time or because they can not get rid of them.

A: It is Islamically forbidden to eat with spoons or forks made of or coated with gold or silver. Keeping these tableware because they do not rust with time is not justifiable, as there are other metals that do not rust and are lawful to use. People have even devised methods to protect metals from rusting; therefore, there is no need to keep gold or silver tableware. People who have items of this sort must get rid of them in a way that does not make them forfeit their value.

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Member	Member	Chairman
\`Abdullah ibn Qa\`ud	\`Abdullah ibn Ghudayyan	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

Fatwa no. 11907

Q: I own some stores where I sell watches, kitchen utensils, and sanitary ware. Some of the men's watches and eyeglasses are gold-plated as well as some kitchen utensils and sanitary ware.

Please give me a detailed answer to my question: Is it permissible to sell these items, either for men or women? Is it permissible to use them in homes? May Allah safeguard you! As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

A: If the reality is as you mentioned, it is not permissible to sell utensils and sanitary ware that are plated with gold or silver, whether they are sold to either men or women. The Prophet (peace be upon him) said: ﴾"Do not drink from vessels of gold or silver, and do not eat in plates made from them, for these things are for them (disbelievers) in this world and for you in the Hereafter."﴿ He (peace be upon him) also said: ﴾"If anyone drinks or eats from vessels of gold or silver, it is as if the fire of Hell is rumbling in their stomach."﴿ Other uses take the same ruling as eating and drinking, due to the generality of the meaning; to block the means leading to sins.

The same applies to men's watches and eyeglasses that are plated with silver or gold. It is not permissible to sell these items to men.

May Allah grant us all success and aid everyone to do what is good!

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 20848

Q 1: What is the ruling on using cups with gold-plated edges? We have already bought a set of these cups and the box bears the label "cups with gold-plated edges". It should be noted that the set is very cheap and the plating is very slight.

A: It is not permissible to use utensils that are made of gold or silver or are plated, all or part of it, with gold or silver. This is because the Prophet (peace be upon him) said: ("If anyone drinks from vessels of gold or silver, it is as if the fire of Hell is rumbling in their stomach.") (Related by Muslim) He (peace be upon him) also said: ("Do not drink from vessels of gold or silver, and do not eat in plates made from them. They are for them (i.e. disbelievers) in this world and for you in the Hereafter.") (Related by Al-Bukhari and Muslim) The items which are plated with gold and silver come under the same ruling, as this entails using gold and silver for the purpose of drinking and eating. If it is established that the cups have gold plating, it is not permissible to use them.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Qat

Fatwa no. 2159

Q: growing Qat (Khat: leaves and buds that are a habituating stimulant when chewed or used as a tea) is very common in Yemen. What is the ruling on farming, selling, and buying Qat?

A: Qat is prohibited and is impermissible to consume whether by chewing, buying or selling, or to use in any way, like other lawful properties. Shaykh Muhammad ibn Ibrahim (may Allah be merciful with him) issued a Fatwa (legal opinion issued by a qualified Muslim scholar) prohibiting it, which is stated below.

The thesis by Shaykh Muhammad ibn Ibrahim (may Allah be merciful with him) regarding the prohibition of Qat:

All praise is for Allah; we praise Him, seek His Aid, ask for His Forgiveness and turn to Him in repentance. We seek refuge with Allah from the evils of ourselves and from our bad deeds. Whomever Allah guides none can misguide and whomever Allah allows to be misguided none can guide. I bear witness that there is no deity worthy of worship except Allah, Alone, who has no partner, and I bear witness that Muhammad is His Servant and Messenger. Peace and abundant blessings be upon him, his family and his Companions!

We have received a question about the lawfulness of consuming Qat.

It is a plant grown mainly in Yemen and is used in a manner well known in this land. It has its benefits and harms and people may be confused regarding its ruling. Since it is widely spread, issuing a ruling depends on knowing the properties of this plant, its benefits and harms, and which of them takes priority over the other. Due to the fact that we do not know much about this plant, as it is not available in our land, we depended on writings of scholars on the subject. After much research and seeking the opinion of reliable trustworthy specialists, we reached the conclusion that Qat is prohibited to cultivate, sell or use. It leads to many evils and harms that affect a Muslim's mind, religion, and body and wastes their money leaving them severely addicted to it. It hinders Muslims from the remembrance of Allah and from Salah (Prayer). Thus, it is harmful and a means to many evils. As such, any means to an evil takes the same ruling as the evil itself. The harmful and intoxicating effect of Qat has been proven, despite all those who claim otherwise. Any generally proven fact takes precedence over its opposite. In addition, Qat is unlawful just like the prohibited Hashish due to their many similarities and the fact that many scholars do not make any distinction between them.

Here is some evidence supporting our findings from the Qur'an, Sunnah (whatever is reported from the Prophet), and the opinions of scholars:

Allah (Exalted be He) says: ﴿And We have sent down to you the Book (the Qur'an) as an exposition of everything, a guidance, a mercy, and glad tidings for those who have submitted themselves (to Allâh as Muslims).﴾ It is related in a Hadith that ﴿"When the Messenger of Allah (peace be upon him) has died, he left not even a bird flipping its wings in the sky without giving us information about it."﴾ The texts of the Qur'an and Sunnah are enough to provide people with what they may need to know in relation to their religion and life.

Allah, out of His Wisdom and Mercy, made lawful to us everything good and beneficial. However, He prohibited all evils and anything directly, or indirectly, leading to an evil. Allah (Exalted be He) says: ﴿They ask you (O Muhammad صلى الله عليه وسلم) concerning alcoholic drink and gambling. Say: "In them is a great sin, and (some) benefit for men, but the sin of them is greater than their benefit."﴾ Thus, Allah (Exalted be He) has made Khamr (intoxicant) and gambling unlawful, despite of the benefits they may have. Allah also says: ﴿O you who believe! Intoxicants (all kinds of alcoholic drinks), and gambling, and Al-Ansâb, and Al-Azlâm (arrows for seeking luck or decision) are an abomination of Shaitan's (Satan) handiwork. So avoid (strictly all) that (abomination) in order that you may be successful.﴾ ﴿Shaitân (Satan) wants only to excite enmity and hatred between you with intoxicants (alcoholic drinks) and gambling, and hinder you from the remembrance of Allâh and from As-Salât (the prayer). So, will you not then abstain?﴾ (Surah Al-Ma'idah, 5)

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It is related by Imam Ahmad in his "Musnad" (Hadith compilation), and Abu Dawud in his Sunan (Hadith compilations classified by jurisprudential themes) with an authentic Sanad (chain of narrators), on the authority of Um Salamah (may Allah be pleased with her) that she said, ﴿"The Messenger of Allah (peace be upon him) forbade every intoxicant and narcotic."﴾ Scholars define a narcotic as what causes stupor and numbness. Even if we assume that Qat has some benefits, the evils and harms it causes exceed its benefits.

Based upon this, many scholars who have realized the real effects of Qat consider it unlawful and each one of them cites evidence to support his view. One of the scholars who deemed Qat to be forbidden and warned people against it by issuing a Fatwa banning its use was Shaykh Ahmad ibn Hajar Al-Haytamy. He drew an analogy between Qat, Hashish, and nutmeg and considered consuming Qat one of the major sins. In addition, he mentioned it as the 170th major sin in his "Al-Zawajir `an Iqtiraf Al-Kaba'ir" under the chapter on food. Shaykh Ahmad even dedicated a full thesis to the subject entitled "Tah-dhir Al-Thiqat min Isti`mal Al-Kuftah wal-Qat". He said that he received three letters while staying in Makkah from scholars in Sanaa and Zubayd; two of which considered Qat to be unlawful while the third considered it lawful.

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Among the words of Shaykh Ahmad in his thesis are the following: One of the people who deemed Qat to be unlawful is jurist Abu Bakr ibn Ibrahim Al-Muqry Al-Harrazy Al-Shafi`y in his "Tahrim Al-Qat". He said: During my youth, I used to chew it but later I felt it was among the doubtful matters. The Messenger of Allah (peace be upon him) said, ﴿"So anyone who guards themselves against these doubtful matters saves their religion and their honor."﴾ I realized the harmful effect of chewing Qat on my body and religion, so I abstained from it. Moreover, Muslim scholars (may Allah be merciful with them) said that Qat is one of the most well known prohibited things. Here are some of its harms: in the beginning, its consumer feels relaxed, delighted and relieved and feels free from all grief. Two hours later, they feel distressed, grieved and ill-tempered. I experienced this state, when someone recited the Qur'an before me, I found it hard to correct them and it was very heavy and taxing on me. Add to this that consuming Qat ruins the appetite and deprives the person from sleep and rest. Another bad effect is that after urinating, something is discharged similar to Wadiy (a thick white secretion discharged by some men after urination) and it continues for a while. It happened to me that each time I performed Wudu' (ablution), I had this discharge and I had to repeat the Wudu'. At other times, I had this discharge during prayer or after it and I had to interrupt the prayer or repeat it, since I was not sure. When I asked others who consume Qat, they confirmed the matter. This is considered a plight affecting Islam and Muslims. `Abdullah ibn Yusuf Al-Muqry

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told me that the knowledgeable scholar Yusuf ibn Yunus Al-Muqry used to say that Qat spread during a time where jurists could not deem anything as lawful or unlawful, but had it spread during the time of later jurists, they would have surely considered it unlawful.

An Iraqi jurist named Ibrahim visited Yemen. He was among those who considered consuming Qat unlawful and disapproved of those who do it. His view was based on what he heard about its consumers' state and he even chewed it more than once to be sure. After trying it, he stressed Qat's unlawfulness due to its harms and intoxicating effect. He used to say that it caused him to discharge Maniy (sperm) after urinating. One day, I sat with him and said, "I hear that you consider Qat to be unlawful," and he confirmed it. So I asked him, "What is your evidence?" He said, "The evidence is its harmful and intoxicating effect. Its harmful effect is apparent, as for its intoxicating effect, let me ask you: does it cause ecstasy?" I replied in the affirmative. So he said that some Shafi`y and other scholars replied to those Hanafi scholars who allow drinking any Nabidh (a syrup prepared by soaking dates or raisins in water for sometime and drunk fresh without being allowed to ferment) that does not intoxicate saying that Nabidh is prohibited just like Khamr due to the general feeling of ecstasy both cause. Then I asked him about the discharge that he considered to be Maniy while its properties are different from Maniy. So he said that it is discharged before its time and told me that he had seen many people losing their mind after consuming Qat. This is a summary of Al-Harrazy's words.

The Iraqi man mentioned in the story - who deemed Qat to be unlawful -

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was staying in Makkah, as a knowledge seeker said that he studied for a long time there and that he recited the Qur'an in front of the Iraqi who praised him a lot. In addition, all scholars who consider Qat to be unlawful agree with the opinion of the knowledgeable jurist Hamzah Al-Nashiry who is one of the reliable sources of Fatwa. This appears in his autobiography "Tarikh Al-Shams Al-Sakhawy" in the famous lines of a verse. The man who was staying in Makkah told me that he recited these lines in front of their author, Hamzah, and he approved of his recitation:

Do not chew Qat neither fresh nor dry,
for it is harmful and may be incurable
Some prominent scholars have said
that it is prohibited due to its harms

It is also related that ("The Messenger of Allah (peace be upon him) forbade every intoxicant and narcotic.") A narcotic usually raises the body's temperature and causes languidness and this is the case with Qat, which has the same effect as other intoxicants. Even if there is a false feeling of activeness, it is nothing in reality but the result of intoxication and body numbness. Addiction to any kind of intoxicant even Khamr causes a kind of numbness that may lead to some forms of tremor, hemiplegia, brain dryness, gradual loss of mental faculties and many other harmful effects. Yet the nature of Qat seems to be harmful to one's religion and life. Since it is usually consumed dry or fresh, no rise in temperature is noticed and the real harm

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only appears after addiction. Qat leads to the same evils as opium, which changes the addict's mood and negatively affects their morals and physical appearance. Moreover, Qat is more harmful than opium since it has no benefit at all and causes much harm. It mostly leads to brain dryness, ill-temper, loss of appetite for food or sexual relations, intestinal and stomach failure and many other diseases.

Furthermore, all the negative aspects of Hashish can be attributed to Qat along with its evil health effects, such as loss of appetite and of the desire to have sexual intercourse or have children. Addiction to Qat also wastes a lot of money and leads to squandering.

Even if Qat is thought to have any benefit, it can never match its many evils.

In addition, Qat shares with all other intoxicants the fact of having an intoxicating effect, which is due to numbness, increase in blood pressure, weakening the skin and loss of fats in the brain and body. Qat, unlike Khamr and Hashish, does not help in raising body temperature to balance the decrease in it and this is very harmful.

A Hanafi teacher said that he once visited a Sufi man from Yemen in the Sacred Mosque. The Sufi gave him some Qat and asked him to chew it to gain blessings, but when the man chewed it, he felt numb. So he returned to the Sufi and informed him

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of the opinion of those who deem it to be unlawful. The Sufi said that he has good medical knowledge and a good temperament. He explained that Qat's effect on him is different from its effect on others. The man, who suffered from numbness and drowsiness, swore never to chew Qat again.

An honorable man added that consuming Qat numbs the senses and that once he chewed it and he became unconscious for a long time unable to understand or realize anything. All of these accounts are related by Ibn Hajar in his "Tah-dhir Al-Thiqat min Isti`mal Al-Kuftah wal-Qat".

Ibn Hajar also discussed in his thesis the issue of consuming hashish and nutmeg. He said that the characteristics of both should be mentioned to be able to compare between them and the Qat tree. He also narrated that he was asked about the lawfulness of using nutmeg and he gave his Fatwa that it was prohibited due to its intoxicating effect just like Hashish. Thus, it is confirmed that consuming nutmeg is prohibited according to the Four Imams; Al-Shafi`y, Malik and Ahmad literally and Abu Hanifah by deduction. Ibn Hajar further added that intoxication refers in general to a state of loss of reasoning. This is the general meaning. It can also refer to a state of mental loss accompanied by feelings of excitement and pleasure. This is the specific meaning of the word and this is what is usually referred to when it is used. The first general meaning makes both almost the same. Based on this, every narcotic is an intoxicant but not every intoxicant is a narcotic.

When we say that Hashish and nutmeg intoxicate, we mean they dull one's senses and anyone who denies this must be referring to the specific meaning of the word. Accordingly,

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intoxication resulting from consuming Khamr is characterized by having feelings of ecstasy, delight, or fits of anger and zeal. On the other hand, intoxication resulting from consuming Hashish or nutmeg is characterized by an opposite state of numbness and languor, silence and drowsiness for long periods and lack of zeal. This is what Ibh Hajar said about nutmeg, which can be easily applied to Qat. Some people differ as to the effect of consuming nutmeg, for some say, it causes numbness while others deny it. If the four Imams have deemed consuming nutmeg to be unlawful despite of the different views about it, they must deem Qat as unlawful regardless of the different views about its effects. This is what Ibn Hajar (may Allah be merciful with him) has said.

Ibn Hajar studied the characteristics of Qat and described it as intoxicating and harmful to the mind, religion and body. He further banned, forbade, warned against and even prohibited its use in some statements, while he was not so subtle in other places. This may be understood in light of having no clear text to support his view or as finally having the power to deem it as unlawful later on.

Shaykh Muhammad ibn Salim Al-Bayhany discussed in his "Islah Al-Mujtama`" the Hadith related on the authority of Ibn `Umar (may Allah be pleased with him) who narrated that the Messenger of Allah (peace be upon him)

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said, ("Every intoxicant is Khamr and all intoxicants are unlawful. Anyone who drinks Khamr in this world and dies while addicted to it will not drink it in the Hereafter.") (Related by Al-Bukhari and Muslim) The Shaykh said after mentioning the Hadith that it is a good opportunity to discuss the issue of qat and Tunbak (tobacco). Many people are afflicted with these calamities and destructive social diseases. Even if both are not considered as intoxicants, their effect is as harmful as consuming Khamr and gambling. They are a waste of money, time and health, and they cause a Muslim to neglect Salah and many other important obligations. He further added that Qat negatively affects the health, weakens the teeth, inflames hemorrhoids, harms the stomach, ruins the appetite, increases the discharge of Wadiy and it may even prevent having children and destroys the Maniy. It causes fatigue, chronic constipation and kidney disease. The offspring of someone addicted to Qat are usually weak, small built, short, anemic, and have many malignant diseases. Add to this the large amounts of money spent on buying Qat which are better spent on buying food and medication, raising children, or on charity. A poet once wrote:

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I decided to quit chewing Qat
to protect myself and save my time
Although I used to consume it
and defend it for a long time
But once I realized its harms
and saw its reality, I resisted it
It is dry but it causes a chill
How blind I was for years
A Qat buyer among his people
is worthless as the money he pays

People would gather to chew Qat from midday until sunset or even until the middle of the night. They would chew the leaves while backbiting others, discussing every evil and talking about others' businesses.

Some Qat consumers claim to use it to help them offer the optional night prayer and that it is the nutrition of righteous people. They claim that Al-Khadir brought it from Mount Qaf to king Dhul-Qarnayn. Moreover, they relate many stories about the benefits of Qat, to the extent that someone once recited:

I enjoy spending my time chewing Qat
....
You can chew it for worldly as well as eternal blessings
for it repels harms and brings about goodness

Some old men have lost their teeth as a result of chewing Qat and enjoying the sound of it grind under their teeth and sucking its juice. Some people may use dry Qat leaves

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and carry them on journeys and if anyone who does not know Qat sees them eating it, they will mock them. An Egyptian once recited a poem dispraising Yemenites and saying:

O you captives of Qat! Do not antagonize anyone
who does not consider it useful as you do

As for Tunbak, which is tobacco, its evils are even greater and its harms are more severe. It can be considered among the evils that Allah forbade Muslims from. If tobacco only causes the diseases doctors say it does, they are enough to avoid it and abstain from it. Some Muslim scholars exceeded the limits regarding the ruling on tobacco and considered its use to be unlawful as Khamr, fighting it in all ways and deeming its consumer a Fasiq (someone flagrantly violating Islamic law), while others exceeded the limits in permitting its use. The evil tobacco tree was brought to Muslim lands in around 1012 A.H. and has spread ever since.

Shaykh Al-Bayhany further added that some people practice an even worse habit. They chew tobacco or crush it with other substances and put them between their lips and teeth. This habit is called "Al-Shammah" and those who practice it are used to spitting everywhere in a disgusting way. They pollute clean places and unfortunately, some people enjoy this habit. Other people inhale tobacco after grinding it and this practice is called "Al-Bardaqan". They inhale it directly ruining their brains

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and destroying their senses of hearing and sight. They sneeze and blow their noses whether in their hands or in handkerchiefs, or on the floor in front of everyone.

Shaykh Al-Bayhany also said that one of his friends told him that he had a relative who used to sniff Al-Bardaqan. When this relative died, his nose kept excreting an obnoxious substance. If people consumed only what is necessary for their survival, they would be relieved from spending so much and would not expose themselves to such harms.

I do not say that Qat and tobacco are unlawful just as Khamr is unlawful and entails punishment in the Hereafter. I only say that there are similarities between them. Anything that is harmful to man's health, body, mind and wealth is prohibited. Righteousness is what the soul and heart feel at ease with, while sin is what is abrasive to the soul and heart even if people say it is lawful. Allah (Exalted be He) says: ﴿O you who believe! Intoxicants (all kinds of alcoholic drinks), and gambling, and Al-

Ansâb, and Al-Azlâm (arrows for seeking luck or decision) are an abomination of Shaitan's (Satan) handiwork. So avoid (strictly all) that (abomination) in order that you may be successful.﴾ ﴿Shaitân (Satan) wants only to excite enmity and hatred between you with intoxicants (alcoholic drinks) and gambling, and hinder you from the remembrance of Allâh and from As-Salât (the prayer). So, will you not then abstain?﴾ That is what Shaykh Muhammad ibn Salim Al-Bayhany has said in this regard.

Shaykh Al-Bayhany mentioned the characteristics of Qat and deemed its use as harmful, unlawful

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and prohibited. When he says that he does not compare the unlawfulness of Qat and tobacco to that of Khamr, it seems that he means that the gravity of both is not the same, and the worldly penalty and eternal punishment of both are not the same, despite of sharing the prohibition.

Shaykh Al-Islam Ibn Taymiyyah (may Allah be merciful with him) said in his "Al-Ikhtiyarat", under the chapter on doubting whether a food or drink is intoxicating or not, that it does not become unlawful just by doubting. If someone consumes such drink or food, the Had (ordained punishment for violating Allah's Law) is not executed on them and such drink or food should not be made lawful for people, if it might be intoxicating. Making lawful what is unlawful is similar to making unlawful what is lawful. So the opinion of someone reliable is to be sought, such as someone who has tried consuming it and repented, someone who tried it not knowing that it is prohibited or someone who tried it believing it is lawful as a treatment. The method of Kufi people also allows consuming a small amount of Nabidh. So if a group of those who have tried a drink or food think it is unlawful, and since it is hard for all of them to agree on a lie, then this item should be deemed unlawful. The matter is similar to the Tawatur (transmission of an account by many people whose agreement upon a lie is impossible) and Istifadah (transmission of a prevailing account). Some realities such as death, lineage, marriage and divorce prevail among Fasiqs and Kafirs (non-Muslims). We have one of two options, either to follow the transmitted view, since Tawatur does not require Islam or uprightness for its validity, or to accept

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this prevailing view based on the fact that Istifadah achieves the same purpose of Tawatur. We can also test some upright men in relation to two matters.

One: the unlawfulness of such an item was not known before interpretation and thus it is permissible to consume it. The undesirability of committing a doubtful matter is opposed by the benefit of discovering its real nature. Two: prohibited items may be lawful when necessary, and it is necessary to discover its reality. Thus it is permissible to consume such doubtful drink or food. These were the words of Shaykh Al-Islam Taqy Al-Din (may Allah be merciful with him).

The conclusion reached by Shaykh Al-Islam (may Allah be merciful with him) shows the soundness of the method we have adopted in proving the unlawfulness of Qat and that it adheres to Shari`ah (Islamic law) and applied Islamic standards. Consequently, it is proven that Qat is prohibited and totally banned, whether for cultivation, supply, consumption or anything else.

This is clear to anyone who considers what we have said in the light of Shari`ah rulings and principles. Always bear in mind that averting evil takes precedence over bringing about good. Allah speaks the truth, and He guides to the Right Way.

This thesis was written by Muhammad ibn Ibrahim ibn `Abdul-Latif Al Al-Shaykh. Peace and blessings be upon Muhammad, his family, and his Companions!

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The third question of Fatwa no. 16097

Q 3: What is the ruling on eating Khat and delaying the performing of `Asr (Afternoon) Prayer until half an hour before the Maghrib (Sunset) Prayer?

A: Eating Khat is forbidden because it causes intoxication and it also distracts from the remembrance of Allah and from Salah. It is not permissible to delay Salah from its due time in congregation. These are forbidden acts resulting from eating Khat. They are all forbidden and therefore, Khat is strictly forbidden to eat.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Smoking cigarettes

Fatwa no. 32

Praise be to Allah alone, and may peace and blessings be upon our Prophet, his family and Companions!

The Permanent Committee for Scholarly Research and Ifta' has read the Fatwa request submitted from His Eminence the Judge of Al-Bahah Court, Shaykh `Abdul-Hayy ibn Hasan Kamal, to His Eminence Head of the Departments of Scholarly Research, Ifta', Da`wah and Guidance that carries the number 323, dated 24/5/1391 A.H., that was referred from the General Secretariat of the Council of Senior Scholars with the number (2/242), in 26/3/1392 A.H. Having studied the inquiry, the Committee understood that you asked for a Fatwa concerning what was mentioned by a preacher, that a cigarette smoker is not a Mu'min (believer); he does not enter Jannah (Paradise); and his testimony is not taken into account.

The Committee answered that smoking cigarettes is one of the sins. If a person dies while committing a sin, they are left to the Will of Allah; He can punish them in Hellfire and then let them enter Jannah; or He can forgive them and let them enter Jannah without delay. As for the ruling on them in this world, they are Mu'mins but also Fasiqs (someone flagrantly violating Islamic law) due to committing a major sin. This is the Madh-hab (School of Jurisprudence) followed by Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body).

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The third question of Fatwa no. 36

Q 3: A man, when advised to give up smoking, says that smoking is not Haram (prohibited). What is the ruling on smoking? Is it permissible to offer salah (Prayer) behind someone who smokes?

A: Smoking is Haram, because it is proved to be harmful and evil and involves extravagance. Allah (Exalted be He) says: ﴾and prohibits them as unlawful Al-Khabâ'ith (i.e. all evil and unlawful as regards things, deeds, beliefs, persons and foods)﴿ As far as Salah behind a smoker is concerned; if leaving Salah behind him results in missing the Jumu`ah (Friday) Prayer or the congregational Salah or leads to Fitnah (temptation), it is obligatory to offer Salah behind him, as a form of giving preference to the less harmful option. If leaving Salah behind him by some people does not result in missing the Jumu`ah Prayer or the congregational Salah and does not entail harm, it will be obligatory to stop performing Salah behind him, especially when this action will deter him, prevent him from smoking,

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and encourage him to abandon what is prohibited. This action is a form of resisting evil. If leaving Salah behind him does not entail harm or result in missing the Jumu`ah Prayer or the congregational Salah and does not deter him, a Muslim is recommended to look for another Muslim who is not known for his wickedness and sin. This is more perfect for their Salah and also safeguards their religion.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The fourth question of Fatwa no. 515

Q 4: is smoking Haram (prohibited)? What is the evidence?

A: Smoking is Haram as it is one of the evil things that have been prohibited by Allah (Exalted be He) and His Messenger. Allah (Exalted be He) says when describing the Prophet (peace be upon him): ﴿he allows them as lawful At-Tayyibât (i.e. all good and lawful as regards things, deeds, beliefs, persons, foods), and prohibits them as unlawful Al-Khabâ'ith (i.e. all evil and unlawful as regards things, deeds, beliefs, persons and foods)﴾ Smoking is a waste of money, let alone being harmful to health. Islam focuses on the necessity of preserving one's health and wealth. Earlier and later scholars have asserted that taking good care of the human body and wealth is one of the five things that are mandatory for preserving the entity of the Muslim Ummah (nation based on one creed).

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It was authentically reported that the Prophet has forbidden wasting money. Undoubtedly, smoking is a waste of money in something that is harmful to one's life and society.

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Fatwa no. 1000

Q 1: Is it permissible to listen to the Qur'an on the Radio, from another person, or on television while smoking a cigarette?

Q 2: Is it permissible to enter a Masjid (mosque) while a person is carrying a lighted cigarette in his hand, or should it be thrown away before entering the place of Wudu' (ablution)?

Q 3: Is it permissible to read the Qur'an, while holding it, or recite it from one's memory while smoking a cigarette?

Q 4: is smoking cigarettes Makruh (reprehensible) or Haram (prohibited)?

Q 5: Some people claim that Allah's saying,

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﴾Forbidden to you (for food) are: Al-Maitah (the dead animals- cattle- beast not slaughtered), blood, the flesh of swine, and that on which Allâh's Name has not been mentioned while slaughtering﴿ **applies to cigarettes, i.e. that it is among the things on which Allah's Name is not mentioned. Is this true?**

A: The Committee answered these five questions collectively, as they are all relevant.

Smoking cigarettes is a sin, as it is harmful to the body and a waste of money, so it is prohibited by Shari`ah (Islamic law). It is also implied in Allah's saying, ﴾he allows them as lawful At-Tayyibât (i.e. all good and lawful as regards things, deeds, beliefs, persons, foods), and prohibits them as unlawful Al-Khabâ'ith (i.e. all evil and unlawful as regards things, deeds, beliefs, persons and foods)﴿ Cigarettes are not good, lawful things, but unlawful ones. If smoking cigarettes is a sin, committing this sin in the Masjid, while listening to the Qur'an from a person or on the radio, or while reciting the Qur'an is a much graver sin, as it entails violating the sanctity of the places designed for `Ibadah (worship) by committing a sin there, and violating the sacredness of the Qur'an, which is the word of Allah, the source of Islamic legislation, and the source of wisdom and good preaching by committing this sin while listening to it or reciting it.

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If people observe decency in the presence of honorable people and while performing formal rites, how can they dare to commit a sin in the Masjid, a place designed for `Ibadah and getting closer to Allah, or while listening to the Qur'an or studying it? A person should quit smoking, and especially at the time of Dhikr (Remembrance of Allah), reciting Qur'an or listening to it.

It is not true what is mentioned in the fifth question, that Allah's saying, ﴾on which Allâh's Name has not been mentioned while slaughtering).﴿ applies to smoking cigarettes; the truth is that it refers to the slaughtered animals on which names other than Allah's Name are mentioned while slaughtering, which entails the desire to get closer to someone other than Allah through slaughtering animals. It was narrated by `Aly ibn Abu Talib from the Prophet (peace be upon him) that he said, ﴾Allah curses the person who slaughters (a sacrifice) to anyone other than Him.﴿ Narrated by Muslim in his Sahih (authentic) Book of Hadith. It is enough to prohibit smoking cigarettes because it is something unlawful, harmful to the health, and a waste of money. Thus, it applies to Allah's saying, ﴾and prohibits them as unlawful Al-Khabâ'ith (i.e. all evil and unlawful as regards things, deeds, beliefs, persons and foods)﴿ It also applies to the Hadith that states, ﴾There should be neither harming nor reciprocating harm.﴿ Narrated by Imam Ahmad in his Musnad (Hadith compilation) and Ibn Majah in his Sunan (Hadith compilations classified by jurisprudential themes), on the authority of Ibn `Abbas from the Prophet

(peace be upon him). It also applies to the Hadith that states, ﴾A person who causes harm to Muslims is cursed.﴿ Narrated by Al-Tirmidhy on the authority of Abu Bakr from the Prophet (peace be upon him).

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The second question of Fatwa no. 1382

Q 2: A man was offering Salah (Prayer) in Al-Masjid Al-Nabawy (the Prophet’s Mosque in Madinah) in Rawdah (area between the Prophet’s pulpit and grave) when a packet of cigarettes fell from him to the ground. What is the ruling on his deed? Is it permissible to carry cigarettes to the Masjid (mosque)?

A: If you are asking about the ruling on carrying cigarettes to the Masjid, there is no doubt that cigarettes are very bad and harmful. It is unlawful to smoke because it consumes the person's health and money and harms the society. Also, there is no good in smoking. Since smoking is bad and harmful, we have to keep cigarettes away from the places of worship. In fact, carrying cigarettes to the Masjid contradicts the necessity of revering the places of worship; and so it is not permissible. If you are asking about the validity of Salah of a person from whom a packet of cigarettes fell during Salah,

the Salah is valid.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 1550

Q: What is the ruling on smoking and eating the meat of hyenas?

A: smoking is Haram (prohibited) because it is harmful, and those who have sound minds and hearts hate it. Allah (may He be Praised and Exalted) says, ﴾Those who follow the Messenger, the Prophet who can neither read nor write (i.e. Muhammad صلى الله عليه وسلم) whom they find written with them in the Taurât (Torah) (Deut, xviii 15) and the Injeel (Gospel) (John xiv, 16), - he commands them for Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm has ordained); and forbids them from Al-Munkar (i.e. disbelief, polytheism of all kinds, and all that Islâm has forbidden); he allows them as lawful At-Tayyibât (i.e. all good and lawful as regards things, deeds, beliefs, persons, foods), and prohibits them as unlawful Al-Khabâ’ith (i.e. all evil and unlawful as regards things, deeds, beliefs, persons and foods)﴿ He (may He be Praised and Exalted) also says, ﴾They ask you (O Muhammad صلى الله عليه وسلم) what is lawful for them (as food). Say: "Lawful unto you are At-Tayyibât [all kind of Halâl (lawful-good) foods which Allâh has made lawful (meat of slaughtered eatable animals, milk products, fats, vegetables and fruits)].﴿ The Prophet (peace be upon him) in the Hadith narrated by Ahmad, Abu Dawud on the authority of Um Salamah prohibited what intoxicates or befogs the mind. Moreover, it has been medically proven that smoking has bad effects on health, and the legal rule states that whatever causes harm, its use is Haram (prohibited). Furthermore, spending money on smoking in such circumstances is a waste of money, and the Prophet (peace be upon him) forbade wasting money. It has been reported by Al-Bukhari and Muslim (may Allah be merciful with them both) ﴾That the Messenger of Allah (peace be upon him) said: Allah has forbidden you to be undutiful to your mothers, to bury your daughters alive and to withhold (what you should give) or demand (what you do not deserve). And Allah has disliked that you talk too much about others, ask too many questions (in religion), or waste your property.﴿ This is Makruh (reprehensible) in the sense of being Haram (prohibited).

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As for eating the meat of hyena, this is Halal (lawful). It was related by Imam Ahmad and the four compilers of Sunan on the authority of Abdul-Rahman ibn `Abdullah ibn Abu `Ammar who said: ﴾I said to Jabir, "Is it permissible to hunt hyenas?" He said, "Yes." I said, "Is it permissible to eat their meat?" He said, "Yes." I said, "Did the Messenger of Allah (peace be upon him) say so?" He said, "Yes."﴿ May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 2139

Q 2: is it permissible to smoke tobacco?

A: Any form of smoking is Haram (prohibited), for it is an unlawful and evil thing. Allah (Exalted be He) says when describing the Prophet (peace be upon him): ﴿he allows them as lawful At-Tayyibât (i.e. all good and lawful as regards things, deeds, beliefs, persons, foods), and prohibits them as unlawful Al-Khabâ'ith (i.e. all evil and unlawful as regards things, deeds, beliefs, persons and foods)﴾ Smoking is harmful to the heart, lungs, and general human health. It can also cause some malignant diseases, such as cancer; and doctors have warned against its hazardous effect on health. Generally, Shari`ah (Islamic law) has always warned against anything that harms man.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 1914

Q: my father has no children other than me. He usually asks me to bring him cigarettes and when I refuse, his gets angry with me. I hate to bring him cigarettes because I know that it is Haram (prohibited). Could you kindly advise me in this regard?

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A: Smoking is of the evil things which are forbidden. Thus, it is forbidden and taking it is a kind of disobedience to Allah. The person who brings it is considered a means leading to taking it and the means have the same rulings as their ends, so if the end is forbidden, the means is forbidden too. Obeying one's parents is obligatory in things which involve obedience to Allah and obeying them in things which involve disobedience to Allah is not permissible. The Prophet (peace be upon him) said, ﴾There should be no obedience to someone in matters involving disobedience to Allah. Obedience is obligatory only in what is good (and reasonable).﴿ Related by Al-Nasa'y and Ibn Majah on the authority of `Aly (may Allah be pleased with him). He (peace be upon him) said, ﴾There should be no obedience to any person in matters involving disobedience to Allah.﴿ Related by Imam Ahmad in Al-Musnad and Al-Hakim in Al-Mustadrak on the authority of `Imran and Al-Hakam ibn `Amr Al-Ghifary

Attached is a copy of the Fatwa issued by his Eminence, Shaykh Muhammad ibn Ibrahim (may Allah be merciful with him) regarding the ruling on smoking.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 2111

Q: when Salah (Prayer) became due, I proceeded to join the congregation, and as I reached the group, I discovered that the Imam (the one who leads congregational Prayer) was a tobacco smoker and a chewer of Suwaykah, which is known in the Southern Region as the Qat (Khat: leaves and buds that are habituating stimulants when chewed or used as a tea). Therefore, when I came to know this, I offered Salah alone. However, some brothers told me that I was mistaken to have done so.

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Am I mistaken or is it permissible to offer Salah behind such people? Is it better to offer Salah alone in this case? It should be noted that I only did this trying to do the best thing. Praise be to Allah, I have never been a smoker. Can a smoker lead people in Salah?

A: Smoking tobacco is Haram (prohibited), and insisting on consuming tobacco and being addicted to it is even worse, for it is an unlawful and evil thing. Allah (Exalted be He) says: ﴾and prohibits them as unlawful Al-Khabâ'ith (i.e. all evil and unlawful as regards things, deeds, beliefs, persons and foods)﴿ Smoking is also Haram because of the harms it entails. The Prophet (peace be upon him) said: ﴾"There should be neither harming nor reciprocating harm."﴿ Anyone who is afflicted with smoking should not lead people in Salah, unless the Ma'mums (persons being led by an Imam in Prayer) are also smokers or addicts. Nevertheless, you are mistaken for having refrained from offering Salah behind the Imam and praying alone, since offering the Five Obligatory Daily Prayers in congregation is a Faridah (obligatory act), as based on the evidence taken from the Qur'an and Sunnah (whatever is reported from the Prophet).

When you abandoned offering Salah behind this man after knowing that he was a smoker, you should have searched for another congregation to join or lead. Accordingly, whenever you experience some circumstances through which you do not expect to find another congregation, you should stay and offer Salah behind such an Imam in order to maintain the Faridah in congregation. This is based on the legal evidence indicating the validity of offering Salah behind disobedient people.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 2312

Q: Could you please tell me whether the following Hadith is Sahih (authentic)? (The Prophet (peace be upon him) said: O Abu Hurayrah! during the last days (of the world) there will appear people who stick to smoke (cigarettes, etc.) They will say: 'We belong to the Ummah (nation) of Muhammad.' Verily, they do not belong to my Ummah and I do not call them an Ummah. Rather, they are just laymen. Abu Hurayrah said: 'I asked the Messenger of Allah [peace be upon him]: How does it [tobacco] grow?' He said: 'It grows from the urine of Iblis (Satan). Can one who drinks from the urine of Iblis have sound Iman (Faith)?' The Prophet then accursed whoever plants, transports, or sells it (tobacco). He (peace be upon him) said: 'Allah will punish them in hell fire. Verily, tobacco tree is a harmful one.')

A: This Hadith has no origin in any of the Books of Sunnah (whatever is reported from the Prophet). Rather, it is ascribed falsely to the Messenger of Allah (peace be upon him). Following is what is authentically reported from the Prophet (peace be upon him) in this context, (The Prophet (peace be upon him) cursed Khamr (intoxicant), the one who drinks it, the one who serves it, the one who squeezes it (the grapes, etc.), the one for whom it is squeezed, the one who carries it, the one to whom it is carried, the one who sells it, the one who buys it, and the one who devours its price.) However, tobacco is Haram (prohibited) and smoking it is tantamount to disobeying Allah and His Messenger but whoever indulges in such a practice does not leave the realm of Islam.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The fifth question of Fatwa no. 2634

Q 5: Is inhaling tobacco Halal (lawful) or Haram (prohibited)?

A: inhaling, smoking, and chewing tobacco are not permissible, due to the harm that is certainly incurred. The basic rule states that the causes of harm are Haram and likewise is the case when harm prevails or equals the benefit.

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The first question of Fatwa no. 2618

Q 1: What is the ruling on using tobacco, whether by smoking cigarettes or chewing its powder? Is it lawful to chew it or earn one's living by selling and growing it?

A: using tobacco, whether in the form of cigarettes or powder chewed in the mouth, is Haram (prohibited); because it causes serious harms according to the reports of specialized doctors.

(Part No. 22; Page No. 200)

Since it is Haram to smoke or chew tobacco, it is also Haram to grow it or trade in it to earn money; because this involves cooperation in sin and transgression. Allah has forbidden this by saying: ﴾but do not help one another in sin and transgression.﴿

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The eleventh question of Fatwa no. 3056

Q 11: Although Islam permits smoking, what is your advice to those who smoke Diamba (marijuana) and consume intoxicants?

A: Firstly, islam does not permit smoking; rather it is prohibited because of its harmful effects on health, the economy and the society, and because of its sedative properties. ﴾"The Messenger of Allah (peace be upon him) forbade every intoxicant and narcotic."﴿ (Related by Ahmad and Abu Dawud with a good Sanad; chain of narrators)

(Part No. 22; Page No. 201)

Secondly, We advise all Muslims to abstain from consuming intoxicants whether in the form of a drink or in any form and under any name. Allah (Exalted be He) says: ﴾So avoid (strictly all)﴿ The Prophet (peace be upon him) said in a Hadith related by Imam Muslim (may Allah be merciful with him), ﴾"Every intoxicant is Khamr and all intoxicants are unlawful."﴿ It is also related by Ahmad and the Four Compilers of Hadith (Imams Abu Dawud, Al-Tirmidhy, Al-Nasa'y and Ibn Majah) in a Hadith that is ranked by Ibn Hibban as Sahih (authentic) that the Prophet (peace be upon him) said, ﴾"If a large amount of anything causes intoxication, a small amount of it is prohibited."﴿ In addition, the Prophet (peace be upon him) said in a Hadith related in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim), ﴾"A fornicator is not a believer while they are fornicating, and a thief is not a believer while they are stealing, and a wine drinker is not a believer while they are drinking."﴿

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Fatwa no. 4071

Q: I am a heavy smoker who has been harmed by my habit. I did give it up, but after a while I started again and I am still smoking now. Please advise me of the ruling on someone who makes Tawbah (repentance to Allah) from this and then returns to the same sin. May Allah reward you well!

(Part No. 22; Page No. 202)

A: smoking is Haram (prohibited), as it causes harm to health and finances, and social problems. There are many evidences to support this. As for someone who makes Tawbah and gives it up and then starts again, they should make Tawbah to Allah again, and give it up, regretting what they did and sincerely determining not to return to it. We ask Allah to accept your Tawbah and forgive you and us.

May Allah grant us success! May peace and blessings be upon our Prophet, his family, and Companions!

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Fatwa no. 3511

Q: What is the ruling on smoking and taking snuff? The matter is controversial, as some say they are Haram (prohibited) and others hold that they are Makruh (reprehensible). Yet a third party argues that they are Mubah (permissible). Nevertheless, there is no evident Ayah (Qur'anic verse) or Hadith in the Qur'an and Sunnah (whatever is reported from the Prophet) to this effect. Please enlighten us, and may Allah be merciful with you!

A: Smoking, chewing and sniffing tobacco is Haram, as it causes much harm and is generally considered among the evil things. Though the prohibition of smoking or sniffing tobacco is not specifically stated in the Qur'an and the Sunnah, it is included under the general evidence supporting the prohibition of whatever entails harm and whatever is evil. Allah (Exalted be He) describes the Prophet (peace be upon him) and says:

(Part No. 22; Page No. 203)

﴾he commands them for Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm has ordained); and forbids them from Al-Munkar (i.e. disbelief, polytheism of all kinds, and all that Islâm has forbidden); he allows them as lawful At-Tayyibât (i.e. all good and lawful as regards things, deeds, beliefs, persons, foods), and prohibits them as unlawful Al-Khabâ'ith (i.e. all evil and unlawful as regards things, deeds, beliefs, persons and foods)﴿ Allah also says, ﴾and do not throw yourselves into destruction (by not spending your wealth in the Cause of Allâh)﴿ Further, the Prophet (peace be upon him) said, ﴾"There should be neither harming nor reciprocating harm."﴿

It has been medically proven that smoking is harmful; therefore, it is Haram. Moreover, wasting money on tobacco is prohibited, for Allah (Exalted be He) says: ﴾But spend not wastefully (your wealth) in the manner of a spendthrift.﴿ ﴾Verily, the spendthrifts are brothers of the Shayâtîn (devils), and the Shaitân (Devil-Satan) is ever ungrateful to his Lord.﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 4078

Q: My mother who is almost seventy-five years old has been afflicted with a disease in the pharynx region for fifteen years now. She consulted many doctors but to no avail. The pain is only relieved for a few minutes when she applies with her fingertips a kind of tobacco to the pharynx region.

(Part No. 22; Page No. 204)

I ask Allah to guide you to inform me whether her fast during Ramadan is invalidated by her doing so? Is it permissible to make Kaffarh (compensation) for her missed days of fasting?

A: Firstly, it is not permissible for your mother to treat her illness or relieve her pain by means of tobacco, which is forbidden and is known for its harmful effects to the health. Allah does not make an unlawful thing a remedy for Muslims.

Secondly, Your mother must make up for the days of fasting in which tobacco is known to have reached her throat, otherwise nothing is required of her.

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Fatwa no. 4428

Q: What is the ruling on cigarettes and hookah? Is it Haram (prohibited) to smoke them or just Makruh (reprehensible)? If smoking is Haram, please provide evidence on that from the Qur'an and Sunnah (whatever is reported from the Prophet). what is the ruling on a Muhrim (pilgrim in the ritual state for Hajj and `Umrah) who smokes cigarettes or hookah? Provide evidence with the answer. Thanks.

A: Smoking cigarettes and hookah is Haram due to the harm it entails.

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The Prophet (peace be upon him) said: ﴾"There should be neither harming nor reciprocating harm."﴿ Smoking is bad and unlawful; and Allah (Exalted be He) says: ﴾he allows them as lawful At-Tayyibât (i.e. all good and lawful as regards things, deeds, beliefs, persons, foods), and prohibits them as unlawful Al-Khabâ'ith (i.e. all evil and unlawful as regards things, deeds, beliefs, persons and foods)﴿ Also, spending money on these things is extravagance that Allah (Exalted be He) has forbidden, saying: ﴾But spend not wastefully (your wealth) in the manner of a spendthrift.﴿ A Muslim whom Satan drags to smoke cigarettes or hookah is doing a bad thing that requires them to make Tawbah (repentance to Allah) and seek forgiveness. May Allah (Exalted be He) forgive them and accept their Tawbah. If a Muslim does so during Hajj or `Umrah, neither Hajj nor `Umrah would be invalid.

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The fifth question of Fatwa no. 6948

Q 5: A woman's husband is an alcoholic. She cannot stand the sight of him when he is drunk, or be near him when he wants to have sexual relations with her. Is she allowed to do refuse, or will she bear the sin of abandoning her husband's bed? Will she incur the curse of angels upon herself as reported in the Hadith?

A: If the reality is as she mentioned, she is permitted to reject him and will not bear any sin for doing so. However, she must first advise him. If he gives up this sinful act, it will be a good on his part. But if he persists in his sin, she may request a divorce lest she should fall into sin. If he refuses to divorce her, she may file a lawsuit against him.

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The second question of Fatwa no. 6884

Q 2: My mother smokes and I buy her the cigarettes. When I advise her not to smoke, she gets angry with me. What is the ruling on this act?

A: smoking as well as helping the smokers through buying the cigarettes for them or the like are prohibited acts.

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(Part No. 22; Page No. 207)

The first question of Fatwa no. 7665

Q 1: A Muslim sister has married a Multazim (practicing Muslim). After a period of time, it has come to her knowledge that he smokes even though he knows that this habit is haram (prohibited). He does it secretly without the knowledge of anyone, but she is sure and feels sorry for him, as he is a Multazim and bearded in addition to his being the father of her only infant. What should she do in this regard? What advice she should give him in order that he gives up this heinous habit? Should she continue living with him?

A: If the reality is as mentioned, this woman should endure him patiently and continue advising him to give up smoking. May Allah guide him.

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Fatwa no. 7555

Q: A person who trades in tobacco has made a large fortune out of this trade. He has performed Hajj from the money he earns from this trade. Is his Hajj valid, and why? What is the ruling on earning money through this trade? Is it lawful?

A: Tobacco is unlawful and earning money from selling, manufacturing, trading in, or growing tobacco is also unlawful. Whoever performs Hajj from such money and performs the rituals of Hajj, it will be sufficient for him, yet he is guilty of using unlawful money.

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The second question of Fatwa no. 7924

Q 2: Is there any reported Islamic texts in which the Prophet (peace be upon him) prohibited smoking?

A: There is no Nas (Islamic text from the Qur'an or the Sunnah) reported specifically in this regard, but smoking is one of the evil unlawful things included in the general meaning of Allah's Statement: ﴾And prohibits them as unlawful Al-Khabâ'ith (i.e. all evil and unlawful as regards things, deeds, beliefs, persons, foods)﴿ It is harmful and therefore falls under the Hadith: ﴾There should be neither harming nor reciprocating harm﴿ Moreover, spending money on harmful evil things is Haram (prohibited), because it is a kind of wasting money; therefore, it is included in the general meaning of Allah's statement: ﴾Verily, the spendthrifts are brothers of the Shayâtîn (devils), and the Shaitân (Devil-Satan) is ever ungrateful to his Lord﴿ It wastes money and the Prophet (peace be upon him) prohibited squandering money.

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The third question of Fatwa no. 7756

Q 3: What is the ruling on trading in tobacco products? The seller knows tobacco is Haram (prohibited) and he does not smoke, but just wants to collect money. Is this money lawful? Is it permissible for him to spend that money on Hajj or other righteous deeds?

A: Trading in tobacco and other similar products is Haram. The money gained from that trade is ill-gotten and Haram. Spending on Hajj and other righteous deeds must be from lawful money. However, if a Muslim spends that money on Hajj or the like, his Hajj will be valid but he will still be considered a sinner.

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The second question of Fatwa no. 6704

Q 2: Is it permissible for a smoker to carry cigarettes when he goes to the Masjid (mosque) for Salah (Prayer)? What is the ruling on this?

A: It is not permissible for a person to enter the Masjid with cigarettes or to carry them during Salah. If he does, he will be committing a sin, but his Salah is valid.

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The first question of Fatwa no. 6687

Q 1: A person has smoked since he was young. When he grew up, he became an Islamic Studies teacher but from time to time, he smokes one or two cigarettes. how can he quit smoking? Should he cure himself by eating specific types of nuts?

A: A habitual smoker should rid themselves of this bad habit by any available lawful means. As you know, people's natures and their readiness differ, so each person should choose what is suitable for them to change this bad habit. This is not impossible even if there is hardship; it is still within human capacity. Beasts and wild animals change their behavior by learning and training and the same goes for humans.

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The fourth question of Fatwa no. 6616

Q 4: Is smoking considered Haram (prohibited) even when a smoker finds it hard to give it up, or when they learn that it is Haram only after having been used to it?

A: smoking is prohibited. Finding it hard to give it up or ignorance of its ruling is no excuse. Any smoker can quit smoking if they have a strong will. When there is a will, there is a way.

May Allah grant us success! May peace and blessings be upon our Prophet, his family, and Companions!

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The fourth question of Fatwa no. 7946

Q 4: Some people in Tihamah grow tobacco, which is a widely spread practice in Tihamah. These people claim that as long as they grow it and sell it only, not smoke it, it is not Haram (prohibited). What is the ruling on growing and selling it, if a person does not smoke it?

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A: It is Haram to grow, sell or buy tobacco, as it is considered a form of cooperation in sin and transgression, whereas Allah (Exalted be He) says, ﴿but do not help one another in sin and transgression.﴾ Its price is also considered ill-gotten money.

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The second question of Fatwa no. 8862

Q 2: What is the ruling on smoking cigarettes? What do I have to do if one of my parents asks me to pay the cost of their cigarettes?

A: Smoking cigarettes is Haram (prohibited). Accordingly, if one of your parents asks you to pay for their cigarettes; you have to not do so and you are not considered sinful for this because of the Hadith in which the Prophet (peace be upon him) said, ﴾No human being should be obeyed in matters involving disobedience to Allah.﴿ On the other hand, you have to advise your parents kindly to give up smoking and you have to tell them about its harms. Finally, you have to behave with your parents in the world kindly, and follow the Path of your Lord.

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The third question of Fatwa no. 15834

Q 3: A smoker claims that smoking is Makruh (reprehensible), not Haram (prohibited). What is the ruling on this, supported with evidence?

A: The ruling is that smoking is Haram, due to its foul taste, bad smell and harms. Allah (Exalted be He) described his Prophet (peace be upon him) saying, ﴿he allows them as lawful At-Tayyibât (i.e. all good and lawful as regards things, deeds, beliefs, persons, foods), and prohibits them as unlawful Al-Khabâ’ith (i.e. all evil and unlawful as regards things, deeds, beliefs, persons and foods)﴾ The world health organizations unanimously agree on its great harms. Anything that carries such qualities is Haram and unlawful.

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The second question of Fatwa no. 16484

Q 2: What is the Islamic ruling on cigarette smoking?

A: Smoking is prohibited in Islam because it is a malicious habit which harms one's health and wastes money uselessly. The presence of one of these reasons is sufficient to declare it prohibited. Prohibition becomes all the more emphatic when all these reasons are present.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Ta`zir

The sixth question of Fatwa no. 6687

Q 6: when a Muslim has sexual intercourse with a Christian woman while dressed without penetration, what is the ruling on him if he does so whether he is married or not?

A: A Muslim who does so is a sinner and must make Tawbah (repentance to Allah) and seek forgiveness from Allah (Exalted be He). If he is proved to have committed such an act without penetration, the Muslim ruler shall inflict the suitable Ta`zir (discretionary punishment) on him that he believes will be a deterrent.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 6634

Q 1: What is the ruling on a person who does the following things: isbal (lengthening and trailing clothing below the ankles), shaving their beard, watching pornographic movies, backbiting and slandering, wearing makeup and growing the nails for men, neglecting offering Salah (Prayer) in the Masjid (mosque), intermingling between men and women in parties, and eating and drinking with the left hand without an excuse?

A: Such a person is considered disobedient to Allah. It is prescribed to advise them, so that they

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may be guided by Allah, and urge them to perform sincere Tawbah (repentance to Allah), perform good deeds and seek Allah's forgiveness. May Allah accept their Tawbah and forgive them.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 6185

Praise be to Allah Alone, and may peace and blessings be upon His Messenger, his family and Companions!

The Permanent Committee for Scholarly Research and Ifta' has read the Fatwa request submitted to His Eminence the Chairman from the General Manager of the Drainage Services Department of the eastern region, through His Eminence the Head of the eastern zone courts, that carries the number (2020) in the Research Department, dated 19/8/1403 A.H. It states the following:

The system of Drainage Services Organization, established according to the royal decree number (27), dated 23/6/1391 A.H., of which article (16) states that if a person does not pay their dues to the organization in seven days starting from the date of claiming, the organization shall impose a 20% fine on them. If they do not pay their dues,

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the organization shall take their dues in addition to a 20% fine. If they still do not pay their dues, the organization shall take their dues in addition to the fine, according to the tax rules. The organization asks whether this 20% fine entails any opposition to Shari`ah (Islamic law), regarding the following two factors:

First, the organization does not lend people money; it is a sum of money due on the people in return for using the water and the drainage system.

Second, this fine is in return for the efforts exerted by the organization for claiming and sending warnings.

Please advise.

The Committee gave the following answer:

There is no harm in taking the mentioned fine as a discretionary punishment to achieve a public interest, which is acceptable according to the more authentic of the two main views of scholars, and to block the means leading to infringing public rights.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Rulings on Theft

The second and fourth questions of Fatwa no. 3339

Q 2: There is a disagreement between Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body) and Shi`ah (Shi'ites) concerning the part of the hand that should be cut off when executing the Had (ordained punishment for violating Allah's Law) of theft. Is it permissible to admit both opinions without being accused of partiality?

A: First of all, Allah (Exalted be He) says: ﴿And (as for) the male thief and the female thief, cut off (from the wrist joint) their (right) hands as a recompense for that which they committed, a punishment by way of example from Allâh. And Allâh is All-Powerful, All-Wise.﴾ The least part to which the term "hand" applies according to the Arabic language with which the Qur'an was revealed is the palm including the fingers to the elbow. Thus, it is not permissible to forsake this part to what is minimal, because this contradicts the ruling mentioned in the Ayah (Qur'anic verse). The Prophet (peace be upon him) and his Sahabah (Companions of the Prophet) confirmed this ruling through their deeds, as it was authentically reported on the authority of Abu Bakr and `Umar (may Allah be pleased with them) that they said, "If a person steals, their right hand should be cut off starting from the elbow." None of the Sahabah (may Allah be pleased with them) said otherwise. Thus, this ruling is a consensus. The connotation of the word in the language as well as the opinions of the Salaf (righteous predecessors) have agreed that the cutting of the thief's hand

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starts from the joint of the elbow to the palm.

Second, the Hudud and the manner of executing them are Tawqifiy (bound by a religious text and not amenable to personal opinion). They are subject to theoretical and practical evidence, without paying attention to the pleasure or the displeasure of people or sects. Furthermore, approving the two opinions will cause nothing but confusion and perplexity in the execution of the Hudud among the Ummah (nation based on one creed); and this is totally unacceptable.

Q 4: In the case of executing the Had of theft, is the criminal entitled to have the amputated hand surgically reattached?

A: The thief has no right to have the amputated hand reattached, because that would mean the disappearance of the signs of the punishment for his crime. The effectiveness of the rebuke would therefore be lost. Also, this would be contrary to the idea of punishment as stated in the Ayah in which Allah (Exalted be He) says: ﴿as a recompense for that which they committed, a punishment by way of example from Allâh. And Allâh is All-Powerful, All-Wise.﴾

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family,

The sixth question of Fatwa no. 6800

Q 6: Some people permit stealing from Muslim governments and justify this by the fact that such governments do not rule according to shari`ah (Islamic law). How can we refute such a claim?

A: Stealing is absolutely Haram (prohibited). This ruling applies to stealing from individuals and governments alike even if such governments do not rule by Shari`ah. Allah (Exalted be He) says, ﴾And (as for) the male thief and the female thief, cut off (from the wrist joint) their (right) hands﴿ and: ﴾And eat up not one another's property unjustly (in any illegal way e.g. stealing, robbing, deceiving, etc.)﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The fifth question of Fatwa no. 4048

Q 5: Is one considered a thief if they steal something from a national company on account of the company's deducting part of the wages they are entitled to receive?

A: This act is considered a theft and is forbidden. If that person is entitled to any right, they should claim it through lawful means.

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The thirteenth question of Fatwa no. 5276

Q 13: Someone robbed some people. As an act of atonement and after being unable to locate them, he gave away a larger sum of money as Sadaqah (charity). He dedicated the reward of Sadaqah to the people whom he had robbed.

A: If a person gives in charity the things they have stolen or their value on behalf of the person they have robbed after being unable to locate them, it will be sufficient. We ask Allah (Exalted be He) to grant them forgiveness and accept their sincere repentance.

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The third question of Fatwa no. 11003

Q 3: What is the ruling on whoever steals a Mus-haf (Arabic Qur'an) or religious or cultural books to spread their benefits for the sake of Allah (Exalted be He) and His honorable Messenger?

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A: Stealing is Haram (prohibited) whether the thief wants to avail from it in the cause of Allah or not. Whoever has stolen something has to return it to whom it is due. They also have to make Tawbah (repentance to Allah) and Istighfar (seeking forgiveness from Allah, may He be Glorified and Exalted).

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The fifth question of Fatwa no. 17627

Q 5: What are the conditions of cutting off a thief's hand?

A: Nine conditions have to be met before cutting off the hand of a thief:

1. The existence of an incidence of theft i.e. stealing while concealing oneself. Thus the hand is not to be cut off for snatching.

2. That the thief is Mukallaf (person meeting the conditions to be held legally accountable for their actions). Accordingly, no Had (ordained punishment for violating Allah's Law) is to be applied upon a child or a mad person.

3. That the value of the stolen property reaches the Nisab (the minimum value of property stolen that entails execution of the prescribed penalty for theft i.e. one quarter of a golden Dinar). The hand is thus not to be cut off if the value of the stolen property is less than the Nisab.

4. That the stolen property is normally valuable.

5. That the stolen property does not involve any uncertainty.

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6. That the stolen property is taken from a Hirz (well-fortified place).

7. That the thief took the stolen property out of a Hirz.

8. That the conviction of the thief is proven before the judge by the testimony of two male `Adl (of upright character) witnesses or by the confession of the thief.

9. That the stolen property is claimed by its real owner.

However, checking the foregoing conditions with regard to specific incidences of theft is to be referred to the legal judiciary.

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The second question of Fatwa no. 7405

Q 2: Are dancing and drinking alcohol Haram (prohibited) or Makruh (reprehensible)? What is the ruling on gazing at a woman other than one's wife? What is the ruling on a thief?

A: women dancing in front of men is Haram. drinking alcoholic beverages is also Haram. They are, moreover, major sins. furthermore, a man gazing at a woman other than his wife and listening to her singing is Haram. In addition, whoever does so should be advised to repent. If he does not comply, he should be given a discretionary punishment.

Besides, theft is prohibited. Accordingly, whoever steals a Nisab (the minimum amount of property stolen that entails execution of the prescribed penalty for theft)

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from a protected property out of its enclosure without any doubt that may drop the punishment, his hand is to be cut off. However, establishing Hudud (prescribed penalties) is up to the ruler or their representative.

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The first and second questions of Fatwa no. 1500

Q 1, 2: a man, who stole from another man long ago, wants to repent and pay back what he has stolen. However, he does not know the place where the man lives, whether he is alive or dead or even who he is. What is the ruling on this? What should the man do to save himself from Allah's punishment?

How should the case be if the stealer knows the victim who died but left behind separate heirs whose location he does not know but knows only some of them?

A: Theft is a major sin. Allah judged the stealer's hands to be cut. Allah (Exalted be He) said, ﴿And (as for) the male thief and the female thief, cut off (from the wrist joint) their (right) hands as a recompense for that which they committed, a punishment by way of example from Allâh. And Allâh is All-Powerful, All-Wise.﴾ However,

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Allah exhorted repentance. He (Exalted be He) said, ﴿But whosoever repents after his crime and does righteous good deeds (by obeying Allâh), then verily, Allâh will pardon him (accept his repentance). Verily, Allâh is Oft-Forgiving, Most Merciful.﴾ Repentance, generally, is of two types: Repenting from violating Allah's rights and repenting from violating people's rights. There are three conditions for the former, i.e. admitting one's sin, giving it up and regretting committing it while being determined not to commit it again.

For the latter category a fourth condition is added, namely, paying back money taken unjustly to its deserving owner or seeking his forgiveness. If both are not feasible, the sinner should give the money in charity on behalf of its owner. Regarding violating people's non-monetary rights, the sinner has to seek the victim's forgiveness. If this is not feasible, the sinner has to supplicate to Allah for the victim.

Given that, the man who stole money and wants to repent and pay back what he has stolen has to return the money to its deserving owner if alive or to his heirs if dead whenever possible. If the man dies while the stealer knows some of his heirs, the stealer has to give them their respective shares of the stolen money. However, if the stealer cannot know the deserving owner, he should give the money in charity on behalf of the owner.

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Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman

The first and fifth questions of Fatwa no. 20948

Q 1: my grandfather was entrusted with some sheep which my father used to shepherd before reaching the age of puberty. One day he slaughtered one of them but did not eat it or benefit from it at all. In fact, it was no more than frivolous play. My father then told my grandfather that the sheep died and did not tell him about the truth. However, the sheep owner did not object to Allah's Decree. Now, both may father and grandfather are dead (may Allah be merciful with them). What should I do? If my father is liable to anything, how and out of whose property should it be paid and how should it be spent? Actually, I do not know the sheep owner. Answer us, may Allah reward you!

A: Since you do not know the sheep owner, you should give its price in charity on behalf of him out of your father's property that he left behind or out of your own money. In sha'a-Allah (if Allah wills), you will be rewarded for doing so.

Q 5: I was a student in a certain school. the school asked me to help the buffet worker. Sometimes, some colleagues would ask me to give them something from the buffet to be paid for on the next day.

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However, they would not pay on the next day. Now, I gave up the whole business and do not know the exact sum of money. Moreover, school officials have been changed. What is the ruling on the issue? If I am liable to pay any sum of money, how and to whom should it be paid? Please bear in mind that it is difficult for me to tell the new school officials the truth of the matter.

A: If you know the students who did not pay their dues, you have to ask them to pay off their dues to the school's buffet. Otherwise, you will have to pay them yourself as you are responsible for your negligence. Thus, you should assess them and pay them to the buffet whenever possible. Otherwise, you should give them in charity on behalf of the buffet's owners. In addition, you will have to repent to Allah and not to do it again.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 21072

Q: One of my relatives had a sum of money; 7200 riyals. When I asked him how he obtained that money, he said they were ill-gotten gains. The sum is now with me.

I would like to ask what I should do with this money; may I give it to a charitable society or give it to a Miskin (needy)? Should I allocate it to build a Masjid (mosque)? It is important to mention that since my relative's brother has known that I have this sum of money, he is asking for it to fulfill his needs, as he wants to pay the salary of his maidservant even though he is an employee and his monthly salary exceeds three thousand riyals. Should I give him the money? Kindly give me a Fatwa (legal opinion issued by a qualified Muslim scholar) concerning how to make the best use of this money. I would also like to inform you that the person who earned this money unlawfully has repented to Allah (Exalted be He) and regretted what he had done, especially that he did not take that money from people who were known to him that he could return it to them; rather, he obtained it by means of illegal selling.

A: If this sum of money, which you found with your relative, was earned from unlawful profits or from selling forbidden goods, he should get rid of it by spending it in general charitable projects, other than building Masjids. He should also repent sincerely to Allah (Exalted be He) from that heinous deed. This ruling is effective if the money was not taken from people he knows quite well. If that money was gained from the value of stolen property or property that was taken forcefully or the like, he should repent sincerely to Allah (Exalted be He) and return the money to its owner if he finds him, or to his heirs if he is dead. However, if he cannot find both, he should pay it as Sadaqah (voluntary charity) in behalf of its real owner. If the owner of the money comes afterwards and demands the money, your relative should pay it to him and he would still be rewarded for his Sadaqah in sha'a-Allah (if Allah wills).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 20921

Q: Three months ago, I was promoted to cashier in our department. I found it embarrassing to add trivial change of Halalas to the employees' salaries; especially that the available amount was never enough. Therefore, the change accumulated and made up an amount ranging from 300 to 500 Riyals. The first time, I gave them in charity to a needy employee; the second time, I divided them between my grandfather and a needy person. This third time, I am holding them waiting for your Fatwa (legal opinion issued by a qualified Muslim scholar). May Allah protect you!

A: You should pay the stated amounts of money to those entitled to them, unless they allow you to give them in charity on their behalf. In the future, you should get Halalas from the Monetary Agency to pay the employees their respective dues.

May Allah grant us success! May peace and blessings be upon our Prophet, his family, and Companions!

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

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The penalty for Riddah

The first, second, and third questions of Fatwa no. 21166

Q 1: What is meant by Riddah (apostasy)?

A: Riddah is defined as an act of giving up the Din (religion) of Islam and converting to Kufr (disbelief). it takes place by words, actions, doubts, or abandonment.

Riddah may take the form of spoken words, such as by speaking blasphemy or insulting the Messenger (peace be upon him).

It may take the form of actions, such as by prostrating to the Cross or an idol, slaughtering for the sake of the occupants of graves, or mistreating the Mus-haf (Arabic Qur'an).

It may take place by having doubts. A Murtad (apostate) may have doubts about the truthfulness of Islam or the Prophet (peace be upon him).

It may take the form of abandonment, such as by forsaking Islam. A Murtad neither learns Islam nor acts according to its teachings.

Q 2: why is Riddah severely punished by death?

A: A Murtad is to be put to death because Allah (Exalted be He) says: (And whosoever of you turns back from his religion and dies as a disbeliever, then his deeds will be lost in this life and in the Hereafter, and they will be the dwellers of the Fire. They will abide therein forever.)

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It was authentically reported that the Prophet (peace be upon him) said: ("Whoever changes their Din (of Islam), put them to death.") (Related by Al-Bukhari in his Sahih (authentic) Book of Hadith) The Hadith indicates that the Murtad who insists on Kufr after being advised and refuses to repent shall be put to death. Also, it was authentically reported that the Prophet (peace be upon him) said: ("It is not permissible to shed the blood of a Muslim who bears witness that there is no deity but Allah and that I am the Messenger of Allah, except in one of three (cases): a soul for a soul (i.e. in the case of murder); a previously married person who commits Zina (premarital sexual intercourse and/or adultery); and someone who leaves their Din and separates from the Muslim main body.") (Related by Al-Bukhari and Muslim)

There are many reasons for punishing the Murtad severely. They include the following:

1. This penalty is designed to deter someone who embraces Islam out of hypocrisy and urges them to hold fast to Islam. They should have deep insight and be aware of the consequences of Riddah in the worldly life and in the Hereafter. Anyone who professes Islam has accepted, at their discretion and consent, to adhere to all its rulings and obligations. Among these rulings is putting the Murtad to death.

2. Anyone who professes Islam has become a member of the Muslim community. Those members must have loyalty to this community, support it, and combat anything that may cause Fitnah

(temptation), destruction, or disunity in the Muslim Ummah (nation based on one creed).

A Murtad gives up their loyalty to the Muslim community. Even more, they jeopardize it and expose it to afflictions whose consequences are even worse. Islam has laid down this severe punishment to prevent this crime and to deter people from committing it.

3. Riddah may lead to enticing other people, especially those who are gullible, Muslim or not, to invent falsehood. Those people see the Murtad as a person who has given up Islam because of their awareness of its reality and details, and think that if it had been the true Din, they would not have abandoned it. Accordingly, they adopt the doubtfulness, lies, and falsehood the Murtad attributes to Islam to distract other people from Islam and to extinguish its light. Killing a Murtad, thus, becomes mandatory in order to protect Islam from the liars' distortion, to preserve the Iman (Faith) of Muslims, and to remove any harm that may face those who desire to embrace it.

4. The death penalty is imposed under modern human laws to maintain public order and safety. If this penalty is imposed to prevent some crimes, such as drug traffic and others, it is better and more deserving to impose it to protect the true Din of Allah, which falsehood cannot approach it from before or from behind, and which brings goodness and happiness in the worldly life and in the Hereafter. Anyone who opposes Islam, tries to extinguish its light, distorts it, and invents falsehood about it to justify

their Riddah must be severely punished.

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Q 3: if a Muslim who apostatizes and abandons islam deserves the death penalty, why does not a non-Muslim who converts to islam deserve the same penalty?

A: By professing Islam, the person obeys Allah (Glorified be He) and achieves actual servitude to Him. Any competent creature, whether from among mankind or Jinn (creatures created from fire), is obligated to believe in Allah's Religion. This is Allah's Right that all His Creation have to fulfill. Allah (Exalted be He) says: ﴾And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone).﴿ He (Glorified be He) also says: ﴾Truly, the religion with Allâh is Islâm.﴿ Allah (Glorified and Exalted be He) says: ﴾And whoever seeks a religion other than Islâm, it will never be accepted of him, and in the Hereafter he will be one of the losers.﴿ and ﴾O mankind! Worship your Lord (Allâh), Who created you and those who were before you so that you may become Al-Muttaqûn (the pious - See V.2:2).﴿ Also, Allah (Glorified and Exalted be He) says about the great reward of the person who professes Islam with deep belief in Allah and translates their Iman (Faith) into good deeds: ﴾"Verily those who believe (in the Oneness of Allâh - Islâmic Monotheism) and do righteous deeds, shall have the Gardens of Al-Firdaus (Paradise) for their entertainment.﴿ ﴾"Wherein they shall dwell (forever). No desire will they have for removal therefrom."﴿

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Allah (Glorified be He) says: ﴾O Children of Adam! If there come to you Messengers from amongst you, reciting to you My Verses, then whosoever becomes pious and righteous, on them shall be no fear nor shall they grieve.﴿ and ﴾Then if there comes to you guidance from Me, then whoever follows My Guidance he shall neither go astray, nor shall be distressed.﴿ and ﴾Whoever works righteousness - whether male or female - while he (or she) is a true believer (of Islâmic Monotheism) verily, to him We will give a good life (in this world with respect, contentment and lawful provision), and We shall pay them certainly a reward in proportion to the best of what they used to do (i.e. Paradise in the Hereafter).﴿ There are many Ayahs (Qur'anic verses) to the same effect. Therefore, the person who professes Islam and believes in Allah as the Lord, in Muhammad (peace be upon him) as a Prophet and Messenger, and in Islam as a religion will be rewarded by gaining Allah's Guidance and Light, having a blissful life in this world and in the Hereafter, attaining bliss in Jannah (Paradise), gaining Allah's Pleasure, and being saved from the Fire.

On the other hand, the person who apostatizes and abandons Al-Haqq (the Truth), that was revealed by Allah, is disobeying Allah (Exalted be He) and neglecting His Orders. Hence, they deserve to be punished by the death penalty in this world and by staying in the Fire forever in the Hereafter. This is according to the Judgment of Allah

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(Glorified and Exalted be He) as mentioned in His Saying: ﴾And whosoever of you turns back from his religion and dies as a disbeliever, then his deeds will be lost in this life and in the Hereafter, and they will be the dwellers of the Fire. They will abide therein forever.﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family,

The fourth question of Fatwa no. 4792

Q4: Should the Hadd (prescribed penalty) be carried out retrospectively upon a person who committed apostasy? i mean if a Muslim committed a sin in the past which rendered him an apostate, and he repented to Allah (Exalted be He), should he receive the Hadd (prescribed penalty), because of his apostasy in the past? It should be noted that his apostasy was in a country that does not apply the rulings of Shari`ah. Is his repentance sufficient for the forgiveness of his sin of apostasy and canceling the Hadd (prescribed penalty)?

A: It is not permissible to execute the Hadd of apostasy on the person who leaves Islam then returns to it in repentance; because the Hadd is only applied to an apostate who insists on apostasy. The repentance of an apostate nullifies what was done before it. This is according to the evidence from the Qur'an and the Sunnah (the sayings reported from the Prophet).

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The fourth question of Fatwa no. 9438

Q 4: What is your opinion on a person who claims that having illegitimate sexual intercourse with unmarried women is not prohibited, and that what is prohibited is having sex with married women, and that only the later is called Zina (adultery)?

A: The person who claims so is Kafir (disbeliever), according to the Ijma` (consensus of scholars) of Muslims based on the general texts of the Qur'an and the Sunnah (whatever is reported from the Prophet) that explicitly prohibit both cases and called them Zina. They explained the punishment for these sins. Allah (Exalted be He) says: (And come not near to unlawful sex. Verily, it is a Fâhishah (i.e. anything that transgresses its limits: a great sin), and an evil way (that leads one to Hell unless Allâh forgives him).) He also said: (The fornicatress and the fornicator, flog each of them with a hundred stripes.) The Prophet (may peace be upon him) said: (Receive (knowledge) from me, receive (knowledge) from me. Allah has ordained a way for those (women). When an unmarried male commits adultery with an unmarried female (they should receive) one hundred lashes and banishment for one year.

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If a married male commits adultery with a married female, they shall receive one hundred lashes and be stoned to death.) Related by Ahmad Muslim and Ibn Majah.

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Fatwa no. 19351

Q: We submit this question to you, and beseech you by the covenant that Allah has with the people of knowledge to clarify it for people and not to conceal it, and to decisively reply to the doubtful matters raised by a man named Dr. Ahmad Al-Bughdady. This person continuously contests Allah's Din (religion) of Islam and tends to stir people's doubts in its rulings. He addresses people in newspapers and the media until he has succeeded to affect the minds of many Muslims - I seek refuge with Allah from this. Among the claims of this charlatan are the following:

1- denying the Had (ordained punishment for violating Allah's Law) of stoning. He says: "Killing the married or previously married woman/man has not been mentioned in the Qur'an, but jurists as usual have approved the penalty of stoning to death." [Kuwaiti Al-Anba' newspaper, issue no. 9550]

2- denying the Had of Riddah (apostasy) in addition to mocking jurists, for approving it. He says: "Jurists boast of the penalty of executing the apostate and harming non-Muslims." [Kuwaiti Al-Anba' newspaper, issue no. 7124]

He adds: "It is not true that the sound Shari`ah (Islamic law) has

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the final say in this regard the same way as claimed or desired by the jurists, due to the variation between the texts and rulings of the Hadith and that of the Qur'an. The Qur'an is decisive in deeming those who defect from their Din to be Kafirs (disbelievers), but there is no mention of any execution or penalty, while on the other hand, the Hadith prescribe the death sentence for Riddah." [Kuwaiti Al-Anba' newspaper, issue no. 7053]

3- Preferring the secular state to the religious state. He says: "Jurists have insistently refused to take a firm attitude toward the new state that is putting one step toward secularism and the other toward `Aqidah (creed) regarding worship. In fact, all the traditional concepts mentioned in "Al-Ahkam Al-Sultaniyyah wa Al-Siyasah Al-Shar`iyyah" have been ignored, but no one would ever want to admit this, especially after knowing the merits and advantages of a civil society based on democracy, liberty and equality, which are better than a religious society." [Kuwaiti Al-Anba' newspaper, issue no. 7100]

4- his call to discard legal texts. He says: "The present time represents a reality that we have to deal with in a more pragmatic manner. In other words, we have to give precedence to the interest over the Qur'anic text, for actually what happens nowadays involves discarding the Qur'anic text by means of self-deception under the principle of 'necessity makes forbidden things permissible' or 'graduation in application', besides other

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juristic principles that represent a means of deluding the religious text. It is better for Muslims to stop doing this and declare their failure to apply the fundamentals of sound

Shari`ah. Reality is much more powerful than the religious text." [Kuwaiti Al-Anba' newspaper, issue no. 7276]

5- Refusing to deem Jews, Christians and Buddhists to be Kafirs. He says: "As for the blind classification of this being a Muslim and that being a Kafir, it should be replaced with the description of the person's religious character - a Christian, a Jew or a Buddhist - according to their belief rather than calling them Kafirs. This is because a Muslim is a Kafir from the Christian traditional perspective." [Kuwaiti Al-Anba' newspaper, issue no. 6941]

6- Doubting the compilation and preservation of the Noble Qur`an and raising doubts about the honorable Sahabah (Companions of the Prophet). He says: "I know that many people who have weak intellect and limited education may ask, 'How can we tolerate those who analyze and investigate the religious text?' I really think that they do not hesitate to claim whoever thinks of asking the following question as a Kafir, 'How can we trust the compilation of the Qur'an by the Sahabah who happened to keep or write it on leather or bones?' Surely such a question violates the taboos set by the religious order." [Kuwaiti Al-Anba' newspaper, issue no. 7290]

7- Doubting the Prophetic Hadith. He says: "Only few people know that the first to reject the Prophetic Hadith and highlight the need to verify them were jurists and scholars themselves, to say nothing of the second Rightly Guided Caliph `Umar ibn Al-Khattab, who would beat Abu Hurayrah because of his frequent narrations. `Umar used not to believe Abu Hurayrah unless he brought him witnesses. After `Umar's death, Abu Hurayrah started to narrate many Hadith." [Kuwaiti Al-Siyasah newspaper, issue no. 9564]

He adds, "`Urwah would look at the Sahabah, saying, 'I swear by Allah that a man amongst them would take the spit of the Prophet (peace be upon him) with his hands and rub his face and skin with it.' In conclusion, Al-Tabary recorded history in an improper, senseless manner, yet despite the large number of Muslim historians who existed at that time, none were able to rectify Al-Tabary's accounts from such nonsense and superstitions." [Kuwaiti Al-Anba' newspaper, issue no. 7283]

8- Denying that Islam has provided for human rights. He says, "We still do not feel shame when we write or say that Islam is the first religion to recognize human rights." [Kuwaiti Al-Anba' newspaper, issue no. 6822]

In addition to other forms of slander of the Din, Sahabah and scholars, and doubting the texts and clear evidence of Shari`ah and the sound principles of Islam.

I would like the scholars to answer the following questions:

1- What is the ruling on the claims of this man?

2- What is the ruling on whoever claims and believes in these views?

3- What should be done about this person?

4- Is it permissible for newspapers to publish his or any other person's opinions under the pretext of freedom of expression? What should be done regarding the newspaper that continues to publish such opinions and allows this man and the like to write in them?

It is clear to Your Eminence that Muslims are in dire need, at the present time where sedition and mischief prevail, of the guidance of people of knowledge who fear Allah

alone, those by whom Allah shall support this Din and use their speeches in repressing sick-hearted hypocrites. Therefore, we ask you to promptly reply to us and guide us to what is right in order to refute these falsehoods. It is Allah Alone Whose help can be sought!

A: Firstly, the Had of stoning is proven in the Ayah that was literally abrogated but whose ruling remained in Surah Al-Ahzab: "If a married man or woman commit fornication, decisively stone them [to death], this is Allah's Punishment, Allah is All-Wise, All-Mighty." The same thing is also authentically reported from the Messenger of Allah (peace be upon him) through Tawatur (a significant number of narrators whose agreement upon a lie is impossible) with respect to his sayings and deeds, in addition to the Ijma` (consensus of scholars). Only the people of Bid`ah (innovation in religion), such as Kharijites and the like, deny this ruling.

Secondly, the Had of Riddah has been proven by authentic Hadith. For example, the Prophet (peace be upon him) said, ﴾"It is not permissible to shed the blood of a Muslim except in three cases: (in just retaliation) a life for a life, a previously-married person who commits Zina (premarital sexual intercourse and/or adultery), and the one who changes their religion and forsakes the Jama`ah (Muslim main body)."﴿ (Related by Al-Bukhari, Muslim, Abu Dawud, Al-Tirmidhy and Al-Nasa'y) He (peace be upon him) also said, ﴾"Anyone who alters their religion, execute them."﴿ (Related by Al-Bukhari, Al-Tirmidhy, Abu Dawud and Al-Nasa'y)

Moreover, the Sahabah applied the Had of Riddah after the death of the Messenger of Allah (peace be upon him). ﴾"It is narrated on the authority of Abu Musa Al-Ash`ary (may Allah be pleased with him) that he said: Mu`adh came to me in Yemen, where there was a Jew who converted into Islam and then apostatized. When Mu`adh came, he said: 'I will not dismount from my riding animal until this man is executed.' The Jew had been commanded to repent a priori."﴿ (Related by Al-Bukhari, Muslim, Abu Dawud and Al-Nasa'y) It is also related on the authority of `Ikrimah that he said: `Ali (may Allah be pleased with him) brought some apostates and burned them. When Ibn `Abbas knew about this, he said, "If I were in his place, I would not have burned them, for the Prophet (peace be upon him) had prohibited to do so when he (peace be upon him) said, ﴾'Do not punish (anybody) with Allah's Punishment (i.e. Fire).'﴿ Rather, I would execute them, for the Messenger of Allah (peace be upon him) said, ﴾'Anyone who alters their religion, execute them.'"﴿ (Related by Al-Bukhari, Al-Tirmidhy, Abu Dawud and Al-Nas'y) However, none of the Muslims who had any legitimate dissent ever disagreed with this, praise be to Allah.

Thirdly, preferring a secularist state to an Islamic one is tantamount to preferring Kufr (disbelief) to Iman (faith), as Allah (Exalted be He) says: ﴾Have you not seen those who were given a portion of the Scripture? They believe in Jibt and Tâghût and say to the disbelievers that they are better guided as regards the way than the believers (Muslims).﴿ ﴾They are those whom Allâh has cursed, and he whom Allâh curses, you will not find for him (any) helper,﴿

Fourthly, the Islamic Shari`ah is comprehensive and relevant for all times and places until the Day of Resurrection. It has been sent down by the All-Wise, the Worthy of All Praise. Therefore, if someone claims that it does not suit this age or that the man-made systems are more appropriate, they are considered Kafir, for in so doing, they are disavowing Allah and His Messenger (peace be upon him) with respect to the perfection and applicability of Shari`ah to all times and places. Allah

(Exalted be He) says: ﴾Have you not seen those (hypocrites) who claim that they believe in that which has been sent down to you, and that which was sent down before you, and they wish to go for judgement (in their disputes) to the Tâghût (false judges)﴿ up till: ﴾But no, by your Lord, they can have no Faith, until they make you (O Muhammad صلى الله عليه وسلم) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission.﴿

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Fifthly, allah (may he be Exalted and Glorified) declared the Jews and Christians disbelievers, as they did not believe in Muhammad (peace be upon him), when He says: ﴾Verily, those who disbelieve in Allâh and His Messengers and wish to make distinction between Allâh and His Messengers (by believing in Allâh and disbelieving in His Messengers) saying, "We believe in some but reject others," and wish to adopt a way in between.﴿ ﴾They are in truth disbelievers.﴿ Allah also says: ﴾Those who disbelieve from among the people of the Scripture (Jews and Christians) and Al-Mushrikûn, were not going to leave (their disbelief) until there came to them clear evidence.﴿ up till: ﴾Verily, those who disbelieve (in the religion of Islâm, the Qur'ân and Prophet Muhammad صلى الله عليه وسلم) from among the people of the Scripture (Jews and Christians) and Al-Mushrikûn will abide in the Fire of Hell. They are the worst of creatures.﴿ And Allah (Exalted be He) says: ﴾Surely, in disbelief are they who say that Allâh is the Messiah, son of Maryam (Mary).﴿ ﴾Surely, disbelievers are those who said: "Allâh is the third of the three (in a Trinity)."﴿ Allah also says: ﴾Verily, you will find the strongest among men in enmity to the believers (Muslims) the Jews and those who are Al-Mushrikûn﴿

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Sixthly, anyone who doubts the preservation of the Qur'an from change and alteration is a Kafir, because they are disavowing Allah's statement: ﴾Verily, We, it is We Who have sent down the Dhikr (i.e. the Qur'ân) and surely, We will guard it (from corruption).﴿ Allah also says: ﴾Falsehood cannot come to it from before it or behind it: (it is) sent down by the All-Wise, Worthy of all praise (Allâh عز وجل).﴿ The Qur'an and Sunnah are preserved by Allah without any change or alteration, flawlessly and clearly transferred from the Salaf (righteous predecessors) to the successors, praise be to Allah for this. In addition, slandering the Sahabah is a form of disavowal to Allah (Glorified be He) in His praising and commending them, when He (Exalted be He) says: ﴾Muhammad (صلى الله عليه وسلم) is the Messenger of Allâh. And those who are with him are severe against disbelievers, and merciful among themselves.﴿ Allah also says: ﴾And the foremost to embrace Islâm of the Muhâjirûn (those who migrated from Makkah to Al-Madinah) and the Ansâr (the citizens of Al-Madinah who helped and gave aid to the Muhâjirûn) and also those who followed them exactly (in Faith). Allâh is well-pleased with them as they are well-pleased with Him.﴿ And He (Glorified be He) says: ﴾Indeed, Allâh was pleased with the believers when they gave the Bai'ah (pledge) to you (O Muhammad صلى الله عليه وسلم) under the tree﴿ Further, the Prophet (peace be upon him) said, ﴾"Do not revile my Companions, for by the One in Whose Hand my soul is, if one of you were to spend

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the equivalent of Uhud in gold (in charity), it would not amount to a mudd (a dry measure) or even half a Mudd spent by one of them."﴿ Rather, only those who fight Islam amongst Shiites, hypocrites and those who are evil-hearted tend to slander the Sahabah.

Seventhly, contesting the Sunnah of the Messenger (peace be upon him) and raising doubts about it is considered a sort of contesting the Noble Qur'an, which ordained to intake the Sunnah and work in accordance with it. Allah (Exalted be He) says: ﴾And whatsoever the Messenger (Muhammad صلى الله عليه وسلم) gives you, take it; and whatsoever he forbids you, abstain (from it).﴿ The Prophet (peace be upon him) said, ﴾"I have been given the Qur'an and something like it with it (the Sunnah)."﴿ Allah (Exalted be He) says: ﴾Allâh has sent down to you the Book (The Qur'ân), and Al-Hikmah (Islâmic laws, knowledge of legal and illegal things i.e. the Prophet's Sunnah - legal ways)﴿ The "Book" is the Qur'an, while "Al-Hikmah" is the Sunnah. Therefore, only the Al-Jahmiyyah, Mu`tazilah (Muslim sects) and those following Jewish and Christian orientalists and whoever absorbed their culture and has taken from them tend to contest the Sunnah of the Messenger of Allah (peace be upon him).

Eighthly, anyone who claims that Islam does not provide every person their due rights

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accuses Allah (Glorified be He) of injustice and oppression, for Islam is sent down by Allah, Who has described it (Islam) to be a source of guidance and mercy for people. How can it be a source of guidance and mercy if it does not guarantee people's rights and save them from injustice? Anyone who describes Islam as such is a Kafir, disavowing Allah and His Messenger (peace be upon him). We ask Allah to grant us security and safety from this!

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Killing oneself

The fifth question of Fatwa no. 2762

Q 5: I have read in many books and heard from many people that those who love to build lofty buildings, have sexual relations with women, and assume positions of power; the enemies of religion, justice and equity, tortured some Muslims or some politicians with fire until death. Some of them died from electrocution and others were cut piece by piece. Is it permissible for one whom Allah tests or afflicts with such torture to kill themselves in order to escape this slow death and mutilation of their senses and organs while they are alive? Or are they included in the warning mentioned in Sahih (authentic book of Hadith) by Al-Bukhari where the Prophet (peace be upon him) said, ❪"Anyone who threw himself from (the top of) a mountain and killed himself will fall in the Fire of Hell for eternity, and anyone who killed himself with iron (a weapon) will have it in his hand and will be thrusting it in his stomach in the Fire for eternity..."❫

A: It is not permissible for those who are afflicted with sickness or severe harm from an enemy or the like to kill themselves because of Allah (Exalted be He) says: ❪And do not kill yourselves (nor kill one another). Surely, Allâh is Most Merciful to you.❫ ❪And whoever commits that through aggression and injustice, We shall cast him into the Fire, and that is easy for Allâh.❫

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The Prophet (peace be upon him) also said, ❪"Amongst the people who were before you, there was a man who had a wound. Growing impatient (with its pain), he took a knife and cut his hand with it and the blood did not stop until he died. Allah (may He be Glorified and Exalted) said, 'My Slave hurried to bring death upon himself, so I have forbidden him (to enter) Paradise.'"❫ (Agreed upon by Al-Bukhari and Muslim) Furthermore, the Prophet (peace be upon him) said, ❪"Anyone who kills themselves with anything will be punished on the Day of Resurrection with it."❫ (Agreed upon by Al-Bukhari and Muslim on the authority of Thabit ibn Al-Dahhak Al-Ansary) However, a Muslim should be patient, endure the torture and resort to Allah, asking Him for a way out. Allah (Glorified be He) says: ❪Is not He (better than your gods) Who responds to the distressed one, when he calls on Him, and Who removes the evil, and makes you inheritors of the earth, generations after generations?❫ He also says: ❪Verily, along with every hardship is relief,❫ ❪Verily, along with every hardship is relief (i.e. there is one hardship with two reliefs, so one hardship cannot overcome two reliefs).❫

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

The second question of Fatwa no. 9017

Q 2: What is the ruling on someone who tries to commit suicide by taking poison but later dies of natural causes? Does they fall under those about whom the Messenger (peace be upon him) said, ❨"Anyone who kills themselves with something will be tormented with it on the Day of Resurrection."❩

A: Taking poison to commit suicide is one of the major sins, even if the person did not die of it. However, the case does not fall under the general meaning of the Hadith where the Prophet (peace be upon him) said, ❨"Anyone who kills themselves with something will be tormented with it on the Day of Resurrection."❩ for this person did not actually kill themselves.

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The sixth question of Fatwa no. 6362

Q 6: There is a man who suffers from epilepsy and may fall unconscious for hours. One day, he threw his wife out of the house, shot himself with a gun, and died. Will

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he be considered as having committed suicide? Is there any Sawm (Fast) or Sadaqah (voluntary charity) that his heirs can do on his behalf?

A: If he killed himself with the gun at the time he was experiencing a seizure, there will be nothing on him or his heirs at all, The Prophet (peace be upon him) said, ("The pen is raised from three (they are not held accountable for their conduct)...") and he mentioned among them the insane until he is restored to reason.

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The third question of Fatwa no. 5958

Q 3: What is the ruling on someone who takes their own life? Would they be considered Muslim or Kafir (non-Muslim)?

A: If a Muslim kills themselves by mistake, they will be excused and will not be regarded as sinful. However, if they kill themselves intentionally due to difficult circumstances without being contempt of Allah's Divine Decree, they will not be Kafir, but they have committed a major sin and are threatened with Fire. Their affair rests with Allah. He may punish them if He so wills or forgive them if He so wills.

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Fatwa no. 8769

Q: if a Muslim woman thought that the kafir enemies would rape her, would she be allowed in islam to kill herself in anyway to protect herself and keep the secrets of the Mujahidin (those striving/fighting in the Cause of Allah)?

A: It is not permissible for her to kill herself, even if she feared to disclose secrets because of coercion. She would be excused if what she feared took place without her consent.

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The fourth question of Fatwa no. 17924

Q 4: will a person who commits suicide dwell forever in Hell-fire? There is a Hadith that reads "He will abide therein perpetually forever." Would he ever get out of it? If he does get out, what does "forever" mean?

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A 4: The person who commits a major sin, like the one who commits suicide, is threatened with torture. Nevertheless, this person will not dwell in Hell-fire forever like the unbelievers. Dwelling in Hell-fire forever is temporary according to the Shari`ah (Islamic law) based evidence.

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Food

The first and second question of Fatwa no. 4888

Q 1, 2: When my brothers and I earn some money, we give it to my father to meet the needs of the family for food, drink, and the like. Praise be to Allah, I try my best to earn my Rizq (sustenance) through lawful channels, but I am not sure whether my brothers' sources of Rizq are purely lawful, unlawful, or mixed. Actually, they do not care about the issue of lawfulness and prohibition in their life. I think that they will not refrain from ill-gotten money if they find a chance to obtain it. What therefore is the ruling on eating and drinking with them? In other words, what is the ruling on the food and drink bought with our mixed money?

My work necessitates that i have lunch at my employers' expense, who takes interest-based loans from banks to build ships and fund other projects. What is the ruling on this food?

A: It is obligatory on the Muslim to try his best to adopt what is lawful in his food, drink, and clothing, because the Prophet (peace be upon him) said to Sa'd ibn Abu Waqqas:

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﴾If you earn your money lawfully, your supplication will be answered.﴿ It is authentically reported in Sahih Muslim that the Prophet (peace be upon him) said: ﴾Allah is good and accepts nothing but what is good. Indeed, Allah commands the believers with what He commands the Messengers and says: ﴾O (you) Messengers! Eat of the Tayyibât [all kinds of Halâl foods which Allâh has made lawful (meat of slaughtered eatable animals, milk products, fats, vegetables, fruits, etc.] and do righteous deeds. Verily! I am Well-Acquainted with what you do.﴿ He also says: ﴾O you who believe (in the Oneness of Allâh - Islâmic Monotheism)! Eat of the lawful things that We have provided you with, and be grateful to Allâh, if it is indeed He Whom you worship.﴿ Then, he mentioned a man who had traveled on a long journey, his hair disheveled and discolored with dust and raising his hands to the sky saying 'O Lord! O Lord!' but his food is unlawful, his drink is unlawful, his clothing is unlawful and he grew on what is unlawful. How then can his supplications be answered?"﴿ The Prophet (peace be upon him) said: ﴾Leave what causes you doubt and turn to what does not cause you doubt.﴿ There is no harm on you to remain with your father and brothers and eat from their earnings, as long as you do not know that their earning is prohibited. You will reap much goodness by remaining together with them. If your brothers committed something that Allah (Exalted be He) prohibited, it would be obligatory on you to advise them and instruct them to do good, hoping that Allah (Exalted be He) will guide them through you.

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The first question of Fatwa no. 3545

Q 1: What is the islamic ruling on eating black grapes, which are used for preparing Khamr (intoxicant)? Is it lawful to eat this type of fruit?

A: Grapes, whether black or not, fall under the category of good lawful foods. There exists no evidence in Shari`ah (Islamic law) to the effect that eating grapes is unlawful. Accordingly, it falls under the basic ruling of the permissibility of things. The fact that grapes are used to produce Khamr does not serve as a basis for prohibiting eating them.

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The third question of Fatwa no. 7466

Q 3: Is it Haram (prohibited) or Makruh (reprehensible) to eat onions on a Friday? Is it sinful to eat onions on Friday and then use mint or toothpaste to remove the smell? Is it only forbidden

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due to the smell, and are there other Hadith that encourage the eating of onions?

A: It is Makruh to eat raw onions due to their offensive smell, as when you go to the Masjid (mosque) and other public gathering places you talk to people. This applies to Friday, as well as any other day. If the onion is cooked, there is no harm in eating it, as its smell disappears. It is confirmed in a Hadith that the Prophet (peace be upon him) said, ❨"Anyone who eats garlic or onion should not approach our Masjid."❩ So anyone who eats garlic or onions and then removes the smell by any means, it is not sinful to then mix with other people in the Masjid or good gatherings.

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The second question of Fatwa no. 11862

Q 2: Is it lawful to eat raw meat or the raw liver of slaughtered animals? I heard that it is unlawful to eat meat before cooking, is this true? Please enlighten us in this regard, and may Allah reward you! May Allah bless you and prolong your life for the service of Islam and Muslims!

A: It is permissible to eat the meat or liver of a slaughtered animal before it is cooked, provided that no harm is feared.

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The second question of Fatwa no. 18773

Q 2: What is Halal (lawful) meat?

A: All types of meat other than those made prohibited by Allah fall under the category of Halal meat. Included among the category of prohibited meat are Maytah (carrion/unslaughtered dead animals), the blood that pours forth upon slaughtering an animal, the flesh of swine, animals offered as sacrifice for idols and false deities worshiped besides Allah, animals which are slaughtered while pronouncing a name other than Allah's, beasts and birds of prey, and all types of meat which are known to be harmful to health. All other types of meat belong to the category of Halal meat from land and sea animals, like camels, cows, sheep, chickens, fish, antelope and rabbits.

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The first question of Fatwa no. 4250

Q 1: what is the ruling on sweets that we import from non-Muslim countries?

A: The original ruling on all different things is permissibility. Such a ruling applies accordingly on sweets which are mentioned in the question. If you know for a fact that they are mixed with a Haram (prohibited) ingredient, the concerned sweets will be considered Haram.

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Fatwa no. 8039

Q: is gelatin unlawful?

A: If gelatin is made from an unlawful substance, such as pig's meat, bones, skin, or the like, it is unlawful. Allah (Exalted be He) says: ﴾Forbidden to you (for food) are: Al-Maitah (the dead animals - cattle - beast not slaughtered), blood, the flesh of swine﴿ Religious scholars unanimously agreed that lard (pig's fat) falls under this prohibition. However, if the gelatin is free from any unlawful substance, there is no harm in using it.

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The second question of Fatwa no. 6286

Q 2: What is the Islamic ruling on margarine imported from foreign countries. Labels on the tins read, "Animal Fat". My father always buys this margarine.

A: The basic ruling regarding things is their permissibility until prohibition is proven. If there is doubt regarding the lawfulness of a certain food, it is best as a precautionary measure not to consume it. This is based on the Hadith in which the Prophet (peace be upon him) said, ("Leave what causes you doubt to what does not cause you doubt.") However, a person should not order others to abstain from consuming this type of food.

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Fatwa no. 1413

Q: There are many rumors about imported butter and Pepsi.

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We often hear that imported butter and Pepsi contain unlawful substances.

A: We do not know of a reason for prohibiting imported butter and Pepsi, because the basic ruling about anything is lawfulness unless there is a reason that proves it to be unlawful. However, if a person has doubts about any of them, they should abandon these products and opt for whatever they are certain about. This is according to the Prophet's Hadith in this regard.

We sent a message to the Ministry of Trade with reference to what was said about imported butter, and they replied that it is free from any unlawful substances as rumored. We pray to Allah (Exalted be He) to grant us success in understanding His Religion.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 2989

Q 1: Some people mention that cheddar cheese contains an ingredient of pork, is this true?

A: There is no authentic proof for such a claim; that cheddar cheese contains ham fats is just a rumor.

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The original ruling regarding cheese is permissibility as long as there is no ascertained evidence that it is mixed with a Haram (prohibited) ingredient.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 4976

Q 2: what is the ruling on using imported products such as cheese, butter, and milk?

A 2: The basic principle concerning cheese, butter and milk is that they are permissible unless there is evidence to show that they contain something forbidden. We know of nothing prohibited in them.

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The fifth and sixth question of Fatwa no. 18457

Q 5: is it lawful to eat cheese made with rennet, as these rennets come from cows and sheep that are not

slaughtered in accordance with the Shari`ah (Islamic law)?

A 5: There is no harm in eating this kind of cheese. You should not ask about their rennets, as Muslims have been eating cheese made by non-Muslims since the time of the Companions, without asking about such things.

Q 6: some beef and lamb that is sold in swedish stores are not slaughtered according to the Islamic shari`ah (Islamic law), is it permissible to buy it and then wash it with water so it would be pure?

A 6: Anything that is not slaughtered according to the Islamic Shari`ah is Najis (ritually impure) and is not permissible to be eaten. Washing does not purify it; therefore, it is Haram (prohibited) for you to eat this meat even after washing it.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first and second question of Fatwa no. 19504

Q 1: What is the ruling on eating cheese made of the rennet of cows?

A 1: There is nothing wrong to eat cheeses made of the rennet of cows, and there is no need to question it, as Muslims have been eating the cheese made by unbelievers since the time of the Companions, without asking about such things. If it is certainly known

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that the rennet is from cows that were not slaughtered according to the Shari`ah (Islamic law), then it is Haram (prohibited) to eat it.

If someone doubts the permissibility of anything with regard to the surrounding circumstances and presumptions, they should take precaution and abandon it, for the Prophet (peace be upon him) said: ﴾Leave what causes you doubt and turn to what does not cause you doubt.﴿ Reported by Ahmad, Al-Nasa'y and Al-Tirmidhy, who graded it as Hadith Sahih (authentic).

Permanent Committee for Scholarly Research and Ifta'

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Q 2: What is the ruling on cheese made from pig rennet?

A 2: Foods that contain Haram (prohibited) substances, such as the flesh of dead animals or Haram animals such as pigs, are forbidden to be eaten by Muslims, for Allah (Exalted be He) says: ﴿Forbidden to you (for food) are: Al-Maitah (the dead animals - cattle - beast not slaughtered), blood, the flesh of swine﴾ This includes what is completely or partially made from forbidden meats. May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The second question of Fatwa no. 20795

Q 2: Is it permissible to eat what is called "Khoshaaf", which is made of dates, raisins, figs and sugar, and all are put together in water for a period of

time before eating it?

A 2: There is nothing wrong to eat what was mentioned above, if a large amount of it is not intoxicating, for all the things used in this food are Mubah (permissible).

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The fourth question of Fatwa no. 2830

Q 4: is the myrrh sold in spice stores and taken for the treatment of some diseases lawful or unlawful? It is noteworthy that some people claim that angels do not enter a house in which there is myrrh.

A 4: The myrrh that is sold in spice stores is Halal (lawful), for the basic principle is that it is Halal, and we do not know of any evidence that makes it impermissible. As for the claim of some people that angels do not enter a house where there is myrrh, it is baseless and Batil (null and void).

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
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Fatwa no. 2686

Praise be to Allah alone, and may peace and blessings be upon our Prophet Muhammad, his family and Companions!

The Permanent Committee for Scholarly Research and Ifta' has read the question submitted by the Manager of Grain Silos Organization in Riyadh, to his Eminence the General Manager, that was referred from the General Secretariat with the number (2/1954), dated 11/10/1399 A.H. It states the following:

Please be advised, Your Eminence, that the government has established the Grain Silos and Flour Mills Organization for many purposes, among which is producing white flour for national consumption. The cost of a flour bag reaches eighty Riyals, but the organization sells it for very cheap prices, ranging from eleven to thirteen Riyals, according to its quality. However, some people began to use this flour as fodder for their sheep, making use of its cheap price, although the main purpose behind selling flour for this cheap price is producing high-quality bread for people, to help the residents of Saudi Arabia. The government has also provided different types of fodder for cheap prices as well, that might reach thirteen Riyals a bag.

Please, Your Eminence, we would like you to issue a legal Fatwa

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concerning the impermissibility of using the flour made for humans as fodder for sheep.

The Committee gave the following answer:

If the situation is as you have mentioned, that the government provides white flour for the people to use for their food for cheap prices, as a form of help for them, and that the fodder is available for cheap prices as well, it will be impermissible for the people to use the white flour as fodder for the sheep, as it entails reducing the amount of flour for the people where there is no necessity; the government has already provided suitable sheep fodder for cheap prices; and it also entails disobedience to the rulers in the system they put to achieve the best public interest regarding the food of the people and the sheep fodder.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
\`Abdullah ibn Ghudayyan	\`Abdul-Razzaq \`Afify	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

The first question of Fatwa no. 8443

Q 1: Is it permissible to eat or drink from the remainder of an infant son? Provide me with your beneficial answer please.

A: It is permissible to eat or drink from the remainder of infants. This is because permissibility is the original ruling and there is no evidence against it regarding the concerned matter.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The fifth question of Fatwa no. 8107

Q 5: is eating with one's hands a custom or a Sunnah (supererogatory act of worship following the example of the Prophet)?

A: Eating with one's hands or using spoons is part of customs. It was the guidance of the Prophet (peace be upon him) that he used to eat with three fingers. It is reported by Imam Muslim, in the chapter of "Drinks", section on "Recommendation on licking one's fingers and plate", on the authority of Ka`b ibn Malik (may Allah be pleased with him), saying: ﴾I saw the Messenger of Allah (peace be upon him) eating

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with three fingers which he licked when he completed his food.﴿

May Allah grant us success! May peace and blessings be upon our Prophet, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 20806

Q: What is the ruling on eating meals prepared especially for festivals, such as meals prepared for spring from semolina and dates?

A: If such foods are not confined to certain festivals and Bid`ah-related occasions, and not in imitation of the Kafirs (disbelievers), rather they are just customs which usually involve presenting diversity of foods in the different seasons of the year, there will be nothing wrong with eating from such foods. The original rule in customs is permissibility.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Chairman
Bakr ibn `Abdullah Abu Zayd	Salih ibn Fawzan Al-Fawzan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

The fourth question of Fatwa no. 8868

Q 4: We were told that placing slaughtered chickens in hot water to pluck out their feathers without washing the blood off their necks with cold water renders them unlawful to eat. The reason is that hot water causes blood to seep into the bird's flesh. What is your opinion regarding this?

A: The blood, which remains in the veins of animals or birds after slaughter, is not prohibited. Prohibition is only confined to the blood that gushes from the veins of slaughtered animals and birds at the time of slaughter. Allah (Exalted be He) says: ﴿Say (O Muhammad صلى الله عليه وسلم): "I find not in that which has been revealed to me anything forbidden to be eaten by one who wishes to eat it, unless it be Maitah (a dead animal) or blood poured forth (by slaughtering or the like)﴾ There is no harm in eating slaughtered chickens which are placed in hot water right after slaughter.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The second question of Fatwa no. 19811

Q 2: Sometimes when a person is injured, they lick blood with their tongue and consequently swallow the blood. At other times if a person's gums bleed, they may swallow this blood; what is the ruling on this?

A: It is not permissible for a person to swallow blood intentionally because it is Haram (prohibited). Allah (Exalted be He) says: ﴿Forbidden to you (for food) are: Al-Maitah (the dead animals - cattle - beast not slaughtered), blood﴾ However, if blood is swallowed unintentionally, there is no harm.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The first question of Fatwa no. 7083

Q1: Is eating the meat of a wolf lawful? Some people advise patients to eat the meat of wolves. We appreciate your advice!

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A: It is unlawful to eat the meat of a wolf because it is one of the beasts of prey which the Prophet (peace be upon him) forbade: ﴾The Prophet (peace be upon him) forbade the eating of every fanged beast of prey.﴿ Related by Al-Bukhari, Muslim, Abu Dawud, Al-Nasa`y, Al-Tirmidhy, and Ibn Majah.

Consequently, it is unlawful to eat wolf meat for treatment.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
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Fatwa no. 9432

Q: Is it halal (lawful) to eat from the meat of a wolf or a tiger or to drink from their blood?

A: The meat of a wolf or a tiger is Haram (prohibited) to be eaten and it is impermissible to drink from their blood as well because it is Najis (ritually impure). Proof for the foregoing is that: ﴾The Prophet (peace be upon him) forbade the eating of wild animals having fangs or birds having claws.﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The third question of Fatwa no. 1841

Q 3: What is the wisdom behind prohibiting the flesh of swine?

A: Allah's knowledge encompasses all things and His mercy, wisdom and justice embrace all things. Allah (Glorified be He) knows best what benefits His servants. He shows them mercy. He conducts all His affairs with wisdom. He commands His servants to do what brings felicity to them in this life and the life to come. He makes lawful all good things which benefit them and makes unlawful to them all harmful things. Allah has declared the flesh of swine as prohibited and stated that its flesh is impure. Allah (Exalted be He) states: ﴿Say (O Muhammad peace be upon him): "I find not in that which has been revealed to me anything forbidden to be eaten by one who wishes to eat it, unless it be Maitah (a dead animal) or blood poured forth (by slaughtering or the like), or the flesh of swine (pork); for that surely is impure or impious (unlawful) meat (of an animal) which is slaughtered as a sacrifice for others than Allâh (or has been slaughtered for idols, or on which Allâh's Name has not been mentioned while slaughtering).﴾ Allah (Exalted be He) also states: ﴿and prohibits them as unlawful Al-Khabâ'ith (i.e. all evil and unlawful as regards things, deeds, beliefs, persons, foods)﴾ Factual evidence has proved that pigs feed on dirt and impure things which they eat avariciously. Medical experts state that worms are formed in the abdomen of eaters of the flesh of swine. It also weakens the human sense of honor and destroys chastity. Other harmful effects include indigestion and the inability to secrete

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digestive juices. If their findings are proven true, then the flesh of swine is as an evil and impure substance. But if their findings are proven false, one of sound mind must still trust in Allah's statement in the Qur'an which judges swine as impure. One must also believe in the prohibition of eating its flesh and submit entirely to Allah's judgment. It is Allah (Glorified be He) Who created it and He alone knows best its inherent harms. ﴿Does He know not that which He created while He is the Subtle, the All-Aware?﴾

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholary Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 3231

Praise be to Allah alone. Peace and blessings be upon the Prophet, his family, and Companions.

The Permanent Committee for Scholarly Research and Ifta' has reviewed the query sent to His Eminence the President from His Excellency Shaykh Sakr Al-Mury, the Undersecretary of the Ministry of Justice, Islamic Affairs and Awqaf in The United Arab Emirates. The query no. 1193, dated 26/8/1400 A.H. is as follows:

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During the session of the General Secretariat of the municipalities in UAE held on 22/4/1980 A.D., they discussed the issue of importing pork and other pork-based products. The ministry's initial opinion, which was discussed in this session, was to prevent imports altogether, even if the purpose of imports is to serve non-Muslims residing in the UAE. After discussion, they suggested that no final resolution should be taken until we consult Islamic authorities and personalities, inside and outside UAE, and a Fatwa (legal opinion issued by a qualified Muslim scholar) is issued in this regard. Our ministry is assigned to handle this concern and communicate to reach a sound ruling. The following are the questions we have:

a- Is it permissible to import pork into Muslim countries?

b- Is it permissible to offer pork and pork products in public stores along with other products, or should they be in separate places inside the stores?

c- is preventing the import of pork and its products considered a restriction on the freedoms of non-Muslims living in Muslim countries?

d- In this regard, does the ruling apply to the Arabian Peninsula in the same way as other Muslim countries, or does the Peninsula have a special ruling?

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Having discussed the query, the committee's reply is as follows:

Allah (Exalted be He) encompasses all things in His Knowledge, Mercy, Wisdom, and Justice. He knows what benefits His servants and He is Merciful to them. He is Wise in His creation, Disposal (of His creation), and His laws. He has commanded them to do all that brings them happiness in the worldly life and in the Hereafter. The lawful good things are allowed and the harmful evil things are forbidden. Among the forbidden things is eating pork, as Allah (Exalted be He) has told us that it is filth. He (Exalted be He) says, ﴿Say (O Muhammad صلى الله عليه وسلم): "I find not in that which has been revealed to me anything forbidden to be eaten by one who wishes to eat it, unless it be Maitah (a dead animal) or blood poured forth (by slaughtering or the like), or the flesh of swine (pork); for that surely is impure or impious (unlawful) meat (of an animal) which is slaughtered as a sacrifice for others than Allâh (or has been slaughtered for idols, or on which Allâh's Name has not been mentioned while slaughtering).﴾ (Surah Al-'An`am, 7:145). Thus, pork is considered one of the evil things which are prohibited, as Allah (Exalted be He) says, ﴾and prohibits them as unlawful Al-Khabâ'ith (i.e. all evil and unlawful as regards things, deeds, beliefs, persons and foods)﴿ It is well-established, through observation, that the pig is one of the filthiest animals on earth. It lives and thrives on muck, filth and dirt. Experts have shown that consumption of pork causes several diseases, such as helminthes. It is also found that pork is indigestible and prevents some systems from sending out the auxiliary digestive juice. It also weakens the feelings of jealousy. If these findings are proved to be true, they justify the reasons why it is a harmful and evil thing. If not, the wise man should trust in Allah's saying and ruling that it is impermissible to eat pork as it is filth. A wise man should obey Allah's command concerning pork because it is He (Glorified be He) Who has created this animal and He knows well its characteristics. Allah (Exalted be He) says, ﴾Should not He Who has created know? And He is the Most Kind and Courteous (to His slaves), All-Aware (of everything).﴿

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Accordingly, our answer is the following:

First, it is impermissible to import and give permission for the importation of pork to Muslim countries.

Second, pork and pork-based products should be thrown away as is the case with the Khamr (intoxicant) and forbidden things.

Third, this act is not considered a restriction on the freedoms of non-Muslims living in Muslim countries. The food and beverages which are lawful for Muslims are sufficient to satisfy the hunger and quench the thirst of non-Muslims.

Fourth, the same ruling applies to the Arabian Peninsula and other Muslim countries.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The fourth question of Fatwa no. 5434

Q 4: Our Company serves us daily meals, which contain prohibited substances such as, lard in Florya Milk and cheese and alcohol in the local vinegar. Moreover, the bread, which is the basis of our life, contains yeast made of the beer butter, which is prohibited to drink. What is the ruling on these substances, and is our case considered a case of necessity or not?

A: It is not permissible for you to consume the foods containing lard and drinks containing alcohol. You must eat food and drinks free of these prohibited ingredients. You can ask the company to serve you lawful foods according to Shari`ah (Islamic law).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The seventeenth question of Fatwa no. 5512

Q 17: pork is used in many industries and commercial products, especially its fat, marrow, and hair. Since lard

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and marrow are used as catalysts, product labels do not mention them due to the small quantity that the law does not forbid. However, a Muslim cannot know these matters, and I wish to stress certain points since I am responsible before Allah (Glorified and Exalted be He). In most cases, there is no difference between the products sold here and in our countries. Some of the products including lard or marrow may be sold in our Muslim countries without a warning. Laws here oblige companies to list the main ingredients of their products. Unfortunately, there is no monitoring or accurate testing in our countries to check if prohibited substances are included in products or not. Generally, lard and marrow are used in the following industries:

1- Cheddar cheese: Such as Kraft's products as one of its top officials admitted on German television.

2- Jelly: which is a gelatinous substance used in producing many types of sweets and ice cream.

3- Many women's cosmetics, creams, toothpaste, and some toothbrushes that are made from pig's hair.

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4- Some medical products, such as insulin that is basically taken from the pig's pancreas.

5- Some extracts taken from different glands of the pig are used in the pharmaceutical industry.

Is pig and dog hair impure?

Alcohol may be used as a solvent in some industries; therefore, can a Muslim perform Salah (prayer) in the clothes sprinkled with alcohol at work? I am asking about the tangible impurity of alcohol.

A: If a Muslim is sure, or partly sure, that pig's meat, fat or marrow are used in a particular food, medicine, toothpaste or the like, it is not permissible for them to eat, drink, or rub it against their skin. It is better to avoid doubtful substances, as the Prophet (peace be upon him) said, ("Leave what causes you doubt to what does not cause you doubt.")

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

The fifth question of Fatwa no. 7322

Q 5: There is an opinion that permits the use of products that contain a forbidden substance whose state has been altered, such as using forbidden fats as in the case of pork fats after they have been chemically treated and changed into a substance to be used in making soap. What is the legality of this opinion? To what extent is the use of this soap permissible?

A: It has been unanimously agreed-upon that eating pork and using its fat is Haram (prohibited), regardless of the change in the substance of these fats or their being chemically treated.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The fifth question of Fatwa no. 7290

Q5: a person ate pork without knowing it was pig's meat. after eating it, a person told him it is pig's meat. We know that pork is unlawful for Muslims. What should he do?

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A: There is no harm on him and he is not guilty of anything; because he did not know it is pig's meat. However, he has to be alert and more careful in the future.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second and third questions of Fatwa no. 7768

Q 2: Sometimes I eat at the student cafeteria and of course, I avoid the Haram (prohibited) foods. I sometimes order fried potatoes or eggs. However, one time I saw the cook frying eggs mixed, most probably, with pork in the same pan. Is it then unlawful for me to eat such eggs and potatoes?

A: Only if you are sure the food was fried in fat or oil in which pork has been fried will it be impermissible for you to eat it.

Q 3: Sometimes i eat at restaurants at the same table with people eating or drinking unlawful foods and drinks. I find this detestable but I use these restaurants under somewhat of a necessity. Is it Haram for me to eat at such tables? It is noteworthy that I may not be personally acquainted with the persons who eat with me at the same table. Please give us your Fatwa (legal opinion issued by a qualified Muslim scholar).

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May Allah reward you!

A: If the reality is as you mentioned, there is no harm on you doing so. However, you must do your best not to eat with such persons and distance yourself from places where Haram is committed.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
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The fourteenth, fifteenth, sixteenth, seventeenth and nineteenth questions of Fatwa no. 11697

Q 14, 15, 16: Is it permissible to eat the meat served in American restaurants?

Some American restaurants use lard for frying or baking purposes. Must a Muslim ask about the kind of fat used at every restaurant they enter?

Some companies do not specify the kind of fat used in their food products. Is it recommendable to call these companies to inquire about the kind of fat they use?

The purity of certain substances like gelatin is doubted. Bread served at

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certain American restaurants is said to be made from lard. Is it permissible to eat this bread despite having doubts?

A: A Muslim has to inquire about the kind of fat used in food, as they are ordered to abstain from eating unlawful foods.

Q 17: Some American restaurants grill beef on the pork grill and chop beef with the same knife used for chopping pork. Is it lawful to eat the beef served at these restaurants?

A: It is not permissible to eat the beef grilled on the pork grill and chopped with the same knife used for chopping pork.

Q 18: Does a Muslim have to read the list of ingredients written on food products to make sure they do not contain pork or alcohol?

A: Yes, a Muslim must do so.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Deputy Chairman	Chairman
`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The fifth question of the Fatwa no. 11780

Q 5: is it permissible for Muslims to use pigs and other animals' products in other than eating, such as toothbrushes, clothes, etc.?

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A: This is not permissible.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
\`Abdullah ibn Ghudayyan	\`Abdul-Razzaq \`Afify	\`Abdul- \`Aziz ibn \`Abdullah ibn Baz

The third question of Fatwa no. 20811

Q 3: mostly, foods such as potatoes, fish and the like are fried in vegetable oils. However, some muslims here doubt that lard may be used for this purpose and it is difficult to verify this. What is your Eminence advice in this regard?

A: The basic ruling is that all kinds of food are lawful unless there is evidence proving that they contain lard or one of its derivatives. Accordingly, foods which are verified not to have any are lawful and mere suspicion is not considered.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Chairman
Bakr ibn `Abdullah Abu Zayd	Salih ibn Fawzan Al-Fawzan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

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The forty-second question of Fatwa no. 12087

Q 42: Is it permissible to use soap and toothbrushes made from lard? It should be mentioned that a person washes their hands well with water from the traces of soap and water removes all kinds of impurities.

A: It is not permissible to use what you have mentioned because of the prohibition of pigs and whatever is mixed with their derivatives.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Deputy Chairman	Chairman
`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The third question of Fatwa no. 4047

Q 3: i work as a chef in the USA and i usually cook pork as this is common in American restaurants. is this permissible? it should be noted that i only cook pork but i do not eat it. i have no alternative work and have not found any job where i can apply all the teachings of islam.

A: Firstly, it is not permissible for you to cook pork for those who eat it, whether they are Kafirs (non-Muslims) or Muslims because this is a form of cooperation in sin and aggression which is forbidden

by Allah (Glorified and Exalted be He) when He says: ﴿Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression.﴾

Secondly, there are so many ways of earning a living in Islam and anyone who fears Allah and keeps their duty to Him, He will make a way out for them (from every difficulty). And He will provide for them from (sources) they never could imagine. Allah (Glorified and Exalted be He) says: ﴿And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).﴾ ﴿And He will provide him from (sources) he never could imagine.﴾ You must fear Allah and work in areas which He permits and Allah (Glorified be He) will fulfill His promise to you, for He never breaks His promise.

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Fatwa no. 4358

Q: Is it permissible to work with pork?

A: Pork is Haram according to the texts of the Qur'an, Sunnah, and Ijma` (consensus of scholars), and

any money earned from it is also Haram. This is because when Allah (Exalted be He) forbids a thing, He also forbids its price and earning a profit by dealing in it.

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The first, second, and third questions of Fatwa no. 2599

Q1: is it permissible for a person to eat a snake if it is free from venom?

A: The basic ruling is that everything is lawful unless there is legal evidence that makes it unlawful. Just as we deduce prohibition from direct evidence that eating snakes is prohibited, we also deduce the prohibition of killing snakes. Indeed, a snake is a type of animal that the Prophet (peace be upon him) ordered Muslims to kill. On the authority of `Aishah (may Allah be pleased with her) who said that Allah's Messenger (peace be upon him) said: ﴾Five animals are harmful and should be killed inside and outside the Haram (Sacred Mosque in Makkah): the snake, the speckled crow, the rat, a voracious dog, and the kite.﴿ Related by Ahmad, Muslim, Ibn Majah, and Al-Tirmidhy.

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Q 2: Is it permissible to eat monkeys? Why?

A: It is not permissible to eat the flesh of monkeys. The original ruling on this is the Sahih (authentic) Hadith of the Messenger of Allah (peace be upon him) which states that it is Haram (prohibited) to eat any beast that has fangs and any bird that has claws. A monkey is among those animals that have fangs, and another proof is the report narrated by Ibn `Abbas (may Allah be pleased with him), that ﴾the Messenger of Allah (peace be upon him) forbade eating any fanged beast of prey and any taloned bird of prey.﴿ (Related by the Six Hadith Compilers except Al-Bukhari and Al-Tirmidhy)

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Q 3: is it permissible to eat mice and rats?

A: Muslims have been ordered to kill mice and rats. It has already been illustrated in the answer to the first question that this order denotes prohibition and, thus, it is not permissible to eat them. The evidence stated in the answer to the first question also serves as evidence for this impermissibility.

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The second question of Fatwa no. 18184

Q2: What is the ruling on eating the meat of a monkey?

A: It is unlawful for the Muslim to eat the meat of a monkey because it has canine teeth with which it preys on other animals. It is authentically reported from the Prophet (peace be upon him) that he forbade eating any beast of prey with canine teeth.

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The seventh question of Fatwa no. 5944

Q 7: What is your opinion (may Allah be pleased with you) regarding the wasteful consumption of food. Lavish meals are served at universities where students eat only small amounts, and there is a lot of leftover food.

A: wastefulness is prohibited, and spending lavishly is also prohibited. Leftovers have to be served again or given to the poor or even given as dry food for animals.

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(Part No. 22; Page No. 292)

Fatwa no. 14701

Q: Is eating cats Haram (prohibited) or Makruh (reprehensible)?

A: It is prohibited to eat cats, for they are of the fanged animals. It was related by Abu Dawud on the authority of Ibn `Abbas (may Allah be pleased with them both) that ("The Messenger of Allah (peace be upon him) forbade (the eating) of all fanged beasts of prey, and all the birds having talons.")

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The third question of Fatwa no. 2586

Q 3: Is it permissible to eat rats, poisonous snakes, monkeys and snails?

A: It is impermissible to eat rats, poisonous snakes or monkeys, as they are beasts of prey, while the Prophet (peace be upon him) prohibited eating any fanged beast of prey, and because they are foul. Allah (Exalted be He) says about the Prophet (peace be upon him), ﴿he allows them as lawful At-Tayyibât (i.e. all good and lawful as regards things, deeds, beliefs, persons, foods), and prohibits them as unlawful Al-Khabâ'ith (i.e. all evil and unlawful as regards things, deeds, beliefs, persons and foods)﴾

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As for snails, they are permissible to eat, because they are sea game, so they are included in Allah's saying, ﴿Lawful to you is (the pursuit of) water-game and its use for food? for the benefit of yourselves and those who travel﴾

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Fatwa no. 4191

Q: Is it permissible to eat from the meat of the hoopoe? Please give us a detailed answer as many laymen and teachers here disagree on this matter.

Support your answer with proofs, please.

A: Some narrations prohibit the killing of the hoopoe and so scholars hold that eating its meat is Haram (prohibited) as well. An example of such narrations is the Hadith which is reported on the authority of Ibn `Abbas (may Allah be pleased with them both) who said that: ﴿The Messenger of Allah (peace be upon him) forbade the killing of four creatures: the ant, the bee, the hoopoe and the sparrow-hawk.﴾ (Related by Ahmad, Abu Dawud,

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and Ibn Majah). Al-Hafizh ibn Hajar commented on the foregoing Hadith: "Its narrators are the narrators of the Sahih 'authentic' Hadith." However, Al-Bayhaqy said concerning the same: "It is the strongest narration in this regard."

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The second question of Fatwa no. 20977

Q 2: What is the ruling on eating the meat of the hoopoe and shrike? What is the evidence?

A: It is prohibited for a Muslim to eat the meat of the hoopoe and shrike, as it is forbidden to kill them. Animals and birds which are forbidden to kill are by the same scale forbidden to eat.

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The first question of Fatwa no. 20029

Q1: It is permissible to eat the meat of birds that do not have claws

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yet feed on carrion and the like?

A: It is unlawful to eat birds that do not have claws yet feed on carrion. This is according to the authentic Hadith reported from the Prophet (peace be upon him): (Five animals are harmful and should be killed inside and outside the Haram (Sacred Mosque) ...) He mentioned the crow among them which feeds on carrion, and the same ruling is applied to similar birds.

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The forty-first question of Fatwa no. 12087

Q 1: some restaurants brush meat with alcohol before grilling it on fire. As a combustible substance, alcohol burns quickly. Is it permissible to eat this meat on the basis that alcohol evaporates?

A: It is not permissible to eat this meat prepared with alcohol, as it is considered Najis (ritually impure) according to the majority of scholars. Further, deeming this meat lawful to eat will lead to the unlawful consumption of Khamr (intoxicant) and to the use of its tableware without cleaning them.

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The third question of Fatwa no. 18615

Q 2: Is it permissible to water sheep, cows, camels and other animals with impure water? Do such animals take the ruling of animals that feed on impurities?

A: It is not permissible to water animals with impure water, because this puts them under the ruling of animals that feed on impurities. It is obligatory upon a Muslim to avoid Najasah (impurities) in his food, clothing, means of transportation, and in all his affairs.

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The thirty-second and fortieth question of Fatwa no. 12087

Q32: Is it permissible for a person to eat in restaurants where intoxicants are served?

A: If there are other restaurants to eat in, it is not permissible to eat in restaurants that serve intoxicants because this involves cooperation in sin and transgression. Allah (Exalted be He) forbade all this. If there is no other restaurant, it is permissible to eat there because this is a necessity according to the Saying of Allah (Exalted be He): ﴾and has not laid upon you in religion any﴿ and His Saying: ﴾Allâh burdens not a person beyond his scope.﴿ However, he must eat and drink only what Allah (Exalted be He) made lawful.

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Q 40: Some medications or confections that contain small amounts of alcohol are sold in markets. Are they permissible to consume, bearing in mind that when a person eats much of these confections, they do not become intoxicated?

A: If the amount of alcohol contained in these confections or medications is so small that they do not cause intoxication, it is permissible to consume and sell them. The small amount of alcohol becomes Tahir (ritually pure) and does not affect the taste, color or odor of the overall medication or food. However, it is not permissible for a Muslim to use or even help in using alcohol in preparing products or foods for Muslims.

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The third question of Fatwa no. 20747

Q 3: I work in Najran at a governmental department that a very big accommodation building belongs to. Among the most important public utilities of the concerned accommodation building are some wells which are used by the drainage system to receive waste liquids. The point is that some fruitful palm trees grow around the edges of these wells. Some people eat from the dates of these palm trees and others refrain from doing so on the grounds that the concerned palm trees feed on water and waste liquids of drainage system.

My question is: Is it permissible to eat such dates of palm trees that only feed on waste liquids of the drainage system including human excrement, or is doing so impermissible just as it is impermissible to eat from the Jallalah (domesticated animals fed on impurities) unless the latter meets certain conditions?

A: If no effect is noticed due to these impurities on the taste and smell of these dates, they will be Halal (lawful) to be eaten on the grounds that permissibility is the original ruling. However, if such impurities affect the taste or smell of the concerned dates, they will be Haram (prohibited) to be eaten.

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The first question of Fatwa no. 12556

Q 1: In front of my house, there is a peach tree next to the sewerage well that feeds from it in addition to rain water. Is it permissible to eat the fruits of this tree and sell it, or does it take the same ruling as Jallalah (domesticated animals fed on impurities)?

A: If the situation is as you have mentioned, it is permissible to eat from this tree according to the more authentic of the two views of scholars, because this Najis (ritually impure) water has turned into pure water that fed the tree and made it grow. Shaykh-ul-Islam Ibn Taymiyyah said that transformation is one of the means of purifying Najis things, such as the transformation of blood, carrion and flesh of swine that fall into a salt mine into pure salt; the transformation of gas into dust; or the transformation of wine into vinegar in a natural way. In this case, it is considered Halal (lawful) according to the Ijma` (consensus of scholars).

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`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

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The second question of Fatwa no. 16583

Q 2: I have sheep that graze on plants that grow on drainage water. Is this Halal (lawful), or Haram (prohibited) as the plants absorb impure water?

A: if the sheep are mainly drinking impure water and eating impurities, it is not permissible to drink their milk or eat their meat. (The Messenger of Allah (peace be upon him) forbade eating the meat of animals that feed on filth) This refers to animals that feed on or drink impure substances. They are to be locked away for three days and given only pure fodder.

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The second question of Fatwa no. 16413

Q2: A goat gave birth to a male goat then died. The baby goat suckled a dog and fed on its milk. Is it permissible to eat the meat of this goat?

A: it is unlawful to eat the meat of a goat that had been fed on a dog's milk until it is kept for three days or more to be fed on pure food. The reason for this is that the goat has the same ruling as Al-Jallalah (an animal that feeds on dung). On the authority of `Abdullah ibn `Abbas (may Allah be pleased with them) that he said: ﴾Allah's Messenger (peace be upon him) forbade eating Al-Mujathamah (an animal tied to be shot by arrows) and Al-Jallalah (an animal that feeds on dung) and drinking its milk.﴿ Related by Al-Tirmidhy, Al-Nasa`y, and Abu Dawud.

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The first and the second questions of Fatwa no. 17881

Q 1: My Company prepares foods which contain unlawful beef products such as gelatin, Glycerol and Lecithin. Do these substances make the foods prohibited?

A: The foods that contain prohibited substances such as parts of dead animals and prohibited meats of animals are unlawful to eat.

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Allah (Exalted be He) says: ﴾Forbidden to you (for food) are: Al-Maitah (the dead animals - cattle - beast not slaughtered)﴿ This rule is applied if all the meat or part of it is from the dead animals.

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Q 2: There is a company that produces food for dogs, cats, and birds. is it permissible to raise these animals at home?

A: It is permissible to raise animals at home as long as they are provided with food and water. This is so except for dogs, for the Prophet (peace be upon him) said: ﴾Angels do not enter a house in which there is a dog or a picture.﴿ He (peace be upon him) also said: ﴾He who kept a dog other than one meant for watching the fields or herds or hunting would lose one qirat every day out of his reward (with Allah).﴿ Related by Muslim in his Sahih. However, if your question focuses on making food for these animals, there is nothing wrong with that, as long as they are animals that are legally permitted to be owned, such as cats, hunting and watching dogs, as well as hawks and other birds whose meat is forbidden but permitted to raise in one's house.

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The fourth question of Fatwa no. 6337

Q 4: There is a chicken's meat paste called Maggi Soup. This paste is added to boiled water to produce instant soup. Is it permissible to eat this soup, given that we do not know if it contains unlawful fats?

A: The soup takes the same ruling as its source in regard to lawfulness or prohibition. In other words, if the source is known to be lawful, the soup will be lawful; if its source is not known, it will be lawful as well. Also, if a Muslim does not know whether the soup is mixed with unlawful fats, it will be lawful, because the basic ruling of such things is lawfulness and it cannot be altered unless there is evidence supporting otherwise.

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The second question of Fatwa no. 5859

Q 2: maggi soup is imported from Europe and doubts are raised that it contains pork or lard. Is it thus Halal (lawful) for us to eat or it is Haram (prohibited) and we should avoid it? Provide us with your beneficial answer please. May Allah reward you.

A: Permissibility is the original ruling unless there is proof to the contrary. Only if it is ascertained or most probable that such a soup is mixed with any amount of pork or lard; it will be considered Haram.

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The fifth question of Fatwa no. 9868

Q 5: What are the types of birds, rabbits and vegetables which are permissible to eat?

A: It is permissible to eat all types of birds, except for those that have talons, such as kites and hawks. It is also permissible to eat all kinds of rabbits and vegetables.

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The first question of Fatwa no. 20956

Q 1: When we visited the Philippines we noticed that a meal called Baltut is widespread amongst people there. This meal is made by putting eggs in an incubator until the young birds are about to be fully shaped. Eggs are then cooked in water three days before they hatch. Please issue a Fatwa for us regarding the ruling on eating such a meal? May Allah reward you.

A: If reality is exactly as what you have mentioned in the question, such young birds are considered carrion that is impermissible to be eaten. This is because the eggs are cooked after the formation of the young birds inside them and the Tahrim (prohibition) of carrion is Ma`lum minad-din biddarurah (well-established religious matters).

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The third question of Fatwa no. 10626

Q 3: In our area there is a type of game called Cape Hyrax (rock rabbit, called Wabar in Arabic) that is like a cat. We hunt this animal and eat it, in the same way as our parents and grandparents used to do. However, we do not know if eating such game is Halal (lawful) or Haram (prohibited)?

A: It is permissible to eat the meat of the Cape Hyrax, as the basic ruling is for permissibility, and there is nothing mentioned in the Shari'ah (Islamic law) that forbids it.

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The fourth question of Fatwa no. 20747

Q 4: there is an animal called Cape Hyrax (rock rabbit, called Wabar in Arabic) that has fangs, but it does not eat meat, just plants. Its feces are similar to that of a sheep, but smaller. Is it permissible to eat the meat of this animal or not?

A: It is Halal (lawful) to eat the Cape Hyrax, as a ransom has to be offered if a Muhrim (pilgrim in the ritual state for Hajj and 'Umrah) kills one while they are in Ihram (ritual state for Hajj and 'Umrah) or in the Haram (the Sacred Sanctuary of Makkah). It is a rabbit-like animal that feeds on plants and herbs, and it is regarded as one of At-Tayyibat (lawful good things), because it does not have predatory fangs and it is not one of the foul or repulsive animals.

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It is, therefore, Halal to eat it.

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Fatwa no. 1550

Q: What is the ruling on smoking and eating hyenas ?

A: Smoking is Haram (prohibited), as it is a harmful activity deemed as bad and filthy by people with good souls and sound minds. Allah (Exalted be He) says (what means): (Those who follow the Messenger, the Prophet who can neither read nor write (i.e. Muhammad صلى الله عليه وسلم) whom they find written with them in the Taurât (Torah) (Deut, xviii 15) and the Injeel (Gospel) (John xiv, 16), - he commands them for Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm has ordained); and forbids them from Al-Munkar (i.e. disbelief, polytheism of all kinds, and all that Islâm has forbidden); he allows them as lawful At-Tayyibât (i.e. all good and lawful as regards things, deeds, beliefs, persons, foods), and prohibits them as unlawful Al-Khabâ'ith (i.e. all evil and unlawful as regards things, deeds, beliefs, persons and foods)) Allah (Exalted be He) also says: (They ask you (O Muhammad صلى الله عليه وسلم) what is lawful for them (as food). Say: "Lawful unto you are At-Tayyibât [all kind of Halâl (lawful-good) foods which Allâh has made lawful (meat of slaughtered eatable animals, milk products, fats, vegetables and fruits)].) Also, smoking causes languor and stupefaction: (The Prophet (may peace be upon him) forbade, as related by Ahmad and Abu Dawud from Um Salamah, every intoxicant and stupefier.) Its harm to health has been medically proven, and it is known that what is proven to be harmful is unlawful to use.

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Also, buying tobacco products is a waste of money. The Prophet (peace be upon him) forbade wasting money. It was related by Al-Bukhari and Muslim (may Allah be merciful to them) that the Messenger of Allah (peace be upon him) said, ("Allah has forbidden you to be undutiful to your mothers, to bury your daughters alive, and to withhold (what you should give) or demand (what you do not have a right to). And He dislikes for you gossip, asking too many questions, and wasting money.") The 'dislike' mentioned in this Hadith indicates prohibition.

As for eating hyena meat, this is Halal (lawful), because it was related by Imam Ahmad and the Compilers of the Sunnan (Imams Abu Dawud, Al-Tirmidhy, Al-Nasa'y and Ibn Majah) on the authority of 'Abdul-Rahman ibn 'Abdullah ibn 'Imarah, who said, (I said to Jabir, "Is the hyena regarded as game?" He replied, "Yes." I said, "Can I eat it?" He replied, "Yes." I said to him, "Did the Messenger of Allah say so?" He replied, "Yes.")

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The first question of Fatwa no. 5092

Q 1: we see most people here eating lizard meat, but lizards are like snakes and chameleons; the three are from the same family, as there is no difference with regard to the character and the form of the three. There is a difference of opinion regarding eating this meat; some people say it is Haram (prohibited), some say it is Halal (lawful), others say it is Makruh (reprehensible), and yet others say that there is no specific Nas (Islamic text from the Qur'an or the Sunnah) on the subject. Please give us a Fatwa (legal opinion from a qualified Muslim scholar): Can we eat lizard meat or not, and what is the best for us in this matter?

A: It is permissible to eat lizard meat. Its resemblance to the animals you mentioned has no effect on its lawfulness. We previously issued Fatwa no. 1026 on the lawfulness of eating lizard meat, and the following is its text: It is lawful to eat lizard meat on the authority of the Hadith reported by Ibn 'Abbas (may Allah be pleased with them), who said, ﴾ Khalid ibn Al-Walid went with the Messenger of Allah (peace be upon him) to the house of Maymunah who served them a fried lizard, brought from Najd. The Messenger of Allah (peace be upon him) approached his hand towards it to eat, when some of the present women said, "Inform the Messenger of Allah of what is served to him?" They said, "It is a lizard, O Messenger of Allah!" So, the Messenger of Allah (peace be upon him) raised his hand away. Khalid ibn Al-Walid asked, "Is (eating) the lizard Haram (prohibited), O Messenger of Allah!" He (peace be upon him) said, "No. It is just that it is not found in the land of my people, and so I find myself disinclined to it." Khalid said, "So, I took it and ate it. The Messenger of Allah (may peace be upon him) watched, but he did not forbid me (from eating it)."﴿ (Related by Al-Bukhari and Muslim)

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Q 2: It is said that there are two types of foxes; the first being Halal (lawful) to eat and the other Haram (prohibited). Please advise us on this matter.

A: It is not permissible to eat fox because it is a predatory animal with fangs. It was reported that ﴾"The Messenger of Allah (peace be upon him) forbade the eating of every fanged beast of prey and every taloned bird of prey."﴿

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Fatwa no. 17621

Q: I know that there is no contradiction in what the Messenger of Allah (peace be upon him) said, but I read two Sahih Hadith (Hadith that have been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish) and understood them, but there is a contradiction between them. Following are the two Hadith:

1. The Messenger of Allah (peace be upon him) said, ("Allah (may He be Exalted) did not give progeny or descendents to those who were metamorphosed; monkeys and swine existed before that.")

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2. The Messenger of Allah (peace be upon him) said, ("O Bedouin! Verily, Allah cursed or was angry with a tribe from **the Children of Israel,** so He metamorphosed them into animals walking on all fours on the earth. I do not know if maybe this was one of them, i.e. the lizard, so I neither eat it nor do I prohibit the eating of it.")

I hope that Your Eminence will clarify this and may Allah preserve you and protect you!

A: There is no contradiction between the two Hadith, as it was authentically reported that lizard meat was eaten in front of the Prophet (peace be upon him). As for the Prophet (peace be upon him) saying, ("I do not know if maybe this was one of the generations that was metamorphosed.") That was a thought and fear that the lizard might have been one of those who were metamorphosed, but when Allah revealed to our Prophet (peace be upon him) that He did not give progeny to those who were metamorphosed, this thought ended.

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Fatwa no. 17031

Q: What is the ruling on benefiting from the meat and hide of the ostrich ?

A: The basic ruling is that food is Halal (lawful), because of Allah's Saying: ﴾O mankind! Eat of that which is lawful and good on the earth﴿ And His Saying: ﴾Say: "Lawful unto you are At-Tayyibât [all kind of Halâl (lawful-good) foods which Allâh has made lawful (meat of slaughtered eatable animals, milk products, fats, vegetables and fruits)].﴿ Nothing is excluded from this ruling, except that which is reported as having been prohibited to be eaten. This includes that which is Najis (impure), such as Maytah (carrion/unslaughtered dead animals); blood; swine meat; that which causes harm, such as poison and the like; every fanged predatory animal, except the hyena; every bird with talons; domestic donkeys; and all that feeds off carrion.

As for the ostrich, it is permissible to eat its meat, as it is included in the basic ruling. Also, the Prophet's Sahabah (Companions, may Allah be pleased with them) would offer a ransom for killing an ostrich in Ihram (ritual state for Hajj and 'Umrah) or in the Haram (all areas within the Sacred Sanctuary of Makkah). Its meat is found to be good and it does not have fangs (non-predatory bird). As it is permissible to eat ostrich meat, it is also permissible to benefit from its hide too.

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The sixth question of Fatwa no. 5828

Q 6: are all sea creatures lawful to eat or not?

A: The basic ruling is that sea creatures which usually live in the sea are lawful, as Allah (Glorified and Exalted be He) says: ﴾Lawful to you is (the pursuit of) water-game and its use for food? for the benefit of yourselves and those who travel﴿ The Prophet (peace be upon him) said about the sea, ﴾"Its water is pure, and its dead creatures are lawful (to eat)."﴿

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The sixth and seventh questions of Fatwa no. 9061

Q 6 and 7: There is a fisherman, who, before throwing his net into the water, puts an electrified wire in the water. this electrifies the water and kills the fish, and then he catches them. Is this practice Haram (prohibited) or Halal (lawful)? What is ruling on eating these fish?

There is another man who throws explosives into the water that kills the fish, due to the pressure. What is the Shari'ah (Islamic law) opinion on this?

A: These practices are permissible and it is also permissible to eat these fish, as long as the practices do not harm anyone.

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The first question of Fatwa no. 5564

Q 1: a. What is the ruling of Islam on eating Dutch butter ?

b. What is the ruling of Islam on eating Fisikh (salted fish) and sardines ?

c. What is the ruling of Islam on drinking cold drinks, such as Pepsi and Sport Cola ?

A: a. The basic ruling is that all types of butter are lawful, unless anything is confirmed that changes permissibility to prohibition. We do not know of anything that changes this ruling, so all kinds of butter remain lawful to eat.

b. Fisikh and sardine are fish, and fish are Halal (lawful) to eat, even it they are Maytah (dead/not Islamically slaughtered). It was authentically reported that when the Prophet (peace be upon him) was asked about the sea, he said, ("Its water is a purifier and its Maytah (i.e. dead sea creatures) are Halal.") Therefore, it is Halal to eat Fisikh and sardines.

c. The drinks you mentioned are Halal to drink, as long as a large amount does not cause intoxication.

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The ninth and tenth question of Fatwa no. 11780

Q 9: From where is derived the ruling on the prohibition of eating the meat of marine creatures that feed on decayed carcasses ?

A: The basic ruling is that all sea creatures are Halal (lawful) to eat, according to the general meaning of Allah’s Saying: ﴾Lawful to you is (the pursuit of) water-game and its use for food - for the benefit of yourselves and those who travel, but forbidden is (the pursuit of) land-game as long as you are in a state of Ihrâm (for Hajj or 'Umrah).﴿ This is so, unless anything is confirmed that changes this permissibility. Supporting evidence for this is the saying of the Prophet (peace be upon him) about the sea, ﴾“Its water is a purifier and its Maytah (dead sea creatures) are Halal.”﴿

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Q 10: Is it Haram (prohibited) to eat any of the sea creatures, and if so, which are forbidden?

A: It is not Haram to eat any of the sea creatures, as understood from the general meaning of what Allah (Exalted be He) says: ﴿Say (O Muhammad صلى الله عليه وسلم): "I find not in that which has been revealed to me anything forbidden to be eaten by one who wishes to eat it, unless it be Maitah (a dead animal) or blood poured forth (by slaughtering or the like), or the flesh of swine (pork); for that surely is impure or impious (unlawful) meat (of an animal) which is slaughtered as a sacrifice for others than Allâh (or has been slaughtered for idols, or on which Allâh's Name has not been mentioned while slaughtering).﴾

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The basic ruling on this is for permissibility, unless there is anything that is confirmed that changes it to prohibition. This is supported by the general meaning of Allah's Words: ﴿Lawful to you is (the pursuit of) water-game and its use for food? for the benefit of yourselves and those who travel﴾ and the general meaning of the saying of the Prophet (peace be upon him), ﴾"Its water is a purifier and its Maytah (dead sea creatures) are Halal."﴿

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The third question of Fatwa no. 10946

Q 3: Some of the fish caught by fishermen have been partially eaten by bigger ones while they are in the net or on the fishhook. When the fishermen go to the shops to sell the fish, they often have around twenty fish heads or half fish, and they sell them telling the fish shop owners that the fish were eaten by sea lions.

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Some people say that it is not permissible to eat sea lion’s leftovers. Is it permissible to eat these fish or not? Please advise us on this and may Allah reward you with the best!

A: There is nothing wrong in eating fish, some of which has been eaten while it is on the fishhook before coming out of the sea, as it is lawful to eat the Maytah (unslaughtered dead animals) from the sea. This is according to the saying of the Prophet (may peace be upon him), ❨“Two (types of) Maytah and two (types of) blood are made Halal (lawful) for us. The two Maytah are fish and locusts.”❩

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The tenth question of Fatwa no. 6471

Q 10: What is the ruling on the worms that are put on hooks and used to catch fish; is it permissible to eat the fish caught with these worms?

A: It is permissible to eat the fish caught in this way.

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Fatwa no. 11389

Q: I read in a local newspaper that eating fish without slaughtering them is considered Haram (prohibited); is this correct? Bear in mind that everyone in the Islamic and Arab communities eats fish without slaughtering them.

A: What you read about the obligation of slaughtering fish is not correct. It is permissible to eat fish without slaughtering them, because when the Prophet (peace be upon him) was asked about purification with sea water, he said (peace be upon him), ("Its water is a purifier and its Maytah (dead sea creatures) are Halal.")

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Fatwa no. 11126

Q: What is the ruling on eating the meat of some animals that live in the sea, such as turtles and shrimps, and the meat of some animals that live on land, such as the onager?

A: It is permissible to eat turtles and shrimps, as it was authentically reported that when the Prophet (peace be upon him) was asked about sea water, he said, ("Its water is a purifier and its Maytah (dead sea creatures) are Halal.") Similarly, it is permissible to eat the meat of an onager, as the prohibition is regarding

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the domesticated donkeys.

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The eighth question of Fatwa no. 5394

Q 8: Is it Halal (lawful) to eat the meat of the following creatures: turtles, seahorses, crocodiles, and hedgehogs, or not?

A: It is Halal to eat the meat of the hedgehog, as understood from the general meaning of the Ayah (Qur'anic verse): ﴾Say (O Muhammad صلى الله عليه وسلم): "I find not in that which has been revealed to me anything forbidden to be eaten by one who wishes to eat it, unless it be Maitah (a dead animal) or blood poured forth (by slaughtering or the like), or the flesh of swine (pork); for that surely is impure or impious (unlawful) meat (of an animal) which is slaughtered as a sacrifice for others than Allâh (or has been slaughtered for idols, or on which Allâh's Name has not been mentioned while slaughtering).﴿ Also, the basic ruling is permissibility unless something is confirmed that changes it to prohibition. As for the turtle, some scholars say it is permissible to eat, even if it is not slaughtered, as understood from the general meaning of Allah' Saying: ﴾Lawful to you is (the pursuit of) water-game and its use for food?﴿ Also, when the Prophet (may peace be upon him) was asked about the sea water, he said, ﴾"Its water is a purifier and its Maytah (dead sea creatures) are Halal."﴿ However, it is preferable to slaughter them to avoid the difference among scholars. As for the crocodile, it is said that this can be eaten like fish, according to the general meaning of the Ayahs

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and the Hadith mentioned above. Some say that it is not lawful to eat it as it is a predatory animal with fangs, but the preponderant opinion is the first one. As for the seahorse, it is lawful to eat according to the general meaning of the Ayahs and the Hadith mentioned above. There is no opposing opinion on this, and, as it is Halal to eat horses that live on the land, it is even more so for those that live in the sea.

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The first question of Fatwa no. 15834

Q 1: is shark meat Halal (lawful) or Haram (prohibited) ?

A: All types of fish are Halal, including the shark and others, as is understood from the general meaning of Allah's Saying: ﴿Lawful to you is (the pursuit of) water-game and its use for food?﴾ Also, when the Prophet (peace be upon him) was asked about the sea water, he replied, ﴿"Its water is a purifier and its Maytah (dead sea creatures) are Halal."﴾

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The fourth question of Fatwa no. 4129

Q 4: In Egypt there is a dish that we call Fisikh. It contains fish that are salted and exposed to the sun to dry. They are then put in a tank for a period of time to be sold later. Some people say that eating Fisikh is Haram (prohibited), because it becomes rotten. What is the correct ruling on this question?

A: eating Fisikh is Halal (lawful), as the basic ruling on everything is that it is Halal, and we do not know of any evidence that removes that ruling in this case.

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The fifth question of Fatwa no. 6093

Q 5: What is the ruling of Islam on eating Fisikh (salted fish) and sardines? We understand or have heard that they are Maytah (unslaughtered dead meat) as they absorb the blood from one another and are exposed to the sun until they become inflated. The same applies to sardines. Is eating them Halal (lawful) or Haram (prohibited)?

A: It is permissible to eat Fisikh, sardines, and other sea creatures,

even they are Maytah and stored over each other causing fluids from one to run over another. This is because it was authentically reported that, when the Prophet (may peace be upon him) was asked about the sea water, he said, ("Its water is a purifier and its Maytah (dead sea creatures) are Halal.")

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Fatwa no. 1414

Q: Is it permissible to kill frogs? Are frogs regarded as land or sea animals? If they are land animals, is it permissible to eat them without slaughtering them? People do not slaughter them, as it is not possible to do so because they have no necks; so they usually just cut the frogs' legs off to eat them and throw the other parts away. Is there anything to prevent them being included with the sea animals, which Allah has made Halal (lawful)? Some scholars say that all the Hadith that are reported about the prohibition of killing frogs are Da'if (a Hadith that fails to reach the status of Hasan, due to a weakness in the chain of narration or one of the narrators) and there is nothing authentic in them. What is your opinion?

A: Scholars have differed concerning the ruling on eating frogs. Some say that it is permissible to eat them and others say that it is not permissible. Those who regarded eating frogs as permissible were Malik ibn Anas and those scholars who agreed with him. Those who regarded eating frogs as not permissible were Imam Ahmad and those scholars who agreed with him.

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Those who regard it as permissible use the evidence from the general meaning of Allah's Saying: ﴾Lawful to you is (the pursuit of) water-game and its use for food? for the benefit of yourselves and those who travel﴿ And the saying of the Prophet (peace be upon him) when he was asked about sea water, ﴾"Its water is a purifier and its Maytah (dead sea creatures) are Halal."﴿ The general meaning of these applies to frogs, as they are included among water-game.

Those who regard it as not permissible use as evidence the report related by Abu Dawud about medicine and etiquettes and the report related by Al-Nasa'y about hunting and fishing from Ibn Abu Dhi'b, who related it on the authority of Sa'id ibn Khalid, who related it on the authority of Sa'id ibn Al-Musayyib, who related it on the authority of 'Abdul-Rahman ibn 'Uthman Al-Qurashy: ﴾A doctor asked the Prophet (may peace be upon him) about using frogs in medicine and he (peace be upon him) forbade him from killing them.﴿

This was related by Ahmad, Ishaq ibn Rahawayih, and Abu Dawud Al-Tayalisiy in their Musnad (Hadith compilations). It was also related by Al-Hakim in, "Al-Mustadrak", the chapter on merits, on the authority of 'Abdul-Rahman ibn 'Uthman Al-Timy. Al-Hakim related it again in his chapter on medicine, and classified its Sanad (chain of narrators) as Sahih (authentic).

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However, they did not mention the Takhrij (referencing) of the Hadith. Al-Bayhaqy said that it was the strongest Hadith reported in regard to frogs.

This Hadith includes evidence that it is Haram (prohibited) to eat frogs, because the Prophet (peace be upon him) forbade the killing of frogs. The prohibition of killing an animal can either be due to it being inviolable, as it is for humans, or due to the prohibition of eating it, and, as frogs are not inviolable like humans, the prohibition is related to eating them.

This Hadith is said to be a Hadith Ma'lul (a Hadith that appears to be sound, but thorough research reveals a disparaging factor in the chain of narrators or the text), as one of its narrators, Sa'id ibn Khalid ibn Qarid, was regarded as Da'if (weak) by Al-Nasa'y. This was refuted by Ibn Hibban who regarded him as Thiqah (trustworthy) narrator. Al-Daraqutny said that he was a reliable narrator from Al-Madinah.

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The fourth question of Fatwa no. 8505

Q 4: What is the ruling on eating lobster? Is it included under the ruling established by the Hadith stating (about sea water): ﴾“Its water is a purifier and its Maytah (dead sea creatures) are Halal (lawful).”﴿ **?**

A: Lobster is Halal, because it is a sea animal. Allah (Exalted be He) says: ﴾Lawful to you is (the pursuit of) water-game and its use for food? for the benefit of yourselves and those who travel﴿

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Also, when the Prophet (peace be upon him) was asked about sea water, he said, ﴾“Its water is a purifier and its Maytah (dead sea creatures) are Halal.”﴿ This is unless those versed in knowledge of lobsters confirm anything that makes it Haram (prohibited).

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The third question of Fatwa no. 6724

Q 3: Is it permissible to hold bread with the left hand or not? I see 90% of the people take bread in their left hand to cut it or hold it, as bread is soft and they cannot eat it with the right hand without using the left. I hope that you will advise me on this.

A: It is permissible to hold bread with the left hand, but taking bread from and giving it to others should be done with the right hand, according to Islamic etiquette. It is not permissible to eat bread using the left hand, as long as it is possible to use the right.

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Fatwa no. 18541

Q: I am sending Your Eminence this letter, supplicating to Allah that when you receive it you will be in good health and that He will prolong your life. I testify by Allah that I love Your Eminence and I ask Allah to gather us and all Muslims in the highest Gardens of Paradise. Your Eminence - as a way of cooperating in doing good and being pious, and as a way of being grateful to Allah for His Bountiful Blessings to us, including the blessing of Islam and then what He has granted us in terms of food and drinks - I would like to draw your attention to the fact that some people treat these blessings wrongly. Here in the south, there are some tribes that have the custom that when guests arrive for a wedding, they have lunch. Then, two or three hours after lunch, the guests go to the husband's home. Here they are divided between the husband and his neighbors, who prepare more food for them, such as Al-'Arik (a dish of bread, butter, and honey), different food made from wheat, and other types of food. Another group will prepare fruit. It may cost 2 - 3,000 Riyals to prepare this food,

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in addition to the drinks. The guests only eat a mouthful or two of this food, and the rest is thrown away. Two hours after this, a dinner is served for all the guests. The bad phenomenon that needs to be resolved is that of preparing food, drinks, and fruit two or three hours after lunch, most of which is thrown away. The tribal people who prepare this food call it Al-Wasl (the joining meal). This custom is carried out for weddings and on other occasions also.

My question is: Why do they prepare this food two or three hours after lunch when most of it is thrown away in the garbage? Is this not a waste of Allah's Blessings and lavishness that will cause the Blessing to be taken away? This is why I am bringing this practice to Your Eminence's attention. Why are the people not satisfied with just having lunch and dinner on such occasions? We hope that Your Eminence will issue a Fatwa (legal opinion issued by a qualified Muslim scholar) to treat this phenomenon. The Fatwa could be published and distributed among the people who live there and to the Masjids (mosques) through the Khatib (preachers) for Jumu'ah (Friday) Prayers, to explain the danger of being lavish with Allah's Blessings and the necessity to stop this custom. May Allah guide us all to the Right Path!

A: holding a Walimah (wedding dinner) on the occasion of a marriage is an Islamically acceptable practice, as there are many Hadith that encourage people to hold them. It is regarded a way to announce a marriage.

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It was authentically reported in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) that (the Prophet (peace be upon him) held a Walimah when he married some of his wives.)

It was also related in these two books that the Prophet (peace be upon him) said to 'Abdul-Rahman ibn 'Awf, when he was getting married, ("Give a Walimah, even if only with one sheep.") However, what is prescribed in this respect is that the food and drinks served at Walimahs should not be extravagant, as this is censured by the Shari'ah (Islamic law), and those who do this are Satan's brothers. Allah (Exalted be He) says: ﴾But spend not wastefully (your wealth) in the manner of a spendthrift.﴿ ﴾Verily, the spendthrifts are brothers of the Shayâtîn (devils), and the Shaitân (Devil-Satan) is ever ungrateful to his Lord.﴿ What is required is moderation, not extravagance or miserliness. If a lot of different food is prepared and it is thrown away in the trash, without any benefit, there is no doubt that this is a great sin and danger. Those who do this expose themselves to Allah's Punishment and Anger. Therefore, Muslims should avoid these practices and be economical in their banquets, occasions, and all other affairs.

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The ninth question of Fatwa no. 5828

Q 9: Is eating too much Haram (prohibited)?

A: Yes, it is Haram for Muslims to eat too much to the level that could harm them, because this is a kind of extravagance, and it is known that extravagance is Haram. Allah (may He be Praised and Exalted) says: ﴿O Children of Adam! Take your adornment (by wearing your clean clothes), while praying and going round (the Tawâf of) the Ka'bah, and eat and drink but waste not by extravagance, certainly He (Allâh) likes not Al-Musrifûn (those who waste by extravagance).﴾

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The fourth and fifth questions of Fatwa no. 2512

Q 4: What is the ruling on accepting gifts from my father and my relatives who work in tobacco companies and banks; can I accept gifts from them and then return their value to them in another way to maintain the love and ties of kinship with them?

Q 5: When I visit my relatives and they offer me food and drinks, can I take them, although I know they earn their living by working in banks and tobacco companies?

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A: If you know that the gift or the food that is offered to you is in itself Haram (prohibited/unlawful), you must not accept the gift or eat the food. The same ruling applies if all the earnings of a person are Haram. If the Halal (lawful) earnings of a person cannot be distinguished from their Haram earnings, scholars differ as to whether it is permissible to accept gifts or eat food served by them to a guest. Some scholars say that it is absolutely Haram. Other scholars say that if the Haram earnings are more than one-third of such a person's property that it is Haram to eat food offered by them or accept gifts. Others say that if the Haram earnings are more than the Halal that it is Haram to eat the food they offer or accept their gifts. Others say that it is not Haram at all to eat their food and accept their gifts. This is the obvious ruling here, as the Prophet (peace be upon him) accepted a grilled sheep from a Jewish woman and ate it, and also according to the general meaning of what Allah (Exalted be He) says: ﴾The food (slaughtered cattle, eatable animals) of the people of the Scripture (Jews and Christians) is lawful to you﴿ It is known that the Jews and the Christians deal in Riba (usury/interest) and do not seek Halal earnings; they earn both Halal and Haram money. However, Allah has made it Halal to eat from their food and the Prophet (peace be upon him) ate from their food. A group of scholars reported from the Hadith narrated by Sufyan Al-Thawry on the authority of Salamah ibn Kuhayl, on the authority of Zir ibn 'Abdullah, on the authority of Ibn Mas'ud that a man asked him, "I have a neighbor who deals in Riba and he invites me to eat with him." Ibn Mas'ud said to the man,

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"Enjoyment of food is for you and the sin (of dealing in Riba) lies on him." However, it is better if Muslims refrain from mixing, exchanging presents, and visiting too much with such relatives and they limit themselves to dealing with them when necessary.

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The second question of Fatwa no. 9061

Q 2: is it permissible for me to eat food from the shop where i work or not ?

A: It is permissible if the owner of the shop allows you to do so, otherwise it will not be permissible.

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The third question of Fatwa no. 4306

Q 3: I am a university student, and when non-student friends come to visit me, I give them a food coupon that is sold to us for 1.5 Dinars.

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However, non-student visitors should get 5.00 Dinar food tickets. Bearing in mind that leftover food is thrown into the trash can, what is the ruling on doing this in a non-Muslim country?

A: If the reality is as you mentioned, this is lying and helping to take others' property unlawfully. This is, therefore, Haram (prohibited). It is not permissible for a Muslim to take others' property through lying, whether they are Muslims or Dhimmys (protected non-Muslims living under Islamic rule). However, if the people are non-Muslims involved in a war against Muslims, their property is Halal (lawful) to Muslims.

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The fourth question of Fatwa no. 7890

Q 4: a man earned Halal (lawful) and Haram (unlawful) money and built with it a house for himself and lived in it. He rented out the rest of the apartments of the house. He then made sincere Tawbah (repentance to allah). What should he do with the house? Bear in mind that the man lives in a country that suffers from a housing problem. Should he give his income from the house as Sadaqah (voluntary charity) or what should he do after the Haram money has been mixed with the Halal?

A: He should return the Haram money to its owners or their inheritors. If he cannot do that, for not knowing who they are or for a similar reason, he can give it as Sadaqah to the poor on behalf of its owners.

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Together with this, he must repent to Allah for what he did and beseech His Forgiveness, and also firmly resolve not to commit such sin again.

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The third question of Fatwa no. 8244

A 3: If I have a friend who earns his living by deception and I have to visit him because he is a relative. am I committing a sin if I eat from his food?

A: If the food he serves is from ill-gotten money, it is unlawful for you to eat from it and if his money is mixed; some gained lawfully and some not, you may eat from it, according to the soundest opinion of the scholars.

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The third question of Fatwa no. 17314

Q 3: I have doubts that some of our relatives have

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ill-gotten gains. Since we are relatives, we sometimes have to exchange visits and eat their food. Are we sinful? It is worth mentioning that I only visit them to become closer to them and their children and call them to Allah.

A: If you are certain that a person's gains are unlawful, it will not be permissible to eat their food. On the other hand, those you know nothing about their earnings or those whose earnings include both lawful and unlawful portions, there is no objection to eating their food. This is because the Prophet (peace be upon him) ate from the Jews' food although their earnings included some Riba (usury/interest).

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The first question of Fatwa no. 4494

Q 1: The Imam of our Masjid (mosque) eats from the foods which are served annually for the shrines of the pious people. This is called Al-Wa`dah. Is it permissible to eat from these offerings which have been served to the shrines of the pious people? If it is not; is it permissible to perform Salah (Prayer) behind the person who eats from it?

A: it is not permissible to eat from animals which are slaughtered on the shrines of the righteous people. The Imam who eats from such offerings should be advised not to eat from them.

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If he eats from them after the explanation of the ruling, you should not perform Salah behind him because giving offerings is a kind of worship which can not be done except for Allah Alone. It is not permissible to give offerings to the righteous people or any person because Allah (Exalted be He) says, ﴾Say (O Muhammad صلى الله عليه وسلم): "Verily, my Salât (prayer), my sacrifice, my living, and my dying are for Allâh, the Lord of the ‘Alamîn (mankind, jinn and all that exists).﴿ ﴾"He has no partner. And of this I have been commanded, and I am the first of the Muslims."﴿ Nusuk refers to the sacrifice. Also, Allah (Exalted be He) says,﴾ Verily, We have granted you (O Muhammad صلى الله عليه وسلم) Al-Kauthar (a river in Paradise).﴿ ﴾Therefore turn in prayer to your Lord and sacrifice (to Him only).﴿ The Prophet (peace be upon him) said, ﴾Allah has cursed the one who slaughters (a sacrifice) to other than Allah...﴿ Related by Muslim in his Sahih on the authority of `Aly ibn Abu Talib (may Allah be pleased with him).

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The fourth question of Fatwa no. 4249

Q 4: I am an unemployed Muslim living with my family that eats and drinks from ill-gotten money. Is my Salah (prayer) valid?

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A: A Muslim is not permitted to eat, drink, or spend ill-gotten money given to them. Be assured that anyone who fears Allah, Allah will make a way out for them from every difficulty and provide for them from sources they never could imagine. As for your Salah, this does not affect its validity.

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Fatwa no. 4670

Q: My father works in a restaurant whose owner is a miserly man. Because of this, my father and a group of workers take some food with them without the knowledge of the owner. My father brings 3 kilos of meat home weekly. When I asked him about the reason for his act, he replied that the owner is very miserly and deals stingily with workers. As I am a student, is it Haram (unlawful) for me to eat from that food? Please, take note that this food remains in the house for 4 days, and it is all that we eat.

A: It is impermissible for you to eat the food which your father takes from the restaurant, regardless of the fact that the owner of the restaurant is miserly as your father described.

A worker is only entitled to his wage and other privileges that are lawfully permitted to him as stipulated in the contract. Consequently, you are not permitted to eat from the food your father steals from the restaurant, for the Prophet (peace be upon him) said: (The Muslim is inviolable for his Muslim brother, as for his blood, wealth, and honor.) Related by Muslim in his Sahih.

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Fatwa no. 6018

Q: There are some institutions that provide housing for their employees and pay housing allowances for those who do not prefer such residences. However, some employees who are paid housing allowances remain in these residences for one or two months, taking this matter lightly. What is the ruling on accepting a residence allowance in this case? What is the ruling on using this money when mixed with money from another source (such as the monthly salary, etc.)? Is it permissible also for the person who is aware of this fact to visit such employees and eat their food, as this discomfits me? What should I do regarding such an important matter, for our Messenger (peace be upon him) stated: ﴾Leave that which makes you doubt for that which does not make you doubt.﴿

He (peace be upon him) also stated: ﴾None of you will believe until he loves for his brother what he loves for himself.﴿

A: Firstly, if the case is as you mentioned, then it is not permissible for these employees who are given the choice between living in company housing or taking an allowance to combine both of them. It is obligatory upon them to return the residence allowance to the company if they live in the assigned residences.

Secondly, if the housing allowance these employees receive is included in their Halal (lawfully-earned) money, then it is permissible for others to eat their food, according to the most correct scholarly opinion. However, if these employees have no source of income except this allowance, then it is not permissible to benefit from it.

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The third question of Fatwa no. 6371

Q 3: There is a university student whose father is a thief who steals the money of Muslims in Saudi Arabia. Is it permissible for him to continue his studies and consume unlawful money when he visits him?

A: It is Haram (prohibited) to consume unlawful money or use it in one's

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studies or for other purposes, according to the relevant general proofs, such as the saying of the Prophet (peace be upon him), ❪Verily your blood, your property and your honors are sacred and inviolable.❫ However, if the stolen money is mixed with other lawful money, there is controversy on the permissibility of making use of it.

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The third question of Fatwa no. 9881

Q3: a person inherited a sum of money. after spending most of it, he discovered that some of it was from a life insurance policy whose installments were not fully paid. The insurance company paid the money to the inheritors after the insurer died. Is it sufficient for him to estimate this money and give it in charity to the poor in order to atone for this sin and purify the money he spent?

A: To get rid of the unlawful money, he should distribute the money that exceeds the paid installments to the poor.

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Fatwa no. 5344

Q: I am a young Muslim and I graduated from the Hospitality Management School in Morocco. I am currently working at a restaurant in Germany where I serve Khamr (intoxicant) to the visitors. I hate this job and I seek your Fatwa (legal opinion issued by a qualified Muslim scholar) regarding the following:

A- Is it permissible for me to continue working at this restaurant in order to earn a living?

B- I would like to perform Hajj this year. Is it permissible to undertake the expenses of the journey to Makkah from the money I earn from this job?

A: Texts of the Shari`ah (Islamic Law) indicate that the Muslim is commanded to earn a living through lawful means. Expenses for food and drink, the clothes one wears, the house one lives in and the cost of going on Hajj or Jihad (fighting in the Cause of Allah) must be gained through lawful means. It is related by Muslim in his Sahih (authentic book of Hadith) on the authority of Abu Hurayrah (may Allah be pleased with him) who narrated that the Messenger of Allah (peace be upon him) said, ﴾"Allah (may He be Exalted) is good and accepts only that which is good. Allah has commanded the believers to do that which he commanded the Messengers. He (may He be Exalted) says: ﴾O (you) Messengers! Eat of the Tayyibât [all kinds of Halâl foods which Allâh has made lawful (meat of slaughtered eatable animals, milk products, fats, vegetables, fruits, etc.] and do righteous deeds.﴿ Allah (may He be Exalted) also says: ﴾O you who believe (in the Oneness of Allâh - Islâmic Monotheism)! Eat of the lawful things that We have provided you with, and be grateful to Allâh, if it is indeed He Whom you worship.﴿ Then he mentioned [the case of] a man who,

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having journeyed far, is disheveled and dusty and who spreads out his hands to the sky [saying], 'O Lord! O Lord!' - while his food is unlawful, his drink unlawful, his clothing unlawful, and he is nourished unlawfully, so how can he be answered!"﴿ A Muslim who is mindful has to look for the type of work from which he can lawfully support his family and there are many jobs out there. Anyone who fears Allah and keeps their duty to Him, He will make a way for them from every difficulty and will provide for them from sources they could never imagine.

Accordingly, it is unlawful for you to work at that restaurant, as it involves cooperation in sin and corruption. Allah (Glorified be He) says: ﴾but do not help one another in sin and transgression.﴿ You must make Tawbah (repentance to Allah) and quit this job that involves promoting unlawful Allah has declared unlawful; namely drinking Khamr. There is no harm if you make Hajj from the money you earned from your job after performing Tawbah, as you were ignorant of the Islamic ruling in that regard.

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Permanent Committee for Scholarly Research and Ifta'

Fatwa no. 4156

Q: My father and I live in two separate apartments. He has worked at a Tobacco manufacturer for 30 years. It happens that he buys some foods and brings them to me. i also use the money he earns from his work in this company. Are his earnings Haram (prohibited), and is it permissible for me and my children to eat from the food bought from his money? It is noteworthy that I work at an aluminum factory. Please, advise.

A: As for the past years, we ask Allah to forgive you In sha'a-Allah (if Allah wills). However in the future, you should ensure that your wealth is lawful and that the things offered to you by others is lawful as well. Moreover, you should advise your father, call him to the good and encourage him to obtain lawful earnings. You should treat him with kindness, may Allah guide him to the true path.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

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The seventh question of Fatwa no. 4494

Q 7: If someone who earns his living from gambling invited you to a meal, would it be Haram (prohibited) to go?

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A 7: It is not permissible to eat the food of someone who earns his living from gambling, for such is ill-gotten earnings.

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The first question of Fatwa no. 4278

Q2: I heard about the Imams' Taqwa (God-fearing) as regards unlawful food, such as Imam Al-Shafi`y, and Imam Ahmad who refused to eat from the food bought with his son's money as his son was working in the judiciary and he doubted the lawfulness of the money he took from the state. After I knew this, I refused to eat any food except that which was bought with my father's money or with money of which I am sure of its lawfulness. This caused me some problems and upset many of my brothers who invited me to eat even a date but I refused. Many times guests come to our house with fruit and other such things and invite me to eat from it but I refuse. I do not refuse because I am sure it is bought with unlawful money. In fact, I refuse because I know the legal ruling about eating unlawful food. is it permissible for me to ask about the lawfulness of the money

with which this food is bought? If I visited a friend or a relative, should I ask him about the lawfulness of the food they serve me?

A: Asking about the lawfulness of every food is not an act of the guiding traditions of Muhammad ibn `Abdullah (peace be upon him) or the guiding acts of his Caliphs and Companions (may Allah be pleased with them). Moreover, such questions may create feelings of grudge and lead to relationships being severed.

Therefore, we advise you not to go too far in this matter because it may result in more problems.

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The fourth question of Fatwa no. 1644

Q 4: is it permissible for a son to make use of his father's money, although it is gained from Riba (usury)?

A: Riba is Haram (prohibited) according to the Qur'an, the Sunnah and Ijma` (consensus of scholars). If your father deals in Riba, you should advise him and clarify to him the ruling on Riba and its punishment. It is impermissible to take any of your father's money

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if you know that he gained it from Riba. You also have to earn your living through lawful means prescribed by Allah. Whoever fears Allah and keeps their duty towards Him, He will make a way for them to get out from every difficulty; and He will provide them from sources they could never imagine.

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The seventh question of Fatwa no. 6386

Q 7: What is the ruling on someone leaning on his hand inside and outside the Masjid (mosque)?

A 7: generally leaning on one's hand inside and outside the Masjid is Mubah (permissible), but it is not permissible at the time of eating.

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The fifth question of Fatwa no. 18952

Q 5: What is the ruling on eating products and plants made by Mushrikun (those who associate others with Allah in His Divinity or worship), secularists, Communists, atheists and others who are not of the People of the Book? The products are things like tuna and plants such as wheat and rice.

A 5: eating the products and crops produced by Mushrikun and People of the Book is not wrong as long as it is not made from their slaughtered animals. Only what is slaughtered by the People of the Book according to the Shari`ah (Islamic law) is lawful. It is not permissible to eat the slaughtered animals of other non-Muslims.

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Fatwa no. 21046

Q: Some people who own restaurants in the Kingdom are asking about employing some Kafir (non-Muslim) workers in the kitchens, since we cannot be safe from their betrayal.

A 10: eating the food made by Kafir workers that do not contain anything Haram (prohibited) is permissible. The Prophet (peace be upon him) ate food that was prepared by Jews. As for those who are not of

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the People of the Book, they should not slaughter animals by themselves. It is not permissible to bring Kafir workers to Muslim lands, particularly to the Arabian Peninsula, since the Prophet (peace be upon him) ordered to drive them out of it. Moreover, there are enough Muslim workers in Muslim countries.

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The third question of Fatwa no. 7706

Q 3: is it permissible for a Muslim to eat with a Kafir (non-Muslim)?

A 3: If the food that is served is Halal (lawful), it is permissible to eat with a Kafir, especially when necessary, as if he is a guest, and with the intention of calling them to Islam and the like, along with hating them for the sake of Allah (Exalted be He), till they embrace Islam.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

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The third question of Fatwa no. 9522

Q 3: There is a Hadith which reported that a man came to the Messenger (peace be upon him) and said, "There are People of the Book in the land, could we eat from their pots?" The Messenger of Allah (peace be upon him) said: ("Eat from them as Allah (may He be Exalted) says: (The food (slaughtered cattle, eatable animals) of the people of the Scripture (Jews and Christians) is lawful to you)) **who are the People of the Book?**

A 3: First, the Hadith reads as follows: Jabir ibn `Abdullah narrated: (We used to go out for battles with the Messenger of Allah (peace be upon him). We used to take the vessels and beverages of the polytheists (as booties) and use them, but he did not object to them (i.e. us) for doing that (action).) Reported by Ahmad and Abu Dawud. On the authority of Abu Tha`labah: that he said, (I said: O Allah's Messenger! We are living in a land belonging to the People of the Book; can we can eat from their utensils? The Prophet (peace be upon him) said: If you can get utensils other than theirs, do not eat out of theirs, but if you cannot get other than theirs, wash their utensils and eat from them.) Reported by Al-Bukhari and Muslim.

Second, the People of the Book are the Jews and the Christians. Their slaughtered animals are Halal (lawful) for us, unless they pronounce (at the time of the slaughtering of the animal) a name other than Allah's. Allah (Exalted be He) says: (The food (slaughtered cattle, eatable animals) of the people of the Scripture (Jews and Christians) is lawful to you)

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Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 20583

Q 1: Sometimes, we throw out leftovers after eating. We want to know the ruling of the Shari`ah (Islamic law) on this regard. May Allah reward you!

A: It is obligatory for the Muslim to honor the food remains and give them to another human being or animal to eat. Were there no one to take it, it should be placed in a pure place.

May Allah grant us success! May peace and blessings be upon our Prophet, his family, and Companions!

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 3649

Q: a man always invites others to have lunch or coffee after the end of Jumu`ah (Friday) Prayer. He tells the people, "Come and have coffee or lunch."

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As there are too many people in the Jumu`ah Prayer, and it is difficult to invite each of them on his own, the host announces in the Masjid (mosque), "Come and have coffee." Please advise whether there is any harm in this.

A: If the situation is as you have mentioned, there will be no harm in doing this, especially that it is a call for hospitality to people; it is also one of the noble manners that are desirable in Shari`ah (Islamic law). This has nothing to do with announcing a lost object in the Masjid, which is prohibited.

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Member	Chairman
`Abdullah ibn Qa`ud	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 4900

Q 2: One of the attendants of the Masjid (mosque) claims to have knowledge of religion and, thus, gives Fatwas of his own and causes confusion among the Muslims by sorting Halal (lawful) and Haram (prohibited) according to his own opinions. He also says that he does not acknowledge Tafsir (exegesis of the meanings of the Qur'an), claiming that what Allah states in the Qur'an is very clear and needs no referral to all books of Tafsir. An example of his Fatwas is claiming that it is Haram to change one's clothes inside the Masjid. When we asked him about his evidence, he cited the following Ayah (Qur'anic verse),

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﴾O Children of Adam! Take your adornment (by wearing your clean clothes), while praying [and going round (the Tawâf of) the Ka'bah,]﴿ **We told him that the Ayah states nothing about the unlawfulness of changing one's clothes inside the Masjid and referred to the Tafsir, but he said that he does not acknowledge any Tafsir.**

Moreover, we have a hall over the Musalla (a place for Prayer) in the Masjid. Some Muslims offer `Aqiqah (sacrifice for a newborn) and bring it to the Masjid so that its attendants will eat from it. This person says that this is Haram because the Masjid is a place for Salah (Prayer), Dhikr (remembrance of Allah), and Du`a' (supplication). We told him that the Masjid can be a school, a university, a military college, a place for worship and the Muslims' gathering, and where Muslims can settle their disputes as in the case of the Sunnah (whatever is reported from the Prophet). However, he was not convinced and recited the following Ayah, ﴾And the mosques are for Allâh (Alone): so invoke not anyone along with Allâh.﴿ **Thus, this person always causes confusion among the Muslims, especially that he utters such claims after each Salah.**

My question is: Should we prevent this man from entering the Masjid? Would we be sinful if we do? We have spared no effort to convince him but it was all in vain and he even says that he should enjoin good and forbid the evil. Please advise, may Allah reward you with the best!

A: It is not permissible to prevent this person from entering the Masjid. However, you should debate with him in a good manner and support your arguments with evidence, because your aim

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is to cooperate in righteousness and piety and discuss the issues related to Shari`ah (Islamic law) in a good manner and with convincing evidence. Definitely, masjids are built to remember Allah, establish Salah, recite the Quran, etc. They are not built to be a place for gathering around banquets and such events. However, when it is necessary to eat inside the Masjid, on its roofs, or in its rooms, there is no objection to this, but with the condition of preserving the cleanliness of the Masjid from the remnants of food and not disturbing the attendants who perform Salah, recite the Qur'an, and join the Halaqahs (learning circles) with food leftovers.

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Legal Slaughtering and Hunting

Fatwa no. 242

Q: Some single workers bought an animal to eat. One of them mentioned Allah's name Al-Rahman i.e. the Merciful, made Takbir (saying: "Allahu Akbar [Allah is the Greatest]") three times, and slaughtered the animal. Later on, we found out that the larynx was in the part of the neck attached to the rest of the body not to the head. As a result, some of the workers refused to eat from its meat, while others ate. Is it lawful to eat from this animal?

A: Slaughtering should meet four conditions:

Firstly, the slaughterer should be legally responsible and competent for religious commitments, i.e. he should be sane, whether a Muslim, a Jew, or a Christian.

Secondly, regarding the tool, it is permissible to slaughter the animal with any sharp tool except bones and hoofs, because the Prophet (peace be upon him) said, ("If the killing tool causes the blood to gush out, eat (of the slaughtered animal), but do not slaughter with a bone or a hoof.") (Agreed upon by Al-Bukhari and Muslim)

Thirdly, cutting the throat even if at the upper part of the neck, which is the air passage, and cutting

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the gullet, which is the passage of food and drink.

Fourthly, the slaughterer should begin with the name of Allah alone, and nothing can replace it. If he forgets reciting Tasmiyah (saying, "Bismillah [In the Name of Allah]"), the slaughtered animal is lawful; but if he left it on purpose, the slaughtered animal becomes unlawful.

The Committee lists these conditions to make it easier for you to know when the slaughtered animal becomes lawful and when it does not become lawful. Accordingly, it is lawful to eat from the animal in question.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 2236

Q1: What is the right manner of slaughtering animals?

A1: A similar question was sent to the chairmanship, and his Eminence the Mufti Shaykh Muhammad ibn Ibrahim (may Allah be merciful) gave a fully detailed answer that reads:

Questions about the description of the permissible way of slaughtering animals are sent to us. The person who sent this question mentions that he saw practices that do not conform with the teachings of the Qur'an and the Sunnah of His Messenger (peace be upon him). Since this Fatwa addresses everybody, the ordinary and the well-educated people,

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we decided to issue this Fatwa to be a means of explanation for all people to fulfill our duty and advise all Muslims.

Be informed, may Allah grant you success, that you have to know that the permissible way of slaughtering animals has certain conditions and Sunan (commendable acts). We will cite a Hadith and then mention the conditions and Sunan. As for the Hadith, Imam Muslim and As-habu-Sunan (authors of Hadith compilations classified by jurisprudential themes) reported from Shaddad ibn Aws (may Allah be pleased with him) that he said Allah's Messenger (peace be upon him) said: (Verily, Allah has enjoined goodness upon everything; so when you kill, kill in a good way and when you slaughter, slaughter in a good way. So every one of you should sharpen his knife, and let the slaughtered animal die comfortably.) There are four conditions:

The first: the person who slaughters the animal has to be legally competent, that is, he has to be a sensible and discerning person whether a Muslim or of the people of the Scriptures. The basic evidence for this is what is authentically reported in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) from `Umar ibn Al-Khattab (may Allah be pleased with him) that he said to Allah's Messenger (peace be upon him):

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(The reward of deeds depends upon the intentions and every person will have the reward according to what he has intended...) Also it is authentically reported in the Musnad of Imam Ahmad, and the Sunan of Abu Dawud from `Abdullah ibn `Amr ibn Al-`As (may Allah be pleased) with him from the Prophet (peace be upon him) that he said: (Command your children to pray when they become seven years old and beat them for (neglecting) it when they become ten years old; and arrange their beds (to sleep) separately.) So the person at the age of puberty and discernment is considered as a sensible person and legally competent to offer acts of worship. Allah (Exalted be He) says: (The food (slaughtered cattle, eatable animals) of the people of the Scripture (Jews and Christians) is lawful to you) It is authentically reported in (Sahih Al-Bukhari) from Ibn `Abbas (may Allah be pleased with them) that he interpreted the word "the food" as the slaughtered animals of the people of the Scripture.

The second: the tool: It is permissible to slaughter with any tool that slaughters animals and cause their blood to flow out but not with a Sin (tooth) or a Dhufr (nail). The basic rulings in this regard is what Al-Bukhari related in his Sahih: ﴾The Prophet (peace be upon him) said, 'Eat what is slaughtered (with any instrument) that makes blood flow out except what is slaughtered with a tooth or a nail.﴿ .

The third: cutting the throat (the tube through which an animal takes in air) and the esophagus, (the tube through which

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food goes to the animal's stomach), and the two jugular veins. The basic evidence for this is the narration reported in the Sunan of Abu Dawud, ﴾On the authority of Abu Hurayrah (may Allah be pleased with him) who said, 'Allah's Messenger forbade the slaughtering that is similar to that of the devil, i.e. cutting the animal's skin without cutting the jugular veins.﴿ It is known that when something is forbidden, it is unlawful. According to a report in the Sunan of Sa`id ibn Mansur from Ibn `Abbas (may Allah be pleased with them) who said, 'If the blood of a sacrifice is shed and its jugular veins are cut, it is permissible to eat its meat.' A Hadith of good Isnad.

The place of slaughtering is the throat and the larynx between the neck and the chest. It is not permissible to slaughter from another place. This is according the scholar's general consensus: `Umar said, 'Slaughtering is at the larynx and the throat' It is authentically reported in Sunan Al-Daraqutny ﴾from Abu Hurayrah (may Allah be pleased with him) who said, 'Allah's Messenger (peace be upon him) sent Budail ibn Warqa' crying at people in the roads of Mina: Slaughtering animals should be by cutting the larynx and the throat.﴿

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The fourth: mentioning the Name of Allah upon slaughtering the animal saying: In the Name of Allah, and the evidence is Allah's Saying: ﴾Eat not (O believers) of that (meat) on which Allâh's Name has not been pronounced (at the time of the slaughtering of the animal), for sure it is Fisq (a sin and disobedience of Allâh).﴿ Allah (Exalted be He) says: ﴾So eat of that (meat) on which Allâh's Name has been pronounced (while slaughtering the animal)﴿ So Allah (Glorified and Exalted be He) explained either cases and differentiated between the two rulings, but if the person forgot to mention Allah's Name, the meat of his sacrifice is lawful according to the narration of Sa`id ibn Mansur in his Sunan ﴾The Prophet (peace be upon him) said, 'It is Halal (permissable) to eat from a sacrifice slaughtered by a Muslim even if he unintentionally did not mention the Name of Allah.﴿

If one of these conditions is not fulfilled, it is unlawful to eat any of the meat of the sacrifice. The Sunan (commendable acts) of slaughtering are as follows:

1,2 - the instrument should be sharp, and the person who slaughters the animal should press heavily on it while slaughtering the animal. This is according to the Saying of the Prophet (peace be upon him): ﴾You should sharpen your knife, and let the slaughtered animal die comfortably.﴿ .

3, 4 - sharpening the instrument away from the eyes of the animal which will be slaughtered and slaughtering the animal away from the sight of other animals. This is according to what was authentically reported in Musnad Imam

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Ahmad ﴾from `Abdullah ibn `Umar (may Allah be pleased with him) that Allah's Messenger (peace be upon him) ordered them to sharpen the blades and take the animals to be slaughtered away from the sight of other animals.﴿ It is also authentically reported in the books of Al-Tabarani (Al-Mu`jam Al-Kabir) and (Al-Mu`jam Al-Awsat) with trustworthy narrators of those of the two Sahih's narrators. ﴾On the authority of `Abdullah ibn `Abbas (may Allah be pleased with him) who said, "Allah's Messenger (peace be upon him) passed by a man placing his foot on the side of a sheep's neck, sharpening the blade in front of the sheep's eyes, and he said, 'Why have you not done this before then, do you want to kill it two times?"﴿ .

5- turning it towards the Qiblah (direction faced for Prayer towards the Ka`bah), because Allah's Messenger (peace be upon him) never slaughtered a sacrifice or a Hady (sacrificial animal offered by pilgrims) unless he turned it towards the Qiblah. He used to slaughter the camels while standing with their left foot tied and slaughter the sheep and cows while lying down on their left side.

6- delaying breaking its neck and skinning it till its meat becomes cold, that is after the departure of its soul. This is according to the Hadith reported from Abu Hurayrah (may Allah be pleased with him) that Allah's Messenger (peace be upon him) sent Badil ibn Warqa' Al-Khuza`y to walk in the roads of Mina uttering the words:

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﴾Do not hasten in slaughtering the animal.﴿ Related by Al-Daraqutny.

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Fatwa no. 21799

Q: Certain things happen at some sheep slaughterhouses that I hope your Eminence will explain to me and advise those who are in charge of such slaughterhouses if any mistakes are involved.

1. Many animals are slaughtered in front of other animals waiting their turn; what is the ruling on this?

2. some animals are slaughtered by cutting the jugular vein until it reaches the spinal cord in the vertebral column so the animal immediately loses its ability to move. The reason that some slaughterhouses do so is because they like to finish their work quickly. What is the ruling on this?

A: Firstly: The prohibition of dead animals and the permissibility of slaughtered ones:

Allah (Exalted be He) says, ﴿Forbidden to you (for food) are: Al-Maitah (the dead animals - cattle - beast not slaughtered), blood, the flesh of swine, and that on which Allâh's Name has not been mentioned while slaughtering, (that which has been slaughtered as a sacrifice for others than Allâh, or has been slaughtered for idols) and that which has been killed by strangling, or by a violent blow, or by a headlong fall, or by the goring of horns, and that which has been (partly) eaten by a wild animal, unless you are able to slaughter it (before its death)﴾ (Surah Al-Ma'idah 5:3).

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Dead animals are animals that die without being slaughtered in the Shar`y (Islamic legal) way. They are Haram (prohibited) as the previous Ayah (Qur'anic verse) explicitly states. However, certain exceptions were made by the Prophet (peace be upon him) from this prohibition. He (peace be upon him) said, ﴿We are allowed to eat two dead things and two (kinds of) blood. As for the two dead things, they are fish and locust. As for the two bloods, they are liver and spleen.﴾

Animals which are killed by strangling are those which are suffocated directly or which are tied up until they become unbalanced and die. It is Haram (prohibited) to eat from the meat of such animals.

Animals which are killed by violent blows are those which are killed by being beaten with a stick or any other heavy tool.

Animals which are killed by headlong falls are those which are killed by falling from a high place or falling into a hole etc.

Animals which are killed by the goring of horns are animals which die as a result of being butted by other animals.

Animals that have been (partly) eaten by a wild animal are animals that have died after being attacked by a wild animal.

Animals on which Allah's Name has not been mentioned are animals which are slaughtered while mentioning a name other than the Name of Allah on them such as the names of idols and Taghut (false gods) or that the animal is slaughtered for Jinn (creatures created from fire) to avoid their evils or for graves to draw close to the dead.

Secondly: Conditions of Shar`y slaughtering:

Following are the conditions of Shar`y slaughtering that should be met in order for the meat of the animal to be Halal (lawful):

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1. Slaughtering has to be done by the use of any sharp tool except a tooth or a nail. Proof for the foregoing is a Hadith in which the Prophet (peace be upon him) said, ﴾If the killing tool causes blood to gush out, and if Allah's Name is mentioned, eat (of the slaughtered animal). But do not slaughter with a nail or a tooth. If the killing tool kills with its weight and not its edge, then the slaughtered animal will not be lawful.﴿

2. The slaughterer should be competent for religious assignment, i.e. they should be sane and Muslim or one of the people of the Book for Allah (Exalted be He) says, ﴾The food (slaughtered cattle, eatable animals) of the people of the Scripture (Jews and Christians) is lawful to you﴿ "The food" in the previous Ayah (Qur'anic verse) refers to animals which are slaughtered by the people of the Book as authentically narrated by Ibn `Abbas (may Allah be pleased with them both).

3. Cutting the gullet, which is the passage of food, the throat which is the passage of air, and the two jugular veins where blood runs by the two sides of the neck. Proof for the foregoing is the Hadith in which the Prophet (peace be upon him) said, ﴾If the killing tool causes blood to gush out, and if Allah's Name is mentioned, eat (of the slaughtered animal).﴿ The place of slaughtering is the throat for all animals other than camels and the upper part of the chest regarding camels.

4. Mentioning the Name of Allah upon slaughtering the animal saying: "Bismillah" (In the Name of Allah). Proof for this is Allah's saying, ﴾So eat of that (meat) on which Allâh's Name has been pronounced (while slaughtering the animal)﴿ until He (Exalted be He) says,

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﴾Eat not (O believers) of that (meat) on which Allâh's Name has not been pronounced (at the time of the slaughtering of the animal)﴿ Thus, if a person abandons mentioning the Name of Allah deliberately upon slaughtering the animal, such an animal will not be Halal but if someone forgets to do so; the animal that they slaughter will be considered Halal. The foregoing is proven by a Hadith in which the Prophet (peace be upon him) said, ﴾It is still Halal to eat from a sacrifice slaughtered by a Muslim even if he does not mention the name of Allah, as long as he does not drop it on purpose.﴿ (Related by Sa`id ibn Mansur in his Sunan 'Book of Hadith compilation').

Thirdly: Sunnahs (commendable acts) of slaughtering:

1. Sharpening the tool which is used for slaughtering and comforting the animal. The Prophet (peace be upon him) said, ﴾Verily Allah has enjoined goodness to everything; so when you kill, kill in a good way and when you slaughter, slaughter in a good way. So every one of you should sharpen his knife, and let the slaughtered animal die comfortably.﴿

2. That the slaughterer presses heavily on the slaughtering tool according to the saying of the Prophet (peace be upon him), ﴾... and let the slaughtered animal die comfortably.﴿

3. Not to sharpen the slaughtering tool in front of the animal as the Prophet (peace be upon him) instructed.

4. Not to slaughter an animal in front of the others lest animals should feel pain.

5. Turning the animal to be slaughtered towards the Qiblah (direction faced for Prayer towards the Ka`bah) for the Prophet (peace be upon him), ﴾Never slaughter an animal or a Hady (sacrificial

animal offered by pilgrims) unless it is turned towards the Qiblah. He (peace be upon him) used to slaughter camels while standing with their front left foot

tied.❩ This is in conformity with Allah's saying, ❨So mention the Name of Allâh over them when they are drawn up in lines (for sacrifice).❩ However, the Prophet (peace be upon him) used to slaughter sheep and cows while they were lying down on their left sides.

6. Delaying separating the neck of the slaughtered animal and skinning it until its meat cools off i.e. until its soul is detached completely from its body. This is because it is narrated by Abu Hurayrah (may Allah be pleased with him) who said, ❨Allah's Messenger (peace be upon him) sent Badil ibn Warqa' Al-Khuza`y on an Awraq (of black color interpenetrated by some whiteness) camel in the roads of Mina and announced certain things amongst which: 'Do not hasten in slaughtering the animal.'❩ (Related by Al-Daraqutny).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

The first and second questions of Fatwa no. 949

Q1: What is the ruling on eating the meat that is found in Muslim countries, whether it is from sacrifices slaughtered by Muslims or from imported meat?

A: The rule is that the Muslim should be taken as doing what is right unless the opposite is proved. Consequently, the animals a Muslim slaughters

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are considered to be conforming to the Shari`ah in terms of mentioning Allah's Name upon them when being slaughtered and the manner in which they are slaughtered, and hence are lawful to eat. (In the Hadith that is reported from `Aishah (may Allah be pleased with her) that some people said, 'O Messenger of Allah, 'Some people come to us with meat which we do not know if Allah's Name was mentioned upon slaughtering them or not. He said, 'You mention Allah's Name then eat from it.' She (`Aishah) said, 'They were new converts.') Related by Al-Bukhari, Al-Nasa`y, and Ibn Majah.

As regards eating meat imported from non-Muslim countries, if they were slaughtered by Muslims, the ruling about them is as mentioned above. If they were slaughtered by the people of the Scriptures like the Jews and the Christians who are known not to kill animals by electrocution, it is permissible to eat from the meat of their sacrifices. However, if they are known to kill animals by suffocation or electrocution, it is not permissible to eat the meat of their sacrifices; because it will be the meat of dead animals. If the meat was from sacrifices that are slaughtered by non-Muslims who are communists, atheists, Arab polytheists, or the like, it is not permissible for a Muslim to eat such meat. May Allah grant us success!

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`Abdullah ibn Sulayman Ibn Mani`	`Abdullah ibn `Abdul-Rahman ibn Ghudayyan	`Abdul-Razzaq `Afify

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Q 2: What is the ruling on eating from the meat of animals which are electrically stunned then slaughtered immediately?

A: If such animals are slaughtered immediately after being electrically stunned while they are still alive, it will be permissible to eat them. However, if they are slaughtered after they die, it will be impermissible to eat them. So the ruling on the animals in question is the same as ruling on Al-Mawqudhah (animals killed by a violent blow). Allah (Exalted be He) prohibited Al-Mawqudhah unless it is slaughtered before its death provided that there is an indication to show so until the end of the slaughtering process. Such an indication may be a hand or a leg movement or blood flow etc. Allah (Exalted be He) says, ﴿Forbidden to you (for food) are: Al-Maitah (the dead animals - cattle - beast not slaughtered), blood, the flesh of swine, and that on which Allâh's Name has not been mentioned while slaughtering, (that which has been slaughtered as a sacrifice for others than Allâh, or has been slaughtered for idols) and that which has been killed by strangling, or by a violent blow, or by a headlong fall, or by the goring of horns, and that which has been (partly) eaten by a wild animal, unless you are able to slaughter it (before its death)﴾ Allah thus permits eating animals which are subjected to damages only when they are slaughtered before they die.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 9522

Q 2: Concerning the Hadith in which some people asked the Messenger of Allah (peace be upon him) about meat slaughtered by some Bedouins without knowing how it was slaughtered, and the Messenger's reply was that they should mention the Name of Allah first (say Basmalah) before eating it. We would like to know the legal ruling in this regard.

A: Firstly, the wording of the Hadith is as follows: (On the authority of `Aishah (may Allah be pleased with her) that some people brought us some meat, and we do not know whether they mentioned the Name of Allah over it or not. The Prophet (peace be upon him) said, "Say the Name of Allah over it and then eat." She said, "They were new in Islam.") Related by Al-Bukhari, Al-Nasa'y and Ibn Majah.

Secondly, the Hadith indicates that if the Muslim slaughters a sacrificial animal, it will be supposed that he has mentioned the Name of Allah over it, even if he was new in Islam, out of thinking well of him. Based upon this, it is permissible for others to eat from his slaughtered animal without the need to know whether he slaughtered it lawfully or not, rather he should only say the Name of Allah over it when eating as prescribed by Shar` (Islamic Law).

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 9417

Q 2: The process of slaughtering animals in Egypt runs mostly as follows: Butchers send animals to slaughterhouses where they are slaughtered then sent back to butchers to be sold. We are not sure whether the name of Allah is mentioned on the slaughtered animals. Likewise, we do not know whether butchers who do the slaughtering perform Salah (Prayer). We do not know whether they swear at Din (religion). Is it thus Wajib (obligatory) on us to try to find out about all the foregoing? It may be worth mentioning that it is a widespread practice that a person who performs Salah swears at Din once they are outraged.

Please provide us with a simple answer for all the points mentioned above. Verily, Allah Alone is the One Who grants guidance.

A: The original ruling regarding animals which are slaughtered by Muslims is that it is permissible to eat from their meat. Such meat will be considered Haram (prohibited) only if an authentic proof indicates so. Such a proof may be Riddah (apostasy) of the butchers who slaughter such animals or that they deliberately abandon mentioning the name of Allah on the slaughtered animals.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Deputy Chairman	Chairman
`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 8431

Q 1: What is the ruling on an animal slaughtered by someone who is suspected to follow a certain sect and who most likely abandons Prayer (Salah) even though out of laziness? Is it obligatory to make sure the person who undertakes the slaughtering prays?

A: The basic ruling is that animals slaughtered by Muslims are permissible to eat. Such meat will only be considered unlawful if a person is certain, or almost certain, that the person who slaughters the animal has committed an act of Riddah (apostasy) like abandoning Salah while denying its obligation, according to the consensus of scholars, or intentionally abandoning it out of laziness, according to the soundest opinion of scholars.

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The third question of Fatwa no. 7533

Q 3: What is the ruling on eating the meat of an animal slaughtered by a person we are not sure about the soundness of their `Aqidah (creed)? Nowadays truth is mingled with falsehood! Many people commit Shirk (associating others with Allah in His Divinity or worship) and Kufr (disbelief) when they abandon Prayer (Salah), slaughter or make vows to people other than Allah, mock at and oppose true Muslims who abide by Shari`ah (Islamic law), deride the laws of Allah, swear at their destiny, give preference to their wealth, titles, and clothing over offering `Ibadah (worship) to Allah, insult Din (religion) etc. Animals are slaughtered in a big slaughterhouse where slaughtering is done manually not by electric machines. Nevertheless, we do not know the condition of the butcher who does the slaughtering because the latter sells the meat to other butchers who have shops where we buy the meat from. Thus, people who do the slaughtering may be Muslims or not i.e. they may be committing Shirk or Kufr while we do not know as we are ignorant of their personality and `Aqidah; what do we do then? Should we eat from such meat or abandon it as to avoid doubtful matters? It may be worth mentioning that this is nearly the only way through which animals are slaughtered in our country. However, if an animal is slaughtered by a specific person who is apparently Muslim that performs Salah, we do not see them slaughtering or making any vows to anyone other than Allah, no sign of Shirk is seen on them, and they do not insult Din; will it be permissible for us to eat from the meat of such animals as long as we do not see any sign of Kufr on the slaughterer or do we have to verify the soundness of their practice of Din before we eat from the animals which are slaughtered by them?

A: If a person is apparently Muslim,

animals which are slaughtered by them will be considered Halal (lawful) even if you are ignorant of the condition of the slaughterer regarding Bid`ahs (innovations in religion) for Muslims have to trust each other. However, if it becomes clear that such a person slaughters for Jinn (creatures created from fire) or the deceased, that they deliberately abandon Salah, or that they commit any of the deeds which render their perpetrators Kafirs (disbelievers); the meat of the animals which are slaughtered by them will be considered unlawful.

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Permanent Committee for Scholarly Research and Ifta'

The first question of Fatwa no. 9638

Q 9: One of our relatives performs Salah (Prayer) whenever he visits us though at some other times he misses Salah but says that he makes it up. Nevertheless, when this relative slaughters an animal, some of his friends abstain from eating from its meat, claiming that it is not permissible. Our relative consequently got angry with them, and the two sides became alienated from each other. Our relative exclaims, "Animals which are slaughtered by the Jews are Halal (lawful), how come then you consider the animals that I slaughter Haram (prohibited) while I perform Salah, observe Sawm (Fast), and do not deny any of the obligations of Islam?" Our question is: Is it permissible to eat from the animals he or anyone in the same state slaughters? Is it permissible to maintain ties and eat with him?

A: If the reality is as you mentioned, that your relative performs Salah and makes up what he misses from it,

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it will be permissible to eat from the animals he slaughters and to have ties and eat with him.

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The second question of Fatwa No. 20770

Q2: My father is mute and it is he who slaughters the Ud-hiyah (sacrificial animal offered by non-pilgrims) for us. Should I mention the Name of Allah before he slaughters the Ud-hiyah instead of him?

A : a mute person should mention the Name of allah upon slaughtering an animal as much as he can; mere intention is sufficient for him along with expressing it in sign language. It is not sufficient for him that another person mentions Allah's Name instead of him.

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The first question of Fatwa no. 17363

Q 1: Is it permissible for a blind person to slaughter a chicken or sheep, for example? Please, support your answer with evidence.

A: According to the soundest opinion of scholars, if a blind person masters slaughtering and is certain that

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they slaughter according to Shari`ah (Islamic law), it is permissible for them to slaughter. This is based on the general evidence permitting all Muslims without an exception who master slaughtering to carry it out.

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The first question of Fatwa no. 16019

Q 1: My brother performs Salah (Prayer), observes Sawm (Fast), and does not believe in the Awliya' (pious people), but he does not grow his beard and befriends some people who do not observe Salah. Is it permissible for me to eat from his sacrificial animal?

A: It is Haram (prohibited) to shave one's beard, because the Messenger (peace be upon him) ordered Muslims to let their beards grow. Thus, if he shaves it, he will be disobeying the Messenger (peace be upon him). Also, shaving one's beard involves imitation of disbelievers and Muslims have been prohibited from imitating them in addition to other prohibitions. Moreover, it is Haram to befriend disobedient people and not reject their deeds. However, if someone shaves his beard, it will not be Haram to eat from his sacrificial animal, because this does not take him out of Islam, and the same goes for befriending disobedient people.

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The first and second questions of Fatwa no. 13477

Q 1: What is the ruling on a person slaughtering animals although he has not been circumcised? Is it permissible for other circumcised Muslims to eat from the animals slaughtered by this person?

A: It is permissible to eat from an animal slaughtered by an uncircumcised person, provided that he is a Muslim or from the People of the Book.

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\`Abdullah ibn Ghudayyan	\`Abdul-Razzaq \`Afify	\`Abdul- \`Aziz ibn \`Abdullah ibn Baz

Q 2: what is the ruling if the head of a chicken, for example, is cut off while a Muslim is slaughtering it with a sharp knife? Is it permissible to eat the meat of this chicken?

A: The correct method of slaughtering is to sever the throat and the carotid arteries. The animal being slaughtered must be left while the blood flows out and the animal is cold. However, if the head is cut off due to the sharpness of the knife, there is nothing wrong with eating the meat.

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Fatwa no. 6129

Q: Is it permissible for a person who is Junub (in a state of major ritual impurity) to slaughter animals such as chicken? Is Wudu' (ablution) invalidated if the hands are dyed with henna for men and women?

A: Firstly, it is permissible for a person who is Junub to slaughter animals, whether chicken or anything else. There is no harm in this, In sha'a-Allah (if Allah wills).

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Secondly, wudu' of someone whose hands are dyed with henna is valid, be it a man or a woman.

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The seventh question of Fatwa no. 102

Q 7: Is it permissible for a woman to slaughter an animal by herself?

A: The basic rule concerning the rulings of Shari`ah (Islamic law) is that they address both men and women, unless there is evidence that they particularly address one of them. Slaughtering has joint rulings; and we do not know of any evidence that makes slaughtering particular for men. The general evidence showing the permissibility of slaughtering addresses both men and women.

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`Abdullah ibn Mani`	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	Ibrahim ibn Muhammad Al Al-Shaykh

The first question of Fatwa no. 1393

Q 1: Is it permissible for a woman to slaughter an animal when there is no necessity for this?

A: It is permissible for a woman to slaughter an animal if she is a Muslim or from the People of the Book, on account of the generality of evidence on this. There is no specific Nas (Islamic text from the Qur'an or the Sunnah) that excludes women from this generality. ﴾Ibn Ka'b ibn Malik narrated on the authority of his father: We had some sheep which used to graze at Sal` Mount. One of our slave girls saw a sheep dying and she broke a stone and slaughtered the sheep with it. My father said to the people, "Do not eat it until I ask the Prophet (peace be upon him) about it (or until I send somebody to ask the Prophet (peace be upon him))." So, he asked or sent somebody to ask the Prophet (peace be upon him), and the Prophet (peace be upon him) permitted him to eat it.﴿ (Related by Al-Bukhari) The Prophet's commandment for them to eat the sheep even though it had been slaughtered by a woman is evidence of the permissibility of women slaughtering animals, for had it not been permissible, the Prophet (peace be upon him) would have pointed this out. According to Ijma` (consensus of scholars), the Prophet (peace be upon him) would not delay clarification beyond the time of necessity.

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Fatwa no. 3628

Q: Chickens are fed with different things, such as flour and the flesh of dead animals that may include swine flesh.

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Is it Halal (lawful) or Haram (prohibited) to eat these chickens? If it is Haram, what about their eggs?

A: In connection to what you have mentioned, there is disagreement among the scholars about eating their meat and eggs. Malik and a group of scholars said that it is Mubah (permissible) to eat their meat and eggs, because impure foods become purified when they are turned into meat and eggs. Some other scholars, among whom were Al-Thawry, Al-Shafi`y, and Ahmad, prohibited eating their meat and eggs or drinking their milk unless they are then fed with purified food for at least three days. It was said that if most of their food is filthy, they will be considered Jallalah (domesticated animals fed on impurities) and thus must not be eaten. On the other hand, if most of their food is pure, it will be permissible to eat them. Another group of scholars prohibited eating them, taking as evidence the following Hadith related by Ahmad, Abu Dawud, Al-Nasa'y, and Al-Tirmidhy: ﴿On the authority of Ibn `Abbas (may Allah be pleased with them) who narrated that the Messenger of Allah (peace be upon him) prohibited drinking the milk of Jallalah.﴾ The Hadith was ranked as Sahih (authentic) by Al-Tirmidhy and Ibn Daqiq Al-`Id. It was also related by Abu Dawud, Al-Tirmidhy, and Ibn Majah ﴿on the authority of Ibn `Umar (may Allah be pleased with them) that the Messenger of Allah (peace be upon him) prohibited eating Jallalah and drinking its milk.﴾ The preponderant opinion is the detailed second opinion.

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The second question of Fatwa no. 2309

Q 2: Is it permissible for a man to eat the meat of animals slaughtered by women?

A: Yes, it is permissible for a Muslim man to eat the meat of animals slaughtered by women, provided that the animals are lawful to eat, based on the basic ruling of the permissibility of food. It is also related by Al-Bukhari (may Allah be merciful with him) ("on the authority of Ka`b ibn Malik (may Allah be pleased with him) that a woman once slaughtered a sheep with a stone. The Prophet (peace be upon him) was asked about that and he permitted eating from it.")

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Fatwa no. 2685

Q: I am a Sudanese who has come to the Kingdom of Saudi Arabia to work. I reside in the southern area of the Kingdom, in the district of Abha Tuhamah. In this district, women slaughter the sheep and men eat from the meat of these sheep. By asking the scholars in this district whether it is permissible for a woman to slaughter, they have all answered that this is allowed, provided that the woman is Muslim and masters the method of slaughtering. Yet, I still have some doubts. I hope Your Eminence will tell me the ruling on the following:

1. Is it permissible for a woman to slaughter an animal, whether it is a sheep or some other animal?

2. Is it permissible for men to eat from the animals slaughtered by a Muslim woman? When is it permissible for a woman to slaughter?

A: It is permissible for a Muslim woman who is sane and discerning to slaughter camels, cows, sheep, and birds, whether there are men who can do so or not, and whether there is necessity for this or not, if she has mastered the method of slaughtering. It is also permissible for men to eat from the animals slaughtered by women. It was authentically reported that a slave girl owned by Ka`b ibn Malik slaughtered a sheep with a stone. Ka`b then asked the Messenger of Allah (peace be upon him) about it, and the Prophet (peace be upon him) permitted it.

The basic rule concerning the rulings of Shari`ah (Islamic law) is that they address men and women alike,

unless there is evidence that they particularly address one of them. Shari`ah includes no evidence that makes slaughtering particular for men, rather they are equal in this regard. You may find it odd, as you have not seen it in your country. It should be noted that it is a familiar act which has been unanimously agreed upon throughout the history of Islam.

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The seventh question of Fatwa no. 8823

Q 7: Is it permissible for a woman to slaughter, whether she is Tahir (ritually pure) or not? What is the ruling if she does so in the presence of a man who can slaughter the animal?

A: It is permissible and Halal (lawful) for a woman to slaughter a sheep, bird, or any animal whose meat is edible, exactly like a man. It is permissible for the Muslim to eat from the animal she slaughters when slaughtering meets its conditions. It makes no difference whether the woman is Tahir, Junub (in a state of major ritual impurity), or menstruating, or whether there is a man who can do this on her behalf.

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The second question of Fatwa no. 15858

Q 2: If someone slaughters an animal according to Shari`ah (Islamic law) but while skinning it finds an embryo inside, is it permissible to eat from it i.e. the slaughtered animal? Please give us your Fatwa (legal opinion issued by a qualified Muslim scholar), and may Allah reward you!

A: the embryo found inside an animal slaughtered according to Shari`ah does not affect the permissibility of eating the animal. In addition, the embryo is also permissible to eat, since it takes the same ruling as the mother.

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Fatwa no. 10522

Q: My sister gave birth to a child but it died immediately. We have camels and sheep at home and it happened that one of the goats died

leaving its baby, so my sister breastfed it for many days. When it grew up, it used to sleep next to her.

I am confused whether to slaughter it or not. Is it permissible to eat from it or sell it? Please advise concerning the ruling on this.

A: There is no harm in slaughtering or selling this animal. The fact that your sister breastfed it and that it used to sleep next to her does not affect the permissibility of disposing of it.

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The first question of Fatwa no. 7975

Q 1: What is the ruling on animals slaughtered with an animal slaughtering machine operated by a worker who pronounces Tasmiyah (saying, "Bismillah [In the Name of Allah]")?

A: If that worker, being a Muslim, Jew or Christian, turns on the slaughtering machine with the intention to slaughter these animals while remembering to pronounce Tasmiyah upon

slaughter and making sure that the machine cuts the animal's windpipe, gullet and two jugular veins, it will be permissible to eat from animals slaughtered this way.

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The first question of Fatwa no. 8149

Q 1: Some people may wash the faces of the animals before slaughtering them in `Eid-ul-Adha (the Festival of the Sacrifice); is this permissible?

A: We do not know any origin in the Shari`ah (Islamic law) for this action.

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The first question of Fatwa no. 2065

Q 1: a car ran over my sheep, breaking its back and legs. I hurried to it and slaughtered it while it was still alive, walking and stumbling. After I slaughtered it and stripped off its skin, a man came to me and said that

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eating from the sheep was Haram (prohibited). Therefore, I threw it away. Please advise.

A: If the reality is as you mentioned, this slaughtered animal is Halal (lawful), for you slaughtered it while it was still alive. Allah (Exalted be He) says: ﴾Forbidden to you (for food) are: Al-Maitah (the dead animals - cattle - beast not slaughtered), blood﴿ up till: ﴾and that which has been (partly) eaten by a wild animal, unless you are able to slaughter it (before its death)﴿

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The second question of Fatwa no. 7713

Q 2: I have heard some Hadith that prohibit slaughtering an animal that is dying from a harmful disease. Is this true?

A: There is nothing wrong with slaughtering an edible animal that is suffering from a disease and eating its meat as long as it is slaughtered according to Shari`ah (Islamic law). Allah (Glorified and Exalted be He) says: ﴾Forbidden to you (for food) are: Al-Maitah (the dead animals - cattle - beast not slaughtered), blood﴿ to His Saying: ﴾and that which has been killed by strangling, or by a violent blow, or by a headlong fall, or by the goring of horns, and that which has been (partly) eaten by a wild animal﴿ Consequently, there is nothing wrong with eating its meat after slaughtering

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provided that no harm is incurred from eating the meat.

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Fatwa no. 11725

Q: I heard some scholars say that it is Haram (prohibited) to slaughter a pregnant sheep. What should I do if the sheep is dying and I have to slaughter it?

A: There is no harm in slaughtering a pregnant sheep when necessary.

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The third question of Fatwa no. 16403

Q 3: Is it permissible for us to slaughter cows in India, although we may be beaten, robbed and killed if we do so?

A: If slaughtering cows or selling their meat in that country exposes a Muslim to danger and severe punishment, it is not permissible to slaughter them or sell their meat

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in this case to avoid harm. Allah (Exalted be He) says: ﴾and do not throw yourselves into destruction (by not spending your wealth in the Cause of Allâh)﴿

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The fourth and ninth questions of Fatwa no. 2922

Q 4: Is it permissible to mention tasmiyah (saying, "Bismillah [In the Name of Allah]") by means of a cassette player while slaughtering?

A: It is not permissible to mention Tasmiyah by means of a cassette player at the time of slaughtering, because this utterance is required on the part of the person who slaughters to make the slaughtered animal Halal (lawful). Also, acts of worship are Tawqifiy (bound by a religious text and not amenable to personal opinion), which entails that they are to be done in the manner stated in the Qur'an and the Sunnah (whatever is reported from the Prophet).

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Q 9: Is it permissible to use the same knife in cutting Halal (lawful) and Haram (prohibited) meat?

A: It is permissible to use a knife in cutting Halal foods, meat or the like, after using it for impure foods, such as the meat of Maytah (carrion/unslaughtered dead animals) or any other food that is not permissible to consume. This is so provided that the knife is washed before using it.

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However, it should be known that it is not permissible to use a knife for a prohibited food, like Haram meat and the like, from the very beginning.

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The second question of Fatwa no. 443

Q 2: Is it permissible - out of necessity - to eat animals slaughtered by the Christians other than pigs or whatever is prohibited in Islam, if they slaughter them using instruments that kill in one strike?

A: the ruling on animals slaughtered by the Christians other than pigs or whatever is prohibited in Islam that is slaughtered with the machines that kill in one strike is elaborately clarified as follows:

The basic ruling regarding the permissibility of eating from the animals slaughtered by the People of the Book is clear in Allah's Statement (Exalted be He): ﴿The food (slaughtered cattle, eatable animals) of the people of the Scripture (Jews and Christians) is lawful to you﴾ Ibn `Abbas (may Allah be pleased with him) interpreted the word "food" as their slaughtered animals. However, it is one of the two existing explanations of the Ayah (Qur'anic verse). Therefore, if any of the People of the Book slaughters an animal and mentions Allah's Name over it, it becomes permissible to consume; otherwise

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it is not permissible. Allah (Exalted be He) says: ﴿Eat not (O believers) of that (meat) on which Allâh's Name has not been pronounced (at the time of the slaughtering of the animal), for sure it is Fisq (a sin and disobedience of Allâh).﴾ In addition, Allah says among the prohibited things: ﴿and that on which Allâh's Name has not been mentioned while slaughtering, (that which has been slaughtered as a sacrifice for others than Allâh﴾ However, if we do not know whether or not Allah's Name has been mentioned over the slaughtered animal, the basic ruling is the permissibility of eating them.

As for the tool used in slaughtering, it can be any sharpened tool except what is excluded by a supporting text. It is authentically reported in the two Sahih (Authentic books of Hadith) of Al-Bukhari and Muslim that the Prophet (peace be upon him) said, ﴿"If the killing tool causes the blood to gush out, eat (of the slaughtered animal), but do not slaughter with a bone or a hoof."﴾ The general meaning of the Hadith renders it permissible to eat from animals slaughtered by any tool, but not a bone or a hoof. The same thing applies for shocking, boiling to death, etc, as all of this falls under the ruling of dead animals. Allah (Exalted be He) says: ﴿Forbidden to you (for food) are: Al-Maitah (the dead animals - cattle - beast not slaughtered)﴾ up till: ﴿and that which has been killed by strangling﴾ As for the spot of cutting, it should be at the larynx and the esophagus, whether the cut occurs above the epiglottis which is the second place in the larynx or under it. Therefore, if the slaughterer cuts the two jugular veins with the larynx

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and esophagus, this is a more efficient manner of slaughtering.

In relation to the issue of necessity you refer to, sometimes it allows doing prohibited things, but not what is excluded by evidence. Kufr (disbelief), Zina (premarital sexual intercourse and/or adultery), and killing an inviolable person with no right do not become permissible due to necessity. The only case in which eating prohibited meat becomes permissible is when refraining from eating it will probably lead to the person's death. Allah (Exalted be He) says: ﴾He has forbidden you only Al-Maitah (meat of a dead animal), blood, the flesh of swine, and any animal which is slaughtered as a sacrifice for others than Allâh (or has been slaughtered for idols or on which Allâh's Name has not been mentioned while slaughtering). But if one is forced by necessity, without wilful disobedience, and not transgressing, - then, Allâh is Oft-Forgiving, Most Merciful.﴿ (Surah Al-Baqarah, 2:173) In such a case, a Muslim should only eat what barely keeps them alive, given that there is no other food available. Allah says: ﴾without wilful disobedience nor transgressing due limits﴿ Al-Qurtuby commented on this Ayah saying, "The meaning is explained by Qatadah, Al-Hasan, Al-Rabi`, Ibn Zayd and `Ikrimah when they said: without willful disobedience by eating beyond their need or transgressing due limits by having an alternative and yet eating from them." Al-Suddy said, "Without willful disobedience by enjoying the meat or transgressing due limits by eating till becoming full." Mujahid, Ibn Jubayr and others said, "Without willful disobedience to Muslims or transgressing them. Accordingly, highway robberies, outlaws, those who sever the ties of kinship, attack

Muslims and commit other similar acts fall under the ruling of willful disobedience and transgression."

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 784

Q 2: What is the ruling on the meat of animals slaughtered in non-Muslim countries? Is it Halal (lawful) or Haram (prohibited) to eat it, especially that they do not say Tasmiyah (saying, "Bismillah [In the Name of Allah]") when slaughtering animals? Moreover, the way they slaughter the animals is different from ours, as they shoot the animal in the head until it loses consciousness, and then they slaughter it.

A: If the way of slaughtering mentioned in the question is true; that they shoot the animal in the head to let it lose consciousness then slaughter it, this animal takes the ruling of Maytah (carrion/unslaughtered dead animals) if it is slaughtered after its death. Consequently, it is not permissible for Muslims to eat it even if they say Tasmiyah over it. However, if they slaughter it while it is still alive and shows signs of life, such as the movement of some parts of its body or even the slow flowing of blood after slaughtering, and Tasmiyah is mentioned over it or it is forgotten, the slaughtered animal in this case becomes

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Halal. However, if Tasmiyah is deliberately neglected, it is not permissible to eat the slaughtered animal. This is according to the most correct opinion of the scholars. Allah (Exalted be He) says: ﴾Forbidden to you (for food) are: Al-Maitah (the dead animals - cattle - beast not slaughtered), blood, the flesh of swine, and that on which Allâh's Name has not been mentioned while slaughtering, (that which has been slaughtered as a sacrifice for others than Allâh, or has been slaughtered for idols) and that which has been killed by strangling, or by a violent blow, or by a headlong fall, or by the goring of horns, and that which has been (partly) eaten by a wild animal, unless you are able to slaughter it (before its death)﴿ The animal that has been shot in the head with a special bullet to make it lose consciousness takes the ruling of an animal that died because of a violent blow. However, if it is still alive, it can be slaughtered, as Allah (Exalted be He) says: ﴾So eat of that (meat) on which Allâh's Name has been pronounced (while slaughtering the animal)﴿ Allah (Exalted be He) also says: ﴾Eat not (O believers) of that (meat) on which Allâh's Name has not been pronounced (at the time of the slaughtering of the animal), for sure it is Fisq (a sin and disobedience of Allâh).﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 1583

Q 2: Is it true that eating the food and slaughtered animals of the People of the Book nowadays is Haram (prohibited), as they have deviated from their old guidance?

A: It is permissible to eat from the slaughtered animals of the People of the Book, namely the Jews and the Christians, who

mention the Name of Allah when slaughtering and meet the other well-known conditions of slaughtering. Allah (Exalted be He) says: ﴾Made lawful to you this day are At-Tayyibât [all kinds of Halâl (lawful) foods, which Allâh has made lawful (meat of slaughtered eatable animals, milk products, fats, vegetables and fruits)]. The food (slaughtered cattle, eatable animals) of the people of the Scripture (Jews and Christians) is lawful to you and yours is lawful to them.﴿ However, if they mention another name, such and `Uzayr or Al-Masih, other than the Name of Allah when slaughtering, or they kill the animal by strangling it or by electrically shocking it, it is not permissible to eat it.

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The fifth question of Fatwa no. 1997

Q 5: Is it permissible for Muslims in Europe to eat the flesh of dead animals? It is worth mentioning that we can buy chickens, rabbits, and sheep and slaughter them.

A: If the reality is as you have mentioned that the meat you have in Europe of chickens, rabbits, sheep and others are not slaughtered and are dead,

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it will not be permissible for Muslims to eat them except in cases of necessity which render eating carrion permissible. Since you have mentioned that you can slaughter the animals you need according to Shari`ah (Islamic law), do this and avoid eating the flesh of dead animals, for they are impurities.

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Fatwa no. 1833

Q: Do Christian sects of today fall under the category of the People of the Book whose women are lawful in marriage for Muslims?

A: Allah (Glorified and Exalted be He) has made lawful to Muslims the food of the People of the Book whether they be Jews or Christians. Allah has also made it lawful for Muslims to marry chaste women of the People of the book. In this respect, Allah (Glorified be He) says: ﴾Made lawful to you this day are At-Tayyibât [all kinds of Halâl (lawful) foods, which Allâh has made lawful (meat of slaughtered eatable animals, milk products, fats, vegetables and fruits)]. The food (slaughtered cattle, eatable animals) of the people of the Scripture (Jews and Christians) is lawful to you and yours is lawful to them. (Lawful to you in marriage) are chaste women from the believers and chaste women from those who were given the Scripture (Jews and Christians) before your time﴿

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Marrying women from among the People of the book is allowed despite the fact that both the Jews and Christians hold such erroneous beliefs as stated in the Ayah (Qur'anic verse): ﴾And the Jews say: 'Uzair (Ezra) is the son of Allâh, and the Christians say: Messiah is the son of Allâh. That is their saying with their mouths, resembling the saying of those who disbelieved aforetime. Allâh's Curse be on them, how they are deluded away from the truth!﴿ The ruling applies to all categories of Jews and Christians whether those who continued to follow Judaism or Christianity at the time the Qur'an was revealed, or those Jews and Christians of today. This is based on the fact that the rulings of Shari`ah (Islamic Law) are general unless there exists something to specify them. Since there exists no such specification regarding the case in question, it is lawful for Muslims to marry chaste women from among the People of the Book. A group of the Prophet's Sahabah (Companions) (may Allah be pleased with them) are reported to have married women from among the People of the Book. Such marriages are preferable at a time when Islam prevails over all other religions and when Muslim husbands are likely to attract the hearts of their wives and children to Islam. However, it is preferable for a Muslim to marry a woman who will be a source of benefit to him in terms of his religion. This is in compliance with the Hadith in which the Prophet (peace be upon him) said, ﴾"Choose one who is pious, and your hands will be covered in dust (i.e. you will have the source of all goodness)."﴿ A Muslim should avoid marrying women whom he suspects will be a source of harm and threat to his religion such as the present-day women of the People of the Book who are most likely to

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passively affect their Muslim husbands and children.

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The third question of Fatwa no. 2340

Q 3: We live in a country that is governed by Christian people. When we visit some of its officials, they present us some types of foods that are Halal (lawful) in Islam, but served in their dishes. Also, local restaurants serve food in these dishes. What is the ruling on eating these foods?

A: It is permissible for a Muslim to eat from the slaughtered animals of the People of the Book, namely the Jews and the Christians, if they mention the Name of Allah when slaughtering, or if we do not know whether they have mentioned the Name of Allah or not. This is so provided that such slaughtered animals are made lawful for us. It is permissible to eat their food or eat our food served in their dishes. This is according to the most correct opinion of scholars. Jabir ibn `Abdullah (may Allah be pleased with him) said: ﴾"We used to go out for battles with the Messenger of Allah (peace be upon him) and take the vessels and water skins of the Mushriks (those who associate others with Allah in His Divinity or worship) (as booties) and use them, and the Prophet (peace be upon him) did not blame us for that (action)."﴿

Also, `Abdullah ibn Mughaffal (may Allah be pleased with him) said: ﴾"I found a sack of butter on the day of (the Battle of) Khaybar and held it fast. As I swore not to give anyone any of it,

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I turned back to see the Prophet (peace be upon him) smiling."﴿ (Related by Al-Bukhari and Muslim) Moreover, ﴾a Jew invited the Prophet (peace be upon him) to eat bread and rancid butter and he (the Prophet) ate from it.﴿ (Related by Ahmad and Abu Dawud) This is generally supported by what Allah (Exalted be He) says: ﴾The food (slaughtered cattle, eatable animals) of the people of the Scripture (Jews and Christians) is lawful to you﴿ Nonetheless, a Muslim should be more cautious and avoid eating in their dishes, particularly when there is no need or necessity for that. ﴾This is because Abu Tha`labah (may Allah be pleased with him) told the Prophet (peace be upon him) that they might be in a land belonging to the People of the Book, and asked him if they could use their dishes when eating. The Prophet (peace be upon him) said: "Do not eat in their dishes unless there is no other alternative. In this case, you should first wash them and then have food in them."﴿ (Related by Al-Bukhari and Muslim)

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The third question of Fatwa no. 2393

Q 3: If one of the People of the Book slaughters a sheep in the same way as Muslims, but without mentioning Allah's Name over it, because they believe in the Trinity will it be permissible to eat from this slaughtered animal?

A: If one of the People of the Book slaughtered an animal and we know that he mentioned the Name of Allah while slaughtering, it will be permissible to eat from its meat. This comes under the generality of Allah's saying: ﴾The food (slaughtered cattle, eatable animals) of the people of the Scripture (Jews and Christians) is lawful to you﴿ And if we know that he mentioned any name other than the Name of Allah, it will not be permissible to eat from it, because this comes under the generality of Allah's saying: ﴾Eat not (O believers) of that (meat) on which Allâh's Name has not been pronounced (at the time of the slaughtering of the animal), for sure it is Fisq (a sin and disobedience of Allâh).﴿ and His saying: ﴾on which Allâh's Name has not been mentioned while slaughtering).﴿ However, if we are unaware whether he mentioned the Name of Allah while slaughtering or not, it becomes permissible to eat from it, because the basic rule is the permissibility of their slaughtered animals according to the generality of Allah's saying: ﴾The food (slaughtered cattle, eatable animals) of the people of the Scripture (Jews and Christians) is lawful to you﴿

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The second question of Fatwa no. 2690

Q 2: Allah (Exalted be He) has made the food (slaughtered cattle, eatable animals) of the People of the Book lawful for Muslims. Please explain this bearing in mind that the way the People of the Book slaughter animals is not Shar`y (Islamically lawful). May Allah grant you success, and reward you!

A: If anyone is certain that slaughtering, whether done by Muslims or the People of the Book, is not carried out according to Shari`ah (Islamic law), for example by mentioning other than the Name of Allah when slaughtering or killing the animal by strangling it or electrically shocking it, they are not allowed to eat it.

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The second question of Fatwa no. 2882

Q 2: Is it permissible for a Muslim to eat the food of the People of the Book and the Mushriks (those who associate others with Allah in His Divinity or worship), which is prepared on their feasts, or to accept their gifts

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on their feasts?

A: It is not permissible for a Muslim to eat the food of Jews, Christians, and the Mushriks prepared on their feasts. It is also not permissible for Muslims to accept their gifts on their feasts, for this includes honoring them and cooperating with them in observing their rituals, promoting their Bid`ahs (innovations in religion), and sharing their happiness on the occasion of their feasts. This may lead to adopting their feasts or at least to exchanging invitations for food and exchanging presents during each other's feasts. This could lead to Fitnah (temptation) and Bid`ahs. It was authentically reported that the Prophet (peace be upon him) said: ❨"Anyone who innovates things in our affairs for which there is no valid (reason) (commits sin) and these are to be rejected."❩ It is also not permissible to give them presents on their feasts.

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The first question of Fatwa no. 3262

Q 1: A Christian colleague may invite me to his house to have a meal. Is it permissible for me to eat the food served to me, if there is nothing unlawful about this food?

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A: Yes, it is permissible for you to eat the food that is served to you by your Christian colleague, whether in his house or elsewhere, as long as you are sure that the food is not Haram (prohibited) in itself or you do not know how it is made. This is because the basic rule is permissibility until there is evidence to the contrary. Being a Christian does not mean that it is forbidden to eat his food, because Allah (Exalted be He) has made the food of the People of the Book lawful for us.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 3317

Q: We hope Your Eminence would point out to us the ruling on imported chickens, Kraft cheese, canned meat and butter. We hear that some brands of soap, such as Camay and Lux, are made from lard. Is it permissible to wash hands with them and trade in them? Many people are in doubt; some say that if they had been Haram (prohibited), they would not have been accessible in Islamic countries.

A: The basic rule concerning the slaughtered animals of the Muslims and the People of the Book is that they are permissible,

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unless there is evidence to show that they are Haram. The fact that the People of the Book, namely the Jews and the Christians, have distorted the Books revealed by Allah to them or worshipped other than Allah is not a reason to exclude them from being the present day People of the Book, as they were at the time of the Prophet (peace be upon him) while the Qur'an was being revealed. Allah (Exalted be He) has called them the People of the Book and has made their slaughtered animals lawful for us in Surah (Qur'anic chapter) Al-Ma'idah where He (Exalted be He) makes mention of their distortion of their Books, their disobedience, and their revilement of Him. The Jews have said, "Allah's Hand is tied up (i.e. He does not give and spend of His Bounty)." They have also disbelieved in Allah and His Messengers, and worshipped other than Allah (Exalted be He). The Christians have said, "Allah is the third of the three (in a Trinity)" and "The Masih (Jesus) is the son of Allah." The Jews have said, "`Uzayr (Ezra) is the son of Allah." Such beliefs did not remove their status of being the People of the Book at the time of the revelation of the Qur'an. Therefore, it does not remove their status of being the People of the Book today.

The basic rule concerning products is permissibility, whether they are manufactured such as cheese, soap, and butter, or unmanufactured, unless there is a proof to the contrary. The news about the slaughtered animals and manufactured products imported to the Kingdom of Saudi Arabia from non-Muslim countries is still doubtful. The Minister of Commerce in the Kingdom of Saudi Arabia still denies such rumors that claim that canned food and imported meat are not slaughtered according to the Shari`ah (Islamic law) and that cheese like Kraft and others

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are mixed with lard or dead animals that make them unlawful.

Therefore, such rumors are not enough to make these imports Haram. However, it is unlawful for Muslims to eat the meat that is imported from Communist countries and other countries whose people are neither Muslims nor from the People of the Book, because their animals are dead not slaughtered.

Nevertheless, anyone who is doubtful about these imports should not use them out of precaution according to the Hadith, "Leave that which makes you doubtful for that which does not make you doubtful."

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

The first question of Fatwa no. 4159

Q 1: What is the ruling on eating canned meat imported from non-Muslim countries? The Prophet (peace be upon him) said: ❨"What is Halal (lawful) is evident and what is Haram (prohibited) is evident, and in between them are doubtful things which many people do not know. So anyone who guards against doubtful things keeps their religion and honor blameless; and anyone who indulges in doubtful things in fact indulges in what is Haram."❩ **Also, the following Hadith was related by Abu Dawud and Al-Tirmidhy, who ranked it as Hasan (good) in his book entitled "Jami` Al-Tirmidhy", on the authority of Simak ibn Harb who narrated that he heard Qabisah**

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ibn Halb saying that his father ❨asked the Prophet (peace be upon him) about the food of the **Christians** and he (peace be upon him) said, "Do not feel doubtful about the lawfulness of food so that you would not resemble Christianity."❩ **How can we reconcile these two Hadith?**

A: There is no contradiction between the two Hadith. If you know that the Christians have mentioned the Name of Allah when slaughtering their animals, it is Halal food and comes under the first part of the Hadith, which says: "what is Halal is evident". If you know that they have mentioned other than the Name of Allah when slaughtering their animals, it is Haram (prohibited) food and comes under the second part of the Hadith, which says: "what is Haram is evident". If you are ignorant of both cases, you should follow the basic rule which is the lawfulness of their slaughtered animals. As for the food that is not dependant on slaughtering, such as bread, there is no doubt that it is Halal.

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The first question of Fatwa no. 5257

Q 1: Is it Haram (prohibited) to eat imported chicken? There has been much controversy about it. Please advise and clarify the answer, as I read your answer to the same question before but I did not understand it.

A: if the chickens are imported from countries of the People

of the Book, the Jews and the Christians, and slaughtered by them, there will be no harm in eating it. However, if they are imported from other countries, such as communist and Buddhist countries, it will be Haram to eat. If you do not understand anything, you can refer to the scholars in your country.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 3591

Q 2: is it permissible to eat from the slaughtered animals of the People of the Book despite their Shirk (associating others with Allah in His Divinity or worship) and Kufr (disbelief)? Or is it only permissible to eat from the slaughtered animals of those among them who do not associate others with Allah in worship and do not disbelieve in Muhammad (peace be upon him) and his message, but only deny his message and adhere to their religion?

A: It is permissible to eat from the slaughtered animals of the People of the Book, even if they associate Prophet `Isa (peace be upon him) with Allah (Exalted be He) in worship, and completely disbelieve in Muhammad (peace be upon him) and his message to all people including them, because of the generality of the following ayah (Qur'anic verse): ﴿The food (slaughtered cattle, eatable animals) of the people of the Scripture (Jews and Christians) is lawful to you and yours is lawful to them.﴾ Also, at the time when the Qur'an was revealed, they were saying that Allah (Exalted be He) was the third of the three (in a Trinity), worshipped three deities, and some of them absolutely denied the message of Muhammad (peace be upon him),

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yet none of their sects was singled out with the permissibility of its slaughtered animals regardless of the others. Allah (Exalted be He) says: ﴿Surely, they have disbelieved who say: "Allâh is the Messiah [‘Isâ (Jesus)], son of Maryam (Mary)."﴾ Allah (Exalted be He) says: ﴿Surely, disbelievers are those who said: “Allâh is the third of the three (in a Trinity).”﴾ Allah also says: ﴿And the Jews say: “‘Uzair (Ezra) is the son of Allâh”, and the Christians say: “Messiah is the son of Allâh”.﴾

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Fatwa no. 4665

Q: In Egypt, meat is imported from countries embracing Christianity and Judaism. We have heard that such countries do not slaughter animals according to Shari`ah (Islamic law). In addition to this, some people say that the present day Christians have disbelieved in Christianity and in the Injil (Gospel) revealed to them and that most of them have turned into atheists. Some of them, on the other hand, believe in what is called

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the Holy Book, which is a book written by clerics who assembled it from a number of gospels which were existent during the lifetime of the Messenger of Allah (peace be upon him) although it was distorted.

Some people claim that slaughtering animals by machine, even if according to Shari`ah, should be done by a Muslim or a person from the people of the Book. According to the claim mentioned above, there are no people of the Book anymore. They even claim that if we consider that the machine does the slaughtering process without regarding the worker who presses the "on" button, then the slaughtered animal will be considered to be killed as if a knife falls onto a person causing their death.

I hope your Eminence will examine all the parts of this Fatwa request and answer them in detail, because these issues bring many problems to the Muslims and we have been boycotting meat for about a year.

A: Firstly, the Jews and the Christians have disbelieved in many of the principles of Iman (Faith) which were stated in the Tawrah (Torah) and Injil. The Jews have disbelieved in the prophethood of some prophets, such as `Eisa (Jesus) and Muhammad (peace be upon them), used to kill them unjustly, distorted many of the rulings stated in Tawrah, a group of them claim that `Uzayr (Ezra) is the son of Allah, etc. The Christians, on the other hand, claim that Allah is the third of the three (in a Trinity) and that `Eisa is the son of Allah and deny the prophethood of Muhammad

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(peace be upon him), etc. Nevertheless, Allah has named the Jews and the Christians the People of the Book and rendered it Halal (lawful) for Muslims to eat their sacrificial animals and marry their chaste women. Their disbelief, polytheism, and distortion of their revealed books were not an obstacle for applying the rulings of the People of the Book to them during the lifetime of the Prophet (peace be upon him). Accordingly, they are not an obstacle to applying these rulings to them until the Day of Resurrection.

Secondly, using machines for slaughtering animals whose flesh is permissible to eat according to Shari`ah does not differ from slaughtering them using a knife. Hence, whosoever presses the on button by whatever means and mentions the Name of Allah Alone, it is Halal to eat their slaughtered animals, be they Muslims, Jews, or Christians. This is because any animal whose blood is caused to flow and Allah's Name is mentioned over it is Halal to eat except what is slaughtered using teeth and nails.

The second question of Fatwa no. 11780

Q 2: does the food of the Jews, which is Halal (lawful) in Islam, include the meat of slaughtered animals?

A: Yes, the food of the Jews which is made Halal by Allah (Exalted be He) to Muslims includes the meat of slaughtered animals, birds, and the like, provided that they mention the Name of Allah when they slaughter, meet the other recognized conditions of slaughtering, and there is no impediment to this.

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This is based on the general ruling implied in Allah's Saying: ﴿Made lawful to you this day are At-Tayyibât [all kinds of Halâl (lawful) foods, which Allâh has made lawful (meat of slaughtered eatable animals, milk products, fats, vegetables and fruits)]. The food (slaughtered cattle, eatable animals) of the people of the Scripture (Jews and Christians) is lawful to you﴾

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 14857

Q: There is a large abattoir in our area whose owner is a Jew. Muslims from everywhere buy meat from this abattoir because of the acknowledgment granted to it by the Islamic society, which takes the form of a stamp placed on the flesh indicating that it is Halal (lawful) meat. There are three stages to describe slaughtered meat as Halal:

1. The slaughterhouse: A Muslim whom we fully trust slaughters the animals and places a special label on the flesh to indicate that it is slaughtered by a Muslim.

2. The place for veterinary examination: A veterinarian, who is from the People of the Book, examines the animal and stamps it using either the stamp for slaughtered animals or the stamp for strangled ones.

3. The place where cutting, weighing, and selling the meat takes place: The people working in this place are from

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the people of the Book and there are no Muslims to supervise those in charge of cutting the meat.

We, the members of the Islamic society, asked the Jew to slaughter sheep and improve the stages required for rendering meat Halal so that Muslims would be certain of that. However, he told us that he would dedicate a Muslim worker to carry out the task of cutting, weighing, and selling the meat, but not on an official basis, just for two days of the week.

The owner of the abattoir, on the other hand, pays two thousand French franks every month as a gift and aid to the Masjid (mosque). In fact, this money is compensation for the acknowledgment granted to him. Is it permissible to withdraw this acknowledgment or not?

Note: It is worth mentioning that Muslims in Orléans have no experience in slaughtering the cattle except in the abattoir. They can only slaughter chickens. Moreover, there is no Muslim abattoir in our area where more than five thousand Muslims live and are, thus, forced to buy meat.

The Islamic society wants to take back the acknowledgment and the stamp it has granted the Jew because of our knowledge of the detailed tricks mentioned above.

However, we fear that if we take back the acknowledgment from him, he would strangle all the animals

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and sell strangled meat as he used to do and Muslims might be forced to buy strangled meat because there would be no slaughtered meat. This is the problem we are facing.

A: You are required to obligate the owner of the abattoir to slaughter the animals by cutting the throat and esophagus using a sharp knife or the like. There is no objection if the butcher is a Jew or a Christian. As for strangled animals, they are not lawful to eat and are considered carrion. You should not grant him the stamp if he strangles the cattle and does not slaughter them, because granting it to him is a testimony that he slaughters animals according to Shari`ah (Islamic law). Since he strangles the cattle and does not slaughter them, it would be a false testimony which is Haram (prohibited).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 18279

Q 2: Someone owns a slaughterhouse where Halal (lawful) beef, sheep, and chickens are sold. The animals and poultry are slaughtered according to the Islamic manner in a factory that uses electric slaughtering machines. Is it permissible for Muslims to eat the meat of animals slaughtered by the People of the Book?

Please enlighten us, and may Allah enlighten you!

A: It is permissible for Muslims to eat from animals slaughtered by the People of the Book, provided that they are slaughtered according to the proper Islamic manner of slaughtering. Allah (Exalted be He) says: ﴾The food (slaughtered cattle, eatable animals) of the people of the Scripture (Jews and Christians) is lawful to you﴿ However, it is forbidden for Muslims to eat from animals slaughtered by the People of the Book if they do not apply the Islamic method of slaughtering. Allah (Exalted be He) says: ﴾Forbidden to you (for food) are: Al-Maitah (the dead animals - cattle - beast not slaughtered)﴿ up till: ﴾unless you are able to slaughter it (before its death)﴿ And Allah knows best.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 19658

Q 2: We study in America. Is it permissible for us to eat meat in such a country? Give us a Fatwa, may Allah reward you well!

A: It is permissible for a Muslim to eat the meat of animals slaughtered by the People of the Book, i.e. Jews and Christians, if the slaughtered animal belongs to a type of animal that is deemed lawful to be eaten according to Shari`ah (Islamic law) such as cattle - camels, cows and sheep - and hens and the like.

Allah (Glorified and Exalted be He) said, ﴾The food (slaughtered cattle, eatable animals) of the people of the Scripture (Jews and Christians) is lawful to you﴿ Thus, Allah (Glorified be He) made it permissible for us to eat the meat of their slaughtered animals. In fact, their food is made lawful for us to eat as they believe that it is impermissible to sacrifice animals for anyone other than Allah. Actually, food in the above-quoted Ayah (Qur'anic verse) stands for slaughtered animals. However, it will be more religiously precautionary and freeing from accountability if you can do without such meat. In fact, whoever avoids doubtful matters absolves himself of blame with respect to his religion and his honor. Allah (Exalted be He) said, ﴾And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).﴿ ﴾And He will provide him from (sources) he never could imagine.﴿ (Surah Al-Talaq: 2, 3). As for people other than the People of the Book, such as Magi, Pagans, Communists, atheists and the like, it is impermissible for a Muslim to eat the meat of their slaughtered animals. In fact, Allah made an exception of the food of the People of the Book which indicates that the food of other disbelievers is judged to be impermissible as falling under the general rule.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

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Fatwa no. 18697

All Praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

The Permanent Committee for Scholarly Research and Ifta' has examined the request submitted to His Eminence the Mufti by the Executive Bureau Manager of the Supreme Authority of Fundraising for the Muslims of Bosnia and Herzegovina and Somalia, through his letter no. 7 on 18/1/1417 A.H. The letter was referred by the Committee to the Secretariat General of the Council of Senior Scholars under no. 582 on 25/1/1417 A.H. His Excellency asked the following question:

The Supreme Authority of Fundraising for the Muslims of Bosnia and Herzegovina undertakes a number of vital projects in Bosnia, including distributing Iftar meals (for breaking the Fast) and other meals. Therefore, we are in need of some meat. I would like you to give us your Fatwa (legal opinion issued by a qualified Muslim scholar) on the following issues, may Allah reward you!

Q 1: Do Christians say a certain supplication on slaughtering animals? If yes, what is it?

Q 2: How can the permissibility of eating from animals slaughtered by Christians on which we know they did not mention the Name of Allah be deduced from the Hadith of `Aishah (may Allah be pleased with her)? She informed the Messenger of Allah (peace be upon him) that some people who recently

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embraced Islam brought them meat, and it was not known whether they mention Allah's Name upon slaughtering the animals. The Prophet (peace be upon him) instructed her to mention Allah's Name and eat of the meat.

Q 3: If mentioning Allah's Name upon slaughtering is a condition for the validity of eating animals slaughtered by Christians, does other conditions, such as the slaughterer being of sound mind, apply as well?

Q 4: Christians slaughter animals using machines such as a sharp-edged disk or knife which automatically slaughters without any human interference. What is the ruling on an animal slaughtered in this manner?

Q 5: There are Christian restaurants which serve beef and pork separately. However, the machinery used, such as the grinder, oil for frying, cutting knife and cutting table, are shared. What is the ruling on eating in such restaurants?

Q 6: Some animal-derived substances that are labeled with chemical codes are added to some kinds of meat, cheese, confections, and soap. Is it permissible to eat such foods if they are derived from lawful animals slaughtered by a Christian who does not mention Allah's Name on slaughtering them?

Is it permissible to use soaps made of animals unlawful to be eaten such as pigs? Is it

obligatory to ensure that such products are free of such additives, or we should not

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eat from their slaughtered animals without any investigation whatsoever?

Q 7: There are some countries such as Bosnia wherein abandoning Salah (Prayer) is common among a great percentage of people. Moreover, Your Eminence informed us that it is not permissible to eat animals slaughtered by those who abandon Salah. Is it obligatory to investigate whether the slaughterer performs Salah? Or, is it permissible to eat from their slaughtered animals without investigating?

Q 8: Those who slaughter cows strike them on their heads with an instrument to briefly stun them to be able to slaughter them. Is this method permissible?

After examining the Fatwa request, the Committee gave the following answer:

Firstly, It is obligatory to mention Allah's Name on slaughtering, i.e. saying "Bismillah (In the Name of Allah)" on starting the slaughtering machine, be the slaughterer a Muslim or a Kitabi (Jew or Christian). In fact, mentioning the name of other than Allah when slaughtering an animal renders the slaughtered animal unlawful to be eaten. Allah (Exalted be He) says: ﴾Forbidden to you (for food) are: Al-Maitah (the dead animals- cattle- beast not slaughtered), blood, the flesh of swine, and that on which Allâh's Name has not been mentioned while slaughtering﴿ It is related on the authority of `Aishah (may Allah be pleased with her) ﴾"that she said to the Messenger of Allah (peace be upon him), 'Some people who recently embrace Islam bring us meat. (Should we eat from it although) it is not known whether they mention the Name of Allah upon slaughtering the animal or not?' The Prophet (peace be upon him) said, 'Mention the Name of Allah and eat.'"﴿ The Prophet (peace be upon him) explained what should be done if there is doubt regarding the method of slaughtering. Muslims should

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mention Allah's Name before eating and consider that the slaughterer had already mentioned Allah's Name on slaughtering as is the custom of Muslims.

Secondly, Applied conditions for Christians slaughtering animals are the same conditions applied to Muslims slaughtering animals. Thus, the slaughterer should be a sane person having reached the age of discretion, the slaughtering tool must be sharp enough that it cuts the pharynx and esophagus, and Allah's Name should be mentioned upon slaughtering. So, if the animal dies because of the sharp-edged disk or beating before being slaughtered, it is unlawful to be eaten. If it does not die because of the disk or beating and it is slaughtered according to Shari`ah (Islamic law), it will be lawful. However, it is not permissible to beat animals or harm them in any way.

Thirdly, It is not permissible to use tools that have been used with Najis (ritually impure) animals such as dead animals, swine and the like. Rather, they should be purified before usage. Furthermore, it is not permissible to eat foods with which such unpurified tools were used. This is based on the Hadith narrated on the authority of Tha`labah (may Allah be pleased with him) who asked the Prophet (peace be upon him), ﴾"'We live with the People of the Book, can we eat food (cooked) in their utensils?' He said, 'Do not (eat in their utensils), unless you do not find other (than theirs), then wash them and eat in them.'"﴿

Fourthly, The basic ruling is the permissibility of eating from the animals slaughtered by upright Muslims. Thus, it is not obligatory to investigate the slaughtered animal or the religious status of the slaughterer since they are a Muslim.

The third question of Fatwa No. (17941)

According to the public laws of this country, slaughtering animals is impermissible as it is considered a violation of animal rights. However, here we get chicken from America which we do not know whether they are properly slaughtered or not. Is it permissible to eat them? In fact, American law does not prohibit slaughtering as is the case here in Russia.

A: Allah (Glorified be He) made lawful to us the slaughtered animals of the People of the Book, i.e. Jews and Christians. Allah stated in this regard: ﴾The food (slaughtered cattle, eatable animals) of the people of the Scripture (Jews and Christians) is lawful to you﴿ Thus, their slaughtered animals are lawful to us unless we know that they slaughter in a way other than that provided for by Shari`ah (Islamic law). If there is doubt regarding the manner of slaughtering, it will be best to leave it. The Prophet (peace be upon him) stated: ﴾Leave what causes you doubt and turn to what does not cause you doubt.﴿ He (peace be upon him) also stated: ﴾So he who guards himself against doubtful things keeps his religion and honour blameless...﴿ Furthermore, it is best as a precautionary measure that Muslims of your country establish slaughterhouses based on the principles of Shari`ah whenever possible.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

The sixteenth question of Fatwa no. 18612

Q 16: If we are living in a city whose people are neither Muslims nor from the People of the Book, is it permissible for us to eat their meat? Would we be like those who are compelled by necessity? Or should we only eat vegetarian food? Similarly, when we are on board an aircraft with supplies from non-Muslim countries, is it permissible to eat the food that is served to us?

A: If the country you mentioned is a country of the People of the Book, it is permissible to eat their slaughtered meat, except for what Allah (Exalted be He) makes unlawful such as pork, carrion and the animals that are unlawfully slaughtered.

If you feel suspicions concerning the meals served to you and the possibility that it may contain pork, for example, you should ask about the contents of such meals. You should also trust them if they told you that the meat is not pork. However, if you were living in a country in which the population is made up of communists and atheists, it is not permissible for you to eat meat of their slaughtered animals, except if you are compelled by necessity which permits eating carrion; flesh of dead animals, for Allah (Glorified be He) says:

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﴾while He has explained to you in detail what is forbidden to you, except under compulsion of necessity﴿ And Allah (Glorified be He) in Surah Al-Ma'idah, after He mentioned the unlawful things, says: ﴾Forbidden to you (for food) are: Al-Maitah (the dead animals - cattle - beast not slaughtered), blood, the flesh of swine﴿ until He says: ﴾But as for him who is forced by severe hunger, with no inclination to sin (such can eat these above mentioned meats), then surely, Allâh is Oft-Forgiving, Most Merciful.﴿ Indeed, Muslims are only permitted to eat the meat of the animals that they lawfully slaughter. The only exception made to this rule is given to the meat of the People of the Book provided that they mention the Name of Allah (Exalted be He) when slaughtering it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
Bakr ibn `Abdullah Abu Zayd	Salih ibn Fawzan Al-Fawzan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 18264

Q 1: It is known that Allah (Glorified be He) has made the food and the animals slaughtered by Christians lawful for Muslims. Is it permissible to eat the meat of an animal slaughtered by a person who is an alcoholic; whether he is a Christian or a Muslim? It should be noted that the Injil (Gospel) itself prohibits Christians from drinking Khamr (intoxicants).

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A: It is impermissible to eat the flesh of animals that were slaughtered by someone who is drunk if the slaughter is carried out when the person is in a state of drunkenness. This is so because of the absence of their intellect. Therefore, they are not eligible to slaughter animals.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The third question of Fatwa no. 1216

Q 3: What is the ruling on the meat slaughtered in non-Muslim countries which is available in the markets? Is it permissible to eat from it or not?

A: If the person who slaughters the animals or birds is not of the People of the Book, such as the people of Russia, Bulgaria and such countries, it will be impermissible to eat the animals slaughtered by them, whether they mention Allah's Name on them or not. The original ruling is the permissibility of eating the animals slaughtered by Muslims only, and the animals slaughtered by the People of the Book are excluded according to the text. If the animal is slaughtered by one of the People of the Book (Jews or Christians), if they slaughter it from the neck while it is alive and mention Allah's Name, it is unanimously agreed that it will be permissible to eat, according to Allah's saying, ﴾The food (slaughtered cattle, eatable animals) of the people of the Scripture (Jews and Christians) is lawful to you﴿ However,

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if they do not mention Allah's Name or any other name on purpose, there is controversy on the permissibility of eating it. If any name is mentioned other than Allah's, it will be impermissible to eat, and it is considered carrion, according to Allah's saying, ﴾Eat not (O believers) of that (meat) on which Allâh's Name has not been pronounced (at the time of the slaughtering of the animal), for sure it is Fisq (a sin and disobedience of Allâh).﴿ If it is shot with a pistol or shocked by electricity, it will be considered blown, even if its neck is cut later. This is prohibited in Allah's saying, ﴾Forbidden to you (for food) are: Al-Maitah (the dead animals - cattle - beast not slaughtered), blood, the flesh of swine, and that on which Allâh's Name has not been mentioned while slaughtering, (that which has been slaughtered as a sacrifice for others than Allâh, or has been slaughtered for idols) and that which has been killed by strangling, or by a violent blow﴿ However, if it is caught while still alive, after being beaten on the head, and slaughtered, it will be permissible to eat, according to Allah's saying in the end of the Ayah, ﴾and that which has been killed by strangling, or by a violent blow, or by a headlong fall, or by the goring of horns, and that which has been (partly) eaten by a wild animal﴿ What is slaughtered alive is excluded from the prohibition, because slaughtering has no effect on dead animals.

As for strangled animals or those who are shocked by electricity, it is unanimously agreed that it is impermissible to eat, even if Allah's Name is mentioned on it at the time of killing or at the time of eating. The saying of the Prophet (peace be upon him), ﴾Mention

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Allah's Name and eat.﴿ was about the animals slaughtered by people who have recently embraced Islam, and it was not known whether they mentioned Allah's Name while slaughtering them or not. So, the Prophet (peace be upon him) asked the Muslims who were in doubt to do their part, which is mentioning Allah's Name before eating, and assume that the people who slaughtered the animals had mentioned Allah's Name as Muslims do.

The second question of Fatwa no. 1078

Q 2: Christians are accustomed to shooting cattle and birds in their heads before they slaughter them for food. I saw them doing this with sheep and cows at the slaughterhouse. I also heard that they strangle chickens to death. However, some Muslims have consumed the meat of these animals. They support lawfulness to eat this meat by referring to the Ayah (Qur'anic verse) in which Allah (Exalted be He) says: ﴾Made lawful to you are At-Tayyibât [all kinds of Halâl (lawful) foods, which Allâh has made lawful (meat of slaughtered eatable animals, milk products, fats, vegetables and fruits)]. The food (slaughtered cattle, eatable animals) of the people of the Scripture (Jews and Christians) is lawful to you﴿ **They also support their view by a Fatwa (legal opinion issued by a qualified Muslim scholar) issued by some scholars of Al-Azhar on the permissibility of eating animals slaughtered this manner as long as Allah's Name is pronounced at the time of slaughter. It should be noted that we have two Muslim butchers at our village, one of whom observes Salah (Prayer) regularly and the other neither fasts in Ramadan nor offers Salah regularly. What is the solution to this problem?**

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A: If cattle or birds are slaughtered by Kafirs (disbelievers) who are from Russia, Bulgaria, or other such atheist countries, then it is prohibited to eat the meat of these animals and birds, no matter whether the Name of Allah is pronounced over them or not. This is because Muslims are basically allowed to eat the meat of animals slaughtered by Muslims or the People of the Book as stated in the Qur'an. Scholars have unanimously agreed on the permissibility of eating the meat of animals slaughtered by any of the People of the Book (Jews or Christians). This is, however, contingent upon slitting the animal's throat while it is still alive and pronouncing Allah's Name over it. Allah (Exalted be He) states: ﴾The food (slaughtered cattle, eatable animals) of the people of the Scripture (Jews and Christians) is lawful to you﴿ However, prohibition to eat from the animal's meat still applies if the Jew or Christian mentions a name other than Allah's upon slaughter. The animal will be regarded as Maytah (carrion/unslaughtered dead animals). Allah (Exalted be He) states: ﴾Eat not (O believers) of that (meat) on which Allâh's Name has not been pronounced (at the time of the slaughtering of the animal), for sure it is Fisq (a sin and disobedience of Allâh).﴿ In another Ayah, Allah (Exalted be He) states: ﴾Forbidden to you (for food) are: Al-Maitah (the dead animals- cattle- beast not slaughtered), blood, the flesh of swine, and that on which Allâh's Name has not been mentioned while slaughtering﴿ In the event that an animal is shot in the head or killed by electric shock, it takes the same ruling as Mawqudhah (an animal which is killed by a violent blow). The prohibition still applies even if the throat is cut after electrocuting the animal. The prohibition to eat such animals is mentioned in the Ayah in which Allah (Exalted be He) says: ﴾Forbidden to you (for food) are: Al-Maitah (the dead animals - cattle - beast not slaughtered), blood, the flesh of swine, and that on which Allâh's Name has not been mentioned while slaughtering, (that which has been slaughtered as a sacrifice for others than Allâh, or has been slaughtered for idols) and that which has been killed by strangling, or by a violent blow﴿

If, before dying as a result of being shot or electrocuted, the animal can be slaughtered, there is no wrong in eating its meat. At the end of the above-mentioned Ayah, Allah (Exalted be He) says: ﴾and that which has been killed by strangling, or by a violent blow, or by a headlong fall, or by the goring of horns, and that which has been (partly) eaten by a wild animal﴿ Among the prohibited categories mentioned in the Ayah, Allah has excluded the meat of those animals which are slaughtered before death. Slaughtering Maytah is pointless. It is unanimously agreed that it is prohibited to eat the meat of animals which are killed by means of strangulation or electric shock, even if Allah's Name is pronounced over it before eating. As for the Hadith in which Allah's Messenger (peace be upon him) said: «Say Bismillah (In the Name of Allah) and begin eating,» it was said on the occasion when some animals were slaughtered by some people of Jahiliyyah (pre-Islamic time of ignorance) who had embraced Islam. It was not known whether they pronounced the Name of Allah upon the animals they had slaughtered or not. Because of this doubt, the Prophet (peace be upon him) ordered Muslims to say Bismillah before eating and to assume that the slaughterers had pronounced Allah's Name as Muslims do.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
\`Abdullah ibn Mani\`	\`Abdullah ibn Ghudayyan	\`Abdul-Razzaq \`Afify	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

Fatwa no. 1423

Q: Some students of Islamic knowledge claim that it is permissible to eat the meat of animals slaughtered by people who seek relief from and supplicate to people other than Allah in matters that only Allah is Able to do. They say that this is permissible as long as they mention the Name of Allah upon slaughtering. They support their claim by the saying of Allah (Exalted be He): ﴾So eat of that (meat) on which Allâh's Name has been pronounced (while slaughtering the animal)﴿ **and His saying:** ﴾And why should you not eat of that (meat) on which Allâh's Name has been pronounced (at the time of slaughtering the animal), while He has explained to you in detail what is forbidden to you, except under compulsion of necessity? And surely many do lead (mankind) astray by their own desires through lack of knowledge. Certainly your Lord knows best the transgressors.﴿ **Such students hold that those who prohibit eating from the meat of these animals belong to the transgressors who lead people astray by their own desires due to lack of knowledge. They add that Allah explains in detail what is forbidden for us in His saying:** ﴾Forbidden to you (for food) are: Al-Maitah (the dead animals-cattle- beast not slaughtered), blood, the flesh of swine, and that on which Allâh's Name has not been mentioned while slaughtering﴿ **and His saying:** ﴾He has forbidden you only the Maitah (dead animals), and blood, and the flesh of swine, and that which is slaughtered as a sacrifice for others than Allâh (or has been slaughtered for idols, on which Allâh's Name has not been mentioned while slaughtering).﴿ **In addition to other similar Ayahs (Qur'anic verses), which give details concerning the slaughtered animals that Allah prohibits. In these Ayahs, it was not mentioned that any of the animals on which the Name of Allah is pronounced is prohibited even if the slaughterer is idolatrous or Magian. They claim that Shaykh Muhammad ibn `Abdul-Wahhab used to eat from the animals slaughtered by those who used to invoke Zayd ibn Al-Khattab if they pronounced the Name of Allah upon slaughtering. Is this correct? If they are wrong, how can we understand the evidence they use? What is the true stance in this regard? Please, substantiate your answer with evidence.**

A: The ruling on slaughtered animals, being lawful or not, varies according to the status of the slaughterers. If the slaughterer is Muslim and known to avoid committing

actions that take him out of Islam, provided that he pronounces the Name of Allah or it is not known whether he pronounces the Name of Allah on his slaughtered animals or not, this animal will be lawful according to the Ijma` (consensus of scholars) of Muslims. Allah (Exalted be He) says, ﴾So eat of that (meat) on which Allâh's Name has been pronounced (while slaughtering the animal), if you are believers in His Ayât (proofs, evidence, verses, lessons, signs, revelations, etc.).﴿ ﴾And why should you not eat of that (meat) on which Allâh's Name has been pronounced (at the time of slaughtering the animal), while He has explained to you in detail what is forbidden to you, except under compulsion of necessity?﴿ If the slaughterer belongs to the People of the Book, i.e. a Jew or a Christian, and pronounces the Name of Allah upon slaughtering the animal, it will be lawful according to the Ijma`. Allah (Exalted be He) says, ﴾The food (slaughtered cattle, eatable animals) of the people of the Scripture (Jews and Christians) is lawful to you﴿ Scholars differed about the lawfulness of animals slaughtered by the People of the Book if they do not pronounce the Name of Allah or any other name on it. Scholars who deemed it lawful supported their opinion by the general meaning of the saying of Allah (Exalted be He): ﴾The food (slaughtered cattle, eatable animals) of the people of the Scripture (Jews and Christians) is lawful to you﴿ Whereas, scholars who prohibited it drew the general evidence on the obligation of pronouncing the Name of Allah upon slaughtering or hunting an animal and the prohibition of eating animals on whose slaughtering the Name of Allah is not pronounced, from Allah's saying (Exalted be He): ﴾Eat not (O believers) of that (meat) on which Allâh's Name has not been pronounced (at the time of the slaughtering of the animal)﴿ This is the preponderant opinion. If the person who belongs to the People of the Book pronounces a name other than Allah's upon slaughtering an animal, such as saying, "In the name of Ezra, or Jesus, or the Cross", it will not be permissible to eat from that animal. In fact, it is included in

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the saying of Allah (Exalted be He) that explains the prohibited types of food, reading: ﴾and that on which Allâh's Name has not been mentioned while slaughtering, (that which has been slaughtered as a sacrifice for others than Allâh﴿ for this Ayah specifies the general meaning of Allah's Saying: ﴾The food (slaughtered cattle, eatable animals) of the people of the Scripture (Jews and Christians) is lawful to you﴿

If the slaughterer is a Magian, the animal he slaughters cannot be eaten, whether he pronounces the Name of Allah upon slaughtering it or not. We do not know any scholar contesting this ruling, with the exception of an opinion reported from Abu Thawr which states that the animal hunted or slaughtered by a Magian is lawful. He supported this opinion by a report in which the Prophet (peace be upon him) said: ﴾Treat them [Magians] in the same way you treat the People of the Book.﴿ He argued that Magians are left to practice the rituals of their religion like the People of the Book, in return for paying Jizyah (poll tax required from non-Muslims living in an Islamic state). Therefore, the animals they hunt and slaughter are lawful. Scholars criticized Abu Thawr and considered his opinion against the Ijma` of the early Salaf (righteous predecessors) scholars. Ibn Qudamah stated in Al-Mughny:

Ibrahim Al-Harby said: "Abu Thawr violated the Ijma`." Ahmad said: "There are some scholars who see no harm in eating the meat of the animals slaughtered by the Magians. How strange that is!" He implicitly criticizes Abu Thawr through this saying. Some other scholars see that it is Makruh (reprehensible) to eat the slaughtered animals of the Magians, such as Ibn Mas`ud, Ibn

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`Abbas, `Aly, Jabir, Abu Burdah, Sa`id ibn Al-Musayyib, `Ikrimah, Al-Hasan ibn Muhammad, `Ata', Mujahid, `Abdul-Rahman ibn Abu Layla, Sa`id ibn Jubayr, Murrah Al-Hamadany, Al-Zuhry, Malik, Al-Thawry, Al-Shafi`y and As-hab-ul-Ra'y (scholars, especially the Hanafys, who exercised personal reasoning to reach judgments in the absence of clear texts). Ahmad said: There are no scholars who hold a contradicting opinion save a doer of Bid`ah (innovation in religion), because Allah (Exalted be He) says: ﴾The food (slaughtered cattle, eatable animals) of the people of the Scripture (Jews and Christians) is lawful to you﴿ It implies that food of the disbelievers, other than the People of the Book, is unlawful. Additionally, Magians do not have a Divine Book, so their slaughtered animals are not lawful just like the idol worshippers. Ibn Qudamah added that Jizyah is collected from them because of the fact that they might have a Divine Book necessitates that their lives must be protected. Since it proved weighty with regard to protecting their lives, it is obligatory not to consider them having a Divine Book when it comes to the prohibition of their slaughtered animals and marrying their women.

This ruling imposes some sort of precaution regarding the prohibition of the two incidents. It is also an Ijma` since it represents the opinion of the scholars we mentioned above with no dissenting voice recorded at their age or later save a report from Sa`id, who held otherwise.

If the slaughterer is a Mushrik (one who associates others with allah in His Divinity or worship), idol worshipper or the like, apart from Magians and People of the Book, Muslim scholars unanimously held that the animals they slaughter are prohibited, whether they pronounce the Name of Allah upon slaughtering them or not. Allah (Exalted be He) says:

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﴿The food (slaughtered cattle, eatable animals) of the people of the Scripture (Jews and Christians) is lawful to you﴾ This Ayah implies that slaughtered animals of the disbelievers are unlawful; otherwise there is no point in mentioning People of the Book exclusively in this ruling.

Likewise, whoever belongs to Islam, while invoking someone other than Allah for things that only Allah is Able to fulfill or seeking relief from someone other than Allah, their slaughtered animals take the same ruling of the animals slaughtered by the idolatrous disbelievers and atheists. Accordingly, the animals they slaughter are not lawful, just as the slaughtered animals of the disbelievers, due to their Shirk (associating others in worship with Allah) and apostasy are unlawful. Thus, their slaughtered animals are unlawful according to Ijma` and the implication of the Ayah, for both specify the general indication of Allah's saying: ﴿So eat of that (meat) on which Allâh's Name has been pronounced (while slaughtering the animal)﴾ and His saying: ﴿And why should you not eat of that (meat) on which Allâh's Name has been pronounced (at the time of slaughtering the animal)﴾ Therefore, these two Ayahs or other Ayahs to that effect cannot stand as evidence on lawfulness of the animals slaughtered by the idol worshippers or the like who abandoned Islam by persisting in seeking relief from people other than Allah and supplicating the dead for matters that only Allah is Able to fulfill. This comes after establishing the proof against him that his action is a kind of Shirk

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like that which was common in the pre-Islamic era. It is not valid to rule as lawful the animals slaughtered by the Muslim who seeks relief from people other than Allah, like the dead, or implores creatures for things that are sought only from Allah, when he pronounces the Name of Allah upon slaughtering. This cannot be concluded based on the notion that their slaughtered animals are not explicitly listed in the Ayah, which reads: ﴿He has forbidden you only the Maitah (dead animals), and blood, and the flesh of swine, and that which is slaughtered as a sacrifice for others than Allâh (or has been slaughtered for idols, on which Allâh's Name has not been mentioned while slaughtering).﴾ Furthermore, it is not right to rely on other similar Ayahs that expound the unlawful types of food. Though the animals slaughtered by such a category of people are not explicitly mentioned in the texts, which explain the unlawful foods, they are generally included in the flesh of dead animals. That is because those people renounced Islam by committing acts that contradict the very foundations of their faith and insisted on doing them after they have been educated beyond a shadow of doubt.

Whoever claims that the Imam Muhammad ibn `Abdul-Wahhab (may Allah be merciful with him) used to eat from the animals slaughtered by the people of Makkah, who invoked Zayd ibn Al-Khattab, this is nothing more than guessing and an unfounded claim. On the contrary, it contradicts what is stated in his books about considering those who invoke people other than Allah, being a closer angel, a prophet or a righteous slave, for matters that only Allah is Able to fulfill, are Mushriks and apostates. According to him, Shirk committed by these people is more heinous than the Shirk which was common in the pre-Islamic era. Therefore, they and their slaughtered animals take the same rulings of the disbelievers of the pre-Islamic era, or even worse. Muslim scholars have unanimously agreed on the prohibition of animals slaughtered by the disbelievers, excluding People of the Book, even if they pronounce the Name of Allah upon slaughtering. In fact, saying Tasmiyah (in the Name of Allah) before slaughtering an animal is an act of worship that will not be accepted save after dedicating it solely to Allah (Glorified be He) Alone. Allah (Glorified be He) says: ﴾But if they had joined in worship others with Allâh, all that they used to do would have been of no benefit to them.﴿

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The second and third questions of Fatwa no. 1653

Q 2: What is the ruling on the meat sold in markets in countries whose Muslim inhabitants commit some acts of Shirk (associating others with Allah in His Divinity or worship) due to the prevalence of ignorance and innovative Sufi orders, such as Tijaniyyah (a Sufi order that stresses culture, education, and ritual practices by disciples)?

A 2: If the reality is as you mentioned in the question, that the Muslim slaughterer follows a sect that permits seeking help from other than Allah in matters that only Allah is Able to fulfill, and seeks help from dead prophets and other Wali (pious person), the animal they slaughter takes the ruling of animals slaughtered by a Mushrik (one who associates others with Allah in His Divinity or worship) who worships idols such as Al-Lat,

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Al-`Uzza, Manat, Wad, Suwa`, Yaghuth, Ya`uq and Nasr. It is not permissible for a true Muslim to eat from this animal because it is considered Maytah (carrion/unslaughtered dead animals). The status of that slaughterer is more heinous than that of idol worshippers and Mushriks because they are Murtad (apostate) who forsook Islam by resorting to other than Allah in matters that are sought only from Allah, such as guiding the misguided, curing the sick and the like. Followers of similar sects falsely attribute these acts to supernatural causes, including secrets and blessings of the dead and absent people whom ignorant people invoke believing that they possess certain blessings and unique powers which enable them to hear the invocations of whomever calls them to alleviate harm or bring about benefit no matter how far away they are. It is the duty of Ahl-ul-Sunnah (those adhering to the Sunnah) to advise and instruct people regarding pure Tawhid (belief in the Oneness of Allah). If they respond positively, praise be to Allah; if they do not respond after educating them beyond any doubt, they will not be excused.

If the religious status of the slaughterer is not known, but most of the Muslims in this land usually seek relief from the dead and supplicate to them, the animal they slaughter takes the common rule, i.e. it is not permissible to eat from it.

Q 3: What is the ruling on the Imam (the one who leads congregational Prayer) who eats from these slaughtered animals; is it permissible to perform Salah (prayer) behind him?

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A 3: If the Imam eats from these animals after educating him and establishing the proof against his belief that it is lawful, it will not be permissible to perform Salah behind him because he considers the flesh of the dead animal that Allah prohibits to be lawful. If he persists after educating him and establishing the proof against his belief that it is unlawful, he is to be considered a Fasiq (someone flagrantly violating Islamic law).

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The third question of Fatwa no. 949

Q 3: What is the ruling on animals which are slaughtered by a person who wears amulets containing Qur'an or other things or knotted threads etc.

A: The word "Tama'im" is a plural of "Tamimah" which refers to any beads, cowries, and amulets which are hung on the necks of boys, animals, women, etc. These things are sometimes put in one's belt or hair to protect them against evils and harms. Doing so is not only Haram (prohibited) but is considered Shirk (associating others with Allah in His Divinity or worship) for Allah (Exalted be He) is the Only One Who can cause benefit and harm. Proof for the foregoing is the authentic Hadith which is reported on the authority of Ibn Mas`ud that he heard the Prophet (peace be upon him) saying: ❨Spells, charms and love-potions are Shirk (associating others in worship with Allah).❩ Moreover, it is narrated in a Hadith Marfu` (a Hadith narrated from the Prophet with a connected or disconnected chain of narration) on the authority of `Abdullah ibn Hakim:

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❨Whoever wears any charm of luck will be subjected to its control.❩ Besides, according to the Two Sahih (authentic) Books of Hadith: ❨Abu Bashir Al-Ansary narrated that he was in the company of Allah's Messenger (peace be upon him) when he sent a messenger ordering: There shall not remain any necklace of string or any other kind of necklace around the necks of camels except it is cut off.❩ Thus the Prophet (peace be upon him) denied hanging strings to camels' necks whether such strings are knotted or not and he (peace be upon him) ordered that such strings had to be cut off. This is because people of Jahiliyyah (pre-Islamic time of ignorance) used to hang strings and necklaces to camels' necks and hang amulets and charms to such strings and necklaces believing that doing so would provide protection from epidemics and the evil eye. However, the Prophet (peace be upon him) forbade people of Jahiliyyah to indulge in such practices and denied it practically by ordering these strings to be cut off. Moreover, whoever believes that amulets etc. bring a benefit or repel an evil is in a state of major Shirk (associating others with Allah in His Divinity or worship) that takes them outside the realm of Islam - may Allah protect us - and animals which are slaughtered by them are impermissible to be eaten. Nevertheless, whoever believes that amulets etc. are just a means and that Allah Alone is the Beneficent and the One Who can cause harm, and it is He Alone (Exalted be He) Who links ends to their means; such a person is in a state of minor Shirk (associating others with Allah in His Divinity or worship) because amulets are neither normal nor Shar`y (Islamic legal) means; they are just illusive means.

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It may be worth mentioning that some scholars allowed using amulets containing Ayahs (Qur'anic verses) and explained the Sahih Hadith that prohibit wearing amulets as referring to amulets containing anything other than Ayahs. However, the correct view is that the concerned Hadith are general for nothing is narrated from the Prophet (peace be upon him) to make them specific. This is also to block the means leading to sin for allowing amulets containing Ayahs may lead to using amulets containing things other than the Qur'an and it may lead to degrading the Qur'an as well.

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The seventh question of Fatwa no. 4246

Q 7: Will a person be classified a Kafir (disbeliever) if they claim that it is lawful to eat from the animals slaughtered by a Mushrik (one who associates others with Allah in His Divinity or worship) as the latter pronounces the Name of Allah at the time of slaughter? This person quotes in support of their claim the Ayah (Qur'anic verse) where Allah (Exalted be He) says: ﴾So eat of that (meat) on which Allâh's Name has been pronounced (while slaughtering the animal), if you are believers in His Ayât (proofs, evidence, verses, lessons, signs, revelations, etc.).﴿ **They claim that this Ayah is self-explanatory and refuses to listen to any other opinion on the issue.**

A: A Muslim who believes that it is lawful to eat from the animal slaughtered by a Mushrik, even if Allah's Name is pronounced over it at the time of slaughter, is mistaken. However, this person is not a Kafir, as the matter is doubtful. The above-mentioned Ayah provides no evidence to support their claim. The scope of generality - in permitting eating any animal on which Allah's Name is mentioned - has been narrowed by Ijma` (consensus of scholars) on the prohibition to eat from the animals slaughtered by a Mushrik. In addition, those Muslims who are capable of clarifying the rulings of Shari`ah (Islamic law) have to guide this person to the path of truth.

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The third and fourth question of fatwa no. 7267

Q 3: What is the ruling on a person who slaughters by the graves and asks for help and support in harm and benefit?

A: slaughtering by graves is a form of major Shirk (associating others with Allah in His Divinity or worship), and whoever does this is cursed. This is based on what has been authentically reported on the authority of `Aly (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said: ﴾Allah has cursed the one who slaughters (a sacrifice) to other than Allah﴿ .

Q 4: What is the ruling on a person who eats the meat of these slaughtered animals?

A: Whoever eats the meat of such animals is a sinner. This is based on Allah's Saying (Exalted be He): ﴾Forbidden to you (for food) are: Al-Maitah (the dead animals - cattle - beast not slaughtered), blood﴿ to His Saying: ﴾and that which is sacrificed (slaughtered) on An-Nusub (stone-altars).﴿ Surah Al-Ma'idah, Ayah 3

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Fatwa no. 3017

Q: Some people in my country worship other than Allah (Glorified and Exalted be He). They have an inherited and adopted custom, which involves slaughtering a sheep, a cow or any other kind of cattle for a person after their death, and they have a specific way to do this. Afterwards, they distribute the meat of the slaughtered animal among some of their Muslim neighbors, but they refuse to take any of it for it is Haram (prohibited). At this time, they ask them to take the animal and slaughter it according to their own way so as to eat it as a Sadaqah (voluntary charity) on behalf of the deceased who used to worship other than Allah (May He be Exalted and Glorified).

Is it permissible for us to take this cow, slaughter it according to the Islamic method and distribute its meat among the Muslims, or will this be considered participation in their acts? May Allah reward you well!

A: Worshipping other than Allah (Exalted be He) is like vowing to or seeking help from the dead, absent people or trees, and all this is Shirk (Associating others in worship with Allah). Whoever has refused to take the meat of these cows that are slaughtered by those people who worship other than Allah (Exalted be He) on behalf of their dead relatives will be doing the right thing. However, there is no harm in taking living cows that are offered by these people to slaughter them according to the Islamic method. This is so on the condition that Muslims do not bind themselves to slaughter them at the time of a person's death, and this will not be

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considered participating in their Bid`ah (innovation in religion), but they must not intend to make it a Sadaqah on behalf of the deceased by slaughtering or distributing the meat if the deceased was of those who used to worship other than Allah (Exalted be He). Moreover, it is impermissible to do this if they intend to slaughter them at the time of a person's death or walk in their funeral procession, for this will be participating in their Bid`ah.

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The second question of Fatwa no. 5401

Q 2: Is it permissible for Muslims to eat the meat of an animal that has been slaughtered on the occasions that are celebrated by non-Muslims, such as Christmas? It is noteworthy that these animals are slaughtered by Muslims and sold in the market.

A: it is impermissible to buy or eat the flesh of animals that are slaughtered during the festivals celebrated by non-Muslims or in the places where Bid`ahs (innovation in religion) of slaughtering are made. In his Sunnan, Abu Dawud related on the authority of Dawud ibn Rashid from Shu`ayb ibn Ishaq from Al-Awza`y from Yahya ibn Abu Kathir who narrated on the authority of Abu Qilabah from Thabit ibn Al-Dahhak who said, ﴾During the lifetime of the Prophet (peace be upon him) a man vowed to sacrifice

camels in Bawaanah. He came to the Prophet (peace be upon him) and said: 'I have vowed to sacrifice camels in Bawaanah. The Prophet (peace be upon him) said: 'Was there one of the idols of the Jahiliyyah there that people used to worship?' They said, 'No.' He asked, 'Did they use to celebrate any of their festivals there?' They said, 'No.' The Messenger of Allah (peace be upon him) said: 'Then, fulfill your vow, for there is no fulfillment of vows that involves disobedience to Allah, or that concerns things that the son of Adam does not possess.﴿ (Related with authentic Sanad (chain of narrators))

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The third question of Fatwa no. 9011

Q 3: Is it permissible for a Muslim to eat from the animal slaughtered by a pagan if they happen to pronounce the Name of allah over it?

A: It is forbidden to eat from the animal slaughtered by a pagan, even if they pronounce the Name of Allah over it at the time of slaughter.

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The eleventh question of Fatwa no. 443

Q 11: What is the ruling on eating the meat of animals slaughtered by a Murtad (apostate) who pronounces the Name of Allah when slaughtering the animal?

A: It is not permissible for a Muslim to eat the meat of animals that were slaughtered by a Murtad. This is the view held by Al-Hanabilah (disciples of Imam Ahmad ibn Hanbal). The same view is also attributed to Malik, Al-Shafi`i and followers of the Hanafi Madhhab (school of jurisprudence). The reason being that the religion to which the Murtad converts is held as a false religion. Accordingly, he holds the same ruling that is applied to a pagan. Besides, if he adopts Judaism or Christianity, the rulings Islam applies to the People of the Book, like Jizyah (poll tax required from non-Muslims living in an Islamic state) and slavery, will not be applicable to him. A Muslim is also not allowed to marry an apostate woman. The Murtad has to be killed for apostasy. This is based on the general meaning of the Hadith in which the Prophet (peace be upon him) is reported to have said: ("If somebody (a Muslim) discards his religion, kill him.") The Prophet's command to kill the Murtad indicates that his life is not sanctified and therefore it is unlawful to eat the animals he slaughters.

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The second question of Fatwa no. 19698

Q 2: is it permissible to eat the meat of animals that were slaughtered by a butcher who sometimes insults religion when he is angry? It is noteworthy that he performs Salah (Prayer) and Sawm (fast). Please advise. May Allah reward you!

A: Insulting religion constitutes Riddah (apostasy) from Islam.

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It is impermissible to eat the flesh of animals that were slaughtered by someone who insults religion, even if he performs Salah and Sawm, until he performs sincere Tawbah (repentance to Allah) and abandons this evil act that makes him an apostate. His acts of worship, including Salah and Sawm, are null and void until he performs sincere Tawbah from what he did, as Allah (Glorified and Exalted be He) says, ﴾But if they had joined in worship others with Allâh, all that they used to do would have been of no benefit to them.﴿ (Surah Al-'An`am, 6:88). There are other Ayahs that convey this same meaning.

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Fatwa no. 19636

Q: Allah (Glorified and Exalted be He) has explicitly shown that the slaughtered animals of the People of the Book are Halal (lawful) for Muslims to eat. What is the ruling on the slaughtered animals of the Magi and the pagans, who have embraced the creeds of the People of Book and followed their path either at the present time or after the revelation of the Qur'an and Islam? Would they be regarded as

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from among the People of the Book and, thus, it becomes permissible for Muslims to eat their slaughtered animals and marry their chaste women? Or should they still be regarded as Magi and pagans as long as they have not embraced Islam? Should Muslims not eat from their slaughtered animals and marry their chaste women, even if they claim to have embraced the creeds of the People of the Book, because they did not embrace these creeds when the Qur'an addressed them and rendered their slaughtered animals as lawful for Muslims to eat? Please advise, may Allah reward you!

A: The basic rule concerning the slaughtered animals of non-Muslims is prohibition except what the Nas (Islamic text from the Qur'an or the Sunnah) has excluded, namely the slaughtered animals of the People of the Book (the Jews and the Christians). Allah (Exalted be He) says: ﴾The food (slaughtered cattle, eatable animals) of the people of the Scripture (Jews and Christians) is lawful to you﴿ Food refers to slaughtered animals.

On the other hand, muslims are prohibited from eating the slaughtered animals of the Magi, pagans, and atheists and from marrying their women. This is because the noble Ayah (Qur'anic verse) has only excluded the slaughtered animals and chaste women of the People of the Book. "People of the Book" is a term which refers to the Jews, the Christians, and whoever embraces their creeds. It is, thus, lawful for Muslims to eat the slaughtered animals of the new converts to the creeds of the People of the Book and marry their chaste women. This is the opinion of Jumhur (dominant majority of scholars).

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The first question of Fatwa no. 20811

Q 1: Many Muslims here - May Allah guide them - do not abstain from eating the slaughtered animals of idolaters from Japan on the plea that lawful food in not available, and the prohibition of the Japanese government to slaughter except on specific conditions. Many of them argue that the Christians revile Allah (Glorified and Exalted be He), and claim that He has a wife and a son, Exalted is He above that, but despite this fact, Muslims are still permitted to eat from their slaughtered animals, given that they are not less in the degree of Kufr (disbelief) than the idolaters. They also support their claim with the Hadith: ﴾Mention the name of Allah over it and eat﴿ **and when we cite the concept of opposition in His Saying (Exalted be He):** ﴾The food (slaughtered cattle, eatable animals) of the people of the Scripture (Jews and Christians) is lawful to you﴿ **they claimed that it is not clear regarding the slaughtered animals of the idolaters, and they asked for a Hadith or a clear Athar (narrations from the Companions) in this regard. What is the advice of your Eminence?**

A: It is impermissible for a Muslim to eat from the slaughtered animals of the Kuffar other than the People of the Book. This is due to several reasons:

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1- The concept of His Saying (Exalted be He): ﴾The food (slaughtered cattle, eatable animals) of the people of the Scripture (Jews and Christians) is lawful to you﴿ for singling out the People of the Book excludes other Kuffar.

2- There is a difference between the People of the Book and other Kuffar, for the People of the Book believe in Allah (Exalted be He), their books, and messengers, while other Kuffar do not believe in any messengers or books.

3- The People of the Book mention Allah's Name over their slaughtered animals, while other Kuffar do not; rather, they mention the names of their idols over them.

4- All Muslims have agreed on the lawfulness of the slaughtered animals of the People of the Book, and the prohibition of others'.

5- As for the Prophet's saying (peace be upon him): ﴾Mention Allah's Name over it and then eat﴿ , it intends mentioning Allah's Name over the slaughtered animal on eating it, and this does not suffice for offering Tasmiyah (saying, "Bismillah [In the Name of Allah]") on slaughtering it, for Allah

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(Exalted be He) says: ﴾Eat not (O believers) of that (meat) on which Allâh's Name has not been pronounced (at the time of the slaughtering of the animal)﴿ As this Hadith was a reply to a question raised to the Prophet (peace be upon him) about the meat that is brought in Muslims' markets, without knowing whether or not Allah's Name had been mentioned over it, therefore, that was his answer (peace be upon him) to the question, for the basic principle regarding what is slaughtered in Muslim lands is that Allah's Name is being mentioned over it.

Fatwa no. 1598

Q: If a person who does not offer Salah (Prayer) slaughters an animal, is it permissible for the person who observes salah to eat from the meat of that sacrifice?

A: Salah is one of the obligatory acts of worship next to the two Shahadah (Testimony of Faith) in terms of importance. Whoever abandons Salah denying its obligation is a Kafir (disbeliever). This is according to the general consensus of Muslim scholars, and whoever abandons it out of negligence and laziness is also a Kafir according to the preponderant saying of scholars. The basic evidence for this ruling is what Muslim related in his Sahih from the Prophet (peace be upon him) that he said: ﴾Between the servant

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and Shirk (associating others with Allah in His Divinity or worship) and Kufr (disbelief) is the negligence of prayer.﴿ Similarly, Imam Ahmed reported in Al-Musnad and the compilers of Sunan (authors of Hadith compilations classified by jurisprudential themes) with an authentic Sanad (chain of narrators) from the Prophet (peace be upon him) that he said: ﴾That which differentiates us from the disbelievers and hypocrites is our performance of Salah. He who abandons it, becomes a disbeliever.﴿ Consequently, according to the consensus of scholars, it is not permissible to eat the meat of a sacrifice slaughtered by the person you mentioned if he does not offer Salah out of denial of its obligation. If he abandons Salah out of negligence or laziness, it is not permissible to eat the meat of an animal he slaughters according to the scholars' preponderant view that considers a person who abandons Salah as a Kafir (disbeliever). This is because he is an apostate and it is not permissible to eat from the meat of an animal slaughtered by an apostate according to the views of scholars (may Allah be merciful to them).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 6176

Q: What do you say regarding a person who does not perform Salah (Prayer), and if I advise him that this is impermissible, he reciprocates by cursing Din (Religion) and speaks ill of religious matters. He is a butcher, and in some districts when there are certain ceremonies, such as weddings and the like in which a lot of people attend, this person is hired with a sum of money that ranges from 500 to 1000 Riyals to slaughter the animals, whether cows or sheep and takes care of all matters related to preparing food until it is

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served to people. Is it permissible for Muslims to eat from the animals slaughtered by that man? If not, who will be sinful; the person who does not pray or the person who paid for that Walimah (wedding dinner)? What about the guests who know that such animals were slaughtered by a man who does not pray; are they permitted to eat from this meat or not?

A: whoever abandons Salah deliberately denying its obligation is a Kafir (disbeliever) according to the Ijma` (consensus) of the scholars, and whoever abandons it out of laziness and heedlessness is a Kafir according to the most preponderant opinion of the scholars. Those guests who know that the meat was slaughtered by a man who does not pray should alert the others or forbid them from eating it, and the sin is on the person who prepared such Walimah and those who ate although they knew that the person who slaughtered it does not pray.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The third question of Fatwa no. 7484

Q 3: What is the ruling on eating the meat of an animal that was slaughtered by someone who does not perform Salah (Prayer), or one who performs Salah and Sawm but goes to sorcerers and offers sacrifice for other than Allah (Exalted be He)?

A: According to the preponderant view, it is impermissible to eat the meat of the animal that was slaughtered by a person who intentionally abandons Salah, even if he does not deny its obligation, as he counts as a Kafir (disbeliever).

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Additionally, it is impermissible to eat the meat of an animal that was slaughtered by sorcerers, the persons who go to them and believe them, or who offer a sacrifice for other than Allah (Exalted be He). It should be noted that sorcerers are considered Kafir as they claim that they know the unseen and slaughter animals for the sake of the Jinn.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

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The third question of Fatwa no. 9572

Q 3: what is the ruling on eating from the sacrificial animal of a Muslim butcher who offers Salah (Prayer) alone in his house and does not attend the congregational Salah?

A: The congregational Salah is obligatory upon adult males, and whoever abandons it is considered to have abandoned what is obligatory and acting contrary to the Sunnah. However, the animals he slaughters are Halal (lawful) and it is permissible to eat them.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 4918

Q: My Senegalese Muslim brothers in the Congo urged me to ask you for the ruling on the following issues: The animals slaughtered by Al-Tijaniyyah, offering Salah (Prayer) behind them, and offering Salah before the Adhan (call to Prayer) of

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Maghrib (Sunset) Prayer. We hope that the answer to the mentioned questions be sent to the address given.

A: First, the animals slaughtered by Al-Tijaniyyah are not permissible, because they practice innovations and have what is called `Aqidah Shirkiyyah (creed that associate others with Allah in His Divinity or worship).

Second, offering Salah behind them is not permissible.

Third, supererogatory salah offered before sunset is not permissible unless it is offered for a reason, such as greeting the Masjid (Mosque). This is based on what is related in Sahih Muslim (There is no prayer after the 'Asr prayer till the sun sets.) Finally, it is permissible to offer supererogatory Salah after sunset and before Maghrib prayer.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first and second questions of Fatwa no. 6472

Q 1: if a chicken is immersed in hot water after slaughtering it and before cleaning abdominal region, will it be permissible to eat or not?

A: If it is immersed in hot water after slaughtering it, there will be no harm in this, and you do not have to remove the blood that remains after cleaning it if mixed with the water used in washing it. As for what is in its belly, it is not Najis (ritually impure), as the dung of edible animals is not Najis.

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Q 2: what is the ruling on eating the foods made by Hindus?

A: There is no harm in eating their foods besides slaughtered animals, such as fruits and so on.

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`Abdullah ibn Qa`ud	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 2340

Q 2: We live side by side with Christians, pagans, and ignorant Muslims. We buy the animals they slaughter but we do not know whether or not they pronounce the Name of Allah at the time of slaughter? What is the ruling on eating the meat of animals slaughtered by all these people, considering that it is difficult to distinguish between the animals they slaughter? What is the ruling on eating the meat of animals slaughtered with machines imported from Kafir countries?

A: if a Muslim happens to live side by side with the People of the Book, pagans, and ignorant Muslims whom he doubts pronounce the Name of Allah upon slaughtering their animals, it is prohibited for him to consume the meat of these animals. The reason being that the basic principle in the Shari`ah (Islamic Law) is that it is forbidden to eat the meat of cattle or any animals which are Islamically lawful to consume unless they are Islamically slaughtered.

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Because the questioner doubts the manner in which these animals are slaughtered due to having a mixture of slaughterers who hold different belief-systems, it is forbidden for him to eat the meat of the animals slaughtered by them.

A Muslim may, however, eat the meat of animals which he is able to distinguish as having been slaughtered by Muslims or the People of the Book even if the latter forgets to pronounce the Name of Allah upon slaughtering.

A Muslim should be concerned with every aspect of his religion and should be keen on knowing the lawfulness of what he eats, drinks, or wears. In similar cases, it is preferable for those who follow the Prophet's methodology to choose trusted slaughterers so that they will not doubt the lawfulness of the meat they consume.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 21341

Q: We received a letter from some of our American brothers who accepted Islam while in prison in the United States of America.

They describe the problem they face regarding the food that that is served in prison. Their problem is that the meals contain meat that has been slaughtered in American slaughterhouses, which is not in conformity with the lawful way of slaughtering according to the Shari'ah (Islamic law). In fact, the meat is regarded as Maytah (unslaughtered dead animals) and so they avoid eating it, but they do not have an alternative for it. They are therefore looking for an official Fatwa (legal opinion by a qualified Muslim scholar) from a recognized body explaining the Islamic ruling on this matter. They want to use the Fatwa as evidence that it is not permissible for Muslims to eat the meat of Maytah or pork, to convince the prison administrators to serve them alternative food that is lawful for Muslims to eat. We hope that Your Eminence will give us a written answer that explains the ruling in this matter.

May Allah reward you with the best on behalf of us and these American brothers!

A: There is nothing wrong in eating food served by disbelievers and others, as long as it does not contain any Haram (prohibited) ingredients, such as pork or its derivatives, or the meat of animals that were not slaughtered according to Islamic law or that were slaughtered by a non-Muslim who is not one of the People of the Book. Under these conditions, the food becomes Haram and it is obligatory for it to be avoided. As our American brothers know that the slaughtering is not done in conformity with the Islamically lawful manner, it is not permissible for them to eat it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

The fourth question of Fatwa no. 5442

Q4: is it permissible to eat with the utensils of non-Muslims in restaurants where pork and lard are served?

A: It is not permissible to eat using the utensils of non-Muslims or others in restaurants that serve pork, lard, and alcohol unless they are washed first. Pork and lard are impure foods and so is alcohol impure. The basic evidence for this ruling is: (The Hadith of Abu Tha'laba al-Khushani who reported: I came to Allah's Messenger (peace be upon him) and said: Allah's Messenger, we are in the land of the People of the Book, (so) we eat using their utensils, and (live) in a hunting region. I hunt with the help of my bow, and hunt with my trained dog, or with my dog which is not trained (so inform me what is lawful (Halal) for us). He (the Prophet (peace be upon him)) said: Regarding what you have mentioned of the fact that you live in the land belonging to the People of the Book, don't eat from their utensils; but if you do not find any alternative, then wash them and eat from them. Regarding what you have mentioned about (your living) in a hunting region, what you hunt, (strike) with the help of your bow, recite the name of Allah (while shooting an arrow), then eat; and what you catch with the help of your trained dog, recite the name of Allah (while letting go the dog) and then eat it, and what you get with the help of your untrained dog, (if you find it alive) and slaughter it (according to the law of the Shari'ah), then eat it.) Related by Al-Bukhari and others. This is the wording of Al-Bukhari. It is evident from this Hadith

that if a Muslim only finds the utensils of the people of the Scriptures, he may eat with them after washing them. However, if there are other utensils, or if the Muslim does not wash them, it is not permissible for him to eat from them.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 949

Q 2: What does Islam say about eating the meat of animals slaughtered by automated slaughtering machines? Soon after the animal is electrocuted, the butcher starts to slaughter it.

A: If it is true that the butcher slaughters the cattle immediately after they are given electric shocks, then it will be permissible to eat their meat if they were still alive. However, if the butcher slaughters an animal which has fallen dead because of the electric shock,

then it will be prohibited to eat its meat. In such case the animal holds the same ruling as Mawqudhah (an animal killed by strangling or violent blow). Allah (Exalted be He) has prohibited eating the meat of this type of animals unless they happen to be alive at the time of slaughter. Slaughter only occurs when the animal moves its body or when its blood overflows therefore indicating life. Allah (Glorified be He) says: ﴾Forbidden to you (for food) are: Al-Maitah (the dead animals - cattle - beast not slaughtered), blood, the flesh of swine, and that on which Allâh's Name has not been mentioned while slaughtering, (that which has been slaughtered as a sacrifice for others than Allâh, or has been slaughtered for idols) and that which has been killed by strangling, or by a violent blow, or by a headlong fall, or by the goring of horns, and that which has been (partly) eaten by a wild animal, unless you are able to slaughter it (before its death)﴿ Allah (Exalted be He) has made it lawful to eat the meat of injured animals provided that they are slaughtered, or else it will be prohibited to eat their meat.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman
`Abdullah ibn Sulayman Ibn Mani`	`Abdullah ibn `Abdul-Rahman ibn Ghudayyan	`Abdul-Razzaq `Afify

Fatwa no. 1665

Praise be to Allah, Alone. Peace and blessings be upon the Messenger, his family, and companions.

The Permanent Committee for Scholarly Research and Ifta' has reviewed the query sent to His Eminence the President from

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His Eminence the Chairman of The Muslim World League. It is as follows:

I received a letter sent by Sayyid `Aziz Pasha, the Secretary General of the Union of Islamic Societies in London. The Secretary General said that the Royal Society for the Prevention of Cruelty to Animals sent a letter asking the Muslim community in Britain to accept

eating the meat of animals that were stunned before being slaughtered. He added that a sermon delivered by the supreme judge in Tanzania is referred to in the society's letter. In that sermon, the supreme judge said that there is no text in the Qur'an that prohibits eating the meat of animals that were stunned before being slaughtered. The Secretary General asked us about the sound ruling in this regard. We hope that your Eminence would be kind enough to issue and inform us of a Fatwa (legal opinion issued by a qualified Muslim scholar) in this regard so that we can send it to the said person.

Having discussed the query, the committee replied as follows:

First, if stunning with a blow to the head or an electric shock kills the animal and it dies before being slaughtered properly, then it is mawqoodhah (killed by a violent blow) and it cannot be eaten even if its neck is cut or it is slaughtered at the upper part of its chest after that. Allah (Exalted be He) has forbidden this by His saying, ﴾Forbidden to you (for food) are: Al-Maitah (the dead animals - cattle - beast not slaughtered), blood, the flesh of swine, and that on which Allâh's Name has not been mentioned while slaughtering, (that which has been slaughtered as a sacrifice for others than Allâh, or has been slaughtered for idols) and that which has been killed by strangling, or by a violent blow﴿

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The scholars of Islam have unanimously agreed that such meat is forbidden. however, if it is still alive after being stunned in the manner described and is slaughtered properly, then it is permissible to eat it, because Allah (Exalted be He) says at the end of the Ayah with regard to animals that are strangled, dealt a violent blow, suffer a headlong fall, are gored by horns or partly devoured by wild beasts ﴾unless you are able to slaughter it (before its death)﴿ So Allah (Exalted be He) excludes from these forbidden types of meat those that are reached when still alive and slaughtered in the proper manner. They may be eaten because of the effect of proper slaughter, unlike those that die by being stunned before being slaughtered, in which case slaughtering does not render them permissible. Thus, it is known that the Qur'an forbids animals that have been stunned if they die as a result of that stunning before being slaughtered properly, because the animal that is stunned has suffered a violent blow, and Allah (Exalted be He) has stated in this Ayah that such an animal is haram (prohibited) unless it is reached while it is still alive and slaughtered in the proper manner.

Second, it is haram to stun an animal by striking it or giving it an electric shock and so on, because that causes suffering to the animal, and the Prophet (peace be upon him) forbade causing suffering and tormenting, and he enjoined kindness and goodness in general terms, and with regard to slaughter in particular. Imam Muslim related from Ibn `Abbas (may Allah be pleased with them) that the Prophet (peace be upon him) said, ❪Do not take anything in which there is a soul as a target (of one's marksmanship)❫ Furthermore, Muslim narrated from Jabir ibn

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`Abdullah (may Allah be pleased with them) who said, ❪The Messenger of Allah (peace be upon him) forbade tormenting any kind of animal to death.❫ Related by Muslim also from Shaddad ibn Aws (may Allah be pleased with him) that the Prophet (peace be upon him) said, ❪Allah has decreed kindness (or proficiency) in all things. So when you kill, kill well. When you slaughter, slaughter well. Let one of you sharpen his blade and spare suffering to the animal he slaughters.❫

If it is not easy to slaughter animals unless they have been stunned by a method that will not kill them before they are slaughtered, then it is permissible to stun them and slaughter them whilst they are still alive, in cases of necessity. If it is not easy to slaughter them unless they are killed, the ruling of catching game is applied in this case. The animal may be shot with an arrow, or a bullet and so on, not stunned by an electric shock or throttling. If it is still alive, it can be slaughtered,

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if not, the means of shooting is considered a means of slaughtering.

It is reported by Al-Bukhari and Muslim on the authority of `Abdullah ibn Mughaffal (may Allah be pleased with him) who said, ❪The Messenger of Allah (peace be upon him) prohibited the throwing of pebbles by saying: It does not catch the game, nor does it inflict defeat on the enemy, but breaks the tooth and puts the eye out.❫ Furthermore, Al-Bukhari and Muslim related on the authority of Rafi` ibn Khadij (may Allah be pleased with him) that the Prophet (peace be upon him) said, ❪If the killing tool causes blood to gush out, and if Allah's Name is mentioned, eat (the meat of the slaughtered animal). But do not slaughter with a nail or a tooth, for the tooth is a bone and the nail is the knife of the Ethiopians.❫ A Sahaby (Companion of the Prophet) narrated that they, when they were in the company of the Prophet (peace be upon him), captured some camels and sheep (as booty). One of the camels fled and a man threw an arrow at the camel, and Allah (Exalted be He) stopped the camel with it. The Prophet (peace be upon him) said, ❪Some of these animals are like wild animals, so if you lose control over one of these animals, treat it in this way (i.e. shoot it with an arrow).❫ Additionally, Ibn `Abbas (may Allah be pleased with him) narrated, (If one of the animals you possess gets out of control, treat it like game. As for the camel

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that falls into a well, you may pierce it where it is possible.) This is approved by `Aly, Ibn `Umar and `Aishah (may Allah be pleased with them).

Additionally, Al-Bukhari and Muslim related on the authority of `Ady ibn Hatim (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said, ❪When you set your dog (for the chase), mention the Name of Allah, if it catches the game and you reach it while it is still alive, slaughter it. If you find it dead and that (your dog) has eaten nothing from it, (even then) you may eat it; but if you find along with your dog another dog, and (the game) is dead, then don't eat, for you do not know which of the two killed it. And if you shoot your arrow, mention the Name of Allah, but if it (the game) goes out of your sight for a day and you do not find on that but the mark of your arrow, then eat it as you like, but if you find it drowned, do not eat it.﴿ Imam Al-Bukhari related ﴾on the authority of `Ady ibn Hatim (may Allah be pleased with him) who said,

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I asked the Messenger of Allah (peace be upon him) about the game killed by Mi`rad (a heavy featherless blunt arrow). He said, "If you hit the game with its sharp edge, eat it. But if the Mi`rad hits the game with its shaft with a hit by its broad side, do not eat it, for it has been beaten to death with a piece of wood (i.e. unlawful).﴿

Accordingly, the officials of the Royal Society for the Prevention of Cruelty to Animals should be kind with animals, even if the latter are needed to be slaughtered. They should not strike the heads of the animals or stun them with an electric shock. They also should not allow other persons to use these methods prior to the slaughter unless slaughtering is not easy except with shooting or using a way, such as tying with ropes or the like, that controls the animal. If not, the animal may be pierced or shot with a tool that pierces into the body and causes its death immediately after shooting, which is considered as slaughtering. This is based on the above mentioned Hadith and Allah's saying, ﴾So keep your duty to Allâh and fear Him as much as you can﴿

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 3227

Q2: What is the ruling on slaughtering animals by electrocution, which takes place in many towns?

A: It is unlawful to electrocute animals before slaughtering them, as this involves torture and loss of money in case the animals die, and it will be unlawful to eat their meat. However, if the animals are struck by a sharp tool that cuts the animal's neck, there is no harm to eat from its meat. If they are still alive, they should be slaughtered, and then they would be lawful to eat.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first and second questions of Fatwa no. 9677

Q 1: The company intends to buy an automatic slaughtering machine instead of doing this job manually, because there are too many animals to slaughter. Is this permissible?

A: It is permissible for you to buy an automatic machine to slaughter edible animals.

Q 2: Is it enough to mention Allah's Name once when running the machine, as it makes only one movement?

A: It is enough to mention Allah's Name once by the person who runs the machine to slaughter many animals at the same time, provided that this person is a Muslim, Jewish or Christian.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 21165

Q: What is the ruling on automated slaughtering? The slaughtering machines slaughter tens of chickens at the same time, with one pronouncement of Basmalah (saying, "Bismillah Al-Rahman, Al-Rahim [In the Name of Allah, the Most Gracious, the Most Merciful]"). Also, if a person slaughters many chickens manually, is it sufficient for them to say the Basmalah once or is it obligatory on them to do so each time they slaughter? May Allah guide you to success!

A: First: It is permissible to slaughter using these modern machines, on the condition that they are sharp and cut the animals' throats and gullets.

Second: If the machine is slaughtering a number of chickens at the same time, it is permissible for the person who runs the machine to say Basmalah once while it is doing this, with the intention of slaughtering.

This is provided that the person who is doing the slaughtering and running the machine is a Muslim or one of the People of the Book (Jews and Christians).

Third: If someone is slaughtering manually, it is obligatory on them to say Basmalah every time they slaughter a chicken, because each one is an independent sacrifice.

Fourth: It is obligatory that the slaughtering should be done at the correct part of the body, cutting the throat and the two jugular veins, or one of them.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

The first question of Fatwa no. 8275

Q 1: I see some people slaughter their Ud-hiyah (sacrificial animal offered by non-pilgrims) at noon, or at the time of 'Asr (afternoon), and others at anytime. Is all this valid?

A: It is permissible for a pilgrim to slaughter during the day or the night, whether it is Hady (sacrificial animal offered by pilgrims) of Tamattu' (`Umrah during the months of Hajj followed by Hajj in the same year with a break in between), Qiran (combining Hajj and `Umrah without a break in between) or Ud-hiyah. The days of sacrifice are: the Day of 'Eid-ul-Adha (the Festival of the Sacrifice), and the three days following it which end with the sunset of the thirteenth day (of Dhul-Hijjah), after 'Eid.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The fourth question of Fatwa no. 7301

Q 4: if an animal is given anesthesia but does not die, according to the doctor's report, and then is slaughtered according to Shari`ah (islamic law), whether this was by a chemical substance or a bullet, is it permissible to eat from it?

A: If the situation is as you have mentioned, that the animal is still alive after the injury until slaughtering, it will be permissible to eat. However, if it is shocked by electricity, shot with a bullet and so on, it will be impermissible to eat, as this method entails harm to the animal, unless it cannot be slaughtered otherwise, such as a raging beast. In such case it is permissible.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 5234

Q: What is your opinion - may Allah be merciful to you - on the following question: The meat exported from Denmark to Arab Muslim countries, which is being slaughtered using the following method:

1- The animal is brought alive to the automated slaughter house.

2- Its forehead is shot with a kind of a gun - I am sending a photo of the gun and the mechanism of our work

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to your Eminence along with my question - where the bullets do not enter the head so as not to touch the animal's bones, skeleton or flesh.

3- Immediately after being hit, the animal falls down unconscious, but remains alive; moving its legs, tail, eyes, and organs, and its heart and veins continue to beat for a long period of time.

4- After the animal falls down unconscious, a Muslim supervisor from the Islamic Cultural Center comes to slaughter the animal with a knife according to the Islamic method, where he cuts the jugular veins and the esophagus after saying: Bismillah - Allahu Akbar (In the name of Allah -Allah is the Most Great).

5- After being slaughtered, the animal shakes violently and the blood gushes from its body.

6- All the subsequent processes afterwards, even chopping and packing, take place under the supervision of a Muslim with sound `Aqidah (creed), neither a Qadyani nor a Baha'i.

Is slaughtering this way Halal (lawful) or Haram (prohibited)?

A: Slaughtering animals in the way that was mentioned is Halal (lawful). This is based on the general saying of Allah (Glorified and Exalted be He): ﴿Forbidden to you (for food) are: Al-Maitah (the dead animals - cattle - beast not slaughtered)﴾ to His Saying: ﴿unless you are able to slaughter it (before its death)﴾ However, shooting them with a gun or any other instrument that may torture them is an impermissible abominable act,

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since the Prophet (peace be upon him) said: ﴿Allah has decreed proficiency in everything. So when you kill, kill well, and when you slaughter, slaughter well. Let one of you sharpen their blade and spare suffering to the animal they slaughter﴾ . Related by Ahmad, Muslim and Al-Nasa'y .

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Fatwa no. 2189

Q: A disagreement took place among the Muslims of South Africa concerning the method of slaughtering in governmental slaughterhouses in our country. Before slaughtering, the following procedure takes place, according to the municipal rules:

First, the ox is shot in the head with a pistol so that it loses consciousness.

Note: they do not use the known bullets in this process, but they use special ones. The purpose of this operation is to facilitate the process of slaughtering, relieve the animal and protect the slaughterer's life, as oxen might sometimes attack them.

Second, as the first operation is not considered enough, they stab the ox in the neck with a sharp tool. The specialized doctors say that

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the ox dies in less than fifteen minutes from the moment of this stab.

Third, immediately after this, they slaughter it in the known way according to Shari`ah (Islamic law).

Please advise whether this method of slaughtering is lawful, and whether we can eat from this meat.

A: First, it is impermissible to shoot an animal or stab it with a sharp tool, except in the throat to slaughter it, as this method entails torture for the animal, unless it is a raging beast and there is no other option but to shoot it or stab it with a spear. In this case, it is permissible to do so. If it dies before slaughtering it, it will still be permissible to eat. If it is still alive, it will be unlawful to eat unless slaughtered according to Shari`ah. It was authentically reported in the two Sahih (authentic) Books of Hadith ❨on the authority of Rafi` ibn Khadij that a camel became ferocious in the presence of the Prophet (peace be upon him). A man chased it with an arrow and stabbed it. The Prophet (peace be upon him) said, "Those animals sometimes become wild; if any animal gets wild, do the same with it."❩

Second, shooting or stabbing a domestic animal for no reason is considered Mawqudhah (an animal killed by a violent blow). If it dies because of this before being slaughtered, it would be regarded a dead animal that is forbidden to eat. If it is slaughtered while being alive, it will be permissible to eat, according to Allah's saying, ❨Forbidden to you (for food) are: Al-Maitah (the dead animals - cattle - beast not slaughtered), blood, the flesh of swine, and that on which Allâh's Name has not been mentioned while slaughtering, (that which has been slaughtered as a sacrifice for others than Allâh, or has been slaughtered for idols) and that which has been killed by strangling, or by a violent blow, or by a headlong fall, or by the goring of horns, and that which has been (partly) eaten by a wild animal, unless you are able to slaughter it (before its death)❩

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Allah (Glorified be He) makes it clear that if an animal is strangled by a rope or by hands; a stick or an iron rod is thrown at it; shot by a bullet; falls off a high place; or is butted by another animal, and dies accordingly, it will be unlawful to eat. However, if caught while still alive and slaughtered, it will be permissible to eat.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa no. 17924

Q 1: Is anesthetizing animals before slaughter regarded as the kindness and mercy a Muslim is ordained to show animals they intend to slaughter?

Islam has enjoined showing kindness and mercy to animals which Muslims intend to slaughter. This is based on the Hadith in which the Prophet (peace be upon him) said: ﴾Allah has ordained kindness in everything. So, when you slaughter, do it in the best manner (i.e. by first sharpening the knife and putting the animal at ease).")﴿ A painless slaughter can take place by using a sharp instrument and

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ending the animal's life by cutting the throat and the two jugular veins. It is not permissible to anesthetize the animal before slaughtering it as this may cause its death before it is slaughtered. If the animal remains alive after being anesthetized, it will be lawful to eat its meat after slaughtering it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no 6712

Q: Many questions are sent to us about the ruling on severing the head of an animal from its body directly after slaughtering. We hope your Eminence will issue a Fatwa about the ruling on this practice. May Allah preserve you for the service of Islam and Muslims!

A: It is not permissible to sever the head of an animal from its body directly after slaughtering, because this involves torturing the animal. In fact, the person should wait until he is sure that the animal is dead.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The third question of Fatwa no. 20443

Q 3: Someone unintentionally cut a chicken's head off while slaughtering it, because the knife was so sharp. Bearing in mind that the chicken floundered around and the blood flowed out of the chicken, was the slaughtering Halal (lawful) or Haram (prohibited) and can the meat be eaten or should it be thrown away?

A: If the person unintentionally separated the chicken's head from its body without an intention to slaughter, it is regarded as Maytah (unslaughtered dead animal) and not Halal to eat, because saying Basmalah (saying, "Bismillah Al-Rahman, Al-Rahim [In the Name of Allah, the Most Gracious, the Most Merciful]") and having the intention to slaughter are two of the conditions that make a slaughtering lawful. In this case there was no Basmalah and no intention. Allah (Exalted be He) says: ﴿Eat not (O believers) of that (meat) on which Allâh's Name has not been pronounced (at the time of the slaughtering of the animal)﴾ It has been authentically reported that the Prophet (peace be upon him) said, ﴾"Actions are but by intentions."﴿ However, if, when the person passed the knife over the chicken's throat, they had intended to slaughter it lawfully and had mentioned the Name of Allah over it and slaughtered it in the correct place in the neck, i.e. by cutting the lower part of its neck including the throat, the esophagus, and the jugular veins, the meat is Halal and permissible to eat as all the conditions of lawful slaughtering were met. If the chicken was slaughtered from the back, and the throat and esophagus were cut while the chicken was stably alive, due to the sharpness of the knife and the speed of cutting, it would serve as lawful slaughtering and is permissible to eat, if the person had intended to slaughter and had said Basmalah at the time of slaughter. If they forgot to say Basmalah, this is not a problem

and it is permissible to eat the meat and the person will be excused for forgetting the Basmalah.

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The second question of Fatwa no. 8554

Q 2: while slaughtering sheep, do we have to cut off the throat and the head at one time, or just cut the throat and leave the head until the animal dies? In most cases, we cut off the throat together with the head at the same time. Enlighten us may Allah reward you!

A: The throat, the gullet and the two jugular veins have to be cut at one time. Complete separation of the head from the body can be done after it is sure that the animal has become motionless.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 12568

Q 2: Is it Halal (lawful) or Haram (prohibited) to remove a chicken's feathers using hot water?

A: If this is done after slaughtering according to the Islamic Shari'ah (law), there is nothing wrong with it.

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However, if it is done before slaughtering, it is not permissible, as it would be torture for the animal.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 12893

Q: Some guests who were paying us a visit said that they do not eat chicken, because after a chicken is slaughtered, it is put in hot water to remove the feathers. When this happens the Najasah (impurity) inside the chicken mixes with the meat and that is why they do not eat chickens. Is this true? Please advise us on this matter.

A: If the matter is as you mentioned and the water that the chickens are put into is altered by reason of the blood poured forth (by slaughtering), the chickens should be washed with pure water to remove any traces of Najasah on their surface, and they can then be eaten.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 5563

Q 1: There are many factories that slaughter chickens here in Mauritius. During the process, the workers put the chickens in hot water to remove the feathers before they remove the innards. This causes the waste inside the chicken to be mixed with the meat. Is this meat considered to be Halal (lawful) to eat?

A: This meat is considered to be Halal to eat. placing the chickens in hot water after slaughtering has no effect on the permissibility of eating their meat. However, it is obligatory to delay putting the chickens in water until they have stopped moving completely.

Q 2: What are the parts of an animal that are Haram (prohibited) to eat?

A: It is Mubah (permissible) to eat every part of an animal that is lawful to be eaten after it has been slaughtered in the Islamically prescribed manner. The same applies to all the animals that do not need to be slaughtered to be Halal (lawful) to eat, such as fish and locusts.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 8968

Q: One day I intended to invite some of my friends for dinner

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and thus I hired a cook to prepare food for my guests. Nevertheless, I was taken by surprise when I saw the cook slaughtering the animal with his left hand while mentioning the Name of Allah (Glorified and Exalted be He) on it by just saying: "Bismillah 'In the Name of Allah'" while I know that it is obligatory to say "Bismillah Wallahu Akbar 'In the Name of Allah, Allah is the Greatest'." I thus shouted at him: "You are slaughtering wrongly." He said:

"The shaykhs permitted me to slaughter with my left hand."

A: Slaughtering animals by one's left hand is permissible though it is better to use the right one.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 7222

Q2: Is it permissible for a left-handed person to rest his sacrifice on its right side to slaughter it easily with his left hand? If three persons gather to slaughter a sacrifice where two of them hold the sacrifice's feet and the third slaughters it placing his foot on its side, is this way of slaughtering permissible?

A: This issue is very flexible; a person may rest the animal on whichever side to make it easy for him to slaughter and for the sacrifice to avoid being tortured. Thus, he may seek the help of whoever he wants in order to slaughter the sacrifice easily!

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 18547

Q 1: Is it permissible for me, if I am not able to slaughter with my right hand, to slaughter by putting the animal on its right side?

A 1: It is permissible to slaughter a sacrificial animal on either of its sides; however, it is better to slaughter it on its left side for this is easier for the person who is slaughtering the animal. However, there is nothing wrong with slaughtering it on its right side if this is easier for you.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 20771

Q 2: We hope that your Eminence would clarify to us the right way of slaughtering, as our scholars have differed concerning whether or not to lay a slaughtered animal on its right or left side. One Shaykh would say that it should be laid on its left side, another would say that it should be laid on its right side to let the sacrificial animal face the Qiblah (direction faced for Prayer towards the Ka`bah), for Allah (Exalted be He) says:

﴿And wheresoever you people are, turn your faces (in prayer) in that direction.﴾ **If we laid it on its left side, we would not face the Qiblah as commanded in the previous Ayah (Qur'anic verse) and the following Ayah says:** ﴿Verily, I have turned my face towards Him Who has created the heavens and the earth Hanîfa (Islâmic Monotheism, i.e. worshipping none but Allâh Alone), and I am not of Al-Mushrikûn (See V.2:105)".﴾

A 2: The Sunnah is to lay the animal to be slaughtered on its left side facing the Qiblah, for this is much easier for the person who is slaughtering the animal.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

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Fatwa no. 4979

Q: I wanted to buy my children meat from a grill shop. At the same time, a person from Hadramaut brought an animal which he wanted to slaughter at the same shop. when the owner of the shop received it, he turned it towards a direction that does not conform with the Sunnah. He did not slaughter it towards the direction of Qiblah (direction faced for Prayer towards the Ka`bah). I tried to convince and guide him to the way that conforms with the Islamic Shari`ah but he refused and said that we should just mention the Name of Allah upon slaughtering it and turn it towards any direction, except in the case of slaughtering a Hady (sacrificial animal offered by pilgrims) which should be turned towards the Qiblah.

He mentioned that this way is confined to the people of Hadramaut who run grill shops in Al-Sana`iyah in Riyadh. I would like you to answer the following questions, and help me guide the people who are running these shops. My questions are:

What is the ruling on slaughtering animals towards a direction other than the Qiblah? Is mentioning Allah's Name upon slaughtering without turning the animal towards the Qiblah permissible or against the ruling of Shari`ah? What is the ruling on the person who purchases meat from the butchers who do so, and eats from the meat of their animals that are not slaughtered in the direction of the Qiblah? I am certain he knows the direction of the Qiblah.

A: If the reality is as you mentioned about the way of their slaughtering, it is lawful to eat from this meat even though the slaughterer does not follow the Sunnah by not turning the animal towards the Qiblah upon slaughtering it. He made a mistake by refusing your advice and by his saying that turning the animal towards the Qiblah upon slaughter should be done only in the case of Hady; because the Sunnah is to turn any animal towards the Qiblah when slaughtering it, whether it is a Hady or any other slaughtered animal.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 17550

Q 2: Is it correct that directing the slaughtered animal towards the Qiblah (direction faced for Prayer towards the Ka`bah) and slaughtering it below the larynx are two conditions for the validity of the slaughtered animal; meaning that if they are missing it becomes impermissible to eat it?

A: Directing the slaughtered animal towards the Qiblah at the time of slaughtering is not one of the conditions of its validity; rather, it is a Sunnah (supererogatory act of worship following the example of the Prophet). The Sunnah also is to slaughter sheep and cows at the larynx, and to slaughter camels at the beginning of the chest, but the pharynx and the esophagus must be cut so that the slaughtered animal becomes lawful. Yet, if the jugular vein is cut, this would be better and more perfect.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 3002

Q: I had a sick, pregnant sheep that was about to give birth. i slaughtered it by cutting the vein and the jugular veins, then I cut its belly to get the baby, and I continued slaughtering it. Please advise whether it is lawful to eat.

A: This animal is lawful to eat; there is no harm in eating its meat.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 6946

Q: if i slaughter an animal and find a dead fetus inside it, can it be eaten or not? If it can be eaten, does it have to be slaughtered according to the Shari`ah (Islamic law), or is slaughtering its mother enough? If an animal is hit on the belly, then slaughtered, and its fetus is found dead, can it be eaten or not?

A: If an animal is slaughtered and a live fetus is found inside it, but it dies by slaughtering, or if it is extracted alive and slaughtered, it will be permissible to eat, based on the Hadith reported from Abu Sa`id (may Allah be pleased with him), from the Prophet (peace be upon him) that he said about the fetus, ﴾the slaughtering of its mother serves its slaughtering.﴿ Narrated by Ahmad, Al-Tirmidhy and Ibn Majah. In another narration, ﴾We said, "O, Messenger of Allah!

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We might slaughter a camel, a cow or a sheep while there is a fetus in their wombs, shall we get rid of it or eat it?" He (peace be upon him) said, "You may eat it if you wish, for the slaughtering of its mother serves its slaughtering."﴿ Narrated by Ahmad and Abu Dawud.

Thus, it is clear that if an animal is hit while pregnant, if the fetus dies by the strike before slaughtering its mother, it will be impermissible to eat. Otherwise, it is permissible to eat.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 15702

Q: A cow went into difficult labor, and the fetus endangered the mother's life by making dangerous movements, so its owner had to slaughter the fetus before it was born. Is this fetus lawful to eat? Is the owner considered sinful? If the young cow is slaughtered before it reaches a month old, is it lawful to eat?

A: If any animal, whether young or old, is slaughtered according to the Shar`y (Islamically lawful) way, while being alive, it will be lawful to eat, according to Allah's saying,

﴾Forbidden to you (for food) are: Al-Maitah (the dead animals - cattle - beast not slaughtered)﴿ until His saying, ﴾unless you are able to slaughter it (before its death)﴿ This one was slaughtered before its death, so it is lawful to eat. There is no harm in slaughtering the animal fetus before its birth unless slaughtering it might endanger its mother's life.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa no. 20747

Q 1: I am one of the people of the tribe of Banu Malik which lies south of Al-Ta'if. I noticed that if one of our tribe members wants to slaughter an animal to get closer to Allah, they wipe on the animal's back and say, "In the Name of Allah, Allah is the Greatest. O, Allah! Consider it a Sadaqah (voluntary charity) from me to keep harm away from me and my children", or any such similar words.

I would like to know the ruling concerning this habit and saying this Du`a' (supplication to Allah). Is it considered the same as pronouncing one's intention aloud, although it should be felt only in the heart?

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A: wiping on the animal's back before slaughtering it and asking Allah to consider it a Sadaqah to keep harm away from oneself and one's children is a groundless Bid`ah (innovation in religion); it has no origins in the Qur'an or the Sunnah. You should quit doing this, and stick to what was related from the Prophet. The Sunnah entails that if the slaughtered animal is an Ud-hiyah (sacrificial animal offered by non-pilgrims) or a Hady (sacrificial animal offered by pilgrims), a person should say before slaughtering, "In the Name of Allah, Allah is the Greatest. O, Allah! This is from You and returns to You." There is also no harm in saying, "O, Allah! Accept (this sacrificial animal) from so and so, or from me." If it is just an animal slaughtered without a special occasion, it will be enough to say, "In the Name of Allah, Allah is the Greatest", according to Allah's saying, ﴿So eat of that (meat) on which Allâh's Name has been pronounced (while slaughtering the animal), if you are believers in His Ayât (proofs, evidence, verses, lessons, signs, revelations, etc.).﴾

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa no. 9758

Q 1: If a sick animal is slaughtered no one will eat it.

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Should I slaughter it and then throw it away, or let it die without slaughtering it?

A 1: If the case is as you have mentioned, it is obligatory for you to slaughter the beast so as not to waste money; you should not let it die for this would be a waste of money. You can distribute its meat to whoever would like to eat it, otherwise, you can feed it to animals like dogs and cats.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

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The first question of Fatwa no. 1989

Q 1: If an agitated camel wanted to attack and eat its owner, so he killed it with an arrow at a spot that was not designated for slaughtering, would it be permissible to eat it?

A 1: mentioning the Name of Allah while slaughtering an animal is prescribed. Allah (Exalted be He) says: ﴾So eat of that (meat) on which Allâh's Name has been pronounced (while slaughtering the animal)﴿ and ﴾Eat not (O believers) of that (meat) on which Allâh's Name has not been pronounced (at the time of the slaughtering of the animal)﴿ It is reported in the two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) that the Prophet (peace be upon him) said, ﴾"If the killing tool causes blood to gush out and if Allah's Name is mentioned,

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eat (of the slaughterer animal).﴿ Shaykh Al-Islam, Ibn Taymiyyah, said, "Tasmiyah (saying, "Bismillah [In the Name of Allah]") when slaughtering an animal is Wajib (obligatory) according to the Jumhur (dominant majority of scholars).

Therefore, if it is not possible to slaughter in the place that is specified for slaughtering, he is permitted to slaughter wherever he is able, such as in the thigh, and so on, as in the case of shooting the game which can't be reached. This is permissible according to the Jumhur. This is based on what was narrated in the two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) on the authority of Rafi' bin Khadij (may Allah be pleased with him) ﴾A camel ran away during the lifetime of the Prophet (peace be upon him), so a man shot it with an arrow and killed it. The Prophet (peace be upon him) said: Of these animals there are some which are as wild as wild beasts. Therefore, if anyone of them runs away like this, treat it in this way (shoot it with an arrow)."﴿ However, if he caught it alive, he should slaughter it in the specified place if possible, for the Prophet (peace be upon him) said concerning shooting game: ﴾if you find it alive, then slaughter it.﴿

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The second question of Fatwa no. 6044

Q 2: Is it permissible to slaughter animals by shooting them on failing to catch them, then slaughtering them afterwards? What about sending a hunting dog to chase a dear after

mentioning Allah's Name over it, and the dog killing the dear before we reach it? Is it permissible to eat it in this case?

A: edible cattle that have strayed which cannot be caught may be slaughtered by shooting them with an arrow or a gun, such that if it is caught alive, it would be slaughtered, and if it is found dead, it would still be permissible to eat it.

It is also permissible to send a trained hunting dog or any other hunting animal after a dear or any wild animal, and if it kills the hunted animal, it is permissible to eat it, and if the animal is found alive, it would be slaughtered and eaten afterwards. This was mentioned in the Hadith narrated by Abu-Tha`labah and the one narrated by `Ady ibn Hatim.

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Fatwa no. 2770

Q: What is the ruling on eating the meat of an animal that has been killed by a hammer blow in a slaughterhouse. It is worth mentioning that when the animal is given such a blow, it falls unconscious on the ground, then the slaughterer immediately says, upon slaughtering the animal, Allahu Akbar (In the Name of Allah, Allah is the Greatest). Provide us with your beneficial answer please.

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A: If the animal cannot be slaughtered unless it is beaten on the head by a hammer, it will be permissible to do so. However, in order for the animal to be Halal (lawful) it has to be slaughtered whenever it falls on the ground and before it dies. If the animal dies before it is slaughtered, its meat will be Haram (prohibited) to be eaten as Allah (Exalted be He) states: ﴾Forbidden to you (for food) are: Al-Maitah (the dead animals - cattle - beast not slaughtered), blood, the flesh of swine, and that on which Allâh's Name has not been mentioned while slaughtering, (that which has been slaughtered as a sacrifice for others than Allâh, or has been slaughtered for idols) and that which has been killed by strangling, or by a violent blow﴿ On the other hand, if it is possible to slaughter the animal without beating it with a hammer or any other tool, it will be impermissible to strike it because doing so subjects the animal to pain and suffering. In any case, if the animal is beaten and it is slaughtered after it falls to the ground prior to dying; it will be permissible to eat from its meat as mentioned above.

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Fatwa no. 20630

Q 1: A farmer has sheep and cows. While he was

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grazing the cows at the foot of the mountain, a cow fell headfirst into a pit. How can he slaughter this cow?

A: what is difficult to slaughter from the neck due to running away or falling into a pit or a well, can be slaughtered by injuring it in any part of the body, unless its head is in the water or any similar reason that might cause its death, as it might have died by this reason, not by the injury. ﴾It was reported on the authority of Rafi` ibn Khadij (may Allah be pleased with him) that he said, "We were once traveling with the Messenger of Allah (peace be upon him), so a camel became ferocious, and there were no horses with them, so a man stabbed it with an arrow." The Messenger of Allah (peace be upon him) said, "Those animals might sometimes be like wild beasts; if any animal gets wild, do the same with it."﴿ Narrated by the Five Compilers of Hadith (Imams Ahmad, Abu Dawud, Al-Tirmidhy, Al-Nasa'y and Ibn Majah).

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Q2: Does the delay of skinning a sacrifice after slaughtering for one or two days make its meat unlawful?

A: Delaying the skinning of a sacrifice after slaughtering does not make its meat unlawful; because skinning is not a condition of lawful slaughtering.

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Q 3: What is the ruling on eating the meat of a cow or a sheep or any other consumable animal which are found lying motionless and whose blood flows at the moment they are slaughtered, yet no bodily movement is made? Is it true that movement of the body at the moment of slaughter makes a slaughtered animal lawful to eat?

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A: injured eatable animals which are not yet dead are lawful for eating after they have been islamically slaughtered. Though Allah (Glorified be He) prohibits eating animals killed by strangling, or by a violent blow, or by a headlong fall, or by the goring of horns, exception is made in case such animals are slaughtered before they die. Allah (Exalted be He) says: ﴿unless you are able to slaughter it (before its death)﴾

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The first question of Fatwa no. 18476

Q1: Is it permissible to eat the meat of the animals that are slaughtered under anesthetic?

For your information, in Germany they have laws and conditions for slaughtering. The government does not allow any person to slaughter any animal before giving it anesthetic.

A: If the animal is still alive under anesthetic and then slaughtering takes place according to the Shari`ah, it is lawful to eat from its meat. If the animal dies under anesthetic, it is unlawful to eat from its meat; slaughtering it after death would be useless.

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Fatwa no. 15666

Q: is it obligatory to mention the Name of Allah upon slaughtering every single animal in a flock? Or is it permissible to say it once for the entire flock, or should Allah's Name not be mentioned at all?

A: Mentioning Allah's Name is obligatory for every animal slaughtered on its own. Saying it once for the whole flock is not sufficient, for every single animal has its own ruling in terms of slaughtering. Allah (Exalted be He) states, ﴾So eat of that (meat) on which Allâh's Name has been pronounced (while slaughtering the animal), if you are believers in His Ayât (proofs, evidence, verses, lessons, signs, revelations, etc.).﴿ And the Prophet (peace be upon him) said, ﴾If the slaughtering instrument causes the gushing of blood, and Allah's Name is mentioned (over the slaughtered animal), then (you can) eat (of its meat).﴿

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Fatwa no. 20738

Q: A person has a farm for fattening poultry. He slaughters large numbers of poultry and, thus, it is difficult for him to hire a person to carry out the slaughtering process. Is it permissible to use a machine with a blade written on it the Basmalah ("Bismillah Al-Rahman, Al-Rahim [In the Name of Allah, the Most Gracious, the Most Merciful]") or should the Basmalah be said before slaughtering the poultry with the machine?

A: One Tasmiyah (saying, "Bismillah [In the Name of Allah]") is enough when slaughtering all the poultry required to be slaughtered if the machine used

slaughters all of them at once when started. If the machine slaughters poultry in batches, Tasmiyah must be said each time the machine is started. As for writing the Basmalah on the blade, this is not enough to make the Tasmiyah required upon slaughtering the animals. It is worth mentioning that slaughtering according to Shari`ah (Islamic law) obligates cutting the throat and esophagus.

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The thirteenth question of Fatwa no. 20308

Q13: When we slaughter a sacrifice, we say: "Bismillah wa Allahu Akbar", i.e. (In the Name of Allah and Allah is the Greatest), but some people say it is unlawful to say so. Is this permissible or not? We appreciate your advice!

A: the person must mention the Name of Allah when slaughtering an animal and remember Allah (Exalted be He), as authentically reported from the Prophet (peace be upon him). Whoever forbids an animal upon which Allah's Name is mentioned upon slaughtering is thus contradicting the Qur'an, and opposing the view of the majority of Muslim scholars, and taking the side of the disbeliever.

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This is because of Allah's saying, ﴾So eat of that (meat) on which Allâh’s Name has been pronounced (while slaughtering the animal)﴿ Allah (Glorified be He) forbade eating from the meat of a slaughtered animal upon which Allah's Name is not mentioned when being slaughtered: ﴾Eat not (O believers) of that (meat) on which Allâh’s Name has not been pronounced (at the time of the slaughtering of the animal), for sure it is Fisq (a sin and disobedience of Allâh).﴿ It is authentically reported from the Prophet (peace be upon him) that he said: ﴾"Whoever says, 'None has the right to be worshipped but Allah', faces our Qibla during the prayers, prays like us and eats our slaughtered animals, then he is a Muslim who has the same rights and obligations as other Muslims have.﴿ Related by Al-Bukhari in Sahih Al-Bukhari. Al-Hafizh Ibn Rajab said in his commentary on this Hadith (quoted from Fath Al-Bari): (his mentioning eating of the Muslims' slaughtered animal indicates that the apparent aspects of Islam have to be followed, most important of which are eating from the Muslims' sacrifices and slaughtering like them. Whoever refuses to do this, is not a Muslim. The Prophet (peace be upon him) used to test the new converts who did not eat from the Muslims' sacrifices

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by inviting them to eat from what they used to avoid to make sure they are true Muslims.) ﴾At the time of slaughtering, the Prophet (peace be upon him) used to say, "In the name of Allah; Allah is the Greatest."﴿ So we have to follow in his footsteps.

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The thirteenth question of Fatwa no. 11967

Q 13: Is it permissible to use recorders to repeat the Tasmiyah (saying, "Bismillah [In the Name of Allah]") in case of automatic slaughtering?

A: The Tasmiyah should be pronounced by the slaughterer rather than a recorder, but if a person forgets or is unaware of the legal ruling, the slaughtered animal would not be prohibited on leaving Tasmiyah in this case.

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The third question of Fatwa no. 9785

Q 3: When some dervishes and common people slaughter a sheep, they say: "Bismillah wa Allahu Akbar" (in the Name of Allah. Allah is Great). they believe that if someone says : "Bismillahi Al-Rahman Al-Rahim" (In the Name of Allah, the Compassionate, the Merciful) prior to slaughtering a sheep, they will have to leave the animal and not slaughter it. They argue that since the person includes Allah's Names of Al-Rahman Al-Rahim (the Compassionate, the Merciful) at the moment of slaughtering, they ought to show mercy to the sheep by sparing its life. What is the Islamic ruling on that?

A: The person should not abstain from slaughtering the sheep on account of that. They should proceed with the slaughtering process. The person who slaughters the animal has to be taught to confine themselves to the words which the Prophet (peace be upon him) used to say upon slaughtering animals. These words are "Bismillah Allahu Akbar" (in the Name of Allah. Allah is Great).

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The third question of Fatwa no. 11490

Q 3: What is the ruling on eating the meat of an animal whose slaughtering was not preceded by Tasmiyah (saying: "Bismillah Allahu Akbar" (in the Name of Allah. Allah is Great)? What is the evidence?

A: It is lawful to eat the meat of this animal according to the most famous opinion held by Imam Ahmad's Madh-hab (School of Jurisprudence).

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The same view is reported from Ibn `Abbas (may Allah be pleased with them both). Also, the same view was held by Malik, Al-Thawry, Abu Hanifah, `Ata', Tawus, Sa`id ibn Al-Musayyab, Al-Hasan, `Abdul-Rahman ibn Abu Layla, Ja`far ibn Muhammad, and Rabi`ah. This is the opinion of Ibn `Abbas, and none of the Sahabah (Companions of the Prophet) is reported to have held a different view. As for the Ayah (Qur'anic verse) which reads: ﴿Eat not (O believers) of that (meat) on which Allâh's Name has not been pronounced (at the time of the slaughtering of the animal)﴾ it is explained in the context of intentionally neglecting to say the Tasmiyah. This is supported by the next words of the same Ayah which provides: ﴿for sure it is Fisq (a sin and disobedience of Allâh).﴾ Eating the meat of the animal whose slaughter is not preceded by Tasmiyah is not considered as Fisq.

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The ninth question of Fatwa no. 5741

Q 9: If a person eats from the meat of animals slaughtered without mentioning Allah's Name over them before slaughtering, such as banquets made in honor of shrines, will they be considered Mushriks (ones who associate others in worship with Allah) or sinners?

A: It is impermissible to eat from the meat of whatever is slaughtered for anyone other than Allah, like sacrifices

offered by those who honor shrines to draw nearer to the dead, for this meat falls under the ruling on dead animals. However, whoever eats from it not knowing of the legal ruling, or out of negligence will not be considered a Kafir as long as they do not deem this act lawful.

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The first question of Fatwa no. 8487

Q 1: Is it permissible to eat from the animals slaughtered on the occasion of the Mawlid (the Prophet's birthday)? Are these animals regarded as sacrifices slaughtered for someone other than Allah or not?

A: It is not permissible to eat from the animals slaughtered to commemorate the Mawlid, because this is a sort of offering sacrifices for someone other than Allah. Other example of this sort of action is to slaughter animals in a place where sacrifices are offered for someone other than Allah or in a place where a king or a reputable person passes by in a plane, for example, to honor this place.

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Fatwa no. 3290

Q: In the fifth month of 1398 A.H., we heard a Shaykh giving a speech on the radio of the Kingdom of Saudi Arabia. He said that he visited some European countries including France where he went to the chicken slaughterhouses and found that the workers there gather living chickens in one room and kill them by pouring boiling water on them. After that they package them and export them to Arab countries, even though they were not slaughtered according to the rulings of Islamic Shari`ah. The Shaykh mentioned that it is unlawful to eat from these chickens, while many people say they are slaughtered according to the rulings of Islamic Shari`ah. Since we listened to this speech we do not eat chicken. Please advise!

A: Killing chickens in the way that was mentioned above does not conform with the rulings of the Shari`ah and therefore it is unlawful to eat from them; because they have the same ruling as dead animals' meat which Allah (Glorified be He) made unlawful by His Saying: ﴾Forbidden to you (for food) are: Al-Maitah (the dead animals - cattle - beast not slaughtered)﴿

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Fatwa no. 2807

Q: What is ruling on eating from the meat of an ox which is killed by cutting the medulla and scattering the brain before slaughtering it by a knife? Is such meat considered Halal (lawful) or Haram (prohibited) like carrion flesh of dead animals?

A: This is a general question that needs to be answered in detail. If the ox, or any similar animal, is subjected to strong blows to its neck and head until the medulla is cut, the brain is scattered, and the ox dies before it is slaughtered; the meat of such an ox will be Haram just like carrion flesh of dead animals. This is because in such a case the ox is not regarded as being slaughtered in the Shar`y (Islamic legal) way. However, if the ox is slaughtered in the Shar`y way after it is subjected to the blows which are mentioned above and before it dies; it will be considered Halal for Allah (Glorified and Exalted be He) says after mentioning animals which have been killed by strangling, or by a violent blow etc.: ﴾unless you are able to slaughter it (before its death)﴿ It may be worth mentioning that it is impermissible for a Muslim to beat the head, neck, etc. of an animal before slaughtering it to cause the animal to fall and to be able to slaughter it. It is permissible to tie up the animal with ropes etc., to be able to slaughter it.

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The first question of Fatwa no. 4345

Q 1: I want to know your opinion concerning my way of slaughtering chickens:

The chickens are brought hung from the legs in a chain with their heads downwards. They are not directed to the Qiblah (direction faced for Prayer towards the Ka`bah). They pass through electrified water and come out in a case of intoxication. Then I pierce their necks with a tiny and tipped razor from one side and let it go out from the opposite side, until blood gushes out. This is my work; I slaughter about two thousand chickens per hour, and I work daily for eight hours or more. I tried to slaughter according to the Sunnah of Allah and His Messenger, but I was prevented. Is it permissible to eat chicken slaughtered in this way? Is the job of the questioner permissible? Is he disobeying Allah (Glorified and Exalted be He) for torturing the animals by this way of slaughtering?

A: If the case is as you have mentioned that you pierce the necks of the chickens by a sharpened tool such as a spear from one side until it comes out of the opposite side, it will not be permissible to eat them, for they are not slaughtered according to the Shari`ah (Islamic law), and so they are considered dead.

As for passing the chickens through electrified water and piercing their necks, this is Haram (prohibited), for this entails torturing the animal and wasting money, given that

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it then becomes dead.

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Fatwa no. 18948

Q: What is the ruling on eating a sheep hit by a car and slaughtered before dying?

A: the meat of an animal that is still alive after being hit is lawful to be eaten if slaughtered after being hit, for its slaughtering is Shar`y (Islamically lawful). Allah (Exalted be He) says, ﴾Forbidden to you (for food) are: Al-Maitah (the dead animals - cattle - beast not slaughtered), blood, the flesh of swine, and that on which Allâh's Name has not been mentioned while slaughtering, (that which has been slaughtered as a sacrifice for others than Allâh, or has been slaughtered for idols) and that which has been killed by strangling, or by a violent blow, or by a headlong fall, or by the goring of horns, and that which has been (partly) eaten by a wild animal, unless you are able to slaughter it (before its death)﴿ (Surah Al-Ma'idah: 3).

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The second question of Fatwa no. 7974

Q 2: A car hit a cow in a place far away from the village. A man saw the accident and thought the cow belongs to a man in a near-by village. He brought it to the man, but he said that it is not his. He added that if they keep it until its owner claims it, its meat may rot. What should they do?

Should they slaughter it and eat its meat or just leave it?

A: If the case is as you have mentioned, and you found the cow alive and slaughtered it for fear of death, it will be permissible for you to eat its meat and to guarantee its value or to sell it and keep the money for its owner for fear that the meat may go bad. You should remember the description of the cow at the time of the accident and make a public announcement about it for one year. If its owner comes, tell him what happened. If he accepts the value of its meat, you should pay it to him. If he gets into a dispute with you, you should refer the case to the court.

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Fatwa no. 13513

Q: Is it permissible to eat the testicles of an animal while it is still alive?

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A: It is not permissible to eat what is cut off of an edible animal while it is still alive such as testicles, tail, etc., for this takes the ruling of dead animals, for the Prophet (peace be upon him) said, ﴾Whatever is cut off an animal when it is alive is dead.﴿ May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

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The fourth question of Fatwa no. 15455

Q 4: We have been castrating some animals while they are still alive and eating their testicles. Is this Halal (lawful) or Haram (prohibited) and are we committing a sin by doing this?

A: If the matter is as you mentioned, it is not permissible to eat testicles that have been cut off an animal that is still alive, because the Prophet (peace be upon him) said, ﴾“Whatever is cut from an animal while it is alive is Maytah (unslaughtered dead meat).”﴿ (Related by Al-Imam Ahmad, Abu Dawud, and Al-Tirmidhy, with an authentic Sanad [chain of narrators])

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The second question of Fatwa no. 17496

Q 2: We live in the desert where we raise livestock. We castrate sheep and goats to make them grow fat so we can benefit from this when we sell them. We also eat the testicles that are removed from the live animals. I hope that you will answer the questions included in my message, which are: Am I sinful for doing this and what advice can you give me? May Allah protect Your Eminence and make you and your knowledge beneficial!

A: It is permissible to castrate animals, if done for a beneficial purpose. However, anything that is removed from an animal that is lawful to be eaten, while it is still alive, is Haram (prohibited) to eat, as would meat be from an animal that was not lawfully slaughtered. Consequently, it is not permissible to eat the testicles of the animal if they are cut off while the animal is alive. In fact it is Haram, as the Prophet (peace be upon him) said, (“Whatever is cut from an animal while it is alive is Maytah (unslaughtered dead meat).”)

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Fatwa no. 18932

Q 1: Is it Haram (prohibited) or just Makruh (reprehensible) to eat Al-Natihah and Al-Mutraddiyah? What is meant by Al-Natihah? if an animal gores another but i manage to slaughter it before its death, will it be Halal (lawful) or Haram to eat it? If an animal is hit by a car but is slaughtered before it dies, will this be Halal or Haram? What is meant by Al-Mutraddiyah? Is it the skinny animal which is about to die? If I manage to slaughter it before it dies, will it be Halal or Haram to eat it? If a wild animal having a horn partly eats the animal, will it be Halal or Haram if I find it still alive, say Tasmiyah (saying, "Bismillah [In the Name of Allah]") and slaughter it?

A: Allah (Exalted be He) says, ﴾Forbidden to you (for food) are: Al-Maitah (the dead animals - cattle - beast not slaughtered), blood, the flesh of swine, and that on which Allâh's Name has not been mentioned while slaughtering, (that which has been slaughtered as a sacrifice for others than Allâh, or has been slaughtered for idols) and that which has been killed by strangling, or by a violent blow, or by a headlong fall, or by the goring of horns, and that which has been (partly) eaten by a wild animal, unless you are able to slaughter it (before its death)﴿ (Surah Al-Ma'idah, 5:3) Al-Munkhaniqah is the animal killed by strangling either by hand or rope or by placing its head into something narrow until it dies. Al-Mawqudhah is the animal killed because of a blow of a stick, a wooden or iron bar, or because of smashing something on it. Al-Mutraddiyah is the animal killed after falling from a mountain or a roof. Al-Natihah is the animal gored by another, causing its death. Akilat Al-Sab` is the animal which dies because of being partly eaten by a wild animal, such as a wolf, a lion, or a predatory bird.

It is not permissible to eat all these kinds of animals if they die because of one of the above-mentioned causes. However, if a person manages to slaughter them while they are still alive, it will be permissible to eat them because Allah (Exalted be He) says, ﴾unless you are able to slaughter it (before its death)﴿

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Q 2: is it lawful to eat meat which is cut apart from the game animals and birds as a result of shooting?

A: It is unlawful to eat meat that has been cut apart from the game during hunting if it remains alive because in such a case it holds the same ruling of carrion. This is based on the Hadith that prohibits eating that part which was cut off from the living animal's body. The Prophet (peace be upon him) said: (Whatever is cut off from an animal when it is alive is dead.) Narrated by Ahmad, Abu Dawud and Al-Tirmidhy who classified it as Hadith Hasan (good Hadith).

It is, however, lawful to eat the piece of flesh which is cut off from the game after it is shot dead as all the flesh of the animal is lawful after its death.

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Fatwa no. 19608

Q: It was mentioned in the Hadith on the authority of Jabir ibn `Abdullah ﴾That he heard the Messenger

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of Allah (peace be upon him) saying, when he was in **Makkah** during the Year of Fat-h (Opening of Makkah): "Allah and His Messenger have prohibited selling intoxicants, dead carcasses, pigs and idols". It was said: "O Messenger of Allah! As you know, the grease of dead carcasses is used in plating ships, anointing leather, and for lightening purposes!" He said: "No, it is Haram (prohibited)". Thereupon, he (peace be upon him) added, "May Allah curse **The Jews,** when Allah (may He be Exalted) forbade its (the dead animal's) grease to them, they liquified it, sold it and used its money."﴿

What is the wisdom behind prohibiting the grease of dead carcasses used in plating ships, lightening and other purposes other than eating? What is meant by the word "liquified it"? What is meant by dead carcasses in the Hadith? Is it permissible to benefit from the grease of a slaughtered animal in purposes other than eating?

A: Scholars have agreed on the prohibition of eating dead carcasses, selling it or its grease. However, fish and locusts are excluded, for it is permissible to eat and sell their meat, since they were excluded in the Hadith reported by the Messenger (peace be upon him). What is also excepted is eating dead carcasses in cases of necessity, for Allah (Glorified be He) says, ﴾Forbidden to you (for food) are: Al-Maitah (the dead animals - cattle - beast not slaughtered), blood, the flesh of swine﴿ To His Saying (Glorified be He): ﴾But as for him who is forced by severe hunger, with no inclination to sin (such can eat these above mentioned meats), then surely, Allâh is Oft-Forgiving, Most Merciful.﴿ In addition to His Saying

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(Glorified be He): ﴾while He has explained to you in detail what is forbidden to you, except under compulsion of necessity﴿ As for benefiting from the grease of dead carcasses or any of its body parts in anything other than eating purposes, the dominant majority of scholars have agreed on the prohibition of benefitting from any of it, except for what is specified by a proof like using its leather after tanning it. This is why they interpreted his saying (peace be upon him): ﴾No, it is Haram.﴿ in the Hadith as the prohibition of use. The reason behind the prohibition mentioned in the Hadith - and Allah knows best- is because it is Najisah (impure), therefore, whatever is prohibited due to it being Najis (impure), its price, usage and eating will also be prohibited with a greater reason. Moreover, what is meant by his saying (peace be upon him): ﴾they liquified it﴿ : Is that they dissolved it, and what is meant by dead carcasses is: Any animal that dies without being legally slaughtered, this also applies to whatever has the same ruling. Furthermore, every slaughtered animal such as camels, sheep, goats, cows and the like becomes lawfully edible if it is legally slaughtered. It is also permissible to use their grease or any of their body parts for lawful purposes.

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The seventh question of Fatwa no. 6471

Q 7: What is the ruling on a deer caught by a dog that died without being slaughtered? Is it permissible to eat it, and if so, what is the ruling on the parts that were bitten by the dog?

A: If the dog was sent out to hunt by its owner, who mentioned the Name of Allah when doing so, there is nothing wrong with eating what it caught if it was dead when you found it. But if it was found alive, it is obligatory that it should be slaughtered in accordance with the Shari'ah (Islamic law). There is no harm in eating meat from the parts that were bitten by the dog, based on the authentically reported Sunnah on the lawfulness of this.

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The second question of Fatwa no. 7900

What is the ruling on having a dog at home only for guarding the house? What is the part in the body of the dog which is Najis (ritually impure)? Is it the saliva or its whole body? Should a Muslim perform Wudu' (ablution) if he touches a dog or not?

A: It is permissible to keep dogs to guard a house, sheep, or farms. It is authentically reported that the Prophet (peace be upon him) stated: (Whoever keeps a dog except a dog for herding, hunting, or farming, one qiraat will be deducted from his reward each day.) Related by Al-Bukhari and Muslim.

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A Muslim does not need to perform Wudu' if he touches a dog, because touching it is not a nullifier of Wudu'. However, all the dog is impure including its saliva and other parts.

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The fourth question of Fatwa no. 5166

Q4: Why is it said that owning a dog is unlawful? Is there a Hadith from Allah's Messenger (peace be upon him) indicating that it is unlawful to own a dog?

A: It is authentically reported from Allah's Messenger (peace be upon him) that he said: ﴾he who keeps a dog will lose out of his good deeds equal to one Qirat every day, except one who keeps it for guarding the fields or the herd.﴿ Related by Al-Bukhari and Muslim, and others. The Hadith indicates that keeping a dog is permissible for hunting, guarding a farm or the herd. Thus, keeping a dog for other than these three reasons decreases the person's reward by one Qirat every day. It is authentically reported that ﴾Allah's Messenger (peace be upon him) forbade (taking) the price of a dog, saying, "Its price is not lawful.".﴿

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Fatwa no. 7415

Q: I enjoy hunting, but it is mentioned in the book of (Mukhtasar Al-Fatawa Al-Misriyyah), p. 520, that it is impermissible to eat from birds or animals which are hunted using guns unless they are first slaughtered. Please clarify this matter for me as I can only approach my prey after it dies. Moreover, what is the ruling on the meat of such animals or birds that I have already eaten? Please provide us with your beneficial answer. May Allah reward you with the best.

A: If a person shoots an animal or a bird using a gun while mentioning the Name of Allah upon doing so, and they are able to reach that animal or bird while it is still alive; it will be Wajib (obligatory) on them to slaughter it. However, if the animal or the bird dies before it can be reached; its meat will be considered Halal (lawful).

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Fatwa no. 5976

Q: Please guide us whether eating the meat of a hyena, fox and lizard is lawful, unlawful or a dubious matter? May Allah reward you well!

A: It is Halal (lawful) to eat the meat of a hyena and lizard. As for a fox, its meat is Haram (prohibited).

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The second question of Fatwa no. 4013

Q2: is it permissible to kill birds that Allah made lawful for us to eat that are still in their nests? Is it permissible to take these young birds while the mother looks on?

A: It is not permissible to kill any creature that Allah made its meat lawful except by slaughtering or hunting for food or charity. However, killing them for sport and fun is forbidden, because it involves a waste of money and the torturing of

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animals. The Prophet (peace be upon him) forbade this. Also it is unlawful to use animals and birds as targets to learn to shoot according to the authentically reported Hadith: ﴾The Prophet (peace be upon him) forbade taking an animal as a target.﴿

As for taking small birds from their nests to slaughter them and eat their meat after they become useful for this purpose, there is no harm in it. But killing them for sport and fun is not permissible according to the reasons mentioned above. Also, it is not permissible to kill the birds' mother in front of them or take it alive while the young birds still need its care.

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The second, third and fourth questions of Fatwa no. 9373

Q 2: Is it permissible to slaughter pigeons purchased for food inside Makkah?

Q 3: is it permissible for a person to buy pigeons from Jeddah and bring them to Makkah where they are slaughtered and eaten? Is there any sin on the person who does this? Is it also permissible to raise pigeons at one's home?

Q 4: is it permissible to eat the meat of a gazelle which is bought from Abha and raised in Makkah for a long time before it is slaughtered and served as food for students?

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A: If a non-Muhrim (one who is not in the ritual state for Hajj and `Umrah) hunts or buys pigeons or gazelles or any other animals or birds outside the holy precincts of the Haram like Jeddah or Abha or any other city then takes it to Makkah, it will be permissible for him to sell, slaughter and eat their meat or let others eat with him. This is the most preponderant view which is attributed to Malik, Al-Shafi`y and Dawud. It was authentically reported from Anas (may Allah be pleased with him) that he had a little brother called Abu `Umayr. He had a little nightingale with which he used to play before it died. Whenever the Prophet (peace be upon him) passed by `Umayr, he would ask: ﴾O Abu `Umayr! What did the nightingale do?﴿ Narrated by Al-Bukhari and Muslim. Although Abu `Umayr used to play with the nightingale, being a type of game, in the holy precincts of Madinah, the Prophet (peace be upon him) did not disapprove of it. The prohibition only applies to the game hunted by a Muhrim (pilgrim in the ritual state for Hajj and `Umrah) or the game which is hunted inside the holy precincts of the Haram.

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The first question of Fatwa no. 9854

Q 1: I bought pigeons in Jeddah, and brought them into Makkah where they were slaughtered and eaten. Am I sinful for what I did?

Is it permissible to slaughter pigeons inside Makkah?

A: It is Haram (prohibited) to hunt pigeons inside Makkah for fear that they may be pigeons that fly inside the Haram of Makkah Al-Mukaramah, as the Hadith authentically reported on the authority of Ibn `Abbas (may Allah be pleased with them) that the Prophet (peace be upon him) said: ﴾Allah has made Makkah as a Haram, and so it was not lawful for anyone else before or after me, rather it has been made lawful for me (only for) an hour of the day. In Makkah, its surroundings should not be disturbed, its trees not plucked, its birds not hunted or frightened, and its Luqatah (a lost item found by someone else) should not be taken except by one who would search for its owner.﴿ Related by Al-Bukhari and others.

As for private-owned pigeons and those brought from outside Makkah, whether bought or hunted - but not hunted by a Muhrim (pilgrim in the ceremonial state for Hajj and `Umrah) himself or assisted in its hunting - there is nothing wrong with eating such pigeons.

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The fifth question of Fatwa no. 9410

Q 5: Lots of pigeons come into our house and we do not know their owner. Their numbers quickly increase, causing us dirt and disturbance inside the house. Is it permissible for us to hunt and eat them or even to keep them in cages?

A: You are permitted to keep your house clean and safe from pigeons by repelling them, making it an unsuitable place for their stay, and not providing them with food. By doing this, your house would be clean. Regarding hunting them or keeping them in cages, this is not permissible except with the permission of their owner.

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First question of Fatwa no. 14345

Q 1: Some people use traps for hunting wild birds which eat grains. These traps consist of some stones inside which grains are placed. When birds eat from the grains, rocks fall on them and the birds die without being slaughtered. Is the meat of such birds considered Halal (lawful) or Haram (prohibited)?

A: If such birds die as a result of rocks falling on them, it is impermissible to eat from their meat. However, if a person reaches such a bird (or even an animal) before it dies, slaughters it, and its blood flows; its meat will be considered Halal. A proof for this is the Ayah (Qur'anic verse) in which Allah (Exalted be He) states: ﴾Forbidden to you (for food) are: Al-Maitah (the dead animals - cattle - beast not slaughtered), blood, the flesh of swine, and that on which Allâh's Name has not been mentioned while slaughtering, (that which has been slaughtered as a sacrifice for others than Allâh, or has been slaughtered for idols) and that which has been killed by strangling, or by a violent blow, or by a headlong fall, or by the goring of horns, and that which has been (partly) eaten by a wild animal, unless you are able to slaughter it (before its death)﴿

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The second question of Fatwa no. 11766

Q 2: What is the ruling on eating a bird killed by gunshot, not slaughtered? Is it permissible to be eaten, or should it be Islamically slaughtered first?

A: If the bird dies as a result of being shot, it is permissible to eat from its meat, otherwise it is unlawful.

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Fatwa no. 18278

Q: What is the ruling on hunting birds using nets? It is noteworthy that this device may kill the bird without bleeding. Is it permissible to eat the meat of these birds killed by a method other than slaughtering? Please, advise! May Allah bless you!

A: If the bird dies in the net, it is impermissible to eat of it as the conditions of slaughtering are not met: 1- The use of a device that causes the blood to gush out. 2- The determined intention to slaughter the animal. 3- Mentioning Allah's Name upon slaughtering. The Prophet (peace be upon him) said, ﴾If the killing device causes blood to gush out and Allah's Name is mentioned, eat (the meat of the slaughtered animal). But do not slaughter with a nail or a tooth.﴿ He (peace be upon him) said to a person who hunted using Mi`rad (a heavy featherless blunt arrow) and the like: ﴾If the game is hit by its sharp edge, eat it. However, if it is hit by its broad side, do not eat it, for it has been beaten to death.﴿ (Agreed upon by Al-Bukhari and Muslim).

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Fatwa no. 9823

Q: This question is about hunting during Ramadan, Dhul-Qa'dah, Dhul-Hijjah and Muharram. Some people say that it is Haram (prohibited) to hunt land game, such as birds and rabbits, during these months.

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I have already hunted during these four Sacred Inviolable Months. Please advise, may Allah reward you with the best!

A: There is nothing wrong in hunting land games during Rajab, Dhul-Qa'dah, Dhul-Hijjah, and Muharram, because although they are Sacred Inviolable Months, the prohibition of hunting land game during them has been abrogated. Furthermore, Ramadan is not a Sacred Inviolable Month.

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The first and second questions of Fatwa no. 5096

Q 1: What is the ruling on hunting with modern rifles which use gunpowder and bullets, if the hunter is a non-Muslim who does not worship any idol? Is it permissible for the Muslim to eat this game?

Q 2: What is the ruling on eating the meat of animals slaughtered by the People of the Book and those similar to them?

A: The ruling of a non-Muslim hunting is the same of his slaughter in terms of Halal and Haram. Hence, if the hunter is a Kitabi (i.e. a Jew or Christian),

and mentions the Name of Allah over his slaughtered animal, it is permissible to eat. However, if the he is not a Kitabi, it is not permissible to eat his slaughtered or hunted animal, even if he mentions the name of Allah over it. This clarification also provides an answer for the second question.

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The first question of Fatwa no. 2307

(Part No. 23; Page No. 5)

Q 1: what is the Kaffarah (expiation) for an oath?

A: Kaffarah (expiation) for an oath has been clarified in the Ayah (Qur'anic verse) which reads:

﴿Allâh will not punish you for what is unintentional in your oaths, but He will punish you for your deliberate oaths; for its expiation feed ten Masâkîn (poor persons), on a scale of the average of that with which you feed your own families, or clothe them or manumit a slave. But whosoever cannot afford (that), then he should fast for three days. That is the expiation for the oaths when you have sworn. And protect your oaths (i.e. do not swear much). Thus Allâh make clear to you His Ayât (proofs, evidence, verses, lessons, signs, revelations, etc.) that you may be grateful.﴾

Feeding means to give every Miskin (needy) half a Sa` (1 Sa` = 2.172 kg) from the staple food of the country, such as dates and the like. Another option is to serve a lunch or a main meal for every Miskin from the average meal that you feed your family. Clothing the Miskins involves giving each of them a garment that would be sufficient to perform Salah (Prayer) while wearing it. For example, you may give every Miskin a garment or an Izar (garment worn below the waist) and a Rida' (garment worn around the upper part of the body) if they are accustomed to wearing that kind of clothes.

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Fatwa no. 16827

Q: Kindly instruct us how to feed ten Miskins (needy persons), which is the Kaffarah (expiation) for an oath.

Do three meals have to be served or just one meal for every Miskin. What is the monetary value of the meal? Is it permissible to pay money instead of giving food?

A: The Kaffarah for an oath is to feed ten Miskins; each Miskin is to be given half a Sa` (1 Sa` = 2.172 kg) from the country's staple food in the form of barley, dates, or rice. If the person cannot afford feeding, they have to clothe ten Miskins; giving every Miskin a garment. If this is also unaffordable, they have to emancipate a believing slave. If this is unaffordable, they have to observe Sawm (Fast) for three days. Paying the value of food is not acceptable. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 5016

(Part No. 23; Page No. 7)

Q: A discussion took place about the forms of Kaffarah (expiation), such as those for breaking oaths, Fidyah (ransom) of breaking fast for the old people or any Kaffarah, which is paid in the form of foodstuffs. They claim that people no longer accept grains or with greater reason cooked food, and ask if it is permissible to pay the Kaffarah in cash.

Please, advise. May Allah reward you with the best and protect you against any harm!

A: It is not permissible to pay the Kaffarah in cash, whether it is paid for breaking an oath, Fidyah of breaking fast for the old people, Hady (sacrificial animal offered by pilgrims) or Fidyah of having an ailment of the head during Hajj or `Umrah according to the soundest opinion of scholars. Kaffarah is given out of the things that the Shari`ah (Islamic law) specified to the person who is entitled to it. It is not conceivable that all people no longer accept anything but money. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa no. 2432

Q 1: is it permissible to give money that is equivalent to the value of the food required for Kaffarah (expiation) for an oath? Nowadays, money is more useful and it is hard to find ten poor people and feed them at the same time.

A: Giving money as Kaffarah for breaking an oath or for Zhihar (a man likening his wife to an unmarriageable relative), or for invalidating Sawm (Fast) during Ramadan by having intercourse, instead of feeding the needy, is not acceptable, even if money is thought to be more useful. Rather, a Muslim must give food of the type that they feed their own family; wheat, dates, barley, rice, or otherwise, because this Kaffarah is an act of worship that must be done in the manner enjoined by Shari`ah (Islamic law). In addition, you will find many poor people who need this food if you really look for them. Further, the person who is obliged to make Kaffarah does not have to distribute the food all at the same time, rather they may do it the way that best suits them.

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First question of Fatwa no. 3568

(Part No. 23; Page No. 9)

Q 1: I received the reply of Your Eminence regarding an oath that I did not fulfill. You mentioned in your answer that I must observe Sawm (Fast) for three days but if I am not able to do so, I have to feed or clothe ten needy people. I would like to inform you that I have given ten poor people the price of the meals but not the meals themselves. I did so because people nowadays are showered by Allah's Bounties, all praise be to Allah. Thus, I was afraid that people would refuse to take the food from me, had I given it to them. Accordingly, I preferred to give them money instead of food; is this considered a valid Kaffarah (expiation)?

A: It is not permissible to give money for such a Kaffarah. Rather, you have to make the Kaffarah for breaking your oath as mentioned in the following Ayah (Qur'anic verse): ﴿Allâh will not punish you for what is unintentional in your oaths, but He will punish you for your deliberate oaths; for its expiation feed ten Masâkîn (poor persons), on a scale of the average of that with which you feed your own families, or clothe them or manumit a slave. But whosoever cannot afford (that), then he should fast for three days. That is the expiation for the oaths when you have sworn. And protect your oaths (i.e. do not swear much). Thus Allâh make clear to you His Ayât (proofs, evidence, verses, lessons, signs, revelations, etc.) that you may be grateful.﴾ Moreover, you have inverted the Fatwa (legal opinion issued by a qualified Muslim scholar) that you ascribed to us in the question. The correct Fatwa is that the Kaffarah is to feed ten poor people by giving each of them half a Sa` (1 Sa` = 2.172 kg), to clothe them, or to free a believing slave.

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Only in case of the inability to do any of that, you can observe Sawm for three - preferably successive - days.

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The first question of Fatwa no. 5519

Q 1: how can I make Kaffarah (expiation) for an unfulfilled oath? Is it permissible to give it in the form of uncooked food to a family of ten or five persons? For example, would offering two Muds (a dry measure of half bushel, 543 grams) and a half of wheat to a ten-person family suffice, or must I give the wheat to each of the ten persons separately?

A: Allah (Glorified and Exalted be He) talks about the Kaffarah in the Qur'an when He says:

﴾for its expiation feed ten Masâkîn (poor persons), on a scale of the average of that with which you feed your own families, or clothe them or manumit a slave. But whosoever cannot afford (that), then he should fast for three days. That is the expiation for the oaths when you have sworn. And protect your oaths (i.e. do not swear much). Thus Allâh make clear to you His Ayât (proofs, evidence, verses, lessons, signs, revelations, etc.) that you may be grateful.﴿ If you gather ten poor people and offer them lunch or dinner, or give each one of them half a Sa` (1 Sa` = 2.172 kg) of the usual local staple, such as rice, wheat or the like, this is sufficient.

The most important thing is making sure that the ten persons, who are fed or given the staple food collectively or individually, deserve Kaffarah and receive it safely.

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The first question of Fatwa no. 6737

Q 1: What is kaffarah (expiation) for an oath? If such expiation involves feeding poor people, how can they be known? Are they those who solicit alms? Have they certain conditions such as performing Salah? Are children included as long as their family belongs to the limited or low-income classes? As for animals and birds, can they be fed as expiation for breaking oaths?

A: Kaffarah for breaking an oath is to feed ten poor people from the common food, clothing them, or freeing a believing slave. If you are unable to do so, you may fast for three days. The poor people are those who do not have enough to live on. Therefore, they are given what is enough to support them. The same applies to children, so long as they and their supporters are poor, then they should be given what is sufficient for them. As for animals and birds, they should not be fed from the money dedicated to fulfilling an obligation,

such as Zakah (obligatory charity) and Kaffarah. Rather, they can be fed from voluntary charity money.

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The fourth question of Fatwa no. 8065

Q 4: the Kaffarah (expiation) for an oath is to feed ten needy people. If there is a family of ten or eight members, all of them deserving Sadaqah (voluntary charity), is it permissible to give half a Sa` (1 Sa` = 2.172 kg) as Sadaqah for each member of the family or should Sadaqah be given to one needy family even if it is less than ten members?

A: It is enough to offer a Kaffarah for an oath by feeding ten needy people, each one is to be given half a Sa` of wheat or the like, whether they are the members of one family or not.

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The fifth, thirteenth, and sixteenth questions of Fatwa no. 8267

(Part No. 23; Page No. 13)

Q 5: does a person who swears by the Qur'an have to make Kaffarah (expiation) if they break their oath? Is it permissible to swear by the Ka`bah or by Allah's Favors?

A: It is permissible to swear by the Qur'an because it is the Word of Allah, which is one of His Attributes. Swearing by the Qur'an is a valid oath. The person will have to make Kaffarah if they break their oath. It is, however, not permissible to swear by the Ka`bah or by the Favors of Allah (Exalted be He). Swearing an oath will not take effect in such a case. This is based on the Hadith in which the Prophet (peace be upon him) said: ("Anyone who swears by other than Allah is a Kafir (disbeliever) or Mushrik (one who associates others with Allah in His Divinity or worship).")

Q 13: what is the ruling on someone who observes Sawm (Fast) for three consecutive days as a Kaffarah for an oath despite being able to feed ten Miskins (needy persons)?

A: Sawm will not expiate for breaking an oath if the person is capable of feeding or clothing ten Miskins or of emancipating a believing slave. Sawm will only expiate for this if the person cannot afford to feed or clothe Miskins or to emancipate a believing slave. Allah (Exalted be He) says:

(for its expiation feed ten Masâkîn (poor persons), on a scale of the average of that with which you feed your own families, or clothe them or manumit a slave. But whosoever cannot afford (that), then he should fast for three days. That is the expiation for the oaths when you have sworn.)

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Q 16: does a person have to feed the Miskins with cooked food or just give them dry food, such as rice and barley, while offering Kaffarah for an oath?

A: It does not matter whether cooked or raw food is given to the Miskins in expiation for breaking an oath. For example, the person may cook food to be served to ten Miskins or distribute five Sa`s (1 Sa` = 2.172 kg) to them, each receiving half a Sa`.

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The second question of Fatwa no. 88921

Q 2: if i breach my oath, should i pay Kaffarah (expiation) as a whole to the poor and the needy at the same time or not? Can I give Sadaqah (voluntary charity) to four people on a day, and six people on another day, even a month later? If I find no poor or needy people, can I give the Sadaqah to the charitable institution in our area? Can I give Sadaqah to five people, and then repeat the same five people again, so that they are considered ten people?

A: If a person breaches their oath after swearing by Allah or any of His Attributes, they have to pay Kaffarah, which is feeding or clothing ten needy people, or emancipating a believing slave. If they can afford neither of these, they will have to observe Sawm (fasting) for three days. They may

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feed the needy people at once or on separate days. However, it is better to hasten in doing good deeds. It is impermissible to pay the Kaffarah to a charitable institution; they should distribute it themselves to make sure it reaches the ones who deserve it. It is also impermissible to give it to less than ten needy people.

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The fifth question of Fatwa no. 9555

Q 5: my brother vowed that he would never commit a sin again, otherwise, he would fast for three successive days as a Kaffarah (expiation) for it. Is it sufficient for him to feed ten poor people or does he have to fast?

A: It is enough for him to feed ten poor people, clothe them, or free a believing slave; if he is unable, he should fast for three days.

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The second question of Fatwa no. 10711

(Part No. 23; Page No. 16)

Q 2: what is the amount of food that should be given to the poor as Kaffarah (expiation) for breaking an oath? Is it permissible to give the food of ten poor people to one poor person?

A: The amount of food required for feeding one poor person as Kaffarah for breaking an oath is half a Sa` (1 Sa` = 2.172 kg) of wheat, rice, or the type of staple food of the country, which is about 1.5 kg. It is not permissible to give the food of ten poor people to just one poor person, for Allah (Exalted be He) says: ﴾feed ten Masâkîn (poor persons)﴿

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The first question of Fatwa no. 11565

Q 1: a person has to offer a Kaffarah (expiation) for breaking an oath, which is feeding or clothing ten Miskins (needy) or fasting, but all the Miskins he knows do not perform Salah (Prayer). Is it permissible to pay it to them? What should he do?

A: It is obligatory on the Muslim to pay the Kaffarah of breaking an oath to the Muslim Miskins.

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It is not permissible to pay it to a person who does not perform Salah, because whoever abandons Salah due to denying its obligation is Kafir (disbeliever) according to Ijma` (consensus of scholars). Likewise, whoever abandons it due to carelessness is Kafir as well, according to the preponderant opinion of scholars.

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The first question of Fatwa no. 11862

Q 1: a person may give another something and say, "You have to take it, as I make it unlawful for me just like my mother." This habit is widespread in our country. What is the ruling on saying so?

A: If a person makes something lawful to him, other than his wife, unlawful for him, it does not become unlawful. However, he still has to make Kaffarah (expiation) for breaking an oath. It is related by Al-Bukhari on the authority of Ibn `Abbas (may Allah be pleased with them both) that he used to say, ("Declaring something (other than the wife) as unlawful is similar to breaking an oath that must be expiated.")

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Fatwa no. 11934

Q: On behalf of my brothers, I dealt with the concerned authorities to issue a seisin document of our agricultural lands. I also referred to the Transportation Department to receive the compensation due as a result of an asphalt road which took part of our lands. Your Eminence, my brothers gave me my share in the compensation in addition to my fees. This act drove the wife and son of one of them to interfere in the matter and utter some provocative words. Since I am diabetic, I took an oath of not taking my share and fees. It is worth mentioning that this woman has no share in our agricultural possessions or the compensation and she only interfered with her son in the matter to give rise to enmity between us, because her husband has agreed to the money given to me. I knew that she meant to interfere to achieve her evil aims. I kept the amount of money given to me aside until you advise me about it and about my oath of not taking anything from it. I ask Allah to grant you a long life. I am eagerly waiting for your answer. As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

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A: If the reality is as you have mentioned, you must offer a Kaffarah (expiation) for the oath, which is feeding ten Miskins (needy persons) - each one half a Sa` (1 Sa` = 2.172 kg) of wheat, dates, or rice - or clothing them, or freeing a believing slave. Your share and fees are not unlawful to you.

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The second question of Fatwa no. 14844

Q 2: Sometimes i breach my oaths, but i do not expiate for them. Later, i might buy a packet of rice and consider it a Kaffarah (expiation) for many oaths at the same time. Is this permissible?

A: You should know the number of oaths you want to expiate for first, and then pay Kaffarah for each oath in the form of feeding ten needy people, on a scale of the average of that with which you feed your own families, or give each of them half a Sa` (1 Sa` = 2.172 kg) of wheat, rice or any other kind of food eaten by the people of your country.

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The third question of Fatwa no. 15347

Q 3: as Kaffarah (expiation) for a broken oath, a man gave another man a sum of money to feed ten poor people. They could not find ten separate poor persons, is it permissible to give this money to a family of ten or more or less? How should the feeding be? Should they pay the money or should they provide food as mentioned in the Book of Allah (Glorified and Exalted be He), or can they give them rice, oil, chicken and meat? May Allah reward you with the best and guide you!

A: It is Wajib (obligatory) to pay the Kaffarah to ten poor persons, for Allah (Exalted be He) says, ﴿feed ten Masâkîn (poor persons)﴾ If he pays it to a family consisting of ten or more people, it will be enough. If they are less than ten, he should complete the ten. The Kaffarah by providing food is half a Sa` (1 Sa` = 2.172 kg) for each person of the foodstuffs of the country. If he adds meat, butter or oil, to it, this will be much better. It is not permissible to pay it in cash,

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for this is contrary to the Qur'anic text.

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The third question of Fatwa no. 17575

Q 3: is it permissible to offer a Kaffarah (expiation) of a broken oath to one poor person only, or should it be offered to ten people? What is the ruling on giving the Kaffarah to one poor person for ten days? Is it permissible to give the Fidyah (ransom) offered for not fasting Ramadan to one poor person after collecting it, or should it be offered to separate people? Please provide us with a detailed answer, may Allah bless you!

A: If a person offers a Kaffarah for a broken oath in terms of food, it should be given to ten needy people, half a Sa` (1 Sa` = 2.172 kg) for each, but giving it to only one person does not suffice, even if it is repeated for ten days, for this is contradictory to the text.

Whereas if a person collects the food offered to make up for fasting Ramadan and gives it to one needy person for several days, this would suffice.

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The second question of Fatwa no. 18446

Q 2: Do I have to observe expiatory Sawm (Fast) for breaking an oath on three consecutive days? What if I do not observe Sawm consecutively for an excuse, such as illness, or without an excuse?

A: It is better to observe expiatory Sawm for breaking an oath consecutively. However, there is nothing wrong if the succession is interrupted.

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The second question of Fatwa no. 19518

Q 2: One day I did not fulfill an oath and thus I made Kaffarah (expiation) for it. I bought ten bags of rice; one kilo and a half each, and gave them to ten orphans. It may be worth mentioning that these orphans do not have monthly incomes but the social support gives them a sum of money on a yearly basis. They also receive Sadaqah (voluntary charity) from some people of goodness. Your Eminence, here are my questions:

1- Is the Kaffarah that I made valid?

2- If the Kaffarh is invalid, how can I make up for it? To whom should I give the food, bearing in mind that orphans are the neediest persons in our village?

3- which is preferred regarding the Kaffarah for an oath; observing Sawm (Fast) or feeding poor people?

4- is succession conditional in Sawm as Kaffarah for an oath?

A: If the condition of these orphans is as you mentioned, what you have done is sufficient as Kaffarah for breaking your oath, In sha'a-Allah (if Allah wills). It is worth mentioning that regarding Kaffarah for an oath, it is optional to feed poor people, clothe them, or free a believing slave and only in case of inability to do any of these, a person is to make Kaffarah by observing Sawm. Finally, the soundest opinion is that it is not obligatory to observe Sawm for the three days successively though doing so is better and safer.

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The first question of Fatwa no. 19781

Q 1: how can I make Kaffarah (expiation) for an unfulfilled oath by feeding ten needy Muslims? Must I feed on a daily basis? If I do not find needy Muslims, how can I make Kaffarah?

A: Anyone who is obligated to make Kaffarah for an unfulfilled oath has the option to feed ten needy persons, giving each of them one kilo and a half of the usual staple food such as rice, wheat, etc., or to clothe them, or to free a believing slave. If they cannot afford any of these, they are to fast for three days. It does not matter if the person feeds or clothes the needy persons on one or separate days. In addition, Kaffarah is to be offered to those known as Muslims, as Allah alone knows intentions.

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The third question of Fatwa no. 18959

Q 3: a woman promised her husband that she would never marry another person after he dies so that allah would reunite them on the Day of Resurrection. Is it permissible for her to remarry after his death? Would this be considered unfulfillment

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of a promise, which is one of the traits of the hypocrites. Please advise, may Allah reward you with the best!

A: It is permissible for this woman to remarry after the death of her husband. However, she is required to offer a Kaffarah (expiation) for her oath, because the Prophet (peace be upon him) said, ﴾If ever I take an oath to do something and later on I find that it is more beneficial to do something different, I will do the thing which is better, and offer a Kaffarah for my oath.﴿

The Prophet (peace be upon him) also said, ﴾Whenever you take an oath to do something and later you find that something else is better than the first, then do the better one and offer a Kaffarah for your oath.﴿

Indeed, it is better for this widow to remarry,

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because this involves many benefits.

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The first question of Fatwa no. 3135

Q 1: I was a guest at one of my relatives'. I made an oath that he will not slaughter an animal for me, but he made another oath; he did slaughter an animal; and I ate from it. More than six months later, I made another oath. I know that the Kaffarah (expiation) is feeding ten needy people from the average food you provide for your own families, clothing them or emancipating a slave. If a person cannot do either of these, they should observe Sawm (fasting) for three days.

First, how much food or clothing should be given to every needy person? Given that it is hard to know that this person is really needy. Can I pay it to ten Bedouins?

Second, do I have to pay two Kaffarahs or only one?

A: You should give every needy person half a Sa` (1 Sa` = 2.172 kg) of wheat, barley, dates, cheese, raisins or any other kind of food that is common in your country. You should also seek the ones who deserve it the most, and pay it to them and their children. As for clothing, you should give each person an Izar (garment worn below the waist), a Rida' (outer garment) and a Qamis (long shirt).

You also have to pay Kaffarah for the first and the second oaths individually if you breached them. Allah has clarified the Kaffarah for the oath in His saying, ﴿Allâh will not punish you for what is unintentional in your oaths, but He will punish you for your deliberate oaths; for its expiation feed ten Masâkîn (poor persons), on a scale of the average of that with which you feed your own families, or clothe them or manumit a slave. But whosoever cannot afford (that), then he should fast for three days. That is the expiation for the oaths when you have sworn.﴾

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Fatwa no. 4508

Q 1: I have to make several Kaffarahs (expiations) for breaking my oaths but I do not know how, as I cannot discern who is really poor. Is it permissible for me to pay the value of Kaffarah in money? How much should I give each poor person? Could I give the money to the committees receiving donations for the benefit of the Mujahids (those striving/fighting in the Cause of Allah) in Afghanistan and other countries?

A: **Firstly,** the Kaffarah for an oath is to free a believing slave, feed ten poor

people, or clothe them. Anyone who is unable to do this should fast for three days. The basic ruling is clear where Allah (Exalted be He) says:

﴾Allâh will not punish you for what is unintentional in your oaths, but He will punish you for your deliberate oaths; for its expiation feed ten Masâkîn (poor persons), on a scale of the average of that with which you feed your own families, or clothe them or manumit a slave. But whosoever cannot afford (that), then he should fast for three days. That is the expiation for the oaths when you have sworn.﴿ **Secondly,** If several oaths are made and broken for the same thing, only one Kaffarah is required. However, if the oaths are different, a Kaffarah is required for every broken oath.

Thirdly, The Kaffarah is to be given to poor people as mentioned by Allah (Glorified and Exalted be He). There is no impediment to give it to the Mujahids in Allah's Cause, because Allah included them in the eight categories to whom Zakah is payable, especially, if there are no poor people deserving the Kaffarah.

Fourthly, It is not permissible to give the value as Kaffarah for breaking an oath in cash. This is contrary to the text of the Qur'an. Allah is never unmindful; He does not mention that money should be paid instead of Kaffarah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Deputy Chairman	Chairman
`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 5373

Q: I am a married woman and I have three sons. My eldest son (16 years old) loved a girl older than him. However, I do not want him to marry her though she does not have any defect or a failing anywhere in her conduct or religion. When he asked for my approval of his marriage, I swore by Allah that this would not happen as long as I am alive, and she would never be admitted to my house as his wife. This situation lasted for two and a half years and during which he kept on trying to get my approval and I swore that this would not happen. I refused the girl because my son was financially unable to afford marriage and had not attained the age where he could honor the marital rights and duties. He asked me many times to talk to his father about his marriage, but I used to refuse. Two and a half years later, his condition worsened and he was about to go mad.

When his relatives noticed that his health was deteriorating, his elder brothers from my husband's co-wives and our neighbor who is a notary public convinced his father. I did not know about this except after his father's approval. The decision of my son's marriage was already taken. What should I do regarding the oaths I made since my son has already married the girl? Is Kaffarah (expiation) incumbent upon me and how can I make it?

A: If the reality is as you mentioned, you must make one Kaffarah for the broken oaths, which is feeding or clothing ten needy people or freeing a believing slave. If you cannot afford any of these things, you can fast for three days.

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The fifth question of Fatwa no. 6401

Q 5: A person took many oaths and did not fulfill them; what should he do?

A: First: He has to avoid taking oaths often; because Allah (may He be Praised and Exalted) says, ﴾And make not Allâh's (Name) an excuse in your oaths against your doing good and acting piously﴿ He (Glorified be He) also

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says, ﴾And protect your oaths (i.e. do not swear much).﴿ He should also repent to Allah of that and seek His Forgiveness; may Allah (may He be Praised and Exalted) accept his repentance.

Second: The broken oath or oaths he mentioned, if they were made for one issue, he has to offer one Kaffarah (expiation) for them all and if they were made for many issues, he has to offer one Kaffarah for each broken oath. There are no Kaffarahs for the oaths he does not remember. The Kaffarah is feeding ten Miskins (needy people) or clothing them or setting free a Muslim slave. If he cannot afford any of these alternatives, he has to fast for three days. It is better for these days to be successive according to the saying of Allah (may He be Exalted and Glorified),

﴾Allâh will not punish you for what is unintentional in your oaths, but He will punish you for your deliberate oaths; for its expiation feed ten Masâkîn (poor persons), on a scale of the average of that with which you feed your own families, or clothe them or manumit a slave.﴿

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The first question of Fatwa no. 7575

Q 1: There is a man who has been knowingly committing Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect). Whenever he does it, he swears not to repeat it, but he soon returns to it. Then, he made an oath swearing by Allah that he will never do this Munkar, but he did not forsake it. The question is: What is the Kaffarah (expiation) obligatory upon this man, bearing in mind that he is unable to feed or to clothe the poor? Should he fast for three days for each oath or only three days for all the oaths? You should bear in mind that he does not know the number of oaths he made, or how many times he committed this Munkar after the binding vow.

A: If this man swore by Allah once that he would not commit this Munkar and then committed it once or repeatedly, he has to offer one Kaffarah. Likewise, if he swore by Allah many times not to commit this Munkar, then he repeated it one or several times before paying the Kaffarah, he has to pay only one Kaffarah.

However, if he swore by Allah not to repeat this Munkar, then he did and paid the Kaffarah, then swore again, broke the oath again and paid the Kaffarah, and so on, he should pay as many Kaffarahs as he broke his oaths. If he does not know the number of broken oaths, he should pay Kaffarahs according to what is most likely for him. Given that he is unable to provide food to the poor or clothe them or free a slave, the Kaffarah obligatory upon him is fasting for three days.

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Fatwa no. 7201

Q: I proposed to a woman and agreed with her father to pay a Mahr (mandatory gift to a bride from her groom) of thirty-five thousand riyals. After the contract of marriage was concluded, I was shocked that my father-in-law requested from me a sum of eighty-five thousand riyals as Mahr. I refused such a request and problems continued between my father-in-law and me for one full year. I took an oath not to pay more than fifty-five thousand riyals, but unfortunately, my father-in-law did not agree and insisted that the Mahr had to be eighty-five thousand riyals. Nevertheless, I repeatedly took oaths not to pay the requested sum. So benevolent people intervened and reconciled between my father-in-law and me, where I had to pay seventy-thousand riyals. I told them about my oaths and that I could not breach them but they compelled me to pay the seventy-thousand riyal. I paid the money to avoid any further problems since they have already lasted for one year and two months. Please provide me with your beneficial Fatwa (legal opinion issued by a qualified Muslim scholar) regarding the oaths that I took, bearing in mind that I took such oaths by saying, "I swear by Allah the Almighty...", "By Allah! It is unlawful for me" and "By Allah, the number of creatures there are between

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the heavens and earth" that I will not pay more than the sum of fifty-five thousand riyals. Nevertheless, I did not fulfill my oaths. Please answer me. Best Regards.

A: If the reality is as you mentioned, you have to make one Kaffarah (expiation) for your multiple oaths and it will be sufficient for all of them. The Kaffarah is to feed ten needy people, clothe them, or free a believing slave. However, in case of your inability to do any of these, you have to observe Sawm (Fast) for three days.

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Fatwa no. 7691

Q: my father bequeathed to offer ten Kaffarahs (expiations) for broken oaths, how should we offer them? Is it permissible to offer them in terms of money?

A: For each Kaffarah, ten needy people should be fed, clothed or a believing slave should be freed. As for feeding, giving each person half a Sa` (1 Sa` = 2.172 kg) of wheat, rice or any other common food would suffice, it would also suffice to give ten needy people five Sa`s each for the ten Kaffarahs, but it would not suffice to pay money instead.

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The second question of Fatwa no. 9407

Q 2: I swore to slap my sister for some reason, but I retracted this after I had calmed down. A few days after, i swore to do another thing without having expiated for my first oath, I asked a shaykh whether I have to offer the Kaffarah (expiation) once or twice? He told me that if I made another oath before expiating for the first one, then I should offer a Kaffarah once. However, I asked another shaykh about this, but he told me that I should offer the Kaffarah twice.

A: You should offer the Kaffarah twice, for the first oath was different from the second one.

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The first question of Fatwa no. 9843

Q 1: As a young man, I always take oaths and break them and then fail to make Kaffarah (expiation) for them.

I continued this habit for many years. Thus, due to the many oaths I broke, I had to make so many Kaffarahs. I even forgot some of these oaths. I repented several times but it is just a matter of time before I resume this habit. Kindly, advise me, and may Allah reward you! What should I do regarding the oaths I remember or forget?

A: the broken oaths that you can still remember should be expiated one by one by feeding ten poor people, clothing them, or emancipating a believing slave. If you are unable to do that, you should fast for three days. This is if the oaths are related to different matters, but if they are sworn in relation to the same thing, it is sufficient to expiate them all by making one Kaffarah.

As for the oaths you made and broke, but cannot remember their number, you should strive to know the exact number, before expiating for them the way you did in the first oaths.

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Fatwa no. 10613

Q: What is the ruling on someone who swears an oath to do something then swears another oath not to do it?

For example, a person may swear to go to a certain place and afterwards swear not to go to the same place. What is the ruling on that?

A: It is obligatory for someone who swears an oath to do something then swears another oath not to do it to fulfill either of the two sworn oaths and expiate for the other. The Kaffarah (expiation) for an oath is to feed ten Miskins (needy persons) or clothe them or emancipate a believing slave. If none of these is affordable, the person will have to observe Sawm (Fast) for three days. Allah (Exalted be He) says: ﴿Allâh will not punish you for what is unintentional in your oaths, but He will punish you for your deliberate oaths; for its expiation feed ten Masâkîn (poor persons), on a scale of the average of that with which you feed your own families, or clothe them or manumit a slave. But whosoever cannot afford (that), then he should fast for three days. That is the expiation for the oaths when you have sworn.﴾

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Fatwa no. 10812

Q: Is fasting the six days of Shawwal, the Day of 'Ashura' (10th of Muharram), and the Day of 'Arafah (9th of Dhul-Hijjah) sufficient

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to expiate for the broken oaths which one cannot remember?

A: The Kaffarah (expiation) for breaking an oath is to free a believing slave, feed ten poor people, or clothe them. If you are unable to do any of that, you should fast for three days for each broken oath.

As for your inability to count the oaths, you should try as hard as possible to remember them and give an approximate number, and then expiate for the broken ones. That would be sufficient to discharge the obligation on your part, In sha'a-Allah (if Allah wills). Furthermore, it is insufficient to fast the Day of 'Ashura', the Day of 'Arafah and the six days of Shawwal for expiating for the broken oaths, unless a person intends to fast them as Kaffarah, not as voluntary fasting.

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The first and second questions of Fatwa no. 11016

Q 1: A man would sit with his fiancee in a room without there being a Mahram (spouse or unmarriageable relative) with them. Only the girl's mother would be present in the same flat but in another room. The fiancee would take oaths not to allow the man to do things not permissible for him and that she herself would not do such things. Nevertheless, he caused her oaths to be breached time after time.

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Is it then Wajib (obligatory) on the man to make Kaffarahs (expiations) from his own money on behalf of his fiancee because it was he who caused the oaths to be breached? Does he have to make as many Kaffarahs as the most probable number of oaths that were breached? Does he have to inform his fiancee that he is going to make Kaffarahs for her breached oaths or it is sufficient that he makes them?

A: Firstly, If the reality is as you mentioned, it is Wajib on her to make Kaffarah for the oaths that she broke by doing what she swore by Allah not to do. the Kaffarahs have to be as many as the broken oaths, only if the breached oaths were taken regarding different matters.

Secondly, It is permissible for the man in question to make the Kaffarahs on behalf of his fiancee on a voluntary basis, but he must inform her of this.

Thirdly, Sitting alone with the fiancee in a separate room is a prohibited Khulwah (being alone with a member of the opposite sex), even if her mother is in the same flat but in a different room.

Q 2: This question also relates to oaths. A man's mother took oaths not to do a certain thing, not to go to a certain place, etc., but she then violated her oaths. Her son mentions that he may be responsible, along with some other reasons, for encouraging his mother to break her oaths. Is it permissible for the son to make Kaffarahs on behalf of his mother for the numerous oaths that she breached? It may be worth mentioning that the mother is ignorant of the rulings of Islam and her son does not think that she will make any Kaffarah. He feels somehow responsible. What should he do?

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A: The son has to make Kaffarah for the oaths that his mother broke as explained in our answer for the first question. He must be dutiful and kind to his mother. He has also to obey her whenever she enjoins him to do any Ma`ruf (that which is judged as good, beneficial, or fitting by Islamic law and Muslims of sound intellect).

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Permanent Committee for Scholarly Research and Ifta'

The first question of Fatwa no. 15619

Q 1: many years ago, I vowed not to do a certain thing and that if I were to do it, I would donate a very large sum that I perhaps would not be able to afford. I made this oath to deter myself from committing that act. Unfortunately, years later, I breached my oath so many times that I do not know their number. However, Allah (Exalted be He) blessed me to make sincere Tawbah (repentance to Allah). I performed Hajj and abandoned that act entirely, all praise be to Allah Alone. my question now is what must I do to expiate for the oath that I have broken? I do not exactly remember the number of times I have broken my oath. It may be worth mentioning that I usually make a lot of Istighfar (seeking forgiveness from Allah) because of this matter. Now I undertake Da`wah (calling to Islam), advise people to perform Salah (Prayer) in congregation, enjoin Ma`ruf (that which is judged as good, beneficial, or fitting by Islamic law and Muslims of sound intellect), forbid Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect),

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offer voluntary night Salahs (Prayers), and recite the Qur'an. Again, I can not afford the sum that I took an oath to donate. What should I do? May Allah reward you with the best!

A: If the matter is as you mentioned, it will be Wajib (obligatory) on you to make Kaffarah (expiation) for breaking your oath. Such a Kaffarah is to feed ten needy people, clothe them, or free a believing slave. Only if you are unable to fulfill any of these options, may you observe Sawm (Fast) for three days.

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The first question of Fatwa no. 13002

Q 1: a man made conditional divorce by saying to his wife, "If you do not take the television out of the house before twelve o'clock, you will be divorced." The wife placed the television in the balcony. Will Talaq (divorce pronounced by a husband) take place in this case? Will it be Haram (prohibited) for the husband to sit with his wife anymore?

A: If the husband's intention is to divorce her, Talaq takes place if she has not got rid of the television. He may take her back in marriage as long as she is in the `Iddah (woman's prescribed waiting period after divorce) and this is not the third time of Talaq. However, if

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the husband has only meant to urge the wife and obligate her to get rid of the television without intending to divorce her and the wife in turn has not taken the television out of the house, the husband is obliged to make Kaffarah (expiation) for breaking his oath and Talaq does not take place. He should offer his Kaffarah by feeding ten Miskins (needy persons), or clothing them, or emancipating a believing slave. If he is unable to do any of these, he must observe Sawm (Fast) for three days.

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The second question of Fatwa no. 16500

Q 2: A teacher quarreled with a student and swore to beat him and put him out of the class, then he expiated for breaking his oath of beating the student. Is he obliged to offer Kaffarah (expiation) for not putting the student out of the class?

A: If the oath is sworn regarding one or more things, the Kaffarah needs to be offered once so long as one oath is taken regarding many things. Therefore, the Kaffarah the teacher offered is sufficient to expiate for breaking his oath.

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The first question of Fatwa no. 19958

Q 1: A man has sworn not to do specific matters in one oath at the same time. We know that it is not permissible, or rather Makruh (reprehensible), to swear oaths repeatedly, for Allah (Glorified and Exalted be He) says: ﴾And protect your oaths (i.e. do not swear much).﴿ **However, it is the weak human nature that may drive someone to do the things which he has sworn not to do; and, thus, he has to offer Kaffarah (expiation). If he does one or two of the things he has sworn not to do and offers Kaffarah for this, is he obligated to offer another Kaffarah if he does the other things included in his oath later on? Or is one Kaffarah sufficient if he does all the things he has sworn not to do?**

A: If if he has sworn not to do many things but he does one of them, he should offer Kaffarah once. He does not have to offer another Kaffarah if he does the other things. For example, if he says, "By Allah, I will not do so or speak to so and so", but he does both or either of them, he is obliged to offer one Kaffarah for breaking the oath. There is nothing wrong with making an oath when necessary, if the person who swears is honest and sincere.

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Fatwa no. 4587

Q: On Sunday night before sunset, I told my wife to turn off the television, but she refused, I repeated my request several times, but she insisted on refusing, therefore, I told her that if she did not turn it off, she would be divorced, but she did not. However, I did not intend to divorce her, rather I only aimed at threatening and warning her to turn it off, and I testify before Allah that she is my wife, and that I took her back, and Allah is the Best Witness to what I say.

A: If the reality is as you have mentioned, all that you have to do is to offer a Kaffarah (expiation) for a broken oath, which in this case is freeing a believing slave, or feeding ten needy people

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of the average food that you provide for your family, it suffices you to give ten needy people five Sa`s (1 Sa` = 2.172 kg) of wheat, dates, rice or corn and the like of what you feed your family, half a Sa` for each, or you can clothe ten needy people, as much as a garment for each, but if you can not offer either feeding or clothing, you should fast for three days and it is better to fast them consecutively.

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Fatwa no. 20343

Q: My daughter took an oath to observe Sawm (Fast) for two months when she would get Talaq (divorce pronounced by a husband), because her husband was not a Multazim (practicing Muslim). Eight years ago, he divorced her. Being a workingwoman, she observed Sawm on Thursdays and Fridays, managing to complete fifteen days by this. Is her Sawm in this way valid? Knowing that she is in good health, is it permissible for her to pay Fidyah (ransom) for each day she will not fast?

Since the questioner did not mention whether the daughter had sworn an oath or made a vow, His Eminence the Mufty (Islamic scholar qualified to issue legal opinions) sent

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a letter with no. 78/2 on 7/2/1419 A.H. to the questioner for more explanation. The latter replied as follows:

Kindly be informed that my daughter did not make the oath verbally. Her intention was to make an oath, not to make a vow. She intended to observe Sawm for two months and did not decide to fast these days consecutively or separately. Yet, she wanted to fast separately. Knowing that she observed Sawm for fifteen separate days, is it permissible for her to pay Fidyah for the remaining days? If her Sawm for these days is not valid, must she fast two consecutive months? Or does she proceed and complete the days she has intended to fast?

A: If the reality is as you mentioned that your daughter did not use actual words in making oath or vow, but she had the intention to make an oath in her heart only, she is not obliged to fulfill the oath. It should be noted that an oath is not effective unless the person uses the words of making an oath by swearing by one of the Names or Attributes of Allah (Exalted be He), or the like. It was authentically reported on the authority of Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said: ("Allah has forgiven my Ummah (nation based on one creed) for the thoughts that cross their minds, so long as they do not act upon them or speak of them.") In another narration, he (peace be upon him) said: (...for

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what crosses their minds.) (Related by Al-Bukhari and Muslim in the two Sahih (authentic) Books of Hadith, Imam Ahmad, Al-Tirmidhy, ibn Majah, and others) Accordingly, your daughter is not obliged to observe Sawm, as she has done nothing that requires the fulfillment of an oath or a vow.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

The second question of Fatwa no. 6541

Q 2: What is the ruling of Islam on those who swear by the Qur'an?

A: The Qur'an is the Speech of Allah (Exalted be He) both in word and meaning. Its speech is one of Allah's Attributes, so swearing by it is like swearing by one of Allah's Attributes; so it is permissible. May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

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The second question of Fatwa no. 20802

Q 2: What is the ruling on swearing by Allah's Ayahs (Qur'anic verses)?

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A: It is permissible to swear by Allah's Ayahs if intending to swear by the Qur'an, for it is of Allah's Speech and His Speech (Glorified be He) is of His Attributes. However, if he intends by Allah's Ayahs something other than the Qur'an, this will not be permissible.

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The third question of Fatwa no. 7699

Q 3: In many cases, a man swears by placing his hand on the Mus-haf (copy of the Qur'an), is this right or is it enough to swear by Allah only?

A: It is enough to swear by Allah without having to put the hand on the Mus-haf.

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Fatwa no. 18379

Q: In our country, people are used to swearing by Al-Bukhari's Book of Hadith. If a person loses hope in taking their right from their Muslim brothers, they make them swear by Al-Bukhari, not the Qur'an. If they swear by the Qur'an, they might lie with a clear conscience. However, if asked to swear by Al-Bukhari's Book of Hadith, they cannot lie. What is the ruling on those who swear by Al-Bukhari and refuse to swear by the Qur'an?

A: Swearing, whether by the Qur'an or by Al-Bukhari's Book of Hadith is groundless in Shari`ah (Islamic law); it is done only by ignorant people. This habit should be stopped, and replaced with swearing by Allah (Glorified and Exalted be He), not by the Qur'an, nor by Al-Bukhari's Book of Hadith or anything else.

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The second question of Fatwa no. 19044

Q 2: a person broke his oath many times and has to offer Kaffarah (expiation) for breaking his oath, but he does not recognize some of them because he often swears on something and later breaks it until it has become a habit. How can a Kaffarah be offered in this case?

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A: A Muslim is required to be cautious regarding the matter of taking oaths by avoiding them whenever possible. Allah (Exalted be He) says, ﴿And make not Allâh's (Name) an excuse in your oaths against your doing good and acting piously﴾ Therefore, he should swear only when needed. He should also protect his oaths by offering a Kaffarah (expiation) if he wants to break them. Allah (Glorified and Exalted be He) says,

﴿And protect your oaths (i.e. do not swear much).﴾

Also, the Prophet (peace be upon him) said, ﴿By Allah, if He so wills; I would not swear on something and later find something better but I (would break the oath) and expiate it and do that which is better (or do something which is better and give the expiation for my oath).﴾ Related by Al-Bukhari and Muslim and this is the narration of Al-Bukhari. (It was also related by Abu Dawud, Al-Nasa'y, Al-Tirmidhy, Ibn Majah and Imam Ahmad.) If a person breaks many times the oaths he took on one thing, one Kaffarah will be sufficient for him unless he offers a Kaffarah for the first oath. For instance, a person may swear many times not to talk with someone but later talks with him, one Kaffarah will be required. If he swears not to do different things, such as not to talk or travel with someone then talks or travels with him, he should pay one Kaffarah for each oath he breaks. A Muslim should be cautious in similar cases by offering a number of Kaffarahs that makes him think he is probably discharged.

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Fatwa no. 19066

Q: I was living with my family in a home in a small village in Abha. One night, my friend told me that all the people of the village, except us, bought housing lands in a region near the village. On Thursday night we went on the spot and chose a land adjacent to a villager called Sa`d. On Friday morning, Sa`d brought someone to cultivate his land which is separated from mine by a street. At 9:30 am, I came to find that the man had already expropriated the whole land and enclosed it. I got into an argument with him concerning the reason why he took hold of my land. He claimed that there was no mark to indicate my land and that all the land belonged to him. I asked him to swear that there was no mark and that the whole land was his and in return I would give it up to him. He agreed to that and swore by Allah on what he said. Unfortunately, I

was not convinced and got into a dispute with him until another villager reconciled us by dividing the land. Sa`d agreed, though he had sworn beforehand by Allah that I own nothing of the land. I ask about the ruling on the fact that I made him swear, then I did not accept his oath. Guide me, may Allah reward you with the best!

A: If the case is as you have mentioned that the reconciliation took place between you by mutual consent, there will be no harm on you, for the Prophet (peace be upon him) said, ﴿ reconciliation between Muslims is permissible except reconciliation that makes the lawful unlawful or the unlawful lawful. ﴾ The villager is to be blamed and is sinful if the oath he made was false.

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The third question of Fatwa no. 19966

Q 3: I used to be a smoker, but twenty years ago one of my friends paid me a visit at night. After a while, the Adhan (call to Prayer) for `Isha' (Night) Prayer was proclaimed and I told him to go to the Masjid (mosque) to offer Salah (Prayer) in congregation. However, he told me that the time due for offering `Isha' Prayer is long and that he would offer it when he returned home. I replied, "You are a kind and virtuous man, but you do not observe congregational Salah." He said, "Although

you observe congregational Salah, you have a defect, which is smoking and smoking is Haram (prohibited) because it is a bad practice." I told him, "Why do we not agree that I quit smoking and you observe congregational Salah?" He said, "I doubt that you will be able to fulfill your promise, but I agree." i, thus, took an oath, saying: "Allah (Glorified and Exalted be He) and His Messenger disown me on the Day of Resurrection if i smoke a cigarette, a pipe, or a hookah."

All praise is due to Allah that I have quit smoking. But after ten years of quitting it, I smoked for one or two days and then quit again. I have been meeting some of my friends who smoke hookah for about five years, and I join them in smoking once a year.

My question is: Will Allah (Glorified and Exalted be He) and His Messenger disown me on the Day of Resurrection and will my good deeds not be accepted, Allah forbid? Is what I said considered an oath? If so, what should I do? Should I offer a Kaffarah (expiation) for each one of the five times in which I smoked tobacco or hookah after quitting smoking for twenty years? Please advise and guide me about what I should do to end the obsession I am going through. May Allah reward you with Jannah (Paradise) and its blessings and gather us all into it!

A: The wording you said is not an oath. In fact, it is a commitment

to quit smoking and supplication against yourself if you ever smoke again. Accordingly, you should repent to Allah, quit smoking, and be careful of befriending smokers, because smoking is Haram. May Allah save you from it and accept your repentance!

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The third question of Fatwa no. 20977

Q 3: what is the ruling on swearing by saying "By the right of Allah?"

A: It is impermissible to swear by anything except Allah or one of His Attributes. The right of Allah is being worshipped alone while associating no partners with Him, which is an act done by the people, so it is impermissible to swear by.

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The first question of Fatwa no. 21025

Q 1: What is the ruling on someone who repeatedly and unnecessarily swears by Allah?

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He argues that the Prophet (peace be upon him) used to swear a lot by Allah saying: "By the One in Whose Hand is the soul of Muhammad" without anyone asking him to swear. He also argues that Allah (Exalted be He) swears by many of His created things and swears by His Self (Glorified and Exalted be He) in the Qur'an without there being a need for that.

A: Repeatedly swearing by Allah about worldly matters is Makruh (reprehensible), especially when there is no need for it. This is based on the general meaning of the Ayah (Qur'anic verse) in which Allah (Exalted be He) says: ﴾And protect your oaths (i.e. do not swear much).﴿ Also, repeated swearing may lead to belittling the Name of Allah (Exalted be He).

The Muslim is required to swear by Allah (Exalted be He) only for the purpose of assuring other people about something, removing any doubt they may have regarding it, or encouraging them to believe what they say to be true. That was the regular practice of the Prophet (peace be upon him).

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Fatwa no. 508

Q: A man wanted to buy an item and when three models of it were offered to him, he asked the seller which of them was the best.

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The seller said: "Honestly, this is the best one." In fact, none of them intended to swear; they just wanted to be honest with one another in telling the truth. Is this considered Kufr (disbelief) and atheism?

A: If none of them intended by the word "honesty" to swear by someone other than Allah, but just wanted to be honest with one another, there is no harm in this. However, if their intention was swearing by honesty, it would be considered swearing by something other than Allah, which is minor Shirk (associating others with Allah in His Divinity or worship) and one of the gravest major sins. It was related on the authority of `Umar ibn Al-Khattab (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said, ﴾He who swears by anyone other than Allah is a disbeliever or a Mushrik (one who associates others with Allah in His Divinity or worship).﴿ Ibn Mas`ud (may Allah be pleased with him) said, "I would rather swear falsely by Allah than swear by someone other than Allah even if truthfully."

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The eleventh question of Fatwa no. 5611

Q 11: is it permissible to swear by Allah and His Messenger?

A: It is impermissible to do so, for the Messenger of Allah (peace be upon him) said, ﴾Whoever makes an oath should swear by Allah or else remain silent. (i.e. He should not swear by anyone other than Allah.)﴿ And ﴾Whoever swears by anyone other than Allah is a disbeliever or a Mushrik (one who associates others with Allah in His Divinity or worship).﴿

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The first question of Fatwa no. 8818

Q 1: People in our country usually swear by "honesty" only and do not swear by Allah throughout their life. Is this permissible?

A: It is not permissible for a Muslim to swear by "honesty" because the Prophet (peace be upon him) said, ﴿He who swears by Amanah (honesty) is not one of us.﴾

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The second question of Fatwa no. 15662

Q 2: What is the ruling in islam on a Muslim who reads the injil (Gospel) and swears by it?

A: It is impermissible for a Muslim to read the Injil, for it is distorted, whereas the Qur'an supersedes the undistorted parts. However, there is an exception for reading the Injil when a person needs to read it

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to refute the arguments of the People of the Book, but this is only restricted to scholars. Moreover, it is impermissible to swear by the Injil in its present condition, for some of it is distorted and changed, while these distortions are not of Allah's (revealed) Words (Glorified and Exalted be He).

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Fatwa no. 363

Q: One day while I was in a gathering, i swore by Allah three times that some people (i meant some people in the world) love money more than the Shahadah (Testimony of Faith). Did I make a false oath? If yes, which Kaffarah (expiation) must I offer?

A: If the reality is as you mentioned that you meant by "some people" some people in the world, you did not make a false oath. Most people are Mushriks (those who associate others with Allah in His Divinity or worship) who refuse to say there is no deity but Allah, and some are atheists who deny Allah's existence. However, it is not a good thing to say this, and you should not make such an oath as long as there is no necessity for it. You have to be careful regarding your oaths and you must control your tongue.

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Fatwa no. 234

Q: Someone has sworn that if he does something, his wife will be divorced. He has done that thing forgetfully. He is asking about the consequences of the oath he has sworn.

A: If the reality is as mentioned that the person has forgetfully done the act upon which divorcing his wife is contingent, he will not be considered as having broken his oath. Allah (Exalted be He) says: ﴾And there is no sin on you concerning that in which you made a mistake, except in regard to what your hearts deliberately intend.﴿

The Prophet (peace be upon him) also said: ﴾"Allah has pardoned my Ummah (nation based on one creed) for [their] mistakes and [their] forgetfulness and for what they do under duress."﴿ That person is excused for not holding a willful intention to violate the oath, like the case of someone who is asleep and is also excused for the actions he does while asleep. This view is attributed to Imam Ahmad which he presented in his book Al-Khulasah. The author of Al-Furu` states that this opinion is more preferable. The same opinion has also been adopted as preferable in the book of Al-Insaf. This is also the same view held by Shaykh-ul-Islam Ibn Taymiyyah. Accordingly, no divorce shall take effect if that person has done this act forgetfully.

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Fatwa no. 343

Q 1: A person paid fifty Riyals out of a hundred he owed his friend. When the recipient denied taking the fifty Riyals after a period of time, he swore that his wife would become forbidden to him if he did not pay fifty Riyals. So far, he believes that he paid fifty Riyals and asks what he should do if he discovers that he really did not pay?

A 1: If the case is as you have mentioned that the man swore, on his wife becoming forbidden to him, that he truly gave his friend fifty Riyals of the money he owed, this does not lead to breaching his oath, even if he later discovers that he was mistaken. Allah (Exalted be He) said, ﴾And there is no sin on you concerning that in which you made a mistake, except in regard to what your hearts deliberately intend.﴿ The Prophet (peace be upon him) said, ﴾Allah has pardoned for me my Ummah for [their] mistakes and [their] forgetfulness and for what they have done under duress.﴿ Also, the man did not

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have the intention to do so, and hence he did not break his oath. This is the opinion of many scholars and the preponderant view in Al-Shafi`y's Madh-hab (school of Jurisprudence) as mentioned in Al-Khulasah. It is said in Al-Furu`: This is the preponderant opinion. It is said also in Al-Insaf: It is the soundest opinion, which was chosen by Shaykh-ul-Islam Taqy-ul-Din ibn Taymiyyah.

Q 2: A dispute arose between a man and his cousin over an accident caused by the latter in a common threshing floor, and the man swore "by the prohibition" on removing the remains of the accident. Later, reconciliation was made to keep the remains in their place. What does the man incur as a result of this oath?

A: If the case is as you have mentioned that the man swore by the prohibition on removing the remains of the accident, then they agreed to keep the remains in their place, he broke his oath and has to pay a Kaffarah (expiation) for breaking it. The Kaffarah is feeding or clothing ten Miskins (needy) or freeing a believing slave. If he can not afford any of these alternatives, he has to observe fasting for three days, preferably in a consecutive manner. As the man did not specify that his wife would be forbidden to him, and only swore by the prohibition on removing the remains of the accident, the prohibition would not affect his marital relation with his wife.

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Fatwa no. 1296

Q: he swore by Allah that he would not shake hands with women. Then, he attended a meeting where he met female neighbors. he forgot his oath and shook hands with those women. What should he do?

A: If the case is as the questioner mentioned that he shook hands with women, out of forgetfulness, after swearing not to do this, then there is no blame on him, as Allah (Exalted be He) says, ﴿Our Lord! Punish us not if we forget or fall into error﴾ It was authentically narrated that the Messenger of Allah (peace be upon him) said, ﴿Allah (Exalted be He) said in reply, "I did."﴾ It was also narrated that the Messenger of Allah (peace be upon him) said, ﴿My Ummah has been pardoned for what they do by mistake or forgetfully, or under duress.﴾ If he does this in future on purpose, he should pay a Kaffarah (expiation) for breaking his oath, bearing in mind that he is not permitted, according to the Shari`ah, to shake hands with women, unless they are of his Mahrams (unmarriageable relatives) such as his mother, sister and the like.

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(Part No. 23; Page No. 63)

Fatwa no. 766

Q: My son used to delay performing the Fajr (Dawn) Prayer frequently. One day while he was having a bitter quarrel with his wife, I interfered between them to solve the problem. I failed to contain his anger. He treated me so badly that he was about to punch me. I thought that he was not normal. As a result, I drove him and his children out. When his uncle and cousins tried to reconcile me and my son, I took many oaths that I would not permit him to live with me, to visit him in his house, to accept his food, or even to greet him.

However, we need to be reconciled with each other, after not speaking for one year and nine months. I fear that I will be sinful if I break my oath. I hope you will tell me about the Kaffarah (expiation), whatever it is, I must offer in this case. If it requires me to observe Sawm (Fast), is it permissible - due to my old age and illness - to pay money or do something else instead? It is noteworthy that this son, whose religious commitment and rank have changed for the better, is the only son I have, and I live alone in my house.

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A: If the parent has deserted his son due to the latter's mistreatment and frequent delay of the Fajr prayer and has sworn not to talk to him, it is permissible for the parent to visit, greet, and accept the food given by his son whose rank and commitment to Islam have changed for the better. The same is true for the son. In other words, there is nothing wrong with them both to be reconciled with each other as they were before taking the oaths. The parent is not obliged to offer Kaffarah, because the oaths were based on the son's mistreatment and weak relationship with Allah (Exalted be He). Since these things have changed for the better, the oaths are not effective.

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The first question of Fatwa no. 4053

Q 1: once I was extremely angry at my son and I swore I would punish him to teach him a lesson that people would see or hear about.

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Nevertheless, my son acknowledged his mistake and I forgave him. What is the ruling on this and do I have to make any Kaffarah (expiation)?

A: Since you breached your oath, you must make Kaffarah for it, as Allah (Exalted be He) says: ﴿Allâh will not punish you for what is unintentional in your oaths, but He will punish you for your deliberate oaths; for its expiation feed ten Masâkîn (poor persons), on a scale of the average of that with which you feed your own families, or clothe them or manumit a slave. But whosoever cannot afford (that), then he should fast for three days. That is the expiation for the oaths when you have sworn. And protect your oaths (i.e. do not swear much).﴾

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Fatwa no. 2391

Q: Firstly, when I was seventeen years old, I was shepherding camels and lost one of them. I said, "O Allah, if I ever find my camel, I will never commit Zina (premarital sexual intercourse)." After a while, Allah (Glorified be He) willed for me to find the camel, but Satan and lust obsessed me

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and I began looking for a woman who would agree to commit Zina with me. Allah (Glorified be He) did not ease that matter for me although I was really intending to commit Zina and tried hard to gratify my lust but in vain. I later regretted this, repented to Allah, and stopped trying to gratify my lust. I have been keeping to my repentance ever since.

Secondly, I heard that the Kaffarah (expiation) for an oath is to feed ten Miskins (needy persons). Some people say that it is to feed sixty Miskins. Which opinion is the correct one? How can I find this number of Miskins and be certain that they are really in need? Is it a condition to know that they observe offering Salah (Prayer) or it is enough to decide by their outer appearances? Is it permissible to feed a number of needy animals and birds instead?

A: Firstly, if the reality is as you have mentioned, that you took an oath of not committing Zina but you intended and tried to commit it and could not, you will not be required to offer a Kaffarah for the oath.

Secondly, the Kaffarah for an oath is to feed ten Miskins from the average food you provide for your family, or give them five Sa`s (1 Sa` = 2.172 kg) of wheat, dates, rice, or the food you provide for your family; so that each one of the ten Miskins would be given half a Sa`. Other options are to clothe ten Miskins or free a believing slave. If you are unable to do so,

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you must observe Sawm (Fast) for three days and it is preferable to be consecutive, because Allah (Exalted be He) says, ﴾Allâh will not punish you for what is unintentional in your oaths, but He will punish you for your deliberate oaths; for its expiation feed ten Masâkîn (poor persons), on a scale of the average of that with which you feed your own families, or clothe them or manumit a slave. But whosoever cannot afford (that), then he should fast for three days. That is the expiation for the oaths when you have sworn. And protect your oaths (i.e. do not swear much). Thus Allâh make clear to you His Ayât (proofs, evidence, verses, lessons, signs, revelations, etc.) that you may be grateful.﴿ You should exert yourself in finding the Miskins by examining their circumstances and outer appearances in addition to cooperating with your relatives, friends, and neighbors to know them. Moreover, they should be observing the Five Obligatory Daily Prayers at their due times. It is not sufficient to offer a Kaffarah by feeding animals or birds.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

The first question of Fatwa no. 3475

Q 1: A man has sworn by Allah (may he be Exalted) that he will not buy a television as long as he lives. However,

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an argument has taken place between him and his wife, who has left the house and went to her family with her children; the youngest is ten months and the oldest is two and half years old. The wife refuses to return to her husband unless he buys a television. What is the opinion in this regard?

A: If the husband does not buy a television, there is no blame on him and he does not need to offer Kaffarah (expiation) for an oath. If he buys it, he will be considered as having broken his oath and he has to offer Kaffarah. The required Kaffarah is to feed ten Miskins (needy persons) the average meal that he feeds his family. It is enough to give them five Sa` (1 Sa` = 2.172 kg) - each of them half a Sa` - of wheat, dates, rice, corn, or any of the staple food. If he cannot afford this, he must provide them with clothing or emancipate a believing slave. If he is unable to afford this, he must observe Sawm (Fast) for three days; and it is preferable to fast them consecutively.

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The first question of Fatwa no. 3843

Q 1: A man invited his neighbor to dinner, he kept sending him messengers to urge him to come, and the host's wife asked him to send the food to the neighbor, but since he was very angry, he swore by Allah that he would not send them any food.

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His wife once more asked him if she should send food to them, but he replied with the same answer. At night, she told him that she had already given them food, her husband said that it was okay, but she should not have told him about this, what is the ruling on this?

A: If the reality is as mentioned, the man has to offer a Kaffarah (Expiation) for a broken oath. Allah (Glorified and Exalted be He) has mentioned its description in His Saying, ﴾Allâh will not punish you for what is unintentional in your oaths, but He will punish you for your deliberate oaths; for its expiation feed ten Masâkîn (poor persons), on a scale of the average of that with which you feed your own families, or clothe them or manumit a slave. But whosoever cannot afford (that), then he should fast for three days. That is the expiation for the oaths when you have sworn.﴿

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The first question of Fatwa no. 7459

Q 1: Someone needed a small sum of money which he borrowed from his cousin. he swore by the Qur'an to repay the money on a certain day, but he failed to fulfill his promise.

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He could not afford to repay the money on time. He has not repaid the loan yet.

A: There is no blame on him for failing to repay the loan on time if he proves insolvent. Nevertheless, Kaffarah (expiation) for breaking the oath is required. The Kaffarah obligates him to feed ten Miskins (needy persons), or provide them with clothing, or emancipate a believing slave. If none of these is affordable, he must observe Sawm (Fast) for three days; and it is preferable to fast consecutively.

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Fatwa no. 4568

Q: one of my relatives proposed to my sister but I swore by Allah not to give her to him in marriage because of former disputes between our fathers - may Allah be merciful with them and all Muslims. It should be mentioned that my sister wanted to marry him, and the whole family approved of this marriage. However, Allah turned Satan away from me - May Allah guard us from his accompaniment - and I gave my sister to this man in marriage according to Allah's Shari`ah (Islamic law) and the Sunnah of His Messenger (peace be upon him). Does it suffice to fast for three days

or to feed sixty needy people as a Kaffarah (expiation)?

A: If the reality is as you have mentioned, you must offer a Kaffarah for a broken oath, which is feeding ten needy people or clothing them, or freeing a believing slave, and if you do not find, you should fast for three days, and it is preferable that you fast them consecutively.

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The first and third Question of Fatwa no. 4976

Q1: What is the Shari'ah (Islamic law) ruling on masturbation? What is the ruling on one who masturbates on a day during Ramadan? What is the ruling on one who swears an oath thrice saying: "By Allah, by Allah, by Allah, I will not do this (masturbation) again and then he does it again?

A1: This is not permissible and whoever masturbates during Ramadan commits a severer sin than doing so at any other time. One must offer Tawbah (repentance to Allah), Istighfar (seeking forgiveness from Allah) and make up for the day when the fast was broken if Mani (sperm/vaginal secretions that are released on orgasm) was secreted. As for breaking the oath not to repeat it, one must offer one Kaffarah (expiation) for the oath even

if the action is repeated several times, as it is an oath for one thing. Kaffarah entails emancipating a believing bondsman, or feeding ten needy persons, or clothing them. If one cannot do any of these things, they must fast for three days. The amount of food that should be served is five Sa`s (1 Sa` = 2.172 kg) of wheat, rice or a similar staple food of the country; each needy person receives half a Sa`. As for the clothing, it is one garment for each needy person on whom Salah (Prayer) is obligatory.

Q3: A woman swore an oath that her son-in-law would not enter her house, but he did. After sometime they reconciled. What is the Shari'ah ruling on this act, bearing in mind that she did so in a fit of rage? What is the ruling if she did so while not being in an angered state?

A3: If she swore the oath in a fit of rage that she did not realize what she said, there is no sin on her. However, she must offer Kaffarah if she broke her oath as mentioned in the question. Kaffarah is obligatory on her as described in the answer of the first question.

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Fatwa no. 5043

Q: One day i received a guest at night and took an oath to slaughter an animal for him, but he insisted that I would not do that. Kindly, give me a Fatwa (legal opinion issued by a qualified Muslim scholar) in this regard.

A: If the reality is as you mentioned, you have to offer Kaffarah (expiation) for an oath. The Kaffarah obligates you to emancipate a believing slave, or feed ten Miskins (needy persons), or provide them with clothing. If none of these is affordable, you must observe Sawm (Fast) for three days. Allah (Exalted be He) says: ﴿Allâh will not punish you for what is unintentional in your oaths, but He will punish you for your deliberate oaths; for its expiation feed ten Masâkîn (poor persons), on a scale of the average of that with which you feed your own families, or clothe them or manumit a slave. But whosoever cannot afford (that), then he should fast for three days. That is the expiation for the oaths when you have sworn.﴾

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Fatwa no. 5874

Q: I had sheep which I lost for two days. Then a car owner came and told me that he found sheep and cattle eaten by a wolf at 10:00 pm. i swore that if the sheep, which were fifty, were safe from the wolf, i would sell them. Only two were eaten by the wolf, so should i sell them or not?

A: If the case is as you have mentioned, you have two options: Either to sell them and there is nothing else you should do or to keep them and pay a Kaffarah (expiation) for breaking the oath, which is feeding ten needy persons, on a scale of the average of the food which you feed your own families, or clothe them or free a believing slave. It is permissible for you to give every poor person half a Sa` (1 Sa` = 2.172 kg) of wheat, dates, rice or the like.

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The fourth question of Fatwa no. 5528

Q 4: What is the "Laghu" oath?

A: "Laghu" is that a man takes an oath on something he thinks is like what he said,

only to find that it is other than what he said. For example when a man swears that so and so is in the house, then he finds that they are not; or when he says, 'By Allah, no!" "By Allah, yes!" without intending the meaning of his swearing.

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Fatwa no. 5755

Q: I am a married man and I have three children. I have taken an oath that I would marry another woman. Having repeated that oath many times, I hope Your Eminence would give me a Fatwa (legal opinion issued by a qualified Muslim scholar) concerning whether I am obliged to marry another woman or not. I feel embarrassed because of my children and I do not want any disagreements to happen between them and me. Am I to be blamed for that oath which I have taken more than once and I am determined to fulfill it? Please, answer me in written form in detail.

A: The oath you have taken to marry another woman is something good and encouraged, as it increases the number of Muslims. If you do not fulfill your oath, you have to offer Kaffarah (expiation) for an oath, which involves:

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Feeding ten Miskins (needy persons), or providing them with clothing, or emancipating a believing slave. If none of these is affordable, you must observe Sawm (Fast) for three days, for Allah (Exalted be He) says: ﴾Allâh will not punish you for what is unintentional in your oaths, but He will punish you for your deliberate oaths; for its expiation feed ten Masâkîn (poor persons), on a scale of the average of that with which you feed your own families, or clothe them or manumit a slave. But whosoever cannot afford (that), then he should fast for three days. That is the expiation for the oaths when you have sworn. And protect your oaths (i.e. do not swear much).﴿ Also, the Prophet (peace be upon him) said: ﴾"By Allah, if Allah wills, I do not swear an oath and then see something that is better than it but I offer Kaffarah for my oath and do that which is better."﴿ In another narration, he (peace be upon him) said: ﴾"...I do that which is better and offer Kaffarah for my oath."﴿ (Related by Al-Bukhari and Muslim)

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The fourth question of Fatwa no. 6299

Q 4: i took an oath that i would not smoke, but Satan deluded me and i did. What should I do?

(Part No. 23; Page No. 77)

A: If you have sworn by Allah or by one of His Attributes, it is Wajib (obligatory) on you to make Kaffarah (expiation) for breaking your oath. This Kaffarah is to feed ten needy people on a scale of the average of that with which you feed your family, to clothe them, or to free a slave; preferably a believer. If you are unable to do any of these, you should observe Sawm (Fast) for three days. In addition, you must make Tawbah (repentance to Allah) and Istighfar (seeking forgiveness from Allah) because smoking is Haram (prohibited).

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The third question of Fatwa no. 6763

Q 3: What is the ruling on an oath that has been sworn but not fulfilled for a full year?

A: If a person swears an oath and breaks it, they have to offer Kaffarah (expiation) for an oath, whether they break it before or after the end of a full year. If they do not break it, there is nothing due on them.

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Fatwa no. 7740

Q: Some people asked me to buy a piece of land, but I refused. They told me that the landowner wanted to sell it and that I ought to buy it. I swore by Allah (Exalted be He) that if I bought this land, I would call myself a Jew. A short time later, I bought the land. I was in a fit of temper when I swore an oath not to buy it. I am now confused with regard to what I did. Please give me a Fatwa (legal opinion issued by a qualified Muslim scholar) in this regard. what is the Kaffarah (expiation) for an oath? May Allah safeguard you!

A: You must offer Kaffarah for breaking your oath. The Kaffarah involves feeding ten Miskins (needy persons) from the average meal that you feed your family, or providing them with clothing, or emancipating a believing slave. If you can afford none of these, you must observe Sawm (Fast) for three days. You also have to make Tawbah (repentance to Allah) and seek Allah's Forgiveness.

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The first question of Fatwa no. 7804

Q 1: One of my relatives is an architect. He made a design for my land, so I gave him 5,000 Riyals in an envelope, but he swore not to take it, and I swore that he must take it, but he swore again. He did not take it. What is the ruling on this?

A: If the situation is as you have mentioned, and you swore by Allah or by one of His Attributes, you have to pay Kaffarah (expiation) for an oath, which is feeding or clothing ten needy people, or emancipating a believing slave. If you cannot do either, you have to observe Sawm (fasting) for three days. However, if you swore by anything else, tell us so that we can inform you.

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The sixth question of Fatwa no. 8097

Q 6: my wife often makes vows unnecessarily to the extent that she almost does so out of habit, is this permissible?

A: Taking oaths without necessity is not permissible, for Allah (Exalted be He) says: ﴿And protect your oaths (i.e. do not swear much).﴾ Moreover, the Prophet (peace be upon him) said, ﴾"Beware of swearing; as it may sell (the commodity), but it erases (the blessing)."﴿ (Related by Muslim) The Prophet (peace be upon him) mentioned sale specifically because it involved taking many oaths at the time of prohibition. However, one of the well-established rules is that consideration is given to generality of the wording not to the specificity of the reason.

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Fatwa no. 8558

Q: A person went to work in Saudi Arabia, but he remained jobless for three months, after which he worked as a doorman for a contractor. However, the contractor treated him badly, causing him to become

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depressed and he swore by the Qur'an not to work as a doorman again, even for his own brother. Because his health cannot endure any other kind of work, he was forced to work as the doorman of a building and he is still working as such. What is the ruling on his oath? What is its Kaffarah (expiation)?

A: If the reality is as you have mentioned, this person must offer a Kaffarah for the oath, which is to feed ten Miskins (needy persons), or to clothe them, or to free a believing slave. If he finds this beyond his means, he must observe Sawm (Fast) for three days.

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Fatwa no. 8945

Q: My mother is ninety years old. She is blind and paralyzed. She had a son who died in 1382 A.H., and he had children who are still living with their mother. she swore by Allah that she would not leave her house until she die, but her family moved from their house. It is so difficult for her to stay alone, so I took her home with me. She still reminds me every now and then of the oath she made four years ago, and she still

(Part No. 23; Page No. 82)

asks for a Fatwa (legal opinion issued by a qualified Muslim scholar). Should I leave my home and children to go with her, or what should she do?

A: If the situation is as you have mentioned, there is no harm in leaving this house after they have left it. Her intention was most probably to stay with her grandchildren to take care of them. However, they left the house with their mother and left her alone there.

Thus, she does not have to pay Kaffarah (expiation) for the oath, and she does not have to go back there. If she meant otherwise, please mention it, so that we can answer you accordingly.

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Fatwa no. 8930

Q: A relative of mine sowed dissension among members of my family and thus I took an oath that I would never have any relationship or talk with him. It may be worth mentioning that this man lives in the same house where I live and that he has stirred up troubles several times before.

A: If you talk to this relative, it will be Wajib (obligatory) on you to make Kaffarah (expiation) for breaking your oath.

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The Kaffarah is to feed ten poor people on a scale of the average of that with which you normally feed yourself, to clothe them, or to free a believing slave. If you are unable to do any of that, you should observe Sawm (Fast) for three days.

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Fatwa no. 9110

Q: A young man offered sincere Tawbah (repentance to Allah) and actually gave up doing a certain sin for about six years. However, he reverted to sinning but the sin that he used to commit was not a major one. He tried to make Tawbah again but he lacked the determination. Therefore, he put his hand on the Mus-haf (Arabic Qur'an) and swore by allah and the rights of the Glorious Qur'an to stop sinning and not to return to it in the future. Sadly, he committed this sin after a while. Afterwards, he felt great remorse, made Du`a' (supplication) to Allah and wept. He gained the determination to make Tawbah. It may be worth mentioning that the young man continuously performed Salah (Prayer) throughout the entire ordeal. Is his Tawbah acceptable? What is the ruling on that?

A: Firstly, If the reality is as you mentioned, the Tawbah of this young man is valid. We hope that Allah will accept it from him and protect him from sinning in the future.

Secondly, The young man must make Kaffarah (expiation) for breaking his oath. The Kaffarah is to feed

ten needy people by giving each one half a Sa` (1 Sa` = 2.172 kg) of wheat or rice etc., to clothe them, or to free a believing slave. If he is unable to do any of these things, he must observe Sawm (Fast) for three days.

Thirdly, It is not permissible to swear by the rights of the Qur'an because the rights of the Qur'an are to honor it and believe that it is the Word of Allah. Thus, such rights are some deeds that we have to do and it is not permissible to swear by a creature or its deeds. Rather, taking an oath is only by Allah (Glorified be He) or by One of His Names or Attributes. The Prophet (peace be upon him) said, ("If someone has to take an oath, they should only swear by Allah or be silent.")

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The fourth question of Fatwa no. 9220

Q 4: What is the ruling on anyone who, while angry, takes a vow not to do a certain thing but then does it?

A: If the person is in a state of extreme anger, to the extent that they become incoherent or unable to control themselves where they feel compelled to utter such an oath, they will not have to make Kaffarah (expiation). However, if the person's anger is normal and does not cause them to lose control of themselves, they must make Kaffarah for breaking the oath. This Kaffarah is to feed ten needy people on a scale of the average of that with which the person feeds their family, to clothe them, or to free a believing slave.

(Part No. 23; Page No. 85)

If the person is unable to fulfill these options, they must observe Sawm (Fast) for three days.

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The second question of Fatwa no. 9767

Q2: I swore an oath by Allah that someone should not slaughter the animal. But he disobeyed me and slaughtered it and I ate from it; am I to blame? Should I offer Kaffarah (expiation) for my oath? If any, what is it?

A2: If the reality is as you mentioned, there is no sin on you if you eat from the meat of the slaughtered animal, but you have to offer Kaffarah for breaking your oath, which is to feed ten needy persons from the staple food that you eat, clothe them, or emancipate a believing slave. If you could not do any of these things, you should fast for three days.

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Fatwa no. 10412

Q: When I was acting as a witness for my cousin M. H. to get citizenship, I made a mistake. I told the officer that he was my cousin. However, the officer did not believe me, so I swore an oath on it. I made a mistake in my cousin's mother's name, and gave a name other than her correct name, although my intention was not to tell a lie under oath. Please clarify whether I am considered sinful or not?

A: If you took the oath in front of the officer thinking that you were telling the truth, but the reality is other than what you said under oath, you do not have to do anything.

If you knew that you were telling a lie under oath, you are considered to be sinful, and it is Wajib (obligatory) on you to perform Istighfar (seek forgiveness from Allah) and Tawbah (repentance to Allah), but you do not have to offer Kaffarah (expiation) for the oath.

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Fatwa no. 10468

Q: I said to my wife, "By Allah! You have to do so and so." She replied in return, "No, by Allah! I will not do it." And that was the end.

(Part No. 23; Page No. 87)

My question is: Would you please advise me whether I have to do anything for this. When I said "By Allah!" to my wife, I did not intend anything by it; it was just a normal oath. Please provide us with a Fatwa (legal opinion from a qualified Muslim scholar). May Allah prolong your life and the lives of all righteous scholars. Allah is the Only One Who grants success.

A: If your wife did not perform the Mashru' (Islamically acceptable) matter that you swore that she had to do, you have to offer Kaffarah (expiation) for your oath. This is to feed ten Miskin (needy people), giving each of them half a Sa' (1 Sa' = 2.172 kg) of wheat or rice, clothe them, or free a believing slave. If you are unable to do any of these things, you have to observe Sawm (Fasting) for three days. Allah (Exalted be He) says: ﴿Allâh will not punish you for what is unintentional in your oaths, but He will punish you for your deliberate oaths; for its expiation feed ten Masâkîn (poor persons), on a scale of the average of that with which you feed your own families, or clothe them or manumit a slave. But whosoever cannot afford (that), then he should fast for three days. That is the expiation for the oaths when you have sworn. And protect your oaths (i.e. do not swear much).﴾

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The fourth question of Fatwa no. 10587

Q 4: a man took an oath to memorize Surah al-Baqarah, if he succeeded in his study. He only memorized one Juz' (a 30th of the Qur'an), because he did not pay much attention to memorizing and was preoccupied with other worldly affairs. What should he do?

A: If the reality is as mentioned, he should offer Kaffarah (expiation) for an oath because he has not memorized Surah Al-Baqarah. The Kaffarah involves feeding ten Miskins (needy persons) from the average meal that one feeds their family, or providing them with clothing, or emancipating a believing slave. If none of these is affordable, he must observe Sawm (Fast) for three days.

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Fatwa no. 10885

Q: My family consists of a father, a mother, five brothers, and two sisters. I am the middle brother. My father works as a Khatib (preacher) in a Masjid (mosque) administered by the Ministry of Endowments. He is used to direct us to follow the Straight Path as established by Allah (Exalted be He) and His Messenger (peace be upon him), but none of my siblings pay heed to his advice.

(Part No. 23; Page No. 89)

Whenever I try to advise my siblings to obey Allah (Exalted be He) by performing Salah (Prayer), observing Sawm (Fast), being kind to neighbors, and adhering to the Sunnah (whatever is reported from the Prophet), they make a mockery of me. This has driven me once to swear to beat my younger brothers if they ever neglect to offer Salah in the Masjid. My intention is to train them to observe Salah regularly in the Masjid because Salah is the cornerstone of Islam and the link which communicates a Muslim with his Lord. This is based on the following Hadith in which the Prophet (peace be upon him) said: ﴾"The Salah of a person who lives near a Masjid will only be valid if offered in the Masjid."﴿ **I have even beaten one of my younger brothers because he refuses to offer Salah and always lies about Salah. Sometimes when I ask him whether he has offered Salah or not, he tries to evade the question or invent an excuse for not offering Salah. My mother has got angry with me because of beating him. My brothers and sisters are in the habit of listening to songs and watching immoral films, which aim at undermining the foundations of Islam and diverting the attention of Muslims away from the Straight Path.**

I am asking about whether or not I will be held accountable before Allah (Exalted be He) for the sins committed by my siblings. Allah (Glorified and Exalted be He) says: ﴾O you who believe! Ward off yourselves and your families against a Fire (Hell) whose fuel is men and stones, over which are (appointed) angels stern (and) severe, who disobey not, (from executing) the Commands they receive from Allâh, but do that which they are commanded.﴿

(Part No. 23; Page No. 90)

How does Islam view living within a family whose members are far astray from the path of Allah (Exalted be He) and His Messenger? Do I have to observe Sawm for three days to expiate for swearing to beat my younger brothers?

A: You are required to continue advising and directing your siblings. You can cooperate with your father and righteous people in guiding them to the path of righteousness and distancing them from evil company; perhaps Allah (Exalted be He) will guide them. You should avoid them if they persist in abandoning Salah. As for your oath, if you have broken it, you will have to offer Kaffarah (expiation), which involves feeding ten Miskins (needy persons), or providing them with clothing, or emancipating a believing slave. If none of these is affordable, you must observe Sawm for three days.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

The second question of Fatwa no. 11142

Q 2: A man swore by Allah (Exalted be He) to do something after a week but he did it after a month. Should he offer Kaffarah (expiation) for having broken his oath?

A: If a person swears to do something after a week, but he does it after a month, he should offer Kaffarah for his oath. The Kaffarah is to feed ten Miskins (needy persons), or to provide them with clothing, or to emancipate a believing slave. If none of these is affordable, he must observe Sawm (Fast) for three days.

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 11157

Q: At the beginning of 1986, I proposed to my cousin. A dispute arose within the family, because I asked my cousin not to continue her education as we would not need her future job. The reason behind my refusal that she should not continue her academic education was because of the free intermixing of men and women which, unfortunately, had spread in my country Morocco. It happened that my maternal uncle suddenly told us that we had been breast-fed from the same woman. Upon this, some members of the family sought the Fatwa (legal opinion issued by a qualified Muslim scholar) of a scholar, who told them that we were not. He advised them to put their trust in Allah (Exalted be He) and proceed with the marriage. So we did with the consent of her father that she would not continue her education. We fixed a date

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for the marriage contract. On that very day, an unexpected event took place. When we went to the Ma'dhun (marriage registrant) to sign the marriage contract, my maternal uncle abruptly said, "O shaykh! Write down in the contract that my daughter would continue her academic education". By then, my mother disagreed as that was contradictory to what they agreed upon earlier. My uncle replied that he wanted his daughter to continue her education. Here the dispute came to its peak. We all left the Ma'dhun without signing the marriage contract.

When we returned to my uncle's house, the discussion continued between him and the members of the family concerning his new decision. They asked him about the reason which made him change his mind, but his answer was nothing more than he just wanted to ensure the future of his daughter. One of his sons reminded him of the fact that all things are submitted to the Will of Allah, whether good or bad. He felt regret for what he did and asked us to forgive him saying that by tomorrow we would sign the marriage contract without any preconditions and that he would not interfere with my relation with his daughter anymore. I told him that after my return from Saudi Arabia, we would sign the marriage contract and consummate the marriage.

Your Eminence, Shaykh Ibn Baz, I resorted to you because after performing `Umrah (lesser pilgrimage), I swore by Allah that I would not marry a woman that may mix with men in her job. We fixed a date for marriage the next year after the season of Hajj. However, my fiancée sent me a letter saying that she would not stop her education

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and would work for the Ministry of Justice until receiving her M.A. in law. As you know the laws of Morocco are man-made laws that have nothing to do with Shari`ah (Islamic law). Your Eminence, Shaykh Ibn Baz, these are my questions:

1. does Shari`ah permit a married woman to go out of her house for work? What is the evidence?

2. If Shari`ah permits a woman to go out of her house for work, do you advise my cousin

to seek a job or to stay at home?

3. If it happens that I refuse their condition and tell them that I no longer want to marry this girl, am I considered a hypocrite or just have to offer Kaffarah (expiation)?

4. if we get married and she pursues her career in practicing law, am i supposed to offer Kaffarah for swearing in the Ka`bah that my wife will not work in a job where she may mix with men?

Your Eminence, Shaykh Ibn Baz, I hope you would be the exemplary model that guides people toward the right path and removes ignorance and darkness away from our understanding of religion. Kindly advise. May Allah reward you with the best!

A: First, if you sign the marriage contract with your cousin and afterwards she works in a job where she mixes with men, you have to offer Kaffarah for breaking your oath. The Kaffarah involves feeding ten Miskins (needy persons), or providing them with clothing, or

emancipating a believing slave. If you are unable to afford any of these, you must observe Sawm (Fast) for three days.

Second, if you refuse to marry your cousin because she works in a job in which she mixes with men, there is no blame on you, because you will be considered as having broken your promise as a result of a Shar`y (Islamically lawful) excuse.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The third question of Fatwa no. 11201

Q 3: When I was playing football with one of my Muslim friends, I broke my leg. i swore by Allah that i would never play football again after i recover. I took this oath in one place, but I do not know whether I did so in other places or not. What is the ruling if I took this oath in many places? The problem now is that my teacher asks me to play football for the sake of my exams, for if I did not play, I will have low grades. Please enlighten me about the Kaffarah (expiation) for my oath and on how to make it. Please provide me with the number of the Ayah (Qur'anic verse) and the name of the Surah (Qur'anic chapter) in which the Kaffarah for an oath is mentioned, in addition to a Hadith Sahih (authentic Hadith) in this regard, if one exists. After offering the Kaffarah, may I continue to play football or should I quit? It should be mentioned that I have begun to adhere to the Islamic teachings and to devote my worship to Him. I also started to pray specially after

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I broke my leg, praise be to Allah for this and for quitting football, but it is all about the circumstances of my study, may Allah reward you!

A: If you break your oath or want to break it, you should make Kaffarah once, even if you repeated the oath, for the subject of the oath is the same. Allah (Exalted be He) says in Surah Al-Ma'idah: ﴿Allâh will not punish you for what is unintentional in your oaths, but He will punish you for your deliberate oaths; for its expiation feed ten Masâkîn (poor persons), on a scale of the average of that with which you feed your own families, or clothe them or manumit a slave. But whosoever cannot afford (that), then he should fast for three days. That is the expiation for the oaths when you have sworn. And protect your oaths (i.e. do not swear much). Thus Allâh make clear to you His Ayât (proofs, evidence, verses, lessons, signs, revelations, etc.) that you may be grateful.﴾

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 11681

Q: My wife made an oath that she would never work on my brother's farm that I am running, and whose profits we share.

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I need my wife's help in work, but she says she will not break her oath. Please advise concerning this issue, and whether she has to pay Kaffarah (expiation) or not. May Allah reward you and guide you to the right path.

A: if your wife works on the mentioned farm, she should pay Kaffarah for breaking her oath, which is emancipating a believing slave, feeding ten needy people or clothing them. If she cannot do either, she should observe Sawm (fasting) for three days.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 11950

Q 1: I married a virtuous woman four years ago. In our first week of marriage, a disagreement took place between me and her family, but she had nothing to do with it. I made an oath in the exact following words, "The food that your family brings is only yours; I will not eat from it. i swear that if i eat anything from it before reconciliation with them, you will be as forbidden to me as my mother and my sister." This food was mostly

fruits and other kinds of food. She paid attention to this point, and was careful not to give me any kind of food that her family brought. Now, after having reconciled with her family, please advise concerning this oath, given that my intention at that time was leaving my wife if she gives me any of the food brought by her family without my knowledge. Until now, she has taken care not to do so. I tried to reconcile with her family due to her fear that she might forget and give me any of the food brought by her family. Please advise me concerning this, may Allah inform you.

A: If the situation is as you have mentioned, it will be permissible for you to eat from the food brought by your wife's family after reconciliation.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Second question of Fatwa no. 12029

Q 2: I swore by Allah to give someone a sum of money but then when he refused to take it, I gave it to his wife and she accepted it. My oath was as follows: "By Allah, you should take this." What is the ruling on this?

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A 2: If the case is as you mentioned, you must offer Kaffarah (expiation) for breaking your oath, for it was the woman who accepted the money, not her husband, while your oath was that the man would accept it. The Kaffarah is to emancipate a believing bondsman, feed ten needy persons or clothe them. If you cannot do any of these things, you are to fast for three days.

May Allah grant us success! May Allah's Peace and Blessings be upon our Prophet Muhammad, his family and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 12066

Q: A dispute arose between my sister and her husband who drove her out of the house. Having stayed in her parents' house for four days, her husband came to my father seeking to reconcile with his wife. As a result, my mother took an oath that my sister should not return to his house unless he would pay her ten thousand riyals. I talked with my sister and her husband about the cause of the clash. I found that it was simple and judged that her husband should pay one thousand riyals only to take his wife. however, my mother intentionally took another oath that he must pay ten thousand riyals. I convinced her to ask about the ruling on the oath she took. It is noteworthy that my sister wants to

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return to her husband's house. Please answer us. May Allah reward you with the best!

A: If your sister returns to her husband's house before her husband pays ten thousand riyals, the oath taken by your mother will thus be broken. Your mother, therefore, will have to offer Kaffarah (expiation) for an oath, which involves feeding ten Miskins (needy persons), or clothing them, or emancipating a believing slave. If she cannot afford any of them, she must observe Sawm (Fast) for three days.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 12152

Q: My uncle asked for my daughter in marriage to his son and I gave him my consent, for I was satisfied with the faith and good conduct of his son. My older brother became upset and swore that if this took place, he would cut off giving me Salam (Islamic greeting of peace) forever. He has already done so. Kindly guide me as to what I should do with him. May Allah reward you best for Islam and the Muslims!

A: You have every right to give your daughter in marriage to your cousin on account of his religion and good character. However, you should speak and deal kindly with your brother who opposes the marriage.

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Your brother should break his oath by greeting you; and make Kaffarah (expiation) for breaking the oath which is to feed ten needy people, clothe them, or manumit a believing slave. If he cannot make any of these, he should fast for three days.

May Allah grant us success! May peace and blessings be upon our Prophet, his family, and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The third question of Fatwa no. 12410

Q 3: i swore that someone had to eat from a slaughtered animal. He did, but only after two months. My intention was that he should eat it on the day I made the oath, so I made a lot of Istighfar (seeking forgiveness from Allah). What is your opinion in this regard?

A 3: You must make Kaffarah (expiation) for your oath, because you meant the day when you made the oath, but the eating took place two months later. The Kaffarah is to free a believing slave, feed ten needy persons, or clothe them. If you cannot afford that, you should fast for three days.

May Allah grant us success! May peace and blessings be upon our Prophet, his family, and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 12470

Q 1: In a state of anger, I said to my father: "By Allah! I will not observe voluntary fasting any more so long as fasting interrupts your work and you want that." We got calm and I bitterly regretted my action; what is the Kaffarah (expiation) for breaking this oath?

A: You must offer a Kaffarah for breaking your oath of abandoning voluntary fasting. The Kaffarah is feeding or clothing ten Miskins (needy people) or freeing a believing slave. If you cannot afford any of them, you must observe fasting for three days.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 12541

Q: my mother swore that my younger sister would not marry before me out of pity, but this was done with the mother's permission. What should my mother do regarding the breach of her oath?

A: If the case is as you have mentioned, your mother must offer a Kaffarah (expiation) for breaking her oath,

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which is feeding or clothing ten Miskins (needy people) or freeing a believing slave. If she cannot afford any of them, she must observe fasting for three days.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 12794

Q: I traveled to Portugal on 11 August, 1989, with a Muslim brother to work there with him, as he had business there. He then left me and traveled to Spain, with the intention of returning on 5 September. He did not return at the appointed time, and I became worried about him, fearing that he had faced troubles. So I vowed to Allah (Glorified and Exalted be He) that I would leave Portugal by 11 January, 1990, at the latest, if my brother returned safely. During that time I could earn a good amount of money to start my life with in Egypt, so there would be no need for me to stay longer in a country like this. My friend had planned to stay in Portugal until we were able to get residency. I said, after my stay in Portugal became suffocating for me, that the sign of the acceptance of my vow and its winning the Good Pleasure of Allah (Glorified and Exalted be He) would be my feeling of relief, the vanishing of my worries and unhappiness, and the return of my brother.

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And all this happened, because, after this vow, Allah (Glorified and Exalted be He) made me feel relieved and returned my brother on the same day. However, when he returned, he kept talking to me about his ambitions, and his plans of staying for years in Portugal with me, and the hopes he had pinned on me staying with him regarding his business. This made me feel that I should be honest with him and inform him of my vow not to stay in Portugal for long, hoping that he would agree to come back with me after spending the time needed to earn the money that would cover the travel expenses and the remainder would be enough to start a new business with him in Egypt. Accordingly, I would attain benefit and make a profit, and then could return to my family and friends and the congregational Salah (Prayer). After I told him my plans, he did not agree with me. He even told me that what I had said was Satan's work in order to spoil my journey and the goal behind it and make me return to Egypt, where there is unemployment; and it is true that I did not find a job after I received my BSc in Commerce in 1985. He asked if I would return if I had not made good money during this time, and I said that I would as I had made a vow to Allah to do so. Despite this, he is still talking to me about his projects and ambitions and the years that we should spend here together, and he is asking me to forget completely about the idea of returning.

Is it true that, as he said, Satan could be persuading me to return and should I believe him? Or would my vowed return earn me the Good Pleasure of Allah (Glorified and Exalted be He)?

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When I made this vow to Allah, a voice inside me warned me that the time would come and I would find my money had begun to grow and my life had begun to run smoothly, but I silenced it saying that I would not, In sha'a-Allah (if Allah wills).

I ask Allah to forgive me, my father, and you and give us well-being, and make your

Fatwa (legal opinion by a qualified Muslim scholar) help me attain the Pleasure of Allah (Glorified and Exalted be He). May peace and blessings of Allah be upon Muhammad, his family and Companions!

A: If you think it is more likely that staying in Portugal is better for your Din (religion) and your worldly life, in terms of practicing the rituals of Islam in the perfect way, and that you can earn a Halal (lawful) Rizq (sustenance), you should pay a Kaffarah (expiation) for your broken vow. The Kaffarah is to feed or clothe ten Miskin (needy people) or free a believing slave. If you cannot do any of this, you should observe Sawm (Fasting) for three days. But, if you think it is more likely that returning to Egypt would be better for your Din and your worldly life, you should return to Egypt, and there will be no Kaffarah on you.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 12880

Q: what is the ruling if someone swears not to do a lawful act but his lust then motivates him to do it? Is there any sin on him? May Allah guide you to that which is good and protect you from evil! Indeed Allah is All-Hearing and Responsive.

A: If the reality is as mentioned, this person has to offer Kaffarah (expiation) for breaking his oath. The Kaffarah involves feeding ten Miskins (needy persons), or providing them with clothing, or emancipating a believing slave. If none of these is affordable, he must observe Sawm (Fast) for three days. There is no sin on him.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 12877

Q: I performed Hajj - all praise be to Allah - with my father and my family this year, 1409 A.H. During the Hajj, specifically on the day we moved from Muzdalifah and before we stoned Jamarat-ul-'Aqabah (the closest stone pillar to Makkah), my father and aunt said that they wanted to buy some clothes as gifts. I said, "Did we come to perform Hajj or buy clothes?" They said that of course we had come for Hajj. So I said, "If we want a full reward we should do so by remembering Allah, saying Tasbih (glorification of Allah) and asking for His Forgiveness, and not waste time in going shopping and whatever else we may do."

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My father then suggested that we should wait until after we had performed Tawaf-ul-Ifadah (final obligatory circumambulation around the Ka'bah in Hajj) and then we could go shopping. I swore by Allah that as they performed Hajj with me, I would not go shopping. My father argued that the wives of the Sahabah (Companions of the Prophet) used to go for walks with their husbands during military campaigns and do others things. I told them that it was not permissible for women to walk around the markets, and for them to talk to the salesmen and uncover their faces to see the merchandise that they want to buy. Is this permissible, bearing in mind that this was the first time for these women to enter the markets?

can the oath I took, of not going to the market with them, then my breaking the oath and my going to the market so as to avoid upsetting my father and aunt, be expiated? Please advise us and may Allah show you mercy!

A: It is obligatory on you to offer Kaffarah (expiation) for breaking your oath, and the Kaffarah is to free a believing slave or feed or clothe ten poor people. If you are unable to do this, you should observe Sawm (Fast) for three days.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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\`Abdullah ibn Ghudayyan	\`Abdul-Razzaq \`Afify	\`Abdul- \`Aziz ibn \`Abdullah ibn Baz

The second question of Fatwa no. 12977

Q 2: A woman swore by Allah many times not to

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marry someone. She got married to him but the marriage was only consummated under coercion from her father and brothers. Now she is asking whether or not her marriage is valid. If it is invalid, what does she have to do now, especially that she is in the seventh month of pregnancy? Please answer us together with quoting the evidence. May Allah reward you!

A: The woman, who took several oaths not to marry someone and she married him, has to offer Kaffarah (expiation) for an oath. The Kaffarah involves feeding ten Miskins (needy persons), or providing them with clothing, or emancipating a believing slave. If she cannot afford any of these, she must observe Sawm (Fast) for three days. The marriage contract is valid if its essential elements have been fulfilled.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 13130

Q 1: i took an oath saying for three times, "By Allah, this is a vow incumbent on me that you should do that thing;" and i named that thing. However, he did not do it. What is the Kaffarah (expiation) for that oath?

A: You must offer one Kaffarah only for the unfulfilled oath and vow, as they have been taken regarding one thing.

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The Kaffarah is to feed ten Miskins (needy persons), or provide them with clothing, or emancipate a believing slave. If you cannot afford any of them, you must observe Sawm (Fast) for three days.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 13300

Q: Two brothers married two Muslim women; one of them is barren and the other is not. the woman having children took an oath that if she got pregnant and gave birth to a girl, she would give the girl to the barren woman; and if she gave birth to a boy, she would give him to the barren woman for ten thousand riyals. The woman became pregnant and gave birth to a girl. The barren woman demanded to be given the girl according to the oath. The mother says that she does not remember to have taken that oath. It is noteworthy that the girl's father knows nothing about that oath and the agreement has been made between the two women. Please tell us the ruling on this act according to Shari`ah (Islamic law). May Allah grant you success in serving Islam and Muslims!

A: If the reality is as mentioned, the woman who has children must offer Kaffarah (expiation) for an oath. The girl must not be given to the barren woman and must be kept with her mother.

However, if the mother does not remember the oath, no Kaffarah is required.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 13597

Q 1: A thirty-year-old man swore not to visit Makkah or Madinah ever again. However, not only did he return to visit them, but he also lived there.

A: If he swore declaring Makkah and Madinah prohibited for him then he broke his oath, he must make Kaffarah (expiation) for it, which is feeding ten needy persons, clothing them, or freeing a believing slave. If he does not have the means to do so, he should fast for three days.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 13794

Q 1: i promised a man to marry his daughter but my father

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later refused; therefore, I married another woman. Do I have to make Kaffarah (expiation)?

A: You must make Kaffarah for an oath for not fulfilling your promise and marrying the man's daughter. This can be done by feeding ten needy persons, clothing them, or freeing a believing slave. If none of these is available, you should fast for three days.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 13980

Q: I am a widow with four young children. I do my best to learn about Islam. Three girls, who are in the secondary school, come to me to teach them about Islam. As my mother thinks that their coming to my house may pose a threat to me, she has sworn that she would not allow me to set foot in her house if they ever happen to visit me again. I am in the habit of visiting her daily as she is now fifty-seven years old. It was Allah's Will that these girls stopped visiting me for more than two months. One day I was amazed to hear them knocking at the door. One of my young children let them in. I could not tell them to leave my house.

I gave them some hints that I wanted to meet them in another place, but they kept coming to me as they were starting to be practicing Muslims. They could not understand my hints. Even though they still come to me, nothing wrong has happened to me.

What is the ruling on the oath sworn by my mother? Which of us has to offer Kaffarah (expiation) if there is any? Unfortunately, should my mother know that I still host them at my house, she will sever relations with me. What should I do? May Allah bless you! I suffer a lot because of this problem. What will I say to Allah (Exalted be He) when I am held accountable before Him? Please save me from this plight. May Allah bless you, set aright your affairs, and admit you into the highest rank in Jannah (Paradise). Amen.

A: You have to keep good relations with your mother, show kindness to her, and obey her in doing good acts. As for the oath she has sworn, she is required to offer Kaffarah because it has not been fulfilled. The Kaffarah involves feeding ten Miskins (needy persons), or providing them with clothing, or emancipating a believing slave. If she cannot afford any of these, she must observe Sawm (Fast) for three days.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 14055

Q: A man got engaged to a girl whom his mother did not approve of, but accepted her to please her son. However, after marriage, problems arose between the wife and her mother-in-law. The wife mistreated her mother-in-law by insulting and beating her. The husband promised his mother to divorce his wife after his financial circumstances improved. His wife gave birth to two baby girls. After the death of the mother, she gave birth to two other children. Now, he has four children, and his financial circumstances have improved. Should he carry out the promise he made to his mother, or should he keep his wife as a mercy to his children?

A: If the wife is of good religiosity and morals and she repented of her previous abuse of his mother, there is nothing wrong with keeping her provided that he offers Kaffarah (expiation) for the oath he broke. The Kaffarah is to feed ten needy persons, clothe them or emancipate a believing bondsman. If he cannot do any of these things, he should fast for three days.

May Allah grant us success! May Allah's Peace and Blessings be upon our Prophet Muhammad, his family and Companions!

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(Part No. 23; Page No. 113)

Fatwa no. (14238)

Q: What is the opinion of Your Eminence regarding a statement that I uttered during a dispute that occurred between me and my paternal cousin over irrigating some land whose irrigation is binding on me based on a legal contract? This paternal cousin irrigated his land without taking my permission, thus I took two oaths. First, I said, "I swear by Allah, Whom there is no god but Him, I will not give you from the water of my land or else I will no longer be a follower of Islam i.e. if I give him; Second: I said: "I will divorce my wife irrevocably, if I let you use this water of ours,' since you have no evidence against me. You will do so only if I am dead or Shari`ah judges against me." However, my paternal uncle brought some men and came to me. They asked me to withdraw my words and allow him to irrigate his land from the water of my farm as much as Allah enables me to and according to good morals. Thus, I hope that Allah will enable your Eminence to give me your Fatwa regarding these two oaths that I made as mentioned above. May Allah safeguard you!

A: First: Your oath that you would not be a Muslim, if you allowed your cousin to irrigate from your farm is not permissible. You should repent and seek forgiveness. You should offer out expiation of an oath due to breaking your oath in this regard. The expiation is to feed ten needy persons, or clothe them, or free a believing bondsman. If you cannot afford any of the above, observe Sawm (fast) for three days.

Second: If your intention in swearing to divorce your three wives

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was that they would be divorced if you were to give permission to your paternal cousin and yet you did, then divorce takes place once of each one of your wives. You can take them back in marriage during their `Iddah (woman's prescribed waiting period after divorce or widowhood) provided that this divorce has not been preceded by two other divorce declarations. On the other hand, if your intention of swearing by divorce is to withhold yourself from allowing your paternal cousin to irrigate his land through your farm but you did not intend divorce, then divorce does not take place and you must offer expiation of an oath as mentioned.

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The second question of Fatwa no. 14358

Q 2: I married a woman, then I doubted that she was a virgin. I asked her to tell me the truth and I swore by allah's Book not to divorce her, no matter how difficult the truth was. She confessed that she had been raped before. Later on, I lost interest in her and could not stand living with her. I divorced her, despite the promise I gave her. Later, she got married to another man. What should I do concerning my promise?

A: Firstly, you have to make Kaffarah (expiation) for breaking your oath, which is to feed ten needy persons

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on a scale of the average of that with which you feed your own family, to clothe them, or to free a believing slave. If you cannot afford any of that, you should fast for three days.

Secondly, you should have either concealed her past and probed not into it after getting married to her or divorced her without compelling her to recall the past.

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Fatwa no. 14563

Q: I promised to marry my daughter to my nephew, whose father has an evil eye, and for that reason my wife opposed to that marriage. After this one of our daughters fell into a fire. After she was admitted to the hospital, my wife vowed that if Allah let our daughter's wounds heal, the marriage with this man's son would never be completed and I should never sit near this man, due to his evil eye. Whenever he looks, speaks, or is seen by her in a dream, he is always focusing his envious gaze or words, so she says that she does not want any association with this man or for his son to marry our daughter. I am the father of this daughter, if I marry my daughter to this man's son, what is the ruling on this marriage after this vow? Her mother has never been happy with this person, but should this affect the marriage? Am I being sinful for continuing the marriage despite my wife's refusal?

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We hope that Your Eminence will help us solve this family problem and explain about this person. We hope that you will give us a legal ruling as soon as possible. What is your advice to my wife? Is she sinful? May Allah reward you with the best and save you from all evil.

A: If the situation is as you mentioned and Allah cured the injured girl and the marriage with your nephew is concluded, the mother will have to offer Kaffarah (expiation) for her vow by feeding or clothing ten poor people, or freeing a believing slave. If she is unable to do that, she has to observe Sawm (Fast) for three days.

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Fatwa no. 14557

Q: I committed a sin once, twice and thrice. I then swore by the Mus-haf (Qur'an) that I will not repeat this sin again, and swore thrice by Allah, the Greatest, not to do this sin. However, Satan overcame me and I committed this sin again. What should I do regarding these two oaths, particularly considering that I am a married man? What should I do to have sexual intercourse with my wife after this oath? Guide me, may Allah grant you success!

(Part No. 23; Page No. 117)

A: If the case is as you mentioned, you must repent to Allah and observe Istighfar (seeking forgiveness from Allah) for the sin you committed. You must offer Kaffarah (expiation), which is to feed ten needy persons, clothe them or emancipate a believing bondsman. If you cannot do any of these things, you should fast for three days.

May Allah grant us success! May Allah's Peace and Blessings be upon our Prophet Muhammad, his Family and Companions!

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The second question of Fatwa no. 15129

Q 2: i lost an item, and a friend told me that my lost item is with so and so. When i asked him, he told me that if i do not find it with him, i have to give him a sheep. i made an oath to give him the sheep if the lost item that was reported to be in his possession was not found with him. I did not find anything with him, indeed. Do I have to pay Kaffarah (expiation) or give him the sheep?

A: You do not have to give him the sheep, as this is considered a Batil (null and void) bet, but you have to pay Kaffarah for the oath.

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The first question of Fatwa no. 16014

Q 1: Someone gave me a ride in his car and I tried to pay him 250 Riyals, but he refused. I swore not to put the money back in my pocket. He refused to take any of the money, apart from 50 Riyals, but after some persuasion, he took 150 Riyals. Please advise me concerning the oath I took.

A: If you swore not to take something from someone, and then you did, you have to offer Kaffarah (expiation) for breaking the oath, by feeding or clothing ten poor people, or emancipating a believing slave. If you are unable to do that, you should observe Sawm (Fasting) for three days, because it was an oath which you intentionally made for something in the future. Allah (Exalted be He) says: ﴾Allâh will not punish you for what is unintentional in your oaths, but He will punish you for your deliberate oaths; for its expiation feed ten Masâkîn (poor persons)﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 17182

Q: We are two brothers and we have two sons to whom

their grandfather gave two camels. However, we swore that our sons would not take these camels. After the death of my brother, our father decided that our sons should take these camels. What is the ruling on this issue? You should bear in mind that my brother's son is only seven-years old. Should we offer Kaffarah (expiation)? If so, who should offer the Kaffarah on behalf of my brother? Please, advise. May Allah grant you success!

A: If the two sons took the camels, the fathers have broken their oath and each one of them must offer Kaffarah. They are to feed ten needy persons, clothe them or emancipate a believing bondsman. If they are unable to do any of these things, they should fast for three days. However, if your brother died before allowing his son to take the camel, Kaffarah is not necessary, for he died before the son received the camel.

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The first and second questions of Fatwa no. 17961

Q 1: what is the difference between making a pledge, swearing and taking an oath? which is more solemn? What is the meaning of a pledge? Does it have a Kaffarah (expiation)? What is it? What is the punishment of those who break it? If it does not have a Kaffarah, and a person makes a pledge in the following form, "I make a pledge not to do this to you again", what should they do if they betray this pledge?

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A: If a person makes a pledge, swears or takes an oath that you should do something, all these are oaths bound by intention that necessitate Kaffarah if broken, according to Allah's saying, ﴾Allâh will not punish you for what is unintentional in your oaths, but He will punish you for your deliberate oaths; for its expiation feed ten Masâkîn (poor persons), on a scale of the average of that with which you feed your own families, or clothe them or manumit a slave. But whosoever cannot afford (that), then he should fast for three days. That is the expiation for the oaths when you have sworn.﴿

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Q 2: does a person have to offer Kaffarah (expiation) for breaking the oath which they swear under duress?

A: In order for the Kaffarah for breaking an oath to be obligatory, the person should take an oath willingly. No Kaffarah is required from a person who swears an oath under duress. This is based on the Ayah (Qur'anic verse) which reads: ﴾Whoever disbelieved in Allâh after his belief, except him who is forced thereto and whose heart is at rest with Faith﴿ This is also based on the Hadith in which the Prophet (peace be upon him) said: ﴾"My Ummah (nation based on one creed) has been pardoned for what they do by mistake, forgetfully, or under duress."﴿

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The fifth question of Fatwa no. 18057

Q 5: A man swore by Allah not to live under the same roof with a certain piece of furniture which is still being manufactured. He took this oath just to avoid his wife's persistence, though he is still interested in having it. He paid fifty riyals to a restaurant owner to feed ten needy persons. The restaurant owner suggested feeding one person at a time for five riyals, for it may be difficult to find ten poor persons at the same time. What is the ruling on that?

A: Anyone who swears to abandon something permissible such as the furnishings in question should make Kaffarah (expiation) for breaking their oath before using this item. The Kaffarah is to feed ten needy persons, each with half a Sa` (1 Sa` = 2.172 kg) of food or to clothe them each with a piece of clothing or to free a believing slave. If these acts are not available, a Muslim should fast for three days. If the restaurant owner authorized by the oath-taker has expiated

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by feeding ten needy persons, this would be sufficient, praise be to Allah.

It should be known to the restaurant owner that the Kaffarah is to feed ten needy persons; it is not sufficient to feed just one person ten times or two persons five times. The specification of the number ten is clear when Allah (Glorified be He) says: ﴾Allâh will not punish you for what is unintentional in your oaths, but He will punish you for your deliberate oaths; for its expiation feed ten Masâkîn (poor persons), on a scale of the average of that with which you feed your own families, or clothe them or manumit a slave. But whosoever cannot afford (that), then he should fast for three days. That is the expiation for the oaths when you have sworn. And protect your oaths (i.e. do not swear much). Thus Allâh make clear to you His Ayât (proofs, evidence, verses, lessons, signs, revelations, etc.) that you may be grateful.﴿

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The first question of Fatwa no. 17243

Q 1: is it permissible for a man who swears frequently not to make Kaffarah (expiation) for breaking their many oaths?

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A: Breaking a binding oath necessitates making Kaffarah. Taking oaths frequently is an abominable act, for this entails lying and neglecting to make Kaffarah. Allah commands Muslims to preserve their oaths, when He (Glorified be He) says: ﴾And protect your oaths (i.e. do not swear much).﴿ He (Glorified be He) also dispraised taking frequent oaths, when He says:﴾ And (O Muhammad صلى الله عليه وسلم) obey you not everyone Hallaf Mahîn (the one who swears much and is a liar or is worthless). [Tafsir At-Tabari]﴿

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The first question of Fatwa no. 19405

Q 1: When I visit my relatives, some women give me some presents in the form of money or something of the sort. I am used to swear by Allah never to take these presents, but they force me to take them even after my oaths. Sometimes I observe Sawm (Fast) for three days to expiate for breaking my oath and some other times I say, "Allah is All-Forgiving, All-Merciful. He will not hold me to account for breaking my oath,

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a custom which we are all used to practice." Kindly give me your Fatwa (legal opinion issued by a qualified Muslim scholar) in this regard. May Allah reward you with best!

A: If you swear an oath not to receive presents from your relatives in the future, you are obligated to fulfill your oath as long as the oath has been taken regarding something that involves obeying Allah (Exalted be He). If it has been taken regarding something that involves disobeying Allah (Exalted be He) and His Messenger (peace be upon him) or if you find a better thing, you can break the oath. This is based on the Hadith in which the Messenger of Allah (peace be upon him) said: ("Anyone who vows that he will be obedient to Allah should remain obedient to Him; and anyone who makes a vow that he will disobey Allah should not disobey Him.") The Prophet (peace be upon him) also said: ("Anyone who takes an oath and then considers something else better than it should expiate for the oath (broken) and do what is better.") Accordingly, if you do not fulfill the oath you have taken, you will have to offer Kaffarah (expiation) for each oath you have taken in case the purpose of each oath is different. However, if the purpose is the same, only one Kaffarah is required. The Kaffarah involves feeding ten Miskins (needy persons); each receiving one and half kilograms of wheat or rice or any other sort of staple food. In case feeding is unaffordable, you have to provide them with clothing. If this is also unaffordable, you must emancipate a believing slave. In case you can afford none of these options, you must observe Sawm for three days. This is based on the Ayah (Qur'anic verse) in which Allah (Exalted be He) says: (Allâh will not punish you for what is unintentional in your oaths, but He will punish you for your deliberate oaths; for its expiation feed ten Masâkîn (poor persons), on a scale of the average of that with which you feed your own families, or clothe them or manumit a slave. But whosoever cannot afford (that), then he should fast for three days. That is the expiation for the oaths when you have sworn. And protect your oaths (i.e. do not swear much).)

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Muslims should not belittle the seriousness of taking an oath by neglecting to offer the required Kaffarah after breaking them. Nor should they take repeated oaths unnecessarily. Allah (Glorified be He) says: (And protect your oaths (i.e. do not swear much).)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Fatwa no. 19625

Q: I masturbated on a day during Ramadan and continued Sawm (Fast). I told my wife that I wanted to have sexual intercourse with her other than the daytime of Ramadan, but she swore that she would not do this, but I did so anyway. On another occasion, I swore an oath not to commit a prohibited act but then I was about to commit it when Allah saved me and I did not commit it. I took two thousand Riyals from my father with the intention to return them to him but I did not until my father died and the money is still with me. What should I do, bearing in mind that there are heirs?

Please, advise. May Allah grant you success!

A: You should make up for the day on which you masturbated during Ramadan and repent to Allah, for it is Haram (prohibited) and renders Sawm invalid. You must not repeat this act in Ramadan or any other time.

Your wife should offer Kaffarah (expiation) for the oath she swore to prevent you from having sexual intercourse with her but you opposed her. The Kaffarah is to feed ten needy persons - each person receives one and half a kilo of foodstuffs - clothe them or emancipate a believing bondsman. If she cannot do any of these things, she is to fast for three days.

You need not offer Kaffarah for the oath you took to abandon the prohibited acts, which you later on intended to commit but did not, for intention alone does not necessitate Kaffarah.

As for the sum of money you took from your father, who is now dead; you should repay it to his heirs, for it is their right.

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The second question of Fatwa no. 20114

Q 2: one of his relatives always lays an oath on her children.

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Will she be considered sinful if she does not offer Kaffarah (expiation) for every broken oath?

A: If the woman in question lays an oath on her children or others, meaning to obligate them to do or not do a certain thing, and they do not act accordingly, this is considered a binding oath for which she must offer Kaffarah (expiation). The Kaffarah is to feed ten Miskin (needy people), to clothe them, or to free a believing slave. The amount she should feed each person is half a Sa' (1 Sa' = 2.172 kg) of the most prevalent food of the country, such as wheat or rice etc. If she is unable to feed or clothe them, or free a slave, she should observe (Fasting) for three days. The woman should try to work out the number of the oaths that she deliberately made and offer Kaffarah for each of them. If she is able to offer these Kaffarahs, but she does not do so, she will be considered as sinful for not complying with Allah's Command to expiate for deliberate oaths, and blamable for neglecting this. Allah (Exalted be He) says (what means): ﴾Allâh will not punish you for what is unintentional in your oaths, but He will punish you for your deliberate oaths; for its expiation feed ten Masâkîn (poor persons), on a scale of the average of that with which you feed your own families, or clothe them or manumit a slave. But whosoever cannot afford (that), then he should fast for three days. That is the expiation for the oaths when you have sworn.﴿ It is obligatory on this woman to offer Kaffarah for each of the deliberate oaths

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she made and then broke if they were for different matters, but if they were all for one thing, one Kaffarah will suffice. We advise this woman not to make her oath by Allah an excuse against acting rightly, not to swear too much by Allah over insignificant matters, and not to bind herself by oaths she may not be able to expiate for or even count, lest she falls into sin. Allah (Exalted be He) says: ﴾And protect your oaths (i.e. do not swear much).﴿ and: ﴾And make not Allâh's (Name) an excuse in your oaths against your doing good and acting piously﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 19747

Q: once I swore not to commit a certain sin, but unfortunately I later committed it several times. Do I have to expiate for breaking this oath once, or should I do this according to the times I committed this sin?

I also swore not to look at anything that Allah has prohibited for me to look at, otherwise I would fast a day, but I broke my oath. Now I do not know what to do?

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Please enlighten me, and may Allah reward you!

A: You have to make two Kaffarahs (expiations); one for breaking your oath and the other for breaching your vow not to look at anything that Allah has forbidden. Each Kaffarah is to be made by feeding ten needy persons, each a kilo and a half of the staple food of that area, clothing them, or freeing a believing slave. If none of these is available, you should fast for three days, for each Kaffarah. On the other hand, it would suffice you to give 30 kilos of food to ten needy persons, 3 kilos each. In addition, you should make Tawbah (repentance) to Allah (Glorified be He) for what you did.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The twelfth question of Fatwa no. 20628

Q 12: a person swore by the Mus-haf (arabic Qur'an) that he would always tell the truth and never lie even if he made a mistake. One day, however, he made a mistake and when his manager asked him to swear to say the truth, he denied what he did and said otherwise. What is the ruling on what he did?

A: The said person should offer Kaffarah (expiation) for his unfulfilled oath, because he

did not do what he had sworn to do. The Kaffarah involves feeding ten Miskins (needy persons); by giving each of them one and half kilograms of wheat, rice, dates, or the like of the staple food, or providing them with clothing, or emancipating a believing slave. If he is unable to do any of these, he must observe Sawm (Fast) for three days to expiate for his broken oath.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 20830

Q 1: during a dispute with my wife, I swore by Allah that she was no longer lawful to me. I did not intend divorce, and my oath was not a strong oath. After the problem was settled, I brought her back home and we had sexual intercourse. Now I am very confused, what do I have to do? Please provide me with an answer in this regard, may Allah reward you!

A: If you did not intend Zhihar (a man likening his wife to an unmarriageable relative), you will be required to expiate for your oath and your wife remains lawful for you. The Kaffarah (expiation) of oath is feeding ten needy persons with a kilo and a half of wheat, rice, or the like, for each person;

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clothing them, or freeing a believing bondsman. If you are unable to do so, you should fast three days. However, if you intended Zhihar by what you said, you will have to refrain from having sexual intercourse with your wife until you fulfill the Kaffarah of Zhihar, which is to free a believing bondsman. If you are unable to do this, you have to fast for two consecutive months, and if you are unable to do this due to old age or illness, you must feed sixty needy persons, a kilo and a half each from the staple food of the country. Additionally, you should repent for what you did and never return to do this in the future, for Allah blamed His Prophet (peace be upon him) for prohibiting what He made lawful for him in His Statement (Exalted be He), ﴾Why do you forbid (for yourself) that which Allâh has allowed to you﴿ ... ﴾Allâh has already ordained for you (O men) the absolution from your oaths.﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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False oaths

The first question of Fatwa no. 11815

Q 1: I am a student in an institute affiliated to Ansar Al-Sunnah Al-Muhammadiyyah Group (Supporters of the Sunnah of the Prophet) in Kasla. There is an Islamic union for the students of Eritrea. However, there are bitter disputes between the union and the group. It is, thus, prohibited for the students of the institute to join this union. I have got involved with the union. When it came to the knowledge of the institute supervisor, he asked me if I am a member of the union and I replied in the negative. However, he forced me to swear that I am not. I swore and thought that I might not have committed a sin. I would like to ask whether the oath I swore is false or a Kaffarah (expiation) must be offered. Please, be informed that if I had not been forced to swear, I would not have sworn. Necessity compelled me to swear to continue my religious education; otherwise I would have been expelled from the institute.

A: The oath you took is a false oath, which is a major sin for which no Kaffarah is sufficient, because it is a grave sin. No Kaffarah is required for it according to the most correct opinion of scholars. Rather, you must make Tawbah (repentance to Allah) and seek Allah's Forgiveness.

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first and second questions of Fatwa no. 14798

Q 1 and 2: I used to make many oaths and vows and break them intentionally. I am now regretting what I did, but I do not know the number of oaths or vows that I made and did not fulfill. Is it sufficient for me to make Tawbah (repentance to Allah) for this or do I have to offer Kaffarah (expiation)?

I used to swear oaths on the Qur'an, make pledges, promises, and vows many times, but sadly, I broke them all on purpose. So now that I feel remorse for this, is there any Kaffarah for what I have done?

A: Swearing by Allah (Glorified and Exalted be He) out of glorification to Him, and fulfilling oaths and promises denote strong conviction and firm Iman (Faith), and these are among the characteristics of the pious servants of Allah. Whereas, breaking oaths, pledges, or promises are characteristics of the Fasiqs (people who flagrantly violate Islamic law) and hypocrites. It is obligatory on you to make Tawbah for the oaths, promises, and pledges that you did not fulfill. If this involved misappropriation of other peoples' wealth, you should return this to them. It is also Wajib (obligatory) on you to fulfill all the vows that you made and to try hard to find out how many they were as far as you can.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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(Part No. 23; Page No. 135)

The first question of Fatwa no. 15393

Q 1: I have an old and blind paternal aunt who is unable to walk. Her only son died leaving behind three daughters and a son. Her son was working for a company and he got a disease as a result of which he died. The mother asked me and his maternal aunt's son, who is my paternal aunt's son, to go to the court concerning matters related to his inheritance. We were asked to testify that the mother was dead, because the court wanted some papers and documents to prove her share in the inheritance. We did so due to the fact that she was over sixty years old and had no papers or documents whatsoever to prove her identity and the court only acknowledges official documents. Out of our keenness to escape her hardship in transportation, we were asked to swear an oath that she died; and we did so to save her from any tiredness she might face if she went to the court herself. I had no intention to swear any oaths, as the court registrant told me that I only needed to say that she was dead. It happened that my cousin entered the courtroom before me and swore the oath. I was admitted entry after him and was surprised to find the judge telling me to take the oath and I did.

Now, how should I expiate for my sin that bothers me so much and I feel so sorry for? May Allah reward you with the best!

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A: You have to return to the court where you bore testimony, your relative and you, and declare that you were both lying. It is up to the judge to take the necessary procedures in this regard. You should also make Tawbah (repentance to Allah) for swearing false oaths.

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The first question of Fatwa no. 17393

Q 1: A man swore by the Qur'an by placing his hand over it saying, "By the Qur'an, I did not do such and such thing," but in fact he did it. What is the ruling on the oath sworn by the Qur'an? What is the Kaffarah (expiation) for it?

A: Anyone who swears that he has not done a particular thing while he knows that he has done it has committed a major sin that requires Tawbah (repentance to Allah) and determination not to do that again.

There is no harm in swearing by the qur'an, because it is the Word of Allah. Therefore, swearing by it is the same as swearing by one of Allah's Attributes.

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Fatwa no. 18626

Q: One day we received guests and when my mother was making them breakfast, she broke a part of the knife. When my father asked her about that, she took an oath that nothing happened out of her fear of him. Later, she told him the truth. Now, my mother is asking about the ruling on false oath in general and on her case in particular.

A: Your mother is a sinner for swearing falsely. She has to ask Allah (Exalted be He) for forgiveness and resolve not to do that again. She does not have to offer Kaffarah (expiation).

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The first question of Fatwa no. 19188

Q 1: What is the Kaffarah (expiation) for a false oath?

A: The false oath refers to the oath sworn by a person that they did or did not do something in the past while they know they are lying.

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There is no Kaffarah for such an oath, because one of the conditions of offering Kaffarah is that the oaths sworn by a person are related to their intention to do or not to do something possible in the future. Swearing a false oath is one of the major sins and the person who does it has to make sincere Tawbah (repentance to Allah), ask often for Allah's Forgiveness, and seek to draw closer to Him by increasing supererogatory acts of worship as well as supplicating to Him. May Allah forgive them and accept their Tawbah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The fourth question of Fatwa no. 18641

Q 4: Does swearing excessively nullify one's Sawm (Fast)?

A 4: Swearing a lot indicates weakness of Iman (Faith/belief). It is a form of reverence to Allah for every Mu'min (believer) not to constantly swear by Allah. Allah (Exalted be He) states: ﴾And make not Allâh's (Name) an excuse in your oaths against your doing good and acting piously﴿ Allah (Exalted be He) also says: ﴾And protect your oaths (i.e. do not swear much).﴿ Whoever swears by Allah must be truthful. As for sawm, it is not invalidated by constant swearing;

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rather it may decrease the reward of the Fast.

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Fatwa no. 17251

Q: I swore secretly without uttering the words of the oath that I would not have sexual intercourse with my wife for a week, but I did. What should I do?

A: Nothing (no expiation) is required from you as long as you did not verbally utter the oath, for the Prophet (peace be upon him) said: ﴾Allah has forgiven for my Ummah (nation based on one creed) the (evil) thoughts that come into their minds so long as such thoughts are not put into action or uttered.﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 17575

Q 1: a man swore that his brother would not enter his house. The man died and his brother entered his house. Is there anything due on the deceased person's family? Should the brother who entered the deceased's house offer Kaffarah (expiation)?

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A: There is nothing wrong if the person enters his deceased brother's house, because his oath that the brother should not enter his house is no longer valid after his death. Thus, his heirs do not need to offer Kaffarah. And Allah knows best.

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The first question of Fatwa no. 6354

Q 1: A person entrusted me with a secret. Another person asked me about it but when I told him that I knew no secrets, he asked me to swear by Allah. Due to his insistence, I took an oath that I really knew nothing about it so that I would not disclose the secret. Is there anything due on me? What is the ruling on what I did?

A: It is not permissible for you to swear false oaths and you have committed a sin. You must make Tawbah (repentance to Allah) and seek Allah's Forgiveness.

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The second question of Fatwa no. 1144

Q 2: a person has taken an oath that he will kill his son saying, "By allah, I will kill him." What is the Kaffarah (expiation)

for this oath?

A: Swearing to commit a sin, such as unjust killing of an innocent soul, is Haram (prohibited). The person who has taken such an oath should make Tawbah (repentance to Allah), seek Allah's Forgiveness, and refrain from doing what he has sworn to do. Furthermore, he must offer Kaffarah for an oath, which involves feeding ten Miskins (needy persons) the average meal that he feeds his family by giving each one of them half a Sa` (1 Sa` = 2.172 kg) from the staple food, whether it is dates or whatever. If this is unaffordable, he must provide them with clothing or emancipate a believing slave. If none of these is affordable, he must observe Sawm (Fast) for three days and it is preferable to fast them consecutively.

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`Abdullah ibn Mani`	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

First question of Fatwa no. 3120

Q1: While out in the desert, a man and his wife quarreled. After quarrel, the wife said to her husband, "I would fast for three years, if I were to get into your car or walk with you." The man replied, "I will not leave you alone in the desert. Get into the car and I will pay the Kaffarah (expiation) on your behalf." Thereupon, she got into his car and walked with him. What should the wife and her husband do in this case? Please, advise!

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May Allah reward you with the best!

A: If the case is as you mentioned; the wife vowed to fast for three years if she were to get into the car or walk with her husband and then broke her vow, she should offer Kaffarah and her husband should carry out this Kaffarah on her behalf in fulfillment of his promise.

The Kaffarah is to feed ten needy persons five Sa`s (1 Sa` = 2.172 kg) of wheat, dates, rice or the like average meal that he feeds his family, giving each of the ten persons`; clothe ten needy persons or emancipate a believing bondsman. It is permitted for him to do any of these things; but if he is unable to do any of them, the wife should fast for three days. It is preferable that she fasts these days consecutively. She does not have to fast for three years, as such talk comes under the ruling of the oath.

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Fatwa no. 3930

Q: Someone proposed to my daughter,

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but she rejected him in spite of the fact that I accepted him. out of my anger, I swore an oath not to give her in marriage until four years had passed. Later, another suitor proposed to her and she and I accepted the proposal. The final approval is hindered by the oath I took as the four-year period has not elapsed. Please tell me whether it is permissible for me to marry off my daughter to the last suitor or I must wait until this period is over. It should be noted that the Kaffarah (expiation), if any, is affordable for me. May Allah safeguard you!

A: If the reality is as you mentioned, it is permissible for you to marry off your daughter before the period of time elapses. You have to offer one Kaffarah for an oath; namely, to feed or clothe ten Miskins (needy persons) or emancipate a believing slave.

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Fatwa no. 13519

Q: what is the meaning of the Hadith in which Allah's Messenger (peace be upon him) said, ﴾Whoever says 'If Allah wills' upon taking an oath, will not have to expiate for it if he breaks it.﴿

A: As-hab-ul-Sunan (authors of Hadith compilations classified by jurisprudential themes) narrated on the authority of Ibn `Umar (may Allah be pleased with them both)

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that Allah's Messenger (peace be upon him) said, ﴾Whoever says 'If Allah wills' on taking an oath, will not have to expiate for it if he breaks it.﴿ The meaning of the Hadith is that whoever says "If Allah wills" after taking an oath, his oath will not become binding. Hence, if the person takes an oath to do something then says, "If Allah wills" and does not do this thing, he will not have to expiate for breaking his oath. Similarly, if the person swears to give up doing something then says, "If Allah wills" and does not give it up, he will not have to expiate for breaking his oath.

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The second question of Fatwa no. 5849

Q 2: a woman took an oath that she would not ride any type of Jeep Cars. She did so because once she was in a Jeep and had a terrible time in it as the road was unpaved and this is

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why she took this oath. She also took an oath not to enter their house located in another city. Now, she wants to ride in a Jeep and to enter the house. What should she do? If she has to fast, how many days should she fast for the two oaths she is willing to break?

A: There is no harm in riding in a Jeep or entering the mentioned house. However, if she does so, she will break her oath and hence she will have to offer one Kaffarah (expiation) for riding a Jeep and another Kaffarah for entering the house. The Kaffarah is feeding ten Miskins (needy people) from the average type of food, clothing them or freeing a Muslim slave. If she is unable to feed, clothe or free a Muslim slave, she will have to observe fasting for three days for every broken oath. Allah (Exalted be He) says, ﴾Allâh will not punish you for what is unintentional in your oaths, but He will punish you for your deliberate oaths; for its expiation feed ten Masâkîn (poor persons), on a scale of the average of that with which you feed your own families, or clothe them or manumit a slave. But whosoever cannot afford (that), then he should fast for three days. That is the expiation for the oaths when you have sworn. And protect your oaths (i.e. do not swear much). Thus Allâh make clear to you His Ayât (proofs, evidence, verses, lessons, signs, revelations, etc.) that you may be grateful.﴿ The Prophet (peace be upon him) says, ﴾Whenever you take an oath to do something and later you find that something else is better than the first, then do the better one and make expiation for your oath.﴿ Agreed upon by Al-Bukhari and Muslim.

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Permanent Committee for Scholarly Research and Ifta'

Member	Member	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 7736

Q: A disagreement took place between me and my brother-in-law. He accused me of not being jealous on my sister, his wife. When I heard this from people who told me, I got angry at him and swore by divorce that I will either shoot him in the head or never speak to him or visit him again. We cut ties with each other for two years, during which we did not greet each other. Then, people tried to reconcile between us, but I swore by Allah many times that I would never reconcile with him. My paternal uncle and his son came and asked me to reconcile with him, so I agreed, provided that I make a Fatwa request concerning the divorce that took place and the oath made. Please advise, may Allah reward you and grant you success forever.

A: If the situation is as you have mentioned, you should pay Kaffarah (expiation) for breaking your oath, which is feeding ten needy people average kinds of food, clothing them, or emancipating a believing slave. If you cannot do either, you should observe Sawm (fasting) for three days. You should pay another Kaffarah for swearing by divorce if your intention was to cut ties with him,

not divorce your wife. However, if your intention was to divorce her, the divorce takes place once. You may return to her as long as she is still in her `Iddah (woman's prescribed waiting period after divorce or widowhood), unless you have divorced her twice before.

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Fatwa no. 7843

Q 1: I have a young daughter, whom I gave in marriage to a man named A.M. After a while, there was a disagreement between them, and she was declared to be Nashiz (a recalcitrant spouse) for a year. Due to the dispute between them and the husband's bad conduct, i swore an oath by Almighty Allah that if they got back together i would not greet the husband again and i would not enter their house. After this they got back together by mutual agreement. The husband came and greeted me against my will, and, although I was not willing to do this, I do not want to sever my relationship with my daughter and I want to be able to visit her in her home and greet her husband. Please give me your Fatwa (legal opinion by a qualified Muslim scholar) on this matter. Is it is permissible for me to go to her house and greet her husband after swearing by Allah that I would not, or is it sinful for me to do this or is it not permissible. What should I do and how should I act? Please advise me and may Allah grant you the best reward!

A: You should visit your daughter and greet her husband to maintain the ties of kinship and to avoid severing the relationships. You should also pay a Kaffarah (expiation) for breaking your oath, which is to feed ten Miskin (needy people) or

clothe them or free a believing slave. If you cannot do any of these things, you should observe Sawm (Fasting) for three days. The sufficing amount of food that you should give out is 5 Sa's (1 Sa' = 2.172 kg) of wheat, rice, or dates to ten Miskin, each one of them receiving half a Sa' each. The 5 Sa's are equal to about 15 kg.

Q 2: My husband divorced me according to the Sunnah, but after the passage of days and months he took me back. I had already moved from his house to another and taken some of the furniture with me. When he took me back, he did so with a new contract and Mahr (mandatory gift to a bride from her groom), but I swore by Allah that I would not take any of this furniture to his house, but I am in a dire need of it now. Is it permissible for me to take it to my husband's house or not? What if I take one piece or some of it or if someone else moves it to my husband's house? Please advise me and may Allah reward you with the best!

A: It is permissible to return this furniture or some of it to your husband's house, but after doing so you should pay the Kaffarah for breaking your oath, in the way described in the answer to the first question. You should try to protect your tongue against much swearing of oaths.

May Allah grant us success! May peace and blessings be upon our Prophet, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

The second question of Fatwa no. 8919

Q 2: We have a habit that when someone wants to threaten their son, younger brother, or enemy, they say: "By Allah! I will slaughter you." The intention is just to threaten. What is the ruling on this?

A: if anyone swears by Allah to slaughter their son, it is not permissible for them to do so and it is obligatory that they should pay the Kaffarah (expiation) for breaking their oath. This is to feed or clothe ten Miskin (needy people) or free a believing slave. If they cannot do any of these things, they should observe Sawm (Fasting) for three days.

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The first question of Fatwa no. 9125

Q 1: My aunt, accompanied by her daughters and some neighbors, visited her sick neighbor. Showing great hospitality, the family man went to the corral and took a sheep to slaughter it. However, my aunt made a vow three times and took an oath that she and the others in her company would not eat the sheep.

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He did not regard this oath and slaughtered the sheep. The meal was prepared, but my aunt refused to eat due to her oath. However, the people in her company did. Is she blamed for their act of breaking her oath? Who is responsible for this problem; the family man, my aunt, or the persons who ate the meal? Please answer me! May Allah reward you with the best!

A: If the reality is as you mentioned, this woman must offer one Kaffarah (expiation) for the unfulfilled oath and vows as they are made for one purpose. The Kaffarah is to feed ten Miskins (needy persons) by giving each of them half a Sa` (1 Sa` = 2.172 kg) of the staple food, such as rice, wheat, and so on, or provide them with clothing, or emancipate a believing slave. If she cannot afford any of these, she must observe Sawm (Fast) for three days. It would have been better if she had joined the other persons who ate the meal to appreciate the generosity of the family man and offer the Kaffarah later. The Prophet (peace be upon him) said: ("If you take an oath (to do something), then you find something else better than it, offer the Kaffarah for your oath and do the thing which is better.")

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The fourth question of Fatwa no.9509

Q 4: What is the ruling on a person who takes an oath not to let his wife enter his house using this formula: "I swear by allah Who is the Only God." Is it permissible for him to let her enter his house?

A: It is permissible for him to do so but he will have to offer a Kaffarah (expiation) for breaking his oath. A Kaffarah is feeding ten Miskins (needy persons), clothing them or freeing a Muslim slave. If he is unable to afford any of these, he will have to observe fasting for three days. However, if he intended to divorce her by this oath, she would be divorced for one time if he let her in. Then he may return to her in marriage during `Iddah (woman's prescribed waiting period after divorce or widowhood) if he has not divorced her two times before that.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 10195

Q 2: If i swear not to do a certain thing and then my father swears that i will do it, what should i do? Should I do it or not?

A: If someone swears that they will do or not do something, and later finds out that breaking their oath will be for the best, they should break their oath, perform the Kaffarah (expiation), and do whatever it is that is better.

This is based on what was authentically reported on the authority of 'Abdul-Rahman ibn Samurah (may Allah be pleased with them both), who said that the Messenger of Allah (peace be upon him) said, ("If you swear an oath and then you see that (doing) something else is better than it, offer Kaffarah (expiation) for your oath and do that which is better.")

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Fatwa no. 11265

Q: I vowed to fast the whole month of Rajab, as the people in my country are used to honor this month more than any other month, except that of Ramadan. Since then, I have not fulfilled that vow because of being busy with life matters. Whenever I postpone Sawm (Fast) to the following year, I become more preoccupied and could not fulfill my vow. Now, am I obliged to fast the month of Rajab, or it is permissible for me to fast any other month? I am a diabetic and I become very tired by the time Ramadan comes to an end. Is it lawful for me to feed Miskins (needy people) as Kaffarah (expiation) for my unfulfilled vow? I only know one poor family; could I give its member all the food that must be given to ten Miskins? If not, should I give the food to a charitable society, such as the society of King 'Abdul-'Aziz? Is it preferable to pay money or give food such as rice?

If feeding is not permissible to expiate for broken vows, is it permissible to observe Sawm for ten separate days each month, for example? Kindly give us your Fatwa (legal opinion issued by a qualified Muslim scholar) in this regard. May Allah reward you with the best!

A: You must offer Kaffarah for breaking an oath, because singling out Rajab for Sawm is an act of Jahiliyyah (pre-Islamic time of ignorance). The Kaffarah is to feed ten Miskins, or provide them with clothing, or emancipate a believing slave. If none of these is affordable, you must observe Sawm for three days.

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Fatwa no. 11474

Q: following a dispute with my sister over a matter, I swore by Allah (twice) never to enter her house again. She is now very ill and bedridden; near to death, and I want to go to visit her to see her before she dies. What should I do?

A: It is obligatory on you to visit your sister and offer Kaffarah (expiation) for your broken oath. The Kaffarah is to feed ten Miskin (needy people) with the average food (that your family eats) or clothe them, or to free a believing slave. If you cannot do any of these things, you should observe Sawm (Fasting) for three days.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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\`Abdullah ibn Ghudayyan	\`Abdul-Razzaq \`Afify	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

Fatwa no. 11946

Q: i took an oath on the Mus-haf (Qur'an-book), while holding it in my hand, that i will never enter my brother's house as long as i shall live. Can I break this oath according to the Shari'ah (Islamic law)? May Allah reward you with the best!

A: It is permissible for you to break your oath not to enter your brother's house, but you will have to offer Kaffarah (expiation) for the broken oath. The Kaffarah is to feed ten Miskin (needy people) or clothe them, or free a believing slave. If you cannot do any of these things, you should observe Sawm (Fasting) for three days. It is authentically reported that the Prophet (peace be upon him) said, ﴾"By Allah! If Allah wills, if I ever make an oath and then see that something else is better than it, I will offer Kaffarah (expiation) for my oath and do that which is better."﴿ (Related by Al-Bukhari)

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Permanent Committee for Scholarly Research and Ifta'

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(Part No. 23; Page No. 155)

Fatwa no. 13818

Q: One morning while I was asleep, my father hit me as he wanted me to give him a ride to Khamis Mishit. Out of my anger, I swore that I would not go with him. He was an old man and he got angry with me and went on foot. When I calmed down, I asked Allah (Exalted be He) for forgiveness and caught up with him and drove him there. Kindly give me a Fatwa (legal opinion issued by a qualified Muslim scholar) concerning my oath. May Allah reward you with the best!

A: You must treat your father kindly and help him in whatever he asks you as long as it is lawful. You have to endure any reprehensible deeds he may do to you.

However, if he orders you to do a sinful act, there is no obedience to any person in something that involves disobeying Allah. As for breaking your oath, you did well in that, because it was authentically reported from the Prophet (peace be upon him) that he said: ("By Allah, if I ever take an oath to do something and then I find something else better than the first, I will offer Kaffarah (expiation) for my oath and do the thing which is better.")

Consequently, you have to offer Kaffarah for an oath. The Kaffarah involves feeding ten Miskins (needy persons) the average meal that you feed your family, or providing them with clothing, or emancipating a believing slave. If none of these is affordable, you must observe Sawm (Fast) for three days.

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 14777

Q: i am a married woman with children and i am a practicing Muslim - all praise be to Allah - but my husband smokes Shisha (hookah, water pipe). i have advised him, in vain, to give it up. In fact, he has sworn by Allah that he will stop smoking it, but he has not done so. After this, I took an oath by Allah that, if he did not stop smoking, I would go to my parents, but he has not stopped and I have not gone to my parents. What should I do with my husband? What is the ruling on the oath that I took? What is the ruling on smoking Shisha? I hope that you will answer my letter.

A: First: smoking shisha is Haram (prohibited) because it is an obnoxious habit and includes many harmful effects.

Second: It is Wajib (obligatory) on your husband to fulfill his oath and stop smoking Shisha.

Third: You have done well to advise your husband to stop smoking Shisha. You should continue doing so and make Du‘a’ (supplication) to Allah for Him to guide your husband.

Regarding the oath that you broke, you have to make Kaffarah (expiation) for it and you should not go to stay with your parents.

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The Kaffarah is to feed ten Miskin (needy people), to clothe them, or to free a believing slave. If you are unable to do any of these things, you should observe Sawm (Fasting) for three days.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 16086

Q: a person vowed that if his wife gave birth to a girl, he would marry her off without Mahr (mandatory gift to a bride from her groom). Now, he has a daughter in the age of marriage and she is engaged. What should he do,

as it has come to his knowledge that the Mahr is the bride's right, not his?

A: If the reality is as mentioned, he must offer Kaffarah (expiation) for an oath. The Kaffarah is to feed ten Miskins (needy persons) by giving each of them one and half kilograms of the staple food, or to clothe them by giving each one a Qamis (long shirt) or an Izar (garment worn below the waist) and a Rida' (garment worn around the upper part of the body), or to emancipate a believing slave. If none of these is affordable, he must observe Sawm (Fast) for three days.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

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First question of Fatwa No. 17028

Q 1: I would like to inform Your Eminence that my brother asked made a proposal to have my daughter get married to his son and I agreed. After nearly two years and before concluding the marriage, my brother changed his mind and made a proposal for my second daughter to the same son. I felt angry and swore fifteen times by Allah, the Greatest, that I will never marry my daughter to his son; out of anger because my brother went back on his previous proposal and asked for the hand of my second daughter without any reason. Now a number of my brothers have asked me to seek a Fatwa (legal opinion issued by a qualified Muslim scholar) in this regard. So, should I offer Kaffarah (expiation) for my mentioned oaths or not?

A 1: There is nothing wrong if you give your daughter to your nephew in marriage. You must offer one Kaffarah (expiation) for your (fifteen) oaths, which is to feed ten needy persons, each one of them to receive one half a Sa` (1 Sa` = 2.172 kg) of the staple food in the country, provide them with clothes or set free a believing bondsman. If you cannot do any of these things, you are to fast for three days. One Kaffarah is sufficient for all these oaths as they were for one matter.

Allah is the Grantor of success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 18045

Q 1: my father swore by Allah (the most Exalted) that he will not eat or drink anything at his brothers' houses until his death. Following is the exact words of his oath: "By Allah, to die then people make my funeral at the graves is better for me than to eat or drink anything at their houses."

A: Your father has to maintain his blood ties with his brothers, visit them and eat and drink with them and to repent to Allah from his oath which involves severance of blood ties. He has to offer a Kaffarah (expiation) which is feeding ten Miskins (needy people) or clothing them or setting free a Muslim slave. If he cannot afford any of these, he has to observe fasting for three days.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 18779

Q: My grandmother granted me some property during her lifetime. When she died, I felt deep sorrow, as she was the one that brought me up since the day I was born. For that reason, I made a vow with my cousin that I would give all the property that my grandmother had given me as Sadaqah (voluntary charity) in behalf of her. Later, I remembered that I had some debts that might take a long time to be repaid. Is it

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permissible for me to make use of that money in repaying my debts despite the vow I made with my cousin? Is there any Kaffarah (expiation) due on me in this regard?

A: You have to pay off your debts and offer Kaffarah for your sworn oath that you will spend the money as Sadaqah in behalf of your grandmother. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 18805

Q 1: I made an offer of marriage to one of my colleagues. Her father turned the offer down saying that she was already engaged, which was not true. I went to her holding a Mus-haf (Arabic Qur'an) in my right hand. i swore by Allah (Exalted be He) and the Qur'an never to marry a woman unless she married another person or told me that she did not want to marry me. I tried many times to convince her father but to no avail. Now as I want to marry another woman, what is the ruling on the oath I swore and what should I do? Please guide me; may Allah reward you with the best!

A: You can offer Kaffarah (expiation) for breaking your oath; and then you are allowed to marry any righteous woman you choose. The Kaffarah involves feeding ten Miskins (needy persons); each Miskin

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is to be given one and half kilograms of staple food. If feeding is unaffordable, you must provide them with clothing, giving each Miskin a Qamis (long shirt) or an Izar (garment worn below the waist) and a Rida' (garment worn around the upper part of the body). If this is unaffordable, you must emancipate a believing slave. If this is also unaffordable, you must observe Sawm (Fast) for three days.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 18942

Q: I married a Saudi woman who bore me two sons. We lived together for five years during which I divorced her twice. During the last days of her `Iddah (woman's prescribed waiting period after divorce), some people tried to reconcile us, but I refused. In their second attempt, I swore by Allah, the Great, other than Whom there is no deity, the Knower of the Unseen and the witnessed, that I do not take her back in marriage. Additionally, I made a vow that I should pay one million riyals if I do. All attempts to make reconciliation were in vain. she married another man who divorced her after she bore him a son. Many people advised me to remarry her for the sake of the children. Now, I wish to remarry her, but I took an oath and made a vow never to do so. Please tell me what to do, as I am confused.

May Allah reward you with the best! As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

A: You can offer the Kaffarah (expiation) for an oath as the words you uttered are regarded as an oath. You may remarry your ex-wife with a new Mahr (mandatory gift to a bride from her groom) and a new contract. By this marriage, one pronouncement of Talaq (divorce pronounced by a husband) is left, so you should fear Allah (Exalted be He) regarding this. It should be noted that if you divorce her, irrevocable divorce will occur, whereby it will be unlawful for you to remarry her until she duly marries another, not for the purpose of Tahlil (a marriage contracted for the sole purpose of legalizing remarriage between an irrevocably divorced couple), and consummation takes place, and she is given Talaq.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 195941

Q 2: my wife, to my surprise, swore by Allah to observe Sawm (Fast) for two months if she succeeded. I was angry about this, because she should have asked for my permission first.

1. Does she have to fast for two months without my approval?

2. Does she have to make Kaffarah (expiation) for breaking her oath?

3. She suffers from asthma and usually breaks some days of her Sawm in Ramadan due to this, in addition to the days she misses under the legal excuse of menstruation. Does she have to fulfill her oath and observe Sawm?

A: If the situation is as you mentioned, she does not have to fulfill her vow, because

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it will weaken her ability to carry out her responsibilities towards her husband, and cause her to neglect his rights over her, especially in regard to herself (i.e. conjugal intercourse). This can be evidenced by the Hadith narrated by Abu Hurayrah (may Allah be pleased with him) who said that the Messenger of Allah (peace be upon him) said, ("It is not Halal (lawful) for a woman to observe Sawm (Fasting) when her husband is present, except with his permission, or allow anyone into his house, except with his permission.") (Related by Al-Bukhari and Muslim in their "Sahihs [Books of Authentic Hadith]") Therefore, under these circumstances, she should make Kaffarah, which is to feed ten Miskin (needy people), giving each 1.5 kg of the usual food of the country, or clothe them, or free a believing slave. If she cannot do any of these things, she should observe Sawm for three days.

May Allah grant us success! May peace and blessings be upon our Prophet, his family, and Companions!

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The first question of Fatwa no. 25195

Q 1: I had a dispute with my wife because she invited

one of her friends, who is a female teacher in her school, to ride the car with us. I do not feel comfortable with her friend. Therefore, when we returned home, the dispute escalated and I warned my wife against inviting any woman to ride the car with us. I told her, "I swear by Allah that if you invite so-and-so women to ride my car, it will be the last day I spend with you." I was trying to make my wife understand that I am angry with those two women and intended by my swearing to threaten her not to do this action again. It should be noted that my wife has not invited any woman to ride the car with us from that day due to my swearing, nor have I allowed any of them to ride the car. Is this considered an oath? If it is, what is the Kaffarah (expiation) for breaking it? Will my wife incur anything if she invites any woman to ride the car with us? Please, advise. May Allah reward you with the best!

A: This is an oath that you must fulfill by preventing these women from riding the car with you. If you break this oath, you must offer a Kaffarah, which is feeding ten Miskins (needy people) of the staple foodstuff; each with half a Sa` (1 Sa` = 2.172 kg) of wheat or sufficient cooked food, or clothing them or freeing of a believing slave. If you cannot afford any of these alternatives, you must fast for three days.

May Allah grant us success! May blessings and peace be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 25603

Q: I have a brother with whom I share an inheritance from our father (may Allah be merciful to him) that consists of camels and sheep. My brother wasted his sheep and only camels remained in his possession. I have been advising him to dispose of his property wisely, but he got upset from my advice. i swore that my wife would be unlawful to me if i took any of the camels. I did this twice or more; what I am sure of is twice.

First: He became angry with me.

Second: I want his children to benefit from these camels, but now they are lost as he left them loose in the desert. My brother is smoking hookah and tobacco; he brought himself and his children to a loss. Here are my questions:

1. Is it permissible for me to take my share of these camels after the oath I took? Do I have to offer a Kaffarah (expiation) for that?

2. Does the oath and the prohibition I declared prevent my children to take their share in the inheritance, if they so wish?

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3. Am I legally obliged to support his children if they are in need for money and have other needs?

A: First: It is impermissible to prohibit what Allah has made lawful of food, drink, clothes and suchlike, and whoever does this should offer a Kaffarah (expiation), for Allah (Exalted be He) says, ﴾O Prophet! Why do you forbid (for yourself) that which Allâh has allowed to you, seeking to please your wives? And Allâh is Oft-Forgiving, Most Merciful.﴿ ﴾Allâh has already ordained for you (O men) the absolution from your oaths. And Allâh is your Maulâ (Lord, or Master, or Protector) and He is the All-Knower, the All-Wise.﴿ The Kaffarah for breaking an oath in such case is to feed or clothe ten needy persons or to free a believing slave, and if you are unable to do this, you should fast for three days. If the oath you took and the prohibition you made were coupled with the intention of giving away your share to your brother, it is impermissible for you to take it back, for this falls under taking back the gift, the thing which the Messenger (peace be upon him) forbade in his saying, ﴾We (believers) should not be characterized by any evil simile, for the one who takes back his gift is like a dog which vomits, then eats back its vomit﴿ Related by Al-Bukhari.

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Second: We recommend you to advise your brother, and awaken his desire in doing good. You should also use the proper means to warn him of committing sins and unlawful things. Moreover, you should seek the help of pious and righteous people around you to advise him, perhaps Allah would guide him to the right path and keep him away from the means of evil and perversity. You should also support him and his children if they are in need, as relatives are more entitled to receive your charity, and helping the needy relative is an act of charity in addition to maintaining the ties of kinship.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The fourth question of Fatwa no. 21139

Q 4: When I was explaining a lesson to female students, they suddenly made a noise in the class. I asked them to be quiet, but they did not obey me. i became so furious that i swore by Allah that i would reduce the grades of all the students in the class without exception. However, when I calmed down and came back to my senses, I felt that what I had done was not the right thing to do. Thus, I did not fulfill my oath which I swore, as I saw

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it would be unjust to some students. I gave each student the mark she deserved, bearing in mind that some of them obtained the full mark. One and a half year later, I offered Kaffarah (expiation) for that unfulfilled oath. Is my broken oath hereby expiated for or is there something else due on me?

A: If you offered Kaffarah for an oath by feeding ten Miskins (needy persons), or clothing them, or emancipating a believing slave, there is nothing due on you anymore. Praise be to Allah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 81351

Q: I watched an Islamic seminar on T.V. in which some scholars were discussing the topic of freeing oneself from violating people's rights. One of them said that the person has to give people their rights back publicly. Another scholar said this should be done in secret. I started to think of the rights I have violated before I go to make Hajj in 1404 A.H. When I was young, I took some things from someone. I went to him at his house and told him that i have his things. i gave him some money and told him that they will be prohibited for me just like the prohibition of my mother unless he took them.

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He forgave me but refused to take the money and gave them back to me. I appreciate your advice. May Allah reward you with the best! What should I do with the money? I heard a Hadith in which Allah's Messenger (peace be upon him) said, (On the day of `Arafah, Allah's Pardon is delayed from the people who violate other people's rights.) **Is this true? It should be noted that I said to the person whose right I have violated that I would give him more money if the money I gave him was not enough.**

A: First: Freeing oneself of the guilt of violating people's rights is obligatory and it has to be done immediately. It is not confined to the performance of Hajj or the like.

Second: If the reality is as mentioned; that you prohibited the money for yourself just like your mother, if the person refused to take it, you will have to make Kaffarah (expiation). Kaffarah is feeding ten Miskins (needy people) or clothing them or setting a Muslim slave free. If you are unable to do any of these, you have to fast for three days.

Third: It will be better for you to give the money he refused to take in charity and dedicate its reward for him.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 9265

Q: It has recently come to my knowledge that injustices have to be corrected by compensating the wronged people. I wronged somebody and told him of what I did. I also tried to give him money as a compensation. I insisted that he should take it saying, "I swear that you would take that money and this money is prohibited to me like my mother." However, he kept refusing and forgave me for the wrong I did to him. Consequently, I took the money which he refused. Now, am I to blame for my words because he did not take the money? Is it better to admit the wrong one does to others or to conceal it and compensate the wronged person secretly?

A: If the reality is as you mentioned, you should make Tawbah (repentance to Allah) for what you did, because it is not permissible for a Muslim to swear by what is unlawful and swearing must be by Allah (Exalted be He) alone or by one of His Attributes. Furthermore, you have to offer Kaffarah (expiation) for an oath by feeding ten Miskins (needy persons), or clothing them, or emancipating a believing slave. If none of these is affordable, you must observe Sawm (Fast) for three days. You did a good deed by telling him of the wrong you did to him. He also did well by forgiving you, for it was authentically reported on the authority of the Prophet (peace be upon him) that he said: 《Whoever has wronged his brother should ask for his pardon before (a day on which) there will be neither a dinar nor a dirham (i.e. the Hereafter). (He must ask for his pardon otherwise) some of his good deeds will be taken from him and given to his brother (whom he has wronged); and if he has no good deeds, some of his brother's bad deeds will be taken to be loaded on him (in the Hereafter).》

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 15270

Q: My father gave me three camels. I have three other camels of my own. When I intended to sell the camels, my father asked me to keep them. I gave the three camels back to him on account of his refusal to sell them. I swore an oath that I should never keep them with me. My father refused to take them back and swore an oath that I should take them. Is it permissible for me to take the camels back after the oath I swore? My father insists on giving them back to me. Please advise. May Allah reward you with the best!

A: It is permissible for you to take back the camels you have refused to keep. You must, nevertheless, offer Kaffarah (expiation) for breaking your oath. The Kaffarah involves feeding ten Miskins (needy persons), or providing them with clothing, or emancipating a believing slave. If none of these options is affordable, you must observe Sawm (Fast) for three days.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 10417

Q: I bought residential dwellings from a person, and then problems arose between that person and me. I then said: "These houses are Haram 'prohibited' to me just as my mother is Haram to me 'for marriage' until a legal judgment is decided." Some benevolent people brought about a reconciliation between us by increasing the amount of five thousand riyals to the sixty thousand riyals which was previously agreed upon. My question is: Whether the houses in question are considered Haram to me bearing in mind that now I own them? Please provide me with the answer as soon as possible as I am preoccupied with the prohibition that I imposed on myself. It is worth mentioning that I am a married man and I fulfill all my duties towards my wife. May Allah safeguard you and reward you with the best.

A: It is Wajib (obligatory) on you to offer a Kaffarah (expiation) for your oath for declaring the houses Haram to you then changing your mind. This is because the sentence that you uttered in this regard carries the meaning of taking an oath and thus it takes its ruling. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 10796

Q: I proposed to marry a daughter of one of my relatives. However, some problems aroused that prevented the marriage; and as a result I took an oath that rendered all the daughters of this man

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unlawful for me to marry and said that they were like my mother. Then, Allah (Exalted be He) willed that I marry one of them and now I have two children. After a period of time, some people said to me that I have to offer Kaffarah (expiation) of Zhihar (a man likening his wife to an unmarriageable relative), and that made me ask some shaykhs concerning this matter. They advised me to send my question to Your Eminence, bearing in mind that I read in the book "Al-Mughny", (volume seven, page 354), that according to Imam Ahmad a Kaffarah must be offered in my case.

I hope you would give me a Fatwa (legal opinion issued by a qualified Muslim scholar) in this regard and the ruling concerning my children. I do not know whether I should stop my relation with my wife until I offer the Kaffarah, taking into consideration that this matter happened out of my ignorance. Please advise, may Allah reward you with the best!

A: You have to offer Kaffarah for an oath and make Tawbah (repentance to Allah) for what you did, because it is not permissible for a Muslim to declare as Haram (prohibited) what is made Halal (lawful) by Allah (Exalted be He). Furthermore, Kaffarah of Zhihar must be offered only in the case of declaring one's wife as unlawful. These women were not your wives at the time you took this oath.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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\`Abdullah ibn Ghudayyan	\`Abdul-Razzaq \`Afify	\`Abdul- \`Aziz ibn \`Abdullah ibn Baz

The second question of Fatwa no. 11144

Q 2: what is the Kaffarah (expiation) for declaring something that is Halal (lawful) to be Haram (prohibited)?

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A: If a person declares something that is Halal to be Haram for himself, other than his wife, it does not become Haram. He should offer Kaffarah for an oath for declaring something Halal as Haram. Allah (Exalted be He) says: ﴾O Prophet! Why do you forbid (for yourself) that which Allâh has allowed to you﴿ until His Saying: ﴾Allâh has already ordained for you (O men) the absolution from your oaths.﴿ It was related by Al-Bukhari on the authority of Ibn `Abbas (may Allah be pleased with him) that declaring something Halal as Haram is an oath that should be expiated for. Ibn `Abbas said, "Allah says: ﴾Indeed in the Messenger of Allâh (Muhammad صلى الله عليه وسلم) you have a good example to follow﴿ May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 14035

Q: I have an elderly paternal aunt who receives an income from social security. This year she gave me a sum of two hundred riyals, but i swore not to take the money. Throwing the money at me, she declared that the money is as unlawful to her as it is unlawful for her to marry her father or her mother.

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What is the solution, respected Sheikh, knowing that the money is still saved in a wardrobe? I refuse to put it in my pocket and my aunt refuses to take it back as she thinks that it is no longer lawful for her to take. I too think that the money is no longer lawful for me to take. I have forbidden myself to take it out of mercy to my old aunt who is in need of it. She is poor and she herself deserves charity. On the other hand, I am a well-off person and I receive a good salary from the government. Is it permissible for me to repay the debt of my aunt without her knowing of it or should I give it in charity to the poor and the needy while holding the intention to credit the reward either for her or for me? May Allah grant you reward and guide your steps!

A: If the case is as you mentioned, making the money unlawful for you or for your aunt will be considered a form of an unfulfilled oath. So, you must offer Kaffarah (expiation) for breaking your oath and then you will be allowed to take the money. The Kaffarah involves feeding ten needy people or clothing them, or freeing a believing bondsman. If none of these is affordable, you are to fast three days.

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Fatwa no. 14206

Q: I am a young man who once said a statement without knowing its consequences. When I started to smoke, i had a strong desire to give this habit up, so i swore that smoking would be forbidden for me as it is unlawful for me to marry my mother. However, i returned to smoking. I then repented what I did and whenever I remember these words, I feel great regret. What should I do? Please advise, may Allah reward you with the best!

A: As you prohibited smoking likening it to marrying your mother and then broke your oath by returning to smoking, you have to offer Kaffarah (expiation) for an oath. The Kaffarah involves feeding ten Miskins (needy persons), or providing them with clothing, or emancipating a believing slave. If none of these is affordable, you must observe Sawm (Fast) for three days.

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The third question of Fatwa no. 15220

Q 3: My father died and left behind a house where I lived with my mother and brothers. After marriage, my brothers and I built new houses beside the main one to be the house of our mother as a sort of honor and respect for her.

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Also we did not want to disturb her by problems and noise of the children. My mother got angry one day and made entering this house forbidden to her. she swore that she would not enter the house of our father that we left for her. After returning home, we found her in great regret and sorrow for what she said. Accordingly, we brought her belongings out of the house and kept them in one of our houses to comfort her and not to leave her confused. What should be done if she wants to return to my father's house?

Should she offer a Kaffarah (expiation)? What is its amount? Please, advise. May Allah reward you with the best!

A: It is obligatory on your mother to offer a Kaffarah for breaking an oath if she wants to enter the house in question. The Kaffarah is feeding or clothing ten Miskins (needy people) or freeing a believing slave. If she cannot afford any of these alternatives, she must observe fasting for three days. Allah (Exalted be He) says, ﴿O Prophet! Why do you forbid (for yourself) that which Allâh has allowed to you, seeking to please your wives? And Allâh is Oft-Forgiving, Most Merciful.﴾ ﴿Allâh has already ordained for you (O men) the absolution from your oaths.﴾ Thus,

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prohibiting entering the house by your mother takes the same ruling of an oath.

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The first question of Fatwa no. 18191

Q 1: It is a widespread custom among the Bedouins that when a host intends to slaughter an animal to show great hospitality to his guest, the latter says, "The animal you slaughter is unlawful for me like my mother." What is the ruling on saying such statements? What is the ruling on eating from the meat of the slaughtered animal after saying a similar statement? Please advise!

A: Anyone who says, "This food is unlawful for me or it is like my mother" and wants to eat from it has to offer Kaffarah (expiation) for an oath. The Kaffarah involves feeding ten Miskins (needy persons), by giving each one of them half a Sa` (1 Sa` = 2.172 kg) of staple food, or providing them with clothing, or emancipating a believing slave. If none of these is affordable, they must observe Sawm (Fast) for three days. Allah (Exalted be He) says: ﴾O Prophet! Why do you forbid (for yourself) that which Allâh has allowed to you﴿ Until His Saying:

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﴾Allâh has already ordained for you (O men) the absolution from your oaths.﴿ This refers to the said Kaffarah.

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Fatwa no. 19064

Q: My brother and I participated in digging a well for our farms and houses. We shared the costs of digging, the price of the water pump and all the requirement of digging. The well is located in one of my brother's farms. At first, we agreed that the well would be dug in his farm by equal shares. Lately, after the well started to give much water, he has become bored with us sharing it. He started to procrastinate repairing any disorders whether in the pump or otherwise. It is clear that he wants me to give up my share of the well. After he provoked me with words, I understood that he does not want me to share the well with him any longer. He is my elder brother. i told him, "i regard this water unlawful to me and would rather drink my urine than drink from this well's water.

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These were the exact words that I said. Now, my brother asks me to share the well with him and to offer Kaffarah (expiation) for breaking my oath. Your Eminence, what should I do with regard to the broken oath?

A: You have to offer the Kaffarah of a broken oath by feeding ten Miskins (needy people); each one half a Sa` (a Sa`=2.172 kg) of the common food in the country, that is a kilo and a half of food approximately. You may also clothe ten needy people or free a Muslim slave. You may choose any of the three types of expiation. If you cannot afford any of these, you have to observe fasting for three days. The evidence on the obligation of the Kaffarah for a person who considers lawful things as unlawful is the saying of Allah (Exalted be He), ﴾O Prophet! Why do you forbid (for yourself) that which Allâh has allowed to you﴿ and: ﴾Allâh has already ordained for you (O men) the absolution from your oaths.﴿ That is to say, the Kaffarah we mentioned.

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Fatwa No. (20171)

Q: I attended a course at the Management Institute in Jeddah around ten

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years ago. During that period, I tried to marry and searched for a suitable wife, but I could not find one. A month later, I returned to my family, wife and children in the city of Abha. When my my wife knew that I wanted to marry again, she screamed and cried in the presence of my late mother and her children. I tried to calm her any way I could; so she asked me to swear not to marry another woman. She also insisted that I took an unlawful oath, even though I was not convinced. The formula of the oath was: (i swear it would be like having sexual intercourse with my mother at Al-Ka`bah if I marry another woman.) My mother (may Allah be merciful with her) died last year and my wife has aged somewhat. I now have eleven sons and daughters, some of whom are in their twenties. Moreover, the house has become a bigger responsibility, while in the past my mother would share in the housework and raising the children. Therefore, I want to marry again, but I am hesitant because of the oath I took. I hope that Your Honor will give me a fatwa on the issue. Is it permissible for me to remarry as I feel that it is very necessary for me? May Allah safeguard you!

A: The formula you mentioned does not indicate Zihar (declaring one's wife unlawful to one as a wife, while at the same time not divorcing her so she can remarry). Actually, Zihar means considering one's wife to be unlawful through likening her to

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an unmarriageable female relative. Rather, it is only an oath that must be expiated for, as making someone other than one's wife unlawful is not binding, and he will be liable to Kaffarah (expiation) of breaking the oath if he breaks it. Allah (Exalted be He) stated: ﴿O Prophet! Why do you forbid (for yourself) that which Allâh has allowed to you﴾ till He (Exalted be He) said: ﴿Allâh has already ordained for you (O men) the absolution from your oaths.﴾ Accordingly, the wording you used does not render unlawful what Allah has made lawful to you and does not prevent you from remarrying. Therefore, if you wish to marry another woman, you must offer a Kaffarah of breaking an oath, which is feeding ten needy persons each receiving one kilo and a half of wheat, dates, rice or any other local staple foodstuff, clothing the same number of needy persons or freeing a Muslim bondsman. If these options are not feasible, you may fast for three days as a Kaffarah of breaking your oath. Moreover, you must repent sincerely and determine never to utter such obscene words again.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The third question of Fatwa No. (20412)

Q 3: I swore that my wife would become unlawful to me, unless a person dear to me

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visits me so that I may host him. The man promised to visit me, but he has not done so yet. Actually, I did not intend the literal meaning by swearing that my wife will be unlawful to me, rather I only intended to stress my request. What do you advise me to do in this regard? May Allah reward you.

A: If it is true that you only intended by swearing to exhort such a person to accept your request, and not to divorce your wife, it is considered an oath entailing a Kaffarah (expiation) for having been broken. In other words, if such a person refuses your request to host him, you will be liable for the Kaffarah of breaking the oath. This is either done by feeding ten needy persons, each receiving one kilo and half of wheat, barley, or the staple local food, or clothing them, or freeing a Muslim bondsman. If such options are not affordable, you would have to fast for three days. However, we advise you not to swear excessively so that you do not commit yourself to things beyond your capacity and thus fall into sin and difficulty.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa No. (25444)

Q 1: I was hosted by a friend, and i said: i swear it will be unlawful for me to eat the meat of an animal you slaughter. Later on, another person came and the host slaughtered an animal. i ate with them from the meat of the slaughtered animal. Tell me what I should do. Am I liable to a Kaffarah (expiation) or something else?

A: If by swearing you meant not to eat from an animal slaughtered specifically for you by the host, you will be liable to nothing as you ate from an animal that was not slaughtered specifically for you. However, if you meant by swearing not to eat from any animal whatsoever slaughtered by the man, you will be liable to a Kaffarah of breaking the oath since you ate his meat. The Kaffarah is feeding ten needy persons each receiving half a Sa` (1 Sa` = 2.172 kg), clothing the same number of needy persons, or freeing a Muslim bondsman. If all such options are not affordable, you would have to fast for three days.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 20727

Q: In 1390 A.H., my father bought a piece of agricultural land in the north of (...).

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As he was an old man and he had no certified documents, the municipality filed a case against him, denying his ownership of this land. Being his eldest son, I became the lawyer of my father, and the municipality appointed another lawyer for them. Praise be to Allah, the truth is always victorious. After submitting the official documents to my father, which took place ten years ago, I moved to Riyadh because my wife fell ill, where she underwent a surgical operation, and she frequented Sahara Hospital. Five years later, one of my children fell ill, so I took him to (...) so that a shaykh would recite Qur'an over him. During that visit, I stayed with my brother (...), who is an army officer, at our father's. This was during the summer holidays.

I had a quarrel with my brother, as my brothers forgot what I had done for them. Being worried about my ill son, and being at that age, I got angry at his words. Being the eldest son and having born a great responsibility, i swore by Allah, the Greatest, that this inheritance is prohibited for me. My mother and one of my brothers were present at that time. My mother was touched by my oath, so I said I will ask His Eminence, Shaykh Ibn Baz.

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Please advise concerning what I should do and what should be based on my oath. May Allah protect you.

A: It is impermissible for a person to render lawful things unlawful for themselves, such as food, drinks, clothes, or lawful money. If a person does so, they have to pay the Kaffarah (expiation) of an oath, according to Allah's saying, ﴾O Prophet! Why do you forbid (for yourself) that which Allâh has allowed to you﴿ until His saying, ﴾Allâh has already ordained for you (O men) the absolution from your oaths.﴿ Thus, you have to take your share of your father's inheritance, being a lawful right for you that you cannot prohibit on yourself. You have to also pay the Kaffarah of an oath, which is feeding ten needy people, a kilogram and a half each of wheat, rice or so, clothing them or emancipating a believing slave. If you cannot do either, you have to observe Sawm (fasting) for three days to expiate for your oath.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman

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Fatwa no. 5573

Q: A misunderstanding arose between me and my husband, and he beat me. I then left my husband's home and lived with my parents for more than a year. Some people tried to bring about a reconciliation between us, but I declared meeting my husband as being Haram (prohibited) for me. Recently, my stepsons (of my husband's deceased wife) visited me and responded to all my requests so I was content and I agreed to return to my husband on condition that my stepsons bring me a Fatwa to read before returning to my husband's home. My question is: is it Wajib (obligatory) on me to offer Kaffarah (expiation), observe Sawm (Fast), etc. because of the prohibition i imposed on myself?

A: If the case is exactly as you have mentioned, it is Wajib on you to make Istighfar (seeking forgiveness from Allah) and Tawbah (repentance to Allah) for declaring your husband Haram to you, as Allah (Exalted be He) says: ﴾O you who believe! Make not unlawful the Tayyibât (all that is good as regards foods, things, deeds, beliefs, persons) which Allâh has made lawful to you﴿ You must return to your husband and feed ten needy people by giving each one of them half a Sa`(1 Sa` = 2.172 kg) of wheat, rice, or any other staple food of your country, or you may clothe ten needy people by giving each one of them a garment.

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 14260

Q: i told my wife that i proposed to another woman. She became angry and told me thrice: "i swear by Allah that you are unlawful for me." She added that she would not sit or eat with me so long as I wanted to marry another woman. While I was still talking to her about the matter, she swore by Allah that she would not remain my wife if I engaged and married another woman. She repeated that many times, bearing in mind that I had really made the marriage contract with another woman. At the present time, my wife, who is the mother of my children, and I live in the same house and sit and eat together with our children. Please give me a Fatwa (legal opinion issued by a qualified Muslim scholar) in this regard. What is the Kaffarah (expiation) that is due on my wife for what she said? I hope this Fatwa would be in written form that she may read it and be convinced with the ruling. May Allah reward you with the best!

A: The woman has no right to enforce divorce or make herself unlawful for her husband. As for the oath taken, she has to offer Kaffarah for an oath, which involves feeding

ten Miskins (needy persons) from the average meal a person feeds their family, or providing them with clothing, or emancipating a believing slave. If she is unable to afford any of them, she must observe Sawm (Fast) for three days.

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Fatwa no. 19688

Q 1: a dispute arose between me and my husband, and in a moment of anger I lost my temper and pronounced him unlawful for me, saying, "I will treat you as my father until the Day of Resurrection." I repeated this several times. I hope you can guide me concerning what I should do. Should I ask for divorce? I am confused.

A 1: You must offer Kaffarah (expiation) for regarding your husband as prohibited to you as your father. The Kaffarah is to feed ten needy persons, each with 1.5 kg of food or to clothe them each with a garment, or to free a believing slave. If you cannot afford any of these options, you should fast for three days. Your husband is not prohibited for you, and you must repent to Allah, as a Muslim is not permitted to make unlawful what Allah has made lawful.

Q 2: i gave my sister-in-law a three-thousand riyal gold set as a gift.

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I swore not to take it back. I repeated my oath and said to confirm my oath, "May Allah separate between me and my son if it is given back to me." She took the gift for a day and sent it back through her mother and traveled. What should I do?

A 2: If the gift you swore not to take back is given back to you, you should make Kaffarah for the oath you broke. The Kaffarah is as detailed in the answer to the first question. There is nothing wrong with taking it back, for you have not demanded it, rather it was returned to you. You should repent to Allah for the Du`a' (supplication) you made against yourself, for it is not permissible for you to invoke evil upon yourself or others.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

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The fourth question of Fatwa no. 21307

Q 4: I used to smoke for about twenty years. At that time i took several oaths, but i cannot recall if i swore by Allah or made divorce contingent on the occurrence of something, or if I did both? I took these oaths to quit smoking for one year from 11 Muharram until 30 Dhul-Hijjah, and in fact I did this for a whole year. As Dhul-Hijjah at that time was only twenty nine days,

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i.e. one day less than the full month, and I was sure of this, I released myself from my oath. However, praise be to Allah, I have not smoked again which now is about nineteen years. My question is: Since I did not attain a full year as Dhul-Hijjah was lessened by one day that year, what should I do to make up for that day? I reassure my full awareness that Dhul-Hijjah was then 29 days. It is typical that lunar months vary between 29 and 30 days. Please answer me, may Allah reward you!

A: You should offer a Kaffarah (expiation) of oath by feeding ten needy people, clothing them, or freeing a believing bondsman. If you are unable to do this, you should fast for three days for breaking the oath before completing the thirty days. Moreover, you must continue to quit smoking because it is Haram (Prohibited).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 21401

Q: I drove a person to his house in my car. When we drew near his house, he asked me by Allah to let him out, because the road gets bumpy from that place onwards.

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I insisted on driving him to his house and actually I did. Is there anything due on me or the person who was with me? May Allah benefit us with your knowledge!

A: There is nothing due on you for what you mentioned, rather we hope that Allah (Exalted be He) would reward you, because you did good to the man as you gave him a lift to his house. May Allah reward you with the best. Likewise, there is nothing due on the person who was riding with you, because what he said is not an oath.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Bakr ibn `Abdullah Abu Zayd	Salih ibn Fawzan Al-Fawzan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

The second question of Fatwa no. 20245

Q 2: i once got angry with my son; so i told him, "if i ever ask you to get married again, it will be like asking you to marry me." i just told him that without swearing by Allah. What is the Kaffarah (expiation) in this case?

A: The manner in which you uttered your words in the question is not considered an oath. Hence, there is no Kaffarah or any sort of compensation that you have to do. Also, there is no harm in you asking your son to marry in the future, because this urges him to observe his chastity. It is preferable that you avoid using such bad phrases

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that may entail violating a Shari`ah (Islamic law) ruling if you do otherwise or likening lawful and permissible things to what is prohibited under the Shari`ah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 19672

Q 2: a Muslim brother wanted to give me a watermelon, and I swore by allah that I would not take it, but I later did. What is the kind of this oath? Do I have to pay Kaffarah (expiation)?

A: If a person swears by Allah or by one of His Attributes on purpose about a possible future event, it will be considered an oath bound by intention. As you have not sworn to commit a sin, you should abide by your oath. If you want to break it, and think it is better to do so, you have to pay Kaffarah for breaking your oath, which is feeding ten needy people by giving each a kilo and a half of rice or of the usual kinds of food in the country, clothing them or emancipating a believing slave. If you cannot do either, you should observe Sawm (fasting) for three days. This is proven by

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what was related by Al-Bukhari in his Sahih (authentic) Book of Hadith, volume 7, p. 216, on the authority of `Abdul-Rahman ibn Sumrah, that the Prophet (peace be upon him) said, ((O, `Abdul-Rahman ibn Sumrah! Do not ask for leadership, for if you ask for it, you will carry its burden, while if you do not ask for it, you will be helped with it. If you make an oath, and then find a better alternative, expiate for your oath and go for the better alternative.))

We recommend that you do not make oaths too often, according to Allah's saying, ﴾And protect your oaths (i.e. do not swear much).﴿ and His saying, ﴾And make not Allâh's (Name) an excuse in your oaths against your doing good and acting piously﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The third question of Fatwa no. 19667

Q 3: i frequently take oaths; some of them deliberately and others unintentionally. Must I offer Kaffarah (expiation) for these oaths? Furthermore, I had an argument with my brother and swore not to enter his house until my death

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even if one of my relatives would die in his house. I really intended never to enter his house, but I was forced by my mother to enter it, because she told me that she would be angry with me if I did not visit my brother. Also, my brother apologized to me.

Now, should I offer Kaffarah for the oath I took? I did not enter my brother's house for one month after the oath I swore, but later I was forced to enter it at my mother's request. Please answer me. May Allah reward you with the best!

A: When someone takes an oath and breaks it, they have to offer Kaffarah. Unintentional oaths are pardoned, as Allah (Exalted be He) says: ﴾Allâh will not call you to account for that which is unintentional in your oaths, but He will call you to account for that which your hearts have earned.﴿ Allah (Glorified and Exalted be He) also says: ﴾Allâh will not punish you for what is unintentional in your oaths, but He will punish you for your deliberate oaths﴿

Your oath not to enter your brother's house does not prohibit you from visiting him and maintaining the ties of kinship with him. You have to offer Kaffarah for an oath. The Kaffarah involves feeding ten Miskins (needy persons), by giving each of them half a Sa` (1 Sa` = 2.172 kg) of the staple food, such as rice,

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wheat, and so on; or providing them with clothing, by giving each of them a garment in which they can offer Salah (Prayer); or emancipating a believing slave. If you cannot afford any of these, you must observe Sawm (Fast) for three days; and it is preferable to fast them consecutively. Additionally, you must make Tawbah (repentance to Allah), because it is not permissible for a Muslim to declare as Haram (prohibited) that which Allah (Exalted be He) has made Halal (lawful) for them.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
Bakr ibn `Abdullah Abu Zayd	Salih ibn Fawzan Al-Fawzan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 19621

Q: What is the ruling of Islam on a person who says: If I do so and so, I will be a Kafir (disbeliever), then he does it many times? This person regularly observes the five daily prayers and completes the reading of the whole Qur'an. It is worth mentioning that he declares the two Shahadah (Two testimonies of Faith) very often, makes Ghusl, keeps on offering Sunan (supererogatory acts of worship following the example of the Prophet) and seeks forgiveness of Allah, he still lives in constant worry. Did his past good deeds become worthless? Please, advise. May Allah reward you with the best!

A: It is not permissible for a Muslim to swear by a religion other than Islam, because the Prophet (peace be upon him) was authentically reported to have forbidden that. It is related in the two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim), that the Prophet (peace be upon him) said, ﴿Whoever falsely swears by a religion other than Islam on purpose will become as he says;

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if he is true (in the thing he swears on), he will hardly return to Islam unblemished.﴾ Whoever breaks his oath must offer Kaffarah (expiation), repent to Allah and determine not to swear by similar oaths again. More importantly, he does have to expiate for breaking such oaths, and it is enough for him to repent and do righteous deeds. Allah (Glorified be He) says, ﴿And verily, I am indeed forgiving to him who repents, believes (in My Oneness, and associates none in worship with Me) and does righteous good deeds, and then remains constant in doing them, (till his death).﴾ Moreover, his deeds will not become worthless because he did not intend Kufr (disbelief); rather he wanted to solemnly take it upon himself to do or not do something.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Vows

Second question of Fatwa no. 7073

Q 2: when I was about thirteen years old, I vowed to sacrifice a lamb if my camel's health was restored, and it actually was. Is it Wajib (obligatory) on me to fulfill this vow, even though I made it when I was at that young age?

A: It is not Wajib on you to fulfill the vow mentioned in the question unless you had attained puberty by experiencing some nocturnal emission or pubic hair growth prior to making your vow.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Chairman
`Abdullah ibn Qa`ud	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 11618

Q: I was twelve or thirteen years old when I was in the first year of intermediate school. I was suffering from acute depression at that time. I started to renounce life as I despaired of recovery. i made a vow that if Allah cured me from my illness, i would slaughter twenty camels. Allah (Exalted be He) did cure me from my illness. Twelve years had passed

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since I made the vow. When I talked to my father about it, he said that I did not have to fulfill my vow on account of my young age then. He also told me that he had a similar story. When he was young, he used to tend the sheep for his family. When a sheep was lost, he would make a vow to slaughter a camel if Allah (Exalted be He) brought it back to him. He would then wonder at this, saying:

"I vowed to slaughter a camel though I only lost a sheep."

Kindly tell me whether I am required to fulfill my vow or not. If I have to, what is the proper way to fulfill it? I would like to add that I did not specify the time or the way I would fulfill my vow. By the "way" I mean the place where I am supposed to slaughter at and the people to whom I have to distribute the meat and so on. May Allah guide us and you to that which pleases Him!

A: You are not required to fulfill the vow you had made if you were still under age. Signs of puberty can be identified by having coarse pubic hair grown, experiencing a sexual dream, or reaching fifteen years of age.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 12439

Q: My father wanted to marry me off to someone by way of Shighar marriage (exchange of daughters or sisters for marriage with no mandatory gift to a bride from her groom). I made a vow to observe Sawm (Fast) for nine months if this marriage did not take place.

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As the marriage did not really take place, do I have to fulfill the vow I made? I was fourteen when I made the vow and I had not started to menstruate yet. Also, I doubt whether I had other signs of puberty at that time or not. I observed Sawm for a whole month and then stopped. Do I have to fulfill the vow or not? May Allah safeguard you! As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

A: You are not required to fulfill the vow you made because you doubt whether you had reached the age of Taklif (meeting the conditions to be held legally accountable for actions) at the time you made it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 3860

Q: While my brother was smoking secretly lest anyone should see him, my mother saw him and swore that he should not smoke again. However, one day she saw him smoking and she took an oath that she would observe Sawm (Fast) for two years if he smoked again. Nevertheless, he was heedless of her threats and continued smoking. Her intention was to urge him to give up this habit, because it is Haram (prohibited) and gives a bad smell. Please advise, bearing in mind that she is an old woman who cannot observe Sawm.

A: If the reality is as you mentioned that she vowed to observe sawm, but

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was unable to fulfill the vow, she must offer Kaffarah (expiation). It is sufficient for her to feed ten Miskins (needy persons) by giving each of them half a Sa` (1 Sa` = 2.172 kg) of wheat, dates, rice, corn, or any of the staple food that one feeds their family.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 15846

Q: Several years ago, I took an oath not to do a certain thing, and that I would donate a very large sum of money if I did it. I did this as a way to deter my evil-inclined self, but I broke this oath more than once, and I donated this sum of money, and confirmed the previous oath by another one, with a larger sum of money. What should I do if the latest sum of money is far beyond my capability?

A: If you intended by this vow to refrain yourself from doing a certain thing, you have to offer a Kaffarah (expiation) of breaking an oath. the Kaffarah in this case is either to feed ten needy persons, giving each 1.5 kilos of the staple food of your country, or to clothe them, by giving a garment for each, or to free a believing slave.

But, if you are unable to do any of these, you should fast for three days, for that vow falls under the ruling on the oath, as Allah (Glorified be He) says, ﴾Allâh has already ordained for you (O men) the absolution from your oaths.﴿ The absolution of oaths is the Kaffarah, which is to be paid as mentioned.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Fatwa no. 17192

Q: I am a fifty-year-old woman. I suffer from high blood pressure. We have sheep, and we usually disagree with each other because of them. One day, my husband fought with me because he thought I did not milk the sheep or feed them, although I did. I got angry at him, so I swore by Allah I would never milk those sheep or feed them again, saying, "If I ever do, I will observe Sawm (fasting) for two consecutive months." A while later, I milked them and fed them again, as there is no one else to do this task. Please advise, may Allah guide you, whether I have to observe Sawm for two months. What about the oath I made? May Allah reward you.

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A: You have to pay Kaffarah (expiation) for an oath, as this vow is considered an oath. The Kaffarah is feeding ten needy people, by giving each half a Sa` (1 Sa` = 2.172 kg) of wheat, rice or other kinds of food that are suitable for dinner or supper, clothing them or emancipating a believing slave. If you cannot do either, you should observe Sawm for three days.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 17905

Q: i vowed not to disobey Allah, but sometimes i sin unintentionally; what must i do? Please tell me whether I have to observe any Sawm (Fast)?

A: It is Wajib (obligatory) on every Muslim to avoid sinning even if there is no vow involved. However, shunning of sins becomes even a greater obligation when a person vows to do so. Moreover, indulging in a sin after taking such a vow makes it Wajib on the person to hasten

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his Tawbah (repentance to Allah). Taking a vow is similar to taking an oath, and the person in question must also offer a Kaffarah (expiation) for his oath. This Kaffarah is to free a believing bondsman, or to feed ten needy people, or to clothe them, or in case of the inability to offer any of these options, one is to observe Sawm for three days.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Fatwa no. 17937

Q: i went to visit my aunt and when i arrived there i said to her that i vowed to observe Sawm (Fast) for two months if i ate from her slaughtered animal. When my aunt told her husband about my vow, he said that the animal was already slaughtered. I repeated my vow before her and her husband for a second time, but her husband and a group of old people said to me that I said my vow to my aunt, not to her husband who slaughtered the animal without knowing anything about the vow. Then they convinced me until I ate some of the meat. Am I obliged to observe Sawm for the two months? Please give me a Fatwa (legal opinion issued by a qualified Muslim scholar) in this regard. May Allah reward you with the best!

Also, a dispute took place between my husband and me as a result of which I went to my neighbors. When they asked me to return to my husband's house, I made a vow to observe Sawm for two months if I returned to him before going to my family's house. After that

my husband brought the neighbors and forced me to return to him and I did not go to my family as I had vowed.

When I returned to my husband under the pressure of my neighbors, I told them that they incurred the sin of breaking my vow, not me. Please tell me whether or not I should observe Sawm for two months as I had vowed.

A: You must offer two Kaffarahs (expiations) for the two cases. The Kaffarah involves emancipating a believing slave, or feeding ten Miskins (needy persons), or providing them with clothing. If you are unable to afford any of them, you must observe Sawm for three days to expiate for each broken vow.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 21611

Praise be to Allah Alone, and may peace and blessings be upon His Messenger, his family and Companions!

The Permanent Committee for Scholarly Research and Ifta' has read the question submitted by His Eminence Head of the Courts of Tabuk, which was referred to the Committee by the General Secretariat of the Council of Senior Scholars, by number (4241), dated 14/7/1421 A.H. His Eminence's letter included a question submitted by

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a Muslim sister, which goes as follows:

Please be advised that the lady (...) came to me with her husband (...) and told me that her father died and left money and real estate. She claimed her share in the inheritance. When her mother knew about this, she got angry, thinking that her daughter was avaricious. So, the lady told her mother, "I want to keep aside the share of my handicapped sister and that of my brother, and I concede my share." However, her mother was not convinced and she disavowed her and everyone that takes their shares. So, the daughter vowed to give her share of the inheritance as a Sadaqah (voluntary charity) on behalf of herself and her father. Her mother refused to shake hands with her and pushed her away. What should she do with that vow? Is it effective? What should she do to clear her conscience? It should be noted that part of her share in the inheritance is a building in which her brother is a partner. Can she take its profits and give them as a Sadaqah? After making this vow, she also said in the same situation, "My share (of the inheritance) is unlawful for me and my children."

Please advise according to what was mentioned concerning the ruling on this vow and whether it should be fulfilled; keeping her share with her brother and giving the profits as a Sadaqah; and the ruling on declaring this share unlawful for her. May Allah reward you and protect you. Salam (Islamic greeting of peace).

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Having studied the Fatwa request, the Committee answered that the mentioned vow was made out of anger. Thus, it should be expiated for like an oath, by feeding or clothing ten needy people, or emancipating a believing slave. If a person cannot do either, they should observe Sawm (fasting) for three days.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Fatwa no. 8881

Q: When we were about fifteen or sixteen years old, and my colleagues and I made a vow to go on a picnic with our wives when we get married. Afterwards, one of us died without getting married. Now each of us has a wife. Please give us your Fatwa concerning this. May Allah reward you best!

A: The two who got married have to fulfill their vow, as long as it entails nothing prohibited. Besides, they should take care that their wives wear Hijab (veil) and cover their faces in the presence of Ajanib (men lawful for the woman to marry).

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May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 12167

Q: My father vowed to sell his camel, which was then sick, if it recovered. The camel later recovered, grew fatter and had a big hump, but he did not sell it. Afterwards, the camel died. What is the ruling on this vow? May Allah reward you best!

A: Your father should have sold the camel when it was cured. He should make Kaffarah (expiation) for not fulfilling his vow by feeding ten needy persons or clothing them or freeing a believing slave.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 15170

Q 2: before I gave birth to my baby, I had vowed

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to name it after my father, Basis. However, after delivery, I changed my mind following people's advice. Kindly answer me and give me a Fatwa on this issue. As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy and Blessings be upon you!)

A: You are not obliged to name your son after your father, but you must make Kaffarah (expiation) due to breaking your vow by feeding ten needy persons, clothing them, or freeing a believing bondsman. If you are unable to do any of these, you should fast for three days.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 18272

Q: I have a daughter who is now around fourteen years old. I vowed to give her in marriage to the first son born to my brother. My brother got married and had a boy who is now about twelve years old. However, the boy is noticeably much younger than my daughter; literally he looks like an eight-year-old boy, not to mention his immature conduct. My daughter is about to get married, but she is not satisfied with him. I am very confused. I hope that your Eminence will provide me with a Fatwa on this regard, May Allah grant you success!

A: Your vow is considered valid and you have the choice either to fulfill it or not. If you do not fulfill it, you must offer a Kaffarah (expiation) of oath, i.e. freeing a believing bondsman, feeding ten needy people by giving each a kilo and a half of staple foods, or clothing them each with a garment. If you cannot do any of these, you are to fast for three days.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 19495

Q: My mother vowed to do something but did not fulfill the vow, not because she could not afford to do so, but for other reasons. The story is that my elder brother was deluded by Satan and had a quarrel with one of his colleagues during which he stabbed the latter to death. The family of the victim did not waive their right to Qisas (just retaliation) against my brother. Benevolent people tried to help to bring about reconciliation so that the family of the victim might waive their right to Qisas, but they could not. Benevolent people tried again along with the judge of the case, may Allah reward him with the best, to bring about such reconciliation. It was the Will of Allah that the family of the murdered accepted then to waive their right to Qisas. The point is that my mother made a vow that

if her son (my elder brother) were spared from Qisas, she would give to whomever brought about a reconciliation between the two sides, two containers of dates on a yearly basis as long as she lived. Since the judge of the case was, after Allah (Glorified and Exalted be He), the reason behind the reconciliation; my mother has actually once sent him two containers of dates with the mediator who knows the judge. However, this mediator came back to us after a while, delivered to us a sum of one hundred and fifty riyals that the judge gave him, and told us that the judge said he was not in need of dates. The mediator then died and the judge moved from the court where he used to work. We searched for the judge but in vain. It may be worth mentioning that this happened about fifteen years ago and that my mother is now old. Please provide us with your beneficial answer. May Allah reward you.

A: It is Wajib (obligatory) on your mother to offer a kaffarh (expiation) for her oath, because this vow is similar to an oath. The Kaffarah is to feed ten needy people, to clothe them, or to free a believing bondsman, or in case of the inability to fulfill any of these options, to observe Sawm (Fast) for three days. A proof for this is what Allah (Glorified be He) stated in Surah Al-Ma'idah: ﴾Allâh will not punish you for what is unintentional in your oaths, but He will punish you for your deliberate oaths; for its expiation feed ten Masâkîn (poor persons), on a scale of the average of that with which you feed your own families, or clothe them or manumit a slave. But whosoever cannot afford (that), then he should fast for three days. That is the expiation for the oaths when you have sworn. And protect your oaths (i.e. do not swear much). Thus Allâh make clear to you His Ayât (proofs, evidence, verses, lessons, signs, revelations, etc.) that you may be grateful.﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

The first question of Fatwa no. 20214

Q 1: More than five years ago, I had a neighbor who lived next door. He and his wife had been receiving treatment for the sake of having children. They remained childless even though they had been married for more than eight years. One day when I was talking to that neighbor, I made a vow that if Allah (Exalted be He) granted them a child, I would hold a banquet to share the pleasure of having a child. Some time later, Allah (Exalted be He) granted them a baby girl. When I told him that I was going to fulfill my vow, he refused on account of my poor living conditions. What is the opinion of Your Eminence? What should I do?

A: The vow you had made falls under the category of vowing to do a Mubah (permissible) act. You have the choice either to fulfill the vow or offer Kaffarah (expiation) for not fulfilling it. The Kaffarah involves feeding ten Miskins (needy persons),

each Miskin receiving half a Sa` (1 Sa` = 2.172 kg) of food, or providing them with clothing, or emancipating a believing slave. If none of these is affordable, you must observe Sawm (Fast) for three days.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 20731

Q: When I was in my final year at school, i made a vow to hold a banquet during Ramadan if i obtained good grades in my exams. With Allah's Help, I obtained good grades, but I could neither fulfill my vow nor tell my family about it. I do not know whether I made any exceptions in my vow or not. I observed Sawm (Fast) for three days. Is it sufficient?

A: It seems that the vow you made is permissible, as you vowed that you would hold a banquet in general, not for the poor or the needy specifically or for any similar group for the sake of Allah (Exalted be He). If this is the reality, what you did is a permissible vow, whereby you have the option to fulfill it or to offer a Kaffarah (expiation) for an oath. There is nothing wrong with failing to fulfill the vow. The Kaffarah is to feed ten Miskins (needy persons), by giving each one of them half a Sa` (1 Sa` = 2.172 kg) of wheat, rice, or any of the staple food;

or provide them with clothing, or emancipate a believing slave. If any of these is not affordable, you have to observe Sawm for three days. Accordingly, your Sawm for three days, if feeding, clothing, or freeing the slave has not been affordable, is sufficient. You should pay no attention to your doubts, as certitude is not abated by doubt.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Fatwa no. 21299

Q: My mother vowed to meet the Custodian of the Two Holy Masjids to explain her personal conditions and her injured son's conditions. She also vowed to offer a sacrifice as charity for the sake of Allah because her son survived an accident and got out of the hospital. What should she do?

A: Your mother does not need to fulfill her vow of meeting the Custodian of the Two Holy Masjids; because this is a permissible vow. In this case, she may fulfill her vow or break it and hence she has to offer the Kaffarah of a broken oath. The Kaffarah is freeing a Muslim slave or feeding ten Miskins (needy persons); each one Half a Sa` (1 Sa` = 2.172 kg) from the average foodstuff of your country or clothing them. If she cannot afford any of these alternatives, she has to fast for three days. As for her vow of offering a sacrifice for the sake of Allah that her son left the hospital,

it has to be fulfilled; because offering a sacrifice is an act of worship. We advise your mother not to make further vows in future because it is undesirable. Vows may lead a person to promise doing an act that is beyond their scope of capability and hence make things hard for themselves.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 1568

Q: My daughter who lives in Al-Qasim suffered from a severe illness at the age of four, and her mother pitied her immensely. Now, my daughter is 17 years old, and her mother vowed not to gave her in marriage to anyone until she is twenty if Allah cures her of her illness. My daughter's marriage contract was concluded, but we laid a condition on her husband not to consummate the marriage until she attains the age of twenty. My daughter does not mind the consummation of her marriage now, but she takes her mother's vow into consideration and does not want to overburden her. Currently, she gets seriously ill and this disturbs us very much. People advise us to conclude her marriage that will help improve her condition. When we asked about the Kaffarah of her mother, it was said that she has to expiate for breaking her vow by feeding sixty needy people or fasting for two consecutive months. Please, advise us in this regard. May Allah reward you with the best!

A: If the case is as you have mentioned, it is preferable that the marriage of your daughter is consummated

even if she has not attained the age of twenty in order to alleviate hardship from her parents. The mother of the daughter has to offer a Kaffarah (expiation) of breaking an oath by feeding ten Miskins (needy people) with five Sa`s (1 Sa` = 2.172 kg) of wheat, dates, rice or the like to be equally distributed among them. Optionally, she may provide the same number of Miskins instead of feeding them. If she is unable to do so, she may move to the next option, which is to free a believing slave. If she still cannot afford any of these alternatives, she must fast for three days preferably, on a consecutive basis. Allah (Exalted be He) says, ﴿Allâh will not punish you for what is unintentional in your oaths, but He will punish you for your deliberate oaths; for its expiation feed ten Masâkîn (poor persons), on a scale of the average of that with which you feed your own families, or clothe them or manumit a slave. But whosoever cannot afford (that), then he should fast for three days. That is the expiation for the oaths when you have sworn. And protect your oaths (i.e. do not swear much).﴾ The vow of the mother takes the same ruling as the oath.

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Fatwa no. 14629

Q: I married a girl and after one year and eight

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months of marriage she told me that she vowed at the age of thirteen that she would never marry a man who had another wife and if she did, she would observe Sawm (Fast) for a year. She did not tell her father before marriage about that vow. Now, she is asking if she is obliged to observe Sawm for a year or not as she was young when she made the vow. Now she is eighteen years old and is a married woman. As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

A: The vow made by this woman is Makruh (reprehensible). Thus, she has to offer Kaffarah (expiation) for not fulfilling it, which involves feeding ten Miskins (needy persons), or providing them with clothing, or emancipating a believing slave. If she is unable to afford any of these, she must observe Sawm for three days.

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Fatwa no. 14632

Q: Several years ago, my father fell sick and he vowed to fast for two consecutive years if he recovered. After a while he was cured and he began to fast to fulfill the vow. When he completed six months, one of the students of knowledge told him that this sawm (fast) is impermissible; so he stopped fasting. What should he do now? Should he complete

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fasting or pay a Kaffarah (expiation)? May Allah reward you !

A: Your father's vow is Makruh (reprehensible), and the Kaffarah of oath would suffice, which in this case is feeding ten needy persons, clothing them, or freeing a believing bondsman. If none of these options can be offered, he should fast for three days.

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Fatwa no. 15839

Q: A woman made a vow to slaughter a sheep and observe Sawm (Fast) for ten days in Rajab on a yearly basis. She managed to fast the ten days for eleven years, but she only slaughtered one sheep. She continued giving Sadaqah (voluntary charity) for not observing the Sawm she vowed for twenty years. Now she is asking about what she has to do. Will paying Sadaqah make up for the days she did not fast or does she have to fast and slaughter a sheep yearly? Is she and her family permitted to eat from the slaughtered animal? Please give me your Fatwa (legal opinion issued by a qualified Muslim scholar). May Allah reward you with the best!

A: It is Makruh (reprehensible) for a person to make a vow to single out Rajab or some days of it for Sawm or slaughter. This is because such an act was practiced in Jahiliyyah (pre-Islamic time of ignorance). Accordingly, the questioner must offer Kaffarah (expiation) for breaking her oath regarding slaughter and Sawm.

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The Kaffarah involves emancipating a believing slave, or feeding ten Miskins (needy persons) by giving each Miskin half a Sa' (1 Sa' = 2.172 kg) of staple food, or providing them with clothing. If neither is affordable, she must observe Sawm for three days.

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Fatwa no. 1213

Q: A woman vowed to observe Sawm (Fast) for a year if she delivered her baby safely and remained in good condition for one year, and this has already taken place. However, she says that she is unable to observe Sawm.

A: There is no doubt that making vows to do something that involves obeying Allah is an act of `Ibadah (worship) and Allah (Exalted be He) has praised those who fulfill their vows. Allah (Exalted be He) says: ﴾They (are those who) fulfil (their) vows, and they fear a Day whose evil will be wide-spreading.﴿ It was authentically reported from the Prophet (peace be upon him) that he said: ﴾"Anyone who vows (to do an act) to obey Allah should obey Him (i.e. fulfill their vow); and anyone who vows (to do an act) to disobey Allah should not disobey Him (i.e. should not fulfill their vow)."﴿ ﴾A man vowed to slaughter camels in Buwana. When he came to the Prophet (peace be upon him), the latter asked, "Are there any idols of Jahiliyyah (pre-Islamic time of ignorance)

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worshipped?" He was answered, "No." The Prophet (peace be upon him) asked, "Is there any feast celebrated of the feasts of Jahiliyyah?" He was answered, "No." The Prophet (peace be upon him) told him (i.e. the man), "Fulfill your vow, as there is no fulfillment of a vow which involves disobedience to Allah, or with regard to a thing the son of Adam does not own."﴿

The questioner has already made a vow to observe Sawm for a year, an act that is included under observing Sawm continuously, which is Makruh (reprehensible). It was authentically reported from the Prophet (peace be upon him) that he said: ﴾"Anyone who observes Sawm perpetually neither fasts nor breaks their Sawm (i.e. they neither gain rewards nor commit sins)."﴿ Undoubtedly, it is forbidden to perform any reprehensible act of `Ibadah. Thus, this woman is not entitled to fulfill her vow. Shaykh-ul-Islam Ibn Taymiyyah (may Allah be merciful with him) said, "If a person vows to perform a reprehensible act of `Ibadah, such as standing for optional Prayer the whole night and fasting the whole day, such vows should not be fulfilled." Accordingly, this woman has to offer Kaffarah (expiation), which involves feeding ten Miskins (needy persons) by giving each of them half a Sa` (1 Sa` = 2.172 kg) of dates or any staple food, or providing them with clothing, or emancipating a believing slave. If none is affordable, she must observe Sawm for three consecutive days.

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Fatwa no. 11776

Q: I am a sixty-five-year-old Saudi woman. When I was married, I wished that Allah would grant me children. Whenever I gave birth to a child, he died shortly afterwards. This happened to the first three children I gave birth to. I vowed that if I give birth to a child and he/she lives, I will observe Sawm (fasting) for a whole year continuously. Now I have two sons and they got married. Please advise concerning my vow. May Allah reward you.

A: If the situation is as you have mentioned, you had better pay Kaffarah (expiation) for an oath, which is feeding or clothing ten needy people, or emancipating a believing slave. If you cannot do either, you should observe Sawm for three days. It is Makruh (reprehensible) to observe Sawm for a whole year, whether with or without a vow.

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Fatwa no. 12818

Q: I am very disturbed and worried concerning a vow which I made but have not been able to fulfill for eight years. I married a young man, but Allah did not destine for me to have children. As time passed, I began to lose hope although hope should never be given up as regards Allah's Mercy. I made a vow to Allah that if I have a baby, I will not go out of my house for a year. I do not know how I could have said something like that. Anyhow, two months ago Allah blessed me with a child whom we named Ahmad. I hope that you will advise me on how to release myself from this vow, as I am very regretful and afraid of the consequences of what I did. May Allah keep you safe, and benefit the Muslims with your knowledge.

A: If the matter is as mentioned, you must offer a Kaffarah (expiation) of oath to expiate for your vow, after which it will be permissible for you to leave your home. The Kaffarah in this case is freeing a believing bondsman, feeding or clothing ten needy persons, and if you are not able to do any of these, you are to fast for three days. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 18553

Q: My mother vowed to fast the month of Dhul-Hijjah no matter how hard it would be.

That is exactly how she put it. Now she is old and she lives in the desert. She does many other works that make it harder for her to fast. What should she do, keeping in mind that she is unable to fulfill her vow.

A: It is not permissible to vow to fast the whole month of Dhul-Hijjah. This month includes days during which fasting is prohibited; these are the Days of Tashriq (11th, 12th and 13th of Dhul-Hijjah) and `Eid-ul-Adha (the Festival of the Sacrifice). Since your mother failed to fast Dhul-Hijjah supposing that she excluded the days during which it is unlawful to fast, she has to make a Kaffarah (expiation) for a broken oath because she could not fulfill her vow.

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Fatwa no. 20041

Q: A person's mother, who is eighty years old, made a vow to observe Sawm (Fast) for a whole year and slaughter a camel if her young child returned to the Kingdom safely. She slaughtered the camel, but was unable to observe Sawm due to her old age. What is the ruling of Shari`ah (Islamic law) on this act?

A: This mother has to offer Kaffarah (expiation) for her unfulfilled vow. The Kaffarah involves feeding ten Miskins (needy persons) by giving each Miskin half a Sa` (1 Sa` = 2.172 kg) of food, or providing them with clothing by giving each a garment, or emancipating a believing slave. If she cannot afford any of these, she must observe Sawm for three days.

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Fatwa no. 21782

Q: i made a vow to give all my salary in charity if i became a teacher. It is worth mentioning that I am not quite sure of this vow, but it is most likely true. My question is: What should I do with my salary which is 4,200 Riyals? Am I permitted to take it in order to avoid asking people, especially that I am married and have two kids. My living necessities are many and I am separated from my husband due to Shar`y (Islamically lawful) reasons, but divorce has not occurred yet. Besides, I have a maid servant.

A: It is sufficient to give in charity one third of your salary, for the Prophet (peace be upon him) said to one who vowed to give all his property in charity, (A third, i.e. of your property, is enough for you.) Reported by Abu Dawud.

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The third question of Fatwa no. 1774

Q 3: Is it permissible to distribute food offered in fulfillment of a vow made for Awliya' (pious people) among people? Is it permissible to celebrate this and hang out flags?

A: First, Allah has praised those who fulfill vows of obedience, and promised them good rewards. Allah says, ﴾They (are those who) fulfil (their) vows﴿ He also says, ﴾And whatever you spend for spendings (e.g., in Sadaqah - charity for Allâh's Cause) or whatever vow you make, be sure Allâh knows it all.﴿ It was reported on the authority of `Aishah (may Allah be pleased with her) that the Prophet (peace be upon him) said, ﴾Whoever vows to obey Allah should do so; and whoever vows to disobey Allah should not do so.﴿ If the vow of obedience is a form of `Ibadah (worship), it should be dedicated only to Allah. If a person dedicates it to anyone other than Allah, whether a Prophet, a Waliy (pious person), a Jinni, an idol or

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any other creature, it is considered Shirk (associating others with Allah in His Divinity or worship). Thus, animals slaughtered in fulfillment of a vow for anyone other than allah are considered carrion that is prohibited to eat or distribute among the people, even if the person who slaughters them mentions Allah's Name at the time of slaughtering. Mentioning Allah's Name in this case is an unaccepted form of `Ibadah from them, and does not make the slaughtered animal lawful to eat; it should be thrown or fed to animals. If the food vowed for the Awliya' is bread, dates, chickpeas, sweets, or anything else that is not slaughtered, it should not be distributed among the people either, as this promotes Bid`ahs (innovations in religion) and entails participation in the forms of Shirk and consent to them. However, this takes the same ruling as the money left by its owners for those who want to take it. If a person takes from these things, there is no harm in them doing so.

Second, it is impermissible to celebrate the anniversaries of Prophets or Awliya', commemorate their birthdays, hang out flags, put lamps and candles on their graves, build domes and Masjids (mosques) on their shrines, and such practices. All these are innovated Bid`ahs and means leading to Shirk. Neither the Prophet (peace be upon him) nor any of the Sahabah (Companions of the Prophet, may Allah be pleased with them) or the Imams in the first three generations of Islam,

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that the Prophet (peace be upon him) testified to be the best of generations, did that for a Waliy, king or ruler. The best thing to do is to follow the guidance of the Prophet (peace be upon him), the Rightly-Guided Caliphs and those who followed them. The worst thing is to follow the innovators and imitate them in their Bid`ahs in religion. Allah (Exalted be He) says, ﴾Indeed in the Messenger of Allâh (Muhammad صلى الله عليه وسلم) you have a good example to follow for him who hopes for (the Meeting with) Allâh and the Last Day, and remembers Allâh much.﴿ It was authentically reported from the Messenger of Allah (peace be upon him) that he said, ﴾May Allah curse the Jews and the Christians, for they have taken the graves of their Prophets as places of `Ibadah.﴿ (Agreed upon its authenticity by Al-Bukhari and Muslim). It was also reported from him that he (peace be upon him) said, ﴾Beware of those who preceded you and used to take the graves of their prophets and righteous men as places of `Ibadah, but I forbid you to do that.﴿ It was authentically reported from him that he (peace be upon him) prohibited plastering graves, sitting on them, and building on them. It was also authentically reported from him that he (peace be upon him) said, ﴾The best speech is that embodied in the Book of Allah, and the best guidance is that given by Muhammad (peace be upon him). The most evil affairs are their innovations, and every Bid`ah leads to misguidance.﴿ Narrated by Muslim in his Sahih (authentic) Book of Hadith.

It was reported on the authority of Al-`Irbad ibn Sariyah (may Allah be pleased with him) that he said, "The Messenger of Allah (peace be upon him) gave us an eloquent sermon that made our hearts tremble and filled our eyes with tears.

We said, 'O, Messenger of Allah! It seems as if it is the last sermon you are going to give us, so what are your last recommendations?' He (peace be upon him) said, ﴾I enjoin you to fear Allah, and to hear and obey even if an Abyssinian slave becomes your ruler, for those of you who live after me will see great disagreement. You must then follow my Sunnah and that of the Rightly-guided Caliphs. Hold to it and stick fast to it. Avoid novelties [in religion], for every Bid`ah leads to misguidance.﴿ Narrated by Abu Dawud and Al-Tirmidhy who said that this Hadith is Hasan (good Hadith) Sahih (authentic).

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The third question of Fatwa no. 2231

Q 3: A man vowed to slaughter a sheep at one of the graves; is it obligatory on him to fulfill that vow? Should he slaughter it elsewhere?

A: slaughtering animals at graves is an act of Bid`ah (innovation in religion) and one of the means leading to major Shirk (associating others in worship with Allah). Thus, it is not permissible for a Muslim who vowed to slaughter an animal at a grave to fulfill his vow, because he vowed to disobey Allah and such a form of vow must not be kept. It was authentically narrated in Sahih (authentic) Book of Al-Bukhari on the authority of `Aishah (may Allah be pleased with her) that Allah's Messenger (peace be upon him) said, ﴿Whoever vows that he will be obedient to Allah, should remain obedient to Him; and whoever makes a vow that he will disobey Allah, should not

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disobey Him.﴾ Related by Al-Bukhari. Also, it was related by Abu Dawud (may Allah be merciful with him) through a sound Sanad (chain of narrators) on the authority of Thabit ibn Al-Dahhak (may Allah be pleased with him) that he said, ﴿A man vowed to sacrifice camels in Buwanah during the lifetime of the Messenger of Allah (peace be upon him). So he came to the Prophet (peace be upon him) and said, 'I have vowed to sacrifice camels in Buwanah.' The Prophet (peace be upon him) asked, 'Was there any of the idols of Jahiliyyah (pre-Islamic time of ignorance) worshipped?' They said, 'No.' He asked, 'Was there any of their feasts (celebrated)?' They said, 'No.' The Messenger of Allah (peace be upon him) said, 'Fulfill your vow, for there is no fulfillment of a vow which involves disobedience to Allah, or with regard to a thing the son of Adam does not own.'﴾

However, if an animal is slaughtered for the sake of the dead, it will be major Shirk, since Allah (Glorified be He) says, ﴿Say (O Muhammad صلى الله عليه وسلم): "Verily, my Salât (prayer), my sacrifice, my living, and my dying are for Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists).﴾ ﴿"He has no partner. And of this I have been commanded, and I am the first of the Muslims."﴾ It was authentically narrated that the Prophet (peace be upon him) cursed whoever slaughters an animal for the sake of anyone other than Allah

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The fourth question of Fatwa no. 4497

Q 4: My wife was sick and I consulted many doctors,

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but she was not cured. Some people told me that I should make a vow for Shaykh Ibrahim Al-Dusuqy in the city of Dusuk, in Egypt, and I did. After a period of time, Allah (Glorified and Exalted be He) caused her to recover. For this reason, I wanted to make a celebration for the sake of the shaykh and fulfill my vow. However, one of the Fuqaha' (Muslim jurists) in the city told me that what I wanted to do was Haram (prohibited). What is the ruling of Shari`ah (Islamic law) on this act?

A: the vow you made is Haram. It is a form of major Shirk (associating others with Allah in His Divinity or worship), because making a vow is an act of `Ibadah (worship) that must be dedicated to none but Allah (Exalted be He). Consequently, it is not permissible for you to fulfill the vow you made, for the Prophet (peace be upon him) said: ("There is no fulfillment of a vow which involves disobedience to Allah, or with regard to a thing the son of Adam does not own.") The Prophet (peace be upon him) also said: ("Anyone who vows (to do an act) to obey Allah should obey Him (i.e. fulfill their vow); and anyone who vows (to do an act) to disobey Allah should not disobey Him (i.e. should not fulfill their vow).") (Related by Al-Bukhari in his Sahih (authentic) Book of Hadith) The first Hadith was related by Abu Dawud with an authentic Sanad (chain of narrators).

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The third question of Fatwa no. 4962

Q 3: i vowed to hold a concert if Allah (Glorified and Exalted be He) blesses me with a baby. Now I do not want to fulfill this vow because it involves some kind of unlawful fun. What is the ruling on this? It should be noted that I have not had the baby until now.

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A: It is unlawful for you to hold such a concert. You have to offer a Kaffarah (expiation) for a broken oath. The Sunnah with regards to having a newborn baby is to slaughter two sheep if it is a male baby and one sheep if it is a female baby. This should be done on the seventh day of his/her birth. The Sunnah with regard to slaughtering a sheep is that some of it is given in charity, some is to be eaten and some is to be given as a gift. You may distribute its meat uncooked. The sheep should be the same as what is slaughtered for Ud-hiyah (sacrificial animal offered by non-pilgrims).

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The third question of Fatwa no. 5667

Q 3: A long time ago, my mother vowed to slaughter an animal after the return of her brother from travel, but it is not clear whether this vow was made for Allah's Sake or to a sheikh or a Wali (pious person), Allah knows best. It should be mentioned that the vow is offered in a place where animals are slaughtered for other than Allah.

A: If the vow is offered in a place where animals are slaughtered for other than Allah, it is impermissible to fulfill it, AS it was related by Imam Abu Dawud in "Al-Sunan" (Hadith compilations classified by jurisprudential themes) on the authority of Thabit ibn Al-Dahhak (may Allah be pleased with him) who said, (A man took a vow to slaughter camels in Buwanah, so he asked the Prophet (peace be upon him) (about that). The Prophet (peace be upon him) asked,

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Were there any idols of the Jahiliyyah (pre-Islamic time of ignorance) there that were worshipped?" They said, "No." He said, "Were any of their festivals held there?" They said, "No." He said, "Then fulfill your vow, for no vow should be fulfilled if it involves disobedience to Allah or that which the son of Adam has no control over.)

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Second question of Fatwa no. 6251

Q 2: a man made a vow asking that its reward go to a Wali (pious person). What is the ruling on this?

A: If the man bestows the reward of the vow to the Wali to receive blessings from him, doing so is impermissible. Rather, it is considered Shirk (associating others with Allah in His Divinity or worship) and thus the man in question must not fulfill it. However, if making the vow on behalf of the Wali is intended to grant the latter its reward and the mercy of Allah; the vow stands and has to be fulfilled because it is considered as Sadaqah (voluntary charity) that is given on behalf of the deceased.

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The first question of Fatwa no. 8059

Q 1: What is the ruling on vows in Islam? Some people adhere to this traditional practice because of their fathers and ancestors; they offer a slaughtered animal and say it has been slaughtered for the sake of Prophet Muhammad (peace be upon him). Keep in mind that they make such vows at fixed times of the year. Many of them keep this habit in the blessed month of Ramadan. What is the ruling of Islam in this regard? Are such deeds permissible? Kindly give me a Fatwa (legal opinion issued by a qualified Muslim scholar). May Allah benefit us and you!

A: First, devotions such as slaughtering animals, offering supererogatory Prayers, observing voluntary Sawm (Fast), and the like are acts of `Ibadah (worship). Thus, anyone who vows any of them should fulfill their vow, as Allah (Exalted be He) says: ﴿And whatever you spend for spendings (e.g., in Sadaqah - charity for Allâh's Cause) or whatever vow you make, be sure Allâh knows it all.﴾ Allah (Exalted be He) also says: ﴿They (are those who) fulfil (their) vows﴾ Allah (Exalted be He) has, thus, praised those who fulfill their vows. The Prophet (peace be upon him) also said: ﴿"Anyone who vows to obey Allah should obey Him."﴾ Anyone who vows for other than Allah, for a prophet, a king, or a Waliy (pious person), commits an act of Shirk (associating others with Allah in His Divinity or worship), because they dedicate an act of `Ibadah only befitting Allah (Exalted be He) to other than Him. Consequently, anyone who does such a deed has to make Tawbah (repentance to Allah) and seek Allah's Forgiveness for any act of Shirk they have committed.

Second, slaughtering animals as a means to glorify the Messenger (peace be upon him) and draw closer to him or to any other creature is a kind of Shirk, as this involves dedicating acts of `Ibadah to other than Allah (Exalted be He). Hence, anyone who does such acts should make Tawbah and seek Allah's Forgiveness.

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Fatwa no. 8835

Q: My maternal uncle is Palestinian, but he lives in Lebanon. His home city is `Akka in the occupied territories. He has been married for twenty five years, and two years ago his wife gave birth to a baby girl. My question is: Before having a child, my uncle vowed to visit the sepulcher of Prophet Shu`ayb if Allah (Glorified and Exalted be He) blessed him with a child, male or female. This sepulcher is in the occupied territories in Palestine; it is regarded as a shrine and is visited by the people of the region. Reaching this place has become very difficult, as my uncle is in Lebanon and not permitted to go to Palestine. What is the view of Your Honor, should he fulfill his vow no matter how difficult, or can he make Kaffarah (expiation) for breaking it by feeding needy persons or fasting? I know that we should not set out on a journey except for three Mosques, i.e. The Sacred Mosque in Makkah, the Prophet's Mosque in Madinah and Al-Aqsa Mosque (in Jerusalem).

A: If the case is as you have mentioned, it is Haram (prohibited) to fulfill his vow, for it is a vow to perform an act of disobedience. Vowing is in itself an act of worship that should solely be devoted to Allah. He must repent to Allah and ask His Forgiveness. He should not repeat this and should regret what he has done.

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Fatwa no. 8987

Q: After not being able to have any children during seven years of marriage, some of my relatives advised me to offer a vow to a sheikh. I then did so, and Allah graced me with a child. I bought what I vowed to offer to the sheikh (a sheep etc.) but I do not know whether to fulfill my vow or not? Provide me with an answer please.

A: It is Haram (prohibited) to make vows to others besides Allah (Exalted be He) for the Prophet (peace be upon him) cursed whomever sacrifices to anyone other than Allah. He (peace be upon him) said: (... whoever makes a vow that they will disobey Allah, should not disobey Him.) Accordingly, it is impermissible to fulfill the vow which is mentioned in the question, or that you make any vow in the future to others besides Allah. A vow is a form of `Ibadah (worship) just like Prayer (Salah), slaughtering. etc., which is impermissible to offer to anyone except Allah Alone. Therefore, you must

offer Tawbah (repentance to Allah) regarding the vow that you made to this sheikh.

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Fatwa no. 9474

Q: My father died in 1400 A.H. and left me a will before his death. he told me that he had made a vow to Shaykh Ahmad Al-Badawy which was three hundred Egyptian pounds. I am confused about this will, so please advise, Your Eminence, may Allah protect you.

A: If the situation is as you have mentioned about the vow, this will is Batil (null and void), as vows should be made to Allah; otherwise they are considered acts of Shirk (associating others with Allah in His Divinity or worship). Thus, it is impermissible for you to fulfill it, according to what was authentically reported from the Prophet (peace be upon him), ﴿Whoever vows to be obedient to Allah should do so; and whoever vows to disobey Allah should not do so.﴾

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The third question of Fatwa no. 13748

Q 3: what is the meaning of making a vow? What is the ruling on making a vow and not being able to fulfill it because of the bad financial conditions for example?

During my wife's second pregnancy, i vowed to make her visit Al-Sayyid Al-Badawy Mosque, but I could not fulfill my vow because I could not afford the visit.

A: If the matter is as you mentioned, it is not permissible for you to fulfill such a vow, because it involves doing an act of disobedience to Allah (Exalted be He).

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Fatwa no. 19303

Q: Some Muslims here vow to give all or part of their money to one of their sons or wives with the intention of depriving other heirs from their share of inheritance. For example, a person may say, "I vow to Allah (Exalted be He) that I will transfer all my money to the possession of one of my sons or to my wife three or five days before my final illness.

What is your opinion on this vow? Is it valid or Batil (null and void)

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from the perspective of Shari`ah (Islamic Law)?

A: It is impermissible to vow to give all one's money to a son or a wife with the intention of depriving other legal heirs from inheritance. It is also impermissible to fulfill this vow, for the Hadith narrated by `Aishah (may Allah be pleased with her) who reported Allah's Messenger (peace be upon him) as stating, ﴾Whoever vows to obey Allah should obey Him, and whoever vows to disobey Allah should not disobey Him.﴿ Related by the five Hadith Compilers (Al-Bukhari, Abu Dawud, Al-Tirmidhi, Al-Nasa', and Ibn Majah) except Muslim.

Thus whoever does this, should offer a Kaffarah (expiation) of oath, for what was narrated by `Aishah (may Allah be pleased with her) from the Prophet (peace be upon him), ﴾No vow is to be fulfilled in disobedience, and the expiation for it is the same as that for an oath.﴿ Related by Imam Ahmad and the Four Compilers of Hadith (Imams Abu Dawud, Al-Tirmidhi, Al-Nasa'i and Ibn Majah).

However, the Prophet (peace be upon him) forbade that a man single out some of his sons with anything in preference to other sons,

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as mentioned in the Hadith related by Al-Bukhari and Muslim on the authority of Al-Nu`man ibn Bashir (may Allah be pleased with him) who said, ﴾My father granted me some of his property. My mother said: I shall not agree (to this act) until you call Allah's Messenger (peace be upon him) to witness it. My father went to Allah's Messenger (peace be upon him) in order to make him witness the donation given to me. Allah's Messenger (peace be upon him) said to him, "Have you done the same with all your sons?" He said, "No." Thereupon he (peace be upon him) said, "Fear Allah, and treat your children equally."﴿ He (Al-Nu`man) said, "My father returned and took back the gift." The Prophet also said, ﴾Allah has appointed for everyone who has a right what is due to them, and no bequest is to be made to an heir."﴿

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The third question of Fatwa no. 20116

Q 3: A barren woman has made a vow that she will slaughter an ox for the sake of Safiy Al-Din ibn Ahmad if she has a son and that she will give half of her Mahr (mandatory gift to a bride from her groom) for the sake of Safiy Al-Din ibn Ahmad if she has a daughter. Is such a vow permissible?

A: making vows for the sake of other than Allah (Exalted be He) is a form of major Shirk (associating others with Allah in His Divinity or worship). This is because making a vow is a sort of `Ibadah (worship) that is not permissible to be offered to other than Allah (Glorified and Exalted be He). Similarly, slaughtering animals for the sake of other than Allah (Exalted be He)

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is a form of major Shirk for Allah (Glorified be He) says: ❨Say (O Muhammad صلى الله عليه وسلم): "Verily, my Salât (prayer), my sacrifice, my living, and my dying are for Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists).❩ Also, the Prophet (peace be upon him) said: ❨"Allah curses anyone who offers slaughtered animals for other than Allah..."❩ (Related by Muslim in his Sahih (authentic) Book of Hadith)

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Fatwa no. 20125

Q: I had twin sons who were sick during their early days. i made a vow to celebrate their circumcision by hiring drummers if Allah (Exalted be He) would keep them alive and cure them. We circumcised the children but both my husband and my brother refused to hire the drummers. Since I have known that it is obligatory to fulfill vows, what should I do? It is worth mentioning that I made this vow more than ten years ago. Please avail me with your beneficial answer. Thanks

A: It is not permissible to fulfill the vow mentioned in the question because it is a vow to commit a sin, and beating drums is a Haram (prohibited) form of entertainment. The Prophet (peace be upon him) said: ("Anyone who makes a vow (that involves an act) that will disobey Allah should not disobey Him (i.e. should not fulfill their vow).") You are required to offer Kaffarah (expiation) for an oath.

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Fatwa no. 20185

Q: i made a vow that if Kuwait would become liberated during the reign of the Custodian of the Two Holy Mosques, King Fahd ibn `Abdul-`Aziz, that I would perform Sujud-ul-Shukr (Prostration of Thankfulness to Allah) in Kuwait. Indeed, Kuwait has become liberated, but I am crippled and I cannot walk, board a plane, or bear the difficulty of travel. What should I do to fulfill my vow?

A: You have to perform Sujud-ul-Shukr that you vowed to offer wherever you are. You do not have to travel to Kuwait to perform it there. This is because there is no particularity except for three Masjids (mosques): Al-Masjid Al-Haram (the Sacred Mosque in Makkah), Al-Masjid Al-Nabawy (the Prophet's Mosque in Madinah), and Al-Masjid Al-Aqsa (the Aqsa Mosque in Jerusalem).

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Fatwa no. 286

Q: a person has vowed to slaughter a ram if he would succeed in the exams.

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However, his colleagues are in different places. Some are in Dammam, others in Hijaz, and others in Kuwait. Indeed, he cannot gather them at one place. What should he do?

A: If the reality is as mentioned, this person has to fulfill his vow and slaughter the ram, and feed it to the poor and those of his colleagues who could come, because Allah (Exalted be He) has praised those who fulfill their vows. Allah (Exalted be He) says: ﴾They (are those who) fulfil (their) vows﴿ Also, the Prophet (peace be upon him) has ordered the people to fulfill their vows. Allah (Exalted be He) says: ﴾Allâh burdens not a person beyond his scope.﴿ May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Sulayman Ibn Mani`	`Abdullah ibn `Abdul-Rahman ibn Ghudayyan	`Abdul-Razzaq `Afify

Fatwa no. 990

Q: i have made many vows while i was in Riyadh and I could not fulfill any of them due to the lack of time. Now, I am able to fulfill these vows. As there are many poor people who deserve Sadaqah (voluntary charity), I hope you would advise me if it is permissible to fulfill my vows here in Pakistan or they are to be fulfilled when I go back to Riyadh.

A: If you have made a vow to do a good act, you have to fulfill it, for

Allah (Exalted be He) has praised those who fulfill their vows in His Saying: ﴾They (are those who) fulfil (their) vows, and they fear a Day whose evil will be wide-spreading.﴿ Allah (Exalted be He) also says: ﴾And whatever you spend for spendings (e.g., in Sadaqah - charity for Allâh's Cause) or whatever vow you make, be sure Allâh knows it all.﴿ The Messenger of Allah (peace be upon him) said: ﴾"Anyone who vows to obey Allah should remain obedient to Him; and anyone who vows to disobey Allah should not disobey Him."﴿ Furthermore, if you have not specified a certain place or destination to receive your vow, you may fulfill it anywhere. If it is in terms of money, you could give it to the poor people who deserve it. However, if you have already chosen a recipient for your vow, you have to give to them what you have vowed.

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The second question of Fatwa no. 1168

Q 2: While joking with some people, someone said that if his one-year-old son lived, he would feed the people in his neighborhood. Although the man's son

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grew up to manhood, the man did not fulfill the vow he made. Now he is asking about what he should do. The people in the neighborhood were few in number at the time he made the vow and none of them is living there now.

A: If by saying to feed the people in the neighborhood the person intended to make a vow, he will have to fulfill his vow by feeding a number of people who are now living in his neighborhood provided that their number is not less than the number of people who used to live there at the time he made the vow. Feeding the poor is an act of worship with which the Muslim draws closer to Allah (Exalted be He). The Prophet (peace be upon him) said: ("Anyone who vows to obey Allah should obey Him.") Allah (Exalted be He) has praised those who fulfill their vows, saying: (They (are those who) fulfil (their) vows, and they fear a Day whose evil will be wide-spreading.) (A man had made a vow to slaughter a camel at Buwanah during the lifetime of the Messenger of Allah (peace be upon him). He went to the Prophet (peace be upon him) to ask him. The Prophet (peace be upon him) asked, "Are there any idols that were worshipped in Jahiliyyah (pre-Islamic time of ignorance)?" It was said, "No." He asked, "Is any of their feasts observed there?" It was replied, "No." The Prophet (peace be upon him) said, "Fulfill your vow, as there is no fulfillment of a vow which involves disobedience to Allah, or with regard to a thing the son of Adam does not own.") If by saying to feed the people in the neighborhood, the person in the question did not intend to make a vow but only intended to make a promise to feed them if his son grew up, he may or may not fulfill his promise.

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The second question of Fatwa no. 12905

Q 2: Twelve years ago, a person made a vow that if his wish for something was fulfilled, he would slaughter five sheep or a small camel and invite the people of his village to the banquet. He thought that the people of his small village would remain living in this place, where loving and understanding prevailed. However as his wish was fulfilled by the help of Allah (Exalted be He), the people of his village have scattered in different parts throughout the kingdom. It is now of utmost difficulty to convene them; if not impossible. Please answer the following questions:

Is it permissible for this person to fulfill his vow by slaughtering the sheep or the small camel and distributing the meat among the poor and the needy, or is it obligatory that he distributes it among the people of his village as he vowed?

Can he give the poor and the needy money that is equal in value to the animals he vowed to slaughter?

If the said person cannot fulfill his vow, is there anything due on him?

If he cannot pay all the money of the vow at once, is it permissible for him to pay it

in installments?

Please advise, may Allah reward you with the best!

A: It is obligatory for any person who makes a conditional vow to fulfill their vow if the condition is fulfilled, provided that the vow involves an act that obeys Allah. Accordingly, the person in the question has to slaughter the number of sheep he specified or the small camel and distribute the meat among whoever is able to come from the people of his village. If he cannot find anyone, he is allowed to feed it to the poor and the needy.

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Fatwa no. 1473

Q: A husband who was not granted children tried to receive some medical treatment then he made a vow that if Allah (Exalted be He) granted him a child, whether a boy or a girl, he would slaughter a camel and four sheep before the child would be forty days old. It was the Will of Allah (Exalted be He) that the wife of the concerned husband became pregnant but the child died during delivery. Does the husband have to fulfill this vow? It may be worth mentioning that he is Faqir (poor) and cannot afford the vow.

A: If the reality is as mentioned in the question, it will be Wajib (obligatory) for this man to fulfill his vow. This is because he made the vow conditional on being granted a child and this actually happened. The matter of whether that child

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would live or not was not considered. Moreover, the reason for making the vow was that the husband was not granted children. Regarding of his being Faqir, he may postpone fulfilling his vow until Allah (Exalted be He) gives him out of His abundant bounties.

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Fatwa no. 1479

Q: I made a vow that if Allah granted me such and such thing, I would observe I`tikaf (seclusion for worship in a Masjid) for one night and recite the whole Qur'an in Al-Masjid Al-Nabawy (the Prophet's Mosque in Madinah) along with fasting the day after that night. This was my vow. Allah (Exalted be He) made my wish come true. Consequently, I went to Madinah to fulfill my vow but found the doors of Al-Masjid Al-Nabawy closed; as they are always closed after the `Isha' (Night) Prayer. I was, thus, not able to fulfill my vow.

A: If the reality is as you mentioned, you could observe your I`tikaf in Al-Masjid Al-Haram (the Sacred Mosque in Makkah) in Makkah, and fast the day after, as you know that performing Salah (Prayer) in Al-Masjid Al-Haram in Makkah is more rewarded than performing it in Al-Masjid Al-Nabawy. As for your desire to recite the whole Qur'an in that night, you could do so in Al-Masjid Al-Nabawy during the daytime and at night before its doors are closed.

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If you do this in Al-Masjid Al-Haram, that would be sufficient and more rewarded.

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Fatwa no. 1481

Q: Before my exams in 1995, I made a vow to slaughter an animal if I succeeded, but I did not specify the kind of animal to be slaughtered. I have not fulfilled the vow since then although I succeeded. Please advise.

A: If the reality is as you mentioned, you have to fulfill the vow. Like the Ud-hiyah (sacrificial animal offered by non-pilgrims), it is sufficient to slaughter one goat or sheep. Allah (Glorified and Exalted be He) has praised the person who fulfills their vows by saying: ﴾They (are those who) fulfil (their) vows﴿

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Fatwa no. 1586

Q: My cousin was my colleague at school. We once went on a school trip. When he went to swim, he drowned. i made a vow to perform Hajj on his behalf. However, I have not performed Hajj until now. Do I have to perform Hajj on his behalf? When should I do so?

A: If the situation is as you have mentioned, you should fulfill your vow if you can, provided that you perform Hajj yourself first, according to Allah's saying, ﴾They (are those who) fulfil (their) vows, and they fear a Day whose evil will be wide-spreading.﴿ and the saying of the Prophet (peace be upon him), ﴾A person who vows to obey Allah should do so.﴿

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Fatwa no. 1783

Q: A woman made a vow to slaughter a camel if her children grew up and had children. Instead of slaughtering a camel, she slaughtered seven sheep

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as they were cheaper. Are the seven sheep sufficient if slaughtered in place of the camel she had vowed to slaughter?

A: The vow of the questioner has been fulfilled by slaughtering seven sheep instead of slaughtering the camel she had vowed to slaughter. Muslim scholars (may Allah be merciful with them) have agreed on the permissibility of doing this. Ibn Qudamah is one of the scholars who held this view. He states in his book Al-Mughni, "If a person makes a vow to slaughter a camel, then slaughters seven sheep instead, it will be sufficient." In the offering of Hady (sacrificial animal offered by pilgrims) and Ud-hiyah (sacrificial animal offered by non-pilgrims), a sheep is known to be equal to one-seventh of a camel. Besides, the meat of sheep is more delicious than camel meat. It is better to leave what is good for the sake of doing what is better. Anyway it is permissible to slaughter seven sheep instead of a camel or a cow or to slaughter a cow instead of seven sheep in case one is obliged to.

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Fatwa no. 1781

Q: someone vowed to slaughter a grown she-camel if his son became old enough to lead the sheep to water, and another she-camel if he grew old enough to pasture the sheep all day; and a third she-camel if he became mature enough to go shopping. His son now meets

the three conditions; should that man slaughter one or three she-camels?

A: Fulfilling a vow to perform an act of obedience is Wajib (obligatory). Allah praises those who fulfill their vows in His Noble Book when He says, ﴾They (are those who) fulfil (their) vows, and they fear a Day whose evil will be wide-spreading.﴿ Allah commanded His Messenger (peace be upon him) in what was reported by Al-Bukhari (may Allah be merciful with him) in his Sahih on the authority of `Aishah (may Allah be pleased with her) to say, ﴾Whoever vows to obey Allah should obey Him; and whoever vows to disobey Allah should not disobey Him.﴿ He who vowed should fulfill his vow and slaughter the three she-camels he swore to slaughter, whether together or separately, in one or several places, and on one or more days. He may slaughter instead of each she-camel, seven sheep together or separately. It is preferable to hasten to do this, in order to absolve himself of responsibility and be rewarded for fulfilling his vow.

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Fatwa no. 1819

Q: a mother vowed to slaughter an animal every year if her son lived until he would be able to serve her. He has already attained maturity and has begun helping her. She fulfilled the vow for some years until two years ago when someone told her that she was not obligated to slaughter an animal every year. She asks for your Fatwa concerning this.

A: What the woman did by fulfilling her vow and slaughtering an animal every year, after her son began serving her, is required from her. She will be rewarded for this In sha'a-Allah (if Allah wills). She must continue doing so, as long as she has the means to slaughter an animal every year. She must make up for the two sacrifices she missed over the past two years, in order for her vow to be complete. The Prophet (peace be upon him) said, ﴾Whoever vows to obey Allah should obey Him; and whoever vows to disobey Allah should not disobey Him.﴿

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Fatwa no. 1937

Q: three years ago, I vowed to fast three days each month my entire life. I fear that

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as time goes past, I will grow too weak to fast due to age. Is it permissible for me to slaughter a sacrifice or to feed needy people?

A: Your vow is to perform an act of obedience which the Shari`ah regards fulfilling it as obligatory. Allah (Exalted be He) states, (They (are those who) fulfil (their) vows, and they fear a Day whose evil will be wide-spreading.) It was authentically reported that the Prophet (peace be upon him) said, (Whoever vows to obey Allah should obey Him; and whoever vows to disobey Allah should not disobey Him.) You should continue fulfilling your vow as long as you can.

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Fatwa no. 2096

Q: she vowed to fast five days each month if the surgery she was going to undergo would be successful, and it was. She continued fasting until Rabi` II, 1398. Now she is not able to fast and may never be able to. She lives in Jazan, which is a hot region. Is it permissible for her to do anything else other than fasting? If not, what is the ruling?

A: Your vow is to perform an act of obedience, whose fulfillment the Shari`ah regards obligatory.

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Allah (Exalted be He) states, ﴾They (are those who) fulfil (their) vows, and they fear a Day whose evil will be wide-spreading.﴿ It was authentically reported that the Prophet (peace be upon him) said, ﴾Whoever vows to obey Allah should obey Him, and whoever vows to disobey Allah should not disobey Him.﴿ You should continue to fulfill your vow and make up for missed days of fasting, as long as you can. Nothing can make up for fasting. If you can no longer fast, you must offer Kaffarah (expiation) for breaking your vow, which is to feed ten needy persons, clothe them, or to free a believing bondsman. If you cannot afford any of these, you should fast for three days, preferably in succession. This will suffice In sha'a-Allah (if Allah wills), for it was reported by Al-Bukhari and Muslim ﴾on the authority of `Uqbah ibn `Amir (may Allah be pleased with him) that he said, "My sister vowed to walk barefooted to the House of Allah (Ka`bah). She asked me to ask Allah's Messenger about this. I asked him and he (peace be upon him) said, "Let her walk, and let her ride."﴿ Ahmad and the Four Compilers of Hadith (Imams Abu Dawud, Al-Tirmidhi, Al-Nasa'i and Ibn Majah) reported that he said, ﴾Allah does not benefit from the affliction your sister imposed on herself, so let her put on her Khimar (veil covering to the waist) and perform Hajj riding, and she should fast three days (as Kaffarah for her oath).﴿ It was reported by Abu Dawud on the authority of Ibn `Abbas as his own statement (not going back to the Prophet). "If anyone takes a vow that he cannot later fulfill, its Kaffarah is the same as that for an oath."

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Fatwa no. 2270

Q: A woman made a vow that she would slaughter a she-camel if Allah blessed her with a boy then she gave birth to a baby girl. then her husband died and she married another husband. She gave birth to a baby boy from her second husband. Should she fulfill her vow, even if she meant a baby boy from her first not her second husband? I appreciate your advice, may Allah reward you!

A: If the reality is as mentioned, that she made a vow to slaughter a she-camel if Allah blessed her with a baby boy from her first husband and he died after she gave birth to a baby girl from him, she does not have to fulfill her vow. The reward of a deed depends on the intentions and she intended to make the vow to slaughter a she-camel if she gave birth to a baby boy from her first husband. However, her first husband died and she gave birth to a baby boy from the second husband.

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Fatwa no. 2776

Q: My wife traveled from Khamis Mishit to Jeddah by air for the first time in her life. She has, thus, made a vow that if the plane lands safely at Jeddah airport, she will observe Sawm (Fast) for three days every month. Since she is suffering from a serious disease that may lead to her death, she cannot observe Sawm. Is she permitted to adopt something easier to fulfill her vow and at the same time preserve her life?

A: If the reality is as you mentioned that she has vowed to observe Sawm and that she has a disease that prevents the fulfillment of her vow, she may offer the Kaffarah (expiation) for an oath provided that a trustworthy specialist decides that recovery from this disease is hopeless. The Kaffarah involves emancipating a believing slave, or providing ten Miskins (needy persons) with clothing, or feeding them by giving each one of them half a Sa` (1 Sa` = 2.172 kg) of the staple food, such as rice, wheat, dates, or the like. On the other hand, if the specialist decides that the recovery is not hopeless, she has to observe Sawm when she is able to fulfill her vow. The Prophet (peace be upon him) said: ("Anyone who vows to (do an act to) obey Allah should obey Him; and anyone who vows to (do an act to) disobey Allah should not disobey Him.")

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Fatwa no. 2978

Q: i made a vow to slaughter a non-pregnant animal, but after slaughtering it i discovered that it was pregnant.

A: It will suffice to fulfill your vow, because you did not know that it was pregnant at the time of slaughtering. Your intention was to slaughter a fat animal, and you did so.

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The first and second questions of Fatwa no. 3053

Q 1: I was afflicted by acute laryngitis. I made a vow to Allah that if I recover from this illness I would do the following:

First, to offer a number of Rak`ahs (units of Prayer).

Second, to observe Sawm (fasting) for a whole month.

Third, to invoke peace and blessings upon Prophet Muhammad in the form "O, Allah! Send Your peace and blessings upon our Prophet Muhammad;" it should be noted that I have not recovered yet.

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Should I fulfill this vow or not?

A: Your vow to do these three things is a vow to do acts of obedience; it should be fulfilled when its conditions are met, according to Allah's Saying when describing the righteous people, ﴾They (are those who) fulfil (their) vows, and they fear a Day whose evil will be wide-spreading.﴿ The Prophet (peace be upon him) also said, ﴾Whoever vows to do an act of obedience to Allah should do so; and whoever vows to disobey Allah should not do so.﴿ Narrated by Al-Bukhari.

Q 2: i made a vow that i will never attend a wedding, but i later attended my brother's and two of my relatives' weddings. I do not know whether I am sinful or not.

A: You have to pay Kaffarah (expiation) of an oath for not fulfilling your vow, as it is a vow that is not obligatory to fulfill. The Kaffarah is feeding ten needy people from the average kind of food, or giving each half a Sa` (1 Sa` = 2.172 kg) of wheat, barley, rice or such kinds of food, clothing them, or emancipating a believing slave. If you cannot do either of these, you should observe Sawm for three days.

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Fatwa no. 3928

Q: My child died when he was one year and three months old.

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As he was my first son, I loved him dearly, because of his intelligence at that early age. When he died, i vowed to give 100 riyals from my salary to the poor on a monthly basis. I do not care about the amount totaling 1200 riyals a year. I read a Hadith indicating that we should not ask Allah's Forgiveness for children who die before reaching the age of Taklif (meeting the conditions to be held legally accountable for actions) because they have no sins. I am confused about this vow; must I fulfill it? Please tell me whether this Hadith is Sahih (authentic) or not. Many thanks for your efforts. May Allah accept your deeds as He is All-Hearer and Responsive!

A: You have to fulfill your vow as long as you receive a monthly salary, as the Prophet (peace be upon him) said: ❨"Anyone who vows to (do an act to) obey Allah should obey Him; and anyone who vows to (do an act to) disobey Allah should not disobey Him."❩ (Related by Al-Bukhari in his Sahih (authentic) Book of Hadith) We do not know of any basis for the Hadith you have mentioned in the question. It is permissible to supplicate for the children who die before the age of Taklif. Doing good deeds in their behalf improves their rank in the Hereafter and reinforces their intercession for their parents.

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Fatwa no. 4471

Q: I am a feeble woman. One of my children is mentally ill. As I like to observe Sawm (Fast), i have made a vow to observe Sawm on Mondays and Thursdays as long as i live. In view of my inability to continue doing this because I have to care for my children, especially the sick one, I have become confused. As a result, I want to ask whether or not I can give Sadaqah (voluntary charity) instead of observing Sawm. Please answer me. May Allah guide you to that which is good!

A: If the reality is as you mentioned that you are unable to observe Sawm due to your feebleness, it is permissible for you to offer Kaffarah (expiation) for an oath. The Kaffarah involves feeding ten Miskins (needy persons) the average meal that one feeds their family, or providing them with clothing by giving each one a piece of cloth that is enough to cover their `Awrah (private parts of the body that must be covered in public), or emancipating a believing slave. If none of these is affordable, you must observe Sawm for three consecutive days.

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The sixth question of Fatwa no. 5852

Q 6: A person forgot how many days they vowed to fast, whether seven or ten days, what should be done? Can they observe voluntary Sawm (Fast) before fulfilling the vow or should they fulfill the mandatory Sawm before the voluntary one?

A: They should fast the number of days that they think most likely to be correct. It is not obligatory to fast the number of days they doubt. It is not permissible to undertake voluntary Sawm before fulfilling the Sawm they vowed to perform, because fulfilling the vow is obligatory.

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Fatwa no. 11674

Q: I am a Muslim man. I made numerous vows but I do not recognize these vows well. I want to fulfill the vows, what should I do?

A: A person who made a vow to offer an act of worship, should fulfill his vow; acting upon the Hadith that is authentically reported from the Prophet (peace be upon him): ﴿Whoever vows that they will be obedient to Allah, should remain obedient to Him; and whoever made a vow that they will disobey Allah, should not disobey Him.﴾ Therefore, you should do your best to know the number of vows you have to fulfill as much as you can.

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Fatwa no. 4652

Q: I am a twenty-four year old young man. When I was about fifteen or sixteen years old, my father was ill, so I vowed to slaughter an old she-camel if he recovered. I also vowed that if my ill aunt recovered I would slaughter another old she-camel. I have not yet fulfilled these two vows. I hope Your Eminence can enlighten me concerning this, given that I did not know at that time the value of the vow or its method. Therefore, I hope you can guide me to the right path. May Allah protect you!

A: You should fulfill your vows for it was authentically reported that `Aishah (may Allah be pleased with her) narrated that Allah's Messenger (peace be upon him) said, (Whoever vows that he will be obedient to Allah, should obey Him; and whoever made a vow that he will disobey Allah, should not disobey Him.")) Reported by Al-Bukhari in his Sahih. You should seek Allah's Forgiveness for delaying the fulfillment of the vows.

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Fatwa no. 4705

Q: I had a wife who was sick then died three years after our marriage. She inherited a share in her father's estate. Part of the estate was some buildings, shops and the like, which the father willed that they should not be distributed among his children, but their revenues should be annually distributed among all the inheritors according to the Shari`ah. As for the lands she left behind, he willed that they should be distributed among them. When my wife died, I inherited half of her share in the lands or in the annual revenues of the buildings, the shops and the like. The problem is that after her death I vowed to give all her share of inheritance in charity to be a recurrent charity for my wife. Afterwards, I decided to remarry. So I spent the revenues a year after my wife's death intending to collect more money and add it to what comes from the inheritance because I was getting ready for marriage and this, as you know, requires money and so.

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My question is: Is my vow valid; consequently I have to continue giving the annual revenues in charity along with the first year's revenues which I did not give in charity. Or it is invalid and it will be lawful for me to spend the money that I receive?

A: If the reality is as you have mentioned, and you own the money you received, your vow will be valid and you have to fulfill it according to the Hadith that is authentically reported from `Aishah (may Allah be pleased with her) that Allah's Messenger said, ﴿Whoever vows that he will be obedient to Allah, should remain obedient to Him; and whoever made a vow that he will disobey Allah, should not disobey Him.﴾ Related by Al-Bukhari. However, if you do not own the money you mentioned, your vow will not be valid and you do not have to fulfill it according to the Hadith that is authentically reported from the Prophet (peace be upon him) in which he said, ﴿There is no fulfillment of a vow which involves disobedience to Allah, or with regard to a thing the son of Adam does not own.﴾ Related by Abu Dawud with Isnad (chain of narrators) that conforms to the condition of Al-Bukhari and Muslim.

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The third and fourth questions of Fatwa no. 4910

Q 3: a woman vowed to pay a certain sum of money if allah (Exalted be He) cured her son from a specific disease.

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However, when Allah (Glorified be He) cured her son, she could not recall how much was the sum that she vowed. Thus, she became confused! Please tell us how much she has to pay for this vow. Is it permissible that she gives whatever she likes?

A: If the reality is as mentioned, the woman has to do her best and pay the value that she thinks she most probably vowed. If she later remembers the exact sum and she discovers that it is more than the value she paid, she will have to complete the whole payment to fulfill her vow but if she discovers that what she paid is more than the value of the vow; the extra money she paid will be regarded as Sadaqah (voluntary charity).

Q 4: A woman vowed to slaughter a sheep if her brother returned from abroad. Nevertheless, when I asked her whether she vowed for the sake of Allah or for other than Him - as this is the prevalent practice in our country - she said, "I do not know whether my vow was for Allah or for other than Him." What does she have to do now bearing in mind that the place she specified for slaughtering the sheep is normally used for slaughtering for other than Allah (Exalted be He)? Is it permissible for her to slaughter in the same place?

A: This is a vow to disobey Allah (Exalted be He) and the woman does not have to fulfill this vow. Rather, she has to make Istighfar (seeking forgiveness from Allah) and Tawbah (repentance to Allah) for it is authentically reported that the Prophet (peace be upon him) said: ("Anyone who vows to (do an act to) obey Allah should remain obedient to Him; and anyone who vows to (do an act to) disobey Allah should not disobey Him.") She also has to offer Kaffarah (expiation) for an oath.

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Fatwa no. 5020

Q: My paternal aunt vowed to fast every Monday and Thursday as long as she is able to do so. Now that the blessed month of Ramadan is approaching, may the Arab and Islamic nation have many happy returns on the occasion, what should she do concerning her vow, given that she started to fast following the past Ramadan, 1401 A.H.? Should she make up for each Monday and Thursday in Ramadan? Kindly point this out to me, so that I can explain it to her in detail, as she asked me to seek your Fatwa. Allah is in the help of a slave as long as he is in the help of his brother. May Allah protect you!

A: She should not fast on Mondays and Thursdays in Ramadan with the intention of fulfilling her vow, nor should she make up for them or expiate for them.

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Fatwa no. 6293

Q: A man is married to more than one wife, but none of them gave birth to any children. The man was anxious to have children, so he vowed that he would slaughter an aged camel for each child that Allah may grant him. Allah blessed him with fifteen children, nine boys and six girls. To keep his vow, the man slaughtered five aged camels, but he was unable to slaughter the rest. The man died, but before his death, he told his children that he had vowed to slaughter the camels for every boy, not girl that he was granted. He left behind a small amount of money and now his sons want to keep his vow. Your Eminence, we would like to know your advice in this matter. Is it permissible to slaughter young camels, which are more available in the market nowadays, due to the lack of aged camels? If it is permissible for us to slaughter young camels, how should they be slaughtered and distributed? It should be noted that the man, who made this vow, is now dead and his heirs mention that he only left behind a modest house. He also did not make a will in one-third of his wealth to be given as charity, because he died suddenly and his last words were not clear. His house was sold for 60,000 but the heirs have not yet been given their shares of the estate. The questioner mentions that aged camels are not sold for slaughter now, but are sold for their milk instead and are very expensive.

The seven boys and five girls as well as the two widows he left would like Your Eminence to reply to them in writing. May Allah protect you!

A: Firstly: If the reality is as you have mentioned, that your father vowed to slaughter some camels and could not slaughter them all, then his children should slaughter the remaining aged camels that he vowed to slaughter from the money resulting from selling the house. But if that is not enough, then the sons, being eager to keep their father's vow, should slaughter as many as they can of the other aged camels, because Allah (Exalted be He) says, ﴾So keep your duty to Allâh and fear Him as much as you can﴿

Secondly: If your father died without making a will for one-third of his wealth to be given in charity, you do not have to give one-third of his wealth to charity. It is recommended that you stay dutiful to your father after his death, by giving charity on his behalf and supplicating to Allah to have mercy on him and to forgive him.

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Fatwa no. 6294

Q: Five years ago,

I had a specific aim. I made a vow to Allah that if I achieved this aim, I would slaughter a camel for the sake of Allah. I said this because I badly needed to achieve this aim, to the extent that I did not imagine how much it was going to cost me. Praise be to Allah, I have achieved my aim a long time ago. however, I am confused whether the vow should be fulfilled precisely the way it was said or whether there is some license that exempts me from fulfilling it. Please advise, may Allah guide you.

A: If the situation is as you have mentioned, you have to fulfill your vow, according to Allah's saying, ﴾And whatever you spend for spendings (e.g., in Sadaqah - charity for Allâh's Cause) or whatever vow you make, be sure Allâh knows it all.﴿ He also says about righteous people, ﴾They (are those who) fulfil (their) vows﴿ It was authentically reported from the Prophet (peace be upon him) that he said, ﴾A person who vows to obey Allah should do so.﴿

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The second question of Fatwa no. 6591

Q 2: someone vowed that if his wife gave birth to a boy, he would name him `Abdullah. However, he named the boy `Abdul-`Aziz.

What should he do?

A: If the reality is as mentioned, he has to offer Kaffarah (expiation) for an oath. The Kaffarah is to feed ten Miskins (needy persons), or provide them with clothing, or emancipate a believing slave. If he cannot afford any of these, he must observe Sawm (Fast) for three days.

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The fourth question of Fatwa no. 7642

Q 4: i have made several conditional vows but i did not fulfill most of them. For example, I vowed to do such and such if I succeed, work, and so on. Must I fulfill these vows?

A: When the condition of the vow does not come true, you are not obliged to fulfill the vow. However, if it does happen, you have to fulfill the vow providing that it is an act of obedience.

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The first question of Fatwa no. 8004

Q 1: I vowed that if Allah helped me go on a secondment to Saudi Arabia, I would build a small Masjid (mosque) for Allah's Sake. Praise be to Allah, I succeeded to travel and built the small Masjid. Only some finishing touches are needed such as floor tiles, paints and carpets, is it permissible to spend on this out of my Zakah (obligatory charity) money or not?

A: This is not permissible, for spending on Masjids is not of the eight channels of spending Zakah, regardless of whether this is a vow or not. You should spend on the Masjid out of your own money.

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The second question of Fatwa no. 8417

Q 2: I made a vow to build a Masjid (mosque) on an area of 12 meters (4×3). At that time,

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my house was the only building in the region and, as many people arrived there, I did my best to have a larger Masjid built in the middle of the region. The location of the first piece of land was harmful to people, so it was later used as a path that greatly facilitates people's affairs. It should be noted that the new Masjid was built in an area that does not belong to me, though I centrally contributed to its existence and construction of the Masjid. Do I incur a sort of compensation regarding the first piece of land? Please, advise. May Allah reward you with the best!

A: it is obligatory on the Muslim to fulfill his vow so long as it is an act of obedience to Allah. It was authentically reported that the Prophet (peace be upon him) said, ﴾Whoever vows to obey Allah should obey Him.﴿ Related by Al-Bukhari. Actually, your vow is already fulfilled. Yet, as the conditions later changed and a larger Masjid was raised in the region, provided that the piece of land you vowed proved harmful and was used as a path for Muslims, there would be no blame on you in this respect - In sha'a-Allah (if Allah wills).

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Fatwa no. 16139

Q: a man vowed to carpet a certain Masjid (mosque) at his expense, if allah (Exalted be He) helps him do something. He, with allah's help, did that thing. However, the intended Masjid was found to have luxurious carpets and does not need any more. He wants to fulfill his vow. Is it permissible for him to donate the value of the carpets to another Masjid that is under construction or to carpet another Masjid in the same village?

A: If the reality is as you have mentioned and you can not fulfill the vow in the masjid you intended in your village, it is permissible to donate carpets to another Masjid that needs them.

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Fatwa no. 8813

Q: Your Eminence, when I was seventeen years old, Allah (may He be Praised and Exalted) guided me to His Path. I enjoyed the pleasure of obeying Allah (may He be Praised and Exalted). Once, I offered Fajr (Dawn) Prayer in a Masjid (mosque) then sat in the Masjid until sunrise.

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At that time, I felt some kind of peace of mind and tranquility and made a vow that whenever I memorize one Hadith, I will offer two Rak`ahs (units of Prayer). Afterwards, I tried to fulfill this vow but I felt it was hard for me. I regretted making this vow to the extent that I stopped memorizing or reading any Hadith whenever I remembered the fulfilling of the vow. I hope Your Eminence will find me a religious license that absolves me from fulfilling this vow. I am sure Islam is the religion of ease.

A: If the reality is as you have mentioned; that you made this vow, then you have to fulfill it because it is a vow to obey Allah. The Prophet (peace be upon him) said, ﴾Whoever vows that he will be obedient to Allah, should remain obedient to Him; and whoever makes a vow that he will disobey Allah, should not disobey Him.﴿ Related by Imam Al-Bukhari in his Sahih (authentic book of Hadith). You will be rewarded for fulfilling your vow. Allah (Exalted be He) praises those who fulfill their vows: ﴾They (are those who) fulfil (their) vows, and they fear a Day whose evil will be wide-spreading.﴿ However, fulfilling your vow should not prevent you from memorizing the Prophetic Hadith. With regard to reading the Hadith, it is not included in your vow, so you do not have to stop it.

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Fatwa no. 8994

Q: I was afflicted by a serious disease, and I thought I would never be cured. Nothing is impossible for Allah, but He (Exalted be He) says regarding man: ﴾And when evil touches him, he is in great despair.﴿ **I would frequently make Du`a' to Allah to cure me and I would say in my Du`a': "If I am cured, I will observe Sawm (Fast) for two months." Now I am not sure whether I intended to observe the concerned Sawm consecutively. Since Allah (Exalted be He) has granted me His Kindness and Mercy and cured me, do I have to observe Sawm for these two months? Do I have to do so on a successive basis?**

A: Your saying: "If I am cured, I will observe Sawm of two months" is a vow to do an act of obedience to Allah (Exalted be He). Such a vow has to be fulfilled, as the Prophet (peace be upon him) said: ﴾Whoever vows that they will be obedient to Allah, must obey Him; and whoever made a vow that they will disobey Allah, must not disobey Him.﴿ On the other hand, it is not Wajib (obligatory) on you to observe the Sawm on a successive basis, as you are not sure that you vowed to do so and the original ruling is that there is no obligation to that effect. Finally, we advise you not to make a vow again because the Prophet (peace be upon him) forbade people from making vows saying: ﴾It 'the vow' does not 'necessarily' bring good 'in the form of substantial, and tangible results', but it is the means whereby something is extracted from miserly persons.﴿

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The first question of Fatwa no. 9029

Q 1: my mother vowed to make me perform Hajj before I reach the age of puberty, because I was chronically ill. She said, "If my son recovers, I will make him perform Hajj before he reaches the age of puberty." However, I reached the age of puberty and she did not make me perform Hajj. Please advise concerning what she should do, may Allah reward you.

A: She should fulfill her vow and perform Hajj with you, even if you reached the age of puberty, as this vow is one of obedience, and the Prophet (peace be upon him) said, ﴾Whoever vows to do an act of obedience to Allah should do so; and whoever vows to disobey Allah should not do so.﴿

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The second question of Fatwa no. 9157

Q 2: I used to abandon prayers, at that time I took a vow to Allah that I would donate a sum of

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money if Allah blessed me with a job, and He did, Praise be to Allah. I now repented to Allah, and fulfilled all my obligations in Islam. Is it permissible for me to fulfill this vow though I was not maintaining prayer at that time? What is the ruling of Shari`ah on this vow?

A: you should fulfill this vow by donating the money you promised to pay, even if you were not maintaining your prayer at that time. `Umar (may Allah be pleased with him) vowed to observe I`tikaf during Jahiliyyah (pre-Islamic time of ignorance) and the Prophet (peace be upon him) ordered him to fulfill it. However, you should fear Allah in your deeds, and maintain the five obligatory prayers on time in congregation, for the person who abandons prayers is a Kafir (disbeliever).

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The first question of Fatwa no. 9767

Q 1: When I was 10 years old, I suffered from a skin disease that

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worsened with time. When I was thirty-five years old, in 1400 A.H., I found treatment for that disease. at that time, I made a vow to slaughter a camel if allah (Exalted be He) helps me recover completely. I got better, but the disease still affects some parts of my skin for which I am still being treated. Must I fulfill my vow? Please advise!

A: When you recover from this disease completely, you have to fulfill your vow.

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Fatwa no. 9911

Q: A woman had a car accident and was admitted to hospital. she made a vow that if she recovers and leaves hospital, she will observe sawm (fasting) one day every month. Now she is having a hard time observing Sawm, especially on very hot days. Please advise.

A: A vow to do an act of obedience should be fulfilled. It was authentically reported from the Prophet (peace be upon him) that he said, ﴾A person who vows to do an act of obedience to Allah should do so.﴿ She has to observe Sawm one day of every

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month as long as she is able to do so.

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Fatwa no. 5990

Q: fifteen years ago, I decided not to marry a second wife if a certain thing happened; however, I did not pronounce this intention. This thing has already taken place. Now, my wife has given birth to ten male and female children, nine of them are alive and one died due to a hemorrhage that has stricken my wife and continued with her at every labor. She asked for my permission to use contraceptive pills and I gave her my consent out of my fear for her. Now, my wife can not get pregnant since three years due to this disease. Praise be to Allah, I am well and can marry another girl. My uncle proposed his daughter in marriage to me. Please guide me concerning what I should do.

A: If the case is as you have mentioned, there is no blame on you if you get married.

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Fatwa no. 7913

Q: I am a twenty-six-year-old man. I am married, praise be to Allah, and I have a little girl. When I was fifteen or sixteen years old, I felt powerful lust that I could not restrain except by masturbation, which increased my worries. One day, i made a vow to observe Sawm (fasting) for two consecutive months if i masturbate again. However, i did it again the following day. Now, and after nine years have passed, I would like to know whether I have to fulfill my vow. It is so difficult for me to observe Sawm for two consecutive months under my current work circumstances. However, if you tell me that I have to do so, I will do my best to fulfill my vow, in order to apply Allah's saying, ﴾They (are those who) fulfil (their) vows, and they fear a Day whose evil will be wide-spreading.﴿

A: First, masturbation is Haram (prohibited).

Second, you have to fulfill your vow, as Allah has praised those who fulfill their vows

in His saying, ﴾They (are those who) fulfil (their) vows﴿ It was also authentically reported from the Prophet (peace be upon him) that he said, ﴾A person who vows to do an act of obedience to Allah should do so.﴿ If a person vows to quit a sin, this is considered a form of obedience.

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The fourth question of Fatwa no. 10542

Q 4: i made a vow to fast for two weeks or to fast for one week and give 100 Riyals away in charity if i did not give up the sinful habit of masturbation. I made this vow for the purpose of punishing and deterring myself from doing that awful sin which I did give up for quite a long period. Some time later, lustful thoughts started to strike my mind again and things ended up with me reverting to that bad habit.

My question is: Is that considered a vow which I have to fulfill?

A: If the reality is as you mentioned, you must have either of the two choices fulfilled in order to absolve yourself of the vow.

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Third question of Fatwa no. 10447

Q 3: I had a friend who was ill, and I vowed that I would observe Sawm (Fast) for one month if she recovered. This was before I got married. allah, all praise be to Him alone, in fact cured my friend after I got married. The point is that since I married I am either involved in a pregnancy or breastfeeding. I am no longer able to observe Sawm; what should I do?

A: It is Wajib (obligatory) on you to fulfill the vow that you made, for it is a vow to do an act of obedience to Allah (Exalted be He). Moreover, it is authentically reported that the Prophet (peace be upon him) said: ﴾Whoever vows to obey Allah, must obey Him.﴿

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The first question of Fatwa no. 10556

Q 1: i made a vow 4 years ago and forgot to fulfill it. What should i do?

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A: If the vow you made 4 years ago is an act of obedience to Allah, it will be obligatory on you to fulfill it. It was authentically reported that the Prophet (peace be upon him) said, ﴾Whoever vows to obey Allah should obey Him.﴿

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The second and fourth questions of Fatwa no. 10955

Q 2: i made a vow to take my mother to perform `Umrah (lesser pilgrimage) during Ramadan if a certain event happened. However, i went to `Umrah with her - but not during Ramadan - before the event took place, and i did it with the intention that, if the event did occur, that `Umrah would be in place of the `Umrah in Ramadan. Should I now go with my mother to perform `Umrah once again during Ramadan or is the `Umrah we performed before sufficient to keep my vow?

Q 4: i vowed to slaughter a sheep and give it as Sadaqah (voluntary charity) if i passed a specific academic year. is it permissible to give an equivalent of the cost of a sheep as Sadaqah instead of slaughtering one?

A: You should keep your vow and take your mother to perform `Umrah during Ramadan, and slaughter a sheep and feed the poor. It did not count

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as a fulfillment of your vow when you took your mother to `Umrah before Ramadan, nor will it count to give the price of a sheep in Sadaqah instead of slaughtering one. It is confirmed that the Prophet (peace be upon him) said: ﴾Whoever vows to be obedient to Allah must be obedient to Him.﴿

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Fatwa no. 11172

Q: My brother stabbed a person and was therefore sentenced to jail following a criminal lawsuit. Fearing that my brother could be subject to retaliation, i vowed to Allah to fast for three months if my brother was exempted from it. Praise be to Allah, the stabbed person was cured from his injury, and he got my brother out of jail. I would like to ask about the vow I made to Allah (Exalted be He) to fast for three months; am I obliged to fast, or should I feed needy persons according to the number that would be stipulated by your Eminence? Please provide me with the Fatwa on what is better for me, and what could save me before Allah (Glorified and Exalted be He). May Allah reward you well on our behalf and grant you success! It should be mentioned that I am breastfeeding now, and I have a report from my physician declaring that I should not fast these days. I hereby attach to your Eminence the medical report for further perusal.

A: You should fulfill your vow, for what is authentically reported that the Prophet (peace be upon him) said, ﴾Whoever

takes a vow to obey Allah should obey Him.﴿ And this vow you have made to offer Sawm (fast) is a vow of obedience. Yet, there is no problem in delaying fasting until you recover from the ulcer that you have. If this vow was made inside your mind without expressing it verbally, there will be nothing upon you due to the general meaning of his saying (peace be upon him), ﴾My Ummah was forgiven for the thoughts that occur to their minds, as long as such thoughts are not put into action or uttered.﴿

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Fatwa no. 12032

Q: ten years ago, I took upon myself that if Allah helps me travel to Saudi Arabia and buy a piece of land I would build a Masjid (Mosque) in it for the sake of Allah. Praise be to Allah Who helped me travel and buy a piece of land which is 75 meters (7.10 meters in width and 10.5 meters in length). Allah willed that the right side of this land becomes a Masjid. Please, tell me how can I fulfill that vow, which I took upon myself to fulfill?

A: You must fulfill your vow, because the Prophet (peace be upon him) said, ﴿Whoever vows to do an act of obedience to Allah should do so, and whoever makes a vow to disobey Allah should not disobey Him.﴾

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Fatwa no. 12074

Q: I am a student in the second year of the preparatory stage. i made a vow that if i succeed this year and move to the third preparatory year, i will give a Sadaqah (voluntary charity) for the sake of Allah, but i failed, and i did not give Sadaqah. What is the ruling on this vow? What is the ruling on continuing my studies? Is it permissible to make a vow to observe Sawm (fasting)?

A: There is no harm in continuing your studies. If you succeed, fulfill your vow, as it is one of obedience. As for making a vow to observe Sawm, it is permissible, according to the saying of the Prophet (peace be upon him), ﴿A person who vows to obey Allah should do so.﴾

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Fatwa no. 12656

Q: My maternal grandfather compelled my mother to marry her cousin against her consent, as Bedouins used to do. This was forty years ago. After a period of time, my mother was divorced after she had only one daughter. When she returned to live at her father's home, she was faced with all kinds of difficulties. She was beaten, forced to pasture for the whole day, and ill-treated by her stepmother. However, she endured all this patiently and looked after her daughter. As she remained for many years under these circumstances, she vowed to slaughter a camel if she married a kind and reasonable husband who put an end to her hardships. My mother then got all that she wished for; she was married to my father (may Allah be merciful with him) and had a number of sons and daughters who are now all adults. Is it now Wajib (obligatory) on my mother to fulfill her vow?

A: It is Wajib on your mother to fulfill her vow as it is a vow to do an act of obedience to Allah (Exalted be He). Moreover, it is authentically reported that the Prophet (peace be upon him) said: ﴾Whoever vows to obey Allah, has to obey Him.﴿ She therefore has to slaughter a camel and distribute its meat amongst the poor and the needy.

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Fatwa no. 12823

Q: I have been living in the same house with one of my female cousins since our early childhood until now. We even used to sleep on the same bed when we were four years old. We then grew and got engaged. The point is that her Mahr (mandatory gift to a bride from her groom) is fifteen thousand (Riyal) and I can not afford it. Since I have made a vow to marry this cousin, whenever I go home I feel guilty for not fulfilling the vow. I do not know what I have to do but I try my best to collect half of the sum of the Mahr to conclude the marriage contract. Nevertheless, I may not be able to do this for I am still a student. I sometimes consider leaving the house, but this would affect my mother and sister badly. I do not know what I have to do! Provide me with your beneficial answer please. May Allah reward you with the best.

A: if you are satisfied with your cousin's religion and morals, you will have to fulfill your vow and marry her whenever Allah (Exalted be He) provides for you the value of the Mahr. On the other hand, you have to keep chaste until Allah (Exalted be He) enriches you out of His abundant bounties.

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Fatwa no. 16757

Q: I am married with children. My second child was born by cesarean at hospital. following his birth, I made a vow to Allah (Exalted be He) that if the third child was born normally, I would fast three days of every lunar month. It was Allah's will that I gave birth to a third child who was born normally. I continued to fast three days of every lunar month until I had my fourth child who was born by cesarean. As I was not sure regarding the fatwa of some scholars, I thought of sending this question to Your Eminence hoping that you will tell me whether I have to do Kaffarah or continue fulfilling my vow despite my inability.

A: You have to keep fasting three days of every month in fulfillment of the vow you made. You are only allowed to stop fasting if you are unable to fast the month of Ramadan, in which case you are required to do Kaffarah (expiation) for failing to fulfill the vow. This is based on the Hadith of the Prophet (peace be upon him) in which he said: ("Whoever vows to obey Allah, should obey Him...")

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Fatwa no. 12819

Q: I used to study at night school along with my work in the military service. This studying was very difficult for me. I got bored with studying especially at the time of exams that one day i made a vow saying, 'if Allah blesses me with success in this study, i will never study at night schools again along with my work in the military service.' Now as work has become easier, i want to study during the night shift. It should be noted that I studied for ten days after this vow and I know that Allah says: ﴾They (are those who) fulfil (their) vows, and they fear a Day whose evil will be wide-spreading.﴿ **I need your advice with regard to my situation. What should I do after I made a vow not to study then studied? Do I have to offer a Kaffarah (expiation) or is it sufficient for me to repent to Allah?**

A: If the matter is as you have mentioned, you have to offer a Kaffarah for a broken oath and continue your studies at night school. A Kaffarah is fulfilled by feeding ten needy people or clothing them or setting free a Muslim slave. If you are unable to do so, you have to observe fasting for three days.

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Fatwa no. 13080

Q: Once I joined my work three months ago, i made a vow that if i succeeded in my work i would give away 500 Riyals for the sake of Allah every month from the salary for ten months, starting from the third month. I had the intention to spend such money on construction of Masjids (mosques) or printing and distributing some useful books in my homeland, Egypt. Is it permissible for me to delay fulfilling my vow until I return to my homeland after finishing my residence in Saudi Arabia? If it is permissible to delay it, can I spend such money on other channels? I want to invite my wife to live with me in Saudi Arabia, and this requires that I look for a flat and provide the furniture; however, I still keep my vow to spend the whole sum of money through the specified channels upon my return to Egypt. Moreover, it is difficult to trust anybody to send the money with to spend on my behalf through the intended channels, and I want to make sure of that. Is it permissible to send that money to my parents? My mother wants to perform Hajj (pilgrimage) and my father needs to settle some of his debts. It should be noted that my salary is 2000 Riyals a month.

A: It is obligatory on you to fulfill the vow you made according to your intention, because it is

a vow to do an act of obedience. It was authentically reported that the Prophet (peace be upon him) said, ﴾Whoever vows to obey Allah should obey Him.﴿ Also, the Prophet (peace be upon him) said, ﴾The reward of deeds depends upon the intentions and every person will get the reward according to what he has intended.﴿

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Fatwa no. 13278

Q: A woman vowed to fast three days a month, but sometimes this coincides with menstruation or a delivery. Should she make up for these days after Tuhr (period of ceremonial purity) or not?

A: The woman who vowed to fast three days a month should do so, for it is a vow to perform an act of obedience. If she cannot fast in a month due to giving birth or any such excuse, she should make up for these days, for this Sawm (Fast) is Wajib (obligatory) as it is a vow.

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(Part No. 23; Page No. 295)

Fatwa no. 13382

Q: I am a 52-year old woman who suffered from epilepsy. i made a vow that if Allah (Exalted be He) helps me recover from this disease, i will slaughter ten sheep over the span of ten years for the sake of Allah (Exalted be He). I slaughtered one out of ten sheep, as my financial position does not allow me to slaughter this number of sheep. I ask your Eminence to tell me what I should do concerning this vow. Is it permissible to fast or give Sadaqah (voluntary charity) instead of slaughtering the sheep? If so, how many days should I fast or how much Sadaqah should I give? Is it permissible to transfer the Sadaqah from one country to another? How should I distribute it? Please advise!

A: You must fulfill the rest of the vow whenever it is possible, as Allah (Exalted be He) says, ﴾So keep your duty to Allâh and fear Him as much as you can﴿

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The second question of Fatwa no. 13462

Q 2: i said to myself, "if Allah wills, i will perform Hajj on behalf of my late father." However, the Ministry of interior prevents those who performed Hajj from going to Hajj again except after five years. I am now staying here. I am afraid that I might go home before this period of time passes. What should I do?

A: You should fulfill your vow, even if after five years, as you did not specify a certain time for it.

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul- `Aziz ibn `Abdullah ibn Baz

Fatwa no. 13532

Q: i vowed to slaughter a sheep at `Eid-ul-Adha (the Festival of the Sacrifice) on a yearly basis if i married a certain woman. I did so before I travelled to Sa`udi Arabia. My intention was to buy a young sheep and breed it until the time of slaughtering would come so that it would cost me the least amount of money. All praise be to Allah Alone, my dream became true. I went on a vacation to Egypt about six months before `Eid-ul-Adha and concluded the marriage contract to this woman. Consequently, I had to fulfill my vow. However, when it was the time of `Eid-ul-Adha I was indebted as I needed

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money to cover the costs of the conclusion of the marriage contract and its celebration. I was also in need for every riyal to furnish my flat to come again to Egypt for the consummation of the marriage. I paid back a large part of my debts and contributed a small sum to join my father in bearing the costs of preparing my flat. It may be worth mentioning that my father and I are not financially separated because though my father has daughters, I am his only son. Nevertheless, I wrote to my parents three months before `Eid-ul-Adha to buy a young sheep for me and breed it until the time of slaughtering. Any way, my parents wrote to me reminding me of my financial status and mentioning that I was in need of all the money I could find in order to prepare my flat. In fact they felt pity for me and I did not insist that they had to buy the sheep because I was afraid that they might get angry with me and I hoped that I would find a substitute. I then asked some people that I felt were trustworthy about my situation. They told me that it was sufficient for me to pay one hundred and sixty-five Riyal (which is the cost of `Eid-ul-Adha sacrifice in Sa`udi Arabia) in the cause of Allah (Exalted be He) and preferably to be given to relatives. I was pleased with their opinion so I hastened to carry out their Fatwa for it gave me a suitable and inexpensive solution if compared to buying a sheep in Egypt where the prices of sheep were expensive at that time. Unfortunately, the foregoing was a mistake that I committed as after a period of time I felt that the people who gave me the Fatwa were not trustworthy.

Five months ago, I went to Egypt again on another vacation and I consummated my marriage. `Eid-ul-Adha is approaching for the second time and my wife is pregnant,

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I need money to prepare a flat here in Saudi Arabia, I have only paid back most of the debts I borrowed for the marriage but not all of them, and I want to bring my wife to live with me. What do I have to do? Is it permissible for me to pay money in the cause of Allah (Exalted be He) as I did last year while intending to plan to buy a sheep at the beginning of every year to be ready for slaughter at the time of `Eid-ul-Adha? If the answer is in the affirmative, how much do I have to pay? To whom is it preferred to be given? May I give it to my poor relatives in Egypt as I did last year bearing in mind that my salary is one thousand five hundred Riyal. Was I mistaken for what I did last year? If the answer is in the affirmative, how can I expiate for this mistake?

I wish if I could summarize my letter to you but I fear that doing so might not reflect the full picture of the matter. I hope I can know the correct ruling on my situation and I will In sha'a-Allah (if Allah wills) abide by it as it is. By Allah, and Allah knows best, I am very worried and I fear Allah's punishment. Thank you for your cooperation.

A: It is Wajib (obligatory) on you to fulfill your vow by slaughtering a sheep which is at least six moths old on a yearly basis. This is because your vow was made to perform an act of obedience to Allah (Exalted be He). The Prophet (peace be upon him) stated that it is obligatory to fulfill vows to the effect of performing acts of obedience to Allah (Exalted be He), by saying: ﴾Whoever vows to obey Allah, has to obey Him.﴿ Paying money in the cause of Allah (Exalted be He) is not a substitute for slaughtering.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 13611

Q: When my sister became ill, my paternal grandmother vowed that if my sister recovered, she would take her to visit Al-Masjid Al-Nabawy (the Prophet’s Mosque in Madinah). However, my grandmother died before fulfilling her vow (may Allah have mercy on her). Should I take my sister to visit Al-Masjid Al-Nabawy to fulfill my late grandmother’s vow, In sha’a-Allah (if Allah wills)? If this is not permissible, what should I do? Please advise concerning this. As-salamu ‘alaykum warahmatullah wabarakatuh (May Allah’s Peace, Mercy, and Blessings be upon you!)

A: There is nothing wrong in taking your sister to visit Al-Masjid Al-Nabawy after her recovery to fulfill your grandmother’s vow, as it is a vow to do an act of obedience. It was authentically reported from the Prophet (peace be upon him) that he said: ﴿A person who vows to obey Allah should do so.﴾

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Fatwa no. 13633

Q: I made a vow to observe fasting for three days for the Sake of Allah (Exalted be He). I did not specify a certain time or day or place of fasting. I made this vow when I succeeded in the secondary school exams. I made the first of these three days the Day of `Arafah to combine between the reward of fasting the day of `Arafah and one day of the days I vowed to fast.

My question now is: Is it permissible to fast on the Day of `Arafah intending it to be one of the days I vowed to fast solely for the Sake of Allah (Exalted be He)? May Allah grant your Eminence a long life, and good health!

A: If the matter is as you have mentioned; that is you fasted on the Day of `Arafah intending it to be one of the three days you vowed to fast, this will be sufficient for you.

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 13820

Q: I had L.E. 500. I kept them with a Muslim man so that he can invest them and we share the profit in the Islamic way. When I took the money, I told none of my family about it. I said to myself that

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I am going to dedicate this sum of money to Jihad (fighting/striving in the Cause of Allah) in Shaa' Allah (if Allah wills), to help me travel to Saudi Arabia and then to Afghanistan. Then, I knew that this sum of money is not enough to travel or do anything. Now I need this sum of money to help me in the costs of marriage. Is it permissible to use it for this purpose or not?

A: The promise you made to spend the mentioned sum of money in Jihad is not binding. There is no harm in spending it to help you get married.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 18304

Q: When my cousin, who was a student in Al-Azhar, died, I said, "If Allah helps me travel to Saudi Arabia, I will perform Hajj on his behalf." When I did travel, I performed Hajj for myself. Two months later, my father, who had a strong wish to perform Hajj also died. I performed Hajj on his behalf and on behalf of his father [i.e. my grandfather. Ed.]. When I intended later to perform Hajj on my cousin's behalf, I could not because of the resolution stating that a person is not allowed to perform Hajj except every five years.

When I returned to my home country, I said, "If I travel to Saudi Arabia again, I will perform Hajj on behalf of my maternal and paternal grandmothers. However, the law here does not permit this and it is the last year of my residence in Saudi Arabia. On whose behalf should I perform Hajj? Should I perform it on behalf of my maternal grandmother? I should mention that I have an 11 year old son and a 12 -year old daughter who performed Hajj when they were young. Is it permissible for the three of us to perform Hajj on behalf of the three said persons? Please, advise me before the time of Hajj arrives. May Allah reward you!

A: Your statement is considered a promise, not a vow. You should perform Hajj on behalf of your cousin to keep the promise.

It is impermissible for your children to perform Hajj on behalf of the said persons, as it is acceptable unless they perform the obligatory Hajj on their behalf first after reaching the age of puberty. May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 17168

Q 2: A man intended to observe Sawm (fasting) for seven consecutive days, but he could not continue. Is he sinful?

A: A vow is made only by pronouncing it on purpose, according to the saying of the Prophet (peace be upon him), (

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Allah has forgiven my Ummah (nation) for (the thoughts) they tell themselves, as long as they do not commit them or speak them aloud.) (Agreed upon its authenticity by Imams Al-Bukhari and Muslim). If a person intends to make a vow but does not pronounce it, it will not be binding on them.

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Fatwa no. 16216

Q: Three years ago, i said that i would observe Sawm (fasting) on Mondays and Thursdays for my whole life. Nowadays, i am not able to observe Sawm due to the lack of Iman (faith). Please advise whether this is a vow or a voluntary act. What is the ruling on it, given that I said I will observe Sawm without a condition? Should I observe Sawm or not? Do I have to pay Kaffarah (expiation)? May Allah reward you.

A: Saying "I will observe Sawm" is not a vow; it is just a promise. Thus, you do not have to abide by observing Sawm on Mondays and Thursdays. And Allah knows best.

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Fatwa no. 14227

Q: When someone commits a sin, they intend to do Kaffarah (expiation) for failing to keep their promise not to return to the sin again. Do they have to do Kaffarah every time they commit the sin or is it enough to do only one Kaffarah?

Please give us your fatwa. May Allah reward you best!

A: When a person makes a promise to Allah (Exalted be He) to do Kaffarah each time they return to a sin, they will have to do Kaffarah each time as this promise is considered a form of vow.

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 14274

Q 1: I had a psychological illness. i made a vow to observe Sawm (fasting) for a month if i recover, and i did. However, i am unable to observe Sawm due to working nine hours a day. What is the ruling on this? May Allah reward you.

A: It remains a debt on you until you can do it. You should

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fulfill your vow, according to the saying of the Prophet (peace be upon him), ﴾A person who vows to obey Allah should do so.﴿

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The second question of Fatwa no. 14293

Q 2: i vowed to fast for ten days and then decided to fast for one month. Which period should I fast?

A: Vowing to fast particular days becomes obligatory by taking upon oneself to make it. Therefore, you must fast for the days you vowed, which are ten days only.

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`Abdul-Razzaq `Afify	`Abdul- `Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 14312

Q 2: A woman was suffering very much from a disease,

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so she made a vow that if Allah blessed her with recovery, she would fast the first six days of Shawwal and did not specify for how many years. Should she fast the first six days of Shawwal of the same year or every year? Is it permissible or not for her to give money to charity instead of Sawm (Fasting) if she does not have the ability for it?

A: She has to fulfill her vow according to her intention when making the vow. If when she made the vow, she meant fasting the first six days of Shawwal of the same year, she only has to fast those days, and she is not obliged to fast them every year; but if she meant fasting the first six days of Shawwal every year, she has to fast them every year.

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 14498

Q: My daughter swore by Allah to fast one month and seven days if she passed her exams. should she observe sawm (fasting) for one month and seven days successively or make expiation for it? Please, advise. May Allah protect you!

A: It is obligatory upon your daughter to fulfill her oath, since it was authentically narrated that the Prophet (peace be upon him) said,

(Whoever vows to obey Allah should obey Him.) Fasting these days successively in fact depends on her intention, and if she gave her oath generally without specification, she should fast these days successively as a precaution.

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Fatwa no. 21282

Q: When someone makes a vow to observe Sawm (Fast) for two consecutive months, are they required to fast them consecutively or is it permissible to fast for thirty consecutive days and then pause to resume the fasting of the other thirty days consecutively later in the same year?

A: If a person makes a vow to observe Sawm for two consecutive months, they are obligated to fulfill their vow; fasting for sixty consecutive days. It is impermissible to fast them separately, because this is similar to the Sawm done as a Kaffarah (expiation) for involuntary manslaughter that is stated in the Saying of Allah (Exalted be He): ﴿and whosoever kills a believer by mistake, (it is ordained that) he must set free a believing slave﴾ until His Saying: ﴿And whoso finds this (the penance of freeing a slave) beyond his means, he must fast for two consecutive months﴾ It means that a person is not allowed to fast each month separately unless there is a Shar`y (Islamic legal) excuse

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such as an illness that renders a patient unable to fast and it is obligatory to discontinue Sawm.

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Fatwa no. 14508

Q: I was eighteen years old when I suffered from an incurable disease. I resorted to national and governmental hospitals as well as Arabic medicine for several years but to no avail. i made a vow to fast thirty days every year forever solely for the Sake of Allah, if I recovered from this malignant disease. I, praise be to Allah, recovered from this disease then got married. I have seven children now. I fasted five months before marriage and one month after marriage. I am a breastfeeding mother and fasting has a negative effect on the baby. It should be noted that since I got married I am either breastfeeding a baby or pregnant. Is it permissible for me to do anything other than fast? I appreciate your advice! May Allah reward you with the best!

A: You have to continue your fasting every year to fulfill your vow and make up for the missed months if you are able to. The Prophet (peace be upon him) said, ﴾Whoever vows to be obedient to Allah should remain obedient to Him; and whoever makes a vow to disobey Allah should not disobey Him.﴿

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Allah praised the believers who fulfill their vows in Surah Al-Insan which begins with: ﴾Has there not been over man a period of time﴿ by saying: ﴾They (are those who) fulfil (their) vows, and they fear a Day whose evil will be wide-spreading.﴿

We seek Allah's Help and we hope that He will grant all of us success to do what pleases Him.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 14637

Q: My father made a vow, saying to me: "When you grow up, my son, I will make you buy a sacrificial animal from the market and bring it to home by foot." However, Allah willed that my father should die before fulfilling his vow. I now want to fulfill my father's vow, but is it permissible for me to buy a sacrificial animal and bring it home in a van as the market was then 1.5 km from my house, but it is now about 6 km? It will be difficult for me to bring an animal home by foot. There is a place that sells animals that is 1/2 km from my house, but it is not the main market for our town.

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May Allah reward you with the best!

A: What you have mentioned in regard to your father is not a vow, but a promise. There is no obligation on you or on your father for this.

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The second question of Fatwa no. 14737

Q 2: Your Eminence, i said to my uncle, "By Allah! if you buy a building, i will slaughter a calf." I said this three years ago, and my uncle had now bought a building. Do I have to fulfill the vow I made three years ago or what should I do now? My financial situation is such that I cannot afford to buy a sacrificial animal. What is the solution, other than performing Sawm (Fast), and what is the solution if my uncle pardons me?

A: It is obligatory on you to fulfill the vow you made, as Allah (Exalted be He) says: ﴾They (are those who) fulfil (their) vows﴿ Also, the Prophet (peace be upon him) said, ﴾"Anyone who vows to obey Allah, should obey Him and anyone who vows to disobey Allah, should not disobey Him."﴿

The vow you made is a right owed to Allah that you obligated yourself to fulfill, so your uncle does not have the right to pardon you in regard to it. It will remain as a debt on you, until you fulfill it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 16418

Q 1: i made a vow that i would slaughter a calf if my uncle bought a building, and Your Eminence told me to fulfill my vow. However, after that, my uncle gave up the idea of buying the building, as the purchase was not agreed upon. Is it still obligatory for me to fulfill my vow now or was the obligation removed when the deal was rescinded?

A: If the reality is as you mentioned, it is not necessary for you to fulfill the vow, due to the absence of the conditions that it was based upon. If the contract to buy the building was rescinded, whatever was based on the contract is also rescinded. However, if your uncle ever buys a building, you will have to fulfill your vow as long as you did not intend the vow to apply specifically to the building he did not buy.

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Fatwa no. 15132

Q: I am a widow, and when my husband died he left me with two children. I have a paternal uncle who has no children and also my children's paternal aunt has no children, as her children died while they were still young. I suffered a lot from poverty when my children were young, so I made a vow that if my older son learned to drive and became independent, I would pay for my uncle and my children's aunt to perform Hajj. My uncle was a Bedouin who had some livestock, and whenever I asked him to go for Hajj, he would say, "I will perform Hajj next year, In sha'a-Allah (if Allah wills)." He then became ill and died on 29/2/1411 A.H. So I was unable fulfill my vow as regards my uncle. I did send my children's aunt to perform Hajj, but my uncle (may Allah be merciful to him) died before performing it. Would Your Eminence please give me a Fatwa (legal opinion from a qualified Muslim scholar) on my vow in regard to my uncle, who died before I could send him to perform Hajj. What should I do with regard to this vow?

May Allah guide Your Eminence to what is good! May Allah bless you with the best! As-salamu 'alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

A: The vow you made to send your uncle to perform Hajj at your expense was a vow of obedience. It was authentically reported that the Prophet (may peace be upon him) said, ("Anyone who vows to obey Allah, should obey Him.") As your uncle refrained from performing Hajj whenever you offered it to him and he (may Allah be merciful to him) then died, there is no obligation on you. However, if you perform Hajj on his behalf or deputize someone to perform Hajj on his behalf,

this would be an act of charity towards him, which will be greatly rewarded.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 15438

Q: I am a married woman who has two sons. One of my sons became ill before he was three and had an operation. i made a vow to slaughter a sacrificial animal for him every year from that day, and I have slaughtered an animal every year since then. Four years ago, I supplicated to Allah to fulfill my hope to travel to Saudi Arabia. I made a vow that if this request was fulfilled that I would slaughter a sacrificial animal every year for my second son. Allah (Exalted be He) fulfilled my request and I have fulfilled my vow by slaughtering two animals every year for my sons. I only did this to fulfill my vows. My father died this year, and he used to support a large family, consisting of my mother, brothers, and sisters. We have all been affected by this, and my situation now does not permit me to slaughter the two animals, but I am really afraid of not being able to fulfill my vows. Please advise me as to what should I do now. Am I sinful for not fulfilling my vows?

A: It is obligatory on the questioner to slaughter two sacrificial animals every year for the Sake of Allah (Exalted be He),

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as the Prophet (may peace be upon him) said: (“Anyone who vows to obey Allah, should obey Him.”) If she cannot fulfill her vows for some years, she will be indebted for this until she can fulfill them. This is because Allah (Glorified and Exalted be He) says: (And if the debtor is in a hard time (has no money), then grant him time till it is easy for him to repay)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 21576

Q: A friend of mine married a woman and they had a daughter. He later divorced her and their daughter lived with her mother until she was 16. In 1420 A.H., my friend asked me to mediate with his ex-wife to ask if his daughter could come to stay with him in his house in Jeddah. He could not ask himself, because he had not given her any Nafaqah (obligatory financial support) during the time she had been with her mother. He wanted his daughter to stay with him for a month during the summer holidays, after which he would return her to her mother. I went to talk to the girl's mother about this and she asked me to promise her that her daughter would return after the month. I contacted the girl's father and told him this. He said to me, "I promise you by Allah, that I will return her

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to her mother, even if she is dead." On that, I gave the girl's mother an oath by Allah, based on his promise to me. Sadly, after the month, the girl's father refused to return the girl to her mother, who was suffering from a heart disease and later died in hospital in the month of Dhul-Hijjah, 1420 A.H. The girl is still living with her father.

My question to Your Eminence is:

1. what should I do as I gave my oath and did not fulfill it, as it was not in my power to do so? I did try my best with the girl's father, without success as he did not respond to me.

2. I have broken off all relations with the girl's father and we no longer exchange phone calls or visits, as he broke his agreement with me. Am I sinful for doing this, bearing in mind that he is not a relative of mine?

I hope that you will advise me on this matter and tell me what I should do in regard to this. May Allah bless you for it!

A: It is obligatory on you to offer the Kaffarah (expiation) for breaking an oath, which is feeding ten needy people, giving each of them 1.5 kg of food, or clothing ten needy people, giving each of them one garment, or freeing a believing slave. If you cannot do this, it is obligatory on you to perform Sawm (Fasting) for three days.

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The third question of Fatwa no. 15439

Q 3: I went to Al-Haram Al-Makky (the Sacred Mosque in Makkah) on the first day of Muharram, 1412 A.H. to perform the Fajr (Dawn) Prayer before my mother died. While supplicating to Allah in the Haram, I made a vow that I would observe Sawm (Fast) for five days if Allah restored my mother to health, without intending any Shirk (associating others with Allah in His Divinity or worship).

Your Eminence, my question is: Was my vow Islamically lawful or Bid'ah (innovation in religion)?

I did observe Sawm for one day before she died. I hope that you will guide me as to what I should do concerning this vow. May Allah safeguard you and guide you on the right path!

A: It is obligatory on you to fulfill your vow if Allah restored your mother to health, because it was a vow of obedience. It was authentically reported that the Prophet (may peace be upon him) said, (“Anyone who vows to obey Allah, should obey Him and anyone who vows to disobey Allah, should not disobey Him.”)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 15536

Q 2: I once hit my wife and she went back to her family. I went there after her and we came to a mutual agreement. In my extreme happiness, I made a vow by Allah that I would slaughter ten camels - but I did not mention what type of camel - if I hit her again.

My question is: What is obligatory on me to do as I did hit her lightly after making this vow? If it is obligatory for me fulfill the vow, should I slaughter all the ten camels at once or can I slaughter them at different times according to my ability and people's need? Could I give money to charity instead of this to the value of the ten camels? Please give me a Fatwa (legal opinion from a qualified Muslim scholar) on this matter and may Allah reward you with the best!

A: If your intention when making this vow was to prevent yourself from hitting your wife rather than intending it to be an act of obedience and drawing closer to Allah, it is obligatory on you to make Kaffarah (expiation) for breaking an oath, according to the correct scholarly view, for it falls under the ruling of oaths. However, if you meant by your vow, along with your intention to prevent yourself from hitting your wife, to draw closer to Allah (Glorified be He), if it happens that you hit her in the future, you have to fulfill the vow you made by slaughtering ten camels all at one time or at different times, according to your ability, and giving the meat to the poor as Sadaqah (voluntary charity). Allah (Glorified be He) says: ﴿So keep your duty to Allâh and fear Him as much as you can﴾

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Fatwa no. 16158

Q: is it permissible for me to change the purpose and the place of a vow i made to Allah to another purpose and another place? After I made it, I decided that the other purpose and place are better than the first.

A: The basic ruling is that if someone has determined a specific place in their vow, such as vowing to give some money in charity or building a Masjid (mosque) in a particular place, they have to fulfill their vow in that place and for the specific purpose they had determined, as long as there is no Shar'y (Islamic legal) prohibitive impediment against this, unless they change it to another place that is better, such as to Al-Haramayn Al-Sharifayn (the Two Sacred Mosques in Makkah and Madinah). There is nothing wrong with this and the evidence to support this is the saying of the Prophet (peace be upon him) to the man who had made a vow to slaughter a camel in Bawanah, ﴾He (peace be upon him) asked, "Were there any idols of the Jahiliyyah (pre-Islamic time of ignorance) there that were worshipped?" He said, "No." He (peace be upon him) asked, "Were any of their festivals held there?" He said, "No." He (peace be upon him) said, "Then fulfil your vow."﴿ The Prophet (peace be upon him) ordered him to fulfill his vow in the place that he had specified, as there was no legal impediment against this. The evidence that a vow can be changed from one place to another that is better is: ﴾The Prophet (peace be upon him) said to a man who vowed to perform Salah (Prayer) in Bayt Al-Maqdis (Jerusalem), "Perform Salah here." The man asked him again and he (peace be upon him) said, "Perform Salah here." He asked him again and he (peace be upon him) said to him, "It is up to you."﴿ (Related by Abu Dawud and Ahmad)

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Fatwa no. 16262

Q: I made a vow to Allah that, if Allah helped me with a particular matter, I would buy some clothes for a poor woman. All praise be to Allah, Allah helped me with that matter and I learned that the woman was in need of money more than clothes, so I fulfilled my vow by giving her money to the value of the clothes, instead of the clothes. What is the ruling of Islam on this?

A: Anyone who vows to perform a specified permissible act, designating a specific thing or a specific kind, they have to fulfill the vow that they made. You vowed to buy some clothes for a poor woman, so you have to do this; it does not suffice to give her money.

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The first question of Fatwa no. 16354

Q 1: What is the ruling on vowing to perform Hajj or ‘Umrah before marriage? Is it permissible for a man to marry and make Kaffarah (expiation) for his vow?

A: If anyone vows to perform Hajj or ‘Umrah before they marry, it is obligatory on them to fulfill their vow, as the Prophet (peace be upon him) said, (“Anyone who vows to obey Allah, should obey Him.”) Therefore, he has to fulfill his vow before marriage. As for the ruling on marrying before performing the Faridah (obligatory act) of Hajj or ‘Umrah, this can be explained as follows: If a Muslim is not afraid that they might commit Zina (premarital sexual intercourse and/or adultery), it is obligatory on them to give priority to Hajj over marriage. If they are afraid that they might commit Zina, they can give priority to marriage over Hajj to protect their chastity, because, as Hajj is obligatory on every Muslim who is able to perform it, this person is not considered as being able to perform it until they can marry and protect their chastity.

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Fatwa no. 15680

Q: I would like to tell you that I made a vow to hold a celebration if Allah blessed me with a son. This celebration would be a party that includes slaughtering sacrificial animals and music, such as is held for marriage parties. Should I fulfill my vow or not?

A: Your vow consists of two parts, the first is a vow of obedience, if you intended by slaughtering sacrificial animals and giving their meat as charity to draw closer to Allah. The second is a vow of disobedience, as you vowed to hold a party that offers music, fun and entertainment. It is, therefore, obligatory on you to fulfill the vow of

obedience by slaughtering the sacrificial animals that you intended to slaughter. As for the vow of disobedience, it is not permissible for you to fulfill it. You have to offer instead of it the Kaffarah (expiation) for breaking an oath by feeding ten Miskin (needy people) or clothing them, or freeing a believing slave. If you cannot do this, you have to observe Sawm (Fasting) for three days.

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Fatwa no. 16553

Q: When I was in the third year of secondary school, I made a vow that if I passed my exams, I would observe Sawm (Fast) for one month. This was the thinking of a young adolescent who did not yet know the meaning of vows. I cannot now observe Sawm this month. Is it obligatory for me to fast this month? Please give me a Fatwa (legal opinion from a qualified Muslim scholar) on this and may Allah bless you for it!

A: It is obligatory on you to fast the month that you made the vow to observe Sawm in if you were successful, as this vow is a conditional vow of obedience. When the condition of your vow is realized, it becomes obligatory on you to fulfill your vow, because the Prophet (may peace be upon him) said, ("Anyone who vows to obey Allah, should obey Him.")

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Fatwa no. 16563

Q 1: About two months before my wife died, she told me that she had made a vow to slaughter a camel. I asked her the reason for the vow. She said that she was troubled by one of her brothers, as he was opposed to her marriage to me and he treated her badly. She said that due to his bad treatment, she had made a vow that if she left her family's house and went to her husband's house, she would slaughter a camel. Dear Shaykh, she left the house and married me and we have two children. During the last weeks of her life (may Allah be merciful to her), she told me about her vow and the need to fulfill it. However, her financial situation at that time was not good and neither was her health, to the extent that I took her to hospital where she received medical treatment until she died. I told her that she knew that my situation would not permit me to fulfill her vow then, so I asked her to ask Allah to restore her health. I told her that if Allah restored her to health, I would fulfill her vow when my financial situation improved, and if she died, I would also fulfill her vow. I said that with a sincere intention.

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Shaykh, she asked me to give the meat in charity to the poor. I hope that you will give me a Fatwa (legal opinion by a qualified Muslim scholar): Is it necessary for me to fulfill my wife's vow? How old should the camel be? Please give me a Fatwa and may Allah reward you with the best!

Q 2: I owed someone some money and my wife gave me some of her jewelry to repay the debt. I told her that I would repay her in the future - In sha'a-Allah (if Allah wills) - but I could not. When I talked to her about it, she said that I did not owe her anything and that she would not ask me to repay her. Later, she died and left a girl who is four years old and a boy who is two years old, who are my children as well. Your Eminence Shaykh, I want to absolve myself from such obligation. Give me the fatwa on what I should do, may Allah bless you for it!

A: It is obligatory for you to slaughter the camel that your wife had vowed to sacrifice before she died on her behalf, if the value of the jewelry you took from her equals the price of a sacrificial camel. If she is leaving an inheritance and the value of the jewelry does not equal the price of a camel, you can take part of her inheritance to complete the value. If she did not leave any inheritance, except this, it would be better for you to complete the value of the camel from your own money and slaughter the camel she vowed to sacrifice, to fulfill the promise you made when she was still alive. The fulfillment of vows is obligatory, as the Prophet (may peace be upon him) said, ﴾"Anyone who vows to obey Allah, should obey Him."﴿

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

The first question of Fatwa no. 16580

Q 1: I am a final year student in the Women Teachers Preparatory Institute. i made an oath to observe Sawm (Fasting) for a month in the following year if i passed my exams. Sadly, I have not fulfilled my oath yet, because I have not made up for the days that I did not fast in Ramadan, which were of course with a lawful excuse. I am 21 years old and cannot observe Sawm, because I am physically weak and a primary school teacher. In addition to this, our town has not yet been supplied with electricity, except for commercial electricity that comes between 9:00 am and 4:00 pm. I hope that Your Eminence will let me have a reply as soon as possible.

A: First: It is obligatory on you to make Kaffarah (expiation) for breaking the oath you made to fast for a month within the year following your exam success, as the year in which you said that you would fast has passed and you did not fast. The Kaffarah is to feed ten needy people 1.5 kg of food, clothe ten needy people, or free a believing slave. If you cannot do this, you have to observe Sawm for three days.

Second: It is obligatory on you to make up for the days you did not fast in Ramadan. If you delay making up for them until the next Ramadan, without an excuse, then along with making up the missed fasts, you have to

feed a poor person for each day that you did not fast.

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Fatwa no. 6619

Q: If someone paid the Zakah (obligatory charity) due on their wealth at a specific time and then another Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) passed, but they forgot the date of the next Hawl, what is the Kaffarah (expiation) for this? May Allah reward you with the best!

Also, if someone vowed to give one-third of their wealth away as Sadaqah (voluntary charity) in Ramadan, but when the month came, they forgot their vow, should they offer Kaffarah or what else should they do? Please give us a Fatwa (legal opinion given by a qualified Muslim scholar) on this and may Allah bless you for it!

A: The person has to fulfill their vow by giving one-third of their wealth away as Sadaqah when they remember their oath and they have to pay the Zakah when they think it most likely that the Hawl has fully passed.

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Fatwa no. 16698

Q: I made the intention that, if Allah so wills, I will perform Hajj with my wife this year. However, when I calculated my finances until the time for Hajj, I realized that I will not have enough to cover the expenses for Hajj and a Hady (sacrificial animal offered by pilgrims). is it permissible for me to borrow some money to pay for these expenses? It is noteworthy to say that the salary that I will receive from my work at the end of Dhul-Hijjah will be more than the amount that I need to borrow. Also, while I was in Egypt, I made a vow to donate 1,200 Riyals to help to build a mosque there. is this vow considered to be a debt that i am obligated to pay before Hajj? They pay our salaries three months at a time before we travel and I will be able to pay the amount of my vow from this. Please advise me on this matter and may Allah guide you to the right path!

A: First: It is permissible for you to borrow some money to complete the expenses for your Hajj, but this is not obligatory on you.

Second: It is obligatory on you to fulfill your vow in the time you specified, as the mentioned vow is a vow of obedience. It was authentically reported that the Prophet (may peace be upon him) said, ("Anyone who vows to obey Allah, should obey Him.")

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Fatwa no. 16989

Q: A married woman vowed that if Allah would restore her son to health, she would observe Sawm (Fasting) every Monday and Thursday of every week of her life. However, her husband did not give her permission to do so, for he feared that her Sawm could have a negative effect on him, as it might subject him to Fitnah (temptation).

- Does she have to make Kaffarah (expiation) for her vow due to her husband's rights, as he may be harmed by her Sawm or not?

- If she has to make Kaffarah, should she offer a general one for her vow or one for every day she does not observe Sawm?

- What type of Kaffarah should she offer: the one for breaking Sawm or other than that?

- If she is allowed to make Kaffarah and she is able to observe Sawm for a few days, will it be necessary for her to do so on days that her husband permits her to do so or when he is traveling?

- If it is obligatory on her to fulfill the vow she made, will her husband be sinful if he forces her not to fast or has conjugal intercourse with her while she is fasting?

A: If the reality is as was mentioned and the woman vowed to observe Sawm every Monday and Thursday of every week if Allah would restore her son to health and Allah has cured her son, and if she is married, and her husband has not given his permission, as this vow will harm the lawful marital rights of her husband - the Shar'y (Islamic legal) ruling is that it is obligatory on her to fulfill the vow she made as it is a vow of obedience.

However, since her husband's right has priority over the fulfillment of the vow mentioned above, as some of his marital rights will be wasted, she can absolve herself from the vow by offering the Kaffarah for breaking an oath. That is done by freeing a believing slave, or feeding ten Miskins (needy people) - giving each one half a Sa' (1 Sa' = 2.172 kg) of wheat, rice or other staple food of her country, which equals 1.5 kg - or clothing ten Miskins. If she cannot do this, she can observe Sawm for three days.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 17190

Q: I suffer from a cardiac disease and it is difficult for me to walk. A few years ago, I traveled to the USA for medical care. I began to recuperate after an operation. My sister was in good health. Having deep feelings for me, my sister said: "If my brother keeps getting well throughout the coming year, I vow to fast twenty-eight days." Prior to the new year, my sister was infected with a disease rendering her bedridden, thus she could not observe Sawm (Fast) for four or five years. Although the family has tried to treat her illness in Madinah, Riyadh, Jeddah, and USA, she still suffers from its impact.

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That is why the days of Sawm she missed have accumulated over the years: Firstly, the twenty-eight days she vowed to fast. Secondly, sixteen days she did not fast during Ramadan because of menstruation. Thirdly, three months of Ramadan, as her health condition did not allow her to fast for three years. Moreover, the family, as a temporary atonement, fed a needy person for each day of Ramadan on which my sister could not fast, hoping that she would regain her health soon and perform Sawm on her own. But she is still ill. In sha'a-Allah (if Allah wills) Ramadan is soon to come,

so we want to know what the ruling is if my sister hires a woman whose faith she trusts, as a proxy, to fast on her behalf on the following days:

1- The twenty-eight days my sister vowed to fast, but could not.

2- The sixteen days she needs to make up for missed Sawm because of menstruation.

3- The four months she needs to make up for the three months of Ramadan over the last three years, as well as the coming one.

Please answer our question in writing, may Allah reward you with the best!

A: Your sister does not have to make up for the missed Sawm as long as she is unable to fast because of her illness. But if she gets well, then, it is obligatory on her to make up for the days she missed in Ramadan and those she vowed to fast on, based on the Saying of Allah (Glorified and Exalted be He): ﴿and whoever is ill or on a journey, the same number [of days which one did not observe Saum (fasts) must be made up] from other days. Allâh intends for you ease, and He does not want to make things difficult for you.﴾

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May Allah bestow good health upon us and you! It is not permissible for your sister to hire a woman as a proxy to make up for her Sawm. It will not be valid if she does so, and the days she has to fast will remain a debt on her until Allah heals her.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 17258

Q: I am a 25-year-old man and I have a question that I would like Your Eminence to explain to me how I can resolve. One day I made a vow, but I do not remember exactly what I said now. I vowed that, if I stopped smoking, I would slaughter 25, 15, or 45 sacrificial animals, but I cannot remember the exact number I vowed to slaughter. I also do not know if I said, "By Allah! If I stop smoking, I will slaughter so many animals," or if I said, "For the Sake of Allah, I will slaughter so many animals." I have asked many Shaykhs about this question, but I have not yet received a solution.

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I hope that you will guide me to the best way to fulfill the vow I made. May Allah guide you to the Right Path!

A: You have to fulfill the vow you made to show gratitude to Allah (Exalted be He) who helped you to stop this Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect). As for your doubt in regard to the number, you have to slaughter the number of animals that you think the most likely to be correct.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 17342

Q: My brother graduated as an officer and was assigned to work in Najran. I made a vow that if he was transferred to work in Abha, I would slaughter two sacrificial sheep, but i do not remember whether i vowed to slaughter those two sheep and hold a dinner for the family or slaughter them and give their meat as Sadaqah (voluntary charity) to the poor. All praise be to Allah, he was transferred to Abha and so I want to fulfill my vow, In sha'a-Allah (if Allah wills). Should I slaughter the two sacrificial sheep and give them as Sadaqah or should I send the equivalent of their value to the Islamic Relief Organization as Sadaqah to fulfill my vow, or what else should I do? Could I give their value as Sadaqah to the poor and the needy or to charitable associations? Please give me a Fatwa (legal opinion issued by a qualified Muslim scholar) on this question and may Allah bless you for it and prolong your life! As-salamu 'alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

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A: It is obligatory on you to fulfill the vow you made by slaughtering the two sheep you vowed to slaughter and giving their meat as Sadaqah to the poor and the needy. The two sheep have to meet the Islamic criteria for an Ud-hiyah (sacrificial animal offered by non-pilgrims): in case of sheep it should be Jadha'ah (a sheep that has reached the age of six months) or older; and in case of goats it should be Thaniyyah (one that has reached the age of one year) or older. May Allah make it easy for you to fulfill your vow! We would also like to advise you not to make vows in the future, as the Prophet (may peace be upon him) forbade making vows when he said, ("It does not bring good, but is a means of extracting from the miserly.")

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 17369

Q: my mother made a vow that if I passed the exams of the first primary year, she would make my paternal half brothers some clothes. My half brothers are ten in number. My question is: Is it obligatory for my mother to make such clothes or she can buy ready-made clothes?

A: It is obligatory for your mother to fulfill her vow, as the Prophet (may peace be upon him) said, ﴿Whoever vows to obey Allah should obey Him; and whoever vows to disobey Allah should not disobey Him.﴾ Thus, it is obligatory for her to clothe them whether by making such clothes or buying them ready-made.

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Fatwa no. 17465

Q: i made a vow to fast every other day until Allah freed me of my distress. I want to know whether I can observe no Sawm (Fast) for one month after the obligatory Sawm of the month of Ramadan. Also, can I not observe Sawm for six successive days after the supererogatory Sawm of six successive days of the month of Shawwal? This is to fulfill my vow by fasting one day and not fasting the following day. I would be grateful if Your Eminence could give me the ruling on this question. I supplicate to Allah to make you a support for us and all Muslims! May Allah reward you with the best for it on the Day of Resurrection! I would be grateful if you supplicate to Allah for me. May Allah bless you for it!

A: As stated by the Islamic Shari`ah (laws), the Sawm of the month of Ramadan is obligatory. Thus, it has nothing to do with the vow you made. According to the vow you made, you have to fast every other day until Allah frees you of your distress. Your vow has nothing to do with the Sawm of Ramadan. Also, you cannot fast the Two `Eids or the Days of Tashriq (11th, 12th and 13th of Dhul-Hijjah).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The third question of Fatwa no. 17797

Q 3: A man vowed to observe Sawm (Fasting) for one month for the Sake of Allah (Exalted be He), but without determining within himself whether he would fast it successively or separately. What is the ruling of Shari‘ah (Islamic law) on this? Is it obligatory for him to fast it successively or is he permitted to fast it separately?

A: If the person who made the vow to observe Sawm for one month did not specify how he would fast it, it will be permissible for him to fast it successively or separately. However, if he intended it to be successive, or stated it, or determined a specific month, it will be obligatory for him to fast it successively, unless he determines to fast the month of Rajab, as the Sawm of the month of Rajab is Makruh (reprehensible), and in such case he will have to offer a Kaffarah (expiation) for a broken oath.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa no. 17827

Q: Is it legally right that when a person makes a vow to fast on particular days but later becomes unable to fulfill such a vow, to make a Kaffarah (expiation) for not fulfilling it? If the answer is in the affirmative, how many days one should fast?

A: Whoever vows to fast certain days, but does not do so, has to make up for the Sawm of these days later and offer a Kaffarah for delaying the Sawm of these particular days like the Kaffarah offered for a broken oath. Such a Kaffarah is fulfilled by setting free a believing slave, feeding ten poor people through giving one kilo and a half of the common food to each poor person, or clothing ten poor persons. If a person cannot afford this, they can observe Sawm for three days, as Allah (Glorified be He) says, ﴿Allâh will not punish you for what is unintentional in your oaths, but He will punish you for your deliberate oaths; for its expiation feed ten Masâkîn (poor persons), on a scale of the average of that with which you feed your own families, or clothe them or manumit a slave. But whosoever cannot afford (that), then he should fast for three days. That is the expiation for the oaths when you have sworn. And protect your oaths (i.e. do not swear much). Thus Allâh make clear to you His Ayât (proofs, evidence, verses, lessons, signs, revelations, etc.) that you may be grateful.﴾

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Fatwa no. 17980

Q: i made a vow that i would offer one thousand Rak`ahs (units of Prayer) if Allah answered my supplication. Allah has actually answered my supplication. Is it obligatory for me to offer one thousand Rak`ahs? Do I have to offer them before the passage of a particular time though I had set no particular time for performing such a number of Rak`ahs?

A: It is obligatory for you to offer the number of Rak`ahs you made a vow to perform whenever you are able to do so. You do not need to perform them at one time, as this is a vow of obedience. The Prophet (may peace be upon him) said, ﴾Whoever vows to obey Allah should obey Him.﴿ We advise you not to make vows in the future, as the Prophet (may peace be upon him) said, ﴾Do not take vows, for a vow has no effect against Fate; it is only from the miserly that something is extracted.﴿ (Agreed upon by Al-Bukhari and Muslim)

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Fatwa no. 18122

Q: I vowed to fast for a month; is it obligatory to make up for the days

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when I was menstruating after fulfilling the vow?

A: It is obligatory to fast the month you vowed to fast, and if you break your Sawm (Fast) during part of it because of the menstrual period, then you have to make up for the number of days of that month when you did not fast.

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Fatwa no. 18140

Q: I made a vow that I would observe Sawm (Fast) for one month if Allah prolonged my life span and allowed me to see my family. I have already seen my family. Now I have to fulfill my vow. Because I am physically weak and cannot observe Sawm, can I offer a Kaffarah (expiation) instead of Sawm? What should I do? Give us the ruling on this question, may Allah bless you for it!

A: 1. Whoever makes a vow of disobedience is not permitted to fulfill such a vow. They have to offer a Kaffarah for a broken oath, as the Prophet (may peace be upon him) said, ﴾No vow must be taken to do an act of disobedience, and the atonement for it is the same as for an oath.﴿ (Related by Ahl-ul-Sunan (authors of Hadith compilations classified by jurisprudential themes)

2. Whoever makes a vow of obedience and is unable to fulfill it out of elderliness or an incurable disease, or for other reasons, has to offer a Kaffarah for a broken oath to absolve themselves from such a vow.

This is because Ibn `Abbas (may Allah be pleased with them) said, ﴾If anyone takes a vow but can not fulfill it, its atonement is the same as that for a broken oath.﴿ (Related by Abu Dawud, who said that the person who reported such a saying attributed it to Ibn `Abbas.)

3. Whoever delays the vow to do something good, has to make up for it and they do not need to offer a Kaffarah. This is similar to a person who breaks Sawm in Ramadan and then makes up for it. Such a person need not offer a Kaffarah. Allah knows best!

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Fatwa no. 18205

Q: A student had health problems in the last year of his studies; yet he passed his exams and his success was broadcast on the radio. A woman conveyed such good news to the student's mother who promised to buy her a piece of cloth from the first salary her son will receive. Having received his salary, the son refused to help his mother fulfill her vow though she persistently requested it. Time passed and the vow has not yet been fulfilled. What should the mother do? Is she considered sinful in doing so? Should she offer a Kaffarah (expiation)? Is the son considered sinful? Should he offer a Kaffarah? May I do anything for her such as offering the Kaffarah on her behalf, or the like,

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knowing that they are still alive?

A: The son should help his mother to fulfill her vow, particularly that she took it for his sake. Also, there is no harm if another person helps her to fulfill her vow. if the woman is not able to fulfill her vow, she has to offer the Kaffarah for breaking an oath. The Kaffarah is freeing a believing slave or feeding ten Miskins (needy people); each with one kilo and a half from the staple foodstuff, or clothing them. If she cannot afford any of these alternatives, she has to observe fasting for three days.

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Fatwa no. 18339

Q: A man made a vow that he would give a sum of money in charity every month to a particular mosque if he got a job. He has already got a job. He then found out that there was a poor family that needs help and charity. Can he give such a sum of money to the poor family instead of the mosque?

A: You have to fulfill the vow you made and give the sum of money you have to the mosque. Moreover, you have no right to give it to the poor as you vowed to give it to the mosque.

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Fatwa no. 18492

Q: When my sister was sick, my mother made a vow saying, "In sha’a-Allah (if Allah wills), I will observe Sawm (Fast) for two days every month if Allah restores my daughter to health." She has observed Sawm for two days every month. However, she feels thirsty and shivers when she fasts. Rather, she feels feeble on observing Sawm. It is worth mentioning that my mother is over sixty years old. What should she do?

A: It is not obligatory for your mother to observe such Sawm as she stated the Will of Allah as a condition of fasting.

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The first question of Fatwa no. 18588

Q 1: I was inflicted with a disease and made a vow that I would observe Sawm (Fast) for a whole month if I recovered

completely. All praise be to Allah that I have already recovered. I began to fulfill my vow by observing Sawm. After observing Sawm for some days, I found difficulty in continuing Sawm as I am an old person and am physically weak. Is it permissible for me to stop Sawm? Or is it obligatory for me to continue Sawm with difficulty? Or can I feed poor people instead of observing Sawm as Allah does not burden a person beyond his ability?

A: It is dislikeable to make a vow to do something, as it was authentically reported that the Prophet (may peace be upon him) forbade making vows, saying, ❪It (a vow) does not prevent anything (that has to take place).❫ In another narration: ❪It (vow) does not bring good, but it is only from the miserly that something is extracted through it.❫ (Related by the Six Hadith Compilers (Al-Bukhari, Muslim, Abu Dawud, Al-Tirmidhy, Al-Nasa'y, and Ibn Majah) except Al-Tirmidhy from the Hadith reported by Ibn `Umar (may Allah pleased with them))

However, if you made a vow of obedience such as the vow mentioned above, you have to fulfill it, as it was authentically reported that the Prophet (peace be upon him) said, ❪Whoever vows that he will obey Allah should obey Him; and whoever vows to disobey Allah should not disobey Him.❫ (Related by the Six Hadith Compilers (Al-Bukhari, Muslim, Abu Dawud, Al-Tirmidhy, Al-Nasa'y, and Ibn Majah) except Muslim from the Hadith reported by `Aishah (may Allah be pleased with her).

The vow you made is a vow of obedience which you have to fulfill even at different times if you did not intend such Sawm to be successive. You have the option to delay such Sawm until you can observe it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 18636

Q: I vowed to pay 600 Riyals monthly for assuming guardianship over an orphan on behalf of my parents if I got employed. Then, I assumed guardianship over one orphan for a year and a half for 2400 Riyals annually. Later on, I abandoned it due to difficult financial conditions I got into. Now, I decided to assume it again and found that about 25,000 Riyals have accumulated on me.

My question is: What should I do? Please guide me, may Allah reward you well!

A: You should fulfill your vow, for it is a vow to do an act of obedience, and the Prophet (peace be upon him) said, ﴿Whoever vows to obey Allah should obey Him.﴾

You should make up for the months in which you quit assumption of guardianship, for they are obligatory on you on account of the vow. May Allah accept from you and compensate you with what is better and more useful. Allah (Glorified be He) says, ﴿and whatsoever you spend of anything (in Allâh's Cause), He will replace it. And He is the Best of providers.﴾ We advise you not to make vows again, for the Prophet (peace be upon him) said, ﴿Do not take vows, for a vow has no effect against Fate; it is only from the miserly that something is extracted.﴾ (Agreed upon by Imams Al-Bukhari and Muslim)

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The third question of Fatwa no. 18649

Q 3: she vowed to make a Khatmah (completion of one reading of the whole Qur'an) every month for life, after her labor. Now, after the passage of seven years, she has made only six Khatmahs. What is the ruling on this? I need a solution.

A: She should fulfill the said vow, for it is a vow to do an act of worship, and the Prophet (peace be upon him) commanded us to fulfill vows when he said, ﴾Whoever vows to obey Allah should obey Him.﴿ She has to make up, in the future, for the Khatmahs she abandoned. We ask Allah to guide you and grant you success.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

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Fatwa no. 18668

Q: One day I went to see a man who was said to be able to treat people through the Holy Qur'an. After I had talked to him, he asked if I smoke.

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I told him that I did and he said that he knew a way that, In sha'a-Allah (if Allah wills), would help me stop smoking. He asked if I really wanted to and when I said that I did - because I have made many attempts to stop in vain - he told me to place my hand in his and that two angels would descend from heaven, and, although I would not be able to see them, they would bear witness to what we would do. He told me to repeat what he said and promised that, after doing this, I would never smoke again, In sha'a-Allah. So I placed my hand in his hand and he said, "I vow to give up smoking from this moment on and if I ever smoke again, I will observe Sawm (Fasting) for two successive months and it will not be permissible for me to give Sadaqah (voluntary charity) instead." I repeated what the man said. After three weeks, I started smoking again, as I could not stop for any longer than that. I have now been looking for a way to stop for four years, but to no avail as I work in a company until 3:30 pm and get home at 4:00 pm. I only have one month's annual leave and cannot take two months. Also, during the last four years I have suffered from so many bad things in my life. Please give me a Fatwa (legal opinion issued by a qualified Muslim scholar) in regard to this vow and may Allah reward you best!

A: It is obligatory on you to stop smoking; because it is Haram (prohibited) and has many bad effects on your religion, life, and body. If you sincerely intend to stop smoking out of obedience to Allah, He will help you stop.

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May Allah make matters easy for you and protect you from its evils.

In regard to the vow you made to oblige yourself to stop smoking, which you broke when you smoked again, you have to make kaffarah (expiation) for the broken oath. You have to feed ten needy people with 1.5 kg, of the usual food from in your country, clothe them with one garment each, or free a believing slave. If you are unable to do any of these three, you have to observe Sawm (Fasting) for three days.

In regard to what you said about the man who told you to place your hand in his, it was all lies and falsehood. It is not permissible for you to believe him or even go to see him.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Fatwa no. 18777

Q: Being unaware that the Messenger (peace be upon him) had forbidden vows, I made a vow to observe Sawm (Fasting) every Thursday as long as Allah gave me life, except when traveling, if I passed my exam. All praise be to Allah, I passed my exam, so I now I have to fulfill the vow. However, I am now facing something that I did not take into account:

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1. Exhaustion and tiredness, especially in the field of medical studies, as the faculty is 30 km from where I live and it takes about 75 minutes to get there.

2. I am always thinking about how I will observe the Sawm Thursdays, as I have no strength when I am fasting on Thursdays, and so I worry about it from the beginning of the week until Thursday.

3. The body cannot cope with exhaustion and there is possibility of becoming ill due to it, especially in the hot weather in this country.

4. I always think about not going to the faculty on Thursday so I do not feel exhausted, although it is obligatory on me to attend classes in this field especially. I do not know how to reconcile between these things.

Please bear in mind that I did not consider these things when I made the vow, as I was only worried about the exams at that time.

Now, I am hesitant about observing Sawm and I have broken my Sawm on some days. I hope to get an answer from you to the following questions. What is the lawfulness of this type of permanent Sawm?

1. Is it obligatory on me to observe Sawm under these circumstances?

2. If I feel exhausted, should I continue the Sawm or break it and make up for it another day?

3. Is it permissible for me to substitute Thursday with another day, so I can go

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to the faculty?

4. What is the ruling on the days when I broke my Sawm during the previous weeks?

5. If my father orders me to break my Sawm, what is the ruling in that case?

It should be noted that we do not have vacations in which we can make up for missed Sawm?

A: The basic ruling is that it is obligatory to fulfill vows of obedience. The Prophet (peace be upon him) said, ("Anyone who vows to obey Allah, should obey Him.") As the condition you made for the vow was realized, it is obligatory on you to fast every Thursday as long as you are able to do so and nothing prevents you from it, such as illness or old age. You can make up for the days of Sawm that you broke in the past with other days, but you cannot substitute another day for the Thursday that you vowed to fast. Also, you do not have to obey your father to break your vow, because breaking a vow of obedience is a sin and there is no obedience to a creature in disobedience to the Creator. In the future you should avoid making vows, because they do not bring good, as the Prophet (peace be upon him) said, ﴾“Avoid making a vow, as it does not bring good, but is a means of extracting from the miserly.”﴿ We ask Allah to help you perform your obligation patiently, with the hope of reward from Allah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 18792

Q: I attended a lecture in one of the Masjids (mosques) of Riyadh. The lecturer spoke about the Committee to Combat Blindness in the Islamic World; he lauded the efforts of this committee and encouraged participation in it. I became excited about participating and made a vow that if Allah blessed me with a job with a regular salary, I would do so. I thought that it would cost me 200 Riyals a month, whereas it is 200 Riyals annually. I have now been working for three years and receiving a monthly salary, but I have not paid them a Riyal yet. My question:

1. is it permissible for me to provide for an orphan instead of fulfilling my vow to participate in the Committee to Combat Blindness in the islamic World, as I would like to provide for an orphan due to its great reward from Allah. Please note that providing for an orphan costs 1,200 Riyals annually, whereas participation in the aforementioned committee costs 200 Riyals.

2. What is the ruling on delaying the fulfillment of my vow and the years I did not give anything to the committee? Am I sinful for this delay?

3. If I have to pay the money to the Committee to Combat Blindness in the Islamic world, what is your opinion on this committee, does their work conform to the Islamic rulings and are the people in charge of it reliable?

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I am confused about this, please advise me and may Allah reward you with the best!

A: It is obligatory on you to fulfill the vow you made, because it is a vow of obedience to Allah. The Prophet (peace be upon him) ordered the fulfillment of vows when he said, ("Anyone who vows to obey Allah, should obey Him.") It is also obligatory on you to fulfill the aforementioned vow in the future, and it is not permissible for you to spend the money on other than what you vowed.

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Fatwa no. 18824

Q: Is it permissible to pay someone for reciting the Qur'an in fulfillment of another person's vow? Is it permissible to put a price on reciting sections of the Qur'an or the entire Qur'an?

A: Whoever makes a vow to recite the Qur'an, has to recite it because reciting the Qur'an is an act of obeying Allah. The Prophet (peace be upon him) said, ﴾Whoever vows to obey Allah should obey Him.﴿ It is not permissible for such a person to hire someone to fulfill his vow in this regard. Likewise, this does not absolve him from responsibility of fulfilling his vow, because it is not permissible to take money for recitation of the Qur'an by proxy as mentioned.

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First question of Fatwa no. 18938

Q 1: Nineteen years ago i vowed to perform Hajj nine times if i was cured of the menstrual cramps I used to suffer from. This happened when I was thirteen or fourteen years old. Thirteen years later I got married, Allah (Exalted be He) granted me children, and I was cured of these cramps by His permission and grace. What do I have to do now? Is it Wajib (obligatory) on me that I perform Hajj nine times like I vowed? Is it sufficient that I only perform some of these times? It may be worth mentioning that I have not performed my obligatory Hajj yet because of being pregnant or unable to find someone to look after my children. Is it permissible for me to hire some people to perform these numbers of Hajj on my behalf?

A: You have to perform the obligatory Hajj then you have to fulfill your vow whenever you are able to do so. This is because the vow that you made is a vow to do an act of obedience to Allah (Exalted be He). It is authentically reported that the Prophet (peace be upon him) said: ﴾Whoever makes a vow to do an act of obedience to Allah, has to do it; and whoever makes a vow to do an act of disobedience to Allah, should not do it.﴿ (Related by Al-Bukhari in his Sahih 'authentic' Book of Hadith). Finally, we advise you not to make any vow in the future or make things obligatory on you that you may not be able to do. This is because the Prophet (peace be upon him) forbade people from making vows, as narrated by Ibn `Umar (may Allah be pleased with them both)

who said: ﴾The Prophet (peace be upon him) forbade vowing, and said: "It averts nothing; but through it, 'giving' is drawn out of the miser."﴿ (Related by Al-Bukhari in his Sahih Book of Hadith, chapter of oaths).

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First question of Fatwa no. 18960

Q 1: When I was thirty years old I started to learn to read from the Mus-haf (Arabic Qur'an) but this was extremely difficult for me. thus, I made a vow saying: "If I become familiar with reading the Mus-Haf, I will offer a sacrifice for the sake of Allah, may He be Exalted." I did not make any condition regarding the sacrifice and I did not specify the time or the place where it has to be slaughtered. Now, all praise be to Allah Alone, I can read the Glorious Qur'an from the Mus-Haf. Please give me a Fatwa whether I have to fulfill my vow and how I have to do it. May Allah reward you.

A: It is Wajib (obligatory) on you to fulfill the vow you mentioned for it is a vow to do an act of obedience to Allah (Exalted be He). The Prophet (peace be upon him) said: (Whoever makes a vow to do an act of obedience to Allah, has to do so; and whoever makes a vow to do an act of disobedience to Allah, should not do so.) You then have to slaughter the sacrifice and distribute its meat amongst poor people.

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Fatwa no. 18994

Q: a year ago, I made a vow that if the Custodian of the Two Sacred Mosques recovers from his illness in a year, I will perform Hajj and observe Sawm (fasting) for two months, to thank Allah for his recovery. Do I have to perform Hajj and observe Sawm, or can I pay a Kaffarah (expiation) as I am indebted?

A: If the situation is as you have mentioned, you should fulfill your vow to perform Hajj and observe Sawm for two months, as this is a vow to do an act of obedience bound by a condition, and it took place. The Prophet (peace be upon him) said, ﴾Whoever vows to obey Allah should do so.﴿ If you cannot perform Hajj due to the debts, you should hasten to do so as soon as you are able to do so, according to Allah's saying, ﴾So keep your duty to Allâh and fear Him as much as you can﴿ Allah also says about the obligatory Hajj, ﴾And Hajj (pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to Allâh, those who can afford the expenses (for one's conveyance, provision and residence)﴿

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The fourth and fifth questions of Fatwa no. 19051

Q 4 and 5: I made a vow to fast if certain wishes came true. But later I found out that I was wrong about these wishes. Now I no longer care about these wishes. Should I fast to fulfill my vow or not?

I vowed to fast if I married the girl I love. But this girl is too young to get married. Perhaps I will not live until the time when she is mature for marriage. Should I fast to fulfill my vow before my wish comes true or wait?

A 4 and 5: You do not have to fulfill your vow before your wish comes true because you stipulated to fulfill your vow if the wish comes true. If it comes true, you will have to fulfill your vow; because the Prophet (peace be upon him) said, ﴾Whoever vows to be obedient to Allah should remain obedient to Him; and whoever vows to disobey Allah should not disobey Him.﴿ There will be no harm on you if you do not fulfill your vow;

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because your wish did not come true and hence it is an invalid vow.

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The first question of Fatwa no. 19075

Q 1: a Muslim brother entrusted me with buying two copies of the Glorious Qur'an and giving them to Al-Masjid Al-Haram (the Sacred Mosque in Makkah). He had made a vow to give two copies of the Glorious Qur'an as a Waqf (endowment) to Al-Masjid Al-Haram. Please advise me how I should carry out this obligation.

A: It is obligatory on you to carry out the mentioned vow by buying the two copies of the Qur'an and putting them in Al-Masjid Al-Haram, as this is a vow of obedience. The Prophet (peace be upon him) said, (("Anyone who vows to obey Allah, should obey Him."))

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Fatwa no. 19076

(Part No. 23; Page No. 355)

Q: I am a student at the faculty of Medicine, University of Khartoum. Tow years ago, I vowed to invite my class to Islam if I pass the exams. I want to absolve myself of this vow, for I think I am not equipped enough to carry out this task properly. I am fully aware of the obligation of calling to Allah in such places; but I want to do this according to my ability without having to fulfill a vow. I hope you could point out to me how I could expiate for my vow. May Allah reward you.

A: This is a vow to do an act of obedience, so you should fulfill it as much as you can. Calling to Allah does not necessitate giving all one's time to Da`wah; rather, it is by giving a good word, advice, teaching the ignorant, enjoining what is good and forbidding what is evil and distributing useful books and letters. May Allah grant you success and support you in offering remembrance and thankfulness.

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Fatwa no. 19344

Q 1: I was afflicted by an illness, and I made a vow that if I recover, I will slaughter a ram. When I recovered, I fulfilled my vow.

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My husband told me that this may be considered fulfillment of the vow and the `Aqiqah (sacrifice for a newborn) for our daughter, as I gave birth to another girl at that time. Is it permissible to combine the `Aqiqah with the sacrifice offered as a fulfillment of the vow? Please advise, may Allah guide you.

A: This ram is sufficient only to fulfill the vow. As for the `Aqiqah, it is desirable for the father to slaughter another animal. These two sacrifices are for two different purposes, so they cannot be combined together.

Q 2: i made a vow to refrain from doing a particular thing, which is living outside Madinah, but I was forced to do it. What is the ruling on this? Please advise, may Allah reward you.

A: If a person is forced to break their vow, there is no harm in them doing so, according to Allah's saying, ﴾except him who is forced thereto and whose heart is at rest with Faith﴿ It was also reported from the Prophet (peace be upon him) that he said, ﴾Allah has pardoned my Ummah (nation) for their mistakes, their forgetfulness and what they have done under duress.﴿ However, if you break your vow without strong compulsion, you will have to pay a Kaffarah (expiation) for the oath, which is emancipating a believing slave or feeding ten needy people or clothing them. If you cannot do either, you will have to observe Sawm (fasting) for three days.

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Fatwa no. 19395

Q: If I made a vow to offer a sacrifice in the month of Muharram, Safar, or any other month; is it permissible for me to pay the value of the sacrifice to the needy or do I have to offer the sacrifice and distribute its meat to the needy? Please enlighten us.

A: Anyone who makes a vow to offer a sacrifice during a specific time and distribute it to the needy has to fulfill their vow at the specified time. The Prophet (peace be upon him) said: (Anyone who vows to obey Allah should obey Him (i.e., fulfill their vow).) It will not be sufficient to pay the value of the sacrifice they vowed to offer to the poor.

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Fatwa no. 19533

Q: In 1983, i made a vow that if i passed the Baccalaureate, i would give some friends a sum of money,

50 Algerian Dinars each. I did pass, but I did not fulfill my vow. I am now extremely concerned about this and I hope that you will answer the following questions:

1. Should I pay the 50 Dinars according to the value in 1983 or the value now in 1997?

2. As I made this vow long time ago, I do not remember the exact number of friends that I specified in my vow, but I am sure that they were no more than seven people.

Is it, therefore, permissible for me to adopt the most probable estimation: 7 × 50 = 350 Algerian Dinars and divide it among some of the poor people?

A: It is obligatory on you to fulfill your vow by paying the specified sum of money to the people you specified in your vow, and be cautious about their number. As to those people you are unable to find or remember, it is obligatory on you to give their shares to the poor on their behalf. You should pay it in the currency you specified, as long as it is still in use, irrespective of the changed value.

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The first question of Fatwa no. 19618

Q 1: I married a woman and she was pregnant. Two months before her delivery I said I would offer a camel as a sacrifice if she bore me a baby without knowing the baby's gender. Is this a valid vow or not? What should I offer along with the two sheep, a camel or she-camel?

A: If you meant that you would offer a camel as a sacrifice and distribute its meat to the poor as charity if Allah blessed you with a male baby, this would be a vow and you have to fulfill it if what you wished came true. The Prophet (peace be upon him) said, ﴾Whoever vows to obey Allah should obey Him.﴿ Also, it is permissible for you to offer the `Aqiqah (sacrifice for a newborn), which is two sheep for a male baby and one sheep for the female baby on the seventh day after his/her birthday. For whoever does not offer the `Aqiqah on the seventh day, it is still permissible for him to offer it at any time.

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The fourth question of Fatwa no. 19667

Q 4: My husband encountered a problem at work and consequently he quit it. He made an oath that if he returns to work, he would give his first salary as a Sadaqah (voluntary charity) to slaughter three sheep. He returned to his job, praise be to Allah. However, he could not fulfill his vow because of his debts. Many problems took place since he borrowed money to fulfill his vow. Is it permissible for me, his wife, to fulfill the vow on his behalf using my own money? Is it permissible for the person who made the vow and his family to eat from it? Please advise, Your Eminence, may Allah reward you.

A: Your husband should fulfill his vow. It is permissible for you to do it on his behalf, and you will be rewarded for it in shaa'-Allah (if Allah wills).

As for eating from the vowed animal, it is permissible to do so provided that he has intended it at the time of making the vow; otherwise, it is impermissible for him to do so, and he has to distribute it among the poor.

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Fatwa no. 19799

Q: i vowed to sacrifice an animal if i was saved from the flood and I brought the sacrificial animal to my uncle's house. I did not remember it except after crossing

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the line. Is this sufficient as fulfillment of my vow? Should I sacrifice another animal?

A: You must fulfill the vow that you made conditional to your safety from the flood if you were saved, because this is a vow to perform an act of worship and obedience to Allah. The Messenger (peace be upon him) said, ﴾Whoever vows to be obedient to Allah should remain obedient to Him; and whoever vows to disobey Allah should not disobey Him.﴿ Related by Al-Bukhari. The sacrificial animal you offered at your uncle's household is not sufficient for you, because you did not intend to offer it as a fulfillment of your vow. We recommend that you do not make vows in the future, since vowing does not bring good. Perhaps a man will forget to do something that he takes upon himself to do, and in such a case, he will be sinful. It was authentically narrated on the authority of Ibn `Umar (may Allah be pleased with them both) that: ﴾The Prophet (peace be upon him) forbade vowing and said, "It averts nothing of the Decree of Allah; but through it, (giving) is drawn out of the miser."﴿ Agreed upon by Al-Bukhari and Muslim. It is obligatory upon you to slaughter the sacrificial animal anywhere and distribute its meat to the poor.

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Fatwa no. 19982

Q: Should a Muslim fulfill a vow of fasting during the same year he makes the vow, or may one postpone it to another year?

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A: Whoever vows to fast a certain period should fast it, for the Prophet (peace be upon him) stated, ❨"He who vows to obey Allah, should obey Him."❩ The vow you made is an act of obedience and should not be postponed except for a valid legal excuse. However, if the vow is not limited to a certain period, one should hasten to fulfill it in following the above-mentioned Hadith.

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Fatwa no. 20034

Q: Is it permissible to make a vow to perform an obligatory act of worship in order to force oneself to observe it or is this an act of Bid`ah (innovation in religion)?

For example, a person makes a vow to offer the Witr (Prayer with an odd number of units) in the last third of the night to force himself to offer Fajr (Dawn) Prayer in congregation.

A: It is undesirable to make a vow; because the Prophet (peace be upon him) forbade it according to the Hadith narrated by `Abdullah ibn `Umar who said: (The Prophet (peace be upon him) forbade vowing and said, "In fact, vowing does not prevent anything;

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it is just a means to extract from the miserly people.") Agreed upon by Al-Bukhari and Muslim and this narration is by Al-Bukhari. So, a Muslim man or woman should avoid making vows, and should not force themselves to offer an optional act of worship lest they should fail to fulfill it in which case they will be committing a sin or getting themselves into hardship. when a Muslim person makes a vow to perform an act of worship, which is imposed by the Shari`ah, they are in fact violating the rules of vows. A vow is a promise willingly made by the Mukallaf (person meeting the conditions to be held legally accountable for their actions) to perform an act of worship that they were not obligated to perform before the vow. So, making a vow to perform an obligatory act of worship to force oneself to observe it is against the rules of vows. Besides, there is no evidence for it. A person has to do all that is Wajib (obligatory) in the Shari`ah, in obedience to Allah. Hence they have to do what Allah orders them to do and avoid what Allah prohibits and warns them against, according to the Shari`ah of Allah and His Messenger (peace be upon him). This is essential for a Muslim to have perfect faith.

As for the vow you made to offer Witr in the last third of the night, the soundest of scholars' views about witr Salah is that it is not an obligatory Salah. In fact, it is a highly stressed Sunnah and your vow was to offer an optional act of worship to please and draw closer to Allah. So, you have to fulfill it according to the Saying of Allah (Glorified be He) praising His obedient servants: (They (are those who) fulfil (their) vows, and they fear a Day whose evil will be wide-spreading.) Also, it is authentically reported from the Prophet (peace be upon him) that he said, (Whoever vows to

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be obedient to Allah should remain obedient to Him...) (Related by Al-Bukhari.) Therefore, you have to consider all the means that may help you to wake up at that time to fulfill your vow and absolve yourself of responsibility.

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Fatwa no. 20199

Q: when our infant child was ill, my wife vowed that if he recovered she would take him to Makkah Al-Mukarramah to perform `Umrah with me (his father). She stipulated not to take any other member of the family. Is it permissible for me to take one of my elder sons to help me with driving, as our house is more than 400 kilometers away from Makkah. It should be mentioned that I have another wife that would like to accompany us, is it permissible to take her along? Would the vow be fulfilled if I take the child, his mother, and the whole family to `Umrah during Ramadan? This actually occurred last Ramadan 1418 A.H, and it was after the vow. Has the vow been fulfilled by this, or should I go another time with the wife who took the vow and the child only? Please answer my question in detail.

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May Allah bless you!

A: The woman must perform the `Umrah as was vowed if she is able to do this, for the Prophet (peace be upon him) stated, ﴾Whoever vows to obey Allah should obey Him.﴿ As for the condition she stipulated to accompany her husband alone without the rest of the family, it is to be disregarded. If she had performed the `Umrah during Ramadan with the intention of fulfilling her vow, this would have sufficed. However, it should be noted that such vows should be avoided, for the Prophet (peace be upon him) stated, ﴾Do not take vows, for a vow has no affect on the Divine Decree; it is only to extract from the miser.﴿ (Agreed upon by Imams Al-Bukhari and Muslim).

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The second question of Fatwa no. 20388

Q 2: A woman made a vow to fast on the White Days (13th, 14th, and 15th of every Hijri month). However, sometimes she menstruates during these days. What should she do?

A: If the case is as mentioned, it is an act of obedience and the Prophet (peace be upon him) stated,

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﴾Whoever vows to obey Allah, should obey Him and whoever vows to disobey Allah, should not disobey Him.﴿ If she menstruates during the White Days, she must discontinue fasting and make up for the three days while in a state of purity. Fasting these days was made obligatory by her vow. Following the example of obligatory fasting during Ramadan, when there is a Shar`i cause preventing her from fasting, she should make up for the missed days. One example of this sort is the fasting required by one who offers Kaffarah (expatiation).

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Fatwa no. 20438

Q: One year ago, I began to suffer evil whispers that drove me to supplicate against people unconsciously inside myself. These whispers troubled me a lot and later developed into words of Kufr (disbelief) if I uttered them. My condition got worse and unbearable, and therefore, I vainly tried to find the causes of such whispers. One day when I was reading in the Mus-haf (Arabic copy of the Qur'an), my eyes caught the Ayah (Qur'anic verse), which reads: ﴿And of them are some who made a covenant with Allâh (saying): "If He bestowed on us of His Bounty, we will verily give Sadaqâh (Zakât and voluntary charity in Allâh's Cause) and will be certainly among those who are righteous."﴾

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﴿Then when He gave them of His Bounty, they became niggardly [refused to pay the Sadaqâh (Zakât or voluntary charity)], and turned away, averse.﴾ ﴿So He punished them by putting hypocrisy into their hearts﴾ Upon completing the Ayah, I thought that I had made a vow and did not fulfill it, and this was the reason behind these whispers. I tried hard to remember that vow to the extent that I doubted that all my acts of worship might be a vow. Finally, I decided to regularly observe performing all the voluntary acts, such as voluntary Salah (Prayer), Qiyam-ul-Layl (standing for optional Prayer at night), making Wudu' (ablution), giving Sadaqah (voluntary charity), like the obligatory acts. I did so for fear that I might have become a hypocrite - Allah forbid! I was under the impression that such whispers might result from unfulfilling a vow. I performed Hajj after which I got sick and suffered a severe fever that awakened me and was accompanied by such whispers. At this moment, I was sure that the whispers possessed me due to the lack of fulfilling a vow - and that is hypocrisy - and the severe fever was punishment from Allah for that. I remembered the punishment in the grave and felt that I would die of the severe fever. Having used cold water, the temperature decreased, my body cooled and the fever was reduced. Before being transferred to the hospital, i made a vow to say, "There is no god except Allah Alone. He has no partner. To Him belongs the dominion, and to Him belongs [all] praise. He gives life and causes death, and He is Able over everything." a supplication that

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the Messenger (peace be upon him) said on the day of `Arafah. I vowed to say it one hundred times in the morning and one hundred times in the evening since sins of the person who does so will be forgiven even if they are like (as many as) the foam of the sea. Also, I made a vow to memorize the Qur'an since Hell does not touch a person who memorizes it. If I died, I would get the reward of these acts; otherwise, I would fulfill my vow. I hope to be saved from punishment in the grave and on the Day of Resurrection by doing so. Later, I got to know that I did not make a vow and the severe fever was not a result of an unfulfilled vow. Also, the Kufr-related whispers were cast by Satan. As I received treatment, the whispers began to disappear. Is my vow effective? Does it

require a Kaffarah (expiation), knowing that I made that vow in my full senses? Is it obligatory to fulfill it?

A: Your vow to memorize the Qur'an and remember Allah (Exalted be He) with the supplication mentioned above one hundred times in the morning and in the evening is a vow to obey Allah (Exalted be He). Thus, it must be fulfilled, because the Prophet (peace be upon him) said, ﴾Whoever vows to obey Allah should obey Him.﴿ Allah praised his believing slaves who fulfill their vows. Allah (Glorified be He) says,

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﴾They (are those who) fulfil (their) vows, and they fear a Day whose evil will be wide-spreading.﴿ A Muslim must be aware of the evil whispers and try to overlook them and seek refuge with Allah from the accursed Satan three times when they come to possess him. If the whisperings are blasphemous, a Muslim should say, "I believe in Allah and His Messenger," as the Prophet (peace be upon) ordered his Companions to do if they suffered such whispers. May Allah protect you from the evil whispers and make us and you steadfast on Al-Haqq (the Truth).

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Fatwa no. 20632

Q: I was pregnant with twins, and I vowed that after safe delivery I would visit the Prophet's Mosque and stay there for ten days, and that I would be fasting during my stay in Madinah. Thanks to Allah, I have now recovered and I want to fulfill my vow. However, I am not able to go to Madinah except in Ramadan, after the mid term exams, as I am a teacher and my husband is an employee.

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Is it permissible for me to go there in Ramadan taking into consideration that when I made the vow I did not specify a month, or should I go there other than in the month Ramadan as I will be fasting whether I am in Madinah or at home?

A: Fasting Ramadan is not sufficient if you intended by your vow to fast other than the obligatory fasting. If you did not specify the time, it is sufficient for you to fast Ramadan as the Prophet (peace be upon him) said, ﴿"Actions are but by intention, and each person shall have that which he intended."﴾ He also said, ﴿"Whoever vows to obey Allah, should obey Him, and whoever vows to disobey Allah, should not disobey Him."﴾ Related by Al-Bukhari in his Sahih (authentic) Book of Hadith.

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Fatwa no. 20695

Q: I am an engaged person who was one day sick, but then recovered, all praise be to Allah Alone. During my illness, my fiancée made a vow to observe Sawm (Fast) for three months if I recovered. Is there any Kaffarah (expiation) for such a vow? What is it? If there is no Kaffarah for this, is it permissible to divide the whole period of three months of Sawm to several small periods?

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A: It is Wajib (obligatory) on your betrothed to fulfill her vow for it is authentically reported that the Messenger of Allah (peace be upon him) said: ﴿Whoever vows to obey Allah, has to obey Him.﴾ If your fiancée specified certain months or intended to observe Sawm for the whole period on a successive basis, it is Wajib on her to do exactly as she vowed. Otherwise, it will be permissible for her to observe Sawm of ninety separate days whenever she is able to do so without being required to make any Kaffarah. Finally, we advise your fiancée not to make any vow in the future as the Prophet (peace be upon him) forbade people from making vows. He (peace be upon him) said: ﴿It does not 'necessarily' bring good 'in the form of substantial, and tangible results', but it is the means whereby something is extracted from miserly persons.﴾

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Fatwa no. 20705

Q: I vowed to fast for ten days beginning from the moment when I receive news that I had passed my exams and received my Bachelor's degree. After the exams, I got the results and praise be to Allah I succeeded. Accordingly, I fasted on that day and the day after, but I was very exhausted on the second day. This was because on one hand it was summer,

and also because I was affected by the failure of some of my friends. I was not even able to break my fast due to extreme fatigue, and therefore I refrained from fasting during that period. I did not know what to do, especially after I vowed to fast these days consecutively, i.e. by an oath which I broke. So please provide me with the answer about this, may Allah reward you.

A: You have to fulfill the vow you took, and fast these consecutive days. You must also offer a Kaffarah (expiation) of oath for failing to fast these days at the time you specified by clothing ten Masakeen (needy persons), or feeding them half a Sa` (1 Sa` = 2.172 kg) each, which is approximately equal to a kilo and a half, or freeing a believing bondsman.

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Fatwa no. 20718

Q: I used to give birth to girls only. i made a vow that if Allah grants me a boy, i will help him get married at the age of fifteen. However, i am not sure whether I said fifteen or seventeen. There is only a month and a half left until my son becomes fifteen years old.

I do not own anything, given that I am a housewife; I am neither educated nor employed; and my husband earns a very little salary. We are indebted, and my husband's salary is only 2,000 Riyals. My family consists of ten people, and only Allah knows our status. However, even if we can afford it, my husband refuses to let our son marry at that age. Please advise.

A: If you cannot fulfill your vow due to your financial insolvency when your son reaches the age of seventeen, as this is the maximum possible age, you have to pay Kaffarah (expiation) of an oath, and there is no blame on you. The Kaffarah is feeding ten needy people, a kilogram and a half of wheat or rice or the like each, clothing them, or emancipating a believing slave. If you cannot do either, you have to observe Sawm (fasting) for three days to expiate for the vow.

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Fatwa no. 20725

Q: Every time I used to give birth to a baby boy, he would die. When I once gave birth to a baby boy, I vowed that if he lived, I would offer a yearly sacrifice on the 27th of Rajab, which is what people call Rajabiyah. I then fulfilled the vow for years until I knew that this sacrifice is a Bid'ah (innovation in religion). Now, I fear that my choice of this day may be sinful. Is it permissible for me to fulfill my vow on this day specifically or should I change it or there is nothing wrong with this? Please, advise. May Allah reward you!

A: You must slaughter the animal and offer its meat to the poor and the needy each year as you vowed, out of gratitude to Allah (Exalted be He), but on any day other than the one you specified, i.e., the twenty-seventh of Rajab.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

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Third question of Fatwa no. 20799

Q 3: i made a vow to spend a certain sum of money to help patients, but i changed my mind and paid the same amount for digging a grave. is my vow regarded as being fulfilled, or do i still have to do something else?

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A: It is Wajib (obligatory) on you to hasten to spend the sum in question on helping patients as you initially intended when making your vow. In other words, it is impermissible to pay this sum of money for any purpose other than what you initially intended.

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 20862

Q: A long time ago, when I was ill, I made a vow that if I recovered, I would give the surplus of my salary as a Sadaqah (voluntary charity). For instance, if my salary is 5,500 Riyals, I will give 500 Riyals as a Sadaqah; if my salary is 7,700 Riyals, I will give 700 Riyals as a Sadaqah. Until now, I have not fulfilled my vow due to financial insolvency. I made this vow verbally and I wrote it also in a paper. I intend to fulfill it at the nearest possible chance. What should I do now? I have a piece of land whose price is declining nowadays, but I am optimistic about the increase in its price, as there is a road that is going to be paved near it. What should I do? Should I sell it, or wait until its price rises? is it permissible to delay fulfilling a vow

(Part No. 23; Page No. 376)

according to one's personal circumstances?

A: You should fulfill the mentioned vow, as it is one of obedience. The Prophet (peace be upon him) said, ﴾A person who vows to obey Allah should do so.﴿ As a period of time has passed and you have not fulfilled your vow yet, you have to calculate the total sum of money and pay it at once or in installments, according to your ability, as it is a debt on you.

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 20990

Q: a barren woman made a vow that if she were to become pregnant, she would fast Mondays and Thursdays during her pregnancy. Yet, when she became pregnant and gave birth, she did not fast. What should she do?

A: If the woman was able to fast but did not fast, she has to make up for the missed fasts she vowed. The Mondays and Thursdays of her period of pregnancy should be counted and she has to make up for this count. Along with this, she must offer Kaffarah (expiation) for an unfulfilled oath because of her delaying the fasting she specified when making the vow.

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The Kaffarah is feeding ten needy people, giving each one of them one and a half kilos of the usual local staple, such as rice, wheat, etc., clothing them, or freeing a believing bondsman. If these options are not affordable, she is to fast for three days. We advise her not to make vows in the future lest she should obligate herself to do something which she cannot afford and thus expose herself to a sin. The Prophet (peace be upon him) discouraged making vows and stated, ﴾Vows have nothing to do with bringing good. They are just means to get something from miserly people.﴿ (Agreed upon by Al-Bukhari and Muslim).

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 21114

Q: i made a vow to go to Jihad (fighting/striving in the Cause of Allah) if Allah helps me with a problem that i was facing and later this problem was solved, Praise be to Allah. I intended that if I was unable to go to Jihad, I would go on foot from Tabuk to Makkah Al-Mukarramah and offer Salah in the Sacred Masjid (mosque) in Makkah in thankfulness to Allah (may he be Exalted). It should be noted that I cannot fulfill Jihad in the present time because of my work circumstances. May Allah's Peace and Blessings be upon our

Prophet Muhammad, his family and Companions!

A: Since this man cannot go to Jihad as he mentioned, he has to opt for the second alternative he mentioned, namely, walking to Makkah and performing `Umrah (lesser pilgrimage). The Prophet (peace be upon him) said, ﴾Whoever vows to obey Allah should obey Him.﴿ He does not have to go to Makkah on foot, he may ride a vehicle. It was narrated on the authority of `Ikrimah from `Uqbah ibn `Amir Al-Juhany who said that his sister made a vow to walk to Ka`bah then Allah's Messenger (peace be upon him) said, ﴾Allah gets no good from her walking. She should ride and offer a she-camel as a Hady (sacrifice).﴿ Related by Ahmad and Abu Dawud.

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 21118

Q: while suffering a severe illness, I vowed to visit Makkah and perform Salah (Prayer) in Al-Masjid Al-Haram for a month. Thanks to Allah, I have now recovered. Is it then permissible for me to spend the thirty days there intermittently, i.e. to go for ten consecutive days, then for another ten, and after a while another ten? Indeed, I cannot stay there for the whole thirty days together, because my children are young and unable to take me there, and I cannot go there on my own.

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Should I perform Sawm (Fast), or feed poor people instead of going to Makkah for a whole month, or delay fulfilling my vow until my children grow older and I can go with them? Is it permissible for me to delay fulfilling the vow or must I hasten to do so? I really fear dying without spending this month in Makkah.

A: If you intended to spend a consecutive month, you have to do so by staying in Makkah for thirty consecutive days. However, if you did not intend these days to be consecutive, there is no harm in going to Makkah on an intermittent basis. As for delaying to fulfill your vow, you are not to blame for this unless you had intended to do it all at once. If this is the case, you must offer an oath expiation along with fulfilling the vow in the manner mentioned.

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 21252

Q 1: One of my daughters was suffering from a disease, and I vowed that if Allah (Exalted be He) granted her recovery and she could walk, I would sacrifice a cow in the cause of Allah (Exalted be He). All praise be to Allah Alone, He (Glorified and Exalted be He) granted my daughter recovery and she was able to walk. Please answer the following questions:

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Since I am a poor woman, is it permissible that my relatives help me and contribute towards the fulfillment of my vow?

A: If you are poor, it would be permissible for your relatives to contribute towards the fulfillment of your vow. Accordingly, you are not exempted from fulfilling the vow.

Q 2: Is it permissible for me to slaughter a number of sheep that equals one cow as the people of my village do not eat the meat of cows?

A: It is permissible that you slaughter seven sheep instead of one cow.

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Bakr ibn `Abdullah Abu Zayd	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 21403

Q: my wife was pregnant and I vowed to pay five hundred SR to anyone who brought me the good news that she had given birth to a boy. Thanks to Allah, my wife gave birth and a nurse gave me the news that it was a boy. At the time, I did not have the entire amount I vowed to give. Days and months passed, and my son is almost twelve years old now. Until this moment, I have not fulfilled my vow. I do not have any information about this nurse, or where she lives because it has been so long.

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I feel worried about this matter and fear the wrath of Allah, especially now that my son is weak and suffering from disease. Sometimes I think that his illness is a result of my breaking my vow. Kindly give me the legal Fatwa in this regard.

A: You have to look for the nurse who brought you the glad tidings of having a boy and give her the money you vowed. If you cannot reach her, you can give the money in charity on her behalf and fulfill your duty towards that vow. May Allah guide us all to what is good.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

The second question of Fatwa no. 21490

Q 2: When we were in the desert, we bought a four-month pregnant she-camel. We used to tire it very much. I thus vowed to slaughter a sheep if it gave birth without miscarriage. What is the ruling on this?

A: You have to slaughter a sheep and give its meat as Sadaqah (voluntary charity) if the condition upon which the vow is stipulated takes place. The Prophet (peace be upon him) said, ﴾A person who vows to obey Allah should do so.﴿

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul- `Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 21514

Q: When I got married to my cousin, she told me about a vow she had made before we married. In the last year of her studies at the Institute for Female Teachers, she took an oath by Allah that if she were to graduate that year from the Institute and work as a teacher, she would build a Masjid (mosque) in front of her house. Thanks to Allah, she graduated and worked as a teacher for three years but she did not build the Masjid. She is unable to do so because she has no income other than her monthly salary and the pension of her late father which is used to help her brothers who are students in preparatory and secondary schools. She is confused and does not know what to do. Is this act considered a vow or an oath? In either case, what should she do? It is noteworthy that she is unable to fulfill what she intended to do. Must she fast for three days along with feeding ten poor persons? Or would the fasting alone be sufficient?

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Please inform us of the solution for this dilemma.

A: She must fulfill the vow by building the Masjid, if she can afford it or wait until she is able to do so. If the fulfillment of the vow is impossible, she has to offer Kaffarah (expiation) for an unfulfilled oath by feeding ten needy people, clothing them, or freeing a believing bondsman. If she cannot afford this, she has to fast for three days.

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First question of Fatwa no. 21671

Q 1: i made a vow and i do not know how to fulfill it. The following are the details:

In 1987-1988 I made a vow that if I finished the construction of a bathhouse, I would pay one third of its revenue in Sadaqah (voluntary charity) as long as I live. The bathhouse was built but I discovered with the passage of time that its revenue does not suffice the cost of living of two people bearing in mind that at that time I was a married man with three children. It may be worth mentioning that until now the revenue of my bathhouse is very low compared to the standard of living in Algeria.

My question is: Is it Wajib (obligatory) on me to fulfill the vow mentioned above, even though if I do so

my income will not suffice me? How can I conclusively end the problem of this vow? I said in my vow: "I will give one third of the revenue of the bathhouse in Sadaqah regardless of how low it might be." However, I was at that time sure that the bathhouse would have good revenue.

O shaykh, the revenue of the concerned bathhouse is very low; it is below the Nisab (the minimum amount on which Zakah is due). Only because I have other sources of income I am not in a state of severe poverty.

A: It is Wajib on you to fulfill your vow. This is because it is a vow to do an act of obedience to Allah (Exalted be He). Moreover, the Prophet (peace be upon him) said: ﴾Whoever makes a vow to obey Allah, has to obey Him.﴿ However, if you are unable to fulfill your vow, it will be Wajib on you to make a Kaffarah (expiation) for your oath. Note that bathhouses are only permissible to be used when they do not involve any Haram (prohibited) practices.

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Fatwa no. 8581

Q: I was afflicted with a disease and was bedridden for two years during which I could not stand on my feet. i made a vow to fast ten days of every month if i recovered. After Allah blessed me with recovery, I fasted for only five months. I live in

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the desert where there are no air-conditioners. I also menstruate and make up for the days of fasting I miss. Now I cannot continue fasting because of the hot weather in our land due to its intense heat. I need your Eminence to answer my question. May Allah reward you with the best!

A: If the reality is as mentioned about your vow, you have to fulfill it because it is about offering an act of worship in obedience to Allah (Glorified be He) and in thankfulness to Him for blessing you with recovery. The Prophet (peace be upon him) said, ﴾Whoever vows to be obedient to Allah should remain obedient to Him; and whoever vows to disobey Allah should not disobey Him.﴿ We pray to Allah to grant you help and success. However, you should not make a vow again in future; because the Prophet (peace be upon him) forbade vowing and said, ﴾It does not (necessarily) bring good (in the form of substantial, and tangible results), but it is the means whereby something is extracted from the miserly people.﴿

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Fatwa no. 5262

Q: I have an elderly mother, and around two years ago I became ill. She beseeched Allah that were He to grant me recovery,

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she would fast every Monday and Thursday. Now when I see how weak and thin she has become, I argue with her to abandon the Sawm (fast), and I will feed a needy person every Monday and Thursday on her behalf. I am also willing to fast on her behalf every Monday and Thursday if this is permissible. Please advise me which of these options is permissible.

A: If the case is as mentioned, that her fasting on Mondays and Thursdays every week to fulfill her vow is difficult and causes her severe hardship, it suffices that she expiates for her vow by offering a Kaffarah (expiation) of oath, for Allah (Exalted be He) stated: ﴾Allâh burdens not a person beyond his scope.﴿ And: ﴾and has not laid upon you in religion any hardship﴿ In addition to His Statement: ﴾Allâh intends for you ease, and He does not want to make things difficult for you.﴿ And the statement of the Prophet (peace be upon him) ﴾ the expiation of a vow is the same as that of an oath, whoever takes a vow without identifying it, its Kaffarah (expiation) is the same as that of an oath, and whoever takes a vow and is unable to fulfill it, its Kaffarah is the same as that of an oath﴿ Related by Abu Dawud and Ibn Majah.

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 11337

Q: When I was around one year old, I was severely ill and almost died. My mother was afraid, as I was their only child. My parents had had children before me and others after me, but when they reached the ages of two or three years, they became sick and died. I am the only one left for them. When I became ill, my mother feared that I may die like the other children, so she raised her hands to the sky and kept saying, "O, Allah, if you cause my child to recover, I will slaughter a sheep every year for the sake of Allah". She actually did so, and thanks to Allah I am now married. Should I continue the vow each year? If I stop fulfilling the vow, am I a sinner? I ask this, because it was my mother who uttered the vow while I was still a child. Is it permissible to slaughter any other sacrifice other than a sheep? If my mother dies, does it become incumbent upon me to continue fulfilling her vow? Kindly, give us the legal Fatwa in this regard. May Allah guide you to success.

A: Your mother has to fulfill her vow, as it was authentically narrated that the Prophet (peace be upon him) stated:

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❨"He who vows to obey Allah, should obey Him."❩ However, if your mother cannot fulfill her vow, she must offer Kaffarah (expiation) by feeding ten poor people, clothing them, or emancipating a believing bondsman. If she is unable to do this, she should fast for three days. As for you, there is nothing on your part, whether your mother is still alive, or after her death.

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Fatwa no. 20854

Q: I gave birth to a boy thirty eight years ago, but he became ill. I sought medical assistance, but it was of no use, so I left him to Allah's Will. I supplicated to Allah and made a vow that if my son recovers, I will observe Sawm (fasting) on three days of every year. My son recovered, praise be to Allah, and I continued to observe Sawm for fifteen years. However, I stopped observing Sawm for many reasons, including having many children, becoming old in age and illness. Given that my son is now thirty five years old, please advise.

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A: You have to fulfill your vow as long as you are able to do, according to the saying of the Prophet (peace be upon him), ﴾A person who vows to obey Allah should do so.﴿ If you are unable to fulfill your vow due to chronic illness or aging, you have to pay a Kaffarah (expiation), which is feeding or clothing ten needy people, or emancipating a believing slave. If you cannot do either, you have to observe Sawm for three days.

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Bakr Abu Zayd	Salih Al-Fawzan	\`Abdullah ibn Ghudayyan	\`Abdul-\`Aziz ibn \`Abdullah Al Al-Shaykh

Fatwa no. 21096

Q: I am an 80 year old female citizen. Fifteen years ago, when my son was ill, I vowed to fast three days every year if he was cured. This vow was not restricted to a specific date and I continued fulfilling it since my son was three years old until he reached fifteen. Due to my age I am not able to continue, so do I have to pay a certain Fidyah (ransom) since I am old now and not able to continue fulfilling my vow? What should I do?

A: If this woman is unable to fulfill the mentioned vow, she must offer a Kaffarah (expiation) of a broken oath instead. This is by feeding ten needy persons half a Sa` (1 Sa` = 2.172 kg) for each, which equals one and a half kg, or clothing them with one garment each, or freeing a believing bondsman. If she is not able to do so, she must fast for three days.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

The first question of Fatwa no. 2829

Q 1: If a person offers food for the poor in fulfillment of his vow, is it permissible for him to eat from that food?

A: The basic ruling is that if the thing that is offered in fulfillment of a vow is permissible, it will be a must to spend it on the channels specified by the person who made the vow. If he did not specify a channel, it should be considered as Sadaqah (voluntary charity) that is to be spent on the poor and needy. As for the ruling on eating from the food offered in fulfillment of a vow, it depends on the custom followed in the country of the person who makes the vow. If the custom accepts that a person who offers food in fulfillment of a vow eats from it, it will be permissible for him to eat from the food. Also, it will be permissible for the person who offers food in fulfillment of a vow to eat from it, if he intends to eat from it when making the vow. Both the custom and intention make it permissible for the person to eat from the food he offers in fulfillment of a vow,

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but the food he eats is not considered part of the food offered in fulfillment of the vow. The Committee has issued a Fatwa on this, which reads as follows:

Whatever is offered in fulfillment of a vow of obedience should be spent on the channel specified by the person who made the vow, within the limits of the sanctified Shari`ah (Islamic law). If he intends to offer the food for the poor, it will not be permissible for him to eat from it; and if he intends to offer it for his family or friends, it will be permissible for him to eat from it because he is considered one of them. The Prophet (peace be upon him) said: ﴾Actions depend upon intentions, and every person shall only have that which he intended.﴿ The same applies if the person stipulates this in the vow or it is the custom followed in his country.

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Second question of Fatwa no. 16417

Q 2: i made a vow to give the value of my month's salary in Sadaqah (voluntary charity) if Allah (Exalted be He) would grant me such and such. I then gave my needy siblings out of the vow money; did I fulfill my vow by doing that?

A: If you intended to give Sadaqah to poor people in general and you did not specify any definite persons,

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your needy siblings are more deserving to receive from it, so what you have done is permissible. Conversely, if you specified particular persons or intended them to receive the money of this Sadaqah; giving it to other than them is impermissible and you would have to give to the persons for whom Sadaqah was initially assigned; by giving them a sum that is equal to what you have given to your siblings.

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The third question of Fatwa no. 19781

Q 3: what is the ruling on making a vow for the sake of Allah? Is it permissible for the person offering a vow to slaughter a sacrifice to eat from it? Is it permissible to give the value of the matter vowed, of `Aqiqah (a sacrifice for a newborn) or a walimah (wedding dinner) in money instead?

A: The basic rule states that a maker of a vow should not eat from it unless he stipulates or intends to eat from it, in which case it is permitted for him to eat as he specified or intended. Furthermore, it is not permitted to pay money as a substitute for what he stipulated to do if his vow was fulfilled, unless what he vowed was to pay money in charity so as to draw near to Allah, in which case it is permissible as a substitute for what he vowed. On the other hand, if the person vowed to pay all his money, he is only obligated to pay one-third of it. Likewise, it is not permissible to give money instead of holding `Aqiqah or Walimah, as it is an act of Sunnah to slaughter two sheep if the newborn is a boy and one if a girl.

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The same applies to Walimah, a recommended act for a person who marries to slaughter a sheep. It is authentically narrated that the Prophet (peace be upon him) said to `Abdul Rahman ibn `Awf after his marriage: ﴿Hold a Walimah (wedding banquet) even by slaughtering one ewe.﴾ This is the traditional practice of Sunnah. As for paying the value of these matters in money, it is in disagreement with the Sunnah and there is no legal evidence to support it, as neither the Prophet (peace be upon him) nor his Sahabah (Companions of the Prophet) did this. A Muslim should only adhere strictly to the reliable accounts of the Qur'an and the Sunnah of the Prophet (peace be upon him).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Bakr ibn `Abdullah Abu Zayd	Salih ibn Fawzan Al-Fawzan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The sixth question of Fatwa no. 655

Q 6: a person vowed to slaughter a sacrificial animal for the Sake of allah, if his son returned safely from a certain dangerous place. Praise be to allah, the son returned safely. There is a poor family and orphans that live near them, is it permissible to give those orphans the value of the sacrifice in cash in Saudi Riyals, or any other currency?

A 6: You should slaughter the sacrificial animal in order to fulfill your vow, carry out your intention and thank Allah for the safe return of your son. The sacrificial animal should

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at least be of average value, of the type you intended or according the `Urf (custom) in similar cases. It is not permissible to pay its value to the poor, or to orphans as long as it is possible to fulfill the original vow.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

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`Abdullah ibn Sulayman Ibn Mani`	`Abdullah ibn `Abdul-Rahman ibn Ghudayyan	`Abdul-Razzaq `Afify

The first question of Fatwa no. 3426

Q 1: A girl whose mother died vowed to slaughter a sheep for Allah every month from her salary, which she receives as a teacher. She now faces difficulties in buying the sheep, slaughtering and distributing it. Is it permissible for her to pay the value of the sheep in cash instead of buying it, considering that she made a specific vow which is to distribute its meat? Is it permissible to replace this with paying its value?

A: There is no difficulty in slaughtering sheep, and she should continue to slaughter it and distribute its meat among the poor. Moreover, it is not acceptable for her to pay for its value, as the Prophet (peace be upon him) said: ﴾Whoever vows to obey Allah, should remain obedient to Him; and whoever vows to disobey Allah, should not disobey Him﴿ .

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 10611

Q 1: I vowed that if Allah destined my first born child to be a boy, I would slaughter two sheep for the poor. Allah has blessed me with a boy who is now seven years old, but I have not yet slaughtered anything. I could not afford it in the past, and I did not find poor people to give them the meat. Now I am determined to fulfill this vow and get closer to Allah. I want to give this sacrifice to the Afghani Mujahidin (those striving in the Cause of Allah), but I do not know how to deliver it to them. Could I give them the money value of the two sheep? And am I to blame for this delay?

A 1: You must fulfill your vow and slaughter the two sacrificial animals for the poor, if you are able, as the Prophet (peace be upon him) said, ("He who vows to obey Allah, should obey Him.") It is not sufficient to send the value of the two sacrificial animals to the Mujahidin.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

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Fatwa no. 15125

Q: i vowed to give a certain sum of money as Sadaqah, but i wonder if it would be better to spend it on poor relatives, or on constructing a Masjid (mosque) or a school. Which would be best in the Sight of Allah?

A: You should spend what you vowed in various forms of charity such as on the poor, building Masjids, schools or on the Mujahidin (those striving in the Cause of Allah). If there are poor people in your family other than your parents and children, it is suitable to spend it on them; thereby, it would be both charity and maintaining the ties of kinship.

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Rulership and Al-Siyasah Al-Shar`iyyah

Second question of Fatwa no. 17627

Q 2: what are the rights and duties of a ruler?

A: It is the right of the legal Muslim ruler that people obey him to do Ma`ruf (that which is judged as good, beneficial, or fitting by Islamic law and Muslims of sound intellect) in their adversity, prosperity, pleasure and displeasure even when he is given (rather undue) preference over them. Moreover, it is also his right to be provided with necessary advice and to support and help him to do all that which is beneficial.

Proof of the foregoing is a Hadith which is narrated in the Two Sahih 'authentic' Books of Hadith (i.e. Al-Bukhari and Muslim) on the authority of Ibn `Umar (may Allah be pleased with them both) that the Prophet (peace be upon him) said: ﴾It is obligatory upon Muslims that they should listen 'to the ruler appointed over them' and obey him whether they like it or not, except if they are ordered to commit a sin.﴿ Moreover, on the authority of Anas (may Allah be pleased with him) who said that the Messenger of Allah (peace be upon him) said: ﴾You have to listen to your ruler and obey him even if he was an Ethiopian (black) slave whose head looks like a raisin.﴿

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(Related by Al-Bukhari). Furthermore, on the authority of Abu Hurayrah (may Allah be pleased with him) who said that the Messenger of Allah (peace be upon him) said: ﴾It is obligatory on you to listen to and obey 'the appointed authority' in your adversity and prosperity, in pleasure and displeasure, and even when another person is given 'rather undue' preference over you.﴿ (Related by Muslim).

The meaning of the saying of the Prophet (peace be upon him): ﴾or when someone is given undue preference over you﴿ is that rulers have to be obeyed even if they keep worldly pleasures for themselves and do not give you your due rights.

On the other hand, it is narrated on the authority of Abu Ruqayyah Tamim ibn Aws Al-Dary (may Allah be pleased with him) that the Prophet (peace be upon him) said: ﴾'Din 'religion' is based on advising one another.', he repeated it three times. Upon this we said: 'For whom?' He replied: 'For Allah, His Book, His Messenger and for Muslim rulers and the public.'﴿ (Related by Muslim).

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Regarding the duties of rulers, they are to rule according to Shari`ah (Islamic law) and to be sincere to their people. It is narrated in the Two Sahih Books of Hadith (i.e. Al-Bukhari and Muslim) on the authority of Ibn `Umar (may Allah be pleased with them both) who said that he heard the Messenger of Allah (peace be upon him) saying: ﴾All of you are guardians and are responsible for your charges, the Imam (i.e. ruler) is the guardian of his charges and is responsible for them, and the man is the guardian of his family and is responsible for them, and the woman is the guardian of her husband's house and is responsible for it, and the servant is the guardian of his master's belongings and is responsible for them, and all of you are guardians and responsible for your charges.﴿

It is worth mentioning that rebelling against the legal Islamic ruler is Haram (prohibited) even if the latter is Fasiq (someone flagrantly violating Islamic law) so long as he is not in a clear state of Kufr (disbelief). Proof for this is a Hadith which is narrated on the authority of Ibn `Umar (may Allah be pleased with them both) who said that he heard the Messenger of Allah (peace be upon him) saying: ﴾Whoever withdraws their hand from obedience 'to the Muslim ruler' will find no argument 'in their defense' when they stand before Allah on the Day of Judgment, and one who dies without having bound themselves by an oath of allegiance 'to a Muslim ruler' will die the death of one belonging to the days of Jahiliyyah 'pre-Islamic time of ignorance'.﴿ (Related by Muslim). It is also related by him: ﴾Whoever dies having discarded their association with the main body of the 'Muslim' community, dies the death of one belonging to the Days of Jahiliyyah.﴿

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The meaning of: ﴾Whoever withdraws their hand from obedience 'to the Muslim ruler'﴿ refers to whoever draws back from obeying the ruler and submitting to him to do things which are not tantamount to sins.

The meaning of: ﴾dies the death of one belonging to the Days of Jahiliyyah.﴿ refers to the one who dies in the state of deviation as the people of Jahiliyyah did for they did not use to bind themselves by allegiance to any ruler. Finally, on the authority of Ibn `Abbas (may Allah be pleased with them both) that the Messenger of Allah (peace be upon him) said: ﴾Whoever disapproves of something done by their ruler will have to be patient, for whoever disobeys the ruler even a little 'i.e. a span' will die as those who died in Jahiliyyah, 'i.e. as rebellious sinners'.﴿ (Agreed upon by Al-Bukhari and Muslim).

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The fifth question of Fatwa no. 15631

Q 5: What is meant by Al-Siyasah Al-Shar`iyyah (Shari`ah-based policy)?

A: Al-Siyasah Al-Shar`iyyah is that policy which is based on the Qur'an and Sunnah by the ruler applying justice and the ruled giving their loyalty and obedience. It is explained by the Saying of Allah (Exalted be He): ﴾Verily, Allâh commands that you should render back the trusts to those to whom they are due; and that when you judge between men, you judge with justice﴿ until His Saying: ﴾O you who believe! Obey Allâh and obey the Messenger (Muhammad), and those of you (Muslims) who are in authority.﴿ May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The ninth question of Fatwa no. 9880

Q 9: what is your view on those who say that there are no politics in Islam and no Islam in politics?

A: The Shari`ah (Islamic law) has prescribed the correct policies between Muslim countries and other countries in times of peace and war. It has also prescribed the correct and successful

policies that Muslim rulers must adopt when dealing with or governing Muslims all over the Islamic Ummah (nation) with respect to their spiritual and worldly life.

As for evil politics that are based on corruption, delusion, lies, violating covenants, deceit and breaking promises, this was not prescribed by Shari`ah, and whoever looks into the texts of The Book, the Prophetic Sunnah and the biography of the Prophet (peace be upon him) will find that they are abundant in truthful and just policies observed with allies and enemies.

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The second question of Fatwa no. 18188

Q 2: is it legally permissible to appoint a person to lead a group while they are residents? It is well-known that when three people set out on a journey, it is recommended to appoint one of them to lead. Is it permissible to appoint a leader, ruler, or the like to run the affairs of a group of people living in their countries?

A: It is authentically reported from Abu Sa`id and Abu Hurayrah (may Allah be pleased with both of them) that the Prophet (peace be upon him) stated, ﴾If three people set out on a journey,

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let them appoint one of them in charge.﴿ (Related by Abu Dawud through a reliable Sanad (chain of narrators)).

It is evident that the Hadith is applied to the case of travel. As for those who are at home in their countries, the leadership is for the official ruler.

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Fatwa no. 610

Q: What is the ruling on women acting as leaders of pilgrims' groups?

A: It is impermissible for women to act as leaders of pilgrims' groups for the generality of the Hadith in which the Prophet (peace be upon him) said: ﴿Never will succeed such a people who place a woman in charge of their affairs.﴾ Moreover, the Prophet (peace be upon him) did not assign any woman to be a ruler of a country or a leader of a pilgrims' group. The Prophet's practice that women were not assigned as rulers of countries or leaders of pilgrims' groups, was followed by the Rightly-Guided Caliphs and the people of the first three centuries that the Prophet (peace be upon him) witnessed for their goodness. Had it been permissible to assign women as such, this would have not been abandoned for those long periods. Consequently, the prohibition of assigning women as rulers of countries or leaders of pilgrims' groups is established by the practical Ijma` (consensus of scholars) of all these centuries. Furthermore, leaders of pilgrims' groups need to

intermix with pilgrims to solve their problems, manage their affairs, represent them in meetings with leaders of other pilgrims' groups and so on. The foregoing involve dangers that violate the veneration of women which they should not to be subjected to. Moreover, women are lacking in reason and in religion as the Prophet (peace be upon him) witnessed and thus, such a task should not be assigned to them as it requires deep insight and good management especially when travel is involved. On the other hand, being leaders of pilgrims' groups requires women to travel and meet with non-Mahram (not a spouse or an unmarriageable relative) men. A woman's Mahram (spouse or unmarriageable relative) may not be available to accompany her in travels or in meetings attended by non-Mahram men and both of the two possibilities are impermissible.

Consequently, the Committee is of the view that it is Islamically impermissible for women to act as a leader of a group of pilgrims. Leadership does not conform to women's nature or capabilities that Allah (Exalted be He) has bestowed upon them.

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`Abdullah ibn Sulayman Ibn Mani`	`Abdullah ibn `Abdul-Rahman ibn Ghudayyan	`Abdul-Razzaq `Afify

Fatwa no. 3105

Q 1: is it permissible for a Muslim to vote in municipal elections for a communist or someone who mocks religion and is loyal to

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nationality, not religion?

A: It is impermissible for a Muslim to elect a communist, a person who mocks religion or one whose loyalty is to nationality, not religion, to represent them in municipal councils. Electing them means that they have agreed to them as representatives, and helped them take a position they might use to spread corruption and appoint someone who shares the same corrupted ideology. They might also use this position in doing harm to those who disagree with them and deprive them of their rights by force of their position and mutual interests between them and their colleagues in other municipalities. This also encourages them with their false creeds and makes them do what they like.

Q 2: is it permissible for a Muslim to become acquainted with communists and support them? What is the ruling on a person who does so?

A: It is impermissible for a Muslim to become acquainted with those who adopt false creeds, such as communists, Nasiriyyah, Druze, Qadyaniyyah and other corrupted sects, for other than a Shar`y (Islamically lawful) interest, lest they are affected by their false creeds and corrupted morals, or at the very least they may become notorious, according to the saying of the Prophet (peace be upon him), ﴾The similitude of good company and that of bad company is that of the owner of musk and of the one blowing bellows. As for the owner of musk, you would either buy from him; he would offer you free of charge; or you would smell its pleasant odor. As for the one who blows the bellows, he would either burn your clothes,

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or you shall have to smell its repugnant smell.﴿ Narrated by Al-Bukhari and Muslim. It is also impermissible to support them in their falsehood, as it entails cooperation in sin and transgression. Allah (Exalted be He) says, ﴾but do not help one another in sin and transgression.﴿ If a person mixes with them or helps them in falsehood, they have done wrong and injustice as much as they have helped them. They should advise them and guide them to the truth if they deserve it; otherwise, they should avoid them.

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Permanent Committee for Scholarly Research and Ifta'

The fifth question of Fatwa no. 4029

Q 5: Is it permissible to vote or nominate for elections, given the fact that our country is not ruled by the law revealed by Allah?

A: It is not permissible for a Muslim to nominate himself hoping to be a part of a system disagreeing with the Islamic revealed law. Similarly, it is not permissible for a Muslim to vote for anyone who will work in that government

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unless the one who nominates himself or those who vote for him hope that their participation may enable them to change the system to act upon Shari`ah and are using this as a means to overcome the system of government. Moreover, a person who nominates himself should not accept any position after being elected except if it is in conformity with the Islamic Shari`ah.

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The ninth question of Fatwa no. 5651

Q 9: Is it permissible to establish Islamic parties in secular states where they are officially subject to secular laws, but their objective is to practice Da`wah secretly?

A: It is prescribed for Muslims who live in non-Islamic states to unite, cooperate, and work together, whether in the name of Islamic parties or Islamic societies, for it is cooperating in righteousness and piety.

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The ninth question of Fatwa no. 7607

Q 9: is it permissible for a person to disobey his employer who is considered Kafir (disbeliever) because he does not perform Salah (prayer)? Is it obligatory on him to obey his employer even if he is a Kafir? If the employee cannot advise him, what should he do? Please, advise.

A: Abandonment of Salah out of denying its obligation is an act of Kufr (disbelief) according to the Ijma` (consensus) of scholars. Similarly, the abandonment of Salah due to laziness and carelessness is also an act of Kufr according to the preponderant opinion of scholars. Whoever knows that a Muslim does not perform Salah, must enjoin good on him to perform Salah according to his own capacity. If his employer does not perform prayer, he is not permitted to obey him in disobedience to Allah; rather, he should be obeyed in what is good.

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Fatwa no. 18858

Q: There is an authority which hires a number of Du`ah (callers to Islam) in the field of Da`wah (call to Allah). This authority requests from them (the Du`ah) a monthly report on their Da`wah related activities such as lessons, seminars and lectures to be submitted to the endowment owner. However, some Du`ah are annoyed by this report as they see that it badly affects their sincerity towards Allah, and is near hypocrisy.

The question now is: Is this report permissible? I mean requesting for reports on the Da`wah-related activities, does this really badly affect sincerity towards Allah or not?

A: The request of the authority responsible from the Da`wah related activities to submit monthly reports to the endowment owner does not negatively affect sincerity towards Allah, and is not a form of hypocrisy as long as the Da`y intends by this to clear himself and inform the endowment owners of what he really does. This assures the endowment administrator that the funds spent on the Du`ah are paid appropriately.

This could even be a requirement for work, if it encourages greater productivity, appreciation for the achievers, and a motivation for competition and hard work.

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The third question of Fatwa no. 19591

Q 3: Is it Haram (prohibited) to dismiss an employee or deduct from their salary in order to discipline them?

A: it is not permissible to dismiss or deduct from the Salary of the employees except according to the regulations set by the state.

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The second question of Fatwa no. 2894

Q 2: I am training at aramco, and as you know a person who is trained there spends most of his time in a full shift as a regular worker. On my part, I do spend the entire shift there, but is my salary Halal (lawful), given that I avail them nothing during my training period? Moreover, I may leave the company after finishing training.

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A: If the course of study that you specialize in is lawful, such as the study of permissible industries and language learning that you may need in your career and you spend a full working day there - as said - then your salary is Halal, because you are doing what must be done in terms of your job. The company, Aramco, also gets benefits from training and preparing you to be qualified for work when necessary. Not only the said company benefits from you and the study of your peers, rather the whole Ummah (nation) does in terms of increasing the degree of awareness and culture of the entire community. The benefit is not merely financial.

As for your leaving the company after finishing the training course, it is permissible for you unless the company stipulates that you work there in return for the training given, the fees spent, and the monthly salary granted. In this case, you have to work there in a lawful job according to the conditions stated in the contract.

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Fatwa no. 17815

Q: I receive a monthly stipend of (600) riyals from the school where I study. One of the conditions of receiving this assistance is that students live at least 15 kilometers away from the school. I used to receive this stipend when I lived more than 15 kilometers away, and Allah knows best. Now, I live 3 kilometers away from the school but I need this money badly to cover my needs. I go to school by car, so is it permissible to accept the monthly stipend?

A: If you do not meet the requirements qualifying you to receive this stipend, it is impermissible to accept it. The Prophet Muhammad (peace be upon him) stated: ﴿ Muslims should fulfill the conditions. ﴾ Such deception is not permissible. May Allah grant us all success!

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 7838

Q: I am a public servant who is assigned to work overtime beyond the regular working hours. However, on some days I do not go to my place of work and I still receive the overtime payment.

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What is the ruling on this? When there is no need for me to attend some days, must I go to work? It should be noted that the overtime payment is the same as that of a regular day.

A: You must go to work even if there are no tasks assigned to you, or else you may request a day off.

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The second question of Fatwa no. 16338

Q 2: We worked overtime during our `Eid vacation with some colleagues and workers, and we received little compensation, especially the workers. As a result, nobody wants to work during `Eid vacations due to this minimal pay. We discussed the issue with the general manager who asked us to increase the working hours recorded to twenty hours, so that the workers who complain would be satisfied with the pay. It should be noted that we did not work for the whole twenty hours. Is it permissible for us to take the money given for the hours that we did not actually work?

A: it is not permissible for you to take money except the amount corresponding to your actual work. If the salary is small and does not equal the actual work being done,

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you may discuss the matter with the responsible officials to change the system, or else you may leave that job. However, it is not permissible to resort to that sort of trickery.

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The second question of Fatwa no. 19373

Q: i am an employee in a governmental department. My boss has given me permission not to come to work except on the day when salaries are paid. In return, he deducts 1500 SR from my salary. I do not know whether the department knows about this or not. Are we committing a sin or not?

A: It is unlawful for you to take your salary unless you perform the duties of your job. Likewise, it is not permissible for your boss to give you permission not to come to work in return for part of your salary, as this is an act of treachery and collaboration in sin and transgression.

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Fatwa no. 14364

Q: an employee deducted from his salary the number of days of absence from work. He was embarrassed to return this sum of money back to his employer. Should he pay it to Bayt-ul-Mal (Muslim treasury), or give it to the fighters in the cause of allah or others?

A: If the employee was not given absence permission, he should return the salary of his days of absence to the place where he works. If this is impossible or entails great harm, he may give it as a Sadaqah (voluntary charity) to the poor.

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Second question of Fatwa no. 19637

Q 12: What is the ruling on official full time employees who leave their work place to buy and sell during working hours without permission?

A: it is impermissible for employees to leave their work place during working hours to buy and sell whether they are permitted by their supervisors or not. This is because doing so involves disobeying rulers who ban this practice. Moreover, leaving their work places leads these employees to neglect the work that they have been entrusted with, and this results in failing to fulfill Muslims' rights

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and mismanaging their affairs, while it is narrated by Abu Ya`la and Al-`Askary in a Hadith Marfu` (a Hadith narrated from the Prophet with a connected or disconnected chain of narration) on the authority of `Aishah that the Prophet (peace be upon him) said: (Allah loves that when a person engages in some work, they perform it with proficiency.) (Both Al-Bayhaqy and Al-Tabarany related another Hadith to the same effect).

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The first question of Fatwa no. 10747

Q 1: i work as an imam (the one who leads congregational Prayer) and Mu'adhin (caller to Prayer) in the Awqaf Department. My salary does not meet my family's essential needs. is it permissible to search for an additional job that does not conflict with my main job? Please, advise. May Allah reward you!

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A: There is nothing wrong in doing so as long as the second job does not conflict with your main job.

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The second question of Fatwa no. 17314

Q 2: I am the Imam (the one who leads congregational Prayer) in a Masjid (mosque) in our village, and I earn a salary in return for this. When I finished my secondary school, I moved to the capital to continue my studies. I took permission of those responsible for the Masjid, and they gave me permission. Is it permissible for me to continue receiving my salary? If not, what should I do, given that I do not want to lose my job after I finish my studies?

A: If you moved from the village to a far away place that does not enable you to hold the position of the Masjid Imam, it is impermissible for you to take a salary while you do not perform the job.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 19865

Q: We are the Imams (the one who leads congregational Prayer) and Mu'adhins (caller to Prayer) of the Masjids (mosques) of Tihamah Qahtan. We live far from the Masjids which we are in charge of. Due to the ruggedness of the land and the far distance between our houses and the Masjids, we cannot perform our duties. If we leave the Masjids, nobody will take care of them. We would like to ask about the salaries we get while we do not attend every congregational Prayer in the Masjids. Do we thus commit a sin? We appreciate your advice!

A: it is not permissible for a person who is in charge of calling the Adhan (call to Prayer), leading people in prayer, or such duties of the Masjids, or any other type of work, to get his salary without performing the work duties, otherwise the salary they receive becomes unlawful for them and hence they must quit their posts for other people to properly assume them.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 18797

Q: My father (may Allah forgive him) died on 26/3/1417 A.H. in a car accident. He was a righteous person who used to do good deeds, Praise be to Allah! However, like any human, he was not infallible. He was a Mu'adhin (caller to Prayer) in one of the Masjids (mosques) of the village.

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Only members of two families used to offer Salah in this Masjid. My father used to stay at his farm which is thirty km away from this Masjid and did not go to that Masjid for twenty years. I told him to inform the Ministry of Waqf but he would tell me that the salary he gets is from the money of the state and the country is not in need of it. Now we have a farm, some buildings, and money. The question is, should we deduct the value of his salary for the last twenty years from his wealth and build a Masjid therewith, since he received this salary from the Ministry of Waqf? Or should we distribute all the money to the inheritors? It should be noted that the inheritors are all adults and none of them is under age. Should we add his financial rights to the value of his salary? We appreciate your advice! May Allah reward you. We hope to receive your reply soon.

A: If the reality is as mentioned in the question, it is obligatory to deduct all the money your father received illegally and spend it on the restoration of one of the Masjids, or giving it to the poor as charity.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no 15849

Q: I am a student in the faculty of Education. I earn my living through my work in the military. My senior commander gave me permission to continue studying at the faculty in return for charging me with night duty instead of my day duty. However, some matters make me doubt the lawfulness of the salary I get from the military service in which I have been working for seven years now. These matters include:

1- When I submitted a request to my chief commander to give me permission to continue study, he told me that there are no articles in the work code that permit this. But after a relative of mine interceded for me, he accepted my request and referred me to the official responsible for delegation affairs who in turn told me it is not possible unless we resort to a violation against of the code of military work. He told me to apply for study in the faculty as a student not as an employee and promised to assign me to a night duty.

2 - I did not work in the night duty except for one night; because my chief commander entrusted me to do another job. It should be noted that he is authorized by the higher commander to do so.

3- I do not go to work except for two or three times a month, as there are no tasks for me to perform and if there are I complete them quickly.

4- One of the conditions of study in the faculty is that the student should be dedicated to study and should not work during the period of study at the faculty. I signed a contract stating these conditions due to my need for money. I am married and live in a leased flat, because my family lives in another area. I earn no money other than my salary which I get from the military service which is around 6381 SR in addition to a bonus from the faculty of around 850 SR.

My question is, are the salaries which I receive from my military work while studying at the faculty (for ten months) and the bonus I get from the faculty, lawful for me or not?

Is my situation now as an employee and a student at the same time, permissible or not? I appreciate your advice! May Allah benefit us from your knowledge.

A: the salary which an employee gets is not lawful for him unless he abides by the code of work, does the work entrusted to him properly and does not leave his work except for an excuse considered by the code of work. Subsequently, the money you took from the state and from the faculty in the manner you mentioned in your question is not lawful for you. You must pay it back, and if you are unable to do so, then you have to give it to charity or invest it in a charitable project.

Moreover, you must repent to Allah and be honest in your words and deeds.

Fatwa no. 19285

Is it permissible for employees to offer Salat-ul-Duha (supererogatory Prayer after sunrise) during work time, especially when many employees do so, which results in work not being completed on time? We hope you will provide us with a written reply! May Allah reward you!

A: The basic ruling is offering the supererogatory (acts of worship) at home according to the statement of the Prophet (peace be upon him): ﴾The most rewarded prayer is that performed in your houses except for the obligatory prayer.﴿ The Prophet (peace be upon him) also stated: ﴾Observe some of your Prayers in your houses and do not make them like graves.﴿ (Agreed upon by Al-Bukhari and Muslim). Subsequently,

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an employee should not stop his work, which is obligatory, to offer a supererogatory (act of worship). An employee can offer Salat-ul-Duha at home before he comes to work a while after sunrise, that is, after the time of Nahy (time when supererogatory Prayer is prohibited after Fajr Prayer) around fifteen minutes after sunrise.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The fourth question of Fatwa no. 14398

Q 4: I work in a ministry in which many employees are given formal assignments and overtime. They say that this is a kind of bonus for those who work hard during the year. When I discussed the matter with the general manager, he said that the system is not a sacred text; it may be changed, for the interest of workers requires that. They once recorded me as working overtime without my knowledge. When the work period was over, one of my colleagues signed my name as if I was present and took the money. What is the ruling on this?

A: This is impermissible, because it is a form of dishonesty and taking money unjustly.

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Allah (may He be Praised and Exalted) says: ﴾And eat up not one another's property unjustly (in any illegal way e.g. stealing, robbing, deceiving, etc.)﴿ Allah (Exalted be He) also states: ﴾O you who believe! Betray not Allâh and His Messenger, nor betray knowingly your Amânât (things entrusted to you, and all the duties which Allâh has ordained for you).﴿ Therefore, it is Haram to take money given for this formal assignment and overtime work. You should avoid these ill-gains and it is impermissible for you to let anyone take it in your name, because this is collaboration in sin and transgression. Allah (Exalted be He) states: ﴾Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression. And fear Allâh. Verily, Allâh is Severe in punishment.﴿ May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 19198

Q 2: A state official took a vacation and made an authorization for one of his employees during his leave, but did not assign him any work. The official just told him

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not to go to work regularly since he is the only one responsible for the attendance and absence days of the employee. Whenever the employee wants to take a vacation, the administration asks him to obtain permission from this official. Is he entitled to give this authorization, knowing that he needs it?

A: it is not permissible for a person to take from the money of the government or his employer without having a right, or permit anyone else to do that, if he knows that this is against the truth. It was related by Abu Dawud in his Sunan **v. 3** p. 353 on the authority of `Abdullah ibn Buraydah from his father that the Prophet (peace be upon him) said: ﴾If any of you is appointed to a position of authority and is given his wages, what he takes after that will be ill-gotten gains.﴿ Thus, it is not permissible for that man to take the money he receives for the authorization that he does not undertake, because he is not entitled to it and it involves Zhulm (injustice) for other people and violating their rights without legal right. Moreover, it is not permissible for him to take money for the period in which he left his work without a legal reason.

Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 21212

Q 1: I have been delegated on an official mission by my responsible direct manager - within the framework of his authority - but he has not bound me to leave my original work place, and I have not even assumed the assigned task. Rather, he has done this as a reward for my excellent performance and discipline at work since there was no any other means of reward. It should be known that the direct manager of my manager is aware of this tribute. What is the Your Honor's opinion on this? If this is impermissible, what is the best way to dispose of the sum I have received, as my work place will refuse to take it back?

A: It is impermissible for your direct manager to appoint you to a position whose duties you will not perform. This involves lying, breaking the regulations of entitlement for this salary, and also for taking the money allotted for this title without any legal right. However, if your work place refuses to take the money paid for this delegation, you must spend it on charitable works. Your manager can reward and encourage you for your sincerity at work by various other lawful means.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

The first question of Fatwa no. 15260

Q: Some soldiers in charge of security fieldwork do their school homework, such as memorizing the Qur'an and Hadith, and studying Tawhid and Fiqh at the expense of the job they are charged with. When it was proven to the leadership that this led them to neglect their duties, the leadership prevented them from taking Islamic books and the Mus-haf (Arabic Qur'an) in patrol cars and into the operations room. Some objected saying that religious matters are more important than carrying out their job duties. This is true, but in most cases they spend their time only studying. Is the leadership right in preventing them or not?

A: The leadership is right in preventing them, as they will be rewarded for carrying out their duties with good intention for the Muslim's public interest.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 4339

Q: The state grants monthly subsidies to needy male and female students. In the past, a free meal was given to all students. I would like to inform Your Honor that I am financially stable, praise be to Allah. I have daughters and sons who are students. I would like to ask Your Honor whether it is permissible for me to prove to a court that my children need government subsidies, even though I am well-off. You should bear in mind that many people are in doubt concerning the permissibility of taking these subsidies. Give us your fatwa about this, may Allah reward you well!

A: If the case is as you have mentioned, that your are financially stable and can pay the cost of your children's education and the government subsidies are only for

those who are proved to be in need, then it is not permissible for you to prove before the judge that you are in need of this subsidy, for this is considered lying and deception. This involves misappropriating state funds. However, if the subsidy is given to you without asking for it and without deception on your side, it is Halal (lawful) for you and your children. Contentment is an everlasting treasure. He who abstains from asking others for financial help, Allah will provide for him and save him from asking others. He who seeks sufficiency, Allah will keep him in a state of sufficiency.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The third question of Fatwa no. 10886

Q 3: When I was in the armed forces, i took a woolen coat given to me by my military unit and sent it to my father in 1393 A.H., bearing in mind that it is of the consumable expenditures. I took it without the permission of the official in charge of expenditures. What should I do? I hope Your Honor will guide me to the good!

A 3: You should return a coat like the one you took or pay its value to the authority concerned. If you cannot, you should give its value in charity to a poor person.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

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The third question of Fatwa no. 11938

Q 3: i have an old telephone bill which i did not pay, what should i do? May Allah reward you!

A: The bill which you did not pay is a debt upon you, which you should pay as soon as possible to absolve yourself of any responsibility.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

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The second question of Fatwa no. 12380

Q 2: A man says that sometimes he makes a call in a phone booth on the street, but after hanging up the coins come back.

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He takes them and does not know why they come out. If he returns them to the person in charge, he refuses to take them; what should he do?

A 2: The questioner should pay the value of the call to the party concerned. He should preferably notify someone of the malfunction.

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Fatwa no. 13645

Q: I would like to inform you that I have been working for a long time as a civil servant in the financial department of governmental organizations. i unlawfully took some money and then utterly regretted what i did. it happened later that i was transferred from the financial department to another department. On my part, I asked many sheikhs concerning the legal opinion in this regard. They told me that I must return the money I took to the owners and seek their forgiveness. I tried my best to do that, but to no avail. I fear that if I give it to the head of the organization, he will fire me. Allah alone knows that I and my family are only sustained by the salary I get from my job. Thus, I submit my problem

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before you. I ask if I may use this money in building or refurbishing a Masjid (Mosque), or give it to the Mujahideen (those fighting in the Cause of Allah) or the poor, bearing in mind that this sum of money is less than forty thousand SR. I hope from Allah, then you, that you will give me the legal Fatwa as to what I can do in this regard. May Allah guide you to success.

A: If the matter is as you have mentioned, you must spend this money which you took in the maintenance of some Masjids, or any other beneficial and charitable project, or you may give it in charity to the poor.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 16594

Q: What is the ruling on using government cars for private purposes of the employees? It should be noted that the user of the car receives money that covers all its needs, like fuel, maintenance and the like. Moreover, he gets transportation allowance every month added to the salary. We want to know the Shari‘ah (Islamic law) point of view on this matter and we hope that you will give advice to the users of government cars. May Allah protect and guard you!

A: It is not permissible to use government cars allocated for official governmental circles for the private purposes of the employees.

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They should be used exclusively in government-related purposes. Using these cars for purposes other than those designated involves usage without legal right.

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Fatwa no. 12472

Q: I work for an embassy where I am in charge of paying the salaries, and the rent of the premises. The country to which I belong sends checks in my name. I manage to cash these checks and convert the currency to that of the country where I live. As a result, I have made a large sum of money. I have not informed anyone of what I did, but I have paid all the salaries and the rent required. I have only done this once, after which I heard that it is inconsistent with the Shari`ah. Is this true? If so, should I return the money I took, or does it suffice for me to pay it to the poor? Otherwise, what should I do? Please answer me at my address, may Allah grant you success, and guide us to the right path, As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

A: What you did is impermissible, and you must return the sum that you have taken to the country to which you belong.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 15768

Q: We study at the college of medicine at the University of King `Abdul-`Aziz in Jeddah. Lecturing doctors usually have the lists of the names of students and ask every student who is present to sign in front of their names. The point is that some students sign their names and the names of some of their classmates who are absent. What is the ruling on doing so? It is worth mentioning that: 1- A certain sum of the monthly scholarship is deducted if a student does not attend a specific number of lectures.

2- A student is prevented from doing the final exam if his absence reaches a certain percentage; for instance 20%. Students are very concerned because of this particular issue.

is it permissible for a student to sign the name of a classmate if they are absent because of a valid excuse such as sleep, sickness, or travel? Is it permissible that a student signs the name of an absent classmate then the latter gives in the cause of Allah (Exalted be He) the sum that would otherwise have been deducted from their scholarship to avoid being prevented from performing the final exam? Please provide us with your detailed answer as this matter concerns me and all my colleagues. Please send your written answer to my address which is mentioned below. May Allah reward you with the best both in the world and in the hereafter for your support to us and for the great service you provide for all Muslims. Verily, Allah is All-Hearer, Ever Near, and Ever Responsive.

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A: If the reality is exactly as what you have mentioned, signing the names of other students is Haram (prohibited) as it is considered a form of cheating, and it is authentically reported that the Prophet (peace be upon him) said: ﴿He who deceives us is not of us, i.e. 'is not my follower'.﴾ Thus, you have to make Tawbah (repentance to Allah) for your past practice and do not do the same thing again. Finally, the excuses of absence that you mentioned in the question are to be referred to the college administration.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 18312

Q: I work as a shop assistant in a store, and my employer orders me, when a customer asks for a bill for the items they buy at a value higher than their actual prices, that I should give them what they want. For example, if a customer buys an item for fifty SR, and asks me to give him a bill for seventy SR, I should not refuse. The store owner claims that this is to please the buyer and not lose him as a potential customer. Likewise, if the

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customer asks to add items that he did not buy to the bill, I have to do that to please him as well. I would like to ask about the religious ruling in this regard. Is this permissible on my part? Should I obey the owner of the store in what he asks me to do; considering that if I do not, he would get rid of me? What advice do you give me and those who force their workers to do similar illegal acts to gain more customers?

A: You have to be honest in your dealings and should not write anything on the bill other than the actual price of items sold to customers. Adding a higher price than the actual one so that the customer would take the difference from whoever sent him to buy and give him the bill, is a sheer lie. Thus, you have collaborated in the sin of unjustly taking people's money. The same applies to adding unsold items to the bill. As you know, the evilest of all people are those who would sacrifice their Din (religion) for the sake of worldly gains. May Allah save us. I advise you to repent to Allah from what you have committed and to be honest by using the right means of selling, and never obey the owner of the store in disobeying Allah, for the Prophet (peace be upon him) stated, ﴾There is no obedience in matters involving Allah's disobedience or displeasure.﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 15729 Q: A person applied to obtain a loan from the Real Estate Development Fund and they are now entitled to receive that loan. Since the concerned person does not need the loan, I would like to pay him a sum of money to give me the loan, bearing in mind that I am not going to buy any real estate. Is it permissible for me to do so? Please clarify this matter for me. May Allah safeguard you.

A: The Real Estate Bank works on a 'first come, first served' basis. moreover, it is impermissible for anyone who is entitled to receive a loan to sell his name to any other person. This is because of the impermissibility to sell something before possessing it, and because of the lying that the concerned process involves, and that it gives preference for people who are less deserving to obtain such loans over more deserving ones, and because of some other conduced evils. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 19516

Q: To his Eminence Mufty of the Kingdom of Saudi Arabia, the Chairman of

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the Departments of Scholarly Research and Ifta', and the Chairman of the Council of Senior Scholars, may Allah protect him. As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!) We submit to your Eminence this question that was sent to us by one of the officers of our department. The question is that a man used to have two family records, and by one of them he obtained a loan from the Real Estate Development Fund, bought a piece of land, and built a house on it. A decree was then issued by the ruler that people who have two family records have to deliver one of them to the government. Thus, the concerned person delivered the family record by which he received the loan then he applied for another loan by the other family record he had and he is now entitled to receive another loan. The question is whether it is permissible for him to receive this second loan even though a person is not entitled to receive more than one loan according to the regulations of the Real Estate Development Fund. It may be worth mentioning that the person in question is in bad need of this second loan as his income is very low and he has a big family and that he repaid the first loan in full. Please provide us with your beneficial answer. May Allah keep and safeguard you. Peace be upon you.

A: If the reality is exactly as what is mentioned in the question; that the concerned person previously received a loan from the Real Estate Development Fund, it is impermissible for him to take a second loan by using his other family record. This is because doing so involves telling lies and deceiving authorities, and that whatever is based on something that is Batil (null and void) is Batil.

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Fatwa no. 19070

Q: A person was selected by the Real Estate Bank to receive a piece of land along with a loan of 250,000 SR. The land is estimated at 50,000 SR. Is it permissible for me to buy this land from him for 150,000 SR and borrow the loan given to him by the bank so as to build on the land? After finishing the construction work, the entire loan would be transferred into my name, and I would be responsible for repaying the loan to the bank.

A: Such an act is not permissible, because it is a form of cheating and unlawfully taking money that is allocated to help the poor. Moreover, it is not permissible to sell this land, because this is contradictory to the stipulations set forth by the bank.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The fourth question of Fatwa no. 21502

Q 4: Am I to blame for my son using my reputation to take a loan from the Real Estate Bank as an exception from others? Should the bank agree to that? Please answer me quickly, because I fear death and punishment. May Allah multiply your reward and make you more pious and knowledgeable.

A: It is not permissible for you to allow anyone to exploit your name in taking loans, be it your own son or others, because this is fraud and cheating.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 16503

Q: Some citizens apply to the Real Estate Development Fund to take out a home loan. The fund grants the loans after eight or nine years from the date of application. As some loan applicants do not have any land, for the sake of saving time, they ask someone who owns a piece of land to let the notary conclude a sale contract of the land for free. This is done if the owner is a friend or relative of the applicant, or for

a compensation they agree upon. Having submitted his documents to the fund, the loan applicant is enrolled and given a number for the loan, then he goes with the owner of the land to the notary to conclude the contract. When the delivery of the loan is due (eight or nine years later), the applicant buys the land on which he constructs his house. Many applicants ask by phone about the permissibility of sham sale, whether it is for free or not. Please examine the issue and advise.

A: The abovementioned sham sale is impermissible as it entails lying, deceit, and disrespect for lawful contracts. The concept of a contract is the transfer of ownership from the seller to the purchaser; however, the sham sale is fictitious. Furthermore, this act involves other evil consequences that may lead to dispute and hatred.

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The eighth question of Fatwa no. 5651

Q 8: Is it permissible to damage the electricity meter or water meter in a non-Muslim country to weaken its economy? Given that this country

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imposes on me unfair taxes.

A: It is impermissible to do this, as it entails taking people's money wrongfully.

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The eighth question of Fatwa no. 6504

Q 8: is it permissible to tamper with electricity or water meters in Turkey, so that the subscriber pays less than the actual power used under the pretext that Turkey is Dar-ul-Harb (non-believers' country)? Is it permissible to ride public buses without paying the fees?

A: It is not permissible to tamper with electricity or water meters, or to ride public buses for free, because this is cheating, falsehood and devouring people's money unjustly.

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The sixth and seventh question of Fatwa no. 11967

Q 6: Is it permissible to evade payment of electricity,

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phone, gas or water bills, given that most of these are managed by joint stock companies.

A: It is impermissible to do this, as it entails taking people's money wrongfully and betraying their trust. Allah (Exalted be He) says, ﴾Verily, Allâh commands that you should render back the trusts to those to whom they are due﴿ He also says, ﴾O you who believe! Eat not up your property among yourselves unjustly except it be a trade amongst you, by mutual consent. And do not kill yourselves (nor kill one another). Surely, Allâh is Most Merciful to you.﴿

Q 7: Some young people use telephone cards or serial numbers that were lost by Americans so that the bills are paid by the Americans without their permission. What is the ruling on this?

A: It is impermissible as well.

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Fatwa no. 14680

Q: I rented an apartment, but my circumstances were very hard, so I was tempted by the Satan - I seek refuge in Allah from him - and I deactivated the electricity counter due to the expensive value of the bills, which resulted in its break down. However, when I left the apartment, I paid the last bill and a few days later, the owner of the building learned that the counter had broken down. We both went to the electricity company, and after the company investigated the matter, they fixed the counter for a sum of (3800). I wanted to pay the owner, but I was experiencing very difficult circumstances, thereupon the owner asked me to swear by Allah that I knew nothing about that matter, and I did, due to my financial circumstances. Since that date and till now, I am suffering a great confusion, so I hope that you would provide me with a definite answer that clears me before Allah and His creatures, and what is the best way to do that? May Allah grant you success!

A: First: You should repent from this transgression and pay the value of the bill to the building owner.

Second: You should repent and seek Allah's Forgiveness for the false oath that you took.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 14087

Q 1: i called some people in various cities from a payphone in the street, but the machine did not take any of the coins i put, as the coin case was full. A man came after me and made phone calls in the same payphone, and his coins were inserted. I doubted that I might have done something wrong while inserting the coins. A young man told me that this money belongs to Muslims; and it is impermissible for me not to pay them. Should I give them as a Sadaqah (voluntary charity) or what? Please advise, may Allah reward you.

A: You should give the value of the phone calls you made as a Sadaqah.

Q 2: What is the ruling on driving in the reverse direction, whether on a main road or a small street? What is the ruling on going through the traffic light? Please advise, may Allah reward you.

A: It is impermissible to violate the traffic system, as it is created for the interest of Muslims, and as this is considered disobedience to the rulers whom Allah has asked us to obey in

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righteousness. Allah (Exalted be He) says, ﴿O you who believe! Obey Allâh and obey the Messenger (Muhammad صلى الله عليه وسلم), and those of you (Muslims) who are in authority.﴾

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 17362

Q: In my country, there is a common phenomenon that people have widely differed about its ruling in Islam, namely, the stolen phone. There is a large number of Arab students staying in this country and each of them wants to make international calls, which are too expensive. Therefore, they know some places where prices of phone calls are cheaper than the normal prices, because such places allow customers to make calls via stolen phone lines of the individuals or the government.

Many people argue that this is permissible since the government is non-Muslim and antagonizes Islam and Muslims, so they think that they are entitled, even obliged, to damage the economy of this country. They deem this matter permissible,

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particularly when the phone line belongs to the government.

Your Eminence, we would like to hear your Fatwa on this matter, and we ask Allah, the Most High and Omnipotent, to guide you to what brings good to Islam and Muslims.

A: It is not permissible to unjustly consume the property of such a government, even if it is Kafir (non-Muslim), since it took covenant from you and permitted you to enter its lands by virtue of this covenant. Moreover, you promised to keep its security and not to spread corruption in it. As you enter its lands, you have to abide by that covenant and promise; otherwise, it will not grant you access. In fact, a Muslim does not break his promise or covenant out of betrayal. He does not betray his trust. Allah (Exalted be He) says:

﴾And fulfil (every) covenant. Verily, the covenant, will be questioned about.﴿

He also said: ﴾O you who believe! Fulfil (your) obligations.﴿

The Prophet (peace be upon him) said: ﴾Three are the signs of a hypocrite: When he speaks he tells a lie, when he makes a promise he acts treacherously, and when he is trusted he betrays.﴿ Agreed upon by Al-Bukhari and Muslim on the authority of Abu Hurayrah. This addition is in another narration related by Muslim: ﴾even if he observes fasting, prays and claims that he is a Muslim.﴿

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The fourth question of Fatwa no. 19813

Q 4: is it permissible for my friend, who does not live in my house, to draw a lease contract in his name using my address in order to transfer the telephone line to my house?

A: This act is impermissible as it involves lying and leads to taking what one does not deserve.

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Fatwa no. 11940

Q: Out of ignorance and poverty, I made a mistake fifty years ago. You are well-aware of our circumstances at that time.

1- In 1368, my late half-brother was serving in the Arab Army.

2- In the same year, he fought with the Arab armies in the Palestine war. He was not married and our father (may Allah be merciful with him) and his mother had passed away before that year; therefore, I was his only heir.

3- Some ignorant people advised and helped me to attribute two of my children to my late brother. At that time, there was no inspection. I submitted the papers to the authorities claiming that my two children, a boy and a girl, are the children of my late brother (A.`A) and that their mother had passed away.

All the procedures were taken and I used to receive my brother's pension for a period of time. When religious knowledge spread among people and we understood our religion, I came to know that this was not permissible and that Allah (Exalted be He)

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prohibited adoption. I then went to the Ministry of Finance and gave up this pension. I repented for what I did thirty years ago. The pension was about eighty or less. The two children are still alive. The boy is married and has ten children and the girl too was married thirty-two years ago and she is now over fifty. I am now seventy-five years old and I am a disabled man and seek Allah's forgiveness.

Your Eminence, what shall I do? Am I still a sinner? Does Allah's saying, ﴾Allâh accepts only the repentance of those who do evil in ignorance and foolishness and repent soon afterwards; it is they whom Allâh will forgive and Allâh is Ever All-Knower, All-Wise.﴿ apply to me? I now feel that I am a thief. People accuse me of being a swindler, whenever I am asked to testify in courts or to judge between people, they do not accept my testimony because of what I did.

I would like you to advise me regarding this matter as the worldly punishment is easier than that of the Hereafter. May Allah grant you success and may you benefit the Muslims!

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As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!). Looking forward to hearing from your Eminence. Allah is Sufficient for us and He is the Best Disposer of all affairs.

A: If the matter is as you have described, you should repent to Allah (Glorified and Exalted be He), be remorseful for your past, and be determined not to commit it again. You have to get rid of this money by paying it in the form of Sadaqah (voluntary charity) if you are capable of doing so, otherwise it is a debt which should be paid when you are capable. Moreover, you have to order this money to be spent in charity after your death after specifying its quantity.

We ask Allah (Exalted be He) to forgive us all! If your children or others pay the debt on your behalf, it is acceptable.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 19277

Q: I would like to report my concern to Your Eminence. i am going to make efforts to gain permission to export wheat,

flour, or Saudi cement to a certain country. It is noteworthy that this permission is not easy to obtain, and that I will later sell it for a huge sum of money. I spare no effort to gain this permission by engaging in the processes of writing to His Royal Highness and following up with the relevant authorities. What is the ruling on this act? If it is impermissible, please provide further explanations to be assured. May Allah be pleased with your acts of obedience, double your reward, and make Muslims benefit from your knowledge!

A: This act is impermissible as it entails many evils and various negative consequences. Therefore, you have to abandon it.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 18186

Q: Nowadays, there is a crisis in selling the barley specified for cattle, and this feed is therefore being distributed among cattle owners through a contractor that is appointed for every region. People have to stand in long lines that could last for a day or two, since they are in bad need to

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take what suffices their cattle. However, some people who do not own any cattle stand in these lines and take their share of distribution for the same stipulated price, but afterwards, they sell it for a higher price to the needy cattle owners.

The question is: Is it permissible for a person who does not own any cattle and is not in need, but rather does this out of greed, to pass himself off as a needy cattle owner in this time of crisis, take from this feed and profit from it?

A: If this feed is designated for cattle owners as a subsidy from the government, it is impermissible for others to receive, or even purchase it. It is known that the price was set after considering the need and distress of these cattle owners, and whoever takes this unjustly should return it.

On the other hand, if this feed is sold in the market for their regular price like other commodities, there is no harm in buying it and later selling it, for this is a type of lawful trade.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 18385

Q 1: I am having an argument with my brothers; they want to perform medical checkups and buy medicine by writing the prescription in my mother's name, as I have registered her and my father in the social security and medical insurance services. Thus, it is only my parents and I who have the right to make use of these services. Is it permissible for my brothers to write a prescription in my name or in my mother's name to benefit from the medical insurance?

A: You should follow the system created by the state. It is impermissible to cheat or lie in it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 17001

Q 2: When I was a student, i used to receive a travel allowance, as i came from my town that is 15 km away from the city where the school is. I proved this in an official report, as I had no one to support me in the city of the school. However, I changed

the distance in the report from 15 km to 22 km. What is the ruling on this? Given that I live 15 km away from this city, and there is no one to support me there, as previously mentioned.

A: It is impermissible to do this, as it is considered lying and fraud. You should give this money you took as a Sadaqah (voluntary charity), while performing Tawbah (repentance to Allah) and not do this again.

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The eighth question of Fatwa no. 18579

Q 8: It is well-known that treatment in the hospitals of the Ministry of Health is free for certain segments of society. Assuming that there are poor people who cannot afford the costs of treatment in private hospitals, am I sinful if I examine patients who do not deserve the free treatment that is given in public hospitals?

A: You have to abide by the regulations and the policies set by the government for hospitals to achieve benefit and ward off evil.

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The third question of Fatwa no. 19842

Q 3: Two years ago, one of my colleagues phoned me from Tabuk and asked me to send him a copy of the family record to apply for a piece of land through the municipality of Tabuk for low-income people. I sent him the papers and he phoned again requesting me to attend to complete some papers. He did all the necessary procedures and the last step was that I should submit the application to the judge in the Court of Tabuk. The judge signed and sealed the application and we submitted it to the municipality that will transfer it to the Ministry to give it a code under my name. Later, a title deed of the land will be issued in my name.

Respected shaykh! am I entitled to the land of Tabuk or not? It should be noted that I live in Riyadh and work there. May Allah reward you with the best!

A: If this privilege in Tabuk does not violate the laws of the country, it will be permissible for you to enjoy it.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 16440

Q: I have a license that allows me to import a certain number of sheep. I received this license with the claim that I own sheep abroad and that I want to bring them into the kingdom. However, the truth is that I received this license with the aim of selling it to anyone who buys sheep from abroad in return for 300 SR for each sheep, according to the price that is fixed in the license. I would like to inform you that when I took these authorizations, I told the person who is responsible for issuing them that some years ago I had left the country with some sheep, which at that time amounted to 1,000 and now the number reached 5,000, and that was only for the sake of selling the license, because I never owned sheep; whether in the past or the present. I hope you can give me the legal Fatwa concerning the following:

1- The ruling on my receiving such license.

2 - The ruling on selling the license.

A: If the matter is as you have mentioned, this license was issued by means of cheating and lying. It is well-known that lying is forbidden.

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issuing forged licenses based on lying and fraud is a form of cheating the authorities and breaking the law. They are therefore completely impermissible, because this matter entails disobeying the ruler and letting matters go uncontrolled, let alone co-operating in sin and transgression which is forbidden by Allah, as He (Glorified be He) says: ﴿Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression.﴾

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 14452

Q: I would like to get a loan from the Savings Bank. One of the conditions the bank sets for giving a loan is that the person who takes the loan should have a property deed or a marriage contract. However, I cannot fulfill any of these conditions.

Now, is it permissible for me to seek help from my brothers or other people who meet these conditions provided that they give me the money and I pay them annual installments, and then they in turn pay them to the bank without taking anything in return? I appreciate your advice!

A: It is not permissible for you to take a loan using the name of another person; because this involves lying.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 14870

Q: I bought 50,000 kg (50 Tons) of wheat at the price of 1.5 SR per kg. I paid a total sum of 75,000 SR in the contract sale. To be able to sell the wheat to the governmental granaries at a price of 2 SR per kg, I applied to the Ministry of Agriculture for a certificate with my name and borrowed the shipment card of a friend to get a permit to supply this shipment. After the time of harvest, I leased a grain truck at my expense, and other required equipment to load the wheat. It is noteworthy that the amount of wheat is not exactly known; it may be lesser or greater than 50 tons. If it is greater than 50 tons, I will take for the increase 2 SR per kg and if it is less than 50 tons, the amount will be deducted according to the purchase rate, namely, 1.5 per kg.

The shipment, after entering the granaries, was weighed and tested in the lab. It was approved and I received the receipt and a bond of purchase for the local wheat which is as

follows:

Gross weight: 53,000 kg (53 tons)

Weight of impurities: 2,000 kilos (2 tons)

Net weight: 5,100 kilos (51 tons)

Net payment in SR: 102,000 SR

At the time of payment, 5 % of the net payment is deducted as the net value of Zakah due on farmers. Now, my question is:

What is the ruling on this transaction? Does it involve Riba (usury/interest)? If so, what is the solution and how can I settle this matter with the farmer?

What is the ruling on my friend who gave me his shipment card to admit and sell the shipment in his name? Please answer me. May Allah reward you the best!

A: This transaction is impermissible, as it entails the commitment of lying and deceit against the authorities. Therefore, you have to perform Tawbah (repentance to Allah) and spend the money you received in excess of your capital on charitable activities.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 14307

Q 1: I have a relative who conducts commercial transactions with some nomads and farmers. They do not pay him his rights for long periods of time that may exceed five years, and when he claims his dues, they apologize for not having the money available. They are now offering to give him a truckload of wheat after yielding the crop for him to deliver it to the silos in his name. He owns a farm and has a register at the Local Grain Silos and Flour Mills Organization through which the organization receives what he delivers to them, afterwards he would receive the value of the wheat from the organization after deducting the due amount of Zakah and transportation costs. If the sum received exceeds the due amount of money, the debt owner shall return the residual amount to the farmer. Is this permissible? It should be mentioned that what prevents the indebted person (the famer) from delivering the wheat to the organization in his name then taking the money and paying it to the debt owner is that he has due installments that should be fulfilled to the Agricultural Bank and the Real Estate Development fund. If the farmer delivers the wheat in his name, he will not receive anything (because of the debts he owes), or he may receive some money, but the debt owner does not guarantee to take his money back in this case. Please respond, may Allah grant you success.

A: If the matter is as mentioned, it is impermissible to do this, for this is considered an act of disobedience to the ruler whom Allah has commanded to obey.

Q 2: I am a farmer and I have a register at the Grain Silos and Flour Mills Organization

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which includes the amount stipulated by the organization for me this year, based on the yield of the farm last year. However, this year, I have not planted anything, and a friend or a neighbor of mine has asked to take my register number and use it in supplying my stipulated amount to the silos in view of the abundance of his yield which exceeds the amount stipulated for him. Also, because of the promptness in receiving the money, as the lesser the quantity is, the faster the receipt of money will be. What is Your Honor's opinion on this?

A: It is impermissible for you to give your register number to your neighbor or friend to deliver the wheat in your name, for this involves lying and disobedience to the ruler.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 19272

Your Eminence, Grand Mufty of the Kingdom of Saudi Arabia; As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be with you!)

A man

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sold the certificates of his farm that he had not planted to one of his relatives for forty thousand Riyals. The buyer bought corn from an agribusiness company for 85 Halala for each kilogram and sold it to the silos institution for two Riyals for one kilo. What is the ruling on this transaction? May Allah protect you, guide you and make Paradise a final destination for you and us!

As-salamu `alaykum warahmatullah wabarakatuh (may Allah's peace and blessings be with you).

A: the farmer's selling his farm's certificates and the buyer's purchase of corn from an agribusiness company at a price lower than the price offered by the silos institution to sell it as land-produce of the farmer are not permissible. The contract is null and void because it involves telling lies and deceiving the authorities.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 14663

Q: The shares of new joint-stock company named safula will be offered in the market. Some people can not buy shares due to their financial conditions. On the other hand, there are others

who want to exploit the names of those who are financially incapable to make their own investments, and this is in return for money to be paid to them. As such, they will receive from them what is known as Wakalah (appointment of a legally accountable person to act on behalf of another for a specific permissible matter) or power of attorney to buy shares and bonds on their behalf, but they are entitled to full exploitation of these shares. Is this legally permissible? Kindly give us the legal Fatwa in this regard. May Allah reward you the best.

A: It is not permissible to exploit other people's names to buy shares in their names, because this is lying and the shares are already yours. Furthermore, you are not permitted to take more than your share by means of deception and fraud.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 14703

Q: A person asks about selling company names. A businessman purchases these names to invest in them and to make profits out of them. The real owner of the company name has no share in the profits or the money paid for the business transaction. Here, the questioner wants clarification regarding the legal decision on this practice. May Allah protect you and grant you success. Peace and Blessings of Allah be upon you!

A: It is not permissible to sell a name for other companies to use in purchasing shares in companies.

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A name has no monetary value or equivalent. Besides, this is a fraudulent act involving lying as the purchaser gets this name more shares than what he really deserves.

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Fatwa no. 14488

Q: I am an old man who has suffered paralysis since childhood, and I am also poor. A benevolent man (May Allah reward him) gives each poor person 100 SR and takes a copy of their ID cards. i take copies of some people's iD cards then go to that benevolent man and take money from him through these iD cards. it should be noted that those people give me their iD cards willingly. A brother told me that it is not permissible for me to do so. Is it permissible for me to do so or not? I appreciate your advice!

A: This is not permissible. You should only take the charity due to your own ID card.

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Fatwa no. 15636

Q: Some citizens and employees take people's ID cards and marriage contracts and go to Riyadh, to Al Rajhi Bank where they receive (100 SR) for each of these documents. Some of them manage to bring thousands of these identification cards in return for which they receive tens of thousands of SR which they take for themselves. Kindly give us the legal decision in this regard. May Allah help you. Is it lawful or not to advise these people? Moreover, is it permissible for people to allow others to exploit their marriage contracts and ID cards in that manner? May Allah reward you the best.

A: It is not permissible for these people to use other people's identification cards and marriage contracts if they have no right to this money. It is lying and thievery. Likewise, it is not permissible for ID card owners to give their documents and IDs to the mentioned people so as not to help them obtain ill-gains.

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The fourth question of Fatwa no. 16109

Q4: the government provides subsidies for the unemployed. Is it lawful for females to take them?

A: It is permissible for the needy, men or women, to take the subsidies offered by the government as long as they abide by the rules the government sets for this purpose.

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The second question of Fatwa no. 17705

Q2: One of my brothers has suffered from epilepsy since early childhood. Now, he is 9 years old and still receives treatment. He was brought to the Handicapped Rehabilitation Center where he was given a permanent subsidy. However, his handicap is not harmful and he just suffers from the effects of the treatment.

Is it permissible for him to continue receiving the subsidy though he has now recovered?

A: if the reason for receiving the subsidy no longer exists, he must refer to the official authority and abide by their rules.

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Fatwa no. 15752

Q: Is running traffic lights and similar traffic offenses such as exceeding the speed-limit inside or outside towns, haphazard parking, especially at times of Salah (Prayer), and annoying others without reason considered Haram (prohibited) or just Makruh (reprehensible)? Kindly, give us the Fatwa in this regard, may Allah reward you!

A: Traffic systems are designed and implemented for the common benefit of Muslims. It is thus incumbent upon all drivers to act in accordance with them, as violating them lead to many accidents where people are exposed to injuries and dangers. As for parking nearby Masjids (mosques) for a short period of time, whether to perform Salah or other reasons without causing annoyance to anyone, it is not a problem, In sha'a-Allah (if Allah wills).

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The second question of Fatwa no. 16316

Q 2: There is a Muslim tailor who asked a Muslim brother to sponsor him, in return for a monthly sum of money. The sponsor will only take the money and do nothing in return, and the tailor will bear the responsibility of the work. Is it permissible to do this?

A: It is impermissible for a person to sponsor a foreigner in return for a sum of money, as this violates the system created by the authorities, and it entails taking people's money wrongfully. Allah (Exalted be He) says, ﴾And eat up not one another's property unjustly (in any illegal way e.g. stealing, robbing, deceiving, etc.)﴿ (Surah Al-Baqarah, 2: 188).

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Fatwa no. 17125

Q: What is the opinion of scholars on the following case? i want to bring my children and wife and, in order to do that, i have to conclude a contract with my surety, confirming that i receive a monthly salary larger than my real one. For instance, the contract attached to the papers that will be submitted to the recruitment office states a salary of 3000 Saudi Riyals, though he actually pays me 2000 Riyals. Does this involve a sort of telling lies? It should be noted that we do not deliberately intend to tell lies in this case; our sole purpose is to finish the papers in an official manner to allow me to bring my family.

A: This action involves forgery, telling lies and overriding the orders laid by the authorities to regulate the procedures of bringing over labor according to administrative requirements that should not be infringed.

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The fifteenth question of Fatwa no. 19637

Q 15: Is it permissible to hide foreign workers who escape from their sponsors, and to buy and sell to them under the pretext that they are poor,

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or that we are in need of them?

A 15: It is not permissible to hide illegal workers who escape from their sponsors, or to buy and sell to them, as this entails going against the state systems and helping them defraud the state which leads to an increase of fugitive workers, and results in the prevailing of chaos and corruption. Hiding illegal workers also encourages them to break the law and deprives others who deserve the work and makes their lives difficult.

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The second question of Fatwa no. 13881

Q 2: I am the sponsor of a number of Afghani workers and have no work for them at the present time. They, thus, engage in other work in the country and live in my house without paying rent. They keep the money they gain from work for themselves, whether it is a small or large amount. However, they pay me three thousand riyals for renewing their two-year residence permit and referring to the concerned authorities. I have asked them to return to their country, but they have entreated me not to withhold their Rizq (sustenance). Am I sinful for this? Please advise, may Allah reward you with the best!

A: It is not permissible to bring foreign workers and let them work in other jobs as long as this is legally prohibited. It is not permissible either for the sponsor to take any money from the workers they bring in return for sponsoring them.

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The second question of Fatwa no. 2206

Q 2: A husband does not have the legal right to sponsor his wife whom he wants to bring to Bahrain. She cannot enter the country unless her husband presents official documents stating that she will come to this country to work as a nanny for other people's children. The person who will do the visa papers for her intends that she will enter the country to live with her husband and children, namely, a nanny for her children. Is this permissible or is it a form of lying?

A: If this woman enters the country to work as nanny for her sponsor's children, there is no harm in that. However, if it is just to deceive the authorities and the real purpose behind her entering the country is to live with her husband and children, not to work as a nanny, this is impermissible and a prohibited lie.

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The first question of Fatwa no. 7121

Q1: I was enrolled in the Egyptian Armed Forces as a volunteer from September 1967 A.D. till January of 1981 A.D., and served in the Army for approximately thirteen years. They used to deduct part of my monthly salary to cover insurance and pensions. This was obligatory. After Allah guided me to understand Islam, I resigned, and thanks to Allah, my resignation was accepted. However, they started paying me 56.54 pounds as a monthly pension. A brother told me that the money of this pension is Riba (usury) and that I must refuse it. Is this correct? What is the correct ruling concerning this pension?

A: If the reality is as you mentioned, it is permissible for you to take the retirement pension as it is a reward for the period you served in the government.

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Fatwa no. 18608

Q: O shaykh! May Allah prolong your life and bring us together in Jannah (Paradise)! My question is that I am the Shar`y (Islamic legal) attorney of my father-in-law who died on 04/02/1416 A. H. (may Allah be merciful with him). He left a wife and sons and daughters who are all of legal age and married. The deceased used to receive a monthly pension of eight hundred Riyals for having previously served in the government. Due to his old age, he entrusted me with a general power of attorney and asked me to receive this sum on his behalf. I therefore opened an account in my name in the same bank where the concerned pension is received. I asked the bank to transfer the pension to my account on a regular basis and I started to receive money from this account to give to my father-in-law the sums that he would need. Then my father-in-law died as I mentioned earlier, but his pension still goes monthly into my account. I asked the bank officers about the procedures that have to be taken in the case of the death of a pensioner and they answered the following:

The total value of the inheritance has to be counted, whether his wife receives any specific income should be investigated, and whether the deceased has young children. As mentioned above, the sons of my father-in-law are all of legal age and married. On the other hand, my mother-in-law receives a pension which exceeds that of her deceased husband and in this case the wife is given the right to choose to receive only one of the two pensions. I, the attorney, asked some scholars in my city, Al-Madinah, about the matter. Some of them said that a pension is

the Shar`y right of the deceased because its value has been deducted gradually from the person's salary throughout the period of his service. Some other scholars refrained from answering and mentioned that this question has to be asked to senior scholars.

My question is whether I have to continue receiving the mentioned sum and deliver it to the wife and children of the deceased or if we have to give it in Sadaqah (voluntary charity) on behalf of the deceased? It may be worth mentioning that the deceased used to support some orphans through the Islamic Relief foundation. These orphans are still supported by the money of the deceased and this support will continue, if Allah wills, even if his pension is terminated.

Please provide us with your Fatwa. May Allah reward you.

A: It is Wajib (obligatory) on you to tell the concerned authority that the pensioner has passed away so that they may start to take the necessary procedures. On the other hand, you have to pay back to the authority whatever sums you have received since your father-in-law's death.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Fatwa no. 20270

Q: There is a controversial transaction taking place between the accountants and some employees in the government departments, and people want to know the Shar`y ruling on it, whether it is permissible or not. The transaction takes place as follows:

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The employee, who usually receives a low salary according to his responsibilities and career position, spends his salary by the tenth to the fifteenth day of the month. He may disburse it later as a result of the debts he owes or the family expenses he bears, particularly those who are in charge of big families. This forces the employee to arrange with the accountant in his department to lend him a sum of money from its fund to be repaid upon receiving his salary at the end of the month. The accountant takes out the money lent from the salary of the employee with an extra amount that both of them agree on. The accountant owns such an increase due to the favor he did for the employee, i.e. lending him money at a time when there was nobody to do so to help him fulfill his essential needs. Most of the accountants do so; others take back the same amount they lent the employers from the fund during the month without increase owing to their strong relations or other considerations. The employee claims that he does so out of necessity. It should be noted that this is not officially recorded in the payroll; the employee signs that he has received his salary in full, and before he holds it, the loan is taken out. It is an oral agreement that some people consider prohibited

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and others do not as long as there is necessity for that. People doubt the permissibility of this matter, so they want to know:

Is it permissible for the employee to borrow from the fund of the government department out of necessity through the accountant who will take money back out of his salary at the end of the same month? If it is not permissible, whether or not the accountant demanded extra money, does the doer of this action incur sin when he does not know the ruling of the Shari`ah (Islamic law) on this or doubts it or gets to know about it? If the doer of this action is sinful, what is the way out? Should he offer a Kaffarah (expiation)? After being aware of the ruling, is it obligatory to advise the doer of this action to give it up? If they persist, is it obligatory on the person who knows the ruling to report it to the head of the department? Is it permissible for him to remain silent on this? What is lawful and unlawful in this matter? Please, substantiate your answer with evidence.

A: If the case is as you have mentioned above, this transaction is not permissible, because the accountant is not entitled to use the money entrusted to him by the department. The accountant is a trustee who should not use what he is entrusted with. Moreover, the extra amount he demands from the borrower is not lawful for him, since it is paid in return for impermissible work, i.e. lending people's money without their permission. Also, he is not permitted to take the extra amount if he lends it from his own money, because the increase

put as a condition on the loan is obvious Riba (usury/interest) which is prohibited by the texts of the Qur'an and Sunnah. It is obligatory upon the accountant to guard the money entrusted to him until he returns it to its owner. Similarly, it is not permissible for the employee to borrow from that money since the creditor does not own that money, nor is he given permission to use it. Both of them must repent to Allah and avoid doing this again.

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Social Security

Fatwa no. 164

Q: In 1383 A.H., I applied to receive a Social Security subsidy as I was providing for a family of four and was going through difficult financial times. I was granted a monthly subsidy and now my sons are grown up and my daughters have married. I now support my wife and myself from a business that produces some income. Is it permissible for me to receive the subsidy given by Social Security? Please advise, may Allah grant you success!

A: If the case is as you have mentioned in your question, that when you were in financial difficulties you applied for Social Security to help you support your wife and young children, the money you received from the Social Security in this case was Halal (lawful). Since your children are now grown up and married and you have none to support but your wife, you are allowed to take the amount of money given by Social Security that suffices you and your wife. This is only if your children do not have enough to support themselves, in addition to yourself and your wife. But if they do, they are obliged to support you and their mother. You are not allowed to take the subsidy given by Social Security if your children can provide for you and your wife through their monthly or daily wages.

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It is incumbent upon them to support you and your wife, if you do not have what suffices you and her.

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The second question of Fatwa no. 5877

Q 2: I am a sixty-year-old man. I have three wives who live in three separate houses, and my family consists of twenty individuals. I neither have a pension nor receive support from the government. Is it permissible for me to benefit from the social insurance, given that I have barely enough to sustain me and I am heavily indebted? Please advise, may Allah reward you.

A: If the situation is as you have mentioned, and you do not have another means of living, it will be permissible for you to benefit from the social security.

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Fatwa no. 2043

Q: I am an unemployed blind man and I have a family to support. I have a yearly income of (8000 SR). Is it permissible for me to take social security, or not?

A: You have to explain to the authority responsible for social security all that you have mentioned in your inquiry: that you are a blind married man, and that you have no job, and mention the yearly income you receive. After you submit all the necessary documents, it is up to the Social Security Department to take whatever action to determine whether you are eligible to receive Social Security or not.

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The fifth question of Fatwa no. 10676

Q 5: many wealthy muslim brothers receive social security because they have reached the legal age, namely sixty years old. Many others are under sixty and find other ways of bribing the officials in hospitals in order to receive this security money. What should one who took this money

by any of these two means do? Should he return it or give it in charity or utilize it?

A 5: First, a wealthy person should not accept security, nor should one under the legal age manipulate ways to get the security money, as this entails deception and consuming people's wealth unjustly.

Second, whoever has taken anything of the security money by any of these means should give it back, if this will not harm him. Otherwise, he should give it in charity to the poor and repent to Allah and promise not to repeat this act again.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

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Fatwa no. 12846

Q: Many years ago, my father-in-law, an elderly man, registered me as his wife, not his son's wife, to receive payments from Social Security. All this happened without my knowledge. He used to receive Social Security payments in my name and his. When he advanced in age and became unable to go get the payments himself,

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his sons told me that he registered me as his wife. Now, I have to get the payments on his behalf. If not, everything will be discovered and we both will be subject to legal punishment. I refused to do so and was angry with them, but they insisted that I should go. Finally, I received the payments and brought them to him. I continued doing so till he died. After he died, I went to the official at the Social Security Department to hand our papers to him, but he told me they would cancel my husband's share of the payment since he died and I would receive my share only. So he refused to take my papers and I then kept receiving payment from Social Security for many years as his wife. Afterwards, I felt certain that we were doing something unlawful and so I handed my papers to the officials and insisted that they should remove my name from Social Security.

Now, what should I do, especially that my name was registered without my knowledge? Do I have to return the money I have taken? It should be noted that I do not remember well how much I have taken or how to get the money back. I fear to be legally responsible for this. I appreciate your advice! May Allah reward you!

A: You have done well by removing your name from the Social Security. But you must return the money you received from the social security and there will be no blame on you. If you are unable to do so, you have to give this money in charity to the poor. So, do your best to give the money you have received to the poor and repent sincerely to Allah (Glorified be He) for your negligence and taking unlawful gains that you did not deserve.

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Fatwa no. 14879

Q: I am an elderly man receiving a yearly allowance for me and my family from the Social Security. Allah willed that a son and a daughter of mine, who were included in that allowance, died in the same year. However, I continued taking the full allowance for two years. After I told the person in charge of the Social Security about the death of my son and daughter, he excluded them from the allowance, but until now I do not know how much their total shares for these two years would be. I submit my question to Your Eminence hoping that you would give the legal Fatwa in this regard. May Allah reward you.

A: If the matter is as you have mentioned, you must pay back Social Security the total shares of the allowance paid to your deceased son and daughter for the past two years.

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The first question of Fatwa no. 18400

Q 1: When my mother died, she had social security pension that was received two months after her death. The social security officials checked her when she was alive and healthy. However, a few months later she became ill and she died (may Allah be merciful with her). I needed that money at that time, as I was jobless, but I have a job now, praise be to Allah. Can I give this sum of money as a Sadaqah (voluntary charity) on her behalf? I intend to use this money in digging a well to be a Sadaqah Jariyah (ongoing charity) on her behalf. Is this money Halal (lawful)? Given that it was one of her daughters who received the money claiming to be hers. Please advise, may Allah reward you.

A: It is the Social Security Administration that should judge in this case, as they have better knowledge of the relevant laws. If they give you the permission to pay the money as Sadaqah, it will be permissible for you to do so; otherwise, you should return it to them, unless the sum of money was given for some months before her death. In this case, it should be distributed among all the heirs.

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The third question of Fatwa no. 18456

Q 3: I reside in Holland and receive a monthly salary from Social Security. One month, the fund mistakenly gave me an increase of 1,000 guilder. Is it permissible for me to take this increase in return for the payment of the car tax? The law here states that one who owns a car must pay a quarterly tax on the car. As far as I know, taxes are unlawful in Islam.

A: You have to notify the authority which paid this increase mistakenly. It has the right to decide whether you may keep or return the money.

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Fatwa no. (5159)

Q: I work in the field of clearance of goods imported

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into the Kingdom of Saudi Arabia from abroad. The nature of my work can be summarized as follows:

First: The clearance is a department of the customs services. It is a license given by the customs to Saudi people to act on behalf of the importing merchants in performing the procedures required by the customs on their goods and paying the required customs duties in return for a wage taken by the customs broker from the merchant. Based on my long experience that has reached seven years in this field, this wage -in average- always equals more than tenfold the exerted effort. I work with some broker in return for a certain percentage I gain for undertaking the burdens of the office of the broker. The nature of our work is: We receive the documents coming with the goods imported into the Kingdom. Then we register the data of the goods on a customs declaration form distributed to us for two Riyals per invoice. Then we give this form to the customs where some customs officer examines the goods and estimates the customs duties due on these goods. Then we pay customs duties to the customs fund on behalf of the merchant. Here the customs procedures come to an end. Then I, the broker, take the money I paid for customs plus a wage for me for this work. If comparing the wage to the exerted effort and toil, it is a rate of 1:10

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in average. Allah knows best that I will not be exaggerating if I say that sometimes it reaches up to 1:50. I seek a Fatwa that illuminates the way for me and I want to have sure knowledge. If I am guilty, the way of repentance is open. Allah is the One Who is meant with that. It is worth mentioning that the nature of our work requires one to resort to the most brief ways that enable one to finish the customs procedures quickly. Thus many a time we resort to lying and forgery in such matters that can be fulfilled only in this way. For being a worker for a customs broker, this requires me to be active, or else he will fire me since there are many active people in this field. Yet activeness in this field is based on ways, the least mischievous of which -sometimes- is adopting lying as a profession, or -to put it more clear- to adopt no principles, neither religious nor moral.

We hope that your Eminence, may Allah reward you with what is best, can give us a fatwa about the religious ruling on this work? It is worth mentioning that it implies some other matters such as:

We, sometimes or even often, add to the commission or wage we take in return for clearance for the sum we pay to the customs. To explain this to your Eminence, if the customs duties we pay on behalf of a certain merchant exceeds a certain amount, we increase the amount of commission or wage of clearance due on him.

A: Your work in clearing the imported goods and finishing the procedures for a wage, whether it was of little or much amount, is permissible in itself because it implies cooperation to do good. Yet in this case of yours it is forbidden due to its being mixed with

lying and fraud.

Accordingly, it is not permissible for you to continue in this work. There are many ways to earn lawful money, and whoever sacrifices something for the Sake of Allah, Allah will compensate him with what is better than what he has sacrificed. Almighty Allah says: ﴿And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).﴾ ﴿And He will provide him from (sources) he never could imagine. And whosoever puts his trust in Allâh, then He will suffice him.﴾

May Allah grant us success and peace and blessings be upon our Prophet and his family and companions!

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Fatwa no. (4012)

I read in the book called 'Al-Zawajir Aan Eqtraf Al-Kaba'ir' (things that act as deterrents against committing grave sins) by Ibn Hajar al-Haytami, which talks about the ruling on Al-Mukus (a tax imposed on goods displayed at public markets) and the Prophet's prohibition thereon, that those who impose such taxes will be the most severely punished on the Day of Resurrection. In Egypt, our national economy is based on customs taxes levied on imports and exports, so traders add these taxes to the retail prices of their goods. With the money raised in this manner the state undertakes various projects to build the country's infrastructure. I hope that

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you can explain the ruling on these taxes and the rulings on customs and working in customs. Is the ruling the same as that on taxes or not? Please explain this matter to me because I work in the Customs Department. Is this work lawful or unlawful? I am in need of your answer so that I can handle the matter in order not to commit what entails the punishment of Allah (Glorified and Exalted be He), knowing that I work in the field of accounts and staff salaries.

A: Charging customs taxes on imports and exports is regarded as a kind of Mukus which is unlawful and working in this area is unlawful, even if the authorities spend it on various projects to build the country's infrastructure, because the Prophet (peace be upon him) forbade taking the Mukus and spoke sternly concerning it. It was narrated from `Abdullah ibn Buraydah, from his father, in the hadith about the stoning of the Ghamidi woman who gave birth as a result of zina (adultry), that the Prophet (peace be upon him) said: ﴾By Him in Whose Hand my soul is, she has made such repentance that even if a wrongful tax-collector were to repent, he would have been forgiven.﴿ This hadith was narrated by Ahmad, Muslim, and Abu Dawud. Ahmad, Abu Dawud and al-Hakim narrated from `Uqbah ibn `Amir that the Prophet (peace be upon him) said: ﴾"The collector of Al-Max [singular form of Mukus, Ed.] shall not enter Paradise."﴿ Classified as Sahih by Al-Hakim.

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Al-Dhahaby Al-Dhahabi said in his book al-Kaba'ir: The one who collects Al-Mukus is included in the purport of the verse in which Allah says: ﴾The way (of blame) is only against those who oppress men and rebel in the earth without justification; for such there will be a painful torment.﴿ The one who collects Al-Mukus is one of the greatest helpers of the oppressors, in fact he is himself an oppressor, because he takes something to which he is not entitled. This is substantiated by the hadiths of Buraydah and that of `Uqbah which were quoted above. Moreover the person who collects Al-Mukus has much in common with a bandit or a thief. The person who collects Al-Max, the one who writes it down, the one who witnesses it and the one who takes it such as a soldier or a flag bearer all share the burden of sin and are all consuming unlawful wealth.

This is also consuming people's wealth unlawfully. Allaah (Exalted be He) says: ﴾And eat up not one another's property unjustly (in any illegal way e.g. stealing, robbing, deceiving, etc.)﴿ And it was proven that the Prophet (peace be upon him) said, in his khutbah (sermon) in Mina on the day of `Eid during the Farewell Pilgrimage: ("Your blood and your wealth and your honour are sacred to you, as sacred as this day of yours in this land of yours

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in this months of yours.") So a Muslim must fear Allah and give up unlawful earnings, and seek lawful earnings, for there are many ways of earning a living in a lawful way, praise be to Allah. Whoever strives to be independent of means, Allah will make him so. Allah (Exalted be He) says: (And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).) (And He will provide him from (sources) he never could imagine. And whosoever puts his trust in Allâh, then He will suffice him. Verily, Allâh will accomplish his purpose. Indeed Allâh has set a measure for all things.) And: (He will make his matter easy for him.)

May Allah grant us success and peace and blessings be upon our Prophet and his family and companions!

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Fatwa no. 8361

Q: In order to prevent the misuse of the humanitarian role undertaken by the Postal Authority to the families in the fields of personal and official correspondence, and based on the principles of protection of our honorable religion, the administration of this region - in accordance with postal regulations and mandates - has seized some correspondences coming from schools in India and England after discovering that they are issued from

organizations promoting Riba (usury) and gambling under the name of Great Luck. However, these organizations have been able to capture some bad-hearted people, leading them to conduct such transactions forgetting (or pretending to forget) that such transactions are legally prohibited within this Kingdom of Saudi Arabia that adheres to the Noble Qur'an and the purified Sunnah (whatever is reported from the Prophet). We have also found some checks that number (61) checks, each of which carries the earnings gained from what is so called Great Luck. Along with every check, there is a letter from the organization in charge of gambling congratulating the winners and asking them to help with some of the money earned from gambling in building churches. These checks are issued directly to persons living in the kingdom; however we have now confiscated them, as we hold that such checks should be seized and deposited in the treasury. They have been earned inside the kingdom by illegal means, and we hereby submit this issue to Your Honor to declare the legal ruling on it, so as to be able to decide whether or not to seize this money and deposit it in the treasury based upon your decision.

A: If the case is as mentioned, your view regarding seizing the money and depositing it in the Muslim Treasury to be spent for public benefit and aspects of charity is a proper view. This action involves disavowing evil, punishing the doers and preventing them from repeating such acts. It is also a deterrent for whoever thinks of committing similar crimes; moreover, it prevents money from being used for corrupt purposes.

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Judgeship

Fatwa no. 1329

Q: 1: I work as a judge in an Islamic country that does not rule according to the Book of Allah and the Sunnah of the Prophet (peace be upon him). Is the money I earn Halal (lawful) or not?

2: If I work as a lawyer in such a country, is the money I earn Halal or not?

3: If I work as a professor teaching non-Islamic laws, is the money I earn Halal or not?

A: Firstly: Anyone who works as a judge and does not rule according to what Allah has revealed has different cases:

1. Anyone who does not rule according to what Allah has revealed but rules instead according to positive laws knowingly and indifferently is a Kafir (disbeliever) with the consensus of scholars. The wages or salary of this person is considered ill-gotten and it is unlawful for them to take it.

2. Anyone who knowingly does not rule according to what Allah has revealed without considering it to be lawful or not out of negligence but due to fanaticism to a relative, taking a bribe, to harm the interests of a rival

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or any other similar reason has committed a major sin but this does not take them out of Islam. Such a person is a believer based on the amount of faith they have and a sinner based on the major sin they commit.

3. Anyone who does not rule according to what Allah has revealed due to ignorance is a sinner. This person has to quit the job and perform Tawbah (repentance to Allah) from what they have done. Anyone who does that is not an efficient judge but is among the judges threatened to be cast in Hellfire for giving rulings ignorantly and for being unjust. It is not lawful for them to take a salary for doing so.

4. Anyone who judges on a case in error after exerting all effort and while being knowledgeable of the rulings of Shari`ah (Islamic law) is not a sinner. This person will be rewarded for their Ijtihad (juristic effort to infer expert legal rulings) and excused for their error. It is permissible for them to take the designated salary or wages.

Secondly: As for the lawyer who represents another person in a certain case and works in a country that does not judge according to what Allah has revealed but according to positive laws, they are a Kafir if they knowingly defend falsehood supporting their case with positive laws. The ruling is the same whether they consider what they do to be lawful or if they are negligent and indifferent about opposing the rulings in the Qur'an and Sunnah by following man-made laws. The salary or commission of this person is unlawfully gained and they commit a major sin each time they knowingly defend falsehood despite their knowledge of its prohibition but due to their desire to win the case and be rewarded for it and the money they earn is unlawful. On the other hand, any lawyer who defends a client believing they have the right according to Shari`ah and exerts all efforts to depend on evidence from Shari`ah will be rewarded for their work, excused for their error and entitled to their commission. As for those who defend the rights of others while having some doubt, they will be rewarded and entitled to the agreed commission.

Thirdly: teaching or studying positive laws with the aim of exposing their falsehood, to distinguish between what is good and what is not and to show the sublimity and comprehensiveness of the Islamic Shari`ah in covering all aspects of life is permissible. It may be obligatory at times when it is necessary to show truth from falsehood and to warn the Muslim Ummah to hold fast to its religion and not to be deceived by positive laws promoted by deviant people. Moreover, it is permissible to take wages for carrying out this mission.

As for teaching positive laws believing in them or with the aim of promoting them and drawing an analogy between them and Shari`ah, this is clear opposition to Allah and His Messenger and clear Kufr (disbelief)

and deviation from the right path. In addition, taking a salary for doing this is unlawful. We ask Allah to protect us and we seek His refuge from slipping.

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The first question of Fatwa no. 4591

Q 1: is it true that the Messenger (peace be upon him) said in a Hadith that which means: if i give a judgment in favor of one of you who knows that he is unjust and does not deserve this judgment, i have given him part of the Fire.

A: We know no origin for the wording of this Hadith. The authentic Hadith related to this meaning was reported on the authority of Um Salamah (may Allah be pleased with her) that the Prophet (peace be upon him) said, ﴿I am only a human being, and you people have disputes. Someone amongst you may present their case in a more eloquent and convincing manner than the other, and I give my judgment in their favor according to what I hear. Beware! If ever I give (by error) somebody something of their brother's right then they should not take it as I have only given them a piece of Fire.﴾ Related by the Six Hadith Compilers (Al-Bukhari, Muslim, Abu Dawud, Al-Tirmidhy, Al-Nasa'y, and Ibn Majah).

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The sixth question of Fatwa no. 3339

Q 6: What is the status of a lawyer in the Islamic judiciary, as it is the norm for a lawyer to exert himself, by all means, to help his client win his case?

A: The status of a lawyer in the Islamic judiciary is as follows: He is a person entitled to defend the one who deputizes him, either the defendant or the plaintiff. He and his client have to be moderate in asking for their rights and treat the opponent fairly. By doing this, they bring goodness to themselves and help the judge resolve disputes. If the opponent and his client are selfish and wish to win the case, even if they achieve this unjustly, and seek to make money unlawfully by resorting to fraudulent means and lengthy disputes, they bring evil on themselves and are sinful for consuming people's money unjustly and

making it difficult for the judge. Thus, if Allah does not guide the judge, he may not be able to resolve the dispute justly.

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The thirteenth and fifteenth questions of Fatwa no. 19504

Q 13: What is the ruling on seeking judgment at the American judiciary system in disputes between Muslims, whether in divorce, commerce or other matters?

A: It is impermissible for a Muslim to seek judgment at a common law court except in case of necessity, if there are no Shari`ah (Islamic law) courts. If they are given rights they do not deserve, it will be impermissible for them to take them.

Q 15: if a person seeks arbitration from a Muslim man, whether an imam (judge), a Da`y (caller to islam) or anyone else in disputable matters among the Muslims, such as divorce, Khul` (divorce initiated by a wife for a consideration) or commerce, is his judgment binding for them?

A: If this arbitration is made for reconciliation between the parties, it will be Mustahab (desirable) to abide by it, as it purifies the heart from envy, hatred and revenge. However, if it is made as a judgment,

and the judge is able to undertake this mission, being wise and knowledgeable, the judgment will be binding for both parties and must be carried out.

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The first question of Fatwa no. 20353

Q: I am not really a general scribe, but people ask me to write their claims and similar documents when they file their claims and law cases in the courts. Both those who seek their rights and those who may have false claims make false statements to win their cases in the court. As a skilled scribe, I may use certain techniques to make their claims sound convincing. Is it forbidden to do this?

A: If you write down people's claims and appeals as dictated and you do not know whether they are true or not, there is nothing wrong in that. In this case, you are not to be blamed for the falsehood and mistakes contained without your knowledge, and the sin is on the person who fabricates them. However, if you know that what they are asking you to write down is false, then it is not permissible because

you are helping them in falsehood and sin. Allah states, ﴾Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression.﴿ Allah also states, ﴾And argue not on behalf of those who deceive themselves. Verily, Allâh does not like anyone who is a betrayer, sinner.﴿ You should advise those who you know are lying and remind them of Allah and of the warning issued to those who tell lies and make false claims, in the hope that they will accept this advice and give up their claims.

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Testimony

Fatwa no. 13626

Q: What is the ruling on someone who witnessed an accident where there were casualties, but he denied seeing it when asked to testify? Is he to blame? Is there a Kaffarah (expiation) obligation upon him, and what is it?

A: It is not permissible to conceal testimony; whoever does so is wrongful and sinful and should repent to Allah (Exalted be He). Allah states: ﴿And the witnesses should not refuse when they are called (for evidence).﴾ And ﴿And conceal not the evidence for he, who hides it, surely his heart is sinful. And Allâh is All-Knower of what you do.﴾

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

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The first question of Fatwa no. 2206

Q 1: When someone applies to get a Bahraini passport,

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witnesses have to testify that so and so was born in Bahrain. They give this testimony whether they are sure of its content or not. Is doing so tantamount to perjury?

A: it is not permissible for a person to testify except to what they have seen or heard. Proof for the foregoing are the Ayahs (Qur'anic verses) in which Allah (Exalted be He) says: ﴾except for those who bear witness to the truth knowingly (i.e. believed in the Oneness of Allâh, and obeyed His Orders), and they know (the facts about the Oneness of Allâh).﴿ and: ﴾And follow not (O man i.e., say not, or do not or witness not) that of which you have no knowledge.﴿ On the authority of Ibn `Abbas (may Allah be pleased with them both) who narrated: ﴾"The Messenger of Allah (peace be upon him) was asked about bearing witness. He said: Bear witness only if you see something as clearly as you see the sun. Otherwise, leave it."﴿ (Related by Al-Khallal)

Accordingly, it is not permissible for a person to testify that so and so was born in Bahrain unless they know this for sure. On the other hand, if someone testifies that so and so was born in Bahrain while they know that this is a lie, this testimony will be considered perjury and the witness will be liable to receive the punishment which is mentioned in the Qur'an and the Sunnah (whatever is reported from the Prophet).

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The fourth question of Fatwa no. 4271

Q 4: Guide us, may Allah reward you! what is the ruling on a man who gave false testimony, but was ignorant of it, and had accomplices who encouraged him to do so? He has since repented and has never repeated it again.

A 4: Giving false testimony is one of the major sins. He who repents and determines not to repeat it, his repentance will be accepted if he is faithful. He should return the rights of whomever was wronged or ask for their forgiveness. Allah (Glorified be He) states: ﴿And He it is Who accepts repentance from His slaves, and forgives sins, and He knows what you do.﴾

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

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The second question of Fatwa no. 5041

Q 2: Is it permissible to bear witness contrary to the truth, such as testifying that so and so took hold of the land in question starting from a date other than the correct date?

A 2: A Muslim is not permitted to bear such witness, for it contradicts the truth. This witness comes under the warning mentioned with respect to those who give false witness or false statements. Allah (Exalted be He) states: ﴾So shun the abomination (worshipping) of idol, and shun lying speech (false statements)﴿ It was narrated on the authority of Abu Bakrah (may Allah be pleased with him) that Allah's Messenger (peace be upon him) stated: ﴾Should I inform you about the gravest major sins? We said: Yes, O Allah's Messenger! He said: To associate others in worship with Allah and to be undutiful to one's parents. The Prophet (peace be upon him) then sat up after he had been reclining (on a pillow) and said: And I warn you against giving a false statement or a false testimony, and he kept on repeating that warning till we wished he would stop saying it.﴿ (Agreed upon by Al-Bukhari and Muslim).

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The ninth question of Fatwa no. 6355

Q 9: What is the ruling on bearing false witness in cases where no one is harmed or in cases that are in the interest of the government?

A 9: bearing false witness is absolutely Haram (prohibited). Allah (Exalted be He) states: ﴿So shun the abomination (worshipping) of idol, and shun lying speech (false statements)﴾ It was authentically reported on the authority of Abu Bakrah (may Allah be pleased with him) that the Prophet (peace be upon him) stated: ﴿Should I inform you about the gravest major sins? We said: Yes, O Allah's Messenger! He said: To associate others in worship with Allah and to be undutiful to one's parents. The Prophet (peace be upon him) then sat up after he had been reclining (on a pillow) and said: And I warn you against giving a false testimony, and he kept on repeating that warning till we wished he would stop saying it.﴾ Reported by Al-Bukhari and Muslim in the Two Sahih (authentic) Books of Hadith.

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The fourth question of Fatwa no. 7347

Q 4: Is it valid for a person to give testimony that does not harm anyone but benefits the person who requests it? Note that the witness did not see the event, but his testimony is based on his trustworthy friend's information. Is this testimony valid or false?

A: This kind of testimony is prohibited as it is a false testimony, even if it is given to benefit and not to harm anyone. On the other hand, the testimony conveyed from another person should be considered by the judge.

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Fatwa no. 6739

Q: Please advise concerning false testimony and the rulings of Shari`ah (Islamic law) based upon it.

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A: False testimony is prohibited and is one of the major sins. It was authentically reported from the Prophet (peace be upon him) in the Hadith narrated by Abu Bakrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said, ﴾Should I inform you of the gravest major sin? We said, "O, yes, Messenger of Allah!" He said, "Shirk (Associating others in worship with Allah) and being undutiful to one's parents." The Prophet (peace be upon him) then sat up after he had been reclining and said, "And I warn you against false testimony." He kept on saying that warning until we thought he would not stop.﴿

The ruling based on a false testimony does not turn something Haram (prohibited) into something Halal (lawful); it is just a piece of Hellfire that is acquired by this testimony for the one who made it. If it is proved that a person has made a false testimony, the ruler should punish them in a way that he thinks suitable.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 9037

Q: I submit to Your Honor the account of a painful incident that happened to me. One day, I met with one of my acquaintances who said to me, "I want you to testify that none of my brother's heirs are married

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or have died." Actually, I did not expect that he would ask me to do such a thing, but I agreed to go with him to testify. When the judge asked me, "Do you testify that the heirs of such person are all still alive and none of them have married? I said: yes. He told me to say: I swear by Allah, the Great, that what I am saying is true". By then, I kept silent for seconds then I swore by Allah that this is true, because I feared lest they should deprive this family of their father's pension. What I have just stated is exactly what happened.

What should I do concerning the testimony I made? Is it false? How could it be expiated for, bearing in mind that one of the girls did marry before I gave my testimony? I hope that Your Honor will give me the legal opinion in this regard. If I have to feed the needy people, what amount of food should I offer for each? Kindly, give me the answer in this regard.

A: If the matter is as you have mentioned, you have committed a great sin, because you gave false testimony and dared to swear falsely by Allah as well as cheating the judge and the ruler, not to mention helping in unjustly taking people's money. All these are major sins. You are not excused because you feared that the family may have been deprived of their father's pension, for Allah is kinder and more tender to this family

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than you are. Allah (Exalted be He) states: (O you who believe! Stand out firmly for justice, as witnesses to Allâh, even though it be against yourselves, or your parents, or your kin, be he rich or poor, Allâh is a Better Protector to both (than you). So follow not the lusts (of your hearts), lest you avoid justice; and if you distort your witness or refuse to give it, verily, Allâh is Ever Well-Acquainted with what you do.) and He (Glorified be He) states: (And protect your oaths (i.e. do not swear much).) The Prophet also (peace be upon him) forbade perjury, (Should I inform you of the greatest major sin? They said: Yes, O Allah's Messenger! He said: To associate others in worship with Allah and to be undutiful to one's parents. The Prophet (peace be upon him) then sat up after he had been reclining (on a pillow) and said: And I warn you against giving a false testimony, and he kept on saying that warning till we thought he would not stop.) It has been authentically narrated on the authority of `Abdullah ibn `Amr (may Allah be pleased with them) that he said: (A Bedouin came to the Prophet (peace be upon him) and said, "O Allah's Messenger! What are the most grievous sins?" ... I said, "What is an 'Al-Ghamus oath (false oath taken upon giving false and misleading testimony)'?" The Prophet (peace be upon him) said, "It is the false thereby a liar deprives a Muslim of his property unjustly.") Related by Al-Bukhari. As such, you must repent to Allah and ask His forgiveness for

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the crimes you committed.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The third question of Fatwa no. 8811

Q 3: I built a house ten years ago. When I submitted a request to the court to get an official document for the house, the judge asked me to determine when this house was built. If I tell him that I built it in 1382 A.H., I will get the document. However, if I tell him the truth, that it was built in 1392 A.H., I will not get the document. Given that the land on which the house was built is ours, and our ancestors lived there, but in other houses that were demolished.

A: If you say that this house was built in 1382, although it was built in 1392, this is a false testimony. It is impermissible to do so; it is Haram (prohibited) according to the proofs mentioned about lying and giving false testimony. You should tell the truth as it is.

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The first question of Fatwa no. 14844

Q 1: I work in a governmental department and there is a distributor who brings us our requirements. We are asked to testify that he brings all the required quantities at the end of every month. However, we do not know whether he really brings the whole quantity requested or not. The manager of the department threatens us if we do not testify to this.

A: It is not permissible to testify to anything except that which you are certain about and know. You are not permitted to give an untrue statement or testify to something about which you have no information. In fact, this is considered false testimony. Allah (Exalted be He) says: ﴾Shun lying speech (false statements)﴿ In the Hadith agreed upon by Al-Bukhari and Muslim when the Messenger of Allah (peace be upon him) mentioned some major sins, he (peace be upon him) added: ﴾‘And I warn you against false speech and false testimony; I warn you against false speech and false testimony.’ The Prophet (peace be upon him) kept on saying that warning until the Sahabah (Companions of the Prophet) wished that he would stop.﴿ That is, out of awe of the gravity of this major sin.

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The fourth question of Fatwa no. 1788

Q4: is the testimony of a smoker accepted?

A: There is no doubt that smoking is unlawful, because there are many proofs from the Qur'an and the Sunnah indicating its prohibition. Also, because experts explained that it has negative effects on one's health, finances, and the society. The smoker, seller, and the manufacturer of cigarettes are disobeying Allah and His Messenger. As for the acceptance of a smoker's testimony, it depends upon his situation, the case in which his testimony is required, and the testimony he gives. It is all up to the judge who will hear the case in which the smoker is called to testify.

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The first question of Fatwa no. 3339

Q 1: Is there any specific way for recommending witnesses in the Muslim judicial system,

such as assigning permanent recommenders and the like? Or are articles number 140, 146, 155, and 165 of the Pakistani witness law sufficient for fulfilling the requirements of the recommendation of witnesses? It may be worth mentioning that the articles which are referred to above give lawyers and examining magistrates the following rights:

1. Verifying the truthfulness of the witness

2. Examining the witness's past and position in life

3. Shaking the witness's confidence

4. Arousing doubts as to the witness's behavior and so on

A: The Muslim judicial system does not assign any permanent recommenders of witnesses. This is because the reality is that there is no specific group of people that knows all the conditions of all those who bear witness in different cases at different sections where different judges are appointed. Rather, it is judges, whenever they need someone to recommend witnesses, who refer to trustworthy and truthful people who are aware of the conditions of the specific witnesses. This is because witnesses belong to various areas. They have different circumstances and intentions and a lot of their affairs may be unknown to many people.

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The fourth question of Fatwa no. 8820

Q 4: In his Mukhtasar (abridged version) of Sahih Muslim, His Authority Al-Hafiz Al-Mundhiri (may Allah be merciful with him) recorded [Hadith no. (1059), p.281] on the authority of Zayd ibn Khalid Al-Juhany that the Prophet (peace be upon him) stated, (Shall I not tell you of the best of witnesses? The one who brings his testimony before it is asked for.) **How do we reconcile this Hadith with the other one that reads:** (A people will come after you who will bear witness without being asked to do so.) **related by Al-Bukhari. This Hadith is also narrated in Sahih Muslim, Sunnan Al-Tirmidhi, Sunan Ibn Majah, Musnad Ahmad, and Muwatta' Malik as referred to in the book of "Miftah Kunuz Al-Sunnah".**

A: Such Hadiths and others which focus on dispraising hastening to present Shahadah (testimony) without being asked and those who take the shahadah lightly, address those who are dishonest and heedless. This might be due to their weak religious knowledge and not fearing Allah. As for the Hadith which praises those who present Shahadah before they are asked, it refers to those upon whom it is obligatory to give Shahadah to prove the truth and vindicate it, because there is no other witness. For more clarification on this point, refer to the books of (Fath-ul-Bary) and (Fath-ul-Majid).

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The fourth question of Fatwa no. 19873

Q 4: if a non-Muslim owner of a huge commercial store asks for Halal certification for some foodstuffs to confirm they are Halal (Lawful) for Muslims, is it permissible for the Council of Senior Scholars to issue such a certificate after verifying that the mentioned foodstuff is Halal?

A: If this foodstuff is actually Halal, it is permissible to testify in favor of its owner that it is Halal. However, the authority which has testified this should continue to monitor this store to make ensure that they continue to abide by Halal standards.

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Forgery

Fatwa no. 168

Q: Many civil servants are used to forge vouchers seeking transportation allowance for their families. They claim that this is their right as they are citizens and should benefit from Bayt-ul-Mal (Muslim treasury) like all people do in various ways. Is this Haram (prohibited) and considered stealing from Bayt-ul-Mal?

A: If the reality is as mentioned, it is not permissible for a person to present forged vouchers claiming that its value has been spent in transferring their family or luggage and to demand this money from Bayt-ul-Mal. This is considered forgery and fraud. The money they have taken is prohibited and unlawful. They should receive Ta`zir (discretionary punishment) and the money they have taken unlawfully should be returned. They should not commit such sins on the pretext that others do the same.

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Fatwa no. 1824

Q: Is it permissible to sell, buy or share birth certificates?

A: It is not permissible for a Muslim to sell, buy or share birth certificates, such as the case in which the person sells birth certificates of his family members to another man to participate in such companies by the names of the owners of these certificates as if they are his own children, while they are not. A Muslim should cooperate with his country to enforce its laws related to the birth certificates as long as they are not against the Shari`ah (Islamic law). This, in fact, pertains to cooperation in righteousness and Taqwa (fearing Allah as He should be feared) as Allah (Exalted be He) orders saying: ﴾Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety)﴿ Breaching the laws in a way that entails corruption for the individuals, the society and the state constitutes cooperation in sin and transgression that Allah (Exalted be He) prohibits saying: ﴾but do not help one another in sin and transgression.﴿ Moreover, this action involves telling lies, which is Haram (prohibited), and consuming people's property unjustly by the two parties, since both earn money through unlawful channels, i.e. telling lies, deceiving and betraying the state.

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Fatwa no. 4367

Q: What is the ruling in Shari`ah (Islamic law) on forging a school certificate in order to seek knowledge?

A: Forgery is Haram (prohibited) and one of the Major Sins, whether it is done for the purpose of education or for any other purpose. We are reminded by the statement of Allah (Glorified and Exalted be He): ﴿So shun the abomination (worshipping) of idol, and shun lying speech (false statements)﴾ and the saying of the Prophet (peace be upon him): ﴿Should I not inform you of the greatest of major sins? We said: Yes Indeed, O Messenger of Allah! He said: Associating others in worship with Allah, Being disobedient to parents. The Prophet (peace be upon him) was reclining then he sat and said: And false speech and false testimony﴾ (Agreed upon by Al-Bukhari and Muslim).

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The seventh question of Fatwa no. 5377

Q 7: What is the ruling on false medical certificates which a Muslim takes from a doctor and presents as a pretext for being absent from work? The fact is that he submitted this certificate to take leave from work to visit his family in Tunisia and Algeria. He who does not present such a document would have no excuse, and would be fired or would receive a salary reduction.

A 7: These certificates are Haram (prohibited), for this is lying and falsehood. Allah (Exalted be He) states: ﴿So shun the abomination (worshipping) of idol, and shun lying speech (false statements)﴾ The prophet (peace be upon him) said: ﴿Should I inform you about the gravest major sins? They said: Yes, O Allah's Messenger! He said: To associate others in worship with Allah and to be undutiful to one's parents. The narrator said: The Prophet (peace be upon him) then sat up after he had been reclining (on a pillow) and said: And I warn you against giving a false statement or a false testimony. He kept on repeating that warning till we wished he would stop saying it.﴾

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Fatwa no. 17568

Q: The US government gives unemployed individuals financial aid which varies according to each case. This aid is given to every unemployed person whether Muslim or non-Muslim. Some Muslims support large families and their salaries do not cover living costs, so they register as being unemployed to increase their monthly income. If the government becomes aware that they are employed, the aid would be suspended, as it is given only to those who are unemployed. Some taxi drivers or grocers take this aid from the government. What is the ruling, given that the government takes a tax of 7% on all goods bought by citizens and residents?

A: This is considered lying and forgery and is Haram (prohibited), regardless of whether the government is Muslim or Kafir (non-Muslim). Muslims should demonstrate that they are trustworthy and sincere in order to give the true image of Islam and call others to it through their good conduct.

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Fatwa no. 15798

Q: We sent a letter to the crown price (may Allah safeguard him) to raise bonuses, and he agreed to that. The addition, which amounted to 400 SR, was given as family allowances. When we sent messages to education departments in the various districts of the Kingdom, we were asked to bring documents proving that we had families to support to receive the allowance, but we refused in the beginning. Later, we came to know that this is the usual procedure whereby we could receive the raise, bearing in mind that some of us are not married, but their families are having difficulty facing the burdens of life. Anyhow, we managed to bring the required documents proving that we had families to support. These documents were issued from the court and we sent them to the Ministry of Education to finally receive the raise in allowance. I would like to draw your attention to the fact that some of us are not married and not supporting a family, but are financially insolvent. Are we permitted to obtain such documents?

Is the sum of money which we receive permissible? If not, what should we do with regard to the money we have already received? Kindly give us the detailed answer to this question. We are very grateful to you!

A: It is not permissible for students to obtain documents proving that they support families while they are not, because this is lying. Thus, they should pay in Sadaqah (voluntary charity) the money they have received by means of these documents.

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The first question of Fatwa no. 20626

Q 1: A civil servant says that the employees of one section in his department had a raise. The employees of another section requested to be dealt equally and given the same, but the director of the concerned department declined their request. The employees, thus, forged the signature of the director while the latter was unaware of that and sent a letter to the concerned authorities to request a raise. They indeed had the raise and are still receiving it up to the present time. The questioner feels remorse, but he fears of being punished in case that he tells about what he and his colleagues did. He, thus, asks as to whether such increase is Halal (lawful). What does he have to do in case

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it is Haram (prohibited)?

A: What is mentioned in the question is a sort of forgery and telling of lies for devouring money unjustly. It is strongly prohibited and it is not permissible to acquire money through this means.

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bribery

Fatwa no. 20623

Q: One of the people delegated to work at the Islamic and Arabic Sciences Institute in Indonesia asks about the following: Every person carrying a personal passport delegated to work in this country has the right to be exempted from the customs duties required on any car they would like to buy. If the value of the car plus the customs duties is estimated at a hundred million Rupiah for example, they can buy it for only fifty million Rupiah. The problem is that if a person tries to get the car, they would not be able to do so, as the agent of the embassy offers to give them money to sign over their right so that he would be able to buy this car and resell it to benefit from the difference of customs' tax.

The Question: Is such an act permissible? If I am unable to buy this car because of the complications faced when dealing with public offices by this agent until the exemption period ends, or if I do not want to buy a car, is it permissible for me to take the money instead ?

A: Taking this sum of money from the embassy agent or from any other person is impermissible, as this is delusion.

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The first question of Fatwa no. 3819

Q 1: what is the ruling on paying a bribe to obtain your right? To make it more clear, a person did some labor for a foundation; and when he tried to get his due wages, he was faced with the inflexibility of the employees who dropped hints that they would not pay him any of his financial rights unless he gave them a bribe. It is worth mentioning that no other means are available for the concerned person to receive his due money except to let the matter go before the court and pay a lawyer double the due sum in question until the case is decided. Is it permissible to pay the bribe?

A: Taking bribes, paying them to a bribe recipient, and mediating between the two are forms of major sins. Proof for the foregoing is what was related by Ahmad, Abu Dawud, Al-Tirmidhy, and Ibn Majah on the authority of `Abdullah ibn `Amr that the Messenger of Allah (peace be upon him) said: ("May the Curse of Allah be upon the briber and the bribe recipient.") Moreover, it was related by Ahmad, Al-Tirmidhy, and Al-Hakim on the authority of Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said: ("May the Curse of Allah be upon the person who gives the bribe

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or receives it to change a judgment.")

Finally, it was related by Ahmad on the authority of Thawban (may Allah be pleased with him) that the Prophet (peace be upon him) said: ("May the Curse of Allah be upon the briber, the bribe recipient, and the mediator between them.")

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Fatwa no. 1468

Q: A man tried to make his mother kiss Al-Hajar Al-Aswad (the Black Stone in a corner of the Ka`bah) during their Hajj, but they were unable to do so due to the crowds of pilgrims. He then gave the soldier entitled to protect Al-Hajar Al-Aswad ten SR; so he pushed all the people away and it became possible for the man and his mother to kiss Al-Hajar Al-Aswad. Is this permissible? Is this man's Hajj accepted even though he did this?

A: If the reality is as mentioned, the money this man paid to the solider is a bribe that should not have been paid. On the other hand, kissing Al-Hajar Al-Aswad is an act of Sunnah (supererogatory act of worship following the example of the Prophet); not one of the rituals of Hajj. Thus, it becomes Mustahab (desirable) for anyone who is able to reach it to kiss it as long as they do not harm others. However, if it is difficult for some to do this, it is sufficient for them to touch Al-Hajar Al-Aswad with a stick and kiss it. If this is also difficult, the person who circumambulates could just point at Al-Hajar with their hand when they pass by it, and say Takbir (saying: "Allahu Akbar [Allah is the Greatest]"). This is in accordance with the Sunnah. giving bribes is not permissible for a person who circumambulates and likewise it is not permissible for a solider to accept bribes. They both committed a sin from which they have to make Tawbah (repentance to Allah).

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Fatwa no. 2811

Q: I have a brother who wants to find a job in the Kingdom of Saudi Arabia. Thanks to Allah, he adheres to his Din (religion) (although none can verify this but Allah) and follows the Sunnah (whatever is reported from the Prophet). Because of the fraudulent practices and deviation prevalent in the company he is working for, he has sent me his graduation certificate from the Faculty of Commerce in Alexandria in 1974, Economy Department, to try bring him a job. I have an offer from a saudi person who is asking for 5,000 riyals in return for getting my brother a job in the saudi airlines. Is this lawful? Kindly advise.

A: If the reality is as you mentioned that you are offered to pay money in return for a job contract in the Saudi airlines or similar companies, this is a major sin. Similarly, accepting that sum of money is Haram (prohibited), because this is a bribe. It was authentically reported that the Messenger of Allah (peace be upon him) has cursed the briber and the bribe recipient.

Consequently, you should avoid such means to find a living and seek lawful ones. I advise you to fear Allah and put your trust in Him, for anyone who fears Allah and keeps their duty to Him, He will make a way for them to get out from every difficulty, and He will provide them from sources they never could imagine.

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The ninth question of Fatwa no. 4048

Q 9: if a person gives money when purchasing goods from the government so that they may not sell him bad goods, is this money considered a bribe?

A: Yes, this is considered a bribe and the person who does so falls under the curse made against the briber.

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Fatwa no. 5435

Q: We have signed an employment contract willingly even though the salary is small and we feel aggrieved. To our surprise, we have discovered that it is customary for traders and checkers or their authorized representatives assigned to receive the goods to give us five or ten riyals.

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We take this money through three means as follows:

1. money we are given willingly because of finishing their work properly without delay, counterfeit, or giving priority to any of them.

2. Money we directly ask for or give hints that we want.

3. Money we take for the overtime we work after the usual working hours. For example, our work ends at nine p.m., but sometimes there are some traders and checkers whose requests are not finished at that time. They want to receive the goods before the following day fearing the consequences of delivering the goods late. They ask us not to leave work before finishing their work and they pay for the overtime. It should be noted that the department does not mind working for those people beyond the usual working hours.

In short, we take the money with the full consent of the checkers, or due to our direct demand, or because of overtime.

Are our earnings from this work totally or partially Haram (prohibited) or Halal (lawful)? If they are Haram, how can we dispose of them? Please explain in detail giving examples.

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It is noteworthy that we mix our Halal salary with these earnings and pay 2.5% from it as Zakah on the money. It is difficult to give accurate calculations of these earnings, but we can calculate them approximately.

A: If you are a civil servant and receive money from the checkers for finishing their work, you are sinful. This act entails consuming people's money unjustly. It is authentically reported that ❪When Ibn Al-Lutbiyyah, who was employed to collect Zakah, came to the Prophet (peace be upon him), he said, "This is for you, and this is a gift given to me." The Prophet (peace be upon him) stood up, praised and glorified Allah, and said, "I appoint a man among you to do work that Allah has entrusted me with, then he comes and says, 'This is for you and this is a gift given to me.' Why does not he sit in the house of his father and mother and see if he would be given anything? By Allah, none of you takes anything unlawfully but he will meet Allah carrying it on the Day of Resurrection. I do not want to see any of you carrying a camel groaning, or a cow mooing, or a sheep bleating when he meets Allah." Then, he raised his arm (so high that) his armpit could be seen, and said, "O Allah, I have conveyed the message."❫ (Agreed upon by Al-Bukhari and Muslim)

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Taking money when directly asking for it or giving hints about it is considered asking for bribes. The Prophet (peace be upon him) has cursed the briber, the bribe recipient, and the mediator between them.

Furthermore, taking money from checkers for finishing their work beyond the usual working hours is not permissible. The payment for the jobs you do is entrusted with the department where you work; not with you or the checkers. You are employed in this department for a known salary, so it is not permissible to take money from the checkers for working for them beyond the usual working hours. Rather, you may ask the one in charge of the department for overtime payment to finish the work for the checkers.

Accordingly, the means you have described above for taking money are unlawful and the money you have received through them is Haram. You may get rid of it by returning it to the persons from whom you have taken it, giving it in Sadaqah (voluntary charity) to the poor, or spending it in charitable activities.

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The eleventh question of Fatwa no. 6261

Q 11: The government counts the sheep and sends fodder according to the number of sheep. Some people give a bribe to the employee entrusted with counting the sheep to record a higher number in order to get more fodder. It should be noted that fodder is sufficient for the exiting sheep only. We hope to have your Fatwa (legal opinion issued by a qualified Muslim scholar) on this issue!

A: It is not permissible to pay or accept a bribe. The false number the employee records is falsehood and forbidden. It is an act of cooperation in sin and transgression. Allah (Exalted be He) has forbidden this, saying: ﴾but do not help one another in sin and transgression.﴿ The additional amount of fodder the owner of the sheep takes for the false number of sheep is unlawful for him.

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Fatwa no. 6679

Q: I am an Egyptian engineer working in Saudi Arabia, and before that I used to work in Iraq. During my work in Iraq, I oversaw the extension of a sewer system in a Shiite area. I prepared price lists and account statements. At that time, there was a contactor who carried out the operation from the beginning. The contractor was good, loved by the supervisory body in the municipality, and was the only nominee for the job. When the contractor knew that I was the engineer in charge implementing the operation, he met me and said that he would give me 10.000 dinar in return for helping him in the work, i.e. I would supervise the work.

After the work had been entrusted to the contractor with the same prices that I prepared for the job, (it should be noted that prices were determined before the contractor met me), they were high because Iraq was in the state of war. I could have reduced the prices but I did not. I thought that the sum would go to the government to buy weapons and use them to fight and kill Muslims in Iran.

Later on, I discovered that the contractor gave me the money in order not to change the prices because I could have done that.

Dear scholars, this was the reason to take the money from the contractor and only for your information, I did not help the contractor

much and the quality of work was according to the specifications and technical requirements.

Dear Scholars, I took this sum and spent it all except for a house which I built in my hometown with the money I received and I got married as well.

I always think of this matter and can barely sleep at night because I feel terrible about taking this money and I was mistaken. What should I do?

Dear scholars, what should I do if the money is ill-gotten and I cannot repay it or give it to the needy? I do not have anything except a house in my village where my wife lives, and my mother and my younger brothers will also live there.

Dear Scholars, I have a mother and four young brothers, the eldest is 11 years old. My mother is old and my father passed away and did not leave us anything. Is it permissible to write the house in their names in order to feel relieved?

Dear Scholars, could you issue me a Fatwa in order to be free of guilt? What should I do if the sum is ill-gotten? Taking into consideration that there is nothing left of this money except the house where I live.

Dear Scholars, is my marriage with this money invalid because

I paid the Mahr (dowry to a bride from the groom) from it?

A: Taking this money is forbidden because it takes the same ruling of a bribe, and bribery is illegal. The money is not considered a gift from the contractor to you. Had it not been for your supervision over the project, he would not have given you the money. It is also not in return for work because you did not work for it. You must give this money in charitable ways even in intervals. Do not return it to the contactor because he was wrong in giving you the money, even if he completed his job. It is neither your right nor his. As for your marriage contract, it is valid even if the Mahr was paid from the bribe.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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`Abdullah ibn Qa`ud	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 7245

Q: What is the ruling on a candidate for parliamentary elections who gives voters money to vote in favor of him? What is his punishment? Please advise! May Allah reward you with the best and protect you for the service of Islam!

A: the money a candidate gives to the voters in order to vote in favor of him is a bribe, which is Haram (prohibited).

The punishment is to be determined by the legal courts.

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Fatwa no. 7013

Q: First: I work with my father in the field of customs clearance to act on behalf of some companies. The job involves clearing the imported goods in the customs through a series of procedures and steps, which we usually undertake with the customs staff who receive basic salaries from the government for their work. However, most of the customs staff requires customhouse brokers to pay additional fees and others do not require it. These fees may be requested before or after finishing the procedures, and the staff may not explicitly demand paying them, but in somewhat indirect ways. If we refuse to pay, they would impede our work at various levels, for instance, they may claim that we have not completed our papers, or that they suggest a condition which we do not meet in an attempt to hinder our work. This usually happens before accomplishing

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our work. If we accomplish our work without paying them such bribes, they would hinder it on upcoming occasions. Am I permitted to pay these fees? If not, am I considered under necessity so that there is no sin upon me in doing that? Should I appoint another person to pay these fees? Should I leave this job and look for another one? It should be noted that paying such bribes does not cause Zhulm (injustice) or harm to any person, nor does it involve taking what is not my right. The companies which authorize us to clear their goods pay us money as a separate clause for the charges taking into account the bribes we give. It is often a specified sum of money, regardless of what is actually paid and the wages we obtain for clearing the goods. My father needs my help in this work so he asks me to remain with him.

Second: Doing business necessitates that I deal with particular government employees, such as tax officers, health and supply inspectors and others, and this requires that I pay them bribes. Otherwise, they, out of revenge, will impose legal fines and penalties on whoever refuses to pay. Should I pay such money

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to avoid their evil and alleviate harm from us? Is it impermissible for us to pay such money and should we endure their harm?

A: First: Bribery is Haram (prohibited). It was authentically reported on the authority of Thawban that the Prophet (peace be upon him) said, ﴾Allah has cursed the briber, the bribed, and the mediator between them.﴿

Second: It is obligatory on you and your father to give up such work as long as it is in the state mentioned above. If you leave it, you would be saved from sin - Praise be to Allah; otherwise, you should try your best to earn your living through lawful channels since there are many means of Rizq (sustenance) available. Allah (Glorified and Exalted be He) says, ﴾And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).﴿ ﴾And He will provide him from (sources) he never could imagine. And whosoever puts his trust in Allâh, then He will suffice him. Verily, Allâh will accomplish his purpose. Indeed Allâh has set a measure for all things.》 You should not obey your father to remain with him when it comes to this work, because it is an act of disobedience and we know that no human being is to be obeyed in defiance to Allah. Nevertheless, be dutiful to your parents in goodness, since Allah (Exalted be He) says, 《but behave with them in the world kindly, and follow the path of him who turns to Me in repentance and in obedience.》

Third: The money that the client pays to his deputy to spend on the goods should be spent on permissible channels without

extravagance or payment in prohibited matters. What remains of the money should be returned to the client unless he willingly gives it to his deputy.

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Fatwa no. 7630

Q: i have a friend who is a government employee. He was tempted by evil companions to take bribes, and he kept doing this for many years. Now he has performed Tawbah (repentance to Allah), praise be to Allah. He observes Sawm (fasting), offers Salah (Prayer), gives Sadaqah (voluntary charity) and tries to do forms of goodness. He performed `Umrah twice and Hajj once. He has acquired wealth through bribery during those years. As he is still an employee, he cannot return the bribes to the people who gave them to him, as this is going to harm his reputation and might render him legally responsible for this crime. He also cannot find these people, as some of them died. What should he do now? Is it permissible for him to estimate the sums of money he took as a bribe and use them to build a Masjid (mosque),

carry out any charitable project, such as organizations for memorizing the Qur'an or orphanages, or give them as Zakah to those who deserve it?

A: If the situation is as you have mentioned, he should perform Tawbah by quitting this, regretting it, insisting on not doing it again and returning the rights to their owners as much as possible. If this is not possible, he should spend the money in different forms of charity on behalf of the wronged people.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 7516

Q: There is a friend of mine who works as an engineer for a company, his job is to monitor and approve the invoices submitted by the contractor to the company. One day, the engineer's personal car broke down, so the contractor - who has a mechanic workshop- offered to repair it at his workshop, my friend has specified the defects and said that he will pay two thousand Riyals for the repair work. However, the contractor changed and added many new spare parts more than what was specified by my friend. It is crystal clear that he did this to

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please the engineer who judges his work performance. I am asking your Eminence about what should my friend do? Should he pay the two thousand Riyals only as previously agreed upon between them or should he pay the real value of the repairs? I would also like to ask whether or not it is permissible for my friend to give the contractor the car for repair?

A: If the reality is as mentioned, what the contractor has done is considered to be a bribe for the engineer; therefore it is impermissible for him to accept it, and he must pay the actual value of the repairs and the spare parts, it is also better for him to stay away from suspicions.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 7491

Q: I am a Sudanese young man who is studying in Pakistan. I would like to ask Your Eminence a question and hope to receive a reply. Due to my bad financial conditions, I have tried to do business with some brothers. We managed to purchase women's clothing and shoes, but we were surprised to find the customs officer in Karachi Airport telling us

to go back and not to enter the country with these articles of clothing (130 dress) and (50) shoes. After a long argument, he demanded 2000 rupees as a bribe and later decreased the money to 1700 rupees and we agreed and paid him.

Now, what is the ruling on the profits we will generate from selling these clothes and shoes? If they are unlawful, is it permissible to donate them to the Afghan Mujahidin (those striving in the Cause of Allah), to support some poor students, or to purchase gifts for our families? Please advise! May Allah help you to serve Islam and Muslims!

A: If the reality is as you mentioned, the money you paid is a bribe and is unlawful. As regards the clothing and the shoes, there is no harm about their price and profits.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 7670

Q 1: What is the ruling of Shari`ah (Islamic law) on a man who is given money at work without his request or manipulation? For example, a mayor or shaykh-ul-Harah (an official who acts as a liaison officer between a small subsection of a precinct and the local police station) may be given money by the inhabitants of his precinct to give them certificates.

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Some may give him fifty riyals and others may give him more or less. Is it permissible for him to take that money? Is this money regarded as Halal (lawful)? Can we take the following Hadith as evidence of the permissibility of this? On the authority of Salim ibn `Abdullah ibn `Umar who narrated from his father `Abdullah ibn `Umar from `Umar (may Allah be pleased with them) who said: ("The Messenger of Allah (peace be upon him) used to give me from Bayt-ul-Mal (Muslim treasury) and I would say, 'Give it to one who is more in need of it than me.'" He said, "Take it. If any of this wealth comes to you without your hoping for it or asking for it, take it and keep it. If you wish, then give it as Sadaqah (voluntary charity), and if nothing comes to you, then do not hope for it." **Salim** said, "**`Abdullah** did not ask anyone for anything and did not refuse anything given to him.") **(Agreed upon by Al-Bukhari and Muslim) I quoted this Hadith from the book entitled, "Dalil Al-Falihin." Is the money given to an employee without asking for it or using tricks to gain it regarded as Halal?**

A: If the reality is as mentioned, giving money to this mayor is Haram (prohibited), because it is a bribe.

The Hadith of Ibn `Umar (may Allah be pleased with them) has nothing to do with this matter,

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because it has to do with one who is given something from Bayt-ul-Mal by the one who is in charge of the Muslims, without asking for it or hoping for it.

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The ninth question of Fatwa no. 8267

Q 9: Some tourist agencies organize Hajj and `Umrah (lesser pilgrimage) trips. They have to pay some money to the officials to get Hajj visas; otherwise, they would not get them. This money is not given in an official way and is not for certain procedures for getting Hajj visas; is this money considered a bribe, and if it is, is it not permissible for us to perform Hajj by means of these travel agencies or will they hold the responsibility even if we know what they do?

A: This money paid is considered a bribe, therefore, it is not permissible to deal with them, given that there are many other travel agencies.

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The twentieth question of Fatwa no. 8859

Q 25: I went on a treatment trip to another country with my brother. We wanted to go back home on the same day. There was a long line of people at the physician's, so the driver suggested to me to give money to the doorman to let me enter first, but I replied that this was not permissible. We went to another physician, but we did not find him. So we went back to the first one, intending to tell him that I was in a hurry so that he would let me enter, then I would reward the doorman on my exit so that it would not be a bribe. However, when the driver and I were about to enter into the clinic, we met the doorman and the driver told me to give him money and I did so reluctantly; what is the ruling on this? Am I to blame? What should I do?

A: Your paying a bribe to the physician's doorman is prohibited. You should repent and seek Allah's Forgiveness.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

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The fifth question of Fatwa no. 9206

Q: If I work in a pharmacy or any other place where I get my wage from the employer, but some buyers give me tips; what is the ruling on taking these tips without asking for them?

A: It is not permissible for you to take this money, for it is a kind of bribe, which is Haram (prohibited).

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

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The fourth question of Fatwa no. 6573

Q 4: A truck driver was carrying unlicensed cargo. On his way, he was stopped by some police officers who demanded his driving license as well as the license of the cargo. Producing none of them, they said that they would confiscate both the truck and the cargo. At the end, they asked him to pay a sum of money in return for letting him go away with the truck and the cargo. Is this money considered a bribe or not?

A: If the reality is as you have mentioned, it is Haram (prohibited) for the said driver to pay any of the money required. Likewise, it is Haram for the police officers who arrested the driver to ask him for money or to accept his offer, because this is bribe and breach of trust. This is based on the general proofs indicating the prohibition of treachery and bribe, which involve great evil and bring noxious consequences.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 18640

Q: Five years ago, I submitted a request to obtain a piece of land to start a project of rearing poultry. During the process of applying for the land, some people told me that there was a surveyor for the lands for projects and if I did not give him a bribe, he would write a report that the land was not valid for projects. Of course I was ignorant of some matters. One day the surveyor came and without telling him anything or speaking to him overtly, I placed 1500 SR in his pocket without him asking me for anything. He asked me why I gave him this money. I told him to buy fruits for his children. After that he wrote that the land was valid for projects,

because no body applied to receive that piece of land before me. It is about 2.5 km from the village and it is in the desert away from urban communities.

Now, I am about to start the project. Allah (Glorified and Exalted be He) has guided me to His Obedience. If this project is lawful for me, I will continue it. Otherwise, I will totally leave it to escape evil. May Allah grant you success!

A: What you did is an unlawful bribery and the Prophet (peace be upon him) has cursed the briber and the bribe recipient. Therefore, you must make Tawbah (repentance to Allah) and never do that again.

If the project will not involve wronging others, lying, or violating people's properties, there is no harm in it and it is lawful for you.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first and third questions of Fatwa no. 6496

Q 1: i have a pending transaction with the legal court; i gave someone a sum of money to carry out this transaction for me, say to issue me a legal document. Given that the land related to such transaction is all mine, will this be considered a bribe? Will I be a sinner in doing so?

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A: If the provided service, i.e. issuing a legal document for the land, was not part of his job that he was obliged to do by dint of his post, the money you paid him will not be considered a bribe. However, if it was something that he was obliged to do by virtue of his post, in this case it will be impermissible.

Q 3: there is a mayor who refuses to approve any paper except after taking fifty or a hundred Riyals despite that he receives a salary from the government. What is the ruling on giving him money? Is there a sin upon us if we give him money for we are in need to issue birth certificates, for example, or others?

A: This falls under the ruling on bribery.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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First question of Fatwa no. 5124

Q 1: A- Is it permissible for a person to pay money to be elected as an Imam (the one who leads congregational Prayer) of a Masjid (mosque)?

B- If we know that an Imam did so, will it be permissible for us to perform the Salah (Prayer) behind him? Will he be considered a Fasiq (someone flagrantly violating Islamic law)?

C- Is it Haram (prohibited) to receive such money?

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D- Is such money considered Sadaqah (voluntary charity) or a bribe?

A: A- It is impermissible for a Muslim to pay money to officials to elect him as an Imam while there are other candidates of better or similar qualifications.

B- It is Makruh (reprehensible) for whomever knows that a certain person gave payment to be elected as an Imam to perform Salah behind him, if he has the ability to change the Imam or perform Salah behind a better Imam with no fear of Fitnah (sedition) or harm of any kind. This is because the Imam who gives payment to win the post is considered Fasiq.

C- It is absolutely Haram (prohibited) to receive money for the purpose mentioned above.

D- Money which is paid for the concerned purpose is not Sadaqah. Rather, it is a bribe.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 9849

Q: A man has a transaction in a governmental department. He was asked to pay a sum of money so that his transaction would be completed. He agreed, but he went to the police and reported that person to them. He was then arrested and put in prison.

First, if he had paid the requested sum of money, would have he been considered sinful and a briber or not?

Second, is this contradictory to Shari`ah (Islamic law)? Should he have advised the man before reporting him to the police?

Third, is he considered sinful for reporting the man to the police?

A: First: paying money to an employee for completing transaction procedures is a form of forbidden bribe.

Second: a person who is asked to pay a bribe should reject this as much as possible, and try to persuade the person who made this request to change their mind. However, if they insist on claiming a bribe, they should be reported to the officials if they are known for taking bribes. There is no harm in reporting them to the officials in this case.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa No. (12988)

Q: I drive a large freezer vehicle and I have my own sponsor. I transport vegetables and fruits from Al-Hadithah to Riyadh. We, drivers, wait ten or more days for our turn to load. As for institutions,

they are given priority to load. However, individuals who do not want to wait pay 1000 riyal to the company to be considered one of them. Is this permissible? Likewise, in Halat `Amar, in the clearance stations, they may not let you load for ten or more days, unless you pay 100 riyals. Is this permissible? May Allah guide, protect and reward you abundantly! May peace and blessing be upon our Prophet Muhammad, his family and Companions!

A: It is impermissible for you to pay the aforementioned sum of money to be given priority on the loading list. Actually, such behavior is a bribe. There are many Shar`i (Islamic legal) evidences that prohibit bribery.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa No. (13717)

Q: Is it permissible to pay a bribe if driven by necessity? In fact, I am a Muslim under heavy debt. In my opinion, there is no way out for me except traveling abroad and leaving my country Egypt. You know that man- made laws, not

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Shari`ah (Islamic law), is applicable here. If I want to travel to Saudi Arabia, I have to change my job title from an employee to a grocer, or any other profession. This can only be done by a bribe to custom authorities. Am I permitted to do so, bearing in mind that I will travel to Saudi Arabia to work as a teacher? Please, give me a detailed and comprehensive answer. My Allah guide and protect you!

A: It is impermissible to pay a bribe to change your job title from an employee to a professional, as this involves lying and helping one another in sin and transgression.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 14258

Q: i am a volunteer soldier in the Egyptian army, which means that i am supposed to serve in the army until i am sixty. i have learned that there is someone who can release me, but he would take some money to do this. is this money regarded as a bribe? Answer me, may Allah reward you!

A: You are not permitted to pay any money to the said person

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to release you from the army. Rather, you should seek to be released through the appropriate legal means which agree with the Shari`ah (Islamic law).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 14596

Q: I am a student and the time for exams is very close, but I have not studied well. This educational stage is considered a critical stage in my life as a student. There are only ten days left before the exams. I have many lessons piled up due to some circumstances I have undergone. Of course these ten days are not sufficient for me to study my lessons. I have heard from one of my friends that there is a proctor who takes a sum of money from every student to secure an open and easy examination. The student who refuses to pay will be treated severely. I feel confused, hesitant, and afraid that if I pay this money, I will be disobeying Allah (Exalted be He) and His Messenger. I am keen not to disobey Allah. I would like to know the ruling on this issue. Is this considered a bribe? It should be noted that most students will pay the money;

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because, as I have mentioned, it is a critical stage in education which will shape the future. Finally, may Allah (Exalted be He) help us all to do good deeds and have a sound view. Please note that I need your reply as quickly as possible!

A: It is not permissible for you to pay a sum of money to a person to facilitate cheating in exams and it is not permissible for other people either; because the sum of money paid to the person who provides an informal relaxed atmosphere in the exam is a bribe. The Prophet (peace be upon him) has cursed the briber, the bribe recipient, and the mediator between them. It is also an act of cheating.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The third question of Fatwa no. 15536

Q 3: In 1397 A.H. i paid three thousand Riyals to someone in order to obtain a license for a land grant from the municipality of the village where i live. Later on, I discovered that the head of the municipality does not issue the license except with the sum mentioned above. At that time, I did not realize what this was; whether it was a bribe or a sale, but mostly I thought that it was a bribe. I gave him the money and I took possession of the land after a while. I mortgaged the land to the real-estate development fund and established a building with the mortgage which is still standing until now. It should be noted that the Form that was issued by the municipality for this land bears the title of "A grant" and not a sale. Your Honor, would you please advise me on what I should do to free myself from guilt on a Day where no wealth nor children will avail, except those who come to Allah with a pure heart.

A: It seems from your case that what you have done is a clearly illegal bribe. You must repent to Allah not to repeat it again. You should advise this person in charge, if you can, and if he does not comply you should report him to the police and stop him from committing this illegal act, taking evil gains and obstructing people's interests. The Prophet (peace be upon him) cursed the briber and the bribed and the one who serves as a mediator between them.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa no. 15922

Q 1: What is the religious ruling on a person who pays a sum of money to a public servant in return for fulfilling a personal interest? It is worth mentioning that this action causes no harm to any Muslim and may aim at warding off evil that might take place in case they do not pay this sum of money.

A: Giving money to a public servant

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in return for fulfilling a personal interest for the payer is totally Haram (prohibited) because it is regarded as a bribe. The Prophet (peace be upon him) has cursed both the briber and the one who takes bribe. Also, any employee is required to do their job without taking any money from those seeking their assistance to finish their needs. No money is lawful to them for doing their job except their salary.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 16547

Q: I was a soldier whose job was to patrol the frontiers. Trucks loaded with goods crossed the station where I work. The owners of the trucks used to give us tips to help them pass the customs officers without paying duties. I receive about twenty thousand Riyals for this act. Adding the amount to my salary and the price of my father's sheep, we bought a Mercedes truck. Later, the truck was damaged in an accident. The repairs of the truck cost me twenty-three thousand Riyals. This money is a cause of worry for me, so I want to get rid of it. Please tell me how I can get rid of it.

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A: The tips you took are considered bribery which is impermissible. The Prophet (peace be upon him) cursed the one who bribes, the one who takes bribes, and the one acting as a middleman between them. You must not return to this act, and you must perform Tawbah (repentance to Allah) and ask Allah's forgiveness. If you know the persons from whom you took the money, you may return it to them; otherwise, you may give it in charity to the poor and needy on their behalf. May Allah support and grant you and us success!

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

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Of Fatwa no. 16789

Q 3: Some employees tend not to accomplish their pending work at their departments except if they are paid money, but in case they are not, they keep procrastinating and giving excuses (for not doing so) at a time when a person's interest might be important and urgent. Is it permissible to give such employees money with the intention of offering a present in case there is a necessity?

A: It is impermissible to pay any money to an employee for finishing the transaction, for this is considered a prohibited bribe. The Prophet (peace be upon him) cursed the briber, the bribee, and the intermediate; the briber is the one who pays the bribe, the bribee is the one who takes it,

while the intermediate is the person who mediates between both. Whoever refrains from accomplishing their assigned transactions, their affair should be submitted to their responsible manager to punish them.

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Fatwa no. 18719

Q: I am a young Algerian man and I work as an office assistant in a private clinic where I receive patients and arrange their turns to be checked by the doctor for a monthly salary of four thousand five hundred Algerian Dinar. This salary is very low and does not cover the basic needs of my family, bearing in mind that the average salaries in my country range from four thousand to ten thousand Algerian Dinar. To be specific, sometimes patients who visit the clinic kindly give me some money. They do so willingly as a sort of financial help and the doctor knows about it. It is also worth mentioning that I do not provide any special service to patients who give me this money. Nevertheless, some of my friends who are knowledge seekers advised me not to accept it. Ohers told me that taking the money is Mubah (permissible). What do I have to do then? Please provide me with your beneficial answer. May Allah preserve you.

A: It is impermissible for you to receive any money from these patients. This is because your

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job is to arrange patients' turns to be checked by the doctor and if you get any payment from them it will be regarded as a Haram (prohibited) bribe. This is because when a patient pays you something, they do so to get a preceding turn or to be given general preference over other patients. To conclude, it is Wajib (obligatory) on you to employ honesty and fairness between patients and not to accept any payment from them.

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Fatwa no. 21106

Q: I own a private medical testing laboratory located in a main street where there are more than thirty clinics, all of which refuse to deal with us, as our laboratory does not give them a percentage of the profit in return for the patients they send to us.

I am convinced that it is Allah Who is the Sustainer, and that if a person leaves something for Allah's Sake, He will grant them something better. It is not only about money. The other aspect is that those doctors defame our laboratory by claiming that it is unqualified, and the workers there are novices. Sometimes, they even claim that we do not perform the analyses at all. I might not be exaggerating if I say that

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I contact thirty clinics a week, but only one patient comes to my laboratory, without the permission of the doctor. They totally control the patients by their lies. This is great harm to us that brings us notoriety and financial losses. If I make sure that the price I pay to the clinics is the same as the other laboratories, or even less, and I give the doctors a percentage of the price without increasing it for the patients, out of removing the financial and psychological harm, is this Haram (prohibited) or not? Is giving a percentage without the patient's knowledge Haram or not? Is it considered a bribe? Is this money considered unlawful? I have tried to convince the other laboratories not to give the clinics this percentage, but it was of no use. I have also tried to convince the doctors to send the patients to us in return for giving this percentage as a deduction for the patients, but it was of no use either. Please advise, may Allah inform you.

A: it is impermissible for a laboratory owner to give the doctor who sends the patients to his laboratory a share of the money. This is considered prohibited bribery.

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Fatwa No. (25820)

Q: I am a construction company owner. I have a friend who works as a manager in a company that prints school books and notebooks. By virtue of his relationships with officials at the Ministry of Education, he is capable of obtaining contracts for the Ministry's construction projects. As a friend of mine, he offers to work with me based on a speculation contract, where his role would be getting the project and my role would be its execution. The problem is that my friend cannot get the project without paying a certain sum of money, bearing in mind that there are no other bidders. As for me, as a company owner, if I do not deal with him or with others in such a manner, all my projects will stop. Please, give me a fatwa on the issue. May Allah reward you good!

A: What the abovementioned person does is prohibited bribery. He who pays it and the intermediary are cursed. Thus, you have to advise him not to do it again. Moreover, it is impermissible for you to accept projects he obtains in return for these bribes as it falls under helping one another in sin

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and transgression and consuming people's property unjustly.

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Fatwa No. (20723)

Q: I have a consulting office in a number of governmental circles. I, myself, do my best to clear all my customers' transactions. Sometimes I can clear and finish transactions, and sometimes I find difficulty in clearing them. Therefore, we entrust them to an intermediary between me and such circles in order to clear them in return for a certain sum of money we agree on. After a period of time, I felt that the intermediary clears transactions only after paying trivial sums of money to some officials in such circles, and thus he can get things done quickly. Please, bear in mind that I only have doubts due to what I have heard about him that do not amount to certainty. In general, neither did he tell me about it nor did I agree with him thereon. Also bear in mind that the office is my only source of income. What is the ruling on dealing with such an intermediary? Am I sinful for dealing with him if I have

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doubts regarding his work? Should I continue working with him so long as I am not certain he does this, or should I stop dealing with him? Answer us, may Allah reward you!

A: You have to clear transactions you committed yourself to clear, and you have to do it yourself. As for transactions you cannot clear, you may not commit yourself to clearing them so that you may not involve yourself in the sin you mentioned, i.e. paying a bribe even through an intermediary.

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The first and third questions of Fatwa No. (21772)

Q: In view of the heated competition between pharmaceutical companies, their representatives give doctors gifts such as a pen on which the product name is printed, a watch, a cassette, etc. In return for such a gift, doctors prescribe the drug to patients. What is the ruling on doctors accepting these gifts? Are they gifts or bribes? It should also be noted that there is a department in the company that is dedicated to promotion. If a doctor prescribes the drug correctly only when needed, may he accept such a gift? Or would he be sinful? Please, provide evidence.

Sometimes, the company gives the doctor a specific gift in return for prescribing

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a specific amount of their drugs. Is this a bribe, i.e. specifying the amount and the return? Please, provide evidence. Sometimes, the company gives him a gift in return for prescribing a certain drug without specifying any particular amount. If a doctor prescribes the drug rightfully when needed only in return for such a gift, would he be sinful? Please, provide evidence.

Sometimes drugs are equally effective but they are produced by a number of companies with different brands, so the doctor prescribes the brand of the representative who visits him more frequently and gives him gifts from his company claiming that these effective drugs are not equal to those who are not effective. What is the ruling? Is promoting a product in this manner permissible? Please, provide evidence.

A: It is not permissible for a doctor to accept gifts from pharmaceutical companies, as it is a kind of prohibited bribe, even if they are called gifts or whatever. In fact, names do not change facts. Moreover, such gifts may make him unfairly biased toward the company that gives him gifts over any other company, which causes harm to the other companies.

Q 3: My question is related to working as advertising representatives of pharmaceutical companies. Nowadays, some or most of these companies promote products through gifts or bribes. They give gifts to doctors so that they will prescribe drugs produced by these companies. Moreover, representatives fear for their positions in the companies if they do not behave as such. Furthermore, many doctors will not prescribe

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drugs for patients if they are not given gifts, and will only prescribe the drugs produced by those who give them gifts. Therefore, reps are forced to compete with other companies as far as gift giving is concerned. What is the ruling on this? Are they considered cases of necessity because they fear that they might lose their job, especially when we take into consideration financial obligations they have to fulfill?

A: a company rep who gives gifts to doctors to promote the company drugs over those of other companies is regarded as the intermediary between the one who gives the bribe and the one who takes it. The Prophet (peace be upon him) cursed the three parties in the Hadith: 《Allah has cursed the briber, the bribed, and the mediator between them.)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa no. 17941

Q1: Is it permissible for Muslim youth who own commercial projects to pay money to criminals who threaten to either kill them or burn their property if they do not pay them money, bearing in mind that the police is unable to arrest these armed criminals?

A: There is nothing wrong with paying money to ward off the evil of these criminals who want to kill Muslim youth unless they pay them money, if that's the only way to be protected from them. On the other hand, this money is unlawful, as they are taking it without any right.

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Fatwa no. 1324

Q: A man works at a contracting company that deals with bribes to manage its work and win bids, and on failing to complete a contraction, it gets an interest-based loan from banks; is this employee to blame? Is it permissible for him to take a salary for his work at this company? Is it permissible for him to get a percentage for collecting the sums due? Do you advise him to quit this work? Please guide us!

A: working for a contracting company that deals with bribes to win bids or undertakes usurious transactions with banks is cooperation in sin

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and transgression through registering and managing usurious transactions and whatever has to do with Riba (usury/interest) and bribe. Cooperation in any of this is Haram (prohibited), for Allah (Exalted be He) says,

﴾Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression. And fear Allâh. Verily, Allâh is Severe in punishment.﴿ It was authentically reported that ﴾the Messenger of Allah (peace be upon him) cursed the devourer (taker) of Riba (usury/interest), its payer, the one who records it and the two witnesses to it, and he said: They are all equal.﴿ Reported by Muslim. Therefore, it is not permissible to take a salary or a percentage for managing usurious transactions and collecting the sums due. He should look for another job that neither involves undertaking nor cooperating in what is Haram (prohibited), in order to keep himself away from what Allah has prohibited and to be keen on getting lawful earning.

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The third question of Fatwa no. 18452

Q 3: A female accountant works for a company in which presents are being

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distributed to them, since they are working in the Taxation Department. However, these presents are actually bribes, but she is obliged to take them, how should she dispose of them? Should she throw them away or give them to the poor? For Allah is Pure and never accepts but what is also pure.

A: These presents fall under the ruling on bribes which are impermissible to give or take, therefore, what has been taken should be returned to its owner, moreover, they should be informed of the prohibition of doing so.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The third question of Fatwa no. 18412

Q 3: What is the definition of Riba, bribe and theft and what is the difference between them?

A: riba in the Shari`ah is the increase received when exchanging an item of the six commodities in which Riba runs for another of the same kind, or a delay of payment of the price of commodities in which exchanging on the spot is obligatory.

bribe is the money or so like paid to abolish the truth or establish falsehood.

theft is taking money that belongs to others stealthily and wrongfully from a fortified place.

The difference between bribe and theft is quite clear in their respective definitions.

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Fatwa no. 19174

Q: I am a pharmacist who works as a medical representative at a pharmaceutical company. we give the physicians and pharmacists in the public and special hospitals gifts such as a pen or clock with the name of the product or the company engraved on it, so that the physician would prescribe this drug to patients. Many competing companies do this frequently; otherwise, their products would face recession, so that the patient becomes a victim of competition. What is the ruling on such work?

A: This act is not permissible and is considered a bribe which is Haram (prohibited), for it impels the employer to be unjust by cooperating with the company that offers him gifts and abandoning other companies. This is consuming the people's wealth unjustly. It entails inflicting harm on others, so one should avoid and warn against it, for the Prophet (peace be upon him) cursed the person who bribes and the one who takes the bribe. We pray to Allah to grant us well-being and safety.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

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The fifth question of Fatwa no. 5414

Q 5: a man is entitled to a property deed that he can get only by paying some money. Is it permissible for him to pay this money to get it? Or is this money regarded as a bribe? Or does it come under the saying of the Messenger (peace be upon him) (And what they have been forced to do.) **? You should bear in mind that unless he pays this money, he will not get his title deed except after many years.**

A: Whoever is entitled to a property deed should follow the official procedures, and if anyone asked him for a bribe, he should not give it to him; rather he should inform his supervisor.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

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Fatwa no. 2889

Q 1: My father works in the police in Egypt and his work necessitates that he

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meets people, discusses their problems and violations and settles their disputes as much as he can. People give him money in return for this work, in addition to his monthly salary that does not cover our basic needs. It is even less than our basic needs. What is the ruling of Islam on that money? Please, substantiate your answer with narrations related to the life of the Sahabah (Companions of the Prophet), Salaf (righteous predecessors) and Tabi`un (the generation after the Companions of the Prophet), besides what was narrated from the Messenger of Allah (peace be upon him) in this regard to have the matter clear for me and my family. Am I permitted to live on the money that my father obtains besides his salary, knowing that he is my guardian and I do not have another source of living to cover the expenses of my university studies? May Allah reward you with the best!

A: Your father is an employee who receives a salary for his work and he reconciles between litigants brought to him for investigation during his work. He takes money from the litigants or one of them in return for reconciliation or investigation. Whereupon, such money is considered a bribe and bribery is Haram (prohibited), since the Messenger of Allah (peace be upon him) said, ﴾Allah has cursed the briber, the bribed, and the mediator between them.﴿ Related by Al-Hakim on the authority of Thawban (may Allah be pleased with him).

If your father's earning comprises lawful and unlawful money that cannot be distinguished, the food, clothes and the other needs provided through such money are

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lawful according to the preponderant opinion of scholars.

Q 2: My brother obtained his B.Sc. in Commerce from the University of Alexandria, Economics Department, two years ago, but he has not found a good job to help him fulfill his needs. Moreover, the places where he works do not apply the limits set by Allah. Therefore, I talked to a Saudi man to bring an employment contract for him, but the Saudi man made it contingent on paying 5000 Saudi Riyals. What is the ruling on that, keeping in mind that my brother and I do not have such an amount?

A: it is not permissible to pay someone a sum of money to acquire an employment contract for your brother. It is a major sin because paying such an amount of money is considered bribery and it was authentically reported that the Messenger of Allah (peace be upon him) cursed the two people who pay and accept the bribe. Thus, you and your brother must earn your living through lawful channels. Indeed, whoever fears Allah and keeps his duty to Him, He will make a way for him to get out (from every difficulty) and will provide him from (sources) he could never imagine.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 20311

Q 2: Is it permissible for me to accept gifts from employees who work with me in the same association? When one of them travels to his home country, he brings me a gift. If it is impermissible, should I return it? It should be noted that I have limited authority in the association, as there are more superior positions (the chairman, deputy chairman, and the board of directors), but I am the direct boss of these employees. Please advise. May Allah preserve and bless you.

A: If the case is as mentioned, it is impermissible for you to accept their gifts, as this would be considered bribery.

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The tenth question of Fatwa no. 20628

Q10: we are civil servants in a governmental department that had a contract with another company to supply us with fuel. The company offered us some cards as gifts, as we are the coordinators between the two parties. We are sure that these gifts are not added to the company expenditures.

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It should be noted that their expenditures are audited by senior officials in the department of financial affairs.

A: It is not permissible to take these gifts from the companies you deal with as they are considered bribes. Indeed, the gifts given to those in authority are ill-gotten gains.

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The first question of Fatwa no. 20606

Q 1: I am a principal of a school compound at one of the villages subsequent to Al-Madinah Al-Munawarah, praise be to Allah. What I would like to clarify for your Eminence, is that people at this village are nomads, belonging to Arabian tribes, they are characterized by generosity and gallantry, thus, they always take the initiative to invite me to either lunch or dinner, and if I refuse, they send me the slaughtered animal to my house at the village and say that this is their duty towards my colleague teachers and myself. However, I am worried that this might be a sort of a bribe. It should be mentioned that whoever invites me either has children at the school, or works in driving the students, or even wants to get closer to me for my post as a principal. But on the other hand some do not have any interest.

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Should I reject these invitations? For I find this matter very harassing.

A: It is impermissible for an employee to accept presents or gratuities from any beneficiary, and the same applies to the school principal, for it is impermissible for him to accept the presents given by students or their parents, as all this falls under prohibited Ghulul (embezzling from booty). Moreover, it is authentically reported that the Prophet (peace be upon him) said: ﴾Gifts given to workers are Ghulul﴿ This is because accepting them compromises inequity and involves unlawful rendering of services or favors.

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Fatwa no. 18039

Q: I am a teacher in a school for literacy. After the first semester, when the final grades are announced and certifications are given, they bring me gifts. I accept them due to the persistence of the students. Is it permissible to accept these gifts? Are they considered bribery?

A: giving a gift to a teacher in a regular school, whether it is public

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or private, is considered bribery. It is, therefore, impermissible to give or accept these gifts.

The Prophet (peace be upon him) forbade workers to take gifts. It was authentically reported on the authority of Abu Hamid Al-Sa`idi (may Allah be pleased with him) that the Prophet (peace be upon him) said, ﴾Gifts given to workers (employees) are considered ill-gotten.﴿ (Related by Ahmad and others).

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Third and Fourth questions of Fatwa no. 3567

Q 3: a person has some due rights that are in the possession of someone else, but the former is unable receive his due rights. This person may be able to recover his rights through paying a bribe; is he allowed to do so? What is the ruling on the briber in such a case?

A: The person in question may waive some of his rights and receive the rest, or he may raise the matter to the authorities. Whosoever fears Allah (Exalted be He) and keeps his duty to Him, He will make their affairs easy for them.

Q 4: A person has some transactions with some departments, and if they do not pay a bribe to the concerned officer, the transactions in question will be suspended. Is it permissible for him to pay this bribe?

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A: It is impermissible for this person to pay a bribe to have his transactions completed. Rather, he has to raise the matter to the head of the concerned officer and whosoever fears Allah (Exalted be He) and keeps their duty to Him, He will make their affairs easy.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The seventh question of Fatwa no. 4529

Q 7: Is it permissible to pay a bribe to perform Hajj?

A: It is not permissible for a Muslim who has performed the obligatory Hajj to pay a bribe to perform supererogatory Hajj. However, if a person could not find any other means to perform the obligatory Hajj, they are given Rukhsah (concession) to pay a bribe, but it is still prohibited for the person who receives it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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(Part No. 23; Page No. 585)

The third question of Fatwa no. 3679

Q3: As an accountant in one of the national institutions, I audit the business accounts of this institution. Sometimes, I come across sums of money paid as bribes to some individuals. Is overlooking such a crime considered participation in the sin and acceptance of it, especially because if I draw attention to this, others will condemn me and ridicule me? I hope Your Honor will explain the legal ruling in this regard.

A: It is authentically reported from the Prophet (peace be upon him) that he stated: ("Whoever, among you, sees something abominable should rectify it with his hand; and if he has not strength enough to do it, then he should do it with his tongue; and if he has not strength enough to do it, (even) then he should (abhor it) from his heart, and that is the least of Faith.") So you should consider the situation to see what manner suits you most. However, be careful of the consequences of your enjoining good and forbidding evil.

In short, you must forbid what you are sure is a bribe as long as this will not result in greater harm (troubles) or the like.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 4270

Q 1: what is the ruling on my cousin who works as a traffic officer and takes bribes from drivers claiming that they are gratuities? Are they really gratuities? Can I accept gifts from him? What shall I say to him? Would you please advise him? Am I permitted to sit with him? Note that he offers Salah in its due time and while sitting with him I sense a devout spirit.

A: It is not permissible for you to accept your cousin's gifts, if they are from the bribes he receives. However, you can accept them if you do not know whether it is of the bribes he takes or not. But if most of his money is unlawful, you should not accept it out of precaution. However, it is best to return his gift as a kind of reforming, advising, and reminding him of his evil act. Moreover, calling the bribes which he receives gratuities is a lie and a trick of giving false names to the unlawful

to render it lawful unjustly. He should be advised, may Allah guide him. Your cousin should fear Allah and call himself into account, not to take bribes from drivers as it is considered unlawful, injustice, and treachery, not gratuities.

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Fatwa no. 16434

Q: Some leaders of battalions do not accept anyone to register in the military battalions unless one pays them a sum of money to receive a salary from the government. What is the solution for a person who has done this and then repented from it?

A: whoever takes unlawful money and then repents to Allah, should return the money to its owner if possible. Otherwise, he should give it in charity intending its reward to go to the owner of the money, with a deep feeling of remorse, seeking Allah's Forgiveness and determine never to repeat this because Allah (Exalted be He) states: ﴿And eat up not one another's property unjustly (in any illegal way e.g. stealing, robbing, deceiving, etc.)﴾ An employee

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who takes money from clients is thus taking an unlawful bribe. The Prophet (peace be upon him) cursed the person who gives bribe or takes it. Bribery is a grievous crime and one of the grave major sins. It is ill-gains and unlawful for a Muslim to take for any reason.

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By the Grace of Allah, the twenty third volume of the Fatwas of the Permanent Committee for Scholarly Research and Ifta', has come to an end and Allah Willing, it will be followed by the twenty fourth volume starting with topic: (Dress and Adornment).

(Part No. 24; Page No. 3)

Bismillah, Al-Rahman, Al-Rahim (In the name of Allah, the Most Gracious, the Most Merciful)

(Part No. 24; Page No. 4)

(Part No. 24; Page No. 5)

The book titled "Al-Jami`" (Collection)

(Part No. 24; Page No. 6)

Clothes and Ornaments

The third question of Fatwa no. 1583

Q 3: The Prophet (peace be upon him) forbade trailing of clothes, but if a man lets his clothes down without arrogance or self conceit, would this be Haram (prohibited)? Also, in case of the European clothes that we wear nowadays? If a man lengthens his trousers slightly below the ankle, will Allah punish him for this?

A: Hanging the Izar (garment worn below the waist), shirt or trousers and suchlike down below the ankles is absolutely Haram (prohibited), whether it is intended to boast or show self conceit or not, for it actually involves conceit, also due to the general saying of the Prophet (peace be upon him): (The part of the Izar (garment worn below the waist) which hangs down below the ankles is in Hell Fire) Related by Ahmad and Al-Bukhari, but this does not include the part of Izar or whatever hangs down to the ankles. However, if a person does not pay attention, his Izar may get loose sometimes till it surpasses the ankles, in such a case, there is no problem in leaving it as is, for this does not involve pride or self conceit. It is narrated on the authority of ibn `Umar (may Allah be pleased with both of them) that he said: The Messenger of Allah (peace be upon him) said: (Whoever trails his garment on the ground out of pride, Allah will not look at him on the Day of Resurrection, thus, Abu Bakr said: Someone has become miserable [he means himself],

(Part No. 24; Page No. 7)

my Izar slips down if I do not pay attention to it, He (peace be upon him) said: "You are not one of those who do it out of pride") Related by Ahmad, Al-Bukhari, Abu-Dawud, Al-Nasa'y and Al-Tirmidhy.

However, some scholars have restricted the prohibition of hanging the Izar down below the ankles to the intention of doing this out of boasting being limited to this in the story of Abu-Bakr (may Allah be pleased with him), and in the Hadith narrated on the authority of Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said: ﴾Allah will not look at a person who trails his Izar (lower garment) out of arrogance﴿ Related by Ahmad, Al-Bukhari and Muslim. However, what is correct, is the generalization of the prohibition, due to the general authentic Hadith mentioned in this regard, besides what is mentioned above in the story of Al-Siddiq (i.e. Abu-Bakr) (may Allah be pleased with him).

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The third question of Fatwa no. 4679

Q 3: what is the Had (ordained punishment for violating Allah's Law) for trailing the Izar (garment worn below the waist)? Also, what is the permissible length of an Izar?

A: It is Haram (prohibited) for men to lower and trail the Izar and anyone who does this and refuses to refrain from it should be punished. A Muslim's Izar extends to mid-calf, and can also reach above the ankle. However, it is Haram for a Muslim to lower the Izar beneath his ankles, otherwise he deserves punishment in the Hereafter and discretionary punishment in this world. This is in accordance with what is related by Al-Bukhari and Muslim that the Prophet (peace be upon him) said, ("What is below the ankles of a (man's) lower garment is in the Fire.") There are other authentic Hadith to the same effect.

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The fourth question of Fatwa no. 7044

Q 4: is it obligatory on the man to wear clothes with a short train and sleeves? Is it obligatory that the sleeves of the clothes are not wide as well?

A: The length of a man's clothes should be halfway down his leg, and there is no harm if the train reached the ankles. It is prohibited to wear clothes that hang below the ankles.

Also, there is no blame on a man to wear clothes with wide sleeves.

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In fact, a Muslim man is allowed to wear wide or tight-sleeved clothes, which are suitable for him on condition that they neither show the shape of the `Awrah (private parts of the body that must be covered in public) nor are transparent.

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The second question of Fatwa no. 7881

Q 2: Please give me a clear and convincing reason for the impermissibility of Isbal (lengthening and trailing clothing below the ankles), especially that I heard a scholar saying that a man may do Isbal so long as he is not doing so out of arrogance. This scholar proceeded to say that Isbal was prohibited at the time of the Prophet (peace be upon him) because the roads used to be muddy and unclean, but now people always use their cars and the roads are very clean. What should I do then?

A: Those who limit the reasons for the prohibition of Isbal to what is mentioned in the question are mistaken. Rather, amongst the reasons for the prohibition of Isbal is that the latter is a manifestation of arrogance and extravagance. Also, the basic rule is that we have to follow the texts that we have in this regard whether the wisdom behind this prohibition is clear or not.

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The ninth question of Fatwa no. 8502

Q 9: what is the ruling on a man offering Salah (Prayer) while wearing a garment that extends below his ankles?

A: Isbal (lengthening and trailing clothing below the ankles) is forbidden whether it is done during Salah or otherwise. As for Salah performed by one who commits Isbal, it is valid; however, he is sinful.

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The first question of Fatwa no. 9390

Q 1: what is the ruling on Isbal (lengthening and trailing clothing below the ankles)? Does it nullify wudu' (ablution) or not? Does the same ruling apply to long pants and other items of clothing?

A: Isbal is Haram (prohibited), but it does not nullify Wudu'. The ruling of Isbal applies to other kinds of clothing including pants, trousers, etc.

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The fourth question of Fatwa no. 17164

Q 4: is it true that Salah (prayer) of a Muslim who lets his clothes trail below the ankles is invalid? if so, what is the evidence?

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A: The Salah of a Muslim who lowers and trails his clothes below the ankles is valid, but he is a sinner for committing Isbal (lengthening and trailing clothing below the ankles) whether inside or outside the Salah. As for the Hadith stating that Allah will not accept the Salah of a person who commits Isbal, it is Da`if (weak). It has been authentically narrated that the Prophet (peace be upon him) said, ("Anyone who trails his garment during Salah out of arrogance will have no merit in the sight of Allah.") (Related by Abu Dawud on the authority of Ibn Mas`ud (may Allah be pleased with him) with an authentic Sanad, chain of narrators)

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Fatwa no. 17553

Q: I debated with a Muslim brother concerning the length of garments Muslims should wear. Is it better for us nowadays to wear a garment up to the mid-calf? The Prophet (peace be upon him) said, ("The lower garment of a Muslim should be to his mid-calf.") **Is it better to wear the garment that nearly reaches the ankles to avoid people's ridicule and disapproval? People may even be turned off from religion because of our shortening garments. My brother said that the Hadith in which the Prophet (peace be upon him) said,** ("The lower garment of a Muslim should be to his mid-calf") **has nothing to do with everyday clothing including pants, trousers, and the like, it rather refers to the Izar (garment worn below the waist) worn during Hajj and `Umrah. He added that the Prophet (peace be upon him) did not change the construction of Ka`bah for fear of Fitnah (sedition).**

A: A Muslim should wear the garment that extends between the mid-calf and the ankle.

If it is customary for the society where a person lives to wear a garment whose length reaches the ankles, he should not differ from them as long as their tradition is permissible. This applies to all types of clothing, not to the Izar or the event of Hajj.

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The third question of Fatwa no. 19600

Q 3: What is the ruling on the Musbil (one who lengthens and trails clothing below the ankles)?

A: isbal (lengthening and trailing clothing below the ankles) is prohibited for men, whether they are garments, trousers, cloaks or whatsoever based on the general meaning of the saying of the Prophet (peace be upon him): ﴾The part of an Izar which hangs below the ankles is in the Fire.﴿ Related by Imam Ahmad and Al-Bukhari. Also, the Prophet (peace be upon him) said: ﴾Three persons whom Allah shall neither speak to on the Day of Resurrection, nor look at, nor purify, and they shall have a painful torment: he who reminds (the people) of what he gives, he who lets his izar (lower garment) hang below his ankles (out of pride) and he who sells his merchandise by false swearing"﴿ Related by Muslim in his Sahih (authentic) Book, and Imam Ahmad in his Musnad (Hadith compilation).

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Fatwa no. 13525

Q: I work as a tailor, and most of those who buy trousers want to wear them below the ankles, which is contradictory to the Hadith related from the Prophet (peace be upon him) in this regard. Will I be sinful if I respond to their requests? What should I do? It is worth mentioning that I have another profession. Please enlighten me, and may Allah reward you!

A: It is not permissible for a man to lower his garment below the ankles whether he is wearing trousers, cloaks or anything else.

Consequently, it is not permissible for you to tailor garments or trousers below the ankle for any man. If you do, you will be sinful because it is a form of cooperation in sin and aggression.

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Fatwa no. 15687

Q: My profession requires me to sew trousers. I can lengthen them below or raise them above the ankles. Is there anything wrong with me if I sew the clothes below the ankles? Please enlighten me, and may Allah reward you!

A: You must sew in accordance with Shari`ah (Islamic law) in this regard. Consequently, you should not hem clothes below the ankles, even if you are asked to do so. The Prophet (peace be upon him) said, ﴾"That which hangs below the ankles is in the Fire."﴿ In addition, it is not permissible for a Muslim to help others in doing prohibited acts.

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The first question of Fatwa no. 21047

Q 1: I have some tailoring shops for making men's clothes. I have been working in this field for about ten years and I do not stipulate that my clients have not to do Isbal (lengthening and trailing clothing below the ankles). However, I put a large plaque inside each shop mentioning the Hadith of the Messenger (peace be upon him) which prohibits Isbal and clarifies its punishment. Am I forgiven by doing so? Is gaining through such work considered Halal (lawful)? It is worth mentioning that one of my friends had a tailoring shop and stipulated

that clients may not do Isbal, but after a short period he closed his shop because only very few clients conformed to this stipulation. May Allah guide us all!

A: It is permissible to have tailoring shops for men if the clothes are tailored in a way that does not contradict Shari`ah (Islamic law). The foregoing is considered a Halal means of earning. However, if clothes are tailored in a way that contradicts Shari`ah, by making Isbal, etc.; such work and earning will be considered Haram (prohibited). Finally, you must have Taqwa (fearing Allah as He should be feared) and be satisfied with the other Halal means of earning, for verily whosoever fears Allah (Exalted be He) and keeps their duty to Him, He will make a way for them to get out from every difficulty, and He will provide them from sources they never could have imagined.

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The fourth question of Fatwa no. 16376

Q 4: what is the proper Islamic dress for women?

A: The proper Islamic dress for women is to cover her body entirely from men who are not Mahram (spouse or unmarriageable relative) with baggy, wide and thick clothes that do not have adornment. A Muslim woman should cover her face in front of men since her face is the source of temptation. Allah (Exalted be He) says: ﴾And when you ask (his wives) for anything you want, ask them from behind a screen: that is purer for your hearts and for their hearts.﴿

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Screen here signifies a type of dress that covers the woman's entire body, including her face in the presence of the non-Mahram men. Allah (Exalted be He) says: ﴾and to draw their veils all over Juyûbihinna (i.e. their bodies, faces, necks and bosoms)﴿ Allah (Glorified be He) orders women to draw their veils, which are the cover of the head, over the upper part of the chest, and this necessitates that the veil will include and cover the face. There are many proofs confirming the obligation of wearing Hijab (veil).

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The sixth question of Fatwa no. 9259

Q 6: is it permissible for a man to pray while wearing semi-transparent clothes, like those popular among today's youth, with underpants underneath? Bear in mind that it is clear that the underpants are above the knees.

A: If the person praying is wearing a thick garment that does not describe the skin underneath it, it will be permissible to pray wearing it, even if the underpants are visible. However, if the garment

is transparent to the extent of exposing the `Awrah (private parts of the body that must be covered in public), praying in such clothes will not be permissible.

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The fifth question of Fatwa no. 10494

Q 5: what is the ruling on wearing transparent and tight clothes which show the shape of the body?

A: It is not permissible to wear transparent clothes which expose the `Awrah (private parts of the body that must be covered in public) nor tight clothes which show the shape of the body, as this disagrees with the evidence from Shari`ah (Islamic law) and leads to evil.

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The first question of Fatwa no. 19282

Q 1: It is my mother's wish that the majority of what I wear be green clothes, or similar colors. This made me hate it but I want to obey her, what should I do?

A: It is not obligatory on you to wear a specific color but you can wear

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what men in your country are accustomed to wearing, provided that you do not wear women or disbelievers' clothes. Try to please your mother with good conduct and sweet words and never make her angry, due to her right on you. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The third question of Fatwa no. 21672

Q 3: It is known that among the best clothes are the white ones, since the Prophet (peace be upon him) said, ("Wear your white clothes, as these are the best of your clothes, and shroud your dead in them.") **What is the second best color, and the third and so on?**

What is the worst color for clothes?

A: It is confirmed that the Prophet (peace be upon him) preferred white clothes over all other colors, while nothing is confirmed regarding any of the other colors. A Muslim should wear whatever is available without showing off, following the guidance of the Prophet (peace be upon him). A Muslim should also avoid wearing clothes of fame, which are similar to those of women and disbelievers or which disagree with any evidence from Shari`ah (Islamic law).

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The seventh question of Fatwa no. 18898

Q 7: what is the ruling on wearing clothes with a cross that was bought without realizing it, being not clear in its shape?

A: If it is realized after buying the clothes that they have crosses on them, it is prohibited to offer Salah (Prayer) while wearing them. You should remove the cross either by scrubbing, dyeing or otherwise. It was narrated by Al-Bukhari in his Sahih (authentic) Book of Hadith, on the authority of `Imran ibn Hattan that `Aishah (may Allah be pleased with her) told him, (The Prophet (peace be upon him) used to obliterate anything carrying crosses in the house.) May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 16448

Q: Here in the South, women wear a necklace which consists of a several silver French Riyals. Each riyal

has the image of a man, a bird, a church that has some crosses and some horses. What is the ruling on wearing this piece of jewelry? Is it Haram (prohibited)? What should a person who wears it, or who used to wear it, do?

A: It is not permissible for men or women to wear anything that bears an image of a soul possessing creature or of a cross, whether it is in pieces of jewelry, clothes or anything else. ﴿The Prophet (peace be upon him) ordered pictures to be destroyed and removed.﴾ It is your duty to remove the images from this jewelry and it will be permissible for women to wear it after that. As for the prayers offered before, they are valid but you have to perform Tawbah (repentance to Allah) for what was in the past.

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Fatwa no. 17578

Q: Recently, fashion mania has spread in clothes, especially for women. This problem is not new, but it has become complicated nowadays. Women are increasingly tending to wear these models,

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in spite of their disadvantages, including but not limited to:

First, showing off and bragging that takes place among the women by wearing these models. Every woman does all her best to buy clothes that make her unique, so that she boasts in front of other women in occasions. Your Eminence must be aware of the ruling on this boasting of clothes.

Second, prodigality and wasting of money that takes place because of these clothes. It is noticeable that most of the women who wear such clothes spend large amounts of money. A dress might cost three thousands, four thousands, five thousands or even more. After being worn in a party or two, this dress is not worn again until it is thrown away. Prodigality has two forms here:

exaggerating in the costs of making the dress, or buying it for the purpose of boasting and keeping up with the fashion;

and wearing these dresses only on a few occasions.

Your Eminence definitely knows the status of those who are required to sustain their women, such as husbands, fathers and brothers,

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who cannot provide such requirements that usually consume their monthly salaries and their pensions.

Based on the two previously mentioned points, is it permissible to give my wife all the money she wants to fulfill her wishes? Am I considered a sinner if I prevent her from doing so, given that my salary is a little more than 8,500 Riyals? Please advise concerning the ruling on wearing clothes in the previously mentioned way.

A: Allah (Exalted be He) prohibited prodigality and wasting money in His saying, ﴾and eat and drink but waste not by extravagance, certainly He (Allâh) likes not Al-Musrifûn (those who waste by extravagance).﴿ He (Exalted be He) also says, ﴾But spend not wastefully (your wealth) in the manner of a spendthrift.﴿ ﴾Verily, the spendthrifts are brothers of the Shayâtîn (devils), and the Shaitân (Devil-Satan) is ever ungrateful to his Lord.﴿ He asks us to spend in lawful means, without either lavishness or stinginess, in His saying, ﴾And let not your hand be tied (like a miser) to your neck, nor stretch it forth to its utmost reach (like a spendthrift), so that you become blameworthy and in severe poverty.﴿ He also asks us to keep the money away from foolish people in His saying, ﴾And give not unto the foolish your property which Allâh has made a means of support for you, but feed and clothe them therewith, and speak to them words of kindness and justice.﴿

Foolish people are those who cannot deal with money in a wise way. If a person buys and makes expensive clothes to wear them on a few occasions and then throw them away, they are considered among the foolish people mentioned in the Ayah. Allah asks us not to give the foolish people money, even if it is theirs, let alone if it is not their own money. They should be paid only Nafaqah (obligatory financial support), without either lavishness or stinginess. If a foolish person asks for Nafaqah in the way mentioned in the question, it is impermissible to obey them.

It is a great merit to leave dressing in the way mentioned in the question out of humbleness to Allah while being able to afford it. It was reported on the authority of Mu`adh ibn Anas (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said, ❨Whoever gives up wearing elegant and expensive garments out of humbleness, while they can afford them, Allah will call them on the Day of Judgement, and in front of all the people, He will give them the choice to wear whichever garment of Iman (Faith) they would like to wear.❩ Narrated by Al-Tirmidhi who ranked it as Hadith Hasan (good Hadith).

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The first question of Fatwa no. 16585

Q 1: What is the ruling on wearing sports outfits that bear emblems of non-Muslims such as sports T-Shirts with Italian, German, and American emblems or those bearing the names of non-Muslim players?

A: Wearing the outfits that bear slogans of non-Muslims has some details:

1 - If such emblems refer to the religions of the disbelievers, such as the Cross and the like, it is impermissible to import, sell, or wear these clothes.

2 - If these emblems glorify a non-Muslim figure by putting his picture or writing his name on the sporting outfit, this is also Haram (prohibited).

3 - If these emblems neither refer to any kind of worship nor glorification of

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a certain person, rather they are just ordinary commercial logos, then there is no harm in wearing such outfits.

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Fatwa no. 16965

Q: I run a hairdressing salon for women. I avoid the unlawful acts including Nams (removing hair from the eyebrows), adding false hair, and applying dyes. I only beautify the brides who wear or do not wear hijab (veil). Some sisters in Islam told me that beautifying a bride who does not wear Hijab is Haram (prohibited). I fear Allah and am filled with remorse. Thus, I went to Farskour and asked some scholars about this matter. Some said this act is Haram and I should only beautify the brides who wear Hijab, whereas others said that it is not Haram as long as I beautify the bride for her husband.

A: Running a hairdressing salon for women is impermissible, as it leads to wasteful spending and evil consequences including immorality and imitating non-Muslims. As for beautifying a Mutabarijah woman (dressing up immodestly in violation of the Islamic dress code) who exposes her beauty to foreign men, it is worse and a violation of what Allah and His Messenger forbid. You should search for other work. And Allah knows best.

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Fatwa no. 21052

Praise be to Allah, Alone. Peace and blessings be upon the last Prophet.

The Permanent Committee for Scholarly Research and Ifta' reviewed the question submitted to His Eminence the General Mufti from His Excellency the Director of the center of Daw`ah, and Guidance in Makkah Al-Mukarramah under no. (13/20/577), dated 8/6/1420 A.H. The question was referred to the General Committee from the Council of Senior Scholars under no: (3172), dated 11/6/1420 A.H. His Excellency, the Director of the center of Daw`ah, and Guidance, asked the following question:

Many universities, institutes, and schools make it obligatory upon the students to wear a graduation gown. Many people say that it is the dress of the priests and the monks when being baptized at the churches. I would like Your Eminence to issue a fatwa with regard to the ruling on wearing such gowns.

After studying the matter, the Committee replied: It is Haram (prohibited) for Muslims to imitate Non-Muslims; the Jews,

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the Christians, etc., in wearing the clothes that are uniquely theirs. This is based on the general meaning of the proofs from the Qur'an and Sunnah which forbid imitating them. It is authentically reported that the Prophet (peace be upon him) said, (He who imitates any people becomes one of them.") [Related by Imam Ahmad, Abu Dawud, as well as others]. It is also reported that (When the Prophet (peace be upon him) saw `Abdullah Ibn `Amr wearing two pieces of clothing dyed in saffron. He said, "These are the clothes (usually worn by) the disbelievers, so do not wear them.") [Related by Muslim in his Sahih (authentic) Book of Hadith]. It was also authentically reported in Sahih Muslim that `Umar (may Allah be pleased with him) wrote a letter to his governor in Azerbaijan, `Utbah ibn Farqad (may Allah be pleased with him) saying, "Beware of luxury and the clothing of the disbelievers and wearing silk."

Thus, it is not permissible to wear what is known as the "gown" upon graduating from a school, institute, or college, because it is the clothing of the Christians and a Muslim should be proud of his religion and of following his Prophet (peace be upon him). He should not pay any attention to the customs of those with whom Allah is angry and who have gone astray such as the Jews, the Christians, and others.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

The fourth question of Fatwa no. 7233

Q 4: what is the ruling on a man who uncovers his `Awrah (private parts of the body that must be covered in public) in the presence of other men without a legal reason?

A: It is impermissible for a man to uncover his `Awrah without an urgent need for this, except in front of his wife or she-slave.

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The fourth question of Fatwa no. 4091

Q 4: What is the ruling on leather belts, shoes and coats manufactured in the West? Are we permitted to wear these leather products since we do not know the reality of their purity and whether they are made of the skin of slaughtered animals or pigs?

A: The basic ruling is that these leather materials are pure and it is permissible for Muslims to wear them unless they are proved to contain things that make them impure or render their wearing prohibited, such as being made of skins of pigs or

animals that are not slaughtered in the Shar`y (Islamic legal) way or tanned.

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 21246

Q: if fox skin is tanned, will it be Tahir (ritually pure)? Will it be Halal (lawful) to use it for clothing etc.? Finally, will trading in it be Halal?

A: Fox skin is Najis (ritually impure) just as its meat is Najis. The reason for this is that it is considered a sort of beast of prey and is included in the generality of the prohibition mentioned in the following Hadith. On the authority of Abu Hurayrah (may Allah be pleased with him) who narrated that the Messenger of Allah (peace be upon him) said: ﴿"Eating all fanged beasts of prey is Haram (prohibited)."﴾ (Related by Imam Muslim, may Allah be merciful with him) Moreover, on the authority of Abu Al-Malih ibn Usamah from his father (may Allah be pleased with them both) who narrated that the Messenger of Allah (peace be upon him): ﴿Forbade (the use of) the skins of beasts of prey.﴾ (Related by Imam Ahmad, Abu

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Dawud, Al-Nasa'y, and Al-Tirmidhy while the latter added 'to be used as mats', may Allah be merciful with them all) Furthermore, on the authority of Mu`awiyah ibn Abu Sufyan (may Allah be pleased with them both) who narrated that he said to a group of Sahabah (Companions of the Prophet): ﴿"Do you know that the Messenger of Allah (peace be upon him) forbade riding on panther skins." They said, "O Allah! Yes."﴾ (Related by Imam Ahmad and Abu Dawud) Another Hadith in the same regard was narrated on the authority of Al-Miqdam ibn Ma`d Yakrib (may Allah be pleased with him) who said to Mu`awiyah: ﴿By Allah! Do you know that the Messenger of Allah (peace be upon him) forbade wearing the leather of beasts of prey and riding on it. He said: 'Yes.'﴾ (Related by Abu Dawud and Al-Nasa'y) Also, on the authority of Abu Hurayrah (may Allah be pleased with him) who narrated that the Prophet (peace be upon him) said: ﴿"Angels do not accompany the travelers who have tiger's skin with them."﴾ (Related by Abu Dawud) Thus, all the foregoing texts prohibit using the skins of animals whose meat is not Halal to be eaten, for using such skins is a manifestation of extravagance and arrogance.

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

First question of Fatwa no. 18621

Q 1: We know that Islam has forbidden having statues and embodied pictures of humans and animals, and that which has a shadow, for a perfect wisdom represented in preventing people from trying to match the creation of Allah, and blocking the way to worshipping idols and animals. This ruling also includes whatever is carved from stones, wood, or formed in moulds prepared for that purpose.

However, if a person has a tiger, zebra or a ram leather, stuffs it with straw or cotton, makes a head and limbs of the same leather color for it, then puts it at the entrance of the house or in the living rooms for decoration, would this be permissible or not in case it is not carved, molded or kept for honoring purposes?

A: It is impermissible to use what is mentioned as it resembles a statue, and also because it is useless.

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Fatwa no. 123

I would like to know the answers and the legal rulings concerning:

1- Wearing tight clothes 2 - the zipper on the back, sides, and sleeves of a dress; 3 - lipstick used by women on their lips and powder used on their cheeks; 4 - having stylish haircuts and wrapping the hair in the shape of a turban, or letting it loose on the back; 5 - fasta (decorations put on the sides of the underpants); 6 - shortening the sleeves of a garment to halfway down the arms so as to show bracelets, 7 - and listening to the Radio and television.

A: Your inquiry includes seven questions; the first six, have to do with women's clothes and adornments, while the seventh is related to the issue of listening to the radio and television. As for the first six questions, the basic ruling is to act upon the texts that forbid exposing `Awrah (private parts of the body that must be covered in public) or wearing tight clothes that show the shape of the body. These texts also warn against changing the creation of Allah, imitating men and non-Muslim women, or displaying charms and adornments before non-mahrams. As for wearing Karta (tight clothes) and putting a zipper on the back, sides, or sleeves of the dress, this would often lead to determine the woman's body as well as being a kind of tempting ornament to those who look at her. The same applies to wearing what is called Dal`ah and shortening the sleeves of a dress so as to display the bracelets a woman wears, this also involves exposing the `Awrah and

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inward ornaments before non-mahrams. The decorations sewn to embellish the front part and the bottom of a dress might tempt those who look at the woman. These five things and others that might come under the same ruling, are impermissible on the part of a woman to display or expose, unless it is to those whom Allah mentions in His saying: ﴾and not to reveal their adornment except to their husbands, or their fathers, or their husband's fathers, or their sons, or their husband's sons, or their brothers or their brother's sons, or their sister's sons, or their (Muslim) women (i.e. their sisters in Islâm), or the (female) slaves whom their right hands possess, or old male servants who lack vigour, or small children who have no sense of feminine sex.﴿ Likewise, it is not permissible for a woman to go out with such clothes or to appear wearing them before anyone other than those mentioned in the Ayah (Qur'anic verse). Similarly, she should not appear in general gatherings, such as in Masjids (Mosques), rituals of Hajj and `Umrah, wedding ceremonies, markets, and similar places where women mix with men, whether they are mahrams or non-mahrams. However, if she wears a kind of `Aba'ah (a loose outer garment) or loose clothes that cover her whole body, not showing what is beneath or tempting in itself, this is permissible. This is all for the sake of warding off suspicion, temptation, protecting against transgression of people's honors, and blocking the means leading to sin and corruption.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family,

The second question of Fatwa no. 1456

Q 2: is it Haram (prohibited) for a woman to wear tight clothes, given that her intention is only to be beautiful in front of her husband.

A: If a woman wears tight clothes in front of her husband only, there is no harm in it; otherwise it is impermissible, as it shows the lines of the body and reveals a woman's charms.

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The first, second and fourth questions of Fatwa no. 17007

Q 1: is it permissible for a woman to wear tight clothes that embody her back, breasts and waist, and reveal her arms and neck in front of other women and her Mahrams (spouse or unmarriageable relatives)? Is it permissible to wear tight clothes in front of women relatives only or other Muslim women?

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A: This question consists of two points:

First, concerning the tight clothes of women that define their body. It is known in the rules of Shari`ah (Islamic law) that a Muslim woman's clothes must be loose, not tight, to achieve the purpose of wearing clothes, which is concealing the body from Ajanib (men lawful for the woman to marry) and preventing Fitnah (temptation). Wearing tight clothes does not achieve these purposes, as they define the shape of the body. Thus, the purpose of concealing the body is not achieved. It might even lead to greater Fitnah.

Thus, it is prohibited for a Muslim woman to wear tight clothes in front of her Mahrams, except her husband. It is impermissible also in front of other women if it embodies the area between the navel and the knee, such as trousers, or even if it covers all her body but causes Fitnah among the women.

The second point is about what is permissible for a Muslim woman to reveal in front of her Mahrams other than her husband. It is her face, her hands, her ankles, her earrings, her necklace, her head and her feet.

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Q 2: is it permissible to place a zipper on any part of a women's garment; whether it is on the back, the side, or on the chest?

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A: Placing zippers on women's garments is permissible and there is no fixed place for them. They can be put where they best fit and conceal the body.

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Q 4: is it permissible for a woman to pierce her nose and wear a ring in it? Is it permissible to use the "Shudhar"? "Shudhar" is a substance that is to be rubbed on hands after using henna in order to make the henna color black. is it permissible to use black dye on the hands, which is called Duge?

A: This question includes three points:

1- Putting rings in the nose. It is permissible to put rings in the nose, because piercing the nose is made for beautification purposes, not for harming or altering the creation of Allah.

2- Rubbing Shudhar on hands after using henna in order to make the henna color black. The Sunnah indicates that it is permissible for women to dye their hands with henna, and scholars stated that it is Mustahab (desirable), and that not doing it is Makruh (reprehensible). There is no harm in adding "Shudhar" to it.

3- Based on what is mentioned above, the ruling of using the black dye, called Duge, is permissible. However, if the Duge is impermeable, it is obligatory to remove it before Ghusl (ritual bath following major ritual impurity) taken after Janabah (major ritual impurity related to sexual discharge), menstruation and postpartum period, and before Wudu' (ablution). May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 8149

Q 2: Is it permissible to pray behind a Muslim who wears shorts and has a chain around his neck?

A: it is Haram (prohibited) to wear shorts that show the `Awrah (private parts of the body that must be covered in public); otherwise, it is permissible. As for a man wearing a chain, this is Haram, for this entails resemblance to women whether it is made of gold or silver. It is more severely prohibited, if it is made of gold, on account of the Hadith narrated by Abu Musa that the Prophet (peace be upon him) said: ﴾Gold and silk are permitted for the females of our Ummah and prohibited for its males.﴿ Reported by Ahmad, Al-Nasa'y and Al-Tirmidhy who graded the Hadith as Sahih (authentic).

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The fourth question of Fatwa no. 4900

Q 4: is it permissible to wear shorts for swimming, though they show part of the thighs and navel?

A: If the shorts cover the `Awrah (private parts of the body that must be covered in public), which is the area between the navel and the knees for men, and are wide and not transparent, it is permissible to wear them; otherwise, it is not permissible.

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The first question of Fatwa no. 1620

Q 1: wearing suits is very common in Muslim countries. The suit is composed of a jacket and trousers, or may be just trousers and a shirt. Some may wear a shirt with long sleeves or short sleeves in summer due to the excessive heat. Is wearing this type of clothing considered imitation of non-Muslims in any way?

A: The general ruling regarding all types of clothes is permissibility because it is a custom. Allah (Exalted be He) says: ﴾Say (O Muhammad صلى الله عليه وسلم): "Who has forbidden the adornment with clothes given by Allâh, which He has produced for His slaves, and At-Taiyyibât [all kinds of Halâl (lawful) things] of food?"﴿ All things which are prohibited or disliked according to Shari`ah (Islamic law) are excluded from this ruling, such as wearing silk for men, transparent clothes which show the color of the skin, or tight garments that outline the body. They take the same ruling as exposing the body, which is not permissible. The same applies to clothes which are made specially for non-Muslims. It is not permissible for men or women to wear them because the Prophet (peace be upon him) prohibited imitating non-Muslims. Likewise, it is prohibited for men to wear the clothes of

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women and vice-versa, because the Prophet (peace be upon him) forbade men and women imitating one another. The trousers and shirts are not only worn by non-Muslims, but it is a common custom worn by both Muslims and non-Muslims in many countries. In some countries, people dislike wearing such clothing because they are not familiar with them and since they wear different clothes, even if this is against the custom of Muslims. However, it is better for a Muslim living in a country that is not familiar with this attire not to wear it during Salah (Prayer), public gatherings, or on the street.

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The seventh question of Fatwa no. 2757

Q 7: A merchant may wear trousers, as the Christians usually wear, to save himself getting into trouble with custom officers and policemen. He is not used to wearing trousers but is forced to do so to protect his money and honor since trouser wearers are more respected by those officials. Would this person be a Mushrik (one who associates others with Allah in His Divinity or worship) or sinful for doing this?

A: If the reason for wearing trousers is as mentioned in the question, there is no objection to this and the person is not a Mushrik or sinful since this action brings him benefit

and wards off evil.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Qa`ud	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 4257

Q: what is the ruling on wearing tight trousers? What will be the ruling if it is baggy or similar to that worn by people in the West? What if it differs in the trousers shape (the style)? What is the ruling on wearing a suit and what is so called a tie, in addition to other clothes worn by the Kuffar (disbelievers)? Would the ruling on them be altered if Muslims are accustomed to wearing them, such that people do not think they involve resembling the Kuffar? Finally, what is the best type of clothing to be worn by a Muslim in this age? What is the ruling on all these things? May Allah have mercy upon you!

A: The basic principle in clothes is permissibility, except for what is excluded by Shari`ah (Islamic law), like gold and silk for men, except for cases of scabies. Wearing trousers is not related to the Kuffar, but if it specifies the body parts or the `Awrah (private parts of the body that must be covered in public), it becomes impermissible to wear it, whereas baggy trousers are permissible, unless they are worn with the intention of resembling the Kuffar. The same applies to suits and ties, for they are not of the clothes designated to the Kuffar, therefore, it is permissible to wear them, unless

the person who wears them does this with the intention of resembling the Kuffar. In general, the basic principle is the permissibility of clothes unless otherwise indicated by legal evidence.

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The third question of Fatwa no. 3572

Q 3: People who practice Da`wah (calling to Islam) have spread some claims. The Imam (the one who leads congregational Prayer) heard from them the Hadith reported on the authority of Abu Hurayrah (may Allah be pleased with him) that he was asked, ﴾How did you come to know about the recitation of the Messenger of Allah (peace be upon him) (during Zhuhr (Noon) and `Asr (Afternoon) Prayers)? He said, "From the movement of his beard."﴿ **They grew their beards; became used to putting the turban on their shoulders and backs; and they perform Sujud (prostration) like camels.**

A: First, it is authentically established in the Sunnah of the Messenger of Allah (peace be upon him) that it is obligatory to grow the beards, whether long or short, and trim the moustaches.

Second, it was authentically reported from the Prophet (peace be upon him) that he used to wear a turban. However, there is freedom in this matter.

Third, it was authentically reported from the Prophet (peace be upon him) that while offering Salah (Prayer), he used to place

his knees on the ground before his hands.

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 17984

Q: Thanks to Allah, I let my beard grow, shortened my clothes and wore a turban to follow the Prophet (peace be upon him). What is strange is that many people denied this and laughed at me for taking off the Ghutrah (a traditional white cotton headdress worn by men in some Arab countries), the Shimagh (the red-and-white checkered headdress) and the headband. They look at me with ridicule and condemnation.

Did the Prophet (peace be upon him) wear a turban? Is it a stressed Sunnah? Does the turban fit our time? How did the Prophet (peace be upon him) wear the turban? Was it in colors of black or white? Am I to blame for wearing it or if I urged my people to wear it?

Guide me, may Allah guide and reward you well!

A: Praise be to Allah Who guided you to follow the Sunnah (whatever is reported from the Prophet). Letting the beard grow is Wajib (obligatory) for it is of the prophets' Sunan (Pl. of Sunnah) and Sunan-ul-Fitrah (Islamic practices of personal hygiene). The Prophet (peace be upon him) forbade shaving or clipping the beard, for this

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entails resemblance to the Kafirs (non-Muslims). As for shortening the clothes, it is Wajib to shorten them to the ankles; what is left beneath the ankles is considered Isbal (lengthening and trailing clothing below the ankles) and is Haram (forbidden) and of the major sins. As for wearing turbans, this is of the permissible things, and not a Sunnah as you think. It is more preferable to wear what your people wear on their heads like the Ghutrah, Shimagh and the like.

Concerning people making fun of you on account of your commitment to your religion and keenness to follow the Sunnah, you should pay no attention to them. May Allah guide you and us to the best understanding of religion and following the Sunnah of the Master of Prophets!

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

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The third question of Fatwa no. 18409

Q 3: What is the ruling on wearing a turban?

A: Wearing a turban is part of the customs rather than `Ibadahs (acts of worship). The Prophet (peace be upon him) used to wear it, for it was of the clothes that his people used to wear. There is no authentic Hadith about the favor of wearing a turban, except that the Prophet (peace be upon him) wore it. It is permissible for man to wear what he can afford according to the clothing of his people as long as it is not Haram (prohibited).

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The third question of Fatwa no. 7781

Q 3: Some religious scholars say that a person who offers Salah (Prayer) while wearing headgear and wrapping a turban around it is greater in degree than one who wears headgear without wrapping a turban around it; is this right?

A: There is no reliable religious basis for this claim.

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The first question of Fatwa no. 9422

Q 1: what is the ruling on a man who offers Salah (Prayer) with his head uncovered and says that wearing a cap is not a Sunnah, as there is no Hadith narrated in this concern? A group of people in my country (Mauritius) claim that wearing a cap, whether for a man offering Salah or for any other man, is not a Sunnah. They even despise it and call it "a piece of cloth".

A: First, clothing is a matter of habits, not one of the forms of `Ibadah (worship). There is freedom in this matter. Nothing is prohibited for men to wear except what is prohibited in Shari`ah (Islamic law), such as silk, transparent clothes that reveal the `Awrah (private parts of the body that must be covered in public), tight clothes that embody the `Awrah, and clothes that resemble those of women or non-Muslims.

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Second, a man's head is not a `Awrah. It is not prescribed for him to cover it, whether in Salah or at any other time. He may wear a turban or a cap, and he may reveal his head in Salah or at any other time. No one has the right to offend the other for such a reason.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The fourth question of Fatwa no. 2124

Q 4: is Ghutrah (a traditional cotton headdress worn by men in some Arab countries) considered an important Sunnah (a commendable act)?

A: Ghutrah is a sort of head covering that is used by some men. It is a cultural habit; not a type of `Ibadah (worship). It is neither religiously necessary nor is it regarded as a Sunnah. Accordingly, wearing it is optional. A man may wear a Ghutrah or a turban and so on, or he may wear them both on an alternative basis. Any way, men are not to imitate either women's or Kafirs' (disbelievers) code of dress. Men must also not wear strange clothes because such clothes draw the attention of people and lead to gossip and

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sarcasm.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Wearing Silk

The eighth question of Fatwa no. 3810

Q 8: is it Haram (prohibited) to wear silk? And does the prohibition include synthetic silk as well?

A: Wearing natural silk which is produced by silkworms is not permissible for men, based on what is related by Al-Bukhari (may Allah be merciful with him) on the authority of Hudhayfah (may Allah be pleased with him) who said, ❨"The Messenger of Allah (peace be upon him) forbade us to drink in gold and silver utensils, or to eat in them; and he forbade us to wear silk and silk brocade, or to sit on them."❩ It is also confirmed that the Prophet (peace be upon him) said, ❨"Wearing gold and silk has been made lawful for females of my Ummah (Nation) and unlawful for their males."❩ As for the synthetic silk made from plants and similar materials, it is permissible for men to wear, as permissibility is the basic rule in clothes.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 5001

Q 2: How can we reconcile between the words of the Messenger of Allah (peace be upon him), ("Allah has not made the cure of my Ummah (nation) in what He has prohibited for it,") **and his concession for men to wear silk if they suffer from mange, although wearing silk is prohibited for them?**

A: The permissibility of men wearing silk when suffering from itch is a specific ruling while the prohibition of seeking treatment with what is unlawful is a general ruling. Yet wearing silk is excluded due to this particular reason. Moreover, Shari`ah (Islamic law) has made many exceptions with regard to general rulings.

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The third question of Fatwa no. 7290

Q 3: We know that the Prophet (peace be upon him) has permitted some Muslim men to wear silk clothes as a cure for their illness. Can we apply Qiyas (analogy) and consider drinking Khamr (intoxicants) lawful if prescribed as a cure?

A: This is not permissible. Wearing silk is lawful for women and prohibited for men for a special reason, and it becomes lawful for men when there is a necessity. On the other hand, consuming Khamr is absolutely prohibited for everyone due to its great harm.

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The second question of Fatwa no. 8434

Q 2: is it Haram (prohibited) for both men and women to wear silk clothes?

A: It is absolutely Halal (lawful) for women to wear silk clothes, unlike men who are not permitted to wear silk except for a necessity. An example of this necessity is to be afflicted with itching because of scabies or the like, then it is permissible to wear silk, until the reason for wearing it ends.

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The third question of Fatwa no. 10656

Q 3: what is the ruling on wearing artificial silk? It is known that most of the clothes worn today are made of artificial silk. Is it natural silk which men are prohibited to wear?

A: There is no objection to wearing artificial silk, because the silk which men are prohibited to wear is natural silk, that is the silk produced by silkworms.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

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Fatwa no. 18155

All praise be to Allah Alone, and peace and blessings be upon the final Prophet. The Permanent Committee for Scholarly Research and Ifta' reviewed the question submitted to His Eminence the Mufty from the branch manager of the Committee for the Propagation of Virtue and the Prevention of Vice (CPVPV) in `Asir, which was referred to the Committee by the Secretariat General of the Council of Senior Scholars, with no. (3879) on 8/8/1416 A.H. The following question was posed:

I hereby enclose the letter of His Eminence the chief of CPVPV in the district of Farshah, no. (44/ 170) on 25/7/1416 A.H., concerning what some members of the branch of Farshah have noticed that some tailoring shops for men's clothes are using silk to make what is known in this district as Kartah (i.e. T-shirts). We know that the Messenger (peace be upon him) has prohibited men from wearing silk clothes and has made it permissible for women. However, a lot of men in this district heedlessly wear it, because they are ignorant of the religious rulings in this regard and only act according to the established customs. Thus, to rectify the situation, we hope that Your Eminence, as you are held high in people's esteem, guide us in this matter and issue a Fatwa (legal opinion issued by a qualified Muslim scholar) whereby this matter may be settled and we could distribute it throughout Tuhamah where

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the matter may be widespread.

After studying the Fatwa request, the Committee answered that it is not permissible for men to wear clothes made of silk, because Allah (Exalted be He) has forbidden the male members of this Ummah (nation based on one creed) from wearing gold or silk. The Prophet (peace be upon him) said: "Do not wear silk, for the person who wears it in this world will not wear it in the Hereafter." (Agreed upon by Al-Bukhari and Muslim) The Prophet (peace be upon him) also said: "Gold and silk are permitted for the females of my Ummah, but are prohibited for the males." Tailoring shops that make silk clothes for men should be prevented from doing this, because this is Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) that should be altered and stopped. The Prophet (peace be upon him) said: "Anyone among you who sees Munkar should rectify it with their hand. If they cannot do that, they should rectify it with their tongue. If they cannot do that, (even) then they should do that with their heart (i.e. abhor it), and that is the least of Iman (Faith)." Nevertheless, if such clothes are made of artificial and not natural silk, there is no impediment for men to wear them as long as they are not sewn from natural silk-producing silkworms. Furthermore, it is only permissible for men to wear natural silk that equals the size of two, three, or four fingers.

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Using gold and silver

The fourth question of Fatwa no. 4125

Q 4: what is the ruling on the threads found on men's clothing as we have doubts that they are mixed with gold?

A: Experts were formerly asked about threads which are put on the edges of clothing as a means of decoration and which look like gold but they said that such threads do not contain any kind of gold. Accordingly, it is Mubah (permissible) to put this kind of threads on clothing. Even if some gold is involved, it is of very small amount and consequently it is also Mubah because it is subjoined to the article of clothing. However, if a man knows for sure that the threads in question contain a lot of gold, wearing that clothing will be considered Haram (prohibited).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Fatwa no. 823

Q: I removed two of my right lower jaw molars and two of the left ones. The point is that some people consider fitting gold teeth Haram (prohibited) while others hold it as Mubah (permissible) and mention that ivory has a bad odor. Please tell me whether it is Mubah for me to fix on the four

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gold molars mentioned above.

A: If all other materials other than gold get malodorous when they are used for fitting artificial teeth, it will be Mubah for you to fix on gold molars in case of necessity. Proof of the foregoing is the following narration: ❨ `Arfajah ibn As`ad's nose was cut in the battle of Kilab so he fixed on a silvery nose but it got malodorous and the Prophet (peace be upon him) directed him to fix on a gold one.❩ (Related by Abu Dawud and others and was ranked as Sahih (authentic) by Al-Hakim) Also, on the authority of Al-Athram who narrated that Musa ibn Talhah, Abu Jamrah Al-Dab`y, Abu Rafi`, Thabit Al-Bnany, Isma`il ibn Zayd ibn Thabit, and Al-Mughirah ibn `Abdullah fixed their teeth with gold.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman
`Abdullah ibn Sulayman Ibn Mani`	`Abdullah ibn `Abdul-Rahman ibn Ghudayyan	`Abdul-Razzaq `Afify

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Fatwa no. 2118

Q: I had a discussion with some of my colleagues on the matter of men wearing articles of clothing that include gold, such as rings, watch straps, garment pins, and so on. Some considered the foregoing Haram (prohibited) while some others considered it Halal (lawful) and justified their opinion by saying that wearing the gold items mentioned above is the same as fitting gold teeth which is a widespread practice that people normally regard as Halal. We have, thus, become confused! Please give us a Fatwa (legal opinion issued by a qualified Muslim scholar) regarding this issue. May Allah reward you with all the best for your support to us and the great services you provide for Muslims!

A: Using gold is Haram for men whether it is in the form of a ring, a watch strap, a garment pin, or a tooth, and so on. Amongst the proofs for the foregoing is the Hadith which was narrated by Al-Bara' ibn `Azib (may Allah be pleased with him) who said: ﴾The Messenger of Allah (peace be upon him) has ordered us to do seven (things) and has forbidden us from seven (things). He (peace be upon him) has forbidden us from wearing gold rings, drinking in silver (utensils)...﴿ (Agreed upon by Al-Bukhari and Muslim) Also, it was related by

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Ahmad, Al-Tirmidhy, and Al-Nasa'y on the authority of Abu Musa Al-Ash`ary that the Messenger of Allah (peace be upon him) said: ﴾"Gold and silk are permitted for the females of my Ummah (nation based on one creed) but prohibited for its males."﴿ Furthermore, on the authority of Hudhayfah (may Allah be pleased with him) who said that he heard the Messenger of Allah (peace be upon him) saying: ﴾"Do not drink in silver or gold vessels, and do not eat in plates made of such metals, for they are for them (disbelievers) in this worldly life and for you in the Hereafter."﴿ (Agreed upon by Al-Bukhari and Muslim) Finally, it is related in Sahih (authentic) Book of Hadith of Muslim on the authority of Um Salamah (may Allah be pleased with her) that the Messenger of Allah (peace be upon him) said: ﴾"Anyone who drinks in utensils made of silver or gold is only filling their abdomen with the fire of Hell."﴿ However, it is permissible in case of necessity to use a gold tooth or nose and so on, as long as no other material is fit for the purpose. Conversely, using other gold items, such as rings, garment pins, watches, watch straps, pens, and so on, is not permissible for men as there is no necessity to do so.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The first and third questions of Fatwa no. 2444

Q 1: What is the ruling of Shari`ah (islamic law) on wearing gold wedding rings? It may be worth mentioning

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that such rings are not used for ornamentation; rather it is a customary practice in some Muslim countries that married men usually wear gold wedding rings.

A: It is generally Haram (prohibited) for men to wear gold rings, whether they are wedding rings or any other types of gold rings. This is so whether or not wearing a specific gold ring is considered a custom. The evidence for the foregoing is the Hadith which is mentioned in the answer to question number three. Moreover, the custom of wearing gold wedding rings by men is considered a Bid`ah (innovation in religion) and a manifestation of imitating Kafirs (disbelievers). The Prophet (peace be upon him) has warned against imitating Kafirs by saying: ❪"Anyone who copies any people is one of them."❫ He (peace be upon him) also said: ❪"Anyone who innovates things in our affairs (i.e. religion) for which there is no valid (reason), these are to be rejected."❫

Q 3: Some scholars have given a Fatwa (legal opinion issued by a qualified Muslim scholar) that wearing gold is entirely Haram with regard to both men and women, is this correct? May Allah reward you!

A: Wearing gold is Halal (lawful) for women but Haram for men. Proof for this is a Hadith which was related by Ahmad, Abu Dawud, Al-Nasa'y, Al-Tirmidhy who ranked it as Sahih (authentic), and Al-Hakim who also ranked it as Sahih on the authority of Abu Musa Al-Ash`ary (may Allah be pleased with him) that the Prophet (peace be upon him) said: ❪"Gold and silk are permitted for the females of my Ummah (nation based on one creed) but prohibited for its males."❫ Another proof is what was related by Ahmad, Abu Dawud, Al-Nasa'y, and Ibn Majah on the authority of `Aly (may Allah be pleased with him) who narrated: ❪The Prophet (peace be upon him) took silk and held it in his right hand, and took gold and held it in his left hand, and said: Both of these are prohibited for the males of my Ummah.❫ It was added by Ibn Majah: ❪...but lawful for the females among them.❫

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Imam Al-Nasa'y clarified that there was a disagreement on accepting narrations which were reported by Zayd ibn Abu Habib (one of the narrators of the previous Hadith), but Al-Hafizh commented: "Such disagreement does not cause any harm." The same Hadith was, any way, reported by other chains of narrators.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

The fourth question of Fatwa no. 3020

Q 4: is it permissible for a man to wear a silver ring?

A: Yes, it is permissible for a man to wear a silver ring when necessary, for it has been authentically narrated on the authority of Anas (may Allah be pleased with him) that ﴾The Prophet (peace be upon him) intended to write a letter to some foreign people but he was informed that these people did not accept any letter unless it was sealed. So the Prophet (peace be upon him) got a silver ring made with "Muhammad Allah's Apostle" engraved on it, as if I am now looking at the glitter of the ring on the finger (or in the palm) of the Prophet (peace be upon him).﴿

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Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The third question of Fatwa no. 4123

Q 3: As you know, in our country it is customary to wear belts with dagger sheaths which are decorated with gold coins. Some brothers even wear gold rings, while others wear gold necklaces and they claim that the Imams said that it is permissible to wear some silk clothes, and by analogy they wear such golden ornaments. Is this true? What is the religious ruling in this regard? I draw your attention that some of them also wear gold teeth.

A: The basic rule is that wearing gold is forbidden for the males of this Ummah (nation), but permitted for its females according to the Hadith related by Ahmad, Al-Nasa'y, Al-Tirmidhy, Abu Dawud and Al-Hakim in the narration of Sa`eid ibn Abu Hind on the authority of Abu Musa (may Allah be pleased with him) that the Prophet (peace be upon him) said: ﴾Gold and silk are permitted for the females of my ummah and forbidden for its males.﴿ (Hadith classified as authentic by Al-Tirmidhy and Al-Hakim). Although the Hadith has been criticized on the basis that Sa`eid did not meet Abu Musa (may Allah be pleased with him), but there are other authentic Hadiths that support it. Based upon this, it is impermissible for men to wear rings made of gold or decorate their belts and sheaths with gold coins and the like. Likewise, it is Haram (prohibited) for men to wear gold necklaces, because it involves imitating women, and the Prophet (peace be upon him) forbade men to imitate women and vice versa.

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Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 21867

Q: It has become common among some people, especially men, to use what is called white gold, which is used to make watches, rings, pens, and so on. After asking the jewelers and goldsmiths, we found out that white gold is actually the well-known yellow gold, to which five to ten percent of a certain metal has been added to change its color from yellow to white, or to some other color, which makes it look like another kind of metal. The use of white gold has recently become very widespread, and many people are confused about using it. We hope your Eminence would give a Fatwa about the ruling on using white gold; may Allah reward you with the best for serving Islam

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and the Muslims!

A: If the reality is as you have mentioned, the gold which is mixed with other metals still comes under the ruling that it is Haram (prohibited) to sell it for gold of the same type, on the spot, but in excess; and the exchange must take place in one sitting, whether it is sold for gold of the same type or for silver or cash. It is also Haram for men to wear it, and it is Haram to make vessels out of it. Calling it white gold does not change these rulings.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Chairman
Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Shaykh

Fatwa no. 4644

Q: What is the ruling on a Muslim man wearing a silver ring? Is it unlawful? Does wearing it require a case of necessity; such as using it as a stamp? Also, what is the ruling on a man wearing a silver wedding ring? Is wearing it considered imitating non-Muslims? Please enlighten us, and may Allah reward you!

A: Firstly, it is permissible for men to wear silver rings, whether they wear it for a necessity or not, based on evidence from the Sunnah (whatever is reported from the Prophet) in this regard.

Secondly, we know of no basis for wearing a wedding ring in the Shar'iah (Islamic law), thus it is a Bid`ah (innovation in religion). Ignorant Muslims and those with weak faith imitate the customs of non-Muslims, which is prohibited. The Prophet (peace be upon him) warned against copying non-Muslims.

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The sixth question of Fatwa no. 8267

Q 6: What is the ruling on men wearing silver belts and wearing or owning silver medals? Also, what is the ruling on women wearing silver chains?

A: It is prohibited for Muslim men to wear silver items except that which the Shar`i (Islamically lawful) evidence exclude, such as rings or the like. However, silver items are lawful for women to wear for beatification and adornment, because this is a natural tendency for women. Many evidence confirm this ruling.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The fourth question of Fatwa no. 8097

Q 4: using gold and silver utensils is prohibited as mentioned in the Sunnah (whatever is reported from the Prophet). Are using silver rings, Misbahahs (counting beads used when remembering Allah), and watches prohibited in the same way?

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A: It is permissible for men to wear silver rings because it is authentically reported that the Prophet (peace be upon him) used to wear a silver ring on which was engraved, "Muhammad is the Messenger of Allah". As for silver watches or Misbahahs, it is a controversial matter among scholars, but it is safer for a Muslim to avoid them. The Prophet (peace be upon him) said, ﴿"So anyone who guards themselves against doubtful matters saves their religion and their honor."﴾ (Agreed upon by Al-Bukhari and Muslim)

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 11754

Q 2: is it permissible for a man to wear a gold watch?

A: It is not permissible for a man to wear a watch with any part made of gold, but it is permissible for him to wear watches made of any other materials.

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Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

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The third question of Fatwa no. 11137

Q 3: I heard on the "Nur `Ala Al-Darb" program from Shaykh** `Abdullah ibn `Abdul-Rahman ibn Ghuddayyan **that wearing iron rings is prohibited for men. Please, clarify this ruling and mention the evidence. May Allah reward you!

A: It was narrated on the authority of `Abdullah ibn Buraydah that his father (may Allah be pleased with them both) said, ❪"A man came to the Prophet (peace be upon him) and he was wearing a gold ring. The Prophet (peace be upon him) said to him, 'Why do I notice the traces of idols on you?' So he threw it away, and came wearing an iron ring. He (the Prophet) said, 'Why do I see you wearing the adornment of the dwellers of Hell?' So he threw it away. Then the man asked, 'O Messenger of Allah! What material should I use?' He said, 'Let it be made of silver, but do not weigh it as much as a Mithqal (1 Mithqal = 4.25 grams).'"❫ (Related by Abu Dawud, Al-Tirmithy and Al-Nasa'y) Al-Tirmidhy graded it as Hadith Gharib (a Hadith with a single narrator usually at the beginning of the chain of narration). It was also narrated on the authority of Iyas ibn Al-Harith Al-Mu`ayqib that his grandfather said, ❪"The signet-ring of the Prophet (peace be upon him) was of iron polished with silver. Sometimes it remained in my possession." Al-Mu'ayqib was in charge of the signet-ring of the Prophet (peace be upon him).❫ (Related by Abu Dawud

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and Al-Nasa'y) In the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim), it was narrated on the authority of Sahl ibn Sa`d Al-Ansary (may Allah be pleased with him) that ❪"The Prophet (peace be upon him) said to the man who proposed to the woman who presented herself to the Prophet (peace be upon him), 'Try to give her anything, even if it is only an iron ring.'"❫ This substantiates the permissibility of wearing rings made of iron, as confirmed by the Hadith narrated by Mu`ayqib. The Hadith narrated by Buraydah, however, has Da`f (weakness) in its Sanad (chain of narrators). Therefore, the preponderant opinion is that it is not reprehensible to wear rings made of iron; nevertheless, it is preferable for Muslims to wear silver rings because the Prophet (peace be upon him) used to wear a silver signet-ring as authentically confirmed in the Two Sahih.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 11994

Q: What is the ruling on wearing a silver ring in the little finger of the right hand? What is the evidence on this? May Allah reward you.

A: It is permissible to wear a silver ring in the little finger of the right or the left hand. It was reported on the authority of Anas ibn Malik (may Allah be pleased with him) that ﴾the Messenger of Allah (peace be upon him) used to wear a ring in his right hand.﴿ In another narration, ﴾As if I was looking at the ring

of the Prophet (peace be upon him) in his left hand.﴿ In another narration, ﴾in his left little finger.﴿ Narrated by Al-Nasa'y.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 12549

Q: What is the ruling on wearing a ring on the finger that is between the middle finger and the little finger? There is a Hadith in the Sahih (authentic) Book of Muslim that states, (The Messenger of Allah (peace be upon him) forbade wearing rings in the forefinger and middle finger.) **In another narration,** (in the middle finger and the one next to it.) **Is the finger meant here the forefinger or the ring finger? How can we combine between the two narrations?**

A: It is permissible for a man to wear a silver ring in the right or left little finger. It was related by Muslim and others, on the authority of `Aly (may Allah be pleased with him) that he said, (The Messenger of Allah (peace be upon him) forbade us from wearing rings in this and this. He pointed to the middle finger and the one next to it.)

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The narrations other than that of Muslim clarified that the finger referred to is the forefinger. It was related by Al-Tirmidhy on the authority of `Aly (may Allah be pleased with him) that he said, (The Messenger of Allah (peace be upon him) forbade me to wear the Qassiy (clothes striped with silk), to use the red Mayathir (silken saddle pads), and to wear rings on this and this. He pointed to the forefinger and the middle finger.) Thus, it becomes clear there is no contradiction between the Hadiths.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 19298

Q: What is the ruling on men wearing jewelry and rings made of precious stones, such as platinum and silver? Do they take the ruling of gold or not?

A: Wearing rings made of silver or precious stones but not gold is permissible for men. It is authentically reported that the Prophet (peace be upon him) used to wear a silver ring.

It is not permissible for men to wear gold rings, or wear any of the adornments of women, since the Prophet (peace be upon him) said, ﴾"(Wearing) gold and silk has been made lawful for the females of my Ummah (Nation) and unlawful for its males."﴿ The Prophet (peace be upon him) also ﴾"cursed the man who wears women's clothing,

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and the woman who wears men's clothing."﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 21284

All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family, and Companions.

The Permanent Committee for Scholarly Research and Ifta' reviewed the request submitted to his Eminence the General Mufty (Islamic scholar qualified to issue legal opinions) from his Excellence the Manager of the Da`wah and Guidance Center in Jeddah, number (790/9/20) dated 11/10/1420 AH, which was referred to the Committee from the General Secretariat of the Council of Senior Scholars with the number (5107) in 22/10/1420 AH. The following question was posed:

Attached is a ring presented by a person who demands a Fatwa about it. the Name of Allah is engraved on the ring with a cross drawn on the letter "L". We hope your Eminence will examine the ring and answer the question.

After studying the question, the Committee answered: It is not permissible for a Muslim who believes in Allah and the Hereafter to use items bearing symbols of Kufr (disbelief),

such as crosses, stars of David, Buddha statue, and the like, whether they are in the form of clothing, rings, medals, etc. Likewise, it is Haram (prohibited) to make, sell, or buy these items, because this involves cooperation in sin and transgression and accepting Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect). Accordingly, whoever possesses any of these items should get rid of it. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 18665

Q: I heard that a woman who intends to perform Salah (Prayer) must wear a ring or bracelet to be distinguished from men. Please clarify the ruling on this act.

A: A woman who is going to perform Salah has to cover her entire body except her face, unless there is a Mahram (spouse or unmarriageable relative) present. with regard to wearing a ring or bracelet during Salah, we know of no basis for this act in Islam and it is not Mashru` (Islamically acceptable). Anyone who contradicts this by saying it is Mashru` or Wajib (obligatory) is mistaken.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 3319

Q: I have some broken teeth. I want to replace them with alabaster teeth, but the dentist advised me to replace them with gold teeth, as using teeth made of any material other than gold will be harmful later. People say that it is not permissible to use gold teeth, therefore, I would like you to advise me regarding this matter. If a person dies and has a gold tooth, should it be left or removed? Please, enlighten us, and may Allah grant you success!

A: It is permissible for you to use gold teeth if the dentist you consulted is skilled and sees that it is best for you, otherwise this is not permissible to use them. Further, when a person dies, gold teeth should be removed in order to maintain the (heir's) wealth and to avoid wasting money as the Prophet (peace be upon him) has stressed. However, if removing these gold teeth will cause the corpse to be mutilated or the gum to split, then they should be left. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The eighth question of Fatwa no. 2387

Q 8: It is claimed that it is permissible to splint a man's tooth with gold or silver. What is the ruling - provided with evidence from the Qur'an and Sunnah (whatever is reported from the Prophet) - on the permissibility/prohibition on wearing a gold/silver crown?

(Part No. 24; Page No. 71)

A: The basic established principle in words and deed is the prohibition of gold and silver for men as regards drinking from gold or silver vessels or wearing clothes adorned or hemstitched with them and so on, except that which evidence indicates is permissible such welding pots with them or wearing silver rings. Furthermore, there is no evidence on the exception of gold and silver vessels, teeth, noses or crowns from prohibition. Therefore, the basic principle of prohibition remains the same unless necessity calls for otherwise; thereof this becomes permissible due to necessity.

May Allah grant us success! May peace be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 6558

Q 2: There are Saudi men and women who fit gold teeth without this being prescribed by the dentist. Is this Haram (prohibited) or not?

A: It is Haram for men to fit gold teeth unless this is necessary. It was related by Ahmad, Abu Dawud, Al-Nasa'y, and Al-Tirmidhy on the authority of `Abdul-Rahman ibn Tarafah who narrated that his grandfather ﴾ `Arfajah ibn Sa`d had his nose cut off in the battle of Al-Kilab and got a silver nose, but it developed a stench, so the Prophet

(peace be upon him) ordered him to get a gold nose.﴿ As for women, there is no objection to fitting gold teeth because of the general meanings of the Hadiths, which permit gold adornment for women.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The fourth question of Fatwa no. 6755

Q 4: i had a false gold tooth for eight years, and when i knew that having gold teeth is prohibited for men, I tried to remove it. Many dentists tried in vain to pull it out, so they broke it. It was a tooth cap. What should I do?

A: If the reality is as you mentioned, there is no blame on you in keeping it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 5271

Q: i have had some teeth removed and replaced by unmovable ones. A scholar told me that my Wudu' (ablution) is not valid unless I remove them. Is this true?

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A: It is permissible to perform Wudu' without removing these teeth and Salah (Prayer) performed with this Wudu' is valid. Allah (Exalted be He) says, ﴾and has not laid upon you in religion any hardship﴿ , ﴾Allâh burdens not a person beyond his scope.﴿ , ﴾Allâh intends for you ease, and He does not want to make things difficult for you.﴿ and ﴾So keep your duty to Allâh and fear Him as much as you can﴿ Moreover, it was authentically reported that the Prophet (peace be upon him) said, ﴾When I command you to do anything, do of it as much as you possibly can.﴿

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 12293

Q: I am a young man in my prime. I wanted to set up a business so that I can provide for myself and my family. I would like you to clarify the Islamic ruling on this business, for it comprises a laboratory and a factory to manufacture artificial teeth. The process of teeth manufacturing involves a type of

cooked powder prepared by a company specializing in medical equipment industries from a substance called Super Acrylic. May Allah reward you!

A: It is permissible as long as this substance does not include any of the Najis (impure) and prohibited substances.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa No. 16205

Q: I had tooth decay in one of my incisors so I went to a dentist to remove it, and he removed almost one quarter of the tooth. I felt no pain neither during nor after removing the decay. I then had a gold tooth for the following reasons:

1- The tooth was severely decayed and the dentist removed approximately one quarter of it.

2- Being at the front of the mouth, it looked misshapen after removing part of it.

Is it permissible to keep that gold-capped tooth?

A: There is no blame on a man to inlay broken teeth with gold when necessary, not for just adornment. Indeed, the gold does not corrode by the passage of time. The Prophet (peace be upon him) gave a concession to one of his Companions to wear a gold nose when his nose was cut off. Likewise, some early righteous ancestors used to support their teeth with gold strings. All these reports indicate that it is permissible to use gold in teeth when necessary. Hence, you are not to blame for what you did out of necessity - In sha'a-Allah (if Allah wills).

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	`Abdul- `Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul- `Aziz ibn `Abdullah ibn Baz

Fatwa no. 4530

Q: I have two long teeth, is it permissible for me to straighten them with the rest of teeth?

A: If they cause you discomfort or pain, then you can only remove the extra part.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The third question of Fatwa no. 1433

Q 3: Is it permissible to use gold-plated pens or not?

A: It is authentically reported in the Two Sahih (authentic Books) that the Prophet (peace be upon him) has forbidden us to drink

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or eat in utensils made of gold and silver. He said, ﴾Do not drink from vessels of gold or silver or eat from plates made (of gold or silver). They are for them in this world and for us in the Hereafter.﴿ , ﴾Whoever drinks from them in the worldly life will not drink from them in the Hereafter.﴿ and ﴾The one who eats from a vessel of silver or gold is taking fire from Hell into his belly.﴿ As far as we know, authentic reports only prohibit silver and golden utensils, clothing, and golden rings (for men only). Thus, gold-plated pens are submitted to juristic reasoning. However, they are almost forbidden, for using them is an aspect of vain lavishness, showing off, and false pride. Thus, they should take the ruling of using golden or silver utensils due to the common effective cause of prohibition between them.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 6026

Q 2: It is known that in Islam men are prohibited to wear gold. If expensive hand watches contain some diamonds or gold, will it be permissible for men to wear them or not?

A: there is no harm in wearing diamond for men if it is pure,

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not mixed with gold or silver.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The fourth question of Fatwa no. 7903

Q 4: is it permissible for a young man to wear a silver chain around his neck, or this is considered imitation to women?

A: It is not permissible to wear this because the Prophet (peace be upon him) prohibited men from wearing it, and prohibited them from imitating women.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The fourth question of Fatwa no. 4100

Q 4: What is the ruling on using the telescope to ascertain the Crescent of Ramadan?

A: We know of no harm in using it, if it is meant to strengthen the sight and enlarge objects.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Chairman
\`Abdullah ibn Ghudayyan	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

(Part No. 24; Page No. 79)

Wearing watches

Fatwa no. 20449

Q: is it permissible for men to wear watches whose hour hands are made of gold?

A: It is not permissible to wear them because the Prophet (peace be upon him) said, ("Gold has been made lawful for females of my Ummah (Nation) and unlawful for its males.")

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The third question of Fatwa no. 4029

Q 3: does the ruling of prohibiting wearing iron apply to wearing watches?

A: This ruling does not apply to wearing watches because they are not worn for the purpose of adornment. In addition, there is a great benefit derived from wearing them. It is worth mentioning that swords and weapons are made of iron and there is no harm in using them because there is a need for them.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The third question of Fatwa no. 6267

Q 3: What is the ruling on wearing watches made of iron?

A: There is no harm in this because the Prophet (peace be upon him) once said to a young man entering into marriage, ﴿"Seek anything, even if it is only an iron ring."﴾

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
\`Abdullah ibn Qa\`ud	\`Abdul-Razzaq \`Afify	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

The eighth question of Fatwa no. 7643

Q 8: Is it permissible for a man to wear a watch made of iron, and what is the ruling on wearing it while performing Salah (prayer)?

A: It is permissible to wear and there is no harm if it is worn during Salah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
\`Abdullah ibn Qa\`ud	\`Abdullah ibn Ghudayyan	\`Abdul-Razzaq \`Afify	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

The fourth question of Fatwa no. 9584

Q 4: What is the ruling on men wearing watches on the right or left hand?

A: The ruling is flexible in this regard and it is permissible to wear it in the right or

left hand, equally for men and women, just like rings.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
\`Abdullah ibn Ghudayyan	\`Abdul-Razzaq \`Afify	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

The first question of Fatwa no. 13447

Q 1: I am a man and I wear a woman's watch. What is the Islamic ruling on this? It is my sister's watch, which she left after getting married and she no longer uses it?

A: It is not permissible for men to wear women's things. It is authentically reported that it is prohibited for men to imitate women.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
\`Abdullah ibn Ghudayyan	\`Abdul-Razzaq \`Afify	\`Abdul- \`Aziz ibn \`Abdullah ibn Baz

Fatwa no. 7683

Q: What is the ruling on placing cuffs in men's clothes?

A: There is no harm in this.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

(Part No. 24; Page No. 82)

Fatwa no. 11907

Q: I have stores where watches, utensils, sanitary devices as well as men's glasses are sold. Some of these things are gold-plated. Please, tell me the ruling on selling and using these things for men and women and using them for household purposes. May Allah protect you! As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

A: If the case is as you have mentioned, it will be impermissible to sell or use the utensils and sanitary devices that are gold or silver plated, for men and women alike. The Prophet (peace be upon him) said, ﴾Do not drink from vessels of gold or silver, and do not eat from plates made (of gold or silver). They are for them in this world and for us in the Hereafter.﴿ (Agreed upon by Imams Al-Bukhari and Muslim) and he also said, ﴾The one who eats or drinks in a vessel of gold or silver is taking fire from Hell into his belly.﴿ (Agreed upon by Imams Al-Bukhari and Muslim, and the wording is for Muslim). As for other possible uses, they are similar to eating and drinking in judgment due to the common effective cause and blocking the means to evil.

Similarly, it is impermissible to sell gold or silver-plated watches and glasses to men.

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May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 16000

Using gold and silver plates, and those coated with gold and silver, has spread nowadays among Muslims. What is the ruling on eating in them? Is it permissible to use them as decoration? Please advise concerning this, may Allah reward you.

A: It is impermissible to use golden and silver kitchenware, according to the saying of the Prophet (peace be upon him), ﴾A person who drinks in gold and silver cups is only filling their abdomen with Hellfire.﴿ Narrated by Muslim. He (peace be upon him) also said, ﴾Do not drink in silver or gold cups; and do not eat in silver or gold plates, for such things are for them (disbelievers) in this world and for you in the Hereafter.﴿ (Agreed upon its authenticity by Imams Al-Bukhari and Muslim).

It is impermissible to keep them as well, as it might lead to using them for eating and drinking.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 16461

Q: Is it permissible for men to buy watches plated with real gold? In fact, some of them are cheap, equaling about 120 riyals. Is it permissible to buy spoons and knives plated with gold? Please, inform me about the ruling on such things as well as vessels that are only decorated with gold.

A: It is not permissible to buy vessels, spoons and knives plated with gold. This is because the Prophet (peace be upon him) prohibited drinking from vessels of gold or silver, and this includes both pure gold and gold-plated vessels. Moreover, included under the category of vessels are spoons and knives.

Similarly, it is not permissible for men to buy gold-plated watches. Actually, the Prophet (peace be upon him) prohibited men from wearing gold materials, which include both pure gold and gold-plated materials.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 18018

Q: I had a Christofle set consisting of silver forks, knives and spoons. I sold it and entrusted their price to a Muslim brother to invest. I took my money from that brother when I was traveling to perform Hajj.

(Part No. 24; Page No. 85)

In fact, the money - about 12000 Egyptian pounds - was mixed with Hajj expenses. The set price gained profits of about 2000 pounds after three investment years. Is the money lawfully gotten or ill-gotten? If the latter, what should I do to purify my money?

A: It is authentically reported in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) on the authority of Hudhayfah ibn Al-Yaman (may Allah be pleased with them both) that the Prophet (peace be upon him) said, ("Do not drink in silver or golden utensils, and do not eat in their plates, for they are for them (disbelievers) in this worldly life and for you in the Hereafter.")

There is also another Hadith related in the same two books on the authority of Um Salamah (may Allah be pleased with her) who narrated that the Messenger of Allah (peace be upon him) said, ("Anyone who drinks in silver utensils is only filling their abdomen with Fire.")

Therefore, anything that is essentially prohibited, is prohibited to be sold or bought. Accordingly, it is not permissible for you to use the price of sold silver utensils or its profits. What is generated and grown unlawfully is unlawful in itself. Thus, if you can sort out such ill-gotten money, it will be good and all praise be to Allah. Otherwise, you have to do your best to sort it out to reach a degree of most probability. You can get rid of ill-gotten money through dedicating it for righteous activities without intending it as charity. Indeed, Allah is good and accepts only that which is good.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 14267

Praise be to Allah Alone and peace and blessings be upon the final Prophet!

The Permanent Committee for Scholarly Research and Ifta' has examined the question submitted to His Eminence the president by His Honor Abha's Da`wah and Guidance Center manager, which was referred to the Committee by the General Secretary of the Council of Senior Scholars with no. 4222 on 20/10/1411 A.H. The question states:

A Da`y (caller to Islam) brought to the center a gold-colored cup that is made of copper and can be used for drinking but the ayah (Qur'anic verse) of al-Kursy (Throne) was carved inside it. In the bottom was written: In the Name of Allah, the Compassionate, the Merciful. We hope that Your Eminence, after examining our request, will inform us whether or not it is permissible to use it for drinking or similar purposes. May Allah protect you! Peace be upon you!

After examining the Fatwa request, the Committee stated that it is not permissible to use this cup, as it involves desecration of the two Ayahs carved inside it. Add to this that if it is plated with gold, it will be prohibited to use.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 13890

Q: Please advise concerning the permissibility of plating metals, namely water taps, with gold, silver or chrome to protect them from rusting or corrosion. May Allah grant you health and a long life.

A: It is impermissible to plate the utensils with gold or silver. As for chrome, there is no harm in painting with it if it is useful in the mentioned way.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
\`Abdullah ibn Ghudayyan	\`Abdul-Razzaq \`Afify	\`Abdul- \`Aziz ibn \`Abdullah ibn Baz

The fourth question of Fatwa no. 9087

Q 4: Is wearing gold or eating in silver utensils just disliked or legally forbidden and punishable like abandoning Salah?

(Part No. 24; Page No. 88)

A: It is forbidden for men to wear gold. Likewise, it is forbidden for both men and women to eat in silver utensils. Whoever does that has to repent to Allah, ask for forgiveness, and stop this misdeed. If they repent, praise be to Allah; otherwise they are evildoers and worthy of punishment regardless of the degree of punishment. Allah (Exalted be He) says, ﴾whosoever works evil, will have the recompense thereof﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The third question of Fatwa no. 8337

Q 3: on which finger should a woman wear a ring? Is it the middle one? Is wearing rings confined only to women or men also?

A: Firstly, it is permissible for woman to wear jewelry made of gold or silver whether rings or other objects of ornaments. Similarly, a woman is free to wear rings on any finger she likes.

Secondly, men are only allowed to wear silver rings, due to the proofs in this regard. However, it is forbidden for men to wear gold rings.

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Fatwa no. 2077

Q: We enclosed with our letter to your Eminence a locket on which the Name of Allah is engraved. Such a locket is worn by Muslim women as an ornament. A few days ago, brothers from the Committee for the Propagation of Virtue and the Prevention of Vice (CPVPV) notified us that it is unlawful to use such a locket because the Name of Allah is engraved on it. It should be noted that this locket is worn only by Muslims, to oppose the Christians and the Jews. The Christian women wear lockets with the Cross or icons engraved thereon while the Jews wear lockets on which the Star of David is engraved. Please, examine the issue and advise.

A: This locket that has Allah's Name engraved on it is made to be worn by Muslim women just as Christian women wear the Cross and the women of the Jews wear lockets with a picture of the Star of David. Moreover, these lockets with Allah's Name on them may be worn by some people thinking they may bring good or prevent harm and may also be worn for other purposes. Such use may cause Allah's Name to be abused. For example, when sleeping or entering impure places where it is undesirable to accompany Allah's Words or

things with Allah's Names engraved on them. Reviewing these facts, the Committee is of the view that it is impermissible to use a locket on which the Name of Allah is engraved to avoid imitating Christians and Jews whom Muslim are enjoined to oppose in actions. Besides, this impermissibility blocks the means to sins and preserves Allah's Name from abuse and because of the generality of the prohibition of wearing amulets.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa No. 20950

All praise be to Allah, Alone. Peace and blessings be upon our final Prophet.

The Permanent Committee for Scholarly Research and Ifta' looked into the letter submitted to his Excellency the General Mufty by his Eminence the Manager of the Center of Da`wah and Guidance in Jeddah No. (319 / 9 /20/ c), dated 14 / 4 / 1420 A.H., and referred to the Committee from the General Secretariat of the Council of Senior Scholars under no. (2382), dated 19 / 4 / 1420 A.H. His Eminence's question reads as follows:

The member of the Center of Da`wah and Guidance in Jeddah, shaykh Muhammad ibn `Atyya Al-Jabri submitted his letter to us, stating that he noticed some people carrying key rings stamped with

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the design of a heart, the symbol of love, where a drawing of the heart is in the center of the key ring with the letter "I" above and the word "The Messenger" below, meaning: "I Love The Messenger." On the back of the key ring, "The Messenger of Allah is my Beloved One", is written. The other key ring is round and carries the same phrase. We would like to tell your Eminence that some women wear clothes that bear the same phrase on the left side of the garment on the top of the chest. Some people brought the key ring and came to ask for the legal decision in this concern.

Please, advise. We want to know the ruling in order to answer the questioners and communicate it to Muslims.

After the Committee studied the case, it concluded that creating the shape of the heart and writing the above phrase on clothes, key rings, or the like do not belong to the guidance of the Salaf (righteous predecessors) of the Ummah, who are the best generation that respected and loved the Messenger (peace be upon him) more than those who succeeded them. This action also involves imitation of Fasiqs (people flagrantly violating Islamic law) who use such symbols to display their prohibited love and adoration of others, totally ignoring the ruling of the purified Shari`ah (Islamic law) on this point. Moreover, using this symbol may signify that the love of the Messenger of Allah (peace be upon him) is like the love of other people. This is a big mistake because the love of the Prophet (peace be upon him) is an obligation under the Shari`ah and one's faith does not become complete except with that love. Love of people, however, may be permissible or prohibited. Therefore, writing this phrase in this way,

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and selling or buying it, is not permissible.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

transvestism

The first question of Fatwa no. 8602

Q 1: What is the meaning of the Hadith which states: ("Allah has cursed the men who imitate women and the women who imitate men") **? What is meant by imitation in this Hadith? Does shaving one's beard fall under the category of imitating women?**

A: Imitation here means men copying women in the way they dress or talk and vice versa. There is a Hadith that prohibits a Muslim from shaving his beard; an act which can be considered a form of imitating women.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The second question of Fatwa no. 9913

Q 2: Some men imitate women, and some women imitate men and we cannot do any thing about them. What should the people of the village or the city do to confront those who imitate the opposite sex? What is the role of the government in this respect?

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Please guide us, and may Allah reward you!

A: it is Haram (prohibited) for men to act effeminately and for women to act mannishly. Anyone who sees a similar thing should try to change it as much as they can. The Prophet (peace be upon him) said, ﴾"If anyone of you sees an evil action, change it with your hand; and if you are not able to do this, then with your tongue; and if you are not able to do this, then with your heart; and that is the weakest of Faith."﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The first question of Fatwa no. 18192

Q 1: What is the ruling concerning a man who wears women's clothing in secret?

A: It was authentically reported that the Prophet (peace be upon him) said, ("Allah has cursed women who imitate men and men who imitate women.") In another narration, he (peace be upon him) said, ("Allah has cursed effeminate men and mannish women.")

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Men wearing women's clothing falls under this prohibition. Thus, this act is Haram (prohibited) even if it is done in secret, due to the generality of the prohibition.

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The first question of Fatwa no. 18961

Q 1: is it permissible for a woman to offer Salah (Prayer) in men's clothing?

A: A woman is prohibited to wear men's clothes altogether, whether in Salah or otherwise, for it was related by Al-Bukhari in his Sahih Book (of authentic Hadith) on the authority of Ibn `Abbas (may Allah be pleased with him) that the Prophet (peace be upon him) said, ("Allah has cursed women who imitate men and men who imitate women.") It was also related by Imam Ahmad and Abu Dawud on the authority of Abu Hurayrah (may Allah be pleased with him) that ("The Prophet (peace be upon him) cursed the man who wears women's clothing, and the woman who wears men's clothing.")

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The third question of Fatwa no. 2358

Q 3: Is it permissible to wear clothes similar to that of Kafirs (non-Muslims) or to carry the Mus-haf (Arabic Qur'an) to their countries?

A: First, it is not permissible for a Muslim to wear the clothing which is worn exclusively by Kafirs and distinguishes them from others. This act entails imitating Kafirs in things that are exclusive to them; and this is not permissible according to what was authentically reported from the Prophet (peace be upon him).

Second, carrying the Mus-haf to non-Muslim countries is a controversial issue among the Fuqaha' (Muslim jurists). Some maintain that it is permissible while others adhere to prohibition, because the Prophet (peace be upon him) has forbidden carrying the Qur'an to non-Muslim countries lest they should disdain, distort, or manipulate it to confuse Muslims. Al-Bukhari and Muslim related on the authority of Ibn `Umar (may Allah be pleased with both of them) that (The Messenger of Allah (peace be upon him) has forbidden travelling with the Qur'an to the land of enemies.) Furthermore, Muslim related on the authority of `Abdullah ibn `Umar (may Allah be pleased with both of them) that (The Messenger of Allah (peace be upon him) used to forbid that one should travel to the land of the enemy taking the Qur'an (with him) lest it should

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fall into the hands of the enemy.) He also related on the authority of Ibn `Umar (may Allah be pleased with both of them) that the Messenger of Allah (peace be upon him) said: ("Do not take the Qur'an on a journey, for I am afraid it will fall into the hands of the enemy.") Others believe that it is permissible to take it to non-Muslim countries to convey the message of Islam, establish proofs against non-Muslims, and apply its teachings when needed so long as Muslims are able to preserve it due to their strength or mutual covenants and pacts. Thus, Muslims may use it in conveying the message of Islam as well as in memorization and study. This view is even supported by the reason for prohibiting travelling with it that was related at the end of the Hadith mentioned above. It is the preponderant view, because of the benefit that coincides with the absence of corruption feared in the Prophet's statement.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The thirty-third and thirty-fourth questions of Fatwa no. 12087

Q 33: Is it permissible to wear clothes worn by the Kafirs (non-Muslims)?

A: Permissibility is the basic rule regarding different types of clothes, since it is subject to customs. Allah says: ﴾Say (O Muhammad صلى الله عليه وسلم): "Who has forbidden the adornment with clothes given by Allâh, which He has produced for His slaves﴿ Excluded from this basic rule is anything prohibited by an evidence from Shari`ah (Islamic law)

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such as the clothes attributed to Kafirs, since the Prophet (peace be upon him) forbade imitating them. Based on that, it is not permissible to wear anything that is clearly related to them and there is no harm in wearing these clothes in a way different from theirs. Moreover, it is not permissible to wear tight or transparent clothes that show the shape of the `Awrah (private parts of the body that must be covered in public) and silk clothes for men.

Permanent Committee for Scholarly Research and Ifta'

Deputy Chairman	Chairman
`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Q 34: There is a custom in American universities that students wear a graduation robe on their graduation day, which is similar to the Arabian gown, and a cap. It is said that such clothes were used by monks in the past. Based on this, is it permissible for a Muslim student to wear this robe in the graduation ceremony?

A: It is not permissible for a student to wear this robe, if it is one of the clothes related to non-Muslims. The Prophet (peace be upon him) said, ﴾Anyone who imitates a group of people is one of them.﴿ The prohibition is confirmed if it is proven that such clothes were used by monks.

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The eighth question of Fatwa no. 6337

Q 8: Is it prohibited to cover the walls with curtains?

A: Yes, it is prohibited based on what is related by Muslim in his Sahih (authentic) Book of Hadith on the authority of Zayd ibn

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Khalid Al-Juhany from Abu Talhah Al-Ansary who narrated that he heard the Messenger of Allah (peace be upon him) saying, (Angels do not enter a house in which there is a dog or statues." So Abu Talhah went to `Aishah and said, "So-and-so tells me that the Prophet (peace be upon him) said that angels do not enter a house in which there is a dog or statues. Have you heard the Messenger of Allah (peace be upon him) saying such thing?" She said, "No, but I will tell you what he did say. Once he set out in a battle, so I took a velvety cloth and put it on the door (like a certain). When he came back and saw it, anger appeared on his face and he pulled it down and tore it (or cut it). He (peace be upon him) said, 'Verily, Allah did not order us to cover the rocks and mud.' So we made the cloth into two cushions stuffed with palm fibers and he did not object to that.")

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The second question of Fatwa no. 6402

Q 2: is it Haram (prohibited) to buy average modern furniture? It is important to know the answer, as I will be married to a Muslim who wants to furnish the house with what was used during the days of the Messenger (peace be upon him) and we hold different views in this regard.

A: It is not Haram to buy average furniture and moderation is the best way. Allah says, ﴿And those who, when they spend, are neither extravagant nor niggardly, but hold a medium (way) between those (extremes).﴾

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\`Abdullah ibn Qa\`ud	\`Abdullah ibn Ghudayyan	\`Abdul-Razzaq \`Afify	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

cosmetic surgery

Fatwa no. 5408

Q: What is the religious ruling on cosmetic surgery? A young man wants to repair a defect in his face, which has resulted in him becoming an introvert and renouncing marriage. If he undergoes cosmetic surgery to repair his nose, his psychological status might improve and he may be able to join in with the society, engage in Da`wah (calling to Allah), and hasten to get married in sha'a-Allah (if Allah wills). Is it Haram (prohibited) or Halal (lawful) to undergo cosmetic surgery to reduce the size of his inborn nose bearing in mind the described psychological status?

A: If the reality is as you have mentioned and there is no fear of any complications, it will be permissible to undergo a cosmetic surgery.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 13884

(Part No. 24; Page No. 102)

Q: My wife gave birth to a baby girl, but her ear has a projecting piece of flesh that deforms her appearance. Is it permissible for her to undergo a surgery to remove this piece of flesh? Kindly advise; may Allah benefit us and you!

A: If the reality is as you mentioned, it is permissible for your daughter to have an operation to remove that projecting piece of flesh beside her ear, if she will not be harmed by that operation.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 13931

Q: Sometimes, we see some of the students of the center having tattoos on their hands, such as a heart pierced with an arrow, for example, or other drawings and symbols such as a harborage. Fearing the spread of this phenomenon among the students of the center, we hope to explain the ruling on this according to the Shari`ah (Islamic law), especially that removing tattoos requires surgery necessitating a fifteen day hospital stay. Will we be sinful for informing the authorities about the tattoo bearers who should undergo surgery for removing their tattoos? Please advise, may Allah guide them and reward you!

A: The students are not obligated to remove the described tattoos if the removal necessitates undergoing surgery as is already mentioned.

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However, their families must be informed about the impermissibility of this action in future. They should repent to Allah and the prohibition of this act should be announced in the center to be known by all the attendants.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Fatwa no. 21778

Q: The habit of lightening eyebrows has recently spread among women; they lighten the hairs below and above the eyebrow, so that it resembles Nams (removing hair from the eyebrows). This habit is an imitation of Western countries. The lightening substance is also medically harmful. What is the ruling of Shari`ah (Islamic law) on this deed? Please advise. May Allah reward you! It is worth mentioning that most women request a written Fatwa (legal opinion issued by a qualified Muslim scholar), and refuse to abide by verbal ones. May Allah make us benefit from it and preserve the religion of this Ummah (nation based on one creed). Indeed, He is the One able to do so.

A: it is not permissible to lighten above and below the eyebrows in the way that was mentioned, as it entails changing Allah's creation and resembles Nams which is prohibited,

being in the same sense. It is even more prohibited if it entails imitation of non-Muslims, or if it is harmful to the body or hair. This is because Allah (Exalted be He) says: ﴾and do not throw yourselves into destruction (by not spending your wealth in the Cause of Allâh)﴿ The Prophet (peace be upon him) also said: ﴾"There should be neither harming nor reciprocating harm."﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Chairman
Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh

The second question of Fatwa no. 14218

Q 2: is applying henna (a plant that produces a reddish-orange dye) only to the fingertips Haram (prohibited)? I heard that it is. It is also said that applying it to the palms of the hand is questionable. Thank you.

Q: The basic ruling on using henna for women is that it is permissible. It is considered a sort of embellishment and a source of beauty for them, and this is one of their characteristics. There is no harm in applying it to the fingertips or the palms, if this is the custom women follow.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The second question of Fatwa no. 16838

Q 2: is it permissible for a woman to take a bath while menstruating? Is it permissible for her to dye her hands or hair with henna while menstruating? Please advise.

A: It is permissible for a woman to take a bath for the purpose of refreshment or cleaning while menstruating. It is also permissible to dye her hands and hair with henna. The same applies to a woman in her postpartum period.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The first question of Fatwa no. 3598

Q 1: is it permissible for a man to dye his hands and feet with henna (a plant that produces a reddish-orange dye)?

A: It is permissible for a man to do so for the purpose of healing. However, if he does that for the purpose of adorning himself and imitating women, this is not permissible according to the following Hadith: ("The Messenger of Allah (peace be upon him) has cursed the men who imitate women and the women who imitate men.")

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 15135

Is applying henna (a plant that produces a reddish-orange dye) to the hands and feet - like some people do - permissible without an excuse? Please enlighten us, and may Allah reward you!

A: dying the hair, hands or feet with henna is permissible for women, for it involves adornment and beautification which they enjoy.

However, it is not permissible for men to dye with henna, for this involves imitating women, which the Prophet (peace be upon him) forbade. On the other hand, men are permitted to use henna for treating some diseases if it is beneficial. It is also permissible for men and women to dye their grey hair with henna, but not with a black dye, for it is prohibited.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 15888

Q 1: I would like to inquire about henna. It is a substance used by men to dye their white hair, whether in the head or in the beard, so that it becomes red, and by women to dye their white hair or decorate their hands and feet. Is this valid or not?

A: it is Mustahab (desirable) for men and women to dye their white hair with any color other than black, according to the saying of the Prophet (peace be upon him), ﴾Change the color of that white hair, but avoid black color.﴿ whether by using henna or any substance that gives another color. As for decoration by henna, it is one of the characteristics of women; it is impermissible for men, as the Prophet (peace be upon him) ﴾cursed the men who imitate women.﴿ As for using henna as a medication when necessary, it is permissible for both men and women, according to the saying of the Prophet (peace be upon him), ﴾Treat yourselves medically, but use nothing unlawful.﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The fourteenth question of Fatwa no. 8955

Q 14: Some men, whether young or old, use kinds of lotions and creams to protect their complexion and skin against sunburn and cold weather and to keep a good appearance. Is this permissible? Please bear in mind that women use the same kinds of cosmetics. Please advise. May Allah benefit us and you!

A: If the reality is as you mentioned, it is permissible to use such moisturizing creams for the complexion when necessary.

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The first question of Fatwa no. 4013

Q 1: Is it permissible to use lemon or egg shampoos that are available in supermarkets? Please advise us. May Allah be merciful with you!

A: It is permissible to use egg or lemon shampoos. It is also permissible to use soap and to clean with water to help remove dirt.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 6339

Q 2: i enclosed two kinds of scent in this letter. Please advise if it is permissible to use them inside Masjids (mosques), because some people dislike using these two kinds and some have stopped scenting the Masjids with them because they consider them Makruh (reprehensible).

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A: If their ingredients do not include unlawful substances, it is permissible to use such scents; otherwise they are not permissible. However, if it is difficult to know their ingredients, the basic rule is that they are Tahir (ritually pure) and permissible unless there is evidence to the contrary.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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salam

The second question of Fatwa no. 5801

Q 2: Since saying salam (Islamic greeting of peace) is the prescribed greeting of the believers amongst one another, is it permissible to use it to greet everyone with no exceptions?

A: It is the right of a Muslim toward other Muslims to greet them on meeting them, for it is authentically reported in the Hadith narrated on the authority of Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said, ("The right of a Muslim on another is six things." It was said, "O Messenger of Allah! What are they?" He said, "If you meet them, greet them, if they call you, answer them, if they ask for your advice, give it to them, if they sneeze, supplicate Allah for them, if they fall sick, pay them a visit and if they die, follow their funeral.") Also it is their duty to return the greeting of whomever initiates it, for Allah (Glorified and Exalted be He) says:

(When you are greeted with a greeting, greet in return with what is better than it, or (at least) return it equally.) However, it is not permissible to initiate greetings with Mushriks (those who associate others with Allah in His Divinity and worship) and People of the Book, based on the Hadith that is authentically narrated on the authority of Abu Hurayrah (may Allah be pleased with him) who narrated that the Messenger of Allah (peace be upon him) said, ("Do not initiate the Jews or Christians with greeting and when you meet anyone of them on the road, make them go to the narrowest part of it.")

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The third question of Fatwa no. 21683

Q 3: Eminent shaykhs, is there any Sahih (authentic) Hadith to the effect that exchanging greetings and shaking hands with a group of persons wipes away sins like dry leaves are shaken from a tree? If your answer is in the affirmative, please tell me about the text of the concerned Hadith.

A: It was authentically related in Sahih Book of Hadith of Al-Bukhari that Anas ibn Malik (may Allah be pleased with him) was asked: Did the Sahabah (Companions of the Prophet) use to shake hands? He replied: Yes.

Moreover, on the authority of Al-Bara' ibn `Azib (may Allah be pleased with him) who narrated that the Messenger of Allah (peace be upon him) said: ("Two Muslims will not meet and shake hands without having their sins forgiven before they separate.") (Related by Imam Ahmad, Abu Dawud, Al-Tirmidhy, Ibn Majah, and others)

Some Hadith that strengthen each other are narrated to the effect that shaking hands wipes away sins like dry leaves are shaken from a tree. One example of the foregoing is the Hadith which reads: ("If two believers meet and shake hands, their sins will be scattered off as dry leaves are scattered off a tree.") (Related by Al-Tabarany in his book Al-Awsat on the authority of Hudhayfah (may Allah be pleased with him))

Finally, on the authority of Abu Hurayrah (may Allah be pleased with him) who narrated that the Prophet (peace be upon him) said: ("If two Muslims shake hands, their sins will be scattered off as dry leaves are scattered off a tree.") (Related by Al-Bazzar) We also advise you to refer to the book of Al-Targhib wal-Tarhib for Al-Hafizh Al-Mundhiry, as you will find it very useful.

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Fatwa no. 699

Q: Is it permissible for a Muslim to greet their colleagues saying: "Al-Salamu `Ala Man Ittaba`a Al-Huda (Peace be upon those who follow the guidance)"?

A: A Muslim should maintain the rights of other Muslim brothers

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and consider their feelings. A Muslim loves for fellow Muslims what they love for their own selves, just as reported in the Hadith of the Prophet (peace be upon him). Also it should be noted that one of the wisdoms behind the Salam (Islamic greeting of peace) is to make Muslims feel their mutual good spirit and love, by wishing them the Peace, Mercy, and Blessings of Allah. There is no doubt that greeting Muslims saying: "Al-Salamu `Ala Man Ittaba`a Al-Huda" has a bad connotation which does not conform with the general principles of Muslim relations, sympathy, mutual love, and mercy toward one another. Muslims are like one body, and when any part of it aches, the entire body suffers fever and sleeplessness. They are like one building in which different parts support each other. The basic ruling is that Muslims are full of goodness. Therefore, a Muslim should not greet fellow Muslims in this manner because it is a greeting a caller to Islam uses to greet non-Muslims, as did the Prophet (peace be upon him).

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The first question of Fatwa no. 10569

Q 1: what is the ruling on greeting Muslims saying: "Al-Salamu `Ala Man Ittaba`a Al-Huda (Peace be upon those who follow

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the guidance)"?

A: It is best to greet fellow Muslims saying: "Al-Salamu `Alaikum (peace be upon you)" or "Al-Salamu `Alaikum wa Rahmatullahi wa Barakatuh (Peace, Mercy and Blessings of Allah be upon you)". Do not say: "Salamun `Ala Man Ittaba`a Al-Huda (peace be upon those who follow the guidance)" unless you are greeting a non-Muslim or a mixed group of Muslims and non-Muslims. Greeting a Muslim in this manner may seem offensive and may raise ill-thoughts.

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The third question of Fatwa no. 3897

Q 3: what is the ruling on greeting people saying: "Good morning" and "Good evening"?

A: There is no harm in this, if it follows saying: "Al-Salamu `Alaikum (peace be upon you)" and receiving the response from the greeted Muslim.

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The tenth question of Fatwa no. 4246

Q 1: is it permissible to add words to the phrase "Al-Salamu `Alaikum wa Rahmatullahi wa Barakatuh

(Peace, Mercy and Blessings of Allah be upon you)"?

A: It is not permissible to add words to the phrase "Al-Salamu `Alaikum wa Rahmatullahi wa Barakatuh" when initiating it, as we know of no proof supporting this.

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The first question of Fatwa no. 4446

Q 1: is it permissible to greet a fellow Muslim saying: "Al-Salamu `Alaikum wa Rahmatullahi wa Barakatuh wa Maghfiratuh (Peace, Mercy, Blessings and Forgiveness of Allah be upon you)"?

A: It is related by Abu Dawud and Al-Tirmidhy, who graded it as Hadith Hasan (good Hadith), on the authority of `Imran (may Allah be pleased with him) that he narrated, (A man came to the Prophet (peace be upon him) and greeted him saying, "Al-Salamu `Alaikum (peace be upon you)" and he replied to him. When the man sat down, the Prophet (peace be upon him) said, "Ten (good deeds)." Another man came and greeted him saying, "Al-Salamu `Alaikum wa Rahmatullahi", and the Prophet (Peace and Mercy be upon him) replied. When the man sat down, the Prophet (peace be upon him) said, "Twenty." A third man came and greeted him saying, "Al-Salamu `Alaikum wa Rahmatullahi wa Barakatuh (Peace, Mercy and Blessings of Allah be upon you)", and the Prophet replied. When the man sat down, the Prophet (peace be upon him) said, "Thirty." It is also related by Abu Dawud on the authority of Mu`adh ibn Anas (may Allah be pleased with him) who narrated that a man came and greeted the Prophet (peace be upon him) saying, "Al-Salamu `Alaikum wa Rahmatullahi wa Barakatuh wa Maghfiratuh". Then the Prophet (peace be upon him) said, "Forty (good deeds)," and he added, "Thus are the virtues.") However, this narration containing the addition "wa Maghfiratuh" is weak and cannot stand as a proof.

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The first question of Fatwa no. 6370

Q 1: Nowadays, people are careless in greeting one another with Salam (Islamic greeting of peace) "Al-Salamu `Alaikum (peace be upon you)". Many people reply saying: "Hi" or "Hello". Would you kindly advise us regarding this?

A: Initiating the Salam is an act of Sunnah (whatever is reported from the Prophet). It is a way of honoring one another, reminding Muslims of their Creator Who is called "Al-Salam". It unites Muslims' hearts, spreads love among them, and involves asking for safety for them. It is authentically reported in Sahih Book of authentic Hadith by Muslim on the authority of Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said, ﴾"By Him in whose Hand my soul is! You will not enter Paradise until you believe; you will not (truly) believe until you love each other. Shall I show you to something that if you observe it, you would surely love one another? Propagate the "peace" (Salam) among you."﴿

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returning Salam must be with the same wordings and adding more words is a Sunnah. Allah (Exalted be He) says: ﴾When you are greeted with a greeting, greet in return with what is better than it, or (at least) return it equally.﴿ It is related by Al-Nasa'y and Al-Tirmidhy on the authority of `Imran ibn Husayn (may Allah be pleased with him) that ﴾A man came to the Messenger of Allah (peace be upon him) and greeted him saying, "O Messenger of Allah! Al-Salamu `Alaikum (peace be upon you)" and he replied to him. When the man sat down, the Prophet (peace be upon him) said, "Ten (good deeds)." Another man came and greeted him saying, "O Messenger of Allah! Al-Salamu `Alaikum wa Rahmatullahi", and the Prophet (Peace and Mercy be upon him) replied. When the man sat down, the Prophet (peace be upon him) said, "Twenty." A third man came and greeted him saying, "Al-Salamu `Alaikum wa Rahmatullahi wa Barakatuh (Peace, Mercy and Blessings of Allah be upon you)", and the Prophet responded to him. When the man sat down, the Prophet (peace be upon him) said, "Thirty".﴿ As for returning Salam by saying "Hi" and "Hello", this is not sufficient.

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The third question of Fatwa no. 8844

Q 3: What is the ruling on a person who greets people saying: "Salamullahi `alaikum wa Rahmatuhu wa Barakatuh (Allah's Peace, Mercy and Blessing be upon you)" or "Salamun Minallahi `Alaikum wa Rahmatuhu wa Barakatuh (Peace, Mercy and Blessing from Allah be upon you)"? Some scholars do not permit it while others do.

A: The matter is flexible because the genitive is mentioned instead of "Al" in his saying: "Al-Salam". However, uttering the reported words of the Sunnah which are "Al-Salamu `Alaikum wa Rahmatullahi wa Barakatuh" is better.

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The third question of Fatwa no. 9908

Q 3: It is customary in Egypt to greet each other in the morning saying: "Good morning". What is the ruling on this salutation?

A: The Salam (Islamic greeting of peace) is: "Al-Salamu `Alaikum (peace be upon you)". If one adds "Wa rahmatullahi wa barakatuh (and the Mercy and Blessings of Allah be upon you, too)", it is better. After saying that, if a Muslim greets others by saying "Good morning" for example, there is no harm. However, if a Muslim only says "Good morning" without saying: "Al-Salamu `Alaikum", they are mistaken.

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The second question of Fatwa no. 11593

Q 2: What is the ruling on the person who greets people saying: "Salamullahi `Alaikum" (the peace of Allah be upon you)?

A: The Sunnah greeting between Muslims is, "As-Salamu `Alaikum" (Peace be upon you), and if one adds "Wa Rahmatullahi wa Barakatuh" (and the mercy and blessings of Allah be upon you too), it will be better and more complete.

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The first and the second questions of Fatwa no. 9809

Q 1, 2: some people greet each other saying: "Good Morning" or "Good Afternoon" and the response is"Bright Morning" or "Bright Afternoon". Others use the greeting, "Peace! O men", and abandon the Sunnah which is "As-Salam `Alaikum wa Rahmatullahi wa barakatuh (Peace, mercy and blessing of Allah be upon you)". I drew their attention to this mistake, but they were not convinced. On the contrary, they insist on exchanging these greetings in Bishah, Hijaz in the south of Al-Ta'if to Abha, Qahtan and Yanbu`.

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A 1, 2: The Islamic greeting is, "As-Salam `Alaikum [Peace be upon you]" and if a person adds "Wa Rahmatullahi", i.e. Allah's mercy, it will be better and if he adds "Wa Barakatuh", i.e. and His blessings, he will receive the most perfect reward.

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The fifth question of Fatwa no. 16099

Q 5: Your Honor, you know that exchanging greetings plays a great role in our life and the lives of our fathers. However, here in Nigeria, it does not comply with the instructions of Islam. What is the greeting that is in accordance with Allah's command and the Sunnah of the Prophet (peace be upon him)?

A: The Prophet (peace be upon him) commanded us to spread greetings among Muslims because it has great benefits. The Greeting should be, "As-Salam `Alaikum [Peace be upon you]". If one adds wa Rahmatullahi wa Barakatuh (Allah's mercy and blessings), it will be a complete salutation, and the one greeted should respond in the same manner. Allah (Exalted be He) states: ﴾When you are greeted with a greeting, greet in return with what is better than it, or (at least) return it equally.﴿ One may also shake hands along with the mentioned salutation which will be the most perfect. Hugging is also a way of greeting, especially with those who return from a journey. Bowing is not permissible because it is Ruku` (bowing), and Ruku` is a form of worship which is only permissible to be for Allah (Glorified and Exalted be He).

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The tenth question of Fatwa no. 7484

Q 10: What is the ruling on using English words to return the greetings of non-Arabs such as: "Good morning" and "Good afternoon"? What is the ruling on returning the greeting to those who greet me in this manner? Should I return the greeting in the same language, or should a Muslim only use the Islamic greeting which Allah has honored us with?

A: If they are Muslims, you should return the greeting in their language and also initiate it using their greeting if they do not speak Arabic. If they speak Arabic, it is best for you both to initiate the Arabic greeting and return it as well.

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The seventh question of Fatwa no. 5611

Q 7: is it permissible to engage a person in conversation who begins talking to you prior to extending the islamic greeting i.e., "As-Salam `Alaikum [Peace be upon you]"?

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A: You should exchange conversation with him then instruct him that the Sunnah is to first greet the Muslim by saying: "As-Salam `Alaikum", then begin talking to him.

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The fifth question of Fatwa no. 3932

Q 5: Allah has facilitated means of transportation for us, including cars. I frequently meet people while driving and offer the Salam (Islamic greeting of peace), but some are not aware that I greet them except when I waive with my hand while uttering the Salam. Am I to blame if I raise my hand, given that I know this is forbidden?

A: There is no harm in waving during offering the Salam in this case. ﴾It was narrated that the Prophet (peace be upon him) greeted a group of women and waved with his hand.﴿ He (peace be upon him) meant, and Allah knows best, to make them understand that he was greeting them. However, it is not permissible to substitute Salam by waving.

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The fifth question of Fatwa no. 5401

Q 5: Is it permissible when two persons meet anywhere to shake hands, as mentioned in the Hadith narrated by Anas ibn Malik (may Allah be pleased with him) in Durrat-ul-Nasihin [The Gem of the Preachers]?

A: It was reported by Al-Bukhari in his Sahih from `Amr ibn `Asim from Hammam on the authority of Qatadah that he asked Anas, "Was it a custom of the Companions of the Prophet (peace be upon him) to shake hands with one another?" He said, "Yes." It was reported by Abu Dawud in his Sunan on the authority of Al-Bara' ibn `Azib that the Messenger of Allah (peace be upon him) stated, ﴾If two Muslims meet, shake hands, praise Allah and ask for His Forgiveness, they will be forgiven.﴿

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The second question of Fatwa no. 4333

Q 2: Is it permissible to shake hands using both hands, or is it a Bid`ah (innovation in religion)?

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A: It is permissible for a Muslim man to shake hands with his Muslim brother, according to the proofs mentioned concerning this. It is impermissible for a man to shake hands with a non-Mahram woman (not a spouse or an unmarriageable relative). As for shaking hands using both hands, this is groundless, but it is more appropriate to be with one hand only.

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The first question of Fatwa no. 17248

What is the ruling on gesturing Salam (Islamic greeting of peace) by waving?

A: Salam should be pronounced and not gestured, for this is the greeting of the Jews. The Prophet (peace be upon him) forbade it, unless the one being greeted is far away or deaf; hence, one should wave along with offering Salam.

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The second question of Fatwa no. 18793

Q 2: When I meet a Muslim brother before Salah (Prayer), I shake hands with him.

Then the Iqamah (call to start the Salah) takes place and we offer Salah. Then when we get out of the Masjid (mosque), I greet him and shake hands with him again. Is this shaking of hands for the second time outside the Masjid considered Bid`ah (innovation in religion)?

A: There is no harm in what you did, if you separated after Salah, for Salam is Mashru` (Islamically acceptable) for Muslims when meeting and separating.

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The second question of Fatwa no. 20241

Q 2: In some Masjids (mosques), the worshippers shake hands with each other after Salah and say, "May Allah accept (your Salah)". What is the ruling on this custom in the view of Shari`ah?

A: This act has no basis either in the Qur'an or the Sunnah. The Prophet (peace be upon him) stated, ﴾Whoever introduces something into this affair of ours that is not of it, it is to be rejected.﴿ May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

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The first question of Fatwa no. 14101

Q 1: Is it a Sunnah (a commendable act) for a man returning from a long journey to greet his wife, meaning to shake hands with her, for in our district of Tihamah a man's greeting his wife is frowned upon. What is Your Honor's view in this respect? Kindly point out to us how one should greet his wife when returning from travel.

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A: The husband should deal kindly with his wife, maintain a good relationship with her and do to her as he likes done to him. There is nothing wrong with shaking hands with her or to embrace and kiss her when returning from travel; rather he is to be rewarded for this if he has a good intention.

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The sixth question of Fatwa no. 12228

Q 6: What is the ruling on muslims kissing each other's faces? Are there narrations from the Sahahbah (Companions of the Prophet) in this regard?

A: It is preferable to shake hands in the regular manner unless a person has just come from travel, then embracing is permissible. Anas (may Allah be pleased with him) narrated: "When the Sahabah of the Prophet (peace be upon him) met each other, they used to shake hands; and when they came from travel, they would embrace each other." (Related by Al-Tabarany with a good Sanad (chain of narrators)

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The third question of Fatwa no. 20222

Q 3: The habit of men kissing each other on the cheeks when they meet everyday has spread among the young people, old men, in the Masjid (mosque) and in the classrooms. Is this contradictory to Sunnah or not? Is it a Bid`ah (innovation in religion), a sin or something permissible? We would like to know the ruling of Shari`ah (Islamic law) in detail. What about kissing on the shoulders?

A: it is permissible when meeting someone to exchange greetings and shake hands. If this meeting is after returning from a journey, it will be permissible also to hug each other, according to what was authentically reported from Anas (may Allah be pleased with him), that when the Sahabah (Companions of the Prophet) used to meet, they used to shake hands with each other; and when they met each other after returning from a journey, they used to hug each other. As for kissing the cheeks, there is no evidence for this in the Sunnah.

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The second question of Fatwa No. (17902)

Q: An influential old man passed by two men who were sitting. Is it permissible for them to stand up either for glorifying, honoring him or winning his heart? Please, give us a fatwa substantiated by evidence from the Qur'an, Sunnah and Fiqh (Islamic Jurisprudence) books.

A: It is permissible to stand up to greet someone joining or passing by a gathering. The Prophet (peace be upon him) said to the Ansar: ﴿Stand up to receive your chieftain,﴾ when Sa`d ibn Mu`adh (may Allah be pleased with him) was coming to express his judgment on Banu Qurayzhah. Moreover, Talhah ibn `Ubaydullah (may Allah be pleased with him) stood up for Ka`b ibn Malik while sitting in the teaching circle of the Prophet (peace be upon him) when Ka`b came to the Prophet (peace be upon him) to shake hands with him and congratulate him on Allah's accepting his repentance along with his other two Companions. Furthermore, the Prophet (peace be upon him) would stand up for his daughter Fatimah

when she would come to him, take her hands, kiss her and let her take his seat. Likewise, whenever the Prophet (peace be upon him) came to her she would stand up for him, take his hand and kiss him.

As for standing up to merely glorify or show respect and not for greeting, it is impermissible. This is based on the Hadith: ﴿Let he who likes people to stand up before him assume his seat in Hell.﴾ (Related by Abu Dawud and Al-Tirmidhi through a trustworthy Isnad (chain of narrators).

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The third question of Fatwa No. (18184)

Q 3: Is it permissible for children to bow when greeting or meeting their elders to show respect or honor them?

A: Scholars are unanimous that it is impermissible to bow to any creature. Bowing should only be to Allah to express His glorification. Prophet (peace be upon him) is reported to have prohibited bowing to other than Allah. In the Hadith

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reported on the authority of Anas (may Allah be pleased with him), a man asked him: ﴾O Messenger of Allah, should a person bow when he meets his Muslim brother or friend? He said: No.﴿ (Related by Al-Tirmidhi and Ibn Majah.

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The first question of Fatwa No. (18221)

Q 1: In our region, we have the custom of sitting when being greeted. To the extent that even one who is standing sits down or makes his right leg lower than the left leg and bows, as a symbol of respect. What is the Islamic ruling on such a custom?

A: It is impermissible to bow while greeting others. In fact, it is a form of Ruku` (bowing) which is an act of worship that is to be dedicated to Allah alone. The Prophet (peace be upon him) is reported ﴾to have been asked: O Messenger of Allah! When a man meets a brother or a friend, should he bow to him? He said: No.﴿ It is an impermissible act regardless of whether bowing occurs while standing or sitting.

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The second question of Fatwa no. 10489

Q 2: What is the ruling on someone who does not return the Salam (islamic greeting of peace)? Whenever I meet him, I greet him first but he does not return my greeting.

A: The Muslims should exchange greetings so as to strengthen love and affection between them. It is not permissible for a Muslim to desert his brother for more than three days. If he does so, he becomes a sinner and should make Tawbah (repentance to Allah) and Istighfar (seeking forgiveness from Allah). If a person does not return his brother's greeting without a Shar`y (Islamically lawful) reason, he has deserted him.

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The second question of Fatwa no. 19898

Q 2: Was it authentically reported from the Prophet (peace be upon him) that he used to begin letters with Salam (Islamic greeting of peace)?

A: Yes, it was authentically reported from the Prophet (peace be upon him) that he used to begin letters with Salam, including his letter to Heraclius that was related in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) and others, in which he said, ﴾In the Name of Allah, the Most Gracious, the Most Merciful. From Muhammad, Allah's Slave and His Messenger, to Heraclius the Emperor of Rome. Peace be upon those who follow guidance. I

invite you to embrace Islam...﴿

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The third question of Fatwa no. 6433

Q 3: Is it permissible for a person in a state of Janabah (major ritual impurity related to sexual discharge) to shake hands with someone else who has just performed Wudu' (ablution)?

A: There is no problem if a Junub (person in a state of major ritual impurity) shakes hands with other Muslims, as the Muslim does not become Najis (ritually impure).

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The sixth question of Fatwa no. 10605

Q 6: if a Muslim begins Prayer then someone greets them, how can they respond to the greeting while in Prayer?

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A: They should answer by gesturing or returning Salam after completing the prayer. It was narrated on the authority of Muslim in his Sahih (Authentic book of Hadith) on the authority of `Abdullah (may Allah be pleased with him) who said, ﴾We used to greet the Messenger of Allah (peace be upon him) while he was engaged in prayer and he would respond to our greeting. But after we returned from the Najashi we greeted him and he did not respond to us; so we said: O' Messenger of Allah, we used to greet you when you were engaged in prayer and you would respond to us. He replied, "Prayer requires complete devotion (i.e. not to be occupied by anything but prayers)."﴿ It was also related by Abu Dawud from the Hadith of Ibn `Umar on the authority of Suhayb that he said: ﴾I passed by the Messenger of Allah (peace be upon him) while he was praying. I greeted him and he returned the greeting by making a gesture. The narrator said: I do not know but that he said: He made a signal with his finger.﴿ Related by Al-Nasa'i and Al-Tirmidhi who said: This is a Hadith Hasan (a Hadith whose chain of narration contains a narrator with weak exactitude, but is free from eccentricity or blemish).

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The fourth question of Fatwa no. 20845

Q 4: Your Eminence, should we return the greeting of those who say other than the Salam (Islamic greeting of peace)? For example, someone may greet others with utterances, such as "hello," "welcome," or "how are you," or just wave their hands, or use eye gestures, and some drivers even use horns as a way of greeting others.

A: It is an act of the Sunnah (whatever is reported from the Prophet) for Muslims to greet each other with the prescribed wording of the Salam. It is even more preferable for the Muslim to say: "As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)" This is indicated by the Hadith related by Abu Dawud, Al-Tirmidhy, and Al-Nasa'y on the authority of `Imran ibn Husayn who said: ﴾A man came to the Prophet (peace be upon him) and said, "As-salamu `alaykum (May Allah's Peace be upon you!)" He returned his greeting and the man sat down. The Prophet (peace be upon him) said, "Ten (i.e. he will have ten rewards)." Another man came and said, "As-salamu `alaykum warahmatullah (May Allah's Peace and Mercy be upon you!)" He returned his greeting and the man sat down. He said, "Twenty." Another man came and said, "As-salamu `alaykum warahmatullah wabarakatuh." He returned his greeting and said when he sat down, "Thirty."﴿ The hearer should return the same greeting or even a better greeting, for Allah (Exalted be He) says: ﴾When you are greeted with a greeting, greet in return with what is better than it, or (at least) return it equally.﴿

It is also permissible for the Muslim to greet a person who is far from him or while seated in his car and wave his hand to let him know that he is greeting him and simultaneously utter the wording of Salam. Likewise, there is no problem if a Muslim says to his fellow Muslim, "May Allah greet you," "hello," or "how are you," or other like words and utterances that are pleasing to his Muslim brother. However, they should be said after uttering the permissible Salam. Restricting the greeting to such utterances and abandoning the Salam or blowing the car horn as a way of greeting is contrary to the Sunnah and has no origin. Thus, it should be abandoned.

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The third question of Fatwa no. 1405

Q 3: the Prophet (peace be upon him) has advised us to exchange Salam (Islamic greeting of peace). However, I read a Hadith that tells us not to greet the Jews of the Muslim Ummah (nation based on one creed). When the Messenger of Allah (peace be upon him) was asked who they were, he replied, "They are those who hear the Adhan (call to Prayer) but do not go to offer Salah (Prayer)." If I pass by a group of people while going to the Masjid (mosque) and I know they are not going to offer Salah, what should I do?

A: The above-mentioned Hadith has no origin. If you pass by a group of people while you are on your way to the Masjid, you should advise them and warn them of the consequences of neglecting Salah, so that they are urged to offer Salah in congregation. If they still do not offer Salah, you should report them to the officials, so that you are discharged of any responsibility. You should continue greeting them until you are certain that they insist on neglecting the congregational Salah. In this case, you should desert them and stop greeting them.

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The third question of Fatwa no. 9602

Q 3: The Prophet (peace be upon him) said: ﴾"Spread Salam (Islamic greeting of peace)

among those whom you know and those whom you do not."﴿ **(Agreed upon by Al-Bukhari and Muslim) He (peace be upon him) also said:** ﴾ **"Do not initiate greetings with the Jews and the Christians; and** if you meet any of them on a road, force them to its narrowest (alley)."﴿ **(Related by Muslim) In yet another Hadith, the Prophet (peace be upon him) said:** ﴾"If the **People of the Book** greet you, you should say, "The same to you."﴿ **(Agreed upon by Al-Bukhari and Muslim) How can we reconcile these Hadith? Do the Mushriks (those who associate others with Allah in His Divinity or worship) fall under this category? The People of the Book are now intermixing with Muslims everywhere. Some so-called Muslims unfortunately copy the People of the Book and the Mushriks in the way they dress, walk, and talk. We take refuge with Allah (Exalted be He) from this. How authentic are the Hadith mentioned above? May Allah benefit us and you!**

A: The general permissibility of encouraging the spread of Salam as indicated in the first Hadith has been confined by the other Hadith which forbids initiating greetings with the People of the Book. Accordingly, it is prohibited to spread Salam among the Jews, the Christians, or Kafirs (disbelievers).

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The thirtieth question of Fatwa no. 12087

Q 30: Is it permissible to initiate Salam (the islamic greeting of peace) with non-Muslims, especially when they are persons of rank, such as university professors?

A: It is not permissible for a Muslim to initiate Salam with non-Muslims even if they are persons in authority. This is based on the general prohibition stated in the Hadith related in this regard, such as the following Hadith in which the Prophet (peace be upon him) said: ("Do not start saying Salam to the Jews and the Christians.") (Related by Muslim)

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The third question of Fatwa no. 2958

Q 3: is it permissible for a Muslim to return the greeting of a non-Muslim or a Murtad (apostate)

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if they extend it warmly?

A: If one of the People of the Book, namely the Jews or the Christians, extends greetings to a Muslim, the latter should return their greeting by saying, "The same to you," whether or not they extend it warmly. It is authentically reported that the Prophet (peace be upon him) said: ﴿"When the People of the Book greet you, say: Wa `alaykum (The same to you)."﴾ Here, the Prophet (peace be upon him) has instructed us how to return their greeting and he has not made any exceptions. It is not permissible, however, for a Muslim to return the greeting of a Murtad or Mushrik (one who associates others with Allah in His Divinity or worship) since they are not included in the permission granted for returning the greeting. Also, it is not permissible to initiate Salam with non-Muslims, regardless of what their religions might be. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The fifth question of Fatwa no. 4708

Q 5: Is it permissible to ask Allah (Exalted be He) to be merciful with unjust rulers or to initiate Salam (Islamic greeting of peace) with those who abandon Salah (Prayer)?

A: It is permissible to ask Allah (Exalted be He) to be merciful with unjust rulers so long as they died as Muslims.

As regards a person who abandons Salah defiantly, they are regarded as Kafirs (disbelievers) according to Ijma` (consensus of scholars). Likewise, whoever abandons Salah out of laziness without denying its obligation is a Kafir according to the most correct opinion of the scholars. Hence, it is not permissible to initiate Salam with them or even to return their Salam,

because they are considered apostates.

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Fatwa no. 6782

Q: What is the ruling on greeting a Kafir (disbeliever)? In other words, if a Muslim says to a non-Muslim: "Assalamu `Alaykum (Peace be upon you)", is this permissible or not? What is the ruling on someone who enters upon a group of Muslim and non-Muslim people; what should a person say when greeting them? What is the ruling on returning the greeting to a non-Muslim? In other words: what if a Kafir says: Assalamu `Alaykum? How should we respond?

A: It is impermissible for a Muslim to greet non-Muslims first. If a Muslim enters upon a group of people consisting of Muslims and non-Muslims, it is permissible to offer the greeting with the intention of addressing the Muslims amongst them. As for returning the greeting of the People of the Book, it should be by saying "Wa `Alaykum (same to you)" only.

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du`a' and dhikr

Fatwa no. 18883

Q: Allahumma Lak-al-Hamdu Hamdan Kathiran Tayyiban Mubarakan Fih Mil'a Nuri Wajhik-al-Karim Wa Mil'a Ma-Ntaha Ilayhi Basaruka Walaysa Lahu Nihayah Wa Mil'a Al-Jannah Wa Mil'a Al-Kursy Wal-`Arsh Wa Mil'a Ma Baynahuma Wa Mil'a Al-Samawati Wal-Aradina Wa Mil'a Ma Baynahuma Wa Mil'a Ma Shi'ta Min Shayin Ba`d Ahla-l-Thana'i Wal-Majd. (O our Lord! All praise is due for You, many good and blessed praises. Praise that fills the Light of Your Honorable Face and praise that fills all that Your Vision can encompass; and it encompasses everything. Praise that fills Paradise, Kursy (Allah's Chair), and the Throne and all that is between them. Praise that fills the heavens and the earths and all that is between them. Praise that fills all that please You. Verily, You are worthy of Praise and Glory.)

Allahumma Lak-al-Hamdu Hamdan Kathiran Tayyiban Mubarakan Fih `Adada Khalqika Abada, Wa `Adada Harakatihim Wa Sakanatihim, Wa `Adada Kuli Sanatin Tamurru `Ala Kulli Wahidin Minhum, Wa `Adada Midada Kalimatika, Wa `Adada Hurufi Kalimatika, Wa `Adada Ma Shi'ta Min Shay'in Ba`d Ahla-l-Thana'i Wal-Majd. (O our Lord! All praise is due for You, many good and blessed praises. Praise that equals the number of all that You have created; praise that equals their movements and times of calmness; praise that equals all the years that they all witness; praise that equals the amount of ink that can explain Your Words; Praise that equals the letters of Your Words; and praise that equals the number of what pleases You. Verily, You are worthy of Praise and Glory.)

Allahumma Lak-al-Hamdu Bimahamidika Kulliha Ma `Alimna Minha Wa Ma Lam Na`lam. (O our Lord! All Praise is due for You, those that we know and those that we do not.)

Do the foregoing praises conform to Shari`ah (Islamic law)? Is saying them considered Mubah (permissible)?

A: a servant's praise and glorification of his Lord are regarded as the most venerable forms of Dhikr (Remembrance of allah) and the most beloved by allah (Exalted be He). It was authentically reported that the Prophet (peace be upon him) said: ﴿"No one loves to be praised more than Allah does."﴾

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Moreover, Allah (Exalted be He) praises Himself in Surah (Qur'anic chapter) Al-Fatihah: ﴿All the praises and thanks be to Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists).﴾ He (Exalted be He) also says: ﴿So the root of the people who did wrong was cut off. And all the praises and thanks are to Allâh, the Lord of the 'Alamîn (mankind, jinn, and all that exists).﴾ Moreover, Allah (Glorified be He) praises Himself regarding the creation of the heavens and the earth saying: ﴿All praises and thanks be to Allâh, Who (Alone) created the heavens and the earth, and originated the darkness and the light﴾ He (Exalted be He) praises Himself for the perfection of His Kingdom saying: ﴿All the praises and thanks be to Allâh, to Whom belongs all that is in the heavens and all that is in the earth. His is all the praises and thanks in the Hereafter, and He is the All-Wise, the All-Aware.﴿ In addition, Allah (Glorified be He) praises Himself for originating the creation Alone saying: ﴾All the praises and thanks be to Allâh, the (only) Originator [or the (Only) Creator] of the heavens and the earth﴿ On the other hand, no Servant of Allah (Exalted be He) is able to encompass all His Praises or to enumerate them. Our Prophet and noble example (peace be upon him), the one who would exalt and praise Allah (Exalted be He) in the most perfect way, used to say in his Du`a' (supplication): ﴾La uhsiy thana'an `alayka, anta kama athnayta `ala nafsik. (I cannot enumerate Your Praise; You are as You have praise Yourself.)﴿

He (peace be upon him) used to praise Allah (Exalted be He) after raising from Ruku` (bowing) saying: ﴾Allahumma Rabana Laka-l-Hamdu Mil'a-s-Sama'i Wa Mil'a-l-Ardi Wa Mil'a Ma Baynahuma Wa Mil'a Ma Shi'ta Min Shay'in Ba`d (O Allah, Our Lord; all the praises are for You. Praises that fill the heavens and earths and all that is between them and praises that fill all that please You).﴿ Praises which are mentioned in the question, such as those which read: Praise that fills the Light of Your Honorable Face and praise that fills all that Your Vision can encompass; and it encompasses everything. Praise that fills Paradise, Kursy (Allah's Chair), and the Throne..., are not permissible for they do not encompass Allah's Praise.

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Fatwa no. 1760

Q 1: If a Muslim sends the blessings of Allah (Exalted be He) on the Prophet (peace be upon him) by reciting the following Ayah (Qur'anic verse): ﴿Allâh sends His Salât (Graces, Honours, Blessings, Mercy) on the Prophet (Muhammad صلى الله عليه وسلم), and also His angels (ask Allâh to bless and forgive him). O you who believe! Send your Salât on (ask Allâh to bless) him (Muhammad صلى الله عليه وسلم), and (you should) greet (salute) him with the Islâmic way of greeting (salutation i.e. As-Salâmu 'Alaikum).﴾ **?**

A: If a Muslim recites the Ayah mentioned above to draw the attention of others to the merit of sending peace and blessings on the Prophet (peace be upon him) so that they would do so in order to

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attain the abundant rewards of Allah (Exalted be He), this will not be regarded as a Bid`ah. Rather, a person who does so will be praised and rewarded by Allah (Exalted be He). The concerned person will even receive the same reward of those who hear him if they send blessings on the Prophet (peace be upon him). Proof for this is the Hadith in which the Prophet (peace be upon him) said: ﴿"Anyone who guides to something good has a reward similar to that of its doer."﴾ (Related by Muslim in his Sahih (authentic) Book of Hadith)

However, if the concerned person makes a habit of reciting the Ayah mentioned above whenever they like to send blessings on the Prophet (peace be upon him), they have to abandon such a practice as it was not followed at the time of the Prophet (peace be upon him), his Sahabah (Companions of the Prophet), or the leading Salaf (righteous predecessors).

Q 2: A Muslim says after the Adhan (call to Prayer): ﴿O Allah! Lord of this most perfect Call (to Prayer) and of the Prayer that is to be established, grant our Master, Muhammad, the Wasilah (a position in Paradise) and a rank of distinction, and resurrect him to the lauded position that You promised him. Verily, You never break Your Promise.﴾ **Is his saying, "Verily, You never break Your Promise" considered a Bid`ah?**

A: the basic rule regarding Adhkar (invocations and Remembrances said at certain times on a regular basis) is that they are tawqifiy (bound by a religious text and not amenable to personal opinion). Proof for this is the following Hadith related by Al-Bukhari and others on the authority of Al-Bara' ibn `Azib (may Allah be pleased with him) that the Prophet (peace be upon him) said: ﴿"When you want to go to bed, perform Wudu` (ablution) as you do for Salah (Prayer), then lie down on your right side, and say: O Allah! I surrender to You, entrust all my affairs to You, and depend upon You both with hope and fear of You. There is no fleeing from You, and there is no place of protection and safety except with You. O Allah! I believe in Your Book (the Qur'an) which You have revealed and in Your Prophet whom You have sent.

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If you die at that night after reciting this, you will die on the Fitrah (natural disposition) (i.e. as a Muslim); so let these words be the last you say (before going to bed). Al-Bara' said, "While I was memorizing it, I said, 'in Your Messenger whom You have sent.'" The Prophet (peace be upon him) said: "No, say, 'in Your Prophet whom You have sent.'"⦆ Thus, the Prophet (peace be upon him) forbade Al-Bara' ibn `Azib from using the words 'Your Messenger' instead of the words 'Your Prophet' while saying the Adhkar before going to bed. Regarding the phrase "Verily, You never break Your Promise," it was not related by the Six Hadith Compilers (Al-Bukhari, Muslim, Abu Dawud, Al-Tirmidhy, Al-Nasa'y, and Ibn Majah) amongst the Du`a' (supplications) to be said after the Adhan in which we ask the Wasilah to be granted to the Prophet (peace be upon him). Nevertheless, the same phrase was related by Al-Bayhaqy in his Sunan (Hadith compilations classified by jurisprudential themes) on the authority of `Aly ibn `Ayyash who said, "Shu`ayb ibn Abu Hamzah told us on the authority of Muhammad ibn Al-Munkadir from Jabir ibn `Abdullah (may Allah be pleased with them both)...," then the narrator mentioned the previous Du`a' with the following addition to its end: ⦅Verily, You never break Your Promise.⦆ Accordingly, adding such a phrase to the concerned Du`a' is not a Bid`ah.

Q 3: If a Muslim says after finishing Salah: ⦅O Allah, You are the Grantor of peace, and peace comes from You. Blessed are you, O Owner of Majesty and Honor⦆ and added:

(... and peace returns to You), will such addition be regarded as a Bid`ah?

A: It has been stated in our answer to the second question that the basic rule regarding Adhkar and other acts of worship is that they are tawqifiy. Thus, they may not be subjected to any decrease or increase in their formulas. Moreover, the authentically related narration in the Six Hadith Compilations (Books of Al-Bukhari, Muslim, Abu Dawud, Al-Tirmidhy, Al-Nasa'y, and Ibn Majah) reads: ⦅O Allah, You are the Grantor of peace, and peace comes from You. Blessed are You, O Owner of Majesty and Honor.⦆ Another narration reads: ⦅Blessed are You, Owner of Majesty and Honor.⦆ The addition of (... and peace returns to You) or (... and to You is peace) were not related except in Sunan Al-Bayhaqy, as far as we know, on the authority of Dawud ibn Rashid who said, "Al-Walid ibn Muslim told us that Al-Awza`y told him on the authority of Ibn `Ammar from Abu Asma...," the narrator then mentioned the Hadith quoted above with the addition of (... and to You is peace). The Sanad (chain of narrators) of the Hadith containing the concerned addition includes Al-Walid ibn Muslim Al-Qurashy who was one of the prominent scholars of Sunnah (whatever is reported from the Prophet) though he used to practice Tadlis Taswiyah (omitting a weak narrator from a chain of narration). Al-Daraqutny said, "Al-Walid would practice Irsal (narrating a Hadith with no Companion of the Prophet in the chain of narration) by narrating from Al-Awza`y Hadith that Al-Awza`y would narrate from Da`if (weak) shaykhs who would narrate the same from other shaykhs who witnessed the time of Al-Awza`y. Thus, the latter would omit the names of the weak narrators and make the chain of narrators begin from Al-Awza`y from Nafi` or from `Ata'." In the same context, Salih ibn Muhammad said: I heard Al-Haytham ibn Kharijah saying, "I said to Al-Walid: You have given wrong information about the Hadith narrated on the authority of Al-Awza`y. He said, "What do you mean?" I said: "You narrate on the authority of Al-Awza`y from Nafi` and on the authority of Al-Awza`y from Al-Zuhry and Yahya ibn Sa`id

while other narrators include, in the chain of narrators, `Abdullah ibn `Amir between Al-Awza`y and Nafi` , and Ibrahim ibn Murrah and Qurrah etc, between Al-Awza`y and Al-Zuhry. Why do you do so?" Al-Walid replied, "I deem Al-Awza`y far above those Da`if narrators." I said, "If Al-Awza`y narrates from such Da`if narrators whose Hadith are Munkar (rejected Hadith reported by a weak narrator whose narration conflicts with an authentic Hadith) and you omit such Da`if narrators and make the Hadith as being narrated initially by Al-Awza`y from the Thiqah (trustworthy) narrators, Al-

Awza`y himself will be regarded as a Da`if narrator." Al-Haytham said: "But he did not pay attention to my words."

Consequently, the foregoing addition in the narration is not a valid proof and saying it in the Du`a' mentioned above is a Bid`ah.

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The first question of Fatwa no. 2759

Q 1: Should we honor the Messenger (peace be upon him) with the word "Sayyiduna" (i.e. our master), saying: "Sayyiduna Muhammad peace be upon him," or just say "peace be upon him" when his name is mentioned? Which is more correct?

A: The matter is flexible; it is permissible to say "Muhammad" or "sayyiduna Muhammad" (peace be upon him) because he (peace be upon him) is the master of the former and the latter peoples. However, a Muslim should not add the epithet "Sayyiduna" to the Prophet's name in the Adhan (call to Prayer) and Iqamah (call to start the Prayer). Muslims should adhere to the formulas mentioned in the Hadith, saying:

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﴾I bear witness that Muhammad is the Messenger of Allah.﴿ The same applies to Tashahhud (a recitation in the sitting position in the second/ last unit of Prayer) in which the epithet "Sayyiduna" should not be added while reciting it. Adhering to the formulas on these occasions shows greater veneration of the Sunnah (whatever is reported from the Prophet).

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Fatwa no. 6798

Q: What is meant by "May Allah send His Salah (Prayers) upon Prophet Muhammad", "O, Allah! Send your Salah upon our Prophet Muhammad"? Does this mean that Allah and the angels send their Salah upon the Prophet (peace be upon him) and his Sahabah (Companions) in the same way we do?

A: Salah sent by Allah (Glorified be He) is His Praise to His Slave in the Higher Assembly (angels), while the Salah of angels and Mu'minun (believers) is Du`a' (supplication). Allah sends Salah upon His Messenger in a way that befits Him (Glorified be He).

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The third question of Fatwa no. 7447

Q 3: I have read in a book that any Du`a' (supplication) will not be accepted by Allah (Glorified and Exalted be He) unless it is ended by conveying peace and blessings on the Prophet Muhammad (peace be upon him), is there any evidence supporting this?

A: conveying peace and blessings on the Prophet is prescribed at the beginning of a Du`a' along with praising Allah; due to the Hadith narrated on the authority of Fadalah ibn `Ubayd that is mentioned in this regard, in addition to Allah's command to generally convey peace and blessings upon his Prophet by saying (Exalted be He), ﴿Allâh sends His Salât (Graces, Honours, Blessings, Mercy) on the Prophet (Muhammad صلى الله عليه وسلم), and also His angels (ask Allâh to bless and forgive him).﴾ However, conveying peace and blessings on the Prophets is one of the reasons of answering the Du`a', but not a condition for it, and the Hadith saying, ﴿Du`a' remains suspended between the earth and the Heaven until the person supplicating conveys peace and blessings on the Prophet (peace be upon him)﴾ is a weak Hadith that does not stand as proof.

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The second question of Fatwa no. 19212

Q 2: I read in some books that some Salaf (righteous predecessors) used to utter the words of Tasbih (saying: "Subhan Allah [Glory be to Allah]") thousands of times a day in addition to the words of Tahlil (saying: "La ilaha illa Allah [There is no god except Allah]"), Tahmid (saying: "Alhamdu lillah [All praise is due to Allah]"), and

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Takbir (saying: "Allahu Akbar [Allah is the Greatest]"). In other books, I read that the person who regularly observes morning and evening Adhkar (invocations and Remembrances said at certain times on a regular basis) is considered among those who remember Allah (Exalted be He) abundantly. Obviously, there is a huge difference between these two kinds of people who remember Allah (Exalted be He). Please explain how it should be.

A: dhikr (Remembrance of Allah) is one of the best acts of `Ibadah (worship) that should be sincerely devoted to Allah (Exalted be He) Alone. There is no restriction on the modality or frequency of dhikr whatsoever. In his book entitled Al-Adhkar, Al-Nawawy stated, "Know that the virtue of Dhikr is not confined to Tasbih, Tahlil, Tahmid, Takbir, and so on. Rather, every person engaged in obeying Allah (Exalted be He) is, indeed, remembering Allah. This was the opinion of Sa`id ibn Jubayr (may Allah be pleased with him) and other scholars."

In Sharh Al-Mishkah, Ibn Hajar stated, "The gatherings of Dhikr are devotional gatherings. Those who confine devotional gatherings to the gatherings of teaching what is Haram (prohibited) and Halal (lawful) only refer to the most specific kind thereof."

Every Muslim should regularly observe morning and evening Adhkar as authentically reported from the Prophet (peace be upon him) and his Sahabah (companions - may Allah be pleased with them). These formulas of Dhikr are considered Jawami` Al-Kalim (the most concise expressions carrying the most eloquent meanings), so they are better and more beneficial than any other formulas.

Allah (Exalted be He) has praised men and women who remember Him abundantly by His Saying: ﴾and the men and the women who remember Allâh much with their hearts and tongues﴿ Allah

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(Exalted be He) also says: ﴾Those who remember Allâh (always, and in prayers) standing, sitting, and lying down on their sides﴿ The scholars disputed over the meaning of "remember Allah much". In Al-Adhkar, Al-Nawawy stated: Ibn `Abbas (may Allah be pleased with him) said, "It refers to those who remember Allah immediately after finishing Salah (Prayer), in the forenoon and the afternoon, upon going to bed and when waking up, and upon leaving or entering the house." Mujahid said, "A person will not be regarded as one of those who remember Allah much unless they remember Allah when standing, sitting, and reclining." Furthermore, `Ata' said, "Anyone who performs the Five Obligatory Daily Prayers perfectly is recorded among those who are praised in His Saying: ﴾and the men and the women who remember Allâh much with their hearts and tongues﴿

On the authority of Abu Sa`id Al-Khudry (may Allah be pleased with him) who narrated that the

Messenger of Allah (peace be upon him) said: ﴾"Anyone who wakes up during the night and awakens his wife and then both of them offer together two Rak`ahs (units of Prayer), their names will be recorded among 'those men and women who remember Allah much'."﴿ (Related by Abu Dawud, Al-Nasa'y, and ibn

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Majah in their books Sunan (Hadith compilations classified by jurisprudential themes) and by Imam Ahmad in his Musnad (vol. 3, p. 75))

When asked how much Dhikr one should say to be among those who remember Allah much, Imam Abu `Amr ibn Al-Salah (may Allah be merciful with him) said, "When they are constant in reciting Adhkar in the morning, the evening, and other parts of the day and the night, and in all situations as reported from the Prophet (peace be upon him) and his Sahabah (may Allah be pleased with them). These Adhkar are shown in the book entitled `Amal Al-Yawm wal Laylah. And Allah knows best."

In his Tafsir, Ibn Kathir quoted Ibn `Abbas (may Allah be pleased with both of them) as saying upon explaining Allah's Saying: ﴾Remember Allâh with much remembrance.﴿ All obligations imposed upon man by Allah (Exalted be He) are clearly defined and one is exempted from them in the presence of a genuine cause except for the obligation of Dhikr, as Allah (Exalted be He) has not set a specific limit for it and, thus, leaving it is inexcusable. Allah (Exalted be He) says: ﴾Those who remember Allâh (always, and in prayers)﴿ We are commanded to remember Allah (Exalted be He) while standing, sitting, and reclining on our sides, in the morning and during the night, at sea and on land, while on a journey and at home, in poverty and prosperity, in sickness and health, and openly and secretly at all times.

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Allah (Glorified and Exalted be He) says: ﴾And glorify His Praises morning and afternoon [the early morning (Fajr) and 'Asr prayers].﴿ When you do so, Allah and His angels will supplicate in favor of you.

The Prophet (peace be upon him) used to remember Allah (Exalted be He) at all times. `Aishah (may Allah be pleased with her) narrated: ﴾"Allah's Messenger (peace be upon him) used to remember Allah at all times."﴿ (Related by Imam Muslim in his Sahih (authentic) Book of Hadith) Accordingly, both kinds of people mentioned in the question, and anyone engaged in an act of obedience, whether by doing Allah's Commands and avoiding His Prohibitions, can be recorded among those who remember Allah (Exalted be He) much.

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The first and third questions of Fatwa no. 19446

Q 1: It was related by Abu Dawud that the Messenger of Allah (peace be upon him) said what means that Friday is the best day and that we should invoke Allah's Blessings upon him because our invocations reach him.

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Is this a Hadith Sahih (authentic Hadith)?

A: There are many Hadith which enjoin Muslims to invoke Allah's Blessings upon the Prophet (peace be upon him) on Thursday night and Friday. The Hadith mentioned in the question is one of them and they are all Sahih on the whole according to the views of Hadith scholars.

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Q 3: Is it permissible to invoke Allah's Blessings upon the Prophet (peace be upon him) in the second person pronoun? Is it permissible to say "Allah and His Messenger know best," if we do not know about a religious issue even though the Prophet (peace be upon him) is dead?

A: it is permissible to invoke Allah's Blessings upon the Prophet (peace be upon him) in the second person pronoun as authentically reported in the Hadith about reciting Tashahhud (a recitation in the sitting position in the second/last unit of Prayer) in Salah (Prayer). If a person is asked about something they do not know, they should say, 'I do not know' or 'Allah knows best'. They should not say, 'Allah and His Messenger know best' after the death of the Prophet because he (peace be upon him) does not know what happens to people after his death.

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Fatwa no. 19631

Q: What is the meaning of the saying of one of the Companions of the Messenger (peace be upon him), (Should I make all my Salah for you?

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The Messenger (peace be upon him) said, "then your concerns will be taken care of and your sins will be forgiven...") **?**

A: Salah here means Du`a' (supplication). This Hadith urges people to increase asking Allah to bestow peace and blessings upon the Prophet (peace be upon him) as this entails great reward. Ibn Al-Qayyim (may Allah be merciful with him) said in his book, "Jala' Al-Afham fil-Salah wal-Salam `ala Khayr Al-Anam", "Our Shaykh Abu Al-`Abbas Ibn Taymiyyah (may Allah be pleased with him) said when he was asked about the meaning of this Hadith, ('Ubay ibn Ka`b had a Du`a' that he used to say for himself. He asked the Prophet (peace be upon him) whether he should make one-quarter of it sending blessings on him, and he replied, "Whatever you wish, and if you do more it is better for you." I said, " Half?" He said: "Whatever you wish, and if you do more it is better for you." I said, "Two thirds?" He said, "Whatever you wish, and if you do more it is better for you." I said,"Should I make all my Du`a' for you?" He said, "Then your concerns will be taken care of and your sins will be forgiven.") Whoever sends peace and prayers upon the Prophet (peace be upon him), Allah will send blessings on them tenfold and if Allah sends blessings on a person, He will take care of his concerns and forgive him his sins.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa no. 19212

Q 1: I read in a Hadith that Ubay ibn Ka`b said to the Messenger (peace be upon him):

"How much of my Du`a' (supplication) should I allocate for you?" I could not fully grasp the meaning of this Hadith. Does it mean that I should always supplicate for the Messenger of Allah (peace be upon him) and not for myself? How can this be true and Allah (Exalted be He) has ordered His Servants to supplicate to Him for all their needs?

A: The Messenger (peace be upon him) is not in need of anyone's Du`a', as he was forgiven his past and future sins. Allah (Exalted be He) says: ﴾That Allâh may forgive you your sins of the past and the future﴿ So he does not need our Du`a'.

However, it is prescribed to supplicate for the Prophet (peace be upon him) by asking Allah (Exalted be He) to praise him among the angels. The Prophet (peace be upon him) has taught us how to supplicate for him. On the authority of Ka`b ibn `Ujrah (may Allah be pleased with him) who narrated: ﴾When the Messenger of Allah (peace be upon him) came out to us, we said, "Now we know how to greet you, but how can we supplicate for you?" He said: You should say, "O Allah, send Your Prayers upon Muhammad and upon the family of Muhammad as You have sent Your Prayers upon Ibrahim and upon the family of Ibrahim. You are indeed the Most Praiseworthy, Most Glorious. O Allah, send Your Blessings upon Muhammad and upon the family of Muhammad as You have sent Your Blessings upon Ibrahim and upon the family of Ibrahim. You are indeed the Most Praiseworthy, Most Glorious."﴿

What is mentioned in the Hadith of Ubay ibn Ka`b (may Allah be pleased with him) is specific to Ubay, because he used to supplicate for himself in a specific formula. Later, he turned his supplication to be for the Prophet (peace be upon him) after he

asked the Prophet's permission to do that. Ibn Al-Qayyim said in his book Jala' Al-Afham (p. 34): Our Shaykh Abu Al-`Abbas Ibn Taymiyyah (may Allah be pleased with him) was asked about the meaning of that Hadith and he said: ﴾Ubay ibn Ka`b had a Du`a' that he used to say for himself, and he asked the Prophet (peace be upon him) whether he should make one-quarter of it dedicated for sending prayers upon him, and he said, "Whatever you wish, and if you do more it is better for you." Ubay said, "Should I make half of my Du`a' for you?" He said, "Whatever you wish, and if you do more it is better for you." Ubay said, "Should I make all my Du`a' for you?" He said, "Then, your concerns will be all resolved and your sins will be forgiven."﴿ This is because anyone who sends prayers upon the Prophet (peace be upon him), Allah (Exalted be He) will send prayers upon them tenfold and will take care of their concerns and forgive their sins.

Therefore, the Hadith does not contradict with the fact that a person is permitted to supplicate to Allah (Exalted be He) for themselves and ask Him for their needs by means of lawful and authentic Du`a' and at the same time send prayers frequently upon the Prophet (peace be upon him). In this way both matters may be reconciled.

The second question of Fatwa no. 20834

Q 2: Is it permissible to pray and supplicate Allah for the prophet (peace be upon him) in general? If it is

permissible to do so, how and when?

A: It is permissible for Muslims to pray for the Prophet (peace be upon him), but supplicating to Allah for him in general is not permissible. That is because the past and future sins of the Prophet (peace be upon him) are entirely forgiven, and neither the Qur'an nor the Sunnah of the Prophet (peace be upon him) provides evidence on the permissibility of supplicating to Allah for him in general. This is Bid`ah (innovation in religion) and against the basic ruling on the issue, especially since none of the Companions (may Allah be pleased with them) did so. The manner of praying for the Prophet (peace be upon him) was related in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) on the authority of Ka`b ibn `Ujrah (may Allah be pleased with him) ﴾that when the Companions asked the Prophet (peace be upon him) how they could pray for him, he said, "Say 'O, Allah! Send prayers upon Muhammad and the family of Muhammad, just like You sent prayers upon Ibrahim and upon the family of Ibrahim. You are indeed the Praiseworthy and the Glorious. O Allah! Bless Muhammad and the family of Muhammad, just like You blessed Ibrahim and the family of Ibrahim. You are indeed the Praiseworthy and the Glorious.﴿ A Muslim may pray for the Prophet (peace be upon him) using other formulas that were authentically reported from him. Actually, there is no specific time to do so. One may pray for the Prophet (peace be upon him) in Tashahhud (a recitation in the sitting position in the second / last unit of Prayer), upon hearing, writing his name, or upon mentioning it.

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The sixth question of Fatwa no. 21672

Q 6: It is known that the phrase "peace be upon him" is used

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to supplicate to our Prophet Muhammad. Is it permissible to use the same supplication with other prophets? Who is entitled to these phrases: "may Allah be pleased with him", "may Allah honor his face", "may Allah be merciful with him" and "may Allah protect him"? In addition, is it permissible to supplicate to Allah for an honorable scholar who spends his life calling people to Allah, such as Shaykh `Abdul-`Aziz ibn `Abdullah ibn Baz, by saying "may Allah be pleased with him" or "peace be upon him"? Can we do that with modern scholars after their death?

A: Firstly: the supplication: "peace be upon him" is not exclusive to our Prophet Muhammad (peace be upon him), but it is for all prophets (peace be upon them all).

Secondly: Muslim scholars agreed to specify the supplication "may Allah be pleased with him" to the Sahabah (Companions of the Prophet, may Allah be pleased with them all) and there is no harm in using this phrase with any Muslim.

Thirdly: The supplication "may Allah honor his face" is not transmitted from the Salaf (righteous predecessors). It is a Bid`ah (innovation in religion) introduced by Al-Rafidah sect while supplicating to `Aly ibn Abu Talib (may Allah be pleased with him) to distinguish him from other Companions. Such distinction is not permissible and based on that this phrase should not be repeated.

Fourthly: The supplications "may Allah be merciful with him" and "may Allah protect him" are both lawful and can be used with live or dead Muslims.

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Fatwa no. 19609

Q: There is a noble Hadith narrated on the authority of Abu Hurayrah (may Allah be pleased with him) indicating that whoever offers `Asr (afternoon) prayer, then sends peace and blessings to the Prophet (peace be upon him) while sitting in their place by saying "O Allah, convey Your peace and blessings on Muhammad, the Prophet who does not read, and on his family) eighty times, Allah will forgive them as much as eighty years of sinning, and they will be given the reward of eighty years of worship. The compiler of the book mentioned that this Hadith is related by Al-Daraqutny and that Al-Hafizh Al-`Iraqy graded it as Hasan (a Hadith whose chain of narration contains a narrator with weak exactitude, but is free from eccentricity or blemish). Is this an authentic Hadith? What is the degree of its authenticity? What is the exact wording of the Hadith if it is authentic? It should be mentioned that this Hadith has been repeatedly announced on Pakistani Television via a commercial for one of the commercial groups during Ramadan.

A: The mentioned Hadith has no origin; therefore it is impermissible to act upon it. however, conveying peace and blessings on the Prophet is always recommended, especially on Friday, without specifying a certain time. The Prophet (peace be upon him) said, ❨Whoever conveys peace and blessings on me once, Allah will place His Mercy upon them ten times.❩ Moreover, he (peace be upon) said,

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❨The best of days is Friday; so increase in conveying peace and blessings on me that day, for your blessings will be submitted to me. The people asked, "O Messenger of Allah, how can our blessings be submitted to you while you will be decayed?" He (peace be upon him) said, "Allah has prohibited the earth to decompose the bodies of Prophets.❩

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 19184

Q: Some Muslims in India send peace and blessings on the Prophet in a special way while standing after the Five Obligatory Daily Prayers and Jumu`ah (Friday) Prayer and during their public and private gatherings. They use words such as "O Messenger! Peace be upon you! O Prophet! Peace be upon you!" apart from another long formula they use believing that the Messenger (peace be upon him) comes when they do so. Those Muslims insist on receiving a Fatwa (legal opinion issued by a qualified Muslim scholar) from Makkah and will not settle for anything else. Please give us a detailed answer in this regard.

A: The Messenger of Allah (peace be upon him) and any other dead person do not come back to life or attend assemblies of Dhikr (Remembrance of Allah) or birthday celebrations of righteous men as deluded people claim. Allah says, ﴾Do they not see how many of the generations We have destroyed before them?﴿

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﴾Verily, they will not return to them.﴿ Allah (Exalted be He) also says, ﴾After that, surely, you will die.﴿ ﴾Then (again), surely, you will be resurrected on the Day of Resurrection.﴿ In regard to the formula used in sending blessings on the Prophet, it is as he taught us, ﴾"O Allah! Send prayers on Muhammad and the family of Muhammad, just as You sent prayers on Ibrahim and on the family of Ibrahim. Verily, You are full of praise and majesty. And send blessings on Muhammad and on the family of Muhammad, just as You sent blessings on Ibrahim and on the family of Ibrahim Verily, You are full of praise and majesty."﴿ There are other formulas related in other Hadith Sahih (authentic Hadith). As for deliberately sending peace and blessings on the Prophet while standing and believing it is lawful and that the Messenger (peace be upon him) attends is a Bid`ah (innovation in religion) that has no origin in Shari`ah (Islamic law). The Messenger of Allah (peace be upon him) does not attend their assemblies as they claim. The same applies to sending peace and blessings on him or saying Dhikr collectively and loudly, all of these are baseless Bid`ahs. It is confirmed that the Prophet (peace be upon him) said, ﴾Anyone who does something in this matter of ours (the religion) that is not from it, it will be rejected.﴿ (Agreed upon its authenticity by Al-Bukhari and Muslim) In another narration related by Muslim (may Allah be merciful with him), the Prophet (peace be upon him) said, ﴾Whoever does an action which is not in accordance with this matter of ours (Islam), will have it rejected.﴿

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Fatwa no. 20206

Q: In our country, some people believe that sending peace and blessings on the Prophet (peace be upon him) is 6,000 times better than reciting the whole Qur'an. Some Muslims consider such a claim to entail Kufr (disbelief) while others deny deeming anyone who prays as a Kafir (disbeliever). Please clarify the matter for us.

A: it is lawful to send peace and blessings on the Prophet and it has a great merit, but reciting the Qur'an is better. Both do not contradict one another, as they can be done together. Moreover, those who prefer sending peace and blessings on the Prophet (peace be upon him) are a misguided Sufi order called Al-Tijaniyyah. They consider reciting the alleged Salat-ul-Fatih (Remembrance from the Tijaniyyah order) written by Al-Tijany better than reciting the Book of Allah (Glorified and Exalted be He). They are greatly misguided and this is a Bid`ah (innovation in religion). May Allah protect us!

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 21137

Q: I once attended the Jumu`ah (Friday) Prayer in an Islamic country. After the Salah (Prayer) was concluded, the Imam (the one who leads congregational Prayer) started making a congregational Du`a' (supplication). Among the said Du`a' was the following: O Allah! Send Your Peace and Blessings to Muhammad in a way that saves us from harm. O Allah! Send Your Peace and Blessings to Muhammad in a way that relieves us from misfortunes and distresses. O Allah! Send Your Peace and Blessings to Muhammad in a way that provides us with lawful Rizq (sustenance). What is the ruling on this Du`a'?

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A: This act is not permissible and is a Bid`ah (rejected innovation in religion), because congregational Du`a' after performing Salah is a Bid`ah that has no origin in Shari`ah (Islamic law). The basic rule states that the acts of worship are Tawqify (bound by a religious text and not amenable to personal opinion). Accordingly, the wording of the said Du`a' is an innovated Bid`ah. All good lies in what was reported from the Prophet (peace be upon him) and which he has ordered his Ummah (nation) to follow, such as the wording mentioned in the second part of the Tashahhud (recitation in the sitting position in the second/last unit of Prayer) and other authentic wordings as well.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 21172

Q: I heard this Du`a' (supplication) and I would like to know the ruling on it; it is called "The virtuous blessings", and it is pronounced by saying, "O Allah! Convey your blessings on Muhammad the remedy and cure of the hearts and bodies..." until the end of the Du`a', as a person puts their hand on the place of pain and repeats this in this specific order thinking that this cures them. What is the ruling of Islam on this?

I once visited a patient in Indonesia and told him about the legal Ruqyah (reciting Qur'an and saying supplications over the sick seeking healing) that is mentioned in the Qur'an and Sunnah, but he told me that he was observing something better, which was to put his hands on the place of the pain and continue reciting peace and blessings on the Prophet (peace be upon him) in a specific order, and this would cure him by Allah's Will, which is why I am asking your Eminence:

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Is this act valid? It should be noted that they think that doing this cures them; thus many people tend to follow this act. What are your recommendations, may Allah grant you success! May Allah reward you well!

A: The prescribed Ruqyah is made by reciting Qur'an and Prophetic Du`a' in addition to other permissible Du`a's, whereas restricting it to conveying blessings on the Prophet Muhammad (peace and blessings be upon him) in a certain order has no origin as far as we know. Therefore, it must be abandoned.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The fifth question of Fatwa no. 20794

Q 5: What is ruling on saying what is known as Al-Nariyyah Supplication? It is as follows: "O Allah! Send Your best Prayers and Blessings upon our master Muhammad through whom difficulties are overcome, distresses are removed, needs are fulfilled, hopes come true, lives are sealed in good, and rain is sought to come down through his noble face. O Allah! Send Your Prayers and Blessings upon his family and Companions at every single breath commensurate with every thing known to You."

A: The proper formula of sending Allah's Prayers and Blessings upon the Prophet is said the following way: "O Allah! Send Your Prayers upon our Prophet Muhammad." It is, however, preferable to add: "and upon the family of Muhammad as You have sent Your Prayers upon Ibrahim and the family of Ibrahim. Indeed You are the Most Praiseworthy, Most Glorious. O Allah! Send Your Blessings upon Muhammad and the family of Muhammad as You have sent Your Blessings upon Ibrahim and the family of Ibrahim in all generations.

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Indeed You are the Most Praiseworthy, Most Glorious."

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Bakr ibn `Abdullah Abu Zayd	Salih ibn Fawzan Al-Fawzan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

The second question of Fatwa no. 7443

Q 2: What are the Adhkar (invocations and Remembrances said at certain times on a regular basis) reported from the Prophet Muhammad (peace be upon him)?

A: You can refer to the book (Al-Kalim Al-Tayyib) by Shaykh-ul-Islam Ahmad ibn Taymiyyah (may Allah be merciful with him), (Al-Wabil Al-Sayyib) by his scholar Ibn Al-Qayyim (may Allah be merciful with him) and similar books written by other scholars on the Islamically lawful Adhkar. For example, (When the Messenger of Allah (peace be upon him) said Taslim (salutation of peace ending the Prayer) after one of the Five obligatory Daily Prayers, he used to beg forgiveness three times, and say: O Allah! You are Peace, and peace comes from You; Blessed are You, to You all Majesty and Grace are due. He would then say: There is none worthy of worship (in truth) but Allah. He is Alone. There is no partner with Him. Sovereignty belongs to Him and to Him praise is due. He is Potent over everything. There is neither might nor power except with Allah. There is none worthy of worship (in truth) but Allah and we do not worship but Him, Alone. To Him belong all bounties, to Him belong all Grace, and He is worthy of sweet praise. There is none worthy of worship (in truth) but Allah, to Whom we are sincere in devotion, even though the disbelievers detest it. O Allah! Nobody can withhold what You give and nobody can give what You withhold. Possession of wealth or majesty does not benefit anyone, as wealth and majesty come from You.)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 5782

Q 1: How should we supplicate to allah (Exalted be He)? Is it permissible for a person to supplicate to Allah in Salah (Prayer) in any language? Will their Salah be valid?

A: The Muslim should supplicate to Allah (Exalted be He) with humility and in secret without asking for unlawful things. A person may supplicate to Allah both during Salah and at other occasions, in whatever language they speak. Salah is considered valid even if the person supplicates to Allah (Exalted be He) in a language other than Arabic. When supplicating to Allah (Exalted be He) during Salah, a person should use the Du`a' (supplication) that are authentically reported from the Prophet (peace be upon him) and recite them where and how the Prophet (peace be upon him) recited them so as to follow the example of the Prophet (peace be upon him). Many scholars wrote books on the Du`a' and Adhkar (invocations and Remembrances said at certain times on a regular basis) of the Prophet (peace be upon him), such as (Al-Kalim Al-Tayyib) by Ibn Taymiah, (Al-Wabil Al-Sayyib) by Ibn Al-Qayyim, and (Riyad Al-Salihin) and (Al-Adhkar) by Al-Nawawy. You can buy any of these books to know the authentically reported Du`a' and Adhkar, and how and when they should be said. This is better and of great benefit to you.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The fourth question of Fatwa no. 4335

Q 4: what is meant by Dhikr (Remembrance of Allah)? Is it forming Dhikr groups, beating drums and clapping, or remembering Allah loudly and subvocally, and reciting the Qur'an?

A: Dhikr is a general word; it includes carrying out Allah's orders, avoiding His prohibitions, Tasbih (glorification of Allah), Tahlil (saying: "La ilaha illa Allah [There is no god except Allah]"), Tahmid (saying: "Alhamdu lillah [All praise is due to Allah]"), whether loudly or subvocally, reciting the Qur'an and such sayings and deeds ordained by Allah. It does not include beating drums, clapping or collective Dhikr; this is a prohibited Bid`ah (innovation in religion).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The sixth question of Fatwa no. 4916

Q 6: What should we do if we want to recite Dhikr (Remembrance of Allah) and convey peace and blessings upon Prophet Muhammad (peace be upon him)?

A: Allah (Exalted be He) is remembered and approached by reciting the Qur'an; saying La ilaha illa Allah (there is no deity but Allah); glory is to Allah and praise is due to Him; glory is to Allah, the Great; Glorified be Allah, Praise be to Allah, La ilaha illa Allah, Allahu Akbar (Allah is the Greatest) and similar sayings reported from the Messenger of Allah (peace be upon him). A person should send peace and blessings upon Prophet Muhammad (peace be upon him) in the forms

reported from him in the Hadiths. You can refer to books of Adhkar and Du`a' (supplication) such as "Al-Kalim Al-Tayyib" by Ibn Taymiyyah, "Al-Wabil Al-Sayyib" by Ibn Al-Qayyim, "Al-Adhkar" by Al-Nawawi and "Gala' Al-Afham fi Al-Salah wal-Salam `ala Khayr Al-Anam".

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The third question of Fatwa no. 5318

Q 3: Allah (Exalted be He) says: ﴾And (all) the Most Beautiful Names belong to Allâh, so call on Him by them﴿ **What is the ruling on supplicating to Allah with His Most Beautiful Names? Should a person supplicate to Allah with ten of these Names or just with the Name that suits the desired request?**

A: it is permissible to supplicate to Allah (Exalted be He) with His Most Beautiful Names; because Allah (Exalted be He) says: (And (all) the Most Beautiful Names belong to Allâh, so call on Him by them). It is also authentically reported from the Prophet (peace be upon him) that he said: (("Allah has ninety-nine Names, that is, one hundred minus one, and whoever knows them will be admitted into Jannah (Paradise).")) A person may supplicate to Allah (Exalted be He) with any of His Most Beautiful Names, with which Allah refers to Himself, or with which His Messenger (peace be upon him) refers to Him.

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If a person supplicates to Allah (Exalted be He) with the Name that suits their desired request, it will be better. For example, a person may say: 'O Helper, help me!', 'O Merciful, have mercy on me!' or 'O Allah, forgive me and have mercy on me, You are the One Who accepts repentance, the Most Merciful!'

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 18955

Q 1: I heard a Khatib (preacher) saying in his Du`a' (supplication): O Allah, You are Hannan (the Ever-Kind), O Allah, You are Mannan (the Bestower). Are these Names of Allah which we may use when supplicating to Him?

A: allah's Most Beautiful Names are Tawqifiy (bound by a religious text and not amenable to personal opinion), and allah (Exalted be He) should not be given a name unless it is mentioned in the Qur'an or the Sunnah (whatever is reported from the Prophet). Accordingly, Hannan is not one of the Names of Allah (Exalted be He). In fact, it is a description of one of His Actions. It means the One Who shows mercy and it is derived from mercy. Allah (Exalted be He) says: ﴾And (made him) sympathetic to men as a mercy (or a grant) from Us﴿ The Ayah (Qur'anic verse) means a mercy from Allah (Exalted be He) according to one of its two interpretations.

The Hadith that indicate that Allah (Exalted be He) has the Name Al-Hannan are not authentically reported. Al-Mannan, on the other hand, is one of the Most Beautiful Names of Allah that are authentically reported. In Sunan (Hadith compilations classified by jurisprudential themes) of Abu Dawud and Al-Nasa'y, it was related on the authority of Anas (may Allah be pleased with him) that the Prophet (peace be upon him) heard someone supplicating to Allah saying: ﴾O Allah! I ask You that

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all praise is Yours. There is no true god except You, You are Al-Mannan, the Originator of the Heavens and Earth, Possessor of Majesty and Honor. O the Ever-Living, O Self-Subsisting. The Prophet (peace be upon him) then said: He has supplicated to Allah using His Greatest Name; when supplicated with this Name, He answers, and when asked with this Name He gives.﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 6348

Q 1: Is it permissible to say Du`a' (supplication) in English?

A: It is permissible for a Muslim to supplicate to Allah (Glorified and Exalted be He) in any language they speak, whether it is Arabic, English, Urdu, or any other language.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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(Part No. 24; Page No. 174)

The second question of Fatwa no. 19886

Q 2: is it permissible to say "i seek Allah's Forgiveness as much as the number of His Creation"?

A: It is reported that the Prophet (peace be upon him), as far as we know, used to say, ﴾Glorified be Allah as much as the number of His creation.﴿ It was related by Muslim in his Sahih (authentic book of Hadith) from Ibn `Abbas on the authority of Juwayriyah ﴾That the Prophet (peace be upon him) came out from (her apartment) in the morning after offering Subh (morning) Prayer as she was in her place of worship. He then came back in the forenoon and she was still sitting. He (peace be upon him) said, "You have been in the same condition since I left you?" She said, "Yes." The Prophet (peace be upon him) said, "I recited four words three times after I left you, and if these words are to be weighed against what you have recited since morning they would equal them (in reward): Glorified be Allah and Praise is due to Him as many as the number of His Creation, and as much as the pleasure of His Self, and as much as the weight of His Throne, and as many as the count of His Words.﴿ In another narration by Muslim also on the authority of Ibn `Abbas (may Allah be pleased with him) the Prophet (peace be upon him) said, ﴾Glorified be Allah and Praise is due to Him as many as the number of His Creation, and as much as the pleasure of His Self, and as much as the weight of His Throne, and as many as the count of His Words.﴿ As for Istighfar (seeking forgiveness from Allah), it is authentically reported that he (peace be upon him) used to recite a lot of Istighfar, and that he used to do this a hundred times a day. Many Ayahs

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and Hadith have been mentioned encouraging Istighfar and clarifying the virtue of those who perform Istighfar, for Allah (Exalted be He) says, ﴾and those who pray and beg Allâh's Pardon in the last hours of the night.﴿ He (Exalted be He) also says, ﴾Seek the forgiveness of your Lord, and turn to Him in repentance, that He may grant you good enjoyment, for a term appointed﴿ Moreover, it is authentically reported from the Prophet (peace be upon him) in the Hadith narrated on the authority of Shaddad ibn Aws that the Prophet (peace be upon) said, ﴾The most superior of Istighfar is to say "O Allah! You are my Lord; there is no god but You, You have created me, and I am Your Servant, and I am adhering to Your Covenant and Promise as much as I can; I seek refuge in You from the evil of what I have done: I admit Your Grace upon me, and admit my sin; so pardon me, for no one pardons sins but You." The Prophet (peace be upon him) said, "Whoever recites it during a day with firm belief in it, and dies on that same day before evening, will be from the occupants of Paradise; and whoever recites it at night with firm belief in it, and dies before morning, will be from the occupants of Paradise."﴿ Related by Al-Bukhari in his Sahih, also Al-Tirmidhy, Al-Nasa'y and Imam Ahmad related the same.

Therefore every male and female Muslim should be keen not to miss this

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great virtue and reward; they should confine themselves to whatever is mentioned by Allah and His Messenger (peace be upon him).

As for the wording mentioned in the question, there is no origin for it; therefore, it is better to avoid it, for both Dhikr (Remembrance of Allah) and Istighfar are acts or worship that are not to be observed except according to Allah's Guidance.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 7643

Q 2: Is it permissible to pray to Allah using different styles of sentences such as predicative or imperative?

A: it is permissible to pray to Allah with any words, as long as it is not a sin or severing ties with one's kith and kin, whether this is in the imperative such as saying "O Allah, forgive so and so," or in the predicative such as saying "May Allah bestow mercy upon so-and-so" or "May Allah forgive so-and-so."

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

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(Part No. 24; Page No. 177)

The first and fourth questions of Fatwa no. 18884

Q 1: I am a young man; I usually perform the Subh (Morning) prayer in congregation. I try hard to stay awake after prayer in order to recite the Qur'an but, unfortunately I fall asleep unconsciously. Is there any solution for this problem, putting into consideration that when I feel drowsy, I go home to sleep? This problem irritates me, especially when I remember the saying of the Messenger of Allah (peace be upon him), (Provisions of my Ummah are apportioned (by Allah) after Subh (Morning) prayer.") **Please advise me, may Allah reward you!**

A: sitting after subh Prayer to say Dhikr and recite the Qur'an is considered as one of the acts of Sunnah, which Muslims are recommended to keep up. Both sincere intention and early sleep after `Isha' (Night) Prayer will help you adhere to this Sunnah.

Q 4: Is it true that Istighfar (seeking forgiveness of Allah) will not be valid except with contemplation; does this apply to saying Subhana-Allah (Glorified be Allah), wal-hamdu-lillah (Praise be to Allah), wal-lahu Akbar (Allah is the Greatest)," and to reciting the Qur'an?

A: Whenever the Muslim, while uttering Dhikr and reciting the Qur'an, is attentive, and aware of what he says and contemplative as to the meaning - certainly this will be better for him, and greater in reward and blessings. Besides, this will draw him closer to the acceptance of Allah. Moreover, this contemplation will have its impact on his soul and will prevent him from committing sins and wrongdoings.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa no. 20975

Q 1: Is it permissible to supplicate to Allah, saying "O Allah, make it easy and do not make it hard"?

A: it is permissible to supplicate to Allah saying "O Allah, make it easy and do not make it hard;" there is nothing wrong in saying that. Both relief and hardship are decreed by Allah (Exalted be He). Allah (the Exalted) said, ﴿And if some good reaches them, they say, "This is from Allâh," but if some evil befalls them, they say, "This is from you (O Muhammad صلى الله عليه وسلم)." Say: "All things are from Allâh," so what is wrong with these people that they fail to understand any word?﴾

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 20078

Q 2: What is the best time for saying the Adhkar (invocations and Remembrances) of the evening; is it the time following the `Asr (Afternoon) or the Maghrib (Sunset) Prayer?

A: the Adhkar of the evening can be offered from afternoon until sunset and

at the beginning of the night. As for the time of Adhkar of the morning, it starts from the break of the dawn until midday. Allah (Glorified and Exalted be He) says, ﴾and glorify the praises of your Lord before the rising of the sun, and before its setting﴿ Allah (Glorified and Exalted be He) also says, ﴾And remember your Lord within yourself, humbly and with fear and without loudness in words in the mornings, and in the afternoons﴿ The word "afternoons" is the plural of "afternoon", and it is the period before sunset.

Allah (Glorified be He) also said, ﴾So glorify Allâh [above all that (evil) they associate with Him (O believers)] when you come up to the evening [i.e. offer the (Maghrib) sunset and ('Ishâ') night prayers], and when you enter the morning [i.e. offer the (Fajr) morning prayer].﴿ ﴾And His are all the praises and thanks in the heavens and the earth; and (glorify Him) in the afternoon (i.e. offer 'Asr prayer) and when you come up to the time, when the day begins to decline (i.e. offer Zuhr prayer). (Ibn 'Abbâs said: "These are the five compulsory congregational prayers mentioned in the Qur'ân)." [Tafsir At-Tabari]﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The fifth question of Fatwa no. 12591

Q 5: will I be sinning if I supplicate to Allah to give me a baby boy?

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A: There will be no blame or sin on you if you make such a supplication. The same supplication was made by Prophet Zakariyyah (peace be upon him), and Allah answered it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The fourth question of Fatwa no. 19313

Q 4: What are the noble Hadith through which a Muslim can seek refuge from Satan, jinns, `Ayn (the evil eye) and envy?

A: remembering Allah, seeking refuge with Him, reciting the Qur'an, and saying the Shari`ah-bound supplications repel Satan from a Muslim and prevent envy.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The third question of Fatwa no. 19773

Q 3: Is it reported in the Purified Sunnah that the Messenger of Allah (peace be upon him) used to utter Takbir (saying: "Allahu Akbar [Allah is the Greatest]") whenever he caught sight of fire?

A: remembrance of Allah, whether by saying Takbir or otherwise, is permissible when a fire breaks out.

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This practice is useful to put out fire and avoid its damages.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 13957

Q: can a Muslim who faithfully recites the daily Adhkar (invocations) be possessed by Jinn (creatures created from fire)? Are there any Adhkar (invocations and remembrances said at certain times on a regular basis) prescribed for protection from Jinn? Please advise! May Allah reward you with the best reward. As-salamu `alaykum warahmatullah wabarakatuh (May Allah's peace, mercy and blessings be upon you).

A: Allah (Glorified be He) has ordered His Servants to take refuge in Him (Glorified and Exalted be He) from the whisperings of devils, and from their presence in our houses and whilst eating or drinking and during intimate relations. Allah (Exalted be He) states, ﴾And say: "My Lord! I seek refuge with You from the whisperings (suggestions) of the Shayâtîn (devils).﴿ ﴾"And I seek refuge with You, My Lord! lest they should come near me."﴿ It is authentically reported that ﴾"When anyone lands at a place, and then says: 'I seek refuge in the Perfect Words of Allah from the evil of what He has created,' nothing will harm him until he leaves that place."﴿ and that ﴾"Whoever recites Ayat-ul-Kursy (the Qur'anic Verse of Allah's Chair, Surah Al-Baqarah, 2:255) on going to bed, Satan will not approach him until the morning.'.﴿ It is also authentically reported that ﴾"Whoever says La ilaha illa-allah wahdahu la sharika lah, lahul-mulk walahul-hamd wahuwa 'ala kulli shay'in qadir

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(There is no god but Allah Alone, with no partner or associate. His is the Dominion and to Him be praise, and He is Able to do all things) one hundred times in a day, will be protected from Satan for that day until evening comes."﴿ According to the Sunan of Al-Tirmidhi, and other narrators, the Prophet (peace be upon him) stated, ﴾"Recite 'Qul huwa allahu ahad' and Al-Mu`wwidhatayn three times in the evening and when you rise in the morning; this will protect you from any harm.﴿ Al-Tirmidhi commented: This is a Hadith Hasan Sahih (good authentic Hadith). In addition, there are other reported supplications for the same purpose.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The third question of Fatwa no. 21493

Q 3: I am heavily in debt and I do not know the reason for it.

A: You should invoke Allah (Glorified and Exalted be He) to support you in paying off your debts. Allah (Glorified and Exalted be He) says, ﴾Invoke Me, [i.e. believe in My Oneness (Islâmic Monotheism) and ask Me for anything] I will respond to your (invocation).﴿

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 21452

Q: Are there any supplications said during Ghusl (ritual bath) to purify oneself from menstruation or postpartum bleeding or during performing Wudu' (ablution)?

A: There are no specific supplications said on bathing oneself or performing Wudu' except saying "Bismillah (By the Name of Allah)" at the beginning, and saying ﴾I testify that there is no true god except Allah and that Muhammad (peace be upon him) is His Slave and Messenger. O Allah! Make me among those who repent and purify themselves.﴿ at the end.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 21350

Q: You will find attached a piece of paper sent to me by one of the female teachers as it was in circulation between students during exams. This piece of paper was entitled "the supplication of study and success" by Allah's permission. It includes supplications and Wird (portion of Qur'an recited with consistency) compiled by its writer.

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The writer assembled supplications from Qur'anic verses and Prophetic traditions, however, he assigned special cases in which these supplications should be recited with no evidence or Athar (narrations from the Companions). I bring forward these supplications so as to gain your advice and caution regarding the invalidity of the method in which these supplications are said. May Allah help you to be one of the supporters of truth and prevailers, and save you to benefit Islam and Muslims. This paper includes the following:

In the Name of Allah, the Most Gracious, the Most Merciful. The supplications of Study and Success by Allah's permission. Allah (Exalted be He) said, ﴾And when My slaves ask you (O Muhammad صلى الله عليه وسلم) concerning Me, then (answer them), I am indeed near (to them by My Knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor). So let them obey Me and believe in Me, so that they may be led aright.﴿ `Umar ibn Al-Khattab (may Allah be pleased with him) said: "I do not worry about answering the Du`a' (supplication), but I worry about the Du`a' itself, so if I was guided to Du`a', surely I trust Allah that He will respond to my Du`a'." We are approaching exams, so I was guided by Allah to assemble these supplications to invoke Allah with whilst studying and before exams, and in cases of forgetfulness.

The supplication of studying: O Allah! I ask You for the understanding of the Prophets and the memory of the Messengers and angels who are close to You, make my tongue fresh with Your remembrance and my heart humble to You and obedient to You, for You are sufficient for me and You are the best disposer of affairs.

Before entering the exam room, we can invoke Allah by saying: My Lord! Let my entry be good, and likewise my exit be good. And grant me from You an authority to help me.

After studying, we can say: O Allah! I entrust to you what I have read and

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studied, and what I have learned, so let me remember it in case of need. Certainly! You have power over everything.

Moreover, we can recite on starting exams: O my Lord! Open for me my chest (grant me self-confidence, contentment, and boldness), and ease my task for me; and make loose the knot (the defect) from my tongue, (i.e. remove the incorrectness from my speech), so that they understand my speech. By the Name of Allah the Judge! Nothing is easy except that which you make easy, and You are the Most Merciful.

And on going to exams, we can say: O Allah! I put my trust in You, and I leave my affairs to You. Verily, there is no resort or refuge except with You.

However, when facing any difficulty in exams, we can say: None has the right to be worshipped but You (O Allâh)], Glorified (and Exalted) are You [above all that (evil) they associate with You]. Truly, I have been of the wrong-doers. O Ever Living! O One Who sustains and protects all that exists! By Your Mercy I shall call for help. Verily, distress has seized me, and You are the Most Merciful of all those who show mercy.

And on forgetfulness, we can say: O Allah Who will gather mankind together on the Day about which there is no doubt! Remind me of what I have forgotten.

After finishing the exams, we say: "All the praise and thanks be to Allâh, Who has guided us to this, never could we have found guidance, were it not that Allâh had guided us."

A: These supplications for study and success which vary from one case to another to be said by the student in studying are considered Bid`ah (innovation in religion), as there is no mention in specifying them in such a method in the Qur'an or Sunnah of the Prophet (peace be upon him). Certainly, what has been mentioned of Qur'anic verses or Prophetic traditions has been reported for specific or general reasons for the sake of invoking, beseeching, and seeking refuge to Allah and entrusting Him (Glorified be He) in all life's affairs

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which might face humans. Accordingly, specifying such supplications in the way mentioned above is not permissible, and we should abandon such a method as not to believe in their validity in those cases. Du`a' (supplication), in general, is a kind of worship to Allah, so it is not valid except by Tawqif (a religious text and not personal opinion). Every Muslim should invoke Allah to facilitate all his or her affairs, and to increase his or her knowledge in religion, and to seek Allah's guidance and to seek His Help in reminding the Muslim what has been forgotten, and to ask Him to let us know what we ignore and to grant us success and help us to overcome difficulties without attributing Du`a' to specified cases. This is more appropriate for Muslims as far as religion is concerned, and it will result in answering their Du`a, and Allah will grant them success. Allah (may He be Praised and Exalted) promised to respond the Du`a' to whoever invokes Him, and promised to grant the invoker success and guidance under one condition, namely to respond and believe in Allah's Shar` (Law), and to stick to it in accordance with what have been reported from Allah and His Messenger (peace be upon him). Allah (Exalted be He) says, ﴾And when My slaves ask you (O Muhammad صلى الله عليه وسلم) concerning Me, then (answer them), I am indeed near (to them by My Knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor). So let them obey Me and believe in Me, so that they may be led aright.﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The third and fourth questions of Fatwa no. 20834

Q 3: Are there any specific supplications that should be said by parents for the sake of making their children Multazim (practicing Muslims)? Are there any supplications that help their children to be intelligent and successful in their education? Can you mention these supplications if there are any?

A: Actually, there are no specific supplications that can be said by parents for the aim of making their children Multazim or successful in their education. However, parents should supplicate to Allah to grant their children success and guidance throughout their lives using any of the permissible supplications. they should also seek the times at which supplications are most likely to be accepted, and repeat their supplications frequently. Moreover, they should earn lawful money, feed their children lawful food, and provide them with lawful clothing in order to have their supplications answered. Parents should be a good example to their children. It is preferable to supplicate to Allah (Exalted be He) by His Sayings: ﴿and make my offspring good. Truly, I have turned to You in repentance, and truly, I am one of the Muslims (submitting to Your Will)."﴾ and: ﴿"Our Lord! Bestow on us from our wives and our offspring the comfort of our eyes, and make us leaders of the Muttaqûn(the pious. See V.2:2)."﴾ These are good supplications.

Q 4: Are there any supplications to be said for our sick relatives and friends? What are these supplications?

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A: it is permissible to use the Shar`y (islamically lawful) Ruqyah (reciting Qur'an and saying supplications over the sick seeking healing), as the Prophet (peace be upon him) has permitted Ruqyah as long as it does not include Shirk (associating others with Allah in His Divinity or worship). The Ruqyah may be done by reciting Surah Al-Ikhlas, Al-Mu`wwidhatayn (Surahs Al-Falaq and Al-Nas), Al-Fatihah, and Ayat-ul-Kursy (the Qur'anic Verse of Allah's Chair, Surah Al-Baqarah, 2:255) over the sick person. This Ruqyah was practiced by the Prophet (peace be upon him) and his Sahabah (Companions) and he did not object to their practice of it. Also, you can say the Adhkar (invocations and Remembrances said at certain times on a regular basis) and supplications reported from the Prophet (peace be upon him) over the sick, such as: ﴿"O Allah! Remove the illness. O Lord of the people! Heal (the patient), for You are the Healer. No healing is of any avail but Yours; healing that will leave behind no ailment."﴾ (Agreed upon by Al-Bukhari and Muslim) The Prophet (peace be upon him) said: ﴿"I seek refuge with Allah's Perfect Words from every devil and from poisonous pests and from every evil eye."﴾ Also, Abu Dawud and Al-Tirmidhy related through a Sahih (authentic) Sanad (chain of narrators) on the authority of Ibn `Abbas (may Allah be pleased with them both) that the Prophet (peace be upon him) said: ﴿"Anyone who visits a sick person whose time (of death) has not come and says seven times, 'I ask Allah, the Mighty, the Lord of the Mighty Throne, to cure you,' Allah (may He be Glorified and Exalted) will cure them from that disease."﴾ There are other supplications reported from the Prophet (peace be upon him).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The fifth question of Fatwa no. 20384

Q 5: Some people, when they fall down or stumble, they bring ordinary water or water on which Qur'an is recited and sprinkle it in the place where they fell. What is the ruling on such an act? Please support your answer with proofs.

A: This is not permissible. what is permissible for a person who stumbles is to say, "Bismillah (In the Name of Allah)" and no harm will result if Allah wills.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa no. 20451

Q 1: A person developed a habit of feeding the poor and the needy on Fridays. They did not leave their seats after having their food unless they perform Du`a' (invocation) for one of them specified by the host.

In other words, they invoke Allah to ascribe the reward of this banquet to their dead relatives. During this Du`a' (invocation), the supplicant raises his hands along with the guests while saying "Amen". Is it permissible to invoke Allah in this way?

A: the congregational supplication after having food mentioned above is baseless as far as the Purified Shar` (Law) is concerned. Thus, it is obligatory to abstain from this act, as it is considered a Bid`ah (innovation in religion). We should adhere to the Du`a' mentioned in the Sunnah, namely, to invoke Allah to bestow His blessing upon the inviter, and to perform such Du`a' individually. According to the Sunnah, one might say: ﴾O Allah! Bless their livelihood, forgive them, and have mercy over them.﴿ One may also say, ﴾May the fasting people break their fast with you [by providing them food], may the pious people eat your food, and may the angels invoke blessings on you.﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 20023

Q 2: does Tawakkul (putting one's trust in Allah) negate du`a' (supplication)? That is to say, "Can a Muslim slave put his trust in Allah without performing Du`a' citing this Hadith Qudsy (Revelation from Allah in the Prophet's words) which says ("Whoever is occupied with My Dhikr rather than seeking My Grace, I shall give him/her the best I give to the seekers.") **What is meant by "My Dhikr"? Does it mean the Holy Qur'an? And what is meant by "seeking My Grace"? The Prophet (peace be upon him) said,** (Whoever does not ask Allah,

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surely Allah will be angry with him.) **That is what is meant by this Hadith. My question is, "Can we combine Du`a' with Tawakkul? Actually, I have been confused between the Hadith Qudsy and the Prophetic Hadith mentioned above. What is deemed preferable, asking Allah or being busy with Dhikr rather than asking Him?**

A: First of all, This Hadith is related by Al-Tirmidhy in His Jami`, on the authority of Muhammad ibn Al-Hasan ibn Abu Yazid Al-Hamadany from `Amr ibn Qays from `Atiyyah from Abu Sa`id Al-Khudry who reported Allah's Messenger (peace be upon him) as saying, (Allah (Glory be to Him) says, "Whoever is occupied with the Qur'an rather than remembering Me and seeking My Grace, I shall give him/her the best I give to the seekers. Indeed, the superiority of Allah's Word over that of man is to equal to His superiority over His creation.) This Hadith is Da`if (a Hadith that fails to reach the status of Hasan, due to a weakness in the chain of narration or one of the narrators) as the chain of its narrators includes `Atiyyah Al-`Awfy and Muhammad ibn Al-Hasan ibn Abu Yazid, who are considered as weak narrators.

Imam Abu Hatim Al-Razy said, "This is a Hadith Munkar (rejected Hadith reported by a weak narrator whose narration conflicts with an authentic Hadith)." Al-Hafizh Al-Dhahaby said, "Al-Tirmidhy tried to raise it to the rank of Hasan, but it is not considered as Hadith Hasan." The Hadith was also related by Al-Darimy in his Sunan and Al-Tabarany in his book "The Du`a' (supplication)" and Al-Bayhaqy in Al-Asma' wa Al-Sifat (Allah's Names and Attributes). It was also mentioned by Ibn Al-Jawzy in "Al Mawdu`at" (fabricated Hadith); Allah knows best.

Secondly, Many texts in the Qur'an and Sunnah have recommended Du`a' urging its performance to the extent of describing it as the core of worship. Allah (Exalted be He) said,

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(And when My slaves ask you (O Muhammad صلى الله عليه وسلم) concerning Me, then (answer them), I am indeed near (to them by My Knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor). So let them obey Me and believe in Me, so that they may be led aright.) Allah (Glorified be He) also said, (And your Lord said: "Invoke Me, [i.e. believe in My Oneness (Islâmic Monotheism) and ask Me for anything] I will respond to your (invocation). Verily! Those who scorn My worship [i.e. do not invoke Me, and do not believe in My Oneness, (Islâmic Monotheism)] they will surely enter Hell in humiliation!") In addition, there are many other relevant Qur'anic verses. The Prophet (peace be upon him) said, ﴾Du`a' (Supplication) is itself the worship.﴿ Related by As-hab-ul-Sunan (authors of Hadith compilations classified by jurisprudential themes) through an authentic Sanad (chain of narration). Du`a' is not in conflict with Tawakkul, as the former denotes application of the means. Whoever thinks that Tawakkul means deserting Du`a' is fabricating lies against Shari`ah, the same as the one who thinks that Tawakkul can be a substitute for the application of the means, like selling, purchasing, cultivating in addition to other means. What is lawful for every Muslim is combining Tawwakul with pursuing the rightful and permissible means. In Allah Alone we seek help.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 5963

Q 2: If the Prophet (peace be upon him) promised a reward for a certain Du`a' (supplication) or Istighfar (seeking forgiveness from Allah),

should the supplication be made with the intention of obtaining the promised reward, or may it be made while combining the intention of obtaining the promised reward side by side with the intention of making the Du`a' in itself?

A: a Muslim should say the Du`a' (supplication) which is authentically reported from the Prophet (peace be upon him), intending to follow his example, and seeking reward from Allah, so as to attain that which has been promised by the Prophet (peace be upon him) for saying this particular Du`a'.

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Fatwa no 20870

Q: I would like to inquire about the permissibility of importing a device manufactured in several forms. One type is talking dhikr beads with a tiny device in the front that is touch activated to play voice recording of some supplications. This device can be hung on the rearview mirror inside the car. Another type is in the form of a medal that is also touch activated to play well known supplications in the Arabic language. Some are squares one can place on the car dashboard that play the Du'a' of mounting conveyances, and the Du'a' of traveling "Bismillah, Al-hamdulilah alladhi sakhara lana hadha etc.. (Glory to Him who has subjected this to us, and we could never have it (by our efforts)", in addition to other Adhkar like, "Subhana Allah (Glory be to Allah), Al-Hamdulillah (Praise be to Allah), La ilaha illa Allah (there is no deity but Allah), and Allahu akbar (Allah is the Greatest).

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The Du'a' saying, "O Allah! Secure my companion and protect my conveyance. In the Name of Allah. I put my trust in Allah." Another is a square box which can be placed at the front door of one's home with a recorded voice of the Du'a' of leaving home, "O Allah! I seek your refuge from leading astray or being mislead, from stumbling or causing others to stumble, and from being ignorant or receiving ignorance from others." This modern device has many forms and includes many authentic Adhkar (invocations) of the purified Sunnah. It aims at remembering Allah and repeating invocations, like the Du'a' of traveling, mounting animals, and many others. This device will be beneficial to those who have a bad memory or are illiterate, and for reminding Muslims of these blessed invocations utilizing the means of modern technology for the sake of our faith, guiding worshippers, and for calling to Allah. It attaches people's hearts to the remembrance of Allah in every condition, and by all lawful means as far as Shar' (Law) is concerned. In short, the device is very small, touch activated, and plays recorded supplications in an Arabic Muslim voice. It is placed in convenient places for the sake of performing Du'a'. Besides, it is manufactured in a factory of a Muslim merchant abroad. Please, explain the lawful rule on importing this device. May Allah protect and preserve you!

A: It is impermissible to import this device that has been described above. remembering Allah is a physical `Ibadah (worship), which Muslims are required to offer themselves. It is not sufficient

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to only hear Du'a' from tapes. Actually, this device encourages trivializing `Ibadah (worship) and leads to laziness in seeking piety.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

The first question of Fatwa no. 19219

Q 1: What is the reason behind the nonacceptance of Du`a' (supplication)?

A: Allah (Glorified be He) orders and urges His Servants to invoke Him. He promised to answer them, as Allah says, ﴾And your Lord said: "Invoke Me, [i.e. believe in My Oneness (Islâmic Monotheism) and ask Me for anything] I will respond to your (invocation). Verily! Those who scorn My worship [i.e. do not invoke Me, and do not believe in My Oneness, (Islâmic Monotheism)] they will surely enter Hell in humiliation!"﴿ And He (may He be exalted) also says, ﴾Invoke your Lord with humility and in secret.﴿ And He says, ﴾Say (O Muhammad صلى الله عليه وسلم to the disbelievers): "My Lord pays attention to you only because of your invocation to Him.﴿ However, Allah may delay the response for a wisdom that only He knows, and for the benefit of His Slave. In addition, Allah may grant His slave more blessings than that which he requested. It is authentically reported that the Prophet (peace be upon him) said, ﴾There is no slave who invokes Allah with words in which there is no sin or severing ties of kinship but Allah will give him one of three things:

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Either He will answer his Du`a' in the worldly life, or He will store it up for him in the Hereafter, or He will remove harm from him that is equivalent to what he is asking for. They (the Companions) said, "Then we should make a great amount of Du`a'." He said, "Allah is Greater."﴿ Thus, the reason behind not responding to the Du`a' might be one of the reasons mentioned above, such as invoking with words of sin, or severing ties of kinship, or transgression included in this invocation, or earning Haram (prohibited). Thus, the invoker should be sincere to Allah in his Du`a', avoiding the reasons that might hinder the response. Moreover, we should strive to offer Du`a' at the times when Du`a' is most likely to be accepted. For example, during the last third of the night, and between Adhan and Iqamah, and on Fridays, as it is reported that on this day, there is an hour when a Muslim servant stands and asks Allah for something Allah will give it to him. In addition, we should offer Du`a' during prostration because of the Hadith that says, "Man is closest to Allah when he is prostrating, so supplicate to Allah a lot then." Similarly, a person praying for their brother during his absence, and the Du`a' of the fasting, the traveler, and the father's Du`a' for his son are all occasions for accepting Du`a'. Besides, the Muslim should appeal to Allah repeating his Du`a', so that Allah may accept it. Du`a' has great value. Indeed, if it only manifests the servants' submission, humbleness and need to Allah (Exalted be He), being powerless in front of Him,

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praising Him, and ascribing generosity and bounty to Him, it would be much better compared to what has been requested. That is why the Prophet (peace be upon him) said, ﴾Du`a' (supplication) is itself the worship.﴿ Related by Imam Al-Tirmidhy who said: Hadith Hasan Sahih (a good authentic one) and it is related by Abu Dawud and Al-Nasa'y and Ibn Majah in their Sunan.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

The second question of Fatwa no. 18452

Q 12: Does invoking Allah frequently, and appealing to Him with certainty raise the probability of invocations being answered?

A: It is prescribed for Muslims to invoke Allah (Exalted be He) as often as possible, beseeching and appealing to Him. "Du`a' (invocation) is worship", as it was authentically reported from the Prophet (peace be upon him), according to the Hadith narrated by Al Nu`man ibn Bashir (may Allah be pleased with them both). Allah (Exalted be He) states, ﴿And your Lord said: "Invoke Me, [i.e. believe in My Oneness (Islâmic Monotheism) and ask Me for anything] I will respond to your (invocation).﴾ Allah (Exalted be He) also states, ﴿Invoke your Lord with humility and in secret. He likes not the aggressors.﴾ There are many other Ayat (Qur'anic verses) and Hadith (Prophetic statements) to the same effect. Accordingly, it is the duty of one who invokes Allah to have trust in Him,

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seeking His response.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The third question of Fatwa no. 18446

Q 3: I heard a preacher saying that the scholars are of the view that any who wants a good end to his life should frequently supplicate Allah (Exalted be He) saying, "O Ever-Living, O Sustainer, by your mercy I seek help", and persists on reciting Ayat-ul-Kursy (The Qur'anic Verse of Allah's Chair), and the concluding verses of Surah Al-Baqarah. In addition to reciting: ﴿Say (O Muhammad صلى الله عليه وسلم): "O Allâh! Possessor of the kingdom, You give the kingdom to whom You will, and You take the kingdom from whom You will, and You endue with honour whom You will, and You humiliate whom You will. In Your Hand is the good. Verily, You are Able to do all things.﴾ ﴿You make the night to enter into the day, and You make the day to enter into the night (i.e. increase and decrease in the hours of the night and the day during winter and summer), You bring the living out of the dead, and You bring the dead out of the living. And You give wealth and sustenance to whom You will, without limit (measure or account).﴾ **and reciting:** ﴿Allâh bears witness that Lâ ilâha illa Huwa (none has the right to be worshipped but He), and the angels, and those having knowledge (also give this witness); (He always) maintains His creation in Justice. Lâ ilâha illa Huwa (none has the right to be worshipped but He), the All-Mighty, the All-Wise.﴾ **after every obligatory Salah (prayer). What is the ruling on the one who recites these verses after the five obligatory daily Salahs in addition to the authentically reported Adhkar (invocations)?**

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A: the permissible Dhikr that can be said after obligatory Salah following the ordinary Dhikr includes reciting Ayat-ul-Kursy, Surah Al-Ikhlas, and Al-Mu`awwidhatayn (Surahs Al-Falaq, and Al-Nas). The last three Surahs should be repeated three times after Fajr (Dawn) Prayer, and Maghrib (Sunset) Prayer. One of the reasons for having a good end to one's life is the inward and outward Istiqamah (integrity) in obeying Allah (Exalted be He). However, we do not have any authentic proof from the Qur'an or the Sunnah of what has been mentioned in your question.

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Fatwa no. 7496

Q: I am an Imam (the one who leads congregational Prayer) of a Masjid (mosque) in Jizan. I used to give a religious speech after performing the Fajr (Dawn) Prayer to those attending the Salah, using a microphone to benefit the women and other inhabitants around the Masjid. However, some people complained about the use of the microphone claiming that I cause annoyance and disturbance to the people there. My intention is free, in sha'a-Allah (if Allah wills), from Riya' (showing-off), may Allah grant us and you refuge from having insincere intentions. Please advise me in this concern. May Allah reward you!

A: guiding people, making them aware of their religion to remember Allah (Exalted be He) and the Day of Resurrection in addition to urging them to enjoin Ma`ruf (that which is judged as good, beneficial, or fitting by Islamic law and Muslims of sound intellect) and forbid Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect)

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are considered to be required according to Shari`ah (Islamic law). Furthermore, the Messengers of Allah (peace be upon them) called for that. On the other hand, the Islamic preacher should choose the appropriate time and the suitable method that is free from any annoyance or roughness to people, in order not to drive them away from the right Path; otherwise his good deed will be converted to a sinful act.

Accordingly, you should not use the microphone while giving your speech during that time so as to avoid annoying people. Guiding the attendants of Salah will suffice you. However, Adhan (call to Prayer) is something different as it is prescribed to notify people of the prayer times to attend the congregational Salah (Prayer) at Masjids. Thus, it is preferable that the voice of the Mu'adhin (caller to Prayer) would be decent and loud, even if the non-attendants of the Salah are annoyed. Verily, we should abide by Allah's Shari`ah (Law).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 10810

Q 1: The Messenger of Allah (peace be upon him) said, (Could any one of you be too weak to gain one thousand rewards every day. Amongst those who were sitting, someone asked: How can someone amongst us gain one thousand rewards every day? He (peace be upon him) said: Say "Tasbih (saying: "Subhan Allah [Glory be to Allah]" one hundred times for (by saying them) one thousand rewards are recorded (to your credit) or one thousand sins are blotted out.)

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Q: is saying "Subhan Allah (Glorified be to Allah) one hundred times like making Tasbih thirty three times after Salah, then exceeding it to reach a hundred times but in the same way, namely to say Tasbih three times on every finger? Advise me! May Allah reward you!

A: It means saying "Subhan Allah wa-bihamdih (Glorified be Allah and we should be grateful to Him)" one hundred times.

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Q 2: what is the meaning of "to go to bed", and "to lie on one's side"? In addition, what is meant by ﴾Whenever you go to bed perform Wudu' (ablution) like that you perform for Salah (Prayer).﴿ **In other words, what is the difference between "to go to bed" and "to lie on one's side" as both have the same meaning? Advise me if you please.**

A: The meaning of "to go to bed" and "to turn to bed" are the same, which means to lie on one's right side to sleep.

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Q 3: there are certain supplications said in the mornings and the evenings. Should the morning supplications be said immediately after waking up in the morning, or after the Fajr (Dawn) Prayer and throughout the day? Should the evening supplications be said immediately after sunset, or after the `Asr (Afternoon) Prayer and throughout the rest of the night? Please advise! May Allah reward you!

A: These supplications are meant to be recited when the time of Fajr (Dawn) Prayer begins, and when the time of Maghrib (Sunset) Prayer begins; whether before the Salah (Prayer), after it, or any time surrounding it.

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Q 4: The Prophet (peace be upon him) said, whoever recites the last twoAyahs (verses of the Qur'an) of Surah Al-Baqarah at night, that will suffice him. What is the best time for reciting these Ayahs? Should it be in the evening, or after the Maghrib (Sunset) Prayer, or before sleeping? Please advise. May Allah reward you!

A: They should be recited throughout the night. It is well known that night begins from sunset and ends at dawn, so the matter is flexible for you to choose.

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Q 5: what is meant by "...hashiyah of his Izar..."?

A 5: It means the garment's border or edge.

Q 6: does the last third of the night start at 11:30 a.m.? What is meant by "the last part of the night"? What time exactly does it start?

A 6: It is well known that night always varies in its length. Its third part can be recognized by dividing its time into three parts starting from sunset until dawn. Accordingly, the third part of the night means the last part of it.

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The second question of Fatwa no. 11021

Q 2: Is it ordained for every Muslim to say a daily Wird mornings and evenings? What is meant by Wird? Please support the answer with Qur'anic Ayat (verses) and Hadith included in the Wird that was recited by

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the Messenger of Allah (peace be upon him).

A: Every Muslim should be committed to a portion of the Qur'anic Ayat and supplications attributed to the Prophet (peace be upon him) that they can easily recite, like Ayat-ul-Kursy (the Qur'anic Verse of Allah's Chair, Surah Al-Baqarah, 2:255), the concluding Ayat of Surah Al-Baqarah, and Al-Mu`awwidhatayn (Surahs Al-Falaq and Al-Nas). In addition, we advise you to read the book called Al-Adhkar by Al-Nawawy and Al-Wabil Al-Sayyib for Ibn Al Qayyim in addition to Al-Kalim Al-Tayyib by Ibn Taymiyyah as guides for you to be acquainted with the supplications of the morning and the evening.

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The first question of Fatwa no. 9044

Q 1: What is the ruling on the increment or decrement that may occur while saying certain authentic Du`a' (supplication)? Does this cancel the reward of this Du`a'? For example, Tasbih (saying: "Subhan Allah [Glory be to Allah]"), Tahmid (saying: "Alhamdu lillah [All praise is due to Allah]"), and Takbir (saying: "Allahu Akbar [Allah is the Greatest]") should be uttered thirty three times, then concluded by saying La ilaha illa Allah (there is no deity but Allah) in the hundred time. So, what happens if those supplications are uttered more or less than hundred times? Moreover, some of the supplications have been included in the Hadith of the Messenger of Allah (peace be upon him), so what is the ruling on saying such Du`a's more or less than the specified times?

A: The choice of Du`a' (supplications) is flexible; a person may choose whatever he needs to supplicate to Allah with, avoiding words that may incur sin. As for the reported Du`a', the manner of saying them is based on Tawqif (bound by a religious text and not amenable to personal opinion)

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with regard to wording and quantity. Accordingly, a Muslim should be committed to both aspects, with neither increase nor decrease in quantity or wording. There should be no attempt to introduce a change to the already established norms.

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`Abdullah ibn Qa`ud	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The sixth question of Fatwa no. 18452

Q 6: During my sleep, I sometimes feel suffocated and sometimes I feel as if somebody is attempting to smother me. Do these feelings happen as a result of misdeeds or is it Satan, especially that I can not get rid of these nightmares except after uttering Takbir (saying Allahu akbar (Allah is the Greatest)), and reciting Qur'an and Ayat-ul-Kursy (the Qur'anic Verse of Allah's Chair, Surah Al-Baqarah, 2:255) and Al-Mu`awwidhat (Surahs Al-Ikhlas, Al-Falaq, and Al-Nas)?

A: Those nightmares might be out of the mischief of Satan, or out of sickness. It is well known to doctors that a patient can experience such nightmares in their sleep. In all cases, we advise you to say Dhikr, especially those prescribed for sleeping, as they guard Muslims against Satan and bring benefit, with Allah's Permission, to those who utter them. The following are mere examples: reciting Ayat-ul-Kursy when going to bed, and reciting, ﴿Say (O Muhammad صلى الله عليه وسلم): "He is Allâh, (the) One.﴾ , ﴿Say: "I seek refuge with (Allâh), the Lord of the daybreak,﴾ and ﴿Say: "I seek refuge with (Allâh) the Lord of mankind,﴾ three times on sleeping, following the example of the Prophet (peace be upon him).

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The second question of Fatwa no. 2001

Q 2: is it unlawful to use the fingers of the left hand during Tasbih (saying: "Subhan Allah [Glory be to Allah]")?

A: It is lawful to use the left hand during Tasbih, however it is preferable to use the right hand.

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The fourth question of Fatwa no. 2173

Q 4: what is the ruling on using beads for Tasbih (saying: "Subhan Allah [Glory be to Allah]") as many worshippers do; there are those who consider it a Bid`ah (innovation in religion), and others who deem that it is not, citing the Hadith reported by Abu Hurayrah in the narration of Al-Bayhaqy and Abu Dawud?

A: We do not have anything authentic to cite regarding using beads in Tasbih after performing Salah (prayers), as the Messenger of Allah (peace be upon him) used his fingers in Tasbih. That was proved to be true, and it is preferable to use the right hand following the example of the Prophet (peace be upon him).

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`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 4300

Q 1: What is the ruling of Islam on using Tasbih beads that are made of precious gems taking into consideration that some beads are made of pure gold, inlaid with diamonds, rubies and corals. Is it preferable to say Tasbih (saying: "Subhan Allah [Glory be to Allah]") by fingers or by using beads made of precious gems?

A: It is permissible to use beads as there is no evidence found prohibiting their usage. However, it is impermissible to use beads made of gold or silver, or even ornamented with gold or silver in accordance with the evidence which proves the unlawfulness of their usage.

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Fatwa no. 8587

Q: what does a wicked person have to do

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in order for him to overcome their wickedness and attain felicity both in this life and in the Hereafter.

A: He has to read the Qur'an and understand the Sunnah of Allah's Messenger (peace be upon him) with the aim of contemplating the lessons and rulings contained in it. He has also to acquire religious knowledge and listen to the lessons and lectures delivered by scholars and apply what he learns. He must keep company with righteous people and avoid the evil ones. He has to be constantly mindful of Allah and the Hereafter. Whoever remains conscious of Allah, Allah will facilitate things for him, guide his heart unto the straight path and fend off the evil plotting of Shaytan (Satan). It is Allah (Glorified be He) who guides to the straight path.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 6260

Q 2: We notice that many people avow their Fisq (flagrant violation of Islamic law) and Kufr (disbelief). Sometimes they abuse Islam openly. They tell others that they do not offer Salah (Prayer), may Allah protect you and us from this! We also notice that some evil "so-called" scholars issue fatwas for the sake of attaining worldly benefit not for the sake of Islam. I made Du`a' (supplication) to Allah that He either guide them back to the path of truth or seize them with His mighty punishment. Is it

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permissible to state such alternatives in our Du`a'?

A: By making Du`a' this way, you are asking Allah to guide them while entrusting their guidance to the Will and Wisdom of Allah. If they become guided, that will be good; otherwise we ask Allah to protect us from their evil by seizing them with His mighty punishment in recompense for their wrongdoing. It is permissible to make Du`a' to Allah that He may purify the earth from their wrongdoing.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa no. 11613

Q 1: What is the ruling on saying "Please remember me in your Du`a' (supplication)" when bidding farewell to someone, or saying to someone who is traveling to Makkah "Please invoke Allah for me. Is this permissible?

A: it is permissible for a Muslim to ask his Muslim brother when traveling to perform `Umrah (lesser pilgrimage) to invoke Allah for him, and in other cases also. This is a kind of recommending one another to do righteous deeds.

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The second question of Fatwa no. 20797

Q: What is the ruling concerning the teacher who keeps reminding his students to say Adhkar (invocations) before eating and sleeping, and so on? Is this an established act of the Sunnah?

A: there is nothing wrong with Muslim brothers reminding each other of Adhkar before eating or sleeping and the like without causing them annoyance. It is a matter of co-operation in righteousness and piety as well as enjoining good and forbidding wrong.

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Bakr ibn `Abdullah Abu Zayd	Salih ibn Fawzan Al-Fawzan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

The seventh question of Fatwa no. 8501

Q 7: In `Umrah, after completing Tawaf (circumambulation around the Ka`bah) seven times, a pilgrim says Du`a' (supplication) at the Multazim. After completing the Tawaf, should a person offer two-Rak`ah (unit of Prayer) prayer and then says the Du`a' or vice versa?

A: A pilgrim can make Du`a' in any formula he wishes before or after offering the two-Rak`ah prayer. There is no harm if he did not do this.

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. (18572)

Q 2: Some Khutaba' here (pl. of Khatib, preacher) in the field of Da`wah (Calling to Islam) recites the three Ayahs (Qur'anic verses) of Khutbat Al-Hajah (prelude to a Khutbah [sermon] or speech) in the normal way of reciting the Qur'an aloud, is this permissible? Some of them have even replaced the Ayah: ﴿O you who believe! Keep your duty to Allâh and fear Him, and speak (always) the truth.﴾ **with that mentioned in Surah Al-Hajj:** ﴿O mankind! Fear your Lord and be dutiful to Him!﴾ **What is your reply to them? May Allah reward you well!**

A: On Quoting an Ayah, it is to be recited in the same way as the Khutbah. With regards to reciting the Ayah in Surah Al-Hajj; there is no prohibition on doing this. Yet, it is not one of the Ayahs recited in Khutbat Al-Hajah..

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The second question of Fatwa no. (18576)

Q 2: What is your opinion on adding the phrase: "We seek His Guidance" in the prelude of speech :

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upon saying: "Praise be to Allah, we praise Him.."? Which is the most appropriate?

A: This phrase (We seek His Guidance) was not authentically reported from the Messenger of Allah (peace be upon him) or mentioned by Hadith scholars in the Hadith concerning Khutbat Al-Hajah (prelude to a Khutbah [sermon] or speech). Rather, what is authentically reported from the Messenger of Allah (peace be upon him) as regards Khutbat Al-Hajah in accordance with the narrations of the Hadith Compilers such as Imam Muslim, Imam Ahmad, Abu Dawud, Al-Nasa'y, Ibn Majah and Al-Darimy, and the narration of Ahmad on the authority of `Abdullah ibn Mas`ud from the Prophet (peace be upon him): ❪The Messenger of Allah (peace be upon him) taught us Khutbat Al-Hajah: Praise be to Allah, we seek His Help and Forgiveness. We seek refuge with Allah from the evil of our own souls and bad deeds. Whomsoever Allah guides aright is never to be led astray, and whomsoever Allah leads astray, none can guide. I bear witness that there is no deity but Allah, and that Muhammad is His Servant and Messenger). Then he used to recite three Ayahs (Qur'anic verses): ﴿O you who believe! Fear Allâh (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared. [Obey Him, be thankful to Him, and remember Him always]﴾ ❫ .. the narration of Muslim on the authority of Ibn `Abbas reads : ❪Praise be to Allah, we praise Him and seek His Help. Whomsoever Allah guides aright is never to be led astray, and whomsoever Allah leads astray, none can guide, to continue..❫ The Hadith was narrated by the rest of the Imams with the same wording.

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The first question of Fatwa no. 6278

Q 1: What is the ruling on performing Wudu' (ablution) without saying Shahadah (Testimony of Faith) after finishing it, or isti`adhah (seeking refuge with Allah from Satan) when beginning to perform it?

A: Anyone who does not say Shahadah after finishing Wudu' is abandoning an act of the Sunnah, but his Wudu' is still valid. Saying Isti`adhah is not an act of the Sunnah concerning Wudu'. It is prescribed to say Basmalah (saying, "Bismillah [In the Name of Allah]") when performing Wudu'.

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The third question of Fatwa no. 6759

Q 3: are Du`a' (supplication) and Sadaqah (voluntary charity) beneficial in this world and the Hereafter?

A: Yes, they are beneficial in this world and the Hereafter.

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The fifth question of Fatwa no. 6267

Q 5: "Ask Allah for His Grace," is what the Messenger of Allah ordered us to say upon hearing the crowing of a rooster. Should we say: "O Allah, I ask You from Your Great Grace"? Or does it mean that upon hearing the crowing of a rooster,

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we should ask Allah from the good of the world and the Hereafter?

A: The more correct opinion is to say, "O Allah! I ask for Your Grace" as reported in the Hadith. The word "grace" encompasses all that is good and beneficial for a Muslim.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 1504

Q 2: is reciting Qur'an considered a form of making Du`a' (supplication)?

A: Qur'anic recitation is not considered Du`a' as far as making requests is concerned. However, certain meanings are common to reciting Qur'an and making Du`a' such as, acknowledging the person's need for Allah (Exalted be He), His Benevolence, Mercy, and Reward. When a person recites Qur'an with sincerity and truthfulness, they ask Allah (Exalted be He) by their recitation to bless them and protect them against evils and trials. They may come across Ayahs (Qur'anic verses) which contain Du`a' such as: ﴿Allâh burdens not a person beyond his scope. He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned. "Our Lord! Punish us not if we forget or fall into error, our Lord! Lay not on us a burden like that which You did lay on those before us (Jews and Christians); our Lord! Put not on us a burden greater than we have strength to bear. Pardon us and grant us Forgiveness. Have mercy on us. You are our Maulâ (Patron, Supporter and Protector, etc.) and give us victory over the disbelieving people."﴾

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and: ﴿So when you have accomplished your Manâsik, remember Allâh as you remember your forefathers or with a far more remembrance. But of mankind there are some who say: "Our Lord! Give us (Your Bounties) in this world!" and for such there will be no portion in the Hereafter.﴾ ﴿And of them there are some who say: "Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire!"﴾ ﴿For them there will be allotted a share for what they have earned. And Allâh is Swift at reckoning.﴾ and: ﴿And those who came after them say: "Our Lord! Forgive us and our brethren who have preceded us in Faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful.﴾ If a person intends by their recitation to make Du`a' at the same time for living and deceased Muslims, we hope that Allah (Exalted be He) avails them from this out of His Grace and Mercy and accept it from them as a valid Du`a'.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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(Part No. 24; Page No. 215)

Fatwa no. 2396 Q: Some callers to Allah (Exalted be He) told us that a Muslim should not wipe over his face after making Du`a' (supplication), because this is a form of Bid`ah (innovation in religion), as they say. They further say that if the Mu'adhin (caller to Prayer) says while performing Iqamah (call to start the Prayer): "The time of Salah (Prayer) has come", it is not permissible for prayers to say: "May Allah establish it and cause it to continue." Kindly give us the legal opinion in this regard.

A: First, the slave's calling upon his Lord and asking Him for his needs is valid and encouraged, and raising the hands while performing Du`a' (supplication) to beseech Allah (Exalted be He) and turn to Him, is an established act of worship. Concerning wiping over the face after making Du`a', there is Hadith which is classed as Da`if (weak) and is related by Ibn Majah from the narration of Salih ibn Hassan Al-Nadry on the authority of Muhammad ibn Ka`b Al-Qurazhy from Ibn `Abbas (may Allah be pleased with them) that the Prophet (peace be upon him) said, ﴾When you supplicate Allah, do so with the palms of your hands, not with their backs. After you have finished, wipe your face therewith.﴿ This Hadith is Da`if due to the weakness of Salih ibn Hassan. He was classified as a weak narrator by Ahmad, Ibn Ma`in, Abu Hatim, and Al-Daraqutny. Al-Bukhari said that his narrated Hadith are rejected, and the same was said by Abu Nu`aym Al-Asbahany who said that his (Salih's) Hadith are rejected and he is Matruk (a narrator whose Hadith transmission was discarded due to unreliability). Ibn Hibban said: He used to listen to songs and singers and also used to narrate fabricated Hadith

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while falsely ascribing them to trustworthy narrators. It is also said by Ibn Al-Jawzy concerning this Hadith, it is unauthentic because of the presence of Salih ibn Hassan.

There is another Hadith in this regard related by Al-Tirmidhy in his Sunan: Abu Musa Muhammad ibn Al-Muthanna and Ibrahim ibn Ya`qub and others said: We were told by Hammad ibn `Eisa Al-Juhany on the authority of Hanzhalah ibn Abu Sufyan Al-Jumahy from Salim ibn `Abdullah from his father, from `Umar ibn Al-Khattab (may Allah be pleased with him) that he said: ﴾Whenever Allah's Messenger (peace be upon him) raised his hands for supplication, he would not lower them until he had passed them over his face.﴿ Muhammad ibn Al-Muthanna said in the Hadith he narrated: ﴾"He did not put them back down until he had wiped them over his face."﴿ Abu `Eisa said: This is a Sahih Gharib (a Hadith with a single narrator usually at the beginning of the chain of narration) Hadith which has only one narration by Hammad ibn `Eisa and he is the only narrator of it although his narrations are few. Hanzhalah ibn Abu Sufyan is a Thiqah (trustworthy) narrator, as judged by Yahya ibn Sa`id Al-Qattan. However, the Hadith has in its Sanad (chain of narrators) Hammad ibn `Eisa who is a weak narrator as well as being the only narrator of the Hadith as mentioned by Al-Tirmidhy in his Sunan.

As Du`a' is a prescribed `Ibadah (worship), and there is no authentic evidence from the Sunnah of the Prophet (peace be upon him), whether in his words or actions to support that; rather, only Da`if narrations, it is preferable to abandon that act in favor of the authentic Hadith in which there is no mention of wiping over the face after finishing Du`a'.

Second, the basic rule concerning acts of worship is that they are Tawqifiy (bound by a religious text and not amenable to personal opinion), and Allah (Exalted be He) is only to be worshipped in the manner that He ordained.

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Furthermore, it has not been authentically narrated from the Prophet (peace be upon him) upon hearing the Iqamah, that he said: "May Allah establish it and cause it to continue". But this was narrated by Abu Dawud in his Sunan from a weak narrator. He said: We were told by Sulayman ibn Dawud Al-`Ataky who said: We were told by Muhammad ibn Thabit who said: I was told by a man from Al-Sham (Ancient Syria) on the authority of Shahr ibn Hawshab from Abu Umamah or from some of the Sahabah (Companions of the Prophet) ﴾that Bilal started to declare Iqamah, and when he said, "The time of Salah has come," the Messenger of Allah (peace be upon him) said, "May Allah establish it and cause it to continue."﴿ The reason behind the weakness of that Hadith is that its Sanad had an unknown narrator whose narration is not considered reliable. Therefore, the saying "may Allah establish it and cause it to continue" is not prescribed, because it was not authentically reported; rather, it is preferable on the part of anyone hearing the Iqamah to say as the person who declares it says, because it takes the same ruling as Adhan (call to Prayer). The Prophet (peace be upon him) said, ﴾When you hear the Mu'adhin (caller to prayer), repeat what he says.﴿

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The second question of Fatwa no. 8678

Q 2: Is it permissible to wipe the face with one's hands after Du`a' (supplication) following Salah (Prayer)?

A: It is better to refrain from doing so because all the Hadith narrated in this regard

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are Da`if (weak).

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The eleventh question of Fatwa no. 2677

Q 11: What the best Du`a' (supplication) that ends one's distress?

A: It is Allah (Exalted be He) Alone Who can relieve a person's distress, drive away their grief, and delight their heart. Accordingly, if you are afflicted by any of the foregoing; you have to hasten to seek help from Allah (Exalted be He) Alone. You have to ask Him (Exalted be He) to remove your difficulty. You have to do as the Prophet (peace be upon him) used to do whenever he was faced by a severe hardship, i.e. to hurry to perform voluntary Salah (Prayer). Moreover, the Prophet (peace be upon him) taught us to say whenever we are afflicted by any distress: ❨La ilaha illa Allah Al-`Azhim Al-Halim, la ilaha illa Allah rabbul-`Arshi al-`Azhim, la ilaha illa Allah, rabbul-Samawati wa rabbul-Ardi wa rabbul-`Arshi Al-Karim. 'None has the right to be worshipped except Allah, the Great and the All-Forbearing. None has the right to be worshipped except Allah who is the Lord of the Great Throne. None has the right to be worshipped except Allah, the Lord of the heavens and the earth and the Lord of the noble Throne.'❩

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The seventh question of Fatwa no. 19591

Q 7: satan continually whispers that my deeds are not for Allah's sake although I do not perform Salah (Prayers) or recite the Qur'an in front of anyone so as not to be accused of showing off. Also, whenever I try to carry out the recommendation of the Messenger (peace be upon him) when he said: (Give presents to each other so that you may feel emotionally attached to each other.) **and give someone a present, Satan whispers that this is Riya' (showing-off) so that the people would praise my generosity. What can I do to get rid of these whispers?**

A: You have to continue doing righteous actions and be sincere to Allah with regard to your intentions. Do not pay any attention to the whispers of Satan which aim to divert you from doing good. Increase uttering Ta`awwudh (seeking refuge with Allah) from the cursed Satan.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 7820

Q 2: (A man asked the Messenger of Allah saying, "O Prophet of Allah! Can I be dutiful to my parents after their death?" The Prophet (peace be upon him) replied, "Yes. You can pray for them, ask Allah to forgive them, and carry out their pledges.") **Related by (Abu Dawud and Ibn Majah). How can a person pray for his parents as mentioned in the Hadith of the Prophet (peace be upon him)?**

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A: Prayer in the Hadith signifies supplicating Allah (Exalted be He) to forgive them, showing mercy to them, admitting them to Paradise, saving them from Hell, and so on. A similar meaning may be found in Allah's (Glorified and Exalted be He) saying, (Take Sadaqah (alms) from their wealth in order to purify them and sanctify them with it, and invoke Allâh for them.) i.e. and supplicate Allah (Exalted be He) for them (Verily! Your invocations are a source of security for them)

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The second question of Fatwa no. 4273

Q 2: a person is required to make Du`a' (supplication) for their parents and grandparents. What is the ruling on making Du`a' for those who did not support or love the callers to Tawhid (belief in the Oneness of allah/ monotheism) as was said by their contemporaries?

A: It is not permissible to make Du`a' for a person who dies as a disbeliever. If a person is still alive and is a disbeliever or sinful, we should ask Allah to guide them. When a person who believes in Tawhid dies, it is permissible to make Du`a' for them and the same goes for those who profess Islam but we are unaware of their real intentions.

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Fatwa no. 11498

Q: I do not know my parents, whether they are alive or dead, and even if I meet one of them, we will not know each other. Since my childhood, I have lived with a Bedouin tribe in the desert. Some of them used to tell me that I was a slave and that they bought me. Others say that I was kidnapped. Their father was the only one who knew my real family, but he is dead. This man (may Allah be merciful with him) told me that I was a slave and that he emancipated me for the sake of Allah (Exalted be He) and allocated a share of his money with his children to me but his children refused that and banished me after I grew up. Hence, I left them and got a job, praise be to Allah, and I am now married and have three sons and seven daughters.

A: If the matter is as you have mentioned, you will be permitted to supplicate Allah (Exalted be He) for your parents and ask Him to forgive them as well as to pay money in charity on their behalf according to your ability.

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Fatwa no. 21816

Q: I got a Du`a' (supplication) called Bir Al-Walidayn (Dutifulness to Parents) from the center located in Al-Malaz neighborhood, Saladin Al-Ayubi St. I read the Du`a' and found that it is not ascribed to any religious scholar and the name of the printing house is not mentioned. Some sentences drew my attention such as: O Allah! Forgive their negligence of Your Rights on account of their preoccupation with bringing us up.

I hope Your Eminence could point out to us the authenticity of such Du`a'. I also hope you could give some advice concerning such unknown Du`a's. Please provide us with some books that are concerned with this matter. Is there a Du`a' called Bir Al-Walidayn? May Allah reward you well!

A: Parents have a great right that follows the Right of Allah (Exalted be He) as indicated by His Saying, ﴾Worship Allâh and join none with Him (in worship); and do good to parents﴿ This is to be done by showing kindness and compassion to them in word and action and avoiding abusing them by words or deeds. Allah Almighty says, ﴾say not to them a word of disrespect, nor shout at them but address them in terms of honour.﴿ ﴾And lower unto them the wing of submission and humility through mercy, and say: "My Lord! Bestow on them Your Mercy as they did bring me up when I was young."﴿

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However, there is no specific Du`a' with regard to parents except for saying "My Lord! Bestow on them Your Mercy," and "My Lord! Forgive me and my parents," and the like that includes nothing objectionable. As for what is mentioned in the other Du`a', it has no reference. The Prophet (peace be upon him) said, ﴾Whoever does any act for which there is no sanction from our behalf will have it rejected.﴿ This covers specifying a Du`a' without evidence. Moreover, This Du`a' contains exotic phrases such as "O Allah! Forgive their negligence of Your Rights on account on their preoccupation with bringing us up," and "Forgive them on account of the services they provided for you," which is a Sufi phrase, for Allah is never in need of service; rather it is His Right to be worshipped. Therefore, it is not permissible to print or propagate this Du`a'. It is sufficient to make use of the Du`a's reported in the Book and Sunnah.

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Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh

(Part No. 24; Page No. 224)

Fatwa no. 7420

Q: My three-year-old son was a little frivolous and troublesome like all children. One day at noon, he asked his mother for food and she fed him to his full and she left some loaves of bread with him. After that she went on with the housework. One hour later, she returned and found that her son had cut the bread into pieces on the ground. She got angry and supplicated against him, saying, "May you die and taste no food in the future!" The son fled to his grandmother's house and his mother resumed her housework. Shortly after, the son (may Allah have mercy upon him) died. Dear shaykh; the mother is very anxious about what happened. She wants to hear your Fatwa regarding her supplications against her son. Please advise. May Allah have mercy on you!

A: A Muslim should supplicate to Allah (Exalted be He) to guide his children and bestow goodness upon them. It is not permissible to supplicate against them. In a Hadith related on the authority of Jabir ibn `Abdullah (may Allah be pleased with both of them) that the Messenger of Allah (peace be upon him) said, (Do not supplicate Allah against yourselves, your children, your servants or your wealth, lest you should coincide

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an hour when requests are granted and you will be answered.") (Related by Abu Dawud). It is obligatory on your wife to seek forgiveness of Allah (Exalted be He) much and she should not do that again. There is no Diyah (blood money) or Kaffarah (expiation) due on her.

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The first question of Fatwa no. 20834

Q 1: It was said in a Hadith that when a person dies, their deeds come to an end except three things: a righteous son or daughter that supplicates to Allah to have mercy on them, a Sadaqah Jariyah (ongoing charity) or useful knowledge.

If a person dies while having none of these three things, will it be permissible for their relatives and friends to supplicate Allah (Exalted be He) to have mercy on them? Is there a special Du`a' (supplication) that should be said?

A: It is permissible for the relatives, friends and Muslim brothers and sisters of the deceased to invoke mercy for them and recite other permissible supplications. They will be rewarded for doing so. This is indicated in Allah's saying,

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﴿And those who came after them say: "Our Lord! Forgive us and our brethren who have preceded us in Faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful.﴾ There is no special Du`a' that should be said in such cases.

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Bakr ibn `Abdullah Abu Zayd	Salih ibn Fawzan Al-Fawzan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

The fifth question of Fatwa no. 20845

Q 5: Dear shaykh, people make Du`a' (supplication) to the deceased after eating the food offered in charity on his behalf, saying," We gave the deceased the reward of the charity, O Allah, make the reward of this charity reach him." Is this Du`a' permissible?

A: It is an act of the Sunnah that the person who received the charity should supplicate for the deceased that Allah (Exalted be He) may forgive him, and to say: "May Allah reward him well!" This is in accordance with the Hadith related by Usamah ibn Zayd that he said: The Messenger of Allah (peace be upon him) said, ﴾Anyone who received some good from someone and says to him "Jazak Allah khairan (May Allah reward you with the best)," has more than repaid him.﴿ (Related by Al-Tirmidhy). Al-Tirmidhy commented on this Hadith saying: This

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is a Hasan (good) and Gharib (a Hadith with a single narrator usually at the beginning of the chain of narration) Hadith. However, it is better to abandon sayings, such as "We gave the deceased the reward of the charity, O Allah, make the reward of this charity reach him" on the part of those who eat the food offered in charity on behalf of the deceased. It is sufficient to intend that in your heart, rather than uttering such words. Allah (Exalted be He) says, ﴾Say: "Will you inform Allâh of your religion﴿ Allah (Exalted be He) knows everything, and nothing is hidden from Him, as He knows the intentions of His Servants and their aims according to which they are rewarded. Allah (Exalted be He) says, ﴾but if you conceal them, and give them to the poor, that is better for you.﴿

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The second question of Fatwa no. 6342

Q 2: is this Hadith mentioning some words said by the Prophet (peace be upon him) to `Umar ibn Al-Khattab, ﴾O, brother! Do not forget to supplicate to Allah for my sake!﴿ **Sahih (authentic)? If so, we would like you to supplicate to Allah (Exalted be He)**

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to have mercy on and forgive us, our children and our spouses. Allah (Exalted be He) is Vast in His Mercy and Forgiveness.

A: It was related by Abu Dawud and Al-Tirmidhy in their Sunan (Hadith compilations classified by jurisprudential themes) that ﴾ `Umar ibn Al-Khattab (may Allah be pleased with him) said, "I took the permission of the Messenger of Allah (peace be upon him) to perform `Umrah, and he gave me permission. He said to me, "O, brother! Do not forget to supplicate to Allah for my sake," or "O, brother! Supplicate to Allah for my sake when you do for yourself." `Umar said, "I would not have replaced this word for the whole world."﴿ May Allah guide us all to what pleases Him.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 17556

Q 2: What is the ruling on reciting all the morning and evening supplications confirmed from the Prophet (peace be upon him)? A Muslim can depend on any authentic booklet of supplications such as "Hisn Al-Muslim" or "Sahih Al-Kalim Al-Tayyib" and recite all the supplications mentioned in it during the morning for example, and they are more than 20 supported by Hadith.

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A: It is desirable to remember Allah morning and evening, as Allah (Exalted be He) states: ﴿and glorify (Him) in the afternoon and in the morning.﴾ All the supplications confirmed from the Prophet (peace be upon him) are lawful for a Muslim to recite, not collectively but individually. Moreover, when Fatimah and `Ali asked for a servant, the Prophet (peace be upon him) advised them to recite this supplication before going to sleep, ﴿"Shall I guide you to something better than what you have requested? When you go to bed (or before you sleep) say 'Subhan Allah (Glorified be Allah)' thirty-three times, 'Alhamdulillah (All praise be to Allah)' thirty three times, and 'Allahu Akbar (Allah is the Greatest)' thirty four times, for that is better for you than having a servant."﴾ (Agreed upon by Al-Bukhari and Muslim).

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The second question of Fatwa no. 15064

Q 2: Did the Prophet (peace be upon him) start his assemblies by saying, "Verily, all praise

be to Allah!" or did he use other supplications as well? What is the ruling on people who commence their speeches with other supplications which mainly revolve around praising Allah and extolling him? Bear in mind that there are many sheikhs who do not stick to this opening, such as Ibn Taymiyah, Bin Baz, and even Al-Albany as it is clear in one of the versions of his book "Sifat Salat Al-Naby".

A: The Messenger of Allah (peace be upon him) did not say this supplication at the beginning of all his Khutbahs (sermons) and assemblies. He used this one and other supplications. Thus it is permissible for a Muslim to begin an educational or religious assembly with any supplication confirmed from the Messenger of Allah (peace be upon him). It is also permissible to begin an assembly by merely praising Allah, "All praise be to Allah!" or by mentioning Allah's Name, "In the Name of Allah, Most Gracious, Most Merciful" or just "In the Name of Allah". The Prophet (peace be upon him) stated, ("Any matter of importance which is not begun with Bismillah (in the Name of Allah) is defective.") In another narration, he said, ("Any matter of importance which is not begun with Al-hamdu lillah (praise be to Allah) is defective.")

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The third question of Fatwa no. 18722

Q 3: is it better to remember Allah or to perform voluntary Jihad (striving in the Cause of Allah)?

A: A Muslim who remembers Allah and performs Jihad is better than one who only remembers Allah or who performs Jihad

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and does not remember Allah. Similarly, a Muslim who remembers Allah without performing Jihad is better than one who performs Jihad and does not remember Allah. Thus, the best of those who remember Allah are those who perform Jihad and the best of those who perform Jihad are those who remember Allah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 16029

Q 1: Are the supplications recited in the following situations valid? When beginning to study: "O Allah! I ask You to grant me the understanding of the prophets and the memorization of the Messengers and angels who are close to You. Make my tongue full of Your Dhikr (Remembrance of Allah), my heart submissive to you, and my hidden self obedient to You, as You are Sufficient for me and You are the Best Disposer of affairs."

At the end of studying: "O Allah! I entrust you with what you have taught me, I ask you to remind me of it when I need it. My success is not achieved by the support of any one other than Allah; I put my trust in Him, and to Him I repent."

When leaving the house and going to the exam: "O Allah! I put my trust in You, and surrender my affairs to You. There is no refuge or escape from You, except with You."

When entering the exam: "My Lord! Cause me to enter a sound entrance and to exit a sound exit and grant me from Yourself a supporting authority."

When starting to answer: "O my Lord! Open my heart for me (grant me confidence) and ease my affairs for me. Loosen the knot (the defect) from my tongue, that they understand my speech. In the Name of Allah, Al-Fattah (The Opener of All Doors).

O Allah! Nothing is easy, except that which you make easy. O Most Merciful of all!"

When struggling with an answer: "There is no deity but You! Glory be to You! Truly I was one of the wrongdoers. O Ever-Living, O Sustainer, by Your Mercy I seek help."

At the end of the exam: "All praise be to Allah Who guided us in this. We would not have been guided had Allah not guided us."

A: Specifying these supplications for these particular times has no basis in Shari'ah (Islamic law). however, it is prescribed for Muslims to seek Allah's Support in all that troubles them, and to supplicate to him with the appropriate good Du'a' (supplications) that he gave us, according to their needs.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 16484

Q 1: What are the Du`a's (supplications) that should be said in toilets, when the wind blows, and when rain falls?

A: it is desirable to say the following upon entering the toilet: "Bismillah Allahumma inni a`udhu bika min al-khubuthi wa al-khaba'ith (in the Name of Allah, the Most Gracious, the Most Merciful. O Allah! i seek refuge with You from male and female devils.)" When leaving it, it is desirable to say, "Ghufranak (Grant me Your Forgiveness)." when wind blows, we should ask Allah for its good and seek refuge with Allah from its evil. When rain falls, it should be said: "Mutirna bi fadl-illahi wa rahmatih (We have been endowed rainfall due to the Blessing and Mercy of Allah. O Allah, make it a strong fruitful rain)."

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The first question of Fatwa no. 16499

Q 1: Is it permissible to say Du`a' (supplication) of the morning and evening, and Wird (portion of Qur'an recited with consistency) without performing Wudu' (ablution)?

A: It is permissible for a Muslim to recite the Wird and to say the morning and evening supplications without performing Wudu', because `Aishah (may Allah be pleased with her) said, ﴾The Messenger of Allah (peace be upon him) used to remember Allah at all times.﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The fourth question of Fatwa no. 16458

Q 4: What is the ruling concerning raising one's hands upon supplication after tasbih (glorification of Allah), tahmid (saying: "Alhamdu lillah [All praise is due to Allah]"), and takbir (saying: "Allahu Akbar [Allah is the Greatest]") made when Salah (Prayer) is finished?

A: Raising one's hands to make Du`a' after performing the obligatory Salah is a Bid`ah (innovation in religion), because there is no evidence from the Qur'an or the Sunnah to support this, and the Prophet (peace be upon him) said, ﴾Anyone who introduces anything into this matter of ours (Islam) that is not part of it will have it rejected.﴿

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Fatwa no. 15929

Q: Is it better to recite the Qur'an or to say Tasbih (saying: "Subhan Allah [Glory be to Allah]"), Tahlil (saying: "La ilaha illa Allah [There is no god except Allah]"), and Du`a' (supplication) before Fajr and Maghrib prayers?

A: It is basically known that reciting the Qur'an is better than saying the Adhkar (invocations) except at specific times, like the Adhkar said after prayers, and those said in the morning and at night. The invocations that are said at these specific times are better than reciting the Qur'an as this can be done at any other time. However, the Adhkar should be said at their due times.

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Fatwa no. 17823

Q: Upon entering the Masjid (mosque), a man said: "Bismillah [In the Name of Allah], I seek refuge with Allah the Great, His Noble Face and His Everlasting Authority from the accursed Satan! O Allah, open the gates of Paradise for me!" Another man entered the Masjid and said: "Assalamu Alaykum (peace be upon you)," without saying the supplications mentioned above. A dispute rose between them on this point. Each claims

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the truth. Who is correct? Please advise. May Allah reward you!

A: It was authentically reported by Imam Muslim, Abu Dawud, Al-Nasa'y, Ibn Majah and others on the authority of Abu Humayd or Abu Usayd (may Allah be pleased with both of them) that the Prophet (peace be upon him) said concerning the Adhkar of entering the Masjid: ﴾When any one of you enters the Masjid, he/she should invoke peace upon the Prophet (peace be upon him) and say: "O Allah! Open for me the doors of Your mercy"; and when he/she steps out, he/she should say: 'O Allah! I seek Your Grace."﴿ The narration of Muslim does not include the part: ﴾He/she should invoke peace upon the Prophet (peace be upon him).﴿

According to the report of Ibn Al-Sunny, ﴾When he goes out, he should invoke peace upon the Prophet (peace be upon him) and say: O, Allah! I seek refuge with You from the outcast Satan.﴿ This addition is also related by Ibn Majah, Ibn Khuzaymah, Abu Hatim and Ibn Hibban in their Sahih (authentic) Books of Hadith.

In this respect, it was also related by Abu Dawud with a good Sanad (chain of narrators) on the authority of Haywah ibn Shurayh, that he said, "I met `Uqbah ibn Muslim and told him that I was informed that you narrated a Hadith on the authority of `Abdullah ibn `Amr (may Allah be pleased with him), stating: ﴾When the Prophet (peace be upon him) enters

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the Masjid, he says, 'I seek refuge with Allah the Great, His Noble Face and His Everlasting Authority from the accursed Satan!" `Uqbah asked, 'You only heard that?" I replied in the affirmative. `Uqbah added, 'When a Muslim says this supplication, Satan announces that he [the Muslim] is protected from him for the rest of the day.'﴿ Related by Abu Dawud with a good Sanad.

It is also related on the authority of Anas (may Allah be pleased with him) and others that ﴾Whenever the Messenger of Allah (peace be upon him) entered the Masjid, he used to say: "In the name of Allah! O Allah! Send Your mercy on Muhammad." Whenever he (peace be upon him) left the Masjid, he used to say: "In the name of Allah! O Allah! Send Your mercy on Muhammad."﴿ Related by Ibn Al-Sunny and it is a reliable report.

However, saying "Assalamu Alaykum" upon entering the Masjid before the prescribed Dhikr (Remembrance of Allah) has no legal foundation in the Purified Shari`ah (Islamic law). What we mentioned above is the supplications that the Shari`ah approved for Muslims to say upon entering the Masjid.

Fatwa no. 15339

Q: When I go to sleep at night, 2 p.m.,

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I start reading the Adhkar (invocations) and recite Surah Ya-Sin and Surah Al-Waqi`ah. Ten minutes after I fall asleep, I imagine a lot of men beating or biting me, while others are suffocating and pinching me, and sometimes I imagine a giant man who wants to smash me, while another wakes me up from my sleep and many things of the sort. To ward this off, I wake up and perform Wudu' (ablution), but it is just a matter of minutes before such dreams happen again. Due to my loud screaming and shouting, my roommate awakes me. I would like to inform you that I perform the five obligatory prayers and supererogatory Prayer on a regular basis as well as the regular Adhkar and daily reciting Juz' (a 30th of the Qur'an) of the Qur'an, praise be to Allah. Please bear in mind that I am an Egyptian teacher who teaches the subject of Islamic education in the Emirates. I am married but my wife and my two children are in Egypt. My eldest son has undergone many surgical operations and my youngest one was born while I was in the Emirates. I have not seen him yet. My parents are alive, praise be to Allah, and I love them dearly. Your Eminence, you do not know how much I suffer due to this problem which causes me and even my colleagues and friends who live with me great disturbance. Thus, I have become increasingly tense when night and sleep time approach and I wish that I would not sleep to the extent that some of my friends told me not to read the Adhkar and to go to the movies to see what will happen to me. I ask Allah's forgiveness for even thinking of that.

I earnestly wait for your answer. May Allah bless you,

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and make your end and that of all Muslims good, and bring us and you together in His Jannah (Paradise).

A: First, if you want to sleep, you should first perform Wudu' (ablution) the same as you do for Salah (Prayer), and lie down on your right side. You should also recite the Ayat-ul-Kursy (the Qur'anic Verse of Allah's Chair) as it protects you against Satan, for the Hadith narrated by Abu Hurayrah (may Allah be pleased with him). You should read the Adhkar before sleeping which includes: ﴾With Your Name, my Lord, I place my side (upon the bed) and with Your Grace I will raise it up. If You withhold my soul (cause me to die), have mercy on it but if You let it go (let me live), guard it against that which You guarded Your pious slaves.﴿ And, ﴾O Allah, it is with Your Name that I live and it is with Your Name that I die.﴿ And, ﴾O Allah! I surrender to You and entrust all my affairs to You and depend upon You for Your Blessings both with hope and fear of You. There is no fleeing from You, and there is no place of protection and safety except with You. O Allah! I believe in Your Book (the Qur'an) which You have revealed and in Your Prophet (Muhammad (peace be upon him)) whom You have sent.﴿ Make these the last words you utter before sleeping. Furthermore, it is an act of the Sunnah to bring your palms together and blow into them while reciting: ﴾Say (O Muhammad صلى الله

عليه وسلم): "He is Allâh, (the) One.﴿ (Surah Al-Ikhlas) and Al-Mu`awwidhatayn (Surahs Al-Falaq and Al-Nas) after which you should wipe three times over your head, face, chest, and the parts of the body that your hands could reach.

Second, beware of keeping bad company who incite you to stop reciting the Adhkar and to go to movies, because this is Satanic invitation that will only do you more harm

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and worsen your condition.

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Fatwa no. 17890

Q: We would like Your Eminence to give us your opinion with regard to the attached copy of a book entitled, "Hirz Al-Jawshan", especially regarding the following points:

1. Does this book have any origin in the major books?

2. Did Ja`far Al-Sadiq, Amir Al-Mu'minin (Commander of the Believers) `Aly ibn Abu Talib, and his son Al-Hasan relate it or was it composed by some other people?

3. What if I read it without considering it as a protection against evil, for the Names and Attributes of Allah (Exalted be He) included therein?

4. Will I be a sinner if I keep or burn this book?

Please advise us. May Allah reward you with the best!

A: It is not permissible to own, believe, or act upon the book of "Hirz Al-Jawshan", for three reasons: **First,** this book does not have a well-known Sanad (chain of narrators) and was not reported by any of the scholars

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of Hadith or ascribed to any of them.

Second, this book contains a great deal of falsehood. For example, it states that anyone who reads or carries this book when leaving the house in the morning or at night, are favored with the best deeds as if they have read the Tawrah (Torah), the Injil (Gospel), and the Qur'an. He likens reciting the Books revealed by Allah (Exalted be He) to reciting this book (page. 1). This is evident falsehood as there is nothing comparable to the Books revealed by Allah (Exalted be He). He also adds that anyone who reads a letter of this book, Allah (Exalted be He) will grant him two wives from the Al-Hur Al-`In (women of Paradise with wide black eyes), build a castle for him in Paradise, and give him the reward of four prophets (Ibrahim, Musa, `Eisa, and Muhammad (peace be upon them all). This is falsehood as no one will attain the reward of the prophets.

Furthermore, it states that anyone who reads this book, Allah (Exalted be He) will grant him the reward of the male and female believers from the Jinn and mankind from the day of their creation to the Day of Resurrection. Allah (Exalted be He) will also grant him the reward of nine hundred thousands martyrs (page 2). This is in addition to other lies.

Third, it also states that this Du`a' helps to bring about love, acceptance, eloquence of speech, power when meeting rulers, princes, and Sultans and to protect him from metal and bullets, and meeting all needs, and so on. (Page. 5). This books is apparently written by the Shi`ah to keep people away from the Qur'an and the Sunnah.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 18108

Q: I read a book entitled "A Conversation with a Jinn" by Usamah Al-Karm. I would like to confirm the authenticity of what was mentioned in page 899 entitled: A message that tortures Jinn.

The great Sahaby (Companion of the Prophet) Abu Dujanah said, "I told the Messenger of Allah (peace be upon him) that when I was lying on my bed, I heard a noise like that of a millstone, a buzz like that of bees, and I saw a glare like that of lightning. I was startled, then I saw a black shadow in the hall of my house. When I touched it, I felt its skin like that of a hedgehog. It blew fire at me, and I thought my house was going to be burnt. The Messenger of Allah (peace be upon him) said, "You have been afflicted by an evil guest, Abu Dujanah. By Allah, such a man like you cannot be hurt, Abu Dujanah." He then said, "Give me a paper and a pen." He gave them to `Ali ibn Abu Talib and said to him, "Write, Abu Al-Hasan." He asked, "What shall I write?" He (peace be upon him) said, "Write: In the Name of Allah, the Most Gracious, the Most Merciful. This is a letter from Muhammad the Messenger of Allah to the visitors who knocked on

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the door. Both you and we are protected by the truth. Whether you are an ardent lover, an impudent intruder or a claimer of a false right, our record speaks about you in truth. Indeed, We are transcribing whatever you do, and our Messengers (angels) record what you conceal. Leave the owner of this message and go to those who worship idols or those who claim another Ilah (God) with Allah. There is no Ilah other than Him; everything will be destroyed except His Face. His is the judgment, and to Him you will return and be overcome. Ha-Mim, you will not be helped. Ha-Mim, `Ain-Sin-Qaf. The enemies of Allah will be scattered, and the evidence of Allah is established. There is neither might nor power except with Allah! He will suffice you against them; He is the All-Hearer, the All-Knower."

Abu Dujanah said, "I took this letter home, put it under my pillow and slept. I only woke up to the scream of someone saying, 'O, Abu Dujanah! We are burnt by these words. By the truth of your companion (the Prophet), if you take this letter away, we will return neither to your house nor to the neighbors' or any place where this letter is.' Abu Dujanah said, "No, by the truth of the Messenger of Allah (peace be upon him), I will not take it off until I ask him." He continued, "My night was made so long by the screams of Jinn. In the morning, I offered the Fajr (Dawn) Prayer with the Messenger of Allah (peace be upon him), and told him what happened. He then told me, 'O, Abu Dujanah! Be merciful with them. By Him who sent me with the truth, they will suffer until the Day of Judgment.'" Narrated by Al-Bayhaqi

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in "Dala'il Al-Nubuwwah" (7/120) and related also by Al-Suyuty .

Is this tale true? May Allah reward you.

A: this tale is not true, its Sanad (chain of narrators) is disconnected and most of the narrators are unknown. It was reported by Musa Al-Ansary, and there is no Sahaby (Companion of the Prophet) that carries this name. Some scholars judged this tale as fabricated, including Al-Dhahaby (may Allah be merciful with him) who said in "Al-Siyar" (1/245), "The amulet of Abu Dujanah is not authentic and I do not know who fabricated it."

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Fatwa no. 17885

Q: can Du`a' (supplication) mitigate a calamity? Would Allah have mercy on us due to our Du`a'? If the answer is yes, why does Allah (Glorified and Exalted be He) afflict people with calamities although they make Du`a'?

A: Du`a' is an act of worship dedicated to Allah (Glorified and Exalted be He). Allah has ordered Muslims to supplicate to Him, saying, ﴾"Invoke Me, [i.e. believe in My Oneness (Islâmic Monotheism) and ask Me for anything] I will respond to your (invocation). Verily! Those who scorn My worship [i.e. do not invoke Me, and do not believe in My Oneness, (Islâmic Monotheism)] they will surely enter Hell in humiliation!﴿ Allah (Exalted be He) also says,﴾ And when My slaves ask you (O Muhammad صلى الله عليه وسلم) concerning Me, then (answer them), I am indeed near (to them by My Knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor). So let them obey Me and believe in Me, so that they may be led aright.﴿

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Du`a' indeed mitigates or wards off calamities. It may even ward off what is greater than calamities. The Prophet (peace be upon him) said, ﴾Nothing can avert destiny except Du`a'.﴿ Calamities expiate for sins and raise the status of the afflicted Muslim, who should resort to patience and have confident anticipation of Allah's Recompense. The afflicted should not feel any dissatisfaction regarding the Divine Decree.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The fifth question of Fatwa no. 17262

Q 5: I repeat many Adhkar (invocations and Remembrances said at certain times on a regular basis) and supplications that are reported from the Prophet (peace be upon him) with my tongue while my heart is preoccupied with other things. Is it obligatory to be aware of what I am saying every time I recite these Adhkar?

A: the heart and tongue should be in agreement to benefit from Dhikr (Remembrance of Allah). Therefore, you should exert efforts to concentrate on what you are reciting, but if your heart sometimes gets distracted, there is nothing wrong in this, In sha’a-Allah (if Allah wills).

We advise you to always seek refuge with Allah from Satan when you experience any Waswasah (insinuating thoughts instigated by Satan).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 16339

Q 2: I have always wanted to memorize the Qur'an, but I could not. I heard that there are some Ayahs (Qur'anic verses), Du'a's (supplications), and Salah (Prayer) that can facilitate memorization; can you tell me about them?

A: there are no specific Ayahs or Salah that are reported to help with memorization of the Qur'an. A Muslim should strive hard to learn the Qur'an by heart. Allah (Exalted be He) says: ﴿And We have indeed made the Qur'ân easy to understand and remember; then is there any one who will remember (or receive admonition)?﴾ Anyone who exerts efforts to memorize the Qur'an, Allah will help them and make it easy for them. As for specifying certain Ayahs or Salah for this, there is no evidence relating to this, but you should supplicate a lot to Allah to help you memorize the Qur'an. Truly Allah is Near and Responds.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The fourth question of Fatwa no. 18056

Q 4: is it permissible for Muslims to raise their hands while making Du`a' at all times or only at certain times?

A: When the Prophet (peace be upon him) devotedly made Du`a', he would raise his hands and say: ﴾Allah is munificent and generous, and is ashamed to turn His servant away empty handed when he raises them to Him.﴿ This is also based on the general meaning of the Hadith which states: ﴾He mentioned a person who travels widely, his hair disheveled and covered with dust, who lifts his hands towards the sky.﴿ The Prophet is reported to have raised his hands while making Du'a on the Minbar (pulpit) as he was praying Allah for rain.

There exists no proof in the Shari'ah (Islamic Law) to the effect that it is commendable to raise one's hands whilst making Du'a' following Salah (Prayer). Raising the hands in Du`a' while delivering a Khutbah (sermon) from the Minbar is only commendable when imploring Allah for rain. Neither the Prophet, nor any of his rightly guided Caliphs were reported to have raised their hands in Du`a' following Salah or while delivering Khutbahs from the Minbar. All good can be attained by following their example.

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The first and second questions of Fatwa no. 17864

Q 1: must a muslim recite the Adhkar (invocations and Remembrances said at certain times on a regular basis) of the morning and the evening completely or can he do part of them one time and the other part in another? For example, should the person utter the words "How perfect Allah is, I praise Him (for One hundred times), None has the right to be worshipped except Allah, alone, without partner (for one hundred times)," and "How perfect Allah is, I praise Him by the number of His creation, by His pleasure, by the weight of His Throne, and by the ink of His words (for three times)" daily or every other day? There are some Adhkar which have similar formulas; whereas the others are totally different. Should the person recite the similar ones alternately? How should the person recite the Adhkar as reported in the Sunnah? Please advise. May Allah reward you with the best!

A 1: The basic principle is that the Muslim should recite the Adhkar in the morning and the evening according to the frequency and formula narrated in the reports which stand as proof. There is nothing wrong if the person recites more Adhkar than the number mentioned in the reports as these are good Dhikr.

Q 2: should the person be constant in reciting surah Al-sajdah and Al-Mulk before going to sleep or not?

A 2: Yes, it is reported that the Prophet (peace be upon him) did not go to bed unless he recited ﴾Alif-Lâm-Mîm. [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings].﴿ ﴾The revelation of the Book (this Qur'ân)﴿ (Surah Al-Sajdah) and ﴾Blessed be He in Whose Hand is the dominion﴿ (Surah Al-Mulk). However, the Sanad (chain of narrators) of this narration is weak. Moreover, it was reported in Musnad from `Abdullah from his father from

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Aswad ibn `Amir from Hasan ibn Salih from Layth from Abu Al-Zubayr on the authority of Jabir (may Allah be pleased with him) who said, ﴾the Prophet (peace be upon him) did not use to go to bed unless he recited ﴾Alif-Lâm-Mîm. [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings].﴿ ﴾The revelation of the Book (this Qur'ân)﴿ Surah Al-Sajdah and ﴾Blessed be He in Whose Hand is the dominion﴿ ﴿ (Surah Al-Mulk) It is related by Al-Tirmidhy through a weak Sanad as stated above. It includes Layth ibn Abu Sulaym who was a weak narrator and Abu Al-Zubayr Al-Makky, who used to commit Tadlis (Intentional misleading information about his shaykh or the chain of narration).

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 6840

Q: Some time ago we started to have a problem. We began to lose money and jewelry that we put in different places in our house. It is worth mentioning that only

my children, their families, and myself live in the three storey house in question. No strange person lives with us and we do not suspect any body. We have asked some of those who have experience of such case. Some of them said that Jinn (creatures created from fire) are involved while others mentioned that it is a member of our family who took the money or jewelry but they could not state the name of the perpetrator. It is noteworthy that all of the inhabitants of the concerned house fear Allah (Exalted be He), perform the Faridahs (obligatory acts) properly, do not harm any one of any thing, and do not commit Haram (prohibited) things. To give some examples for the problems that we are facing, one of my sons brought to the house a sum of ten thousand Riyals but after about two or three hours and before depositing the sum in the bank; he was taken by surprise when he discovered the loss of four thousand Riyal even though the total sum was in his same bag. This was the last problem we had as it took place one week ago. Another example is that during the blessed month of Ramadan one member of the family left one thousand Riyal at home and went out to pray Tarawih (special supererogatory night Prayer in Ramadan). When he came back he did not find the sum mentioned above though he read Ayat-ul-Kursy (the Qur'anic Verse of Allah's Chair, Surah Al-Baqarah, 2:255) on his money and no body was in the house when he went out.

These are just a few of the many frequent cases of losing money and gold that we have experienced. Please provide us with your beneficial answer concerning this matter that causes huge troubles to us as we now keep our money and jewelry in one of the houses of my sons which is near to my house or in the bank.

We can not keep any sum in the house even though it is known to every body that people can not dispense with having at least a small sum at home to use for daily needs. Answer us please. May Allah benefit and reward you with the best.

A: In case it is proven that such money or jewelry are not taken by human beings either amongst the inhabitants of the house or other than them, it is - And Allah knows best - the work of the Satans among Jinn. They do such practices frequently by the permission of Allah (Exalted be He) and there is proof for this from the Qur'an and Sunnah. Allah (Exalted be He) said regarding His Prophet Sulayman (Solomon, peace be upon him),

﴾He said: "O chiefs! Which of you can bring me her throne before they come to me surrendering themselves in obedience?"﴿ ﴾A 'Ifrît (strong one) from the jinn said: "I will bring it to you before you rise from your place (council).﴿ Moreover, it is authentically reported on the authority of Abu Hurayrah (may Allah be pleased with him) who said: ﴾Allah's Messenger (peace be upon him) deputed me to keep Zakat-ul-Fitr (obligatory charity paid before the Festival of Breaking the Fast) of Ramadan. A comer came and started taking (stealthily) handfuls of the foodstuff (of Zakat-ul-Fitr). I took hold of him and said, "By Allah, I will take you to Allah's Messenger (peace be upon him)." He said, "Leave me, for I am needy and have many dependents, and I am in great need." I released him, and in the morning Allah's Messenger (peace be upon him) asked me, "O Abu Hurayrah! What did your prisoner do yesterday?" I said, "O Allah's Messenger! The person complained of being needy and of having many dependents, so, I pitied him and let him go." Allah's Messenger (peace be upon him) said, "Indeed, he told you

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a lie and he will be coming again." I believed that he would show up again as Allah's Messenger (peace be upon him) had told me. So, I waited for him watchfully. When he (showed up and) started stealing handfuls of foodstuff, I caught hold of him again and said, "I will definitely take you to Allah's Messenger (peace be upon him). He said, "Leave me, for I am very needy and have many dependents. I promise I will not come back again." I pitied him and let him go. In the morning Allah's Messenger (peace be upon him) asked me, "O Abu Hurayrah, What did your prisoner do." I replied, "O Allah's Messenger! He complained of his great need and of so many dependents, so I took pity on him and set him free." Allah's Messenger (peace be upon him) said, "Verily, he told you a lie and he will return." I waited for him attentively for the third time, and when he (came and) started stealing handfuls of the foodstuff, I caught hold of him and said, "I will surely take you to Allah's Messenger (peace be upon him) as it is the third time you promise not to return, yet you break your promise and come." He said, "Let me go and I will teach you some words with which Allah will benefit you." I asked, "What are they?" He replied, "Whenever you go to bed, recite Ayat-ul-Kursy (the Qur'anic Verse of Allah's Chair, Surah Al-Baqarah, 2:255): ﴿Allâh! Lâ ilâha illa Huwa (none has the right to be worshipped but He), Al-Hayyul-Qayyum (the Ever Living, the One Who sustains and protects all that exists).﴾ (If you do so), Allah will appoint a guard for you who will stay with you and no

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Satan will come near you until morning." (Abu Hurayrah or another narrator added) that they (the Companions) were very keen to do good deeds... The Prophet (peace be upon him) said, "He really spoke the truth, although he is an absolute liar. Do you know whom you were talking to, these three nights, O Abu Hurayrah?" I said, "No." He said, "It was Satan."﴾ (Hadith Mu`allaq (a Hadith missing link in the chain of narration, reported directly from the Prophet) related by Al-Bukhari in a manner hinting to its authenticity).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 13816

Q: When my cousin had a baby girl (may Allah make her a righteous woman), I phoned his mother, the grandmother of the baby, to congratulate her on the safe delivery of her daughter-in-law and to pray that Allah blesses the newborn. Included in what I said to her was: "May Allah make the baby more blessed than her father," as people usually do on the birth of a baby, but she told me that I had insulted her son. I swear by Allah! I did not intend to insult my cousin. She misinterpreted my intention to her husband and son, asking why I wanted the baby

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to be more blessed than her son, forgetting that both the baby and her father are gifts from Allah, that righteousness and blessing come from Allah, and that all the blessing of the baby and her father are gifts from Him.

Your Eminence, would you help me understand whether there was anything in my words that contradicted the Shari'ah (Islamic law) or 'Urf (custom) and if 'Urf varies from place to place. Please send me a written reply, because if my words contain things that contradict the Shari'ah or 'Urf, I want to ask for the forgiveness of my cousin and his father and explain to him that I was not mistaken and it was his wife - may Allah forgive her - who was telling tales, as we are now in dispute over those words. May Allah reward you!

A: what you said to the baby's grandmother: "May Allah make the baby more blessed than her father," is a Du'a' (supplication). May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second and the fifth question of Fatwa no. 7987

Q 2: Allah (Exalted be He) says (what means): ﴾And (all) the Most Beautiful Names belong to Allâh, so call on Him by them﴿ **What is the proper way of making a Du'a' (supplication)? Should I single out one Name and supplicate to Allah by means of it to ask Him to do such-and-such for me or is there another way?**

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A: The way of supplicating to Allah (Glorified and Exalted be He) with His Names, is that you call upon Him with one or more of His Most Beautiful Names, that are authentically reported. So you can say: "O Rahman (The Most Merciful)! Have mercy on me," or "O Ghaffaar (The Oft-Forgiving)! Forgive me," and so on.

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Q 5: Some people in the Masjid (mosque) keep repeating "O Latif" (Gracious and Kind) 122 times after saying the Most Beautiful Names of Allah. Is this Mashru` (Islamically acceptable)?

A: This is not permissible because it was not authentically reported from the Prophet (peace be upon him). It was authentically reported that he said, ﴾Whoever innovates things in our Din 'religion' for which there is no valid (reason) (commits sin) and these are to be rejected.﴿ In another narration, he (peace be upon him) said: ﴾Whoever does any act for which there is no sanction from our behalf, that is to be rejected.﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 20787

Q: I have a question about something that is confusing me, which I hope you can help me with. It is about du'a'-ul-Istikharah (supplication for guidance), narrated on the authority of Jabir ibn 'Abdullah (may Allah be pleased with them both), who said: ❨The Messenger of Allah (peace be upon him) used to teach us the Istikharah (asking Allah for guidance to the right action through a prayer and supplication)...and then say: "Allahumma inni astakhiruka bi 'ilmika, wa astaqdiruka biqudratika, wa as'aluka min fadlika-l-'azhim, subhanaka taqdiru wa-la aqdiru, wa ta'lamu wa-la a'lamu, wa anta 'allamu-l-ghuyub. Allahumma in kunta ta'lamu anna hadha-l-amra...wa aqdur lya alkhayra haithu kana, thumma raddiny bihi. (O Allah! I seek Your guidance [in making a choice] by virtue of Your Knowledge, and I seek ability by virtue of Your Power, and I ask You of Your great Bounty. You are Capable and I am not. You know, and I know not. You are the Knower of the Unseen. O Allah! If You know that this matter... (to his saying) and ordain for me the good wherever it may be and make me pleased with it.)"❩

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The confusion is in his saying: "O Allah! If You know..." because Allah (Glorified and Exalted be He) knows all matters, the present, the past, and the future; and the wording: "If You know" is suggesting that we consider it to be limited, as if we are denying the extent of Allah's Knowledge.

A: Concerning the phrase mentioned in the Hadith of Du'a'-ul-Istikharah which says: ❨O Allah! If You know that this matter is good for me in my Din (religion) and my livelihood, then ordain it for me.❩ The Hadith bespeaks of Allah's All-Encompassing Knowledge. A servant does not know anything, except what Allah gives them knowledge of or inspires them with. It is not permissible to understand from this phrase that Allah's Knowledge is being denied or doubted. May Allah forbid it! Allah is Perfect and Above that! Allah (Glorified be He) is the All-Knower of any matter that a servant seeks from Him guidance in before creating mankind and after creation, and what is going to happen to them later in life. Rather, the meaning of the Du'a' is: If in Your Knowledge, You know that this matter is good for me...or if it is bad for me...; this is what the supplicant for guidance is ignorant of and is asking help from the All-Knower for. The servant seeks Allah's Guidance for what is good for them and to turn them away from harm, and turn it away from them. Only Allah knows this. You should distance yourself from thoughts like this that may tarnish your faith and affect your Din; you should think well of Allah, as He is as His servant thinks of Him. You should ask the trustworthy scholars if you ever have any doubts about anything related to your Din.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

The fifth question of Fatwa no. 21675

Q 5: When listening to a cassette tape recorded a year or two ago in which a sheikh prays to Allah, should I make Ta'min (saying: "Amen")?

A: Du`a' (supplication) and Ta'min after a sheikh's supplication is `Ibadah (worship). It is prescribed to make Ta'min after someone's supplication when actually present. As for tape recorded Du`a', it is not prescribed to make Ta'min after it, as a recorded Du`a' is virtual not real.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

The seventh question of Fatwa no. 3769

Q 7: A person incited another to be hostile towards someone else; defaming and slandering him and even worse bearing a false witness against him. Is it permissible for the wronged and oppressed man to make a Du`a' (supplication) in his Salah (Prayer) that calamity and disease befall the oppressors, or that they become childless?

A: Giving false witness is one of the major sins. You are permitted to supplicate to Allah (Glorified and Exalted be He) to avenge them; but if you pardon them, it would be much better.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Deputy Chairman	Chairman
`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 18422

Q 1: is it permissible for a Muslim to supplicate to Allah to destroy those who oppress them? does the Muslim have a right to avenge whoever oppresses him like for like?

A: One who is wronged should remind the wrongdoer of Allah and warn him of His Punishment. Hopefully, that will make him heed the advice and desist; otherwise, he should refer the case to the authorities to save and protect him. He should, meanwhile, ask for Allah's Relief and Victory. If he invokes a curse upon his oppressor that Allah may punish him with what he deserves and asks Allah to guard him against his evils and to foil his plot, there is no harm in this, for Allah (Glorified and Exalted be He) states, ﴿The recompense for an evil is an evil like thereof; but whoever forgives and makes reconciliation, his reward is with Allâh.﴾ He

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(Glorified be He) also states, ﴿And if you punish (your enemy, O you believers in the Oneness of Allâh), then punish them with the like of that with which you were afflicted.﴾ And ﴿Allâh does not like that the evil should be uttered in public except by him who has been wronged.﴾

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 19333

Q 1: what is your opinion concerning someone who says in a Du`a', "May Allah not resurrect so-and–so;" is this permissible or Haram (prohibited)? What is your advice to whoever says this?

A: This saying is inappropriate in Du`a' (supplication). It is not permissible, for Allah (Glorified and Exalted be He) has ordained that He will resurrect every soul to call it to account on the Day of Resurrection. This is Ma`lum minad-din biddarurah (well-established religious matter).

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

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Fatwa no. 18935

All Praise is due to Allah Alone and peace and blessing be upon the last Prophet. To commence:

The Permanent Committee for Scholarly Research and Ifta' has perused the letter submitted to his Honor, the General Mufti by Jamal Jamil Mansury, the Director of the Department for Air Service Procedures at Saudi Arabian Airlines. The letter was referred to the Committee from the General Secretariat of the Council of Senior Scholars no. 3065 on 10/6/1417 A.H. The question was as follows:

Your Honor, the supplication for travel which is broadcast during Saudi Airline flights is as follows:

Ladies and gentlemen, now you will listen to the supplication for travel:

Allahu Akbar (Allah is the Greatest), Allahu Akbar, Allahu Akbar. Glory be to Him Who has made subservient this to us, for we had not the strength, and to our Lord do we return. O Allah, we ask You in this journey of ours, uprightness, piety and such deeds as are pleasing to You. O Allah, make easy for us this journey of ours and make its length short for us. O Allah, You are the Companion in the journey, and the One Who looks after the family and property in our absence. O Allah, I seek refuge in You from hardships of the journey, unpleasant sights, and finding evil changes in property and family on return.

I seek your permission to make the announcement as follows:

Ladies and gentlemen, now we will listen to the supplication for travel which is one of the supplications of the Prophet (peace be upon him) when he used to travel:

﴾Allahu Akbar (Allah is the Greatest), Allahu Akbar, Allahu Akbar ﴾"Glory to Him Who has subjected this to us, and we could never have it (by our efforts).﴿ ﴾And verily, to Our Lord we indeed are to return!"﴿ O Allah, we ask You in this journey of ours, uprightness, piety and such deeds as are pleasing to You. O Allah, make easy for us this journey of ours and make its length short for us. O Allah, You are the Companion in the journey, and the One Who looks after the family and property in our absence. O Allah, I seek refuge in You from hardships of the journey, unpleasant sights, and finding of evil changes in property and family on return.﴿

When the Prophet (peace be upon him) returned from a journey, he would add these words to the supplication:

﴾Returning, repentant, serving and praising our Lord. O Allah, by You we go forth.﴿

﴾in the Name of Allâh will be its (moving) course and its (resting) anchorage. Surely, my Lord is Oft-Forgiving, Most Merciful." (Tafsir At-Tabarî)﴿ ﴾They made not a just estimate of Allâh such as is due to Him. And on the Day of Resurrection the whole of the earth will be grasped by His Hand and the heavens will be rolled up in His Right Hand.Glorified be He, and High be He above all that they associate as partners with Him!﴿ May peace and blessings be upon our Prophet Muhammad,

his family and Companions!

Of course the phrase of "May peace and blessings be upon our Prophet Muhammad, his family and Companions" is not included in the Hadith, but the supplication without this phrase seems lacking. It should be part of the announcer's speech

as a conclusion to the announcement.

Your Honor, do you prefer the current form or the one suggested? If Your Honor has a third suitable form, would you send it to us in order to broadcast it on the plane? May Allah bless and reward you!

After the committee studied the question, the answer comes as follows: The supplication mentioned in the question which announces the commencement of travel in the mentioned form is good and it is reported from the Prophet (peace be upon him). However, it is better to replace the words: "Ladies and gentlemen" with "brothers and sisters". As for the suggested introduction, there is no need for it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The fourth question of Fatwa no. 20384

Q 4: when is it desirable and needed to seek Ruqyah (reciting Qur'an and saying supplications over the sick seeking healing) and Du`a' (supplication) from others?

A: It is Mubah (permissible) to seek Du`a' and Ruqyah from others. However, it is better for a person to do them themselves without seeking others' help.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

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The second question of Fatwa no. 14045

Q 2: is it permissible for me to supplicate Allah to exact revenge on a fellow Muslim for doing me wrong? What should i say?

Enlighten me may Allah benefit you!

A: It is permissible for the person to whom wrong has been done to exact revenge on the person who has wronged him. This includes supplicating to Allah to retaliate against the oppressor without exceeding the limits whilst making Du`a'. ﴿And indeed whosoever takes revenge after he has suffered wrong, for such there is no way (of blame) against them.﴾

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 20383

Q 2: As Bedouins, we are used to saying some phrases such as, "May Allah not be merciful with your father!" and "May Allah not resurrect your father!" and when we are angry with someone, we say, "May your mother and father be cast in Hellfire!" and "May Allah not be merciful with your parents!" Please give us your Fatwa (legal opinion issued by a qualified Muslim scholar) on whether these phrases are permissible or not.

A: You should refrain from using these phrases, because they are a transgression against others by invocations. Allah (Glorified be He) states, ﴾And fight in the Way of Allâh those who fight you, but transgress not the limits.﴿

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He (Glorified be He) also states: ﴾and speak good to people [i.e. enjoin righteousness and forbid evil, and say the truth about Muhammad صلى الله عليه وسلم]﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 20599

Q: there are pamphlets that are circulated among people which contain some Hadith and Dhikr (Remembrance of Allah). Please advise us regarding the lawfulness of acting upon what is mentioned in these writings and clarify for us the authenticity of their Hadith.

A: You have to refer to reliable books about Shar`i (Islamically lawful) supplications such as "Al-Adhkar" by Al-Nawawi, "Al-Kalim Al-Tayyib" by Sheikh Al-Islam Ibn Taymiyyah and "Tuhfat Al-Akhyar" by Sheikh `Abdul `Aziz bin Baz. You should not rely on these papers that spread among people whose source is unknown, due to the errors and ignorance they may contain.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

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Fatwa no. 20465

Q: Is it permissible to recite this Dhikr (Remembrance of Allah) which is said to drive away devils from a place?

Abu Al-Nadr Hashim ibn Al-Qasim said that he used to see them (i.e., Jinn) in his house. They once said to him, "O Abu Al-Nadr! Leave our house," and it annoyed him greatly. So he wrote letters addressed to Kufa discussing the matter with Ibn Idris, Al-Muhariby and Ibn Usamah. So Al-Muhariby wrote back saying there was a well in Madinah whose rope was constantly being cut. Some people came to the three scholars and complained of the matter. So they called for a bucket of water and recited a supplication over it. When they poured the water in the well, a fire came out of it and burnt the top of the well. Upon receiving this letter, Abu Al-Nadr took a vessel full of water, recited the same supplication over it and sprinkled it in the corners of the house. He heard shouting saying, "O Abu Al-Nadr! You have burnt us. We will leave you now." The supplication is, "In the Name of Allah! We have reached the evening by the Leave of the Omnipotent and by the Honor of Allah. We seek refuge with the Sovereignty of Allah and with all His Attributes from the devils, the evil of human and Jinn devils, from every public or private matter, from the evil of what comes out at night and hides during the day or hides by night and comes out during the day, from the evil of what He created, increased, and multiplied, from the evil of Satan and his soldiers, and from the evil of every creature whose forelock You hold. Verily, my Lord is on a Straight Path (the truth). I seek refuge in Allah from whatever

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Musa, `Isa and Ibrahim (who fulfilled his covenant) have sought Your refuge from, from the evil of what He created, increased, and multiplied, from the evil of Satan and his soldiers and from the evil of any oppressor. I seek refuge in Allah, the All-Hearing and All-Knowing from the accursed Satan, and in the Name of Allah" and they recite Allah's words: ﴾By those (angels) ranged in ranks (or rows).﴿ ﴾By those (angels) who drive the clouds in a good way.﴿ ﴾By those (angels) who bring the Book and the Qur'ân from Allâh to mankind [Tafsir Ibn Kathîr].﴿ ﴾Verily your Ilâh (God) is indeed One (i.e. Allâh):﴿ ﴾Lord of the heavens and of the earth, and all that is between them, and Lord of every point of the sun's risings.﴿ ﴾Verily We have adorned the near heaven with the stars (for beauty).﴿ ﴾And to guard against every rebellious devil.﴿ ﴾They cannot listen to the higher group (angels) for they are pelted from every side.﴿ ﴾Outcast, and theirs is a constant (or painful) torment.﴿ ﴾Except such as snatch away something by stealing, and they are pursued by a flaming fire of piercing brightness.﴿ **What is the Islamic ruling on this supplication said to drive away devils? Is it permissible to write it on a piece of paper and hang it inside the home?**

A: The basic criterion for deeming any supplication lawful is to be supported by evidence from the Book of Allah or the Sunnah (whatever is reported from the Prophet). The supplication mentioned in the question is cited by Ibn Al-Qayyim (may Allah be merciful with him) in his "Al-Wabil Al-Sayyib fy Al-Kalim Al-Tayyib". The meanings of the supplication are true and some phrases are taken from

Prophetic supplications. However, reciting the supplication over water and sprinkling it all over the house in this manner to drive away the devils has no origin in Shari`ah (Islamic law). There is no evidence to support this practice. It is safer for Muslims to limit themselves to the supplications

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and invocations confirmed from the Prophet (peace be upon him), as they are very beneficial and they protect from the devils. It is related on the authority of Abu Hurayrah (may Allah be pleased with him) who narrated that the Messenger of Allah (peace be upon him) stated, ❨"Do not make your houses graveyards. The devil flees from the house in which Surah Al-Baqarah is recited."❩ (Related by Muslim in his "Sahih" (authentic) book of Hadith, Imam Ahmad in his "Musnad", Al-Tirmidhi and Al-Nasa'i). Al-Tirmidhi said that it is Hadith Hasan (good Hadith) and Sahih (authentic). Reciting Ayat-ul-Kursy (the Qur'anic Verse of Allah's Chair, Surah Al-Baqarah, 2:255) is also confirmed from the Prophet (peace be upon him) who said that it protects a Muslim and gives them refuge from the devils. This is related ❨on the authority of Abu Hurayrah (may Allah be pleased with him) who narrated that the Messenger of Allah (peace be upon him) put him in charge of the Zakat-ul-Fitr (obligatory charity paid before the Festival of Breaking the Fast). A man came and kept taking handfuls of food. So Abu Hurayrah took hold of him and said, "By Allah! I will take you to the Messenger of Allah." But the man said, "Let me go, for I am in need. I have many dependants and I am in dire need." So Abu Hurayrah let the man go. When it was the morning, the Messenger of Allah (peace be upon him) said, "O Abu Hurayrah! What did your prisoner do yesterday?" He replied, "O Messenger of Allah! He complained of being needy and on having dependants, so I showed him mercy and let him go." He (peace be upon him) said, "He has lied to you and he will come back..." Abu Hurayrah (may Allah be pleased with him) said that it happened again and he waited for the man on the third time. The man came and kept taking handfuls or food, so Abu Hurayrah took hold of him and said, "By Allah! I will take you to the Messenger of Allah. This will be the third and last time. You claim each time is the last and yet you come back." So the man said, "Let me (go and) I will teach you some words with which Allah will benefit you." So Abu Hurayrah asked, "What are they?" He replied, "Whenever you go to bed, recite

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Ayat-ul-Kursi which starts with: ❨Allâh! Lâ ilâha illa Huwa (none has the right to be worshipped but He), Al-Hayyul-Qayyum (the Ever Living, the One Who sustains and protects all that exists).❩ until you finish it. By doing so, Allah will appoint a guard for you and no devil will come near you until the morning." So Abu Hurayrah let the man go and when he told the Messenger of Allah (peace be upon him) about it, he said, "He told you the truth, although he is a liar. Do you know who you have been talking to for three nights, Abu Hurayrah?" He replied in the negative and the Prophet (peace be upon him) said, "It was Satan."❩ (Related by Al-Bukhari in his "Sahih" (authentic) book of Hadith while asserting its authenticity in his comments, and it was also related by Al-Nasa'i in "`Amal Al-Yawm wa Al-Laylah"). Another important method of repelling the devils is by reciting Al-Mu`awwidhatayn (Surahs Al-Falaq and Al-Nas) starting with: ❨Say: "I seek refuge with (Allâh), the Lord of the daybreak,❩ and ❨Say: "I seek refuge with (Allâh) the Lord of mankind,❩ It is confirmed that the Prophet (peace be upon him) used to seek Allah's Refuge from the evil eye of Jinn and humans, and when Al-Mu`awwidhatayn were revealed, he held fast to them and left everything else. (Related by Al-Tirmidhi, Al-Nasa'i and Ibn Majah). Al-Tirmidhi said that it is Hadith Hasan (good Hadith) and Sahih (authentic). There are various supplications confirmed from the Prophet (peace be upon him). As for hanging this supplication in one's home to drive away the devils, this is not permissible as it takes the ruling of hanging amulets which is prohibited. The Prophet (peace be upon him) stated, ❨"Illegal Ruqyah (saying supplications over the sick seeking healing), amulets, and love charms are

Shirk (associating others in worship with Allah).") (Related by Ahmad, Abu Dawud and Ibn Majah on the authority of Ibn Mas`ud, may Allah be pleased with him). Hanging these forbidden things leads to

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Shirk, if the person believes these objects themselves bring about good or avert evil. In addition, hanging supplications in an inappropriate place may wear or tear with time, or the owner of the house may leave them behind when moving out...etc.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The fifth question of Fatwa no. 21768

Q 5: is repeating Dhikr (Remembrance of Allah) collectively, in one voice, a practice of Sufism or Ahl-ul-Sunnah wal-Jama'ah (those adhering to the Sunnah and the Muslim main body)?

A: Collective Dhikr is Bid'ah (innovation in religion), because it is something that has recently been introduced into the Din (religion). The Prophet (peace be upon him) said, (("Anyone who introduces something in this matter of ours (Islam) that is not from it, will have it rejected.")) He (peace be upon him) also said, (("Every newly-invented matter is a Bid'ah (innovation in religion) and every Bid'ah is a Dalalah (deviation from what is right).")) It is prescribed to perform Dhikr, without doing so in unison.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Chairman
Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh

Fatwa no. 20189

Q: We have some scholars who still advocate that saying Takbir (Allahu Akbar [Allah is the Greatest]") in unison is an act of Sunnah (whatever is reported from the Prophet). They claim that 'Umar ibn Al-Khattab (may Allah be pleased with him) used to say Takbir in his tent in Mina and the pilgrims used to copy him. Is this true or not, and is it an act of Sunnah or a Bid'ah (innovation in religion)?

A: Collective Takbir is Bid'ah, as there is no evidence to support it from the Qur'an or the Sunnah. The Prophet (peace be upon him) said, ("Anyone who does an action which is not in accordance with this matter of ours (Islam), will have it rejected.") As to what 'Umar (may Allah be pleased with him) did, there is nothing in that to support the permissibility of saying Takbir in unison. What happened was that 'Umar (may Allah be pleased with him) was saying Takbir alone and when the pilgrims heard him, they repeated Takbir, but each on his own, not in unison.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The sixth question of Fatwa no. 17880

Q 6: The follower of the Hanbaly School of Jurisprudence believe that using beads to perform Tasbih (saying: "Subhan Allah [Glory be to Allah]") after Salah (Prayer) is a Bid`ah (innovation in religion), as the Messenger of Allah (peace be upon him) did not do it; it should be done using the fingers of the right hand. However, the followers of the Maliky School of Jurisprudence believe that it is permissible.

A: It is permissible to count the number of Tasbih using beads, as there is no evidence indicating otherwise. There is no difference between after Salah or any other time. However, it is better to count using the fingers, like what

the Prophet (peace be upon him) used to do.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 20728

Q: What is the ruling on using geometrical terms while making Du`a' (supplication), like asking Allah to make one as straight as a "straight line", or causing him to enter in the "circle" of His mercy, or the "circumference" of the righteous people, or to hail him with a "perpendicular line" of light? Is it permissible to make Du`a' in such a manner, or does this fall under the category of bid`ah (innovation in religion)?

A: This Du`a' contains words which are not compatible with Allah's Purified Shar` (Law) like asking Allah to hail one with a perpendicular line of light. Such Du`a' must be avoided. One has to supplicate to Allah using the various formulas of Du`a' found in the Qur'an or authentically reported in the Sunnah (whatever is reported from the Prophet). He must avoid using any formula of Du`a' incongruous with the Qur'an and Sunnah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

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Fatwa no. 21045

Q: The `Alawiyyah Tariqah (Sufi order) has recently spread in our country. They are known as "the poor"; they are like Sufis. They are a group of people who mention Allah (Exalted be He) and His Messenger (peace be upon him) on Thursday nights, and when one of them dies. They come from Algiers; they dress in white; and they make lunatic movements. Please advise concerning this so that I remove the doubts from people. Thank you so much.

A: A person should mention Allah (Exalted be He) in the way that was reported from the Messenger of Allah (peace be upon him) in the Sahih (authentic) Hadith regarding the timing and the form of Dhikr (Remembrance of Allah). Anything that contradicts the Sunnah is a rejected Bid`ah (innovation in religion). This is according to the saying of the Prophet (peace be upon him), ﴾Anyone who does an action which is not in accordance with this matter of ours (Islam), will have it rejected.﴿ Dhikr in the way mentioned in the question is a Bid`ah, as it contradicts the Sunnah of the Prophet (peace be upon him). In the funerals of Muslims, what should be done is washing the deceased, shrouding them, offering Salah (Prayer) on them, supplicating Allah (Exalted be He) to have mercy on them, attending the burial ceremony and burying them in the Shar`y (Islamically lawful) way. Anything other than this is a prohibited Bid`ah, such as the things mentioned in the question, whether wearing special clothes when attending the burial ceremony, making certain movements, raising one's voice, wailing, Tawassul (seeking to draw close to Allah through unlawful means),

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seeking blessing through the deceased or otherwise.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 21053

Q: In the recent years, the Du`a' (supplication) of Allah's throne has been spreading widely. Attached is a copy of this Du`a'. What is the ruling on this Du`a' and on saying and publishing it? Please advise, may Allah reward you with the best!

A: The Du`a' called "The Du`a' of Allah's Throne and its merits" is an innovated Du`a' which has neither an origin nor evidence from the Qur'an and the Sunnah (whatever is reported from the Prophet). Also, it has no reliable reference. In fact, it was written by an anonymous person and includes falsehood and lies, such as: "I ask You with Your Name, which is written on the wing of Jibril (Gabriel), on Mika'il (Michael), on the forehead of Israfil, and on the palm of `Izra'il, with which You have named Yourself Munkar and Nakir and by the right of the secrets of Your Servants." It also includes false promises to tempt the people and urge them to say it, such as: "Whoever says this Du`a' once, Allah will resurrect them in the Hereafter with shining faces...", "even if their sins are as much as the seawater and the rain drops...", "they will have the reward of a thousand acceptable `Umrah (lesser pilgrimage)", "if a fearful person reads it,

Allah will make them safe; if a thirsty or hungry person reads it, Allah will give them drink and food; if a disabled person carries it, they will be cured; if a woman carries it, her husband will be good with her; and they will be safe from the jinn, people, devils, illness, and pain; and if an absent person reads it, they will return to their families,..." and many more lies. These are calls for wearing amulets and being attached to things other than Allah.

Thus, it is obligatory to prevent its circulation, get rid of the printed copies, and punish whoever promotes it among the people. It is a call to spread Bid`ahs (innovations in religion), myths, and wearing amulets.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 21167

Q: Attached is a paper on which is written a Du'a' (supplication) that was written by a woman. It reads: "Bismillah Al-Rahman, Al-Rahim (In the Name of Allah, the Most Gracious, the Most Merciful)". He said, 'Be gone into it and do not speak! I seek refuge from you with (Allah) the Most Gracious, if you do fear Allah. I seek help from Allah's Hearing, Sight, and Power against your hearing, sight, and power, O Jinn, Humans, vanities of the world, devils, predators, vermin, and thieves (of which S. M. G. is afraid)! I take as a barrier between me and you the cloak of prophethood, with which they sought protection from the injustice of the Pharaohs and Sultans. Jibril (Gabriel, peace be upon him) is on your right side,

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Mika'il (Michael) on your left side, Muhammad (peace be upon him) is in front of you, and Allah is above you to keep you from (harming) S.M.M in herself and her wealth, her children, and whatever else she has with her, above her, and beneath her. When you recite the Qur'an, we put an invisible veil between you and those who do not believe in the Hereafter, a cover over their hearts lest they understand it, and deafness in their ears. And when you remember your Lord Alone through the Qur'an, they run away. I sought help in "La ilaha illa Allah (there is no deity but Allah)" and they were restrained by "There is neither might nor power except with Allah!"' (said three times)."

In regard to the above, I would like to ask Your Eminence:

First: Is this Du'a' reported from the Messenger of Allah (peace be upon him)?

Second: Is it permissible to supplicate with it?

Your Eminence, this woman is a teacher in a girls' school, where she teaches them to memorize the Qur'an. I hope Your Eminence would give us your opinion on this.

A: This Du'a' has no legal basis and it includes meaningless and questionable phrases and sentences. Therefore, it is not permissible either to supplicate with it, or publish it, or circulate it. The Du'a's that are authentically reported from the Qur'an and the Sunnah suffice those who seek goodness.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 21186

All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family, and Companions.

The Permanent Committee for Scholarly Research and Ifta' reviewed the request submitted to his Eminence the General Mufti (Islamic scholar qualified to issue legal opinions) from his Excellence the Manager of Da`wah and Guidance Center in Jeddah with the number (791/9/20) in 11/10/1420 AH and to which a question was attached, which was referred to the Committee from the General Secretariat of the Council of Senior Scholars numbered (1939) dated 23/4/1413 AH. The following question was posed:

His Eminence, the Director of the Cooperative Office for Da`wah, Guidance and Community Instruction in Al-Hamra' and Central Jeddah referred to us a Fatwa request in which the inquirer mentions that the father of one of his friends compiled some supplications which he selected and used to recite in his life. He even made a will to his son asking him to publish the supplications. The son's friend, which is the inquirer, offered to pay to publish them, but he first wants to be certain of the authenticity of these supplications and whether he should publish them or not. We hope your Eminence will examine them and inform us about your opinion!

After studying the Fatwa request, the Committee answered: The supplications related in the Qur'an and the Sunnah (whatever is reported from the Prophet) are the supplications which Muslims are required to recite, take care of, memorize by heart,

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and publish unlike other supplications which are fabricated by people, because at best they can be described as Mubah (permissible). They may include spuriuos or false sentences as is the case with the attached supplications. Examples:

The writer says: "which You have kept for Yourself." This style should not be used with Allah (Glorified and Exalted be He).

The writer also says: "O Allah! (Take revenge) on the Kafirs (disbelievers), Mushriks (those who associate others with Allah in His Divinity or worship), and the Jews. O Allah! Leave none of them in existence. O Allah! Destroy them, as You destroyed (the people of) `Aad and Thamud." It is violation of Allah's Rights to ask Him to destroy all disbelievers, because Allah has destined for them to exist and live based on His wisdom. Allah does what He wills and judges how he He wills.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 20865

Q: I found a middle-sized book titled "Al-Majmu`ah al-Mubarakah" (The Blessed Collection). The title attracted my attention though the book itself was old and in bad condition. I took it and skimmed through it; I liked the Hadith of the Messenger (peace be upon him) about prayers performed to bring a person closer to Allah.

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Therefore, I performed them, but what really astonished me was the statement of the Messenger (peace be upon him): "Whoever prays on such-and-such day and sleeps while facing the Qiblah (direction faced for Prayer towards the Ka`bah) will see me." Accordingly, I did this several times, yet I could not see him, which made me very sad. I therefore began to doubt the validity of these Hadith, for they were neither related by the Four Imams (Abu Hanifah, Malik, Al-Shafi`i, and Ahmad) nor mentioned in the Sahih (Authentic book of Hadith) of Al-Bukhari or Muslim. It was only mentioned that they were narrated on the authority of Anas ibn Malik or Mu`adh ibn Jabal (may Allah be pleased with them). I am still in doubt up till now, not knowing whether or not they are really authentic or just attributed to the honorable Sahabah (Companions of the Prophet) (may Allah be pleased with them). I have been very confused until Allah (Glorified and Exalted be He) guided me to the address that can be used to send juristic questions. I am, therefore, writing to you about my problem hoping that you could confirm the validity of this book. I sent it by mail for you to check personally, as I have another copy at home. Please advise, may Allah benefit you!

A: This booklet entitled "Al-Majmu`ah Al-Mubarakah Fi-Al-Salawat Al-Ma'thurah Wal-A`mal Al-Mabrurah" authored by `Abdu Muhammad Baba is not reliable. It contains narrations which are not attributed to any of the authentic books of Hadith. On the contrary, it includes Bid`ah (innovation in religion) promoting reports, not to mention the Bid`ah and Shirk (associating others with Allah in His Divinity and worship)-related prayers, devotions and invocations, at the end of the book. They are attributed to some deviant followers of Sufi orders,

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such as Ibn Mashish, the writer of Dala'il Al-Khairat, Ahmad Al-Badawi and others. These writings are composed in poetry and prose. It is therefore obligatory to warn against this booklet and others that are similar out of sincerity to Allah, His Book, His Messenger, Muslim rulers, and the people.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman

Fatwa no. 21029

All praise be to Allah Alone, and peace and blessings be upon the Last Prophet. To commence:

The Permanent Committee for Scholarly Research and Ifta' has read the inquiry submitted to His Eminence the general Mufti by `Abdullah ibn Sarhid Al-Fadda`, Head of Committee for the Propagation of Virtue and the Prevention of Vice (CPVPV) at the Saudi district of Ha'il. Referred to Council of Senior Scholars under the number 3277 on 18 / 6 / 1420 A.H, the inquiry provides:

Some Ayahs (verses) of the Qur'an, formulas of Du`a' (supplication) and talismans are found written on some papers under the title (The greatest protection by Shaykh Muhammad Ibrahim `Abdul Ba`ith). These papers are being circulated at hospitals and other places among many different classes of non-Saudis.

We hope that Your Eminence will kindly clarify the creedal contradictions contained in these papers so that we may be able to warn people of the threat they pose to the `Aqidah (creed) of a Muslim.

After a close study of the inquiry, the Committee gave the following reply:

After a close examination of the papers in question, it has become clear that they contain many statements that contradict the Shari`ah of Islam. Accordingly, these papers are not acknowledged and it is forbidden to distribute them to people because of the Bid`ahs (innovations in religion) and strange statements contained in them like:

The author's saying: "Then you say that (i.e. Du`a') in a voice a little lower than when you recite the Qur'an." There is no evidence in the Shari`ah that requires lowering one's voice to such a degree.

The author also makes Isti`adhah (seeking refuge with Allah) from the evil creatures and from the red blowing wind. There is no such evidence that specifies the type of wind which one seeks Allah (Exalted be He) to protect him from. The Prophet (peace be upon him) is reported to have made Isti`adhah from the wind in general.

While making Isti`adhah from the evil of darkness the author seeks the help of the ring of Sulayman (Prophet Solomon). It is an act of Shirk (associating others with Allah in His Divinity or worship) to seek refuge with created things.

The author also invents a Du`a' in which the Ayah "Ha-Mim" is repeated seven times, and "Ha-Mim `Ayn Sin Qaf they will be defeated" seven times. There is no proof to support saying this formula of Du`a'.

The author also says: "The shade of Allah's Throne hangs down on us." This is an outright Bid`ah. It would be correct to say: "The Shade of Allah hangs down on us."

The author also fabricates another Du`a': "Allah encompasses them from behind. Nay, it is a glorious

Qur'an inscribed in Al-Lauh Al-Mahfûz (The Preserved Tablet)" (to be said seven times). O Gharah! Speed on to help us overcome our difficulties." This is an act of major Shirk (associating others with Allah in His Divinity or worship).

The author also says: "Bismillah (in the Name of Allah) is our gateway, Tabaraka Allah (Blessed be Allah) is our protecting wall, Ya-Sin is our protecting ceiling, Kaf Ha Ya `Ayn Sad is sufficient for us, Ha-Mim `Ayn Sin Qaf is our protection." This is a form of fabricated Du`a'.

The author's saying: "We are guarded by Allah and His Messenger" is considered a form of Shirk as he makes the Prophet (peace be upon him) equal to Allah (Exalted be He). The same also holds true regarding such statements as "Allah and the Prophet are sufficient for us" and "We attain our glory from Allah (Exalted be He) and our glorious victory from the Prophet."

The author's saying: "Ihmi hamitan itmi tamithan" sounds like a sort of spell which constitutes a form of Shrik.

The statement: "Raise the canopy of Your Throne over us" is Bid`ah.

The statement: "I entreat You by the dignified status of Your chosen Prophet" is a form of prohibited Tawassul (seeking to draw close to Allah through unlawful means).

The statement: "You protect those who are unworthy of protection due to their being related to the virtuous and elect of Your servants. You said: "And of the devils were those who dived for him and did work other than that. And We were of them a guardian." We are more worthy of Your protection as we are related to the most beloved and elect Prophet whom You addressed saying: "But Allah would not punish them while you, [O Muhammad], are among them....""

The concluding words of the papers include the benefits gained through reciting these Adhkar which lack substantiating evidence from the Qur'an or Sunnah (whatever reported from the Sunnah). The author's purpose is to make people inclined towards distributing these Adhkar among people. Accordingly, it is obligatory to prevent the distribution of these and other similar papers which are meant to change and alter the monotheistic faith of Islam and follow misguidance, Bid`ahs and superstitions.

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It is obligatory to eradicate these papers and to punish the promoters of their distribution in order to safeguard the pure monotheistic faith from all sorts of blemish and to protect the Muslims from holding misguiding conceptions about their `Aqidah (creed).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 21084

All praise be to Allah Alone, and peace and blessings be upon the Last of the Prophets.

The Permanent Committee for Scholarly Research and Ifta' has reviewed the question sent to His Eminence the General Mufty (Islamic scholar qualified to issue legal opinions) by the questioner through His Excellency Dr. Muhammad ibn Sa'd Al-Shuway'ir, which was forwarded to the committee by the General Secretariat of the Council of Senior Scholars, no. 3598, dated 9/7/1420 A.H. It reads:

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A citizen brought a leaflet to me that he said he had found in the Masjid (mosque) where he performs Salah (Prayer) and he asked for a Fatwa (legal opinion issued by a qualified Muslim scholar) on it. The leaflet states:

There is no deity but Allah, the Sublime, the Compeller. There is no deity but Allah, the One, the Subduer. There is no deity but Allah, the Exalted in Might, the All-Forgiving. There is no deity but Allah, the Generous One, the Concealer of faults. There is no deity but Allah, the Grand, the Exalted. There is no deity but Allah Alone Who has no partner, the One God, the Lord, the Witness, the Self-Sufficient Master; we all are submissive to Him. There is no deity but Allah Alone, Who has no partner, the One God, the Lord, the Witness; we all are worshippers of Him. There is no deity but Allah Alone, Who has no partner, the One God, the Lord, the Witness; we all are devoutly obedient to Him. There is no deity but Allah Alone, Who has no partner, the One God, the Lord, the Witness, for Whose Sake we all are all patient. There is no deity but Allah, Muhammad is the Messenger of Allah, and 'Aly is the Waliy (pious servant) of Allah. O Allah! I have turned my face toward You, and I have entrusted my affairs to You and rely completely on You, O Most Merciful of those who show mercy! It was reported that the Messenger of Allah (peace be upon him) said in a Hadith, (Whoever recites this Du'a' (supplication) at any time, it will be as if they have performed Hajj 360 times, Khatmah (completing of one reading of the whole Qur'an) 360 times, freed 360 slaves, given 360 Dinars in Sadaqah (voluntary charity), and relieved 360 troubled and deprived people. The moment the Messenger of Allah (peace be upon him) said these words, the Angel Jibril (Gabriel, peace be upon him) descended and said, "O Messenger of Allah! If any servant of Allah, male or female, among your Ummah (nation based on one creed), O Muhammad, recites this Du'a', even if just once in their lifetime, (Allah swears) by My Sanctity and My Glory that they will receive the following seven things:

1. Removal of poverty.
2. Security from the questioning of Munkar and Nakir (the two angels who test the faith of the dead in their graves).

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3. Crossing the Sirat (the bridge over the Fire) safely.
4. Protection from sudden death.

5. Making the Fire prohibited to them.

6. Protection from the squeezing of the grave.

7. Protection from the wrath of an unjust and oppressive ruler.") **The Messenger of Allah (peace be upon him) spoke the truth.**

Having studying this Fatwa request, the committee replied as follows: This du'a' that is ascribed to the Prophet (peace be upon him) is false and there is no basis to it in the Book of Allah or the Sunnah of His Prophet (peace be upon him). Moreover, the Hadith which is related about its virtue is a false fabricated Hadith; we do not know of any scholar of Hadith who related it with this wording. This is clearly a Hadith Mawdu' (fabricated Hadith) for the following reasons:

1. This Du'a' contradicts and opposes common sense and the authentic religious texts from the Book of Allah and the Sunnah of His Prophet (peace be upon him) and promises huge rewards for anyone who recites this Du'a'.

2. The supplication contains the words: 'Aly is the Waliy of Allah. Undoubtedly, the Amir Al-Mu'minin (Commander of the Believers) 'Aly ibn Abu Talib (may Allah be pleased with him) was one of the Awliya' (pious people), In sha'a-Allah (if Allah wills); but calling him so exclusively, without mentioning any of the others, bears the imprint of the Rafidah (a Shi'ah group denying the caliphates of Abu Bakr Al-Siddiq and 'Umar ibn Al-Khattab and making accusations against them and many other Companions of the Prophet).

3. It implies that anyone who recites this Du'a' will be admitted to Jannah (Paradise), even if they commit major sins or do anything that is contrary to Iman (Faith), and this is false and is rejected by 'Aql (reason) and Shari'ah (Islamic law).

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Accordingly, it is obligatory on every Muslim to pay no attention to this leaflet and to destroy it. They should warn people against it to prevent them from being misled by this leaflet and its like. Muslims should make sure that they know about their Din (religion) and ask the people of knowledge to avoid becoming victims of imposters and those weak in faith, who only want to distract Muslims away from what will benefit them in their Din and worldly matters and make them adhere to illusions and groundless Bid'ahs (innovations in religion).

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 21714

Q: I am submitting this letter to ask Your Eminence to take a look at the attachment enclosed with the letter. it includes some papers, on which are written some invocations and a little powder, whose origin is unknown. They were brought to us by someone from outside the Kingdom and we do not know what they are. Are they lawful amulets or not? May Allah grant us and you success!

A: These papers you sent contain meaningless words and unknown numbers. They are talismans, which are forbidden by Islam and violate the 'Aqidah (creed).

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It is obligatory that they should be destroyed along with the powder to be safe from their evil. You should have Tawakkul (put your trust in Allah) and limit yourselves to permissible methods of treatment, and recite the invocations prescribed by Shari'ah (Islamic law) and Du'a' Ma'thur (supplication based on transmitted reports).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul- `Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 19511

Q: Amongst means that we use as a cure for Jinn (creatures created from fire) possession is the note that the Messenger of Allah (peace be upon him) ordered to be written to the Sahaby Abu Dujanah when the latter came to the Prophet (peace be upon him) complaining that Jinn harmed him at his home. I found this note in a book by brother Majdy Al-Shahawy called (Divine cure for magic and Jinn possession) and in a book called (A Conversation with Jinn) by the press-writer Usamah Al-Karam. Following is the text of the Hadith:

The honorable Companion Abu Dujanah said: "I complained to the Messenger of Allah (peace be upon him) saying: O Messenger of Allah: While I was lying down on my bed, I heard in my house creaking like that of a hand mill, an echo like that of bees, and a shining light like that of lightning. Being frightened I looked attentively and I saw a descending black shadow that would go up and down in the middle of my home. I fell upon that shadow and touched its skin, and it seemed like that of a hedgehog and it threw sparks onto my face like those of fire and I thought that it burnt me and my house. The Messenger of Allah (peace be upon him) said: "By the Lord of Ka`bah your house is inhabited by evil inhabitants O Abu Dujanah. Verily, men of your type are more exposed to annoyance (of Jinn) O Abu Dujanah." Then he (peace be upon him) said: "Bring for me an inkwell and a sheet of paper." This was brought to the Prophet (peace be upon him) so he gave them to `Aly ibn Abu Talib and said: "Write O Abu Al-Hasan." `Aly said: "What shall I write?" The Messenger of Allah (peace be upon him) said: "Write: In the Name of Allah, the Most Merciful, the Most Gracious. This is a letter from Muhammad the Messenger of the Lord of the whole universe to the visitors of the house. Truth is the shield for us and you. If you are a lover, a wanton penetrator, or an alleger of untrue right; the Book of Allah speaks about us and you with truth. "Verily, We were recording what you used to do," "and our angels record all that you hide." Leave the person who holds this paper of mine and go to those who worship idols and who associate partners with Allah. La ilaha illa Huwa (none has the right to be worshipped but He). Everything will perish except His Face. His is the Decision, and to Him you (all) shall be returned. You will be defeated. Ha-Mim, you will not be victorious. Ha-Mim `Ain-Sin-Qaf, the enemies of Allah have been separated and the evidence of Allah has been established. There is neither might nor power except with Allah! So Allah will suffice for you against them. And He is the All-Hearer, the All-Knower."

Thereupon Abu Dujanah said: So I took the sheet of paper to my house, put it under my head, and slept. I only woke up when I heard a cry: O Abu Dujanah: We have been burnt by such words. By your fellow (the Prophet), if you stop using this sheet of paper against us; we will not inhabit your house again. Another Jinni (a creature created from fire) added: "And we will not harm you, any one of your neighbors, or any place where this sheet of paper is." Abu Dujanah said: "No! By the right of my fellow the Messenger of Allah (peace be upon him) I will not give up using this sheet of paper until I have

permission from the Messenger of Allah (peace be upon him). Abu Dujanah then added: "I felt that night was very long as I heard much

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of the crying and screaming of Jinn. I then woke up and prayed Fajr (Dawn) Prayer with the Messenger of Allah (peace be upon him). I told him about what I heard from the Jinn and what I told them. The Messenger of Allah (peace be upon him) then said to me:

"O Abu Dujanah: Give up punishing this group of Jinn (by using the sheet of paper I gave to you) for by He Who sent me as a Prophet with truth, they will continue to find the pain of torment until the Day of Resurrection."

(Related by Al-Bayhaqy in his book "Dala'il Al-Nubuwah" vol. 7, 120 and Al-Suyuty). The point is that I was taken by surprise when a trustworthy brother told me that the foregoing Hadith is Mawdu` (fabricated). Nevertheless, while treating many people; I found that this Hadith has a huge influence on the Jinn. Some patients felt dizzy when they looked at the written text of the Hadith in question while others entered a state of anesthesia in the hand that held the paper which mentioned the concerned Hadith. Not only that but one patient had epilepsy once I gave him the written text of the Hadith.

Thus, I decided to ask you about the authenticity of this Hadith and the ruling on using it as a cure. On the other hand, in some pathological cases that physicians can not treat; we make Ruqyah (reciting Qur'an and saying supplications over the sick seeking healing) several times for the patient but this sometimes does not benefit them. Therefore, we speak to the patient's Qarin (mate from the Jinn) to define the disease and this proves effective. Then we require the patient to repeat: Bismillahi Awwalihi wa Akhirihi (In the Name of Allah at the beginning and at the end) while inhaling then after a period of time we speak and converse with the Qarin.

Our information about the Qarin is very little because not enough

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Athar (narrations from the Companions) cover this matter, so I would like to enquire whether the Qarin is inside the body? For how long does the Qarin stay with a person? Does every person have only one Qarin or does one's Qarin change during some periods? Does the Qarin accompany the person constantly or are they separate sometimes? It is noteworthy that at many times the Qarin mentions that they are younger than the patient.

Please provide me with your beneficial answer in writing so that Muslims benefit from it.

A: The prominent scholar Al-Suyuty commented on the Hadith which is mentioned in the question in his book Al-La'ali' Al-Masnu`ah Fi Al-Ahadith Al-Mawdu`ah vol. 2, p. 348: "This Hadith is Mawdu`, its Sanad (chain of narrators) is Maqtu` (transmitted from a Follower; the generation after the Prophet's Companions), most of its narrators are not known, and no Sahaby (Companion of the Prophet) is called Musa."

Consequently, it is not permissible to rely on the Hadith in question. You have to make the Shar`y (Islamic legal) Ruqyah by reciting Al-Fatihah, Ayat-ul-Kursy (the Qur'anic Verse of Allah's Chair, Surah Al-Baqarah, 2:255), Surah Al-Ikhlas, Al-Mu`awwidhatayn (Surahs Al-Falaq and Al-Nas), the Ayahs (Qur'anic verses) and the Du`a's (supplications) which are authentically reported from the Messenger of Allah (peace be upon him).

At the same time, it is not permissible to seek the help of Jinn that you call Qarin and ask them to define the type of disease as seeking the help of Jinn is a type of Shirk (associating others with Allah in His Divinity or worship). Thus, it is Wajib (obligatory) on you to make Tawbah (repentance to Allah) from this practice and adhere to the Shar`y Ruqyah. May Allah guide us all to what pleases Him.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 19494

Q: Please find attached a copy of surah Ya-sin and its Du`a' (supplication). Is it permissible to read this copy and distribute it among people? Please advise. May Allah reward you and make the people benefit from your knowledge.

A: It is not permissible to read this copy or distribute it, as it includes misguidance in `Aqidah (creed), such as Tawassul (supplicating Allah in the name of Prophets and righteous people). It also contains innovated Du`a's. The Qur'anic Ayahs are added to it to promote the falsehood and deceive people. You should burn these papers and warn the people against them.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 20208

Q: I am Muslim who likes to spend my free time reciting the Qur'an, engaging in Dhikr (Remembrance of Allah), and invoking Allah's Blessings on the Prophet (peace be upon him).

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I collect the Adhkar (invocations and Remembrances said at certain times on a regular basis) and Du'a' (supplications) from different books and publications, and I apply them, such as: "Al-Adhkar Al-Nawawy" and "`Amal Al-Yawm wal-Laylah", until I met someone who told me that he has some transmitted invocations composed by a righteous Waliy (pious person), whose name was Ibrahim Al-Dusuqy, the founder of Al-Burhaniyyah Al-Dusuqiyyah Al-Shadhliyyah Tariqah (a Sufi order). He said that it is not permissible to collect invocations from books, but that they should only be taken directly from a righteous person. This is because we might make a mistake and not say them at the correct place or time. I am confused now and would to know the ruling on this matter. May Allah reward you with the best!

A: You should rely on the authoritative books of Adhkar that have been compiled by trustworthy scholars, such as: "Al-Adhkar" by Imam Al-Nawawy, "Al-Wabil Al-Sayyib min Al-Kalim Al-Tayyib" by Ibn Al-Qayyim, and "Al-Kalim Al-Tayyib" by Shaykh Al-Islam Ibn Taymiyyah. As for the Adhkar that have been written by the Imams of Sufism, most of them contain unlawful invocations or they entail Shirk (associating others with Allah in His Divinity or worship), such as Tawassul (seeking to draw close to Allah through unlawful means) through the creatures and seeking their help besides Allah (Glorified and Exalted be He). Saying that it is not permissible to take invocations from books, but that they should be taken from a righteous person is a falsehood, because Adhkar are taken from the Qur'an and the authentic Books of Hadith.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 15923

Q 1: Is it permissible to use Misbahah (counting beads used when remembering Allah) for purposes other than making Tasbih (glorification of Allah)? I have heard that it is an act of Bid`ah (innovation in religion) to do so. Enlighten us!

A: It is permissible to use Misbahah in counting Tasbih or Dhikr (Remembrance of Allah). However, it is better to count the number of Tasbih on one's fingers. It is considered an act of Bid'ah to think that using Misbahah is an act of Sunnah. Misbahah is associated with Sufi practices. On the other hand, there is nothing wrong in using Mibahah for purposes other than making Tasbih.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 18853

Q 2: sometimes we say this Du`a' (supplication): "O Allah, we do not ask You to prevent our fate, but we ask You to make it mild for us." Is it permissible to say this Du`a'? We would like to know the answer in detail.

A: This Du`a' was not reported from the Prophet (peace be upon him), so it is better not to say it. There are other better Du`a's such as, ﴾I beseech You to make the consequences of Your decree good for me.﴿ Narrated by Ahmad, Ibn Majah and the author of "Al-Mustadrak"

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who ranked its Isnad (chain of narration) as Sahih (authentic). Abu Hurayrah (may Allah be pleased with him) also said, ﴾The Messenger of Allah (peace be upon him) used to seek refuge in Allah from the pain of affliction, from becoming distressed, from evil ends and from being gloated over by enemies.﴿ Sufyan, one of the narrators of the Hadith, said, "The Prophet (peace be upon him) mentioned three matters only in this Hadith, and I added one, but I cannot remember which one it is." Narrated by Al-Bukhari.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 18960

Q 2: Some people say that one should count the number of Tasbih (glorification of Allah) on the fingers of the right hand only. Kindly benefit us in this regard!

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Does one have to raise only the right hand or both hands upon making Qunut (supplication recited while standing after bowing in the last unit of Prayer)?

A: It is best to count the number of Tasbih on the fingers of the right hand because the Prophet (peace be upon him) liked Tayamun (using the right hand in doing things). There is nothing wrong in counting Tasbih on the fingers of either hand.

As for raising the hands while making Du`a' (supplication), both hands are to be raised. This is based on the Hadith in which the Prophet is reported to have said: ﴾Stretching his two hands towards the heavens﴿ The Prophet is also reported to have done this while offering Salat-ul-Istisqa' (Prayer for rain).

May Allah grant us success! May peace and blessings be upon our prophet Muhammad, his family and Companions!

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Tawbah

The second question of Fatwa no. 4321

Q 2: is the way to Tawbah (repentance to Allah) open for people at any time, regardless of the types of misdeeds? A person may commit a sin that he fears to be disgraced with and later repents of this sin, observes Salah (prayer), Zakah (Obligatory Charity) and Sawm (Fast), and awfully regrets doing it. He spends the night crying and blaming himself and trying to escape from his anguished soul. However, he does not try to commit suicide to relieve himself from that disgrace, for he has strong faith in Allah and hopes that Allah will not expose his secret evils. Can the repentance of such a person be accepted? Is it possible that Allah will conceal his faults and not disgrace him by concealing what this person has done? Can he be sure of this?

A: A person should be sincere in his Tawbah, even if it is from Shirk (associating others in worship with Allah), Zina (premarital sexual intercourse and/or adultery), murder or ill-gotten money, regretting it and returning the rights back to their owners, or asking their forgiveness, then following this by doing virtuous deeds, will make Tawbah acceptable by Allah. In addition, Allah will replace the bad deeds with good ones in the records of deeds. Allah (Exalted be He) says, describing the characteristics of His righteous servants, ﴾And those who invoke not any other ilâh (god) along with Allâh, nor kill such person as Allâh has forbidden, except for just cause, nor commit illegal sexual intercourse - and whoever does this shall receive the punishment.﴿ ﴾The torment will be doubled to him on the Day of Resurrection, and he will abide therein in disgrace;﴿ ﴾Except those who repent and believe (in Islâmic Monotheism), and do righteous deeds; for those, Allâh will change their sins into good deeds, and Allâh is Oft-Forgiving, Most Merciful.﴿ ﴾And whosoever repents and does righteous good deeds; then verily, he repents towards Allâh with true repentance.﴿

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He (Exalted be He) also says, ﴾Say to those who have disbelieved, if they cease (from disbelief), their past will be forgiven.﴿ , ﴾Say: "O 'Ibâdî (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allâh: verily, Allâh forgives all sins. Truly He is Oft-Forgiving, Most Merciful.﴿ He (May he be Exalted) confirmed the saying of Ya`qub (Jacob) to to his sons, ﴾and never give up hope of Allâh's Mercy. Certainly, no one despairs of Allâh's Mercy, except the people who disbelieve.﴿ In addition, there are other Ayahs and Hadith to the same effect encouraging Tawbah and having hope in Allah's Mercy and Forgiveness. The door of Tawbah will always be open until the sun rises in the west, or until death.

Thus, whoever commits a sin should repent to Allah, regret their past deeds, return the rights back to their owners or acquire their forgiveness. They should also have great hope in Allah and seek His

Mercy, even in the case of major sins; Allah's Mercy is much more extensive and His Forgiveness is much more

all-encompassing. Furthermore, a person should avoid talking publicly about his misdeeds, hoping that Allah will conceal them and not expose them for Allah is the sole source of support.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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`Abdullah ibn Qa`ud	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The sixth question of Fatwa no. 3866

Q 6: If a Muslim desists from committing the sins they used to commit, what are the conditions that should be met for tawbah (repentance to Allah) to be accepted? what is your advice for those who commit sins, so that they might perform Tawbah before their death and not regretfully lose everything?

A: First, they should perform sincere Tawbah, regret their past sins, and resolve not to commit them again. If it is a material thing, such as money, they should return the rights to their owners. If it is something that cannot be returned, they should ask them for forgiveness, supplicate to Allah for them and honor them.

Second, we recommend that they recite the Qur'an, the Hadiths of encouragement and admonition, remember the Hereafter and its terrors, befriend righteous people, and keep away from the those who do evil, so that they might perform Tawbah and Istighfar (seeking forgiveness from Allah), and refrain from sins they are tempted to commit.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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\`Abdullah ibn Qa\`ud	\`Abdullah ibn Ghudayyan	\`Abdul-Razzaq \`Afify	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

The first question of Fatwa no. 11056

Q 1: is it permissible to say: "i make Tawbah (repentance to Allah) to Allah and His Messenger", or to say upon leaving someone: "i leave you in the protection of Allah and His Messenger", or to say: "Allah and His Messenger are sufficient for us" as a form of Dhikr (Remembrance of Allah)? Some people say that there is nothing wrong in that and argue with us about it. May Allah reward you with the best!

A: As an act through which the Muslim draws near to Allah (Exalted be He), Tawbah has been encouraged by Allah (Glorified be He) in the Ayah (Qur'anic verse) which reads: ﴿And all of you beg Allâh to forgive you all, O believers, that you may be successful﴾ In another Ayah Allah (Exalted be He) says, ﴿"And turn in repentance and in obedience with true Faith (Islâmic Monotheism) to your Lord and submit to Him (in Islâm) before the torment comes upon you, (and) then you will not be helped.﴾ Tawbah should not be directed to any of Allah's creation, regardless of whether it is a near angel or a prophet. In the same way, Kifayah (seeking sufficiency) has to be sought only from Allah (Exalted be He). It is for this reason that Allah (Exalted be He) has praised the people of Tawhid (belief in the Oneness of Allah/ monotheism) who single Him out for being the sole source of Kifayah. Allah (Exalted be He) says, ﴿Those (i.e. believers) unto whom the people (hypocrites) said, "Verily, the people (pagans) have gathered against you (a great army), therefore, fear them." But it (only) increased them in Faith, and they said: "Allâh (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us)."﴾

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They did not say: "Allah and His Messenger are sufficient for us". Commenting on the Ayah which reads: ﴿O Prophet (Muhammad صلى الله عليه وسلم)! Allâh is Sufficient for you and for the believers who follow you.﴾ Ibn Al-Qayyim (may Allah be Merciful with him) said: "Sufficiency here means that you (Muhammad) and your followers will not stand in need of any one other than Allah Who is the sole source of Kifayah to you." He quoted that this was the same view held by Shaykh-ul-Islam Ibn Taymiyyah. Ibn Al-Qayyim further considers it erroneous to interpret the Ayah as meaning "Allah and those believers who follow the Prophet are sufficient for him." Accounting for his argument, Ibn Al-Qayyim says that, like Tawakkul (putting one's trust in Allah), Taqwa (fearing Allah as He should be feared) and `Ibadah (worship), Kifayah is exclusive to Allah (Exalted be He) who says, ﴿And if they intend to deceive you, then verily, Allâh is All-Sufficient for you. He it is Who has supported you with His Help and with the believers.﴾ Here a distinction has been made between Kifayah and Ta'yid (granting support). While Kifayah has been made exclusive to Allah (Exalted be He), Ta'yid comes through Allah's Help together with the support of the believing servants. Allah (Exalted be He) praises the people of Tawhid (belief in the Oneness of Allah/ monotheism) who single Him out for being the sole source of Kifayah. In this regard Allah (Exalted be He) says, ﴿Those (i.e. believers) unto whom the people (hypocrites) said, "Verily, the people (pagans) have gathered against you (a great army), therefore, fear them." But it (only) increased them in Faith, and they said: "Allâh (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us)."﴾ They did not include the Messenger as another equal source of Kifayah with Allah (Exalted be He). Another Ayah which confirms that Allah (Exalted be He) is the only source of Kifayah reads:

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﴿and had said: "Allâh is Sufficient for us. Allâh will give us of His Bounty, and so will His Messenger (from alms). We implore Allâh (to enrich us)."﴾ Contemplating on this Ayah, you may notice that while Allah (Exalted be He) has made beside Him the Prophet as another source of endowing bounties upon His servants, He made Himself the only source of Kifayah in the same manner He made Himself the only source of Raghbah (beseeching Allah) as observed in the concluding words of the same Ayah: ﴿We implore Allâh (to enrich us)."﴾ In a similar Ayah Allah (Exalted be He) says, ﴿And to your Lord (Alone) turn (all your) intentions and hopes.﴾ Raghbah, Tawakkul, Tawbah and Kifayah have to be directed to Allah Alone like `Ibadah, Taqwa, Sujud (prostration), vows and oaths are directed to Him (Glorified be He).

It should be clear enough to state the prohibition of uttering such words as "I make Tawbah to Allah and the Messenger", or to say: "Allah and His Messenger are sufficient for us" or to bid someone farewell saying: "I leave you in the protection of Allah and His Messenger" as such utterances constitute an act of Shirk (associating others with Allah in His Divinity or worship). This is based on the Hadith narrated by Abu Dawud and Al-Tirmidhy ﴿on the authority of Ibn `Umar (may Allah be pleased with them both) that he used to say to the person who was to set out on a journey: "Draw near so that I may bid farewell to you as the Messenger of Allah (peace be upon hium) used to bid farewell to us. The Messenger of Allah (peace be upon him) used to say: "`Astaudi`ullaha dinaka, wa amanataka, wa khawatima `amalika' (I entrust Allah with your Din (religion), your trust and your last deeds)."﴾

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The third question of Fatwa no. 7631

Q 3: A person used to earn a living illegally by teaching music and playing in night clubs and dancing halls. After a while he quit this job and returned to Allah in repentance. is it obligatory upon him to give up the money he earned through these unlawful means as a condition for his repentance? How could he dispose of this money? It is worth mentioning that he is willing to give it all away. Does it make a difference if he is ready or not to give up this money, and whether he is self-sufficient or not?

A: If he was a disbeliever at the time of earning his living in this manner and then repented sincerely to Allah, Allah will forgive him and it is not necessary to get rid of the money he earned before his Islam. Allah (Exalted be He) states: ﴾Say to those who have disbelieved, if they cease (from disbelief), their past will be forgiven.﴿ If he was a Muslim at the time and then he repented to Allah, it is a pre-condition

to get rid of these illegal gains by spending it in righteous ways as this is proof of his sincere repentance.

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The fourth question of Fatwa no. 8864

Q 4: if a person commits many sins, evil deeds, and major sins and then they make sincere, true Tawbah (repentance to Allah), will they be called to account for what they did previously and punished in the Fire on the Day of Resurrection? There is an Ayah (Qur'anic verse) that says: "The one who repents from sin is like one who has not sinned."

A: When a person makes sincere Tawbah from all their sins, and they are truthful about it, Allah will accept their Tawbah. Allah (Exalted be He) says: ﴾Say: "O 'Ibâdî (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allâh: verily, Allâh forgives all sins.﴿ According to Ijma' (consensus of scholars), this Ayah was revealed about the repentant.

As for your saying, "There is an Ayah (Qur'anic verse) that says..." we need to correct you and point out that this is not an Ayah but an authentic Hadith reported from the Prophet (peace be upon him). It is obligatory on you to confirm anything that you say is from the Qur'an or the Sunnah before you quote it,

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so you do not say something about Allah or His Messenger (peace be upon him) that is not true.

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Fatwa no. 14275

Q: I am fifteen years old and I have been performing the obligatory Salah (Prayer) regularly since I was ten years old. However, i want to make more Tawbah (repentance to Allah). How can i do so? Please tell me in detail about Tawbah as stated in the Qur'an.

A: Tawbah is giving up sinning and disobeying Allah (Exalted be He) either by committing something which is Haram (prohibited) or by abandoning something which is Wajib (obligatory). The following are the conditions of Tawbah:

1. Abandoning the sin and giving it up.

2. Feeling remorse for the sins that a person has committed in the past.

3. Having a strong determination not to return to sin.

Furthermore, if a person's sin relates to taking others' properties unjustly by means of usurpation, theft, or deception; it will be Wajib on this person to give the other people their due rights or to request them to waive their rights. Any way, it is Wajib on every Muslim to make continuous sincere Tawbah from all minor and major sins for Allah (Exalted be He) says in Surah (Qur'anic chapter) Al-Tahrim: ﴾O you who believe! Turn to Allâh with sincere repentance! It may be that your Lord will expiate from you your sins, and admit you into Gardens under which rivers flow (Paradise)﴿

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Also, Imam Muslim related on the authority of Al-Aghar Al-Muzany who said that the Messenger of Allah (peace be upon him) said: ﴾O people, repent to Allah and seek His forgiveness, for I repent one hundred times a day.﴿

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Fatwa no. 14341

Q: I listened to a tape of an Islamic lecture by one of the shayks, who said that it is obligatory on Muslims to sit by themselves for an hour with their Lord to supplicate to Him and make Tawbah (repentance to Allah).

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and, if they cry and tears flow down during this time, they will know that allah has accepted their Tawbah, but if they do not cry, allah has not accepted it from them. Is this true? May Allah reward you with the best!

A: Crying tears through fear and awe of Allah (Exalted be He) and reverential submission to Him is one of the characteristics of the faithful believers. Praising those who cry through fear of Him, Allah (Exalted be He) says: ﴾And when they (who call themselves Christians) listen to what has been sent down to the Messenger (Muhammad صلى الله عليه وسلم), you see their eyes overflowing with tears because of the truth they have recognised.﴿ Also, it is authentically reported that the Prophet (peace be upon him) said, ﴾"There are two eyes that shall not be touched by the Fire: an eye that weeps through fear of Allah and an eye that spends the night guarding in the Cause of Allah."﴿

However, it is not a condition for the soundness of Tawbah to cry, the conditions are: giving up the sin, feeling regret for having committed it, and resolving never to return to it. Also, if the sin involved a violation of someone's right, their right has to be restored to them.

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The second question of Fatwa no. 14398

Q 2: I frequently remember the sins I used to commit before I was guided, especially when I see the place where I used to commit the sin or the person with whom I committed it. This upsets me and makes me feel pain and regret. I wonder if my Tawbah (repentance to Allah) will erase my sins. I often remember my sins while I am performing Salah (Prayer).

A: Anyone who makes sincere Tawbah to Allah, Allah promises to accept their Tawbah. Even better still, Allah, out of His Graciousness and Generosity, turns the sins into good deeds. Allah may (He be Exalted) says: ﴾Except those who repent and believe (in Islâmic Monotheism), and do righteous deeds; for those, Allâh will change their sins into good deeds, and Allâh is Oft-Forgiving, Most Merciful.﴿ (Surah Al-Furqan, 25:70) Allah also (Exalted be He) says: ﴾And verily, I am indeed forgiving to him who repents, believes (in My Oneness, and associates none in worship with Me) and does righteous good deeds, and then remains constant in doing them, (till his death).﴿ (Surah Ta-Ha, 20:82) Satan strives hard to seduce humans to make them fall into evil and sin. If the person escapes from the snares of Satan, and he see that they have turned to Allah,

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he starts to cast doubts into their heart regarding the sincerity of their Tawbah and magnify their sin in their eyes, making them think that Allah will not forgive such sins, because they are too many and too grave. He makes them forget that Allah states Shirk (associating others with Allah in His Divinity or worship) to be the worst of all sins and the evilest of all misdeeds, and then He mentions the major sins, and promises to accept the Tawbah of anyone who turn to Him penitently and does righteous good deeds. If Satan does not find response, he starts to remind people of their past sins and misdeeds to make them feel sad. Allah (Exalted be He) says: ﴾Secret counsels (conspiracies) are only from Shaitân (Satan), in order that he may cause grief to the believers. But he cannot harm them in the least, except as Allâh permits. And in Allâh let the believers put their trust.﴿ (Surah Al-Mujadalah, 58:10) Allah (may He be Exalted and Praised) orders His believing servants to seek His Refuge from Satan and describes him as "the retreating whisperer", because he whispers to people and then retreats and flees once a Muslim seeks refuge with Allah and seeks His Help. Allah (Exalted be He) says: ﴾Say: "I seek refuge with (Allâh) the Lord of mankind,﴿ ﴾"The King of mankind -﴿ ﴾"The Ilâh (God) of mankind,﴿ ﴾"From the evil of the whisperer (devil who whispers evil in the hearts of men) who withdraws (from his whispering in one's heart after one remembers Allâh).﴿ ﴾"Who whispers in the breasts of mankind.﴿ ﴾"Of jinn and men."﴿ So, you have to seek Allah's Refuge from Satan and perform a lot of Dhikr (remembrance of Allah) and Istighfar (seeking forgiveness from Allah). According to an authentic Hadith, the Messenger of Allah (peace be upon him) said, (“Anyone who says: 'La ilaha illa Allahu wahdahu la sharika lahu lahul-mulku walahul-hamdu wa-huwa 'alakulli shay'in qadir (There is no deity except Allah, Alone, with no partner or associate; His is the Sovereignty and His is the Praise, and He is over all things Omnipotent),'

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one hundred times every day, it will be equivalent for them to freeing ten slaves, and one hundred good deeds will be recorded for them, and one hundred bad deeds will be erased from them and it will be a protection for them against Satan on that day until evening comes. No one will come with anything better than it (on the Day of Resurrection), except for one who does more than this.")

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Fatwa no. 16155

Q: I am a fifty-nine year old man. I was terrified when I heard the Words of Allah (Exalted be He) saying (what means): ﴾Allâh accepts only the repentance of those who do evil in ignorance and foolishness and repent soon afterwards; it is they whom Allâh will forgive and Allâh is Ever All-Knower, All-Wise.﴿ ﴾And of no effect is the repentance of those who continue to do evil deeds until death faces one of them and he says: "Now I repent;"﴿ **does committing a sin while knowing that it is a sin preclude Tawbah (repentance to Allah)? Please advise me and may Allah bless you!**

A: Commission of sin while knowing that it is a sin does not preclude Tawbah. The conditions for Tawbah are three: giving up the sin, feeling regret for having committed it, and resolving never to return to it.

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If the sin involves a violation of someone’s right, it is obligatory that it be returned or their forgiveness sought. To conclude, anyone who disobeys Allah is ignorant.

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The second question of Fatwa no. 19045

Q 2: I returned in penitence to Allah and made Tawbah (repentance to Allah) of all my sins. I beg Allah for forgiveness! But I heard that it is necessary for the repentant ones to offer two Rak'ahs (units of Prayer) with deep concentration during which they experience no Waswasah (insinuating thoughts from Satan) and then to make Tawbah after this or during the Salah (Prayer). When I asked a brother of mine in Islam about this, he told me that Tawbah can be made without this; it can be done at any time and I do not have to perform Salah. What should I do? Please advise me and may Allah reward you with the best!

A: Offering a two-Rak'ah prayer is not a condition of a valid Tawbah. The conditions of Tawbah include giving up the sin, resolving never to commit it again, regretting having committed it, and returning people's rights. May Allah accept your repentance and ours. However, anyone who performs ablution, offers two Rak'ahs and then expresses Tawbah to Allah (Exalted be He) by regretting past sins, giving them up, and sincerely resolving never to commit them again, their Tawbah is more perfect and more likely to be accepted, according to the authentically reported Hadith from Abu Bakr Al-Siddiq (may Allah be pleased with him), who said that the Prophet (peace be upon him) said: ("There is no person who commits a sin then performs ablution, performing it well,

then offers two Rak'ahs and asks Allah for forgiveness, but Allah will forgive them.") (Related by Imam Ahmad in "Al-Musnad")

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The first question of Fatwa no. 16784

Q 1: I have committed many sins, offenses, and acts of Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) and have made Tawbah (repentance to Allah), but I still commit them again.

A: All praise be to Allah (Exalted be He) that He guided you to self-reckoning and Tawbah from your sins, may Allah bless you! Please beware and let not Satan and your self that is inclined to evil overcome you and pull you back to committing what Allah has prohibited. If you do this, you are reneging on your Tawbah, because the conditions of a true tawbah are that you should:

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1. Give up the sin.
2. Regret having committed it.
3. Resolve never to commit it again.

If you have made Tawbah from a sin that involves a violation of someone’s rights, whether the wrong done was against their property, honor, or life, there is a fourth condition, which is that you should also ask the person to forgive you or give them back their rights. If the Tawbah is true, you will not be called to account for the sins you committed before it. It is obligatory on you to make Tawbah for the sins committed after it; whenever you commit a sin, you have to make Tawbah according to the aforementioned conditions.

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The first question of Fatwa no. 20941

Q 1: what are the theoretical and practical ways to perform Tawbah (repentance to Allah) ?

A: Tawbah is legislated as Wajib (obligatory) on those who commit sins that necessitate Tawbah, such as neglecting an obligatory act of worship or doing something that is Haram (prohibited). Tawbah is a Right of Allah and has three conditions: Regretting the sin, giving up the sin, and resolving never to commit it again. If the sin involves a violation of someone's rights, there is one more condition, which is that the right should be returned to its owner.

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If the sin that has been committed, which violates someone's right, is of the type that is impossible to return, their forgiveness has to be sought. If this is not possible, Du'a' (supplication) should be made for them and money should be given as Sadaqah (voluntary charity) on their behalf.

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The second question of Fatwa no. 6338

Q 2: what is the meaning of the Hadith of the Prophet (peace be upon him) that says: (“If you had not sinned and asked for forgiveness, Allah would have brought other than you who would sin and ask for forgiveness.”)

A: The Hadith you mentioned, with this wording is not authentic. The authentic wording of the Hadith is that the Prophet (peace be upon him) said, (“By the One in Whose Hand is my soul, if you did not sin, Allah would take you away and bring people who would sin, then would beg Allah for Forgiveness and He would forgive them.”) (Related by Muslim on the authority of Abu Hurayrah who reported it from the Prophet [peace be upon him])

The meaning of this Hadith is that if humans did not commit sins,

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Allah would remove them from this life and bring other people who would commit sins and then seek His Forgiveness and He would forgive them. But the reality is that humans do commit sins and some of them do seek Allah’s Forgiveness and He forgives them, which is why Allah lets them continue to exist.

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Fatwa no. 12196

Q: The number of good deeds that I used to perform have decreased after my traveling to another country, for I no longer listen to religious lectures or sermons, as I live far from the city. If leave this job, I will not find another, so I am forced to stay in this job, due to my difficult circumstances and financial situation. I have decided that, after my financial situation improves and I have repaid my debts, I will return to my country and make Tawbah (repentance to Allah).

A: If the work that you mentioned is keeping you from performing the Faridah (obligatory acts), there is no good in it and it is not permissible for you to stay in a job that hinders you from performing the obligatory acts of worship. However, if the shortcoming is in the Nawafil (supererogatory acts of worship), you should do your best to do as much of them as you can and there will be no sin on you in this case.

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Fatwa no. 7983

Q: More than three years ago, Allah guided me to the right path after I was astray. I felt the light and sweetness of Iman (Faith) in my heart, but I made light of some matters, such as sitting with friends who were not very religiously committed. They used to talk about lots of things, some of which involved sins, but I did not recognize the danger of sitting with them until I found myself talking in the same way, even about the Din (religion). But Allah guided me and I distanced myself from these gatherings. For about one year now I have been careful about what I say so as not to say anything that could ruin me. Most of the time, I have been able to overcome my desire to take part in futile talk and joining people in their nonsense, but I have committed a sin that I ask Allah (Glorified and Exalted be He) to forgive. One of my friends invited me to have a cold drink with him. I found myself saying: "Then when you have taken a decision, put your trust in Allah," due to not being aware that it was an Ayah (verse) from the Qur'an. I am afraid that my words will be considered as Ta'wil (allegorical interpretation) of the Ayah. We Egyptians usually say: "`Azmak (I am inviting you)" when we invite someone to dinner, for a drink, or suchlike, whereas the word "Azamt (to take a decision)" in the Ayah means that if you resolve to do something, then place your trust in Allah and go for it.

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My tongue was tempted by Satan and I quoted the Ayah, despite my hesitancy when I was saying it. But before I had completed the Ayah, I regretted it deeply, and also afterwards, even though it all happened unintentionally as a play on words. I was not intentionally giving allegorical interpretation and I seek refuge with Allah from that. This happened more than two months ago, but I heard a tape by Shaykh Abdul-Hamid Kishk, in which he declared the one who mocks or plays with the Ayahs of Allah (Glorified and Exalted be He) to be a Kafir (disbeliever). All this cast fear into my heart and I fear that I have become one of those he was talking about. I now live in fear and anxiety that I have fallen into that which Allah has forbidden. I assure Your Eminence that my words were an unintentional automatic response and I could not hold my tongue. I have made the intention to perform Hajj - with the Permission of Allah - hoping to make Tawbah (repentance to Allah) of all my sins and resolving never to commit them again. What is your opinion on the slip of my tongue? will my Hajj be a Kaffarah (expiation) for this sin? May Allah reward you with the best!

A: First: All praise be to Allah that He guided you to the good, threw the light of Iman into your heart, and helped you avoid evil, evil doers, and their bad company. We hope that Allah will make you steadfast on this and bless you with much success and guidance.

Second: If, as you mentioned, these words came out of your mouth unintentionally without you meaning to recite the Qur'an, and that you regret it and have repented to Allah, there is no sin or blame on you.

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We ask Allah to forgive you and us.

Third: If you have not yet gone on Hajj to the Sacred House of Allah and you are physically and financially able to perform this Faridah (obligatory act), you must perform it, because it is one of the Pillars of Islam. In this way you will reap recompense and much Thawab (reward from Allah) and draw closer to Allah, and He will forgive you your sins out of His Grace and Bounty.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The fourth question of Fatwa no. 2235

Q 4: The Messenger of Allah (peace be upon him) said, (A bankrupt person is a person who will come on the Day of Resurrection as he would have exhausted his funds of virtues, since he treated others unjustly and abused others...) **what is the ruling on someone who repents to Allah but is unable to return these rights to their owners because of his poverty?**

A: The basic principle concerning the rights of people is that they are not pardoned by Tawbah alone, unless the usurped rights are restored to the right-holders or the latter willingly forgive the wrongdoer. When he performs sincere Tawbah and is unable to restore the rights of people because of his poverty or ignorance of the ruling on this matter, Allah accepts his Tawbah and pleases the right-holder on the Day of Resurrection with what He likes. Whenever it is possible in the worldly life for the oppressor to restore the rights or ask the right-holder's forgiveness,

he is obliged to do so, and his Tawbah is not acceptable unless he does so. Allah says, (And all of you beg Allâh to forgive you all, O believers, that you may be successful) and (So keep your duty to Allâh and fear Him as much as you can)

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The third question of Fatwa no. 5690

Q 3: What is the ruling on a woman who slapped her cheeks during Ramadan while fasting, and then came back to her senses and immediately asked for allah's Forgiveness?

A: If the case is as you have mentioned, we ask Allah to forgive her and accept her repentance. There is nothing else she should do other than what she did.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

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The first question of Fatwa no. 20783

Q 1: during Jumu`ah (Friday) Prayer, I heard the Khatib (preacher) say "The servant knows when Allah forgives him," is this right and how is this possible?

A: The Muslim repents to Allah and hopes for acceptance of his repentance and forgiveness of his sins, for Allah (Exalted be He) says, ﴾Say: "O 'Ibâdî (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allâh: verily, Allâh forgives all sins. Truly He is Oft-Forgiving, Most Merciful.﴿ However, no Muslim should claim their being quite sure that Allah has forgiven them except with proof from the Qur'an and Sunnah. As for this Khatib's saying, it is baseless.

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The third question of Fatwa no. 3025

Q 3: what is the ruling on someone who repents then returns to the same sin again later on?

A: If someone repents sincerely of the sin, gives it up and regrets it, but Satan and his own evil instincts overpower him into sinning again, this will not undo his repentance. He should repent of

sinning again as well as avoid the means leading to sins.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

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The second question of Fatwa no. 7825

Q 2: what is the ruling on someone who goes back and forth between sin and repentance? Thank you.

A: If that person seeks Allah's Forgiveness, turns to Him in sincere repentance and abandons that sin, Allah will forgive him. If he later returns to sin but after that seeks Allah's Forgiveness, turns to Him in sincere repentance and abandons the sin again, Allah will forgive him and so forth and so on. As long as there is sincere repentance, the results of misdeeds will be remitted. Allah (Exalted be He) says, ﴿And verily, I am indeed forgiving to him who repents, believes (in My Oneness, and associates none in worship with Me) and does righteous good deeds, and then remains constant in doing them, (till his death).﴾ He also says, ﴿verily, your Lord is of Vast Forgiveness.﴾

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The second question of Fatwa no. 2307

Q 2: I am a single man who used to commit Zina (premarital sexual intercourse) and play cards. One day, I thought and intended to repent. I prayed two Rak`ahs in a Masjid (mosque) then I beseeched Allah to accept my repentance. However, later when I saw my friends playing cards before me, Satan - I seek refuge with Allah for him - overcame me and I played with them. I broke my repentance to Allah and played cards again. As for Zina, I have not committed it until now and I will never commit it again, Allah willing. By the favor and bounty of Allah, I made up my mind to renew my repentance concerning playing cards which I previously broke with Allah. Indeed, I renewed my repentance, so what is the Kaffarah (expiation) of breaking repentance? Is it possible to renew repentance after breaking it? Kindly advise. May Allah reward you. It is worth mentioning that I feel terrible and am troubled about breaking my repentance.

A: Acceptance of repentance has three conditions: 1- To admit guilt. 2- To repent from the sin. 3- To resolve never to repeat it again. If repentance is made due to the rights of individuals, a fourth conditions must be fulfilled which is to ask the individual forgiveness if it is impossible to return it to him. However, if it is returnable, one must return it unless the owner waives his right.

The repentance you made is of the first kind,

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so if the aforementioned conditions are fulfilled, repentance is valid. You must repent from returning to playing cards and seek Allah's forgiveness for the breach; Allah (Glorified and Exalted be He) is Forgiving and Merciful.

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`Abdullah ibn Qa`ud	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 6254

Q: When I was young, I used to follow the teachings of Islam. I used to offer Salah (Prayer) and perform the rest of the Pillars of Islam. When I obtained my intermediate degree, I joined the air force and was sent on a mission to the United States of America. When I arrived in the United States, I found that everything is different from our Islamic countries and Islamic teachings. I followed the wrong path and committed many sins. After a period of time, I stopped and returned to my country but I was not adhering to the Pillars of Islam. I returned to the right path, but sometimes I deviated. Thanks to Allah, I am now on the right path and I am afraid of Allah's punishment although I seek His forgiveness. Please, advise me.

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What is the way I should follow so that I will not deviate again from the teachings of the Islamic Shari`ah (Islamic law)? May Allah reward you!

A: Firstly, you have to know that sincere and acceptable repentance that changes sins into good deeds should fulfill the following conditions: sincerity, abandoning sins, regret, and determination not to commit them again. Moreover, you must give back people's rights if possible. If all the previous points are met, we hope that Allah will forgive all your past sins.

Secondly, a person should adhere to Islamic law and obey the commands of Allah and His Messenger, abstaining from what they have prohibited, seeking Allah's reward, and fearing His punishment. A person should increase supererogatory acts of worship such as: Salah (Prayer), Sadaqah (voluntary charity), reciting Qur'an, and avoiding bad company. May Allah grant us Istiqamah (integrity) and allow us to die while He is pleased with us. He, may He be Glorified and Exalted, is the Best Disposer of our affairs.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 3147

Q 2: a man promised allah (Exalted be He) that he would not do any Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect); he fulfilled his promise for three months but then he broke it. What is the ruling on this? Does this man have to make any Kaffarah (expiation)? Can his Tawbah (repentance to Allah) be accepted?

A: If the reality is exactly as what is mentioned in the question that this man promised Allah (Exalted be He) not to commit a Munkar then he did so; committing a Munkar is considered a sin and not fulfilling the concerned promise is another one. Thus, the person in question has to make Tawbah (repentance to Allah) and Istighfar (seeking forgiveness from Allah). He has to follow his bad deeds by good ones. He has to perform the congregational Salah regularly, recite the Qur'an, give Sadaqah (voluntary charity) and keep the ties of kinship so that hopefully Allah (Exalted be He) will accept his Tawbah and forgive his sins. The person in question is not required to make any Kaffarah but he should not return to the same sin again.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 18857

Q 2: Our respectable Shaykh, I am a young man exhibiting no religious reverence. I would be grateful if you would give me advice as I find no good company around me that can help me be obedient to Allah. Since I was not taught how to be obedient to Allah, I commit a lot of sins. What should I do? May Allah bless you for it!

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A: You have to sincerely turn to Allah in repentance from the sins you commit. You have to know that Allah forgives whoever turns to Him in repentance. Secondly, you have to perform the Five Obligatory Prayers regularly and perform supererogatory prayers as much as you can. This is because Allay (Exalted be He) says, ﴾And perform As-Salât (Iqâmat-as-Salât), at the two ends of the day and in some hours of the night [i.e. the five compulsory Salât (prayers)]. Verily, the good deeds remove the evil deeds (i.e. small sins). That is a reminder (an advice) for the mindful (those who accept advice).﴿ May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 3404

Q: Dear Shaykh, I spent five years being rebellious. Satan humiliated me and insinuated to me before Allah guided me to His Right Path. During this long period, I did not offer the Salah (prayer) or observe the Sawm (fasting). In fact, I used to do all the things that Allah has forbidden us to do, even during the sacred month of Ramadan, such as drinking, going with women, and other things like that. Yet Allah guides whomever He wills and accepts whomever He wishes in His Mercy. I have repented to Allah this year, two weeks before Ramadan and I have resolved

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to make up for those five months, but how? I do not know, because the matter seems greater than a Kaffarah (expiation) of feeding the poor. I would like you to clarify the matter to me and explain what I have to do to make up for those missed months, bearing in mind what I used to do. If it is obligatory on me to make up for this missed time, how should I do it? Should I fast for five consecutive months and feed the poor or should I fast on alternate months? How many poor people should I feed? This is my problem and I hope you can find a light to clarify my way so that I can stick to the Right Path leading to Allah until the Day of Resurrection. May Allah reward you greatly for benefiting us.

A: The approved opinion of the scholars is that deliberately abandoning the performance of Salah is considered as an act of major Kufr (major form of disbelief), which puts someone outside the pale of Islam. If the person who abandoned the Salah repents to Allah, it is not obligatory on them to make up for the missed Salah nor for the days they did not fast in Ramadan. There is no obligatory Kaffarah for the misdeeds they committed during that period. The person just has to be sincere in their repentance to Allah, Who says: ﴾And verily, I am indeed forgiving to him who repents, believes (in My Oneness, and associates none in worship with Me) and does righteous good deeds, and then remains constant in doing them, (till his death).﴿ He also says: ﴾And those who invoke not any other ilâh (god) along with Allâh, nor kill such person as Allâh has forbidden, except for just cause, nor commit illegal sexual intercourse - and whoever does this shall receive﴿

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﴾the punishment.﴿ ﴾The torment will be doubled to him on the Day of Resurrection, and he will abide therein in disgrace;﴿ ﴾Except those who repent and believe (in Islâmic Monotheism), and do righteous deeds; for those, Allâh will change their sins into good deeds, and Allâh is Oft-Forgiving, Most Merciful.﴿ The reality of Tawbah (repentance to Allah) is that someone should regret the past misdeeds they have committed, that they should abandon them totally, and that they should sincerely intend not to do them again, in addition to paying back people's rights.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Fatwa no. 17451

Q: I am a young man from Algeria. I am highly educated and love reading books. The hobby of reading books caused me to correspond with some Christian radio stations. After long correspondence with such radio stations and the presents they sent me, I embraced Christianity. I took some Christians living in foreign countries such as Germany, France, Sweden, Switzerland, and America in particular, as friends. I was fully convinced with this religion. I became a full Christian. I began to call some of my friends

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to this religion. Like me, they began to correspond with such radio stations and such foreign friends. One day I read a magazine on Islam and Christianity, a matter that caused me to return to Islam. It is worth mentioning that I abandoned Christianity forever. Dear respectable shaykh, this is a summary of my story with Christianity. Corresponding with you, I want to find an answer to the following questions: What should I do with regards to the presents I received from the Christian radio stations? Will Allah pardon me as I am fully sorry for what I have done? Some preachers said to me, "Allah will not forgive you as you abandoned Islam." As a result, I lead a miserable life which only Allah knows. I frequently observe supererogatory Sawm (Fast) and perform supererogatory prayer. I lead a miserable life as I fear that Allah may punish me and cause me to die as a disbeliever.

A: All praise be to Allah Who guided you to repentance from apostasy from Islam. We ask Allah to make us adhere to the religion of Islam. We ask Allah to accept your repentance, as Allah (Glorified be He) ordered us to turn to Allah in repentance for the sins we commit and promised to accept our repentance. Allah (Exalted be He) says, ﴾Say to those who have disbelieved, if they cease (from disbelief), their past will be forgiven.﴿ Also, the Prophet (may peace be upon him) said, ﴾Islam wipes out all that has gone before it (previous misdeeds). And penitence also wipes out all that has gone before it.﴿ It was authentically reported that the Prophet (peace be upon him) said, ﴾He who repents from his sins is like a person who did not commit a sin.﴿ repentance is accepted from the sinner, the disbeliever and the apostate if

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they sincerely turn to Allah in repentance. Allah (Exalted be He) says, ﴾And He it is Who accepts repentance from His slaves, and forgives sins, and He knows what you do.﴿ Allah (Exalted be He) says, ﴾Say: "O 'Ibâdî (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allâh: verily, Allâh forgives all sins. Truly He is Oft-Forgiving, Most Merciful.﴿ Scholars unanimously agreed that this noble Ayah (Qur'anic verse) was revealed with regard to those who turn to Allah in repentance from their sins. Those who told you that your repentance is not accepted are mistaken and release Fatwas without knowledge. In addition, we advise you to stay away from all the means leading to trials and temptation. Also, you have to avoid those calling to aberrance. Moreover, you have to do much good deeds and learn useful knowledge. Allah is the One Who guides to the Straight Way!

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 6388

Q: I am a Muslim girl. When I was in the first year of the university stage, I had no religious knowledge as I was introvert. Suddenly I found a way through which I was asked to do the acts of worship. I had little knowledge about my religion, which is

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Islam. I began to establish the acts of worship strictly, following all the teachings of Islam. I observed the Islamic code of dress. Also, I would perform the obligatory five prayers at their fixed times. In addition, I performed supererogatory prayers and recited the Glorious Qur'an all the time. I would supplicate to Allah and praise Him continuously. What happened then? Suddenly, my religious reverence turned into a mirage. I began to abandon the Islamic code of dress and the recitation of the Glorious Qur'an. The copy of the Glorious Qur'an was no more than an item of furniture in my house. In addition, lowering my gaze and voice as well as acting shyly found no place in my life. I began to talk to men and women like other girls my age. Also, I did not perform the five obligatory prayers regularly. I would say that since I did not lower my gaze or establish the acts of worship like other people, establishment of prayers would be meaningless. I fear that I might get married to a man exhibiting no religious reverence and performing no acts of worship. Now I am in the fourth year of the university stage. When I pass my final exams, I will work as a teacher of science. I fear the future. I do not know how to start my practical life. I fear to lead a strict religious life and then be unable to continue such a life. It is worth mentioning that I am confused about my life in general. I would be grateful if you could show me what I should do and how I can start my practical life. Also, I want to know how I can deal with people and how I can resist my love to worldly pleasures though I am an ordinary girl. On drawing a comparison between what I do and what others do, I find that I do nothing but wear the Islamic dress, but my heart has nothing

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to protect it from the worldly pleasures and endless desires. I would be grateful if you could guide me to the right path.

A: You have to turn to Allah in repentance for missing some prayers and committing some sins by regretting what you have done and determining not to do such sins again. Also, you have to be moderate with regard to the acts of worship you establish by doing the obligatory and supererogatory acts of worship and avoiding the prohibited and dislikeable acts. Beware of exceeding the moderate bounds of worship. Also, you should not neglect the obligatory acts of worship, otherwise you will be doomed. You have to follow a moderate way in establishing the acts of worship. Also, you have to recite the Glorious Qur'an as much as you can and contemplate its meanings. You should follow the ordinances of the Glorious Qur'an and avoid the practices it forbids. As for worldly pleasures such as food and dress, you can enjoy such pleasures as long as they are lawful. This is because Allah (Glorified be He) says, ﴾O Children of Adam! Take your adornment (by wearing your clean clothes), while praying and going round (the Tawâf of) the Ka'bah, and eat and drink but waste not by extravagance, certainly He (Allâh) likes not Al-Musrifûn (those who waste by extravagance).﴿

On the other hand, you have to treat other women and unmarriageable male relatives well by exchanging the greetings of Islam and talking tenderly to them as well as adopting good manners while dealing with them. Also, you should seek to get married to a pious and honest man who observes the establishment of the acts of worship and is known for good treatment and truthfulness among people. May Allah guide you to the right path!

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 16484

Q 2: what are the deeds that expiate the sins of a person who does not pray?

A: A person who is Mukallaf (person meeting the conditions to be held legally accountable for their actions) and abandons Salah (Prayer) deliberately is regarded a disbeliever and apostate. Nothing can expiate such a sin except sincere repentance and establishment of Salah. This is because the Prophet (may peace be upon him) said, ﴾Abandonment of Salah makes a Muslim in the rank of disbelievers and Mushrik (one who associates others with Allah in His Divinity or worship).﴿ Allah (Exalted be He) says, ﴾But if they repent, perform As-Salât (Iqâmat-as-Salât) and give Zakât, then they are your brethren in religion.﴿ May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 5521

Q: I have a bad record of sins such as abandonment of Salah (Prayer) and disobedience to Allah. I have wronged

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a lot of people and usurped their rights. Three years ago I turned to Allah in repentance from such sins. I no longer commit such sins. All praise be to Allah that I now establish Salah at their due times, but my conscience causes me to feel worried and uneasy all the time. Such a state results from my feeling that I usurped some people's rights even though they were few. I want to find a way to pay back the rights of those people. I have actually given some of my money in charity, but I have not got enough money to pay back all such rights. I would like to turn to Allah in repentance for usurping people's rights and expiate for what I have done. Also, I want to prevent myself from usurping others' rights and committing such dirty acts as much as possible. Therefore, I ask Your Eminence to send me a written document explaining these points to my address written on the envelope. May Allah bless you for it!

A: First: We ask Allah (Glorified be He) to accept your repentance and substitute your virtues for your vices, as Allah (Exalted be He) says, ﴿And verily, I am indeed forgiving to him who repents, believes (in My Oneness, and associates none in worship with Me) and does righteous good deeds, and then remains constant in doing them, (till his death).﴾ Allah also says, ﴿And those who invoke not any other ilâh (god) along with Allâh, nor kill such person as Allâh has forbidden, except for just cause, nor commit illegal sexual intercourse - and whoever does this shall receive the punishment.﴾ ﴿The torment will be doubled to him on the Day of Resurrection, and he will abide therein in disgrace;﴾ ﴿Except those who repent and believe (in Islâmic Monotheism), and do righteous deeds; for those, Allâh will change their sins into good deeds, and Allâh is Oft-Forgiving, Most Merciful.﴾

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Second: As for the question of the money you gained illegally, you can turn to Allah in repentance if such money is not owned by a particular person. If this money is owned by a particular person, you have to repay the money to this person or ask them to forgive you. With regard to the money whose owners you do not know, you can give it as charity with the intention of granting the reward of such charity to the owners of the money.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 8327

Q: I committed a lot of sins which allah (Exalted be He) and His Messenger (peace be upon him) forbade us to do. I then turned to allah in repentance from such sins. Is true repentance enough for committing many sins?

A: If you have turned to Allah in repentance by abandoning sins and feeling regret for the sins you committed as well as determining not to commit such sins again and giving rights back to their owners if you wronged any, your repentance will be enough In sha'a-Allah (if Allah wills). Allah (Exalted be He) says, ﴿And verily, I am indeed forgiving to him who repents, believes (in My Oneness, and associates none in worship with Me) and does righteous good deeds, and then remains constant in doing them, (till his death).﴾

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Fatwa no. 8495

Q: I am a nineteen year old man. All praise be to Allah that my parents are well. They are still alive. I had led a happy life before I reached the age of puberty. When I reached the life stage known as adolescence, my life changed completely. It is a fact that I disobeyed Allah a lot by abandoning Salah (Prayer), not observing Sawm (Fast), breaching of faith and taking untruthful oaths. I forgot that there will be a day of recompense. Also, I was unkind to my parents and used to insult them. Satan led me to forget the Ayah (Qur'anic verse) in which Allah says about parents, ﴾say not to them a word of disrespect, nor shout at them but address them in terms of honour.﴿

I write to you and want to turn to Allah in repentance to forgive me and be merciful to me. Also, I want to tell you that my parents

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always speak well of my elder brother before people, while they speak ill of me. They always insult me and beat me before other people including my friends and enemies. They still adopt a traditional style of life. They have no intention of developing their way of dealing with me or to respect me. Now I am like an animal that no one shows deferential regard for. I tried to be kind to my parents, but I failed to do so. This is because my parents always insult me as I am the youngest member of the family. It is a fact that I cannot repay their favors upon me. I hope you can find a solution to my problem as quickly as possible.

A: First: We advise you to turn to Allah in repentance by feeling regret for the sins you have committed, determining not to commit such sins again as well as doing many good deeds. This is because good deeds remove the evil ones. Allah (Exalted be He) says, ﴾And verily, I am indeed forgiving to him who repents, believes (in My Oneness, and associates none in worship with Me) and does righteous good deeds, and then remains constant in doing them, (till his death).﴿ He also says, ﴾And those who invoke not any other ilâh (god) along with Allâh, nor kill such person as Allâh has forbidden, except for just cause, nor commit illegal sexual intercourse - and whoever does this shall receive the punishment.﴿ ﴾The torment will be doubled to him on the Day of Resurrection, and he will abide therein in disgrace;﴿ ﴾Except those who repent and believe (in Islâmic Monotheism), and do righteous deeds; for those, Allâh will change their sins into good deeds, and Allâh is Oft-Forgiving, Most Merciful.﴿

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Second: We advise you to be kind to your parents no matter how much they harm you. This is because being kind to them and obeying them results in their satisfaction and thus Allah's satisfaction. It is mentioned in a Prophetic Hadith, ﴾He will please Allah he who pleases his parents; and he will suffer the anger of Allah whoever angers his parents.﴿ It is worth mentioning that if you turn to Allah in repentance, follow the teachings of Islam, do good deeds and avoid evil acts, your parents and other people will definitely love you. Allah (Exalted be He) says, ﴾Verily, those who believe [in the Oneness of Allâh and in His Messenger (Muhammad صلى الله عليه وسلم)] and work deeds of righteousness, the Most Gracious (Allâh) will bestow love for them (in the hearts of the believers).﴿

May Allah guide us and you to have sincere repentance that may be a reason for gaining Allah's Pleasure and best reward as He is All-Hearing and Oft-Responsive!

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 8551

Q: I am an employee in a public establishment. I want to have

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my own business, but my country's law does not allow people to have two jobs and in order to get a commercial register, I said I am jobless; did I tell a lie? It is worth mentioning that the Islamic law does not prevent a person from having two jobs at the same time since such jobs are lawful. It is a fact that the man-made law prohibits some lawful practices, so I think we can lie regarding such practices when necessary.

A: If the reality is as you have mentioned, you told a lie for which you should turn to Allah in repentance. This is because obedience to the ruler is necessary with regards to such matters.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 8135

Q: I watched an Islamic seminar on television run by some scholars on due rights. One of the scholars said that a Muslim has to bring such due right to light. Another said that a Muslim has to give a secret reward for such due right. They both differed on that point. I began to call myself to account as I am going to perform Hajj next year. When I was young, I owed a person something. I went to such person to give him some money and swore that he would take the money and brought such due right to light, but he refused to take the money and forgave me. He swore that he would not take any money. Give me the Fatwa on what I can do with such money, may Allah reward you with the best! Also, I have heard some

Prophetic Hadith in which Allah's Messenger (peace be upon him) said, "Due rights delay Allah's pardon on the Day of `Arafah (9th of Dhul-Hijjah)." Is this right? It is worth mentioning that I said to the one against whom I did an act of injustice, "I am ready to give you more money if such money is little."

A: First: paying back due rights and seeking forgiveness for the wrong doings one committed is obligatory immediately, as this is not confined to the time before the performance of Hajj or any other act of worship.

Second: If the reality is as you have mentioned, that you took an oath that he would take the money and he refused to take it, you have to offer a Kaffarah (expiation) for a broken oath by feeding ten poor persons, clothing them, or setting free a believing slave. If you cannot afford that, you can observe Sawm (Fast) for three days.

Third: It is better for you to give the due rights, whose owner refused to take, as charity with the intention of granting its reward to him.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The fourth question of Fatwa no. 16063

Q: Is there repentance for major sins? How can one repent as regards major sins and vile deeds? If I committed a major sin or a vile deed and then repented and gave it up, would my repentance be accepted or not?

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A: repentance is accepted for both minor and major sins such as polytheism, disbelief, and taking a life unjustly. This is because Allah (Exalted be He) states: ﴾Say to those who have disbelieved, if they cease (from disbelief), their past will be forgiven.﴿ Allah (Exalted be He) also states: ﴾Say: "O 'Ibâdî (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allâh: verily, Allâh forgives all sins. Truly He is Oft-Forgiving, Most Merciful.﴿ Scholars unanimously agree that the Ayah (Qur'anic verse) mentioned above was revealed for those who repent of their sins. The Prophet (peace be upon him) stated: ﴾Islam wipes out all that has gone before it (previous misdeeds). And penitence also wipes out all that has gone before it.﴿ Three conditions must be fulfilled for repentance to be accepted:

First: Giving up the sin as a form of fearing Allah and glorifying Him

Second: Resolving not to commit such sin again

Third: Feeling regret for what one had done

If the sin is oppression of another, the person's right must be returned and the sinner must ask his forgiveness. If one has backbitten another and one cannot ask a person to forgive him, one has to repent of such sin and speak well of the person whom he had previously backbitten.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa no. 4271

Q 1: May Allah reward you, give us the ruling on a man who committed fornication and then repented, but he could not continue his repentance and committed the same sin again. When he got married, he felt no inclination to this sin as before. He wants to renew repentance, but does not know whether his repentance will be accepted or not.

A: Whoever fornicates and then repents, but falters and sins again, and later feels no inclination to repeat this sin after having got married, his repentance will be accepted when he fulfills the conditions of repentance. it is Allah's right that three conditions be fulfilled: admitting the sin one committed, feeling regret for what one did as a form of glorifying Allah and worshiping Him sincerely, and finally resolving not to repeat the sin again. On the other hand, conditions of repentance are four as regards people's rights: the three conditions mentioned above and the fourth is giving back the rights of people if possible and asking their forgiveness and pardon. We remind you of Allah's Statement: ﴾O you who believe! Turn to Allâh with sincere repentance!﴿ This Ayah is from Surah Al-Tahrim. Allah (Exalted be He) also states:

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﴾they invoke not any other ilâh (god) along with Allâh, nor kill such person as Allâh has forbidden, except for just cause, nor commit illegal sexual intercourse - and whoever does this shall receive the punishment.﴿ ﴾The torment will be doubled to him on the Day of Resurrection, and he will abide therein in disgrace;﴿ ﴾Except those who repent and believe (in Islâmic Monotheism), and do righteous deeds; for those, Allâh will change their sins into good deeds, and Allâh is Oft-Forgiving, Most Merciful.﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 5984

Q: I am a young twenty four year old man. I am married with one child. Nine years before my marriage, I used to commit a lot of sins. May Allah save us from such sins! I would have sex with women, children, and animals. May Allah save us from disbelief! I repented from these sins twice, but would commit them again. When I got married, I gave up such sins completely. My question is: Is there repentance from the sins I committed or not? Please note that I have not performed Hajj or `Umrah. I am awfully afraid of Allah, the Lord of the worlds. Every night I shiver out of fear.

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I want to perform Hajj In sha'a-Allah (if Allah wills). I would like Your Honor to give me the ruling on my question. May Allah bless you for it! Will my repentance of such sins be accepted or not? I used to do these things out of ignorance and the Devil's temptation. Give us the ruling on this question, may Allah reward you!

the gate of repentance is wide open for anyone who repents to Allah before they die. If one repents as he is about to die, his repentance will not be accepted. Allah (Exalted be He) states: ❨And of no effect is the repentance of those who continue to do evil deeds until death faces one of them and he says: "Now I repent;" nor of those who die while they are disbelievers. For them We have prepared a painful torment.❩

Allah (Glorified be He) asks His sinful slaves and other people to turn to Him with sincere repentance. Allah shows people that He forgives all sins however many they are, as He (Exalted be He) states: ❨Say: "O 'Ibâdî (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allâh: verily, Allâh forgives all sins. Truly He is Oft-Forgiving, Most Merciful.❩ Allah (Exalted be He) states: ❨And He it is Who accepts repentance from His slaves, and forgives sins, and He knows what you do.❩ Allah (Exalted be He) also says: ❨And whoever does evil or wrongs himself but afterwards seeks Allâh's Forgiveness, he will find Allâh Oft-Forgiving, Most Merciful.❩

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It was authentically reported that a killer's repentance is accepted, as it was related in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) that Abu Sa`id (may Allah be pleased with him) said: ❨The Messenger of Allah (peace be upon him) said: There was a man before you who had killed ninety-nine persons and then made an inquiry about the most learned persons of the world (who could show him the way to salvation). He was directed to a monk. He came to him and told him that he had killed ninety-nine persons and asked him whether there was any scope for his repentance to be accepted. He said: No. He killed him also and thus completed one hundred. He then asked about the most learned person of the earth and he was directed to a scholar, and he told him that he had killed one hundred persons and asked him whether there was any scope for his repentance to be accepted. He said: Yes; what stands between you and the repentance? You better go to such and such land; there are people devoted to the worship of Allah, so worship Allah with them, and do not come back to the land of yours since it was an evil land (for you). So he went away and he had hardly covered half the distance when death came to him, and there was a dispute between the angels of mercy and the angels of torment. The angels of mercy said: This man has come as a penitent and remorseful to Allah and the angels of torment said: He has done no good at all. Then there came another angel in the form of a human being in order to decide between them. He said: You measure the land to which he has drawn nearer. They measured it and found him nearer to the land where he intended to go (the land of piety), and so the angels of mercy took possession of him.》 The wording of this Hadith

is as related by Muslim.

If a Muslim turns to Allah with sincere repentance, fulfilling the conditions of repentance including abandoning the sin, felling regret for what one did, resolving not to repeat the sin again and returning the rights of those whom were wronged asking them to pardon him, Allah will accept such repentance. Moreover, one should increase one's act's of obedience such as supererogatory prayers, charity, supererogatory fasting and other good deeds so that Allah changes one's sins into good deeds. This He has promised after stressing punishment for those who commit major sins such as polytheism, killing with no just cause, and adultery, excluding those who repent of such major sins. Allah (Exalted be He) states: 《Except those who repent and believe (in Islâmic Monotheism), and do righteous deeds; for those, Allâh will change their sins into good deeds, and Allâh is Oft-Forgiving, Most Merciful.》 May Allah guide you to turn to Him with sincere repentance!

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The fifth question of Fatwa no. 9643

Q 5: If a man forced himself on a woman then married her after she gave birth to his child, would the marriage be considered repentance?

A: Marrying her only is not considered repentance. One should turn to Allah with sincere repentance through feeling regret for fornicating and determining not to ever repeat this again. In the case where one repents in such a way and then marries the woman after one menstruation or after she gives birth to her child if she became pregnant, concluding such marriage through the woman's Waliy (a legally accountable person acting for a woman seeking marriage) with a dower and after asking her consent, the marriage contract would be valid and she would become his wife.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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\`Abdullah ibn Ghudayyan	\`Abdul-Razzaq \`Afify	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

Fatwa no. 9769

Q: A friend of mine is older than me and is dear to my heart. He has a young daughter. I am a religious person and well-versed in Islamic law. I have a long beard and wear a short garment as a way to seek Allah's pleasure. I used to visit my friend a lot, as I regard him as a brother. However, his daughter was attracted to me and would attempt to get close to me and entice me. I tried to keep away from her, but could not.

She held my hands and so did I more than once.

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She told me that she could not live without me. Then, I was sorry for doing this and kept away from her. I feel I betrayed my friend as regards his daughter and his household though it was she who encouraged me to do so. I keep away from her and I visit them once a month lest my friend should feel I am boycotting him. However, I find my eyes staring at her all the time. Please show me the following points:

1- What is the juristic ruling on what I have done?

2- What is the Kaffarah (expiation) for what I have done as regards the betrayal of my friend concerning holding his daughter's hands more than once and talking to her as well as not lowering my eyes on visiting them?

Moreover, I would like Your Honor to show me the cure for my problem. I want to know whether such act will be disclosed on the Day of Resurrection though Allah veiled such sin for me in the life of this world.

A: you should repent, seek forgiveness and be kind to the girl's family whom you wronged and betrayed regarding their daughter. We advise you to shun the sources of temptation and seduction. We ask Allah to veil you in the Hereafter as He has done in the life of this world.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 12080

Q: I pledged to Allah (Glorified be He) that I would never commit adultery again, whatever the situation, even if women were to attempt to entice and seduce me. They send messengers to arrange meetings, but I refuse to do so to abide by my pledge to Allah and because I fear Allah Alone. One night while I was walking along the street, a relative and neighbor of mine called me and invited me into her house. I did not know what she intended to do, but she opened the sitting room and asked me to enter and there I found the woman I had divorced two months earlier. The marriage was based on mutual love, but it ended due to my family's anger with me for marrying this woman. She has not married yet, and said she still has the desire to become my wife again. In brief, the lady of the house left us alone in the sitting room where we talked and she asked me to take her back in marriage. She said she loves none but me and asked that I went against my family who object to the marriage for unjustified reasons, or to let her marry another man. During this conversation, I played with her, embraced her and kissed her to the point that I ejected semen inside my clothes. As a result, I am now very perplexed and worried as I took a pledge not to commit this sin again, but I broke my promise. Nothing concerns me, except my pledge to Allah.

My question is: Your Honor, have I fornicated after pledging never to behave this way again?

I impatiently await your reply. May Allah reward you! I would be grateful if you could supplicate Allah for me to be able to fulfill my pledge, as the supplication of the righteous like you is accepted.

A: You should praise Allah for saving you from shameful acts, seek the company of the righteous, and increase your acts of obedience to Allah like prayer, fasting, charity, Hajj, `Umrah, and remembrance of Allah (Glorified and Exalted be He). Also, you must avoid sitting with evil and corrupt people. As regards to your sitting with the woman you had divorced, embracing her and kissing her, it is a major sin for which you must seek Allah's forgiveness. May Allah guide you and us to sincere repentance and to do what pleases Him.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 7803

Q: There is no doubt that the people of Lot committed one of the most abominable acts, which is homosexuality. Will the repentance offered by one who commits homosexuality be accepted without the Had (ordained punishment for violating Allah's Law) fixed for homosexuality being imposed on him? Is the administering of the Had prescribed for homosexuality a condition for sincere repentance? One who commits homosexuality is regarded as a Fasiq (someone flagrantly violating Islamic law), does repentance wipe out such description? Can one who commits

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this major sin, or other major sins, be of those who fear Allah? What can a person committing such sin do if his country does not establish the Hudud fixed by Allah? What can a person do if he has been involved in this perverse behavior since childhood and he is twenty years old now? What is the appropriate Had for the abominable sin of homosexuality, especially for those who sometimes take a passive role and sometimes a positive role in this act? Is it right that, as said by some sheikhs, the penalty for homosexuality is up to the ruler as no penalty for such sin has been reported from the Prophet (may peace be upon him), and the Four Righteous Caliphs had not fixed the same penalty for such abominable act? Give us the ruling on this question may Allah bless you and preserve you on the right path!

A: First: All Muslims unanimously agree that homosexuality is one of the major sins which Allah (Exalted be He) has forbidden, as Allah states in the Noble Qur'an: ﴾"Go you in unto the males of the 'Alamîn (mankind),﴿ ﴾"And leave those whom Allâh has created for you to be your wives? Nay, you are a trespassing people!"﴿ This affirms that it is abominable to leave what is lawful to you in order to commit what is unlawful to you. It was related by Al-Tirmidhi, Al-Nasa'i, and Ibn Hibban in his Sahih (Authentic book of Hadiths) that the Prophet (may peace be upon him) stated: ﴾"Allah will not look at a man who engages in sexual intercourse with a man or a woman through the anus."﴿ .

Second: The door to repentance will remain wide open to all sinners including the disbelievers until the sun rises in the west. as for the conditions for repentance as regards allah's Rights, they are as follows:

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Giving up the sin, feeling regret for the sin, and resolving not to commit it again. It is worth mentioning that the establishment of the Had is not a condition for repentance. This is because Allah (Exalted be He) states: ﴾Say: "O 'Ibâdî (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allâh: verily, Allâh forgives all sins.﴿ He also states: ﴾Allâh accepts only the repentance of those who do evil in ignorance and foolishness and repent soon afterwards; it is they whom Allâh will forgive and Allâh is Ever All-Knower, All-Wise.﴿

Third: A person who commits a sin should hide his sin and never disclose it. Moreover, he must seek

Allah's forgiveness and turn to Allah with sincere repentance. This is because it was related by Al-Hakim and Al-Bayhaqi that the Prophet (may peace be upon him) stated: (O People! The time has come for you to avoid the ugly things which Allah prohibited. Whoever has had any of these ugly things befall him should cover them up with the veil of Allah. Whoever reveals to us his wrong action, we perform what is in the Book of Allah against him.) It was mentioned by Al-Dhahabi that the fundamental meaning of this Hadith is also mentioned in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim).

As for the legal Had prescribed for such crime or sin, it is up to the ruler who takes into account the case and the surrounding conditions.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 7989

Q: I am a young eighteen year old Muslim from an Arab country, which is not important to mention. My problem lies in the fact that the act of homosexuality was performed against me. this abominable act of the people of Lot was done against me before I reached the age of puberty by a relative of mine. All praise be to Allah that I have been raised according to the teachings of Islam under the auspices of my parents who are pious, although none can verify this but Allah. I know that the Had (ordained punishment for violating Allah’s Law) fixed for homosexuality is execution; however, none but Allah knows that I was wronged and molested. The reason I now live in Britain is that I have been successful in my studies, so I have been sent abroad by my government after completing my secondary education.

My question is: what should I do? My father knows nothing about the accident, should I inform him of it? Now I study in Britain, but I fear Allah's punishment, though I was an unaware child when my relative molested me, and this fear causes me to neglect my studies. I also have a sense of inferiority, feeling that I don't deserve to live, and that everyone is better than me. I am confused all the time and my hands shake. Now,

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these feelings of guilt and fear may lead me to be a failure with regard to my study. Also, I fear to meet Allah (Exalted be He). I think that remaining in Britain is better for me than returning to my homeland. This is because I expected to be a failure before I was sent abroad for study in Britain. Do I have to inform my family about my story? Should I return from Britain to give myself up to the judiciary authority for the Had prescribed for homosexuality to be imposed on me? It is worth mentioning that I am saved from homosexuality and I will never commit it again. I think it is pointless to administer the Had fixed for homosexuality on me to prevent the spread of such evil practice. Moreover, I perform the obligatory prayers and obligatory acts of worship. Also, I advise my colleagues and warn them against sins such as fornication, the abandonment of prayer, and other acts of worship. Personally, I feel regret for the abominable practice committed against me. After being informed of my story, I would be grateful if you could guide me to what I should do. May Allah reward you, as you will save a life which is near to death. As you know, when one saves a life, it is as if one has saved all of humanity. All praise be to Allah, despite all this my strong belief prevents me from thinking of committing suicide, as suicide is eternal damnation. However, I can say nothing but to cry out: "Verily, distress has seized me and You are the most Merciful of all those who show mercy."

A: If the case is as you have mentioned, there is no sin on you. We ask Allah to accept your repentance as a fulfillment to His Truthful Promise when He (Exalted be He) states: ﴾And verily, I am indeed forgiving to him who repents, believes (in My Oneness, and associates none in worship with Me) and does righteous good deeds, and then remains constant in doing them, (till his death).﴿

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Also, Allah (Glorified be He) states: ﴿Verily, Allâh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills﴾ We advise you not to inform your parents about what happened, lest there should be dreadful consequences. Also, you should not tell anyone about your story. You must keep it a secret between Allah and you. May Allah pardon you along with those whom Allah described in His Statement: ﴿And those who, when they have committed Fâhishah (illegal sexual intercourse) or wronged themselves with evil, remember Allâh and ask forgiveness for their sins; - and none can forgive sins but Allâh - and do not persist in what (wrong) they have done, while they know.﴾ ﴿For such, the reward is Forgiveness from their Lord, and Gardens with rivers flowing underneath (Paradise), wherein they shall abide forever. How excellent is this reward for the doers (who do righteous deeds according to Allâh's Orders).﴾

Moreover, you must abandon any idea of suicide as Allah states: ﴿And do not kill yourselves (nor kill one another). Surely, Allâh is Most Merciful to you.﴾ You should know that thinking of suicide is a whisper of the Satan, who wants you to commit another crime when he knows that you turned to Allah with sincere repentance concerning your previous sins and is desperate to tempt you to commit sins again. So, you have to seek refuge in Allah from the Cursed Satan

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and follow the way of goodness and knowledge with dignity and strong determination. Nothing of the previous sins will do you any harm as long as you gave up such sins and turned to Allah with sincere repentance, seeking Allah's pleasure and fearing His punishment: ﴿and whosoever fears Allâh and keeps his duty to Him, He will make his matter easy for him.﴾ ﴿That is the Command of Allâh, which He has sent down to you; and whosoever fears Allâh and keeps his duty to Him, He will expiate from him his sins, and will enlarge his reward.﴾

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa no. 19314

Q 1: What is the ruling on a man who committed many crimes during his youth, such as homosexuality, having sex with animals, slandering chaste women, neglecting obligatory prayers, not attending congregational prayers, sometimes missing some obligatory prayers, going to sorcerers for treating some relatives, although he did not know that going to these swindlers and believing them is a type of kufr (disbelief), Ghibah (backbiting), Namimah (tale-bearing), also he dislikes envy but sometimes feels it?

A: All the practices you have mentioned above are heinous practices from which one should repent forever, abandon them, and feel great regret. Also,

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one should resolve never to commit them again in addition to performing the obligatory acts of worship, and shunning all sins and abominable practices. One must constantly be mindful of Allah, seek His forgiveness, and perform supererogatory acts of obedience. This is because good deeds wipe out evil ones. May Allah guide him to the right path and keep him from the way of disobedience. Truly, Allah is able to do all things!

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 4312

Q 2: a man stole some money then wanted to repent, so he returned the money to its owner without his knowledge. What is the ruling on such repentance?

A: If the case is as you have mentioned and he is truthful with regard to his repentance, and he feels regret for the sin he committed, as well as being determined not to do it again, his repentance is correct. As for returning the stolen money to its owner without his knowledge, this does not affect his repentance.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 4450

Q 2: a person was a hypocrite and a thief but pretending to be

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a good Muslim. However, he turned to Allah with sincere repentance and regretted what he used to do. He asked the forgiveness of those whom he had wronged directly or through letters. What is the attitude of Islam towards such a person?

A: If the reality is as you have mentioned that this person turned to Allah in sincere repentance with regard to his acts of hypocrisy and theft and asked the forgiveness of those whom he had wronged, Allah will pardon him and change his evil deeds into good ones, as a mercy from Allah (Exalted be He). Allah (Glorified be He) says, ﴾Say: "O 'Ibâdî (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allâh: verily, Allâh forgives all sins. Truly He is Oft-Forgiving, Most Merciful.﴿ He also says, ﴾And those who invoke not any other ilâh (god) along with Allâh, nor kill such person as Allâh has forbidden, except for just cause, nor commit illegal sexual intercourse - and whoever does this shall receive the punishment.﴿ ﴾The torment will be doubled to him on the Day of Resurrection, and he will abide therein in disgrace;﴿ ﴾Except those who repent and believe (in Islâmic Monotheism), and do righteous deeds; for those, Allâh will change their sins into good deeds, and Allâh is Oft-Forgiving, Most Merciful.﴿

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 13939

Q: During a period of my life, I led a life of frivolity, infidelity and not fearing of Allah. I would jest, act extravagantly, commit sins and be disobedient to Allah. However, I turned to Allah with sincere repentance. Now, I am of those who seek the right path to Allah. At such a period, I committed acts of disobedience to Allah. Also, I wronged some people. Regarding Allah's rights, Allah will forgive me as long as I turned to Allah with sincere repentance, feel regret for what I used to do and do good deeds. As for the sins I committed against others, they were acts of theft, backbiting or fraud. I think about others' rights all the time, but I find no way to reach those people to pay back their rights or to know the precise sum of money I had taken from them. Now, I am burdened with these rights and my life has become loathsome. What should I do now? Give us the ruling on this question, may Allah reward you with the best!

A: It is worth mentioning that one of the conditions of repentance regarding people's rights is that a person has to pay back other's rights by repaying the stolen money if the sin is theft. If the right is not money, a person has to seek the forgiveness of the person or people whom he had wronged. If seeking the forgiveness of those persons will yield any harm, a person should treat them as kind as possible and invoke the blessing of Allah on them.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 1385

Q 2: I committed a lot of sins when I was heedless of the teachings of Islam. I used to take a lot of oaths in the name of Allah and then break them, offering no Kaffarah (expiation) for such broken oaths. Now, Allah has guided me to the right path and I want to pay a big sum of money as a Kaffarah for what I did. Guide me to what I should do, may Allah increase you in knowledge!

A: you should repent from all the sins and ask forgiveness and increase your good deeds such as performing the Five Obligatory Daily Prayers at their due times with the congregation in the mosque, paying back people's rights as quickly as possible and seeking the forgiveness of those whom you wronged but cannot pay back their rights so that Allah will change your evil deeds into good ones. Allah (Exalted be He) says, ﴾And those who invoke not any other ilâh (god) along with Allâh, nor kill such person as Allâh has forbidden, except for just cause, nor commit illegal sexual intercourse - and whoever does this shall receive the punishment.﴿ ﴾The torment will be doubled to him on the Day of Resurrection, and he will abide therein in disgrace;﴿ ﴾Except those who repent and believe (in Islâmic Monotheism), and do righteous deeds; for those, Allâh will change their sins into good deeds, and Allâh is Oft-Forgiving, Most Merciful.﴿ ﴾And whosoever repents and does righteous good deeds; then verily, he repents towards Allâh with true repentance.﴿

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Allah (Glorified be He) says, ﴾And perform As-Salât (Iqâmat-as-Salât), at the two ends of the day and in some hours of the night [i.e. the five compulsory Salât (prayers)]. Verily, the good deeds remove the evil deeds (i.e. small sins). That is a reminder (an advice) for the mindful (those who accept advice).﴿ The Prophet (peace be upon him) said, ﴾Fear Allah wherever you are, and follow a bad deed with a good one and it will wipe it out, and behave well towards people."﴿ Moreover, you have to atone for breaking the oath you took in the name of allah by feeding ten poor people five Sa`s (1 Sa` = 2.172 kg) of wheat, dates, rice or the like of the common food your family have through giving half a Sa` for each poor person. In case there are a lot of broken oaths you took in the name of Allah in different situations, you have to offer the Kaffarah mentioned above for each broken oath, relying on the closest to what is correct.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The third question of Fatwa no. 6935

Q 3: What is the meaning of insisting on a sin? If a person commits a sin, repents from it, commits it again, then repents from it out of his desires and weak soul, is he regarded as a person insisting on the sin?

A: Insisting on the sin is the practice of continuing to commit a particular sin. If a person commits a sin and then repents from it sincerely, repeats the same sin again out of his weak soul and then repents from it and so on, he will not be regarded as insisting on the sin.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 6530

Q 2: I read a Fatwa that shaving one's beard is prohibited; is it as prohibited as committing vile deeds?

A: insisting on shaving the beard is one of the major sins; adultery, homosexuality and the like are major sins too. However, they are not the same in terms of grievousness. Only Allah knows the degree of evil with regard to each of these major sins.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 16479

Q: Allah (Exalted be He) says: ﴾Verily, the good deeds remove the evil deeds (i.e. small sins).﴿ **There is also a Hadith about the man who kissed a woman... etc., and the Hadith in which the Prophet (may peace be upon him) said: "If a Muslim performs Wudu' (ablution), his sins come out with the water or with the last drop of water." Do these Hadith mean that Wudu', Salah (Prayer), recitation of the Qur'an, and Sadaqah (voluntary charity) are Kaffarah (expiations) for sins, such as looking at women and talking to them? I hope you will enlighten me about this.**

A: Penances that erase sins are many and this is from Allah's Mercy and Benevolence toward His servants. Although the religious texts mentioned above show that some good deeds can expiate sins, this does not mean that people can commit sins and follow lusts and persist in them under the pretext that the good deeds will wipe out the sins. This is not acceptable and none of the religious texts mentioned above give such a meaning. A Muslim is basically requested in Shari'ah (Islamic law) to conform to the teachings of Islam and do what Allah has commanded and avoid what He has forbidden. if a Muslim commits a sin, they should hasten and make sincere Tawbah (repentance to Allah), give up the sin, regret committing it, and firmly resolve not to commit it again. By doing this and maintaining Wudu', Salah, and good deeds, these good deeds will surmount their evil deeds and expiate them, provided that they shun major sins. This is because Allah (Glorified be He) says: ﴾If you avoid the great sins which you are forbidden to do, We shall expiate from you your (small) sins, and admit you to a Noble Entrance (i.e. Paradise).﴿

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Also, the Prophet (may peace be upon him) said: (("The Five (Daily) Salah (Prayers), from one Jumu'ah (Friday Prayer) to (the next) Jumu'ah, and from one Ramadan to (the next) Ramadan, are Kaffarah (expiations) for whatever (sins) between them, provided that the major sins are avoided.")) According to another narration: (("Provided that the major sins are not committed.")) (Related by Imam Muslim in his "Sahih [Book of Authentic Hadith]")

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Fatwa no. 9110

Q: A young man would continuously offer sincere Tawbah (repentance) to Allah for 6 six years, but again would revert to disobeying Allah. The committed sin was not a major one, but every time he would repent, he could not find the strong will to continue persistently. Therefore, he brought the Noble Book of Allah, put his hands over it, and swore by Allah and the Noble Book not to repeat the act once more. Nevertheless after a while, he returned back again. Last time, he did this and regretted it deeply, and offered Du`a' (supplication) to Allah shedding tears of pain fully intending to repent. Given that during these periods, he maintained his Salah (prayer), will his Tawbah (repentance) be accepted? What is the ruling of Shari`ah (Islamic law) on this?

A: First: If the reality is as mentioned, his Tawbah is valid and we hope that Allah

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will accept it, and protect him in the future from returning to sin.

Second: The young man in question should offer a (Kaffarah) expiation of an oath which is feeding ten needy persons, each half a Sa`(1 Sa` = 2.172 kg) of rice, wheat or the like, clothing them or freeing a believing bondsman. But if he is unable to do this, he is to fast for three days.

Third: None has the right to take an oath by the Qur'an. We must follow the Qur'an, honor it and believe that it is the Word of Allah (Glorified be He), because these are all our actions and creatures are not to swear by themselves or their acts. Therefore, swearing should be by Allah (Glorified be He), or any of His Names and Attributes. The Prophet (peace be upon him) stated: ❨"Anyone who has to take an oath should swear by Allah or remain silent." (i.e. He should not swear by other than Allah.)❩

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The fourth question of Fatwa no. 11815

Q 4: Once i swore that i would not commit some unlawful things in order to restrain myself. But after a period of time, Satan incited me to do it. What should i do?

A: You have to turn to Allah with sincere repentance and shun sins. Also, you have to offer a Kaffarah (expiation) for your broken oath.

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The first question of Fatwa no. 20174

Q 1: What is the ruling on a person who seeks to repent as his parents died while he was undutiful to them?

A: You should turn to Allah with sincere repentance with regard to your ingratitude to your parents. Moreover, you have to be kind with your dead parents by invoking the blessing of Allah on them and giving charity on their behalf. Also, you can perform Hajj and `Umrah on their behalf provided you perform your obligatory Hajj first.

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Fatwa no. 1842

Q: An old person told me that on the first days of the rise of the Kingdom of Saudi Arabia in this district, the chief of their tribe asked the ruler of Bishah at that time to allow him to invade Tihamah. The ruler of Bishah gave him the permission to do so. the chief summoned them and asked them to be ready to fight. there was a fight between them and the people of Tihamah. Four people were killed, but he killed a person from the people of Tihamah in that battle. When I asked him about the reason for going to such fighting, he replied that he went to fight with his tribe

after a request from his chief to fight the people of Tihamah and subdue them. Now, he asks about what he can do to clear himself from such guilt. Give us the ruling on this, may Allah increase you in knowledge!

A: If the reality is as you have mentioned, this person can seek Allah's forgiveness. Also, he can turn to Allah with sincere repentance and do good deeds as much as possible so that Allah may pardon him.

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The sixth question of Fatwa no. 19504

Q 6: A person used to abandon Salah (prayer), drink alcohol and commit vile deeds. He has a lot of ill-gotten money. He then turned to Allah with sincere repentance with regard to all the sins mentioned above except the ill-gotten money. Should he get rid of such ill-gotten money? Or will he be treated like a new Muslim who is not asked about the source of his wealth?

A: on turning to Allah with sincere repentance with regards to the ill-gotten money, it is obligatory for one to get rid of such evil money. In case he is not able to define the ill-gotten money, he can give out what he thinks to clear himself from such guilt. This is to be followed if his sins have not caused him to leave Islam.

On committing sins that make a person leave Islam such as the abandonment of Salah, according to the most preponderant opinion of scholars, even if such a person does not deny

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its obligation, repentance can be realized by performing Salah and embracing Islam again. This is because Islam wipes out all that has gone before it. Also, one is not obliged to get rid of the money he got before adopting Islam. This is because Allay (Exalted be He) says about the disbelievers, ﴾Say to those who have disbelieved, if they cease (from disbelief), their past will be forgiven.﴿ As mentioned in the Sahih (Authentic Book of Hadith), the Prophet (peace be upon him) said, ﴾Islam wipes out all that has gone before it (previous misdeeds). And penitence also wipes out all that has gone before it.﴿

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The first question of Fatwa no. 17983

Q 1: what should one do with the unlawful money he earned before accepting Islam? Should he give it away in charity? Is it permissible for him to invest such money? After investing such money, does it become lawful for him or not? Give us the ruling on this question as soon as possible, may Allah bless you for it!

A: Whoever embraces Islam and has ill-gotten money which he earned before embracing Islam, such money is lawful to him and he is not obliged to get rid of it. This is because Islam wipes out all that has gone before it. If some people have a right to such money, he has to give it back

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to them.

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The eighth question of Fatwa no. 7731

Q 8: is a person held accountable for good and evil thoughts?

A: A person is neither held accountable for evil thoughts, nor are they rewarded for good thoughts. However, if a person intends to do something evil and does it, they have committed a sin. If they refrain for Allah's sake, they are rewarded. If a person intends to do something good and does it, they are given ten rewards, or more. If they intend to do it but are forced not to do it, they are given one reward. It was authentically reported from the Prophet (peace be upon him) that he stated, ﴾Allah (may He be Exalted) has ordained rewards and sins, and clarified them. If a person intends to do something good but does not do it, they are given a full reward. If they do it, they are given ten to seven hundred or more rewards. If a person intends to commit a sin but does not do it, they are given a full reward. If they commit it, it is counted as

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one sin.﴿ Narrated by Al-Bukhari and Muslim.

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The seventh question of Fatwa no. 7539

Q 7: will a person be punished for the evil thoughts that occur to their mind while living in the Sacred City (Makkah)?

A: A person will not be punished for the evil thoughts that occur to their mind while living in the Sacred City or elsewhere, for the Prophet (peace be upon him) said, ﴾My Ummah has been forgiven for the evil thoughts that occur to their minds, as long as they are not put into action or uttered.﴿

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Asceticism

The third question of Fatwa no. 7519

Q 3: what is meant by asceticism? Does it mean to wear patched clothes, to fast daily, and to be secluded from society? If not, what does it mean? What is the evidence?

A: Asceticism does not mean to wear patched clothes, to seclude oneself from the people and society, or to fast daily. The Prophet (peace be upon him) was the best of all ascetics and used to wear new clothes, adorn himself before the coming delegations and on Fridays and feasts, mix with the people, call them to good, and teach them the affairs of their Din (religion). Even more, he used to prohibit his Sahabah (Companions of the Prophet - may Allah be pleased with him) from fasting daily. In fact, asceticism means to abstain from what Allah (Exalted be He) prohibits and dislikes, avoid extravagance and aspects of luxury, hasten to carry out the acts of worship, and make a stock of good deeds and rewards for the Hereafter. The biography of the Prophet (peace be upon him) gives the best illustration of asceticism.

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The second question of Fatwa no. 10719

Q 2: how can a Muslim understand the truth of the worldly life so that they would not

commit numerous sins and mistakes?

A: They should realize that the enjoyment of this worldly life is brief and that the Hereafter is better and more lasting. They should contemplate the examples given by Allah (Exalted be He) for this worldly life to be aware of the fact that it is only a temporary short passage in which the Muslims should be equipped with good deeds to avail them in the Hereafter. Allah (Exalted be He) says, ﴾And put forward to them the example of the life of this world: it is like the water (rain) which We send down from the sky, and the vegetation of the earth mingles with it, and becomes fresh and green. But (later) it becomes dry and broken pieces, which the winds scatter. And Allâh is Able to do everything.﴿ ﴾Wealth and children are the adornment of the life of this world. But the good righteous deeds, that last, are better with your Lord for rewards and better in respect of hope.﴿ He (Exalted be He) also says, ﴾Know that the life of this world is only play and amusement, pomp and mutual boasting among you, and rivalry in respect of wealth and children. (It is) as the likeness of vegetation after rain, thereof the growth is pleasing to the tiller; afterwards it dries up and you see it turning yellow; then it becomes straw. But in the Hereafter (there is) a severe torment (for the disbelievers - evil-doers), and (there is) Forgiveness from Allâh and (His) Good Pleasure (for the believers - good-doers). And the life of this world is only a deceiving enjoyment.﴿ ﴾Race with one another in hastening towards forgiveness from your Lord (Allâh), and Paradise the width whereof is as the width of the heaven and the earth, prepared for those who believe in Allâh and His Messengers. That is the Grace of Allâh which He bestows on whom He is pleased with. And Allâh is the Owner of Great Bounty.﴿

Whoever realizes the truth of this world as described in the Ayahs (Qur'anic verses) mentioned above will not be deceived by it and will use it as a source of provision for the Hereafter, hoping that Allah would make them among the winners in it.

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The first question of Fatwa no. 11533

Q 1: when I listen to sermons and admonitions, my heart softens. However, when I finish and return to my brothers and family, I forget everything I heard. What is the remedy for this?

A: When you are inspired by religious speeches and admonitions, it proves that you are a good and true believer. Only believers are affected by reminders and only pious people learn from these speeches. Allah (Exalted be He) states,﴿ And remind (by preaching the Qur'ân, O Muhammad صلى الله عليه وسلم), for verily, the reminding profits the believers.﴾ You should continue listening to religious speeches and admonitions in addition to observing Taqwa (fearing Allah as He should be feared). May Allah help you benefit from them.

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The first question of Fatwa no. 18457

Q 1: There are many doors leading to prohibited matters. Allah (Exalted be He) and His Messenger have forbidden many things for us, some of which are evident, while others are not so clear except for the scholars. We would like to know your answer to the following problem: The Muslims who live in western countries do not pay attention to many prohibited things. For instance, when we go to a shop, we might see a Muslim man or a woman who wears the Hijab (veil) buying pork or wine. They do not think of such details, as they live in an environment that does not scrutinize such matters, so life is not complicated for them, and they do not try to search by themselves because of their weak religious belief.

A: a Muslim should be cautious about everything that includes anything that is unlawful and they should take care of their religion, especially if they live in non-Muslim countries.

What those Muslims are doing is wrong. You should advise them and draw their attention to whatever might be noticeable to them. The Prophet (peace be upon him) said, ("Religion is based on advising one another." It was asked, "For whom?" He replied, "For Allah, His Book, His Messenger, the leaders and the general Muslims.") Narrated by Muslim in the Hadith reported on the authority of Tamim Al-Dary (may Allah be pleased with him). He (peace be upon him) also said, (When anyone among you sees something abominable he should rectify it with his hand. If he has not strength enough to do it, he should do it with the tongue. If he has not strength enough to do it either, he should (abhor it) from the heart, and that is the least degree of Iman (faith).)

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Fatwa no. 16452

Q: what is the Islamic ruling on loving and accumulating wealth?

A: Wealth is loved by humans, as Allah said, ﴿And you love wealth with much love.﴾ and also, ﴿And verily, he is violent in the love of wealth.﴾ However, a person's love for wealth should not drive them to acquire it through unlawful means. It should also not lead them to stinginess and not paying the obligatory expenses.

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The second question of Fatwa no. 9404

Q 2: what is the ruling on saving money? The owner of this money is in charge of a family, and he saves a monthly amount to be able to continue his education after having finished his secondary education. He now has a job as a laborer which he

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wishes to quit in the future in order to complete his studies In sha'a-Allah. What is the ruling on saving this money?

A: If the person in question pays the Zakah due on this money, fulfills his obligations without any failure to meet what is required, it is permissible for him to save surplus money for a time when he may need it, for his dependents, or for any other unforeseen circumstances.

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Fatwa no. 16486

Q: The evil practice of begging has spread in many Muslim countries, especially at Masjids (mosques) and teaching centers. Once the Imam (the one who leads congregational Prayer) pronounces Taslim (salutation of peace ending the Prayer) and turns to the people, a beggar or more appear before the rows. They begin presenting their cases while weeping to gain people's sympathy and ask for help. Other beggars fake physical disabilities. This practice leads to deceiving Muslims, taking their money unjustly, and disturbing those trying to recite the Adhkar (invocations) after prayer. A beggar may disturb and interrupt them leaving them confused regarding what they have and have not said.

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Your Honor, is it permissible for the Imam to warn the people offering prayer against giving money to these beggars? Is it permissible to drive away those who are thought to be beggars from the Masjid? Does warning Muslims against some beggars and urging them not to give them any money due to their false claims fall under the prohibited repulsion? Allah states: ﴾And repulse not the beggar.﴿ **Finally, what is meant by the word "repulsion" mentioned in the Ayah (Qur'anic verse) and what type of beggar should not be turned away? Please enlighten us and may Allah enlighten you!**

A: It is permissible for a needy person to ask people for money, if this person does not have what suffices them and cannot earn their living. They may ask others for what suffices them. As for those who are not needy or who are in need but can work and earn a living, begging is not permissible and anything they take from people in such case is unlawful. It is related on the authority of Qabisah ibn Mukhariq Al-Hilali (may Allah be pleased with him) that he said, «I was indebted and I went to the Messenger of Allah (peace be upon him) begging him to help me with my debt. He said: "Wait until we receive charity money, and we can order it to be given to you." He again said: "O Qabisah! Begging is not permissible except for one of three (types of people): an indebted person is permissible to ask for money until they repay their debt and they should abstain from begging after that; a person whose property has been destroyed by a calamity is permissible to ask for money until they receive what supports their life (or 'what provides them with reasonable subsistence'); and a person who has been smitten by poverty until three upright members of their people say: 'So-and so

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is afflicted with poverty'. It is permissible for this person to ask for money until they receive what supports them (or 'what provides them with subsistence'). O Qabisah! Begging (for any reason) apart from these three is forbidden, and the one who does is consuming what is forbidden."» (Related by Ahmad, Muslim, Al-Nasa'i and Abu Dawud). It is also reported that the Prophet (peace be upon him) stated, «"Anyone who begs to increase their riches is in fact asking only for a live coal."» He (peace be upon him) further stated, «"Sadaqah (charity) may not be given to a rich person or to a strong person with healthy limbs."» (Related by Ahmad, Abu Dawud and Al-Tirmidhy but not by Ibn Majah and Al-Nasa'i). It is the duty of Muslims to advise these beggars and Muslim scholars should clarify the matter to people during Jumu`ah (Friday) sermons or other occasions and in the media. As for the prohibited repulsion of the beggar mentioned in the Ayah: ﴾And repulse not the beggar.﴿ it refers to scolding them and raising the voice in their presence. This applies to

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anyone asking for money or for a Shari`ah (Islamic law) ruling. Yet this does not mean that we cannot correct a mistaken person asking about a ruling and advise them with wisdom and fair preaching.

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Interpreting Dreams

The fourth question of Fatwa no. 606

Q 4: What is the ruling on having a wet dream, and what is its interpretation? Is there a punishment for anyone who has a wet dream?

A: wet dreams are the result of one's imagination. There is no sin or punishment on one who has a wet dream, whether accompanied by discharge or not. However, they must perform Ghusl (ceremonial purification bath) if Maniy (spermatic fluid) is discharged in the course of this dream.

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The twelfth question of Fatwa no. 3785

Q 12: i see in a dream that i have a car accident or that one of my relatives is killed (may Allah forbid). i usually have this dream after Fajr (dawn) prayer. Please give me some insight regarding this matter.

A: This dream is from Satan and you have to spit three times to your left and seek refuge in Allah from Satan and what you have seen once you wake up. You should then turn on your other side and this dream will not harm you. You should not

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tell anyone about it, as the Prophet (peace be upon him) stated, ("A good dream is from Allah and a bad dream is from Satan. Anyone who sees something (in a dream) that they hate, should spit to their left three times and seek refuge with Allah three times from the evil of Satan and of what they have seen. Then they should turn on the other side and it will not harm them. They should tell no one about it.")

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The ninth question of Fatwa no. 18252

Q 9: I am a woman who offers all the obligatory Salah at their due times. Every night, i dream that i did not offer `isha' (Night) Prayer and i wake up terrified. I ask my children whether I offered this Prayer or not. They tell me that I offered it at its due time or shortly before I went to bed. Although I do not miss

any Prayer, I dream that I did not offer some Prayers or `Isha' (Night) Prayer. Please, explain this dream, may Allah reward you!

A: This dream and the like come from Satan. You should pay no attention to these dreams, and recite the Ayah of Kursy (Allah's Throne) once, Surah Al-Ikhlas and Al-Mu`awwidhatayn (Surahs Al-Falaq and Al-Nas) three times each before going to bed. The Prophet (peace be upon him) ordered that if any one sees a disturbing dream, let him spit to his left three times, seek refuge in Allah from Satan and the evil of what he has seen, change the side on which he sleeps, and not tell people about it, then it will not harm him.

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The second question of Fatwa no. 3924

Q 2: sometimes I dream that I am performing Ghusl (bathing for ceremonial purity), offering salah (Prayer) and reciting the Qur'an. Am I rewarded for this?

A: Dreaming of offering Salah, reciting the Qur'an, performing Ghusl and such deeds is not rewarded, just like dreaming of committing a crime does not incur a sin. A person is not held accountable for their actions while they are asleep, according to the statement of the Prophet (peace be upon him), ﴾There are three (persons) whose actions are not recorded﴿ including a sleeping person.

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The third question of Fatwa no. 12591

Q 3: Over the past four years, I continue to have a dream which I do not understand. The dream worries me a lot and I have become frightened because I see the dream in different forms. In one of these dreams, I saw my husband standing with a naked woman. In another dream, I found that he married a foreigner on whom he spends all his money, although she is not wearing Hijab (veil) and he leaves us and travels abroad with her. This always happens although I love him very much as he is a religious person and takes care of his work and home and exerts all his efforts to please me. I - All Praise is due to Allah - fulfill all of his requests. I praise Allah much that He granted me children and I thank Him for the blessing of good health, sound body, and beauty. I am keen to do all things, which please Allah first, and my husband and home next. I praise Allah that I have never complained to anyone before about our minor or major domestic problems. The members of my family like him very much. I did not send you these questions except after I became so worried and could not find anyone to complain to but you. I ask Allah to preserve you, guide your steps in what pleases Him, and bestow mercy upon you

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in this world and in the Hereafter.

A: If the matter is as mentioned, it seems that your dreams are a result of your daily concern for your husband. Because you love him you are jealous and your care for him. So do not give any importance to these dreams and do not bother yourself with them. Rather, exert yourself in being good to him, dismiss these doubts and ask Allah to strengthen ties between you and make you a blessed family.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 18083

Q 2: A man experienced Ihtilam (sexual dream) with his mother three times, but he did not ejaculate. What is your opinion on this?

A: if a man experiences ihtilam but does not ejaculate, he does not have to perform Ghusl (bathing for ceremonial purity), according to the statement of the Prophet (peace be upon him), ﴾Ghusl is necessary upon seminal discharge.﴿ You must perform Ghusl after Ihtilam only if there is seminal emission. if you experience such a dream again, it is prescribed for you to spit three times to your left and seek refuge in Allah

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from Satan and from the evil dream you saw. You should sleep on your other side and not mention your dream to anyone, so that you will not be harmed by it, according to the statement of the Prophet (peace be upon him), ﴾If one of you sees anything (in a dream) which they dislike, they should spit on their left side three times and seek refuge with Allah from Satan and from its evil three times. They should then turn to the other side and it will never harm them. Moreover, they should not tell anybody about it (the dream).﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Medicine Fatwa no. 3829

Q: On reading Al-Da`wah Magazine, issue no. 778 dated 22/2/1401 AH., p. 32, I came across a phrase saying "As it was remarked earlier, there is no doubt that the greater the medical care, the lower the death rate; and accordingly, the higher the population will be."

In response to this, I say that it is true that medical care has a positive impact on health and helps eliminate some types of diseases, yet it cannot control death, for death is something that falls under the knowledge and disposal of Allah, just as Allah (Exalted be He) says, ﴾For every Ummah (a community or a nation), there is a term appointed; when their term comes, neither can they delay it nor can they advance it an hour (or a moment)." (Tafsir Al-Qurtubî).﴿ **For this reason, me and many others would like that this issue be discussed more extensively: does medical care have any effect on delaying death as mentioned by the writer? If not, and the above-mentioned Ayah strictly proves this, I hope that you would clarify this matter.**

A: Allah has prescribed to relate the results

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to the causes, so He has related reproduction to having sexual intercourse, plantation to sowing and watering the seeds, and burning to fire, and drowning or wetness to water, besides other results and causes. Allah (Exalted be He) says, ﴾And We have made from water every living thing.﴿ , ﴾And We have sent down from the rainy clouds abundant water.﴿ ﴾That We may produce therewith corn and vegetations,﴿ ﴾And gardens of thick growth.﴿ He also says, ﴾And We send down blessed water (rain) from the sky, then We produce therewith gardens and grain (every kind of harvests) that are reaped.﴿ ﴾And tall date-palms, with ranged clusters.﴿ ﴾A provision for (Allâh's) slaves. And We give life therewith to a dead land. Thus will be the resurrection (of the dead).﴿ , ﴾and He caused water (rain) to descend on you from the sky, to clean you thereby and to remove from you the Rijz (whispering, evil-suggestions) of Shaitân (Satan), and to strengthen your hearts, and make your feet firm thereby.﴿

All these Ayahs and the like have included tangible causes and both tangible and non-tangible results which Allah has related to each other and made the former control the latter; however both are created by Allah according to His Predestination and Decree. Moreover, there are non-tangible causes upon which Allah has set tangible and non-tangible results, despite the fact that He has the ability to

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create such results without their respective causes, but His Divine Will (Glorified be He) has prescribed to create the former by the latter, for a wisdom that is only known to Him. He (Exalted be

He) says, ﴿(This is) a Book, the Verses whereof are perfected (in every sphere of knowledge), and then explained in detail from One (Allâh), Who is All-Wise, Well-Acquainted (with all things).﴾ ﴿(Saying) worship none but Allâh. Verily, I (Muhammad صلى الله عليه و سلم) am unto you from Him a warner and a bringer of glad tidings.﴾ ﴿And (commanding you): "Seek the forgiveness of your Lord, and turn to Him in repentance, that He may grant you good enjoyment, for a term appointed, and bestow His abounding Grace to every owner of grace (i.e. the one who helps and serves the needy and deserving, physically and with his wealth, and even with good words). But if you turn away, then I fear for you the torment of a Great Day (i.e. the Day of Resurrection).﴾ He also says about His Prophet Hud (peace be upon him) when he was calling his people to Allah, ﴿"And O my people! Ask forgiveness of your Lord and then repent to Him, He will send you (from the sky) abundant rain, and add strength to your strength, so do not turn away as Mujrimûn (criminals, disbelievers in the Oneness of Allâh)."﴾ And his Prophet Nuh (peace be upon him) when calling his people as well, ﴿"O my people! Verily, I am a plain warner to you,﴾ ﴿"That you should worship Allâh (Alone), fear (be dutiful to) Him, and obey me,﴾ ﴿"He (Allâh) will forgive you of your sins and respite you to an appointed term. Verily, the term of Allâh when it comes, cannot be delayed, if you but knew."﴾ And His Messengers (peace be upon them) when calling their nations: ﴿Their Messengers said: "What! Can there be a doubt about Allâh, the Creator of the heavens and the earth? He calls you (to Monotheism and to be obedient to Allâh) that He may forgive you of your sins and give you respite for a term appointed."﴾

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In addition, He (Glorified be He) mentions that a group of hypocrites said about their fellows who were killed in the battle of Uhud, ﴿If they had stayed with us, they would not have died or been killed﴾ Therefore, He (Glorified be He) commanded His Messenger (peace be upon him) to tell them, ﴿"Even if you had remained in your homes, those for whom death was decreed would certainly have gone forth to the place of their death,"﴾ Thus He (Exalted be He) clarified that death is linked to its cause, and that a person will die according to their death term, not before it, not without a cause. Furthermore, it is authentically reported that the Prophet (peace be upon him) said, ﴿Whoever likes to be granted more wealth and that their term of life be prolonged, should keep good relations with their kith and kin.﴾ Related by Al-Bukhari, Muslim, Abu Dawud and Al-Nasa'y.

Accordingly, it becomes clear that medical care has its effective role on health and fighting diseases as the inquirer has said, but with Allah's Will and Predestination, according to His Eternal Knowledge, and by rendering this care a cause for its results. This is evident bearing in mind that Allah predestined for them to be so.

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On the other hand, Allah ordered man to apply the means hoping that they would lead to their results, without relying on them. For if Allah wills, He may strip the causes of their effects, as He (Exalted be He) did when making the fire, prepared to burn His beloved Servant Ibrahim, become cool, it turned into a peace and safety and coolness for him. Likewise, He (Exalted be He) suspended the liquidity and drowning feature from sea water until Musa (Moses) and his people passed safely through it. It was then returned to natural state on the passage of Pharaoh and his people, leading to their drowning. Thus, effects are dependent on their causes by means of the Divine Decree. Even life and death are dependent on the causes represented in care or negligence in accordance with Allah's Eternal Knowledge (Exalted be He). Accordingly, what the inquirer said that care has no effect on death is absolutely untrue, for it does, according to the details mentioned above.

Fatwa no. 2484

Q: As you know, we import and learn medical science, good and bad, from the West.

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As the development of medicine was not based on a true faith, or on Christianity which was free from distortion, some matters contradict with Islam. I would like to inform you of a daily issue in the medical field. Some illnesses cause patients to become mentally retarded and may even result in problems for life. For example, illnesses of the brain and nervous system where an illness while in the womb may cause the child to be born with a mental disorder. He and the parents suffer as long as he lives.

There is a recognized idea in the West that such a child should not be properly treated to speed up his death, contrary to a baby whose recovery is expected. If he was a fetus, they perform an abortion so that he is stillborn. Parents sometimes even ask for this themselves; claiming that they do not want him to suffer.

For example, a profoundly retarded 7-year old boy visited the hospital to remove the appendix. Being unable to move or sit, and his head full of injuries resulting from hits, the specialist wonders whether

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we should perform the surgery or neglect him. I advised him to refer to the people of knowledge and qualified persons in this field as this question is not easy. He who dares give Fatwas only dares to step into fire. In a huge meeting attended by doctors and professionals from America, I recommended that you give the ruling on this matter. So, your prompt reply will be highly appreciated. May Allah grant you success and preserve you as a source of knowledge for Islam and the Muslims!

A: The preservation of human life is one of the five legal indispensible objectives whose protection is firmly confirmed by the texts of the Qur'an and the Sunnah and consensus of scholars. Saving human life is next only to faith. The life of an adult, fetus, newborn, or other, free of diseases, problems, deformed or not, where recovery is hopefully expected or not, must necessarily be preserved and protected. Therefore, it is impermissible to end human life by means of abortion or medicines to bring about death once the fetus begins to move. The pretexts of sparing him pain, relieving his guardian of this burden, relieving the society of the burden, of having mental and physical handicaps and deformities, or any other reason are all void and inapplicable. According to Allah's statement, ﴿And do not kill anyone whose killing Allâh has forbidden, except for a just cause.﴾

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Moreover, it is authentically reported from the Prophet (peace be upon him) who stated, ﴾It is not permissible to shed the blood of a Muslim except in three cases: a life for a life, a previously-married person who commits adultery, and one who leaves Islam and forsakes the jama`ah (main Muslim body).﴿ (Related by Al-Bukhari and Muslim). The doctors should sincerely seek Allah's reward for their efforts and not complain and be anxious about the frequent visits and the lengthy treatment of the patient. They should not despair of good consequences, because all matters are with Allah; He directs them as He wills. So they should not lose patience, if the cure is not easy to find and death is expected. How often is a sick person faced with a terminal disease and his condition deteriorates, then Allah causes him to recover. Likewise, how often has a sick person been diagnosed with a disease and has taken the medicine and hoped for a cure, then died despite the great care of those who were treating him. Medical skills and experience should not make doctors regard what they think is going to happen as something definite and inevitable. They should not regard their expectations as reality. How often have speculations proven false and expectations proven wrong. They should realize that even though we are enjoined to implement the means, healing comes only from Allah Who has created the means. Knowledge of people's lifespan belongs only to Him, and no one knows this except Allah. The authorities should prepare facilities for treatment, and provide doctors, equipment, hospitals and so on. Everyone is a shepherd and is responsible for those under his custody, each in his own field according

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to the knowledge, physical strength and financial ability that Allah has given him, as the Messenger of Allah (peace be upon him) informed us. They should all do their jobs well, for Allah has decreed proficiency in all things and He loves those who do well.

They must not discontinue treatment or neglect it. Otherwise, they are rejecting the normal causes of recovery. It is authentically reported from Ibn `Abbas (may Allah be pleased with both of them) that the Prophet (peace be upon him) stated, ﴾I was shown the nations, and a prophet passed by with a few followers, another passed by with one or two men, and a prophet passed by with no followers. Then I was shown a great multitude, and I said, 'this is my Ummah.' It was said, 'No, this is Musa and his people. I then looked and saw a multitude of people filling the horizons. It was said, 'This is your Ummah, and of these, seventy thousand will enter Paradise without torment or being brought to account. Then, he [the Prophet (peace be upon him)] went inside, without explaining further. The people started to discuss what he had said, saying, "We are the ones who followed the Messenger; we are they" or, "It is the children who were born in Islam and did not associate others with Allah." or other statements. The Prophet (peace be upon him) came out and said: "They are those who do not seek ruqya, do not use branding and do not believe in bad omens; they put their trust in their Lord." Ukhaashah ibn Mihsan stood up and said, 'Supplicate Allah to make me one of them!' He [the Prophet (peace be upon him)] said, 'You are among them.' Then another man stood up and said, 'Supplicate Allah to make me one of them.' He said, `Ukkashah won it first﴿ (Related by Al-Bukhari, Muslim whose wording is mentioned above, Al-Nisa'i and Al-Tirmidhi).

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As shown in the above mentioned Hadith, the seventy thousand persons who will enter Paradise without torment or reckoning ignore the materialistic means which are not recommended by the Prophet (peace be upon him) and abstract means that may involve any tinge of Shirk (associating others in worship with Allah). They rather resort to spiritual means; namely, placing their trust in Allah and invoking Allah (Glorified be He) in humility and privacy. The abstract means outweigh the materialistic methods regarding the impact they have on some diseases and recovery. Those people did not avoid implementing the means at all, but chose the type they prefer along with observing sincerity and truthfulness of placing trust in Allah and endurance of the infliction, and having hope for recovery. The Prophet (peace be upon him) did not mention avoid all materialistic means available for them. It was authentically reported that ﴾The reward of deeds depends upon the intentions and every person will get the reward according to what he has intended.) Furthermore, the conditions and purposes of Westerners who want to terminate pregnancies and children with disabilities are different from that of the Muslims. Westerners, acting as parents or guardians of the affected children, abandon implementing the means, materialistic and abstract, because they are in despair of recovery and do not want the patient to suffer in order to avoid boredom with lengthy treatment and hopeless cases. They lack trust in Allah, patience and endurance, and have no hope for recovery with Allah's help.

Moreover, the presence of the mentally ill, handicapped, and chronic patient has a good impact on people. It acts as a reminder, exhortation, and a great sign of Divine Wisdom and Power and the greatness of Allah's blessing to those who are free of these diseases, so that they may show gratitude to Him and obey Him.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The second question of Fatwa no. 6896

Q 2: A teacher said that the cause of death is due to medical negligence and that if a human being is not treated, he will die. Is medicine so significant in this issue? Is there evidence of this in the Qur'an or the Sunnah? does medicine have anything to do with life or death? Thank you.

A: The Shari`ah gives evidence to seeking treatment with lawful medication. Al-Bukhari and others reported on the authority of Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said, ﴾There is no disease that Allah has created, except that He has also created its treatment.﴿ Usamah ibn Sharik narrated that ﴾A Bedouin came to the Prophet (peace be upon him) and said, "O Messenger of Allah, should we make use of medical treatment?" The Prophet (peace be upon him) replied affirmatively saying, "There is no disease that Allah has created, except that He has also created its treatment, which could be known to some of you but unknown to others."﴿ Reported by Ahmad. These lawful medications for prevention

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and treatment of disease are just a means; while cure and recovery are from Allah (Glorified and Exalted be He).

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The second question of Fatwa no. 7792

Q 2: Please give me a Fatwa on whether it is better for a sick person to seek treatment or not? What is the meaning of the Hadith Qudsy (Revelation from Allah in the Prophet's words): ❨If I deprive my slave of his two beloved things (i.e., his eyes) and he remains patient, I will let him enter Paradise in compensation for them.❩ **May Allah reward you with the best!**

A: It is better to seek treatment, for the Prophet (peace be upon him) did so and recommended people to do so. There is nothing wrong in leaving it. The said Hadith is Sahih (authentic). It means that if Allah deprives someone of the light of his eyes and he remains patient, Allah will compensate him with Jannah (Paradise).

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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\`Abdullah ibn Qa\`ud	\`Abdullah ibn Ghudayyan	\`Abdul-Razzaq \`Afify	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

The second question of Fatwa no. 8232

Q 2: is it better for a person to see a Muslim or a Non-Muslim doctor for treatment or

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not? If a person does not see a doctor, is he included in the Hadith which says that seventy thousand of this Ummah (nation) will enter Paradise without being brought to account or punished as they are those who do not recite Ruqyah (reciting Qur'an and saying supplications over the sick seeking healing) nor ask for Ruqyah to be done, nor use (cauterization) branding with fire, and they do not believe in bad omens and they put their trust in their Lord?

Is it better for a person who has an eye disorder to see an ophthalmologist for treatment or not? If they do not go, is this in accordance with the following Hadith, ❨If I deprive My slave of his two beloved eyes and he remains patient, I will let him enter Paradise in compensation for them.❩ **What is the meaning of this Hadith?**

A: It is permissible for a person to seek lawful treatment and this does not contradict Tawakkul (putting one's trust in Allah), as this is making use of the means which Allah made beneficial. On the other hand, yielding to the Divine Decree, being satisfied and content with the destined affliction, trusting in Allah, and abandoning the means of Ruqyah or cauterization are highly praised. It has been authentically reported in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) on the authority of Ibn `Abbas (may Allah be pleased with them) that ❨Seventy thousand will enter Paradise without reckoning or punishment; they are those who did not practice Ruqyah or ask for it, use (cauterization) branding with fire, nor believe in bad omens, and they put their trust in their Lord.❩ Those people do not ask others to recite Ruqyah or to cauterize them. They put their trust in Allah and depend on Him to remove their distress and in getting what can benefit them. They do not believe in bad omens by guesswork and the like.

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As for the Hadith, ❨If I deprive My slave of his two beloved eyes and he remains patient, I will let him enter Paradise in compensation for them.❩ Whoever shows patience after losing his sight, and expects the reward from Allah, He will admit him to Paradise. However, it is lawful to seek treatment and this does not conflict with the Hadith, as the Hadith only explains the best status of endurance and does not oppose the permissibility.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Fatwa no. 20397

Q: I submitted an application to the Directorate of Health Affairs in `Asir to get a license to open a private clinic in Mahayil `Asir. I submitted this application after making sure of the hopeful success of the project, especially that I intend to offer a good service, which is not available in the medical private sector. Also, I will exert myself to offer a sincere job for the Sake of Allah. After getting a temporary license, one of my relatives told me that this clinic is not appropriate from the Shari`ah (Islamic law) perspective. As it would, at the very least, open the door to intermingling between men and women, such as female nurses and patients. Accordingly, I hope your Eminence will give me a Fatwa about whether the income of the clinic would be lawful according to Shari`ah or not.

What is the opinion of your Eminence regarding this issue? What do you advise me to do? It is worth mentioning that the clinic would serve the people of the district. I will not open it until I receive a Fatwa about the permissibility of opening it according to Shari`ah. Please advise!

A: You can open the clinic and make a section for women run by female doctors and another section for men run by male doctors, on the condition that there would not be intermingling between men and women. Only then, there would be no objection to opening the clinic. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 10890

Q 1: How can a doctor compensate a patient if he causes him physical disability in spite of taking great caution to avoid this? What will be the case if he commits a mistake, but without causing any harm to the patient? A doctor diagnosed a patient advising that an operation was needed to remove the appendix, but when he operated on the patient, he found the appendix healthy. Nonetheless, he removed it then discovered that the patient was suffering from acute renal colic. Doctors said that this is a common error that many doctors make. Removing the healthy appendix will get him in trouble with the patient, because he must inform him that it is healthy and that he has not removed it.

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This will cause him many problems such as being sued and tarnishing his reputation. On the other hand, if he does not inform him, the patient may develop an infection and go to another doctor who will see the surgical scar. He will not think that he is suffering from an infected appendix and the patient might die as a result of concealment of the truth about the previous surgery. Therefore, he must do one of two things: Either inform him or remove it. If he removes it, is he entitled to take the fees agreed upon? This is just one problem we face in our job and if we treat this matter outside the Shari'ah (Islamic law) - just as all doctors do - there will be no problem but we need to apply Shari'ah on ourselves. Kindly advise.

A: First: If doctors perform what is required of them and they are skillful in their work, know the exact condition of the patient they operate on and do not go beyond this, no compensation is to be paid if they commit a mistake. They also will not be liable for resulting death or physical disability, because they have performed what they are authorized to do according to Shari'ah. This is analogue to a Muslim ruler when he cuts the hand of a thief, or has done some permissible act which he is authorized to do according to his duties. However, if the doctor is not skillful, it is not permissible for them to perform the surgery; rather, it is forbidden for them to perform it. If they have done it, they must pay compensation for any error and will be liable for ensuing harm. The same will be the case if they are skillful, but they overstep the limits of the operation, has used an inappropriate instrument that causes pain, has chosen a wrong time for surgery, or has operated on another organ etc.

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They must pay compensation in these cases and will be liable for ensuing harm, because it is impermissible - rather it is forbidden for them to perform it.

Second: A doctor must be accurate in their diagnosis, consult with their colleagues before doing the surgery, use modern equipment as much as possible in diagnosis, and not rush to operate before making sure of the diagnosis. If any mistake occurs after these steps, the doctor must confess the mistake done to the people they are responsible before. They must not conceal the truth or deceive them. They must write this down in the patient record for fear of Allah's Punishment and to fulfill the duty of behaving honestly. They must give priority to the interest of the patient over self-interest. They must avert any adverse impacts that concealment and trickery may have on the health of the patient. They are not entitled to take fees for the surgery in which they committed a mistake as mentioned in the above example or other cases. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Deputy Chairman	Chairman
\`Abdul-Razzaq \`Afify	\`Abdul- \`Aziz ibn \`Abdullah ibn Baz

Fatwa no. 18589

Praise be to Allah, Alone. May peace and blessings be upon the Last Prophet.

The Permanent Committee for Scholarly Research and Ifta' has reviewed

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the request for Fatwa submitted to his Eminence the General Mufti from his Eminence Director General of Medical Services Department in the Armed Forces, referred to the Committee from the General Secretariat for the Council of Senior Scholars, no. 2930, dated, 20/6/1416 A.H. His Eminence asked a question and following is its exact wording: It is well known to your Eminence that the General Directorate for Medical Services is in charge of many hospitals of the Armed Forces in different regions of the Kingdom of Saudi Arabia. These hospitals have so many employees, whether doctors or nursing staff. All of them have daily direct contact with the patients. There is no doubt that there are religious rulings regarding contact between the two sides: the patients during the period of their illness on one side and the doctors and nursing staff on the other. Such rulings may not be well known to some of them.

Therefore, we hope your Eminence will provide us with your Fatwas and that of the Permanent Committee for Scholarly Research and Ifta' on these two matters to circulate them throughout our hospitals, so the employees may be aware of such rulings to refer to them when necessary. May Allah reward you with the best and bless your efforts! Peace and blessings be with you!

After examining the request for Fatwa, the Committee replied as follows:

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Doctors and their assistants of the nursing staff have to observe the obligations of the Shari`ah all the time and not ignore them. One of the most important pillars of Islam after uttering the two Shahadah (Testimony of Faith) is Salah (Prayer). It is not permissible to neglect it or delay it at any time most especially when there is something that may distract the person from it; as the person's evil soul may whisper lame excuses and poor reasons to justify negligence. A Muslim has to offer Salah as long as they are conscious. It is not permissible to delay it until its due time is over.

There are some other legal rulings which doctors and their assistants have to know such as:

1. The prohibition of free mixing of men and women; because the evils of mixing are very dangerous for individuals and society.

2. Adornment in perfume or clothes should not be permitted for female employees, doctors or nurses, for it incurs great evil evidently known to all.

3. Upon contacting unmarriageable men, female employees should not soften their voices since it is not permissible for them to speak to them unless from behind a barrier and without mixing with them. It is well known that building wards in the hospitals for women only

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is something available, Praise be to Allah.

4. Female employees should never display their charms and should wear the legal veil which covers all their body including the face and hands.

5. It is unlawful for doctors, male and female, and their assistants to look at the `Awrah (private parts of the body that must be covered in public) of their patients except when necessary and only at the concerned places. Besides, male patients should be checked by male doctors and female patients by female doctors except when necessary, in which case there is no harm if male doctors check female patients and vice versa. However, they should be honest when doing so, not to check patients of the opposite sex except in the presence of a relative in which case they avoid being in Khulwah (being in private with a member of the opposite sex). Regarding a female patient, her guardian should be with her if possible.

6. All the employees in hospitals must not disclose the secrets of their patients and should keep them hidden; because disclosing such secrets, besides being an act of dishonesty and disclosing people's secrets, results in many known evils.

7. All the employees have to avoid imitating unbelievers, for the overt prohibition in this regard. A Muslim shall be proud of his religion and his religious affiliation.

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Thus, he or she should not feel weak or subordinate.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 17798

All praise be to Allah Alone, and peace and blessings be upon the Last of the Prophets! The Permanent Committee for Scholarly Research and Ifta' has examined the Fatwa request submitted to his Eminence, the General Mufty, from a sincere brother, and referred to the Committee from the General Secretariat of Council of Senior Scholars under no. 5431 dated 25/12/1414 A.H. The brother states in his message that he detected a lack of knowledge on the part of some patients in a hospital regarding how they should perform Salah (Prayer) and Wudu' (ablution), especially the patients who are unable to move. His desire is to receive a detailed Fatwa on the rulings of Taharah (ritual purification) and Salah of a sick person.

After examining the information mentioned above, the Committee answered as follows:

First: Taharah observed by a sick person:

1. Like a healthy person, a patient has to perform Taharah with water to remove both major and minor impurity. A patient has to perform Wudu' to remove the state of minor Hadath (ritual impurity that necessitates ablution) and Ghusl (full ritual bath) to remove the state of major Hadath (ritual impurity that necessitates full bath).

2. It is necessary to perform Istinja' (cleansing the private parts with water after urination or defecation) or Istijmar (cleansing the private parts with a hard material after urination or defecation) before Wudu'.

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In the case of Istijmar, it is necessary to use three pure stones and it is not permissible to perform Istijmar using animal's dung, bones, food, or the like. It is better to perform Istijmar with stone, toilet paper, adobe, and the like and then use water afterwards, for stones will remove the impurity itself and water will purify the area, which is more effective.

It is optional for the person to perform either Istinja' with water or Istijmar with stones and similar materials. If a person wants to choose one of them, then water is better because it removes the impurity and its traces and cleanses the organs and it is more effective in cleansing the area. If the person wants to use stones only, it is sufficient for them to use three stones, if they are enough to cleanse the area. If they are not enough, they may use a fourth and fifth until the area is cleansed. It is better for the person to use an odd number of stones.

It is not permissible for the person to perform Istijmar with the right hand. However, if the left hand is cut off, broken, wounded, and so on, it will be permissible to perform Istijmar with the right hand due to necessity and there is nothing wrong with that.

3. If the sick person cannot perform Wudu' using water due to inability, fear of complications or delay of recovery, it will be permissible for them to perform Tayammum (dry ablution with clean earth).

Tayammum is to strike pure dust with the palms of the hands one time

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then rub the face with the inner surface of the fingers, and the hands with the palms.

It is permissible for a person to perform Tayammum on any pure object (surface) that has dust on it, even if it is not the ground. For example, dust may cover a wall or the like, so it is permissible to perform Tayammum by striking the wall. If after the first time of Tayammum, the person stays ritually pure, they may offer Salah, just like in the case of Wudu', even for several Salahs and they do not have to renew their Tayammum; because it is a substitute for water and has the same ruling as its substitute.

Whatever invalidates Wudu' invalidates Tayammum in addition to the presence of water, and when a person can use it.

4. If the disease is not severe and the use of water will not incur damage, cause sickness, delay recovery, or increase pain, etc., for example a headache or a toothache and the like, when a person can use tepid water without suffering any harm, it will not be permissible for the person to perform Tayammum. Indeed, it is permissible only when the use of water will result in harm while there is no harm here, and water is available. Thus, it is obligatory for the person to use water.

5. If the sick person finds it hard to perform Wudu' or Tayammum by themselves, another person may help them with it and it will count as sufficient.

6. If a person, who suffers wounds, ulcers, or a disease that will worsen by the use of water, gets into a state of Janabah (major ritual impurity related to sexual discharge), it will be permissible for them to perform Tayammum. If they are able to wash the sound parts of their body with water, it will be obligatory for them to do so, then perform Tayammum for the rest.

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7. Whoever has a wound in one of the body parts required to be washed in Wudu' should wash it with water. If it is hard for them to wash it or it is harmful, they may rub a wet hand on it when they wash it in its order. If it is hard for them to rub water on it or it causes them harm to do so, they may perform Tayammum for that area and it will be sufficient for them.

8. The patient wearing a cast: a patient with a fractured bone that is put in plaster with a bandage wrapped around it or the like, should wipe over this plastered part with a wet hand and it will be sufficient for them, even if the limb or part has been put in plaster while in a state of ritual impurity.

9. The sick person has to pay much attention to the purity of their body, clothes, and place of Salah. If they are unable to do so, they may pray and there will be no blame on them.

10. If the person suffers incurable enuresis, they have to perform Istinja' and Wudu' for every Salah, after the beginning of its due time, along with washing the parts of their body and clothes smeared by urine. They should assign a pure garment for Salah, if it does not cause them hardship. Otherwise, they do not have to do so, but should prevent urine from soiling their body, clothes, and place of Salah by, for example, placing something protective on their private parts.

Second: Salah performed by a sick person:

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1. The sick should offer Salah while standing as much as they can.

2. Whoever cannot stand during Salah may offer Salah while sitting; and it will be better for them to assume a cross-legged position.

3. If the sick person is unable to offer Salah while sitting, they may offer Salah while lying on their side with their face towards the Qiblah (Ka`bah-direction faced in Prayer) and it is Mustahab

(desirable) for them to lie on their right side.

4. If the sick person is unable to offer Salah while lying on their side, they may offer Salah while lying on their back with their feet towards the Qiblah.

5. Whoever is able to offer Salah while standing, but unable to bow or prostrate, is not excused from the obligation to stand. They should pray while standing and lower their head to indicate Ruku` (bowing), and then sit and lower their head to indicate Sujud (prostration).

6. If the person suffers a disease in their eye, then a reliable doctor tells them that they have to offer Salah while lying on their back to get cured or else they will not get cured, it will be permissible for them to offer Salah while lying on their back.

7. Whoever is unable to do Ruku` or Sujud may lower their head to indicate doing them and should lower their head in Sujud more than in Ruku`.

8. Whoever is unable to do only Sujud should do Ruku` and lower their head to indicate Sujud.

9. Whoever cannot bow their back may bow their neck, and if they suffer curvature of the spine, they should bow the back a little more when doing Ruku` and get their face as close to the ground as they can upon Sujud.

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10. If the person cannot lower their head, they may pronounce Takbir (saying: "Allahu Akbar [Allah is the Greatest]") and start reciting the Qur'an, and intend by their heart to stand, do Ruku` and rise from it, do Sujud and rise from it, and sit between the two times of Sujud, sit to recite Tashahhud (a recitation in the sitting position in the second/ last unit of Prayer) and recite the authentically reported Adhkar (invocations). With regard to what some sick people do, that is, point with their fingers, it has no basis in Shari`ah (Islamic law).

11. Once a patient who is offering Salah feels able to do what they have been unable to do, such as standing, sitting, Ruku`, Sujud, or gesturing, they have to complete the current Salah while doing such acts and do not have to repeat the performed parts.

12. If the patient or any person was sleeping at the due time of Salah or forgot it, they must offer it as soon as they wake up or remember it. It is not permissible for them to delay it until the same time of Salah on another day.

13. It is not permissible to abandon Salah for any reason. In fact, a Mukallaf (person meeting the conditions to be held legally accountable for their actions) has to offer Salah under all circumstances, whether healthy or diseased; because Salah is the Pillar of Islam and the most important obligatory act of worship after the two Shahadahs (Testimony of Faith). So it is not permissible for a Muslim to delay an obligatory Salah until its prescribed time is over, even if they are sick as long as they do not lose consciousness. In fact, they have to offer it at its exact time, as their ability allows, as we mentioned in detail. With regard to what some sick people do, that is, delay Salah until they recover

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from their disease, this is impermissible and has no basis in the sanctified Shari`ah.

14. If it is hard for the sick to offer every Salah at its prescribed time, they may combine Zhuhr (Noon) Prayer and `Asr (Afternoon) Prayer at the time of any of them, whether the earlier or the later, according to ability, and `Isha' (Night) Prayer and Maghrib (Sunset) Prayer at the time of any of them.

With regard to Fajr (Dawn) Prayer, it cannot be combined with another Prayer; because its time is separate from the Prayers before and after it.

The first question of Fatwa no. 3434

Q 1: A person studies in the faculty of medicine in the field of obstetrics and gynecology where students have to watch some surgeries that are essential for them to succeed and move on to the next academic years. However, it is a source of anxiety to us. We need your Eminence's Fatwa in this regard.

A: The basic rule is that it is obligatory for men and women to cover their `Awrah (private parts of the body that must be covered in public). A man's `Awrah is the part between his navel and knees. A free woman's `Awrah is her whole body except face and hands during Salah (Prayer) and Ihram (ritual state for Hajj and `Umrah). If non-Mahram (marriageable) men can see the woman,

she has to cover her face and body during Salah or Ihram. However, it is permissible to uncover their `Awrah, if there is a need for this. Also it is permissible to look at the `Awrah of another person, if there is a religious benefit in this. This applies to students' observing women during obstetrical and gynecological surgeries for learning and success in these subjects to move to a new stage of study until graduation. The religious interest of this act is to have an adequate number of Muslim doctors. Otherwise, Muslims will have to consult non-Muslim doctors which involves many harms, while the Islamic Shari`ah calls for bringing good and warding off harm.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 19701

I am a student in the Faculty of Medicine. The curriculum involves a theoretical section and a practical one. As for the practical section, the students

make visits to the patients in some hospitals, and this involves two matters:

First, the students start gathering all the information about the patient's case, his complaints, and the symptoms of his disease as said by the patient himself, or what is medically called, "The history of the disease."

Second: examining the patient by the student, given that this examination is no more than a part of the student's training, and has absolutely nothing to do with treating the patient who has a specializing doctor responsible for his medical treatment.

However, there are some matters that we are not sure about:

Firstly, is it permissible for a male student to study a case from the gynecology section in the way mentioned above, bearing in mind that there are already similar medical cases in the men's section?

Secondly, if the disease is common in men and women, but the infected cases are only in the gynecology section, does it become permissible to examine a female patient in this case? It should be noted that there is no certainty whether there will be another similar cases in the men's section in the future or not.

Thirdly, there are certain diseases that only women are infected with; is it permissible for a male student in this case to examine the female patient himself, or just let her go with the period of the disease as well as the symptoms she feels? Or are both impermissible?

Since this matter has become unavoidable in the faculties of Medicine,

and many students feel uneasy towards it, we hope that Your Eminence will clarify the issue for us.

A: Male patients should be medically treated by male doctors and the same goes for women. It is not permissible for either to treat patients of the opposite sex unless when necessary. This is of utmost importance in order to avoid any means of Fitnah (temptation). Likewise, male students should be trained in the men's section and female students in the women's section. Allah is the One who guides to the straight path.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

The eighth question of Fatwa no. 3201

Q 8: is it permissible for a man to take his wife to a male Muslim or Kafir (non-Muslim) physician to treat her and give her a check-up on her vulva? It should be noted that some people take their daughters to physicians to perform check-ups on them and give them a certificate of virginity, especially when the wedding ceremony approaches.

A: If it is possible for a Muslim female physician to perform the check-up on the woman, then it will not be permissible to have her checked and treated by a male physician even if he is a Muslim. If this is not possible, and she is in need of treatment, it will be permissible for a Muslim male physician to give her a check-up in the presence of her husband or a Mahram (an unmarriageable relative) for fear of Fitnah (temptation) or evil consequences.

If it is not possible to find a Muslim physician, it will be permissible to have her checked by a non-Muslim physician, so long as the above condition is met.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The first and second questions of Fatwa no. 3507

Q 1: After graduation, we spend an internship in all branches of medicine, such as surgery, internal medicine, pediatrics, gynecology and obstetrics. I have passed all these trainings, praise be to Allah, except gynecology and obstetrics. I do not feel at ease concerning this branch, especially that I knew about the intricate matters concerning it [when it comes to male physicians practicing it]. However, this training is only for two months, after which I will be appointed in a health unit in the Egyptian countryside. I might be alone or with another doctor, and I will have to practice all branches of medicine. A woman might come to the health unit in a serious condition or in labor, and it may be necessary for me to treat her. I might be alone, or there might be a Christian doctor or a non-practicing Muslim doctor with me. What should I do in this case if I do not undergo this training? I am confused, and I do not know the correct opinion. My internship is coming to an end. Please advise as soon as possible whether I can undergo this training or not.

A: If the situation is as you mentioned, that you might be appointed in a health unit in the Egyptian countryside alone or with a non-Muslim or non-practicing doctor, you will have to undergo training for the remaining branches of medicine, such as gynecology and obstetrics, so that you will be able to do your duty completely, even if it entails examining a woman or helping her in labor in case of necessity, if there are no female doctors to undertake this task, and you were alone or with a non-Muslim or non-practicing Muslim doctor. However, it is not permissible for you to be in Khulwah (being in privacy with a member of the opposite sex) with her during an examination or labor, as the Prophet (peace be upon him) prohibited this.

Q 2: Concerning the rest of the branches of medicine, apart from gynecology and obstetrics, what are the conditions that permit male doctors to examine female patients?

A: The absence of a female Muslim doctor to examine the patient, being a pious Muslim and not being in Khulwah with her as previously mentioned. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The third question of Fatwa no. 3989

Q 3: An old woman lost some of her teeth and then her countenance was deformed

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in addition to weakening her ability to chew food. Is it permissible for her to fit artificial teeth by male doctors, if she can not find female ones? Kindly, give us the legal Fatwa in this regard.

A: It is permissible for her to fit in artificial teeth by a Muslim or Non-Muslim male doctor, if she can not find an able Muslim or Non-Muslim female doctor. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no.(4671)

Q 1: I am a medical student and next year we are to study a Gynecology course, insha-Allah (if Allah wills) . Accordingly, I would like to ask about the following:

A- Is it permissible to attend this practical course, which may require seeing a woman's body?

B- Is it permissible for male doctors to specialize in Gynecology or should that be restricted to females only?

C- Is it permissible for female patients suffering diseases other than gynecological disorders and pre-natal care to refer to male otolaryngologist or oculist for example, despite the existence of female specialists in these fields?

D- Is it permissible for a female doctor to examine male patients?

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A 1: A, B: If there is a sufficient number of female specialists in Gynecology, this field of study should be restricted to them making it impermissible for you to study it or see the `Awrah (private parts of the body that must be covered in public) of women during check ups or surgery. On the other hand, if there is a lack of female specialists; it becomes necessary for the need of Muslims and then you are permitted to study this branch and see whatever you need to examine of a woman's body for check ups or surgical purposes.

C- If an experienced female doctor is available for treating women, it becomes impermissible for the latter to refer to a male doctor.

D- It is permissible for female doctors to examine and treat male patients only when necessary and no male doctors are available to do this. Otherwise, the former should refrain from doing this and refer to male doctors for treatment.

May Allah grant us success! May peace be upon our Prophet Muhammad, his family, and Companions!

The Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 9243

Q: What is the ruling on uncovering the `Awrah (private parts of the body that must be covered in public) of a Muslim woman in front of a Muslim doctor for medical treatment? What is the Islamic ruling on the physical examination of a female patient by a male doctor using his hands for the purpose of treatment?

A: Priority should be given to the treatment of a woman by a female Muslim doctor; if unavailable, then by a female non-Muslim doctor; if unavailable, then by a male Muslim doctor when necessary and finally she may resort to a male non-Muslim doctor.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The fifth question of Fatwa no. 7539

Q 5: What is the ruling on giving injections to women, given that it is sometimes hard to find a Muslim woman to undertake this task or there is a woman to do this but she lives in a far place? If there is an available non-Muslim woman, will it be more preferable that she or a male Muslim gives an injection to a Muslim woman?

A: The basic rule in this respect is that Muslim women should be injected by women. If a Muslim female physician is not available, a non-Muslim female one can do it; and if she is not available, then a Muslim male physician can do it.

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May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 6810

Q1: There is no female Muslim or non-Muslim surgeons in our country. We have a big problem to which we hope you will find a way out of for us conforming with obedience to Allah (Glorified and Exalted be He) and His Messenger (peace be upon him): My wife is pregnant and most women, when going into labor, need a male surgeon. They summon a female physician when a woman gives birth, but she, due to difficulty of normal delivery, asks for the help of a male surgeon. Is it permissible, in this case, for my wife to be seen by a male surgeon, given that the pregnant woman's life may be endangered if she does not undergo surgery? Appreciate your guidance, may Allah guide you!

A: If the case is as you have mentioned, she will be given Rukhsah (concession) to have a male obstetrician examine her and help her during her childbirth, when necessary.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 7584

Q 1: What is the ruling on medically examining the virginity of a girl by a male or female physician to get a virginity certificate?

A: First, it is permissible if there is a need, as to prove that the girl is not guilty of a charge or to prove that a defendant is innocent; otherwise, this will not be permissible.

Second, if necessary, the check-up should be made by a Muslim female physician, if available; otherwise, a non-Muslim female can do it. If this is not available, a Muslim male doctor can do it in the presence of a Mahram (spouse or unmarriageable relative).

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 8147

Q: Any Muslim woman can fall sick and need to be physically examined, but sometimes there are no female doctors to examine her, thus she is referred to a male doctor to carry out this task. Does Shari'ah (Islamic law) permit Khulwah (being alone with a member of the opposite sex) between a male doctor and a female patient? Does it forbid her Mahram (husband or unmarriageable male relative) from accompanying her on the pretext that there is an unveiled nurse with the doctor and the Mahram's presence will require her to be

veiled before him, although the doctor himself is non-Mahram to the nurse? Does Shari'ah approve of preventing the Mahram from being present while the doctor is examining the patient because of this claim? Does it permit Khulwah between the male doctor and the female patient or is the presence of the Mahram necessary? Please advise, may Allah reward you!

A: It is not permissible for a male doctor to be alone with a female patient to examine her. In fact, her husband or Mahram must be present while she is being examined.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 8863

Q 1: What is the ruling on women's work in the medical field in general, and in the fields of Obstetrics and Gynecology in particular? It should be noted that a female doctor is obliged to speak and discuss matters with male doctors. Sometimes, they are forced to stay in the same clinic with a male doctor and a nurse alone for long hours according to the system of the hospital.

A: It is permissible for a woman to work in the medical field in general. She can discuss the cases of her patients with male doctors without being soft in speech, Khulwah (being in private with a member of the opposite sex), Tabarruj (women dressing up immodestly in violation of the Islamic dress code), or uncovering the `Awrah (private parts of the body that must be covered in public).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Deputy Chairman	Chairman
`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 17634

Q: What is the ruling on the doctors and nurses who see the `Awrah (private parts of the body that must be covered in public) of sick people for treatment purposes? It should be mentioned that sometimes it can reach the extent of taking off all their clothes in front of them; are there any restraints in this regard?

A: Males or females should conceal their `Awrah, for the Prophet (peace be upon him) said, ﴾Conceal your `Awrah except in front of your wife or female-slaves.﴿ It is impermissible for a person to look at the `Awrah of others, except between spouses. Likewise, a doctor or a nurse may look at the `Awrah of a patient, if necessary, but this should be within the limits of the need.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 9421

Q 2: is it permissible for a Muslim to look at the `Awrah (private parts of the body that must be covered in public) of a dead body for anatomical purposes? What should a Muslim do in this case?

A: It is not permissible for a Muslim to look at the `Awrah of a dead body as he is prohibited to look at his `Awrah during his lifetime

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except for anatomical purposes due to a necessity for that.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 20664

Q: My sister's father in-law is paraplegic and is confined to bed. My sister is taking care of him because they do not have a maid. She cleans him and takes him to the bathroom and changes his clothes. is he considered one of her Mahrams (unmarriageable relative) or not? Would you kindly advise me in this regard?

A: If there is no male to take care of him, his daughter-in-law is permitted to do so in case of necessity. However, she should screen his private parts, clean them for him from behind and wear a glove or coverage on her hand. Allah (Exalted be He) states: ﴾So keep your duty to Allâh and fear Him as much as you can﴿ It should be noted that wiping three times or more with cloths takes the place of cleansing with water if they remove the traces of urine and feces.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The fourth question of Fatwa no. 20109

Q 4: My father has three handicapped and mentally retarded sons. We accept this as a grace from Allah which He bestows only on His believing Servants, praise be to Allah. These three sons are my brothers and are incapable of taking care of themselves, and for this reason my mother undertakes the duty of serving them in terms of their feeding, drinking, and clothing despite the fact that they have reached the age of adolescence, and the eldest of them is 25 years old. is it permissible for my mother or me to shower my elder brother and see his `Awrah (private parts of the body that must be covered in public), as he does not know how to clean himself, because he is mentally retarded?

A: It is permissible for you to take care of such handicapped children, clean and shower them. However, you should cover their `Awrah and clean it from behind a veil and while covering your hands with a piece of cloth so as not to be smeared with any impurity. Furthermore, you have to do all that you can to take care of such mentally retarded children, for Allah will not let your good deeds go unrewarded.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 17054

Q 2: during my work as a male-nurse, I have to give intramuscular and intravenous injections to women, what is the ruling on my job?

A: You should inject males only. It is impermissible for you to do this for women, as this may lead to Fitnah (sedition). A female-nurse should be assigned the task of performing such a job to women.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa no. 17511

Q 1: is it permissible for a pharmacist to administer an intramuscular injection for women?

A: Women have to be nursed by female doctors. It is not permissible for men to nurse women unless there is an emergency, for instance, when there is an ascertained harm if she does not receive immediate treatment and there are no women to treat her. In such case, it will be permissible for a male doctor to see only the necessary part of the woman's body

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for the sake of treatment.

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The first question of Fatwa no. 17000

Q 1: what is the ruling on women being admitted to a hospital for delivery given that all the doctors in the hospital are males?

A: It is not permissible for male doctors to undertake the delivery of babies except in cases of necessity. For instance, if the woman's life is endangered and no female doctor is available. Allah (Exalted be He) says, ﴾except under compulsion of necessity﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 15754

Q: I am an Egyptian young man. I work as a first-aid nurse. the nature of my job makes me look at

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women, deal with them and examine them sometimes for the purpose of aid or treatment, and this is the first part of my question. The second part is: In Alexandria, my home city, I work during summer on beaches, where there are first-aid spots handling cases of drowning, injuries, and other emergency cases. Of course you know that in such places, there are semi-naked women and men who do not fear Allah. I try to lower my gaze as much as I can, but they come to me at my workplace. What do you advise me to do? Should I quit this job, although this is the only job I can do? Please guide me to the right path.

A: A Muslim should fear Allah (Glorified and Exalted be He), lower their gaze, guard their private parts, and try to avoid all means leading to Fitnah (sedition) and approaching evil. Allah (Exalted be He) says, ﴾And come not near to unlawful sex. Verily, it is a Fâhishah (i.e. anything that transgresses its limits: a great sin), and an evil way (that leads one to Hell unless Allâh forgives him).﴿ This is a clear prohibition of committing obscenity and all means leading to it. However, the worst of this is to look at women, especially those that are semi-naked. It is also impermissible for a woman to be treated by a male doctor. The same applies to a man except in cases of emergency, where there is no available female doctor for women and vice versa. Finally, what we recommend you to do is

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to stay away from places of Fitnah and to earn your living from a job other than this one. Allah (Glorified and Exalted be He) says, ﴾And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).﴿ ﴾And He will provide him from (sources) he never could imagine.﴿ If there is a necessity to treat women, keep it to a minimum, without staying in private with them, and let your gaze be restricted to the spot of treatment at necessity. The spot of treatment in her body is the only part that may be uncovered.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The second and third questions of Fatwa no. 17172

Q 2: sometimes a patient, male or female has surgery that requires uncovering the private parts. The private parts are not disclosed to the surgeon alone; anyone entering the operating room, such as the anesthetist or others may watch them. Please, advise!

A: It is not permissible for a Muslim to look at the private parts of a patient unless it is necessary. However, the necessity should be measured properly. Therefore, a Muslim should only look at the part that requires treatment.

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Indeed, this permission is exclusively granted to the doctor or surgeon undertaking the process of treatment. No one else may look at their private parts but those necessarily needed for the achievement of recovery.

Q 3: is it permissible for the nurse to see a man's `Awrah to treat him, such as in bandaging his cuts, washing his anus in piles diseases, or using catheter?

A: It is not permissible for the nurse to see the `Awrah of a man to treat him unless in cases of necessity, such as when the hospital does not have male doctors. This matter should not be taken lightly.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The fourth question of Fatwa no. 16748

Q 4: there is a Muslim male doctor, a Christian female doctor, and a Hindu female doctor. Which of them should examine my wife and daughters?

A: A woman should be examined by a female doctor, whether she is Muslim or non-Muslim. It is not permissible for a woman to be physically examined by a non-Mahram (not a spouse or an unmarriageable relative) except when necessary if there are no female doctors.

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The fifth question of Fatwa no. 2922

Q 5: Most of the nurses working in Britain are non-Muslim men who nurse Muslim women in labor. Is there any objection to this?

A: Yes, there is an objection to this. In fact, this is Haram (prohibited) because it involves non-Mahram (not a spouse or an unmarriageable relative) men seeing the `Awrah (private parts of the body that must be covered in public) of Muslim women in labor without any necessity for this because of the possibility of being nursed by female nurses. Moreover, it is not permissible for any Muslim woman to expose herself to this. Rather, she should try hard to receive treatment or give birth in a private hospital or clinic to preserve her Din (religion) and not to expose herself to what might violate her honor.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The eleventh question of Fatwa no. 6908

Q 11: Doctors may need to lie to the patients concerning their health condition, especially as the patient may get worse if he or she knows their real condition.

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Is the doctor sinful for doing this?

A: It is permissible to lie to the patient if this will improve their medical condition and will not have harmful consequences to the patient or to others. But if it is possible for the male or female doctors to use equivocation or ambiguous words, without resorting to direct lying, that would be safer and preferable.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 8739

Q: Many doctors working in their private clinics make the following deal with the owners of medical laboratories: The doctor sends their patients who need to undergo some medical tests to a certain medical laboratory after agreeing with its owner to take commission from the charges of these tests and this commission sometimes amounts to fifty percent of the charges. Since these are fixed charges laid down by the ministry of health, the owner of the laboratory cannot and does not ask for extra charges and pays the doctor's commission from their own payment which they receive from the patient. The patient, on the other hand, pays no extra charges because it is the owner of the laboratory who has waived part of their share in the charges.

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1. Is the laboratory owner sinful for doing this?

2. the doctor may ask the patients to undergo unnecessary tests to increase their commission, without prior agreement with the laboratory owner who will definitely reject this if they know about it. They carry out the tests required by the doctor thinking that the latter is doing his work sincerely, fears Allah, and requires necessary tests. Would the laboratory owner be sinful for this?

A person may ask: As long as the laboratory owner knows that these are unnecessary tests, why does he do them? The answer is that they do not know that they are unnecessary, since the doctor is the one who diagnoses the illness and requires the necessary tests and Allah knows best their inner self. Some people face me with this question. Would the laboratory owner be sinful then?

A: Firstly, if the reality is as you mentioned, that there is a prior agreement between the doctor and the laboratory owner stating that the former will send their patients to the latter to undergo the required tests in return for commission taken from the charges of the tests, this will not be permissible for both sides. In fact, this involves preference and blocking the Rizq (sustenance) of other laboratory owners unless the owner of this laboratory is the best in terms of truthfulness, honesty, and precision.

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Only then, is it permissible to send patients to them because this is more beneficial for the patients and helps the doctor decide on the correct treatment. However, it is not permissible for the doctor to take any commission from the test charges, because they would be taking money without return.

Secondly, if the laboratory owner knows that the doctor has requested unnecessary tests to take more commission, they will not be permitted to carry out these tests because this involves cooperation in deceiving the patients and taking their money unlawfully. In fact, they should advise the doctor so that the latter would make Tawbah (repentance to Allah) and the three parties would be safe. If the laboratory owner has no knowledge of this, he will not be sinful for carrying out the required tests.

Fatwa no. 13295

Q: I am a pharmacist. Sometimes I sell medicines without prescriptions, or sell more than the prescribed quantity for whomever demands that, especially when the patient is an old person, who considers it difficult to come back again. I would like to tell you that these medications

are in great demand and there are no sufficient quantities. Moreover, we are instructed not to sell any drugs without a prescription. Am I sinful for what I do? What is the legal ruling on this? What should I do, bearing in mind that this causes me embarrassment among my colleagues, but I have sympathy for patients, especially the old ones, as I said? Kindly give us the legal Fatwa in this regard. May Allah reward you with the best.

A: It is impermissible for you to sell medications other than the quantity prescribed by a doctor to a patient.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Fatwa no. 15157

Praise be to Allah, Alone, and peace and blessings be upon the last Prophet.

The Permanent Committee for Scholarly Research and Ifta' reviewed the question submitted to His Eminence the President from His Excellency the Officer of Islamic Awareness at the Armed Forces Hospital. The question, no. 622, dated 7/2/1413 A.H., was referred to the Committee from the Council of Senior Scholars. Following is the wordings of His Excellency:

In the Armed Forces Hospital, we receive questions

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regarding the ruling on masturbation in a hospital laboratory for the purpose of performing sterility tests. As the sample should be delivered to the laboratory within ten minutes after ejaculation; otherwise it will be useless. What is the ruling on masturbation for medical purposes or any other diseases that require a specimen of semen in the laboratory?

After studying the matter, the Committee replied as follows: This is permissible due to the dire need for this. The gained benefits have priority over the harm caused by masturbation.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The second question of Fatwa no. 17639

Q 2: My father has taken my youngest disabled brother to a psychiatrist to prescribe medicine for him, for he is very naughty: he always ruins anything he grasps, causing continuous stress. The doctor has prescribed him some tranquilizers, after which he sleeps for a long period of time. However, my father has kept giving him these pills every day for months, for this is the only way that makes him sleep all day long.

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Is there any sin upon my father for doing this? It should be mentioned that he is really forced to give him this medicine since my brother is abnormal. We hope that Your Eminence will provide us with an opinion on the validity of this and what is the ruling of Islam on it. May Allah reward you with the best on our behalves.

A: It is permissible to give a disabled person tranquilizer to make him rest and sleep as long as this will not result in health problems, or make him miss prayers if he is a Mukallaf (person meeting the conditions to be held legally accountable for their actions).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 19311

Q 2: Your Honor, I am 35 years old and I have been married for 15 years, but until now I do not have children. Would you supplicate to Allah to grant me children and tell me what should I do? I do not believe the charlatans who advise me to do things which lead to Shirk (associating others with Allah in His Divinity or worship). It is worth mentioning that all the medical tests are normal. Should I vow something for Allah, or what should I do?

A: We advise you to be firm on the truth and do not consult any of these imposters. You should supplicate to Allah repeatedly because He is the Close Respondent. There is no harm in using permissible medication.

Allah (Exalted be He) states: ﴾And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).﴿ ﴾And He will provide him from (sources) he never could imagine.﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Fatwa no. 14750

Q: My mother is about 55 years old. She suffers from diabetes. The doctor decided that she should take insulin twice a day. I, her son, inject her on a daily basis because the medical center is 4 km away and she has to eat some food immediately after the injection. I hope Your Eminence will advise me. Should I continue injecting her or stop it? Is it permissible or not? It should be noted that she feels some pain during the injection though it is a small injection.

A: If the case is as mentioned, it will be permissible for you to give your mother insulin injections, because this is necessary.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The third question of Fatwa no. 16988

Q 3: would you kindly inform us about any hadith of the Prophet (peace be upon him) that addresses AIDS (acquired immune deficiency syndrome)? We want to use it as an evidence when warning people against this new disease.

A: It is reported that the Prophet (peace be upon him) stated: ﴾If unlawful sex appeared in any nation and they declared doing it openly, Allah would inflict them with plagues and diseases that did not exist in their previous ancestors.﴿ Related by Ibn Majah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 18731

Q: My mother is sick and all the doctors who examined her said that the medical treatment she needs is not available in

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private hospitals. They recommend that she should be admitted to one of the state-owned hospitals to receive treatment, because the medication she takes is only sedatives and not an effective cure against the disease. My mother is old and she does not want to go to hospital. On our part, we can neither convince nor force her to do so, as she might get angry at us. Nevertheless, the disease is getting worse. I discussed the matter with my elder brother, but to no avail. However, if she is admitted into the hospital, we can no longer see or visit her. We are also concerned about the family's reputation. My mother is suffering terribly from this disease.

My question is: is negligence toward my mother's illness and leaving her without effective medication a kind of benevolence to her?

Are we to blame regarding our children who live with her in the same house despite our knowledge that her disease is infectious? Should they be separated from my mother according to the doctors' opinions?

A: We advise you to be dutiful to your mother and to do all that you can to provide her with the possible medical treatment as well as convincing her kindly and benevolently to agree. If she insists on not going to the hospital and you can not bring doctors to her although you do all that you can, there will be no liability on you In sha'a-Allah (if Allah wills).

If the doctors decide that her disease is contagious, you have to keep her in a separate, suitable place in the house and not let any of the children approach her. The Prophet (peace be upon him) said, (Harm

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should neither be caused nor reciprocated.) This is a Hasan (good) Hadith related by Ibn Majah and others.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 16543

Q: There are some Hadiths which indicate that there is no contagion in Islam. However, in return there is the Hadith which states that if a plague is found in a land, Muslims should keep away from it, and if they are in a land where there is a plague, they should not leave. Would you kindly elaborate? May Allah reward you!

A: The contagion which is mentioned in the first Hadith is that the people of the pre-Islamic period believed that it has an effect of its own. As for the forbiddance of entering a country where a plague has spread, it is a preventive measure to stop the infection.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The second question of Fatwa no. 18369

Q 2: Kindly point out to us, may Allah protect you, the following Hadith: (Cure your patients with charity.) **with regard to offering sacrifices to charity to treat a sick person.**

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Is this prescribed for removing affliction? May Allah reward you with the best!

A: The said Hadith is not Sahih (authentic). However, there is nothing wrong with giving charity on behalf of a sick person in order to get closer to Allah (Glorified and Exalted be He) hoping that Allah will heal him, on account of the general meaning of some pieces of evidence that point out the merit of charity that extinguishes (the fire of) sin and wards off evil death.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

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The second question of Fatwa no. 18501

Q 2: although I make Dhikr (Remembrance of allah) on going to bed I often have sexual dreams. Is there a Du`a' (supplication) that can help me avoid this trouble?

A: Frequent sexual dreams can be treated by physicians who may know the reason and prescribe appropriate medicine, together with asking Allah to keep us safe and sound. Allah (Glorified be He) says, ﴿Invoke Me, [i.e. believe in My Oneness (Islâmic Monotheism) and ask Me for anything] I will respond to your (invocation).﴾

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

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The second question of Fatwa no. 18568

Q 2: I have a physical disability, but it is not an obstacle to my moving around. I have a sound normal body, but cannot stand properly and I cannot carry heavy objects - All Praise is due to Allah. I also suffer from terminal loss of hearing and my patience on the predestination of Allah is short. So, I want to know the Ayahs and Hadiths which give glad tidings to the patient in order to increase my trust in Allah.

A: muslims should have patience and rely on Allah in times of distress by reciting: "Indeed we belong to Allah, and indeed to Him we will return". You should beware of being discontent and uttering any foul statements. Allah (Exalted be He) states: ﴾but give glad tidings to As-Sâbirûn (the patient).﴿ ﴾Who, when afflicted with calamity, say: "Truly! To Allâh we belong and truly, to Him we shall return."﴿ ﴾They are those on whom are the Salawât (i.e. who are blessed and will be forgiven) from their Lord, and (they are those who) receive His Mercy, and it is they who are the guided ones.﴿ It was authentically reported from the Prophet (peace be upon him) that he stated: ﴾If any servant (of Allah) who suffers a calamity says:" We belong to Allah and to Him shall we return; O Allah, reward me for my affliction and give me something better than it in exchange for it,"' Allah will give him reward for affliction, and would give him something better than it in exchange.﴿ Related by Muslim. It is authentically reported that he (peace be upon him) also said:

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﴾Wonderful are the affairs of a believer; for there is good in every affair of his; this is not the case with anyone else except a believer. If he has an occasion to feel delight, he thanks (Allah), thus there is good for him in it; and if he suffers affliction, he endures patiently, which is good for him.﴿ Related by Muslim.

Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (peace be upon him) stated: ﴾"A Muslim, male or female, continues to remain under trial in respect of his life, property and offspring until he faces Allah, the Exalted, with no sin recorded".﴿ Related by Al-Tirmidhi who graded it as Sound and Sahih (authentic) Hadith.

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We advise you to supplicate to Allah and turn to Him to remove your hardship, and that you take into consideration the permissible reasons because there is no disease except that Allah sends down its cure.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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In the Name of Allah, the most Gracious, the most Merciful

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cauterization

Fatwa no. 328

Q: Some Islamic books state that cauterization is Makruh (reprehensible), but they do not state evidence. However, cauterization proved to be an effective cure. Please, advise and mention the evidence.

A: Cauterization is a method of treatment mentioned in the Hadith. It is useful when it hits the disease - In sha'a-Allah (if Allah wills). However, the Prophet (peace be upon him) disliked it and forbade his Ummah to resort to it due to its severity and being similar to torturing with fire though it is used for the purpose of treatment, not torture. Thus, scholars said that cauterization is Makruh because the Prophet (peace be upon him) dislikes it when other alternatives are available. He also forbade his Ummah from resorting to it. In a Hadith related by Al-Bukhary on the authority of Ibn `Abbas (may Allah be pleased with both of them) the Prophet (peace be upon him) said, ﴾Healing is in three things: a gulp of honey, cupping, and branding with fire (cauterizing), but I forbid my followers to use (cauterization) branding with fire.﴿ It was also narrated by Al-Bukhary and Muslim on the authority of Jabir ibn `Abdullah (may Allah be pleased with both of them) that he heard the Prophet (peace be upon him) saying, ﴾Were your means of treatment to include an effective cure, it would be cupping, a gulp of

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honey or branding with fire (cauterization) that hits the disease. However, I do not like to be branded with fire.﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

The second and third questions of Fatwa no. 1445

Q 2: Is it permissible to cauterize a patient's head or part of his body?

A: If a patient needs to be cauterized and this will benefit him, it will be permissible for him to be cauterized for treatment. It was authentically reported from Jabir ibn `Abdullah who said: «The Messenger of Allah (peace be upon him) sent a physician to Ubay ibn Ka`b. He cut a vein and then cauterized it.» «It was authentically reported that when Sa`d ibn Mu`adh (may Allah be pleased with him) was wounded in his medial arm vein,

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the Prophet (peace be upon him) cauterized him.» It was related by Al-Tirmidhy on the authority of Anas (may Allah be pleased with him) that «the Prophet (peace be upon him) cauterized As`d ibn Zurarah when the latter was afflicted with Al-Shawkah (a disease marked by redness of the patient's face and other body parts).» Al-Tirmidhy ranked this Hadith as Hadith Hasan Gharib (a good Hadith that is strange to come from this chain of narration). It was related by Al-Bukhari and Muslim on the authority of Ibn `Abbas (may Allah be pleased with them) that the Prophet (peace be upon him) said, «Healing is in three things: a gulp of honey, cupping, and branding with fire (cauterizing). But I forbid my followers to use cauterization.» According to another wording, «I do not like to be cauterized.» The previously mentioned Hadith indicate that it is permissible to use cauterization as a means of treatment when necessary. However, the Prophet forbade his Ummah (nation) to use cauterization if the patient does not need it and when other alternatives are available or when it is less preferred because of the pain it entails and because it is similar to Allah's punishment of sinners in Hellfire. Thus, the Prophet (peace be upon him) says that he does not like to be cauterized and he praises those who do not use it as they completely put their trust in Allah. Cauterization should be done by a professional so that he would cauterize a patient in the suitable spot

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and take into his consideration the patient's case.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Q: Is it permissible to practice bloodletting to discharge bad blood from some veins?

A: It is permissible to discharge bad blood. It is authentically reported on the authority of Ibn `Abbas (may Allah be pleased with both of them) that the Prophet (peace be upon him) said, (Healing is in three (things): a gulp of honey, cupping, and cauterization. But I forbid my Ummah (nation) to use cauterization.) In another wording: (And I do not like to be cauterized.) The Prophet (peace be upon him) said that cupping is one of the means of healing, and this generally includes bloodletting and cupping. It is also authentically reported on the authority of Ibn `Abbas (may Allah be pleased with both of them) that (The Prophet (peace be upon him) was cupped and paid the one who had cupped him his wage.) Related by Al-Bukhari and Muslim. Moreover, it is authentically reported on the authority of Anas (may Allah be pleased with him) that: (Abu Taybah cupped the Prophet (peace be upon him), who ordered that he should be given two Sa`s (1 Sa` = 2.172 kg) of food and spoke with his masters so that they would reduce what they used to take from his earnings.) Related by Al-Bukhari and Muslim. Accordingly, his act indicates the permissibility of treatment by cupping.

However, this process should be handled by an expert of bloodletting to determine the case properly and choose the right spot in the body to be treated in this way as well as the right time. This person should also be fully aware of the patient's conditions.

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Fatwa no. 13690

Q: Your Eminence, I hope you will give me the legal Fatwa concerning cauterizing. Is it Halal (lawful) or Haram (prohibited)? I am an old man and I treat people by means of cauterization, but I do not know whether what I am doing is right or wrong. Kindly, advise, as I do not take any money for that. May Allah save you and make you beneficial to all Muslims.

A: Offering medical treatment by means of cauterizing is permissible, as it has been authentically reported that the Prophet (peace be upon him) said, ﴿If there is anything good in your medicine, it should be in the instrument of the cupper or drinking honey or cauterizing with fire that suits the ailment, but I do not like to be cauterized.﴾ Sa`d (may Allah be pleased with him) was cauterized when he was wounded in his ankle because of an arrow that pierced his leg. However, it is preferable to abandon cauterization following the Prophet's saying, ﴿But I do not like to be cauterized.﴾

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Fatwa no. 3487

In 1369 A.H., I was living with my mother by ourselves in a desolate place. One day, she fell sick and went into a coma. She then asked me to cauterize her but I refused. Again, she asked me to do so on the next day, but I again refused. As she persisted

for the third time, I cauterized her with fire more than thirty times. Do I incur sin? Should I pay a Kaffarah (expiation), given that my mother is in good health so far? Please, advise.

A: If the case is as mentioned that your mother was seriously sick and asked you to cauterize her with fire, there will be no blame or Kaffarah on you for that, as treatment with cauterization is lawful and the patient may need it.

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The sixth question of Fatwa no. 4276

Q 6: Is it permissible to use sleep medication?

A: Yes, it is permissible to use sleeping tablets when needed with a medical prescription from a specialist.

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The second and the fourth questions of Fatwa no. 7359

Q 2: What is the ruling on tranquilizers that are taken orally?

(Part No. 25; Page No. 11)

It should be noted that these tranquilizers affect the nerve centers or the muscles of some organs without affecting the brain, consciousness, or the general awareness; only specific organs are affected.

A: If what you have mentioned does not affect the brain or general awareness, but only affects specific organs, you may use it as a medical treatment when needed.

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`Abdullah ibn Qa`ud	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Q 4: what is the ruling on local anesthesia in surgeries?

A: It is permissible when needed, provided that it does not affect the brain.

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The third question of Fatwa no. 6982

Q 3: a man's daughter was born with one of her eyes not fully opened. The doctors informed him that it is possible to correct the abnormality through surgery. There were two views on this:

1- Some scholars said that this is permissible because it is a kind of treatment.

2- Others said that it is not permissible because it involves altering Allah's creation.

Would you kindly explain the ruling in detail? May Allah grant you success!

A: It is permissible to correct her eye with surgery

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based on the general meaning of the statement of the Prophet (peace be upon him): ﴾O Allah's servants! Use medical treatment, but do not use something unlawful﴿ In addition, this operation implies a great benefit and relieves a great harm.

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The fourth question of Fatwa no. 8256

Q 4: If a person suffers hair loss and becomes bald, will it be permissible to use medication to generate hair growth?

A: It is permissible to use medication to prevent hair loss if this involves no harm.

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The first question of Fatwa no. 10910

Q 1: I am eighteen years old and suffer from hemorrhoids, may Allah spare you. It is a known disease, which involves bleeding of some blood vessels mostly during defecation. I have been suffering from hemorrhoids for about three years. It is said that as one gets older,

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these blood vessels distend and the patient will be unable to tolerate surgery then. However, I do not want to undergo this surgery, because I will have to reveal my `Awrah (private parts of the body that must be covered in public) before the doctor and as you know that the Messenger (peace be upon him) informed us in a Hadith that Allah curses both the person who looks at another and the one who is being looked at. I will undergo the surgery if it is necessary, but I am trying hard not to. What is the remedy for this disease according to the guidance of the Prophet (peace be upon him)?

A: We advise you to undergo the surgery, because the Prophet (peace be upon him) stated: ﴾For every disease there is a medicine, so if the medicine comes upon the disease, it will be cured by the Will of Allah (may He be Exalted and Glorified).﴿ He (peace be upon him) also stated: ﴾O Allah's Servants! Treat yourselves medically, but use nothing unlawful.﴿ Regarding the Hadith you mentioned, there is no origin for it.

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The third question of Fatwa no. 18584

Q 3: A university student suffers a lot when he makes Wudu' (ablution), as he stays in the bathroom for more than half an hour. Also, when he leaves the bathroom, he feels that

drops of urine come out. Is he considered among those who suffer uncontrolled enuresis, so that he must seek treatment?

A: If the drops of urine are really discharged after Wudu' continuously, it will be enuresis that is already known. If the person imagines that drops of urine come out, this will be considered doubts and whisperings that a Muslim must overlook and seek refuge with Allah from the accursed Satan who casts them. The Shari`ah (Islamic law) orders Muslims who suffers enuresis to seek lawful treatment. The guidance of the Prophet (peace be upon him) was to seek treatment and encourage the patient from among his family and Companions to seek it. It was related in Al-Musnad (Hadith compilation) and Sunan (Hadith compilations classified by jurisprudential themes) of Abu Dawud, Al-Tirmidhy and Ibn Majah with an authentic Sanad (chain of narrators) on the authority of Usamah ibn Sharik saying: ﴾I was with the Prophet (peace be upon him) when some Bedouins came asking, "O' Messenger of Allah, should we make use of medical treatment?" He replied, "Yes, O' Slaves of Allah! Use medication for treatment, for Allah has not made a disease without appointing a remedy for it, except for one disease." They asked, "What is it?" He (the Prophet) said, "It is old age."﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa no. 21104

Q 1: is pulling out natural teeth and replacing them with artificial ones considered an offence of trying to change the creation of Allah?

(Part No. 25; Page No. 15)

A: There is nothing wrong with treating infected or imperfect teeth by extracting them and replacing them with artificial teeth, if necessary, for this is considered lawful treatment to remove harm. This is not considered a change of the creation of Allah as imagined by the questioner, for what is meant by Allah's Fitrah in His Saying, ﴾No change let there be in Khalq-illâh (i.e. the religion of Allâh — Islâmic Monotheism)﴿ the religion of Islam.

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Fatwa no. 20919

Q: My wife is ill with breast atrophy. Even though the breasts were improving during the period of breastfeeding, they would atrophy soon after. The matter worsened last year with the breasts becoming the same size as a man's. I took her to a Qatari doctor who advised performing a silicone breast implant in order to increase the size of the breast. Attached to my inquiry is a translated case report. I am going through a two-fold problem:

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My wife is greatly distressed due to this problem which makes her sense a deprivation of the natural beauty of breasts and her inability to be a source of enjoyment to her husband.

I too suffer a lot for not being able to enjoy my wife the way other husbands enjoy their wives, which makes me depressed and upset. This problem is intolerable. Describing the women of Jannah (Paradise), Allah (Exalted be He) says: ﴿And young full-breasted (mature) maidens of equal age,﴾ This Ayah (Qur'anic verse) indicates the beauty of woman's breasts.

The question now is:

1. Is it permissible for her to have this operation based on the reasons mentioned above?

2. If it is permissible, is it the same to have a silicon breast implant or to inject the breast? I would like to add that the doctor did not mention any side effects. Please give me your Fatwa regarding whether to let my wife undergo this treatment or refrain from it.

A: If the reality is as you mentioned, it will be permissible to perform a silicon breast operation provided that no harm is done to your wife's body. Many texts of Shari`ah support treating such diseases.

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(Part No. 25; Page No. 17)

Fatwa no. 160

Q: Ground tobacco is used by some people, particularly, Bedouins, as sneezewort claiming that it has medical properties for head, knees and bones. This powder is rarely free from alcohol, since trustworthy people told me that it has an anesthetic effect. What is the ruling on this?

A: The questioner mentioned that these drugs are made of tobacco powder to be inhaled for medication purposes and that trustworthy people told him that they have an anesthetic effect. Thus, the Committee gave the following answer:

As it has anesthetic effect, it is not permissible for a Muslim to use it as medicine for it is Haram (prohibited). treatment is not allowed through unlawful substances, for it is related by Al-Bukhari in his Sahih (authentic) Book in Hadith Mu`allaq (a Hadith missing link in the chain of narration, reported directly from the Prophet) on the authority of Ibn Mas`ud (may Allah be pleased with him) that he (the Prophet) said, "Allah did not make your cure in whatever He prohibited for you." However, Al-Tabarany reported it in continuous chain of trustworthy narrators and it is also related by Ahmad, Ibn Hibban in his Sahih Book of Hadith, and Al-Bazzar and Abu Ya`la in their Musnads (Hadith compilations), and the narrators of Abu Ya`la are Rijal Al-Sahih (narrators of Hadith compiled by Al-Bukhari and/or Muslim). Muslim also narrated in his Sahih (authentic) Book of Hadith on the authority of Tariq ibn Suwayd Al-Ju`fy ﴾That he asked the Prophet (peace be upon him) about Khamr (intoxicants). He forbade (its use) and he expressed hatred that it should be prepared. He (Tariq) said, "I prepare it as medicine," whereupon he (peace be upon him) said, "It is not medicine; it is rather an ailment."﴿ It is related in Sahih Book of Muslim on the authority of Tariq ibn Suwayd Al-Hadramy ﴾that he said:

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O Messenger of Allah! We cultivate grapes in our lands, press them and consume their juice. The Prophet (peace be upon him) forbade him from that. He again told the Prophet that they use grape juice as medicine, but the Prophet (peace be upon him) replied, "It is not a cure; it is an ailment."﴿ Also, Ahl-ul-Sunan (authors of Hadith compilations classified by jurisprudential themes) narrated on the authority of Abu Hurayrah (may Allah be pleased with him) saying, ﴾The Messenger of Allah (peace be upon him) forbade malicious medicine (i.e., prohibited or filthy).﴿ It was related by Abu Dawud in his Sunan on the authority of Abu Al-Darda' that Allah's Messenger (peace be upon him) said, ﴾Allah has sent down both the disease and the cure, and He has appointed a cure for every disease, so treat yourselves medically, but use nothing unlawful.﴿ These proofs indicate that it is prohibited to seek treatment through unlawful and malicious substances or through Khamr (intoxicants). Moreover, they expound that Allah does not make the remedies in prohibited things. Forbidding the use of these substances entails their prohibition.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Fatwa no. 3115

Q: a- Since Khamr (intoxicant) is Najisah (impure), although there are some who differ, is it considered like urine or as a figurative type of Najasah? As we should best take care and wash whatever is stained by it, nevertheless I would like to ask: Since every intoxicant is Khamr which is Haram (prohibited) and Najisah, consequently, alcohol should be Najisah as well, for it is (Ghawl) in Arabic as mentioned

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in the Qur'an when describing the Khamr of the Hereafter: ﴿Neither will they have Ghoul (any kind of hurt, abdominal pain, headache, a sin) from that, nor will they suffer intoxication therefrom.﴾ I have understood that Ghawl is the alcohol which is the intoxicating substance, for after extracting it from Khamr, it (khamr) will not intoxicate; thus, it will not be Najis becoming analogous to the water extracted from sewage on which a previous Fatwa (legal opinion issued by a qualified scholar) has been issued if it is correct to say that - this dreg - will not become intoxicating after extracting alcohol?

b- Since the alcohol is Najisah for being intoxicating, would it not be better to avoid using it in painting walls, doors, windows and other things in Masjids (Mosques), as the thinner used in dissolving the paints contains alcohol? Would it not be best to ask paint experts about thinners and paints that do not contain alcohol, if it is verified that they actually contain alcohol so as not to use them in Masjids?

c- Since many conferences are frequently being held to find a substitute for alcohol in medicines, but it has not yet been found; is it permissible to use medicines containing alcohol with a percentage that might reach 14% for treatment purposes? Would this be Makruh (reprehensible)?

d- Some injections like (Liver extract) are being extracted from the liver of animals, which might include pigs, for they are imported

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from Non-Muslim countries. Suppose they are not extracted from pigs, would such animals be slaughtered according to the Islamic method or the valid non-Islamic method? It is permissible to use such injections? Please provide us with a Fatwa, may Allah grant you support and reward you!

A: First : Khamr is not the same as the Najis sewage water regarding the ruling of keeping and using it the way it is, or even after extracting the impurities from it. Khamr should be discarded for intoxication not for Najasah, since the Prophet (peace be upon him) commanded this when the two Ayahs forbidding Khamr were revealed. This is why it is prohibited to keep it, use it the way it is, or even convert it by total or partial dissolution after extracting the alcohol from it. Moreover, it is prohibited to mix it with other substances to benefit from it, because of the prohibition declared by the Prophet (peace be upon him) to dilute Khamr in order to block the means to re-using it. This is unlike impure water, for the defect exists in being Najisah, thus it could be used in irrigating plants, trees and the like. It is also permissible to remove Najasah then use it according to the need as in fertilizing land or watering it, or drinking, in addition to other uses. Khamr is not the same as urine regarding the Najasah of the substance itself, rather it is worse. Regarding khamr, it is feared to keep it lest it should be drunk, unlike urine which is permissible to keep for fertilizing plants.

Second: As aforementioned in the answer to the first passage, it is impermissible to keep Khamr.

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or convert it to vinegar, dilute it, or even mix it with anything in order to benefit from it. But if a person who has Khamr differs with this and mixes it with paints and other substances while its effect appears in color, taste or smell, it becomes prohibited to use it in painting Masjids and it should be discarded. However, if its effect does not appear in the mixture, it is permissible, but it is better to discard it out of cautiousness.

Third: It is impermissible to mix medicine with intoxicating alcohol, but if it is mixed with alcohol in low percentage that does not appear in the color, taste or smell of the medicine, it becomes permissible, otherwise it is not.

Fourth: The origin in things is Taharah (ceremonial purification) and permissibility; thus, this is not to be altered except by the existence of certainty or strong probability that imposes abstention from it. If a person doubts that the liver extract in the injections is extracted from the liver of a pig or other unlawfully slaughtered animal, the doubt is not to be considered, and a person should not refrain from the origin of permissibility and Taharah. Based on this, it is permissible to use these injections and similar substances for treatment, if they are not proven to contain what brings them out of Taharah and permissibility.

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The third question of Fatwa no. 3201

Q: Is it permissible to use opium or alcoholic drinks like vinegar as medications for curing illnesses?

A: It is not permissible to take unlawful medications like opium, hashish, alcoholic drinks or any drug or intoxicant of the sort. Mixing lawful medicine with amounts of unlawful things is not permissible. If, however, the small amount added to the medicine does not cause intoxication, it will be permissible to use. If the vinegar is not made from alcoholic substances or is manufactured but becomes vinegar without the help of treatment, it will not be considered as an intoxicant and will thus be permissible to use as a medication or mix it with food. If, however, the vinegar is produced from alcoholic substances and is later treated to become pure vinegar, it will be prohibited to use it as a medication or to mix it with food.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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(Part No. 25; Page No. 23)

The second question of Fatwa no. 3163

Q 2: What is the ruling on drinking Khamr (intoxicant) in case of necessity i.e. a person is advised by his physician to do so?

A: According to the Jumhur's (dominant majority of scholars) view, it is Haram (prohibited) to receive treatment through drinking Khamr or any other impure thing that is declared Haram by Allah (Exalted be He). Proof for the foregoing is a Hadith that is reported by Wa'il ibn Hajar: ❨That Tariq ibn Suwayd Al-Ju`fy asked the Prophet (peace be upon him) about Khamr so he (peace be upon him) forbade him to make it or declared the undesirability of making it. Tariq then said: "I only make Khamr to be used as a medicine." The Prophet (peace be upon him) said: "It is not a medicine, it is a disease."❩ (Related by Imam Ahmad and Muslim). Moreover, on the authority of Abu Al-Darda' (may Allah be pleased with him) who said that the Messenger of Allah (peace be upon him) said: ❨Allah has sent down both the disease and the cure, and He has appointed a cure for every disease, so treat yourselves medically, but use nothing unlawful.❩ (Related by Abu Dawud). In addition, it was related on the authority of Abu Hurayrah (may Allah be pleased with him) that he said, ❨The Messenger of Allah (peace be upon him) forbade malicious medicine (i.e., prohibited or filthy).❩ According to another wording, it is forbidden to use poison. (Related by Ahmad, Al-Tirmidhy, and Ibn Majah. Finally, Al-Bukhari mentioned in his Sahih (authentic) Book of Hadith on the authority of Ibn Mas`ud (may Allah be pleased with him) who said that the Prophet (peace be upon him) said, "Allah does not make your cure in things which He makes Haram for you." (Hadith Marfu` (a Hadith narrated from the Prophet with a connected or disconnected chain of narration) related by Abu Hatim and Ibn Hibban in his Sahih (authentic) Book of Hadith).

All the previously mentioned Hadith clearly prohibit using impurities as medical treatment. These Hadith explicitly state the prohibition of drinking Khamr as a medical treatment. This is because drinking Khamr is the worst of impurities (evils) and the source of sin. However, it is worth mentioning that those who considered treatment with drinking Khamr permissible amongst the scholars of Kufah

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have drawn a Qiyas (analogy) between this issue and that of the permissibility of eating flesh of dead animals and drinking blood for someone who is compelled to do so. Any way, such an opinion is weak not only because it goes against the texts mentioned above but also because it is based on uneven analogy for eating carrion or drinking blood can save a person's life while drinking Khamr will not remove the disease for it is in itself an illness and not a medicine as the Prophet (peace be upon him) said. May Allah be merciful with those Muslims who only receive medicines that Allah (Exalted be He) makes Halal (lawful) and pure.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

The second question of Fatwa no. 3900

Q 2: What is the ruling on using cologne with alcohol for medical purposes such as a disinfectant for injuries? Also what is the ruling on beer, and what about alcohol-free beer?

A: there is no harm in using cologne with alcohol for medical purposes such as a disinfectant for injuries. As for beer, if it contains even a small amount of alcohol which causes intoxication in large amount, it is not permissible to drink it. If it is free from alcohol, the basic rule is that all things are lawful.

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The third question of Fatwa no. 8764

Q 3: What is the ruling on using Siwak toothpaste during the day in Ramadan, bearing in mind that I use this toothpaste every day?

A: There is no harm in using the toothpaste with siwak, for it is not a kind of food or drink. However, one should not exaggerate in using it for fear that some of it may enter into the throat.

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The first question of Fatwa no. 6990

Q 1: Someone uses snakes in treatment and claims that this is permissible when necessary. He puts a live snake into a pot with boiling fat. He then uses the fat cooked with the snake in the treatment. The one who is treated in this manner

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falls into a state of slight drunkenness. Is it permissible to use this method of treatment, if it has proved useful? Is it permissible to put the snake in boiling fat?

A: First: It is impermissible to put a living animal in boiling liquid, as it entails causing torture of animals which is prohibited by the Prophet (peace be upon him) who said, (When you kill, kill in a good way.)

Second: It is impermissible to use snakes or the fat cooked with it in treatment. According to the preponderant view, eating the flesh of snakes is impermissible and the flesh of a dead snake is considered Najis (ritually impure). Therefore, using the forbidden things in treatment is Haram (prohibited).

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Deputy Chairman	Chairman
`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The fifth question of Fatwa no. 4243

Q 5: As a physician, it is sometimes necessary to use narcotics such as Morphine, Cocaine, and Valium in treatment. What is the ruling on this? What is the ruling on post-mortem anatomy?

A: Treatment is not allowed by means of unlawful matters, for the legal evidence that proves its prohibition. It was related by Abu Dawud in his Sunan on the authority of Abu Al-Darda' that the Messenger of Allah said, (Allah has sent down both the disease and the cure and has appointed a cure for every disease, so treat yourselves medically, but use nothing unlawful.)

(Part No. 25; Page No. 27)

Al-Bukhari related in his Sahih (authentic Book of Hadith), on the authority of Ibn Mas`ud that, "Allah did not make your cure in whatever He prohibited for you." It is reported in the Sunan on the authority of Abu Hurayrah that, ("The Messenger of Allah (peace be upon him) forbade malicious medicine (i.e., prohibited or filthy).") It is reported in Sahih Muslim on the authority of Tariq ibn Suwayd Al-Al-Ju`fy Al-Hadramy or Suwayd ibn Tariq that (he asked the Messenger of Allah (peace be upon him) about Khamr (intoxicant). He forbade (its use) and expressed his disapproval of preparing it. He (Tariq) said, "I prepare it as medicine," whereupon he (peace be upon him) said, "It is not medicine; rather it is an ailment.) It is reported in the Sunan that when the Prophet (peace be upon him) was asked about Khamr (intoxicant) as a remedy, he said, (It is no medicine; it is an ailment.) Related by Abu Dawud and Al-Tirmidhy.

It is related in Sahih Muslim on the authority of Tariq ibn Suwayd Al-Hadramy who said that, (I said, "O Messenger of Allah! In our lands, we have grapes that we squeeze, should we drink of the juice?" The Prophet (peace be upon him) replied in the negative. I appealed to him and said we use it as a remedy. The Prophet (peace be upon him) said, "It is no medicine; it is an ailment.")

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify

Fatwa no. 3681

Q: Diabetes is a wide spread disease which develops as a result of deficiency of insulin secretion at the pancreas gland. Millions of diabetic patients were successfully treated via insulin injections extracted from calves.

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This is considered an important discovery and an outstanding development in the domain of modern medicine. New types of insulin extracted from pigs have been discovered recently. These types of insulin, among many other advantages, are distinguished for being free from impurities and can be injected in small doses to patients who are immune or allergic to insulin extracted from calves. Unfortunately, no pure insulin has been extracted from calves even though scientific experiments are being conducted for this aim. Is it Haram (prohibited) to use the insulin extracted from pigs knowing that it is taken by means of injection and is not taken orally? This type of insulin has been extracted in a sophisticated chemical way which is beyond the scope of the question.

A: it is Haram to use this type of insulin which is produced from pigs. This view is based on authentic evidence indicating the prohibition to use unlawful things as medications and on the fact that Allah (Exalted be He) does not make unlawful things a means of bringing about recovery from illnesses. An authentic narration related in this regard is the Hadith in which the Prophet (peace be upon him) is reported to have said, ﴾O Allah's servants! Treat yourselves medically, but use nothing unlawful.﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

(Part No. 25; Page No. 29)

Fatwa no. 3717

Q: It is evident that drugs are indispensable and available for people through many means; they may have it for free from the public hospitals, or the medical units of schools, or buy it from the pharmacies. Drugs are mainly prepared abroad, thus many of them, pills for example, include sedative-hypnotics that make the patient, when its proportion is high, unable to stand up, go out, or drive, or make him, when a small proportion is used, feel lazy and sleepy. It is impossible for any doctor to administer sedative free medications. Moreover, many liquid drugs contain varied amounts of alcohol. Doctors assert that alcohol, even if a small percentage is used, is important for the medicine to remain effective. It is noteworthy that the cough medicine taken by children contains a high percentage of alcohol. The adults and the helpless children take these medicines. There is no way out for the patient. He is to take the dosage with sedative, alcohol, or both.

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These widespread drugs have become a source of worry for many patients who can not dispense of them. They fear being sinful when they take these substances.

I would like to report this concern to you wishing that you would constitute a committee to discuss the issue after examining drug ingredients that may contain harmful substances promoted by the enemies of Islam to destroy Muslims. Among the bad consequences of these drugs is man's tendency to depend on them even if he is healthy.

Therefore, I hope you will issue a Fatwa to explain this issue and that an action should be taken to ensure that drugs are free from the forbidden substances that may lead to sins.

A: It is impermissible to mix drugs with intoxicating alcohol. However, if it is mixed with alcohol in small proportion that has no effect on color, taste, and smell of drug, it will be permissible to take it. Otherwise, it is prohibited to take the medicine mixed with it.

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May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Fatwa no. 6838

Q: Some people drink the milk of domestic donkeys. Whenever I inform them about its prohibition, they argue that prohibited things become permissible during affliction. What is the legal ruling on that? Is Qiyas (analogy) applicable here? Please, advise. May Allah guide you and us to good sayings and deeds.

A: It is not permissible for a Muslim to seek treatment through drinking the milk of the domestic donkeys.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 7359

Q 1: What is the ruling on medical treatment with sedatives, tranquilizers, and drugs that affect the brain and overall awareness?

A: It is not permissible to take medical treatment with the mentioned substances, or anything that is prohibited by Shari`ah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The third and fourth questions of Fatwa no. 9192

Q 3: what is the ruling on sedatives and their like that are used in curing some nervous system diseases and classified as relaxants?

A: It is not permissible to seek treatment through what Allah has prohibited such as the relaxants.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Q 4: What is the ruling on taking stimulants that help students stay up to study and drivers remain awake on long journeys?

A: The harm these drugs incur is greater than their benefit; when harm prevails over benefit, the relevant matter is prohibited. A Muslim may resort to other alternatives that are more beneficial and free from side effects. Students can spread out their study hours and this is more effective to keep information by heart and help them understand it deeply, so they hardly forget it. Drivers can take rests at intervals during their long journeys, even if it takes them a little longer to cross the distance, but it will be safer for them, the passengers and those who share the road with them. Moreover, this greatly conforms to the rules of the traffic system.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 16235

Q: I know a man who suffers badly from asthma. He sought treatment everywhere inside and outside the Kingdom. He has tried Egypt and the United Arab Emirates, despite his financial conditions. However, he has not found a cure until now. Someone told him that a man treated his son who suffered from the same disease through drinking the blood of a lizard and the son was cured by Allah's will.

What is your opinion regarding seeking a remedy through drinking the blood of this animal although the Qur'an states its prohibition. Please, ask Allah to grant us speedy recovery and steadfastness in Islam. It is worth mentioning that this kind of treatment is widespread in the southern region. Some people say that they will seek Allah's forgiveness and repent after drinking this blood.

A: According to the text of the Qur'an, blood is prohibited. It is not permissible to drink it as a kind of treatment, for the Prophet (peace be upon him) stated, ﴿Seek medical treatment but avoid unlawful matters.﴾ Thanks to Allah, lawful drugs are plentiful. There is no disease that Allah created except that He also has created its cure as mentioned in the Hadith Sahih (authentic Hadith). A patient should seek treatment from specialized doctors together with relying and putting his trust in Allah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 16318

Q 2: My father smokes tobacco, but we have found a drug that will rid him of this habit forever. The drug will cause him to be ill for two or three days; is it permissible for me to give it to him without his knowledge? You should bear in mind that he refuses to take it, while smoking causes him a number of problems.

A: Smoking tobacco is Haram (prohibited) for it causes great harm and has no benefit at all. Whoever smokes should give it up and repent of it. As for your father, you should advise him. Concerning giving him a drug that makes him ill for two days in order to give up smoking, this is not permissible without his knowledge. Allah knows best.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	\`Abdul-\`Aziz Al Al-Shaykh	Salih Al-Fawzan	\`Abdullah ibn Ghudayyan	\`Abdul-Razzaq \`Afify	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

The first question of Fatwa no. 16650

Q 1: Is it permissible to use hair medication containing a percentage of 63% alcohol, bearing in mind that this is the only medication?

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A: It is not permissible to seek treatment with any intoxicant, as the Prophet (peace be upon him) forbade seeking treatment with Khamr (intoxicant) and said, ﴾No, for it (Khamr) is a disease, not a remedy.﴿ He (peace be upon him) also said: ﴾Treat yourselves medically, but use nothing unlawful.﴿ Ibn Mas`ud (may Allah be pleased with him) said: "Allah has not made your treatment in what He made unlawful to you."

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

The third question of Fatwa no. 16805

Q 3: What are the kinds of herbs is a Muslim forbidden to make use of for treatment?

A: A Muslim is forbidden to make use of any harmful herb such as intoxicant herbs, as they affect the mind and religion. They may cause sterility, weakness or the like.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 18253

Q 1: What is the ruling on drinking the blood of the Burazy family belonging to the two tribes of Al-Suhul and Matir if a person is bitten by a frantic animal? Why these two tribes in particular?

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Why do people not drink the blood of any other tribe?

A: Just as it is Haram (prohibited) to consume the blood of human beings, it is also Haram to seek cure by means of this blood. The Prophet (peace be upon him) is reported to have forbidden this. He said, ﴾Treat yourselves medically, but use nothing unlawful.﴿ Seeking a cure by drinking the blood of any of these two tribes is not known to have a basis in the Shari`ah of Islam. Rather, it is a prohibited and abominable act.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 18419

Q 2: What is the ruling on so-called (tiger fat) that is currently widespread in the market? Is it permissible to use it for treatment?

A: It is not permissible to eat the fats of animals that Allah (Exalted be He) makes Haram (prohibited). Tigers are one sort of animal that has fangs with which they attack other animals. The impermissibility mentioned above applies to using the fat of these animals for medical treatment as well. Moreover, it is narrated that: ﴿The Prophet (peace be upon him) forbade eating beasts of prey having fangs.﴾

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 21097

Q: i came across a medicine called Dentinox in one pharmacy in Madinah. This medicine is used for looking after babies' teeth but it contains Khamr (intoxicant) that is called Ethanol in the brochure as chemists know. The concerned brochure is attached to the letter. I hope that you, may Allah keep you safe, will instruct those who import this medicine from the country that makes it i.e. Britain, as this has to be stopped.

(Part No. 25; Page No. 37)

A: We referred the matter to professional chemists and they ascertained the information mentioned in the question that the concerned medicine contains a 10.8% percentage of Ethanol. Consequently, using Dentinox is not permissible for it is authentically reported that the Prophet (peace be upon him) said regarding Khamr, ﴾It is no medicine, but an ailment.﴿ He (peace be upon him) also said, ﴾Allah has sent down the disease, and He has appointed a cure for every disease; so treat yourselves medically, but use nothing unlawful.﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah Al-Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 21521

Praise be to Allah alone. May peace and blessings be upon the Last Prophet. The Permanent Committee for Scholarly Research and Ifta' has reviewed the letter submitted to His Honor, the General Mufty (Islamic scholar qualified to issue legal opinions) from the Manager of the Center of Daw`ah and Guidance in Jeddah, No. (798/9/20)

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dated, 12/10/1420 A.H. including a question submitted from His Eminence, the Chairman of the Committee for the Propagation of Virtue and the Prevention of Vice (CPVPV) in Jeddah and referred to the Committee from the general Secretariat of the Council of Senior Scholars, No. 2515, dated, 24/4/1421 A. H. The questioner asked His Honor a question which reads:

A medical pamphlet found in the package of a drug sold in Jeddah pharmacies is attached. The drug is called solkoseril. It is observed that the main substance of its composition is an extract of blood but is free of Protein. As you know, it is prohibited to use blood in such matters. Allah (Exalted be He) states: ﴾you only the Maitah (dead animals), and blood, and the flesh of swine﴿

Please, refer the question to the Permanent Committee for Scholarly Research and Ifta' to know the legal opinion in this regard and then answer us.

After examining the issue and consulting specialists, the Committee confirmed the truth the questioner conveyed concerning the drug Solkoseril which is an extract of blood, but free of protein. Therefore, it is not permissible to use it as medical treatment, because of what is narrated by the Prophet (peace be upon him), ﴾Allah decrees disease and treatment, and provides cure for every disease.

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Thus, seek treatment but avoid unlawful matters.﴿ Related by Abu Dawud and it is a reliable Hadith. Further support is also found in the narration of Abu Hurayrah recorded in Al-Sunan (Hadith compilations classified by jurisprudential themes), as he said, ﴾"The Messenger of Allah (peace be upon him) forbade malicious medicine (i.e., prohibited or filthy)."﴿ and its Sanad (chain of narrators) is authentic.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Fatwa No. 4404

Q: I want to hear your Fatwa on some medicines that contain alcohol. I am so worried and anxious about the matter. I fear that I am committing a sin when I give patients prescriptions that include these drugs. May Allah reward you!

A: It is not permissible to mix medicines with intoxicant alcohol. However, if the drugs contains a small quantity of alcohol that has no effect on color, taste, or smell, it will be permissible to take it. Otherwise, it will not be permissible.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The sixth question of Fatwa no. 7539

Q 6: What is the ruling on selling and using medications which contain substances extracted from cows, oxen, or pigs? It is worth mentioning that in the case where these substances were extracted from cows, we do not know whether they were slaughtered Islamically or not. There are some medications that contain oxen and cows blood; is it permissible to sell and use these medications?

A: It is not permissible to use these medications which contain substances extracted from oxen and cows that were not slaughtered according to the Shari`ah. Likewise, the medications which contain substances extracted from pigs and those which contain blood.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa No. 16685

Q 2: The dung of rock hyrax is used as a cure for many diseases and is sold by spice traders. Is it permissible to use it in treatment?

A: the rock hyrax is lawful and a Muslim is permitted to hunt it

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and eat its meat. In principle, the animal whose meat is edible, its dung and urine are lawful to use. Therefore, using the dung of rock hyrax in treatment is legally permissible.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 1764

Q 2: Is it permissible to receive treatment according to what is mentioned in the book of Al-Tib Wa-l-Hikmah by Al-Suyuty? Is it permissible to charge a fee for providing such treatment? Is it permissible to receive a fee for reading ruqyah (reciting Qur'an and saying supplications over the sick) seeking a cure for the harmful effects of envy? Is such ruqyah permissible?

A: It is permissible to receive the treatment which is mentioned in the Qur'an and authentic Sunnah (whatever is reported from the Prophet). Likewise, it is permissible to use natural medicines that do not contain any Haram (prohibited) substances. Moreover, charging fees for the foregoing is also permissible as Shar`y (Islamic legal) proofs are well-established in this regard. On the other hand, Muslims have to avoid using Haram medicines or those whose permissibility is doubted for it is authentically reported that the Messenger of Allah (peace be upon him) forbade this and said, ﴾Leave what causes you doubt and turn to what does not cause you doubt.﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first, second, sixth, seventh and ninth questions of Fatwa no. 20913

Q 1: is it permissible to refuse to treat a mentally and physically retarded person because his treatment will cost a lot of money which can be spent on another patient who can benefit society? It should be mentioned that the retarded patient is of no social benefit and medically he is a burden. Expenditures on such people may reach one million riyals, and these sums could better be spent on others. Not to mention hospital bed fees and the subsequent expenses which affect the treatment of others because of spending on such a patient. This money is from the hospital budget despite the lack of resources.

A: It is not permissible to refuse to treat the mentally and physically retarded if the cure is possible, even if his treatment costs a lot as long as it is affordable. Being mentally and physically retarded does not violate his sanctity.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Chairman
Bakr ibn `Abdullah Abu Zayd	Salih ibn Fawzan Al-Fawzan	`Abdullah ibn `Abdul-`Aziz Al Al-Shaykh

Q 2: Is it permissible to refuse undergoing an operation when the medical success rate expected is very low, (not exceeding 30%)? However, medically speaking, the patient will definitely die, if he does not undergo the operation.

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A: According to the legal proofs, a patient should seek remedy even if the success rate is low. May Allah cure him.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Chairman
Bakr ibn `Abdullah Abu Zayd	Salih ibn Fawzan Al-Fawzan	`Abdullah ibn `Abdul-`Aziz Al Al-Shaykh

Q 6: What is the ruling on seeking treatment from diseases? Is it obligatory? If not, will there be any sin on the surgeon who refuses to carry out a surgery for personal reasons?

A: Seeking treatment is Mashru` (Islamically acceptable). It is obligatory upon the doctor who is employed to treat patients to do his best to help them recover from their illnesses or relieve their pains. The general texts of Shari`ah (Islamic Law) which encourage co-operation, helping the needy and removing afflictions are indicative of this. Furthermore, the doctor has to perform the tasks assigned to him perfectly. This includes treating the patients who seek his help. It is not permissible for him to abstain from or neglect treating them.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Chairman
Bakr ibn `Abdullah Abu Zayd	Salih ibn Fawzan Al-Fawzan	`Abdullah ibn `Abdul-`Aziz Al Al-Shaykh

Q 7: is it permissible for a doctor to perform surgery if he is not qualified, as sometimes is the case?

A: It is not permissible for a doctor to perform surgery if he is unqualified. This would be irresponsible and a transgression of the rights of others without a legal cause. If the doctor is not skilled and performs surgery which causes damage to the patient, he must compensate for any damage or harm done.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Chairman
Bakr ibn `Abdullah Abu Zayd	Salih ibn Fawzan Al-Fawzan	`Abdullah ibn `Abdul-`Aziz Al Al-Shaykh

A 8: when a father, who is the patient, disagrees with his son about having surgery, whose wishes should be given preference?

(Part No. 25; Page No. 44)

A: The position of the adult patient of sound mind carries more weight regarding performing surgery over that of his father or son because he does not have any guardianship on him in such a case. If the patient is not of sound mind, his father's decision is given preference, because he is his guardian.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Chairman
Bakr ibn `Abdullah Abu Zayd	Salih ibn Fawzan Al-Fawzan	`Abdullah ibn `Abdul-`Aziz Al Al-Shaykh

Q 9: Is it permissible for a Muslim to delay Salah (prayer), like 'Asr prayer, until its time is over if there is a necessity? For example, a surgeon conducting an operation; if he leaves the patient for a short period he may die.

A: A surgeon should choose a proper time to carry out operations without abandoning the Salah at its due time. In case of necessity, it is permissible for the Muslim to combine two Salahs at the time of the earlier or the later one, such as performing Dhuhr and `Asr or Maghrib and `Isha' together as necessity dictates. If the two Salahs, such as `Asr and Fajr, cannot be combined, it is preferable to perform each one in its due time, if available, even by changing shifts with other employees who will perform Salah after them. If this is not possible, there is no harm on delaying the Salah to be made up after finishing the operation out of necessity, which should be estimated according to its seriousness.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Chairman
Bakr ibn `Abdullah Abu Zayd	Salih ibn Fawzan Al-Fawzan	`Abdullah ibn `Abdul-`Aziz Al Al-Shaykh

(Part No. 25; Page No. 45)

Sex change from male to female or vice versa

Fatwa no. 2688

Is it permissible to undergo a sex change operation whereby I will change my sex into a woman? I was born a male and still have all the masculine attributes, including my physical body. I have been raised in a western society in which abhorring and disgusting values prevail and which I detest. Four years ago, I started beseeching Allah in my daily prayers. It is only now that I feel the audacity to ask a knowledgeable person like you that Allah may help you answer my question with your knowledge and wisdom. The tantalizing question which I yearn for the answer to goes back to the strange feelings I have had since I was a child, as I have always hated having the role of a male, rather I consider myself as a female. My feelings are now more complicated. Although, I physically have all the masculine characteristics as well as being capable of performing all duties related to men, inwardly and psychologically I feel dominated by feminine characteristics. This finds its best expression in my emotional and sexual inclination to men. It is true that I have not had sex with anyone and my nagging desire of being a girl is haunting me, but I can not express my femininity, because my body is that of a male person. For this reason, I think that undergoing a sex change operation will be the best treatment for my condition, but I will not do it

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if it is Islamically impermissible. Kindly give me the legal opinion in this regard.

I might say that none before me has ever asked you this question, but I hope you would answer me and guide me to what is beneficial for me regardless of how complicated the question is. I am a Muslim, whether a male or a female, and I hope that Allah would cause me to die as a Muslim. I end my letter with the hope of receiving your answer. May Allah benefit you for your efforts to serve Islam. Peace be upon you.

A: Firstly, Allah (Exalted be He) says, ﴾To Allâh belongs the kingdom of the heavens and the earth. He creates what He wills. He bestows female (offspring) upon whom He wills, and bestows male (offspring) upon whom He wills.﴿ ﴾Or He bestows both males and females, and He renders barren whom He wills. Verily, He is the All-Knower and is Able to do all things.﴿ A Muslim person has to be content with the way Allah created them.

If your condition is as you have mentioned that your outer physical shape reflects full manhood, and you can perform all the duties of a man, even if you have not had sex with anyone, you have to continue your life as a male and be content with this grace and privilege which Allah bestowed upon you that you were created a man who is superior to women and more able to serve the duties of religion and the community, as Allah (Exalted be He) says, ﴾Men are the protectors and maintainers of women, because Allâh has made one of them to excel the other, and because they spend (to support them) from their means.﴿

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We also have what Allah mentioned in the story of the wife of `Imran who vowed to dedicate her would-be-child to the service of Allah's religion, etc. Life itself provides a real evidence to be witnessed in countries which still puts the Islamic Shari`ah (Islamic Law) into force, as well as other proofs mentioned in the Book of Allah and the Sunnah of His Prophet (peace be upon him) that testify to the superiority of men over women.

Secondly, if your masculinity is so evident, then your undergoing the operation to change your sex into a woman - is a change in Allah's creation itself and an expression of discontent with your part towards what Allah chose for you. We say this upon the presumption that the operation is successful and you turned into a woman, but this is very difficult. Indeed, both men and women have their own innate systems which are only created and made to function in a certain way by Allah (Exalted be He), as it is not just a man's penis or a woman's vagina. We are speaking about a whole coherent and related reproductive system consisting of two testicles and other organs, each of which responds and excretes in a certain manner. The same could be said of the woman's reproductive system which consists of a womb and other related organs and each organ has a role of its own. This is all created and made to function by

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none of the creatures; rather it is Allah, the All- knowledgeable, the All-Wise, the Omnipotent.

Based upon this, the operation you want to undergo is a futile effort on your part and you will reap no benefit whatsoever from it; rather you are putting your life at stake. You could lose what Allah has given you without getting what you want, let alone the enduring devastating effect of the psychological complications you previously wanted to get rid of.

Thirdly, if you are uncertain about your masculinity, but it is your outward physical shape that makes you look like a man, as well as the feminine characteristics dominating your behavior and that makes you have an emotional and sexual inclination towards males, you should then think carefully before getting involved in such a matter. It would be preferable to take the opinions of the knowledgeable and specialized doctors. If it is proved that you are outwardly a male but inwardly a female, then they should perform the operation to expose your real personality. This is not a mere change for you from a man to a woman, because this is in the Hands of Allah, but they merely help expose your femininity, and get rid of all the masculine physical features of your body. However, if their opinion is that you are enjoying full manhood, then do not embark upon uncalculated endeavors and be content with Allah's Decree and be patient with your condition so as to please your Lord, and avoid the dangerous consequences of such an operation. I advise you to turn to Allah

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beseeching Him to relieve you of your affliction and psychological complications. It is Allah in Whose Hand the sovereignty of everything is. He is Able to do all things.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman

Fatwa no. 9085

Q: The ruling regarding a hermaphrodite who bears the following characteristics:

1- Feminine signs continued until reaching 18 years old

2- Having feminine sexual organs

3- Testes not located in their normal place

4- Gene analysis is (x.y)

5- No breasts, uterus or ovaries

6- Primary analysis show that femininity is 60 %

7- The family prefers that this hermaphrodite grows up as a woman

8- Changing that person's sex into a male is very complicated

9-Changing that person's sex into a female is much easier through the help of some hormones

10- Marriage is impossible even after the sex-changing operation is carried out

11- The height and build is much closer to that of a man

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I hope the eminent shaykhs will issue a fatwa as soon as possible. The operation has been delayed until the fatwa is issued. May Allah preserve you!

A: if it is expected that it will not be possible to distinguish the gender of that person after performing the operation and he or she will not be able to marry, the operation should not be carried out in this case as it will be pointless. The operation should be delayed until it is possible to expect that the gender will be identifiable. This is based on the Hadith of the Prophet (peace be upon him) in which he said: ﴾Your blood, your property, your honor, and your person (i.e., bodies) are as inviolable to one another...﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 21058

All Praise is due to Allah Alone and peace and blessing be upon the last Prophet. To commence:

The Permanent Committee for Scholarly Research and Ifta' has perused the letter submitted to His Honor, the General Mufti by Dr. Nasir Al-Musa, the General Supervisor of Special Education in the Ministry of Education no. 15/22/27 on 28/7/1420 A.H. Attached to the letter is the question submitted to

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them by the questioner (...) and which is referred to the Committee from the Secretariat General of the Council of Senior Scholar no. 3979 on 29/7/1420 A.H. The text of the question is as follows:

I am a college girl and I will be graduating after one year. I am 25 years old and until now I have not had my menses like other girls. I have a small and weak penis, the length of a finger. I suffer from great distress and trouble and I have started to doubt the validity of my worship, and I cannot find anyone except Your Honor to answer my questions:

1 - What is the ruling of Islam on my case which is called "bisexual"?

2 - Am I guilty if I have feelings against my nature?

3 - What is the ruling on my acts of worship such as Salah (prayer), Sawm (fasting) and others?

4 - What is the ruling on bisexuals concerning the issues of inheritance and others?

5 - what is the ruling on Sex Reassignment Surgery?

What is the ruling if it is necessary for a person to change his/her sex while he/she has been known to be a particular gender for many years? For example, everybody treats me as a girl; is there any harm to become a boy if there is a necessity?

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What is the ruling if one of the parents objects fearing that people will talk, scandal, etc.? Is this considered a punishment for parental sins? Would you kindly advise? Would you send the letter to my home to avoid a scandal? Thank you, and peace be upon you.

After the Committee studied the case, its answer comes as follows: A Muslim must believe in the predestination of Allah whether good or bad, bitter or sweet and be accepting and content. He/she must submit to the preordainment of Allah and be patient regarding difficulties such as deformation or encumbrance that is abnormal including being bisexual. When a person has patience and hopes for the divine reward, Allah will reward him for this. He should avoid discontent and anxiety because it weakens the faith and leads to sins.

If this is well known, then those who were born as bisexual are of two kinds:

The first case is: The clear and definite bisexual whose signs of masculinity overcome other signs of femininity, in which case one will be classified as a male regarding acts of worship and other matters. It is permissible to treat him to remove ambiguity. Others are those whose signs of femininity overcome masculinity and in this case will be treated as female in acts of worship and other matters. Treatment is permissible to remove ambiguity.

The second case is: The unclear and indefinite bisexual whose signs of masculinity or femininity are not clear at the time of puberty, dies at a young age, or the signs are not clear. In this case, he should be treated according to what is more cautious concerning acts of worship and other matters.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 21115

Q: I have been married for six years and do not have children. Doctors told me that I suffer from varicocele and it is better to have surgery now. In fact, I want to have this surgery in secret so that none of my relatives will know as they intervene in our marital life. My wife and I want to keep this in secret. My problem is that I am a teacher in the village where I live and If I travel to Jeddah, my relatives will know the reason of our travel. I prefer to have the surgery during the mid-year vacation in Ramadan so that our relatives will think that I am traveling to spend the vacation in Makkah Al-Mukarramah and so that work would not be affected by my absence. Is it permissible to have the surgery during the mid-year vacation in Ramadan as no one knows my place and work will not be affected by my absence

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on the pretext that I am traveling to Al-Masjid Al-Haram in Makkah Al-Mukarramah?

My second question is: How can a patient offer Salah (prayer) after performing the operation?

A: It is permissible for you to travel to perform the surgery in Ramadan or in any other month. It is also permissible for you to break your Sawm (fast) while traveling and when performing the surgery if necessary or if it is hard to fast after the surgery. However, it is better to delay having the operation until after Ramadan so that you can fast and offer Salah. On the other hand, you have to offer Salah when the prescribed time of prayer is due before having the surgery, and if it was during the operation, you have to perform it after the operation if you were capable of doing so. You can offer Salah while sitting, standing, or lying on your side, according to your condition. You can move your head when bowing and prostrating if you could not perform them in their correct manner. It is also permissible to combine Zhuhr and `Asr prayers together, and Maghrib and `Isha' prayers together, at the time of the earlier or the later one.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Plastic surgery

The thirteenth question of Fatwa no. 6908

Q 13: What is the ruling on plastic surgery, performed on a patient to cure a certain handicap, where the surgeon may change some of the natural appearance of the patient? Is this regarded as changing the Creation of Allah?

A: The plastic surgery mentioned above is permissible and is not regarded as changing the Creation of Allah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 15683

Praise be to Allah Alone. May peace and blessings be upon the Last Prophet.

The Permanent Committee for Scholarly Research and Ifta' reviewed the request for Fatwa submitted to his Eminence the General Mufti from Director of Religious Affairs Department in the Armed Forces. Kindly, find enclosed the question submitted by sergeant (...) referred to the Committee from the General Secretariat of the Council of Senior Scholars no.4178, dated, 12/8/1413 A.H. in which he asked a question and following is its exact wording:

Your Eminence, I suffered from burns due to

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an accident and had a skin grafting. The accident left my skin with white spots on it. I consulted a dermatologist and he told me that i could transplant a layer of Melanin under the spots where the color has changed. This layer will have the same color of skin so that the white spots may disappear from the back of my hand Allah's Willing. It should be noted that this layer will be permanent.

To avoid committing anything prohibited, I ask for your Fatwa on this matter.

After examining the request for Fatwa, the Committee's answer was: If the reality is as mentioned by the person asking the question, there will be no harm in doing so.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 20888

A: I had dental caries when I was a child and my parents did not give me any medical treatment. As I grew up, the more my problem increased to the extent that recently I lost most of my molars and some of my other teeth. Accordingly, now I always suffer from indigestion. I also find it difficult to talk with my friends. Thus, I think to visit a dentist to fix on

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an artificial denture but I would like to know the ruling on doing so. Provide me with your beneficial Fatwa please. May Allah reward you with the best.

A: It is permissible that you seek medical treatment to get rid of any deformation and to replace the decayed teeth or molars with artificial ones. Proof of the foregoing is a Hadith in which the Prophet (peace be upon him) said, ("Yes, O servants of Allah! Seek treatment, for Allah has not placed a disease without placing a cure for it (or he said: a medicine), except for one disease." They said, "O Messenger of Allah! What is it?" He said, "Old age.") Abu `Eisa commented: "Other narrations were reported to the same effect by Ibn Mas`ud, Abu Hurayrah, Abu Khuzamah on the authority of his father, and Ibn `Abbas and it is an authentic Hadith Hasan (a Hadith whose chain of narration contains a narrator with weak exactitude, but is free from eccentricity or blemish).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 5934

Q: I have a four-year old boy who was born with an extra little finger in each hand. Allah (Glorified and Exalted be He) created him that way. I wish to know your Fatwa, may Allah protect you, concerning performing an operation to remove the extra finger from both hands. I hope Your Honor could give me a written answer. Kindly guide me, may Allah guide you!

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A: It is not permissible to perform this operation, unless it is established that removing them will not cause any harm; in which case it would be permissible.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 12030

Q 2: I gave birth to a girl who has an extra finger in her left hand. Some people suggest removing this extra finger, for it hangs and swings with the movement of her hand. What is the Islamic ruling on performing this operation? We ask Allah to guide you!

A: There is nothing wrong in removing the extra finger from the girl's hand, if it causes her no harm.

May Allah grant us success! May peace and blessings be upon our Prophet and his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 13042

Q: I want to have plastic surgery on my lower lip, for it is rather large and causes me embarrassment.

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I think it is big because I was an orphan getting no care or guidance. I would sometimes pull it out with my hand, or put my hand in my mouth, or squeeze it with my teeth. What is the ruling on performing this operation in the perspective of Shari`ah (Islamic law)? What is Your Honor's advice to me?

A: It is permissible to perform an operation to make the lower lip smaller, if you are quite sure that there are no harmful side effects.

May Allah grant us success! May peace and blessings be upon our Prophet and his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The third question of Fatwa no. 9204

Q 3: A man wants

to perform face and breast plastic surgery for his wife because she has a long and big nose and wants to decrease its size in an easy way through modern medicine. I told him that I doubt the permissibility of having such an operation. Hence, we send you the following questions: Is the plastic surgery that the woman will undergo permissible? It should be noted that the surgery involves altering the creation of Allah, and leaving it may annoy her husband since this defect clearly appears in her face.

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A: If the case is as mentioned and the surgery is expected to be successful without entailing considerable harm, it will be permissible for the woman to have it in order to achieve the desired interest. Otherwise, it will not be permissible.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 13265

Q: I am a 16-year old student in the institute of Al-Azhar. My problem is that I have a very large nose and I fear that when I grow up, the nose will grow larger. Anyone who sees my nose considers it terrible.

Secondly, I suffer from psychological problems because of my nose. Whenever I sit with someone and he looks at my big nose, he makes fun of me. It depresses me to sit with friends so I began to avoid sitting with them lest I should hear the sarcastic comments. I became an introvert as if an outcast.

Thirdly, whenever I see someone with a small nose although he is big, I suffer severely.

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Fourthly and most importantly, I sometimes fear of falling in a state of Kufr (disbelief). I sometimes say to myself why Allah specifically chose me to have such a big nose. But, I dismiss these thoughts from my mind and ask Allah's Forgiveness. Now, I think about having rhinoplasty. I am in dire need of this widespread surgery. My concern is that I fear I change the creation of Allah as mentioned in the Qur'an. I went to the hospital to arrange the procedures. I took this step due to the psychological problems I have; especially since I am an adolescent boy. I tried to be brief in describing my problem as I appreciate your valued time. I ask whether it is permissible to have this surgery or not.

A: If the reality is as you have mentioned and this surgery is safe, there will be nothing wrong with having it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul- `Aziz ibn `Abdullah ibn Baz

Fatwa no. 21701

Q: A woman suffers carcinoma in the womb and doctors decided that a hysterectomy must be carried out. Is this permissible? Please, advise. May Allah reward you!

A: There is nothing wrong with having a hysterectomy, if it does not endanger the woman's life and doctors decide that it must be removed. Therefore, it will be considered a lawful means of treatment.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 6158

Q: I am a young man 18 years old. Four years ago, my breasts began to grow with accompanying pain. After a while, the pain went but my breasts remained and bulge out from under my clothes. I have asked the doctor about this and he said that they can easily be removed surgically. Is such an operation permissible? It is worth mentioning that this condition causes me embarrassment before people.

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A: It is permissible for you to undergo this surgery to remove this protrusion, if the surgery is expected to be successful and there will be no harm that will outweigh its benefit, or at least equal it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

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blood transfusion

Fatwa no. 419

Q: An operation was performed on a woman but doctors then decided that she was in need of a blood transfusion. Thus, the doctors checked the blood of the concerned woman's husband, and they found it was the same as the woman's blood type and accordingly the husband donated one quarter kg of his blood to his wife. As a large amount of blood was needed, some more blood from some other people was transferred to the woman in question. Does the foregoing entail any special Shar`y (Islamic legal) effects?

A: In case that there is no way to provide medical treatment to the patient other than blood transfusion and that, according to doctors, it is most probable that the patient will benefit from doing so, blood transfusion is considered permissible. Unlike breastfeeding, blood transfusion does not convert non-Mahram (marriageable relative) to be Mahram (unmarriageable relative). Allah (Exalted be He) says, ﴿He has forbidden you only the Maitah (dead animals), and blood, and the flesh of swine, and that which is slaughtered as a sacrifice for others than Allâh (or has been slaughtered for idols, on which Allâh's Name has not been mentioned while slaughtering). But if one is forced by necessity without wilful disobedience nor transgressing due limits, then there is no sin on him. Truly, Allâh is Oft-Forgiving, Most Merciful.﴾

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman
`Abdullah ibn Sulayman Ibn Mani`	`Abdullah ibn `Abdul-Rahman ibn Ghudayyan	`Abdul-Razzaq `Afify

The second question of Fatwa no. 1528

Q 2: A man suffers anemia and the doctors in the hospital requested a blood transfusion for him. Knowing that blood is impure, is there any

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Rukhsah (concession) in Shari`ah (Islamic law) for a person who wants to donate blood for a patient who is in dire need of it? Is blood transfusion prohibited?

A: The basic ruling is that treatment must be with lawful things, which are permitted by the authority of Shari`ah (Islamic law). However, if there is no way to strengthen or treat the patient except through blood transfusion as a prescribed means of rescue from the disease or weakness, provided that specialists think the patient will most probably benefit from it, there will be nothing wrong with treating them with it and alleviating their illness and weakness through transfusion of blood donated by others. Allah (Exalted be He) says: ﴾He has forbidden you only the Maitah (dead animals), and blood, and the flesh of swine, and that which is slaughtered as a sacrifice for others than Allâh (or has been slaughtered for idols, on which Allâh's Name has not been mentioned while slaughtering). But if one is forced by necessity without wilful disobedience nor transgressing due limits, then there is no sin on him. Truly, Allâh is Oft-Forgiving, Most Merciful.﴿ He (Exalted be He) also says: ﴾while He has explained to you in detail what is forbidden to you, except under compulsion of necessity﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 5253

Q 1: What is the ruling on blood donation? What is the ruling on non-Muslims

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donating blood to Muslims?

A: It is permissible to donate blood to Muslims whether the donor is Muslim or Kafir (non-Muslim); and whether he is of the People of the Book, or idolater if there is no harm to the donor and the the person to whom blood is donated was in need of it.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
\`Abdullah ibn Qa\`ud	\`Abdullah ibn Ghudayyan	\`Abdul-Razzaq \`Afify	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

The first and fifth questions of Fatwa no. 19477

Q 1: A man voluntarily and humanely donated blood seeking the reward of Allah (may Allah be Exalted and Praised) and helping save patients' lives. Later, the officer of the Ministry of Health (Blood Bank) gave him a sum of money as a gift (200 Dirhams) in return for donating blood; is it permissible for the Ministry of Health to give such money or in kind gifts, for people in return for donations? It should be noted that we know that this money is given to people to encourage them to donate blood in order to save the lives of patients and meet the needs for blood?

a. What is the legal ruling if a person takes such money and donates it to one of the charitable societies seeking Allah's Rewards, given that he has donated blood for a humanitarian reason, not for money?

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b. What is the legal ruling on a person who donates blood for money, not for saving the lives of diseased people?

c. What is the legal ruling on a person who donates blood seeking Allah's Reward, yet when offered such money, he takes it to benefit from it and hence combined between the two blessings: the humanitarian work and benefit from the money?

A: taking compensation for donating blood is unlawful, whether the compensation is money or in kind payment, according to the Hadith reported by Abu Juhayfah (in Sahih Al-Bukhari) ﴾The Prophet (peace be upon him) forbade taking the price of blood.﴿ There is a general consensus that it is unlawful even if the money is a gift, for it is a gift given in return for unsellable object.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Q 5: A. What is the legal ruling on blood donation from a Muslim to another who is sick and needs this precious blood urgently to save his life by Allah's Help. Is this obligatory or permissible?

B. What is the ruling of the Shari`ah on blood donation among Muslims in accidents and emergency cases? We all know that there is no alternative to human blood. All medical endeavors and scientific researches entirely failed to produce such a God-given gift i.e. blood, that stands a sign of Allah's Grandeur, Power, and Omniscience.

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A: Blood donation is permissible if it does not negatively affect the donor's health. When blood donation is necessary to save the life of a human being whose soul has to be preserved with no other alternatives, donation becomes obligatory.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The fifth question of Fatwa no. 6908

Q 5: A doctor is required to learn how to draw blood from patients, and in order to perfect this he must practice continuously. There are some patients who are in complete permanent comma and they are not expected to recover. Will we be sinful if we practice by drawing small amounts of blood that will not harm them, as this is of great importance to us? Is this considered a case of necessity?

A: It is not permissible to withdraw blood from patients for learning and practice, even if their illness is incurable. This may harm them and will be an injustice towards them. As for those who are conscious and permit you to take blood from them for the benefit of others, there is no harm provided that it will not harm them.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

use of Life Support System

Fatwa no. 8926

Q 1: Last year, I was in King Khalid Hospital serving my training year. Meanwhile, an old patient suffering from cancer that had spread in her kidney and body, entered the hospital. It is medically known that these patients cannot be treated and do not survive for long. We used to give her the needed nutrients and drugs. A few days later, she had renal failure and lost consciousness for a few days and then died. In this case, death occurs after the patient's case deteriorates gradually. The heart could cease to function at any moment, medically known as "cardiac arrest" and subsequently the patient dies. The cardiac arrest may occur at any age and has numerous reasons. If employed immediately after the cardiac arrest, cardiopulmonary resuscitation may succeed to restore breathing and heart rate and rescue the patient if Allah so wills. In King Khalid Hospital, as in other big hospitals, there is a group of qualified members to employ cardiopulmonary resuscitation; each of them carries a special calling system and can be called at anytime in case a cardiac arrest strikes any patient. The cardiopulmonary resuscitation is a procedure in which artificial respiration is made by breathing into

the lungs of the patient. Repeated pressing on the patient's heart may break some ribs. If this does not work, an electric shock may be given by passing electric currents to the patient, or a needle may be inserted in his chest to enter deep in his heart to inject a substance that may help restore the heart rate. These procedures are repeated until the heart functions again and respiration is restored or otherwise, the physician decides that the patient is dead. This may take half an hour or more. The case in question is that the prevailing view among physicians is that if a patient in the case mentioned above is stricken by a cardiac arrest, it will be better to let them die comfortably than to expose them to the violent cardiopulmonary resuscitation, particularly that the success of this procedure has a very low possibility; if it succeeds, it will restore the heart rate and respiration and then stop again after less than a few hours. Then the cardiopulmonary resuscitation must be made again. This may be repeated several times until the cardiopulmonary resuscitation fails and the patient dies.

The physicians write in the record of such patients that the team of cardiopulmonary resuscitation is not to be called when a cardiac arrest strikes the patient. This is what the specialist wrote in the record of the patient in question. Usually what the physician writes is not considered official unless he writes it in the patient's record. At that time, I called Shaykh ibn `Uthaymin and explained the case to him. He answered that as long as the harm of the cardiopulmonary resuscitation for this patient is greater than its benefit, it should not be made. The case is not specific to a certain patient or rare cases; rather, due to the spread of cancer among old people, no big hospital is free from patients having the same case. What is the ruling if the patient is not in a coma, but they have the case mentioned above and do not see, hear or perceive; they can hardly eat or speak.

Q 2: Here is a current case: A sixty-year-old patient suffers from blood pressure and hemiplegia. His left kidney was surgically removed. Six months ago, he was admitted to hospital because of the presence of a ruptured pulmonary parasitic cyst. Since this might lead to death, the physician decided to perform surgery to excise it. During the surgery, a cardiac arrest struck him and he received the cardiopulmonary resuscitation and it succeeded as the heart and respiration returned to their normal rate. Nevertheless, the patient did not recover his consciousness until now. He neither hears nor perceives. He breathes and his heart works normally. A neurosurgeon decided that the forebrain cells that regulate consciousness of the patient deteriorated and died due to the cardiac arrest. As for the hindbrain that includes centers of respiration and the heart, it is still working normally. The patient is now under medical care and is subjected to constant analyses and gets the required nutrients and drugs. This patient may remain like this for a long period of time. However, he is more vulnerable than any other person to serious inflammations and blood clots and other repercussions that could lead to cardiac arrest and then to death. The physician ordered the nurses not to call the team of cardiopulmonary resuscitation if the patient has a cardiac arrest.

A few days ago, he got acute renal failure. We performed the necessary procedures for him by organizing liquids and drugs given to him. The kidneys function is to filter the blood of metabolic wastes, which are then excreted as urine. Therefore, if there is a kidney failure, then hemodialysis should be made, through a machine to which an artery and a vein from the patient are connected to replace the kidney function. The specialists wrote in the record of the patient that they do not recommend doing this for him if needed, meaning to let him be exposed to death, as is medically known. However, the patient's kidney returned to work normally, thanks to Allah. He did not need hemodialysis, but he is vulnerable to the same problem and may need hemodialysis and hence the physicians may not object to do it for him in case of suffering from acute renal failure, i.e., the temporary failure from which the patient can recover. However, renal failure may develop to chronic renal failure, meaning that the patient may not be able to do without hemodialysis as long as he is alive. Hemodialysis may take some hours and should take place twice or three times weekly. It requires medical apparatus and efforts that the physicians do not consider necessary for this unconscious patient who lives, according to them, as a load over others. It is known medically that his case will not get better.

Generally, the physicians may ask us about the ruling of the Shari`ah in such matters, but get no answer. This necessitates that our religious scholars be acquainted with such medical matters and that we, Muslim physicians, be acquainted with the respective religious ruling.

Q 3: In some cases, the patient suffers from severe pains that painkillers cannot relieve them, including Panadol or Aspirin, in which case the physician is obliged to give him Morphine that lessens the brain's consciousness, so that the patient no longer feels pain. This drug is an anesthetic and causes disturbance of the patient's mood. Moreover, the patient may become addicted to it if doses are given frequently, to the extent that some patients pretend to feel pain and complain to the physician to get extra doses of the drug.

There is another drug called Pethidin that has the same effect that Morphine has on brain, but it is less powerful and is not sufficient to relieve the patient's pain.

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These two drugs are widely used in cases of myocardial infarction, before and after performing operations to relieve the patient's pains; are such drugs considered Haram (prohibited)? What is the ruling on using them when necessary?

Q 4: I mentioned in the previous question that in some cases the patient suffers from severe pains and needs morphine or Pethidin to relieve pain. In some cases of lung cancer, the patient's respiration becomes very weak. It is known that respiration is regulated by a center in the brain called respiration center. The said drugs affect this center and deactivate it. Nevertheless, if the physician prescribes a small amount of this drug that does not deactivate the respiration center, the patient's pain might not be relieved. If he increases the dose, the stopping of the patient's respiration becomes more likely, for it is already weak due to his illness. The patient suffers from agonizing pains. According to physicians, such patients usually die, by Allah's Will, after no longer than a few weeks. The physicians differ; some give the patient Morphine arguing that even if this drug will cause his death, it is better to let him die comfortably than to let him suffer from agonizing pains and then die. Others object to this. What is better according to the Shari`ah?

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In conclusion, here are the questions we need to get answers for: 1. What is the ruling on giving cardiopulmonary resuscitation after cardiac arrest in the case of the patient mentioned in the first and second questions?

2. What is the ruling of not making hemodialysis for the patient in question two when he needs it on having acute or chronic renal failure?

3. What is the ruling on using Pethidin or Morphine which are intoxicant drugs, when needed or necessary as mentioned in the third question?

4. What is the ruling on using the drugs mentioned in the case of question four?

Moreover, we do not feel easy when physicians prescribe some drug for the patient which we fear to be Haram (prohibited). We cannot object to them without a Shar`y (Islamic legal) ruling. Praise be to Allah Who bestowed on us scholars to teach us our religious affairs. May Allah reward you well! All praise and thanks are due to Allah, the Lord of the 'Alamîn (mankind, jinn and all that exists). May peace and blessings be upon our Prophet Muhammad, his family and Companions!

A: First, in the first case, the cardiopulmonary resuscitation team should be called to employ it to rescue the patient if there is hope that he may recover from the cardiac arrest.

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However, if the cardiac arrest ends when employing the cardiopulmonary resuscitation and returns when finishing it, it should not be made, for it is clear that the patient is dead.

Second, the ruling of the first case applies to the second case. Besides, if the case of the patient in the second case requires giving hemodialysis to save him from the medical point of view, then it should be made, for adopting causes to get their effects is Islamically acceptable.

Third, if there are no other permissible drugs that can be used to relieve pain except for those two types, it will be permissible to make use of both of them when necessary, unless a severer or equal harm results from using them such as being addicted to them.

Fourth, it is not permissible to administer this for him in order to relieve him by accelerating his death.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
\`Abdullah ibn Qa\`ud	\`Abdullah ibn Ghudayyan	\`Abdul-Razzaq \`Afify	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

Fatwa no. 12086

All praise be to Allah, Alone, and peace and blessings be upon the Last of the Prophets.

The Permanent Committee for Scholarly Research and Ifta' has reviewed

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the request for a Fatwa (legal opinion issued by a qualified Muslim scholar) that was submitted to His Eminence the President from the Director of Religious Affairs of the north western region through Director of the Religious Affairs Department of the Armed Forces and was forwarded to the committee from the Department of Scholarly Research and Ifta', no. 1508, dated 28/3/1409 A.H. The following is the text of the question:

The Officer for Islamic Awareness of the Armed Forces Hospital in the north western region sent us this explanation, dated 13/3/1409 A.H., based on the letter of the Medical Vice-President of the Armed Forces Hospital in the north western region, dated 12/3/1409 A.H. In it he requests a Fatwa on not applying resuscitation to patients under the conditions and circumstances specified in the enclosed manual of work policies and procedures. We hope that Your Eminence will issue a Fatwa regarding the permissibility or impermissibility of not using resuscitation techniques under the following circumstances, so in the light of the given ruling we can act accordingly in the Armed Forces Hospital of the north western region. May Allah protect you and may Allah's Peace and Blessings be upon you!

The conditions listed in the policies and procedures manual are as follows:

First: If the patient is dead on arrival.

Second: If the patient's medical file is stamped: "Do not resuscitate" based on the refusal of the patient or their Wakil (legally accountable person who acts on behalf of another for a specific permissible matter), if the patient's condition is not fit for resuscitation.

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Third: If three doctors decide that it is not appropriate to resuscitate a patient, when it is evident that they are suffering from an obstinate, incurable illness and that death is inevitable.

Fourth: If the patient is physically or/and mentally incapacitated, or in a state of mental inactivity due to a chronic illness, such as a stroke, that has led to incapacity, an advanced stage of cancer, a severe chronic heart or lung condition, or wasting diseases with a recurrence of heart and lung failure.

Fifth: If the patient shows evidence of untreatable brain damage after suffering heart or lung failure for the first time.

Sixth: If it would be ineffective or inappropriate to resuscitate the heart and lungs in a specific case in the view of the attending doctor. The patient's view, in such a case, is

not significant and doctors are not obliged to resuscitate the heart or lungs. The patient's family does not have the right to request this type of treatment if it would be ineffective.

After studying the Fatwa request, the committee answered as follows:

First: If the patient is dead on arrival at the hospital, there is no need to use resuscitation equipment.

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Second: If the patient's condition is not fit for resuscitation according to the medical report of three trustworthy specialist doctors, there is also no need to use resuscitation equipment.

Third: If the patient is suffering from an obstinate illness that is not responding to treatment and their death is certain, according to the testimony of three trustworthy specialist doctors, there is also no need to use resuscitation equipment.

Fourth: If the patient is incapacitated or in a state of mental inactivity due to a chronic illness, or suffering from an advanced stage of cancer, a chronic heart or lung illness, or the recurrence of heart and lungs failure, and it is the decision of three trustworthy specialist doctors, then there is no need to use resuscitation equipment.

Fifth: If the patient shows evidence of untreatable brain damage according to the medical report of three trustworthy specialist doctors, there is no need to use the resuscitation equipment, as it will be of no benefit.

Sixth: If resuscitation of the heart and lungs would be ineffective and inappropriate in a specific case, according to the medical opinion of three trustworthy specialist doctors, there is no

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need to use resuscitation equipment. No attention should be paid to the opinion of the patient's family, as to whether or not resuscitation should be applied, because this is not their specialty.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Deputy Chairman	Chairman
`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 12762

Q: Allah (may He be Exalted and Praised) blessed me with a baby in 16/2/1410 A.H. but Allah destined that he was born with a brain disease that worsened until it damaged the brain cells responsible for breathing according to the doctors. I asked the doctors about the reason behind this disease and they told me that it is a congenital disease which afflicts some new born babies and that, unfortunately, there is no cure for it, unless Allah wills otherwise. That was what the doctors said.

Your Eminence, the baby is now on artificial respiration, which, if removed, causes the child's death in about ten minutes. We believe everything is in Allah's Hands and within the scope of His Knowledge. I would also like to inform your Eminence that the doctors in the hospital allowed me to see this in reality; they, in effect, deprived the child from oxygen, and he could not breath. Yet when they gave him oxygen back,

he could stay alive with the respirator on. Your Eminence, I am afraid that in this way we are resisting the Fate that Allah has decreed on all mankind, namely death. I decided to ask the hospital to discharge my son and I will take full responsibility for his life or death. But I fear to take him from hospital lest he should die and I subsequently hold the blame for it. Is it permissible for me to take the child from the hospital even if this may cost us his life or should I keep him in the hospital on the respirator? Your Eminence, I need a written reply for my question to be handed to the carrier of this message. May Allah reward you with the best! He is Able to do all things; may Allah protect you!

A: If the reality is as mentioned, there is no harm in removing the respirator from your son if at least two doctors decided that he is practically dead, but you have to wait for sometime until you are sure of his death.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

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Using euthanasia to end suffering

Fatwa no. 19165

Q: I am requesting a Fatwa (legal opinion issued by a qualified Muslim scholar) in regard to a subject that was discussed on a medical program that I listened to. The subject was: Is it permissible for a patient who has no hope in recovering to request to die and should their request be fulfilled to end their suffering? The speaker said that if a cancer patient, for example, has no hope of recovery it is better for them to die. Is it permissible to fulfill a patient's wish and kill them to end their continual pain? The speaker mentioned a book called, "Al-Huquq (Rights)", and said that it is a human right to decide when their life should end, if their life has become a source of pain and suffering to them and others. What is the opinion of Islam on this matter? May Allah reward you with the best!

A: It is Haram (prohibited) for a patient to hasten their death, whether by committing suicide or by taking medication to kill themselves. It is also Haram for a doctor or nurse, or any other person to carry out the patient's request, even if their disease is incurable. If anyone assists in this, they have shared in the sin, because they have intentionally killed a human, whose life is protected by Shari'ah (Islamic law), without a right. There are clear Nas (Islamic texts from the Qur'an or the Sunnah) prohibiting the killing of a human being without a right. Allah (Exalted be He) says (what means): ﴾And kill not anyone whom Allâh has forbidden, except for a just cause (according to Islâmic law).﴿

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Allah (Exalted be He) also says: ﴾And do not kill yourselves (nor kill one another). Surely, Allâh is Most Merciful to you.﴿ ﴾And whoever commits that through aggression and injustice, We shall cast him into the Fire, and that is easy for Allâh.﴿

Also, it was authentically reported on the authority of Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said: ﴾Anyone who kills themselves with a piece of iron (a weapon) will have that piece of iron in their hand and will be stabbing their stomach with it in the Fire of Hell forever, abiding eternally therein. Anyone who drinks poison and kills themselves will be drinking it in the Fire of Hell forever, abiding eternally therein. And anyone who throws themselves from (the top of) a mountain and kills themselves will be throwing themselves down in the Fire of Hell for forever, abiding eternally therein.﴿ (Agreed upon by Al-Bukhari and Muslim)

It was also related on the authority of Abu Qilabah on the authority of Thabit ibn Al-Dahhak (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said: ﴾Anyone who kills themselves with something, will be punished with it on the Day of Resurrection.﴿ (Related by Al-Jama'ah [the Six Hadith Compilers: Al-Bukhari, Muslim, Abu Dawud, Al-Tirmidhy, Al-Nasa'y, and Ibn Majah]) Also, on the authority of Jundub ibn 'Abdullah Al-Bajaly (may Allah be pleased with him) who reported that the Messenger of Allah (peace be upon him) said: ﴾Amongst those who came before you there was a wounded man who grew impatient.

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So, he took a knife and cut his hand with it. The blood did not stop flowing until he died. Allah (may He be Exalted) said, 'My slave hastened to bring about his demise; I have forbidden Paradise to him.'﴿ (Agreed upon by Al-Bukhari and Muslim; this is the wording of Al-Bukhari)

Therefore, the Prophet (peace be upon him) forbade people to wish for death to put an end to their suffering. In a Hadith reported by Anas ibn Malik (may Allah be pleased with him), he reported that the Messenger of Allah (peace be upon him) said: ﴾None of you should wish for death because of a calamity which has befallen them; but if it is unavoidable to do so, let them say, 'O Allah, make me live as long as life is better for me and make me die if death is better for me.'﴿ (Related by Al-Bukhari and Muslim; this is the wording of Al-Bukhari) Al-Bukhari also narrated this Hadith with a different wording on the authority of Abu Hurayrah (may Allah be pleased with him) who heard the Messenger of Allah (peace be upon him) say: ﴾None of you should wish for death: if they are a good-doer, perhaps they may increase in goodness, and if they are an evil-doer, perhaps they may repent.﴿

As it is forbidden for a person to merely wish for death or to ask Allah for this, committing suicide or assisting in it is considered a violation of Allah's Laws and a transgression of the sacred Boundaries set by Allah. Doing this is inconsistent with being patient with what is decreed by Allah.

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It challenges Allah's Divine Decree and Predestination, and shows dissatisfaction with Allah's Wisdom of testing His servants with evil and with good as trial for them; Allah (Exalted be He) says: ﴾And We shall make a trial of you with evil and with good.﴿ Allah may try and afflict some of His servants with illness and He is the All-Wise in what He does and the All-Knowing of what is best for His servants, as this may bring goodness for a servant, increase their Hasanat (rewardable good deeds), the strength of their faith, and get them closer to Allah (Glorified be He) through their resignation (to His Will), entreaties, submission, Tawakkul (putting one's trust in Allah), and supplications to Him. If someone is afflicted with an illness, they should hope for Allah's Reward and bear with patience their affliction. Showing patience over affliction can gain Allah's Good Pleasure and increase heavenly reward and elevate to a high degree in the Hereafter. This is supported by the Hadith reported from Suhayb (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said: ﴾I am amazed at the matters relating to a believer! All matters relating to a believer are good, and that only applies to a believer. If something good happens to them and they give thanks for it, that is good for them; and if something bad happens to them and they bear it with patience, that is good for them.﴿ (Related by Imam Muslim in his Sahih [Book of Authentic Hadith] and by Imam Ahmad in Al-Musnad [Hadith compilation]; this is the wording of Imam Ahmad)

Allah (Exalted be He) says: ﴾And As-Sabirûn [who patiently bear whatever may befall them (of calamities)]﴿

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He (Exalted be He) also says: ﴾But give glad tidings to As-Sâbirûn (the patient).﴿ ﴾Who, when afflicted with calamity, say: "Truly! To Allâh we belong and truly, to Him we shall return."﴿ And: ﴾The men and the women who are patient (in performing all the duties which Allâh has ordered and in abstaining from all that Allâh has forbidden)﴿ up to: ﴾Allâh has prepared for them forgiveness and a great reward (i.e. Paradise).﴿ Also, the Hadith on the authority of Anas (may Allah be pleased with him) who reported that the Messenger of Allah (peace be upon him) said: ﴾Verily, greatness of reward is with greatness of trial. Indeed, when Allah loves a people, He tries them (by affliction). Whoever is content (with Allah's Decree) will win His Good Pleasure, and whoever is discontent (with Allah's Decree) will earn His Wrath.﴿ (Related by Imam Al-Tirmidhy in "Jami' Al-Tirmidhy" and he said that it is a Hadith Hasan Gharib [a good Hadith that is strange to come from this chain of narration])

It was also narrated that Mus'ab ibn Sa'd on the authority of his father (may Allah be pleased with them both) said: ﴾I said, 'O Messenger of Allah! Which people are most sorely tested?' He (peace be upon him) said, 'The prophets, then those who are similar and then those who are similar. A person will be tested in accordance with their Din (faith), if their Din is solid, they will be tested severely, and if their Din is flimsy, they will be tested in accordance with their Din. Calamity will keep troubling a servant until it leaves them to walk on the earth with no sins.'﴿ (Related by Al-Tirmidhy, who said that this Hadith is Hasan Sahih [a good authentic Hadith])

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It was also narrated by Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said: ﴾Adversity will continue afflicting the believing man and the believing woman in his (her) self, children, and property until he meets Allah sinless.﴿ (Related by Al-Tirmidhy)

Subsequently, it is Haram for a person suffering from some kind of illness to seek to kill themselves, because a person's life is not their own; rather, it is owned by Allah Who decreed fates and times of death. Every person's deeds come to an end by their death; therefore, the life that a believer lives gives them hope of good. Perhaps they make Tawbah (repentance to Allah) for the sins they have committed and increase their good deeds, such as Salah (Prayer), Sawm (Fasting), Zakah (obligatory charity), Hajj, Dhikr (Remembrance of Allah), Du'a' (supplication) to Allah (Glorified be He), and so Allah elevates them to the highest ranks (of the righteous in Paradise). Moreover, a sick person continues to have rewards recorded for whatever good deeds they used to perform at the time they were healthy, as authentically reported in the Hadith Sahih (a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish).

As for those doctors and others who agree with fulfilling the request of a sick person to kill themselves or assist them in this, they are committing a sin by doing so. Their view is limited and it shows their ignorance.

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They regard human life and its continuation from the aspect of having animalistic power, authority, fun, and vanity. They do not see it as a life where servants can live connected to their Lord, taking provisions of good deeds (for the afterlife journey). Their hearts have mellowed; have felt humility and peace, and are making prayers to Allah (may He be Exalted and Praised), which will make the servants the dearest and closest they can ever be to Allah, unlike those who act haughtily and oppressively, and use their animalistic power to commit what displeases Allah (Exalted be He). Moreover, Allah is Able to grant recuperation and what may seem impossible to people today may be treatable tomorrow, by the Power of Allah, for Whom nothing is impossible on this earth or in the heavens.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Dissection

The fourth Question of Fatwa no. 3685

Q 4: Please inform us about the religious ruling on medicine students who dissect cadavers for study purposes. They also unveil wholly or partially women's private parts on the pretext that doing so is a part of their medical education, something which a physician has to do so as not to be ignorant and unable to treat gynecological and obstetric diseases and thus Muslim women would be at the mercy of Christian and other non-Muslim doctors

A: First: the Council of Senior Scholars in the Kingdom of Saudi Arabia issued a decree regarding the dissection of a dead body. Following is an abstract of it:

It is decided that the subject in question has three types:

First: Dissection for the purpose of investigation during criminal proceedings.

Second: Dissection for checking whether death is caused by any epidemic diseases so that the necessary future protective precautions may be taken.

Third: Dissection for educational purposes, i.e. learning or teaching.

After exchanging opinions, thorough discussion and studying the above-referred-to research submitted by the Committee, the Council decided the following:

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the Council deems them permissible as they are extremely advantageous to the fields of security, justice and protecting the community from epidemic diseases. In fact, the great common interest secured by doing so heavily outweighs the evil of violating the dignity of a dead person.

Hence, the Council unanimously agrees on the permissibility of dissecting cadavers for these two purposes, whether they are of inviolable persons or not.

As for the third type, which is dissection for educational purposes, it should be known that the Shari`ah (Islamic law) has the objectives of realizing and broadening the scope of public interests and averting and narrowing the scope of evils, permissibility of committing the lesser of the two evils to avoid the greater one, and adopting the interest that is of more likely benefit in case two interests conflict. Since dissecting animal corpses did not prove to be a substitute of dissecting dead human body dissection of which proved to be so advantageous to scientific development in different fields of medicine, the Council deems it permissible to dissect dead human bodies in general. However, the Shari`ah seeks to safeguard the dignity of a Muslim while dead as well as while alive. In this regard, it is related by Ahmad, Abu Dawud and Ibn Majah on the authority of `Aishah (may Allah be pleased with her) that the Prophet (peace be upon him) said: (Breaking a dead man's bone is like breaking it when he is alive.) However, dissection involves humiliation of the dignity of a dead Muslim bearing in mind that there is no genuine necessity for doing so since it is possible to find cadavers

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of violable dead persons. Therefore, the Council views that it should be restricted to the cadavers of violable people and that cadavers of inviolable people should be spared, in view of the abovementioned facts.

May Allah grant us success! May Allah's Peace and Blessings be upon Prophet Muhammad, his family and Companions! Council of Senior Scholars

If it is possible that a woman be medically examined by a female doctor, it will then be impermissible that she be examined by a man. However, if there is no female doctor available when it is urgently necessary to have medical examination, a Muslim male doctor may, while examining a woman, see only that part of her private parts as may be necessary for diagnosis. There is also nothing wrong with a male's dissecting a female's cadaver for educational purposes to acquire the necessary experience in gynecological and obstetric diseases and treat them if the cadaver is of a non-Muslim female and is legally violable in the light of the abovementioned decree.

May Allah grant us success! May Allah's Peace and Blessings be upon Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 6619

Q 1: sometimes the causes of death are unknown, and, as doctors need to know the cause of death, they have to take a sample from the dead body using a thin needle to find out.

My question is: Is this permissible according to the Shari'ah (Islamic law)? Bear in mind that this needle is the size of a usual needle and leaves no

marks or deformity on the dead body.

A: If there is a necessity or need to know the cause of death and the only way to find out is to take a sample in the manner described above, it is lawful to do so, if the benefit of taking the sample overweighs the harm that will occur to the body.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Deputy Chairman	Chairman
`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 13725

All praise be to Allah, Alone, and peace and blessings be upon the Last of the Prophets.

The Permanent Committee for Scholarly Research and Ifta' read the letter sent to His Eminence the President from His Highness the Deputy Governor of Riyadh, no. 1/1/16368 dated 6/3/1411, which was forwarded to the committee from the General Secretariat of the Council of Senior Scholars, no. 1019 on 10/3/1411 A.H. His Highness asks a question in his letter, whose text is as follows:

Attached is a letter from the Chief of Police of Riyadh for the Industrial and Housing Section, (no. 598 st. 32), dated 15/2/1411 A.H. regarding

the dead body of an unknown person that the police found inside a villa on the Al-Kharj Road. The medical examiner has declared that the death occurred a long time ago. However, the Emirate has issued an approval for an autopsy to investigate the cause of death, because one of the procedures used to identify a body is by checking the fingerprints, but this is impossible in this case as the death occurred such a long time ago. The police have said that it is necessary to remove the fingers and immerse them in a special chemical solution for a while. In this way, it will be possible to get the fingerprints. We hope that Your Eminence will submit this matter to the Permanent Committee for Scholarly Research and Ifta' for them to issue a Fatwa (legal opinion issued by a qualified Muslim scholar) on this and to establish a rule to be followed in the future. As-salamu 'alaykum (May Allah's Peace be upon you)!

A: There is no objection to this, as it serves a public interest.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 2521

Praise be to Allah Alone, and peace and blessing be upon the last Prophet. To commence:

The Permanent Committee for Scholarly Research and Ifta'

has perused the question submitted by the Vice-Chairman of the School of Medicine, Dr. Osamah Shobokshy, to His Honor the General Chairman, which is referred by the Secretariat General of the Council of Senior Scholars no. 1557/ 2 on 29/7/1399 A.H. The text of the question is as follows:

Mr.----, holder of ID no.--- issued on 27/11/1379 A.H., Jeddah, proposing to leave the corpse of his son, who was born on 14/5/1399 A.H. and died on 15/5/1399 A.H. due to several congenital deformities, to the anatomy department in the School of Medicine.

We do not know whether officials of the School of Medicine have the right to dispose of the corpse of the baby by putting it in Formalin and keeping it in the department museum. Is this Islamically permissible, or must the corpse be buried?

Would you kindly advise me in this regard? it is worth mentioning that putting the corpse in the anatomy department will be of great benefit to our medical students if this is permitted.

The Committee's answer was as follows:

It is a must that the corpse is washed, wrapped in coffin, the funeral prayer be performed for him and buried in the Muslim cemeteries. It is not permissible to keep him for this purpose, or for other purposes even if his Waliy (a legally accountable person acting for a woman seeking marriage) permits that.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 21710

Q: The forensic medical center in Ha'il is opening a forensic medicine museum, which will include samples, photos, and information about forensic medicine. We want to display some preserved body parts from dead people that illustrate scientific facts. These samples will be preserved using special chemicals and displayed in a special place. The importance of these samples lies in the fact that they are rare and they also have educational significance for medical researchers. One example is of a bullet lodged in a part of the bone. The museum will also display photos of some medical cases subjected to forensic tests. It should be noted that we comply with our duty to cover the 'Awrah (private parts of the body that must be covered in public), and hide face photos to protect the dignity of the deceased.

We hope that you will advise us on this matter, so we will not do anything that contradicts the Shari'ah (Islamic law). May Allah reward you with the best!

A: It is not permissible to preserve separated parts of dead human bodies, in fact it is obligatory

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for them to be buried to preserve the inviolability of human beings and protect them from abuse. The Prophet (peace be upon him) said, ("The inviolability of a Muslim after death is the same as it is when alive.") and ("Breaking the bones of a dead person is like breaking their bones when alive.")

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 505

Q: Someone was given 9,000 Riyals to take somebody abroad for medical treatment. This amount was to cover the expenses for the journey, the treatment, and the expenses of the person accompanying the patient. However, the person who was ill died before they left. The question is: What should they do with the money?

A: If the matter is as the questioner mentioned in the question and someone was given some money to take a patient abroad for treatment of a medical condition, but the person who was ill died before traveling, the money has to be returned to the one who gave it, because the reason for which the money was given no longer exists. It is not permissible for them to take any of the money to spend on themselves, as they have no right to it.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman
`Abdullah ibn Sulayman Ibn Mani`	`Abdullah ibn `Abdul-Rahman ibn Ghudayyan	`Abdul-Razzaq `Afify

The second question of Fatwa no. 21772

Q 2: Some doctors sell samples of medicines that the pharmaceutical companies give them free of charge. It is written on these samples that they are free and not to be sold, but the doctors try to erase this. Is this permissible? If the company representative knows that a doctor asks for extra samples to sell, will they be sinful if they give them to the doctor? What is the ruling on a pharmacist who buys and sells these samples, knowing what they are?

A: It is not permissible for doctors to accept these samples at all; and it is all the more impermissible to sell them.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Chairman
Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh

Fatwa no. 6811

Q: Our neighbor's wife suffers from Epilepsy. Her husband visited several doctors in hope of cure but has found no way yet. Some common ignorant Muslims advised him to resort to

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the Church claiming that she is possessed by a Satan, which can be exorcised out of her body by a priest. Please advise this man not to do so clarifying the ruling on going to a church. May Allah grant you and us success in doing that which pleases Him!

A: The guardian of this patient should be patient in seeking treatment from specialists in this field at hospitals. He should not rush things, for this may take quite a long time, depending on the severity of the illness. In addition, he should treat her using Shar`i (Islamically lawful) Ruqyah (reciting Qur'an and supplications over the sick seeking healing) by reciting some Ayahs (Qur'anic verses) and Surahs (Qur'anic chapter) over her such as Al-Fatihah, Al-Ikhlas, Al-Mu`awwidhatayn (Surahs Al-Falaq and Al-Nas) including Ayah Al-Kursy at bedtime. She should also recite Dhikr saying: (In the name of Allah with Whose name nothing can harm on earth or in heaven, and He is the All-Hearer, the All-Knower) three times in the morning and evening. She should protect herself by Allah's Perfect Words by saying: (I seek refuge in the Perfect Words of Allah from the evil of that which He has created). Her husband or any of her Mahrams (spouses or unmarriageable relatives) shall make Ruqyah using these Adhkar (pl. of Dhikr, Remembrance of Allah) and other authentic Adhkar reported from the Prophet (peace be upon him). You can find all this in the book entitled "Al-Kalim Al-Tayyib" by Ibn Taymiyah and "Al-Wabil Al-Sayyib" by Ibn Al-Qayyim, in addition to "Al-Adhkar" by Al-Nawawi and "Zad Al-Ma`ad" by Ibn Al-Qayyim.

They must also beware of going to church or referring to any priest to exorcise

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the claimed Satan out of her. A church is a place of worship for Christians and a priest is a Kafir (disbeliever). He would treat her with nothing but Shirk (associating others with Allah in His Divinity or worship) through incantations and Satanic spells that involve soothsaying and Shirk. Accordingly, a Muslim must shun this sin. Furthermore, they are to seek a cure from doctors and Shar`i Ruqyah that complies with the Qur'an and the Sunnah of the Prophet (peace be upon him), rather than such satanic shirk related incantations, and this indeed is sufficient.

We ask Allah to grant her recovery and protect you and us from Fitan (temptation/trials/sedition). He (Glorified be He) is the One Who answers Du`a' (supplication).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

The Permanent Committee for Scholarly Research and Ifta'

The second, third, fourth, fifth, sixth, eighth and ninth question of Fatwa no. 9120

Q 2: Is it permissible for a Muslim to supplicate to Allah (Exalted be He) by His Names to cure diseases?

A: It is permissible to do so according to Allah's saying, ﴾And (all) the Most Beautiful Names belong to Allâh, so call on Him by them﴿ This was also authentically reported from the Prophet (peace be upon him). He made Ruqyah (reciting Qur'an and saying supplications over the sick seeking healing) for some people by saying, ﴾O Lord of the people! Remove the difficulty and bring about healing as You are the Healer. There is no healing but Your Healing.﴿

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Q 3: Is it permissible for a Muslim to treat people using tree powder?

A: It is permissible for those who know the characteristics of plants and trees to treat people with them or their powder if they have expertise in those diseases and the appropriate plants to treat them.

Q 4: Is it permissible for a Muslim to take this as a job?

A: It is permissible for those who are knowledgeable in this field.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
\`Abdullah ibn Qa\`ud	\`Abdullah ibn Ghudayyan	\`Abdul-Razzaq \`Afify	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

Q 5: is it permissible for a Muslim to receive payment for this kind of treatment?

A: Yes, it is permissible for a Muslim to do so.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Q 6: Is a Muslim entitled to ask for payment from a person who does not pay?

A: A Muslim has the right to ask for payment if he stipulates that or it is customary for him to receive payment for treatment. They may resort to the court if they dispute.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Q 8: Someone provides people with free treatment seeking the reward of Allah. Is it permissible for them to do so for Kafirs (disbelievers) and Christians, or should such free treatment only be offered to Muslims?

A: It is permissible that such kind acts be directed to Muslims and non-combative Kafirs.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Q 9: A large number of people come to that man by day and night, and he alone undertakes treatment of the patients without the help of anyone since he is favored by Allah with supplication to Him with His Names to cure people's diseases. Is he permitted to miss Jumu`ah (Friday) Prayer in the Masjid (mosque)?

A: Being busy with work is by no means a valid excuse for him not to attend the Jumu`ah (Friday) Prayer, even if the patients come to him in multitudes.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 7519

Q 2: when a person is bitten by a snake, there is a man who treats the snake bite by tying a palm leaf to the place of the injury. When the injured person is cured, this palm leaf is removed. Is this correct? What is the evidence for this?

A: This is neither correct nor permissible. A snake bite should be treated with Ruqyah (reciting Qur'an and saying supplications over the sick seeking healing) with Surah Al-Fatihah or other Surahs of the Qur'an and the Prophetic Hadiths. It is also cured by tying the place between the bite and the heart, so that the poison does not reach the heart with the blood. The vein in the place of the bite should be opened so that the poison and the teeth of the insect come out with the blood.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 18139

Q: Doctors unanimously agree that a baby who is born before reaching week 24 of pregnancy or whose weight is less than 500 grams is considered as stillborn. Thanks to medical developments, such a baby may - in rare cases - be born during this period of pregnancy and his heart will still beat. Medical intervention, such as artificial respiration, may help the baby live longer. Through a 4-5 month treatment in an intensive care unit, a baby can - in very rare cases - survive, but it becomes deformed and mentally retarded. However, based on medical statistics, Westerners acknowledge that when any baby is born prior to week 24 of pregnancy, no medical intervention should be used and the baby is left to Allah's care. If Allah wills and the baby survives, it will be good; if not, the goodness lies in what Allah chooses.

My question is: Should I follow Westerners? I like their approach firstly because of the medical consensus in this regard, and secondly because of the lack of potential that is already available in the West. This requires me to leave the baby born to Allah's will,

neglecting medical intervention including artificial respiration. If Allah wills and the baby survives, we then proceed with the treatment, otherwise we do not.

A: There is nothing wrong with medical intervention to treat a baby born less than 24 weeks old, if the physician sees that intervention is useful for the baby. Otherwise, there is no need for it.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 14268

All praise be to Allah Alone, and peace and blessings be upon His last Prophet.

The Permanent Committee for Scholarly Research and Ifta' has read the letter that was sent to His Honor the President from His Excellency Dr. Ma'mun Mals and which was transferred to the Committee by the Secretariat-General of the Council of Senior Scholars under the number 4229 in 20/10/1411 A. H. Following is the question that was asked by Dr. Ma'mun that relates to a medical report that he wrote:

The female patient mentioned above entered the hospital in 17/10/1411 A. H. due to an expected miscarriage in the

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twentieth week of pregnancy. On that day, the patient's reproductive system bled and she had some pain in the lower part of her abdomen. It may be worth mentioning that the woman had eight previous pregnancies. She had normal deliveries for her first four children. However, she had cesarean deliveries for her last four children, and it is impossible from a medical standpoint for this patient to give birth to any children during the ninth month of pregnancy who would live without a cesarean section performed. Doctors must resort to cesarean deliveries in the future as a means to protect the womb against being burst and to save the lives of both the mother and the baby in case of severe labor cramps.

Ultra sound waves prove that the baby of the current pregnancy has a deformation that will eventually lead to its death. This deformation is the non existence of the skull, bearing in mind that Spina bifida is also suspected. Thus the nervous system of the baby will only have the heart and blood circulation center, but the cortex of the brain which is responsible for the intellectual growth of the baby is not there. In such a case the baby may either die inside the womb or be delivered alive and die within few hours or days. Such a case is beyond medical treatment.

On the other hand, if we leave the current pregnancy to continue developing

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until the end, it will be impossible for the mother to have a normal delivery as she has had four previous caesarean deliveries. This is because any strong parturition taking place during the last two months of pregnancy may cause the slots that were made during the previous caesarean deliveries to burst along with the womb itself and this constitutes a definite danger to the mother's life. Bearing in mind that the fetus has deformations that will definitely lead to the death of the baby, please give us a ruling on aborting it during the fifth month of pregnancy but not after it for if pregnancy continues to the seventh month we will not be able to take the fetus out of the mother's body unless a caesarean operation is done and this exposes the mother's life to the serious danger mentioned above. Thanking you.

The report of the committee that was formed by Dr. Zar Banaza Huda, Dr. Muhammad

Adam `Uthman, and Dr. Ahmed Bakir said the following:

We would like to thank Your Honor for answering our question regarding the patient F. M. whose case we have previously explained to you. She is in the fifth month of pregnancy and her fetus has some deformations that will cause the baby to die if pregnancy completes its normal duration. In addition, the concerned mother has had four cesarean deliveries and a fifth cesarean, in case that pregnancy completes its normal duration, from the medical standpoint will result in her not being able to tolerate any more pregnancies in the future.

This is because we will be compelled after the fifth cesarean to perform tubal ligation as the many cesareans endanger her life. Since the fetus in question has some deformations, i.e. the non existence of the skull and other possible deformations, if the baby is delivered alive it would die only after a life of a few hours. Is it Islamically permissible to abort the fetus at this stage, i.e. during the fifth month of pregnancy, and to try to let the mother have a normal delivery and thus avoid making the fifth cesarean, tubal ligation, endangering her life with repeated surgery, and exposing the womb to burst in case that current pregnancy completes its normal duration? Thanking you for your support.

After the Committee studied the two reports mentioned above, it answered that since the reports show that a fifth caesarean delivery would not endanger the life of the mother; it is impermissible to abort the fetus. May Allah choose the best for us all.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 11939

Q: My wife (...) has not gotten pregnant yet. After several tests and examinations, we discovered that the only way available for her to get pregnant is by taking or buying ovaries of another woman, a test-tube baby - that is, to insert them in her womb along with my sperm, after which pregnancy occurs Insha'a Allah (If Allah wills).

Your Eminence, we have a great hope in Allah's Mercy, but we turn to you after Allah, so as to inform us of the Shari`ah ruling on this to submit it to the medical authority in charge to act accordingly. May Allah bless you, grant you guidance and render you guidance to others!

A: It is impermissible to take the ovaries of another woman and put them in the womb of your wife, a way known as test-tube baby technique, because such ovaries are taken from an Ajnabiyyah (non-Mahram (not a spouse or an unmarriageable relative)) and so it is impermissible to be injected into the womb of another woman.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Third question of Fatwa no. 3598

Q 3: I have been married for three years, but my wife still has not given birth to any children. I would like her to be examined by a physician; however, there are only male doctors available. Is it permissible for my wife to be examined?

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A: If no specialist female doctor is available, it is permissible for your wife to be checked by a male specialist in order to know what is impeding pregnancy.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 10315

Q: My father suffers from renal failure. Doctors affirm that his two kidneys are no longer functioning. He performs kidney dialysis three times a week in a hospital. Doctors say that he will remain in such a state until the end of his life unless one of his family members donates a kidney to him. I am ready to give one of my kidneys to my father, but I would like to know if this is permissible or not. I heard a Fatwa (legal opinion issued by a qualified Muslim scholar) permitting organ donation after death. Is this permissible during one's life? Is it permissible to buy the kidney of a living non-Muslim man from India, for instance? Please, advise me. May Allah reward you!

A: It is permissible for a Muslim to donate one of his kidneys to his father if trustworthy doctors affirm that transplanting the kidney into the father's body entails no harm on the donor and that the transplant operation is likely to be successful.

(Part No. 25; Page No. 113)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 21192

All praise be to Allah Alone, and peace and blessings be upon the Last of the Prophets.

The Permanent Committee for Scholarly Research and Ifta' received the letter that was sent to His Honor the Mufty from the questioner, Dr. Faysal `Abd-ul-Rahim Shahin, the Director General of the Saudi Center for Organ Transplantation. The letter was transferred to the Committee by the Secretariat-General of the Council of Senior Scholars under no. 4596 dated 07/09/1420 A.H. Following is the text of the question:

I hope that Your Honor will answer this question that is raised in the Saudi Center for Organ Transplantation: A mother would like to donate her womb, but not the ovaries which carry the hereditary characteristics, to her daughter. The womb will only act as a place for the baby to develop in while the ovum will be taken from the ovary of the woman to whom the womb is donated. The sperm will be taken from the husband of the daughter. Is this womb transplantation permissible?

I would like here to refer to the Fatwa issued by the Islamic Fiqh Academy Council decree no. 6/8/59 that was held in the Sixth Conference Session in Jeddah in the Kingdom of Saudi Arabia during the year 1410 A.H. (attached is a photocopy of the concerned decree). The Islamic Fiqh Academy Council held that the transplantation of testicles or ovaries is Haram (prohibited) as doctors warn that this will lead to lineage confusion. However, it regarded the transplantation of other inner organs of the reproductive system as being Mubah (permissible). Nevertheless, a ruling on womb transplantation was not decided by the concerned Council. It considered the transplanted womb a part of the woman to whom it was transferred, but it did not tell whether the baby will be a Mahram (non-marriageable relative) to the woman who donated her womb. Jurists of the Islamic Fiqh Academy and some other jurists have discussed this problem in detail during their discussion of the problem of surrogate mothers. Please accept my best regards. May Allah keep and protect you.

After the Committee studied the question, it decided that it is impermissible for the concerned mother to donate her womb to her daughter as this leads to Haram (prohibited) matters.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul- `Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 13271

Q: Allah has decreed for me to be infected with a malignant disease which is cancer, may Allah preserve you from its harms. I have been suffering from it a lot since the year 1399 A.H. until now. I have also visited almost all public and private hospitals all over the Kingdom, and spent all the money I had, but to no avail. This urged me to travel abroad for treatment. However, Allah has bestowed upon me some Muslim fellows who gave me money whether in the form of donation or loan. Allah (Exalted be He) made it easy for me to acquire treatment and I was cured, all praise be to Allah. But I am indebted with about five hundred thousand riyals, which I do not know how I can repay since I have no properties, money or relatives to repay them on my behalf. Now, I am obliged to try to pay off people's money by every possible means, even if I end up becoming crippled, may Allah reward them the best.

I ask: "Is it legally permissible for me to sell some of my body organs, such as kidney, cornea, a lobe of the liver or other organs that would not medically have a harmful effect after being ablated? The purpose of doing this is to repay my debts since I do not have any other option. It should be mentioned that I earn a sum of 5300 riyals a month, but it does not suffice the cost of treatment, the provisions for my family or the house rent. I am afraid to die without paying back people's rights, especially as my family members

are mostly women and children. I hope there will be a clear answer, by which I can fulfill people's rights before it is too late, in order to be relieved from this burden before I stand before Allah on the Day of Resurrection. May Allah reward you well.

A: It is impermissible for anyone to sell any of their organs to repay their debt or for any other purpose.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

(Part No. 25; Page No. 117)

dutifulness and the Ties of Kinship

Fatwa no. 1253

Q: The inquirer wrote: My father delivered me to my paternal aunt when I was seven days old to breastfeed and raise me. My aunt carried out her duty and my father died after two years, leaving a younger daughter. My mother killed my sister after marrying another person after the death of my father because of the new husband's refusal to bring up the girl in his house. My mother bore her new husband eight children. Whenever I go to visit her, her husband prevents me from seeing her in spite of the long distance I travel to visit her. I am now the father of five children and I am poor. What shall I do? What shall my mother do regarding the ties of kinship? Are any of us sinful for not maintaining ties of kinship? Please advise!

A: You must be dutiful and kind to your mother as much as you can, even if she did not breastfeed or raise you. This is because Allah (Exalted be He) states: ﴾Worship Allâh and join none with Him (in worship); and do good to parents﴿ Allah also says: ﴾And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents.﴿ Allah (Exalted be He) also states:

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﴾But if they (both) strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not; but behave with them in the world kindly, and follow the path of him who turns to Me in repentance and in obedience. Then to Me will be your return, and I shall tell you what you used to do.﴿

It is related by Al-Bukhari and Muslim on the authority of Abu Hurayrah ﴾that a person came to Allah's Messenger (peace be upon him) and said: O Messenger of Allah! Who among the people is most deserving of my good companionship? He said: Your mother. He, again, said: Then who (is the next one)? He said: It is your mother (who deserves the best treatment from you). He said: Then who (is the next one)? He (the Prophet) said: Your mother. He (again) said: Then who? Thereupon he (the Prophet peace be upon him) said: Your father.﴿

It is Haram (prohibited) for you to accuse, think bad of, or talk badly about her without knowledge. Allah (Exalted be He) states: ﴾O you who believe! Avoid much suspicion; indeed some suspicions are sins.﴿ ﴾And follow not (O man i.e., say not, or do not or witness not) that of which you have no knowledge. Verily! The hearing, and the sight, and the heart, of each of those one will be questioned (by Allâh).﴿

If you go to visit her or want to show dutifulness and kindness to her but she or her husband refuses to meet you, or her husband prevents you from contacting her or delivering anything to her, you have carried out your duty and there is no sin on you. This is because Allah (Exalted be He) states: ﴾Allâh burdens not a person beyond his scope.﴿ However, beware of severing ties of kinship with her or offending her. In fact, you should repay her offense with kindness. This is because the Messenger of Allah (peace be upon him) stated: ❨Should I inform you about the greatest sin? We said: Yes, O Allah's Messenger! He said: To associate others in worship with Allah and to be undutiful to one's parents.❩

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He (peace be upon him) stated: ❨Allah has forbidden you to be undutiful to your mothers, to withhold (what you should give) or demand (what you do not deserve).❩ He (peace be upon him) also stated: ❨The severer (of the ties of kinship) shall not enter Jannah (Paradise).❩ He (peace be upon him) stated: ❨Those who maintain ties of kinship are not those who repay good with good, but who when their ties of kinship are severed, they reestablish them again.❩ If you are poor, it is enough to visit your mother and meet her with a smiling face. Your mother, on the other hand, must feel sympathy towards you and allow you to maintain ties of kinship with her as much as she can. If she does not do that, you are obligated to treat her kindly.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 1237

Q: what should a person do with his very old blind mother that refuses to move to his village, as there is no one to look after her. She does not want to go by a car or a plane. Should he force her

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to go with him?

A: If the matter is as you have described that the mother is very old and there is no one to look after her, the questioner cannot stay with her and cannot afford someone to look after her and his wife will compassionately take care of her, he should force her to go with him for her interest, so that his wife can take good care of her for the rest of her life. He can use tricks to get her into the car. For example, he can tell her that he wants to take her on a picnic, etc. and then take her to where he lives.

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Fatwa no. 1743

Q: My mother loves my brothers' children more than mine because she does not like my wife. My wife has children, and that is why I cannot divorce her. I am upset with my mother for this reason. Please advise concerning this issue.

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A: If the situation is as you mentioned, that neither you nor your wife hurt your mother, but she is only motivated by her dislike for your wife, there is no harm on you in this. You do not have to divorce your wife for that reason, and you cannot begrudge your mother either. She is your mother and you have to be obedient to her and bear her harm to you, according to Allah's statement, ﴿And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them but address them in terms of honour.﴾ ﴿And lower unto them the wing of submission and humility through mercy, and say: "My Lord! Bestow on them Your Mercy as they did bring me up when I was young."﴾ The Prophet (peace be upon him) also stated in the Hadith narrated by Al-Tirmidhi and Al-Hakim who ranked it as Sahih (authentic), ﴿ obeying one's parents pleases Allah, while disobeying them displeases Allah. ﴾

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Fatwa no. 1751

Q: My mother lives in my father's house, which is near my own house to which I moved with my wife and children two years before my father's death. Sometimes I hold banquets and send my 14-year-old son with part of the meat to my mother, but she refuses to take it. I try to resend it to my elder sister, but she also turns it down. My mother and sister refuse my offer because they do not like my wife, though I fulfill their due rights and visit both of them. I am really sad because whenever I send them meat, they turn it back. Will I be held accountable for that before Allah?

A: If the case is as you have mentioned that you maintain kinship ties with your mother and sister by visiting them and sending them meat on occasions, you have done well. Perhaps, your mother and sister are looking forward to much goodness, such as inviting them to your house for the banquet instead of sending them part of it with your son. Indeed, they are more entitled to be invited to the banquet. They may

expect you go to them and give them the meat or whatsoever personally as a sort of showing gratitude and bringing happiness to them instead of sending your son. We advise you to be more dutiful and kind to your mother and sister by inviting them to your house on `Eids and occasions as well as by visiting them. If they refuse to come to your house, you should go to them personally and give them the gift. If they refuse, as you mentioned because they do not like your wife, there would be no blame on you because you would have done your obligation. You are not required to divorce your wife to please anyone as long as your wife obeys Allah and fulfills her rights and duties and has not done any harm to your mother or sister.

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The first question of Fatwa no. 1901

Q 1: A person lives with his parents in the same house but he frequently quarrels and cuts ties with them. This is because the mother prefers his younger brother over him. She behaves rudely with and abuses him for trivial reasons, whereas any fatal mistakes committed by the younger brother are forgiven. His mother's mistreatment caused him to develop a complex, while his brother, who is spoiled by his mother, is free from any psychological complexes.

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Furthermore, the father mistreats him. He rarely replies to his son's greetings and beats him in the presence of other people, whereas he behaves differently with the younger brother who greatly errs in such manner. Is the person mistreated by his parents obliged to be dutiful to them? Is he sinful if he disputes with them? It is worth mentioning that he spares no effort to avoid quarreling with them and regrets any disputes that occur. Moreover, he gives Sadaqah (voluntary charity) on behalf of his parents without their knowledge. Will they and he be rewarded for this Sadaqah, even if it is little?

A: The parents may have excuses for this mistreatment. They may be strict with one son than the other for more than one reason. He may be older than the other sons and his mistakes should not be overlooked. They may want to discipline him to observe good conduct to make him a good example to his younger brothers. It is impermissible for the child to be undutiful to his parents even if they mistreat him. He should follow Allah's saying, ﴾Repel evil with that which is better.﴿ Parents should be the most favored with well treatment, as Allah (Exalted be He) says, ﴾And that you be dutiful to your parents.﴿ and ﴾but if they strive to make you join with Me (in worship) anything (as a partner) of which you have no knowledge, then obey them not. Unto Me is your return and I shall tell you what you used to do.﴿

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It is obligatory upon the son to show kindness and obedience to his parents, even if they endeavor to make him associate with Allah another partner, which is the gravest major sin. Allah orders him to follow the straight path as He says that everyone will be punished or rewarded on the Day of Resurrection. The Prophet (peace be upon him) has ordered us to be grateful to our parents and warned of being undutiful to them, as this act is one of the gravest major sins. Your regret for your disputes and cutting ties with them and the Sadaqah given by you on their behalf are appreciated. Had you declared this act to your parents, peace and harmony among you would have been achieved. I hope Allah will forgive your sins and theirs and reward you and them for the Sadaqah as He multiplies the reward. with regard to the parents, they have to treat their children justly. The Prophet (peace be upon him) said, ﴾Fear Allah, and be just to your children.﴿

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

The fourth question of Fatwa no. 2255

Q 4: A woman misuses money by purchasing musical instruments and other things of the sort. Is it permissible for her elder educated children to

support her against their father, as they think that by doing so they are dutiful to her?

A: If the reality is as mentioned by the questioner, it is not permissible for her children to support her against their father. Rather, they must advise her and guide her to lead a blissful family life, obeying the father and taking good care of her children. The children also have to treat their parents kindly, fulfill their rights towards them as prescribed by Islam, co-operate with them in doing righteous and pious deeds, and avoid supporting them in sinful acts. Allah (Exalted be He) states: ﴾And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents.﴿ ﴾And We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship, and his weaning is in two years - give thanks to Me and to your parents. Unto Me is the final destination.﴿ ﴾But if they (both) strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not; but behave with them in the world kindly, and follow the path of him who turns to Me in repentance and in obedience. Then to Me will be your return, and I shall tell you what you used to do.﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 2593

Q: In order to please their mother, my brother and sisters are taking good care of our half-brother, whom they prefer over our father. Noticing that I was trying to set things aright between our parents, they began to sever our ties which I still insist on maintaining. In addition, my father refuses to mix our wealth with that of our half-brother, lest it could create problems in the future.

Now my seventy-year-old father lives on his own. He does the cooking and cleaning himself. I am forty years old and the eldest of his sons, and I am married with four sons and five daughters. I asked him many times to come and live with me, but he gives the excuse that living conditions in the Eastern Region do not agree with him, as he lives in Najran. I have been working at the University of Petroleum and Minerals in Al-Zhahran for thirteen years. I hope Your Honor will give me your opinion regarding this problem. Should I leave my elderly father to live on his own with no one to take care of him?

A: You did the right thing when you were keen to set things aright between your parents, even if it caused the displeasure of your brother and sisters. You are not to blame for not having your father to live with you as long as he is pleased with you and is not in need of your assistance. You, together with your other brother and sisters, should obey your father's advice regarding not mixing your wealth with that of

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your half-brother in order to avoid any future problems that may arise if you allow such mixing of wealth.

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Fatwa no. 2950

Q: I have an old mother who has no relatives. I suffer from hemiplegia and live in south Riyadh with my family. I took her to live with me, because she has been living in a deserted place. But afterwards, she kept asking me to return her to her abandoned house. I refused, because I will neither be able to take care of her, nor stay there, since the living conditions there are very hard for a disabled man. On the other hand, life here is better for me and my children; this is why I have become torn out between my circumstances and wonder how to please my mother, who is naive to the extent that she can not recognize the days of the week or the prayers. Therefore, I hope you will provide me with a proper solution to please my mother and overcome my circumstances.

A: If the case is as you have mentioned regarding your mother's condition and yours as well, you can live wherever it becomes convenient for you. You can please your mother by financially supporting her. You can also distract her attention by anything so that she may stop thinking about the idea of returning back to this deserted place where she might be harmed or face difficulties.

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You should take good care of her, provide for her, and do not obey her in returning to that place as long as she does not have any one else to sustain her there. However, preventing her from going there is not considered an act of disobedience to her, but rather a sort of philanthropizing her and doing what is best for her interest, even if she does not realize it, and her demand to return to such an unsafe place is considered a Munkar (evil) deed, and obedience should always be in Ma`ruf (good).

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Fatwa no. 3405

Q: Dear Brother, Allah (Glorified and Exalted be He) enjoins us in His Glorious Book to obey our parents and be dutiful to them. The Prophet (peace be upon him) also gave us severe warnings against being undutiful to them. What are the limits of obedience to parents as my mother is an ordinary Muslim who is ignorant of many matters. Allah endowed us with a lot of money - all praise be to Allah - and we want to use it for business, to trade with. However, my mother is preventing us from pursuing some businesses and says, for example, that we should enter into partnership with so-and-so and not with so-and-so, although she does not know much about transactions and their dealings. Should we obey her in this matter or will we be considered as being undutiful to our mother if we disobey her? She also wants us to marry some women whom she likes, but we think that marrying women other than these is better

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for us in our Din (religion) and Dunia (this world), as we are always looking for women who are religious among the daughters of our good and righteous Muslim brothers. Should we obey our mother in this matter or disobey her? Will we be considered as undutiful to her if we disobey her?

A: First: it is obligatory on a Muslim to obey their parents, and to be dutiful and kind to them, as enjoined by the Nas (Islamic texts) from the Qur'an and Sunnah (what was reported from the Prophet). The limits of it are what is reasonable according to a person's ability, as the Prophet (peace be upon him) said, (“Obedience is in what is Ma'ruf (that which is judged as good, beneficial, or fitting by Islamic law and Muslims of sound intellect).”)

Second: In the lawful and ordinary matters that you know about and your mother does not or that she does not know the consequences of entering into and how to deal with to gain benefits, it is not necessary for you to obey her in these matters, nor will you be considered undutiful to her if you do not obey her. This is based on the general meaning of the saying of the Prophet (peace be upon him), (“You know better about your worldly affairs.”)

Third: It is not necessary for you to obey her in marrying the women she wants you to, if the matter is as you mentioned, and you are doing your best to look for religious women who are daughters of good and righteous Muslim brothers. You will not be undutiful to her because of your disobedience in this, but it is obligatory on you, in all matters, to consider her feelings. You should be kind to her in ways that will give her peace of mind and make her pleased with you and avoid harsh ways. You should do what you see will be of greatest benefit and avoid conflict.

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Fatwa no. 19680

Q: How can I reconcile between serving and obeying my parents on the one hand, and avoiding what is Haram (prohibited) on the other?

A: This question requires us to give you a detailed answer on the subject of the relationship between parents and children in the following matters:

First: According to Allah's Purified Shar' (Law), it is an individual obligation for children to be dutiful to their parents; to obey them in what is Ma'ruf (that which is judged as good, beneficial, or fitting by Islamic law and Muslims of sound intellect); to treat them well, using gentle speech, kindness, love, and compassion; to do what benefits them in matters of the Din (religion) and Dunia (this world); to serve them; and to maintain good ties with their relatives and friends, which is the summit of good behaviour towards them. This includes all the extended family, i.e., grandfathers and grandmothers on the side of both parents; and all the descendant family, i.e. sons and daughters. This is a well-established matter in the Din and there are many evidence in the Qur'an, Sunnah (what was reported from the Prophet), and Ijma' (consensus of scholars) on this matter. Allah (Exalted be He) says (what means): ﴾Worship Allâh and join none with Him (in worship); and do good to parents﴿ And: ﴾And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents.﴿

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Allah (Exalted be He) enjoins His slaves saying: ﴾And We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship﴿ to His (Glorified be He) Words: ﴾But if they (both) strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not; but behave with them in the world kindly, and follow the path of him who turns to Me in repentance and in obedience. Then to Me will be your return, and I shall tell you what you used to do.﴿ Also, the agreed upon authentic Hadith by Al-Bukhari and Muslim, reported on the authority of Abu Hurayrah (may Allah be pleased with him) which says: ﴾"A man came to the Messenger of Allah (peace be upon him) and said, 'O Messenger of Allah! Who among the people is most deserving of my good companionship?' He (peace be upon him) said, 'Your mother.' He asked, 'Then who?' He (peace be upon him) said, 'Your mother.' He asked, 'Then who?' He (peace be upon him) said, 'Your mother.' He asked, 'Then who?' He (peace be upon him) said, 'Your father.'"﴿ The narration of Muslim adds, ﴾"Then your nearest next of kin, then your nearest next of kin."﴿

Therefore, the Nas (texts) of the Qur'an and the Sunnah declare it Haram (prohibited) to be undutiful or to do anything that harms parents. The Ijma' of the Muslims also agrees that that is Haram and that it is one of the gravest of major sins and most serious of guilty acts. Included in undutifulness to parents are: want of kindness, weariness, impatience, anger, and defiance towards them, especially in their old-age.

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We ask Allah to grant us safety and well-being.

Therefore, if it is supposed that there is ill-treatment on the part of the parents to their children, it is impermissible for the children to return evil for evil; rather, they must return it with good, acting upon the Saying of Allah (Exalted be He): ﴾Repel (the evil) with one which is better (i.e. Allâh orders the faithful believers to be patient at the time of anger, and to excuse those who treat them badly) then verily he, between whom and you there was enmity, (will become) as though he was a close friend.﴿ Parents are more deserving of good treatment than anybody else. Allah (Exalted be He) says: ﴾And that you be dutiful to your parents.﴿

Second: it is obligatory that children should obey their parents in what is Ma'ruf, as long as they do not order them to commit a sin, as the Prophet (peace be upon him) said, ﴾"There should be no obedience to a created being if it involves disobedience to the Creator."﴿ Allah says: ﴾And We have enjoined on man to be good and dutiful to his parents; but if they strive to make you join with Me (in worship) anything (as a partner) of which you have no knowledge, then obey them not.﴿ And: ﴾But if they (both) strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not; but behave with them in the world kindly﴿ It is authentically reported that the Prophet (peace be upon him) said, ﴾"There should be no obedience to a created being if it involves disobedience to the Creator."﴿ (Related by Imam Ahmad)

Therefore, children should not obey their parents if they order them to commit a sin, such as Shirk (associating others with Allah in His Divinity or worship);

drinking Khamr (intoxicant); unveiling the face; imitation of the Kafir (disbelievers) such as the Jews, Christians, and others; or other types of sins. Nor should they obey them if they tell them to neglect any of the Five Obligatory Daily Salah (Prayers), or not offer them in the Masjid (Mosque), or other duties which Allah has enjoined upon His slaves. It is not permissible for children to obey them in any of these matters, but it remains the duty of the children to both parents to treat them kindly and be good to them, as long as this does not involve obedience in sin or in leaving the obligatory duties. As for obeying them in lawful and ordinary matters, such as marriage, divorce, etc., this depends on an evaluation between the possible benefits and harms. If the parents tell their children to do or not do anything that is against their interests, the children will not be blamed if they do not comply, but they should do this gently and politely. The Prophet (peace be upon him) said, ﴾"You know better about your worldly affairs."﴿ Children will not be considered undutiful to their parents in this case. However, if the preponderant interest will be in doing what they are asking, obeying the parents will bring to children goodness, blessings, righteousness, and favor. Parents are the most worthy of all people to advise their children, and the keenest on benefiting them.

Third: If children notice in their parents any deviation in their practice of Din, such as neglecting Salah (Prayers), committing Haram acts, or earning ill-gotten money, they should advise their parents gently and kindly that they must fulfill Allah's Rights over them and abide by His Law. They should also make Du'a'(supplications) to Allah to guide them.

They should work with their relatives or friends to try to reform them. If they respond positively, all praise be to Allah, otherwise the children should seek Allah's Help and avoid being supported by the money they earn or living with them in the same house. But it remains their duty to treat their parents kindly in this world, following the path of those who turn to Allah in repentance. This will not be considered as impiety to parents, but it is not permissible to take it to the extent of being undutiful to them or severing relations with them.

The twelfth question of Fatwa no. 3592

Q 12: I was present when my father fell ill, and I remained with him for a week in hospital. My father-in-law who worked as a supervisor at the same hospital kept me busy with him all the time I was staying with my father to take care of him, to the extent that I was late for my father or that I forgot to try and feed him at times. This was the case for a week until the last day which was a Wednesday when I had checked my father out of the hospital and took him home. My father died that same day in the evening when I was lifting him and I did not wash him. I called the doctor who pronounced his death, may Allah have mercy on him and enter him into Paradise. Am I to blame for my father's death and do I have to expiate in anyway? Please enlighten us and may Allah enlighten you!

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A: If the reality is as you mentioned, there is no harm on you, unless you are certain that you neglected one of your duties towards him. In this case, you must ask Allah for Forgiveness and perform Tawbah (repentance to Allah).

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Fatwa no. 3882

Q: I am a married man called M.H.A.H. I have five children and my wife is pregnant. I have been married twice before but my father used to provoke trouble between us until I divorced both. My third wife is kind to me and to my father and she treats him kindly while he treats her badly. He creates problems between us and it seems to be done intentionally. He constantly complains about me to our neighbors and always tries to make us dispute. I think he wants to control me and I should treat him like a child not like an adult who is responsible for his actions. Should I obey my father and divorce my wife, the mother of my children or keep her with me and thus disobey my father?

A: If the reality is as you mentioned, you are not obliged to obey your father

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in this matter, since obedience is only in what is good. You should try to please him as much as you can and advise your wife to treat him kindly.

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Fatwa no. 3927

Q: My mother is very old and is unable to care for herself. She lives in Tihamah Banu Shahr in a far away village and there is no one to provide for her, serve her, or buy her daily needs. I work as a staff sergeant in the eleventh brigade in the Southern Region and I have tried to convince her to come and live near me to be able to serve her, but she refuses to leave the village. She says I either stay with her or leave her where she is, but I do not want to remain in the village and leave my job which is my only source of income. Now I am confused. Should I let her live alone and be the victim of illnesses and diseases or should I leave my job which is my only source of income? Please give us your Fatwa (legal opinion issued by a qualified Muslim scholar) so that I may please Allah and be dutifulness to my parent.

A: You should exert every effort to move your place of work to the nearest place to her, to be able

to serve her. If this is not available, you should hire an honest woman to serve your mother provided that none of her neighbors or relatives is willing to do it voluntarily.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The fourth question of Fatwa no. 4042

Q 4: my father opposes me concerning letting my beard grow. He often ridicules Muslims who let their beards grow. He threatens to put me out if I let my beard grow. In addition, my mother does not obey me when I warn her against going out to markets or to give condolence. She goes to cemeteries several days under the pretext of visiting the dead.

A: Firstly, letting the beard grow is obligatory. It is not permissible for you to obey your father or any other person in shaving it, even if they expel you from your home. ﴾And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).﴿

Secondly, you must continue advising your father and mother to desist from the unlawful acts you have mentioned. However, you have to call them with gentleness and kindness as much as you can. You will have success, good fortune, and a great reward if you have patience,

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are sincere, and when you devote your work to Allah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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First question of Fatwa no. 4097

Q 1: A young man enrolled to study at an institute, but his father is not happy with this and asks him to work in business and not study. Is it permissible for this young man to disobey his father and continue with his studies or must he obey him and give up studying?

A: This son has to do both good things, i.e. to seek knowledge and help his father with his business. If the father insists that the son has to abandon his studies and work in business, this should not be obeyed and it is not regarded as being undutiful to one's father.

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The eighth question of Fatwa no. 5383

Q 8: If a person answers their mother back and quarrels with their father, would they be undutiful to their parents?

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A: If the case is as you mentioned, they are considered undutiful children.

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Fatwa no. 5393

Q: My mother is in poor health, and often goes into diabetic comas. She is married to my uncle to whom she bore a son and four daughters. My half brother is one year younger than I. I am now twenty nine years old. I keep close contact with my mother, calling her almost everyday to ask about her condition, to make sure that my half-brother and half-sisters are fine, and to tell her that my family is fine. I give her the money she wants and I fulfill my duties to her as a son. She is well pleased with me. However, she always asks me to return to Riyadh and leave my work abroad. She wants me to stay with her as she fears that she may die in my absence, and thus Allah will be displeased with me.

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Every time I call her, she starts to cry and persists in my coming back to Riyadh to stay with her. I asked her to come and live with me, but she refused. Give me your fatwa may Allah reward you!

Do I have to sacrifice my work for the sake of returning to Riyadh? Or must I continue my work until the work assignment ends? Even if I return to Riyadh, I might have to move to another country as required by the nature of my work.

A: children are obligated to be dutiful to their parents, obeying them, extending a helping hand to them, being generous to them, and speaking kind words to them. Allah (Exalted be He) states: ﴿And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them but address them in terms of honour.﴾ ﴿And lower unto them the wing of submission and humility through mercy, and say: "My Lord! Bestow on them Your Mercy as they did bring me up when I was young."﴾ Earning your livelihood is also obligatory; therefore, it will be better for you, if possible, to move your work to Riyadh even temporarily. If it is not possible, you may continue you work

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but try to reply gently when your mother asks you to stay with her.

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Fatwa no. 5405

Q: My mother remained ill for two years. I carried out my duty towards her and she kept supplicating to Allah (Glorified and Exalted be He) throughout the day and the night to grant me forgiveness and good health, as she was pleased with me. One week before her death, I did not spend one night with her. On the next night, I stayed with her and heard her calling me at midnight but I did not answer. My sister was tending to her and I asked what my mother wanted me to do, but she replied that she needed nothing and that she kept calling the names of her children, one after the other, because of her illness. In the morning, I asked my mother, "Do you want anything?" She answered, "No, I harbor you no bad feelings. May Allah forgive you!" I give Sadaqah (voluntary charity) on her behalf and supplicate to Allah to be merciful to her, my father, and the deceased from among our family and the Muslims, for He is All-Hearer, All-Knower.

I hope you would inform me on whether I am sinful for not answering my mother when she called me. What is the Kaffarah (expiation) for this so that I can feel at ease?

A: You should have answered your mother when she called you, especially that you know she was sick and might have needed something

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which your sister could not fulfill for her. However, if she had forgiven you and supplicated to Allah for you, there is no harm on you. You should be dutiful to her by supplicating to Allah for her, giving in Sadaqah, and contacting the people whom she loved, especially her relatives.

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Fifth question of Fatwa no. 7911

Q 5: when I obey my parents, I am sometimes afflicted with worldly harms, do I have to continue obeying them or not?

A: You have to obey your parents when they ask you to do a Ma`ruf (that which is judged as good, beneficial, or fitting by Islamic law and Muslims of sound intellect). However, you are not to obey them if they ask you to do any act of disobedience to Allah. A proof for this is the Hadith in which the Prophet (peace be upon him) stated: (Obedience is obligatory only in what is good (and reasonable). There is no obedience in matters involving disobeying or displeasing Allah.)

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Second question of Fatwa no. 4300

Q 2: i am a young married man. i have a daughter and my parents are still alive. i intended to go to Afghanistan for Jihad (fighting in the Cause of Allah) but my mother objected.

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She justified her opinion by mentioning that she does not have any other sons besides me and that she has only one married daughter. Do I have to obey my mother or not?

A: (A man came to Allah's Messenger 'peace be upon him' and sought permission 'to participate' in Jihad, whereupon he 'the Prophet' said, "Are your parents alive?" He said, "Yes." Thereupon he 'the Prophet' said, "You should exert your best efforts 'in their' service.") Accordingly, being dutiful and obedient to your mother must be given priority over traveling to Afghanistan for Jihad.

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The third question of Fatwa no. 4494

Q 3: Is it permissible for a Muslim to raise his voice to his parents when discussing religious matters with them? Will their Du'a' (supplication) against him be answered, even though he is trying to give them advice?

A: Allah ordered Muslims to be good and dutiful to their parents and to treat them kindly and gently. Allah (Exalted be He) says (what means): ﴿And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them but address them in terms of honour.﴾ ﴿And lower unto them the wing of submission and humility through mercy, and say: "My Lord! Bestow on them Your Mercy as they did bring me up when I was young."﴾ ﴿Your Lord knows best what is in your inner-selves. If you are righteous, then, verily, He is Ever Most Forgiving to those who turn unto Him again and again in obedience, and in repentance.﴾

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Through this noble Ayah (Qur'anic verse), you learn that it is not permissible for a Muslim to yell at their parents; it is obligatory to be polite and humble to them. Their Du'a' against their children are very dangerous and are likely to be answered, especially when the children are unjust to them.

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The second question of Fatwa no. 5042

Q 2: What is the Islamic manner in which a daughter should treat her mother who insists on committing many sins? The Sahabah (Companions of the Prophet) used to abandon the disobedient Muslims until they repented. It should be noted that the girl has continuously warned her mother, but she does not want to repent or stop what she is doing.

A: The duty of the girl toward her mother is to be kind to her, speak softly to her. Allah (Exalted be He) states: ﴿And We have enjoined on man to be dutiful and kind to his parents.﴾ You should continue urging her to do good until Allah guides her. Parents have a special ruling, unlike others

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as mentioned in the Ayah.

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Fatwa no. 5694

Q: I have a cousin who lives with our family. Her father died and her mother is remarried. She is engaged to my elder brother who lives abroad. Though she is not a practicing Muslim, she does not present any temptation to winning my heart which is guided to Iman (faith). Kindly give me your fatwa. Do I have to leave the house, as it is impossible to ask her to leave? My elderly parents who are practicing Muslims will be angry if I leave the house. They may die while they are displeased with me. is it lawful for me to anger my parents by leaving the house, or continue staying with them while not being safe from Fitnah (temptation)? Give us your fatwa so that I can rest assured.

A: There is no wrong if you continue to live with your parents provided that you do not remain in Khulwah (being alone with a member of the opposite sex) with your cousin. You must ask her to wear Hijab (veil) and you are obliged not look at her. You should seek Allah's help and protection from falling in sin. We advise you get married soon as this will help you to

guard your chastity and lower your gaze. This is based on the Sahih (authentic) Hadith which states: ('O young people! Whoever among you is able to marry, should marry, for marriage would help him lower his gaze and keep his virtuousness, and whoever is not able to marry is recommended to fast, as fasting would diminish his sexual power.)

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Fatwa no. 5880

Q: I am a young man in my thirties and I am currently doing my post-graduate studies at the faculty of medicine. I have been brought up by my father and I was renowned for being very dutiful and kind to him; all praise be to Allah Alone. When I was in the first year of my undergraduate study my father married me, upon my will, to my cousin (the daughter of my father's sister) whom he loved and respected very much. This happened six years ago. During the first years of my marriage my wife and I were outside the country as I was studying abroad. When we came for a short visit after one year of leaving the country, I allowed my wife to spend most of the time with her parents. Unfortunately, this made my father angry. He tried to convince my wife that what she did was wrong but I told him that she acted according to my permission. My father then tried to convince me to prevent my wife from staying for long at her parents' house. I tried to satisfy him without displeasing my wife but in vain; he asked me

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to divorce my wife. However, I told him that Allah (Exalted be He) made peace between us and he changed his mind after I had begged him and kissed his feet. Time passed quickly as we were still abroad. Petty problems would repeat whenever we went on a vacation and visit our country. Allah (Exalted be He) granted me a daughter but this increased my Father's discontent. However, my wife is now in the seventh month of another pregnancy. It is worth mentioning that my wife is dutiful to Allah then to me, all praise be to Allah for choosing for me such a wife. Nevertheless, something recently happened that I did not expect. My father told me strange things about my wife's family. He thought that they use these things against him and that they are his enemies. He cut all ties with his sister. He asked me to divorce my wife and he wrote a long letter to tell me that he will be angry with me, consider me an undutiful son, and make Du`a' (supplication) to Allah not to grant me success in the affairs of my marriage and children if I do not obey him. My father then mentioned the story of Prophet Ibrahim and his son Isma`il (peace be upon them both) when the former asked the latter to divorce his wife and he did so to obey his father. Respected shaykh, what do I have to do now? I am happy with my marriage; all praise be to Allah Alone. I have a daughter and another child is expected to come soon. I am pleased with my wife's character and she performs all her religious duties. She did not commit any thing wrong to be divorced. On the other hand, my father threatens that if I do not divorce my wife he will be angry with me and will make Du`a' against me. How can I deal with such a difficult situation?

In conclusion, will I be considered disobedient to my father if I refuse to divorce my wife? Will the Du`a' mentioned above have a bad influence on me?

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It may be worth mentioning that I decided to continue showing my father my willingness to please him and to remain in contact with him while ignoring the issue of his request. Please give me a clear Fatwa that may be a means for satisfying all of us.

A: If the reality is exactly as what you have mentioned that your wife is dutiful to Allah (Glorified be He) and kind to you and your parents, it will be permissible for you to continue your marriage to her. Your father's anger and Du`a' against you because of not responding to his request to divorce your wife will not harm you in any way, In sha'a-Allah (if Allah wills).

On the other hand, Prophet Ibrahim ordered his son Isma`il (peace be upon them both) to divorce his wife and the latter conformed to his father's will because this wife behaved badly when she received the father i.e. Prophet Ibrahim (peace be upon him). Prophet Ibrahim commanded his son Prophet Isma`il (peace be upon them both) to divorce this wife; not because of any inclination that the father had but because the concerned wife showed a vile personality when she declared her being sick of the low financial status of her husband. On the contrary, Prophet Ibrahim did not command his son Prophet Isma`il to divorce his second wife as she received him well and told him that she was pleased with the financial status of her husband. She praised Allah (Exalted be He) and showed that she was happy with her marital life. Finally, you have to be kind to your parents for Allah (Exalted be He) says, ﴿but if they strive to make you join with Me (in worship) anything (as a partner) of which you have no knowledge, then obey them not. Unto Me is your return and I shall tell you what you used to do.﴾

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Fatwa no. 6016

Q: My father has a second wife. He and his wife treat my mother, my siblings, and myself very badly. The point is that my mother advises us to greet our father, visit, and go out with him but we refuse to do so because of our father's bad behavior with us. Only our elder brother visits my father and serves his wife despite my father's ill-treatment to my mother and that his wife sometimes does not accept to receive us at her home and drives us out. Nevertheless, my elder brother always quarrels with my mother by uttering words and doing acts that do not please Allah (Exalted be He) and His Messenger. On the other hand, my mother always commands us to be dutiful to our father in spite of his bad treatment to us. I am confused. I do not know whether my mother is right or not. Sometimes I raise my voice above the voice of my mother because I am amazed and angry for some of the ways that my mother acts with my father. I try to explain to my mother that she has dignity and prestige that she should not neglect because of my father. Hearing me giving such advice to my mother, my brother mocks me, insults me, and accuses me that I am a hypocrite who is showing off.

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I hope that Your Eminence will tell me what I have to do regarding my father's behavior towards my mother. What does my mother have to do? Do my siblings and myself have to cut ties with our father or treat him kindly despite his bad attitude towards us because of the obligation to be dutiful to one's parents? Please guide me to what pleases Allah and conforms with the Sunnah of the Messenger of Allah (peace be upon him) in this regard.

A: it is Wajib (obligatory) on a person to obey his parents when they command him to do a Ma`ruf (that which is judged as good, beneficial, or fitting by Islamic law and Muslims of sound intellect). Allah (Exalted be He) says, ﴾And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them but address them in terms of honour.﴿ Accordingly, it is Wajib on you to greet your father and to help him with his affairs as your mother commands you to do. On the other hand, your mother has to endure with patience all the difficulties that face her. She has to do so for the sake of Allah (Exalted be He) for it may be that Allah (Exalted be He) removes her hardship. She has also to be kind to her husband and do as much Ma`ruf to him as she can. Allah (Exalted be He) says, ﴾certainly We shall not make the reward of anyone who does his (righteous) deeds in the most perfect manner to be lost.﴿ And, ﴾And the good end (i.e. Paradise) is for the Muttaqûn (the pious).﴿ We pray that Allah (Exalted be He) helps you to be dutiful to your parents

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and to guide your parents to be kind to each other.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

The fourth question of Fatwa no. 6286

Q 4: My father is used to consuming intoxicants such as Hashish, opium and eucalyptus, believing that the latter is not Khamr (intoxicant) since it is sold in pharmacies. My father is also used to cursing Islam. What do you advise me to do and what is my role towards him?

A: Continue to advise your father with wisdom and fair preaching and argue with him in a good manner to show him the ruling on these evil substances. May he listen to your advice and may Allah forgive him. However, if he insists on consuming these intoxicants, keep away from him when he does, do not help him consume them, and behave kindly with him in this world. Allah states: ﴾And We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship﴿ up to: ﴾But if they (both) strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not; but behave with them in the world kindly, and follow the path of him who turns to Me in repentance and in obedience. Then to Me will be your return, and I shall tell you what you used to do.﴿

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The sixth question of Fatwa no. 6312

Q 6: A Muslim advised his brothers or sisters, and this made his mother very angry with him, and she cursed him, but he did not answer at all. Is there any sin on him due to her anger and cursing?

A: If the case is as you mentioned, there is no harm on him.

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The second question of Fatwa no. 6301

Q 2: One day I insulted my father, mother and sister for making a huge mistake. Now, they have all passed away, may Allah have mercy on with them and all the Muslims. I hate myself for calling them names, what should I do?

A: You have erred by insulting your parents and sister and you have violated what Allah has made unlawful

by being undutiful to your parents and by harming your sister. These are among the major sins and you should seek Allah's Forgiveness, perform Tawbah (repentance to Allah) and ask Allah to be merciful with them and to forgive their sins. Try to give charity on their behalf and treat their living relatives and friends well, and may Allah forgive you and obliterate your sin.

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The second question of Fatwa no. 6416

Q 2: I send money to my mother on a monthly basis, although she owns a villa from which she runs a profitable business. She also has a reasonable bank balance, although it is not a lot, and Allah knows best. As I am a woman, I am not obliged according to the Shari'ah (Islamic law) to send this money, but my love for my mother encourages me to send it. My husband says that we are more in need of this money for our future, but I do not listen to him due to my deep affection for my mother. What should I do? Am I sinful for not listening to my husband about this?

A: keeping good ties with your mother is a religious obligation, which you should uphold. You have done well by your acting kindly towards her, if the money you are sending her is from your own money. However, if it is taken from your husband's money, it is not permissible to send her anything, unless you husband agrees to it willingly.

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The fourth question of Fatwa no. 6448

Q 4: Is it permissible for a person to abandon an act of Sunnah (supererogatory act of worship following the example of the Prophet) for the sake of obeying their parents? For example, a father may ask his son not to observe proper Islamic dressing? Is there a difference between an obligatory and commendable Sunnah? Is obeying the father in this case considered as part of the kind treatment to one's parents?

A: If obeying the father leads to violation of the commands of Allah, or committing what Allah has declared to be Haram (prohibited), it is not permissible for you to follow your father's directions. The Muslim is prohibited to obey any one who commands him to commit an act of disobedience to the Creator.

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The first question of Fatwa no. 6461

Q 1: I hate my father for the sake of Allah (Glorified and Exalted be He) because he always interferes in the neighbors' affairs. Many troubles have occurred as a result of this bad habit. I know

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what Ibn `Abbas (may Allah be pleased with him) said, that a time will come for this Ummah (Muslim nation) in which the heart of a believer will dissolve exactly as salt dissolves in water because of the abundance of reprehensible acts he finds but cannot rebuke. It troubles me a lot because I know that disobedience to parents is one of the major sins.

A: You must be good and kind to you parents, treat them gently and obey them in matters that do not involve disobedience to Allah. Try to advise her, if you are able to do so, provided that it does not bring greater harm.

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The fourth question of Fatwa no. 6575

Q 4: A person who has a father and a mother, but he can do nothing for them, because he is unable to do anything for himself, how can he earn their blessings?

A: If the situation is as mentioned, there will be no blame on that person, for being excused. However, they should pray for their parents and do whatever they can for maintaining the ties of kinship with them according to their ability, such as by paying them visits, talking nicely to them, being kind, etc. Through this Allah will make them attain recompense, reward and blessings.

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The second question of Fatwa no. 6582

Q 2: What is the Shar`y (Islamically lawful) ruling on a person who suffers financial and family problems to the extent of feeling disgust specifically towards his father. The son asked his father to permit him to travel to another country (leaving a Muslim country for a European one) to fulfill his financial needs, but the father refused.

If this is the case, will it be permissible for the son to leave his family and search for Rizq (sustenance) in another country and oppose his father's narrow-minded opinion? It is worth mentioning that the mother has no objection to the son's travel because of the many problems in the house.

A: The son should be dutiful to his parents. It is Haram (prohibited) for him to be undutiful to them or to hurt them with a word of disrespect or by showing boredom and disgust. He must also help each of them financially or with work according to his means. Regarding leaving both or one of them by traveling abroad or the like, there is no objection to this if travel is necessary to solve the problems, even if the father, mother, or both of them do not permit this. However, the son must fulfill his duty to them by giving them the money they need or providing them with a servant according to his means.

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The first question of Fatwa no. 6753

Q 1: a person says "stop it Mom" to his mother; what is the ruling on using these words?

A: It is obligatory upon a Muslim to address, call or talk to his parents with kind and polite words such as: "O Mother", "O my father", "O my mother" and similar words which are words of kindness, reverence, and respect. Therefore, if the word "stop it Mom" is proper and acceptable in his culture, there is no harm to use it; otherwise it is not permissible to call out to your mother in this manner.

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The third question of Fatwa no. 6878

Q 3: My mother is divorced and has remarried. When she comes to visit her family, my father does not allow me to go out with her, because she is on her own, even though my mother is keen for me to go with her. I am confused; which one of them should I obey, my father or my mother?

A: It is obligatory on you to be dutiful to both your parents and be kind to them as much as you can. Neither of them is allowed to prevent you from being dutiful to the other. The Prophet (peace be upon him) said, ("Obedience is in what is Ma'ruf (that which is judged as good, beneficial, or fitting by Islamic law and Muslims of sound intellect).")

It is not ethically good or proper that he prevents you from being dutiful to your mother, so you have to resolve this matter wisely to please them both according to your ability.

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The seventh question of Fatwa no. 6949

Q 7: is it permissible for me to give Sadaqah (voluntary charity) on behalf of my parents or not? Some people slaughter animals on behalf of their parents every year. What is your opinion on this?

A: It is permissible for you to slaughter an animal as a Sadaqah on behalf of your parents, but without slaughtering it by their graves or fixing a time for it, such as the time when their funeral took place or their burial, or at the beginning of the week or the year. This would be considered a Bid`ah (innovation in religion). As for the sacrificial animal, it should be slaughtered in its Shar`i (Islamically lawful) time.

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The first question of Fatwa no. 7533

Q 1: I am a highly educated twenty-seven-year-old girl. I used to work in scientific research, but I was guided by Allah (Exalted be He) to quit my job, stay at home and wear Niqab (face veil). This led to arguments with my family; none of them offer Salah (Prayer), and I know the ruling on those who do not offer Salah; some of them take drugs; they mock me and curse religion. This suffering continued for two years. A Multazim (practicing Muslim) man proposed to me, but they broke my engagement to him. Another man proposed to me and we concluded the marriage contract; and we are going to consummate the marriage soon in shaa' Allah (if Allah wills). He hates all that my family does, such as watching television and listening to the radio, and mixing between men and women, whether they are relatives or neighbors. Before concluding the marriage contract, I told him that I am not going to visit my family after marriage. However, I did not mean that I am not going to visit them at all; at least I am going to visit them on feasts and occasions. He reminded me of this after the marriage contract, and he told me that he thought I was not going to visit them at all. I am torn between two things: obeying my husband, and disobeying my parents, given that they are elderly people. I know the ruling on disobeying the husband and disobeying the parents. I need to know the final ruling on this subject, given that

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my husband is ready to abide by the sound ruling if it is on my side. Please advise as soon as possible.

A: You should obey your husband in Ma`ruf (that which is judged as good, beneficial, or fitting by Islamic law and Muslims of sound intellect), and cooperate with him in righteousness and piety. You should also visit your parents with your husband, as a form of dutifulness to them, while advising them to quit the sins they are doing. This is according to Allah's saying, ﴾And We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship﴿ until His saying, ﴾But if they (both) strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not; but behave with them in the world kindly, and follow the path of him who turns to Me in repentance and in obedience.﴿

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Fatwa no. 7513

Q: I am a twenty years old girl. I have one sister and two brothers. My mother is alive but my father passed away two and a half years ago. We enjoy a good life at home, our financial status is good, Praise be to Allah, and our relationships are good. However, the only thing which troubles our life is that

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my eldest brother who is 17 years old and the youngest one who is 13 years old concern me and my mother a lot. They do not perform their school homework and do not read, except under pressure or after beating them. The eldest is now in the sixth grade and the youngest is in the fifth because they have failed to pass to higher grades. I beat them when they do not perform their homework or memorize their lessons and as a result, my mother gets angry and invokes Allah against me and them. I always tell them that whoever performs the homework and memorizes his lessons I let him to go out to play until 9 PM, but little they do. When I begin to test them at night, I find that they do not memorize their lessons well so I beat them with a stick. My mother gets angry and invokes Allah against me and them and says: May Allah not grant you and them success. Sometimes they get out from school and stay in the street not returning home till 11 PM. My mother gets angry and says, "You will be rewarded for this in your life". Thereupon, I cry and feel fear from Allah, but when I remember my intention is purely for Allah and all I do is for their sake, I feel comfort. My mother's anger and my inability to correct them annoys me so much. I do not know what to do. Would you kindly advise? Should I leave them and not interfere in their affairs because my mother asks me to treat them moderately? I cannot do this and merely encouraging then has no effect. To them

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the most important thing is having fun and being with their friends; what should I do? I will do as you instruct me, unless you ask me to be moderate between exhortation and warning, for I cannot afford this. Now, I am thinking to leave them to my mother who I do not know how she will be able to deal with them as she is 55 years old. Therefore, what should I do? After having sent my first letter to which you did not reply, I continued with my same method. My mother is still angry at me and orders me to leave them and Allah will guide them. I fear for them and am torn apart inside because of my mother's anger. I have to think seriously, what should I do? Please advise.

A: obey your mother, be kind to her, and advice your brothers kindly. Whoever is guided by Allah and responds to the advice, then praise be to Allah, and whoever insists on his disobedience, his matter will be up to Allah because the hearts of mankind are left to the will of Allah to direct them where He wants. You cannot direct their hearts to Allah, just seek help from Allah. By doing so, you will be free of any responsibility and will not be afflicted by the supplications of your mother.

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The second question of Fatwa no. 7536

Q 2: Does Islam see any wrong in a son hastening to help his parents with whatever luggage they hold. Does Islam forbid that children should insult their parents even if they are not practicing Muslims? What is the ruling regarding these parents who do not prevent their children from offering Salah (Prayer)?

A: Proofs of Shari`ah (Islamic Law) indicate that it is obligatory upon children to be dutiful to their parents, treat them with kindness and help them with any articles they may be carrying. It is unlawful to despise them. However, if they happen to be Kafirs (disbelievers), they should not obey them regarding any act that brings about Allah's displeasure like associating partners with Him, or something of the sort. Allah (Exalted be He) states: ﴾But if they (both) strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not; but behave with them in the world kindly, and follow the path of him who turns to Me in repentance and in obedience.﴿

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The eleventh question of Fatwa no. 6362

Q 11: a man has daughters, whom he wants to send to school, but

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his father refuses to let him and is preventing him from doing so. Will the son be sinful if sends them to school; is this being undutiful to his father?

A: If the man sends his daughters to school to acquire beneficial knowledge, he will neither be sinful nor undutiful.

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The fifth question of Fatwa no. 7731

Q 5: What is the ruling on a Muslim who shouts at his parents, even though he loves them very much; his love for them is next to his love for Allah and His Messenger? He shows anger to them, but he can never do them the least harm. Is he considered undutiful to them?

A: His rebuking of his parents makes him sinful; it is considered undutifulness (impiety) to parents, even if his heart is full of love for them and he hates to do them the least harm. Allah (Exalted be He) says (what means): ﴾And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents.﴿

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The sixth question of Fatwa no. 7921

Q 6: Is it permissible for me to cut off the monthly financial support which I give to my father, who saves the money to travel to India. I have advised him not to perform this trip that does not please Allah, would it be permissible for me to stop supporting him?

A: First: You should continue counseling him and urging him to do what is good and avoid what is evil.

Second: If he is known to spend the money you give to him on unlawful things, or to use it to obtain something unlawful, you are allowed to stop giving him the money. If that is not the case, then you may continue.

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Fatwa no. 7988

Q: I am a young man who has a righteous wife but my father is hard-hearted. My mother is elderly and suffers from several diseases. Four years ago I traveled from the south to Riyadh. The great concern of my father is money. He tried more than one time to drive me out of home and not to allow me to enter it again as long as he is alive. The point is that I am a religious person. I perform all the duties of my Din (religion) and Salah (Prayer) in a way that I hopefully think is pleasing to Allah (Exalted be He). I do not like to miss my parents as I understand that all my Salah and worship (`Ibadah) are not considered perfect unless my parents are pleased with me. Nevertheless, my father can not be pleased with me unless I send him money to build a house even though we own a new house which has more than eight rooms while his family consists of only five people. The problem is that I do not have the necessary amount of money. I have to cover the expenses of my own family, house, and demands of this passing life. On the other hand, my father forbids me to take my mother to Riyadh to receive medical treatment. Not only that, my father also beats my mother and insults her publicly all the time.

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Please reply and give me a Fatwa whether I have to:

1. Borrow the sum of money that my father wants and send it to him so that Allah and my father will be pleased with me.

2. To take my mother to live with me while my father is unaware of this. This is something that I do not like to do.

3. To forget about the whole matter and to try to forget my parents as well, bearing in mind that this is something I will never be able to do.

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It is noteworthy that I have been suffering from a complex since I was a child as I used to see my father beating my mother in a severe manner. He would do so despite of my mother's dutifulness and the fact that my father did not have any wife other than her. My parents got married more than thirty-five years ago. On the other hand, I am twenty-four years old and my salary does not suffice my family's cost of living along with my house rent.

A: If the reality is exactly as what you have mentioned, it is Wajib (obligatory) on you to be dutiful to your parents, to behave with them in a kindly manner, to advise them softly, to fulfill the rights of Allah (Exalted be He) i.e. to perform Salah etc., to be kind to each other, and to maintain the ties of kinship. You should not be disobedient to your father because of his bad behavior towards you and your mother. Moreover, you should not take your mother to live with you unless you first obtain permission from your father. However, you do not have to borrow money to give to your father as long as his income suffices him. You only have to help him financially according to your ability so that Allah (Exalted be He), then your father will be pleased with you. Allah (Exalted be He) says, ﴾And We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship﴿ until His saying: ﴾But if they (both) strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not; but behave with them in the world kindly, and follow the path of him who turns to Me in repentance and in obedience.﴿

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Fatwa no. 9075

Q: I am a married man and live in my father’s house with his family. All praise be to Allah, my father has a good level of knowledge and understanding, but I do not feel settled or comfortable in living with this family. I want to separate from this family and live depending on Allah, and then on myself. I want to take care of my family on my own and undertake my responsibility to them in front of Allah. I would not abandon my father or stop being good to him.

My question is: Would I be sinful if I stopped living with my father and lived in my own house?

A: If the situation is as mentioned and you do not feel settled or comfortable in living with the family in your father’s house, it will not be sinful on your part if you move to another house away from the family to feel stability and comfort. you should, however, fulfill your duties towards your parents and maintain the ties of kinship with them and must never sever these relations.

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The second question of Fatwa no. 8342

Q 2: I was at the age of thirty when my mother was living with me and I was supporting her and providing everything she asked for. However, she (may Allah be merciful to her) was very short-tempered to the extent that she would always quarrel with me for the slightest reason. Sometimes, I would get angry at her words and her yelling at me that I yelled back at her and said inappropriate things. Although she died around twenty years ago, I still cry and my conscience still pricks me, makes me sleepless, and casts a shadow. I shall cry for the great sin I committed against my mother and atone for it until I die. I have performed Hajj twice on behalf of my mother and a third one for her mother, paid Sadaqah (voluntary charity) on her behalf, and dedicated part of the revenue from my palm-trees for the Sake of Allah, on her behalf. Will my Tawbah (repentance to Allah) be accepted? What other deeds can I do to dedicate to her their Thawab (reward from Allah) and what are the conditions of Tawbah for someone whose parents have died?

A: First: You have done wrong by yelling at your mother and speaking inappropriately to her, because this is an act of undutifulness (impiety) to parents. Allah obligated to be dutiful to parents and forbade impiety towards them in His Book and on the tongue of His Messenger (peace be upon him). You have done right to regret what you did and make Tawbah for it.

We ask Allah to accept your Tawbah and forgive your sin.

Second: Sincere Tawbah includes regretting your past sins and resolving not to do them again.

Third: You have done well to perform Hajj on behalf of your mother and her mother, and giving Sadaqah on her behalf. We ask Allah to forgive your sins and reward you for this. This will benefit your mother and your grandmother as well. You should also make Du'a' (supplication) to Allah for Him to bestow forgiveness and mercy on them, to let them into Jannah (Paradise), and to save them from Hellfire. May Allah grant us and you success, forgiveness, and mercy.

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The third question of Fatwa no. 8506

Q 3: A man died displeased with his young son. The son has grown old, and now follows the path of truth and Din (religion), and bitterly regrets his father dying displeased with him. Will Allah forgive the son for what he did if he performs Hajj on behalf of his late father?

A: It is obligatory on this son to make Tawbah (repentance to Allah) and seek His Forgiveness for his neglect of his father's rights on him that led to his displeasure with him. He should ask forgiveness often for his father, make Du'a' (supplication) for him, and give Sadaqah (voluntary charity) on his behalf. If he performs Hajj or 'Umrah (lesser pilgrimage) for his father, this will be good.

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Fatwa no. 8537

Q: I am a first-year student in the Faculty of Commerce at Alexandria University. I try my best to abide by the Shar‘ (Law) of Allah and the Sunnah of His Messenger (peace be upon him), but my family totally opposes me growing a beard and insists that I must shave it. I am not concerned about people at all, but the problem is that my parents strongly insist on me shaving. My mother says that if I want her to be pleased with me I should shave it off. She once said that she would not be pleased with me as long as I kept my beard and another time she said that she would leave the house if I kept it. My father threatens me over it, saying that it will bring me and my family many problems and burdens. All these entreaties and threats hurt me a lot, and my parents also threaten not to support me financially or be pleased with me if I do not shave my beard off. I am very confused and do not know whether to please my father and mother or to abide by this act of Sunnah; sometimes I lean to pleasing them and other times to the Sunnah. I want to combine them both, and I have spared no effort to convince them about this, but they insist on me shaving my beard off. They are Bedouins from the tribe of Banu ‘Ali, from the Matruh Governorate, in the Western Sahara. Would Your Eminence please give me a Fatwa (legal opinion issued by a qualified Muslim scholar) on whether I should keep my beard, even though this will make my parents displeased with me? We know that the Prophet (peace be upon him) said, ("The Pleasure of the Lord is in pleasing one’s parents.") Should I commit a sin by shaving it off to please them? May Allah reward you with the best!

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A: If the situation is as you have mentioned, you must be good to your parents and behave with them kindly in the Dunia (this world), but do not obey them in their order to shave your beard off. It is authentically narrated that the Prophet (peace be upon him) said, ("There should be no obedience to a created being if it involves disobedience to the Creator.") Therefore, you have to give precedence to obeying Allah and His Messenger over obeying your parents.

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Fatwa no. 8607

Q: I am a state-employed officer and receive a monthly salary of 2,981 SR. My father wants me to help him financially with part of my salary, but I cannot because I pay 2000 SR as a monthly installment for a car that I have bought. I have a sister who gives him 850 SR every month in addition to the grocery store which he owns. It is noteworthy that my father drinks Khamr (intoxicant); is it permissible for me to give him money, bearing in mind that he may make use of it to buy Khamr. If I do not give him the money he wants, he may kick me out.

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Even my brothers hardly get any money from him. Kindly give me your legal opinion in this regard. May Allah guide you and admit you to Jannah (Paradise)!

A: If the matter is as you have mentioned that your father drinks Khamr and he has enough money to fulfill his needs, then behave kindly to him, and give him money in a way that does not leave you insolvent, and which he could not make use of that money to do anything Haram (prohibited). For example, you can give him a new garment, some food, house appliances, etc. You should also speak leniently and kindly to him, because Allah ordered us to show benevolence towards our parents. At the same time you should spare no effort in advising him to quit drinking alcohol and other Haram things that he does.

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Fatwa no. 8867

Q: What is the ruling on calling one's mother by the English word "mama"? Is it permissible to obey her order to take off Hijab (veil)?

A: There is no harm in a Muslim calling their mother by the English word "mama" unless she dislikes it; then, they should call her by the names that she likes most. On the other hand, the lady in question is not permitted to obey the mother's order to unveil her face

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or wear immodest dress that violates the Islamic dress code or the like. Indeed, no human being is to be obeyed in defiance to Allah.

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The second question of Fatwa no. 8907

Q 2: My mother, who was old and senile, was afraid of sitting alone in a room. I thus confined her to a room whose door was barred. She got annoyed and asked me to let her out of the room. But, I did not respond to her lest she should spoil the house. Later, I removed the bar from the room's door and she began to disturb us. We could not sleep at night due to the disturbances she caused. I threatened her that if she does not keep silence, she will be detained again. I brought a neurologist to examine her. The medication administered by the neurologist helped her feel calm but her health got worse. As a result, she did not take it anymore. Two months later, she got a fever causing her death. Now, I am filled with remorse about the medication she took and about what I said and did to her.

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I detained her so that I can sleep enough to be able to do my work well. Please answer me, may Allah grant you the best reward for what you do for us and for Muslims!

A: If the reality is as you have mentioned, there is nothing wrong with what you have said and with the medication she took through you.

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Fatwa no. 8993

Q: What is the Shari`ah (Islamic law) ruling on a woman who insists that her son should divorce his wife, although the wife is obedient, has good manners, and has a son and a daughter? The son is confused between pleasing his mother and being unjust to his wife. What should he do? Please advise, may Allah guide you!

A: The son must be dutiful to his mother in his deeds and sayings, but it is not obligatory on him to divorce his wife to please his mother if the reality is as mentioned in the question. This is because the Prophet (peace be upon him) said, ﴾Submission is obligatory only in what is good (and reasonable).﴿

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The second question of Fatwa no. 9017

Q 2: What is the ruling on a person who treats his parents unkindly even though his father does not treat him unkindly; the father's fault is the better treatment that he gives to his other children?

A: untruthfulness to parents is one of the major sins. Children should not think to repay their parents in the same way that the parents treat them. Whoever is guilty of this kind of treatment has to return to Allah in sincere repentance and seek His Forgiveness for what he did. Hopefully, Allah will forgive his past misdeeds.

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The third question of Fatwa no. 8918

Q 3: What is the ruling on a person who hates his mother in a moment of anger because she hurts his feeling with her words and then he may repay her offense with their likes. Now, he feels sorry, as he did not mean to be rude? Please, advise! May Allah reward you with the best!

A: the rights of parents include treating them kindly and mercifully and showing love and affection to them; Allah (May He be Exalted) says, ﴿And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them but address them in terms of honour.﴾ ﴿And lower unto them the wing of submission and humility through mercy, and say: "My Lord! Bestow on them Your Mercy as they did bring me up when I was young."﴾

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You have to repent to Allah (Exalted be He) of this ingratitude and seek your mother's pardon and resume kind treatment with her permanently. May Allah help us all please Him, truly He is Ever-Generous and Ever-Munificent.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The fifth question of Fatwa no. 9402

Q 5: What are the aspects of ingratitude to parents? If a woman insists on wearing Niqab (face veil) despite her parent's objection to this, will this be an act of ingratitude to her parents? If she refuses to go to work to avoid sins and mix with non-Mahram men while the parents feel angry and curse her, is this an act of ingratitude to her parents or not since no human is to be obeyed in disobedience to the Creator? Does ingratitude to parents mean insulting them?

A: ingratitude to parents is to wrong them even by means of showing annoyance or frowning, or disobeying them unless they order you to commit an unlawful act or hold you back from doing good, in which case you must not obey them even if it will upset them. It will not be considered ingratitude to them

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because obedience to Allah is more important.

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The first question of Fatwa no. 10549

Q 1: My father is an old diseased man who cannot work. I thought to send him a monthly payment without telling my husband about it; as my husband dislikes this. I told him I would send my father some of my own money which I have the right to spend as I want. Afterwards, I sent some money to my father. Is this action considered disobedience to my husband or do I have the right to assist my father financially from my money as long as I earn money?

A: Sending some money to your old father is an act of gratitude and kindness to him, most especially if he needs money. Allah (Glorified and Exalted be He) enjoins children to be grateful to their parents saying: ﴿And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents.﴾ your husband has no right to prevent you from giving your father your money and you do not have to obey him.

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul- `Aziz ibn `Abdullah ibn Baz

Fatwa no. 8077

Q: My 50-year-old mother took an oath by someone other than Allah that she would never take any food or drink that I bring during her lifetime. I obey her in everything but she has not eaten from the food I bring for one year now though I did nothing wrong to her. I need your advice. I hope she will respond to your advice because I brought many good people to convince her and even offered to take her to the legal court to inspect the issue but she refused.

A: You should treat your mother kindly, try to please her, advise her softly and properly so she may resume eating lawful food that she prohibited herself to eat; because prohibiting what Allah has made lawful is impermissible according to the Saying of Allah (Exalted be He), ﴾O you who believe! Make not unlawful the Tayyibât (all that is good as regards foods, things, deeds, beliefs, persons) which Allâh has made lawful to you, and transgress not. Verily, Allâh does not like the transgressors.﴿ ﴾And eat of the things which Allâh has provided for you, lawful and good, and fear Allâh in Whom you believe.﴿ If she eats from the food which she prohibited for herself, she has to make a Kaffarah (Expiation) for a broken oath.

That is, she has to feed ten needy people, clothe them, or set free a Muslim slave. If she is unable to do so, she will have to fast for three days. You have to advise her not to swear by anyone other than Allah according to the Hadith authentically reported from the Prophet (peace be upon him) that he said, ⟪Whoever has to take an oath should swear by Allah or remain silent (i.e. He should not swear by anyone other than Allah.)⟫

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 8214

Q: I divorced my two wives because they troubled my mother. Whenever my mother told me to divorce a wife, I would divorce her. Now, I am not married. When I propose to a woman, my mother objects. Is it permissible for me to marry against her will and live in a separate house? It should be noted that I have five brothers who live with my mother in the same house.

A: You have to be dutiful to your parents and treat them kindly, especially your mother. If you are not able to stay with your mother after marriage, you may move to a separate house but you should be dutiful to her, be good to her and see her as much as you can.

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Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 8256

Q 2: Is it permissible to show dutifulness to parents after their death?

A: Proofs from the Sunnah indicate that dutifulness can be shown to parents after their death by supplicating to Allah for them, executing their will, maintaining ties of kinship, and being generous to their friends. It is reported in (Sunan Abu Dawud) on the authority of Abu Usayd Al-Sa`idy (may Allah be pleased with him) that he said: ﴾We were sitting with Messenger of Allah (peace be upon him) when a man of Banu Salamah came to him and asked, 'O Messenger of Allah! Is there any obedience to parents left that I can show to them after their death?' He (peace be upon him) replied, 'Yes, to supplicate to them, to ask forgiveness for them, to fulfill their promises after their death, to maintain the ties of kinship which cannot be maintained except through them, and honor their friends.'﴿

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul- `Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 9410

Q1: Is it permissible for a son to give his father a sum of money to perform Hajj whether the son is financially able or not? It should be noted that the father has not performed Hajj yet. What is the ruling on a son who gives up his right in a shop to his father who has given this shop to all his sons to work in, so that the father, who has not performed Hajj, is able to perform Hajj?

A: Allah orders children to treat their parents kindly in words and actions. It is kindness to give them money to fulfill life's needs as well as obeying them in doing good.

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Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 9449

Q: My father died two years ago. Women and men are in the habit of going to the graves, making cookies and hiring someone to recite the Qur'an on the soul of the dead. I do not follow this tradition.

I told my mother that this is unlawful, trying to guide her to do the right thing but she did not accept my advice. On the day of `Eid-ul-Fitr (the Festival of Breaking the Fast), she asked me to go with her to the cemetery. I told her that this is unlawful, but she left me angrily. She upset me because she invoked Allah against me but I did not reply. She stopped visiting me. When I go to see her, she refrains from talking to me. Now she is angry with me. I appreciate your advice! May Allah reward you with the best!

A: you have to continue advising your mother kindly and tenderly, visiting and being dutiful to her, and always greet her even if she does not answer your greetings, but beware of obeying her in disobeying Allah. If she accepts your advice, that will be good and Praise be to Allah! If she persists in committing unlawful things, you should treat her kindly according to the Saying of Allah (Exalted be He), ﴾And We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship﴿ ... ﴾but behave with them in the world kindly﴿ Your advising her is not an act of showing ingratitude to her even if she feels angry with you as long as you give her advice kindly and through fair preaching.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 9452

Q 2: Sometimes my father orders me to do wrong things. For example, he asks me to force my sisters to leave school to take care of him. He does not offer Salah (Prayer) and if I advise him to offer Salah, he will invoke evil upon me. Is it true that nothing prevents the invocation of a diseased person from being answered by Allah? Am I committing a sin by continuing to advise him?

A: First: obey your father as long as he does not ask you to disobey Allah.

Second: You should continue advising your father on religious matters such as observing Salah and the like. You will be rewarded by Allah for this and your father's invocations against you, will cause you no harm. May Allah guide him to benefit from your advice!

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 9620

Q: Before my mother died, may Allah be merciful to her and admit her into Paradise, she wanted me to name my prospective son after her father (my grandfather), may Allah be merciful to him and admit him into Paradise. I was not married then, but I promised her to name my prospective son after my grandfather's name. Do I have to name my son after my grandfather's name?

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Is this a will or not?

A: This is a promise to name your son after your grandfather's name, and keeping a promise is one of the characteristics of the believers. It also involves being dutiful to your mother, if the name is not a prohibited name.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul- `Aziz ibn `Abdullah ibn Baz

The second and third questions of Fatwa no. 10274

Q 2: Is it permissible for the person who pays a Mahr (mandatory gift to a bride from her groom) that is more than a Diyah (blood money) of a female to prevent his wife from visiting her father? If he pays more than the Diyah (blood money), is it permissible for her to take the veil off in front of her father? Is this permissible or not?

A: It is not permissible for a person to prevent his wife from visiting her parents even if he pays her a Mahr that is worth a mine of gold; because showing dutifulness to parents is obligatory in the shari`ah. Allah (Exalted be He) says, ﴿And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents.﴾

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Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Q: Your Eminence, I work in the Civil Defense Center in Badr, at the

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Madinah - Jeddah old road. My parents live about 200 km away from me as they live in the southern region. I tried to move to live with them but my boss refused my request. All my attempts to move and live with my parents were of no avail. It should be noted that I cannot quit my job to live with my parents because I earn my living from this job. Also, my parents refuse to come and live with me in the area of Badr because the weather in the area of Badr is hot while my parents prefer the cold weather in the southern regions. I cannot visit them except once every year. What should I do? Am I committing a sin in this way? What is your Eminence's view on this issue? What should I do to please my parents, who want me to be close to them while my work is far away? I appreciate your advice. May Allah protect you!

A: keeping the ties of kinship is a highly stressed and obligatory act of worship and severing the ties of kinship is a major sin. The closest relatives to a person are his parents and hence it is obligatory for a person to keep ties with them as much as the person can according to the previous Ayah (Qur'anic verse) mentioned in the second question and according to the Saying of Allah (Exalted be He), ﴿So keep your duty to Allâh and fear Him as much as you can﴾

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Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 10337

Q: I have grown-up children and I treat them kindly, all praise is due to Allah. However, I have a rough mother who has not shown me any tenderness since my childhood. Moreover, she supplicates to Allah against me in a way that one would not even adopt against their enemies, although I always try to please her and get closer to her, but all in vain. Would I be sinful if I sever ties of kinship with her and do not ask about her? Please advise, may Allah guide you! Thank you!

A: Children owe their parents great rights, especially the mother. Accordingly, you must treat your mother kindly, do not hurt her, tolerate her offenses, and do not ask her to treat you kindly. Allah (Exalted be He) says, ﴾And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them but address them in terms of honour.﴿ ﴾And lower unto them the wing of submission and humility through mercy, and say: "My Lord! Bestow on them Your Mercy as they did bring me up when I was young."﴿ Allah (Exalted be He) also says, ﴾And We have enjoined on man to be good and dutiful to his parents﴿

Allah says, ﴾And We have enjoined on man to be dutiful and kind to his parents.﴿ He (Exalted be He) says, ﴾Say (O Muhammad صلى الله عليه وسلم): "Come, I will recite what your Lord has prohibited you from: Join not anything in worship with Him; be good and dutiful to your parents﴿ Moreover, you must fear Allah, Who says, ﴾and whosoever fears Allâh and keeps his duty to Him, He will make his matter easy for him.﴿ May Allah grant us success in what pleases Him!

May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 10504

Q: I was raised in a family that knows nothing about Islam. Neither my father nor my mother offer Salah (Prayer); and my father does not recognize Halal (lawful) from Haram (prohibited). He has a sum of money on which he takes a monthly interest from which we spend. When I try to discuss anything with him and tell him that it is Haram, he curses Islam and calls the Messenger of Allah (peace be upon him) a liar. May Allah guide him and I. When I made sure that I will not be able to convince him,

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I stopped discussing any issue related to religion with him. However, my silence did not make him refrain from Riba (usury) or stop cursing Islam and praising the Jews.

Now I am tormented everyday, and thinking of a way out of this problem. I tried to find some solutions, such as joining the Islamic University in Madinah, as I thought it was going to be a chance to run away from this environment. However, I was not admitted into the university because I did not meet the requirements.

Now I am confused whether to stay at my father's house, and depend on unlawful money in my living, until I finish my university studies that began this year, or leave home and earn my living myself through a lawful job so that I can continue my study, and save myself from unlawful money and disobeying my parents that I nearly did. However, I am not that righteous to the extent that makes Allah (Exalted be He) satisfied with me. If I had been righteous, I would not have disobeyed my parents. I only want to be a righteous Muslim and lead an Islamic life. I hope to find this life outside my father's house. Am I right in this decision? Will Allah guide me in seeking lawful means of earning my living even if it displeases my parents?

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A: If the situation is as you mentioned, you should keep advising your father with the help of those who might convince him among relatives, friends or neighbors. If he becomes righteous, praise be to Allah (Exalted be He); otherwise, seek Allah's help and keep away from your father's unlawful money. You have to earn your living yourself, behave kindly with him, and follow the path of those who turn to Allah (Exalted be He). This is not considered disobedience to your father on your part. May Allah guide him and you to the straight path.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman

Fatwa no. 10469

Q: My father is a painter. He makes good money during Hajj season by drawing pictures of the pilgrims and other scenes of Makkah, Madinah, etc. My father is now 78 years old and I am his only son. Painting is his only source of income from which he supports us financially. I study at the Faculty of Dar Al-`Ulum, Cairo University. We live somewhere in Upper Egypt. In addition to drawing pictures, my father does some other small house painting to earn his living. Being an old man, he earnestly asks me to help him in his work. He gave me a choice not to draw animate beings and always reminds me of his miserable state so that I may yield to his wish. I feel pity when

I see a person earnestly requesting another to do something, especially when the requester is so old. Sometimes, my father asks me to do nothing more than carry his tools to his workplace. What should I do? Will I incur sin if I help him in drawing inanimate objects? Should I leave this weak father suffer in his old age; I doubt I can. Please, advise. May Allah reward you with the best!

A: It is not permissible for you to help your father commit a prohibited action even by facilitating the means leading to it. In fact, this constitutes cooperation in sin and transgression that Allah (Glorified and Exalted be He) forbade saying, ﴾Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression.﴿ May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 10716

Q 2: I am nineteen years old and want to adhere to the way of our Messenger (peace be upon him) and Salaf (righteous predecessors), but the big problem is that my father follows a Sufi order and holds a corrupted `Aqidah (creed) that makes him reject any discussion about the issue of the "Awliya' (pious people)".

If I discuss this issue with him, I will take chances of his getting angry with me and kicking me out of his home. Therefore, my connection with him as well as with my family and relatives will be severed. What should I do? What will my condition be when I am brought to account before Allah? Please advise!

A: you must obey your father in doing good and explain to him the true `Aqidah in a polite manner. Do your best to adhere to the Book of Allah and the Sunnah of His Messenger and apply their teachings. You may seek the help of those who adhere to the Sunnah to achieve this goal and behave with your father kindly in the worldly life. Allah (Exalted be He) says, ﴾But if they (both) strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not; but behave with them in the world kindly, and follow the path of him who turns to Me in repentance and in obedience.﴿ Supplicate to Allah to guide your father to follow His path. Perhaps Allah will answer your supplication so that he listens to your advice, and guides your relatives to the truth.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second and third questions of Fatwa no. 10805

Q 2: Am I sinful by living with my mother and stepfather

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who both hate the practice of Shari`ah (Islamic law) and defy it? Is it obligatory on me to leave the house if he dismisses me in disobedience to my mother who entreats me to return? Finally, the Provider is none but Allah!

A: You must continue advising your mother and stepfather; if they remain in such a state, you should avoid living with them in their house. nevertheless, you must keep good ties with your mother by visiting her or providing for her or both in order to preserve your Din (religion) of Islam and maintain your mother's ties of kinship. Do not listen to your mother when she asks you to return to the house of your stepfather in order to stay away from the source of Fitnah (trial) and harm. Try your best to maintain your father's ties of kinship; treat him well and advise him; perhaps he will positively respond and resume supporting you financially and the problem will be over.

Q 3: What about the issue of the Islamic University? Should I disobey my mother and join it? What should I say to the officials about my personal status and health conditions?

A: Try hard to fulfill the means that help you join the Islamic University in order to learn the teachings of Islam, even if your mother opposes it. This is because parents should be obeyed only in doing good. Be advised to tell the university officials the truth and put your trust in Allah. Allah says, ﴾And whosoever puts his trust in Allâh, then He will suffice him.﴿ ﴾And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).﴿ ﴾And He will provide him from (sources) he never could imagine.﴿

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 10813

Q 2: My son died in an accident and I angrily blamed my mother for her negligence of my son. However, she was very grieved and stated that it was the decree of Allah (Glorified and Exalted be He), not her. Am I sinful for doing that?

A: you must treat your mother kindly as much as you can and ask her to forgive you for accusing her of negligence.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 10918

Q: I am an 18-year-old teenager whom Allah guided when I was 15 - all praise be to Allah. In the past, I used to commit sins e.g. abandoning Salah (Prayer), theft,

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masturbation, watching pornographic videos, and disobeying my parents. I remained in a good state for one year and a half after Allah guided me, during which I used to perform Salah regularly and stopped stealing, masturbating and disobeying my parents. I accompanied some Multazim (practicing Muslim) youth who fear Allah in public and secret, but soon I returned to practicing masturbation regularly, watch pornographic films, disobeying my parents and stealing. One day, my evil soul drove me to steal from my miserly father, and I began gradually avoiding those Multazim youths as a direct result of practicing masturbation and stealing. I was fully aware that all these actions are prohibited and vainly tried hard to give them up. Sometimes, I doubt that my Salah is accepted due to my evil deeds, though I perform the five daily Salah regularly and Jumu`ah (Friday) Prayer to the extent that I do not miss one Rak`ah (unit of Prayer) of Tarawih (special supererogatory night Prayer in Ramadan), read the Qur'an completely and fast the month of Ramadan. I often have disputes with my mother - a state that sometimes results in deserting her for three days or more without talking to her. The same thing happens with my father. I have become accustomed to telling lies and taking it lightly after it was the most hated quality to me. I tried to stop it,

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and failed to understand why all my friends, teachers and people love me despite of my sins. Respected shaykh: I am so confused and hope that Allah guide you to give me a clear answer as soon as possible. May Allah protect you!

A: It is obligatory on you to repent to Allah (Glorified and Exalted be He) of the sins you committed, ask His forgiveness, offer many righteous deeds and avoid evil gatherings and bad friends. Also, you must be dutiful to your parents and treat them kindly. It is not permissible for you to desert your parents, since this entails harm and constitutes undutifulness to them. May Allah guide you to the straight path and protect you from the path of misguidance and corruptors.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 11042

Q: I wanted to marry one of my relatives whom my father betrothed to me four years ago, but my mother opposed

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to this marriage and threatened to leave the house if it took place. She even took an oath never to enter my house if I married my fiancée. This happened last year and marriage was, thus, postponed. A few days ago, I went with my father to the girl's family and married her and she is now my wife according to Shari`ah (Islamic law).

My mother did not know about this and when she did she left the house and went to her family's. She became angry at me and swore never to return to the house. She said, "I am angry at you and will not be pleased with you until you divorce your wife." It is worth mentioning that the consummation of marriage has not taken place yet and if I divorce my wife, my father will be angry at me and I really do not want to leave her.

Will I be sinful for disobeying my mother and not fulfilling her desire of leaving my wife? Should I leave my wife to please my mother, who has left the house and my nine brothers without someone to take care of them? If I do this, my father will be angry with me. I know that my mother's refusal of this marriage is because my wife is somehow related to my stepmother.

Your Eminence, I want to please my parents and do not know what I should do. I hope your Eminence will solve my problem, may Allah reward

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and protect you!

A: You must be dutiful and kind to your mother in your sayings and deeds. You are not obligated to divorce your wife, if you are satisfied with her faith and good manners, because of your mother's refusal of this marriage.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 17146

Q: I have been married for four years, but I am still financially and physically capable of marrying another woman, praise be to Allah. I feel the need for a second marriage, because my sexual desire is not fully fulfilled with my current wife. The woman I want to marry works as a teacher who has good manners and the members of her family are religious and pious people, praise be to Allah. However, matters are not going as I want, because my father and my wife's family refused the idea of my new marriage although my wife did not. I have tried many times to attain their approval, but to no avail. I even proposed to this girl, but her father refused under the pretext that my father did not express his consent towards this marriage.

My question is: Is it permissible for me to go to the legal judge and inform him of my wish to marry this girl, bearing in mind that she agreed upon our marriage?

A: In principle, it is akin to Shari`ah that a child should stay obedient to their parents in anything which does not incur sin, show benevolence towards them and avoid untruthfulness to them.

Consequently, if the refusal on their part is due to a legal purpose, you should obey them, and if not, you should try with what is best and which will not cause any disputes between you. However, if they insist on refusing, and this will be against your interest and your desire to fulfill your sexual desires in a lawful way, there will be no blame on you to marry this girl.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 17119

Q: I am a married young man and I have children. My problem is that I am going to travel but my father does not agree that I take my children with me. He threatens me that if I do so he will go to the Islamic legal court to declare his disassociation from me. I am now confused. Shall I be considered undutiful to my father if I take my wife and children with me and consequently my father goes to the Islamic legal court?

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It may be worth mentioning that my father has a wife and I told him that he can travel with us if he likes. Please provide me with your beneficial answer.

A: The original Shar`y (Islamic legal) ruling is that wives have to obey their husbands and that guardianship of children is the right of their parents. Neither a paternal grandfather nor any body else has any right of intervention unless a Shar`y reason is understood by the Mufti (Islamic scholar qualified to issue legal opinions) or the judge.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 17376

Q: I am Egyptian and I currently live in Riyadh while my wife and children reside in Egypt. Though my wife is not beautiful, I am more concerned with the beauty of her character. My wife, all praise be to Allah Alone, guards my honor in my absence, looks after my children, urges them to pray and memorize Qur'an, teaches them to do the Halal (lawful) things and to avoid the Haram (prohibited). Moreover, my wife always encourages me to provide for my family. All praise be to Allah Alone, I fulfilled my duty perfectly towards my siblings and they all have become university graduates. My youngest brother is an engineer and he got married one week ago. My father (may Allah be merciful with him) would frequently make Du`a' (supplication) for me to the extent that my mother would ask him to make Du`a' for my siblings as he would for me.

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My father would make much Du`a' for me because I was sincere to him and all the family members to the extent that I would give priority to their needs over my children. I still provide for my mother and send to her a monthly allowance, clothes, etc. Allah (Exalted be He) helped me to buy farm land which I gave to my mother and sisters to live off its revenue as I believe that it is Wajib (obligatory) on me to provide their maintenance.

The problem is that my mother, may Allah guide her, always criticizes my wife for her physical weakness and not being beautiful. She ridicules the illness of my mother-in-law, though the latter is my mother's sister as I am married to my cousin. Moreover, my mother also criticizes my wife for her father's poverty and mentions that he did not use to have a house and that he would be driven out from one house to another, though my father-in-law is a righteous person and Allah has blessed him with a house in an excellent location that costs about one hundred and fifty thousand pound. One of his children is a university graduate and works as an Imam (the one who leads congregational Prayer) and Khatib (preacher) while the rest of his children are in different stages of study. My father (may Allah be merciful with him) would not be pleased with such behavior from my mother. He would have forbidden her to say bad things about my wife and her family and would console my wife; however, he passed away a year ago. Now I live abroad in order to earn a living and provide for my children and my mother that Allah may bless me with educating my children as I educated my siblings. Sadly, my mother humiliates my wife. She shouts at her in front of our neighbors. She once even took off her shoe to beat my wife with in front of the neighbors and my children. My wife complained to my paternal uncle, but he could not do any thing; I have only one maternal uncle and he cannot control his sister who does not listen to anybody. Regrettably, my children hate my mother because of what she does to their mother. When I try to tell them good things about my mother they say, "She

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did so and so against our mother and she does not show us any kindness." My mother always ill-treats my children. O honorable sheikh, please advise me and tell me what do I

have to do to avoid displeasing my mother and thus losing out in this life and the Hereafter? Similarly, what should I do in order not to lose my wife whom I know being wronged? May Allah reward you with the best.

A: If the case is exactly as you have mentioned in the question, you have firstly to advise your wife to show love and kindness to your mother, to try to please and serve her, and to endure with patience your mother's offenses. You must tell your wife that when she does these things, you become more pleased with her and you love her more. Then you have to send mediators to advise your wife with the same. Such mediators have to remind your mother that she has to keep the limits of Allah, and tell her that what she does against her daughter-in-law is something Haram that may subject her to Allah's displeasure and punishment in this world and in the Hereafter.

Mediators may tell your mother that your wife praises her, mentions good things about her, and acknowledges her status. They may tell her that rebuking your wife for her physical weakness and not being beautiful and ridiculing her mother and father are Haram practices which if she persists in doing so Allah may punish her with the same in this world and in the hereafter. They may also tell her that things she rebuke them for relate to the Predestination of Allah that they have no power to change and that instead of mocking them, she has to praise Allah for not afflicting her with the same and for the good health and abundant blessings He (Glorified be He) bestows upon her. Moreover, she has to make Du`a' that Allah cures them. In addition, you may politely advise your mother in private

and pave the way for this by magnifying her rights and doing your best to be dutiful to her and try to please and make her happy. Above all, you have to make Du`a' that Allah (Exalted be He) makes peace between your mother and your wife. Finally, you must be patient seeking the reward of Allah and waiting for His relief (Exalted be He).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 13165

Q: I am a married young man and I have two daughters. My father passed away a long time ago (may Allah be merciful with him) and left seven daughters, my mother, and myself. The problem is that my mother is very jealous of my wife. For example, we did not use to have a bathroom and we would use a ladle to wash. Thus, my mother would take the ladle and put it under her bed to stop me having sexual relations with my wife. Consequently, I would only have physical contact with my wife secretly whether at night or during the day time. My mother would ask three of my sisters to sit by the door of my wife's room to prevent me from going in and having intimate relations with my wife.

My mother would do things that do not please Allah (Exalted be He) and His Messenger (peace be upon him). She asked me

to divorce my wife and I did so to get rid of the problems that were happening all the time.

Please provide me with your beneficial answer regarding the following:

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1. Before divorcing my ex-wife, my mother would be upset whenever the latter's relatives would visit us. She would only feel relaxed when they left. My mother would also speak badly about me in front of such guests. I would not be able to invite my mother-in-law to come to our house. Likewise, I would not be able to visit or have any contact with my ex-wife's relatives. I would not be able to greet or even look at my mother-in-law.

2. My mother wastes every thing. To give some examples, she uses one full packet of soap to wash herself. She puts on a new garment every day. She causes her clothes to burn when she leaves them on the heater while it is switched on. She takes bottles of cream or shampoo and consumes them in one or two days at most. I sometimes get angry and complain about my mother. Am I considered sinful for doing so?

3. I told my mother that she had to choose my second wife by herself so that problems would not happen again. My mother agreed and married me to the daughter of my maternal uncle. Nevertheless, the same problems started again.

4. I married off six of my sisters. Only one of them is still unmarried and she lives with me.

5. I give my mother all that she asks for. I do not have any particular thing that I do not give the like of it to my mother. I may sometimes take things from my wife and give them to my mother. I told some of our relatives and friends that I do not mind that my mother gets married if she likes but she declared her absolute unwillingness to marry.

All the time I have problems, I can not make fun or laugh with my wife.

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I can not have any conversation with her. When I dispute with my wife, my mother

becomes very happy. When we go back to our normal relations and I have fun with my wife; my mother gets angry. She goes to my sisters slandering and telling them that my wife and myself have said so and so; things that I swear by Allah the Almighty are not true. It is no more than telling lies, falsehood, and fabrication.

Moreover, my mother pretends that she is sick. Everyday I take her to the hospital. Honestly, I have become weary of her. My sisters are not that kind and some of them believe in what my mother tells them.

I have now five daughters and one son from my second wife. Yet my mother asks me to divorce her. I do not know what I have to do. Furthermore, my mother does not like to have ties with our neighbors. She insults and drives them out of our home. She disassociated us from our neighbors and from my sisters. What do I have to do?

A: First, it is Wajib (obligatory) on you that you become kind and dutiful to your mother, talk to her sweetly and nicely, and not do any wrong to her.

Second, if your wife performs her religious duties and has a good character, it will not be Wajib on you to divorce her. Rather, it will be Wajib on you to manage your social life wisely. You may also live in an independent neighboring flat for example.

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The second question of Fatwa no. 11004

Q 2: I advised my mother about Hijab (veil), but she did not follow my advice. Sometimes, my brother-in-law visits us and my mother allows him to sit with my wife. Would I be sinful if I shout at her or discuss this matter with her?

A: You must be dutiful to your mother and show her kindness in your deeds and sayings. You must explain - without shouting at her - that a woman is not permitted to be unveiled in front of her husband's brother-in-law. You should read this Fatwa to her; if she follows it, this will be alright; if not, order your wife to disobey your mother regarding being unveiled before your brother-in-law and prevent her from sitting in his presence.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 11156

Q: Is it permissible for a person to advise his mother if she has gone astray? Does Allah respond to her supplication if she gets angry at me?

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We appreciate your guidance, may Allah guide you!

A: a son has to be kind to his parents and soften his words to them and when he sees something that contradicts the Shari`ah, he must explain what is right to them and guide them to the straight path in a friendly manner. He should not provoke them by explaining the truth to them. Prophet Abraham (Ibrahim -peace be upon him) called his father to worship Allah and forbade him to worship Satan. We should take the model example from the Father of Prophets.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa no. 11214

Q 1: I performed Hajj on behalf of my father before I perform it on behalf of my mother. Some scholars say that it is impermissible for a child to perform Hajj on behalf of the father before the mother. Please tell me whether the Hajj I performed on behalf of my father is acceptable or not. If not, what should I do? Please guide me, may Allah guide you!

A: the mother takes precedence over the father in terms of the child's showing kindness to both. The Prophet (peace be upon him) was once asked, ﴿Who among the people is most deserving of my good company?" He said, "Your mother." He asked, "Then who?" He said, "Your mother." He asked, "Then who?" He said, "Your mother. He (again) said, "Then who?" Thereupon he said, "Then it is your father."﴾ (Agreed upon by Al-Bukhari and Muslim). By repeating the same answer three times the Prophet (peace be upon him) stressed that the mother should be on top rather than any other relatives.

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Regarding your Hajj on behalf of your father first, it is valid as long as its conditions were met and impediments were absent.

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The second question of Fatwa no. 11447

Q 2: I had a mother whom I loved so much and I paid all the expenses she needed for medication and other things. I did not deprive her of anything and I used to say to her "All my money is for you, mother." She used to love me deeply. I did not see her during the three days preceding her death. Women used to visit her at the time of her deathbed. I used to get embarrassed from women who visit her. I was at the service of the children of my brother in a house away from our home. At the time of her death - may Allah be merciful to her - I stood by her side and she was leaning her mouth toward me to clean it because of the traces hung in it that made me kiss her head and hand until she died. Am I undutiful to her? What are things which I should do after the death of my mother in order for her to be pleased with me because I used to love her very much to the extent that I wished to die after her death.

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A: If the matter is as mentioned, there will be no blame on you. you should invoke Allah for her and give in charity on her behalf as much as you can.

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The second question of Fatwa no. 11255

Q 2: I am married and have children, praise be to Allah, and I used to live with my mother in the same house along with my brothers and sisters. After the death of my father, I managed to get a house in my town from the Ministry of Housing. I moved to the new house and asked my mother to move along with me, but she refused. I visit her from time to time, but sometimes I become preoccupied with my work, with my own family or my friends that I scarcely have the time to visit her, even for a whole week or just few days. Am I undutiful to my mother in this manner?

A: You have to be dutiful to your mother and be benevolent in all you do or say to her as much as you possibly can. You should also visit her more often to please her. Do not leave her for many days without paying her a single visit if this upsets her, because she is the most deserving of people of your good companionship and benevolence, as the Prophet (peace be upon him) said.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa no. 11593

Q 1: What is the ruling on a person whose mother forces him to give up learning islam but he refuses? Is he a sinner? What should he do?

A: It is dutiful to obey your mother and treat her kindly in word and deed. However, you should not leave learning Islam in obedience to her. You should learn the individual obligations and work accordingly. You should also call to these teachings and bear the hardships you may encounter. You are not to be blamed for disobeying your mother in her wish for you to leave the learning of Islamic teachings.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 11815

Q 2: I had an old mother who performs Salah (Prayer), but not well. She says some things that involve Shirk (associating others with Allah in His Divinity or worship), but she relies on Allah only. Even

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these kinds of Shirk are committed only when she talks with women. When I advise her, she does not object. She gave up making vows to anyone others than Allah. As for Salah, she refuses to perform it well. She does not recite the Qur'an or Tashahhud (a recitation in the sitting position in the second/ last unit of Prayer) or Tasbih (saying: "Subhan Allah [Glory be to Allah]") well. If she dies in this state, what will her destiny be? Guide me, may Allah reward you with the best!

A: Continue advising your mother and teaching her issues of Tawhid (belief in the Oneness of Allah/ monotheism) and rulings of Salah, including recitation of the Qur'an, Tasbih, Tashahhud, etc. She will be forgiven for what she fails to do. Do good to her so that Allah will do good to you. If she fails to observe something, her case is for Allah (to judge).

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

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The fifth question of Fatwa no. 12228

Q 5: My respected parents sometimes ask me to do things that will avail me not them; such as asking me to eat a certain kind of food or not to go to a certain place, and I do not obey them in some of these matters, bearing in mind that this will not benefit them at all. This happens many times every week; am I to blame for this?

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A: You can always use delicate words to apologize for not carrying out their demands.

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The first question of Fatwa no. 12351

Q 1: A youth asks what he should do after his father died while being angry with him.

A: the man whose father died while being displeased with him should repent to Allah (Glorified and Exalted be He) and seek His Forgiveness for being undutiful to his father. He should be dutiful to his father after his death by praying for him and asking Allah's Forgiveness for him. He should give charity on his behalf. He should be kind to his paternal relatives and his father's friends. If his father left a will, he should carry it out.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

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The second question of Fatwa no. 12591

Q 2: My husband's parents are used to coming to Saudi Arabia and staying with us for three months. My husband provides for them during this period. However, they

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ask him to bring strange requests for his sisters although they are all married, commit Tabarruj (women dressing immodestly in violation of the Islamic dress code), and do not even observe Salah (Prayer). If he refrains from bringing them their requests, his parents get upset and he does not want to disobey them so that they would not be displeased with him. At the same time, he does not want to spend his money except on practicing Muslims who supplicate to their Lord. Please advise!

A: allah (Glorified be He) encourages people to maintain the ties of kinship. He says, ﴿and fear Allâh through Whom you demand (your mutual rights), and (do not cut the relations of) the wombs (kinship).﴾ He warned against severing these ties, by saying, ﴿Would you then, if you were given the authority, do mischief in the land, and sever your ties of kinship?﴾ It was authentically reported that the Prophet (peace be upon him) said, ﴿Whoever wants to be granted more wealth and long life should maintain the ties of kinship.﴾ (Related by Al-Bukhari, Muslim, Abu Dawud, and Al-Nasa'y). The Prophet (peace be upon him) also said, ﴿Allah (may He be Exalted) said: I am Al-Rahman (the Most Gracious). I have created Al-Rahim (the ties of kinship) and made its name derived from one of My Names. Whoever keeps good relations with it, I will keep good relations with them, and whoever severs their relations with it, I will sever the relation with them.﴾ (Related by Imam

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Ahmad, Abu Dawud, Al-Tirmidhy, and Al-Hakim.) There are other authentic texts, all encouraging people to maintain the ties of kinship. Your husband's deeds are classified under honorable manners for which he should be praised and hopefully rewarded by Allah. However, he should accompany this generosity with advising them to carry out Ma`ruf (that which is judged as good, beneficial, or fitting by Islamic law and Muslims of sound intellect) which they have neglected and prohibiting them from committing Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect), such as Tabarruj and the like. By doing this, he is providing them with financial and religious benefits. May Allah guide them to the Straight Path and grant them success!

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 12470

Q 2: I am not aware of many religious matters, so I decided to learn the knowledge of the shari`ah. When I told my family who live in `Ar`ar that I will join the Islamic University in Madinah to learn, my mother

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objected. She fears that the premium (850 Riyals) paid by the university can not meet the needs of my wife and I. She, at first, got upset about this decision for this reason and for thinking that I want to live independently away from her, my father and my brothers. I eventually persuaded her after making many attempts to let me go to the university and she was not angry with me. I consulted my father concerning this matter, and he advised me not to go. He said that he had no objection if I saw that this decision was useful. My wife and I moved to Madinah and joined the university. During my visit to my family in the spring of 1409 A.H., I noticed that my father, who did not speak out against this, was not pleased with me going to Madinah. I am filled with remorse about this.

My question is: What should I do, bearing in mind the following:

1. I am in dire need to learn the knowledge of Shari`ah to be aware of my religion. I fear being tempted by this worldly life and wealth if I help my father in his business.

2. The financial position of my family is excellent and they are not in need of my wealth. When I lived with them, my father used to financially support me and my wife.

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He owns real estate, stores, and has many workers working for him.

3. I have three brothers who are younger than me. Two of them are students, one studies in the eastern region, and the other studies in Al-Jawf region. The third brother is thirteen years old. My father is not very old and is able to attend to the family needs and drive my brothers to their schools.

Please tell me your opinion on this issue. Should I continue to seek knowledge or forsake it and help my father in his business?

A: You should continue to seek knowledge. Meanwhile, you should show kindness to your father, by words and deeds, and attend to his needs as much as you can when you are present with him.

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The second question of Fatwa no. 12827

Q 2: My father gets angry when I visit my aunts or my cousins. He tells me that he will not forgive me as long as I visit them. Should I stop visiting my relatives?

A: You should visit your relatives to maintain the ties of kinship, even if your father disagrees.

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This is because "There is no obedience to any creature, if it involves disobedience to the Creator."

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 12892

Q: I would like to ask Your Eminence about a matter that happened between me and my father.

He asked me to give him a sum of money when I went to Egypt coming from Saudi Arabia, and he wants that sum to buy narcotics, and even indulge in the illegal act of Zina (adultery). I live with my mother and three sisters as I am their only supporter after my father left them fourteen years ago. He does not give them any money and he is married to another woman. Is it permissible for me to help him with money regardless of how he will spend it? I inform you that his current wife is working and responsible for all household expenditure, and he filed a complaint against me in Egypt whereby he got five hundred pounds against my wish. After I came from Egypt he sent me that letter enclosed with the question. Kindly give us the legal opinion in this regard, may Allah reward you with the best. Should I pay him the money that he wants or not? I tell him that I will not give him any money as long as he does such acts. Am I sinful for doing that and being disobedient to my father?

A: If the matter is as you have mentioned, it will not be permissible for you to give him money if he makes use of it by committing such illegal acts which you mentioned in your question.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 13132

Q: I am an educated young man. My father, may Allah guide him, is a smoker. Our village is far from the markets. Cigarettes are not allowed to be bought or sold in our district, as there are many Multazim (practicing Muslims) and smoking is prohibited for its harmful financial and physical effects. Thus, I have to go to buy cigarettes for my father despite the unpaved roads. I refused to bring them for him several times but this caused many problems. I have tried in vain to help him quit smoking. I even bought him books on smoking and its negative effects but he refuses to quit. The following are my questions:

How can I please my father and at the same time avoid Haram (prohibited) things?

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What is the ruling on me if I buy the cigarettes in advance to please my father?

What is the ruling on me if I disobey my father and refuse to buy him the cigarettes?

Please advise us! May Allah reward you with the best!

A: It is not permissible for you to buy cigarettes for your father even if he asks you to do so. This is because there is no obedience to any created being (person) if it involves disobedience to the Creator. Moreover, you should treat your father kindly and honorably.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa no. 13167

Q 1: If a woman has a father, a mother, and a husband, who among them should she obey first?

A: The legal evidence of Shari`ah (Islamic Law) shows that being dutiful to the parents is obligatory, especially when they become old. Allah (Exalted be He) says, ﴾And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents.﴿ It is authentically reported that a man asked the Messenger of Allah (peace be upon him), ﴾"Who among the people is most deserving of my kind treatment?" He (peace be upon him) said,

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"Your mother." He, again said, "Then who?" He (peace be upon him) said, "Your mother." He said, "Then who?" He (peace be upon him) said, "Your mother." He (again) said, "Then who?" The Prophet (peace be upon him) then said, "Your father."﴿

A woman should be dutiful to her mother then to her father and at the same time she should obey her husband and treat him kindly.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 13375

Q 2: I have a hardhearted father who does not even give me money to buy clothes except with great difficulty. I therefore treat him badly. What is the ruling on this situation?

A: Being undutiful to your father is prohibited. Allah (Exalted be He) says, ﴿And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents.﴾ The Prophet (peace be upon him) mentioned being undutiful to parents as one of the seven great destructive sins: ﴾ the gravest sin is associating partners with Allah, and being undutiful to parents... ﴿

You have to treat your father kindly and ask him to give you whatever you need using good words.

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 13496

Q: I am seventeen years old, and I was brought up observing the teachings of Islam and holding fast to its obligation, in spite of my difficult situation. My mother has a bad character; she is quick-tempered, difficult to please, and does not hold fast to the teachings of Islam. She calls me names in front of my sister that I am too shy to repeat. All our neighbors know what she is like. It hurts me to say these things about my mother, but I only do so to give you the complete picture. My mother has not been talking to me for four months now, and so I have considered myself to be an undutiful son. This has made me stop offering Salah (Prayer) and I have started listening to music out of despair at not being able to make her pleased with me. I think that I have been a disloyal son. But now my conscience is troubling me. I have tried to please her, but in vain, as she is still not talking to me. So what shall I do? Shall I continue to neglect my Salah, because she will never be pleased with me? What is the ruling on me in Islam? Are all my deeds rejected as long as my mother is displeased with me? May Allah reward you the best!

A: You must be dutiful to your mother, treat her well by saying and doing good things to and for her, and do not make her angry. It is forbidden for you to neglect Salah, as neglecting it is considered to be Kufr (disbelief), according to the sound opinion of scholars.

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In addition, it is not permitted for you to listen to music; instead you should repent to Allah (Exalted be He) and regularly observe Salah, even if your mother is not talking to you.

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The second question of Fatwa no. 14101

Q 2: My father does not order his daughters to wear Hijab (veil) and I have told him to make them wear it, but he tells me to exercise my power on my wife. Praise is due to Allah that my wife is Multazim (practicing Muslim) and wears Hijab. Would I be sinful if I refrain from visiting my family? It is worth mentioning that my father does not even order his sons to observe Salah (Prayer) and he himself is neglectful of it. Please advise, may Allah reward you with the best!

A: You must be dutiful to your father, maintain ties of kinship with him, and treat him kindly as much as you can. Continue advising and explaining to him the rulings on Hijab and Salah from the Qur'an and the Sunnah (whatever is reported from the Prophet), maybe Allah will guide him. You should do this using kind words, leniency, and fair preaching to fulfill the required benefit. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 14309

Q: One of my parents, may Allah prolong their lives, ordered me to do something that people consider shameful, but I did not. When one of them orders me to ask in a gathering about something that people consider shameful, I do not ask.

What should I do, Your Eminence? Guide me, may Allah reward you with the best!

A: If what they asked you to do entails disobeying Allah, it will not be permissible to obey them; rather, you should point out to them kindly that it is disobedience to Allah and therefore should not be done. You should do what pleases them as long as it is not a sin. However, if you think that what they ask you to do is a shame such as making an announcement about something lost, etc, then obeying them is Wajib (obligatory) and you should carry out what they ask you to do or deputize someone else to do it for them or nicely apologize to them until they are satisfied. Allah (Exalted be He) says,

(And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them but address them in terms of honour.) (And lower unto them the wing of submission and humility through mercy, and say: "My Lord! Bestow on them Your Mercy as they did bring me up when I was young.")

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Fatwa no. 14314

Q: I tried to spare some money for building another room for my children, but I could not. Last Ramadan, I asked my mother to let me live separately from my married brother. She said that it is better to do this when I build a separate house. I told her that in this way I would not be able to do this. Within myself I was determined to live separately from my brother hoping that I may be able in the future to build a room for my children, for I know that it is not permissible to let them sleep with their parents and that we should not let boys and girls sleep together. The second question is that my children abandoned Salah (Prayer), though they were with me last year in the Kingdom of Saudi Arabia and we all performed Hajj.

I want to ask Your Eminence whether separating from my brother without my mother's permission is a kind of ingratitude towards her and severing the ties of kinship. Please guide me, may Allah reward you with the best!

A: You should be dutiful, kind and compassionate to your mother.

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There is nothing wrong with living separately in an independent house, if the situation so requires.

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The first question of Fatwa no. 14469

Q 1: when a mother calls her son while he is performing Salah (Prayer) should he interrupt the Salah to answer her?

A: He should not interrupt his Salah, but should make it short but not too quick lest it will be invalid.

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Fatwa no. 20072

Q: is it permissible for a man to answer his mother while offering Salah (Prayer) whether it is obligatory or supererogatory?

A: If someone commences an obligatory Salah, he will not be permitted to interrupt it in order to answer his mother or father. However, if it is a supererogatory Salah, he will be permitted

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to interrupt it to answer his parents, when there is a pressing need for that.

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Fatwa no. 14503

Q: A 25-year old young man, who is well-mannered and highly educated, helps his father in his business, but the latter mistreats him. His rich father married a woman other than his mother and refused to help him in the marriage costs. The father treats his wives unjustly.

Is it permissible for this man to travel without his father's consent to be able to cover the marriage costs? Is it permissible for him to marry without his father's consent and live far away from him to avoid his mistreatment?

Is it permissible for him to save money from his father's property without the latter's knowledge?

A: Firstly, the said man has to treat his father kindly in word and deed as much as he can. There is nothing wrong with him working in another place, preferably in the same country, so that he can help his father.

Secondly, it is permissible for him to marry a pious and well-mannered woman,

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but after consulting his father to please him.

Thirdly, it is impermissible for him to save anything from his father's money without his knowledge. This act entails dishonesty; he should rather ask his father to help him kindly and equitably.

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The first question of Fatwa no. 14721

Q 1: I am an employee in the military sector. Thanks to Allah, I have a salary and my father is still alive. I used to give him part of my salary before my marriage and keep only 500 Riyals with me. I got married and I have a two-year-old son. My father did not help me financially with my marriage and I became heavily indebted and I am paying them off until now. My father married a second wife from Egypt who urges him to burden my wife and I with debts. She asks my father to take part of our salaries. He borrows money from people and says that I will pay them back. He threatens to sell his farm if I refuse to do so. He always mentions that, "You and your property belong to your father". I am married and have a family to look after.

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I have to pay the rent of my house and other expenses. My wife is a teacher and does not want to help my father. I want to buy a piece of land, a car, and secure my children's future through lawful means. I know that it is obligatory to obey my father but what can I do? Should I give him the money he wants although I know that he will not spend them on settling his debts nor on my mother and my siblings but will send them to Egypt?

A: You have to be dutiful to your parents and treat them kindly for Allah (Glorified and Exalted be He) says,

﴿And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents.﴾

If you cannot give your father the money he demands, you have to excuse yourself for your inability to do so kindly and pray for him.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Deputy Chairman	Chairman
\`Abdul-Razzaq \`Afify	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

Fatwa no. 14769

Q: A) I am a young man who loves Islam and the Sunnah of the Messenger (peace be upon him) very much. I would like to apply the rulings of Shari`ah (Islamic law) at home, but no one responds to me.

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Not only this, but they also prevent me from going to Tajwid (art of Qur'anic recitation) lessons in the Masjid (mosque), on the pretext that the people in the Masjid belong to an extremist group, even though I never see anything they do that contradicts the teachings of Islam or makes people believe them to be extremists. What should I do with my parents?

B) I am a general secondary certificate student. I want to offer Salah (Prayer) in the Masjid, but my parents prevent me from doing so, and they ask me to offer Salah at home so that I do not interrupt my study. Shall I obey them? What is the ruling of Islam on this?

A: A muslim should treat his parents kindly and draw close to them through serving them. At the same time, they should also advise them and remind them about Allah (Exalted be He) and the Day of Judgment, and that this world is the time of doing deeds, while the Hereafter is the time of judgment and reckoning.

A Muslim should obey their parents, unless they order them to disobey Allah (Exalted be He). It was authentically reported from the Messenger of Allah (peace be upon him) that he said, ﴾No one should be obeyed in matters involving disobedience to Allah.﴿ Offering congregational Salah in the Masjid is imposed upon Muslim men. It was authentically reported from the Prophet (peace be upon him) that a blind man came to him asking for permission to offer Salah at home, as the Masjid was far from him and he was hurt on the road. The Prophet (peace be upon him) said, ﴾Do you hear Adhan (Call to Prayer)? The man said, "Yes." He (peace be upon him) said, "Then respond to it."﴿ Your parents should not prevent you from attending Tajwid lessons, as this entails

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great reward.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa no. 14826

Q 1: is it wrong for a person to call their mother by her own name? If the answer is in the affirmative or the negative, kindly mention the evidence for either opinion.

A: A Muslim should respect his parents and treat them kindly, for Allah (Exalted be He) ordered us to show benevolence towards them in His saying, ﴿And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents.﴾ Accordingly, you should call your mother in a dignified and respected manner, and beware of speaking badly to her, or you will be committing a great sin, because undutifulness to parents is one of the major grievous sins.

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The first question of Fatwa no. 16377

Q 1: Am I permitted to impose my opinion on my mother, since I have become the head of the family after my father's death and I am the eldest son? Do I have the right to prevent her, for example, from going to visit her neighbors or relatives? Or should I leave her to do what she wants?

A: allah (Glorified and Exalted be He) has ordered children to respect, honor and be dutiful and kind to their parents and has prohibited them from hurting their parents by sayings or deeds. Accordingly, you have no right to prevent your mother from visiting her neighbors and relatives unless her leaving the house involves evils. Only then, you should advise her kindly and prudently and explain to her the bad consequences of leaving the house.

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The second question of Fatwa no. 15902

Q 2: Please be advised that my mother chose a wife for me, and I accepted her choice and married that woman. Five months later, problems occurred, to the extent that my mother kicked me and my wife out of the house, and she threw my belongings into the street in front of the people. I had to leave the house and rent another one where I stayed with my wife,

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and we had two children. I was granted a loan from the Commercial Investment Fund, which I used to build a house. When the house was finished, my mother, three brothers and my sister-in-law asked me to stay with me in it, but I refused, as my mother has her own two-storey house, and I am afraid that problems might occur again. Am I considered sinful? May Allah reward you.

A: You do not have to let your mother and brothers live with you if they have their own house especially that you are afraid that problems might occur again. However, you should behave kindly to them, even if you are not living in the same house. And Allah knows best.

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Fatwa no. 16595

Q: will Allah forgive a person who used to disobey and mistreat his parents until they died while they were angry with him? This man repented to Allah and asked for his forgiveness regretting what he did in the past. Will Allah forgive the sins of a man who commits Zina (adultery) with another man's wife and fears to ask forgiveness from this husband who might kill him?

A: Repentance from all sins is obligatory and Allah will forgive all sins committed on the part of

a certain person if his repentance is sincere, as Allah (Exalted be He) says, ﴾Say: "O 'Ibâdî (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allâh: verily, Allâh forgives all sins.﴿ It is prescribed for whoever disobeys and mistreats his parents until their death to increasingly supplicate Allah for them if they are Muslims, pay money in charity on their behalf and pay their debts if they are indebted without bequeathing any money to be used in paying such debts, as well as executing their legal wills if they had any.

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Fatwa no. 16217

Q: I have a great and tender mother who sacrificed a lot for my sake. She did not remarry after my father's death and devoted herself to raising me for twenty-three years. I am her only son. She is now sick and cannot move. She needs someone to help her go to the bathroom. She has no female relatives except one sister who lives in a distant place. Since I am not married, I look after her, help her relieve herself, wash and cleanse her, and give her food and drink. When I asked the religious scholars of Al-Azhar about this, they said: It is not permissible for you to cleanse and wash her, because it is not permissible to

see your mother's `Awrah (private parts of the body that must be covered in public). There is no woman who can take care of my mother, except my maternal aunt who comes once a week. What should I do? Should I follow their opinion or continue looking after her? Some of my honorable friends advised me to send my question to Shaykh `Abdul-`Aziz ibn `Abdullah ibn Baz and gave me your address. I hope your Eminence will send me a solution for this problem. Should I go on carrying out the tasks mentioned above or should I stop what I am doing? If I have to stop, who else can carry out these tasks? There is no one to do this and I cannot get married under these circumstances. Even if I get married, my wife would not carry out these tasks and her family would not accept this. Once I proposed to a girl but her family refused, saying: You need a servant, not a wife. What should I do? May Allah be merciful with you!

A: There is nothing wrong in seeing parts of your mother's body which are not `Awrah. As for the `Awrah, you should place a screen to wash it from behind the screen and wear gloves, or the like, so that you will not touch it.

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The second question of Fatwa no. 15918

Q 2: My parents died. Will it benefit them if I slaughter sheep and give its meat in charity to

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the poor on their behalf?

A: It is permissible to give meat, food, etc., in charity on behalf of your deceased parents and the reward will hopefully reach them. It is reported from Sa`d (may Allah be pleased with him) that he asked the Prophet (peace be upon him) whether he may give charity on behalf of his deceased mother. The Prophet (peace be upon him) ordered him to do so. (Related by Al-Bukhari and Muslim).

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The second question of Fatwa no. 16587

Q 2: what is the ruling on a person beating their mother or insulting her?

A: Beating or insulting the mother is a kind of filial disobedience which is one of the major sins. Allah (Exalted be He) says, ﴾say not to them a word of disrespect, nor shout at them but address them in terms of honour.﴿ It is obligatory upon whoever commits this to hasten to repent to Allah, seek her forgiveness and treat her kindly and the same ruling applies to the father.

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Fatwa no. 17117

Q: I intend this year in sha'a-Allah (if Allah wills) to perform `Umrah (lesser pilgrimage) on behalf of my deceased mother. It should be noted that I performed `Umrah, not Hajj, for myself. Is it permissible for me to do so? Is there a specific intention or an extra ritual I should do for this `Umrah? Would you please recommend different acts I should do to expiate mistreating her during her lifetime? Thank you very much for your efforts and may the peace and blessings of Allah be with you.

A: If the reality is as you have mentioned, it will be permissible for you to do `Umrah on behalf of your deceased mother. You should repent for the way you treated your mother and ask Allah's forgiveness, pray for her and give charity on her behalf.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 17070

Q 2: A person observes Salah (Prayer), but he curses his father. His wife also curses and insults her uncle, who is her father-in-law. The father is now dead, should the son inherit him?

A: cursing and insulting the parents is an act of undutifulness, which is one of the major sins. Allah (Exalted be He) says, ﴾say not to them a word of disrespect, nor shout at them but address them in terms of honour.﴿ ﴾And lower unto them the wing of submission and humility through mercy, and say: "My Lord! Bestow on them Your Mercy as they did bring me up when I was young."﴿

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Whoever curses and insults their parents should repent to Allah, treat them kindly, and ask for their forgiveness. However, their Salah is valid although they commit a major sin for cursing and insulting their parents. Moreover, such undutiful children have the right to inherit their parents because they are Muslims. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 16919

Q 2: My father prevents me from going to Jumu`ah (Friday) Prayer because of his fear for the very unstable situations here. I live under his guardianship and cannot disobey him; what should I do?

A: Try to offer Jumu`ah and Congregational Prayers in the Masjid (mosque), as this is obligatory upon you. You are not to obey your father in refraining from attending prayers in the Masjid, unless there is a veritable danger that hinders you from going there. In this case it is permissible for you to offer prayer at home. However, if you can find someone to offer prayer with, you should perform it in congregation since it is obligatory.

May Allah grant us success! May Allah's Peace and Blessings be upon our Prophet Muhammad, his family, and Companions.

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The fourth question of Fatwa no. 18637

Q 4: What is the ruling on offering supererogatory fasting without the parents' consent?

A: It is obligatory to obey your parents whereas offering supererogatory fasting is Sunnah (supererogatory act of worship following the example of the Prophet). If they have ordered you to abandon supererogatory fasting, you are obliged to obey them.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 16250

Q 1: a father asks his son to stay away from the trend of Islamic awakening but the son refuses, for this trend abides by allah's orders, will he be committing a sin if he disobeys his father, bearing in mind that the said father thinks that the Islamic awakening trend and its members have gone astray and they got such ideas from outside the country.

A: The Muslim youth have to seek beneficial knowledge from trustworthy scholars and adhere to the Sunnah as well as belonging to the mainstream Muslims who are following the way of the Salaf (righteous predecessors) and averting all suspicious and vague trends.

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A Muslim person has to behave leniently and kindly to their parents and obey them, but not in disobedience of Allah as well as behaving benevolently to his family and Muslim brethren.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 18086

Two years ago, my mother died. During her lifetime, she refused my request to learn to drive for fear of road accidents. She asked me for the Sake of Allah (Exalted be He) to dismiss this idea and not drive a car.

My question is: Is it permissible for me now to drive the car or will I be undutiful if I do so? I want to learn driving as I am in dire need of it to help me attend to my needs and do my job. Please answer us, may Allah reward you with the best!

A: obeying one's mother is obligatory. Abstaining from driving to fulfill your mother's demand is an act of respecting her wish. However, there is nothing wrong if you learn to drive so long as it is urgent for you and your mother has passed away. Your mother was only affected when she was alive.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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Bakr ibn `Abdullah Abu Zayd	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh	Salih ibn Fawzan Al-Fawzan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 18249

Q: In some Muslim countries people kiss their fathers' knees after finishing Jumu`ah (Friday) Prayer? What is the ruling on this habit?

A: It is obligatory on all children to be dutiful to their fathers and treat them kindly. However, making kissing the father's knees a regular habit done after Jumu`ah (Friday) Prayer has no origin in the Shari`ah (Islamic law) and is not permissible.

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Fatwa no. 18554

Q: I am an employee in the police of Makkah Al-Mukarramah territory. My salary is 4580 Riyals per month; 9 % percent of it is deducted as retirement fees and 310 monthly Riyals as rent in the housing of police forces in Jeddah and I am indebted with 52.000 Riyals. My family includes three daughters, three sons, a wife and me. I have an old father, who is married, and I want to treat him kindly but my financial status is very difficult, so I hope you could

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tell me what his legal right is from the salary mentioned above in order to be committed to it monthly and not to dispose in what does not belong to me. I fear to commit a sin and I really do not give him much attention so I ask Allah to forgive me for He is the One who accepts repentance, the Merciful.

A: We advise you to fear Allah. You should know that being dutiful to your father is one of the reasons of filial obedience to your father. So be kind to him, treat him nicely, fulfill his needs as much as you can and soften your words to him by explaining your conditions. If your intention is good, Allah will correct your steps and increase your reward.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa no. 18438 Q: I live separately from my father in a house with my mother. When I told my father that I have the desire to marry, he replied that he is ready to pay all the money of my marriage as well as building my marriage house provided that I let my mother go to live with her family. I am poor and can not afford the money needed for marriage. What is the legal ruling on my case? What should I do?

A: You should not accept the condition which your father stipulated; that you should dismiss your mother out of your house to give you the money needed for your marriage. This is a kind of undutifulness to

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your mother. The Prophet (peace be upon him) said, ﴾ there should be no obedience to a creature leading to disobeying the Creator. ﴿

Allah will provide for you with that which is better if you remain benevolent to your mother, for Allah (Glorified be He) says, ﴾And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).﴿ ﴾And He will provide him from (sources) he never could imagine.﴿ Surah Al-Talaq.

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The second question of Fatwa no. 19350

Q 2: What is the ruling on a woman who curses her parents, husband, and children?

A: It is authentically reported that the Prophet (peace be upon him) said, ﴾It is one of the major sins that a man curses his parents." It is said, "O Messenger of Allah! How can a man curse his own parents?" He (peace be upon him) said, "When someone curses the parents of another man who in return abuses the former's father and mother."﴿ This

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applies to the person who causes his parents to be cursed by people, let alone a person who curses his own parents himself by his own tongue like the woman in question. Indeed, he is more entitled to incur the sin, wrath, and curse of Allah. Moreover, his curses are put on him. To support this, Imam Muslim related in his Sahih (authentic) Book of Hadith on the authority of `Ali ibn Abu Talib (may Allah be pleased with him) that he heard Allah's Messenger (peace be upon him) saying, ﴾Allah curses the one who slaughters (a sacrifice) for anyone other than Allah; Allah curses the one who curses his parents; Allah curses the one who shelters an innovator (in religion); Allah curses the one who changes the marks of the land.﴿ Also, it is narrated by Um Al-Darda' that she heard Abu Al-Darda' saying, the Messenger of Allah (peace be upon him) said, ﴾When a person curses somebody or something, the curse goes up to heaven and the gates of heaven get closed. Then, it comes down to the earth and its gates get closed. Then, it turns right and left, and if it does not find an entrance to go anywhere, it returns to the person cursed, if he deserves to be cursed; otherwise it returns to the person who uttered it.﴿ Related by Abu Dawud in his Sunan.

Invoking curses is prohibited and is one of the major sins. A Muslim is not an abuser or

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a curser, or a speaker of foul and obscene words. It is related on the authority of Ibn `Abbas (may Allah be pleased with him) that Allah's Messenger (peace be upon him) said, ﴾The believer is not a slanderer, or a curser, or one who indulges in obscenity, or engages in foul talk.﴿ (Narrated by Al-Tirmidhy who classified it as Hadith Hasan (good Hadith)). It is also narrated on the authority of Anas ibn Malik (may Allah be pleased with him) saying, ﴾The Prophet (peace be upon him) was not a person who insults people or uses obscene language, and he did not curse people. Even when admonishing, he would say to one of us, 'What is wrong with him? - may his forehead be rubbed with dust!'" (A commonly used phrase among the Arabs whose literal meaning is not intended).﴿ (Related by Al-Bukhari in his Sahih.)

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Permanent Committee for Scholarly Research and Ifta'

Fatwa no. 19007

Q: I am nineteen years old and Allah has guided me to acquire religious knowledge and engage in good deeds. However, since a believer is tested, Allah (Glorified and Exalted be He) has afflicted me with a father who prevents me from going to the Masjid (mosque) early to gain the reward of standing in the first row for congregational Salah (Prayer). He even prevents me from going to the Masjid to memorize the Noble Qur'an along with studying Tajwid (art of Qur'anic recitation). Moreover, he has installed a satellite dish, which is nothing but a display of Fisq (flagrant violation of Islamic law), Kufr (disbelief), and disobedience. I try to avoid

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sitting with my family during the broadcasting of these inappropriate programs.

My question is: Are my parents more deserving of my obedience than Allah in this case, since Allah (Exalted be He) says, (but behave with them in the world kindly) **or should no person be obeyed regarding something that involves the disobedience of Allah?**

A: If your father prevents you from mixing with some groups because he fears that you might be harmed as a result, he is right in this matter and you must obey him and avoid such groups. If he prevents you from observing congregational Salah in the Masjid after the Adhan (call to Prayer), do not obey him because no person should be obeyed regarding something that involves the disobedience of Allah. Regarding the satellite dish, you should advise your father to uninstall it and explain to him its evils. If he responds, this will be alright; if not, avoid watching it and do not sit with your family while they are watching it.

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Fatwa no. 19157

Q: What is the ruling on a son removing impurities, purifying the private parts and shaving pubic hair for parents who are too old? What is the ruling on the daughter undertaking this? What the ruling on a man undertaking this for his old relatives such as his paternal or maternal uncle or his brother?

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A: As for one washing the private parts of a disabled person, there is no harm in doing this from behind a barrier that covers the `Awrah (private parts of the body that must be covered in public). He should wear gloves or the like in order not to touch the `Awrah directly. He is also permitted to shave the pubic hair of a disabled person, and here it is permissible to uncover the `Awrah, since it is a necessity. Men should do this for men, and women for women, if possible. If not, it is not wrong for a man to do this for a woman or vice versa where necessity so demands. Allah (Glorified and Exalted be He) says, ﴾while He has explained to you in detail what is forbidden to you, except under compulsion of necessity﴿ May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

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Fatwa no. 18998

Q: I got married three years ago and have a son and a daughter. I used to leave my wife in the family house with my father, mother and sister while moving from one city to another in the Kingdom searching for work. A year ago, I found a job in the military sector in

one of the cities of the Kingdom. I did not have any means of transportation. My son suffered constant hemorrhage, and I had to take my wife with me to the city where I work, but my father got upset with me and refused to even talk to me, as he wants my wife and children to stay with them. I bought a car by means of installments, then I left my house and returned to my father's which is 1100 km away to and from my place of work. However, I could not continue like this. At the same time, I can not live away from my wife as I have my own needs. Furthermore, my daughter has a disease in her chest that forced me to spend much of my own time to go with her to hospitals. This caused me many problems with my superiors in work. I had no other solution but to lease a new house and furnish it despite my financial needs and that was for no reason other than to be near my children and my wife whom I can not spend much time away from, otherwise, this might lead to evil consequences.

I have tried hard and by all possible means with my father to convince him of the idea of traveling with me and I will pay for all their living expenses, and I even told him that I will lease a house for them that would be near mine if they wanted, but my efforts were to no avail. It should be noted that my father is an old man and has no means of transportation whatsoever or any preoccupations that prevent him from traveling with me, except his indefatigable refusal to the idea of

traveling. I fear for him the burdens of life. Is it permissible for me to travel with my children and wife, and leave my father in his country, and paying him a visit from time to time?

A: If your father has other people to serve him as you mentioned that your mother and sister are living with him, there will be no harm if you take your wife and children with you to the city where you work while paying a visit to your father every now and then, for the Prophet (peace be upon him) says, ﴾There should be neither harming nor reciprocating harm.﴿ and he (peace be upon him) says, ﴾ submission is obligatory only in what is good (and reasonable). ﴿ You should try hard to have his consent and supplicate to Allah for him that He might guide him to what is best. May Allah set right your affairs and that of all Muslims and guide you to what is good.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Fatwa no. 18816

Q: I am a young Muslim man. I live in a country where there are too many Fitnahs (temptations), and Islam has become strange in the hearts of those who adopt it. I tried to give up sins but I could not, as the environment where I live imposes this on me. Can I immigrate to Muslim lands to perform acts of `ibadah (worship) freely? Please bear in mind that my parents live with me here, and i do not want to leave them alone. Please advise and guide me to the right path and the most suitable solution.

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A: If you cannot take your parents with you to another country to preserve your religion, and they need you with them, you have to stay with them and behave kindly with them. You are excused for not immigrating, and you take the same ruling as them. This is according to Allah's saying,

﴾Except the weak ones among men, women and children who cannot devise a plan, nor are they able to direct their way.﴿ ﴾These are they whom Allâh is likely to forgive them, and Allâh is Ever Oft-Pardoning, Oft-Forgiving.﴿ Allah (Exalted be He) also says, ﴾So keep your duty to Allâh and fear Him as much as you can﴿ Allah (Exalted be He) is the One Who guides to the straight path.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 18848

Q: I am a seeker of knowledge and I have a Bachelor of Islamic Sciences. In our district, people consider me the most knowledgeable of the rulings of Islam, so most of them, especially those who know me, ask nobody else other than me about matters of religion. The Imam (the one who leads congregational Prayer)

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of our Masjid (mosque) is incompetent; he has very little knowledge; and he is almost considered a layman. This is evident in his sermons and Fatwas; he only gathers the sayings of scholars and tells them to the people as they are. That is why people used to come to me when they wanted to ask for a Fatwa concerning a religious ruling, conclude a marriage contract or perform Ruqyah (reciting Qur'an and saying supplications over the sick seeking healing) for those afflicted by Jinn (creatures created from fire). In the beginning, I used to respond to them. However, when my father came to know this, he was angry and swore by Allah (Exalted be He) that I would never do this again. He threatened me that if I did it again, he would kick me out of the house, so, I stopped doing this. People began to blame me for this, and they did not accept the excuse of my father's anger. The same applies to leading people in congregational Salah, as there is no one else to do this. Please advise. May Allah reward you.

A: We recommend that you exert more effort to learn the knowledge of Shari`ah (Islamic law) and acquire more knowledge in religion, so that you benefit people by the knowledge you have learnt as much as possible. You have also to refrain from answering that which you do not know until you ask a scholar about it.

As for your father's forbidding you to perform Ruqyah for those afflicted by Jinn and concluding marriage contracts, if you can convince him that this is something beneficial to the people, that will be great; otherwise, you have to obey your father, and it will bring you welfare in shaa' Allah (if Allah wills).

As for leading the people in congregational Salah, if there is another person who can perform this task;

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he recites the Qur'an in a sound way and knows the rulings on Salah, you do not have to be the Imam. However, if there is no one who can lead the people in Salah other than you, you have to do it. This is according to the saying of the Prophet (peace be upon him), ❨The one who is most versed in Allah's Book should act as Imam for the people.❩

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 18949

Q: i am married and my younger sister causes my wife and i a lot of trouble. When I try to reconcile between them or advise my little sister, my mother interferes and clashes with me.

I always face the same problem with my little sister. She makes my mother quarrel with me but I avoid these problems. Is it permissible for me to discuss such a matter with my mother?

Please, find me a suitable solution so that I can be on the right path and avoid disobeying my mother. Allah says, ﴾and be dutiful and good to parents﴿ **Fellow brothers, would you please send me addresses of the charity organizations which would help me**

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in solving such a problem as I am afraid of being undutiful to my parents.

A: We advise you to be dutiful to your mother, to speak kindly to her, and not to show that you are upset with her. You must continue advising your sister in a good way to keep from stirring up problems if she is not right. However, if your sister does not change her attitude, it will be better to find another house for you and your wife to avoid such problems, which disturb your life, as much as possible. If you cannot afford that, you should be patient. Allah (Exalted be He) says, ﴾Verily, along with every hardship is relief,﴿ ﴾Verily, along with every hardship is relief (i.e. there is one hardship with two reliefs, so one hardship cannot overcome two reliefs).﴿ May Allah help you and grant you success!

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 18968

Q: My parents are elderly and live in Sudan with my wife and daughters. I would like to bring my wife and daughters to live with me in Saudi Arabia, as I am entitled to do. If I bring them here, will I be considered negligent to my parents,

given that I can only travel to them once every two years. What should I do concerning my wife's lawful rights if she stays with my parents in Sudan? Is it enough to hire a maid for them instead of my wife to serve them? Please advise, may Allah bless you, protect you, grant you health and reward you.

A: if you provide a maid for your parents, there is no harm in bringing your wife and children to stay with you in shaa' Allah (if Allah wills). The aim will be achieved, which is taking care of your parents. May Allah enable you to take care of them more.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 19937

Q: My father died after suffering for two years from an illness that restricted his speech and movement. He was ignorant of some religious affairs, due to his old age. Is it permissible for me to offer obligatory Salah (Prayer) on his behalf? Is it permissible to give charity on his behalf from time to time? Is it permissible for me to perform Hajj or `Umrah (lesser pilgrimage) on his behalf, bearing in mind that he did both of them? To conclude, I ask for your help and guidance to the good path. May Allah prolong your life and have mercy upon you! He is All-Hearer and Responsive.

A: If your father used to lose his consciousness during his sickness and could not distinguish anything, then he would be exempted from Salah, for he was then not Mukallaf (person meeting the conditions to be held legally accountable for their actions) because responsibility for Salah depends on consciousness, which is lacking in this particular case. However, if he did not lose his consciousness or reason, but left Salah out of ignorance of its obligation on him according to his ability, even in case of illness, we hope that Allah will forgive him and excuse him for his ignorance and lack of people who could clarify the Shari`ah ruling for him until his death. May Allah forgive him and have mercy upon him! In both cases, it is not permissible for you to offer Salah on behalf of your father, for no one is permitted to offer Salah on behalf of another. The basic principle regarding Salah is that it cannot be performed on behalf of others. As for performing Hajj and `Umrah on behalf of your father, this comes under having kindness and compassion upon him. You should occasionally give charity on his behalf, supplicate to Allah for him, ask Allah's Forgiveness for him, join his ties of kinship and visit his friends and be kind to them, for all this comes under having dutifulness to your father after his death. You shall be rewarded greatly In sha'a-Allah (if Allah wills) for doing this.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

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Fatwa no. 19916 Q: My father was epileptic. He went to many hospitals, doctors, and even soothsayers who told him that he is under a magic spell.

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This disease caused him to encounter small accidents while driving his car although we tried to convince him not to drive the car, but he refuses and asks us to leave him alone. Afterwards he had a terrible accident with the car after suffering a fit of epilepsy and as a result of which he crashed into a platform and died instantly (may Allah be merciful with him).

Are we sinful because we did not drive the car instead of him, bearing in mind that I was not present at the time the accident took place, because my work is in one of the northern cities of the Kingdom, and he refused that my brother goes with him as he told them that he had been driving the car for a long time. When I knew that he died, I could not believe it and wept bitterly for him, and until now I am greatly influenced by his death. Am I a sinner?

Some nights I dream of him and imagine myself talking to him and asking him: Where have you gone? After that I keep weeping and when I wake up, I can not help but weep for him. I had the intention when he was alive to take him to one of the shaykhs in Riyadh.

There is in the Relief Committee a project of sponsoring orphans whereby you pay 100 SR and sponsor an orphan. Is it permissible for me to sponsor an orphan in the name of my father (may Allah be merciful with him)? Is there any other Sadaqahs (voluntary charities) to be done in behalf of the deceased? I did not perform Hajj and want to perform it on my father's behalf (may Allah be merciful with him), is that permissible?

A: Your father's death in the accident is a matter of predestination. None of your family or you is to blame for it. You have to be patient with that calamity, anticipate confidently Allah's Recompense as well as behaving benevolently towards your mother and brothers.

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Furthermore, it is an act of benevolence on your part towards your deceased father to increasingly make du`a' (supplication) to him that Allah may forgive and show mercy on him and enter him into Jannah (Paradise). Likewise, you could pay money in charity, perform Hajj and `Umrah (lesser pilgrimage) on his behalf, but after you perform them for yourself. As for your father's going to soothsayers, this is Haram and a forbidden act and we ask Allah to pardon him for that.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 19884

Q: Someone has been living in the Kingdom of Saudi Arabia since 1406 A.H. His mother asked him to take her to perform Hajj and he did so in 1410 A.H. He finished all the needed papers and paid all the travel expenses from Egypt. Then in 1415 A.H., she asked him to take her to perform `Umrah during Ramadan and to perform Hajj again and he did. She performed `Umrah during Ramadan and remained with her son until Hajj season. During that time, he did everything she wanted and bought her presents for people back home. Then in 1417 A.H., she asked him to take her to perform Hajj for the third time, but he told her that he could not afford it due to his decreasing income and the increasing demands of his children. Upon hearing that, the mother became angry with her son and told him that she would not be pleased with him until he let her perform Hajj. The man is asking: Is there any blame on him

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and is she entitled to make such a demand?

A: The mother has performed obligatory Hajj and `Umrah and then performed another voluntary Hajj, and this is a great merit. She has fulfilled her obligation and even increased and there is no blame on her. She should not ask her son for more than he can give and must consider his financial condition and his inability to afford her Hajj expenses. There is no blame on the son in not complying with her request, as long as he cannot. This is not considered undutifulness to her, since he is excused as he is not able to afford the expenses of his mother's journey to perform hajj. Allah (Exalted be He) says, ﴾Allâh burdens not a person beyond his scope.﴿ and He says, ﴾So keep your duty to Allâh and fear Him as much as you can﴿ This man should seek to gain his mother's pleasure and should be dutiful to her and treat her kindly. He can promise her to take her to perform Hajj once he can afford it and he will be rewarded for helping his mother perform `Umrah and obligatory and voluntary Hajj.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 20044

Q: An old man suffers urine retention due to enlargement of the prostate gland, and doctors decided that a prostatectomy is required. Since the operation will be carried out at the patient's own expenses, his son requested the family to contribute to the costs but they showed no response. Working as an Imam of Masjid (mosque), the man receives a monthly salary of about 1425 Riyals, and his son financially supports a big family. The latter deposited some money with the bank for a particular need, but due to his father's conditions he withdrew it and covered the costs of the surgery which was about 12000 Riyals. Is it permissible for him to take 1000 Riyals from the salary of his father every month until he settles the money withdrawn from the bank? It should be noted that if he did not withdraw the money from his own account, they could not obtain the money except through borrowing about 18000 Riyals to buy a piece of real estate on security of his father's salary. We would take 12000 Riyals from that loan to cover the surgery costs, and the lender will be entitled to my father's salary entirely until he repays the loan. What is the ruling in this case?

A: It is your duty to cover the expenses of your father's treatment from your own money. Actually this is one of his rights asserted by the fact of being dutiful to and maintaining good ties with him. We hope that Allah will bountifully reward you for that. If your father willingly returns the money to you, which you spent on his treatment, or part of it, you will be allowed to take it. However, it is not permissible for you to demand all the money you assisted him with like debtors. It is not suitable to

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do so with your father who brought you up, remained awake for your comfort and happiness and supported you financially until you grew up and became a man. To support this, it was related on the authority of `Amr ibn Su`ayb from his father and grandfather that a man came to the Prophet (peace be upon him) and told him that his father took all his money. He (the Prophet) said, ❪ you and your property belong to your father. ❫ Also, the Messenger of Allah (peace be upon him) said, ❪The most pleasant of what you eat is that out of what you earn; and your children are from your earnings.❫ (Related by Ibn Majah in his Sunan (Hadith compilations classified by jurisprudential themes)). Imam Ahmad related a similar Hadith in his Musnad (Hadith compilation). In another narration, it was narrated that a man came to the Prophet (peace be upon him) to sue his father, saying, "O Messenger of Allah! My father needs my money [should I give it to him?]" Allah's Messenger (peace be upon him) said, ❪You and your property belong to your father.❫

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Fatwa no. 20715

Q: Your Eminence General Mufti of The Kingdom of Saudi Arabia (may Allah protect him); As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!). I hope that you will be patient enough to answer my question. Days after my father died in the last week of the month of Sha`ban, 1419 A.H. my mother invited me

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and gave me a sum of money. She explained that they saved this money for me in return for what I assisted my father with during his illness, knowing that my father was a retired man who used to receive a monthly pension, which is common in Egypt. My mother is a housewife. One year since I first knew about my father's disease, my brothers told me that they could not afford the expenses of his treatment and asked me to bear them promising that they would repay their due share later when they would have money. I told them that I would assist my father seeking the pleasure of Allah. Indeed, I also brought him to perform Hajj in 1413 A.H. for nothing in return from my brothers.

My question is:

a. Am I entitled to dispose of such a sum of money?

b. Is it permissible to deposit it in an Islamic bank as Sadaqah Jariyah (ongoing charity) on behalf of my father?

c. Should this money be distributed among the heirs, i.e. the mother, four sons and two daughters? What is the share of each heir?

May Allah reward you with the best! As-salamu `alaykum warahmatullah wabarakatuh

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A: all that your father left including money, real estate and whatsoever belong to the heirs. You should hope for reward from Allah for the money you assisted your father with during his illness and Hajj. This is a sign of dutifulness to your father. You should be grateful to Allah who helped you be dutiful to your father and treat him kindly. Do not take anything in return for that, especially that you assured your brothers that you are assisting your father seeking the pleasure of Allah. Indeed, Allah will reward you for that In sha'a-Allah (if Allah wills). Therefore, the money your mother saved for you belongs to the heirs.

According to the number of the heirs in question, the estate is distributed as follows: your mother, who is the wife of the deceased, takes one eighth of the estate, and the residue is distributed among the children of the deceased where the male takes the share of two females.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

The third question of Fatwa no. 21587

Q 3: Is it permissible for a man to help his mother or father to wash when they are sick?

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Is it permissible for a person to wash the dead bodies of their parents?

A: the bodies of women who passed away may only be washed by women; not by men. A man is not thus allowed to wash the body of his mother who passed away. Only husbands are allowed to wash the bodies of their wives who passed away for the Prophet (peace be upon him) said to his wife `Aishah (may Allah be pleased with her): (If you die before me, I will wash and shroud you.) Another proof of this is that `Aly (may Allah be pleased with him) washed the body of his wife Fatimah (may Allah be pleased with her) when she passed away. On the other hand, when a man dies, his body is to be washed only by men. Women, including one's mother, are not permitted to wash the bodies of men who passed away. Only a wife is permitted to wash the body of her husband who passed away. Proof of this is that Asma' bint `Umays (may Allah be pleased with her) washed the body of her husband when he passed away; Abu Bakr (may Allah be pleased with him) as he had enjoined her to do so. Finally, both men and women may help their sick parents wash provided that the `Awrah (private parts of the body that must be covered in public) is covered and not touched except with a barrier and from behind a screen.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Chairman
Bakr `Abdullah Abu Zayd	Salih ibn Fawzan Al-Fawzan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 21606

Q: a woman who rents her flat discovers that the renters practice unlawful activities in it. Thus, she decides to sell it to repay her debts and invest the rest of her money in purely lawful ways,

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free from doubt. So she may have lawful gains to fulfill her needs. However, her mother opposes selling the flat; should she sell it or not?

A: Since you own the flat and no one has any right in it e.g. mortgage, it is permissible for you to sell it and dispose of its price. You are also free to keep and lease it to those who would not do sinful acts in it. As for your mother, she should not oppose such a sale. We advise you to talk leniently to her and convince her kindly and abstain from harsh treatment.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

The second question of Fatwa no. 21675

Q 2: My parents used to go to soothsayers and believe their sayings. They are now dead; is it permissible for me to supplicate to Allah for them?

A: Whoever asks soothsayers and believes their predictions is an unbeliever, for they belie the revelation of the Qur'an where Allah says, ﴾Say: "None in the heavens and the earth knows the Ghaib (Unseen) except Allâh"﴿ It is authentically narrated from the Prophet (peace be upon him) that he said, (whoever visits a diviner and believes what he says is a disbeliever in

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what was revealed to Muhammad.) (Related by Imam Ahmad and Ahl-ul-Sunan (authors of Hadith compilations classified by jurisprudential themes) with an authentic Sanad (chain of narrators)). Consequently, if this applies to the condition of your parents, it will be impermissible on your part to make Du`a' (supplication) for them, or pay money in charity on their behalf except whoever repented from them before death.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 21074

Q: We are five full brothers. Our elderly father is sharp-tempered and so much attached to money. As our mother died when we were young, our father remarried and had two daughters. Then he divorced his wife, married another woman, and had two more daughters. Our father is still married to his last wife. We used to work for our father and his wife for free. We then grew up and got married; all praise be to Allah Alone. The problem is that we suffer from extreme poverty. We live in our father's house as he moved to live in Gaza in Palestine some time ago. However, our father visits us from time to time to collect the house rental from us. He treats us as if we were strangers while we are of low-incomes and are not able to pay him the rent. Unfortunately, when we do not give him the rent our father becomes angry, curses and slanders us, invokes Allah's anger upon us, says that he himself will be displeased with us until the Day of Reckoning and drives us out our homes. Moreover, our father has filed official complaints against us and consequently the court took our pledge that we will pay a large sum to him. Our father then began to tell people that we are undutiful to him and that he is sick and

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needs money to receive medical treatment. Our debts have grown up to three thousand dinars. Then our father started to go to our creditors and say that we do not give him any money and that we are undutiful to him. He would thus defame us and urge our creditors to demand their money. Conversely, our father did not give us our rights of the inheritance of our mother (may Allah be merciful with her). Whenever we ask any of our relatives to advise him in this regard, he says: "Those are my sons and no one has any right to intervene." He enjoys himself and his wife with our money while we suffer from poverty and debt. When a shaykh advises him, he weeps and speaks softly telling him that he cannot work because he is sick and that we are undutiful to him. He cries and yells. Then after the shaykh leaves, our father drives us out, invokes the curse of Allah upon us, and declares that he is displeased with us. It is worth mentioning that we cannot rent or build other houses as we do not have sufficient incomes. May Allah give us out of his abundant bounties. Are we considered sinful and undutiful to our father if we persist in asking him to give us our portion of our mother's inheritance? What do we have to do bearing in mind, that we are now indebted to all our friends and acquaintances? We fear dying before repaying our debts. We ask Allah to remove our difficulty soon. Please provide us with your beneficial answer. May Allah reward you with the best. May He grant you success and help you to benefit the Ummah (nation). Verily, Allah is the Excellent Protector and the Excellent Helper! And the close of our request is: All praise and thanks are for Allah Alone, the Lord of the entire universe. Peace be upon the Messenger of Allah, all his family members, and Companions.

A: we advise you to fear Allah (Exalted be He) and to endure with patience the harms that your father causes to you.

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You are hopefully not considered sinful In sha'a-Allah (if Allah wills). You may ask some of the benevolent and righteous people whom your father loves and respects to bring about some compromise between you and your father. We pray that Allah guides your father to the truth, directs him to the right path, brings harmony between you and him, and unites your hearts. Verily, Allah is All-Hearer, Near, and Responsive.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 21824

Q 1: A young man saw his father killing another person unjustly. The father imposed on the son keeping this secret threatening him that he would be angry with him the rest of his life if he revealed it. Afterwards, the police arrested an innocent person for this crime. The young man has managed to keep this secret for a while, but he does not know what to do anymore. Should he testify the truth and become undutiful in his father, keep this secret and become a silent Satan, or should he apply Allah's Shari`ah (Islamic law) mentioned in the noble Ayahs (Qur'anic verses): In the name of Allah, the Most Gracious, the Most Merciful ﴿But if they (both) strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not; but behave with them in the world kindly﴾ **What should he do in both matters?**

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A: You must declare the truth about what your father did and should not conceal it, for Allah (Glorified and Exalted be He) states: ﴿O you who believe! Stand out firmly for justice, as witnesses to Allâh, even though it be against yourselves, or your parents, or your kin﴾ This is not considered undutifulness to your father, because Allah has commands this, and there is no obedience to a creature when it involves disobedience to the Creator.

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Member	Member	Deputy Chairman
Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Q 2: My mother is fifty years old, but she has never performed Salah (Prayer) in her entire life, and although I have tried much with her, she only says, "I do not know how to make Wudu' (ablution)". But when I tried to teach her how to perform Wudu', she would say, "What benefit lies there for those who perform Salah." The Messenger of Allah (peace be upon him) said that a person who abandons Salah (Prayer) is treated like a Kafir. Should I refrain from dealing or sitting with her? Or is this a kind of undutifulness to her, and by doing so I will be committing a major sin? Kindly point out to us the legal opinion in this regard. May Allah guide you. As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

A: You have to make your mother perform Salah and teach her the rulings of Taharah (ritual purification), as it is impermissible for you to leave her like that. Allah (Exalted be He) says, ﴿And enjoin As-Salât (the prayer) on your family, and be patient in offering them [i.e. the Salât (prayers)].﴾ and He (Exalted be He) said, ﴿O you who believe! Ward off yourselves and your families against a Fire (Hell) whose fuel is men and stones﴾

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He further said, ﴿And warn your tribe (O Muhammad صلى الله عليه وسلم) of near kindred.﴾

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

The first question of Fatwa no. 14358

Q 1: i have milk mothers that i have not done any good to in the past, like giving gifts or the like. What should I do to compensate my neglecting them in the past and do good to them in the future?

A: You should visit them and pray for them. It would be good on your part to give them some money, but if you do not, there will be no blame on you.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 20920

Q 1: my paternal grandfather insults my father and grandmother for worldly matters thinking that they are wrong. Many times, the neighbors can hear his loud voice and he may say some private matters loudly but he does not care about that. At times, he threatens that he will kick us out of the house. He is illiterate and knows only about farming. He does not accompany people even the righteous ones. Although he performs Salah (Prayer) regularly at its due time, it is like the peck of a cock i.e. improper and lacks serene submission. If we talk to him, he turns deaf ears to us. Kindly point out how we should deal with him. May Allah bless you.

A: You should deal patiently and benevolently with him. Do not expect him to reciprocate the same kind of treatment, but you have to teach him how to perform Salah in the prescribed manner. We ask Allah to guide and help you deal with him.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 9536

Q: In our village, the children of a certain villager keep reiterating offensive words that Allah (Glorified and Exalted be He), Shari`ah, custom, and common sense do not accept; they always

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curse their paternal uncle and their deceased grandfather in the presence of their father. However, they are supported by the legacy that their grandfather left. I hope you will point out for me the legal opinion in this regard. May Allah guide you to success.

A: The act of those children i.e. cursing their uncle and grandfather is legally Haram (prohibited). It is not permissible for their father to remain silent, because their act is a curse of a specified person and it is a severance of the ties of kinship and an offense to them. They should repent to Allah and ask for His Forgiveness; may He accept their repentance. Likewise, they should pray for their grandfather and uncle and be benevolent to those who are alive in order to help maintain the ties of kinship. They have to ask Allah to forgive them. Their father should advise them; perhaps they would accept the advice. May Allah guide all to success.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 3066

Q: I used to live with my parents in a village far from Tamil. My parents were non-Muslims. One day, a scholar from Tamil visited us and gave us an eloquent talk, after which I embraced Islam when I was seven years old. I began to learn from this scholar until he died. My father asked me then to abandon Islam, but I refused.

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Thereafter, he began to torture me extremely until I was on the verge of dying. I ran away and came to Tamil. Do I have to be obedient to my father? When he dies, do I have to attend his funeral? Can I abandon my religion out of love for my father? I am in pain to the extent that I want to commit suicide. May Allah help you and make you reach your aims. He is Near and the Hearer of Du`a' (supplication). As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

A: If the situation is as you mentioned, you should praise Allah that He has guided you to Islam. Be steadfast, learn religious rulings and follow the right path. Do not obey your father in his call for Kufr (disbelief) or disobedience to Allah. There is no obedience to a creature in things that involves disobedience to Allah. Pleasing Allah by adopting Islam is more important than pleasing your parents by following their way of Kufr and misguidance. However, you have to be dutiful to your parents, even if they are non-Muslims, and behave kindly to them, whether by supporting them, treating them kindly, speaking to them politely, inviting them to Islam with wisdom and gentle encouragement, and guiding them to the evidence on truth, so that they may be guided by Allah to Islam. If any of them refuses to accept Islam, there is no harm on you in burying them after their death, but without offering Salah (Prayer) or Du`a' for them. You should not participate with the people of their religion in their rituals at the funeral and burial, and other sinful customs that follow.

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Allah (Exalted be He) states, ﴾And We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship, and his weaning is in two years - give thanks to Me and to your parents. Unto Me is the final destination.﴿ ﴾But if they (both) strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not; but behave with them in the world kindly, and follow the path of him who turns to Me in repentance and in obedience. Then to Me will be your return, and I shall tell you what you used to do.﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

The second question of Fatwa no. 4264

Q 2: What is the ruling on a father who curses the Din (religion) of Islam? Should he be regarded as a Kafir (disbeliever)? Whenever he is reproached for this and is told that cursing the Din is Kufr (disbelief), he utters the curse again and again. What is the ruling on this father? It is worth mentioning that he pretends to repent to Allah then utters this curse again whenever he gets angry. How should the son deal with him? Should he leave the house although he is young and cannot work? If he leaves the house, he will have to leave his college and engage in any work

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away from the house.

A: The son must continue advising his father. If advice is of no avail, the son should adapt his life according to his circumstances. If he knows that staying in the house is more beneficial for him, he should not leave it. If he knows that leaving the house is better for him, he will be permitted to leave it and be sure that anyone who fears Allah and keeps their duty to Him, He will make a way for them to get out (from every difficulty) and He will provide them from (sources) they never could imagine. He should not forget the following Ayah (Qur'anic verse) in which Allah (Glorified be He) says, ﴿give thanks to Me and to your parents. Unto Me is the final destination.﴾ May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Member	Member	Chairman
\`Abdullah ibn Qa\`ud	\`Abdullah ibn Ghudayyan	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

The fifth question of Fatwa no. 4461

Q 5: how can a Muslim child show kindness to his non-Muslim parents? It is worth mentioning that they are staying in different places; is it permissible for the child to honor them at the places where the non-Muslims stay?

A: He should show kindness to them, even if they stay in non-Muslim countries, as much as he can. Allah (Exalted be He) says, ﴿But if they (both) strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not; but behave with them in the world kindly, and follow the path of him who turns to Me in repentance and in obedience.﴾

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There are other Ayahs and Hadith that stress the importance of treating one's parents kindly.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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`Abdullah ibn Qa`ud	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 20373

Q: I embraced Islam when I was fifteen years old but my parents are non-Muslims. Islam enjoins us to be dutiful to our parents but at the same time Muslims are not allowed to visit non-Muslims. What should I do if one of my parents dies before me?

A: allah (Glorified and Exalted be He) orders children to be dutiful to their parents, even if they are non-Muslim. However, they should not obey them in disobedience to Allah; they should not love them (because they are disbelievers and Muslims can not love the disbelievers even if they are their relatives). Allah (Exalted be He) says, ﴿And We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship, and his weaning is in two years - give thanks to Me and to your parents. Unto Me is the final destination.﴾ ﴿But if they (both) strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not; but behave with them in the world kindly, and follow the path of him who turns to Me in repentance and in obedience.﴾

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Allah (Exalted be He) also says, ﴿You (O Muhammad صلى الله عليه وسلم) will not find any people who believe in Allâh and the Last Day, making friendship with those who oppose Allâh and His Messenger (Muhammad صلى الله عليه وسلم), even though they were their fathers or their sons﴾ A person should do good to his non-Muslim parents by supporting them if they are poor, kind treatment, and calling them to Islam. However, when they pass away, only their non-Muslim relatives inherit them for the Prophet (peace be upon him) said, ﴿Neither a disbeliever inherits from a Muslim, nor a Muslim from a disbeliever.﴾

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The ninth question of Fatwa no. 4172

Q 9: A man has a son who has been taught the Islamic teachings at a very young age until he became an adolescent. The son refuses to apply the Islamic rulings. His father, who disciplines him with wisdom and good instruction, buys him all the lawful things he wants to encourage him to abide by Allah's obligations upon His Servants. All the attempts the father made to reform the son failed. What should the father do?

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A: He should maintain his way of reform, invoke Allah for his son, and frequently advise him. It may be that Allah guides the son. The father will be rewarded for that, as Allah (Exalted be He) says, ﴾and whosoever fears Allâh and keeps his duty to Him, He will expiate from him his sins, and will enlarge his reward.﴿ However, if the son insists on disobeying Allah, the father should make him leave the house.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify

Fatwa no. 8645

Q: I have a son who is thirty years old. He is disobedient and does not perform Salah (prayer) and drinks alcohol. I am a sixty-year-old man. I have eight children; five girls, three boys, a wife and a mother, whose needs I can not fulfill. Five years ago, my son pointed a gun at his younger brother who was five years old and wanted to kill him but he did not die. The bullet settled in the bladder of the little boy. We went to the hospital of Ta`z city because we do not have a nearby hospital in the countryside. I served the boy for three months until the bullet came out of him and I borrowed

15.000 Riyals. I asked my son why he had done that to his younger brother? He replied, "Shut up and slapped me on the face in front of people." what should I do with him? It is worth mentioning that I raised him and paid the expenses of his education as well as his wife's and now he wishes my death, drinks alcohol and does not offer Salah. Could you kindly advise? Should I deprive him of inheritance or deliver him to the police? As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

A: If the reality is as you have mentioned, you should invoke Allah to guide him to treat his parents kindly, maintain the ties of kinship and obey Allah. You should also advise him with wisdom and good instruction; perhaps he may comply to you and listen to you by the might and power of Allah. You may cooperate with relatives, neighbors and friends to instruct him. However, you should not deprive him of inheritance because that will turn him against you and make him worse than he is. It is better for you to leave your assets without division and make use of them in your life. Glorified be Allah, the Turner of hearts (Allah) and Alterer of conditions.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 9405

Q 4: What is obligatory on children towards their parents, on parents towards their children; and on the young towards their elder brothers and on the elder towards the younger, with regard to

politeness, company, respect and appreciation? How does Islam advise a person to behave towards other family members?

A: Parents should advise their children and bring them up according to the Islamic etiquette. The children should listen to their parent's advice, obey them in Ma`ruf (that which is judged as good, beneficial, or fitting by Islamic law and Muslims of sound intellect), be kind to them and abide by the Islamic code of conduct. The young should respect and esteem the old and the old should have mercy on the young.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

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Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 3320

Q 1: What is the ruling on giving Sadaqah (voluntary charity) in the form of food on behalf of the parents? What is the ruling on saying "May Allah have mercy upon your parents, help me in this affair?"

A: The Sadaqah in the form of food and the like that benefit people is Mandub (commendable) and is an act of beneficence; so if you give it on behalf of your parents, it will be a form of showing kindness towards them and its reward will reach them as the Shari`ah gives evidence to this; this is the view of Ahl-ul-Sunnah (those adhering to the Sunnah). Helping Muslim brothers in goodness and meeting their permissible needs is Mandub according to the Shari`ah.

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It is from the rights that a Muslim brother has on his brother. It strengthens the ties of Islamic brotherhood. Such benevolent acts encourage people to make Du`a' for you and your parents.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 9189

Q: i have a disobedient eighteen-year-old son who performs all actions that displease me, bearing in mind that his mother is divorced. He never obeys Allah. He is in constant disobedience. I tried hard to straighten him out. I gave him a lot of things, but it was all in vain. He has even been imprisoned several times for escaping from the army. Is it permissible for me to disown him before the Shari`ah Court? Guide me, may Allah reward you in the worldly life and the Hereafter!

A: It is not permissible for you to disown your son, because he is legally established as your own son. You should continue giving him advice and asking Allah to guide him.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

(Part No. 25; Page No. 284)

The first question of Fatwa no. 7843

Q 1: I have a young daughter, whom I gave in marriage. After a while, there was a disagreement between her and her husband and she was declared to be Nashiz (a recalcitrant spouse) for a year. Due to the dispute between them and the husband's bad conduct, I swore by Allah (the Most Exalted) that if they got back together I would not greet the husband again and I would not enter their house. Later on, they reconciled and returned to each other. The husband came and greeted me forcibly, and, although I was not willing to do this, I do not want to sever my relationship with my daughter and I want to be able to visit her in her home and greet her husband. Please give me your Fatwa on this matter. is it permissible for me to go to her house and greet her husband despite the oath i took not to do? Will i not be sinful if i do? What should I do? Please advise me, may Allah grant you the best reward!

A: You should visit your daughter and greet her husband to maintain the ties of kinship and avoid troubling your family relations. You should also perform a Kaffarah (expiation) for breaking your oath, which is to feed ten Miskin (needy) people or clothe them or free a believing slave. If you cannot do any of these things, you should perform Sawm (Fasting) for three days. The amount of food that you should give is five Sa`s (approximately fifteen kilograms) of wheat, rice, or dates to ten Miskin, receiving half a Sa` each.

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May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 10629

Q: i have a grown-up son who, after getting married, disappeared. I searched for him everywhere in the Kingdom, but did not find him. He has been missing for two years now and I do not know whether he is alive or dead. He never asked about me nor sent a letter to me during this period. Am I to blame if I give up searching for him? Guide me, may Allah guide you. As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy and Blessings be upon you!)

A: You are not to blame if you give up looking for him. As for the wife, she can bring the case to court.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 10362

Q: is it too strict to teach my young children the Islamic principles and force the girls to wear Islamic clothes?

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If my conduct is right, what is the evidence on it from the Qur'an and Sunnah?

A: Imposing on girls to wear loose-fitting and conservative clothes and getting them accustomed to this is not considered intolerance; rather, you are very right to bring them up based on the Islamic teachings.

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Fatwa no. 13594

Q: What is the ruling if someone infuriates his father to the extent that the father says "You are a Kafir (disbeliever)"? Will the word Kafir revert to the father?

A: It is not permissible for a father when enraged by his son to call him a Kafir; he has to repent and seek forgiveness. It was authentically reported on the authority of Ibn `Umar (may Allah be pleased with them) that Allah's Messenger (peace be upon him) said, ﴿If a man says to his brother (in Islam), 'O you Kafir (disbeliever)!' one of them will deserve the title. Either the person addressed is so or, if not, it (the title of Kafir) will revert to him (the speaker).﴾

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The second question of Fatwa no. 18100

Q 2: My friend's father maltreats his children. Although he observes Salah (Prayer) and has performed Hajj (pilgrimage), he uses obscene language and insults his children badly and calls them names. His children are psychologically affected to the extent that they do not want to look at him or talk to him. He insults them before his friends although they are well-mannered. What is the ruling on this father? What is the solution for his innocent children?

A: having good manners is part of Iman (faith) and good treatment is part of Islam; and every Muslim is required by Shari`ah (Islamic law) to observe these etiquettes. Allah (Glorified be He) dislikes insolence and bad manners and traits. Accordingly, the father should refrain from insulting his children and calling them names, because this involves sin and transgression and may turn the children into ill-mannered ones. You should advise him and his children should avoid provoking him or arguing with him, but at the same time they should be well behaved with him and ask Allah to guide him.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 21596 Q: I am an old man who has twins studying in the third grade. I would like for them to be good and go with me to the Masjid (mosque) to perform Salah (prayer) but sometimes they refuse and I supplicate to Allah for them. what is the best way that should be followed to make them good? I informed the school administration about this subject. May Allah save and guard you!

A: We advise you to continue advising your children and not to despair. Use the useful ways for their education and direction; following the reward and punishment approach. Inculcate the love of Allah and His Messenger in their hearts. Keep them away from bad companions. Exhort them to accompany good people. Warn them against the corrupting mass media. Supplicate to Allah frequently to guide them; you supplication to them is a reason for which Allah praises His righteous servants. He (Glorified and Exalted be He) says, ﴿And those who say: "Our Lord! Bestow on us from our wives and our offspring the comfort of our eyes, and make us leaders of the Muttaqûn(the pious. See V.2:2)."﴾

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

The first question of Fatwa no. 13665

Q 1: A man has a deformed and mentally retarded child who causes trouble all the time. The child now is at puberty and has a strong sexual desire. Whenever he sees anyone visiting them, he displays his private parts and thick pubic hair. There is a high risk due to his presence with his younger sisters and mother. He often tries to uncover his mother while she is sleeping. He may rape his sisters. His father had to fasten him with a steel chain that allows him to move to and from the bathroom. Although being fastened, he threatens any woman passing before him. It is worth mentioning that the father tried to treat him since his birth and tried all means of treatment but they were useless. The care centers for the mentally retarded rejected him. Is it permissible for the father to have the child castrated? Please answer us. May Allah reward you with the best!

A: The father of the said child should refer to the hospital to administer a medication that weakens or removes the desire.

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 10447

Q 1: I often experience fits of anger and usually vent it by beating my children and yelling at them; will I be punished by Allah for this?

A: You should train yourself to be patient, resort to prayers and remembrance of Allah (Glorified and Exalted be He) in times of anger and hardships, and you should not beat your children except when there is a need to discipline them.

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The second question of Fatwa no. 14755

Q 2: What is the successful method for parents to follow in raising their children?

A: the successful method to raise children is achieved by applying a balanced approach which is free from extremes. Children should not be treated in a cruel and violent way; they should not be neglected and not cared for. Rather, a parent should raise, teach and direct his children towards good morals and ethics, and keep them away from bad morals.

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The fifth question of Fatwa no. 5953

Q: Who are considered to be someone's kin? what is the ruling on severing the ties of kinship?

A: A kin is anyone related to you by blood ties such as parents, grandparents and their parents, children, grandchildren and their children, brothers and sisters and their children, and aunts and uncles and their children. Severing the ties with any of them without an Islamically lawful reason is one of the major sins. Allah (Exalted be He) says, ﴿Would you then, if you were given the authority, do mischief in the land, and sever your ties of kinship?﴾ ﴿Such are they whom Allâh has cursed, so that He has made them deaf and blinded their sight.﴾ It is confirmed in an authentic Hadith that the Prophet (peace be upon him) said, ﴿The person who severs the bond of kinship will not enter Paradise.﴾ (Related by Muslim in his "Sahih" book of authentic Hadith.)

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`Abdullah ibn Qa`ud	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 10943

Q 1: My maternal grandmother was angry with my mother and she cut all ties with her to the extent of not saying or answering the salutation. She severed all her ties with my family members and I but allowed me to visit her. Yet my father took an oath that I would not visit her due to her harsh treatment to us. Furthermore, my grandmother has cut her ties with her husband for a long time now and each of them lives in a separate place. What should I do?

A: maintaining the ties of kinship is obligatory and severing them is forbidden. Allah (Exalted be He) says, ﴾Would you then, if you were given the authority, do mischief in the land, and sever your ties of kinship?﴿ ﴾Such are they whom Allâh has cursed, so that He has made them deaf and blinded their sight.﴿ You have to visit your grandmother and your father must offer a Kaffarah (expiation) for the oath that he took. The Kaffarah is to feed or clothe ten poor people or manumit a believing slave; if this is not available, he will have to fast for three days. It is not permissible to repay abandonment with abandonment. It is related by Al-Bukhari and others on the authority of `Abdullah ibn `Amr (may Allah be pleased with them both) who narrated that he heard the Messenger of Allah (peace be upon him) saying, ﴾Al-Wasil (who maintains the ties of kinship) is not someone who repays the good done to them; this is someone who keeps good relations with those who severed the ties of kinship with them.﴿

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The tenth question of Fatwa no. 7044

Q 10: Is maintaining the ties of kinship obligatory on both men and women?

A: Men and women have the same ruling regarding maintaining the ties of kinship, each in the way most suitable for them.

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The second question of Fatwa no. 6461

Q 2: is it obligatory on a woman to maintain the ties of kinship and is she commanded just like men to maintain these ties? A man once asked the Messenger of Allah (peace be upon him) about maintaining the ties of kinship with those who severed the ties with him and he (peace be upon him) said, (Maintain relations with anyone who has severed relations with you and give to anyone who has deprived you.) **Bear in mind that most of my relatives, especially from my father's side hate that I contact the girls of the family and advise them regarding their religion, since they disapprove of my behavior.**

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I stay in my house, wear Niqab (face veil) and Jilbab (loose outer garment with no front opening) and do not sit or mix with men. My relatives fear for their girls from me, although most of them do not even pray.

A: maintaining the ties of kinship is obligatory on both men and women, based on the general evidence in this regard. This can be done by visiting them, treating them kindly and helping them. You have to continue inviting your relatives to what is good in a fair manner and provide evidence to support your words. As for wearing the Niqab and abstaining from intermixing with marriageable men, this is your duty as a Muslim woman.

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The fourth question of Fatwa no. 8540

Q 4: What do "maintaining the ties of kinship" and "being undutiful to parents" really mean? What is a parent's right on their children and vice versa?

A: Maintaining the ties of kinship entails treating relatives kindly by visiting them and helping them in any way. as for being undutiful to parents, it means disobeying them, harming them, treating them unkindly and similar acts that are considered severing ties with them.

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A parent's right on their children is obedience in anything other than whatever involves disobedience to Allah and kind treatment whether by words or actions. On the other hand, a child's right on their parent is to choose them a good name, provide and care for them, offer them moral support and guidance to the best manners and teach them life and religious affairs.

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`Abdullah ibn Qa`ud	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 3631

Q 2: Many of our Muslim brothers do not seek to maintain their ties of kinship, whether they are on good or bad terms. Does a Muslim who is preoccupied with worldly affairs and neglects to maintain their ties of kinship take the same ruling as one who deliberately severs the ties of kinship?

A: severing the ties of kinship is prohibited, and it is also considered one of the major sins. A Muslim must keep good relations with their kith and kin as much as they can, even if by visiting them, smiling at them, saying good words to them or by exchanging letters. This is obligatory whether they are on good terms or not, and the better person is the one who initiates the contact. Disputes and worldly affairs should not keep a person from maintaining their ties of kinship. Moreover, someone who intentionally severs ties of kinship is not equal in sin to someone who is negligent due to their worldly preoccupations.

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\`Abdul-Razzaq \`Afify	\`Abdul- \`Aziz ibn \`Abdullah ibn Baz

Fatwa no. 11254

Q: I have a relative who lives in the Kingdom of Saudi Arabia and I live in Yemen. She has been away from her family for fifteen years, and she asked me to visit her, but I did not. This visit requires a passport and I cannot afford to get one, as passports in Yemen cost a lot. Am I considered sinful or not? Please advise, may Allah guide you.

A: maintaining the ties of kinship is obligatory upon a Mukallaf (person meeting the conditions to be held legally accountable for their actions), as it entails much goodness, such as joining the hearts in love and cooperation, and restraining enmity and hatred. However, this should be done according to a person's abilities. If you cannot do it, there will be no blame on you.

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 4805

Q 2: who are the people with whom a person should

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maintain the ties of kinship? Are they limited to the father, mother, brothers, sisters, and children or are there more people?

A: A person should maintain the ties of kinship with the people specified in the question and with other relatives as well, such as grandparents, nieces, nephews, paternal and maternal aunts and uncles and their children, and the remaining relatives. However, the degree of maintaining the ties of kinship differs, for the people who are closely related to you are the most deserving of your kindness and dutifulness. This is because the Prophet (peace be upon him) said when a person asked him, saying, "O Messenger of Allah! ﴾To whom should I show kindness?" He replied, "Your mother." He said, "Then who is the next one?" He said, "Your mother." He again said, "Who is the next one?" He said, "Your mother." He said, "Then who is the next one?" He said, "Your father and then your relatives, the nearest in kinship."﴿

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 7480

Q: How can we keep kinship ties in the Muslim families? Could you kindly advise? May Allah reward you!

A: Allah commands Muslims to strengthen their family ties. he commands us to maintain the ties of kinship and treat them kindly. He (Glorified be He) says,

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﴿and fear Allâh through Whom you demand (your mutual rights), and (do not cut the relations of) the wombs (kinship). Surely, Allâh is Ever an All-Watcher over you.﴾ and: ﴿Worship Allâh and join none with Him (in worship); and do good to parents, kinsfolk﴾ and:﴿ Say (O Muhammad صلى الله عليه وسلم): "Come, I will recite what your Lord has prohibited you from: Join not anything in worship with Him; be good and dutiful to your parents; kill not your children because of poverty - We provide sustenance for you and for them﴾ and: ﴿And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents.﴾ In addition to many other examples of the Qur'anic Ayahs. It was authentically reported from the Prophet (peace be upon him) that he said, ﴿The severer (of kinship-ties) shall not enter Paradise.﴾ (Related by Al-Bukhari and Muslim.)

He (peace be upon him) also said, ﴿Anyone who is pleased to be granted more wealth and his lease of life be prolonged should keep good relations with his kith and kin.﴾ (Related by Al-Bukhari.) He (the Prophet) also said, ﴿Allah has forbidden you to be undutiful to your mothers, to bury your daughters alive...﴾ (Related by Al-Bukhari and Muslim.) There are also many Hadith that encourage us to keep the ties of kinship, maintain the ethics of Islam and observe high moral standards and good companionship. Thereupon, the ties between Muslim families will be strong and all Muslims will be united.

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However, this can not be achieved by dissolution and by breaching the proprieties of Islam and high moral standards.

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 13976

Q 1: is it permissible for me not to visit my parents for more than a year due to my financial situation?

A: Allah (Glorified and Exalted be He) has ordered us to maintain the ties of kinship and prohibited severing them in His statement, ﴾And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents.﴿ Allah (Exalted be He) also states, ﴾Verily, Allâh enjoins Al-'Adl (i.e. justice and worshipping none but Allâh Alone - Islâmic Monotheism) and Al-Ihsân [i.e. to be patient in performing your duties to Allâh, totally for Allâh's sake and in accordance with the Sunnah (legal ways) of the Prophet صلى الله عليه وسلم in a perfect manner], and giving (help) to kith and kin (i.e. all that Allâh has ordered you to give them e.g., wealth, visiting, looking after them, or any other kind of help)﴿ Allah (Exalted be He) also states, ﴾Would you then, if you were given the authority, do mischief in the land, and sever your ties of kinship?﴿ ﴾Such are they whom Allâh has cursed, so that He has made them deaf and blinded their sight.﴿ Maintaining the ties of kinship can be done by visiting them, greeting them, giving financial help to those who need it and inquiring about them. However, if a person cannot visit their families due to their financial inability and the long distance between them, there will be no blame on them. It is enough to write to them or find any other ways to stay in touch.

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The fourth question of Fatwa no. 16097

Q 4: What is the ruling on someone who severs the ties of kinship, or commits perjury? Please, provide the relevant legal evidence.

A: Severing ties of kinship and perjury are major sins. Allah (Exalted be He) says, ﴾If you avoid the great sins which you are forbidden to do, We shall expiate from you your (small) sins, and admit you to a Noble Entrance (i.e. Paradise).﴿

The evidence on the gravity of cutting kinship ties is Allah's saying, ﴾Would you then, if you were given the authority, do mischief in the land, and sever your ties of kinship?﴿ ﴾Such are they whom Allâh has cursed﴿ The Prophet (peace be upon him) said, ﴾Shall I inform you of the most grievous major sins?" He repeated it three times. He then said, "Associating anything with Allah; ingratitude to parents; false testimony or false utterance." The Messenger of Allah was reclining, and then he sat up and repeated it so many times that we said, "If only he stops that."﴿ Related by Ahmad, Al-Bukhari,

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and Muslim.

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Fatwa no. 10815

Q: Every year, I take my wife and children to visit my aunt who is also my mother-in-law. However, my cousin suffers from tuberculosis. I offered to accompany him to the Tuberculosis Hospital in Al-Ta'if to be treated there until he recovers, but he refused. I tried hard to convince him, but it was of no use. He lives with my aunt in Tihamah `Asir in the mountains where he works as a shepherd. This year, I did not visit them, as I feared that my children could catch the disease. Please advise whether I am sinful. May Allah reward you and grant you long life.

A: If the situation is as you mentioned, there will be no blame on you for not visiting them due to that reason, as the Prophet (peace be upon him) stated, (a sick person should not visit a healthy person.) Narrated by Al-Bukhari and Muslim.

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 18568

Q 1: Allah (Glorified and Exalted be He) and His Messenger enjoined on people to maintain the ties of kinship. I have a disability and deafness -All Praise is due to Allah- that prevents me from maintaining the ties of kinship because I do not hear what they are saying. Will I be punished for cutting the ties of kinship?

A: If the reality is as you have mentioned; that you are disabled and deaf and this prevents you from visiting your relatives, we hope that there will be no sin on you. We recommend you to explain this to your relatives in order for them to think good of you and not to cut their ties with you.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 1391

Q: a man's brother fixes cassettes and radios. When he comes to Riyadh, he refuses to stay with him or eat with him because of the type of work he does. and he stays with another relative instead. The brother is angry, and he asks about the ruling on this.

A: It is known that maintaining the ties of kinship is something ordered by Allah. The fact that the questioner's

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brother's work involves fixing cassettes and radios is not an excuse not to visit him and stay with another person, while he has more right than any other person to stay with his brother. Cassettes and radios are no absolute evil, nor are they absolute goodness. They are just tools that can be used in evil, goodness or both. It depends on the person who uses them. You should not leave a definite interest, which is maintaining ties of kinship, for a probable harm, which is using cassette players and radios in prohibited things. The Shari`ah (Islamic law) aims at achieving interests and avoiding harms, and committing the less evil action to avoid the greater evil. The questioner should maintain the ties of kinship with his brother and not prefer another over him for the mentioned reason. He should also advise him to quit this job that is likely to lead to evil. If a person leaves something for the sake of Allah, He compensates them with something better.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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`Abdullah ibn Mani`	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

(Part No. 25; Page No. 304)

Fatwa no. 4508

Q: In the present time, I have four orphans whom I raise and support. I bring them up well and treat them as my own children but sometimes they leave their lessons and go to play with my children in the street. When I return home and find them outside, I threaten not to let them play in the street. Sometimes, I beat them all in order to maintain their health and make their education good. I do not seek anything but good from Allah (may He be Praised and Exalted). Could you kindly advise? May Allah reward you! Is there any sin on me?

I have two brothers who are old and there is no one to support them except Allah then me. They do not have any job to earn their living. They live in Buraidah with their cousins. I live in Haql in the northern region and my job keeps me away from them. I went to bring them with me but they refused on account of the distance of my residence.

Now, I am divided between them and my job, which is the source of my income. My salary will not suffice if I divide it between them and me on a monthly basis. Sometimes I am late sending them money; is there any sin on me?

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Could you kindly advise? May Allah reward you!

A: Firstly, there is no harm in beating the orphans whom you raise if you are treating them like your children and do not burden them with what they can not stand. We ask Allah to reward you for your support and kindness to them.

Secondly, there is no harm to stay where you work in the northern region away from your brothers because there are others who take care of them; your cousins, but you should not leave them to take the whole responsibility. You have to provide them with what they need of worldly things as much as you can. Allah (Glorified and Exalted be He) says, ﴾So keep your duty to Allâh and fear Him as much as you can﴿ You should also visit them in the suitable times.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Chairman
`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

The third question of Fatwa no. 6706

Q 3: Is it permissible for a brother to interfere in his married sister's life when he knows that her husband is the cause of her weak faith?

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A: If the reality is as you have mentioned, it will be permissible to advise and remind them wisely and kindly of things that reform and enhance their religion and affairs, and rid them of doubt and suspicion. Allah (Exalted be He) says, ﴾Invite (mankind, O Muhammad صلى الله عليه و سلم) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching, and argue with them in a way that is better.﴿

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 6656

Q: I am a twenty-three-year-old married man and I have a son and a daughter. I share a house with my older brother, who is also married. However, he does not offer Salah (Prayer), he curses and swears, and amuses and entertains himself by watching the television, video, and other means of entertainment. His wife and mine are sisters and our family consists of our father, mother, an older brother and the two of us. The others live in the South and we both live in Riyadh. May Allah reward you! What am I supposed to do about my brother who does not offer Salah? I am upset with this situation,

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and I have advised him, read books to him, and bought religious books and tapes and put them in the house so he can read or listen to them and be guided, but in vain.

Please tell me what to do, bearing in mind that I cannot move out to another place in Riyadh and live alone when he is here in this house, because my father will be angry with me. So what can I do? Help me, may Allah help you and reward you the best!

A: It is better to advise him again and seek the assistance of your relatives and neighbors, maybe Allah will guide him. if he insists on not offering Salah, seek Allah's Aid and go to live by yourself, in obedience to Allah. Do not fear your father's anger, as there is no obedience to a creature in an act of disobedience to the Creator.

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Fatwa no. 7010

Q: My older brother has broken ties with me for nine years without any reason, though he lives in the same neighborhood where I live. I used to pay him visits when he stopped visiting me and asked him if I did him any wrong that led him to do so. However, he did not answer me. I met him several times when I used to initiate talking to him but he would not answer me or even reciprocate my words. I even talked to our older brothers to ask him about the reason for his breaking ties with me while I am his only sister, but he did not answer them.

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When our relatives ask him about me, he tells them that he has no sister. I now feel embarrassed and in an awkward situation because of this unjustified severing of kinship on the part of my brother. I fear the wrath and punishment of Allah against the severer of the ties of kinship, for the Prophet (peace be upon him) said, ﴾A person who severs ties of kinship will not enter Paradise.﴿ **Now, does this Hadith apply to me or to my brother? What is the legal opinion concerning what my brother does?**

A: If the matter is as you have mentioned, then you do not come under the ruling of the said Hadith. We hope that Allah will guide your brother to uphold the ties of his kinship and reward you for your painstaking efforts to maintain your relationship with him.

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The fourth question of Fatwa no. 10825

Q 4: If my brother is dishonest in his dealings with me, will it be permissible for me to abandon him?

A: You should advise him regarding the obligation of observing Amanah (honesty, trust, and obedience) and the prohibition of dishonesty. If he accepts your advice, praise be to Allah; otherwise, you should stay away from dealing with him.

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Fatwa no. 17844

Q 3: I have not talked to my elder sister for three months to avoid her evil because she does not offer Salah (prayer) except when the Muslim sisters who offer Salah in the Masjid (mosque) come to visit her. When that happens and the time of congregational Salah comes, I find her performing Wudu' (ablution) and standing in the line. I get confused and keep silent out of shyness from the Muslim sisters. When I advise her, she does not pay attention to my words and I find half of what she says is lies. What keeps me from talking to her is backbiting and tale telling. I struggle everywhere to resist her tale-bearing by keeping good relations between acquaintances on the one hand and between my relatives on the other, like my sisters, my mother and her daughters-in-law, and so on. I have tried every possible way in this endeavor. Is it permissible for me to stay away from her?

A: You should advise your sister and command her to offer Salah. If you find an interest in leaving her so that she might be ashamed and repent to Allah, you will be allowed to leave her.

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Fatwa no. 7036

Q: I have a paternal half-sister whose full brother

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joined her in marriage to her cousin - after the death of her father - without asking the opinion of her paternal half-brothers. Also, her husband was prevented from asking our opinion on the marriage and was even prevented from visiting us after marrying her. He also prevented her from visiting us. She has been his wife for thirteen years and they have four children. In spite of what he did, I went from Madinah to Tabuk to visit her seven years ago and paid her other visits as well, although her husband prevented her from seeing me and my other full brothers. When I discussed this matter more than once with her husband and her full brothers, I understood that all of them agreed to deal with me like this. I finally felt despair and believed that they would not follow the truth and would insist on falsehood. As a result, I refrained from visiting her. As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

It is worth mentioning that when the marriage was concluded, our half-sister agreed with her full brothers not to visit her paternal half-brothers. Her husband and her full brothers cooperated in sin and transgression to sever ties of kinship with us, that is, with her paternal half-brothers. We have not seen her for four years now.

I would like to know the Shar`y (Islamically lawful) ruling on this matter? Does Shari`ah (Islamic law) obligate the husband to let his wife visit us or not? Are we sinful for severing the ties of kinship with her during this period, although such severance was caused by her husband and full brothers?

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A: If the reality is as you have mentioned, I say that those who maintain the ties of kinship will be rewarded and those who sever such ties without a valid reason will be the sinful party. Both parties should communicate and cooperate with each other in Ma`ruf (that which is judged as good, beneficial, or fitting by Islamic law and Muslims of sound intellect) in order to maintain the ties of kinship and fulfill the rights of Islam and relatives. Allah (Exalted be He) says, ﴾Worship Allâh and join none with Him (in worship); and do good to parents, kinsfolk﴿ He also says, ﴾And give to the kinsman his due﴿ Both Ayahs (Qur'anic verses) are from Surah Al-Isra'. Also, there are texts of Hadith, which encourage Muslims to maintain the ties of kinship and warn against severing them. In fact, Muslims should maintain the ties of kinship with those who severs them. The Prophet (peace be upon him) said, ﴾The one who joins the ties of kinship is not the one who repays good with good, but he is the one who, when his ties of kinship are severed, joins them back.﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Fatwa no. 7126

Q: Many Ayahs (Qur'anic verses) and Prophetic Hadith encourage keeping the ties of kinship. However, my siblings and I have cut off one of our sisters for the following reasons:

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She married a man, Allah knows whether he is good or not. All her siblings refused their marriage but our mother agreed and she married them against our wish. This stirred up animosity and hatred between the husband and her siblings. We have a brother who is a virtuous, pious, and Multazim (practicing Muslim) person, although none can verify this but Allah, who threw our brother-in-law out of our house as the latter used to visit us daily and stay until after midnight. Our brother-in-law went with our sister who was dressed immodestly to the police. They accused my brother of throwing them out of the house and other false accusations. After this problem, our brother in-law did not enter our house and our sister did not visit us for months, as she felt ashamed of what they did. A month later, our brother was arrested and detained for 8 months without a reason. This happened two years ago, our brother then was released and traveled abroad. Our sister visits us but I cannot look at her face or pay attention to her due to her negative attitudes when she was engaged.

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I am thinking of keeping our ties of kinship but I change my mind and remember Allah's saying, "You (O Muhammad peace be upon him) will not find any people who believe in Allâh and the Last Day, making friendship with those who oppose Allâh and His Messenger (Muhammad peace be upon him)"

Does the above Ayah apply to my sister? My brother sent me a letter saying that I should not talk to my sister, as her marriage is considered Zina (adultery). He may be referring to the fact that the brothers did not approve of it and that she got married after the death of her father. The husband also divorced her before consummating the marriage and then returned to her in less than a month in the presence of the Ma'dhun (marriage registrant), one witness, and our mother; is this permissible? Beseeching Allah for sincerity, I ask if it is permissible for me to keep good relationships with my sister to please Allah although she dresses immodestly and displeases Allah?

I am sorry, I fear lest I should not be able to reveal the matter properly. Our parents are the reason behind our shattered family, Allah (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us). I am so upset from my mother as she stirs up problems and married our sister to this man against our will. My mother cuts off her relations with her children, neighbors, and her beloved ones for the sake of this marriage. Your Eminence, I am sorry for my long letter but

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is it permissible for me to keep the ties of kinship with my sister despite what I have told you?

A: You have to reform your affairs and do your best in advising your mother, sister, and her husband. you should recommend one another to stick to truth and show patience, out of pleasing Allah and keeping the ties of kinship. Allah (may Allah be Exalted) says, ﴿So fear Allâh and adjust all matters of difference among you, and obey Allâh and His Messenger (Muhammad صلى الله عليه وسلم), if you are believers.﴾ , ﴿There is no good in most of their secret talks save (in) him who orders Sadaqah (charity in Allâh's Cause), or Ma'rûf (Islâmic Monotheism and all the good and righteous deeds which Allâh has ordained), or conciliation between mankind; and he who does this, seeking the good Pleasure of Allâh, We shall give him a great reward.﴾ , ﴿By Al-'Asr (the time).﴾ ﴿Verily, man is in loss,﴾ ﴿Except those who believe (in Islâmic Monotheism) and do righteous good deeds, and recommend one another to the truth [i.e. order one another to perform all kinds of good deeds (Al-Ma'ruf) which Allâh has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar which Allâh has forbidden], and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allâh's Cause during preaching His religion of Islâmic Monotheism or Jihâd).﴾ , ﴿Worship Allâh and join none with Him (in worship); and do good to parents, kinsfolk﴾ , ﴿And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents.﴾ and ﴿So give to the kindred his due﴾ In addition to many other Ayahs conveying the same advice. It is authentically reported that the Prophet (peace be upon him) said, ﴿"The Religion (of Islam) is (based on) sincerity." We (the Companions) asked, "For whom?"

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He replied, "For Allah, His Book, His Messenger, and for the leaders and ordinary Muslims."﴾

Beware of severing ties of kinship, for the Prophet (peace be upon him) warned against this when he said, ﴿The word Al-Rahim (womb) derives its name from Al-Rahman (i.e., one of the names of Allah) and Allah said: 'I will keep good relation with the one who will keep good relation with you, (womb i.e. kith and kin) and sever the relation with him who will sever the relation with you.﴾ (Related by Al-Bukhari.) He (peace be upon him) also said, ﴿Al-Rahim (the ties of kinship) takes hold of the Throne and says: May Allah maintain those who will maintain me! May Allah sever those who will sever me.﴾ (Related by Muslim.) If they respond positively, thanks to Allah for guidance and the reunion; otherwise, you have to treat them kindly and continue advising them due to the Ayahs that have been quoted earlier.

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(Part No. 25; Page No. 316)

Fatwa no. 7206

Q: In the wake of a dispute with my brother because of children's problems, when he rudely abused me, I took an oath, in a state of a severe anger, that I would cut the ties of his relationship and that even if he dies while I am alive, I will not attend his funeral. I also made my wife, children, and all my property unlawful for me if I talk him. Now, I regret what I did with my brother, as it goes against the Islamic teachings that oblige us to maintain the ties of kinship. I hope you will help me in this concern.

A: Firstly, cutting the ties of kinship is one of the major sins, as the Prophet (peace be upon him) said, ﴾A breaker of kinship ties will not enter Paradise.﴿ (Related by Muslim.) He also said, ﴾Al-Rahim (the ties of kinship) takes hold of the Throne and says: May Allah maintain those who will maintain me! May Allah sever those who will sever me.﴿ (Related by Muslim) taking an oath to sever the ties of kinship is an objectionable statement. Furthermore, prohibiting that which Allah permitted, including wives and lawful property is Haram (prohibited) and transgression against Allah. You should ask Allah's forgiveness and perform Tawbah from severing the kinship ties, taking an oath to do so, and prohibiting that which Allah permitted. You should regret your past sins, keep your kinship ties, and repel the evil of your brother with good treatment. It may be that Allah will accept your Tawbah and forgive you.

Secondly, if you maintain kinship ties with your brother again, you will have to offer a Kaffarah (expiation) for an unfulfilled oath.

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You have to feed or clothe ten needy people or manumit a believing slave. If you can not afford to do so, you will have to fast for three days.

Thirdly, if you intended by making your wife unlawful to you that you assert and prevent yourself from maintaining kinship ties with your brother and that you did not mean divorce or making her unlawful, you will have to offer a second Kaffarah when you restore your relationship with him. The Kaffarah of the unfulfilled oath is mentioned above. With regard to your property, it is not prohibited by your said statement.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 7178

Q 2: My elder brother hates me so much; is it permissible for me to stay away from him or not?

A: You should repay his bad deeds with good ones. May Allah change his hatred into love. He (Exalted be He) says, ﴾The good deed and the evil deed cannot be equal. Repel (the evil) with one which is better (i.e. Allâh orders the faithful believers to be patient at the time of anger, and to excuse those who treat them badly) then verily he, between whom and you there was enmity, (will become) as though he was a close friend.﴿ It has been authentically reported on the authority of Abu Hurayrah (may Allah be pleased with him) that a man said to the Prophet (peace be upon him): ﴾"I have relatives with whom I try to have close relationship, but they sever (this relation). I treat them well,

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but they treat me ill. I am nice to them but they are harsh towards me." Upon this he (the Prophet) said, "If it is as you say, then you in fact throw hot ashes (upon their faces) and there will always remain with you on behalf of Allah (an Angel to support you) who would keep you dominant over them so long as you adhere to this (path of righteousness).﴿ (Related by Muslim). It is also authentically reported that the Prophet (peace be upon him) said, ﴾The person who joins kinship ties is not one who repays good with good, but he is the one who, when his kinship ties are severed, recovers them back.﴿ (Related by Al-Bukhari). It is also authentically reported that the Prophet (peace be upon him) said, ﴾ someone who severs the ties of kinship will not enter Jannah (Paradise). ﴿ (Related by Muslim).

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The eighth question of Fatwa no. 8130

Q 8: In the past, my brother used to accuse me of hypocrisy, insult me, mock me and he never respected me. Once he broke my tooth, so I invoked Allah against him. Is this permissible? Could you kindly advise?

A: We advise you to have patience, forgive your brother and supplicate to Allah to grant him guidance and success instead of invoking against him in order to maintain the ties of kinship.

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The eighth question of Fatwa no. 8859

Q 8: My father bought a car for me and my brothers. I used to drive to the hospital, where I was being treated for a severe illness. My brothers wrote to my father informing him that I ride the car too often, so I became angry and abused them in front of my father. They stopped driving the car except rarely, although I do not prevent them from doing so. Am I considered sinful? Please advise.

A: You have done wrong by abusing your brothers in front of your father. You should praise them in front of him, and try to be kind to them as much as possible. You have also to seek their forgiveness as much as possible.

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The fifth question of Fatwa no. 10825

Q 5: What is the ruling on a person who maintains the ties of kinship with a brother who severs it?

A: This brother will be rewarded for maintaining the ties of kinship with his brother who commits a sin by severing it.

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The fourth question of Fatwa no. 19756

Q 4: Is it permissible for me to live with my brothers who do not offer Salah (Prayer), smoke tobacco, listen to songs and watch obscene movies and serials. If I advise them or talk to them about the religious matters, such as the obligation of performing Salah and other kinds of worship, they laugh at me and mock my friends calling them the most heinous names. Futile were my father's efforts and mine to bring them to their senses as if ﴾upon whose hearts Allâh has set a seal.﴿ **There is no hope whatsoever in advising them. What should I do with them? What advice do you give me to abide by in this regard? May Allah keep you safe. Only Allah is the One Who provides success and He is the One Who guides to the right path. I entrust you to the care of Allah, for those who are under His care will never be lost.**

A: It is impermissible for you to live with such brothers of yours who openly commit sins, but you should try hard to advise them so that Allah may make you a cause for their guidance.

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(Part No. 25; Page No. 321)

Fatwa no. 11235

Q: I have two sisters-in-law, one of whom we have been boycotting for three years because of her hatred of us and her backbiting us in front of her husband (my brother). She is my cousin and lives in another city where we visit her only on occasions. However, after we severed ties with her, we never met each other, to the extent that when we visit the city where she and my brother live we do not visit them; rather we meet our brother at our third brother's house. Further complicating the situation is the fact that she has no respect for our parents, and my brother agrees with everything she says. We have forgiven her many times hoping to start anew with her, but her negative behavior continues.

Are we considered sinners for severing ties with her and ignoring her? Please advise. We are so confused about this issue, and we do not want to sever ties with her based on our own wishes; it is her behavior that creates problems for us. She also caused an argument between my mother and my other brother's wife and when confronted about it, she denied it; although my brother's wife verified it in front of her. We severed ties with the other one

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a year and a half ago because of a trivial problem with my father, and he died while still angry with her. Since this problem occurred, she severed ties with all of us, although she lived with us in the same house. A while later, she began starting fights again and abused me, my brothers, my sisters, my father and my mother. When we returned her abuse, she insulted our honor and called us bastards. We did not respond, and we never talked to her after she said this awful word. Allah knows she is a liar. It is a pity that she is our relative. She also abuses us in front of my brother, until he has begun hating us. Now she is trying to reconcile with us, so that she can mess things up again. Her husband, my brother, is married to another woman at the same time, and our relationship with his second wife is great. She severed ties with his first wife in an attempt to keep her away from us. Now she is trying to reconcile with us so that she can ruin this relationship.

Are we considered sinful if we do not forgive her, given that we have reconciled many times and then had bigger fights, especially after what she did?

A: Maintaining ties of kinship is Wajib (obligatory), and severing them is prohibited. You should reconcile and forgive past actions. However, if it is more likely that your sister-in-law is going to cause you harm, there is no objection to severing ties with her

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to avoid harm and achieve the greater good.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family

Fatwa no. 11288

Q: More than six years passed since my elder brother has quarreled with his younger one. During this period he never talked to him and all this is attributed to some worldly reasons. The most important of these reasons is that the younger brother wanted to construct a fully equipped room beside the house and the small ranch that my father - may Allah be merciful to him - had left for us. My elder brother wanted to demolish the mentioned house and establish a new building that is constituted of six apartments according to the number of the family members. However, the younger brother objected to this on the plea that if the house is demolished, my mother and little brothers, including me, will not have a place to live in. Accordingly a conflict arose, and it was increased by the old dispute existing between my elder brother and the whole family since our father's death (may Allah be merciful to him).

To sum up: Every one of us goes to our mother and tells her that he wants the best for all, and that the other party only wants their own interest. After we grew up, there were some attempts to reconciliation

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but to no avail; for every one expects the other to apologize. What is really bad is that this dispute had expanded to include the families of both parties. The children of both families do not see each other; my elder brother's children do not talk to their uncle on the plea of the dispute existing between him and their father.

Finally your Eminence, I would like to know what the solution to this problem is. What is the advice that I can offer to both of them to help them reconcile? I hope that on reading your advice their feelings might be touched, their hearts might be softened and they might be guided by Allah.

A: Your elder and younger brothers should fear Allah and abide by His Prescriptions regarding maintaining the ties of Kinship. The better is one who talks to the other first and forgives him, for Allah (Exalted be He) says, ﴾Would you then, if you were given the authority, do mischief in the land, and sever your ties of kinship?﴿ ﴾Such are they whom Allâh has cursed, so that He has made them deaf and blinded their sight.﴿ He (Exalted be He) also says, ﴾and fear Allâh through Whom you demand (your mutual rights), and (do not cut the relations of) the wombs (kinship).﴿ It is also mentioned in the Hadith narrated by Abu Bakrah (may Allah be pleased with him) who said that the Messenger of Allah (peace be upon him) said, ﴾There is no sin that is worthier to have Allah's Punishment (may He be Exalted) to its perpetrator in advance in this world along with what He stores up for them in the Hereafter than oppression

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and severing ties of relationship.﴿ Related by Ahmad, Abu Dawud and Al-Tirmidhy who classified it as Hadith Sahih (a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish).

Fatwa no. 13534

Q : I am a young man, adhering to Islam, Praise be to Allah. I just got married and live at home with my family. I have a number of married brothers, but their wives do not observe the Islamic dress code, to the extent that one of them hit his wife when she wore Hijab (veil) until she took it off. My mother abuses my wife and does not share food with her. My family deals with Riba (usury) in most of its transactions, and my wife has advised them several times to no avail. Instead, they persist in committing sins, which incur Allah's wrath, such as abandoning prayers and cursing Islam. Based on this, am I entitled to live in a separate house and have an independent life away from them, if I continue to be as helpful as I can?

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I ask Allah to make me of those who does this, what is your opinion? Please reply to us via mail, may Allah reward you well and bless you!

A: If the matter is as mentioned, it will be permissible for you to settle in an independent house to avoid Fitnah (sedition). You should also support your family by giving them money, visiting them, and protecting them from any evil verbal or physical.

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The first question of Fatwa no. 15931

Q 1: Is it permissible for a person to desert their Muslim brothers for the purpose of da`wah (call to Islam)? What is your reply to this?

A: It is not permissible for a Muslim to desert their Muslim brothers beyond three days if it is due to a worldly reason, for the Prophet (peace be upon him) stated, 《 a Muslim is not permitted to desert their (Muslim) brother above three days. 》 However, if this is done for the sake of religion, when a person commits an act of disobedience or Bid`ah (Innovation in religion) and does not respond to advice, it will be permissible to desert them hoping this will deter them and enable them to repent. On the other hand, if deterrence is not attained, rather it is feared that it might result in increasing their evil, then desertion should not be applied; instead, a person should continue advising them, perhaps

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Allah will guide them. In this case, the benefit gained from desertion should be compared to the evil resulting from it.

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The fourth question of Fatwa no. 17790

Q 4: We are brothers whose father passed away. My mother raised us and provided us with a good education - Praise is due to Allah. One of my younger brothers was studying outside the city of Riyadh. Four years ago, he married a divorced woman who had four children from her ex-husband. He married without our knowledge. When we heard of the news from an unknown person through his wife, we asked him for an explanation but he denied the whole matter. After she became pregnant, she told us of the news of his marriage. We blamed him for not consulting anyone in the family. He did not tell our mother that he intended to marry and that caused her great pain which she is still suffering from until now.

Later on, he brought his wife and introduced her to the family who unwillingly dealt with them in a nice way except me as I could not stand this wound or this trial. Now, he is a father of three children. I see (this is my point of view) the rejoicing sights in his wife's eyes that she married him without our knowledge.

My question is: Since I hate to cut the ties of kinship; is there a sin on me if I cut the ties with my brother by not entering his house in order not to meet his wife? Or should I force myself and meet her despite my hatred to meet her? It is worth mentioning that my mother forgave him after she wept bitterly and painfully. He still prefers his wife to his mother and does not visit her for weeks.

A: As for the marriage of your brother without telling you, there is no harm in this and it does not affect his marriage but he breached the custom and good-manners. Denying that he is married is a lie and it is known that lying is prohibited and there is a severe punishment in this regard. However, all this does not permit you to disconnect your brother or cut the ties of kinship with him; you should establish the ties between you and him. Forgive the actions that have been done as an offence to you; this will be better for you and for him.

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Fatwa no. 18336

Q: I have a brother who is disobedient to our parents. My father died while being angry with him, although he is his eldest son. He also disobeys Allah and he is a mean person. He envies me and my elder brother, and treats me badly as I am the youngest and we all live in the same house.

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He married a relative of my mother, and both of them became more envious to all the members of the household after my father's death. This woman fought with my mother on the day of `Eid-ul-Adha (the Festival of the Sacrifice) over a trivial matter that could have been easily avoided. She abused her in front of us and in front of her husband who supported her. She also abused all of us and left the house with the intention of filing a complaint against me and my brother on this blessed day.

When she fights with her husband, she abuses all the members of the family, especially my mother. This hurts me so much, as I am afraid that my mother might be harmed by this evil woman, especially that she (my mother) is a believing woman. She offers Salah (Prayer) and performs all the rites of Islam. I hate my wicked brother and his mean wife, so I do not speak to them at all, especially this woman who wants to destroy our house with her lies. She is smart and intelligent, but only in creating conflict between the people. I would like to know whether not talking to them is considered severing ties of kinship, given that I talk to my brother, but only when he asks me a question.

As for his wife, I neither talk to her nor look at her or

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her children, given that we live in the same house. When I talk to my brother in an intimate way, he creates problems and we fight. When I try to avoid him, no problems take place, because he, his wife and his children are the ones who make the problems.

A: If the situation is as you mentioned, you have to be patient with your brother and his wife, advise them, and remind them of Allah (Exalted be He) so that He may guide them.

If your brother commits major sins and insists on them and does not listen to advice, you can sever ties with him due to his Fisq (flagrant violation of Islamic law) and to keep away from his harm. However, it is also permissible for you to continue advising him and reminding him of Allah at intervals, so that he might correct himself and his wife.

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The fourth, sixth, and seventh questions of Fatwa no. 18448

Q 4: In a heated discussion, a man said to his brother, "I disown you and you disown me; we are no longer brothers." What is the ruling on these words that were a result of disputes over worldly matters,

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not religious ones?

A: Disputes between brothers should not develop into disowning and separation like that. It is obligatory to maintain harmony and avoid feud and hatred. The words mentioned in the question are evil and the sayer must repent to Allah of them. Allah (may He be glorified) says, ﴾And all of you beg Allâh to forgive you all, O believers, that you may be successful﴿

Q 6,7: A man complains that his step-mother insults his wife and he wants to prevent her from entering his house. Will he remain undutiful to his father if he does so? He no longer visits his father because his brothers harm and threaten him. Is he permitted to do so? It should be noted that his father cannot stop them and even ordered him to repay their offences and insults. What is the ruling on the father's stance?

A: We advise those in the question to maintain unity, reconciliation and patience over the harm they receive. If they fail, everyone should take the necessary procedures to fend off harm from themselves while still being dutiful to their parents and avoiding severing relations with them. This is how a Muslim should be; wise and have self-controlled.

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The third question of Fatwa no. 8180

Q 3: i asked my sister for a loan in a time of need and then asked her to write it off and she agreed. Do i owe her anything?

A: If the reality is as you have mentioned, there will be nothing on you since she agreed to cancel your debt.

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The third question of Fatwa no. 233

Q 3: Is it impermissible for a husband to help his siblings, especially if they are in dire need of assistance from any close relative after their parents?

A: It is permissible for a husband to help his siblings, it is also Mustahab (desirable) to give them the Zakah (obligatory charity) if they are needy, according to the Hadith reported on the authority of Sulayman ibn `Amir (may Allah be pleased with him) that the Prophet (peace be upon him) stated: ﴾Sadaqah (charity) given to the needy is a Sadaqah, but that which is given to a close relative it is both Sadaqah and upholding ties of kinship.﴿ Related by Imam Ahmad, Ibn Majah, Al-Tirmidhy (may Allah be Merciful to all of them).

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No. 8989

Q: I am forty-eight years old and have four daughters whose medical treatment caused their mother and I a lot of pain. We are still suffering because of their being born deformed. We are greatly indebted because of that. Allah alone knows how we suffer to provide for our living. Some people were of the opinion that our condition makes us deserving the Sadaqah (voluntary charity). My mother died four years ago and she gave birth to sixteen children of whom I am the eldest; we are 4 sons and 12 daughters. When my mother died, I had a sister who was ten years old. I asked my father to take her to live with me and my daughters, but my old father stubbornly refused. My sister lived with him more than two years and a half during which she had a miserable experience, for my father got married more than once. He lived in Cairo and his wives are all from Cairo. Later, he brought my sister to

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live with me after she had lost a lot of her education and culture. Indeed, her behavior became intolerable. Before her arrival, I was living quietly with my children and their mother with nothing to turn our life upside down until my sister came. My sister, according to her own description, is very stubborn, spiteful, rancorous, etc., of the inexpressible vices. Nevertheless, my wife and I convinced ourselves that she is still young and unfortunate for not finding the person who could tell her what is right and what is not; she might be changed into a better state through the passage of days, which was not the case, as the environment she lived in during two years and half was in utter contradiction with ours. Thanks to Allah, our home is purely free of hatred, rancor, and nagging complaints. Unfortunately, my daughters began to undergo spiritual wicked sufferance and bitter disputes among each other. My wife did her best to reconcile them, but she could not stand it anymore. As for myself, I am handicapped and suffer many dangerous diseases, such as arteriosclerosis, osteoarthritis, a clot in one of my legs and gland cancer. Allah only knows how I afford the expenses of my medical treatment. I have enough problems in my life for it to be worsened by the presence of my sister. My father, may Allah forgive him, has good income. I believe I am not responsible for providing for my sister whose father is alive, although I know that she needs guidance and some one to watch over her, but I have made up my mind that there is no way that she can stay living with my family; I will return her to my father once the current semester is over,

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although she was not successful due to her lacking the natural disposition for study. I say that I decided to send her to my father whom I have phoned in Cairo, Egypt. He spends nine months in Egypt and the remaining three in the kingdom collecting the rent of his properties, etc. But he refused the mere idea of taking her again and said to me that I should consider him dead. I told him that if he was dead, Allah forbid, I would have kept her in the kingdom and sent her to one of her brothers and he would provide for

her so she will be educated in the best schools, and send her to a boarding school, such as Dar Al-Tarbia (House of Education) or any other. However, he utterly refused that I send her to him and told me to do whatever I see proper for her.

I am not trying to get an answer to a social problem; rather I am discussing the Islamic viewpoint. What if I oppose my father and refuse to comply with what he wants, sending the girl to him to take full responsibility of her; will this be wrong on my side? I fear to invoke the wrath of Allah upon me. But after long thought and suffering, I can not find another solution, but to send my sister to my father or else I will have to divorce my wife and waste the life of my own daughters who are already suffering and diseased with blood pressure because of this matter.

A: If the matter is as you have mentioned, you do not have to provide for your sister,

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and there is no blame on you if you send her to your father so as to ward off the suffering you and your family have.

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Fatwa no. 10795

Q: Every Muslim is obligated to maintain the ties of kinship. However, there may be a problem that hinders someone from carrying out this obligation, which is stated in the Qur'an and the Sunnah (whatever is reported from the Prophet). For example, when I visit my uncle, I become forced to meet his wife and daughter who are Mutabarrijat (dressed up immodestly in violation of the Islamic dress code). Even more, I become forced to sit in their presence. The same applies to the rest of my relatives. I have, thus, severed the ties of kinship and I am waiting for an answer to this. I hope your eminence will give me your legal opinion as soon as possible.

A: Maintaining the ties of kinship is obligatory and it is Haram (prohibited) to sever them. This is based on the Shar`y (Islamically lawful) evidence, which is reported from the Qur'an and the Sunnah. However, if such maintenance will result in Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) and you are able to change it, you must continue visiting your relatives to maintain these ties and change the Munkar. If you are unable to change the Munkar, abstain from visiting them in the place where Munkar takes place and maintain the ties of kinship with them elsewhere.

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 11620

Q: We live in the district of Sitarah in Al-Aflaj. We have an uncle who dislikes us and is fond of gossiping and backbiting. One day, he visited a family and backbit about my father, mother and brothers and sisters. He told people that we do evil deeds, which is not true, to make those people hate us. He likes to sow enmity and hatred between us and other people. Six months ago, we severed the ties of kinship with him; we can neither greet nor respect him. The following is an example of his evil behaviors. One day, my father who used to invite some relatives, was absent. My mother, not to break this tradition, invited those relatives including this uncle. During this visit, my uncle accused my mother of practicing magic with my father to make the latter hate my uncle.

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Because of this incident, we hate him so much. Fortunately, our relatives who attended this invitation love us and keep good relations with us. In response, they did not believe in what he said; rather they treated him badly and made him leave before the visit was over.

My question is: Are we sinful if we sever the ties of kinship with him? How can we greet this person or deal with him? Please help us know what we should do and say about him. May Allah reward you with the best!

A: maintaining the ties of kinship is obligatory and cutting them is prohibited. However, if you think that you serve an interest by severing these ties with your said uncle due to his evil deeds with you, there will be nothing wrong with that.

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The second question of Fatwa no. 11778

Q 2: Eight years ago, my mother and my paternal uncle had a big fight. I had to leave my deceased father's house

and live at my mother's due to my uncle's bad treatment to my mother. I was 14 years old at that time. The problem is that I cut all relations with my uncle. I did not salute him, visit him or enter his house until he died. Now I regret what I did and fear Allah's punishment for my sin, although my uncle did not care for me while I was an orphan and he was my guardian. What do you advise me to do in this regard?

A: You were mistaken to sever ties with your uncle and to stop talking to him. You should perform Tawbah (repentance to Allah); may Allah accept from you and us! try to do much good to your uncle, by seeking Allah's Forgiveness for him, supplicating for him, giving charity on his behalf and keeping good relations with his children and relatives.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 888

Q 1: I have three full paternal aunts. The oldest lives in a house owned by the family, the middle lives with her son-in-law and the youngest lives with her husband. They have decided to sever ties with me due to a common inherited property that we owned and which they wished to sell without my permission. I have a share in this land but none of us knows their exact share. So I gave the buyer his money back and annulled the sale. Note that I do not benefit from the fruits this land yields

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or profit in any way. I just left the land to them and travelled, wishing they would spend from the land's yields and live in the house, provided that they do not sell anything.

After they severed ties with me, I stayed alone and isolated myself. Now I fear Allah's punishment for severing my ties of kinship. Please give us your advice in this regard. Are those three women included among my kinship? Am I committing a sin by severing ties with them, although it is they who severed ties with me first?

A: You forbade your aunts from selling their rightful shares from their father's inheritance and this is unjust and a great transgression. Each one of them has the right to dispose of what she owns, according to Shari`ah (Islamic law). As for the severance of relations that took place, you caused it and not them. You should seek Allah's Forgiveness, make Tawbah (repentance to Allah) from this great sin and try to visit them and seek their forgiveness. Allah (Glorified and Exalted be He) commanded Muslims to maintain the ties of kinship saying, ﴿and fear Allâh through Whom you demand (your mutual rights), and (do not cut the relations of) the wombs (kinship).﴾ He also says, ﴿And give to the kinsman his due﴾ Scholars agreed unanimously that maintaining the ties of kinship is obligatory and severing it is prohibited. It is related by Al-Bukhari, Muslim and others on the authority of Abu Hurayrah (may Allah be pleased with him) who narrated that the Messenger of Allah (peace be upon him) said, ﴾Anyone who

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believes in Allah and the Last Day should entertain their guest generously; and anyone who believes in allah and the Last Day should maintain their ties of kinship..." ﴿

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`Abdullah ibn Mani`	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify

The second question of Fatwa no. 13589

Q 2: i have an old paternal aunt who is blind. Whenever i go to visit her, her family insults me a lot. i am an unmarried girl and they insult me badly; what is the ruling on this? Should i cut the ties of kinship with this family?

It is worth mentioning that I swore not to visit them again and to disconnect myself from them. Now, I do not visit them but my paternal aunt is in her deathbed and I do not know whether she is going to be well again or not.

A: If you visit your sick paternal aunt and stay patient with the harm you receive, you will be rewarded. Make Kaffarah (expiation) for your broken oath by feeding ten needy people, clothing them or freeing a believing slave. If you can not afford that, then fast for three days.

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

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The second question of Fatwa no. 15632

Q 2: The Messenger (peace be upon him) said, (a person who severs the ties of kinship will not enter Paradise.) He (peace be upon him) also said, (Allah says: I am Al-Rahman (the Most Merciful) and you are Al-Rahim (the womb i.e. the source of mercy among humans.) Thus, whoever preserves your ties, I will preserve ties with him and whoever cuts your ties, I will cut ties with him.) Ties of kinship must be maintained with people like sisters, maternal or paternal aunts, nieces and the like, and we know that daughters of the maternal or paternal aunts are not permitted to uncover their faces before me.

However, we live in a remote and uncultured area where women do not adhere to Hijab (veil). When a man visits his maternal or paternal aunt, he has to shake hands with her daughters; otherwise, his aunt will rebuke him and become angry with him. Is it permissible for a Muslim to stop visiting his aunt until he finds her alone?

A: maintaining the ties of kinship is an obligation under the Shari`ah (Islamic law), and maternal and paternal aunts are among those whom a Muslim must maintain good ties with. However, if this causes harm by the presence of his aunt's daughters who are not Mahram (unmarriageable relatives) to him and he cannot stop the Shari`ah violations they commit, it will not become obligatory. A Muslim should visit his aunts at proper times in which he avoids mixing with non-Mahram women. Also, he should explain the Shar`iah rule to his aunt, that a man is not permitted to shake hands with non-Mahram women.

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The third question of Fatwa no. 19133

Q 3: I have two paternal aunts who live together as they are not married. I am dutiful to them and have a good relationship with them, and they love me dearly. The problem is that my elder aunt does not offer Salah (Prayer), although she observes Sawm (Fast) and says Dhikr (remembrance of allah). I have told her that Salah is the separator between Kufr (disbelief) and Iman (belief). I have also told her many of the Hadith of the Prophet (peace be upon him) and the Fatwas of the scholars that show that someone who abandons Salah is a Kafir (disbeliever). I have explained to her that her Sawm will not be accepted if she does not offer Salah, because Iman is one of the conditions of Sawm and someone who does not offer Salah is not considered a believer. But she still does not offer Salah. I have, thus, threatened to keep away from her and said that I would not come to her house or eat her food. However, she lives with my other aunt who offers Salah, and if I leave my elder aunt and stop visiting her, I will also be severing the ties of kinship with my younger aunt. Firstly, I hope that Your Eminence will supplicate to Allah for my aunt to guide her to start offering Salah, because I love her very much. Secondly, please tell me what to do regarding this problem. May Allah reward you!

A: Continue visiting your aunt who offers Salah, and advise your other aunt to pray, and may Allah guide her.

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The fourth question of Fatwa no. 17641

Q 4: how can a man visit his female cousin, especially if she is married, to maintain the ties of kinship with her? Is it not permissible to visit her, being a woman? May Allah reward you for what you do for Islam and the Muslims, and make your efforts only for His sake.

A: It is desirable for you to visit your female cousins and all the relatives you are able to visit. It is obligatory on Muslims to maintain ties of kinship with their relatives, and it is unlawful to sever these ties. Allah (Exalted be He) states, ﴿And give to the kinsman his due﴾ However, you should not sit with her in Khulwah (being in privacy with a member of the opposite sex) if she is a non-Mahram (not a spouse or an unmarriageable relative). You must fulfill this right in a manner that does not contradict with Shari`ah (Islamic law) and while she is wearing Hijab (veil).

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Fatwa no. 8229

Q: Due to a dispute between my nephew and me, i swore by divorce once that I would not enter his home again for the rest of my life. After I calmed down, I regretted what I did. It is worth mentioning that my daughter is his brother's wife and he is my neighbor and we pray in the same Masjid (mosque). I can not endure this situation and if something happens such as death or sickness what should I do? Could you kindly advise? Is it permissible for me to visit them in such cases? Is there an expiation to allow me to enter their homes whenever I wish or they wish? I swore with divorce only one time? Could you kindly advise? May Allah reward you!

A: If the reality is as you have mentioned, enter the house of your nephew to maintain the ties of kinship and the right of neighborhood. If you intended to stop yourself from entering the house of your nephew, no divorce will be effective but you have to expiate for your oath. The expiation is: Feeding ten needy people, or clothing them, or freeing a believing slave, and if you can not afford that, then fast for three days. But if you intended to divorce your wife, one divorce will be effective. You may take your wife back in marriage as long as she is in her `Iddah (woman's prescribed waiting period after divorce or widowhood) if your divorce was not the third.

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Fatwa no. 8344

Q: I had a misunderstanding with some of my relatives despite the strong friendship we had. They are my cousins and in-laws at the same time. We severed ties with each other, to the extent that my children do not know their maternal grandfather. The women in our family think that we have become their enemies. I visit them, but they do not return my visits. Am I considered sinful if I stop visiting them, as they have not visited us in fourteen years? Please advise.

A: Maintaining the ties of kinship is obligatory, and severing them is one of the major sins. Allah (Exalted be He) states, ﴿Worship Allâh and join none with Him (in worship); and do good to parents, kinsfolk﴾ He also states, ﴿And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents.﴾ until His statement, ﴿And give to the kinsman his due and to the Miskîn (poor) and to the wayfarer. But spend not wastefully (your wealth) in the manner of a spendthrift. (Tafsir At-Tabarî)﴾ ﴿Verily, the spendthrifts are brothers of the Shayâtîn (devils), and the Shaitân (Devil-Satan) is ever ungrateful to his Lord.﴾ ﴿And if you (O Muhammad صلى الله عليه و سلم) turn away from them (kindred, poor, wayfarer whom We have ordered you to give their rights, but if you have no money at the time they ask you for it) and you are awaiting a mercy from your Lord for which you hope, then, speak unto them a soft kind word (i.e. Allâh will give me and I shall give you).﴾

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It was authentically reported on the authority of Anas (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) stated, ﴿ anyone who likes that their sustenance should be expanded and their age may be lengthened should maintain the ties of kinship. ﴾ Narrated by Al-Bukhari and Muslim. It was authentically reported on the authority of `Abdullah ibn `Amr ibn Al-`As (may Allah be pleased with him) that the Prophet (peace be upon him) stated, ﴿The one who maintains ties of kinship is not one who repays good with good, but is the one who joins the ties of kinship when they are severed.﴾ Narrated by Al-Bukhari. It was authentically reported on the authority of `Aishah (may Allah be pleased with her) that the Messenger of Allah (peace be upon him) stated, ﴿The tie of kinship is suspended to the Throne and says, "Anyone who unites me Allah will unite him, and anyone who severs me Allah will sever him."﴾ Narrated by Al-Bukhari and Muslim.

There are many Ayahs and Hadith that stress maintaining the ties of kinship and warn against severing them. You have to visit your relatives as often as possible, even if they do not return your visits. You must treat them well, even if they treat you badly.

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Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman

Fatwa no. 18658

Q: My father's cousin is about 70 years old and I want to bring him to live with me and my children, since he has no kin other than me and my younger brother. He is very old and no longer has any desire to marry, and also suffers periods of amnesia. He underwent some tests at the Hospital in Jeddah and doctors concluded that he suffers cerebral atrophy that causes loss of memory. He sometimes gets lost when returning from the Masjid (Mosque). Doctors said that his case is incurable - unless Allah wills otherwise.

What is the ruling on bringing this man to live in my house among my children and wives? He needs someone to look after him and there is no one to do so except me. It is so bad that he may ask where someone is though the person is sitting with him.

A: If the case is as has been mentioned, there will be no objection to your father's cousin coming to live with you in your home, as there is a necessity for him to do so. It is a good deed and you will be rewarded for it - In sha'a-Allah (if Allah wills). However, it is obligatory on your wives and daughters to wear Hijab (veil) before him and avoid Khulwah (being in privacy with a member of the opposite sex) with him since he is Ajnaby (man lawful for the woman to marry) for them.

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Fatwa no. 4917

Q: My maternal uncle died three years ago and left a wife and three daughters. Two of them are about twenty years old, and he left a sixteen-year-old son. How can I join ties of kinship with them, bearing in mind that the daughters and their mother do not observe the Islamic dress code? Is it sufficient that my mother and sister visit them?

A: joining the ties of kinship means being kind and compassionate with relatives, helping, and visiting them. With regard to you, it is not permissible for you to shake hands with your uncle's widow and daughters or to be in privacy with any of them. It is sufficient to greet them with Salam (peace) without shaking hands. You should advice them and point out to them that it is obligatory upon them to wear Hijab (veil) and observe the Islamic dress code.

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The third question of Fatwa no. 9218

Q 3: I have paternal orphan cousins to whom I want to give some money, but their mother refuses and claims that they are not in need of anything. Praise be to Allah, they receive their father's pension of 2,700 Riyals.

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The question is, are we to blame if we do not give them anything? I want to help them for the Sake of Allah (Glorified and Exalted be He) without the mother's knowledge, since they are all very young; the oldest is only six years old. Moreover, their mother takes money from people whom she does not know. Guide me on how to solve this problem. May Allah reward you!

A: If the case is as you have mentioned, you will not be to blame In sha'a-Allah (if Allah wills). However, you should try to join ties of kinship with them, if possible, by sending them suitable gifts that their mother will accept. May Allah double your reward!

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The second question of Fatwa no. 4270

Q 2: My maternal uncles are Multazims (practicing Muslims). They and their wives offer Salah (Prayer) regularly; however, a disagreement occurred between them and my father. When they intended to resolve it, they wanted to take a false oath, and we knew that it was a false oath. After they performed Wudu' (ablution) and brought the Mus-haf (Arabic Qur'an) to swear by it and deceive the people, my father refused to allow them to swear. Later, the problem was resolved, but we have distanced ourselves even more

because of this false oath. Should I maintain my relationship with them or sever it? I have been boycotting them for more than three years and I have prevented my mother from going there all this time, because they have opposed Allah and His Messenger. What is the ruling on this?

A: You should not abandon them, but rather join ties with them in the future and apologize for your shortcomings in the past. This will bring much goodness, such as strengthening relationships, removing grudges, feeling compassion, obliterating sins, gaining rewards and maintaining the ties of kinship. However, you should continue to advise them to perform Tawbah (repentance to Allah) for the falsehood they committed.

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Fatwa no. 8774

Q: My mother suffers an illness that disabled her and made her unable to practice her marital life with my father. My father sought treatment for her inside and outside the Kingdom but it was of no avail. Accordingly, my father had to marry another woman for fear of committing Zina (premarital sexual intercourse and/or adultery). Praise be to Allah, he enjoys good health and we - his sons - agree to his marriage. It is noteworthy to mention that my father continues to care for my mother in a respectable and honorable manner.

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One day, my younger maternal aunt came to our house and asked us to bring our mother to stay with her for a month so that she could look after her medication and take care of her.

Afterwards, my aunt learned of my father's marriage. One month later, we asked her to bring our mother back as she had not gotten any better. Thereupon, she insistently refused because she and some of my maternal uncles do not accept my father's marriage.

When we asked our aunt why she disapproved of my father's marriage, she said that it would be better if he committed Zina rather than marrying another woman; for in this case he alone would bear the sin (of doing this).

Some of my maternal uncles said, were it your father who was sick, would our sister [the wife] have the right to ask for divorce and marry another man?

Our mother was taken from them by force fearing that my father would divorce her. Consequently, I was about to hit my aunt when an argument with her and my uncles, but I sought refuge in Allah from the Satan and - praise be to Allah - I refrained from doing so. We are now living at rest happily with our mother. However, one week after the fight; I went to my aunt and apologized to her in order to maintain ties of kinship, but unfortunately she refused to greet me. Two weeks later; I visited her again and she greeted me with a cold heart.

It is worth mentioning that I live in Ibqiq, but my aunt and uncles

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stopped visiting us at our house there unless I return to our house in Al-Ahsa', despite that I live with my father and my brothers in the same house in Ibqiq while they (my aunt and uncles) live in Al-Ahsa'. My second house in Al-Ahsa' is near to them and almost every month I go and spend three days there. My aunt comes just to see my mother and stays with her for half an hour and then leaves. Some of my uncles who still reject my father's marriage have not visited my mother for a year now. Some tend to visit her every one or two months. Also, my aunt no longer visits us in our house in Ibqiq even if she does not see her sister for a long time. In the past, she used to visit our

mother at least every two or three weeks. Accordingly, I would like your Eminence to provide me with an answer to the following questions:

1- What should our position be as nephews to uphold the ties of kinship with my aunt and uncles given that they now do not respect my father, or even hear his name? Should we maintain our ties or boycott them until they work the situation out with my father? I should mention that my father has never asked us to boycott them but I have no heart for visiting them while they show no respect to my father. Apart from this, they do not welcome me as usual i.e. with open hearts; not to mention that I have sought reconciliation between my father and them in hope of maintaining family bonds, but to no avail.

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2- What is the ruling on the permissibility of marrying four women? When it becomes permissible for a Muslim to marry four women?

3- What is the punishment of the one who commands or recommends committing Zina - I seek refuge in Allah - to prevent someone from taking a second wife?

4- Evaluate the position of my uncles and aunt towards this issue; are they right or wrong in their response to my father's act?

A: If the case is as mentioned:

First: You should maintain the ties of your kinship i.e. your aunt and uncles, even if they boycott you, do not return your visits, or greet you inhospitably. Thus, you will have the reward of upholding the ties of kinship and they will bear the sin of boycotting you.

Second: Polygyny is permissible for one who can fulfill his wives` obligations, and is not likely to be unfair to them at home.

Third: One who rejects polygyny, advises against it, or feels that it should not be practiced even if it results in Zina is wrongful and sinful for saying this and advising others to do this. They must repent to Allah, seek His Forgiveness, and take back what they have said and recommended.

Fourth: If the case of your aunt and uncles is as you have mentioned, they are mistaken in severing their ties of kinship and remaining angry at your father and his children.

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Fatwa no. 11203

Q: I have a maternal uncle who is blind, deaf, and dumb. moreover, he does not offer Salah (Prayer); he does not know how to offer it, and cannot understand what we tell him about Salah. What should we do? Can I offer Salah on behalf of him? Please advise, may Allah reward you with the best!

A: The guardians of your uncle and you are required to try to inform him about Islam, its pillars and rulings by using whatever possible means. For example, you can teach him to read by touch and similar reading techniques. As for offering Salah on his behalf, it is not permissible for a person to offer Salah on behalf of another person.

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The first question of Fatwa no. 12807

Q 1: Are my parents' maternal and paternal uncles and aunts regarded as maternal and paternal uncles and aunts for me and my children? Please, answer me. May Allah reward you with the best!

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A: The father's maternal and paternal uncles and aunts are regarded as maternal and paternal uncles and aunts for his children and for all those who descended from him. The maternal and paternal aunts are Mahrams (unmarriageable relatives).

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Fatwa no. 16472

Q: My mother is blind, but Allah has compensated her with keen insight. Her share of inheritance was kept by my only maternal uncle, but when she demanded her lawful share as prescribed he refused to give her share this year. He told her he will do so in a year or two without specifying an exact time. My mother and I then went to courts after all efforts of reconciliation failed. He utterly refused to give her the lawful share of the estate. We went to the courts and filed our suit, and praise be to Allah, my mother obtained her lawful share. As a result, my uncle reacted negatively towards my mother; he stopped talking to her from that moment on and did not come to visit us in our home. However, I went with my mother to visit him many times without a single visit on his part. I always reminded my mother of the Prophet's statement ﴿a breaker of ties of kinship will not enter Paradise.﴾ It happened that my mother and I intended to perform `Umrah. Thus, a week before our trip, I suggested to my mother that we should

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visit my uncle, so that Allah might accept our `Umrah and she agreed. We informed my uncle and his family of the date of our journey, but they did not come to bid us farewell. Thanks to Allah, we performed the rites of `Umrah and stayed until Hajj season. During the rites of Hajj, we met my uncle and his family in Mina, greeted them and settled the matter. However, on our way back to Egypt, my uncle continued severing our ties. He did not enter our house or greet my mother in front of others or in our house. This led my mother to decide that she will never go to him again, because she is blind and he is not; therefore, it is he that should come to visit her. She even swore not to go to him again. I have lived here in the Kingdom for a long time and I have sent him many messages to which he has never responded. Kindly give me a legal Fatwa in this regard. Should I sever the ties of kinship with him the way he has with my mother?

I would like to inform you that my father advised her not to get upset; if my uncle comes to visit her, he will be welcomed, and if he does not, it will be up to him. However, my mother became ill because of this. Seven years have passed since my uncle stopped visiting us or talking to my mother. What should my mother and I do in order not to come under the ruling of the Prophet's Hadith, ﴿A breaker of kinship ties shall not enter Paradise.﴾

Finally, may Allah's Peace, Mercy, and Blessings be with you!

A: You should visit your uncle and maintain the ties of kinship with him seeking Allah's pleasure. Likewise, you should encourage your mother to go to her brother, because the person who maintains ties of kinship is not

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a person who repays visits, but one who visits even those who desert him. The Prophet (peace be upon him) stated, ﴿The one who maintains a relationship with his relatives only because they maintain a relationship with him is not truly upholding the ties of kinship. The one who truly upholds the ties is the one who does so even if they break off the relationship.﴾

Fatwa no. 3790

Q: I read a Hadith in a book entitled "Al-Kaba'ir" (Major Sins), chapter "Undutifulness to Parents," which states that the Khalah has the same status of the mother. Which is intended here: the mother's sister or the stepmother? I am confused about this matter. I hope from Allah then from you to explain which of them is like one's mother.

A: The hadith which states that a mother's sister is equivalent to (one's real) mother (in status) is Sahih (authentic). It was related by Al-Bukhari and Muslim on the authority of `Aly ibn Abu Talib (may Allah be pleased with him) from the Prophet (peace be upon him). The Hadith refers to the mother's sister by blood and not to the stepmother. It means that when the mother is dead, the maternal aunt takes the mother's place in taking care of the children. Calling a stepmother "Khalah" (i.e. maternal aunt in Arabic) has to do with tradition; it is not a correct naming according to Shari`ah (Islamic law).

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Fatwa no. 5384

Q: My maternal aunt is around 90 years old. She owns land, real estate, and other property that she inherited from her husband. However, due to her old age, she is unable to manage her wealth and her brother and her stepsons, from her deceased husband, have been embezzling her wealth. Her brother, who was taking care of her, was taking from her money for the last 15 years before he finally forced her out of her own home. When this happened, she came to live with my mother who does not own any property and depends on me to support her. My aunt's brother has been cheating my aunt, and the little money he does give her does not even suffice to cover the cost of her medicine. Thus, I am obliged to provide for her as well as for my mother. Her brother and stepsons have even taken the flat that she used to live in against her will. After family negotiations that continued for five years, I have not been able to convince them to increase the meager monthly stipend they give her, which is not even sufficient to feed her. During these last five years while she has been living with my mother, I have been spending on her after her brother refused to let her live with him and at the same time he refused to increase her monthly stipend, which is taken from her own money. We tried to convince them

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to sell some of her farmlands to provide for her needs, but because of her senility and lack of experience in such matters, she is unable to make sound decisions and refused to sell the property. To compound the problem, some of her brothers have refused to sell any of her property to cover her expenses, while others agree. In this case, we cannot sell any of her property as it would cause a split in the family in addition to the fact that my aunt, the owner of the property, is unwilling to sell anything as a result of her inability to judge what is in her best interest. In my current state, I can no longer afford the cost for her food, clothes, and medicine, as I can barely afford the needs of my mother, my poor brother, my wife, and children. My aunt has no children; she lives in Egypt, all her properties are in Egypt, and all the people concerned are Egyptian.

My question is: can I count the money that I spent on her as part of my obligatory Zakah? Bear in mind that although she is wealthier than me, her property is not at her disposal since her brother took it without her permission. Also, the money I pay in Zakah would be sufficient to provide for her needs. Or am I obliged to spend on her according to Islamic law, in which case the money I spend on her is not to be considered Zakah? It is worthy to note that I may not inherit from her if my mother dies before her, and my mother's health is getting worse day by day. Give us your advice; may Allah reward you the best reward.

A: Firstly, you should refer to the legal courts with regard to the issue of your aunt's properties that were taken from her against her will by her brothers and stepsons.

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Secondly, it is not permissible to consider the money you have spent on your aunt as obligatory Zakah. Likewise, it is not permissible for Zakah money to be spent on her so long as her financial condition is as you mentioned.

Thirdly: It is not obligatory for you to spend on her, considering the fact that she is financially well off, but you should honor her and keep good ties with her as the Prophet (peace be upon him) said: ﴾The maternal aunt is like a mother.﴿

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The second question of Fatwa no. 20304

Q 2: I want to visit my maternal aunt but I fear that her daughters will shake hands with me. What is the ruling of Shari`ah on this? Should I cut relations with them?

A: you should visit your maternal aunt because it is part of maintaining the ties of kinship. However, it is not permissible for you to shake hands with her daughters because they are Ajanib (women lawful for the men to marry). You should extend Salam to them by words only. They should wear their Hijab (veil) in front of you.

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The third question of Fatwa no. 21394

Q 3: I am a twenty-four-year-old man. I do not keep the ties of kinship because I do not shake hands with the opposite sex. I do not visit my uncle or my aunt in their houses because they have daughters and I do not visit my sister because she lives with her husband's family. I shake hands with my uncles when I meet them on the street. Is this permissible? May Allah reward you with the best!

A: it is permissible for you to visit your relatives as a way of keeping good ties with them. However, you should not shake hands with non-Mahram (not a spouse or an unmarriageable relative) as this entails feared temptations. There is nothing wrong with greeting them without shaking hands or being in privacy with them.

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Fatwa no. 3581

Q: I have a relative who does not perform some religious duties such as attending congregational Salah (prayers), strengthening ties of kinship- except for my mother whom he is merciful to when seeing her. I hear some people say that he breaks the fast during the day in Ramadan. He carries a document from a physician to justify his breaking the fast on the grounds that he is ill. In addition, he does not visit my father when he asks him to. Is it permissible for me to help him with regard to his wedding, bearing in mind that I would not offer such help but for his relation to me through my mother?

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A: If the case is as you have mentioned, the acts of your relative will be considered of the Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect). You should give him advice, and if he accepts it and returns to the right way, helping him with his wedding would be an act of beneficence. however, if he does not accept advice, it will be permissible to forsake him and not to help him.

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The first question of Fatwa no. 4450

Q 1: What is the Islamic ruling if some family members are Fasiq (someone flagrantly violating Islamic law) and one of them is a devout Muslim? Should he abandon them, as he has called them to the religion of Allah, and although Muslims, they refuse to accept his advice? He said, "O Allah, I have conveyed (Your Commandments)." However, his mother holds that he should not abandon them, so he did not, but he is concerned about their fate.

A: If the case is as you have mentioned, it is obligatory for you to continue advising and guiding them for the sake of Allah and fulfilling the rights of relationship and joining the ties of kinship. If they persist (in their refusal),

abandon them for the Sake of Allah, except for the mother whom you should behave kindly towards. Nevertheless, you should not obey her with regard to abandoning them, and you should follow the Way of Allah. If you know that in staying with them you will be able to reduce their evil, and that if you abandoned them their evil would increase and their religious fate will worsen, in this case you should stay with them as long as you are not affected by the sins they commit, for in this way you would be doing the lesser of two evils and avoiding the greater of them.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

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Fatwa no. 6165

Q: What is the Islamic ruling on one who mixes with a person who neglects prayer in congregation or does not pray at all out of laziness, smokes tobacco, shaves his beard, commits Isbal (lengthening and trailing clothing below the ankles) without arrogance or vanity, cuts the hair of the head from the back and grows it from the front. You should know that this person is a brother or a relative whom I advise but he ignores my advice and considers me a backward person. Is it Haram (prohibited) to befriend him?

A: If the one whom you befriend commits

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Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) and rejects your advice; rather, he holds you up to ridicule and considers you backward, then you will not be to blame if you abandon him after giving up hope of any positive response on his part. However, if you do not advise him or if you continue to mix with him after giving up that he will accept your advice, you will be to blame; unless he is one of your parents, hence you should treat him kindly, even if your advice is rejected. Allah (Exalted be He) states, ﴿And We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship﴾ ... ﴿But if they (both) strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not; but behave with them in the world kindly, and follow the path of him who turns to Me in repentance and in obedience.﴾

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

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The eighth question of Fatwa no. 7322

Q 8: What is the extent of a brother's responsibility towards his brother, sister, or either parent if any of them commits a sin and he tries to advise and dissuade them from it?

A: The Muslim should offer his sisters and brothers advice with patience and wisdom. He should instruct them

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for the Sake of Allah, supporting his advice with evidence from the Qur'an and Sunnah and point out to them the rulings of religious scholars. He should not give up and continue advising them whenever possible. He should repeat it and remind them of the punishments of sinning, following the example of the Messenger of Allah (peace be upon him) and his Companions (may Allah be pleased with them). Hopefully, Allah will guide them!

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

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The twentieth question of Fatwa no. 9174

Q 2: My brother works in a hotel where he serves wine to customers. One day I went on a vacation to my hometown and he invited me but I refused and said to him: Your means of subsistence is unlawful. I heard that the one who eats from unlawful means, his Salah (prayer) will not be accepted for forty days; is this true? It should be taken into consideration that I talked to my brother a lot in this topic but he did not respond. It is worth mentioning that he has been working in this hotel for almost 20 years and fears to lose the retirement remuneration if he quits his job. He also fears not finding another job. He observes Salah and does not drink wine. I am confused. If I continue to refuse his food, ties of kinship will be cut. I am afraid of cutting the ties of kinship. If I respond to his request, I am afraid to nourish my body from unlawful means. Could you advise me? What is the solution to this problem

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because I am very worried about this?

A: continue advising your brother and if he responds, praise be to Allah for that, otherwise abandon him for the sake of Allah and no sin will be on you if you cut the ties with him; rather you will be rewarded for that.

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The third question of Fatwa no. 6708

Q 3: What is the ruling on a man who severs the ties of kinship with his relatives for they have no healthy relationships with his mother? They make fun of and abuse her. They have even forsaken her for more than two years. This man considers his mother's feelings. What is the solution for him?

A: He should advise and guide them to the virtue of maintaining ties of kinship, warning them against the punishment of severing these ties. He should also remind them of the relevant Ayahs and Hadith. It may be that they learn the lesson and keep these ties. If they object and persist in severing the ties of kinship and mistreat his mother, he should kindly repay their misdeeds with good deeds. It is authentically reported that the Prophet (peace be upon him) said, ❨The one who maintains a relationship with his relatives only because they maintain a relationship with him is not truly upholding the ties of kinship. The one who truly upholds these ties is the one who does so even if they break off the relationship.❩ Furthermore, you should advise your mother

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to be patient and endure their harm, not to repay the evil with evil and to seek the reward of Allah.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 10607

Q: I am Sudanese and I would like to inquire about certain affairs in our true religion. I belong to a family that lives in the west of Sudan. I have an elder married sister, whose husband permits her to buy and sell Khamr (intoxicants) as a source of income. I advised them that this was not permissible and that they should repent. Also, I told her that her husband must work hard to provide for their children, but they refuse my advice. One day, when I insisted that they should refrain from this, they quarreled with me, grabbed some sticks and knives to stab me, and they prevented me from visiting them. However, for the sake of our relationship and in application of the Hadith of the Messenger (peace be upon him), ﴿The believer who intermingles with people and endures their harm is more rewarded than the believer who secludes himself from people and does not endure their harm.﴾ **(Related by Al-Tirmidhy). I still visit them to maintain the ties of kinship. They felt that they were wrong, especially when I went to visit them on the day of `Eid and asked them to forgive me. However, I do not eat or drink**

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the food they offer me; rather, I just greet them and return home, as I am a student at the faculty of engineering. However, one day, some of our relatives asked me to drive them to my sister's house which was on a Monday, it should be mentioned that I am used to fasting Mondays and Thursdays, so they offered me some water to break my fast, and I was forced to drink as I felt shy to refuse in front of our relatives. This is how I feel, as a stranger among them.

The question is: Should I eat or drink from the food and water they offer me, or would it be Haram (prohibited)? They always host me, but I doubt this food, for it comes from a Haram source (the earnings from selling Khamr). They use the money they earn to support themselves. In the past, I did not accept anything from them, therefore, I hope that you will advise me, may Allah bless you. I would like to inform you also that I belong to (Al-Tawhid) group in Sudan (Ansar Al-Sunnah Al-Muhammadiyah Group), and I find that most of my family and relatives tend to hate and abuse me, but I do not abandon them so as to maintain the ties of kinship. If their harm increases, should I abandon them or not?

A: You have done well by advising your sister and her husband to avoid selling Khamr, and you have indeed fulfilled your duty. As for their food, if you are certain that the food presented to you comes from the earnings of selling Khamr, you should not eat from it because it is unlawful money.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

The third question of Fatwa no. 10818

Q 3: I am a young woman and I will finish my studies at the faculty of medicine within a few months. The point is that I do not want to work, but some people tell me that I am responsible for the medical treatment of my female relatives and acquaintances who live in my area. They go on about how I have studied medicine, so I have to take care of them and ensure that they do not have to be examined by male doctors. Is this correct? It may be worth mentioning that the country where I live has many professional female doctors.

A: If the case is exactly as mentioned in the question, it will not be Wajib (obligatory) on you specifically to provide medical treatment for your female relatives and acquaintances who live in your area. This is because other female doctors are available, who will undertake such responsibility. However, you may check your female relatives and acquaintances and provide medical treatment for them as a way to solidify ties with them, doing Ma`ruf (that which is judged as good, beneficial, or fitting by Islamic law and Muslims of sound intellect), and being benevolent.

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 13101

Q: My daughter who is married and lives in Sudan sent me a letter asking for advice and guidance concerning the ruling on women leaving their houses. She said that she has never left her house even to visit her relatives in compliance with the following Ayah (Qur'anic verse) in which Allah (Exalted be He) says, ﴾And stay in your houses, and do not display yourselves like that of the times of ignorance﴿ **(Surah Al-Ahzab, 33:33). Since I regularly recite the Qur'an, I know that there are many Ayahs all obligating the maintenance of the ties of kinship. Also, there are many Hadith all urging maintaining the ties of kinship even with relatives who sever them. Please advise, may Allah reward you with the best! Which is preferable for women: to stick to their homes and not visit their relatives or to go out for necessity and for maintaining the ties of kinship? May Allah protect you and reward you with the best!**

A: Your daughter is required to visit her Mahram (unmarriageable) relatives with her husband's permission on the condition that she leaves the house wearing the Hijab (veil) and not wearing perfume or showing her adornment.

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Fatwa no. 14102

Q: what is the ruling on severing the ties with some relatives, especially if

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they do not respect the Islamic teachings? They invite us to shake hands with women and go to their gatherings where men and women intermix but we refuse, since this is Haram (prohibited). On the other hand, severing the ties of kinship is among the major sins. I hope Shaykh `Abdul-`Aziz ibn Baz will answer my question and relieve me. May Allah reward you well!

A: Maintaining the ties of kinship is obligatory, for Allah (Exalted be He) says, ﴾Worship Allâh and join none with Him (in worship); and do good to parents, kinsfolk﴿ However, do not attend their parties where men and women intermix, as long as you cannot change that evil.

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The first question of Fatwa no. 17324

Q 1: I have some relatives who do not order their wives and daughters to wear Hijab (veil). Their men and women intermix and shake hands with one another. How can I visit these relatives, as Allah has obligated, while they are in this condition? Is it permissible to stop visiting them?

A: you should visit your relatives and advise them against the evil deeds they commit; perhaps they

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will repent to Allah. However, if they refuse to listen to you, boycott them, deeming that this is an effective remedy. But if it is not, continue to visit and advise them while abhorring the evils they do. If you fear they will negatively affect you or your children, do not visit them to avoid Fitnah (temptation).

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The fifth question of Fatwa no. 19136

Q 5: We have some relatives whose financial condition is very weak and they have a brother who used to drink alcohol, but now this brother is sick and does not drink it. I wish to help my relatives but fear the money will reach this brother. Will I bear a sin for abstaining from helping my relatives or not?

A: you should help your relatives by giving them money and continue to advise the brother who drinks alcohol. Do not let him take the money if he will use it to drink it or commit any other sin, until he repents to Allah (Glorified be He).

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The third question of Fatwa no. 20114

Q 3: one of my relatives curses and calls her children names when she loses her temper. What is the Kaffarah (expiation) of such a deed?

A: It is not permissible for a believer to curse any of the creations of Allah, except those cursed by Allah in His Book or by the Messenger of Allah (peace be upon him). Moreover, it is not permissible to curse a specific living person, even if they are Kafir (non-Muslim), according to the most authentic opinion of scholars, since no one knows the end Allah has decreed for them. Anyone who curses something not to be cursed does not have to make any Kaffarah, but they should perform sincere Tawbah (repentance to Allah) and resolve not to do it again. They should remember Allah a lot, seek His Forgiveness and supplicate to Him. In addition, they should accustom themselves to say only what is good, do what is good and refrain from cursing and reviling others. This is our advice to this woman who is given to cursing. A true believer is not one given to cursing, slandering, obscenity or abusiveness. It is related on the authority of `Abdullah ibn Mas`ud (may Allah be pleased with him) who narrated that the Messenger of Allah (peace be upon him) said, ﴾A (true) believer is not one given to cursing, slandering, obscenity or abusiveness.﴿ (Related by Imam Ahmad in his "Musnad" and Al-Tirmidhy in his "Al-Jami`"

who said it was Hadith Hasan Gharib; a good Hadith that is strange to come from this chain of narration.) It is also confirmed that the Prophet (peace be upon him) prohibited cursing and warned people against it, explaining that anyone who curses will neither be an intercessor nor a witness on the Day of Resurrection. This is also supported by what is related by Al-Bukhari and Muslim in their "Sahih" books of authentic Hadith on the authority of Thabit ibn Al-Dahhak Al-Ansary (may Allah be pleased with him) who narrated that the Messenger of Allah (peace be upon him) said, ﴾Anyone who lies and takes an oath on a religion other than Islam will be as they have professed. And anyone who kills themselves with anything will be punished on the Day of Resurrection with it. None should make a vow about something that they do not possess and cursing a believer is (as grave) as killing them.﴿

Moreover, it is related on the authority of Samurah ibn Jundub (may Allah be pleased with him) who narrated that the Messenger of Allah (peace be upon him) said, ﴾Do not invoke Allah's curse, Allah's anger, or Hellfire against one another.﴿ (Related by Imam Ahmad in his "Musnad", Abu Dawud and Al-Tirmidhy who said it is Hadith Hasan (good) Sahih (authentic)).

Abu Hurayrah (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said, ﴾No

companion should be one given to cursing.﴿ (Related by Muslim in his "Sahih".) It is also related on the authority of Abu Al-Darda' (may Allah be pleased with him) who narrated that the Messenger of

Allah (peace be upon him) said, ﴾Those who curse cannot be intercessors nor witnesses on the Day of Resurrection.﴿ (Related by Muslim in his "Sahih" and Abu Dawud in his "Sunan" book of Hadith.) Ibn Mas`ud (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said, ﴾Reviling a Muslim is an inequity and fighting against them is (tantamount to) disbelief.﴿ (Agreed upon by Al-Bukhari and Muslim.)

In the Messenger of Allah (peace be upon him) we have the best example and he was not one given to cursing, slandering and obscenity. It is related on the authority of Anas ibn Malik (may Allah be pleased with him) that he said, ﴾The Prophet (peace be upon him) was not a person who used to insult, use obscene language, or curse others. When admonishing one of us, he would say, 'What is wrong with him? May his forehead be smeared with dust!'"﴿ (Related by Al-Bukhari in his "Sahih", vol. 7, p. 81)

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The Second Question of Fatwa no. 6316

Q2: A man is living with his sister and her husband. This man

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is not very religious. He does not offer Salah (prayer) - may Allah save us from that - but he does observe the Sawm (fast), but does it without praying. It is known that a husband is obliged to provide for his household. Is it sinful to provide for someone like this man?

A: abandoning the performance of Salah is Kufr (disbelief). Based on that, the Sawm of someone who neglects Salah is Batil (null and void). If your brother-in-law is as you say, advise him, and seek the assistance of the righteous people you know in advising and guiding him. If he returns to the right path, all praise be to Allah, if not, ask him to leave your house and do not live with him or offer him hospitality, as he does not deserve such hospitality.

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The first question of Fatwa no. 10578

Q 1: I am a monotheist but my household follow Al-Mirghaniyyah Tariqah which is known here in Sudan as Al-Khatmiyyah. Since I was guided to monotheism, I started calling my family to follow it but they refuse, as I am the youngest son. Is it permissible for me to leave them and start calling other people? If I do so, will I be among those mentioned in the Ayah (Qur'anic verse), ﴿O you who believe! Why do you say that which you do not do?﴾

The people I intend to call may say to me: "Go call your household first then call others."

A: continue calling your family members and you can call others as well. You are not among those mentioned in the Ayah where Allah says: ﴿O you who believe! Why do you say that which you do not do?﴾ as long as you are following the right path and calling your family and others to follow it. Allah is the Grantor of success and guidance and not you.

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The third question of Fatwa no. 6872

Q 3: What should a Muslim who has a non-Muslim sibling or child do?

A: Muslims should invite their non-Muslim relatives and others to Islam and explain to them the virtues of Islam and its beneficent laws and rulings. They should emphasize that Allah will not accept from any person a religion other than Islam (submission and resignation to Allah alone) on the Day of Resurrection. Perhaps Allah will guide them through them. In the Qur'an, Allah (Glorified and Exalted be He) says: ﴿Invite (mankind) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching, and argue with them in a way that is better.﴾

Also, He (Glorified and Exalted be He) says: ﴿And warn your tribe (O Muhammad) of near kindred.﴾ The Prophet (peace be upon him) said: ﴿The one who guides to something good has a reward similar to that of its doer.﴾ May Allah guide you and us to attain His Good Pleasure!

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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\`Abdullah ibn Qa\`ud	\`Abdullah ibn Ghudayyan	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

The fourth question of Fatwa no. 20229

Q 4: How can I assist my Hindu brother in his marriage, especially that he supported me in many situations, such as settling my debts and defending me against the Hindus who criticized Islam and my adherence to it. May I support him financially to complete his wedding ceremony?

A: There is nothing wrong with keeping good relations with your disbelieving brother through money and presents, particularly that he supported you in many situations. This requires that you give him something in return. Allah (Exalted be He) says, ﴿Allâh does not forbid you to deal justly and kindly with those who fought not against you on account of religion nor drove you out of your homes. Verily, Allâh loves those who deal with equity.﴾

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The sixth question of Fatwa no. 264

Q 6: If a Muslim passer-by finds a non-Muslim suffering from hunger and thirst, should he rescue him? Would he be rewarded for this?

A: Yes, he is permitted to rescue him. In fact, he is required to rescue him and he will be rewarded for this because of the general meaning of the following Hadith in which the Prophet (peace be upon him) said, ﴾There is a reward for serving any animate.﴿ (Agreed upon by Al-Bukhari and Muslim.) Also, this good deed may have good consequences; for example, this non-Muslim may be guided to Islam when he knows that Islam orders Muslims to do good in general.

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\`Abdullah ibn Mani\`	\`Abdul-Razzaq \`Afify	Ibrahim ibn Muhammad Al Al-Shaykh

Fatwa no. 10366

Q: My mother and my unmarried sisters live in

a village far from my residence. I want to bring them to live with me, as they have no relatives in the village except me. My mother refuses to come with me. What is the ruling if i take my sisters without my mother's permission? Will i get sin? It is worth mentioning that I have been persuading my mother for two years to bring my sisters and come with me. My intention is that I want to seek good suitors for my sisters as their chance to marry in this village is minimal. I fear the bad consequences of this matter. If I am not allowed to displease my mother, what should I do? May Allah reward you with the best!

A: If the reality is as you have mentioned, you will be permitted to take your sisters as long as you serve a benefit and avert harm. You should resort to someone who can persuade your mother to go with you even if she stays after they get married.

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(Part No. 25; Page No. 382)

The first question of Fatwa no. 17639

Q 1: My father has three handicapped and mentally retarded sons. We accept this as a grace from Allah which He bestows only on His believing Servants, praise be to Allah. These three sons are my brothers and are incapable of taking care of themselves, and for this reason my mother undertakes the duty of serving them in terms of their feeding, drinking, and clothing despite the fact that they have reached the age of adolescence, and the eldest of them is 25 years old. Is it permissible for my mother to clean the body of my elder brother whose sexual organs are complete and see his `Awrah (private parts of the body that must be covered in public)? Does she incur sin when she does so out of necessity because I am not available at home to help my brothers clean themselves? Please, advise.

A: You will be rewarded for taking care of and cleaning those disabled men - In sha'a-Allah (if Allah wills). However, you should cover their `Awrah and clean it from behind a veil and while wearing gloves or covering your hands with a piece of cloth.

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The first question of Fatwa no. 7503

Q 1: i got engaged to a Muslim woman who has a B.Sc. and was working on her Master's. Now she is staying home and is wearing Niqab (face veil) Alhamdu lillah [All praise is due to Allah]. Although none can verify this but Allah, I regard her a good person In sha'a-Allah (if Allah wills). However, her family has a bad reputation. We learned from their neighbors, owners of the neighboring shops, and our relatives who live in the same area a lot of shameful things. For example, her mother had a very bad reputation in her youth and her other daughter follows in her footsteps. The father has no say at home and everything is controlled by her mother. Moreover, one of her brothers is a thief and was imprisoned several times, the other is an alcoholic and drug addict, while the third is licentious. The whole family does not offer Salah (Prayer) except for my fiancée. They use obscene language and abuse the religion of Islam. They are very rude. I hesitated to propose to her as the Messenger of Allah (peace be upon him) said,

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﴾Choose (a suitable bearer) for your sperm-drops because because the line of descent will affect the progeny.﴿ **I am very concerned about leaving her in such bad circumstances as she is subject to insults, beating, and abandoning Salah. It will be a mistake if I, as well as other suitors, abandon her.**

Am I wrong for concluding our marriage?

We agreed that she will not visit her family but she was afraid that she might be undutiful to her parents. She is unaware of her mother and sister's immoral behavior. I suffer from headaches, nausea, and confusion whenever I visit them. I do not like their names to be mentioned to me. Marriage will be consummated soon, In sha'a-Allah. I hastened to prepare for marriage, although it cost me a lot, in order to save her from them and so that I would not see them. How can I visit her family or let her visit them while they mock at the Qur'an, Islam, and Muslim scholars? Alhamdu lillah, she will not go out of the house except in my company In sha'a-Allah. Will she be undutiful to her parents if she obeys me when I ask her not to visit her parents? Please advise.

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A: If the matter is as you have described, there will be no blame on you to marry her in order to save her. You should advise her family using fair preaching. You have to visit them to enjoin the good and forbid the evil. However, if they do not respond, you should abandon them for fear of Fitnah (temptation) and to avoid evil.

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Permanent Committee for Scholarly Research and Ifta'

Fatwa no. 18109

Q: Ten years ago, I married a Christian woman who embraced Islam before concluding the marriage contract. She bore me four children. During the holidays, she wants to see her father and brothers. I permit her to visit them, but she also wants to visit her other relatives and I fear that the children may see them committing acts which oppose the teachings of Islam on which they have been raised. Is it right or wrong to prevent her from visiting her relatives? It is worth mentioning that she visits her parents and by the Grace of Allah (Glorified and Exalted be He) her mother has embraced Islam. Some of her relatives want to visit me in my house; should I permit them or not?

A: It is permissible for your wife to visit her non-Muslim father and relatives, unless

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you fear that your wife and children may be tempted in their Din (religion); in this case you have the right to prevent her from visiting them.

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Fatwa no. 8727

Q: Seven years ago, I got married. From the very beginning of my marriage, I used to visit and keep good relationships with my in-laws. During `Eid-ul-Fitr (the Festival of Breaking the Fast) of the year 1404 A.H., my father and I went to my father-in-law's house to visit them and took my wife with us. Upon return, I found my wife leaving her father's house crying. She told me that her father prevented her to come with me. I took her and went to our house. On the same day, her father, mother, and brothers assaulted us in our house. They failed to beat me, but hurt my father and brother who entered the hospital to receive treatment while my in-laws went to jail. Since this day, I did not visit them for fear of

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their evil treatment. Should I visit them after this incident or am I allowed not to? I wish Your Eminence would enlighten me. May Allah reward and grant you success!

A: If the reality is as you have mentioned, that your in-laws caused you to sever the ties of kinship as you fear that they may harm you, it will be unnecessary to visit them.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 14223

Q: Can a husband prevent his wife from visiting her brothers? They urge her to take off the Niqab (face veil) and the gloves she wears, on the pretext that she looks ugly and they cannot see anything of her body, as she is covered up from top to toe. They also tell her she is too young to do this.

A: A husband should treat his wife well, according to Allah's statement, ﴾and live with them honourably.﴿ This includes giving her permission to visit her family and driving her there.

Misunderstandings, especially in worldly matters, should not prevent him from doing so. However, if the wife's visit to her family leads to greater harms, a husband can prevent his wife from visiting her family, because preventing harms has priority over bringing benefits.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 11069

Q: I married a woman who bore me two daughters. After five years of marriage, she asked for divorce and I agreed to her request. After two years, she died in Riyadh out of cancer.

My question is: Would the benefits of giving in Sadaqah (voluntary charity), supplicating to Allah, or doing any good deed in behalf of her reach her?

A: If you give in Sadaqah with the intention of being in behalf of your divorcee or supplicate to Allah for her, the reward will reach the person for whom Sadaqah or Du`a' (supplication) was intended In sha'a-Allah (if Allah wills). Moreover, you are thanked for doing her good and this act will please your two daughters.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Intercession

The sixth question of Fatwa no. 1591

Q 6: Is intercession Haram (prohibited)? If I want to get employed or join a school and I use intercession for that purpose, what is the ruling on it?

A: First, if this intercession leads to depriving a person who has priority from their chance to get a job, and he has the qualifications and ability to perform the job, intercession will be Haram in this case. This entails injustice to those who deserve the opportunity, injustice to the rulers because they were deprived of competent employees who could have helped them, and injustice to the Ummah (community) because they were deprived of people who could have managed its affairs. In addition, it causes grudges, doubts and corruption in the society.

However, if the intercession does not result in denying others of their rights, it will be considered lawful or even desirable, and the intercessor will be rewarded for it in shaa'-Allah (if Allah wills). It was authentically reported from the Prophet (peace be upon him) that he said, ﴿Help and recommend, and you will receive the reward for it. Allah will bring about what He will through His Prophet's (peace be upon him) tongue.﴾

Second, schools, institutes and universities are public facilities for the Ummah where people can learn what benefits them in religious and worldly affairs. There is no one who has priority over the other on any other basis except intercession. If the intercessor knows that this intercession results in the deprivation of a more deserving person, whether regarding competence, age or priority from an opportunity, it will be prohibited due to the injustice it leads to, and the grudges and corruption it causes in the society.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 6822

Q: A habit called Al-Jahiyyah or Al-Zawrah is common amongst some tribes. According to such a habit, when a man wishes to marry a certain woman; he asks someone of a high rank and standing to visit the Waliy (a legally accountable person acting for a woman asked for marriage) with him. He may ask the chief of the tribe to do so and such a request is usually granted. The host thus welcomes his guests, slaughters a sacrifice, and invites them to eat. The chief of the tribe, for instance, says: "I will never eat from your food unless you agree to the matter that I am here for."

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The host tries to make them eat but they refuse unless he conforms to their request. Accordingly, the Waliy feels compelled to accept their proposal and marries his daughter to his guest though this may be against the will of the daughter or that the guest in question does not fulfill his religious duties or is of bad character. Moreover, through the same habit a man who mutually loves his wife may be asked to divorce her and he does so only to please her Waliy and to conform to this custom. Is this practice permissible? Is the intercessor in the cases mentioned above considered sinful? Please support your answer with the necessary proofs. It is worth mentioning that when a person hesitates to comply with the request of an intercessor, this may create an enmity between him and the intercessor. Guests do not eat from the food though the host has gone to the trouble of preparing it and introducing it to them. Many problems have already occurred as a result of this practice. Also, a man may propose to a woman to whom another man has already proposed and the former is given priority over the latter (who proposed first) if he seeks intercession of someone who is of a higher rank and has more prestige with the Waliy of the woman.

Please explain this matter to us in detail so that we show your Fatwa to those who practice this custom and they hopefully they will give it up.

A: it is permissible to intercede for a Muslim to help them to fulfill a need or to achieve something that they desire provided that doing so will not lead to sin and will not harm anyone. A proof for this is a Hadith which was related by Al-Bukhari and Muslim on the authority of Abu Musa (may Allah be pleased with him) who said that when a person would ask the Prophet (peace be upon him) to help him with something that he needed, the Prophet (peace be upon him) would look at people in his presence and say:

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(Help and recommend him and you will receive the reward for it; and Allah will bring about what He wills through His Prophet's (peace be upon him) tongue.) However, it is not permissible to intercede for something that involves a sin or comprises inflicting any harm against others as in the cases which are mentioned in the question. In other words, a person will be considered sinful if they intercede in separating someone and his wife, or marrying a woman to someone who does not suit her, who does not fulfill his religious duties, or that she does not agree to marry to; or to propose to a woman to whom another man has already proposed.

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The first question of Fatwa no. 12591

Q 1: We left our country and migrated to Makkah to guard our religion because people in our country oppose the Islamic dress and fight against the Multazim (practicing Muslim) who adheres to the Book of Allah and the Sunnah of His Messenger. We have come here to Makkah where Islam and security prevail and the Qur'an and Sunnah are practiced. My husband has been working as a teacher for three years and this year is his fourth one. Praise be to Allah, he is Multazim and always in good relation with Allah.

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My husband was surprised that the current year is the last one in his contract and he vainly tried many times to renew the contract. Do we commit a mistake when we seek man's assistance? That is because I heard a Hadith that reads: ﴾If you beg, beg of Allah Alone; and if you need assistance, supplicate to Allah Alone for help.﴿ **Does this mean that we should leave our affairs to Allah without seeking the help of humans? We live in hope of finding a job for my husband to remain in this Muslim country. In Surah (Qur'anic chapter) Al-Nisa', Allah says,** ﴾"Was not the earth of Allâh spacious enough for you to emigrate therein?"﴿ **Please, tell us what we should do. May Allah reward you with the best!**

A: Allah (Exalted be He) orders His Slaves to cooperate in doing righteousness and having Taqwa (fearing Allah as He should be feared). He (Glorified be He) said, ﴾Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety)﴿ Allah also encourages that a Muslim should help his brother fulfill his needs, because whoever fulfills the need of a Muslim brother, Allah will have his own needs fulfilled. In a Hadith, it is authentically narrated: ﴾A believer to another believer is like a wall of bricks supporting each other.﴿ (Related by Al-Bukhari, Muslim, Al-Tirmidhy and Al-Nasa'y.) It is permissible for a Muslim to seek the assistance of his Muslim brother during his lifetime in things that he is able to do, such as interceding with a Muslim to fulfill his interests. It is authentically narrated that the Prophet (peace be upon him) said, ﴾Intercede and you will receive the reward for it but Allah will bring about what He wills through His Prophet's (peace be upon him) tongue.﴿ (Related by Al-Bukhari, Muslim, Abu

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Dawud, Al-Nasa'y and Al-Tirmidhy.) Thus, there is no blame on you to seek the assistance of another Muslim to intercede on your behalf in matters that are in the capacity of man.

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Fatwa no. 17750

Q: The following Hadith is related by Al-Bukhari: I was informed by `Abdullah ibn Yusuf who was informed by Al-Layth who said that he was informed by Ibn Al-Had on the authority of `Amr, the freed bondsman of Al-Muttalib on the authority of Anas ibn Malik (may Allah be pleased with him) who said that he heard the Prophet (peace be upon him) stating: ﴾Allah stated, "If I deprive my servant of his two beloved things (i.e., his eyes) and they remain patient, I will allow them to enter Jannah (Paradise) in compensation for them."﴿ **The same Hadith is narrated by Ash`ath ibn Jabir and Abu Zhilal on the authority of Anas from the Prophet (peace be upon him).**

O my brothers in Allah's Cause! I lost my right eye as a result of being hit with a stone when I was eleven years old. My question is whether Allah will reward me in Jannah in compensation for my lost eye though my left eye, all praise be to Allah Alone, is well?

A: losing your right eye is undoubtedly an affliction that you have to believe was predestined by Allah and you must endure its difficulty with patience for Allah's Sake. On the other hand, you have to long for the reward of Allah (Glorified and Exalted be He). We hope that Allah does not deprive you from the reward which is mentioned in the Hadith quoted above though its wording refers to those who lose both eyes as their affliction is severer.

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The fifteenth and sixteenth questions of Fatwa no. 17883

Q 15: What is the ruling on someone saying: "I wish last year could return" because last year was not as bad as the current in terms of witnessing afflictions and the death of loved ones. Is a person considered sinful for saying so?

A: It is Wajib (obligatory) on every Muslim to endure Divine Decree patiently when it involves a calamity such as the death of a loved one or relative or being afflicted by a plague etc. Accordingly, it is not permissible for a person to say: "I wish such and such did not happen." or: "I wish this year did not come." This is because the Prophet (peace be upon him) stated: (Cherish that which gives you benefit (in the Hereafter) and seek help from Allah and do not lose hope, and if anything (in the form of trouble) comes to you, do not say: "If I had not done that, such and such would not have happened," but say: "Allah did what He had ordained to do" for "if" opens the (way) for the work of Satan.) (Related by Muslim in his Sahih (authentic) Book of Hadith). Besides, such sayings express being discontented with Divine Decree.

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Q 16: What is the Shar`y (Islamic legal) way of alleviating grief that befalls someone when one of their loved ones dies?

A: It is the way that Allah (Exalted be He) mentions in the Glorious Qur'an in His statement: (but give glad tidings to As-Sâbirûn (the patient).) (Who, when afflicted with calamity, say: "Truly! To Allâh we belong and truly, to Him we shall return.") (They are those on whom are the Salawât (i.e. who are blessed and will be forgiven) from their Lord, and (they are those who) receive His Mercy, and it is they who are the guided ones.) Also, the Prophet (peace be upon him) stated: (If any servant (of Allah) who suffers a calamity says: "We belong to Allah and to Him shall we return; O Allah, reward me for my affliction and give me something better than it in exchange for it," Allah will give him reward for affliction, and would give him something better than it in exchange.)

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The seventh question of Fatwa no. 18452

Q 7: I was afflicted by many Fitnahs (trials) relating to my fiancé, family, friends, and my studies all at one time. The Fitnahs were so severe that I felt a change in my heart. Does this mean that I am no longer dutiful to Allah?

A: if a believer endures patiently the calamities and afflictions that befall them,

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they will be rewarded by Allah. A proof for this is a Hadith which is narrated by Abu Sa`id and Abu Hurayrah (may Allah be pleased with them both) that the Prophet (peace be upon him) stated: (No fatigue, nor disease, nor sorrow, nor sadness, nor hurt, nor distress befalls a Muslim, even if it were the prick they receive from a thorn, but that Allah expiates some of their sins for that.) (Agreed upon by Al-Bukhari and Muslim). Muslims have thus to accept patiently the Divine Decree, do good to people, and not be weak when they are faced with trials or afflictions. Doing so is a sign of the strength of one's Iman (Faith). On the contrary, one's Iman decreases to the same degree that one is shaken by afflictions and trials.

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Fatwa no. 18296

Q: What is the ruling of Shari`ah (Islamic law) on a person who deeply hates this life and asks Allah to make him die if death is good for him? He is looking forward to this detestable death.

A: It is not permissible for Muslims to hate life and be desperate of the good and relief that Allah stores for them. In fact, they are required to endure their predestination and have confident anticipation of Allah's Recompense. Moreover, they should ask Allah (Glorified be He) to

relieve them of the calamities that have befallen them, help them, reward them for their endurance, and wait for Allah's relief. Allah (Glorified be He) says, ﴾Verily, along with every hardship is relief,﴿ ﴾Verily, along with every hardship is relief (i.e. there is one hardship with two reliefs, so one hardship cannot overcome two reliefs).﴿ it is disliked for Muslims to wish for death because of some harm that has befallen them, such as a disease, distress, or the like. It was related in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) on the authority of Anas (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said, ﴾None of you should wish for death because of a calamity which has befallen them; but if it is unavoidable to do so, let them say: O Allah, make me live so long as life is better for me and make me die if death is better for me.﴿ Also, an absolute death wish involves a kind of objection to predestination, while the wording of the Hadith denotes a kind of submission to it.

The calamities which befall Muslims in this world will be Kaffarah (expiation) for their sins if they have confident anticipation of Allah's Recompense and do not feel discontented about them. Moreover, these calamities waken the heart from its negligence and provide the afflicted with lessons for the future.

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Fatwa no. 18981

Q: There is a person who is afflicted with trials and tribulations regarding his religion and worldly life.

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For long time, he has wished to die. He takes different kinds of medications, which if he does not take some of them for many days or months, he will die. There are many means available for him to kill himself, but he fears the torment of Hell. Is it permissible for him to neglect taking his medications? He will do nothing except this.

A: You should be patient with trials and hope for Allah's reward. There are many reports related from the Prophet (peace be upon him) giving glad tidings to the afflicted believer who endures his affliction with patience. It was authentically reported from the Prophet (peace be upon him) who stated, ﴾Anyone who strives to be patient, Allah will grant him patience. No one is given a better or a larger gift than patience.﴿ (Related by Al-Bukhari and Muslim).

He (peace be upon him) also stated, ﴾Wonderful are the affairs of a believer; for there is good in every affair of his; this is not the case with anyone else except a believer. If he has an occasion to feel delight, he thanks (Allah), thus there is good for him in it; and if he suffers affliction, he endures patiently, which is good for him.﴿ (Related by Muslim).

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He (peace be upon him) also stated, ﴾No misfortune or disease befalls a Muslim, no worry or grief or harm or distress – not even a thorn that pricks him – but Allah will expiate for some of his sins because of that.﴿ (Related by Al-Bukhari and Muslim).

He (peace be upon him) further stated, ﴾A Muslim, male or female, continues to remain under trial in respect of life, property and offspring until he/she faces Allah, the Exalted, with no sin record.﴿ (Related by Al-Tirmidhy who classed it as an authentic good Hadith).

Along with implementing the means of recovery by taking the medications and the other things, you should increase Du`a' and urgently beseech Allah. We ask Allah to make this affliction bring about goodness and grant you health and safety, as Allah is Ever Near and Responsive.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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(Part No. 26; Page No. 5)

Spying, tale-bearing, backbiting, and envy

The second question of Fatwa no. 3429

Q 2: What is the ruling on the salary of policemen whose duties include threatening Muslims, forcing them to stop Islamic activities practiced in the Masjids (mosques), searching their houses, and spying on them? These policemen claim they do all this to maintain security in the country thinking that these activities practiced in the Masjids are not for the good of ordinary people. They say these activities cause rebellion and division among people. It should be noted that most of the groups that practice these activities declare their enmity towards rulers of the country. Also these policemen do not treat ordinary people who do not declare enmity towards the country the way they treat those who declare their enmity. It should be noted that they are Muslims.

A: First, it is not permissible to threaten Muslims and compel them to stop Islamic activities practiced in the Masjids. Likewise, it is not permissible to search their houses and spy on them; because Allah (Glorified be He) has prohibited spying and because this involves cooperation in sin and transgression, which Allah (may he be Exalted) has prohibited by His Saying: ﴾but do not help one another in sin and transgression.﴿

Second, if the salary these policemen receive is in return for doing the mentioned

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deeds, it is an unlawful salary. It is payment for unlawful work and hence it is ill-gotten money, such as the money earned by a prostitute, a soothsayer, or from selling a dog.

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The second question of Fatwa no. 7066

Q2: Is it an authentic narration where it is mentioned that `Umar ibn Al-Khattab (may Allah be pleased with him) once climbed a fence of one of the houses and found some people drinking wine. They told him that by drinking wine they committed a sin and by climbing their fence he committed three sins, namely, entering their house without permission, not entering their house from the door, and spying on them?

A: This narration has been proven to be unauthentic after examination of all that has been written about the life of `Umar (may Allah be pleased with him) in the books of history and biographies. Besides this narration does not befit the character of `Umar and his noble biography. Moreover, it is unlikely for some people who committed a grave sin like drinking wine to have dared say this to him. In fact they would have been ashamed of themselves first because of drinking wine and second because of the dignity of `Umar (may Allah be pleased with him).

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The second question of Fatwa no. 1998

Q2: The state of Marcus offered Muslim students in the Philippine at Islamic universities a monthly payment, of approximately 25 US dollars, provided that they serve for at least one or two years in the state. Otherwise, they would have to pay back half of the stipend they received if they refuse to serve the state. Is it permissible for students to accept such a payment in return for which Marcus uses them after graduation against their Muslim brothers who fight for the Cause of Allah? This state considers those who serve it as deserving leadership positions while it regards those who fight for the Cause of Allah as rebels.

A: If the reality is as you mentioned, that Marcus gives a stipend to students to win their support against their Muslim brothers by suppressing, persecuting or causing harm or making bad publicity to tarnish the reputation of their Muslim brothers, you must not accept this payment so as to foil his plot. Also, this way you will not be bound to pay back half of the money, if you do not serve in the state and hence you would not be controlled by the state. You must fear Allah and seek His Help against His enemies; Allah (Exalted be He) says: ﴾And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).﴿ ﴾And He will provide him from (sources) he never could imagine.﴿

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The sixth question of Fatwa no. 9895

Q 6: is warning people against a man who is known to be immoral, considered Ghibah (backbiting) that a person will be punished for on Doomsday?

A: If the reality is as mentioned, then it will be permissible, if you do so to warn people against his evil deeds so that he may not deceive those who do not know him. Yet, it will not be permissible, if you do so just to pass the time or have fun.

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Fatwa no. 19515

Q: One of my relatives told me about a man who works with my father in his private business. She told me that that man's wife says about him (her husband) that he does not offer Salah (Prayer) very often and watches indecent movies. This man's wife also wishes that I give him advice in this regard. When one of my relatives told me about this I felt sad and concerned about the matter. It should be noted that I advised him about abandoning Salah (Prayer) especially congregational Salah.

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But I did not know about his watching indecent movies before then. To make certain that he does not offer Salah and watch indecent movies, I asked a female relative of his to check the matter. She is a close friend of that man's wife. We want to offer him advice this way. I would also like to tell my father about this man's behavior; because the harmful effects of sins are reaped during the worldly life before the Hereafter and their bad effect reaches sinners as well as other people. Since I would like to offer advice and fear that my father may suffer because of this, I did what I have mentioned.

Your Eminence, the situation now is: My father feels angry with me. He tells me I have been spying on the man and it is not permissible for me to gather information about that man. He added that I should have taken care of my own family only, and that the man's wife thought her husband was going to marry a second wife and his prospective in-laws are gathering information about him. Is what I did considered an unlawful act of spying and what is the exact meaning of spying?

All I meant was to enjoin the good and forbid evil.

A: You have done well by offering advice and the gathering of information you have done to offer good advice for the mentioned man is not prohibited. In fact it is for the sake of offering advice.

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The second question of Fatwa no. 10912

Q 2: What are the situations in which it is permissible to speak about a Muslim brother in his absence without committing Ghibah (backbiting)?

A: Ghibah (backbiting) means that a Muslim mentions the defects and shortcomings of his brother (in religion) which he does not like [the same applies to women. Trans.]. However, there are certain situations in which scholars permit a Muslim to speak about his brother for the public good. Of these situations: Speaking out against the injustice done to oneself such as saying to the judge or ruler that so and so wronged him by doing such and such; or asking for a Fatwa (legal opinion issued by a qualified Muslim scholar) such as saying to the Mufty (Islamic scholar qualified to issue legal opinions) so and so did such and such; is he right or wrong? Of them are also warning Muslims against people of evil and suspicion, such as Jarh (criticism of Hadith narrators) and asking for advice when intending to get married to the daughter of someone or entering into partnership or living near someone. Of which are also mentioning the acts the Fasiq (someone flagrantly violating Islamic law) does openly in public. Added to that: Defining someone in a way that does not intend defaming him as being known as the Blind, Lame, Deaf and the like.

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The third question of Fatwa no. 1607

Q 3: Is it permissible to backbite a person who does not perform Salah (Prayer) or say Dhikr (Remembrance of Allah), but indulges in acts that invoke the wrath of Allah (Exalted be He)

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and His Messenger (peace be upon him)? Am I permitted to do so to make the people aware of them?

A: You should advise them first and instruct them to do what Allah has enjoined and warn them against doing what He has forbidden. If they respond positively to you, even if not as much as you expect, you should continue advising them according to your ability. Otherwise, it is preferable for you to keep away from them to avoid their evil and not to be tempted by their heedlessness of the rulings of Islam. However, you are permitted, if necessary, to tell the people about their negligence of their obligations and insistence on wrongdoing so as to warn against their evil. Likewise, you may find yourself obliged to do so if you are asked about them for reasons of establishing marriage relationships or entering into partnerships with them, or even for the sake of hiring them, or if you fear that someone might fall victim to their deception. In such cases, it becomes obligatory for you to inform the people about them to save them from their malice and evil. This may also be a means to deter them from going into their malicious deeds if they know that the people will avoid them. You should keep in mind that you are not allowed to ridicule their evil deeds and make them a topic of amusement for you, because this leads to propagate evil and weakens or even abolishes the sense of disgust felt when hearing about evil deeds. Moreover, you should not fabricate lies about them to add to their ill repute, because this is lying and transgression which the Prophet (peace be upon him) has forbidden.

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The seventh question of Fatwa no. 3543

Q 7: What is the ruling on those who backbite people with failings that are not true about them? I hear the word Buhtan; what does it mean?

A: Ghibah (backbiting) means mentioning the failings of your brother (in Islam) that he does not like; but if you mention failings that are not found in him and he dislikes them, this is Buhtan (slander). Both are Haram (prohibited). Allah (Exalted be He) says, ﴿neither backbite one another.﴾ This Ayah (Qur'anic verse) forbids Ghibah which the Prophet (peace be upon him) pointed out along with Buhtan. It was reported by Muslim and Abu Dawud on the authority of Abu Hurayrah (may Allah be pleased with him) that ﴿The Prophet (peace be upon him) was asked, "What is Ghibah." He said, "Ghibah implies your talking about your brother in a manner which he does not like." It was said to him, "What is your opinion if I actually find (that failing) in my brother which I made mention of?" He said, "If (that failing) is actually found (in him) what you assert, you in fact backbite him, and if it is not in him it is a slander."﴾

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The third question of Fatwa no. 6316

Q 3: When one is seeking a woman's hand in marriage, she is usually described to the suitor. Her defects and charms are described to him such as her height, beauty, etc. Is mentioning such qualities considered Ghibah (backbiting)? Besides, they usually ask about the family of both the man and the woman alike, so that the person questioned may be put in an embarrassing situation, causing him to unintentionally backbite the person asked about.

A: mentioning some attributes of the engaged couple in order to advise them and make them aware of each other before marriage is not considered Ghibah, which Allah and His Messenger prohibited; rather, this is considered sincerity in one's advice as recommended in the Hadith ﴾Religion is based on advising one another...etc.﴿ It is also an act of cooperating in righteousness and goodness. Allah (Exalted be He) says: ﴾Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety)﴿

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The fourth question of Fatwa no. 5313

Q 4: If you see some behaviors of a Muslim brother which you do not approve of and he wrongs you, but you do not want to face him, so you complain to another person by telling him about the faults of this Muslim brother in order that he may give him advice not to wrong you again; is such speech in his absence considered Ghibah (backbiting)?

A: If the case is as you have mentioned, this will not be considered Ghibah.

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The sixth question of Fatwa no. 8895

Q 6: is talking about a Fasiq (someone flagrantly violating islamic law) or an oppressive drunkard or one who commits Zina (premarital sexual intercourse and/or adultery) considered Ghibah (backbiting) which is Haram (prohibited)?

A: If your talking about such people is by way of ridicule and having fun with the attendants, this will be considered forbidden Ghibah, for this entails spreading obscene acts and making it amicable for spirits. This results in the dullness of the spirit, removing the sense of honor and prevailing evil.

However, if this talk is for defining him and exposing his identity in order to let others avoid his evil, counting on his narration, accompanying, dealing or having a marital relationship with him, then this will not be Haram.

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The eleventh question of fatwa no. 10896

Q 11: if i narrate a real story without mentioning names, is this considered Ghibah (backbiting)?

A: If it is abominable and there are no presumptions that define the people involved, this will not be Ghibah. However, if it encourages something evil or is an excuse for corruption, it will be Haram (prohibited), even if it is not Ghibah.

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The first question of Fatwa no. 11597

Q 1: what is the ruling on telling the school headmaster about what a colleague did?

A: If you tell the truth, you will not be to blame.

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Fatwa no. 11824

Q: Is it permissible for me to say, "This man is arrogant" if he is arrogant?

A: If your description of the man is true, that he is arrogant, this will be considered forbidden backbiting. If the man is not arrogant, your description will be a lie and slander. It was authentically narrated on the authority of Abu Hurayrah (may Allah be pleased with him) that ﴿The Messenger of Allah (peace be upon him) said, "Do you know what backbiting is?" They (the Companions) said, "Allah and His Messenger know best." Thereupon, he (the Prophet) said, "Backbiting implies your talking about your brother in a manner which he does not like." It was said to him, "What is your opinion about this if I actually find (that failing) in my brother what I made a mention of?" He said, "If (that failing) is actually found (in him), you will in fact have backbitten him; if it is not in him, it will be a slander.﴾

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Fatwa no. 12721

Q: I have had a discussion with some people in Al-Rayth Mountains area, south of Saudi Arabia. At the end of the discussion, they started backbiting other people and mentioning their failings. They called them bad names just to make the attendants laugh. This stirred jealousy in me about the teachings of Islam

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and motivated me to deliver a piece of admonition. I told them that they were engaged in backbiting, hypocrisy and tale-bearing, since they started listing the faults of particular people and spoke ill of them. As I invoked prayers for Allah's Messenger (peace be upon him) marking the end of my admonition, one of the attendants argued with me, saying that the session might comprise backbiting only, but there was no hypocrisy or tale-bearing. The attendants doubted my words, though I meant by hypocrisy that when people are present, they speak well of them; when they are absent, they disparage them. That is why I described their act as hypocrisy, backbiting and slander.

Please, elaborate on this situation and explain in details whether or not their behavior comprised hypocrisy, backbiting, tale-bearing, slander and injustice. May Allah guide you and bless your lifetime! May Allah support Islam and Muslims with you!

A: First, Ghibah (backbiting) is to mention the faults and shortcomings of a person out of contempt and dispraise, such as describing a person as blind, bleary-eyed, short or poor etc.

Second, Namimah (tale-bearing) signifies spreading malicious news for the sake of damaging people's reputation and spoiling their relations.

Third, hypocrisy is divided into (a) hypocrisy in belief, which refers to concealing Kufr (disbelief) and showing Islam, and (b) hypocrisy in actions, which is possessing some or all qualities of the hypocrites, such as telling lies, betrayal, breaking promises, treason and the like.

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Therefore, those who spoke ill of their Muslim brothers in their absence have definitely committed the sin of backbiting. Thus, they must repent to Allah and seek His forgiveness for what they did. Moreover, they must ask for the forgiveness of those whom they have backbitten.

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The third question of Fatwa no. 16109

Q 3: What is the ruling on listening to Ghibah (backbiting)?

A: It is forbidden to listen to people who make Ghibah, as it entails acknowledgement of evil. Ghibah is one of the major sins whose doer should be resisted.

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Fatwa no. 17688

Q: The Messenger of Allah (peace be upon him) said, (anyone who has wronged his brother with regard to his property or honor, let him seek his forgiveness today.) We all know the meaning of the phrase "Anyone who has wronged his brother with regard to his property". It refers to the acts of transgression against one's property including robbery or anything else. Allah knows best.

However, the phrase "Anyone who has wronged his brother with regard to his honor" is vague and needs elaboration. We wonder how we are to reveal the faults after they were concealed by Allah.

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The wronged person and the family will be affected if we do that. I think there is a Hadith - I do not remember - to the following effect: (Whoever conceals his or his brother's faults, Allah will conceal his faults on the Day of Resurrection.) **Please elaborate.**

A: The phrase "Anyone who has wronged his brother with regard to his honor" includes a person who commits Ghibah (backbiting), spreads malicious gossip and slanders his brother in Islam unjustly. The Prophet (peace be upon him) said, (All things of a Muslim are inviolable for his brother in faith; his blood, his wealth and his honor.) He (peace be upon him) also said, (Your blood, properties and honor are as sacred to one another as the sanctity of this day of yours, in this town of yours, and in this month of yours.) If the person who has been wronged does not pardon in the worldly life, the good deeds of the oppressor will go to the oppressed on Day of Resurrection. If the wrongdoer is unable to ask for his brother's forgiveness for making Ghibah and speaking ill of him, it will be sufficient to pray for forgiveness and to speak of his good points in the places where you gossiped about him. He is also to sincerely repent, hoping that Allah will pardon him.

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The fifth question of Fatwa no. 18586

Q 5: What is your opinion of the Hadith that states, ﴾ backbiting a Fasiq (someone flagrantly violating Islamic law) is not considered Ghaybah (backbiting). ﴿ ? If it is Sahih (authentic), is warning people against an envier considered Ghaybah or not? Who can be warned against while not being considered Ghaybah? Please advise, may Allah bless you.

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A: Ghaybah is strongly prohibited, according to Allah's statement, ﴾neither backbite one another. Would one of you like to eat the flesh of his dead brother?﴿ It was also authentically reported on the authority of Anas (may Allah be pleased with him) that the Prophet (peace be upon him) stated, ﴾When I was taken up into the heavens, I passed by people who had nails of copper, scratching with them their faces and chests. I asked, "Who are these, O Jibril (Gabriel)?" He said, "They are those who eat the flesh of people (backbite people) and asperse their honor."﴿ Narrated by Imam Ahmad and Abu Dawud with a Sahih Isnad (chain of narration). The Prophet (peace be upon him) explained Ghaybah as saying something a person might not like behind their back.

However, it is permissible in certain situations proved by Shar`i (Islamically lawful) pieces of evidence, such as consulting in marriage or before partnership, or complaining about someone to the rulers to stop their injustice. In this case, there is no harm in saying things they dislike about them, as it achieves an interest. The situations where Ghaybah is permissible were summed up in two lines of poetry that says,

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Dispraise is not considered Ghaybah in six cases:
undoing injustice, telling and warning people,
Those who show Fisq, ask for a Fatwa,
and seek help in resisting evil

However, if there is no interest resulting from talking about people in a way they dislike, it is considered prohibited Ghaybah.

As for the inquiry about the Hadith that states, ﴾Backbiting a Fasiq is not considered Ghaybah.﴿ it was mentioned by Imam Ahmad that this Hadith is Munkar (rejected Hadith reported by a weak narrator whose narration conflicts with an authentic Hadith). Al-Hakim, Al-Darqutny and Al-Khatib mentioned that it is Batil (false).

However, the evidence that backbiting a Fasiq is not considered Ghaybah is what was authentically reported from the Prophet (peace be upon him), that ﴾a funeral procession passed and the people praised the deceased. He (peace be upon him) said, "It has been affirmed to him." Then, another funeral procession passed and the people spoke badly of the deceased. He (peace be upon him) said, "It has been affirmed to him". The people asked the Prophet (peace be upon him), "What has been affirmed?" He replied, "You praised the first, so Jannah (Paradise) has been affirmed to him; and you spoke badly of the other, so Hellfire has been affirmed to him. You people are Allah's witnesses on earth.") He did not blame them for speaking badly about the person whom they knew to be a Fasiq. This shows that backbiting a Fasiq is not considered Ghaybah.

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The third question of Fatwa no. 20721

Q 3: A man sometimes picks a fight with his wife and she becomes angry. When she sits with her children, she starts saying things about her husband and her family, since man in his anger may utter what he does not understand. Is this considered Ghibah (backbiting) and insult to her husband? Please, advise. May Allah reward you!

A: If this woman says about her husband what he hates, it will be considered forbidden backbiting under the Shari`ah (Islamic law). Therefore, she must sincerely repent to Allah and hope for His reward for the fights triggered between her husband and her. She should be patient and kind to her husband, and not reveal the disputes with her husband to her children or anybody else. Revealing such things constitutes countering evil with evil, thus widening dispute. This also instigates the children against their father and may cause quarrels with their father, sever relations and become undutiful to him.

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The sixteenth, seventeenth, eighteenth and nineteenth questions of Fatwa no. 9174

Q 16, 17, 18, 19: What is meant by Namimah and Ghibah? And what is meant by 'Zur' and what does Taqwa mean?

A: First, namimah means telling some people what others have said about them in order to cause trouble or dissention among them.

Second, ghibah is to say something about your brother in faith that he does not like. If what you say is true, you are backbiting against him; if it is not, you are slandering him.

Third, Zur means to say something that is utterly devoid of truth.

Fourth, as for "Taqwa" it means that you should avoid the torment of Allah by making a barrier between you and it, doing what Allah orders and avoiding what He prohibits.

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The sixth question of Fatwa no. 3769

Q 6: an employee slandered his colleague before the boss and succeeded in worsening the relations between him and the boss, which made the latter file false reports against the slandered employee. The slandering employee confessed to what he did on the pretext that he was trying to earn his living by showing favoritism to the boss, who was young and ignorant. The slandered employee, by way of revenge, reported against the slandering person before a government official to prevent him from taking an agricultural loan and succeeded in his revenge. What is the ruling on the act committed by the second employee bearing in mind that the first employee started the transgression, as he already confessed?

A: Each of them did wrong and has to ask forgiveness from the wronged party. If they do not ask forgiveness from each other, Allah will judge between His Servants on the Day of Resurrection. Each of them is required to hasten to repent to Allah (Glorified and Exalted be He).

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The second question of Fatwa no. 8130

Q 2: What is the ruling on ridiculing others and calling them offensive nicknames?

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Please explain.

A: This is Haram (prohibited) because of the evidence stated in the Qur'an and the Sunnah (whatever is reported from the Prophet). For example, Allah (Exalted be He) says, ﴾O you who believe! Let not a group scoff at another group, it may be that the latter are better than the former. Nor let (some) women scoff at other women, it may be that the latter are better than the former. Nor defame one another, nor insult one another by nicknames. How bad is it to insult one's brother after having Faith [i.e. to call your Muslim brother (a faithful believer) as: "O sinner", or "O wicked"]. And whosoever does not repent, then such are indeed Zâlimûn (wrong-doers, etc.).﴿

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The third question of Fatwa no. 16362

Q 3: What is the meaning of the following Hadith in which the Messenger (peace be upon him) said, (A talebearer shall not enter Jannah (Paradise).) **?**

A: This Hadith is classified under the Hadith meant to threaten the sinners, which are interpreted literally and not allegorically. It indicates that Namimah (tale-bearing) is Haram (prohibited) and reprehends whoever practices it. It is known that any sin which is not tantamount to Shirk (associating others with Allah in His Divinity or worship) is left to the Will of Allah; if Allah wills, He will forgive the sinner, as he died while believing in Tawhid (monotheism) and Iman (Faith); and if He wills, He punishes them according to their sins and then admit them into Jannah by His Mercy only if they die while believing in Tawhid and Iman. This is proven by evidence taken from

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the Qur'an, Sunnah (whatever is reported from the Prophet), and Ijma` (consensus) of the Salaf (righteous predecessors) unlike the opinion of the Khawarij (separatist group that believes committing a major sin amounts to disbelief) and the Mu`tazilah (a deviant Islamic sect claiming that those who commit major sins are in a state between belief and disbelief).

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The third question of Fatwa no. 19049

Q 3: if a Muslim commits the same evil deed many times, can we taunt him for these mistakes? For example, if someone steals or lies several times, will it be permissible to reproach and taunt them? Will those who reproach and taunt them be considered sinners? What is your advice to such people?

A: A Muslim should advise their fellow Muslims, guide them to the right path and warn them against immoral deeds. Moreover, a Muslim should call them gently and leniently so that Allah might open their hearts to accept the Truth. A Muslim should not insult fellow Muslims or mention their mistakes. It was narrated by Mak-hul on the authority of Wathilah ibn Al-Asqa` that the Messenger of Allah (peace be upon him) said, ﴾Do not express pleasure at the misfortune of a (Muslim) brother lest Allah should bestow mercy upon him and make you suffer from a misfortune.﴿ Al-Tirmidhy ranked it as Hadith Hasan Gharib (a good Hadith that is strange to come from this chain of narration) in Al-Jami` Al-Sahih, Hadith no. 2506.

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Al-Baghawy stated this Hadith in Sharh Al-Sunnah, vol. 13, p. 141. It was graded as Hadith Hasan (good Hadith) by Al-Hafizh Ibn Hajar and is supported by another Hadith related by Khalid ibn Ma`adan: ﴾Whoever mocks his brother for committing a sin will not die unless he commits this sin.﴿ Al-`Ajluny said in his book, "Kashf Al-Khafa'", vol. 2, p. 365, that this Hadith is related by Al-Tirmidhy, Ibn Mani`, Al-Tabarany, and others on the authority of Mu`adh as a Hadith Marfu` (a Hadith narrated from the Prophet with a connected or disconnected chain of narration). Al-Tirmidhy ranked it as Hadith Hasan Gharib, saying its chain of narration is not continuous. Ibn Mani` said it means whoever reproaches someone for a sin from which they repented. Al-Baihaqy related on the authority of Yahya ibn Jabir: "Anyone who reproaches another for committing a sin, Allah will afflict him with the same sin." It was reported in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) on the authority of `Aqil from Ibn Shihab that Salim told him that `Abdullah ibn `Umar (may Allah be pleased with them) said that the Messenger of Allah (peace be upon him) said, ﴾A Muslim is a brother of (another) Muslim, he neither wrongs him nor does he hand him over to one who does him wrong. If anyone fulfills his brother's needs, Allah will fulfill his needs; if one relieves a Muslim of his troubles, Allah will relieve his troubles on the Day of Resurrection; and if anyone covers up a Muslim (i.e. his sins), Allah will cover his sins on the Day of Resurrection.﴿ This is the wording related by Al-Bukhari, vol. 3, p. 98.

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The first and third questions of Fatwa no. 20145

Q 1: What is the meaning of Al-Tanabuz Bil-Alqab?

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A : Al-Tanabuz Bil-Alqab which is forbidden according to Allah's saying ﴾nor insult one another by nicknames.﴿ **refers to a Muslim insulting his Muslim brother and calling him with names and attributes which he does not like.**

Q 3: what is meant by 'holding secret counsels for iniquity and hostility'? Please, support your answer with mentioning an example.

A: 'Holding secret counsel for iniquity and hostility' is when two people or more secretly speak in matters that have to do with showing disobedience to Allah and His Messenger (peace be upon him) in a way that may involve harm and malice toward Muslims. These are the attributes of hypocrites and the Jews who are the enemies of the believers, and that is why Allah (Glorified be He) ordered His Servants to do the opposite of such malicious attributes by conversing for righteousness, piety and doing all that is good, avoiding all that is bad and keenness of Muslims on benefiting one another and warding off any harm they might face, for Allah (Glorified and Exalted be He) says in Surah Al-Mujadalah: ﴾O you who believe! When you hold secret counsel, do it not for sin and wrong-doing, and disobedience towards the Messenger (Muhammad صلى الله عليه وسلم), but do it for Al-Birr (righteousness) and Taqwâ (virtues and piety); and fear Allâh unto Whom you shall be gathered.﴿ ﴾Secret counsels (conspiracies) are only from Shaitân (Satan), in order that he may cause grief to the believers. But he cannot harm them in the least, except as Allâh permits. And in Allâh let the believers put their trust.﴿

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The fourth question of Fatwa no. 20969

Q 4: is envy considered a fact in islam? If it is a fact that some people are envious, how should a person deal with them?

A: Envy is to wish another person (the envied person) to lose a blessing which Allah has granted him. Allah (Exalted be He) orders His Prophet (peace be upon him) in the Qur'an to seek refuge with Him from the evil of the envious person. Allah (Exalted be He) says, ﴿Say: "I seek refuge with (Allâh), the Lord of the daybreak,﴾ ﴿"From the evil of what He has created,﴾ ﴿"And from the evil of the darkening (night) as it comes with its darkness; (or the moon as it sets or goes away),﴾ ﴿"And from the evil of those who practise witchcraft when they blow in the knots,﴾ ﴿"And from the evil of the envier when he envies."﴾ The meaning of "when he envies" is if he manifests his envy and acts accordingly and his envy makes him cause harm to the envied person.

Envy is of different kinds:

The first kind is when an envier desires that a Muslim loses a blessing which he enjoys without even wishing to have it for himself. The envious person here hates to see other people enjoy Allah's blessings.

The second kind is when an envious person desires that others lose a blessing they enjoy because he wishes to have it.

The third kind is when a person wishes to have a similar blessing to that which someone enjoys without wishing them or her to lose it.

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The third kind of envy is permissible and not prohibited. In fact it is mere Ghibtah (envy that is free from malice).

An envious person harms himself in three ways:

First, he commits a sin because envy is unlawful.

Second, he shows lack of politeness toward Allah (Exalted be He) because the reality of envy is to hate what Allah has granted to others. So it is more of a refusal of Allah's Will.

Third, the heart of an envious person aches with grudge and distress.

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The first question of Fatwa no. 18534

Q 1: What are the evils of the tongue?

A: The evils of the tongue include any speech by a Mukallaf (person meeting the conditions to be held legally accountable for their actions) involving violation of the Shari`ah. This speech can be an act of Kufr (disbelief) if the person curses Allah, His Messenger or religion or denies what Allah says in His Glorious Book (The Qur'an).

It can also be an act of immorality or disobedience to Allah, such as telling lies, Namimah (tale-bearing), Ghibah (backbiting), mocking and scoffing at people, Qadhf (falsely accusing a chaste person of involvement in prohibited sexual relations), giving false testimony and making a false oath.

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The second question of Fatwa no. 13283

Q 2: Respected Shaykh Ibn Baz, I would like to ask a question which a sister asked me. She informed me that she had told a secret to a friend of hers and asked her not to tell anyone about it. But the latter divulged the secret. She asked me what she should do so Allah may guide her to the right path. May Allah guide all of us to His Straight Path! It should be noted that they are close friends. She wants to persuade her to forgive her without making up false excuses. May Allah reward you with the best!

A: The mentioned woman has to repent to Allah (Exalted be He) of divulging the secret of her friend and should ask her friend to forgive her, with hope that Allah will accept her repentance and forgive her. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 20818

Q: We are some religiously committed young men. We work in the same place and have the same residence. When we joke, we call each other by Christian names; such as Jirjis, Mikha'il, Butrus, Binyamin, Hannah, etc. It is worth mentioning that none of us gets upset of calling one another by these names. Is this act Haram (prohibited)?

A: This act is not permissible as it entails imitating non-Muslims by using their names. The Prophet (peace be upon him) said, ﴾He who copies any people is one of them.﴿ You are obliged to avoid using these foreign names, even if you joke, when calling one another.

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 18289

Q: i speak a lot when i talk to others, starting by asking trivial questions. Later on i rethink of my previous questions with regret, wondering how I said such things. Sometimes I become sick about that and become angry with my siblings

but I would like to perform Salah (prayer) at the Masjid (mosque), read the Qur'an frequently and memorize it. Please, advise. May Allah reward you with the best!

A: If this occurs to you as a result of talking much and idly, you have to quit that and stick to the Islamic etiquette in preserving one's speech and controlling it with the criteria of Allah's purified instructions. The etiquettes of the Shari`ah elaborated by scholars may benefit you in this regard In-sha'a-Allah (if Allah wills).

However, if this occurs due to illusions or insinuations, you should ignore them because they come to you from Satan.

In general, we advise you to speak moderately and preserve your tongue so that you will be saved in this world and in the Hereafter. You should remember Allah (Exalted be He) often, ask His forgiveness and seek refuge with Him from the accursed Satan.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Sirah

Fatwa no. 20972

Q: should we say that the Prophet (peace be upon him) is the best of mankind or the best of creation? Is there any evidence that he is the best of creation as many people say?

A: Many texts in the Qur'an and Sunnah (whatever is reported from the Prophet) speak of the greatness of our Prophet Muhammad (peace be upon him) and his sublime status before his Lord (Exalted be He) through the noble attributes and unique characteristics that Allah bestowed only upon him, which indicates that he is the best of creation, the most honored by Allah, and the greatest in status before Him. Allah (Glorified be He) says, ﴾Allâh has sent down to you the Book (The Qur'ân), and Al-Hikmah (Islâmic laws, knowledge of legal and illegal things i.e. the Prophet's Sunnah - legal ways), and taught you that which you knew not. And Ever Great is the Grace of Allâh unto you (O Muhammad صلى الله عليه وسلم).﴿ It is difficult to list all the different types of honors that Allah bestowed upon the Prophet (peace be upon him). For example, Allah (Glorified and Exalted be He) took him as a Khalil (favorite servant); made him the seal of His Messengers; revealed the best of His Books to him, and made his message one that applies to both mankind and the jinn until the Day of Resurrection. Moreover, Allah forgave him his past and future sins; and caused miracles to happen through him that superseded those of all the prophets who came before him. In addition, he will be the leader of the sons of Adam, the first one for whom the grave will be opened, the first one to intercede, and the first one whose intercession will be accepted. Also, in his hand will be a banner of praise on the Day of Resurrection; he will be the first one to cross Sirat (the bridge over the Fire), the first one to knock on the gate of Jannah (Paradise), and the first one to enter it. There are many other

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unique characteristics and miracles that are mentioned in the Qur'an and Sunnah, which have led scholars to unanimously agree that the Prophet (peace be upon him) is the greatest of creation in status before Allah (Exalted be He). Shaykh-ul-Islam Ibn Taymiyyah (may Allah be merciful with him) said, "Muslims have unanimously agreed that the Prophet (peace be upon him) is the greatest of creation in status before Allah, and no other created being has any status that is higher than his or any power of intercession that is greater than his."

Based on what is mentioned above, as well as many other proofs, it becomes clear that our Prophet Muhammad (peace be upon him) is the best of all prophets and the best of creation, and the greatest of them in status before Allah (Exalted be He). But in spite of these virtues and unique characteristics, he (peace be upon him) is no more than a human being, so it is not permissible to call upon him or seek his help instead of Allah (Glorified and Exalted be He). Allah says, ﴾ Say (O Muhammad صلى الله

(عليه وسلم): "I am only a man like you. It has been revealed to me that your Ilâh (God) is One Ilâh (God - i.e. Allâh). So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord.")

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

The first question of Fatwa no. 19042

Q 1: There are some people who doubt that the Messenger of Allah (peace be upon him) died

from poisoning or as the result of eating poison that was served to him by a Jewish woman, is this true? Please tell me about the death of the Prophet (peace be upon him).

A: It has been authentically confirmed by the scholars who studied the Prophet's life, his affairs, and his Sirah (biography) that he ate from a lamb that had been poisoned by a Jewish woman from Khaybar. The foreleg of the lamb spoke and informed the Prophet (peace be upon him) that it was poisoned, so he stopped eating it. During his terminal illness, he (peace be upon him) used to say, ("O 'Aishah! I still feel the pain from the food that I ate in Khaybar, and this time I feel that my aorta is being severed from that poison.") (Related by Al-Bukhari in his Sahih) This certainly eliminates any possibility of doubting the effect that this poison had on his body (peace be upon him), after being authentically reported in the "Sahih (Book of Authentic Hadith)" and other resources.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 21368

Q 2: What do you think of a group of people who searches for the defects of the Sahabah (Companions of the Prophet), disparages them, and accuses them of debauchery, niggardliness and cowardliness? They even claim that the Sahabah differed in their `Aqidah (creed). Please advise about the `Aqidah of Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body) concerning the Sahabah and defending them against slander.

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How should Muslims behave towards this group of people? May Allah guide them to the truth.

A: The Prophet (peace be upon him) stated, ﴾Do not abuse my Companions, for by Him in Whose Hands my life is, if anyone of you spends gold equal to Uhud (in Allah's Cause) it would not be equal to a Mud (a dry measure of half bushel, 543 grams) or even a half Mud spent by one of them.﴿ Allah (Exalted be He) states regarding the Muhajirun (Emigrants from Makkah to Madinah) and the Ansar (Helpers, inhabitants of Madinah who supported the Prophet), ﴾And those who came after them say: "Our Lord! Forgive us and our brethren who have preceded us in Faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful.﴿ It is impermissible to dispraise any of the Sahabah. We love them, ask Allah to be pleased with them, and seek Allah's forgiveness for them. Whoever abuses them or dispraises them, is nothing but a misguided Mubtadi` (one who introduces innovations in religion).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Bakr ibn `Abdullah Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

The eighth question of Fatwa no. 18672

Q 8: Is it authentically reported that Abu Bakr Al-Siddiq (may Allah be pleased with him) said, "Were Allah to appear to me, nothing of my Iman (Faith) would have increased"?

A: As far as we know, this statement is not confirmed to be said by Abu Bakr Al-Siddiq (may Allah be pleased with him),

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because it implies an ascription of religiosity to oneself over others and Abu Bakr (may Allah be pleased with him) never claimed for himself to have won some superiority in faith.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

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Bakr Abu Zayd	\`Abdul-\`Aziz ibn \`Abdullah Al Al-Shaykh	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

The second question of Fatwa no. 19042

Q 2: It is said that Abu Bakr Al-Siddiq (may Allah be pleased with him) died from being poisoned; is this true?

A: Biographers have different views about the cause of the death of Abu Bakr Al-Siddiq (may Allah be pleased with him). They have mentioned many possible reasons for his death, among which was poison. This was mentioned in "Al-Riyadh Al-Nadirah" by Al-Muhib Al-Tabary, "Al-Isabah" by Al-Hafiz Ibn Hajar, and others. And Allah knows best! May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The fourth question of Fatwa no. 10896

Q 4: what do you know about the authenticity of the Hadith relating the overt Hijrah (migration to Madinah) of 'Umar ibn Al-Khattab and his saying what means: "Whoever desires his mother to be bereaved of him or his wife to be widowed, let him meet me in this valley"?

A: This Athar (narration from the Companions) was narrated by Taqy Al-Din Al-Fasy, in vol. 6 of his book

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"Al-'Iqd Al-Thamin fi Tarikh Al-Balad Al-Amin (The Precious Necklace in the History of the Secure City)". He said: "When 'Umar decided to undertake Hijrah to Madinah, he girded his sword, shouldered his bow and unsheathed his arrows, and went to the Ka'bah, where the chiefs of the Quraysh were in its courtyard. He performed Tawaf (circumambulation around the Ka'bah) seven times, offered two Rak'ahs (unit of Prayer) at the Maqam (the Station of Ibrahim), and then went round their gathering circles, one-by-one, and then said, 'May the faces be disfigured! Anyone who desires his mother to be bereaved of him, his child be left an orphan, and his wife be left a widow, let him meet me behind this valley.' But none of them followed him." The author said: "We related this on the authority of 'Aly ibn Abu Talib (may Allah be pleased with him), who is reported to have said, 'I never knew anyone who performed Hijrah unless secretly, except 'Umar ibn Al-Khattab (may Allah be pleased with him). When he performed Hijrah, he girded his sword...' and then he mentioned the Athar. Al-Suyuty said in "Tarikh Al-Khulafa' (The History of Caliphs)", p. 115, that it was related by Ibn 'Asakir on the authority of 'Aly. Then he mentioned the Athar.

However, we do not know any Sahih (authentic) origin for this Athar.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 17021

Q: A lecturer came to our school to give a talk on the miracles of Avliya' (pious people). He mentioned in his lecture that while `Umar ibn Al-Khattab was giving a Khutbah (sermon), he called out to the detachment he had sent out to war saying, "O, Sariyah! Move to the mountain!" The detachment heard him and moved towards the mountain, as they knew that

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there was a long distance between them. Is this tale true or not? Is it considered a Karamah (an extraordinary event performed by a pious person)?

A: This Athar (narrations from the Companions), narrated by `Umar (may Allah be pleased with him), is true. What occurred was that `Umar (may Allah be pleased with him) sent out a detachment and appointed a commander named Sariyah. While `Umar was delivering a Khutbah from the Minbar (pulpit), he began to shout, "O, Sariyah! Move to the mountain! O, Sariyah! Move to the mountain!" When the messenger of the army came, he said, "O, Amir Al-Mu'minin (Commander of the Believers)! When we met our enemy, we were defeated, but then we heard a voice calling, 'O, Sariyah! Move to the mountain!' We moved to the mountain and turned our backs to it, and then we defeated them." Narrated by Ahmad in "Fada'il Al-Sahabah", Abu Nu`aym in "Dala'il Al-Nubuwwah", Al-Diya' in his "Al-Muntaqa min Al-Masmu`at", Ibn `Asakir in his "Tarikh", Al-Bayhaqy in "Dala'il Al-Nubuwwah" and Ibn Hajar in "Al-Isabah" with a good Isnad (chain of narration). It was also narrated by Ibn Kathir in his "Tarikh" with a good Isnad, and by Al-Haythamy in "Al-Sawa`iq Al-Muhriqah" with a good Isnad as well.

This was an inspiration by Allah and a special Karamah for `Umar (may Allah be pleased with him), for he was an inspirational speaker as authentically reported from the Prophet (peace be upon him). It was not mentioned in the Athar that he (may Allah be pleased with him) saw the army or other weak narrations claimed by Sufis about knowing the Ghayb (the Unseen). This is false, as knowing the Ghayb is one of the Attributes of Allah (Glorified and Exalted be He). What was mentioned in the question, that `Umar

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(may Allah be pleased with him) called the detachment, so they heard him and moved to the mountain, is a misunderstanding of the Hadith.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman

Fatwa no. 20607

Q: an author wrote that 'Uthman ibn 'Affan, the Man with Two Lights, (may Allah be pleased with him) was killed when he ruled unjustly and that no one offered the Funeral Prayer for him and that he was not buried until three days after his death, after his body had decayed and it had begun to smell. My question is: Is this true and what is the ruling on those who propagate such stories? Is it permissible for a Muslim to hate these people?

A: What this author wrote is all lies and falsehood. It is not permissible to spread this, because it is a revilement to the Sahabah (Companions) of the Messenger of Allah (peace be upon him). The Prophet (peace be upon him) said, ("Do not revile my Sahabah.") 'Uthman (may Allah be pleased with him) was one of the best Sahabah, the third of the Rightly-Guided Caliphs, and one of the first to enter Islam. He was assassinated and died a Shahid (martyr), a wronged man (may Allah be pleased with him and please him).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The third question of Fatwa no. 21675

Q 3: what is the ruling on saying, "Karrama Allahu wajhahu (may Allah honor his face)" when referring to 'Aly ibn Abu Talib?

Does this involve preferring him over other Sahabah (Companions of the Prophet)? Is there any problem if I say, "Karama Allahu wujuh Al-Sahahab ajma'in (may Allah honor the faces of all the Companions)"?

A: Reserving the use of the Du'a' (supplication): "May Allah honor his face" solely for 'Aly ibn Abu Talib (may Allah be pleased with him), whenever referring to him, is an act invented by the Rafidah (a Shia group denying the caliphates of Abu Bakr Al-Siddiq and 'Umar ibn Al-Khattab and making accusations against them and many other Companions of the Prophet), who exceed the proper limits regarding 'Aly. It is obligatory on Ahl-ul-Sunnah wal-Jama'ah (those adhering to the Sunnah and the Muslim main body) not to imitate them in this act and not to make this Du'a' exclusive upon mentioning 'Aly ibn Abu Talib (may Allah be pleased with him) alone and not the rest of his brethren from among the Sahabah (Companions of the Prophet), such as Abu Bakr, 'Umar, 'Uthman, and others (may Allah be pleased with them).

As regards using this Du'a' for all of the Sahabah, there is nothing wrong with this, but it is not one of the Du'a' Ma'thur (supplications based on transmitted reports). The customary practice among the Muslims (upon mentioning or hearing the name of the Sahabah) is to invoke Allah to be pleased with them, saying, "May Allah be pleased with them," as the Holy Qur'an states (what means): ﴾Allâh is pleased with them and they with Him.﴿ May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul- `Aziz ibn `Abdullah Al Al-Shaykh

The third question of Fatwa no. 6581

Q 3: some people say that Hassan ibn Thabit (may Allah be pleased with him) was a coward, and they even quote the saying of Ibn Hajar about this from: "Al-Isabah". What is your opinion on this?

A: It is the duty of Muslims towards the Sahabah (Companions of the Prophet, may Allah be pleased with them) to speak well of them, praise them with what they deserve and avoid speaking of their demerits. If what was mentioned about Hassan ibn Thabit in the history books and biographies about him being a coward was supposed to be true, mentioning it is Ghibah (backbiting) and there is no benefit in it. If it is a lie, it is both Ghibah and slander. Avoiding speaking of this is obligatory and restraining the tongue from repeating it is incumbent.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Qa`ud	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 21004

Q 1: what is the ruling of Islam on those who say that Buddha was a prophet? what is the ruling on those who say that the Sahaby (Companion) 'Abdullah ibn 'Umar (may Allah be pleased with them both) knew nothing about politics or, as the Moroccans put it, "he lacked in politics," although this is showing disdain to a Sahaby? What is also the ruling on saying that anyone who says so is an atheist, i.e. to judge such a person to be an atheist?

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A: Buddha was not a prophet; he was an atheist philosopher, who led an ascetic life of non-conformity with Divine Religion. Anyone who believes in his prophethood is a Kafir (disbeliever). His people exceeded the proper limits in regard to him, deified him, and worshipped him instead of Allah. Many people have embraced this idolatrous faith of Buddhism, both in the past and the present. It is obligatory on a Muslim to hate this faith and its followers, and repudiate and dislike them for the Sake of Allah.

Concerning 'Abdullah ibn 'Umar ibn Al-Khattab, he was a venerable Sahaby, one of the greatest Muhajirun (Emigrants from Makkah to Madinah) and praiseworthy scholars. It is obligatory to love him, along with the other Sahabah (Companions of the Prophet), and ask Allah to be pleased with them. It is not permissible to belittle any of them, as the Prophet (peace be upon him) said, ("Do not revile my Sahabah (Companions)! By Him in Whose Hands is my soul, were one of you to spend as much gold as (Mount) Uhud, he would not reach the Mud (a dry measure of half bushel, 543 grams) of one of them, or even half of it.")

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Bakr ibn `Abdullah Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

The second question of Fatwa no. 21394

Q 2: who was Khalid ibn Sannan? Some people say that he was a prophet, while others say that he was a righteous man. I hope that you will tell me about his origins, his life, and who he was.

A: Khalid ibn Sannan, as mentioned by Al-Hafiz Ibn Hajar in "Al-Isabah", lived before the Prophet (peace be upon him) received his mission, but he did not witness it, although his daughter did go to see the Prophet (peace be upon him).

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("Al-Isabah", vol. 2, p. 154) It was not authentically reported that he was a prophet.

May Allah grant us success! May peace and blessings be upon our Prophet, his family, and Companions!

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 21009

Q 1: how can glory and might be for Muslims when they are so weak in a corrupted world that Christians and Jews predominate?

A: Muslims can not achieve glory, overcome their enemies, or have power in the land unless they obey Allah (Exalted be He) and His Messenger (peace be upon him) and act upon Islam and Iman (Faith) inwardly and outwardly. There are proofs for this in the Qur'an, Sunnah (whatever is reported from the Prophet), and Athar (narrations from the Companions). Allah (Exalted be He) states: ﴾Give to the hypocrites the tidings that there is for them a painful torment.﴿ ﴾Those who take disbelievers for Auliyâ' (protectors or helpers or friends) instead of believers, do they seek honour, power and glory with them? Verily, then to Allâh belongs all honour, power and glory.﴿ He (Glorified be He) also states: ﴾Verily, Allâh will help those who help His (Cause). Truly, Allâh is All-Strong, All-Mighty.﴿ ﴾Those (Muslim rulers) who, if We give them power in the land, (they) enjoin Iqamat-as-Salât [i.e. to perform the five compulsory congregational Salât (prayers) (the males in mosques)], to pay the Zakât and they enjoin Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid Al-Munkar (i.e. disbelief, polytheism and all that Islâm has forbidden) [i.e. they make the Qur'ân as the law of their country in all the spheres of life]. And with Allâh rests the end of (all) matters (of creatures).﴿

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Moreover, He (Glorified and Exalted be He) states: ﴾Allâh has promised those among you who believe and do righteous good deeds, that He will certainly grant them succession to (the present rulers) in the land, as He granted it to those before them, and that He will grant them the authority to practise their religion which He has chosen for them (i.e. Islâm). And He will surely give them in exchange a safe security after their fear (provided) they (believers) worship Me and do not associate anything (in worship) with Me.﴿ In addition, He (Glorified and Exalted be He) states: ﴾O you who believe! If you help (in the cause of) Allâh, He will help you, and make your foothold firm.﴿ Similarly, there are many other glorious Ayahs (Qur'anic verses) that clarify that Muslims' fulfillment of their religious duties, i.e. believing in Tawhid (belief in the Oneness of Allah), exalting and glorifying Allah, acting upon the Qur'an and Sunnah, performing Salah (Prayer), giving Zakah (obligatory charity), loving pious believers, abhorring the enemies of Allah amongst the hypocrites and the Kafirs (disbelievers), and waging Jihad (fighting/striving in the Cause of Allah) against them so that the Word of Allah becomes uppermost and Kafirs are abased, etc. are preconditions for granting Muslims power and glory in the land.

On the other hand, it is authentically reported on the authority of Ibn `Umar that the Prophet (peace be upon him) stated: ﴾I have been sent ahead of the Hour with the sword so that Allah will be worshipped Alone, and my provision has been placed in the shade of my spear, and humiliation has been decreed for those who

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go against my command, and whoever imitates a people is one of them.﴿ (Related by Imam Ahmad and Abu Dawud). This Hadith thus implies that whoever violates the Prophet's command will have a portion of humiliation according to their disobedience. Al-Hafizh Ibn Rajab (may Allah be Merciful with him) said while explaining this Hadith: "One of the greatest reasons of humiliation that results from violating the command of the Prophet (peace be upon him) is to abandon Jihad. Whoever follows the way of the Prophet regarding Jihad is granted glory, and whoever abandons Jihad though they are able to conduct it is humiliated. Another proof for this is the Hadith: ﴿When you enter into the `Inah sale (sale with immediate cash repurchase for profit), follow the tails of oxen, and give up conducting Jihad, Allah will make disgrace prevail over you, and will not withdraw it until you return to your true Din 'religion'.﴾

Ibn Rajab proceeded, whoever then abandons the Jihad that the Prophet (peace be upon him) used to perform, though they are able to conduct it, and busy themselves with seeking worldly Mubah (permissible) gains; they will be humiliated. What then will be their punishment if they abandon Jihad for being busy with accumulating the Haram (prohibited) gains of this world?"

Our Salaf (righteous predecessors) amongst the Sahabah (Companions of the Prophet) and those who followed them acknowledged the fact that all glory lies in adherence to Islam, following the Prophet (peace be upon him), and doing one's best to obey Allah and His Messenger (peace be upon him) and avoid disobeying them.

Our Salaf expressed this fact in their own words such as what is authentically reported from Amir Al-Mu'minin (Commander of the Believers) `Umar ibn Al-Khattab (may Allah be pleased with him) that he said: "We are people to whom Allah granted the glory of Islam so if we seek glory in anything other than it 'Islam', Allah will humiliate us." Also, it is authentically reported from Abu Al-Darda' (may Allah be pleased with him) that when Muslims conquered Cyprus and its people wept and were in great sadness and humiliation, Abu Al-Darda' (may Allah be pleased with him) began to weep as well. Jubayr ibn Nufayr asked him: "O Abu Al-Darda` why do you weep on a day that Allah grants glory to Islam and Muslims?" He (may Allah be pleased with him) replied: "O Jubayr, how very despicable people become in the sight of Allah (Glorified and Exalted be He) when they neglect His Command. While they were a powerful and mighty Ummah (nation) and the reign was for them, they abandoned the Command of Allah and thus their status changed as you now see."

In conclusion, every Muslim is responsible according to their ability for ensuring glory for the believers. Every Muslim has thus to adhere to the Command of Allah (Exalted be He), to act inwardly and outwardly upon Islam, to advise Muslim fellows, to enjoin Ma`ruf (that which is judged as good, beneficial, or fitting by Islamic law and Muslims of sound intellect), and to forbid Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) until the affairs of Muslims improve or one dies while obeying Allah to the best of one's ability. Verily, it is Allah Alone whose help is to be sought.

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Q 2: It is mentioned in: "Tafsir Al-Tabary" on the authority of Ibn 'Abbas (may Allah be pleased with them both) that an Ayah (Qur'anic verse) was revealed about Tha'labah. However, some of our brothers told me said that he was not there at that time, thereby refuting Al-Hafiz Ibn Hajar. Is the story about Tha'labah not true then? He was called, "Hamamat Al-Masjid (the Pigeon of the Mosque)" and he was one of the Ansar (Helpers, inhabitants of Madinah who supported the Prophet). What is the truth of this matter?

A: The account given about the reason for the Revelation of the Saying of Allah (Exalted be He): ﴾And of them are some who made a covenant with Allâh (saying): "If He bestowed on us of His Bounty﴿ which is said to refer to Tha'labah ibn Hatib, does not have a sound Isnad (chain of narrators). Tha'labah ibn Hatib was an Ansary, and one among the few who participated in the Battle of Badr and was martyred on the day of the Battle of Uhud. This has been confirmed by a number of scholars; including Al-Hafiz Ibn Hajar (may Allah have mercy on him).

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Lying

The eighth question of Fatwa no. 6355

Q 8: What is the ruling on telling lies that do not harm anyone?

A: Lying is absolutely Haram (prohibited) except in the cases that are excluded by Shari'ah (Islamic law), which does not include what is mentioned in the question. This prohibition is based on the general meaning of evidence, such as Allah's Statement: ﴿O you who believe! Fear Allâh, and be with those who are true (in words and deeds).﴾ Moreover, it is related in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) and other books of Hadith on the authority of 'Abdullah ibn Mas'ud (may Allah be pleased with Him) that the Messenger of Allah (peace be upon him) said: ﴾Adhere to telling the truth, for telling the truth leads to righteousness and righteousness leads to Jannah (Paradise). A person will keep on speaking the truth and seek to speak the truth until they are recorded with Allah as a truth-speaker. Beware of lying! For lying leads to immorality and immorality leads to Hellfire. A person will keep on telling lies and seek to tell lies until they are recorded with Allah as a liar.﴿ It is also narrated that 'Abdullah ibn Mas'ud said: "Telling lies is wrong whether in earnest or in jest, read if you wish: ﴿O you who believe! Be afraid of Allâh, and be with those who are true (in words and deeds).﴾

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He read the Ayah (Qur'anic verse) and said: "Do you find any Rukhsah (concession) allowing anyone to tell a lie?"

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The twentieth question of Fatwa no. 5091

Q 20: Is it Haram (prohibited) to lie when joking?

A: Yes, it is Haram. In fact, this is one of the major sins even if it is said when joking.

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The fourth question of Fatwa no. 7518

Q 4: Is it permissible for a person to lie in their dealings with other people? For example, it is known that an airline ticket between Riyadh and Jeddah costs 240 riyals, but a person may claim that it costs one thousand riyals to pay 240 riyals for the ticket and take the rest for themselves. Is this deceptive dealing permissible between Muslims?

A: It is Haram (prohibited) to tell lies except in certain cases. Allah (Exalted be He) says, ﴿O you who believe! Be afraid of Allâh, and be with those who are true (in words and deeds).﴾

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Since lying as mentioned in the question serves no Maslahah (public interest), then it is Haram. Also, the excess money taken is Haram and should be returned to its owners.

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The second question of Fatwa no. 6928

Q 2: Many people tell lies when they are joking, is this permissible for them? If I leave them when they start kidding, will I be rewarded for this? Please advise me and may Allah reward you with the best!

A: if the joking involves clear lies and falsehoods, it is obligatory on a Muslim to leave the gathering. You will be rewarded if you leave a gathering due to people telling lies in their jokes. However, if the speech involves allusions and ambiguity that are truthful, there is nothing wrong with this.

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The sixth question of Fatwa no. 15806

Q 6: I had an appointment with a friend, but I forgot it and did not go to meet him. When I phoned him to apologize, I told him that I had traveled to my village, although I did not actually go. I did not mean to tell him lies. What is the ruling on this?

A: It is Haram (prohibited) for you to lie when apologizing. You are obliged to make Tawbah (repentance to Allah) and be truthful in all your affairs.

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The second question of Fatwa no. 13002

Q 2: A Muslim’s wife had a child in America by cesarean section. The hospital bill was so expensive that he could not pay it. He then found a job in a company that offered him and his family free medical insurance. Is it permissible for the man to get a report from the hospital to say that he joined the company prior to his wife’s operation, so the company will cover the medical expenses, even though this is not true?

A: This is not permissible, because it involves deception and lying.

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The sixth question of Fatwa no. 17262

Q 6: is it permissible to lie to Christian Arabs?

A: The basic ruling is that Allah made lying Haram (prohibited) for Muslims and enjoined upon them to speak the truth, declaring this to be one of the rites of Islam. Therefore, it is not permissible for a Muslim to lie neither to a Muslim nor to a Kafir (disbeliever). Allah (Exalted be He) says (what means): ﴾O you who believe! Be afraid of Allâh, and be with those who are true (in words and deeds).﴿ It is narrated in a Hadith, agreed upon by Al-Bukhari and Muslim, on the authority of Ibn Mas'ud (may Allah be pleased with him) that the Prophet (peace be upon him) said, ﴾"You must adhere to truthfulness, for truthfulness leads to righteousness and righteousness leads to Jannah (Paradise). A person will keep on speaking the truth and seek to speak the truth until he is recorded with Allah as a truth-speaker. Beware of lying! For lying leads to immorality and immorality leads to Hellfire. A person will keep on telling lies and seek to tell lies until he is recorded with Allah as a liar."﴿

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The second question of Fatwa no. 5726

Q 2: The Admissions and Registration Committee specify that those applying for certification have to be of a certain age, and not exceed it. If someone tells them their real age, they will not be accepted, but if they lie about their age, they will be accepted. Will it the committee be responsible for this on the Day of Resurrection or will the applicant share in the sin and the lie?

A: anyone who lies or cheats in this shall bear the sin, whether it is the applicant or the committee. But anyone who does not do it and does not help anyone else to do it, shall bear no sin.

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The second question of Fatwa no. 19591

Q 2: I am a practicing Muslim - all praise be to Allah - and I really hate lying, but the nature of my job sometimes forces me to lie to the insurance inspector and to the tax officer when they ask about the number of employees in the nursery. I do this on the direct orders from the Board of Directors. What is the ruling on that?

A: It is not permissible to lie; it is obligatory on you to stick to telling the truth always, because the Prophet (peace be upon him) said, ("Beware of lying! For lying leads to immorality and immorality leads to Hellfire.

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A person will keep on telling lies and seek to tell lies until he is recorded with Allah as a liar.")

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The second question of Fatwa no. 19958

Q 2: Is it permissible to lie in the following situation or not: If someone asks you about something personal and secret; some forbidden thing that I committed while in Khulwah (being alone with a member of the opposite sex), but no one saw me doing it other than Allah who covered it, is it obligatory to tell the truth and expose ourselves or should we lie? What if this person asks me to swear by Allah that I have not done this?

A: It is not permissible to lie, except in the situations that the Prophet (peace be upon him) made exceptions. They are lying to reconcile between people, lying during a war, and lying between spouses to maintain their married life. It is obligatory on anyone who commits a sin to make Tawbah (repentance to Allah) and not mention it to anyone, unless it involves someone's right that was usurped or violated. In this case, the sin must be confessed to them and their right returned to them, if it is material; or their forgiveness sought for other than that.

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The first question of Fatwa no. 20517

Q 1: A month ago, my grandfather died (may Allah be merciful to him). I loved him a lot and also his children, for the Sake of Allah, but they had a satellite dish. A while ago, one of his children visited me, and I told him that I saw his father in a dream and he had sent greetings to him and told him to remove the dish from the roof. His son went and broke the dish into small pieces, due to his love for his father, and made an oath not to get another dish into their house. I actually told him a lie about that dream, but I did not want them to have this evil. What should I do?

A: lying about dreams is Haram (prohibited). There are stern warnings against this, which alone should be a sufficient deterrent, as the Hadith on the authority of Ibn 'Umar (may Allah be pleased with them both), who reported that the Prophet (peace be upon him) said, ("One of the worst lies is to claim seeing what the eyes have not seen.") (Related by Al-Bukhari) Also, Ibn 'Abbas (may Allah be pleased with them) reported that the Prophet (peace be upon him) said, ("Anyone who claims to have seen a dream they did not see will be commanded (on the Day of Resurrection) to knot two grains of barley together, but they will never be able to do it.") (Related by Al-Bukhari)

You must make Tawbah (repentance to Allah) and ask Allah's Forgiveness for what you did. In the future, when you enjoin good and forbid evil, you must follow the lawful methods and stick to truth-telling and honesty. We ask Allah to grant you guidance and success!

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The third question of Fatwa no. 5337

Q 3: A woman cursed her husband and his parents, and, after threatening and beating her, she regretted what she had done and apologized, asking him to forgive her. Does she have to do anything for what she did?

A: If the situation is as you mentioned, she does not have to do anything other than to perform tawbah (repentance to Allah) and Istighfar (seeking forgiveness from Allah) for the curses she spoke. She must also ask for the forgiveness of her parents-in-law, if one or both of them is alive, if this is possible and there is no fear of trouble.

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The third question of Fatwa no. 8366

Q 3: What is the ruling on a man whose wife goes out on the streets almost naked; wearing light, revealing clothes? What is the ruling on a woman who speaks curses in her husband’s house and curses her children? Please advise us and may Allah reward you with the best!

A: First: It is Haram (prohibited) for women to go out on the streets in light clothing that does not cover and conceal their bodies. It is obligatory on their Waliy (guardian) to enjoin them to act righteously and oblige them not to go out in these clothes.

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Second: It is not permissible for a woman to curse her children in her husband’s house or anywhere else.

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The second question of Fatwa no. 3475

Q 2: What is the ruling on a man who invoked the curse of Satan on his wife and her parents due to a quarrel between them?

A: it is Haram (prohibited) for a person to curse his wife and her parents or anyone else. So, anyone who commits this should seek Allah's Forgiveness, repent, regret what he did and determine not to return to this sin again, so that Allah may accept his repentance and forgive him. Besides, he should seek the forgiveness of the people he cursed.

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The fifth question from Fatwa no. 8823

Q 5: What is the situation if one spouse curses the other, do they become unlawful for each other as regards their marriage?

A: If a spouse curses another, their marriage does not become unlawful and divorce does not occur.

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However, cursing each other is one of the major sins; therefore; they should repent and seek forgiveness from Allah for their act and apologize to the one cursed.

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The third question of Fatwa no. 8561

Q 3: A father insults his son by cursing his mother and a mother insults her son by cursing his father saying: May allah curse your father. The father would say: May allah curse the father of the woman who gave birth to you. Guide me, may Allah guide you!

A: Cursing is Haram (prohibited) and accordingly both parties are sinners. Anyone who knows them should guide and advise them against doing this. They should repent and determine not to repeat this.

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The fourth question of Fatwa no. 7622

Q 4: Does a man have the right to curse people and invoke Satan's curse on them? does a man have the right to curse and insult his wife or to invoke

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curse, anger or shame on her?

A: This is not permissible with regard to a Muslim, whether they are a relative or not; rather, it is of the major sins, for the Prophet (peace be upon him) said, ﴾Abusing a Muslim is Fusuq (evil doing) and killing him is Kufr (disbelief).﴿ (Agreed upon by Al-Bukhari and Muslim.) And ﴾No man accuses another man of sin or Kufr, but it shall rebound on him, if his companion is not like that.﴿ (Reported by Al-Bukhari).

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The second question of Fatwa no. 7176

Q 2: Is cursing when angry or distressed Haram (prohibited)? If I cursed and then sought Allah's Forgiveness, am I to blame? Advise me, may Allah reward you!

A: It is one of the major sins and immoral acts to curse one's self or others. You must guard your tongue against this in the future, in order to avoid Allah's Anger and Displeasure. In addition, you must repent and seek Allah's Forgiveness,

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hoping that Allah will forgive you. You should also seek the forgiveness of whomever you cursed.

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The third question of Fatwa no. 11057

Q 3: What is the Islamic ruling on one who habitually curses? He curses his children and other things. He is now old and still continues to do this?

A: It is not permissible for a Muslim to curse his children or any other thing. The person who does so should repent to Allah (Glorified and Exalted be He) and seek His Forgiveness. If he persists, he would be considered a sinner.

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The eighth question of Fatwa no. 18649

Q 8: Our father is dead and our mother has married another person. From time to time, she supplicates to Allah against our father before us, his three daughters. She asks Allah not to be merciful with him because he did such and such. Because she is our mother, we do not argue with her. We are married and our mother bore her new husband nine children.

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What is the ruling on this? Should we argue with her or would this be considered undutifulness to her?

It is worth mentioning that our father (may Allah be merciful with him) was a good person in terms of observing Salah (Prayer) and Zakah (obligatory charity), but he used to prevent our mother from leaving the house except when it was necessary.

A: You are required to advise your mother and warn her against verbal abuse, especially if it is addressed to the dead, because they have attained the result of that which they had done in their life. Accordingly, we should only mention the virtues of the dead and refrain from mentioning their bad deeds. Your mother must remember the positive aspects in her life with her dead husband, for Allah says, ﴾And do not forget liberality between yourselves.﴿ The Prophet (peace be upon him) said, ﴾Do not abuse the dead, because they have attained that which they had forwarded (i.e., their deeds, good or bad).﴿ (Related by Al-Bukhari in his Sahih (authentic) Book of Hadith).

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Fatwa no. 20163

Q: When a person curses another and the gates of heaven are closed because the one who was cursed does not deserve it, does the curse return to the person who uttered it? Is it permissible to curse a woman because she does not wear Hijab (veil)?

A: a true believer whose faith is complete does not curse others. In Musnad and Al-Jame`, Al-Imam Ahmad and Al-Tirmidhi respectively related on the authority of `Alqamah from `Abdullah

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ibn Mas`ud (may Allah be pleased with him) that the Prophet (peace be upon him) stated: ⦅The believer is not a slanderer, or a curser, or one who indulges in obscenity, or engages in foul talk.⦆ (Al-Tirmidhi classified it as a good Hadith Gharib (a Hadith with a single narrator usually at the beginning of the chain of narration)). It was authentically established in the two Sahihs (authentic books) on the authority of Thabet ibn Al-Dhahak from the Prophet (peace be upon him) that he said: ⦅Cursing a believer is like killing him.⦆

Thus, it is impermissible for believers to curse any Muslim except one who is cursed by Allah in His Book, or by the Prophet (peace be upon him). One should not curse the sinner, such as the unveiled woman, because of her sin. Muslims should, rather advise and urge her kindly to observe Hijab. One who curses another who does not deserve the curse is strongly warned that the curse returns to him/her if it is unjustified. This is affirmed by the report narrated by Abu Al-Darda' (may Allah be pleased with him) that the Prophet (peace be upon him) said: ⦅When a person curses somebody or something, the curse goes up to heaven and the gates of heaven get closed. Then it comes down to the earth and its gates get closed. Then it turns right and left, and if it does not find an entrance to go anywhere, it returns to the person or thing that was cursed; if he or it deserves to be cursed; otherwise it returns to the person who uttered it.⦆ (Related by Al-Imam Ahmad in his Musnad and Abu Dawud in his Sunan).

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Fatwa no. 19753

Q: A man heard me cursing Satan one day and criticized me for that. He said it is prohibited to curse Satan, because cursing him makes him haughty. Is this correct? Please, advise. May Allah reward you!

A: When Satan incites a Muslim to sin or whispers (suggests) to him, it is permissible for him to seek refuge and protection in Allah Alone from Satan. Also, it is permissible for the Muslim who fears the harm of Satan's plot, or that of his supporters, to seek the help of Allah to ward off Satan's evil and harm. He should often recite Dhikr (Remembrance of Allah) so that Allah will rebuke him and thwart his plot in a disgraceful manner. And Allah (Exalted be He) states: ﴾And if an evil whisper comes to you from Shaitân (Satan), then seek refuge with Allâh. Verily, He is All-Hearer, All-Knower.﴿ He (Exalted be He) says: ﴾And say: "My Lord! I seek refuge with You from the whisperings (suggestions) of the Shayâtîn (devils).﴿ ﴾"And I seek refuge with You, My Lord! lest they should come near me."﴿ It was authentically reported from the Prophet (peace be upon him) that: ﴾when getting up to pray, he (peace be upon him) used to say: I seek refuge in Allah the All-Hearing and All-Knowing from the accursed Satan , from his Hamz (evil whispers) and his Nafkh (arrogance) and his Nafth (spell and in that Hadith scholars interpreted Nafth as Poetry).﴿ It was also compiled by Imam Ahmad in his Musnad (Hadith compilation) Vol. 5 p. 59 on the authority of Abu Tamimah Al-Hujaimy that a man who was riding behind the Prophet (peace be upon him) said: ﴾One day as I was riding behind the Prophet on a donkey, it stumbled and I shouted, "Let Satan perish!" The Prophet said, "Do not say 'let Satan perish,' for if you say so

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he will feel important and haughty and he will say, 'I thwarted him with my power!' Instead say, 'In the name of Allah,' so that he will (feel humiliated and) be smaller than a fly"﴿ A similar narration was related by Abu Dawud in his Sunan (Hadith compilations classified by jurisprudential themes). It was mentioned in the book of Al-Samt wa Adab Al-Lisan (Silence and Etiquettes of the Tongue) written by Ibn Abu Al-Dunia p. 205 on the authority of Mujahid (may Allah be merciful with him) saying: "Seldom do people mention Satan but he attends to them; when he hears someone invoking curses on him, he says, 'Indeed, you invoke curses on a cursed being.' There is nothing more breaking to Satan's back than saying 'there is no deity worthy of worship but Allah.'" This is the effective cure for fending off Satan's harm from man, since the evil of the rebellious Jinn (creatures created from fire) cannot be removed except by that.

Allah cursed Satan in His Book repeatedly when he became arrogant and refused to carry out the order of Allah to prostrate before Adam in honor and respect. As a result, Allah described Satan as an accursed outcast. He has been expelled from the mercy and Paradise of Allah on the Day of Resurrection. Allah (Exalted be He) states:

﴾They (all those who worship others than Allâh) invoke nothing but female deities besides Him (Allâh), and they invoke nothing but Shaitân (Satan), a persistent rebel!﴿ ﴾Allâh cursed him. And he

[Shaitân (Satan)] said: "I will take an appointed portion of your slaves.﴿

He may He be Exalted) stated: ﴾(Allâh) said: "Then, get out from here, for verily, you are Rajîm (an outcast or a cursed one)." [Tafsîr At-Tabarî]﴿ ﴾"And verily, the curse shall be upon you till the Day of Recompense (i.e. the Day of Resurrection)."﴿

The Messenger (peace be upon him) cursed Satan in his Salah (prayer) when he (the Prophet) resisted him and wanted to harm and destroy him. It was related by Imam Muslim in his Sahih (authentic) Book of Hadith on the authority of Abu Al-Darda' (may Allah be pleased with him) saying: ﴾Allah's Messenger (peace be upon him) stood up (to pray) and we heard him say:" I seek refuge in Allah from you." Then said: "I curse you with Allah's curse" three times, then he stretched out his hand as though he was taking hold of something. When he finished the prayer, we said: Messenger of Allah, we heard you say something during the prayer which we have not heard you say before, and we saw you stretch out your hand. He replied: Allah's enemy Satan came with a flame of fire to put it in my face, so I said three times: "I seek refuge in Allah from you." Then I said three times: "I curse you with Allah's full curse." But he did not retreat (on any one of these) three occasions. Thereafter, I meant to seize him. I swear by Allah that had it not been for the supplication of my brother Solomon he would have been bound, and made an object of sport for the children of Madinah. ﴿

Therefore, it is permissible for the Muslim to curse Satan when he comes to harm him or tries to dissuade him from obedience to Allah. Nonetheless, he should not give up seeking refuge in Allah from Satan, always reciting Dhikr (Remembrance of Allah), Bismillah [In the Name of Allah] or other Adhkar (invocations), which are permissible under the Shari`ah (Islamic law). This guarantees protection of the Muslim against the evil of Satan.

Based on the Ayah (Qur'anic verse) and Hadiths mentioned above, a Muslim should not take to cursing Satan needlessly as a form of following the Messenger of Allah (peace be upon him).

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The eighth question of Fatwa no. 4048

Q8: What should I do with my father? Out of his bad morals, he always uses obscene language and curses Islam during fits of anger and loses his temper even with two or three year old children. Should I abandon him?

A: cursing Islam is open disbelief, may Allah save us, and using profanity is one of the major sins. Your duty is to advise him and explain the ruling on cursing, inviting him to sincerely repent to Allah. You should be patient while doing so. May Allah guide him, as Allah (Glorified and Exalted be He) states:

﴾And We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship, and his weaning is in two years - give thanks to Me and to your parents. Unto Me is the final destination.﴿ ﴾But if they (both) strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not; but behave with them in the world kindly, and follow the path of him who turns to Me in repentance and in obedience. Then to Me will be﴿

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May Allah help you do good.

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The fourth question of Fatwa no. 6396

Q4: What is the ruling on using foul language when joking?

A: It is not permissible according to the generality of the proofs that prohibit this and because it often results in bad consequences.

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Fatwa no. 14969

Q: I heard a person cursing his ram because it gave him hard time when it did not want to move. What is the ruling on cursing animals? I heard that the Messenger of Allah (peace be upon him) heard a person cursing his camel and told him not to ride it because it was unlawful for him to ride. Is the owner of the said ram allowed to eat from its meat or would it be unlawful for him?

A: Firstly, the stated Hadith is a Hadith Sahih (a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish), which was related by Muslim.

The incident took place when a woman - not a man - cursed her she-camel. So, it was a she-camel, not a male camel as mentioned in the question.

Secondly, any Muslim should not curse other Muslims, animals, or other possessions, because cursing is obscene language which is not appropriate to be used by Muslims.

Thirdly, it is not Haram (prohibited) for a person who curses their domesticated animals to eat from their meat, because the basic rule is permissibility. Also, the Prophet (peace be upon him) did not prohibit the owner of the she-camel from eating it; he only ordered her to leave the cursed camel behind and find another one to carry the loads and accompany the caravan of the Messenger (peace be upon him) as a way of rebuking her and the likes of her by incurring a financial punishment.

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Avoiding bad companions

The fifth question of Fatwa no. 4510

Q 5: We hear some Muslim youth talking bad about their scholars and rulers; will we share in their sin when we sit with them? It is worth mentioning that we do not agree with their opinions.

A: You should advise, guide and explain to them that they are committing a sin in doing this. If they continue, leave their company when they go into this. May Allah guide us all to what pleases Him!

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The third question of Fatwa no. 6755

Q 3: I have a dear friend who offers Salah (prayer). I have advised him many times to stop talking everywhere about women and flirting, but his only reply is, "When Allah so wills". i hate to sit with him because of this; how should i deal with him?

A: Advise him first to stop, and if he refuses, you must avoid him in order to be away from evil and bad people, and as a way of deterring him from evil and its means.

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The fourth question of Fatwa no. 7643

Q 4: Is it permissible for a Muslim man to stay with other Muslims whose wives dress immodestly in violation of the Islamic dress code and who commit other sins? Haram (Prohibited), for them, is only those things they do not like. Should one abandon such people?

A: A Muslim should not sit or live near evil companions to avoid Fitnah (temptation). Whoever is tested with such evil companions should avoid them and search for another place where he/she will feel safe from Fitnah. However, it is permissible for him/her to stay if his/her Din (religion) of Islam is sound, and he/she has the ability to forbid this evil along with taking the necessary steps of precautious and to avoid Fitnah.

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The third question of Fatwa no. 20969

Q: i have friends who are Fasiqun (those flagrantly violating islamic law) and commit immoral acts

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that evoke Allah's Anger. However, I love them very much, as they love me. I forsake them in order that they may keep away from evils. Nevertheless, I feel deeply sorry for them. I do, however, bring them religious books and teach them Salah (Prayer). What is your Fatwa concerning this?

A: If the case is as you have mentioned, it is not permissible for you to befriend or accompany them, based on the Statement of Allah (Exalted be He): ﴿You (O Muhammad صلى الله عليه وسلم) will not find any people who believe in Allâh and the Last Day, making friendship with those who oppose Allâh and His Messenger (Muhammad صلى الله عليه وسلم), even though they were their fathers or their sons or their brothers or their kindred (people).﴾ and on the generality of His Statement (Exalted be He): ﴿And when you (Muhammad صلى الله عليه وسلم) see those who engage in a false conversation about Our Verses (of the Qur'ân) by mocking at them, stay away from them till they turn to another topic.﴾

You should advise them and if they remain heedless, you should inform the authorities to take charge of them.

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First question of Fatwa no. 16458

Q 1: I live with five of my friends. Despite that they perform the

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obligatory five Salahs (Prayers) in the Masjid (mosque), at night they play cards, smoke cigarettes, and watch television. I sit in the room with them without being able to enjoin Ma`ruf (that which is judged as good, beneficial, or fitting by Islamic law and Muslims of sound intellect) or forbid Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) as they are a group and I am only one person. As we work together, I also eat with them. Please answer the following questions:

A- Is it permissible for me to live in the same room with them?

B- Is it permissible for me to perform Salah (Prayer) with them bearing in mind that they perform Salah regularly?

C- Is it permissible for me to eat with them as the nature of my work does not enable me to cook for myself.

A: You may live with your colleagues mentioned in the question, even if they commit some sins such as smoking cigarettes and playing cards so long as they continue performing Salah regularly and that you advise them to give up these sins. However, if they do not heed your advice; you must leave them and live elsewhere.

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Fatwa no. 19125

Q: As I usually cannot study at home because of my children (may Allah protect them), my department has given me a room

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with a desk in it, which I share with three other people. I study there every day from 9:00 am to 8:30 pm.

My question is that the department invites me, as it invites many others, to attend the departmental parties that it holds for various occasions. One of these parties is held every other week after the weekly academic seminar that the department holds. My supervisor is the head of the department. Is it permissible for me to attend these parties with them, as they drink Khamr (intoxicants), although juice is served as well. These parties are held in the department, those attending do not sit down, they just talk to each other for a while, standing up, and then they leave. The people attending are the professors and graduate students, but I feel embarrassed as I do not attend these parties with them, and, because of my beard I am afraid that they might consider that I am hostile towards them, especially my supervisor who is usually with them, and he will be one of the internal examiners for the defense of my thesis in the near future. I never attend these parties with them and always turn down their invitations, even though they see me almost every day, but I am afraid that they may consider that I am hostile towards them,

My question is: Is it permissible for me, in the view of the Shari'ah (Islamic law), under these conditions to join them for a little while, drink some juice, and then leave, to show them that I came and spent some time with them to avoid their evils? There is no Power, but with Allah!

A: It is not permissible for a Muslim to attend parties where there is Khamr or other Haram (prohibited) things. This is because the faith of believers should urge them to jealously protect the Laws of Allah and to avoid the company of those who regard as permissible that which Allah has forbidden.

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They have to separate themselves from their company for the Sake of Allah, while having towards them a feeling of aversion as much as they have committed of transgressions against Allah, so as not to be a partaker with them in their sin.

It is authentically reported that the Prophet (peace be upon him) said, 《"Anyone of you who sees Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect), let them change it with their hand (by taking action); if they cannot, then with their tongue (by speaking out); and if they cannot, then with their heart (by hating it and feeling that it is wrong); and that is the weakest of Iman (faith)."》

It was narrated by Jabir ibn 'Abdullah (may Allah be pleased with him) that the Prophet (peace be upon him) said, at the end of the Hadith, ﴾“Anyone who believes in Allah and the Last Day should not sit at a table where Khamr is being served around.”﴿ (Related by Imam Al-Tirmidhy, see "'Aridat Al-Ahwadhy", vol. 10, p. 422. Al-Tirmidhy said that it is a Hadith Hasan Gharib [a good Hadith that is strange to come from this chain of narration] and related by Al-Imam Ahmad in his "Musnad", vol. 1, p. 20, and vol. 3, p. 339) Another wording for the same Hadith is: ﴾“...should not sit at a table where Khamr is being drunk.”﴿ This is a Hadith Sahih (a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish), which has other corroborating reports that strengthen it.

Accordingly, Muslims have to fear Allah in all they say and do. Allah (Exalted be He) says (what means): ﴾And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).﴿ ﴾And He will provide him from (sources) he never could imagine.﴿ Anyone who leaves something for the Sake of Allah will be compensated with better than it. So, it is obligatory on you to keep away from these places where Khamr is served and give priority to pleasing Allah over pleasing human beings. You should have Tawakkul (putting one's trust in Allah) and know that Allah Alone is the Benefit Giver and the Harm-Inflictor.

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You should also advise your colleagues and remind them of Allah and the painful and severe punishment He has prepared for those who indulge in things that He made Haram. Hopefully, they will listen to you and make Tawbah (repentance to Allah) and return to the Way of Allah (Glorified be He).

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The second question of Fatwa no. 20145

Q 2: the Messenger of Allah (peace be upon him) said, ("All my Ummah (nation under one creed) will be forgiven, except the Mujahirin (those who commit a sin openly or disclose their sins to people).") **Please explain this Hadith for me.**

A: This Hadith is narrated by Al-Bukhari and Muslim in the Two Sahih (authentic) Books of Hadith. The Hadith means that anyone who commits a sin and they keep it a secret through fear and shame, they can hope to be forgiven and pardoned by Allah (Glorified and Exalted be He) on the Day of Resurrection. But if they expose their sin, brag about it with other people, and belittle what they did; they will be subjected to Allah's Anger and Punishment. May Allah protect us all and keep us safe.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The fourth question of Fatwa no. 21677

Q 4: Allah (Exalted be He) states: ﴿They may hide (their crimes) from men, but they cannot hide (them) from Allâh; for He is with them (by His Knowledge), when they plot by night in words that He does not approve.﴾ **Is hiding from people while committing sins regarded Shirk (associating others with Allah in His Divinity or worship) in all cases? What is meant by the following Hadith:** ﴾Whoever has had any of these ugly things (sins) befall him should cover them up with the veil of Allah.﴿ **? How can the Ayah (Qur'anic verse) and Hadith be reconciled?**

A: This Ayah addresses the hypocrites who fear people and do not fear Allah (Glorified and Exalted be He). They pretend to be believers to deceive others. As for the believer, he is obliged to conceal his sin, if any, to perform Tawbah (repentance to Allah) and not to return to it.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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The third question of Fatwa no. 16419

Q 3: It is well-known that the more a person commits sins, the further they move from Allah (Glorified and Exalted be He) and the more they become hated by the people. However, some people commit major sins secretly, and in spite of this people love them. Is Allah (Glorified and Exalted be He) allowing them to persist and increase in sinfulness (then will punish them severely later on)?

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Please advise us and may Allah benefit you!

A: Natural love is one thing and religious love (i.e., loving what Allah loves) is another different thing. The good treatment and cheerfulness that some sinners show in dealing with others may attract the hearts of people to them. It is well-known that love and hatred are divided; a person can be loved for the good qualities they have, but at the same time hated for the bad quality or qualities they have.

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The third question of Fatwa no. 6278

Q 3: What is the ruling on being in company with persons who do not observe Salah (Prayer)?

A: If a person accompanies another who does not observe Salah for the sake of advising and ordering them to observe Salah, enjoining Ma`ruf (that which is judged as good, beneficial, or fitting by Islamic law and Muslims of sound intellect) in general, and forbidding Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) hoping that Allah will guide them, they have done good and fulfilled their duty as Muslims responsible for advising each other, enjoining Ma`ruf, and forbidding Munkar. Anyone who remains in the company of a person who neglects observing Salah just because they want to have fun, keep their company, or achieving worldly interests has done wrong and sinned. The Prophet (peace be upon him) said, (The example of a good companion (who sits with you) in comparison with a bad one, is like that of the musk seller and the blacksmith's bellows (or furnace); from the first you would either buy musk or enjoy its good smell while the bellows would either burn your body or clothes,

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or you get a nasty smell thereof.) (Related by Al-Bukhari.) May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 4396

Q: I work in Ta'if, and when I started working here, I rented a house to live in as I will be here for a while. As all my family lives in the south, in Abha, I rented this house with three of my co-workers. After a month, i have noticed that they neglect their Salah (Prayer). i advised them many times to perform it, but it appears that they do not offer even the obligatory Salah, neither at home nor in the Masjid (mosque); not even the Jumu'ah (Friday) Prayer. When I reproached them for this, after advising them, and told them it is Haram (prohibited) for a Muslim not to perform Salah as it is one of the Pillars of Islam, they replied that they do not want to perform Salah, and that it was not my business to interfere. I also have noticed that they smoke cigarettes and play cards during the time of the obligatory Salah and all night until 2:00 am.

When the time for Salah comes, they intentionally ignore it without an excuse. They also spread out newspapers that contain Qur'anic Ayahs under the plates of food [to use as a table cloth. Ed] and then they throw them away in the trash. They like to take Haram photographs, such as photographs of young women and other things, without a need. They also have other bad habits that I do not want to mention in detail. However, we have rented this house for a whole year, and only a month and a half has passed of that until now, and we share the rent. I cannot afford to rent a house on my own, because my salary is very low, and I cannot afford to pay for rent, food and drinks, clothing, and so on. Please advise me and may Allah reward you with the best!

A: If the situation is as you mentioned, and your housemates neglect Salah and commit other acts of Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect), and they have not accepted your advice, and you cannot afford to rent a house on your own, you should report them to the Committee for the Propagation of Virtue and the Prevention of Vice (CPVPV) in your area. If they follow the right path, all praise be to Allah, if not, you should dissociate yourself from them, in a separate room of the house if possible, until the end of the year. If this is not possible, try to find other people to stay with away from evil and evil people and to avoid Fitnah (temptation), as evil can spread to a person without their noticing it; and being afflicted in wealth is not as serious as being afflicted in religion and morals.

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The second question of Fatwa no. 18164

Q 2: The Messenger of Allah (peace be upon him) said in a Hadith what means that those whose Salah (Prayer) does not restrain them are not one of us, and the Messenger of Allah (peace be upon him) is the most truthful. In another narration, some of the Sahabah (Companions of the Prophet) told the Messenger of Allah (peace be upon him), "So-and-so offers Salah but commits immoral acts." He (peace be upon him) said, "His Salah will come one day and restrain him."

In the first Hadith, he (peace be upon him) said that those whose Salah does not restrain them are not one of us; and in the second narration, he (peace be upon him) said that the Salah of someone committing immoral acts will prevent them from their wrongdoing. should a person who commits immoral acts offer salah or not?

A: The first narration is not a Hadith related from the Messenger of Allah (peace be upon him), as far as we know. Allah (Exalted be He) says: ﴾and perform As-Salât (Iqamât-as-Salât). Verily, As-Salât (the prayer) prevents from Al-Fahshâ' (i.e. great sins of every kind, unlawful sexual intercourse) and Al-Munkar (i.e. disbelief, polytheism, and every kind of evil wicked deed)﴿ Thus, if someone performs Salah in the way ordained by Shari`ah (Islamic law), their Salah will restrain them from committing immoral and evil acts. It was reported that when the Prophet (peace be upon him) was informed about someone who used to offer Qiyam Al-Layl (standing for optional Prayer at night) and steal by day, he (peace be upon him) said: ﴾If he is honest, what you say (his Salah) will restrain him.﴿ If a person does not offer Salah in the correct way that is ordained by Shari`ah, it will not restrain them from committing immoral and evil acts, due to what is deficient in it.

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The first and third questions of Fatwa No. (2165)

Q 1: i live with ten colleagues of various nationalities, including nine Christians and one atheist. We have our main meal together on one table. The meal is prepared alternately by two students. Is it permissible to eat with them, bearing in mind that it is beyond my financial ability and student conditions to live alone?

A: Shari`ah (Islamic law) is based on providing ease, tolerance and avoiding hardship. Thus, you may continue living with them as you cannot live alone. However, you must call them to Allah verbally and by setting an example for them through kind dealings with them. Who knows! Perhaps you will be a source of blessing for them.

Q 3: These people deal with each other so kindly and friendly that they invite each other to their respective rooms to eat take-away meals, drinks, fruits or the like. I expect to be invited by any of them, Christians or atheist. May I accept their invitation, and thus have to reciprocate the invitation, or refuse? In fact, I do my best in calling them to Islam verbally or by example In sha'a-Allah (if Allah wills). However, I fear that they may consider it arrogance and Islamic unsociability on my part not to accept their invitation, which might lead them to be disinclined to understand Islam. What is your opinion?

A: You may invite them to your room and accept their invitation so long as you call them to Allah as explained in the answer to the first question.

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The third question of Fatwa No. (11142)

Q 3: is it permissible for a Muslim to return lost property he finds which belongs to a disbeliever? is it permissible for a Muslim to save a drowning disbeliever? Is it considered love of disbelievers to do so? May Allah reward you!

A: First: It is obligatory on a Muslim to return the lost property of a disbeliever who is under Islamic protection if he finds it.

Second: It is permissible for a Muslim to save a drowning non-Harby (non-fighting against Muslims). It is part of dealing kindly with disbelievers to attempt to incline their hearts towards Islam. However, it does not fall under prohibited love of disbelievers.

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The third question of Fatwa no. 10498

Q 3: A Muslim man has a car and lives in a village in the desert. There is a Christian doctor in the village and

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this Muslim man drives him every month to any place the doctor wants. The doctor does not ride with anyone but him. Can we consider this a friendship relationship, and is it permissible in Islam?

A: offering benefits and doing good to non-hostile unbelievers are from the worldly matters which are permissible, as long as a Muslim denies their beliefs and religion. Allah (Exalted be He) states: ﴿Allâh does not forbid you to deal justly and kindly with those who fought not against you on account of religion nor drove you out of your homes. Verily, Allâh loves those who deal with equity.﴾

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The fourth question of Fatwa no. 80521

Q 4: is it permissible for a Muslim to befriend, visit and study with a Christian friend?

A: It is permissible for a Muslim to kindly treat Kafirs (disbelievers) who are not in a state of war with Islam, reciprocate their good treatment, as well as exchange beneficial things and presents with them. However, a Muslim must not befriend non-Muslims in a way that involves deep feelings of affection and support for them.

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The third question of Fatwa no. 13477

Q3: What is the ruling on a benevolent disbeliever who does good towards Muslims such as building a Masjid (mosque) for them and giving money to poor Muslims. Shall he enter Paradise for his benevolence?

A: If a disbeliever does good for the Muslims, he is rewarded for this in this life; however, it is not a reason for him to enter Paradise. Entering Paradise is a reward for Tawhid (belief in the Oneness of Allah/ monotheism) and abiding by the Shari`ah (Islamic law).

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Fatwa no. 16437

Q: I am a government employee. My direct supervisor is Christian. what is the ruling on using phrases such as: "May Allah bless you", "May Allah honor you" or "May Allah protect you" to my Christian boss? Do these phrases go against Allah's statement in Surah Al-Tawbah, ﴿It is not (proper) for the Prophet and those who believe to ask Allâh's Forgiveness for the Mushrikûn (polytheists, idolaters, pagans, disbelievers in the Oneness of Allâh), even though they be of kin, after it has become clear to them that they are the dwellers of the Fire (because they died in a state of disbelief).﴾ **?**

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A: You should not use such phrases with a Kaffir (non-Muslim), but rather ask Allah to guide him to Islam. If he does you a favor, you may show thanks by saying "I am grateful to you" or the like. Regarding this Ayah, it addresses one who dies in a state of Kufr.

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The fourth question of Fatwa no. 19146

Q 4: Is it permissible to speak with non-Muslim females and male Kafirs (disbelievers)?

A: It is permissible, if there is no fear of Fitnah (temptation), and only as much as is necessary.

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The first question of Fatwa no. 16426

Q 1: What is the ruling on returning the greetings to Christians, attending their funerals, and offering condolences to them?

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A: A Muslim should return the greeting of a Non-Muslim by saying, "wa `alaykum" (same to you). It was authentically reported in a Hadith Sahih (authentic Hadith) that the Prophet (peace be upon him) stated: ﴿When the People of the Book offer you salutations, you should say: The same to you.﴾ .

It is not permissible for a Muslim to follow the funeral procession of a Non-Muslim, as it is Haram (prohibited) for a Muslim to take them as allies. However, it is permissible for a Muslim to offer condolences to non-Muslims when necessary by saying, "May Allah offer you the best condolence and relieve your ordeal". A Muslim should not add, "May Allah forgive the deceased" as it is not permissible to ask forgiveness for a Non-Muslim.

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The first and second questions of Fatwa no. 21676

Q1: I found in one of your Fatwas regarding travel to the land of disbelievers a Hadith of the Messenger (peace be upon him) stating: ﴾I am not responsible for any Muslim who stays among polytheists.﴿ **My question is: Is the Prophet not being responsible for those Muslims mean that he, (peace be upon him), will not intercede with Allah for the Muslims who live in the lands of the disbelievers with no legitimate excuse?**

A1: Whoever resides in non-Muslim countries with no legal reason and does not emigrate to Muslim countries to practice his religion though able to do so, is exposing themselves to punishment and wrath of Allah as mentioned in the Holy Qur'an and Prophetic Hadith.

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Q2: We know a religious brother who wants to travel to Italy to visit his brothers there in order to maintain family ties. Is maintaining family ties considered a legal reason for this person to travel to the land of the disbelievers?

A2: If the person who wants to travel to the land of the disbelievers needs to travel, for example, to maintain ties of kinship which is obligatory, can avoid temptation and guard his Islamic obligations, it is permissible for him to travel. However, he must not stay there for long.

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Fatwa no. 20968

Q: I am a young Saudi man who got a scholarship from an American college in a field of study which is already available at my university. It is worth mentioning that studying abroad involves unacceptable acts such as the prohibited mixing between the sexes and dealing with women wearing jeans, short skirts, perfume, the cross and make-up. We can see such women in the markets, roads and public places. My situation is not different from that of many other young men. We sit, talk, smile and

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are soft in speech with the Christian and Jewish female students. Some brothers in Islam advised me not to travel because being abroad poses a great threat to one's religious commitment, morality, and family. They fear that we become accustomed to these sinful acts and to widespread immorality there. They recite the following Ayah, ﴾Verily! As for those whom the angels take (in death)﴿ citing Ibn Kathir (may Allah be merciful with him)) who said, "Those who reside in non-Muslim countries are wronging themselves and commit a forbidden sin according to the text of this Ayah and Ijma` (consensus of scholars) unless they are able to practice their religion openly."

They said that it is not enough for Muslims to perform Salah and Sawm to practice the religion openly, but rather that one should disavow any Kafir and their Kufr and openly free themselves from any blame. They should show open hostility to the Kaffirs and declare that their cause is unjust and our cause is just. They cited Muhammad ibn `Abdul-Wahhab (may Allah be merciful with him) who stated in his Sirah that one's faith of Islam is not perfect, even if one believes in Tawheed and abandons Shirk, unless one shows open hostility and hatred to the Kaffirs. They also cited the Prophet (peace be upon him) who stated: ﴾I disavow any Muslim who settles among the Mushriks (persons who associate others with Allah in His Divinity or worship)﴿ and ﴾Allah will not accept any deed from a mushrik after he becomes Muslim unless he leaves the mushriks and joins the Muslims.﴿ They explained that when Jarir (may Allah be pleased with him) went to give Bay`ah (pledge of allegiance) to the Messenger (peace be upon him), the Prophet stipulated that Jarir should leave the Mushriks to accept his Bay`ah. My question is: What is the ruling on studying abroad? In what way can the person practice religion openly so that travel is permissible, and how can I free myself from blame? Is my wife's family sinful if they permit her to travel with me, or must they prevent her from travel? Please answer me in detail,

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as this is urgent for many Muslim young men.

A: If the reality is as you have mentioned that your field of study is available to you in your Muslim country and that studying abroad poses a great threat to one's religious commitment, morality and family, it is impermissible to travel. Your purpose for travel is not necessary and you can achieve it in your country. There are many reports authentically related from the Prophet (peace be upon him) which warn us of residing in non-Muslim countries without a Shar`i (Islamically lawful) necessity. For example, he (peace be upon him) stated: (I disavow any Muslim who settles among the Mushriks.) and many others. Furthermore, Muslims traveling to non-Muslim countries unnecessarily is regarded as carelessness with one's religion which is not permissible, and preferring this worldly life to the Hereafter. Allah (Glorified and Exalted be He) states: (Nay, you prefer the life of this world,) (Although the Hereafter is better and more lasting.) He also stated, (Say: "Short is the enjoyment of this world. The Hereafter is (far) better for him who fears Allâh) The Prophet (peace be upon him) stated: (If anyone's intention is to seek the Hereafter, Allah will place his sufficiency in his heart and order his affairs, and the world will come to him submissively; but if anyone's intention is to seek worldly goods Allah will place poverty before him and disorder his affairs, and only so much of it as has been appointed for him will come to him.) May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 4591

Q 2: What is the ruling on joking with a friend and describing him as a jew or a Christian?

A: It is not permissible for you to say this, whether seriously or in jest. You have to ask Allah to forgive you and your Muslim brother whom you described as such, because the Prophet (peace be upon him) forbade this.

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The eighth question of Fatwa no. 3377

Q 8: how should a Muslim treat his Muslim brother?

A: The Muslim has many rights over his Muslim brother, which are mentioned in the Book of Allah (Exalted be He) and the Sunnah of his Prophet Muhammad (Peace be upon him). This pertains to co-operating with him in righteousness and piety, but not in sin and transgression, as Allah (Exalted be He) states: ﴾Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression.﴿ The Prophet (peace be upon him) also stated: ﴾Six are the rights of a Muslim over another Muslim. When you meet him, offer him greetings; when he invites you to a feast accept it, when he seeks your council give it to him, and when he sneezes and says:" All praise is due to Allah," you say Yarhamuk Allah (may Allah show mercy to you) ; and when he falls ill visit him; and when he dies follow his bier.﴿ Related by Muslim. The Prophet also said: ﴾If you are three, two amongst you should not converse secretly between yourselves to the exclusion of the other (third one), until some other people join him (and dispel his loneliness), for it may hurt his feelings.﴿ Related Al-Bukhari and Muslim. And he stated ﴾A man should not make another man get up from his (the latter's) seat (in a gathering) in order to sit there,

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but give space and room for one another.﴿ Related by Al-Bukhari and Muslim. And also: ﴾By Him in whose Hand my soul is, none of you truly believes until he likes for his brother whatever he likes for himself.﴿ Related by Al-Bukhari and Muslim. And ﴾"It is not lawful for a Muslim to desert (stop talking to) his brother for more than three nights. They meet, so this turns away and that turns away, and the better of the two is he who initiates the greeting."﴿ Related by Al-Bukhari and Muslim. He also said: ﴾Do not disdain a good deed, (no matter how small it may seem) even if it is your meeting with your (Muslim) brother with a cheerful face﴿ And his statement: ﴾Whenever you prepare a broth, put plenty of water in it, and give some of it to your neighbours.﴿ Related by Muslim. The Prophet (peace be upon him) said: ﴾Don't nurse envy against one another, don't deceivingly raise prices of goods over one another (without an intention to buy them), do not nurse aversion against one another, do not desert one another and do not outbid one another (with a view to raising the price) and

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be fellow-brothers and servants of Allah. A Muslim is a brother to a Muslim. He should neither oppress him, nor let him down or look down upon him. Piety is here (and he pointed out to his chest thrice). It is enough for a Muslim to commit evil by despising his Muslim brother. Everything belonging to a Muslim is inviolable for a Muslim; his blood, his property and honour.﴿ Related by Muslim.

This in addition to many other Islamic texts which focus on how Muslims should deal with each other.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

The first question of Fatwa no. 20984

Q 1: what is the meaning of Al-Jar dhul-Qurba, Al-Jar Al-Junub, Al-Sahib Bil-Janb and Ibn Al-Sabil?

A: Al-Jar dhul-Qurba is the neighbor who has blood relation with you. He has two rights:

The right of proximity and the right of kinship.

Al-Jar Al-Junub is the neighbor who is not kin; The closer he is, the more rights he deserves.

Concerning Al-Sahib Bil-Janb, it is said that it may be the woman, the companion on a journey, or a friend in general as the word is general. The friend has extra rights toward his friend, beyond just the rights of Islam. The stronger the relationship is,

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the rights become more binding.

Ibn Al-Sabil is the traveler on a journey who has the right of board and lodging, companionship, and delivering him to his destination, according to one's ability.

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The first question of Fatwa no. 8862

Q 1: My neighbor does not offer Salah (Prayer) although we have repeatedly advised him. What should I do? What is the ruling of Islam on this matter? My other neighbor does not offer Salah in the Masjid (mosque) out of laziness.

A: You should cooperate with other Muslims to advise him gently. In case he does not respond to you, abandon him. The same should be done with the person who neglects offering congregational Salah.

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Fatwa no. 7497

Q: If an object or a child is inside a neighbor's property which contains things they no longer use, is it permissible to enter to save the child especially that no one lives in this apartment

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and its owner lives far away?

A: If the matter is as you have described, it is permissible to open the door, if the child cannot get out by any other means, without even taking the permission of the owner in order to save the child. However, it is best to be accompanied by a trustworthy person to avoid suspicion and keep the house safe.

The same applies if the thing inside is valuable, otherwise it should be left until taking the owner's permission.

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The fifth question of Fatwa no. 20229

Q 5: how should a Muslim treat Muslim neighbors who practice sorcery and charlatanry? Should they stand by them during times of grief or happiness, as we paid our condolences to our neighbors on the death of a relative? Will we be rewarded for consoling them or was this not permissible?

A: It is obligatory on a Muslim to disapprove of any Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) committed by neighbors or others, until they abstain from this; but at the same time they have to treat them kindly, as entailed by neighborhood rights.

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The second question of Fatwa no. 20969

Q 2: i have a neighbor who is a Fasiq (someone flagrantly violating islamic law) - may Allah save us from this. He commits immoral acts in his house that causes me harm due to his close proximity to me. What should I do? Please advise me.

A: It is obligatory on you to advise your neighbor and, if it is clear to you that he does not accept your advice, you should stop dealing with him and inform the responsible authority for them to take the necessary disciplinary action. This is acting on the general principle in the Hadith of the Prophet (peace be upon him) that says, ﴾“Anyone of you who sees Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect), let them change it with their hand (by taking action); if they cannot, then with their tongue (by speaking out); and if they cannot, then with their heart (by hating it and feeling that it is wrong); and that is the weakest of Iman (faith).”﴿

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Fatwa no. 5218

Q: my neighbor wanted me to go with him to do something that would anger Allah, but when I refused, he became angry with me. He told me that he never wanted me to talk to him again and he would not talk to me. Will I be sinful of deserting him? Please give us your Fatwa (legal opinion issued by a qualified Muslim scholar) on this.

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A: If the reality is as you mentioned, you are not sinful. However, you should not desert him for more than three days and it is better if you be the first to greet him with Salam (Islamic greeting of peace) when you meet him, because the Prophet (peace be upon him) said, (“It is not lawful for a Muslim to desert (stop talking to) his brother for more than three days. They meet, so this turns away and that turns away, and the better of the two is he who initiates the greeting.”)

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The second question of Fatwa no. 6078

Q2: Does the Prophet's command of treating neighbors kindly include non-Muslim neighbors, or does it apply to Muslim neighbors only?

A: Muslims are ordered by the Shari`ah (Islamic law) to treat their neighbors kindly, do good towards them, and refrain from causing them any harm. It is authentically reported in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) in the Hadith reported from `Abdullah ibn `Umar (may Allah be pleased with them) that the Prophet (peace be upon him) stated: ﴾Jibril kept recommending treating the neighbor with kindness until I thought he would assign a share of inheritance for him.﴿ The word "neighbor" mentioned in the Hadith has a general meaning

and it is not restricted to specific people. Hence, it applies to Muslim as well as non-Muslim neighbors and each is to be treated accordingly.

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The tenth question of Fatwa no. 5176

Q10: We have christian neighbors. What should we do if they give us a gift? Should we accept it? Is it permissible for us to meet them without wearing our face veils and show them more than our faces? is it permissible for us to purchase goods from Christian merchants?

A: You should treat well whoever treats you well, Christians or others. If they give you a permissible gift, you should reward them. The Prophet (peace be upon him) accepted the gift of the Roman ruler who was a Christian and the gift of the Jews. Moreover, Allah (Exalted be He) states: ﴾Allâh does not forbid you to deal justly and kindly with those who fought not against you on account of religion nor drove you out of your homes. Verily, Allâh loves those who deal with equity.﴿ ﴾It is only as regards those who fought against you on account of religion, and have driven you out of your homes, and helped to drive you out, that Allâh forbids you to befriend them. And whosoever will befriend them, then such are the Zâlimûn (wrong-doers - those who disobey Allâh).﴿ It is permissible for you

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to meet them wearing the clothes that are permissible to wear when meeting Muslim women according to the soundest of religious scholars' views. Also it is permissible to purchase whatever permissible goods you need from them.

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The tenth question of Fatwa no. 8691

How should I treat a Christian neighbor or a colleague at school? Is it permissible to visit them and congratulate them on their holidays?

A: It is permissible to treat Christian neighbors kindly and help them with permissible matters, do good towards them, and visit them to call them to Allah (Exalted be He), perhaps Allah will guide them to Islam. It is not permissible however to attend celebrations of their feasts, congratulate them or take them as friends.

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The second question of Fatwa no. 6120

Q2: i have a polytheist neighbor. What is the ruling on socializing with him?

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A: If your socializing with this polytheist neighbor is for the sake of calling him to believe in Allah and profess Islam, so Allah may guide him, there is no harm in this. You may treat him kindly and do him good if you expect him to embrace Islam. Allah (Exalted be He) states: ﴿Allâh does not forbid you to deal justly and kindly with those who fought not against you on account of religion nor drove you out of your homes. Verily, Allâh loves those who deal with equity.﴾

If you socialize with him out of love for him, it is not permissible according to the Statement of Allah (Exalted be He): ﴿You (O Muhammad صلى الله عليه وسلم) will not find any people who believe in Allâh and the Last Day, making friendship with those who oppose Allâh and His Messenger (Muhammad صلى الله عليه وسلم)﴾

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The second question of Fatwa no. 20920

Q 2: A man and his father forsook their neighbor for thirteen years because of a worldly matter. That is, he prevented us from a public piece of land and a road around it. What is the ruling of Islam on this? May Allah reward you!

A: It is not permissible for a Muslim to forsake a fellow Muslim, unless he commits a prohibited act that he is advised to give up but

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he persists This is provided that there is a considerable benefit in boycotting him, such as deterring him from his action. This ruling is based on the general indication of the statement of the Prophet (peace be upon him) that reads: ﴾All people amongst my Ummah (i.e. Muslims) will be forgiven except for Al-Mujahirun (people committing sins and not being ashamed to announce it in public)﴿

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The fifth question of Fatwa no. 19667

Q 5: There is a lotus tree next to our house. However, it causes us harm because its leaves fall inside the house and its branches encroach on the house to bring us harmful insects inside it. Respected shaykh, is it permissible to cut it down? Please advise, may Allah reward you with the best!

A: There is no objection to cutting down or removing a tree causing harm, because the Prophet (peace be upon him) said, ﴿Harm should neither be done nor reciprocated.﴾ However, if the tree is planted in a private possession, the permission of its owner must be sought before removing it. As for the harmful branches hanging down in others' possessions or on the road, there is no need to seek permission to remove them.

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The first question of Fatwa no. 11754

Q 1: If a neighbor is a Kafir (non-Muslim), but he never disturbs me with regard to 'Ibadah (worship); is it permissible to give him from the Ud-hiyah (sacrificial animal offered by non-pilgrims) and from the 'Aqiqah (sacrifice for a newborn)? Respected Shaykh, we hope you will clarify this issue for us.

A: It is permissible to give a Kafir from the meat of an Ud-hiyah or 'Aqiqah, as a way of showing kindness to the neighbor and fulfilling our Islamic duty as neighbors.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

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Fatwa no. 11355

Q: if someone gets up from his seat, does he have the right to return to it? Or if gets up, does he lose priority to return to his place? Please give us a written Fatwa on this matter.

A: If someone stands up from his place to meet a need and then returns to it, he has the greater right to it. It was reported by Muslim and Abu Dawud on the authority of Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) stated: ﴾When anyone amongst you stands up from his place (and goes away) and then comes back to it, he has the greatest right (to occupy that place).﴿ It was reported also in Sunan Al-Tirmidhi on the authority of Wahb ibn Hudhayfah Al-Ghaffary (may Allah be pleased with him)

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that the Messenger of Allah (peace be upon him) stated: ﴾Anyone who leaves his place to fulfill a certain need, is entitled to this place when he returns.﴿

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The second question of Fatwa no. 14284

Q 2: Please give us your opinion on a man who comes to a gathering in which there is many people. Then he heads to his favorite place, and makes the person sitting there get up against their will, bearing in mind that this man is not a guest; in fact he is just a frequenter of the place. This happens many times in the same day and the reason for it is due to him being of a higher status.

A: A Muslim should sit wherever is available, without making anyone get up to sit in their place. The Messenger of Allah (peace be upon him) said, ("A man should not make (another) man get up from his seat and then sit in it; rather, you should make room and place.")

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This is out of his keenness (peace be upon him) to free people's hearts from any ill-feeling. However, the owner of the house has more right to sit in their habitual (preferable) place.

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The fourth question of Fatwa no. 19446

Q 4: Many books talk about a prohibited way of sitting that is Makruh (reprehensible) according to the Din (religion). They call it: "The sitting of those who evoked Allah's Anger". I do not understand what this prohibited way of sitting is.

A: This Makruh way of sitting is mentioned in the Hadith narrated on the authority of Al-Sharid ibn Suwayd (may Allah be pleased with him) who said, ("The Messenger of Allah (peace be upon him) passed by me when I was sitting like this; I had put my left hand behind my back and leaning on the heel of my hand. He said, 'Are you sitting like those who evoked Allah's Anger upon themselves?'") (Related by Ahmad, Abu Dawud,

and Al-Hakim who ranked it as Hadith Sahih [a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish] and Al-Dhahaby agreed with him)

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The third question of Fatwa no. 6753

Q 3: Regrettably, some people nowadays break wind in gatherings and start laughing and being impressed about it. When they are advised to stop doing this offensive act, they say doing so is better than belching or the like, and that there is no evidence that prohibits it. How should we answer them? May Allah reward you!

A: It is not permissible to break wind deliberately or to laugh at it, because it is an act that goes against respect and good manners. It is not like belching, as this usually happens by accident and none laughs at it. However, if someone breaks wind naturally, without doing it deliberately, there is no blame in this, but it is not permissible to laugh at it, as it is authentically reported on the authority of 'Abdullah ibn Zam'ah, who said, ("The Prophet (peace be upon him) forbade that a man should laugh at passed out wind.") (Related by Al-Bukhari)

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It is also related on the authority of 'Abdullah ibn Zam'ah that ("He heard the Prophet (peace be upon him) giving a Khutbah (sermon) talking about the She-Camel (of Prophet Salih) and the person who had killed it. The Messenger of Allah (peace be upon him) said (interpretively), (When the most wicked man among them went forth (to kill the she-camel).) there went after it a powerful vicious man, who enjoyed the protection of his people, like Abu Zam'ah. Then he mentioned women and admonished (disapprovingly), saying, 'One of you may go flog his wife as a slave is flogged, and perhaps he may have intercourse with her at the end of the day!' Then he (peace be upon him) admonished them against laughing at breaking wind.")

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Fatwa no. 15503

Q: If my mother, sister, or wife sneezes, should I say, "Yarhamuki-Allah" i.e. (May Allah bless you!)? Or is this to be said only to men? I heard some people say that tashmit (saying 'Yarhamuka-Allah' i.e. 'May Allah bless you') should be said to men but not women, and that when they sneeze one should say Al-hamdu lil-Allah' i.e. 'Praise be to Allah'. Is this correct?

A: It is permissible to say Tashmit for the person who sneezes then says 'Praise be to Allah' whether they are males or females. So you may say to your mother or other women: ('Yarhamuki-illah' also 'Yarhamukom-allah' i.e. 'may Allah bless you!') as it is authentically reported from

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Abu Haurayrah (may Allah be pleased with him) that he said, Allah's Messenger (peace be upon him) stated: ﴾Five are the rights of a Muslim over his brother: responding to salutation, saying Yarhamuk Allah (may Allah have mercy upon you) when anybody sneezes and says al-Hamdulillah (Praise be to Allah), visiting the sick, and following the bier.﴿ (Agreed upon by Al-Bukhari and Muslim). Muslim related in his Sahih Book from Abu Hurayrah (may Allah be pleased with him) from the Prophet (peace be upon him) that he said: ﴾"The rights of the Muslim over the Muslim are six." It was said, "What are they, O Messenger of Allah?" He said, "When you meet him, greet him with peace. When he invites you, respond to him. When he seeks your advice, give him sincere advice. When he sneezes and then thanks Allah (says: "Al-Hamdu lillah"), pray for mercy upon him (say to him, "Yarhamuk Allah" - May Allah have mercy upon you). When he falls ill, visit him. And when he dies follow him (i.e., his funeral)."﴿ .

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The second question of Fatwa no. 20455

Q 2: if someone sneezes and does not say Al-Hamdu lilah (Praise be to Allah), is it permissible for me to remind him? What is the ruling if I sneeze during offering Salah; should I say Al-Hamdu lilah (Praise be to Allah) or not?

A: Tashmit, saying "Allah bless you" to one who sneezes and praises Allah is an act of Sunnah. As for the one who does not praise Allah, there is no Tashmit to him. He is not to be reminded to praise Allah because it was authentically reported from the Prophet (peace be upon him) ❪that two men sneezed in his presence so he said: "May Allah bless you" to one of them and did not say that to the other.

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The second man said to that man: O Messenger of Allah, you said: "May Allah bless you" and did not say that to me. He (peace be upon him) said: This man praised Allah but you did not.❫ So, had reminding the sneezer been permissible, the Prophet (peace be upon him) would have reminded the man to praise Allah.

As for the one who sneezes during salah, he should praise Allah whether the Salah is obligatory or voluntary. This is the view of the majority of scholars from among the Companions and the Followers. It is also the view of Imam Malik, Al-Shafi`i and Ahmad. However, they differed concerning saying it audibly or inaudibly? The preponderant view of scholars and that of Imam Ahmad is that he should say it audibly, but quietly to the extent that he cannot hear it himself in order not to disturb those who are praying. This view is based on the general meaning of the Hadith reported by Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) stated: ❪When any of you sneezes, he should say: Praise be to Allah...❫ Related by Al-Bukhari. The Hadith is also supported by

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the Hadith reported by Rifa`ah ibn Rafi` (may Allah be pleased with him) that he said: ❪I offered Salah (prayer) behind the Messenger of Allah (peace be upon him) and sneezed so I said: Praise be to Allah, with much praise, good and blessed therein, blessed thereupon, as our Lord likes and is pleased. When the Messenger of Allah (peace be upon him) completed his Salah and departed he said: Who was the speaker in Salah? Nobody answered. Then he said it again; who was the speaker in Salah? Nobody answered. Then he said it for the third time; who was the speaker in Salah? Then Rifa`ah ibn Rafi` said: It was me, O Messenger of Allah. He (the Prophet) said: What did you say? He said: I said: Praise be to Allah, with much praise, good and blessed therein, blessed thereupon, as our Lord likes and is pleased. The Prophet (peace be upon him) said: By the One in Whose Hand is my soul, thirty or more angels competed with one another to write it and take it up to the heavens.❫ Related by Al-Tirmidhi, Abu Dawud and Al-Nasa'i. Al-Tirmidhi said: It is a good Hadith and this was mentioned by Al-Hafidh ibn Hajar in his book Al-Tahdhib that Al-Tirmidhi ranked it as Sahih (authentic) Hadith. Al-Bukhari related this Hadith in his Sahih, but he did not mention that he said that after he sneezed but after rising from Ruku` (bowing). The meaning may be that he sneezed while rising from Ruku`, so the man said it for his sneeze and the Prophet (peace be upon him) approved of this and did not rebuke him. So, it is permissible to praise Allah during Salah, but when one sneezes during Salah then praises Allah, it is not permissible to say Tashmit. Tashmit is of people's speech

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which is not permissible during Salah. It was authentically reported that the Prophet (peace be upon him) rebuked one who said Tashmit to another who sneezed during Salah. Then he said to him: (People's speech is not permitted during our Salah but it is just glorification, praising and reciting the Qur'an.) Related by Muslim, Abu Dawud and Al-Nasa'i.

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The second question of Fatwa no. 6779

Q 2: what is the ruling on bowing the head to a Muslim when greeting them?

A: It is not permissible for any Muslim to bow their heads when greeting others, whether they are Muslims or non-Muslims. This is because this act is done by non-Muslims who bow to their superiors and it is similar to Ruku` (bowing), which is a kind of veneration that should be given to none but Allah.

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The first question of Fatwa no. 3323

Q 1: A husband promised his wife saying, for example, "If you obey me, I will give you a bracelet." Will he be obliged to fulfill his promise or not? You may say that he should, but taking

fees in return for an obligatory matter is not permissible, as said by Imam Al-Suyuty in "Al-Ashbah-wal-Nadha'ir" saying, "It is not permissible to take fees in return for an obligatory matter." Again, you may say that he should not, but Allah (Exalted be He) says, ﴾And fulfil (every) covenant. Verily, the covenant, will be questioned about.﴿

A: Fulfilling a promise or a covenant is one of the signs of Iman (Faith/belief); whereas breaking it is a characteristic of hypocrisy. When the hypocrites speak, they tell lies, and when they make a promise, they break it.

Therefore, when a husband promises to give his wife a present or whatever if she obeys him in a lawful matter, he should fulfill that promise for the sake of observing the high moral standards of Islam and avoiding hypocrisy as a result of breaking a promise or a covenant. Furthermore, this would encourage the wife to be more obedient and kind towards her husband. It should be said that the bracelet here offered to the wife does not take the literal meaning of fees given in return for obedience; rather it is a sign of the husband's estimation of his wife, softening her heart towards him as well as strengthening the bonds of marital life between the spouses. In this sense, it is a means of encouragement to observe her duties and it is closer to reward and prize more than actual fees given to the wife in return for obedience.

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The second question of Fatwa no. 12129

Q 2: what should be done concerning promises made before converting to Islam?

A: A man should fulfill only the good promises he took before embracing Islam. It is not permissible for him to fulfill promises involving anything prohibited.

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Fatwa no. 8215

Q: I was the commanding officer on a shift and we had some detainees for whom we bring food from a restaurant near the police station. One night, I sent a soldier about 9 p.m. to bring food for the detainees from the restaurant, but he returned without anything. He told me that the workers refused to open the door for him and kept making fun of him behind the glass. I sent a civilian man to confirm the situation and the same thing happened to him. I got upset and went to the restaurant and asked the worker to open the door. They did not open it until they saw that I was going to break it. i beat every one of the workers once or twice with a club because they made fun of

the soldiers. It should be noted that this restaurant is the only one available near the police station where the detainees are held. Later on, I feared that Allah might punish me for what I did and I looked for them everywhere to ask their forgiveness and give them whatever money they wanted, but I found that they traveled back to their countries. I repented to Allah and promised not to beat anybody again except in self-defense, or in defense of my family or my property. I did not beat the workers to avenge myself, I beat them because they made fun of the security men without justification. Did I incur sin? Will my repentance be accepted, knowing that it is difficult to find or meet them? May Allah reward you best!

A: If the case is as mentioned, you should seek forgiveness of Allah (Exalted be He) and repent to Him. May Allah accept your repentance!

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Fatwa no. 14656

Q: Is it permissible for a principal or a teacher to bring about the failure of a female student intentionally or incite others to do that or reduce her grades in any subject to cause her failure, as I saw that in the school where I work?

A: It is not permissible for the principal, teachers, or anyone to deliberately cause the failure of a student or incite others to do that or reduce her rightful grades for oral or written exams, for the injustice it entails. Allah (Glorified and Exalted be He) prohibited injustice as mentioned in the Hadith Qudsy (Revelation from Allah in the Prophet's words), ﴾O My slaves, I have forbidden wrongdoing for Myself and I have made it Haram (prohibited) among you, so do not wrong one another.﴿ Whoever has done this should repent and seek Allah's Forgiveness for what has happened.

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The second question of Fatwa no. 19314

Q 2: A woman became pregnant out of Zina (premarital sexual intercourse and/or adultery). When one of her relatives found out about this, he wanted to protect the honor of the family that he is part of and kept urging the woman to have an abortion so as not to scandalize the family. She carried out his instructions, but in vain for Allah willed for the embryo to be a full born baby. It is worth mentioning that this man was not a Mahram (spouse or unmarriageable relative) for the woman. As a result of his instigations, she even tried to have an abortion

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during the final months of pregnancy but in vain. He told her to try to get rid of the embryo using whatever means even if it was a full born baby. Consequently, she killed the baby immediately after giving birth and buried him. She would have committed this crime whether he had instigated her nor not, but Iblis (Satan) tempted him to conspire with her. What should this man do? Can he make Tawbah (repentance to Allah)? Is he a partner in the crime?

A: Firstly, zina is prohibited by the Qur'an, Sunnah (whatever is reported from the Prophet), and Ijma` (consensus). Whoever commits Zina must make Tawbah according to the following conditions:

1. Give up the sin 2. Regret what has been done 3. Resolve not to go back to it.

In addition, they must be keen to observe the obligatory acts of worship, refrain from committing sins and Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect), increase Istighfar (seeking forgiveness from Allah), and observe the supererogatory acts of worship, because good deeds erase bad ones.

Secondly, premeditated murder is one of the gravest major sins, which is prohibited by the Qur'an and Sunnah. This woman, by killing her baby, has killed a preserved soul premeditatedly, which is one of the gravest major sins. She must hasten to make sincere Tawbah from this heinous crime; maybe Allah will forgive her and accept her Tawbah.

Thirdly, instigating the mother to get rid of her baby is cooperation in sin and transgression. Thus, this man must make sincere Tawbah and not recommend anyone in the future to do anything but good.

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The sixth question of Fatwa no. 10494

Q 6: What is the ruling on whoever points a weapon towards his fellow Muslim brother?

A: It is not permissible for a Muslim to point a weapon towards his fellow Muslim brother; seriously or joking. It is authentically reported that the Prophet (peace be upon him) said, ﴾Anyone who carries a sword against us is not one of us.﴿ and ﴾The angels curse anyone who points a weapon at his (Muslim) brother, even if he is his brother by lineage.﴿

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The third question of Fatwa no. 18733

Q 3: What does the Messenger of Allah (peace be upon him) forbid in the Hadith narrated on the authority of Abu Sa`id `Abdullah ibn Mughaffal (may Allah be pleased with him) that ("The Messenger of Allah (peace be upon him) forbade the flinging of pebbles and said, 'It neither kills the game nor kills the enemy, but it can gouge out an eye or break a tooth.'") **(Agreed upon by Al-Bukhari and Muslim)?**

A: According to this Hadith, the Prophet (peace be upon him) forbade throwing small pebbles in the presence of people for this might harm or gouge out people's eyes.

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The second question of Fatwa no. 13486

Q 2: If a driver hits a person by mistake and the victim does not die, what can the driver do to be forgiven by Allah?

A: If a driver hits a person by mistake, they must seek forgiveness from Allah and ask the victim to forgive them. If the victim claims compensation for the accident, the case should be referred to the concerned authority.

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The second question of Fatwa no. 11864

Q 2: Is it permissible to praise a trustworthy scholar? The Messenger of Allah (peace be upon him) said, (When you see those who shower (undue) praise (upon others), throw dust upon their faces.) **What does this Hadith mean?**

A: The basic rule is that flattering is disapproved of. However, if the benefits are more likely to be achieved and the harm is not likely to take place, it is permissible to say words of praise to this effect "I think that so-and-so is such-and-such (mentioning the good things you know) although none can verify this but Allah." As for the Hadith in question, it was reported by Muslim, Abu Dawud, Al-Tirmidhi and Ibn Majah. It means that someone who makes it a habit to flatter people in order to gain their favor will not achieve anything; rather, he will be disappointed and deprived. He (peace be upon him) metaphorically referred to deprivation by mentioning dust, such as saying, "He has nothing but dust."

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The second question of Fatwa no. 20526

Q 2: some people refer to the teacher as a "sacred" person and describe the school as a "sacred" place, which should be taken care of. What is the ruling on giving such a description as in these examples?

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A: A teacher is to be held in high esteem, but should not be described as being sacred, for this is considered over-praising. Neither should the school be described as being sacred, for such description is reserved for the places that Allah has made sacred such as Al-Masjid Al-Haram (the Sacred Mosque in Makkah), Al-Masjid Al-Nabawy (the Prophet's Mosque in Madinah) and Al-Masjid Al-Aqsa (the Aqsa Mosque in Jerusalem). May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

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Fatwa no. 21064

Q: Some people denounce the act of spending a lot of money for buying the antiques of deceased wealthy people or celebrities, such as clothes, antiques owned or used by this celebrity. They pay huge sums of money to the extent of millions to get such things.

A: There is no doubt that this act is Haram (prohibited) for many reasons:

First, this is an act of paganism, as it might lead to Shirk (associating others with Allah in His Divinity or worship) and seeking blessings from such antiques and their owners other than Allah. The previous nations have committed the same sin of Shirk, for no other reason but their glorifying of marks of the people who were known for their piety among them. This is what happened to the people of Nuh (Noah, peace be upon him) and others.

Second, spending money for obtaining such antiques is a

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spendthrift act and wasting money futilely. Allah forbids these acts in His Book as He said, ﴾But spend not wastefully (your wealth) in the manner of a spendthrift.﴿ ﴾Verily, the spendthrifts are brothers of the Shayâtîn (devils), and the Shaitân (Devil-Satan) is ever ungrateful to his Lord.﴿ He (Exalted be He) also said, ﴾and eat and drink but waste not by extravagance, certainly He (Allâh) likes not Al-Musrifûn (those who waste by extravagance).﴿

Third, the Islamic law makes it obligatory to limit the legal competence of the fool and the spendthrifts as much as there is necessity. Allah (Exalted be He) said, ﴾And give not unto the foolish your property which Allâh has made a means of support for you﴿

Consequently, it is incumbent upon the Islamic rulers, may Allah guide them to success, to act positively in order to prevent such a heinous deed, and order that such money should be spent on Islamically acceptable projects, such as sponsoring orphans, feeding the poor and the needy, and financing general charitable projects. May Allah guide us all to what He likes and what pleases Him!

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 12593

Q: What should a Muslim do to be cleared of the sin of deserting his fellow Muslim brother? Is it sufficient to greet him? If the other does not respond, is the first one considered free of guilt? If a person wronged or harmed his fellow Muslim brother with words or actions, should the one wronged talk to the wrongdoer, even if the latter may deem it as weakness and continue in his wrongdoing? Please advise us. May Allah reward you with the best reward!

A: Firstly, Islam enjoins the promotion of love among Muslims. It urges Muslims to love one another, be compassionate towards one another, and uphold ties with one another so that their affairs will be set right, and they will be united against their enemies. Islam warns Muslims against enmity and hatred, and forbids them to forsake one another or cut off ties with one another. Abandoning a Muslim for more than three days is Haram (Prohibited). It was reported in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) and other Books of Hadith, on the authority of Abu Ayyub Al-Ansari (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) stated, (It is not lawful for a Muslim to turn his back on his brother for more than three nights, the one turning one way and the other turning another way when they meet. The better of the two is one who first greets the other.) It is recorded in Sunan Al-Tirmidhi, on the authority of Abu Hurayrah that the Messenger of Allah (peace be upon him) said, (Beware of spoiling relations with other people for this is a cause of erosion.) i.e. it causes the religion to erode.

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Secondly, a Muslim should go to his fellow brother and greet him, even if there has been a dispute. Moreover, a Muslim should treat his fellow Muslim kindly so as to make reconciliation easy. This earns great reward, and secures one from incurring sin. Abu Dawud related on the authority of `Aishah (may Allah be pleased with her) that the Messenger of Allah (peace be upon him) stated, (It is not lawful for a Muslim to turn his back on his brother for more than three nights. When one of them meets the other and greets him three times but the latter does not respond, he will be liable to the sin of his act.") It is recorded in Sahih Muslim and other books of Hadith, on the authority of Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) stated, (The deeds are presented on every Thursday and Monday and Allah, the Exalted and Glorious, grants pardon to every person who does not associate anything with Allah, except the person in whose (heart) there is rancor against his brother. It would be said 'Put both of them off until they are reconciled'.) However, if the wronged feels that trying to make peace with the wrongdoer will make him increase in wrongdoing, it will be better to abandon him to avoid evil and to preserve dignity.

Thirdly, Muslims should reconcile between their brothers, especially those who are disputing. They should encourage them to reconcile and point out the merits of forgiveness and the great reward it carries. Allah (Exalted be He) states, (but whoever forgives and makes reconciliation, his reward is with Allâh.)

It is recorded in Sunan Al-Tirmidhi and Abu Dawud on the authority of Abu Al-Darda' (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) stated, ("Shall I inform you what is better in degree than Fasting, Praying, and giving in charity?" They said, "Yes, O Messenger of Allah!" He said, "Reconciling between people, as spoiling what is between them is destructive.")

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 13066

Q: I am a third-year secondary school student, who is religiously committed. I have joined an Islamic group in the governorate where I live. I observe Sawm (Fasting) every Mondays and Thursdays. I used to have three friends, who were closer to me than my brother, and I used to spend most of my time with them. However, we had a disagreement over a trivial matter, and I have not talked to them for almost a year.

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This hurts me very much, but whenever I want to make up with them, Satan stands like a wall in front of me to prevent me from doing so. What should I do to get Satan away from me and for Allah (Glorified and Exalted be He) to accept my deeds? Will my deeds be accepted by Allah or not?

A: It is obligatory on you not to desert your friends, as it is not Halal (lawful) for a Muslim to stop talking to his Muslim brother for more than three days, as authentically reported from the Prophet (peace be upon him). If you meet them, initiate the greeting of Salam (Islamic greeting of peace) with them, as this softens the heart and brings them together, whereas deserting Muslims leads to estrangement and is the path to enmity and hatred. Moreover, when deeds are shown (to Allah) on Mondays and Thursdays, every Muslim is forgiven, except those who have enmity between them. Allah (Glorified be He) says: ﴿Leave these two until they have made a reconciliation.﴾ (Related by Muslim)

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The second question of Fatwa no. 6411

Q 2: If a woman quarrels with her husband and they forsake each other for more than three days, will they be sinful?

A: It is not permissible for a Muslim to forsake his Muslim brother for more than three days except for a Shar`y (Islamically lawful) need, for this is authentically reported from the Prophet (peace be upon him). The couples must stop forsaking one another and the best of them is the one who initiates peacemaking with the other first.

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Fatwa no. 14499

Q: my four-years-younger brother and I fight all the time, because he is disrespectful to our parents. He shouts at them and swears at them, he was even allured by his evil soul to push our father until he fell to the ground. Therefore, I do not speak to him; I despise him and I wish him dead.

My question is: Do we come under the ruling of those whose deeds are not displayed before Allah on Mondays and Thursdays?

A: It is obligatory on you to advise your younger brother and warn him against being undutiful to his parents, doing so in gentle speech, using wise words and choosing appropriate times. It would be good to give him some booklets or tapes that discuss the merit of dutifulness to parents and the punishment of being undutiful to them, in the hope that Allah will guide him and mend the ways of all.

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(Part No. 26; Page No. 132)

The first question of Fatwa no. 18163

Q 1: We live in an emirate on the sea coast. Some fishermen purchase old cars and tires and throw them in specific areas in the sea so that fish may gather. After that they fish and prevent other fishermen from fishing in that area.

Is it permissible for other fishermen to fish in the places where those fishermen have placed these cars and tires? It should be noted that many people say that the sea belongs to Allah Alone and it is not permissible for any fisherman to prevent other people from fishing in a specific place.

A: If the person throws a fishing net or anything in the sea to catch fish, it will not be permissible for other fishermen to fish in this place except after asking for permission according to the saying of the Prophet (peace be upon him), (If anyone reaches something which has not been approached before by any Muslim, they will have a better right to it.)

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The second question of Fatwa no. 12590

Q 2: if a person marries and then his family gives him money and slaughters animals as gifts for him to help him with marriage costs, will this gift be lawful for him or not?

A: A gift is a permissible means of owning. When a person gives another person some money or the like as a gift then the latter can take hold of it; it belongs to him. Consequently, the money and animals given for the mentioned person as gifts are lawful for him.

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Fatwa no. 13509

Q: 1. Is it permissible to extend Salam (Islamic greeting of peace) to a Muslim who does not perform Salah (Prayer)?

2. Is it permissible to follow the funeral procession of a Christian and leave it upon the burial and entering the church, since curses descend on these two occasions?

3. Is it permissible to visit a Muslim patient who does not offer Salah?

A: Affinity, love, and mercy are fostered among Muslims

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through visiting one another, hoping for reward from Allah and out of compassion for a person's brother and enjoining them to adopt the truth. Therefore, it is permissible for a Muslim to visit his Muslim brother who does not perform Salah for the sake of giving him advice, guiding him, or showing him the truth. Perhaps Allah will guide him through his Muslim brother. Finally, it is not permissible for a Muslim to follow the funeral processions of Christians.

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Fatwa no. 16438

Q: I am a Bedouin. When I meet one of the urban people and we discuss any issue together, they embarrass me by telling me the following Ayah of the Qur'an, ﴾The bedouins are the worst in disbelief and hypocrisy﴿ **although I am a Muslim man, and I associate nothing with Allah in `Ibadah (worship). Please advise, may Allah guide and reward you, concerning the Tafsir (explanation) of this Ayah. Are there such Bedouins in our era? What is the difference between pure Arabs and Arabized Arab tribes? It should be noted that we are followers of the Salaf (righteous predecessors), may Allah be pleased with them all.**

A: Many people commit the same mistake and misquote Ayahs of the Qur'an, such as telling a Muslim Bedouin, ﴾The bedouins are the worst in disbelief and hypocrisy﴿

Allah (Exalted be He) says in the next Ayah in Surah Al-Tawbah, ﴾And of the bedouins there are some who believe in Allâh and the Last Day, and look upon what they spend in Allâh's Cause as means of nearness to Allâh, and a cause of receiving the Messenger's invocations. Indeed these (spendings in Allâh's Cause) are a means of nearness for them. Allâh will admit them to His Mercy. Certainly Allâh is Oft-Forgiving, Most Merciful.﴿ Thus, it is not permissible for a Muslim to tease another Muslim using a misquotation; it is not permissible either to use Qur'anic Ayahs in an irrelevant context.

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Fatwa no. 11499

Q: Respected Shaykh, I have written down my problem to you in detail - I have mentioned what actually occurred to me:

First, I am a religious person - praise be to Allah - but Satan overpowers me. Recently, he has twisted my mind and led me as he pleased. He has put me in many dangers; for example, we were a group of workers in one organization, but Allah (Exalted be He) willed that the salaries of some be raised while the others did not receive a raise. My salary did not increase like the salaries of my colleagues.

I thought to take revenge on the manager and my colleagues. One day, I exposed the words of my manager to another person with an evil intention. Once during investigation, I exposed the words of my friend to another even though they are kind. As a result, they were all moved from the place; each one in a separate place away from the other, but my transfer was not enough as a punishment or equal to what I did. One of those colleagues used to work after the official working hours.

A: First, you have to repent to Allah (Glorified and Exalted be He) for the harm you caused to your colleagues at work. This can be achieved by desisting from sin, regretting what happened and firmly resolving not to do it again.

Second, you have to reconcile with your colleagues, seek their forgiveness, do righteous actions and be good to your colleagues, neighbors and all people.

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The third question of Fatwa no. 20384

Q 3: I heard that the heaviest attribute placed in one's Mizan (the Scales for weighing deeds) is good manners. I thought that good manners meant to treat the people with kindness and tolerance, but someone told me that they refer to Tawhid (belief in the Oneness of Allah). Is this correct?

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A: Good manners means to treat people kindly in words and deeds, engage in good deeds, refrain from hatred, and not offend anyone.

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Fatwa no. 10893

Q: A person has to work for twelve hours a day with his father in a factory. His father prevents him from visiting or accompanying his friends. He wonders whether the sin of not visiting his friends or attending religious lessons in the Masjid (mosque) is on him or on his father.

A: it is desirable in the Shari`ah that Muslims visit their Muslim brothers and meet them to study useful knowledge, to consult them on how to solve the problems that face them and cooperate with them in righteousness and piety. This is very good and it strengthens the ties of Islamic brotherhood among Muslims provided that they do not neglect earning their living or violate the rights of their families and provided that they maintain ties of kinship, which a Muslim should observe to gain the benefit.

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Fatwa no. 13064

Q: When some people express their forgiveness for other people who have wronged them saying, 'I forgive you for the sake of Allah and His Messenger', is this an act of Shirk (associating others with Allah in His Divinity or worship)? I would appreciate your advice.

A: It is not permissible for the wronged to say to the wrongdoer, 'I forgive you for the sake of Allah and His Messenger.' Rather, they should say, 'I forgive you for the sake of Allah Alone.'

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The sixth question of Fatwa no. 8130

Q 6: What is the ruling on engaging in disputes and enmity and making problems with people? Please advise in detail. What is the ruling if a person transgresses on me?

A: A Muslim should adhere to good manners and companionship when dealing with other Muslims within the boundaries of what Allah has ordained. Accordingly, they should not transgress others' lives, money, honors, etc. This is because Allah (Exalted be He) says, ﴾and transgress not. Verily, Allâh does not like the transgressors.﴿

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Fatwa no. 12098

Q: As I once had a shop, I had some debts owed by some people but I do not expect their repayment. Seeking the most useful way for reward, is it better to give up these debts or to wait until they are able to pay me back?

A: the person who has money owed by others may give it up or take his financial rights. However, giving them up is better. Allah (Exalted be He) says, ﴿And if the debtor is in a hard time (has no money), then grant him time till it is easy for him to repay, but if you remit it by way of charity, that is better for you if you did but know.﴾

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The fifth question of Fatwa no. 7309

Q 5: when introducing a lecturer or a Sheikh, some people might begin by saying:

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"In my name and yours," I greet His Eminence Sheikh...; is this permissible? Also, what is the ruling on saying: "In the name of the people or the government?"

A: If this is meant to greet a newcomer or a visitor personally and on behalf of others, there is no harm in this. However, if it is meant to start the meeting with this instead of the Name of Allah, this is not permissible.

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The fourth question of Fatwa no. 21394

Q 4: There is a brother in Islam whom I like very much, more than other brothers. Since having met him, I visit him more than the others. Is this considered love for the sake of Allah? I cooperate with him in distributing books and tapes. May Allah reward you!

A: loving and hating for the Sake of Allah is the most trustworthy handhold in faith. However, loving for Allah's Sake is not limited to a particular person; rather, it should be for all believers.

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Bakr Abu Zayd	Salih Al-Fawzan	\`Abdullah ibn Ghudayyan	\`Abdul-\`Aziz ibn \`Abdullah Al Al-Shaykh

Fatwa no. 16584

Q: I would like to ask Your Eminence, what is the ruling on giving good news? Is it Halal (lawful) or Haram (prohibited), if someone gives a person the good news of a birth, a son or daughter's success in the exams, or the return of a long-absent relative, is it permissible for the person who gave the news to receive a little gift of money, food, or clothes? Is this Halal or not, as it is a common custom in our country?

A: Bringing good news of good things is one of the Mustahab (desirable) matters. An example of this is the good news that the Sahabah (Companions of the Prophet, may Allah be pleased with them) gave to Ka'b ibn Malik (may Allah be pleased with him) on the occasion of having his repentance accepted, in the story of his Tawbah (repentance to Allah). Also, the saying of the Prophet (peace be upon him) on greeting him, ("Receive the good news of the best day that ever happened to you since your mother gave birth to you.") (Agreed upon by Al-Bukhari and Muslim) giving something in return to the person who brings the good news is also Mustahab, based on what Ka'b (may Allah be pleased with him) did when he gave two garments to the man who gave him the good news.

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The first question of Fatwa no. 11803

Q 1: I am a knowledge seeker, but I have been wronged in some matters and do not know what to do. I need you to guide me in this regard.

A: anyone who has wronged his brother should free himself from this wrongful act in a noble way or reconcile with him for it. If this is not possible, then refer the complaint to the competent authority, be it the court or whatever.

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Fatwa no. 21654

Q: There is a recurrent habit among the employees in general and teachers in particular that upon the arrival of a new teacher or the transfer of one to another school, they collect money and make a banquet to welcome the newcomer and bid farewell to the teacher who will quit the place. It appears to us that this is a good habit, for it does not contradict the rulings of Shari`ah (Islamic Law). However, the problem starts when some teachers speak about a certain teacher because he did not share with them in this banquet or attend it. As such, they blame and speak ill of him, because, according to their viewpoint, he neglected his social duty and due participation in a good habit practiced by all people. Furthermore, they say that people have acknowledged these habits long ago and the religion of Islam permits taking `Urf (custom) into consideration and acting accordingly in certain matters.

I now have two questions:

1. Does people's observance of certain good habit render it obligatory?

2. Is there anything in Shari`ah called "social duty" that if one does not abide by, will be blamed and dispraised?

Please, examine the matter in detail, as disputes arose among some teachers when some maintain persistently that conventional acts

are obligatory to practice.

A: Compassion and co-operation are desirable feelings among Muslims and all means leading to spreading such feelings are encouraged. However, it is not permissible to force anyone against their will to share in such gatherings or to speak ill of him in case they do not attend them, because lawful things in Shari`ah may not be made obligatory. Such coercion may lead to hatred and resentment among Muslims. Therefore, it should be abandoned.

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The second question of Fatwa no. 21025

Q 2: Does the threat that is mentioned in the Ayah (Qur'anic verse): ﴾O you who believe! Raise not your voices above the voice of the Prophet (صلى الله عليه وسلم)﴿ **apply to those who raise their voices above the voices of the Prophet's inheritors, i.e., the scholars, or is it peculiar to the Prophet (peace be upon him)?**

A: The threat mentioned in the Ayah, i.e. that good deeds will be rendered fruitless, is only meant for those who raised their voices above the voice of the Prophet (peace be upon him) during his lifetime. As for people other than the Prophet (peace be upon him), whether they are scholars or not, they are not included in the ruling of this Ayah. However, there are other Nas (Islamic texts from the Qur'an or the Sunnah) of the Shari'ah (Islamic law) that clarify the good manners, shown in words and actions, with which a Muslim should treat people

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according each person their due respect, as befits their status. This applies especially to the scholars, who are the heirs to the prophets, and should be shown a higher degree of respect and honor than other people.

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The third question of Fatwa no. 7123

Q 3: One man asked me to try to reconcile between him and some people that he had disputed with, for a sum of money that he would give me whether such a try would be successful or not. I then reconciled between them and took away harms from the concerned man that he had feared for long. It is worth mentioning that I did not help that man only for money; Allah knows this best. However, the man in question had promised to give me the money even if such reconciliation was not reached and he gave it to me one full year after the reconciliation was done. I did not ask him to pay me such money. Rather, I first refused to take it but he swore by Allah that I had to take the money as an honorarium for me and in compensation for the expenses of my transportation etc. Is receiving such money Halal (lawful) for me? Provide me with your beneficial answer please. May Allah reward you with the best.

A: bringing about reconciliation between Muslims is a collective obligation. Proof for this is Allah's saying, ﴿So fear Allâh and adjust all matters of difference among you, and obey Allâh and His Messenger (Muhammad صلى الله عليه وسلم), if you are believers.﴾

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and: ﴿There is no good in most of their secret talks save (in) him who orders Sadaqah (charity in Allâh's Cause), or Ma'rûf (Islâmic Monotheism and all the good and righteous deeds which Allâh has ordained), or conciliation between mankind; and he who does this, seeking the good Pleasure of Allâh, We shall give him a great reward.﴾ Accordingly, it is better for you not to take the sum which is mentioned in the question. However, if you have already taken it to avoid breaching the oath of the concerned man; it will be better that you spend such a sum on charitable ways of disposition and hope for the great reward of Allah.

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The third question from Fatwa no. 6489

Q 3: When I was fifteen years old, I began asking my father to help me marry. One day, I saw my two-years-old brother so I went to him, put my hands in his, and promised him that I would help him to marry. I hope you will inform me as to whether or not I am obliged to fulfill this promise; given that I do not have the means. Should I offer Kaffarah (expiation)? May Allah reward you with the best!

A: You should fulfill your promise if you can, but if you are not able to;

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you are to offer Kaffarah which is to feed ten needy people, clothe them, or free a believing bondsman. However, if you cannot, you must fast for three days.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 20384

Q 2: I'm in the habit of speaking in foreign languages when communicating with non-Arab co-workers, each in his language. I do that in order to foster good relations and encourage them to embrace Islam. My efforts have been fruitful, but it has come to my attention that habitually speaking foreign languages is contradictory to Shar` (Law). Please advise. May Allah bless you.

A: There is nothing wrong with speaking with foreigners in their own languages if necessity so demands, or to call them to Islam. This is not considered a Makruh (reprehensible) matter.

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The seventh question of Fatwa no. 19313

Q 7: Is it true that it is unfavorable to sleep facedown? I was told that it is Makruh (reprehensible), because it is the posture of Satan. However,

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I am used to sleeping this way since I was a child, and I still do it as a habit. What is the ruling on this?

A: It is Makruh to sleep facedown, according to what was narrated by Abu Dawud on the authority of Tukhfah ibn Qays Al-Ghifary who said, ﴿While I was lying facedown in the Masjid (mosque) late at night, a man began to nudge me with his foot and then said, "This is a posture that Allah hates." I looked and saw that he was the Messenger of Allah (peace be upon him).﴾ (Narrated by Abu Dawud in the chapter called "A person's lying facedown"). This should be stopped, even if it is a habit, because a Muslim should quit habits that are contradictory to Shari`ah (Islamic law).

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The first question of Fatwa no. 17915

Q 1: I heard from some people that it is Haram (prohibited) to sleep after the `Asr (Afternoon) Prayer. Is this true?

A: Sleeping after the `Asr Prayer is a harmless habit acquired by some people. The Hadith that prohibit sleeping after the `Asr Prayer

are not Sahih (authentic).

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The fourth question of Fatwa no. 18192

Q 4: What is the ruling on sleeping after the Fajr (Dawn) Prayer, given that a person can only sleep at night and after the Fajr Prayer?

A: There is no harm in sleeping at any time, whether at night or during the day, as long as it does not hinder a person from performing a religious duty. However, it is Makruh (reprehensible) to sleep before the `Isha' (Night) Prayer, as it most probably leads to missing it.

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Animal Care

The eighth question of Fatwa no. 4552

Q 8: Is raising birds prohibited? If so, please mention the evidence. It should be noted that these birds live and breed in cages.

A: It is permissible to raise the birds and keep them in cages, so long as they are fed and watered and given whatever care is needed. The former generations of Muslims used to raise them and they were not reprimanded. It was narrated by Al-Bukhari in his Sahih (authentic book) (may Allah be merciful with him) from Anas (may Allah be pleased with him) who said, (The Prophet (peace be upon him) was the best of people in attitude. I had a brother called Abu `Umayr who had just been weaned, I think. When he (peace be upon him) came, he would say, 'O Abu `Umayr what happened to the nughayr?) a nughayr [young sparrow or small bird] with which he used to play.

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The fourth question of Fatwa no. 10498

Q 4: I breed pigeons at home. Sometimes other pigeons come and mix with them, so that I do not know which my pigeons are and which are not mine. Is it permissible to eat from them?

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A: You should exert an effort to distinguish your pigeons and eat from them. As for the other pigeons, you should either return them to their owners or announce them as a Luqatah (a lost item found by someone else).

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Fatwa no. 17368

Q: What is the ruling on keeping birds in a cage and giving them food, drink, and medication?

A: It is permissible to raise birds, whether in cages or not, on the condition of giving them food, drink, and similar necessities. This is because the Prophet (peace be upon him) said about a cat: ﴾A woman entered the Fire because of a cat which she had kept locked, neither giving it food or drink nor setting it free to eat from the vermin of the earth.﴿ Since this is applicable to a cat, this is also applicable to birds and the like.

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The third question of Fatwa no. 19146

Q 3: Will animals be called to account on the Day of Judgment. Is it permissible to raise some of these animals at home?

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A: First: The resurrection of animals on the Day of Judgment will undoubtedly occur. The hornless animal will take retaliation from the horned one. This is indicated in the Qur'anic verse which reads: ﴿And when the wild beasts are gathered together.﴾ Athar (narrations from the Companions) as well as authentic Hadith have been narrated in this regard. One Hadith is reported in the Sahih (authentic book of Hadith) of Imam Muslim on the authority of Abu Hurayrah (May Allah be pleased with him) by means of Marfu` (a Hadith narrated from the Prophet with a connected or disconnected chain of narration): ﴿"Verily, rights shall be fulfilled to their owners on the Day of Resurrection, until the hornless sheep is avenged of the horned sheep."﴾ Imam Ahmad also narrated with an authentic Isnad (chain of narrators) on the authority of Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) stated: ﴿All creations will be brought to just judgment and retaliate one from the other until the hornless sheep will get its claim from the horned one, and even an atom will take retaliation from the offending atom.﴾

Second: There is no wrong in raising animals lawful to eat at home provided that adequate food and water is provided for them.

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Fatwa no. 21280

Q: Cattle owners and Bedouins living in Bishah practice the custom of Al-Zayyar when a she-camel's young dies and no milk is produced from its udder. They wait for a whole year for the birth of a young camel. If the camel is a stillborn, they leave it unattended for another whole year and no use is made from the milk. At that point, they start to practice the custom of Al-Zayyar. The custom is described as follows:

They tie the camel's mouth with a rope to prevent it from breathing. When it loses consciousness, they tie its four legs and put seven bundles of clothes, each the size of a hand, in the urinary tract then stitch them. It is kept this way for nearly six to twelve hours, after which it goes into labor. Then a newborn camel is put before it and having untied the camel's mouth and unfastened the bundles, the camel begins to lick the young camel put in front of it and the milk starts to gush forth from its udder, if Allah so wills. Sometimes the whole attempt fails.

What is the opinion of Your Honor regarding this practice in which the camel is tormented in order to get milk?

Such a practice is prohibited as it involves tormenting the animal.

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The fourth question of Fatwa no. 10229

Q 4: i have sheep and i separate the males from them so that they would give birth in the spring and not in the winter. Am I sinful for this?

A: You are permitted to keep the rams away from ewes during some times of the year if this involves an expected benefit.

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The eighth question of Fatwa no. 5310

Q 8: If a she-camel gets pregnant and its owner does not want it, some camel owners put their hands inside the she-camel's womb to bring out her fetus. Is this Mubah (permissible) or not?

A: It is Mubah if it achieves more interest than the potential harm.

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The second question of Fatwa no. 5088

Q 2: What is the ruling on beating animals like camels, goats, or sheep? Is this Haram (prohibited)?

A: it is not permissible to beat animals when it is not necessary. When the necessity exists, a person may beat them proportionately avoiding the face and severe beating.

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Fatwa no. 10563

Q: My father is used to beating a cow that we own. Is this permissible? Please advise, may Allah guide you.

A: It is not permissible to beat cattle without a reason, as it entails harm and torture to it, whereas Allah (Exalted be He) says, ﴾and do good. Truly, Allâh loves Al-Muhsinûn (the good-doers).﴿ It was mentioned in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim), ﴾that Ibn `Umar (may Allah be pleased with him)

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passed by some boys of Quraysh while they were using a bird as a target, and they gave the bird owner every arrow that missed. When they saw Ibn `Umar they ran away. Ibn `Umar said, "Who did that? May Allah curse him who did that, for the Messenger of Allah (peace be upon him) cursed a person who uses an animate creature as a target."﴿ It was also reported on the authority of Ibn `Umar in the two Sahih Books of Hadith that the Messenger of Allah (peace be upon him) said, ﴾A woman was destined to torture (in Hellfire) because of a cat which she confined until it died (of hunger); she did not provide it with food and drink as it was confined, nor did she free it so that it might eat the insects of the earth.﴿

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Fatwa no. 10926

Q: We used to have a camel which I would load with cordwood. Whenever the camel got tired because of the heavy load and knelt down, I used to beat it severely to continue its journey.

My question is: What should I do to receive Allah's forgiveness for what I have done? It is worth mentioning that although I used to beat the camel deliberately, I was a boy not knowing how to differentiate between right and wrong. Would you kindly advise? May Allah bless you!

A: It is not permissible to overburden animals with loads they can not carry. It is also not permissible to hurt them by beating. You must tolerate them and give them rest when they feel tired. You should repent to Allah (Glorified and Exalted be He) from what you have done in you youth and may Allah forgive you.

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Fatwa no. 12802

Q: We shepherd herds of sheep and goats in the desert. It is known that young goats cause harm to their mothers through their continuous suckling. Fearing that the milk may decrease or the mother goats become weak, we put a rod horizontally in the mouths of the young goats tied with a string and fixed to the head. Putting the rod in that way often harms the young goats, since it does not allow them to suckle or drink. Sometimes, it causes the death of the goat or inflicts a serious wound in its mouth. Are we to blame for practicing this habit, knowing that we no longer approve or do it now?

A: It is not permissible to put a rod in the mouths of young sheep. It is possible to separate the young goats from their mothers instead.

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The second question of Fatwa no. 18519

Q 2: I am a blind man. Once I was walking towards the bathroom while there was a sheep lying down in the way that I knew nothing of. I kicked it to move from my way but it did not move and it died that same night due to my kick. What is the Kaffarah (expiation) for that? I am asking you because Allah (Exalted be He) says, ﴾So ask the people of the Reminder, if you do not know.﴿

A: There is no Kaffarah obligatory on you but you should perform Tawbah (repentance to Allah) and seek Allah's Forgiveness. Moreover, if the sheep is not yours, you have to pay compensation to its owner unless they waive their right.

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The third question of Fatwa no. 12130

Q 3: When my sheep harm me, by chewing some of my papers, cloth

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or food, I become very angry and I hit them violently. Will I bear a sin for doing that or not?

A: The owner of the sheep has to provide for them and when they feel hungry and eat whatever they find, it is not permissible to beat them or harm them in any way. Thus, you have to seek Allah's Forgiveness and abstain from hurting them any more.

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Fatwa no. 17448

Q: What is the ruling on cutting off sheep's ears or cauterizing their horns to discourage their re-growth, for adornment and to get a higher price for them? May Allah reward you well!

A: It is not permissible to cut off the ears or horns of sheep for adornment, since this involves torturing the animal and imitating non-Muslims when they change the nature of what Allah has created. It is a Muslim's duty to treat animals kindly and refrain from harming them.

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branding animals

Fatwa no. 2226

Q: The shaykh in our Masjid (mosque) gave us a Fatwa (legal opinion issued by a qualified Muslim scholar) that branding, piercing or cutting off an animal's ear whether partially or fully is an act induced by Satan and brings about Allah's curse on the doer. Please guide us to the truth in this regard.

A: In Islam, the basic rule is respecting all beasts of cattle and never harming them whether by branding, piercing or cutting of the ear partially or fully or in any other way, unless due to a necessity. If someone, for example, wants to distinguish their animals by cauterizing them away from the face or making a cut in the hump of camels driven as Hady (sacrificial animal offered by pilgrims), there is no harm in that as long as it is necessary and for a valid cause. It is related in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) on the authority of Anas (may Allah be pleased with him) that he said, ﴾"I took `Abdullah ibn Abu Talhah to the Messenger of Allah (peace be upon him) to perform Tahnik for him (chew a piece of date and put its juice in the child's mouth). When I arrived, he (peace be upon him) had the branding iron in his hand and was branding the camels of Zakah (obligatory charity)."﴿ It is also related by Imam Ahmad and Ibn Majah that Anas said, ﴾I went to the Messenger of Allah (peace be upon him) while he was cauterizing some sheep in their ears.﴿ It is confirmed in "Sahih" book of authentic Hadith by Al-Bukhari on the authority of Al-Miswar ibn

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Makhramah and Marwan (may Allah be pleased with them both) that they narrated, ﴾The Prophet (peace be upon him) set out in the company of more than one-thousand of his Companions, and when they reached Dhul-Hulayfah, he (peace be upon him) garlanded the Hady and marked it.﴿ Marking camels (Ish`ar) is done by making an incision in their hump until the blood stains it and then pulling out. This is to show that the marked camel is Hady.

However, cauterizing animals in the face is not permissible, since the Prophet (peace be upon him) forbade it and cursed its doer.

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The third question of Fatwa no. 3548

Q 3: There are proofs in the Sunnah (whatever is reported from the Prophet) prohibiting branding animals and cattle in the face. As Bedouins, sometimes we are forced to brand animals for distinction, as they may mix in the fields with others' cattle. We also do it to prevent thieves from selling them after stealing them. Is it permissible for us to brand our animals?

A: It is permissible to brand them for the reason you mentioned in the question, as long as it is not done in the face. It is related by Al-Bukhari and Muslim (may Allah be pleased with them) in their Two Sahih (authentic) Books of Hadith on the authority of Anas (may Allah be pleased with him) that he said, ❨I went to the Messenger of Allah (peace be upon him) and when I arrived, he (peace be upon him) had the branding iron in his hand and was branding the camels of Zakah (obligatory charity).❩ In another narration by Imam Ahmad and Ibn Majah (may Allah be pleased with them both), it is reported that Anas said, ❨I went to the Messenger of Allah (peace be upon him) while he was cauterizing some sheep in their ears.❩ However, branding animals in

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the face is not permissible, since the Messenger of Allah (peace be upon him) prohibited it.

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Fatwa no. 20337

Q: Please note that branding camels in the face is widely-spread in our land to distinguish them from other camels and to protect them from getting lost or being stolen. I want to know the ruling on branding camels on the cheek, as people hold different opinions in this regard. Is the cheek part of the face or not? Some say that the face is only the part seen by anyone facing the camel and the cheek cannot be seen from this direction. Others say that the face includes the cheeks, chin and nose.

Respected shaykh, I want to ask: Is it permissible to brand camels on the cheek? Is the cheek part of the face? Is there any necessity that makes branding camels in the face permissible? Please give us your Fatwa (legal opinion issued by a qualified Muslim scholar) and may Allah reward you well!

A: It is permissible to brand beasts of cattle anywhere apart from the face when it becomes necessary, such as to distinguish them from others' and to make the Hady (sacrificial animal offered by pilgrims) known. Branding can be done by cauterizing or making a cut in any part of the animal with the exception of the face, such as the camel's hump and the like. Marking an animal by making a cut in it is also permissible when it is needed and when it does not exceed the limits. The evidence supporting its permissibility is what is related in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) on the authority of

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Anas (may Allah be pleased with him) who said, 《I took `Abdullah ibn Abu Talhah to the Messenger of Allah (peace be upon him) to perform Tahnik for him (chew a piece of date and put its juice in the child's mouth). When I arrived, he (peace be upon him) had the branding iron in his hand and was branding the camels of Zakah (obligatory charity).》 In another narration by Imam Ahmad and Ibn Majah, it is reported that Anas said, 《I went to the Messenger of Allah (peace be upon him) while he was cauterizing some sheep in their ears.》 This is also supported by what is related by Al-Bukhari in his "Sahih" on the authority of Al-Miswar ibn Makhramah and Marwan (may Allah be pleased with them both) who narrated, 《The Prophet (peace be upon him) set out in the company of more than one-thousand of his Companions, and when they reached Dhul-Hulayfah, he (peace be upon him) garlanded the Hady and marked it.》

However, cauterizing animals in the face is not permissible, since the Prophet (peace be upon him) forbade it and cursed its doer. The face is the most honored part of the animal's or the human's body. The cheek of a camel or any beast of cattle is part of the face and it is not permissible to make a mark on it.

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The fourth question of Fatwa no. 6341

Q 4: What is the Islamic ruling on the castration of animals?

A: This is permissible if there is public benefit, based upon the evidence reported by Imam Ahmad and Al-Hakim on the authority of Abu Rafi` (may Allah be pleased with him) who said (The Prophet (peace be upon him) sacrificed two white, castrated rams with big horns.) He said in Majma`

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Al-Zawa'id, "The Isnad (chain of narrators) of this Hadith is Hasan (good)."

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The second question of Fatwa no. 10229

Q 2: I castrate some animals such as sheep and oxen, am I to blame? Is eating their meat Halal (lawful) or Haram (prohibited)?

A: It is permissible to castrate animals if there is public benefit.

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The fourth question of Fatwa no. 9693

Q 3: (Angels do not enter a house in which there is a dog or a picture.) **This is a Hadith reported in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim). My question is: What is the Islamic ruling on owning a dog out of necessity, such as guarding poultry sheds?**

A: keeping hounds or watchdogs is permissible; it does not prevent the angels from entering the house.

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The second question of Fatwa no. 9770

Q 2: do pigs and dogs carry exactly the same ruling? Is there evidence to support their similarity in every respect?

A: They have the same ruling with regard to the prohibition of eating their meat. They differ with regard to owning them. It is not permissible at all to breed pigs, or to sell or buy them. As for dogs, it is permissible to own them for purposes of hunting, farming and guarding sheep.

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The first question of Fatwa no. 25251

Q 1: I am in the last year of my studies at the Faculty of Veterinary Medicine. Veterinarians often perform surgeries for cats and dogs to treat some kinds of cancer or for other reasons. However, some Muslims who imitate the westerners nowadays resort to the trendy surgeries.

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Unfortunately, they bring the pet to the veteran and ask him to do castration, hysterectomy, ovariectomy, cutting the tail, etc., where there is no need for such operations. They only want to fulfill a desire. It is noteworthy that many of the dogs they keep are not used for watching but are kept inside the house.

My question is: What is the ruling on such unnecessary surgeries which are meant to achieve the demand of the pet owner?

A: Firstly, it is authentically reported that the Prophet (peace be upon him) said, ﴾Anyone who keeps a dog other than one meant for watching the fields, or herds, or hunting would lose one qirat every day out of his reward (with Allah).﴿ (Narrated by Al-Bukhari and Muslim in their two Sahih Books.) He (peace be upon him) said, ﴾If one keeps a dog which is not meant for guarding a farm or cattle, one Qirat of the reward of his good deeds is deducted daily.﴿ (Agreed upon by Imams Al-Bukhari and Muslim.) According to these texts and others, it is known that Muslims have dogs for reasons other than the justifiable reasons stated by the Prophet (peace be upon him) and just for fun or imitating the non-Muslims is prohibited and unjustifiable.

Secondly, the owner of a lawful pet has to medically treat and feed it wisely. He should not lavish money on the pet; otherwise he will be a brother of Satan, as Allah (Exalted be He) says, ﴾Verily, the spendthrifts are brothers of the Shayâtîn (devils), and the Shaitân (Devil-Satan) is ever ungrateful to his Lord.﴿

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With regard to what is mentioned in the question that some people intentionally ask the veteran to perform unnecessary surgeries for their pets just for fun or vanity, it is definitely prohibited. They change the creation of Allah or disfigure the pet. This act is induced by Satan, as Allah says, ﴾Allâh cursed him. And he [Shaitân (Satan)] said: "I will take an appointed portion of your slaves.﴿ ﴾Verily, I will mislead them, and surely, I will arouse in them false desires; and certainly, I will order them to slit the ears of cattle, and indeed I will order them to change the nature created by Allâh.﴿ When he saw a donkey with a branded face, the Prophet (peace be upon him) said, ﴾May Allah curse the one who branded it.﴿ (Narrated by Muslim in his Sahih.) Furthermore, it is a waste of money and an unnecessary luxury that conflicts with the teachings of Islam. A Muslim should be wise in spending money and using lawful things. This worldly life should not be his main concern and ultimate end, as Allah describes His pious servants saying, ﴾And those who, when they spend, are neither extravagant nor niggardly, but hold a medium (way) between those (extremes).﴿

If this is the case with lawful things, then what about unlawful ones?! On the Day of Resurrection, everyone will be asked how he earned and how he spent each penny he got in his life.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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The third question of Fatwa no. 6193

Q 3: ﴿ The Messenger of Allah (peace be upon him) forbade the killing of four creatures: the ant, the bee, the hoopoe and the Sard. ﴾ What is meant by the "Sard"?

A: Imam Ahmad narrated in his Musnad and Abu Dawud in his Sunan on the authority of Ibn `Abbas (may Allah be pleased with them both) ﴿The Messenger of Allah (peace be upon him) forbade the killing of four creatures: the ant, the bee, the hoopoe and the Sard.﴾ Al-Suyuty classed it as Hadith Hasan (a Hadith whose chain of narration contains a narrator with weak exactitude, but is free from eccentricity or blemish) in his Al-Jami` Al-Saghir. A Sard is a type of bird slightly larger than a sparrow, i.e. sparrow hawk.

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Fatwa no. 1075

Q: Is it permissible to slaughter loose donkeys whose owners are unknown? They might have left these donkeys, for they become a burden and they no longer ride or use them in carrying things. These donkeys cannot be sold, for people are now using modern means of transportation. Leaving them loose damages farms and causes accidents that kill many Muslims. Many people complain about them. It is worth mentioning that if these donkeys are to be slaughtered, their meat will be eaten by the animals in the Zoo.

A: If the matter is as you have described, it will be better to feed these donkeys and cure them if they are weak or ill, injured or limp. Such donkeys should be taken to animal hospitals to be fed and treated, thus you can make use of them in the same way the Societies for the Protection of Animals do in many countries. This is to show mercy to animals and to preserve money as Shari`ah urges us to do. It takes the same ruling of Luqatah (a lost item found by someone else). It should be given to its owner at any time according to the Shari`ah. However, after they are treated and fed, if they are still useless, they should be killed

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to ward off their evil and danger. This should be done along with killing them softly using a fast and easy means for the Prophet (peace be upon him) said, ﴾Verily, Allah has enjoined goodness upon everything; so when you kill, kill in a good way and when you slaughter, slaughter in a good way.﴿

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`Abdullah ibn Mani`	`Abdul-Razzaq `Afify	Ibrahim ibn Muhammad Al Al-Shaykh

Fatwa no. 4645

Q: One day, i had a farm. A donkey came and began to eat from it, so i gave it a deadly beat, although I had no intention of killing it, but it died.

I also had a donkey that used to harm my neighbors and eat from their farms, which caused disagreement between me and my neighbors. I took it to the mountain and tied it so that it would be eaten by beasts of prey at night. It was indeed eaten.

I had a pot of butter, and a cat came and started to eat from it, so I gave it a deadly beat, although I had no intention of killing it, but it died.

Please advise concerning what I did to those animals, given that I am

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sorry for what I did; whenever I remember this, I cry out of fear from Allah (Glorified and Exalted be He). Thank you and may Allah reward you.

A: First, you have committed a great mistake by killing the first donkey and the cat, and tying the second donkey so that it would be eaten by beasts of prey, as it entails great injustice to these animals. You should perform Tawbah (repentance to Allah), regret what you did, not do it again, and try to do as many righteous deeds as you can, whether Sadaqah (voluntary charity), Salah (Prayer) or such acts of charity, so that Allah might accept your Tawbah and ours, according to His saying, ﴾And verily, I am indeed forgiving to him who repents, believes (in My Oneness, and associates none in worship with Me) and does righteous good deeds, and then remains constant in doing them, (till his death).﴿ He also says, ﴾And those who invoke not any other ilâh (god) along with Allâh, nor kill such person as Allâh has forbidden, except for just cause, nor commit illegal sexual intercourse - and whoever does this shall receive the punishment.﴿ ﴾The torment will be doubled to him on the Day of Resurrection, and he will abide therein in disgrace;﴿ ﴾Except those who repent and believe (in Islâmic Monotheism), and do righteous deeds; for those, Allâh will change their sins into good deeds, and Allâh is Oft-Forgiving, Most Merciful.﴿ ﴾And whosoever repents and does righteous good deeds; then verily, he repents towards Allâh with true repentance.﴿

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Second, you should pay the donkey owner its value at the time of its death, or ask him to forgive you. If the owner dies, his heirs will be entitled to that right.

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The first question of Fatwa no. 10801

Q 1: We had a donkey that we used for carrying water from the well to the house. However, the donkey was very robust and we could not control it when it followed female donkeys because of our young age. therefore, we and our grandmother tied its testicles so that it would not chase female donkeys for copulation, but this caused its death. We did not want to kill it, we just wanted to suppress its desire. Is there a Kaffarah (expiation) for this, Sheikh? May Allah reward you!

A: There is no compensation on you or your grandmother for causing the death of the donkey, since you did not intend to kill or harm it.

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 5980

Q: I write to Your Honor about a saddening incident that I witnessed in our neighborhood. It is about a donkey which I saw a year ago with its left leg severely swollen. I used to see it once every month or two months with the swollen leg getting bigger. Lately, I have seen it with its markedly swollen leg that is closer in shape to a gas cylinder weighing 25 lbs. While walking, the donkey was trying to raise its leg from the ground but it was too heavy for it to raise. Such a scene made my flesh crawl. I imagined how much pain it was suffering, and hence decided to write to Your Honor. Do you think it is better to slaughter this donkey and dispose of its dead body outside the village? I think this swelling is due to cancer or some serious disease. I hope you will advise me. May Allah grant you success!

A: It is not permissible to slaughter the mentioned donkey according to the information you mentioned. It is better to report its case to the nearest veterinary clinic responsible for animals so they may administer the required treatment.

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The second question of Fatwa no. 12351

Q 2: I am asking about running over some animals by car. Should I do anything to atone for that? I am speaking about dogs specifically. It should be noted that they are not hunting dogs or used in any useful purposes. Is there anything wrong with killing them intentionally? May Allah reward you!

A: It is not permissible to intentionally kill harmless animals, like cats and dogs and the like. You have to seek Forgiveness from Allah (Glorified and Exalted be He) for killing such animals.

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 13129

Q: A woman killed a beast, a cat, and locked a hen up. She was the reason behind the death of the three animals. What is the ruling on such a woman if she did so unintentionally? What should she do?

A: the woman who killed an animal must repent to Allah and seek His forgiveness for what she has done. She must pay the value of the animals if they were owned by another person.

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 13658

Q: A person had a farm and some camels infringed on it. The farm owner used to guard the farm from the infringing camels every night and used to fire some shots from his rifle so as to scare them and keep them away until the morning. One night he fired some shots so as to scare the camels, but one or some shots hit the abdomen of a she-camel and it died at once. The man knew the owner of the dead she-camel, told him what happened, and paid him its price. He is asking: Is he sinful? Should he pay Kaffarah (expiation) or is there nothing more due on him?

A: The farm owner should surround it with a fence to prevent the camels and other animals from getting into it. Since he already paid the price of the she-camel which he killed by mistake, then there is nothing on him.

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Fatwa no. 13698

Q: At the age of sixteen, my friend and I found a calf in a valley. We wanted to see how it swims in the water. The calf ran away and I obstructed its way by throwing stones at it that killed it. The owner of the animal died before I told him about the matter. Now, I want to correct my mistake. However, the heirs of the late owner are dispersed; his wife is still in his house and his three daughters got married but it is too difficult to reconcile the matter with the heirs except the wife.

Respected shaykh, should I pay the price of the calf; about 2000 Riyals, to the deceased's wife? Should I distribute it among the heirs or give it away in charity on behalf of the deceased? Does my friend share part of the price? Should I bear it in full?

A: It is obligatory on you to pay the price of the calf estimated on the day you killed it, since you are the one who stoned it. The price should be paid to the owner of the calf or his legal heirs if he is dead.

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Fatwa no. 15689

Q: What is the ruling on a person who was on a journey and ran over a farm animal and does not know who the owner is?

A: The person who ran over the animal must pay its value to its owner or his heirs. If this is not possible, he should give its value in charity on behalf of its owner. If its owner comes, or his heirs, he should tell them of what he has done. The owner may approve of his action or not, and in the second case he must pay the value (again) to its owner.

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The second question of Fatwa no. 16580

Q 2: My mother threw two newborn kittens in a deserted place where they died. Is she considered a sinner or not?

A: Your mother should perform Tawbah (repentance to Allah) and Istighfar (seeking forgiveness from Allah) as she caused the death of the kittens. She should not do it again.

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Fatwa no. 19795

Q: I am sending Your Honor a copy of a letter which I found in the desk of my uncle (may Allah have mercy on him, enter him into His vast Garden, and be merciful with us when we meet the same end) after his death. He was going to send you this letter, but he died. Your Honor, following is his question: i have shot many stray dogs and saw them squirming in agony. I regretted and intended to pay a hundred riyals as Diyah (blood money) for the three dogs. I would like Your Honor to explain the ruling on this matter.

A: There is no Kaffarah (Compensation) due on your uncle; however, he made a mistake if the dogs which he shot did not cause him harm. May Allah forgive us all! It is desirable to invoke Allah for him, ask Allah to forgive him, and pay Sadaqah (voluntary charity) on his behalf, as these will benefit him, In sha'a-Allah (if Allah wills).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The third question of Fatwa no. 20815

Q3: I own camels, cows, goats, sheep, and some birds.

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Sometimes they contract diseases, and regardless of whether I cure them or not, they remain alive and breathing for sometime but with little movement. I have heard some less known sheikhs mention that one should slaughter such animals in order to bring it relief from its suffering. Is this correct?

A: If you slaughter the sick animal to eat from its meat, there is no harm in that. But to slaughter it just to take it out of its misery is not permissible. These animals are property and slaughtering it is considered wasting of such property, as Islamic Shari`ah forbids wasting money. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa no. 19689

Q 1: In Al-Kharj agricultural project, the laying hens that no longer lay eggs are collected in a large box that can contain 2500-3000 hens. They are thrown on top of each other until most of them die from the pressure. When they reach the mincing machines, the remaining hens that are alive, are killed and minced, and the outcome of the minced meat and blood is mixed with beans, calcium and corn, to be given to the laying hens as fodder.

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This process takes place almost every fourteen months. The project also buys the leftovers of slaughterhouses, such as legs, heads and bowels to be minced and used as fodder as well. This project gives food to the other projects this way.

Is this permissible? Is it permissible for those who know this to work in such a project? What should they do? Is it permissible to eat the meat or eggs of these chickens if they are fed this way?

A: It is not permissible to kill the chickens in the way mentioned in the question, as it entails torture to them, whereas the sanctified Shari`ah (Islamic law) enjoins us to be mild to animals and not harm them, even when slaughtering them. It was related by Imam Muslim in his Sahih (authentic) Book of Hadith, on the authority of Shaddad ibn Aws (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said, ﴾Allah has enjoined goodness to everything. When you kill, do it in a good way; and when you slaughter, do it in a good way. Every one of you should sharpen their knife, and let the slaughtered animal die comfortably.﴿

Thus, killing the chicken in the mentioned way and turning them into fodder for the living chickens is prohibited, and those who do it are sinners who deserve Allah's punishment unless they perform Tawbah (repentance to Allah). They have also betrayed the trust they were given and cheated in it. This was strongly warned against, according to what was narrated by Al-Hasan Al-Basry (may Allah be merciful with him), that `Ubaydullah ibn

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Ziyad visited Ma`qil ibn Yasar in his last illness. So, Ma`qil told him, "I will tell you something I heard from the Messenger of Allah (peace be upon him). I heard him say, ﴾Any man whom Allah has given the authority of ruling some people, but he does not look after them in an honest manner, will never even find the smell of Jannah (Paradise).﴿ (Agreed upon by Al-Bukhari and Muslim), and the wording is for Al-Bukhari. In another narration by Imam Ahmad in his Musnad (Hadith compilation), (vol. 1, p. 25), the Messenger of Allah (peace be upon him) said, ﴾Any man who is entrusted with the affairs of some people, and he dies while being dishonest towards them, Allah will prevent him from entering Jannah.﴿

The chickens that were not lawfully slaughtered are considered carrion; they are therefore Najis (ritually impure); they should not be eaten or made as fodder for animals, even if mixed with lawful substance. Thus, it is not permissible to eat these chickens or their eggs, as what is fed on Najis materials is Najis as well.

Accordingly, it is prohibited to work in this project, whether in killing the chickens in the mentioned way or giving the dead chickens as fodder to the living chickens after being minced and mixed with beans and corn.

The workers in this project who know these facts should advise those who are in charge of this project in a nice way and tell them the ruling of Shari`ah on

this, so that they might perform sincere Tawbah and quit this. If they do not, they should be reported to the officials, so that one's conscience becomes clear and is not considered a partner in this crime.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa no. 7313

Q 1: I am an employee in a poultry company in Egypt. as a part of our work, we must kill some chicks or hens. We either slaughter them or choke them by separating the head from the spinal cord, because they are sick and may contaminate others or because they are about to die. What is the ruling on doing this?

A: It is not permissible to choke or slaughter them by illegitimate means or any other means which make them unlawful to be eaten because of their sickness or weakness. This is considered as a waste of money. It was authentically reported that the Prophet (peace be upon him) forbade the wasting of money. They can be isolated if they are diseased to avoid infection and treated using antiseptics to prevent infection as a way of seeking all possible means. It should be taken into consideration that all things are in the Hand of Allah, under His will, Control and Destiny. Whatever He wants will be, and what He does not want will not be. It is permissible to burn the animals that die on their own in order to get rid of any infection.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa no. 8417

Q 1: we set a trap for catching beasts of prey, but it caught a live monkey. we tried to get the monkey out of the trap, but we could not. we struck the monkey which resulted in its death, though we did not mean it. Are we to blame? What should we do if we are to blame?

A: We feel that there is no wrong in your having killed the monkey, since it was not done intentionally.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and companions!

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The third question of Fatwa no. 9687

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Q 3: a cat usually gives birth to its kittens in our apartment building. We get harmed by such kittens but we leave them along with their mother until they grow up and become able to eat food. Then they start to collect remnants of meat from different rubbish bins and dirty our building. At that time I take the kittens and place them in a farther place that has a restaurant. My chief concern is only to drive them far away from our apartment building. Am I considered sinful for doing so?

A: It is permissible for you to do what you have mentioned in the question to get rid of the harms that such kittens cause.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa no. 10489

Q 1: A man hit a cat with his car unintentionally, what should he do? Another person killed a cat on purpose because it used to eat his chicken. What is the ruling on the first and second person? What should they do? May Allah guide you to all that is best!

A: There is no wrong in killing the cat unintentionally, for unintentional killing in such case is overlooked. There is no wrong on the second person in killing the cat, as it caused him harm.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 12585

Q: There are a lot of cats in the village where I live, due to the many dense trees growing there. When it is time to serve food,

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these cats enter the house and become so aggressive and annoying, trying to snatch the food before us. Some other cats may seem sick and sleep and urinate on the furniture. We are used to putting any leftovers outside the house in a specific place so that the cats would eat. It is worth mentioning that they are not domestic and most of the time I try to force them out by using stones and sticks, whether they are around or inside the house.

Am I sinful for doing this? Please advise, may Allah reward you!

A: There is no objection to chasing cats away using sticks, stones, and the like so as to ward off their harm.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 13561

Q 2: A neighbor of ours went to visit one of her relatives outside our village. She gave my mother her house key to clean it during her absence. One week later my mother visited the concerned house to clean and review it. When she entered one of its rooms a cat entered as well while my mother was unaware of this. The concerned room did not have an exit.

Consequently, the concerned cat was unable to leave and my mother found it dead when she went to the house after two weeks to clean it again. Is my mother considered sinful for doing so or not? Provide me with your beneficial answer please. May Allah reward you with the best.

A: Your mother is hopefully not sinful as she closed the concerned room while being unaware that such a cat had entered it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Second question of Fatwa no. 19006

Q 2: We use sparrows or pigeons as bait for hunting falcons, which we blindfold for twenty or thirty days. Is such a practice Halal (lawful)? It may be worth mentioning that such falcons are not harmed in any way.

A: It is not permissible to torment birds by using them as a means to hunt falcons. This is because the Prophet (peace be upon him) forbade using beings with souls as bait for this involves torturing and cruelty.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa no. 8122

Q 1: Our village suffers from an amazing spreading of ants that spoil our food and clothes and harm our bodies. Is it permissible for us to kill them? How can we do so? Besides, is this phenomenon considered an affliction? How can we get rid of it?

A: If reality is exactly as what is mentioned in the question, it will be permissible for you to kill harmful ants by any means other than fire. Undoubtedly, such a phenomenon is a warning trial that calls to making Tawbah (repentance) to Allah (Glorified and Exalted be He).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The fourth question of Fatwa no. 8734

Q 4: What is the ruling on killing ants bearing in mind that they are mentioned in the Holy Qur'an? Is a person who does so considered sinful?

A: Since the Prophet (peace be upon him) forbade killing ants, killing harmful ones only is permissible on an exceptional basis.

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The third question of Fatwa no. 18512

Q 3: A hole of ants is ten meters in front of our house and another one is where we harvest grains. Since such ants harm us, please tell us how can we get rid of them? May Allah reward you with the best.

A: it is permissible to get rid of harmful ants etc. by all possible means. However, burning ants is declared Haram (prohibited) by the Prophet (peace be upon him).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 15027

Q: Our company works in the field of combating insects and pests that are harmful to the public health. Sometimes we receive orders to combat wandering cats, dogs, birds, and home ants. What is the ruling on killing the animals mentioned above or driving them away by using expelling substances? Answer us in writing please. May Allah reward you with the best.

A: It is permissible to use substances that drive away the animals, birds, or insects that you have mentioned in the question. However, in case of an inability to do so; it will be permissible for you to kill them by any means other than fire for the Prophet (peace be upon him) said, ﴾Five kinds of animals are mischief-doers and can be killed even in the sanctuary of Ka`bah or in Ihram (ritual state for Hajj and `Umrah): They are the crow, the kite, the scorpion, the mouse and the dog known for biting people.﴿ (Agreed upon by Imams Al-Bukhari and Muslim). The same ruling applies to

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other animals, birds, or insects that inflict similar harm.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 927

Q: At a horsemanship training center there are some horses which need to be gotten rid of, either due to old age or defects that prevent them from being fit for training. These horses are usually shot dead. Is this permissible or not?

A: It is permissible to eat the meat of horses according to the most preferable view held by Imam Ahmad, his disciples, and other scholars who agreed with them. It is narrated in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) on the authority of Jabir ibn `Abdullah (may Allah be pleased with them both) who said: (Allah's Messenger (may peace be upon him) prohibited eating the meat of domestic asses on the battle of Khaybar and permitted eating the meat of horses.) It is also narrated in the Two Sahih (on the authority of Asma' that she said: "While we were in Madinah, we slaughtered a horse and ate it during the lifetime of Allah's Messenger (may peace be upon him).) According to another narration related by Al-Daraqutni: (A horse was about to die, so we slaughtered it and ate it.)

It was authentically reported that it is permissible to eat the meat of horses. Therefore, it is not permissible to shoot them unless they cannot be controlled at the time they are slaughtered. If there exists no excuse that prevents slaughter, the horses will have to be slaughtered according to the proper Islamic manner of slaughtering which involves laying the animal down easily and slaughtering it in a gentle manner. If the meat of the slaughtered horse

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proves to be healthy, it can be offered as food for Muslims. If people refuse to eat it, it can be fed to lions and other wild animals. However, if the meat proves to be unhealthy, it should be discarded in a safe manner.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman
`Abdullah ibn Mani`	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify

Fatwa no. 2861

All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family, and Companions.

The Permanent Committee for Scholarly Research and Ifta' reviewed the question submitted by His Excellency the Head of Al-Qurayyat Court regarding the letter sent by the mayor of Al-Qurayyat to His Eminence, the President, which was referred to the Committee from the General Secretariat of the Council of Senior Scholars with the number (2/67) in 14/1/1400 AH. The following question was posed:

We would like to inform Your Honor that the deputy manager of Al-Qurayyat Hospital visited today the municipality headquarters requesting permission to poison the stray cats in the hospital due to their large numbers. He stated that they harm the patients, especially those suffering from burns, and mentioned that once a cat tried to eat the ear of a patient suffering from burns.

We hope Your Honor will examine the issue and tell us whether it is permissible to poison the cats or not.

A: If the case is as you mentioned that the cats cause harm and it is not possible to protect the patients from their harm or get rid of their danger except by killing them, it is permissible to kill them by an appropriate humane means, such as by poison, gunshot, etc.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Deputy Chairman	Chairman
`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 5035

Praise be to Allah Alone. May peace and blessings be upon His Last Prophet.

The Permanent Committee for Scholarly Research and Ifta' has reviewed the question referred to His Eminence, the General Chairman from the President of the Courts of Al-Bahah and registered in the Departments of Scholarly Research, (no. 1389), dated (12/7/1402). The question submitted reads as follows:

A person called (...) from the village of Shabrakah complained that the monkeys have caused great harm to his farm and that of other citizens in the same village to the extent that they can not benefit at all from the harvest produced by different trees cultivated in these farms.

A committee has been formed with representatives from the security authorities, the municipality, and the health and agriculture departments for the purpose of providing effective solutions to get rid of these monkeys. Therefore, three solutions have been submitted:

1. Resolving the problems by the help of forest watchers who work for the ministry of agriculture in order to protect these farms against the attacks of monkeys in the same way that they fight locusts.

2. Using some toxins such as Zinc Phosphate by spreading it on the foods that monkeys usually eat. However, this may demand the presence of a specialized person to put such substance in places where monkeys exist and watch them by night, lest other kinds of animals should be harmed by the effect of that substance.

3. Allowing the forest watchers to use their weapons against such monkeys when they appear in order to protect such farms. The Police Department may also be entrusted with the task of sending a solider to shoot the monkeys when they appear.

We hope that Your Eminence will attend to this issue and the proposed solutions giving us your opinion. May Allah keep you safe!

Examining the question, the Committee is of the opinion that there is no harm in killing the attacking monkeys in a way that does not harmfully affect the other animals.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
\`Abdullah ibn Qa\`ud	\`Abdullah ibn Ghudayyan	\`Abdul-Razzaq \`Afify	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

Fatwa no. 5956

Q: In the cemetery of Hafr Al-Batin there is a large number of hyenas, which have multiplied in a remarkable and unusual way. Some cemetery workers say that these hyenas dig up graves and possibly eat the flesh of the dead. Therefore, Your Honor, should we leave them or eliminate them? May Allah grant you success and direct your steps!

A: If the case is as you have mentioned, you should ward them off by anything that removes harm and keeps the dead safe from their evil. You may either hunt them or use any other means available to you.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The fourth question of Fatwa no. 5176

What is the ruling on killing insects by electric shock, while the Prophet (peace be upon him) orders Muslims to kill and slaughter in a good way?

A: If these insects are harmful and electric shock is the only way to get rid of them, it will be permissible to use it. This will be an exceptional case of the Prophet's order to kill in a good way, since the Prophet (peace be upon him) said, ﴾Five kinds of animals are mischief-doers and may be killed even in the precincts of Ka`bah or in the state of Ihram: They are the crow, the kite, the scorpion, the mouse, and the dog known for biting people.﴿ Also, the Prophet (peace be upon him) ordered to dip the flies [if they fall]

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into the water that may often cause their death.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Chairman
`Abdullah ibn Qa`ud	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 6976

Praise be to Allah Alone. May peace and blessings be upon Prophet Muhammad, and upon his family and Companions.

The Permanent Committee for Scholarly Research and Ifta' has reviewed the query sent to His Eminence the President from `Abdul-Muhsin ibn `Abdullah Al Al-Shaykh. The query, registered in the Department of Research in 29/3/1404 A.H., no. 773, is as follows:

The Director of the Religious Affairs in the Armed Forces in Al-Ta'if sent us a letter in 6/3/1404 A.H., no. (144). He asks whether it is permissible to kill cats by poison or any other chemical substances. It is worth mentioning that these cats are harmful and cause infections to the employees living in the accommodation of the airbase clinics in Al-Ta'if.

We hope you will give us your Fatwa in this regard, may Allah grant you success!

Having discussed the query, the Committee replies as follows:

There is nothing wrong with killing cats if they are harmful or suffer from serious diseases,

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as long as no other means than killing is available.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The third question of Fatwa no. 7764

Q 3: I have hens and there was a cat that used to eat their chicks many times. One day, I brought my shotgun and shot the cat to death. I heard that killing harmful animals is lawful and I do not know what I should do about killing this cat. I appreciate your advice!

A: If the reality is as mentioned, that the cat repeatedly caused you harm, there will be nothing wrong with killing it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 9167

Q: In recent days, we have had an unprecedented drought. This led wild animals to attack our farms. From among these animals were some monkeys, and we killed some of them. Since then, I feel pain for what happened. Could you kindly advise. May Allah reward you!

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Should I pay expiation or anything else? It is worth mentioning that they destroyed our crops. May Allah reward you!

A: If the matter is as mentioned, there will be no expiation required of you in killing harmful monkeys.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
\`Abdullah ibn Qa\`ud	\`Abdullah ibn Ghudayyan	\`Abdul-Razzaq \`Afify	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

The first question of Fatwa no. 8303

Q1: I have a farm in my village where I grow vegetables, grains, and berseem (Egyptian clover). One day I noticed that some of the plants in the farm were damaged. lately, I've discovered that dogs are behind it all. I tried many times to protect the plants, but it was to no avail. I had to kill five dogs to stop the harm they caused to my farm. Have I committed a sin by killing them, and what should I do?

A: If the case is as mentioned, there is no blame on you.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The eighth question of Fatwa no. 9437

Q 8: My mother says that she once had a vicious dog that was snatching the food. She tied it in the desert with the intention of killing it, but she does not know whether or not it died. What is the ruling on that?

A: It is not permissible for the woman to do so, because tying the dog and leaving it in the desert involves torturing it. In such a case, the Shari`ah (Islamic law) encourages killing it immediately. Therefore, if the woman knows that the dog is still alive, she must untie it and kill it as soon as possible. If the dog died, she should repent to Allah, seek His forgiveness, regret doing this action and determine not to do it again.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 9285

Q: In the agricultural development project in Jizan Valley, there is a large number of wandering dogs. They cause annoyance to the people, frighten the children, and ruin part of the agricultural land. It is so difficult to kick them out of the place, as it is too large and surrounded by a fence. Please advise concerning the permissibility of poisoning them. May Allah reward you.

A: If the situation is as you have mentioned, it will be permissible to kill the harmful ones in a way

that does not affect the harmless ones.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 12493

Praise be to Allah and peace and blessings be upon Prophet Muhammad, after whom there is no prophet. To proceed,

The Permanent Committee for Scholarly Research and Ifta' has looked into the question submitted to His Honor, General President, from the Secretary in charge of Jeddah. It is referred to the Committee from the General Secretariat of the Council of Senior Scholars no. 5597 on Sha`ban 11, 1409 A.H. The question reads as follows:

We would like to call to your attention the phenomenon of the spread of stray cats in Jeddah. As you know, scientific experiments have proven that this type of stray cats endangers public health and human ecology due to the diseases they transfer to humans from their strewing garbage around out of containers on the streets. This makes the job of garbage collectors difficult. Therefore, we present the matter to Your Honor to guide us regarding whether we can get rid of stray cats to avoid their harm in accordance with Shari`ah principles, and to contain their dangers.

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May Allah protect you! As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

Having examined the question, the Committee rules as follows: There is no problem in killing them if their harm is proven to be great and cannot be avoided except by killing them.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul- `Aziz ibn `Abdullah ibn Baz

Fatwa no. 12483

Q: A man told me that there is nothing called "the seven evil animals," but some Muslim brothers disagreed with him, saying that such evil animals are true and mentioned in the Qur'an and Sunnah.

Respected shaykh, what are the names of the seven evil animals? Are they mentioned in the Qur'an or Sunnah? Please, advise. May Allah reward you with the best!

A: It is related by Imam Al-Bukhari and Muslim in their Two Sahih (authentic) Books of Hadith on the authority of Ibn `Umar (may Allah be pleased with both of them) that Allah's Messenger (peace be upon him) said, ﴾There are five kinds of animals that the Muhrim (pilgrim in the ritual state for Hajj and `Umrah) should not kill: crows, kites, scorpions, rats, and mice, and the dog known for biting people.﴿ Another narration reads: ﴾Five are the (animals) that if one kills in the precincts of the Ka`bah or in the state of Ihram entail no sin...﴿ In Sunan (Hadith compilations classified by jurisprudential themes) of Abu Dawud and Al-Nasa'y, it is stated: ﴾Five animals whose killing in the precincts of the Ka`bah or in the state of Ihram entails no blame...﴿

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This Hadith indicates that there is no blame on the Muslim for killing such malicious animals, since they are harmful by nature. It does not matter whether they are killed in the precincts of the Ka`bah or not, by a pilgrim in the state of Ihram or otherwise.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 16286

Praise be to Allah Alone. May peace and blessings be upon His Last Prophet.

The Permanent Committee for Scholarly Research and Ifta' has reviewed the question referred to His Eminence, the General Mufti (Islamic scholar qualified to issue legal opinions) from His Eminence, the Judge of the Court of Tabarjal (no. 1962), dated (27/12/1412) A.H. and referred to the Committee from the Secretariat General of the Council of Senior Scholars, (no. 134) and dated (13/1/1413) A.H, and enclosed is a question presented from the Head of the Municipality of Tabarjal. It reads as follows:

The Municipality has recently started a campaign of killing stray dogs that brought harmful effects to humans and other animals as well. At first, the efforts were directed to killing dangerous dogs by distributing poisoned meat in the places in which dogs usually exist. However, there are other harmless animals

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that usually exist in the same places. They are badly affected by the toxicants that seem to kill all animals around it, due to the difficulty of discriminating between which animals are dangerous and which are not.

For this reason, we hope that Your Eminence will give us the legal ruling in this regard. Is it permissible for us to kill the dangerous dogs in the way mentioned? Your answer would considerably determine how these campaigns of killing stray dogs would be conducted.

May Allah guide you to what He likes and what He pleases. Peace be upon you.

The letter was returned to His Eminence, the Judge, (no. 2/198), dated (20/1/1413) A.H. to form a committee including representatives from the specialists and trustworthy people who will be chosen by the Judge in order to discern the truth and determine to what degree such animals are dangerous to identify the harm permitting to kill them. This should all be clarified in a detailed report. The answer was provided in the letter (no. 973), dated (17/4/1413) A.H. and enclosed is the report of the committee which reads:

We would like to inform Your Eminence that the issue in question has been thoroughly examined. It turned out to us through what we saw and heard from some people that such dogs exist in different places and cause many harms as follows:

1. Some dogs eat domestic animals raised by citizens in their homes although they are placed in fenced yards.

2. These harmful dogs also frighten children, especially at night and upon going to `Isha' (Night) and Fajr (Dawn) Prayers. They also annoy old people.

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3. These dogs might catch rabies and then attack people and animals as has been noticed in past years.

4. As for what we mentioned, it is reported in general terms. As for what His Eminence,

the President, mentioned regarding the inability to distinguish between the harmful dogs and those that are not, this is determined by the people who report the danger of such dogs.

I hope that Your Eminence will attend to this issue and advise us what to do. May Allah grant us success.

Examining the question in issue, the Committee answered as follows:

1. The dogs that are not harmful should not be killed or harmed.

2. As for the malicious fierce dogs that may bite other animals, or that have rabies and then impart fear and panic, there is nothing wrong with killing them in a way that does not involve harming other animals. It is authentically narrated on the authority of Ibn `Umar (may Allah be pleased with him) that the Prophet (peace be upon him) said, ﴿Five kinds of animals should be killed even in the precincts of Ka`bah or in the state of Ihram: They are the crow, the kite, the scorpion, the mouse, and the dog known for biting people.﴾ (Agreed upon by Al-Bukhari and Muslim.)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 17934 Q: There is an insect known as a hornet which is similar to a big wasp and looks like a bee, but it eats bees and bites humans and is dangerous. There are around 1,000 or more of these insects living in one place. Is it permissible for us to kill them by burning them?

A: It is not permissible to kill any harmful creatures by burning; because the Prophet (peace be upon him) prohibited torturing by the use of fire. However, it is permissible to kill such insects by the use of insecticides to avoid their harm.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdullah Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 18171

Q: As firemen serving in the Civil Defense of Al-Madinah Al-Munawwarah, we would like you to advise us, please. Sometimes, while extinguishing old houses that catch fire, we may face snakes and scorpions. What should we do? What are the invocations we should recite in such cases? should we kill the snakes on seeing them?

I appreciate your advice! May Allah reward you with the best! Peace, Mercy, and Blessings of Allah be with you!

A: You have to do your duty as required. If you see snakes, seek refuge with Allah from them three times,

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and they will leave. Otherwise, you have to continue your work; because it is narrated in the Musnad of Imam Ahmad from `Aishah (may Allah be pleased with her) who said, (The Messenger of Allah (peace be upon him) forbade us to kill small snakes found in houses, except those with two streaks upon their backs and those with cut tails, for they wipe out eyesight and kill the babies of pregnant women while in their wombs. Whoever does not kill them, is not one of us.) This means that the snakes with two streaks upon their backs and those with cut tails have to be killed due to the extreme harm they cause.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 18029

Praise be to Allah Alone, and peace and blessings be upon the last Prophet; to commence:

The Permanent Committee for Scholarly Research and Ifta' has reviewed the Fatwa request submitted to His Honor the General Mufti by the Chief of the Municipality of Tarif: `Abdullah ibn Muslim Al-Shrary referred to the Committee from the General Secretariat of Council of Senior Scholars

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no. 2855 dated 14/6/1416 A.H., and following is the exact wording of the request:

I hope to get your advice regarding the permissibility of slaughtering stray dogs that are found in residential areas or at the outskirts of the city. They create disturbance with their loud barking late at night and also are a bad sight when they walk the streets in large numbers. We will take the necessary steps outlined to your Fatwa. It should be noted that we will kill these dogs in groups by poisoning them, and it is difficult for us to differentiate between harmful dogs and other dogs.

After examining the Fatwa request, the Committee replied as following:

First: It is not permissible to kill or cause harm to other than harmful dogs.

Second: There is no harm in killing the harmful dogs which are wild and bite humans or carry diseases, but without causing harm to other than the harmful dogs.

Third: The reason mentioned in the question, that dogs are harmful because they bark and their sight is unacceptable, is not an acceptable reason that permits killing such animals.

Fourth: It is not permissible to indiscriminately kill dogs in groups if they include harmless dogs, because the Prophet (peace be upon him) forbade killing dogs in general and only permitted killing harmful dogs.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 19930

Q 2: What is the ruling on killing rodents (rats)? Is it permissible to kill them or not?

A: Yes, it is permissible to kill rats, which are a kind of rodents. The evidence is the following Hadith as related by Al-Bukhari in his Sahih (authentic) Book of Hadith who said that the Prophet (peace be upon him) stated: ﴾It is not sinful of a person in the state of Ihram or otherwise to kill five kinds of animals;

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the crow, the kite, the mouse, the scorpion, and the rabid dog.﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 20484

Our organization works in the field of combating insect-transmitted diseases; and this involves dealing with several kinds of insects in agricultural and domestic settings; warehouse and farm pests; reptiles, scorpions, snakes, mice, ferocious cats and dogs, in addition to other numerous pests which serve as causative agents of human diseases. It is known that insects cause and transmit many diseases, such as malaria, typhoid, dysentery, gastroenteritis, cholera, typhus, and different kinds of fever, tapeworm, plague, hepatitis, meningitis, in addition to transmitting parasites, leprosy, and many other diseases. Death can be caused by the sting of scorpions and snakes and the bite of ferocious dogs. Cats, on the other hand, can transmit diseases, fleas, and ticks; and it has recently been found that they carry a virus which causes miscarriages to pregnant women. Foods, warehouses, woods, clothes and other stored materials can be damaged by different kinds of moths,

bugs, and termites which cause great damage to buildings. Because we are keen to consider the issue in terms of Shari`ah (Islamic law), we would like to receive a written answer about the permissibility of killing these insects and animals in Makkah, especially during the sacred months, to present it to whom it may concern.

A: It is permissible to kill snakes, scorpions, ferocious dogs, and harmful insects to protect the people from their harms. On the authority of Ibn `Abbas (may Allah be pleased with them) who reported that the Messenger of Allah (peace be upon him) said, ﴿Five kinds of animals are mischief-doers and can be killed even in the precincts of Ka`bah or in the state of Ihram: They are the mouse, the scorpion, the serpent, the ferocious dog, and the crow.﴾ (Related by Ahmad.) On the authority of `Aishah (may Allah be pleased with her) who said, ﴿The Messenger of Allah (peace be upon him) ordered the killing of five harmful things both in the state of Ihram or otherwise: crows, kites, scorpions, mice, and ferocious dogs.﴾ (Agreed upon by Al-Bukhari and Muslim.) The same permissibility applies to killing harmful insects. However, they should not be killed by fire because the Prophet (peace be upon him) has forbidden this. It is not permissible to kill non-harmful insects and animals, because the Prophet (peace be upon him) said, ﴿A woman entered the Fire because of a cat which she had kept locked up, neither giving it food nor setting it free to eat from the vermin of the earth.﴾

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

The second question of Fatwa no. 21264

Q 2: What is the ruling on killing harmful dogs and other harmful animals which spoil crops by sleeping, urinating and running over them? Is killing them unlawful?

A: It is permissible to kill harmful dogs to avoid their harm because of the saying of the Prophet (peace be upon him), (Five are the harmful things which should be killed in the state of Ihram or otherwise...) From among them was the dog known for biting people.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 21480 Praise be to Allah, Alone. May peace and blessings be upon the Last Prophet.

The Permanent Committee for Scholarly Research and Ifta' reviewed the question submitted to His Excellency the General Mufti by His Royal Highness the Deputy Prince of Riyadh. The question was referred to the Committee from the Secretariat General of the Council of Senior Scholars under no. (2260), dated (15/4/ 1421 A.H.) Following is the wording of His Royal Highness:

His Excellency the Secretary General of Riyadh sent us the enclosed letter no. (13/307) dated (11/3/1421 A.H.) concerning the problem of the increase in the number of stray dogs in some districts in Riyadh.

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Moreover, these dogs are widespread in the populated areas despite the enormous efforts of the governorate to fight them. Indeed, the traditional applied ways of poisoning these dogs proved inefficient. His Excellency is asking for the ruling on using guns especially that they prove efficacious in other districts. We would like Your Eminence to issue a Fatwa regarding using these guns.

After studying the matter, the Committee replied as follows:

The reason provided in the inquiry is not considered a valid excuse to permit killing these dogs. Therefore, it is not permissible to kill the relevant dogs.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul- `Aziz ibn `Abdullah Al Al-Shaykh

The second question of Fatwa no. 10943

Q 2: When some animals die because of sickness or any other reason, is it permissible to burn them or not?

A: When animals die, it is better to bury them away from the country or feed them to dogs or suchlike animals. However, if there is benefit in burning them, there will be no harm.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul- `Aziz ibn `Abdullah ibn Baz

Fatwa no. 14450

Q: When one of our livestock, camels, and other beasts dies, its dead body is eaten by the living beasts, or thrown near the houses of the neighbors or at the roadside. to get rid of the dead animals and protect the living ones, some people want to burn these bodies. Please, tell us the ruling on this act.

A: It is no permissible for the owner of the livestock to throw the dead animals near others' houses, because they harm people. He should carry them and throw them in the wasteland or the places of garbage.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The fourth question of Fatwa no. 15888

Q 4: Is it permissible to burn dead animals such as sheep and camels,

cows or beasts if they were found dead on the side of the road and people are harmed because of the bad smell?

A: Yes, it is permissible to burn dead animals if people are harmed by their bad smell because this will remove the harm which must be removed according to the Shari`ah. The one who does this will be rewarded by Allah (Exalted be He).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 7303

Q: My baby died three days after his birth in Egypt, then I got pregnant twice and both ended in the start of the third month. I conceived a new baby and traveled to the Kingdom of Saudi Arabia to work as a teacher. I used to visit the specialist during my pregnancy in the maternity hospital in Madinah every two weeks until I gave birth to a child on the 4th of Rabi` Al-Awal, 1404 A.H. The baby was born by caesarean and was kept in an incubator for three days. On the fourth day, my husband told me that the baby girl died and he buried her in Al-Baqi`. He said that he found a drop of blood coming out of her nose when he was washing her though she had died ten hours before and was kept in a particular freezer. I would like to tell you the following story:

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I used to keep a cat in my house in Egypt. The cat bore three babies, which my husband became sick from. He threw them out of the house so that two of the babies died and the mother brought the last one again to the house. When my first baby died, an old man said that there was a connection between the death of my baby and the action of my husband. I did not believe that until my second baby girl died. Is the death of my first baby boy and the second baby girl born in Madinah, connected to the story of throwing the young cats or is it just an accidental event predestined by Allah? If there is a connection, what is the way out? I deal with cats compassionately and love tending and taking care of them. Also, I love children and show affection to them.

A: We do not know if there is a connection between the death of your two babies and throwing the cats out by your husband or not. Allah Alone knows the reality of what happened and all these things took place according to the Will of Allah, His Divine Decree and predestination. In this case, you should be patient over these afflictions and hope for reward from Allah. Supplicate to Allah to compensate you for what He took from you, alleviate your affliction, bless your offspring and protect them from the evil plot of the Jinn (creatures created from fire) and human devils. Verily, Allah will accept your supplications and endow you with righteous offspring who will lead a good life. The keys of all affairs lie in the Hands of Allah (Glorified be He) Alone to Whom belong the dominion and all perfect praise. Indeed, He is over everything

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Powerful. No one can withhold what He gives, and no one can give what He withholds and He is the Powerful, the Almighty.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Listening to music

The seventh question of Fatwa no. 4470

Q 7: What is the meaning of this phrase: "Entertain yourself from time to time because if souls are not entertained, they will be bored and if they get bored, they will be blind." Is it possible to entertain oneself by music or Arabian and Indian songs? What is the best thing to use as entertainment for oneself?

A: entertaining oneself can be done by not overburdening the self with loads of work or difficult actions or having to continue to do the same routine and indulge in hardship and this should be done without violating what Allah (Exalted be He) has ordained and without doing what has been forbidden. Allah (Exalted be He) does not burden anyone beyond his capacity. He (Exalted be He) did not legislate for His servants anything that might trouble them. Allah (Glorified be He) says, ﴾Allâh burdens not a person beyond his scope.﴿ and: ﴾and has not laid upon you in religion any hardship﴿ and: ﴾So keep your duty to Allâh and fear Him as much as you can﴿ It was authentically reported that the Prophet (peace be upon him) said, ﴾Do as many deeds that are within your ability﴿ and: ﴾When I command you to do anything, do of it as much as you possibly can, and when I forbid you to do anything, then abandon it.﴿

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 3258

Q 1: Does the type of songs which we hear on TV or listen to on the radio fall under the category of Haram (prohibited)?

A: The type of songs which we hear on TV or listen to on the radio falls under the category of Haram because it is diversion which stimulates sexual desire and arouses passion. These songs also lead to moral decline, sickening of the soul that divert it from performing noble deeds. They also help in the quick spread of corruption in Islamic environments.

Q 2: what is the ruling on playing music which is not accompanied by singing? Is it permissible to listen to it? How do you explain that some scholars excelled in music and that it was used as a cure for sick people?

A: It is prohibited to occupy oneself with playing music or listening to it whether accompanied by singing or not. The prohibition becomes all the more empathic if it is accompanied by singing as it ruins morals and corrupts true belief. It is true that some scholars excelled in the art of music. These include al-Farabi and other scholars who cannot be taken as role models for Muslims. They do not belong to the category of Muslim scholars in terms of knowledge of

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`Aqidah (creed) and behavior like the Rightly Guided Caliphs (may Allah be pleased with them all) and the Imams of Salaf (righteous predecessors) like Sa`id ibn Jubayr, Al-Hasan Al-Basri, Al-Shafi`i, Ahmad ibn Hanbal, Al-Awza`i and other Muslim scholars who practiced what they preached. These people provided an example for later generations to follow.

it is not permissible to use music as a cure for illnesses. A Muslim is not in need of such cure especially when there exists other lawful substitutes like Islamic songs, recitation of the Qur'an in melodious tones, and other forms that relax the mind, bring pleasure to the soul, and increase the faith in Allah and in His predestination.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The third question of Fatwa no. 1620

Q 3: What is the ruling on the man who sings as a profession to earn his living and to sustain his children and those in his custody?

A: It is a must for a Muslim to ascertain the ways he earns his living according to the Shari`ah of Allah (Exalted be He) in order that his earning and sustenance will be lawful to sustain himself, his children and those in his custody from lawful means. Thus, Allah (Exalted be He) assigns a reward for him and blesses him, his money and those under his custody. It is prohibited for him to take singing or using

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musical instruments as a profession to earn his living and support himself and those in his custody or to spend on the poor or in other charitable ways because Allah (Exalted be He) is good and only accepts what is good. Earning one's living from this way entails the wrath of Allah (Exalted be He), and blessings are removed and supplications are not responded to. Allah (Exalted be He) says, ﴾O you who believe! Spend of the good things which you have (legally) earned﴿ It was authentically reported on the authority of Abu Hurayrah (may Allah be pleased with him) that he said: The Messenger of Allah (peace be upon him) said: ﴾O people! Allah is good and only accepts that which is good. Allah commanded the believers with the same orders as the prophets. He says: ﴾O (you) Messengers! Eat of the Tayyibât [all kinds of Halâl foods which Allâh has made lawful (meat of slaughtered eatable animals, milk products, fats, vegetables, fruits, etc.] and do righteous deeds. Verily! I am Well-Acquainted with what you do.﴿ and said: ﴾O you who believe (in the Oneness of Allâh - Islâmic Monotheism)! Eat of the lawful things that We have provided you with, and be grateful to Allâh, if it is indeed He Whom you worship.﴿ He (peace be upon him) then mentioned that a man goes for a long journey, with unkempt hair stretching his hand to the sky saying: O Lord, O Lord while his food, drink, clothes are Haram and he (himself) was nourished unlawfully; how come his supplication is answered?﴿ Related by Imam Ahmad, Muslim and Al-Tirmidhy.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The fifth question of Fatwa no. 4683

Q 5: is it permissible for a Muslim to dance and sing?

A: It is not permissible for Muslim men to dance or sing. However, it is permissible for women to sing at wedding celebrations with words that do not contain suggestive lyrics, courtship, or Fitnah (temptation) among women present in the audience.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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\`Abdullah ibn Qa\`ud	\`Abdullah ibn Ghudayyan	\`Abdul-Razzaq \`Afify	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

The second question of Fatwa no. 15038

Q 2: What is the ruling on praising Allah by singing and reciting the Ayahs (Qur'anic verses) in a musical tone to attract the non-Muslims to accept Islam and warn the Muslims of committing sins?

A: This act is not permissible for the following reasons:

1- Singing is Haram (prohibited) as it is a kind of vain talk dispraised by the Qur'an where Allah (Exalted be He) says: ﴾And of mankind is he who purchases idle talks (i.e. music, singing, etc.) to mislead (men) from the Path of Allâh without knowledge﴿ The doer of such an act is threatened with painful punishment.

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2- The Masjid (mosque) is highly venerated, thus they should be free from sins including singing; the Masjid is only built to remember and mention Allah (Glorified and Exalted be He) there.

3- An even graver prohibition is that people chant the Qur'an in a musical tone as is done in singing. This act entails degrading the Qur'an and dealing with it like the songs chanted for entertainment.

4- It is obligatory to call non-Muslims to embrace Islam and to encourage sinful Muslims to repent to Allah, but this should be done according to the Shar`y (Islamic legal) ways, not those forbidden, or newly invented in religion.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 14744

Q 1: All praise be to Allah, I have performed Tawbah (repentance to Allah) from the sin of listening to songs. The problem is that sometimes I recall old songs. is it unlawful to sing even if without any music?

A: All praise be to Allah Who guided you to abandon listening to songs. Now try to forget the songs you memorized and busy your tongue with the remembrance of Allah, Who says, ﴾O you who believe! Remember Allâh with much remembrance.﴿ ﴾And glorify His Praises morning and afternoon [the early morning (Fajr) and 'Asr prayers].﴿

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It is related on the authority of Abu Dhar (may Allah be pleased with him) who narrated that the Messenger of Allah (peace be upon him) said, ﴾Shall I tell you the expression that is most loved by Allah? The most loved expression to Allah is 'Subhan-Allahi wa bihamdihi (Allah is free from imperfection and His is the praise).'"﴿ (Related by Muslim.) On the authority of Abu Hurayrah (may Allah be pleased with him) who narrated that the Messenger of Allah (peace be upon him) said, ﴾"Saying: 'Subhan-Allah (Allah is free from imperfection)', 'Al-hamdu lillah (all praise is due to Allah)', 'La ilaha illallah (there is no god but Allah)', and 'Allahu Akbar (Allah is the Greatest)' is dearer to me than anything over which the sun rises."﴿ (Related by Muslim.) It is also related on the authority of `Abdullah ibn Busr (may Allah be pleased with him) that he said, ﴾A man said, "O Messenger of Allah! There are so many injunctions in Islam for me, tell me something I can hold onto fast." He (peace be upon him) said, "Always keep your tongue wet (i.e. busy) with the Remembrance of Allah."﴿ (Related by Al-Tirmidhy, who graded it as Hadith Hasan (good Hadith), Ahmad ibn Hanbal and Al-Hakim who graded it as Hadith Sahih (authentic Hadith)).

However, there is no harm in repeating good lines of poetry, and remembering Allah is much better.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The third question of Fatwa no. 16301

Q 3: What is the ruling on singing?

A: Listening to songs is Haram (prohibited), for Allah (Exalted be He) says,

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﴾And of mankind is he who purchases idle talks (i.e. music, singing, etc.) to mislead (men) from the Path of Allâh without knowledge﴿ The "idle talk" mentioned here refers to singing, as interpreted by a number of the Sahabah (Companions of the Prophet) such as Ibn Mas`ud (may Allah be pleased with him). It is related in "Sahih" Book of authentic Hadith by Al-Bukhari that the Messenger of Allah (peace be upon him) said, ﴾At the end of time, there will be some people who will consider illegal sexual intercourse, the wearing of silk (for men), the drinking of Khamr (intoxicant) and the use of musical instruments as lawful. Allah will make the earth sink with them.﴿ The Prophet (peace be upon him) mentioned musical instruments with committing Zina (premarital sexual intercourse and/or adultery), wearing silk for men and drinking alcohol, which are all prohibited. This denotes that using musical instruments is also prohibited.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second and fourth questions of Fatwa no. 16483

Q 2: What is the Islamic ruling on singing and music? I read in a book that they are Haram (prohibited) but the supporting Hadith is Da`if (weak).

A: Indeed, singing and music are Haram, for Allah (Exalted be He) says, ﴾And of mankind is he who purchases idle talks (i.e. music, singing, etc.) to mislead (men) from the Path of Allâh without knowledge﴿ The "idle talk" mentioned here is singing, as interpreted by many scholars. It is also related in "Sahih" Book of authentic Hadith by Al-Bukhari that the Prophet (peace be upon him) said, ﴾At the end of time, there will be some people

who will consider illegal sexual intercourse, the wearing of silk (for men), the drinking of Khamr (intoxicant) and the use of musical instruments as lawful. Allah will make the earth sink with them.﴿ The Prophet (peace be upon him) mentioned musical instruments with consuming Khamr, wearing silk for men and committing Zina (premarital sexual intercourse and/or adultery), which are all prohibited. This denotes that using musical instruments is strongly prohibited.

Q 4: What the ruling on using singing for Da`wah (calling to Islam) purposes?

A: using singing as a means for Da`wah is invented by misguided Sufis and not by the followers of Sunnah (whatever is reported from the Prophet). Singing is Haram and it is not permissible to make Da`wah depending on a prohibited means. Allah knows best.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 16153

Q 1: I used to listen to songs, but I repented, praise be to Allah. However, i still have some song tapes that belong to some of my colleagues. Should i burn them, or return them to their owners?

A: You should erase the songs from the tapes and make use of these tapes by recording Qur'an, lectures, or any useful content on them instead.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 20170

Q: i wrote a book entitled: "Mihatat Mudi'ah fi Tarrikh Ma`an i.e. Splendid Moments in the history of Ma`an" which includes a chapter about folk songs. After the book was distributed, I bitterly regretted writing this chapter. Please, advise.

A: First: Thanks to Allah, you regretted writing this chapter on folk songs in the book mentioned above. Now, you should write something that warns people against it. If the book is published again, you must delete this chapter. We ask Allah to forgive us all; indeed, He is Most Generous and Bountiful.

Second: You mentioned at the end of your letter that you work as a tourist manager in your country; therefore, if such a work in tourism facilitates or promotes committing sins and evil, it will not be permissible for a Muslim who believes in Allah and in the Last Day to cooperate in disobedience to Allah and His orders. Indeed, anyone who abandons something prohibited for the sake of Allah, Allah will replace it with something better than it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
Bakr ibn `Abdullah Abu Zayd	Salih ibn Fawzan Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

(Part No. 26; Page No. 225)

Fatwa no. 20856

Q: Your Eminence, there are many festivals that are held in our blessed country nowadays. These festivals rest basically on: Singing, bringing singers from inside and abroad, distracting people from what benefits them in their religion and in this worldly life as well as the fact that it is a kind of wasting money in things that do not please Allah. Could you kindly issue a Fatwa in this regard and warn our Muslim brothers against indulging therein? May Allah reward you and let Muslims benefit from your knowledge! As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you).

The Committee perused the question submitted to the General Mufti by some questioners and which was referred to it from the Secretariat General of the Council of Senior Scholars no. 1577 on 7/3/1420 A.H. The question reads as follows:

Some notable people in our territory on such days (summer holidays) have some features in their celebrations such as: Inviting many singers, poets and actors from inside and outside the Kingdom when holding their various ceremonies and inviting people to attend them. We would like to ask about the following:

1. What is the ruling on holding these ceremonies, which are full of singing and where musical instruments are used?

2. What is the ruling on spending, encouraging and being pleased with them?

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What is the ruling on bringing non-Muslim singers, spending money on them, listening to them, encouraging them and being pleased with their presence?

3. What is the ruling on the audience who listens to them?

Could you kindly advise? May Allah reward you, because some people think these things are lawful and Shari`ah does not prohibit all the cases mentioned above? May Allah reward you!

A: It is forbidden for a Muslim to hold a ceremony or festival which includes many abominable acts such as singing, free mixing between men and women and bringing sorcerers and charmers. There are abundant Shar`y proofs which prohibit these matters as they are from the means leading to committing what Allah has prohibited. Allah warns those who like that (the crime of) illegal sexual intercourse should be propagated among those who believe and incite people to this, that they will have a painful torment. He (Glorified be He) says, ﴿Verily, those who like that (the crime of) illegal sexual intercourse should be propagated among those who believe, they will have a painful torment in this world and in the Hereafter.﴾ If it is well known that holding these ceremonies and festivals are prohibited, then attending, spending money on and calling for them are prohibited too. It is a kind of wasting money in things that do not please Allah and cooperation in misdeed and aggression. Allah (Exalted be He) says,

﴾Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression. And fear Allâh. Verily, Allâh is Severe in punishment.﴿ It is related in the agreed upon Hadith that the Prophet (peace be upon him) ﴾used to forbid the wasting of property.﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman
Bakr Abu Zayd	\`Abdullah ibn Ghudayyan	Salih Al-Fawzan	\`Abdul-\`Aziz ibn \`Abdullah Al Al-Shaykh

The third question of Fatwa no. 20783

Q 3: does singing invalidate Sawm (Fast)?

A: Listening to music is Haram (prohibited) and is a sin; but it does not invalidate Sawm, it merely lessens its reward.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

The fourteenth question of Fatwa no. 6914

Q 14: What is the ruling on religious supplications accompanied by music?

A: This is not permissible, for music in itself is Haram (prohibited) and making supplications accompanied by music is mockery and mixing `Ibadah (worship) with amusement.

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If the supplications are tinged with Bid`ah (innovation in religion), this is even worse, for it combines amusement and Ibtida` (heresy). Moreover, it involves imitating the customs of non-Muslims.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first, third, and fourth questions of Fatwa no. 9212

Q 1: Has Allah forbidden music, singing accompanied with music, movies and television series?

Q 3: There is a group of young men in our village who gather to remember Allah and usually turn their faces once to the right side and once to the left side. This Tariqah (Sufi order) is taken from a Sudanese shaykh named Al-Burhany.

Q 4: What is the ruling of Islam on this so-called sufi Burhany Tariqah?

A: Firstly, it is Haram (prohibited) to listen to music and singing.

Secondly, Burhany Tariqah is a Sufi Tariqah, which includes many Bid`ahs (innovations in religion) and acts of disobedience.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The fourth question of Fatwa no. 327

Q 4: I read and heard the following Hadith in which the Messenger of Allah (peace be upon him) said, (Anyone who listens to singing will have molten lead poured into their ears on the Day of Resurrection.) **Is this Hadith Sahih (authentic)? I also read and heard of another Hadith in which the Prophet (peace be upon him) said,** (Verily, **singing produces hypocrisy in hearts** as water produces grass.) **Is this Hadith Sahih or not?**

What is the ruling on a person who listens to songs including all kinds of music but not in their houses, such as in a car or in other places where they have no control over them?

A: Listening entails paying attention to a sound produced and being inclined to it. Accordingly, listening to songs entails being inclined to them. However, there are two kinds of listening; attentive listening which is described as voluntary listening and takes its same ruling, and inattentive listening which cannot be described as voluntary listening and does not take its same ruling.

Consequently, listening to songs including all kinds of music - as referred to in the question - is Haram (prohibited), both for men and women and whether they are in their houses or elsewhere, such as in cars or in public and private gatherings. This is because this entails choosing and being inclined to participate in what Shari`ah (Islamic law) has prohibited. Allah (Exalted be He) says, (And of mankind is he who purchases idle talks (i.e. music, singing, etc.) to mislead (men) from the Path of Allâh without knowledge, and takes it (the Path of Allâh, or the Verses of the Qur'ân) by way of mockery. For such there will be a humiliating torment (in the Hell-fire).)

The singing mentioned in the question is a kind of idle talk. It is, thus, Fitnah (temptation) to the heart that attracts it to evil and distracts it from good. Even more, it wastes time idly and, thus, falls under the purport of "idle talk". Anyone who sings or listens to such songs is classified among those who purchase idle talk to distract themselves or others from the Path of Allah. Allah has dispraised this act and threatened the doers with humiliating torture.

Moreover, as the Qur'an generally prohibits singing and listening to songs, the Sunnah (whatever is reported from the Prophet) also supports this prohibition. The Prophet (peace be upon him) said, (Verily, among my Ummah (nation) there will be people who will deem as lawful Zina (premarital sexual intercourse and/or adultery), (wearing) silk (for men), (drinking) Khamr (intoxicant) and musical instruments. And verily some people will stay near a high mountain; their shepherd will come to them with one of their herds in the evening, and the poor will come to them for a need, but they will say, 'Return to us tomorrow.' So Allah will destroy them by night and bring down upon them the high mountain, and He will transform others into apes and pigs until the Day of Resurrection.) (Related by Al-Bukhari and other Imams of Hadith). Musical instruments refer to amusement and the instruments used in it, including singing and listening to songs. The Messenger of Allah (peace be upon him) dispraised those who render as lawful, Zina, silk for men, Khamr, and musical instruments and listening to them. He included using musical instruments among the other major sinful acts listed and he threatened at the end of the Hadith those who commit these acts with torture. This proves that playing and listening to musical instruments is Haram.

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Regarding inattentive listening, such as when passing by stores or cars playing songs or when sitting in one's house and hearing songs coming out from neighbors' houses, this person is regarded as helpless and is, thus, not sinful as long as they are not inclined to what they hear. They should give advice and forbid Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) with wisdom and fair preaching. Furthermore, they should try as much as they can to get rid of this involuntary listening according to their means, for Allah does not burden a person beyond their scope.

A group of scholars prove their case by using authentic evidence and then try to support it by citing Hadith which have some weakness, whether in their Sanad (chain of narrators) or significance. Such Hadith do not invalidate their case, which is already proven by other authentic evidence, because they have only cited them by way of citation and not for the sake of using them as reliable evidence.

The following are a few examples of these Hadith which are cited by some scholars about the issue of prohibiting singing and listening to songs after already proving this prohibition using authentic evidence. Hence, the fact that the Hadith being cited - after proving the prohibition using authentic evidence - are questionable do not affect their proven case. Al-Tirmidhy related on the authority of Abu Musa Al-Ash`ary that the Messenger of Allah (peace be upon him) said, «Anyone who listens to the sound of singing will not be permitted to listen to the Qur'an reciters in Jannah (Paradise).» Another example was related by Ibn `Asakir on the authority of Anas that the Prophet (peace be upon him) said, «Whoever listens to a girl singer will have

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molten lead poured into their ears on the Day of Resurrection.» When dispraising musical instruments, Ibn Abu Al-Dunya related on the authority of Ibn Mas`ud that the Prophet (peace be upon him) said, «Singing produces hypocrisy in the heart as water produces grass.» It was related by Al-Bayhaqy on the authority of Jabir that the Messenger of Allah (peace be upon him) said, «Singing produces hypocrisy in the heart as water produces plants.» Moreover, it was related by Abu Dawud on the authority of Sallam ibn Miskin from a shaykh who witnessed Abu Wa'il in a Walimah (wedding dinner) where the attendants kept playing and singing that Abu Wa'il sat and said that he heard `Abdullah saying that he heard the Messenger of Allah (peace be upon him) saying, «Singing produces hypocrisy in the heart.»

Although these are weak Hadith, their weakness does not affect the prohibition of singing and listening to songs, because this prohibition is already proven by other evidence taken from the Qur'an and Sunnah. Allah is the One Who grants success!

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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`Abdullah ibn Mani`	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify

The second question of Fatwa no. 2151

Q 2: What is the ruling on listening to songs?

A: Listening to songs including some kinds of music is Haram (prohibited),

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both for men and women, whether they are in their houses or elsewhere, such as in cars or in public and private gatherings. This is because this entails choosing and being inclined to participate in what Shari`ah (Islamic law) has prohibited. Allah (Exalted be He) says, ﴿And of mankind is he who purchases idle talks (i.e. music, singing, etc.) to mislead (men) from the Path of Allâh without knowledge, and takes it (the Path of Allâh, or the Verses of the Qur'ân) by way of mockery. For such there will be a humiliating torment (in the Hell-fire).﴾

The singing referred to in the question is a kind of idle talk. It is, thus, Fitnah (temptation) to the heart that attracts it to evil and distracts it from good. Even more, it wastes time idly and, thus, falls under the purport of "idle talk". Whoever sings or listens to such songs is classified among those who purchase idle talk to distract themselves or others from the Path of Allah. Allah has dispraised this act and threatened the doers with humiliating torture. Moreover, as the Qur'an generally prohibits singing and listening to songs, the Sunnah (whatever is reported from the Prophet) also supports this prohibition. The Prophet (peace be upon him) said, ﴿Verily, among my Ummah (nation) there will be people who will deem as lawful Zina (premarital sexual intercourse and/or adultery), (wearing) silk (for men), (drinking) Khamr (intoxicant) and using musical instruments. And verily some people will stay near a high mountain; their shepherd will come to them with one of their herds in the evening, and the poor will come to them for a need, but they will say, 'Return to us tomorrow.' So Allah will destroy them by night and bring down upon them the high mountain, and He will transform others into apes and pigs to the Day of Resurrection.﴾ (Related by Al-Bukhari and other Imams of Hadith). Musical instruments refer to amusement and the instruments used in it, including singing and listening to songs. The Messenger of Allah (peace be upon him) dispraised those who render as lawful, Zina, silk for men, Khamr, and musical instruments

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and listening to them. He included musical instruments among the other major sins listed and he threatened at the end of the Hadith those who commit these acts with torture. This proves that playing and listening to musical instruments is Haram. Regarding inattentive listening, such as when passing by stores or cars playing songs or when sitting in one's house and hearing songs coming out from neighbors' houses, this person is regarded as helpless and is, thus, not sinful as long as they are not inclined to what they hear. They should give advice and forbid Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) with wisdom and fair preaching. Furthermore, they should try hard as much as they can to get rid of this involuntary listening according to their means, for Allah does not burden a person beyond their ability.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

The first question of Fatwa no. 2894

Q 1: I am 20 years old. Sometimes, I become delighted when I hear some songs. However, I quit once I remember Allah for fear of Him. is it permissible for me to listen to some songs? As you may know, the theme of 99 % of the current songs is love. What is the ruling on these songs?

A: It is not permissible for a Muslim to listen to songs and he must avoid them.

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Songs, music, and all forms of vain amusement damage the Muslim's heart, lead to evil, and distract them from good deeds.

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The fifth question of Fatwa no. 3543

Q 5: what is the ruling on anyone who listens to obscene songs such as Al-Ihsa'y songs? what is the ruling on selling and buying the cassette tapes of such songs?

A: It is not permissible to listen to, sell, or buy the recordings of these obscene songs. The profit that is generated from selling them is Haram (prohibited). The general legal proofs of the Qur'an and the Sunnah indicate its prohibition; the Prophet (peace be upon him) said, ﴾If Allah forbids something (to be consumed), He, with greater reason, forbids its price (i.e. selling it).﴿

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The twelfth question of Fatwa no. 3635

Q 12: What is the ruling on listening to songs and poetry?

A: Listening to songs is prohibited. As for poetry, if it contains nothing but words of wisdom, exhortation, lessons and other lawful things, it will be permissible.

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However, if it promotes forbidden things or calls people to abandon an obligation, it will not be permissible.

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Fatwa no. 4027

Q: what should I do when I ride a car where Haram (prohibited) songs are played? Likewise, what should I do when I visit relatives or friends at their homes where such songs are played?

A: It is Wajib (obligatory) on you to advise the owner or driver of such a car to listen to things other than such Haram songs for hopefully they may respond to you and give up that sin. Otherwise, you have to leave the car, abandon such vain, and protect yourself against hearing Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect). However, if for any reason it is difficult for you to get out of the car; you will not be to blame for remaining in it.

Regarding your relatives and friends at their homes where such songs are played, you have to advise them to give this up as well. If they respond to your advice, all praise be to Allah Alone. Otherwise, you will have to forsake them to keep away from Munkar and its perpetrators.

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The second question of Fatwa no. 4998

Q 2: We acknowledge that it is not permissible to listen to songs accompanied by playing a pipe or a string instrument. Nevertheless, sometimes we are busy and we can not listen attentively to the broadcasted Qur'an or Hadith so we just listen to the songs mentioned above bearing in mind that they do not divert us from `Ibadah (worship), performing Salah (Prayer), or answering Adhan (call to Prayer). Please tell us whether listening to such songs is Haram (prohibited) in all circumstances.

A: Listening to music is a means to Fitnah (temptation). It seduces people to commit evil and neglect their religious duties. It is thus Haram (prohibited) to do so whether such songs are accompanied by music, playing with a pipe or a string instrument, or not accompanied by any of the foregoing. Moreover, a Muslim is forbidden to listen to songs whether doing so diverts them from fulfilling some of their duties - as mostly happens - or not - as it is rarely the case of some people for certain personal circumstances. It is worth mentioning here that any ruling on a specific thing is based on its predominant but not its rare or exceptional nature. On the other hand, being too busy to listen to the broadcasted Qur'an is not a Rukhsah (concession) for someone to listen to distraction that will increase the carelessness of their hearts to adhere to the truth, take them further away from beneficial practices, or make them more interested in songs and similar things that tempt to evil and spoil hearts. Rather, they have to get some rest and relaxation without resorting to harmful things or practices leading to them. Finally, `Abdullah ibn Mas`ud (may Allah be pleased with him) said, "Songs plant hypocrisy in

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the heart as water plants legumes."

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The third question of Fatwa no. 9259

Q 3: What is the ruling on listening to songs on the telephone when calling the airlines office to book a ticket? They often run a recorded message followed by a song or a piece of music while the client is on hold. Also in the introduction of some religious or scientific programs, they run a piece of music used as a prelude to the main program.

A: It is not permissible to listen to songs. As for accidental listening such as while on hold on the phone or walking in the street, there is nothing wrong with it.

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The third question of Fatwa no. 8668

Q 3: What is the ruling on listening to singing and music? I read a Hadith book that prohibits singing. A person told us that if you attend a concert of a group of singers, this might be Haram (prohibited).

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However, if you listen to them on cassette players, on television or the radio, it will not be Haram. We inquired

about the difference between both cases, and he said that the singers are heard and seen at the same time, whereas the other devices make you listen only, but you do not see anything.

Please advise, may Allah reward you.

A: Listening to music and singing, whether from singers or through recording devices is Haram, as the evidence on prohibition is general, and as both cases lead to distraction, Fitnah (temptation) and corruption.

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The eighth question of Fatwa no. 15562

Q 8: We go to the marketplace outside the Kingdom to buy gifts for the family. However, the place is full of western music and women who are not properly dressed; is it permissible for us to go to such marketplaces or not?

A: It is not permissible for a Muslim to exist in places that are full of evils and Fitnah (temptation) unless he can resist the evil there. Furthermore, buying gifts is not a necessary matter when it exposes a Muslim to temptation. May Allah grant us and you well-being.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The fourth question of Fatwa no. 17030

Q 4: What is the final decision on listening to vain entertainment and musical instruments? A controversy sparked after a student in the Faculty of Islamic Shari`ah, Jordan University, wrote an article in which he discussed the weakness of the Hadith related in Sahih (authentic) book of Hadith of Al-Bukhari regarding the prohibition of the use of the instruments of vain amusement. The Hadith reads: ﴾At the end of time, some of my people who will regard adultery, silk (for men), female singers, and musical instruments as lawful...﴿ **or as said by the Prophet (peace be upon him). This article created Fitnah (sedition) among us, since it was published in an Islamic magazine distributed here in India. What is your opinion on that? May Allah reward you with the best!**

A: Listening to vain amusement and musical instruments is unanimously Haram (prohibited) as stated by many scholars. The Hadith which was related by Al-Bukhari is Hadith Sahih (authentic Hadith). Those who graded it as weak should be disregarded because many proofs of the Qur'an and Sunnah substantiate otherwise. For instance, Allah (Exalted be He) says, ﴾And of mankind is he who purchases idle talks (i.e. music, singing, etc.) to mislead (men) from the Path of Allâh without knowledge﴿

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Veteran Companions of the Prophet (peace be upon him) interpreted the "idle talks" to mean singing. Also, Allah (Exalted be He) addresses Satan, saying, ﴾"And befool them gradually those whom you can among them with your voice (i.e. songs, music, and any other call for Allâh's disobedience)﴿ They also interpreted Satan's voice to include singing and pipes. In this regard, we recommend the book titled "Ighathat Al-Lahfan" by Ibn Al-Qayyim who discussed this point in detail. The book is already printed and available.

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The third question of Fatwa no. 17641

Q 3: what is the ruling on being forced to listen to songs and music at work or in public buses and taxies daily?

A: If you cannot stop the music in buses, and you need to travel by them because the distance is too great and you do not have any other means of transportation, then there is no sin on you for that. However, you should denounce the evil as much as you can, even if it is only in your heart.

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The fourth question of Fatwa no. 18251

Q 4: When we ride our uncle's car, he runs songs. We told him to stop because it is unlawful, but he refuses. Are we considered his partners in listening to songs?

A: You have to forbid the wrong of listening to songs in cars and everywhere. If the driver of the car refuses your advice and you are able to take another car, it will not be permissible for you to stay in his car.

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Fatwa no. 18837

Thanks to Allah, I am a religiously committed woman who observes Salah (Prayer), Sawm (fasting), and worship Allah (Glorified be He). however, I tried many times to give up listening to songs but failed. What can I do?

A: You should turn to Allah, beseech Him (Glorified be He), fear Him in secret and in public, and ask Him to guide you to abandon sins. Moreover, you should recite the Qur'an and remember Allah frequently by Tasbih (saying: "Subhan Allah [Glory be to Allah]"), Tahlil (saying: "La ilaha illa Allah [There is no god except Allah]"), and Tahmid (saying: "Alhamdu lillah [All praise is due to Allah]"). Supplicate to Allah by saying Du`a' (supplication) such as, "O Allah, make Faith dear to me and make Kufr (disbelief), evildoing, and

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sin hateful to me, and make me of those who are rightly-guided." You should stop listening to songs and avoid the places where they are played. We also advise you to observe Salahs (Prayers) submissively on their due times for Salah prevents one from committing immoral and evil acts as Allah (Exalted be He) said, ﴿Verily, As-Salât (the prayer) prevents from Al-Fahshâ' (i.e. great sins of every kind, unlawful sexual intercourse) and Al-Munkar (i.e. disbelief, polytheism, and every kind of evil wicked deed)﴾ Observing good deeds, avoiding sins, and turning to Allah in prosperity and adversity are all reasons which make Allah pleased with His Servant and guide him.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa no. 2768

Q 1: what is the legal decision on a person who works as a musician supporting himself by preparing choruses and the like?

A: It is not permissible for a Muslim to work as a musician and the earnings he gets from that are Haram (prohibited); rather a Muslim is encouraged to work and obtain Halal earnings. Therefore, it is not permissible to take music as a profession, for musical instruments are forbidden by the Book of Allah and the Sunnah of the Prophet. Allah (Exalted be He) says,

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﴿And of mankind is he who purchases idle talks (i.e. music, singing, etc.) to mislead (men) from the Path of Allâh without knowledge, and takes it (the Path of Allâh, or the Verses of the Qur'ân) by way of mockery.﴾ The scholars state that the word "idle talks " refers to musical instruments. The Prophet (peace be upon him) said, ﴿Verily, among my Ummah (nation) there will be people who will deem as lawful: Zina (illicit sexual relations), silk (for men), Khamr (alcohol) and musical instruments.﴾ This Hadith is related by Al-Bukhari. The Hadith states that musical instruments are Haram.

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Fatwa no. 4579

Q: what is the legal ruling on musical instruments, especially when the person who plays these instruments performs all the obligatory Salahs (Prayers) in congregation at their due time. He plays them to perform the Islamic songs. Please, substantiate your answer with evidence from the Qur'an and the Sunnah. May Allah reward you with the best!

A: Like singing, playing musical instruments is Haram (prohibited), even if the person who plays or listens to them is not distracted from performing Salahs at their due time or in congregation. Playing these instruments per se is an involvement in idle affairs and vanity that may lead to neglecting other obligations. It also leads to a gradual deterioration and bad effects on the heart and morality.

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May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa no. 4310

Q 1: A dispute arose between me and my family concerning the permissibility of listening to drums while being beaten, what is the ruling in this regard?

A: It is not permissible to beat or listen to drums. It is only permissible for women to beat Duff (a tambourine-like instrument without bells) to announce marriage in the presence of women only.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The sixth question of Fatwa no. 7912

Q 6: did the Sahabah (Companions of the Prophet) listen to music?

A: We do not know that any of the Sahabah (may Allah be pleased with them) listened to music, as music is Haram (prohibited).

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 17108

Q: We work at the radio station in Abha that supports the programs issued from Riyadh and rebroadcasts them again. We have no control over anything; we only rebroadcast the programs which are: the Qur'an program, the general program, and the second program. We would like to inquire about the two latter programs, as they broadcast songs and soap operas, and contain too little goodness in comparison with the Qur'an program. Since we took the job, we and some of our colleagues listen only to the Qur'an program. However, the people listen to the three programs. When there is a dysfunction in the program, we listen to the three programs as well, until the problem is fixed. Then, we only listen to the Qur'an program.

Is this job lawful or not? May Allah reward you.

A: singing and playing the lute and other musical instruments is Haram (prohibited); it is impermissible to do, spread or assist in it.

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Each one incurs sin according to their part in it. The money earned through this is unlawful, as it is considered cooperation in sin. There are many known texts in this regard.

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Fatwa no. 17364

Q: I am a young married man with children and I work as a musician. I play various musical instruments with no singing or dancing in an expensive restaurant where customers are served dinner and beverages while listening to my music, and Khamr (intoxicant) is served upon request. In addition, I am an agricultural engineer and I own fifteen acres of agricultural land, which yield a large income. A young religious Muslim man advised me to give up my job, for it is Haram (prohibited) and to work in agriculture only. My income from music is substantial and helps me support many poor relatives. Some people have told me that my work is Halal (lawful).

Kindly, give me your Fatwa on this matter, for I am keen to abide by Islam and support my family and relatives out of lawful earnings.

A: using and listening to musical instruments is Haram, based on many evidence, of which is Allah's Statement,

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﴾Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression. And fear Allâh. Verily, Allâh is Severe in punishment.﴿ The Prophet (peace be upon him) stated, ﴾Verily, among my Ummah (nation based on one creed) there will be people who will deem as lawful: Zina (premarital sexual intercourse and/or adultery), silk [for men], Khamr (intoxicants) and musical instruments.﴿ There are many other evidences. Playing music is included in the prohibition of musical instruments mentioned in the Hadith. It is considered cooperating in sin and transgression, as your work induces people to drink Khamr. Accordingly, those who advised you to quit this work are right. You must give up your job at once, repent to Allah, and seek His Forgiveness. Allah will compensate you with better lawful means of income. It was authentically reported that the Prophet (peace be upon him) stated, ﴾Whoever abandons something for the sake of Allah, Allah will replace it with something better than it.﴿

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

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The second question of Fatwa no. 18420

Q 2: Some say that music which does not arouse emotions is Halal (lawful); what is your opinion?

A: All types of music and musical instruments are Haram (prohibited), nothing is excluded, for it was authentically narrated that the Prophet (peace be upon him) said, ﴾From among my followers there will be some people who will consider illegal sexual intercourse, the wearing of silk [for men], the drinking of alcoholic drinks and the use of musical instruments as lawful.﴿

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The third question of Fatwa no. 19129

Q 3: What are the musical instruments that are Haram (prohibited) from the Shari`ah perspective? Please give supporting evidence. What are the permissible ones, if there are any, and give evidence on this. May Allah reward you! If you have books about amusement and singing in Islam, I am ready to read them. Kindly accept my great thanks.

A: All instruments of vain amusement are Haram (prohibited) and should be destroyed, whether musical instruments or others. It was narrated that the Prophet (peace be upon him) stated, ﴾Verily, among my Ummah (nation based on one creed) there will be people who will deem as lawful: Zina (premarital sexual intercourse and/or adultery), silk [for men], Khamr (intoxicants) and musical instruments.﴿ Reported by Al-Bukhari in his Sahih. It was also reported by Abu Dawud and Ibn Majah in Al-Sunan and by Abu Bakr Al-Isma`ily in Al-Sahih. And Allah knows best.

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Fatwa no. 21404

Q: It often happens these days especially during summer that many people celebrate happy occasions and weddings. They hire things for these celebrations such as musical instruments, drums and audio cassette songs for dancing and so. The owners of the shops that sell these instruments see that these audio cassettes are a means for them to attract customers to hire other different things such as carpets and tents and the like. Please, explain the ruling on hiring these instruments and the ruling on the profit of this business and if it has any affect on other possessions. May Allah protect you!

A: It is not permissible to own musical instruments, such as drums, audio cassette tapes of songs, etc. Similarly, it is not permissible to sell such things because this involves cooperation in sin and transgression. Likewise, it is not permissible to earn money from it because as in the Prophetic Hadith, "If Allah forbids something, He, with greater reason, forbids its price." In fact, such instruments have to be destroyed to get rid of them. It is not permissible to use them in wedding celebrations or other occasions because this involves manifest abominable acts.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The third question of Fatwa no. 18145

Q 3: Five years ago, I was fond of the piano and I wished to

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learn to play it. After a while, I bought a piano, learned to play it and was good at it. Three months ago, one of my Muslim brothers approached me and told me that the piano is among the prohibited musical instruments. He advised me to stop playing it. All praise be to Allah, I have stopped and I left the piano at home for some time until one day I needed some money and decided to sell it. Yet, someone advised me not to sell the piano and when I asked about the reason, he explained that by selling it, I would be spreading evil. I am in dire need of money, what do you advise me to do? Is my friend telling the truth, that I will bear the sin of anyone who buys it and plays it? Bear in mind that I really need the money, as I have mentioned before.

A: it is not permissible to sell musical instruments, since they have no value according to Shari`ah (Islamic law) and their price is ill-gained because it is paid in return for a prohibited object. Allah (Glorified and Exalted be He) says, ﴿And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).﴾ ﴿And He will provide him from (sources) he never could imagine.﴾ May Allah ease things for you!

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The third question of Fatwa no. 7578

Q 3: What is the ruling on women's dancing in front of each other while music is played? Is this permissible? Kindly give us the legal Fatwa in this regard supported with the evidence. May Allah reward you with the best!

A: Dancing while music is played is Haram (prohibited).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 14836

Q: I am an officer at the telephone exchange of the city of Riyadh (department of telephone directory 905). On many occasions I receive calls from people enquiring about phone numbers of video and audio cassettes' shops and I do not know whether I should give them such numbers lest I should be participating in sin. Could you please tell me what the ruling is on informing people of the phone numbers of such shops?

A: It is not permissible to tell people the phone numbers of video and audio cassettes' shops as this involves facilitating sin and helping people to commit it while there is a clear text in the Qur'an forbidding this.

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Allah (Glorified be He) says, ﴾Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression. And fear Allâh. Verily, Allâh is Severe in punishment.﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul- `Aziz ibn `Abdullah ibn Baz

Fatwa no. 4118

Q: We, along with some of our friends, who belong to the people of our town discussed the matter of Al-`Ardah (a sort of a poetic show) which is practiced in the villages of Ghamid and Zahran. Some people regarded it as Mubah (permissible), some considered it Makruh (reprehensible), and others were of the opinion that Al-`Ardah is Haram (prohibited). Evidence for those who regarded Al-`Ardah as Mubah is that the Al-Ahbash had their specific games and when `Umar ibn Al-Khattab objected to this, the Prophet (peace be upon him) commanded him, i.e. `Umar, to let them play. The Prophet said that doing so would let the Jews and the Christians know that Islam is a Din (religion) that permits good forms of recreation. The advocates of Al-`Ardah proceeded that the latter is a sign of manhood and courage. They continued, Al-`Ardah is an ancient habit that the government ratifies. On the other hand, those who were of the view that Al-`Ardah is Makruh justified this by mentioning that Al-`Ardah involves wasting money and time. However, they considered Al-`Ardah permissible if it does not lead people to neglect any Faridah (obligatory act) of their Din. In addition, the advocates of the view that Al-`Ardah is Haram (prohibited) supported their opinion by the following:

Firstly: The `Ardah involves playing on Zir (musical instrument) which is the work of Satan.

Secondly: All the poets of the region follow the modern artistic ways,

so they honor inferior people and degrade honorable ones only to gain money.

Thirdly: Al-`Ardah involves squandering, for mostly five thousand riyals or more is the fee that is given to every poet. It is noteworthy that the player of the Zir, along with his band, get a similar fee, i.e. at least ten thousand riyals are spent on Al-`Ardah in one night. This sum increases according to the importance of the occasion.

Fourthly: Most of the people who hold Al-`Ardah or are involved in it are conceited, arrogant, and show-offs. Moreover, people started to film Al-`Ardah and then display it in their homes. The matter thus worsened and Al-`Ardah started to be accompanied by dancing.

Fifthly: Women mostly watch Al-`Ardah, while being on the roofs of their houses. They are thus filmed inside their houses and this involves great evils.

Sixthly: When Al-`Ardah is held at night, which is mostly the case, it continues until later than midnight and thus most of those who join it miss the congregational Fajr (Dawn) Prayer because of their being tired and exhausted.

Seventhly: Once it is played on Zir, all surrounding places become busy with cars and individuals and groups start to gather. Some very old men come to watch Al-`Ardah. Some come leaning on their walking sticks and may

participate in Al-`Ardah because of being overtaken by the situation.

By that means I have explained to you the state of Al-`Ardah and the views of different people on it hoping that your Eminence could provide us with your detailed answer. We will strictly apply your Fatwa In sha'a-Allah (if Allah wills) for we have great confidence that your Fatwas depend on sound knowledge of Qur'an and Sunnah (whatever is reported from the Prophet, peace be upon him) - and is more deserving to be followed. May Allah's Peace, Mercy, and Blessings be upon you!

A: If the reality of Al-`Ardah is exactly as what is mentioned in the question regarding the use of musical instruments, that poets who are involved in it honor basic people and degrade honorable ones only to gain money, that Al-`Ardah involves wasting money, dancing, arrogance, filming those who participate in it and those who watch it so that such a film can be displayed in different ways and places, that women watch Al-`Ardah and all the impermissible acts that it involves while being on the roofs of their houses, and that Al-`Ardah continues until midnight so that all or some of those who joined it miss Fajr Prayer; Al-`Ardah will be Haram because of all the foregoing Munkars (things which are unacceptable or disapproved of by Islamic law and Muslims of sound intellect) it involves. Even only some of these Munkars are sufficient to consider Al-`Ardah Haram. Al-`Ardah of such a description does not have any signs of manhood, courage, or generosity. On the contrary, it involves insolence, lying, enraging those who have been defamed, tempting those who have been excessively praised, squandering and wasting money on useless matters, wasting time, spreading corruption

on earth, following habits of Jahiliyyah (pre-Islamic time of ignorance) and blindly copying fathers and ancestors, conforming to whims and personal desires, and preferring all the foregoing over the Shari`ah (Islamic law) with all the good morals that it encourages.

On the other hand, what the Ethiopians did was a parade that involved training to undertake the acts of war and to use its weapons. The Ethiopians did so on a day of `Eid (Festival) without delaying the performance of any Faridah. Such a parade is regarded as a sign of manhood and heroism.

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Fatwa no. 14644

Q: A game has recently spread in Al-Madinah Al-Nabawiyyah known as "the pipe." It is described as follows: the players set fire around which they scatter salt and dust. Then, some people who seem heedless of the rulings of religion and the Sunnah of the Prophet (peace be upon him) show up and start circumambulating round the kindled fire holding their sticks and playing some musical instruments, such as drums and tambourines. They clap, dance and sing obscene songs that propagate sensuality and forbidden feelings.

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This is the pipe game. Unfortunately, it has become widely known in all districts of Al-Madinah Al-Nabawiyyah, the city of the Messenger of Allah (peace be upon him), every year at the same time, especially on the occasions of festivals. I have informed them of the impermissibility of such a game for the evils it entails and which could be summarized as follows:

1. Kindling fire and imitating fire worshippers and their like. As Muslims, we are prohibited to imitate those who worship fire.

2. Their circumambulation around the fire is forbidden, because it is prescribed only for Muslims to circumambulate the Ka`bah

3. Their use of the forbidden musical instruments, such as drums

4. Their dancing and clapping are legally forbidden as known

5. Finally, their obscene songs that propagate sensuality and forbidden passions

Please, give the legal ruling in this regard for many people became convinced of its permissibility due to some Fatwas issued permitting it. Thus, they began practicing this forbidden game. When I tried to denounce what they do, they told me that I need to support my opinion with Fatwas from trustworthy scholars.

A: the said pipe game is evil and Haram and should be prevented for the above mentioned reasons.

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The third question of Fatwa no. 16402

Q 3: I delivered a sermon on the prohibition of sitting with people who are dancing and singing. I also discussed the game of Al-Zir played by Banu Malik. Some old people of the neighborhood responded that such games are heroic and popular, for they contain no obscene words or any women dancing. Rather the players hold swords, rifles, and beat upon a big Zir i.e. jar, covered with camel skin or a wooden blank covered with cow skin and it is beaten upon twice. The person who beats upon it is called the drummer and is given a sum of money for what he does. Is this kind of playing Haram (prohibited) or Halal (lawful), so that we can answer them? We need your answer on the basis of your official capacity to issue a Fatwa in this regard.

A: beating the Duf is permissible in weddings to announce the marriage and in the presence of women only. As for men, it is not permissible for them to beat the Duf or any other musical instruments, for Allah (Exalted be He) says, ﴾And of mankind is he who purchases idle talks (i.e. music, singing, etc.) to mislead (men) from the Path of Allâh without knowledge, and takes it (the Path of Allâh, or the Verses of the Qur'ân) by way of mockery.﴿ The idle talks refer to singing and the musical instruments accompanying it. If customs are in conflict with the rules of Shari`ah, they must be

abandoned. Subsequently, your efforts to resist evil are right and praised. May Allah reward you. As for playing with weapons as a kind of training and making preparations for fighting the enemy, there is nothing wrong with that, for it is authentically reported that ﴾the Prophet (peace be upon him) did not deny a group of Al-Habash i.e. Abyssinians, who were playing with their weapons in his Masjid (Mosque). Such act is﴿ included in Allah's direction: ﴾And make ready against them all you can of power﴿

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Fatwa no. 18093

Q: In festivals, especially `Eid-ul-Fitr (the Festival of Breaking the Fast), we hold folk celebrations where people gather and beat drums until a late hour at night, and they use loudspeakers that annoy the neighbors. A lot of money is spent in these celebrations to buy animals to be slaughtered, foods and drinks, in addition to the bands that beat the drums.

Please advise concerning the permissibility of taking part in these celebrations or contributing to them. May Allah guide us all to what pleases Him.

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

A: the folk celebration held on the day of `Eid-ul-Fitr by beating the drums until a late time at night and spending money is a Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect), especially that it is held after the blessed month of Ramadan.

Thus, the folk celebrations that involve the practices mentioned above should be prevented.

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The third question of Fatwa no. 6682

Q 3: What is the ruling on beating the drums and Duf (a tambourine-like instrument without bells)?

A: It is not permissible to play the drums at all, as it is a kind of vanity. However, using the Duf is permissible only when used by women at weddings to announce marriage, as indicated by the authentic reports.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 20842

Q: Most mobiles have musical ring tones. Is it permissible to use these musical tones instead of the regular ring tone?

Could you kindly advise and direct us to what is beneficial for Muslims? May Allah reward you and protect you from harm!

A: It is not permissible to use musical tones on mobiles or other devices, because listening to musical instruments is prohibited as indicated by Shar'y (Islamic legal) evidence. It is enough to use the regular ring tone.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 20153

Q: I am an Arabic literature teacher. Am I going to be rewarded for the knowledge that I am teaching, given that the lessons are about all the genres of poetry written in the era of Jahiliyyah (pre-Islamic time of ignorance), whether romantic poetry, satire or others. However, I sometimes feel that I do nothing beneficial; it might even be a sin. What is your opinion on this?

A: teaching Arabic literature and taking a salary for it is permissible, unless the curriculum includes prohibited things such as teaching obscenity,

immorality and breaking the Shari`ah (Islamic law).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The third question of Fatwa no. 2442

Q 3: What is the ruling on acting the Sahabah (Companions of the Prophet, may allah be pleased with them) in school theaters?

A: The Council of Senior Scholars previously reviewed this question and issued a decree as follows:

1. Allah (Exalted be He) has praised and set clear the high status of the Sahabah. Thus, acting any of them on stage or on the screen is contrary to this Divine praise and is detrimental to the high status and honor which Allah has bestowed upon them.

2. Representing any of them in this way exposes them to mockery and ridicule. Actors are usually people who have no room for righteousness, piety, and Islamic morals in their lives. Moreover, those who put on plays are doing so as a means to earn money, and no matter how much they try to avoid it, it will involve some lying and backbiting. Acting the Sahabah (may Allah be pleased with them) may have an effect on their status in the hearts and minds of the Muslims, or diminish the reverence they have for them, and paves the way for arousing doubts in Muslims about their religion and disputes over the personalities of the Sahabah.

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It also necessarily implies that one of the actors will play the role of Abu Jahl and other disbelievers, thus he will have to utter words insulting Bilal, and insulting the Messenger (peace be upon him) and the Message of Islam that he brought. Undoubtedly, this is a great evil. This act may be targeted to confuse the Muslims about their creed, the Book of Allah and Sunnah of their Prophet (peace be upon him).

3. If it is claimed that this serves the interest of calling people to Islam and spreading noble Islamic morals and etiquette through showing exact biographies of those Sahabah is simply an assumption and wishful thinking. Whoever knows the real nature and aims of actors will realize that this kind of acting is in sharp contrast to the real nature of the actors, their standards, lives, and behaviors.

4. It is basically stated in the principles of Shari`ah (Islamic law) that if a certain matter is definitely or probably harmful, it will be forbidden. Acting the Sahabah may serve some interest, but the harm done by this is far greater than any good that might be achieved. Accordingly, to protect those interests and ward off harm, and to preserve the honorable status of the Sahabah of the Messenger of Allah (peace be upon him), we must not allow that.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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The fourth question of Fatwa no. 3843

Q 4: men assume the role of women as broadcast on

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the Saudi TV and officials of the media know it. What do you think of this, dear shaykh?

A: This is not permissible; because: (the Messenger of Allah (peace be upon him) cursed the men who are in the similitude (assume the manners) of women and the women who are in the similitude (assume the manners) of men.) This act of the media and other acts that are against the Shari`ah have been disapproved of and we pray to Allah for us and for those in charge of the media to guide us to what is right.

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Fatwa no. 21023

Q: I am a Radio and Television actor, but I do not perform indecent works. I act some fine works and offer my Salah (prayers) and my Multazim (practicing Muslim) brothers attest that I am closer to my relatives and people of goodness. These days, I notice that my brother's wife who is a practicing Muslim asks her children to forsake me and reject me as a paternal uncle. I have not told my brother about that. Which sin is greater; being an actor or severing kinship ties? Please, advise. May Allah guide you!

A: It is not permissible for a Muslim to work as an actor due to what is involved of belittling the acted well-known figures that the characters represent and

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joke and idle play that do not befit the Muslim. Therefore, we advise you to quit this job and seek another source of income through other lawful channels. Indeed, a Muslim who abandons a prohibited thing for the sake of Allah, Allah compensates him with something better. Allah (Exalted be He) says, ﴾And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).﴿ ﴾And He will provide him from (sources) he never could imagine.﴿

Perhaps your brother's wife wants her children to forsake you in order to make you dislike your work and this is a good intention - In sha'a-Allah (if Allah wills). If she intends otherwise, it will not be permissible to sever the ties of kinship - it is one of the major sins.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 4336

Q: During celebrations and symposiums held in summer activity centers, halls of Islamic libraries and elsewhere, which are managed by religiously-committed Muslim youth, there are some realistic and historical plays. These plays have noble Islamic purposes intending to educate the Islamic youth about the real life, and the running events and plots against Islam allover the world, and the Islamic history.

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They also focus on the sound straightness and the true practices of the Islamic ordinances as done by our Predecessors and the results they achieved thereof; splendid victories, superiority, and practicing the ordinances of Allah in all fields. In these plays, the youth plays the role of those enemies. For example, if there is a play that exemplifies a Masonic gathering in which Zionists plot against Islam, some youth may utter words of disbelief; this is a mere playing of the reality of these meetings and conferences to disclose them. The illustration of the truth is not achievable except by personification. Considering this goal, does this goal justify playing the role of the disbelievers or uttering the words of disbelief? Kindly, elaborate on the issue!

A: If these plays that portray Masonic and Zionistic gatherings and conferences plotting against Islam include the utterances of words of disbelief and the like to copy the reality of these gatherings and conferences and disclose their plots to people, the play or acting is impermissible; it is rather abominable even if it is intended to achieve this goal.

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Illustrating and explaining the truth and the reality of these conferences and their plots against Islam and Muslims do not depend on this personification or these plays. It is easy to explain it without these abominable means, so there is no need for this. There are various ways and methods of explaining the truth and plots, which are set against Islam and Muslims and how to spoil them. So this noble purpose can not be used to assimilate those disbelievers through personification. It is not a justification to utter these words even if they are mocking because there are other alternatives.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions.

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The ninth question of Fatwa no. 5944

Q 9: What is the legal decision on actresses who commit abominable acts publicly and display their charms publicly for all people on the screen? Again, what is the ruling on the actors who commit abominable acts such as kissing and foreplay with actresses? Are these actors and actresses not considered disbelievers who defy Allah? May Allah reward you with the best!

A: This is a manifest abominable act whose prohibition is Ma`lum minad-din biddarurah (well-established religious matters). Whoever commits this act considering it a lawful act is a Kafir (disbeliever) who apostatizes from Islam.

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`Abdullah ibn Qa`ud	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 20520

Q: Some newspapers and magazines publish the stories of sportsmen or ordinary people who have super powers, such as breaking rocks on their chests, sleeping on pins and sharp objects, bending iron bars and blades with their eyelids, pulling cars with their fingers and other amazing things. What is the Islamic ruling on these actions and those who do them? What is the ruling on interviewing them or watching their interviews?

A: the acts of some foolish people who break rocks on their chests, sleep on pins and sharp objects, bend steel with their eyelids, pull cars with their hair or teeth, swallow blades, chew glass and many other super acts all fall under charlatanry and sorcery. These are similar to the acts done by the sorcerers of Fir`awn (Pharoah), as Allah (Glorified and Exalted be He) says in Surah Al-A`raf, ﴾So when they threw, they bewitched the eyes of the people, and struck terror into them, and they displayed a great magic.﴿

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Allah (Glorified be He) also says in Surah TaHa, ﴾Then behold! their ropes and their sticks, by their magic, appeared to him as though they moved fast.﴿ Based on that, it is not permissible to do these things, learn them, spread them, or encourage others to do them. Muslims should fight such acts and report those who do them to the authorities to punish them and to protect people from their evils. Moreover, these acts involve charlatanry, sorcery, manipulating people, spoiling the creed and devouring people's money unjustly.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The fifth question of Fatwa no. 3303

Q 5: what is the ruling on watching TV and listening to radio? what is the ruling on praying behind a person who watches and listens to them?

A: The ruling on listening to TV or radio and watching TV differs based on what is broadcast on them, whether good or evil. The TV can show lawful as well as unlawful pictures. The same applies to the radio but it is less harmful than the TV since it does not show any pictures. As for praying behind someone who watches or listens to the TV or radio, it depends on what they watch,

whether it is lawful or unlawful, but the prayer will be valid in both cases.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The first question of Fatwa no. 2133

Q 1: In our city, some people who are not scholars, but who mix with scholars and learn from them, deem the television to be unlawful. They say that by having a television set in the house, the husband, wife and children are as sinful as those who commit Zina (sexual intercourse outside marriage), Allah forbid! Is having a television set at home and watching it Haram (prohibited) or not?

A: Watching television becomes permissible when a Muslim is watching something lawful, such as Qur'an recitation, religious talks, business reports and political news. It becomes impermissible when watching something unlawful, such as dissolute songs with evil lyrics, when men listen to women singers even if it is while performing decent songs and when watching men sway and dance while singing. In general, having a television set and watching it depends on the ruling on what is watched, whether lawful or unlawful.

Furthermore, even permissible shows can be prohibited if the person exceeds the limits in watching them and wastes much time that is better used

to benefit the person, their family and their nation.

To be on the safe side, a Muslim should better abstain from buying a television set and watching it, for it can be a means to watching and listening to what is unlawful. It can lead to Fitnah (temptation) through watching naked pictures and tempting movements. Moreover, the person who considered having a television set in the house an equal sin to Zina may have been referring to the ear committing Zina by listening to music and the eye committing Zina by watching unlawful pictures. They probably meant to repel you from having a television set and disapprove of those who have. This explanation is true but it needs elaboration to be more convincing. Allah is the One sought for help and is the source of success.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The sixth question of Fatwa no. 8128

Q 6: If the house where there are images of animate objects is not entered by angels, what is the ruling on images that enter the house against our will through the television? I do not think there is a house nowadays that does not include a television.

A: The images displayed through the television do not take the same ruling as the fixed images in the house, as the former are displayed and then disappear.

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Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 4827

Q: Is it permissible to repair radios, cassette recorders, and TV sets? Will a technician who repairs these sets be called before Allah to account for the programs broadcast on these sets? It should be noted that many such programs are unlawful yet some of them are very useful.

A: Some of the materials transmitted through these sets are unlawful and some are lawful, yet most of these sets are used in watching unlawful materials as we notice in reality.

Subsequently, a Muslim should avoid working in repairing or manufacturing these sets because their evil is far greater than their benefits.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The first and second questions from Fatwa no. 4826

Q 1 and 2: It is said that all types of singing are prohibited; if this is true, why do official authorities permit opening up stores that sell them and broadcasting them in

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Radio, Television, and the like.

They also state that photography is prohibited; nevertheless, we see photographers taking photos of people, printing and enlarging them, and so on.

A: Practicing unlawful matters by ministries, organizations, or individuals is not a proof its permissibility, for humans are not infallible. However, Allah's Ruling should be clarified to them and they should be advised so as to establish the proof against them and remove the excuse.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

The Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 5460

Q: I own a shop for recording audio cassette tapes, and repairing radios and TV sets. I copy these audio cassette tapes and sell them at wholesale and retail prices. The materials recorded on these tapes include useful and useless materials. They contain songs, Islamic songs, recitation of the Holy Qur'an and religious lessons. I support a family and suffer from a severe disease in my eyes. My profits from selling audio cassette tapes with songs are much higher than what I earn from repairing radios and TV sets, because they take much more time to repair and also due to the disease I suffer in my eyes. I am a religious person and care much about the lawfulness of my earnings. Some brothers advised me not to sell

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or record songs on audio cassette tapes. It should be noted that audio cassette songs have the largest turnover and make the highest profits, and my children's needs are endless and prices are always going up. My income from repairing these sets does not fulfill our needs unless I add to them the profits from selling song tapes. I therefore ask:

Is it unlawful to sell audio cassette tapes with songs recorded on them? Bear in mind that I do not listen to them, or even know what they are about. I just know the names of the singers. If this is unlawful, what should I do if I depend on the money I earn from it to support my family? I hope you will answer my question, because I am confused and worried about this matter.

A: It is not permissible for you to record songs and music, or the like, on audio cassette tapes nor sell or purchase them even if you do not listen to them. Your work is considered cooperation in sin and transgression with the people who will use these tapes according to the Statement of Allah (may He be Praised and Exalted) states, ﴾Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression.﴿

We received a question similar to this one before. We answered it in Fatwa no.4021,which reads:

The religious proofs of the Qur'an and Sunnah indicate that a Muslim should do his best to earn lawful money by seeking lawful employment that brings lawful revenues. As regards the money you earn from the work you mentioned, it is unlawful; because these instruments are predominantly used for unlawful purposes.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Fatwa no. 4101

Q: My family's relationship with our relatives and neighbors make them watch television in their houses; some of my children even go to watch it secretly. Am I considered a sinner if I buy a television and put it at home, while monitoring my family and teaching them what is useful and what is harmful? Please advise, may Allah grant you success. I am confused whether buying it is Halal (lawful) or Haram (prohibited).

A: Mixing with those whom a person has to visit and share prohibited deeds is not permissible, and being alone is better than sitting with bad companions.

A Muslim should keep themselves and their families away from evil to protect their religion. Every guardian is responsible for their charges; if they perform their duty, they will be safe, whereas if they neglect monitoring their families, they will have committed a sin.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The third question of Fatwa no. 3501

Q 3: Is it permissible for a Muslim to build and run a cinema?

A: It is not permissible for a Muslim to build a cinema, or run it for himself or for another person, due to the forbidden kinds of amusement it provides. As shown today around the globe, it presents obscene scenes and images that provoke desires and promote lewdness and immorality. Furthermore, it helps women mix with men who are not Mahram (spouse or unmarriageable relatives).

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Fatwa no. 4120

Q: What is the ruling on going to the cinema?

A: Going to the cinema is unlawful, because most of the films displayed include seductive materials. Besides it wastes time on an activity that does not result in a permissible benefit for the Muslim himself, his family, or the Muslim nation as a whole. It also stops a person from making remembrance of Allah and doing his duty, etc.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 8923

Q: In the school of teaching the Glorious Qur'an in Huraymela, we have a small lecture hall that does not have enough room for all the attendees not to mention the students. We give lectures and hold scientific seminars and parties in this hall. We would like to record these lectures by videotape, so they may be watched elsewhere. Respected shaykh, we hope to get your advice with regard to the following:

1. Is it permissible to broadcast these lectures and seminars by videotape? It should be noted that they will be broadcast only and will not be recorded on video tapes.

2. Is it permissible to record these lectures and seminars on video tapes, so that they may be replayed for much benefit?

A: First: If the lectures and scientific seminars are not against the rulings of Islam, it will be permissible to broadcast them by videotape to circulate the benefit and spread knowledge.

Second: It is permissible to record the lectures and seminars on video tapes to broadcast them again for more benefit when necessary.

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Indeed, the legal judgment of permissibility and impermissibility has nothing to do with the set itself, for it may be used to serve lawful or unlawful purposes. Hence, if it is used for a lawful purpose, it will be lawful and vice versa.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Deputy Chairman	Chairman
`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 8162

Q 1: I want to open a shop for selling and renting videotapes that the Ministry of Information approves of and I adhere to their regulations and remain in accordance with the Islamic guidelines. Is this business or the profit gained from it Haram (prohibited), bearing in mind that I do not want to involve myself in any work which is displeasing to Allah? Video sales constitute the only small business project needing no great capital, yet can produce good income. Please, advise as I am confused regarding this matter.

A: Video, television, radio and other mass media may not be judged on their own to be Halal (lawful) or Haram, for they are no more than devices. It is the manner in which these instruments are used that can be judged. Thus, if they are used for purely prohibited or most likely prohibited purposes or if its good and evil purposes are equal, they will be prohibited. Otherwise, they will be Halal.

Accordingly, if you use videos for good purposes only as you

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mentioned, it will be good; otherwise, it will be evil.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 10807

Q: I am a student in the third year of my secondary school and I am currently living the most critical phase of my life i.e. adolescence. To get to the point, we have two televisions at home; one in each room. I am thus always surrounded by such televisions whenever I am at home. I keep watching dissolute foreign movies which are displayed on television. Not only that. I do what is worse and go to cinemas to watch many movies with lewd scenes that the television does not broadcast. Nevertheless, I continue performing congregational Salah (Prayer) at the Masjid (mosque) on time. I also recite Qur'an and read many religious books. I feel remorse after watching such films and intend to repent but soon afterwards I see a film advertisement and I hasten to watch it.

Respected shaykh, I hope that you will take an interest in my letter and answer me quickly. Please direct me to the right way that will help me give up such a bad habit that many Muslim young men indulge in today.

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A: If the reality is exactly as what you have mentioned, it will be Wajib (obligatory) on you to make sincere Tawbah (repentance) to Allah from what you are afflicted with i.e. looking at Haram scenes that the television displays and watching lewd movies. This will keep you away from temptations and help you avoid wasting your time so that you will be able to fulfill your duties towards your Lord and family. Abandoning such a practice will also aid you to look after your studies that will benefit you in matters relating to your Din (religion) and worldly affairs. In order to be able to give up such a practice, you have to seek help from Allah. Also, accompanying righteous friends is positively effective in this regard. On the other hand, you have to praise Allah Alone for guiding you to perform Salah at the Masjid with the congregation. However, it is not sufficient that you pray at the Masjid for there are many other duties of Islam and life. We are afraid that when you persist in such a sin it may lead you to other sorts of disobedience until the evil side of yourself overcomes the good one. You have to fear Allah regarding keeping yourself. You have to have strong determination to avoid ways of distraction and means of evil for hopefully Allah will help you control your desires and make sincere Tawbah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul- `Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 4246

Q 1: What is the Shari`ah ruling on the cassette recorder? Is it permissible to use it for recording

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Qur'an and other audio material that does not contradict the Shari`ah? What is the ruling on the radio that transmits news worldwide? What is the difference between it and a cassette recorder?

A: the cassette recorder when used to record the Qur'an, scholarly and religious lectures and the like, and using it for recording and transmitting such materials is fine. However, if it is used to record seductive songs, irreligious lectures, evil speech, false allegations, or the like, this is definitely unlawful. The rule is: If the evil of something outweighs its good aspects, then using it is Haram (prohibited).

The same ruling applies to what is transmitted over the radio, its good is Halal (lawful) and its evil is Haram.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
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The first question of Fatwa no. 8180

Q 1: My brother is not a practicing Muslim and we did not used to have an audio cassette player in our home though I was about to be affected by its corruption. When I was fourteen years old my brother made me go to the market and buy an audio cassette player to listen to songs. However, I did not use it to listen to songs as my family only used the concerned cassette player to listen to Qur'an. I was thus the first person to bring a cassette player into our home as I was influenced by my brother but all praise be to Allah Alone; I did not listen to any songs as my family used the cassette player only to listen to Qur'an. My questions are:

Firstly: Am I considered sinful?

Secondly: Do I have to take the cassette player out of the house as I was the first person to bring it in? Please provide me with your beneficial answer.

A: If the reality is exactly as what is mentioned in the question i.e. neither yourself nor any member of your family used the cassette player to listen to anything Haram (prohibited), you will not be sinful and you do not have to take the concerned cassette player out of your home.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The first question of Fatwa no. 9630

Q 1: Is listening to audio cassettes Haram (prohibited)?

A: If the material which is recorded on such cassettes is something which is Haram such as dissolute songs, music, untruthful stories, seductive words etc.; listening to them will be considered Haram. However, if the material which is recorded on such cassettes is Mubah (permissible) or calling to virtue such as Qur'an, proper Islamic lectures, and political and commercial news that do not involve any cheating or Fitnahs (temptations); listening to them will be considered Halal (lawful).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The fourth question of Fatwa no. 18952

Q 4: What kinds of bells are forbidden? It is worth mentioning that there are electric bells that make sounds like birds, or bells on alarm clocks where one piece of metal strikes another, and other kinds.

A: the bells used in houses, schools, and so on are permissible, as long as they do not include anything Haram (prohibited), such as resembling the church bells of the Christians, or have musical sounds. If they include any of these, they will be Haram for that specific reason.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Fatwa no. 21205

Q: In recent times, internet cafes have spread everywhere. What is the ruling on investing in this business, given that they involve some harms and forbidden acts as clarified in the following cases:

The first scenario: The user rents the PC by the hour and connects to the Internet. We do not know what he is going to browse on the net. There are so many useful and harmful programs and sites, and some sites can be blocked by the King `Abdul `Aziz City for Science and Technology.

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However, some users can unblock theses banned sites.

Note: We cannot control a program except by cancelling the service.

The second scenario: There is what is called the Microsoft Chat program that is used for chatting and mailing. Users hold conversations and discussions on useful and scientific matters. Others may be bad users who use vulgar and indecent words. Furthermore, they may send and receive pornographic movies and pictures. It is possible to control sending and receiving of images and movies, but some users manage to break this restriction using devious techniques.

A: If such machines give users access to forbidden and indecent materials that contradict Islamic doctrine or give access to pornographic images, movies and news; or to suspicious conversations or forbidden games, and the owner of the internet cafe cannot prevent such Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) or have control on these devices, then investing in internet cafes is Haram (prohibited). This involves cooperating in sin and transgression. Allah (Glorified and Exalted be He) states: ﴾Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression. And fear Allâh. Verily, Allâh is Severe in punishment.﴿

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May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 21758

Praise be to Allah Alone. Peace and blessings be upon the Last Prophet.

The Permanent Committee for Scholarly Research and Ifta' has reviewed many queries registered by the General Secretariat of the Council of Senior Scholars with numbers: (7180), dated 11/11/1421 A.H., and (7246), dated, 17/11/1421 A.H., etc. One of them is as follows:

Recently, a playing card game called Pokemon has gained popularity among school students. This game captivates them and becomes the main concern of a large sector of students who are ready to spend their money on its cards. The cards are sold at prices of 10 to 600 Riyals and sometimes of 2000 or 3000 Riyals per card. The students spend most of their time keeping track of the latest news of this game and searching for the latest version everywhere. Because of its vast popularity, special markets and places are founded to sell, purchase, and exchange this game. Furthermore, many competitions where many students participate to

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play cards are held. Even worse, many parents are interested in the latest releases of this game and spare no effort to support their children to enjoy this game. They, being aware of its great effect on the children, use these cards to punish or reward their children. This brief report, which is intended to show some facts and serious threats of this game to the creed, behavior and education of our children, gives an overview of this game emphasizing its negative effects. I provide this information to help the people who care about the proper Islamic upbringing of their children.

Its origin:

Pokemon was originated in the Far East, specifically Japan in the 1990s. It was created by a Japanese video game designer named Satoshi Tajiry whose hobby was collecting bugs. He imagined that the world would be invaded by a huge number of strange creatures and insects coming from space. Man would hunt these species that gradually evolve and transform into higher level creatures. For example, one-headed creatures may evolve into a creature with three heads or

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two hands and legs.

Nintendo, a big Japanese company, was impressed with the idea of the game. They worked on it and hired a large number of designers and painters to create the models of the game. Nintendo imposed gag orders preventing the press from covering the places where the designs are made. They refused to disclose any information to one of the American TV channels which wanted to make a report on these designs.

The game soon began to gain popularity around the globe helping the company make profits of billions of dollars. They have offices in many capitals, create press releases, periodicals, video tapes and websites. Many TV channels broadcast the programs of the company.

How to play the game:

The producers of the game set rules and regulations for playing bearing in mind the concept of continuity. The player searches for the latest releases endlessly. The game is of various kinds. The complicated kind, which takes a long time to learn, involves a dice, a specific table and medals. In the simple kind, the player who has the card with more advantages knocks out the opponent who has the less advantageous cards.

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The card with more advantages contains certain symbols and numbers that increase its value.

The religious violations included in this game:

First: gambling is the basis of the game, as it entails forbidden gambling. Two players compete with each other with a number of cards which have different values. The winner is the one who possesses the advantageous card which knocks out the less advantageous one. The loser, if he does not want to lose the card, may pay its value or the money required by the winner. This is one way of gambling done during Jahiliyyah (pre-Islamic time of ignorance) when men used to gamble away their money and family, and if they lost the gambling, they would waive their money and family to the winner. Allah says in this regard, ﴾Intoxicants (all kinds of alcoholic drinks), and gambling, and Al-Ansâb, and Al-Azlâm (arrows for seeking luck or decision) are an abomination of Shaitan's (Satan) handiwork. So avoid (strictly all) that (abomination) in order that you may be successful.﴿ The situation is not different with this game. The student gambles the cards with the monetary value and the winner takes these cards. If the loser wants to keep the cards, he has to pay their value.

Second: the theory of evolution is a main element. One of the most important things

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that makes man condemn this game is adopting the theory of evolution developed by Darwin. This theory states that all species of organisms evolve and that the origin of man was an ape.

Astonishingly, the children frequently use the word "evolution" inside and outside the game. You can hear them saying that this creature contained in the card has evolved to another form. They are fond of this evolution.

Third: the symbols and logos of devious religions and organizations are used. If you consider some of these cards, you will be shocked and upset by what you find. There are symbols, images, and logos that have serious meanings indicating that this game is not intended for entertainment purposes as claimed by its producers and marketers. Many of these symbols are used by organized yet destructive movements who accurately work to spread their devious ideas. This symbolism allows them a wide space to maneuver and deceive whoever they want to mislead. They interpret things as they like to make them attached to that thing and be impressed. A large sector of our children

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is attached to this game as the movements planned. I will mention some information that

shows the importance of these symbols, logos, and animations for the devious organizations. They say that the secret is conveyed through the word, image, and texts. The texts are rituals that can not be spread except in partially distorted form. The symbols include the following:

a- The six-pointed star: You rarely find a card that does not contain such a star. It is associated with Judaism, the logo and sign of the state of Israel, and the first symbol of the Masonry organizations in the world.

b- The cross: The game contains many forms of the cross which is the symbol of Christians.

c- The angles and triangles: These symbols have important meanings for many devious organizations; like Masonry.

d- Symbols of the Shinto creed: Shinto is a polytheistic religion that exists in Japan. The Japanese deify the sun, the earth and many plants and animals. The game contains many of these images.

Many people ask about the ruling on playing Pokemon.

A: Since this game involves many religious violations including polytheism and gambling

forbidden by the Qur'an and associated with intoxicants (all kinds of alcoholic drinks) and Al-Ansâb, where Allah says, ﴾O you who believe! Intoxicants (all kinds of alcoholic drinks), and gambling, and Al-Ansâb, and Al-Azlâm (arrows for seeking luck or decision) are an abomination of Shaitan's (Satan) handiwork. So avoid (strictly all) that (abomination) in order that you may be successful.﴿ ﴾Shaitân (Satan) wants only to excite enmity and hatred between you with intoxicants (alcoholic drinks) and gambling, and hinder you from the remembrance of Allâh and from As-Salât (the prayer). So, will you not then abstain?﴿

Furthermore, this game promotes and circulates the symbols of disbelievers and the forbidden images. It is also a form of consuming money unlawfully.

Accordingly, the Committee decides that this game, earnings gained through it, its sale or purchase are all prohibited, for it is a form of gambling that is forbidden by Allah and His Messenger. The Committee also recommends that every Muslim should be careful of this game and prevent his children from playing it to preserve religion, morals and creed.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Chairman
Salih ibn Fawzan Al-Fawzan	`Abdullah ibn `Abdul-Rahman ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 16227

Praise be to Allah Alone. May peace and blessings be upon the Last Prophet.

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The Permanent Committee for Scholarly Research and Ifta' has reviewed the request for Fatwa submitted to His Eminence the General Mufti from the director of the Public Relations Department in the Committee. Enclosed is the request for Fatwa submitted by the General Manager of Awareness and Orientation Department in the Committee for the Propagation of Virtue and the Prevention of Vice (CPVPV), (no.16/230.), dated 15/9/1413 A.H. referred to the Committee from the General Secretariat of Council of Senior Scholars no. (4901) in 16/9/1413 A.H. He asked a question with the following exact wording:

What is the ruling on naming photo shops and some other shops that sell feminine clothes as "Sayyidy" i.e. (my master) or "Sayyidaty" i.e. (my lady)?

After examining the request for Fatwa, the Committee replied that it is not permissible to use words like "Sayyidy" i.e. (my master) or "Sayyidaty" i.e. (my lady) for stores, because this is applied to all the customers, some of whom may be Kafirs (disbelievers), hypocrites and dissolute people, thus referring to them with these words is absolutely unlawful. It is authentically reported that the Prophet (peace be upon him) said, ﴾Do not call a hypocrite a Sayyid (master), for if he is a Sayyid (master), you will be displeasing your Lord, Most High.﴿ (Related by Ahmad and Abu Dawud).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Fatwa no. 11562

Q: I am a young man. In the past my hobby was producing calligraphy, decoration, and plastic arts such as painting, etching, drawing pictures and portraits etc. Praise be to Allah, Allah guided me to the right path and I am now committed to the orders of Allah and His Messenger (peace be upon him). I found out that it is not permissible to draw portraits of humans, because - according to the Prophet's Hadith - the people who will receive the severest punishment from Allah on Doomsday will be the picture makers. My question is, what should I do with the paintings which are more than a hundred paintings? Should I burn them or give them as gifts to other people, or should I sell them especially since I have invested much money in them and I am in dire need for money? Or should I distort them for the Sake of Allah with hope that Allah will compensate me for doing so? What should I do with the camera with which I used to take photos in the past? What is the ruling on the Atari, a video game device, for passing time? I also have a lute. Should I sell it and make use of its value especially since I bought it with my money or what should I do? I appreciate your advice!

A: First: You have to distort all the pictures of creatures that have souls and it is sufficient to distort their heads. After that you may benefit from the paintings by selling them or giving them as gifts to others or benefit from them in any other permissible way.

Second: There is no harm in selling the camera; because it can be used in good and evil purposes just like knives, swords and the like. Whoever uses them in evil purposes commits a sin.

With regard to the lute and such musical instruments, you should destroy them, for they are used in unlawful purposes only. Praise be to Allah Who blessed you with repentance. We ask Allah to help us all stick to the Truth and grant us useful knowledge and make us act upon it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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\`Abdullah ibn Ghudayyan	\`Abdul-Razzaq \`Afify	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

The second question of Fatwa no. 9639

Q: What is the ruling on girls' playing with plastic dolls modeled after real girls whom Allah (Glorified and Exalted be He) created. May Allah be far Exalted from what they make. Truly, He is the Only Creator and to Him is worship and lordship!

A: The basic ruling is that all images of things that have souls are unlawful according to the religious proofs that prohibit them. As for images of things that do not have a soul such as trees, buildings, and the like, there is no harm in making toys after them.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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\`Abdullah ibn Ghudayyan	\`Abdul-Razzaq \`Afify	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

Fatwa no. 16443

Q: I am a young man from Algeria. I was a professional boxer and now I am a

coach. I do not know the ruling on this kind of sport. Would you please inform me as well as my fellow brothers in Djelfa city about the ruling on this kind of sport? Is it Halal (lawful) or Haram (prohibited)? Please provide us with evidence. It is worth mentioning that I receive a salary for training young men.

A: It is not permissible to play boxing because it is dangerous. Allah (Exalted be He) says, ﴿and do not throw yourselves into destruction (by not spending your wealth in the Cause of Allâh)﴾ and ﴿And do not kill yourselves (nor kill one another). Surely, Allâh is Most Merciful to you.﴾ Boxing causes great harm without any benefit and therefore, it is Haram. You should abandon this kind of sport and practice any other useful sport.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The second question of Fatwa no. 9346

Q 2: women may go to beaches with their husbands or fathers. They do not go into the water but they see

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almost naked men and women before them; would their male relatives i.e. father, husband, etc., be considered Dayyuth (a man who is not jealous over his womenfolk)?

A: If the beaches are as you have mentioned, it is not permissible for a Muslim to go there whether a man or a woman, whether there is a Mahram (spouse or unmarriageable relative) for women or not, and whether they go into water or not. These are places of temptation and deniable acts. Those who go there will surely see the peoples' `Awrah (private parts of the body that must be covered in public) which is against the Shari`ah of Allah or mix with women without their Mahram and other scandals. Going frequently to these beaches kills jealousy and allures to sins and abstaining from these places secures safety and preserves chastity and honor.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 8593

Q: I am a twenty-five-year-old girl. Five years ago, I put on the Hijab (veil), as I believe in Allah, His Messenger, the Day of Recompense and the torment that awaits the sinner in the Hereafter. I constantly remember the moment of death. You can not imagine how frightened I become when I remember the day when I will die, because occasionally I do things that do not please Allah. I want to be a pure believing girl whose relation with Allah is based on deep Iman (Faith) and obedience. How can I achieve that? I want to ask: is it permissible for a girl to correspond with

a young man through what is called "acquaintance section", or listen to religious songs performed with the company of modern musical instruments? Why should the pilgrims wear such clothes while performing Hajj?

A: First: It is not permissible for you to correspond with a young man who is not your Mahram (spouse or unmarriageable relative), for such relation stirs Fitnah (temptation) and leads to evil and corruption.

Second: You are allowed to listen to religious songs if they do not contain words that exceedingly praise anyone beyond his status, or propagate lies or utterances of Shirk (associating others with Allah in His Divinity or worship).

Third: Allah orders us through His Messenger Muhammad (peace be upon him) to wear Izar (garment worn below the waist) and the upper garment while performing Hajj and `Umrah (lesser pilgrimage) for a wisdom that is only known to Him. It is for this reason that we should obey Allah's orders in the hope of getting the reward, whether we know the wisdom behind the religious ruling or not. However, some scholars mention that by wearing this kind of garment the pilgrim remembers how people will stand on the Day of Recompense when they will all be gathered in the same place without anything distinguishing between the rich and the poor. Thus, this kind of dress deepens the sense of humility and equality in the pilgrims' souls.

We ask Allah to guide us all to success and make us steadfast in adhering to the truth until we meet Him!

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The second question of Fatwa no. 6279

Q2: What is the ruling on the Muslim countries which allow night clubs, coffee shops and cinemas?

A: It is not permissible for these countries to allow this. In fact they have to protect their people from the evils of this and from all other indecent acts. As regards the coffee shops, the following details should be considered:

If coffee shops serve coffee and tea and such lawful beverages allowing no gambling, no dancing or obscenities, they would be permissible. With these conditions fulfilled, these coffee shops will help some people fulfill particular needs.

If coffee shops serve intoxicants, allow gambling, or are a gathering place for evil people, it would be unlawful to keep them going. In fact, the ruler must remove the evils they may bring about. This will serve a purpose and will eliminate their evil and protect the Muslim nation of whatever may affect its religion and morals.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 3819

Q 2: what is the ruling on collecting stamps as a hobby, knowing that some stamps carry pictures of animate beings? Is a stamp collector allowed to sell them, whether they contain pictures or not,

to buy Islamic books with the money?

A: It is permissible for a Muslim to collect or sell stamps on condition that they do not contain pictures of animate beings. Otherwise, it is not.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

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Foul practices

Fatwa no. 20714

Q: I ask your eminence to elaborate on some matters that are unfortunately common among some families here in Al-Madinah Al-Munawwarah. For example:

1. when a woman in the post-childbirth period enters upon another woman in post-childbirth, the latter is exposed to Al-Kabsah i.e. the milk will be pressed in her breast, or she will not give birth to other children unless she washes herself with water used to wash a dead person, or she walks on that water, or walks over seawater, or washes herself with the used water of this woman after having a shower while she is in the state of post-childbirth for three consecutive Fridays at the time of the Friday (Salah) Prayer.

2. if there is more than one bride in a wedding, the second should not enter upon the first lest she may take the luck of the first bride. To avoid all the previous cases, there is a necklace called "Al-Mushakhis" worn by women to protect them from Kabsah.

3. no traveler who has just arrived or person who has come from Al-Baqi` is allowed to enter upon a woman in post-childbirth, lest she should suffer Al-Kabsah.

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4. It is the custom of some families here in Al-Madinah Al-Munawwarah to specify certain days for consolation whereas no one is allowed to go during other days, and on other days in which a person who wants to show consolation wants to go, they should go after the Maghrib Salah (Prayer).

5. when someone dies and people go to witness his funeral procession, they should not leave the house until Al-Salab returns. Al-Salab are men who went to attend funeral processions in Al-Baqi`. They think that it is a bad omen for the members of the family and another person may die of the same family if they leave the house.

Finally, kindly accept my respects. May Allah reward you.

A: All the matters mentioned have no ground in Shari`ah. They are just myths that contradict the `Aqidah (Creed). You must avoid them, warn people against them, and rely on Allah in all matters. You must avoid these customs which go against the Shari`ah and stick firmly to the true `Aqidah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

The third question of Fatwa no. 14468

Q 3: Some old people say that it is not permissible to lay shoes upside down.

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They claim that they would be facing in the direction of Allah. Is this correct? May Allah reward you!

A: Laying shoes upside down is regarded as filthy and hateful. This is because the bottom is used in stepping on the ground where there might be dirt.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 19857

Q: A phenomenon has spread among young people; they carry the flags and logos of non-Muslim countries. They buy them; print them on clothes, belts, sunglasses, hats, shoes, rulers, pens, rings and watches. They use them as covers for car seats or stickers on glass. Some of them might buy a real flag and spread it on the front or the back of the car. What is the ruling on buying and hanging such flags?

A: One of the objectives of the sanctified Shari`ah (Islamic law) is distinguishing a Muslim from all the Kafirs (disbelievers) and dissolute people, whether in `Aqidah (creed), morals, manners, way of thinking, appearance, language, and severing all ties of love and loyalty to any Kafir. There are many proofs of the

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Shari`ah, whether textual or implied, on this Islamic ruling, that warn against breaking it or imitating those who do not believe in Allah or the Day of Judgment, and do not abide by the prohibitions made by Allah and His Messenger. Allah (Glorified and Exalted be He) says, ﴾Then We have put you (O Muhammad صلى الله عليه وسلم) on a (plain) way of (Our) commandment [like the one which We commanded Our Messengers before you (i.e. legal ways and laws of the Islâmic Monotheism)]. So follow you that (Islâmic Monotheism and its laws), and follow not the desires of those who know not. (Tafsir At-Tabarî).﴿ He (Glorified be He) also says, ﴾Never will the Jews nor the Christians be pleased with you (O Muhammad صلى الله عليه وسلم) till you follow their religion. Say: "Verily, the Guidance of Allâh (i.e. Islâmic Monotheism) that is the (only) Guidance. And if you (O Muhammad صلى الله عليه وسلم) were to follow their (Jews and Christians) desires after what you have received of Knowledge (i.e. the Qur'ân), then you would have against Allâh neither any Walî (protector or guardian) nor any helper.﴿ He (Glorified and Exalted be He) also says, ﴾and follow not their vain desires, but beware of them lest they turn you (O Muhammad صلى الله عليه وسلم) far away from some of that which Allâh has sent down to you.﴿ He (Exalted be He) also says, ﴾Has not the time come for the hearts of those who believe (in the Oneness of Allâh - Islâmic Monotheism) to be affected by Allâh's Reminder (this Qur'ân), and that which has been revealed of the truth, lest they become as those who received the Scripture [the Taurât (Torah) and the Injeel (Gospel)] before (i.e. Jews and Christians), and the term was prolonged for them and so their hearts were hardened? And many of them were Fâsiqûn (the rebellious, the disobedient to Allâh).﴿ There are numerous Ayahs concerning this issue. ﴾When the Prophet (peace be upon him) saw `Abdullah ibn `Amr ibn Al-`As wearing two suits dyed in saffron, he said to him, "These are the clothes usually worn by the Kafirs, so do not wear them."﴿

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Related by Muslim in his Sahih (authentic) Book of Hadith. It was also authentically reported in the Two Sahih Books of Hadith (i.e. Al-Bukhari and Muslim) that ﴾the Prophet (peace be upon him) did the opposite of what the People of the Book used to do concerning letting his hair hang down.﴿ He (peace be upon him) said, ﴾Do the opposite of what the Mushriks (polytheists) do; keep the beards and trim the moustaches.﴿ Related by Al-Bukhari and Muslim in their Two Sahih Books of Hadith.

There are many known Hadith and Athar (narrations from the Companions) reported on the authority of the Salaf (righteous predecessors) in this regard.

It can be concluded that a person is not considered a true Muslim until their outward appearance and inward reality conform to the orders of Allah and His Messenger. Thus, their loyalty is to Allah, His Messenger and the Muslim brothers, according to Allah's saying, ﴾Verily, your Walî (Protector or Helper) is none other than Allâh, His Messenger, and the believers, - those who perform As-Salât (Iqâmat-as-Salât), and give Zakât, and they are Râki'ûn (those who bow down or submit themselves with obedience to Allâh in prayer).﴿ A Mu'min (believer) should disavow Kufr (disbelief) and Kafirs, whether Christians, Jews, Magi, atheists or followers of other religions which contradict with Islam.

The texts of Shari`ah prohibit imitating the characteristics of Kafirs in saying, deeds, clothing and appearance, in order to protect religion and `Aqidah from perversion,

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so that the Muslims are not attracted to Kufr and misguidance. The Prophet (peace be upon him) said, ﴾I was asked to fight people with the sword closely before the Day of Judgment so that Allah Alone is worshipped. My sustenance has been made under the shadow of my spear; and whoever disobeys me shall be humiliated. A person who imitates any group of people is one of them.﴿ Narrated by Imam Ahmad and others with a good Sanad (chain of narrators). He (peace be upon him) also said, ﴾The one who imitates people other than Muslims is not one of us; do not imitate the Jews or the Christians.﴿ Hadith Hasan (good Hadith), narrated by Al-Tirmidhy and others.

Shaykh-ul-Islam Ibn Taymiyyah (may Allah be merciful with him) clarified the wisdom of Shari`ah in prohibiting imitating Kafirs and the obligation on opposing them in appearance, such as clothes and so on. He said in this concern:

"Allah sent Muhammad (peace be upon him) with wisdom, which is his way, and the law prescribed by Him. This wisdom includes prescribing sayings and deeds that are contrary to those of the people who deserve Allah's anger and the erring ones. He has asked us to oppose them in our outward appearance, even if most of the people think there is no harm in it.

Sharing our outward appearance causes likeness between both parties, which in turn leads to likeness in manners and deeds, which are something tangible. If a person wears the military uniform, for instance, he thinks the same way and behaves accordingly, unless there is an impediment.

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Another reason is that opposing the outward appearance leads to discrepancy that entails staying away from the means leading to misguidance, being closer to the guided people, and severing ties between the successful followers of Allah and the enemies.

The closer a heart is to Allah and Islam, not only in the rituals of Islam or the belief in it, the further it feels from the Jews and the Christians, whether outwardly or inwardly, and different from their morals that are acquired by some Muslims.

Another reason is that sharing their apparent ways entails mixing with them, so that there is no distinguishing mark between those who are guided and those who are misled. There is a list of other reasons.

All the foregoing applies even when the outward appearance is lawful in itself. If, however, it is one of the signs of their Kufr, it will be considered a branch of Kufr, and agreeing with it entails satisfaction with a sin. This is an original rule that should be kept in mind."

Accordingly, there is no doubt that one of the signs of loyalty to Kafirs is imitating them; wearing clothes that carry their symbols, such as the crucifix; becoming interested in their photos; becoming fans of their sport clubs; hanging

their flags on cars, houses and shops; naming people after their names; encouraging befriending them; being proud by affiliation to them and their rulers; being dazzled by their ideas that contradict Islam, and such catastrophes committed by those who belong to Islam, while they have no idea that they are thus destroying one of the fundamentals of Islam in themselves and in the Muslims, and weakening the Ummah (nation) more. Truly! To Allah we belong and truly, to Him we shall return.

All Muslims should stick to the guidance of Islam and beware of diverting from it to the way of the misguided Jews, Christians and Mushriks. They should also advise each other with righteousness, Taqwa (fearing Allah as He should be feared) and everything that entails goodness to Islam and the Muslims; and stay away from everything that is harmful to Muslims.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Etiquettes of Eating

The first question of Fatwa no. 11292

Q 1: Is it correct that placing food on dining tables involves imitation of the disbelievers? Does eating with a spoon and fork reflect arrogance or imitation of the disbelievers?

A: There is no blame on the Muslim to have his food at the dining table or eat with a spoon and fork. This does not involve imitation of the disbelievers, since these customs are not exclusive to them.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 17467

Q2: It happens sometimes that people dispose of food by throwing it in the garbage. When dustmen collect the trash, they also collect this food. The trash may contain impure things. What is your advice for the citizens and officials in the municipality? We hope that you may send them your advice. May Allah protect you and make Muslims and Islam benefit from your knowledge.

A: it is impermissible to throw edible food in the trash.

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In fact this food should be kept for use at least to feed the animals; because disposing of it in the garbage is an abuse of the blessing of food and a waste of money.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The fifth question of Fatwa no. 19446

Q 5: Are there any Hadith or traditions that indicate the impermissibility of degrading bread in particular compared to other types of food and blessings?

A: There are many Hadith indicating the obligation of honoring bread, but their Sanad (chain of narrators) have many Da`if (weak) narrators. However, bread, like other foods, is a blessing from Allah to His Servants. We should preserve it and not expose it to degradation by mixing it with impurities, as this is impermissible.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr ibn `Abdullah Abu Zayd	Salih ibn Fawzan Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Rights of Ill-gotten Property

The second question of Fatwa no. 7458

Q 2: What is the ruling on stealing cigarettes from my father knowing that they cause him harm, and that stealing them does not lead to evil consequences?

A: If the case is as mentioned, it is permissible to dispose of these cigarettes as a way of averting harm, provided this does not result in evil consequences. Moreover, it is obligatory on you to advise your father and explain to him the harms of smoking and that it is prohibited.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 20588

Q: There is a widespread opinion of some people which says that it is lawful to take the money and properties of the Kuffar (disbelievers) and even permissible to steal it. What is the validity of such concept or opinion, bearing in mind that such opinion caused many disputes and stirred dissention among Muslims?

A: It is not permissible to usurp the wealth of disbelievers who have been given a peace covenant by Muslims; their wealth is inviolable by virtue of this covenant.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

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Fatwa no. 4772

Q: When money earned through lawful means is mixed with unlawful money, what is the ruling on it? This occurs in dealings with individuals as well as government agencies? What is the ruling on using money known to be earned in a suspicious way? Am I permitted to use it though I condemn the person who earns it through these channels?

Is it permissible to work in factories involved in such dealings, while I am aware of it and strongly criticize them? My father insists that I should work with him in the field of accounting.

When my father tells me that he will bear the responsibility and the sin on my behalf; am I then permitted to obey and eat from the money he earns through this work? I can accept other work elsewhere at any salary, but this will displease my father who will directly oppose the idea.

Is it permissible for me to remain in the house of my family? Leaving the house will negatively affect the condition of the family. Bearing all this in mind, I hope Your Honor will carefully study my letter and consider the different influences on me. Islam, on one hand, prohibits me to live on unlawful money, supposing that what I earn is unlawful; and on the other hand, my condition in the house is very difficult since neither I nor anyone of my brothers can leave the house or

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even think about that. My presence in the house widely helps prevent many violations that Islam does not tolerate and that which may prevail were I to leave.

A: First, offering and accepting bribes are Haram (prohibited) for the briber, the person being bribed and the mediator between them.

Second, we previously issued a Fatwa no. 2512, 28/7/1399 A.H. in which we explained the ruling on using money earned through both lawful and unlawful channels. The Fatwa reads:

If you know that the source of the gifts you receive or the food that is offered to you is prohibited, you must not accept the gifts or eat the food. The same ruling applies to any Haram earnings. If the Halal (lawful) money a person earns is not separated from the Haram, scholars differ as to whether it is permissible to accept gifts or eat food served by them to their guests. Some scholars say that it is absolutely Haram. Other scholars say that if the Haram money is more than one-third of such a person's property, then, it is Haram to eat food offered by them or accept their gifts. Others say that if the Haram money is more than the Halal, it will be Haram to eat the food they offer or accept their gifts. A third party says that it is not Haram at all to eat their food or accept their gifts. This is the preponderant opinion, as the Prophet (peace be upon him) accepted a roasted sheep from a Jewish woman and ate it, and also according to the general meaning of what Allah (Exalted be He) states, ﴿The food (slaughtered cattle, eatable animals) of the people of the Scripture (Jews and Christians) is lawful to you﴾ It is known that the Jews and the Christians deal in Riba (usury/interest) and do not care about earning from Halal sources; they earn both Halal and Haram money. However, Allah has made it Halal to eat their food and the Prophet (peace be upon him) ate their food. A group of people reported from the Hadith narrated on the authority of Sufyan Al-Thawry on the authority of Salamah ibn Kuhayl on the authority of Dhar ibn `Abdullah on the authority of Ibn Mas`ud that a man asked him, "I have a neighbor who deals in Riba and he invites me to eat with him." Ibn Mas`ud said to the man, "Enjoy the food and the sin (of dealing in Riba) is on him." However, it is better for Muslims to refrain from mixing, exchanging presents, and frequently visiting such people and to keep the scope of dealing with them as narrow as possible, as interests or necessity requires.

Third, it is not permissible for you to work in these factories, even as an accountant, while you are aware of the conditions you have mentioned above. This involves cooperation in sin and transgression and Allah (Exalted be He) states, ﴿but do not help one another in sin and transgression.﴾ If you have the power to change the prohibitions it involves, then, it is preferable for you to remain in that work due to the reformation and changing Munkar (that which is unacceptable or disapproved of by Shari`ah and Muslims of sound intellect).

Fourth, your father's promise to bear the consequences of the evil acts committed in the factory will not avail you. Allah (Exalted be He) states, ﴿and no bearer of burdens shall bear the burden of another.﴾ He also states, ﴿O mankind! Be afraid of your Lord (by keeping your duty to Him and avoiding all evil), and fear a Day when no father can avail aught for his son, nor a son avail aught for his father.﴾

Therefore, it is not permissible for you to obey him in taking that job, even if it displeases him. That is because there is no obedience to man in defiance of the Creator; obedience to man is only in what is good. If you are able to forbid and change the evil acts, you may remain in that work.

Fifth, if your stay in the family's house will most likely rectify condition through advice or will help them give up their violations of the Shari`ah (Islamic law), it will be good to stay with them. Otherwise, you should not, provided that you treat them kindly in order to maintain kinship ties and follow the path of the person who turns to Allah in repentance and in obedience. Indeed, you are more aware of your state and whether or not you can bring about reform and change the evil.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

(Part No. 26; Page No. 316)

Care for safety means

Fatwa no. 12359

Praise be to Allah, Alone. May peace and blessings be upon the Last Prophet. The Permanent Committee for Scholarly Research and Ifta' reviewed the question submitted to His Excellency the president by the Media Relations and Internal Production Director, Saudi Arabian Airlines. The question was referred to the Committee from the General Secretariat of the Council of Senior Scholars with no. (4134) in 1/6/1409 A.H. Following is the wording of the questioner:

Dear shaykh, is it permissible for a pilot, co-pilot, and a navigator to recite Qur'an from the Mus-haf (arabic Qur'an) while flying? It is worth mentioning that the plane and the passengers on board might be exposed to evil consequences if the navigators are busy with anything other than their main job. Before taking any action, we would like to take your opinion regarding this matter so that our action will be based on Shari`ah (Islamic Law). May Allah reward you with the best and prolong your lives!

After studying the matter, the Committee replied: You should prevent the navigators from anything that distracts them from doing their job such as reading and the like, for this might expose the plane and the passengers to danger.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa No. 21349

Q 1: It is related in the Authentic Hadith related by Al-Bukhari that (when night falls or it is evening, do not let your children out...) until his statement, (... turn off your lamps) Is this command obligatory or desirable? If it is an encouragement, what makes it to be understood as such and not as a command?

A: The commands mentioned in the Hadith only indicate desirability according to the majority of scholars as stated by some scholars including Ibn Muflih in his book (Al-Furu`, Vol.1, p. 132) and Al-Hafidh Ibn Hajar in (Fath-ul-Bary, Vol. 11, p. 87). Finally, Allah knows best.

May Allah grant us success and peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'!

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

The second question of Fatwa no. 7538

Q 2: if a thief breaks into a person's house during the night whether he is armed or not, would it be permissible to kill him? We appreciate your advice and thank you very much!

A: It is permissible to stand against the aggressor, whether an assailant or a thief with the least possible harm.

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If a person can stand against him by a verbal threat, it will not be permissible for him to use force such as beating, killing, or the like.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 8428

Q: I am a secondary school student. There are some reckless youth in the school with whom I sometimes quarrel. They may insult or hit me on account of looking down on me. What grieves me is that it comes from a Fasiq (someone flagrantly violating Islamic law) who does so not because I am religiously committed, but as a way of ridiculing me in front of a group of youth, though I am able, thanks to Allah, to deter and avenge them. I am fully aware that if these insults and abuses are on account of my religious commitment or aimed at preventing me from performing certain religious duties, I should not lose patience. Nevertheless, what grieves me also, shaykh, is that if I keep patient with the abuse of such youth, they will take advantage of that. I am quite sure that if I am tough on them, the matter will be over and they will even deal with me respectfully. All this happens despite the fact that Islam stresses the protection of a Muslim's personality and prestige among people. It is worth mentioning that those people are Fasiqs who declare their Fisq (flagrant violation of Islamic law) and disobedience in public and do not respect Islam.

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1. How should I behave with those youth in the light of Shari`ah?

2. When my schoolmate says a word of Fisq and sings persistently in front of me.

3. When someone at school insults the religion of Allah (Glorified and Exalted be He) in front of me.

4. When a teacher in my school blasphemes Allah's Religion.

What should I do with all of them?

Should one observe patience when facing harm even with respect to mundane issues? What perplexes me is that if I stay patient with these insults, I would lose my dignity, bearing in mind that I am a Da`y (caller to Islam) in the school, so Da`wah (calling to Islam) would be put off. Kindly give me your Fatwa, may Allah reward you with the best!

A: If the case is as you have mentioned, bring witnesses of the attendants upon their foolishness and harm. You should ward off their evil by goodness, and tell the headmaster or the person in charge to discipline them and put an end to their evil according to what he/she considers in the interest of all. Besides, you should stay patient in anticipation of Allah's Reward.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Cooperation in righteousness and piety

The first question of Fatwa no. 17776

Q 1: We are some knowledge seekers. All praise be to Allah, we are currently studying the book "Fath Al-Majid fy Sharh Kitab Al-Tawhid" and the juristic book "Subul Al-Salam Sharh Bulugh Al-Maram". The problem is that we suffer from some sort of slackness and one of our knowledgeable brothers, although none can verify this but Allah, suggests that we specify certain days each week to offer Qiyam-ul-Layl (standing for optional Prayer at night). He advised us to visit the graves, fast, visit sick people and do similar acts, and to guarantee that we are serious, the person who slackens has to pay a sum of money. Some of us agreed while others wanted to make sure of this method's legality first by asking trustworthy scholars. Please advise us in this regard.

A: The suggestion you mentioned in your question is not valid and you should not commit yourselves to it, as there is no evidence in the Qur'an and Sunnah (whatever is reported from the Prophet) supporting it. Taking money through this means is not permissible. Moreover, anyone who wishes to do good should do so without entering into a similar commitment.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr ibn `Abdullah Abu Zayd	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh	Salih ibn Fawzan Al-Fawzan	`Abdul-`Aziz ibn `Abdullah ibn Baz

The fourth question of Fatwa no. 18098

Q 4: We have a lot of leisure time during the summer vacation.

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Based on our desire not to waste this time in what displeases Allah, we thought of joining the summer centers. These centers differ according to their administrations. Here in Jeddah, we have one of the biggest and most popular summer centers due to two reasons:

Firstly: Those in charge of it are righteous knowledge seekers, although none can verify this but Allah.

Secondly: The equipment in the center are not available in any other center. The center is open all week days except Thursdays and Fridays during the summer. We memorize the Qur'an, learn Hadith and hold religious lectures and seminars, in addition to other cultural, social and physical activities plus the academic and interactive courses and the enjoyable field trips. All of this is done in a religious atmosphere that encourages doing acts of obedience to Allah and discourages all acts of disobedience. We even feel religiously better and away from Satan's evil insinuations.

After putting everything before you, what is your opinion in this regard?

Do you advise us to continue going to this summer center? Please answer us, and may Allah reward you and bless you!

A: There is no harm in joining a summer center, which benefits you and saves your time, as long as those in charge of it are righteous people and there are no evil acts involved. We ask Allah to guide everyone to what pleases Him!

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr ibn `Abdullah Abu Zayd	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh	Salih ibn Fawzan Al-Fawzan	`Abdul-`Aziz ibn `Abdullah ibn Baz

The fifth question of Fatwa no. 18192

Q 5: Advise me, may Allah protect you!

A: I advise you to have Taqwa (fearing Allah as He should be feared) in secret and in public, to hold fast to the Qur'an and Sunnah (whatever is reported from the Prophet) and to recite the Qur'an with contemplation and deep thinking. Seek to have a better understanding of your religion from trustworthy Muslim scholars and read the books of the Salaf (righteous predecessors) which clarify the judgments of the Qur'an and Sunnah, such as those written by Shaykh-ul-Islam Ibn Taymiyyah, his student Ibn Al-Qayyim and Shaykh Muhammad ibn `Abdul-Wahhab and his children. Here are two useful titles: "Fat-h Al-Majid" and "Taysir Al-`Aziz Al-Hamid" which explain "Kitab Al-Tawhid" by Shaykh Muhammad ibn `Abdul-Wahhab.

Furthermore, I advise you to beware of Bid`ah (innovation in religion), temptations and evil ideas and to ask Allah for well-being in your religion and worldly affairs.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The third question of Fatwa no. 16021

Q 3: some tapes come from the Kingdom of Saudi Arabia, which contain poetry but it seems like singing such as the tape of (Hadim-ul-Ladhat); could you kindly advise?

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A: Tapes may contain good material such as the tapes of scholars and others may contain harmful and useless material such as the tapes of aberrant or ignorant people who can not differentiate between right and wrong. The tape you mentioned is questionable as it was not issued by a reliable foundation.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'!

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Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 14492

After six years of deviation, I became a religiously committed person, praise be to Allah. However, I am still attached to the past. When I intend to go to the Masjid (Mosque) to attend gatherings of Dhikr (Remembrance of Allah) and learning, I become hesitant under the pretext that I am not worthy of sitting with these good and pious people, and so I turn back before reaching the door of the Masjid.

A: You have to praise and thank Allah Who saved you from this deviated and aimless life and led you to the light of guidance and Iman (Faith), and from indulging in a life of corruption and endless sins to the light of obedience and Yaqin (certainty). You should preserve this blessing by increasing acts of obedience and worship, sitting with righteous companions and listening to scholars as well as attending learning circles in Masjids. You should try hard not to let Satan drag you away from the path of guidance; rather stick to gatherings of Dhikr for all goodness is to be found in them, and always be on your guard against bad companions, as the Prophet (peace be upon him) warned against befriending them and likened bad friends to the one who works the bellows, for he will either burn your clothes or you will notice a bad smell from him.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The eighth question of Fatwa no. 10825

Q 8: What is the ruling on preventing a speaker from admonishing people in the Masjid (mosque)?

A: He should not prevent him if he is well qualified to deliver religious speeches, rather he should listen to him and help him do his duty as much as he can.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 14096

Q 1: I work in a governmental authority. Sometimes we have to stay for night shifts or to stay in the authority building for ten days or so. During this period and while staying on duty during shifts, people gather in a hall

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to watch TV. There are some people who smoke and sometimes TV broadcasts a song loudly and everyone hears the sound; songs, women, drums, and music. I intended to take the office key and sit away from them. However, I hear songs and when I advise them, they say, "O devout man, you are free from blame" or something like that. Thus, I ask the managers during the night to give me the key to one of the offices to record some transaction or to take the key to open an office. Unfortunately, I still hear the music and smell the smoke. What should I do? Could you kindly advise. May Allah reward you. Please, guide me to save myself from this evil.

A: You have done well by keeping away from this gathering of idle talk. We ask Allah (Exalted be He) to support you and us on the right way. You should keep on advising them in the best manner, with wisdom and with good words. As long as you secluded yourself in another place, there will be no blame on you. You may busy yourself with useful activities like reading.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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\`Abdullah ibn Ghudayyan	\`Abdul-Razzaq \`Afify	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

The sixth question of Fatwa no. 19051

Q 6: A woman was pressured by another woman to accompany her to

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a charlatan. She says that she was not satisfied with this. While she was on the way, she kept asking Allah for forgiveness. The woman whom she accompanied was lost on the way, and the woman accompanying her knew the way, but did not tell her the right way, because she does not believe in such charlatans, and she did not want to go there. How can this woman expiate for what she did? Is she considered a Mushrik (one who associates others with Allah in His Divinity or worship)? Will Allah accept her Tawbah (repentance to Allah)?

A: She should perform sincere Tawbah of this bad deed and not do it again, as helping a corrupt person in their corruption makes one earn a sin. consulting imposters and charlatans is prohibited, and Allah (Exalted be He) says, ﴾but do not help one another in sin and transgression.﴿ Accompanying her Muslim sister to imposters and charlatans does not render her a Mushrik, unless she believes in what they say. In this case, she falls under the category mentioned in the Hadith narrated by Abu Hurayrah (may Allah be pleased with him), that the Prophet (peace be upon him) said, ﴾If anyone resorts to a diviner or a soothsayer and believes in what he says, they have disbelieved in what was revealed to Muhammad (peace be upon him).﴿ (Related by Imam Ahmad in his Musnad (Hadith compilation), Abu Dawud, Al-Tirmidhy, Ibn Majah, Al-Bayhaqy and Al-Hakim, who ranked it as Sahih (authentic) according to the conditions put by Al-Bukhari and Muslim. It was also narrated by Abu Musa that the Messenger of Allah (peace be upon him) said, ﴾Three (sorts of people) will not enter Jannah (Paradise): the one addicted to Khamr (intoxicant), the believer in magic and the severer of the ties of kinship.﴿

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(Related by Imam Ahmad in his Musnad, Ibn Hibban, Al-Tabarany and Al-Hakim who ranked it as Sahih. It was also acknowledged by Al-Dhahaby).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 12503

Q: i owned part of a shop for songs recording. After knowing that our work in recording songs is unlawful, we estimated the shop and its contents at the price of 40,000 SR. I then bought the share of my partner and paid him 20,000 SR intending to close the shop and destroy its contents. One of my brothers asked a shaykh about this and he told him I should sell the shop and give its price as charity instead of destroying its contents and wasting money. After this Fatwa, I felt confused; should I sell it, destroy it, or turn it into an Islamic recordings shop, a choice that will cost me 20,000 SR? I cannot afford this sum of money, for I am a prisoner.

Your Eminence General Chairman of the Departments of Scholarly Research and Ifta', I hope to receive a written Fatwa in this regard:

Should I sell the shop with its contents and give its value as charity or destroy the tapes and sell the equipment and the decor to other shops of recording stereo songs because this equipment is very expensive?

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It should be noted that the stereo equipment is used only in recording songs. I appreciate your advice! May Allah reward you with the best!

A: Knowing the legal ruling of your work is a blessing from Allah, for which you should thank Allah (Glorified and Exalted be He). With regard to your recordings shop, you should turn it into an Islamic recordings shop.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Avoiding the means of temptation

The second question of Fatwa no. 6287

Q 2: what is the ruling on traveling abroad to western or eastern countries for work especially in these hard circumstances and the difficulty of traveling to Muslim countries either because the countries do not allow it or because of the absence of security and protection?

A: There is no harm in traveling for work to eastern or western countries as long as it will not result in certain evils. It is the people themselves who decide if traveling to the non-Muslim land will result in evils or benefits for them, if they acquire religious knowledge and are able to manifest their religious beliefs and do not fear temptation.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Chairman
`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 21024

Q 1: What is the ruling on traveling to the Arab and Muslim countries for the purpose of tourism, bearing in mind that we do not go to places of amusement?

A: It is not permissible to travel to places of corruption for the purpose of tourism, for this endangers one's faith and morals. The Shari`ah came to block the means leading to evil.

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May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

The first question of Fatwa no. 3272

Q 1: What is the Islamic ruling on children raised from their father's ill-gotten earnings?

A: It is not permissible for a father to raise his children from ill-gotten earnings. This is well-known to the questioner. As for the children, they are blameless; it is the father who is responsible.

If the entire household was established from stolen money, the heirs should return the money to its owners, if known; otherwise, they should give it in charity, such as maintaining Masjids (mosque) and supporting the poor on behalf of the owner. Likewise, if a part of the household is out of stolen money and some is from the grandfather's money, the heirs should return the equivalent of the stolen money to its owners, if they are known; otherwise, they should spend it in charitable causes.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 16021

Q 1: How did the Prophet (peace be upon him) deal with the teenage period of Muslim youth, in order to help them go through this stage?

A: The Prophet (peace be upon him) paid great attention to Muslim youth, and gave them and their parents special guidance and instructions. He (peace be upon him) addressed the parents by saying: ﴿Command your children to pray when they become seven years old, and smack them for (neglecting) it when they become ten years old; and arrange their beds (to sleep) separately.﴾ (Related by Ahmad and Abu Dawud) He (peace be upon him) addressed the youth by saying: ﴿O young people! Whoever among you is able to marry, should marry, for it is more effective in lowering the gaze and protecting one's chastity; and whoever is unable to marry, is recommended to observe Sawm (Fast), for it will be a shield for him (i.e., diminishes his sexual desire and keeps from falling into sin).﴾ (Agreed upon by Imams Al-Bukhari and Muslim)

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The fourth question of Fatwa no. 8124

Q 4: Some Muslim brothers insist upon disallowing the mixing between girls and boys in this age, are we to blame?

A: If the mixing is as you have mentioned in the beginning of your letter, between four and five years old, there is nothing wrong in this.

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May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 1600

Q: Is it permissible for a boy to sleep with his mother and his sister if he has reached the age of puberty?

A: It is not permissible for boys who have reached the age of puberty or ten years of age to sleep with their mothers or their sisters in the same bed, out of protection of honors, to keep away from Fitnah (temptation) and block the means leading to sin. The Prophet (peace be upon him) asked us to separate the beds of boys and girls when they reach the age of ten in his saying, ﴾Command your children to offer Salah (Prayer) when they become seven years old; beat them for (neglecting) it when they become ten years old; and arrange their beds (to sleep) separately.﴿

As for those who have not reached the age of puberty yet, they are asked to take permission when entering the rooms three times when `Awrah (private parts of the body that must be covered in public) are most probably revealed. Allah (Exalted be He) says, ﴾O you who believe! Let your slaves and slave-girls, and those among you who have not come to the age of puberty ask your permission (before they come to your presence) on three occasions: before Fajr (morning) Salât (prayer), and while you put off your clothes for the noonday (rest), and after the 'Ishâ' (late-night) Salât (prayer). (These) three times are of privacy for you; other than these times there is no sin on you or on them to move about, attending to each other. Thus Allâh makes clear the Ayât (the Verses of this Qur'ân, showing proofs for the legal aspects of permission for visits) to you. And Allâh is All-Knowing, All-Wise.﴿

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Those who have reached the age of puberty are required to take permission at all times. Allah (Exalted be He) says, ﴾And when the children among you come to puberty, then let them (also) ask for permission, as those senior to them (in age). Thus Allâh makes clear His Ayât (Commandments and legal obligations) for you. And Allâh is All-Knowing, All-Wise.﴿ All this is for the purpose of keeping away Fitnah, protecting honors and eliminating the means leading to evil.

As for boys who are less than ten years old, it is permissible for them to sleep with their mothers and sisters in their beds, as they need care and to remove hardship. However, if there is no fear of Fitnah, it is permissible for them to sleep in the same room, even if they are adults, but each one on a separate bed.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The twelfth question of Fatwa no. 21672

Q 12: A man has many children and lives with his family in a small room that hardly accommodates them. What should he do in order not to contradict the order of the Messenger of Allah that children should be separated in beds at certain age?

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A: having separate beds for children is Wajib (obligatory) according to one's ability. The Muslim should strive hard to fulfill that. Allah (Exalted be He) said, ﴾So keep your duty to Allâh and fear Him as much as you can﴿ The Prophet (peace be upon him) said, ﴾When I command you to do anything, do of it as much as you possibly can.﴿

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The second question of Fatwa no. 21593

Q 2: what is the meaning of the statement of Allah's Messenger (peace be upon him): (and arrange their beds so that they sleep separately?)

A: The meaning is to separate between boys and girls, each one should have his/her own bed. They should not sleep beside each other, in order to block means leading to sin and corruption.

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The first question of Fatwa no. 15065

Q 1: Why does Islam prohibit a brother and sister from sleeping together?

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A: The Prophet (peace be upon him) prohibited brothers and sisters to sleep in the same bed under one cover, in his statement: "Command your children to perform Salah (prayer) when they are seven years old, and beat them for (not offering) it when they are ten, and do not let (boys and girls) sleep together." This is because at this age males begin to feel inclined to females and vice versa, along with lacking sound reasoning. Satan may be able to induce them to commit what is unlawful.

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The first question of Fatwa no. 9297

Q 1: What are the ways used by Satan to seduce man?

A: Satan tempts man in many ways:

- He can seduce him through his sexual lust to commit Zina (adultery) and have Khulwah (privacy with a member of the opposite sex) with non-Mahram women in addition to looking lustfully at them and listening to their songs and the like of other forbidden acts. Satan keeps tempting man until he commits this heinous sin.
- Gluttony is another way to sin. Satan may seduce man to eat from unlawful earnings or to drink Khamr (intoxicant) and become addicted to drugs.
- The innate instinct of possession and man's inclination to richness and wealth are ways used by Satan who tempts man to be heedless of the ways he gathers money from, whether Halal or Haram, thus he begins to take people's money unjustly by means of Riba (Usury), theft, usurpation, cheating

and the like.

- Needless to mention the instinct of controlling others, boastfulness, and arrogance whereby man despises others and mocks them. These are only some ways through which Satan could seduce man away from the path of righteousness.

For further clarification, you could refer to the book entitled "Talbis Iblis" by Abu Al-Faraj Ibn Al-Jawzy.

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Fatwa no. 18442

Q: I am a sixteen-year-old man living in Al Zarqa city, Jordan. Thanks to Allah, I offer the five obligatory Prayers in congregation and recite the Glorious Qur'an regularly. However, Allah (Glorified and Exalted be He) predestined me to be vulnerable before the lust of sight. I try as much as I can to avoid looking at unlawful things. I even asked Allah to prevent me from looking at unlawful things; yet I like to do this. A year ago, I performed `Umrah (lesser pilgrimage) and supplicated to Allah at Multazam (the place between the door of the Ka`bah and the Black Stone) for it. Later, after my return, I felt my will was too weak to stop looking at unlawful things. What do you think the solution is? I sometimes think of gouging one of my eyes out. Perhaps this will teach me a lesson!

I appreciate your advice.

A: Your duty is to abandon looking at unlawful things, regret the sins you committed, repent, and resolve never to commit the likes of it again. What you have mentioned about Allah's predestining you with inability to lower your gaze is a trick from the devil to make you fall into temptation and confusion. Allah (Glorified be He) orders His servants to lower their gaze and fortify themselves against adultery, but He does not burden them beyond the scope of their abilities. Allah (Exalted be He) says, ﴿Allâh burdens not a person beyond his scope.﴾

We advise you to avoid the places where temptation exits and sexual desire is excited. It is not permissible for you to gouge one of your eyes out intentionally to get rid of striving against your soul that persistently enjoins you to commit evil and to escape devil's temptation. In fact, you should seek Allah's Help and ask Him to support you. You should have strong resolve to avoid prohibitions and know that the devil's plots are feeble. Allah (Exalted be He) says, ﴿Ever feeble indeed is the plot of Shaitân (Satan).﴾

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The third question of Fatwa no. 6430

Q 3: What is the ruling on a Muslim who boards

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a crowded plane and is forced to one of the following cases?

1. A group of women surround him; two on each side, one in front of him and a fourth one behind him.

2. He sits face to face with a non-Mahram (not a spouse or an unmarriageable relative) woman, Arab or other.

3. He sits beside a non-Mahram woman who may be very old.

4. His seat faces the flight hostess who sits in her seat for a short period after takeoff and before landing of the plane. Sometimes, there are no empty seats left on the plane, or the passengers refuse to exchange seats so that the crew cannot do anything to help him change an inappropriate situation.

A: If traveling by plane is necessary and the cases you mentioned are inevitable, you should choose the case which involves less Fitnah (temptation) based on the rule of applying the lesser of two harms or evils. Additionally, you should lower your gaze as much as possible. However, if traveling by plane is not necessary and you have other alternatives, you should avoid that to guard your faith.

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The second question of Fatwa no. 4564

Q 2: In most cases when I ride a bus it is congested. then, is it better to remain sitting when I find an aged person who wants to sit or to stand and try to make a room for him? It is worth mentioning that this may result in touching women on the way.

A: If the reality is as you mentioned that making a room will result in touching women, you should stay still in your place to escape the causes of temptation and evil.

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The third question of Fatwa no. 18845

Q 3: Is it permissible for a Muslim man to take the bus which carries many women?

A: It is not permissible for a Muslim to intermix with non-Mahram women in buses or elsewhere, because this may lead to Fitnah (temptation).

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Fatwa no. 13667

Q: I am one of the engineers who work in the municipality of the Sacred Capital city (Makkah), in the Department of Building Licenses. A citizen submitted a request to start a health center for physical therapy. It will be divided into two sections, one for males and the other for females. After examining the maps of the project, we noticed that there will be a swimming pool in the female section in a large area. When we informed the project owner that it is not permissible to construct this swimming pool because swimming requires women to wear tight clothes which if not displaying their `Awrah (private parts of the body that must be covered in public) will at least make them noticeable. As we know there are parts of women's bodies that should be properly covered in front of other women. We told the owner of the project that he should not build this swimming pool as a means of blocking what may lead to the unlawful. It is quite possible - especially in our time - that a person who does not fear Allah- even a woman- may film women stealthily whether by still photo cameras or video cameras which are common in our time. This is a great temptation which will make this center a place for evil and temptation rather than a health center. As we know, all that leads to committing the unlawful,

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is itself unlawful.

After we explained this to the owner of the project, he asked for a Fatwa from Your Honor that confirms the unlawfulness of building this swimming pool for women. I hope Your Honor will explain the ruling of Shari`ah on this matter. It should be noted that the project is still in the designing phase and not yet completed. May Allah reward you.

A: It is not permissible to build a swimming pool for women in this center, because preventing evils has priority over bringing benefits.

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The first question of Fatwa no. 15562

Q1: I work for the Ministry of the Interior, Special Forces Department. We have been assigned work that requires us to secure aircraft. We usually travel outside the Kingdom of Saudi Arabia. We may stay for several days in some countries. When we return to the airport, we search the passengers lest there may be explosives or weapons with them. However, we face great Fitnah (temptation) in our work. We may get on the same bus with the air hostesses when we go from the hall of the airport to the aircraft, or from the aircraft to the hotel.

The question now is, what is Your Honor's view on this work, and what do you advise us to do?

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A: There is no doubt that jobs permitting intermixing between men and women are considered a great temptation. What you mentioned about getting on the same bus with air hostesses when you go to the airplane, or when you go from the airplane to the hotel, is a source of great temptation. You must do whatever protects you from it. You should ask the officials to assign you a bus and a separate bus for air hostesses to avoid temptation. Allah Willing, the officials will not refuse a request that achieves a legal benefit, but you have to draw their attention to it. In this way you will be rewarded for doing a good deed in this important issue. In fact you should advise the officials to do without air hostesses and replace them with men.

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The third question of Fatwa no. 19564

Q 3: is it permissible for female nurses to clean male patients and see their private parts, because it is impossible for them to clean themselves?

A: It will be permissible for a female nurse to see the private parts of male patients when necessary, if there is no male nurse to do that job. Allah (Exalted be He) says, ﴿So keep your duty to Allâh and fear Him as much as you can﴾ If male nurses are available,

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it will not be permissible for female nurses to do that.

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The third question of Fatwa no. 6754

Q 3: Is it permissible for a bachelor to think of sexual intercourse (imagine having sexual intercourse with his future wife)?

A: This is not permissible, as it leads to committing sin and corruption.

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The third question of Fatwa no. 16370

Q 3: i heard a man saying that when he yawns, he covers his mouth so that Satan may not enter inside him. He attributed this to the Prophet (peace be upon him) and claimed that it was mentioned in the Sahih (authentic) Book of Muslim. Is this true?

A: It is Mustahab (desirable) for those who yawn to restrain it as much as possible and cover their mouths. The Prophet (peace be upon him) said, ﴾When one of you yawns, you should try to restrain it with the help of your hand, since it is Satan that enters

therein.﴿ Narrated by Muslim. In another narration, ﴾You should cover your mouth with your hand and not yawn in a loud voice, as Satan will laugh at you if you do so.﴿

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The second question of Fatwa no. 13332

Q 2: One of the Ma'mums (people being led by an Imam in Prayer) yawned widely. After Salah (Prayer), a man claimed that yawning during Salah without covering the mouth invalidates Wudu' (ablution). Is this true? Please advise, may Allah reward you.

A: It is prescribed for those who yawn to cover their mouths. It was authentically reported from Abu Sa`id Al-Khudry (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said, ﴾When one of you yawns, you should cover your mouth with your hand.﴿ Otherwise, Satan will enter inside you. However, yawning does not invalidate Wudu'.

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Common habits

The ninth question of Fatwa no. 5310

Q 9: Some parents order their children to walk on them when they suffer from pain in the bones, or the back. We told them that it is not permissible for a child to walk on his parents on the floor, but the parents say that they accept this. Is this Mubah (permissible)?

A: There is no harm in a child walking on his parents so long as the purpose is to treat pain in their bones and backs, not to hurt them.

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The second question of Fatwa no. 20195

Q 2: In our country, we are used to giving the young children a little sum of money as a gift on the days of `Eid-ul-Fitr (the Festival of Breaking the Fast) and `Eid-ul-Adha (the Festival of the Sacrifice) to make them happy. what is the ruling on this gift? Is it considered a Bid`ah (innovation in religion)? Please advise, may Allah guide you.

A: There is no harm in this. It is a good habit; and bringing happiness to the Muslims, whether young or old, is something encouraged by the sanctified Shari`ah (Islamic law).

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 4717

Q: a Muslim has a garden of weak palm-trees that produce few dates and uselessly occupy space in the garden. When he wanted to cut them, people told him that it is prohibited to cut palm-trees or similar plants. Is this correct? Please, advise. May Allah guide you!

A: If the case is as has been mentioned, there will be no blame in cutting such palm-trees - In sha’a-Allah (if Allah wills).

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The second question of Fatwa no. 6448

Q 2: What is the ruling on kissing the hand of the father out of respect and gratitude without any other intention? What is the ruling on giving the father the title of (master) out of respect?

A: If a person kisses the hand of another person out of honor or because of his knowledge and fatherhood without taking it as a habit at every meeting, there will be nothing wrong with that.

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If it is repeated every time they meet each other, it will be Makruh (reprehensible).

It is Makruh to give the title of (master) to the father because (when some Sahabah (Companions) said to the Prophet (peace be upon him), "You are our master," he said, "The Master is Allah.") Furthermore, this may promote arrogance in the person being addressed in this way.

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`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 21655

Q: Recently, cafes have become common and widespread in cities and villages. These cafes are equipped to serve a large number of youth, as they make water pipes and tobacco available, the place is air conditioned, and youth are able to watch satellite channels.

Your Honor knows the gravity of these cafes and that they are one of the ways of destroying youth. They are opened all day long and the youth gather in these cafes

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at any time.

Many youth claim that these cafes are legal and scholars do not prevent them. Some say that the owners of such cafes bear the sins and others enter such places for amusement and having fun, drinking tea, coffee, and watching TV, etc. The owners of the cafes believe that the sin is on those who sit in the cafes willingly and no one forces them to go. Others do not care whether it is Halal (lawful) or Haram (prohibited) as much as they care for their profit. We implore Allah to grant us safety!

selling and maintaining water pipes in shops became widespread as these shops are licensed and they serve the owners of the cafes and anyone who uses the water pipes. We ask Allah to guide us and them!

Your Honor, the dangerous effect of these cafes has increased and they have become gathering places for evil people. This has led to the destruction and the corruption of many youth and their running away from parents and schools. They go to these cafes in the morning. I ask your Honor to issue a Fatwa with regard to the ruling on opening and going to cafes? Who bears the sin in this case? What is your advice to Muslim youth?

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A: Water pipes, hookah, and tobacco are from the evil prohibited things which adversely affect one's body and wealth. Allah (Exalted be He) states in describing Prophet Muhammad (peace be upon him): ﴾he allows them as lawful At-Tayyibât (i.e. all good and lawful as regards things, deeds, beliefs, persons, foods), and prohibits them as unlawful Al-Khabâ'ith (i.e. all evil and unlawful as regards things, deeds, beliefs, persons and foods)﴿ It was authentically reported that the Prophet (peace be upon him) said, ﴾There should be neither harming nor reciprocating harm.﴿ Therefore, it is not permissible to smoke, sell, or promote such things. It is not permissible either to establish, frequent such cafes, or sit at any of these places unless you can advise others and you are able to change the evil. Allah (Exalted be He) states, ﴾And it has already been revealed to you in the Book (this Qur'ân) that when you hear the Verses of Allâh being denied and mocked at, then sit not with them, until they engage in a talk other than that; (but if you stayed with them) certainly in that case you would be like them.﴿ and ﴾And when you (Muhammad صلى الله عليه وسلم) see those who engage in a false conversation about Our Verses (of the Qur'ân) by mocking at them, stay away from them till they turn to another topic.﴿ These two Ayahs (Qur'anic Verses) can be applied to attending sinful and immoral gatherings where the commands and prohibitions of Allah are devalued. Anyone who sits in such gatherings and does not oppose their behavior will bear the sin with them. In his book, "Ahkam Al-Qur'an (Rulings of the Qur'an)", Ibn Al- `Araby wrote

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that the previously mentioned Ayah proves that sitting with those who do Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) is not permissible. In fact, these cafes are places of evil, corruption, and many foolish persons. A Muslim should avoid sitting in such places to save his Din (Islamic way of life) and his morals.

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Fatwa no. 1162

Q: At some stations passengers get into taxis and cars that leave by turn. Each car's turn usually is about ten to fifteen days. Other drivers steal passengers to load their own cars without the knowledge of drivers who wait their turn on the designated line. Is it Halal (lawful) to take the passengers secretly in violation of the established rules?

A: in principle, it is permissible for passengers to travel by taxis that move in turn or otherwise. However, if the Muslim ruler or his deputy passes a specific law to regulate the process of transporting passengers by taxis or cars in a manner that guarantees the interests of drivers and passengers, it will be his exclusive right.

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Effecting such laws aims at the realization of justice, prevention of bad feelings, and assigning rights to deserving citizens. In this case, drivers must abide by this law to help the authorities fulfill this goal.

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Proper preaching and choosing of words

Fatwa no. 21184

Q: I heard a sermon delivered by a Khatib (preacher). He spoke about Muraqabah (knowing that Allah is observing man's deeds). He said, "Verily, Allah, the Lord of the Worlds has surveillance cameras that He uses to observe His servants." Discussing the issue of guidance, he said, "When Allah guides someone through you, you will receive a photo of so and so and gratitude from Allah, the Lord of the Worlds because He has guided someone through you."

What is the ruling on that? Is it included in the prohibited personification of Allah (Exalted be He) stated in His saying: ﴾There is nothing like Him; and He is the All-Hearer, the All-Seer.﴿ **Is there any proof from the Qur'an or Sunnah saying that Allah (Exalted be He) has surveillance cameras or that He sends a photo to so and so because Allah guided someone through him? Please advise. May Allah reward and protect you. As-salamu `Alaykum wa Rahmatullah wa Barakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)**

A: It is necessary when delivering a sermon or giving admonition to follow the permissible Shar`y (Islamic legal) ways. The best of these ways is to admonish and exhort through the Qur'an. Allah (Exalted be He) says: ﴾O mankind! There has come to you a good advice from your Lord (i.e. the Qur'ân, enjoining all that is good and forbidding all that is evil), and a healing for that (disease of ignorance, doubt, hypocrisy and differences) which is in your breasts, - a guidance and a mercy (explaining lawful and unlawful things) for the believers.﴿ ﴾Say: "In the Bounty of Allâh, and in His Mercy (i.e. Islâm and the Qur'ân); - therein let them rejoice." That is better than what (the wealth) they amass.﴿ He (Exalted be He) also says: ﴾This (the Qur'ân) is a plain statement for mankind, a guidance and instruction to those who are Al-Muttaqûn (the pious - See V.2:2).﴿ Allah (Glorified and Exalted be He) further says:

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﴾But warn by the Qur'an; him who fears My Threat.﴿ in addition to many other Ayahs. The permissible ways of admonition also include the teachings of the Sunnah that were authentically reported from the Prophet (peace be upon him). The style the questioner mentioned is not permissible to use, because it shows disrespect to Allah (Exalted be He) and ascribes to Allah (Exalted be He) some actions that do not befit His Glory and imply that He is in need of equipments. The general rule of Tawhid (monotheism) is that Allah (Exalted be He) must not be described, named, or characterized with anything without Shar`y (Islamic legal) proofs.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

The second question of Fatwa no. 20939

Q 2: Would you please explain the saying of the Messenger of Allah which is recorded in Sahih Al-Bukhari, in the Book of "Al-Riqaq," (There are two blessings which many people forfeit (their reward for failing to appreciate them): health and spare time.) **May Allah reward you with the best!**

A: This Hadith means that a Muslim should make the best use of his spare time and health by performing good deeds; otherwise they will lose these two great opportunities.

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The third question of Fatwa no. 21010

Q 3: What is the meaning of the statement of the Prophet (peace be upon him), (wisdom is the target of the Mu'min (believer); wherever they find it, they should follow it) ? What are the different interpretations of this Hadith?

A: First, this Hadith was narrated using similar words, including that related by Al-Tirmidhy in his "Jami`", on the authority of Ibrahim ibn Al-Fadl Al-Madany, on the authority of Al-Muqbiry, on the authority of Abu Hurayrah that the Prophet (peace be upon him) stated, (Wisdom is the target of a Mu'min; wherever they find it, they are the ones who deserve it more.) It was also narrated by Ibn Majah in his "Sunan", Al-`Aqily in "Al-Du`afa'", Ibn `Ady in "Al-Kamil" and Ibn Hibban in "Al-Majruhin".

This Hadith is extremely Da`if (a Hadith that fails to reach the status of Hasan, due to a weakness in the chain of narration or one of the narrators) and should not be attributed to the Messenger of Allah (peace be upon him), since its Isnad (chain of narrators) includes Ibrahim ibn Al-Fadl Al-Madany, who was unanimously ranked by the Hadith scholars as Da`if (weak). Imam Ahmad said about him, "He is not very reliable; his Hadith are Da`if." Yahya ibn Ma`in said, "He is not strong." He also said once, "His Hadith are Da`if and should not be narrated." Abu Hatim Al-Razy, Al-Bukhari and Al-Nasa'y said, "His Hadith are Munkar (rejected Hadith reported by a weak narrator whose narration conflicts with an authentic Hadith).

Second, the interpretation of this Hadith is verified in the general texts;

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if an unworthy person says something useful that does not contradict with Shari`ah (Islamic law), and a Mu'min comes across it, they should not ignore it, but rather they should use it to their own benefit, regardless of who stated it.

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The first question of Fatwa no. 21593

Q 1: What does the following saying of the Messenger (peace be upon him) mean: ﴾There should be neither harm nor reciprocating harm﴿ **?**

A: The Hadith means that a Muslim should not harm nor reciprocate harm with anybody without a rightful claim.

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Fatwa no. 4046

Q: The Messenger of Allah (peace be upon him) says, ﴾ there is no merit for an Arab over a non-Arab nor for a white person over a black person except in terms of taqwa (fearing Allah as He should be feared). ﴿ If there were an Arab and a non-Arab Muslims who know and act according to the Sunnah, is the Arab preferred over the non-Arab because the Messenger (peace be upon him) was an Arab and the Qur'an was revealed in Arabic?

A: Allah (Glorified and Exalted be He) says, ﴾Verily, the most honourable of you with Allâh is that (believer) who has At-Taqwâ [i.e. he is one of the Muttaqûn (the pious)].﴿

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It is reported that Abu Mas`ud `Uqbah ibn `Amr (may Allah be pleased with him) said, the Messenger of Allah (peace be upon him) said, ﴾The best reciter of the Book of Allah should lead the people in Prayer. If people are equal in recitation, then the most knowledgeable of the Sunnah. If they are equal in knowledge of the Sunnah, then the one who migrated first. If they are equal in migration, the eldest. A man should not be led in Prayer in his place of authority and no one should sit to take of his generosity in his home, except with his permission.﴿ In other wordings: ﴾A man should not lead another man in Salah (prayer) while in his (the latter's) house or place of authority.﴿ Related by Ahmad and Muslim. It is also reported on the authority of Ibn `Umar that when the first Muhajirun (Emigrants from Makkah to Madinah) came to Madinah, they stayed in Al-`Usba, a district of Quba', before the advent of the Messenger of Allah (peace be upon him) to Madinah, Salim the freed slave of Abu Hudhayfah used to lead them in Salah (Prayer), as he was the one who knew the most Qur'an. `Umar ibn Al-Khattab and Abu Salamah ibn `Abd Al-Asad were among the Muhajirun. (Related by Al-Bukhari and Abu Dawud).

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The third question of Fatwa no. 8820

Q 3: In the book entitled "Iqtida' Al-Sirat Al-Mustaqim", p. 300, there is a Hadith related by Muslim that states, (there will be in Thaqif a Mubir and a liar.) The meant liar was Al-Mukhtar ibn

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Abu `Ubayd who used to support Al-Husayn. There was also Al-Hajjaj ibn Yusuf who deviated from `Aly and his supporters, and he was a Mubir as well.

What is the meaning of Mubir?

A: A Mubir is a cruel tyrant man who sheds blood, assaults people and oppresses them, such as Al-Hajjaj ibn Yusuf Al-Thaqafy.

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Fatwa no. 21305

Q: What is the ruling on saying these words:

a- A person may die then some people say, 'By Allah, he does not deserve it.'

b- 'Shurak wa Hidayat Allah' i.e. (I consult you but it is all up to Allah's Will)

c- If someone suffers a harm, they may say 'What a poor man' i.e. 'why does this befall him?'

A: First: saying: 'By Allah, he does not deserve it' is not permissible; for it is an act of rejecting the Will of Allah (Glorified and Exalted be He). It means that the person does not deserve the affliction he suffers such as a disease, an ordeal, death, or the like. It thus questions the Wisdom of Allah.

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Second: As for saying: 'Shurak wa Hidayat Allah', the surface meaning of the words implies that the person who says it needs his friend's counsel and will submit to the Will of Allah in all cases. This is an acceptable meaning and there is nothing wrong with it. However, if he says: 'Shurak thumma Hidayat Allah' i.e. (I consult you, then it is all up to Allah's Will), it would be better.

Third: as for saying: "what a poor man!" to someone who is afflicted with some bad matters, meaning 'why does it befall him?" the ruling of the first saying is applied to it.

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The second question of Fatwa no. 21848

Q 2: what is the ruling on the words “Long may you continue!” which is often written in letters or petitions, or “Accept my greetings,” “May Allah reward you with the best”, and “All the best”?

A: “Long may you continue” is said by way of Du‘a’ (supplication) for long life; but it is more proper to say, “May you continue in good.”

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The first question of Fatwa no. 21675

Q 1: Some people say, "we stood and Allah stood with us". Sometimes they call their mothers [upon standing or sitting down]. What is the ruling on that?

A: First, people's saying, "we stood and Allah stood with us", signifies that Allah (Exalted be He) helped them, gave them power and assisted them with His Guidance. This is, in fact, a valid meaning, but it is preferable to stop using this phrase to avoid confusion and misleading people. A Muslim may use a safer phrase such as, "we stood and Allah helped us in that."

Secondly, people's saying: "O mother" when standing or sitting down is not permissible, because this involves calling out to an absent or dead person to help the caller achieve something and this is `Aqidah Shirkiyyah (creed that associates others with Allah in His Divinity or worship). Thus, a Muslim must avoid this phrase to protect his Tawhid (belief in the Oneness of Allah/ monotheism) and keep away from Shirk (associating others with Allah in His Divinity or worship) and its means.

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Fatwa no. 20477

Q: We were once in a gathering where the house owner welcomed his guests saying "May Allah and the Prophet greet you." He kept on repeating this phrase until one of the people objected and said that this phrase should not be said; it is a greeting said by misled groups of people.

Please advise in detail concerning the ruling on this phrase while mentioning the evidence of Shari`ah (Islamic law), so that everyone benefits.

A: Welcoming guests using the mentioned phrase is a habit acquired by some people. What is prohibited about it is asking the Prophet (peace be upon him) to greet the people, although he cannot do so after his death. What was reported from him (peace be upon him) is that Allah returns his soul to him so that he replies to those who send peace and blessings upon him. Greetings are only made by living people, not dead ones. If he says: "May Allah greet you", or any such lawful phrase, that will be better. Allah (Glorified be He) has greeted the Prophet (peace be upon him) and his Ummah (nation) by sending peace and blessings upon them. He (Exalted be He) says, ﴾He it is Who sends Salât (His blessings) on you, and His angels too (ask Allâh to bless and forgive you)﴿ until His saying, ﴾Their greeting on the Day they shall meet Him will be "Salâm Peace (i.e. the angels will say to them: Salâmun 'Alaikum)!"﴿ Blessings sent by Allah to His slaves is His mercy and praise of them among the angels, while peace is the greeting of Mu'minun (believers) among themselves in this world and in Jannah (Paradise). Ibn Kathir said in his Tafsir (explanation of the meanings of the Qur'an), "It seems that the meaning of the Ayah is that the greeting made to them by Allah (Exalted be He) when they meet Him is peace. Allah (Glorified and Exalted be He) says, ﴾(It will be said to them): Salâm (peace be on you) - a Word from the Lord (Allâh), Most Merciful.﴿ Al-Qurtuby said, "It was claimed that this greeting is made by Allah (Exalted be He), and that it means keeping them safe from

harm or secure against fear.

Thus, it is permissible for a Muslim to say to his Muslim brother "May Allah greet you."

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Fatwa no. 19877

Q: Your Eminence, some people in our country say words with good intentions, but I have doubts about them. Some of the things they say are:

1. "I swear thrice by Almighty Allah." (Oath)

2. "May the rest be in your life." (Condolences to a bereaved family)

3. "La Hawl Allah (There is no might with Allah)" instead of saying, "La Hawla wa la Quwwatta illa Billah (There is neither Might nor Power except with Allah)"

4. when offering the Salam (Islamic greeting of peace), they say: "As-Sam 'Alaykum (Death be upon you)!"

5. using dubious names, such as 'Abdul-Naby, or 'Abdul-Rasul.

A: First: Saying, "I swear thrice by Almighty Allah" is considered to be a Shar'y (Islamic legal) oath, and so is subject to the rulings of an oath.

Second: Saying, "May the rest be in your life" is one of the condolence phrases that some people use. It means: may Allah compensate you for what you have lost due to the death of so-and-so by

making the rest of your life good and useful. If this is the intended meaning, this is not wrong. However, it is better to follow the words of the Sunnah (whatever is reported from the Prophet), prescribed to be said on such an occasion.

Third: Saying: "La Hawl Allah" is an abominable abbreviation of: "La Hawla wa la Quwwatta illa Billah", which is not permissible, because it changes the meaning.

Fourth: It is Haram (prohibited) to say: "As-Sam 'Alaykum", because it an evil saying and a distortion of the greeting of Islam. It is one of the greetings of the Jews (may Allah curse them) with which they used to greet the Prophet (peace be upon him). Therefore, it is not permissible for Muslims to say or approve of it.

Fifth: It is Haram to name a person 'Abd (slave) to other than Allah according to Ijma' (consensus of the scholars). Therefore, the names mentioned in the question: 'Abdul-Naby (Slave of the Prophet), 'Abdul-Rasul (Slave of the Messenger), and also names such as: 'Abdul-Husayn (Slave of Al-Husayn) or 'Abdul-Amir (Slave of the Prince), are not permissible.

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Fatwa no. 20980

What is the ruling on saying certain statements like "You have blessed us" or "We are blessed by your visit" to express a person's warm welcome to their guest?

A: The phrase "Blessed is He" can not be used except for Allah (Glorified be He). He (Exalted be He)

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says, ﴿Blessed be He Who sent down the criterion (of right and wrong, i.e. this Qur'ân) to His slave (Muhammad صلى الله عليه وسلم))﴾ ﴿Blessed be He in Whose Hand is the dominion﴾ ﴿So Blessed is Allâh, the Best of creators.﴾ Regarding anyone other than Allah, it is only permissible to say: "So and so is made blessed by Allah". Proof for the foregoing is that Allah (Exalted be He) says regarding Prophet `Isa (Jesus, peace be upon him): ﴿And He has made me blessed wheresoever I be﴾ He (may He be glorified) also says, ﴿Verily, the first House (of worship) appointed for mankind was that at Bakkah (Makkah), full of blessing, and a guidance for Al-'Alamîn (mankind and jinn).﴾

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The first question of Fatwa no. 21699

Q 1: I want to know the ruling on the following frequently said phrases:

1. Bad luck and good luck.

2. All praise be to Allah, besides Whom no other can be praised for something bad.

3. I seek refuge with Allah from the evil of whoever has evil.

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A: First: It is Haram (prohibited) to use the expressions: (luckily/fortunately) and (unluckily/unfortunately), because they are attributing the occurrence of good or adverse events to luck (fortune), which has no control over anything and is not the cause for good or ill fate. Allah (Exalted be He) says: ﴾Surely, His is the Creation and Commandment.﴿ If the sayer of this thinks that such fortunes act by themselves, without the intervention of Allah, this is major Shirk (associating others with Allah in His Divinity or worship). However, if they think that everything is subject to Allah's Decree Alone and they have only verbally said it, then it falls under polytheistic words, which conflicts with the obligation to have perfect Tawhid (belief in the Oneness of Allah). The basic ruling concerning this is the Hadith reported by Muslim in his "Sahih (Book of Authentic Hadith)", that the Prophet (peace be upon him) said, ﴾"There is no 'Adwa (contagion, disease transmission naturally by itself not by the Decree of Allah), nor is there Hamah (pre-Islamic superstitious belief that the bones of a dead person turn into an owl), nor is there Naw' (stars bringing rain), nor is there Safar (the month of Safar was believed to bring bad luck during pre-Islamic time)."﴿ Also, it was authentically reported in the two Sahih (authentic) Books of Hadith (Al-Bukhari and Muslim) ﴾on the authority of Zayd ibn Khalid Al-Juhany (may Allah be pleased with him), who said, "The Messenger of Allah (peace be upon him) led us in the Subh (Dawn) Prayer at Al-Hudaybiyyah after a rainfall during the night. When the Prophet (peace be upon him) had finished praying, he faced the people and said, 'Do you know what your Lord has said?' They replied, 'Allah and His Messenger know best.' He said, 'Some of My slaves have entered the morning as Mu'min (believers) in Me and (others) as Kafirs (disbelievers). Those who said, 'We had rain by the Bounty of Allah and His Mercy,' are believers in Me and disbelievers in the stars; and those who said, 'We had rain by such-and-such a star,' are disbelievers in Me and believers in the stars.'"﴿

Second: Saying: "All praise be to Allah, besides Whom no other can be praised for something bad," is correct. There is nothing wrong in it.

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Third: saying: "I seek refuge with Allah from the evil of whoever has evil," is correct, as Isti'adhah (seeking refuge with Allah from Satan) stated in the Qur'an and the Sunnah (whatever is reported from the Prophet) carry that meaning, such as the Saying of Allah (Exalted be He): ﴾Say: "I seek refuge with (Allâh), the Lord of the daybreak,﴿ ﴾"From the evil of what He has created,﴿ It was authentically reported that the Prophet (peace be upon him) ﴾Used to seek refuge with Allah for Al-Hasan and Al-Husayn (may Allah be pleased with them), saying, "I seek refuge for you two with

Allah's Perfect Words from every devil and poisonous pest, and from every evil (envious) eye."﴿ It was also authentically reported that ﴾Jibril (Gabriel, peace be upon him) performed Ruqyah (reciting Qur'an and saying supplications over the sick seeking healing) for the Prophet (peace be upon him) when he was ill. He said, "In the name of Allah I perform Ruqyah for you, from everything that is harming you, from the evil of every soul or envious eye, may Allah heal you, in the name of Allah I perform Ruqyah for you."﴿ It was authentically reported that the Prophet (peace be upon him) used to say in Khutbat-ul-Hajah (prelude to a sermon or speech): ﴾"We seek refuge with Allah from the evil of our souls and from the wickedness of our deeds."﴿

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Fatwa no. 20747

Q 2: On many occasions we meet people saying that they have good or bad luck; is it permissible to believe in luck?

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A: Muslims have to believe in the Divine Decree. They have to endure adversity patiently and thank and praise Allah at times of prosperity. They have to believe that Allah has already divided provisions amongst His slaves and decreed for them different ages and deeds when they were just fetuses in the wombs of their mothers. Allah is All-Wise regarding all His Divine Decree. Accordingly, it is Wajib (obligatory) on every Muslim to ascribe all the graces and abundant provisions that people have to Allah (Glorified be He); the Only One Who grants all bounties and facilitates them to His slaves. Muslims also have to ascribe anything that afflicts them to the Divine Decree. Doing all this is true belief in Tawhid-ul-Rububiyyah (Oneness of Allah's Lordship). Besides, Muslims have to avoid all that weakens their `Aqidah (creed) and Tawhid (belief in the Oneness of Allah). They should not ascribe graces or calamities to good or bad luck for doing so is not permissible.

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Fatwa no. 20716

Q: In the introduction to their Khutbah (sermon), some Khutaba' (pl. of Khatib; preacher) tend to use the following phrase after praising Allah and glorifying Him: "In heaven is Your Dominion, and on earth is Your Sovereignty, and in the sea is Your Grandeur". The question is: Has this Du`a' (supplication) been authentically reported from the Prophet (peace be upon him) or any of his noble Sahabah (Companions) in a Shar`i (Islamically lawful) text? If the answer is no, does this phrase not imply restricting Allah's dominion (may He be Exalted and Glorified) to heaven only although

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to Allah belongs the dominion of all things? He (Exalted be He) states: ﴾And to Allâh belongs the dominion of the heavens and the earth, and all that is between them.﴿ **We hope that your Eminence will clarify this issue for us.**

A: Praising and glorifying Allah with what is due to Him during Khutbah Al-Jumu`ah (Friday sermon) should only be in accordance with what is authentically reported in Allah's Book and the Sunnah (whatever is reported from the Prophet) of His Prophet (peace be upon him). Furthermore, there is no Shar`i prohibition on praising and glorifying Allah generally. But regarding the mentioned phrase, it is best to abandoned it is ambiguous. Some people may think that it restricts the Dominion of Allah to heaven or earth and so on.

His Glory, Dominion, Sovereignty, and Power prevail over all His Creatures. Anyone who reflects upon all that which Allah has created, he will surely realize the Grandeur of His Glory, the Expanse of His Reign, and His Prevalence over all His Creatures. He (Exalted be He) states: ﴾The creation of the heavens and the earth is indeed greater than the creation of mankind﴿ Allah (Exalted be He) also says: ﴾And on the earth are signs for those who have Faith with certainty.﴿ ﴾And also in your ownselves. Will you not then see?﴿ Allah (Exalted be He) also says: ﴾Do they not look in the dominion of the heavens and the earth and all things that Allâh has created﴿ Allah (Exalted be He) also says: ﴾His Kursî extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great.﴿

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Furthermore, He (Glorified be He) states: ﴾To Allâh belongs the dominion of the heavens and the earth and all that is therein, and He is Able to do all things.﴿

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Fatwa no. 20720

Q: What is the ruling on saying "Allah and His Messenger know best"?

A: Since the Messenger (peace be upon him) has already died, it is only permissible to say: "Allah knows best". This is because the phrase which is mentioned in the question means that the Messenger (peace be upon him) knows things that happened after he (peace be upon him) had passed away and things that will happen in future though Allah has not informed His Messenger of such things through Wahy (Revelation). Having the knowledge of the future is something which is specific only to Allah Alone (Glorified and Exalted be He). On the other hand, saying the phrase which is mentioned in the question was permissible during the lifetime of the Messenger as he was being taught by Allah through Wahy.

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The fourth question of Fatwa no. 9912

Q 4: what are the meanings of these Arabic words: "Al-'Adhar", "Al-'Anfaqah", "Mawdi' Al-Tahdhif"? What is the difference between Al-Fasd and Al-Safd?

A: Al-'Adhar has different meanings, one of which is the hair from a beard that grows on the sides of the face and another is the part of a bridle on a horse's cheek. It also refers to the food eaten when consummating a marriage or circumcision. For more information, refer to the Arabic lexicons.

Al-'Anfaqah is the hair of a beard under the bottom lip above the hair on the chin.

Al-Fasd is opening a vein to release blood. Al-Safd is binding or tying. Al-Sifad are the chains that bind a captive. Al-Asfad are chains.

As for the meanings of Al-Hazf and Mawdi' Al-Tahdhif, please refer to the Arabic dictionaries and books of prosody.

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The fourth question of Fatwa no. 12228

Q 4: What is the ruling on saying to a person: "May Allah prolong your life"? or "May Allah grant you a long life"? Does it contradict the perfection of Tawhid (belief in the Oneness of Allah) as Allah has already defined ages? Besides, what is ruling on saying to someone: "Accept my greetings." Is such a phrase specific to Allah (Glorified and Exalted be He)?

A: It is permissible to say to someone "May Allah prolong your life" or "May Allah grant you a long life". However, it is better to add: "... while you are in obedience to Allah" or even to intend it by heart. Similarly, it is permissible to say to someone: "Accept my greetings" as such a phrase is normally meant for greeting others.

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The first question of Fatwa no. 6287

Q 1: when may a specific person be called a tyrant? Who has the right to call someone as such? Finally, what is the ruling on such a label being repeated by the common people after being conveyed from its first teller?

A: A tyrant is an oppressive person. Such a description may only be ascribed to specific people by those who have sound knowledge and certain information about people who deserve to be called so.

On the other hand, it is not permissible that the common people ascribe such a label to specific people as they are not entitled to issue a Shar`y (Islamic legal) ruling.

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The second question of Fatwa no. 5609

Q 2: What is the ruling on saying to an elderly man: "O white-haired of Al-Rahman"?

A: It is permissible to say so though it is better to call him by his name, to say "O brother" if he is a Muslim, or "O slave of Allah" etc.

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The first question of Fatwa no. 19503

Q 1: We hear some practicing young men describing people as having good or bad thoughts; is saying so permissible? Please provide us with your beneficial answer. It may be worth mentioning that I am not pleased with such sayings and this is the most important reason why I am sending you this question.

A: It is permissible to use such descriptions to evaluate a person's beliefs, characters, and the ways they deal with issues of Shari`ah (Islamic law). Thus people of sound Fitrah (natural disposition) and `Aqidah (creed) may be praised and commended as having sound beliefs, thoughts, and manners. On the contrary, other people may be described as having wrong beliefs, thoughts, and manners so that Muslims will beware them. It is worth mentioning that the descriptions mentioned above are similar to the renowned and well-established statements of ancient scholars such as their saying "So and so is a person of sound beliefs; they follow and apply Sunnah; they are firm in practicing Islam; they are of proper Din (religion) and piety..." They would also say the opposite such as "So and so is a person of wrong beliefs, Bid`ah (innovation in religion), not practicing Islam, deviated..." However, it is not permissible to give a person any unfair description for Allah (Exalted be He) says, ﴾O you who believe! Stand out firmly for justice, as witnesses to Allâh, even though it be against yourselves, or your parents, or your kin﴿ Allah (Glorified be He) also says, ﴾And whenever you give your word (i.e. judge between men or give evidence), say the truth even if a near relative is concerned﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 21721

All praise be to Allah Alone, and peace and blessings be upon His Last Prophet.

(Part No. 26; Page No. 376)

To commence:

The Permanent Committee for Scholarly Research and Ifta' has read the letter that was sent to His Eminence the General Mufti from the questioner; His Excellency the mayor of the governorate of Tarif: `Abdullah ibn Muslim Al-Sharary. The concerned letter was sent to the Committee by the secretariat-general of the Council of Senior Scholars under the number 5873 and dated 22/09/1421. Following is the text of the question:

We have welcoming signs on the main roads by the entrance of the governorate of Tarif, their width is not less than twenty meters. The point is that we desire to write some Ayahs (Qur'anic verses) or religious statements on such signs. We may for example write something like: "Move and glorify Allah" as reading such words leads to the tranquility of a person's heart and their resort to every virtuous deed. In other words, Dhikr (Remembrance of Allah) limits rashness of drivers In sha'a-Allah (if Allah wills) and I consider it more beneficial than statements like: "O father! Do not speed. We are waiting for you." Moreover, I would like to write on the concerned signs a part of the Ayah (Qur'anic verse) which reads: ﴾My Lord, make this city (Makkah) a place of security and provide its people with fruits﴿

Please tell me whether this is permissible.

The Committee studied the question and answered that it is not permissible to write Ayahs or statements including Dhikr on roads' guiding signs or on signs which are located by the entrances of cities. This is because doing so exposes such religious texts to misuse and damage. This is more likely to happen with the passage of time when such signs may fall down or be dispensed of.

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It is worth mentioning that Muslims have to protect the Ayahs of Allah and all texts containing His Dhikr against all forms of degradation. At the same time, Muslims have to stick to what Allah commands them to do i.e. worshiping Allah (Glorified be He) by doing a lot of Dhikr, reciting Qur'an, contemplating its meanings, and being admonished by it.

Finally, it is permissible to write guiding sentences on the concerned signs to urge drivers and people passing through to follow manners that keep them safe such as being careful and patient; and not to hurry, be careless, annoy others, etc.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Fatwa no. 13612

Q: There are some buildings that have been turned into furnished rooms or rental apartments. The owners give these buildings some titles such as: "`Ibad Al-Rahman Palace" (servants of Allah), "Tabarak Palace i.e. Be blessed Palace", "Al-Kawthar Palace", "Al-Firdaws Palace i.e. Paradise Palace" and etc.

Is it permissible to give these buildings which are prepared as rentals such names? Please, advise? May Allah reward you. May Allah protect you, for this matter is considerably widespread in Um Al-Qura. May Allah guide you.

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A: It is not permissible to give these names for the rooms and apartments prepared for rent. They contain lying. Nickname like "`Ibad Al-Rahman Palace" is meant to praise the dwellers. However, those who reside there may not be worthy of the title.

Likewise, "Tabarak Palace" is not permissible because the word (Tabarak) is not given except to Allah. Allah states: ﴾Blessed be He in Whose Hand is the dominion; and He is Able to do all things.﴿ The mentioned palace may not be blessed and may not contain good. "Al-Kawthar Palace" means abundant good. However, palaces may be full of evil. It is the name of the river that Allah granted to his Prophet Muhammad (peace be upon him) as Allah states: ﴾Verily, We have granted you (O Muhammad صلى الله عليه وسلم) Al-Kauthar (a river in Paradise).﴿

Firdaus is also the name for the central, highest level in Paradise, so it is not proper to give such names to a palace in this world.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

(Part No. 26; Page No. 379)

Fatwa no. 19531

Praise be to Allah Alone. Peace and blessings be upon the Last Prophet.

The Permanent Committee for Scholarly Research and Ifta' has reviewed the letter, dated 13/2/1418 A.H., no. (600/9/24), sent to His Eminence the General Mufti from His Excellency the General Director of the General Presidency of the Committee for the Propagation of Virtue and the Prevention of Vice (CPVPV) in the region of `Asir, Muhammad ibn Ahmad Al-Ahmad. The letter number (600/9/24) dated 13/2/1418 A.H. and referred to the Committee from the General Secretariat of the Council of Senior Scholars under no. (1225), dated 24/2/1418 A.H. reads as follows:

Kindly, find the attached group of documents including the letter of the head of the concerned authority in Abha city. The letter no. (97/29), dated 10/2/1418 A.H. states that there is a tailor store for men's clothing that carries the name "Manaf". We hope you will look into this letter and tell us the ruling on using this name.

The committee looked into the letter sent by the head of the concerned authority in Shamsan, Khalid ibn Sulayman 'Al Hady. It is as follows:

Kindly, be informed that we, during reading the daily reports sent by the members, found that a tailor store for men's clothing carrying the name "Manaf". Having looked up the word in Al-Qamus Al-Muhit, Dar Al-Jil edition, (vol. III, p. 209),

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we discovered that this is the name of an idol. It should be noted that the store has more than one branch in Abha city.

Having discussed the query, the Committee replies as follows: Manaf is the name of an idol after which the father of Hashim Abd Manaf ibn Qusayy ibn Kilab is named, for his mother devoted him to the service of this idol.

Accordingly, it is not permissible to use the names of idols; such as Manaf, Al-Lat, Al-`Uzza, Manat, etc. This act entails admiring and exalting these idols, which is forbidden in Islam. The store owner has to change the name to one that is not objectionable to block the means leading to Shirk and sins.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 21718

Q: I have set up a store for selling sweets and I named it Al-Nayruz which is, as Arabic lexicons define, a Persian word that has been Arabized, and means a new day. This word is composed of two sections; the first is 'Ni' or 'Nay' which means 'new' while the second part 'ruz' means 'day'; sometimes it is articulated as Nuruz. However, some brothers came up with a personal judgment and strongly opposed this name saying that it is not permissible and that I have to change it, because this word "Al-Nayruz" refers to a festival of the Persians, but some Arabic lexicons whose titles I cited earlier in this inquiry mention that Al-Nayruz is the first day of the Iranian year, and means a new day. All I want to say is that I only meant the linguistic connotation, and as you may know, respected shaykh, the Jews celebrate Al-Sabt (the Sabbath, i.e. Saturday) and we as Muslims did not deny this word and used it in terms of its linguistic connotation only. It happens sometimes that one of the Two `Eids of the Muslims coincides with Saturday. I hope you will point out the legal opinion in this regard. Should I keep the name of Al-Nayruz, or not? May Allah reward you with the best, and cause you to serve Islam and Muslims with your knowledge!

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A: It is not permissible to name your shop "nayruz", because it is the name of one of the festivals of the Persians, and Muslims are prohibited from imitating the Kuffar (disbelievers) and foreigners of non-Muslims.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

The second question of Fatwa no. 21783

Q 2: The poets used to write dates in their poems using numbers' values given to the Arabic alphabetic letters according to the order known as Abjad-hawwaz in Arabic. What is the basic ruling on using the numbers corresponding to these letters? If the letters in this order are Hebrew or Syrian words, what do they mean? We found that magicians use them - the letters and the corresponding numbers - in their sorcery. Do they include anything against the sanctified Shari`ah? Have they been laid down by

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the Jews and the magicians and are therefore not permissible to use in poetry and the like?

Here are the numbers corresponding to the letters:

أ ب ج د ه و ز ح ط ي ك ل م ن س ع

1 2 3 4 5 6 7 8 9 10 20 30 40 50 60 70

ف ص ق ر ش ت ث خ ذ ض ظ غ

80 90 100 200 300 400 500 600 900 1000

A: There is no harm in using letters instead of numbers to mark paragraphs and sentences. This has nothing to do with sorcery, because the person who uses them in the mentioned way is not using them for magic or astrology.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Chairman
Salih ibn Fawzan Al-Fawzan	`Abdullah ibn `Abdul-Rahman ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 20974

All praise be to Allah Alone. May peace and blessings be upon the Last Prophet.

The Permanent Committee for Scholarly Research and Ifta' looked into the letter submitted to His Eminence the General Mufti by his Eminence, the Director of the Center of Da`wah and Guidance in Jeddah no. (375/9/20/c) dated, (10/5/1420 A.H.) attached with a request for Fatwa submitted by the Head of the Commission for the Promotion of Virtue and Prevention of Vice in Jeddah and referred to

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the Committee from the Secretariat General of the Council of Senior Scholars, no. (2813), dated, (21/5/1420 A.H.) The questioner asked a question that reads as follows:

Is it permissible to write addresses of restaurant's branches, such as, "Al-Malik Bridge, Al-Salam Hospital," bearing in mind that Al-Malik i.e. the King, and Al-Salam i.e. the Peace, are two Names of Allah?

After examining the question, the Committee confirmed that writing words like "Al-Malik Bridge" or "Al-Salam Hospital" on plastic bags or papers is permissible, for they do not actually refer to the Names of Allah (Exalted be He); they refer to things connected to the creatures. In fact, some of Allah's Names such as, Al-Malik, Al-Salam, and the like are common names that may be given to Allah and to a creature, each bearing its distinctive connotations.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Chairman
Bakr ibn `Abdullah Abu Zayd	Salih ibn Fawzan Al-Fawzan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 20973

Q: Is it permissible to name charitable institutions, hospitals, and Qur'an memorization centers after Muslim figures; such as the Sahabah (Companions of the Prophet), Tabi`un (Followers, the generation after the Companions of the Prophet), and other guided Imams and Mujahidun (ones striving/fighting in the Cause of Allah) leaders?

A: There is no objection to naming charitable institutions, hospitals, and Qur'an memorization centers after Muslim figures; such as Sahabah, Tabi`un, and their succeeding

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guided Imams and Mujahidun leaders. This is not a Bid`ah (innovation in religion); in fact it is Mubah (permissible).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Chairman
Bakr ibn `Abdullah Abu Zayd	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

The second question of Fatwa no. 17797

Q 2: It is customary among people to call each other by saying, "O mister so and so" or "O Hajj so and so" after they perform Hajj. What is the ruling on these sayings?

A: It is Makruh (disapproved) to call each other by saying, "O mister so and so", for the Hadith of the Prophet (peace be upon him) indicating its disapproval. It is permissible to call someone by their names or their Kunyah (honorific starting with 'Abu' for men and 'Um' for women) or by saying, "O brother/sister" if they are Muslims.

On the other hand, it is better not to call anyone who performs Hajj by, "Hajj". This is because the reward for performing the obligatory acts is not names and titles but the reward of Allah (Exalted be He) to whoever He accepts their Hajj. A Muslim should not be attached to such titles as his intention should be for the sake of Allah (Exalted be He).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 16047

Q: What is the ruling on addressing one's colleague saying, "O you stupid", "O you fool", or "O dull"? It is worthy mentioning that this may upset his colleague and leave him distraught. Is it permissible to say such words, even if the person they are said to does not mind? What is your advice to the youth who keep making fun of others?

A: It is not permissible for a Muslim to mock his Muslim brother or ascribe to him attributes that belittle him, or call him by names that he does not like, for Allah (Exalted be He) says,

﴾O you who believe! Let not a group scoff at another group, it may be that the latter are better than the former. Nor let (some) women scoff at other women, it may be that the latter are better than the former. Nor defame one another, nor insult one another by nicknames. How bad is it to insult one's brother after having Faith [i.e. to call your Muslim brother (a faithful believer) as: "O sinner", or "O wicked"]. And whosoever does not repent, then such are indeed Zâlimûn (wrong-doers, etc.).﴿ The Prophet (peace be upon him) said, ﴾A Muslim is a brother to another Muslim. He should neither deceive him nor lie to him, nor leave him without assistance. Everything belonging to a Muslim is inviolable for a Muslim; his blood, his property, and honor.﴿ (Related by Ahmad and Al-Bukhari). Consequently, if it happens that a Muslim mocks his Muslim fellows or makes fun of them, he should hasten to repent to Allah and ask them to forgive him.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 18980

Q: What is the ruling on sitting half under the shade and half under the sun?

A: Sitting under shade and sun at the same time is Makruh (reprehensible) because the Prophet (peace be upon him) forbade it, as related by Ibn Majah with a good Sanad (chain of narrators). It is authentically reported that the Prophet (may peace be upon) called it the "Sitting of Satan." (Related by Ahmad and Ibn Majah. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 10579

Q: As I cannot use my right hand in making Wudu' (ablution) or slaughtering animals, i use my left hand for both; is there anything wrong with that? What do you recommend in this regard; particularly that I have had this problem since my early childhood? May Allah reward you with the best!

A: If the case is as mentioned, there will be no blame on you and we recommend that you train yourself to use your right hand as much as you can. Perhaps you will be able to work with it one day.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The third question of Fatwa no. 20961

What is the ruling on taking and giving things with the left hand; is it Haram (prohibited) or Makruh (reprehensible)?

A: According to the authentic reports, giving and taking things with the left hand is prohibited. It is reported on the authority of Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said, ﴾Let one of you eat with his right hand, drink with his right hand, take with his right hand, and give with his right hand, for Satan eats with his left hand, drinks with his left hand, gives with his left hand, and takes with his left hand.﴿ (Related by Ahmad and Ibn Majah, and this is his narration).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

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Clapping and whistling

The second question of Fatwa no. 1904

Q 2: Please advise concerning the ruling of Shari`ah (Islamic law) on men clapping hands in case of emergency or happiness.

A: If something good happens to a person and brings them happiness, they should pronounce Tasbih (saying: "Subhan Allah [Glory be to Allah]"), Takbir (saying: "Allahu Akbar [Allah is the Greatest]"), praise Allah and thank Him for His blessings, hoping to have more of them. If a person admires another for their talk, advice or way of recitation, and the people mention that person, they should praise them moderately, supplicate to Allah for them and encourage them to do forms of goodness. A man should not clap his hands if something happens during Salah (Prayer) or at any other time; clapping is prescribed for women only, and the Prophet (peace be upon him) told us this as a general rule.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 6142

Q 2: Is it permissible for a Muslim to clap to please his child? Is it permissible to ask students to applaud one of them?

A: A Muslim should not clap; clapping at its best cases is strongly reprehensible, for it pertains to the bad habits of people in the Jahiliyyah (pre-Islamic time of ignorance). It is a special mark assigned for women to use when alerting the Imam upon forgetfulness in Salah (Prayer).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
\`Abdullah ibn Qa\`ud	\`Abdullah ibn Ghudayyan	\`Abdul-Razzaq \`Afify	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

Fatwa no. 6213

Q: What is the ruling on clapping and whistling? I have noticed that people applaud when someone stands, sits, or speaks during parties and in schools as well as the schoolrooms when a student knows the answer to a question, other students clap for him. What we should actually do is warn people against this. Please, advise and mention the evidence, in order to know the ruling. I also hope you can send me a book or a booklet on this topic. May Allah reward you.

A: Whistling is not permissible. It is linguistically called: Al-Muka' which is one of pre-Islamic customs and is considered a bad manner. ﴿Their Salât (prayer) at the House (of Allâh, i.e. the Ka'bah at Makkah) was nothing but whistling and clapping of hands.﴾

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

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Sciences of Geography and History

The fourth question of Fatwa no. 21672

Q 4: Was the Ka`bah clad with a covering at the time of the Messenger of Allah (peace be upon him)? When did this practice begin? Who was the first person to clothe the Ka`bah with such covering? Why? This question was raised when elaborating on the definition of bid`ah (innovation in religion)? I replied to him with the Messenger's Hadith:** ❨Anyone who does a deed which is not congruent with our affair (Islam), that (deed) is to be rejected.❩ **He again asked: Was the covering of the Ka`bah provided by the order of the Prophet or during later times?

A: The covering of the Ka`bah is a well known practice centuries before the Mission of the Prophet (peace be upon him). However, the historians differed concerning the first to have done that. Some people said it was the tribe of Tubba`, others said that Isma`il was the first to clothe it, and others said it was `Adnan and there are many other views. Nevertheless, knowing such a matter does not entail any legal benefit. When the Din (religion) of Islam spread, the Prophet (peace be upon him) approved of the act of covering the Ka`bah. On the day of the Liberation of Makkah when it was mentioned before the Prophet that Sa`d ibn `Ubadah said to Abu Sufyan: "O Abu Sufyan! Today is the day of the massacre; today there will be sacrilege of the Ka`bah", the Prophet (peace be upon him) denied that and said: ❨ Sa`d lied, as today is a day in which Allah will honor and glorify the Ka`bah and it will be covered on this day.❩ (Related by Al-Bukhari in his Sahih as Hadith Mursal (a Hadith with no Companion of the Prophet in the chain of narration). Al-Hafizh Ibn Hajar said in his commentary: The prophet (peace be upon him) pointed out with his hand that he will be the one to provide it with a covering this year and he did. (End of quotation).

The same was done by the Sahabah (Companions of the Prophet), and later Muslims to the extent that the Caliphs and Kings of Islam became keen on honoring the Ka`bah and providing it with its covering

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each year until our present time. Praise be to Allah, the Lord of the Worlds.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 21492

Q: I received my education in the United States of America where I became acquainted with several Muslims in Los Angeles, Americans and non-Americans. A group of them asked me to send them some water from Zamzam (a well near the Ka`bah). I sent them the water and received actual freight charges with an extra small amount in return for efforts and time exerted. I hope Your Honor will give me a Fatwa in this regard, knowing that they still ask me to send them more Zamzam water, please advise. May Allah reward you!

A: There is nothing wrong with sending Zamzam water for people who request it outside the Kingdom so that they will benefit from it. Zamzam water is blessed and it is recommended to drink it as an act of worshipping Allah (Glorified and Exalted be He). There is no blame on you for taking the freight charges and money for the efforts you exerted.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Chairman
Salih ibn Fawzan Al-Fawzan	`Abdullah ibn `Abdul-Rahman ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

The first question of Fatwa no. 16505

Q 1: I live in a village called Dayr Al-Janadlah. The word Dayr (i.e. monastery) is used by and associated with the Christians. Any one who hears this name thinks that those living here are Christians, while only 10% of the population is Christian. Are people sinful, if they keep this name?

A: They are not required to change the name of the village; namely Dayr Al-Janadlah, for the village is known by this name. However, it is not permissible to use such names when naming new places. The general rule states that it is permissible to acknowledge existence, but not permissible to initiate.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr ibn `Abdullah Abu Zayd	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh	Salih ibn Fawzan Al-Fawzan	`Abdul-`Aziz ibn `Abdullah ibn Baz

The fourth question of Fatwa no. 7800

Q 4: I am a resident in the northern area of KSA. My family and friends may go to (Mada'in Salih) on a sight seeing trip. Is this permissible?

A: If the matter is as mentioned, it will not be permissible for them to do this, nor for you to accompany them. They should not visit the dwellings of such cursed people except to derive a lesson lest they may be punished like those people. When the Prophet (peace be upon him) passed by Mada'in Salih, he said to his Sahabah (Companions), ﴿Do not enter upon these people who were punished except in a weeping state, lest the same calamity should befall you.﴾

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
\`Abdullah ibn Qa\`ud	\`Abdullah ibn Ghudayyan	\`Abdul-Razzaq \`Afify	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

Fatwa no. 19592

Q: In the city of Al-Bada` in Tabuk there are ancient monuments and houses engraved in the mountain. Some people claim that these are the houses of the people of Shu`ayb (peace be upon him). Was this claim proven or not? what is the ruling on visiting these monuments for the purpose of seeing them or learning a lesson?

A: It is a widely-spread claim that the houses of Madyan to whom Prophet Shu`ayb (peace be upon him) was sent lie in the north western side of the Arab Peninsula called now Al-Bada` and its surroundings. However, Allah knows the truth better. If this is true, it will not be permissible to visit these places with the sole intention of seeing them. When the Prophet (peace be upon him) passed by Al-Hijr, the dwellings of the people of Thamud, he said, ﴾Do not enter the habitations of these people who committed tyranny among themselves unless you are weeping, lest the same calamity should fall upon you as it fell upon them.﴿ He then covered his head and hurried until he passed the valley. Narrated by Al-Bukhari in his Sahih (authentic) Book of Hadith, on the authority of Ibn `Umar (may Allah be pleased with them). In another narration, he said, ﴾Do not enter the habitation of these tortured people unless

you are weeping, lest their punishment should fall upon you.﴿

Ibn Al-Qayyim (may Allah be merciful with him) said while mentioning the lessons learnt from the Battle of Tabuk, "Those who pass by the houses of the tortured people should not enter them; they should hurry and hide their faces until they pass; they should not pass there unless they are weeping. This includes the hurrying of the Prophet (peace be upon him) when he was in Muhassir Valley between Mina and Muzdalifah, being the place where the People of the Elephant perished." (Zad Al-Ma`ad, 3/560). Al-Hafizh Ibn Hajar (may Allah be merciful with him) explained the previously mentioned Hadith saying, "This Hadith refers to the houses of the people of Thamud and such people, although they were the referent of the Hadith." (Fat-h Al-Bary, 6/380).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

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Astronomy

The first question of Fatwa no. 17638

Q 1: When does the day start according to Islamic calculations? Does it start from the break of the dawn, or after midnight as astronomers count? Please, provide evidence from the Qur'an or the Sunnah.

A: In Islam, the day starts at the break of the second true dawn. Allah (Exalted be He) states, ﴾It is made lawful for you to have sexual relations with your wives on the night of As-Saum (the fast).﴿ until it reads: ﴾So now have sexual relations with them and seek that which Allâh has ordained for you (offspring), and eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night), then complete your Saum (fast) till the nightfall.﴿ The Prophet (peace be upon him) stated, ﴾Bilal pronounces the Adhan at night, so eat and drink (Suhur) until Ibn Umm Maktum pronounces the (second) Adhan.﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 16229

Q: Your Honor, as you know, there are daily business relations with different parts of the world. Our company is involved in this activity one way or another. This kind of fast connection with other companies in the globe requires

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coordinating the daily fiscal calendar, while our internal policy permits the use of the Hijri Lunar calendar or the Christian calendar for the companies during the fiscal year for each company individually. I would not be wrong if I said that the majority of the large financial organizations in our country are now adopting the Christian calendar. Our commercial relations with such organizations prefer daily business correspondence in this way, but we work according to the Hijri calendar. We would like to know Your Honor's opinion regarding using the Christian calendar for the activities of the company, and calculating the fiscal year of the company in accordance with the Christian calendar? Is this Haram (prohibited) or Halal (lawful)?

Please give us the legal opinion in this regard, for you are the Imam of sincere and truthful Muslim jurists. May Allah increase you in piety and bless you. Your service to Islam and Muslims is known to one and all.

A: You should adhere to the Hijri calendar as has always been adopted by Muslims since the era of Al-Faruq (Umar ibn Al-Khattab) (may Allah be pleased with him) until our present time, because it is an honor for the Islamic Ummah (nation) to have an Islamic calendar of its own.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The second question of Fatwa no. 20722

Q 2: What is the ruling on using the Gregorian calendar to deal with those who do not know the Hijri calendar e.g. the non-Arab Muslims or non-Muslim colleagues?

A: It is not permissible for Muslims to use the Gregorian calendar, as it entails imitating the Christians whose traditions include using this calendar. Muslims have to dispense with this calendar as they have their own calendar associating them with the Prophet (peace be upon him). There is nothing wrong with using both dates when necessary.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 21040

Q: I would like to inform Your Honor regarding a large electroluminescent billboard placed on the facade of an organization in Riyadh. This billboard displays English numbers in red; its width is four meters and its height is two meters. These digits are displayed in descending order denoting the days left until the end of the year and the start of the third millennium. it is, thus, a sort of celebrating the new year, that is, Christmas. On 2/7/1420 AH, the day of sending that letter, there were eighty-one days left until the start of the new year and the billboard was ready to display the digits "2000" in four cells. This billboard represents an acknowledgment of their Christian calendar and history, participation

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in their traditions and festivals, a neglect for Muslim history, a type of offence to their sensitivities, deception of the Muslim scholars and literate people, and propagation of this Christian concept. We ask Allah to grant you, and those in charge, success in removing this billboard as a support to the Muslims. May Allah protect you!

A: It is not permissible for Muslims who believe in Allah and the Last Day to express their interest in celebrating the millennium and other occasions related to Christians or other non-Muslims. Accordingly, it is not permissible to use the Gregorian calendar, schedule certain events to take place on the millennium - like the conclusion of marriage or the start of a new business, or consider such occasions as festivals. This implies being pleased with their traditions and practices, adulating them, and propagating the celebration of their festivals in which the cross is revered, falsehood is esteemed, and what Allah and His Messenger have forbidden is committed. Allah (Glorified and Exalted be He) states,

(but do not help one another in sin and transgression. And fear Allâh. Verily, Allâh is Severe in punishment.)

It was authentically reported from the Prophet (peace be upon him) that he stated, (Anyone who imitates any people is one of them.) Muslims who are satisfied with Allah as their Lord, Islam as their Din (religion), and Muhammad (peace be upon him) as their Prophet and Messenger must follow Al-Sirat-ul-Mustaqim (the Straight Path), which was the path of the Prophet (peace be upon him) and his honorable Sahabah (Companions - may Allah be pleased with them). Istiqamah (steadfastness) on Al-Sirat demands that Muslims avoid the path of those upon whom Allah has invoked His anger and those who went astray, namely, the Jews, the Christians, and other

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non-Muslims. Muslims must not follow their false beliefs, imitate their behavior and style of dress, mix with them in their festivals, churches, and places of worship; rejoice at their occasions, or send congratulations to them. In fact, Muslims must deny all these actions, turn to Allah, and ask Him for guidance and steadfastness until the Day of Resurrection.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family

Statement from the Permanent Committee for Scholarly Research and Ifta' concerning the ruling on celebrating the Gregorian Year 2000 and related issues

All praise be to Allah, Alone, and peace and blessings be upon the Last of the Prophets.

The Permanent Committee for Scholarly Research and Ifta' has reviewed the many questions and requests for Fatwas (legal opinions issued by a qualified Muslim scholar) sent to His Eminence the Mufty by a number of people, whose questions were forwarded to the committee by the General Secretariat of the Council of Senior Scholars, bearing the no. 3825, on Rajab 21, 1420 A.H.; no. 3829, on Rajab 21, 1420 A.H.; no. 3841, on Rajab 22, 1420 A.H.; no. 3847, on Rajab 22, 1420 A.H.; no. 3962, on Rajab 28, 1420 A.H.; and no. 4028, on Sha'ban 5, 1420 A.H.

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The questioners have asked about the ruling on dedicating attention to the Gregorian millennium, celebrating it, and other issues relating to the event. It is sufficient for us to quote just two of the posed questions:

The first question says, "Nowadays we see the programs that the mass media is broadcasting about the celebrations and preparations held for the arrival of the Year 2000, and the beginning of the third millennium. The Kafirs (disbelievers) from among the Jews, Christians, and others, are very happy about it and pin their hopes on this event. My question, Your Eminence, is that some Muslims have become interested in it and are considering it a happy occasion to get married or do business on. Others are advertising this event in their shops or companies, and doing other things that offend Muslims. What is the Shari'ah (Islamic law) ruling on celebrating this event and exchanging verbal congratulations and cards on it? May Allah reward you with the best for the efforts you exert for Islam and Muslims!"

The second question says, "The Jews and the Christians are preparing to celebrate the arrival of the Year 2000 according to their calendar, in an extraordinary way to promote their plans and beliefs in the world, particularly in Muslim countries. Some Muslims have been influenced by this propaganda and have also started preparing for it and many of them are announcing sales on this occasion. We fear that this may affect the Muslims' 'Aqidah (creed) in relation to their loyalties to non-Muslims. We hope you will explain the ruling on Muslims' following the Kafir (disbelievers) in their special occasions, propagating and celebrating them, and the ruling on giving workers the day off in some organizations and companies to mark this occasion?

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Does doing any of these or similar things, or approving them, have any effect on a Muslim's 'Aqidah?"

Having studied the questions, the committee answered as follows:

Islam and the guidance to the Straight Path are the greatest blessings that Allah has bestowed upon

His Servants. It is through His Mercy that Allah (Exalted be He) obligates His Believing Servants to ask Him for guidance during Salah (Prayer). They ask Him to guide them to and keep them on the Straight Path. Allah (Glorified be He) describes this Straight Path as being the path of those on whom He has bestowed His Grace from among the Prophets, the Siddiqin (the followers of the prophets who were first to believe in them, such as Abu Bakr Al-Siddiq), the martyrs, and the righteous, and not the path of those who have gone astray from the Jews, Christians, and other Kafirs (disbelievers) and Mushrikin (those who associate others with Allah in His Divinity or worship).

Once this is learned, it is obligatory on a Muslim to realize the greatness of Allah's Blessing upon them. They should give thanks to Allah (Glorified be He) in words, deeds, and beliefs. They should guard this blessing, protect it, and adopt the means necessary to keep from loss.

An insightful look into Allah's Din (Religion) in today's world, in which the truth and falsehood have become mixed and confused for many people, will clearly see the efforts the enemies of Islam are exerting to destroy its realties, extinguish its light, distance Muslims from it, and sever all their connections with it by any possible means. Not only that, but they are also attempting to distort its image and bring accusations and forge lies against it, to avert people from the Way of Allah,

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and from Iman (Faith) in what Allah revealed to His Messenger, Muhammad ibn 'Abdullah (peace be upon him). Allah (Exalted be He) confirms this by saying (what means): ﴾Many of the people of the Scripture (Jews and Christians) wish that if they could turn you away as disbelievers after you have believed, out of envy from their ownselves, even after the truth (that Muhammad صلى الله عليه وسلم is Allâh's Messenger) has become manifest unto them.﴿ And: ﴾A party of the people of the Scripture (Jews and Christians) wish to lead you astray. But they shall not lead astray anyone except themselves, and they perceive not.﴿ He (Glorified and Exalted be He) also says: ﴾O you who believe! If you obey those who disbelieve, they will send you back on your heels, and you will turn back (from Faith) as losers.﴿ And: ﴾Say: "O people of the Scripture (Jews and Christians)! Why do you stop those who have believed, from the Path of Allâh, seeking to make it seem crooked, while you (yourselves) are witnesses [to Muhammad صلى الله عليه وسلم as a Messenger of Allâh and Islâm (Allâh's religion, i.e. to worship none but Him Alone)]? And Allâh is not unaware of what you do."﴿ There as also many other Ayahs (Qur'anic verses) to this effect.

Nevertheless, Allah (Glorified and Exalted be He) has made a promise to protect His Religion and Book, as He says: ﴾Verily, We, it is We Who have sent down the Dhikr (i.e. the Qur'ân) and surely, We will guard it (from corruption).﴿ All praise is to Allah! Moreover, the Prophet (peace be upon him) has informed that a group of his Ummah (nation based on one creed) will continue on the Truth, triumphant, and they will not be harmed by those who forsake or oppose them until the Day of Judgment.

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All praise is to Allah! We ask Allah (Exalted be He), Who is the Ever-Near and the Responsive, to make us and our Muslim brothers among this group. Indeed, He is the Most Generous Bestower.

The Permanent Committee for Scholarly Research and Ifta' has seen and heard about the huge preparations and great interest shown by the Jews, the Christians, and those so-called Muslims who are influenced by them to mark the end of the year and welcome the new millennium according to the Gregorian calendar, and the committee cannot but provide advice and clarification for all Muslims on the facts of this occasion and give the ruling of the sanctified Shari'ah on it, so Muslims will be enlightened about their Din and beware of the deviations of those who earned Allah's Anger and those who went astray.

To continue:

First: The Jews and the Christians have attached events, sufferings, and pinned hopes on the arrival of this millennium, which they are certain - or almost certain - that they shall come to pass, as they are the outcome of their researches and studies, as they claim. They have also attached some of their creedal issues to this millennium, which they claim to have been mentioned in their distorted books. It is obligatory on Muslims not to pay attention to this or believe it; instead they should be content with the Book of their Lord (Exalted be He) and the Sunnah of His Prophet (peace be upon him), and any theory or opinion contrary to these is just an illusion.

Second: This and other similar occasions are never devoid of mixing the truth with falsehood, and inviting to Kufr (disbelief), Dalalah (deviation from what is right), licentiousness, atheism, and the emergence of Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect).

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Among these invitations are the calls to unify the religions, equate Islam with false creeds and sects, ask for the blessing of the Cross, and practice the Jewish and Christian rites. This is in addition to the words and deeds that either imply that the distorted abrogated Christian and Jewish creeds can lead to Allah, or express approval of some of their beliefs which contradict the Din of Islam or constitute Kufr (disbelief) in Allah, His Messenger, and Islam, by the Ijma' (consensus) of the Muslim Ummah. Moreover, this occasion is one of the means of alienating Muslims from their Din.

Third: The Qur'an, Sunnah, and authentic Athars (narrations from the Companions) give detailed evidence on the prohibition of imitating the disbelievers in what is particular to them. This includes imitating them in their 'Eids or celebrating them. 'Eid (festival) is a generic term which (in the context of these reports) includes every day or occasion which is repeated and is venerated by the Kafirs, or any place in which the Kafirs hold religious gatherings, or any action which they do in these places or at these times - all of that is part of their 'Eids or festivals. The prohibition applies not only to their festivals, but to any times or places which they venerate that have no basis in the Din of Islam; and all the invented acts that they do at them are prohibited also. The days preceding and following their festivals are also covered by this prohibition, as pointed out by Shaykh Al-Islam, Ibn Taymiyyah (may Allah be merciful to him).

One of the Ayahs (Qur'anic verses) which specifically forbid imitating Non-Muslims in their festivals is Allah's Saying:

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﴾And those who do not bear witness to falsehood﴿ This is stated as one of the characteristics of Allah's Believing Servants. A group of the Salaf (righteous predecessors), including: Ibn Sirin, Mujahid, and Al-Rabi' ibn Anas, interpreted the word "Al-Zur (falsehood)" as referring to the festivals of the Kafirs. It was authentically reported that Anas ibn Malik (may Allah be pleased with him) said, ﴾"When the Messenger of Allah (peace be upon him) came to Madinah, they had two days on which they would celebrate. He (peace be upon him) asked, 'What are these two days?' They said, 'We used to celebrate on these two days during the Jahiliyyah (pre-Islamic time of ignorance).' The Messenger of Allah (peace be upon him) said, "Allah has given you two days instead of these that are better than them: the Day of Al-Adha (the Festival of the Sacrifice) and the Day of Al-Fitr (the Festival of Breaking the Fast)."﴿ (Reported by Al-Imam Ahmad, Abu Dawud, and Al-Nasa'y, through Sahih [authentic] Sanad [chain of narrators])

It was authentically narrated by Thabit ibn Al-Dahhak (may Allah be pleased with him) that he said, ﴾"A man vowed to sacrifice some camels in Buwanah (a hill beyond Yanbu') during the lifetime of the

Messenger of Allah (peace be upon him). So, he came to the Prophet (peace be upon him) and said, 'I have vowed to sacrifice some camels in Buwanah.' The Prophet (peace be upon him) asked, "Were there any idols of the Jahiliyyah (pre-Islamic time of ignorance) there that were worshipped?" They said, 'No.' He (peace be upon him) asked, 'Were any of their festivals held there?' They said, 'No.' The Messenger of Allah (peace be upon him) said, 'Fulfill your vow, for there is no fulfillment of a vow which involves disobedience to Allah, or with regard to a thing the son of Adam does not own.'"﴿

(Reported by Abu Dawud through a Sahih Sanad)

'Umar ibn Al-Khattab (may Allah be pleased with him) said, "Do not enter to the Mushrikin (those who associate others with Allah in His Divinity or worship) in their churches on the day of their festivals, for Wrath descends upon them."

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He (may Allah be pleased with him) also said, "Keep away from the enemies of Allah on their festivals."

It is also reported that 'Abdullah ibn 'Amr ibn Al-'As (may Allah be pleased with them both) said, "Anyone who settles in the land of the non-Muslims and celebrates their Nayruz (New Year's Day) and their Mahrajaan (two non-Islamic Persian festivals), and keeps imitating them until they die in that state, will be gathered with them on the Day of Resurrection."

Fourth: Muslims are prohibited from observing the festivals of the Kafirs for many reasons, some of which are:

1. Imitating them in some of their festivals will give them delight and complacency in their falsehoods.

2. Imitation and similarity in external matters will inevitably leads one to imitating them and behaving like them in internal matters such as their corrupt beliefs, and being slowly and subtly won over to their way of thinking.

3. One of the gravest ensuing corruptions is that imitating the Kafirs in external matters generates a kind of love, friendship and loyalties that are incompatible with Iman (Faith), as Allah (Exalted be He) says: ﴾O you who believe! Take not the Jews and the Christians as Auliyâ' (friends, protectors, helpers), they are but Auliyâ' of each other. And if any amongst you takes them (as Auliyâ'), then surely he is one of them. Verily, Allâh guides not those people who are the Zâlimûn (polytheists and wrong-doers and unjust).﴿ He (Glorified be He) also says: ﴾You (O Muhammad صلى الله عليه وسلم) will not find any people who believe in Allâh and the Last Day, making friendship with those who oppose Allâh and His Messenger (Muhammad صلى الله عليه وسلم)﴿

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Fifth: Based on the above, it is not permissible for a Muslim who believes in Allah as their Lord, Islam as their religion, and Muhammad as their Prophet to celebrate any festival that has no basis in the Din of Islam, and that includes the so-called new millennium. Neither are they permitted to attend such festivals or take part in them, or to help others do so in any way whatsoever, because this is sin and transgression of the limits set by Allah. Allah (Exalted be He) says: ﴾but do not help one another in sin and transgression. And fear Allâh. Verily, Allâh is Severe in punishment.﴿

Sixth: It is not permissible for a Muslim to cooperate, in any way, with the Kafirs with regard to their festivals - including the new millennium under discussion - by publicizing and announcing them, or propagating them by any means, whether through the mass media, or by setting up digital clocks and notice boards, manufacturing clothing and memorabilia, printing cards or school notebooks, announcing sales, offering prizes, organizing sport events, or producing special slogans or logos.

Seventh: It is not permissible for Muslims to consider the festivals of the Kafirs - including the millennium - to be happy occasions or blessed times for taking the day off work, getting married, starting a business or beginning new projects, etc. It is not permissible to believe that these days are more special than other days; because these are just like any other days.

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This is a corrupt belief that does not change the reality of these days in the slightest. Such beliefs are nothing but sin upon sin. We ask Allah to keep us safe and sound.

Eighth: It is not permissible for a Muslim to congratulate the Kafirs on their festivals, as this implies a kind of approval of their false beliefs and makes them happy. Ibn Al-Qayyim (may Allah be merciful to him) said:

"As for offering congratulations on the special ritualistic occasions of Kufr (disbelief), this is agreed to be Haram (prohibited), such as congratulating them (the Kafirs) for their festivals and fasts by saying, 'Happy or blessed festival to you' and the like. Even if the one who says so escapes committing Kufr, it is still Haram. It is like congratulating someone for prostrating to the Cross; in fact it is even more sinful in the Sight of Allah and more hateful than congratulating someone for drinking Khamr (intoxicants), killing a soul, or committing adultery, and so on. Many of those who have no respect for their Din fall into this error; they do not realize the abhorrence of their action. Anyone who congratulate a person for committing an act of disobedience, Bid'ah (innovation in religion) or Kufr exposes themselves to the Hate and Wrath of Allah."

Ninth: It honors the Muslims to abide by the Hijri (lunar) calendar which is based on the date of Hijrah (migration) of their Prophet Muhammad (peace be upon him) to Madinah, upon which the Sahabah (Companions of the Prophet, may Allah be pleased with them) consensually agreed, and they dated events according to it without celebrating it. Muslims have followed in their footsteps and passed on this heritage for fourteen centuries to our present day. Therefore, it is not permissible for a Muslim to abandon the Hijri calendar and adopt the calendar of any other nation on earth, such as the Gregorian. This means exchanging that

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which is better for that which is worse.

We, therefore, advise all Muslims to have Taqwa (fearing Allah as He should be feared) and to act in obedience to Allah, keep away from sins, and to exhort one another to persevere in this and be patient.

Let every believer be true to their soul and strive to save it from the Wrath of Allah and His Curse in this world and the Hereafter by actualizing their knowledge and Iman. They should take Allah as their Guide, Helper, Lawgiver, and Protector, for He is the Best Protector and the Best Helper. Indeed, sufficient is your Lord as a Guide and Helper. Let them also repeat the Du'a' (supplication) of the Prophet (peace be upon him): ("O Allah! Lord of Jibril, Mika'il, and Israfil, Creator of the heavens and the earth, Knower of the Unseen and the Seen, You will judge between Your servants concerning that over which they used to differ. Guide me to the truth of that wherein they differed, by Your leave, for You guide whomsoever You will to the Straight Path.") Praise be to Allah, the Lord of the Worlds!

May Allah grant us success! May peace and blessings be upon our Prophet, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

The first question of Fatwa no. 6951

Q 1: why is the 10th of Muharram called the Day of ‘Ashura’?

A: Because it is the tenth day [‘Ashura’ means tenth in Arabic. ed.], just as the ninth day is called Tasu‘a’.

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May Allah grant us success! May peace and blessings be upon our Prophet, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta’

Member	Chairman
`Abdullah ibn Qa`ud	`Abdul-`Aziz ibn `Abdullah ibn Baz

The third and fourth question of fatwa no. 18648

Q 3: Were there residents on earth before the creation of Adam (peace be upon him)? Was he the first of creation?

A 3: There is no evidence in the Qur'an or Sunnah confirming that the earth was inhabited before Adam (peace be upon him). However, it was reported from some Salaf (righteous predecessors) that the jinn were residents on earth before Adam (peace be upon him). Perhaps this report was taken from the People of the Book. Allah knows best.

This point was widely discussed by Al-Hafizh Ibn Kathir (may Allah be merciful with him) in his Tafsir (explanation/exegesis of the meanings of the Qur'an) when commenting on Allah's statement in Surah (Qur'anic chapter) Al-Baqarah: ﴿And (remember) when your Lord said to the angels: "Verily, I am going to place (mankind) generations after generations on earth."﴾ You may refer to it.

Q 4: Was the Ka`bah built and knocked down before Abraham (peace be upon him) laid its basic foundation or was he the first one to build it?

A 4: There is no clear evidence in the Qur'an or Sunnah supporting that

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Ka`bah was built before Abraham (peace be upon him). However, there are some Athar (narrations from the Companions) related from Salaf (righteous predecessors) and quoted from the Children of Israel indicating that the Ka`bah was founded since the time of Adam (peace be upon him) and then was destroyed and later rebuilt by Ibrahim (peace be upon him) by the Command of Allah (Exalted be He). Al-Hafizh Ibn Kathir (may Allah be merciful with him) wrote in his book Al-Bidayah wal-Nihayah:

There is no authentic report from the Prophet (peace be upon him) substantiating that Al-Bayt (the House: another name for the Ka`bah) was founded before Abraham (peace be upon him). The statement of Allah reads: ﴿the site of the (Sacred) House (the Ka'bah at Makkah)﴾ is not clear evidence on this point. This is because the text means that Allah showed Abraham the site of the Ka`bah as specified and predestined by the Knowledge of Allah and His Decree, and that all prophets venerated from Adam to Abraham.

We previously mentioned that Adam erected a dome over it, and the angels told him that they made Tawaf (circumambulation around the Ka`bah) before him and that the Ship of Nuh (Noah) circumambulated it for forty days. However, narrations of this nature are all related from the Children of Israel. It is stated that such narrations are neither trusted nor belied, so that they cannot stand as evidence. However, if such narrations are contradicted by what is established as the truth, they must be rejected.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The fourth question of Fatwa no. 9544

Q 4: Is the earth spherical or flat?

A: The earth is spherical in shape with a flat surface.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul- `Aziz ibn `Abdullah ibn Baz

Fatwa no. 15255

Q: I am a teacher in one of the preparatory schools at Riyadh. I teach geography and I have to teach a topic discussing the rotation of the Earth around itself and around the sun. However, I had previously read a book that you wrote entitled: "The Textual and Tangible Evidence on the Possibility of Ascension on Planets, the Rotation of the Sun and the Moon, and the Stillness of the Earth". Indeed, there is a conflict between what you mentioned and the information provided in the textbook. Please, I hope Your Eminence will clarify the point to me on this topic. May Allah reward you with the best!

A: It is compulsory on the geography teacher, upon teaching students about the geographic theory on the stillness of the sun and the revolving of the Earth around it, to show them that this theory conflicts with the Ayahs (Qur'anic verses) and the Hadiths of the Prophet and that it is obligatory to adopt what the Qur'an and the Sunnah indicate about this issue and reject what contradicts them.

There is nothing wrong with teaching the geographic theory; however, the teacher can review the theory of the geographies not to believe and approve of it, but to know and refute it, as done with other false beliefs.

May Allah grant us success! May Allah's Peace and Blessings be upon Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 2857

Q 1: can we touch the Seven Heavens as we touch the ceiling of a room?

A: Yes. The Seven Heavens may be touched when Allah so wills. Indeed, they are real objects and can be touched like other things. The Qur'an lends support to this. For example, Allah states about the Jinn, ﴾'And we have sought to reach the heaven; but found it filled with stern guards and flaming fires.﴿ along with other texts that prove its actual existence such as Allah's statement, ﴾And the heaven shall be opened, and it will become as gates,﴿ and His saying, ﴾Have not those who disbelieve known that the heavens and the earth were joined together as one united piece, then We parted them? And We have made from water every living thing. Will they not then believe?﴿

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 11056

Q 2: Are there angels in charge of the sun's movements or does it move on its own? May Allah reward you.

A: the sun runs according to the Divine Will and Decree. Allah (Glorified be He) states, ﴿And the sun runs on its fixed course for a term (appointed). That is the Decree of the All-Mighty, the All-Knowing.﴾ There are no angels entrusted with the motion of the sun requiring Abu Idris or any other servant as supporters for them. Thus, this is but a false claim and vain conjecture of the ignorantly inspired by their extreme beliefs in those they consider Awliya' (devout and righteous people). In fact, this false claim has no foundation in the Book of Allah or in the Sunnah of the Prophet (peace be upon him). Finally, this issue is of the hidden doctrinal matters that may only be known by textual evidence authentically reported from the infallible Prophet (peace be upon him).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The twelfth question of Fatwa no. 1615

Q 12: What is your opinion regarding those who claim to have landed on the moon which we, as Muslims, consider one of Allah's signs?

A: The knowledge about this matter will not increase or decrease our Iman (Faith). Thus, we should neither believe nor deny what they say. It is preferable to stop talking about this, for the Muslim who is legally responsible should preoccupy himself with the beneficial Islamic knowledge he needs, such as the knowledge of `Aqidah (creed) and Shari`ah (Islamic law).

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The fourth question of Fatwa no. 21675

Q 4: is it permissible to raise my head and address the moon and the stars saying "By Allah i love you, for you are among the creatures of Allah"?

A: This saying has no origin in the sanctified Shari`ah (Islamic law), so it should not be said.

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Conclusion

Here, the 26 volume ends marking the conclusion of the first collection of Fatwas of the Permanent Committee for Scholarly Research and Ifta'. The second collection will follow in the same way in addition to correcting any mistakes that might have been missed in the first collection. May Allah reward those who shared in writing and printing, or financing this collection of Fatwas physically or financially! The process of writing and preparing this volume for printing was finished on Sunday, 13/5/1425 A.H. Praise be to Allah by Whose Grace good works are accomplished. May Allah send blessings upon our Prophet Muhammad, his family, and Companions, and those who follow them in truth until the Day of Resurrection!

Written by a humble servant in need Allah's forgiveness and pleasure: Ahmad ibn `Abdul-Razzaq Al-Duwaysh, may Allah forgive him, his parents, shaykhs, and Muslim brethren.